TEACHINGS OF THE BUDDHA

The Long Discourses of the Buddha

A Translation of the Dīgha Nikāya

by

Maurice Walshe

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WISDOM PUBLICATIONS • BOSTON

WISDOM PUBLICATIONS
199 Elm Street
Somerville, Massachusetts 02144

First published in 1987 in paperback under the title of
Thus Have I Heard: The Long Discourses of the Buddha

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Library of Congress Cataloging-in-Publication Data

Tipiṭaka. Suttapiṭaka. Dīghanikāya. English
The long discourses of the Buddha : a translation of the Dīgha Nikāya / by Maurice Walshe.
p. cm. — (Teachings of the Buddha)
Includes bibliographical references and index.
ISBN 0-86171-103-3 (alk. paper)
I. Walshe, Maurice O'C. (Maurice O' Connell) II. Title. III. Series.
BQ1292.E53W35 1996
294.3'823—dc20 95-11288

ISBN 0-86171-103-3

02 01
8 7 6 5

Cover designed by: L·J·SAWLIT

Set in DPalatino 10 on 12.5 point
Wisdom Publications' books are printed on acid-free paper and meet the guidelines for permanence and durability of the Committee on Production Guidelines for Book Longevity of the Council on Library Resources.

Printed in the United States of America.

To the Sangha
East and West

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Foreword

It is with much pleasure that I write this brief foreword to Mr Walshe's translation of the *Dīgha Nikāya*. The translator is a devout Buddhist whose Pali scholarship is backed up by personal practice of meditation. His translation work is therefore a most important contribution to the study of Buddhism.

Mr Walshe has been active in the Buddhist world of Great Britain for many years. Long before I came to Britain, his name was known to me through his essays in 'The Wheel' series of the Buddhist Publication Society of Sri Lanka. In 1977 my venerable teacher, Tan Ajahn Chah Subhatto and I arrived in London at the invitation of the English Sangha Trust of which Mr Walshe was one of the Trustees. This Trust had been established in 1956 in order to bring about a Western Sangha in Britain, and towards this end, Mr Walshe has consistently worked for nearly thirty years. At one time he combined this with the post of Vice-President of the Buddhist Society of Great Britain, his career at the Institute of Germanic Studies in London University (of which his translations of the sermons of Meister Eckhart are a testimonial), as well as studying Pali in his spare time.

Even though Pali scholars have produced quite accurate literal translations of the Pali Canon, one often feels the lack of profound insight into these remarkable scriptures. The Suttas need to be studied, reflected on, and practised in order to realise their true meaning. They are 'Dhamma discourses', or contemplations on the 'way things are'. They are not meant to be 'sacred scriptures' which tell us what to believe. One should read them, listen to them, think about them, contemplate them, and investigate the present reality, the present experience with

them. Then, and only then, can one insightfully know the Truth beyond words.

In this new translation of the long discourses Mr Walshe has kindly offered us another opportunity to read and reflect on the Buddha's teachings.

May all those who read them, benefit and develop in their practice of the Dhamma.
May all beings be freed from all suffering.
May all beings be enlightened.

VENERABLE SUMEDHO THERA
Amaravati
Great Gaddesden
Hertfordshire
England
January 1986

Preface

The two main reasons for making this translation of some of the oldest Buddhist scriptures are: (1) The spread of Buddhism as a serious way of life in the Western world, and of even more widespread serious interest in it as a subject worthy of close study, and (2) the fact that English is now effectively the world language, the most widespread linguistic vehicle for all forms of communication. True, the Pali scriptures have already been translated in almost their entirety into English, mainly through the devoted efforts of the Pali Text Society, which has now entered into the second century of its activity. But existing translations are now dated stylistically as well as containing many errors and a modern version has therefore become necessary.

First, and foremost, the entire merit for this translation belongs to the Venerable Balangoda Ānandamaitreya Mahā Nāyaka Thera, Aggamahāpaṇḍita (though he has, of course, no need of such *puñña*) for having convinced me that I could, and therefore of course should, undertake this task. To me there remains merely the demerit of its many imperfections. Working on it has provided me with much joy, solace and illumination.

My particular thanks for help and encouragement are due, besides the illustrious and (in all senses) venerable gentleman just mentioned, to the Ven. Dr H. Saddhātissa, a friend of many years' standing from whom I have learnt so much, the Ven. Nyāṇaponika who inspired an earlier, more modest venture in translation, the Ven. Dr W. Rahula who guided my early, faltering steps in Pali, as well as the Ven. P. Vipassi and Messrs K.R. Norman and L.S. Cousins, whose collective brains I have

picked on knotty points. It is fitting also to pay tribute here to the Ven. Achaan Cha (Bodhiñāṇa Thera) and his illustrious pupil Achaan Sumedho, whose efforts in establishing a flourishing branch of the Sangha in Britain have made such translation work all the more necessary; and – others please note! – much remains to be done in this field.

My principles of translation are briefly discussed in the Introduction. I am aware of a few trifling inconsistencies as well as a few repetitions in the notes. The former will, I think, cause no inconvenience: they were hard to avoid altogether in this, quite possibly the last, translation these scriptures will receive without benefit of electronic gadgetry. And as for the repetitions, these can perhaps be overlooked in connection with a text which is itself so repetitious.

My sincere thanks are due to Wisdom Publications for producing this book so splendidly, and to the Buddhist Society of Great Britain for a generous donation towards costs.

MAURICE WALSHE
St Albans
Hertfordshire
England
January 1986

Technical Notes

This book is in three parts: Division One, containing Suttas 1–13; Division Two, containing Suttas 14–23; Division Three, containing Suttas 24–34.

The Suttas are divided into verses and, in some cases, into sections as well. The verse and section numbers are based on Rhys Davids's system. Thus, Sutta 16, verse 2.25 denotes Sutta 16, chapter or section 2, verse 25. For the sake of brevity this appears in the notes as DN 16.2.25 and in the index as 16.2.25.

The numbers at the top of the page, for example i 123, refer to the volume and page number of the Pali Text Society's edition in Pali. Thus, i 123 refers to volume one, page 123 of the *Dīgha Nikāya*. The numbers in square brackets in the actual text also refer to these page numbers.

In this edition any passage can easily be looked up by either method.

PRONUNCIATION GUIDE

Pali texts printed in the West use a standard system of Roman spelling, with a few minor variations. Virtually the same system, with the addition of one or two extra letters, is used for Sanskrit. The Pali alphabet, like that of Sanskrit, is set out in a more logical order than the Roman

The vowels have their 'continental' values:

ā ī ū as in 'father', 'machine', 'rude'.

a i u as the corresponding short sounds.

e and o are always long as (approximately) in 'eh' and 'home', but without the southern English diphthongal glide.

Before two consonants e and o are also short.

ṁ (also printed ṃ and in some older works ŋ) is not really a vowel but a mark of nasalisation (probably originally rather as in French). Today it is read as ng in 'sing' (=ṅ).

Some consonants cause difficulty for the Western student. The difference between the consonants in the first (velar) row is this:

kh is like the normal English k in 'king', which we usually pronounce with a distinct puff of breath after it.

k is the same but without this puff of breath as in French

The Pali Alphabet

Vowels	a ā i ī u ū e o ṁ(ṃ,ŋ)				
Consonants	*Voiceless unaspirated*	*Voiceless aspirated*	*Voiced unaspirated*	*Voiced aspirated*	*Nasal*
Velar	k	kh	g	gh	ṅ
Palatal	c	ch	j	jh	ñ
Retroflex	ṭ	ṭh	ḍ	ḍh	ṇ
Dental	t	th	d	dh	n
Labial	p	ph	b	bh	m
Miscellaneous	y r l ḷ v s h				

'kilo'. After s this pronunciation occurs in English too: compare 'kin' and 'skin'. In 'skin' the k is not the same as in 'kin'.

g and gh differ in precisely the same way as k and kh, but it is difficult for English speakers to make this distinction.

ṅ is the corresponding nasal, that is, ng in 'sing'.

The same distinctions are made between the five columns for the palatal, retroflex, dental and labial rows. Thus c is almost like the English ch in 'church', or more exactly as in 'discharge'.

In the retroflex row (sometimes called 'cerebral') the tip of the tongue is turned back, whereas in the dental row it touches the upper front teeth. Most English speakers pronounce t and d somewhere between the two and can scarcely hear the difference between these two series.

Of the remaining consonants, y and s are always as in 'yes', ḷ is to l as ṭ is to t, and v is pronounced as English 'v' or 'w'.

Double consonants are pronounced double as in Italian: thus *mettā* is rather like 'met tar'. Note that kh, gh etc. are unitary

consonants which only appear double in transcription. Each is represented by one letter in Oriental alphabets.

The Relationship Between Sanskrit and Pali

It is helpful to have some knowledge of the relationship between Pali and Sanskrit. Pali, as explained in the Introduction on page 48, is a kind of simplified Sanskrit.

Sanskrit in transcription has some extra consonants: ṛ (rarely ṝ), ḷ, ś, ṣ.

ṛ was originally syllabic r as in 'Brno', but is now usually pronounced *ri*.

ḷ was originally syllabic l as in 'Plzen' (or, almost, the second l in 'little'), but is now usually pronounced *li*. Note: Sanskrit ḷ is not the same as Pali ḷ, but both are so rare that there is no confusion.

ś is a thin sh sound as in 'shin'.

ṣ is a thick sh sound as might be heard in 'push' (exaggerating the difference from that in 'shin').

In Pali ṛ appears as a vowel, usually the same vowel as occurs near it: Sanskrit *kṛta* (done) > Pali *kata;* Sanskrit *ṛju* (straight) > Pali *uju*.

Both ś and ṣ appear in Pali as s, but are then subject to the usual rule of s̄ + consonant: Sanskrit s̄ + consonant becomes (the same) consonant + h: thus sp>ph, st>th, etc.

The above rules combine in the case of one key-word: Sanskrit *tṛṣṇā* (thirst, craving) > Pali *taṇhā*. Here ṛ>a, ṣ>s, and then sṇ>ṇh.

Sanskrit consonant clusters are simplified, producing one single or double consonant: Sanskrit *agni* (fire) > Pali *aggi;* Sanskrit *svarga* (heaven) > Pali *sagga;* Sanskrit *mārga* (path) > Pali *magga;* Sanskrit *ātman* (self) > Pali *attā;* Sanskrit *saṃjñā* (perception) Pali *saññā;* Sanskrit *sparśa* (contact) > Pali *phassa;* Sanskrit *alpa* (little) > Pali *appa* etc. Instead of *vv* we find *bb*, and instead of *dy, dhy* we find *jj, jh*: Sanskrit *nirvāṇa* > Pali *nibbāna;* Sanskrit *adya* (today) > Pali *ajja;* Sanskrit *dhyāna* (absorption) > Pali *jhāna*.

It follows that while the form of a Sanskrit word cannot be predicted from its Pali equivalent, the Pali form can usually be

predicted from the Sanskrit, provided the word occurs. The meanings of Sanskrit and Pali words are also not quite always the same.

As regards grammatical simplification, it need perhaps only be mentioned here that the Sanskrit dative case has in most instances been replaced by the genitive in Pali. Thus in the phrase *Namo tassa Bhagavato Arahato Sammā-Sambuddhassa* (Homage to the Blessed One, the Arahant, fully-enlightened Buddha) the words *tassa* etc are originally genitive forms with dative meaning. However we do find the expression *namo Buddhāya* (homage to the Buddha) with a true dative form.

Those who wish to learn some Pali – which is to be encouraged! – should start with Johansson and proceed to Warder (see Bibliography). Sanskrit is a difficult language, but Michael Coulson's 'Teach Yourself' volume (1976) renders it as painless as possible.

Introduction

This translation is a 'substantive' translation because it is complete as to substance. Nothing has been omitted except the more wearisome of the very numerous repetitions which are such a striking feature of the original.

The Pali scriptures here translated are from the 'Triple Basket' (*Tipiṭaka*), a collection of the Buddha's teachings regarded as canonical by the Theravāda school of Buddhism, which is found today in Sri Lanka, Burma and Thailand, and was until recently equally strong in Laos and Cambodia. It is now also well established in Britain and other Western countries. The claim of this school is to have preserved the original teaching of the Buddha, and there are good grounds for at least considering that the doctrine as found in the Pali scriptures comes as close as we can get to what the Buddha actually taught. In any case the Pali *Tipiṭaka* is the only canon of an early school that is preserved complete. It is not, however, in the true spirit of Buddhism to adopt a 'fundamentalist' attitude towards the scriptures, and it is thus open to the reader, Buddhist as well as non-Buddhist, to regard the texts here translated with an open and critical mind.

THE LIFE OF THE BUDDHA

Siddhattha Gotama (in Sanskrit, Siddhārtha Gautama), who became the Buddha, the Enlightened One, may have lived from about 563-483 B.C., through many modern scholars suggest a later dating.[1] Oriental traditions offer a number of alternative datings, that favoured in Sri Lanka and south-east Asia being 623-543. It

was on this basis that the 2500th anniversary of his passing into final Nibbāna was celebrated, as *Buddha Jayanti*, in the East in 1956–57. He belonged to the Sakya clan dwelling on the edge of the Himālayas, his actual birthplace being a few miles north of the present-day Indian border, in Nepal. His father, Suddhodana, was in fact an elected chief of the clan rather than the king he was later made out to be, though his title was *rājā*—a term which only partly corresponds to our word 'king'. Some of the states of North India at that time were kingdoms and others republics, and the Sakyan republic was subject to the powerful king of neighbouring Kosala, which lay to the south.

Disentangling the probable facts from the mass of legend surrounding Gotama's life, we may assume the following to be approximately correct. Though brought up to a life of luxury, the young prince was overcome by a sense of the essentially sorrowful aspect of life, and he decided to seek the cause and cure of this state which he termed *dukkha* (conventionally but inadequately rendered 'suffering' in English). At the age of twenty-nine he renounced the world, going forth 'from the household life into homelessness' in accordance with an already well-established tradition, thus joining the ranks of the wandering ascetics (*samaṇas*: see p. 22). He went successively to two teachers, Āḷāra Kālāma and Uddaka Rāmaputta, who taught him how to attain to high meditative states. Realising, however, that even the attainment of these states did not solve his problem, Gotama went off on his own and practised severe austerities for six years, gathering a little group of five ascetics around him. However, finding that even the most extreme forms of asceticism likewise did not lead to the goal, he abandoned these excesses, and sat down at the foot of a tree by the river Nerañjarā, at the place now known as Bodh Gaya, determined not to arise from the spot until enlightenment should dawn. During that night he passed beyond the meditative stages he had previously reached, and attained to complete liberation as the Buddha—the Enlightened or Awakened One. He spent the remaining forty-five years of his life wandering up and down the Ganges Valley, expounding the doctrine that he had found and establishing the Sangha or Order of Buddhist monks and nuns, which still exists today.

HISTORICAL AND PHILOSOPHICAL BACKGROUND TO THE BUDDHA'S TIMES

'Ascetics and Brahmins'

India in the Buddha's day did not yet suffer from the grinding poverty of the present time. The modern caste system had not fully developed, but we find its germ in the division of society into four groups or 'colours' (Pali *vaṇṇā*). The designation betrays the origin of the distinction, being based on the conquest of northern India in about 1600 B.C. by the comparatively light-skinned Aryans, who looked down on those of darker hue they found there. In the context of Buddhism, where this racial and aristocratic term (literally 'noble') is applied to the nobility of the spirit, we shall use the form Ariyan, based on Pali.

The Brahmins were the guardians of the religious cult brought into India by the Aryans. In later, non-Buddhist sources we always hear of the Brahmins as taking the leading place in society. Buddhist sources, however (Sutta 3, for example), assert the supremacy of the Khattiyas (Skt. *kṣatriya*), the Noble or Warrior class to which Gotama belonged. It appears that while further west the Brahmins had already established their supremacy, this was not yet the case in the Ganges valley. In the third place came the Vessas (Skt. *vaiśya*) or merchants, and finally the Suddas (Skt. *śudra*) or workers. Below these there were certainly some slaves (we even hear of a Sudda having a slave), and some unfortunates of the class who were later to become known as 'untouchables'. But in addition to these groupings, there were considerable numbers of people, including at least a few women, who had opted out of conventional society.

In the texts we frequently meet with the compound *samaṇa-brāhmaṇā*, which we render 'ascetics and Brahmins'. While the Pali Text Society dictionary correctly states that this compound expression denotes quite generally 'leaders in religious life', it is also true that the two groups were usually rivals.

The religious situation in northern India around 500 B.C. is very interesting, and was undoubtedly exceptionally favourable to the development of the Buddhist and other faiths.

Though the Brahmins formed an important and increasingly powerful hereditary priesthood, they were never, like their counterparts elsewhere, able to assert their undisputed authority by persecuting and perhaps exterminating other religious groups. It seems that some Brahmins would not have been averse to such a course, but it was not open to them. They were a caste set aside from other men (in reading about them in the Buddhist texts, one is insistently reminded of the New Testament picture of the Pharisees, though in both cases the picture presented is, to say the least, one-sided). They alone were learned in the Three Vedas, knew the mystic mantras, and could conduct the all-important, bloody and expensive sacrifices. In fact, not all Brahmins exercised their priestly functions; some had settled down to agriculture or even trade, while continuing to expect the deference which they regarded as their due.

The earlier (Dravidian?) inhabitants who had been overrun by the Aryans were the creators of the Indus Valley civilisation with the great cities of Harappā and Mohenjo Dāro, all now in Pakistan. And it is to this civilisation that we must look for the origins of the second stream of religious life, that of the *samaṇas* (Skt. *śramaṇas*). These have sometimes been absurdly called 'recluses', whereas the term really means the very opposite. True, a *samaṇa* might occasionally be a recluse, a hermit shut away from the world in a rocky cell, but the more usual type was a wandered who had indeed 'abandoned the world' to lead a more or less ascetic life. He – or, rarely, she – was in fact, to use a modern expression, a drop-out from society, though differing from our modern drop-outs in at least one important respect: the *samaṇas* as a group received no less respect from all classes, even kings, than did the Brahmins (see Sutta 2, verse 25ff.). Their teachings were many and varied – some wise and some exceedingly foolish, some loftily spiritual and some crudely materialistic. The point is that they were completely free to teach whatever they pleased, and, so far from being persecuted as they might have been elsewhere, were received with honour wherever they went. We can distinguish several different groups of these people. There were in particular the self-mortifiers on the one hand, and the wanderers on the other, whose only austerity probably consisted in their detachment from family ties and, in theory at least, their observance of chastity. Many of the bizarre and often revolting practices of the first group are detailed in Sutta 8, verse 14. As pointed out in a note to that Sutta, the practice of extreme austerity (*tapas*) should not be called 'penance' because the motivation is entirely different from that of a Christian penitent, to whom such people might be superficially compared. The word *tapas*, which basically means 'heat', is used both for the austere practices indulged in and for the result they are intended to achieve, which is power, that is, the development of various paranormal powers. The belief was that these could be achieved by means of such practices and, in particular, by sexual restraint. Thus, so far from practising austerity like the Christian penitent, to atone for past sins, they undertook these practices in the hope of future powers, including, perhaps, those very joys that had been temporarily renounced.

The wanderers (*paribbājakas*), some of whom were Brahmins, wore clothes (unlike many of the others, who went completely naked), and they led a less uncomfortable life. They were 'philosophers' who propounded many different theories about the world and nature, and delighted in disputation. The Pali Canon introduces us to six well-known teachers of the time, all of whom were older than Gotama. They are Pūraṇa Kassapa, an amoralist, Makkhali Gosāla, a determinist, Ajita Kesakambali, a materialist, Pakudha Kaccāyana, a categorialist, the Niganṭha Nātaputta (the Jain leader known to us as Mahāvīra), who was a relativist and eclectic, and Sañjaya Belaṭṭhaputta, an agnostic sceptic or positivist (I borrow most of the descriptive epithets from Jayatilleke). Their different views are quoted by King Ajātasattu in Sutta 2, verses 16–32.

Besides these there were the propounders of the originally secret teaching incorporated in the Upaniṣads which came to be grafted on to orthodox Brahmanism, and whose doctrines were later to form the core of the Vedānta system. For them, the impersonal Brahman is the supreme reality, and the goal of the teaching is the realisation that the individual human soul or self (*ātman*) is ultimately identical with the universal Self (*Ātman*), which is another term for Brahman (the capitalisation here is

merely for clarity: the teaching was at first and for long oral, and even when written down in an Oriental alphabet, such a distinction could not be made, since capital letters do not exist in any Eastern script). These *aupaniṣadas* are not mentioned in the Pali Canon, though it is almost (but not, perhaps, quite) certain that Gotama was acquainted with their teachings.

It has been urged that 'at depth there is no contradiction between the greatest insights of the Upaniṣads and the Buddha's teaching' – a view that would be contested by many. We shall return very briefly to this point later (page 31). Suffice it to say here that any theory that the Buddha taught a doctrine of a supreme Self can only be said to fly in the face of the evidence. Nor is it true, as is sometimes said, that in ancient India everybody believed in karma (the law of moral cause and effect) and rebirth, or indeed in anything else. There were, as we have seen, materialists, sceptics and equivocators, and all sorts of fantastic theorists. Neither can we accept the statement that the Buddha was 'a Hindu who sought to reform the ancient religion'. Apart from the anachronistic use of the term 'Hindu', this is wrong because he rejected the claims of the Brahmins as religious authorities and, while not totally denying the existence of their gods, assigned to these a fundamentally unimportant role in the scheme of things. In so far as he belonged to any existing tradition, it was that of the *samaṇas*, and like them he taught as he saw fit. As a teacher he was not beholden to anyone: he agreed or disagreed with tradition or the views of others entirely in accordance with his sovereign perception of the truth. It is, however, correct to say that the situation in India in his time was particularly favourable to the spread of his teaching, while the Teacher's long life enabled this to become firmly established in his lifetime and under his direction.

MAIN POINTS OF THE TEACHING

The main points of the Buddha's teaching need only be briefly summarised here. In his first sermon (Saṁyutta Nikāya 56.11) the Buddha taught that there were two extremes to be avoided: over-indulgence in sensuality on the one hand, and self-torture

on the other. He had had personal experience of both. Buddhism is thus the middle way between these extremes, and also between some other pairs of opposites, such as eternalism and annihilationism (see Sutta 1, verse 1.30ff. and verse 3.9ff.).

The Four Noble Truths

The most succinct formulation of the teaching is in the form of the Four Noble Truths:

1. Suffering (*dukkha*);
2. The Origin of Suffering (*dukkha-samudaya*), which is craving (*taṇhā*);
3. The Cessation of Suffering (*dukkha-nirodha*);
4. The Path Leading to the Cessation of Suffering (*dukkha-nirodha-gāminī-paṭipadā*), which is the Noble Eightfold Path (*ariya-aṭṭhangika-magga*). This consists of:

(1) Right View (*sammā-diṭṭhi*) (N.B. singular, not Right Views!)
(2) Right Thought (*sammā-sankappa*)
(3) Right Speech (*sammā-vācā*)
(4) Right Action (*sammā-kammanta*)
(5) Right Livelihood (*sammā-ājīva*)
(6) Right Effort (*sammā-vāyāma*)
(7) Right Mindfulness (*sammā-sati*)
(8) Right Concentration (*sammā-samādhi*).

For a full account of these, see Sutta 22, verses 18–22.

The eight steps can be subsumed under the three heads of I. Morality (*sīla*) (steps 3–5), II. Concentration (*samādhi*) (steps 6–8), and III. Wisdom (*paññā*) (steps 1–2). It will be noticed that in this arrangement the order is different. This is because, while some preliminary wisdom is needed to start on the path, the final flowering of the higher wisdom follows after development of morality and concentration (cf. Sutta 33, verse 3.3(6)).

Stages on the Path

Progress on the path leading to the cessation of suffering, and hence to Nibbāna, is described in many places, notably in Sutta 2, in a long passage which is repeated verbatim in the following Suttas.[2] The most fundamental meditative exercise is set forth

in Sutta 22. The breakthrough to the transcendental is achieved in four stages, each of which is subdivided into two: path (*magga*) and fruition (*phala*). By attaining the first of these stages one ceases to be a mere 'worldling' (*puthujjana*) and becomes a noble person (*ariya-puggala*). The stages or 'path-moments' are designated in terms of the successive breaking of ten fetters. Standard descriptions of these stages are given at many places.

At the first stage, one 'enters the Stream' and thus becomes a Stream-Winner (*sotāpanna*) by an experience also referred to (for example, in Sutta 2, verse 102) as the 'opening of the Dhamma-eye'. The first path-moment is immediately followed by the fruition (*phala*), and likewise with the other three paths. At First Path, one is said to have 'glimpsed Nibbāna' (cf. *Visuddhimagga* 22.126), and thereby three of the five lower fetters are discarded for ever: 1. personality-belief (*sakkāya-diṭṭhi*), that is, belief in a self; 2. doubt (*vicikicchā*) and 3. attachment to rites and rituals (*sīlabbata-parāmāsa*). In other words, having had a glimpse of reality and perceived the falsity of the self-belief, one is unshakeable and no more dependent on external aids. One who has gained this state can, it is said, no longer be born in 'states of woe' and is assured of attaining Nibbāna after, at the most, seven more lives.

At the second stage, one becomes a Once-Returner (*sakadāgāmī*), in whom the fourth and fifth lower fetters are greatly weakened: 4. sensual desire (*kāma-rāga*) and 5. ill-will (*vyāpāda*). Such a person will attain to Nibbāna after at most one further human rebirth. It is interesting to note that sensuality and ill-will are so powerful that they persist, in however attenuated a form, for so long.

At the third stage, one becomes a Non-Returner (*anāgāmī*), in whom the fourth and fifth fetters are completely destroyed. In such a person all attachments to this world have ceased, and at death one will be reborn in a higher world, in one of the Pure Abodes (see *Cosmology* p. 42), and will attain Nibbāna from there without returning to this world. It may be mentioned that in Saṁyutta Nikāya 22.89 the Venerable Khemaka actually gives some account of what it feels like to be a Non-Returner.

Finally, at the fourth stage, one becomes an Arahant (Sanskrit *Arhat*, literally 'worthy one'), by the destruction of the five higher fetters: 6. craving for existence in the Form World (*rūpa-rāga*), 7. craving for existence in the Formless World (*arūpa-rāga*) (see p. 42 for more about these), 8. conceit (*māna*), 9. restlessness (*uddhacca*), 10. ignorance (*avijjā*). For such a one, the task has been completed, and that person will attain final Nibbāna 'without remainder' at death.

It should perhaps be added that there are two different ideas that are widely circulated in the East. One is that in this degenerate age it is not possible to become an Arahant. The other, less pessimistic view is that while lay persons can attain to the first three paths, only monks can become Arahants. There is no scriptural authority for either idea. It should also be mentioned that the Arahant ideal is one that is perfectly valid for all schools of Buddhism. Likewise, the concept of the Bodhisattva, who renounces the enjoyment of Nirvāṇa in order to bring all beings to enlightenment, which is considered the hallmark of the Mahāyāna schools as opposed to the Hīnayāna,[3] in fact exists in Theravāda Buddhism as well. The difference of schools is one of emphasis, and does not constitute the unbridgeable gap imagined by some, chiefly in the West. But it cannot be our task to enter further into these matters here.

Nibbāna or Nirvāṇa

The Sanskrit form is better known in the West than the Pali *Nibbāna*. There are, not surprisingly, many misapprehensions about this. In fact it has been said by one witty scholar that all we have to go on is our misconception of Nirvāṇa, because until we have realised it we cannot know it as it really is. But if we cannot say much about what it *is*, we can at least say something about what it is *not*. Robert Caesar Childers, in his famous and still useful Pali dictionary (1875), devoted a whole long article, in fact a short treatise, to proving to his own satisfaction that Nibbāna implies total extinction, and this view, though certainly erroneous, is still to be met with among some Western scholars. And yet, it would be odd indeed if Buddhists were supposed to have to tread the entire path right up to the attainment of Arahantship merely in order to finish

up with that total obliteration which the materialists, and many ordinary people today, assume to occur for all of us, good, bad and indifferent, at the end of our present life. It is true, some colour is given to this idea by the etymology of the term (*nir* + √*vā* = 'blowing out' as of a lamp). Contrasted with this, however, we find other very different descriptions of Nibbāna. Thus in Sutta 1.3.20 it is used for 'the highest happiness', defined as the indulgence in the pleasures of the five senses – obviously a non-Buddhist use of the word, though it is not otherwise attested in pre-Buddhist sources. We thus find two apparently contradictory meanings of Nibbāna: 1. 'extinction', 2. 'highest bliss'. And while these were wrongly used in the examples quoted, they both occur in authentic texts.

In considering this problem, it is as well to note the words of the Venerable Nyāṇatiloka in his *Buddhist Dictionary*:

> One cannot too often and too emphatically stress the fact that not only for the actual realization of the goal of Nibbāna, but also for a theoretical understanding of it, it is an indispensable preliminary condition to grasp fully the truth of Anattā, the egolessness and insubstantiality of all forms of existence. Without such an understanding, one will necessarily misconceive Nibbāna – according to one's either materialistic or metaphysical leanings – either as annihilation of an ego, or as an eternal state of existence into which an Ego or Self enters or with which it merges.

What this in effect means is that in order to 'understand' Nibbāna one should have 'entered the Stream' or gained First Path, and thus have got rid of the fetter of personality-belief. While scholars will continue to see it as part of their task to try to understand what the Buddha meant by Nibbāna, they should perhaps have sufficient humility to realise that this is something beyond the range of purely scholarly discussion. In the systematisation of the Abhidhamma (see p. 52), Nibbāna is simply included as the 'unconditioned element' (*asankhata-dhātu*), but with no attempt at definition. Nibbāna is indeed the

extinction of the 'three fires' of greed, hatred and delusion, or the destruction of the 'corruptions' (*āsavā*) of sense-desire, becoming, wrong view and ignorance. Since the individual 'self' entity is not ultimately real, it cannot be said to be annihilated in Nibbāna, but the *illusion* of such a self is destroyed.

Very oddly, in the *Pali-English Dictionary*, it is said that Nibbāna is 'purely and simply an ethical state . . . It is therefore not transcendental.' In fact it is precisely the one and only transcendental element in Buddhism, for which very reason no attempt is made to define it in terms of a personal god, a higher self, or the like. It is ineffable. It can, however, be realised, and its realisation is the aim of the Buddhist practice. While no description is possible, positive references to Nibbāna are not lacking: thus at Dhammapada 204 and elsewhere it is called 'the highest bliss' (*paramaṁ sukhaṁ*), and we may conclude this brief account with the famous quotation from Udāna 8.3:

> There is, monks, an Unborn, Unbecome, Unmade, Uncompounded (*ajātaṁ abhūtaṁ akataṁ asankhataṁ*). If there were not this Unborn . . ., then there would be no deliverance here visible from that which is born, become, made, compounded. But since there *is* this Unborn, Unbecome, Unmade, Uncompounded, therefore a deliverance is visible from that which is born, become, made, compounded.

This is, at the same time, perhaps the best answer we can give concerning the Upaniṣadic *Ātman*. Buddhism teaches no such thing—nevertheless the above quotation could certainly be applied to the *Ātman* as understood in Vedānta, or indeed to the Christian conception of God. However, to the followers of those faiths it would be an insufficient description, and the additions they would make would for the most part be unacceptable to Buddhists. It can, however, be suggested that this statement represents the fundamental basis of all religions worthy of the name, as well as providing a criterion to distinguish true religion from such surrogates as Marxism, humanism and the like.

The Three Marks (tilakkhaṇa)

The formula of the three marks (also referred to as 'signs of being', 'signata', etc.) is found in many places (in expanded, versified form Dhammapada 277–9). It runs:

1. 'All *sankhāras*[4] (compounded things) are impermanent': *Sabbe sankhārā aniccā*
2. 'All *sankhāras* are unsatisfactory': *Sabbe sankhārā dukkhā*
3. 'All *dhammas* (all things including the unconditioned) are without self': *Sabbe dhammā anattā*

The first and second of these marks apply to all mundane things, everything that 'exists' (*sankhāra* in its widest sense). The third refers in addition to the unconditioned element (*a-sankhata*, that is, not a *sankhāra*, thus Nibbāna). This does not 'exist' (relatively), but IS.

Thus, nothing lasts for ever, all things being subject to change and disappearance. Nothing is completely satisfactory: *dukkha*, conventionally rendered 'suffering', has the wide meaning of not satisfying, frustrating, painful in whatever degree. Even pleasant things come to an end or cease to attract, and the painful aspect of life is too well-known and ubiquitous to need discussion.

The first two marks can perhaps be appreciated without too much effort, even though their profound penetration is more difficult. It is the third mark that has provoked much controversy and misunderstanding.

An-attā (Skt. *an-ātman*) is the negative of *attā/ātman* 'self'. So much is clear. In ordinary usage *attā* is a pronoun used for all persons and genders, singular and plural, meaning 'myself', 'herself', 'ourselves', 'themselves', etc. It has no metaphysical implications whatsoever. This, then, is the self of daily life, which has a purely relative and conventional reality if only because it is an almost indispensable expression in everyday speech. As a noun, *attā* to the Buddhist means an imaginary entity, a so-called 'self', which is not really there. The five *khandhas* or aggregates, the various parts that make up our empirical personality (see Sutta 22, verse 14), do not constitute a self, either individually or collectively. Our so-called 'self', then, is something bogus. It is, however, a concept that we cling to with great tenacity. See further, p. 32.

It was said earlier that any theory that the Buddha taught such a doctrine as the Upaniṣadic Higher Self can only be said to fly in the face of the evidence. This is borne out by the third mark: all *dhammas* are without self. The term *dhamma* here includes Nibbāna, the Buddhist ultimate. Thus this is expressly stated not to be any kind of 'Higher Self'. There are those who believe that what the Buddha taught and what the Upaniṣads taught must agree. Be that as it may at some deeper level, the expression is certainly different. It is arguable that the Buddha considered the term 'self', which to him was something evanescent, to be ludicrously inappropriate to the supreme reality, whatever its nature. To pursue such arguments as this any further is surely fruitless.

Levels of Truth

An important and often overlooked aspect of the Buddhist teaching concerns the levels of truth, failure to appreciate which has led to many errors (see n. 220). Very often the Buddha talks in the Suttas in terms of conventional or relative truth (*sammuti-* or *vohāra-sacca*), according to which people and things exist just as they appear to the naive understanding. Elsewhere, however, when addressing an audience capable of appreciating his meaning, he speaks in terms of ultimate truth (*paramattha-sacca*), according to which 'existence is a mere process of physical and mental phenomena within which, or beyond which, no real ego-entity nor any abiding substance can ever be found' (*Buddhist Dictionary* under *Paramattha*). In the Abhidhamma, the entire exposition is in terms of ultimate truth. It may also be observed that many 'Zen paradoxes' and the like really owe their puzzling character to their being put in terms of ultimate, not of relative truth. The full understanding of ultimate truth can, of course, only be gained by profound insight, but it is possible to become increasingly aware of the distinction. There would seem in fact to be a close parallel in modern times in the difference between our naive world-view and that of the physicist, both points of view having their use

in their own sphere. Thus, conventionally speaking, or according to the naive world-view, there are solid objects such as tables and chairs, whereas according to physics the alleged solidity is seen to be an illusion, and whatever might turn out to be the ultimate nature of matter, it is certainly something very different from that which presents itself to our senses. However, when the physicist is off duty, he or she makes use of solid tables and chairs just like everyone else.

In the same way, all such expressions as 'I', 'self' and so on are always in accordance with conventional truth, and the Buddha never hesitated to use the word *attā* 'self' (and also with plural meaning: 'yourselves', etc.)[5] in its conventional and convenient sense. In fact, despite all that has been urged to the contrary, there is not the slightest evidence that he ever used it in any other sense except when critically quoting the views of others, as should clearly emerge from several of the Suttas here translated.

In point of fact, it should be stressed that conventional truth is sometimes extremely important. The whole doctrine of karma and rebirth has its validity only in the realm of conventional truth. That is why, by liberating ourselves from the viewpoint of conventional truth we cease to be subject to karmic law. Objections to the idea of rebirth in Buddhism, too, are sometimes based on a misunderstanding of the nature of the two truths. As long as we are unenlightened 'worldlings', our minds habitually operate in terms of 'me' and 'mine', even if in theory we know better. It is not until this tendency has been completely eradicated that full enlightenment can dawn. At Saṁyutta Nikāya 22.89 the Venerable Khemaka, who is a Non-Returner, explains how 'the subtle remnant of the 'I'-conceit, of the 'I'-desire, an unextirpated lurking tendency to think: 'I am'', still persists even at that advanced stage.

Probably the best account of the Buddha's attitude to truth is given by Jayatilleke in *The Early Buddhist Theory of Knowledge* (1963, 361ff.). It may be mentioned that for those who find this work hard going, his second, posthumous book, *The Message of the Buddha* (1975), makes for easier reading. Jayatilleke has been attacked for equating the philosophy of Buddhism too closely

with the modern school of logical positivism. In this connection it is perhaps best to let him speak for himself:

> The Buddha, again, was the earliest thinker in history to recognise the fact that language tends to distort in certain respects the nature of reality and to stress the importance of not being misled by linguistic forms and conventions. In this respect, he foreshadowed the modern linguistic or analytical philosophers. (*The Message of the Buddha*, 33).

It seems hard to find any fault with that. Jayatilleke goes on:

> He was the first to distinguish meaningless questions and assertions from meaningful ones. As in science he recognised perception and inference as the twin sources of knowledge, but there was one difference. For perception, according to Buddhism, included extra-sensory forms as well, such as telepathy and clairvoyance. Science cannot ignore such phenomena and today there are Soviet as well as Western scientists, who have admitted the validity of extra-sensory perception in the light of experimental evidence.

Probably most readers will concede the possibility that the Buddha knew a few things which modern science is only now beginning to discover, or accept. We will leave it at that.

Kamma

The Sanskrit form of this word, *karma*, is more familiar to Westerners, but as its meaning in non-Buddhist contexts is not necessarily always the same as in Buddhism, there is some advantage in using the Pali form kamma here. The literal meaning of the word is 'action', and at Anguttara Nikāya 6.63 the Buddha defines it as volition (*cetanā*). It is therefore any deliberate act, good or bad (in Pali *kusala* 'skilful, wholesome' or *akusala* 'unskilful, unwholesome'). A good act will normally lead to pleasant results for the doer, and a bad act to unpleasant

ones. The correct Pali (and Sanskrit) word for such results is *vipāka* ('ripening'), though karma/kamma tends in practice to be used loosely for the results as well as the deeds that produced them – even sometimes by those who really know better. But it is as well to be aware of the correct distinction.

The question is sometimes asked whether there is free-will in Buddhism. The answer should be clear: each karmic act is the exercise of a choice, good or bad. Thus though our actions are limited by conditions, they are not totally determined.

In this computerised age, it may be helpful to some to think of kamma as 'programming' our future. Thus the 'karma-formations' (*saṅkhāras*) mentioned below are the 'programme' which we have – through ignorance – made in past lives. The aim of the practice, of course, is to get beyond all kamma. An account of how to progress towards this aim is given in many Suttas, and especially in the first division of the Dīgha Nikāya.

The Twelve Links of the Chain of Dependent Origination

This famous formulation is found in many places in the Canon, and is also represented visually in Tibetan *thangkas* in the form of a twelve-spoked wheel. The Pali term *paṭicca-samuppāda* (Skt. *pratītya-samutpāda*) is usually rendered 'dependent origination', though Edward Conze preferred 'conditioned co-production'. It has been much debated by Western scholars, some of whom produced some strange theories on the subject. The usual formulation is as follows:

1. Ignorance conditions the 'Karma-formations' (*avijjā-paccayā saṅkhārā*)
2. The Karma-formations condition Consciousness (*saṅkhāra-paccayā viññāṇaṁ*)
3. Consciousness conditions Mind-and-Body (lit. 'Name-and-Form': *viññāṇa-paccayā nāma-rūpaṁ*)
4. Mind-and-Body conditions the Six Sense-Bases (*nāma-rūpa-paccayā saḷāyatanaṁ*)
5. The Six Sense-Bases condition Contact (*saḷāyatana-paccayā phasso*)
6. Contact conditions Feeling (*phassa-paccayā vedanā*)
7. Feeling conditions Craving (*vedaṇā-paccayā taṇhā*)

8. Craving conditions Clinging (*taṇhā-paccayā upādānaṁ*)
9. Clinging conditions Becoming (*upādāna-paccayā bhavo*)
10. Becoming conditions Birth (*bhava-paccayā jāti*)
11. Birth conditions (12) Ageing-and-Death (*jāti-paccayā jarā-maraṇaṁ*).

This is best understood if taken in reverse order. In Sutta 15, verse 2 the Buddha says to Ānanda: 'If you are asked: "Has ageing-and-death a condition for its existence?" you should answer: "Yes." If asked: "What conditions ageing-and-death?" you should answer: "Ageing-and-death is conditioned by birth"', and so on. Thus, if there were no birth, there could be no ageing-and-death: birth is a necessary condition for their arising.

According to the usual view, which is certainly correct but perhaps not the only way of regarding the matter, the twelve links (*nidānas*) are spread over three lives: 1–2 belonging to a past life, 3–10 to this present life, and 11–12 to a future life. Thus the development of our 'karma-formations' or behaviour patterns is due to past ignorance (that is, the fact that 'we' are not enlightened). These patterns condition the arising of a new consciousness in the womb, on the basis of which a new psycho-physical complex (*nāma-rūpa*) comes into being, equipped with the six sense-bases (of sight, hearing, smelling, tasting and touching, with mind as the sixth sense). Contact of any of these with a sense-object (sight, sound, etc.) produces feeling, which may be pleasant, unpleasant or neutral. On the basis of pleasant feeling, desire or craving arises. The links from consciousness to feeling are the results of past actions (*vipāka*), whereas craving, clinging and the process of becoming are volitional (that is, *kamma*), and will therefore have results for the future. In fact they set in train the same process of (re)birth (due to ignorance) that we witnessed before, and birth must inevitably lead to death. This is the continuous process in which we, as unenlightened beings, are caught up.

Curiously, in the Dīgha Nikāya we do not find the twelve links. The steps from feeling to ageing-and-death are mentioned in Sutta 1, verse 3.71, while in the two main expositions in this book, the process in reverse is traced back only to its

starting-point in this life, that is, to consciousness and mind-and-body, which are said to condition each other mutually. Thus, in Sutta 14, we have a set of ten steps instead of the usual twelve, while in Sutta 15, still more remarkably, the six sense-bases are omitted, thus making a total of only nine links. In other parts of the Canon there are occasional expansions beyond the twelve links give here, but this is the standard formula. It seems that the repeaters (*bhāṇakā*) of the Dīgha had a tradition of their own to which they firmly adhered.

While we should certainly not make Ānanda's mistake (Sutta 15, verse 1) of thinking the whole thing easy to understand, we can get some general grasp of it, especially if we regard the links in reverse order, which is the way the Buddha explained it to Ānanda. At least we shall find that it is not so arbitrary or nonsensical as some Western scholars have supposed.

Rebirth

There are some people in the West who are attracted in many ways to Buddhism, but who find the idea of rebirth a stumbling-block, either because they find it distasteful and/or incredible in itself, or in some cases because they find it hard to reconcile with the 'non-self' idea. Some such considerations as any of these sometimes even lead people to declare that the Buddha did not actually teach rebirth at all, or that if he did so, this was only for popular consumption, because his hearers could not have accepted the truth. All such views are based on various kinds of misunderstanding.

It should be noted, incidentally, that Buddhists prefer to speak, not of reincarnation, but of rebirth. Reincarnation is the doctrine that there is a transmigrating soul or spirit that passes on from life to life. In the Buddhist view we may say, to begin with, that that is merely what appears to happen, though in reality no such soul or spirit passes on in this way. In Majjhima Nikāya 38 the monk Sāti was severely rebuked for declaring that 'this very consciousness' transmigrates, whereas in reality a new consciousness arises at rebirth *dependent* on the old. Nevertheless there is an illusion of continuity in much the same way as there is within this life. Rebirth from life to life is in principle scarcely different from the rebirth from moment to

moment that goes on in this life. The point can be intellectually grasped, with a greater or less degree of difficulty, but it is only at the first path-moment, with the penetration of the spurious nature of what we call self, that it is clearly understood without a shadow of doubt remaining.

It cannot be the purpose of this book to argue in favour of a belief in rebirth, but sceptics might do well to read *Rebirth as Doctrine and Experience* by Francis Story (Buddhist Publication Society 1975), which has an introduction by Ian Stevenson, Carlson Professor of Psychiatry in the University of Virginia. This book contains some case-histories from Thailand and elsewhere which are difficult to explain except on the rebirth hypothesis, and Prof. Stevenson, too, has published several volumes of research-findings of a similar nature from various parts of the world. It may be that the excessive credulity which characterised some previous ages has, in the present time, given way to equally excessive scepticism.

Cosmology

If we even provisionally accept the idea of rebirth, this almost necessarily requires acceptance of some kind of spirit-world or worlds. In the Buddhist scriptures we find a scheme of post-mortem worlds which, while having much in common with general Indian ideas, is in many of its details unique. Here, there are no eternal heavens or hells, though some of both are said to be tremendously long-lasting; but all is in an eternal flux in which worlds and world-systems are born and perish, and living beings are continually born, die and are reborn according to their karmic deserts. It is a grandiose, but ultimately frightening and horrifying vision. Deliverance from it is only possible through the insight engendered by following the path taught by one of the Buddhas who occasionally arise on the scene. For those who fail to gain this insight there can be a happy rebirth for a long time in one of the temporary heaven-worlds, but no permanent deliverance from the perils of birth-and-death. This is *saṁsāra* or cyclic existence, the 'on-faring'.

All existence in the various realms of saṁsāra is in one of the three worlds: the World of Sense-Desires (*kāma-loka*), the World of Form (or the 'fine-material world': *rūpa-loka*) and the Form-

less (or 'immaterial') World (*arūpa-loka*), the latter two of which are inhabited by those who have attained, in this life, the corresponding mental absorptions (*jhānas*) frequently described in the texts. Beyond all this lies the realm of the Supramundane (*lokuttara*) or Nibbāna – the 'other shore', the only secure haven. And this, though it can be experienced, cannot be described.

There are thirty-one states in which, it is said, one can be reborn, distributed over the three worlds. The lowest of the three, the World of Sense-Desires, consists of the first eleven states, of which human rebirth is the fifth. Below this are the fourfold 'states of woe': hells, the world of asuras (sometimes rendered 'titans'), of hungry ghosts (*petas*), and of animals, while above it are the six lowest heavens. Above these are the sixteen heavens of the World of Form, and above these again the four heavens of the Formless World.

Special importance attaches to the human condition, since it is next to impossible to gain enlightenment from any other sphere than this: the realms below the human are too miserable, and those above it too happy and carefree for the necessary effort to be easily made.

The list as it stands show signs of late elaboration, but many of the spheres shown, or their inhabitants, are mentioned in the Suttas of this collection.

THE THIRTY-ONE ABODES

(*Reading from below*)

The Formless World	*Arūpa-loka*
31. Sphere of Neither-Perception-Nor-Non-Perception (devas of)	31. Nevasaññānâsaññâyatanūpagā devā
30. Sphere of No-Thingness (devas of)	30. Ākiñcaññâyatanūpagā devā
29. Sphere of Infinity of Consciousness (devas of)	29. Viññāṇañcâyatanūpagā devā
28. Sphere of Infinity of Space (devas of)	28. Ākāsānañcâyatanūpagā devā

The World of Form	*Rūpa-loka*
27. Peerless devas	27. Akaniṭṭhā devā
26. Clear-Sighted devas	26. Sudassī devā
25. Beautiful (*or* Clearly Visible) devas	25. Sudassā devā
24. Untroubled devas	24. Atappā devā
23. Devas not Falling Away	23. Avihā devā
22. Unconscious beings	22. Asaññasattā
21. Very Fruitful devas	21. Vehapphalā devā
20. Devas of Refulgent Glory	20. Subhakiṇṇā devā
19. Devas of Unbounded Glory	19. Appamāṇasubhā devā
18. Devas of Limited Glory	18. Parittasubhā devā
17. Devas of Streaming Radiance	17. Ābhassarā devā
16. Devas of Unbounded Radiance	16. Appamāṇabhā devā
15. Devas of Limited Radiance	15. Parittabhā devā
14. Great Brahmās	14. Mahā Brahmā
13. Ministers of Brahmā	13. Brahma-Purohitā devā
12. Retinue of Brahmā	12. Brahma-Parisajjā devā
The World of Sense-Desires	*Kāma-loka*
11. Devas Wielding Power over Others' Creations	11. Paranimmita-vasavattī devā
10. Devas Delighting in Creation	10. Nimmānaratī devā
9. Contented devas	9. Tusitā devā
8. Yāma devas	8. Yāmā devā
7. The Thirty-Three Gods	7. Tāvatiṁsa devā
6. Devas of the Four Great Kings	6. Catumahārājikā devā
5. THE HUMAN WORLD	5. MANUSSA LOKA
4. The animal world	4. Tiracchāna Yoni
3. The world of hungry ghosts	3. Peta Loka
2. The asuras ('titans')	2. Asurā
1. Hells	1. Niraya.

EXPLANATIONS OF THE THIRTY-ONE ABODES

The World of Sense Desires

1. *Hells.* The hell-states are often rendered 'purgatory' to indicate that they are not eternal. See n.244. Descriptions of the hells, their horrors and the length of time supposedly spent there, became increasingly lurid as time went on. In the Dīgha Nikāya there are no such descriptions, the kind and duration of suffering in such 'states of woe' being left quite vague. Jayatilleke (*The Message of the Buddha*, 251) quotes from the Saṁyutta Nikāya 36.4 (= S iv.206):

> When the average ignorant person makes an assertion that there is a Hell (*pātāla*) under the ocean, he is making a statement that is false and without basis. The word 'hell' is a term for painful bodily sensations.

This certainly deserves more credence as a saying of the Buddha than the late Suttas Majjhima Nikāya 129, 130. See also *Visuddhimagga* 13.93ff. for more on the first four abodes.

2. *Asuras.* See n.512. Rebirth among the asuras or titans is sometimes omitted from the list of separate destinations. In the Mahāyāna tradition they are often regarded more favourably than in the Pali Canon – perhaps a reminiscence of their earlier status as gods.

3. *Hungry ghosts.* These unhappy creatures are depicted with enormous bellies and tiny mouths. They wander about the world in great distress, which can, however, be alleviated by generous offerings. The Petavatthu, the seventh book of the Khuddaka Nikāya and one of the latest portions of the Canon, has many strange tales about them.

4. *The animal world.* The animal kingdom, together with the human realm, constitutes the only realm of beings normally visible to human sight and therefore indisputably existing (Ajita Kesakambali, like any modern rationalist, disbelieved in all the rest). There are those today in the West who object strongly to the idea that the Buddha taught that we can be reborn as animals, though at first sight the evidence is all against them. However, since *tiracchāna*, normally meaning

'animal', is used in Sutta 1 in the compounds *tiracchāna-kathā*, *tiracchāna-vijjā*, meaning 'low talk', 'base art', it is just possible that as a 'destination' for humans *tiracchāna-yoni* can be taken as a low rebirth. Some confirmation is provided by the case of Khorakkhattiya (Sutta 24, verse 9 and n.244).

5. *The human world.* Rebirth as a human being is regarded as a great opportunity which should be seized, since it may not easily recur, and it is almost impossible to 'enter the Stream' and so start on the path to Nibbāna from any other condition (but see n.600). Beings in the states below the human are too miserable, fearful and benighted, and those above it are too happy to make the necessary effort. In the human world we encounter both joy and sorrow, often very evenly balanced, and it is also possible to attain to a state of equanimity which is favourable to progress. Nevertheless, most human beings are very much under the sway of sense-desires, as indeed are the inhabitants of the worlds immediately above this one.

6. *The Realm of the Four Great Kings.* These kings are the guardians of the four quarters, and a lively account of existence on their plane is given in Sutta 20, to which reference should be made. The beings from here on are called devas, or in some cases alternatively Brahmās. Various kinds of non-human beings, not all of whom are beneficent, are supposed to be located in or associated with this realm, and are mentioned in Sutta 20. Since the inhabitants of this sphere (especially the gandhabbas, heavenly musicians and attendants on the kings and their followers) are still addicted to sense-pleasures, it is considered disgraceful for a monk to be reborn there. However, as we are told in Sutta 21, verse 11, it is possible for such to progress to a much higher plane if they make the effort.

7. *The Thirty-Three Gods.* Their heaven had once been the abode of the asuras, who had been expelled from it. No list of the thirty-three exists, but their chief is Sakka (Sankrit *Śakra*), who is either a reformed Indra or, as Rhys Davids considered, a Buddhist replacement for him. Many good people were reborn in this realm.

8. *Yāma devas.* These devas are usually only mentioned in passing. The name is said to mean 'those who have attained to divine bliss', but may also relate to Yama, king of the dead.

9. *Contented devas.* It is in their heaven that Bodhisattas reside before their last birth, and Once-Returners are also sometimes born here.

10, 11. *Devas Delighting in Creation; devas Wielding Power over Others' Creations.* The former can create any shape they like, the latter delight in things created by others, to get them in their power. These two are the highest in the World of Sense Desires.

The World of Form (Fine–Material World)

12. *The Retinue of Brahmā.* The inhabitants of abodes 12–21 are known as devas or Brahmas. Rebirth in these worlds is dependent on experience of the lower jhānas as well as moral behaviour. Those who live in them are free from sensual desire, though in most cases only by suppression through the jhānas, not by eradication.

13–14. *Ministers of Brahmā and Great Brahmās.* See below.

15–21. These are all worlds in which those who have experienced the lower jhānas may be reborn according to their development: thus the highest sphere, number 21, is inhabited by those who have had a strong experience of the fourth jhāna, and so on downwards.

22. *Unconscious beings.* See n.65.

23–27. These are the Pure Abodes in which Non-Returners are reborn, and whence they gain Nibbāna without returning to earth.

The Formless World (Immaterial World)

28–31. These correspond to the four higher jhānas of the Formless World, and rebirth in these realms depends on the attainment of these jhānas, as for numbers 12–21. Gotama attained to the Sphere of No-Thingness under his first teacher, Āḷārā Kālāma, and to the Sphere of Neither-Perception-Nor-Non-Perception under his second teacher Uddaka Rāmaputta. He thus reached the highest state attainable without breaking through to the Supramundane (*lokuttara*) which is 'beyond the Three Worlds'.

SOME NAMES AND DESIGNATIONS

Brahmā

In Buddhism there is not one Brahmā or Great Brahmā but many, and they are not immortal. The origin of the belief in Brahmā as creator of the world is given in Sutta 1, verse 2.2ff., and a satirical picture of the boastful Great Brahmā (who nevertheless is a true follower of the Buddha) is given in Sutta 11. But though not almighty or eternal, Brahmās are powerful and benevolent beings who are still believed, in Oriental Buddhist countries, to be able to bestow mundane favours (for example the Brahmā shrine outside the Erawan Hotel in Bangkok). One Great Brahmā, Sahampati, begged the newly-enlightened Buddha to teach those who had 'little dust on their eyes'.

There is no certain or even probable trace of the neuter Brahman in Pali scriptures. In Sutta 13 two young Brahmins consult the Buddha on how to attain to 'union with Brahmā' or more correctly 'fellowship with Brahmā'. Rhys Davids has been accused of mistranslating *sahavyatā* here as 'union', thus implying a mystical union rather than merely belonging to the company of Brahmā. But the Brahmins had explained to the Buddha that they were puzzled because different teachers interpreted the path to Brahmā in different ways. Thus both interpretations may well be implied here.

Buddha

This is of course a generic term, not a proper name: Gotama was 'the Buddha', not just 'Buddha' (the same should apply to Christ 'the Anointed', but usage is against this). It is a past participle form meaning 'awakened', thus 'enlightened'. Buddhas appear at vast intervals of time. Besides the fully-enlightened Buddha who teaches Dhamma to the world (*Sammā-Sambuddha*) there is the 'private Buddha' (*Paccekabuddha*), who is enlightened but does not teach. As time went on, a more and more elaborate Buddhology developed, the first beginnings of which can be seen here in Sutta 14. It was under the Buddha Dīpankara, vast ages ago, that the Brahmin

Sumedha first made the determination to become a Buddha, which he finally did as the historical Buddha Gotama. See especially Sutta 14.

Deva

This word is difficult to translate, and in general I have retained the Pali form, though in the case of the Thirty-Three Gods I have called them such, since they constitute something of a pantheon like that found in ancient Greece and elsewhere, even though few of them are individually named. As will be seen from the table, the term deva is applied to the inhabitants of all or any of the states above the human, though those in the World of Form can also be called Brahmā – a term which is probably better restricted to the inhabitants of realm No. 14. The etymological meaning of *deva* is 'bright, shining' (related to Latin *deus, dīvus*), but the word is popularly associated with the root *div* 'to play'.

Devas are said to be of three kinds: 1. Conventional, that is, kings and princes, who are addressed as 'Deva!' (hence the Indian idea of the 'god-king' – a title adopted by the kings of Cambodia but misapplied in modern times to the Dalai Lama!), 2. purified, that is, Buddhas and Arahants, and 3. spontaneously born (*uppattidevā*), that is, devas in the sense as used here. Besides the form *deva* (which is uncommon in the third sense in the singular), we find the abstract noun *devatā* used much like 'deity' in English. It should be noted that though this noun is grammatically feminine, it does not necessarily imply female sex. When it is wished to indicate the sex, the words *devaputta* 'deva's son' and *devadhītā* 'deva's daughter' may be used, though as most devas are spontaneously reborn this should not be taken literally (however, there are some indications of sexual reproduction occurring in the lowest heavens: we learn from Suttas 20 and 21 that the gandhabba chief Timbaru had a daughter).

Devas have all been human, and may be reborn again in human form, which in fact would be good fortune for them, as it is so much easier to gain enlightenment from the human state. In view of their former human state, it has been suggested that they are not unlike spirits (in the Spiritualist sense); another suggested translation is 'angels', but on the whole it seemed best (with one slight exception noted) to retain the Pali term for these beings. (The word *Devachan* used by Theosophists is not in fact derived from *deva*, but is the Tibetan word *bde-ba-can* 'land of bliss', rendering the Sanskrit *Sukhāvatī*.)

Gandhabbas

Celestial musicians (see Suttas 20, 21), subject to Dhataraṭṭha, the Great King of the East, they act as attendants on the devas, and are still much addicted to sense-pleasures.

It was formerly thought that gandhabbas also presided at conception, but this is due to a misunderstanding of a passage in Majjhima Nikāya 38 where it is stated that a 'gandhabba' must be present in addition to a man and a woman for conception to take place. The word here means, as the commentaries explain, 'being about to be born', that is the new consciousness arising dependent on that of a being who has died.

Garuḍās

These are giant birds, ever at war with the nāgas (except when, under the Buddha's influence, a truce is called: Sutta 20, verse 11). The garuḍā (*khruth*) is the royal badge of Thailand. In Indian legend, Viṣṇu rode on a garuḍā.

Nāgas

The most interesting and difficult of the various classes of non-human beings. Basically the term seems to apply to snakes, in particular the king cobra, but nāgas are also associated with elephants, probably on account of the snake- like trunk. They are very wise and powerful, though they suffer terribly from the attacks of the garuḍās. The term is often used for a great man, including the Buddha. But as Malalasekera writes (*Dictionary of Pali Proper Names* ii, 1355): 'In the accounts given of the nāgas, there is undoubtedly great confusion between the nāgas as supernatural (*sic*!) beings, as snakes, and as the name of certain non-Aryan tribes, but the confusion is too difficult to unravel.'

Tathāgata

The word generally used by the Buddha in referring to himself or to other Buddhas, though it seemingly can apply to any Arahant. Etymologically it means either — *tathā-āgata* 'thus come' or *tathā-gata* 'thus gone'. It would seem to be a way of indicating that 'he who stands before you' is not like other beings. For commentarial explanations, see Bhikkhu Bodhi's separate translation of Sutta 1 (see n.11). The Digha commentary (see p. 50) gives no fewer than eight different explanations, and the Mahāyāna schools have many more.

Yakkhas

Yakkhas, who are subject to Vessavaṇa, Great King of the North, are curiously ambivalent creatures, for reasons explained in Sutta 32, verse 2. Some are believers in the Buddha, but others, not wishing to keep the precepts, are hostile to the Dhamma, and they are in fact in the majority. Among the 'good yakkhas', however, we find (Sutta 19) Janavasabha, who had been King Bimbisāra of Magadha and a Stream-Winner! Later tradition insists more and more on the bad side of the yakkhas, who come to be regarded as ogres or demons pure and simple — with the female of the species being more deadly than the male.

THE PALI CANON

According to tradition, the text of the Pali Canon was settled at a Council held at Rājagaha immediately after the Teacher's passing, having been memorised by leading Elders, who were highly realised practitioners of the Dhamma. In fact it is clear that the collection as we have it originated over a longer period. The Canon was preserved in oral form until the first century B.C., when it became apparent that the sacred texts might vanish from the earth if they were not recorded in writing. They were accordingly written down under King Vaṭṭagāmanī at this time in Sri Lanka, though some portions may already have been committed to writing earlier. The feat of memory involved

in preserving such an extensive body of text orally for so long may seem extraordinary to us, but was quite usual in ancient India. Writing was certainly known in India in the Buddha's time, but was not used for such purposes. It must, however, be remembered that in the course of forty-five years the Buddha preached, doubtless often in a standardised form (see p. 49), to many thousands of people, and that many of the monks and nuns had trained minds and memories, and will have known full well the meaning of what they were repeating.

From about the time of the Second Council, held at Vesālī a century after the Buddha's passing, we hear of divisions and the formation of sects within the Order. This led eventually to the rise of the Mahāyāna schools. An up-to-date account of these developments can be found in A.K. Warder's *Indian Buddhism*. Here we need merely note that the Theravāda type of Buddhism was carried early to Ceylon, and later to Burma, Thailand and other parts of south-east Asia, whereas the forms of Buddhism that spread to Tibet, China, Japan and other more northerly regions were of the developed, Mahāyāna type. Portions of the early scriptures of some of the schools that arose have been preserved, either in Sanskrit or, very often, in Chinese and/or Tibetan translations. The Sanskrit of these texts is often very bad, but the attempt was clearly made to lend dignity to the teaching by using the classical language. We thus find that Buddhist terms are found in both Pali and Sanskrit forms, and while the Pali terms are doubtless older, the Sanskrit forms are sometimes better known to the Western reader. Thus Sanskrit *karma* is more often used by Westerners than Pali *kamma*, Sanskrit *dharma* and *nirvāṇa* than Pali *dhamma* and *nibbāna*.

THE PALI LANGUAGE

Strictly speaking, the word *Pāḷi* means 'text'. But the expression *Pāḷibhāsā*, meaning 'language of the texts', was early taken to be the name of the language itself. Its use is practically confined to Buddhist subjects, and then only in the Theravāda school. Its exact origins are the subject of learned debate. While we cannot

go too deeply into the matter here, it may be said that the traditional equation with the language of the ancient kingdom of Magadha, and the assertion that Pali is, literally and precisely, the language spoken by the Buddha himself, cannot be sustained. All the same, the language the Buddha actually spoke was in all probability not very different from Pali.

From the point of view of the non-specialist, we can think of Pali as a kind of simplified Sanskrit. Its development, like that of other early Indian dialects, can be thought of as similar to an early form of Italian just breaking away from Latin. A close parallel is found in the word for 'seven', where Latin *septem* has become Italian *sette*, the *pt* being simplified by assimilation to *tt*. The Sanskrit equivalent *sapta* is in Pali *satta*, and similar types of simplification are found in hundreds of words. The grammar, too, has been slightly simplified, though not nearly so much as that of Italian.[6] But the two languages are still so close that it is possible to convert whole passages of Sanskrit into Pali simply by making the necessary mechanical transpositions.[7] See p. 17 for more details about the relationship between Pali and Sanskrit.

THIS TRANSLATION

The text on which this translation is based is the Pali Text Society edition by T.W. Rhys Davids and J.E. Carpenter (3 volumes, 1890–1910).[8] I have made some slight use of the Thai translation as well as of Franke's German one, and have also made a few corrections following the Ven. Buddhadatta, Ñāṇamoli and others, as indicated at the appropriate places.

It must be pointed out that *any* translator of the Pali Canon is faced with peculiar difficulties, if only owing to the repetitiveness of the originals. Even the manuscripts contain numerous abridgements, and any translator must necessarily abridge a great deal more. I have dealt with repetitions in three ways. Long sections have been condensed into a few lines, which appear in italics and include the Sutta and verse numbers of the omitted passages. Where it is clear from the context what is being omitted I have simply used ellipses; where it is not clear I

have used ellipses as well as the Sutta and verse number. In doing so I have ensured that nothing of substance has been omitted. I have made no excisions on account of real or alleged lateness or inauthenticity or the like: such matters are left to the reader's judgement, with an occasional note for guidance. I have as far as possible avoided the use of masculine nouns and pronouns where both sexes are implied. I have, however, always been guided by my understanding of the text, bearing in mind the many admonitions addressed specifically to monks, as well as the words of Brahmins and others who were undoubtedly 'sexist'. I have also kept the masculine gender in a few cases where to do otherwise would have produced intolerable awkwardness or (in verse) spoilt the scansion. I have tried to convey as much as possible the style of the original, rendering it into an English which is, I hope, neither too archaic nor too hypermodern.[9]

I have permitted myself a few syntactic abridgements. Phrases like *Bhagavatā saddhiṁ sammodi sammodanīyaṁ kathaṁ sārāṇīyaṁ vītisāretvā*, which Rhys Davids renders: 'He exchanged with the Blessed One the greetings and compliments of politeness and courtesy', have been cut down, in this case to 'exchanged courtesies with him'. As regards the designation *Bhagavā*, I have used 'the Lord' in narration, varied occasionally in quoted speech with 'the Blessed Lord'. Other translators have 'the Blessed One', 'the Exalted One', and so on.

The repetitions in the Canon have probably two distinct sources. It is extremely likely that the Buddha himself developed a standard form for sermons, which he doubtless uttered verbatim, or nearly so, many thousands of times during his forty-five years' ministry. He would seem to have gone on the principle which many teachers use and recommend to this day: 'First tell them what you are going to say, then say it, then tell them what you have said.' His disciples will then have extended this principle into a system of rigidly stereotyped phrases. The second source of repetition will have been inherent in the oral tradition itself, as is witnessed by oral literature all over the world. This is always characterised by long repetitive passages and stereotyped epithets and descriptions. This tendency will in the present instance have been reinforced by

the wish to preserve the Master's words as accurately as possible. It should also be remembered that it was not all a mere matter of *mechanical* repetition, though this undoubtedly occurred occasionally too.

THE AUTHENTICITY OF THE PALI CANON

Certainly, not all parts of the Pali Canon are equally old or can be literally taken to be the Buddha's precise words. This is plain common sense and does not mean completely rejecting their authenticity. Recent research has gone far to vindicate the claim that the Pali Canon holds at least a prime place among our sources in the search for 'original' Buddhism, or, in fact, 'what the Buddha taught'. No attempt can be made here to go into any detail concerning questions of authenticity, or of the chronological stratification of the materials found in the Dīgha Nikāya. Some indications of scholarly opinion on this subject can be found, especially, in Pande, *Studies in the Origins of Buddhism* (1967), though not all his findings are equally acceptable. Personally I believe that all, or almost all *doctrinal* statements put directly into the mouth of the Buddha can be accepted as authentic, and this seems to me the most important point.[10]

THE COMMENTARIES

An invaluable aid to the understanding of the Pali Canon is provided by the old Commentaries (*Aṭṭhakathā*). These need to be used with caution, and they certainly contain numerous pious fabrications. Without them, however, our understanding of the Suttas would be woefully deficient. The two chief commentaries have been published in Pali by the Pali Text Society. The earliest is called *Sumangalavilāsinī* ('Effulgence of the Great Blessing'), but is usually known more prosaically as the Dīgha Nikāya Commentary (*Dīghanikāy-aṭṭhakathā* or DA, 3 volumes, 1886–1932, reprinted 1971). This is by the great Buddhaghosa, who lived in the 5th century C.E. The second, or Sub-Commentary (*ṭīkā*), called *Dīghanikāy-aṭṭhakathā-ṭīkā-Līnattha-vaṇṇnanā* 'Explanation of Obscurities in the Dīgha-Nikāya Commentary' or DAT for short (3 vols., ed. Lily de Silva, 1970), is a commentary on the commentary. Extensive extracts from these two commentaries on Suttas 1 and 15 (with further passages from a third, called the 'New Sub-Commentary') are given by Bhikkhu Bodhi in his separate translations of those Suttas, and similar extracts are given by Soma Thera in his version of Sutta 22. Some scanty comments are also quoted (sometimes without translation!) by Rhys Davids at intervals. I have added a few more extracts in my notes where it seemed necessary, besides occasionally clarifying or correcting Rhys Davids's notes.

Buddhaghosa was an Indian scholar-monk of amazing erudition who spent many years in Sri Lanka, where he wrote *The Path of Purification* (*Visuddhimagga*), a comprehensive guide to doctrine and meditation, splendidly translated into English by the Ven. Ñāṇamoli and published by the Buddhist Publication Society, Sri Lanka (1956+). His version is a great improvement on the older one published by the Pali Text Society as *The Path of Purity*. It appears that the old commentaries on the Pali Canon, some of which seem to have been very ancient, were translated into Sinhalese and the Pali originals lost, and that Buddhaghosa made from these a new Pali version. In general it is clear that he is recording traditional opinions and interpretations, holding back, except on rare occasions, from expressing a personal opinion with admirable self-effacement. It is to be expected that in due course the major commentaries will be translated into English from their rather difficult late Pali language.

THE DIVISIONS OF THE PALI CANON

The Pali Canon is divided into three main sections (*Tipiṭaka*: the Three Baskets).

1. *Vinaya Piṭaka*

This deals with monastic discipline, for monks and nuns. Translated by I.B. Horner as *The Book of Discipline* (6 volumes, PTS 1938–66).

2. *Sutta Piṭaka*

The 'Discourses' (*Suttas*): the portion of the Canon of most interest to lay Buddhists (see below).

3. *Abhidhamma Piṭaka*

The 'further doctrine', a highly schematised philosophical compendium in seven books, most of which have now been translated into English by the PTS.

The *Sutta Piṭaka* consists of five collections (*nikāyas*). The present translation is a new version of the first of these.

(1) *Dīgha Nikāya* ('long collection', i.e. collection of long discourses). Translated by T.W. and C.A.F. Rhys Davids (SBB, 3 volumes, 1899–1921) as 'Dialogues of the Buddha'. The Pali text (ed. T.W. Rhys Davids and J.E. Carpenter, PTS, 3 volumes, 1890–1910) is referred to here as D, the translation as RD (see Note on References).

(2) *Majjhima Nikāya* ('medium collection'). *The Teachings of the Buddha: The Middle Length Discourses of Buddha: A New Translation of the Majjhima Nikāya.* Original translation by Bhikkhu Ñāṇamoli, edited and revised by Bhikkhu Bodhi, Boston 1995. [MN]

(3) *Saṁyutta Nikāya* ('collection of groups', i.e. according to subject-matter). Translated by C.A.F. Rhys Davids and F.L. Woodward (PTS, 5 volumes, 1917–30) as 'Kindred Sayings'. [SN]

(4) *Anguttara Nikāya* ('collection of expanding groups', i.e. single things, twos, threes, and so on up to elevens). Translated by F.L. Woodward and E.M. Hare (PTS, 5 volumes, 1932–36) as 'Gradual Sayings'. [AN]

(5) *Khuddaka Nikāya* ('lesser collection'), a heterogeneous collection in 15 divisions of very varying interest to the modern reader:

(i) *Khuddaka Pāṭha* ('minor text'—used as a novice's handbook). Translated with its commentary by Ven. Ñāṇamoli (PTS 1960) as 'Minor Readings and Illustrator'. [Khp]

(ii) *Dhammapada* ('verses on Dhamma'), one of the most famous of Buddhist scriptures, an anthology in 26 chapters and 423 stanzas. Of the more than 30 English translations, the prose version by Nārada Thera (various editions, including one by Murray, London 1972) is recommended for the serious student. The Penguin translation by J. Mascaró, though very readable, is marred by serious errors of interpretation. [Dhp]

(iii) *Udāna* ('solemn utterances'), translated by F.L. Woodward (SBB 1935) as 'Verses of Uplift' (!). [Ud]

(iv) *Itivuttaka* ('thus it was said'), translated by Woodward together with (iii) as 'Thus It Was Said'. [It]

(v) *Sutta Nipāta* ('collection of suttas'), verse translation by E.M. Hare (SBB 1935) as 'Woven Cadences'; prose translation by K.R. Norman (PTS 1984) as 'The Group of Discourses' [Sn]

(vi) *Vimānavatthu* ('stories of the [heavenly] mansions'), translated by I.B. Horner (PTS 1974) as 'Stories of the Mansions'. [Vv]

(vii) *Petavatthu* ('stories of the departed' (or 'of hungry ghosts')), translated by H.S. Gehman as 'Stories of the Departed' and included with (vi). [Pv]

(viii) *Theragāthā* ('songs of the male elders', i.e. Arahants) [Thag] and (ix). *Therīgāthā* ('songs of the female elders', i.e. Arahants) [Thig]. Verse translation of (viii) and (ix) by C.A.F. Rhys Davids (PTS, 2 volumes, 1909, 1937) as 'Psalms of the Early Buddhists'; prose translation of (viii) and (ix) by K.R. Norman (PTS, 2 volumes, 1969, 1971) as 'The Elders' Verses'.

(x) *Jātaka* ('birth-stories', i.e. tales (547) of former lives of the Buddha): Much used as parables, otherwise mainly of interest as folklore. Translated (PTS 1895–1907, 1913 in 6 volumes, reprinted 1981 in 3 volumes) under editorship of E.B. Cowell [Ja]

(xi) *Niddesa* ('exposition'), an old commentary, ascribed to Sāriputta, to parts of (v). No English translation exists. [Nid]

(xii) *Paṭisambhidā Magga* ('path of discrimination'). Translation by the late Ven. Ñāṇamoli edited by A.K. Warder (PTS 1982). [Pṭs]

(xiii) *Apadāna* ('tradition', i.e. legend). Tales of Arahants similar to (x). No English translation exists. [Ap]

(xiv) *Buddhavaṁsa* ('chronicle of Buddhas') Translated by I.B. Horner (PTS 1975). [Bv]

(xv) *Cariyāpiṭaka* ('basket of conduct') Translated by I.B. Horner together with (xiv). [Cp]

A Summary of the Thirty-Four Suttas

DIVISION ONE: THE MORALITIES

1. *Brahmajāla Sutta*: The Supreme Net (What the Teaching is Not). The monks observe the wanderer Suppiya arguing with his pupil about the merits of the Buddha, his doctrine (*Dhamma*) and the order (*Sangha*). The Buddha tells them not to be affected by either praise or blame of the teaching, and declares that the 'worldling' will praise him for superficial reasons and not for the essence of his teaching. He lists sixty-two different types of wrong view, all of which are based on contact of the six sense-bases and their objects. Contact conditions craving, which in turn leads to clinging, to (re)becoming, to birth, to ageing and death and all manner of suffering. But the Tathāgata (the Buddha) has gone beyond these things, and all sixty-two wrong views are trapped in his net.

2. *Sāmaññaphala Sutta*: The Fruits of the Homeless Life. King Ajātasattu of Magadha, who gained the throne by parricide, comes to the Buddha with a question he has already posed in vain to six rival 'philosophers': What are the fruits, visible here and now (in this life) of the life of renunciation? The Buddha tells him, and then goes on to speak of the higher benefits, the various meditative states, and finally true liberation (this section recurs in the next eleven Suttas). The King, deeply impressed, declares himself a lay-follower. The Buddha later tells his disciples that but for his crime Ajātasattu would have become a Stream-winner by the 'opening of the Dhamma-eye'.

3. *Ambaṭṭha Sutta*: About Ambaṭṭha (Pride Humbled). Pokkharasāti, a famous Brahmin teacher, sends his pupil Ambaṭṭha (supposedly fully trained in Brahmin lore) to find out if the

'ascetic Gotama' is the great man he is alleged to be (and if, therefore, he bears the 'thirty-two marks of a Great Man'), Ambaṭṭha, proud of his Brahmin birth, behaves stupidly and arrogantly towards the Buddha, and thereupon learns a thing or two about his own ancestry, besides being made to realise that the Khattiyas (the warrior-noble caste) are superior to the Brahmins. Humbled, he returns to Pokkharasāti, who is furious at his conduct, hastens to see the Buddha, learns that he does indeed bear the thirty-two marks, and becomes a convert.

4. *Sonadaṇḍa Sutta*: About Sonadaṇḍa (Qualities of a True Brahmin). The Brahmin Sonadaṇḍa of Campā learns of the ascetic Gotama's arrival and goes to see him, against the advice of other Brahmins who think it beneath his dignity. The Buddha asks him about the qualities of a true Brahmin. He mentions five, but at the Buddha's instance admits that these can be reduced to two: wisdom and morality. He becomes a convert but does not experience the 'opening of the Dhamma-eye'.

5. *Kūṭadanta Sutta*: About Kūṭadanta (A Bloodless Sacrifice). The Brahmin Kūṭadanta wants to hold a great sacrifice with the slaughter of many hundreds of beasts. He appeals (improbably, as Rhys Davids points out!) to the Buddha for advice on how to do this. The Buddha tells him the story of an ancient king and his Brahmin chaplain, who performed a purely symbolic, bloodless sacrifice. Kūṭadanta sits in silence at the end of this narrative, having realised that the Buddha did not say: 'I have heard this', and the Buddha confirms that it is a story from one of his past lives, thus technically a 'birth-story' (*Jātaka*). The Buddha then tells of 'sacrifices more profitable', that is, the higher benefits as in Sutta 2. Kūṭadanta liberates the hundreds of animals he had destined for slaughter, saying: 'Let them be fed with green grass and given cool water to drink, and let cool breezes play upon them'. He becomes a lay-follower, and the 'pure and spotless Dhamma-eye' opens in him.

6. *Mahāli Sutta*: About Mahāli (Heavenly Sights, Soul and Body). Oṭṭhaddha (surnamed Mahāli) the Licchavi enquires of the Buddha about why some people cannot hear 'heavenly sounds' and so on, which the Buddha explains as due to their practice of 'one-sided samādhi'. In the latter part, the Buddha

tells how two ascetics, Maṇḍissa and Jāliya, had asked him whether the soul, or life principle, is the same as the body, or different (this is one of the 'unanswered questions' mentioned in Sutta 9). The Buddha says anyone who has attained to higher states of understanding will no longer be bothered by such questions.

7. *Jāliya Sutta*: About Jāliya merely repeats the last part of Sutta 6.

8. *Mahāsīhanāda Sutta*: The Great Lion's Roar is also called 'The Lion's Roar to Kassapa'. The naked ascetic Kassapa asks if it is true that the Buddha condemns all forms of austerity. The Buddha denies this, saying one must distinguish. Kassapa gives a list of standard practices (some of them rather revolting), and the Buddha says one may do any of these things but, if one's morality, heart and wisdom are not developed, one is still far from being an ascetic or a Brahmin (in the true sense). He himself has practised all possible austerities to perfection, and morality and wisdom as well. Kassapa requests ordination, and soon through diligent practice he becomes an Arahant.

9. *Poṭṭhapāda Sutta*: About Poṭṭhapāda (States of Consciousness). The ascetic Poṭṭhapāda tells the Buddha that he and his fellows have been debating about 'the higher extinction of consciousness', and seeks a ruling on the matter. The Buddha says those who think mental states arise and pass away by chance are quite wrong. He lists the various jhāna states, showing how perception can be 'controlled'. Poṭṭhapāda says he has never heard anything like all this before. The discussion moves to various kinds of possible self, all of which the Buddha refutes, and to the 'unanswered questions' and the reason for their not being answered. Citta, son of an elephant-trainer, joins in the discussion, and finally, while Poṭṭhapāda becomes a lay-follower, Citta becomes a bhikkhu and soon gains Arahantship. In this Sutta we first find the parable of the man who said he was in love with the most beautiful girl in the country, without knowing who she was or what she looked like.

10. *Subha Sutta*: About Subha (Morality, Concentration, Wisdom). Shortly after the Buddha's death, Ānanda explains the Ariyan morality, concentration and wisdom (as in Sutta 2) to the young Brahmin Subha, who becomes a lay-follower.

11. *Kevaddha Sutta*: About Kevaddha (What Brahmā Didn't Know). Kevaddha urges the Buddha to perform miracles to strengthen people's faith. The Buddha refuses, saying the only kind of miracle he approves of is the 'miracle of instruction'. He tells the story of the monk who wanted to know 'where the four great elements cease without remainder'. By psychic power he ascended into the heavens, but none there could tell him—not even the Great Brahmā, who referred him back to the Buddha for an answer.

12. *Lohicca Sutta*: About Lohicca (Good and Bad Teachers). Lohicca has the pernicious view that if anyone were to discover some new doctrine, he should keep it to himself. The Buddha puts him right and explains the difference between good and bad teachers.

13. *Tevijja Sutta*: The Threefold Knowledge (The Way to Brahmā). Two young Brahmins are puzzled because different teachers speak of different ways of attaining fellowship (or union) with Brahmā, which to them is the highest goal. The Buddha gets them to admit that none of their teachers, or even those from whom the tradition stems, have ever seen Brahmā face to face, then instructs them in the *Brahmavihāras*, which do lead to that goal—which is not, of course, the goal of Buddhism.

DIVISION TWO: THE GREAT DIVISION

14. *Mahâpadāna Sutta*: The Great Discourse on the Lineage. This refers to the last seven Buddhas, going back 'ninety-one aeons' in time. The life of the Buddha Vipassī at that remote period is told in terms similar to early versions of the life of Gotama. All Buddhas go through the same experiences in their last earthly life. The Buddha's realisation is equated with the understanding of dependent origination (see next Sutta).

15. *Mahānidāna Sutta*: The Great Discourse on Origination. Ānanda is rebuked for saying the law of dependent origination is 'as clear as clear' to him. The Buddha explains it in reverse order first, but going back only to mind-and-body and consciousness (that is, factors 4 and 3 of the usual list of 12), and also omitting the six sense-bases (No 5). The exposition ends with a reference to the seven stages of consciousness and the two realms.

16. *Mahāparinibbāna Sutta*: The Great Passing (The Buddha's Last Days). The longest Sutta of all, telling (not without some legendary embroidery) the story of the Buddha's last days. King Ajātasattu, wishing to attack the Vajjians, sends to the Buddha to know what the outcome will be. The Buddha replies indirectly, pointing out the advantages of the Vajjian republican system, and later urges the monks to observe comparable rules for the Sangha. With Ānanda, he visits a series of places and gives discourses to monks and laity. At Pāṭaligāma he prophesies the place's future greatness (it became Asoka's capital Pāṭaliputra). At Vesāli the courtesan Ambapāli invites him to a meal, and gives her mango-grove to the order. He tells Ānanda that he will pass away within three months. At Pāvā Cunda the smith serves a meal including 'pig's delight' (*sūkara-maddava*) (pork, truffles?—opinions vary) which only the Buddha eats. Later he is taken very ill, but is careful to exonerate Cunda. At Kusināra the Buddha rests between twin *sāl*-trees. Ānanda begs him not to pass away in such an insignificant place, but he says it was once a famous capital (see Sutta 17). After giving last instructions to the Sangha (and refusing to appoint a successor), he utters the final admonition 'strive on untiringly' — *appamādena sampādetha* — and passes away. The Sutta concludes with an account of the funeral and distribution of the ashes in eight portions.

17. *Mahāsudassana Sutta*: The Great Splendour (A King's Renunciation). Much the same story recurs in Jātaka 95. King Mahāsudassana lived in fairy-tale splendour and possessed the seven treasures, but finally retired to his Dhamma palace (built by the gods) to lead a life of meditation.

18. *Janavasabha Sutta*: About Janavasabha (Brahmā Addresses the Gods). A yakkha (of the good variety) appears to the Buddha declaring that he is now called Janavasabha, but on earth was King Bimbisāra of Magadha, the Buddha's great supporter, killed by his son Ajātasattu. He tells of the assembly of the Thirty-Three Gods at which Brahmā declared how, since the Buddha's mission on earth, the ranks of the gods (devas) are increasing and those of their opponents the asuras, declining.

19. *Mahāgovinda Sutta*: The Great Steward (A Past Life of Gotama). The gandhabba Pañcasikha appears to the Buddha and reports, similarly to Sutta 18, on a meeting of the gods. Then follows the story of the Great Steward who conducted the affairs of seven kings and then retired into the homeless life, bringing many people to the Brahmā-world which is the highest people can reach in an age when there is no Buddha. At the end the Buddha tells Pañcasikha that he was that steward, but that the path he now teaches, as the Buddha, goes beyond what he was able to teach then.

20. *Mahāsamaya Sutta*: The Mighty Gathering (Devas Come to See the Buddha). A Sutta practically all in verse giving much mythological lore.

21. *Sakkapañha Sutta*: Sakka's Questions (A God Consults the Buddha). Sakka, king of the Thirty-Three Gods, approaches the Buddha through the aid of Pañcasikha, who sings a love-song (!) to him to attract his attention. Sakka puts various questions on the holy life to the Buddha. We also hear the story of the nun Gopikā who became a man, and as such rebuked three of the Buddha's monks who had been reborn in the lowest of the heavens, bidding them strive harder and rise higher, which two of them succeeded in doing. Sakka himself is put on the right path and rewards Pañcasikha (who is not so advanced!) with the hand of the gandhabba maiden he desired.

22. *Mahāsatipaṭṭhāna Sutta*: The Greater Discourse on the Foundations of Mindfulness. Very different in character from the Suttas immediately preceding, this is held by many to be the most important Sutta in the Canon. It recurs verbatim less verses 18–21, as No 10 in the Majjhima Nikāya. The 'one way' for the purification of beings, for the overcoming of sorrow and distress, for the gaining of Nibbāna is the four foundations of mindfulness: mindfulness of body, feelings, mind and mind-objects. Detailed instructions for mindful awareness of breathing, and so on, are given. Thus, under mind-objects, we read, for example: 'If sensual desire is present in himself, a monk knows that it is present. If sensual desire is absent in himself, a monk knows that it is absent. And he knows how unarisen sensual desire comes to arise, and he knows how the abandonment of arisen sensual desire comes about, and he knows how the non-arising of the abandoned sensual desire in the future will come about.' ('Monk' here, according to the Commentary, means anyone who does the practice). The Sutta ends with an account of the Four Noble Truths.

23. *Pāyāsi Sutta*: About Pāyāsi (Debate with a Sceptic). Prince Pāyāsi does not believe in future lives, or in the rewards and penalties of good and bad deeds. The Ven. Kumāra-Kassapa convinces him of his error by means of a series of clever parables. Finally Pāyāsi, converted, establishes a charity for ascetics and the needy, but does so grudgingly. As a result he is reborn in the lowest of the heavens.

DIVISION THREE: THE 'PĀṬIKA' DIVISION

24. *Pāṭika Sutta*: About Pāṭikaputta (The Charlatan). The Buddha has an exceedingly stupid disciple Sunakkhatta, who eventually leaves him. Sunakkhatta is greatly impressed by some dubious 'holy men' whom he takes to be Arahants. The boastful naked ascetic Pāṭikaputta challenges the Buddha to a contest of miracles. The Buddha waits for him to appear, but – as the Buddha prophesied – he cannot even rise from his seat to meet the Buddha. The Sutta is not unamusing, but definitely substandard material. A final section on the 'Origin of Things' seems to have been tacked on.

25. *Udumbarika-Sīhanāda Sutta*: The Lion's Roar to the Udumbarikans. The wanderer Nigrodha, staying at the Udumbarika lodging, boasts that he can 'floor the ascetic Gotama' with a single question. He is of course defeated, and the Buddha shows a way beyond that of self-mortification – 'to reach the pith'.

26. *Cakkavatti-Sīhanāda Sutta*: The Lion's Roar on the Turning of the Wheel. At the beginning and end of the discourse, the Buddha exhorts his monks to 'keep to their own preserves' by the practice of mindfulness. Then he tells of a 'wheel-turning monarch' (a righteous ruler) who had the sacred Wheel-Treasure, which had to be carefully guarded. He was followed by a line of righteous kings, but eventually they degenerated, and society went from bad to worse, while the human life-span

sank to ten years and all sense of morality was lost. After a brief but dreadful 'sword-interval' things improved, and finally another Buddha, Metteyya (Sanskrit Maitreya) will appear.

27. *Aggaññ a Sutta*: On Knowledge of Beginnings. A somewhat similar fable, this time addressed to the Brahmins, whose pretensions the Buddha refutes. There is no difference between Brahmins and others if they behave badly. A somewhat fanciful account of the origin of castes is given.

28. *Sampasādanīya Sutta*: Serene Faith. Sāriputta explains his reasons for his complete faith in the Buddha.

29. *Pāsādika Sutta*: The Delightful Discourse. A discussion of good and bad teachers, and why the Buddha has not revealed certain points.

30. *Lakkhaṇa Sutta*: The Marks of a Great Man. Verses on the curious 'thirty-two marks of a Great Man' beloved of the Brahmins. These are in a variety of metres in the original.

31. *Sigālaka Sutta*: To Sigālaka (Advice to Lay People). Advice to the young layman Sigālaka on morality, related to the four quarters, zenith and nadir which, in memory of his father, he had been worshipping.

32. *Āṭānāṭiya Sutta*: The Āṭānāṭā Protective verses.

33. *Sangīti Sutta*: The Chanting Together (Lists of terms for recitation).

34. *Dasuttara Sutta*: Expanding Decades. Similar material to Sutta 33, arranged under ten heads.

The Long Discourses of the Buddha

Dīgha Nikāya

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

HOMAGE TO THE BLESSED ONE, THE ARAHANT, THE FULLY-ENLIGHTENED BUDDHA

Division One
The Moralities

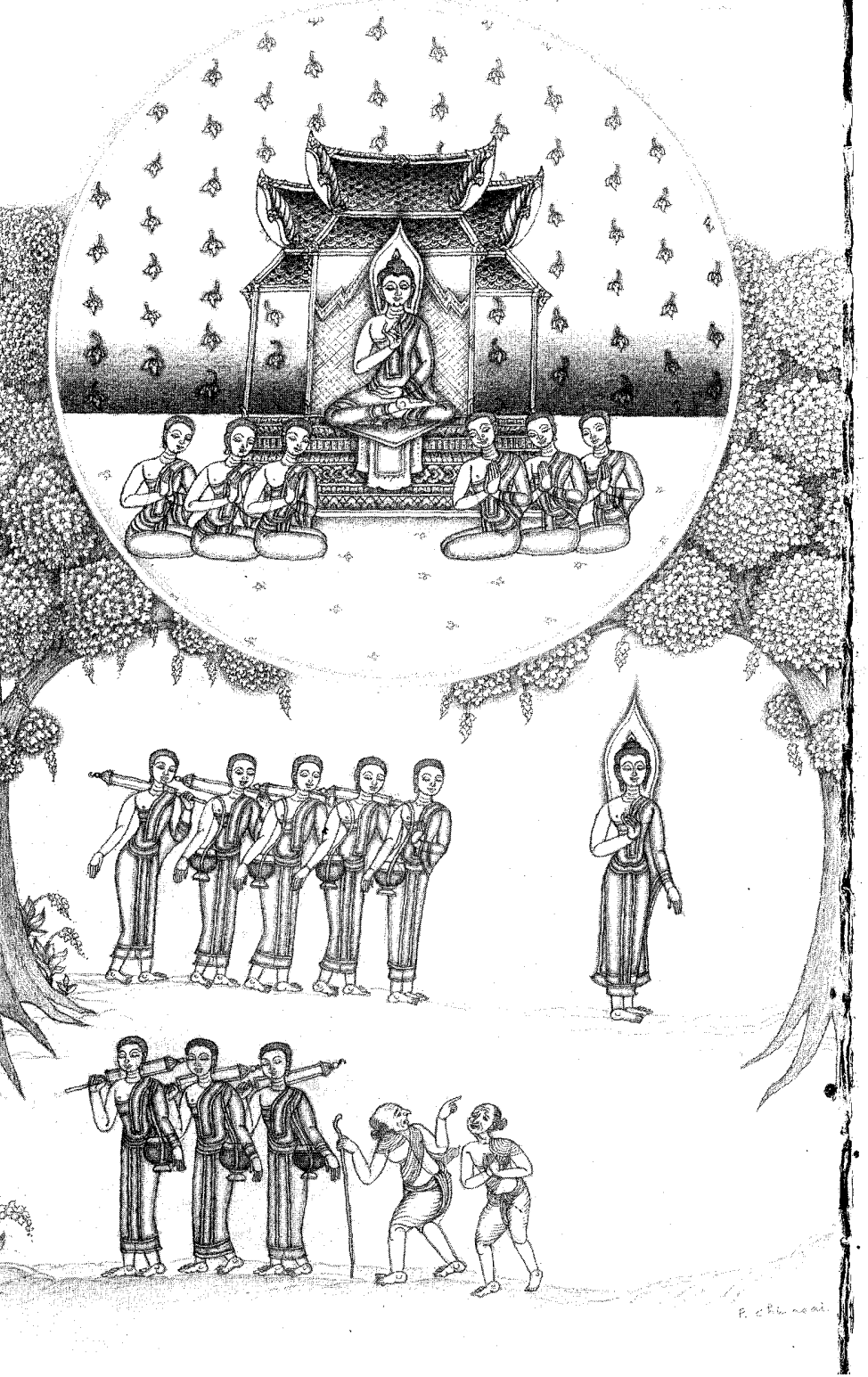

1 *Brahmajāla Sutta: The Supreme Net*
What the Teaching Is Not

[1] 1.1. THUS HAVE I HEARD.[11] Once the Lord was travelling along the main road between Rājagaha and Nāḷandā[12] with a large company of some five hundred monks. And the wanderer Suppiya was also travelling on that road with his pupil the youth Brahmadatta. And Suppiya[13] was finding fault in all sorts of ways with the Buddha, the Dhamma and the Sangha, whereas his pupil Brahmadatta was speaking in various ways in their praise. And so these two, teacher and pupil, directly opposing each other's arguments, followed close behind the Lord and his order of monks.

1.2. Then the Lord stopped for one night with his monks at the royal park of Ambalaṭṭhikā. And Suppiya too stopped there for the night with his pupil Brahmadatta. And Suppiya went on abusing the Buddha, the Dhamma and the Sangha, while his [2] pupil Brahmadatta defended them. And thus disputing, they followed close behind the Buddha and his order of monks.

1.3. Now in the early morning a number of monks, having got up, gathered together and sat in the Round Pavilion, and this was the trend of their talk: 'It is wonderful, friends, it is marvellous how the Blessed Lord, the Arahant, the fully-enlightened Buddha knows, sees and clearly distinguishes the different inclinations of beings! For here is the wanderer Suppiya finding fault in all sorts of ways with the Buddha, the Dhamma and the Sangha, while his pupil Brahmadatta in various ways defends them. And, still disputing, they follow closely behind the Blessed Lord and his order of monks.'

1.4. Then the Lord, being aware of what those monks were saying, went to the Round Pavilion and sat down on the pre-

pared seat. Then he said: 'Monks, what was the subject of your conversation just now? What talk have I interrupted?' And they told him.

1.5. 'Monks, if anyone should speak in disparagement of me, of the Dhamma or of the Sangha, [3] you should not be angry, resentful or upset on that account. If you were to be angry or displeased at such disparagement, that would only be a hindrance to you. For if others disparage me, the Dhamma or the Sangha, and you are angry or displeased, can you recognise whether what they say is right or not?' 'No, Lord.' 'If others disparage me, the Dhamma or the Sangha, then you must explain what is incorrect as being incorrect, saying: "That is incorrect, that is false, that is not our way,[14] that is not found among us."

1.6. 'But, monks, if others should speak in praise of me, of the Dhamma or of the Sangha, you should not on that account be pleased, happy or elated. If you were to be pleased, happy or elated at such praise, that would only be a hindrance to you. If others praise me, the Dhamma or the Sangha, you should acknowledge the truth of what is true, saying: "That is correct, that is right, that is our way, that is found among us."

1.7. 'It is, monks, for elementary, inferior matters of moral practice[15] that the worldling[16] would praise the Tathāgata.[17] And what are these elementary, inferior matters for which the worldling would praise him?'

[*Short Section on Morality*][18]

[4] 1.8. '"Abandoning the taking of life, the ascetic Gotama dwells refraining from taking life, without stick or sword, scrupulous, compassionate, trembling for the welfare of all living beings." Thus the worldling would praise the Tathāgata.[19] "Abandoning the taking of what is not given, the ascetic Gotama dwells refraining from taking what is not given, living purely, accepting what is given, awaiting what is given, without stealing. Abandoning unchastity, the ascetic Gotama lives far from it, aloof from the village-practice of sex.[20]

1.9. '"Abandoning false speech, the ascetic Gotama dwells refraining from false speech, a truth-speaker, one to be relied

on, trustworthy, dependable, not a deceiver of the world. Abandoning malicious speech, he does not repeat there what he has heard here to the detriment of these, or repeat here what he has heard there to the detriment of those. Thus he is a reconciler of those at variance and an encourager of those at one, rejoicing in peace, loving it, delighting in it, one who speaks up for peace. Abandoning harsh speech, he refrains from it. He speaks whatever is blameless, pleasing to the ear, agreeable, reaching the heart, urbane, pleasing and attractive to the multitude. Abandoning idle chatter, he speaks at the right time, what is correct and to the point,[21] of Dhamma and discipline. He is a speaker whose words are to be treasured, seasonable, [5] reasoned, well-defined and connected with the goal."[22] Thus the worldling would praise the Tathāgata.

1.10. '"The ascetic Gotama is a refrainer from damaging seeds and crops. He eats once a day and not at night, refraining from eating at improper times.[23] He avoids watching dancing, singing, music and shows. He abstains from using garlands, perfumes, cosmetics, ornaments and adornments. He avoids using high or wide beds. He avoids accepting gold and silver.[24] He avoids accepting raw grain or raw flesh, he does not accept women and young girls, male or female slaves, sheep and goats, cocks and pigs, elephants, cattle, horses and mares, fields and plots;[25] he refrains from running errands, from buying and selling, from cheating with false weights and measures, from bribery and corruption, deception and insincerity, from wounding, killing, imprisoning, highway robbery, and taking food by force." Thus the worldling would praise the Tathāgata.'

[*Middle Section on Morality*]

1.11. '"Whereas, gentlemen, some ascetics and Brahmins, feeding on the food of the faithful, are addicted to the destruction of such seeds as are propagated from roots, from stems, from joints, from cuttings, from seeds, the ascetic Gotama refrains from such destruction." Thus the worldling would praise the Tathāgata. [6]

1.12. '"Whereas some ascetics and Brahmins, feeding on the

food of the faithful, remain addicted to the enjoyment of stored-up goods such as food, drink, clothing, carriages, beds, perfumes, meat, the ascetic Gotama refrains from such enjoyment.

1.13. '"Whereas some ascetics and Brahmins...remain addicted to attending such shows as dancing, singing, music, displays, recitations, hand-music, cymbals and drums, fairy-shows,[26] acrobatic and conjuring tricks,[27] combats of elephants, buffaloes, bulls, goats, rams, cocks and quail, fighting with staves, boxing, wrestling, sham-fights, parades, manoeuvres and military reviews, the ascetic Gotama refrains from attending such displays.

1.14. '"Whereas some ascetics and Brahmins remain addicted to such games and idle pursuits as eight- or ten-row chess,[28] 'chess in the air',[29] hopscotch, spillikins, dicing, hitting sticks, 'hand-pictures', ball-games, blowing through toy pipes, playing with toy ploughs, turning somersaults, playing with toy windmills, measures, carriages, [7] and bows, guessing letters,[30] guessing thoughts,[31] mimicking deformities, the ascetic Gotama refrains from such idle pursuits.

1.15. '"Whereas some ascetics and Brahmins remain addicted to high and wide beds and long chairs, couches adorned with animal figures,[32] fleecy or variegated coverlets, coverlets with hair on both sides or one side, silk coverlets, embroidered with gems or without, elephant-, horse- or chariot-rugs, choice spreads of antelope-hide, couches with awnings, or with red cushions at both ends, the ascetic Gotama refrains from such high and wide beds.

1.16. '"Whereas some ascetics and Brahmins remain addicted to such forms of self-adornment and embellishment as rubbing the body with perfumes, massaging, bathing in scented water, shampooing, using mirrors, ointments, garlands, scents, unguents, cosmetics, bracelets, headbands, fancy sticks, bottles, swords, sunshades, decorated sandals, turbans, gems, yak-tail fans, long-fringed white robes, the ascetic Gotama refrains from such self-adornment.

1.17. '"Whereas some ascetics and Brahmins remain addicted to such unedifying conversation[33] as about kings, robbers, ministers, armies, dangers, wars, food, drink, clothes, beds, garlands, perfumes, relatives, carriages, villages, towns and cities, countries, women, [8] heroes, street- and well-gossip, talk of the departed, desultory chat, speculations about land and sea,[34] talk about being and non-being,[35] the ascetic Gotama refrains from such conversation.

1.18. '"Whereas some ascetics and Brahmins remain addicted to disputation such as: 'You don't understand this doctrine and discipline – I do!' 'How could *you* understand this doctrine and discipline?' 'Your way is all wrong – mine is right!' 'I am consistent – you aren't!' 'You said last what you should have said first, and you said first what you should have said last!' 'What you took so long to think up has been refuted!' 'Your argument has been overthrown, you're defeated!' 'Go on, save your doctrine – get out of that if you can!' the ascetic Gotama refrains from such disputation.[36]

1.19. '"Whereas some ascetics and Brahmins remain addicted to such things as running errands and messages, such as for kings, ministers, nobles, Brahmins, householders and young men who say: 'Go here – go there! Take this there – bring that from there!' the ascetic Gotama refrains from such errand-running.

1.20. '"Whereas some ascetics and Brahmins remain addicted to deception, patter, hinting, belittling, and are always on the make for further gains, the ascetic Gotama refrains from such deception." Thus the worldling would praise the Tathāgata.'[37]

[*Large Section on Morality*]

1.21. '"Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by such base arts, such wrong means of livelihood as palmistry,[38] divining by signs, portents, dreams, body-marks, mouse-gnawings, fire-oblations, oblations from a ladle, of husks, rice-powder, rice-grains, ghee or oil, from the mouth or of blood, reading the finger-tips, house- and garden-lore, skill in charms, ghost-lore, earth-house lore,[39] snake-lore, poison-lore, rat-lore, bird-

lore, crow-lore, foretelling a person's life-span, charms against arrows, knowledge of animals' cries, the ascetic Gotama refrains from such base arts and wrong means of livelihood.

1.22. '"Whereas some ascetics and Brahmins make their living by such base arts as judging the marks of gems, sticks, clothes, swords, spears, arrows, weapons, women, men, boys, girls, male and female slaves, elephants, horses, buffaloes, bulls, cows, goats, rams, cocks, quail, iguanas, bamboo-rats,[40] tortoises, deer, the ascetic Gotama refrains from such base arts.

1.23. '"Whereas some ascetics and Brahmins make their living by such base arts as predicting: 'The chiefs[41] will march out – the chiefs will march back', 'Our chiefs [10] will advance and the other chiefs will retreat', 'Our chiefs will win and the other chiefs will lose', 'The other chiefs will win and ours will lose', 'Thus there will be victory for one side and defeat for the other', the ascetic Gotama refrains from such base arts.

1.24. '"Whereas some ascetics and Brahmins make their living by such base arts as predicting an eclipse of the moon, the sun, a star; that the sun and moon will go on their proper course – will go astray; that a star will go on its proper course – will go astray; that there will be a shower of meteors, a blaze in the sky, an earthquake, thunder; a rising, setting, darkening, brightening of the moon, the sun, the stars; and 'such will be the outcome of these things', the ascetic Gotama refrains from such base arts and wrong means of livelihood. [11]

1.25. '"Whereas some ascetics and Brahmins make their living by such base arts as predicting good or bad rainfall; a good or bad harvest; security, danger; disease, health; or accounting, computing, calculating, poetic composition, philosophising, the ascetic Gotama refrains from such base arts and wrong means of livelihood.

1.26. '"Whereas some ascetics and Brahmins make their living by such base arts as arranging the giving and taking in marriage, engagements and divorces; [declaring the time for] saving and spending, bringing good or bad luck, procuring abortions,[42] using spells to bind the tongue, binding the jaw, making the hands jerk, causing deafness, getting answers

with a mirror, a girl-medium, a deva; worshipping the sun or Great Brahmā, breathing fire, invoking the goddess of luck, the ascetic Gotama refrains from such base arts and wrong means of livelihood.

1.27. '"Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by such base arts, such wrong means of livelihood as appeasing the devas and redeeming vows to them, making earth-house spells, causing virility or impotence, preparing and consecrating building-sites, giving ritual rinsings and bathings, making sacrifices, giving emetics, purges, expectorants and phlegmagogues, giving ear-, eye-, nose-medicine, ointments and counter-ointments, eye-surgery, surgery, pediatry, using balms to counter the side-effects of previous remedies, the ascetic Gotama refrains from such base arts and wrong means of livelihood."[43] It is, monks, for such elementary, inferior matters of moral practice that the worldling would praise the Tathāgata.

[12] 1.28. 'There are, monks, other matters, profound, hard to see, hard to understand, peaceful, excellent, beyond mere thought, subtle, to be experienced by the wise, which the Tathāgata, having realised them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathāgata would rightly speak. And what are these matters?'

[*The Sixty-Two Kinds of Wrong Views*]

1.29. 'There are, monks, some ascetics and Brahmins who are speculators about the past, having fixed views about the past, and who put forward [13] various speculative theories about the past, in eighteen different ways. On what basis, on what grounds do they do so?

1.30. 'There are some ascetics and Brahmins who are Eternalists, who proclaim the eternity of the self and the world in four ways. On what grounds?

1.31. [Wrong view 1][44] 'Here, monks, a certain ascetic or Brahmin has by means of effort, exertion, application, earnestness and right attention attained to such a state of mental concentration that he thereby recalls past existences – one birth,

two births, three, four, five, ten births, a hundred, a thousand, a hundred thousand births, several hundred, several thousand, several hundred thousand births. "There my name was so-and-so, my clan was so-and-so, my caste was so-and-so, my food was such-and-such, I experienced such-and-such pleasant and painful conditions, I lived for so long. Having passed away from there, I arose there. There my name was so-and-so...And having passed away from there, I arose here." Thus he remembers various past [14], lives, their conditions and details. And he says: "The self and the world are eternal, barren[45] like a mountain-peak, set firmly as a post. These beings rush round, circulate, pass away and re-arise, but this remains eternally. Why so? I have by means of effort, exertion, attained to such a state of mental concentration that I have thereby recalled various past existences...That is how I know the self and the world are eternal..." That is the first way in which some ascetics and Brahmins proclaim the eternity of the self and the world.

1.32. [Wrong view 2] 'And what is the second way? Here, monks, a certain ascetic or Brahmin has by means of effort, exertion...attained to such a state of mental concentration that he thereby recalls one period of contraction and expansion,[46] two such periods, three, four, five, ten periods of contraction and expansion..."There my name was so-and-so..." [15] That is the second way in which some ascetics and Brahmins proclaim the eternity of the self and the world.

1.33. [Wrong view 3] 'And what is the third way? Here, monks, a certain ascetic or Brahmin has by means of effort... attained to such a state of mental concentration that he recalls ten, twenty, thirty, forty periods of contraction and expansion. "There my name was so-and-so..." [16] That is the third way in which some ascetics and Brahmins proclaim the eternity of the self and the world.

1.34. [Wrong view 4] 'And what is the fourth way? Here a certain ascetic or Brahmin is a logician,[47] a reasoner. Hammering it out by reason, following his own line of thought, he argues: "The self and the world are eternal, barren like a mountain-peak, set firmly as a post. These beings rush round, circulate, pass away and re-arise, but this remains for ever."

That is the fourth way in which some ascetics and Brahmins proclaim the eternity of the self and the world.

1.35. 'These are the four ways in which these ascetics and Brahmins are Eternalists, and proclaim the eternity of the self and the world on four grounds. And whatever ascetics or Brahmins are Eternalists and proclaim the eternity of the self and the world, they do so on one or other of these four grounds. There is no other way.

1.36. 'This, monks, the Tathāgata understands: These viewpoints thus grasped and adhered to will lead to such-and-such destinations in another world. This the Tathāgata knows, and more, but he is not [17] attached to that knowledge. And being thus unattached he has experienced for himself perfect peace, and having truly understood the arising and passing away of feelings, their attraction and peril and the deliverance from them, the Tathāgata is liberated without remainder.

1.37. 'There are, monks, other matters, profound, hard to see, hard to understand, peaceful, excellent, beyond mere thought, subtle, to be experienced by the wise, which the Tathāgata, having realised them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathāgata would rightly speak. And what are these matters?'

[*End of first recitation-section*]

2.1. 'There are, monks, some ascetics and Brahmins who are partly Eternalists and partly Non-Eternalists, who proclaim the partial eternity and the partial non-eternity of the self and the world in four ways. On what grounds?

2.2. 'There comes a time, monks, sooner or later after a long period, when this world contracts. At a time of contraction, beings are mostly reborn in the Ābhassara Brahmā[48] world. And there they dwell, mind-made,[49] feeding on delight,[50] self-luminous, moving through the air, glorious – and they stay like that for a very long time.

2.3. [Wrong view 5] 'But the time comes, sooner or later after a long period, when this world begins to expand. In this expanding world an empty palace of Brahmā[51] appears. And

then one being, from exhaustion of his life-span or of his merits,[52] falls from the Ābhassara world and arises in the empty Brahmā-palace. And there he dwells, mind-made, feeding on delight, self-luminous, moving through the air, glorious – and he stays like that for a very long time.

2.4. 'Then in this being who has been alone for so long there arises unrest, discontent and worry, and he thinks: "Oh, if only some other beings would come here!" And other beings, [18] from exhaustion of their life-span or of their merits, fall from the Ābhassara world and arise in the Brahmā-palace as companions for this being. And there they dwell, mind-made,...and they stay like that for a very long time.

2.5. 'And then, monks, that being who first arose there thinks: "I am Brahmā, the Great Brahmā, the Conqueror, the Unconquered, the All-Seeing, the All-Powerful, the Lord, the Maker and Creator, Ruler, Appointer and Orderer, Father of All That Have Been and Shall Be. These beings were created by me. How so? Because I first had this thought: 'Oh, if only some other beings would come here!' That was my wish, and then these beings came into this existence!" But those beings who arose subsequently think: "This, friends, is Brahmā, Great Brahmā, the Conqueror, the Unconquered, the All-Seeing, the All-Powerful, the Lord, the Maker and Creator, Ruler, Appointer and Orderer, Father of All That Have Been and Shall Be. How so? We have seen that he was here first, and that we arose after him."

2.6. 'And this being that arose first is longer-lived, more beautiful and more powerful than they are. And it may happen that some being falls from that realm and arises in this world. Having arisen in this world, he goes forth from the household life into homelessness. Having gone forth, he by means of effort, exertion, application, earnestness and right attention attains to such a degree of mental concentration that he thereby recalls his last existence, but recalls none before that. And he thinks: "That Brahmā,...he made us, and he is permanent, stable, eternal, not subject to change, the same for ever and ever. But we who were [19] created by that Brahmā, we are impermanent, unstable, short-lived, fated to fall away, and we have come to this world." This is the first case where-

by some ascetics and Brahmins are partly Eternalists and partly Non-Eternalists.

2.7. [Wrong view 6] 'And what is the second way? There are, monks, certain devas called Corrupted by Pleasure.[53] They spend an excessive amount of time addicted to merriment, play and enjoyment, so that their mindfulness is dissipated, and by the dissipation of mindfulness those beings fall from that state.

2.8. 'And it can happen that a being, having fallen from that state, arises in this world. Having arisen in this world, he goes forth from the household life into homelessness. Having gone forth, he by means of effort, exertion,...recalls his last existence, but recalls none before that.

2.9. 'He thinks: "Those reverend devas who are not corrupted by pleasure do not spend an excessive amount of time addicted to merriment, play and enjoyment. Thus their mindfulness is not dissipated, and so they do not fall from that state. They are permanent, stable, eternal, not subject to change, the same for ever and [20] ever. But we, who are corrupted by pleasure, spent an excessive amount of time addicted to merriment, play and enjoyment. Thus we, by the dissipation of mindfulness, have fallen from that state, we are impermanent, unstable, short-lived, fated to fall away, and we have come to this world." This is the second case.

2.10. [Wrong view 7] 'And what is the third way? There are, monks, certain devas called Corrupted in Mind.[54] They spend an excessive amount of time regarding each other with envy. By this means their minds are corrupted. On account of their corrupted minds they become weary in body and mind. And they fall from that place.

2.11. 'And it can happen that a being, having fallen from that state, arises in this world. He...recalls his last existence, but recalls none before that.

2.12. 'He thinks: "Those reverend devas who are not corrupted in mind do not spend an excessive amount of time regarding each other with envy...They do not become corrupted in mind, or weary in body and mind, and so they do not fall from that state. They are permanent, stable, eternal... [21] But we, who are corrupted in mind,...are impermanent,

unstable, short-lived, fated to fall away, and we have come to this world." This is the third case.

2.13. [Wrong view 8] 'And what is the fourth way? Here, a certain ascetic or Brahmin is a logician, a reasoner. Hammering it out by reason, following his own line of thought, he argues: "Whatever is called eye or ear or nose or tongue or body, that is impermanent, unstable, non-eternal, liable to change. But what is called thought,[55] or mind or consciousness, that is a self that is permanent, stable, eternal, not subject to change, the same for ever and ever!" This is the fourth case.

2.14. 'These are the four ways in which these ascetics and Brahmins are partly Eternalists and partly Non-Eternalists... Whatever ascetics and Brahmins...proclaim the partial eternity and the partial non-eternity of the self and the world, they do so on one or other of these four grounds. There is no other way.

2.15. 'This, monks, the Tathāgata understands: These [22] viewpoints thus grasped and adhered to will lead to such-and-such destinations in another world. This the Tathāgata knows, and more, but he is not attached to that knowledge. And being thus unattached he has experienced for himself perfect peace, and having truly understood the arising and passing away of feelings, their attraction and peril and the deliverance from them, the Tathāgata is liberated without remainder.

'These, monks, are those other matters, profound, hard to see, hard to understand, peaceful, excellent, beyond mere thought, subtle, to be experienced by the wise, which the Tathāgata, having realised them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathāgata would rightly speak.

2.16. 'There are, monks, some ascetics and Brahmins who are Finitists and Infinitists,[56] and who proclaim the finitude and infinitude of the world on four grounds. What are they?

2.17. [Wrong view 9] 'Here a certain ascetic or Brahmin has by means of effort...attained to such a state of concentration that he dwells perceiving the world as finite. He thinks: "This world is finite and bounded by a circle. How so? Because I have...attained to such a state of concentration that I dwell perceiving the world as finite. Therefore I know that this world is finite and bounded by a circle." This is the first case.

2.18. [Wrong view 10] 'And what is the second way? Here a certain ascetic or Brahmin has [23] attained to such a state of concentration that he dwells perceiving the world as infinite. He thinks: "This world is infinite and unbounded. Those ascetics and Brahmins who say it is finite and bounded are wrong. How so? Because I have attained to such a state of concentration that I dwell perceiving the world as infinite. Therefore I know that this world is infinite and unbounded." This is the second case.

2.19. [Wrong view 11] 'And what is the third way? Here a certain ascetic or Brahmin has attained to such a state of consciousness that he dwells perceiving the world as finite up-and-down, and infinite across. He thinks: "The world is finite and infinite. Those ascetics and Brahmins who say it is finite are wrong, and those who say it is infinite are wrong. How so? Because I have attained to such a state of concentration that I dwell perceiving the world as finite up-and-down, and infinite across. Therefore I know that the world is both finite and infinite." This is the third case.

2.20. [Wrong view 12] 'And what is the fourth case? Here a certain ascetic or Brahmin is a logician, a reasoner. Hammering it out by reason, he argues: "This world is neither finite nor infinite. Those who say it is finite are wrong, and so are those [24] who say it is infinite, and those who say it is finite *and* infinite. This world is neither finite nor infinite." This is the fourth case.[57]

2.21. 'These are the four ways in which these ascetics and Brahmins are Finitists and Infinitists, and proclaim the finitude and infinitude of the world on four grounds. There is no other way.

2.22. 'This, monks, the Tathāgata understands: These viewpoints thus grasped and adhered to will lead to such-and-such destinations in another world...(*as verse 15*).

'These, monks, are those other matters, profound, hard to

see, hard to understand, peaceful, excellent, beyond mere thought, subtle, to be experienced by the wise, which the Tathāgata, having realised them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathāgata would rightly speak.

2.23. 'There are, monks, some ascetics and Brahmins who are Eel-Wrigglers.[58] When asked about this or that matter, they resort to evasive statements, and they wriggle like eels on four grounds. What are they?

2.24. [Wrong view 13] 'In this case there is an ascetic or Brahmin who does not in truth know whether a thing is good or bad. He thinks: "I do not in truth know whether this is good [25] or whether it is bad. Not knowing which is right, I might declare: 'That is good', or 'That is bad', and that might be a lie, and that would distress me. And if I were distressed, that would be a hindrance to me."[59] Thus fearing to lie, abhorring to lie,[60] he does not declare a thing to be good or bad, but when asked about this or that matter, he resorts to evasive statements and wriggles like an eel: "I don't say this, I don't say that. I don't say it is otherwise. I don't say it is not. I don't not say it is not." This is the first case.

2.25. [Wrong view 14] 'What is the second way? Here an ascetic or Brahmin does not in truth know whether a thing is good or bad. He thinks: "I might declare: 'That is good', or 'That is bad', and I might feel desire or lust or hatred or aversion. If I felt desire, lust, hatred or aversion, that would be attachment on my part. If I felt attachment, that would distress me, and if I were distressed, that would be a hindrance to me." [26] Thus, fearing attachment, abhorring attachment, he resorts to evasive statements...This is the second case.

2.26. [Wrong view 15] 'What is the third way? Here an ascetic or Brahmin does not in truth know whether a thing is good or bad. He thinks: "I might declare: 'That is good', or 'That is bad', but there are ascetics and Brahmins who are wise, skilful, practised debaters, like archers who can split hairs, who go around destroying others' views with their wisdom, and they might cross-examine me, demanding my reasons and arguing. And I might not be able to reply. Not being able to

reply would distress me, and if I were distressed, that would be a hindrance to me." Thus, fearing debate, abhorring debate, he resorts to evasive statements. This is the third case. [27]

2.27. [Wrong view 16] 'What is the fourth way? Here, an ascetic or Brahmin is dull and stupid.[61] Because of his dullness and stupidity, when he is questioned he resorts to evasive statements and wriggles like an eel: "If you ask me whether there is another world – if I thought so, I would say there is another world. But I don't say so. And I don't say otherwise. And I don't say it is not, and I don't not say it is not." "Is there no other world?..." "Is there both another world and no other world?..." "Is there neither another world nor no other world?..."[62] "Are there spontaneously-born beings?..."[63] "Are there not...?" "Both...?" "Neither...?" "Does the Tathāgata exist after death? Does he not exist after death? Does he both exist and not exist after death? Does he neither exist nor not exist after death?..."[64] "If I thought so, I would say so...I don't say it is not." This is the fourth case.

2.28. 'These are the four ways [28] in which those ascetics and Brahmins who are Eel-Wrigglers resort to evasive statements...There is no other way.

2.29. 'This, monks, the Tathāgata understands: These viewpoints thus grasped and adhered to will lead to such-and-such destinations in another world...(*as verse 15*).

'These, monks, are those other matters, profound, hard to see...which the Tathāgata, having realised them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathāgata would rightly speak.

2.30. 'There are, monks, some ascetics and Brahmins who are Chance-Originationists, and who proclaim the chance origin of the self and the world on two grounds. What are they?

2.31. [Wrong view 17] 'There are, monks, certain devas called Unconscious.[65] As soon as a perception arises in them, those devas fall from that realm. And it may happen that a being falls from that realm and arises in this world. He...recalls his last existence, but none [29] before that. He thinks: "The self

and the world have arisen by chance. How so? Before this I did not exist. Now from not-being I have been brought to being." This is the first case.

2.32. [Wrong view 18] 'What is the second case? Here, an ascetic or Brahmin is a logician, a reasoner. He hammers out his own opinion and declares: "The self and the world have arisen by chance." This is the second case.

2.33. 'These are the two ways in which those ascetics and Brahmins who are Chance-Originists proclaim the chance origin of the self and the world. There is no other way.

2.34. 'This, monks, the Tathāgata understands...

'These, monks, are those other matters, profound, hard to see,...which the Tathāgata, having realised them by his own super-knowledge, proclaims, and about which those who [30] would truthfully praise the Tathāgata would rightly speak.

2.35. 'And these, monks, are the eighteen ways in which these ascetics and Brahmins are speculators about the past... There is no other way.

2.36. 'This, monks, the Tathāgata understands...

2.37. 'There are, monks, some ascetics and Brahmins who are speculators about the future, having fixed views about the future, and who put forward various speculative theories about the future in forty-four different ways. On what basis, on what grounds do they do so?

2.38. 'There are, monks, some ascetics and Brahmins who [31] proclaim a doctrine of Conscious Post-Mortem Survival, and do so in sixteen different ways. On what basis?

[Wrong views 19–34] 'They declare that the self after death is healthy and conscious and (1) material,[66] (2) immaterial,[67] (3) both material and immaterial, (4) neither material nor immaterial, (5) finite, (6) infinite, (7) both, (8) neither, (9) of uniform perception, (10) of varied perception, (11) of limited perception, (12) of unlimited perception, (13) wholly happy, (14) wholly miserable, (15) both, (16) neither.

2.39. 'These are the sixteen ways in which these ascetics and Brahmins proclaim a doctrine of conscious post-mortem survival. There is no other way.

2.40. 'This, monks, the Tathāgata understands...

'These, monks, are those other matters, profound, hard to

see,...which the Tathāgata, having realised them by his own super-knowledge, [32] proclaims, and about which those who would truthfully praise the Tathāgata would rightly speak.'

[*End of Second Recitation-Section*]

3.1. 'There are, monks, some ascetics and Brahmins who proclaim a doctrine of Unconscious Post-Mortem Survival, and they do so in eight ways. On what basis?

3.2. [Wrong views 35–42] 'They declare that the self after death is healthy and unconscious and (1) material, (2) immaterial, (3) both, (4) neither, (5) finite, (6) infinite, (7) both, (8) neither.[68]

3.3. 'These are the eight ways in which these ascetics and Brahmins proclaim a doctrine of Unconscious Post-Mortem Survival. There is no other way.

3.4. 'This, monks, the Tathāgata understands...These, monks, are those other matters, profound, hard to see,... which the Tathāgata, having realised them by his own super-knowledge, proclaims, [33] and about which those who would truthfully praise the Tathāgata would rightly speak.

3.5. 'There are some ascetics and Brahmins who declare a doctrine of Neither-Conscious-nor-Unconscious Post-Mortem Survival, and they do so in eight ways. On what basis?

3.6. [Wrong views 43–50] 'They declare that the self after death is healthy and neither conscious nor unconscious and (1) material, (2) immaterial, (3) both, (4) neither, (5) finite, (6) infinite, (7) both, (8) neither.[69]

3.7. 'These are the eight ways in which these ascetics and Brahmins proclaim a doctrine of Neither-Conscious-Nor-Un-Conscious Post-Mortem Survival. There is no other way.

3.8. 'This, monks, the Tathāgata understands...These, monks, are those other matters, profound, hard to see,... which the Tathāgata, having realised them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathāgata would rightly speak. [34]

3.9. 'There are, monks, some ascetics and Brahmins who are Annihilationists, who proclaim the annihilation, destruction

and non-existence of beings, and they do so in seven ways. On what basis?

3.10. [Wrong view 51] 'Here a certain ascetic or Brahmin declares and holds the view: "Since this self is material, composed of the four great elements,[70] the product of mother and father,[71] at the breaking-up of the body it is annihilated and perishes, and does not exist after death. This is the way in which this self is annihilated." That is how some proclaim the annihilation, destruction and non-existence of beings.

3.11. [Wrong view 52] 'Another says to him: "Sir, there is such a self as you say. I don't deny it. But that self is not wholly annihilated. For there is another self, divine,[72] material, belonging to the sense-sphere,[73] fed on real food.[74] You don't know it or see it, but I do. It is this self that at the breaking-up of the body perishes..."[75]

3.12. [Wrong view 53] 'Another says to him: "Sir, there is such a self as you say. I don't deny it. But that self is not wholly annihilated. For there is another self, divine, material, mind-made,[76] complete with all its parts, not defective in any sense-organ...It is this self that at the breaking-up of the body perishes..."

3.13. [Wrong view 54] 'Another says to him: "Sir, there is such a self as you say...There is another self which, by passing entirely beyond bodily sensations, by the disappearance of all sense of resistance and by non-attraction to the perception of diversity, seeing that space is infinite, has realised the Sphere of Infinite Space.[77] [35] It is this self that at the breaking-up of the body perishes..."

3.14. [Wrong view 55] 'Another says to him: "There is another self which, by passing entirely beyond the Sphere of Infinite Space, seeing that consciousness is infinite, has realised the Sphere of Infinite Consciousness. It is this self that at the breaking-up of the body perishes..."

3.15. [Wrong view 56] 'Another says to him: "There is another self which, by passing entirely beyond the Sphere of Infinite Consciousness, seeing that there is no thing, has realised the Sphere of No-Thingness. It is this self that at the breaking-up of the body perishes..."

3.16. [Wrong view 57] 'Another says to him: "Sir, there is

such a self as you say. I don't deny it. But that self is not wholly annihilated. For there is another self which, by passing entirely beyond the Sphere of No-Thingness and seeing: 'This is peaceful, this is sublime', has realised the Sphere of Neither-Perception-Nor-Non-Perception. You don't know it or see it, but I do. It is this self that at the breaking-up of the body is annihilated and perishes, and does not exist after death. This is the way in which the self is completely annihilated." That is how some proclaim the annihilation, destruction and non-existence of beings.

3.17. 'These are the seven ways in which these ascetics and Brahmins proclaim a doctrine of annihilation, destruction and non-existence of beings...[36] There is no other way.

3.18. 'This, monks, the Tathāgata understands...These, monks, are those other matters, profound, hard to see,... which the Tathāgata, having realised them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathāgata would rightly speak.

3.19. 'There are, monks, some ascetics and Brahmins who are proclaimers of Nibbāna Here and Now, and who proclaim Nibbāna here and now for an existent being in five ways. On what grounds?

3.20. [Wrong view 58] 'Here a certain ascetic or Brahmin declares and holds the view: "In as far as this self, being furnished and endowed with the fivefold sense-pleasures, indulges in them, then that is when the self realises the highest Nibbāna here and now."[78] So some proclaim it.

3.21. [Wrong view 59] 'Another says to him: "Sir, there is such a self as you say. I don't deny it. But that is not where the self realises the highest Nibbāna here and now. Why so? Because, sir, sense-desires are impermanent, painful and subject to change, and from their change and transformation there arise sorrow, lamentation, pain, grief and distress. But [37] when this self, detached from sense-desires, detached from unwholesome states, enters and abides in the first jhāna,[79] which is accompanied by thinking and pondering,[80] and the delight[81] and happiness[82] born of detachment, that is when the self realises the highest Nibbāna here and now."

3.22. [Wrong view 60] 'Another says to him: "Sir, there is

such a self as you say. But that is not when the self attains Nibbāna. How so? Because on account of thinking and pondering, that state is considered gross. But when the self by the subsiding of thinking and pondering enters and abides in the second jhāna, with inner tranquillity and oneness of mind, which is free from thinking and pondering and is born of concentration,[83] and accompanied by delight and joy, that is when the self realises the highest Nibbāna here and now."

3.23. [Wrong view 61] 'Another says to him: "Sir, there is such a self as you say. But that is not when the self attains Nibbāna. How so? Because on account of the presence of delight there is mental exhilaration, and that state is considered gross. But when the self, with the waning of delight, dwells in equanimity,[84] mindful and clearly aware,[85] experiencing in his own body that joy of which the Noble Ones say: 'Happy dwells one who has equanimity and mindfulness', and so enters and abides in the third jhāna, that is when the self realises the highest Nibbāna here and now."

3.24. [Wrong view 62] 'Another says to him: "Sir, there is such a self as you say. I don't deny it. But that is not where the self experiences the highest Nibbāna here and now. Why so? Because the mind contains the idea of joy, and that state is considered gross. But when, with the abandonment of pleasure and pain, with the disappearance of previous joy and grief, [38] one enters and abides in a state beyond pleasure and pain in the fourth jhāna, which is purified by equanimity and mindfulness, that is where the self realises the highest Nibbāna here and now." That is how some proclaim the highest Nibbāna here and now for an existent being.

3.25. 'These are the five ways in which these ascetics and Brahmins proclaim a doctrine of Nibbāna here and now. There is no other way.

3.26. 'This, monks, the Tathāgata understands...

3.27. 'These are the forty-four ways in which those ascetics and Brahmins who are speculators about the future, having fixed ideas about the future, put forward various speculative views about the future. There is no other way.

3.28. 'This, monks, the Tathāgata understands...[39]

3.29. 'These are the sixty-two ways in which those ascetics and Brahmins who are speculators about the past, the future, or both, put forward views about these. There is no other way.

3.30. 'This, monks, the Tathāgata understands: These viewpoints thus grasped and adhered to will lead to such-and-such destinations in another world. This the Tathāgata knows, and more, but he is not attached to that knowledge. And being thus unattached he has experienced for himself perfect peace, and having truly understood the arising and passing away of feelings, their attraction and peril and the deliverance from them, the Tathāgata is liberated without remainder.

3.31. 'These, monks, are those other matters, profound, hard to see, hard to understand, peaceful, excellent, beyond mere thought, subtle, to be experienced by the wise, which the Tathāgata, having realised them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathāgata would rightly speak.'

[*Conclusion*]

3.32. [Wrong views 1–4] 'Thus, monks, when those ascetics and Brahmins who are Eternalists proclaim the eternity of the self and the world in four [40] ways, that is merely the feeling of those who do not know and see, the worry and vacillation of those immersed in craving.

3.33. [Wrong views 5–8] 'When those who are partly Eternalists and partly Non-Eternalists proclaim the partial eternity and the partial non-eternity of the self and the world in four ways, that is merely the feeling of those who do not know and see...

3.34. [Wrong views 9–12] 'When those who are Finitists and Infinitists proclaim the finitude and infinitude of the world on four grounds, that is merely the feeling of those who do not know and see...

3.35. [Wrong views 13–16] 'When those who are Eel-Wrigglers resort to evasive statements, and wriggle like eels on four grounds, that is merely the feeling...

3.36. [Wrong views 17–18] 'When those who are Chance Originationists proclaim the chance origin of the self and the world on two grounds, this is merely the feeling...

3.37. [Wrong views 1–18] 'When those who are speculators about the past, having fixed views about the past, put forward various speculative theories about the past in eighteen different ways, this is merely the feeling of those who do not know and see, the worry and vacillation of those immersed in craving.

3.38. [Wrong views 19–34] 'When those who proclaim a doctrine of Conscious Post-Mortem Survival do so in sixteen different ways, that is merely the feeling...[41]

3.39. [Wrong views 35–42] 'When those who proclaim a doctrine of Unconscious Post-Mortem Survival do so in eight different ways, that is merely the feeling...

3.40. [Wrong views 43–50] 'When those who proclaim a doctrine of Neither-Conscious-nor-Unconscious Post-Mortem survival do so in eight ways, that is merely the feeling...

3.41. [Wrong views 51–57] 'When those who are Annihilationists proclaim the annihilation, destruction and non-existence of beings in seven ways, that is merely the feeling...

3.42. [Wrong views 58–62] 'When those who are proclaimers of Nibbāna Here and Now proclaim Nibbāna here and now for an existent being on five grounds, that is merely the feeling...

3.43. [Wrong views 19–62] 'When those who are speculators about the future in forty-four different ways...

3.44. [Wrong views 1–62] 'When those ascetics and Brahmins who are speculators about the past, the future, or both, having fixed views, put forward views in sixty-two different ways, that is merely the feeling of those who do not know and see, the worry and vacillation of those immersed in craving.

3.45. 'When those ascetics and Brahmins who are [42] Eternalists proclaim the eternity of the self and the world in four ways, that is conditioned by contact.[86]

3.46. 'When those who are partly Eternalists and partly Non-Eternalists...

3.47. 'When those who are Finitists and Infinitists...

3.48. 'When those who are Eel-Wrigglers...

3.49. 'When those who are Chance-Originationists...

3.50. 'When those who are speculators about the past in eighteen ways...

3.51. 'When those who proclaim a doctrine of Conscious Post-Mortem Survival...

3.52. 'When those who proclaim a doctrine of Unconscious Post-Mortem Survival...

3.53. 'When those who proclaim a doctrine of Neither-Conscious-Nor-Unconscious Post-Mortem Survival...

3.54. 'When those who are Annihilationists...

3.55. 'When those who are proclaimers of Nibbāna Here and Now...

3.56. 'When those who are speculators about the future... [43]

3.57. 'When those ascetics and Brahmins who are speculators about the past, the future, or both, having fixed views, put forward views in sixty-two different ways, that is conditioned by contact.

3.58–70. 'That all of these (*Eternalists and the rest*) should experience that feeling without contact is impossible. [44]

3.71. 'With regard to all of these..., [45] they experience these feelings by repeated contact through the six sense-bases;[87] feeling conditions craving; craving conditions clinging; clinging conditions becoming; becoming conditions birth; birth conditions ageing and death, sorrow, lamentation, sadness and distress.[88]

'When, monks, a monk understands as they really are the arising and passing away of the six bases of contact, their attraction and peril, and the deliverance from them, he knows that which goes beyond all these views.

3.72. 'Whatever ascetics and Brahmins who are speculators about the past or the future or both, having fixed views on the matter and put forth speculative views about it, these are all trapped in the net with its sixty-two divisions, and wherever they emerge and try to get out, they are caught and held in this net. Just as a skilled fisherman or his apprentice might cover a small piece of water with a fine-meshed net, thinking: "Whatever larger creatures there may be in this water, they are all

trapped in the net, [46] caught, and held in the net", so it is with all these: they are trapped and caught in this net.

3.73. 'Monks, the body of the Tathāgata stands with the link that bound it to becoming cut.[89] As long as the body subsists, devas and humans will see him. But at the breaking-up of the body and the exhaustion of the life-span, devas and humans will see him no more. Monks, just as when the stalk of a bunch of mangoes has been cut, all the mangoes on it go with it, just so the Tathāgata's link with becoming has been cut. As long as the body subsists, devas and humans will see him. But at the breaking-up of the body and the exhaustion of the life-span, devas and humans will see him no more.'

3.74. At these words the Venerable Ānanda said to the Lord: 'It is marvellous, Lord, it is wonderful. What is the name of this exposition of Dhamma?'

'Ānanda, you may remember this exposition of Dhamma as the Net of Advantage,[90] the Net of Dhamma, the Supreme Net, the Net of Views, or as the Incomparable Victory in Battle.'

Thus the Lord spoke, and the monks rejoiced and were delighted at his words. And as this exposition was being proclaimed, the ten-thousand world-system shook.

2 *Sāmaññaphala Sutta: The Fruits of the Homeless Life*

[47] 1. THUS HAVE I HEARD. Once the Lord was staying at Rājagaha, in Jīvaka Komārabhacca's[91] mango-grove, together with a large company of some twelve hundred and fifty monks. And at that time King Ajātasattu Vedehiputta[92] of Magadha, having gone up to the roof of his palace, was sitting there surrounded by his ministers, on the fifteenth-day fast-day,[93] the full-moon of the fourth month,[94] called Komudi.[95] And King Ajātasattu, on that fast-day, gave vent to this solemn utterance: 'Delightful, friends, is this moonlight night! Charming is this moonlight night! Auspicious is this moonlight night! Can we not today visit some ascetic or Brahmin, to visit whom would bring peace to our heart?'[96]

2. Then one minister said to King Ajātasattu: 'Sire, there is Pūraṇa Kassapa, who has many followers, a teacher of many, who is well-known, renowned, the founder of a sect, highly honoured by the multitude, of long standing, long-since gone forth, aged and venerable. May Your Majesty visit this Pūraṇa Kassapa. He may well bring peace to Your Majesty's heart.' At these words King Ajātasattu was silent.

3. Another minister said: 'Sire, there is [48] Makkhali Gosāla, who has many followers...He may well bring peace to your Majesty's heart.' At these words King Ajātasattu was silent.

4. Another minister said: 'Sire, there is Ajita Kesakambalī ...' At these words King Ajātasattu was silent.

5. Another minister said: 'Sire, there is Pakudha Kaccāyana ...' At these words King Ajātasattu was silent.

6. Another minister said: 'Sire, there is Sañjaya Belaṭṭhaputta...' At these words King Ajātasattu was silent.

7. Another minister said: 'Sire, there is [49] the Nigaṇṭha

Nātaputta, who has many followers, a teacher of many, who is well-known,...aged and venerable. May Your Majesty visit the Nigaṇṭha Nātaputta. He may well bring peace to Your Majesty's heart.' At these words King Ajātasattu was silent.

8. All this time Jīvaka Komārabhacca was sitting silently near King Ajātasattu. The King said to him: 'You, friend Jīvaka, why are you silent?' 'Sire, there is this Blessed Lord, the Arahant, the fully-enlightened Buddha staying in my mango-grove with a large company of some twelve hundred and fifty monks. And concerning the Blessed Gotama this fair report has been spread about: "This Blessed Lord is an Arahant, a fully-enlightened Buddha, endowed with wisdom and conduct, the Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed,[97] Teacher of gods and humans, enlightened and blessed." May Your Majesty visit the Blessed Lord. He may well bring peace to Your Majesty's heart.' 'Then, Jīvaka, have the riding-elephants made ready.'

9. 'Very good, Sire', said Jīvaka, and he had five hundred she-elephants made ready, and for the King the royal tusker. Then he reported: 'Sire, the riding-elephants are ready. Now is the time to do as Your Majesty wishes.' And King Ajātasattu, having placed his wives each on one of the five hundred she-elephants, mounted the royal tusker and proceeded in royal state, accompanied by torch-bearers, from Rājagaha towards Jīvaka's mango-grove.

10. And when King Ajātasattu came near the mango-grove he felt fear and terror, and his hair stood on end. And feeling [50] this fear and the rising of the hairs, the King said to Jīvaka: 'Friend Jīvaka, you are not deceiving me? You are not tricking me? You are not delivering me up to an enemy? How is it that from this great number of twelve hundred and fifty monks not a sneeze, a cough or a shout is to be heard?'

'Have no fear, Your Majesty, I would not deceive you or trick you or deliver you up to an enemy. Approach, Sire, approach. There are the lights burning in the round pavilion.'

11. So King Ajātasattu, having ridden on his elephant as far as the ground would permit, alighted and continued on foot to the door of the round pavilion. Then he said: 'Jīvaka, where

is the Lord?' 'That is the Lord, Sire. That is the Lord sitting against the middle column with his order of monks in front of him.'

12. Then King Ajātasattu went up to the Lord and stood to one side, and standing there to one side the King observed how the order of monks continued in silence like a clear lake, and he exclaimed: 'If only Prince Udāyabhadda were possessed of such calm as this order of monks!'

'Do your thoughts go to the one you love, Your Majesty?' 'Lord, Prince Udāyabhadda[98] is very dear to me. If only he were possessed of the same calm as this order of monks!'

13. Then King Ajātasattu, having bowed down to the Lord and saluted the order of monks with [51] joined hands, sat down to one side and said: 'Lord, I would ask something, if the Lord would deign to answer me.' 'Ask, Your Majesty, anything you like.'

14. 'Lord, just as there are these various craftsmen, such as elephant-drivers, horse-drivers, chariot-fighters, archers, standard-bearers, adjutants, army caterers, champions and senior officers, scouts, heroes, brave fighters, cuirassiers, slaves' sons, cooks, barbers, bathmen, bakers, garland-makers, bleachers, weavers, basket-makers, potters, calculators and accountants – and whatever other skills there are: they enjoy here and now the visible fruits of their skills, they themselves are delighted and pleased with this, as are their parents, children and colleagues and friends, they maintain and support ascetics and Brahmins, thus assuring for themselves a heavenly, happy reward tending towards paradise. Can you, Lord, point to such a reward visible here and now as a fruit of the homeless life?'

15. 'Your Majesty, do you admit that you have put this question to other ascetics and Brahmins?' 'I admit it, Lord.'

'Would Your Majesty mind saying how they replied?' 'I do not mind telling the Lord, or one like him.' [52] 'Well then, Your Majesty, tell me.'

16. 'Once, Lord, I went to see Pūraṇa Kassapa.[99] Having exchanged courtesies, I sat down to one side and said: "Good Kassapa, just as there are these various craftsmen,...they en-

joy here and now the visible fruits of their skills...(*as verse 14*). Can you, Kassapa, point to such a reward visible here and now as a fruit of the homeless life?"

17. 'At this, Lord, Pūraṇa Kassapa said: "Your Majesty, by the doer or instigator of a thing, by one who cuts or causes to be cut, by one who burns or causes to be burnt, by one who causes grief and weariness, by one who agitates or causes agitation, who causes life to be taken or that which is not given to be taken, commits burglary, carries off booty, commits robbery, lies in ambush, commits adultery and tells lies, no evil is done. If with a razor-sharp wheel one were to make of this earth one single mass and heap of flesh, there would be no evil as a result of that, no evil would accrue. If one were to go along the south bank of the Ganges killing, slaying, cutting or causing to be cut, burning or causing to be burnt, there would be no evil as a result of that, no evil would accrue. Or if one were to go along the north bank of the Ganges giving and causing to be given, sacrificing and causing to be sacrificed, there would be no merit as a result of that, no merit would accrue. [53] In giving, self-control, abstinence and telling the truth, there is no merit, and no merit accrues."

18. 'Thus, Lord, Pūraṇa Kassapa, on being asked about the present fruits of the homeless life, explained non-action to me. Just as if on being asked about a mango he were to describe a breadfruit-tree, or on being asked about a breadfruit-tree he were to describe a mango, so Pūraṇa Kassapa, on being asked about the present fruits of the homeless life, explained non-action to me. And, Lord, I thought: "How should one like me think despitefully of any ascetic or Brahmin dwelling in my territory?"[100] so I neither applauded nor rejected Pūraṇa Kassapa's words but, though displeased, not expressing my displeasure, saying nothing, rejecting and scorning speech, I got up and left.

19. 'Once I visited Makkhali Gosāla,[101] and asked him the same question.

20. 'Makkahali Gosāla said: "Your Majesty, there is no cause or condition[102] for the defilement of beings, they are defiled without cause or condition. There is no cause or condition for the purification of beings, they are purified without cause or

condition. There is no self-power or other-power, there is no power in humans, no strength or force, no vigour or exertion. All beings, all living things, all creatures, all that lives is without control, without power or strength, they experience the fixed course of pleasure and pain through the six kinds of rebirth. There [54] are one million four hundred thousand principal sorts of birth, and six thousand others and again six hundred. There are five hundred kinds of kamma,[103] or five kinds,[104] and three kinds,[105] and half-kamma,[106] sixty-two paths, sixty-two intermediary aeons, six classes of humankind, eight stages of human progress, four thousand nine hundred occupations, four thousand nine hundred wanderers, four thousand nine hundred abodes of nāgas,[107] two thousand sentient existences, three thousand hells, thirty-six places of dust, seven classes of rebirth as conscious beings, seven as unconscious beings, and seven as beings 'freed from bonds',[108] seven grades of devas, men, goblins, seven lakes, seven great and seven small protuberances,[109] seven great and seven small abysses, seven great and seven small dreams, eight million four hundred thousand aeons during which fools and wise run on and circle round till they make an end of suffering.

'"Therefore there is no such thing as saying: 'By this discipline or practice or austerity or holy life I will bring my unripened kamma to fruition, or I will gradually make this ripened kamma go away.'[110] Neither of these things is possible, because pleasure and pain have been measured out with a measure limited by the round of birth-and-death, and there is neither increase nor decrease, neither excellence nor inferiority. Just as a ball of string when thrown runs till it is all unravelled, so fools and wise run on and circle round till they make an end of suffering."

21. 'Thus, Lord, Makkhali Gosāla, on being asked about the fruits of the homeless life, explained the purification of the round of birth-and-death to me...[55] So I neither applauded nor rejected Makkhali Gosāla's words but...got up and left.

22. 'Once I visited Ajita Kesakambalī,[111] and asked him the same question.

23. 'Ajita Kesakambalī said: "Your Majesty, there is nothing given, bestowed, offered in sacrifice, there is no fruit or result

of good or bad deeds, there is not this world or the next, there is no mother or father, there are no spontaneously arisen beings,[112] there are in the world no ascetics or Brahmins who have attained, who have perfectly practised, who proclaim this world and the next, having realised them by their own super-knowledge. This human being is composed of the four great elements, and when one dies the earth part reverts to earth, the water part to water, the fire part to fire, the air part to air, and the faculties pass away into space. They accompany the dead man with four bearers and the bier as fifth, their footsteps are heard as far as the cremation-ground. There the bones whiten, the sacrifice ends in ashes. It is the idea of a fool to give this gift: the talk of those who preach a doctrine of survival is vain and false. Fools and wise, at the breaking-up of the body, are destroyed and perish, they do not exist after death."

24. 'Thus, Lord, Ajita Kesakambalī, on being asked about the fruits of the homeless life, explained the doctrine of annihilation to me...[56]...I got up and left.

25. 'Once I visited Pakudha Kaccāyana,[113] and asked him the same question.

26. 'Pakudha Kaccāyana said: "Your Majesty, these seven things are not made or of a kind to be made, uncreated, unproductive, barren, false, stable as a column. They do not shake, do not change, obstruct one another, nor are they able to cause one another pleasure, pain, or both. What are the seven? The earth-body, the water-body, the fire-body, the air-body, pleasure and pain and the life-principle. These seven are not made...Thus there is neither slain nor slayer, neither hearer nor proclaimer, neither knower nor causer of knowing. And whoever cuts off a man's head with a sharp sword does not deprive anyone of life, he just inserts the blade in the intervening space between these seven bodies." [57]

27. 'Thus, Lord, Pakudha Kaccāyana, on being asked about the fruits of the homeless life, answered with something quite different...I got up and left.

28. 'I visited the Nigaṇṭha Nātaputta,[114] and asked him the same question.

29. 'The Nigaṇṭha Nātaputta said: "Your Majesty, here a

Nigaṇṭha is bound by a fourfold restraint. What four? He is curbed by all curbs, enclosed by all curbs, cleared by all curbs, and claimed by all curbs.[115] And as far as a Nigaṇṭha is bound by this fourfold restraint, thus the Nigaṇṭha is called self-perfected, self-controlled, self-established."

[58] 30. 'Thus, Lord, the Nigaṇṭha Nātaputta, on being asked about the fruits of the homeless life, explained the fourfold restraint to me...I got up and left.

31. 'Once I visited Sañjaya Belaṭṭhaputta, and asked him the same question.

32. 'Sañjaya Belaṭṭhaputta said: "If you ask me: 'Is there another world?' if I thought so, I would say so. But I don't think so. I don't say it is so, and I don't say otherwise. I don't say it is not, and I don't not say it is not. If you ask: 'Isn't there another world?'...'Both?'...'Neither?'...'Is there fruit and result of good and bad deeds?' 'Isn't there?'...'Both?'...'Neither?'...'Does the Tathāgata [59] exist after death?' 'Does he not?'...'Both?'...'Neither?'...I don't not say it is not."

33. 'Thus, Lord, Sañjaya Belaṭṭhaputta, on being asked about the fruits of the homeless life, replied by evasion. Just as if on being asked about a mango he were to describe a breadfruit-tree...And I thought: "Of all these ascetics and Brahmins, Sañjaya Belaṭṭhaputta is the most stupid and confused." So I neither applauded nor rejected his words, but go up and left.

34. 'And so, Lord, I now ask the Blessed Lord: Just as there are these various craftsmen,...who enjoy here and now the visible fruits of their skills,...assuring for themselves a heavenly, happy reward...[60] Can you, Lord, point to such a reward, visible here and now, as a fruit of the homeless life?'

'I can, Your Majesty. I will just ask a few questions in return and you, Sire, shall answer as you see fit.

35. 'What do you think, Sire? Suppose there were a man, a slave, a labourer, getting up before you and going to bed after you, willingly doing whatever has to be done, well-mannered, pleasant-spoken, working in your presence. And he might think: "It is strange, it is wonderful, the destiny and fruits of meritorious deeds![116] This King Ajātasattu Vedehiputta of Magadha is a man, and I too am a man. The King is addicted to and indulges in the fivefold sense-pleasures, just like a god,

whereas I am a slave...working in his presence. I ought to do something meritorious. Suppose I were to shave off my hair and beard, don yellow robes, and go forth from the household life into homelessness!" And before long he does so. And he, having thus gone forth might dwell, restrained in body, speech and thought, satisfied with the minimum of food and clothing, content, in solitude. And then if people were to announce to you: "Sire, you remember that slave who worked in your presence, and who shaved off his hair and beard and went forth into homelessness? He is living restrained in body, speech and thought,...in solitude" – would you then say: "That man must come back and be a slave and work for me as before"?'

36. 'No indeed, Lord. For we should pay homage to him, [61] we should rise and invite him and press him to receive from us robes, food, lodging, medicines for sickness and requisites, and make arrangements for his proper protection.'

'What do you think, Sire? Is that one fruit of the homeless life visible here and now?' 'Certainly, Lord.' 'Then that, Sire, is the first such fruit of the homeless life.'

37. 'But, Lord, can you show any other reward, visible here and now, as a fruit of the homeless life?'

'I can, Sire. I will just ask a few questions in return and you, Sire, shall answer as you see fit. What do you think, Sire? Suppose there were a man, a farmer, a householder, in your service, the steward of an estate. He might think: "It is strange, it is wonderful, the destiny and fruits of meritorious deeds! This King Ajātasattu is a man, and I too am a man. The King is addicted to and indulges in the fivefold sense-pleasures, just like a god, whereas I am a farmer,...the steward of an estate. I ought to do something meritorious. Suppose I were to...go forth from the household life into homelessness!" And before long he does so. And he, having thus gone forth might dwell...in solitude. And if people were to tell you this...[62] would you then say: "That man must come back and be a steward as before"?'

38. 'No indeed, Lord. For we should pay homage to him, we should rise and invite him and press him to receive from us robes, food, lodging, medicines for sickness and requisites, and make arrangements for his proper protection.'

'What do you think, Sire? Is that one fruit of the homeless life visible here and now?' 'Certainly, Lord.' 'Then that, Sire, is the second such fruit of the homeless life.'

39. 'But, Lord, can you show me any other reward, visible here and now, as a fruit of the homeless life that is more excellent and perfect than these?'

'I can, Sire. Please listen, Your Majesty, pay proper attention, and I will speak.' 'Yes, Lord', said King Ajātasattu, and the Lord went on:

40. 'Your Majesty, it happens that a Tathāgata arises in the world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-knowledge, proclaims this world with its devas, māras[117] and Brahmās, its princes[118] and people. He preaches the Dhamma, which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life.

41. 'This Dhamma is heard by a householder or a householder's son, or one reborn in some family or other. Having heard this Dhamma, [63] he gains faith in the Tathāgata. Having gained this faith, he reflects: "The household life is close and dusty, the homeless life is free as air. It is not easy, living the household life, to live the fully-perfected holy life, purified and polished like a conch-shell. Suppose I were to shave off my hair and beard, don yellow robes and go forth from the household life into homelessness!" And after some time, he abandons his property, small or great, leaves his circle of relatives, small or great, shaves off his hair and beard, dons yellow robes and goes forth into the homeless life.

42. 'And having gone forth, he dwells restrained by the restraint of the rules, persisting in right behaviour, seeing danger in the slightest faults, observing the commitments he has taken on regarding body, deed and word, devoted to the skilled and purified life, perfected in morality, with the sense-doors guarded, skilled in mindful awareness and content.

43.–62. 'And how, Sire, is a monk perfected in morality? Abandoning the taking of life, he dwells refraining from taking life, without stick or sword, scrupulous, compassionate,

trembling for the welfare of all living beings. Thus he is accomplished in morality. Abandoning the taking of what is not given,...abandoning unchastity,...(*and so on through the three sections on morality as Sutta 1, verses 1.8–27*). A monk refrains from such base arts and wrong means of livelihood. Thus he is perfected in morality. [64–69]

63. 'And then, Sire, that monk who is perfected in morality sees no danger from any side owing to his being restrained by morality. Just as a duly-anointed Khattiya king, having conquered [70] his enemies, by that very fact sees no danger from any side, so the monk, on account of his morality, sees no danger anywhere. He experiences in himself the blameless bliss that comes from maintaining this Ariyan morality. In this way, Sire, he is perfected in morality.

64. 'And how, Sire, is he a guardian of the sense-doors? Here a monk, on seeing a visible object with the eye, does not grasp at its major signs or secondary characteristics. Because greed and sorrow, evil unskilled states, would overwhelm him if he dwelt leaving this eye-faculty unguarded, so he practises guarding it, he protects the eye-faculty, develops restraint of the eye-faculty. On hearing a sound with the ear,...on smelling an odour with the nose,...on tasting a flavour with the tongue,...on feeling an object with the body,...on thinking a thought with the mind, he does not grasp at its major signs or secondary characteristics,...he develops restraint of the mind-faculty. He experiences within himself the blameless bliss that comes from maintaining this Ariyan guarding of the faculties. In this way, Sire, a monk is a guardian of the sense-doors.

65. 'And how, Sire, is a monk accomplished in mindfulness and clear awareness? Here a monk acts with clear awareness in going forth and back, in looking ahead or behind him, in bending and stretching, in wearing his outer and inner robe and carrying his bowl, in eating, drinking, chewing and swallowing, in evacuating and urinating, in walking, standing, sitting, lying down, in waking, in speaking and in keeping silent he acts with clear awareness. In this way, [71] a monk is accomplished in mindfulness and clear awareness.

66. 'And how is a monk contented? Here, a monk is satisfied with a robe to protect his body, with alms to satisfy his stomach, and having accepted sufficient, he goes on his way. Just as a bird with wings flies hither and thither, burdened by nothing but its wings, so he is satisfied...In this way, Sire, a monk is contented.

67. 'Then he, equipped with this Ariyan morality, with this Ariyan restraint of the senses, with this Ariyan contentment, finds a solitary lodging, at the root of a forest tree, in a mountain cave or gorge, a charnel-ground, a jungle-thicket, or in the open air on a heap of straw. Then, having eaten after his return from the alms-round, he sits down cross-legged, holding his body erect, and concentrates on keeping mindfulness established before him.[119]

68. 'Abandoning worldly desires, he dwells with a mind freed from worldly desires, and his mind is purified of them. Abandoning ill-will and hatred...and by compassionate love for the welfare of all living beings, his mind is purified of ill-will and hatred. Abandoning sloth-and-torpor,...perceiving light,[120] mindful and clearly aware, his mind is purified of sloth-and-torpor. Abandoning worry-and-flurry...and with an inwardly calmed mind his heart is purified of worry-and-flurry. Abandoning doubt, he dwells with doubt left behind, without uncertainty as to what things are wholesome, his mind is purified of doubt.

69. 'Just as a man who had taken a loan to develop his business, and whose business had prospered, might pay off his old debts, and with what was left over could support a wife, might think: "Before this I developed my business by borrowing, [72] but now it has prospered...", and he would rejoice and be glad about that.

70. 'Just as a man who was ill, suffering, terribly sick, with no appetite and weak in body, might after a time recover, and regain his appetite and bodily strength, and he might think: "Before this I was ill...", and he would rejoice and be glad about that.

71. 'Just as a man might be bound in prison, and after a time he might be freed from his bonds without any loss, with

no deduction from his possessions. He might think: "Before this I was in prison...", and he would rejoice and be glad about that.

72. 'Just as a man might be a slave, not his own master, dependent on another, unable to go where he liked, and after some time he might be freed from slavery, able to go where he liked, might think: "Before this I was a slave..."[73] And he would rejoice and be glad about that.

73. 'Just as a man, laden with goods and wealth, might go on a long journey through the desert where food was scarce and danger abounded, and after a time he would get through the desert and arrive safe and sound at the edge of a village, might think: "Before this I was in danger, now I am safe at the edge of a village", and he would rejoice and be glad about that.

74. 'As long, Sire, as a monk does not perceive the disappearance of the five hindrances in himself,[121] he feels as if in debt, in sickness, in bonds, in slavery, on a desert journey. But when he perceives the disappearance of the five hindrances in himself, it is as if he were freed from debt, from sickness, from bonds, from slavery, from the perils of the desert.

75. 'And when he knows that these five hindrances have left him, gladness arises in him, from gladness comes delight, from the delight in his mind his body is tranquillised, with a tranquil body he feels joy, and with joy his mind is concentrated. Being thus detached from sense-desires, detached from unwholesome states, he enters and remains in the first jhāna, which is with thinking and pondering, born of detachment, filled with delight and joy. And with this delight and joy born of detachment, he so suffuses, drenches, fills and irradiates his body that there is no spot in his entire body that is untouched by this delight and joy born of detachment. [74]

76. 'Just as a skilled bathman or his assistant, kneading the soap-powder which he has sprinkled with water, forms from it, in a metal dish, a soft lump, so that the ball of soap-powder becomes one oleaginous mass, bound with oil so that nothing escapes – so this monk suffuses, drenches, fills and irradiates his body so that no spot remains untouched. This, Sire, is a

fruit of the homeless life, visible here and now, that is more excellent and perfect than the former ones.[122]

77. 'Again, a monk, with the subsiding of thinking and pondering, by gaining inner tranquillity and oneness of mind, enters and remains in the second jhāna, which is without thinking and pondering, born of concentration, filled with delight and joy. And with this delight and joy born of concentration he so suffuses his body that no spot remains untouched.

78. 'Just as a lake fed by a spring, with no inflow from east, west, north or south, where the rain-god sends moderate showers from time to time, the water welling up from below, mingling with cool water, would suffuse, fill and irradiate that cool water, so that no part of the pool was untouched by it – so, with this delight and joy born of concentration he so suffuses his body that no spot remains untouched. [75] This, Sire, is a fruit more excellent and perfect than the former ones.

79. 'Again, a monk with the fading away of delight remains imperturbable, mindful and clearly aware, and experiences in himself that joy of which the Noble Ones say: "Happy is he who dwells with equanimity and mindfulness", and he enters and remains in the third jhāna. And with this joy devoid of delight he so suffuses his body that no spot remains untouched.

80. 'Just as if, in a pond of blue, red or white lotuses[123] in which the flowers, born in the water, grown in the water, not growing out of the water, are fed from the water's depths, those blue, red or white lotuses would be suffused...with the cool water – so with this joy devoid of delight the monk so suffuses his body that no spot remains untouched. This is a fruit of the homeless life, more excellent and perfect than the former ones.

81. 'Again, a monk, having given up pleasure and pain, and with the disappearance of former gladness and sadness, enters and remains in the fourth jhāna which is beyond pleasure and pain, and purified by equanimity and mindfulness. And he sits suffusing his body with that mental purity and clarification [76] so that no part of his body is untouched by it.

82. 'Just as if a man were to sit wrapped from head to foot

in a white garment, so that no part of him was untouched by that garment – so his body is suffused...This is a fruit of the homeless life, more excellent and perfect than the former ones.

83. 'And so, with mind concentrated, purified and cleansed, unblemished, free from impurities,[124] malleable, workable, established, and having gained imperturbability, he directs and inclines his mind towards knowing and seeing. And he knows: "This my body is material, made up from the four great elements, born of mother and father, fed on rice and gruel, impermanent, liable to be injured and abraded, broken and destroyed, and this is my consciousness which is bound to it and dependent on it."[125]

84. 'It is just as if there were a gem, a beryl,[126] pure, excellent, well cut into eight facets, clear, bright, unflawed, perfect in every respect, strung on a blue, yellow, red, white or orange cord. A man with good eyesight, taking it in his hand and inspecting it, would describe it as such. In the same way, Sire, a monk with mind concentrated, purified and cleansed, ...directs his mind towards knowing and seeing. And he knows: "This my body is material, made up of the four great elements,...[77] and this is my consciousness which is bound to it and dependent on it." This is a fruit of the homeless life, more excellent and perfect than the former ones.

85. 'And he, with mind concentrated,...having gained imperturbability, applies and directs his mind to the production of a mind-made body. And out of this body he produces another body, having a form,[127] mind-made, complete in all its limbs and faculties.

86. 'It is just as if a man were to draw out a reed from its sheath. He might think: "This is the reed, this is the sheath, reed and sheath are different. Now the reed has been pulled from the sheath." Or as if a man were to draw a sword from the scabbard. He might think: "This is the sword, this is the scabbard, sword and scabbard are different. Now the sword has been drawn from the scabbard." Or as if a man were to draw a snake from its [old] skin. He might think: "This is the snake, this is the skin, snake and skin are different. Now the snake has been drawn from its skin." In the same way a monk with mind concentrated...directs his mind to the production

of a mind-made body. He draws that body out of this body, having form, mind-made, complete with all its limbs and faculties. This is a fruit of the homeless life more excellent and perfect than the former ones.

87. 'And he, with mind concentrated,...applies and directs his mind [78] to the various supernormal powers.[128] He then enjoys different powers: being one, he becomes many – being many, he becomes one; he appears and disappears; he passes through fences, walls and mountains unhindered as if through air; he sinks into the ground and emerges from it as if it were water; he walks on the water without breaking the surface as if on land; he flies cross-legged through the sky like a bird with wings; he even touches and strokes with his hand the sun and moon, mighty and powerful as they are;[129] and he travels in the body as far as the Brahmā world.

88. 'Just as a skilled potter or his assistant can make from well-prepared clay whatever kind of bowl he likes, or just as a skilled ivory-carver or his assistant can produce from well-prepared ivory any object he likes, or just as a skilled goldsmith or his assistant can make any gold article he likes – so the monk with mind concentrated...enjoys various supernormal powers...[79] This is a fruit of the homeless life...

89. 'And he, with mind concentrated,...applies and directs his mind to the divine ear.[130] With the divine ear, purified and surpassing that of human beings, he hears sounds both divine and human, whether far or near.

90. 'Just as a man going on a long journey might hear the sound of a big drum, a small drum, a conch, cymbals or a kettle-drum, and he might think: "That is a big drum,...a kettle-drum", so the monk with mind concentrated...hears sounds, divine or human, far or near. This is a fruit of the homeless life, more excellent and perfect than the former ones.

91. 'And he, with mind concentrated,...applies and directs his mind to the knowledge of others' minds. He knows and distinguishes with his mind the minds of other beings or other persons. He knows the mind with passion to be with passion; he knows the mind without passion to be without passion.[131] [80] He knows the mind with hate to be with hate; he knows the mind without hate to be without hate. He

knows the deluded mind to be deluded; he knows the undeluded mind to be undeluded. He knows the narrow mind to be narrow; he knows the broad mind to be broad. He knows the expanded mind to be expanded; he knows the unexpanded mind to be unexpanded. He knows the surpassed mind to be surpassed; he knows the unsurpassed mind to be unsurpassed. He knows the concentrated mind to be concentrated; he knows the unconcentrated mind to be unconcentrated. He knows the liberated mind to be liberated; he knows the unliberated mind to be unliberated.

92. 'Just as a woman, or a man or young boy, fond of his appearance, might examine his face in a brightly polished mirror or in water, and by examination would know whether there was a spot there or not, so the monk, with mind concentrated,...directs his mind to the knowledge of others' minds...(*as verse 91*). [81] This is a fruit of the homeless life...

93. 'And he, with mind concentrated,...applies and directs his mind to the knowledge of previous existences. He remembers many previous existences: one birth, two, three, four, five births, ten, twenty, thirty, forty, fifty births, a hundred, a thousand, a hundred thousand births, several periods of contraction, of expansion, of both contraction and expansion. "There my name was so-and-so, my clan was so-and-so, my caste was so-and-so, my food was such-and-such, I experienced such-and-such pleasant and painful conditions, I lived for so long. Having passed away from there, I arose there. There my name was so-and-so...And having passed away from there, I arose here." Thus he remembers various past births, their conditions and details.

94. 'It is just as if a man were to go from his village to another, from that to yet another, and thence return to his home village. He might think: "I came from my own village to that other one where I stood, sat, spoke or remained silent like this, and from that one I went to another, where I stood, sat, spoke or remained silent like this, and from there [82] I have just returned to my own village."[132] Just so the monk with mind concentrated...remembers past births...This is a fruit of the homeless life...

95. 'And he, with mind concentrated,...applies and directs his mind to the knowledge of the passing-away and arising of beings. With the divine eye,[133] purified and surpassing that of humans, he sees beings passing away and arising: base and noble, well-favoured and ill-favoured, to happy and unhappy destinations as kamma directs them, and he knows: "These beings, on account of misconduct of body, speech or thought, or disparaging the Noble Ones, have wrong view and will suffer the kammic fate of wrong view. At the breaking-up of the body after death they are reborn in a lower world, a bad destination, a state of suffering, hell. But these beings, on account of good conduct of body, speech or thought, of praising the Noble Ones, have right view and will reap the kammic reward of right view. At the breaking-up of the body after death they are reborn in a good destination, a heavenly world." Thus with the divine eye...[83] he sees beings passing away and rearising...

96. 'It is just as if there were a lofty building at a crossroads, and a man with good eyesight standing there might see people entering or leaving a house, walking in the street, or sitting in the middle of the crossroads. And he might think: "These are entering a house..." Just so, with the divine eye, ...he sees beings passing away and rearising...This is a fruit of the homeless life...

97. 'And he with mind concentrated, purified and cleansed, unblemished, free from impurities, malleable, workable, established and having gained imperturbability, applies and directs his mind to the knowledge of the destruction of the corruptions.[134] He knows as it really is: "This is suffering", [84] he knows as it really is: "This is the origin of suffering", he knows as it really is: "This is the cessation of suffering", he knows as it really is: "This is the path leading to the cessation of suffering." And he knows as it really is: "These are the corruptions", "This is the origin of the corruptions", "This is the cessation of the corruptions", "This is the path leading to the cessation of the corruptions." And through his knowing and seeing his mind is delivered from the corruption of sense-desire, from the corruption of becoming, from the corruption

of ignorance, and the knowledge arises in him: "This is deliverance!", and he knows: "Birth is finished, the holy life has been led, done is what had to be done, there is nothing further here."[135]

98. 'Just as if, Sire, in the midst of the mountains there were a pond, clear as a polished mirror, where a man with good eyesight standing on the bank could see oyster-shells, gravel-banks, and shoals of fish, on the move or stationary. And he might think: "This pond is clear,. . . there are oyster-shells. . .", just so, with mind concentrated,. . . he knows: "Birth is finished, the holy life has been led, done is what had to be done, there is nothing further here." [85] This, Sire, is a fruit of the homeless life, visible here and now, which is more excellent and perfect than the previous fruits. And, Sire, there is no fruit of the homeless life, visible here and now, that is more excellent and perfect than this.'[136]

99. At this King Ajātasattu exclaimed: 'Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways. And I, Lord, go for refuge to the Blessed Lord, to the Dhamma, and to the Sangha. May the Blessed Lord accept me from this day forth as a lay-follower as long as life shall last! Transgression[137] overcame me, Lord, foolish, erring and wicked as I was, in that I for the sake of the throne deprived my father, that good man and just king, of his life. May the Blessed Lord accept my confession of my evil deed that I may restrain myself in future!'[138]

100. 'Indeed, Sire, transgression overcame you when you deprived your father, that good man and just king, of his life. But since you have acknowledged the transgression and confessed it as is right, we will accept it. For he who acknowledges his transgression as such and confesses it for betterment in future, will grow in the Ariyan discipline.'

101. At this, King Ajātasattu said: 'Lord, permit me to depart now. I am busy and have much to do.' 'Do now, Your Majesty, as you think fit.'

Then King Ajātasattu, rejoicing and delighting at these words, rose from his seat, saluted the Lord, and departed with his right side towards him.

102. As soon as the King had gone, [86] the Lord said: 'The King is done for, his fate is sealed, monks![139] But if the King had not deprived his father, that good man and just king, of his life, then as he sat here the pure and spotless Dhamma-eye[140] would have arisen in him.'

Thus the Lord spoke, and the monks, delighted, rejoiced at his words.

3 *Ambaṭṭha Sutta: About Ambaṭṭha*
Pride Humbled

[87] 1.1 THUS HAVE I HEARD. Once the Lord was touring Kosala with a large number of monks, some five hundred, and he came to a Kosalan Brahmin village called Icchānankala. And he stayed in the dense jungle of Icchānankala. At that time the Brahmin Pokkharasāti was living at Ukkhaṭṭha, a populous place, full of grass, timber, water and corn, which had been given to him by King Pasenadi of Kosala as a royal gift and with royal powers.[141]

1.2. And Pokkharasāti heard say: 'The ascetic Gotama, son of the Sakyans, who has gone forth from the Sakya clan,. . . is staying in the dense jungle of Icchānankala. And concerning that Blessed Lord a good report has been spread about: "This Blessed Lord is an Arahant, a fully-enlightened Buddha, perfected in knowledge and conduct, a Well-Farer, Knower of the worlds, unequalled Trainer of men to be tamed, Teacher of gods and humans, a Buddha, a Blessed Lord." He proclaims this world with its gods, māras, Brahmās, the world of ascetics and Brahmins with its princes and people, having come to know it by his own knowledge. He teaches a Dhamma that is lovely in its beginning, lovely in its middle, and lovely in its ending, in the spirit and in the letter, and he displays the fully-perfected, thoroughly purified [88] holy life. And indeed it is good to see such Arahants.'

1.3. Now at that time Pokkharasāti had a pupil, the youth Ambaṭṭha, who was a student of the Vedas, who knew the mantras, perfected in the Three Vedas, a skilled expounder of the rules and rituals, the lore of sounds and meanings and, fifthly, oral tradition, complete in philosophy[142] and in the marks[143] of a Great Man, admitted and accepted by his master

in the Three Vedas with the words: 'What I know, you know; what you know, I know.'

1.4. And Pokkharasāti said to Ambaṭṭha: 'Ambaṭṭha, my son, the ascetic Gotama...is staying in the dense jungle of Icchānankala. And concerning that Blessed Lord a good report has been spread about...Now you go to see the ascetic Gotama and find out whether this report is correct or not, and whether the Reverend Gotama is as they say or not. In that way we shall put the Reverend Gotama to the test.'

1.5. 'Sir, how shall I find out whether the report is true, or whether the Reverend Gotama is as they say or not?' 'According to the tradition of our mantras, Ambaṭṭha, the great man who is possessed of the thirty-two marks of a Great Man has only two courses open to him. If he lives the household life he will become a ruler, a wheel-turning righteous monarch of the law,[144] conqueror of the four quarters, who has established the security of his realm and is possessed of the [89] seven treasures.[145] These are: the Wheel-Treasure, the Elephant-Treasure, the Horse-Treasure, the Jewel-Treasure, the Woman-Treasure, the Householder-Treasure, and, as seventh, the Counsellor-Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, by the law. But if he goes forth from the household life into homelessness, then he will become an Arahant, a fully-enlightened Buddha, one who draws back the veil from the world.[146] And, Ambaṭṭha, I am the passer-on of the mantras, and you are the receiver.'

1.6. 'Very good, sir', said Ambaṭṭha at Pokkharasāti's words, and he got up, passed by Pokkharasāti with his right side, got into his chariot drawn by a mare and, accompanied by a number of young men, headed for the dense jungle of Icchānankala. He drove as far as the carriage would go, then alighted and continued on foot.

1.7. At that time a number of monks were walking up and down in the open air. Ambaṭṭha approached them and said: 'Where is the Reverend Gotama to be found just now? We have come to see the Reverend Gotama.'

1.8. The monks thought: 'This is Ambaṭṭha, a youth of good

family and a pupil of the distinguished Brahmin Pokkharasāti. The Lord would not mind having a conversation with such a young man.' And they said to Ambaṭṭha: 'That is his dwelling, with the door closed. Go quietly up to it, go on to the verandah without haste, cough, and knock on the bolt. The Lord will open the door to you.'

1.9. Ambaṭṭha went up to the dwelling and on to the verandah, coughed, and knocked. The Lord opened the door, and Ambaṭṭha went in. The young men entered, exchanged courtesies with the Lord, and sat down to one side. But Ambaṭṭha walked up and down while the Lord sat there, [90] uttered some vague words of politeness, and then stood so speaking before the seated Lord.

1.10. And the Lord said to Ambaṭṭha: 'Well now, Ambaṭṭha, would you behave like this if you were talking to venerable and learned Brahmins, teachers of teachers, as you do with me, walking and standing while I am sitting, and uttering vague words of politeness?' 'No, Reverend Gotama. A Brahmin should walk with a walking Brahmin, stand with a standing Brahmin, sit with a sitting Brahmin, and lie down with a Brahmin who is lying down. But as for those shaven little ascetics, menials, black scourings from Brahmā's foot, with them it is fitting to speak just as I do with the Reverend Gotama.'

1.11. 'But, Ambaṭṭha, you came here seeking something. Whatever it was you came for, you should listen attentively to hear about it. Ambaṭṭha, you have not perfected your training. Your conceit of being trained is due to nothing but inexperience.'

1.12. But Ambaṭṭha was angry and displeased at being called untrained, and he turned on the Lord with curses and insults. Thinking: 'The ascetic Gotama bears me ill-will', he said: 'Reverend Gotama, the Sakyans are fierce, rough-spoken, touchy [91] and violent. Being of menial origin, being menials, they do not honour, respect, esteem, revere or pay homage to Brahmins. With regard to this it is not proper...that they do not pay homage to Brahmins.' This was the first time Ambaṭṭha accused the Sakyans of being menials.

1.13. 'But, Ambaṭṭha, what have the Sakyans done to you?'

'Reverend Gotama, once I went to Kapilavatthu on some business for my teacher, the Brahmin Pokkharasāti, and I came to the Sakyans' meeting-hall. And at that time a lot of Sakyans were sitting on high seats in their meeting-hall, poking each other with their fingers, laughing and playing about together, and it seemed to me that they were just making fun of me, and no one offered me a seat. With regard to this, it is not proper that they do not pay homage to the Brahmins.' This was the second time Ambaṭṭha accused the Sakyans of being menials.

1.14. 'But Ambaṭṭha, even the quail, that little bird, can talk as she likes on her own nest. Kapilavatthu is the Sakyans' home, Ambaṭṭha. They do not deserve censure for such a trifle.'

'Reverend Gotama, there are four castes:[147] the Khattiyas, the Brahmins, the merchants and the artisans. And of these four castes three – the Khattiyas, the merchants and the artisans – are entirely subservient to the Brahmins. With regard to this, [92] it is not proper that they should not pay homage to the Brahmins.' This was the third time Ambaṭṭha accused the Sakyans of being menials.

1.15. Then the Lord thought: 'This young man goes too far in abusing the Sakyans. Suppose I were to ask after his clan-name?' So he said: 'Ambaṭṭha, what is your clan?' 'I am a Kaṇhāyan, Reverend Gotama.'

'Ambaṭṭha, in former days, according to those who remember the ancestral lineage, the Sakyans were the masters, and you are descended from a slave-girl of the Sakyans. For the Sakyans regard King Okkāka as their ancestor. At one time King Okkāka, to whom his queen was dear and beloved, wishing to transfer the kingdom to her son, banished his elder brothers from the kingdom – Okkāmukha, Karaṇḍu, Hatthinīya and Sīnipura. And these, being banished, made their home on the flank of the Himālayas beside a lotus-pond where there was a big grove of teak-trees.[148] And for fear of contaminating the stock they cohabited with their own sisters. Then King Okkāka asked his ministers and counsellors: "Where are the princes living now?" and they told him. At this King Okkāḥa exclaimed: [93] "They are strong as teak

(*sāka*), these princes, they are real Sakyans!"[149] And that is how the Sakyans got their well-known name. And the King was the ancestor of the Sakyans.

1.16. 'Now King Okkāka had a slave-girl called Disā, who gave birth to a black child. The black thing, when it was born, exclaimed: "Wash me, mother! Bath me, mother! Deliver me from this dirt, and I will bring you profit!" Because, Ambaṭṭha, just as people today use the term hobgoblin (*pisāca*) as a term of abuse, so in those days they said black (*kaṇha*). And they said: "As soon as he was born, he spoke. He is born a Kaṇha, a hobgoblin!" That is how in former days...the Sakyans were the masters, and you are descended from a slave-girl of the Sakyans.'

1.17. On hearing this, the young men said: 'Reverend Gotama, do not humiliate Ambaṭṭha too much with talk of his being descended from a slave-girl: Ambaṭṭha is well-born, of a good family, he is very learned, he is well-spoken, a scholar, well able to hold his own in this discussion with the Reverend Gotama!'

1.18. Then the Lord said to the young men: 'If you consider that Ambaṭṭha is ill-born, not of a good family, unlearned, [94] ill-spoken, no scholar, unable to hold his own in this discussion with the ascetic Gotama, then let Ambaṭṭha be silent, and you conduct this discussion with me. But if you think he is... able to hold his own, then you be quiet, and let him discuss with me.'

1.19. 'Ambaṭṭha is well-born, Reverend Gotama...We will be silent, he shall continue.'

1.20. Then the Lord said to Ambaṭṭha: 'Ambaṭṭha, I have a fundamental question for you, which you will not like to answer. If you don't answer, or evade the issue, if you keep silent or go away, your head will split into seven pieces. What do you think, Ambaṭṭha? Have you heard from old and venerable Brahmins, teachers of teachers, where the Kaṇhāyans came from, or who was their ancestor?' At this, Ambaṭṭha remained silent. The Lord asked him a second time. [95] Again Ambaṭṭha remained silent, and the Lord said: 'Answer me now, Ambaṭṭha, this is not a time for silence. Whoever, Ambaṭṭha, does not answer a fundamental question put to

him by a Tathāgata by the third asking has his head split into seven pieces.'[150]

1.21. And at that moment Vajirapāni the yakkha,[151] holding a huge iron club, flaming, ablaze and glowing, up in the sky just above Ambaṭṭha, was thinking: 'If this young man Ambaṭṭha does not answer a proper question put to him by the Blessed Lord by the third time of asking, I'll split his head into seven pieces!' The Lord saw Vajirapāni, and so did Ambaṭṭha. And at the sight, Ambaṭṭha was terrified and unnerved, his hairs stood on end, and he sought protection, shelter and safety from the Lord. Crouching down close to the Lord, he said: 'What did the Reverend Gotama say? May the Reverend Gotama repeat what he said!' 'What do you think, Ambaṭṭha? Have you heard who was the ancestor of the Kaṇhāyans?' 'Yes, I have heard it just as the Reverend Gotama said, that is where the Kaṇhāyans came from, he was their ancestor.'

1.22. Hearing this, the young men made a loud noise and clamour: 'So Ambaṭṭha is ill-born, not of a good family, born of a slave-girl of the Sakyans, and the Sakyans are Ambaṭṭha's masters! We disparaged the ascetic Gotama, thinking he was not speaking the truth!'

1.23. Then the Lord thought: 'It is too much, [96] the way these young men humiliate Ambaṭṭha for being the son of a slave-girl. I must get him out of this.' So he said to the young men: 'Don't disparage Ambaṭṭha too much for being the son of a slave-girl! That Kaṇha was a mighty sage.[152] He went to the south country,[153] learnt the mantras of the Brahmins there, and then went to King Okkāka and asked for his daughter Maddarūpī. And King Okkāka, furiously angry, exclaimed: "So this fellow, the son of a slave-girl, wants my daughter!", and put an arrow to his bow. But he was unable either to shoot the arrow or to withdraw it.[154] Then the ministers and counsellors came to the sage Kaṇha and said: "Spare the king, Reverend Sir, spare the king!"

'"The king will be safe, but if he looses the arrow downwards, the earth will quake as far as his kingdom extends."

'"Reverend Sir, spare the king, spare the land!"

'"The king and the land will be safe, but if he looses the

arrow upwards, as far as his realm extends the god will not let it rain for seven years."[155]

'"Reverend Sir, spare the king and the land, and may the god let it rains!"

'"The king and the land will be safe, and the god will let it rain, but if the king points the arrow at the crown prince, the prince will be completely safe."

'Then the ministers exclaimed: "Let King Okkāka point the arrow at the crown prince, the prince will be perfectly safe!" The king did so, and the prince was unharmed. Then King Okkāka, terrified and fearful of divine punishment,[156] [97] gave away his daughter Maddarūpī. So, young men, do not disparage Ambaṭṭha too much for being the son of a slave-girl. That Kaṇha was a mighty sage.'

1.24. Then the Lord said: 'Ambaṭṭha, what do you think? Suppose a Khattiya youth were to wed a Brahmin maiden, and there was a son of the union. Would that son of a Khattiya youth and a Brahmin maiden receive a seat and water from the Brahmins?' 'He would, Reverend Gotama.'

'Would they allow him to eat at funeral-rites, at rice-offerings, at sacrifices or as a guest?' 'They would, Reverend Gotama.'

'Would they teach him mantras or not?' 'They would, Reverend Gotama.'

'Would they keep their women covered or uncovered?' 'Uncovered, Reverend Gotama.'

'But would the Khattiyas sprinkle him with the Khattiya consecration?' 'No, Reverend Gotama.'

'Why not?' 'Because, Reverend Gotama, he is not well-born on his mother's side.'

1.25. 'What do you think, Ambaṭṭha? Suppose a Brahmin youth were to wed a Khattiya maiden, and there was a son of the union. Would that son of a Khattiya youth and a Brahmin maiden receive a seat and water from the Brahmins?' 'He would, Reverend Gotama.' . . . (*as verse 24*) [98] But would the Khattiyas sprinkle him with the Khattiya consecration?' 'No, Reverend Gotama.'

'Why not?' 'Because, Reverend Gotama, he is not well-born on his father's side.'

1.26. 'So, Ambaṭṭha, the Khattiyas, through a man taking a woman or a woman taking a man, are senior to the Brahmins. What do you think, Ambaṭṭha? Take the case of a Brahmin who, for some reason, has had his head shaved by the Brahmins, has been punished with a bag of ashes and banished from the country or the city. Would he receive a seat and water from the Brahmins?' 'No, Reverend Gotama.'

'Would they allow him to eat...as a guest?' 'No, Reverend Gotama.'

'Would they teach him mantras, or not?' 'They would not, Reverend Gotama.'

'Would they keep their women covered or uncovered?' 'Covered, Reverend Gotama.'

1.27. 'What do you think, Ambaṭṭha? Take the case of a Khattiya who...had his head shaved by the Khattiyas,...and has been banished from the country or the city. Would he receive a seat and water from the Brahmins?' 'He would, Reverend Gotama.' ...(*as verse 24*) 'Would they keep their women covered or uncovered?' 'Uncovered, Reverend Gotama.'

'But that Khattiya has so far reached the extreme of humiliation [99] that he has...been banished from the country or the city. So even if a Khattiya has suffered extreme humiliation, he is superior and the Brahmins inferior.

1.28. 'Ambaṭṭha, this verse was pronounced by Brahmā Sanankumāra:

> "The Khattiya's best among those who value clan;
> He with knowledge and conduct is best of gods and men."

'This verse was rightly sung, not wrongly, rightly spoken, not wrongly, connected with profit, not unconnected. And, Ambaṭṭha, I too say this:

> "The Khattiya's best among those who value clan:
> He with knowledge and conduct is best of gods and men."'

[*End of first recitation-section*]

2.1. 'But, Reverend Gotama, what is this conduct, what is this knowledge?'

'Ambaṭṭha, it is not from the standpoint of the attainment of unexcelled knowledge-and-conduct that reputation based on birth and clan is declared, nor on the conceit which says: "You are worthy of me, you are not worthy of me!" For wherever there is a giving, a taking, or a giving and taking in marriage, there is always this talk and this conceit...But those who are enslaved by such things are far from the attainment of the unexcelled knowledge-and-conduct, [100] which is attained by abandoning all such things!'

2.2 'But, Reverend Gotama, what is this conduct, what is this knowledge?'

'Ambaṭṭha, a Tathāgata arises in this world an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-knowledge, proclaims this world with its devas, māras and Brahmās, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life.[157] *A disciple goes forth and practises the moralities* (*Sutta 2, verse 41–62*); *he guards the sense-doors, etc.* (*Sutta 2, verse 64–75*); *attains the four jhānas* (*Sutta 2, verse 75–82*). Thus he develops conduct. *He attains various insights* (*Sutta 2, verse 83–95*), *and the cessation of the corruptions* (*Sutta 2, verse 97*)...And beyond this there is no further development of knowledge and conduct that is higher or more perfect.

2.3. 'But, Ambaṭṭha, in the pursuit of this unexcelled attainment of knowledge and conduct [101] there are four paths of failure.[158] What are they? In the first place, an ascetic or Brahmin who has not managed to gain[159] this unexcelled attainment, takes his carrying-pole[160] and plunges into the depths of the forest thinking: "I will live on windfalls." But in this way he only becomes an attendant on one who has attained. This is the first path of failure. Again, an ascetic or Brahmin ..., being unable to live on windfalls, takes a spade and

basket, thinking: "I will live on tubers and roots."[161]... This is the second path of failure. Again, an ascetic or Brahmin, being unable to live on tubers and roots, makes a fire-hearth at the edge of a village or small town and sits tending the flame[162]...This is the third path of failure. Again, an ascetic or Brahmin, being unable to tend the flame, [102] erects a house with four doors at the crossroads thinking: "Whatever ascetic or Brahmin arrives from the four quarters, I will honour to the best of my strength and ability." But in this way he only becomes an attendant on one who has attained to unexcelled knowledge and conduct. This is the fourth path of failure.

2.4. 'What do you think, Ambaṭṭha? Do you and your teacher live in accordance with this unexcelled knowledge and conduct?' 'No indeed, Reverend Gotama! Who are my teacher and I in comparison? We are far from it!'

'Well then, Ambaṭṭha, could you and your teacher, being unable to gain this..., go with your carrying-poles into the depths of the forest, intending to live on windfalls?' 'No indeed, Reverend Gotama.'

'Well then, Ambaṭṭha, could you and your teacher, being unable to gain this..., live on tubers and roots,...sit tending the flame, [103]...erect a house...?' 'No indeed, Reverend Gotama.'

2.5. 'And so, Ambaṭṭha, not only are you and your teacher incapable of attaining this unexcelled knowledge and conduct, but even the four paths of failure are beyond you. And yet you and your teacher the Brahmin Pokkharasāti utter these words: "These shaven little ascetics, menials, black scrapings from Brahmā's foot, what converse can they have with Brahmins learned in the Three Vedas?" – even though you can't even manage the duties of one who has failed. See, Ambaṭṭha, how your teacher has let you down!

2.6. 'Ambaṭṭha, the Brahmin Pokkharasāti lives by the grace and favour of King Pasenadi of Kosala. And yet the King does not allow him to have audience face to face. When he confers with the King it is through a curtain. Why should the King not grant audience face to face to one on whom he has bestowed a proper and blameless source of revenue? See how your teacher has let you down!

2.7. 'What do you think, Ambaṭṭha? Suppose King Pasenadi was sitting on the neck of an elephant or on horseback, or was standing on the chariot-mat, conferring with his ministers and princes about something. [104] And suppose he were to step aside and some workman or workman's servant were to come along and stand in his place. And standing there he might say: "This is what King Pasenadi of Kosala says!" Would he be speaking the King's words, as if he were the King's equal?' 'No indeed, Reverend Gotama.'

2.8. 'Well then, Ambaṭṭha, it is just the same thing. Those who were, as you say, the first sages of the Brahmins, the makers and expounders of the mantras, whose ancient verses are chanted, pronounced and collected by the Brahmins of today – Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu[163] – whose mantras are said to be passed on to you and your teacher: yet you do not thereby become a sage or one practised in the way of a sage – such a thing is not possible.

2.9. 'What do you think, Ambaṭṭha? What have you heard said by Brahmins who are venerable, aged, the teachers of teachers? Those first sages..., Aṭṭhaka,...Bhagu – did they enjoy themselves, well-bathed, perfumed, their hair and beards trimmed, adorned with garlands and wreaths, dressed in white clothes, indulging in the pleasures of the five senses and addicted to them, as you and your teacher do now?' [105] 'No, Reverend Gotama.'

2.10. 'Or did they eat special fine rice with the black spots removed, with various soups and curries, as you and your teacher do now?' 'No, Reverend Gotama.'

'Or did they amuse themselves with women dressed up in flounces and furbelows, as you and your teacher do now?' 'No, Reverend Gotama.'

'Or did they ride around in chariots drawn by mares with braided tails, that they urged on with long goad-sticks?' 'No, Reverend Gotama.'

'Or did they have themselves guarded in fortified towns with palisades and barricades, by men with long swords...?' 'No, Reverend Gotama.'

'So, Ambaṭṭha, neither you nor your teacher are a sage or one trained in the way of a sage. And now, as for your doubts

and perplexities concerning me, we will clarify these by your asking me, and by my answering your questions.'

2.11 Then, descending from his lodging, the Lord started to walk up and down, and Ambaṭṭha did likewise. And as he walked along with the Lord, Ambaṭṭha looked out for the thirty-two marks of a Great Man on the Lord's body. And he could see all of them except [106] for two. He was in doubt and perplexity about two of these marks: he could not make up his mind or be certain about the sheathed genitals or the large tongue.

2.12. And the Lord, being aware of his doubts, effected by his psychic power that Ambaṭṭha could see his sheathed genitals, and then, sticking out his tongue, he reached out to lick both ears and both nostrils, and then covered the whole circle of his forehead with his tongue. Then Ambaṭṭha thought: 'The ascetic Gotama is equipped with all the thirty-two marks of a Great Man, complete and with none missing.' Then he said to the Lord: 'Reverend Gotama, may I go now? I have much business, much to do.' 'Ambaṭṭha, do what you now think fit.' So Ambaṭṭha got back into his chariot drawn by mares and departed.

2.13. Meanwhile the Brahmin Pokkharasāti had gone outside and was sitting in his park with a large number of Brahmins, just waiting for Ambaṭṭha. Then Ambaṭṭha came to the park. He rode in the chariot as far as it would go, and then continued on foot to where Pokkharasāti was, saluted him, and sat down to one side. Then Pokkharasāti said:

2.14. 'Well, dear boy, did you see the Reverend Gotama?' 'I did, sir.'

'And was the Reverend Gotama such [107] as he is reported to be, and not otherwise? And is he of such nature, and not otherwise?' 'Sir, he is as he is reported to be, and he is of such nature and not otherwise. He is possessed of the thirty-two marks of a Great Man, all complete, with none missing.'

'But was there any conversation between you and the ascetic Gotama?' 'There was, sir.'

'And what was this conversation about?' So Ambaṭṭha told Pokkharasāti all that had passed between the Lord and himself.

2.15. At this Pokkharasāti exclaimed: 'Well, you're a fine little scholar, a fine wise man, a fine expert in the Three Vedas! Anyone going about his business like that ought when he dies, at the breaking-up of the body, to go to the downfall, to the evil path, to ruin, to hell! You have heaped insults on the Reverend Gotama, as a result of which he has brought up more and more things against us! You're a fine little scholar . . .!' He was so angry and enraged that he kicked Ambaṭṭha over, and wanted to start out at once to see the Lord. [108]

2.16. But the Brahmins said: 'It is far too late, sir, to go to see the ascetic Gotama today. The Reverend Pokkharasāti should go to see him tomorrow.'

Then Pokkharasāti, having had fine hard and soft food prepared in his own home, set out by the light of torches from Ukkaṭṭha for the jungle of Icchānankala. He went by chariot as far as possible, then continued on foot to where the Lord was. Having exchanged courtesies with the Lord, he sat down to one side and said:

2.17. 'Venerable Gotama, did not our pupil Ambaṭṭha come to see you?' 'He did, Brahmin.' 'And was there any conversation between you?' 'There was.' 'And what was this conversation about?'

Then the Lord told Pokkharasāti all that had passed between him and Ambaṭṭha. At this, Pokkharasāti said to the Lord: 'Reverend Gotama, Ambaṭṭha is a young fool. May the Reverend Gotama pardon him.' 'Brahmin, may Ambaṭṭha be happy.' [109]

2.18–19. Then Pokkharasāti looked out for the thirty-two marks of a Great Man on the Lord's body and he could see all of them except for two: *the sheathed genitals and the large tongue; but the Lord set his mind at rest about these* (*as verse 11–12*). And Pokkharasāti said to the Lord: 'May the Reverend Gotama accept a meal from me today together with his order of monks!' And the Lord consented by silence.

2.20. Seeing his acceptance, Pokkharasāti said to the Lord: 'It is time, Reverend Gotama, the meal is ready.' And the Lord, having dressed in the early morning and taken his robe and bowl,[164] went with his order of monks to Pokkharasāti's residence, and sat down on the prepared seat. Then Pokkharasāti

personally served the Lord with choice hard and soft food, and the young men served the monks. And when the Lord had taken his hand from the bowl, Pokkharasāti sat down to one side on a low stool.

2.21 And as Pokkharasāti sat there, [110] the Lord delivered a graduated discourse on generosity, on morality and on heaven, showing the danger, degradation and corruption of sense-desires, and the profit of renunciation. And when the Lord knew that Pokkharasāti's mind was ready, pliable, free from the hindrances, joyful and calm, then he preached a sermon on Dhamma in brief: on suffering, its origin, its cessation, and the path. And just as a clean cloth from which all stains have been removed receives the dye perfectly, so in the Brahmin Pokkharasāti, as he sat there, there arose the pure and spotless Dhamma-eye, and he knew: 'Whatever things have an origin must come to cessation.'[165]

2.22. And Pokkharasāti, having seen, attained, experienced and penetrated the Dhamma, having passed beyond doubt, transcended uncertainty, having gained perfect confidence in the Teacher's doctrine without relying on others, said: 'Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways...I go with my son, my wife, my ministers and counsellors for refuge to the Reverend Gotama, to the Dhamma and to the Sangha.[166] May the Reverend Gotama accept me as a lay-follower who has taken refuge from this day forth as long as life shall last! And whenever the Reverend Gotama visits other families or lay-followers in Ukkaṭṭha, may he also visit the family of Pokkharasāti! Whatever young men and maidens are there will revere the Reverend Gotama and rise before him, will give him a seat and water and will be glad at heart, and that will be for their welfare and happiness for a long time.'

'Well said, Brahmin!'

4 *Soṇadaṇḍa Sutta: About Soṇadaṇḍa*
The Qualities of a True Brahmin

[111] 1. THUS HAVE I HEARD. Once the Lord was travelling among the Angas with a large company of some five hundred monks, and he arrived at Campā. At Campā he stayed by Gaggarā's lotus-pond. At that time the Brahmin Soṇadaṇḍa was living at Campā, a populous place, full of grass, timber, water and corn, which had been given to him by King Seniya Bimbisāra of Magadha as a royal gift and with royal powers.

2. And the Brahmins and householders of Campā heard say: 'The ascetic Gotama of the Sakyans, who has gone forth from the Sakya clan is travelling among the Angas...and is staying by Gaggarā's lotus-pool. And concerning that Blessed Lord Gotama a good report has been spread about: "This Blessed Lord is an Arahant, a fully-enlightened Buddha, perfected in knowledge and conduct, a Well-Farer, Knower of the worlds, unequalled Trainer of men to be tamed, Teacher of gods and humans, a Buddha, a Blessed Lord." He proclaims this world with its gods, māras, Brahmās, the world of ascetics and Brahmins with its princes and people, having come to know it by his own knowledge. He teaches a Dhamma that is lovely in its beginning, lovely in its middle and lovely in its ending, in the spirit and in the letter, and he displays the fully-perfected, thoroughly purified holy life. And indeed it is good to see such Arahants.' [112] Thereupon the Brahmins and householders of Campā, leaving Campā in great crowds, in vast numbers, went to Gaggarā's lotus-pond.

3. Just then, the Brahmin Soṇadaṇḍa had gone up to his verandah for his midday rest. Seeing all the Brahmins and householders making for Gaggarā's lotus-pond, he asked his steward the reason.

'Sir, it is the ascetic Gotama of the Sakyans...That is why they are going to see him.'

'Well then, steward, go to the Brahmins and householders of Campā and say to them: "Please wait, gentlemen, the Brahmin Soṇadaṇḍa will come to see the ascetic Gotama."'

And the steward conveyed this message to [113] the Brahmins and householders of Campā.

4. Now at that time some five hundred Brahmins from various provinces were in Campā on some business, and they heard that Soṇadaṇḍa intended to visit the ascetic Gotama. So they called upon him and asked if this were true. 'So it is, gentlemen, I am going to visit the ascetic Gotama.'

5. 'Sir, do not visit the ascetic Gotama, it is not fitting that you should do so! If the Reverend Soṇadaṇḍa goes to visit the ascetic Gotama, his reputation will decrease, and that of the ascetic Gotama will increase. This being so, it is not right that the Reverend Soṇadaṇḍa should visit the ascetic Gotama, but rather the ascetic Gotama should visit him.

'The Reverend Soṇadaṇḍa is well-born on both the mother's and the father's side, of pure descent to the seventh generation, unbroken, of irreproachable birth, and therefore he should not call on the ascetic Gotama, but rather the ascetic Gotama should call on him. The Reverend Soṇadaṇḍa is possessed of great wealth and resources...[114] The Reverend Soṇadaṇḍa is a scholar, versed in the mantras, accomplished in the Three Vedas, a skilled expounder of the rules and rituals, the lore of sounds and meanings and, fifthly, oral tradition – an expounder, fully versed in natural philosophy and the marks of a Great Man. The Reverend Soṇadaṇḍa is handsome, good-looking, pleasing, of the most beautiful complexion, in form and countenance like Brahmā, of no mean appearance. He is virtuous, of increasing virtue, endowed with increasing virtue. He is well-spoken, of pleasing address, polite, of pure and clear enunciation, speaking to the point. He is the teacher's teacher of many, teaching the mantras to three hundred youths, and many young men come from different districts and regions seeking to learn the mantras in his presence, desirous to learn them from him. He is aged, grown old, venerable, advanced in years, long past his youth, whereas the ascetic Gotama is

youthful and newly gone forth as a wanderer. The Reverend Soṇadaṇḍa is esteemed, made much of, honoured, revered, worshipped by King Seniya Bimbisāra and by the Brahmin Pokkharasāti. He lives at Campā, a populous place, full of grass, timber, water and corn, which has been given to him by King Seniya Bimbisāra of Magadha as a royal gift, and with royal powers. This being so, it is not proper that he should visit the ascetic Gotama, but rather the ascetic Gotama should visit him.'[167]

6. At this Soṇadaṇḍa replied: [115] 'Now listen, gentlemen, as to why it is fitting for us to visit the Reverend Gotama, and why it is not fitting for him to visit us. The ascetic Gotama is well-born on both sides of pure descent to the seventh generation, unbroken, of it reproachable birth...(*as verse 5*). Therefore it is fitting for us to visit him. He went forth, leaving a great body of kinsmen. In fact he gave up much gold and wealth to go forth, both hidden away and openly displayed. The ascetic Gotama, while youthful, a black-haired youth, in the prime of his young days, in the first stage of life went forth from the household life into homelessness. Leaving his grieving parents weeping with tear-stained faces, having cut off his hair and beard and put on yellow robes, he went forth into homelessness. He is handsome,...virtuous,...well-spoken,...the teacher's teacher of many. He has abandoned sensuality and dispelled vanity. He teaches action and the results of action, honouring the blameless Brahmin way of life. He is a wanderer of high birth, of a leading Khattiya family. He is a wanderer from a wealthy family, of great wealth and possessions. [116] People come to consult him from foreign kingdoms and foreign lands. Many thousands of devas have taken refuge with him.

'This good report has been spread about him: "This Blessed Lord is an Arahant, a fully-enlightened Buddha, perfected in knowledge and conduct..." (*as verse 2*). He bears the thirty-two marks of a Great Man. He is welcoming, kindly of speech, courteous, genial, clear and ready of speech. He is attended by four assemblies, revered, honoured, esteemed and worshipped by them. Many devas and humans are devoted to him. Whenever he stays in any town or village, that place is not troubled

by non-human beings. He has a crowd, a multitude of followers, is a teacher of many, he is consulted by the chief of the various leaders of sects. It is not the way with the ascetic Gotama's reputation, as it is with that of some ascetics and Brahmins, about whom this or that is reported – the ascetic Gotama's fame is based on his achievement of unsurpassed wisdom and conduct. Indeed King Seniya Bimbisāra of Magadha has gone for refuge to him together with his son, his wife, his followers and his ministers. So have King Pasenadi of Kosala and the Brahmin Pokkharasāti. He is revered, honoured, esteemed and worshipped by them. [117]

'The ascetic Gotama has arrived in Campā and is staying by Gaggarā's lotus-pond. And whatever ascetics and Brahmins come to our territory are our guests. And we should revere, honour, esteem and worship guests. Having come to Gaggarā's lotus-pond, the ascetic Gotama is such a guest, and should be treated as such. Therefore it is not proper that he should come to us, but rather we should go to him. However much I might praise the ascetic Gotama, that praise is insufficient, he is beyond all praise.'

7. On hearing this, the Brahmins said to Soṇadaṇḍa: 'Sir, since you praise the ascetic Gotama so much, then even if he were to live a hundred yojanas from here, it would be fitting for a believing clansman to go with a shoulder-bag to visit him. And so, sir, we shall all go to visit the ascetic Gotama.' And so Soṇadaṇḍa went with a large company of Brahmins to Gaggarā's lotus-pond.

8. But when Soṇadaṇḍa had traversed the jungle-thickets, he thought: 'If I ask the ascetic Gotama a question, he might say to me: "That, Brahmin, is not a fitting question, it is not at all a fitting question", and then the company might despise me, saying: "Soṇadaṇḍa is a fool, he has no sense, [118] he can't put a proper question to the ascetic Gotama." And if anyone were despised by this company, his reputation would suffer, and then his income would suffer, for our income depends on the gaining of a reputation. Or if the ascetic Gotama were to ask me a question, my answer might not satisfy him, and he might say: "That is not the right way to answer this question." And then the company might despise me...And if,

having come into the presence of the ascetic Gotama, I were to turn away without showing myself, this company might despise me...'

9. Then Soṇadaṇḍa approached the Lord, exchanged courtesies with him, and sat down to one side. Some of the Brahmins and householders made obeisance to the Lord, some exchanged courtesies with him, some saluted him with joined palms, some announced their name and clan, and some sat down to one side in silence. [119]

10. So Soṇadaṇḍa took his seat with many thoughts going through his mind: 'If I ask the ascetic Gotama a question, he might say to me: "That, Brahmin, is not a fitting question..." If only the ascetic Gotama would ask me a question from my own field of the Three Vedas! Then I could give him an answer that would satisfy him!'

11. And the Lord, reading his mind, thought: 'This Soṇadaṇḍa is worried. Suppose I were to ask him a question from his own field as a teacher of the Three Vedas!' So he said to Soṇadaṇḍa: 'By how many qualities do Brahmins recognise a Brahmin? How would one declare truthfully and without falling into falsehood: "I am a Brahmin"?'

12. Then Soṇadaṇḍa thought: [120] 'Now what I wanted, hoped for, desired and longed for has happened...Now I can give him an answer that will satisfy him.'

13. Straightening up, and looking round the assembly, he said: 'Reverend Gotama, there are five such qualities...What are they? A Brahmin is well-born on both the mother's and the father's side, of pure descent to the seventh generation,... he is a scholar versed in the mantras,...he is handsome, pleasing,...he is virtuous,...he is learned and wise, and is the first or second to hold the sacrificial ladle. These are the five qualities of a true Brahmin.'

14. 'But if one of these five qualities were omitted, could not one be recognised as a true Brahmin, being possessed of four of these qualities?'

'It is possible, Gotama. We could leave out appearance, for what does that matter? If a Brahmin had the other four qualities [121] he could be recognised as a true Brahmin.'

15. 'But could not one of these four qualities be omitted,

leaving three whereby one could be recognised as a true Brahmin?'

'It is possible, Gotama. We could leave out the mantras, for what do they matter? If he had the other three qualities he could be recognised as a true Brahmin.'

16. 'But could not one of these three qualities be omitted ...?'

'It is possible, Gotama. We could leave out birth, for what does that matter? If a Brahmin is virtuous, of increasing virtue, ...and if he is learned and wise, and is the first or second to hold the sacrificial ladle – then he can be recognised as a true Brahmin and truthfully claim to be so.' [122]

17. At this the Brahmins said to Soṇadaṇḍa: 'Don't say that, Soṇadaṇḍa don't say it! The Reverend Soṇadaṇḍa is decrying appearance, the mantras and birth, he is actually adopting the ascetic Gotama's own words!'

18. Then the Lord said to the Brahmins: 'If you think the Brahmin Soṇadaṇḍa is not concentrating on his task, is using wrong words, is lacking in wisdom, and is not fit to converse with the ascetic Gotama, then let him cease, and you talk to me. But if you think he is learned, speaks properly, is wise and fit to converse with the ascetic Gotama, then you cease and let him speak.'

19. Then Soṇadaṇḍa said to the Lord: 'Let that be, Reverend Gotama, and be silent. I will answer in this matter.' To the Brahmins he said: 'Do not say the Reverend Soṇadaṇḍa is decrying appearance...and adopting the ascetic Gotama's own words! [123] I do not decry appearance, mantras, or birth.'

20. Now at that time Soṇadaṇḍa's nephew, a young man called Angaka, was sitting in the assembly, and Soṇadaṇḍa said: 'Gentlemen, do you see my nephew Angaka?' 'Yes, sir.'

'Angaka is handsome, good-looking, pleasing, of supremely fair complexion, in form and countenance like Brahmā, of no mean appearance, and there is none in this assembly his equal except the ascetic Gotama. He is a scholar...I was his mantra-teacher. He is well-born on both sides...I know his parents. But if Angaka were to take life, take what is not given, commit adultery, tell lies and drink strong drink – what would good looks, or mantras, or birth profit him? But it

is because a Brahmin is virtuous,...because he is wise...: on account of these two points that he can truthfully declare: "I am a Brahmin."'

21. 'But, Brahmin, if one were to omit one of these two points, could one truthfully declare: "I am a Brahmin"?' [124] 'No, Gotama. For wisdom is purified by morality, and morality is purified by wisdom: where one is, the other is, the moral man has wisdom and the wise man has morality, and the combination of morality and wisdom is called the highest thing in the world. Just as one hand washes the other, or one foot the other, so wisdom is purified by morality and this combination is called the highest thing in the world.'

22. 'So it is, Brahmin. Wisdom is purified by morality, and morality is purified by wisdom: where one is, the other is, the moral man has wisdom and the wise man has morality, and the combination of morality and wisdom is called the highest thing in the world. But, Brahmin, what is this morality and what is this wisdom?'

'We only know this much, Gotama. It would be well if the Reverend Gotama were to explain the meaning of this.'

23. 'Then listen, Brahmin, pay proper attention, and I will tell you.' 'Yes, sir', said Soṇadaṇḍa in reply, and the Lord said:

'Brahmin, a Tathāgata arises in this world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-knowledge, proclaims this world with its devas, māras and Brahmās, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life. *A disciple goes forth and practises the moralities (Sutta 2, verses 41–63); he guards the sense-doors, etc. (Sutta 2, verses 64–74).* That, Brahmin, is morality.[168] *He attains the four jhānas (Sutta 2, verses 75–82); he attains various insights (Sutta 2, verses 83–95), and the cessation of the corruptions (Sutta 2, verse 97).* Thus he develops wisdom. That, Brahmin, is wisdom.'

24. At these words Soṇadaṇḍa said: 'Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways. And I go for refuge to the Blessed Lord Gotama, to the Dhamma and to the Sangha. May the Reverend Gotama accept me from this day forth as a lay-follower as long as life shall last! And may the Reverend Gotama and his order of monks accept a meal from me tomorrow!'

The Lord assented by silence. Then Soṇadaṇḍa, seeing his assent, rose, saluted the Lord, passed by to his right and departed. As day was breaking, he caused hard and soft food to be prepared in his own home, and when it was ready he announced: 'Reverend Gotama, it is time; the meal is ready.'

25. And the Lord, having risen early, went with robe and bowl and attended by his monks to Soṇadaṇḍa's residence and sat down on the prepared seat. And Soṇadaṇḍa served the Buddha and his monks with the finest foods with his own hands until they were satisfied. And when the Lord had eaten and taken his hand away from the bowl, Soṇadaṇḍa took a low stool and sat down to one side. Then he said to the Lord:

26. 'Reverend Gotama, if when I have gone into the assembly I were to rise and salute the Lord, the company would despise me. In that case my reputation would suffer, and if a man's reputation suffers, his income suffers...So if, on entering the assembly, I should join my palms in greeting, may the Reverend Gotama take it as if I had risen from my seat. And if [126] on entering the assembly I should take off my turban, may you take it as if I had bowed at your feet. Or if, when riding in my carriage, I were to alight to salute the Lord, the company would despise me...So if, when I am riding in my carriage, I raise my goad, may you take it as if I had alighted from my carriage, and if I lower my hand, may you take it as if I had bowed my head at your feet.'[169]

27. Then the Lord, having instructed Soṇadaṇḍa with a talk on Dhamma, inspired him, fired him with enthusiasm and delighted him, rose from his seat and departed.

5 *Kūṭadanta Sutta: About Kūṭadanta*
A Bloodless Sacrifice

[127] 1. THUS HAVE I HEARD. Once the Lord was travelling through Magadha with a large company of some five hundred monks, and he arrived at a Brahmin village called Khānumata. And there he stayed at the Ambalaṭṭhikā park.[170] Now at that time the Brahmin Kūṭadanta was living at Khānumata, a populous place, full of grass, timber, water and corn, which had been given to him by King Seniya Bimbisāra of Magadha as a royal gift and with royal powers.

And Kūṭadanta planned a great sacrifice: seven hundred bulls, seven hundred bullocks, seven hundred heifers, seven hundred he-goats and seven hundred rams were all tied up to the sacrificial posts.[171]

2. And the Brahmins and householders of Khānumata heard say: 'The ascetic Gotama...is staying at Ambalaṭṭhikā. And concerning that Blessed Lord Gotama a good report has been spread about: "This Blessed Lord is an Arahant, a fully-enlightened Buddha, perfected in knowledge and conduct, a Well-Farer, Knower of the worlds, unequalled Trainer of men to be tamed, Teacher of gods and humans, a Buddha, a Blessed Lord." [128] He proclaims this world with its gods, māras and Brahmās, the world of ascetics and Brahmins with its princes and people, having come to know it by his own knowledge. He teaches a Dhamma that is lovely in its beginning, lovely in its middle and lovely in its ending, in the spirit and in the letter, and he displays the fully-perfected, thoroughly purified holy life. And indeed it is good to see such Arahants.' And at that the Brahmins and householders, leaving Khānumata in great numbers, went to Ambalaṭṭhikā.

3. Just then, Kūṭadanta had gone up to his verandah for his

midday rest. Seeing all the Brahmins and householders making for Ambalaṭṭhikā, he asked his steward the reason. The steward replied: 'Sir, it is the ascetic Gotama, concerning whom a good report has been spread about: "This Blessed Lord is an Arahant,...a Buddha, a Blessed Lord". That is why they are going to see him.'

4. Then Kūṭadanta thought: 'I have heard that the ascetic Gotama understands how to conduct successfully the triple sacrifice with its sixteen requisites. Now I do not understand all this, but I want to make a big sacrifice. Suppose [129] I were to go to the ascetic Gotama and ask him about the matter.' So he sent his steward to the Brahmins and householders of Khānumata to ask them to wait for him.

5. And at that time several hundred Brahmins were staying at Khānumata intending to take part in Kūṭadanta's sacrifice. Hearing of his intention to visit the ascetic Gotama, they went and asked him if this were true. 'So it is, gentlemen, I am going to visit the ascetic Gotama.'

6. 'Sir, do not visit the ascetic Gotama...(*exactly the same arguments as at Sutta 4, verse 5*). [130–131] This being so, it is not proper that the Reverend Kūṭadanta should visit the ascetic Gotama, but rather the ascetic Gotama should visit him.'

7. Then Kūṭadanta said to the Brahmins: 'Now listen, gentlemen, as to why it is fitting for us to visit the Reverend Gotama, and why it is not fitting for him to visit us...(*exactly the same as Sutta 4, verse 6*). [132–133] The ascetic Gotama has arrived in Khānumata and is staying at Ambalaṭṭhikā. And whatever ascetics or Brahmins come to our territory are our guests...He is beyond all praise.'

8. On hearing this, the Brahmins said: 'Sir, since you praise the ascetic Gotama so much, then even if he were to live a hundred yojanas from here, it would be fitting for a believing clansman to go with a shoulder-bag to visit him. And, sir, we shall all go to visit the ascetic Gotama.' And so Kūṭadanta went with a large company of Brahmins to Ambalaṭṭhikā. He approached the Lord, [134] exchanged courtesies with him, and sat down to one side. Some of the Brahmins and householders of Khānumata made obeisance to the Lord, some exchanged courtesies with him, some saluted him with joined

palms, some announced their name and clan, and some sat down to one side in silence.

9. Sitting to one side, Kūṭadanta addressed the Lord: 'Reverend Gotama, I have heard that you understand how to conduct successfully the triple sacrifice with its sixteen requisites. Now I do not understand all this, but I want to make a big sacrifice. It would be well if the ascetic Gotama were to explain this to me.' 'Then listen, Brahmin, pay proper attention, and I will explain.' 'Yes, sir', said Kūṭadanta, and the Lord said:

10. 'Brahmin, once upon a time there was a king called Mahāvijita.[172] He was rich, of great wealth and resources, with an abundance of gold and silver, of possessions and requisites, of money and money's worth, with a full treasury and granary. And when King Mahāvijita was musing in private, the thought came to him: "I have acquired extensive wealth in human terms, I occupy a wide extent of land which I have conquered. Suppose now I were to make a great sacrifice which would be to my benefit and happiness for a long time?" And calling his minister-chaplain,[173] he told him his thought. [135] "I want to make a big sacrifice. Instruct me, Reverend Sir, how this may be to my lasting benefit and happiness."

11. 'The chaplain replied: "Your Majesty's country is beset by thieves, it is ravaged, villages and towns are being destroyed, the countryside is infested with brigands. If Your Majesty were to tax this region, that would be the wrong thing to do. Suppose Your Majesty were to think: 'I will get rid of this plague of robbers by executions and imprisonment, or by confiscation, threats and banishment', the plague would not be properly ended. Those who survived would later harm Your Majesty's realm. However, with this plan you can completely eliminate the plague. To those in the kingdom who are engaged in cultivating crops and raising cattle, let Your Majesty distribute grain and fodder; to those in trade, give capital; to those in government service assign proper living wages. Then those people, being intent on their own occupations, will not harm the kingdom. Your Majesty's revenues will be great, the land will be tranquil and not beset by thieves, and the people,

with joy in their hearts, will play with their children, and will dwell in open houses."

'And saying: "So be it!", the king accepted the chaplain's advice: he gave grain and fodder, capital to those in trade,... proper living wages...and the people with joy in their hearts ...dwelt in open houses.

12. 'Then King Mahāvijita sent for the chaplain and said: "I have got rid of the plague of robbers; following your plan my revenue has grown, the land is tranquil and not beset by thieves, and the people with joy in their hearts play with their children and dwell in open houses. Now I wish to make a great sacrifice. Instruct me as to how this may be done to my lasting benefit and happiness." "For this, Sire, you should send for your Khattiyas from town and country, your advisers and counsellors, the most influential Brahmins and the wealthy householders of your realm, and say to them: 'I wish to make a great sacrifice. Assist me in this, gentlemen, that it may be to my lasting benefit and happiness.'"

'The King agreed, and [137] did so. "Sire, let the sacrifice begin, now is the time, Your Majesty. These four assenting groups[174] will be the accessories for the sacrifice.

13. '"King Mahāvijita is endowed with eight things. He is well-born on both sides,...(*as Sutta 4, verse 5*) of irreproachable birth. He is handsome,...of no mean appearance. He is rich...with a full treasury and granary. He is powerful, having a four-branched army[175] that is loyal, dependable, making bright his reputation among his enemies. He is a faithful giver and host, not shutting his door against ascetics, Brahmins and wayfarers, beggars and the needy – a fountain of goodness. He is very learned in what should be learnt. He knows the meaning of whatever is said, saying: 'This is what that means.' He is a scholar, accomplished, wise, competent to perceive advantage in the past, the future or the present.[176] King Mahāvijita is endowed with these eight things. These constitute the accessories for the sacrifice.

[138] 14. '"The Brahmin chaplain is endowed with four things. He is well-born...He is a scholar, versed in the mantras...He is virtuous, of increasing virtue, endowed with increasing virtue. He is learned, accomplished and wise, and is the

first or second to hold the sacrificial ladle. He has these four qualities. These constitute the accessories to the sacrifice."

15. 'Then, prior to the sacrifice, the Brahmin chaplain taught the King the three modes. "It might be that Your Majesty might have some regrets about the intended sacrifice: 'I am going to lose a lot of wealth', or during the sacrifice: 'I am losing a lot of wealth', or after the sacrifice: 'I have lost a lot of wealth.' In such cases, Your Majesty should not entertain such regrets."

16. 'Then, prior to the sacrifice, the chaplain dispelled the King's qualms with ten conditions for the recipient: "Sire, there will come to the sacrifice those who take life and those who abstain from taking life. To those who take life, so will it be to them; but those who abstain from taking life will have a successful sacrifice and will rejoice in it, and their hearts may be calmed within. There will come those who take what is not given and those who refrain..., those who indulge in sexual misconduct and those who refrain..., those who tell lies..., indulge in calumny, harsh and frivolous speech..., [139] those who are covetous and those who are not, those who harbour ill-will and those who do not, those who have wrong views and those who have right views. To those who have wrong views it will turn out accordingly, but those who have right views will have a successful sacrifice and will rejoice in it, and their hearts may be calmed within." So the chaplain dispelled the King's doubts with ten conditions.

17. 'So the chaplain instructed the King who was making the great sacrifice with sixteen reasons, urged him, inspired him and gladdened his heart. "Someone might say: 'King Mahāvijita is making a great sacrifice, but he has not invited his Khattiyas..., his advisers and counsellors, the most influential Brahmins and wealthy householders...' But such words would not be in accordance with the truth, since the King has invited them. Thus the King may know that he will have a successful sacrifice and rejoice in it, and his heart will be calmed within. Or someone might say: 'King Mahāvijita is making a great sacrifice, but he is not well-born on both sides...'[140] But such words would not be in accordance with the truth...Or someone might say: 'His chaplain is not

well-born...' [141] But such words would not be in accordance with the truth." Thus the chaplain instructed the King with sixteen reasons...

18. 'In this sacrifice, Brahmin, no bulls were slain, no goats or sheep, no cocks and pigs, nor were various living beings subjected to slaughter, nor were trees cut down for sacrificial posts, nor were grasses mown for the sacrificial grass, and those who are called slaves or servants or workmen did not perform their tasks for fear of blows or threats, weeping and in tears. But those who wanted to do something did it, those who did not wish to did not: they did what they wanted to do, and not what they did not want to do. The sacrifice was carried out with ghee, oil, butter, curds, honey and molasses. [142]

19. 'Then, Brahmin, the Khattiyas..., the ministers and counsellors, the influential Brahmins, the wealthy householders of town and country, having received a sufficient income, came to King Mahāvijita and said: "We have brought sufficient wealth, Your Majesty, please accept it." "But, gentlemen, I have collected together sufficient wealth. Whatever is left over, you take away."

'At the King's refusal, they went away to one side and consulted together: "It is not right for us to take this wealth back to our own homes. The King is making a great sacrifice. Let us follow his example."

20. 'Then the Khattiyas put their gifts to the east of the sacrificial pit, the advisers and counsellors set out theirs to the south, the Brahmins to the west and the wealthy householders to the north. And in this sacrifice no bulls were slain,... nor were living beings subjected to slaughter...Those who wanted to do something did it, those who did not wish to did not... The sacrifice was carried out with ghee, oil, butter, curds, honey and molasses. [143] Thus there were the four assenting groups, and King Mahāvijita was endowed with eight things, and the chaplain with four things in three modes. This, Brahmin, is called the sixteenfold successful sacrifice in three modes.'

21. At this the Brahmins shouted loudly and noisily: 'What a splendid sacrifice! What a splendid way to perform a sacrifice!' But Kūṭadanta sat in silence. And the Brahmins asked

him why he did not applaud the ascetic Gotama's fine words. He replied: 'It is not that I do not applaud them. My head would split open if I did not.[177] But it strikes me that the ascetic Gotama does not say: "I have heard this", or "It must have been like this", but he says: "It was like this or like that at the time." And so, gentlemen, it seems to me that the ascetic Gotama must have been at that time either King Mahāvijita, the lord of the sacrifice, or else the Brahmin chaplain who conducted the sacrifice for him. Does the Reverend Gotama acknowledge that he performed, or caused to be performed, such a sacrifice, and that in consequence at death, after the breaking-up of the body, he was reborn in a good sphere, a heavenly state?' 'I do, Brahmin. I was the Brahmin chaplain who conducted that sacrifice.'

22. 'And, Reverend Gotama, is there any other sacrifice that is simpler, less difficult, more fruitful and profitable than this threefold sacrifice with its sixteen attributes?' [144] 'There is, Brahmin.'

'What is it, Reverend Gotama?' 'Wherever regular family gifts are given to virtuous ascetics, these constitute a sacrifice more fruitful and profitable than that.'

23. 'Why, Reverend Gotama, and for what reason is this better?'

'Brahmin, no Arahants or those who have attained the Arahant path will attend such a sacrifice. Why? Because there they see beatings and throttlings, so they do not attend. But they will attend the sacrifice at which regular family gifts are given to virtuous ascetics, because there there are no beatings or throttlings. That is why this kind of sacrifice is more fruitful and profitable.'

24. 'But, Reverend Gotama, is there any other sacrifice that is more profitable than [145] either of these?' 'There is, Brahmin.'

'What is it, Reverend Gotama?' 'Brahmin, if anyone provides shelter for the Sangha coming from the four quarters, that constitutes a more profitable sacrifice.'

25. 'But, Reverend Gotama, is there any sacrifice that is more profitable than these three?' 'There is, Brahmin.'

'What is it, Reverend Gotama?' 'Brahmin, if anyone with a pure heart goes for refuge to the Buddha, the Dhamma and

the Sangha, that constitutes a sacrifice more profitable than [146] any of these three.'

26. 'But, Reverend Gotama, is there any sacrifice that is more profitable than these four?' 'There is, Brahmin.'

'What is it, Reverend Gotama?' 'Brahmin, if anyone with a pure heart undertakes the precepts – to refrain from taking life, from taking what is not given, from sexual immorality, from lying speech and from taking strong drink and sloth-producing drugs – that constitutes a sacrifice more profitable than any of these four.'

27. 'But, Reverend Gotama, is there any sacrifice that is more profitable than these five?' 'There is, Brahmin.' [147]

'What is it, Reverend Gotama?' 'Brahmin, a Tathāgata arises in this world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-knowledge, proclaims this world with its devas, māras and Brahmās, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life. *A disciple goes forth and practises the moralities, etc.* (*Sutta 2, verses 41–74*). Thus a monk is perfected in morality. *He attains the four jhānas* (*Sutta 2, verses 75–82*). That, Brahmin, is a sacrifice ...more profitable. *He attains various insights* (*Sutta 2, verse 83–95*), *and the cessation of the corruptions* (*Sutta 2, verse 97*). He knows: "There is nothing further in this world." That, Brahmin, is a sacrifice that is simpler, less difficult, more fruitful and more profitable than all the others. And beyond this there is no sacrifice that is greater and more perfect.'

28. 'Excellent, Reverend Gotama, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Reverend Gotama has expounded the Dhamma in various ways, May the Reverend Gotama accept me as a lay-follower from this day forth as long as life shall last! And, [148] Reverend Gotama, I set free the seven hundred bulls,

seven hundred bullocks, seven hundred heifers, seven hundred he-goats and seven hundred rams. I grant them life, let them be fed with green grass and given cool water to drink, and let cool breezes play upon them.'

29. Then the Lord delivered a graduated discourse to Kūṭadanta, on generosity, on morality and on heaven, showing the danger, degradation and corruption of sense-desires, and the profit of renunciation. And when the Lord knew that Kūṭadanta's mind was ready, pliable, free from the hindrances, joyful and calm, then he preached a sermon on Dhamma in brief: on suffering, its origin, its cessation, and the path. And just as a clean cloth from which all stains have been removed receives the dye perfectly, so in the Brahmin Kūṭadanta, as he sat there, there arose the pure and spotless Dhamma-eye, and he knew: 'Whatever things have an origin must come to cessation.'

30. Then Kūṭadanta, having seen, attained, experienced and penetrated the Dhamma, having passed beyond doubt, transcended uncertainty, having gained perfect confidence in the Teacher's doctrine without relying on others, said: 'May the Reverend Gotama and his order of monks accept a meal from me tomorrow!'

The Lord assented by silence. Then Kūṭadanta, seeing his consent, rose, saluted the Lord, passed by to his right and departed. As day was breaking, he caused hard and soft food to be prepared at his place of sacrifice, and when it was ready he announced: 'Reverend Gotama, it is time; the meal is ready.'

And the Lord, having risen early, went with robe and bowl and attended by his monks to Kūṭadanta's place of sacrifice and sat down on the prepared seat. And Kūṭadanta [149] served the Buddha and his monks with the finest foods with his own hands until they were satisfied. And when the Lord had eaten and taken his hand away from the bowl, Kūṭadanta took a low stool and sat down to one side.

Then the Lord, having instructed Kūṭadanta with a talk on Dhamma, inspired him, fired him with enthusiasm and delighted him, rose from his seat and departed.[178]

6 *Mahāli Sutta: About Mahāli*
Heavenly Sights, Soul and Body

[150] 1. THUS HAVE I HEARD. Once the Lord was staying at Vesālī, at the Gabled Hall in the Great Forest. And at that time a large number of Brahmin emissaries from Kosala and Magadha were staying at Vesālī on some business. And they heard say: 'The ascetic Gotama, son of the Sakyans, who has gone forth from the Sakya clan, is staying at Vesālī, at the Gabled Hall in the Great Forest. And concerning that Blessed Lord a good report has been spread about: "This Blessed Lord is an Arahant, a fully-enlightened Buddha, perfected in knowledge and conduct, a Well-Farer, Knower of the worlds, unequalled Trainer of men to be tamed, Teacher of gods and humans, a Buddha, a Blessed Lord." He proclaims this world with its gods, māras and Brahmās, the world of ascetics and Brahmins with its princes and peoples, having come to know it by his own knowledge. He teaches a Dhamma that is lovely in its beginning, lovely in its middle and lovely in its ending, in the spirit and in the letter, and he displays the fully-perfected, thoroughly purified holy life. And indeed it is good to see such Arahants.'

2. And so these Brahmin emissaries from Kosala and Magadha went to the Great Forest, to the Gabled Hall. At that time the Venerable Nāgita was the Lord's personal attendant. So they approached the Venerable Nāgita and said: 'Reverend Nāgita, where is the Reverend Gotama now staying? We would like to see him.' [151]

'Friends, it is not the right time to see the Lord. He is in solitary meditation.' But the Brahmins just sat down to one side and said: 'When we have seen the Lord Gotama, we will go.'

3. Just then Oṭṭhaddha the Licchavi came to the Gabled Hall

with a large company, saluted the Venerable Nāgita and stood aside, saying: 'Where is the Blessed Lord staying, the Arahant, the fully-enlightened Buddha? We would like to see him.' 'Mahāli,[179] it is not the right time to see the Lord, He is in solitary meditation.' But Oṭṭhaddha just sat down to one side, and said: 'When I have seen the Blessed Lord, the Arahant, the fully-enlightened Buddha, I will go.'

4. Then the novice Sīha[180] came to the Venerable Nāgita, stood aside and said: 'Venerable Kassapa,[181] these many Brahmin emissaries from Kosala and Magadha have come here to see the Lord, and Oṭṭhaddha the Licchavi, too, has come with a large company to see the Lord. It would be well, Venerable Kassapa, to allow these people to see him.' 'Well then, Sīha, you announce them to the Lord.' 'Yes, Venerable Sir', said Sīha. Then he went to the Lord, saluted him, stood aside and said: 'Lord, these Brahmin emissaries from Kosala and Magadha have come here to see the Lord, and Oṭṭhaddha the Licchavi likewise with a large [152] company. It would be well if the Lord were to let these people see him.' 'Then, Sīha, prepare a seat in the shade of this dwelling.' 'Yes, Lord', said Sīha, and did so. Then the Lord came out of his dwelling-place and sat down on the prepared seat.

5. The Brahmins approached the Lord. Having exchanged courtesies with him, they sat down to one side. But Oṭṭhaddha did obeisance to the Lord, and then sat down to one side, saying: 'Lord, not long ago Sunakkhatta the Licchavi[182] came to me and said: "Soon I shall have been a follower of the Lord for three years. I have seen heavenly sights, pleasant, delightful, enticing, but I have not heard any heavenly sounds that were pleasant, delightful, enticing." Lord, are there any such heavenly sounds, which Sunakkhatta cannot hear, or are there not?' 'There are such sounds, Mahāli.'

6. 'Then, Lord, what is the reason, what is the cause why Sunakkahtta cannot hear them?' [153] 'Mahāli, in one case a monk, facing east, goes into one-sided samādhi[183] and sees heavenly sights, pleasant, delightful, enticing...but does not hear heavenly sounds. By means of this one-sided samādhi he sees heavenly sights but does not hear heavenly sounds. Why

is this? Because this samādhi only leads to the seeing of heavenly sights, but not to the hearing of heavenly sounds.

7. 'Again, a monk facing south, west, north goes into a one-sided samādhi and facing upwards, downwards or across sees heavenly sights [in that direction], but does not hear heavenly sounds. Why is this? Because this samādhi only leads to the seeing of heavenly sights, but not to the hearing of heavenly sounds. [154]

8. 'In another case, Mahāli, a monk facing east...hears heavenly sounds but does not see heavenly sights...

9. 'Again, a monk facing south, west, north, facing upwards, downwards or across hears heavenly sounds, but does not see heavenly sights...

10. 'In another case, Mahāli, a monk facing east goes into two-sided samādhi and both sees heavenly sights, pleasant, delightful, enticing [155] and hears heavenly sounds. Why is this? Because this two-sided samādhi leads to both the seeing of heavenly sights and the hearing of heavenly sounds.

11. 'Again, a monk facing south, west, north, facing upwards, downwards or across sees heavenly sights and hears heavenly sounds...And that is the reason why Sunakkhatta comes to see heavenly sights but not to hear heavenly sounds.'[184]

12. 'Well, Lord, is it for the realisation of such samādhi-states that monks lead the holy life under the Blessed Lord?' 'No, Mahāli, there are other things, higher and more perfect than these, for the sake of which monks lead the holy life under me.'

[156] 13. 'What are they, Lord?' 'Mahāli, in one case a monk, having abandoned three fetters, becomes a Stream-Winner, not liable to states of woe, firmly set on the path to enlightenment. Again, a monk who has abandoned the three fetters, and has reduced his greed, hatred and delusion, becomes a Once-Returner who, having returned to this world once more, will make an end of suffering. Again, a monk who has abandoned the five lower fetters takes a spontaneous rebirth[185] [in a higher sphere] and, without returning from that world, gains enlightenment. Again, a monk through the extinction of

the corruptions reaches in this very life the uncorrupted deliverance of mind, the deliverance through wisdom, which he has realised by his own insight. That is another thing higher and more perfect than these, for the sake of which monks lead the holy life under me.'

14. 'Lord, is there a path, is there a method for the realisation of these things?' 'There is a path, Mahāli, there is a method.' [157] 'And, Lord, what is this path, what is this method?'

'It is the Noble Eightfold Path, namely Right View, Right Thought; Right Speech, Right Action, Right Livelihood; Right Effort, Right Mindfulness and Right Concentration. This is the path, this is the way to the realisation of these things.'

15. 'Once, Mahāli, I was staying at Kosambī, in the Ghosita Park. And two wanderers, Maṇḍissa and Jāliya, the pupil of the wooden-bowl ascetic, came to me, exchanged courtesies with me, and sat down to one side. Then they said: "How is it, friend Gotama, is the soul[186] the same as the body, or is the soul one thing and the body another?" "Well now, friends, you listen, pay proper attention, and I will explain." "Yes, friend", they said, and I went on:

16. '"Friends, a Tathāgata arises in the world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-knowledge, proclaims this world with its devas, māras and Brahmās, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life.

'"*A disciple goes forth and practises the moralities* (*Sutta 2, verses 41–63*). On account of his morality, he sees no danger anywhere. He experiences in himself the blameless bliss that comes from maintaining this Ariyan morality. In this way, he is perfected in morality. (*as Sutta 2, verses 64–74*) . . . It is as if he were freed from debt, from sickness, from bonds, from slavery, from the perils of the desert . . . Being thus detached from sense-desires, detached from unwholesome states, he enters and

remains in the first jhāna . . . and so suffuses, drenches, fills and irradiates his body, that there is no spot in his entire body that is untouched by this delight and joy born of detachment. Now of one who thus knows and thus sees, is it proper to say: 'The soul is the same as the body', or 'The soul is different from the body'?" "It is not, friend."[187] "But I thus know and see, and I do not say that the soul is either the same as, or different from the body."

17. '"And the same with the second . . . , the third . . . , [158] the fourth jhāna (*as Sutta 2, verses 77–82*).

18. '"The mind bends and tends towards knowledge and vision. Now, of one who thus knows and thus sees, is it proper to say: 'The soul is the same as the body', or 'The soul is different from the body'?" "It is not, friend."

19. '"He knows: 'There is nothing further here.' Now of one who thus knows and thus sees, is it proper to say: 'The soul is the same as the body', or 'The soul is different from the body'?" "It is not, friend." "But I thus know and see, and I do not say that the soul is either the same as, or different from the body."'

Thus the Lord spoke, and Oṭṭhaddha the Licchavi rejoiced at his words.

7 *Jāliya Sutta: About Jāliya*

[159] 1. THUS HAVE I HEARD.[188] Once the Lord was staying at Kosambī, in the Ghosita Park. And two wanderers, Maṇḍissa and Jāliya, the pupil of the wooden-bowl ascetic, came to him, exchanged courtesies with him and sat down to one side... (*verses 1–5 = Sutta 6, verses 15–19*). [160]

Thus the Lord spoke, and the two wanderers rejoiced at his words.

8 *Mahāsīhanāda Sutta: The Great Lion's Roar*[189]

[161] 1. THUS HAVE I HEARD. Once the Lord was staying at Ujuññāya in the deer-park of Kaṇṇakatthale.[190] There the naked ascetic Kassapa came to him, exchanged courtesies with him, and stood to one side. Then he said:

2. 'Friend Gotama, I have heard it said: "The ascetic Gotama disapproves of all austerities, and censures and blames all those who lead a harsh life of self-mortification.[191] Now are those who say this telling the truth, and do they not slander the Lord Gotama with lies? Do they explain the truth about his Dhamma and what pertains to it, or does some fellow-teacher of a different sect deserve to be blamed for this statement? We would like to see the Lord Gotama refute this charge."

3. 'Kassapa, those who say this are not telling the truth, they slander me with lies. The situation occurs, Kassapa, that I see one practiser of mortification, and with the divine [162] eye[192] which is purified beyond the sight of humans I see him arising after death, at the breaking-up of the body, in a place of woe, a baleful state, a place of destruction, in hell. Again, I see one practiser of mortification... arising after death in a good place, a heavenly state. Again, I see one who practises little austerity... arising in a state of woe... Again, I see one who practises little austerity... arising after death in a good place, a heavenly state. Since I can see as it is the arising, the destiny, the death and re-arising of those ascetics, how could I disapprove of all austerities, and censure and blame all those who lead a harsh life of self-mortification?

4. 'Kassapa, there are some ascetics and Brahmins who are wise, skilled, practised in disputation, splitters of hairs, acute,

who walk cleverly along the paths of views. Sometimes their views accord with mine, sometimes they do not. What they sometimes applaud, we sometimes applaud. What they sometimes do not applaud, we sometimes do not applaud; what they sometimes applaud, we sometimes do not applaud, and what they sometimes do not applaud, we sometimes applaud. What we sometimes applaud, they sometimes applaud, what we sometimes do not applaud, they sometimes do not applaud. [163] What we sometimes applaud, they sometimes do not applaud, and what we sometimes do not applaud, they sometimes applaud.

5. 'On approaching them I say: "In these things there is no agreement, let us leave them aside. In these things there is agreement: there let the wise take up, cross-question and criticise these matters with the teachers or with their followers, saying: 'Of those things that are unskilful[193] and reckoned as such, censurable, to be refrained from, unbefitting a Noble One, black, and reckoned as such – who is there who has completely abandoned such things and is free from them: the ascetic Gotama, or some other venerable teachers?'"

6. 'It may be that the wise...say: "Of those things that are unskilled...the ascetic Gotama has completely freed himself, but the other reverend teachers only in part." In this case the wise give us the greatest share of praise.

7. 'Or the wise may say: "Of those things that are skilled and reckoned as such, blameless, to be practised, fitting for a Noble One, bright and reckoned as such, who is there who has completely mastered them – the ascetic Gotama, or some other reverend teachers?"

8. 'Or the wise may [164] say: "Of these things...the ascetic Gotama has completely mastered them, but the other reverend teachers only in part." In this case the wise give us the greatest share of praise.

9–12 (*As verses 5–8 but*: 'the order of the ascetic Gotama's disciples, or that of the other reverend teachers.') [165]

13. 'Kassapa, there is a path, there is a course of training, whereby one who has followed it will know and see for himself: "The ascetic Gotama speaks at the proper time, what is true, to the point[194] – the Dhamma and the discipline." What

is this path and this course of training? It is the Noble Eightfold Path, namely Right View, Right Thought; Right Speech, Right Action, Right Livelihood; Right Effort, Right Mindfulness, Right Concentration. This is the path whereby one may know and see for oneself: "The ascetic Gotama speaks at the proper time, what is true, to the point – the Dhamma and the discipline."'

14. At this, Kassapa said to the Lord: 'Gotama, these ascetic practices of certain practisers of self-mortification [166] are considered proper to them: a naked ascetic uses no polite restraints,[195] licks his hands, does not come or stand still when requested. He does not accept food offered or prepared for him, or an invitation to a meal. He does not accept food out of the pot or pan, nor on the threshold, among the firewood or the rice-pounders, nor where two people are eating, from a pregnant or nursing woman or from one living with a man, nor from gleanings, from where a dog is standing or where flies are swarming. He eats no fish or meat and drinks no rum or spirits or fermented rice-gruel.[196] He is a one-house man[197] or a one-piece man,[198] a two-house man, a seven-piece man or a seven-house man. He exists on one, two or seven little offerings, eats only once a day, once in two days, once in seven days. He takes to eating rice only twice a month. These are considered proper practices.

'Or a man becomes a herb-eater, a millet-eater, a raw-rice-eater, a wild-rice-eater, an eater of water-plants, of rice-husk-powder, of rice-scum, of the flowers of oil-seeds, grass or cow-dung, of forest roots and fruits, eating windfalls. He wears coarse hemp or mixed material, shrouds from corpses, rags from the dust-heap, garments of bark-fibre, [167] antelope-skins, grass, bark, shavings, blankets of human hair[199] or horse-hair, the wings of owls. He is a plucker-out of hair and beard, devoted to this practice; he is a covered-thorn man, making his bed on them, sleeping alone in a garment of wet mud, living in the open air, accepting whatever seat is offered, living on filth and addicted to the practice, one who drinks no water[200] and is addicted to the practice, or he dwells intent on the practice of going to bathe three times before evening.'[201]

15. 'Kassapa, a practiser of self-mortification may do all these

things, but if his morality, his heart and his wisdom are not developed and brought to realisation, then indeed he is still far from being an ascetic or a Brahmin. But, Kassapa, when a monk develops non-enmity, non-ill-will and a heart full of loving-kindness and, abandoning the corruptions, realises and dwells in the uncorrupted deliverance of mind, the deliverance through wisdom, having realised it in this very life by his own insight, then, Kassapa, that monk is termed an ascetic and a Brahmin.'[202] [168]

16. At this Kassapa said to the Lord: 'Reverend Gotama, it is hard to be an ascetic, it is hard to be a Brahmin.'

'So they say in the world, Kassapa: "It is hard to be an ascetic, it is hard to be a Brahmin." If a naked ascetic were to do all these things... (*as verse 14*), and if this were the measure and practice of the difficulty, the great difficulty, of being an ascetic or Brahmin, it would not be right to say: "It is hard to be an ascetic, it is hard to be a Brahmin", because any householder or householder's son – even the slave-girl who draws water – could do this saying: "Well, I will go naked..." (*as verse 14*). But, Kassapa, because there is a very different kind of asceticism beside this, therefore it is right to say: "It is hard to be an ascetic, it is hard to be a Brahmin." [169] But, Kassapa, when a monk develops non-enmity, non-ill-will and a heart full of loving kindness... (*as verse 15*), then that monk is called an ascetic and a Brahmin.' [170]

17. At this Kassapa said to the Lord: 'Reverend Gotama, it is hard to understand an ascetic, it is hard to understand a Brahmin.'

'So they say in the world, Kassapa: "It is hard to understand an ascetic, it is hard to understand a Brahmin." If a naked ascetic were to do all these things, and if this were the measure and practice of the difficulty, the great difficulty, of understanding an ascetic or Brahmin, it would not be right to say that, because any householder... could understand it. [171] But, Kassapa, because there is a very different kind of asceticism and Brahmanism beside this, it is right to say: "It is hard to understand an ascetic or a Brahmin." But, Kassapa, when a monk develops non-enmity, non-ill-will and a heart full of loving-kindness and, abandoning the corruptions, realises

and dwells in the uncorrupted deliverance of mind, the deliverance through wisdom, having realised it in this very life by his own insight, then, Kassapa, that monk is called an ascetic and a Brahmin.'

18–20. Then Kassapa said to the Lord: 'Reverend Gotama, what then is the development of morality, of the heart, and of wisdom?'

'Kassapa, a Tathāgata arises in the world an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-knowledge, proclaims this world with its devas, māras and Brahmās, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life. *A disciple goes forth and practises the moralities* (*Sutta 2, verses 41–63*). [172] That is the perfection of morality. *He guards the sense-doors, etc. and attains the four jhānas* (*Sutta 2 verses 64–82*). [173–4] That is the perfection of the heart. *He attains various insights and the cessation of the corruptions* (*Sutta 2, verses 83–98*). That is the perfection of wisdom. And, Kassapa, there is nothing further or more perfect than this perfection of morality, of the heart and of wisdom.

21. 'Kassapa, there are some ascetics and Brahmins who preach morality. They praise morality in various ways. But as regards the highest Ariyan morality, Kassapa, I do not see any who have surpassed me in this. I am supreme in this regard, in super-morality. There are some ascetics and Brahmins who preach self-mortification and scrupulous austerity, which they praise in various ways. But as regards the highest Ariyan self-mortification and austerity, Kassapa, I do not see any who have surpassed me in this. I am supreme in this regard, in super-austerity. There are some ascetics and Brahmins who preach wisdom. They praise wisdom in various ways. But as regards the highest Ariyan wisdom, Kassapa, I do not see any who have surpassed me in this. I am supreme in this regard, in super-wisdom. There are some ascetics and Brahmins who preach liberation. They praise liberation in various ways. But

as regards the highest Ariyan liberation, Kassapa, I do not see any who have surpassed me in this. I am supreme in this regard, in super-liberation. [175]

22. 'Kassapa, it may be that wanderers of other sects will say: "The ascetic Gotama roars his lion's roar, but only in empty places, not in company." They should be told that this is not true: "The ascetic Gotama roars his lion's roar, and he roars it in company." Or they may say: "The ascetic Gotama roars his lion's roar, and in company, but he does so without confidence." They should be told that this is not true: "The ascetic Gotama roars his lion's roar, in company and confidently." Or they may say: "The ascetic Gotama roars his lion's roar, and in company, and confidently, but they do not question him." They should be told that this is not true: "The ascetic Gotama roars his lion's roar...and they question him." Or they may say: "...and they question him, but he does not answer." ...Or they may say: "...he answers, but he does not win them over with his answers." ...Or they may say: "...but they don't find it pleasing." ...Or they may say: "...but they are not satisfied with what they have heard." ...Or they may say: "...but they don't behave as if they were satisfied." ...Or they may say: "...but they are not on the path of truth." ...Or they may say: "...but they are not satisfied with the practice." They should be told that this is not true: "The ascetic Gotama roars his lion's roar, in company and confidently, they question him and he answers, he wins them over with his answers, they find it pleasing and are satisfied with what they have heard, they behave as if they were satisfied, they are on the path of truth, and they are satisfied with the practice." That, Kassapa, is what they should be told.

23. 'Once, Kassapa, I was staying at Rājagaha at the Vultures' Peak. And a certain practiser of mortification [176] called Nigrodha consulted me about the practice of austerity.[203] And he was delighted with my explanation beyond all measure.'

'Lord, who on hearing Dhamma from you would fail to be delighted beyond all measure? I am delighted beyond all measure. Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark

place, so that those with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways. Lord, may I receive the going-forth at the Lord's hands, may I receive ordination!'

24. 'Kassapa, whoever has formerly belonged to another sect and wishes for the going-forth or ordination in this Dhamma and discipline must wait four months, and at the end of four months' probation, the monks who are established in mind will give him the going-forth and the monastic ordination. But there can be a distinction of persons in this.' 'Lord, if such is the case, I will even wait four years, and at the end of that time let the monks give me the going-forth and the monastic ordination.'

Then Kassapa received the going-[177]-forth from the Lord himself, and the monastic ordination. And the newly-ordained Venerable Kassapa, alone, secluded, unwearying, zealous and resolute, in a short time attained that for which young men of good birth go forth from the household life into homelessness, that unexcelled culmination of the holy life, having realised it here and now by his own super-knowledge and dwelt therein knowing: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is nothing further here.'

And the Venerable Kassapa became another of the Arahants.

9 *Poṭṭhapāda Sutta: About Poṭṭhapāda*
States of Consciousness

[178] 1. THUS HAVE I HEARD. Once the Lord was staying at Sāvatthi, in Jeta's grove, in Anāthapiṇḍika's park. And at that time the wanderer Poṭṭhapāda was at the debating-hall near the Tinduka tree, in the single-halled park of Queen Mallikā,[204] with a large crowd of about three hundred wanderers.

2. Then the Lord, rising early, took his robe and bowl and went to Sāvatthi for alms. But it occurred to him: 'It is too early to go to Sāvatthi for alms. Suppose I were to go to the debating-hall to see the wanderer Poṭṭhapāda?' And he did so.

3. There Poṭṭhapāda was sitting with his crowd of wanderers, all shouting and making a great commotion, indulging in various kinds of unedifying conversation, such as about kings, robbers, ministers, armies, dangers, wars, food, drink, clothes, beds, garlands, perfumes, relatives, carriages, villages, towns and cities, [179] countries, women, heroes, street- and well-gossip, talk of the departed, desultory chat, speculations about land and sea, talk of being and non-being.

4. But Poṭṭhapāda saw the Lord coming from a distance, and so he called his followers to order, saying: 'Be quiet, gentlemen, don't make a noise, gentlemen! That ascetic Gotama is coming, and he likes quiet and speaks in praise of quiet. If he sees that this company is quiet, he will most likely want to come and visit us.' At this the wanderers fell silent.

5. Then the Lord came to Poṭṭhapāda, who said: 'Come, reverend Lord, welcome, reverend Lord! At last the reverend Lord has gone out of his way to come here. Be seated, Lord, a seat is prepared.'

The Lord sat down on the prepared seat, and Poṭṭhapāda took a low stool and sat down to one side. The Lord said:

'Poṭṭhapāda, what were you all talking about? What conversation have I interrupted?'

6. Poṭṭhapāda replied: 'Lord, never mind the conversation we were having just now, it will not be difficult for the Lord to hear about that later. In the past few days, Lord, the discussion among the ascetics and Brahmins of various schools, sitting together and meeting in the debating-hall, has concerned [180] the higher extinction of consciousness,[205] and how this takes place. Some said: "One's perceptions arise and cease without cause or condition. When they arise, one is conscious, when they cease, then one is unconscious." That is how they explained it. But somebody else said: "No, that is not how it is. Perceptions[206] are a person's self, which comes and goes. When it comes, one is conscious, when it goes, one is unconscious." Another said: "That is not how it is. There are ascetics and Brahmins of great powers, of great influence. They draw down consciousness into a man and withdraw it. When they draw it down into him, he is conscious, when they withdraw it, he is unconscious."[207] And another said: "No, that is not how it is. There are deities of great powers, of great influence. They draw down consciousness into a man and withdraw it. When they draw it down into him, he is conscious, when they withdraw it, he is unconscious."[208] It was in this connection that I thought of the Lord: "Ah, surely, the Blessed Lord, the Well-Farer, he is supremely skilled[209] about these matters! The Blessed Lord well understands the higher extinction of consciousness." What then, Lord, is this higher extinction of consciousness?'

7. 'In this matter, Poṭṭhapāda, those ascetics and Brahmins who say one's perceptions arise and cease without cause or condition are totally wrong. Why is that? One's perceptions arise and cease [181] owing to a cause and conditions. Some perceptions arise through training, and some pass away through training.' 'What is this training?', the Lord said. 'Poṭṭhapāda, a Tathāgata arises in this world an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-knowledge, proclaims this world with its devas, māras and Brahmās, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life. *A disciple goes forth and practises the moralities* (*Sutta 2, verses 41–62*). That for him is morality.

8. 'And then, Poṭṭhapāda, that monk who is perfected in morality sees no danger from any side... (*as Sutta 2, verse 63*). In this way he is perfected in morality.

9–10. *He guards the sense-doors, etc.* (*Sutta 2, verses 64–75*). [182] Having reached the first jhāna, he remains in it. And whatever sensations of lust that he previously had disappear. At that time there is present a true but subtle perception of delight and happiness,[210] born of detachment, and he becomes one who is conscious of this delight and happiness. In this way some perceptions arise through training, and some pass away through training. And this is that training', said the Lord.

11. 'Again, a monk, with the subsiding of thinking and pondering, by gaining inner tranquillity and unity of mind, reaches and remains in the second jhāna, which is free from thinking and pondering, born of concentration, filled with delight and happiness. His former true but subtle perception of delight and happiness born of detachment vanishes. At that time there arises a true but subtle perception [183] of delight and happiness born of concentration, and he becomes one who is conscious of this delight and happiness. In this way some perceptions arise through training, and some pass away through training.

12. 'Again, after the fading away of delight he dwells in equanimity, mindful and clearly aware, and he experiences in his body that pleasant feeling of which the Noble Ones say: "Happy dwells the man of equanimity and mindfulness", and he reaches and remains in the third jhāna. His former true but subtle sense of delight and happiness born of concentration vanishes, and there arises at that time a true but subtle sense of equanimity and happiness, and he becomes one who is conscious of this true but subtle sense of equanimity and

happiness. In this way some perceptions arise through training, and some pass away through training.

13. 'Again, with the abandonment of pleasure and pain, and with the disappearance of previous joy and grief, he reaches and remains in the fourth jhāna, a state beyond pleasure and pain, purified by equanimity and mindfulness. His former true but subtle sense of equanimity and happiness vanishes, and there arises a true but subtle sense of neither happiness nor unhappiness, and he becomes one who is conscious of this true but subtle sense of neither happiness nor unhappiness. In this way some perceptions arise through training, and some pass away through training.

14. 'Again, by passing entirely beyond bodily sensations, by the disappearance of all sense of resistance and by non-attraction to the perception of diversity, seeing that space is infinite, he reaches and remains in the Sphere of Infinite Space. In this way some perceptions arise through training, and some pass away through training.

15. 'Again, by passing entirely beyond [184] the Sphere of Infinite Space, seeing that consciousness is infinite, he reaches and remains in the Sphere of Infinite Consciousness. In this way some perceptions arise through training, and some pass away through training.

16. 'Again, by passing entirely beyond the Sphere of Infinite Consciousness, seeing that there is no thing, he reaches and remains in the Sphere of No-Thingness, and he becomes one who is conscious of this true but subtle perception of the Sphere of No-Thingness. In this way some perceptions arise through training, and some pass away through training. And this is that training', said the Lord.

17. 'Poṭṭhapāda, from the moment when a monk has gained this controlled perception,[211] he proceeds from stage to stage till he reaches the limit of perception. When he has reached the limit of perception it occurs to him: "Mental activity is worse for me, lack of mental activity is better. If I were to think and imagine,[212] these perceptions [that I have attained] would cease, and coarser perceptions would arise in me. Suppose I were not to think or imagine?" So he neither thinks nor imagines. And then, in him, just these perceptions arise, but

other, coarser perceptions do not arise. He attains cessation. And that, Poṭṭhapāda, is the way in which the cessation of perception is brought about by successive steps.

18. 'What do you think, Poṭṭhapāda? Have you heard of this before?' 'No, Lord. As I understand it, the Lord has said: "Poṭṭhapāda, from the moment when a monk has gained this controlled perception, he proceeds from stage to stage until he reaches the limit of perception...He attains cessation [185]... and that is the way in which the cessation of perception is brought about by successive steps."' 'That is right, Poṭṭhapāda.'

19. 'Lord, do you teach that the summit of perception is just one, or that it is many?' 'I teach it as both one and many.' 'Lord, how is it one, and how is it many?' 'According as he attains successively to the cessation of each perception, so I teach the summit of that perception: thus I teach both one summit of perception, and I also teach many.'

20. 'Lord, does perception arise before knowledge, or knowledge arise before perception, or do both arise simultaneously?' 'Perception arises first, Poṭṭhapāda, then knowledge, and from the arising of perception comes the arising of knowledge. And one knows: "Thus conditioned, knowledge arises." In this way you can see how perception arises first, and then knowledge, and that from the arising of perception comes the arising of knowledge.'[213]

21. 'Lord, is perception a person's self, or is perception one thing, and self another?'[214] 'Well, Poṭṭhapāda, do you postulate[215] a self?' [186] 'Lord, I postulate a gross self, material, composed of the four elements, and feeding on solid food.' 'But with such a gross self, Poṭṭhapāda, perception would be one thing, and the self another. You can see that in this way. Given such a gross self, certain perceptions would arise in a person, and others pass away. In this way you can see that perception must be one thing, the self another.'[216]

22. 'Lord, I postulate a mind-made self complete with all its parts, not defective in any sense-organ.'[217] 'But with such a mind-made self, perception would be one thing, and the self another...' [187]

23. 'Lord, I assume a formless self, made up of percep-

tion.'[218] 'But with such a formless self, perception would be one thing, and self another...'

24. 'But Lord, is it possible for me to know whether perception is a person's self, or whether perception is one thing, and self another?' 'Poṭṭhāpada, it is difficult for one of different views, a different faith, under different influences, with different pursuits and a different training to know whether these are two different things or not.'

25. 'Well, Lord, if this question of self and perceptions is difficult for one like me – tell me: Is the world eternal?[219] Is only this true and the opposite false?' 'Poṭṭhapāda, I have not declared that the world is eternal and that the opposite view is false.' 'Well, Lord, is the world not eternal?' 'I have not declared that the world is not eternal...' 'Well, Lord, is the world infinite,...not infinite?...' [188] 'I have not declared that the world is not infinite and that the opposite view is false.'

26. 'Well, Lord, is the soul the same as the body,...is the soul one thing and the body another?' 'I have not declared that the soul is one thing and the body another.'

27. 'Well, Lord, does the Tathāgata exist after death? Is only this true and all else false?' 'I have not declared that the Tathāgata exists after death.' 'Well, Lord, does the Tathāgata not exist after death,...both exist and not exist after death? ...neither exist nor not exist after death?' 'I have not declared that the Tathāgaṭa neither exists nor does not exist after death, and that all else is false.'

28. 'But, Lord, why has the Lord not declared these things?' 'Poṭṭhāpada, that is not conducive to the purpose, not conducive to Dhamma, [189] not the way to embark on the holy life; it does not lead to disenchantment, to dispassion, to cessation, to calm, to higher knowledge, to enlightenment, to Nibbāna. That is why I have not declared it.'

29. 'But, Lord, what has the Lord declared?' 'Poṭṭhapāda, I have declared: "This is suffering, this is the origin of suffering, this is the cessation of suffering, and this is the path leading to the cessation of suffering."'

30. 'But, Lord, why has the Lord declared this?' 'Because, Poṭṭhapāda, this is conducive to the purpose, conducive to

Dhamma, the way to embark on the holy life; it leads to disenchantment, to dispassion, to cessation, to calm, to higher knowledge, to enlightenment, to Nibbāna. That is why I have declared it.'

'So it is, Lord, so it is, Well-Farer. And now is the time for the Blessed Lord to do as he sees fit.' Then the Lord rose from his seat and went away.

31. Then the wanderers, as soon as the Lord had left, reproached, sneered and jeered at Poṭṭhapāda from all sides, saying: 'Whatever the ascetic Gotama says, Poṭṭhapāda agrees with him: "So it is, Lord, so it is, Well-Farer!" *We* don't understand a word of the ascetic Gotama's whole discourse: "Is the world eternal or not? – Is it finite or infinite? – Is the soul the same as the body or different? – Does the Tathāgata exist after death or not, [190] or both, or neither?"'

Poṭṭhapāda replied: 'I don't understand either about whether the world is eternal or not...or whether the Tathāgata exists after death or not, or both, or neither. But the ascetic Gotama teaches a true and real way of practice which is consonant with Dhamma and grounded in Dhamma. And why should not a man like me express approval of such a true and real practice, so well taught by the ascetic Gotama?'

32. Two or three days later, Citta, the son of the elephant-trainer, went with Poṭṭhāpada to see the Lord. Citta prostrated himself before the Lord and sat down to one side. Poṭṭhapāda exchanged courtesies with the Lord, sat down to one side, and told him what had happened. [191]

33. 'Poṭṭhapāda, all those wanderers are blind and sightless, you alone among them are sighted. Some things I have taught and pointed out, Poṭṭhāpada, as being certain, others as being uncertain. Which are the things I have pointed out as uncertain? "The world is eternal" I have declared to be uncertain... "The Tathāgata exists after death..." Why? Because they are not conducive...to Nibbāna. That is why I have declared them as uncertain.

'But what things have I pointed out as certain? "This is suffering, [192] this is the origin of suffering, this is the cessation of suffering, this is the path leading to the cessation of suffering." Why? Because they are conducive to the purpose, con-

ducive to Dhamma, the way to embark on the holy life; they lead to disenchantment, to dispassion, to cessation, to calm, to higher knowledge, to enlightenment, to Nibbāna. That is why I have declared them as certain.

34. 'Poṭṭhapāda, there are some ascetics and Brahmins who declare and believe that after death the self is entirely happy and free from disease. I approached them and asked if this was indeed what they declared and believed, and they replied: "Yes." Then I said: "Do you, friends, living in the world, know and see it as an entirely happy place?" and they replied: "No." I said: "Have you ever experienced a single night or day, or half a night or day, that was entirely happy?" and they replied: "No." I said: "Do you know a path or a practice whereby an entirely happy world might be brought about?" and they replied: "No." I said: "Have you heard the voices of deities who have been reborn in an entirely happy world, saying: 'The attainment of an entirely happy world has been well and rightly gained, and we, gentlemen, [193] have been reborn in such a realm'?" and they replied: "No." What do you think, Poṭṭhapāda? Such being the case, does not the talk of those ascetics and Brahmins turn out to be stupid?

35. 'It is just as if a man were to say: "I am going to seek out and love the most beautiful girl in the country." They might say to him: "Well, as to this most beautiful girl in the country, do you know whether she belongs to the Khattiya, the Brahmin, the merchant or the artisan class?" and he would say: "No." Then they might say: "Well, do you know her name, her clan, whether she is tall or short or of medium height, whether she is dark or light-complexioned or sallow-skinned, or what village or town or city she comes from?" and he would say: "No." And they might say: "Well then, you don't know or see the one you seek for and desire?" and he would say: "No." Does not the talk of that man turn out to be stupid?' 'Certainly, Lord.'

36. 'And so it is with those ascetics and Brahmins who declare and believe that after death the self is entirely happy and free from disease... [194] Does not their talk turn out to be stupid?' 'Certainly, Lord.'

37. 'It is just as if a man were to build a staircase for a palace

at a crossroads. People might say to him: "Well now, this staircase for a palace that you are building – do you know whether the palace will face east, or west, or north or south, or whether it will be high, low or of medium height?" and he would say: "No." And they might say: "Well then, you don't know or see what kind of a palace you are building the staircase for?" and he would say: "No." Don't you think that man's talk would turn out to be stupid?' 'Certainly, Lord.'

38. (*as verse 34*) [195]

39. 'Poṭṭhapāda, there are three kinds of "acquired self":[220] the gross acquired self, the mind-made acquired self, the formless acquired self. What is the gross acquired self? It has form, is composed of the four great elements, nourished by material food. What is the mind-made self? It has form, complete with all its parts, not defective in any sense-organ. What is the formless acquired self? It is without form, and made up of perception.

40. 'But I teach a doctrine for getting rid of the gross acquired self, whereby defiling mental states disappear and states tending to purification grow strong, and one gains and remains in the purity and perfection of wisdom here [196] and now, having realised and attained it by one's own superknowledge. Now, Poṭṭhāpada, you might think: "Perhaps these defiling mental states might disappear..., and one might still be unhappy."[221] That is not how it should be regarded. If defiling states disappear..., nothing but happiness and delight develops, tranquillity, mindfulness and clear awareness – and that is a happy state.

41. 'I also teach a doctrine for getting rid of the mind-made acquired self...(*as verse 40*).

42. 'I also teach a doctrine for getting rid of the formless acquired self...(*as verse 40*). [197]

43. 'Poṭṭhapāda, if others ask us: "What, friend, is this gross acquired self whose abandonment you preach...?" being so asked, we should reply: "This *is*[222] that gross acquired self for the getting rid of which we teach a doctrine..."

44. 'If others ask us: "What is this mind-made acquired self ...?" (*as verse 43*). [198]

45. 'If others ask us: "What is this formless acquired self

. . .?" (*as verse 43*). What do you think, Poṭṭhapāda? Does not that statement turn out to be well-founded?' 'Certainly, Lord.'

46. 'It is just as if a man were to build a staircase for a palace, which was below that palace. They might say to him: "Well now, this staircase for a palace that you are building, do you know whether the palace will face east or west, or north or south, or whether it will be high, low or of medium height?" and he would say: "This staircase is right under the palace." Don't you think that man's statement would be well-founded?' 'Certainly, Lord.' [199]

47. 'In just the same way, Poṭṭhapāda, if others ask us: "What is this gross acquired self. . .?" "What is this mind-made acquired self. . .?" "What is this formless acquired self . . .?" we reply: "This *is* this [gross, mind-made, formless] acquired self for the getting rid of which we teach a doctrine, whereby defiling mental states disappear and states tending to purification grow strong, and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one's own super-knowledge." Don't you think that statement is well-founded?' 'Certainly, Lord.'

48. At this, Citta, son of the elephant-trainer, said to the Lord: 'Lord, whenever the gross acquired self is present, would it be wrong to assume the existence of the mind-made acquired self, or of the formless acquired self? Does only the gross acquired self truly exist then? And similarly with the mind-made acquired self, and the formless acquired self?'

49. 'Citta, whenever the gross acquired self is present, we do not at that time speak of a mind-made acquired self, [200] we do not speak of a formless acquired self. We speak only of a gross acquired self.[223] Whenever the mind-made acquired self is present, we speak only of a mind-made acquired self, and whenever the formless acquired self is present, we speak only of a formless acquired self.

'Citta, suppose they were to ask you: "Did you exist in the past or didn't you, will you exist in the future or won't you, do you exist now or don't you?" how would you answer?'

'Lord, if I were asked such a question, I would say: "I did exist in the past, I did not not exist; I shall exist in the future, I shall not not exist; I do exist now, I do not not exist." That, Lord, would be my answer.'

50. 'But, Citta, if they asked: "The past acquired self that you had, is that your only true acquired self, and are the future and present ones false? Or is the one you will have in the future the only true one, and are the past and present ones false? Or is your present acquired self the only true one, and are the past and future ones false?" how would you reply?'

'Lord, if they asked me these things, [201] I would reply: "My past acquired self was at the time my only true one, the future and present ones were false. My future acquired self will then be the only true one, the past and present ones will be false. My present acquired self is now the only true one, the past and future ones are false." That is how I would reply.'

51. 'In just the same way, Citta, whenever the gross acquired self is present, we do not at that time speak of a mind-made acquired self. . .[or] of a formless acquired self.

52. 'In just the same way, Citta, from the cow we get milk, from the milk curds, from the curds butter, from the butter ghee, and from the ghee cream of ghee. And when there is milk we don't speak of curds, of butter, of ghee or of cream of ghee, we speak of milk; when there are curds we don't speak of butter. . .; when there is cream of ghee. . .we speak of cream of ghee. [202]

53. 'So too, whenever the gross acquired self is present, we do not speak of the mind-made or formless acquired self; whenever the mind-made acquired self is present, we do not speak of the gross or formless acquired self; whenever the formless acquired self is present, we do not speak of the gross acquired self or the mind-made acquired self, we speak of the formless acquired self. But, Citta, these are merely names, expressions, turns of speech, designations in common use in the world, which the Tathāgata uses without misapprehending them.'[224]

54. And at these words Poṭṭhapāda the wanderer said to the Lord: 'Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark

place, so that those with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways. Lord, I go for refuge to the Lord, the Dhamma and the Sangha. May the Lord accept me as a lay-follower who has taken refuge in him from this day forth as long as life shall last!'

55. But Citta, son of the elephant-trainer, said to the Lord: 'Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways. Lord, I go for refuge to the Lord, the Dhamma and the Sangha. May I, Lord, receive the going-forth at the Lord's hands, may I receive ordination!'

56. And Citta, son of the elephant-trainer, received the going-forth at the Lord's hands, and the ordination. And the newly-ordained Venerable Citta, alone, secluded, unwearying, zealous and resolute, in a short time attained to that for the sake of which young men of good birth go forth from the household life into [203] homelessness, that unexcelled culmination of the holy life, having realised it here and now by his own super-knowledge and dwelt therein, knowing: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is nothing further here.'

And the Venerable Citta, son of the elephant-trainer, became another of the Arahants.

10 *Subha Sutta: About Subha*
Morality, Concentration, Wisdom

[204] 1.1. THUS HAVE I HEARD.[225] Once the Venerable Ānanda was staying at Sāvatthi, in Jeta's grove, in Anāthapiṇḍika's park, shortly after the Lord's final passing.[226] And at that time the youth Subha, Todeyya's son,[227] was staying at Sāvatthi on some business.

1.2. And Subha said to a certain young man: 'Go, my lad, to where the ascetic Ānanda is, ask him in my name if he is in good health, free from fatigue, strong, vigorous and dwelling in comfort, and say: "It would be good if the Reverend Ānanda would, out of compassion, visit the dwelling of Subha the son of Todeyya."'

1.3 'Very good, sir', replied the young man. Then he went to the Venerable Ānanda, exchanged courtesies with him, and sat down to one side. Then he delivered [205] the message.

1.4. The Venerable Ānanda replied: 'It is not the right time, young man. Today I have taken some medicine. Perhaps it will be possible to come tomorrow when the time and the occasion are suitable.' And the young man rose, returned to Subha and reported what had passed between him and the Venerable Ānanda, adding: 'My mission has been thus far accomplished, that the Reverend Ānanda will probably take the opportunity to come tomorrow.'

1.5. And indeed, as that night was ending, the Venerable Ānanda dressed in the early morning, took his robe and bowl and, accompanied by the Venerable Cetaka,[228] came to Subha's dwelling, and sat down on the prepared seat. Then Subha approached the Venerable Ānanda, exchanged courtesies with him, and sat down to one side. Then he said: [206] 'The Reverend Ānanda was for a long time the Reverend Gotama's per-

sonal attendant, dwelling in his presence and near him. You, Reverend Ānanda, would know what things the Reverend Gotama praised, and with which he aroused, exhorted and established people. Which, Reverend Ānanda, were those things?'

1.6. 'Subha, there were three divisions of things which the Lord praised, and with which he aroused, exhorted and established people. Which three? The division of Ariyan morality,[229] the division of Ariyan concentration, and the division of Ariyan wisdom. These were the three divisions of things which the Lord praised...'

'Well, Reverend Ānanda, what is the division of Ariyan morality which the Reverend Gotama praised...?'

1.7–29. 'Young sir, a Tathāgata arises in the world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-knowledge, proclaims this world with its devas, māras and Brahmās, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life. *A disciple goes forth and practises the moralities, etc.* (*Sutta 2, verses 41–63*). Thus a monk is perfected in morality.

1.30. 'That is the division of Ariyan morality which the Lord praised...But something more remains to be done.' 'It is wonderful, Reverend Ānanda, it is marvellous! This division of Ariyan morality is perfectly fulfilled, not left incomplete. And I do not see this division of Ariyan morality [207] fulfilled thus anywhere among the ascetics and Brahmins of other schools. And if any of them were to have found this perfection in themselves, they would have been so delighted that they would have said: "We've done enough! The goal of our asceticism has been reached! There's nothing more to be done!" And yet the Reverend Ānanda declares that there is more to be done!'

[*End of first recitation-section*]

2.1. 'Reverend Ānanda, what is the division of Ariyan concentration which the Reverend Gotama praised...?'

2.2–18. 'And how is a monk guardian of the sense-doors? *He guards the sense-doors and attains the four jhānas* (*Sutta 2, verses 64–82*). This comes to him through concentration. [208]

2.19. 'That is the division of Ariyan concentration which the Lord praised...But something more remains to be done.' 'It is wonderful, Reverend Ānanda, it is marvellous! This division of Ariyan concentration is perfectly fulfilled, not left incomplete. And I do not see this division of Ariyan concentration fulfilled thus anywhere among the ascetics and Brahmins of other schools. And if any of them were to have found this perfection in themselves, they would have been so delighted that they would have said: "We've done enough! The goal of our asceticism has been reached! There's nothing more to be done!" And yet the Reverend Ānanda declares that there is more to be done!'

2.20. 'Reverend Ānanda, what is the division of Ariyan wisdom which the Reverend Gotama praised?'

2.21–22. 'And so, with mind concentrated *he attains various insights* (*Sutta 2, verses 83–84*). That is known to him by wisdom.

2.23–36. '*He realises the Four Noble Truths, the path and the cessation of the corruptions* (*Sutta 2, verses 85–97*). And he knows: "...There is nothing further here."

2.37. 'That is the division of Ariyan wisdom which the Lord praised, with which he aroused, exhorted and established people. Beyond that there is nothing to be done.' [210]

'It is wonderful, Reverend Ānanda, it is marvellous! This division of Ariyan wisdom is perfectly fulfilled, not left incomplete. And I do not see this division of Ariyan wisdom fulfilled thus anywhere among the ascetics and Brahmins of other schools. And there is nothing further to be done! Excellent, Reverend Ānanda, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Reverend Ānanda has expounded the Dhamma in various ways.

'Reverend Ānanda, I go for refuge to the Lord Gotama, the Dhamma and the Sangha. May the Reverend Ānanda accept me as a lay-follower who has taken refuge from this day forth as long as life shall last!'

11 *Kevaddha Sutta: About Kevaddha*
What Brahma Didn't Know

[211] 1. THUS HAVE I HEARD. Once the Lord was staying at Nāḷandā, in Pāvārika's mango grove. And the householder Kevaddha[230] came to the Lord, prostrated himself before him, and sat down to one side. He then said: 'Lord, this Nāḷandā is rich, prosperous, populous, and full of people who have faith in the Lord. It would be well if the Lord were to cause some monk to perform superhuman feats and miracles. In this way Nāḷandā would come to have even more faith in the Lord.'

The Lord replied: 'Kevaddha, this is not the way I teach Dhamma to the monks, by saying: "Go, monks, and perform superhuman feats and miracles for the white-clothed lay-people!'

2. For a second time Kevaddha said: 'Lord, I would not be importunate, but I still say: "This Nāḷandā is rich, prosperous . . . [212] and would come to have even more faith in the Lord."' And the Lord replied as before.

3. When Kevaddha repeated his request for a third time, the Lord said: 'Kevaddha, there are three kinds of miracle that I have declared, having realised them by my own insight. Which three? The miracle of psychic power,[231] the miracle of telepathy,[232] the miracle of instruction.[233]

4. 'What is the miracle of psychic power? Here, Kevaddha, a monk displays various psychic powers in different ways. Being one he becomes many, being many he becomes one. . . (*as Sutta 2, verse 87*) [213] and he travels in the body as far as the Brahma world. Then someone who has faith and trust sees him doing these things.

5. 'He tells this to someone else who is sceptical and un-

believing, saying: "It is wonderful, sir, it is marvellous, the great power and skill of that ascetic..." And that man might say: "Sir, there is something called the Gandhāra charm.[234] It is by means of this that that monk becomes many..." What do you think, Kevaddha, would not a sceptic say that to a believer?' 'He would, Lord.' 'And that is why, Kevaddha, seeing the danger of such miracles, I dislike, reject and despise them.

6. 'And what is the miracle of telepathy? Here, a monk reads the minds of other beings, of other people, reads their mental states, their thoughts and ponderings, and says: "That is how your mind is, that is how it inclines, that is in your heart." Then someone who has faith and trust sees him doing these things.

7. 'He tells this to someone else who is sceptical and unbelieving, saying: "It is [214] wonderful, sir, it is marvellous, the great power and skill of that ascetic..." And that man might say: "Sir, there is something called the Maṇika charm.[235] It is by means of this that that monk can read the minds of others ..." And that is why, seeing the danger of such miracles, I... despise them.

8. 'And what is the miracle of instruction? Here, Kevaddha, a monk gives instruction as follows: "Consider in this way, don't consider in that, direct your mind this way, not that way, give up that, gain this and persevere in it." That, Kevaddha, is called the miracle of instruction.

9–66. 'Again, Kevaddha, a Tathāgata arises in the world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-knowledge, proclaims this world with its devas, māras and Brahmās, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life. *A disciple goes forth and practises the moralities (Sutta 2, verses 41–63). He guards the sense-doors and attains the four jhānas (Sutta 2, verses 64–82);*

he attains various insights (Sutta 2, verses 83–84); he realises the Four Noble Truths, the path and the cessation of the corruptions (Sutta 2, verses 85–97),[236] and he knows: "...There is nothing further here." That, Kevaddha, is called the miracle of instruction.

67. 'And I, Kevaddha, have experienced these three miracles by my own super-knowledge. Once, Kevaddha, in this order of monks the thought occurred to a certain monk: "I wonder where the four great elements – the earth element, the water element, the fire element, the air element – cease without remainder." And that monk attained to such a state of mental concentration that the way to the deva-realms appeared before him.

68. 'Then, coming to the Realm of the devas of the Four Great Kings,[237] he asked those devas: "Friends, where do the four great elements – earth, water, fire and air – cease without remainder?" At this question the devas of the Four Great Kings [216] said to him: "Monk, we don't know where the four great elements cease without remainder. But the Four Great Kings are loftier and wiser than we are. They may know where the four great elements cease..."

69. 'So that monk went to the Four Great Kings and asked the same question, but they replied: "We don't know, but the Thirty-Three Gods may know..."

70. 'So that monk went to the Thirty-Three Gods, who said: "We don't know, but Sakka, lord of the gods, may know..." [217]

71. 'Sakka, lord of the gods, said: "The Yāma devas may know..."

72. 'The Yāma devas said: "Suyāma, son of the devas,[238] may know..."

73. 'Suyāma said: "The Tusita [218] devas may know..."

74. 'The Tusita devas said: "Santusita, son of the devas, may know..."

75. 'Santusita said: "The Nimmānarati devas may know..."

76. [219] 'The Nimmānarati devas said: "Sunimmita, son of the devas, may know..."

77. 'Sunimitta said: "The Paranimmita-Vasavatti devas may know..."

78. 'The Paranimmita-Vasavatti devas said: "Vasavatti, son of the devas, may know..."

79. [220] 'Vasavatti said: "The devas of Brahmā's retinue may know..."

80. 'Then that monk, by the appropriate concentration, made the way to the Brahmā world appear before him. He went to the devas of Brahmā's retinue and asked them. They said: "We don't know. But there is Brahmā, Great Brahmā, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Lord, the Maker and Creator, the Ruler, Appointer and Orderer, Father of All That Have Been and Shall Be. He is loftier and wiser than we are. He would know where the four great elements cease without remainder." "And where, friends, is this Great Brahmā now?" "Monk, we do not know when, how and where Brahmā will appear. But when the signs are seen – when a light appears and a radiance shines forth – then Brahmā will appear. Such signs are an indication that he will appear."

81. 'Then it was not long before the Great Brahmā [221] appeared. And that monk went up to him and said: "Friend, where do the four great elements – earth, water, fire, air – cease without remainder?" to which the Great Brahmā replied: "Monk, I am Brahmā, Great Brahmā, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Lord, the Maker and Creator, the Ruler, Appointer and Orderer, Father of All That Have Been and Shall Be."

82. 'A second time the monk said: "Friend, I did not ask if you are Brahmā, Great Brahmā...I asked you where the four great elements cease without remainder." And a second time the Great Brahmā replied as before.

83. 'And a third time the monk said: "Friend, I did not ask you that, I asked where the four great elements – earth, water, fire, air – cease without remainder." Then, Kevaddha, the Great Brahmā took that monk by the arm, led him aside and [222] said: "Monk, these devas believe there is nothing Brahmā does not see, there is nothing he does not know, there is nothing he is unaware of. That is why I did not speak in front of them. But, monk, I don't know where the four great elements cease without remainder. And therefore, monk, you have acted wrongly, you have acted incorrectly by going beyond the Blessed Lord and going in search of an answer to this question elsewhere. Now, monk, you just go to the Blessed Lord and put this question to him, and whatever answer he gives, accept it."

84. 'So that monk, as swiftly as a strong man might flex or unflex his arm, vanished from the Brahmā world and appeared in my presence. He prostrated himself before me, then sat down to one side and said: "Lord, where do the four great elements – the earth element, the water element, the fire element and the air element – cease without remainder?"

85. 'I replied: "Monk, once upon a time seafaring merchants, when they set sail on the ocean, took in their ship a land-sighting bird. When they could not see the land themselves, they released this bird. The bird flew to the east, to the south, to the west, to the north, it flew to the zenith and to the intermediate points of the compass. If it saw land anywhere, it flew there. But if it saw no land, it returned to the ship. In the same way, monk, you have been [223] as far as the Brahmā world searching for an answer to your question and not finding it, and now you come back to me. But, monk, you should not ask your question in this way: 'Where do the four great elements – the earth element, the water element, the fire element, the air element – cease without remainder?' Instead, this is how the question should have been put:

> 'Where do earth, water, fire and air no footing find?
> Where are long and short, small and great, fair and foul –
> Where are "name-and-form" wholly destroyed?'[239]

And the answer is:

> 'Where consciousness is signless,[240] boundless, all-luminous,[241]
> That's where earth, water, fire and air find no footing,
> *There* both long and short, small and great, fair and foul –

There "name-and-form" are wholly destroyed.
With the cessation of consciousness this is all destroyed.'''[242]

Thus the Lord spoke, and the householder Kevaddha, delighted, rejoiced at his words.

12 *Lohicca Sutta: About Lohicca*
Good and Bad Teachers

[224] 1. THUS HAVE I HEARD. Once the Lord was touring Kosala with a large company of some five hundred monks, and, coming to Sālavatikā, he stayed there. And at that time the Brahmin Lohicca was living at Sālavatikā, a populous place, full of grass, timber, water and corn, which had been given to him by King Pasenadi of Kosala as a royal gift and with royal powers.

2. Just then this evil line of reasoning occurred to Lohicca: 'Suppose an ascetic or Brahmin were to discover some good doctrine,[243] having done so, he ought not to declare it to anyone else; for what can one man do for another? It is just as if a man, having cut through an old fetter, were to make a new one. I declare that such a thing is an evil deed rooted in attachment, for what can one man do for another?'

3. Then Lohicca heard it said that the ascetic Gotama had arrived at Sālavatikā, and that concerning the Blessed Lord Gotama a good report had been spread about...(*as Sutta 4, verse 2*). [225] 'And indeed it is good to see such Arahants.'

4. And Lohicca said to Bhesika the barber: 'Friend Bhesika, go to the ascetic Gotama, ask in my name after his health and then say: "May the Reverend Gotama consent to take tomorrow's meal, with his order of monks, from the Brahmin Lohicca!"'

5. 'Very good, sir', said Bhesika, and carried out the errand. The Lord signified his acceptance by silence.

6. Then Bhesika, understanding the Lord's acceptance, rose from his seat and passed by with his right side to the Lord. He returned to Lohicca and told him [226] of the Lord's acceptance.

7. And Lohicca, as the night was ending, had choice hard and soft foods prepared at his own home. Then he sent Bhesika to tell the Lord that the meal was ready. And the Lord, having risen early and taken his robe and bowl, went with his order of monks to Sālavatikā.

8. And Bhesika the barber followed the Lord close at hand. And he said: 'Lord, this evil thought has occurred to the Brahmin Lohicca...Truly, Lord, this is what the Brahmin Lohicca has been thinking.' 'It may well be so, Bhesika, it may well be so.'

9. So the Lord came to Lohicca's dwelling, and sat down on [227] the prepared seat. Lohicca personally served the Buddha and his order of monks with choice hard and soft food till they were contented and satisfied. When the Lord had taken his hand from the bowl, Lohicca took a low stool and sat down to one side. Then the Lord said to him: 'Lohicca, is it true that an evil line of reasoning has occurred to you...(*as verse 2*)?' 'Yes, Reverend Gotama.'

10. 'What do you think, Lohicca? Don't you reside at Sālavatikā?' 'Yes, Reverend Gotama.' 'Well now, if anyone should say: "The Brahmin Lohicca resides at Sālavatikā, and he should enjoy the entire fruits and revenues of Sālavatikā, not giving anything away to others" – would not anyone who spoke like that be a source of danger to your tenants?' 'He would be a source of danger, Reverend Gotama.'

'And as such, would he be solicitous for their welfare or not?' 'He would not, Reverend Gotama.'

'And, by not being solicitous for their welfare, would he have a heart full of love for them, or of hatred?' 'Of hatred, Reverend Gotama.'

'And in a heart full of hatred, is there wrong view or right view?' 'Wrong view, Reverend Gotama,' [228]

'But Lohicca, I declare that wrong view leads to one of two destinies – hell or an animal rebirth.[244]

11. 'What do you think, Lohicca? Does King Pasenadi of Kosala reside at Kāsi-Kosala?' 'He does, Reverend Gotama.' 'Well, if anyone should say: "King Pasenadi of Kosala resides at Kāsi-Kosala, and he should enjoy the entire fruits and revenues of Kosala, not giving anything away to others" – would

not anyone who spoke like that be a source of danger to his tenants?...Would he not have a heart full of hatred...and would that not be wrong view?' 'It would, Reverend Gotama.'

12. 'Then surely, if anyone were to say the same of the Brahmin Lohicca...that would be wrong view.

13. 'In the same way, Lohicca, if anyone should say: "Suppose an ascetic or Brahmin were to discover some good doctrine and thought he ought not to declare it to anyone else, [229] for what can one man do for another?" he would be a source of danger to those young men of good family who, following the Dhamma and discipline taught by the Tathāgata, attain to such excellent distinction as to realise the fruit of Stream-Entry, of Once-Returning, of Non-Returning, of Arahantship – and to all who ripen the seeds of a rebirth in the deva-world.[245] Being a source of danger to them, he is uncompassionate, and his heart is grounded in hostility, and that constitutes wrong view, which leads to...hell or an animal rebirth.

14. 'And if anyone were to speak thus of King Pasenadi, he would be a source of danger to the King's tenants, yourself and others...

15. (*as verse 13*) [230]

16. 'Lohicca, these three kinds of teachers in the world are blameworthy, and if anyone blames such teachers, his blame is proper, true, in accordance with reality and faultless. Which three? Here, Lohicca, is a teacher who has gone forth from the household life into homelessness, but who has not gained the goal of asceticism. And without having gained this goal, he teaches his disciples a doctrine,[246] saying: "This is for your good, this is for your happiness." But his pupils don't wish to hear, they don't listen, the don't arouse the thought of enlightenment, and the teacher's instructions are flouted. He should be blamed, saying: "This venerable one has gone forth ..., his instructions are flouted. It is just as if a man were to persist in making advances to a woman who rejected him, and to embrace her though she turned away." This I declare to be an evil doctrine based on attachment, for what can one man do for another?[247] This is the first teacher who is blameworthy...

17. 'Again, there is a teacher who has gone forth... but who has not gained the goal of asceticism. Without having gained this goal, he teaches his disciples a doctrine, saying: "This is for your good, this is for your happiness." His pupils wish to hear, they listen, [231] they rouse the thought of enlightenment, and the teacher's instructions are not flouted. He should be blamed, saying: "This venerable one has gone forth..." It is as if, leaving his own field, he should think another's field in need of weeding. I declare this to be an evil doctrine rooted in attachment... This is the second teacher who is blameworthy...

18. 'Again, there is a teacher who has gone forth... and who has gained the goal of asceticism. Having gone forth, he teaches... But his pupils don't wish to hear him,... his instructions are flouted. He too should be blamed... Just as if, having cut through an old fetter, one were to make a new one, I declare that this is an evil doctrine rooted in attachment, for what can one man do for another? This is the third teacher who is blameworthy... [232] And these are the three kinds of teacher that I spoke of as blameworthy.'

19. Then Lohicca said: 'Reverend Gotama, are there any teachers in the world who are not blameworthy?'

20–55. 'Here, Lohicca, a Tathāgata arises in the world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own superknowledge, proclaims this world with its devas, māras and Brahmās, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life. *A disciple goes forth and practises the moralities, guards the sense-doors, attains the first jhāna* (*Sutta 2, verses 41–76*). [233] And whenever the pupil of a teacher attains to such excellent distinction, that is a teacher who is not to be blamed in the world. And if anyone blames that teacher, his blame is improper, untrue, not in accordance with reality, and faulty.

56–62. *'He attains the other three jhānas* (*as Sutta 2, verses 77–*

82) *and various insights* (*Sutta 2, verses 83–84*). Whenever the pupil of a teacher attains to such excellent distinction, that is a teacher who is not to be blamed in the world...

63–77. *'He realises the Four Noble Truths, the path, and the cessation of the corruptions...* (*as Sutta 2, verses 85–97*).

'Whenever the pupil of a teacher attains to such excellent distinction, that is a teacher who [234] is not to be blamed in the world. And if anyone blames that teacher, his blame is improper, untrue, not in accordance with reality, and faulty.'

78. At this the Brahmin Lohicca said to the Lord: 'Reverend Gotama, it is as if a man were to seize someone by the hair who had stumbled and was falling into a pit,[248] and to set him on firm ground – just so, I, who was falling into the pit, have been saved by the Reverend Gotama! Excellent, Reverend Gotama, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Reverend Gotama has expounded the Dhamma in various ways.'

'I go for refuge to the Lord Gotama, the Dhamma and the Sangha. May the Reverend Gotama accept me as a lay-follower who has taken refuge from this day forth for as long as life shall last!'

13 *Tevijja Sutta: The Threefold Knowledge*
The Way to Brahmā

[235] 1. THUS HAVE I HEARD. Once the Lord was touring Kosala with a large company of some five hundred monks. He came to a Kosalan Brahmin village called Manasākaṭa, and stayed to the north of the village in a mango-grove on the bank of the River Aciravatī.

2. And at that time many very well-known and prosperous Brahmins were staying at Manasākaṭa, including Cankī, Tārukkha, Pokkharasāti, Jāṇussoni, and Todeyya.

3. And Vāseṭṭha and Bhāradvāja went strolling along the road, and as they did so, an argument broke out between them on the subject of right and wrong paths.

4. The young Brahmin Vāseṭṭha said: 'This is the only straight path, this is the direct path, the path of salvation that leads one who follows it to union with Brahmā, as is taught by the Brahmin Pokkharasāti!'[249]

5. And the young Brahmin Bhāradvāja said: '*This* is the only straight path. . . [236] as taught by the Brahmin Tārukkha!'

6. And Vāseṭṭha could not convince Bhāradvāja, nor could Bhāradvāja convince Vāseṭṭha.

7. Then Vāseṭṭha said to Bhāradvāja: 'This ascetic Gotama is staying to the north of the village, and concerning this Blessed Lord a good report has been spread about. . . (*as Sutta 4, verse 2*). Let us go to the ascetic Gotama and ask him, and whatever he tells us, we shall accept.' And Bhāradvāja agreed.

8. So the two of them went to see the Lord. Having exchanged courtesies with him, they sat down to one side, and Vāseṭṭha said: 'Reverend Gotama, as we were strolling along the road, we got to discussing right and wrong paths. I said: "This is the only straight path. . . as is taught by the Brahmin

Pokkharasāti", and Bhāradvāja said: "*This* is the only straight path...as is taught by the Brahmin Tārukkha." This is our dispute, our quarrel, our difference.' [237]

9. 'So, Vāseṭṭha, you say that the way to union with Brahmā is that taught by the Brahmin Pokkharasāti, and Bhāradvāja says it is that taught by the Brahmin Tārukha. What is the dispute, the quarrel, the difference all about?'

10. 'Right and wrong paths, Reverend Gotama. There are so many kinds of Brahmins who teach different paths: the Addhariya, the Tittiriya, the Chandoka, the Chandāva, the Brāhmacariya[250] Brahmins – do all these ways lead to union with Brahmā? Just as if there were near a town or village many different paths – do all these come together at that place? And likewise, do the ways of the various Brahmins...lead the one who follows them to union with Brahmā?'

11. 'You say: "They lead", Vāseṭṭha?' 'I say: "They lead", Reverend Gotama.'

'You say: "They lead", Vāseṭṭha?' 'I say: "They lead", Reverend Gotama.'

'You say: "They lead", Vāseṭṭha?' 'I say: "They lead", Reverend Gotama.' [238]

12. 'But, Vāseṭṭha, is there then a single one of these Brahmins learned in the Three Vedas who has seen Brahmā face to face?' 'No, Reverend Gotama.'

'Then has the teacher's teacher of any one of them seen Brahmā face to face?' 'No, Reverend Gotama.'

'Then has the ancestor seven generations back of the teacher of one of them seen Brahmā face to face?' 'No, Reverend Gotama.'

13. 'Well then, Vāseṭṭha, what about the early sages of those Brahmins learned in the Three Vedas, the makers of the mantras, the expounders of the mantras, whose ancient verses are chanted, pronounced and collected by the Brahmins of today, and sung and spoken about – such as Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu[251] – did they ever say: "We know and see when, how and where Brahmā appears"?'[252] 'No, Reverend Gotama.'

14. 'So, Vāseṭṭha, not one of these Brahmins learned in the

Three Vedas has seen Brahmā face to face, nor has one of their teachers, or teacher's teachers, [239] nor even the ancestor seven generations back of one of their teachers. Nor could any of the early sages say: "We know and see when, how and where Brahmā appears." So what these Brahmins learned in the Three Vedas are saying is: "We teach this path to union with Brahmā that we do not know or see, this is the only straight path...leading to union with Brahmā." What do you think, Vāseṭṭha? Such being the case, does not what these Brahmins declare turn out to be ill-founded?' 'Yes indeed, Reverend Gotama.'

15. 'Well, Vāseṭṭha, when these Brahmins learned in the Three Vedas teach a path that they do not know or see, saying: "This is the only straight path...",this cannot possibly be right. Just as a file of blind men go on, clinging to each other, and the first one sees nothing, the middle one sees nothing, and the last one sees nothing[253] – so it is with the talk of these Brahmins learned in the Three Vedas: the first one [240] sees nothing, the middle one sees nothing, the last one sees nothing. The talk of these Brahmins learned in the Three Vedas turns out to be laughable, mere words, empty and vain.

16. 'What do you think, Vāseṭṭha? Do these Brahmins learned in the Three Vedas see the sun and moon just as other people do, and when the sun and moon rise and set do they pray, sing praises and worship with clasped hands?' 'They do, Reverend Gotama.'

17. 'What do you think, Vāseṭṭha? These Brahmins learned in the Three Vedas, who can see the sun and moon just as other people do,...can they point out a way to union with the sun and moon, saying: "This is the only straight path... that leads to union with the sun and moon"?' 'No, Reverend Gotama.'

18. 'So, Vāseṭṭha, these Brahmins learned in the Three Vedas cannot point out a way to union with the sun and moon, which they have seen. And, too, none of them has seen Brahmā face to face,...[241] nor has even the ancestor seven generations back of one of their teachers. Nor could any of the early sages say: "We know and see when, how and where

Brahmā appears." Does not what these Brahmins declare turn out to be ill-founded?' 'Yes indeed, Reverend Gotama.'

19. 'Vāseṭṭha, it is just as if a man were to say: "I am going to seek out and love the most beautiful girl in the country." They might say to him: "...Do you know what caste she belongs to?" "No." "Well, do you know her [242] name, her clan, whether she is tall or short..., dark or light-complexioned..., or where she comes from?" "No." And they might say: "Well then, you don't know or see the one you seek for and desire?" and he would say: "No." Does not the talk of that man turn out to be stupid?' 'Certainly, Reverend Gotama.'

20. 'Then, Vāseṭṭha, it is like this: not one of these Brahmins ...has seen Brahmā face to face, nor has one of their teachers ...' 'Yes indeed, Reverend Gotama.'

'That is right, Vāseṭṭha. When these Brahmins learned in the Three Vedas [243] teach a path that they do not know and see, this cannot possibly be right.

21. 'Vāseṭṭha, it is just as if a man were to build a staircase for a palace at a crossroads. People might say: "This staircase for a palace – do you know whether the palace will face east or west, north or south, or whether it will be high, low or of medium height?" and he would say: "No." And they might say: "Well then, you don't know or see what kind of a palace you are building the staircase for?" and he would say: "No." Does not the talk of that man turn out to be stupid?' 'Certainly, Reverend Gotama.'

22–23. (*as verse 20*) [244]

24. 'Vāseṭṭha, it is just as if this River Aciravatī were brimful of water so that a crow could drink out of it, and a man should come along wishing to cross over, to get to the other side, to get across, and, standing on this bank, were to call out: "Come here, other bank, come here!" What do you think, Vāseṭṭha? Would the other bank of the River Aciravatī come over to this side on account of that man's calling, begging, requesting or wheedling?' 'No, Reverend Gotama.'

25. 'Well now, Vāseṭṭha, those Brahmins learned in the Three Vedas who persistently neglect what a Brahmin should do, and persistently do what a Brahmin should not do, declare:

"We call on Indra, Soma, Varuṇa, Isāna, Pajāpati, Brahmā, Mahiddhi, Yama." But that such Brahmins who persistently [245] neglect what a Brahmin should do,...will, as a consequence of their calling, begging, requesting or wheedling, attain after death, at the breaking-up of the body, to union with Brahmā – that is just not possible.

26. 'Vāseṭṭha, it is just as if this River Aciravatī were brimful of water so that a crow could drink out of it, and a man should come wishing to cross over,...but he was bound and pinioned on this side by a strong chain, with his hands behind his back. What do you think, Vāseṭṭha? Would that man be able to get to the other side?' 'No, Reverend Gotama.'

27. 'In just the same way, Vāseṭṭha, in the Ariyan discipline these five strands of sense-desire are called bonds and fetters. Which five? Forms seen by the eye which are agreeable, loved, charming, attractive, pleasurable, arousing desire; sounds heard by the ear...; smells smelt by the nose...; tastes savoured by the tongue...; contacts felt by the body which are agreeable,...arousing desire. These five in the Ariyan discipline are called bonds and fetters. And, Vāseṭṭha, those Brahmins learned in the Three Vedas are enslaved, infatuated by these five strands of sense-desire, which they enjoy guiltily, unaware of danger, knowing no way out.

28. 'But that such Brahmins learned in the Three Vedas, who persistently neglect what a Brahmin should do,...[246] who are enslaved by these five strands of sense-desire,... knowing no way out, should attain after death, at the breaking-up of the body, to union with Brahmā – that is just not possible.

29. 'It is just as if this River Aciravatī were brimful of water so that a crow could drink out of it, and a man should come along wishing to cross over...and were to lie down on this bank, covering his head with a shawl. What do you think, Vāseṭṭha? Would that man be able to get to the other side?' 'No, Reverend Gotama.'

30. 'In the same way, Vāseṭṭha, in the Ariyan discipline these five hindrances are called obstacles, hindrances, coverings-up, envelopings. Which five? The hindrance of sensuality, of ill-will, of sloth-and-torpor, of worry-and-flurry, of doubt.

These five are called obstacles, hindrances, coverings-up, envelopings. And these Brahmins learned in the Three Vedas are caught up, hemmed in, obstructed, entangled in these five hindrances. But that such Brahmins learned in the Three Vedas, who persistently neglect what a Brahmin should do... and who are caught up,...entangled in these five hindrances, should attain after death, at the breaking-up of the body, [247] to union with Brahmā – that is just not possible.

31. 'What do you think, Vāseṭṭha? What have you heard said by Brahmins who are venerable, aged, the teachers of teachers? Is Brahmā encumbered with wives and wealth,[254] or unencumbered?' 'Unencumbered, Reverend Gotama.'

'Is he full of hate or without hate?' 'Without hate, Reverend Gotama.'

'Is he full of ill-will or without ill-will?' 'Without ill-will, Reverend Gotama.'

'Is he impure or pure?' 'Pure, Reverend Gotama.'

'Is he disciplined[255] or undisciplined?' 'Disciplined, Reverend Gotama.'

32. 'And what do you think, Vāseṭṭha? Are the Brahmins learned in the Three Vedas encumbered with wives and wealth, or unencumbered?' 'Encumbered, Reverend Gotama.'

'Are they full of hate or without hate?' 'Full of hate, Reverend Gotama.'

'Are they full of ill-will or without ill-will?' 'Full of ill-will, Reverend Gotama.'

'Are they impure or pure?' 'Impure, Reverend Gotama.'

'Are they disciplined or undisciplined?' 'Undisciplined, Reverend Gotama.'

33. 'So, Vāseṭṭha, the Brahmins learned in the Three Vedas are encumbered with wives and wealth, and Brahmā is unencumbered. Is there any communion, anything in common between these encumbered Brahmins and the unencumbered Brahmā?' 'No, Reverend Gotama.'

34. 'That is right, Vāseṭṭha. That these encumbered Brahmins, learned in the Three Vedas, should after death, at the breaking-up of the body, [248] be united with the unencumbered Brahmā – that is just not possible.

35. 'Likewise, do these Brahmins learned in the Three Vedas

and full of hate..., full of ill-will..., impure..., undisciplined, have any communion, anything in common with the disciplined Brahmā?' 'No, Reverend Gotama.'

36. 'That is right, Vāseṭṭha. That these undisciplined Brahmins should after death be united with Brahmā is just not possible. But these Brahmins learned in the Three Vedas, having sat down on the bank, sink down despairingly, thinking maybe to find a dry way across. Therefore their threefold knowledge is called the threefold desert, the threefold wilderness, the threefold destruction.'

37. At these words Vāseṭṭha said: 'Reverend Gotama, I have heard them say: "The ascetic Gotama knows the way to union with Brahmā."'

'What do you think, Vāseṭṭha? Suppose there were a man here born and brought up in Manasākaṭa, and somebody who had come from Manasākaṭa and [249] and had missed the road should ask him the way. Would that man, born and bred in Manasākaṭa, be in a state of confusion or perplexity?' 'No, Reverend Gotama. And why not? Because such a man would know all the paths.'

38. 'Vāseṭṭha, it might be said that such a man on being asked the way might be confused or perplexed – but the Tathāgata, on being asked about the Brahmā world and the way to get there, would certainly not be confused or perplexed. For, Vāseṭṭha, I know Brahmā and the world of Brahmā, and the way to the world of Brahmā, and the path of practice whereby the world of Brahmā may be gained.'

39. At this Vāseṭṭha said: 'Reverend Gotama, I have heard them say: "The ascetic Gotama teaches the way to union with Brahmā." It would be good if the Reverend Gotama were to teach us the way to union with Brahmā, may the Reverend Gotama help the people of Brahmā!'

'Then, Vāseṭṭha, listen, pay proper attention, and I will tell you.' 'Very good, Reverend Sir', said Vāseṭṭha. The Lord said:

40–75. 'Vāseṭṭha, a Tathāgata arises in the world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realised it by his own super-know-

ledge, proclaims this world with its devas, māras and Brahmās, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life. [250] *A disciple goes forth, practises the moralities, attains the first jhāna (as Sutta 2, verses 43–75).*

76. 'Then, with his heart filled with loving-kindness, he dwells suffusing one quarter, [251] the second, the third, the fourth. Thus he dwells suffusing the whole world, upwards, downwards, across, everywhere, always with a heart filled with loving-kindness, abundant, unbounded,[256] without hate or ill-will.

77. 'Just as if a mighty trumpeter were with little difficulty to make a proclamation to the four quarters, so by this meditation, Vāseṭṭha, by this liberation of the heart through loving-kindness he leaves nothing untouched, nothing unaffected in the sensuous sphere.[257] This, Vāseṭṭha, is the way to union with Brahmā.

78. 'Then with his heart filled with compassion,...with sympathetic joy, with equanimity he dwells suffusing one quarter, the second, the third, the fourth. Thus he dwells suffusing the whole world, upwards, downwards, across, everywhere, always with a heart filled with equanimity, abundant, unbounded, without hate or ill-will.

79. 'Just as if a mighty trumpeter were with little difficulty to make a proclamation to the four quarters, so by this meditation, Vāseṭṭha, by this liberation of the heart through compassion,...through sympathetic joy,...through equanimity, he leaves nothing untouched, nothing unaffected in the sensuous sphere. This, Vāseṭṭha, is the way to union with Brahmā.

80. 'What do you think, Vāseṭṭha? Is a monk dwelling thus encumbered with wives and wealth or unencumbered?' 'Unencumbered, Reverend Gotama. He is without hate..., without ill-will..., pure and disciplined, Reverend Gotama.' [252]

81. 'Then, Vāseṭṭha, the monk is unencumbered, and Brahmā is unencumbered. Has that unencumbered monk anything in common with the unencumbered Brahmā?' 'Yes indeed, Reverend Gotama.'

'That is right, Vāseṭṭha. Then that an unencumbered monk, after death, at the breaking-up of the body, should attain to union with the unencumbered Brahmā – that is possible. Likewise a monk without hate..., without ill-will..., pure..., disciplined...Then that a disciplined monk, after death, at the breaking-up of the body, should attain to union with Brahmā – that is possible.'

82. At this the young Brahmins Vāseṭṭha and Bhāradvāja said to the Lord: 'Excellent, Reverend Gotama, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Reverend Gotama has expounded the Dhamma in various ways.'

'We take refuge in the Reverend Gotama, in the Dhamma, and in the Sangha. May the Reverend Gotama accept us as lay-followers having taken refuge from this day forth as long as life shall last!'[258]

Division Two
The Great Division

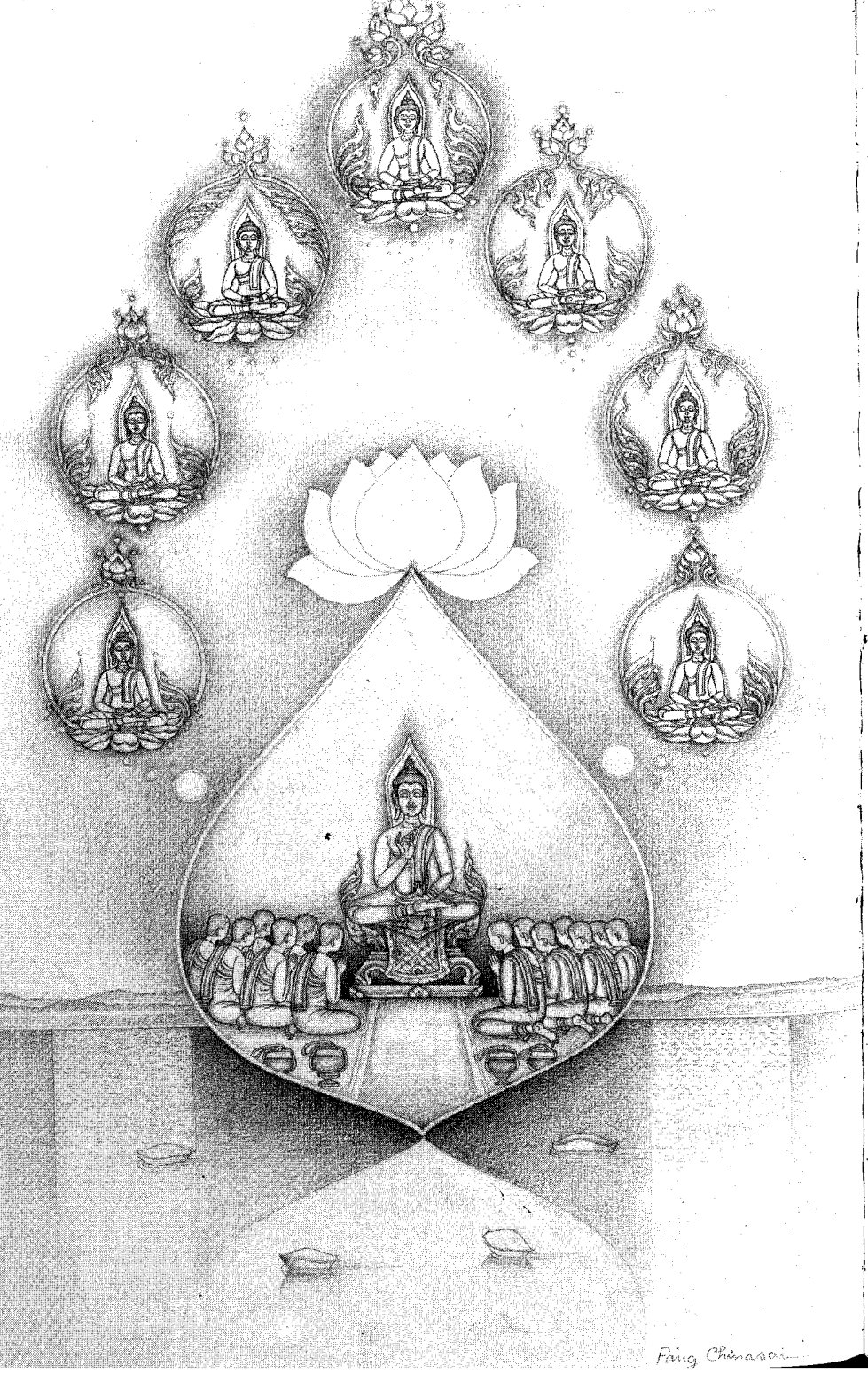

14 *Mahâpadāna Sutta: The Great Discourse on the Lineage*

[1] 1.1. THUS HAVE I HEARD.[259] Once the Lord was staying at Sāvatthi, in Anāthapiṇḍika's park in the Jeta grove, in the Kareri hutment. And among a number of monks who had gathered together after their meal, after the alms-round, sitting in the Kareri pavilion, there arose a serious discussion on former lives, as they said: 'This is how it was in a former life', or 'That was how it was.'

1.2. And the Lord, with the purified divine-ear faculty surpassing the powers of humans, heard what they were talking about. Getting up from his seat, he went to the Kareri pavilion, sat down on the prepared seat, and said: 'Monks, what was your conversation as you sat together? What discussion did I interrupt?' And they told him. [2]

1.3. 'Well, monks, would you like to hear a proper discourse on past lives?' 'Lord, it is time for that! Well-Farer, it is time for that! If the Lord were to give a proper discourse on past lives, the monks would listen and remember it!' 'Well then, monks, listen, pay close attention, and I will speak.'

'Yes, Lord', the monks replied, and the Lord said:

1.4. 'Monks, ninety-one aeons ago the Lord, the Arahant, the fully-enlightened Buddha Vipassī arose in the world. Thirty-one aeons ago the Lord Buddha Sikhī arose; in the same thirty-first aeon before this Lord Buddha Vessabhū arose. And in this present fortunate aeon[260] the Lords Buddhas Kakusandha, Konāgamana and Kassapa arose in the world. And, monks, in this present fortunate aeon I too have now arisen in the world as a fully-enlightened Buddha.

1.5. 'The Lord Buddha Vipassī was born of Khattiya race, and arose in a Khattiya family; the Lord Buddha Sikhī like-

wise; [3] the Lord Buddha Vessabhū likewise; the Lord Buddha Kakusandha was born of Brahmin race, and arose in a Brahmin family; the Lord Buddha Konāgamana likewise; the Lord Buddha Kassapa likewise; and I, monks, who am now the Arahant and fully-enlightened Buddha, was born of Khattiya race, and arose in a Khattiya family.

1.6. 'The Lord Buddha Vipassī was of the Kondañña clan; the Lord Buddah Sikhī likewise; the Lord Buddah Vessabhū likewise; the Lord Buddha Kakusandha was of the Kassapa clan; the Lord Buddha Konagāmana likewise; the Lord Buddha Kassapa likwise; I who am now the Arahant and fully-enlightened Buddha, am of the Gotama clan.

1.7. 'In the time of the Lord Buddha Vipassī the life-span was eighty thousand years; in the time of the Lord Buddha Sikhī seventy thousand; in the time of the Lord Buddha Vessabhū sixty thousand; in the time of the Lord Buddha Kakusandhu forty thousand; in the time of the Lord Buddha Konāgamana thirty thousand; [4] in the time of the Lord Buddha Kassapa it was twenty thousand years. In my time the life-span is short, limited and quick to pass: it is seldom that anybody lives to be a hundred.

1.8. 'The Lord Buddha Vipassī gained his full enlightenment at the foot of a trumpet-flower tree; the Lord Buddha Sikhī under a white-mango tree; the Lord Buddha Vessabhū under a *sāl*-tree; the Lord Buddha Kakusandha under an acacia-tree; the Lord Buddha Konāgamana under a fig-tree; the Lord Buddha Kassapa under a banyan-tree; and I became fully enlightened at the foot of an *assattha*-tree.[261]

1.9. 'The Lord Buddha Vipassī had the pair of noble disciples Khaṇḍa and Tissa; the Lord Buddha Sikhī had Abhibhū and Sambhava; the Lord Buddha Vessabhū had Soṇa and Uttara; the Lord Buddha Kakusandha had Vidhūra and Sañjīva; the Lord Buddha Konāgamana had Bhiyyosa and Uttara; [5] the Lord Buddha Kassapa had Tissa and Bhāradvāja; I myself now have the pair of noble disciples Sāriputta and Moggallāna.

1.10. 'The Lord Buddha Vipassī had three assemblies of disciples: one of six million eight hundred thousand, one of a hundred thousand, and one of eighty thousand monks, and of these three assemblies all were Arahants; the Lord Buddha

Sikhī had three assemblies of disciples: one of a hundred thousand, one of eighty thousand, and one of seventy thousand monks – all Arahants; the Lord Buddha Vessabhū had three assemblies: one of eighty thousand, one of seventy thousand, and one of sixty thousand monks – all Arahants; the Lord Buddha Kakusandha had one assembly: forty thousand monks – all Arahants; the Lord Buddha Konāgamana [6] had one assembly: thirty thousand monks – all Arahants; the Lord Buddha Kassapa had one assembly: twenty thousand monks – all Arahants; I, monks, have one assembly of disciples, one thousand two hundred and fifty monks, and this one assembly consists only of Arahants.

1.11. 'The Lord Buddha Vipassī's personal attendant was the monk Asoka; the Lord Buddha Sikhī's was Khemankara; the Lord Buddha Vessabhū's was Upasannaka; the Lord Buddha Kakusandhu's was Vuḍḍhija; the Lord Buddha Konāgamana's was Sotthija; the Lord Buddha Kassapa's was Sabbamitta; my chief personal attendant now is Ānanda.

1.12. 'The Lord Buddha Vipassī's father was King Bandhumā, [7] his mother was Queen Bandhumatī, and King Bandhumā's royal capital was Bandhumatī. The Lord Buddha Sikhī's father was King Aruṇa, his mother was Queen Pabhāvatī; King Aruṇa's capital was Aruṇavatī. The Lord Buddha Vessabhū's father was King Suppatīta, his mother was Queen Yasavatī; King Suppatīta's capital was Anopama. The Lord Buddha Kakusandha's father was the Brahmin Aggidatta, his mother was the Brahmin lady Visākhā. The king at that time was called Khema; his capital was Khemavatī. The Lord Buddha Konāgamana's father was the Brahmin Yaññadatta, his mother was the Brahmin lady Uttarā. The king at that time was Sobha; his capital was Sobhavatī. The Lord Buddha Kassapa's father was the Brahmin Brahmadatta, his mother was the Brahmin lady Dhanavatī. The king at that time was Kikī; his capital was Vārāṇasī. And now, monks, my father was King Suddhodana, my mother was Queen Māyā, and the royal capital was Kapilavatthu.'

Thus the Lord spoke, and the Well-Farer then rose from his seat and went to his lodging. [8]

1.13. Soon after the Lord had gone, another discussion arose

among the monks:[262] 'It is marvellous, friends, it is wonderful, the Tathāgata's great power and ability – the way he recalls past Buddhas who have gained Parinibbāna, having cut away the hindrances, cut off the road [of craving], put an end to the round of becoming, overcome all suffering. He recalls their birth, their name, their clan, their life-span, the disciples and assemblies connected with him: "Being born thus, these Blessed Lords were such-and-such, such were their names, their clans, their discipline, their Dhamma, their wisdom, their liberation." Well now, friends, how did the Tathāgata come by the penetrative knowledge through which he remembers all this . . .? Did some deva reveal this knowledge to [9] him?' This was the conversation of those monks which came to be interrupted.

1.14. Then the Lord, rising from the seclusion of the rest-period, went to the Kareri pavilion and sat down on the prepared seat. He said: 'Monks, what was your conversation as you sat together? What discussion did I interrupt?' And the monks [10] told him.

1.15. 'The Tathāgata understands these things . . . by his own penetration of the principles of Dhamma; and devas, too, have told him. Well, monks, do you wish to hear still more [11] about past lives?' 'Lord, it is time for that! Well-Farer, it is time for that! If the Lord were to give a proper discourse on past lives, the monks would listen and remember it.' 'Well then, monks, listen, pay close attention, and I will speak.' 'Yes, Lord', the monks replied, and the Lord said:

1.16. 'Monks, ninety-one aeons ago the Lord, the Arahant, the fully-enlightened Buddha Vipassī arose in the world. He was born of Khattiya race, and arose in a Khattiya family. He was of the Koṇḍañña clan. The span of his life was eighty thousand years. He gained his full enlightenment at the foot of a trumpet-flower tree. He had the pair of noble disciples Khaṇḍa and Tissa as his chief followers. He had three assemblies of disciples: one of six million eight hundred thousand, one of a hundred thousand, and one of eighty thousand monks, all Arahants. His chief personal attendant was the monk Asoka. His father was King Bandhumā, [12] his mother was Queen Bandhumatī. The king's capital was Bandhumatī.

1.17. [263]'And so, monks, the Bodhisatta Vipassī descended from the Tusita heaven, mindful and clearly aware, into his mother's womb. This, monks, is the rule.[264]

'It is the rule, monks, that when a Bodhisatta descends from the Tusita heaven into his mother's womb, there appears in this world with its devas, māras and Brahmās, its ascetics and Brahmins, princes and people an immeasurable, splendid light surpassing the glory of the most powerful devas. And whatever dark spaces lie beyond the world's end, chaotic, blind and black, such that they are not even reached by the mighty rays of sun and moon, are yet illumined by this immeasurable splendid light surpassing the glory of the most powerful devas. And those beings that have been reborn there[265] recognise each other by this light and know: "Other beings, too, have been born here!" And this ten-thousandfold world-system trembles and quakes and is convulsed. And this immeasurable light shines forth. That is the rule.

'It is the rule that when a Bodhisatta has entered his mother's womb, four devas[266] come to protect him from the four quarters, saying: "Let no man, no non-human being, no thing whatever harm this Bodhisatta or this Bodhisatta's mother!" That is the rule.

1.18. 'It is the rule that when a Bodhisatta has entered his mother's womb, his mother becomes by nature virtuous, refraining from taking life, from taking what is not given, from sexual [13] misconduct, from lying speech, or from strong drink and sloth-producing drugs. That is the rule.

1.19. 'It is the rule that when a Bodhisatta has entered his mother's womb, she has no sensual thoughts connected with a man, and she cannot be overcome by any man with lustful thoughts. That is the rule.

1.20. 'It is the rule that when a Bodhisatta has entered his mother's womb, she enjoys the fivefold pleasures of the senses and takes delight, being endowed and possessed of them. That is the rule.

1.21. 'It is the rule that when a Bodhisatta has entered his mother's womb, she has no sickness of any kind, she is at ease and without fatigue of body, and she can see the Bodhisatta inside her womb, complete with all his members and

faculties. Monks, it is as if a gem, a beryl, pure, excellent, well cut into eight facets, clear, bright, flawless and perfect in every respect, were strung on a blue, yellow, red, white or orange cord. And a man with good eyesight, taking it in his hand, would describe it as such. Thus does the Bodhisatta's mother, with no sickness, [14] see him, complete with all his members and faculties. That is the rule.

1.22. 'It is the rule that the Bodhisatta's mother dies seven days after his birth and is reborn in the Tusita heaven. That is the rule.

1.23. 'It is the rule that whereas other women carry the child in their womb for nine or ten months before giving birth, it is not so with the Bodhisatta's mother, who carries him for exactly ten months before giving birth. That is the rule.

1.24. 'It is the rule that whereas other women give birth sitting or lying down, it is not so with the Bodhisatta's mother, who gives birth standing up. That is the rule.

1.25. 'It is the rule that when the Bodhisatta issues from his mother's womb, devas welcome him first, and then humans. That is the rule.

1.26. 'It is the rule that when the Bodhisatta issues from his mother's womb, he does not touch the earth. Four devas[267] receive him and place him before his mother, saying: "Rejoice, Your Majesty, a mighty son has been born to you!" That is the rule.

1.27. 'It is the rule that when the Bodhisatta issues from his mother's womb he issues forth stainless, not defiled by water, mucus, blood or any impurity, pure and spotless. Just as when a jewel is laid on muslin from Kāsī,[268] the jewel does not stain the muslin, or the muslin the jewel. Why not? Because of the purity of both. In the same way the Bodhisatta issues forth stainless...[15] That is the rule.

1.28. 'It is the rule that when the Bodhisatta issues forth from his mother's womb, two streams of water appear from the sky, one cold, the other warm, with which they ritually wash the Bodhisatta and his mother. That is the rule.

1.29. 'It is the rule that as soon as he is born the Bodhisatta takes a firm stance on both feet facing north, then takes seven strides and, under a white sunshade,[269] he scans the four

quarters and then declares with a bull-like voice: "I am chief in the world, supreme in the world, eldest in the world. This is my last birth, there will be no more re-becoming."[270] That is the rule.

1.30. 'It is the rule that when the Bodhisatta issues from his mother's womb there appears in this world...an immeasurable, splendid light...(*as verse 17*). This is the rule.[271] [16]

1.31. 'Monks, when Prince Vipassī was born, they showed him to King Bandhumā and said: "Your Majesty, a son has been born to you. Deign, Sire, to look at him." The king looked at the prince and then said to the Brahmins skilled in signs: "You gentlemen are skilled in signs, examine the prince." The Brahmins examined the prince, and said to King Bandhumā: "Sire, rejoice, for a mighty son has been born to you. It is a gain for you, Sire, it is a great profit for you, Sire, that such a son has been born into your family. Sire, this prince is endowed with the thirty-two marks of a Great Man. To such, only two courses are open. If he lives the household life he will become a ruler, a wheel-turning righteous monarch of the law, conqueror of the four quarters, who has established the security of his realm and is possessed of the seven treasures. These are: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasure, and, as seventh, the Counsellor Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, by the law. But if he goes forth from the household life into homelessness, then he will become an Arahant, a fully-enlightened Buddha, one who draws back the veil from the world."

1.32. '"And what, Sire, are these thirty-two marks...?[272] [17] (1) He has feet with level tread. (2) On the soles of his feet are wheels with a thousand spokes. (3) He has projecting heels. (4) He has long fingers and toes. (5) He has soft and tender hands and feet. (6) His hands and feet are net-like. (7) He has high-raised ankles. (8) His legs are like an antelope's. (9) Standing and without bending, he can touch and rub his knees with either hand. (10) His male organs are enclosed in a sheath. (11)

His complexion is bright, the colour of gold. (12) His skin is delicate and so smooth that no [18] dust adheres to it. (13) His body-hairs are separate, one to each pore. (14) They grow upwards, bluish-black like collyrium, growing in rings to the right. (15) His body is divinely straight. (16) He has the seven convex surfaces. (17) The front part of his body is like a lion's. (18) There is no hollow between his shoulders. (19) He is proportioned like a banyan-tree: his height is as the span of his arms. (20) His bust is evenly rounded. (21) He has a perfect sense of taste. (22) He has jaws like a lion's. (23) He has forty teeth. (24) His teeth are even. (25) There are no spaces between his teeth. (26) His canine teeth are very bright. (27) His tongue is very long. (28) He has a Brahmā-like voice, like that of the *karavīka*-bird. (29) His eyes are deep blue. (30) He has eyelashes like a cow's. (31) The hair between his eyebrows is white, and soft like [19] cotton-down. (32) His head is like a royal turban."

1.33. '"Sire, this prince is endowed with the thirty-two marks of a Great Man. To such, only two courses are open. If he lives the household life he will become a ruler, a wheel-turning righteous monarch of the law...But if he goes forth from the household life into homelessness, then he will become an Arahant, a fully-enlightened Buddha, one who draws back the veil from the world."

'Then King Bandhumā, having clothed those Brahmins in fresh clothes, satisfied all their wishes.

1.34. 'And King Bandhumā appointed nurses for Prince Vipassī. Some suckled him, some bathed him, some carried him, some dandled him. A white umbrella was held over him night and day, that he might not be harmed by cold or heat or grass or dust. And Prince Vipassī was much beloved of the people. Just as everybody loves a blue, [20] yellow or white lotus, so they all loved Prince Vipassī. Thus he was borne from lap to lap.

1.35. 'And Prince Vipassī had a sweet voice, a beautiful voice, charming and delightful. Just as in the Himālaya mountains the *karavīka*-bird has a voice sweeter, more beautiful, charming and delightful than all other birds, so too was Prince Vipassī's voice the finest of all.

1.36. 'And owing to the results of past kamma, the divine eye was present to Prince Vipassī, with which he could see for a league day and night alike.

1.37. 'And Prince Vipassī was unblinkingly watchful, like the Thirty-Three Gods. And because it was said that he was unblinkingly watchful, the prince came to be called "Vipassī".[273] When King Bandhumā was trying a case, he took Prince Vipassī on his knee and instructed him [21] in the case. Then, putting him down from his knee, his father would carefully explain the issues to him. And for this reason he was all the more called Vipassī.

1.38. 'Then King Bandhumā caused three palaces to be built for Prince Vipassī, one for the rainy season, one for the cold season, and one for the hot season, to cater for all the fivefold sense-pleasures. There Prince Vipassī stayed in the rainy-season palace for the four months of the rainy season, with no male attendants, surrounded by female musicians, and he never left that palace.'

[*End of first recitation-section* (*the birth-section*)]

2.1. 'Then, monks, after many years, many hundreds and thousands of years had passed,[274] Prince Vipassī said to his charioteer: "Harness some fine carriages, charioteer! We will go to the pleasure-park to inspect it." The charioteer did so, then reported to the prince: "Your Royal Highness, the fine carriages are harnessed, it is time to do as you wish." And Prince Vipassī mounted a carriage and drove in procession to the pleasure-park.

2.2 'And as he was being driven to the pleasure-park, Prince Vipassī saw [22] an aged man, bent like a roof-beam, broken, leaning on a stick, tottering, sick, his youth all vanished. At the sight he said to the charioteer: "Charioteer, what is the matter with this man? His hair is not like other men's, his body is not like other men's."

'"Prince, that is what is called an old man." "But why is he called an old man?"

'"He is called old, Prince, because he has not long to live."

'"But am I liable to become old, and not exempt from old age?" "Both you and I, Prince, are liable to become old, and are not exempt from old age."

'"Well then, charioteer, that will do for today with the pleasure-park. Return now to the palace." "Very good, Prince", said the charioteer, and brought Prince Vipassī back to the palace.[275] Arrived there, Prince Vipassī was overcome with grief and dejection, crying: "Shame on this thing birth, since to him who is born old age must manifest itself!"

2.3. 'Then King Bandhumā sent for the charioteer and said: "Well, did not the prince enjoy himself at the pleasure-park? Wasn't he happy there?" "Your Majesty, the prince did not enjoy himself, he was not happy there." "What did he see on the way there?" [23] So the charioteer told the King all that had happened.

2.4. 'Then King Bandhumā thought: "Prince Vipassī must not renounce the throne, he must not go forth from the household life into homelessness – the words of the Brahmins learned in signs must not come true!" So the King provided for Prince Vipassī to have even more enjoyment of the fivefold sense-pleasures, in order that he should rule the kingdom and not go forth from the household life into homelessness... Thus the prince continued to live indulging in, and addicted to the fivefold sense-pleasures.

2.5 *'After many hundreds of thousands of years Prince Vipassī ordered his charioteer to drive to the pleasure-park (as verse 2.1).* [24]

2.6. 'And as he was being driven to the pleasure-park, Prince Vipassī saw a sick man, suffering, very ill, fallen in his own urine and excrement, and some people were picking him up, and others putting him to bed. At the sight he said to the charioteer: "What is the matter with this man? His eyes are not like other men's, his head[276] is not like other men's."

'"Prince, that is what is called a sick man." "But why is he called a sick man?"

'"Prince, he is so called because he can hardly recover from his illness."

'"But am I liable to become sick, and not exempt from sickness?" "Both you and I, Prince, are liable to become sick, and not exempt from sickness."

'"Well then, charioteer, return now to the palace." Arrived there, Prince Vipassī was overcome with grief and dejection, crying: "Shame on this thing birth, since he who is born must experience sickness!"

2.7. 'Then King Bandhumā sent for the charioteer, who told him what had happened. [25]

2.8. 'The king provided Prince Vipassī with even more sense-pleasures, in order that he should rule the kingdom and not go forth from the household life into homelessness...

2.9 *'After many hundreds of thousands of years Prince Vipassī ordered his charioteer to drive to the pleasure-park.*

2.10. 'And as he was being driven to the pleasure-park, Prince Vipassī saw a large crowd collecting, clad in many colours, and carrying a bier. At the sight he said to the charioteer: "Why are those people doing that?" [26] "Prince, that is what they call a dead man." "Drive me over to where the dead man is." "Very good, Prince, said the charioteer, and did so. And Prince Vipassī gazed at the corpse of the dead man. Then he said to the charioteer: "Why is he called a dead man?"

'"Prince, he is called a dead man because now his parents and other relatives will not see him again, nor he them."

'"But am I subject to dying, not exempt from dying?" "Both you and I, Prince, are subject to dying, not exempt from it."

'"Well then, charioteer, that will do for today with the pleasure-park. Return now to the palace...Arrived there, Prince Vipassī was overcome with grief and dejection, crying: "Shame on this thing birth, since to him who is born death must manifest itself!"

2.11. 'Then King Bandhumā sent for the charioteer, who told him what had happened. [27]

2.12. 'The king provided Prince Vipassī with even more sense-pleasures... [28]

2.13 *'After many hundreds of thousands of years Prince Vipassī ordered his charioteer to drive to the pleasure-park.*

2.14. 'And as he was being driven to the pleasure-park, Prince Vipassī saw a shaven-headed man, one who had gone forth,[277] wearing a yellow robe. And he said to the charioteer: "What is the matter with that man? His head is not like other men's, and his clothes are not like other men's."

'"Prince, he is called one who has gone forth." "Why is he called one who has gone forth?"

'"Prince, by one who has gone forth we mean one who truly follows Dhamma,[278] who truly lives in serenity, does good actions, performs meritorious deeds, is harmless and truly has compassion for living beings."

'"Charioteer, he is well called one who has gone forth...[29] Drive the carriage over to where he is." "Very good, Prince", said the charioteer, and did so. And Prince Vipassī questioned the man who had gone forth.

'"Prince, as one who has gone forth I truly follow Dhamma, ...and have compassion for living beings." "You are well called one who has gone forth..."

2.15. 'Then Prince Vipassī said to the charioteer: "You take the carriage and drive back to the palace. But I shall stay here and shave off my hair and beard, put on yellow robes, and go forth from the household life into homelessness." "Very good, Prince", said the charioteer, and returned to the palace. And Prince Vipassī, shaving off his hair and beard and putting on yellow robes, went forth from the household life into homelessness.

2.16. 'And a great crowd from the royal capital city, Bandhumatī, eighty-four thousand people,[279] heard that [30] Prince Vipassī had gone forth into homelessness. And they thought: "This is certainly no common teaching and discipline, no common going-forth, for which Prince Vipassī has shaved off hair and beard, donned yellow robes and gone forth into homelessness. If the Prince has done so, why should not we?" And so, monks, a great crowd of eighty-four thousand, having shaved off their hair and beards and donned yellow robes, followed the Bodhisatta Vipassī[280] into homelessness. And with this following the Bodhisatta went on his rounds through villages, towns and royal cities.

2.17. 'Then the Bodhisatta Vipassī, having retired to a secluded spot, had this thought: "It is not proper for me to live with a crowd like this. I must live alone, withdrawn from this crowd." So after a while he left the crowd and dwelt alone. The eighty-four thousand went one way, the Bodhisatta another.

2.18. 'Then, when the Bodhisatta had entered his dwelling

alone, in a secluded spot, he thought: "This world, alas, is in a sorry state: there is birth and decay,[281] there is death and falling into other states and being reborn. And no one knows [31] any way of escape from this suffering, this ageing and death. When will deliverance be found from this suffering, this ageing and death?"

'And then, monks, the Bodhisatta thought: "With what being present, does ageing-and-death occur? What conditions ageing-and-death?" And then, monks, as a result of the wisdom born of profound consideration[282] the realisation dawned on him: "*Birth* being present, ageing-and-death occurs, birth conditions ageing-and-death."[283]

'Then he thought: "What conditions birth?" And the realisation dawned on him: "Becoming[284] conditions birth"..."What conditions becoming?"..."Clinging conditions becoming"... "Craving conditions clinging"..."Feeling conditions craving" ...[32] "Contact[285] conditions feeling"..."The six sense-bases condition contact"..."Mind-and-body conditions the six sense-bases"..."Consciousness conditions mind-and-body." And then the Bodhisatta Vipassī thought: "With what being present, does consciousness occur. What conditions consciousness?" And then, as a result of the wisdom born of profound consideration, the realisation dawned on him: "Mind-and-body conditions consciousness."

2.19. 'Then, monks, the Bodhisatta Vipassī thought: "This consciousness turns back at mind-and-body, it does not go any further.[286] To this extent there is birth and decay, there is death and falling into other states and being reborn, namely: Mind-and-body conditions consciousness and consciousness conditions mind-and-body, mind-and-body conditions the six sense-bases, the six sense-bases-condition contact, contact conditions feeling, feeling conditions [33] craving, craving conditions clinging, clinging conditions becoming, becoming conditions birth, birth conditions ageing and death, sorrow, lamentation, pain, grief and distress. And thus this whole mass of suffering takes its origin." And at the thought: "Origin, origin", there arose in the Bodhisatta Vipassī, with insight into things never realised before, knowledge, wisdom, awareness, and light.

2.20. 'Then he thought: "What now being absent, does age-

ing-and-death not occur? With the cessation of what comes the cessation of ageing-and-death?" And then, as a result of the wisdom born of profound consideration, the realisation dawned on him: "Birth being absent, ageing-and-death does not occur. With the cessation of birth comes the cessation of ageing-and-death"..."With the cessation of what comes the cessation of birth?"..."With the cessation of becoming comes the cessation of birth"..."With the cessation of clinging comes the cessation of becoming"..."With the cessation of craving comes the cessation of clinging"...[34] "With the cessation of feeling comes the cessation of craving"..."With the cessation of contact comes the cessation of feeling"..."With the cessation of the six sense-bases comes the cessation of contact"... "With the cessation of mind-and-body comes the cessation of the six sense-bases"..."With the cessation of consciousness comes the cessation of mind-and-body"..."With the cessation of mind-and-body comes the cessation of consciousness."

2.21. 'Then the Bodhisatta Vipassī thought: "I have found the insight (*vipassanā*) way[287] to enlightenment, [35] namely:

'"By the cessation of mind-and-body consciousness ceases, by the cessation of consciousness, mind-and-body ceases; by the cessation of mind-and-body the six sense-bases cease; by the cessation of the six sense-bases contact ceases; by the cessation of contact feeling ceases; by the cessation of feeling craving ceases; by the cessation of craving clinging ceases; by the cessation of clinging becoming ceases; by the cessation of becoming birth ceases; by the cessation of birth ageing and death, sorrow, lamentation, pain, grief and distress cease. And thus this whole mass of suffering ceases." And at the thought: "Cessation, cessation", there arose in the Bodhisatta Vipassī, with insight into things never realised before, knowledge, vision, awareness, and light.

2.22. 'Then, monks, at another time the Bodhisatta Vipassī dwelt contemplating the rise and fall of the five aggregates of clinging: "Such is the body, such its arising, such its passing away; such is feeling...; such is perception...; such are the mental formations...; such is consciousness, such its arising, such its passing away." And as he remained contemplating

the rise and fall of the five aggregates of clinging, before long his mind was freed from the corruptions without remainder.'[288]

[*End of second recitation-section*]

3.1. 'Then, monks, the Blessed Lord, the Arahant, the fully-enlightened Buddha Vipassī thought: "Suppose now I were to teach Dhamma?" And then he thought: [36] "I have attained to this Dhamma which is profound, hard to see, hard to grasp, peaceful, excellent, beyond reasoning,[289] subtle, to be apprehended by the wise. But this generation delights in clinging,[290] rejoices in it and revels in it. But for those who so delight, rejoice and revel in clinging this matter is hard to see, namely the conditioned nature of things,[291] or dependent origination.[292] Equally hard to see would be the calming of all the mental formations,[293] the abandonment of all the substrates of rebirth,[294] the waning of craving, dispassion, cessation and Nibbāna. And if I were to teach Dhamma to others and they did not understand me, that would be a weariness and a trouble to me."

3.2. 'And to the Lord Buddha Vipassī there occurred spontaneously this verse, never previously heard:

> "This that I've attained, why should I proclaim?
> Those full of lust and hate can never grasp it.
> Leading upstream this Dhamma, subtle, deep,
> Hard to see, no passion-blinded folk can see it."

'As the Lord Buddha Vipassī pondered thus, his mind was inclined to inaction rather than to teaching the Dhamma. And, monks, the Lord Buddha Vipassī's reasoning became mentally known to a certain Great Brahmā.[295] And [37] he thought: "Alas, the world is perishing, it will be destroyed because the mind of Vipassī, the Blessed Lord, the Arahant, the fully-enlightened Buddha is inclined to inaction rather than to teaching the Dhamma!"

3.3. 'So this Great Brahmā, as swiftly as a strong man might

stretch his flexed arm, or flex it again, disappeared from the Brahmā world and reappeared before the Lord Buddha Vipassī. Arranging his upper robe over one shoulder and kneeling on his right knee, he saluted the Lord Buddha Vipassī with joined hands and said: "Lord, may the Blessed Lord teach Dhamma, may the Well-Farer teach Dhamma! There are beings with little dust on their eyes who are perishing through not hearing Dhamma: they will become knowers of Dhamma!"[296]

3.4. *'Then the Lord Buddha Vipassī explained (as verses 1–2 above)* [38] *why he inclined to inaction rather than to teaching the Dhamma.*

3.5.–6. 'And the Great Brahmā appealed a second and a third time to the Lord Buddha Vipassī to teach...Then the Lord Buddha Vipassī, recognising Brahmā's appeal and moved by compassion for beings, surveyed the world with his Buddha-eye.[297] And he saw beings with little dust on their eyes and with much dust, with faculties sharp and dull, of good and bad disposition, easy and hard to teach, and few of them living in fear of transgression and of the next world. And just as in a pool of blue, red or white lotuses some are born in the water, grow in the water, and, not leaving the water, thrive in the water; some are born in the water and reach the surface; while some are born in the water and, having reached the surface, grow out of the water and are not polluted by it, [39] in the same way, monks, the Lord Buddha Vipassī, surveying the world with his Buddha-eye, saw some beings with little dust on their eyes...

3.7. 'Then, knowing his thought, the Great Brahmā addressed the Lord Buddha Vipassī in these verses:

"As on a mountain-peak a watcher sees the folk below,
So, Man of Wisdom,[298] seeing all, look down from Dhamma's heights!
Free from woe, look on those who are sunk in grief, oppressed with birth and age.
Arise, hero, victor in battle, leader of the caravan, traverse the world!
Teach, O Lord, the Dhamma, and they will understand."

And the Lord Buddha Vipassī replied to the Great Brahmā in verse:

"Open to them are the doors of the Deathless!
Let those that hear now put forth faith.[299]
For fear of trouble I did not preach at first
The excellent Dhamma for men, Brahmā!"

Then that Great Brahmā, thinking: "I have been the cause of the Lord Buddha Vipassī's preaching Dhamma", [40] made obeisance to the Lord Buddha, and, passing by to his right, vanished there and then.

3.8. 'Then the Lord Buddha Vipassī thought: "To whom should I first teach this Dhamma? Who would understand it quickly?" Then he thought: "There are Khaṇḍa the King's son[300] and Tissa the chaplain's[301] son, living in the capital city of Bandhumatī. They are wise, learned, experienced, and for a long time have had little dust on their eyes. If now I teach Dhamma first to Khaṇḍa and Tissa, they will understand it quickly." And so the Lord Buddha Vipassī, as swiftly as a strong man might stretch out his flexed arm, or flex it again, vanished there and then from the root of that tree of enlightenment, and reappeared in the royal capital of Bandhumatī, in the deer-park of Khema.

3.9. 'And the Lord Buddha Vipassī said to the park-keeper: "Keeper, go to Bandhumatī and say to Prince Khaṇḍa and the chaplain's son Tissa: 'My lords, Vipassī the Blessed Lord, the Arahant, the fully-enlightened Buddha, has come to Bandhumatī and is staying in the deer-park of Khema. He wishes to see you.'"

'"Very good, Lord", said the park-keeper, and went and delivered the message.

3.10. 'Then Khaṇḍa and Tissa, [41] having harnessed some fine carriages, drove out of Bandhumatī making for the deer-park of Khema. They took the carriages as far as they would go, then alighted and continued on foot till they came to the Lord Buddha Vipassī. When they reached him, they made obeisance to him and sat down to one side.

3.11. 'And the Lord Buddha Vipassī delivered to them a graduated discourse on generosity, on morality, and on hea-

ven,[302] showing the danger, degradation and corruption of sense-desires, and the profit of renunciation. And when the Lord Buddha Vipassī knew that the minds of Khaṇḍa and Tissa were ready, pliable, free from the hindrances, joyful and calm, then he preached the Buddhas' special sermon in brief: on suffering, its origin, its cessation, and the path. And just as a clean cloth from which all stains have been removed receives the dye perfectly, so in Prince Khaṇḍa and Tissa the chaplain's son, as they sat there, there arose the pure and spotless Dhamma-Eye, and they knew: "Whatever things have an origin must come to cessation."

3.12. 'And they, having seen, attained, experienced and penetrated the Dhamma, having passed beyond doubt, having gained perfect confidence in the Teacher's doctrine without relying on others, said: "Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways. We go [42] for refuge to the Lord, and to the Dhamma. May we receive the going-forth at the Lord's hands, may we receive ordination!"

3.13. 'And so Prince Khaṇḍa and Tissa the chaplain's son received the going-forth at the hands of the Lord Buddha Vipassī, and they received ordination. Then the Lord Buddha Vipassī instructed them with a discourse on Dhamma, inspired them, fired them and delighted them, showing the danger, degradation and corruption of conditioned things[303] and the profit of Nibbāna.[304] And through their being inspired, fired and delighted with this discourse, it was not long before their minds were freed from the corruptions without remainder.

3.14. 'And a great crowd of eighty-four thousand people from Bandhumatī heard that the Lord Buddha Vipassī was staying in the deer-park of Khema, and that Khaṇḍa and Tissa had shaved off their hair and beards, donned yellow robes, and gone forth from the household life into homelessness. And they thought: "This is certainly no common teaching and discipline...for which Prince Khaṇḍa and Tissa the chaplain's son have gone forth into homelessness. If they can do this in

the presence of the Lord Buddha Vipassī, why should not we?" And so this great crowd of eighty-four thousand left Bandhumatī for the deer-park of Khema where the Lord Buddha [43] Vipassī was. When they came to him they made obeisance to him and sat down to one side.

3.15. 'And the Lord Buddha Vipassī delivered to them a graduated discourse on generosity, on morality, and on heaven, showing the danger, degradation and corruption of sense-desires, and the profit of renunciation. And just as a clean cloth...receives the dye perfectly, so in those eighty-four thousand, as they sat there, there arose the pure and spotless Dhamma-eye, and they knew: "Whatever things have an origin must come to cessation."

3.16. (*as verse 12*)

3.17. 'And those eighty-four thousand received the going-forth at the hands of the Lord Buddha Vipassī, and they received ordination. And the Lord Buddha Vipassī instructed them with a discourse on Dhamma...(*as verse 13*) [44] and it was not long before their minds were freed from the corruptions without remainder.

3.18. 'Then the first eighty-four thousand who had gone forth heard: "The Lord Buddha Vipassī has come to Bandhumatī and is staying in the Khema deer-park, teaching Dhamma."

3.19.–21. 'And all happened as before...[45] And it was not long before their minds were freed from the corruptions without remainder.

3.22. 'And at that time, in the royal capital of Bandhumatī, there was a vast gathering of six million, eight hundred thousand[305] monks. And when the Lord Buddha Vipassī had withdrawn into seclusion, he thought: "There is now this great gathering of monks here in the capital. Suppose I were to give them permission: 'Wander abroad, monks, for the good of the many, for the happiness of the many, out of compassion for the world, for the welfare and happiness of devas and humans. Do not go two together, monks, [46] but teach the Dhamma that is lovely in its beginning, lovely in its middle, and lovely in its ending, both in the letter and in the spirit, and display the holy life fully complete and perfect. There are beings with

little dust on their eyes who are perishing through not hearing Dhamma: they will become knowers of Dhamma. But at the end of six years precisely you are to come together to the royal capital of Bandhumatī to recite the disciplinary code.'"

3.23. 'Then a certain Great Brahmā, having divined the Lord Buddha Vipassī's thought, as swiftly as a strong man might stretch his flexed arm, or flex it again, vanished from the Brahmā world and appeared before the Lord Buddha Vipassī. Arranging his robe over one shoulder and saluting the Lord with joined palms, he said: "Just so, O Lord, just so, O Well-Farer! Let the Lord give permission to this great gathering to wander abroad for the good of the many,...out of compassion for the world...There are beings with little dust on their eyes, who are perishing through not hearing Dhamma: they will become knowers of Dhamma. And we too will do the same as the monks: at the end of six years we will come together to the royal capital of Bandhumatī to recite the disciplinary code."

'Having spoken thus, [47] that Brahmā made obeisance to the Lord Buddha and, passing by to his right, vanished there and then.

3.24.–25. 'So the Lord Buddha Vipassī, emerging from the seclusion of his rest-period, told the monks what had occurred occurred. [48]

3.26. '"I allow you, monks, to wander abroad for the good of the many, for the welfare and happiness of devas and humans. Do not go two together, monks, but teach the Dhamma that is lovely in its beginning, lovely in its middle, and lovely in its ending, both in the letter and in the spirit, and display the holy life fully complete and perfect. There are beings with little dust on their eyes who are perishing through not hearing Dhamma: they will become knowers of Dhamma. But at the end of six years precisely you are to come together to the royal capital of Bandhumatī to recite the disciplinary code." And the majority of those monks left that very day to wander about the country.

3.27. 'And at that time there were eighty-four thousand religious residences in Jambudīpa.[306] And at the end of one year the devas would proclaim: "Gentlemen, one year has passed,

five remain. At the end of five years you are to return to Bandhumatī to recite the disciplinary code", and similarly at the end of two, [49] three, four, five years. And when six years had passed, the devas announced: "Gentlemen, six years have passed, it is now time to go to the royal capital of Bandhumatī to recite the disciplinary code!" And those monks, some by their own psychic powers and some by that of the devas, all in one day came to Bandhumatī to recite the disciplinary code.

3.28. 'And then the Lord Buddha Vipassī gave to the assembled monks the following precepts:

"Patient forbearance is the highest sacrifice,
Supreme is Nibbāna, so say the Buddhas.
He's not 'one gone forth' who hurts others,
No ascetic he who harms another.[307]

Not to do any evil, but cultivate the good,
To purify one's mind, this the Buddhas teach.[308]

Not insulting, not harming, restraint according to rule, [50]
Moderation in food, seclusion of dwelling,
Devotion to high thinking, this the Buddhas teach."[309]

3.29. 'Once, monks, I was staying at Ukkaṭṭhā[310] in the Subhaga grove at the foot of a great *sāl*-tree. And as I dwelt there in seclusion it occurred to me: "There is no abode of beings easily accessible that has not been visited by me for so long as that of the devas of the Pure Abodes.[311] Suppose I were to visit them now?" And then, as swiftly as a strong man might stretch his flexed arm, or flex it again, I vanished from Ukkaṭṭhā and appeared among the Aviha devas. And many thousands of them came to me, saluted me and stood to one side. Then they said: "Sir,[312] it is ninety-one aeons since the Lord Buddha Vipassī appeared in the world.

'"The Lord Buddha Vipassī was born of Khattiya race, and arose in a Khattiya family; he was of the Koṇḍañña clan; in his time the life-span was eighty thousand years; he gained his full enlightenment under a trumpet-flower tree; he had the pair of noble disciples Khaṇḍa and Tissa; [51] he had three assemblies of disciples, one of six million eight hundred thou-

sand, one of a hundred thousand, and one of eighty thousand monks, all of whom were Arahants; his chief personal attendant was the monk Asoka, his father was King Bandhumā, his mother was Queen Bandhumatī, and his father's royal capital was Bandhumatī. The Lord Buddha Vipassī's renunciation was like this, his going-forth like this, his striving like this, his full enlightenment like this; his turning of the wheel like this.

'"And we, sir, who lived the holy life under the Lord Buddha Vipassī, having freed ourselves from sense-desires, have arisen here."[313]

3.30. 'In the same way many thousands of devas came... (*referring similarly to Sikhī and other Buddhas as verse 1.12*). They said: "Sir, in this fortunate aeon now the Lord Buddha has arisen in the world. He was born of Khattiya race...; he is of the Gotama clan; [52] in his time the life-span is short, limited and quick to pass: it is seldom that anybody lives to be a hundred. He gained his full enlightenment under an *assattha*-tree; he has a pair of noble disciples Sāriputta and Moggallāna; he has one assembly of disciples, one thousand two hundred and fifty monks who are all Arahants; his chief personal attendant is Ānanda; his father is King Suddhodana, his mother was Queen Māyā, and his royal capital is Kapilavatthu. Such was the Lord's renunciation, such his going-forth, such his striving, such his full enlightenment, such his turning of the wheel. And we, sir, who have lived the holy life under the Lord, having freed ourselves from sense-desires, have arisen here."

3.31.–32. 'Then I went with the Aviha devas to see the Atappa devas, and with these to see the Sudassa devas, and with these to see the Sudassī devas, and with all of these to see the Akaniṭṭha devas. [53] And there many thousands of devas came, saluted me and stood to one side, saying: "Sir, it is ninety-one aeons since the Lord Buddha Vipassī appeared in the world..." (*as verses 29–30*).

3.33. 'And so it is, monks, that by his penetration of the fundamentals of Dhamma[314] the Tathāgata remembers the past Buddhas who have attained final Nibbāna, cutting through multiplicity,[315] blazing a trail, have exhausted the round,[316] have passed by all suffering; he recalls their births, their

names, their clan, [54] their life-span, their twin-disciples, their assemblies of disciples: "These Blessed Lords were born thus, were called thus, thus was their clan, thus was their morality, their Dhamma, their wisdom, their dwelling, thus was their liberation."'[317]

Thus the Lord spoke, and the monks, delighted, rejoiced at his words.

15 *Mahānidāna Sutta: The Great Discourse on Origination*

[55] 1. THUS HAVE I HEARD.[318] Once the Lord was staying among the Kurus. There is a market town there called Kammāsadhamma.[319] And the Venerable Ānanda came to the Lord, saluted him, sat down to one side, and said: 'It is wonderful, Lord, it is marvellous how profound this dependent origination is, and how profound it appears! And yet it appears to me as clear as clear!'

'Do not say that, Ānanda, do not say that! This dependent origination is profound and appears profound. It is through not understanding, not penetrating this doctrine that this generation has become like a tangled ball of string, covered as with a blight,[320] tangled like coarse grass, unable to pass beyond states of woe, the ill destiny, ruin and the round of birth-and-death.[321]

2. 'If, Ānanda, you are asked: "Has ageing-and-death a condition for its existence?"[322] you should answer: "Yes." If asked: "What conditions ageing-and-death?" you should answer: "Ageing-and-death is conditioned by birth."...[56] "What conditions birth?"..."Becoming conditions birth."..."Clinging conditions becoming."..."Craving conditions clinging."... "Feeling conditions craving."..."Contact conditions feeling." ..."Mind-and-body conditions contact."[323]..."Consciousness conditions mind-and-body."...If asked: "Has consciousness a condition for its existence?" you should answer: "Yes." If asked: "What conditions consciousness?" you should answer: "Mind-and-body conditions consciousness."[324]

3. 'Thus, Ānanda, mind-and-body conditions consciousness and consciousness conditions mind-and-body, mind-and-body conditions contact, contact conditions feeling, feeling condi-

tions craving, craving conditions clinging, clinging conditions becoming, becoming conditions birth, birth conditions ageing-and-death, sorrow, [57] lamentation, pain, grief and distress.[325] Thus this whole mass of suffering comes into existence.

4. 'I have said: "Birth conditions ageing-and-death", and this is the way that should be understood. If, Ānanda, there were no birth at all, anywhere, of anybody or anything: of devas to the deva-state, of gandhabbas..., of yakkhas..., of ghosts...,[326] of humans..., of quadrupeds..., of birds..., of reptiles to the reptile state, if there were absolutely no birth at all of all these beings, then, with the absence of all birth, the cessation of birth, could ageing-and-death appear?' 'No, Lord.' 'Therefore, Ānanda, just this is the root, the cause, the origin, the condition for ageing-and-death – namely birth.

5. 'I have said: "Becoming conditions birth."...If there were absolutely no becoming: in the World of Sense-Desires, of Form or the Formless World...could birth appear?'

'No, Lord.' 'Therefore just this is the condition of birth – namely becoming.

6. '"Clinging conditions becoming."...If there were absolutely no clinging: sensuous [58] clinging, clinging to views, to rite-and-ritual, to personality-belief..., could becoming appear?

7. '"Craving conditions clinging."...If there were absolutely no craving: for sights, sounds, smells, tastes, tangibles, mind-objects..., could clinging appear?

8. '"Feeling conditions craving."...If there were absolutely no feeling: feeling born of eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact – in the absence of all feeling, with the cessation of feeling, could craving appear?'

'No, Lord.' 'Therefore, Ānanda, just this is the root, the cause, the origin, the condition for craving – namely feeling.

9. 'And so, Ānanda, feeling conditions craving, craving conditions seeking,[327] seeking conditions acquisition,[328] acquisition conditions decision-making,[329] decision-making conditions lustful desire,[330] lustful desire conditions attachment,[331] attachment conditions appropriation,[332] appropriation conditions avarice,[333] avarice [59] conditions guarding of possessions,[334] and because of the guarding of possessions there

arise the taking up of stick and sword, quarrels, disputes, arguments, strife, abuse, lying and other evil unskilled states.

10. 'I have said: "All these evil unskilled states arise because of the guarding of possessions." For if there were absolutely no guarding of possessions...would there be the taking up of stick or sword...?' 'No, Lord.' 'Therefore, Ānanda, the guarding of possessions is the root, the cause, the origin, the condition for all these evil unskilled states.

11. 'I have said: "Avarice conditions the guarding of possessions..."

12–17. '"Appropriation conditions avarice,...[60] attachment conditions appropriation,...lustful desire conditions attachment,...decision-making conditions lustful desire,... acquisition conditions decision-making,...seeking conditions acquisition..." [61]

18. 'I have said: "Craving conditions seeking."...If there were no craving,...would there be any seeking?' 'No, Lord.' 'Therefore, Ānanda, craving is the root, the cause, the origin, the condition for all seeking. Thus these two things become united in one by feeling.[335] [62]

19. 'I have said: "Contact conditions feeling."...Therefore contact is the root, the cause, the origin, the condition for feeling.

20. '"Mind-and-body conditions contact." By whatever properties, features, signs or indications the mind-factor[336] is conceived of, would there, in the absence of such properties... pertaining to the mind-factor, be manifest any grasping at the idea of the body-factor?'[337] 'No, Lord.'

'Or in the absence of any such properties pertaining to the body-factor, would there be any grasping at sensory reaction on the part of the mind-factor?' 'No, Lord.'

'By whatever properties the mind-factor and the body-factor are designated – in their absence is there manifested any grasping at the idea, or at sensory reaction?' 'No, Lord.'

'By whatever properties, features, signs or indications the mind-factor is conceived of, in the absence of these is there any contact to be found?' 'No, Lord.'

'Then, Ānanda, just this, namely mind-and-body, is the root, the cause, the origin, the condition for all contact.

21. 'I have said: "Consciousness conditions mind-and-body." ...[63] If consciousness were not to come into the mother's womb, would mind-and-body develop there?' 'No, Lord.'

'Or if consciousness, having entered the mother's womb, were to be deflected, would mind-and-body come to birth in this life?' 'No, Lord.' 'And if the consciousness of such a tender young being, boy or girl, were thus cut off, would mind-and-body grow, develop and mature?' 'No, Lord.' 'Therefore, Ānanda, just this, namely consciousness, is the root, the cause, the origin, the condition of mind-and-body.

22. 'I have said: "Mind-and-body conditions consciousness." ...If consciousness did not find a resting-place in mind-and-body, would there subsequently be an arising and coming-to-be of birth, ageing, death and suffering?' 'No, Lord.' 'Therefore, Ānanda, just this, namely mind-and-body, is the root, the cause, the origin, the condition of consciousness. Thus far then, Ānanda, we can trace[338] birth and decay, death and falling into other states and being reborn,[339] thus far extends the way of designation, of concepts, thus far is the sphere of understanding, thus far the round goes [64] as far as can be discerned in this life,[340] namely to mind-and-body together with consciousness.

23. 'In what ways, Ānanda, do people explain the nature of the self? Some declare the self to be material and limited,[341] saying: "My self is material and limited"; some declare it to be material and unlimited...; some declare it to be immaterial and limited...; some declare it to be immaterial and unlimited, saying: "My self is immaterial and unlimited."

24. 'Whoever declares the self to be material and limited, considers it to be so either now, or in the next world, thinking: "Though it is not so now, I shall acquire it there."[342] That being so, that is all we need say about the view that the self is material and limited, and the same applies to the other [65] theories. So much, Ānanda, for those who proffer an explanation of the self.

25.–26. 'How is it with those who do not explain the nature of the self?...(*as verses 23–24 but negated*). [66]

27. 'In what ways, Ānanda, do people regard the self? They equate the self with feeling: "Feeling is my self",[343] or: "Feeling is not my self, my self is impercipient",[344] or: "Feeling is not my self, but my self is not impercipient, it is of a nature to feel."[345]

28. 'Now, Ānanda, one who says: "Feeling is my self" should be told: "There are three kinds of feeling, friend: pleasant, painful, and neutral. Which of the three do you consider to be your self?" When a pleasant feeling is felt, no painful or neutral feeling is felt, but only pleasant feeling. When a painful feeling is felt, no pleasant or neutral feeling is felt, but only painful feeling. And when a neutral feeling is felt, no pleasant or painful feeling is felt, but only neutral feeling.

29. 'Pleasant feeling is impermanent, conditioned,[346] dependently-arisen, bound to decay, to vanish, to fade away, to cease – and so too are painful feeling [67] and neutral feeling. So anyone who, on experiencing a pleasant feeling, thinks: "This is my self", must, at the cessation of that pleasant feeling, think: "My self has gone!" and the same with painful and neutral feelings. Thus whoever thinks: "Feeling is my self" is contemplating something in this present life that is impermanent, a mixture of happiness and unhappiness, subject to arising and passing away. Therefore it is not fitting to maintain: "Feeling is my self."

30. 'But anyone who says: "Feeling is not my self, my self is impercipient" should be asked: "If, friend, no feelings at all were to be experienced, would there be the thought: 'I am'?" [to which he would have to reply:] "No, Lord."[347] Therefore it is not fitting to maintain: "Feeling is not my self, my self is impercipient."

31. 'And anyone who says: "Feeling is not my self, but my self is not impercipient, my self is of a nature to feel" should be asked: "Well, friend, if all feelings absolutely and totally ceased, could there be the thought: 'I am this?'"[348] [to which he would have to reply:] "No, Lord." Therefore it is not fitting to maintain: [68] "Feeling is not my self, but my self is not impercipient, my self is of a nature to feel."

32. 'From the time, Ānanda, when a monk no longer regards feeling as the self, or the self as being impercipient, or as being percipient and of a nature to feel, by not so regarding, he clings to nothing in the world; not clinging, he is not ex-

cited by anything, and not being excited he gains personal liberation,[349] and he knows: "Birth is finished, the holy life has been led, done was what had to be done, there is nothing more here."

'And if anyone were to say to a monk whose mind was thus freed: "The Tathāgata exists after death",[350] that would be [seen by him as] a wrong opinion and unfitting, likewise: "The Tathāgata does not exist..., both exists and does not exist..., neither exists nor does not exist after death." Why so? As far, Ānanda, as designation and the range of designation reaches, as far as language and the range of language reaches, as far as concepts and the range of concepts reaches, as far as understanding and the range of understanding reaches, as far as the cycle reaches and revolves – that monk is liberated from all that by super-knowledge,[351] and to maintain that such a liberated monk does not know and see would be a wrong view and incorrect.

33. 'Ānanda, there are seven stations of consciousness[352] and two realms.[353] Which are the seven? There are beings different in [69] body and different in perception, such as human beings, some devas and some in states of woe. That is the first station of consciousness. There are beings different in body and alike in perception, such as the devas of Brahmā's retinue, born there [on account of having attained] the first jhāna. That is the second station. There are beings alike in body and different in perception, such as the Ābhassara devas.[354] That is the third station. There are beings alike in body and alike in perception, such as the Subhakiṇṇa devas. That is the fourth station. There are beings who have completely transcended all perception of matter, by the vanishing of the perception of sense-reactions and by non-attention to the perception of variety; thinking: "Space is infinite", they have attained to the Sphere of Infinite Space. That is the fifth station. There are beings who, by transcending the Sphere of Infinite Space, thinking: "Consciousness is infinite", have attained to the Sphere of Infinite Consciousness. That is the sixth station. There are beings who, having transcended the Sphere of Infinite Consciousness, thinking: "There is no thing", have attained to the Sphere of No-Thingness. That is the

seventh station of consciousness. [The two realms are:] The Realm of Unconscious Beings and, secondly, the Realm of Neither-Perception-Nor-Non-Perception.

34. 'Now, Ānanda, as regards this first station of consciousness, with difference of body and difference of perception, as in the case of human beings and so on, if anyone were to understand it, its origin, its cessation, its attraction and its peril, and the deliverance from it, would it be fitting for him to take pleasure in it?' [70] 'No, Lord.' 'And as regards the other stations, and the two spheres likewise?' 'No, Lord.'

'Ānanda, insofar as a monk, having known as they really are these seven stations of consciousness and these two spheres, their origin and cessation, their attraction and peril, is freed without attachment, that monk, Ānanda, is called one who is liberated by wisdom.[355]

35. 'There are, Ānanda, these eight liberations.[356] What are they?

'(1) Possessing form, one sees forms.[357] That is the first liberation. (2) Not perceiving material forms in oneself, one sees them outside.[358] That is the second liberation. [71] (3) Thinking: "It is beautiful", one becomes intent on it.[359] That is the third. (4) By completely transcending all perception of matter, by the vanishing of the perception of sense-reactions and by non-attention to the perception of variety, thinking: "Space is infinite", one enters and abides in the Sphere of Infinite Space. That is the fourth. (5) By transcending the Sphere of Infinite Space, thinking: "Consciousness is infinite", one enters and abides in the Sphere of Infinite Consciousness. That is the fifth. (6) By transcending the Sphere of Infinite Consciousness, thinking: "There is no thing", one enters and abides in the Sphere of No-Thingness. That is the sixth. (7) By transcending the Sphere of No-Thingness, one reaches and abides in the Sphere of Neither-Perception-Nor-Non-Perception. That is the seventh. (8) By transcending the Sphere of Neither-Perception-Nor-Non-Perception one enters and abides in the Cessation of Perception and Feeling.[360] That is the eighth liberation.

36. 'Ānanda, when once a monk attains these eight liberations in forward order, in reverse order, and in forward-and-reverse order, entering them and emerging from them as and

when, and for as long as he wishes, and has gained by his own super-knowledge here and now both the destruction of the corruptions and the uncorrupted liberation of heart and liberation by wisdom,[361] that monk is called "both-ways-liberated",[362] and, Ānanda, there is no other way of "both-ways-liberation" that is more excellent or perfect than this.'

Thus the Lord spoke. And the Venerable Ānanda rejoiced and was delighted at his words.

16 *Mahāparinibbāna Sutta: The Great Passing*
The Buddha's Last Days

[72] 1.1. THUS HAVE I HEARD.[363] Once the Lord was staying at Rājagaha on the mountain called Vultures' Peak.[364] Now just then King Ajātasattu Vedehiputta[365] of Magadha wanted to attack the Vajjians.[366] He said: 'I will strike the Vajjians who are so powerful and strong, I will cut them off and destroy them, I will bring them to ruin and destruction!'

1.2. And King Ajātasattu said to his chief minister the Brahmin Vassakāra: 'Brahmin, go to the Blessed Lord, worship him with your head to his feet in my name, ask if he is free from sickness or disease, if he is living at ease, vigorously and comfortably, and then say: "Lord, King Ajātasattu Vedehiputta of Magadha wishes to attack the Vajjians and says: 'I will strike the Vajjians. . . ,bring them to ruin and [73] destruction!' " And whatever the Lord declares to you, report that faithfully back to me, for Tathāgatas never lie.'

1.3. 'Very good, Sire', said Vassakāra and, having had the state carriages harnessed, he mounted one of them and drove in state from Rājagaha to Vultures' Peak, riding as far as the ground would allow, then continuing on foot to where the Lord was. He exchanged courtesies with the Lord, then sat down to one side and delivered the King's message.

1.4. Now the Venerable Ānanda was standing behind the Lord, fanning him. And the Lord said: 'Ānanda, have you heard that the Vajjians hold regular and frequent assemblies?' 'I have heard, Lord, that they do.'

'Ānanda, as long as the Vajjians hold regular and frequent assemblies, they may be expected to prosper and not decline. Have you heard [74] that the Vajjians meet in harmony, break up in harmony, and carry on their business in harmony?' 'I have heard, Lord, that they do.'

'Ānanda, as long as the Vajjians meet in harmony, break up in harmony, and carry on their business in harmony, they may be expected to prosper and not decline. Have you heard that the Vajjians do not authorise what has not been authorised already, and do not abolish what has been authorised, but proceed according to what has been authorised by their ancient tradition?' 'I have, Lord.'...'Have you heard that they honour, respect, revere and salute the elders among them, and consider them worth listening to?...that they do not forcibly abduct others' wives and daughters and compel them to live with them?...that they honour, respect, revere and salute the Vajjian shrines at home and abroad, not withdrawing the proper support made and given before?...[75] that proper provision is made for the safety of Arahants, so that such Arahants may come in future to live there, and those already there may dwell in comfort?' 'I have, Lord.'

'Ānanda, so long as such proper provision is made,...the Vajjians may be expected to prosper and not decline.'

1.5. Then the Lord said to the Brahmin Vassakāra: 'Once, Brahmin, when I was at the Sārandada Shrine in Vesālī, I taught the Vajjians these seven principles for preventing decline, and as long as they keep to these seven principles, as long as these principles remain in force, the Vajjians may be expected to prosper and not decline.'

At this, Vassakāra replied: 'Reverend Gotama, if the Vajjians keep to even one of these principles, they may be expected to prosper and not [76] decline – far less all seven. Certainly the Vajjians will never be conquered by King Ajātasattu by force of arms, but only by means of propaganda[367] and setting them against one another. And now, Reverend Gotama, may I depart? I am busy and have much to do.' 'Brahmin, do as you think fit.' Then Vassakāra, rejoicing and delighted at the Lord's words, rose from his seat and departed.

1.6. Soon after Vassakāra had gone, the Lord said: 'Ānanda, go to whatever monks there are round about Rājagaha, and summon them to the assembly hall.' 'Very good, Lord', said Ānanda, and did so. Then he came to the Lord, saluted him, stood to one side and said: 'Lord, the order of monks is assembled. Now is the time for the Lord to do as he sees fit.' Then the Lord rose from his seat, went to the assembly hall,

sat down on the prepared seat, and said: 'Monks, I will teach you seven things that are conducive to welfare.[368] Listen, pay careful attention, and I will speak.' 'Yes, Lord', said the monks, and the Lord said:

'As long as the monks hold regular and frequent assemblies, they may be expected to prosper and not decline. As long as they meet in harmony, break up in harmony, and carry on their [77] business in harmony, they may be expected to prosper and not decline. As long as they do not authorise what has not been authorised already, and do not abolish what has been authorised, but proceed according to what has been authorised by the rules of training...; as long as they honour, respect, revere and salute the elders of long standing who are long ordained, fathers and leaders of the order...; as long as they do not fall prey to desires which arise in them and lead to rebirth...; as long as they are devoted to forest-lodgings...; as long as they preserve their personal mindfulness, so that in future the good among their companions will come to them, and those who have already come will feel at ease with them ...; as long as the monks hold to these seven things and are seen to do so, they may be expected to prosper and not decline.

1.7. 'I will tell you another seven things conducive to welfare...As long as monks do not rejoice, delight and become absorbed in works,[369]...in chattering,...in sleeping,...in company,...in evil desires,...in mixing and associating with evil friends,...as long as they do not rest content with partial achievements[370]...; as long as the monks hold to these seven things and are seen to do so, they may be expected to prosper and not decline.

1.8. 'I will tell you another seven things conducive to welfare...As long as monks continue with faith, with modesty, with fear of doing wrong, with learning, [79] with aroused vigour, with established mindfulness, with wisdom...

1.9. 'I will tell you another seven things...As long as monks develop the enlightenment-factors of mindfulness, of investigation of phenomena, of energy, of delight, of tranquillity, of concentration, of equanimity...

1.10. 'I will tell you another seven things...As long as monks

develop the perception of impermanence, of non-self, of impurity, of danger, of overcoming, of dispassion, of cessation, ...[80] they may be expected to prosper and not decline.

1.11. 'Monks, I will tell you six things that are conducive to communal living...As long as monks both in public and in private show loving-kindness to their fellows in acts of body, speech and thought,...share with their virtuous fellows whatever they receive as a rightful gift, including the contents of their alms-bowls, which they do not keep to themselves,... keep consistently, unbroken and unaltered those rules of conduct that are spotless, leading to liberation, praised by the wise, unstained and conducive to concentration, and persist therein with their fellows both in public and in private,... continue in that noble view that leads to liberation, to the utter destruction of suffering, remaining in such awareness with their fellows both in public and in private...[81] As long as monks hold to these six things and are seen to do so, they may be expected to prosper and not decline.'

1.12. And then the Lord, while staying at Vultures' Peak, gave a comprehensive discourse: 'This is morality, this is concentration, this is wisdom. Concentration, when imbued with morality, brings great fruit and profit. Wisdom, when imbued with concentration, brings great fruit and profit. The mind imbued with wisdom becomes completely free from the corruptions, that is, from the corruption of sensuality, of becoming, of false views and of ignorance.'

1.13. And when the Lord had stayed at Rājagaha as long as he wished, he said to the Venerable Ānanda: 'Come, Ānanda, let us go to Ambalaṭṭhikā.' 'Very good, Lord', said Ānanda, and the Lord went there with a large company of monks.

1.14. And the Lord stayed in the royal park at Ambalaṭṭhikā,[371] and there he delivered a comprehensive discourse: 'This is morality, this is concentration, this is wisdom...'

1.15. Having stayed at Ambalaṭṭhikā as long as he wished, the Lord said to Ānanda: 'Let us go to Nāḷandā', and they did so. At Nāḷandā the Lord stayed in Pāvārika's mango-grove.

1.16. Then the Venerable Sāriputta came to see the Lord, saluted him, [82] sat down to one side, and said: 'It is clear to me, Lord, that there never has been, will be or is now another

ascetic or Brahmin who is better or more enlightened than the Lord.'

'You have spoken boldly with a bull's voice, Sāriputta, you have roared the lion's roar of certainty! How is this? Have all the Arahant Buddhas of the past appeared to you, and were the minds of all those Lords open to you, so as to say: "These Lords were of such virtue, such was their teaching, such their wisdom, such their way, such their liberation"?' 'No, Lord.'

'And have you perceived all the Arahant Buddhas who will appear in the future...?' 'No, Lord.'

'Well then, Sāriputta, you know me as the Arahant Buddha, and do you know: "The Lord is of such virtue, such is his teaching, such his wisdom, such his way, such his liberation"?' 'No, Lord.'

'So, Sāriputta, you do not have knowledge of the minds of the Buddhas of the past, the future or the present. Thus, Sāriputta, [83] have you not spoken boldly with a bull's voice and roared the lion's roar of certainty with your declaration?'

1.17. 'Lord, the minds of the Arahant Buddhas of the past, future and present are not open to me. But I know the drift of the Dhamma.[372] Lord, it is as if there were a royal frontier city, with mighty bastions and a mighty encircling wall in which was a single gate, at which was a gatekeeper, wise, skilled and clever, who kept out strangers and let in those he knew. And he, constantly patrolling and following along a path, might not see the joins and clefts in the bastion, even such as a cat might creep through. But whatever larger creatures entered or left the city, must all go through this very gate. And it seems to me, Lord, that the drift of the Dhamma is the same. All those Arahant Buddhas of the past attained to supreme enlightenment by abandoning the five hindrances, defilements of mind that weaken the understanding, having firmly established the four foundations of mindfulness in their minds, and realised the seven factors of enlightenment as they really are. All the Arahant Buddhas of the future will do likewise, and you, Lord, who are now the Arahant, fully-enlightened Buddha, have done the same.'

1.18. Then, while staying at Nāḷandā, [84] in Pāvārika's mango-grove, the Lord gave a comprehensive discourse to the monks.

'This is morality, this is concentration, this is wisdom...' (*as verse 12*).

1.19. And having stayed at Nāḷandā as long as he wished, the Lord said to Ānanda: 'Let us go to Pāṭaligāma.' And they did so.

1.20. At Pāṭaligāma they heard say: 'The Lord has arrived here'. And the lay-followers of Pāṭaligāma came to the Lord, saluted him, sat down to one side, and said: 'May the Lord consent to stay at our rest-house!' And the Lord consented by silence.

1.21. Understanding his consent, they rose from their seats, saluted the Lord and, passing him by to the right, went to the rest-house and strewed the floor, prepared seats, provided a water-pot and filled the oil-lamp. Then they went to the Lord, saluted him, stood to one side and said: 'All is ready at the rest-house, Lord. Now is the time to do as the Lord wishes.' [85]

1.22. Then the Lord dressed, took his robe and bowl, and went with his monks to the rest-house, where he washed his feet, went in and sat down facing east, with his back against the central pillar. And the monks, having washed their feet, went in and sat down with their backs to the west wall, facing east, and with the Lord sitting in front of them. And the lay-followers of Pāṭaligāma, having washed their feet, went in and sat down with their backs to the east wall, facing west and with the Lord before them.

1.23. Then the Lord addressed the lay-followers of Pāṭaligāma: 'Householders, there are these five perils to one of bad morality, of failure in morality. What are they? In the first place, he suffers great loss of property through neglecting his affairs. In the second place, he gets a bad reputation for immorality and misconduct. In the third place, whatever assembly he approaches, whether of Khattiyas, Brahmins, householders or ascetics, he does so diffidently and shyly. In the fourth place, he dies confused. In the fifth place, after death, at the breaking-up of the body, he arises in an evil state, a bad fate, in suffering and hell. These are the five perils to one of bad morality.

[86] 1.24. 'And, householders, there are these five advantages

to one of good morality and of success in morality. What are they? In the first place, through careful attention to his affairs he gains much wealth. In the second place, he gets a good reputation for morality and good conduct. In the third place, whatever assembly he approaches, whether of Khattiyas, Brahmins, householders or ascetics, he does so with confidence and assurance. In the fourth place, he dies unconfused. In the fifth place, after death, at the breaking-up of the body, he arises in a good place, a heavenly world. These are the five advantages to one of good morality, and of success in morality.'

1.25. Then the Lord instructed, inspired, fired and delighted the lay-followers of Pāṭaligāma with talk on Dhamma until far into the night. Then he dismissed them, saying: 'Householders, the night is nearly over. Now it is time for you to do as you think fit.' 'Very good, Lord', they said and, rising and saluting the Lord, they passed him by to the right and departed. And the Lord spent the remainder of the night in the rest-house left empty by their departure.

1.26. Now at this time Sunidha and Vassakāra, the Magadhan ministers, were building a fortress in Pāṭaligāma as a defence against the Vajjians. And at that time a multitude of [87] thousands of devas were taking up lodging in Pāṭaligāma. And in the parts where powerful devas settled, they caused the minds of the most powerful royal officials to pick those sites for their dwellings, and where middle and lower-ranking devas settled, so too they caused the minds of royal officials of corresponding grade to pick those sites for their dwellings.

1.27. And the Lord, with his divine eye surpassing that of humans, saw the thousands of devas taking up residence in Pāṭaligāma. And, getting up at break of day, he said to the Venerable Ānanda: 'Ānanda, who is building a fortress at Pāṭaligāma?' 'Lord, Sunidha and Vassakāra, the Magadhan ministers, are building a fortress against the Vajjians.'

1.28. 'Ānanda, just as if they had taken counsel with the Thirty-Three Gods, Sunidha and Vassakāra are building a fortress at Pāṭaligāma. I have seen with my divine eye how thousands of devas were taking up lodging there...(*as verse 26*). Ānanda, as far as the Ariyan realm extends, as far as its

trade extends, this will be the chief city, Pāṭaliputta, scattering its seeds far and [88] wide. And Pāṭaliputta will face three perils: from fire, from water and from internal dissension.'

1.29. Then Sunidha and Vassakāra called on the Lord and, having exchanged courtesies, stood to one side and said: 'May the Reverend Gotama accept a meal from us tomorrow with his order of monks!' And the Lord consented by silence.

1.30. Understanding his consent, Sunidha and Vassakāra went home and there had a fine meal of hard and soft food prepared. When it was ready, they reported to the Lord: 'Reverend Gotama, the meal is ready.' Then the Lord, having dressed in the morning, took his robe and bowl, went with the order of monks to the residence of Sunidha and Vassakāra, and sat down on the prepared seat. Then Sunidha and Vassakāra served the Buddha and his order of monks with choice soft and hard foods till they were satisfied. And when the Lord took his hand away from the bowl they sat down on low stools to one side.

1.31. And as they sat there, the Lord thanked them with these verses:

> 'In whatever realm the wise man makes his home,
> He should feed the virtuous leaders of the holy life.
>
> Whatever devas there are who report this offering,
> They will pay him respect and honour for this. [89]
>
> They tremble for him as a mother for her son,
> And he for whom devas tremble ever happy is.'

Then the Lord rose from his seat and took his departure.

1.32. Sunidha and Vassakāra followed closely behind the Lord, saying: 'Whichever gate the ascetic Gotama goes out by today, that shall be called the Gotama gate; and whichever ford he uses to cross the Ganges, that shall be called the Gotama ford.' And so the gate by which the Lord went out was called the Gotama Gate.

1.33. And then the Lord came to the River Ganges. And just then, the river was so full that a crow could drink out of it. And some people were looking for a boat, and some were looking for a raft, and some were binding together a raft of

reeds to get to the other side. But the Lord, as swiftly as a strong man might stretch out his flexed arm or flex it again, vanished from this side of the Ganges and reappeared with his order of monks on the other shore.

1.34. And the Lord saw those people who were looking for a boat, looking for a raft, and binding together a raft of reeds to get to the other side. And seeing their intentions, he uttered this verse on the spot:

> 'When they want to cross the sea, the lake or pond,
> People make a bridge or raft – the wise have crossed
> already.'

[*End of first recitation-section*]

[90] 2.1. The Lord said to Ānanda: 'Let us go to Koṭigāma.' 'Very good, Lord', said Ānanda, and the Lord went with a large company of monks to Koṭigāma, and stayed there.

2.2. Then the Lord addressed the monks thus: 'Monks, it is through not understanding, not penetrating the Four Noble Truths that I as well as you have for a long time run on and gone round the cycle of birth-and-death. What are they? By not understanding the Noble Truth of Suffering we have fared on, by not understanding the Noble Truth of the Origin of Suffering, of the Cessation of Suffering, and of the Path Leading to the Cessation of Suffering we have fared on round the cycle of birth-and-death. And by the understanding, the penetration of the same Noble Truth of Suffering, of the Origin of Suffering, of the Cessation of Suffering and of the Path Leading to the Cessation of Suffering, the craving for becoming has been cut off, the support of becoming has been destroyed, there is no more re-becoming.'

2.3. The Lord having said this, the Well-Farer having spoken, the Teacher said: [91]

> 'Not seeing the Four Noble Truths as they are,
> Having long traversed the round from life to life,
> These being seen, becoming's supports pulled up,
> Sorrow's root cut off, rebirth is done.'

2.4. Then the Lord, while staying at Koṭigāma, gave a comprehensive discourse: 'This is morality, this is concentration, this is wisdom. Concentration, when imbued with morality, brings great fruit and profit. Wisdom, when imbued with concentration, brings great fruit and profit. The mind imbued with wisdom becomes completely free from the corruptions, that is, from the corruption of sensuality, of becoming, of false views and of ignorance.'

2.5. When the Lord had stayed at Koṭigāma as long as he wished, he said: 'Ānanda, let us go to Nādikā.' 'Very good, Lord', said Ānanda, and the Lord went with a large company of monks to Nādikā, where he stayed at the Brick House.[373]

2.6. And the Venerable Ānanda came to the Lord, saluted him, sat down to one side, and said: 'Lord, the monk Sāḷha and the nun Nandā have died at Nādikā. What rebirth have they taken after death? [92] The lay-follower Sudatta and the laywoman-follower Sujātā, the lay-followers Kakudha, Kālinga, Nikaṭa, Kaṭissabha, Tuṭṭha, Santuṭṭha, Bhadda and Subhadda have all died in Nādikā. What rebirths have they taken?'

2.7. 'Ānanda, the monk Sāḷha, by the destruction of the corruptions, attained in this life, through his own super-knowledge, the uncorrupted liberation of mind, the liberation by wisdom. The nun Nandā, by the destruction of the five lower fetters, has been spontaneously reborn,[374] and will gain Nibbāna from that state without returning to this world. The lay-follower Sudatta, by the destruction of three fetters and the reduction of greed, hatred and delusion, is a Once-Returner who will come back once more to this world, and then make an end of suffering. The laywoman-follower Sujātā, by the destruction of three fetters, is a Stream-Winner, incapable of falling into states of woe, certain of attaining Nibbāna. The lay-follower Kakudha, by the destruction of the five lower fetters, has been spontaneously reborn, and will gain Nibbāna from that state without returning to this world. Likewise Kālinga, Nikaṭa, Kaṭissabha, Tuṭṭha, Santuṭṭha, Bhadda and Subhadda. [93] Ānanda, in Nādikā more than fifty lay-followers have by the destruction of the five lower fetters been spontaneously reborn, and will gain Nibbāna from that state without returning to this world. Rather more than ninety, by the

destruction of three fetters and the reduction of greed, hatred and delusion, are Once-Returners who will come back once more to this world and then make an end of suffering. And well over five hundred, by the destruction of three fetters, are Stream-Winners, incapable of falling into states of woe, certain of attaining Nibbāna.

2.8. 'Ānanda, it is not remarkable that that which has come to be as a man should die. But that you should come to the Tathāgata to ask the fate of each of those who have died, that is a weariness to him.[375] Therefore, Ānanda, I will teach you a way of knowing Dhamma, called the Mirror of Dhamma,[376] whereby the Ariyan disciple, if he so wishes, can discern of himself: "I have destroyed hell, animal-rebirth, the realm of ghosts, all downfall, evil fates and sorry states. I am a Stream-Winner, incapable of falling into states of woe, certain of attaining Nibbāna."

2.9. 'And what is this Mirror of Dhamma by which he can know this? Here, Ānanda, this Ariyan disciple is possessed of unwavering confidence[377] in the Buddha, thus: "This Blessed Lord is an Arahant, a fully-enlightened Buddha, endowed with wisdom and conduct, the Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed." He is possessed of unwavering faith in the Dhamma, thus: "Well-proclaimed by the Lord is the Dhamma, visible here and now, timeless, inviting inspection, leading onward, to be comprehended by the wise each one for himself." He is possessed of unwavering confidence in the Sangha, thus: "Well-directed is the Sangha of the Lord's disciples, of upright conduct, on the right [94] path, on the perfect path; that is to say the four pairs of persons,[378] the eight kinds of humans. The Sangha of the Lord's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of veneration, an unsurpassed field of merit in the world. And he[379] is possessed of morality dear to the Noble Ones, unbroken, without defect, unspotted, without inconsistency,[380] liberating, uncorrupted, and conducive to concentration.

'This, Ānanda, is the Mirror of Dhamma, whereby the

Aryan disciple...can discern of himself: "I have destroyed hell,...I am a Stream-Winner,...certain of attaining Nibbāna." (*as verse 8*)

2.10. Then the Lord, staying at Nādikā in the Brick House, gave a comprehensive discourse to the monks: 'This is morality, this is concentration, this is wisdom...' (*as verse 2.4*).

2.11. And when the Lord had stayed at Nādikā as long as he wished,...he went with a large company of monks to Vesālī, where he stayed at Ambapālī's grove.

2.12. And there the Lord addressed the monks: 'Monks, a monk should be mindful and clearly aware, this is our charge to you!

'And how is a monk mindful?[381] Here, a monk abides contemplating the body as body,[382] earnestly, clearly aware, [95] mindful and having put away all hankering and fretting for the world, and likewise with regard to feelings, mind and mind-objects. That is how a monk is mindful.

2.13. 'And how is a monk clearly aware? Here, a monk, when going forward or backward, is aware of what he is doing; in looking forward or back he is aware of what he is doing; in bending and stretching he is aware of what he is doing; in carrying his inner and outer robe and bowl he is aware of what he is doing; in eating, drinking, chewing and savouring he is aware of what he is doing; in passing excrement or urine he is aware of what he is doing; in walking, standing, sitting or lying down, in keeping awake, in speaking or in staying silent, he is aware of what he is doing. That is how a monk is clearly aware. A monk should be mindful and clearly aware, this is our charge to you!'

2.14. Now Ambapālī the courtesan[383] heard that the Lord had arrived at Vesālī and was staying at her grove. She had the best carriages made ready and drove from Vesālī to her park. She drove as far as the ground would allow, then alighted and went on foot to where the Lord was. She saluted the Lord and sat down to one side, and as she sat, the Lord instructed, inspired, fired and delighted her with a talk on Dhamma. And being thus delighted, Ambapālī said: 'Lord, may the Lord consent to take a meal from me tomorrow with his order of monks!' The Lord consented by silence, and Ambapālī, understanding his acceptance, rose from her seat, saluted the Lord and, passing him by to the right, departed.

2.15. And the Licchavis of Vesālī heard that the Lord [96] had arrived at Vesālī and was staying at Ambapālī's grove. So they had the best carriages made ready and drove out of Vesālī. And some of the young Licchavis were all in blue,[384] with blue make-up,[385] blue clothes and blue adornment, while some were in yellow, some in red, some in white, with white make-up, white clothes and white adornment.

2.16. And Ambapālī met the young Licchavis axle to axle, wheel to wheel, yoke to yoke. And they said to her: 'Ambapālī, why do you drive up against us like that?' 'Because, young sirs, the Blessed Lord has been invited by me for a meal with his order of monks.'

'Ambapālī, give up this meal for a hundred thousand pieces!' 'Young sirs, if you were to give me all Vesālī with its revenues[386] I would not give up such an important meal!'

Then the Licchavis snapped their fingers, saying: 'We've been beaten by the mango-woman,[387] we've been cheated by the mango-woman!' And they set out for Ambapālī's grove.

2.17. And the Lord, having seen the Licchavis from afar, said: 'Monks, any of you who have not seen the Thirty-Three Gods, just look at this troop of Licchavis! Take a good look at them, [97] and you will get an idea of the Thirty-Three Gods!'

2.18. Then the Licchavis drove in their carriages as far as the ground would allow, then they alighted and went on foot to where the Lord was, saluted him and sat down to one side. And as they sat, the Lord instructed, inspired, fired and delighted them with a talk on Dhamma. And being thus delighted, they said: 'Lord, may the Lord consent to take a meal from us tomorrow with his order of monks!' 'But, Licchavis, I have already accepted a meal for tomorrow from the courtesan Ambapālī!'

And the Licchavis snapped their fingers, saying: 'We've been beaten by the mango-woman, we've been cheated by the mango-woman!' Then, having rejoiced and delighted in his talk, they rose from their seats, saluted the Lord and, passing him by on the right, departed.

2.19. And Ambapālī, when night was nearly over, having had choice hard and soft food prepared at her home, announced to the Lord that the meal was ready. Having dressed and taken robe and bowl, the Lord went with the order of monks to Ambapālī's residence and sat down on the prepared seat. And she served the Buddha and his monks with choice hard and soft food till they were satisfied. And when the Lord had taken his hand from the bowl, Ambapālī took a low stool and [98] sat down to one side. So seated, she said: 'Lord, I give this park to the order of monks with the Buddha as its head.' The Lord accepted the park, and then he instructed, inspired, fired and delighted her with a talk on Dhamma, after which he rose from his seat and departed.

2.20. Then, while staying at Vesālī, the Lord delivered a comprehensive discourse to the monks: 'This is morality, this is concentration, this is wisdom...' (*as verse 2.4*).

2.21. And when the Lord had stayed at Ambapālī's grove as long as he wished,...he went with a large company of monks to the little village of Beluva, where he stayed.

2.22. There the Lord said to the monks: 'You, monks, should go to anywhere in Vesālī where you have friends or acquaintances or supporters, and spend the Rains there. I shall spend the Rains here in Beluva.' 'Very good, Lord', replied the monks, and [99] they did so, but the Lord spent the Rains in Beluva.

2.23. And during the Rains the Lord was attacked by a severe sickness, with sharp pains as if he were about to die. But he endured all this mindfully, clearly aware and without complaining. He thought: 'It is not fitting that I should attain final Nibbāna without addressing my followers and taking leave of the order of monks. I must hold this disease in check by energy and apply myself to the force of life.' He did so, and the disease abated.

2.24. Then the Lord, having recovered from his sickness, as soon as he felt better, went outside and sat on a prepared seat in front of his dwelling. Then the Venerable Ānanda came to him, saluted him, sat down to one side and said: 'Lord, I have seen the Lord in comfort, and I have seen the Lord's patient enduring. And, Lord, my body was like a drunkard's. I lost my bearings and things were unclear to me because of the

Lord's sickness. The only thing that was some comfort to me was the thought: "The Lord will not attain final Nibbāna until he has made some statement about the order of monks."' [100]

2.25. 'But, Ānanda, what does the order of monks expect of me? I have taught the Dhamma, Ānanda, making no "inner" and "outer":[388] the Tathāgata has no "teacher's fist" in respect of doctrines. If there is anyone who thinks: "I shall take charge of the order",[389] or "The order should refer to me", let him make some statement about the order, but the Tathāgata does not think in such terms. So why should the Tathāgata make a statement about the order?

'Ānanda, I am now old, worn out, venerable, one who has traversed life's path, I have reached the term of life, which is eighty.[390] Just as an old cart is made to go by being held together with straps,[391] so the Tathāgata's body is kept going by being strapped up. It is only when the Tathāgata withdraws his attention from outward signs,[392] and by the cessation of certain feelings,[393] enters into the signless concentration of mind,[394] that his body knows comfort.

2.26. 'Therefore, Ānanda, you should live as islands[395] unto yourselves, being your own refuge, with no on else as your refuge, with the Dhamma as an island, with the Dhamma as your refuge, with no other refuge. And how does a monk live as an island unto himself,...with no other refuge? Here, Ānanda, a monk abides contemplating the body as body, earnestly, clearly aware, mindful and having put away all hankering and fretting for the world, and likewise with regard to feelings, mind and mind-objects. That, Ānanda, is how a monk lives as an island unto himself,...with no other refuge. [101] And those who now in my time or afterwards live thus, they will become the highest,[396] if they are desirous of learning.'

[*End of second recitation-section*]

[102] 3.1 Then the Lord, rising early, dressed, took his robe and bowl, and entered Vesālī for alms. Having eaten on his return from the alms-round, he said to the Venerable Ānanda: 'Bring a mat, Ānanda. We will go to the Cāpāla Shrine for the

siesta.' 'Very good, Lord', said Ānanda, and, getting a mat, he followed behind.

3.2. Then the Lord came to the Cāpāla Shrine, and sat down on the prepared seat. Ānanda saluted the Lord and sat down to one side, and the Lord said: 'Ānanda, Vesālī is delightful, the Udena Shrine is delightful, the Gotamaka Shrine is delightful, the Sattambaka[397] Shrine is delightful, the Bahuputta[398] Shrine is delightful, the Cāpāla Shrine is delightful. [103]

3.3. 'Ānanda, whoever has developed the four roads to power,[399] practised them frequently, made them his vehicle, made them his base, established them, become familiar with them and properly undertaken them, could undoubtedly live for a century,[400] or the remainder of one. The Tathāgata has developed these powers,...properly undertaken them. And he could, Ānanda, undoubtedly live for a century, or the remainder of one.'

3.4. But the Venerable Ānanda, failing to grasp this broad hint, this clear sign, did not beg the Lord: 'Lord, may the Blessed Lord stay for a century, may the Well-Farer stay for a century for the benefit and happiness of the multitude, out of compassion for the world, for the benefit and happiness of devas and humans', so much was his mind possessed by Māra.[401]

3.5. And a second time..., and a third time...(*as verses 3–4*). [104]

3.6. Then the Lord said: 'Ānanda, go now and do what seems fitting to you.' 'Very good, Lord', said Ānanda and, rising from his seat, he saluted the Lord, passed by on the right and sat down under a tree some distance away.

3.7. Soon after Ānanda had left, Māra the Evil One came to the Lord, stood to one side, and said: 'Lord, may the Blessed Lord now attain final Nibbāna, may the Well-Farer now attain final Nibbāna. Now is the time for the Blessed Lord's final Nibbāna. Because the Blessed Lord has said this: "Evil One, I will not take final Nibbāna till I have monks and disciples who are accomplished, trained, skilled, learned, knowers of the Dhamma, trained in conformity with the Dhamma, correctly trained and walking in the path of the Dhamma, who will pass on what they have gained from their Teacher, teach

it, declare it, establish it, expound it, analyse it, make it clear; till they shall be able by means of the Dhamma to refute false teachings that have arisen, and teach the Dhamma of wondrous effect."[402]

3.8. 'And now, Lord, the Blessed Lord has such monks and disciples. May the Blessed Lord now attain final Nibbāna, may the Well-Farer now attain final Nibbāna. Now is the time for the Blessed Lord's final Nibbāna. And the Blessed Lord has said: "I will not take final Nibbāna till I have nuns and female disciples who are accomplished,...till I have laymen-followers,...till I have laywomen-followers..." (*as verse 7*). [106] May the Blessed Lord now take final Nibbāna...And the Blessed Lord has said: "Evil One, I will not take final Nibbāna till this holy life has been successfully established and flourishes, is widespread, well-known far and wide, well-proclaimed among mankind everywhere." And all this has come about. May the Blessed Lord now attain final Nibbāna, may the Well-Farer now attain final Nibbāna. Now is the time for the Blessed Lord's final Nibbāna.'

3.9. At this the Lord said to Māra: 'You need not worry, Evil One. The Tathāgata's final passing will not be long delayed. Three months from now, the Tathāgata will take final Nibbāna.'

3.10. So the Lord, at the Cāpāla Shrine, mindfully and in full awareness renounced the life-principle, and when this occurred there was a great earthquake, terrible, hair-raising and accompanied by thunder. And when the Lord [107] saw this he uttered this verse:

> 'Gross or fine, things become the sage abjured.
> Calm, composed, he burst becoming's shell.'[403]

3.11. And the Venerable Ānanda thought: 'It is marvellous, it is wonderful how this great earthquake arises, this terrible earthquake, so dreadful and hair-raising, accompanied by thunder! Whatever can have caused it?'

3.12. He went to the Lord, saluted him, sat down to one side, and asked him that question.

3.13. 'Ānanda, there are eight reasons, eight causes for the appearance of a great earthquake. This great earth is establish-

ed on water, the water on the wind, the wind on space. And when a mighty wind blows, this stirs up the water, and through the stirring-up of the water the earth quakes. That [108] is the first reason.

3.14. 'In the second place there is an ascetic or Brahmin who has developed psychic powers, or a mighty and powerful deva whose earth-consciousness is weakly developed and his water-consciousness is immeasurable,[404] and he makes the earth shudder and shake and violently quake. That is the second reason.

3.15. 'Again, when a Bodhisatta descends from the Tusita Heaven, mindful and clearly aware, into his mother's womb, then the earth shudders and shakes and violently quakes. That is the third reason.

3.16. 'Again, when the Bodhisatta emerges from his mother's womb, mindful and clearly aware, then the earth shudders and shakes and violently quakes. That is the fourth reason.

3.17. 'Again, when the Tathāgata gains unsurpassed enlightenment, then the earth shudders and shakes and violently quakes. That is the fifth reason.

3.18. 'Again, when the Tathāgata sets in motion the Wheel of the Dhamma, then the earth shudders and shakes and violently quakes. That is the sixth reason.

3.19. 'Again, when the Tathāgata, mindful and clearly aware, renounces the life-principle, then the earth shudders and shakes and violently quakes.

3.20. 'Again, when the Tathāgata [109] gains the Nibbāna-element without remainder,[405] then the earth shudders and shakes and violently quakes. That is the eighth reason. These, Ānanda, are the eight reasons, the eight causes for the appearance of a great earthquake.

3.21. 'Ānanda, these eight [kinds of] assemblies. What are they? They are the assembly of Khattiyas, the assembly of Brahmins, the assembly of householders, the assembly of ascetics, the assembly of devas of the Realm of the Four Great Kings, the assembly of the Thirty-Three Gods, the assembly of māras, the assembly of Brahmās.

3.22. 'I remember well, Ānanda, many hundreds of assemblies of Khattiyas[406] that I have attended; and before I sat

down with them, spoke to them or joined in their conversation, I adopted their appearance and speech, whatever it might be. And I instructed, inspired, fired and delighted them with a discourse on Dhamma. And as I spoke with them they did not know me and wondered: "Who is it that speaks like this – a deva or a man?" And having thus instructed them, I disappeared, and still they did not know: "He who has just disappeared – was he a deva or a man?"

3.23. 'I remember well many hundreds of assemblies of Brahmins, of householders, of ascetics, of devas of the Realm of the Four Great Kings, of the Thirty-Three Gods, of māras, of Brahmās...,[110] and still they did not know: "He who has just disappeared – was he a deva or a man?" Those, Ānanda, are the eight assemblies.

3.24. 'Ānanda, there are eight stages of mastery.[407] What are they?

3.25. 'Perceiving forms internally,[408] one sees external forms, limited and beautiful or ugly, and in mastering these, one is aware that one knows and sees them. That is the first stage.

3.26. 'Perceiving forms internally, one sees external forms, unlimited and beautiful or ugly...(*as verse 25*). That is the second stage.

3.27. 'Not perceiving forms internally, one sees external forms, limited and beautiful or ugly...(*as verse 25*). That is the third stage.

3.28. 'Not perceiving forms internally, one sees external forms, unlimited and beautiful or ugly, and in mastering these, one is aware that one knows and sees them. That is the fourth stage.

3.29. 'Not perceiving forms internally, one sees external forms that are blue, of blue colour, of blue lustre. Just as a flax flower which is blue, of blue colour, of blue lustre, or a Benares cloth smoothed on both sides that is blue,...so one perceives external forms that are blue,...and in mastering these, one is aware that one knows and sees them. That is the fifth stage.

[111] 3.30. 'Not perceiving forms internally, one sees external forms that are yellow...Just as a *kaṇṇikāra*[409] flower which is yellow,...or a Benares cloth that is yellow, so one perceives external forms that are yellow...That is the sixth stage.

3.31. 'Not perceiving forms internally, one sees external forms that are red...Just as a hibiscus flower which is red,...or a Benares cloth which is red,...so one perceives external forms that are red...That is the seventh stage.

3.32. 'Not perceiving forms internally, one sees external forms that are white, of white colour, of white lustre, just as the morning-star Osadhi[410] is white,...or a Benares cloth smoothed on both sides that is white,...so not perceiving forms internally, one sees external forms that are white,...and in mastering these, one is aware that one knows and sees them. That is the eighth stage of mastery. These, Ānanda, are the eight stages of mastery.

3.33. 'There are, Ānanda, these eight liberations. What are they? Possessing form, one sees forms. That is the first. [112] Not perceiving material forms in oneself, one sees them outside. That is the second. Thinking: "It is beautiful", one becomes intent on it. That is the third. By completely transcending all perception of matter,...thinking: "Space is infinite", one enters and abides in the Sphere of Infinite Space. That is the fourth. By transcending the Sphere of Infinite Space, thinking: "Consciousness is infinite", one enters and abides in the Sphere of Infinite Consciousness. That is the fifth. By transcending the Sphere of Infinite Consciousness, thinking: "There is no thing", one enters and abides in the Sphere of No-Thingness. That is the sixth. By transcending the Sphere of No-Thingness, one reaches and abides in the Sphere of Neither-Perception-Nor-Non-Perception. That is the seventh. By transcending the Sphere of Neither-Perception-Nor-Non-Perception, one enters and abides in the Cessation of Perception and Feeling. That is the eighth liberation (*as Sutta 15, verse 35*).

3.34. 'Ānanda, once I was staying at Uruvelā on the bank of the River Nerañjarā, under the Goatherd's Banyan-tree, when I had just attained supreme enlightenment. And Māra the Evil One came to me, stood to one side and said: "May the Blessed Lord now attain final Nibbāna, may the Well-Farer now attain final Nibbāna. Now is the time for the Blessed Lord's final Nibbāna."

3.35. 'At this I said to Māra: "Evil One, I will not take final Nibbāna till I have monks and disciples who are accomplished, trained, skilled, learned, knowers of the Dhamma,...(*as verse 7*), [113] till I have nuns..., laymen-followers, laywomen-followers who will...teach the Dhamma of wondrous effect. I will not take final Nibbāna till this holy life has been successfully established and flourishes, is widespread, well-known far and wide, well-proclaimed among mankind everywhere."

3.36. 'And just now, today, Ānanda, at the Cāpāla Shrine, Māra came to me, stood to one, side and said: "Lord, may the Blessed Lord now attain final Nibbāna...Now is the time for the Blessed Lord's final Nibbāna."

[114] 3.37. 'And I said: "You need not worry, Evil One. Three months from now the Tathāgata will take final Nibbāna." So now, today, Ānanda, at the Cāpāla Shrine, the Tathāgata has mindfully and in full awareness renounced the life-principle.' [115]

3.38. At this the Venerable Ānanda said: 'Lord, may the Blessed Lord stay for a century, may the Well-Farer stay for a century for the benefit and happiness of the multitude, out of compassion for the world, for the benefit and happiness of devas and humans!' 'Enough, Ānanda! Do not beg the Tathāgata, it is not the right time for that!'

3.39. And a second and a third time the Venerable Ānanda made the same request.

'Ānanda, have you faith in the Tathāgata's enlightenment?' 'Yes, Lord.'

'Then why do you bother the Tathāgata with your request up to three times?'

3.40. 'But Lord, I have heard from the Lord's own lips, I have understood from the Lord's own lips: "Whoever has developed the four roads to power...could undoubtedly live for a century, or for the remainder of one."'

'Have you faith, Ānanda?' 'Yes, Lord.'

'Then, Ānanda, yours is the fault, yours is the failure that, having been given such a broad hint, such a clear sign by the Tathāgata, you did not understand and did not beg the Tathāgata to stay for a century...If, Ānanda, you had begged him, the Tathāgata would twice have refused you, but the third

time he would have consented. Therefore, Ānanda, yours is the fault, yours is the failure.

3.41. 'Once, Ānanda, I was staying at Rājagaha, at the Vultures' Peak. And there I said: [116] "Ānanda, Rājagaha is delightful, the Vultures' Peak is delightful. Whoever has developed the four roads to power...could undoubtedly live for a century..."(*as verse 3*). But you, Ānanda, in spite of such a broad hint did not understand and did not beg the Tathāgata to stay for a century...

3.42. 'Once I was staying at Rājagaha in the Banyan Park..., at Robbers' Cliff..., at the Satapaṇṇi Cave on the side of Mount Vebhāra..., at the Black Rock on the slope of Mount Isigili..., at the slope by the Snakes' Pool in Cool Wood..., at the Tapodā Park..., at the Squirrels' Feeding-Ground in Veḷuvana..., in Jīvaka's mango-grove..., and also at Rājagaha in the Maddakucchi deer-park.

3.43. 'At all these places I said to you: "Ānanda, this place is delightful..." [117]

3.44. '"Whoever has developed the four roads to power... could undoubtedly live for a century..."(*as verse 3*).

3.45. 'Once I was at Vesālī at the Udena Shrine...[118]

3.46. 'Once I was at Vesālī at the Gotamaka Shrine..., at the Sattambaka Shrine..., at the Bahuputta Shrine..., at the Sārandada Shrine...

3.47. 'And now today at the Cāpāla Shrine I said: "These places are delightful. Ānanda, whoever has developed the four roads to power...could undoubtedly live for a century, or the remainder of one. The Tathāgata has developed these powers...and he could, Ānanda, undoubtedly live for a century, or the remainder of one."

'But you, Ānanda, failing to grasp this broad hint, this clear sign, did not beg the Tathāgata to stay for a century. If, Ānanda, you had begged him, the Tathāgata would twice have refused you, but the third time he would have consented.

3.48. 'Ānanda, have I not told you before: All those things that are dear and pleasant to us must suffer change, separation and alteration? So how could this be possible? Whatever is born, become, compounded, is liable to decay – that it should

not decay is impossible. And that has been renounced, given up, rejected, abandoned, forsaken: the Tathāgata has renounced the life-principle. The Tathāgata has said once for all: "The Tathāgata's final passing [119] will not be long delayed. Three months from now the Tathāgata will take final Nibbāna." That the Tathāgata should withdraw such a declaration in order to live on, is not possible.[411] Now come, Ānanda, we will go to the Gabled Hall in the Great Forest.' 'Very good, Lord.'

3.49. And the Lord went with the Venerable Ānanda to the Gabled Hall in the Great Forest. When he got there, he said: 'Ānanda, go and gather together all the monks living in the vicinity of Vesālī, and get them to come to the assembly hall.' 'Very good, Lord', said Ānanda, and did so. He then returned to the Lord, saluted him, stood to one side and said: 'Lord, the order of monks is gathered together. Now is the time for the Lord to do as he wishes.'

3.50. Then the Lord entered the assembly hall and sat down on the prepared seat. Then he said to the monks: 'Monks, for this reason those matters which I have discovered and proclaimed should be thoroughly learnt by you, practised, developed and cultivated, so that this holy life may endure for a long time, that it may be for the benefit and happiness of the multitude, out of compassion for the world, for the benefit and happiness of devas and humans. And what are those matters...? [120] They are: The four foundations of mindfulness, the four right efforts, the four roads to power, the five spiritual faculties,[412] the five mental powers,[413] the seven factors of enlightenment, the Noble Eightfold Path.'[414]

3.51. Then the Lord said to the monks: 'And now, monks, I declare to you – all conditioned things are of a nature to decay – strive on untiringly. The Tathāgata's final passing will not be long delayed. Three months from now the Tathāgata will take his final Nibbāna.'

Thus the Lord spoke. The Well-Farer having thus spoken, the Teacher said this:

'Ripe I am in years. My life-span's determined.
Now I go from you, having made myself my refuge.

Monks, be untiring, mindful, disciplined,
Guarding your minds with well-collected thought.
[121]
He who, tireless, keeps to law and discipline,
Leaving birth behind will put an end to woe.'

[*End of third recitation-section*]

[122] 4.1. Then the Lord, having risen early and dressed, took his robe and bowl and went into Vesālī for alms. Having returned from the alms-round and eaten, he looked back at Vesālī with his 'elephant-look'[415] and said: 'Ānanda, this is the last time the Tathāgata will look upon Vesālī. Now we will go to Bhaṇḍagāma.' 'Very good, Lord', said Ānanda, and the Lord proceeded with a large company of monks to Bhaṇḍagāma, and stayed there.

4.2. And there the Lord addressed the monks: 'It is, monks, through not understanding, not penetrating four things that I as well as you have for a long time fared on round the cycle of rebirths. What are the four? Through not understanding the Ariyan morality, through not understanding the Ariyan concentration, through not understanding the Ariyan wisdom, through not understanding the Ariyan liberation,[416] I as well as you have for a long time fared on round the cycle of rebirths. And it is by understanding [123] and penetrating the Ariyan morality, the Ariyan concentration, the Ariyan wisdom and the Ariyan liberation that the craving for becoming has been cut off, the tendency towards becoming has been exhausted, and there will be no more rebirth.'

4.3. Thus the Lord spoke. The Well-Farer having thus spoken, the Teacher said this:

'Morality, samādhi, wisdom and final release,
These glorious things Gotama came to know.
The Dhamma he'd discerned he taught his monks:
He whose vision ended woe to Nibbāna's gone.'

4.4. Then the Lord, while staying at Bhaṇḍagāma, delivered a comprehensive discourse: 'This is morality, this is concentration, this is wisdom. Concentration, when imbued with morality, brings great fruit and profit. Wisdom, when imbued with concentration, brings great fruit and profit. The mind imbued with wisdom becomes completely free from the corruptions, that is, from the corruption of sensuality, of becoming, of false views and of ignorance.'

4.5. And when the Lord had stayed at Bhaṇḍagāma for as long as he wished, he said: 'Ānanda, let us go to Hatthigāma ..., to Ambagāma..., to Jambugāma...' giving the same discourse at each place. Then he said: 'Ānanda, let us go to Bhoganagara.'

4.6. 'Very good, Lord', said Ānanda, and the Lord went with a large company of monks to Bhoganagara.

4.7. At Bhoganagara the Lord stayed at the Ānanda Shrine. And here he said to the monks: 'Monks, I will teach you four criteria. Listen, pay close attention, and I will speak.' [124] 'Yes, Lord', replied the monks.

4.8. 'Suppose a monk were to say: "Friends, I heard and received this from the Lord's own lips: this is the Dhamma, this is the discipline, this is the Master's teaching", then, monks, you should neither approve nor disapprove his words. Then, without approving or disapproving, his words and expressions should be carefully noted and compared with the Suttas and reviewed in the light of the discipline. If they, on such comparison and review, are found not to conform to the Suttas or the discipline, the conclusion must be: "Assuredly this is not the word of the Buddha, it has been wrongly understood by this monk", and the matter is to be rejected. But where on such comparison and review they are found to conform to the Suttas or the discipline, the conclusion must be: "Assuredly this is the word of the Buddha, it has been rightly understood by this monk." This is the first criterion.

4.9. 'Suppose a monk were to say: "In such and such a place there is a community with elders and distinguished teachers. I have heard and received this from that community", then, monks, you should neither approve nor disapprove his words ...(*as verse 4.8*). [125] That is the second criterion.

4.10. 'Suppose a monk were to say: "In such and such a place there are many elders who are learned, bearers of the

tradition, who know the Dhamma, the discipline, the code of rules..." (*as verse 4.8*). This is the third criterion.

4.11. 'Suppose a monk were to say: "In such and such a place there is one elder who is learned...I have heard and received this from that elder..." (*as verse 4.8*). But where on such comparison and review they are found to conform to the Suttas and the discipline, then the conclusion must be: [126] 'Assuredly this is the word of the Buddha, it has been rightly understood by this monk.'

4.12. Then the Lord, while staying at Bhoganagara, delivered a comprehensive discourse: 'This is morality, this is concentration, this is wisdom...'

4.13. And when the Lord had stayed at Bhoganagara for as long as he wished, he said: 'Ānanda, let us go to Pāvā.' 'Very good, Lord', said Ānanda, and the Lord went with a large company of monks to Pāvā, where he stayed at the mango-grove of Cunda the smith.

4.14. And Cunda heard that the Lord had arrived at Pāvā and was staying at his mango-grove. So he went to the Lord, saluted him and sat down to one side, and the Lord instructed, inspired, fired and delighted him with a talk on Dhamma.

4.15. Then Cunda said: 'May the Lord accept a meal from me tomorrow with his order of monks!' And the Lord consented by silence.

4.16. And Cunda, understanding his consent, rose from his seat, saluted the Lord [127] and, passing by to the right, departed.

4.17. And as the night was ending Cunda had a fine meal of hard and soft food prepared with an abundance of 'pig's delight',[417] and when it was ready he reported to the Lord: 'Lord, the meal is ready.'

4.18. Then the Lord, having dressed in the morning, took his robe and bowl and went with his order of monks to Cunda's dwelling, where he sat down on the prepared seat and said: 'Serve the "pig's delight" that has been prepared to me, and serve the remaining hard and soft food to the order of monks.' 'Very good, Lord', said Cunda, and did so.

4.19. Then the Lord said to Cunda: 'Whatever is left over of the "pig's delight" you should bury in a pit, because, Cunda,

I can see none in this world with its devas, māras and Brahmās, in this generation with its ascetics and Brahmins, its princes and people who, if they were to eat it, could thoroughly digest it except the Tathāgata.'[418] 'Very good, Lord', said Cunda and, having buried the remains of the 'pig's delight' in a pit, he came to the Lord, saluted him and sat down to one side. Then the Lord, having instructed, inspired, fired and delighted him with a talk on Dhamma, rose from his seat and departed.

4.20. And after having eaten the meal provided by Cunda, the Lord was attacked by a severe sickness with bloody diarrhoea, and with sharp pains as if he were about to die. [128] But he endured all this mindfully and clearly aware, and without complaint. Then the Lord said: 'Ānanda, let us go to Kusināra.' 'Very good, Lord', said Ānanda.

> Having eaten Cunda's meal (this I've heard),
> He suffered a grave illness, painful, deathly;
> From eating a meal of 'pig's delight'
> Grave sickness assailed the Teacher.
> Having purged, the Lord then said:
> 'Now I'll go to Kusinārā town.'[419]

4.21. Then turning aside from the road, the Lord went to the foot of a tree and said: 'Come, Ānanda, fold a robe in four for me: I am tired and want to sit down.' 'Very good, Lord', said Ānanda, and did so.

4.22. The Lord sat down on the prepared seat and said: 'Ānanda, bring me some water: I am thirsty and want to drink.' Ānanda replied: 'Lord, five hundred carts have passed this way. The water is churned up by their wheels and is not good, it is dirty and disturbed. But, Lord, the River Kakutthā nearby has clean water, [129] pleasant, cool, pure, with beautiful banks, delightful. There the Lord shall drink the water and cool his limbs.'

4.23. A second time the Lord said: 'Ānanda, bring me some water...', and Ānanda replied as before.

4.24. A third time the Lord said: 'Ānanda, bring me some water: I am thirsty and want to drink.' 'Very good, Lord', said Ānanda and, taking his bowl, he went to the stream. And that

stream whose water had been churned up by the wheels and was not good, dirty and disturbed, as Ānanda approached it began to flow pure, bright and unsullied.

4.25. And the Venerable Ānanda thought: 'Wonderful, marvellous are the Tathāgata's great and mighty powers! This water was churned up by wheels..., and at my approach it flows pure, bright and unsullied!' He took water in his bowl, brought it to the Lord and told him of his thought, saying: 'May the Lord drink the water, may the Well-Farer drink!' And the Lord drank the water. [130]

4.26. At that moment Pukkusa the Malla, a pupil of Āḷāra Kālāma,[420] was going along the main road from Kusinārā to Pāvā. Seeing the Lord sitting under a tree, he went over, saluted him and sat down to one side. Then he said: 'It is wonderful, Lord, it is marvellous how calm these wanderers are!

4.27. 'Once, Lord, Āḷāra Kālāma was going along the main road and, turning aside, he went and sat down under a nearby tree to take his siesta. And five hundred carts went rumbling by very close to him. A man who was walking along behind them came to Āḷāra Kālāma and said: "Lord, did you not see five hundred carts go by?" "No, friend, I did not." "But didn't you hear them, Lord?" "No, friend, I did not." "Well, were you asleep, Lord?" "No, friend, I was not asleep." "Then, Lord, were you conscious?" "Yes, friend". "So, Lord, being conscious and awake you neither saw nor heard five hundred carts passing close by you, even though your outer robe was bespattered with dust?" "That is so, friend."

'And that man thought: "It is wonderful, it is marvellous! These wanderers are so calm that though conscious [131] and awake, a man neither saw nor heard five hundred carts passing close by him!" And he went away praising Āḷāra Kālāma's lofty powers.'

4.28. 'Well, Pukkusa, what do you think? What do you consider is more difficult to do or attain to – while conscious and awake not to see or hear five hundred carts passing nearby or, while conscious and awake, not to see or hear anything when the rain-god streams and splashes, when lightning flashes and thunder crashes?'

4.29. 'Lord, how can one compare not seeing or hearing five hundred carts with that – or even six, seven, eight, nine or ten hundred, or hundreds of thousands of carts to that? To see or hear nothing when such a storm rages is more difficult...'

4.30. 'Once, Pukkusa, when I was staying at Ātumā, at the threshing-floor, the rain-god streamed and splashed, lightning flashed and thunder crashed, and two farmers, brothers, and four oxen were killed. And a lot of people went out of Ātumā to where the two brothers and the four oxen were killed.

4.31. 'And, Pukkusa, I had at that time gone out of the door of the threshing-floor and was walking up and down outside. And a man from the crowd came to me, saluted me and stood to one side. And I said to him:

4.32. '"Friend, why are all these people gathered here?" [132] "Lord, there has been a great storm and two farmers, brothers, and four oxen have been killed. But you, Lord, where have you been?" "I have been right here, friend." "But what did you see, Lord?" "I saw nothing, friend." "Or what did you hear, Lord?" "I heard nothing, friend." "Were you sleeping, Lord?" "I was not sleeping, friend." "Then, Lord, were you conscious?" "Yes, friend." "So, Lord, being conscious and awake you neither saw nor heard the great rainfall and floods and the thunder and lightning?" "That is so, friend."

4.33. 'And, Pukkusa, that man thought: "It is wonderful, it is marvellous! These wanderers are so calm that they neither see nor hear when the rain-god streams and splashes, lightning flashes and thunder crashes!" Proclaiming my lofty powers, he saluted me, passed by to the right and departed.'

4.34. At this, Pukkusa the Malla said: 'Lord, I reject the lofty powers of Āḷāra Kālāma as if they were blown away by a mighty wind or carried off by a swift stream or river! Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil lamp into a dark place, so that those with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways. [133] And I, Lord, go for refuge to the Blessed Lord, the Dhamma and the Sangha. May the Blessed Lord accept me from this day forth as a lay-follower as long as life shall last!'

4.35. Then Pukkusa said to one man: 'Go and fetch me two fine sets of robes of cloth-of-gold, burnished and ready to wear.' 'Yes, Lord', the man replied, and did so. And Pukkusa offered the robes to the Lord, saying: 'Here, Lord, are two fine sets of robes of cloth-of-gold. May the Blessed Lord be graciously pleased to accept them!' 'Well then, Pukkusa, clothe me in one set and Ānanda in the other.' 'Very good, Lord', said Pukkusa, and did so.[421]

4.36. Then the Lord instructed, inspired, fired and delighted Pukkusa the Malla with a talk on Dhamma. Then Pukkusa rose from his seat, saluted the Lord, passed by to the right, and departed.

4.37. Soon after Pukkusa had gone, Ānanda, having arranged one set of the golden robes on the body of the Lord, observed that against the Lord's body it appeared dulled. And he said: 'It is wonderful, Lord, it is marvellous how clear and bright the Lord's skin appears! It looks even brighter than the golden [134] robes in which it is clothed.' 'Just so, Ānanda. There are two occasions on which the Tathāgata's skin appears especially clear and bright. Which are they? One is the night in which the Tathāgata gains supreme enlightenment, the other is the night when he attains the Nibbāna-element without remainder at his final passing. On these two occasions the Tathāgata's skin appears especially clear and bright.

4.38. 'Tonight, Ānanda, in the last watch, in the *sāl*-grove of the Mallas near Kusinārā, between two *sāl*-trees, the Tathāgata's final passing will take place. And now, Ānanda, let us go to the River Kakutthā.' 'Very good, Lord', said Ānanda.[422]

Two golden robes were Pukkusa's offering:
Brighter shone the Teacher's body than its dress.

4.39. Then the Lord went with a large number of monks to the River Kakutthā. He entered the water, bathed and drank and, emerging, went to the mango grove, where he said to the Venerable Cundaka: 'Come, Cundaka, fold a robe in four for me. I am tired and want to lie down.' 'Very good, Lord', said Cundaka, and did so.

4.40. Then the Lord adopted the lion-posture, lying on his

right side, placing one foot on the other, mindfully and with clear awareness [135] bearing in mind the time of awakening. And the Venerable Cundaka sat down in front of the Lord.

4.41. The Buddha having gone to Kakutthā the river
With its clear, bright and pleasant waters,
Therein the Teacher plunged his weary body.
Tathāgata – without an equal in the world.
Surrounded by the monks whose head he was.
The Teacher and Lord, Preserver of Dhamma,
To the Mango Grove the great Sage went,
And to Cundaka the monk he said:
'On a fourfold robe I'll lie down.'
And thus adjured by the great Adept,
Cundaka placed the fourfold robe.
The Teacher laid his weary limbs to rest
While Cundaka kept watch beside him.

4.42. Then the Lord said to the Venerable Ānanda: 'It might happen, Ānanda, that Cunda the smith should feel remorse, thinking: "It is your fault, friend Cunda, it is by your misdeed that the Tathāgata gained final Nibbāna after taking his last meal from you!" But Cunda's remorse should be expelled in this way: "That is your merit, Cunda, that is your good deed, that the Tathāgata gained final Nibbāna after taking his last meal from you! For, friend Cunda, I have heard and understood from the Lord's own lips that these two alms-givings are of very great [136] fruit, of very great result, more fruitful and advantageous than any other. Which two? The one is the alms-giving after eating which the Tathāgata attains supreme enlightenment, the other that after which he attains the Nibbāna-element without remainder at his final passing. These two alms-givings are more fruitful and profitable than all others. Cunda's deed is conducive to long life, to good looks, to happiness, to fame, to heaven and to lordship." In this way, Ānanda, Cunda's remorse is to be expelled.'

4.43. Then the Lord, having settled this matter, at that time uttered this verse:

'By giving, merit grows, by restraint, hatred's checked.
He who's skilled abandons evil things.
As greed, hate and folly wane, Nibbāna's gained.'

[*End of the fourth recitation-section, concerning Āḷāra*]

[137] 5.1. The Lord said: 'Ānanda, let us cross the Hiraññavatī River and go to the Mallas' *sāl*-grove in the vicinity of Kusinārā.'[423] 'Very good, Lord', said Ānanda, and the Lord, with a large company of monks, crossed the river and went to the *sāl*-grove. There the Lord said: 'Ānanda, prepare me a bed between these twin *sāl*-trees with my head to the north. I am tired and want to lie down.' 'Very good, Lord', said Ānanda, and did so. Then the Lord lay down on his right side in the lion-posture, placing one foot on the other, mindful and clearly aware.

5.2. And those twin *sāl*-trees burst forth into an abundance of untimely blossoms, which fell upon the Tathāgata's body, sprinkling it and covering it in homage. Divine coral-tree flowers fell from the sky, divine sandal-wood powder fell from the sky, sprinkling and covering the Tathāgata's body [138] in homage. Divine music and song sounded from the sky in homage to the Tathāgata.

5.3. And the Lord said: 'Ānanda, these *sāl*-trees have burst forth into an abundance of untimely blossoms. . . Divine music and song sound from the sky in homage to the Tathāgata. Never before has the Tathāgata been so honoured, revered, esteemed, worshipped and adored. And yet, Ānanda, whatever monk, nun, male or female lay-follower dwells practising the Dhamma properly, and perfectly fulfils the Dhamma-way, he or she honours the Tathāgata, reveres and esteems him and pays him the supreme homage. Therefore, Ānanda, "We will dwell practising the Dhamma properly and perfectly fulfil the Dhamma-way" – this must be your watchword.'

5.4. Just then the Venerable Upavāṇa was standing in front of the Lord, fanning him. And the Lord told him to move: 'Move aside, monk, do not stand in front of me.' And the Venerable Ānanda thought: 'This Venerable [139] Upavāṇa has

for long been the Lord's attendant, keeping close at hand, at his beck and call. And now in his last hour the Lord tells him to stand aside and not stand in front of him. Why ever does he do that?'

5.5. And he asked the Lord about this. 'Ānanda, the devas from ten world-spheres have gathered to see the Tathāgata. For a distance of twelve yojanas around the Mallas' *sāl*-grove near Kusinārā there is not a space you could touch with the point of a hair that is not filled with mighty devas, and they are grumbling: "We have come a long way to see the Tathāgata. It is rare for a Tathāgata, a fully-enlightened Buddha, to arise in the world, and tonight in the last watch the Tathāgata will attain final Nibbāna, and this mighty monk is standing in front of the Lord, preventing us from getting a last glimpse of the Tathāgata!"'

5.6. 'But, Lord, what kind of devas can the Lord perceive?' 'Ānanda, there are sky-devas whose minds are earth-bound, they are weeping and tearing their hair, raising their arms, [140] throwing themselves down and twisting and turning, crying: "All too soon the Blessed Lord is passing away, all too soon the Well-Farer is passing away, all too soon the Eye of the World is disappearing!" And there are earth-devas whose minds are earth-bound, who do likewise. But those devas who are free from craving endure patiently, saying: "All compounded things are impermanent – what is the use of this?"'[424]

5.7. 'Lord, formerly monks who had spent the Rains in various places used to come to see the Tathāgata, and we used to welcome them so that such well-trained monks might see you and pay their respects. But with the Lord's passing, we shall no longer have a chance to do this.'

5.8. 'Ānanda, there are four places the sight of which should arouse emotion[425] in the faithful. Which are they? "Here the Tathāgata was born" is the first.[426] "Here the Tathāgata attained supreme enlightenment" is the second.[427] "Here the Tathāgata set in motion the Wheel of Dhamma" is the third.[428] "Here the Tathāgata attained the Nibbāna-element without remainder" is the fourth.[429] [141] And, Ānanda, the faithful monks and nuns, male and female lay-followers will visit

those places. And any who die while making the pilgrimage to these shrines with a devout heart will, at the breaking-up of the body after death, be reborn in a heavenly world.

5.9. 'Lord, how should we act towards women?' 'Do not see them, Ānanda.' 'But if we see them, how should we behave, Lord?' 'Do not speak to them, Ānanda.' 'But if they speak to us, Lord, how should we behave?' 'Practise mindfulness, Ānanda.'[430]

5.10. 'Lord, what shall we do with the Tathāgata's remains?' 'Do not worry yourselves about the funeral arrangements, Ānanda. You should strive for the highest goal,[431] devote yourselves to the highest goal, and dwell with your minds tirelessly, zealously devoted to the highest goal. There are wise Khattiyas, Brahmins and householders who are devoted to the Tathāgata: they will take care of the funeral.'

5.11. 'But, Lord, what are we to do with the Tathāgata's remains?' 'Ānanda, they should be dealt with like the remains of a wheel-turning monarch.' 'And how is that, Lord?' 'Ānanda, the remains of a wheel-turning monarch are wrapped in a new linen-cloth. This they wrap in teased cotton wool, and this in a [142] new cloth. Having done this five hundred times each, they enclose the king's body in an oil-vat of iron,[432] which is covered with another iron pot. Then having made a funeral-pyre of all manner of perfumes they cremate the king's body, and they raise a stupa at a crossroads. That, Ānanda, is what they do with the remains of a wheel-turning monarch, and they should deal with the Tathāgata's body in the same way. A stupa should be erected at the crossroads for the Tathāgata. And whoever lays wreaths or puts sweet perfumes and colours[433] there with a devout heart, will reap benefit and happiness for a long time.

5.12. 'Ānanda, there are four persons worthy of a stupa. Who are they? A Tathāgata, Arahant, fully-enlightened Buddha is one, a Pacceka Buddha[434] is one, a disciple of the Tathāgata is one, and a wheel-turning monarch is one. And why is each of these worthy of a stupa? Because, Ānanda, at the thought: "This is the stupa of a Tathāgata, of a Pacceka Buddha, [143] of a disciple of the Tathāgata, of a wheel-turning monarch", people's hearts are made peaceful, and then, at the

breaking-up of the body after death they go to a good destiny and rearise in a heavenly world. That is the reason, and those are the four who are worthy of a stupa.'

5.13. And the Venerable Ānanda went into his lodging[435] and stood lamenting, leaning on the door-post:[436] 'Alas, I am still a learner with much to do! And the Teacher is passing away, who was so compassionate to me!'

Then the Lord enquired of the monks where Ānanda was, and they told him. So he said to a certain monk: 'Go, monk, and say to Ānanda from me: "Friend Ānanda, the Teacher summons you."' [144] 'Very good, Lord', said the monk, and did so. 'Very good, friend', Ānanda replied to that monk, and he went to the Lord, saluted him and sat down to one side.

5.14. And the Lord said: 'Enough, Ānanda, do not weep and wail! Have I not already told you that all things that are pleasant and delightful are changeable, subject to separation and becoming other? So how could it be, Ānanda – since whatever is born, become, compounded is subject to decay – how could it be that it should not pass away? For a long time, Ānanda, you have been in the Tathāgata's presence, showing loving-kindness in act of body, speech and mind, beneficially, blessedly, whole-heartedly and unstintingly. You have achieved much merit, Ānanda. Make the effort, and in a short time you will be free of the corruptions.'[437]

5.15. Then the Lord addressed the monks: 'Monks, all those who were Arahant fully-enlightened Buddhas in the past have had just such a chief attendant as Ānanda, and so too will those Blessed Lords who come in the future. Monks, Ānanda is wise. He knows when it is the right time for monks to come to see the Tathāgata, when it is the right time for nuns, for male lay-followers, [145] for female lay-followers, for kings, for royal ministers, for leaders of other schools, and for their pupils.

5.16. 'Ānanda has four remarkable and wonderful qualities. What are they? If a company of monks comes to see Ānanda, they are pleased at the sight of him, and when Ānanda talks Dhamma to them they are pleased, and when he is silent they are disappointed. And so it is, too, with nuns, with male and female lay-followers.[438] And these four qualities apply to a

wheel-turning monarch: if he is visited by a company of Khattiyas, of Brahmins, of householders, or of ascetics, they are pleased at the sight of him and when he talks to them, and when he is silent they are disappointed. [146] And so too it is with Ānanda.'

5.17. After this the Venerable Ānanda said: 'Lord, may the Blessed Lord not pass away in this miserable little town of wattle-and-daub, right in the jungle in the back of beyond! Lord, there are other great cities such as Campā, Rājagaha, Sāvatthi, Sāketa, Kosambī or Vārāṇasī. In those places there are wealthy Khattiyas, Brahmins and householders who are devoted to the Tathāgata, and they will provide for the Tathāgata's funeral in proper style.'

'Ānanda, don't call it a miserable little town of wattle-and-daub, right in the jungle in the back of beyond!

5.18. 'Once upon a time, Ānanda, King Mahāsudassana was a wheel-turning monarch, a rightful and righteous king, who had conquered the land in four directions and ensured the security of his realm, and who possessed the seven treasures. And, Ānanda, this King Mahāsudassana had this very Kusinārā, under the name of Kusāvatī, for his capital. And it was twelve yojanas long from east to west, and seven yojanas wide from north to south. Kusāvatī was rich, prosperous [147] and well-populated, crowded with people and well-stocked with food. Just as the deva-city of Āḷakamandā[439] is rich, prosperous and well-populated, crowded with yakkhas and well-stocked with food, so was the royal city of Kusāvatī. And the city of Kusāvatī was never free of ten sounds by day or night: the sound of elephants, horses, carriages, kettle-drums, side-drums, lutes, singing, cymbals and gongs, with cries of "Eat, drink and be merry!" as tenth.[440]

5.19. 'And now, Ānanda, go to Kusinārā and announce to the Mallas of Kusinārā: "Tonight, Vāseṭṭhas,[441] in the last watch, the Tathāgata will attain final Nibbāna. Approach him, Vāseṭṭhas, approach him, lest later you should regret it, saying: 'The Tathāgata passed away in our parish, and we did not take the opportunity to see him for the last time!'"' 'Very good, Lord', said Ānanda and, taking robe and bowl, he went with a companion to Kusinārā.

5.20. Just then the Mallas of Kusinārā were assembled in their meeting-hall on some business. And Ānanda came to them and delivered the Lord's words. [148]

5.21. And when they heard Ānanda's words, the Mallas, with their sons, daughters-in-law and wives were struck with anguish and sorrow, their minds were overcome with grief so that they were all weeping and tearing their hair. . . Then they all went to the *sāl*-grove where the Venerable Ānanda was.

5.22. And Ānanda thought: 'If I allow the Mallas of Kusinārā to salute the Lord individually, the night will have passed before they have all paid homage. I had better let them pay homage family by family, saying: "Lord, the Malla so-and-so with his children, his wife, his servants and his friends pays homage at the Lord's feet."' And so he presented them in that way, and thus allowed all the Mallas of Kusinārā to pay homage to the Lord in the first watch.

5.23. And at that time a wanderer called Subhadda was in Kusinārā, and he heard that the ascetic Gotama was to attain final Nibbāna in the final watch of that night. [149] He thought: 'I have heard from venerable wanderers, advanced in years, teachers of teachers, that a Tathāgata, a fully-enlightened Buddha, only rarely arises in the world. And tonight in the last watch the ascetic Gotama will attain final Nibbāna. Now a doubt has arisen in my mind, and I feel sure that the ascetic Gotama can teach me a doctrine to dispel that doubt.'

5.24. So Subhadda went to the Mallas' *sāl*-grove, to where the Venerable Ānanda was, and told him what he had thought: 'Reverend Ānanda, may I be permitted to see the ascetic Gotama?' But Ānanda replied: 'Enough, friend Subhadda, do not disturb the Tathāgata, the Lord is weary.' And Subhadda made his request a second and a third time, but still Ānanda [150] refused it.

5.25. But the Lord overheard this conversation between Ānanda and Subhadda, and he called to Ānanda: 'Enough, Ānanda, do not hinder Subhadda, let him see the Tathāgata. For whatever Subhadda asks me he will ask in quest of enlightenment[442] and not to annoy me, and what I say in reply to his questions he will quickly understand.' Then Ānanda said: 'Go in, friend Subhadda, the Lord gives you leave.'

5.26. Then Subhadda approached the Lord, exchanged courtesies with him, and sat down to one side, saying: 'Venerable Gotama, all those ascetics and Brahmins who have orders and followings, who are teachers, well-known and famous as founders of schools, and popularly regarded as saints, like Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambalī, Pakudha Kaccāyana, Sañjaya Belaṭṭhaputta and the Nigaṇṭha Nātaputta – have they all realised the truth as they all make out, or have none [151] of them realised it, or have some realised it and some not?' 'Enough, Subhadda, never mind whether all, or none, or some of them have realised the truth. I will teach you Dhamma, Subhadda. Listen, pay close attention, and I will speak.' 'Yes, Lord', said Subhadda, and the Lord said:

5.27. 'In whatever Dhamma and discipline the Noble Eightfold Path is not found, no ascetic is found of the first, the second, the third or the fourth grade.[443] But such ascetics can be found, of the first, second, third and fourth grade in a Dhamma and discipline where the Noble Eightfold Path is found. Now, Subhadda, in this Dhamma and discipline the Noble Eightfold Path *is* found, and in it are to be found ascetics of the first, second, third and fourth grade. Those other schools are devoid of [true] ascetics; but if in this one the monks were to live the life to perfection, the world would not lack for Arahants.

Twenty-nine years of age I was
When I went forth to seek the Good.
Now over fifty years have passed
Since the day that I went forth
To roam the realm of wisdom's law
Outside of which no ascetic is [152]
[First, second, third or fourth degree].
Other schools of such are bare,
But if here monks live perfectly,
The world won't lack for Arahants.'[444]

5.28. At this the wanderer Subhadda said: 'Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil lamp into a dark place, so that those

with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways. And I, Lord, go for refuge to the Blessed Lord, the Dhamma and the Sangha. May I receive the going-forth in the Lord's presence! May I receive ordination!'

5.29. 'Subhadda, whoever, coming from another school, seeks the going-forth and ordination in this Dhamma and discipline, must wait four months on probation. And at the end of four months, those monks who are established in mind[445] may let him go forth and give him ordination to the status of a monk. However, there can be a distinction of persons.'

'Lord, if those coming from other schools must wait four months on probation,...I will wait four years, and then let them give me the going-forth and the ordination!' But the Lord said to Ānanda: 'Let Subhadda go forth!' 'Very good, Lord', said Ānanda.

5.30. And Subhadda said to the Venerable Ānanda: 'Friend Ānanda, it is a great gain for you all, it is very profitable for you, that you have obtained the consecration of discipleship in the Teacher's presence.' [153]

Then Subhadda received the going-forth in the Lord's presence, and the ordination. And from the moment of his ordination the Venerable Subhadda, alone, secluded, unwearying, zealous and resolute, in a short time attained to that for which young men of good family go forth from the household life into homelessness, that unexcelled culmination of the holy life, having realised it here and now by his own insight, and dwelt therein: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is nothing further here.' And the Venerable Subhadda became another of the Arahants. He was the last personal disciple of the Lord.[446]

[*End of the fifth recitation-section* (*Hiraññavatī*)]

[154] 6.1. And the Lord said to Ānanda: 'Ānanda, it may be that you will think: "The Teacher's instruction has ceased, now we have no teacher!" It should not be seen like this,

Ānanda, for what I have taught and explained to you as Dhamma and discipline will, at my passing, be your teacher.

6.2. 'And whereas the monks are in the habit of addressing one another as "friend", this custom is to be abrogated after my passing. Senior monks shall address more junior monks by their name, their clan or as "friend",[447] whereas more junior monks are to address their seniors either as "Lord"[448] or as "Venerable Sir".[449]

6.3. 'If they wish, the order may abolish the minor rules after my passing.[450]

6.4. 'After my passing, the monk Channa is to receive the Brahma-penalty.'[451] 'But, Lord, what is the Brahma-penalty?' 'Whatever the monk Channa wants or says, he is not to be spoken to, admonished or instructed by the monks.'

6.5. Then the Lord addressed the monks, saying: 'It may be, monks, that some monk has doubts or uncertainty about the Buddha, the Dhamma, the Sangha, or about the path or the practice. Ask, monks! Do not afterwards [155] feel remorse, thinking: "The Teacher was there before us, and we failed to ask the Lord face to face!"' At these words the monks were silent. The Lord repeated his words a second and a third time, and still the monks were silent. Then the Lord said: 'Perhaps, monks, you do not ask out of respect for the Teacher. Then, monks, let one friend tell it to another.' But still they were silent.

6.6. And the Venerable Ānanda said: 'It is wonderful, Lord, it is marvellous! I clearly perceive that in this assembly there is not one monk who has doubts or uncertainty...' 'You, Ānanda, speak from faith.[452] But the Tathāgata knows that in this assembly there is not one monk who has doubts or uncertainty about the Buddha, the Dhamma or the Sangha or about the path or the practice. Ānanda, the least one of these five hundred monks is a Stream-Winner, incapable of falling into states of woe, certain of Nibbāna.'

6.7. Then the Lord said to the monks: [156] 'Now, monks, I declare to you: all conditioned things are of a nature to decay – strive on untiringly.'[453] These were the Tathāgata's last words.

6.8. Then the Lord entered the first jhāna. And leaving that

he entered the second, the third, the fourth jhāna. Then leaving the fourth jhāna he entered the Sphere of Infinite Space, then the Sphere of Infinite Consciousness, then the Sphere of No-Thingness, then the Sphere of Neither-Perception-Nor-Non-Perception, and leaving that he attained the Cessation of Feeling and Perception.[454]

Then the Venerable Ānanda said to the Venerable Anuruddha: 'Venerable Anuruddha, the Lord has passed away.' 'No, friend Ānanda,[455] the Lord has not passed away, he has attained the Cessation of Feeling and Perception.'

6.9. Then the Lord, leaving the attainment of the Cessation of Feeling and Perception, entered the Sphere of Neither-Perception-Nor-Non-Perception, from that he entered the Sphere of No-Thingness, the Sphere of Infinite Consciousness, the Sphere of Infinite Space. From the Sphere of Infinite Space he entered the fourth jhāna, from there the third, the second and the first jhāna. Leaving the first jhāna, he entered the second, the third, the fourth jhāna. And, leaving the fourth jhāna, the Lord finally passed away.

6.10. And at the Blessed Lord's final passing there was a great earthquake, terrible and hair-raising, accompanied by thunder. [157] And Brahmā Sahampati[456] uttered this verse:

> 'All beings in the world, all bodies must break up:
> Even the Teacher, peerless in the human world,
> The mighty Lord and perfect Buddha's passed away.'

And Sakka, ruler of the devas, uttered this verse:

> 'Impermanent are compounded things, prone to rise and fall,
> Having risen, they're destroyed, their passing truest bliss.'[457]

And the Venerable Anuruddha uttered this verse:

> 'No breathing in and out – just with steadfast heart
> The Sage who's free from lust has passed away to peace.
> With mind unshaken he endured all pains:
> By Nibbāna the Illumined's mind is freed.'

And the Venerable Ānanda uttered this verse:

> 'Terrible was the quaking, men's hair stood on end,
> When the all-accomplished Buddha passed away.'

And those monks who had not yet overcome their passions wept and tore their hair, raising their arms, throwing themselves down and twisting and turning, crying: 'All too soon [158] the Blessed Lord has passed away, all too soon the Well-Farer has passed away, all too soon the Eye of the World has disappeared!' But those monks who were free from craving endured mindfully and clearly aware, saying: 'All compounded things are impermanent – what is the use of this?'

6.11. Then the Venerable Anuruddha said: 'Friends, enough of your weeping and wailing! Has not the Lord already told you that all things that are pleasant and delightful are changeable, subject to separation and to becoming other? So why all this, friends? Whatever is born, become, compounded is subject to decay, it cannot be that it does not decay. The devas, friends, are grumbling.'

'Venerable Anuruddha, what kind of devas are you aware of?' 'Friend Ānanda, there are sky-devas whose minds are earth-bound they are weeping and tearing their hair... And there are earth-devas whose minds are earth-bound, they do likewise. But those devas who are free from craving endure patiently, saying: "All compounded things are impermanent. What is the use of this?"'

6.12. Then the Venerable Anuruddha and the Venerable Ānanda spent the rest of the night in conversation on Dhamma. And the Venerable Anuruddha said: 'Now go, friend Ānanda, to Kusinārā and announce to the Mallas: "Vāseṭṭhas, the Lord has passed away. Now is the time to do as you think fit." "Yes, Lord", said Ānanda, and having dressed in the morning and taken his robe and bowl, he went with a companion to Kusinārā. [159] At that time the Mallas of Kusinārā were assembled in their meeting-hall on some business. And the Venerable Ānanda came to them and delivered the Venerable Anuruddha's message. And when they heard the Venerable Ānanda's words, the Mallas...were struck with anguish and sorrow, their minds were overcome with grief so that they were all tearing their hair...

6.13. Then the Mallas ordered their men to bring perfume and wreaths, and gather all the musicians together. And with the perfumes and wreaths, and all the musicians, and with five hundred sets of garments they went to the *sāl*-grove where the Lord's body was lying. And there they honoured, paid respects, worshipped and adored the Lord's body with dance and song and music, with garlands and scents, making awnings and circular tents in order to spend the day there. And they thought: 'It is too late to cremate the Lord's body today. We shall do so tomorrow.' And so, paying homage in the same way, they waited for a second, a third, a fourth, a fifth, a sixth day.

6.14. And on the seventh day the Mallas of Kusinārā thought: [160] 'We have paid sufficient honour with song and dance... to the Lord's body, now we shall burn his body after carrying him out by the south gate.' Then eight Malla chiefs, having washed their heads and put on new clothes, declared: 'Now we will lift up the Lord's body', but found they were unable to do so. So they went to the Venerable Anuruddha and told him what had happened: 'Why can't we lift up the Lord's body?' 'Vāseṭṭhas, your intention is one thing, but the intention of the devas is another.'

6.15. 'Lord, what is the intention of the devas?' 'Vāseṭṭhas, your intention is, having paid homage to the Lord's body with dance and song..., to burn his body after carrying him out by the south gate. But the devas' intention is, having paid homage to the Lord's body with heavenly dance and song..., to carry him to the north of the city, bring him in through the north gate and bear him through the middle of the city and out through the eastern gate to the Mallas' shrine of Makuṭa-Bandhana, and there to burn the body.' 'Lord, if that is the devas' intention, so be it!'

6.16. At that time even the sewers and rubbish-heaps of Kusinārā were covered knee-high with coral-tree flowers. And the devas as well as the Mallas of Kusinārā honoured the Lord's body with divine and human [161] dancing, song...; and they carried the body to the north of the city, brought it in through the north gate, through the middle of the city and out through the eastern gate to the Mallas' shrine of Makuṭa-Bandhana, where they set the body down.

6.17. Then they asked the Venerable Ānanda: 'Lord, how should we deal with the body of the Tathāgata?' 'Vāseṭṭhas, you should deal with the Tathāgata's body as you would that of a wheel-turning monarch.' 'And how do they deal with that, Lord?'

'Vāseṭṭhas, the remains are wrapped in a new linen-cloth. This they wrap in teased cotton-wool...; then having made a funeral-pyre of all manner of perfumes, they cremate the king's body and they raise a stupa at a cross roads...'

6.18. Then the Mallas ordered their men to bring their teased cotton-wool. And they dealt with the Tathāgata's body accordingly...[162]

6.19. Now just then the Venerable Kassapa the Great[458] was travelling along the main road from Pāvā to Kusinārā with a large company of about five hundred monks. And leaving the road, the Venerable Kassapa the Great sat down under a tree. And a certain Ājīvika[459] chanced to be coming along the main road towards Pāvā, and he had picked a coral-tree flower in Kusinārā. The Venerable Kassapa saw him coming from afar, and said to him: 'Friend, do you know our Teacher?' 'Yes, friend, I do. The ascetic Gotama passed away a week ago. I picked this coral-tree flower there.' And those monks who had not yet overcome their passions wept and tore their hair... But those monks who were free from craving endured mindfully and clearly aware, saying: 'All compounded things are impermanent – what is the use of this?'

6.20. And sitting in the group was one Subhadda,[460] who had gone forth late in life, and he said to those monks: 'Enough, friends, do not weep and wail! We are well rid of the Great Ascetic. We were always bothered by his saying: "It is fitting for you to do this, it is not fitting for you to do that!" Now we can do what we like, and not do what we don't like!'

But the Venerable Kassapa the Great said to the monks: 'Friends, enough of your weeping and wailing! [163] Has not the Lord already told you that all things that are pleasant and delightful are changeable, subject to separation and becoming other? So why all this, friends? Whatever is born, become, compounded is subject to decay, it cannot be that it does not decay.'

6.21. Meanwhile four Malla chiefs, having washed their heads and put on new clothes, said: 'We will light the Lord's funeral pyre', but they were unable to do so. They went to the Venerable Anuruddha and asked him why this was. 'Vāseṭṭhas, your intention is one thing, but that of the devas is another.' 'Well, Lord, what is the intention of the devas?' 'Vāseṭṭhas, the devas' intention is this: "The Venerable Kassapa the Great is coming along the main road from Pāvā to Kusinārā with a large company of five hundred monks. The Lord's funeral pyre will not be lit until the Venerable Kassapa the Great has paid homage with his head to the Lord's feet.' 'Lord, if that is the devas' intention, so be it!'

6.22. Then the Venerable Kassapa the Great went to the Mallas' shrine at Makuṭa-Bandhana to the Lord's funeral pyre and, covering one shoulder with his robe, joined his hands in salutation, circumambulated the pyre three times and, uncovering the Lord's feet, paid homage with his head to them, and the five hundred monks did likewise. [164] And when this was done, the Lord's funeral pyre ignited of itself.

6.23. And when the Lord's body was burnt, what had been skin, under-skin, flesh, sinew, or joint-fluid, all that vanished and not even ashes or dust remained, only the bones[461] remained. Just as when butter or oil is burnt, no ashes or dust remain, so it was with the Lord's body..., only the bones were left. And all the five hundred garments, even the innermost and the outermost cloth, were burnt up. And when the Lord's body was burnt up, a shower of water from the sky, and another which burst forth from the *sāl*-trees[462] extinguished the funeral pyre. And the Mallas of Kusinārā poured perfumed water over it for the same purpose. Then the Mallas honoured the relics for a week in their assembly hall, having made a lattice-work of spears and an encircling wall of bows, with dancing, singing, garlands and music.

6.24. And King Ajātasattu Vedehiputta of Magadha heard that the Lord had passed away at Kusinārā. And he sent a message to the Mallas of Kusinārā: 'The Lord was a Khattiya and I am a Khattiya. I am worthy to receive a share of the Lord's remains. I will make a great stupa for them.' The Licchavis of Vesālī heard, and they sent a message: 'The Lord

was a Khattiya and we are Khattiyas. We are worthy to [165] receive a share of the Lord's remains, and we will make a great stupa for them.' The Sakyas of Kapilavatthu heard, and they sent a message: 'The Lord was the chief of our clan. We are worthy to receive a share of the Lord's remains, and we will make a great stupa for them.' 'The Bulayas of Allakappa and the Koliyas of Rāmagāma replied similarly. The Brahmin of Veṭhadīpa heard, and he sent a message: 'The Lord was a Khattiya, I am a Brahmin...', and the Mallas of Pāvā sent a message: 'The Lord was a Khattiya, we are Khattiyas. We are worthy to receive a share of the Lord's remains, and we will make a great stupa for them.'

6.25. On hearing all this, the Mallas of Kusinārā addressed the crowd, saying: [166] 'The Lord passed away in our parish. We will not give away any share of the Lord's remains.' At this the Brahmin Doṇa addressed the crowd in this verse:

'Listen, lords, to my proposal.
Forbearance is the Buddha's teaching.
It is not right that strife should come
From sharing out the best of men's remains.
Let's all be joined in harmony and peace,
In friendship sharing out portions eight:
Let stupas far and wide be put up,
That all may see – and gain in faith!'

'Well then, Brahmin, you divide up the remains of the Lord in the best and fairest way!' 'Very good, friends', said Doṇa. And he made a good and fair division into eight portions, and then said to the assembly: 'Gentlemen, please give me the urn, and I will erect a great stupa for it.' So they gave Doṇa the urn.

6.26. Now the Moriyas of Pipphalavana heard of the Lord's passing, and they sent a message: 'The Lord was a Khattiya and we are Khattiyas. We are worthy to receive a portion of the Lord's remains, and we will make a great stupa for them.'

'There is not a portion of the Lord's remains left, they have all been divided up. So you must take the embers.' And so they took the embers.

6.27. Then King Ajātasattu of Magadha built a great stupa

for the Lord's relics at Rājagaha. [167] The Licchavis of Vesālī built one at Vesālī, the Sakyans of Kapilavatthu built one at Kapilavatthu, the Bulayas of Allakappa built one at Allakappa, the Koliyas of Rāmagāma built one at Rāmagāma, the Brahmin of Veṭhadīpa built one at Veṭhadīpa, the Mallas of Pāvā built one at Pāvā, the Mallas of Kusinārā built a great stupa for the Lord's relics at Kusinārā, the Brahmin Doṇa built a great stupa for the urn, and the Moriyas of Pipphalavana built a great stupa for the embers at Pipphalavana. Thus, eight stupas were built for the relics, a ninth for the urn, and a tenth for the embers. That is how it was in the old days.[463]

6.28. Eight portions of relics there were of him,
The All-Seeing One. Of these, seven remained
In Jambudīpa with honour. The eighth
In Rāmagāma's kept by nāga kings.
One tooth the Thirty Gods have kept,
Kalinga's kings have one, the nāgas too.
They shed their glory o'er the fruitful earth.
Thus the Seer's honoured by the honoured. [168]
Gods and nāgas, kings, the noblest men
Clasp their hands in homage, for hard it is
To find another such for countless aeons.[464]

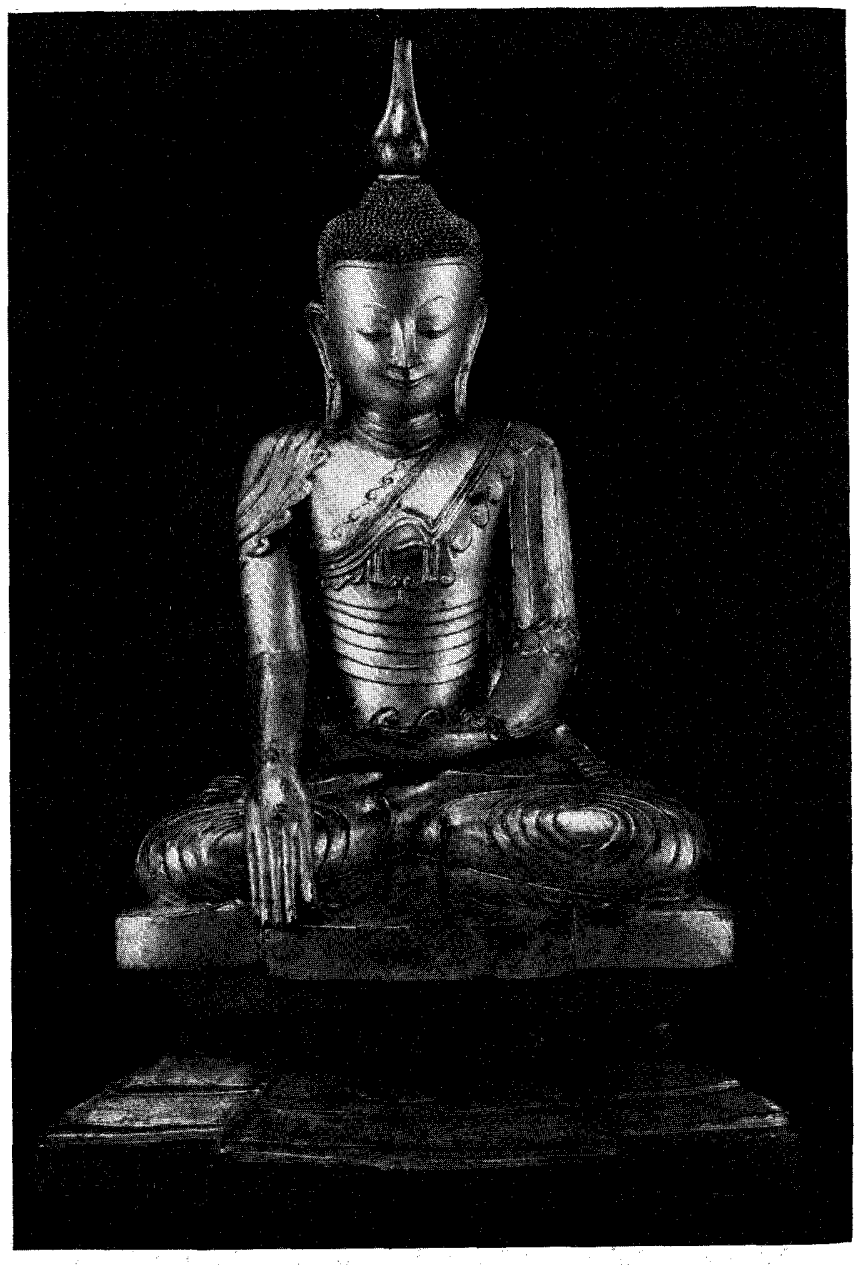

17 *Mahāsudassana Sutta: The Great Splendour*
A King's Renunciation

[169] 1.1. THUS HAVE I HEARD.[465] Once the Lord was staying at Kusinārā in the Mallas' *sāl*-grove shortly before his final Nibbāna between the twin *sāl*-trees.

1.2. The Venerable Ānanda came to the Lord, saluted him, sat down to one side and said: 'Lord, may the Blessed Lord not pass away in this miserable little town of wattle-and-daub, right in the jungle in the back of beyond! Lord, there are other great cities such as Campā, Rājagaha, Sāvatthi, Sāketa, Kosambī or Vārāṇasī. In those places there are wealthy Khattiyas, Brahmins and householders who are devoted to the Tathāgata and they will provide for the Tathāgata's funeral in proper style.'

1.3. 'Ānanda, don't call it a miserable little town of wattle-and-daub, right in the jungle in the back of beyond! Once upon a time, Ānanda, King Mahāsudassana[466] was a wheel-turning monarch, a rightful and righteous king, who had conquered the land in four directions and ensured the security of his realm. [170] And this King Mahāsudassana had this very Kusinārā, under the name of Kusāvatī, for his capital. And it was twelve yojanas long from east to west, and seven yojanas wide from north to south. Kusāvatī was rich, prosperous and well-populated, crowded with people and well-stocked with food. Just as the deva-city of Āḷakamandā is rich... (*as Sutta 16, verse 5.18*), so was the royal city of Kusavatī. And the city of Kusavatī was never free of ten sounds by day or night: the sound of elephants, horses, carriages, kettle-drums, side-drums, lutes, singing, cymbals and gongs, with cries of "Eat, drink and be merry" as tenth.

1.4. 'The royal city of Kusāvatī was surrounded by seven

encircling walls. One was of gold, one silver, one beryl, one crystal, one ruby, one emerald, and one of all sorts of gems.

1.5. 'And the gates of Kusāvatī were of four colours: one gold, one silver, one beryl, one crystal. [171] And before each gate were set seven pillars, three or four times a man's height. One was of gold, one silver, one beryl, one crystal, one ruby, one emerald, and one of all sorts of gems.

1.6. 'Kusāvatī was surrounded by seven rows of palm-trees, of the same materials. The gold trees had gold trunks with silver leaves and fruit, the silver trees had silver trunks with gold leaves and fruit. The beryl trees had beryl trunks with crystal leaves and fruit, the crystal trees had crystal trunks with beryl leaves and fruit. The ruby trees had ruby trunks and emerald leaves and fruit, the emerald trees had emerald trunks and ruby leaves and fruit, while the trees of all sorts of gems were the same as regards trunks, leaves and fruit. The sound of the leaves stirred by the wind was lovely, delightful, sweet and intoxicating, just like that of the five kinds of musical instruments[467] played in concert by well-trained and skilful players. [172] And, Ānanda, those who were libertines and drunkards in Kusāvatī had their desires assuaged by the sound of the leaves in the wind.[468]

1.7. 'King Mahāsudassana was endowed with the seven treasures and the four properties. What are the seven? Once, on a fast-day of the fifteenth,[469] when the King had washed his head and gone up to the verandah on top of his palace to observe the fast-day, the divine Wheel-Treasure[470] appeared to him, thousand-spoked, complete with felloe, hub and all appurtenances. On seeing it, King Mahāsudassana thought: "I have heard that when a duly anointed Khattiya king sees such a wheel on the fast-day of the fifteenth, he will become a wheel-turning monarch. May I become such a monarch!"

1.8. 'Then, rising from his seat, covering one shoulder with his robe, the King took a gold vessel in his left hand, sprinkled the Wheel with his right hand, and said: "May the noble Wheel-Treasure turn, may the noble Wheel-Treasure conquer!" The Wheel turned to the east, and King Mahāsudassana followed it with his fourfold army.[471] And in whatever country [173] the Wheel stopped, the King took up residence with his fourfold army.

1.9. 'And those kings who faced him in the eastern region came and said: "Come, Your Majesty, welcome! We are yours, Your Majesty. Rule us, Your Majesty!" And the King said: "Do not take life. Do not take what is not given. Do not commit sexual misconduct. Do not tell lies. Do not drink strong drink. Be moderate in eating."[472] And those who had faced him in the eastern region became his subjects.

1.10. 'And when the Wheel had plunged into the eastern sea, it emerged and turned south, and King Mahāsudassana followed it with his fourfold army. And those Kings... become his subjects. Having plunged into the southern sea it turned west..., having plunged into the western sea it turned north, and King Mahāsudassana followed it with his fourfold army ...[174] and those who had faced him in the northern region became his subjects.

1.11. 'Then the Wheel-Treasure, having conquered the lands from sea to sea, returned to the royal capital of Kusāvatī and stopped before the King's palace as he was trying a case,[473] as if to adorn the royal palace. And this is how the Wheel-Treasure appeared to King Mahāsudassana.

1.12. 'Then the Elephant-Treasure appeared to King Mahāsudassana, pure white,[474] of sevenfold strength, with the wonderful power of travelling through the air, a royal tusker called Uposatha.[475] Seeing him, the King thought: "What a wonderful riding-elephant, if only he could be brought under control!" And this Elephant-Treasure submitted to control just like a thoroughbred that had been trained for a long time. And once the King, to try him, mounted the Elephant-Treasure at crack of dawn and rode him from sea to sea, returning to Kusāvatī in time for breakfast. And that is how the Elephant-Treasure appeared to King Mahāsudassana.

1.13. 'Then the Horse-Treasure appeared to King Mahāsudassana, with a crow's head,[476] dark-maned, with the wondrous power of travelling through the air, a royal stallion called Valāhaka.[477] And the King thought: "What a wonderful mount, if only he could be brought under control!" And [175] this Horse-Treasure submitted to control just like a thoroughbred that had been trained for a long time... And that is how the Horse-Treasure appeared to King Mahāsudassana.

1.14. 'Then the Jewel-Treasure appeared to King Mahāsu-

dassana. It was a beryl, pure, excellent, well-cut into eight facets, clear, bright, unflawed, perfect in every respect. The lustre of this Jewel-Treasure radiated for an entire yojana round about. And once the King, to try it, went on night-manoeuvres on a dark night with his four-fold army, with the Jewel-Treasure fixed to the top of his standard. And all who lived in the villages round about started their daily work, thinking it was daylight. And that is how the Jewel-Treasure appeared to King Mahāsudassana.

1.15. 'Then the Woman-Treasure appeared to King Mahāsudassana, lovely, fair to see, charming, with a lotus-like complexion, not too tall or too short, not too thin or too fat, not too dark or too fair, of more than human, deva-like beauty. And the touch of the skin of the Woman-Treasure was like cotton or silk, and her limbs were cool when it was hot, and warm when it was cold. Her body smelt of sandal-wood and her lips of lotus. This Woman-Treasure rose before the King [176] and retired later, and was always willing to do his pleasure, and she was pleasant of speech. And this Woman-Treasure was not unfaithful to the King even in thought, much less in deed. And that is how the Woman-Treasure appeared to King Mahāsudassana.[478]

1.16. 'Then the Householder-Treasure appeared to King Mahāsudassana. With the divine eye which, as the result of kamma, he possessed,[479] he saw where treasure, owned and ownerless, was hidden. He came to the King and said: "Have no fear, Your Majesty, I will look after your wealth properly." And once, the King, to try him, went on board a ship and had it taken to the current in the middle of the Ganges. Then he said to the Householder-Treasure: "Householder, I want some gold coin!" "Well then, Sire, let the ship be brought to one bank." "I want the gold coins here!" Then the householder touched the water with both hands and drew out a vessel full of gold coins, saying: "Is that enough, Sire? Will that do, Sire?" and the King said: "That is enough, householder, that will do, you have served me enough." [177] And that is how the Householder-Treasurer appeared to King Mahāsudassana.

1.17. 'Then the Counsellor-Treasure appeared to King Mahāsudassana. He was wise, experienced, clever and competent to

advise the King on how to proceed with what should be proceeded with, and to withdraw from what should be withdrawn from, and to overlook what should be overlooked.[480] He came to the King and said: "Have no fear, Your Majesty, I shall advise you." And that is how the Counsellor-Treasure appeared to King Mahāsudassana, and how he was equipped with all the seven treasures.

1.18. 'Again, Ānanda, King Mahāsudassana was endowed with the four properties.[481] What are they? Firstly, the King was handsome, good to look at, pleasing, with a complexion like the finest lotus, surpassing other men.

1.19. 'Secondly, he was long-lived, outliving other men.

1.20. 'Thirdly, he was free from illness, free from sickness, with a healthy digestion, less subject to cold and heat than that of other men.[482] [178]

1.21. 'Fourthly, he was beloved and popular with Brahmins and householders. Just as a father is beloved by his children, so he was with Brahmins and householders. And they were beloved by the King as children are beloved by their father. Once the King set out for the pleasure-park with his fourfold army, and the Brahmins and householders came to him and said: "Pass slowly by, Sire, that we may see you as long as possible!" And the King said to the charioteer: "Drive the chariot slowly so that I can see these Brahmins and householders as long as possible." Thus King Mahāsudassana was endowed with these four properties.

1.22. 'Then King Mahāsudassana thought: "Suppose I were to construct lotus-ponds between the palm-trees, a hundred bow-lengths[483] apart." And he did so. The lotus-ponds were lined with four-coloured tiles, gold, silver, beryl and crystal, each pond being approached by four staircases, one gold, one silver, one beryl and one crystal. And the gold staircase had gold posts [179] with silver railings and banisters, the silver had silver posts with gold railings and banisters, and so on. And the lotus-ponds were provided with two kinds of parapet, gold and silver – the gold parapets having gold posts, silver railings and banisters, and the silver parapets having silver posts, gold railings and banisters.

1.23. 'Then the King thought: "Suppose I were to provide

each pond with suitable [flowers for] garlands[484] – blue, yellow, red and white lotuses which will last through all seasons without fading?" And he did so. Then he thought: "Suppose I were to place bathmen on the banks of these ponds, to bathe those who come there?" And he did so. Then he thought: "Suppose I were to establish charitable posts on the banks of these ponds, so that those who want food can get it, those who want drink can get it, those who want clothes can get it, those who want transport can get it, those who want a sleeping-place can get it, those who want a wife can get one, and those who want gold coin can get it?" [180] And he did so.

1.24. 'Then the Brahmins and householders took great wealth and went to the King, saying: "Sire, here is wealth that we have gathered together especially for Your Majesty, please accept it!" "Thank you, friends, but I have enough wealth from legitimate revenues. Let this be yours, and take away more besides!" Being thus refused by the King, they withdrew to one side and considered: "It would not be right for us to take this wealth back home again. Suppose we were to build a dwelling for King Mahāsudassana." So they went to the King and said: "Sire, we would build you a dwelling", and the King accepted by silence.

1.25. 'Then Sakka, ruler of the gods, knowing in his mind King Mahāsudassana's thought, said to the attendant-deva Vissakamma:[485] "Come, friend Vissakamma, and build a dwelling for King Mahāsudassana, a palace called Dhamma." "Very good, Lord", Vissakamma [181] replied and, as swiftly as a strong man might stretch his flexed arm or flex it again, he at once vanished from the Heaven of the Thirty-Three and appeared before King Mahāsudassana, and said to him: "Sire, I shall build you a dwelling, a palace called Dhamma." The King assented by silence, and Vissakamma built him the Palace of Dhamma.

1.26. 'The Palace of Dhamma, Ānanda, was a yojana in length from east to west, and half a yojana wide from north to south. The whole palace was faced up to three times a man's height with tiles of four colours, gold, silver, beryl and crystal, and it contained eighty-four thousand columns of the same four colours. It had twenty-four staircases of the same four colours,

and the gold staircases had gold posts with silver railings and banisters... (*as verse 23*). [182] It also had eighty-four thousand chambers of the same colours. In the gold chamber was a silver couch, in the silver chamber a gold couch, in the beryl chamber an ivory couch, and in the crystal chamber a sandalwood couch. On the door of the gold chamber a silver palm-tree was figured, with silver stem, gold leaves and fruit...On the door of the silver chamber a golden palm-tree was figured, with golden trunk, leaves and fruit, on the door of the beryl chamber a crystal palm-tree was figured, with crystal trunk and beryl leaves and fruit, on the door of the crystal chamber a beryl palm-tree was figured, with crystal leaves and fruit.

1.27. 'Then the King thought: "Suppose I were to make a grove of palm-trees all of gold by the door of the great gabled chamber where I sit in the daytime?" and he did so.

1.28. 'Surrounding the Dhamma Palace were two parapets, [183] one of gold, one of silver. The gold one had gold posts, silver railings and banisters, and the silver one had silver posts, gold railings and banisters.

1.29. 'The Dhamma Palace was surrounded by two nets of tinkling bells. One net was gold with silver bells, the other silver with gold bells. And when these nets of bells were stirred by the wind their sound was lovely, delightful, sweet and intoxicating, just like that of the five kinds of musical instruments played in concert by well-trained and skilful players. And those who were libertines and drunkards in Kusāvatī had their desires assuaged by the sound of those nets of bells.

1.30. 'And when the Dhamma Palace was finished, it was hard to look at, dazzling to the eyes, just as in the last month of the Rains, in autumn, when there is a clear and cloudless sky, the sun breaking through the mists is hard to look at, [184] so was the Dhamma Palace when it was finished.

1.31. 'Then the King thought: "Suppose I were to make a lotus-lake called Dhamma in front of the Dhamma Palace?" so he did so. This lake was a yojana long from east to west, and half a yojana wide from north to south, and lined with four kinds of tiles, gold, silver, beryl and crystal. There were twenty-four staircases to it of four different kinds: gold, silver, beryl and crystal. The gold staircases had gold posts with silver

railings and banisters, the silver had gold railings and banisters...(*and so on, as verse 22*).

1.32. 'The Dhamma Lake was surrounded by seven kinds of palm-trees. The sound of the leaves stirred by the wind was lovely, delightful, sweet and intoxicating, just like that of the five kinds of musical instruments played in concert by well-trained and skilful players. And, Ānanda, those who were libertines and drunkards in Kusāvatī had their desires assuaged by the sound of the leaves in the wind. [185]

1.33. 'When the Dhamma Palace and the Dhamma Lake were finished, King Mahāsudassana, having satisfied every wish of those who at the time were ascetics or Brahmins, or revered as such, ascended into the Dhamma Palace.'

[*End of first recitation-section*]

2.1. 'Then King Mahāsudassana thought: "Of what kamma is it the fruit, of what kamma is it the result, that I am now so mighty and powerful?" [186] Then he thought: "It is the fruit, the result of three kinds of kamma: of giving, self-control, and abstinence."[486]

2.2. 'Then the King went to the great gabled chamber and, standing at the door, exclaimed: "May the thought of lust cease! May the thought of ill-will cease! May the thought of cruelty cease! Thus far and no further the thought of lust, of ill-will, of cruelty!"

2.3. 'Then the King went into the great gabled chamber, sat down cross-legged on the golden couch and, detached from all sense-desires, detached from unwholesome mental states, entered and remained in the first jhāna, which is with thinking and pondering, born of detachment, filled with delight and joy. And with the subsiding of thinking and pondering, by gaining inner tranquillity and oneness of mind, he entered and remained in the second jhāna, which is without thinking and pondering, born of concentration, filled with delight and joy. And with the fading away of delight, remaining imperturbable, mindful and clearly aware, he experienced in himself that joy of which the Noble Ones say: "Happy is he who dwells with equanimity and mindfulness", he entered and remained in the third jhāna. And, having given up pleasure and pain, and with the disappearance of former gladness and sadness, he entered and remained in the fourth jhāna which is beyond pleasure and pain, and purified by equanimity and mindfulness.

2.4. 'Then the King, emerging from the great gabled chamber, went to the golden gabled chamber and, seated cross-legged on the silver couch, stayed pervading first one quarter, then the second, the third and the fourth quarter with a mind filled with loving-kindness. Thus he stayed, spreading the thought of loving-kindness above, below and across, everywhere, always with a mind filled with loving-kindness, abundant, magnified, unbounded, without hatred or ill-will. And he did likewise with compassion, sympathetic joy, and [187] equanimity.[487]

2.5. 'Of King Mahāsudassana's eighty-four thousand cities,[488] his capital Kusāvatī was the chief; of his eighty-four thousand palaces Dhamma was the chief; of his eighty-four thousand gabled halls the great gabled chamber was the chief; his eighty-four thousand couches were of gold, silver, ivory, sandal-wood, covered with fleece, wool, spread with *kadali*-deer hide, with head-covers, with red cushions at both ends; of his eighty-four thousand elephants adorned with gold ornaments, with gold banners and spread with gold nets, Uposatha the royal tusker was chief; of his eighty-four thousand carriages, covered with lion-skins, tiger-skins, leopard-skins or with orange-coloured cloth, adorned with gold ornaments, gold banners and spread with gold nets, the chariot Vejayanta[489] was the chief; of his eighty-four thousand jewels the Jewel-Treasure was the chief; of his eighty-four thousand wives Queen Subhaddā[490] was the chief; [188] of his eighty-four thousand householders the Householder-Treasure was the chief; of his eighty-four thousand Khattiya retainers the Counsellor-Treasure was the chief; his eighty-four thousand cows had tethers of fine jute and milk-pails (?) of silver;[491] his eighty-four thousand bales of clothing were of the finest linen,

cotton, silk and wool; his eighty-four thousand rice-offerings were there for the taking by those in need, evening and morning.

2.6. 'And at that time, King Mahāsudassana's eighty-four thousand elephants waited on him evening and morning. And he thought: "These eighty-four thousand elephants wait on me evening and morning. How if, at the end of each century, forty-two thousand elephants were to wait on me, turn and turn about?" And he gave instructions accordingly to his Counsellor-Treasure, [189] and so it was done.

2.7. 'And, Ānanda, after many hundred, many hundred thousand years, Queen Subhaddā thought: "It is a long time since I saw King Mahāsudassana. Suppose I were to go and see him?" So she said to her women: "Come now, wash your heads and put on clean clothes. It is long since we saw King Mahāsudassana. We shall go to see him." "Yes, Your Majesty", they said, and prepared themselves as ordered, then returned to the Queen. And Queen Subhaddā said to the Counsellor-Treasure: "Friend Counsellor, draw up the fourfold army. It is long since we saw King Mahāsudassana. We shall go and see him." "Very good, Your Majesty", said the Counsellor-Treasure and, having drawn up the fourfold army, he reported to the Queen: "Now is the time to do as Your Majesty wishes." [190]

2.8. 'Then Queen Subhaddā went with the fourfold army and her womenfolk to the Dhamma Palace and, entering, went to the great gabled chamber and stood leaning against the door-post. And King Mahāsudassana, thinking: "What is this great noise, as of a crowd of people?" came out of the door and saw Queen Subhaddā leaning against the door-post. And he said: "Stay there, Queen! Do not enter!"

2.9. 'Then King Mahāsudassana said to a certain man: "Here, fellow, go to the great gabled chamber, bring the gold couch out and lay it down among the gold palm-trees." "Very good, Sire", said the man, and did so. Then King Mahāsudassana adopted the lion-posture on his right side with one foot on the other, mindful and clearly aware.[492]

2.10. 'Then Queen Subhaddā thought: "King Mahāsudassana's faculties are purified, his complexion is clear and bright, oh – I hope he is not dead!"[493] So she said to him: "Sire, of

your eighty-four thousand cities, Kusāvatī is the chief. Make a wish, arouse the desire to live there!" *Thus, reminding him of all his royal possessions (as verse 5) she exhorted him to wish to stay alive.* [191] [192]

2.11. 'At this, King Mahāsudassana said to the Queen: "For a long time, Queen, you spoke pleasing, delightful, attractive words to me, but now at this last time your words have been unpleasing, undelightful, unattractive to me." "Sire, how then am I to speak to you?"

'This is how you should speak: "All things that are pleasing and attractive are liable to change, to vanish, to become otherwise. Do not, Sire, die filled with longing. To die filled with longing is painful and blameworthy. Of your eighty-four thousand cities, Kusāvatī is the chief: abandon desire, abandon the longing to live with them...Of your eighty-four thousand palaces, Dhamma is the chief: abandon desire, abandon the longing to live there..." (*and so on throughout, as verse 5*). [193] [194]

2.12. 'At this, Queen Subhaddā cried out and burst into tears. Then, wiping away her tears, she said: "Sire, all things that are pleasing and attractive are liable to change...Do not, Sire, die filled with longing...'[195]

2.13. 'Soon after this, King Mahāsudassana died; and just as a householder or his son might feel drowsy after a good meal, so he felt the sensation [196] of passing away, and he had a favourable rebirth in the Brahmā-world.

'King Mahāsudassana indulged in boyish sports for eighty-four thousand years, for eighty-four thousand years he exercised the viceroyalty, for eighty-four thousand years he ruled as King, and for eighty-four thousand years, as a layman, he lived the holy life in the Dhamma Palace.[494] And, having practised the four divine abidings, at the breaking-up of the body he was reborn in the Brahmā-world.[495]

2.14. 'Now, Ānanda, you might think King Mahāsudassana at that time was somebody else. But you should not regard it so, for I was King Mahāsudassana then. Those eighty-four thousand cities of which Kusāvatī was the chief were mine,... [197] the eighty-four thousand rice-offerings...were mine.

2.15. 'And of those eighty-four thousand cities I dwelt in

just one, Kusāvatī,...[198] of the eighty-four thousand wives I had, just one looked after me, and she was called Khattiyāni or Velāmikāni;[496] of the eighty-four thousand bales of cloth I had just one...; of the eighty-four thousand rice-offerings there was just one measure of choice curry that I ate.

2.16. 'See, Ānanda, how all those conditioned states of the past have vanished and changed! Thus, Ānanda, conditioned states are impermanent, they are unstable, they can bring us no comfort, and such being the case, Ānanda, we should not rejoice in conditioned states, we should cease to take an interest in them, and be liberated from them.

2.17. 'Six times, Ānanda, I recall discarding the body in this place, and at the seventh time I discarded it as a wheel-turning monarch, a righteous king who had conquered the four quarters and established a firm rule, and who possessed the seven treasures. But, Ānanda, I do not see any place in this world with its devas [199] and māras and Brahmās, or in this generation with its ascetics and Brahmins, princes and people, where the Tathāgata will for an eighth time discard the body.'

So the Lord spoke. The Well-Farer having said this, the Teacher said:

'Impermanent are compounded things, prone to rise
and fall,
Having risen, they're destroyed, their passing truest
bliss.'

18 *Janavasabha Sutta: About Janavasabha*
Brahmā Addresses the Gods

[200] 1. THUS HAVE I HEARD. Once the Lord was staying at Nādikā at the Brick House.[497] And at that time the Lord was explaining the rebirths of various devotees up and down the country who had died and passed away: Kāsis and Kosalans, Vajjians and Mallas, Cetis and Vaṁsas, Kurus and Pañcālas, Macchas and Sūrasenas, saying: 'This one was reborn there, and that one there.'[498] More than fifty Nādikan devotees, having abandoned the five lower fetters, were reborn spontaneously and would attain Nibbāna without returning to this world; over ninety of them, having abandoned three fetters and weakened greed, hatred and delusion, were Once-Returners, who would return to this world once more and then make an end of suffering; and more than five hundred, having abandoned three fetters, were Stream-Winners, incapable of falling into states of woe, certain of Nibbāna. [201]

2. This news reached the ears of the devotees in Nādikā, and they were pleased, delighted and filled with joy to hear the Lord's replies.

3. And the Venerable Ānanda heard of the Lord's report[499] and the Nādikans' delight.

4. And he thought: [202] 'There were also Magadhan disciples of long standing who have died and passed away. One would think Anga and Magadha contained no Magadhan disciples who had died. Yet they too were devoted to the Buddha, the Dhamma and the Sangha, and they observed the discipline perfectly. The Lord has not stated their destiny. It would be good to have a declaration about this: it would make the multitude have faith and so attain a good rebirth.

'Now King Seniya Bimbisāra of Magadha was a righteous

and lawful king, a friend of Brahmins, householders, town and country-dwellers, so that his fame is spread abroad: "That righteous king of ours is dead[500] who gave us so much happiness. Life was easy for us who dwelt under his righteous rule."[501] And he was devoted to the Buddha, the Dhamma and the Sangha, and observed the discipline perfectly. Thus people say: "King Bimbisāra, who praised the Lord to his dying day, is dead!" The Lord has not declared his destiny, and it would be good to have a declaration...Besides, it was in Magadha that the Lord gained his enlightenment. Since the Lord gained his enlightenment in Magadha, why does he not declare the destinies of those who have died there? For the Lord not to make such a declaration would cause unhappiness to the Magadhans. [203] Such being the case, why does not the Lord make such a declaration?'

5. And after thus reflecting in solitude on behalf of the Magadhan devotees, the Venerable Ānanda rose at the crack of dawn, went to the Lord and saluted him. Then, sitting down to one side, he said: 'Lord, I have heard what has been declared concerning the inhabitants of Nādikā.' (*as verse 1–2*)

6. 'These were all devoted to the Buddha, the Dhamma and the Sangha, and they observed the discipline perfectly. The Lord has not stated their destiny...(*as verse 4*). [204] Why does not the Lord make such a declaration?' Then, having thus spoken to the Lord on behalf of the Magadhan devotees, he rose from his seat, saluted the Lord, passed him by to the right, and departed.

7. As soon as Ānanda had gone, the Lord took his robe and bowl and went into Nādikā for alms. Later, on his return, after his meal, he went to the Brick House and, having washed his feet, he went in and, having thought over, considered and given his whole mind to the question of the Magadhan devotees, he sat down on the prepared seat, saying: 'I shall know their destiny and future lot, whatever it is.'[502] And then he perceived the destiny and fate of [205] each one of them. And in the evening, emerging from meditative seclusion, the Lord came out of the Brick House and sat down on the prepared seat in the shade of his lodging.

8. Then the Venerable Ānanda came to the Lord, saluted

him, sat down to one side and said: 'Lord, the Lord's countenance looks bright and shining, showing that the Lord's mind is at ease. Has the Lord been satisfied with today's lodging?'

9. 'Ānanda, after you spoke to me about the devotees of Magadha, I took my robe and bowl and went into Nādikā for alms. Later on...I went to the Brick House and considered the question of the Magadhan devotees... And I perceived the destiny and fate of each one of them. Then the voice of a yakkha[503] who had passed over cried out: "I am Janavasabha, Lord! I am Janavasabha, Well-Farer!" Well, Ānanda, do you know anyone who formerly bore the name of Janavasabha?' 'I must admit, Lord, that I have never heard such a name; and yet, on hearing the name "Janavasabha"[504] my hairs stood on end, and I thought: "He [206] whose name is Janavasabha will not be such a low-ranking yakkha!"'

10. 'Ānanda, immediately after I heard this voice, the yakkha appeared before me as a noble vision, and uttered a second cry: "I am Bimbisāra, Lord! I am Bimbisāra, Well-Farer! I have now for the seventh time been reborn into the entourage of the Lord Vessavaṇa.[505] Thus having passed away as a king of humans, I have now become among the devas a king of non-human beings.

> Seven states here and seven there, fourteen births,
> That's the tally of lives I can recall.

For a long time, Lord, I have known myself to be exempt from states of woe,[506] and now the desire arises in me to become a Once-Returner." I said: "It is amazing, it is astonishing that the reverend yakkha Janavasabha should say this. On what grounds can he know of such an august specific attainment?"

11. '"Not otherwise, Lord, not otherwise, Well-Farer, than through your teaching! From the time when I became fully committed and gained complete faith, from then on, Lord, for a long time [207] I have known myself to be exempt from states of woe, and the desire has arisen in me to become a Once-Returner. And here, Lord, having been sent by King Vessavaṇa on some business to King Virūḷhaka,[507] I saw the Lord entering the Brick House and sitting down and considering

the question of the Magadhan devotees...And since I had only just heard King Vessavaṇa announce to his assembly what those folk's fates were, it is no wonder that I thought: 'I will go and see the Lord and report this to him.' And these, Lord, are the two reasons[508] why I came to see the Lord." (*Janavasabha continued:*)

12. '"Lord, in earlier days, long ago, on the fast-day of the fifteenth at the beginning of the Rains,[509] in the full-moon night all the Thirty-Three Gods were seated in the Sudhammā Hall[510] – a great congregation of divine beings, and the Four Great Kings from the four quarters were there. There was the Great King Dhataraṭṭha[511] from the east at the head of his followers, facing west; the Great King Virūḷhaka from the south...facing north; the Great King Virūpakkha from the west...facing east; and the Great King Vessavaṇa from the north...facing south. [208]

'"On such occasions that is the order in which they are seated, and after that came our seats. And those devas who, having lived the holy life under the Lord, had recently appeared in the Heaven of the Thirty-Three, outshone the other devas in brightness and glory. And for that reason the Thirty-Three Gods were pleased, happy, filled with delight and joy, saying: 'The devas' hosts are growing, the asuras' hosts are declining!'[512]

13. '"Then, Lord, Sakka, ruler of the gods, seeing the satisfaction of the Thirty-Three, uttered these verses of rejoicing:

> 'The gods of Thirty-Three rejoice, their leader too,
> Praising the Tathāgata, and Dhamma's truth,
> Seeing new-come devas, fair and glorious
> Who've lived the holy life, now well reborn.
> Outshining all the rest in fame and splendour,
> The mighty Sage's pupils singled out.
> Seeing this, the Thirty-Three rejoice, their leader too,
> Praising the Tathāgata, and Dhamma's truth.' [209]

At this the Thirty-Three Gods rejoiced still more, saying: 'The devas' hosts are growing, the asuras' hosts are declining!'

14. '"And then they consulted and deliberated together about

the matter concerning which they had assembled in the Sudhammā Hall, and the Four Great Kings were advised and admonished on this matter as they stood by their seats unmoving.[513]

> The Kings, instructed, marked the words they spoke,
> Standing calm, serene, beside their seats.

15. '"And then, Lord, a glorious radiance shone forth from the north, and a splendour was seen greater than the sheen of the devas. And Sakka said to the Thirty-Three Gods: 'Gentlemen, when such signs are seen, such light is seen and such radiance shines forth, Brahmā will appear.[514] The appearance of such radiance is the first sign of Brahmā's approaching manifestation.'

> When they see these signs, Brahmā will soon appear:
> This is Brahmā's sign, radiance vast and great.

16. '"Then the Thirty-Three Gods sat down each in his proper place, saying: 'Let us find out what comes[515] of this radiance, and having found the truth of it, we will go towards it.' The Four Great Kings, sitting down in their places, said [210] the same. Thus they were all agreed.

17. '"Lord, whenever Brahmā Sanankumāra[516] appears to the Thirty-Three Gods, he appears having assumed a grosser form, because his natural appearance is not such as to be perceptible to their eyes.[517] When he appears to the Thirty-Three Gods, he outshines other devas in radiance and glory, just as a figure made of gold outshines the human figure. And, Lord, when Brahmā Sanankumāra appears to the Thirty-Three Gods, not one of them salutes him, or rises, or offers him a seat. They all sit silently with palms together,[518] cross-legged,[519] thinking he will sit down on the couch[520] of that god from whom he wants something. And the one on whose couch he sits down is as thrilled and delighted as a duly-anointed Khattiya king on assuming his royal office. [211]

18. '"Then, Lord, Brahmā Sanankumāra, having assumed a grosser form, appeared to the Thirty-Three Gods in the shape of the youth Pañcasikha.[521] Rising up in the air, he appeared floating cross-legged, just as a strong man might sit down on

a properly-spread couch or on the ground. And seeing the delight of the Thirty-Three Gods, he uttered these verses of rejoicing:

'The gods of Thirty-Three rejoice, their leader too,
Praising the Tathāgata, and Dhamma's truth,
Seeing new-come devas, fair and glorious
Who've lived the holy life, now well reborn.
Outshining all the rest in fame and splendour,
The mighty Sage's pupils singled out.
Seeing this, the Thirty-Three rejoice, their leader too,
Praising the Tathāgata, and Dhamma's truth.'

19. '"Now to the matter of Brahmā Sanankumāra's speech, and as for the manner of his speech, his voice had eight qualities: it was distinct, intelligible, pleasant, attractive, compact, concise, deep and resonant. And when he spoke in that voice to the assembly, its sound did not carry outside. Whoever has such a voice as that is said to have the voice of Brahmā.

20. '"And Brahmā Sanankumāra, multiplying his shape by thirty-three, [212] sat down cross-legged on each individual couch of the Thirty-Three, and said: 'What do my lords the Thirty-Three think? Since the Lord, out of compassion for the world and for the benefit and happiness of the many, has acted to the advantage of devas and mankind, those, whoever they may be, who have taken refuge in the Buddha, the Dhamma and the Sangha and have observed the moral precepts[522] have, at death and the breaking-up of the body, arisen in the company of the Parinimmita-Vasavatti devas,[523] or the Nimmānaratti devas, or the Tusita devas, or the Yāma devas, or in the retinue of the Thirty-Three Gods, or of the Four Great Kings – or at the very least in the company of the gandhabbas.'[524]

21. '"This was the burden of Brahmā Sanankumāra's speech. And every one of the gods he spoke to thought: 'He is sitting on my couch, he is speaking to me alone.'

All the forms assumed with one voice speak,
And having spoken, all at once are silent.

And so the Thirty-Three, their leader too,
Each thinks: 'He speaks to me alone.'

22. '"Then Brahmā Sanankumāra assumed a single form;[525] then he sat down on [213] the couch of Sakka and said: 'What do my lords the Thirty-Three think? This Lord, the Arahant supreme Buddha has known and seen the four roads to power,[526] and how to develop, perfect and practise them. What four? Here a monk develops concentration of intention accompanied by effort of will, concentration of energy..., concentration of consciousness..., and concentration of investigation accompanied by effort of will. These are the four roads to power... And whatever ascetics or Brahmins have in the past realised such powers in different ways, they have all developed and strongly practised these four ways, and the same applies to all who may in the future, or who do now realise such powers. Do my lords the Thirty-Three observe such powers in me?' 'Yes, Brahmā.' 'Well, I too have developed and strongly practised [214] these four ways.'

23. '"This was the burden of Brahmā Sanankumāra's speech. He went on: 'What do my lords of the Thirty-Three think? There are three gateways to the bliss proclaimed by the Lord who knows and sees. What are they? In the first place someone dwells in association with sense-desires, with unwholesome conditions. At some time he hears the Ariyan Dhamma, he pays close attention and practises in conformity with it. By so doing he comes to live dissociated from such sense-desires and unwholesome conditions. As a result of this dissociation, pleasant feeling[527] arises, and what is more, gladness.[528] Just as pleasure might give birth to rejoicing, so from pleasant feeling he experiences gladness.

24. '"'In the second place there is someone in whom the gross tendencies[529] of body, speech and thought are not allayed. At some time he hears the Ariyan Dhamma,...and his gross tendencies of body, speech and [215] thought are allayed. As a result of this allaying, pleasant feeling arises, and what is more, gladness...

25. '"'In the third place there is someone who really does not know what is right and what is wrong, what is blameworthy

and what is not, what is to be practised and what is not, what is base and what is noble, and what is foul, fair or mixed in quality. At some time he hears the Ariyan Dhamma, he pays close attention and practises in conformity with it. As a result, he comes to know in reality what is right and wrong, what is blameworthy and what is not, what is to be practised and what is not, what is base and what is noble, and what is foul, fair or mixed in quality. In him who knows and sees thus, ignorance is dispelled and knowledge arises. With the waning of ignorance and the arising of knowledge, pleasant feeling arises, and what is more, gladness. Just as pleasure might give birth to rejoicing, so from pleasant feeling he experiences gladness. [216] These are the three gateways to the bliss proclaimed by the Lord who knows and sees.'

26. '"This was the burden of Brahmā Sanankumāra's speech. He went on: 'What do my lords of the Thirty-Three think? How well has the Lord Buddha who knows and sees pointed out the four foundations of mindfulness[530] for the attainment of that which is good! What are they? Here a monk abides contemplating the body as body, earnestly, clearly aware, mindful and having put away all hankering and fretting for the world. As he thus dwells contemplating his own body as body, he becomes perfectly concentrated and perfectly serene. Being thus calm and serene, he gains knowledge and vision externally of the bodies of others.[531] He abides contemplating his own feelings as feelings,...he abides contemplating his own mind as mind,...he abides contemplating his own mind-objects as mind-objects, earnestly, clearly aware, mindful and having put away all hankering and fretting for the world. As he thus dwells contemplating his own mind-objects as mind-objects, he becomes perfectly concentrated and perfectly serene. Being thus calm and serene, he gains knowledge and vision externally of the mind-objects of others. These are the four foundations of mindfulness well pointed out by the Lord Buddha who knows and sees, for the attainment of that which is good.'

27. '"This was the burden of Brahmā Sanankumāra's speech. He went on: 'What do my lords of the Thirty-Three think? How well has the Lord Buddha who knows and sees pointed

out the seven requisites of concentration, for the development of perfect concentration and the perfection of concentration! What are they? They are right view, right thought, right speech, right action, right [217] livelihood, right effort, right mindfulness.[532] That one-pointedness of mind that is produced by these seven factors is called the Ariyan right concentration with its bases and requisites. From right view arises right thought, from right thought arises right speech, from right speech arises right action, from right action arises right livelihood, from right livelihood arises right effort, from right effort arises right mindfulness, from right mindfulness arises right concentration, from right concentration arises right knowledge,[533] from right knowledge arises right liberation.[534] If anyone truthfully declaring: "Well-proclaimed by the Lord is the Dhamma, visible here and now, timeless, inviting inspection, leading onward, to be comprehended by the wise each one for himself", were to say: "Open are the doors of the Deathless!"[535] he would be speaking in accordance with the highest truth. For indeed, my lords, the Dhamma is well-proclaimed by the Lord, visible here and now, timeless, inviting inspection, leading onward, to be comprehended by the wise, each one for him or herself, and, too, the doors to the Deathless are open!

'"'Those who have unshakeable faith in the Buddha, the Dhamma and the Sangha, and are endowed with the virtues pleasing to the Noble Ones, [218] those beings who have arisen here on account of their Dhamma-training, amounting to more than twenty-four hundred Magadhan followers who have passed over, have by the destruction of three fetters become Stream-Winners, incapable of falling into states of woe and certain of enlightenment, and indeed there are Once-Returners here too.

> But of that other race indeed
> Of greater merit still, my mind
> Can make no reckoning at all,
> For fear that I should speak untruth.'[536]

28. '"This was the burden of Brahmā Sanankumāra's speech. And in connection with this the Great King Vessavaṇa reflect-

ed in his mind: 'It is marvellous, it is wonderful, that such a glorious Teacher should arise, that there should be such a glorious proclamation of Dhamma, and that such glorious paths to the sublime should be made known!' Then Brahmā Sanankumāra, reading King Vessavaṇa's mind, said to him: 'What do you think, King Vessavaṇa? There has been such a glorious Teacher in the past, and such a proclamation, and such paths made known, and there will be again in the future.'"'

29. Such was the burden of what Brahmā Sanankumāra proclaimed to the Thirty-Three Gods. And the Great King Vessavaṇa, [219] having heard and received it in person, related it to his followers. And the yakkha Janavasabha, having heard it himself, related it to the Lord. And the Lord, having heard it himself and also come to know it by his own superknowledge, related it to the Venerable Ānanda, who in turn related it to the monks and nuns, the male and female lay-followers.

And so the holy life waxed mighty and prospered and spread widely as it was proclaimed among mankind.

19 *Mahāgovinda Sutta: The Great Steward*
A Past Life of Gotama

[220] 1. THUS HAVE I HEARD.[537] Once the Lord was staying at Rājagaha, on Vultures' Peak. And when the night was nearly over, Pañcasikha of the gandhabbas,[538] lighting up the entire Vultures' Peak with a splendid radiance,[539] approached the Lord, saluted him, stood to one side and said: 'Lord, I wish to report to you what I have personally seen and observed when I was in the presence of the Thirty-Three Gods.' 'Tell me then, Pañcasikha', said the Lord.

2.–3. 'Lord, in earlier days, long ago, on the fast-day of the fifteenth at the end of the Rains *the Thirty-Three Gods assembled and rejoiced that the devas' hosts were growing, the asuras' hosts declining (as Sutta 18, verse 12).* [221] *Then Sakka uttered the verse:*

> "The gods of Thirty-Three rejoice, their leader too,
> Praising the Tathāgata, and Dhamma's truth,
> Seeing new-come devas, fair and glorious
> Who've lived the holy life, now well reborn.
> Outshining all the rest in fame and splendour,
> The mighty Sage's pupils singled out.
> Seeing this, the Thirty-Three rejoice, their leader too,
> Praising the Tathāgata, and Dhamma's truth." [222]

At this, Lord, the Thirty-Three Gods rejoiced still more, saying: "The devas' hosts are growing, the asuras' hosts are declining!"

4. [Pañcasikha continued:] 'Then Sakka, seeing their satisfaction, said to the Thirty-Three Gods: "Would you like, gentlemen, to hear eight truthful statements in praise of the Lord?" and on receiving their assent, he declared:

5. '"What do you think, my lords of the Thirty-Three? As regards the way in which the Lord has striven for the welfare

of the many, for the happiness of the many, out of compassion for the world, for the welfare and happiness of devas and humans – we can find no teacher endowed with such qualities, whether we consider the past or the present, other than the Lord.

6. '"Well-proclaimed, truly, is this Lord's Teaching, visible here and now, timeless, inviting inspection, leading onward, to be realised by the wise each one for himself – and we can find no proclaimer of such an onward-leading doctrine, either in the past or in the present, other than the Lord.

7. '"The Lord has well explained what is right and what is wrong, what [223] is blameworthy and what is blameless, what is to be followed and what is not to be followed, what is base and what is noble, what is foul, fair and mixed in quality.[540] And we can find none who is a proclaimer of such things... other than the Lord.

8. '"Again, the Lord has well explained to his disciples the path leading to Nibbāna,[541] and they coalesce, Nibbāna and the path, just as the waters of the Ganges and the Yamunā coalesce and flow on together. And we can find no proclaimer of the path leading to Nibbāna...other than the Lord.

9. '"And the Lord has gained companions, both learners[542] and those who, having lived the life, have abolished the corruptions,[543] and the Lord dwells together with them, all rejoicing in the one thing. And we can find no such teacher ...other than the Lord.

10. '"The gifts given to the Lord are well-bestowed, his fame is well established, so much so that, I think, the Khattiyas will continue to be attached to him, yet the Lord takes his food-offering without conceit. And we can find no teacher who does this...[224] other than the Lord.

11. '"And the Lord acts as he speaks, and speaks as he acts. And we can find no teacher who does likewise, in every detail of doctrine...other than the Lord.

12. '"The Lord has transcended doubt,[544] passed beyond all 'how' and 'why', he has accomplished his aim in regard to his goal and the supreme holy life. And we can find no teacher who has done the like, whether we consider the past or the present, other than the Lord."

'And when Sakka had thus proclaimed these eight truthful statements in praise of the Lord, the Thirty-Three Gods were even more pleased, overjoyed and filled with delight and happiness at what they had heard in the Lord's praise.

13. 'Then certain gods exclaimed: "Oh, if only four fully-enlightened Buddhas were to arise in the world and teach Dhamma just like the Blessed Lord! That would be for the benefit and happiness of the many, out of compassion for the world, for the benefit and happiness of devas and humans!" And some said: "Never mind four fully-enlightened Buddhas – three would suffice!" and others said: "Never mind three – two would suffice!" [225]

14. 'At this Sakka said: "It is impossible, gentlemen, it cannot happen that two fully-enlightened Buddhas should arise simultaneously in a single world-system. That cannot be. May this Blessed Lord continue to live long, for many years to come, free from sickness and disease! That would be for the benefit and happiness of the many, out of compassion for the world it would be for the benefit and happiness of devas and humans!"

'Then the Thirty-Three Gods consulted and deliberated together about the matter concerning which they had assembled in the Sudhammā Hall, and the Four Great Kings were advised and admonished on this matter as they stood by their seats unmoving:

> The Kings, instructed, marked the words they spoke,
> Standing calm, serene, beside their seats.

15–16. *'A great radiance was seen, heralding the approach of Brahmā. All took their proper seats (as Sutta 18, verses 15–17), each hoping Brahmā would sit on his couch.* [226–7]

17. 'Then Brahmā Sanankumāra, having descended from his heaven, and seeing their pleasure, uttered these verses:

> "The gods of Thirty-Three rejoice, their leader too
> ..." (*as above*).

18. *'Brahmā Sanankumāra's voice had eight qualities (as Sutta 18, verse 19).*

19. 'Then the Thirty-Three Gods said to Brahmā Sananku-

māra: "It is well, Brahmā! We rejoice at what we have heard. [228] Sakka, lord of the devas, has also declared eight truthful statements to us about the Lord, at which we also rejoice." Then Brahmā said to Sakka: "It is well, Lord of the devas. And we too would like to hear those eight truthful statements about the Lord." "Very well, Great Brahmā", said Sakka, and he repeated those eight statements:

20.–27. '"What do you think, Lord Brahmā...?" (*as verses 5–12*). [229] [230] And Brahmā Sanankumāra was pleased, overjoyed and filled with delight and happiness at what he had heard in the Lord's praise.

28. *'Brahmā Sanankumāra assumed a grosser form and appeared in the shape of Pañcasikha (as Sutta 18, verse 18).*[545] And sitting thus cross-legged, he said to the Thirty-Three Gods: "For how long has the Blessed Lord been one of mighty wisdom?

29. '"Once upon a time there was a king called Disampatī. His chaplain[546] was a Brahmin called the Steward.[547] The King's son was a youth called Reṇu, and the Steward's son was called Jotipāla. Prince Reṇu and Jotipāla, together with six other Khattiyas, formed a band of eight friends. [231] In the course of time the Steward died, and King Disampati mourned him, saying: 'Alas, at the very moment when we had entrusted all our responsibilities to the Steward, and were abandoning ourselves to the pleasures of the five senses, the Steward has passed away!'

'"Hearing this, Prince Reṇu said: 'Sire, do not mourn the Steward's death overmuch! His son Jotipāla[548] is cleverer than his father was and has a better eye for what is advantageous. You should let Jotipāla manage all the business you entrusted to his father.' 'Is that so, my boy?' 'Yes, Sire.'

30. '"Then the King called a man and said: 'Come here, my good man, go to the youth Jotipāla and say: "May the Reverend Jotipāla be well! King Disampati sends for you, he would like to see you."' 'Very good, Your Majesty', said the man, and delivered the message. [232] On receiving the message, Jotipāla said: 'Very good, sir', and went to see the King. On entering the royal presence, he exchanged courtesies with the King, then sat down to one side. The King said: 'We wish the Reverend Jotipāla to manage our affairs. Do not refuse. I will

install you in your father's place and consecrate[549] you as Steward.' 'Very good, Lord', replied Jotipāla.

31. '"So King Disampati appointed Jotipāla as steward in his father's place. And once installed, Jotipāla carried out the business his father had carried out, not doing any business his father had not done. He accomplished all the tasks his father had accomplished, and no others. And people said: 'This Brahmin is truly a steward! Indeed he is a great steward!' And that is how the young Brahmin Jotipāla came to be known as the Great Steward.

32. '"And one day the Great Steward went to the group of six nobles and said: 'King Disampati is aged, decrepit, [233] stricken with age. His life is near its end and he cannot last much longer. Who can tell how long people will live? When King Disampati dies, the king-makers[550] are bound to anoint Prince Reṇu as King. You should go, gentlemen, to Prince Reṇu and say: "We are the beloved, dear and favoured friends of the Lord Reṇu, sharing his joys and his sorrows. Our Lord King Disampati is aged...When he dies, the king-makers are bound to anoint the Lord Reṇu as King. If the Lord Reṇu should gain the kingship, let him share it with us."'

33. '"'Very good, sir', said the six nobles, and they went to Prince Reṇu and spoke to him as the Great Steward had proposed. 'Well, gentlemen, who, apart from myself, ought to prosper but you? If, gentlemen, I gain the kingship, I will share it with you.' [234]

34. '"In due course King Disampati died, and the king-makers anointed Prince Reṇu King in his place. And having been made King, Reṇu abandoned himself to the pleasures of the five senses. Then the Great Steward went to the six nobles and said: 'Gentlemen, now King Disampati is dead the Lord Reṇu, who has been anointed in his place, has abandoned himself to the pleasures of the five senses. Who knows what will come of this? The sense-pleasures are intoxicating. You should go to him and say: "King Disampati is dead and the Lord Reṇu has been anointed King. Do you remember your word, Lord?"'

'"They did so, and the King said: 'Gentlemen, I remember my word. Who is there who can divide this mighty realm of

earth, so broad in the north and so [narrow] like the front of a cart[551] in the south, into seven equal parts?' 'Who indeed, Lord, if not the Great Steward?'

35. '"So King Reṇu sent a man to the Great Steward to say: 'My lord, the King sends for you.' [235] The man went, and the Great Steward came to the King, exchanged courtesies with him, and sat down to one side. Then the King said: 'My Lord Steward, go and divide this mighty realm of earth, so broad in the north and so narrow like the front of a cart in the south, into seven equal parts.' 'Very good, Sire', said the Great Steward, and he did so.

36. '"And King Reṇu's country was in the centre:

> Dantapura to the Kālingas, Potaka to the Assakas,
> Mahissati to the Avantis, Roruka to the Sovīras.
>
> Mithilā to the Videhas, Campā to the Angas goes,
> Benares to the Kāsī, thus did the Steward dispose. [236]

The six nobles were delighted with their respective gains and at the success of the plan: 'What we wanted, desired, aimed at and strove for, we have got!'

> Sattabhū, Brahmadatta, Vessabhū and Bharata,
> Reṇu and two Dhataraṭṭhas, these are the seven
> Bhārat kings."'[552]

[*End of first recitation-section*]

37. '"Then the six nobles came to the Great Steward and said: 'Reverend Steward, just as you were a beloved, dear and faithful friend to King Reṇu, so you have been to us. Please manage our affairs for us! We trust you will not refuse.' So he administered the realms of seven anointed kings,[553] and he also taught the mantras to seven distinguished Brahmins and seven hundred advanced pupils.[554] [237]

38. '"In course of time good reports were spread about concerning the Great Steward: 'The Great Steward can see Brahmā with his own eyes, talks with him face to face and consults with him!'[555] And he thought: 'Now this good report is being

spread about concerning me, that I can see Brahmā with my own eyes,...but it is not true. However, I have heard it said by aged and respectable Brahmins, the teachers of teachers, that anyone who withdraws into meditation for the four months of the Rains, developing the absorption on compassion, *can* see Brahmā with his own eyes, talk with him face to face and consult with him. Suppose I were to do this!'[556]

39. '"So the Great Steward went to King Reṇu and told him of the report, and of his wish to go into retreat and develop the absorption on compassion. 'And nobody is to come near me except to bring me food.' 'Reverend Steward, do as you think fit.' [238]

40. '"The six nobles likewise replied: 'Reverend Steward, do as you think fit.'

41. '"He went to the seven Brahmins and the seven hundred pupils and told them of his intentions, adding: 'So, gentlemen, you carry on with reciting the mantras you have heard and learnt, and teach them to each other.' 'Reverend Steward, do as you think fit', they replied. [239]

42. '"Then he went to his forty equal-ranking wives, and they said: 'Reverend Steward, do as you think fit.'

43. '"So the Great Steward erected a new lodging to the east of the city and withdrew there for the four months of the Rains, developing the absorption on compassion, and nobody came near him except to bring him food. But at the end of four months he felt nothing but dissatisfaction and weariness as he thought: 'I heard it said...that anyone who withdraws into meditation for the four months of the Rains, developing the absorption on compassion, can see Brahmā with his own eyes...But I cannot see Brahmā with my own eyes, and cannot talk, discuss or consult with him!'

44. '"Now Brahmā Sanankumāra read his thoughts and, [240] as swiftly as a strong man might stretch out his flexed arm or flex it again, he disappeared from the Brahmā world and appeared before the Great Steward. And the Great Steward felt fear and trembling, and his hair stood on end at such a sight as he had never seen before. And thus fearful, trembling, with hair standing on end, he addressed Brahmā Sanankumāra in these verses:

'O splendid vision, glorious and divine,
Who are you, Lord? I fain would know your name.'

'In highest heaven I am known by all:
Brahmā Sanankumāra – know me thus.'

'A seat, and water for the feet, and cakes
Are fitting for a Brahmā. Let the Lord
Decide what hospitality he would.'[557]

'We accept the gift that's offered: now declare
What it is you wish from us – a boon
Of profit in this very life, or in the next.
Say, Lord Steward, what it is you'd have.'

45. '"Then the Great Steward thought: 'Brahmā Sanankumāra offers me a boon. What shall I choose – benefits in this life, or in that to come?' [241] Then he thought: 'I am an expert in matters of advantage in this life, and others consult me about this. Suppose I were to ask Brahmā Sanankumāra for something of benefit in the life to come?' And he addressed Brahmā in these verses:

'I ask Brahmā Sanankumāra this,
Doubting, him who has no doubts I ask
(For others too I ask): By doing what
Can mortals reach the deathless Brahmā world?'

'That man who spurns all possessive thoughts,
Alone, intent, compassion-filled,
Aloof from stench, free from lust –
Established thus, and training thus,
Can mortals reach the deathless Brahmā world.'[558]

46. '"'I understand "Spurning possessive thoughts". This means that one renounces one's possessions, small or great, leaves one's relatives, few or many, and, shaving off hair and beard, goes forth from the household life into homelessness. This is how I understand "Spurning possessive thoughts". [242] I understand "Alone, intent". That means that one goes off on one's own and chooses a lodging in the forest, at the foot of a tree, in a mountain glen, in a rocky cave, a charnel-ground,

in the jungle or on a heap of grass in the open...I understand "Compassion-filled". That means that one dwells suffusing one quarter with a mind filled with compassion, then a second, then a third and a fourth quarter. Thus one abides suffusing the whole world, up, down and across, everywhere, all around, with a mind filled with compassion, expanded, immeasurable, free from hatred and ill-will. That is how I understand "Compassion-filled". But the Lord's words about "Aloof from stench" I do not understand:

What do you mean, Brahmā, by "stench" among men?
Pray lighten my ignorance, O wise one, on this.
What hindrance causes man to stink and fester,
Heading for hell, from Brahmā-realm cut off?' [243]

'Anger, lying, fraud and cheating,
Avarice, pride and jealousy,
Coveting, doubt and harming others,
Greed and hate, stupor and delusion:
The loathsome stench that these give off
Heads man for hell, from Brahmā-realm cut off.'

'As I understand the Lord's words about the stench, these things are not easy to overcome if one lives the household life. I will therefore go forth from the household life into the homeless state.' 'Reverend Steward, do as you think fit.'

47. '"So the Great Steward went to King Reṇu and said: 'My Lord, please appoint another minister[559] to manage your affairs. I wish to go forth from the household life into homelessness. After what Brahmā has told me about the stench of the world, which cannot easily be overcome by one living the household life, I am going forth into homelessness:

King Reṇu, lord of this realm, I declare,
You yourself must rule, I'll counsel you no more!'

'If anything you lack, I'll make it good,
If any hurt you, my royal arms shall guard you.
You my father, I your son, Steward, stay!'

'I lack nothing, none there is who harms me;
No human voice I heard – at home I cannot stay.' [244]

'"Non-human" – what's he like who calls, that you
At once abandon home and all of us?'

'Before I went on this retreat I thought of sacrifice,
Lighting the sacred fire, strewing *kusa*-grass.
But now – eternal Brahmā[560] from Brahmā-realm's appeared.
I asked, he answered: I now can stay no more.'

'Reverend Steward, in your words I trust. Such words
Once heard, you had no other course.
We will follow: Steward, be our Master.
Like a beryl-gem, clear, of finest water,
So purified, we'll follow in your wake.

If the Reverend Steward goes forth from the household life into homelessness, I will do the same. Wherever you go, we will follow.'

48. '"Then the Great Steward went to the six nobles and said to them: 'My lords, please appoint another minister to manage your affairs. I wish to go forth from the household life into homelessness...' And the six nobles went aside [245] and consulted together: 'These Brahmins are greedy for money. Perhaps we can win the Great Steward round with money.' So they came back to him and said: 'Sir, there is plenty of wealth in these seven kingdoms. Take as much as you like.' 'Enough, gentlemen, I have received plenty of wealth from my lords already. That is the very thing that I am renouncing in order to go forth from the household life into homelessness, as I have explained.'

49. '"Then the six nobles went aside again and consulted together: 'These Brahmins are greedy for women. Perhaps we can win the Great Steward round with women.' So they came to him and said: 'Sir, there are plenty of women in these seven kingdoms. Take your pick!' 'Enough, gentlemen, I already have forty equal wives, and I am leaving them in order to go forth from the household life into homelessness, as I have explained.' [246]

50. '"'If the Reverend Steward goes forth from the household life into homelessness, we will do likewise. Wherever you go, we will follow:

"If you renounce those lusts that bind most men,[561]
Exert yourselves, be strong and patiently endure!
This is the path that's straight, the peerless path,
The path of truth, guarded by the good, to Brahmā's realm."

51. '"'And so, Lord Steward, just wait seven years, and then we too will go forth into homelessness. Wherever you go, we will follow.'

'"'Gentlemen, seven years is far too long, I cannot wait for seven years! Who can tell how long people will live? We have to go on into the next world, we must learn by means of wisdom,[562] we must do what is right and live the holy life, for nothing that is born is immortal. Now I am going forth as I have explained.'

52. '"'Well, Reverend Steward, just wait six years,...five years,...four years,...three years,...two years,...one year, and then we too will go forth into homelessness. Wherever you go, we will follow.'

53. '"'Gentlemen, one year is far too long...' 'Then wait seven months...'

54. '"'Gentlemen, seven months is far too long...' 'Then wait six months,...five months,...four months,...three months,...two months,...one month,...half a month...'

55. '"'Gentlemen, half a month is far too long...' [248] 'Then, Reverend Steward, just wait seven days while we make over our kingdoms to our sons and brothers. At the end of seven days we will go forth into homelessness. Wherever you go, we will follow.' 'Seven is not long, gentlemen. I agree, my lords, to seven days.'

56. '"Then the Great Steward went to the seven Brahmins and their seven hundred advanced pupils, and said to them: 'Now, Your Reverences, you must seek another teacher to teach you the mantras. I mean to go forth from the household life into homelessness. After what Brahmā has told me about the stench of the world, which cannot be easily overcome by one living the household life, I am going forth into homelessness.' 'Reverend Steward, do not do so! There is little power and profit in the homeless life, and much power and profit in the life of a Brahmin!'[563] 'Do not say such things, gentlemen!

Besides, who has greater power and profit than I have? I have been like a king to kings, like Brahmā to the Brahmins, like a deity to householders, and I am giving all this up in order to go forth from the household life into homelessness, as I have [249] explained.' 'If the Reverend Steward goes forth from the household life into homelessness, we will do likewise. Wherever you go, we will follow.'

57. '"Then the Great Steward went to his forty equal wives and said: 'Whichever of you ladies wishes to may go back to her own family and seek another husband. I mean to go forth into homelessness...' 'You alone are the kinsman we could wish for, the only husband we want. If the Reverend Steward goes forth into homelessness, we will do likewise. Wherever you go, we will follow.'

58. '"And so the Great Steward, at the end of the seven days, shaved off his hair and beard, donned yellow robes and went forth from the household life into homelessness. And with him went the seven anointed Khattiya kings, the seven wealthy and distinguished Brahmins with their seven hundred advanced pupils, his forty equal wives, several thousand Khattiyas, several thousand Brahmins, several thousand householders, even some harem-women.

'"And so, followed by this company, the Great Steward wandered through villages, towns and royal [250] cities. And whenever he came to a village or town, he was like a king to kings, like Brahmā to the Brahmins, like a deity to householders. And in those days, whenever anyone sneezed or stumbled, they used to say: 'Praise be to the Great Steward! Praise be to the Minister of Seven!'

59. '"And the Great Steward dwelt suffusing one quarter with a mind filled with loving-kindness, then a second, then a third and a fourth quarter. He dwelt suffusing the whole world, up, down and across, everywhere, all around, with a mind filled with compassion,...with a mind filled with sympathetic joy,...with a mind filled with equanimity,...free from hatred and ill-will. And thus he taught his disciples the way to union with the Brahmā-world.

60. '"And all those who had at that time been the Great Steward's pupils and had fully mastered his teaching, were after death at the breaking-up of the body reborn in a happy

sphere, in the Brahmā-world. And those who had not fully mastered his teaching were reborn either among the Paranimmita-Vasavatti devas, among the Nimmānarati devas, among the Tusita devas, among the Yāma devas, [251] among the devas of the Thirty-Three Gods, or among the devas of the Four Great Kings. And the very lowest realm that any of them attained was that of the gandhabbas. Thus the going-forth of all those people was not fruitless or barren, but productive of fruit and profit."

61. 'Do you remember this, Lord?' 'I do, Pañcasikha. At that time I was the Brahmin, the Great Steward, and I taught those disciples the path to union with the Brahmā-world.

'However, Pañcasikha, *that* holy life does not lead to disenchantment, to dispassion, to cessation, to peace, to super-knowledge, to enlightenment, to Nibbāna, but only to birth in the Brahmā-world, whereas my holy life leads unfailingly to disenchantment, to dispassion, to cessation, to peace, to super-knowledge, to enlightenment, to Nibbāna. That is the Noble Eightfold Path, namely Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

62. 'And, Pañcasikha, those of my disciples who have fully mastered my teaching have by their own super-knowledge realised, [252] by the destruction of the corruptions in this very life, the uncorrupted freedom of heart and mind. And of those who have not fully mastered it, some by the destruction of the five lower fetters will be reborn spontaneously, attaining thence to Nibbāna without returning to this world; some by the destruction of three fetters and the reduction of greed, hatred and delusion will become Once-Returners, who will return once more to this world before making an end of suffering; and some by the destruction of three fetters will become Stream-Winners, incapable of falling into states of woe, assured of enlightenment. Thus the going-forth of all these people was not fruitless or barren, but productive of fruit and profit.'

Thus the Lord spoke, and Pañcasikha of the gandhabbas was delighted and rejoiced at the Lord's words. And, having saluted him, he passed him by on the right and vanished from the spot.

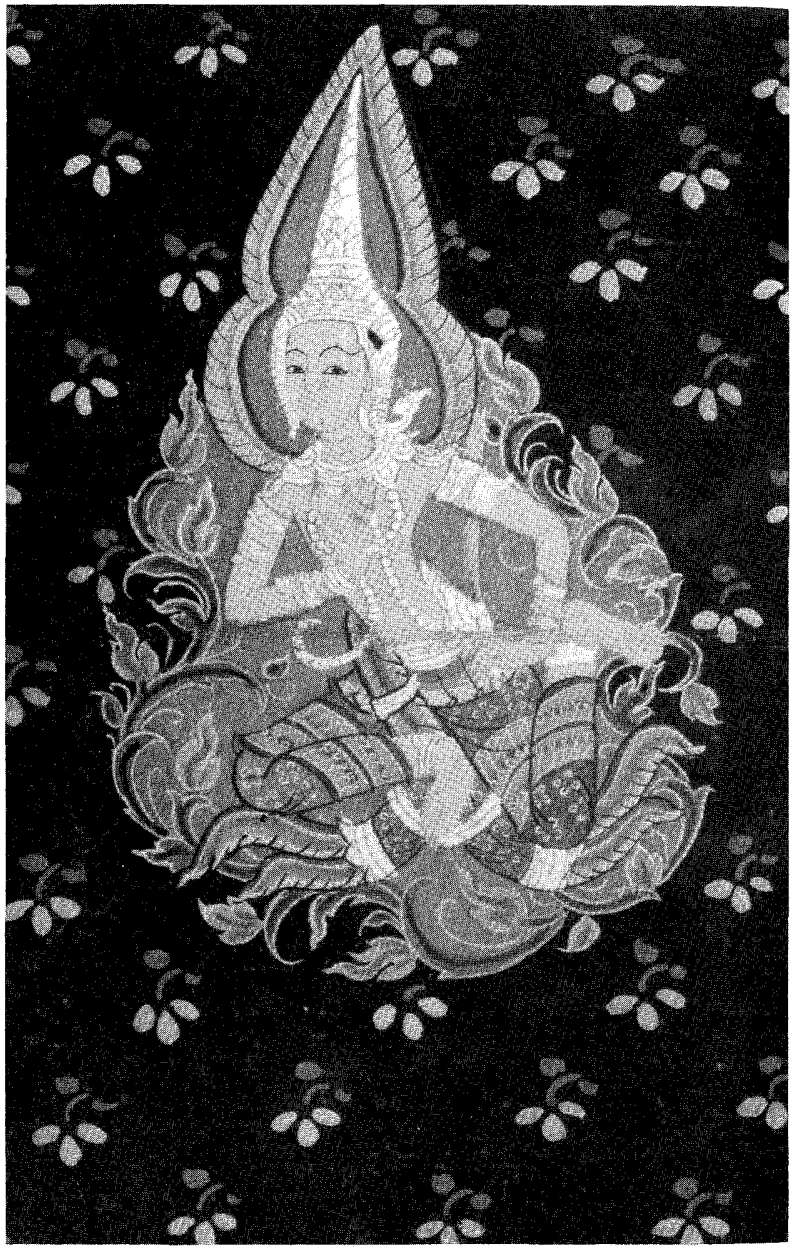

20 *Mahāsamaya Sutta: The Mighty Gathering*
Devas Come to See the Buddha

[253] 1. THUS HAVE I HEARD.[564] Once the Lord was staying among the Sakyans in the Great Forest at Kapilavatthu, with a large company of some five hundred monks, all Arahants. And devas from ten world-systems[565] frequently came there to visit the Lord and his order of monks.

2. And it occurred to four devas of the Pure Abodes:[566] 'The Blessed Lord is staying at Kapilavatthu, with a large company of some five hundred monks, all Arahants. What if we were to approach him, and each recite a verse?'

3. Then those devas, as swiftly as a strong man might stretch his flexed arm, or flex it again, [254] vanished from the Pure Abodes and appeared before the Lord. Then they saluted him and stood to one side, and one of them recited this verse:

> 'Great the assembly in the forest here, the devas have met
> And we are here to see the unconquered brotherhood.'

Another said:

> 'The monks with concentrated minds are straight:
> They guard their senses as the driver does his reins.'

Another said:

> 'Bars and barriers broken, the threshold-stone of lust torn up,
> Unstained the spotless seers go, like well-trained elephants.' [255]

And another said:

'Who takes refuge in the Buddha, no downward path
will go:
Having left the body he'll join the deva hosts.'

4. Then the Lord said to his monks: 'Monks, it has often happened that the devas from ten world-systems have come to see the Tathāgata and his order of monks. So it has been with the supreme Buddhas of the past, and so it will be with those of the future, as it is with me now. I will detail for you the names of the groups of devas, announce them and teach them to you. Pay close attention, and I will speak.'

'Yes, Lord', said the monks, and the Lord said:

5. 'I'll tell you them in verse: to which realm each
belongs.
But those who dwell composed and resolute
Like lions in mountain-caves, have overcome
Hair-raising fear and dread, their minds
White and pure, unstained and calm.'[567] [256]

In Kapilavatthu's wood the Lord perceived
Five hundred of his Arahants and more,
Lovers of his word. To them he said:
'Monks, observe the deva-host approach!'
And the monks strove eagerly to see.

6. With superhuman vision thus arising,
Some saw a hundred gods, a thousand some.
While some saw seventy thousand, others saw
Gods innumerable, all around.
And He-Who-Knows-with-Insight was aware
Of all that they could see and understand.

And to the lovers of his word the Lord,
Turning said: 'The deva-hosts approach.
Look and seek to know them, monks, in turn,
As I declare their names to you in verse!'[568]

7. 'Seven thousand yakkhas of Kapila's realm,
Well-endowed with power and mighty skills,

Fair to see, with splendid train have come
Rejoicing to this wood to see such monks.

And six thousand yakkhas from Himālaya,
Of varied hue, and well-endowed with powers,
Fair to see, with splendid train have come
Rejoicing to this wood to see such monks.

From Sāta's Mount three thousand yakkhas more
Of varied hue...

The sum is sixteen thousand yakkhas all,
Of varied hue...[257]

8. Of Vessāmitta's host five hundred more
Of varied hue...

Kumbhīra too from Rājagaha comes
(Whose dwelling-place is on Vepulla's slopes):
A hundred thousand yakkhas follow him.

9. King Dhataraṭṭha,[569] ruler of the East,
The gandhabbas' Lord, a mighty king,
Has come with retinue. Many sons
Are his, who all bear Indra's name,
All well-endowed with mighty skills...

King Virūḷha, ruler of the South,
The Kumbaṇḍhas' lord, a mighty king...

Virūpakkha, ruler of the West,
Lord of nāgas and a mighty king...

King Kuvera, ruler of the North,
Lord of yakkhas and a mighty king...[258]

From the East King Dhataraṭṭha shone,
From South Virūḷhaka, and from the West
Virūpakkha, Kuvera from the North:
Thus ranged in Kapilavatthu's wood
The Four Great Kings in all their splendour stood.'

10. With them came their vassals versed in guile,
Skilled deceivers all: Kuṭeṇḍu first,

Then Veṭeṇḍu, Viṭu and Viṭucca,
Candana and Kāmaseṭṭha next,
Kinnughaṇḍu and Nighaṇḍu, these,
Panāda, Opamaññа, Mātali
(Who was the devas' charioteer), Naḷa,
Cittasena of the gandhabbas,
Rājā, Janesabha, Pañcasikha,
Timbarū with Suriyavaccasā
His daughter – these, and more, rejoicing came
To that wood to see the Buddha's monks.

11. From Nabhasa, Vesāli, Tacchaka
Came Nāgas, Kambalas, Assataras,
Payāgas with their kin. From Yamunā
Dhataraṭṭha came with splendid host,
Erāvana too, the mighty nāga chief[570]
To the forest meeting-place has come.

And the twice-born,[571] winged and clear of sight,
Fierce garuḍa birds (the nāgas' foes) have
come [259]
Flying here – Citrā and Supaṇṇā.
But here the nāga kings are safe: the Lord
Has imposed a truce. With gentle speech
They and the nāgas share the Buddha's peace.

12. Asuras too, whom Indra's hand[572] once struck,
Ocean-dwellers now, in magic skilled,
Vāsava's replendent brothers came,
The Kālakañjas, terrible to see,
Dānaveghasas, Vepacitti,
Sucitti and Pahārādha too,
Fell Namucī, and Bali's hundred sons
(Who all were called Veroca) with a band
Of warriors who joined their master Rāhu,
Who had come to wish their meeting well.

13. Gods of water, earth, and fire, and wind,
The Varuṇas and their retainers. Soma
And Yasa too. Devas born of love
And compassion, with a splendid train,

These ten, with tenfold varied hosts,
Endowed with mighty powers, and fair to see,
Rejoicing came to see the Buddha's monks.

14. Veṇhu[573] too with his Sahalis came,
The Asamas, the Yama twins, and those
Devas who attend on moon and sun,
Constellation-gods, sprites of clouds, [260]
Sakka the Vasus' lord, ancient giver,[574]
These ten, with tenfold varied hosts...

15. The Sahabhus, radiant, bright, came next,
Fiery-crested. The Ariṭṭhakas,
The Rojas, cornflower-blue, with Varuṇā
And Sahadhammā, Accutā, Anejakā,
Sūleyya, Rucirā, the Vāsavanesis,
These ten, with tenfold varied hosts...

16. The Samānas and Mahā-Samānas both,
Beings manlike and more than manlike came,
The 'Pleasure-corrupted' and 'Mind-corrupted'
gods,[575]
Green devas, and the red ones too,
Pāragas, Mahā-Pāragas with train,
These ten, with tenfold varied hosts...

17. Sukkas, Karumhas, Aruṇas, Veghanasas,
Follow in the Odātagayhas' wake.
Vicakkhaṇas, Sadāmattas, Harāgajas,
Those gods called 'Mixed in Splendour', and
Pajunna
The Thunderer, who also causes rain,
These ten, with tenfold varied hosts... [261]

18. The Khemiyas, the Tusitas and Yāmas,
The Kaṭṭhakas with train, Lambītakas,
The Lāma chiefs, and the gods of flame
(The Āsavas), those who delight in shapes
They've made, and those who seize on others'
work,[576]
These ten, with tenfold varied hosts...

19. These sixty deva-hosts, of varied kinds,
All came arranged in order of their groups,
And others too, in due array. They said:
'He who's transcended birth, he for whom
No obstacle remains, who's crossed the flood,
Him, cankerless, we'll see, the Mighty One,
Traversing free without transgression, as
It were the moon that passes through the clouds.'

20. Subrahmā next, and with him Paramatta,
Sanankumāra, Tissa, who were sons
Of the Mighty One, these also came.
Mahā-Brahmā, who ruled a thousand worlds,
In the Brahmā-world supreme, arisen there,
Shining bright, and terrible to see,
With all his train. Ten lords of his who each
Rule a Brahmā-world, and in their midst
Hārita, who ruled a hundred thousand.

21. And when all these had come in vast array,
With Indra and the hosts of Brahmā too,
Then too came Māra's hosts, and now observe
That Black One's folly.[577] [262] For he said:
'Come on, seize and bind them all! With lust
We'll catch them all! Surround them all about,
Let none escape, whoever he may be!'
Thus the war-lord urged his murky troops.
With his palm he struck the ground, and made
A horrid din, as when a storm-cloud bursts
With thunder, lightning and with heavy rain –
And then – shrank back, enraged, but powerless!

22. And He-Who-Knows-by-Insight saw all this
And grasped its meaning. To his monks he said:
'The hosts of Māra come, monks – pay good heed!'
They heard the Buddha's words, and stayed alert.

And Māra's hosts drew back from those on whom
Neither lust nor fear could gain a hold.

'Victorious, transcending fear, they've won:
His followers rejoice with all the world!'[578]

21 *Sakkapañha Sutta: Sakka's Questions*
A God Consults the Buddha

[263] 1.1. THUS HAVE I HEARD.[579] Once the Lord was staying in Magadha, to the east of Rājagaha, by a Brahmin village called Ambasaṇḍā, to the north of the village on Mount Vediya, in the Indasāla Cave.[580] And at that time Sakka, lord of the gods,[581] felt a strong desire to see the Lord. And Sakka thought: 'Where is the Blessed Lord, the fully-enlightened Buddha, now staying?' Then, perceiving where the Lord was, Sakka said to the Thirty-Three Gods: 'Gentlemen, the Blessed Lord is staying in Magadha...in the Indasāla Cave. How would it be if we were to go and visit the Lord?' 'Very good, Lord, and may good fortune go with you', replied the Thirty-Three Gods.

1.2. Then Sakka said to Pañcasikha of the gandhabbas: [264] 'The Blessed Lord is staying in Magadha...in the Indasāla Cave. I propose to go to visit him.' 'Very good, Lord', said Pañcasikha and, taking his yellow *beluva*-wood lute,[582] he followed in attendance on Sakka. And, just as swiftly as a strong man might stretch forth his flexed arm, or flex it again, Sakka, surrounded by the Thirty-Three Gods and attended by Pañcasikha, vanished from the heaven of the Thirty-Three and appeared in Magadha...on Mount Vediya.

1.3. Then a tremendous light shone over Mount Vediya, illuminating the village of Ambasaṇḍā – so great was the power of the gods – so that in the surrounding villages they were saying: 'Look, Mount Vediya is on fire today – it's burning – it's in flames! What is the matter, that Mount Vediya and Ambasaṇḍā are lit up like this?' and they were so terrified that their hair stood on end.

1.4. Then Sakka said: 'Pañcasikha, [265] it is hard for the

likes of us to get near the Tathāgatas when they are enjoying the bliss of meditation,[583] and therefore withdrawn. But if you, Pañcasikha, were first to attract[584] the ear of the Blessed Lord, then we might afterwards be able to approach and see the Blessed Lord, the fully-enlightened Buddha.' 'Very good, Lord', said Pañcasikha and, taking his yellow *beluva*-wood lute, he approached the Indasāla Cave. Thinking: 'As far as this is neither too far nor too near to the Lord, and he will hear my voice', he stood to one side. Then, to the strains of his lute, he sang these verses extolling the Buddha, the Dhamma, the Arahants, and love:[585]

1.5. 'Lady, your father Timbarū greet,
Oh Sunshine[586] fair, I give him honour due,
By whom was sired a maid as fair as you
Who are the cause of all my heart's delight.

Delightful as the breeze to one who sweats,
Or as a cooling draught to one who thirsts,
Your radiant beauty is to me as dear
As the Dhamma is to Arahants. [266]

Just as medicine to him who's ill,
Or nourishment to one who's starving still,
Bring me, gracious lady, sweet release
With water cool from my consuming flames.

The elephant, oppressed by summer heat,[587]
Seeks out a lotus-pool upon which float
Petals and pollen of that flower,
So into your bosom sweet I'd plunge.

As an elephant, urged by the goad,
Pays no heed to pricks of lance and spear,
So I, unheeding, know not what I do,
Intoxicated by your beauteous form.

By you my heart is tightly bound in bonds,
All my thoughts are quite transformed, and I
Can no longer find my former course:
I'm like a fish that's caught on baited hook.

Come, embrace me, maiden fair of thighs,[588]
Seize and hold me with your lovely eyes,
Take me in your arms, it's all I ask!
My desire was slight at first, O maid
Of waving tresses, but it grew apace,
As grow the gifts that Arahants receive.

Whatever merit I have gained by gifts
To those Noble Ones, may my reward
When it ripens, be your love, most fair! [267]

As the Sakyans' Son in jhāna rapt
Intent and mindful, seeks the deathless goal,
Thus intent I seek your love, my Sun!

Just as that Sage would be rejoiced, if he
Were to gain supreme enlightenment,
So I'd rejoice to be made one with you.[589]

If Sakka, Lord of Three-and-Thirty Gods
Were perchance to grant a boon to me,
It's you I'd crave, my love for you's so strong.

Your father, maid so wise, I venerate
Like a *sāl*-tree fairly blossoming,
For his offspring's sake, so sweet and fair.'

1.6. When he heard this, the Lord said: 'Pañcasikha, the sound of your strings blends so well with your song, and your song with the strings, that neither prevails excessively over the other.[590] When did you compose these verses on the Buddha, the Dhamma, the Arahants, and love?' 'Lord, it was when the Blessed Lord was staying on the bank of the River Nerañjarā, under the goatherd's *banyan* tree [268] prior to his enlightenment. At that time I fell in love with the lady Bhaddā, bright as the sun, the daughter of King Timbarū of the gandhabbas. But the lady was in love with somebody else. It was Sikhaddi, the son of Mātali the charioteer, whom she favoured. And when I found that I could not win the lady by any manner of means, I took my yellow *beluva*-wood lute and went to the home of King Timbarū of the gandhabbas, and there I sang these verses:

1.7. (*Verses as 5*). 'And, Lord, having heard the verses the lady Bhaddā Suriyavaccasā said to me: "Sir, I have not personally seen that Blessed Lord, though I heard of him when I went to the Sudhammā Hall of the Thirty-Three Gods to dance. And since, sir, you praise that Blessed Lord so highly, let us meet today." [269] And so, Lord, I met the lady, not then but later.'

1.8. Then Sakka thought: 'Pañcasikha and the Lord are in friendly conversation', so he called to Pañcasikha: 'My dear Pañcasikha, salute the Blessed Lord from me, saying: "Lord, Sakka, king of the gods, together with his ministers and followers, pays homage at the feet of the Blessed Lord."' 'Very good, Lord', said Pañcasikha, and did so.

'Pañcasikha, may Sakka, king of the gods, his ministers and followers be happy, for they all desire happiness: devas, humans, asuras, nāgas, gandhabbas, and whatever other groups of beings there are!' for that is the way the Tathāgatas greet such mighty beings. After this greeting, Sakka entered the Indasāla Cave, saluted the Lord, and stood to one side, and the Thirty-Three Gods, with Pañcasikha, did the same.

1.9. Then in the Indasāla Cave the rough passages became smooth, the narrow parts became wide, and in the pitch-dark cavern it became bright, owing to the [270] power of the devas. Then the Lord said to Sakka: 'It is wonderful, it is marvellous that the Venerable Kosiya,[591] with so much, so many things to do, should come here!' 'Lord, I have long wished to visit the Blessed Lord, but I have always been so busy on behalf of the Thirty-Three that I was unable to come. Once the Blessed Lord was staying at Sāvatthi in the Salaḷa hut, and I went to Sāvatthi to see the Lord.

1.10. 'At that time the Blessed Lord was seated in some form of meditation, and King Vessavaṇa's wife Bhuñjatī was waiting on him, venerating him with palms together. I said to her: "Lady, please salute the Blessed Lord for me and say: 'Sakka, the king of the gods, with his ministers and followers, pays homage at the Lord's feet'. But she said: "Sir, it is not the right time to see the Blessed Lord, he is in retreat." [271] "Well then, lady, when the Blessed Lord rises from his meditation, please tell him what I have said." Lord, did the lady salute

you on my behalf, and does the Lord remember what she said?' 'She did salute me, King of the Gods, and I remember what she said. I also remember that it was the sound of Your Reverence's chariot-wheels that roused me from my meditation.'[592]

1.11. 'Lord, those gods who arose in the heaven of the Thirty-Three before I did have told me and assured me that whenever a Tathāgata, a fully-enlightened Arahant Buddha arises in the world, the ranks of devas increase, and those of the asuras decline in numbers. In fact I have witnessed this myself. There was, Lord, right here in Kapilavatthu a Sakyan girl called Gopikā who had faith in the Buddha, the Dhamma and the Sangha, and who observed the precepts scrupulously. She rejected the status of a woman and developed the thought of becoming a man. Then, after her death, at the breaking-up of the body, she went to a happy destination, being reborn in a heaven-state among the Thirty-Three Gods, as one of our sons, becoming known as Gopaka the devas' son.[593] Also, there were three monks who, having observed the holy life under the Blessed Lord, had been reborn in the inferior condition of gandhabbas. They lived indulging in the pleasures of the five senses, as our attendants and servants. At this, Gopaka [272] rebuked them, saying: "What were you about, sirs, that you did not listen to the Blessed Lord's teaching? I was a woman who had faith in the Buddha...I rejected the status of a woman...and was reborn among the Thirty-Three Gods and am known as Gopaka the devas' son. But you, after having observed the holy life under the Blessed Lord, have been reborn in the inferior condition of gandhabbas! It is a sorry sight for us to see our fellows in the Dhamma reborn in the inferior condition of gandhabbas!" And being thus rebuked, two of those devas immediately developed mindfulness,[594] and so attained to the Realm of the Retinue of Brahma.[595] But one of them remained addicted to sensual pleasures.

1.12 [Gopaka spoke:]
'"Disciple once of Him-Who-Sees,
The name I bore then Gopikā.

In Buddha, Dhamma firmly trusting
I served the Sangha cheerfully.
For loyal service paid to him
See me now, a Sakka-son,
Mighty, in the Threefold Heaven,[596]
Resplendent; Gopaka my name.
Then former monks I saw, who'd reached
No higher than gandhabba's rank,
Who before had human birth
And led the life the Buddha taught.
We supplied their food and drink
And waited on them in our homes.[597] [273]
Had they no ears, that they thus blest
Still could not grasp the Buddha's law?
Each for himself must understand
That Dhamma taught by Him-Who-Sees,
And well-proclaimed. I, serving you,
Heard the Noble Ones' good words,
And so I'm born, a Sakka-son,
Mighty, in the Threefold Heaven,
And resplendent, whereas you,
Though you served the Prince of Men
And led the matchless life he taught,
Have reappeared in humble state,
And not attained your proper rank,
A sorry sight it is to see
One's Dhamma-fellows sunk so low
That, gandhabba-spirits, you
But come to wait upon the gods,
While as for me – I am transformed!
From household life, and female, I
Am now reborn a male, a god,
Rejoicing in celestial bliss!"

When thus rebuked by Gopaka,
Disciple true of Gotama,
In sore distress they all replied:
"Alas, let's go, and strive amain,
And be no longer others' slaves!" [274]

And of the three, two struggled hard,
And bore in mind the Teacher's word.
They purified their hearts of lust,
Perceiving peril in desires,
And like the elephant that bursts
All restraining bonds, they broke
The fetters and the bonds of lust,
Those fetters of the evil one
So hard to overcome – and thus
The very gods, the Thirty-Three,
With Indra and Pajāpati,
Who sat enthroned in Council Hall,
These two heroes, passions purged,
Outstripped, and left them far behind.

On seeing which, Vāsava,[598] dismayed,
Chief amidst that throng of gods,
Cried: "See how these of lesser rank
Outstrip the gods, the Thirty-Three!"
Then hearing of his ruler's fears,
Gopaka said to Vāsava:
"Lord Indra, in the world of men
A Buddha, called the Sakyan Sage,[599]
Has gained the mastery of lust,
And these his pupils, who had failed
In mindfulness when claimed by death,
Have now regained it with my help. [275]
Though one of them is left behind
And still among gandhabbas dwells,
These two, on highest wisdom set,
In deep absorption spurn the gods!
Let no disciple ever doubt
That truth may yet be realised
By those who dwell in these abodes.[600]
To him who's crossed the flood and made
An end of doubts, our homage due,
The Buddha, Victor, Lord, we give."

Even here, they gained the truth, and so
Have passed beyond to greater eminence.

Those two have gained a higher place than this
In Realms of Brahmā's Retinue. And we
Have come, O Lord, in hope that we may gain
That truth, and, if the Lord will give us leave,
To put our questions to the Blessed Lord.'

1.13. Then the Lord thought: 'Sakka has lived a pure life for a long time. Whatever questions he may ask will be to the point and not frivolous, and he will be quick to understand my answers.' So the Blessed Lord replied to Sakka in this verse:

'Ask me, Sakka, all that you desire!
On what you ask, I'll put your mind at rest.'

[*End of first recitation-section*] [276]

2.1. Being thus invited, Sakka, ruler of the gods, put his first question to the Lord: 'By what fetters, sir,[601] are beings bound – gods, humans, asuras, nāgas, gandhabbas and whatever other kinds there may be – whereby, although they wish to live without hate, harming, hostility or malignity, and in peace, they yet live in hate, harming one another, hostile and malign?' This was Sakka's first question to the Lord, and the Lord replied: 'Ruler of the Gods, it is the bonds of jealousy and avarice[602] that bind beings so that, though they wish to live without hate,...they yet live in hate, harming one another, hostile and malign.' This was the Lord's reply, and Sakka, delighted, exclaimed: 'So it is, Lord, so it is, Well-Farer! Through the Lord's answer I have overcome my doubt and got rid of uncertainty!'

2.2. Then Sakka, having [277] expressed his appreciation, asked another question: 'But sir, what gives rise to jealousy and avarice, what is their origin, how are they born, how do they arise? Owing to the presence of what do they arise, owing to the absence of what do they not arise?' 'Jealousy and avarice, Ruler of the Gods, take rise from like and dislike,[603] this is their origin, this is how they are born, how they arise. When these are present, they arise; when these are absent,

they do not arise.' 'But, sir, what gives rise to like and dislike?...Owing to the presence of what do they arise, owing to the absence of what do they not arise?' 'They arise, Ruler of the Gods, from desire[604]...Owing to the presence of desire they arise, owing to the absence of desire they do not arise.' 'But, sir, what gives rise to desire?...' 'Desire, Ruler of the Gods, arises from thinking[605]...When the mind thinks about something, desire arises; when the mind thinks about nothing, desire does not arise.' 'But, sir, what gives rise to thinking? ...' 'Thinking, Ruler of the Gods, arises from the tendency to proliferation[606]...When this tendency is present, thinking arises; when it is absent, thinking does not arise.'

2.3. 'Well, sir, what practice has that monk undertaken,[607] who has reached the right way which is needful and leading to the cessation of the tendency to proliferation?' [278]

'Ruler of the Gods, I declare that there are two kinds of happiness:[608] the kind to be pursued, and the kind to be avoided. The same applies to unhappiness[609] and equanimity.[610] Why have I declared this in regard to happiness? This is how I understood happiness: When I observed that in the pursuit of such happiness, unwholesome factors increased and wholesome factors decreased, then that happiness was to be avoided. And when I observed that in the pursuit of such happiness unwholesome factors decreased and wholesome ones increased, then that happiness was to be sought after. Now, of such happiness as is accompanied by thinking and pondering,[611] and of that which is not so accompanied, the latter is the more excellent. The same applies to unhappiness, and [279] to equanimity. And this, Ruler of the Gods, is the practice that monk has undertaken who has reached the right way...leading to the cessation of the tendency to proliferation.' And Sakka expressed his delight at the Lord's answer.

2.4. Then Sakka, having expressed his appreciation, asked another question: 'Well, sir, what practice has that monk undertaken who has acquired the restraint required by the rules?'[612]

'Ruler of the Gods, I declare that there are two kinds of bodily conduct: the kind to be pursued, and the kind to be avoided. The same applies to conduct of speech and to the

pursuit of goals. [280] Why have I declared this in regard to bodily conduct? This is how I understood bodily conduct: When I observed that by the performance of certain actions, unwholesome factors increased and wholesome factors decreased, then that form of bodily action was to be avoided. And when I observed that by the performance of such actions unwholesome factors decreased and wholesome ones increased, then such bodily action was to be followed. That is why I make this distinction. The same applies to conduct of speech and the pursuit of goals. [281] And this, Ruler of the Gods, is the practice that monk has undertaken who has acquired the restraint required by the rules.' And Sakka expressed his delight at the Lord's answer.

2.5. Then Sakka asked another question: 'Well, sir, what practice has that monk undertaken who has acquired control of his sense-faculties?'

'Ruler of the Gods, I declare that things perceived by the eye are of two kinds: the kind to be pursued, and the kind to be avoided. The same applies to things perceived by the ear, the nose, the tongue, the body and the mind.' At this, Sakka said: 'Lord, I understand in full the true meaning of what the Blessed Lord has outlined in brief. Lord, whatever object perceived by the eye, if its pursuit leads to the increase of unwholesome factors and the decrease of wholesome ones, that is not to be sought after; if its pursuit leads to the decrease of unwholesome factors and the increase of wholesome ones, such an object is [282] to be sought after. And the same applies to things perceived by the ear, the nose, the tongue, the body and the mind. Thus I understand in full the true meaning of what the Blessed Lord has outlined in brief, and thus through the Lord's answer I have overcome my doubt and got rid of uncertainty.'

2.6. Then Sakka asked another question: 'Sir, do all ascetics and Brahmins teach the same doctrine, practise the same discipline, want the same thing[613] and pursue the same goal?' 'No, Ruler of the Gods, they do not.' 'But why, sir, do they not do so?' 'The world, Ruler of the Gods, is made up of many and various elements. Such being the case, beings adhere to one or other of these various things, and whatever they adhere

to they become powerfully addicted to, and declare: 'This alone is the truth, everything else is false!' Therefore they do not all teach the same doctrine, practise the same discipline, want the same thing, pursue the same goal.'

'Sir, are all ascetics and Brahmins fully [283] proficient, freed from bonds, perfect in the holy life, have they perfectly reached the goal?' 'No, Ruler of the Gods.' 'Why is that, sir?' 'Only those, Ruler of the Gods, who are liberated by the destruction of craving are fully proficient, freed from the bonds, perfect in the holy life, and have perfectly reached the goal.' And Sakka rejoiced at the answer as before.

2.7. Then Sakka said: 'Passion,[614] sir, is a disease, a boil, a dart. It seduces a man, drawing him into this or that state of becoming, so that he is reborn in high states or low. Whereas other ascetics and Brahmins of differing viewpoints gave me no chance to ask these questions, the Lord has instructed me at length, and thus removed the dart of doubt and uncertainty from me.' [284] 'Ruler of the Gods, do you admit to having asked the same question of other ascetics and Brahmins?' 'Yes, Lord.' 'Then, if you don't mind, please tell me what they said.' 'I do not mind telling the Blessed Lord, or one like him.'[615] 'Then tell me, Ruler of the Gods.'

'Lord, I went to those I considered to be ascetics and Brahmins because of their solitary life in the woods, and I put these questions to them. But instead of giving me a proper answer,[616] they asked me in return: "Who are you, Venerable Sir?" I replied that I was Sakka, ruler of the gods, and they asked me what had brought me there. Then I taught them the Dhamma as far as I had heard it and practised it. But they were very pleased with even that much, and they said: "We have seen Sakka, the ruler of the gods, and he has answered the questions we put to him!" And they became my pupils instead of my becoming theirs. But I, Lord, am a disciple of the Blessed Lord, a Stream-Winner, not subject to rebirth in states of woe, firmly established and destined for full enlightenment.'[617] 'Ruler of the Gods, do you admit to having ever previously experienced rejoicing and happiness such as you experience now?' [285] 'Yes, Lord.' 'And what was that about?' 'In the past, Lord, war had broken out between the gods and

the asuras, and the gods had defeated the asuras. And after the battle, as victor, I thought: "Whatever is now the food of the gods,[618] and what is the food of the asuras, henceforth we shall enjoy both." But, Lord, such happiness and satisfaction, which was due to blows and wounds, does not conduce to dispassion, detachment, cessation, peace, higher knowledge, enlightenment, Nibbāna. But that happiness and satisfaction that is obtained by hearing the Dhamma from the Blessed Lord, which is not due to blows and wounds, does conduce to dispassion, detachment, cessation, peace, higher knowledge, enlightenment, Nibbāna.'

2.8. 'And, Ruler of the Gods, what things do you call to mind when you admit to experiencing such satisfaction and happiness as this?' 'Lord, at such a time, six things come to mind at which I rejoice:

"I who merely as a god exist, have gained
The chance, by kamma, of another earthly life."[619]

That, Lord, is the first thing that occurs to me. [286]

"Leaving this non-human realm of gods behind,
Unerringly I'll seek the womb I wish to find."

That, Lord, is the second thing...

"My problems solved, I'll gladly live by Buddha's law,
Controlled and mindful, and with clear awareness filled."

That, Lord, is the third thing...

"And should thereby enlightenment arise in me,
As one-who-knows I'll dwell, and there await my end."

That, Lord, is the fourth thing...

"Then when I leave the human world again, I'll be
Once more a god, and one of highest rank."

That, Lord, is the fifth thing...

"More glorious than devas are the Peerless Gods,[620]
Among whom dwelling I shall make my final home." [287]

That, Lord, is the sixth thing that occurs to me, and these are the six things at which I rejoice.

2.9. 'Long I wandered, unfulfilled, in doubt,
In quest of the Tathāgata. I thought
Hermits who live secluded and austere
Must surely be enlightened: I'll seek them.
"What must I do to gain success, and what
Course but leads to failure?" – but, thus asked,
They could not tell me how to tread the path.
Instead, when they found out that I am king
Of gods, they asked me why I'd come to them,
And I it was who taught them what I knew
Of Dhamma, and at that, rejoicing, they
Cried: "It's Vāsava, the Lord, we've seen!"
But now – I've seen the Buddha, and my doubts
Are all dispelled, my fears are allayed,
And now to the Enlightened One I pay
Homage due, to him who's drawn the dart
Of craving, to the Buddha, peerless Lord,
Mighty hero, kinsman of the Sun![621] [288]
Just as Brahmā's worshipped by the gods,
So likewise today we worship you,
Enlightened One, and Teacher unsurpassed,
Whom none can equal in the human world,
Or in the heavens, dwelling of the gods!'

2.10. Then Sakka, ruler of the gods, said to Pañcasikha of the gandhabbas: 'My dear Pañcasikha, you have been of great help to me for gaining the ear of the Blessed Lord. For it was through your gaining his ear that we were admitted to the presence of the Blessed Lord, the Arahant, the supremely enlightened Buddha. I will be a father to you, you shall be

king of the gandhabbas, and I will give you Bhaddā Suriya-vaccasā, whom you desired.'

And then Sakka, ruler of the gods, touched the earth with his hand and called out three times:

> 'Homage to the Blessed One, the Arahant, the supremely enlightened Buddha!
> Homage to the Blessed One, the Arahant, the supremely enlightened Buddha!
> Homage to the Blessed One, the Arahant, the supremely enlightened Buddha!'

And while he had been speaking in this dialogue,[622] the pure and spotless Dhamma-Eye arose within Sakka, ruler of the gods, and he knew: 'Whatever things have an origin must come to cessation.' And the same thing happened to eighty [289] thousand devas as well.

Such were the questions which Sakka, ruler of the gods, was desirous to ask,[623] and which the Lord answered for him. Therefore this discourse is called 'Sakka's Questions.'

22 *Mahāsatipaṭṭhāna Sutta: The Greater Discourse on the Foundations of Mindfulness*

[290] 1. THUS HAVE I HEARD.[624] Once the Lord was staying among the Kurus. There is a market-town of theirs called Kammāsadhamma.[625] And there the Lord addressed the monks: 'Monks!' 'Lord', they replied, and the Lord said:

'There is, monks, this one way[626] to the purification of beings, for the overcoming of sorrow and distress, for the disappearance of pain and sadness,[627] for the gaining of the right path,[628] for the realisation of Nibbāna: – that is to say the four foundations of mindfulness.[629]

'What are the four? Here, monks, a monk[630] abides contemplating body as body,[631] ardent, clearly aware and mindful, having put aside hankering and fretting for the world;[632] he abides contemplating feelings as feelings[633]...; he abides contemplating mind as mind[634]...; he abides contemplating mind-objects as mind-objects,[635] ardent, clearly aware and mindful, having put aside hankering and fretting for the world.' [291]

(CONTEMPLATION OF THE BODY)

(1. *Mindfulness of Breathing*)

2. 'And how, monks, does a monk abide contemplating the body as body? Here a monk, having gone into the forest, or to the root of a tree, or to an empty place,[636] sits down cross-legged, holding his body erect, having established mindfulness before him.[637] Mindfully he breathes in, mindfully he breathes out.[638] Breathing in a long breath, he knows that he breathes in a long breath,[639] and breathing out a long breath, he knows that he breathes out a long breath. Breathing in a short breath, he knows that he breathes in a short breath, and

breathing out a short breath, he knows that he breathes out a short breath. He trains himself, thinking: "I will breathe in, conscious of the whole body."[640] He trains himself, thinking: "I will breathe out, conscious of the whole body." He trains himself, thinking: "I will breathe in, calming the whole bodily process."[641] He trains himself, thinking: "I will breathe out, calming the whole bodily process." Just as a skilled turner, or his assistant, in making a long turn, knows that he is making a long turn, or in making a short turn, knows that he is making a short turn, so too a monk, in breathing in a long breath, knows that he breathes in a long breath...and so trains himself, thinking: "I will breathe out, calming the whole bodily process."'[292]

(INSIGHT)

'So he abides contemplating body as body internally,[642] contemplating body as body externally, contemplating body as body both internally and externally. He abides contemplating arising phenomena[643] in the body, he abides contemplating vanishing phenomena[644] in the body, he abides contemplating both arising and vanishing phenomena in the body. Or else, mindfulness that "there is body" is present to him just to the extent necessary for knowledge and awareness.[645] And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.'

(2. *The Four Postures*)

3. 'Again, a monk, when walking, knows that he is walking, when standing, knows that he is standing, when sitting, knows that he is sitting, when lying down, knows that he is lying down. In whatever way his body is disposed, he knows that that is how it is.

'So he abides contemplating body as body internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.'

(3. *Clear Awareness*)

4. 'Again, a monk, when going forward or back, is clearly aware of what he is doing,[646] in looking forward or back he is clearly aware of what he is doing, in bending and stretching he is clearly aware of what he is doing, in carrying his inner and outer robe and his bowl he is clearly aware of what he is doing, in eating, drinking, chewing and savouring he is clearly aware of what he is doing, in passing excrement or urine he is clearly aware of what he is doing, in walking, standing, sitting, falling asleep and waking up, in speaking or in staying silent, he is clearly aware of what he is doing. [293]

'So he abides contemplating body as body internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.'

(4. *Reflection on the Repulsive: Parts of the Body*)

5. 'Again, a monk reviews[647] this very body from the soles of the feet upwards and from the scalp downwards, enclosed by the skin and full of manifold impurities: "In this body there are head-hairs, body-hairs, nails, teeth, skin,[648] flesh, sinews, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, mesentery, bowels, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, tallow, saliva, snot, synovic fluid, urine."[649] Just as if there were a bag, open at both ends, full of various kinds of grain such as hill-rice, paddy, green gram,[650] kidney-beans, sesame, husked rice, and a man with good eyesight were to open the bag and examine them, saying: "This is hill-rice, this is paddy, this is green gram, these are kidney-beans, this is sesame, this is husked rice", so too a monk reviews this very body: "In this body there are head-hairs,...[294] urine."

'So he abides contemplating body as body internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.'

(5. *The Four Elements*)

6. 'Again, a monk reviews this body, however it may be placed or disposed, in terms of the elements: "There are in this body the earth-element, the water-element, the fire-element, the air-element."[651] Just as if a skilled butcher or his assistant, having slaughtered a cow,[652] were to sit at a crossroads with the carcass divided into portions, so a monk reviews this very body...in terms of the elements: "There are in this body the earth-element, the water-element, the fire-element, the air-element."

'So he abides contemplating body as body internally...[295] And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.'

(6. *The Nine Charnel-Ground Contemplations*)

7. 'Again, a monk, as if he were to see a corpse thrown aside in a charnel-ground,[653] one, two or three days dead, bloated, discoloured, festering, compares this body with that, thinking: "This body is of the same nature, it will become like that, it is not exempt from that fate."

'So he abides contemplating body as body internally, externally, and both internally and externally. And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.

8. 'Again, a monk, as if he were to see a corpse in a charnel-ground, thrown aside, eaten by crows, hawks or vultures, by dogs or jackals, or various other creatures, compares this body with that, thinking: "This body is of the same nature, it will become like that, it is not exempt from that fate." [296]

9. 'Again, a monk, as if he were to see a corpse in a charnel-ground, thrown aside, a skeleton with flesh and blood, connected by sinews,...a fleshless skeleton smeared with blood, connected by sinews,...a skeleton detached from the flesh and blood, connected by sinews,...randomly connected bones, scattered in all directions, a hand-bone here, a foot-

bone there, a shin-bone here, a thigh-bone there, a hip-bone here, [297] a spine here, a skull there, compares this body with that...

10. 'Again, a monk, as if he were to see a corpse in a charnel-ground, thrown aside, the bones whitened, looking like shells..., the bones piled up, a year old..., the bones rotted away to a powder, compares this body with that, thinking: "This body is of the same nature, will become like that, is not exempt from that fate."'

(INSIGHT)

'So he abides contemplating body as body internally, contemplating body as body externally, abides contemplating body [298] as body both internally and externally. He abides contemplating arising phenomena in the body, contemplating vanishing phenomena in the body, he abides contemplating both arising and vanishing phenomena in the body. Or else, mindfulness that "there is body" is present to him just to the extent necessary for knowledge and awareness. And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.'

(CONTEMPLATION OF FEELINGS)

11. 'And how, monks, does a monk abide contemplating feelings as feelings?[654] Here, a monk feeling a pleasant feeling knows that he feels a pleasant feeling;[655] feeling a painful feeling he knows that he feels a painful feeling;[656] feeling a feeling that is neither-painful-nor-pleasant he knows that he feels a feeling that is neither-painful-nor-pleasant;[657] feeling a pleasant sensual feeling he knows that he feels a pleasant sensual feeling;[658] feeling a pleasant non-sensual feeling he knows that he feels a pleasant non-sensual feeling;[659] feeling a painful sensual feeling...; feeling a painful non-sensual feeling...; feeling a sensual feeling that is neither-painful-nor-pleasant...; feeling a non-sensual feeling that is neither-pain-

ful-nor-pleasant, he knows that he feels a non-sensual feeling that is neither painful-nor-pleasant.'

(INSIGHT)

'So he abides contemplating feelings as feelings internally. He abides contemplating feelings as feelings externally[660]...He abides contemplating arising phenomena in the feelings, vanishing phenomena and both arising and vanishing phenomena in the feelings. [299] Or else, mindfulness that "there is feeling" is present to him just to the extent necessary for knowledge and awareness. And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating feelings as feelings.'

(CONTEMPLATION OF MIND)

12. 'And how, monks, does a monk abide contemplating mind as mind?[661] Here, a monk knows a lustful mind as lustful, a mind free from lust as free from lust; a hating mind as hating, a mind free from hate as free from hate; a deluded mind as deluded, an undeluded mind as undeluded; a contracted mind as contracted,[662] a distracted mind as distracted;[663] a developed mind as developed,[664] an undeveloped mind as undeveloped;[665] a surpassed mind as surpassed,[666] an unsurpassed mind as unsurpassed;[667] a concentrated mind as concentrated,[668] an unconcentrated mind as unconcentrated;[669] a liberated mind as liberated,[670] an unliberated mind as unliberated.'

(INSIGHT)

'So he abides contemplating mind as mind internally. He abides contemplating mind as mind externally[671]...He abides contemplating arising phenomena in the mind...Or else, mindfulness that "there is mind" is present [300] just to the extent necessary for knowledge and awareness. And he abides detached, not grasping at anything in the world. And that, monks, is how a monk abides contemplating mind as mind.'

(CONTEMPLATION OF MIND-OBJECTS)

13. 'And how, monks, does a monk abide contemplating mind-objects as mind-objects?'[672]

(1. *The Five Hindrances*)

'Here, a monk abides contemplating mind-objects as mind-objects in respect of the five hindrances. How does he do so? Here, monks, if sensual desire[673] is present in himself, a monk knows that it is present. If sensual desire is absent in himself, a monk knows that it is absent. And he knows how unarisen sensual desire comes to arise, and he knows how the abandonment of arisen sensual desire comes about, and he knows how the non-arising of the abandoned sensual desire in the future will come about.[674]

'If ill-will[675] is present in himself, a monk knows that it is present...And he knows how the non-arising of the abandoned ill-will in the future will come about.

'If sloth-and-torpor[676] is present in himself, a monk knows that it is present...And he knows how the non-arising of the abandoned sloth-and-torpor in the future will come about.

'If worry-and-flurry[677] is present in himself, a [301] monk knows that it is present...And he knows how the non-arising of the abandoned worry-and-flurry in the future will come about.

'If doubt[678] is present in himself, a monk knows that it is present. If doubt is absent in himself, he knows that it is absent. And he knows how unarisen doubt comes to arise, and he knows how the abandonment of arisen doubt comes about, and he knows how the non-arising of the abandoned doubt in the future will come about.'

(INSIGHT)

'So he abides contemplating mind-objects as mind-objects internally...He abides contemplating arising phenomena in mind-objects[679]...Or else, mindfulness that "there are mind-objects" is present just to the extent necessary for knowledge and awareness. And he abides detached, not grasping at anything in the world. And that, monks, is how a monk abides

contemplating mind-objects as mind-objects in respect of the five hindrances.'

(2. *The Five Aggregates*)

14. 'Again, monks, a monk abides contemplating mind-objects as mind-objects in respect of the five aggregates of grasping.[680] How does he do so? Here, a monk thinks: "Such is form,[681] such the arising of form, such the disappearance of form; such is feeling, such the arising of feeling, such the disappearance of feeling; such is perception,[682] such the arising of perception, such the disappearance of perception; such are the mental formations,[683] [302] such the arising of the mental formations, such the disappearance of the mental formations; such is consciousness,[684] such the arising of consciousness, such the disappearance of consciousness.'

(INSIGHT)

'So he abides contemplating mind-objects as mind-objects internally...And he abides detached, not grasping at anything in the world. And that, monks, is how a monk abides contemplating mind-objects as mind-objects in respect of the five aggregates of grasping.'

(3. *The Six Internal and External Sense-Bases*)

15. 'Again, monks, a monk abides contemplating mind-objects as mind-objects in respect of the six internal and external sense-bases.[685] How does he do so? Here a monk knows the eye, knows sight-objects,[686] and he knows whatever fetter arises dependent on the two.[687] And he knows how an unarisen fetter comes to arise, and he knows how the abandonment of an arisen fetter comes about, and he knows how the non-arising of the abandoned fetter in the future will come about. He knows the ear and knows sounds...He knows the nose, and knows smells...He knows the tongue and knows tastes...He knows the body[688] and knows tangibles...He knows the mind and knows mind-objects, and he knows [303] whatever fetter arises dependent on the two. And he knows

how an unarisen fetter comes to arise, and he knows how the abandonment of an arisen fetter comes about, and he knows how the non-arising of the abandoned fetter in the future will come about.'

(INSIGHT)

'So he abides contemplating mind-objects as mind-objects internally...And he abides detached, not grasping at anything in the world. And that, monks, is how a monk abides contemplating mind-objects as mind-objects in respect of the six internal and external sense-bases.'

(4. *The Seven Factors of Enlightenment*)

16. 'Again, monks, a monk abides contemplating mind-objects as mind-objects in respect of the seven factors of enlightenment.[689] How does he do so? Here, monks, if the enlightenment-factor of mindfulness is present in himself, a monk knows that it is present. If the enlightenment-factor of mindfulness is absent in himself, he knows that it is absent. And he knows how the unarisen enlightenment-factor of mindfulness comes to arise, and he knows how the complete development of the enlightenment-factor of mindfulness comes about. If the enlightenment-factor of investigation-of-states[690] is present in himself...If the enlightenment-factor of energy[691] is present in himself...If the enlightenment-factor of delight[692] is present in himself...[304] If the enlightenment-factor of tranquillity[693] is present in himself...If the enlightenment-factor of concentration is present in himself...If the enlightenment-factor of equanimity is present in himself, a monk knows that it is present. If the enlightenment-factor of equanimity is absent in himself, he knows that it is absent. And he knows how the unarisen enlightenment-factor of equanimity comes to arise, and he knows how the complete development of the enlightenment-factor of equanimity comes about.'

(INSIGHT)

'So he abides contemplating mind-objects as mind-objects

internally...And he abides detached, not grasping at anything in the world. And that, monks, is how a monk abides contemplating mind-objects as mind-objects in respect of the seven factors of enlightenment.'

(5. *The Four Noble Truths*)

17. 'Again, monks, a monk abides contemplating mind-objects as mind-objects in respect of the Four Noble Truths. How does he do so? Here, a monk knows as it really is: "This is suffering"; he knows as it really is: "This is the origin of suffering"; he knows as it really is: "This is the cessation of suffering"; he knows as it really is: "This is the way of practice leading to the cessation of suffering."

18. [694]'And what, monks, is the Noble Truth of Suffering? Birth is suffering, ageing is suffering, death is suffering, sorrow, lamentation, pain, sadness and distress are suffering. Being attached to the unloved is suffering, being separated from the loved is suffering, not getting what one wants is suffering. In short, the five aggregates of grasping[695] are suffering.

'And what, monks, is birth? In whatever beings, of whatever group of beings, there is birth, coming-to-be, coming forth, the appearance of the aggregates, the acquisition of the sense-bases,[696] that, monks, is called birth.

'And what is ageing? In whatever beings, of whatever group of beings, there is ageing, decrepitude, broken teeth, grey hair, wrinkled skin, shrinking with age, decay of the sense-faculties, that, monks, is called ageing.

'And what is death? In whatever beings, of whatever group of beings, there is a passing-away, a removal, a cutting-off, a disappearance, a death, a dying, an ending, a cutting-off of the aggregates, a discarding of the body, that, monks, is called death.

'And what is sorrow? Whenever, by any kind of misfortune, [306] anyone is affected by something of a painful nature, sorrow, mourning, distress, inward grief, inward woe, that, monks, is called sorrow.

'And what is lamentation? Whenever, by any kind of misfortune, anyone is affected by something of a painful nature

and there is crying out, lamenting, making much noise for grief, making great lamentation, that, monks, is called lamentation.

'And what is pain? Whatever bodily painful feeling, bodily unpleasant feeling, painful or unpleasant feeling results from bodily contact, that, monks, is called pain.

'And what is sadness?[697] Whatever mental painful feeling, mental unpleasant feeling, painful or unpleasant sensation results from mental contact, that, monks, is called sadness.

'And what is distress? Whenever, by any kind of misfortune, anyone is affected by something of a painful nature, distress, great distress, affliction with distress, with great distress, that, monks, is called distress.[698]

'And what, monks, is being attached to the unloved? Here, whoever has unwanted, disliked, unpleasant sight-objects, sounds, smells, tastes, tangibles or mind-objects, or whoever encounters ill-wishers, wishers of harm, of discomfort, of insecurity, with whom they have concourse, intercourse, connection, union, that, monks, is called being attached to the unloved.

'And what is being separated from the loved? Here, whoever has what is wanted, liked, pleasant sight-objects, sounds, smells, tastes, tangibles or mind-objects, or whoever encounters well-wishers, wishers of good, of comfort, of security, mother or father or brother or sister or younger kinsmen or friends or colleagues or blood-relations, and then is deprived of such concourse, intercourse, connection, or union, that, monks, is called being separated from the loved. [307]

'And what is not getting what one wants? In beings subject to birth, monks, this wish arises: "Oh that we were not subject to birth, that we might not come to birth!" But this cannot be gained by wishing. That is not getting what one wants. In beings subject to ageing, to disease,[699] to death, to sorrow, lamentation, pain, sadness and distress this wish arises: "Oh that we were not subject to ageing...distress, that we might not come to these things!" But this cannot be gained by wishing. That is not getting what one wants.

'And how, monks, in short, are the five aggregates of grasping suffering? They are as follows: the aggregate of grasping that is form, the aggregate of grasping that is feeling, the

aggregate of grasping that is perception, the aggregate of grasping that is the mental formations, the aggregate of grasping that is consciousness,[700] These are, in short, the five aggregates of grasping that are suffering. And that, monks, is called the Noble Truth of Suffering. [308]

19. 'And what, monks, is the Noble Truth of the Origin of Suffering? It is that craving[701] which gives rise to rebirth,[702] bound up with pleasure and lust, finding fresh delight now here, now there: that is to say sensual craving, craving for existence, and craving for non-existence.[703]

'And where does this craving arise and establish itself? Wherever in the world there is anything agreeable and pleasurable, there this craving arises and establishes itself.

'And what is there in the world that is agreeable and pleasurable? The eye in the world is agreeable and pleasurable, the ear..., the nose..., the tongue..., the body..., the mind in the world is agreeable and pleasurable, and there this craving arises and establishes itself. Sights, sounds, smells, tastes, tangibles, mind-objects in the world are agreeable and pleasurable, and there this craving arises and establishes itself.

'Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

'Eye-contact,[704] ear-contact, nose-contact, [309] tongue-contact, body-contact, mind-contact in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

'Feeling born of eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

'The perception of sights, of sounds, of smells, of tastes, of tangibles, of mind-objects in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

'Volition in regard to sights, sounds, smells, tastes, tangibles, mind-objects in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

'The craving for sights, sounds, smells, tastes, tangibles, mind-objects in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

'Thinking[705] of sights, sounds, smells, tastes, tangibles, mind-objects in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

'Pondering[706] on sights, sounds, smells, tastes, tangibles and mind-objects in the world is agreeable and pleasurable, and there this craving [310] arises and establishes itself. And that, monks, is called the Noble Truth of the Origin of Suffering.

20. 'And what, monks, is the Noble Truth of the Cessation of Suffering? It is the complete fading-away and extinction of this craving, its forsaking and abandonment, liberation from it, detachment from it.[707] And how does this craving come to be abandoned, how does its cessation come about?

'Wherever in the world there is anything agreeable and pleasurable, there its cessation comes about. And what is there in the world that is agreeable and pleasurable?

'The eye in the world is agreeable and pleasurable, the ear ..., the nose..., the tongue..., the body..., the mind in the world is agreeable and pleasurable, and there this craving comes to be abandoned, there its cessation comes about:

'Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness in the world is agreeable and pleasurable, and there this craving comes to be abandoned, there its cessation comes about.

'Sights, sounds, smells, tastes, tangibles, mind-objects in the world are agreeable and pleasurable, and there this craving comes to be abandoned, there its cessation comes about.

'Eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact...;[311] the perception of sights, sounds, smells, tastes, tangibles, mind-objects...; volition in regard to sights, sounds, smells, tastes, tangibles, mind-objects...; craving for sights, sounds, smells, tastes, tangibles, mind-objects...; thinking of sights, sounds, smells, tastes, tangibles, mind-objects...; pondering on sights, sounds, smells, tastes, tangibles and mind-objects in the world is agreeable

and pleasurable, and there this craving comes to an end, there its cessation comes about. And that, monks, is called the Noble Truth of the Cessation of Suffering.

21. 'And what, monks, is the Noble Truth of the Way of Practice Leading to the Cessation of Suffering? It is just this Noble Eightfold Path, namely: – Right View, Right Thought; Right Speech, Right Action, Right Livelihood; Right Effort Right Mindfulness, Right Concentration.

'And what, monks, is Right View?[708] [312] It is, monks, the knowledge of suffering, the knowledge of the origin of suffering, the knowledge of the cessation of suffering, and the knowledge of the way of practice leading to the cessation of suffering. This is called Right View.

'And what, monks, is Right Thought?[709] The thought of renunciation, the thought of non-ill-will, the thought of harmlessness. This, monks, is called Right Thought.

'And what, monks, is Right Speech? Refraining from lying, refraining from slander, refraining from harsh speech, refraining from frivolous speech. This is called Right Speech.

'And what, monks, is Right Action? Refraining from taking life, refraining from taking what is not given, refraining from sexual misconduct. This is called Right Action.

'And what, monks, is Right Livelihood? Here, monks, the Ariyan disciple, having given up wrong livelihood, keeps himself by right livelihood.

'And what, monks, is Right Effort? Here, monks, a monk rouses his will, makes an effort, stirs up energy, exerts his mind and strives to prevent the arising of unarisen evil unwholesome mental states. He rouses his will...and strives to overcome evil unwholesome mental states that have arisen. He rouses his will...and strives to produce unarisen wholesome mental states. He rouses his will, makes an effort, stirs up energy, exerts his mind [313] and strives to maintain wholesome mental states that have arisen, not to let them fade away, to bring them to greater growth, to the full perfection of development. This is called Right Effort.

'And what, monks, is Right Mindfulness? Here, monks, a monk abides contemplating body as body, ardent, clearly

aware and mindful, having put aside hankering and fretting for the world; he abides contemplating feelings as feelings...; he abides contemplating mind as mind...; he abides contemplating mind-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world. This is called Right Mindfulness.

'And what, monks, is Right Concentration? Here, a monk, detached from sense-desires, detached from unwholesome mental states, enters and remains in the first jhāna, which is with thinking and pondering, born of detachment, filled with delight and joy. And with the subsiding of thinking and pondering, by gaining inner tranquillity and oneness of mind, he enters and remains in the second jhāna, which is without thinking and pondering, born of concentration, filled with delight and joy. And with the fading away of delight, remaining imperturbable, mindful and clearly aware, he experiences in himself the joy of which the Noble Ones say: "Happy is he who dwells with equanimity and mindfulness", he enters the third jhāna. And, having given up pleasure and pain, and with the disappearance of former gladness and sadness, he enters and remains in the fourth jhāna, which is beyond pleasure and pain, and purified by equanimity and mindfulness. This is called Right Concentration. And that, monks, is called the way of practice leading to the cessation of suffering.'

(INSIGHT)

'So he abides contemplating mind-objects as mind-objects internally, [314] contemplating mind-objects as mind-objects externally, contemplating mind-objects as mind-objects both internally and externally. He abides contemplating arising phenomena in mind-objects, he abides contemplating vanishing-phenomena in mind-objects, he abides contemplating both arising and vanishing phenomena in mind-objects. Or else, mindfulness that "there are mind-objects" is present just to the extent necessary for knowledge and awareness. And he abides detached, not grasping at anything in the world. And that, monks, is how a monk abides contemplating mind-objects as mind-objects in respect of the Four Noble Truths.'

(CONCLUSION)

22. 'Whoever, monks, should practise these four foundations of mindfulness for just seven years may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner. Let alone seven years – whoever should practise them for just six years ..., five years..., four years...three years..., two years..., one year may expect one of two results...; let alone one year – whoever should practise them for just seven months..., six months..., five months..., four months..., three months..., two months..., [315] one month..., half a month may expect one of two results...; let alone half a month – whoever should practise these four foundations of mindfulness for just one week may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

'It was said: "There is, monks, this one way to the purification of beings, for the overcoming of sorrow and distress, for the disappearance of pain and sadness, for the gaining of the right path, for the realisation of Nibbāna: – that is to say the four foundations of mindfulness", and it is for this reason that it was said.'

Thus the Lord spoke, and the monks rejoiced and were delighted at his words.

23 *Pāyāsi Sutta: About Pāyāsi* Debate with a Sceptic

[316] 1. THUS HAVE I HEARD. Once the Venerable Kumāra-Kassapa[710] was touring round Kosala with a large company of about five hundred monks, and he came to stay at a town called Setavyā. He stayed to the north of Setavyā in the Siṁsapā Forest.[711] And at that time Prince Pāyāsi was living at Setavyā, a populous place, full of grass, timber, water and corn, which had been given to him by King Pasenadi of Kosala as a royal gift and with royal powers.[712]

2. And Prince Pāyāsi developed the following evil opinion: 'There is no other world, there are no spontaneously born beings, there is no fruit or result [317] of good or evil deeds.'[713] Meanwhile, the Brahmins and householders of Setavyā heard the news: 'The ascetic Kumāra-Kassapa, a disciple of the ascetic Gotama, is touring round Kosala with a large company of about five hundred monks; he has arrived at Setavyā and is staying to the north of Setavyā in the Siṁsapā Forest; and concerning the Reverend Kassapa a good report has been spread about: "He is learned, experienced, wise, well-informed, a fine speaker, able to give good replies, venerable, an Arahant." And it is good to see such Arahants.' And so the Brahmins and householders of Setavyā, leaving Setavyā by the north gate in large numbers, made for the Siṁsapā Forest.

3. And just then, Prince Pāyāsi had gone up to the verandah for his midday rest. Seeing all the Brahmins and householders making for the Siṁsapā Forest, he asked his steward why. [318] The steward said: 'Sir, it is the ascetic Kumāra-Kassapa, a disciple of the ascetic Gotama,...and concerning him a good report has been spread about...That is why they are going to see him.' 'Well then, steward, you go to the

Brahmins and householders of Setavyā and say: "Gentlemen, Prince Pāyāsi says: 'Please wait, the Prince will come to see the ascetic Kumāra-Kassapa.'" Already this ascetic Kumāra-Kassapa has been teaching these foolish and inexperienced Brahmins and householders of Setavyā that there is another world, that there are spontaneously born beings, and that there is fruit and result of good and evil deeds. But no such things exist.' 'Very good, sir', said the steward, and delivered the message.

4. Then Prince Pāyāsi, accompanied by the Brahmins and householders of Setavyā, went to the Siṁsapā Forest where the Venerable Kumāra-Kassapa was. Having exchanged courtesies with the Venerable Kumāra Kassapa, [319] he sat down to one side. And some of the Brahmins and householders saluted the Venerable Kumāra-Kassapa and then sat down to one side, while some first exchanged courtesies with him, some saluted him with joined palms, some announced their name and clan, and some silently sat down to one side.

5. Then Price Pāyāsi said to the Venerable Kumāra-Kassapa: 'Reverend Kassapa, I hold to this tenet and this view: There is no other world, there are no spontaneously born beings, there is no fruit or result of good or evil deeds.' 'Well, Prince, I have never seen or heard of such a tenet or view as you declare. And so, Prince, I will question you about it, and you shall reply as you think fit. What do you think, Prince? Are the sun and the moon in this world or another, are they gods or humans?'

'Reverend Kassapa, they are in another world, and they are gods, not humans.' 'In the same way, Prince, you should consider: "There is another world, there are spontaneously born beings, there is fruit and result of good and evil deeds."'

6. 'Whatever you may say about that, Reverend Kassapa, I still think there is no other world...' 'Have you any reasons for this assertion, Prince?' [320] 'I have, Reverend Kassapa.' 'How is that, Prince?'

'Reverend Kassapa, I have friends, colleagues and blood-relations who take life, take what is not given, commit sexual offences, tell lies, use abusive, harsh and frivolous speech, who are greedy, full of hatred and hold wrong views. Even-

tually they become ill, suffering, diseased. And when I am sure they will not recover, I go to them and say: "There are certain ascetics and Brahmins who declare and believe that those who take life,...hold wrong views will, after death at the breaking-up of the body, be born in a state of woe, an evil place, a place of punishment, in hell. Now you have done these things, and if what these ascetics and Brahmins say is true, that is where you will go. Now if, after death, you go to a state of woe,...come to me and declare that there is another world, there are spontaneously born beings, there is fruit and result of good and evil deeds. You, gentlemen, are trustworthy and dependable, and what you have seen shall be as if I had seen it myself, so it will be." But although they agreed, [321] they neither came to tell me, nor did they send a messenger. That, Reverend Kassapa, is my reason for maintaining: "There is no other world, there are no spontaneously born beings, there is no fruit or result of good or evil deeds."'

7. 'As to that, Prince, I will question you about it, and you shall reply as you think fit. What do you think, Prince? Suppose they were to bring a thief before you caught in the act, and say: "This man, Lord, is a thief caught in the act. Sentence him to any punishment you wish." And you might say: "Bind this man's arms tightly behind him with a strong rope, shave his head closely, and lead him to the rough sound of a drum through the streets and squares and out through the southern gate, and there cut off his head." And they, saying: "Very good" in assent, might...lead him out through the southern gate, and there cut off his head." Now if that thief were to say to the executioners: "Good executioners, in this town or village I have friends, colleagues and blood-relations, please wait till I have visited them", would he get his wish? [322] Or would they just cut off that talkative thief's head?' 'He would not get his wish, Reverend Kassapa. They would just cut off his head.'

'So, Prince, this thief could not get even his human executioners to wait while he visited his friends and relations. So how can your friends, colleagues and blood-relations who have committed all these misdeeds, having died and gone to a place of woe, prevail upon the warders of hell, saying: "Good

warders of hell, please wait while we report to Prince Pāyāsi that there is another world, there are spontaneously born beings, and there is fruit and result of good and evil deeds"? Therefore, Prince, admit that there is another world...'

8. 'Whatever you may say about that, Reverend Kassapa, I still think there is no other world...' 'Have you any reason for this assertion, Prince?' 'I have, Reverend Kassapa.' 'What is that, Prince?'

'Reverend Kassapa, I have friends...who abstain from taking life, from taking what is not given, from committing sexual [323] offences, from telling lies or using abusive, harsh and frivolous speech, who are not greedy or full of hatred and who have right views.[714] Eventually they become ill...and when I am sure they will not recover, I go to them and say: "There are certain ascetics and Brahmins who declare and believe that those who abstain from taking life...and have right views will, after death at the breaking-up of the body, be born in a happy state, a heavenly world. Now you have refrained from doing these things, and if what these ascetics and Brahmins say is true, that is where you will go. Now if, after death, you go to a happy state, a heavenly world, come to me and declare that there is another world...You, gentlemen, are trustworthy and dependable, and what you have seen shall be as if I had seen it myself, so it will be." But although they agreed, they neither came to me, nor did they send a messenger. That, Reverend Kassapa, is my reason for maintaining: [324] "There is no other world..."'

9. 'Well then, Prince, I will give you a parable, because some wise people understand what is said by means of parables. Suppose a man had fallen head first into a cesspit, and you were to say to your men: "Pull that man out of the cesspit!" and they would say: "Very good", and do so. Then you would tell them to clean his body thoroughly of the filth with bamboo scrapers, and then to give him a triple shampoo with yellow loam. Then you would tell them to anoint his body with oil and then to clean him three times with fine soap-powder. Then you would tell them to dress his hair and beard, and to adorn him with fine garlands, ointments and clothes. [325] Finally you would tell them to lead him up to

your palace and let him indulge in the pleasures of the five senses, and they would do so. What do you think, Prince? Would that man, having been well washed, with his hair and beard dressed, adorned and garlanded, clothed in white, and having been conveyed up to the palace, enjoying and revelling in the pleasures of the five senses, want to be plunged once more into that cesspit?' 'No, Reverend Kassapa.' 'Why not?' 'Because that cesspit is unclean and considered so, evil-smelling, horrible, revolting, and generally considered to be so.'

'In just the same way, Prince, human beings are unclean, evil-smelling, horrible, revolting and generally considered to be so by the devas. So why should your friends...who have not committed any of the offences...(*as verse 8*), and who have after death been born in a happy state, a heavenly world, come back and say: "There is another world,...there is fruit [326] of good and evil deeds"? Therefore, Prince, admit that there is another world...'

10. 'Whatever you may say about that, Reverend Kassapa, I still think there is no other world...' 'Have you any reason for this assertion, Prince?' 'I have, Reverend Kassapa.' 'What is that, Prince?'

'Reverend Kassapa, I have friends who abstain...from telling lies, from strong drink and sloth-inducing drugs. Eventually they become ill..."There are certain ascetics and Brahmins who declare and believe that those who abstain from taking life...and sloth-producing drugs will...be born in a happy state, in a heavenly world, as companions of the Thirty-Three Gods..."[327] But although they agreed, they neither came to tell me, nor did they send a messenger. That, Reverend Kassapa, is my reason for maintaining: "There is no other world..."'

11. 'As to that, Prince, I will question you about it, and you shall answer as you think fit. That which is for human beings, Prince, a hundred years is for the Thirty-Three Gods one day and night. Thirty of such nights make a month, twelve such months a year, and a thousand such years are the life-span of the Thirty-Three Gods. Now suppose they were to think: "After we have indulged in the pleasures of the five senses for

two or three days we will go to Pāyāsi and tell him there is another world, there are spontaneously born beings, there is fruit and result of good and evil deeds", would they have done so?' 'No, Reverend Kassapa, because we should be long-since dead. But, Reverend Kassapa, who has told you that the Thirty-Three Gods exist, and that they are so long-lived? I don't [328] believe the Thirty-Three Gods exist or are so long-lived.'

'Prince, imagine a man who was blind from birth and could not see dark or light objects, or blue, yellow, red or crimson ones, could not see the smooth and the rough, could not see the stars and the moon. He might say: "There are no dark and light objects and nobody who can see them,...there is no sun or moon, and nobody who can see them. I am not aware of this thing, and therefore it does not exist." Would he be speaking rightly, Prince?' 'No, Reverend Kassapa. There are dark and light objects...,[329] there is a sun and a moon, and anyone who said: "I am not aware of this thing, I cannot see it, and therefore it does not exist" would not be speaking rightly.'

'Well, Prince, it appears that your reply is like that of the blind man when you ask how I know about the Thirty-Three Gods and their longevity. Prince, the other world cannot be seen the way you think, with the physical eye. Prince, those ascetics and Brahmins who seek in the jungle-thickets and the recesses of the forest for a resting-place that is quiet, with little noise – they stay there unwearied, ardent, restrained, purifying the divine eye,[715] and with that purified divine eye that exceeds the powers of human sight, they see both this world and the next, and spontaneously born beings. That, Prince, is how the other world can be seen, and not the way you think, with the physical eye. Therefore, Prince, admit that there is another world, that there are spontaneously born beings, and that there is fruit and result of good and evil deeds.'

12. 'Whatever you may say about that, Reverend Kassapa, [330] I still think there is no other world...' 'Have you any reason for this assertion, Prince?' 'I have, Reverend Kassapa.' 'What is that, Prince?'

'Well, Reverend Kassapa, I see here some ascetics and Brahmins who observe morality and are well-conducted, who want to live, do not want to die, who desire comfort and hate suffering. And it seems to me that if these good ascetics and Brahmins who are so moral and well-conducted know that after death they will be better off, then these good people would now take poison, take a knife and kill themselves, hang themselves or jump off a cliff. But though they have such knowledge, they still want to live, do not want to die, they desire comfort and hate suffering. And that, Reverend Kassapa, is my reason for maintaining: "There is no other world ..."'

13. 'Well then, Prince, I will give you a parable, because some wise people understand what is said by means of parables. Once upon a time, Prince, a certain Brahmin had two wives. One had a son ten or twelve years old, while the other was pregnant and nearing her time when the Brahmin died. Then this youth said to his mother's co-wife: "Lady, whatever wealth and possessions, silver or gold, there may be, is all [331] mine. My father made me his heir." At this the Brahmin lady said to the youth: "Wait, young man, until I give birth. If the child is a boy, one portion will be his, and if it is a girl, she will become your servant." The youth repeated his words a second time, and received the same reply. When he repeated them a third time, the lady took a knife and, going into an inner room, cut open her belly, thinking: "If only I could find out whether it is a boy or a girl!" And thus she destroyed herself and the living embryo, and the wealth as well, just as fools do who seek their inheritance unwisely, heedless of hidden danger.

'In the same way you, Prince, will foolishly enter on hidden dangers by unwisely seeking for another [332] world, just as that Brahmin lady did in seeking her inheritance. But, Prince, those ascetics and Brahmins who observe morality and are well-conducted do not seek to hasten the ripening of that which is not yet ripe, but rather they wisely await its ripening. Their life is profitable to those ascetics and Brahmins, for the longer such moral and well-conducted ascetics and Brahmins remain alive, the greater the merit that they create; they practise for the welfare of the many, for the happiness of the

many, out of compassion for the world, for the profit and benefit of devas and humans. Therefore, Prince, admit that there is another world...'

14. 'Whatever you may say about that, Reverend Kassapa, I still think there is no other world...' 'Have you any reason for this assertion, Prince?' 'I have, Reverend Kassapa.' 'What is that, Prince?'

'Reverend Kassapa, take the case that they bring a thief before me, caught in the act and say: "Here, Lord, is a thief caught in the act, sentence him to whatever punishment you wish." And I say: "Take this man and put him alive in a jar. Seal the mouth and close it with a damp skin, give it a thick covering of damp clay, [333] put it in an oven and light the fire." And they do so. When we are sure the man is dead, we remove the jar, break the clay, uncover the mouth, and watch carefully: "Maybe we can see his soul[716] escaping." But we do not see any soul escaping, and that is why, Reverend Kassapa, I believe there is no other world...'

15. 'As to that, Prince, I will question you about it, and you shall reply as you think fit. Do you admit that when you have gone for your midday rest you have seen pleasant visions of parks, forests, delightful country and lotus-ponds?' 'I do, Reverend Kassapa.' 'And at that time are you not watched over by hunchbacks, dwarfs, young girls and maidens?' 'I am, Reverend Kassapa.' 'And do they observe your soul entering or leaving your body?' [334] 'No, Reverend Kassapa.' 'So they do not see your soul entering or leaving your body even when you are alive. Therefore how could you see the soul of a dead man entering or leaving his body? Therefore, Prince, admit that there is another world...'

16. 'Whatever you may say about that, Reverend Kassapa, I still think there is no other world...' 'Have you any reason for this assertion, Prince?' 'I have, Reverend Kassapa.' 'What is that, Prince?'

'Reverend Kassapa, take the case that they bring a thief before me...and I say: "Weigh this man on the scales alive, then strangle him, and weigh him again." And they do so. As long as he was alive, he was lighter, softer and more flexible, but when he was dead he was heavier, stiffer[717] and more in-

flexible. And that, Reverend Kassapa, is my reason for maintaining that there is no other world...'

17. 'Well then, Prince, I will give you a parable...[335] Suppose a man weighed an iron ball that had been heated all day, blazing, burning fiercely, glowing. And suppose that after a time, when it had grown cold and gone out, he weighed it again. At which time would it be lighter, softer and more flexible: when it was hot, burning and glowing, or when it was cold and extinguished?' 'Reverend Kassapa, when that ball of iron is hot, burning and glowing with the elements of fire and air, then it is lighter, softer and more flexible. When, without those elements,[718] it has grown cold and gone out, it is heavier, stiffer and more inflexible.' 'Well then, Prince, it is just the same with the body. When it has life, heat and consciousness, it is lighter, softer and more flexible. But when it is deprived of life, heat and consciousness, it is heavier, stiffer and more inflexible. In the same way, Prince, you should consider: "There is another world..."'.

18. 'Whatever you may say about that, Reverend Kassapa, I still think there is no other world...' 'Have you any reason for this assertion, Prince?' 'I have, Reverend Kassapa.' 'What is that, Prince?'

'Reverend Kassapa, take the case of a thief that they bring before me...[336] and I say: "Kill this man without wounding his cuticle, skin, flesh, sinews, bones or marrow",[719] and they do so. When he is half-dead, I say: "Now lay this man on his back, and perhaps we shall be able to see his soul emerging." They do so, but we cannot see his soul emerging. Then I say: "Turn him face downwards,...on his side,...on the other side,...stand him up,...stand him on his head,...thump him with your fists,...stone him,...hit him with sticks,... strike him with swords,...shake him this way and that, and perhaps we shall be able to see his soul emerging." And they do all these things, but although he has eyes he does not perceive objects or their spheres,[720] although he has ears he does not hear sounds..., although he has a nose he does not smell smells..., although he [337] has a tongue he does not taste tastes..., although he has a body he does not feel tangibles or their spheres. And that is why, Reverend Kassapa, I believe there is no other world...'

19. 'Well then, Prince, I will give you a parable...Once there was a trumpeter who took his trumpet[721] and went into the border country.[722] On coming to a village, he stood in the village centre, blew his trumpet three times and then, putting it down on the ground, sat down to one side. Then, Prince, those border folk thought: "Where does that sound come from that is so delightful, so sweet, so intoxicating, so compelling, so captivating?" They addressed the trumpeter and asked him about this. "Friends, this trumpet is where those delightful sounds come from." So then they laid the trumpet on its back, crying: "Speak, mister trumpet, speak!" But the trumpet never uttered a sound. Then they turned it face downwards,...on its side,...on its other side,...stood it up,...stood it on its head,...[338] thumped it with their fists,...stoned it,...beat it with sticks,...struck it with swords,...shook it this way and that, crying: "Speak, mister trumpet, speak!" But the trumpet never uttered a sound. The trumpeter thought: "What fools these border folk are! How stupidly they search for the sound of the trumpet!" And as they watched him, he took the trumpet, blew it three times, and went away. And those border folk thought: "It seems that when the trumpet is accompanied by a man, by effort, and by the wind, then it makes a sound. But when it is not accompanied by a man, by effort, and by the wind, then it makes no sound."

'In the same way, Prince, when this body has life, heat and consciousness, then it goes and comes back, stands and sits and lies down, sees things with its eyes, hears with its ears, smells with its nose, tastes with its tongue, feels with its body, and knows mental objects with its mind. But when it has no life, heat or consciousness, it does none of these things. In the same way, Prince, you should consider: "There is another world..."'

20. 'Whatever you may say about that, Reverend Kassapa, [339] I still think there is no other world...' 'Have you any reason for this assertion, Prince?' 'I have, Reverend Kassapa.' 'What is that, Prince?'

'Reverend Kassapa, take the case of a thief they bring before me...and I say: "Strip away this man's outer skin, and perhaps we shall be able to see his soul emerging." Then I tell them to strip away his inner skin, his flesh, sinews, bones,

bone-marrow...but still we cannot see any soul emerging. And that is why, Reverend Kassapa, I believe there is no other world...'

21. 'Well then, Prince, I will give you a parable...Once there was a matted-haired fire-worshipper[723] who dwelt in the forest in a leaf-hut. And a certain tribe was on the move, and its leader stayed for one night near the fire-worshipper's dwelling, and then left. So the fire-worshipper thought [340] he would go to the site to see if he could find anything he could make use of. He got up early and went to the site, and there he saw a tiny delicate baby boy lying abandoned on his back. At the sight he thought: "It would not be right for me to look on and let a human being die. I had better take this child to my hermitage, take care of him, feed him and bring him up." So he did so. When the boy was ten or twelve, the hermit had some business to do in the neighbourhood. So he said to the boy: "I want to go to the neighbourhood, my son. You look after the fire and don't let it go out. If it *should* go out, here is an axe, here are some sticks, here are the fire-sticks, so you can relight the fire and look after it." Having thus instructed the boy, the hermit went into the neighbourhood. But the boy, being absorbed in his games, let the fire go out. Then he thought: "Father said: '...here is an axe...so you can relight the fire and look after it.' Now I'd better do so!" [341] So he chopped up the fire-sticks with the axe, thinking: "I expect I'll get a fire this way." But he got no fire. He cut the fire-sticks into two, into three, into four, into five, ten, a hundred pieces, he splintered them, he pounded them in a mortar, he winnowed them in a great wind, thinking: "I expect I'll get a fire this way." But he got no fire, and when the hermit came back, having finished his business, he said: "Son, why have you let the fire go out?" and the boy told him what had happened. The hermit thought: "How stupid this boy is, how senseless! What a thoughtless way to try to get a fire!" So, while the boy looked on, he took the fire-sticks and rekindled the fire, saying: "Son, that's the way [342] to rekindle a fire, not the stupid, senseless, thoughtless way you tried to do it!"

'In just the same way, Prince, you are looking foolishly, senselessly and unreasonably for another world. Prince, give

up this evil viewpoint, give it up! Do not let it cause you misfortune and suffering for a long time!'

22. 'Even though you say this, Reverend Kassapa, still I cannot bear to give up this evil opinion. King Pasenadi of Kosala knows my opinions, and so do kings abroad. If I give it up, they will say: "What a fool Prince Pāyāsi is, how stupidly he grasps at wrong views!" I will stick to this view out of anger, contempt and spite!'

23. 'Well then, Prince, I will give you a parable...Once, Prince, a great caravan of a thousand carts was travelling from east to west. And wherever they went, they rapidly consumed all the grass, wood and greenstuff. Now this caravan had two leaders, each [343] in charge of five hundred carts. And they thought: "This is a great caravan of a thousand carts. Wherever we go we use up all the supplies. Perhaps we should divide the caravan into two groups of five hundred carts each", and they did so. Then one of the leaders collected plenty of grass, wood and water, and set off. After two or three days' journey he saw a dark red-eyed man coming towards him wearing a quiver and a wreath of white water-lilies, with his clothes and hair all wet, driving a donkey-chariot whose wheels were splashed with mud. On seeing this man, the leader said: "Where do you come from, sir?" "From such-and-such." "And where are you going?" "To so-and-so." "Has there been much rainfall in the jungle ahead?" "Oh yes, sir, there has been a great deal of rain in the jungle ahead of you, the roads are well watered and there is plenty of grass, [344] wood and water. Throw away the grass, wood and water you have already got, sir! You will make rapid progress with lightly-laden carts, so do not tire your draught-oxen!" The caravan-leader told the carters what the man had said: "Throw away the grass, wood and water...", and they did so. But at the first camping-place they did not find any grass, wood or water, nor at the second, the third, fourth, fifth, sixth or seventh, and thus they all came to ruin and destruction. And whatever there was of them, men and cattle, they were all gobbled up by that yakkha-spirit,[724] and only their bones remained.[725]

'And when the leader of the second caravan was sure the first caravan had gone forward far enough, he stocked up with

plenty of grass, wood and water. Aftr two or three days' journey this leader saw a dark red-eyed man coming towards him...[345] who advised him to throw away his stocks of grass, wood and water. Then the leader said to the carters: "This man told us that we should throw away the grass, wood and water we already have. But he is not one of our friends and relatives, so why should we trust him? So do not throw away the grass, wood and water we have; let the caravan continue on its way with the goods we have brought, and do not throw any of them away!" The carters agreed and did as he said. And at the first camping-place they did not find any grass, [346] wood or water, nor at the second, the third, fourth, fifth, sixth or seventh, but there they saw the other caravan that had come to ruin and destruction, and they saw the bones of those men and cattle that had been gobbled up by the yakkha-spirit. Then the caravan leader said to the carters: "That caravan came to ruin and destruction through the folly of its leader. So now let us leave behind such of our goods as are of little value, and take whatever is of greater value from the other caravan." And they did so. And with that wise leader they passed safely through the jungle.

'In the same way you, Prince, will come to ruin and destruction if you foolishly and unwisely seek the other world in the wrong way. Those who think they can trust anything they hear are heading for ruin and destruction just like those carters. Prince, give up this evil viewpoint, give it up! Do not let it cause you misfortune and suffering for a long time!'

24. 'Even though you say this, Reverend Kassapa, still I cannot bear to give up this evil opinion...[347] If I give it up, they will say: "What a fool Prince Pāyāsi is..."'

25. 'Well then, Prince, I will give you a parable...Once there was a swineherd who was going from his own village to another. There he saw a heap of dry dung that had been thrown away, and he thought: "There's a lot of dry dung somebody's thrown away, that would be food for my pigs. I ought to carry it away. And he spread out his cloak, gathered up the dung in it, made it into a bundle and put it on his head, and went on. But on his way back there was a heavy shower of unseasonable rain, and he went on his way be-

spattered with oozing, dripping dung to his finger-tips, and still carrying his load of dung. Those who saw him said: "You must be mad! You must be crazy! Why do you go along carrying that load of dung that's oozing and dripping all over you down to your finger-tips?" "You're the ones that are mad! You're the ones that are crazy! [348] This stuff is food for my pigs." Prince, you speak just like the dung-carrier in my parable. Prince, give up this evil viewpoint, give it up! Do not let it cause you misfortune and suffering for a long time!'

26. 'Even though you say this, Reverend Kassapa, still I cannot bear to give up this evil opinion...If I give it up, they will say: "What a fool Prince Pāyāsi is..."'

27. 'Well then, Prince, I will give you a parable...Once there were two gamblers using nuts as dice. One of them, whenever he got the unlucky dice, swallowed it. The other noticed what he was doing, and said: "Well, my friend, you're the winner all right! Give me the dice and I will make an offering of them." "All right", said the first, and gave them to him. Then that one filled the dice with poison and then said: "Come on, let's have a game!" The other agreed, they played again, and once again the one player, whenever [349] he got the unlucky dice, swallowed it. The second watched him do so, and then uttered this verse:

> "The dice is smeared with burning stuff,
> Though the swallower doesn't know.
> Swallow, cheat, and swallow well –
> Bitter it will be like hell!"

Prince, you speak just like the gambler in my parable. Prince, give up this evil viewpoint, give it up! Do not let it cause you misfortune and suffering for a long time!'

28. 'Even though you say this, Reverend Kassapa, still I cannot bear to give up this evil opinion...If I give it up, they will say: "What a fool Prince Pāyāsi is..."'

29. 'Well then, Prince, I will give you a parable...Once the inhabitants of a certain neighbourhood migrated. And one man said to his friend: "Come along, let's go to that neighbourhood, we might find something valuable!" His friend agreed, so they went to that district, and came to a village

street. [350] And there they saw a pile of hemp that had been thrown away, and one said: "Here's some hemp. You make a bundle, I'll make a bundle, and we'll both carry it off." The other agreed, and they did so. Then, coming to another village street, they found some hemp-thread, and one said: "This pile of hemp-thread is just what we wanted the hemp for. Let's each throw away our bundle of hemp, and we'll go on with a load of hemp-thread each." "I've brought this bundle of hemp a long way and it's well tied up. That will do for me – you do as you like!" So his companion threw away the hemp and took the hemp-thread.

'Coming to another village street, they found some hemp-cloth, and one said: "This pile of hemp-cloth is just what we wanted the hemp or hemp-thread for. You throw away your load of hemp and I'll throw away my load of hemp-thread, and we'll go on with a load of hemp-cloth each." But the other replied as before, so the one companion threw away the hemp-thread and took the hemp-cloth. [351] In another village they saw a pile of flax..., in another, linen-thread..., in another, linen-cloth..., in another, cotton..., in another, cotton-thread..., in another, cotton-cloth..., in another, iron..., in another, copper..., in another, tin..., in another, lead..., in another, silver..., in another, gold. Then one said: "This pile of gold is just what we wanted the hemp, hemp-thread, hemp-cloth, flax, linen-thread, linen-cloth, cotton, cotton-thread, cotton-cloth, iron, copper, tin, lead, silver for. You throw away your load of hemp and I'll throw away my load of silver, and we'll both go on with a load of gold each." "I've brought this load of hemp a long way and it's well tied up. That will do for me – you do as you like!" And this companion threw away the load of silver and took the load of gold.

'Then they came back to their own village. And there the one who brought a load of hemp gave no pleasure to his parents, nor to his wife and children, nor to his friends and colleagues, and he did not even get any joy or [352] happiness from it himself. But the one who came back with a load of gold pleased his parents, his wife and children, his friends and colleagues, and he derived joy and happiness from it himself as well.

'Prince, you speak just like the hemp-bearer in my parable. Prince, give up this evil view, give it up! Do not let it cause you misfortune and suffering for a long time!'

30. 'I was pleased and delighted with the Reverend Kassapa's first parable, and I wanted to hear his quick-witted replies to questions, because I thought he was a worthy opponent.[726] Excellent, Reverend Kassapa, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so has the Reverend Kassapa expounded the Dhamma in various ways. And I, Reverend Kassapa, go for refuge to the Blessed Lord, to the Dhamma, and to the Sangha. May the Reverend Kassapa accept me from this day forth as a lay-follower as long as life shall last! And, Reverend Kassapa, I want to make a great sacrifice. Instruct me, Reverend Kassapa, how this may be to my lasting benefit and happiness.'

31. 'Prince, when a sacrifice is made at which oxen are slain, or goats, fowl or pigs, or various creatures are slaughtered,[727] and the participants [353] have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness and wrong concentration, then that sacrifice is of no great fruit or profit, it is not very brilliant and has no great radiance. Suppose, Prince, a farmer went into the forest with plough and seed, and there, in an untilled place with poor soil from which the stumps had not been uprooted, were to sow seeds that were broken, rotting, ruined by wind and heat, stale, and not properly embedded in the soil, and the rain-god did not send proper showers at the right time – would those seeds germinate, develop and increase, and would the farmer get an abundant crop?' 'No, Reverend Kassapa.'

'Well then, Prince, it is the same with a sacrifice at which oxen are slain,...where the participants have wrong view, ...wrong concentration. But when none of these creatures are put to death, and the participants have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, then that sacrifice is of great fruit and profit, it is brilliant and of great radiance. Suppose, Prince, a farmer went into the forest with

plough and seed, and there, in a well-tilled place with good soil from which the stumps had been uprooted, were to sow seeds [354] that were not broken, rotting, ruined by wind and heat, or stale, and were firmly embedded in the soil, and the rain-god were to send proper showers at the right time – would those seeds germinate, develop and increase, and would the farmer get an abundant crop?' 'He would, Reverend Kassapa.'

'In the same way, Prince, at a sacrifice at which no oxen are slain,...where the participants have right view,...right concentration, then that sacrifice is of great fruit and profit, it is brilliant and of great radiance.'

32. Then Prince Pāyāsi established a charity for ascetics and Brahmins, wayfarers, beggars and the needy. And there such food was given out as broken rice with sour gruel, and also rough clothing with ball-fringes.[728] And a young Brahmin called Uttara was put in charge of the distribution.[729] Referring to it, he said: 'Through this charity I have been associated with Prince Pāyāsi in this world, but not in the next.'

And Prince Pāyāsi heard of his words, [355] so he sent for him and asked him if he had said that. 'Yes, Lord.' 'But why did you say such a thing? Friend Uttara, don't we who wish to gain merit expect a reward for our charity?'

'But, Lord, the food you give – broken rice with sour gruel – you would not care to touch it with your foot, much less eat it! And the rough clothes with ball-fringes – you would not care to set foot on them, much less wear them! Lord, you are kind and gentle to us, so how can we reconcile such kindness and gentleness with unkindness and roughness?' 'Well then, Uttara, you arrange to supply food as I eat and clothes such as I wear.' 'Very good, Lord', said Uttara, and he did so.[730] [356]

And Prince Pāyāsi, because he had established his charity grudgingly, not with his own hands, and without proper concern, like something casually tossed aside, was reborn after his death, at the breaking-up of the body, in the company of the Four Great Kings, in the empty Serīsaka mansion. But Uttara, who had given the charity ungrudgingly, with his own hands and with proper concern, not as something tossed aside, was reborn after death, at the breaking-up of the body,

in a good place, a heavenly realm, in the company of the Thirty-Three Gods.

33. Now at that time the Venerable Gavampati[731] was accustomed to go to the empty Serīsaka mansion for his midday rest. And Pāyāsi of the devas went to the Venerable Gavampati, saluted him, and stood to one side. And the venerable Gavampati said to him, as he stood there: 'Who are you, friend?' 'Lord, I am Prince Pāyāsi.' 'Friend, are you not the one who used to say: "There is no other world, there are no spontaneously born beings, there is no fruit or result of good or evil deeds"?' 'Yes, Lord, I am the one who used to say that, but I [357] was converted from that evil view by the Noble Kumāra-Kassapa.' 'And where has the young Brahmin Uttara, who was in charge of the distribution of your charity, been reborn?'

'Lord, he who gave the charity ungrudgingly...was reborn in the company of the Thirty-Three Gods, but I, who gave grudgingly,...have been reborn here in the empty Serīsaka mansion. Lord, please, when you return to earth, tell people to give ungrudgingly...and inform them of the way in which Prince Pāyāsi and the young Brahmin Uttara have been reborn.'

34. And so the Venerable Gavampati, on his return to earth, declared: 'You should give ungrudgingly, with your own hands, with proper concern, not carelessly. Prince Pāyāsi did not do this, and at death, at the breaking-up of the body, he was reborn in the company of the Four Great Kings in the empty Serīsaka mansion, whereas the administrator of his charity, the young Brahmin Uttara, who gave ungrudgingly, with his own hands, with proper concern and not carelessly, was reborn in the company of the Thirty-Three Gods.'

Division Three
The Pāṭika Division

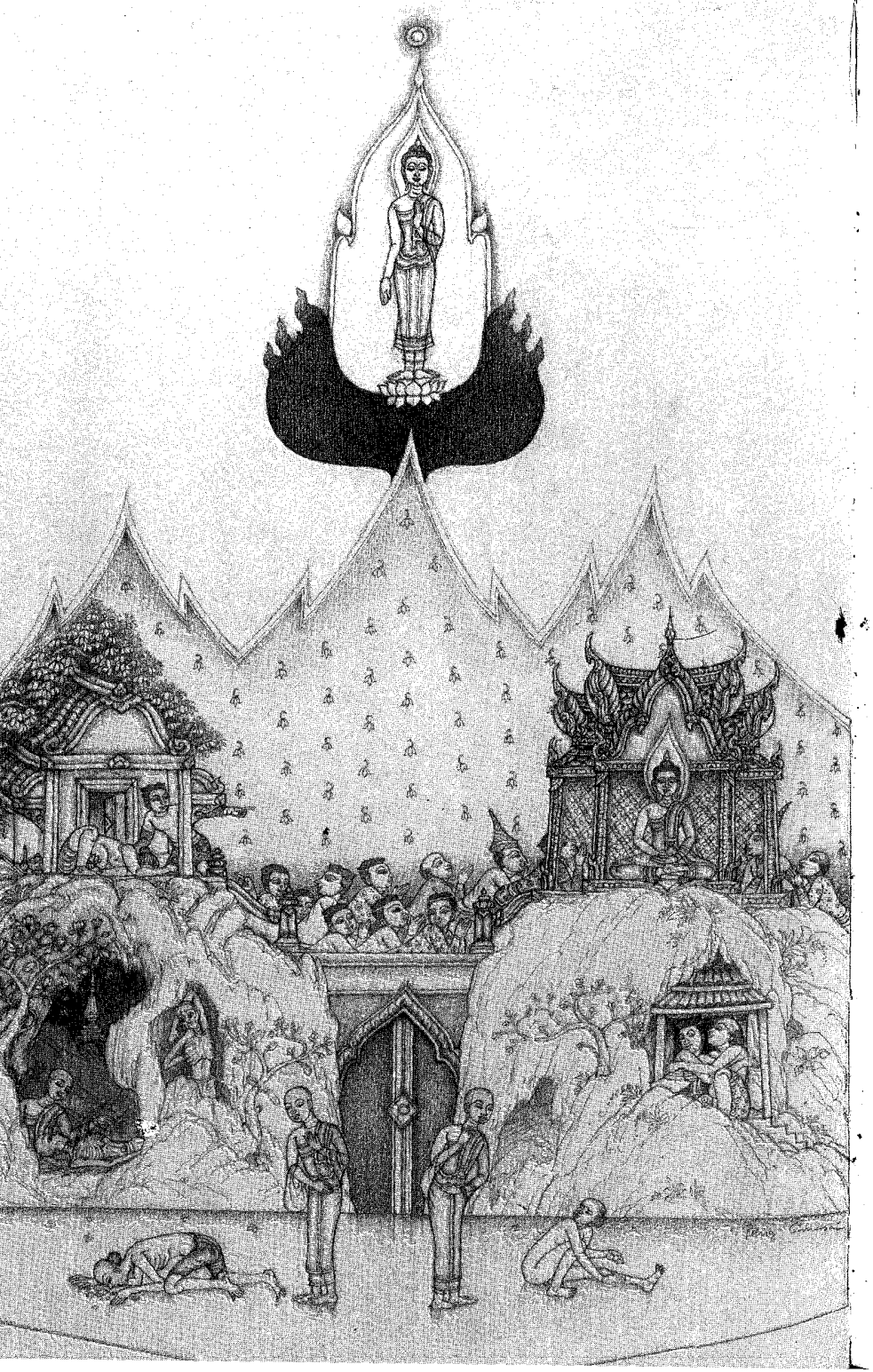

24 *Pāṭika Sutta: About Pāṭikaputta*
The Charlatan

[1] 1.1 THUS HAVE I HEARD.[732] Once the Lord was staying among the Mallas. Anupiya is the name of a Malla town, and the Lord, having dressed in the early morning and taken his robe and bowl, went to Anupiya for alms. Then he thought: 'It is too early for me to go into Anupiya for alms. Suppose I were to visit the hermitage[733] of the wanderer Bhaggava-gotta?' And he did so. [2]

1.2. And the wanderer Bhaggava-gotta said: 'Come, Blessed Lord, welcome, Blessed Lord! At last the Blessed Lord has gone out of his way to come here. Be seated, Lord, a seat is prepared.' The Lord sat down on the prepared seat, and Bhaggava took a low stool and sat down to one side. Then he said: 'Lord, a few days ago Sunakkhatta the Licchavi[734] came to me and said: "Bhaggava, I have left the Blessed Lord. I am no longer under his rule." Is that really so, Lord?' 'It is true, Bhaggava.[735]

1.3. 'A few days ago, Sunakkhatta came to me, saluted me, sat down to one side, and said: "Lord, I am leaving the Blessed Lord, I am no longer under the Lord's rule." So I said to him: "Well, Sunakkhatta, did I ever say to you: 'Come, Sunakkhatta, be under my rule'?" "No, Lord." [3] "Or did you ever say to me: 'Lord, I will be under your rule'?" "No, Lord." "So, Sunakkhatta, if I did not say that to you and you did not say that to me – you foolish man, who are you and what are you giving up? Consider, foolish man, how far the fault is yours."

1.4. '"Well, Lord, you have not performed any miracles."[736] "And did I ever say to you: 'Come under my rule, Sunakkhatta, and I will perform miracles for you'?" "No, Lord." "Or did

you ever say to me: 'Lord, I will be under your rule if you will perform miracles for me'?" "No, Lord." "Then it appears, Sunakkhatta, that I made no such promises, and you made no such conditions. Such being the case, you foolish man, who are you and what are you giving up?

'"What do you think, Sunakkhatta? Whether miracles are performed or not – is it the purpose of my teaching Dhamma to lead whoever practises it[737] to the total destruction of suffering?" [4] "It is, Lord." "So, Sunakkhatta, whether miracles are performed or not, the purpose of my teaching Dhamma is to lead whoever practises it to the total destruction of suffering. Then what purpose would the performance of miracles serve? Consider, you foolish man, how far the fault is yours."

1.5. '"Well, Lord, you do not teach the beginning of things." "And did I ever say to you: 'Come under my rule, Sunakkhatta, and I will teach you the beginning of things'?" "No, Lord." ...Such being the case, you foolish man, who are you and what are you giving up? [5]

1.6. '"Sunakkhatta, you have in many ways spoken in praise of me among the Vajjians, saying: 'This Blessed Lord is an Arahant, a fully-enlightened Buddha, endowed with wisdom and conduct, the Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, the Buddha, the Blessed Lord.' You have in many ways spoken in praise of the Dhamma, saying: 'Well-proclaimed by the Blessed Lord is the Dhamma, visible here and now, timeless, inviting inspection, leading onward, to be realised by the wise, each one for himself.' You have in many ways spoken in praise of the order of monks, saying: 'Well-trained is the order of the Lord's disciples, trained in uprightness, methodically-trained, excellently-trained is the order of the Lord's disciples, that is, the four pairs of men, the eight classes of individuals. This is the order of the Lord's disciples, worthy of respect, worthy of homage, worthy of gifts, worthy of salutation, an unsurpassed field in the world for merit.'

'"In these ways you have spoken in praise of me, of the Dhamma, and of the order among the Vajjians. And I say to you, I declare to you, Sunakkhatta, there will be those who will say: 'Sunakkhatta the Licchavi was unable to maintain the holy life under the ascetic Gotama, and being thus unable he abandoned the training and reverted to a base life.'[738] That, Sunakkhatta, is what they will say." [6] And, Bhaggava, at my words Sunakkhatta left this Dhamma and discipline like one condemned to hell.

1.7. 'Once, Bhaggava, I was staying among the Khulus,[739] at a place called Uttarakā, a town of theirs. In the early morning I went with robe and bowl into Uttarakā for alms, with Sunakkhatta as my attendant. And at that time the naked ascetic Korakkhattiya the "dog-man"[740] was going round on all fours, sprawling on the ground, and chewing and eating his food with his mouth alone. Seeing him, Sunakkhatta thought: "Now that is a real Arahant ascetic, who goes round on all fours, sprawling on the ground, and chewing and eating his food with his mouth alone." And I, knowing his thought in my own mind, said to him: "You foolish man, do you claim to be a follower of the Sakyan?" "Lord, what do you mean by this question?" [7] "Sunakkhatta, did you not, on seeing that naked ascetic going around on all fours, think: 'Now that is a real Arahant ascetic, who goes round on all fours, sprawling on the ground, and chewing and eating his food with his mouth alone'?" "I did, Lord. Does the Blessed Lord begrudge others their Arahantship?" "I do not begrudge others their Arahantship, you foolish man! It is only in you that this evil view has arisen. Cast it aside lest it should be to your harm and sorrow for a long time! This naked ascetic Korakkhattiya, whom you regard as a true Arahant, will die in seven days from indigestion,[741] and when he is dead he will reappear among the Kālakañja asuras, who are the very lowest grade of asuras.[742] And when he is dead he will be cast aside on a heap of *bīraṇa*-grass in the charnel-ground. If you want to, Sunakkhatta, you can go to him and ask him if he knows his fate. And it may be that he will tell you: 'Friend Sunakkhatta, I know my fate. I have been reborn among the Kālakañja asuras, the very lowest grade of asuras.'"

1.8. 'Then Sunakkhatta went to Korakkhattiya and told him what I had prophesied, [8] adding: "Therefore, friend Korakkhattiya, be very careful what you eat and drink, so that the ascetic Gotama's words may be proved wrong!" And Sunak-

khatta was so sure that the Tathāgata's words would be proved wrong that he counted up the seven days one by one. But on the seventh day Korakkhattiya died of indigestion, and when he was dead he reappeared among the Kālakañja asuras, and his body was cast aside on a heap of *bīraṇa*-grass in the charnel-ground.

1.9. 'And Sunakkhatta heard of this, so he went to the heap of *bīraṇa*-grass in the charnel-ground where Korakkhattiya was lying, struck the body three times with his hand, and said: "Friend Korakkhattiya, do you know your fate?" And Korakkhattiya sat up and rubbed his back with his hand, and said: "Friend Sunakkhatta, I know my fate. I have been reborn among the Kālakañja asuras, the very lowest grade of asuras." And with that, he fell back again.

1.10. 'Then Sunakkhatta came to me, saluted me, and sat down to one side. And I said to him: "Well, Sunakkhatta, what do you think? Has what I told you about the 'dog-man' Korakkhattiya come true or not?" "It has come about the way you said, Lord, and not otherwise." [9] "Well, what do you think, Sunakkhatta? Has a miracle been performed or not?" "Certainly, Lord, this being so, a miracle has been performed, and not otherwise." "Well then, you foolish man, do you still say to me, after I have performed such a miracle: 'Well, Lord, you have not performed any miracles'? Consider, you foolish man, how far the fault is yours." And at my words Sunakkhatta left this Dhamma and discipline like one condemned to hell.

1.11. 'Once, Bhaggava, I was staying at Vesālī, at the Gabled Hall in the Great Forest. And at that time there was a naked ascetic living in Vesālī called Kaḷāramuṭṭhaka[743] who enjoyed great gains and fame in the Vajjian capital. He had undertaken seven rules of practice: "As long as I live I will be a naked ascetic and will not put on any clothes; as long as I live I will remain chaste and abstain from sexual intercourse; as long as I live I will subsist on strong drink and meat, abstaining from boiled rice and sour milk; as long as I live I will never go beyond the Udena shrine to the east of Vesālī, the Gotamaka shrine to the south, the Sattamba shrine [10] to the west, nor the Bahuputta shrine to the north."[744] And it was

through having undertaken these seven rules that he enjoyed the greatest gains and fame of all in the Vajjian capital.

1.12. 'Now Sunakkhatta went to see Kaḷāramuṭṭhaka and asked him a question which he could not answer, and because he could not answer it he showed signs of anger, rage and petulance. But Sunakkhatta thought: "I might cause this real Arahant ascetic offence. I don't want anything to happen that would be to my lasting harm and misfortune!"

1.13. 'Then Sunakkhatta came to me, saluted me, and sat down to one side. I said to him: "You foolish man, do you claim to be a follower of the Sakyan?" "Lord, what do you mean by this question?" "Sunakkhatta, did you not go to see Kaḷāramuṭṭhaka and ask him a question he could not answer, and did he not thereupon show signs of anger, rage and petulance? And did you not think: 'I might cause this real Arahant ascetic offence. I don't want anything to happen that would be to my lasting harm and misfortune'?" "I did, Lord. Does the Blessed Lord begrudge others their Arahantship?" [11] "I do not begrudge others their Arahantship, you foolish man. It is only in you that this evil view has arisen. Cast it aside lest it should be to your harm and sorrow for a long time! This naked ascetic Kaḷāramuṭṭhaka, whom you regard as a true Arahant, will before long be living clothed and married, subsisting on boiled rice and sour milk. He will go beyond all the shrines of Vesālī, and will die having entirely lost his reputation." And indeed all this came about.

1.14. 'Then Sunakkhatta, having heard what had happened, came to me... And I said: "Well, Sunakkhatta, what do you think? Has what I told you about Kaḷāramuṭṭhaka come about, or not?... Has a miracle been performed or not?"... [12] And at my words Sunakkhatta left this Dhamma and discipline like one condemned to hell.

1.15. 'Once, Bhaggava, I was staying at Vesālī in the Gabled Hall in the Great Forest. And at that time there was a naked ascetic living in Vesālī called Pāṭikaputta, who enjoyed great gains and fame in the Vajjian capital. And he made this declaration in the assembly of Vesālī: "The ascetic Gotama claims to be a man of wisdom, and I make the same claim. It is right that a man of wisdom should show it by performing

miracles. If the ascetic Gotama will come half-way to meet me, I will do likewise. Then we could both work miracles, and if the ascetic Gotama performs one miracle, I will perform two. If he performs two, I will perform [13] four. And if he performs four, I will perform eight. However many miracles the ascetic Gotama performs, I will perform twice as many!"

1.16. 'Then Sunakkhatta came to me, saluted me, sat down to one side, and told me what Pāṭikaputta had said. I said: "Sunakkhatta, that naked ascetic Pāṭikaputta is not capable of meeting me face to face unless he takes back his words, abandons that thought, and gives up that view. And if he thinks otherwise, his head will split in pieces."[745]

1.17. '"Lord, let the Blessed Lord have a care what he says, let the Well-Farer have a care what he says!" [14] "What do you mean by saying that to me?" "Lord, the Blessed Lord might make an absolute statement about Pāṭikaputta's coming. But he might come in some altered shape, and thus falsify the Blessed Lord's words!"

1.18. '"But, Sunakkhatta, would the Tathāgata make any statement that was ambiguous?" "Lord, does the Blessed Lord know by his own mind what would happen to Pāṭikaputta? Or has some deva told the Tathāgata?" "Sunakkhatta, I know it by my own mind, and I have also been told by a deva. [15] For Ajita, the general of the Licchavis, died the other day and has been reborn in the company of the Thirty-Three Gods. He came to see me and told me: 'Lord, Pāṭikaputta the naked ascetic is an impudent liar! He declared in the Vajjian capital: "Ajita, the general of the Licchavis, has been reborn in the great hell!" But I have not been reborn in the great hell, but in the company of the Thirty-Three Gods. He is an impudent liar...' Thus, Sunakkhatta, I know what I have said by my own mind, but I have also been told by a deva. And now, Sunakkhatta, I will go into Vesālī for alms. On my return, after I have eaten, I will go for my midday rest to Pāṭikaputta's park. You may tell him whatever you wish." [16]

1.19. 'Then, having dressed, I took my robe and bowl and went into Vesālī for alms. On my return I went to Pāṭikaputta's park for my midday rest. Meanwhile Sunakkhatta rushed into Vesālī and declared to all the prominent Licchavis: "Friends, the Blessed Lord has gone into Vesālī for alms, and after that he has gone for his midday rest to Pāṭikaputta's park. Come along, friends, come along! the two great ascetics are going to work miracles!" And all the prominent Licchavis thought: "The two great ascetics are going to work miracles! Let us go along!" And he went to the distinguished and wealthy Brahmins and householders, and to the ascetics and Brahmins of various schools, and told them the same thing, and they too thought: "Let us go along!" [17] And so all these people came along to Pāṭikaputta's park, hundreds and thousands of them.

1.20. 'And Pāṭikaputta heard that all these people had come to his park, and that the ascetic Gotama had gone there for his midday rest. And at the news he was overcome with fear and trembling, and his hair stood on end. And thus terrified and trembling, his hair standing on end, he made for the Tinduka lodging of the wanderers.[746] When the assembled company heard that he had gone to the Tinduka lodging, they instructed a man to go there to Pāṭikaputta and say to him: "Friend Pāṭikaputta, come along! All these people have come to your park, and the ascetic Gotama has gone there for his midday rest. Because you declared to the assembly at Vesālī: 'The ascetic Gotama claims to be a man of wisdom, and I make the same claim...(*as verse 15*). [18] However many miracles he performs, I will perform twice as many!' So now come half-way: the ascetic Gotama has already come half-way to meet you, and is sitting for his midday rest in Your Reverence's park."

1.21. 'The man went and delivered the message, and on hearing it Pāṭikaputta said: "I'm coming, friend, [19] coming!" but, wriggle as he might, he could not get up from his seat. Then the man said: "What's the matter with you, friend Pāṭikaputta? Is your bottom stuck to the seat, or is the seat stuck to your bottom? You keep saying: 'I'm coming, friend, I'm coming!', but you only wriggle and can't get up from your seat." And even at these words, Pāṭikaputta still wriggled about, but could not rise.

1.22. 'And when that man realised that Pāṭikaputta could not help himself, he went back to the assembly and reported the situation. And then I said to them: "Pāṭikaputta the naked

ascetic is not capable of meeting me face to face unless he takes back his words, abandons that thought, and gives up that view. And if he thinks otherwise, his head will split in pieces."'

[*End of first recitation-section*]

2.1. 'Then, Bhaggava, one of the ministers of the Licchavis rose from his seat and said: "Well, gentlemen, just wait a little till I [20] I have been to see whether I can bring Pāṭikaputta to the assembly." So he went to the Tinduka lodging and said to Pāṭikaputta: "Come along, Pāṭikaputta, it is best for you to come. All these people have come to your park and the ascetic Gotama has gone there for his midday rest. If you come, we will make you the winner and let the ascetic Gotama be defeated."

2.2. 'And Pāṭikaputta said: "I'm coming, friend, I'm coming", but wriggle as he might, he [21] could not get up from his seat...

2.3. 'So the minister returned to the assembly and reported on the situation. Then I said: "Pāṭikaputta is not capable of meeting me...Even if the good Licchavis were to think: 'Let us bind him with thongs and try to drag him with yoked oxen!' he would burst the thongs. He is not capable of meeting me face to face..."[22]

2.4. 'Then Jāliya, a pupil of the wooden-bowl ascetic,[747] rose from his seat..., went to the Tinduka lodging and said to Pāṭikaputta: "Come along, Pāṭikaputta,...if you come, we will make you the winner and let the ascetic Gotama be defeated." [23]

2.5. 'And Pāṭikaputta said: "I'm coming, friend, I'm coming!" but wriggle as he might, he could not get up from his seat...

2.6. 'Then, when Jāliya realised the situation, he said: "Pāṭikaputta, once long ago the lion, king of beasts, thought: 'Suppose I were to make my lair near a certain jungle. Then I could emerge in the evening, yawn, survey the four quarters, roar

my lion's roar three times, and then make for the cattle-pasture. I could then pick out the very best of the herd for my kill and, having had a good feast of tender meat, return to my lair.' And he did accordingly. [24]

2.7. '"Now there was an old jackal who had grown fat on the lion's leavings, and he was proud and strong. And he thought: 'What difference is there between me and the lion, king of beasts? Suppose I were to make my lair near the jungle...' So he chose a lair accordingly and emerging in the evening, he surveyed the four quarters, and then thought: 'Now I will roar a lion's roar three times', – and he gave out the howl of his kind, a jackal howl. For what has the wretched howl of a jackal in common with a lion's roar? In just the same way, Pāṭikaputta, you live off the achievements of the Well-Farer and feed on the Well-Farer's leavings, imagining you can set yourself up beside the Tathāgatas, Arahants and fully-enlightened Buddhas. But what have wretched Pāṭikaputtas in common with them?"

2.8. 'Then, being unable even with the aid of this parable to get Pāṭikaputta to rise from his seat, Jāliya uttered this verse: [25]

> "Thinking himself a lion, the jackal says:
> 'I'm the king of beasts', and tries to roar
> A lion's roar, but only howls instead.
> Lion is lion and jackal jackal still.

In just the same way, Pāṭikaputta, you are living off the achievements of the Well-Farer..."

2.9. 'And, being unable even with the aid of this parable to get Pāṭikaputta to rise from his seat, Jāliya uttered this verse:

> "Following another's tracks, and fed
> On scraps, his jackal-nature he forgets,
> Thinking: 'I'm a tiger', tries to roar
> A mighty roar, but only howls instead.
> Lion is lion and jackal's jackal still.

In just the same way, Pāṭikaputta, you are living off the achievements of the Well-Farer..."

2.10. 'And, being unable even with this [26] parable to get Pāṭikaputta to rise from his seat, Jāliya uttered this verse:

"Gorged on frogs and mice from threshing-floors,
And corpses cast aside in charnel-grounds,
In lonely forests wild the jackal thinks:
'I'm the king of beasts', and tries to roar
A lion's roar, but only howls instead.
Lion is lion and jackal's jackal still.

In just the same way, Pāṭikaputta, you are living off the achievements of the Well-Farer, feeding on the Well-Farer's leavings, imagine you can set yourself up beside the Tathāgatas, Arahants and full-enlightened Buddhas. But what have wretched Pāṭikaputtas in common with them?"

2.11. 'Then, being unable even with this parable to get Pāṭikaputta to rise from his seat, Jāliya returned to the assembly and reported on the situation.

2.12. 'Then I said: "Pāṭikaputtas is not capable of meeting me face to face unless he takes back his words, abandons that thought and gives up that view... Even if the good Licchavis were to think: 'Let us bind him with thongs and try to drag him here with yoked oxen', [27] he would burst the thongs. He is not capable of meeting me face to face... If he thinks otherwise, his head will split in pieces."

2.13. 'Then, Bhaggava, I instructed, inspired, fired and delighted that assembly with a talk on Dhamma. And having thereby delivered that company from the great bondage,[748] thus rescuing eighty-four thousand beings from the great path of peril, I entered into the fire-element[749] and rose into the air to the height of seven palm-trees, and projecting a beam for the height of another seven so that it blazed and shed fragrance, I then reappeared in the Gabled Hall in the Great Forest.[750]

'And there Sunakkhatta came to me, saluted me and sat down to one side. I said: "What do you think, Sunakkhatta? Has what I told you about Pāṭikaputta come about, or not?" "It has, Lord." "And has a miracle been performed, or not?" "It has, Lord." "Well then, you foolish man, do you still say to me after I have performed such a [28] miracle: 'Well, Lord, you have not

performed any miracles'? Consider, you foolish man, how far the fault is yours." And, Bhaggava, at my words Sunakkhatta left this Dhamma and discipline like one condemned to hell.

2.14. 'Bhaggava, I know the first beginning of things,[751] and I know not only that, but what surpasses it in value.[752] And I am not under the sway of what I know, and not being under its sway I have come to know for myself that quenching,[753] by the realisation of which the Tathāgata cannot fall into perilous paths.[754] There are, Bhaggava, some ascetics and Brahmins who declare as their doctrine that all things began with the creation by a god,[755] or Brahmā. I have gone to them and said: "Reverend sirs, is it true that you declare that all things began with the creation by a god, or Brahmā?" "Yes", they replied. Then I asked: "In that case, how do the reverend teachers declare that this came about?" But they could not give an answer, and so they asked me in return. And I replied:

2.15.–17. ' "There comes a time, friends, sooner or later after a long period, when this world contracts... *Beings are born in the Ābhassara Brahmā world and stay there a long time. When this world expands, one being falls from there and arises in an empty Brahmā palace. He longs for company, other beings appear, and he and they believe he created them* (*Sutta 1, verses 2.2–6*). [29–30] That, Reverend Sirs, is how it comes about that you teach that all things began with the creation by a god, or Brahmā." And they said: "We have heard this, Reverend Gotama, as you have explained." But I know the first beginning of things... and not being under the sway of what I know I have come to know that quenching by the realisation of which the Tathāgata cannot fall into perilous ways.

2.18. 'There are some ascetics and Brahmins who declare that the beginning of things was due to corruption by pleasure. I went to them and asked them if this was their view. "Yes", they replied. [31] I asked them how this came about, and when they could not explain, I said: "There are, friends, certain devas called Corrupted by Pleasure. They spend an excessive amount of time addicted to merriment... *their mindfulness lapses, and they fall away* (*Sutta 1, verses 2.7–9*). That, [32] Reverend Sirs, is how it comes about that you teach that the beginning of things was due to corruption by pleasure." And

they said: "We have heard this, Reverend Gotama, as you have explained."

2.19. 'There are some ascetics and Brahmins who declare that the beginning of things was due to corruption of mind. I went to them and asked them if this was their view. "Yes", they replied. I asked them how this came about, and when they could not explain, I said: "There are, friends, certain devas called Corrupted in Mind. They spend an excessive amount of time regarding each other with envy... *their minds become corrupted, and they fall away* (*Sutta 1, verses 2.10–13*). [33] That, Reverend Sirs, is how it comes about that you teach that the beginning of things was due to corruption of mind." And they said: "We have heard this, Reverend Gotama, as you have explained."

2.20. 'There are, Bhaggava, some ascetics and Brahmins who declare that the beginning of things was due to chance. I went to them and asked them if this was their view. "Yes", they replied. I asked them how this came about, and when they could not explain, I said: "There are, friends, certain devas called Unconscious. As soon as a perception arises in them, those devas fall from that realm... *remembering nothing* (*Sutta, 1, verse 2.31*) they think: 'Now from non-being I have been brought to being.' [34] That, Reverend Sirs, is how it comes about that you teach that the beginning of things was due to chance." And they said: "We have heard this, Reverend Gotama, as you have explained." But I know the first beginning of things, and I know not only that, but what surpasses it in value. And I am not under the sway of what I know, and not being under its sway I have come to know for myself that quenching, by the realisation of which the Tathāgata cannot fall into perilous paths.

2.21. 'And I, Bhaggava, who teach this and declare this am wrongly, vainly, lyingly and falsely accused by some ascetics and Brahmins who say: "The ascetic Gotama is on the wrong track,[756] and so are his monks. He has declared that whoever has attained to the stage of deliverance called 'the Beautiful'[757] finds everything repulsive." But I do not say this. What I say is that whenever anyone has attained to the stage of deliverance called "the Beautiful", he knows that it is beautiful.'

'Indeed, Lord, they are on the wrong track themselves who accuse the Lord and his monks of error. I am so delighted with the Lord [35] that I think the Lord is able to teach me to attain and remain in the deliverance called "the Beautiful".'

'It is hard for you, Bhaggava, holding different views, being of different inclinations and subject to different influences, following a different discipline and having had a different teacher, to attain and remain in the deliverance called "the Beautiful". You must strive hard, putting your trust in me, Bhaggava.'

'Lord, even if it is hard for me to attain and remain in the deliverance called "the Beautiful", still I will place my trust in the Lord.'[758]

Thus the Lord spoke, and Bhaggava the wanderer was delighted and rejoiced at the Lord's words.

25 *Udumbarika-Sīhanāda Sutta: The Great Lion's Roar to the Udumbarikans*

[36] 1. THUS HAVE I HEARD. Once the Lord was staying in Rājagaha at the Vultures' Peak. And at that time the wanderer Nigrodha[759] was staying at the Udumbarikā lodging[760] for wanderers, with a large company of some three thousand wanderers. And one morning early, the householder Sandhāna came to Rājagaha in order to see the Lord. Then he thought: 'It is not the proper time to see the Blessed Lord, he is in retreat; it is not the proper time to see the meditating monks, they are in retreat. Perhaps I should go to the Udumbarikā lodging for wanderers and call on Nigrodha.' And he did so.

2. And just then Nigrodha was sitting in the midst of a large crowd of wanderers who were all shouting and screaming and making a great clamour, and indulging in various kinds of unedifying conversation[761] about kings, [37] robbers, ministers, armies, dangers, war, food, drink, clothes, beds, garlands, perfumes, relatives, carriages, villages, towns and cities, countries, women, heroes, street- and well-gossip, talk of the departed, desultory chat, speculation about land and sea, talk of being and non-being.

3. Then Nigrodha saw Sandhāna approaching from a distance, and he called his followers to order, saying: 'Be quiet, gentlemen, don't make a noise, gentlemen! The householder Sandhāna, a follower of the ascetic Gotama, is approaching. He is one of the number of white-robed householder followers of the ascetic Gotama in Rājagaha. And these good folk are fond of quiet, they are taught to be quiet and speak in praise of quiet. If he sees that this company is quiet, he will most likely want to come and visit us.' At this the wanderers fell silent.

4. Then Sandhāna approached Nigrodha and exchanged

courtesies with him, and then sat down to one side. Then he said: 'Reverend sirs, the way the wanderers of another faith conduct themselves when they come together is one thing: [38] they make a great clamour and indulge in all manner of unedifying conversation...The Blessed Lord's way is different: he seeks a lodging in the forest, in the depths of the jungle, free from noise, with little sound, far from the madding crowd, undisturbed by men, well fitted for seclusion.'

5. Then Nigrodha replied: 'Well now, householder, do you know whom the ascetic Gotama talks to? Whom does he converse with? From whom does he get his lucidity of wisdom? The ascetic Gotama's wisdom is destroyed by the solitary life, he is unused to assemblies, he is no good at conversation, he is right out of touch. Just as bison[762] circling around keep to the fringes, so it is with the ascetic Gotama. In fact, householder, if the ascetic Gotama were to come to this assembly, we would baffle him with a single question, we would knock him over like an empty pot.'

6. Now the Lord, with his divine-ear-faculty, purified and surpassing human range, heard this exchange between Sandhāna and Nigrodha. And, descending from the Vultures' Peak, he came to the Peacocks' Feeding Ground beside the Sumāgadhā Tank, and [39] walked up and down there in the open air. Then Nigrodha caught sight of him, and he called his company to order, saying: 'Gentlemen, be quiet, be less noisy! The ascetic Gotama is walking up and down beside the Sumāgadhā Tank. He is fond of quiet, he speaks in praise of quiet. If he sees that this company is quiet, he will most likely want to come and visit us. If he does so, we will put this question to him: "Lord, what is this doctrine in which the Blessed Lord trains his disciples, and which those disciples whom he has so trained as to benefit from it recognise as their principal support, and the perfection of the holy life?"' At this, the wanderers were silent.

7. Then the Lord approached Nigrodha, and Nigrodha said: 'Come, Blessed Lord, welcome, Blessed Lord! At last the Blessed Lord has gone out of his way to come here. Be seated, Lord, a seat is prepared.' The Lord sat down on the prepared seat, and Nigrodha took a low stool and sat down to one side. Then

the Lord said to him: 'Nigrodha, what was the subject of your conversation just now? What talk have I interrupted?' Nigrodha replied: 'Lord, we saw the Blessed Lord walking up and down at the Peacocks' Feeding Ground by the Sumāgadhā Tank, [40] and we thought: "If the ascetic Gotama were to come here we could ask him this question: Lord, what is this doctrine in which the Blessed Lord trains his disciples, and which those disciples whom he has so trained as to benefit from it recognise as their principal support, and the perfection of the holy life?"'

'Nigrodha, it is hard for you, holding different views, being of different inclinations and subject to different influences, following a different teacher, to understand the doctrine which I teach my disciples...Come on then, Nigrodha, ask me about your own teaching, about your extreme austerity. How are the conditions of austerity and self-mortification fulfilled, and how are they not fulfilled?'

At this the wanderers made a great commotion and noise, exclaiming: 'It is wonderful, it is marvellous how great are the powers of the ascetic Gotama in holding back with his own theories and in inviting others to discuss theirs!'

8. Silencing them, Nigrodha said: 'Lord, we teach the higher austerities, we regard them as essential, we adhere to them. Such being the case, what constitutes their fulfilment or non-fulfilment?'

'Suppose, Nigrodha, a self-mortifier goes naked, uses no polite restraints, licks his hands, does not come or stand still when requested. [41] He does not accept food out of the pot or pan...(*as Sutta 8, verse 14*). He wears coarse hemp or mixed material, shrouds from corpses, rags from the dust-heap...He is a plucker-out of hair and beard, devoted [42] to this practice; he is a covered-thorn man, making his bed on them, sleeping alone in a garment of wet mud, living in the open air, accepting whatever seat is offered, one who drinks no water and is addicted to the practice, or he dwells intent on the practice of going to bathe three times before evening. What do you think, Nigrodha, is the higher austerity thereby fulfilled, or not?' 'Indeed, Lord, it is fulfilled.' 'But, Nigrodha, I maintain that this higher austerity can be faulted in various ways.'

9. 'In what way, Lord, do you maintain that it can be faulted?' 'Take the case, Nigrodha, of a self-mortifier who practises a certain austerity. As a result, he is pleased and satisfied at having attained his end. And this is a fault in that self-mortifier. Or else in so doing he elevates himself and disparages others. And this is a fault in that self-mortifier. Or else he has become intoxicated with conceit, infatuated and therefore careless. And this [43] is a fault in that self-mortifier.

10. 'Again, a self-mortifier practises a certain austerity, and this brings him gains, honours and fame. As a result, he is pleased and satisfied at having attained his end...Or else he elevates himself and disparages others...Or else he becomes intoxicated with conceit, infatuated and therefore careless. And this is a fault in that self-mortifier. Again, a self-mortifier practises a certain austerity, and he divides his food into two heaps, saying: "This suits me, that doesn't suit me!" And what does not suit him he eagerly rejects, while what suits him he eats up greedily, recklessly and passionately, not seeing the peril, with no thought for the consequences. And this is a fault in that self-mortifier. [44] Again, a self-mortifier practises a certain austerity for the sake of gains, honours and fame, thinking: "Kings and their ministers will honour me, Khattiyas and Brahmins and householders, and religious teachers." And this is a fault in that self-mortifier.

11. 'Again, a self-mortifier disparages some ascetic or Brahmin, saying: "See how he lives in abundance, eating all sorts of things! Whether propagated from roots, from stems, from joings, from cuttings or fifthly from seeds,[763] he chews them all up with that thunderbolt of a jaw of his, and they call him an ascetic!" And this is a fault in that self-mortifier. Or he sees another ascetic or Brahmin being made much of by families, being honoured and respected and worshipped, and he thinks: "They make much of that rich-liver, they honour him, respect him and worship him, whereas I who am a *real* ascetic and self-mortifier get no such treatment!" Thus he is envious and jealous because of those householders. And this is a fault in that self-mortifier.

'Again, a self-mortifier sits in a prominent position. And this is a fault in that self-mortifier. Or he goes round ostentatiously[764] among the families, as if to say: "See, this is my way of renunciation!" And this is a fault in that self-mortifier. [45] Or he behaves in an underhand way. On being asked: "Do you approve of this?" although he does not approve he says: "I do", or although he does approve he says: "I do not." In this way he becomes a conscious liar. And this is a fault in that self-mortifier.

12. 'Again, a self-mortifier, when the Tathāgata or a disciple of the Tathāgata presents the Dhamma in a way that should command his assent, withholds that assent. And this is a fault in that self-mortifier. Or he is angry and bad-tempered. And this is a fault in that self-mortifier. Or he is mean and spiteful, envious and jealous, crafty and deceitful, obstinate and proud, with evil desires and under their sway, with wrong views and given to extremist opinions; he is tainted with worldliness, holding on firmly, unwilling to give up. And this is a fault in that self-mortifier. What do you think, Nigrodha? Are these things faults in the higher austerity, or not?' 'Certainly they are, Lord. It could happen that a single self-mortifier was possessed of all these faults, not to speak of just one or the other.'

13.–14. 'Now, Nigrodha, take the case of a certain self-mortifier who practises a certain austerity. As a result, he is not pleased and satisfied at having attained his end. This being so, [46] in this respect he is purified. Again, he does not elevate himself and disparage others...(*similarly with all examples in 10–11*). [47] Thus he does not become a conscious liar. In this respect he is purified.

15. 'Again, a self-mortifier, when the Tathāgata or a disciple of the Tathāgata presents the Dhamma in a way that should command his assent, gives his assent. In this respect he is purified. And he is not angry or bad-tempered. In this respect he is purified. And he is not mean and spiteful, envious and jealous, crafty and deceitful, obstinate and [48] proud, he is without evil desires and not under their sway, without wrong views and not given to extremist opinions, he is not tainted with worldliness, does not hold on firmly and is not unwilling to give up. In this respect he is purified. What do you think, Nigrodha? Is the higher austerity purified by these things, or

not?' 'Certainly it is, Lord, it attains its peak there, penetrating to the pith.' 'No, Nigrodha, it does not attain its peak there, penetrating to the pith. It has only reached the outer bark.'[765]

16. 'Well then, Lord, how does austerity attain its peak, penetrating to the pith? It would be good if the Blessed Lord were to cause my austerity to attain its peak, to penetrate to the pith.'

'Nigrodha, take the case of a self-mortifier who observes the fourfold restraint. And what is this? Here, a self-mortifier does not harm a living being, does not cause a living being to be harmed, does not approve of such harming; [49] he does not take what is not given, or cause it to be taken, or approve of such taking; he does not tell a lie, or cause a lie to be told, or approve of such lying; he does not crave for sense-pleasures,[766] cause others to do so, or approve of such craving. In this way, a self-mortifier observes the fourfold restraint. And through this restraint, through making this his austerity, he takes an upward course and does not fall back into lower things.

'Then he finds a solitary lodging, at the root of a forest tree, in a mountain cave or gorge, a charnel-ground, a jungle-thicket, or in the open air on a heap of straw. Then, having eaten after his return from the alms-round, he sits down cross-legged, holding his body erect, having established mindfulness before him.[767] Abandoning hankering for the world, he dwells with a mind freed from such hankering, and his mind is purified of it. Abandoning ill-will and hatred, he dwells with a mind freed from them, and by compassionate love for the welfare of all living beings, his mind is purified of them. Abandoning sloth-and-torpor,...by the perception of light,[768] mindful and clearly aware, his mind is purified of sloth-and-torpor. Abandoning worry-and-flurry,...and with an inwardly calmed heart his mind[769] is purified of worry-and-flurry. Abandoning doubt, he dwells with doubt left behind, without uncertainty as to what things are wholesome, his mind purified of doubt.

17. 'Having abandoned these five hindrances, and in order to weaken by insight the defilements[770] of mind, he dwells, letting his mind, filled with loving-kindness, pervade one quarter, then a second, then a third, then a fourth. And so he continues to pervade the whole wide world, above, below,

across and everywhere with a mind filled with loving-kindness, extensive, [50] developed,[771] measureless, free from hatred and ill-will. And he dwells, letting his mind, filled with compassion,...with sympathetic joy,...with equanimity, pervade one quarter,...extensive, developed, measureless, free from hatred and ill-will. What do you think, Nigrodha? Is the higher austerity purified by these things, or not?' 'Certainly it is, Lord. It attains its peak there, penetrating to the pith.' 'No, Nigrodha, it does not attain its peak there. It has only penetrated to the inner bark.'[772]

18. 'Well then, Lord, how does austerity attain its peak, penetrating to the pith? It would be good if the Blessed Lord were to cause my austerity to attain its peak, to penetrate to the pith.'

'Nigrodha, take the case of a self-mortifier who observes the fourfold restraint...(*as verses 16–17*), free from hatred and ill-will. He recalls various past lives...There my name was so-and-so,...my caste was so-and-so...(*as Sutta 1, verse 1.31*). I experienced such-and-such pleasant and painful conditions ...Having passed from there, I arose there...[51] Thus he remembers various past lives, their conditions and details. What do you think, Nigrodha? Is the higher austerity purified by these things, or not?' 'Certainly it is, Lord. It attains its peak there, penetrating to the pith.' 'No, Nigrodha, it only reaches the fibres surrounding the pith.'[773]

19. 'Well then, Lord, how does austerity reach its peak, penetrating to the pith? It would be good if the Blessed Lord were to cause my austerity to attain its peak, to penetrate to the pith.'

'Well, Nigrodha, take the case of a self-mortifier who observes the fourfold restraint..., free from hatred and ill-will... Thus he [52] remembers various past lives, their conditions and details. And then, with the purified divine eye, he sees beings passing away and arising: base and noble, well favoured and ill-favoured, to happy and unhappy destinations as kamma directs them. What do you think, Nigrodha? Is the higher austerity purified by these things, or not?' 'Certainly it is, Lord. It attains its peak there, penetrating to the pith.'[774]

'So indeed it is, Nigrodha, that austerity is so purified as to

reach its peak and penetrate to the pith. And so, Nigrodha, when you ask: "What, Lord, is this doctrine in which the Blessed Lord trains his disciples, and which those disciples whom he has so trained as to benefit from it recognise as their principal support, and the perfection of the holy life?" I say that it is by something more far-reaching and excellent that I train them, through which they...recognise as their principal support, and the perfection of the holy life.'

At this the wanderers made a great commotion and noise, exclaiming: 'We and our teacher are ruined! We know of nothing higher or more far-reaching than our teaching!' [53]

20. And when the householder Sandhāna realised: 'These wanderers of other views are actually listening and attending to the Lord's words, and inclining their minds to the higher wisdom, he said to Nigrodha: 'Reverend Nigrodha, you said to me: "Come now, householder, do you know whom the ascetic Gotama talks to?...His wisdom is destroyed by the solitary life, he is no good at conversation, he is right out of touch..." So now that the Blessed Lord has come here, why don't you baffle him with a single question and knock him over like an empty pot?' And at these words Nigrodha was silent and upset, his shoulders drooped, he hung his head and sat there downcast and bewildered.

21. Seeing the state he was in, the Lord said: 'Is it true, Nigrodha, that you said that?' [54] 'Lord, it is true that I said that, foolishly, mistakenly, and wickedly.' 'What do you think, Nigrodha? Have you ever heard it said by wanderers who were aged, venerable, the teachers of teachers, that those who in the past were Arahants, fully-enlightened Buddhas used to talk, when they came together, by shouting and screaming and making a great clamour, and indulging in unedifying conversation...the way you and your teachers do? Or did they not say rather that those Blessed Ones sought lodging in the forest, in the depths of the jungle, free from noise, with little sound, far from the madding crowd, undisturbed by men, well-fitted for seclusion, just as I do now?' 'Lord, I have heard it said that those who were Arahants, fully-enlightened Buddhas did not indulge in loud talk...but sought lodging in the forest,...just as the Blessed Lord does now.'

'Nigrodha, you are an intelligent man of mature years. Did it never occur to you to think: "The Blessed Lord is enlightened and teaches a doctrine of enlightenment, he is self-restrained and teaches a doctrine of self-restraint, he is calm and teaches a doctrine of calm. He has gone beyond [55] and teaches a doctrine of going beyond, he has gained Nibbāna and teaches a doctrine for the gaining of Nibbāna"?'

22. At this, Nigrodha said to the Lord: 'Transgression overcame me, Lord! Foolish, blind and evil as I was, that I spoke thus of the Lord. May the Lord accept my confession of this fault, that I may restrain myself in future!'[775] 'Indeed, Nigrodha, transgression overcame you when, through folly, blindness and evil you spoke thus of me. But since you recognise the nature of your transgression and make amends as is right, we accept your confession. For, Nigrodha, it is a mark of progress in the discipline of the Noble Ones, if anyone recognises the nature of his transgression and makes amends as is right, restraining himself for the future.

'But, Nigrodha, I tell you this: Let an intelligent man come to me who is sincere, honest and straightforward, and I will instruct him, I will teach him Dhamma. If he practises what he is taught, then within seven years he will attain in this life to that unequalled holy life and goal, for the sake of which young men of good family go forth from the household life into homelessness, by his own knowledge and realisation, and he will abide therein. Let alone seven years – in six years, five, four, three, two years, one year,...seven months, six months, [56] five, four, three, two months, one month, half a month. Let alone half a month – in seven days he can gain that goal.[776]

23. 'Nigrodha, you may think: "The ascetic Gotama says this in order to get disciples." But you should not regard it like that. Let him who is your teacher remain your teacher.[777] Or you may think: "He wants us to abandon our rules." But you should not regard it like that. Let your rules remain as they are. Or you may think: "He wants us to abandon our way of life." But you should not regard it like that. Let your way of life remain as it was. Or you may think: "He wants to establish us in the doing of things that according to our

teaching are wrong, and are so considered among us." But you should not regard it like that. Let those things you consider wrong continue to be so considered. Or you may think: "He wants to draw us away from things that according to our teaching are good, and are so considered among us." But you should not regard it like that. Let whatever you consider right continue to be so considered. Nigrodha, I do not speak for any of these reasons...[57]

'There are, Nigrodha, unwholesome things that have not been abandoned, tainted, conducive to rebirth,[778] fearful, productive of painful results in the future, associated with birth, decay and death. It is for the abandonment of these things that I teach Dhamma. If you practise accordingly, these tainted things will be abandoned, and the things that make for purification will develop and grow, and you will all attain to and dwell, in this very life, by your own insight and realisation, in the fullness of perfected wisdom.'

24. At these words the wanderers sat silent and upset, their shoulders drooped, they hung their heads and sat there downcast and bewildered, so possessed were their minds by Māra.[779] Then the Lord said: 'Every one of these foolish men is possessed by the evil one, so that not a single one of them thinks: "Let us now follow the holy life proclaimed by the ascetic Gotama, that we may learn it – for what do seven days matter?"'

Then the Lord, having uttered his lion's roar in the Udumbarikā park, rose up in the air and alighted on the Vultures' Peak. And the householder Sandhāna also returned to Rājagaha.[780]

26 *Cakkavatti-Sīhanāda Sutta: The Lion's Roar on the Turning of the Wheel*

[58] 1. THUS HAVE I HEARD.[781] Once the Lord was staying among the Magadhans at Mātulā. Then he said: 'Monks!' 'Lord', they replied, and the Lord said:

'Monks, be islands unto yourselves, be a refuge unto yourselves with no other refuge. Let the Dhamma be your island, let the Dhamma be your refuge, with no other refuge.[782] And how does a monk dwell as an island unto himself, as a refuge unto himself with no other refuge, with the Dhamma as his island, with the Dhamma as his refuge, with no other refuge? Here, a monk abides contemplating body as body,[783] ardent, clearly aware and mindful, having put aside hankering and fretting for the world, he abides contemplating feelings as feelings,...he abides contemplating mind as mind,...he abides contemplating mind-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

'Keep to your own preserves,[784] monks, to your ancestral haunts.[785] If you do so, then Māra will find no lodgement, no foothold. It is just by the building-up of wholesome states that this merit increases.

[59] 2. 'Once, monks, there was a wheel-turning monarch named Daḷhanemi, a righteous monarch of the law, conqueror of the four quarters, who had established the security of his realm and was possessed of the seven treasures. These are: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasurer, and, as seventh, the Counsellor Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered

this sea-girt land without stick or sword, by the law (*as Sutta 3, verse 1.5*).

3. 'And, after many hundreds and thousands of years, King Daḷhanemi said to a certain man: "My good man, whenever you see that the sacred Wheel-Treasure has slipped from its position, report it to me." "Yes, sire", the man replied. And after many hundreds and thousands of years the man saw that the sacred Wheel-Treasure had slipped from its position. Seeing this, he reported the fact to the King. Then King Daḷhanemi sent for his eldest son, the crown prince, and said: "My son, the sacred Wheel-Treasure has slipped from its position. And I have heard say that when this happens to a wheel-turning monarch, he has not much longer to live. I have had my fill [60] of human pleasures, now is the time to seek heavenly pleasures. You, my son, take over control of this ocean-bounded land. I will shave off my hair and beard, don yellow robes, and go forth from the household life into homelessness." And, having installed his eldest son in due form as king, King Daḷhanemi shaved off his hair and beard, donned yellow robes, and went forth from the household life into homelessness. And, seven days after the royal sage had gone forth, the sacred Wheel-Treasure vanished.

4. 'Then a certain man came to the anointed Khattiya King and said: "Sire, you should know that the sacred Wheel-Treasure has disappeared." At this the King was grieved and felt sad. He went to the royal sage and told him the news. And the royal sage said to him: "My son, you should not grieve or feel sad at the disappearance of the Wheel-Treasure. The Wheel-Treasure is not an heirloom from your fathers. But now, my son, you must turn yourself into an Ariyan wheel-turner.[786] And then it may come about that, if you perform the duties of an Ariyan wheel-turning monarch, on the fast-day of the fifteenth,[787] when you have washed your head and gone up to the verandah on top of your palace for the fast-day, the sacred Wheel-Treasure will appear to you, thousand-spoked, complete with felloe, hub and all appurtenances."

[61] 5. '"But what, sire, is the duty of an Ariyan wheel-turning monarch?" "It is this, my son: Yourself depending on the Dhamma, honouring it, revering it, cherishing it, doing homage to it and venerating it, having the Dhamma as your badge and banner, acknowledging the Dhamma as your master, you should establish guard, ward and protection according to Dhamma for your own household, your troops, your nobles and vassals, for Brahmins and householders, town and country folk, ascetics and Brahmins, for beasts and birds.[788] Let no crime[789] prevail in your kingdom, and to those who are in need, give property. And whatever ascetics and Brahmins in your kingdom have renounced the life of sensual infatuation and are devoted to forbearance and gentleness, each one taming himself, each one calming himself and each one striving for the end of craving, if from time to time they should come to you and consult you as to what is wholesome and what is unwholesome, what is blameworthy and what is blameless, what is to be followed and what is not to be followed, and what action will in the long run lead to harm and sorrow, and what to welfare and happiness, you should listen, and tell them to avoid evil and do what is good.[790] That, my son, is the duty of an Ariyan wheel-turning monarch."

'"Yes, sire", said the King, and he performed the duties of an Ariyan wheel-turning monarch. And as he did so, on the fast-day of the fifteenth, when he had washed his head and gone up to the verandah on top of his palace for the fast-day, the sacred Wheel-Treasure appeared to him, thousand-spoked, complete with felloe, hub and all appurtenances. Then the King thought: "I have heard that when a duly anointed [62] Khattiya king sees such a wheel on the fast-day of the fifteenth, he will become a wheel-turning monarch. May I become such a monarch!"[791]

6. 'Then, rising from his seat, covering one shoulder with his robe, the King took a gold vessel in his left hand, sprinkled the Wheel with his right hand, and said: "May the noble Wheel-Treasure turn, may the noble Wheel-Treasure conquer!" The Wheel turned to the east, and the King followed it with his fourfold army. And in whatever country the Wheel stopped, the King took up residence with his fourfold army. And those who opposed him in the eastern region came and said: "Come, Your Majesty, welcome! We are yours, Your Majesty. Rule us, Your Majesty." And the King said: "Do not take life.

Do not take what is not given. Do not commit sexual misconduct. Do not tell lies. Do not drink strong drink. Be moderate in eating."[792] And those who had opposed him in the eastern region became his subjects.

7. 'Then the Wheel turned south, west, and north...(*as verse 6*). Then the Wheel-Treasure, having conquered the lands from sea to sea, returned to the royal capital and stopped before the King's palace as he was trying a case, as if to adorn the royal palace.

8. 'And a second wheel-turning monarch did likewise, and a third, a fourth, a fifth, a sixth, and a seventh king also...told a man to see if the Wheel had slipped from its position (*as verse 3*). [64] And seven days after the royal sage had gone forth the Wheel disappeared.

9. 'Then a man came to the King and said: "Sire, you should know that the sacred Wheel-Treasure has disappeared." At this the King was grieved and felt sad. But he did not go to the royal sage and ask him about the duties of a wheel-turning monarch. Instead, he ruled the people according to his own ideas, and, being so ruled, the people did not prosper so well as they had done under the previous kings who had performed the duties of a wheel-turning monarch. Then the ministers, counsellors, treasury officials, guards and doorkeepers, and the chanters of mantras came to the King and said: [65] "Sire, as long as you rule the people according to your own ideas, and differently from the way they were ruled before under previous wheel-turning monarchs, the people do not prosper so well. Sire, there are ministers...in your realm, including ourselves, who have preserved the knowledge of how a wheel-turning monarch should rule. Ask us, Your Majesty, and we will tell you!"

10. 'Then the King ordered all the ministers and others to come together, and he consulted them. And they explained to him the duties of a wheel-turning monarch. And, having listened to them, the King established guard and protection, but he did not give property to the needy, and as a result poverty became rife. With the spread of poverty, a man took what was not given, thus committing what was called theft. They arrested him, and brought him before the King, saying:

"Your Majesty, this man took what was not given, which we call theft." The King said to him: "Is it true that you took what was not given – which is called theft?" "It is, Your Majesty." "Why?" "Your Majesty, I have nothing to live on." [66] Then the King gave the man some property, saying: "With this, my good man, you can keep yourself, support your mother and father, keep a wife and children, carry on a business and make gifts to ascetics and Brahmins, which will promote your spiritual welfare and lead to a happy rebirth with pleasant result in the heavenly sphere." "Very good, Your Majesty", replied the man.

11. 'And exactly the same thing happened with another man.

12. 'Then people heard that the King was giving away property to those who took what was not given, and they thought: "Suppose we were to do likewise!" And then another man took what was not given, and they brought him before the King. [67] The King asked him why he had done this, and he replied: "Your Majesty, I have nothing to live on." Then the King thought: "If I give property to everybody who takes what is not given, this theft will increase more and more. I had better make an end of him, finish him off once for all, and cut his head off." So he commanded his men: "Bind this man's arms tightly behind him with a strong rope, shave his head closely, and lead him to the rough sound of a drum through the streets and squares and out through the southern gate, and there finish by inflicting the capital penalty and cutting off his head!" And they did so.

13. 'Hearing about this, people thought: "Now let us get sharp swords made for us, and then we can take from anybody what is not given [which is called theft], [68] we will make an end of them, finish them off once for all and cut off their heads." So, having procured some sharp swords, they launched murderous assaults on villages, towns and cities, and went in for highway-robbery, killing their victims by cutting off their heads.

14. 'Thus, from the not giving of property to the needy, poverty became rife, from the growth of poverty, the taking of what was not given increased, from the increase of theft, the

use of weapons increased, from the increased use of weapons, the taking of life increased – and from the increase in the taking of life, people's life-span decreased, their beauty decreased, and as a result of this decrease of life-span and beauty, the children of those whose life-span had been eighty thousand years lived for only forty thousand.

'And a man of the generation that lived for forty thousand years took what was not given. He was brought before the King, who asked him: "Is it true that you took what was not given – what is called theft?" "No, Your Majesty", he replied, thus telling a deliberate lie.

15. 'Thus, from the not giving of property to the needy,... the taking of life increased, and from the taking of life, lying increased, [69] from the increase in lying, people's life-span decreased, their beauty decreased, and as a result, the children of those whose life-span had been forty thousand years lived for only twenty thousand.

'And a man of the generation that lived for twenty thousand years took what was not given. Another man denounced him to the King, saying: "Sire, such-and-such a man has taken what was not given", thus speaking evil of another.[793]

16. 'Thus, from the not giving of property to the needy,... the speaking evil of others increased, and in consequence, people's life-span decreased, their beauty decreased, and as a result, the children of those whose life-span had been twenty thousand years lived only for ten thousand.

'And of the generation that lived for ten thousand years, some were beautiful, and some were ugly. And those who were ugly, being envious of those who were beautiful, committed adultery with others' wives.

17. 'Thus, from the not giving of property to the needy,... sexual misconduct increased, and in consequence people's life-span decreased, their beauty decreased, and as a result, the children of those whose life-span had been ten thousand years lived for only five thousand.

'And among the generation whose life-span was five thousand years, two things increased: harsh speech and idle chatter, in consequence of which people's life-span decreased, their beauty decreased, and as a result, the children of those

whose life-span had been five thousand years [70] lived, some for two-and-a-half thousand years, and some for only two thousand.

'And among the generation whose life-span was two-and-a-half thousand years, covetousness and hatred increased, and in consequence people's life-span decreased, their beauty decreased, and as a result, the children of those whose life-span had been two-and-a-half thousand years lived for only a thousand.

'Among the generation whose life-span was a thousand years, false opinions[794] increased...and as a result, the children of those whose life-span had been a thousand years lived for only five hundred.

'And among the generation whose life-span was five hundred years, three things increased: incest, excessive greed and deviant practices[795]...and as a result, the children of those whose life-span had been five hundred years lived, some for two hundred and fifty years, some for only two hundred.

'And among those whose life-span was two hundred and fifty years, these things increased: lack of respect for mother and father, for ascetics and Brahmins, and for the head of the clan.

18. 'Thus, from the not giving of property to the needy,... [71] lack of respect for mother and father, for ascetics and Brahmins, and for the head of the clan increased, and in consequence people's life-span and beauty decreased, and the children of those whose life-span had been two-and-a-half centuries lived for only a hundred years.

19. 'Monks, a time will come when the children of these people will have a life-span of ten years. And with them, girls will be marriageable at five years old. And with them, these flavours will disappear: ghee, butter, sesame-oil, molasses and salt. Among them, *kudrūsa*-grain[796] will be the chief food, just as rice and curry are today. And with them, the ten courses of moral conduct will completely disappear, and the ten courses of evil will prevail exceedingly: for those of a ten-year life-span there will be no word for "moral",[797] so how can there be anyone who acts in a moral way? Those people who have [72] no respect for mother or father, for ascetics and Brahmins,

for the head of the clan, will be the ones who enjoy honour and prestige. Just as it is now the people who show respect for mother and father, for ascetics and Brahmins, for the head of the clan, who are praised and honoured, so it will be with those who do the opposite.

20. 'Among those of a ten-year life-span no account will be taken of mother or aunt, of mother's sister-in-law, of teacher's wife or of one's father's wives and so on – all will be promiscuous in the world like goats and sheep, fowl and pigs, dogs and jackals. Among them, fierce enmity will prevail one for another, fierce hatred, fierce anger and thoughts of killing, mother against child and child against mother, father against child and child against father, brother against brother, brother against sister, just as the hunter feels hatred for the beast he stalks. . . [73]

21. 'And for those of a ten-year life-span, there will come to be a "sword-interval"[798] of seven days, during which they will mistake one another for wild beasts. Sharp swords will appear in their hands and, thinking: "There is a wild beast!" they will take each other's lives with those swords. But there will be some beings who will think: "Let us not kill or be killed by anyone! Let us make for some grassy thickets or jungle-recesses or clumps of trees, for rivers hard to ford or inaccessible mountains, and live on roots and fruits of the forest." And this they will do for seven days. Then, at the end of the seven days, they will emerge from their hiding-places and rejoice together of one accord, saying: "Good beings, I see that you are alive!" And then the thought will occur to those beings: "It is only because we became addicted to evil ways that we suffered this loss of our kindred, so let us now do good! What good things can we do? Let us abstain from the taking of life – that will be a good practice." And so they will abstain from the taking of life, and, having undertaken this good thing, will practise it. And through having undertaken such wholesome things, they will increase in life-span and beauty. [74] And the children of those whose life-span was ten years will live for twenty years.

22. 'Then it will occur to those beings: "It is through having taken to wholesome practices that we have increased in life-span and beauty, so let us perform still more wholesome

practices. Let us refrain from taking what is not given, from sexual misconduct, from lying speech, from slander, from harsh speech, from idle chatter, from covetousness, from ill-will, from wrong views; let us abstain from three things: incest, excessive greed, and deviant practices; let us respect our mothers and fathers, ascetics and Brahmins, and the head of the clan, and let us persevere in these wholesome actions."

'And so they will do these things, and on account of this they will increase in life-span and in beauty. The children of those whose life-span is twenty years will live to be forty, their children will live to be eighty, their children to be a hundred and sixty, their children to be three hundred and twenty, their children to be six hundred and forty; the children of those whose life-span is six hundred and forty years will live for two thousand years, their children for four thousand, their children for eight thousand, and their children for twenty thousand. The children of those whose life-span is twenty thousand years will [75] live to be forty thousand, and their children will attain to eighty thousand years.

23. 'Among the people with an eighty thousand-year life-span, girls will become marriageable at five hundred. And such people will know only three kinds of disease: greed, fasting, and old age.[799] And in the time of those people this continent of Jambudīpa will be powerful and prosperous, and villages, towns and cities will be but a cock's flight one from the next.[800] This Jambudīpa, like Avīci,[801] will be as thick with people as the jungle is thick with reeds and rushes. At that time the Vārāṇasi[802] of today will be a royal city called Ketumatī, powerful and prosperous, crowded with people and well-supplied. In Jambudīpa there will be eighty-four thousand cities headed by Ketumatī as the royal capital.

24. 'And in the time of the people with an eighty thousand-year life-span, there will arise in the capital city of Ketumatī a king called Sankha, a wheel-turning monarch, a righteous monarch of the law, conqueror of the four quarters. . . (*as verse 2*).

25. 'And in that time of the people with an eighty thousand-year life-span, [76] there will arise in the world a Blessed Lord, an Arahant fully-enlightened Buddha named Metteyya,[803] endowed with wisdom and conduct, a Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of

gods and humans, enlightened and blessed, just as I am now. He will thoroughly know by his own super-knowledge, and proclaim, this universe with its devas and māras and Brahmās, its ascetics and Brahmins, and this generation with its princes and people, just as I do now. He will teach the Dhamma, lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and proclaim, just as I do now, the holy life in its fullness and purity. He will be attended by a company of thousands of monks, just as I am attended by a company of hundreds.

26. 'Then King Sankha will re-erect the palace once built by King Mahā-Panāda[804] and, having lived in it, will give it up and present it to the ascetics and Brahmins, the beggars, the wayfarers, the destitute. Then, shaving off hair and beard, he will don yellow robes and go forth from the household life into homelessness under the supreme Buddha Metteyya. Having gone forth, he will remain alone, in seclusion, ardent, eager and resolute, and before long he will have attained in this very life, by his own super-knowledge and resolution, [77] that unequalled goal of the holy life, for the sake of which young men of good family go forth from the household life into homelessness, and will abide therein.

27. 'Monks, be islands unto yourselves, be a refuge unto yourselves with no other refuge. Let the Dhamma be your island, let the Dhamma be your refuge with no other refuge. And how does a monk dwell as an island unto himself...? Here, a monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world, he abides contemplating feelings as feelings,...he abides contemplating mind as mind,...he abides contemplating mind-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

28. 'Keep to your own preserves, monks, to your ancestral haunts. If you do so, your life-span will increase, your beauty will increase, your happiness will increase, your wealth will increase, your power will increase.

'And what is length of life for a monk? Here, a monk develops the road to power which is concentration of intention accompanied by effort of will, the road to power which is concentration of energy..., the road to power which is concentration of consciousness..., the road to power which is concentration of investigation accompanied by effort of will.[805] By frequently practising these four roads to power he can, if he wishes, live for a full century,[806] or the remaining part of a century. That is what I call length of life for a monk.

'And what is beauty for a monk? Here, a monk practises right conduct, is restrained according to the discipline, [78] is perfect in behaviour and habits, sees danger in the slightest fault, and trains in the rules of training he has undertaken. That is beauty for a monk.

'And what is happiness for a monk? Here, a monk, detached from sense-desires...enters the first jhāna,...(*as Sutta 22, verse 21*), the second, third, fourth jhāna,...purified by equanimity and mindfulness. That is happiness for a monk.

'And what is wealth for a monk? Here, a monk, with his heart filled with loving-kindness, dwells suffusing one quarter, the second, the third, the fourth. Thus he dwells suffusing the whole world, upwards, downwards, across – everywhere, always with a mind filled with loving-kindness, abundant, unbounded, without hate or ill-will. Then, with his heart filled with compassion,...with his heart filled with sympathetic joy,...with his heart filled with equanimity,...he dwells suffusing the whole world, upwards, downwards, across, everywhere, always with a mind filled with equanimity, abundant, unbounded, without hate or ill-will.[807] That is wealth for a monk.

'And what is power for a monk? Here, a monk, by the destruction of the corruptions, enters into and abides in that corruptionless liberation of heart and liberation by wisdom which he has attained, in this very life, by his own super-knowledge and realisation. That is power for a monk.

'Monks, I do not consider any power[808] so hard to conquer as the power of Māra. [79] It is just by this building-up of wholesome states that this merit increases.'[809]

Thus the Lord spoke, and the monks were delighted and rejoiced at his words.

27 *Aggañña Sutta: On Knowledge of Beginnings*

[80] 1. THUS HAVE I HEARD.[810] Once the Lord was staying at Sāvatthi, at the mansion of Migāra's mother[811] in the East Park. And at that time Vāseṭṭha and Bhāradvāja[812] were living among the monks, hoping to become monks themselves. And in the evening, the Lord rose from his secluded meditation and came out of the mansion, and started walking up and down in its shade.

2. Vāseṭṭha noticed this, and he said to Bhāradvāja: 'Friend Bhāradvāja, the Lord has come out and is walking up and down. Let us approach him. We might be fortunate enough to hear a talk on Dhamma from the Lord himself.' 'Yes, indeed', said Bhāradvāja, so they went up to the Lord, saluted him, and fell into step with him.

3. Then the Lord said to Vāseṭṭha: [81] 'Vāseṭṭha,[813] you two are Brahmins born and bred, and you have gone forth from the household life into homelessness from Brahmin families. Do not the Brahmins revile and abuse you?' 'Indeed, Lord, the Brahmins do revile and abuse us. They don't hold back with their usual flood of reproaches.' 'Well, Vāseṭṭha, what kind of reproaches do they fling at you?' 'Lord, what the Brahmins say is this: "The Brahmin caste[814] is the highest caste, other castes are base; the Brahmin caste is fair, other castes are dark; Brahmins are purified, non-Brahmins are not, the Brahmins are the true children of Brahmā,[815] born from his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā. And you, you have deserted the highest class and gone over to the base class of shaveling petty ascetics, servants, dark fellows born of Brahmā's foot![816] It's not right, it's not proper for you to mix with such people!" That is the way the Brahmins abuse us, Lord.'

4. 'Then, Vāseṭṭha, the Brahmins have forgotten their ancient tradition when they say that. Because we can see Brahmin women, the wives of Brahmins, who menstruate and become pregnant, [82] have babies and give suck. And yet these womb-born Brahmins talk about being born from Brahmā's mouth...These Brahmins misrepresent Brahmā, tell lies and earn much demerit.

5. 'There are, Vāseṭṭha, these four castes: the Khattiyas, the Brahmins, the merchants and the artisans.[817] And sometimes a Khattiya takes life, takes what is not given, commits sexual misconduct, tells lies, indulges in slander, harsh speech or idle chatter, is grasping, malicious, or of wrong views. Thus such things as are immoral and considered so, blameworthy and considered so, to be avoided and considered so, ways unbefitting an Ariyan and considered so, black with black result[818] and blamed by the wise, are sometimes to be found among the Khattiyas, and the same applies to Brahmins, merchants and artisans.

6. 'Sometimes, too, a Khattiya refrains from taking life,...is not grasping, malicious, or of wrong views. Thus such things as are moral and considered so, blameless and considered so, to be followed and considered so, ways befitting an Ariyan and considered so, bright with bright results and praised by the wise, are sometimes to be found among the Khattiyas, and [83] likewise among Brahmins, merchants and artisans.

7. 'Now since both dark and bright qualities, which are blamed and praised by the wise, are scattered indiscriminately among the four castes, the wise do not recognise the claim about the Brahmin caste being the highest. Why is that? Because, Vāseṭṭha, anyone from the four castes who becomes a monk, an Arahant who has destroyed the corruptions, who has lived the life, done what had to be done, laid down the burden,[819] reached the highest goal, destroyed the fetter of becoming, and become emancipated through super-knowledge – he is proclaimed supreme by virtue of Dhamma and not of non-Dhamma.

Dhamma's the best thing for people
In this life and the next as well.

8. 'This illustration will make clear to you how Dhamma is best in this world and in the next. King Pasenadi of Kosala knows: "The ascetic Gotama has gone forth from the neighbouring clan of the Sakyans." Now the Sakyans are vassals of the King of Kosala. They offer him humble service and salute him, rise and do him homage and pay him fitting service. And, just as the Sakyans offer the King humble service..., [84] so likewise does the King offer humble service to the Tathāgata,[820] thinking: "If the ascetic Gotama is well-born, I am ill-born; if the ascetic Gotama is strong, I am weak; if the ascetic Gotama is pleasant to look at, I am ill-favoured; if the ascetic Gotama is influential, I am of little influence." Now it is because of honouring the Dhamma, making much of the Dhamma, esteeming the Dhamma, doing reverent homage to the Dhamma that King Pasenadi does humble service to the Tathāgata and pays him fitting service:

Dhamma's the best thing for people
In this life and the next as well.

9. 'Vāseṭṭha, all of you, though of different birth, name, clan and family, who have gone forth from the household life into homelessness, if you are asked who you are, should reply: "We are ascetics, followers of the Sakyan."[821] He whose faith in the Tathāgata is settled, rooted, established, solid, unshakeable by any ascetic or Brahmin, any deva or māra or Brahmā or anyone in the world, can truly say: "I am a true son of Blessed Lord, born of his mouth, born of Dhamma, created by Dhamma, an heir of Dhamma." Why is that? Because, Vāseṭṭha, this designates the Tathāgata: "The Body of Dhamma",[822] that is, "The Body of Brahmā",[823] or "Become Dhamma", that is, "Become Brahmā".[824]

10. 'There comes a time, Vāseṭṭha, when, sooner or later after a long period, this world contracts.[825] At a time of contraction, beings are mostly born in the Ābhassara Brahmā world. And there they dwell, mind-made, feeding on delight, self-luminous, moving through the air, glorious – and they stay like that for a very long time. But sooner or later, after a very long period, this world begins to expand again. At a time of expansion, the beings from the Ābhassara Brahmā world, [85] having passed away from there, are mostly reborn in this

world. Here they dwell, mind-made, feeding on delight, self-luminous, moving through the air, glorious[826] – and they stay like that for a very long time.

11. 'At that period, Vāseṭṭha, there was just one mass of water, and all was darkness, blinding darkness. Neither moon nor sun appeared, no constellations or stars appeared, night and day were not distinguished, nor months and fortnights, no years or seasons, and no male and female, beings being reckoned just as beings.[827] And sooner or later, after a very long period of time, savoury earth[828] spread itself over the waters where those beings were. It looked just like the skin that forms itself over hot milk as it cools. It was endowed with colour, smell and taste. It was the colour of fine ghee or butter, and it was very sweet, like pure wild honey.

12. 'Then some being of a greedy nature said: "I say, what can this be?" and tasted the savoury earth on its finger. In so doing, it became taken with the flavour, and craving arose in it.[829] Then other beings, taking their cue from that one, also tasted the stuff with their fingers. They too were taken with the flavour, and craving arose in them. So they set to with their hands, breaking off pieces of the stuff in order to eat it. And [86] the result of this was that their self-luminance disappeared. And as a result of the disappearance of their self-luminance, the moon and the sun appeared, night and day were distinguished, months and fortnights appeared, and the year and its seasons. To that extent the world re-evolved.

13. 'And those beings continued for a very long time feasting on this savoury earth, feeding on it and being nourished by it. And as they did so, their bodies became coarser,[830] and a difference in looks developed among them. Some beings became good-looking, others ugly. And the good-looking ones despised the others, saying: "We are better-looking than they are." And because they became arrogant and conceited about their looks, the savoury earth disappeared. At this they came together and lamented, crying: "Oh that flavour! Oh that flavour!" And so nowadays when people say: "Oh that flavour!" when they get something nice, they are repeating an ancient saying without realising it.

14. 'And then, when the savoury earth had disappeared, [87] a fungus[831] cropped up, in the manner of a mushroom. It was

of a good colour, smell, and taste. It was the colour of fine ghee or butter, and it was very sweet, like pure wild honey. And those beings set to and ate the fungus. And this lasted for a very long time. And as they continued to feed on the fungus, so their bodies became coarser still, and the difference in their looks increased still more. And the good-looking ones despised the others... And because they became arrogant and conceited about their looks, the sweet fungus disappeared. Next, creepers appeared, shooting up like bamboo..., and they too were very sweet, like pure wild honey.

15. 'And those beings set to and fed on those creepers. And as they did so, their bodies became even coarser, and the difference in their looks increased still more... [88] And they became still more arrogant, and so the creepers disappeared too. At this they came together and lamented, crying: "Alas, our creeper's gone! What have we lost!" And so now today when people, on being asked why they are upset, say: "Oh, what have we lost!" they are repeating an ancient saying without realising it.

16. 'And then, after the creepers had disappeared, rice appeared in open spaces,[832] free from powder and from husks, fragrant and clean-grained.[833] And what they had taken in the evening for supper had grown again and was ripe in the morning, and what they had taken in the morning for breakfast was ripe again by evening, with no sign of reaping. And these beings set to and fed on this rice, and this lasted for a very long time. And as they did so, their bodies became coarser still, and the difference in their looks became even greater. And the females developed female sex-organs,[834] and the males developed male organs. And the women became excessively preoccupied with men, and the men with women. Owing to this excessive preoccupation with each other, passion was aroused, and their bodies burnt with lust. And later, because of this burning, they indulged in sexual activity.[835] But those who saw them indulging threw dust, ashes or [89] cow-dung at them, crying: "Die, you filthy beast! How can one being do such things to another!" Just as today, in some districts, when a daughter-in-law is led out, some people throw dirt at her, some ashes, and some cow-dung, without realising that they are repeating an ancient observance. What

was considered bad form in those days is now considered good form.[836]

17. 'And those beings who in those days indulged in sex were not allowed into a village or town for one or two months. Accordingly those who indulged for an excessively long period in such immoral practices began to build themselves dwellings so as to indulge under cover.[837]

'Now it occurred to one of those beings who was inclined to laziness: "Well now, why should I be bothered to gather rice in the evening for supper and in the morning for breakfast? Why shouldn't I gather it all at once for both meals?" And he did so. Then another one came to him and said: "Come on, let's go rice-gathering." "No need, my friend, I've gathered enough for both meals." Then the other, following his example, gathered enough rice for two days at a time, saying: "That should be about enough." Then another being came and said [90] to that second one: "Come on, let's go rice-gathering." "No need, my friend, I've gathered enough for two days." (*The same for 4, then 8, days*). However, when those beings made a store of rice and lived on that, husk-powder and husk began to envelop the grain, and where it was reaped it did not grow again, and the cut place showed, and the rice grew in separate clusters.

18. 'And then those beings came together lamenting: "Wicked ways have become rife among us: at first we were mind-made, feeding on delight...(*all events repeated down to the latest development, each fresh change being said to be due to* 'wicked and unwholesome ways')...[91] [92] and the rice grows in separate clusters. So now let us divide up the rice into fields with boundaries." So they did so.

19. 'Then, Vāseṭṭha, one greedy-natured being, while watching over his own plot, took another plot that was not given to him, and enjoyed the fruits of it. So they seized hold of him and said: "You've done a wicked thing, taking another's plot like that! Don't ever do such a thing again!" "I won't", he said, but he did the same thing a second and a third time. Again he was seized and rebuked, and some hit him with their fists, some with stones, and some with sticks. And in this way, Vāseṭṭha, taking what was not given, and censuring, and lying, and punishment, took their origin.

20. 'Then those beings came together and lamented the arising of these evil things among them: taking what was not given, censuring, lying and punishment. And they thought: "Suppose we were to appoint a certain being who would show anger where anger was due, censure those who deserved it, and banish those who deserved banishment! And in return, we would grant him a share of the rice." [93] So they went to the one among them who was the handsomest, the best-looking, the most pleasant and capable, and asked him to do this for them in return for a share of the rice, and he agreed.

21. '"The People's Choice" is the meaning of Mahā-Sammata,[838] which is the first regular title[839] to be introduced. "Lord Of The Fields" is the meaning of Khattiya,[840] the second such title. And "He Gladdens Others With Dhamma" is the meaning of Rājā,[841] the third title to be introduced. This, then, Vāseṭṭha, is the origin of the class of Khattiyas, in accordance with the ancient titles that were introduced for them. They originated among these very same beings, like ourselves, no different, and in accordance with Dhamma, not otherwise.

> Dhamma's the best thing for people
> In this life and the next as well.

22. 'Then some of these beings thought: "Evil things have appeared among beings, such as taking what is not given, censuring, lying, punishment and banishment. We ought to put aside evil and unwholesome things." And they did [94] so. "They Put Aside[842] Evil And Uwholesome Things" is the meaning of Brahmin,[843] which is the first regular title to be introduced for such people. They made leaf-huts in forest places and meditated in them. With the smoking fire gone out, with pestle cast aside, gathering alms for their evening and morning meals, they went away to a village, town or royal city to seek their food, and then they returned to their leaf-huts to meditate. People saw this and noted how they meditated. "They Meditate"[844] is the meaning of Jhāyaka,[845] which is the second regular title to be introduced.

23. 'However, some of those beings, not being able to meditate in leaf-huts, settled around towns and villages and compiled books.[846] People saw them doing this and not meditating.

"Now These Do Not Meditate"[847] is the meaning of Ajjhāyaka,[848] which is the third regular title to be introduced. At that time it was regarded as a low designation, but now it is the higher. This, then, Vāseṭṭha, is the origin of the class of Brahmins in accordance with the ancient titles that were introduced for them. [95] Their origin was from among these very same beings, like themselves, no different, and in accordance with Dhamma, not otherwise.

Dhamma's the best thing for people
In this life and the next as well.

24. 'And then, Vāseṭṭha, some of those beings, having paired off,[849] adopted various trades, and this "Various"[850] is the meaning of Vessa, which came to be the regular title for such people. This, then, is the origin of the class of Vessas, in accordance with the ancient titles that were introduced for them. Their origin was from among these very same beings...

25. 'And then, Vāseṭṭha, those beings that remained went in for hunting. "They Are Base Who Live By The Chase", and that is the meaning of Sudda,[851] which came to be the regular title for such people. This, then, is the origin of the class of Suddas[852] in accordance with the ancient titles that were introduced for them. Their origin was from among these very same beings...

26. 'And then, Vāseṭṭha, it came about that some Khattiya, dissatisfied with his own Dhamma,[853] went forth from the household life into homelessness, thinking: "I will become an ascetic." And a Brahmin did likewise, a Vessa did [96] likewise, and so did a Sudda. And from these four classes the class of ascetics came into existence. Their origin was from among these very same beings, like themselves, no different, and in accordance with Dhamma, not otherwise.

Dhamma's the best thing for people
In this life and the next as well.

27. 'And, Vāseṭṭha, a Khattiya who has led a bad life in body, speech and thought, and who has wrong view will, in consequence of such wrong views and deeds, at the breaking-up of the body after death, be reborn in a state of loss, an ill fate, the downfall, the hell-state. So too will a Brahmin, a Vessa or a Sudda.

28. 'Likewise, a Khattiya who has led a good life in body, speech and thought, and who has right view will, in consequence of such right view and deeds, at the breaking-up of the body after death, be reborn in a good destiny, in a heaven-state. So too will a Brahmin, a Vessa or a Sudda.

29. 'And a Khattiya who has performed deeds of both kinds in body, speech and thought, and whose view is mixed will, in consequence of such mixed views and deeds, at the breaking-up of the body after death, experience both pleasure and pain. So too will a Brahmin, [97] a Vessa or a Sudda.

30. 'And a Khattiya who is restrained in body, speech and thought, and who has developed the seven requisites of enlightenment,[854] will attain to Parinibbāna[855] in this very life. So too will a Brahmin, a Vessa or a Sudda.

31. 'And, Vāseṭṭha, whoever of these four castes, as a monk, becomes an Arahant who has destroyed the corruptions, done what had to be done, laid down the burden, attained to the highest goal, completely destroyed the fetter of becoming, and become liberated by the highest insight, he is declared to be chief among them in accordance with Dhamma, and not otherwise.

Dhamma's the best thing for people
In this life and the next as well.

32. 'Vāseṭṭha, it was Brahmā Sanankumāra who spoke this verse:

"The Khattiya's best among those who value clan;
He with knowledge and conduct is best of gods and men."

This verse was rightly sung, not wrongly, rightly spoken, not wrongly, connected with profit, not unconnected. I too say, Vāseṭṭha:

[98] "The Khattiya's best among those who value clan;
He with knowledge and conduct is best of gods and men."'

Thus the Lord spoke, and Vāseṭṭha and Bhāradvāja were delighted and rejoiced at his words.

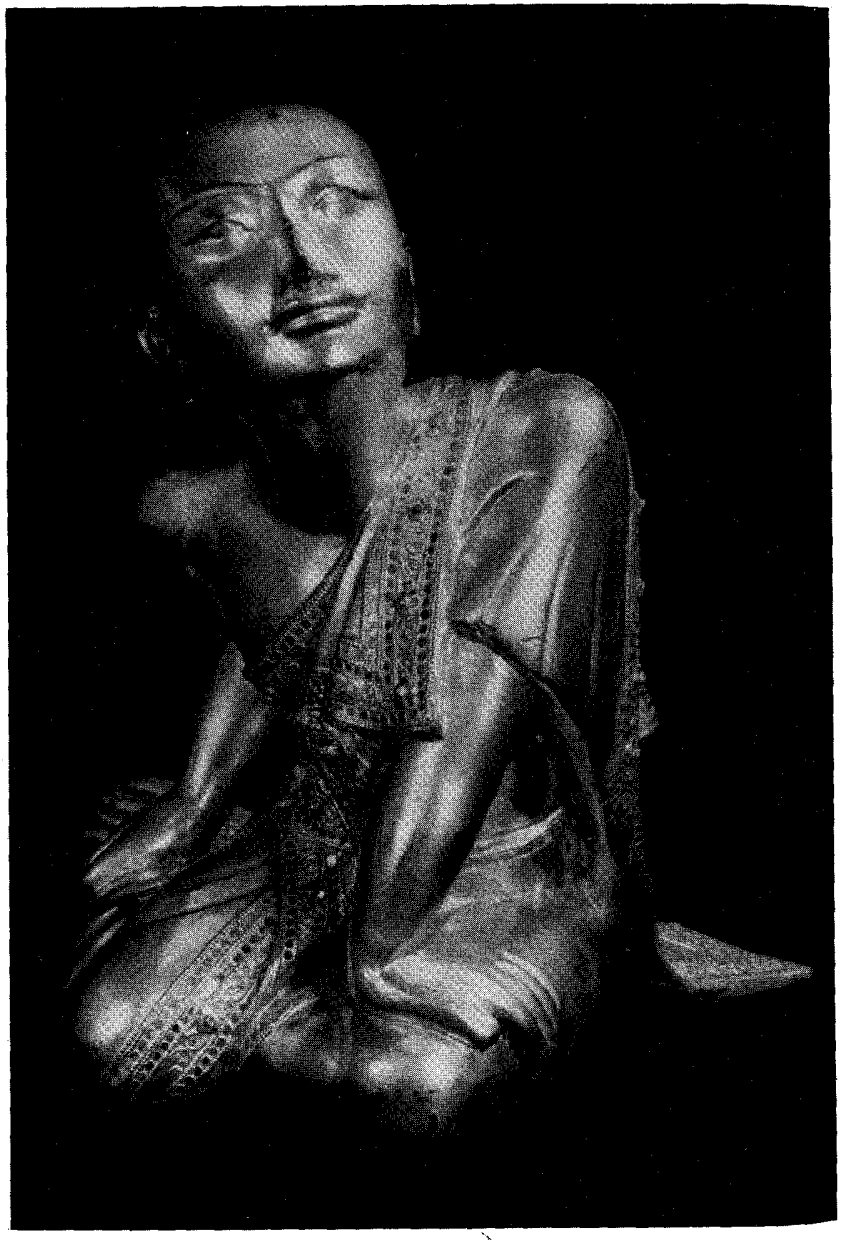

28 *Sampasādanīya Sutta: Serene Faith*

[99] 1. THUS HAVE I HEARD. Once the Lord was styaing at Nālandā in Pāvārika's mango-grove. And the Venerable Sāriputta came to see the Lord, saluted him, sat down to one side, and said:[856] 'It is clear to me, Lord, that there never has been, never will be and is not now another ascetic or Brahmin who is better or more enlightened than the Lord.'

'You have spoken boldly with a bull's voice, Sāriputta, you have roared the lion's roar of certainty. How is this? Have all the Arahant Buddhas of the past appeared to you, and were the minds of all those Lords open to you, so as to say: "These Lords were of such virtue, such was their teaching, [100] such their wisdom, such their way, such their liberation"?' 'No, Lord.' 'And have you perceived all the Arahant Buddhas who will appear in the future?' 'No, Lord.' 'Well then, Sāriputta, you know me as the Arahant Buddha, and do you know: "The Lord is of such virtue, such his teaching, such his wisdom, such his way, such his liberation"?' 'No, Lord.' 'So, Sāriputta, you do not have knowledge of the minds of the Buddhas of the past, the future or the present. Then, Sāriputta,have you not spoken boldly with a bull's voice and roared the lion's roar of certainty with your declaration?'

2. 'Lord, the minds of the Arahant Buddhas of the past, future and present are not open to me. But I know the drift of the Dhamma. Lord, it is as if there were a [101] royal frontier city, with mighty bastions and a mighty encircling wall in which was a single gate, at which was a gatekeeper, wise, skilled and clever, who kept out strangers and let in those he knew. And he, constantly patrolling and following along a path, might not see the joins and clefts in the bastion, even

such as a cat might creep through. But whatever larger creatures entered or left the city, must all go through this very gate. And it seems to me, Lord, that the drift of the Dhamma is the same. All those Arahant Buddhas of the past attained to supreme enlightenment by abandoning the five hindrances, defilements of mind which weaken understanding, having firmly established the four foundations of mindfulness in their minds, and realised the seven factors of enlightenment as they really are. All the Arahant Buddhas of the future will do likewise, and you, Lord, who are now the Arahant, fully-enlightened Buddha, have done the same.

'So I came once [102] to the Blessed Lord to listen to Dhamma. And the Blessed Lord taught me Dhamma most excellently and perfectly, contrasting the dark with the light. And as he did so, I gained insight into that Dhamma, and from among the various things I established one in particular, which was serene confidence[857] in the Teacher, that the Blessed Lord is a fully-enlightened Buddha, that the Dhamma is well taught by the Blessed Lord, and that the order of monks is well-trained.

3. 'Also, lord, the Blessed Lord's way of teaching Dhamma in regard to the wholesome factors is unsurpassed, that is to say: the four foundations of mindfulness, the four right efforts, the four roads to power, the five spiritual faculties, the five mental powers, the seven factors of enlightenment, the Noble Eightfold Path.[858] By these a monk, through the destruction of the corruptions, can in this very life, by his own super-knowledge, realise and attain the corruption-free liberation of heart and liberation by wisdom, and abide therein. This is the unsurpassed teaching in regard to the wholesome factors. This the Blessed Lord fully comprehends, and beyond it lies nothing further to be comprehended; and in such understanding there is no other ascetic or Brahmin who is greater or more enlightened than the Blessed Lord, as regards the wholesome factors.

4. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to the elucidation of the sense-spheres: there are the six internal and external sense-bases:[859] eye and visible objects, ear and sounds, nose and smells, tongue and tastes, body and tactiles, mind and mind-objects. This is the unsurpassed teaching in regard to the sense-spheres...

5. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to the modes of rebirth in four ways: thus, one descends into the mother's womb unknowing,[860] stays there unknowing, and leaves it unknowing. That is the first way. Or, one enters the womb knowing, stays there unknowing, and leaves it unknowing. That is the second way. Or, one enters the womb knowing, stays there knowing, and leaves it unknowing. That is the third way. Or, one enters the womb knowing, stays there knowing, and leaves it knowing. That is the fourth way. This is the unsurpassed teaching in regard to the modes of rebirth...

6. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to the telling of thoughts[861] in four ways. Thus, one tells by a visible sign, saying: "This is what you think, this is in your mind, your thought is like this." And however much one declares, it is so and not otherwise. That is the first way. Or, one tells not by a visible sign, but through hearing a sound made by humans, non-humans,[862] or devas ...That is the second way. Or one tells not by a sound uttered, [104] but by applying one's mind and attending to something conveyed by sound...That is the third way. Or one tells, not by any of these means, when one has attained a state of mental concentration without thinking and pondering,[863] by divining another's thoughts in one's mind, and one says: "As far as so-and-so's mind-force is directed, so his thoughts will turn to that thing." And however much one declares, it is so and not otherwise. That is the fourth way. This is the unsurpassed teaching in regard to the telling of thoughts in four ways...

7. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to the attainment of vision,[864] in four ways. Here, some ascetic or Brahmin, by means of ardour, endeavour, application, vigilance and due attention, reaches such a level of concentration that he considers just this body – upwards from the soles of the feet and downwards from the crown of the head, enclosed by the skin and full of manifold impurities: "In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, mesentery, bowels, stomach,

excrement, bile, phlegm, pus, blood, sweat, fat, tears, tallow, saliva, snot, synovic fluid, urine." (*as Sutta 22, verse 5*) That is the first attainment of vision. Again, having done this and gone further, [105] he contemplates the bones covered with skin, flesh and blood. This is the second attainment. Again, having done this and gone further, he comes to know the unbroken stream of human consciousness as established both in this world and in the next.[865] That is the third attainment. Again, having done this and gone still further, he comes to know the unbroken stream of human consciousness that is not established either in this world or in the next.[866] That is the fourth attainment of vision. This is the unsurpassed teaching in regard to the attainments of vision...

8. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to the designation of individuals.[867] There are these seven types: the Both-Ways-Liberated,[868] the Wisdom-Liberated,[869] the Body-Witness,[870] the Vision-Attainer,[871] the Faith-Liberated,[872] the Dhamma-Devotee,[873] the Faith-Devotee.[874] This is the unsurpassed teaching in regard to the designation of individuals...

9. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to the [106] exertions.[875] There are these seven factors of enlightenment: mindfulness, investigation of states, energy, delight, tranquillity, concentration and equanimity. This is the unsurpassed teaching in regard to the exertions...

10. 'Also unsurpassed in the Blessed Lord's way of teaching Dhamma in regard to the modes of progress,[876] which are four: painful progress with slow comprehension, painful progress with quick comprehension, pleasant progress with slow comprehension, pleasant progress with quick comprehension. In the case of painful progress with slow comprehension, progress is considered poor on account of both painfulness and slowness. In the case of painful progress with quick comprehension, progress is considered poor on account of painfulness. In the case of pleasant progress with slow comprehension, progress is considered poor on account of slowness. In the case of pleasant progress with quick comprehension, progress is considered excellent on account of both pleasantness and quick comprehension. This is the unsurpassed teaching in regard to the modes of progress...

11. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to proper conduct in speech: how one should avoid not only any speech involving lying, but also speech that is divisive[877] or sneeringly triumphant,[878] but should use wise words, words to be treasured, words in season. This is the unsurpassed teaching in regard to proper conduct in speech...

12. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to a person's proper ethical conduct. One should be truthful and faithful, not using deception, patter, hinting or belittling,[879] not [107] always on the make for further gains, but with sense-doors guarded, abstemious, a peacemaker, given to watchfulness, active, strenuous in effort, a meditator,[880] mindful, of fitting conversation, steady-going,[881] resolute[882] and sensible,[883] not hankering after sense-pleasures but mindful and prudent. This is the unsurpassed teaching in regard to a person's proper ethical conduct...

13. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to modes of receptivity to instruction, of which there are four: The Blessed Lord knows by his own skilled observation:[884] "That one will, by following instructions, by the complete destruction of three fetters, become a Stream-Winner, no more subject to rebirth in lower worlds, firmly established, destined for full enlightenment"; "that one will, by following instructions, by the complete destruction of three fetters and the reduction of greed, hatred and delusion, become a Once-Returner, and having returned once more to this world, will put an end to suffering"; "that one will, by following instructions, by the complete destruction of the five lower fetters, be spontaneously reborn,[885] and there will reach Nibbāna without returning from that world"; "that one will, by following instructions, by the destruction of the corruptions, gain in this very life the deliverance of mind, the deliverance through wisdom which is uncorrupted, and which one has understood and realised by one's own super-knowledge." This is the unsurpassed teaching in regard to the modes of receptivity to instruction...[108]

14. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to the knowledge of the liberation of others. The Blessed Lord knows, by his own skilled observation: "That one will, by the complete destruction of three fetters, become a Stream-Winner...; then with the reduction of greed, hatred and delusion, become a Once-Returner...; by the complete destruction of the five lower fetters, be spontaneously reborn...; by the destruction of the corruptions, gain in this very life the deliverance of mind, the deliverance through wisdom which is uncorrupted..."

15. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to the doctrine of Eternalism.[886] There are three such theories: (1) Here, some ascetic or Brahmin, by means of ardour, endeavour,...recalls various past existences ...up to several hundred thousand births...(*as Sutta 1, verse 1.31*). [109] In this way he remembers the details of his various past lives, and he says: "I know the past, whether the universe was expanding or contracting,[887] but I do not know the future, whether it will expand or contract. The self and the world are eternal, barren, steady as a mountain-peak, rooted like a pillar. Beings run on, transmigrate, pass away and rearise, yet these persist eternally." (2) Again, some ascetic or Brahmin recalls various existences...(*as* (1), *but* "up to twenty aeons..."). [110] (3) Again, some ascetic or Brahmin recalls various existence...(*as* (1), *but* "up to ten, twenty, thirty, forty aeons..."). This is the unsurpassed teaching in regard to the doctrine of Eternalism...

16. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to past lives. Here, some ascetic or Brahmin...recalls various past existences – one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand lives, many aeons of contraction, [111] of expansion, of contraction and expansion: "Then I was called so-and-so, this was my clan, my caste, I ate this, had these happy and unhappy experiences, lived for so long. And when I passed away from there I was reborn in such-and-such other circumstances. Passing away from there, I was reborn here." In this way he remembers the details of his various past lives. There are devas whose life-span is not to be

reckoned by counting or computation,[888] yet whatever existence[889] they have previously experienced, whether in the World of Form or in the Formless World, whether conscious, unconscious or neither-conscious-nor-unconscious, they remember the details of those past lives. This is the unsurpassed teaching in regard to remembrance of past lives...

17. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to knowledge of the death and rebirth of beings. Here, some ascetic or Brahmin...attains to such concentration of mind that he sees with the divine eye, purified and surpassing that of humans, beings passing away and arising: base and noble, well-favoured and ill-favoured, to happy and unhappy destinations as kamma directs them, and he knows: "These beings, on account of misconduct of body, speech or thought or disparaging the Noble Ones, have wrong view and will suffer the kammic fate of wrong view. At the breaking-up of the body after death they are reborn in a lower world, a bad destination, a state of suffering, hell. But these beings, on account of good conduct of body, speech or thought, of praising the Noble Ones, have right view and will reap the kammic reward of right view. At the breaking-up of the body [112] after death they are reborn in a good destination, a heavenly world." Thus with the divine eye, purified and surpassing that of humans, he sees beings passing away and rearising...This is the unsurpassed teaching in regard to knowledge of the death and birth of beings...

18. 'Also unsurpassed is the Blessed Lord's way of teaching Dhamma in regard to the supernormal powers. These are of two kinds. There is the kind that is bound up with the corruptions and with attachment,[890] which is called "un-Ariyan", and there is the kind that is free of the corruptions and not bound up with attachment, which is called "Ariyan". What is the "un-Ariyan" supernormal power? Here some ascetic or Brahmin enjoys various supernormal powers: being one, he becomes many – being many, he becomes one; he appears and disappears; he passes through fences, walls and mountains unhindered as if through air; he sinks into the ground and emerges from it as if it were water; he walks on the water without breaking the surface as if on land; he flies cross-

legged through the sky like a bird with wings; he even touches and strokes with his hand the sun and moon, mighty and powerful as they are; and he travels in the body as far as the Brahmā world. That is the "un-Ariyan" supernormal power. And what is the "Ariyan" supernormal power? Here a monk, if he wishes: "Let me abide with the disgusting[891] not feeling disgust", can so abide, and if he wishes: "Let me [113] abide with the non-disgusting feeling disgust", he can so abide, *also feeling either disgust or non-disgust in the presence of both*...or: "Ignoring both the disgusting and the non-disgusting may I abide in equanimity, mindful and clearly aware", he can so abide. That is the "Ariyan" supernormal power, that is free of the corruptions and not bound up with attachment. This is the unsurpassed teaching in regard to the supernormal powers. This the Blessed Lord fully comprehends, and beyond it lies nothing further to be comprehended; and in such understanding there is no other ascetic or Brahmin who is greater or more enlightened than the Blessed Lord, as regards the supernormal powers.

19. 'Whatever, Lord, it is possible for a clansman endowed with confidence to achieve by putting forth effort and by persistence, by human effort, human exertion and human endurance,[892] that the Blessed Lord has achieved. For the Blessed Lord gives himself up neither to the pleasures of the senses, which are base, vulgar, for worldlings and not for the Noble, and unprofitable, nor to self-torment, which is painful, ignoble and unprofitable.[893] The Blessed Lord is able, here and now,[894] to enjoy the surpassing[895] happiness of dwelling in the four jhānas.

'Lord, if I were asked: "Well now, friend Sāriputta, have there ever been in the past any ascetics and Brahmins more exalted in enlightenment than the Blessed Lord?" I should say: "No." If asked: "Will there be any such in the future?" I should say: "No." [114] If asked: "Is there any such at present?" I should say: "No." Again, if I were asked: "Have there been any such in the past equal in enlightenment to the Blessed Lord?" I should say: "Yes." If asked: "Will there be any such in the future?" I should say: "Yes." But if I were asked: "Are there any such at present equal in enlightenment to the Blessed Lord?" I should say: "No." And if I were then

asked: "Venerable Sāriputta, why do you accord this highest recognition to one and not the other?" I should say: "I have heard and received it from the Blessed Lord's own lips: 'There have been in the past, and there will be in the future, Arahant Buddhas equal in enlightenment to myself.' I have also heard and received it from the Blessed Lord's own lips that it is not possible, it cannot be that in one and the same world-system two Arahant supreme Buddhas should arise simultaneously.[896] No such situation can exist."

'Lord, if I were [115] to reply thus to such questions, would I be speaking in conformity with the Blessed Lord's word, and not misrepresenting him by departing from the truth? Would I be explaining Dhamma correctly, so that no fellow-follower of the Dhamma could contest it or find occasion for censure?'

'Certainly, Sāriputta, if you answered like this you would not misrepresent me, you would be explaining Dhamma correctly and not laying yourself open to censure.'

20. At this, the Venerable Udāyi said to the Lord: 'It is wonderful, Lord, it is marvellous how content the Blessed Lord is, how satisfied and restrained,[897] when being endowed with such power and influence he does not make a display of himself! If the wanderers professing other doctrines were able to discern in themselves even one of such qualities, they would proclaim it with a banner! It is wonderful...that the Blessed Lord does not make display of himself!'

'Well then, Udāyi, just observe: so it is. If such wanderers were able to discern in themselves even one of such qualities, they would proclaim it with a banner. But the Tathāgata is content,...he does not make a display of himself.' [116]

21. Then the Lord said to Sāriputta: 'And therefore you, Sāriputta, should frequently speak about this matter to monks and nuns, to male and female lay-followers. And any foolish people who have doubts or queries about the Tathāgata will, by listening to such talk, have their doubts and queries resolved.'

This was how the Venerable Sāriputta proclaimed his confidence in the Lord. And so one name for this exposition is 'The Serene Faith'.

29 *Pāsādika Sutta: The Delightful Discourse*

[117] 1. THUS HAVE I HEARD. Once the Lord was staying among the Sakyans, at the [School] building[898] in the mango-grove belonging to the Vedhaññā family.[899] At that time the Nigaṇṭha Nātaputta had just died at Pāvā.[900] And at his death the Nigaṇṭhas were split into two parties, quarrelling and disputing, fighting and attacking each other with wordy warfare: 'You don't understand this doctrine and discipline – I do!' 'How could *you* understand this doctrine and discipline?' 'Your way is all wrong – mine is right!' 'I am consistent – you aren't!' 'You said last what you should have said first, and you said first what you should have said last!' 'What you took so long to think up has been refuted!' 'Your argument has been overthrown, you're defeated!' 'Go on, save your doctrine – get out of that if you can!' You would have thought the Nigaṇṭhas, Nātaputta's disciples, were bent on killing each other. Even the white-robed lay [118] followers were disgusted, displeased and repelled when they saw that their doctrine and discipline was so ill-proclaimed, so unedifyingly displayed, and so ineffectual in calming the passions, having been proclaimed by one not fully enlightened, and now with its support gone, without an arbiter.[901]

2. Now the novice Cunda, who had spent the Rains at Pāvā, came to Sāmagāma to see the Venerable Ānanda. Saluting him, he sat down to one side and said: 'Sir, the Nigaṇṭha Nātaputta has just died at Pāvā.' And he related what had happened. The Venerable Ānanda said: 'Cunda, that is something that ought to be reported to the Blessed Lord. Let us go and tell him.' 'Very good, sir', said Cunda.

3. So they went to the Lord and told him. He said: 'Cunda,

here is a doctrine and discipline that is ill-proclaimed, [119] unedifyingly displayed and ineffectual in calming the passions because its proclaimer was not fully enlightened.

4. 'Such being the case, Cunda, a disciple cannot live according to that doctrine and maintain proper conduct, nor live by it, but deviates from it. To him one might say: "Friend, this is what you have received,[902] and you have your opportunity.[903] Your teacher is not fully enlightened... You cannot live according to that doctrine..., but deviate from it." In this case, Cunda, the teacher is to blame, the doctrine is to blame, but the pupil is praiseworthy. And if anyone were to say to that pupil: "Come now, reverend sir, and practise according to the doctrine proclaimed and given out by your teacher" – then the one who urged this, the thing urged and the one who so practised would all gain much demerit.[904] Why? Because the doctrine is ill-proclaimed...

5. 'But here, Cunda, is a teacher who is not fully enlightened...and a disciple lives according to that doctrine, and conforms to it. One might say to him: "Friend, what you have received is no good,[905] your opportunity is a poor one;[906] your teacher is not fully [120] enlightened, his teaching is ill-proclaimed,...but yet you continue to live according to it..." In this case the teacher, the doctrine and the disciple are all to blame. And if anyone were to say: "Well, reverend sir, by following that system you will be successful", the one who so recommended it, that which was recommended, and the one who, on hearing such recommendation, should make still greater efforts, would all gain much demerit. Why? Because the doctrine is ill-proclaimed...

6. 'But here now is a teacher who is fully enlightened: his doctrine is well-proclaimed, edifyingly displayed, effectual in calming the passions because of that enlightened teacher, but the disciple does not live up to the doctrine..., but deviates from it. In that case one might say to him: "Friend, you have failed, you have missed your opportunity;[907] your teacher is fully enlightened, his doctrine is well-proclaimed,...but you do not follow it, you deviate from it." In this case the teacher and the doctrine are praiseworthy, but the pupil is to blame. And if anyone were to say: "Well, reverend sir, you should follow the teaching proclaimed by your teacher", then the one

who urged this, that which was urged and the one who so practised would all gain much merit. Why? Because the doctrine is well-proclaimed...[121]

7. 'But now, Cunda, here is a teacher who is fully enlightened, his doctrine is well-proclaimed,...and the disciple, having taken it up, follows it, practising it properly and keeping to it. Someone might say to him: "Friend, what you have received is good, here is your opportunity,[908]...and you are following the doctrine of your teacher." In this case the teacher and the doctrine are praiseworthy, and the pupil is also praiseworthy. And if anyone were to say to such a disciple: "Well reverend sir, by following that system you will be successful", then the one who thus commended it, and that which was commended, and the one who, on hearing such commendation, should make still greater efforts, would all gain much merit. Why? Because that is so when the doctrine and discipline are well-proclaimed, edifyingly displayed and effectual in calming the passions because of the fully-enlightened Teacher and supreme Buddha.

8. 'But now, Cunda, suppose a Teacher has arisen in the world, an Arahant, fully-enlightened Buddha, and his doctrine is well-proclaimed,...effectual in calming the passions because of that Teacher. But his disciples have not fully mastered that true Dhamma, the full purity of the holy life has not become clear and evident to them in the logic of its unfolding,[909] and has not been sufficiently grounded among them,[910] [122] being still in course of being well-proclaimed among humans at the time of the Teacher's passing from among them.[911] That way, Cunda, the Teacher's death would be a sad thing for his disciples. Why? They would think: "Our Teacher arose in the world for us, an Arahant, fully-enlightened Buddha, whose doctrine was well-proclaimed,...but we did not fully master the true Dhamma...as long as it was well-proclaimed among humans, and now our Teacher has passed away from among us!" That way, the Teacher's death would be a sad thing for his disciples.

9. 'But suppose a Teacher has arisen in the world,...and his disciples have fully mastered the true Dhamma, the full purity of the holy life has become clear and evident to them in the logic of its unfolding, and has been sufficiently grounded

among them while being thus well-proclaimed among humans by the time of the Teacher's passing from them. That way, the Teacher's death would not be a sad thing for his disciples. Why? They would think: "Our Teacher arose in the world for us...and we have fully mastered the true Dhamma...while it was thus proclaimed among humans, [123] and now our Teacher has passed away from among us." That way, the Teacher's death would not be a sad thing for his disciples.

10. 'But, Cunda, if the holy life[912] is so circumstanced, and there is no teacher who is senior, of long standing, long-ordained, mature and advanced in seniority, then in such a case the holy life will be imperfect. But if such a teacher exists, then the holy life can be perfected in such a case.

11. 'If in such a case there is such a senior teacher, but if there are no senior disciples among the monks, who are experienced, trained, skilled, who have attained peace from bondage,[913] who are able to proclaim the true Dhamma, able to refute any opposing doctrines that may arise by means of the true Dhamma, and, having done so, give a grounded exposition of Dhamma, then the holy life is not perfected.[914]

12. 'In such cases, if there are such senior teachers, and such senior disciples, but there are no monks of middle standing with these qualities,...or [despite the presence of these] no junior monks with these qualities,...no senior disciples among the nuns,...[124] no middle-ranking or junior nuns,...no white-robed lay followers, male or female, celibate or otherwise,[915] or if the teaching does not prosper and flourish, is not widespread, widely known, proclaimed far and wide,...or [even if these conditions are fulfilled] has not gained the first place in public support, then the holy life is not perfected.

13. 'If, however, all these conditions are fulfilled, then [125] the holy life is perfected.

14. 'But, Cunda, I have now arisen in the world as an Arahant, fully-enlightened Buddha, the Dhamma is well-proclaimed,...my disciples are proficient in the true Dhamma, ...the full purity of the holy life has become clear and evident to them in the logic of its unfolding...But now I am an aged teacher of long standing, who went forth a long time ago, and my life is coming to its close.

15. 'However, there are senior teachers among the monks, who are experienced, trained, skilled, who have attained peace from bondage, able to proclaim the true Dhamma, able to refute by means of the Dhamma any opposing doctrines that may arise and, having done so, give a grounded exposition of Dhamma. And there are middle-ranking monks who are disciplined and experienced, there are novices who are disciples, there are senior, middle-ranking and novice nuns who are disciples, there are white-robed lay followers, male and female, celibate and [126] non-celibate, and the holy life I proclaim prospers and flourishes, is widespread, widely-known, proclaimed far and wide, well-proclaimed among humans.

16. 'Among all the teachers now existing in the world, Cunda, I see none who has attained to such a position of fame and following as I have. Of all the orders and groups in the world, I see none as famous and well-followed as my Sangha of monks. If anyone were to refer to any holy way of life as being fully successful and perfect, with nothing lacking and nothing superfluous, well-proclaimed in the perfection of its purity, it is this holy life they would be describing. It was Uddaka Rāmaputta[916] who used to say: "He sees, but does not see." What is it that, seeing, one does not see? You can see the blade of a well-sharpened razor, but not its edge. That is what he meant by saying: "He sees, but does not see." He spoke in reference to a low, vulgar, worldly ignoble thing of no spiritual significance,[917] a mere razor.

'But if one were to use that expression properly: [127] "He sees, but does not see", it would be like this. What he sees is a holy way of life which is fully successful and perfect, with nothing lacking and nothing superfluous, well-proclaimed in the perfection of its purity. If he were to deduct anything from it, thinking: "In this way it will be purer", he does not see it. And if he were to add anything to it, thinking: "In this way it will be more complete", then he does not see it.[918] That is the meaning of the saying: "He sees, but does not see." Therefore, Cunda, if anyone were to refer to any holy way of life as being fully successful and perfect,...it is this holy life that they would be describing.

17. 'Therefore, Cunda, all you to whom I have taught these

truths that I have realised by super-knowledge, should come together and recite them, setting meaning beside meaning and expression beside expression, without dissension, in order that this holy life may continue and be established for a long time for the profit and happiness of the many out of compassion for the world and for the benefit, profit and happiness of devas and humans.[919] And what are the things that you should recite together? They are: the four foundations of mindfulness, the four right efforts, the four roads to power, the five spiritual faculties, the five mental powers, the seven [128] factors of enlightenment, the Noble Eightfold Path. These are the things you should recite together.

18. 'And thus you must train yourselves, being assembled in harmony and without dissension. If a fellow in the holy life quotes Dhamma in the assembly, and if you think he has either misunderstood the sense or expressed it wrongly, you should neither applaud nor reject it, but should say to him: "Friend, if you mean such-and-such, you should put it either like this or like that: which is the more appropriate?" or: "If you say such-and-such, you mean either this or that: which is the more appropriate?" If he replies: "This meaning is better expressed like this than like that", or: "The sense of this expression is this rather than that", then his words should be neither rejected nor disparaged, but you should explain to him carefully the correct meaning and expression.

19. 'Again, Cunda, if a fellow in the holy life quotes Dhamma in the assembly, and if you think he has misunderstood the sense though he has expressed it [129] correctly, you should neither applaud nor reject it, but should say to him: "Friend, these words can mean either this or that: which sense is the more appropriate?" And if he replies: "They mean this", then his words should be neither rejected nor disparaged, but you should explain to him carefully the correct meaning.

20. 'And similarly, if you think he has got the right meaning but expressed it wrongly,...you should explain to him carefully the correct meaning and expression.

21. 'But, Cunda, if you think he has got the right meaning and expressed it correctly,...you should say: "Good!"[920] and should applaud and congratulate him, saying: "We are lucky,

we are most fortunate to find in you, friend, a companion in the holy life who is so well-versed in both the meaning and the expression!"

22. 'Cunda, I do not teach you a Dhamma for restraining the corruptions that arise in the present life alone.[921] [130] I do not teach a Dhamma merely for their destruction in future lives, but one for their restraining in this life as well as for their destruction in future lives. Accordingly, Cunda, let the robe I have allowed you be simply for warding off the cold, for warding off the heat, for warding off the touch of gadfly, mosquito, wind, sun and creeping things, just so as to protect your modesty.[922] Let the alms-food I have allowed you be just enough for the support and sustenance of the body, for keeping it unimpaired for the furtherance of the holy life, with the thought: "Thus I shall eliminate the former feeling[923] without giving rise to a new one – in that way I shall live without fault and in comfort." Let the lodging I have allowed you be simply for warding off the cold, for warding off the heat, for warding off the touch of gadfly, mosquito, wind, sun and creeping things, just for allaying the perils of the seasons and for the enjoyment of seclusion. Let the provision of medicines and necessities for the treatment of sickness that I have allowed you be just for warding off feelings of sickness that have arisen, and for the maintenance of health.[924]

23. 'It may be, Cunda, that wanderers of other sects might say: "The ascetics who follow the Sakyan are addicted to a life of devotion to pleasure."[925] If so, they should be asked: "What kind of a life of devotion to pleasure, friend? For such a life can take many different forms." There are, Cunda, four kinds of life devoted to pleasure which are low, vulgar, worldly, ignoble and not conducive to welfare,[926] not leading to disenchantment, to dispassion, to cessation, to tranquillity, to realisation, to enlightenment, to Nibbāna. What are they? Firstly, a foolish person[927] takes pleasure and delight in killing living beings. Secondly, [131] someone takes pleasure and delight in taking that which is not given. Thirdly, someone takes pleasure and delight in telling lies. Fourthly, someone gives himself up to the indulgence in and enjoyment of the pleasures of the five senses. These are the four kinds of life devoted to

pleasure which are low, vulgar,...not leading to disenchantment,...to enlightenment, to Nibbāna.

24. 'And it may be that those of other sects might say: "Are the followers of the Sakyan given to these four forms of pleasure-seeking?" They should be told: "No!" for they would not be speaking correctly about you, they would be slandering you with false and untrue statements.

'There are, Cunda, these four kinds of life devoted to pleasure which are entirely conducive[928] to disenchantment, to dispassion, to cessation, to tranquillity, to realisation, to enlightenment, to Nibbāna. What are they? Firstly, a monk, detached from all sense-desires,[929] detached from unwholesome mental states, enters and remains in the first jhāna, which is with thinking and pondering, born of detachment, filled with delight and happiness. And with the subsiding of thinking and pondering, by gaining inner tranquillity and oneness of mind, he enters and remains in the second jhāna, which is without thinking and pondering, born of concentration, filled with delight and happiness. Again, with the fading of delight, remaining imperturbable, mindful and clearly aware, he experiences in himself that joy of which the Noble Ones say: "Happy is he who dwells with equanimity and mindfulness", he enters and remains in the third jhāna. Again, having given up pleasure [132] and pain, and with the disappearance of former gladness and sadness, he enters and remains in the fourth jhāna, which is beyond pleasure and pain, and purified by equanimity and mindfulness.

'These are the four kinds of life devoted to pleasure which are entirely conducive to disenchantment, to dispassion, to cessation, to tranquillity, to realisation, to enlightenment, to Nibbāna. So if wanderers from other sects should say that the followers of the Sakyan are addicted to these four forms of pleasure-seeking, they should be told: "Yes", for they would be speaking correctly about you, they would not be slandering you with false or untrue statements.

25. 'Then such wanderers might ask: "Well then, those who are given to these four forms of pleasure-seeking – how many fruits, how many benefits can they expect?" And you should reply: "They can expect four fruits, four benefits. What are

they? The first is when a monk by the destruction of three fetters has become a Stream-Winner, no more subject to rebirth in lower worlds, firmly established, destined for full enlightenment; the second is when a monk by the complete destruction of three fetters and the reduction of greed, hatred and delusion, has become a Once-Returner, and having returned once more to this world, will put an end to suffering; the third is when a monk, by the complete destruction of the five lower fetters, has been spontaneously reborn, and there will reach Nibbāna without returning from that world. The fourth is when a monk, by the destruction of the corruptions in this very life has, by his own knowledge and realisation, attained to Arahantship, to the deliverance of heart and through wisdom. Such are the four fruits and the four benefits that one given to these four forms of pleasure-seeking can expect."

26. 'Then such wanderers [133] might say: "The doctrines of the Sakyan's followers are not well-founded." They should be told: "Friend, the Lord who knows and sees has taught and proclaimed to his disciples principles which are not to be transgressed as long as life shall last. Just like a locking-post[930] or an iron post which is deep-based, well-planted and unshakeable, immovable are these doctrines he has taught. And any monk who is an Arahant, whose corruptions are destroyed, who has lived the life, done what was to be done, laid down the burden, gained the true goal, who has completely destroyed the fetter of becoming, and is liberated by supreme insight, is incapable of doing nine things: (1) He is incapable of deliberately taking the life of a living being; (2) he is incapable of taking what is not given so as to constitute theft; (3) he is incapable of sexual intercourse; (4) he is incapable of telling a deliberate lie; (5) he is incapable of storing up goods for sensual indulgence as he did formerly in the household life; (6) he is incapable of acting wrongly through attachment; (7) he is incapable of acting wrongly through hatred; (8) he is incapable of acting wrongly through folly; (9) he is incapable of acting wrongly through fear. These are the nine things which an Arahant, whose corruptions are destroyed, cannot do..." [134]

27. 'Or such wanderers might say: "As regards past times,

the ascetic Gotama displays boundless knowledge and insight, but not about the future, as to what it will be and how it will be." That would be to suppose that knowledge and insight about one thing are to be produced by knowledge and insight about something else, as fools imagine. As regards the past, the Tathāgata has knowledge of past lives. He can remember as far back as he wishes. As for the future, this knowledge, born of enlightenment, arises in him: "This is the last birth, there will be no more becoming."

28. 'If "the past" refers to what is not factual, to fables,[931] to what is not of advantage, the Tathāgata makes no reply. If it refers to what is factual, not fabulous, but which is not of advantage, the Tathāgata makes no reply. But if "the past" refers to what is factual, not fabulous, and which is of advantage, then the Tathāgata knows the right time to reply. The same applies to the future and the present. [135] Therefore, Cunda, the Tathāgata is called the one who declares the time, the fact, the advantage, the Dhamma and the discipline. That is why he is called *Tathāgata.*[932]

29. 'Cunda, whatever in this world with its devas and māras and Brahmās, with its ascetics and Brahmins, its princes and people, is seen by people, heard, sensed,[933] cognised, whatever was ever achieved, sought after or mentally pondered upon – all that has been fully understood by the Tathāgata. That is why he is called *Tathāgata.* Between the night in which the Tathāgata gains supreme enlightenment, Cunda, and the night in which he attains the Nibbāna-element without remainder,[934] whatever he proclaims, says or explains is so and not otherwise. That is why he is called *Tathāgata.* And of this world with its devas and māras and Brahmās, with its ascetics and Brahmins, its princes and people, the Tathāgata is the unvanquished conqueror, the seer and ruler of all. That is why he is called *Tathāgata.*

30. 'Or such wanderers might say: "Does the Tathāgata exist after death?"[935] "Is that true, and any other view foolish?" They should be told: "Friend, this has not been revealed by the [136] Lord."..."Does the Tathāgata not exist after death?"..."Does he both exist and not exist after death?"..."Does he neither

exist nor not exist after death?" They should be told: "Friend, this has not been revealed by the Lord."

31. 'Then they may say: "Why has the ascetic Gotama not revealed this?" They should be told: "Friend, this is not conducive to welfare or to the Dhamma, or to the higher holy life, or to disenchantment, dispassion, cessation, tranquillity, realisation, enlightenment, Nibbāna. That is why the Lord has not revealed it."

32. 'Or they may say: "Well, friend, what *has* the ascetic Gotama revealed?" They should be told: "'This is suffering' has been declared by the Lord; 'This is the arising of suffering'...'This is the cessation of suffering'...'This is the path leading to the cessation of suffering' has been declared by the Lord." [137]

33. 'Then they may say: "Why has this been declared by the ascetic Gotama?" They should be told: "Friend, this is conducive to welfare, to Dhamma, to the higher holy life, to perfect disenchantment,[936] to dispassion, to cessation, to tranquillity, to realisation, to enlightenment, to Nibbāna. That is why the Lord has revealed it."

34. 'Cunda, those bases of speculation about the beginnings of things which I have explained to you as they should be explained, should I now explain to you as they should not be explained?[937] And likewise about the future? What are the speculations about the past...? There are ascetics and Brahmins who say and believe: "The self and the world are eternal. This is true and any other view is erroneous." "The self and the world are not eternal."..."The self and the world are both eternal and not eternal."..."The self and the world are neither eternal nor not eternal."..."The self and the world are self-created."..."They are created by another."..."They are both self-created and created by another."...[138] "They are neither self-created nor created by another, but have arisen by chance." And similarly with regard to pleasure and pain.

35.–36. 'Now, Cunda, I go to those ascetics and Brahmins who hold any of these views and if, being asked, they confirm that they do hold such views, I do not admit their claims. Why not? Because, Cunda, different beings hold different

opinions on such matters. Nor do I consider such theories equal to my own, still less superior. I am their superior in regard to the higher exposition. [139] As for those bases of speculation about the beginning of things which I have explained to you as they should be explained, why should I now explain them to you as they should not be explained?

37. 'And what about those speculators about the future? There are some ascetics and Brahmins who say: "The self after death is material and healthy"; "...immaterial"; "...both"; "...neither"; [140] "The self is conscious after death"; "...unconscious"; "...both"; "...neither"; "The self perishes, is destroyed, ceases to be after death. This is true and any other view is erroneous."

38.–39. 'Now, Cunda, I go to those ascetics and Brahmins who hold any of these views and if, being asked, they confirm that they do hold such views, I do not admit their claims. Why not? Because, Cunda, different beings hold different opinions on such matters. Nor do I consider such theories equal to my own, still less superior. I am their superior in regard to the higher exposition. As for those bases of speculation about the future which I have explained to you as [141] they should be explained, why should I now explain them to you as they should not be explained?

40. 'And, Cunda, for the destruction of all such views about the past and the future, for transcending them, I have taught and laid down the four foundations of mindfulness. What are the four? Here, Cunda, a monk dwells contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world. He dwells contemplating feelings as feelings,...mind as mind...; he dwells contemplating mind-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world. That is how, Cunda, for the destruction of such views about the past and the future, and for transcending them, I have taught and laid down the four foundations of mindfulness.'

41. During this time the Venerable Upavāna[938] was standing behind the Lord, fanning him. And he said: 'It is wonderful, Lord, it is marvellous! Lord, this exposition of Dhamma is

delightful – highly delightful! Lord, what is the name of this discourse?' 'Well, Upavāna, you can remember it as "The Delightful Discourse."'

Thus the Lord spoke, and the Venerable Upavāna rejoiced and was delighted with his words.

30 *Lakkhaṇa Sutta: The Marks of a Great Man*

[142] 1.1. THUS HAVE I HEARD.[939] Once the Lord was staying at Sāvatthi, in Jetavana, Anāthapiṇḍika's park. 'Monks!' he said, and the monks replied: 'Lord.' The Lord said: 'There are, monks, these thirty-two marks peculiar to a Great Man,[940] and for that Great Man who possesses them, only two careers are open. If he lives the household life, he will become a ruler, a wheel-turning righteous monarch of the law, conqueror of the four quarters, who has established the security of his realm and is possessed of the seven treasures. These are: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasure, and, as seventh, the Counsellor Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, by the law. But if he goes forth from the household life into homelessness, he will become an Arahant, a fully-enlightened Buddha, who has drawn back the veil from the world.

1.2. 'And what are these thirty-two marks? [143] (1) He has feet with level tread.[941] This is one of the marks of a Great Man. (2) On the soles of his feet are wheels with a thousand spokes, complete with felloe and hub. (3) He has projecting heels. (4) He has long fingers and toes.[942] (5) He has soft and tender hands and feet. (6) His hands and feet are net-like.[943] (7) He has high-raised ankles.[944] (8) His legs are like an antelope's. (9) Standing and without bending, he can touch and rub his knees with either hand. (10) His male organs are enclosed in a sheath. (11) His complexion is bright, the colour of gold. (12) His skin is delicate and so smooth that no dust

can adhere to his body. [144] (13) His body-hairs are separate, one to each pore. (14) His body-hairs grow upwards, each one bluish-black like collyrium,[945] curling in rings to the right. (15) His body is divinely straight.[946] (16) He has the seven convex surfaces.[947] (17) The front part of his body is like a lion's. (18) There is no hollow between his shoulders. (19) He is proportioned like a banyan-tree: the height of his body is the same as the span of his outstretched arms, and conversely. (20) His bust is evenly rounded. (21) He has a perfect sense of taste.[948] (22) He has jaws like a lion's. (23) He has forty teeth. (24) His teeth are even. (25) There are no spaces between his teeth. (26) His canine teeth are very bright. (27) His tongue is very long. (28) He has a Brahmā-like voice, like that of the *karavīka*-bird. (29) His eyes are deep blue. (30) He has eyelashes like a cow's. (31) The hair[949] between his eyes is white and soft like cotton-down. [145] (32) His head is like a royal turban.[950] This is one of the marks of a Great Man.

1.3. 'These, monks, are the thirty-two marks peculiar to a Great Man, and for that Great Man who possesses them only two courses are open...And sages of other communions[951] know these thirty-two marks, but they do not know the karmic reasons for the gaining of them.

1.4. 'Monks, in whatever former life, former existence or dwelling-place the Tathāgata, being born a human being, undertook mighty deeds to good purpose, unwavering in good conduct of body, speech and thought, in generosity, self-discipline, observance of the fast-day, in honouring parents, ascetics and Brahmins and the head of the clan, and in other highly meritorious [146] acts; by performing that kamma, heaping it up, lavishly and abundantly, at the breaking-up of the body after death he was reborn in a happy state, in a heavenly world, where he was endowed beyond other devas in ten respects: in length of heavenly life, beauty, happiness, splendour, influence, and in heavenly sights, sounds, smells, tastes and contacts. Falling away from there and coming to be reborn here on earth, he acquired this mark of the Great Man: (1) feet with level tread, so that he places his foot evenly on the ground, lifts it evenly, and touches the ground evenly with the entire sole.

1.5. 'Being endowed with this mark, if he keeps to the household life, he will become a wheel-turning monarch...Conquering without stick or sword, but by justice, he rules over this earth as far as its ocean-boundaries, a land open, uninfested by brigands, free from jungle, powerful, prosperous, happy and free from perils. As a ruler, how does he benefit? He cannot be impeded by any human foe with ill-intent. That is his benefit as a ruler. And if he goes forth into homelessness, he will become a fully-enlightened Buddha...As such, how does he benefit? He cannot be impeded by any enemy or adversary from within or without, from greed, hatred or delusion, nor by any ascetic [147] or Brahmin, any deva, māra or Brahmā, or any being in the world. That is his benefit as a Buddha.' This was what the Lord declared.

1.6. About this it was said:

'Truthful, righteous, tamed and stilled,
Pure and virtuous, keeping fasts,
Generous, harming none, at peace
He undertook this mighty task,
And at his end to heaven went,
To dwell in joy and happiness.
Returned from there to earth, his feet
With level tread did touch the ground.
Assembled augurs then declared:
"For him who level treads the ground,
No obstacles can bar his path,
If he leads the household life,
Or if he leaves the world behind:
This the mark does clearly show.
If a layman, no adversary,
No foe can stand before him.
No human power exists that can
Deprive him of his kamma's fruit.
Or if the homeless life's his choice:
On renunciation bent, and clear
Of vision – chief of men he'll be,
Peerless, never more reborn:
This the law shall be for him."'

1.7. 'Monks, in whatever former life...the Tathāgata, being born a human being, [148] lived for the happiness of the many, as a dispeller of fright and terror, provider of lawful protection and shelter, and supplying all necessities, by performing that kamma,...was reborn in a happy state, a heavenly world... Falling away from there and coming to be reborn here on earth, he acquired this mark of the Great Man: (2) on the soles of his feet are wheels of a thousand spokes, complete with felloe and hub.

1.8. 'Being endowed with this mark, if he keeps to the household life, he will become a wheel-turning monarch...As a ruler, how does he benefit? He has a great retinue: he is surrounded by Brahmin householders, citizens and villagers, treasurers, guards, doorkeepers, ministers, tributary kings, tenants-in-chief, and pages. That is his benefit as a ruler. And if he goes forth into homelessness, he will become a fully-enlightened Buddha...As such, how does he benefit? He has a large retinue: he is surrounded by monks, nuns, male and female lay-followers, devas and humans, asuras,[952] nāgas and gandhabbas.[953] That is his benefit as a Buddha.' This was what the Lord declared.

1.9. About this it was said:

'In times gone by, in former births
As man, to many doing good,
Dispelling fright and panic fear,
Eager to guard and give defence,
He undertook this mighty task, [149]
And at his end to heaven went,
To dwell in joy and happiness.
Returned from there to earth, his feet
Are found to bear the mark of wheels,
Each a thousand-spoked, complete.
Assembled augurs then declared,
Seeing these many marks of merit:
"Great will be his following,
All his foes he will subdue.
This is the wheel-marks clearly show.
If he does not renounce the world,
He'll turn the Wheel, and rule the earth.

The nobles will his vassals be,
All in attendance on his power.
But if the homeless life's his choice:
On renunciation bent, and clear
Of vision – men and devas
asuras, sakkas, rakkhasas,[954]
gandhabbas, nāgas, garuḍas,
Four-foot beasts will serve him too,
Unrivalled, by devas and by men
Alike revered in all his glory."'

1.10. 'Monks, in whatever former life...the Tathāgata, being born a human being, rejecting the taking of life and abstaining from it, and laying aside stick and sword, dwelt, kind and compassionate, having friendship and sympathy for all living beings, by performing that kamma,...was reborn in a happy state...Falling away from there and coming to be reborn on earth, he acquired these three marks of the Great [150] Man: (3) projecting heels, (4) long fingers and toes, and (15) a divinely straight body.

1.11. 'Being endowed with these marks, if he keeps to the household life,...as a ruler, how does he benefit? He is long-lived, long-enduring, attaining a great age, and during that time no human foe can possibly take his life...As a Buddha, how does he benefit? He is long-lived...; no foe, whether an ascetic or Brahmin, a deva, māra or Brahmā, or anyone in the world can possibly take his life. That is his benefit as a Buddha.' This was what the Lord declared.

1.12. About this it was said:

'Knowing well their dread of death,
Beings he forbore to kill.
This goodness earnt him heavenly birth,
Where he rejoiced in merit's fruit.
Returning thence to earth he bore
On his person these three marks:
His heels are full and very long,
Brahmā like he's straight of form,
Fair to see, and shapely-limbed,
His fingers tender, soft and long. [151]
By these three marks of excellence

It's known the youth will be long-lived.
"Long he'll live in household life
Longer still as homeless one
Practising the noble powers:
So the three marks indicate."'

1.13. 'Monks, in whatever former life...the Tathāgata became a giver of fine food, delicious and tasty, hard and soft, and of drinks, by performing that kamma,...he was reborn in a heavenly world...Falling away from there and being reborn here on earth, he acquired this mark of the Great Man: (16) the seven convex surfaces, on both hands, both feet, both shoulders and his trunk.

1.14 'Being endowed with this mark,...as a ruler, how does he benefit? He receives fine food and drinks...As a Buddha, likewise.' [152] This is what the Lord said.

1.15. About this it was said:

'Dispenser of delicious foods
And finest-tasting drinks he was.
This goodness brought him happy birth,
And long he dwelt in Nandana.[955]
To earth returned, the seven signs
On gently-swelling limbs he bore.
Assembled augurs then declared,
Fine food and drink he would enjoy:
Not merely in the household life –
For though he should renounce the world
And cut the bonds of worldly living,
Delicious food he'd still receive!'

1.16. 'Monks, in whatever former life...the Tathāgata made himself beloved through the four bases of sympathy:[956] generosity, pleasing speech, beneficial conduct and impartiality, ...on returning to this earth he acquired these two [153] marks of the Great Man: (5) soft and tender hands and feet, and (6) net-like hands and feet.

1.17. 'Being endowed with these two marks,...as a ruler, how does he benefit? All his retinue are well-disposed to him:

Brahmin householders, citizens and villagers, treasurers, guards, doorkeepers,...pages. As a Buddha, how does he benefit? All his followers are well-disposed to him: monks, nuns, male and female lay-folowers, devas and humans, asuras, nāgas, gandhabbas. That is his benefit as a Buddha.' This is what the Lord said.

1.18. About this it was said:

'Through giving and through helpful acts,
Pleasing speech and evenness
Of mind, of benefit to all,
He at death to heaven went.
When he thence returned to earth,
His hands and feet were soft and tender,
His toes and fingers netwise spread.
Very fair he was to see:
Thus the infant was endowed. [154]
"He'll be ruler of the people,
Surrounded by a faithful flock.
Fair of speech, to good deeds given,
In conduct virtuous and wise.
But if the joys of sense he spurns,
A Conqueror, he will teach the path,
And, delighted by his words,
All those who hear will follow him
In Dhamma's great and lesser ways!"'

1.19. 'Monks, in whatever former life...the Tathāgata became a speaker to the people about their welfare, about Dhamma, explaining this to people and being a bearer of welfare and happiness to beings, a dispenser of Dhamma,...on returning to this earth he acquired these two marks of the Great Man: (7) high-raised ankles, and (14) upward-growing body-hairs.

1.20. 'Being endowed with these marks,...as a ruler, how does he benefit? He becomes the chief, foremost, highest, supreme among the unrenounced[957]...As a Buddha, he becomes the chief, foremost, highest, supreme among all beings. That is his benefit as a Buddha.' This was what the Lord declared.

1.21. About this it was said: [155]

'One time he spoke of all that's good,
Preaching loud to all mankind,
Bringing blessings to all beings,
Liberal dispenser of the law.
For such conduct and such deeds,
Heavenly birth was his reward.
Here returned, two marks were his,
Marks of happiness supreme:
Upward-growing body-hairs,
Ankles high above the foot,
Built up beneath the flesh and skin,
Well-formed above, and beautiful.
"If he leads the household life,
The greatest riches will be his,
No greater man will be found:
As Jambudīpa's Lord he'll rule. [156]
If, supremely strong, he leaves the world,
He will be the chief of beings,
No man greater will be found:
As Lord of all the world he'll rule."'

1.22. 'Monks, in whatever former life...the Tathāgata became a skilled exponent of a craft, a science, a way of conduct or action, thinking: "What can I learn quickly and acquire, quickly practise, without undue weariness?"...on returning to earth, he acquires this mark of the Great Man: (8) legs like an antelope's.

1.23. 'Being endowed with this mark,...as a ruler he quickly acquires whatever things befit a ruler, the things that pertain to a ruler, delight him and are appropriate to him. As a Buddha, likewise.' This was what the Lord declared.

1.24. About that it was said:

'Arts and sciences, ways and deeds:
"Let me learn with ease", he says. [157]
Skills that harm no living thing
Fast he learnt, with little toil.
From such deeds, skilled and sweet,

Graceful and fair his limbs will be,
While fairly set in spiral curves
From tender skin the hairs stand up.
Antelope-legged is such a man:
Wealth, they say, will soon be his.
"Each single hairlet brings him luck,
If he maintains the household life.
But should he choose to leave the world
On renunciation set,
Clear-eyed, all things he'll quickly find
Befitting such a lofty course."'

1.25. 'Monks, in whatever former life...the Tathāgata approached an ascetic or Brahmin and asked: "Sir, what is the good, what is the bad? What is blameworthy, what is not? What course is to be followed, what is not? What, if I do it, will be to my lasting sorrow and harm, what to my lasting happiness?"[958]...on returning to this earth, he acquired this mark of the Great Man: [158] (12) his skin is so delicate and smooth that no dust can adhere to his body.

1.26. 'Being endowed with this mark,...as a ruler he will be very wise, and among the unrenounced there will be none equal or superior to him in wisdom...As a Buddha he will have great wisdom, extensive wisdom, joyous wisdom, swift wisdom, penetrative wisdom, discerning wisdom,[959] and among all beings there will be none equal to him or superior to him in wisdom.' This was what the Lord declared.

1.27. About this it was said:

'In former days, in former births,
Eager to know, a questioner,
He waited on the homeless ones:
Keen to learn the truth, he would
Heed their words about life's goal.
The fruit of this, when born again
As man, his skin was soft and tender.
Assembled augurs thus declared:
"Subtle meanings he'll discern.
If he does not leave the world,
He'll be a wheel-revolving king

Wise to know all subtleties,
Equalled or surpassed by none. [159]
But should he choose to leave the world
On renunciation set,
Highest wisdom will be his,
Enlightenment supreme and vast."'

1.28. 'Monks, in whatever former life...the Tathāgata lived without anger, perfectly unruffled, and even after many words had been uttered was not abusive, or agitated, or wrathful, or aggressive, displaying neither anger nor hatred nor resentment, but was in the habit of giving away fine, soft rugs, cloaks, fine linen, cotton, silk and woollen stuffs,...on returning to this earth, he acquired this mark of the Great Man: (11) a bright complexion, the colour of gold.

1.29. 'Being endowed with this mark,...as a ruler he will receive such fine stuffs,...as a Buddha, likewise.' This was what the Lord declared.

1.30. About this it was said:

'Established in goodwill, he gave
Gifts of clothing, soft and fine. [160]
In former lives he thus dispensed
As the rain-god pours down showers.
This goodness brought him heavenly birth.
Where he rejoiced in merit's fruit.
That time past, like fine-wrought gold
His body is, more fair than all
The gods he seems, great Indra's like.
'If he lives the household life,
He'll regulate this wicked world,
And, for what he's done, receive
Clothes of finest quality,
Rugs and coverlets of the best.
And should he choose to leave the world,
Such things likewise he'll receive:
Virtue's fruit can not be lost."'

1.31. 'Monks, in whatever former life...the Tathāgata reunited those long-lost with relatives, friends and companions

who had missed them, reunited mother with child and child with mother, father [161] with child and child with father, brother with brother, brother with sister and sister with brother, making them one again with great rejoicing,...on returning to earth he acquired this mark of the Great Man: (10) his male organs are enclosed in a sheath.

1.32. 'Being endowed with this mark,...as a ruler he will have numerous sons, more than a thousand sons, powerfully built heroes, crushers of the enemy host. As a Buddha, likewise.' This was what the Lord declared.

1.33. About this it was said:

'In former days, in former births,
Long-lost friends and relatives,
Companions too, he brought together,
Thus uniting them in joy.
This good deed brought heavenly birth,
Bliss and joy were his reward.
When he thence returned to earth,
Sheath-enclosed his organs were. [162]
"Numerous children such will have,
More than a thousand sons are his,
Hero-champions, conquerors,
And filial too, the layman's joy.
But if he leaves the world, still more
With children he will be endowed:
Those who depend upon his word.
And so, renounced or not, this sign
Such benefits as this portends."'

[*End of first recitation-section*]

2.1. 'Monks, in whatever former life...the Tathāgata, considering the welfare of people, knew the nature of each, knew each one himself, and knew how each one differed: "This one deserves such-and-such, that one deserves so-and-so", so he distinguished them,...on returning to earth he acquired these two marks of the Great Man: (19) he is proportioned like a

banyan-tree, and (9) standing, without bending, he can touch and rub his knees with both hands.

2.2. 'Being endowed with these marks,...as a ruler [163] he will be rich, of great wealth and resources, having a full treasury of gold and silver, all sorts of goods, and his granary will be full of corn. As a Buddha he will be wealthy and rich, and these will be his treasures: faith, morality, moral shame,[960] moral dread,[961] learning, renunciation[962] and wisdom.' This was what the Lord declared:

2.3. About this it was said:

'Weighing in the balance, noting,
Seeking people's benefit,
Seeing: "This one that deserves,
And that one this", he judged them.
Now he can unbending stand
And touch his knees with both his hands,
And his tree-like girth and height
Is the fruit of virtuous deeds.
Those who read the marks and signs,
Experts in such lore declare:
"Things that suit the household life
As a child he'll get in plenty, [164]
Much worldly wealth as this world's lord,
As befits a layman, shall be his.
But should he worldly wealth renounce,
He'll gain the wealth that's unsurpassed."'

2.4. 'Monks, in whatever former life the Tathāgata...desired the welfare of the many, their advantage, comfort, freedom from bondage, thinking how they might increase in faith, morality, learning, renunciation, in Dhamma, in wisdom, in wealth and possessions, in bipeds and quadrupeds, in wives and children, in servants, workers and helpers, in relatives, friends and acquaintances,...on returning to earth he acquired these three marks of the Great Man: (17) the front part of his body is like a lion's, (18) there is no hollow between his shoulders, and (20) his bust is evenly rounded.

2.5. 'Being endowed with these marks,...as a ruler [165] he cannot lose anything: wealth and possessions, bipeds and

quadrupeds, wives and children losing nothing, he will succeed in all things. As a Buddha he cannot lose anything: faith, morality, learning, renunciation or wisdom – losing nothing, he will succeed in all things.' This was what the Lord declared.

2.6. About this it was said:

'Faith, morality, learning, wisdom,
Restraint and justice, much good else,
Wealth, possessions, wives and sons,
Flocks, kin, friends, colleagues,
Strength, good looks and happiness:
These things he wished for others
That they might keep and never lose.
"So, lion-fronted, he was born,
Not hollow-backed, and round before.
Through past good kamma well stored up,
With such birth-marks spared all loss,
In household life he's rich in goods,
In wife and sons and quadrupeds,
Or if renounced, possessing naught,
Supreme enlightenment is his,
Where no failure enters in."' [166]

2.7. 'Monks, in whatever former life the Tathāgata...was one who avoided harming beings by hand, by stones, stick or sword,...on returning to earth he acquired this mark of the Great Man: (21) he has a perfect sense of taste. Whatever he touches with the tip of his tongue he tastes in his throat, and the taste is dispersed everywhere.

2.8. 'Being endowed with this mark,...as a ruler he will suffer little distress or sickness, his digestion will be good, being neither too cold nor too hot.[963] As a Buddha likewise, he is also equable and tolerant of exertion.' This was what the Lord declared.

2.9. About this it was said:

'Harming none by hand, stick, stone,
Causing death to none by sword,
Harmless, threatening none with bonds,

With happy birth he gained the fruit
Of these good deeds, and then reborn, [167]
Erect his taste-buds, and well-set.[964]
Those who know the marks declare:
"Great happiness will be his lot
As layman or as wanderer:
That's the meaning of this sign."'

2.10. 'Monks, in whatever former life the Tathāgata...was accustomed to look at people not askance, obliquely or furtively,[965] but directly, openly and straight-forwardly, and with a kindly glance,...on returning to earth he acquired these two marks of the Great Man: (29) deep blue eyes, and (30) eyelashes like a cow's.

2.11. 'Being endowed with these marks,...as a ruler, he will be looked upon with love by the common people; he will be popular and loved by Brahmin householders [168] citizens and villagers, treaturers, guards, doorkeepers,...pages. As a Buddha, he will be popular with and loved by monks, nuns, male and female lay-followers, devas and humans, asuras, nāgas and gandhabbas.' This was what the Lord declared.

2.12. About this it was said:

'Not looking askance, obliquely, or
Turning aside his glance, he looks
Direct and openly at folk
With candour and with kindly eye.
In happy place reborn, he there
Enjoys the fruits of his good deeds.
Reborn here, his lashes are
Like a cow's; his eyes are blue.
Those who know such things declare
(Interpreting the marks with skill),
"A child with such fine eyes will be
One who's looked upon with joy.
If a layman, thus he'll be
Pleasing to the sight of all. [169]
If ascetic he becomes,
Then loved as healer of folk's woes."'

2.13. 'Monks, in whatever former life the Tathāgata...became the foremost in skilled behaviour, a leader in right action of body, speech and thought, in generosity, virtuous conduct, observance of fasts, in honouring father and mother, ascetics and Brahmins and the head of the clan, and in various other proper activities,...on returning to earth he acquired this mark of the Great Man: (32) a head like a royal turban.

2.14. 'Being endowed with this mark,...as a ruler he will receive the loyalty of Brahmin householders, citizens...As a Buddha he will receive the loyalty of monks, nuns...' This was what the Lord declared.

2.15. About this it was said:

'He led the way in conduct then,
Intent on living righteously.
Thus folk were loyal to him here,
And heavenly reward was his. [170]
And after that reward was done,
He reappeared with turbaned head.
Those who know the signs declared:
"He will be the first of men,
All will serve him in this life
Just as was the case before.
If a nobleman of wealth,
He'll gain the service of his folk,
But should he leave the world, this man
Of doctrine will a master be,
And all the folk will flock to hear
The teaching that he will proclaim."'

2.16. 'Monks, is whatever former life the Tathāgata,...rejecting false speech, put away lies and became a truth-speaker, wedded to the truth, reliable, consistent, not deceiving the world,...on returning to earth he acquired these two marks of the Great Man: (13) his body-hairs separate, one to each pore, and (31) the hair between his brows white and soft like cotton-down.

2.17. 'Being endowed with these marks,...as a ruler he will be obeyed by Brahmin householders...[171] As a Buddha he

will be obeyed by monks...' This was what the Lord declared.

2.18. About this it was said:

'True to his promise in past births,
Sincere of speech, he shunned all lies.
Breaker of his word to none,
He pleased by truth and honesty.
White and bright and soft as down
The hair appeared between his brows,
And from one pore no two hairs grew,
But each one separate appeared.
Assembled augurs thus declared
(Having read the marks with skill):
"With such a mark between the brows,
And such hairs, he'll be obeyed
By all, and if a layman still,
They'll respect him for past deeds;
If renounced, possessionless,
As Buddha they will worship him."'

2.19. 'Monks, in whatever former life the Tathāgata,...rejecting slander, abstained from it, not repeating there what he had heard here to the detriment of these, or repeating what he had heard there to the detriment of those...[172] Thus he was a reconciler of those at variance and an encourager of those at one, rejoicing in peace, loving it, delighting in it, one who spoke up for peace (*as Sutta 1, verse 1.9*). On returning to earth he acquired these two marks of the Great Man: (23) forty teeth, and (25) no spaces between the teeth.

2.20. 'Being endowed with these marks,...as a ruler, his followers: Brahmin householders, citizens...will not be divided among themselves. Likewise as a Buddha, his followers: monks, nuns...will not be divided among themselves.' This was what the Lord declared.

2.21. About this it was said:

'He's no speaker of wicked words
That cause dissension or increase it,
Prolonging strife and bitterness,

Leading to good friendship's end.
What he spoke was all for peace,
And relinking severed bonds. [173]
His power he used to end all strife,
Harmony was his delight.
In happy realm reborn, he there
Enjoyed the fruits of his good deeds.
Returned to earth, his teeth grew close,
Forty of them, firmly set.
"If a nobleman of wealth,
Gentle will his subjects be;
If a recluse, free from taint,
Well set-up his flock will be."'[966]

2.22. 'Monks, in whatever former life the Tathāgata,...rejecting harsh speech, abstained from it, spoke what was blamless, pleasing to the ear, agreeable, reaching the heart, urbane, pleasing and attractive to the multitude,...on returning to earth he acquired these two marks of the Great Man: (27) his tongue was very long, and (28) he had a Brahmā-like voice, like the *karavīka*-bird.

2.23. 'Being endowed with these marks,...as a ruler he will have a persuasive[967] voice: all...Brahmin householders, citizens...will take his words to heart. As a Buddha, too, [174] he will have a persuasive voice: all...monks, nuns...will take his words to heart.' This was what the Lord declared.

2.24. About this it was said:

'He's no speaker of abuse,
Harsh and painful, hurting folk,
His voice is gentle, kind and sweet,
Appealing to the hearts of folk
And delightful to their ears.
In happy realm reborn, he there
Enjoyed the fruits of his good deeds.
Having tasted this reward,
With Brahmā-voice endowed, to earth
He returned, and long his tongue.
"And what he says will carry weight.
If layman, he will prosper much.

But if this man should leave the world, [175]
Folk will take his words to heart,
And set great store by all he says.'''

2.25. 'Monks, in whatever former life the Tathāgata,...rejecting idle chatter, spoke at the right time, what was correct and to the point, of Dhamma and discipline, and what was bound up with profit,...on returning to earth he acquired this mark of the Great Man: (22) jaws like a lion's.

2.26. 'Being endowed with this mark,...as a ruler he cannot be overcome by any human foe or opponent. As a Buddha he cannot be overcome by any foe or hostile thing from within or without, by lust, hatred or delusion, by any ascetic or Brahmin, deva, māra, Brahmā or anything in the world.' This was what the Lord declared.

2.27. About this it was said:

'No idle talk or foolishness,
Fruit of scatterbrain was his.
Harmful things he put aside,
Speaking only all men's good. [176]
And so at death he went to heaven
To taste the fruit of deeds well done.
Returned to earth once more, his jaw
Resembled that of him that's lord
Of all twice-two-footed things.
"He will be a king unbeaten,
Lord of men, of mighty power,
Like the Lord of threefold heaven,[968]
Like the greatest of the gods.
gandhabbas, sakkas, asuras
Will strive in vain to cast him down.
As layman thus he'll be throughout
All the quarters of the world.'''[969]

2.28. 'Monks, in whatever former life the Tathāgata,...rejecting wrong livelihood, lived by right livelihood, refraining from cheating with false weights and measures, from bribery and corruption, deception and insincerity, from wounding, killing, imprisoning, lighway robbery, and taking goods by

force.[970] [177] On returning to earth he acquired these two marks of the Great Man: (24) even teeth, and (26) very bright canine teeth.

2.29. 'Being endowed with these marks, if he keeps to the household life he will be a wheel-turning monarch...As a ruler, his followers...Brahmin householders...will be pure.

2.30. 'But if he goes forth from the household life into homelessness,...as a Buddha, his followers...monks, nuns...will be pure.' This was what the Lord declared.

2.31. About this it was said:

'Wrongful living he gave up
And took a pure and righteous course. [178]
Harmful things he cast aside,
Working only for folk's good.
Heaven brings him sweet reward
For deeds he's done that earn the praise
Of those who're wise and skilled:
He shares in all delights and joys
Like the lord of threefold heaven.
Falling thence to human state,
As residue of virtue's fruit,
He gains evenness of teeth,
Purity and brightness too.
Assembled augurs thus declared
He'll be the wisest of mankind,
"And pure his followers will be,
Whose even teeth like birds' plumes shine.
As king his pure retainers will
Bow to his, their lord's, command. [179]
Not oppressed by force, they will
Strive for general weal and joy.
But if he dwells, a wanderer,
Free from evil, all lust quenched,
Drawing back the veil;[971] with pain
And weariness all gone, he'll see
This world and the next, and there
Lay-folk and renounced, who flock
To cast aside, as he has taught,

Those impure, evil things he blames.
Thus his followers are pure,
For he drives out from their hearts
Evil and corrupting states."'

31 *Sigālaka Sutta: To Sigālaka*[972] Advice to Lay People

[180] 1. THUS HAVE I HEARD. Once the Lord was staying at Rājagaha, at the Squirrels' Feeding Place in the Bamboo Grove. And at that time Sigālaka the householder's son, having got up early and gone out of Rājagaha, was paying homage, with wet clothes and hair and with joined palms, to the different directions: to the east, the south, the west, the north, the nadir and the zenith.

2. And the Lord, having risen early and dressed, took his robe and bowl and went to Rājagaha for alms. And seeing Sigālaka paying homage to the different directions, he said: 'Householder's son, why have you got up early to [181] pay homage to the different directions?' 'Lord, my father, when he was dying, told me to do so. And so, Lord, out of respect for my father's words, which I revere, honour and hold sacred, I have got up thus early to pay homage in this way to the six directions.' 'But, householder's son, that is not the right way to pay homage to the six directions according to the Ariyan discipline.' 'Well, Lord, how should one pay homage to the six directions according to the Ariyan discipline? It would be good if the Blessed Lord were to teach me the proper way to pay homage to the six directions according to the Ariyan discipline.' 'Then listen carefully, pay attention, and I will speak.' 'Yes, Lord', said Sigālaka, and the Lord said:

3. 'Young householder, it is by abandoning the four defilements of action,[973] by not doing evil from the four causes, by not following the six ways of wasting one's substance[974] – through avoiding these fourteen evil ways – that the Ariyan disciple covers the six directions, and by such practice becomes a conqueror of both worlds, so that all will go well with

him in this world and the next, and at the breaking-up of the body after death he will go to a good destiny, a heavenly world.

'What are the four defilements of action that are abandoned? Taking life is one, taking what is not given is one, sexual misconduct is one, lying speech is one. These are the four defilements of action that he abandons.' Thus the Lord spoke.

4. And the Well-Farer having spoken, the Teacher added:[975] [182]

'Taking life and stealing, lying,
Adultery, the wise reprove.

5. 'What are the four causes of evil from which he refrains? Evil action springs from attachment, it springs from ill-will, it springs from folly, it springs from fear. If the Ariyan disciple does not act out of attachment, ill-will, folly or fear, he will not do evil from any one of the four causes.' Thus the Lord spoke.

6. And the Well-Farer having spoken, the Teacher added:

'Desire and hatred, fear and folly:
He who breaks the law through these,
Loses all his fair repute
Like the moon at waning-time.

Desire and hatred, fear and folly,
He who never yields to these
Grows in goodness and repute
Like the moon at waxing-time.

7. 'And which are the six ways of wasting one's substance that he does not follow? Addiction to strong drink and sloth-producing drugs is one way of wasting one's substance, haunting the streets at unfitting times is one, attending fairs is one, being addicted to gambling is one, keeping bad company is one, habitual idleness is one.

8. 'There are these six dangers attached to addiction to strong drink and sloth-producing drugs: present waste of money, increased quarrelling, liability to sickness, loss of good name, [183] indecent exposure of one's person, and weakening of the intellect.

9. 'There are these six dangers attached to haunting the streets at unfitting times: one is defenceless and without protection, and so are one's wife and children, and so is one's property; one is suspected of crimes,[976] and false reports are pinned on one, and one encounters all sorts of unpleasantness.

10. 'There are these six dangers attached to frequenting fairs: [One is always thinking:] "Where is there dancing? Where is there singing? Where are they playing music? Where are they reciting? Where is there hand-clapping?[977] Where are the drums?"

11. 'There are these six dangers attached to gambling: the winner makes enemies, the loser bewails his loss, one wastes one's present wealth, one's word is not trusted in the assembly, one is despised by one's friends and companions, one is not in demand for marriage,[978] because a gambler cannot afford to maintain a wife.

12. 'There are these six dangers attached to keeping bad company: any gambler, any glutton, any drunkard, any cheat, any trickster, any bully is his friend, his companion. [184]

13. 'There are these six dangers attached to idleness: Thinking: "It's too cold", one does not work; thinking: "It's too hot", one does not work; thinking: "It's too early", one does not work; thinking: "It's too late", one does not work; thinking: "I'm too hungry", one does not work; thinking: "I'm too full", one does not work.' Thus the Lord spoke.

14. And the Well-Farer having spoken, the Teacher added:

'Some are drinking-mates, and some
Profess their friendship to your face,
But those who are your friends in need,
They alone are friends indeed.

Sleeping late, adultery,
Picking quarrels, doing harm,
Evil friends and stinginess,
These six things destroy a man.

He who goes with wicked friends
And spends his time in wicked deeds,

In this world and the next as well
That man will come to suffer woe.

Dicing, wenching, drinking too,
Dancing, singing, daylight sleep,
Untimely prowling, evil friends
And stinginess destroy a man.

He plays with dice and drinks strong drink
And goes with others' well-loved wives. [185]
He takes the lower, baser course,
And fades away like waning moon.

The drunkard, broke and destitute,
Ever thirsting as he drinks,
Like stone in water sinks in debt,
Soon bereft of all his kin.

He who spends his days in sleep,
And makes the night his waking-time,
Ever drunk and lecherous,
Cannot keep a decent home.

"Too cold! Too hot! Too late!" they cry,
Thus pushing all their work aside,
Till every chance they might have had
Of doing good has slipped away.

But he who reckons cold and heat
As less than straws, and like a man
Undertakes the task in hand,
His joy will never grow the less.[979]

15. 'Householder's son, there are these four types who can be seen as foes in friendly guise: the man who is all take is one, the great talker is one, the flatterer is one, and the fellow-spendthrift is one.

16. 'The man who is all take can be seen to be a false friend for four reasons: [186] he takes everything, he wants a lot for very little, what he must do he does out of fear, and he seeks his own ends.

17. 'The great talker can be seen to be a false friend for four

reasons: he talks of favours in the past, and in the future, he mouths empty phrases of goodwill, and when something needs to be done in the present, he pleads inability owing to some disaster.[980]

18. 'The flatterer can be seen to be a false friend for four reasons: he assents to bad actions, he dissents from good actions, he praises you to your face, and he disparages you behind your back.

19. 'The fellow-spendthrift can be seen to be a false friend for four reasons: he is a companion when you indulge in strong drink, when you haunt the streets at unfitting times, when you frequent fairs, and when you indulge in gambling.' Thus the Lord spoke.

20. And the Well-Farer having spoken, the Teacher added:

'The friend who seeks what he can get,
The friend who talks but empty words,
The friend who merely flatters you,
The friend who is a fellow-wastrel:
These four are really foes, not friends.
The wise man, recognising this,
Should hold himself aloof from them
As from some path of panic fear. [187]

21. 'Householder's son, there are these four types who can be seen to be loyal[981] friends: the friend who is a helper is one, the friend who is the same in happy and unhappy times is one, the friend who points out what is good for you is one, and the friend who is sympathetic is one.

22. 'The helpful friend can be seen to be a loyal friend in four ways: he looks after you when you are inattentive,[982] he looks after your possessions when you are inattentive, he is a refuge when you are afraid, and when some business is to be done he lets you have twice what you ask for.

23. 'The friend who is the same in happy and unhappy times can be seen to be a loyal friend in four ways: he tells you his secrets, he guards your secrets, he does not let you down in misfortune, he would even sacrifice his life for you.

24. 'The friend who points out what is good for you can be seen to be a loyal friend in four ways: he keeps you from

wrongdoing, he supports you in doing good, he informs you of what you did not know, and he points out the path to heaven.

25. 'The sympathetic friend can be seen to be a loyal friend in four ways: he does not rejoice at your misfortune, he rejoices at your good fortune, he stops others who speak against you, and he commends others who speak in praise of you.' Thus the Lord spoke.

26. And the Well-Farer having spoken thus, the Teacher added: [188]

> 'The friend who is a helper and
> The friend in times both good and bad,
> The friend who shows the way that's right,
> The friend who's full of sympathy:
> These four kinds of friends the wise
> Should know at their true worth, and he
> Should cherish them with care, just like
> A mother with her dearest child.
>
> The wise man trained and disciplined
> Shines out like a beacon-fire.
> He gathers wealth just as the bee
> Gathers honey, and it grows
> Like an ant-hill higher yet.
> With wealth so gained the layman can
> Devote it to his people's good.
>
> He should divide his wealth in four
> (This will most advantage bring).
> One part he may enjoy at will,
> Two parts he should put to work,
> The fourth part he should set aside
> As reserve in times of need.

27. 'And how, householder's son, does the Ariyan disciple protect the six directions? These six things are to be regarded as the six directions. The east denotes mother and father. [189] The south denotes teachers,[983] The west denotes wife and children. The north denotes friends and companions. The nadir denotes servants, workers and helpers. The zenith denotes ascetics and Brahmins.

28. 'There are five ways in which a son should minister to his mother and father as the eastern direction. [He should think:] "Having been supported by them, I will support them. I will perform their duties for them. I will keep up the family tradition. I will be worthy of my heritage. After my parents' deaths I will distribute gifts on their behalf."[984] And there are five ways in which the parents, so ministered to by their son as the eastern direction, will reciprocate: they will restrain him from evil, support him in doing good, teach him some skill, find him a suitable wife and, in due time, hand over his inheritance to him. In this way the eastern direction is covered, making it at peace and free from fear.

29. 'There are five ways in which pupils should minister to their teachers as the southern direction: by rising to greet them, by waiting on them, by being attentive, by serving them, by mastering the skills they teach. And there are five ways in which their teachers, thus ministered to by their pupils as the southern direction, will reciprocate: they will give thorough instruction, make sure they have grasped what they should have duly grasped, give them a thorough grounding in all skills, recommend them to their friends and colleagues, and provide them with security in all directions. [190] In this way the southern direction is covered, making it at peace and free from fear.

30. 'There are five ways in which a husband should minister to his wife as the western direction: by honouring her, by not disparaging her, by not being unfaithful to her, by giving authority to her, by providing her with adornments. And there are five ways in which a wife, thus ministered to by her husband as the western direction, will reciprocate: by properly organising her work, by being kind to the servants, by not being unfaithful, by protecting stores, and by being skilful and diligent in all she has to do. In this way the western direction is covered, making it at peace and free from fear.

31. 'There are five ways in which a man should minister to his friends and companions as the northern direction: by gifts, by kindly words, by looking after their welfare, by treating them like himself, and by keeping his word. And there are five ways in which friends and companions, thus ministered to by a man as the northern direction, will recipro-

cate: by looking after him when he is inattentive, by looking after his property when he is inattentive, by being a refuge when he is afraid, by not deserting him when he is in trouble, and by showing concern for his children. In this way the northern direction is covered, making it at peace and free from fear.

32. 'There are five ways in which a master[985] [191] should minister to his servants and workpeople as the nadir: by arranging their work according to their strength, by supplying them with food and wages, by looking after them when they are ill, by sharing special delicacies with them, and by letting them off work at the right time. And there are five ways in which servants and workpeople, thus ministered to by their master as the nadir, will reciprocate: they will get up before him, go to bed after him, take only what they are given, do their work properly, and be bearers of his praise and good repute. In this way the nadir is covered, making it at peace and free from fear.

33. 'There are five ways in which a man should minister to ascetics and Brahmins as the zenith: by kindness in bodily deed, speech and thought, by keeping open house for them, by supplying their bodily needs. And the ascetics and Brahmins, thus ministered to by him as the zenith, will reciprocate in six ways: they will restrain him from evil, encourage him to do good, be benevolently compassionate towards him, teach him what he has not heard, and point out to him the way to heaven. In this way the zenith is covered, making it at peace and free from fear.' Thus the Lord spoke.

34. And the Well-Farer having spoken, the Teacher added:

'Mother, father are the east,
Teachers are the southward point, [192]
Wife and children are the west,
Friends and colleagues are the north.
Servants and workers are below,
Ascetics, Brahmins are above.
These directions all should be
Honoured by a clansman true.
He who's wise and disciplined,

Kindly and intelligent,
Humble, free from pride,
Such a one may honour gain.
Early rising, scorning sloth,
Unshaken by adversity,
Of faultless conduct, ready wit,
Such a one may honour gain.
Making friends, and keeping them,
Welcoming, no stingy host,
A guide, philosopher and friend,
Such a one may honour gain.
Giving gifts and kindly speech,
A life well-spent for others' good,
Even-handed in all things,
Impartial as each case demands:
These things make the world go round
Like the chariot's axle-pin.
If such things did not exist,
No mother from her son would get
Any honour and respect,
Nor father either, as their due.
But since these qualities are held
By the wise in high esteem, [193]
They are given prominence
And are rightly praised by all.'

35. At these words Sigālaka said to the Lord: 'Excellent, Reverend Gotama, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Reverend Gotama has expounded the Dhamma in various ways, May the Reverend Gotama accept me as a lay-follower from this day forth as long as life shall last!'

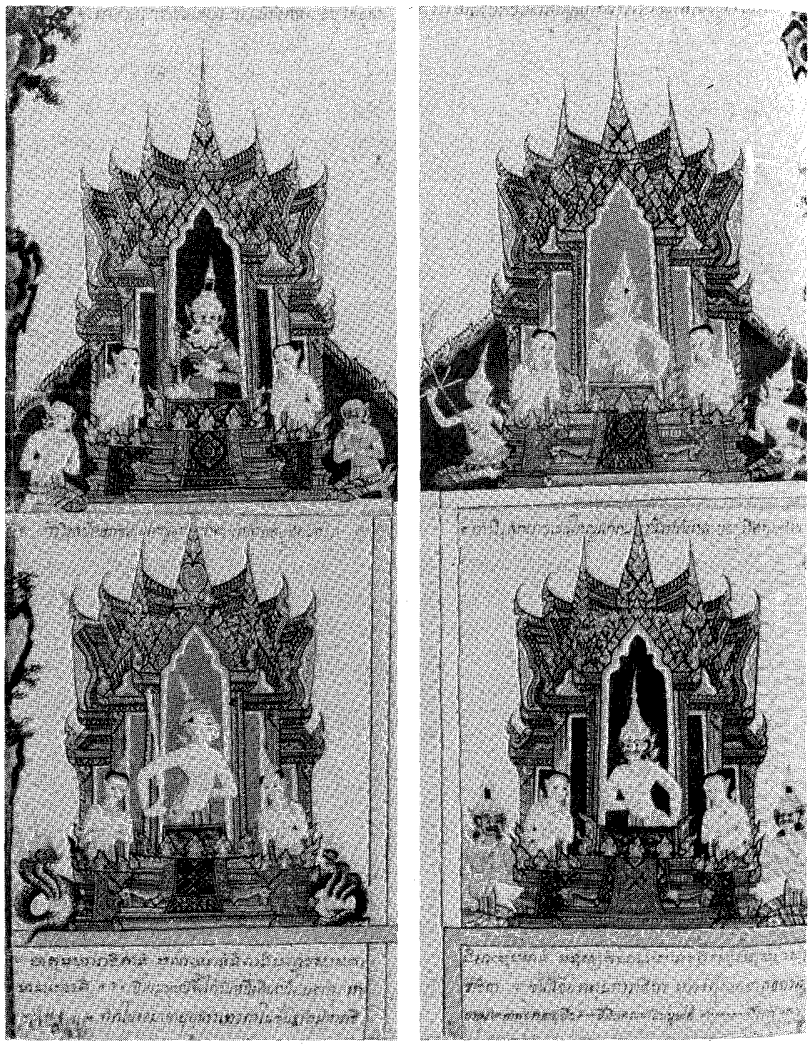

32 *Āṭānāṭiya Sutta: The Āṭānāṭā Protective Verses*

[194] 1. THUS HAVE I HEARD.[986] Once the Lord was staying at Rājagaha on Vultures' Peak. And the Four Great Kings,[987] with a great array of yakkhas, of gandhabbas, of kumbhaṇḍas and of nāgas,[988] having set up a guard, a defensive force, a watch over the four quarters,[989] as night was drawing to a close, went to see the Lord, lighting up the entire Vultures' Peak with their radiance, saluted him and sat down to one side. And some of the yakkhas saluted him and sat down to one side, some exchanged courtesies with him before sitting down, same saluted him with joined palms, some announced their name and clan, and some sat down in silence.[990]

2. Then sitting to one side, King Vessavaṇa[991] said to the Lord: 'Lord, there are some prominent yakkhas who have no faith in the Blessed Lord, and others who have faith; and likewise [195] there are yakkhas of middle and lower rank who have no faith in the Blessed Lord, and others who have faith. But, Lord, the majority of yakkhas have no faith in the Blessed Lord. Why is this? The Blessed Lord teaches a code of refraining from taking life, from taking what is not given, from sexual misconduct, from lying speech, and from strong drink and sloth-producing drugs. But the majority of the yakkhas do not refrain from these things, and to do so is distasteful and unpleasant to them. Now, Lord, there are disciples of the Blessed Lord who dwell in remote forest glades, where there is little noise or shouting, far from the madding crowd, hidden from people, suitable for retreat. And there are prominent yakkhas living there who have no faith in the word of the Blessed Lord. In order to give these folk confidence, may the Blessed Lord learn[992] the Āṭānāṭā protective verses, by means of which monks and nuns, male and female lay-followers may

dwell guarded, protected, unharmed and at their ease?' And the Lord consented by silence.

3. Then King Vessavaṇa, noting the Lord's consent, at once recited these Āṭānāṭā protective verses:

'Glory be to Vipassī,[993]
The splendid one of mighty vision.
Glory be to Sikhī too,
The compassionate to all.
Glory be to Vessabhū,
Bathed in pure asceticism.[994] [196]
To Kakusandha glory be,
Victor over Māra's host.
To Koṇāgamana glory too,
Brahmin fully perfect he.
Glory be to Kassapa,
Liberated every way,
Glory to Angīrasa,
To the Sakyas' radiant son,[995]
Teacher of the Dhamma he
That overcomes all suffering.
And they who from this world are freed,[996]
Seeing to the heart of things,
They who are so mild of speech,
Mighty and of wisdom too,
To him who helps both gods and men,
To Gotama they offer praise:
In wisdom trained, in conduct too,
Mighty and resourceful too.

4. 'The point from where the sun comes up,
Aditya's child, in mighty arc,
At whose arising shrouding night
Is dispelled and vanishes,
So that with the risen sun
There comes to be what folk call Day,
There too this moving watery mass,
The deep and mighty ocean swells,
This men know, and this they call
Ocean or The Swelling Sea. [197]
This quarter is the East, or First:[997]

That is how the people call it.
This quarter's guarded by a king,
Mighty in power and fame is he,
Lord of all the gandhabbas.
Dhataraṭṭha is his name,
Honoured by the gandhabbas.
Their songs and dances he enjoys.
He has many mighty sons,
Eighty, ten and one, they say,
And all with but a single name,
Called after Indra, lord of strength.
And when the Buddha greets their gaze,
Buddha, kinsman of the Sun,
From afar they offer homage
To the Lord of wisdom true:
"Hail, o man of noble race!
Hail to you, the first of men!
In kindness you have looked on us,
Who, though not human, honour you!
Often asked, do we revere
Gotama the Conqueror? –
We reply: 'We do revere
Gotama, great Conqueror,
In wisdom trained, in conduct too,
Buddha Gotama we hail!'"

5. 'Where they whom men call petas[998] dwell,
Abusive speakers, slanderers,
Murderous and greedy folk,
Thieves and cunning tricksters all, [198]
This quarter is the South, they say:
That is how the people call it.
This quarter's guarded by a king,
Mighty in power and fame is he,
Lord of all the kumbhaṇḍas,
And Virūḷhaka is his name.
Honoured by the kumbhaṇḍas,
Their songs and dances he enjoys...
(*continue as 4*).

6. 'The point at which the sun goes down,
Aditya's child, in mighty arc,
With whose setting day is done
And night, The Shrouder, as men say,
Comes again in daylight's place,
There too this moving watery mass,
The deep and mighty ocean swells,
This they know, and this men call
Ocean, or The Swelling Sea.
This quarter is the West, or Last:[999]
Such is how the people call it. [199]
This quarter's guarded by a king,
Mighty in power and fame is he,
Lord of all the nāga folk,
And Virūpakkha's his name.
Honoured by the nāga folk,
Their songs and dances he enjoys...
(*continue as 4*).

7. 'Where lovely Northern Kuru lies,
Under mighty Neru fair,
There men dwell, a happy race,[1000]
Possessionless, not owning wives.[1001]
They have no need to scatter seed,
They have no need to draw the plough:
Of itself the ripened crop
Presents itself for men to eat.
Free from powder and from husk,
Sweet of scent, the finest rice, [200]
Boiling on hot oven-stones,[1002]
Such the food that they enjoy.
The ox their single-seated mount,[1003]
Thus they ride about the land.
Using women as a mount,
Thus they ride about the land;[1004]
Using men to serve as mount,
Thus they ride about the land;
Using maidens as a mount,
Thus they ride about the land;

Using boys to serve as mount,
Thus they ride about the land.
And so, carried by such mounts,
All the region they traverse
In the service of their king.
Elephants they ride, and horses too,
Cars fit for gods they have as well.
Splendid palanquins are there
For the royal retinue.
Cities too they have, well-built,
Soaring up into the skies:
Āṭānāṭā, Kusināṭā,
Parakusināṭā,
Nāṭapuriya is theirs,
And Parakusitanāṭā. [201]
Kapīvanta's to the north,
Janogha, other cities too,
Navanavatiya, Ambara-
Ambaravatiya,[1005]
Āḷakamandā, city royal,
But where Kuvera dwells, their lord
Is called Visāṇā, whence the king
Bears the name Vessavaṇa.[1006]
Those who bear his missions are
Tatolā, Tattalā,
Tototalā, then
Tejasi, Tatojasi,
Sūra, Rājā, Ariṭṭha, Nemi.
There's the mighty water Dharaṇī,
Source of rain-clouds which pour down
When the rainy season comes.
Bhagalavati's there, the hall
That is the yakkhas' meeting-place,
Round it ever-fruiting trees
Full of many kinds of birds,
Where peacocks scream and herons cry,
And the cuckoo gently calls.
The *jīva*-bird who cries: "Live on!"[1007]
And he that sings: "Lift up your hearts!",[1008] [202]

The pheasant-cock, *kulīraka*,[1009]
The forest-crane, the rice-bird too,
And *mynah*-birds that mimic man,
And those whose name is "men on stilts".
And there for ever beauteous lies
Fair Kuvera's lotus-lake.
This quarter is the North, they say:
That is how the people call it.
This quarter's guarded by a king,
Mighty in power and fame is he,
Lord of all the yakkha folk,
And Kuvera is his name.
Honoured by the yakkha folk,
Their songs and dances he enjoys.
He has many mighty sons,
Eighty, ten and one, they say,
And all with but a single name,
Called after Indra, lord of strength.
And when the Buddha greets their gaze,
Buddha, kinsman of the Sun,
From afar they offer homage
To the Lord of wisdom true:
"Hail, o man of noble race!
Hail to you, the first of men!
In kindness you have looked on us,
Who, though not human, honour you!
Often asked, do we revere
Gotama the Conqueror? –
We reply: 'We do revere
Gotama, great Conqueror,
In wisdom trained, in conduct too,
Buddha Gotama we hail!'"' [203]

8. 'These, sir, are the Āṭānāṭā protective verses, by means of which monks and nuns, male and female lay-followers may dwell guarded, protected, unharmed and at ease. If any monk or nun, male or female lay-follower learns these verses well and has them off by heart, then if any non-human being, male or female yakkha or yakkha-offspring, or a chief attendant or

servant of the yakkhas, any male or female gandhabba,... kumbhaṇḍa,...nāga,...should approach that person with hostile intent while he or she is walking or starting to walk, standing or rising to stand, seated or sitting down, lying down or starting to lie down, that non-human being would not gain any honour or respect in village or town. Such a being would not gain a footing or a lodging in my royal city of Āḷakamandā, he would not be admitted to the yakkhas' assembly, nor would he be acceptable for taking or giving in marriage. And all the non-human beings, full of rage, would overwhelm him with abuse. Then they would bend down his head like an empty bowl, and they would split his skull into seven pieces.[1010]

9. 'There are, sir, some non-human beings who are fierce, wild and terrible. They heed neither the Great Kings, nor their officers, nor their attendants. They are said to be [204] in revolt against the Great Kings. Just as the bandit-chiefs whom the King of Magadha has overcome do not heed him, or his officers, or their attendants, so too do they behave. Now if any yakkha or yakkha-offspring,...gandhabba,...should approach any monk, nun, male or female lay-follower...with hostile intent, that person should alarm, call out and shout to those yakkhas, the great yakkhas, their commanders and commanders-in-chief, saying: "This yakkha has seized me, has hurt me, harmed me, injured me, and will not let me go!"

10. 'Which are the yakkhas, the great yakkhas, their commanders and commanders-in-chief? They are:

Inda, Soma, Varuṇa,
Bhāradvāja, Pajāpati,
Candana, Kāmaseṭṭha,
Kinnughaṇḍu and Nighaṇḍu,
Panāda, Opamañña,
Devasūta, Mātali,
Cittasena the gandhabba,
Naḷa, Rājā, Janesabha,
Sātāgira, Hemavata,
Puṇṇaka, Karatiya, Gula, [205]
Sīvaka, Mucalinda too,

Vessāmitta, Yugandhara,
Gopāla, Suppagedha too,
Hirī, Netti and Mandiya,
Pañcālacaṇḍa, Āḷavaka,
Pajunna, Sumana, Sumukha,
Dadimukha, Maṇi too,
Then Mānicara, Dīgha,
And, finally, Serissaka.[1011]

These are the yakkhas, great yakkhas, their commanders and commanders-in-chief who should be called upon in case of such an attack.

11. 'And these, sir, are the Āṭānāṭā protective verses by means of which monks and nuns, male and female lay-followers may dwell guarded, protected, unharmed and at ease. And now, sir, we must go: we have many duties, many things to do.' 'Do so, Kings, when you think fit.'

And the Four Great Kings stood up, saluted the Lord, passed by on his right side, and vanished. And the yakkhas stood up, and some saluted the Lord, passed by on his right, and vanished, some exchanged courtesies with the Lord, [206] some saluted him with joined palms, some announced their name and clan, some remained silent, and they all vanished.

12. And when the night was over, the Lord said to the monks: 'Monks, this night the Four Great Kings...came to see the Lord...(*repeat the whole of verses 1–11*).

13. 'Monks, you should learn these Āṭānāṭā protective verses, master them and remember them. They are for your benefit, and through them monks and nuns, male and female lay-followers may dwell guarded, protected, unharmed and at ease.'

Thus the Lord spoke. And the monks were delighted and rejoiced at his words.

33 *Saṅgīti Sutta: The Chanting Together*

[207] 1.1. THUS HAVE I HEARD. Once the Lord was touring in the Malla country with a large company of about five hundred monks. Arrived at Pāvā, the Mallas' capital, he stayed in the mango-grove of Cunda the smith.[1012]

1.2. Now at that time a new meeting-hall of the Mallas of Pāvā, called Ubbhaṭaka,[1013] had recently been built, and it had not yet been occupied by any ascetic or Brahmin, or indeed by any human being. Hearing that the Lord was staying in Cunda's mango-grove, the Mallas of Pāvā went to see him. Having saluted him, they sat down to one side and said: 'Lord, the Mallas of Pāvā have recently erected a new meeting-hall called Ubbhaṭaka, and it has not yet been occupied by any ascetic or Brahmin, or indeed by any human being. [208] May the Blessed Lord be the first to use it! Should he do so, that would be for the lasting good and happiness of the Mallas of Pāvā.' And the Lord consented by silence.

1.3. Noting his assent, the Mallas rose, saluted him, passed out to his right and went to the meeting-hall. They spread mats all round, arranged seats, put out a water-pot and an oil-lamp, and then, returning to the Lord, saluted him, sat down to one side and reported what they had done, saying: 'Whenever the Blessed Lord is ready.'

1.4. Then the Lord dressed, took his robe and bowl, and went to the meeting-hall with his monks. There he washed his feet, entered the hall and sat down against the central pillar, facing east. The monks, having washed their feet, entered the hall and sat down along the western wall facing east, [209] with the Lord in front of them. The Pāvā Mallas washed their feet, entered the hall, and sat down along the eastern wall facing west, with the Lord in front of them. Then the

Lord spoke to the Mallas on Dhamma till far into the night, instructing, inspiring, firing and delighting them. Then he dismissed them, saying: 'Vāseṭṭhas,[1014] the night has passed away.[1015] Now do as you think fit.' 'Very good, Lord', replied the Mallas. And they got up, saluted the Lord, and went out, passing him by on the right.

1.5. As soon as the Mallas had gone the Lord, surveying the monks sitting silently all about, said to the Venerable Sāriputta: 'The monks are free from sloth-and-torpor,[1016] Sāriputta. You think of a discourse on Dhamma to give to them. My back aches, I want to stretch it.' 'Very good, Lord', replied Sāriputta. Then the Lord, having folded his robe in four, lay down on his right side in the lion-posture,[1017] with one foot on the other, mindful and clearly aware, and bearing in mind the time to arise.

1.6. Now at that time the Nigaṇṭha Nātaputta [210] had just died at Pāvā. And at his death the Nigaṇṭhas were split into two parties, quarrelling and disputing...(*as Sutta 29, verse 1*). You would have thought they were bent on killing each other. Even the white-robed lay followers were disgusted when they saw that their doctrine and discipline was so ill-proclaimed,...having been proclaimed by one not fully-enlightened and now with its support gone, without an arbiter.

1.7. And the Venerable Sāriputta addressed the monks, referring to this situation, and said: 'So ill-proclaimed was their teaching and discipline, so unedifyingly displayed, and so ineffectual in calming the passions, having been proclaimed by one who was not fully enlightened. [211] But, friends, this Dhamma has been well proclaimed by the Lord, the fully-enlightened One. And so we should all recite it together[1018] without disagreement, so that this holy life may be enduring and established for a long time, thus to be for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, welfare and happiness of devas and humans. And what is this Dhamma that has been well proclaimed by the Lord...?

'There is one thing that was perfectly proclaimed by the Lord

who knows and sees, the fully-enlightened Buddha. So we should all recite together...for the benefit, welfare and happiness of devas and humans.

1.8. 'What is this one thing?[1019] (*eko dhammo*).

(1) 'All beings are maintained by nutriment (*āhāraṭṭhitikā*).

(2) 'All beings are maintained by conditions (*sankhāraṭṭhitikā*).'[1020] [212]

1.9. 'There are [sets of] two things that were perfectly proclaimed by the Lord...Which are they?

(1) 'Mind and body (*nāmañ ca rūpañ ca*).

(2) 'Ignorance and craving for existence (*avijjā ca bhavataṇhā ca*).

(3) 'Belief in [continued] existence and belief in non-existence (*bhava-diṭṭhi ca vibhava-diṭṭhi ca*).

(4) 'Lack of moral shame and lack of moral dread (*ahirikañ ca anottappañ ca*).

(5) 'Moral shame and moral dread (*hiri ca ottappañ ca*).

(6) 'Roughness and friendship with evil (*dovacassatā ca pāpamittatā ca*).

(7) 'Gentleness and friendship with good (*sovacassatā ca kalyāṇamittatā ca*).

(8) 'Skill in [knowing] offences and [the procedure for] rehabilitation from them (*āpatti-kusalatā ca āpatti-vuṭṭhāna-kusalatā ca*).

(9) 'Skill in entering and returning from [jhāna] (*samāpatti-kusalatā ca samāpatti-vuṭṭhāna-kusalatā ca*).[1021]

(10) 'Skill in [knowing] the [eighteen] elements[1022] and in paying attention to them (*dhātu-kusalatā ca manasikāra-kusalatā ca*).

(11) 'Skill in [knowing] the [twelve] sense-spheres (*āyatana-k.*) and dependent origination.

(12) 'Skill in [knowing] what are causes and what are not (*ṭhāna-k. ca aṭṭhāna-k.*) [213]

(13) 'Straightforwardness and modesty (*ajjavañ ca lajjavañ ca*).[1023]

(14) 'Patience and gentleness (*khanti ca soraccañ ca*).

(15) 'Gentle speech and politeness (*sākhalyañ ca paṭisanthāro ca*).

(16) 'Non-harming and purity (*avihiṁsā ca soceyyañ ca*).[1024]

(17) 'Lack of mindfulness[1025] and of clear awareness (*muṭṭha-saccañ ca asampajaññañ ca*).

(18) 'Mindfulness and clear awareness (*sati ca sampajaññañ ca*).

(19) 'Unguarded sense-doors and non-restraint in eating (*indriyesu aguttadvāratā ca bhojane amattaññutā ca*).

(20) 'Guarded sense-doors and restraint in eating (...*guttadvāratā*...*mattaññutā*).

(21) 'Powers of reflection[1026] and mental development (*paṭisankhāna-balañ ca bhāvanā-balañ ca*).

(22) 'Powers of mindfulness and concentration (*sati-balañ ca samādhi-balañ ca*).

(23) 'Calm and insight (*samatho ca vipassanā ca*).[1027]

(24) 'The sign of calm and grasping the sign (*samatha-nimittañ ca paggaha-nimittañ ca*).

(25) 'Exertion and non-distraction (*paggaho ca avikheppo ca*).

(26) 'Attainment of morality and [right] view (*sīla-sampadā ca diṭṭhi-sampadā ca*).

[214] (27) 'Failure of morality and view (*sīla-vipatti ca diṭṭhi-vipatti ca*).

(28) 'Purity of morality and view (*sīla-visuddhi ca diṭṭhi-visuddhi ca*).

(29) 'Purity of view and the effort to attain it (*diṭṭhi-visuddhi kho pana yathā diṭṭhissa ca padhānaṁ*).

(30) 'Being moved to a sense of urgency[1028] by what should move one, and the systematic effort of one so moved (*saṁvego ca saṁvejaniyesu ṭhānesu saṁviggassa ca yoniso padhānaṁ*).

(31) 'Not being content with wholesome acts and not shrinking from exertion (*asantutthitā ca kusalesu dhammesu appaṭivānitā ca padhānasmiṁ*).

(32) 'Knowledge and liberation (*vijjā ca vimutti ca*).

(33) 'Knowledge of the destruction [of the defilements] and of [their] non-recurrence (*khaye ñāṇaṁ anuppāde ñānaṁ*).

'These are the [sets of] two things that were perfectly proclaimed by the Lord...So we should all recite them together ...'

1.10. 'There are [sets of] three things...Which are they?

(1) 'Three unwholesome roots: of greed, hatred, delusion (*lobho akusala-mūlaṁ, doso akusala-mūlaṁ, moho akusala-mūlaṁ*).

(2) 'Three wholesome roots: of non-greed, non-hatred non-delusion (*alobho*...).

(3) 'Three kinds of wrong conduct: in body, speech and thought (*kāya-duccaritaṁ, vacī-duccaritaṁ, mano-duccaritaṁ*.). [215]

(4) 'Three kinds of right conduct: in body, speech and thought (*kāya-sucaritaṁ*...).

(5) 'Three kinds of unwholesome thought (*akusala-vitakkā*): of sensuality, of enmity, of cruelty (*kāma-vitakko, vyāpāda-vitakko, vihiṁsa-vitakko*).

(6) 'Three kinds of wholesome thought: of renunciation (*nekkhamma-vitakko*), of non-enmity, of non-cruelty.

(7) 'Three kinds of unwholesome motivation (*sankappa*):[1029] through sensuality, enmity, cruelty.

(8) 'Three kinds of wholesome motivation: through renunciation (*nekkhamma*), non-enmity, non-cruelty.

(9) 'Three kinds of unwholesome perception (*saññā*): of sensuality, of enmity, of cruelty.

(10) 'Three kinds of wholesome perception: of renunciation, of non-enmity, of non-cruelty.

(11) 'Three unwholesome elements (*dhātuyo*): sensuality, enmity, cruelty.

(12) 'Three wholesome elements: renunciation, non-enmity, non-cruelty.

(13) 'Three more elements: the element of sense-desire,[1030] the element of form, the formless element (*kāma-dhātu, rūpa-dhātu, arūpa-dhātu*).

(14) 'Three more elements: the element of form, the formless element, the element of cessation[1031] (*rūpa-dhātu, arūpa-dhātu, nirodha-dhātu*).

(15) 'Three more elements: the low element, the middling element, the sublime element (*hīnā dhātu, majjhimā dhātu, paṇītā dhātu*). [216]

(16) 'Three kinds of craving: sensual craving, craving for becoming,[1032] craving for extinction[1033] (*kāma-taṇhā, bhava-taṇhā, vibhava-taṇhā*).

(17) 'Three more kinds of craving: craving for [the World of] Sense-Desires, for [the World of] Form, for the Formless [World] (*kāma-taṇhā, rūpa-taṇhā, arūpa-taṇhā*).

(18) 'Three more kinds of craving: for [the World of] Form, for the Formless [World], for cessation (*as for (14)*).

(19) 'Three fetters (*saṁyojanāni*): of personality-belief, of doubt, of attachment to rite and ritual (*sakkāya-diṭṭhi, vicikicchā, sīlabbata-parāmāso*).

(20) 'Three corruptions (*āsavā*): of sense-desire, of becoming, of ignorance (*kāmâsavo, bhavâsavo, avijjâsavo*).

(21) 'Three kinds of becoming: [in the World] of Sense-Desire, of Form, in the Formless World (*kāma-bhavo, rūpa-bhavo, arūpa-bhavo*).

(22) 'Three quests: for sense-desires, for becoming, for the holy life (*kāmesanā, bhavesanā, brahmacariyesanā*).

(23) 'Three forms of conceit: "I am better than...", "I am equal to...", "I am worse than..." (*"seyyo 'ham asmīti" vidhā, "sadiso 'ham asmīti" vidhā, "hīno 'ham asmīti" vidhā*).

(24) 'Three times: past, future, present (*atīto addhā, anāgato addhā, paccuppanno addhā*).

(25) 'Three "ends" (*antā*):[1034] personality, its arising, its cessation (*sakkāya anto, sakkāya-samudayo anto, sakkāya-nirodho anto*).

(26) 'Three feelings: pleasant, painful, neither (*sukhā vedanā, dukkhā vedanā, adukkham-asukhā vedanā*).

(27) 'Three kinds of suffering: as pain, as inherent in formations, as due to change (*dukkha-dukkhatā, sankhāra-dukkhatā, vipariṇāma-dukkhatā*). [217]

(28) 'Three accumulations: evil with fixed result,[1035] good with fixed result,[1036] indeterminate (*micchatta-niyato rāsi, sammatta-niyato rāsi, aniyato-rāsi*).

(29) 'Three obscurations (*tamā*):[1037] One hesitates (*kankhati*), vacillates (*vicikicchati*), is undecided (*nâdhimuccati*), is unsettled (*na sampasīdati*) about the past, the future, the present.

(30) 'Three things a Tathāgata has no need to guard against: A Tathāgata is perfectly pure in bodily conduct, in speech and in thought (*parisuddha-kāya-, -vacī-, -mano-samācāro*). There is no misdeed of body, speech or thought which he must conceal lest anyone should get to hear about it.

(31) 'Three obstacles:[1038] lust, hatred, delusion (*rāgo kiñcanaṁ, dosa kiñcanaṁ, moho kiñcanaṁ*).

(32) 'Three fires: lust, hatred, delusion (*rāgaggi, dosaggi, mohaggi*).

(33) 'Three more fires: the fire of those to be revered, of the householder, of those worthy of offerings[1039] (*āhuneyyaggi, gahapataggi, dakkhineyyaggi*).

(34) 'Threefold classification of matter: visible and resisting, invisible and resisting, invisible and unresisting[1040] (*sanidassana-sappaṭighaṁ rūpaṁ, anidassana-sappaṭighaṁ rūpaṁ, anidassana-appaṭighaṁ rūpaṁ*).

(35) 'Three kinds of karmic formation:[1041] meritorious, demeritorious, imperturbable[1042] (*puññâbhisankhāro, apuññâbhisankhāro, āneñjâbhisankhāro*). [218]

(36) 'Three persons: the learner, the non-learner, the one who is neither[1043] (*sekho puggalo, asekho puggalo, n'eva sekho nâsekho puggalo*).

(37) 'Three elders: an elder by birth, in Dhamma, by convention[1044] (*jāti-thero, dhamma-thero, sammuti-thero*).

(38) 'Three grounds based on merit: that of giving, of morality, of meditation (*dānamayaṁ puñña-kiriya-vatthu, sīlamayaṁ puñña-kiriya-vatthu, bhāvanāmaya puñña-kiriya-vatthu*).

(39) 'Three grounds for reproof: based on what has been seen, heard, suspected (*diṭṭhena, sutena, parisankāya*).

(40) 'Three kinds of rebirth in the Realm of Sense-Desire (*kāmupapattiyo*):[1045] There are beings who desire what presents itself to them (*paccuppaṭṭhita-kāmā*), and are in the grip of that desire, such as human beings, some devas, and some in states of woe. There are beings who desire what they have created (*nimmita-kāmā*),...such as the devas Who Rejoice in Their Own Creation (*Nimmānaratī*). There are beings who rejoice in the creations of others,...such as the devas Having Power over Others' Creation (*Paranimmita-vasavattī*).

(41) 'Three happy rebirths (*sukhupapattiyo*):[1046] There are beings who, having continually produced happiness now dwell in happiness, such as the devas of the Brahmā group. There are beings who are overflowing with happiness, drenched with it, full of it, immersed in it, so that they occasionally exclaim: "Oh what bliss!" such as the Radiant devas (*Ābhassarā*). There are beings...immersed in happiness, who, supremely blissful, [219] experience only perfect happiness, such as the Lustrous devas (*Subhakiṇṇā*).

(42) 'Three kinds of wisdom: of the learner, of the non-learner, of the one who is neither (*as (36)*).

(43) 'Three more kinds of wisdom: based on thought, on learning [hearing], on mental development [meditation] (*cintāmaya paññā, sutamayā paññā, bhāvanāmaya paññā*).

(44) 'Three armaments[1047] (*āvudhāni*): what one has learnt, detachment, wisdom (*sutâvudhaṁ, pavivekâvudhaṁ, paññâvudhaṁ*).

(45) 'Three faculties:[1048] of knowing that one will know the unknown, of highest knowledge, of the one who knows (*anaññātaṁ-ñassāmîtindriyaṁ, aññindriyaṁ, aññātā-v-indriyaṁ*).

(46) 'Three eyes: the fleshly eye, the divine eye,[1049] the eye of wisdom[1050] (*maṁsa-cakkhu, dibba-cakkhu, paññā-cakkhu*).

(47) 'Three kinds of training: in higher morality, higher thought, higher wisdom (*adhisīla-sikkhā, adhicitta-sikkhā, adhipaññā-sikkhā*).

(48) 'Three kinds of development: of the emotions,[1051] of mind, of wisdom (*kāya-bhāvana, citta-bhāvanā, paññā-bhāvanā*).

(49) 'Three "unsurpassables": of vision, of practice, of liberation (*dassanânuttariyaṁ, paṭipadânuttariyaṁ, vimuttânuttariyaṁ*).

(50) 'Three kinds of concentration: with thinking and pondering,[1052] with pondering without thinking, with neither (*savitakko savicāro samādhi, avitakko vicāra-matto samādhi, avitakko avicāro samādhi*).

(51) 'Three more kinds of concentration: on emptiness, the "signless", desireless (*suññato samādhi, animitto samādhi, appaṇihito samādhi*).

(52) 'Three purities: of body, speech, mind (*kāya-socceyyaṁ, vacī-socceyyaṁ, mano-socceyyaṁ*). [220]

(53) 'Three qualities of the sage:[1053] as to body, speech, mind (*kāya-moneyyaṁ, vacī-moneyyaṁ, mano-moneyyaṁ*).

(54) 'Three skills: in going forward,[1054] in going down, in means to progress (*āya-kosallaṁ, apāya-kosallaṁ, upāya-kosallaṁ*).

(55) 'Three intoxications: with health, with youth, with life (*ārogya-mado, yobbana-mado, jīvita-mado*).

(56) 'Three predominant influences: oneself, the world, the Dhamma (*attâdhipateyyaṁ, lokâdhipateyyaṁ, dhammâdhipateyyaṁ*).

(57) 'Three topics of discussion: Talk may be of the past: "That's how it used to be"; of the future: "That's how it will be"; of the present: "That's how it is now."

(58) 'Three knowledges: of one's past lives, of the decease and rebirth of beings, of the destruction of the corruptions (*pubbenivāsânussati-ñāṇaṁ vijjā, sattānaṁ cutupapāte ñāṇaṁ vijjā, āsavānaṁ khaye ñāṇaṁ vijjā*).

(59) 'Three abidings: deva-abiding, Brahmā-abiding, the Ariyan abiding[1055] (*dibbo vihāro, Brahmā-vihāro, ariyo vihāro*).

(60) 'Three miracles:[1056] of psychic power, of telepathy, of instruction (*iddhi-pāṭihāriyaṁ, ādesanā-pāṭihāriyaṁ, anusāsani-pāṭihāriyaṁ*).

'These are the [sets of] three things...So we should all recite together...for the benefit, welfare and happiness of devas and humans.' [221]

1.11. 'There are [sets of] four things which were perfectly proclaimed by the Lord...

(1) 'Four foundations of mindfulness: Here a monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world; he abides contemplating feelings as feelings...; he abides contemplating mind as mind...; he abides contemplating mind-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

(2) 'Four great efforts (*sammappadhānā*): Here a monk rouses his will, makes an effort, stirs up energy, exerts his mind and strives to prevent the arising of unarisen evil unwholesome mental states. He rouses his will...and strives to overcome evil unwholesome mental states that have arisen. He rouses his will...and strives to produce unarisen wholesome mental states. He rouses his will...and strives to maintain wholesome mental states that have arisen, not to let them fade away, to bring them to greater growth, to the full perfection of development.

(3) 'Four roads to power (*iddhipādā*): Here a monk develops concentration of intention accompanied by effort of will, concentration of energy,...[222] concentration of consciousness, and concentration of investigation accompanied by effort of will.

(4) 'Four jhānas: Here a monk, detached from all sense-de-

sires, detached from unwholesome mental states, enters and remains in the first jhāna, which is with thinking and pondering, born of detachment, filled with delight and joy. And with the subsiding of thinking and pondering, by gaining inner tranquillity and oneness of mind, he enters and remains in the second jhāna, which is without thinking and pondering, born of concentration, filled with delight and joy. And with the fading away of delight, remaining imperturbable, mindful and clearly aware, he experiences in himself that joy of which the Noble Ones say: "Happy is he who dwells with equanimity and mindfulness", he enters and remains in the third jhāna. And, having given up pleasure and pain, and with the disappearance of former gladness and sadness, he enters and remains in the fourth jhāna which is beyond pleasure and pain, and purified by equanimity and mindfulness.

(5) 'Four concentrative meditations (*samādhi-bhāvanā*). This meditation, when developed and expanded, leads to (a) happiness here and now (*diṭṭhadhamma-sukha*), (b) gaining knowledge-and-vision (*ñāṇa-dassana-paṭilābha*), (c) mindfulness and clear awareness (*sati-sampajañña*), and (d) the destruction of the corruptions (*āsavānaṁ khaya*). (a) How does this practice lead to happiness here and now? Here, a monk practises the four jhānas. [223] (b) How does it lead to the gaining of knowledge-and-vision? Here, a monk attends to the perception of light (*ālokasaññaṁ manasikaroti*), he fixes his mind to the perception of day, by night as by day, by day as by night. In this way, with a mind clear and unclouded, he develops a state of mind that is full of brightness (*sappabhāsaṁ cittaṁ*). (c) How does it lead to mindfulness and clear awareness? Here, a monk knows feelings as they arise, remain and vanish; he knows perceptions as they arise, remain and vanish; he knows thoughts (*vitakkā*)[1057] as they arise, remain and vanish. (d) How does this practice lead to the destruction of the corruptions? Here, a monk abides in the contemplation of the rise and fall of the five aggregates of grasping (*pañc'upādāna-kkhandesu udayabbayânupassī*): "This is material form, this is its arising, this is its ceasing; these are feelings...; this is perception...; these are the mental formations...; this is consciousness, this is its arising, this is its ceasing."

(6) 'Four boundless states. Here, a monk, with a heart filled with loving-kindness, pervades first one quarter, then the second, the third and the fourth. Thus he stays, [224] spreading the thought of loving-kindness above, below and across, everywhere, always with a heart filled with loving-kindness, abundant, magnified, unbounded, without hatred or ill-will. And likewise with compassion, sympathetic joy, and equanimity.

(7) 'Four formless jhānas. Here, a monk, by passing entirely beyond bodily sensations, by the disappearance of all sense of resistance and by non-attraction to the perception of diversity, seeing that space is infinite, reaches and remains in the Sphere of Infinite Space. And by passing entirely beyond the Sphere of Infinite Space, seeing that consciousness is infinite, he reaches and remains in the Sphere of Infinite Consciousness. And by passing entirely beyond the Sphere of Infinite Consciousness, seeing that there is no thing, he reaches and remains in the Sphere of No-Thingness. And by passing entirely beyond the Sphere of No-Thingness, he reaches and remains in the Sphere of Neither-Perception-Nor-Non-Perception.

(8) 'Four supports[1058] (*apassenāni*): Here a monk judges that one thing is to be pursued, one thing endured, one thing avoided, one thing suppressed.

(9) 'Four Ariyan lineages (*ariya-vaṁsā*). Here, a monk (a) is content with any old robe, praises such contentment, and does not try to obtain robes improperly or unsuitably. He does not worry if he does not get a robe, and if he does, he is not full of greedy, blind desire, but makes use of it, aware of [such] dangers and wisely aware of its true purpose. Nor is he conceited about being thus content with any old robe, and he does not disparage others. And one who is thus skilful, not lax, clearly aware and mindful, [225] is known as a monk who is true to the ancient, original (*aggaññe*) Ariyan lineage. Again, (b) a monk is content with any alms-food he may get... Again, (c) a monk is content with any old lodging-place... And again, (d) a monk, being fond of abandoning (*pahāna*), rejoices in abandoning, and being fond of developing (*bhāvanā*), rejoices in developing, is not therefore conceited...And

one who is thus skilful, not lax, clearly aware and mindful, is known as a monk who is true to the ancient, original Ariyan lineage.

(10) 'Four efforts: The effort of (a) restraint (*saṁvara-padhānaṁ*), (b) abandoning (*pahāna-p.*), (c) development (*bhāvanā-p.*), (d) preservation (*anurakkhaṇa-p.*). What is (a) the effort of restraint? Here, a monk, on seeing an object with the eye, does not grasp at the whole or its details, striving to restrain [226] what might cause evil, unwholesome states, such as hankering or sorrow, to flood in on him. Thus he watches over the sense of sight and guards it (*similarly with* sounds, smells, tastes, tactile sensations, thoughts). What is (b) the effort of abandoning? Here, a monk does not assent to a thought of lust, of hatred, of cruelty that has arisen, but abandons it, dispels it, destroys it, makes it disappear. What is (c) the effort of development? Here, a monk develops the enlightenment-factor of mindfulness, based on solitude, detachment, extinction,leading to maturity of surrender (*vossagga-pariṇāmiṁ*); he develops the enlightenment-factor of investigation of states, ...of energy,...of delight,...of tranquillity,...of concentration,...of equanimity, based on solitude, detachment, extinction, leading to maturity of surrender. What is (d) the effort of preservation? Here, a monk keeps firmly in his mind a favourable object of concentration which has arisen, such as a skeleton, or a corpse that is full of worms, blue-black, full of holes, bloated.

(11) 'Four knowledges: knowledge of Dhamma, of what is consonant with it (*anvaye ñāṇaṁ*), knowledge of others' minds[1059] (*paricce ñāṇaṁ*), conventional knowledge[1060] (*sammuti-ñāṇaṃ*).

(12) [227] 'Four more knowledges: knowledge of suffering, its origin, its cessation, the path.

(13) 'Four factors of Stream-Attainment (*sotâpattiyangāni*): association with good people (*sappurisa-saṁseva*), hearing the true Dhamma, thorough attention (*yoniso manasikāra*), practice of the Dhamma in its entirety (*dhammânudhamma-paṭipatti*).

(14) 'Four characteristics of a Stream-Winner: Here, the Ariyan disciple is possessed of unwavering confidence in the

Buddha, thus: "This Blessed Lord is an Arahant, a fully-enlightened Buddha, endowed with wisdom and conduct, the Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teachers of gods and humans, enlightened and blessed." (b) He is possessed of unwavering confidence in the Dhamma, thus: "Well-proclaimed by the Lord is the Dhamma, visible here and now, timeless, inviting inspection, leading onward, to be comprehended by the wise each one for himself." (c) He is possessed of unwavering confidence in the Sangha, thus: "Well-directed is the Sangha of the Lord's disciples, of upright conduct, on the right path, on the perfect path; that is to say the four pairs of persons, the eight kinds of men. The Sangha of the Lord's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of veneration, an unsurpassed field of merit in the world." And (d) he is possessed of morality dear to the Noble Ones, unbroken, without defect, unspotted, without inconsistency, liberating, praised by the wise, uncorrupted, and conducive to concentration.

(15) 'Four fruits of the ascetic life: the fruits of Stream-Entry, of the Once-Returner, of the Non-Returner, of Arahantship. [228]

(16) 'Four elements: the elements of "earth", "water", "fire", "air" (*paṭhavī-, āpo-, tejo-, vāyo-dhātu*).

(17) 'Four nutriments (*āhārā*): "material"[1061] (*kabalinkāra*) food, gross or subtle;[1062] contact as second; mental volition (*manosañcetanā*)[1063] as third; consciousness as fourth.

(18) 'Four stations of consciousness (*viññāṇa-ṭṭhitiyo*): Consciousness gains a footing either (a) in relation to materiality, with materiality as object and basis, as a place of enjoyment, or similarly in regard to (b) feelings, (c) perceptions or (d) mental formations, and there it grows, increases and flourishes.

(19) 'Four ways of going wrong (*agata-gamanāni*): One goes wrong through desire (*chanda*),[1064] hatred, delusion, fear.

(20) 'Four arousals of craving: Craving arises in a monk because of robes, alms, lodging, being and non-being[1065] (*itibhavâbhava-hetu*).

(21) 'Four kinds of progress: (a) painful progress with slow comprehension, (b) painful progress with quick comprehension, (c) pleasant progress with slow comprehension, (d) pleasant progress with quick comprehension.[1066] [229]

(22) 'Four more kinds of progress: progress with impatience (*akkhamā paṭipadā*), (b) patient progress (*khamā p.*), (c) controlled progress (*damā p.*), (d) calm progress (*samā paṭipadā*).[1067]

(23) 'Four ways of Dhamma:[1068] (a) without hankering, (b) without enmity, (c) with right mindfulness, (d) with right concentration.

(24) 'Four ways of undertaking Dhamma: There is the way that is (a) painful in the present and brings painful future results (*dukkha-vipākaṁ*), (b) painful in the present and brings pleasant future results (*sukha-vipākaṁ*), (c) pleasant in the present and brings painful future results, and (d) pleasant in the present and brings pleasant future results.

(25) 'Four divisions of Dhamma: morality, concentration, wisdom, liberation.

(26) 'Four powers:[1069] energy, mindfulness, concentration, wisdom.

(27) 'Four kinds of resolve (*adhiṭṭhānāni*): [to gain] (a) wisdom, (b) truth (*sacca*),[1070] (c) relinquishment (*cāga*), (d) tranquillity (*upasama*).[1071]

(28) 'Four ways of answering questions: the question (a) to be answered directly (*ekaṁsa-vyākaraṇiyo pañho*), (b) requiring an explanation (*vibhajja-v. p.*), (c) requiring a counter-question (*paṭipucchā-v. p.*), (d) to be set aside (*ṭhāpanīyo pañha*). [230]

(29) 'Four kinds of kamma: There is (a) black kamma with black result (*kaṇha-vipākaṁ*), (b) bright kamma with bright result (*sukka-v.*), (c) black-and-bright kamma with black-and-bright result (*kaṇha-sukka v.*), (d) kamma that is neither black nor bright (*akaṇham-asukkaṁ*), with neither black nor bright result, leading to the destruction of kamma.[1072]

(30) 'Four things to be realised by seeing (*sacchikaraṇīyā dhammā*):[1073] (a) former lives, to be realised by recollection (*satiyā*),[1074] (b) passing-away and rearising to be realised by the [divine] eye,[1075] (c) the eight deliverances, to be realised

with the mental body (*kāyena*),[1076] (d) the destruction of the corruptions, to be realised by wisdom.

(31) 'Four floods (*oghā*): sensuality, becoming, [wrong] views, ignorance.

(32) 'Four yokes (*yogā*)[1077] (= *(31)*).

(33) 'Four "unyokings" (*visaṁyogā*): from sensuality, becoming, views, ignorance.

(34) 'Four ties (*ganthā*):[1078] the "body-tie"[1079] (*kāya-gantha*) of hankering (*abhijjhā*), ill-will (*vyāpāda*), attachment to rite and ritual (*sīlabbata-parāmāsa*), dogmatic fanaticism (*idaṁ-saccâbhinivesa*).

(35) 'Four clingings (*upādānāni*): to sensuality, to views (*diṭṭhi*), to rules and ritual (*sīlabbata-pārāmāsa*), to ego-belief (*attavāda*).

(36) 'Four kinds of generation:[1080] from an egg, from a womb, from moisture,[1081] spontaneous rebirth (*opapātika-yoni*).[1082] [231]

(37) 'Four ways of descent into the womb: (a) One descends into the mother's womb unknowing, stays there unknowing, and leaves it unknowing; (b) one enters the womb knowing, stays there unknowing, and leaves it unknowing; (c) one enters the womb knowing, stays there knowing, and leaves it unknowing; (d) one enters the womb knowing, stays there knowing, and leaves it knowing (*as Sutta 28, verse 5*).

(38) 'Four ways of getting a new personality (*attabhāva-paṭilābhā*):[1083] There is an acquisition of personality that is brought about by (a) one's own volition, not another's, (b) another's volition, not one's own, (c) both, (d) neither.

(39) 'Four purifications of offerings (*dakkhiṇā-visuddhiyo*): there is the offering purified (a) by the giver but not by the recipient, (b) by the recipient but not by the giver, (c) by neither, [232] (d) by both.

(40) 'Four bases of sympathy (*saṁgaha-vatthūni*): generosity, pleasing speech, beneficial conduct and impartiality.

(41) 'Four un-Ariyan modes of speech: lying, slander, abuse, idle gossip.

(42) 'Four Ariyan modes of speech: refraining from lying, slander, abuse, idle gossip.

(43) 'Four more un-Ariyan modes of speech: claiming to

have seen, heard, sensed (*muta*),[1084] known what one has not seen, heard, sensed, known.

(44) 'Four more Ariyan modes of speech: stating that one has not seen, heard, sensed, known what one has not seen, heard sensed, known.

(45) 'Four more un-Ariyan modes of speech: claiming not to have seen, heard, sensed, known what one has seen, heard, sensed, known.

(46) 'Four more Ariyan modes of speech: stating that one has seen, heard, sensed, known what one has seen, heard, sensed, known.

(47) 'Four persons: Here a certain man (a) torments himself (*attan-tapo hoti*), is given to self-tormenting, (b) torments others (*paran-tapo hoti*),...(c) torments himself and others,...(d) torments neither himself nor others...Thereby [233] he dwells in this life without craving, released (*nibbuto*), cool, enjoying bliss, become as Brahmā (*brahma-bhūtena*).[1085]

(48) 'Four more persons: Here a man's life benefits (a) himself but not others, (b) others but not himself,[1086] (c) neither, (d) both.

(49) 'Four more persons: (a) living in darkness and bound for darkness (*tamo tamaparâyana*), (c) living in darkness and bound for the light (*tamo jotiparâyana*), (c) living in the light and bound for darkness, (d) living in the light and bound for the light.

(50) 'Four more persons: (a) the unshakeable ascetic (*samaṇam-acalo*), (b) the "blue-lotus" ascetic, (c) the "white-lotus" ascetic, (d) the subtly-perfect ascetic (*samaṇa-sukhumālo*).[1087]

'These are the [sets of] four things which were perfectly proclaimed by the Lord...So we should all recite them together...for the benefit, welfare and happiness of devas and humans.

[*End of first recitation-section*]

2.1. 'There are [sets of] five things perfectly proclaimed...

(1) 'Five aggregates: body, feelings, perceptions, mental formations, consciousness.

(2) 'Five aggregates of grasping (*pancûpādāna-kkhandhā*) (*as (1)*). [234]

(3) 'Five strands of sense-desire (*pañca kāma-guṇā*): a sight seen by the eye, a sound heard by the ear, a smell smelt by the nose, a flavour tasted by the tongue, a tangible object felt by the body as being desirable, attractive, nice, charming, associated with lust and arousing passion.

(4) 'Five [post-mortem] destinies (*gatiyo*): hell (*nirayo*),[1088] animal-rebirth (*tiracchāna-yoni*),[1089] the realm of hungry ghosts (*petā*), humankind, the deva world.

(5) 'Five kinds of begrudging (*macchariyāni*):[1090] as to dwelling-place, families,[1091] gains, beauty (*vaṇṇa*), Dhamma.

(6) 'Five hindrances: sensuality (*kāmacchanda*), ill-will (*vyāpāda*), sloth-and-torpor (*thīna-middha*), worry-and-flurry (*uddhacca-kukkucca*), sceptical doubt (*vicikicchā*).

(7) 'Five lower fetters: personality-belief (*sakkāya-diṭṭhi*), doubt, attachment to rite and ritual (*sīlabbata-parāmāsa*), sensuality, ill-will.

(8) 'Five higher fetters: craving for the world of form (*rūpa-rāga*), craving for the formless world (*arūpa-rāga*), conceit (*māna*), restlessness (*uddhacca*), ignorance. [235]

(9) 'Five rules of training (*sikkhāpadāni*): refraining from taking life, taking what is not given, sexual misconduct, lying speech, strong drink and sloth-producing drugs (*surā-meraya-majja-pamādaṭṭhānā*).

(10) 'Five impossible things: An Arahant is incapable of (a) deliberately taking the life of a living being; (b) taking what is not given so as to constitute theft; (c) sexual intercourse; (d) telling a deliberate lie; (e) storing up goods for sensual indulgence as he did formerly in the household life (*as Sutta 29, verse 26*).

(11) 'Five kinds of loss (*vyasanāni*): Loss of relatives, wealth, health, morality, [right] view. No beings fall into an evil state, a hell-state...after death because of loss or relatives, wealth or health; but beings do fall into such states by loss of morality and right view.

(12) 'Five kinds of gain (*sampadā*): Gain of relatives, wealth, health, morality, [right] view. No beings arise in a happy, heavenly state after death because of the gain of relatives,

wealth or health; but beings are reborn in such states because of gains in morality and right view.

(13) 'Five dangers to the immoral through lapsing from morality: (*as Sutta 16, verse 1.23*). [236]

(14) 'Five benefits to the moral through preserving morality: (*as Sutta 16, verse 1.24*).

(15) 'Five points to be borne in mind by a monk wishing to rebuke another: (a) I will speak at the proper time, not the wrong time, (b) I will state the truth, not what is false, (c) I will speak gently, not roughly, (d) I will speak for his good, [237] not for his harm, (e) I will speak with love in my heart, not with enmity.

(16) 'Five factors of endeavour: Here, a monk (a) has faith, trusting in the enlightenment of the Tathāgata: "Thus this Blessed Lord is an Arahant, a fully-enlightened Buddha..." (*as Sutta 3, verse 1.2*), (b) is in good health, suffers little distress or sickness, having a good digestion that is neither too cool nor too hot but of a middling temperature suitable for exertion, (c) is not fraudulent or deceitful, showing himself as he really is to his teacher or to the wise among his companions in the holy life, (d) keeps his energy constantly stirred up for abandoning unwholesome states and arousing wholesome states, and is steadfast, firm in advancing and persisting in wholesome states, (e) is a man of wisdom, endowed with wisdom concerning rising and cessation, with the Ariyan penetration that leads to the complete destruction of suffering.

(17) 'Five Pure Abodes (*suddhâvāsā*):[1092] Aviha,[1093] Unworried (*Atappā*), Clearly Visible (*Sudassā*), Clear-Sighted (*Sudassī*), Peerless (*Akaniṭṭhā*).

(18) 'Five kinds of Non-Returner (*anāgāmī*):[1094] the "less-than-half-timer", the "more-than-half-timer", the "gainer without exertion", the "gainer with exertion", "he who goes upstream to the highest".

(19) 'Five mental blockages (*ceto-khīlā*): Here, a monk has [238] doubts and hesitations (a) about the Teacher, is dissatisfied and cannot settle in his mind. Thus his mind is not inclined towards ardour, devotion, persistence and effort; (b) about the Dhamma...; (c) about the Sangha...; (d) about the training ...; (e) he is angry and displeased with his fellows in

the holy life, he feels depressed and negative towards them. Thus his mind is not inclined towards ardour, devotion, persistence and effort.

(20) 'Five mental bondages (*cetaso vinibandhā*):[1095] Here, a monk has not got rid of the passion, desire, love, thirst (*pipāsa*),[1096] fever, craving (*taṇhā*) (a) for sense-desires (*kāme*): thus his mind is not inclined towards ardour, devotion, persistence and effort; (b) for the body (*kāye*),...(c) for physical objects (*rūpe*),...or (d) having eaten as much as his belly will hold, he abandons himself to the pleasure of lying down, of contact, of sloth; or (e) [239] he practises the holy life for the sake of becoming a member of some body of devas (*deva-nikāya*), thinking: "By means of these rites or this discipline, this austerity or this holy life I shall become one of the devas, great or small." Thus his mind is not inclined towards ardour, devotion, persistence and effort.

(21) 'Five faculties (*indriyāni*): the faculty of eye, ear, nose, tongue, body.

(22) 'Five more faculties: pleasant [bodily] feeling (*sukha*), pain (*dukkha*), gladness (*somanassa*), sadness (*domanassa*), indifferent feeling (*upekhā*).

(23) 'Five more faculties: faith (*saddhā*), energy, mindfulness, concentration, wisdom.

(24) 'Five elements making for deliverance (*nissaraṇīyā dhātuyo*): (a) Here, when a monk considers sense-desires, his mind does not leap forward and take satisfaction in them, fix on them or make free with them,[1097] but when he considers renunciation it does leap forward, take satisfaction in it, fix on it, and make free with it. And he gets this thought [240] well-set, well-developed, well raised up, well freed and disconnected from sense-desires. And thus he is freed from the corruptions (*āsavā*), the vexations and fevers that arise from sense-desires, and he does not feel that [sensual] feeling. This is called the deliverance from sense-desires. And the same applies to (b) ill-will, (c) cruelty, (d) forms (*rūpa*),[1098] (e) personality (*sakkāya*). [241]

(25) 'Five bases of deliverance (*vimuttâyatanāni*): Here, (a) the Teacher or a respected fellow-disciple teaches a monk Dhamma. And as he receives the teaching, he gains a grasp of

both the spirit and the letter of the teaching. At this, joy arises in him, and from this joy, delight (*pīti*); and by this delight his senses are calmed, he feels happiness (*sukhaṁ*) as a result, and with this happiness his mind is established;[1099] (b) he has not heard it thus, but in the course of teaching Dhamma to others he has learnt it by heart as he has heard it; or (c) as he is chanting the Dhamma...; or (d) [242]...when he applies his mind to the Dhamma, thinks and ponders over it and concentrates his attention on it (*anupekkhati*); or (e) when he has properly grasped some concentration-sign (*samādhi-nimittaṁ*), has well considered it, applied his mind to it (*supadhāritaṁ*), and has well penetrated it with wisdom (*suppaṭividdhaṁ paññāya*). At this, joy arises in him, and from this joy, delight; and by this delight his senses are calmed, [243] he feels happiness as a result, and with this happiness his mind is established.

(26) 'Five perceptions making for maturity of liberation: the perception of impermanence (*anicca-saññā*), of suffering in impermanence (*anicce dukkha-saññā*), of impersonality in suffering (*dukkhe anatta-saññā*), of abandoning (*pahāna-saññā*), of dispassion (*virāga-saññā*).

'These are the [sets of] five things which were perfectly proclaimed by the Lord...'

2.2. 'There are [sets of] six things which were perfectly proclaimed by the Lord...

(1) 'Six internal sense-spheres (*ajjhattikāni āyatanāni*): eye-, ear-, nose-, tongue-, body-(*kāyâyatanaṁ*), mind-sense-sphere (*manâyatanaṁ*).

(2) 'Six external sense-spheres (*bahirāni āyatanāni*): sight-object (*rūpâyatanaṁ*), sound-, smell-, taste-, tangible object (*phoṭṭabbâyatanaṁ*), mind-object (*dhammâyatanaṁ*).

(3) 'Six groups of consciousness (*viññāṇa-kāyā*): eye-consciousness, ear-, nose-, tongue-, body-, mind-consciousness.

(4) 'Six groups of contact (*phassa-kāyā*): eye-, ear-, nose-, tongue-, body-, mind-contact (*mano-samphasso*).

(5) 'Six groups of feeling (*vedanā-kāyā*): feeling based on eye-contact (*cakkhu-samphassajā vedanā*), [244] on ear-, nose-, tongue-, body-, mind-contact.

(6) 'Six groups of perception (*saññā-kāyā*): perception of sights (*rūpa-saññā*), of sounds, of smells, of tastes, of touches, of mind-objects (*dhamma-saññā*).

(7) 'Six groups of volition (*sañcetanā-kāyā*): volition based on sights, sounds, smells, tastes, touches, mind-objects.

(8) 'Six groups of craving (*taṇhā-kāyā*): craving for sights, sounds, smells, tastes, touches, mind-objects.

(9) 'Six kinds of disrespect (*agāravā*): Here, a monks behaves disrespectfully and discourteously towards the Teacher, the Dhamma, the Sangha, the training, in respect of earnestness (*appamāde*), of hospitality (*paṭisanthāre*).

(10) 'Six kinds of respect (*gāravā*): Here, a monk behaves respectfully...(*as (9)*).

(11) 'Six pleasurable investigations (*somanassûpavicārā*):[1100] When, on seeing a sight-object with the eye, on hearing..., smelling..., tasting..., touching..., knowing a mind-object with the mind, one investigates a corresponding object productive of pleasure. [245]

(12) 'Six unpleasurable investigations: (*as (11) but:* productive of displeasure).

(13) 'Six indifferent investigations: (*as (11) but:* productive of indifference (*upekhā*).

(14) 'Six things conducive to communal living (*sārāṇīyā dhammā*):[1101] As long as monks both in public and in private show loving-kindness to their fellows in acts of body, speech and thought,...share with their virtuous fellows whatever they receive as a rightful gift, including the contents of their alms-bowls, which they do not keep to themselves,...keep consistently, unbroken and unaltered those rules of conduct that are spotless, leading to liberation, praised by the wise, unstained and conducive to concentration, and persist therein with their fellows both in public and in private,...continue in that noble view that leads to liberation, to the utter destruction of suffering, remaining in such awareness with their fellows both in public and in private (*as Sutta 16, verse 1.11*). [246]

(15) 'Six roots of contention (*vivāda-mūlāni*): Here, (a) a monk is angry and bears ill-will, he is disrespectful and discourteous to the Teacher, the Dhamma and the Sangha, and does not

finish his training. He stirs up contention within the Sangha, which brings woe and sorrow to many, with evil consequences, misfortune and sorrow for devas and humans. If, friends, you should discover such a root of contention among yourselves or among others, you should strive to get rid of just that root of contention. If you find no such root of contention..., then you should work to prevent its overcoming you in future. Or (b) a monk is deceitful and malicious (*makkhī hoti paḷāsī*)..., (c) a monk is envious and mean..., (d) a monk is cunning and deceitful..., (e) a monk is full of evil desires and wrong views..., (f) a monk is opinionated (*sandiṭṭhi-parāmāsī*), obstinate and tenacious. [247] If, friends, you should discover such a root of contention among yourselves or among others, you should strive to get rid of just that root of contention. If you find no such root of contention..., then you should work to prevent its overcoming you in future.

(16) 'Six elements: the earth-, water-, fire-, air-, space-element (*ākāsa-dhātu*), the consciousness-element (*viññāṇa-dhātu*).[1102]

(17) 'Six elements making for deliverance (*nissaraṇīyā-dhātuyo*): Here, a monk might say: (a) "I have developed the emancipation of the heart (*ceto-vimutti*) by loving-kindness (*mettā*), [248] expanded it, made it a vehicle and a base, established, worked well on it, set it well in train. And yet ill-will still grips my heart." He should be told: "No! do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through loving-kindness, ill-will has no chance to envelop your heart. This emancipation through loving-kindness is the cure for ill-will." Or (b) he might say: "I have developed the emancipation of the heart through compassion (*karuṇā*), and yet cruelty still grips my heart..." Or (c) he might say: "I have developed the emancipation of the heart through sympathetic joy (*muditā*), and yet aversion (*arati*) still grips my heart..." [249] Or (d) he might say: "I have developed the emancipationof the heart through equanimity (*upekhā*), and yet lust (*rāgo*) grips my heart." Or

(e) he might say: "I have developed the signless emancipation of the heart (*animittā ceto-vimutti*),[1103] and yet my heart still hankers after signs (*nimittânusāri hoti*)..." Or (f) he might say: "The idea 'I am' is repellent to me, I pay no heed to the idea: 'I am this.' Yet doubts, uncertainties and problems still grip my heart..." [250] (*Reply to each in similar terms to (a)*).

(18) 'Six unsurpassed things (*anuttariyāni*):[1104] [certain] sights, things heard, gains, trainings, forms of service (*paricāriyânuttariyaṁ*), objects of recollection.

(19) 'Six subjects of recollection (*anussati-ṭṭhānāni*): the Buddha, the Dhamma, the Sangha, morality, renunciation, the devas.

(20) 'Six stable states (*satata-vihārā*):[1105] On seeing an object with the eye, hearing a sound..., smelling a smell..., tasting a flavour..., touching a tangible object...or cognising a mental object with the mind, one is neither pleased (*sumano*) nor displeased (*dummano*), but remains equable (*upekhako*), mindful and clearly aware.

(21) 'Six "species" (*ābhijātiyo*): Here, (a) one born in dark conditions [251] lives a dark life, (b) one born in dark conditions lives a bright life, (c) one born in dark conditions attains Nibbāna, which is neither dark nor bright, (d) one born in bright conditions lives a dark life, (e) one born in bright conditions leads a bright life, (f) one born in bright conditions attains Nibbāna which is neither dark nor bright.

(22) 'Six perceptions conducive to penetration (*nibbedha-bhāgiya-saññā*): the perception of impermanence, of suffering in impermanence, of impersonality in suffering, of abandoning, of dispassion (*as Sutta 33, verse 2.1 (26)*) and the perception of cessation (*nirodha-saññā*).

'These are the [sets of] six things which were perfectly proclaimed by the Lord...'

2.3. 'There are [sets of] seven things which have been perfectly proclaimed by the Lord...

(1) 'Seven Ariyan treasures (*ariya-dhanāni*): faith, morality, moral shame (*hiri*), moral dread (*ottappa*), learning (*suta*), renunciation (*cāga*), wisdom.

(2) 'Seven factors of enlightenment (*sambojjhangā*): mindfulness, [252] investigation of phenomena, energy, delight (*pīti*), tranquillity, concentration, equanimity.

(3) 'Seven requisites of concentration:[1106] right view, thought, speech, action, livelihood, effort, mindfulness.

(4) 'Seven wrong practices (*asaddhammā*): Here, a monk lacks faith, lacks moral shame, lacks moral dread, has little learning, is slack (*kusīto*), is unmindful (*muṭṭhassati*), lacks wisdom.

(5) 'Seven right practices (*saddhammā*): Here, a monk has faith, moral shame and moral dread, has much learning, has aroused vigour (*āraddha-viriyo*), has established mindfulness (*upaṭṭhita-sati hoti*), possesses wisdom.

(6) 'Seven qualities of the true man (*sappurisa-dhammā*):[1107] Here, a monk is a knower of the Dhamma, of meanings (*atthaññū*), of self (*attaññū*),[1108] of moderation (*mattaññū*), of the right time, of groups (*parisaññū*), of persons.

(7) 'Seven grounds for commendation (*niddasa-vatthūni*),[1109] Here, a monk is keenly anxious (a) to undertake the training, and wants to persist in this, (b) to make a close study of the Dhamma, (c) to get rid of desires, (d) to find solitude, (e) to arouse energy, (f) to develop mindfulness and discrimination (*sati-nepakke*), [253] (g) to develop penetrative insight.[1110]

(8) 'Seven perceptions: perception of impermanence, of not-self, of foulness (*asubhasaññā*), of danger, of abandonment, of dispassion, of cessation.

(9) 'Seven powers (*balāni*): of faith, energy, moral shame, moral dread, mindfulness, concentration, wisdom.

(10) 'Seven stations of consciousness: Beings (a) different in body and different in perception; (b) different in body and alike in perception; (c) alike in body and different in perception; (d) alike in body and alike in perception; (e) who have attained to the Sphere of Infinite Space; (f)...of Infinite Consciousness; (g)...of No-Thingness (*as Sutta 15, verse 33*).

(11) 'Seven persons worthy of offerings: The Both-Ways-Liberated [254], the Wisdom-Liberated, the Body-Witness, the Vision-Attainer, the Faith-Liberated, the Dhamma-Devotee, the Faith-Devotee (*as Sutta 28, verse 8*).

(12) 'Seven latent proclivities (*anusayā*): sensuous greed (*kāma-rāga*), resentment (*paṭigha*), views, doubt, conceit, craving for becoming (*bhava-rāga*), ignorance.

(13) 'Seven fetters (*saṁyojanāni*): complaisance (*anunaya*),[1111] resentment (*then as (12)*).

(14) 'Seven rules for the pacification and settlement of disputed questions that have been raised:[1112] (a) proceedings face-to-face, (b) recollection (*sati*), (c) mental derangement, (d) confession, (e) majority verdict, (f) habitual bad character, (g) "covering over with grass".

'These are the [sets of] seven things which were perfectly proclaimed by the Lord...So we should all recite them together...for the benefit, welfare and happiness of devas and humans.'

[*End of second recitation-section*]

3.1. 'There are [sets of] eight things perfectly proclaimed by the Lord...

(1) 'Eight wrong factors (*micchattā*): wrong view...(*the reverse of (2) below*). [255]

(2) 'Eight right factors (*sammattā*): right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

(3) 'Eight persons worthy of offerings:[1113] the Stream-Winner and one who has practised to gain the fruit of Stream-Entry, the Once-Returner..., the Non-Returner..., the Arahant and one who has worked to gain the fruit of Arahantship.

(4) 'Eight occasions of indolence (*kusīta-vatthūni*): Here, a monk (a) has a job to do. He thinks: "I've got this job to do, but it will make me tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realise the unrealised. Or (b) he has done some work, and thinks: "I've done this work, now I'm tired. I'll have a rest." So he lies down...Or (c) he has to go on a journey, and thinks: "I have to go on this journey. It will make me tired..." Or (d) he has been on a journey...Or (e) he goes on the alms-round in a village or

town and does not get his fill of food, whether coarse or fine, and he thinks: "I've gone for alms...[256]...my body is tired and useless..." Or (f) he goes on the alms-round...and gets his fill...He thinks: "I've gone for alms...and my body is heavy and useless as if I were pregnant..."[1114]...Or (g) he has developed some slight indisposition, and he thinks: "I'd better have a rest..." Or (h) he is recuperating, having not long recovered from an illness, and he thinks: "My body is weak and useless. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realise the unrealised.

(5) 'Eight occasions for making an effort (*ārabbha-vatthūni*): Here, a monk (a) has a job to do. He thinks: "I've got this job to do, but in doing it I won't find it easy to pay attention to the teaching of the Buddhas. So I will stir up sufficient energy to complete the uncompleted, to accomplish the unaccomplished, to realise the unrealised." Or (b) he has [257] done some work, and thinks: "Well, I did the job, but because of it I wasn't able to pay sufficient attention to the teaching of the Buddhas. So I will stir up sufficient energy..." Or (c) he has to go on a journey...Or (d) he has been on a journey. He thinks: "I've been on this journey, but because of it I wasn't able to pay sufficient attention..." Or (e) he goes for alms...without getting his fill...And he thinks: "So my body is light and fit. I'll stir up energy..." Or (f) he goes for alms...and gets his fill...And he thinks: "So my body is strong and fit. I'll stir up energy..." Or (g) he has some slight indisposition... and he thinks: "This indisposition might get worse, so I'll stir up energy..." Or [258] (h) he is recuperating...and he thinks: "...it might be that the illness will recur. So I'll stir up energy..." Thus he stirs up sufficient energy to complete the uncompleted, to accomplish the unaccomplished, to realise the unrealised.

(6) 'Eight bases for giving: One gives (a) as occasion offers (*āsajja*), (b) from fear, (c) thinking: "He gave me something", (d) thinking: "He will give me something", (e) thinking: "It is good to give", (f) thinking: "I am cooking something, they are not. It would not be right not to give something to those who are not cooking", (g) thinking: "If I make this gift I shall

acquire a good reputation", (h) in order to adorn and prepare one's heart.[1115]

(7) 'Eight kinds of rebirth due to generosity: Here, someone gives an ascetic or Brahmin food, drink, clothes, transport (*yānaṁ*), garlands, perfumes and ointments, sleeping accommodation, a dwelling, or lights, and he hopes to receive a return for his gifts. He sees a rich Khattiya or Brahmin or householder living in full enjoyment of the pleasures of the five senses, and he thinks: "If only when I die I may be reborn as one of these rich people!" He sets his heart on this thought, fixes it and develops it (*bhāveti*).[1116] And this thought, being launched (*vimuttaṁ*) at such a low level (*hīne*), and not developed to a higher level (*uttariṁ abhāvitaṁ*), leads to rebirth right there. [259] But I say this of a moral person, not of an immoral one. The mental aspiration of a moral person is effective through its purity.[1117] Or (b) he gives such gifts and, having heard that the devas in the realm of the Four Great Kings live long, are good-looking and lead a happy life, he thinks: "If only I could be reborn there!" Or he similarly aspires to rebirth in the heavens of (c) the Thirty-Three Gods, (d) the Yāma devas, (e) the Tusita devas, (f) the Nimmānarati devas, (g) the Paranimmita-vasavatti devas. And this thought leads to rebirth right there...The mental aspiration of a moral person is effective through its purity. Or (h) he similarly aspires to rebirth in the world of Brahmā...But [260] I say this of a moral person, not an immoral one, one freed from passion (*vītarāgassa*), not one still swayed by passion.[1118] The mental aspiration of [such] a moral person is effective through liberation from passion.

(8) 'Eight assemblies: the assembly of Khattiyas, Brahmins, householders, ascetics, devas of the Realm of the Four Great Kings, of the Thirty-Three Gods, of māras, of Brahmās (*as Sutta 16, verse 3.21*).

(9) 'Eight worldly conditions (*loka-dhammā*): gain and loss, fame and shame (*yaso ca ayaso ca*), blame and praise, happiness and miserry.

(10) 'Eight stages of mastery: (a) perceiving forms internally, one sees external forms, limited and beautiful or ugly; (b) *(as (a) but)* unlimited; (c) not perceiving forms internally, one sees

external forms, limited...; (d) (*as (c) but*) unlimited; not perceiving forms internally, one perceives forms that are (e) blue, [261] (f) yellow, (g) red, (h) white (*as Sutta 16, verse 3.25–32*).

(11) 'Eight liberations: (a) possessing form, one sees forms; (b) not perceiving material forms in oneself, one sees them outside; (c) thinking: "It is beautiful", one becomes intent on it; one enters (d) the Sphere of Infinite Space; (e)...the Sphere of Infinite Consciousness; (f)...the Sphere of No-Thingness; (g)...the Sphere of Neither-Perception-Nor-Non-Perception; (h)...the Cessation of Perception and Feeling (*as Sutta 15, verse 35*). [262]

"These are the [sets of] eight things...'

3.2. 'There are [sets of] nine things...

(1) 'Nine causes of malice (*āghāta-vatthūni*): Malice is stirred up by the thought: (a) "He has done me an injury", (b) "He is doing me an injury", (c) "He will do me an injury", (d)–(f) "He has done, is doing, will do an injury to someone who is dear and pleasant to me", (g)–(i) "he has done, is doing, will do a favour to someone who is hateful and unpleasant to me."

(2) 'Nine ways of overcoming malice (*āghāta-paṭivinayā*): Malice is overcome by the thought: (a)–(i) "He has done me an injury..." (*as (1)*). [263] "What good would it do [to harbour malice]?"

(3) 'Nine abodes of beings (a) Beings different in body and different in perception, (b) beings different in body and alike in perception, (c) beings alike in body and different in perception, (d) beings alike in body and alike in perception, (e) the Realm of Unconscious Beings, (f) the Realm of Neither-Perception-Nor-Non-Perception, (g) beings who have attained to the Sphere of Infinite Space, (h) beings who have attained to the Sphere of Infinite Consciousness, (i) beings who have attained to the Sphere of No-Thingness (*as Sutta 15, verse 33*).

(4) 'Nine unfortunate, inopportune times for leading the holy life (*akkhaṇā asamayā brahmacariya-vāsāya*): [264] (a) A Tathāgata has been born in the world, Arahant, fully-enlightened Buddha, and the Dhamma is taught which leads to calm and perfect Nibbāna, which leads to enlightenment as taught by the Well-Farer, and this person is born in a hell-state (*niraya*),[1119]...(b)...among the animals, (c)...among the petas, (d)...among the asuras, (e)...in a long-lived group of devas,[1120] or (f) he is born in the border regions among foolish barbarians where there is no access for monks and nuns, or male and female lay-followers, or (g) he is born in the Middle Country,[1121] but he has wrong views and distorted vision, thinking: "There is no giving, offering or sacrificing, there is no fruit or result of good or bad deeds; there is not this world and the next world; [265] there are no parents and there is no spontaneous rebirth; there are no ascetics and Brahmins in the world who, having attained to the highest and realised for themselves the highest knowledge about this world and the next, proclaim it";[1122] or (h)...he is born in the Middle Country but lacks wisdom and is stupid, or is deaf and dumb and cannot tell whether something has been well said or ill said; or else...(i) no Tathāgata has arisen...and this person is born in the Middle Country and is intelligent, not stupid, and not deaf or dumb, and well able to tell whether something has been well said or ill said.

(5) 'Nine successive abidings: [the jhānas and Spheres of Infinite Space, Infinite Consciousness, No-Thingness, Neither-Perception-Nor-Non-Perception, and Cessation of Perception and Feeling]. [266]

(6) 'Nine successive cessations (*anupubba-nirodhā*): By the attainment of the first jhāna, perceptions of sensuality (*kāma-saññā*) cease; by the attainment of the second jhāna, thinking and pondering cease; by the attainment of the third jhāna, delight (*pīti*) ceases; by the attainment of the fourth jhāna, in- and out-breathing ceases;[1123] by the attainment of the Sphere of Infinite Space, the perception of materiality ceases, by the attainment of the Sphere of Infinite Consciousness, the perception of the Sphere of Infinite Space ceases; by the attainment of the Sphere of No-Thingness, the perception of the Sphere of Infinite Consciousness ceases; by the attainment of the Sphere of Neither-Perception-Nor-Non-Perception, the perception of the Sphere of No-Thingness ceases; by the attainment of the Cessation-of-Perception-and-Feeling, perception and feeling cease.

'These are the [sets of] nine things...'

3.3. 'There are [sets of] ten things perfectly proclaimed by the Lord...

(1) 'Ten things that give protection (*nātha-karaṇa-dhammā*):[1124] Here a monk (a) is moral, he lives restrained according to the restraint of the discipline, persisting in right behaviour, seeing danger in the slightest fault, he keeps to the rules of training; [267] (b) he has learnt much, and bears in mind and retains what he has learnt. In these teachings, beautiful in the beginning, the middle and the ending, which in spirit and in letter proclaim the absolutely perfected and purified holy life, he is deeply learned, he remembers them, recites them, recites them, reflects on them and penetrates them with vision; (c) he is a friend, associate and intimate of good people; (d) he is affable, endowed with gentleness and patience, quick to grasp instruction; (e) whatever various jobs there are to be done for his fellow-monks, he is skilful, not lax, using foresight in carrying them out, and is good at doing and planning; (f) he loves the Dhamma and delights in hearing it, he is especially fond of the advanced doctrine and discipline (*abhidhamme abhivinaye*);[1125] [268] (g) he is content with any kind of requisites: robes, alms-food, lodging, medicines in case of illness; (h) he ever strives to arouse energy, to get rid of unwholesome states, to establish wholesome states, untiringly and energetically striving to keep such good states and never shaking off the burden; (i) he is mindful, with a great capacity for clearly recalling things done and said long ago;[1126] (j) he is wise, with wise perception of arising and passing away, that Ariyan perception that leads to the complete destruction of suffering.

(2) 'Ten objects for the attainment of absorption (*kasiṇâyatanāni*):[1127] He perceives the Earth-Kasiṇa, the Water-Kasiṇa, the Fire-Kasiṇa, the Wind-Kasiṇa, the Blue Kasiṇa, the Yellow Kasiṇa, the Red Kasiṇa, the White Kasiṇa, the Space-Kasiṇa, the Consciousness Kasiṇa,[1128] above, below, on all sides, undivided, unbounded.

[269] (3) 'Ten unwholesome courses of action (*akusala-kammapathā*): taking life, taking what is not given, sexual misconduct, lying speech, slander, rude speech, idle chatter, greed, malevolence, wrong view.

(4) 'Ten wholesome courses of action: avoidance of taking life...(*and so on, as (3) above*).

(5) 'Ten Ariyan dispositions (*ariya-vāsā*): Here a monk (a) has got rid of five factors, (b) possesses six factors, (c) has established one guard, (d) observes the four supports, (e) has got rid of individual beliefs,[1129] (f) has quite abandoned quest, (g) is pure of motive, (h) has tranquillised his emotions,[1130] is well liberated (i) in heart, and (j) by wisdom. How has he got rid of five factors? Here, he has got rid of sensuality, ill-will, sloth-and-torpor, worry-and-flurry, and doubt; (b) what six factors does he possess? On seeing an object with the eye, hearing a sound..., smelling a smell..., tasting a flavour..., touching a tangible object..., or cognising a mental object with the mind, he is neither pleased nor displeased, but remains equable, mindful and clearly aware; (c) how has he established the one guard? By guarding his mind with mindfulness; (d) what are the four supports? He judges that one thing is to be pursued, one thing endured, one thing avoided, one thing suppressed (*as verse 1.11 (8)*); (e) how has he got rid of individual beliefs (*panunna-pacceka-sacco*)? Whatever individual beliefs are held by the majority of ascetics and Brahmins he has dismissed, abandoned, rejected, let go; (f) how is he one who has quite abandoned quests? He has abandoned the quest for sense-desires, for rebirth, for the holy life;[1131] (g) how is he pure of motive? He has abandoned thoughts of sensuality, ill-will, cruelty; (h) how is he one who has tranquillised his emotions (*passaddha-kāya-sankhāro hoti*)? Because, having given up pleasure and pain with the disappearance of former gladness and sadness, he enters into a state beyond pleasure and pain which is purified by equanimity, and this is the fourth jhāna; (i) how is he well emancipated in heart? He is liberated from the thought of greed, hatred and delusion; (j) how is he well liberated by wisdom? He understands: "For me greed, hatred and delusion are abandoned, cut off at the root, like a palm-tree stump, destroyed and incapable of growing again." [271]

(6) 'Ten qualities of the non-learner (*asekha*):[1132] The non-learner's right view, right thought; right speech, right action, right livelihood; right effort, right mindfulness, right concen-

tration; right knowledge (*sammā-ñāṇam*), right liberation (*sammāvimutti*).

'These are the [sets of] ten things which have been perfectly set forth by the Lord who knows and sees, the fully-enlightened Buddha. So we should all recite them together without disagreement, so that this holy life may be long-lasting and established for a long time to come, thus to be for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, welfare and happiness of devas and humans.'

3.4. And when the Lord had stood up, he said to the Venerable Sāriputta: 'Good, good, Sāriputta! Well indeed have you proclaimed the way of chanting together for the monks!'

These things were said by the Venerable Sāriputta, and the Teacher confirmed them. The monks were delighted and rejoiced at the Venerable Sāriputta's words.

34 *Dasuttara Sutta: Expanding Decades*

[272] 1.1. THUS HAVE I HEARD.[1133] Once the Lord was staying at Campā beside the Gaggarā lotus-pond, with a large company of some five hundred monks. Then the Venerable Sāriputta addressed the monks: 'Friends, monks!' 'Friend!' replied the monks. And the Venerable Sāriputta said:

> 'In growing groups from one to ten I'll teach
> Dhamma for the gaining of Nibbāna,
> That you may make an end of suffering,
> And be free from all the ties that bind.

1.2. 'There is friends, (1) one thing that greatly helps (*bahukāro*), (2) one thing to be developed (*bhāvetabbo*), (3) one thing to be thoroughly known (*pariññeyyo*), (4) one thing to be abandoned (*pahātabbo*), (5) one thing that conduces to diminution[1134] (*hāna-bhāgiyo*), (6) one thing that conduces to distinction (*visesa-bhāgiyo*), (7) one thing hard to penetrate (*duppaṭivijjho*), (8) one thing to be made to arise (*uppādetabbo*), (9) one thing to be thoroughly learnt (*abhiññeyyo*), and (10) one thing to be realised (*sacchikātabbo*).

(1) 'Which one thing greatly helps? Tirelessness in wholesome states (*appamādo kusalesu dhammesu*).

(2) 'Which one thing is to be developed? Mindfulness with regard to the body, accompanied by pleasure (*kāya-gata sati sāta-sahagatā*).

(3) 'Which one thing is to be thoroughly known? Contact as a condition of the corruptions and of grasping[1135] (*phasso sâsavo upādāniyo*). [273]

(4) 'Which one thing is to be abandoned? Ego-conceit (*asmimāna*).[1136]

(5) 'Which one thing conduces to diminution? Unwise attention (*ayoniso manasikāro*).

(6) 'Which one things conduces to distinction? Wise attention (*yoniso manasikāro*).

(7) 'Which one thing is hard to penetrate? Uninterrupted mental concentration[1137] (*ānantariko ceto-samādhi*).

(8) 'Which one thing is to be made to arise? Unshakeable knowledge (*akuppaṁ ñāṇaṁ*).

(9) 'Which one thing is to be thoroughly learnt? All beings are maintained by nutriment (*as Sutta 33, verse 1.8 (1)*).

(10) 'Which one thing is to be realised? Unshakeable deliverance of mind (*akuppā ceto-vimutti*).

'That makes ten things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathāgata.'

1.3. 'Two things greatly help, two things are to be developed . . .((1)–(10) *as above*).

(1) 'Which two things greatly help? Mindfulness and clear awareness (*as Sutta 33, verse 1.9 (18)*).

(2) 'Which two things are to be developed? Calm and insight (*as Sutta 33, verse 1.9 (23)*).

(3) 'Which two things are to be thoroughly known? Mind and body (*as Sutta 33, verse 1.9 (1)*). [274]

(4) 'Which two things are to be abandoned? Ignorance and craving for existence (*as Sutta 33, verse 1.9 (2)*).

(5) 'Which two things conduce to diminution? Roughness and friendship with evil (*as Sutta 33, verse 1.9 (6)*).

(6) 'Which two things conduce to distinction? Gentleness and friendship with good (*as Sutta 33, verse 1.9 (7)*).

(7) 'Which two things are hard to penetrate? That which is the root, the condition of the defilement of beings, and that which is the root, the condition of the purification of beings (*yo ca hetu yo ca paccayo sattānaṁ saṁkilesāya,. . .sattānaṁ visuddhiyā*).

(8) 'Which two things are to be made to arise? Knowledge of the destruction [of the defilements] and of [their] non-recurrence (*as Sutta 33, verse 1.9 (33)*).

(9) 'Which two things are to be thoroughly learnt? Two elements, the conditioned and the unconditioned[1138] (*sankhatā ca dhātu asankhatā ca dhātu*).

(10) 'Which two things are to be realised? Knowledge and liberation (*as Sutta 33, verse 1.9 (32)*).

'That makes twenty things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathāgata.'

1.4. 'Three things greatly help, three things are to be developed . . .

(1) 'Which three things greatly help? Association with good people, hearing the true Dhamma, practice of the Dhamma in its entirety (*as Sutta 33, verse 1.11 (13)*).

(2) 'Which three things are to be developed? Three kinds of concentration (*as Sutta 33, verse 1.10 (50)*). [275]

(3) 'Which three things are to be thoroughly known? Three feelings (*as Sutta 33, verse 1.10 (26)*).

(4) 'Which three things are to be abandoned? Three kinds of craving (*as Sutta 33, verse 1.10 (16)*).

(5) 'Which three things conduce to diminution? Three unwholesome roots (*as Sutta 33, verse 1.10 (1)*).

(6) 'Which three things conduce to distinction? Three wholesome roots (*as Sutta 33, verse 1.10 (2)*).

(7) 'Which three things are hard to penetrate? Three elements making for deliverance (*nissāraṇīyā dhātuyo*): (a) deliverance from sensuality (*kāmā*), that is, renunciation (*nekkhammaṁ*), (b) deliverance from material forms (*rūpā*), that is, the immaterial (*āruppaṁ*), (c) whatever has become, is compounded, is conditionally arisen – the deliverance from that is cessation (*nirodho*).

(8) 'Which three things are to be made to arise? Three knowledges (*ñāṇāni*) of past, future, present.

(9) 'Which three things are to be thoroughly learnt? Three elements (*as Sutta 33, verse 1.10 (13)*).

(10) 'Which three things are to be realised? Three knowledges (*vijjā: as Sutta 33, verse 1.10 (58)*). [276]

'That makes thirty things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathāgata.'

1.5. 'Four things greatly help, four things are to be developed. . .

(1) 'Which four things greatly help? Four "wheels"[1139] (*cakkāni*): (a) a favourable place of residence (*paṭirūpa-desa-vāso*), (b) association with good people (*sappurisûpassayo*), (c) perfect

development of one's personality (*atta-sammā-paṇidhi*), past meritorious actions (*pubbe-kata-puññatā*).

(2) 'Which four things are to be developed? Four foundations of mindfulness (*as Sutta 33, verse 1.11 (1)*).

(3) 'Which four things are to be thoroughly known? Four nutriments (*as Sutta 33, verse 1.11 (17)*).

(4) 'Which four things are to be abandoned? Four floods (*as Sutta 33, verse 1.11 (31)*).

(5) 'Which four things conduce to diminution? Four yokes (*as Sutta 33, verse 1.11 (32)*).

(6) 'Which four things conduce to distinction? Four "unyokings" (*as Sutta 33, verse 1.11 (33)*). [277]

(7) 'Which four things are hard to penetrate? Four concentrations: (a) conducing to decline (*hāna-bhāgiyo*), (b) conducing to stasis (*ṭhiti-bhāgiyo*), (c) conducive to distinction (*visesabhāgiyo*), (d) conducive to penetration (*nibbedha-bhāgiyo*).

(8) 'Which four things are to be made to arise? Four knowledges (*as Sutta 33, verse 1.11 (11)*).

(9) 'Which four things are to be thoroughly learnt? Four Noble Truths (*as Sutta 33, verse 1.11 (12)*).

(10) 'Which four things are to be realised? Four fruits of the ascetic life (*as Sutta 33, verse 1.11 (15)*).

'That makes forty things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathāgata.'

1.6. 'Five things greatly help, five things are to be developed...

(1) 'Which five things greatly help? Five factors of endeavour (*as Sutta 33, verse 2.1 (16)*).

(2) 'Which five things are to be developed? Fivefold perfect concentration:[1140] (a) suffusion with delight (*pīti*), (b) suffusion with happiness (*sukha*), [278] (c) suffusion with will[1141] (*ceto*), (d) suffusion with light[1142] (*āloka*), (e) the "reviewing" sign[1143] (*paccavekkhaṇa-nimitta*).

(3) 'Which five things are to be thoroughly known? Five aggregates of grasping (*as Sutta 33, verse 2.1 (2)*).

(4) 'Which five things are to be abandoned? Five hindrances (*as Sutta 33, verse 2.1 (6)*).

(5) 'Which five things conduce to diminution? Five mental blockages (*as Sutta 33, verse 2.1 (19)*).

(6) 'Which five things conduce to distinction? Five faculties (*as Sutta 33, verse 2.1 (23)*).

(7) 'Which five things are hard to penetrate? Five elements making for deliverance (*as Sutta 33, verse 2.1 (24)*).

(8) 'Which five things are to be made to arise? The fivefold knowledge of right concentration (*pañcañāṇiko sammā samādhi*): the knowledge that arises within one that: (a) "This concentration is both present happiness and productive of future resultant happiness" (*āyatiñ ca sukha-vipāko*), (b) "This concentration is Ariyan and free from worldliness" [279] (*nirāmiso*),[1144] (c) "This concentration is not practised by the unworthy" (*akāpurisa-sevito*),[1145] (d) "This concentration is calm and perfect, has attained tranquillisation, has attained unification, and is not instigated,[1146] it cannot be denied[1147] or prevented",[1148] (e) "I myself attain this concentration with mindfulness, and emerge from it with mindfulness."

(9) 'Which five things are to be thoroughly learnt? Five bases of deliverance (*as Sutta 33, verse 2.1 (25)*).

(10) 'Which five things are to be realised? Five branches of Dhamma (*as Sutta 33, verse 1.11 (25)*) plus knowledge and vision of liberation (*vimutti-ñāṇa-dassana-kkhandho*).

'That makes fifty things that are real and true, and not otherwise, unerringly and perfectly realised by the Tathgāta.'

1.7. 'Six things greatly help, six things are to be developed...

(1) 'Which six things greatly help? Six things to be remembered (*as Sutta 33, verse 2.2 (14)*). [280]

(2) 'Which six things are to be developed? Six subjects of recollection (*as Sutta 33, verse 2.2 (19)*).

(3) 'Which six things are to be thoroughly known? Six internal sense-spheres (*as Sutta 33, verse 2.2 (1)*).

(4) 'Which six things are to be abandoned? Six groups of craving (*as Sutta 33, verse 2.2 (8)*).

(5) 'Which six things conduce to diminution? Six kinds of disrespect (*as Sutta 33, verse 2.2 (9)*).

(6) 'Which six things conduce to distinction? Six kinds of respect (*as Sutta 33, verse 2.2 (10)*).

(7) 'Which six things are hard to penetrate? Six elements making for deliverance (*as Sutta 33, verse 2.2 (17)*). [281]

(8) 'Which six things are to be made to arise? Six stable states (*as Sutta 33, verse 2.2 (20)*).

(9) 'Which six things are to be thoroughly known? Six unsurpassed things (*as Sutta 33, verse 2.2 (18)*).

(10) 'Which six things are to be realised? Six super-knowledges (*abhiññā*): Here, a monk applies and bends his mind to, and enjoys, different supernormal powers (*iddhī*): (a) Being one, he becomes many (*as Sutta 2, verse 87*); (b) with the divine ear he hears sounds both divine and human (*as Sutta 2, verse 89*); (c) he knows and distinguishes the minds of other beings (*as Sutta 2, verse 91*); (d) he remembers past existences (*as Sutta 2, verse 93*); (e) with the divine eye...he sees beings passing away and arising (*as Sutta 2, verse 95*); (f) he abides, in this life, by his own super-knowledge and realisation, in the attainment of the corruptionless liberation of heart and liberation through wisdom.

'That makes sixty things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathāgata.'

1.8. 'Seven things help greatly, seven things are to be developed ...

(1) 'Which seven things greatly help? Seven treasures (*as Sutta 33, verse 2.3 (1)*).

(2) 'Which seven things are to be developed? Seven factors of enlightenment (*as Sutta 33, verse 2.3 (2)*).

(3) 'Which seven things are to be thoroughly known? Seven stations of consciousness (*as Sutta 33, verse 2.3 (10)*).

(4) 'Which seven things are to be abandoned? Seven latent proclivities (*as Sutta 33, verse 2.3 (12)*).

(5) 'Which seven things conduce to diminution? Seven wrong practices (*as Sutta 33, verse 2.3 (4)*).

(6) 'Which seven things conduce to distinction? Seven right practices (*as Sutta 33, verse 2.3 (5)*). [283]

(7) 'Which seven things are hard to penetrate? Seven qualities of the true man (*as Sutta 33, verse 2.3 (6)*).

(8) 'Which seven things are to be made to arise? Seven perceptions (*as Sutta 33, verse 2.3 (8)*).

(9) 'Which seven things are to be thoroughly learnt? Seven grounds for commendation (*as Sutta 33, verse 2.3 (7)*).

(10) 'Which seven things are to be learnt? Seven powers of an Arahant[1149] (*khīṇāsava-balāni*). Here, for a monk who has destroyed the corruptions, (a) the impermanence of all compounded things is well seen, as it really is, by perfect insight. This is one way whereby he recognises that for him the corruptions are destroyed; (b)...sense-desires are well seen as being like a pit of glowing embers...; (c)...his heart (*cittaṁ*) is bent on and inclined towards detachment (*viveka*), slopes towards detachment and detachment is its object; rejoicing in renunciation (*nekkhammâbhirataṁ*), his heart is totally unreceptive to all things pertaining to the corruptions...; (d)...the four foundations of mindfulness have been well and truly developed...; [284] (e)...the five faculties[1150] have been well developed...; (f)...the seven factors of enlightenment[1151] have been been well developed...; (g) the Noble Eightfold Path has been well and truly developed...This is one of the powers whereby he recognises that for him the corruptions are destroyed.

'That makes seventy things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathāgata.'

[*End of first recitation-section*]

2.1. 'Eight things greatly help, eight things are to be developed ...

(1) 'Which eight things greatly help? Eight causes, eight conditions conduce to wisdom in the fundamentals of the holy life, to gaining what has not been gained and to increasing, expanding and developing what has been gained. Here, (a) one lives close to the Teacher or to a fellow-monk with the standing of a teacher, being thus strongly established in moral shame and moral dread, in love and veneration...[285] He who is so placed (b) from time to time goes to his teacher, asks and interrogates him: "How is that, Lord? What does this mean?" Thus his venerable teachers can reveal what is hidden and clarify obscurities, in this way helping him to solve his problems. (c) Then, having heard Dhamma from them, he achieves withdrawal (*vūpakāsa*),[1152] of body and mind. (d) Further, a monk is moral, he lives restrained according to the restraint of the discipline,

persisting in right behaviour, seeing danger in the slightest fault, and keeping to the rules of training. Also, (e) a monk, having learnt much, remembers and bears in mind what he has learnt, and those things that are beautiful in the beginning, in the middle and in the ending, which in spirit and letter proclaim the absolutely perfected and purified holy life, he remembers and reflects on, and penetrates them with vision. Again, (f) a monk, having stirred up energy, continues to dispel unwholesome states, striving strongly and firmly, and not casting off the yoke of the wholesome. [286] Again, (g) a monk is mindful, with the highest mindfulness and discrimination, remembering and bearing in mind what has been done or said in the past. Also, (h) a monk continually contemplates the rise and fall of the five aggregates of grasping, thinking: "Such is material form, its arising and passing; such are feelings, such are perceptions, such are the mental formations, such is consciousness, its arising and passing."

(2) 'Which eight things are to be developed? The Noble Eightfold Path: Right View...Right Concentration.

(3) 'Which eight things are to be thoroughly known? Eight worldly conditions (*as Sutta 33, verse 3.1 (9)*).

(4) 'Which eight things are to be abandoned? Eight wrong factors (*as Sutta 33, verse 3.1 (1)*). [287]

(5) 'Which eight things conduce to diminution? Eight occasions of indolence (*as Sutta 33, verse 3.1 (4)*).

(6) 'Which eight things conduce to distinction? Eight occasions for making an effort (*as Sutta 33, verse 3.1 (5)*).

(7) 'Which eight things are hard to penetrate? Eight unfortunate, inopportune times for leading the holy life (*as Sutta 33, verse 3.1 (4), omitting (d)*).

(8) 'Which eight things are to be made to arise? Eight thoughts of a Great Man (*Mahāpurisa-vitakkā*):[1153] "This Dhamma is (a) for one of few wants, not one of many wants; (b) for the contented, not for the discontented; (c) for the withdrawn, not for those delighting in company; (d) for the energetic, not for the lazy; (e) for one of established mindfulness, not for one of lax mindfulness; (f) for one of concentrated mind, not for one who is not concentrated; (g) for one who has wisdom, not for one lacking wisdom; (h) for one who delights in non-proliferation (*nippapañcârāmassa*),[1154] not for one who delights in proliferation."

(9) 'Which eight things are to be thoroughly learnt? Eight states of mastery (*as Sutta 33, verse 3.1 (10)*). [288]

(10) 'Which eight things are to be realised? Eight liberations (*as Sutta 33, verse 3.1 (11)*).

'That makes eighty things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathāgata.'

2.2. 'Nine things greatly help, nine things are to be developed ...

(1) 'Which nine things greatly help? Nine conditions rooted in wise consideration (*yoniso-manasikāra-mūlakā dhammā*): When a monk practises wise consideration, (a) joy (*pāmojja*) arises in him, and (b) from his being joyful, delight (*pīti*) arises, and (c) from his feeling delight, his senses[1155] are calmed; (d) as a result of this calming he feels happiness (*sukha*), and (e) from his feeling happy, his mind becomes concentrated; (f) with his mind thus concentrated, he knows and sees things as they really are; (g) with his thus knowing and seeing things as they really are, he becomes disenchanted (*nibbindati*); (h) with disenchantment he becomes dispassionate (*virajjati*), and (i) by dispassion he is liberated.

(2) 'Which nine things are to be developed? Nine factors of the effort for perfect purity[1156] (*pārisuddhi-padhāniyangāni*): (a) the factor of effort for purity of morality, (b)...for purity of mind, (c)...for purity of view, (d)...of purification by overcoming doubt (*kankhā-vitaraṇa-visuddhi*),[1157] (e)...of purification by knowledge and vision of path and not-path (*maggâmagga-ñāṇa-dassana-visuddhi*), (f)...of purification by knowledge and vision of progress (*paṭipadā-ñāṇa-dassana-visuddhi*), (g)...of purification by knowledge and vision (*ñāṇa-dassana-visuddhi*), (h)...of purity of wisdom (*paññā-visuddhi*), (i)...of purity of deliverance (*vimutti-visuddhi*).

(3) 'Which nine things are to be thoroughly known? Nine abodes of beings (*as Sutta 33, verse 3.2 (3)*).

(4) 'Which nine things are to be abandoned? Nine things rooted in craving: [289] Craving conditions searching,...acquisition,...decision-making,...lustful desire,...attachment,... appropriation,...avarice,...guarding of possessions, and because of the guarding of possessions there arise the taking up

of stick and sword, quarrels,...lying and other evil unskilled states (*as Sutta 15, verse 9*).

(5) 'Which nine things conduce to diminution? Nine causes of malice (*as Sutta 33, verse 3.2 (1)*).

(6) 'Which nine things conduce to distinction? Nine ways of overcoming malice (*as Sutta 33, verse 3.2 (2)*).

(7) 'Which nine things are hard to penetrate? Nine differences (*nānattā*): Owing to difference of element (*dhātu*)[1158] there is difference of contact (*phassa*);[1159] owing to difference of contact there is difference of feeling; owing to difference of feeling there is difference of perception; owing to difference of perception there is difference of thought (*sankappa*); owing to difference of thought there is difference of intention (*chanda*); owing to difference of intention there is difference of obsession (*pariḷāha*); owing to difference of obsession there is difference of quest (*pariyesanā*); owing to difference of quest there is difference of what is gained (*lābha*).

(8) 'Which nine things are to be made to arise? Nine perceptions (*saññā*):[1160] of the foul (*asubha*), of death,[1161] of the loathsomeness of food (*āhāre paṭikkūla saññā*), of distaste for the whole world (*sabba-loke anabhirati-saññā*), of impermanence, of the suffering in impermanence, [290] of impersonality in suffering, of relinquishment (*pahāna*), of dispassion (*virāga*).

(9) 'Which nine things are to be thoroughly learnt? Nine successive abidings (*as Sutta 33, verse 3.2 (5)*).

(10) 'Which nine things are to be realised? Nine successive cessations (*as Sutta 33, verse 3.2 (6)*).

'That makes ninety things that are real and true so and not otherwise, unerringly and perfectly realised by the Tathāgata.'

2.3. 'Ten things (1) greatly help, (2) are to be developed, (3) are to be thoroughly known, (4) are to be abandoned, (5) conduce to diminution, (6) conduce to distinction, (7) are hard to penetrate, (8) are to be made to arise, (9) are to be thoroughly learnt, (10) are to be realised.

(1) 'Which ten things greatly help? Ten things that give protection (*as Sutta 33, verse 3.1 (1)*).

(2) 'Which ten things are to be developed? Ten objects for the attainment of absorption (*as Sutta 33, verse 3.3 (2)*).

(3) 'Which ten things are to be thoroughly known? Ten

sense-spheres (*āyatanāni*):[1162] eye and sight-object, ear and sound, nose and smell, tongue and taste, body and tactile object.

(4) 'Which ten things are to be abandoned? Ten wrong courses (*as Sutta 33, verse 3.1 (1)*) plus wrong knowledge (*micchā-ñāṇa*) and wrong liberation (*micchā-vimutti*).

(5) 'Which ten things conduce to diminution? Ten unwholesome courses of action (*as Sutta 33, verse 3.3 (3)*). [291]

(6) 'Which ten things conduce to distinction? Ten wholesome courses of action (*as Sutta 33, verse 3.3 (4)*).

(7) 'Which ten things are hard to penetrate? Ten Ariyan dispositions (*as Sutta 33, verse 3.3 (5)*).

(8) 'Which ten things are to be made to arise? Ten perceptions (*as verse 2.2 (8)*) and the perception of cessation (*nirodha-saññā*).

(9) 'Which ten things are to be thoroughly learnt? Ten causes of wearing-away (*nijjara-vatthūni*): By right view wrong view is worn away, and whatever evil and unwholesome states arise on the basis of wrong view are worn away too. And by right view many wholesome states are developed and perfected. By right thought wrong thought is worn away...By right speech wrong speech is worn away...By right action wrong action is worn away...By right livelihood wrong livelihood is worn away...By right effort wrong effort is worn away...By right mindfulness wrong mindfulness is worn away...By right concentration wrong concentration is worn away...By right knowledge[1163] wrong knowledge is worn away...By right liberation wrong liberation is worn away, and whatever evil and unwholesome states arise on the basis of wrong liberation are worn away too. And by right liberation many wholesome states are developed and perfected. [292]

(10) 'Which ten things are to be realised? Ten qualities of the non-learner (*as Sutta 33, verse 3.3 (6)*).

'That makes a hundred things that are real and true, so and not otherwise, unerringly and perfectly realised by the Tathāgata.'

So said the Venerable Sāriputta. And the monks were delighted and rejoiced at his words.

Bibliography
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A Select Annotated Bibliography

Note: There is much confusion nowadays about dates of publication as given in bibliographies owing to the frequent reprinting of certain books. Here, the *original* date of publication is normally given. The sign + after this date means 'reprinted' (sometimes frequently); a date in brackets denotes the latest edition known to me, possibly with a different place of publication. Further, where the author is a Buddhist monk the prefix Ven. is used and the title Thera, etc., omitted after his name. This prevents the title being taken for a personal name as all too frequently happens! All or most of the books listed can be found in the library of the Buddhist Society in London.

GENERAL WORKS

G.F. Allen, *The Buddha's Philosophy*, London 1959. A useful, fairly elementary introduction.

A.L. Basham, *The Wonder that was India*, London 1967 +. A fascinating general work with much background information, including on Buddhism, technical appendices and also some brilliant translations of Indian poetry.

H. Bechert (ed.), *Die Sprache der ältesten buddhistischen Überlieferung/The Language of the Earliest Buddhist Tradition*, Göttingen 1980. Mainly for the specialist.

H. Bechert and R. Gombrich (eds.), *The World of Buddhism: Buddhist Monks and Nuns in Society and Culture*, London 1984. A beautifully illustrated book covering all branches of the Buddhist Sangha. Sadly, the information about Britain is out of date.

E.A. Brewster, *The Life of Gotama the Buddha, Compiled Exclu-*

sively from the Pali Canon, London 1926 + (1956). Makes no pretence to originality, but useful.

Michael Carrithers, *The Buddha* (Past Masters, Oxford 1983). A brief but remarkably fine introduction. The author has done extensive field-work with the meditating monks in the forests of Sri Lanka. Awarded the Christmas Humphreys Prize 1984.

S. Collins, *Selfless Persons. Imagery and Thought in Theravāda Buddhism*, Cambridge 1982. Required reading for all who are still bothered about *anattā*.

E. Conze, *Buddhist Thought in India*, London 1962. A brilliant survey – slightly biased against Theravāda. Like all Conze's works, absolutely reliable on facts but not always, perhaps, as regards opinions.

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H. von Glasenapp, *Buddhism, a Non-Theistic Religion* (English transl.), London 1970. A much-needed work of clarification by a famous Indologist.

J.C. Holt, *Discipline: the Canonical Buddhism of the Vinayapiṭaka*, Delhi 1981. A useful work, unfortunately marred by some serious mistakes.

Christmas Humphreys, *Buddhism*, London 1949 +. The author was Founder-President, for 58 years, of the Buddhist Society. This book contains many inaccuracies, but as an introductory survey it is brilliant, and has drawn many into Buddhism.

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K.N. Jayatilleke, *The Message of the Buddha*, London 1975. A posthumously published collection of radio talks, covering many important points in a more popular manner than the 1963 book.

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G.P. Malalasekera, *Dictionary of Pali Proper Names*, 2 vols., London 1938 + (1974). A valuable tool. Takes concept of 'proper name' very widely. A partial substitute for articles not yet covered in the *Encyclopaedia of Buddhism*.

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K.R. Norman, *Pali Literature* (=*History of Indian Literature* vii, 2), Wiesbaden 1983. A useful survey with up-to-date bibliography.

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Ven. Nyāṇaponika, *The Heart of Buddhist Meditation*, London 1962 +. A classic.

Ven. Nyānaponika (ed.), *Pathways of Buddhist Thought*, London 1971. Selections from the famous 'Wheel' series.

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G.C. Pande, *Studies in the Origins of Buddhism*, Delhi 1957 + (1983). Useful for questions of chronology, etc., though some conclusions are dubious.

J.B. Pratt, *The Pilgrimage of Buddhism*, London 1928. Much has changed since this Buddhist travelogue was written by an American philosophy professor, but his impressions and reported conversations remain fascinating.

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H.W. Schumann, *The Historical Buddha*, English translation by Maurice Walshe, London 1988.

F. Story, *Rebirth as Doctrine and Experience*. Foreword by Dr Ian Stevenson (BPS 1975). Contains well-researched case-histories of those remembering past lives.

S.J. Tambiah, *World Conqueror and World Renouncer*, Cam- 1976. Buddhist Kingship.

B.J. Terwiel, *Monks and Magic*, London 1975. For this research, the author actually became a monk in Thailand – and was allowed to do so, though an 'unbeliever'.

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C.S. Upasak, *Dictionary of Early Buddhist Monastic Terms*, Varanasi 1975. Useful.

A.K. Warder, *Indian Buddhism* (2nd ed.), Delhi 1980. A valuable original study, only marred by the author's eccentric translations of some terms.

A.K. Warder, *Pali Metre*, London 1967. Highly technical; stresses the importance of study of metres for dating texts: cf. note 10.

G. Welbon, *The Buddhist Nirvāṇa and Its Western Interpreters*, Chicago 1968. A useful account of the various interpretations – and misinterpretations.

The number of books on Buddhism at the present time is huge and growing. The above selection is bound to be arbitrary to a degree. In addition to the above, the 'Wheel' paperbacks (and occasional larger volumes) of the Buddhist Publication Society, Kandy, can be recommended to the serious student.

STUDY AIDS

R. Johannson, *Pali Buddhist Texts Explained to the Beginner*, Lund 1973 +. A very simple introduction to the Pali language, based on canonical passages; outline of grammar.

A.K. Warder, *Introduction to Pali*, London (PTS), 1963 + (1984 paperback). Based on the language of the Dīgha Nikāya.

R.C. Childers, *A Dictionary of the Pali Language*, London 1875 (Delhi 1979). A fine pioneer dictionary, using the European order of letters, based on traditional Sinhalese materials, i.e. not confined to the language of the Suttas. Nicely set out, with some long articles, though naturally dated. Some beginners find it more helpful than the PED.

T.W. Rhys Davids and W. Stede, *Pali-English Dictionary*, London (PTS) 1926 + (1959). The classical language. Words given in Indian alphabetical order. Typographically ill set out, articles cluttered with etymologies that probably merely confuse the student. Naturally a valuable work, but with undoubted shortcomings.

The Pali Text Society (founded 1881) has done and continues to do invaluable work. The Society's texts and translations from the Pali Canon are listed on page 51ff.

Abbreviations

A	Anguttara Nikāya (PTS page references, Pali edition)
AA	Anguttara Commentary
AN	Anguttara Nikāya (chapter and verse references, see p. 52)
Ap	Apadāna (= Kh N (xiii), see p. 53)
BB	Bhikkhu Bodhi, *The All-Embracing Net of Views: The Brahmajāla Sutta and its Commentaries* (BPS 1978)
BD	*Book of Discipline* (translation of the Vinaya by I.B. Horner, PTS 1938–66, see p. 51)
BDic	*Buddhist Dictionary* (Ven. Nyāṇatiloka, Colombo 1950 + (1973))
BPS	Buddhist Publication Society, Kandy, Sri Lanka
BT	*Buddhism in Translations* (Warren, New York 1896 + (1963))
D	Dīgha Nikāya (PTS page references, see p. 52)
DA	Dīgha Commentary (*Sumangalavilāsinī* by Buddhaghosa, see p. 50)
DAT	Dīgha Ṭīkā (Sub-Commentary, see p. 50–51)
Dhp	Dhammapada (= Kh N(ii), see p. 52)
Dhs	Dhammasangaṇī = Book 1 of the Abhidhamma
DN	Dīgha Nikāya (chapter and verse references, see p. 52)
DPPN	*Dictionary of Pali Proper Names* (G.P. Malalasekera, London 1938 + (1974))
EB	*Encyclopidia of Buddhism* (edited by G.P. Malalasekera, Columbo 1961, still in progress)
It	Itivuttaka (= Kh N(iv), see p. 53)
Ja	Jātaka (= Kh N(x), see p. 53)
Kh N	Khuddaka Nīkaya (see p. 52)

LDB	*Last Days of the Buddha* (Wheel Publication 67–69, BPS 1964, see n.363)
LEBT	*The Language of Early Buddhist Texts* (edited by H. Bechert, Göttingen 1980)
M	Majjhima Nikāya (PTS page references, Pali edition)
MA	Majjhima Commentary
MLS	*Middle Length Sayings* (translation of M by I.B. Horner, PTS 1954–59)
MN	Majjhima Nikāya (chapter and verse references, see p. 52)
PD	*Path of Discrimination* (translation of Pṭs by the Ven. Nāṇamoli, PTS 1982)
PED	*Pali-English Dictionary* (PTS 1926 +)
PTC	*Pāli Tipiṭakaṁ Concordance* (PTS 1956, still in progress)
PTS	Pali Text Society, London
Pṭs	Paṭisambhidā Magga (= Kh N(xii), see p. 53)
RD	Rhys Davids (also his translation of D: *Dialogues of the Buddha*, see p. 52)
S	Saṁyutta Nikāya (PTS page references, Pali edition)
SA	Saṁyutta Commentary
SBB	Sacred Books of the Buddhists (a series continued by the PTS)
SN	Saṁyutta Nikāya (chapter and verse references, see p. 52)
Sn	Sutta Nipāta (= Kh N(v), see p. 53)
Thag	Theragāthā (= Kh N (viii), see p. 53)
Thig	Therīgāthā (= Kh N(ix), see p. 53)
Ud	Udāna (= Kh N(iii), see p. 53)
VM	*Visuddhimagga* (*The Path of Purification* by Buddhaghosa, translated by the Ven. Nāṇamoli, BPS 1956 +, see p. 51)

Notes

INTRODUCTION

1 The Buddha's dates are doubtful. Lamotte (1958) took 566-486 B.C. as a working hypothesis, but recently many scholars have argued for a later dating, though with no exact consensus. Perhaps 'ca. 480-400' would be a reasonable guess. Lamotte's dating is not impossible, but the Sri Lankan tradition of 623-543 and other even earlier Oriental datings seem ruled out.

2 *Sutta*. There is no satisfactory English translation for this, and 'discourse' is used as a makeshift rendering. It is virtually synonymous with *suttanta*, favoured in volumes ii and iii by Rhys Davids and Carpenter. The literal meaning is 'thread', and the Sanskrit form is *sūtra*. Typically, a Sutta, which may be all or partly in verse, though prose is the norm, gives a discourse by the Buddha or one of his leading disciples, set within a slight narrative framework and always introduced by the words 'Thus have I heard', having supposedly been thus recited by the Ven. Ānanda at the First Council. Mahāyāna *sūtras* are normally much longer and more elaborate.

3 *Hīnayāna*. This term, meaning 'lesser vehicle or career', is sometimes used polemically by Mahāyāna writers for those Buddhists who do not accept their doctrines. Hence it has come in modern times to be applied to the Theravāda school, though it was originally applied to a now extinct school called the Sarvāstivādins. There is therefore no justification for applying it to the Buddhism of the south-east Asian countries using the Pali Canon.

4 *Sankhāra*. The various meanings of this word are well set out in BDic, the most important being that of 'formations' (the Ven. Nyāṇatiloka's word) in various senses. Here it means 'anything formed or compounded' in the most general sense. In the formula of dependent origination (q.v.) the term is rendered 'Karma-formations', and denotes the karmic patterns, good or bad, produced by past ignorance, which go to shape the character of the new individual. As one of the five groups of aggregates (*khandhas*) the *sankhāras* are 'mental formations', including some functions that are not karmic.

5 As, for instance, in the often quoted story of the thirty young men told to seek 'themselves' (*attānaṁ*) (Vinaya, Mahāvagga 14.3). Though the word used here is accusative singular, there is no justification for interpreting it as 'the Self'.

6 The difficulty of translating Pali (even when one thinks one knows the meaning!) is sometimes considerable. The structure of Pali somewhat resembles that of classical Latin, though with even greater complications and a particular propensity for participial constructions. The problem can be illustrated by a typical example. Sutta 28 opens:

> Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā Nāḷandāyaṁ viharati Pāvārikambavane. Atha kho āyasmā Sāriputto yena Bhagavā ten' upasaṁkami, upasaṁkamitvā Bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā Sāriputto Bhagavantaṁ etad avoca...

Literally:

> *Thus by-me [was] heard. One time Blessed-One at-Nāḷandā stays in-Pāvārika's-mango-grove. Then too Venerable Sāriputta where Blessed-One [was] there approached, having-approached Blessed-One having-saluted to-one-side sat-down. To-one-side having-sat-down too Venerable Sāriputta to-Blessed-One this said...*

We render this more economically:

> 'Thus have I heard. Once the Lord was staying at Nāḷandā in Pāvārika's mango-grove. And the Venerable Sāriputta came to see the Lord, saluted him, sat down to one side and said...'

It only remains to add that, as far as verse-passages are concerned, I have done my best. I have made no attempt to reproduce original metrical patterns. Here, too, taste has changed since the days of the earlier translators.

7 Sometimes there is doubt about the original form of a word. Thus in the Pali Canon, Gotama before his enlightenment is referred to as the *Bodhisatta*: a term much better known, with some doctrinal development, in its Sanskrit form of *Bodhisattva*, 'enlightenment-being'. But it has been suggested that the element *-satta* in Pali here stands not for *sattva* 'being' but for *sakta* 'intent on'. In this case *Bodhisatta* would mean 'one intent on enlightenment'. On philological grounds alone, at least, we cannot be sure which explanation is right.

8 This edition has its faults, being based on the somewhat fortuitous collection of manuscripts available at the time. Other and probably better editions exist, printed in Sri Lanka, Burma and Thailand. There is even one passage in Sutta 1 where the old translation by Gogerly (1846, reprinted in *Sept Suttas Palis* by P. Grimblot, Paris 1876) has a better reading than in the PTS edition.

9 The archaising, quasi-Biblical (in the old-fashioned sense) style adopted by Professor Rhys Davids and others may have been almost a necessity at the time, but is now not only irritating to many modern readers – it is often barely intelligible to them. Also, the early translators' technical terms have often been superseded. It must also be said that the Rhys Davids translation, the latter part of which was made by Mrs Rhys Davids, is often careless, with some curious omissions and inconsistencies. That said, tribute must be paid to the pioneering husband and wife team for the vast amount

of learning they jointly put into their work. Many of Rhys Davids's introductions to individual Suttas, for instance, are still a joy to read, and many of his interpretations have stood the test of time well – better indeed than most of those later developed by his wife.

10 The arguments of Rhys Davids, when, in 1899, he argued against those who unjustifiably disparaged the Sinhalese tradition (and who, much later, were to be joined by his own widow!), are echoed today by a leading specialist, A.K. Warder, who writes in the preface to vol. iii of the PTC (1963):

> The *Pāḷi*, as the only complete recension of the original canon extant, must play the central part in reconstructing such an original [i.e. 'as rehearsed by the Buddha's followers']. The possibility of establishing a substantial amount of such an original Buddhist Canon seems now vouched for by the comparisons made especially by É. Lamotte, in his most valuable *Histoire du Bouddhisme Indien* (Vol. I, Louvain, 1958), where the value of the basic Pāḷi texts on Buddhist doctrine – so often thrust aside in recent years as unauthentic Sinhalese perversions and fabrications probably less faithful to the original doctrine than even the Mahāyāna Sūtras – is reaffirmed by collation with whatever is available of the other recensions of the so-called 'Hīnayāna' Canon. A variety of methods now lie to hand for ascertaining the original Buddhist doctrine (presumably of the Buddha himself – who else?): (1) collation of the early canons, (2) collation of the *mātikā* [see n.1012], (3) the recorded history of the doctrinal peculiarities of the Buddhist schools, (4) comparison and contrast with non-Buddhist schools, (5) chronological distinctions among the texts on grounds of vocabulary and grammatical usages, (6) chronological distinctions among the texts on grounds of metrical usages.

It should be added here that A.K. Warder is himself the leading authority on point (6).

SUTTA 1

11 There is a separate translation of this Sutta by Bhikkhu Bodhi, *The All-Embracing Net of Views: The Brahmajāla Sutta and its Commentaries* (BPS 1978). This is most valuable for its introduction as well as the translated commentarial material. Beside the Rhys Davids translation (RD) there is also the somewhat abridged version by Mrs A.A.G. Bennett in *Long Discourses of the Buddha* (Bombay 1964, Suttas 1–16 only), and that by David Maurice in *The Lion's Roar* (London 1962), both of which I have occasionally found useful. I have also consulted the German partial translation (Suttas 1, 2, 3, 4, 5, 8, 9, 11, 13, 16, 21, 26, 27) by R.O. Franke (1913), and, as far as my limited knowledge of Thai would allow, the Thai translation (2nd ed., Bangkok 2521 (1978)). *Brahma-* in the title has the meaning of 'supreme'.

12 Nāḷandā, afterwards the seat of a famous Buddhist university, was about 12 km north of Rājagaha (modern Rajgir), the Magadhan capital.

13 A follower of Sañjaya Belaṭṭhaputta (see DN 2.31f.). Sāriputta and Moggallāna, the Buddha's most famous disciples, were originally followers of Sañjaya, and it was their defection, besides the loss of his gains, that angered Suppiya (DA).

14 Lit. 'That is not in us'.

15 DA points out that 'morality is inferior in comparison with higher qualities, for morality does not reach the excellence of concentration, nor concentration the excellence of wisdom.' Cf. verse 28.

16 *Puthujjana*: an 'ordinary person' who, not having broken through the first three fetters (personality-view, doubt, attachment to rites and rituals), has not yet 'entered the stream' and so started on the higher (supramundane) path.

17 The Buddha's usual way of referring to himself. See Introduction, p. 46.
18 These three sections on morality occur verbatim in all of the first 13 Suttas and may once have formed a separate 'tract' (RD).
19 This 'refrain' is repeated throughout.
20 *Brahmacariyā* is the supreme or holy life, i.e. celibacy. DA points out that it involves refraining from other forms of erotic behaviour besides intercourse.
21 *Atthavādī*: *attha* may also mean 'that which is profitable' (see next note).
22 *Atthasaṁhitaṁ*: here the meaning of *attha* as 'the profitable' is clear.
23 'At improper times' means between midday and the following dawn.
24 Verses 8–9 embrace the first four precepts undertaken by novices (*sāmaṇeras*). The elaboration of the different forms of wrong speech here (and elsewhere) reflects the importance of controlling the tongue. Curiously, there is no mention of abstaining from intoxicants, but instead a reference to 'damaging seeds and crops'. The next five items correspond to the novices' precepts 6–10.
25 The Buddha did, however, accept land from Anāthapiṇḍika and others for the Sangha.
26 *Sobha-nagarakaṁ*: 'of the city Sobha' (this was the city of the *gandhabbas* or heavenly musicians). RD thinks of a ballet with fairy scenes. BB renders it 'art exhibitions' – which surely gives the wrong impression for modern readers!
27 *Caṇḍālaṁ vaṁsaṁ dhopanaṁ*: rather obscure. The performers were presumably low-caste. DA thinks of an iron ball (used for juggling?).
28 Chess, with a board of 64 or 100 squares, originated in India. Though previously not unknown, it was popularised in Europe by the Crusaders.
29 Mental chess, played without a board.
30 Written in the air, or on one's back. Writing was known, but was not used by the Buddha or other teachers of the day.
31 A guessing game, not telepathy.

32 *Pallanka:* (whence, ultimately, our 'palanquin'), also means 'sitting cross-legged' (see n.519, 520).
33 *Tiracchāna-kathā*: lit. 'animal-talk'. As animals walk parallel to the earth, so this kind of talk does not lead upward (DA). See also n.244.
34 *Lokakkhāyikaṁ*: philosophical speculations of a materialist kind (DA).
35 *Iti-bhavâbhava-kathā*: also rendered 'profit and loss', but the philosophical sense (as in the Horner and Ñāṇamoli translations of MN 76) is preferable.
36 Also at MN 77, and SN 46.9.
37 For a detailed account of these practices, see VM 1.61–82.
38 *Angaṁ*: including soles as well as palms.
39 Knowing charms to be used by one dwelling in an earthen house.
40 *Kaṇṇika-lakkhaṇaṁ*: from *kaṇṇa* 'ear'. DA thinks it means either ear-rings or house-gables, both of which are incongruous here. I follow the Thai translation which, probably following an old tradition, has *tun* 'bamboo-rat' (see McFarland, *Thai-English Dictionary*, p. 371). Franke says 'an animal that is always mentioned with the hare', and considers that it must mean an animal with long ears.
41 *Raññaṁ* (gen. pl.): i.e. the joint leaders of a republican state.
42 *Viruddha-gabbha-karaṇaṁ*: Or perhaps 'reviving the foetus'.
43 It is the practice of medicine for gain that is here condemned.
44 These wrong views are summarised in verse 3.32ff.
45 I.e., producing nothing new.
46 *Saṁvaṭṭaṁ-vivaṭṭaṁ*: 'The PED definitions should be reversed' (BB). See VM 13.28ff.
47 *Takkī*: BB renders this 'rationalist', which is somewhat misleading.
48 This is part of the world of Form (*rūpaloka*) which escapes destruction. For this and other such 'locations' see Introduction, p. 37.
49 *Manomayā*: mentally created, not sexually generated.

They are devas. In another sense, all *dhammas* are said to be mind-made (Dhp. 1–2).

50 Not requiring material food, but nourished by the *jhāna* factor *pīti* 'delight' (n.81).

51 Brahmā is allotted a relatively humble position, and his creator-role explained away, in Buddhism. See also MN 49.8 (= MLS i, 391).

52 The life-span of beings is fixed in some realms, and variable in others. Merit (*puñña*) is karmically wholesome action, leading to a favourable rebirth.

53 *Khiḍḍapadosikā*: these devas and the next group are mentioned only here and in Suttas 20, 24. They illustrate the consequences of desire and aversion even in the (relatively) 'higher' worlds. Moral progress is virtually impossible outside the human state, so that they are actually fortunate to fall back to that state. Mindfulness (*sati*) is all-important. DA says the bodies of these devas are so delicate that if by forgetfulness they miss a single meal they will pass away from that place. Even if they eat immediately afterwards, it is too late!

54 *Manopadosikā*. DA says these dwell on the plane of the Four Great Kings (i.e. only just above the human realm). Interestingly, if only one of the devas gets angry while the other remains calm, this prevents the first from passing away, which would seem to illustrate the sentiment of Dhp. 5, 6. These devas are not essentially different from those mentioned in verses 1–2, though on a lower level.

55 *Citta*: more or less synonymous with *mano* 'mind', but often used much like 'heart' in English ('to know in one's heart', etc.).

56 *Antânantikā*: or 'Extensionists' (RD).

57 DA associates these various views with the higher jhānas (see Introduction, p. 42), obtained with the aid of the *kasiṇas* (coloured discs, etc., cf. VM chs. 4, 5). DA says: '(1) Without having extended the counterpart sign to the boundaries of the world-sphere, he abides perceiving the world as finite. (2) But he who has extended the *kasiṇa*-image to the boundaries of the world-sphere perceives the world to be infinite. (3) Not extending the sign in the upward and downward directions, but extending it across, he perceives the world as finite in the upward and downward directions, and infinite across. (4) The rationalist doctrine should be understood by the method stated.' [This is unexplained, though the Sub-Commentary attempts an explanation: 'If the self were finite, its rebirth in distant places could not be recollected. And if it were infinite, one living in this world would be able to experience the happiness of the heavenly worlds and the suffering of the hells, etc. If one holds it to be both finite and infinite, one would incur the errors of both the previous positions. Therefore the self cannot be declared to be either finite or infinite.'] (Translated by BB, pp. 172, 171).

58 *Amarā-vikheppikā* can be interpreted as either 'eel-wriggling' (RD) or 'endless equivocation' (BB): *amarā* (lit. 'deathless') is the name of a slippery fish, perhaps an eel, which escapes capture by wriggling (DA). A deliberate pun may well be intended.

59 Either for the higher training or for a heavenly rebirth (DA). Cf. verse 1.5, where the former is certainly meant.

60 Due to moral shame and moral dread (*hiri-ottappa*) (DA), i.e. shame at doing what is wrong, and dread of it. These two qualities are called 'guardians of the world' (cf. Nyāṇaponika Thera, *Abhidhamma Studies*, 2nd. ed., Colombo 1965, p. 80). Thus it is recognised that the first three classes of 'eel-wrigglers' have a moral conscience. Their equivocation stems from lack of understanding, not of scruple.

61 The following views are attributed in DN 2.31f. to Sañjaya (see n.13).

62 The four 'alternatives' of Indian logic: a thing (*a*) is, (*b*) is not, (*c*) both is and is not, (*d*) neither is nor is not.

63 See n.185.

64 See also DN 9.25 and n.219.

65 Having attained a high absorption, and fearing the perils of conscious existence, they have wished for, and gained, an unconscious state. With the first stirring of perception, however, they fall away from that realm (DA).

66 The view of the Ājīvikas (DA): see DN 2.19–20 and nn.102–109 there. Cf. A.L. Basham, *History and Doctrine of the Ājīvikas*, (London 1951).

67 This is the view of the Jains. DA says the other views mentioned are based on various meditational experiences.

68 The Sub-Commentary (see BB, p. 190) is helpful here: (1) is based on experience of the unconscious realm (see n.65), (2) takes perception to be the self, (3) takes the material, or material and immaterial *dhammas* + perception to be the self, (4) is based on reasoning, (5–8) are to be understood as at n.57.

69 (1) is based on a subtle perception incapable of performing this function at death and rebirth-linking (see n.125). The rest as in n.68.

70 'Earth' (*paṭhavī*) or extension, 'water' (*āpo*) or cohesion, 'fire' (*tejo*) or temperature, 'air' (*vāyo*) or motion: the traditional names for the four qualities present, in varying proportions, in all matter.

71 In the Buddhist view, there is additionally required the presence of the *gandhabba* or 'being-to-be-born', i.e. the arising of a new 'continuity of consciousness' dependent on that of some being just deceased. Cf. MN 38.1–7. See p. 45.

72 *Dibba* (Skt. *divya*): derived from the same stem as *deva*: cf. Latin *divus*.

73 *Kāmâvacara*: belonging to the sensuous sphere (*kāmaloka*), the lowest of the three worlds.

74 *Kabalinkārâhāra* generally means 'material food'. Here it denotes the kind of nutriment on which the lower devas subsist.

75 DA says this one takes the divine form (*dibb'-atthabhāva*), i.e. the form of the devas of the sensuous sphere, for the self. The assumption is that this survives the break-up of the physical body for a period of time (of unspecified duration), 'annihilation' occurring at its cessation, and similarly with the remaining 'selves'. As BB points out (p. 32), 'Only the first form of annihilationism is materialistic; six admit that the doctrine can take on a spiritual garb.'

76 'Produced by the *jhāna*-mind' (DA).

77 The next four correspond to the 4th-7th 'liberations' (DN 15.35) or the four higher, 'formless' jhānas.

78 This is not, of course, the real Nibbāna of Buddhism (see Introduction, p. 27). DA says it means the subsiding of suffering (*dukkhavūpasama*) in this very individual form (subsiding being something far short of cessation). The New Sub-Commentary (quoted by BB, p. 197) adds: 'It is not the supreme fruit and not the unconditioned element (*asankhata-dhātu* = *nibbāna*), for these are beyond the domain of these theorists.'

79 The various jhānas are mistaken for Nibbāna.

80 *Vitakka-vicāra*: otherwise rendered 'initial and sustained thought', and the like. I am indebted to L.S. Cousins for the suggestion that I should adopt the Ven. Ñāṇamoli's original rendering 'thinking and pondering' (altered by the editor) in his MN translation (forthcoming). Cf. n.611.

81 *Pīti*: a difficult word to translate. Renderings vary from 'interest' through 'zest' to 'rapture'. It is classified not as a feeling (*vedanā*) but as part of the group of mental formations (*sankhārā*), i.e. as a mental reaction. BDic says: 'It may be described psychologically as "joyful interest"' – for which the simplest term would seem to be 'delight'.

82 *Sukha*: pleasant feeling, physical or mental (though for the latter the word *somanassa* exists). The difference between this and *pīti* may seem subtle but is important.

83 *Samādhi* here has its basic meaning of 'concentration'.

84 *Upekkhaka*.

85 *Sampajāna*: not 'self-possessed' as so many translators have repeated after RD.

86 *Phassa* is the 'contact' between sense-base and its object, e.g. eye and visible object. Such contact is the basis of feeling (*vedanā*).

87 Eye, ear, nose, tongue, body as base of the tactile sense, and mind (which is always the sixth sense in Buddhism).

88 This is the first, partial, exposition of dependent origination (*paṭicca-samuppāda*) in the Canon. See Introduction, p. 34, and Suttas 14, 15.

89 All that formerly bound him to the cycle of rebirth.
90 *Attha*: cf. nn. 21 and 22.

SUTTA 2

91 The royal physician. MN 55 (on meat-eating) is addressed to him. See n.417.
92 Reigned ca. 491–459 B.C. He had killed his father, the noble Bimbisāra, to gain the throne. See further n.365.
93 *Uposatha* (Skt. *upavasatha*): here denotes a Brahmin fast-day. Later, in Buddhism the fortnightly day of confession for monks.
94 *Kattika* : mid-October to mid-November.
95 Called after the white water-lily (*kumuda*) which blooms then.
96 'Our heart' is royal plural. Ajātasattu was troubled in conscience on account of his crime: see verse 99.
97 One who trains men (who are capable of being trained) as a charioteer trains horses.
98 The son who was eventually to kill him, only to be murdered in turn by *his* son. It evidently ran in the family (see DPPN).
99 A naked wanderer (DA). Such views as his, involving a denial of any reward or punishment for good and bad deeds, are regarded as especially pernicious.
100 Probably owing to his bad conscience. But the remark also suggests the enormous (and not always deserved) respect in which such wandering teachers were held.
101 'Makkhali of the Cow-Pen', leader of the Ājīvikas. See n.66.
102 *Hetu* means 'root' (e.g. greed, hatred or delusion); *paccaya* means 'condition'.
103 *Kamma*: but not quite in the Buddhist sense of 'volitional action'.
104 According to the five outward senses (cf. n.87).
105 Of thought, word and deed.
106 'Half-action', in thought only.
107 Basically, serpent-deities. See Introduction, p. 45.
108 *Niganṭhi-gabbhā*: 'rebirths as a *Niganṭha*'. See n.114.
109 Both the form (*paṭuvā, pavuṭā*?) and the meaning of this word are doubtful.

110 The Buddhist view of kamma is thus denied.
111 'Ajita of the Hairy Garment' (he wore a cloak of human hair): a materialist.
112 Cf. nn.49, 63.
113 Holder of an atomic theory.
114 The name given in the Pali Canon to Vardhamāna Mahāvīra (ca. 540–568 B.C.?), the leader of the Jains. He is several times referred to (unfavourably) in the Canon, e.g. at MN 56. *Niganṭha* means 'free from bonds'. See next note and n.900.
115 *Sabba-vāri-vārito, sabba-vāri-yuto, sabba-vāri-dhuto, sabba-vāri-phuṭṭo* (with some variant readings). They do not represent the genuine Jain teaching but seem to parody it in punning form. The Jains do have a rule of restraint in regard to water, and *vāri* can mean 'water', 'restraint', or possibly 'sin', and some of the verbal forms are equally dubious. The reference to one 'free from bonds' and yet bound by these restraints (whatever they are) is a deliberate paradox. I am most grateful to K.R. Norman for his very helpful comments. Finally I settled for a slight variation on the Ven. Ñāṇamoli's rendering of the corresponding passage in MN 56.
116 Meritorious deeds (*puñña*) do not lead to enlightenment, but to (temporary) future happiness in this world or another. This is the usual aim of 'popular' Buddhism.
117 Māra, the personified tempter like the Biblical Satan (he appears in person in DN 16). Both Māra and Brahmā are subject to rebirth, and their 'office' is taken over by other beings according to their kamma.
118 *Deva* again, this time in the sense of 'devas by convention', i.e. kings.
119 *Parimukhaṁ satiṁ upaṭṭhapetvā*: probably means 'having firmly established mindfulness'. See n.637.
120 Cultivation of the perception of light is given as a standard way of overcoming the hindrance of sloth-and-torpor (*thīna-midha*). See VM 1.140.
121 The five hindrances are temporarily dispelled by the jhāna states.
122 This concludes the Buddha's answer to the first part of the question posed in verse 39.

123 *Uppala* (Skt. *utpala*), *paduma* (Skt. *padma*), *puṇḍarīka* are different kinds of lotus, usually of the colour mentioned.

124 *Upakilesa*: to be distinguished from *kilesa* 'defilement'. Perhaps the 10 'imperfections of insight' listed in VM 20.105ff. are meant; most of these are not defilements in themselves, but potential hindrances at a certain stage of insight meditation.

125 RD points out that this and other passages disprove the idea that consciousness (*viññāṇa*) transmigrates. For holding this belief Sāti was severely rebuked by the Buddha (MN 38). A new relinking consciousness (*paṭisandhi*) arises at conception, dependent on the old (see VM 17.164ff.).

126 *Veḷuriya*: from a metathetised form *veruliya* comes Greek *beryllos* 'beryl', whence German *Brille* 'spectacles' (originally of beryl).

127 Exactly like the physical body: cf. n.49. This mind-made body is what is mistaken for a soul or self.

128 *Iddhi* (Skt. *ṛddhi*, not, as often stated, *siddhi*): translated by RD as 'The Wondrous Gift' and glossed as 'well-being, prosperity'. With dawning recognition of ESP, it is no longer necessary to discount these powers. But despite his mention of them here, the Buddha disapproved of these practices (see DN 11.5).

129 DA has no useful comment on this, and modern commentators too are silent, but 'touching the sun and moon' probably refers to some psychic experience. In any case it is certainly not to be taken literally.

130 *Dibba-sota*: clairaudience (cf. n.72).

131 The following list of mental states is doubtless taken from DN 22.12, where it is more appropriate. For notes, see there.

132 The three villages are the three worlds of Sense-Desire, of Form, and the Formless World (DA).

133 *Dibba-cakkhu*: clairvoyance, not to be confused with the Dhamma-eye (verse 102). See n.140.

134 *Āsavā*: from *ā-savati* 'flows towards' (i.e. either 'into', or 'out' towards the observer). Variously translated 'biases', 'intoxicants', 'influxes', 'cankers' or 'Deadly Taints' (RD). A further corruption, that of wrong views (*diṭṭhāsava*) is sometimes added. The destruction of the *āsavas* is equivalent to Arahantship.

135 *Nâparaṁ itthatāya*: lit. 'there is no more of "thusness"'. See DN 15.22.

136 All the preceding 'fruits' have led up to this, which alone, as RD points out, is exclusively Buddhist. There are 13 items or groups, and the list, in whole or with some omissions, recurs in every Sutta of Division 1. Summarised, they are: 1. The respect shown to a member of a religious order (verses 35–38); 2. The training in morality as in DN 1 (verses 43–62); 3. Confidence felt as a result of right action (verse 63); 4. The habit of guarding the sense-doors (verse 64); 5. Resulting mindfulness and clear awareness (verse 65); 6. Being content with little (verse 66); 7. Freedom from the five hindrances (verses 68–74); Resulting joy and peace (verse 75); 9. The four jhānas (verses 75–82); 10. Knowledge born of insight (verses 83–84); 11. The production of mental images (verses 85–86); 12. The five mundane forms of 'higher knowledge' (*abhiññā*) (verses 87–96); 13. The realisation of the Four Noble Truths, the destruction of the corruptions (= the sixth, supramundane, *abhiññā*), and the attainment of Arahantship (verses 97–98).

137 *Accayo*: often rendered (as by RD) 'sin', but this term with its theistic connotations is best avoided when translating Buddhist texts.

138 This is the formula used by bhikkhus when confessing transgressions.

139 *Khatâyaṁ bhikkhave rājā, upahatâyaṁ bhikkhave rājā*. RD went astray with his translation here: 'This king, brethren, was deeply affected, he was touched in heart.' Lit. 'uprooted and destroyed', the expression indicates that Ajātasattu was inhibited by his kamma from obtaining the results that would otherwise have accrued, since parricide is one of the evil acts 'with immediate result' (in the next world) that cannot be avoided. According to DA, he was unable to sleep until his visit to the Buddha.

140 The opening of the Dhamma-eye (*dhamma-cakkhu*) is a

term for 'entering the stream' and thus being set irrevocably on the path. As RD points out, it is superior to the divine eye (*dibba-cakkhu*: verse 95 and n.133), which is a superior kind of clairvoyance, and below the wisdom-eye (*paññā-cakkhu*), which is the wisdom of the Arahant.

SUTTA 3

141 A stock phrase, as at DN 4.1, 5.1, MN 95.1, etc. RD translates 'on a royal domain...as a royal gift (*rājadāyaṁ*), with power over it as if he were the king (*brahmadeyyaṁ*)'. *Brahmadeyyaṁ* = 'supreme gift', one which could not be revoked.

142 Another stock description, of a learned Brahmin.

143 For a full account of these (pre-Buddhist) marks, see DN 30. They are clearly important to the Brahmin as establishing 'the ascetic Gotama's' credentials.

144 See DN 17.

145 See DN 17.

146 *Loke vivattacchado*: a difficult expression. I follow DA. The 'veil' is that of ignorance, etc.

147 This division into four groups shows the earliest stage of the caste-system. In the Buddha's time and in his homeland, the Khattiyas ('Warrior-Nobles'), to whom he belonged, still formed the first caste, with the Brahmins taking second place, though the latter had already established themselves as the leading caste further west, and were clearly fighting for that position here. The Buddha himself often refers to a different fourfold grouping: Khattiyas, Brahmins, householders and ascetics.

148 *Sākasaṇḍa*. The word *sāka* can also mean 'herb' (RD), but here surely bears its other meaning of 'teak'. RD deliberately mistranslated as 'oak' for the sake of a somewhat feeble play on words. There is an actual play on *sakāhi* 'own (sisters)' just previously.

149 In conformity with the previous note, RD here translates 'hearts of oak' (!).

150 A curious threat that (as RD observes) never comes to anything, and is of course pre-Buddhist.

151 This yakkha, equated by DA with Indra, is ready, as in MN 35.14, to take the threat literally. Thus one of the old gods is seen as supporting the new religion. In later Mahāyāna texts we find a Bodhisattva of the same name. See D.L. Snellgrove, *Buddhist Himālaya* (Oxford 1957), p. 62, and I.B. Horner's note, MLS i, p. 185.

152 *Isi* (Sanskrit *ṛṣi*, anglicised as 'rishi'). Is he to be identified with Krishna (Skt. *Kṛṣṇa* = Pali *Kaṇha*)?

153 *Dakkhiṇa janapada*: anglicised as the Deccan.

154 According to DA, this was called the 'Ambaṭṭha spell'.

155 Bluff, according to DA: in reality the spell could only stop the discharge of the arrow.

156 *Brahmadaṇḍa*: 'extreme punishment' (in another sense at DN 16.6.4).

157 Here, and in the corresponding places in the other Suttas of this Division, the MSS abridge and say 'as in the Sāmaññaphala Sutta'. But 'refrains' differ, and it is not always quite clear how much of DN 2 is meant to be included.

158 *Apāya-mukhāni*: lit. 'outlets of loss' ('leakages', RD). Used in another sense, DN 31.3.

159 *Anabhisambhūṇamāno*: almost literally 'not up to it'.

160 A pole or yoke for carrying his possessions.

161 I.e. digging them up, which the first one did not do.

162 The sacred fire, or perhaps Aggi (Agni) the fire-god.

163 Ancient rishis associated with the Vedic hymns (cf. DN 13.13). For what follows, see also DN 27.22ff.

164 A frequent formula, belatedly explained by RD at DN 16.5.19. 'The Wanderers...lived with only one robe on, the one from the waist to the feet. When they set out for the village...they put on the second robe and...carried the third with them. At some convenient spot near the village they would put this also on, and enter – so to speak – in full canonicals.'

165 This passage recurs at DN 5.29, DN 14.11 and elsewhere. For the Dhamma-eye see DN 2.102 and n.140. The Pali phrase is *Yaṁ kiñci samudaya-dhammaṁ taṁ nirodha-dhammaṁ*.

166 Pokkharasāti did not apparently consult his wife, family and dependents. When Uruvela-Kassapa wanted to join

the Sangha, the Buddha bade him first consult his 500 followers (Mv 1.20.18). But there is of course a big difference between becoming a lay-follower and joining the Sangha.

SUTTA 4

167 Cf. MN 95.6.

168 The jhānas are here put, not under morality (*sīla*) but under wisdom (*paññā*) (RD). But their proper place is under concentration (*samādhi*), which is not specifically mentioned. See n.1127.

169 As RD remarks, Soṇadaṇḍa is 'represented as being a convert only to a limited extent'. Accordingly there is no mention in his case of the arising of the 'pure and spotless Dhamma-eye' as in the case of Pokkharasāti (DN 3.2.21) and others. Soṇadaṇḍa remained a *puthujjana*. See n.16.

SUTTA 5

170 Not the same place as that mentioned in DN 1.2, but one similar to it (DA).

171 His name means 'Sharp-tooth', and RD is almost certainly right in considering this an invented story. Apart from anything else, no Brahmin would have consulted the Buddha, of all people, about how to perform a sacrifice, which was supposed to be their speciality. But at SN 3.1.9 we have the presumably historical story of how King Pasenadi of Kosala planned a great sacrifice (though of only 500, not 700, bulls, etc.), with the Buddha's versified comments. From the commentary, though not the text, we hear that the King finally desisted from his intention. Perhaps the Buddha told the King this story on that occasion, and the incident was later tactfully transferred from the King of Kosala to an imaginary Brahmin 'with royal powers' living in the neighbouring kingdom of Magadha.

172 'Lord Broadacres' (RD).

173 *Purohitaṁ*. 'The king's head-priest (brahmanic), or domestic chaplain, acting at the same time as a sort of Prime Minister' (PED).

174 The Khattiyas, counsellors, Brahmins and householders.

175 Elephants, cavalry, chariots and infantry.

176 By knowing the workings of kamma: good fortune now is due to past kamma, and good deeds performed now will have similar results in the future (DA).

177 Cf. DN 3.20, and n.150.

178 In his important book *Five Stages of Greek Religion* (London, Watts & Co., 1935, p. 38) Gilbert Murray has a fine passage in praise of the Greek spirit. He writes:

> When really frightened the oracle generally fell back on some remedy full of pain and blood. The medieval plan of burning heretics alive had not yet been invented. But the history of uncivilized man, if it were written, would provide a vast list of victims, all of them innocent, who died or suffered to expiate some portent or *monstrum*...with which they had nothing whatever to do...The sins of the modern world in dealing with heretics and witches have perhaps been more gigantic than those of primitive men, but one can hardly rise from the record of these ancient observances without being haunted by the judgement of the Roman poet: 'Tantum religio potuit suadere malorum' ['To so many evils was religion able to persuade men'], and feeling with him that the lightening of this cloud, the taming of this blind dragon, must rank among the very greatest services that Hellenism wrought for mankind.

Murray seems only to think of human victims, and to be totally oblivious to the fact that Buddhism had, a century before Socrates, been much more radical in its abolition of cruelty to humans and animals, and with more lasting results, at least as far as India and neighbouring countries were concerned.

SUTTAS 6 & 7

179 This is his family-name or surname (*gotta*), as Gotama was the Buddha's. RD in a note on names explains that this is a polite form of address (remotely comparable to the now perhaps obsolescent English 'public school' use of surnames).
180 A very gifted young man, whose judgement was clearly respected by his seniors.
181 This was Nāgita's family-name (cf. n.179).
182 For more about Sunakkhatta, see DN 24.
183 A particular type of concentration.
184 The intolerably laboured repetition concerning a relatively unimportant matter is noteworthy, even in a style given to much repetition. This *may* be symptomatic of a late date for this Sutta.
185 *Opapātika*: here in the specific sense of Non-Returner (*anāgāmī*). See n.63.
186 *Jīvaṁ:* 'Life-principle'.
187 Cf. DN 1.3.10. Some MSS have: 'It is, friend'.
188 For some reason the last part of Sutta 6 is here repeated as a separate Sutta.

SUTTA 8

189 Alternative title to this Sutta, *Mahāsīhanāda Sutta*, is *Kassapa-Sīhanāda Sutta* (RD).
190 A public park in which the deer were safe from being hunted (DA).
191 *Tapaṁ*: severe forms of self-mortification as listed in verse 14. See Introduction, p. 23. This is to be distinguished from asceticism as such. However, the term 'penance' used by RD is wrong because the intention is quite different from the Christian idea of penance. Having used 'ascetic' for *samaṇa* (since the term 'recluse' favoured by some translators is inappropriate), I have fallen back on the cumbrous 'practiser of austerity' for the term *tapassī* used here. Fortunately this term occurs so much more rarely than *samaṇa* that little inconvenience results.
192 Cf. DN 2.95.

193 *Akusala*: lit. 'unskilled', i.e. unwholesome and productive of unfavourable karmic results.
194 Cf. DN 1.1.9.
195 In regard to bodily functions (DA). The whole list recurs, e.g. at MN 12.45.
196 *Thusodakaṁ*: 'rice-gruel', but the sense requires something fermented. RD's assertion to the contrary is not supported by the Sub-Commentary. Ñāṇamoli, at MN 12.45, renders it 'besotting drink'.
197 One who accepts alms from only one house.
198 One who takes only one portion.
199 Like Ajita Kesakambalī (DN 2.22).
200 *Apānaka*. Probably one who (like the Jains) does not drink cold water because of the living beings in it.
201 In order to wash away his sin: cf. the story of Sangārava (SN 7.2.11).
202 The passage: 'but if his morality...' recurs, first after 'twice a month', then after 'windfalls', and in conclusion. As RD points out, the Buddha is using the terms 'ascetic' and 'Brahmin' in his own sense, not Kassapa's.
203 See DN 25.

SUTTA 9

204 The principal queen of King Pasenadi of Kosala. She and the king were both devoted followers of the Buddha. The park had been given by the famous benefactor Anāthapiṇḍika.
205 *Abhisaññānirodha*. 'The prefix *abhi* qualifies not *saññā*, but the whole compound, which means "trance" [*sic!*]. It is an expression used, not by Buddhists, but by certain wanderers' (PED).
206 *Saññā* means primarily 'perception' as one of the five *khandhas*, but here approaches the meaning of 'consciousness' as such (see BDic). After some hesitation, I have retained the rendering 'perception' here.
207 DA says *athabbanikā* ('Atharva priests') can do this.
208 RD accidentally omits this passage.
209 *Sukusala*: an intensified form of *kusala* 'skilled'.
210 *Viveka-ja-pīti-sukha-sukhuma-sacca-saññā*: the regular

formula for the first jhāna but expanded with the words *sukhuma-sacca* 'subtle and true'.

211 *Saka-saññī hoti*: lit. 'becomes own-perceiving'. From the first jhāna on one has some control over one's perceptions.

212 *Abhisankhāreyyaṁ*. RD has 'fancying', with footnote: 'perhaps "perfecting" or "planning out"'. Mrs Bennett has 'manipulating'.

213 DA offers alternative explanations: 1. 'Perception' = 'jhāna-perception', 'Knowledge' = 'insight-knowledge' (*vipassanā-ñāṇaṁ*); 2. 'Perception' = 'insight-perception', 'Knowledge' = 'path-knowledge'; 3. 'Perception' = 'path-perception', 'Knowledge' = 'fruition-knowledge' (*phal-añāṇaṁ*). He then quotes an authority as saying 'Perception' is the perception of the fruition of Arahantship, and 'Knowledge' the immediately following 'reviewing-knowledge' (*paccavekkhaṇa-ñāṇaṁ*): cf. VM 1.32, 22.19 and BDic. But in fact 'reviewing-knowledge' is said also to occur at lower stages on the enlightenment path. It is, however, this 'reviewing-knowledge' which best seems to explain just how one is supposed to know that perception arises first and then knowledge.

214 RD quotes DA's comment that a village pig, even if bathed in perfumed water, garlanded and laid on the best bed, will still return to the dunghill. In the same way Poṭṭhapāda still returns to the idea of a 'self'.

215 *Paccesi* 'fall back on'.

216 Cf. DN 1.3.11.

217 Cf. DN 1.3.12.

218 Cf. DN 1.3.13. According to DA, this represents Poṭṭhapāda's real opinion.

219 These are the ten *avyākatāni* or so-called indeterminates (better: 'undeclared points') or questions which the Buddha refused to answer:

1–2. Is the world eternal or not?
3–4. Is the world infinite or not?
5–6. Is the soul (*jīvaṁ*) the same as the body or not?
7–10. Does the Tathāgata (a) exist, (b) not exist, (c) both exist and not exist, (d) neither exist nor not exist, after death?

All of these are vain speculations, not conducive to enlightenment, and as stated with reference to numbers 5 and 6 in DN 6, for one who 'thus knows and thus sees' it is not proper to speculate on such things: in other words, the questions will drop away as meaningless. The same ten questions are found in various parts of the Canon, notably at MN 63 (with the famous analogy of the man wounded by an arrow, who refuses treatment until he has received the answers to a long string of questions) and MN 72 (the fire that went out); and there is a whole section (*saṁyutta*) (44) in SN. It has been thought that these questions formed a sort of questionnaire among the 'wanderers' to determine a man's position. This is only possible if the word *Tathāgata* had a pre-Buddhist meaning, which may well be the case. See discussion by Ñāṇananda, *Concept and Reality*, 95ff.

220 *Atta-paṭilābha*. This is, of course, only an 'assumed' or 'presumed' self: 'the fleeting union of qualities that make up, for a time only, an unstable individuality' (RD). The word is glossed by DA as *attabhāva-paṭilābha* 'adoption (or assumption) of selfhood'. The three kinds of 'acquired self' correspond to the three realms of Sense-Desire, of Form and of No-Form. Cf. DN 33.1.11 (38) and AN 4.172.

221 Doubtless alluding to the well-known fact that higher states tend to appear very boring to the worldling who has not experienced them.

222 'This very one that you see'.

223 *Sankhaṁ gacchati*: lit. 'enters the reckoning'.

224 An important reference to the two truths referred to in DA as 'conventional speech' (*sammuti-kathā*) and 'ultimately true speech' (*paramattha-kathā*). See Introduction, p. 31f. It is important to be aware of the level of truth at which any statements are made. In MA (*ad* MN 5: Anangana Sutta), the following verse is quoted (source unknown):

> Two truths the Buddha, best of all who speak,
> declared:
> Conventional and ultimate – no third can be.
> Terms agreed are true by usage of the world;

Words of ultimate significance are true
In terms of *dhammas*. Thus the Lord, a Teacher, he
Who's skilled in this world's speech, can use it, and not lie.

SUTTA 10

225 We may wonder slightly, as RD does, why this is included as a separate Sutta, consisting as it does of little more than the corresponding passages in DN 2. But repetitiveness was never regarded by the early redactors of the Canon as a bar to inclusion, and this was no doubt independently preserved as an account of Subha's conversion. RD points out that the three heads here are given as *sīla*, *samādhi* and *paññā*, which we render (somewhat differently from RD) as morality, concentration and wisdom. RD also states that the term *samādhi* is not found in any pre-Buddhist text. To his remarks on the subject should be added that its subsequent use in Hindu texts to denote the state of enlightenment is not in conformity with Buddhist usage, where the basic meaning of concentration is expanded to cover 'meditation' in general.

226 Chronology is of little account in this Nikāya. The Buddha's final passing is narrated in DN 16.

227 A Brahmin, whose name means 'man of Tudi'.

228 Like Todeyya, he is named after his birthplace in the Cetiya country.

229 *Sīlakkhandha*. This is also the name of the first of the three divisions of this Nikāya, but the other two do not conform to the same pattern.

SUTTA 11

230 Or Kevaṭṭa ('Fisher') as several manuscripts have it. RD admits that 'it may turn out to be the better of the two.'

231 *Iddhi-pāṭihāriya*: 'miracle of *iddhi*' (see n.128).

232 *Ādesanā-pāṭihāriya*. This is actual telepathy, not the same as *manesika* 'mind-searching' or guessing another's thoughts mentioned in DN 1.1.14.

233 *Anusāsani-pāṭihāriya*. The Buddha's teaching can be called miraculous because it leads to the most wonderful results.

234 A charm for making oneself invisible.

235 Or *cintāmaṇī vijjā* (DA), the 'jewel of thought' charm which enabled one to know the thoughts of others. The sceptic, of course, does not have a really convincing way of explaining things away. Modern parallels suggest themselves.

236 Omitting DN 2.85–96, which deal with the powers disparagingly mentioned in verse 4ff.

237 For all these realms and their inhabitants (verses 68–81) see Introduction p. 38f.

238 *Devaputta* here denotes the ruler of a certain group of devas. In other contexts it simply means 'male deva'.

239 Mind and body, i.e. 'subject and object' (Neumann quoted by RD).

240 *Anidassanaṁ*: or 'invisible'. Ñāṇananda (n.242) renders it 'non-manifesting'.

241 This word (*pabhaṁ* or *pahaṁ*) has been variously interpreted. DA takes it in the sense of a ford, or a place to enter the water 'accessible from all sides', by means of which one can reach Nibbāna. There is an improbable suggestion that the meaning is 'rejecting', and Mrs Bennett translates the line: 'Where the consciousness that makes endless comparisons is entirely abandoned', which seems to involve a misunderstanding of *anidassanaṁ*. (But see next note). The same sequence also occurs at MN 49.11, rendered by I.B. Horner (MLS i, 392): 'Discriminative consciousness (= *viññāṇaṁ*) which cannot be characterised (= *anidassanaṁ*), which is unending, lucid in every respect (= *sabbato pabhaṁ*).' The two passages should be studied in conjunction. Cf. also AN 1.6: 'This mind (*citta*) is luminous, but is defiled by adventitious defilements.' See important discussion by Ñāṇananda, 57–63.

242 G.C. Pande (*Studies in the Origins of Buddhism*, 92, n.21) says: 'Buddha says that the question should not be asked in the manner in which it is done in the prose

quotation above, but thus – as in the metrical lines that follow. One may pertinently ask: "Why? what is wrong with the prose formulation?" The only answer would seem to be: "Nothing. But the verses have to be brought in!".

Ñāṇananda (*Concept and Reality*, 59) explains it thus: 'The last line of the verse stresses the fact that the four great elements do not find a footing – and that 'Name-and-Form' (comprehending them) can be cut-off completely – in that '*anidassana-viññāṇa*' (the 'non-manifestative consciousness') of the Arahant, by the cessation of his normal consciousness which rests on the data of sense-experience. This is a corrective to that monk's notion that the four elements can *cease altogether* somewhere – a notion which has its roots in the popular conception of self-existing material elements. The Buddha's reformulation of the original question and this concluding line are meant to combat this wrong notion.'

SUTTA 12

243 *Kusalaṁ dhammaṁ.*

244 *Nirayaṁ vā tiracchāna-yoniṁ vā.* The statement that those who hold 'wrong views' are liable to hell or an animal rebirth is off-putting to modern readers. It is doubtful whether either term originally meant what it was later taken to mean. See Introduction, p. 40f. 'A painful or beast-like rebirth' might express the meaning better. It should be realised, too, that the 'wrong view' referred to means one according to which there are no rewards and punishments for good and evil deeds – hence no operation of a moral law. This kind of view the Buddha always declared to be particularly reprehensible. Cf. n.801.

245 Those whose meritorious deeds (*puñña*) will lead to rebirth in a deva-world, life in which is exceedingly pleasant, but not, of course, everlasting. The mischief of Lohicca's evil view is precisely that it may hinder such a consummation.

246 *Dhammaṁ*: but not necessarily the Buddhist Dhamma.

247 The Buddha repeats Lohicca's own phrase.

248 *Naraka*: a synonym of *niraya*, hell (n.244).

SUTTA 13

249 Union with Brahmā was the ultimate goal for the Brahmins. See n.258.

250 The alternative reading, adopted by RD, is *Bavharijā*, but RD notes: 'If we adopt the other reading [i.e. *Brāhmacariyā*, as he omits to say] for the last in the list, then those priests who relied on liturgy, sacrifice or chant would be contrasted with those who had "gone forth" as *religieux*, either as *Tâpasas* or as *Bhikshus*.'

251 The ten rishi authors of the Vedic mantras. Cf. MN 95.12.

252 Cf. DN 11.80.

253 Cf. MN 95.13.

254 *Saparigaha*. The PED gives both 'married' and 'encumbered'. Both are implied.

255 *Vasavattī*: lit. 'powerful', but here meaning having power, or control, over oneself.

256 These (pre-Buddhist) 'Divine Abidings' (*Brahmavihāra*) are also called the Boundless States (*appamaññā*).

257 *Pamāṇa kataṁ* according to DA denotes the sensuous sphere (*kāmaloka*). Cf. SN 42.8 (= KS iv, p. 227). DA says: 'Like the mighty ocean, flooding a little creek, he even reaches up to Brahmā' (tr. Woodward, *loc. cit.*).

258 See also DN 27, MN 98 and Sn. 594ff. DA says Vāseṭṭha's first taking refuge was after the preaching of the Vāseṭṭha Sutta (MN 98), and this was the second occasion. He 'went forth' and, after the preaching of the Aggañña Sutta (DN 27) he received the higher ordination and attained Arahantship.

RD's comment (RD i, p. 299), 'It should be recollected that the argument here is only *argumentum ad hominem*. If you want union with Brahmâ – which you had much better not want – this is the way to attain it', ignores the outcome as reported by DA. The Buddha's words

were indeed, as in other cases, *ad hominem*, and had, as in other cases, the result of leading the enquirer beyond his original premises.

On 'union with Brahma' see Introduction, p. 43. See also DN 19.61.

SUTTA 14

259 This Sutta, the *Mahâpadāna Sutta*, marks the beginning of a new division and a new atmosphere. The division is called 'great' probably merely because most of the Suttas in it include *mahā* 'great' in their titles. *Mahâpadāna* = *Mahā-apadāna*. *Apadāna* (which is also the title of a book of the Khuddaka Nikāya) means 'legend, life-story': here of the last seven Buddhas as exemplified by Vipassī, whereas in the Khuddhaka Nikāya the stories are those of Arahants. The Sutta as it stands is clearly a late one, though with some earlier elements.

260 A fortunate aeon is one in which one or more Buddhas are born: the present aeon is one of five Buddhas, four of whom have already appeared.

261 The *ficus religiosa*. Descendants of the original tree are preserved at Bodh Gayā and Anuradhapura (Sri Lanka).

262 Cf. MN 123.4.

263 Identical, except for the 'refrains', with MN 123.8-end (MLS iii, pp. 165–169).

264 *Dhammatā*: that which is in accordance with *Dhamma* as universal law.

265 This is said to be one of the hell-states (cf. n.244).

266 The Four Great Kings (DA) (cf. DN 11.69).

267 Again, the Four Great Kings.

268 Vārāṇasī (Benares).

269 A symbol of royalty.

270 All these things are symbolic, according to DA. Standing on the earth denotes the four 'roads to power' (*iddhipadāni*). Facing north denotes the multitude to be won over. The seven steps are the seven factors of enlightenment (*bojjhangā*). The sunshade denotes liberation. Looking round denotes unobstructed knowledge. The bull's voice denotes the turning of the wheel, and the declaration of his last birth the 'lion's roar' of Arahantship to be.

271 Thus this light appears twice, at the conception and the birth of the Bodhisatta.

272 These marks are treated *in extenso* in DN 30.14ff. See notes there.

273 Related to *vipassanā* 'insight' (also as a meditation practice: cf. n.287 and DN 22).

274 Bearing in mind that the life-span of human beings at this time was supposedly 80,000 years (1.7). What follows is told, with reference to the Buddha Gotama, in the introduction (*nidānakathā*) to the Jātakas. Cf. Warren, BT, pp. 56ff.

275 *Antepuraṁ*: lit. 'inner dwelling', generally means 'harem', and according to 1.38 Vipassī was in fact attended solely by women. DA says he dismissed them and sat alone grieving, 'as if pierced to the heart by this first dart.'

276 Reading *sīro* 'head'. RD follows different MSS which read *saro* 'voice'. Cf. 2.14.

277 *Pabbajita*: we might say, the nearest equivalent of a Buddhist monk. In the *Nidānakathā* (n.274), where all four signs are specifically said to be sent by the gods, this is rationalised: 'Now although there was no Buddha in the world, and the charioteer had no knowledge of either monks or their good qualities, yet by the power of the gods he was inspired to say, "Sire, this is one who has retired from the world"' (Warren's translation).

278 This can be either taken as 'universal law' or, with a slight anachronism (in implied agreement with n.277) as the Buddhist teaching. 'Well and truly' renders *sādhu*. 'Does good actions' renders *kusala-kiriyā* lit. 'doing skilful actions', which has a definitely Buddhist ring.

279 Conventional for 'a very large number'.

280 Vipassī is here called the Bodhisatta for the first time, having now 'gone forth'.

281 There is a play on words here: *jāyati ca* (there is birth), *jīyati ca* (there is decay), *mīyati ca* (there is dying): the

first two terms are linked by alliteration, the second and third by rhyme.

282 *Yoniso manasikāra*: *yoni* means 'womb', hence 'source, origin'. The phrase really means 'going back to the root of the matter' – here, with perfect penetration; for lesser mortals, to a corresponding degree.

283 The realisation of dependent origination (*paṭicca-samuppāda*): see Introduction, p. 34. Here and in DN 15, only links 3–12 of the usual series are given (cf. n.286).

284 *Bhava*: the process of 'coming-to-be'. It also corresponds to the first two links not given here, which represent the 'coming-to-be' process in a past life.

285 *Phassa*. See n.86.

286 DA explains that Vipassī's reflection went back only to the beginning of *this* life.

287 RD comments: 'As this is not a stock phrase... it doubtless contains a play on the name Vipassī.'

288 He became an Arahant.

289 *Atakkâvacaro*: beyond the sphere of logical thought' (cf. n.97). That can only be realised by insight, not by reasoning alone.

290 *Ālaya-rāma*: 'delighting in a basis' (i.e. something it can cling to).

291 *Ida-paccayatā*: 'being conditioned by this' (i.e. the fact that everything has some specific condition).

292 *Paṭicca-samuppāda* (n.283).

293 *Sankhārā*: may here be loosely paraphrased as 'the emotions'.

294 *Upadhi*: all factors conducive to clinging, and hence to rebirth.

295 In other versions he is called Brahmā Sahampati (a mysterious title), and is identified with the Supreme Brahmā (though in the Buddhist view his supremacy is distinctly relative: cf. DN 11).

296 *Bhavissanti dhammassa aññātāro ti*. The meaning is quite plain, but I.B. Horner, piously following the (second) thoughts of her teacher Mrs Rhys Davids, renders (MN 26 = MLS i, p. 212): '(but if) they are learners of *dhamma* they will grow', thus giving *bhavissanti* the pregnant sense of '(more) becoming' which Mrs Rhys Davids arbitrarily read into it wherever possible. Mrs Bennett in her version makes a different mistake: 'would not be informed of the Truth', taking *aññātāro* as incorporating the negative prefix.

297 This is, of course, superior to all those mentioned in n.140.

298 *Sumedho*: the name of the Brahmin who, going forth under Buddha Dīpankara, was to become the Buddha Gotama.

299 *Pamuñcantu saddhaṁ*. This has been strangely misinterpreted, e.g. 'renounce your empty faith' (Mrs RD), and 'abandon blind beliefs' (Bennett), through a misreading of DA. The Sub-Commentary renders it: 'let them declare their faith'.

300 A half-brother of Vipassī.

301 Cf. n.172.

302 The heavenly world that alone was open to people before the appearance of a Buddha.

303 This is a profounder insight than that mentioned in verse 11.

304 The attainment of Nibbāna (the 'Deathless') is now open to people by following the Buddha's teaching.

305 The number is, of course, even more absurd than the previous 84,000. It is based on the statement that Vipassī had an 'assembly' of that number.

306 'Rose-Apple Land', i.e. India.

307 = Dhp. 184.

308 = Dhp. 183.

309 = Dhp. 185.

310 Cf. DN 3.1.1.

311 The realm where Non-Returners are reborn.

312 *Mārisa*: 'Sir'. They do not recognise him as the Lord.

313 As Non-Returners.

314 *Dhammadhātu*: 'the Dhamma-Element'.

315 *Papañca*. According to Ven. Ñāṇananda, *Concept and Reality* (BPS 1971) this means man's 'tendency towards proliferation in the realm of concepts'.

316 The round of rebirths.

317 Burmese and Thai texts add a statement that the Buddha was also told about these matters by devas: cf. 1.15.

SUTTA 15

318 See *The Great Discourse on Causation: The Mahānidāna Sutta and its Commentaries*, translated from the Pali by Bhikkhu Bodhi, (BPS 1984).
319 There was nowhere in the town for the Buddha to stay, so he stayed outside, in the jungle: hence the construction 'There is a market town' (DA).
320 *Guḷāguṇṭhika-jāta*: or 'matted like a bird's nest.'
321 *Saṁsāra.*
322 *Idapaccayā.* Cf. n.291.
323 The six sense-bases are omitted, for some reason, in this Sutta.
324 Cf. n.286.
325 The more literal rendering is: 'with *x* as condition, *y* comes to be.'
326 *Bhūtānaṁ*: 'beings', but the term is sometimes used in the sense of 'ghosts'. The Sub-Commentary identifies them with the Kumbhaṇḍas mentioned at DN 32.5 (q.v.).
327 *Pariyesanā.* Verses 9–18 constitute an excursus.
328 *Lābha.*
329 *Vinicchaya.*
330 *Chanda-rāga.*
331 *Ajjhosāna* (= *adhi-ava-sāna* 'being bent on something').
332 *Pariggaha*: 'possessiveness' (BB).
333 *Macchariya.*
334 *Ārakkha*: 'watch and ward' (RD), 'protection' (Bennett), 'safeguarding' (BB).
335 The two aspects of craving: 1. as primary craving, the basis of rebirth, and 2. craving-in-action (*samudācāra-taṇhā*) (DA). See RD's notes.
336 *Nāma-kāya*: the mental component of the pair *nāma-rūpa* 'name-and-form' or 'mind-and-body'. See next note.
337 *Rūpa-kāya*: the physical component of the pair *nāma-rūpa*. Both *rūpa* and *kāya* can on occasion be translated 'body', but there is a difference. *Rūpa* is body as material, especially visible, form, while *kāya* is body as aggregate, as in 'a body of material, a body of men'.

338 'We can trace' is inserted for clarity.
339 The same words as at DN 14.18: see n.281 there.
340 This confirm DA's statement mentioned in DN 14, n.286 (cf. n.324).
341 The four declarations are in Pali: 1. *'Rūpī me paritto attā'*, 2. *'Rūpī me ananto attā'*, 3. *Arūpī me paritto attā'*, 4. *'Arūpī me ananto attā'*. *Rūpī* is the adjective from *rūpa* (see n.337) and may mean 'material', though DA takes it as referring to the World of Form (*rūpaloka*) as experienced in the lower jhānas, *arūpī* then referring similarly to the Formless World of the higher jhānas. Cf. DN 1.3.1ff.
342 *Upakappessāmi*: glossed by DA as *sampādessāmi* 'I shall strive for, attain'.
343 Identifying the (supposed) self with the feeling-aggregate (*vedanā-kkhandha*).
344 Identifying the self with the body-aggregate.
345 Identifying the self with the aggregates of perception, mental formations and consciousness. Such are the commentarial explanations.
346 *Sankhata*: as opposed to the 'unconditioned element', which is Nibbāna.
347 The MSS appear to ascribe these answers to Ānanda himself rather than the hypothetical interlocutor.
348 I.e. this feeling.
349 He gains Nibbāna for himself (individually: *paccattaṁ*).
350 Cf. DN 1.2.27.
351 *Abhiññā.*
352 RD makes heavy weather of this in his note. These are the 'places' or 'states' in which conscious rebirth takes place. The stations also occur at AN 7.41 (not 39, 40, as stated by RD).
353 *Ayatanāni*: normally translated 'spheres', is here rendered 'realms' to avoid confusion with the 'spheres' of Infinite Space, etc., included among the seven 'stations'. Glossed as *nivāsanaṭṭhānāni* 'dwelling-places', they clearly differ from the station as being where *unconscious* (or not fully conscious) rebirth takes place.
354 Cf. DN 1.2.1.
355 *Paññā-vimutto.* Mrs RD's translation 'Freed-by-Reason'

is certainly misleading, even if learnedly supported by a reference to Kant's *Vernunft*! The usual rendering of *paññā* is 'wisdom', though Ñāṇamoli prefers 'understanding'. It is the true wisdom which is born of insight. The important point is the commentarial statement that this means: 'liberation without the aid of the following eight "liberations"'. It will be noticed that 'stations' 5–7 formally correspond to 'liberations' 4–6. The difference is that by the first way these 'stations' are seen through with insight and rejected, whereas by the second way they are *used* as means towards liberation.

356 These are really only relative 'liberations', since one has to pass through them successively to gain true freedom.

357 Referring, as in verse 23, to the World of Form. Jhāna is here induced by observing marks on one's own body.

358 Here, the *kasiṇa* (disc, etc., used as a meditation-object) is external to oneself.

359 By concentrating on the perfectly pure and bright colours of the *kasiṇa*.

360 *Saññā-vedayita-nirodha* or *nirodha-samāpatti*: a state of a kind of suspended animation, from which it is possible to break through to the state of Non-Returner or Arahant. For an illuminating account of this – to the ordinary person – mysterious state, see Nyāṇaponika, *Abhidhamma Studies* (2nd ed.), 113ff.

361 *Ceto-vimutti paññā-vimutti*: (cf. DN 6.12) 'liberation *of* the heart and *by* wisdom', i.e. in the two ways mentioned.

362 This again refers to the two ways mentioned. The various kinds of 'liberated one' are listed at DN 28.8.

SUTTA 16

363 With this Sutta, Mrs Bennett's volume of abridged translations comes to an end. Of greater value was *The Last Days of the Buddha*, translated by Sister Vajirā and revised by Francis Story, with notes by the Ven. Nyāṇaponika Mahāthera (Wheel Publication 67–69, BPS, Kandy 1964).

The Sutta is a composite one, many portions of which are found separately in other parts of the Canon, as listed by RD. No doubt it contains the basic facts about the Buddha's last days, but various late and more than dubious elements have been incorporated in it – a process which continued in the later Sanskrit versions (produced by the Sarvāstivādins and other schools), which are known to us mainly from the Chinese and Tibetan translations (though some Sanskrit fragments have been found). For E. Waldschmidt's (German) study of these, see A.K. Warder, *Indian Buddhism* (2nd ed., Delhi 1980). The Tibetan version is translated into English in W.W. Rockhill, *Life of the Buddha* (2nd ed., London 1907), pp. 123–147. It should perhaps be mentioned that the (expanded, Sanskrit-based) *Mahāparinirvāṇa Sūtra* is sometimes cited as evidence for the belief in a supreme self in Mahāyāna Buddhism. One Chinese version does indeed contain a passage to this effect, but this is a late interpolation, and is not representative of the general Mahāyāna position.

364 *Gijjhakūṭa*: a pleasant elevation above the stifling heat of Rājagaha. The name was taken up by Mahāyāna writers, who often located the Buddha's discourses there.

365 See also n.92. He is certainly a historical figure, unlike the 'King Ajātaśatru of Benares' of the *Bṛhadāranyaka Upaniṣad*, with whom he shared a taste for philosophical discussion with sages. RD points out that this is not his personal name but an official epithet. The literal meaning 'unborn foe' must then mean 'he against whom a foe (capable of conquering him) has not been born', though in view of his act of parricide it came to be taken as 'the unborn foe (i.e. while still in the womb) of his father' – with legendary elaboration. In Jain sources he is called Kūṇika or Koṇika. *Vedehiputta* means 'son of the Videha woman' (see next note). There is a long article on him in EB, where, however, RD's mistranslation at DN 2.102 (see n.139 there) is repeated.

366 The Vajjian confederacy, northward across the Ganges from Magadha, consisted of the Licchavis of Vesālī and the Vedehis (of Videha – to whom Ajātasattu's mother belonged), whose capital was Mithilā.

367 *Upalāpana*, which RD says must mean 'humbug, cajolery, diplomacy'.
368 *Aparihāniyā dhammā*: 'factors of non-decline'.
369 *Kammârāmā* etc.: 'fond of action, etc.' Here *kamma* obviously does not have the technical Buddhist meaning, and is glossed as 'things to be done'.
370 Stopping short of the goal of enlightenment, 'resting on their laurels'.
371 This is the Ambalaṭṭhikā mentioned in DN 1, not that in DN 5.1.
372 *Dhammanvaya*: 'the way the Dhamma goes'; *anvaya* also means 'lineage', and RD has 'the lineage of the faith', which is doubly inappropriate.
373 Most buildings being of wood, this was exceptional, hence its name.
374 As a Non-Returner (*anāgāmī*).
375 DA stresses that Buddhas can feel only physical, not mental weariness.
376 *Dhammâdāsa*: in which one can 'inspect' oneself.
377 'Has no doubt' (i.e. has, by 'entering the Stream', transcended doubt).
378 The eight are the one who has gained the state of Stream-Winner, and the one who has gained its 'fruition' (counted separately), and similarly for the three higher stages.
379 He, referring to the disciple and not (as RD) to the Sangha.
380 *Viññupassaṭṭhehi*: 'not deficient, undisturbed' (cf. PED), not (as RD) 'praised by the wise'.
381 For this and the next verse, see DN 22.1.
382 DA says mindfulness is stressed here because of the approaching encounter with the beautiful Ambapālī.
383 *Gaṇikā*. She was a rich and cultivated woman, with skills similar to those of a geisha.
384 *Nīla*: variously rendered as 'dark blue, blue-green', etc.
385 Men wore cosmetics of various colours.
386 *Sâhāraṁ*: lit. 'with its food', i.e. revenue.
387 A play on *amba* 'mango' and *ambakā* 'woman'. Her name means 'mango-guardian'.
388 A famous statement, implying that there is no 'esoteric' teaching in Buddhism, at least as originally taught by the Founder. There is no contradiction with the parable of the *siṁsapā* leaves at SN 56.31.

389 *Pariharissāmi*: 'I will take care of'.
390 The idea that the Buddha died at the age of eighty has, for some reason, been considered implausible. We might as well query the fact that Wordsworth died shortly after his eightieth birthday, the year of his death, too, bearing the suspiciously 'round' figure of 1850! See n.400.
391 *Vegha-missakena*. The precise meaning of the expression seems to be unknown, but it remains a vivid image!
392 *Sabba-nimittānaṁ amanasikārā*: 'not attending to any signs', i.e. ideas.
393 I.e. mundane feelings (DA).
394 'The concentration attained during intensive insight-meditation' (AA, quoted in LDB).
395 *Dīpa* = Skt. *dvīpa* 'island' rather than Skt. *dīpa* 'lamp'. But we do not really know whether the Buddha pronounced the two words alike or not! In the absence of such knowledge, it is perhaps best not to be too dogmatic about the meaning. In any case, it is just 'oneself' that one has to have as one's 'island' (or lamp), not some 'great self' which the Buddha did not teach (cf. n.363, end).
396 *Tamatagge*. The meaning of this is rather obscure, to say the least. It seems to mean something like 'the highest', even if scholars cannot agree as to how this meaning is reached. See the long note (28) in LDB.
397 The 'Seven Mangoes' Shrine.
398 The 'Many Sons' Shrine, at which people used to pray for sons to an ancient banyan-tree.
399 *Iddhipādā*. See DN 18.22.
400 *Kappaṁ vā tiṭṭheyya kappâvasesaṁ vā*. This passage is much disputed. The usual meaning of *kappa* is 'aeon' (but see PED for other senses). DA, however, takes it to mean 'the full life-span' (i.e. in Gotama's day, 100 years: cf. DN 14.1.7). DA also takes *avasesa* to mean 'in excess' (the usual meaning being 'the remainder'). After some hesitation, and preferring the lesser 'miracle', I have translated the sense of *kappa* (as I take it) by 'a century'. This, of course, accords with DA. I have, however,

adopted the usual meaning of *avasesa* as making good sense. For the Buddha, the 'remainder' would have been twenty years. PTS translators of the parallel passages have differed in their interpretations. Whereas RD in DN preferred 'aeon', Woodward at SN 51.10 (followed reluctantly by Hare at AN 8.70!) has 'allotted span', and at Ud 6.1 he tersely remarks: 'Supposed by some to mean "the aeon or world-period"'. It may be noted that LDB has 'world-period', while Mrs Bennett discreetly omits the passage.

401 Māra (= 'Death') is the personified spirit of evil, the Tempter, very like the Biblical Satan. But like Brahmā, he is only the temporary incumbent of an 'office'.

402 *Sappāṭihāriyaṁ dhammaṁ*. RD renders this 'the wonder-working truth', to which the Ven. Nyāṇaponika (LDB, n.30) takes exception, pointing out that the adjective could be rendered (paraphrased) by 'convincing and liberating'. It must however be said that in DN 11.3 we find *anusāsani-pāṭihāriya* 'the miracle of instruction' (see n.233 there). In neither place does it imply a miracle in the 'vulgar' sense.

403 'As a warrior breaks his armour after the battle' (DA).

404 DA has an involved and dubious explanation. The point, surely, is that there is an imbalance in the powers of such a mighty deva (who, of course, is far from being enlightened!).

405 *Anupādisesāya nibbāna-dhātuya parinibbāyati*: 'enters the Nibbāna-element without the groups (of attachment) remaining'; or, in mundane parlance, 'dies'. See BDic under *Nibbāna*.

406 Or: 'assemblies of many hundreds of Khattiyas'.

407 *Abhibhū-ayatanāni* > *abhibhâyatanāni*. See MN 77 and articles in BDic and EB.

408 On one's own person.

409 The flower of the tree *Pterospermum acerifolium*.

410 The 'healing star', equated with Venus.

411 RD says (in part): 'I do not understand the connexion of ideas between this paragraph and the idea repeated with such tedious iteration in the preceding paragraphs.' I do not understand what he does not understand. There seems to be no special contradiction of ideas. Whether a Buddha lives on for a century, or even an aeon, he must eventually die.

412 The five (spiritual) faculties are: faith (or confidence: *saddhā*), energy (*viriya*), mindfulness (*sati*), concentration (*samādhi*), and wisdom (*paññā*). Faith needs to be balanced with wisdom, and energy with concentration, but mindfulness is self-balancing (see VM 4.45–49).

413 The names of these powers are the same as those of the faculties listed above. The difference is that at Stream-Entry they become powers as being unshakeable by their opposites. This answers RD's query at ii, 129 (he has, incidentally reversed the order of the two groups there).

414 This group of 37 items constitutes the *Bodhipakkhiya-Dhammā* or 'Things pertaining to enlightenment' (cf. MN 77).

415 Buddhas, like elephants, apparently turn the whole body round to look back!

416 The usual triad of morality, concentration and wisdom, with the outcome, which is liberation.

417 I have chosen this ambiguous expression to translate the controversial term *sūkara-maddava* (*sūkara* = 'pig', *maddava* = 'mild, gentle, soft', also 'withered'). It could therefore mean either 'the tender parts of a pig' or 'what pigs enjoy' (cf. note 46 in LDB). What is quite clear is that the old commentators did not know for certain what it did mean. DA gives three possibilities: 1. The flesh of a wild pig, neither too young nor too old, which had come to hand without being killed, 2. soft boiled rice cooked with 'the five products of the cow', or 3. a kind of elixir of life (*rasāyana*) (cf. next note). Modern interpreters from RD onwards have favoured truffles as a plausible explanation, and some evidence for this has been adduced. Trevor Ling, in n.31 to his revision of the RD translation of this Sutta (*The Buddha's Philosophy of Man* (Everyman's Library, London 1981, p. 218), remarks: 'This explanation seems intended to avoid offence to vegetarian readers or hearers. Rhys Davids's statement that Buddhists "have been mostly vegeta-

rians, and are increasingly so'', is difficult to accept.' Be that as it may (and in fact Eastern Theravāda Buddhists have rarely been vegetarians, though some are now, almost certainly under Western influence!), the question of vegetarianism has frequently been raised in the Buddhist field.

The standard Theravāda position is set out in the Jīvaka Sutta (MN 55), in which the Buddha tells Jīvaka that monks must not eat the meat of any animal concerning which they have seen, heard or suspect that it was specially killed for them. The Buddha rejected Devadatta's proposal to forbid meat-eating altogether to the monks. Living on alms as they did in the conditions of rural India at the time, they would either have gravely embarrassed those who offered them food, or starved if they had refused all meat. At the same time, under modern conditions, especially in the West, the question does arise as to whether the Sangha might not educate the laity into *offering* only vegetarian food. Many Western Buddhists (and not only Mahayanists) are in fact vegetarians today.

In many schools of Mahāyāna Buddhism, vegetarianism is the rule, and some writers have indulged in polemics against the Theravāda school on this score. This, whatever may be said, has not always been purely for reasons of compassion. Shinran Shōnin, the founder of the Shin School in Japan, abolished compulsory vegetarianism along with celibacy because he considered it a form of penitential practice.

418 The reference to an elixir noted above is interesting. É. Lamotte, *The Teaching of Vimalakīrti* (Engl. transl., PTS, London 1976), p. 313f., has an interesting and learned note in which he refers to deities mentioned in MN 36, who offered to insert a special divine essence into the Bodhisatta's pores to keep him alive, at the time of his extreme austerities. He compares the Buddha's last meal with the wondrous food served to the Bodhisattvas by Vimalakīrti, which takes seven days to digest, whereas the *sūkara-maddava* eaten by the Buddha can only be digested by the Tathāgata (or so we are told). The trouble was, of course, that in fact even the Tathāgata failed to digest it! Cf. also SN 7.1.9.

419 'These verses were made by the elders who held the Council' (DA), and likewise at verses 38, 41.

420 The first teacher the future Buddha went to: see MN 26.

421 This ridiculous story is probably a late insertion.

422 The river Ānanda had previously mentioned (verse 22).

423 Or 'the recreation-ground (*upavattana*) belonging to the Mallas'.

424 Normally it is understood that devas are unenlightened, but DA here states – without further comment – that these are Non-Returners or even Arahants.

425 *Saṁvejanīyāni*: 'arousing *saṁvega*' ('sense of urgency': Ñāṇamoli in VM and Pṭs. translations).

426 Lumbini (now Rummindei in Nepal).

427 Uruvelā (now Buddha Gayā in Bihar).

428 The deer-park at Isipatana (modern Sarnāth) near Vārāṇasī (Benares).

429 Kusinārā.

430 This small passage seems arbitrarily inserted at this point. Cf. SN 35.127.

431 Lit. 'for your own good', but DA says 'for the highest purpose, Arahantship'. Cf. n.370.

432 *Āyasa* means 'of iron', but DA, not considering this good enough, glosses it as 'of gold': improbable even though, as Ven. Nyāṇaponika notes (LDB, n.53), there is some support in Sanskrit for this meaning.

433 Probably sandalwood or ochre paste.

434 A 'private Buddha' who, though enlightened, does not teach.

435 The word used is *vihāra* which in the context cannot mean 'monastery', and DA calls it a pavilion. The neutral rendering 'lodging' is safest.

436 *Kapisīsaṁ* lit. 'monkey's head'. Scarcely 'lintel' (RD): Ānanda would have to be fairly tall to lean on this! The definition in DA is rather obscure, but that quoted by Childers from the 12th-century *Abhidhānapadīpikā* (his main source) is 'the bolt or bar of a door' (*aggaḷathambo*), and *aggaḷa* is used in this sense at DN 3.1.8. But

Childers also quotes a Sanskrit meaning of 'coping of a wall'.

437 An Arahant. Ānanda is said to have become an Arahant just before the first Council, after the Buddha's passing.

438 This may seem like only one 'wonderful quality', but it is fourfold because equally applicable in regard to each of the four groups.

439 Kuvera's city: see DN 32.7.40.

440 Verses 17–18 are repeated practically verbatim in the next Sutta.

441 This is the family-name (cf., n.179).

442 *Aññā-pekho*: rendered by RD as 'from a desire for knowledge', which agrees with DA. But *aññā* is used for 'the highest knowledge', i.e. 'enlightenment', and we may assume a play on the two senses (mundane and supramundane) of 'enlightenment', equally possible in Pali and in English.

443 These are, of course, the Stream-Winner, Once-Returner, Non-Returner and Arahant.

444 The PTS text makes the verse run only to line 6, and this is followed by RD and in LDB. But in the addenda to the second edition of 1938, it is indicated that the verse continues as shown here (except, probably, for the line in parentheses), and omitting the name of Subhadda.

445 I.e. properly qualified. This passage also at DN 8.24.

446 Sentence added by the Elders at the Council (DA).

447 *Āvuso*.

448 *Bhante*. Rendered here as 'Lord', but in modern usage the normal form of address to monks, rendered 'Venerable Sir'. Western Buddhists should note that it is a *vocative*, i.e. used in direct address, and not as a kind of pronoun denoting 'the Venerable So-and-so'.

449 *Āyasmā*: the regular prefix as in 'the Venerable Ānanda', etc.

450 The Sangha did not take advantage of this permission, mainly because Ānanda had omitted to enquire which rules were to be regarded as 'minor'. It would not be appropriate to get involved here in modern debates on the subject.

451 *Brahmadaṇḍa*: used in a different sense at DN 3.1.23.

Channa had been Gotama's charioteer, and had since joined the Order, but showed a perverse spirit. The treatment imposed on him by the Buddha's orders brought him to his senses.

452 *Pasādā*: 'brightness, serenity of mind'. According to DA 'the least one' was Ānanda himself.

453 *Vayadhammā sankhārā. Appamādena sampādetha.* The words occurred previously at DN 16.3.51. RD's rendering of the latter two words, 'Work out your salvation with diligence' (adopted from Warren) has become too famous. Even Brewster, who normally follows RD, has changed it to 'Accomplish earnestly!', which is much better. Much has been made in some quarters of the fact that the Sarvāstivādin version (and therefore the Tibetan translation) omits these words. But the passage is even expanded in one Chinese version, which makes dubious any conclusions which may be drawn from the omission elsewhere. However, there does seem to have been an early corruption in the text, as in the parallel passage at SN 6.2.5.2 the order of the two sentences is reversed: *appamādena sampādetha vayadhammā sankhārā* (= S i, 158). The inference is that the words quoted were lost at an early stage in the Sarvāstivādin tradition. The SN passage probably reflects an intermediate stage in that process.

454 RD says 'No one, of course, can have known what actually did occur.' Since Anuruddha is said to have had highly developed psychic powers, we cannot be so sure.

455 Note that Ānanda, the junior, addresses Anuruddha as instructed by the Buddha, and Anuruddha replies similarly.

456 As in MN 26, etc., and playing the same role as in DN 14.3.2.

457 *Aniccā vata sankhārā uppāda-vaya-dhammino,*
Uppajitvā nirujjhanti, tesaṁ vupasamo sukho.
RD rightly calls this a 'celebrated verse'. Frequently quoted, it concludes DN 17.

458 One of the Buddha's most eminent disciples, not to be confused with the many other Kassapas. He had great

psychic powers and is said to have lived to be more than 120. He presided at the first Council.

459 Cf. n.66.

460 Not, of course, the same person as the Subhadda mentioned at 5.23–30.

461 *Sarīra*: bones (later interpreted as the indestructible substance supposed to be found in the ashes of Arahants).

462 Some trees are said to have the property of putting out fires. In Japan this is said of the gingko – despite considerable evidence to the contrary!

463 This seems to have been the original end of the Sutta.

464 These verses were, as Buddhaghosa (DA) obviously correctly says, added by the Sinhalese Elders.

SUTTA 17

465 As RD notes, this Sutta is an expansion of the conversation recorded at DN 16.5.17f. The same legend also occurs, with some variations (analysed by RD) in the Mahāsudassana Jātaka (No. 95). As in DN 5, the Buddha at the end identifies himself, Jātaka-fashion, with the leading character in the story. The whole thing is deliberately set in an atmosphere of fairy-tale splendour: cf. n.468.

466 'The Great King of Glory' (RD). RD is probably right in believing that the germ of the story (though not, I think, its Buddhist moral) lies in a sun-myth, a theory which in his day was unpopular because of having been overworked.

467 RD accidentally writes 'seven' instead of 'five'. The five kinds are given as drums with leather on one side, on both sides, completely covered in leather, cymbals (or bells) and wind.

468 Or perhaps 'feasted their senses', but hardly, I think, 'danced' (as RD: a ludicrous picture!): see PED under *paricarati*. RD quotes a passage from the Mahāyāna *Sukhāvativyūha*, a key text of the Pure Land school (as, e.g. Shin in Japan). The 'Land of Bliss' (Sukhāvatī) created by Amitābha Buddha for those who have faith in

him has features which appear to owe something to this description. But there the effect of the sound of the bells is: 'And when the men there hear that sound, reflection on Buddha arises in their body (*sic!*), reflection on the Law, reflection on the Assembly'.

469 Cf. n.93.

470 RD declares categorically: 'This is the disk of the sun', which may, originally, be correct. It symbolises both royal authority and the moral law.

471 Elephants, cavalry, chariots and infantry.

472 Lit. 'eat according to eating'. The exact meaning is doubtful. See also n.792.

473 *Attha-karaṇa-pamukhe*. 'As he was trying a case' omitted by RD.

474 This description may have something to do with the veneration accorded so-called 'white' elephants in Thailand.

475 See n.93. RD translates, cumbrously, 'Changes of the Moon'.

476 'With a crow-black head' (RD). But the term may refer to the shape not the colour.

477 'Thunder-Cloud', and so rendered by RD.

478 This is a stock description, as RD notes. The humour of the Buddha's employing such a description to the aged ascetic Ānanda should not pass unnoticed!

479 All such gifts are the result (*vipāka*) of past kamma.

480 The third clause omitted by RD.

481 *Iddhi*: quite distinct from those listed at DN 2.87 (and see n.128 there).

482 *Gahaṇi*: supposedly a special organ of digestion. But the medieval Sinhalese rendering quoted by RD (and Childers), 'the internal fire which promotes digestion', is not so far wrong.

483 *Dhanu*: 'bow'. Childers, but not PED, gives 'a measure of length' – the required meaning here.

484 RD notes the literal meaning: 'have garlands planted for all the people to put on' – being the only use for flowers at the time.

485 'All-maker' (or 'Factotum'), Skt. *Viśvakarman*. He has come down here a little from once being 'the great architect of the Universe'.

486 See DN 2.17 (end). Pūraṇa Kassapa denied that there was any merit in these.
487 The four Divine Abidings (*Brahmavihāras*): cf. DN 13.76ff. and n.256 there.
488 The conventional ('fairy-tale') nature of the repeated figure of 84,000 is obvious.
489 'Flag of Victory' (RD).
490 Subhaddā 'Queen of Glory' (RD). See also n.496.
491 RD has 'horns tipped with bronze'. The meaning is uncertain.
492 As adopted by the Buddha at his passing, and on other occasions. Cf. DN 16.4.40.
493 Cf. DN 16.4.37.
494 This would amount to more than four times the life-span under Buddha Vipassī (DN 14.7). RD accidentally has 48,000 in this verse.
495 The highest world attainable in a non-Buddha age.
496 These may be names (as taken by Woodward in the parallel passage at SN 32.96), or they may mean 'Khattiya lady' and 'young maiden' respectively. Anyway, what about Subhaddā?

SUTTA 18

497 Cf. DN 16.2.5ff and n.373.
498 Cf. DN 16.2.7. RD considers, probably rightly, that the DN 16 passage is the older. There, no mention was made of Magadhan devotees, and one purpose of this Sutta is to remedy that omission.
499 A curious remark, considering that Ānanda had been present at the Lord's 'report'.
500 Killed, of course, by his son Ajātasattu.
501 This rings true as a veiled criticism of Ajātasattu.
502 The Buddha did not, of course, claim the immediate kind (or indeed any kind) of omniscience, as other teachers did. But in view of his immediate response at DN 16.2.7, he seems to be making rather heavy weather of this.
503 Yakkhas are generally thought of as unpleasant creatures like demons or ogres. In fact they are curiously ambivalent (as Mrs Rhys Davids' term for them, 'fairy' suggests). The matter is largely explained by King Vessavaṇa, who (as we know from this sutta too) is their ruler, at DN 32.2. But see also DN 23.23, and article *Yakkha* in DPPN.

504 Lit. 'Bull (i.e. hero) of the People'.
505 The 'Great King' of the North.
506 A Stream-Winner. The seven human births indicate the maximum number of births a Stream-Winner can take. Hence the 'desire' arising in him to go on to the next stage. But why should the Buddha be so surprised at his awareness of having gained such a 'specific attainment'? His answer seems to be entirely in keeping with the 'Mirror of Dhamma' test mentioned by the Buddha at DN 16.2.8.
507 The 'Great King' of the South. It is curious that a king should be sent as a messenger in this way.
508 The two reasons, as RD points out, are (1) the fact that Vessavaṇa had made a statement on this very subject, and (2) that he had been aware that the Buddha (whose mind he could read!) was pondering the same subject. This also conforms to the Buddha's statement at various places (e.g. DN 14.1.15) that he knows certain things both by his own knowledge and because devas have told him.
509 *Vassa*: the annual three-monthly retreat during the rainy season.
510 'Hall of Good Counsel' (RD).
511 For a fuller account of him and the other 'Great Kings' (who actually preside over the lowest of the heavens, only just above the human realm), see DN 32.
512 The asuras suffered a decline in India, compared with the Persian *ahura*. They are at war with the devas, and hence are sometimes termed by Western scholars 'titans'. Since humans can be reborn in either camp (see DN 24.1.7 for an example of one born among the asuras), it is natural that the devas should rejoice at the accession to their ranks through the Buddha's disciples.
513 They seem, as RD notes (to a later passage, DN 19.14) to have been the recorders of the proceedings at assemblies of the Thirty-Three Gods. They had to memorise

what was decided. RD draws the inference that this was also done at real assemblies in the India of the time.

514 Cf. DN 11.80.

515 *Vipāka*: not here, as usually, in the technical sense of 'result of kamma', but (a rare usage) 'outcome in general'.

516 'Ever virgin' (or 'ever young'). One of the five sons of Brahmā according to legend.

517 An indirect way of exalting the Buddha: Brahmā is so vastly superior to the Thirty-Three Gods, and yet he is inferior to the Buddha, and knows it.

518 The *añjali* gesture of veneration or greeting, still used in India and Buddhist countries – frequently mistaken by Westerners for a gesture of prayer (which, for Theravāda Buddhism at least, is inappropriate).

519 *Pallankena*: instrumental case of *pallanka* 'in a cross-legged position'.

520 *Pallanka* is also the couch on which one sits cross-legged. Cf. n.32.

521 Cf. DN 21.2 (and DN 19.1). DA says Brahmā adopted this form because all the devas loved Pañcasikha.

522 Phrase omitted by RD – though it is an important qualification!

523 For all of these groups, see Introduction, p. 38f.

524 Celestial musicians (cf. n.26). As attendants on the devas of the Realm of the Four Great Kings, they were the lowest grade of beings in the heavenly worlds. For a monk to be reborn among them was shameful: cf. DN 21.11ff. It should be noted that the *gandhabba* mentioned in MN 38 as being present at the time of conception is not the same. The term there means 'one about to be born': see I.B. Horner's note, MLS i, p. 321, n.6.

525 RD mistranslates: 'betook himself to one end [of the Hall]'.

526 Defined at Sutta 26.28. For further details see BDic.

527 *Sukha*: 'pleasant feeling (physical or mental)'.

528 *Somanassa*: 'pleasant mental feeling'. Here, a higher degree of *sukha*, not to be equated with *pīti* (see n.81).

529 *Sankhārā*: a multi-valent term (see n.293), for which see the excellent article in BDic. In his note to this passage, RD wrestles with its meaning, and coins the unfortunate rendering 'Confections', which, still more unfortunately, was later taken up by Suzuki, on whom it is usually fathered.

530 See DN 22 for these.

531 Or 'physical forms external to himself' (RD).

532 A rare formulation of the factors of the Eightfold Path (see DN 33.2.3 (3)). Elsewhere, such a progressive explanation is denied: this points to a late formulation. See BDic under *Magga*, and EB under *Aṭṭhaṅgika-magga*.

533 *Sammā-ñāṇaṁ*.

534 *Sammā-vimutti*. These additional two steps are part of the supramundane path (MN 117).

535 DN 14.3.7.

536 These are the Non-Returners, who are presumably so far above Brahmā Sanankumāra that he cannot speak of them with knowledge!

SUTTA 19

537 Mention must be made of RD's brilliant introduction to this Sutta, which he analyses in terms of a play, showing its obvious links with the previous Sutta with reference to 'the episode told in Act I, Scenes 1 and 2', and so on. He stresses the humour and the propagandist technique employed, which consists in accepting and then outflanking the opponents' position rather than direct confrontation. While we may not be convinced that this Sutta goes back to the Buddha personally (but equally – are we sure that it does *not*, in some form?), this is indeed the method he uses in discussions with a variety of interlocutors. RD also analyses the differences between this Sutta and the version in the Sanskrit *Mahāvastu*, a product of the Lokuttaravāda school.

538 Referred to at DN 18.18, where Brahmā disguises himself as Pañcasikha, who now appears in person. He wore his hair in five knots or ringlets as he had done when he had died as a young boy.

539 The radiance of the devas is a standard feature: in the Deva Saṁyutta with which SN opens, we are intro-

duced to a succession of devas who 'light up the entire Jeta Grove with their effulgence'. Brahmā's radiance is much greater and in DN 14.1.17 we learn of the even greater radiance which appears at the conception and birth of a Bodhisatta.

540 As at DN 18.25. Cf. the 'eel-wriggler' mentioned at DN 1.2.24.

541 The 'path' here is really the practice, *paṭipadā*. The Noble Eightfold Path is the 'Middle Way' or 'Middle Practice', *majjhima-paṭipadā*.

542 *Sekhā*: learners who, having gained one of the first three paths, have yet to attain enlightenment.

543 Arahants.

544 'Crossed over the sea of doubt' (RD).

545 This repeated passage even includes the reference to Brahmā's adopting the form of Pañcasikha, even though it is Pañcasikha himself who is telling the tale.

546 *Purohita*: cf. n.173.

547 Govinda. RD notes: 'It is evident...that Govinda, literally "Lord of the Herds", was a title, not a name, and means Treasurer or Steward.' But people were often known by some designation other than their proper names, probably for taboo reasons. We may note how in Scotland the royal house of Stuart derived their name from the Steward who was originally the 'sty-ward'! Cf. n.365.

548 The name means 'Guardian of the Light'.

549 As RD remarks, the expression 'anoint' is noteworthy, suggesting that the office is of royal rank.

550 There is no note of any value in DA on this. Presumably the assembled nobles (Khattiyas).

551 *Sakaṭamukha*. This expression, which puzzled RD, has been explained as the (narrow) front of a cart, in reference to the tapering shape of India.

552 RD draws up a table showing the relationships and geographical distribution, which however, as he says, does not fit the story very well.

553 Not 'instructed...in government' (RD). The expression used is the same as that previously rendered 'administer'.

554 *Nahātaka*: lit. 'having bathed' (i.e. graduated).

555 Cf., *per contra*, DN 13.12ff.

556 This is also the way recommended by the Buddha in DN 13.

557 As RD indicates, he feels he must offer Brahmā something, but does not know what is right.

558 To the Buddhist, of course, Brahmā's realm is not really deathless. But in a pre-Buddhist age it was the highest goal one could aspire to.

559 *Purohita*: as at n.546. I have ventured to play on the two meanings of 'minister' in English: 'minister of religion' and 'government minister'. The Pali word approximates to a combination of the two.

560 Cf. n.558.

561 *Puthujjanas*: or 'worldlings'. See n.16.

562 *Mantāya*: apparently 'by mantra', but glossed in DA as 'wisdom'.

563 The delicious irony of this should not be missed. The suspicions of the six nobles, expressed in verses 48–49, were not without foundation so far as *ordinary* Brahmins were concerned. And cf., e.g. DN 4.26!

SUTTA 20

564 This is another curious document, doubtless an example of what RD calls 'a mnemonic doggrel as was found useful in other cases also by the early Buddhists, who had no books, and were compelled to carry their dictionaries and works of reference in their heads.' A Sanskrit version from Central Asia has been published, with English translation, by E. Waldschmidt in LEBT, pp. 149–162, and there are also Chinese and Tibetan versions, all of which are quite close to the Pali in general. RD considers the poem (if such we can call it) 'almost unreadable now', because 'the long list of strange names awakes no interest.' That was in 1910. Possibly modern readers who know their Tolkien may think otherwise. At any rate I have not felt it necessary to try to follow up all the allusions, some of which remain obscure or dubious.

565 RD has, wrongly, 'ten thousand world-systems'. The Sanskrit confirms the lower figure.

566 The realm where Non-Returners dwell before gaining final Nibbāna. The Sanskrit has deities (*devatā* – rendered 'goddesses' (!) by Waldschmidt) from the Brahmā world.

567 As RD remarks, 'the connexion of the various clauses of this stanza is obscure'. It is not clear where the Buddha's actual words are supposed to begin. The verse seems to have been badly joined to the introductory section.

568 Here begins the mnemonic 'doggrel'.

569 The name is the same as that of the ironically-named King Dhṛtarāṣṭra 'whose empire is firm' in the *Mahābhārata*. In verse 11 another Dhataraṭṭha, a Nāga king, is mentioned, and the name also occurs elsewhere. Cf. DN 19.1.36.

570 Indra's three-headed elephant. The nāgas were both snakes and elephants.

571 Birds, like Brahmins, are 'twice-born' – first laid as eggs, then hatched!

572 Cf. DN n.512. Indra, the champion of the gods, had defeated them.

573 This is the Pali form of Viṣṇu, and the Sanskrit text has indeed *Viṣṇu* here, though that great god came into his own only after the Buddha's time.

574 *Purindada*: 'the generous giver in former births' (RD), deliberately altered from *Purandara* (which the Sanskrit version has!) 'destroyer of cities'. RD thinks the change was made to distinguish Sakka from the Vedic god, but perhaps it is rather a change to make him more Buddhistically 'respectable'.

575 See DN 1.2.7ff.

576 The Nimmānarati and Paranimmitā devas: see Introduction, p. 42.

577 *Kaṇha*: 'black', but not connected with the Kaṇha mentioned in DN 3.1.23.

578 RD says: 'We have followed the traditional interpretation in ascribing these last four lines to Māra. They may quite as well, or better, be a statement by the author himself.' I have had the courage of his convictions, and made it so.

SUTTA 21

579 Another Sutta with a mythological background, and some truly remarkable features, including the amazing conceit of having Pañcasikha the gandhabba attract the Buddha's attention by means of a *love-song*! But all this should not blind us to the fact that some deep matters are discussed in the body of the Sutta – just a little like those later Sūtras in which the Lord discussed the mysteries of the *Prajñāpāramitā* with Subhūti against a gorgeous mythological backdrop.

580 RD disbelieves in any original association of this cave and tree with the god Indra (who is, or is not exactly, identical with the Sakka we meet here). The cave was still inhabited at the time of the visit of the Chinese pilgrim Fa-hsien (ca. 405 C.E.), but by the time of Hsüan-tsang (ca. 630) it was deserted.

581 Sakka is the ruler of the Thirty-Three Gods, in a heaven which still belongs to the Realm of Sense-Desires (*kāmâvacara*), above that of the Four Great Kings but far below the Realm of Brahmā – actually quite a lowly position in the Buddhist scheme of things (see Introduction, p. 41). RD has a useful summary of information about him in the introduction to this Sutta, with a list of his titles and a discussion of the question of how far he can be identified with Indra.

582 The *vīṇā* is better known in the West today by its Indian name than it was in RD's time. RD mistakenly calls it a lyre, but it is definitely a kind of lute. The author of the article *beluva* in PED calls it a flute (and the mistake is repeated under *paṇḍu*, so is not, apparently, a misprint). It would surely have been beyond the powers of Pañcasikha, or of Krishna himself, to accompany his own song on the flute!

583 Jhāna, according to Sakka, but he would scarcely have known what kind of meditation the Tathāgata was practising!

584 *Pasādeyyāsi*: 'please, attract, charm'. Not the most appropriate term (RD has 'win over'), but suited to Pañcasikha's talents.

585 RD draws attention to similar things in the *Mahābhārata* and elsewhere in Indian literature, without commenting on the extreme oddity of its occurrence here!

586 The meaning of Suriyavaccasā (cf. DN 20.10).

587 Elephants do indeed suffer from the heat, and have to be kept cool.

588 This epithet omitted by Mrs Rhys Davids in her translation.

589 As we see below, this was supposedly composed just prior to Gotama's enlightenment, though this conflicts with the just previous mention of Arahants!

590 The Buddha refrains from rebuking Pañcasikha for his somewhat inappropriate song, and pays him a neat compliment. In the 'household life' Gotama must have heard many love-songs, even if we disregard all the legends of his upbringing.

591 A title or name of Indra, used politely as, e.g., Vāseṭṭhas in DN 16.5.19, etc.

592 This seems to conflict a little with DN 16.4.28ff.

593 *Devaputta*: either simply a male deva or the head of a group of devas.

594 Note the importance of this: the following Sutta is, of course, devoted entirely to this subject.

595 Higher than that of the Thirty-Three Gods (see n.581).

596 Another name for the Heaven of the Thirty-Three Gods.

597 There is considered to be an implied contract between monks and their lay supporters. In return for support, monks are supposed to do their best to gain enlightenment. Not to do so is a form of dishonesty.

598 Vāsava is yet another name for Sakka (see RD ii, p. 296f.).

599 *Sakyamuni*: a common term for the Buddha in Mahāyāna scriptures, but extremely rare in the Pali Canon.

600 In general it is considered almost impossible for inhabitants of the heaven-worlds to gain enlightenment – almost, but not quite, is the implication here!

601 *Mārisa*: 'Sir', not 'Lord'. Sakka does later go over to the more respectful form of address.

602 *Issa-macchariya*. This is better than RD's 'envy and selfishness'.

603 *Piya-appiya*: 'dear and not-dear'.

604 *Chanda*: equated by DA with *taṇhā* 'craving'.

605 *Vitakka*. RD says (in part): 'The word is used, not with any fine shade of psychological meaning, but in its popular sense..."taking thought for"..., "being preoccupied about"'. See n.611.

606 *Papañca*: a difficult word. The meaning 'diversification' has been established by Bhikkhu Ñāṇananda, *Concept and Reality in Early Buddhist Thought* (Kandy, BPS 1971).

607 'How has that bhikkhu gone about...?' (RD).

608 *Somanassa*: cf. n.528.

609 *Domanassa*. *Somanassa-domanassa* are sometimes rendered 'gladness and sadness'.

610 *Upek(k)hā*.

611 *Vitakka-vicāra*. This refers to the second jhāna (cf. DN 2.75, 11). I have used the rendering mentioned at n.80, instead of the more usual 'initial and sustained application'. In a private communication, L.S. Cousins writes: 'The words simply do not mean this...Suttanta does not distinguish between access and absorption – hence the terms used do not have their momentary Abhidhamma sense. In the case of *vicāra* this is not even the Abhidhamma sense, since Dhs clearly explains *vicāra* as "investigating".'

612 *Pātimokkha*.

613 The same question as posed in DN 16.5.26 by Subhadda.

614 *Ejā*: glossed by DA as *calamaṭṭhena taṇhā*, which RD renders 'Craving, with respect to the thrill' (better, perhaps: 'trembling with desire'). '"Passion"', says RD, 'lacks etymological coincidence...but no other term is forceful enough'. Finding no better alternative, I have adopted it here.

615 Cf. the similar passage in 2.15, though the response of those questioned is different, if equally unsatisfactory.

616 *Na sampāyanti*: mysteriously rendered 'did not withdraw themselves' (RD).

617 See n.622.

618 *Ojā*: cf. n.418.

619 The idea that a god needs to return to the human state before gaining enlightenment seems to apply here, even though Sakka is, or is supposedly, a Stream-Winner.

620 *Akaniṭṭhā*, those in the highest heaven of all. See Introduction, p. 39.

621 The Gotama clan were supposed to be of solar descent.

622 It is not quite clear whether Sakka really became a Stream-Winner at this point, or earlier, when he made the claim (n.617). At the earlier point the Buddha made no direct comment, possibly knowing that this 'conversion' (RD), though it had not quite happened, was imminent.

According to DA (*ad* DN 22.1) Sakka had observed with terror the signs that his reign as king of the gods was approaching its end: hence his visit to the Buddha. For the length of life among the Thirty-Three Gods, see DN 23.11.

623 Or 'was invited' (RD, but described in a footnote as 'doubtful').

SUTTA 22

624 This is generally regarded as the most important Sutta in the entire Pali Canon. It recurs verbatim at MN 10 as the Satipaṭṭhāna Sutta, with the omission of verses 18–21. The text (or that of MN 10) has been separately translated a number of times, notably by Soma Thera as *The Way of Mindfulness* (2nd ed. Colombo 1949, 3rd ed. BPS 1967). The important book *The Heart of Buddhist Meditation* by Nyāṇaponika Mahāthera (Colombo 1954, London 1973 and later) is essentially based on this Sutta and contains a translation, not only of this but of other relevant texts from the Pali Canon and from Mahāyāna sources (especially Śāntideva's *Śikṣāsamuccaya*). The author's remark in the Introduction (p. 14) should also be noted: 'Among the Mahāyāna schools of the Far East, it is chiefly the Chinese Ch'an and Japanese Zen that are closest to the spirit of Satipaṭṭhāna. Notwithstanding the differences in method, aim and basic philosophical conceptions, the connecting links with Satipaṭṭhāna are close and strong, and it is regrettable that they have hardly been stressed or noticed.' It should however be mentioned that since those words were written, the realisation has begun to dawn that Zen has much in common with Theravāda in general, and the Satipaṭṭhāna method in particular – somewhat to the surprise of some who have overstressed the 'uniqueness' of Zen. The cross-headings in this Sutta correspond closely to those used by the Ven. Ñāṇamoli for MN 10.

625 Or Kammāsadhamma. For explanation of the construction, see DN 15, n.319.

626 *Ekāyano maggo*. Sometimes translated 'the only way' or 'the one and only way' with, on occasion, a slightly triumphalist connotation. DA in fact offers a number of possibilities, thus showing that the old commentators were not entirely sure of the exact meaning. *Ekâyana* can be literally rendered 'one-going', which is ambiguous. Ñāṇamoli has 'a path that goes one way only'. In any case it should not be confused with the term sometimes found in Buddhist Sanskrit *ekayāna* 'one vehicle' or 'career'.

627 *Domanassa*: in this context usually translated 'grief', but cf. DN 21, n.609.

628 *Ñāya*: 'leading, guiding' (sometimes = 'logic'). Here = 'the right path'.

629 *Satipaṭṭhānā*. It is probably a compound of *sati* + *upaṭṭhāna* (lit. 'placing near'), as in the old Sanskrit version (*Smṛty-upasthāna Sūtra*). 'Foundations', though used by Nyānaponika and others, is really a makeshift translation. In any case, whatever the etymology, the meaning emerges clearly enough from the instructions that follow.

Sati (Skt. *smṛti*) originally meant 'memory' (and still, rarely, does in Pali). The rendering 'mindfulness' by RD was a brilliant one which is almost universally used (though 'recollection' or 'recollectedness' is occasionally found). The use of 'self-possession' by A.K. Warder in his otherwise excellent *Indian Buddhism* is regrettable. It should perhaps be mentioned that Buddhist Sanskrit

smṛti is clearly used in a different sense from the Hindu *smṛti* 'oral tradition'.

630 *Bhikkhu*: but here used, according to DA, for anyone who does this practice.

631 *Kāye kāyânupassī viharati*: lit. 'contemplating the body in the body', and with similar repetitive formulations for the other three 'foundations'. 'Why is the word "body" used twice in the phrase: "Contemplating the body in the body"? For determining the object and isolating it.' (DA). Ñāṇamoli paraphrases: 'This means not confusing, during meditation, body with feeling, mind, etc. The body is contemplated just as body, feelings just as feelings, etc.'

632 I have tried to get away from the usual rendering 'coveting and grief' in order to bring out the true meaning. The theme is fully developed in verse 19.

633 *Vedanā* is feeling (physical or mental) in its most basic sense of 'sensation', pleasant, painful or neutral. It is regrettable that Warder (as n.629) has chosen 'emotion' for this word, which is precisely what it does not mean!

634 *Citta*: 'mind' or, metaphorically, 'heart'. See verse 12.

635 *Dhammā* (plural): one of the standard meanings of this term (see BDic).

636 Or 'an empty room'.

637 I.e. on the breath in front of him, as DA. Nyāṇaponika paraphrases 'keeping...his mindfulness alert'. Readers of F.L. Woodward's somewhat dated *Some Sayings of the Buddha* should note that there is no basis for his footnote 'Concentrating between the eyebrows'.

638 This is the probable meaning of *assasati, passasati*, though it is just possible that the terms should be reversed. Ñāṇamoli's footnote: 'The exercise described is one in mental observation not in bodily development or breath control as in Hatha-yoga' may be a necessary reminder to some.

639 Lit. 'He knows: "I breathe in a long breath"', etc. Pali regularly uses direct speech in such cases.

640 This is taken to mean 'the whole body of breath' (cf. n.337). '"Making known, making clear to myself the beginning, middle and end of the whole body of breathings in..."' (DA, transl. Soma Thera).

641 *Kāya-sankhāra*. This calming process may lead to the development of jhāna, but this is not the primary object here.

642 Internally means 'one's own body' and externally means 'someone else's body'.

643 *Samudaya-dhammā*. *Samudaya* is, perhaps significantly, the word used for the 'origin' of suffering in the Second Noble Truth. Awareness of how phenomena (body, etc.) come to be is meant. Ñāṇamoli has 'contemplating the body in its arising factors'.

644 *Vaya-dhammā*: cf. n.457. Ñāṇamoli has 'contemplating the body in its vanishing factors'.

645 Just holding the thought in mind without speculating, mind-wandering, etc.

646 *Sampajāna-kārī hoti*: 'Is acting in a clearly conscious way' (Horner). RD's rendering of 'self-possession' for *sampajañña* (adopted, even more ridiculously, for *sati* by Warder (n.629)) breaks down here.

647 *Paccavekkhati*. The same verb-stem is used in *paccavekkhaṇa-ñāṇa* 'reviewing-knowledge': see n.213.

648 These first five are given as a standard meditation for novices.

649 With the addition of 'brain' these 32 parts of the body are included as a meditation-subject: cf. VM 8.42ff.

650 *Phaseolus mungo*: sometimes sold in the West as 'mung beans'.

651 Cf. n.70.

652 An unpleasant image, heightened for the modern reader when the hygienic aspect is considered! It shows that there were no 'sacred cows' in the Buddha's day.

653 'Cemetery', favoured by some translators, conveys a totally false impression: it is a place of rotting corpses just thrown down – splendid for this kind of meditation!

654 Cf. n.633, also, for repetition, n.631.

655 *Sukhaṁ vedanaṁ*: this can be bodily or mental.

656 *Dukkhaṁ vedanaṁ:* this too can be bodily or mental.

657 *Adukkhamasukhaṁ vedanaṁ:* this is mental only. In all cases one is simply aware that a feeling is present.

658 *Sâmisaṁ sukham vedanaṁ. Sâmisa = sa-āmisa*: lit. 'with flesh', thus approximating to the sense of 'carnal'.

659 *Nirāmisaṁ sukhaṁ vedanaṁ:* 'non-carnal' or 'spiritual' (a word Buddhists tend to avoid owing to possibly misleading connotations). In MN 137 *sâmisa* and *nirāmisa* are referred to the 'household' life and to that of renunciation respectively.

660 He infers, or knows telepathically, the feelings of others, and then contemplates his own feelings and those of others alternately.

661 *Citta*: also rendered 'thought' or 'consciousness'. From what follows it is clear that various states of mind are meant. As with feelings, one is at this stage simply aware that certain states of mind are, or are not, present.

662 *Sankhittaṁ cittaṁ* (from the verb *sankhipati*: cf. *sankhittena* 'in brief'): a mind that is 'contracted' or 'shrunken' by sloth-and-torpor (verse 13) and the like.

663 *Vikhittaṁ cittaṁ*: a mind distracted by worry-and-flurry (verse 13).

664 *Mahaggataṁ*: 'grown great' through the lower or higher jhānas.

665 'Not grown great', not developed by the jhānas.

666 *Sa-uttaraṁ*: 'having (other mental states) surpassing it', is synonymous with the 'undeveloped' mind.

667 *An-uttaraṁ*: 'having no other states surpassing it', might seem to refer to transcendental consciousness, but is referred by DA to mundane states, therefore in effect synonymous with the 'developed' mind. In view of the tautology involved in the last two cases, one might wonder whether the commentarial explanation is correct. But see n.670.

668 *Samāhitaṁ*: having attained *samādhi*, i.e. jhānic absorption.

669 Not having attained such absorption, thus as in nn.665–6.

670 *Vimuttaṁ*. This is stated by DA to mean the mind that is temporarily 'freed' either by insight or by jhāna, which suppresses the defilements. Neither is, of course, true and permanent liberation. 'There is no occasion here for the liberations by cutting-off, final stilling (*paṭipassaddhi*) and final escape (*nissaraṇa*)': in other words, we are here dealing purely with the mundane world of the beginner in meditation.

671 As in n.660.

672 *Dhammā* (cf. n.635). The question is sometimes asked concerning the relation of the four foundations of mindfulness to the schema of the five aggregates (*khandhas*). The point is explained here by DA as follows: contemplation of body is concerned with the aggregate of materiality or form (*rūpakkhandha*); contemplation of feelings is concerned with the aggregate of feeling (*vedanākkhandha*); contemplation of mind is concerned with the aggregate of consciousness (*viññāṇa-kkhandha*); and contemplation of mind-objects concerns itself with the aggregates of perception and mental formations (*saññā-, sankhāra-kkhandha*).

673 *Kāma-cchanda*. The terminology is different from the first statement in verse 12, which refers to a lustful mind (*sarāgaṁ cittaṁ*), but there is little difference in meaning. Both refer to sensual desire in general, including but by no means confined to sexual desire. It arises, according to DA, from wrong reflection on an object that is agreeable to the senses. In verse 12 the exercise was simply to note the presence of such a state of mind, if it was present. Here one goes further, and investigates how such a state arises, and how it can be got rid of, etc.

674 DA lists six methods for getting rid of sensuality: (1) 'Right reflection' on an unpleasing (*asubha*) object; (2) Developing jhāna, whereby the hindrance is suppressed; (3) Guarding the senses; (4) Moderation in eating; (5) The support of 'good friends' (*kalyāṇa-mittatā*); (6) Helpful conversation (*sappāyakathā*).

675 *Vyāpāda*.

676 *Thīna-midha*. The principal cure for this is the 'perception of light'.

677 *Uddhacca-kukkucca*.

678 *Vicikicchā*. This includes doubt of the Buddha, the Dhamma, the Sangha, and also inability to distinguish that which is good from that which is not, etc. (cf. DN 1.2.24), i.e. both scepsis and vacillation.

679 The factors productive of the hindrances and of their disappearance. On these hindrances, see Nyāṇaponika Thera, *The Five Mental Hindrances*, Wheel Publ., BPS 1961.

680 *Pañc'upādāna-kkhandhā:* 'The 5 aspects in which the

Buddha has summed up all the physical and mental phenomena of existence, and which appear to the ignorant man as his Ego, or personality, to wit: (1) the Corporeality group (*rūpa-kkhandha*) [here called 'Form'], (2) the Feeling (*vedanā°*), (3) the Perception° (*saññā°*), (4) the Mental-Formation° (*sankhāra°*), (5) the Consciousness-group (*viññāṇa-kkhandha*)' (BDic).

681 *Rūpa*: cf. n.337. Briefly defined in SN 22.56 as 'The four Great Elements [cf. n.70] and corporeality depending on them.'

682 *Saññā*. Defined at SN 22.79 as 'distinguishing a thing by its marks'.

683 *Sankhāra-kkhandha*. The term *sankhāra* has various meanings and as many translations (cf. n.529). Here, it applies to the group of mental formations. Conventionally fifty in number, they embrace various factors including what we term the emotions (i.e. karmic reactions, wholesome or otherwise). The most important one is volition (*cetanā*), the basis of kamma.

684 *Viññāṇa*: which is subdivided according to the six senses, mind being the sixth.

685 For fuller details see BDic under *āyatana*. They consist, as appears from the following, of sense-base (e.g. eye, mind) and its object (sight-objects, mind-objects).

686 *Rūpe* (acc. pl. of *rūpa* in this specific sense): 'visible forms, sight-objects'.

687 Ten fetters are listed, which differ slightly from those given in connection with attaining to Stream-Entry, etc., being found in the Abhidhamma. They are: Sensuality, resentment (*paṭigha*), pride (*māna*), (wrong) views (*diṭṭhi*), doubt (*vicikicchā*), desire for becoming (*bhavarāga*), attachment to rites and rituals (*sīlabbata-parāmāsa*), jealousy (*issa*), avarice (*macchariya*) and ignorance.

688 Here 'body' is *kāya* in the specific sense of 'body-organ', i.e. the base of tactile contact. See BDic for further details.

689 Described in detail at, e.g. MN 118.

690 *Dhamma-vicaya*: sometimes taken to mean 'investigation of the Doctrine', but the meaning is rather 'investigation of bodily and mental phenomena'.

691 *Viriya*. This corresponds to Right Effort in the Noble Eightfold Path.

692 *Pīti*: a term variously translated. See n.81.

693 *Passaddhi*.

694 Verses 18–21 are not in the parallel version at MN 10.

695 Cf. n.680.

696 *Ayatanānaṁ paṭilābho*. According to the formula of dependent origination, these six sense-bases arise dependent on mind-and-body.

697 *Domanassa*. See n.627.

698 *Upāyāsa*: usually translated 'despair', which does not at all agree with the definition given here or in PED. 'Despair' means giving up hope, which is not stated here.

699 *Vyādhi*: omitted in most MSS from the definition at the beginning of this verse, though as disease is such an obvious cause of suffering and occurs in other contexts, the omission is probably accidental, perhaps reflecting a lapse in the tradition of the Dīgha reciters (*bhāṇakas*), such as is doubtless responsible for the omission of the six sense-bases in DN 15. See n.323 there.

700 Cf. n.680.

701 *Taṇhā*.

702 *Ponobhavikā*: lit. 'causing again-becoming'.

703 *Vibhava-taṇhā*. *Vibhava* means (1) 'power, success, wealth', and some translators have wrongly taken this meaning here; (2) 'ceasing to become', i.e. extinction. This is undoubtedly the meaning here. But the *vibhava* meant in this sense is not the higher 'cessation' of Nibbāna, but the materialists' 'extinction' at death (cf. the Freudian 'death-wish').

704 *Cakkhu-samphassa*: the making contact by the eye with its (sight-) object.

705 *Vitakka*: cf. n.611.

706 *Vicāra*: cf. n.611.

707 Interestingly, it is left to the commentary to point out that the positive meaning of this is Nibbāna.

708 *Sammā-diṭṭhi*. This, or 'Right Seeing' is the literal rendering ('Right Vision' would be an unwise rendering, because liable to be misleading!). *Diṭṭhi* here is a

singular, and denotes 'seeing things as they really are', whereas 'views' in the plural are always wrong. It should be noted that when not prefixed with the word *sammā*, *diṭṭhi* means 'speculative opinions', and the like, which are not based on 'seeing things as they really are'. The formal opposite of *sammā-diṭṭhi* is *micchā-diṭṭhi*, a term generally reserved for especially pernicious views (cf. n.245). *Sammā-diṭṭhi* and the rest are sometimes rendered 'Perfect View', and so on, but this only refers to the supramundane path as described in MN 117.

709 *Sammā-sankappa*: variously rendered as 'right aspiration, right motive', etc.

SUTTA 23

710 Known as 'Young Kassapa' to distinguish him from other Kassapas, such as Mahā-Kassapa or Kassapa the Great (DN 16.6.19). Described as 'the best preacher in the Sangha', he showed his debating skill in this battle of wits with Pāyāsi.

711 Not the same place as the Siṁsapā Grove where the Buddha gave the famous parable of the *siṁsapā* leaves (SN 56.31), which was in Kosambi. Cf. n.388.

712 A stock phrase, cf. n.141.

713 Cf. the views of Ajita Kesakambalī (n.111).

714 A purely conventional phrase: one wonders what Pāyāsi's idea of 'right view' was.

715 Cf. nn.133, 140.

716 *Jīvaṁ*: cf. DN 6 and 7.

717 *Patthīnataro*: from the same root as *thīna-middha* 'sloth and torpor', more lit. 'stiffness and sluggishness'.

718 Of course the elements have not completely vanished, as all four elements are always present. But they have ceased to predominate.

719 Corrected after Buddhadatta Thera, from RD's rendering 'stripping off cuticle and skin', which applies to verse 20.

720 *Āyatana* (n.685). This comes in here rather strangely.

721 *Sanka*: a conch-shell trumpet or 'chank'.

722 The border-country folk were regarded as stupid.

723 *Jaṭila*. Soon after his enlightenment, the Buddha had converted the three Kassapa brothers who were fire-worshippers.

724 Here the yakkha is definitely evil, but cf. n.503.

725 The story is also told in Jātaka 1, and a related one in Jātaka 2 (see I.B. Horner, *Ten Jataka Stories*, Bangkok 1974).

726 Pāyāsi, like Poṭṭhapāda (n.218), and many Indians to this day, enjoys a good argument for its own sake.

727 Cf. DN 5.

728 These were to weigh the garment down.

729 RD has blundered here with a mistranslation of *vyāvaṭa* (see PED).

730 RD thinks he did so at his own expense. We do not know one way or the other about this!

731 One of the Buddha's early converts. He went for his siesta to the lower heavens!

SUTTA 24

732 With this Sutta, the third and final division of the Nikāya starts. It is curious that this division is named after one of the poorest texts in the whole Nikāya, but this probably has little significance other than mnemonic. But the Sutta itself is misnamed, since its 'anti-hero' (if that dubious distinction does not rather belong to the wretched Sunakkhatta!) is actually referred to as Pāṭikaputta or 'Pāṭika's son', and his own name is unrecorded. Perhaps *Pāṭikasutta* stands, by a kind of haplology, for **Pāṭikaputtasutta*.

733 *Ārāma*: lit. 'pleasure', hence a pleasure-park. It came to be used for such parks as were presented to the Buddha, or to other 'ascetics and Brahmins'. Hence its modern sense of 'temple-complex, monastery-complex'.

734 First mentioned at DN 6.5. His name, most inappropriately, means 'born under a lucky star'.

735 His personal name was Channa, but the Buddha addresses him by his 'surname' (cf. n.179). His clan seem to have been potters.

736 Cf. DN 11.5, where the performance of 'miracles' is condemned by the Buddha (as it is here too, though he text goes on to contradict the Master's words). On the significance of this for dating the Sutta, RD's wise words should be noted (p. 3): 'We are not entitled on these facts to suppose that the Pāṭika Suttanta was either later or earlier than the Kevaddha...The editors may have been tolerant of whichever of the opposing views they did not share.' Those who seek to establish chronological criteria should bear such considerations in mind.

737 *Takkara*: 'the so-doer'.

738 *Hīnāy'āvatto*.

739 The name is doubtful. RD has 'Bumus'. I follow DA.

740 A dog-ascetic like Seniya in MN 57, who was told by the Buddha that if he persisted in this practice he would be reborn either in hell or 'in the company of dogs'.

741 *Alasakena*. RD has 'of epilepsy', for which there seems to be no evidence. The sub-commentary and Buddhadatta's dictionary suggest 'indigestion', which seems not unreasonable.

742 See n.512. The Kālakañjas, described as 'terrible to see', are mentioned in DN 20.12.

743 The form of this name is doubtful. RD has Kandaramasuka. Again, I follow DA.

744 For these, see DN 16.3.2 and notes there.

745 See DN 3.1.20 and n.150 there.

746 A home for wanderers which had been charitably donated near some Tinduka trees.

747 Cf. DN 6.15 and DN 7, which is named after him.

748 DA seems to imply that he brought them all to Arahantship: more modestly, one might settle for the 'opening of the Dhamma-eye' (see n.140).

749 *Tejo-dhātuṁ samāpajjitvā*: RD translates 'entered on jhāna by the method of flame' with no comment, and DA, more remarkably, is silent. Could this peculiarly unnecessary miracle have been inserted later?

750 All this despite the Buddha's expressed dislike of miracles. But see n.736.

751 *Aggaññā*. See DN 27 for a full development of the theme of 'beginnings' – not, of course, in the sense of an absolute first cause, for which Buddhism has no use.

752 Or 'goes beyond it' – even to omniscience, says DA, not quite correctly.

753 *Nibbuti*: a term associated with Nibbāna, though actually from a different root.

754 *Anaya*: 'wrong leading', i.e. into suffering or trouble.

755 *Issara* (Skt. *Īśvara*): 'God as creator and ruler', now often the Christian God.

756 *Viparīto*: 'reversed, changed'.

757 Cf. DN 15.35.

758 RD says: 'Buddhaghosa judges that this was merely affected appreciation. But we are not told anything of the later history of this man.' DA does, however, add that the Buddha's words 'made an impression on him in the future'. Could it be that Bhaggava's allegedly dubious reaction is DA's coded way of expressing doubts about this Sutta? Not only is the main part inferior and contradictory, if humorous, but it concludes, first with an appendix (2.14ff.) on the beginning of things which is clumsily tacked on, doubtless in response to Sunakkhatta's remarks at 1.5 (which were adequately answered *there*), and then (2.21) with an even more irrelevant appendix to that appendix. Another curious feature is that it is probably the only Sutta in the Canon which consists almost entirely of a narrative (as opposed to a discourse) related by the Buddha to a third party (and, at that, an obscure character not owing him any allegiance).

SUTTA 25

759 His name means 'Banyan'. Cf. DN 8.23.

760 A park given by Queen Udumbarikā for wanderers, similar to that mentioned at DN 24, n.746.

761 Cf. DN 1.1.17, and DN 9.3.

762 *Go-kaṇṇa*. Dictionaries give 'a large species of deer', for

which 'bison' seems to be the correct rendering; RD, following DA, has 'a one-eyed cow'.

763 As at DN 1.1.11.

764 *Adassayamāno*: rendered by RD as 'furtively' ('not showing himself'), but DA considers the seemingly negative prefix *a-* 'a mere particle'. The Sub-Commentary declares that *ādassamāno* ('showing off') is the meaning. It makes little real difference, since either direct ostentation or mock-humility is intended.

765 For a fuller treatment of the pith-image, see MN 18.

766 Or: 'remain satisfied with what has been achieved.'

767 Cf. n.637.

768 Cf n.676.

769 'Heart' and 'mind' here both render *citta*.

770 *Upakkilesā*.

771 *Mahaggata*: cf. DN 22.12 and n.664 there.

772 The stages reached as at DN 2.93.

773 The stage reached as at DN 2.95. Cf. MN 29.

774 This is the stage reached at DN 2.97, though the wording is slightly discrepant.

775 Cf. DN 2.99ff.

776 As at DN 22.22.

777 The extreme tolerance of Buddhism is shown here. This can be quoted to those who, wishing to practise, e.g. Buddhist meditation, are worried about their prior allegiance to another faith. But see DN 29.4.

778 *Ponobhavikā*: as at DN 22.19 and n.702 there.

779 Like Ānanda at DN 16.3.4ff.

780 DN says that the Buddha's words, though not successful at the time, were of benefit to the wanderers in the future.

SUTTA 26

781 We seem to be back in the 'fairy-tale' world of some previous Suttas, but with a difference. RD, in another brilliant introduction in which he develops his theory of Normalism (the belief, in contrast to Animism, in a certain rule, order, or law), fails to analyse the structure

of this fable (which is what, rather than a fairy-tale, it really is). The narrative part is framed by certain important remarks by the Buddha which, announced at the beginning, are repeated in elaborated form at the end (n.809).

782 Cf. DN 16.2.26 and n.395 there.

783 Cf. DN 22.1.

784 *Gocare*: lit. 'pastures'.

785 *Pettike visaye*: 'the range of your fathers'.

786 *Cakkavatti-vatte vattāhi*. RD points out the play on 'turning into a Wheel-Turner': *vatta* meaning both 'turning' and 'duty'.

787 Cf. DN 17.1.8.

788 A truly Buddhist touch! Asoka, who made some effort to live up to the ideal of a wheel-turning monarch, established animal hospitals.

789 *Adhamma-kāro*: 'non-Dhamma-doing'.

790 The word rendered 'good' is the same, *kusala*, as rendered just previously by 'wholesome'. The literal 'skilful' is also sometimes to be preferred. A case where variation in translation is desirable – but it should be indicated.

791 All as in DN 17.

792 But see n.472. Warder (as n.801) has 'rule (collect taxes) in moderation'.

793 Even though the charge was justified! But the denunciation was malicious.

794 *Micchā-diṭṭhi*: see n.708.

795 *Micchā-dhamma*. DA says 'men with men, women with women'.

796 Said by RD to be 'a kind of rye'. The dictionaries are less specific.

797 *Kusala* (see n.790). The real meaning is 'skilful' in regard to knowing the karmic consequences of one's actions – in other words not having *micchā-diṭṭhi* (see n.708).

798 RD's note is barely intelligible, or at least unhelpful: '*Satthantarakappa. Sattha* is sword; *antarakappa* is a period included in another period. Here the first period, the one included, is seven days. See Ledi Sadaw in the Buddhist Review, January 1916' – a journal not all

readers will have to hand. On *Antarakappa*, Childers (as often) is more helpful than PED: 'Each Asankheyya-kappa ["incalculable aeon"] contains twenty Antarakappas, an Antarakappa being the interval that elapses while the age of man increases from ten years to an asaṅkheyya, and then decreases again to ten years.' Clearly this immense period – which, in regard to the human life-span, is not canonical – is not meant here, but the reference to 'ten years' is relevant. DA distinguishes three kinds of *Antarakappa: Dubbhikkhantarakappa, Rogantarakappa*, and *Satthantarakappa*, caused by greed, delusion and hatred respectively. RD ignores all this.

Cf. EB under *Antarakalpa*, where a parallel to this commentarial passage is cited from the 11th-century Sanskrit-Tibetan dictionary called *Mahāvyutpatti*. The article concludes: 'Yet, the context in which the term *satthantara-kappa* occurs in the *Dīgha Nikāya* (III, 73) seems to suggest that the word could also be used in a very general sense to mean a period which is not of the same duration as an *antarakappa*.' The context in fact suggests that this period of one week marks a turning-point which is the beginning of an Antarakappa in the sense mentioned by Childers.

799 There will be, it seems, no real disease at all: death will result only from excessive or inadequate nourishment or the inevitable onset of old age. Accidents also seem to be excluded.

800 This seems to be the meaning of a doubtful expression.

801 In the commentaries and later literature Avīci denotes the lowest of the hells (or 'purgatories', as RD and other translators have it, to indicate that no such hell is eternal). This, and a parallel passage at AN 3.56, is the only passage in the first four Nikāyas where it is mentioned, and 'hell' does not seem to be its meaning (RD renders it 'the Waveless Deep'), though its exact sense is doubtful. Warder, in his paraphrase of this Sutta (*Indian Buddhism*, 168) says parenthetically: '"like purgatory", the Buddha remarks ambiguously, thinking probably of his preference for seclusion.' The Buddhist hells grow steadily worse in the popular imagination, but most of their horrors find little support in the Suttas (though see MN 129, 130). Cf. n.244 and Introduction, p. 40.

802 Benares.

803 The next Buddha, perhaps better known by the Sanskrit name Maitreya.

804 This had been drowned in the Ganges.

805 Cf. DN 16.3.3. and 18.22.

806 See n.400.

807 As DN 13.76, 78.

808 The word *bala* 'power' is repeated from just before.

809 As RD fails to mention (though it is surely significant), the conclusion (verses 27–28) repeats the Buddha's words in verse 1, the reference there to Māra being expanded after the first sentence of verse 28, Māra and his power being again alluded to before the last sentence of verse 1 is repeated. The fable shows the large-scale effect of keeping morality, and indicates how monks are to use this lesson.

SUTTA 27

810 This is a parallel fable to the previous Sutta, giving a slightly different account of 'origins', and including a devastating attack on the pretensions of the Brahmins. It has close links with Sutta 3, and RD refers to it in some detail in the introduction to that Sutta. He calls it a kind of Buddhist book of Genesis, which is fair enough if one pays attention to the differences. Here there is no creator god, and though we start (at verse 10) with something like the same state 'in the beginning', this is of course no absolute beginning but one of the eternally recurring 'fresh starts' in saṁsāra.

811 She was called Visākhā, and her 'mansion' was a comparatively splendid structure, though still small to the modern way of thinking.

812 See also DN 13.3.

813 Or *Vāseṭṭhā* (vocative plural) with some manuscripts, as a way of addressing the two.

814 Cf. DN 3.1.14, and also MN 84 and 93.

815 They are of course priests of Brahmā.

816 DN 3.1.14.
817 The Buddhists always place the Khattiyas first. This was their original position, and still applied in the area of the Buddha's ministry.
818 Cf. DN 33.11. (29), also MN 57.
819 *Ohita-bhāro.*
820 Cf. DN 2.35 for the respect accorded to ascetics in general.
821 *Sakyaputta*: 'Son of the Sakyans'.
822 *Dhamma-kāya*: a term which, as *Dharmakāya*, was destined to play a great role in Mahāyana Buddhism.
823 Brahmā here means 'the highest' but is used because the Buddha is speaking to Brahmins.
824 The Tathāgata, by his gaining of enlightenment by his own efforts, has become 'the highest'.
825 Cf. DN 1.2.2.
826 Though born on earth they are still devas, not human beings.
827 As devas from the Brahmā World they are sexless.
828 *Rasa-paṭhavī.* Note that all the various forms of food mentioned are vegetarian.
829 In terms of a 'Buddhist book of Genesis' this would correspond to the eating of the fruit – but not of knowledge.
830 Since these beings, however glorious, are unenlightened, they fall victim to craving (*taṇhā*) and thereby progressively lose their ethereal qualities.
831 *Bhūmi-pappaṭaka*: the exact meaning is unknown. RD has 'outgrowths'.
832 In land free from the jungle (DA).
833 This phrase may be a fragment of verse.
834 As noted above, these beings were previously sexless. DA says 'those who were women in a previous life.'
835 Hitherto they had been 'spontaneously born', a process assumed to continue (see n.849).
836 RD has gone wrong here, rendering this: 'That which was considered immoral...' The reference is not to the sexual activity, but to the throwing of dirt, etc. I have therefore transferred this sentence back from verse 17.
837 The dwellings were constructed not for concealment (as implied by RD) so much as for shelter.

838 Name of the first king of the solar race and ancestor, among others, of the Sakyan rulers (and hence of Gotama).
839 *Akkhara*: later meaning letter (of the syllabary): see n.30.
840 Associated with *khetta* 'field', an etymology which may not be altogether incorrect.
841 *Rājā*: cognate with Latin *rex, rēgis* 'king', is here linked with the root of *rāga* 'desire, lust'.
842 *Bāhenti.*
843 A wholly fanciful etymology, but one which throws a light on what was considered to be the ideal of a Brahmin.
844 *Jhāyanti*: from the same root as *jhāna*, a pre-Buddhist type of meditation.
845 'Meditator'.
846 *Ganthe*: to assume written books would be anachronistic. DA says compiling the Vedas and teaching them.
847 *Na dān' ime jhāyanti.*
848 *Ajjhāyaka*: 'repeater' is for *adhy-āyaka*, but could also be taken as *a-jhāyaka* 'non-meditator'.
849 'Adopting the sexual practice' (*methuna-dhamma*), thus implying that the others were celibate.
850 *Vissa*: 'various', hence, allegedly, *vessa* 'merchant'.
851 A play on *ludda* 'hunting', *khudda* 'mean fellow', *sudda* 'low grade' (RD's renderings). RD remarks: 'Our modern nobles would lift their eyebrows at so amazing a mixture of epithets'. Today many would agree with the sentiment expressed.
852 'Artisans'.
853 I have retained the word 'Dhamma' here (RD, as usual, has 'Norm'), though it is obviously not the Buddha's Dhamma – that is what he goes forth to seek!
854 See DN 22.16 and notes there.
855 Parinibbāna is the attainment of final Nibbāna, as in DN 16.

SUTTA 28

856 The first two verses are the same as DN 16.1.16ff, and the rest of the Sutta is a (doubtless later) expansion of that conversation.

857 Sāriputta was thus established in terms of the 'Mirror of Dhamma': DN 16.2.8ff.
858 The 37 *Bodhipakkhiya-Dhammā* or 'Requisites of Enlightenment', listed at Sutta 33.2.3(2). See BDic and EB for further details.
859 The six sense-organs (mind being the sixth) and their objects.
860 These refer (1) to ordinary human beings, (2) to the eighty 'Great Elders', (3) to the two chief disciples of a Buddha, to Pacceka-Buddhas and Bodhisattas, (4) to 'omniscient Bodhisattas', i.e. those in their last rebirth, when about to become Buddhas (DA).
861 Cf. DN 11.3, here elaborated.
862 By Yakkhas and the like (DA).
863 This implies having gained the second jhāna.
864 *Dassana-samāpatti*. The first two of these approximate to the contemplation described in VM 6.
865 *Viññāṇa-sota*: a rare expression which seems to equate with *bhavanga*, the (mainly) commentarial term for the 'life-continuum' (Ñāṇamoli). See BDic and EB under *Bhavanga*. In this case both worldings (*puthujjana*: n.16) and 'learners' (*sekhā*: n.542).
866 Arahants.
867 *Puggala-paññatti*: also the title of a book of the Abhidhamma, but here the reference is to the different classes of Arahants.
868 *Ubhato-bhāga-vimutto*: one who has gained liberation by both the jhānas and insight. This is the 'liberation of heart and through wisdom' frequently mentioned (e.g. DN 6.13). But only the second part, 'through wisdom', is complete and final liberation. See n.355.
869 *Paññā-vimutto*: one who has gained liberation through insight alone, without, or without necessarily having gone through the jhānas.
870 *Kāya-sakkhī*. For the somewhat scholastic (and doubtless late) definitions of this and the rest, see BDic under *Ariya-Puggala* (B), or VM 21. Also listed at MN 70.
871 *Diṭṭhi-ppatto*.
872 *Saddhā-vimutto*.
873 *Dhammânusārī*.
874 *Saddhânusārī*.

875 As RD remarks, it is most unusual to find these called *padhānas* or efforts.
876 These are detailed at AN 4.162.
877 *Vebhūtiyaṁ*.
878 *Sārambhajaṁ jayāpekkho*: angrily keen on victory.
879 As at DN 1.1.20.
880 Reading *jhāyī* with DA.
881 *Gatimā*.
882 *Dhitimā*.
883 *Mutimā*.
884 *Paccattaṁ yoniso manasikārā*.
885 As a Non-Returner: cf. n.374.
886 As DN 1.30ff.
887 As DN 1.2.2ff.
888 Beyond all calculation.
889 *Atta-bhāva*: cf. n.220.
890 *Sa-upadhika*.
891 *Paṭikkūla*.
892 Note the stress on 'human': the Buddha was still thought of as a man, in some sense. This contrasts with later developments in the Mahāyāna schools.
893 The two extremes to be avoided according to the Buddha's first sermon.
894 In this life.
895 *Abhicetasikānaṁ*: glossed as 'transcending thoughts of the sense-sphere' – not of course 'transcendental' in the sense of supramundane.
896 Cf. DN 19.14.
897 *Sallekhatā*: 'austerity'.

SUTTA 29

898 Described by RD as a technical college. Crafts were taught there.
899 The name means 'Archer'.
900 For the Nigaṇṭha Nātaputta see n.114. This raises a chronological problem, as the Jain leader is generally believed to have died after the Buddha, A.L. Basham (as n.66) thinks Makkhali Gosāla may be meant here.
901 *Paṭisaraṇaṁ* 'a resort'.

902, 903 The words here are *tassa te āvuso lābhā, tassa te suladdhaṁ* 'this, friend, is your gain (*lābhā*), this for you is well-gained (*su-laddhaṁ*)', i.e. a good opportunity, glossed by DA as 'human birth'.

904 *Apuññaṁ.*

905, 906 As at 902–3 but *alābhā* 'non-gain' and *dulladdhaṁ* 'ill-gained'.

907 Here the words are *alābhā, dulladdhaṁ* as in nn.905–6, but a different translation seemed appropriate. It seemed impossible to preserve the parallelism.

908 *Lābhā, suladdhaṁ*: as at nn.902–3.

909 *Āvikataṁ* (not in PED).

910 *Sappaṭihīrakata*: 'well-founded' (PED, where RD's curious rendering 'made a thing of saving grace' is quoted without comment).

911 *Antaradhānaṁ*: 'disappearance', perhaps a deliberately neutral term to cover both the *parinibbāna* of a Tathāgata and the death of an ordinary teacher.

912 *Brahmacariyā* (n.20).

913 *Yoga-kkhema*: 'Arahantship'. Note that *yoga* in early Buddhist terminology generally has the negative meaning of 'bondage', specifically as a synonym for the *āsavas*. Its positive religious connotations developed gradually, both within and without Buddhism. See DN 33.1.11 (32).

914 RD has accidentally translated 'made perfect' here, instead of the opposite!

915 *Kāma-bhogino*: 'enjoying sense-pleasures'. RD translates 'who are wealthy' and quotes DA as saying 'wealthy converts'. DA actually has *gihi-sotâpannā* which means 'householder-Stream-Winners' – i.e. not necessarily wealthy, but much more than mere 'converts'.

916 The second of Gotama's early teachers before he went off on his own to seek enlightenment. See MN 26, 36, etc.

917 *Anattha-saṁhitaṁ*: as at DN 9.28, where I have rendered it 'not conducive to the purpose.'

918 Some modern writers who have attempted to read their own ideas into Buddhism should take note!

919 This invitation to 'recite' may have inspired Suttas 33, 34! The groups which follow as at n.858.

920 *Sādhu*: which in some cases approximates in meaning to 'Amen'.

921 RD has here: 'A new doctrine, Cunda, do I teach...' But there is nothing new in what follows, which is merely the standard statement concerning the requisites, explained in relation to this life and the next. The correct reading is not *Navaṁ* 'new' but *na vo* 'not to you': confusion arose because the negative was not understood (another wrong reading is *namo*, which is also derived from *na vo*). The solution is found in the parallel with the second sentence: in both cases we have *na...yeva* 'not merely', which makes perfect sense. DA, indeed, has *na vo*.

922 *Hiri-kopīna-paṭicchādanatthaṁ*: a regular part of the formula accidentally omitted by RD. Ñāṇamoli has at MN 2.12 for *hiri-kopīna* 'that which disturbs conscience.'

923 Of hunger (DA).

924 For further details see VM 1.85ff.

925 This recalls the accusation made against Gotama by his five companions when he abandoned self-mortification.

926 This is yet another rendering of *anattha-saṁhita*: cf. n.917.

927 *Bālo*. This word is not used in connection with the other three categories, no doubt to show that 'taking pleasure in killing' is particularly foolish and reprehensible.

928 *Ekanta-nibbidāya*...The intensifier *ekanta*, added to the usual formula, makes it more emphatic.

929 As DN 17.2.3, etc.

930 *Inda-khīlo*: explained by Ñāṇamoli, *Minor Readings and Illustrator* (PTS 1960), p. 203 (commentary to Khuddaka-Pāṭha): 'the post made of heart-wood hammered in after digging out the earth to [a depth of] eight or ten hands in the middle of the threshold [of a city gateway], its purpose being to hold fast the [double] gates of a city.'

931 *Atacchaṁ* (= *a-tath-yaṁ*): 'not true'.

932 The various meanings of *Tathāgata* are quoted in translation from DA by BB (see n.11).

933 *Mutaṁ:* 'sensed' is used for the three senses of smelling, tasting and touching.

934 Cf. n.405.
935 See DN 1.2.27ff.
936 As n.928.
937 These are some of the speculations dealt with in DN 1.
938 Cf. DN 16.5.4.

SUTTA 30

939 This Sutta may seem the most uninteresting and unedifying of the entire Nikāya. Yet, properly considered, it has its interest, first, as an example of the forms Buddhist propaganda was perhaps sometimes obliged to assume, and also from the point of view of iconography, as some of the marks came to be depicted in images of the Buddha: the great reclining Buddha-figure in Wat Pho in Bangkok is a well-known example. RD has a wide-ranging introduction tracing the possible origins of such marks, which clearly must have been important in the minds of influential Brahmins in the time of the Buddha (see, e.g. DN 3). However, later Brahmin tradition has preserved very little about them. Certainly, many of them seem quite arbitrary and even difficult to distinguish clearly. Nevertheless, there are more traces of their influence in later Buddhist writing (and, as observed, iconography) than RD is anxious to admit, and there are even 'eighty minor marks' mentioned in addition to the thirty-two major ones here listed. Both lists, major and minor, are found in the *Dharma-Saṁgraha* (ed. Kenjiu Kasawara and F. Max Müller, 1885, rep. Delhi 1981), carefully collated with the lists as they occur in the present Sutta and elsewhere. RD remarks that 'most of the marks are so absurd, considered as marks of any human, that they are probably mythological in origin, and three or four seem to be solar.' He adds that 'our Suttanta seems gravely ironical in the contrast it makes between the absurdity of the marks and the beauty of the ethical qualities they are supposed, in the Suttanta, to mean.' But it must be added that, however absurdly as regards the details, they are intended to show the relation between action and karmic result, and they could have been used pedagogically to inculcate this lesson. Scholars are agreed on the fairly obvious fact that this is one of the latest texts in the Nikāya, and this is even hinted at in the commentary itself. The verses, ascribed to Ānanda, show an exceptionally wide variety of metres, but all of late types. It is possible that someone tried to give this unpromising material some literary grace by dexterous versification. I considered trying to reproduce the different metrical forms in translation, but decided this was beyond my powers. Perhaps some other translator will attempt this one day.

940 *Mahāpurisa*. Though a 'Great Man', endowed with very special qualities, the Buddha as born on earth is still a man. Cf. n.892.
941 This appears to mean flat feet! See RD's notes to DN 14.32.
942 Often taken, and shown iconographically, as having the fingers all of the same length, and the toes likewise.
943 Or reticulated.
944 Or with the ankle half-way up the calf.
945 Used as a cosmetic.
946 Like Brahmā.
947 The backs of the four limbs, the shoulders and the trunk are well-rounded (RD).
948 Explained below. It is hard to know how Pokkharasāti (DN 3) *observed* this!
949 Or a hairy mole.
950 *Uṇhīsa* (Skt. *uṣṇīṣa*), represented iconographically by a protuberance on the top of the head. Incidentally, the elongated ear-lobes commonly seen in Buddha-images do not figure in the list.
951 This provides the excuse for listing them here.
952 See n.512.
953 See n.524.
954 A class of man-eating demons.
955 'Place of delight', a term for the heavenly realms.
956 *Sangaha-vatthū*.
957 As at DN 29.13.
958 Cf. DN 26.5.

959 As at MN 111.2 and elsewhere. Explained at PD 21.20.
960 *Hiri.*
961 *Ottappa.*
962 *Cāga.*
963 See n.482.
964 In the throat.
965 Following DA's interpretation.
966 *Anugata* (exact meaning doubtful).
967 *Ādeyya*: lit. 'to be taken up', i.e. acceptable.
968 See n.596.
969 As RD remarks, the absence of the 'Buddhological complement' is quite remarkable. DA has no comment on the last few lines, which seem to be corrupt.
970 Cf. DN 1.1.10.
971 Cf. n.146.

SUTTA 31

972 Alternatively called (as by RD) *Sigālovāda Suttanta* 'The Sigāla Homily'.
973 *Kamma-kilesa.*
974 *Apāya-mukhāni*: cf. n.158.
975 The expression is awkward in English, suggesting that the Well-Farer and the Teacher are two different persons, which is of course nonsense. Contrast this formula with that used before the verse-passages in DN 30, where the verses are ascribed to Ānanda.
976 Crimes committed by others are laid at one's door.
977 Cf. DN 1.1.13.
978 Because a gambler cannot support a wife properly.
979 Cf. Thag 74.
980 If you want a cart, he has just lost a wheel, and so on.
981 *Suhadā*: 'good-hearted', or 'sound at heart' (RD).
982 If you are drunk, etc. (DA!).
983 A pun on *dakkhiṇa* 'right hand, south', and *dakkhiṇā* 'fee or offering to teacher'.
984 The last is omitted by RD.
985 *Ayiraka*: a metathetised form for *ariyaka* 'nobleman, master'.

SUTTA 32

986 This is a *paritta* (Sinhalese *pirit*), a set of protective verses (strangely called a 'ward-rune' by RD). The purist may be shocked to find this not only in 'popular Buddhism' but actually enshrined in the Canon; but Mrs Rhys Davids offers a spirited defence of such things in the introduction to her translation of this Sutta. She quotes the list of canonical *parittas*, and a similar list also occurs at VM 13.31: the Ratana Sutta (Sn 222ff., Khp 6), Khandha Paritta (AN 4.67), Dhajagga Paritta (SN 11.1.3), and Mora Paritta (Ja 159), beside the present Sutta. These are said to be efficacious through ten thousand million world-systems. DA, however, advises the use of the Metta Sutta in the first place, then the Dhajagga and Ratana Suttas. Only if, after a week, these do not work, should the Āṭānāṭiya be resorted to – which would be of no use in the kind of emergency envisaged in the text! But the mention of the Metta Sutta is interesting because the Khandha Sutta (delivered after a monk had died of a snake-bite) enjoins the practice of loving-kindness to all beings as a form of self-protection. Like certain truthful declarations, this can have powerful effects. See Piyadassi Thera, *The Book of Protection* (BPS 1975).

A Tibetan version of this Sutta exists, and a fragment of a Sanskrit version has been found in Central Asia, but this differs considerably from the Pali. It is quoted with translation by K. Saha, *Buddhism in Central Asia* (Calcutta 1970), 47–49. This includes a reference to 'Āṭānāṭi the much renowned', and 'the heart of Āṭānāṭi furthering all acts . . .' as if this were a person, though according to our text and DA, Āṭānāṭā is a town.

This Sutta is much used on special occasions in the countries of Theravāda Buddhism. Thus in Thailand it is chanted at the New Year, together with the Mahāsamaya Sutta (DN 20, with which it has much in common) and the Dhammacakkappavattana Sutta (SN 56.12.2, the Buddha's first sermon). The Thai version also includes a non-canonical introductory portion containing verses of homage to twenty-one Buddhas earlier

than Vipassī, going right back to Dīpankara, under whom the future Buddha Gotama first went forth, and to three even earlier Buddhas before him. See also K.R. Norman, *Pali Literature* (Wiesbaden 1983), 173ff.

987 Cf. DN 18.11.

988 See Introduction p. 45. The four groups mentioned are those of their respective followers.

989 Defence of the four quarters is the special charge of the Four Great Kings. We may, however, note by way of contrast the 'protection of the four quarters', and the associations of those quarters, in DN 31.

990 As at DN 4.9 and elsewhere, indicating the various degrees of commitment or otherwise those concerned felt towards the Buddha. In the case of the yakkhas, the position is explained in verse 2.

991 The Great King of the North (cf. DN 18.11ff.).

992 DA carefully explains that the Buddha did not really need to *learn* it, but went through the motions for pedagogical reasons.

993 The canonical text begins with Vipassī, seven Buddhas and ninety-one aeons back from Buddha Gotama. The Thai introductory portion, going back further, is certainly of later origin.

994 This is more literal than RD's 'ascetic, wholly pure'.

995 The term *angīrasa* 'radiant' applies to all the Buddhas mentioned.

996 DA is clearly unsure whether Buddhas only, or all Arahants are meant.

997 *Purima* means both 'first' (or 'former') and 'east'.

998 These are often called 'hungry ghosts'. A whole book of the Khuddhaka Nikāya, the Petavatthu, is devoted to them. The next three lines refer to their character in life, which resulted in their present miserable state. They are in the south because they were led out to execution through the south gate of the town (as DN 23.7).

999 *Pacchima* means both 'last' (or 'later') and 'west'.

1000 It may seem strange to us that this mythical ideal land (thought of as still existing, though almost inaccessible) should be located in the north, of all directions, but in the tropics this is quite natural. Later, with the growth of geographical knowledge, the region was relocated in the Antipodes. The whole mythology is, of course, pre-Buddhist.

1001 The inhabitants of this region, though obviously not enlightened, have high moral standards.

1002 *Tuṇḍikīre*: so explained by DA (the now familiar 'tandoori'?).

1003 Not clearly explained by DA.

1004 DA's only relevant comment is that 'right-thinking people cannot do this'. This trait, which rather spoils the otherwise idyllic picture, remains an unexplained curiosity.

1005 DA insists that Ambara-Ambaravatiya is one name.

1006 He thus has two names, Kuvera and Vessavaṇa.

1007 *Jīva* means 'live!' A sort of pheasant or partridge.

1008 This bird calls *'Uṭṭhehi citte!'* 'Lift up your hearts!'

1009 Doubtful: the usual meaning of this word is 'crab'.

1010 As at DN 3.1.20.

1011 A strangely heterogeneous list, including famous gods and sages – clearly designed to show the Buddha's influence. RD gives full references.

SUTTA 33

1012 This is undoubtedly a late Sutta. RD with characteristic caution says of this and DN 34: 'They contain here and there matter which suggests that they took their present shape at a later date than the bulk of the rest of the Dīgha'. It is associated, like DN 29, with the time immediately following the death of the Nigaṇṭha Nātaputta, the Jain leader, and it is located 'in the mango-grove of Cunda the smith', known to us from DN 16.4.14ff. If we compare DN 29, we find that that discourse is addressed to 'the novice Cunda', who is quite a different character – but we may wonder whether the two have not become confused. Part of the inspiration of DN 34 may have come from the Buddha's words at DN 29.17. Could the whole Sutta have been expanded from that nucleus? In any case the method of listing items in expanding numerical groups was used (whether earlier or later) on a large scale in the Anguttara Nikāya, and in fact quite a number of entries in the lists in this Sutta

appear there too.

Such numerical listing has also been compared by different writers from RD onwards to the so-called 'matrices' (*mātikā*) of the Abhidhamma – partly with the implication that this type of presentation always represents a stratum considerably later than the Buddha's time. In fact we do not know to what extent the Buddha himself resorted to the obvious pedagogic device of teaching 'by numbers'. In any case, when such numerical lists were in existence, they readily lent themselves to expansion, and it is likely that the material of this Sutta dates from a variety of periods, and because some of it is obviously late, this does not mean that other parts are not early. There are in existence Tibetan and other versions. It should perhaps be stressed that, arid as this type of Sutta may appear to many today, it is from the monastic point of view valuable for use in chanting (its ostensible – and probably real – original object), incorporating as it does not only the major doctrinal categories in brief, but many points on behaviour and discipline which monks should constantly bear in mind.

N.B. Since the lists in this and DN 34 consist largely of technical terms, the Pali words have been given wherever confusion or doubt seemed possible.

1013 The lofty ('Thrown-aloft-er', RD).

1014 Cf. n.441. The Mallas of Pāvā were, of course, closely related to those of Kusinārā.

1015 Not 'lovely is the night' (an odd mistranslation of a stock phrase by RD).

1016 The third of the five hindrances (below, 2.1 (6)).

1017 As at DN 16.4.40.

1018 As proposed at DN 29.17 (see n.1012).

1019 Or really, like the parallel following groups, '(set of) one thing'.

1020 This second 'one thing' is not found in all texts, or in the AN parallel passage, perhaps owing to a misunderstanding of 'one thing'.

1021 The link here with (8) seems to be simply a play on words: *āpatti* 'offence', and *samāpatti* 'attainment'. Despite the divergence in meaning, the two verbs are from the same root.

1022 These are the six senses (mind as the sixth), their objects and corresponding consciousnesses, e.g. 'eye, sight-object, eye-consciousness', as in MN 115. See BDic under *Dhātu*.

1023 Note again the play on words: a useful mnemonic device.

1024 'Purity of fraternal love' is RD's rather loose paraphrase of DA.

1025 RD's 'absence of mind' may just do for this, but 'want of intelligence' is quite wrong for *asampajañña*, which is quite simply failure to comply with the injunction at DN 22.4 (see n.646 there).

1026 *Bala*: 'power' used here in an unusual sense.

1027 These are the two basic forms from which stems all Buddhist meditation.

1028 Ñāṇamoli's rendering of this difficult word.

1029 Or 'thought', as in the second step of the Noble Eightfold Path.

1030 Here, the World of Sense-Desire (*kāma-loka*).

1031 Note the overlap with the previous three, which represented the 'Three Worlds'. Here we have the two 'higher worlds' and the supramundane (*lokuttara*), referred to here as 'cessation' (as in the Third Noble Truth).

1032 Craving for continued existence.

1033 Craving, not for 'cessation' (n.1031) but for (materialistic) extinction. Only those in whom the Dhamma-eye (n.140) has opened can clearly see the vital distinction between these, though it can be more or less dimly intuited by reason and/or faith. See n.703.

1034 Lit. 'own body', this is the erroneous self-idea. The destruction of this fetter (with two other associated ones) constitutes the opening of the Dhamma-eye (n.1033) or 'Stream-Entry'.

1035 Certain crimes (as parricide, cf. DN 2.100) have a fixed result which cannot be avoided.

1036 When the first path-moment (or Stream-Entry, n.1034) has been gained, progress is inevitable, and retrogression to 'states of woe' impossible.

1037 RD reads *kankhā* 'doubts'.
1038 Lit. 'somethings', glossed by DA as 'obstacles'.
1039 I.e. religious teachers (cf. DN 31.29).
1040 This refers to 'very subtle matter'.
1041 'They compound co-existent states and (their) future fruition-states' (DA).
1042 This refers to rebirth in the Formless World.
1043 Cf. n.542.
1044 The last receives the courtesy title of 'elder' from juniors without being strictly entitled to it.
1045 These are all the realms from the hells up to the heaven of the Paranimmita-vasavatti devas. (See Introduction, p. 40).
1046 These are all in the World of Form.
1047 Ways in which one is 'guarded'.
1048 The higher faculties of the Stream-Winner, etc.
1049 Cf. n.140.
1050 That of the Stream-Winner.
1051 *Kāya* here means not (as RD) 'the psycho-physiological mechanism of sense', but 'mental (i.e. broadly 'emotional') body'.
1052 Different stages of jhāna. The distinction made between the first two seems to reflect the (later) Abhidhammic subdivision of the first jhāna into two.
1053 *Moneyya* is derived from *muni* 'sage' (or 'anchorite', RD).
1054 Note the play on words here: three derivatives of the root *i* 'to go'. *Āya* can also, in more mundane contexts, mean 'money-making' (as absurdly suggested for this passage in PED!). *Apāya* generally refers to 'states of woe' (evil rebirths), while *upāya* comes to mean 'skilful device', and as such is much used of the Bodhisattva in the Mahāyāna tradition.
1055 The second refers to the Brahmavihāras (DN 13), the third to Arahantship.
1056 Cf. DN 11.3 and nn.231–3.
1057 This is just the uprising of any thought that occurs.
1058 'Bases of Conduct' (RD).
1059 Telepathy.
1060 Knowledge in terms of conventional truth. Cf. n.224.

1061 Usually this means ordinary human food, but see n.1062.
1062 This refers to the food of the devas, sometimes also called *kabalinkāra* (cf. n.74). See BDic under *Āhāra*.
1063 This volition = kamma.
1064 *Chanda* is the most general word for 'desire, intention': see BDic.
1065 Cf. DN 1.1.17. DA's gloss here: 'oil, honey, ghee', etc., seems mysterious, and is not supported by the Sub-Commentary.
1066 See DN 28.10.
1067 By developing *samādhi*.
1068 *Dhamma-padāni*. Formally this is the plural of *Dhamma-pada*, the title of perhaps the most famous Buddhist scripture, but it is glossed as 'divisions of the Dhamma'.
1069 Omitting 'faith' as the first of this group, normally of five.
1070 Truth, i.e. realisation of 'things as they really are'.
1071 Not 'to master self' (RD).
1072 Kamma that leads to enlightenment, when no more kamma will be created.
1073 'Making present to the eye'.
1074 Here *sati* is perhaps being used in its older, occasional sense of 'memory' rather than mindfulness: see n.629.
1075 See n.140.
1076 Factors present in the 'mental group' at any given moment.
1077 See n.913.
1078 Which tie mind (*nāma*) and body (*rūpa*) together. *Gantha* also means 'book' in the later language (see n.846).
1079 *Kāya* here means *nāma-kāya* 'mental body'.
1080 *Yoniyo*: 'wombs'. Further details are given in MN 12.
1081 'As from rotting fish, etc.' (MN 12).
1082 Rebirth in the deva world (also as a Non-Returner).
1083 A new 'self' in another existence. Cf. n.220.
1084 See n.933.
1085 Cf. n.823.
1086 Like Upananda, whose conduct was not good, though he was still able to help others (DA).

1087 These curious designations are supposed to refer to the Stream-Winner, Once-Returner, Non-Returner, and Arahant respectively.
1088 Cf. n.244.
1089 Cf. n.244.
1090 Faults of begrudging in a monk.
1091 Begrudging others the support of a particular family.
1092 Realms inhabited by the Non-Returners, who attain to Nibbāna directly from there.
1093 The meaning of this name is perhaps 'not falling from prosperity' (see EB).
1094 For these scholastic distinctions see BDic or EB.
1095 See also MN 12.
1096 This, though here used metaphorically, is the word for 'thirst' in the literal sense. Here it means something less strong than *taṇhā*.
1097 *Vimuccati*, apparently meaning 'is liberated', but glossed by DA as *adhimuccati*, rendered by RD as 'choose'. The same verb is used in the next sentence with regard to renunciation. I have used 'make free' as a makeshift, free rendering, and suspect a textual corruption.
1098 *Rūpa* here perhaps means 'thing seen'.
1099 'By the *samādhi* of the fruit of Arahantship' (DA). In this context, it is perhaps worth noting that in Buddhism, as opposed to some non-Buddhist usage, *samādhi* by itself never means 'liberation' or 'enlightenment' (see n.225).
1100 'Investigations linked with pleasure' (DA).
1101 The meaning of *sārāṇīyā dhamma* is not quite certain. At DN 16.1.11, RN has 'conditions of welfare', which is a slip for the preceding *aparihāniyā dhammā*.
1102 The four primary elements (n.70) with the two additional ones sometimes found with them (as MN 140). For the first five in later Buddhism, cf. Lama Anagarika Govinda, *Foundations of Tibetan Mysticism* (London 1959), 183ff.
1103 Cf. VM 21.66.
1104 A miscellaneous collection of 'unsurpassed' things, the last, for example, being the recollection (not 'memory', RD!) of Buddha, Dhamma and Sangha.
1105 RD quaintly renders this 'chronic states'.

1106 As if the entire Eightfold Path simply led up to Right Concentration! (cf. n.1099). See DN 18.27.
1107 The ideal man (Buddha or Arahant).
1108 Naturally in the relative sense: there would be no justification for reading any notion of a 'Great Self' into this (basically pronominal) usage! Note the characteristic play on words: *attha, attā, mattā*.
1109 Reading *niddasa*. RD's 'bases of Arahantship' is pretty free.
1110 *Diṭṭhi-paṭivedhe*. RD's 'intuition of the truth' does not quite hit this off.
1111 Lit. 'going along with'.
1112 These form the final part (rules 221–227) of the Pātimokkha or code of discipline.
1113 As n.1039.
1114 RD has 'like a load of soaked beans', following DA, but the sense of 'pregnant' seems well established. Perhaps a case of prudishness on Buddhaghosa's part, echoed by Mrs Rhys Davids.
1115 In practising (not 'studying': RD) for calm and insight. Giving (RD has 'forgiving' – a misprint for 'for giving'!) softens the heart in both donor and recipient. DA quotes the verse also found at VM 9.39:

> A gift for taming the untamed,
> A gift for every kind of good;
> Through giving gifts they do unbend
> And condescend to kindly speech. (Ñāṇamoli's translation).

1116 'Expands' (RD). But this is the usual verb for 'developing' in meditation.
1117 'I.e. its being unmixed, single-minded' (RD). DA has no comment, but the idea of the power of such a 'pure-minded' aspiration is very similar to that regarding the efficacy of a 'declaration of truth'.
1118 Brahmā to the Buddha is not immortal and is not a creator-god. His wisdom, though considerable, is limited, and he can be boastful (see DN 11!), but he is free from sensual passions, and so must those be who are reborn in his realm (though the passions may have

only been suppressed by jhāna – which is *cetovimutti* 'liberation of the heart' – and not necessarily by insight, which is *paññāvimutti* 'liberation by wisdom': cf. nn.355, 868). But those who are reborn there have not, says the Sub-Commentary, got rid of the desire for continued existence (*bhavataṇhā*: n.1032).

1119 As n.244.

1120 I.e. rebirth among those devas whose lives are so long that they miss the chance of human rebirth at a propitious time. Cf. n.888.

1121 The central, 'civilised' area of India (including the Gangetic basin) as opposed to other less favoured regions: cf. n.722.

1122 The words of Ajita Kesakambali (DN 2.23).

1123 I.e. becomes so subtle as to be imperceptible.

1124 *Dhammā* here clearly means 'things, factors', not 'doctrines' (RD).

1125 DA is doubtful whether *abhidhamma* here means 'the seven Pakaraṇas', i.e. the Abhidhamma Piṭaka as we know it, or not. The short answer is that if this text goes back to the Buddha's time (which is possible but far from certain), the word *abhidhamma* can only have the more general sense of 'higher teaching' or the like. Similar considerations apply to *abhivinaya*.

1126 Cf. n.1074.

1127 Not 'objects for self-hypnosis' (RD). The jhānas differ from hypnotic trance in that one has full control and is not suggestible. I am indebted to Dr Nick Ribush for this valuable clarification (cf. n.211).

1128 There is some confusion about the last two members of this list. Elsewhere we find *āloka* 'light' instead of consciousness (the latter is difficult to envisage as a *kasiṇa*). See VM 5.26 and n.5 there.

1129 Or 'sectarian opinions' (RD). Private aberrations of view.

1130 *Passaddha-kāya-sankhāro*, where *kāya* means the mental body.

1131 Cf. 1.10 (22). Getting involved in problems about 'self', etc.

1132 Cf. n.542.

SUTTA 34

1133 This is largely a rearrangement, under ten heads, of the material found in DN 33. As in 33, Sāriputta gives the systematic instruction, but it is noteworthy that the Buddha is not stated either to request him to do so, or to confirm what he has said. In fact 70 out of the 100 items in 34 are identical with 70 out of the 230 items in 33.

1134 Or 'decline': cf. n.368.

1135 Cf. n.86.

1136 RD's laconic note 'Rūpādisu' conveys, of course, nothing to the reader ignorant of Pali! The meaning is 'beginning with the body', i.e. the conceit: 'I am this body', etc.

1137 The arising of a 'path-moment' (Stream-Entry, etc.) after insight.

1138 The latter part of RD's mysterious-seeming note 7 (p. 251) actually belongs here. The 'unconditioned element' (*asankhata-dhātu*) is a term for Nibbāna.

1139 'Wheels' in the sense of means of progress (DA).

1140 This refers to the various jhāna states: (a) is the first two jhānas, and (b) the first three. (c) and (d), according to DA, refer to telepathic awareness of others' minds, and clairvoyance respectively (though this interpretation seems dubious). See nn.1141–2.

1141 *Ceto* here probably means 'will', rather than other people's minds (why should these be 'suffused'?).

1142 There is no apparent justification for identifying this 'light' with clairvoyance, as DA does. It probably implies absence of sloth-and-torpor.

1143 The 'reviewing consciousness' on emerging from jhāna, etc. See n.213.

1144 Cf. n.659.

1145 From *kā-purisa* 'unworthy person'.

1146 According to the Abhidhamma, volitional (karmic) acts are either 'instigated' or 'not instigated', i.e. spontaneous. The karmic effect of the latter is more powerful, for good or ill as the case may be.

1147 This seems to be the meaning here of *niggayha*.

1148 There is some doubt as to the correct reading, though the sense is fairly clear. RD simply quotes DA's comment *paccanīkadhamme gatattā*, meaning something like 'going into reverse', which confirms our rendering, at least as a paraphrase.

1149 *Khīṇāsava* 'one in whom the corruptions are exhausted' is a synonym for an Arahant. The seven powers mentioned here correspond to Nos 1, 2, 3, 4, 7, 9 and 10 of the list at PD 19.24–33 (= Pṭs ii, 173f.).

1150 One would expect, rather, the five powers, since these five 'faculties' (faith, etc. as 6 (vi)) become powers (i.e. unshakeable by their opposites) from First Path onwards. In fact the fuller list at PD 19 (n.1149) includes both 'faculties' *and* 'powers'.

1151 As (2) above.

1152 Rendered 'serenity' by RD, but see PED.

1153 These are given at AN 8.3.30 with the statement that the first seven were proposed by the Venerable Anuruddha, and the eighth added by the Buddha.

1154 For the meaning of *papañca* see n.606.

1155 *Kāyo* as 'mental body'. Cf. n.641.

1156 The first seven of these form the framework of VM, which in turn is based on the scheme of MN 24.

1157 Not 'escaping doubt' (whatever that may mean!): RD.

1158 The subject is elaborated at SN 14.1.1ff.

1159 This, as usual, means contact of sense-base with object, e.g. eye and thing seen.

1160 The term 'perception' is used in a very pregnant sense here, being virtually equivalent to 'realisation'.

1161 RD's remark that *saññā* here is 'concept rather than percept, or perception widely understood' does not quite hit the mark. See previous note.

1162 Here only the five outward senses and their objects are mentioned, omitting mind and mind-objects.

1163 As at DN 33.3.3 (6).

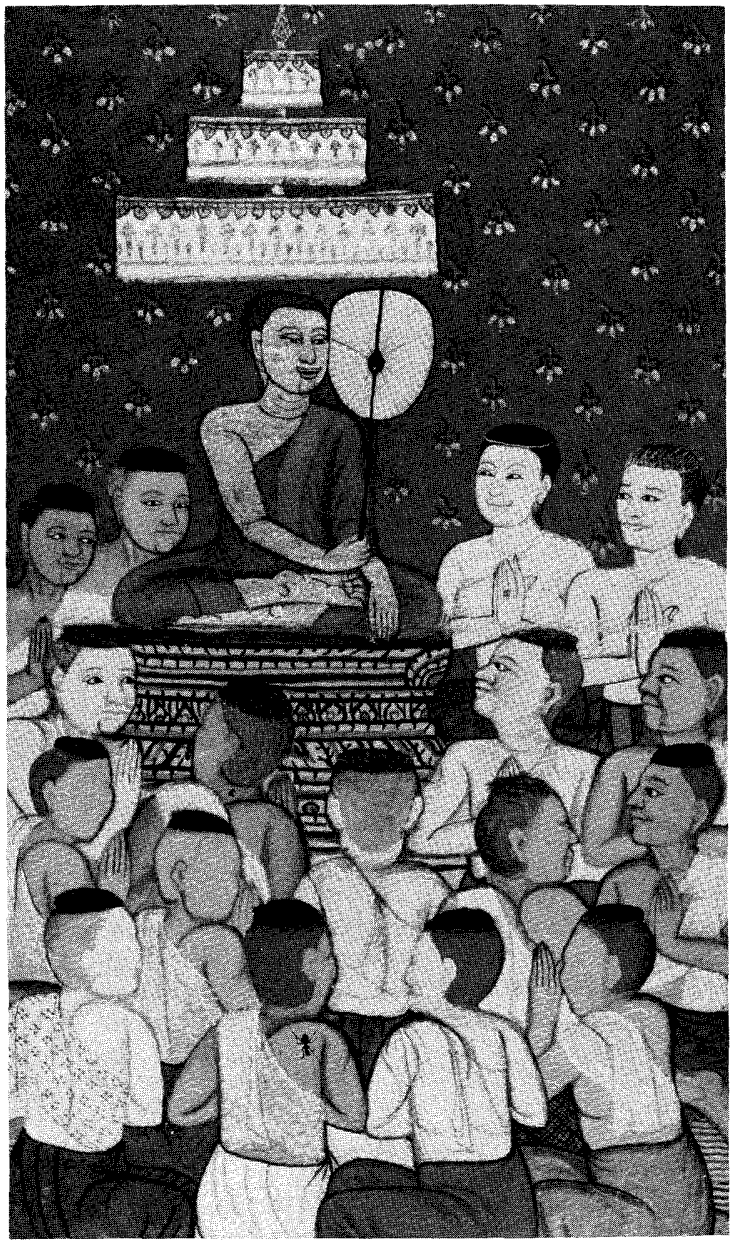

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Cross-references are normally given from Pali to main entries in English. However, in certain cases where a Pali word has more than one meaning, or where its meaning is doubtful, this is made the main entry, and English cross-references are made to it. Pali terms, except for a few (e.g. Dhamma) which may be regarded as anglicised, are given in italics. Titles of canonical scriptures are not italicised.

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Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Suttanipāta-aṭṭhakathā

(Paṭhamo bhāgo)

Ganthārambhakathā

Uttamaṃ vandaneyyānaṃ, vanditvā ratanattayaṃ;
Yo khuddakanikāyamhi, khuddācārappahāyinā.

Desito lokanāthena, lokanissaraṇesinā;
Tassa suttanipātassa, karissāmatthavaṇṇanaṃ.

Ayaṃ suttanipāto ca, khuddakesveva ogadho;
Yasmā tasmā imassāpi, karissāmatthavaṇṇanaṃ.

Gāthāsatasamākiṇṇo, geyyabyākaraṇaṅkito;
Kasmā suttanipātoti, saṅkhamesa gatoti ce.

Suvuttato savanato, atthānaṃ suṭṭhu tāṇato;
Sūcanā sūdanā ceva, yasmā suttaṃ pavuccati.

Tathārūpāni suttāni, nipātetvā tato tato;
Samūhato ayaṃ tasmā, saṅkhamevamupāgato.

Sabbāni cāpi suttāni, pamāṇantena tādino;
Vacanāni ayaṃ tesaṃ, nipāto ca yato tato.

Aññasaṅkhānimittānaṃ, visesānamabhāvato;
Saṅkhaṃ suttanipātoti, evameva samajjhagāti.

1. Uragavaggo

1. Uragasuttavaṇṇanā

Evaṃ samadhigatasaṅkho ca yasmā esa vaggato uragavaggo, cūḷavaggo, mahāvaggo, aṭṭhakavaggo, pārāyanavaggoti pañca vaggā honti; tesu uragavaggo ādi. Suttato uragavagge dvādasa suttāni, cūḷavagge cuddasa, mahāvagge dvādasa, aṭṭhakavagge soḷasa, pārāyanavagge soḷasāti sattati suttāni. Tesaṃ uragasuttaṃ ādi. Pariyattipamāṇato aṭṭha bhāṇavārā. Evaṃ vaggasuttapariyattipamāṇavato panassa –

‘‘Yo uppatitaṃ vineti kodhaṃ, visaṭaṃ sappavisaṃva osadhehi;
So bhikkhu jahāti orapāraṃ, urago jiṇṇamiva tacaṃ purāṇa’’nti. –

Ayaṃ gāthā ādi. Tasmā assā ito pabhuti atthavaṇṇanaṃ kātuṃ idaṃ vuccati –

''Yena yattha yadā yasmā, vuttā gāthā ayaṃ imaṃ;
Vidhiṃ pakāsayitvāssā, karissāmatthavaṇṇana''nti.

Kena panāyaṃ gāthā vuttā, kattha, kadā, kasmā ca vuttāti? Vuccate – yo so bhagavā catuvīsatibuddhasantike laddhabyākaraṇo yāva vessantarajātakaṃ, tāva pāramiyo pūretvā tusitabhavane uppajji, tatopi cavitvā sakyarājakule upapattiṃ gahetvā, anupubbena katamahābhinikkhamano bodhirukkhamūle sammāsambodhiṃ abhisambujjhitvā, dhammacakkaṃ pavattetvā deva-manussānaṃ hitāya dhammaṃ desesi, tena bhagavatā sayambhunā anācariyakena sammāsambuddhena vuttā. Sā ca pana āḷaviyaṃ. Yadā ca bhūtagāmasikkhāpadaṃ paññattaṃ, tadā tattha upagatānaṃ dhammadesanatthaṃ vuttāti. Ayamettha saṅkhepavissajjanā. Vitthārato pana dūrenidānaavidūrenidānasantikenidānavasena veditabbā. Tattha **dūrenidānaṃ** nāma dīpaṅkarato yāva paccuppannavatthukathā, **avidūrenidānaṃ** nāma tusitabhavanato yāva paccuppannavatthukathā, **santikenidānaṃ** nāma bodhimaṇḍato yāva paccuppannavatthukathāti.

Tattha yasmā avidūrenidānaṃ santikenidānañca dūrenidāneyeva samodhānaṃ gacchanti, tasmā dūrenidānavasenevettha vitthārato vissajjanā veditabbā. Sā panesā jātakaṭṭhakathāyaṃ vuttāti idha na vitthāritā. Tato tattha vitthāritanayeneva veditabbā. Ayaṃ pana viseso – tattha paṭhamagāthāya sāvatthiyaṃ vatthu uppannaṃ, idha āḷaviyaṃ. Yathāha –

> ''Tena samayena buddho bhagavā āḷaviyaṃ viharati aggāḷave cetiye. Tena kho pana samayena āḷavakā bhikkhū navakammaṃ karontā rukkhaṃ chindantipi chedāpentipi. Aññataropi āḷavako bhikkhu rukkhaṃ chindati. Tasmiṃ rukkhe adhivatthā devatā taṃ bhikkhuṃ etadavoca – 'mā, bhante, attano bhavanaṃ kattukāmo mayhaṃ bhavanaṃ chindī'ti. So bhikkhu anādiyanto chindiyeva. Tassā ca devatāya dārakassa bāhuṃ ākoṭesi. Atha kho tassā devatāya etadahosi – 'yaṃnūnāhaṃ imaṃ bhikkhuṃ idheva jīvitā voropeyya'nti. Atha kho tassā devatāya etadahosi – 'na kho metaṃ patirūpaṃ, yāhaṃ imaṃ bhikkhuṃ idheva jīvitā voropeyyaṃ, yaṃnūnāhaṃ bhagavato etamatthaṃ āroceyya'nti. Atha kho sā devatā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato etamatthaṃ ārocesi. 'Sādhu, sādhu devate, sādhu kho tvaṃ, devate, taṃ bhikkhuṃ jīvitā na voropesi. Sacajja tvaṃ, devate, taṃ bhikkhuṃ jīvitā voropeyyāsi, bahuñca tvaṃ, devate, apuññaṃ pasaveyyāsi. Gaccha tvaṃ, devate, amukasmiṃ okāse rukkho vivitto, tasmiṃ upagacchā'''ti (pāci. 89).

Evañca pana vatvā puna bhagavā tassā devatāya uppannakodhavinayanatthaṃ –

''Yo ve uppatitaṃ kodhaṃ, rathaṃ bhantaṃva vāraye''ti. (dha. pa. 222) –

Imaṃ gāthaṃ abhāsi. Tato ''kathañhi nāma samaṇā sakyaputtiyā rukkhaṃ chindissantipi, chedāpessantipi, ekindriyaṃ samaṇā sakyaputtiyā jīvaṃ viheṭhentī''ti evaṃ manussānaṃ ujjhāyitaṃ sutvā bhikkhūhi ārocito bhagavā – ''bhūtagāmapātabyatāya pācittiya''nti (pāci. 90) imaṃ sikkhāpadaṃ paññāpetvā tattha upagatānaṃ dhammadesanatthaṃ –

''Yo uppatitaṃ vineti kodhaṃ,
Visaṭaṃ sappavisaṃva osadhehī''ti. –

Imaṃ gāthaṃ abhāsi. Evamidaṃ ekaṃyeva vatthu tīsu ṭhānesu saṅgahaṃ gataṃ – vinaye, dhammapade, suttanipāteti. Ettāvatā ca yā sā mātikā ṭhapitā –

''Yena yattha yadā yasmā, vuttā gāthā ayaṃ imaṃ;
Vidhi pakāsayitvāssā, karissāmatthavaṇṇana''nti. –

Sā saṅkhepato vitthārato ca pakāsitā hoti ṭhapetvā atthavaṇṇanaṃ.

1. Ayaṃ panettha atthavaṇṇanā. **Yo**ti yo yādiso khattiyakulā vā pabbajito, brāhmaṇakulā vā pabbajito, navo vā majjhimo vā thero vā. **Uppatita**nti uddhamuddhaṃ patitaṃ gataṃ, pavattanti attho, uppannanti vuttaṃ hoti. Uppannañca nāmetaṃ vattamānabhutvāpagatokāsakatabhūmiladdhavasena anekappabhedaṃ. Tattha sabbampi saṅkhataṃ uppādādisamaṅgi **vattamānuppannaṃ** nāma, yaṃ sandhāya ''uppannā dhammā, anuppannā dhammā, uppādino dhammā''ti (dha. sa. tikamātikā 17) vuttaṃ. Ārammaṇarasamanubhavitvā niruddhaṃ anubhutvāpagatasaṅkhātaṃ kusalākusalaṃ, uppādādittayamanuppatvā niruddhaṃ bhutvāpagatasaṅkhātaṃ sesasaṅkhatañca **bhutvāpagatuppannaṃ** nāma. Tadetaṃ ''evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hotī''ti (ma. ni. 1.234; pāci. 417) ca, ''yathā ca uppannassa satisambojjhaṅgassa bhāvanāpāripūrī hotī''ti ca evamādīsu suttantesu daṭṭhabbaṃ. ''Yānissa tāni pubbe katāni kammānī''ti evamādinā (ma. ni. 3.248; netti. 120) nayena vuttaṃ kammaṃ atītampi samānaṃ aññassa vipākaṃ paṭibāhitvā attano vipākassokāsaṃ katvā ṭhitattā, tathā katokāsañca vipākaṃ anuppannampi evaṃ kate okāse avassamuppattito **okāsakatuppannaṃ** nāma. Tāsu tāsu bhūmīsu asamūhatamakusalaṃ **bhūmiladdhuppannaṃ** nāma.

Ettha ca bhūmiyā bhūmiladdhassa ca nānattaṃ veditabbaṃ. Seyyathidaṃ – bhūmi nāma vipassanāya ārammaṇabhūtā tebhūmakā pañcakkhandhā. Bhūmiladdhaṃ nāma tesu uppattārahaṃ kilesajātaṃ. Tena hi sā bhūmiladdhā nāma hotīti. Tasmā ''bhūmiladdha''nti vuccati. Tañca pana na ārammaṇavasena. Ārammaṇavasena hi sabbepi atītādibhede pariññātepi ca khīṇāsavānaṃ khandhe ārabbha kilesā uppajjanti mahākaccāyanauppalavaṇṇādīnaṃ khandhe ārabbha soreyyaseṭṭhiputtanandamāṇavakādīnaṃ viya. Yadi cetaṃ bhūmiladdhaṃ nāma siyā, tassa appaheyyato na koci bhavamūlaṃ jaheyya. Vatthuvasena pana bhūmiladdhaṃ nāma veditabbaṃ. Yattha yattha hi vipassanāya apariññātā khandhā uppajjanti, tattha tattha uppādato pabhuti tesu vaṭṭamūlaṃ kilesajātaṃ anuseti. Taṃ appahīnaṭṭhena bhūmiladdhuppannaṃ nāmāti veditabbaṃ. Tattha ca yassa khandhesu appahīnānusayitā kilesā, tassa te eva khandhā tesaṃ kilesānaṃ vatthu, na itare khandhā. Atītakkhandhesu cassa appahīnānusayitānaṃ kilesānaṃ atītakkhandhā eva vatthu, na itare. Eseva nayo anāgatādīsu. Tathā kāmāvacarakkhandhesu appahīnānusayitānaṃ kilesānaṃ kāmāvacarakkhandhā eva vatthu, na itare. Esa nayo rūpārūpāvacaresu.

Sotāpannādīnaṃ pana yassa yassa ariyapuggalassa khandhesu taṃ taṃ vaṭṭamūlaṃ kilesajātaṃ tena tena maggena pahīnaṃ, tassa tassa te te khandhā pahīnānaṃ tesaṃ tesaṃ vaṭṭamūlakilesānaṃ avatthuto bhūmīti saṅkhaṃ na labhanti. Puthujjanassa pana sabbaso vaṭṭamūlānaṃ kilesānaṃ appahīnattā yaṃ kiñci kariyamānaṃ kammaṃ kusalaṃ vā akusalaṃ vā hoti, iccassa kilesappaccayā vaṭṭaṃ vaḍḍhati. Tassetaṃ vaṭṭamūlaṃ rūpakkhandhe eva, na vedanākkhandhādīsu…pe… viññāṇakkhandhe eva vā, na rūpakkhandhādīsūti na vattabbaṃ. Kasmā? Avisesena pañcasu khandhesu anusayitattā. Kathaṃ? Pathavīrasādimiva rukkhe. Yathā hi mahārukkhe pathavītalaṃ adhiṭṭhāya pathavīrasañca āporasañca nissāya tappaccayā mūlakhandhasākhapasākhapattapallavapalāsapupphaphalehi vaḍḍhitvā nabhaṃ pūretvā yāvakappāvasānaṃ bījaparamparāya rukkhapaveṇīsantāne ṭhite ''taṃ pathavīrasādi mūle eva, na khandhādīsu, phale eva vā, na mūlādīsū''ti na vattabbaṃ. Kasmā? Avisesena sabbesveva mūlādīsu anugatattā, evaṃ. Yathā pana tasseva rukkhassa pupphaphalādīsu nibbinno koci puriso catūsu disāsu maṇḍūkakaṇṭakaṃ nāma rukkhe visaṃ payojeyya, atha so rukkho tena visasamphassena phuṭṭho pathavīrasaāporasapariyādinnena appasavanadhammataṃ āgamma puna santānaṃ nibbattetuṃ samattho na bhaveyya, evamevaṃ khandhappavattiyaṃ nibbinno kulaputto tassa purisassa catūsu disāsu rukkhe visappayojanaṃ viya attano santāne catumaggabhāvanaṃ ārabhati. Athassa so khandhasantāno tena catumaggavisasamphassena sabbaso vaṭṭamūlakilesānaṃ pariyādinnattā kiriyabhāvamattamupagatakāyakammādi sabbakammappabhedo āyatiṃ punabbhavābhinibbattadhammatamāgamma bhavantarasantānaṃ nibbattetuṃ samattho na hoti. Kevalaṃ pana carimaviññāṇanirodhena nirindhano viya jātavedo anupādāno parinibbāti. Evaṃ bhūmiyā bhūmiladdhassa ca nānattaṃ veditabbaṃ.

Apica aparampi samudācārārammaṇādhiggahitāvikkhambhitāsamūhatavasena catubbidhamuppannaṃ. Tattha vattamānuppannameva **samudācāruppannaṃ**. Cakkhādīnaṃ pana

āpāthagate ārammaṇe pubbabhāge anuppajjamānampi kilesajātaṃ ārammaṇassa adhiggahitattā eva aparabhāge avassamuppattito **ārammaṇādhiggahituppanna**nti vuccati. Kalyāṇigāme piṇḍāya carato mahātissattherassa visabhāgarūpadassanena uppannakilesajātañcettha nidassanaṃ. Tassa ''uppannaṃ kāmavitakka''ntiādīsu (ma. ni. 1.26; a. ni. 6.58) payogo daṭṭhabbo. Samathavipassanānaṃ aññataravasena avikkhambhitakilesajātaṃ cittasantatimanārūḷhaṃ uppattinivārakassa hetuno abhāvā **avikkhambhituppannaṃ** nāma. Taṃ ''ayampi kho, bhikkhave, ānāpānassatisamādhi bhāvito bahulīkato santo ceva paṇīto ca asecanako ca sukho ca vihāro uppannuppanne pāpake akusale dhamme ṭhānaso antaradhāpetī''tiādīsu (pārā. 165) daṭṭhabbaṃ. Samathavipassanāvasena vikkhambhitampi kilesajātaṃ ariyamaggena asamūhatattā uppattidhammataṃ anatītanti katvā **asamūhatuppanna**nti vuccati. Ākāsena gacchantassa aṭṭhasamāpattilābhino therassa kusumitarukkhe upavane pupphāni ocinantassa madhurassarena gāyato mātugāmassa gītassaraṃ sutavato uppannakilesajātañcettha nidassanaṃ. Tassa ''ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto uppannuppanne pāpake akusale dhamme antarāyeva antaradhāpetī''tiādīsu (saṃ. ni. 5.157) payogo daṭṭhabbo. Tividhampi cetaṃ ārammaṇādhiggahitāvikkhambhitāsamūhatuppannaṃ bhūmiladdheneva saṅgahaṃ gacchatīti veditabbaṃ.

Evametasmiṃ yathāvuttappabhede uppanne bhūmiladdhārammaṇādhiggahitāvikkhambhitāsamūhatuppannavasenāyaṃ kodho uppannoti veditabbo. Kasmā? Evaṃvidhassa vinetabbato. Evaṃvidhameva hi uppannaṃ yena kenaci vinayena vinetuṃ sakkā hoti. Yaṃ panetaṃ vattamānabhutvāpagatokāsakatasamudācārasaṅkhātaṃ uppannaṃ, ettha aphalo ca asakyo ca vāyāmo. Aphalo hi bhutvāpagate vāyāmo vāyāmantarenāpi tassa niruddhattā. Tathā okāsakate. Asakyo ca vattamānasamudācāruppanne kilesavodānānaṃ ekajjhamanuppattitoti.

Vinetīti ettha pana –

> ''Duvidho vinayo nāma, ekamekettha pañcadhā;
> Tesu aṭṭhavidhenesa, vinetīti pavuccati''.

Ayañhi saṃvaravinayo, pahānavinayoti duvidho vinayo. Ettha ca duvidhe vinaye ekameko vinayo pañcadhā bhijjati. **Saṃvaravinayo**pi hi sīlasaṃvaro, satisaṃvaro, ñāṇasaṃvaro, khantisaṃvaro, vīriyasaṃvaroti pañcavidho. **Pahānavinayo**pi tadaṅgappahānaṃ, vikkhambhanappahānaṃ, samucchedappahānaṃ, paṭippassaddhippahānaṃ, nissaraṇappahānanti pañcavidho.

Tattha ''iminā pātimokkhasaṃvarena upeto hoti samupeto''tiādīsu (vibha. 511) **sīlasaṃvaro,** ''rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjatī''tiādīsu (dī. ni. 1.213; ma. ni. 1.295; saṃ. ni. 4.239; a. ni. 3.16) **satisaṃvaro**.

> ''Yāni sotāni lokasmiṃ, (ajitāti bhagavā)
> Sati tesaṃ nivāraṇaṃ;
> Sotānaṃ saṃvaraṃ brūmi,
> Paññāyete pidhīyare''ti. (su. ni. 1041) –

Ādīsu **ñāṇasaṃvaro,** ''khamo hoti sītassa uṇhassā''tiādīsu (ma. ni. 1.24; a. ni. 4.114) **khantisaṃvaro,** ''uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati, vinodetī''tiādīsu (ma. ni. 1.26; a. ni. 4.114) **vīriyasaṃvaro** veditabbo. Sabbopi cāyaṃ saṃvaro yathāsakaṃ saṃvaritabbānaṃ vinetabbānañca kāyavacīduccaritādīnaṃ saṃvaraṇato saṃvaro, vinayanato vinayoti vuccati. Evaṃ tāva saṃvaravinayo pañcadhā bhijjatīti veditabbo.

Tathā yaṃ nāmarūpaparicchedādīsu vipassanaṅgesu yāva attano aparihānavasena **pavatti,** tāva tena tena ñāṇena tassa tassa anatthasantānassa pahānaṃ. Seyyathidaṃ – nāmarūpavavatthānena sakkāyadiṭṭhiyā, paccayapariggahena ahetuvisamahetudiṭṭhīnaṃ, tasseva aparabhāgena

kaṅkhāvitaraṇena kathaṃkathībhāvassa, kalāpasammasanena ‘‘ahaṃ mamā’’ti gāhassa, maggāmaggavavatthānena amagge maggasaññāya, udayadassanena ucchedadiṭṭhiyā, vayadassanena sassatadiṭṭhiyā, bhayadassanena sabhayesu abhayasaññāya, ādīnavadassanena assādasaññāya, nibbidānupassanena abhiratisaññāya, muccitukamyatāñāṇena amuccitukamyatāya, upekkhāñāṇena anupekkhāya, anulomena dhammaṭṭhitiyaṃ nibbāne ca paṭilomabhāvassa, gotrabhunā saṅkhāranimittaggāhassa pahānaṃ, etaṃ **tadaṅgappahānaṃ** nāma. Yaṃ pana upacārappanābhedassa samādhino yāva attano aparihānipavatti, tāva tenābhihatānaṃ nīvaraṇānaṃ yathāsakaṃ vitakkādipaccanīkadhammānañca anuppattisaṅkhātaṃ pahānaṃ, etaṃ **vikkhambhanappahānaṃ** nāma. Yaṃ pana catunnaṃ ariyamaggānaṃ bhāvitattā taṃtaṃmaggavato attano santāne yathāsakaṃ ‘‘diṭṭhigatānaṃ pahānāyā’’tiādinā (dha. sa. 277) nayena vuttassa samudayapakkhikassa kilesagahanassa puna accantaappavattibhāvena samucchedasaṅkhātaṃ pahānaṃ, idaṃ **samucchedappahānaṃ** nāma. Yaṃ pana phalakkhaṇe paṭippassaddhattaṃ kilesānaṃ pahānaṃ, idaṃ **paṭippassaddhippahānaṃ** nāma. Yaṃ pana sabbasaṅkhatanissaraṇattā pahīnasabbasaṅkhataṃ nibbānaṃ, etaṃ **nissaraṇappahānaṃ** nāma. Sabbampi cetaṃ pahānaṃ yasmā cāgaṭṭhena pahānaṃ, vinayanaṭṭhena vinayo, tasmā ‘‘pahānavinayo’’ti vuccati, taṃtaṃpahānavato vā tassa tassa vinayassa sambhavatopetaṃ ‘‘pahānavinayo’’ti vuccati. Evaṃ pahānavinayopi pañcadhā bhijjatīti veditabbo. Evamekekassa pañcadhā bhinnattā dasete vinayā honti.

Tesu paṭippassaddhivinayaṃ nissaraṇavinayañca ṭhapetvā avasesena aṭṭhavidhena vinayenesa tena tena pariyāyena vinetīti pavuccati. Kathaṃ? Sīlasaṃvarena kāyavacīduccaritāni vinentopi hi taṃsampayuttaṃ kodhaṃ vineti, satipaññāsaṃvarehi abhijjhādomanassādīni vinentopi domanassasampayuttaṃ kodhaṃ vineti, khantisaṃvarena sītādīni khamantopi taṃtaṃāghātavatthusambhavaṃ kodhaṃ vineti, vīriyasaṃvarena byāpādavitakkaṃ vinentopi taṃsampayuttaṃ kodhaṃ vineti. Yehi dhammehi tadaṅgavikkhambhanasamucchedappahānāni honti, tesaṃ dhammānaṃ attani nibbattanena te te dhamme pajahantopi tadaṅgappahātabbaṃ vikkhambhetabbaṃ samucchinditabbañca kodhaṃ vineti. Kāmañcettha pahānavinayena vinayo na sambhavati. Yehi pana dhammehi pahānaṃ hoti, tehi vinentopi pariyāyato ‘‘pahānavinayena vinetī’’ti vuccati. Paṭippassaddhippahānakāle pana vinetabbābhāvato nissaraṇappahānassa ca anuppādetabbato na tehi kiñci vinetīti vuccati. Evaṃ tesu paṭippassaddhivinayaṃ nissaraṇavinayañca ṭhapetvā avasesena aṭṭhavidhena vinayenesa tena tena pariyāyena vinetīti pavuccatīti. Ye vā –

> ‘‘Pañcime, bhikkhave, āghātapaṭivinayā, yattha bhikkhuno uppanno āghāto sabbaso paṭivinetabbo. Katame pañca? Yasmiṃ, bhikkhave, puggale āghāto jāyetha, mettā tasmiṃ puggale bhāvetabbā…pe… karuṇā… upekkhā… asati-amanasikāro tasmiṃ puggale āpajjitabbo, evaṃ tasmiṃ puggale āghāto paṭivinetabbo. Kammassakatā eva vā tasmiṃ puggale adhiṭṭhātabbā kammassako ayamāyasmā…pe… dāyādo bhavissatī’’ti (a. ni. 5.161) –

Evaṃ pañca āghātapaṭivinayā vuttā. Ye ca –

> ‘‘Pañcime, āvuso, āghātapaṭivinayā, yattha bhikkhuno uppanno āghāto sabbaso paṭivinetabbo. Katame pañca? Idhāvuso, ekacco puggalo aparisuddhakāyasamācāro hoti, parisuddhavacīsamācāro, evarūpepi, āvuso, puggale āghāto paṭivinetabbo’’ti (a. ni. 5.162) –

Evamādināpi nayena pañca āghātapaṭivinayā vuttā. Tesu yena kenaci āghātapaṭivinayena vinentopesa vinetīti pavuccati. Apica yasmā –

> ‘‘Ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okkanteyyuṃ, tatrāpi yo mano padoseyya, na me so tena sāsanakaro’’ti (ma. ni. 1.232) –-

Evaṃ satthu ovādaṃ,

''Tasseva tena pāpiyo, yo kuddhaṃ paṭikujjhati;
Kuddhaṃ appaṭikujjhanto, saṅgāmaṃ jeti dujjayaṃ.

''Ubhinnamatthaṃ carati, attano ca parassa ca;
Paraṃ saṅkupitaṃ ñatvā, yo sato upasammati''. (saṃ. ni. 1.188);

''Sattime, bhikkhave, dhammā sapattakantā sapattakaraṇā kodhanaṃ āgacchanti itthiṃ vā purisaṃ vā. Katame satta? Idha, bhikkhave, sapatto sapattassa evaṃ icchati – 'aho, vatāyaṃ dubbaṇṇo assā'ti. Taṃ kissa hetu? Na, bhikkhave, sapatto sapattassa vaṇṇavatāya nandati. Kodhanāyaṃ, bhikkhave, purisapuggalo kodhābhibhūto kodhapareto kiñcāpi so hoti sunhāto suvilitto kappitakesamassu odātavatthavasano, atha kho so dubbaṇṇova hoti kodhābhibhūto. Ayaṃ, bhikkhave, paṭhamo dhammo sapattakanto sapattakaraṇo kodhanaṃ āgacchati itthiṃ vā purisaṃ vā (a. ni. 7.64).

''Puna caparaṃ, bhikkhave, sapatto sapattassa evaṃ icchati – 'aho, vatāyaṃ dukkhaṃ sayeyyā'ti…pe… 'na pacurattho assā'ti…pe… 'na bhogavā assā'ti…pe… 'na yasavā assā'ti… pe… 'na mittavā assā'ti…pe… 'kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyyā'ti. Taṃ kissa hetu? Na, bhikkhave, sapatto sapattassa sugatigamanena nandati. Kodhanāyaṃ, bhikkhave, purisapuggalo kodhābhibhūto kodhapareto kāyena duccaritaṃ carati, vācāya… manasā duccaritaṃ carati. So kāyena duccaritaṃ caritvā…pe… vācāya…pe… manasā duccaritaṃ caritvā kāyassa bhedā paraṃ maraṇā…pe… nirayaṃ upapajjati kodhābhibhūto''ti (a. ni. 7.64).

''Kuddho atthaṃ na jānāti, kuddho dhammaṃ na passati…pe…. (a. ni. 7.64; mahāni. 5);

''Yena kodhena kuddhāse, sattā gacchanti duggatiṃ;
Taṃ kodhaṃ sammadaññāya, pajahanti vipassino. (itivu. 4);

''Kodhaṃ jahe vippajaheyya mānaṃ, saṃyojanaṃ sabbamatikkameyya. (dha. pa. 221);

''Anatthajanano kodho, kodho cittappakopano. (a. ni. 7.64; itivu. 88);

''Ekāparādhaṃ khama bhūripaññe, na paṇḍitā kodhabalā bhavantī''ti. (jā. 1.15.19) –

Evamādinā nayena kodhe ādīnavañca paccavekkhatopi kodho vinayaṃ upeti. Tasmā evaṃ paccavekkhitvā kodhaṃ vinentopi esa vinetīti vuccati.

Kodhanti ''anatthaṃ me acarīti āghāto jāyatī''tiādinā (dī. ni. 3.340; a. ni. 9.29) nayena sutte vuttānaṃ navannaṃ, ''atthaṃ me na carī''ti ādīnañca tappaṭipakkhato siddhānaṃ navannamevāti aṭṭhārasannaṃ, **khāṇukaṇṭakādinā** aṭṭhānena saddhiṃ ekūnavīsatiyā āghātavatthūnaṃ aññatarāghātavatthusambhavaṃ āghātaṃ. **Visaṭa**nti vitthataṃ. **Sappavisa**nti sappassa visaṃ. **Ivā**ti opammavacanaṃ, i-kāra lopaṃ katvā va-icceva vuttaṃ. **Osadhehī**ti agadehi. Idaṃ vuttaṃ hoti – yathā visatikicchako vejjo sappena daṭṭhaṃ sabbaṃ kāyaṃ pharitvā ṭhitaṃ visaṭaṃ sappavisaṃ mūlakhandhatacapattapupphādīnaṃ aññatarehi nānābhesajjehi payojetvā katehi vā osadhehi khippameva vineyya, evamevaṃ yo yathāvuttenatthena uppatitaṃ cittasantānaṃ byāpetvā ṭhitaṃ kodhaṃ yathāvuttesu vinayanūpāyesu yena kenaci upāyena vineti nādhivāseti pajahati vinodeti byantīkarotīti.

So bhikkhu jahāti orapāranti so evaṃ kodhaṃ vinento bhikkhu yasmā kodho tatiyamaggena sabbaso pahīyati, tasmā orapārasaññitāni pañcorambhāgiyasaṃyojanāni jahātīti veditabbo. Avisesena hi pāranti tīrassa nāmaṃ, tasmā orāni ca tāni saṃsārasāgarassa pārabhūtāni cāti katvā ''orapāra''nti vuccati. Atha vā ''yo uppatitaṃ vineti kodhaṃ visaṭaṃ sappavisaṃva osadhehi'', so tatiyamaggena

sabbaso kodhaṃ vinetvā anāgāmiphale ṭhito bhikkhu jahāti orapāraṃ. Tattha oranti sakattabhāvo, pāranti parattabhāvo. Oraṃ vā cha ajjhattikāni āyatanāni, pāraṃ cha bāhirāyatanāni. Tathā oraṃ manussaloko, pāraṃ devaloko. Oraṃ kāmadhātu, pāraṃ rūpārūpadhātu. Oraṃ kāmarūpabhavo, pāraṃ arūpabhavo. Oraṃ attabhāvo, pāraṃ attabhāvasukhūpakaraṇāni. Evametasmiṃ orapāre catutthamaggena chandarāgaṃ pajahanto ''jahāti orapāra''nti vuccati. Ettha ca kiñcāpi anāgāmino kāmarāgassa pahīnattā idhattabhāvādīsu chandarāgo eva natthi; apica kho panassa tatiyamaggādīnaṃ viya vaṇṇappakāsanatthaṃ sabbametaṃ orapārabhedaṃ saṅgahetvā tattha chandarāgappahānena ''jahāti orapāra''nti vuttaṃ.

Idāni tassatthassa vibhāvanatthāya upamaṃ āha **''urago jiṇṇamiva tacaṃ purāṇa''**nti. Tattha urena gacchatīti **urago,** sappassetaṃ adhivacanaṃ. So duvidho – kāmarūpī ca akāmarūpī ca. Kāmarūpīpi duvidho – jalajo thalajo ca. Jalajo jale eva kāmarūpaṃ labhati, na thale, saṅkhapālajātake saṅkhapālanāgarājā viya. Thalajo thale eva, na jale. So jajjarabhāvena jiṇṇaṃ, cirakālatāya purāṇañcāti saṅkhaṃ gataṃ. Tacaṃ jahanto catubbidhena jahāti – sajātiyaṃ ṭhito, jigucchanto, nissāya, thāmenāti. Sajāti nāma sappajāti dīghattabhāvo. Uragā hi pañcasu ṭhānesu sajātiṃ nātivattanti – upapattiyaṃ, cutiyaṃ, vissaṭṭhaniddokkamane, samānajātiyā methunapaṭisevane, jiṇṇatacāpanayane cāti. Sappo hi yadā tacaṃ jahāti, tadā sajātiyaṃyeva ṭhatvā jahāti. Sajātiyaṃ ṭhitopi ca jigucchanto jahāti. Jigucchanto nāma yadā upaḍḍhaṭṭhāne mutto hoti, upaḍḍhaṭṭhāne amutto olambati, tadā naṃ aṭṭīyanto jahāti. Evaṃ jigucchantopi ca daṇḍantaraṃ vā mūlantaraṃ vā pāsāṇantaraṃ vā nissāya jahāti. Nissāya jahantopi ca thāmaṃ janetvā, ussāhaṃ katvā, vīriyena vaṅkaṃ naṅguṭṭhaṃ katvā, passasantova phaṇaṃ karitvā jahāti. Evaṃ jahitvā yenakāmaṃ pakkamati. Evamevaṃ ayampi bhikkhu orapāraṃ jahitukāmo catubbidhena jahāti – sajātiyaṃ ṭhito, jigucchanto, nissāya, thāmenāti. Sajāti nāma bhikkhuno ''ariyāya jātiyā jāto''ti (ma. ni. 2.351) vacanato sīlaṃ. Tenevāha ''sīle patiṭṭhāya naro sappañño''ti (saṃ. ni. 1.23; peṭako. 22). Evametissaṃ sajātiyaṃ ṭhito bhikkhu taṃ sakattabhāvādibhedaṃ orapāraṃ jiṇṇapurāṇatacamiva dukkhaṃ janentaṃ tattha tattha ādīnavadassanena jigucchanto kalyāṇamitte nissāya adhimattavāyāmasaṅkhātaṃ thāmaṃ janetvā ''divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhetī''ti (a. ni. 3.16; vibha. 519) vuttanayena rattindivaṃ chadhā vibhajitvā ghaṭento vāyamanto urago viya, vaṅkaṃ naṅguṭṭhaṃ pallaṅkaṃ ābhujitvā urago viya passasanto, ayampi asithilaparakkamatāya vāyamanto urago viya phaṇaṃ karitvā, ayampi ñāṇavipphāraṃ janetvā uragova tacaṃ orapāraṃ jahāti. Jahitvā ca urago viya ohitataco yenakāmaṃ ayampi ohitabhāro anupādisesanibbānadhātudisaṃ pakkamatīti. Tenāha bhagavā –

> ''Yo uppatitaṃ vineti kodhaṃ, visaṭaṃ sappavisaṃva osadhehi;
> So bhikkhu jahāti orapāraṃ, urago jiṇṇamiva tacaṃ purāṇa''nti.

Evamesā bhagavatā arahattanikūṭena paṭhamagāthā desitāti.

2. Idāni dutiyagāthāya atthavaṇṇanākkamo anuppatto. Tatrāpi –

> ''Yena yattha yadā yasmā, vuttā gāthā ayaṃ imaṃ;
> Vidhiṃ pakāsayitvāssā, karissāmatthavaṇṇana''nti. –

Ayameva mātikā. Tato parañca sabbagāthāsu. Ativitthārabhayena pana ito pabhuti mātikaṃ anikkhipitvā uppattidassananayeneva tassā tassā atthaṃ dassento atthavaṇṇanaṃ karissāmi. Seyyathidaṃ **yo rāgamudacchidā asesa**nti ayaṃ dutiyagāthā.

Tassuppatti – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmato sāriputtattherassa upaṭṭhāko aññataro suvaṇṇakāraputto therassa santike pabbajito. Thero tassa ''daharānaṃ asubhaṃ sappāya''nti mantvā rāgavighātatthaṃ asubhakammaṭṭhānaṃ adāsi. Tassa tasmiṃ āsevanamattampi cittaṃ na labhati. So ''anupakāraṃ mameta''nti therassa ārocesi. Thero ''daharānametaṃ sappāya''nti mantvā punapi tadevācikkhi. Evaṃ

cattāro māsā atītā, so kiñcimattampi visesaṃ na labhati. Tato naṃ thero bhagavato santikaṃ nesi. Bhagavā ‘‘avisayo, sāriputta, tuyhetassa sappāyaṃ jānituṃ, buddhaveneyyo eso’’ti vatvā pabhassaravaṇṇaṃ padumaṃ iddhiyā nimminitvā tassa hatthe pādāsi – ‘‘handa, bhikkhu, imaṃ vihārapacchāyāyaṃ vālikātale nāḷena vijjhitvā ṭhapehi, abhimukhañcassa pallaṅkena nisīda ‘lohitaṃ lohita’nti āvajjento’’ti. Ayaṃ kira pañca jātisatāni suvaṇṇakārova ahosi. Tenassa ‘‘lohitakanimittaṃ sappāya’’nti ñatvā bhagavā lohitakakammaṭṭhānaṃ adāsi. So tathā katvā muhutteneva yathākkamaṃ tattha cattāripi jhānāni adhigantvā anulomapaṭilomādinā nayena jhānakīḷaṃ ārabhi. Atha bhagavā ‘taṃ padumaṃ milāyatū’ti adhiṭṭhāsi. So jhānā vuṭṭhito taṃ milātaṃ kāḷavaṇṇaṃ disvā ‘‘pabhassararūpaṃ jarāya parimaddita’’nti aniccasaññaṃ paṭilabhi. Tato naṃ ajjhattampi upasaṃhari. Tato ‘‘yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tadanattā’’ti tayopi bhave āditte viya passi. Evaṃ passato cassāvidūre padumassaro atthi. Tattha dārakā orohitvā padumāni bhañjitvā bhañjitvā rāsiṃ karonti. Tassa tāni udake padumāni naḷavane aggijālā viya khāyiṃsu, pattāni patantāni papātaṃ pavisantāni viya khāyiṃsu, thale nikkhittapadumānaṃ aggāni milātāni aggiḍaḍḍhāni viya khāyiṃsu. Athassa tadanusārena sabbadhamme upanijjhāyato bhiyyosomattāya tayo bhavā āditamiva agāraṃ appaṭisaraṇā hutvā upaṭṭhahiṃsu. Tato bhagavā gandhakuṭiyaṃ nisinnova tassa bhikkhuno upari sarīrābhaṃ muñci. Sā cassa mukhaṃyeva ajjhotthari. Tato so ‘‘kimeta’’nti āvajjento bhagavantaṃ āgantvā samīpe ṭhitamiva disvā uṭṭhāyāsanā añjaliṃ paṇāmesi. Athassa bhagavā sappāyaṃ viditvā dhammaṃ desento imaṃ obhāsagāthaṃ abhāsi **‘‘yo rāgamudacchidā asesa’’**nti.

Tattha rañjanavasena **rāgo,** pañcakāmaguṇarāgassetaṃ adhivacanaṃ. **Udacchidā**ti ucchindati, bhañjati, vināseti. Atītakālikānampi hi chandasi vattamānavacanaṃ akkharacintakā icchanti. **Asesa**nti sānusayaṃ. **Bhisapupphaṃva saroruha**nti sare virūḷhaṃ padumapupphaṃ viya. **Vigayhā**ti ogayha, pavisitvāti attho. Sesaṃ pubbasadisameva. Kiṃ vuttaṃ hoti? Yathā nāma ete dārakā saraṃ oruyha bhisapupphaṃ saroruhaṃ chindanti, evamevaṃ yo bhikkhu imaṃ tedhātukalokasannivāsaṃ ogayha –

‘‘Natthi rāgasamo aggi’’; (Dha. pa. 202);

‘‘Kāmarāgena dayhāmi, cittaṃ me paridayhati’’; (Saṃ. ni. 1.212);

‘‘Ye rāgarattānupatanti sotaṃ, sayaṃ kataṃ makkaṭakova jālaṃ’’. (dha. pa. 347);

‘‘Ratto kho, āvuso, rāgena abhibhūto pariyādinnacitto pāṇampi hanatī’’ti (a. ni. 3.56, 72) –

Evamādinayamanugantvā rāgādīnavapaccavekkhaṇena yathāvuttappakārehi sīlasaṃvarādīhi saṃvarehi saviññāṇakāviññāṇakesu vatthūsu asubhasaññāya ca thokaṃ thokaṃ rāgaṃ samucchindanto anāgāmimaggena avasesaṃ arahattamaggena ca tato anavasesampi ucchindati pubbe vuttappakāreneva so bhikkhu jahāti orapāraṃ urago jiṇṇamiva tacaṃ purāṇanti. Evamesā bhagavatā arahattanikūṭena gāthā desitā. Desanāpariyosāne ca so bhikkhu arahatte patiṭṭhitoti.

3. **Yo taṇhamudacchidā**ti kā uppatti? Bhagavā sāvatthiyaṃ viharati. Aññataro bhikkhu gaggarāya pokkharaṇiyā tīre viharanto taṇhāvasena akusalavitakkaṃ vitakketi. Bhagavā tassajjhāsayaṃ viditvā imaṃ obhāsagāthamabhāsi.

Tattha tassatīti **taṇhā**. Visayehi tittiṃ na upetīti attho. Kāmabhavavibhavataṇhānametaṃ adhivacanaṃ. **Sarita**nti gataṃ pavattaṃ, yāva bhavaggā ajjhottharitvā ṭhitanti vuttaṃ hoti. **Sīghasara**nti sīghagāminiṃ, sandiṭṭhikasamparāyikaṃ ādīnavaṃ agaṇetvā muhutteneva paracakkavāḷampi bhavaggampi sampāpuṇituṃ samatthanti vuttaṃ hoti. Evametaṃ saritaṃ sīghasaraṃ sabbappakārampi taṇhaṃ –

‘‘Uparivisālā duppūrā, icchā visaṭagāminī;
Ye ca taṃ anugijjhanti, te honti cakkadhārino’’ti.

> ‘‘Taṇhādutiyo puriso, dīghamaddhānasaṃsaraṃ;
> Itthabhāvaññathābhāvaṃ, saṃsāraṃ nātivattatī’’ti. (itivu. 15, 105; mahāni. 191; cūḷani. pārāyanānugītigāthāniddesa 107);
>
> ‘‘Ūno loko atitto taṇhādāsoti kho, mahārājā’’ti (ma. ni. 2.305) ca –

Evamādīnavapaccavekkhaṇena vuttappakārehi sīlasaṃvarādīhi ca yo thokaṃ thokaṃ visosayitvā arahattamaggena asesaṃ ucchijjati, so bhikkhu tasmiṃyeva khaṇe sabbappakārampi jahāti orapāranti. Desanāpariyosāne so bhikkhu arahatte patiṭṭhitoti.

4. **Yo mānamudabbadhī**ti kā uppatti? Bhagavā sāvatthiyaṃ viharati. Aññataro bhikkhu gaṅgāya tīre viharanto gimhakāle appodake sote kataṃ naḷasetuṃ pacchā āgatena mahoghena vuyhamānaṃ disvā ‘‘aniccā saṅkhārā’’ti saṃviggo aṭṭhāsi. Tassajjhāsayaṃ viditvā bhagavā imaṃ obhāsagāthaṃ abhāsi.

Tattha **māno**ti jātiādivatthuko cetaso uṇṇāmo. So ‘‘seyyohamasmī’’ti māno, ‘‘sadisohamasmī’’ti māno, ‘‘hīnohamasmī’’ti mānoti evaṃ tividho hoti. Puna ‘‘seyyassa seyyohamasmīti, seyyassa sadiso, seyyassa hīno, sadisassa seyyo, sadisassa sadiso, sadisassa hīno, hīnassa seyyo, hīnassa sadiso, hīnassa hīnohamasmī’’ti mānoti evaṃ navavidho hoti. Taṃ sabbappakārampi mānaṃ –

> ‘‘Yena mānena mattāse, sattā gacchanti duggati’’nti. (itivu. 6) –

Ādinā nayena tattha ādīnavapaccavekkhaṇena vuttappakārehi sīlasaṃvarādīhi ca yo thokaṃ thokaṃ vadhento kilesānaṃ abaladubbalattā naḷasetusadisaṃ lokuttaradhammānaṃ atibalattā mahoghasadisena arahattamaggena asesaṃ udabbadhi, anavasesappahānavasena ucchindanto vadhetīti vuttaṃ hoti. So bhikkhu tasmiṃyeva khaṇe sabbappakārampi jahāti orapāranti. Desanāpariyosāne so bhikkhu arahatte patiṭṭhitoti.

5. Ti kā uppatti? Imissā gāthāya ito parānañca dvādasannaṃ ekāyeva uppatti. Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati. Tena kho pana samayena aññataro brāhmaṇo attano dhītuyā vāreyye paccupaṭṭhite cintesi – ‘‘kenaci vasalena aparibhuttapubbehi pupphehi dārikaṃ alaṅkaritvā patikulaṃ pesessāmī’’ti. So santarabāhiraṃ sāvatthiṃ vicinanto kiñci tiṇapupphampi aparibhuttapubbaṃ nāddasa. Atha sambahule dhuttakajātike brāhmaṇadārake sannipatite disvā ‘‘ete pucchissāmi, avassaṃ sambahulesu koci jānissatī’’ti upasaṅkamitvā pucchi. Te taṃ brāhmaṇaṃ uppaṇḍentā āhaṃsu – ‘‘udumbarapupphaṃ nāma, brāhmaṇa, loke na kenaci paribhuttapubbaṃ. Tena dhītaraṃ alaṅkaritvā dehī’’ti. So dutiyadivase kālasseva vuṭṭhāya bhattavissaggaṃ katvā aciravatiyā nadiyā tīre udumbaravanaṃ gantvā ekamekaṃ rukkhaṃ vicinanto pupphassa vaṇṭamattampi nāddasa. Atha vītivatte majjhanhike dutiyatīraṃ agamāsi. Tattha ca aññataro bhikkhu aññatarasmiṃ manuññe rukkhamūle divāvihāraṃ nisinno kammaṭṭhānaṃ manasi karoti. So tattha upasaṅkamitvā amanasikaritvā, sakiṃ nisīditvā, sakiṃ ukkuṭiko hutvā, sakiṃ ṭhatvā, taṃ rukkhaṃ sabbasākhāviṭapapattantaresu vicinanto kilamati. Tato naṃ so bhikkhu āha – ‘‘brāhmaṇa, kiṃ maggasī’’ti? ‘‘Udumbarapupphaṃ, bho’’ti. ‘‘Udumbarapupphaṃ nāma, brāhmaṇa, loke natthi, musā etaṃ vacanaṃ, mā kilamā’’ti. Atha bhagavā tassa bhikkhuno ajjhāsayaṃ viditvā obhāsaṃ muñcitvā samuppannasamannāhārabahumānassa imā obhāsagāthāyo abhāsi **‘‘yo nājjhagamā bhavesu sāra’’**nti sabbā vattabbā.

Tattha paṭhamagāthāya tāva **nājjhagamā**ti nādhigacchi, nādhigacchati vā. **Bhavesū**ti kāmarūpārūpasaññīasaññīnevasaññīnāsaññīekavokāracatuvokārapañcavokārabhavesu. **Sāra**nti niccabhāvaṃ attabhāvaṃ vā. **Vicina**nti paññāya gavesanto. **Pupphamiva udumbaresū**ti yathā udumbararukkhesu pupphaṃ vicinanto esa brāhmaṇo nājjhagamā, evaṃ yo yogāvacaropi paññāya vicinanto sabbabhavesu kiñci sāraṃ nājjhagamā. So asārakaṭṭhena te dhamme aniccato anattato ca vipassanto anupubbena lokuttaradhamme adhigacchanto jahāti orapāraṃ urago jiṇṇamiva tacaṃ purāṇanti ayamattho yojanā ca. Avasesagāthāsu panassa yojanaṃ avatvā visesatthamattameva

vakkhāma.

6. ‘‘Yassantarato na santi kopā,
Itibhavābhavatañca vītivatto’’ti. (udā. 20) –

Ettha tāva ayaṃ ‘antarasaddo’ –

‘‘Nadītīresu saṇṭhāne, sabhāsu rathiyāsu ca;
Janā saṅgamma mantenti, mañca tañca kimantara’’nti. (saṃ. ni. 1.228);

‘‘Appamattakena visesādhigamena antarā vosānamāpādi’’ (a. ni. 10.84);
‘‘Anatthajanano kodho, kodho cittappakopano;
Bhayamantarato jātaṃ, taṃ jano nāvabujjhatī’’ti. (a. ni. 7.64; itivu. 88) –

Evaṃ kāraṇavemajjhacittādīsu sambahulesu atthesu dissati. Idha pana citte. Tato **yassantarato na santi kopā**ti tatiyamaggena samūhatattā yassa citte na santi kopāti attho. Yasmā pana **bhavo**ti sampatti, **vibhavo**ti vipatti. Tathā bhavoti vuddhi, vibhavoti hāni. Bhavoti sassato, vibhavoti ucchedo. Bhavoti puññaṃ, vibhavoti pāpaṃ. Vibhavo abhavoti ca atthato ekameva. Tasmā **itibhavābhavatañca vītivatto**ti ettha yā esā sampattivipattivuḍḍhihānisassatucchedapuññapāpavasena iti anekappakārā bhavābhavatā vuccati. Catūhipi maggehi yathāsambhavaṃ tena tena nayena taṃ itibhavābhavatañca vītivattoti evamattho ñātabbo.

7. **Yassa vitakkā**ti ettha pana yassa bhikkhuno tayo kāmabyāpādavihiṃsāvitakkā, tayo ñātijanapadāmaravitakkā, tayo parānuddayatāpaṭisaṃyuttalābhasakkārasilokaanavaññattipaṭisaṃyuttavitakkāti ete nava vitakkā samantabhaddake vuttanayena tattha tattha ādīnavaṃ paccavekkhitvā paṭipakkhavavatthānena tassa tassa pahānasamatthehi tīhi heṭṭhimamaggehi ca vidhūpitā bhusaṃ dhūpitā santāpitā daḍḍhāti attho. Evaṃ vidhūpetvā ca **ajjhattaṃ suvikappitā asesā,** niyakajjhattabhūte attano khandhasantāne ajjhattajjhattabhūte citte ca yathā na puna sambhavanti, evaṃ arahattamaggena asesā chinnā. Chinnañhi kappitanti vuccati. Yathāha ‘‘kappitakesamassū’’ti (saṃ. ni. 1.122; 4.365). Evamettha attho daṭṭhabbo.

8. Idāni **yo nāccasārī**ti ettha **yo nāccasārī**ti yo nātidhāvi. **Na paccasārī**ti na ohīyi. Kiṃ vuttaṃ hoti? Accāraddhavīriyena hi uddhacce patanto accāsarati, atisithilena kosajje patanto paccāsarati. Tathā bhavataṇhāya attānaṃ kilamento accāsarati, kāmataṇhāya kāmasukhamanuyuñjanto paccāsarati. Sassatadiṭṭhiyā accāsarati, ucchedadiṭṭhiyā paccāsarati. Atītaṃ anusocanto accāsarati, anāgata paṭikaṅkhanto paccāsarati. Pubbantānudiṭṭhiyā accāsarati, aparantānudiṭṭhiyā paccāsarati. Tasmā yo ete ubho ante vajjetvā majjhimaṃ paṭipadaṃ paṭipajjanto nāccasārī na paccasārīti evaṃ vuttaṃ hoti. **Sabbaṃ accagamā imaṃ papañca**nti tāya ca pana arahattamaggavosānāya majjhimāya paṭipadāya sabbaṃ imaṃ vedanāsaññāvitakkappabhavaṃ taṇhāmānadiṭṭhisaṅkhātaṃ tividhaṃ papañcaṃ accagamā atikkanto, samatikkantoti attho.

9. Tadanantaragāthāya pana **sabbaṃ vitathamidanti ñatvā loke**ti ayameva viseso. Tassattho – **sabba**nti anavasesaṃ, sakalamanūnanti vuttaṃ hoti. Evaṃ santepi pana vipassanupagaṃ lokiyakhandhāyatanadhātuppabhedaṃ saṅkhatameva idhādhippetaṃ. **Vitatha**nti vigatatathabhāvaṃ. Niccanti vā sukhanti vā subhanti vā attāti vā yathā yathā kilesavasena bālajanehi gayhati, tathātathābhāvato vitathanti vuttaṃ hoti. **Ida**nti tameva sabbaṃ paccakkhabhāvena dassento āha. **Ñatvā**ti maggapaññāya jānitvā, tañca pana asammohato, na visayato. **Loke**ti okāsaloke sabbaṃ khandhādibhedaṃ dhammajātaṃ ‘‘vitathamida’’nti ñatvāti sambandho.

10-13. Idāni ito parāsu catūsu gāthāsu **vītalobho vītarāgo vītadoso vītamoho**ti ete visesā. Ettha lubbhanavasena **lobho**. Sabbasaṅgāhikametaṃ paṭhamassa akusalamūlassa adhivacanaṃ,

visamalobhassa vā. Yo so ‘‘appekadā mātumattīsupi lobhadhammā uppajjanti, bhaginimattīsupi lobhadhammā uppajjanti, dhītumattīsupi lobhadhammā uppajjantī’’ti (saṃ. ni. 4.127) evaṃ vutto. Rajjanavasena **rāgo,** pañcakāmaguṇarāgassetaṃ adhivacanaṃ. Dussanavasena **doso,** pubbe vuttakodhassetaṃ adhivacanaṃ. Muyhanavasena **moho,** catūsu ariyasaccesu aññāṇassetaṃ adhivacanaṃ. Tattha yasmā ayaṃ bhikkhu lobhaṃ jigucchanto vipassanaṃ ārabhi ‘‘kudāssu nāmāhaṃ lobhaṃ vinetvā vigatalobho vihareyya’’nti, tasmā tassa lobhappahānūpāyaṃ sabbasaṅkhārānaṃ vitathabhāvadassanaṃ lobhappahānānisaṃsañca orapārappahānaṃ dassento imaṃ gāthamāha. Esa nayo ito parāsupi. Keci panāhu – ‘‘yathāvutteneva nayena ete dhamme jigucchitvā vipassanamāraddhassa tassa tassa bhikkhuno ekamekāva ettha gāthā vuttā’’ti. Yaṃ ruccati, taṃ gahetabbaṃ. Esa nayo ito parāsu catūsu gāthāsu.

14. Ayaṃ panettha atthavaṇṇanā – appahīnaṭṭhena santāne sayantīti **anusayā** kāmarāgapaṭighamānadiṭṭhivicikicchābhavarāgāvijjānaṃ etaṃ adhivacanaṃ. Sampayuttadhammānaṃ attano ākārānuvidhānaṭṭhena **mūlā;** akhemaṭṭhena **akusalā;** dhammānaṃ patiṭṭhābhūtātipi **mūlā;** sāvajjadukkhavipākaṭṭhena **akusalā;** ubhayampetaṃ lobhadosamohānaṃ adhivacanaṃ. Te hi ‘‘lobho, bhikkhave, akusalañca akusalamūlañcā’’tiādinā nayena evaṃ niddiṭṭhā. Evamete anusayā tena tena maggena pahīnattā yassa keci na santi, ete ca akusalamūlā tatheva **samūhatāse,** samūhatā icceva attho. Paccattabahuvacanassa hi se-kārāgamaṃ icchanti saddalakkhaṇakovidā. Aṭṭhakathācariyā pana **‘‘se**ti nipāto’’ti vaṇṇayanti. Yaṃ ruccati, taṃ gahetabbaṃ. Ettha pana ‘‘kiñcāpi so evaṃvidho bhikkhu khīṇāsavo hoti, khīṇāsavo ca neva ādiyati, na pajahati, pajahitvā ṭhito’’ti vutto. Tathāpi vattamānasamīpe vattamānavacanalakkhaṇena ‘‘jahāti orapāra’’nti vuccati. Atha vā anupādisesāya ca nibbānadhātuyā parinibbāyanto attano ajjhattikabāhirāyatanasaṅkhātaṃ jahāti orapāranti veditabbo.

Tattha kilesapaṭipāṭiyā maggapaṭipāṭiyā cāti dvidhā anusayānaṃ abhāvo veditabbo. Kilesapaṭipāṭiyā hi kāmarāgānusayapaṭighānusayānaṃ tatiyamaggena abhāvo hoti, mānānusayassa catutthamaggena, diṭṭhānusayavicikicchānusayānaṃ paṭhamamaggena, bhavarāgānusayāvijjānusayānaṃ catutthamaggeneva. Maggapaṭipāṭiyā pana paṭhamamaggena diṭṭhānusayavicikicchānusayānaṃ abhāvo hoti. Dutiyamaggena kāmarāgānusayapaṭighānusayānaṃ tanubhāvo, tatiyamaggena sabbaso abhāvo, catutthamaggena mānānusayabhavarāgānusayāvijjānusayānaṃ abhāvo hoti. Tattha yasmā na sabbe anusayā akusalamūlā; kāmarāgabhavarāgānusayā eva hi lobhākusalamūlena saṅgahaṃ gacchanti. Paṭighānusayāvijjānusayā ca ‘‘doso akusalamūlaṃ, moho akusalamūlaṃ’’ icceva saṅkhaṃ gacchanti, diṭṭhimānavicikicchānusayā pana na kiñci akusalamūlaṃ honti, yasmā vā anusayābhāvavasena ca akusalamūlasamugghātavasena ca kilesappahānaṃ paṭṭhapesi, tasmā –

‘‘Yassānusayā na santi keci, mūlā ca akusalā samūhatāse’’. –

Iti bhagavā āha.

15. **Yassa darathajā**ti ettha pana paṭhamuppannā kilesā pariḷāhaṭṭhena darathā nāma, aparāparuppannā pana tehi darathehi jātattā darathajā nāma. **Ora**nti sakkāyo vuccati. Yathāha – ‘‘orimaṃ tīranti kho, bhikkhu, sakkāyassetaṃ adhivacana’’nti (saṃ. ni. 4.238). **Āgamanāyā**ti uppattiyā. **Paccayāse**ti paccayā eva. Kiṃ vuttaṃ hoti? Yassa pana upādānakkhandhaggahaṇāya paccayabhūtā ariyamaggena pahīnattā, keci darathajavevacanā kilesā na santi, pubbe vuttanayeneva so bhikkhu jahāti orapāranti.

16. **Yassa vanathajā**ti etthapi darathajā viya vanathajā veditabbā. Vacanatthe pana ayaṃ viseso – vanute, vanotīti vā vanaṃ yācati sevati bhajatīti attho. Taṇhāyetaṃ adhivacanaṃ. Sā hi visayānaṃ patthanato sevanato ca ‘‘vana’’nti vuccati. Taṃ pariyuṭṭhānavasena vanaṃ tharati tanotīti vanatho, taṇhānusayassetaṃ adhivacanaṃ. Vanathā jātāti vanathajāti. Keci panāhu ‘‘sabbepi kilesā gahanaṭṭhena vanathoti vuccanti, aparāparuppannā pana vanathajā’’ti. Ayameva cettha uragasutte attho adhippeto, itaro pana dhammapadagāthāyaṃ. **Vinibandhāya bhavāyā**ti bhavavinibandhāya. Atha vā cittassa

visayesu vinibandhāya āyatiṃ uppattiyā cāti attho. Hetuyeva **hetukappā.**

17. **Yo nīvaraṇe**ti ettha nīvaraṇāti cittaṃ, hitapaṭipattiṃ vā nīvarantīti **nīvaraṇā,** paṭicchādentīti attho. **Pahāyā**ti chaḍḍetvā. **Pañcā**ti tesaṃ saṅkhyāpariccheḍo. Īghābhāvato **anīgho**. Kathaṃkathāya tiṇṇattā **tiṇṇakathaṃkatho**. Vigatasallattā **visallo**. Kiṃ vuttaṃ hoti? Yo bhikkhu kāmacchandādīni pañca nīvaraṇāni samantabhaddake vuttanayena sāmaññato visesato ca nīvaraṇesu ādīnavaṃ disvā tena tena maggena pahāya tesañca pahīnattā eva kilesadukkhasaṅkhātassa īghassābhāvena **anīgho,** ''ahosiṃ nu kho ahaṃ atītamaddhāna''ntiādinā (ma. ni. 1.18; saṃ. ni. 2.20) nayena pavattāya kathaṃkathāya tiṇṇattā **tiṇṇakathaṃkatho**, ''tattha katame pañca sallā? Rāgasallo, dosasallo, mohasallo, mānasallo, diṭṭhisallo''ti vuttānaṃ pañcannaṃ sallānaṃ vigatattā **visallo**. So bhikkhu pubbe vuttanayeneva jahāti orapāranti.

Atrāpi ca kilesapaṭipāṭiyā maggapaṭipāṭiyā cāti dvidhā eva nīvaraṇappahānaṃ veditabbaṃ. Kilesapaṭipāṭiyā hi kāmacchandanīvaraṇassa byāpādanīvaraṇassa ca tatiyamaggena pahānaṃ hoti, thinamiddhanīvaraṇassa uddhaccanīvaraṇassa ca catutthamaggena. ''Akataṃ vata me kusala''ntiādinā (ma. ni. 3.248; netti. 120) nayena pavattassa vippaṭisārasaṅkhātassa kukkuccanīvaraṇassa vicikicchānīvaraṇassa ca paṭhamamaggena. Maggapaṭipāṭiyā pana kukkuccanīvaraṇassa vicikicchānīvaraṇassa ca paṭhamamaggena pahānaṃ hoti, kāmacchandanīvaraṇassa byāpādanīvaraṇassa ca dutiyamaggena tanubhāvo hoti, tatiyena anavasesappahānaṃ. Thinamiddhanīvaraṇassa uddhaccanīvaraṇassa ca catutthamaggena pahānaṃ hotīti. Evaṃ –

> ''Yo nīvaraṇe pahāya pañca, anīgho tiṇṇakathaṃkatho visallo;
> So bhikkhu jahāti orapāraṃ, urago jiṇṇamivattacaṃ purāṇa''nti. –

Arahattanikūṭeneva bhagavā desanaṃ niṭṭhāpesi. Desanāpariyosāne so bhikkhu arahatte patiṭṭhito. ''Ekacce yena yena tesaṃ bhikkhūnaṃ yā yā gāthā desitā, tena tena tassā tassā gāthāya pariyosāne so so bhikkhu arahatte patiṭṭhito''ti vadanti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya uragasuttavaṇṇanā niṭṭhitā.

2. Dhaniyasuttavaṇṇanā

18. **Pakkodano**ti dhaniyasuttaṃ. Kā uppatti? Bhagavā sāvatthiyaṃ viharati. Tena samayena dhaniyo gopo mahītīre paṭivasati. Tassāyaṃ pubbayogo – kassapassa bhagavato pāvacane dibbamāne vīsati vassasahassāni divase divase saṅghassa vīsati salākabhattāni adāsi. So tato cuto devesu uppanno. Evaṃ devaloke ekaṃ buddhantaraṃ khepetvā amhākaṃ bhagavato kāle videharaṭṭhamajjhe pabbataraṭṭhaṃ nāma atthi tattha dhammakoraṇḍaṃ nāma nagaraṃ, tasmiṃ nagare seṭṭhiputto hutvā abhinibbatto, goyūthaṃ nissāya jīvati. Tassa hi tiṃsamattāni gosahassāni honti, sattavīsasahassā gāvo khīraṃ duyhanti. Gopā nāma nibaddhavāsino na honti. Vassike cattāromāse thale vasanti, avasese aṭṭhamāse yattha tiṇodakaṃ sukhaṃ labbhati, tattha vasanti. Tañca nadītīraṃ vā jātassaratīraṃ vā hoti. Athāyampi vassakāle attano vasitagāmato nikkhamitvā gunnaṃ phāsuvihāratthāya okāsaṃ gavesanto mahāmahī bhijjitvā ekato kālamahī ekato mahāmahicceva saṅkhaṃ gantvā sandamānā puna samuddasamīpe samāgantvā pavattā. Yaṃ okāsaṃ antaradīpaṃ akāsi, taṃ pavisitvā vacchānaṃ sālaṃ attano ca nivesanaṃ māpetvā vāsaṃ kappesi. Tassa satta puttā, satta dhītaro, satta suṇisā, aneke ca kammakārā honti. Gopā nāma **vassanimittaṃ** jānanti. Yadā sakuṇikā kulāvakāni rukkhagge karonti, kakkaṭakā udakasamīpe dvāraṃ pidahitvā thalasamīpadvārena vaḷañjenti, tadā suvuṭṭhikā bhavissatīti gaṇhanti. Yadā pana sakuṇikā kulāvakāni nīcaṭṭhāne udakapiṭṭhe karonti, kakkaṭakā thalasamīpe dvāraṃ pidahitvā udakasamīpadvārena vaḷañjenti, tadā dubbuṭṭhikā bhavissatīti gaṇhanti.

Atha so dhaniyo suvuṭṭhikanimittāni upasallakkhetvā upakaṭṭhe vassakāle antaradīpā nikkhamitvā mahāmahiyā paratīre sattasattāhampi deve vassante udakena anajjhottharaṇokāse attano vasanokāsaṃ katvā samantā parikkhipitvā, vacchasālāyo māpetvā, tattha nivāsaṃ kappesi. Athassa dārutiṇādisaṅgahe kate sabbesu puttadārakammakaraporisesu samāniyesu jātesu nānappakāre khajjabhojje paṭiyatte samantā catuddisā meghamaṇḍalāni uṭṭhahiṃsu. So dhenuyo duhāpetvā, vacchasālāsu vacche saṇṭhāpetvā, gunnaṃ catuddisā dhūmaṃ kārāpetvā, sabbaparijanaṃ bhojāpetvā, sabbakiccāni kārāpetvā tattha tattha dīpe ujjālāpetvā, sayaṃ khīrena bhattaṃ bhuñjitvā, mahāsayane sayanto attano sirisampattiṃ disvā, tuṭṭhacitto hutvā, aparadisāya meghatthanitasaddaṃ sutvā nipanno imaṃ udānaṃ udānesi **''pakkodano duddhakhīrohamasmī''**ti.

Tatrāyaṃ atthavaṇṇanā – **pakkodano**ti siddhabhatto. **Duddhakhīro**ti gāvo duhitvā gahitakhīro. **Aha**nti attānaṃ nidasseti, **asmī**ti attano tathābhāvaṃ. Pakkodano duddhakhīro ca ahamasmi bhavāmīti attho. **Itī**ti evamāhāti attho. Niddese pana **''itī**ti padasandhi, padasaṃsaggo, padapāripūri, akkharasamavāyo byañjanasiliṭṭhatā padānupubbatāmeta''nti (cūḷani. ajitamāṇavapucchāniddesa 1) evamassa attho vaṇṇito. Sopi idameva sandhāyāti veditabbo. Yaṃ yaṃ hi padaṃ pubbapadena vuttaṃ, tassa tassa evamāhāti etamatthaṃ pakāsentoyeva itisaddo pacchimena padena metteyyo iti vā bhagavā iti vā evamādinā padasandhi hoti, nāññathā.

Dhaniyo gopoti tassa seṭṭhiputtassa nāmasamodhānaṃ. So hi yānimāni thāvarādīni pañca dhanāni, tesu ṭhapetvā dānasīlādianugāmikadhanaṃ, khettavatthu-ārāmādito thāvaradhanatopi, gavassādito jaṅgamadhanatopi hiraññasuvaṇṇādito saṃhārimadhanatopi, sippāyatanādito aṅgasamadhanatopi yaṃ taṃ lokassa pañcagorasānuppadānena bahūpakāraṃ taṃ sandhāya ''natthi gosamitaṃ dhana''nti (saṃ. ni. 1.13; netti. 123) evaṃ visesitaṃ godhanaṃ, tena samannāgatattā **dhaniyo,** gunnaṃ pālanato **gopo**. Yo hi attano gāvo pāleti, so ''gopo''ti vuccati. Yo paresaṃ vetanena bhaṭo hutvā, so gopālako. Ayaṃ pana attanoyeva, tena gopoti vutto.

Anutīreti tīrassa samīpe. **Mahiyā**ti mahāmahīnāmikāya nadiyā. Samānena anukūlavattinā parijanena saddhiṃ vāso yassa so samānavāso, ayañca tathāvidho. Tenāha **''samānavāso''**ti. **Channā**ti tiṇapaṇṇacchadanehi anovassakā katā. **Kuṭī**ti vasanagharassetaṃ adhivacanaṃ. **Āhito**ti ābhato, jālito vā. **Ginī**ti aggi. Tesu tesu ṭhānesu aggi ''ginī''ti voharīyati. **Atha ce patthayasī**ti idāni yadi icchasīti vuttaṃ hoti. **Pavassā**ti siñca, pagghara, udakaṃ muñcāti attho. **Devā**ti meghaṃ ālapati. Ayaṃ tāvettha padavaṇṇanā.

Ayaṃ pana atthavaṇṇanā – evamayaṃ dhaniyo gopo attano sayanaghare mahāsayane nipanno meghatthanitaṃ sutvā ''pakkodanohamasmī''ti bhaṇanto kāyadukkhavūpasamūpāyaṃ kāyasukhahetuñca attano sannihitaṃ dīpeti. ''Duddhakhīrohamasmī''ti bhaṇanto cittadukkhavūpasamūpāyaṃ cittasukhahetuñca. ''Anutīre mahiyā''ti nivāsaṭṭhānasampattiṃ, ''samānavāso''ti tādise kāle piyavippayogapadaṭṭhānassa sokassābhāvaṃ. ''Channā kuṭī''ti kāyadukkhāpagamapaṭighātaṃ. ''Āhito ginī''ti yasmā gopālakā parikkhepadhūmadāruaggivasena tayo aggī karonti. Te ca tassa gehe sabbe katā, tasmā sabbadisāsu parikkhepaggiṃ sandhāya ''āhito ginī''ti bhaṇanto vāḷamigāgamananivāraṇaṃ dīpeti, gunnaṃ majjhe gomayādīhi dhūmaggiṃ sandhāya ḍaṃsamakasādīhi gunnaṃ anābādhaṃ, gopālakānaṃ sayanaṭṭhāne dāruaggiṃ sandhāya gopālakānaṃ sītābādhapaṭighātaṃ. So evaṃ dīpento attano vā gunnaṃ vā parijanassa vā vuṭṭhipaccayassa kassaci ābādhassa abhāvato pītisomanassajāto āha – ''atha ce patthayasī pavassa devā''ti.

19. Evaṃ dhaniyassa imaṃ gāthaṃ bhāsamānassa assosi bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya jetavanamahāvihāre gandhakuṭiyaṃ viharanto. Sutvā ca pana buddhacakkhunā lokaṃ volokento addasa dhaniyañca pajāpatiñcassa ''ime ubhopi hetusampannā. Sace ahaṃ gantvā dhammaṃ desessāmi, ubhopi pabbajitvā arahattaṃ pāpuṇissanti. No ce gamissāmi, sve udakoghena vinassissantī''ti taṃ khaṇeyeva sāvatthito satta yojanasatāni dhaniyassa nivāsaṭṭhānaṃ ākāsena gantvā tassa kuṭiyā upari aṭṭhāsi. Dhaniyo taṃ gāthaṃ punappunaṃ bhāsatiyeva, na niṭṭhāpeti, bhagavati gatepi

bhāsati. Bhagavā ca taṃ sutvā ‘‘na ettakena santuṭṭhā vā vissatthā vā honti, evaṃ pana hontī’’ti dassetuṃ –

> **‘‘Akkodhano vigatakhilohamasmi, anutīre mahiyekarattivāso;**
> **Vivaṭā kuṭi nibbuto gini, atha ce patthayasī pavassa devā’’ti. –**

Imaṃ paṭigāthaṃ abhāsi byañjanasabhāgaṃ no atthasabhāgaṃ. Na hi ‘‘pakkodano’’ti, ‘‘akkodhano’’ti ca ādīni padāni atthato samenti mahāsamuddassa orimapārimatīrāni viya, byañjanaṃ panettha kiñci kiñci sametīti byañjanasabhāgāni honti. Tattha purimagāthāya sadisapadānaṃ vuttanayeneva attho veditabbo.

Visesapadānaṃ panāyaṃ padato atthato ca vaṇṇanā – **akkodhano**ti akujjhanasabhāvo. Yo hi so pubbe vuttappakāraāghātavatthusambhavo kodho ekaccassa suparittopi uppajjamāno hadayaṃ santāpetvā vūpasammati, yena ca tato balavataruppannena ekacco mukhavikuṇanamattaṃ karoti, tato balavatarena ekacco pharusaṃ vattukāmo hanusañcalanamattaṃ karoti, aparo tato balavatarena pharusaṃ bhaṇati, aparo tato balavatarena daṇḍaṃ vā satthaṃ vā gavesanto disā viloketi, aparo tato balavatarena daṇḍaṃ vā satthaṃ vā āmasati, aparo tato balavatarena daṇḍādīni gahetvā upadhāvati, aparo tato balavatarena ekaṃ vā dve vā pahāre deti, aparo tato balavatarena api ñātisālohitaṃ jīvitā voropeti, ekacco tato balavatarena pacchā vippaṭisārī attānampi jīvitā voropeti sīhaḷadīpe kālagāmavāsī amacco viya. Ettāvatā ca kodho paramavepullappatto hoti. So bhagavatā bodhimaṇḍeyeva sabbaso pahīno ucchinnamūlo tālāvatthukato, tasmā bhagavā ‘‘akkodhanohamasmī’’ti āha.

Vigatakhiloti apagatakhilo. Ye hi te cittabandhabhāvena pañca cetokhilā vuttā, ye hi ca khilabhūte citte seyyathāpi nāma khile bhūmibhāge cattāro māse vassantepi deve sassāni na ruhanti, evamevaṃ saddhammassavanādikusalahetuvasse vassantepi kusalaṃ na ruhati te ca bhagavatā bodhimaṇḍeyeva sabbaso pahīnā, tasmā bhagavā ‘‘vigatakhilohamasmī’’ti āha.

Ekarattiṃ vāso assāti ekarattivāso. Yathā hi dhaniyo tattha cattāro vassike māse nibaddhavāsaṃ upagato, na tathā bhagavā. Bhagavā hi taṃyeva rattiṃ tassa atthakāmatāya tattha vāsaṃ upagato. Tasmā ‘‘ekarattivāso’’ti āha. **Vivaṭā**ti apanītacchadanā. **Kuṭī**ti attabhāvo. Attabhāvo hi taṃ taṃ atthavasaṃ paṭicca kāyotipi guhātipi dehotipi sandehotipi nāvātipi rathotipi vaṇotipi dhajotipi vammikotipi kuṭītipi kuṭikātipi vuccati. Idha pana kaṭṭhādīni paṭicca gehanāmikā kuṭi viya aṭṭhiādīni paṭicca saṅkhyaṃ gatattā ‘‘kuṭī’’ti vutto. Yathāha –

> ‘‘Seyyathāpi, āvuso, kaṭṭhañca paṭicca, valliñca paṭicca, mattikañca paṭicca, tiṇañca paṭicca, ākāso parivārito agāraṃtveva saṅkhaṃ gacchati; evameva kho, āvuso, aṭṭhiñca paṭicca, nhāruñca paṭicca, maṃsañca paṭicca, cammañca paṭicca, ākāso parivārito rūpantveva saṅkhaṃ gacchatī’’ti (ma. ni. 1.306).

Cittamakkaṭassa nivāsato vā kuṭi. Yathāha –

> ‘‘Aṭṭhikaṅkalakuṭi ce sā, makkaṭāvasatho iti;
> Makkaṭo pañcadvārāya, kuṭikāya pasakkiya;
> Dvārena anupariyāti, ghaṭṭayanto punappuna’’nti. (theragā. 125);

Sā kuṭi yena taṇhāmānadiṭṭhichadanena sattānaṃ channattā punappunaṃ rāgādikilesavassaṃ ativassati. Yathāha –

> ‘‘Channamativassati, vivaṭaṃ nātivassati;
> Tasmā channaṃ vivaretha, evaṃ taṃ nātivassatī’’ti. (udā. 45; theragā. 447; pari. 339);

Ayaṃ gāthā dvīsu ṭhānesu vuttā khandhake theragāthāyañca. Khandhake hi ‘‘yo āpattiṃ paṭicchādeti, tassa kilesā ca punappunaṃ āpattiyo ca ativassanti, yo pana na paṭicchādeti, tassa nātivassantī’’ti imaṃ atthaṃ paṭicca vuttā. Theragāthāyaṃ ‘‘yassa rāgādicchadanaṃ atthi, tassa puna iṭṭhārammaṇādīsu rāgādisambhavato channamativassati. Yo vā uppanne kilese adhivāseti, tasseva adhivāsitakilesacchadanacchannā attabhāvakuṭi punappunaṃ kilesavassaṃ ativassati. Yassa pana arahattamaggañāṇavātena kilesacchadanassa viddhaṃsitattā vivaṭā, tassa nātivassatī’’ti. Ayamattho idha adhippeto. Bhagavatā hi yathāvuttaṃ chadanaṃ yathāvutteneva nayena viddhaṃsitaṃ, tasmā ‘‘vivaṭā kuṭī’’ti āha. **Nibbuto**ti upasanto. **Ginī**ti aggi. Yena hi ekādasavidhena agginā sabbamidaṃ ādittaṃ. Yathāha – ‘‘ādittaṃ rāgagginā’’ti vitthāro. So aggi bhagavato bodhimūleyeva ariyamaggasalilasekena nibbuto, tasmā ‘‘nibbuto ginī’’ti āha.

Evaṃ vadanto ca dhaniyaṃ atuṭṭhabbena tussamānaṃ aññāpadeseneva paribhāsati, ovadati, anusāsati. Kathaṃ? ‘‘Akkodhano’’ti hi vadamāno, dhaniya, tvaṃ ‘‘pakkodanohamasmī’’ti tuṭṭho, odanapāko ca yāvajīvaṃ dhanaparikkhayena kattabbo, dhanaparikkhayo ca ārakkhādidukkhapadaṭṭhāno, evaṃ sante dukkheneva tuṭṭho hosi. Ahaṃ pana ‘‘akkodhanohamasmī’’ti tussanto sandiṭṭhikasamparāyikadukkhābhāvena tuṭṭho homīti dīpeti. ‘‘Vigatakhilo’’ti vadamāno tvaṃ ‘‘duddhakhīrohamasmī’’ti tussanto akatakiccova ‘‘katakiccohamasmī’’ti mantvā tuṭṭho, ahaṃ pana ‘‘vigatakhilohamasmī’’ti tussanto katakiccova tuṭṭho homīti dīpeti. ‘‘Anutīre mahiyekarattivāso’’ti vadamāno tvaṃ anutīre mahiyā samānavāsoti tussanto catumāsanibaddhavāsena tuṭṭho. Nibaddhavāso ca āvāsasaṅgena hoti, so ca dukkho, evaṃ sante dukkheneva tuṭṭho hosi. Ahaṃ pana ekarattivāsoti tussanto anibaddhavāsena tuṭṭho, anibaddhavāso ca āvāsasaṅgābhāvena hoti, āvāsasaṅgābhāvo ca sukhoti sukheneva tuṭṭho homīti dīpeti.

‘‘Vivaṭā kuṭī’’ti vadamāno tvaṃ channā kuṭīti tussanto channagehatāya tuṭṭho, gehe ca te channepi attabhāvakuṭikaṃ kilesavassaṃ ativassati, yena sañjanitehi catūhi mahoghehi vuyhamāno anayabyasanaṃ pāpuṇeyyāsi, evaṃ sante atuṭṭhabbeneva tuṭṭho hosi. Ahaṃ pana ‘‘vivaṭā kuṭī’’ti tussanto attabhāvakuṭiyā kilesacchadanābhāvena tuṭṭho. Evañca me vivaṭāya kuṭiyā na taṃ kilesavassaṃ ativassati, yena sañjanitehi catūhi mahoghehi vuyhamāno anayabyasanaṃ pāpuṇeyyaṃ, evaṃ sante tuṭṭhabbeneva tuṭṭho homīti dīpeti. ‘‘Nibbuto ginī’’ti vadamāno tvaṃ āhito ginīti tussanto akatūpaddavanivāraṇova katūpaddavanivāraṇosmīti mantvā tuṭṭho. Ahaṃ pana nibbuto ginīti tussanto ekādasaggipariḷāhābhāvato katūpaddavanivāraṇatāyeva tuṭṭhoti dīpeti. ‘‘Atha ce patthayasī pavassa devā’’ti vadamāno evaṃ vigatadukkhānaṃ anuppattasukhānaṃ katasabbakiccānaṃ amhādisānaṃ etaṃ vacanaṃ sobhati, atha ce patthayasi, pavassa deva, na no tayi vassante vā avassante vā vuḍḍhi vā hāni vā atthi, tvaṃ pana kasmā evaṃ vadasīti dīpeti. Tasmā yaṃ vuttaṃ ‘‘evaṃ vadanto ca dhaniya atuṭṭhabbeneva tussamānaṃ aññāpadeseneva paribhāsati ovadati, anusāsatī’’ti, taṃ sammadeva vuttanti.

20. Evamimaṃ bhagavatā vuttaṃ gāthaṃ sutvāpi dhaniyo gopo ‘‘ko ayaṃ gāthaṃ bhāsatī’’ti avatvā tena subhāsitena parituṭṭho punapi tathārūpaṃ sotukāmo aparampi gāthamāha **‘‘andhakamakasā’’**ti. Tattha **andhakā**ti kāḷamakkhikānaṃ adhivacanaṃ, piṅgalamakkhikānantipi eke. **Makasā**ti makasāyeva. **Na vijjare**ti natthi. **Kacche**ti dve kacchā – nadīkaccho ca pabbatakaccho ca. Idha nadīkaccho. **Ruḷhatiṇe**ti sañjātatiṇe. **Carantī**ti bhattakiccaṃ karonti. **Vuṭṭhimpī**ti vātavuṭṭhiādikā anekā vuṭṭhiyo, tā āḷavakasutte pakāsayissāma. Idha pana vassavuṭṭhiṃ sandhāya vuttaṃ. **Saheyyu**nti khameyyuṃ. Sesaṃ pākaṭameva. Ettha dhaniyo ye andhakamakasā sannipatitvā rudhire pivantā muhutteneva gāvo anayabyasanaṃ pāpenti, tasmā vuṭṭhitamatteyeva te gopālakā paṃsunā ca sākhāhi ca mārenti, tesaṃ abhāvena gunnaṃ khemataṃ, kacche ruḷhatiṇacaraṇena addhānagamanaparissamābhāvaṃ vatvā khudākilamathābhāvañca dīpento ‘‘yathā aññesaṃ gāvo andhakamakasasamphassehi dissamānā addhānagamanena kilantā khudāya milāyamānā ekavuṭṭhinipātampi na saheyyuṃ, na me tathā gāvo, mayhaṃ pana gāvo vuttappakārābhāvā dvikkhattuṃ vā tikkhatuṃ vā vuṭṭhimpi saheyyu’’nti dīpeti.

21. Tato bhagavā yasmā dhaniyo antaradīpe vasanto bhayaṃ disvā, kullaṃ bandhitvā, mahāmahiṃ

taritvā, taṃ kacchaṃ āgamma ‘‘ahaṃ suṭṭhu āgato, nibbhayeva ṭhāne ṭhito’’ti maññamāno evamāha, sabhaye eva ca so ṭhāne ṭhito, tasmā tassa āgamanaṭṭhānā attano āgamanaṭṭhānaṃ uttaritarañca paṇītatarañca vaṇṇento **‘‘baddhāsi bhisī’’**ti imaṃ gāthamabhāsi, atthasabhāgaṃ no byañjanasabhāgaṃ.

Tattha **bhisī**ti pattharitvā puthulaṃ katvā baddhakullo vuccati loke. Ariyassa pana dhammavinaye ariyamaggassetaṃ adhivacanaṃ. Ariyamaggo hi –

> ‘‘Maggo pajjo patho pantho, añjasaṃ vaṭumāyanaṃ;
> Nāvā uttarasetu ca, kullo ca bhisi saṅkamo’’. (cūḷani. pārāyanatthutigāthāniddesa 101);
>
> ‘‘Addhānaṃ pabhavo ceva, tattha tattha pakāsito’’.

Imāyapi gāthāya bhagavā purimanayeneva taṃ ovadanto imaṃ atthaṃ āhāti veditabbo – dhaniya, tvaṃ kullaṃ bandhitvā, mahiṃ taritvā, imaṃ ṭhānamāgato, punapi ca te kullo bandhitabbo eva bhavissati, nadī ca taritabbā, na cetaṃ ṭhānaṃ khemaṃ. Mayā pana ekacitte maggaṅgāni samodhānetvā ñāṇabandhanena baddhā ahosi bhisi. Sā ca sattatiṃsabodhipakkhiyadhammaparipuṇṇatāya ekarasabhāvūpagatattā aññamaññaṃ anativattanena puna bandhitabbappayojanābhāvena devamanussesu kenaci mocetuṃ asakkuṇeyyatāya ca susaṅkhatā. Tāya camhi **tiṇṇo,** pubbe patthitaṃ tīrappadesaṃ gato. Gacchantopi ca na sotāpannādayo viya kañcideva padesaṃ gato. Atha kho **pāragato** sabbāsavakkhayaṃ sabbadhammapāraṃ paramaṃ khemaṃ nibbānaṃ gato, **tiṇṇo**ti vā sabbaññutaṃ patto, **pāragato**ti arahattaṃ patto. Kiṃ vineyya pāragatoti ce? **Vineyya oghaṃ,** kāmoghādicatubbidhaṃ oghaṃ taritvā atikkamma taṃ pāraṃ gatoti. Idāni ca pana me puna taritabbābhāvato **attho bhisiyā na vijjati,** tasmā mameva yuttaṃ vattuṃ ‘‘atha ce patthayasī pavassa devā’’ti.

22. Tampi sutvā dhaniyo purimanayeneva **‘‘gopī mama assavā’’**ti imaṃ gāthaṃ abhāsi. Tattha **gopī**ti bhariyaṃ niddisati. **Assavā**ti vacanakarā kiṃkārapaṭisāvinī. **Alolā**ti mātugāmo hi pañcahi lolatāhi lolo hoti – āhāralolatāya, alaṅkāralolatāya, parapurisalolatāya, dhanalolatāya, pādalolatāya. Tathā hi mātugāmo bhattapūvasurādibhede āhāre lolatāya antamaso pārivāsikabhattampi bhuñjati, hatthotāpakampi khādati, diguṇaṃ dhanamanuppadatvāpi suraṃ pivati. Alaṅkāralolatāya aññaṃ alaṅkāraṃ alabhamāno antamaso udakatelakenapi kese osaṇḍetvā mukhaṃ parimajjati. Parapurisalolatāya antamaso puttenapi tādise padese pakkosiyamāno paṭhamaṃ asaddhammavasena cinteti. Dhanalolatāya ‘‘haṃsarājaṃ gahetvāna suvaṇṇā parihāyatha’’. Pādalolatāya ārāmādigamanasīlo hutvā sabbaṃ dhanaṃ vināseti. Tattha dhaniyo ‘‘ekāpi lolatā mayhaṃ gopiyā natthī’’ti dassento **alolā**ti āha.

Dīgharattaṃ saṃvāsiyāti dīghakālaṃ saddhiṃ vasamānā komārabhāvato pabhuti ekato vaḍḍhitā. Tena parapurise na jānātīti dasseti. **Manāpā**ti evaṃ parapurise ajānantī mameva manaṃ allīyatīti dasseti. **Tassā na suṇāmi kiñci pāpa**nti ‘‘itthannāmena nāma saddhiṃ imāya hasitaṃ vā lapitaṃ vā’’ti evaṃ tassā na suṇāmi, kañci aticāradosanti dasseti.

23. Atha bhagavā etehi guṇehi gopiyā tuṭṭhaṃ dhaniyaṃ ovadanto purimanayeneva **‘‘cittaṃ mama assava’’**nti imaṃ gāthamabhāsi, atthasabhāgaṃ, byañjanasabhāgañca. Tattha uttānatthāneva padāni. Ayaṃ pana adhippāyo – dhaniya, tvaṃ ‘‘gopī mama assavā’’ti tuṭṭho, sā pana te assavā bhaveyya vā na vā; dujjānaṃ paracittaṃ, visesato mātugāmassa. Mātugāmañhi kucchiyā pariharantāpi rakkhituṃ na sakkonti, evaṃ durakkhacittattā eva na sakkā tumhādisehi itthī alolāti vā saṃvāsiyāti vā manāpāti vā nippāpāti vā jānituṃ. Mayhaṃ pana cittaṃ assavaṃ ovādapaṭikaraṃ mama vase vattati, nāhaṃ tassa vase vattāmi. So cassa assavabhāvo yamakapāṭihāriye channaṃ vaṇṇānaṃ aggidhārāsu ca udakadhārāsu ca pavattamānāsu sabbajanassa pākaṭo ahosi. Agginimmāne hi tejokasiṇaṃ samāpajjitabbaṃ udakanimmāne āpokasiṇaṃ, nīlādinimmāne nīlādikasiṇāni. Buddhānampi hi dve cittāni ekato nappavattanti, ekameva pana assavabhāvena evaṃ vasavatti ahosi. Tañca kho pana sabbakilesabandhanāpagamā **vimuttaṃ,** vimuttattā tadeva **alolaṃ,** na tava gopī. Dīpaṅkarabuddhakālato

ca pabhuti dānasīlādīhi dīgharattaṃ paribhāvitattā **saṃvāsiyaṃ,** na tava gopī. Tadetaṃ anuttarena damathena damitattā **sudantaṃ,** sudantattā attano vasena chadvāravisevanaṃ pahāya mameva adhippāyamanassa vasenānuvattanato **manāpaṃ,** na tava gopī.

Pāpaṃ pana me na vijjatīti iminā pana bhagavā tassa attano cittassa pāpābhāvaṃ dasseti, dhaniyo viya gopiyā. So cassa pāpābhāvo na kevalaṃ sammāsambuddhakāleyeva, ekūnatiṃsa vassāni sarāgādikāle agāramajjhe vasantassāpi veditabbo. Tadāpi hissa agāriyabhāvānurūpaṃ viññupaṭikuṭṭhaṃ kāyaduccaritaṃ vā vacīduccaritaṃ vā manoduccaritaṃ vā na uppannapubbaṃ. Tato paraṃ māropi chabbassāni anabhisambuddhaṃ, ekaṃ vassaṃ abhisambuddhanti satta vassāni tathāgataṃ anubandhi ''appeva nāma vālagganitudanamattampissa pāpasamācāraṃ passeyya''nti. So adisvāva nibbinno imaṃ gāthaṃ abhāsi –

> ''Satta vassāni bhagavantaṃ, anubandhiṃ padāpadaṃ;
> Otāraṃ nādhigacchissaṃ, sambuddhassa satīmato''ti. (su. ni. 448);

Buddhakālepi naṃ uttaramāṇavo satta māsāni anubandhi ābhisamācārikaṃ daṭṭhukāmo. So kiñci vajjaṃ adisvāva parisuddhasamācāro bhagavāti gato. Cattāri hi tathāgatassa arakkheyyāni. Yathāha –

> ''Cattārimāni, bhikkhave, tathāgatassa arakkheyyāni. Katamāni cattāri? Parisuddhakāyasamācāro, bhikkhave, tathāgato, natthi tathāgatassa kāyaduccaritaṃ, yaṃ tathāgato rakkheyya 'mā me idaṃ paro aññāsī'ti, parisuddhavacīsamācāro…pe… parisuddhamanosamācāro…pe… parisuddhājīvo, bhikkhave, tathāgato, natthi tathāgatassa micchājīvo, yaṃ tathāgato rakkheyya 'mā me idaṃ paro aññāsī'''ti (a. ni. 7.58).

Evaṃ yasmā tathāgatassa cittassa na kevalaṃ sammāsambuddhakāle, pubbepi pāpaṃ natthi eva, tasmā āha – ''pāpaṃ pana me na vijjatī''ti. Tassādhippāyo – mameva cittassa pāpaṃ na sakkā suṇituṃ, na tava gopiyā. Tasmā yadi etehi guṇehi tuṭṭhena ''atha ce patthayasī pavassa devā''ti vattabbaṃ, mayāvetaṃ vattabbanti.

24. Tampi sutvā dhaniyo tatuttaripi subhāsitarasāyanaṃ pivitukāmo attano bhujissabhāvaṃ dassento āha **''attavetanabhatohamasmī''**ti. Tattha **attavetanabhato**ti attaniyeneva ghāsacchādanena bhato, attanoyeva kammaṃ katvā jīvāmi, na parassa vetanaṃ gahetvā parassa kammaṃ karomīti dasseti. **Puttā**ti dhītaro ca puttā ca, te sabbe puttātveva ekajjhaṃ vuccanti. **Samāniyā**ti sannihitā avippavuṭṭhā. **Arogā**ti nirābādhā, sabbeva ūrubāhubalāti dasseti. **Tesaṃ na suṇāmi kiñci pāpa**nti tesaṃ corāti vā paradārikāti vā dussīlāti vā kiñci pāpaṃ na suṇāmīti.

25. Evaṃ vutte bhagavā purimanayeneva dhaniyaṃ ovadanto imaṃ gāthaṃ abhāsi – **''nāhaṃ bhatako''**ti. Atrāpi uttānatthāneva padāni. Ayaṃ pana adhippāyo – tvaṃ ''bhujissohamasmī''ti mantvā tuṭṭho, paramatthato ca attano kammaṃ karitvā jīvantopi dāso evāsi taṇhādāsattā, bhatakavādā ca na parimuccasi. Vuttañhetaṃ ''ūno loko atitto taṇhādāso''ti (ma. ni. 2.305). Paramatthato pana nāhaṃ bhatakosmi kassaci. Ahañhi kassaci parassa vā attano vā bhatako na homi. Kiṃ kāraṇā? Yasmā **nibbiṭṭhena carāmi sabbaloke**. Ahañhi dīpaṅkarapādamūlato yāva bodhi, tāva sabbaññutaññāṇassa bhatako ahosiṃ. Sabbaññutaṃ patto pana nibbiṭṭho nibbiso rājabhato viya. Teneva nibbiṭṭhena sabbaññubhāvena lokuttarasamādhisukhena ca jīvāmi. Tassa me idāni uttarikaraṇīyassa kataparicayassa vā abhāvato appahīnapaṭisandhikānaṃ tādisānaṃ viya pattabbo koci **attho bhatiyā na vijjati**. ''Bhaṭiyā''tipi pāṭho. Tasmā yadi bhujissatāya tuṭṭhena ''atha ce patthayasī pavassa devā''ti vattabbaṃ, mayāvetaṃ vattabbanti.

26. Tampi sutvā dhaniyo atittova subhāsitāmatena attano pañcappakāragomaṇḍalaparipuṇṇabhāvaṃ dassento āha **''atthi vasā''**ti. Tattha **vasā**ti adamitavuḍḍhavacchakā. **Dhenupā**ti dhenuṃ pivantā taruṇavacchakā, khīradāyikā vā gāvo.

Godharaṇiyoti gabbhiniyo. **Paveṇiyo**ti vayappattā balībaddehi saddhiṃ methunapatthanakagāvo. **Usabhopi gavampatī**ti yo gopālakehi pāto eva nhāpetvā, bhojetvā, pañcaṅgulaṃ datvā, mālaṃ bandhitvā – ''ehi, tāta, gāvo gocaraṃ pāpetvā rakkhitvā ānehī''ti pesīyati, evaṃ pesito ca tā gāvo agocaraṃ pariharitvā, gocare cāretvā, sīhabyagghādibhayā parittāyitvā āneti, tathārūpo usabhopi gavampati idha mayhaṃ gomaṇḍale atthīti dassesi.

27. Evaṃ vutte bhagavā tatheva dhaniyaṃ ovadanto imaṃ paccanīkagāthaṃ āha **''natthi vasā''**ti. Ettha cesa adhippāyo – idha amhākaṃ sāsane adamitaṭṭhena vuḍḍhaṭṭhena ca vasāsaṅkhātā pariyuṭṭhānā vā, taruṇavacchake sandhāya vasānaṃ mūlaṭṭhena khīradāyiniyo sandhāya paggharaṇaṭṭhena dhenupāsaṅkhātā anusayā vā, paṭisandhigabbhadhāraṇaṭṭhena godharaṇisaṅkhātā puññāpuññāneñjābhisaṅkhāracetanā vā, saṃyogapatthanaṭṭhena paveṇisaṅkhātā patthanā taṇhā vā, ādhipaccaṭṭhena pubbaṅgamaṭṭhena seṭṭhaṭṭhena ca gavampatiusabhasaṅkhātaṃ abhisaṅkhāraviññāṇaṃ vā natthi, svāhaṃ imāya sabbayogakkhemabhūtāya natthitāya tuṭṭho. Tvaṃ pana sokādivatthubhūtāya atthitāya tuṭṭho. Tasmā sabbayogakkhematāya tuṭṭhassa mamevetaṃ yuttaṃ vattuṃ ''atha ce patthayasī pavassa devā''ti.

28. Tampi sutvā dhaniyo tatuttaripi subhāsitaṃ amatarasaṃ adhigantukāmo attano gogaṇassa khilabandhanasampattiṃ dassento āha **''khilā nikhātā''**ti. Tattha **khilā**ti gunnaṃ bandhanatthambhā. **Nikhātā**ti ākoṭetvā bhūmiyaṃ pavesitā khuddakā mahantā khaṇitvā ṭhapitā. **Asampavedhī**ti akampakā. **Dāmā**ti vacchakānaṃ bandhanatthāya katā ganthitapāsayuttā rajjubandhanavisesā. **Muñjamayā**ti muñjatiṇamayā. **Navā**ti acirakatā. **Susaṇṭhānā**ti suṭṭhu saṇṭhānā, suvaṭṭitasaṇṭhānā vā. **Na hi sakkhintī**ti neva sakkhissanti. **Dhenupāpi chettu**nti taruṇavacchakāpi chindituṃ.

29. Evaṃ vutte bhagavā dhaniyassa indriya-paripākakālaṃ ñatvā purimanayeneva taṃ ovadanto imaṃ catusaccadīpikaṃ gāthaṃ abhāsi **''usabhoriva chetvā''**ti. Tattha **usabho**ti gopitā gopariṇāyako goyūthapati balībaddo. Keci pana bhaṇanti ''gavasatajeṭṭho usabho, sahassajeṭṭho vasabho, satasahassajeṭṭho nisabho''ti. Apare ''ekagāmakhette jeṭṭho usabho, dvīsu jeṭṭho vasabho, sabbattha appaṭihato nisabho''ti. Sabbepete papañcā, apica kho pana usabhoti vā vasabhoti vā nisabhoti vā sabbepete appaṭisamaṭṭhena veditabbā. Yathāha – ''nisabho vata bho samaṇo gotamo''ti (saṃ. ni. 1.38). Ra-kāro padasandhikaro. **Bandhanānī**ti rajjubandhanāni kilesabandhanāni ca. **Nāgo**ti hatthī. **Pūtilata**nti gaḷocīlataṃ. Yathā hi suvaṇṇavaṇṇopi kāyo pūtikāyo, vassasatikopi sunakho kukkuro, tadahujātopi siṅgālo ''jarasiṅgālo''ti vuccati, evaṃ abhinavāpi gaḷocīlatā asārakattena ''pūtilatā''ti vuccati. **Dālayitvā**ti chinditvā. Gabbhañca seyyañca **gabbhaseyyaṃ**. Tattha gabbhaggahaṇena jalābujayoni, seyyaggahaṇena avasesā. Gabbhaseyyamukhena vā sabbāpi tā vuttāti veditabbā. Sesamettha padatthato uttānameva.

Ayaṃ panettha adhippāyo – dhaniya, tvaṃ bandhanena tuṭṭho, ahaṃ pana bandhanena aṭṭīyanto thāmavīriyūpeto mahāusabhoriva bandhanāni pañcuddhambhāgiyasaṃyojanāni catutthaariyamaggathāmavīriyena chetvā, nāgo pūtilataṃva pañcorambhāgiyasaṃyojanabandhanāni heṭṭhāmaggattayathāmavīriyena dālayitvā, atha vā usabhoriva bandhanāni anusaye nāgo pūtilataṃva pariyuṭṭhānāni chetvā dālayitvāva ṭhito. Tasmā na puna gabbhaseyyaṃ upessaṃ. Sohaṃ jātidukkhavatthukehi sabbadukkhehi parimutto sobhāmi – ''atha ce patthayasī pavassa devā''ti vadamāno. Tasmā sace tvampi ahaṃ viya vattumicchasi, chinda tāni bandhanānīti. Ettha ca bandhanāni samudayasaccaṃ, gabbhaseyyā dukkhasaccaṃ, ''na upessa''nti ettha anupagamo anupādisesavasena, ''chetvā dālayitvā''ti ettha chedo padālanañca saupādisesavasena nirodhasaccaṃ, yena chindati padāleti ca, taṃ maggasaccanti.

Evametaṃ catusaccadīpikaṃ gāthaṃ sutvā gāthāpariyosāne dhaniyo ca pajāpati cassa dve ca dhītaroti cattāro janā sotāpattiphale patiṭṭhahiṃsu. Atha dhaniyo aveccappasādayogena tathāgate mūlajātāya patiṭṭhitāya saddhāya paññācakkhunā bhagavato dhammakāyaṃ disvā dhammatāya coditahadayo cintesi – ''bandhanāni chindiṃ, gabbhaseyyo ca me natthī''ti avīciṃ pariyantaṃ katvā

yāva bhavaggā ko añño evaṃ sīhanādaṃ nadissati aññatra bhagavatā, āgato nu kho me satthāti. Tato bhagavā chabbaṇṇarasmijālavicitraṃ suvaṇṇarasasekapiñjaraṃ viya sarīrābhaṃ dhaniyassa nivesane muñci ‘‘passa dāni yathāsukha’’nti.

30. Atha dhaniyo anto paviṭṭhacandimasūriyaṃ viya samantā pajjalitapadīpasahassasamujjalitamiva ca nivesanaṃ disvā ‘‘āgato bhagavā’’ti cittaṃ uppādesi. Tasmiṃyeva ca samaye meghopi pāvassi. Tenāhu saṅgītikārā **‘‘ninnañca thalañca pūrayanto’’**ti. Tattha **ninna**nti pallalaṃ. **Thala**nti ukkūlaṃ. Evametaṃ ukkūlavikūlaṃ sabbampi samaṃ katvā pūrayanto mahāmegho pāvassi, vassituṃ ārabhīti vuttaṃ hoti. **Tāvadevā**ti yaṃ khaṇaṃ bhagavā sarīrābhaṃ muñci, dhaniyo ca ‘‘satthā me āgato’’ti saddhāmayaṃ cittābhaṃ muñci, taṃ khaṇaṃ pāvassīti. Keci pana ‘‘sūriyuggamanampi tasmiṃyeva khaṇe’’ti vaṇṇayanti.

31-32. Evaṃ tasmiṃ dhaniyassa saddhuppādatathāgatobhāsapharaṇasūriyuggamanakkhaṇe vassato devassa saddaṃ sutvā dhaniyo pītisomanassajāto imamatthaṃ abhāsatha **‘‘lābhā vata no anappakā’’**ti dve gāthā vattabbā.

Tattha yasmā dhaniyo saputtadāro bhagavato ariyamaggapaṭivedhena dhammakāyaṃ disvā, lokuttaracakkhunā rūpakāyaṃ disvā, lokiyacakkhunā saddhāpaṭilābhaṃ labhi. Tasmā āha – ‘‘lābhā vata no anappakā, ye mayaṃ bhagavantaṃ addasāmā’’ti. Tattha **vata** iti vimhayatthe nipāto. **No** iti amhākaṃ. **Anappakā**ti vipulā. Sesaṃ uttānameva. **Saraṇaṃ taṃ upemā**ti ettha pana kiñcāpi maggapaṭivedhenevassa siddhaṃ saraṇagamanaṃ, tattha pana nicchayagamanameva gato, idāni vācāya attasanniyyātanaṃ karoti. Maggavasena vā sanniyyātanasaraṇataṃ acalasaraṇataṃ patto, taṃ paresaṃ vācāya pākaṭaṃ karonto paṇipātasaraṇagamanaṃ gacchati. **Cakkhumā**ti bhagavā pakatidibbapaññāsamantabuddhacakkhūhi pañcahi cakkhūhi cakkhumā. Taṃ ālapanto āha – ‘‘saraṇaṃ taṃ upema cakkhumā’’ti. **‘‘Satthā no hohi tuvaṃ mahāmunī’’**ti idaṃ pana vacanaṃ sissabhāvūpagamanenāpi saraṇagamanaṃ pūretuṃ bhaṇati, **gopī ca ahañca assavā, brahmacariyaṃ sugate carāmase**ti idaṃ samādānavasena.

Tattha **brahmacariya**nti methunaviratimaggasamaṇadhammasāsanasadārasantosānametaṃ adhivacanaṃ. ‘‘Brahmacārī’’ti evamādīsu (ma. ni. 1.83) hi methunavirati brahmacariyanti vuccati. ‘‘Idaṃ kho pana me pañcasikha, brahmacariyaṃ ekantanibbidāyā’’ti evamādīsu (dī. ni. 2.329) maggo. ‘‘Abhijānāmi kho panāhaṃ, sāriputta, caturaṅgasamannāgataṃ brahmacariyaṃ caritā’’ti evamādīsu (ma. ni. 1.155) samaṇadhammo. ‘‘Tayidaṃ brahmacariyaṃ iddhañceva phītañcā’’ti evamādīsu (dī. ni. 3.174) sāsanaṃ.

> ‘‘Mayañca bhariyā nātikkamāma, amhe ca bhariyā nātikkamanti;
> Aññatra tāhi brahmacariyaṃ carāma, tasmā hi amhaṃ daharā na mīyare’’ti. (jā. 1.10.97) –

Evamādīsu sadārasantoso. Idha pana samaṇadhammabrahmacariyapubbaṅgamaṃ uparimaggabrahmacariyamadhippetaṃ. **Sugate**ti sugatassa santike. Bhagavā hi antadvayamanupaggamma suṭṭhu gatattā, sobhaṇena ca ariyamaggagamanena samannāgatattā, sundarañca nibbānasaṅkhātaṃ ṭhānaṃ gatattā sugatoti vuccati. Samīpatthe cettha bhummavacanaṃ, tasmā sugatassa santiketi attho. **Carāmase**ti carāma. Yañhi taṃ sakkate carāmasīti vuccati, taṃ idha carāmaseti. Aṭṭhakathācariyā pana ‘‘seti nipāto’’ti bhaṇanti. Teneva cettha āyācanatthaṃ sandhāya ‘‘carema se’’tipi pāṭhaṃ vikappenti. Yaṃ ruccati, taṃ gahetabbaṃ.

Evaṃ dhaniyo brahmacariyacaraṇāpadesena bhagavantaṃ pabbajjaṃ yācitvā pabbajjapayojanaṃ dīpento āha **‘‘jātīmaraṇassa pāragū, dukkhassantakarā bhavāmase’’**ti. **Jātimaraṇassa pāraṃ** nāma nibbānaṃ, taṃ arahattamaggena gacchāma. **Dukkhassā**ti vaṭṭadukkhassa. **Antakarā**ti abhāvakarā. **Bhavāmase**ti bhavāma, atha vā aho vata mayaṃ bhaveyyāmāti. ‘‘Carāmase’’ti ettha vuttanayeneva taṃ veditabbaṃ. Evaṃ vatvāpi ca puna ubhopi kira bhagavantaṃ vanditvā ‘‘pabbājetha no bhagavā’’ti evaṃ

pabbajjaṃ yāciṃsūti.

33. Atha māro pāpimā evaṃ te ubhopi vanditvā pabbajjaṃ yācante disvā – ‘‘ime mama visayaṃ atikkamitukāmā, handa nesaṃ antarāyaṃ karomī’’ti āgantvā gharāvāse guṇaṃ dassento imaṃ gāthamāha **‘‘nandati puttehi puttimā’’**ti. Tattha **nandatī**ti tussati modati. **Puttehī**ti puttehipi dhītarehipi, sahayogatthe, karaṇatthe vā karaṇavacanaṃ, puttehi saha nandati, puttehi karaṇabhūtehi nandatīti vuttaṃ hoti. **Puttimā**ti puttavā puggalo. **Itī**ti evamāha. **Māro**ti vasavattibhūmiyaṃ aññataro dāmarikadevaputto. So hi saṭṭhānātikkamitukāmaṃ janaṃ yaṃ sakkoti, taṃ māreti. Yaṃ na sakkoti, tassapi maraṇaṃ icchati. Tena ‘‘māro’’ti vuccati. **Pāpimā**ti lāmakapuggalo, pāpasamācāro vā. Saṅgītikārānametaṃ vacanaṃ, sabbagāthāsu ca īdisāni. Yathā ca puttehi puttimā, gopiyo gohi tatheva nandati. Yassa gāvo atthi, sopi gopiyo, gohi saha, gohi vā karaṇabhūtehi tatheva nandatīti attho.

Evaṃ vatvā idāni tassatthassa sādhakakāraṇaṃ niddisati, **‘‘upadhī hi narassa nandanā’’**ti. Tattha **upadhī**ti cattāro upadhayo – kāmūpadhi, khandhūpadhi, kilesūpadhi, abhisaṅkhārūpadhīti. Kāmā hi ‘‘yaṃ pañcakāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ kāmānaṃ assādo’’ti (ma. ni. 1.166) evaṃ vuttassa sukhassa adhiṭṭhānabhāvato upadhīyati ettha sukhanti iminā vacanatthena upadhīti vuccanti. Khandhāpi khandhamūlakadukkhassa adhiṭṭhānabhāvato, kilesāpi apāyadukkhassa adhiṭṭhānabhāvato, abhisaṅkhārāpi bhavadukkhassa adhiṭṭhānabhāvatoti. Idha pana kāmūpadhi adhippeto. So sattasaṅkhāravasena duvidho. Tattha sattapaṭibaddho padhāno, taṃ dassento ‘‘puttehi gohī’’ti vatvā kāraṇamāha – ‘‘upadhī hi narassa nandanā’’ti. Tassattho – yasmā ime kāmūpadhī narassa nandanā, nandayanti naraṃ pītisomanassaṃ upasaṃharantā, tasmā veditabbametaṃ ‘‘nandati puttehi puttimā, gopiyo gohi tatheva nandati, tvañca puttimā gopiyo ca, tasmā etehi, nanda, mā pabbajjaṃ pāṭikaṅkhi. Pabbajitassa hi ete upadhayo na santi, evaṃ sante tvaṃ dukkhassantaṃ patthentopi dukkhitova bhavissasī’’ti.

Idāni tassapi atthassa sādhakakāraṇaṃ niddisati **‘‘na hi so nandati, yo nirūpadhī’’**ti. Tassattho – yasmā yassete upadhayo natthi, so piyehi ñātīhi vippayutto nibbhogūpakaraṇo na nandati, tasmā tvaṃ ime upadhayo vajjetvā pabbajito dukkhitova bhavissasīti.

34. Atha bhagavā ‘‘māro ayaṃ pāpimā imesaṃ antarāyāya āgato’’ti viditvā phalena phalaṃ pātento viya tāyeva mārenābhatāya upamāya māravādaṃ bhindanto tameva gāthaṃ parivattetvā ‘‘upadhi sokavatthū’’ti dassento āha **‘‘socati puttehi puttimā’’**ti. Tattha sabbaṃ padatthato uttānameva. Ayaṃ pana adhippāyo – mā, pāpima, evaṃ avaca ‘‘nandati puttehi puttimā’’ti. Sabbeheva hi piyehi, manāpehi nānābhāvo vinābhāvo, anatikkamanīyo ayaṃ vidhi, tesañca piyamanāpānaṃ puttadārānaṃ gavāssavaḷavahiraññasuvaṇṇādīnaṃ vinābhāvena adhimattasokasallasamappitahadayā sattā ummattakāpi honti khittacittā, maraṇampi nigacchanti maraṇamattampi dukkhaṃ. Tasmā evaṃ gaṇha – **socati puttehi puttimā**. Yathā ca puttehi puttimā, **gopiyo gohi tatheva socatī**ti. Kiṃ kāraṇā? **Upadhī hi narassa socanā**. Yasmā ca upadhī hi narassa socanā, tasmā eva **‘‘na hi so socati, yo nirūpadhi’’**. Yo upadhīsu saṅgappahānena nirupadhi hoti, so santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena, yena yeneva pakkamati, samādāyeva pakkamati. Seyyathāpi nāma pakkhī sakuṇo …pe… nāparaṃ itthattāyāti pajānāti. Evaṃ sabbasokasamugghātā ‘‘na hi so socati, yo nirupadhī’’ti. Iti bhagavā arahattanikūṭena desanaṃ vosāpesi. Atha vā yo nirupadhi, yo nikkileso, so na socati. Yāvadeva hi kilesā santi, tāvadeva sabbe upadhayo sokapphalāva honti. Kilesappahānā pana natthi sokoti. Evampi arahattanikūṭeneva desanaṃ vosāpesi. Desanāpariyosāne dhaniyo ca gopī ca ubhopi pabbajiṃsu. Bhagavā ākāseneva jetavanaṃ agamāsi. Te pabbajitvā arahattaṃ sacchikariṃsu. Vasanaṭṭhāne ca nesaṃ gopālakā vihāraṃ kāresuṃ. So ajjāpi gopālakavihārotveva paññāyatīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya dhaniyasuttavaṇṇanā niṭṭhitā.

3. Khaggavisāṇasuttavaṇṇanā

Sabbesu bhūtesūti khaggavisāṇasuttaṃ. Kā uppatti? Sabbasuttānaṃ catubbidhā uppatti – attajjhāsayato, parajjhāsayato, aṭṭhuppattito, pucchāvasito cāti. Dvayatānupassanādīnañhi attajjhāsayato uppatti, mettasuttādīnaṃ parajjhāsayato, uragasuttādīnaṃ aṭṭhuppattito, dhammikasuttādīnaṃ pucchāvasito. Tattha khaggavisāṇasuttassa avisesena pucchāvasito uppatti. Visesena pana yasmā ettha kāci gāthā tena tena paccekasambuddhena puṭṭhena vuttā, kāci apuṭṭhena attanā adhigatamagganayānurūpaṃ udānaṃyeva udānentena, tasmā kāyaci gāthāya pucchāvasito, kāyaci attajjhāsayato uppatti.

Tattha yā ayaṃ avisesena pucchāvasito uppatti, sā ādito pabhuti evaṃ veditabbā – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati. Atha kho āyasmato ānandassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – ‘‘buddhānaṃ patthanā ca abhinīhāro ca dissati; tathā sāvakānaṃ, paccekabuddhānaṃ na dissati; yaṃnūnāhaṃ bhagavantaṃ upasaṅkamitvā puccheyya’’nti. So paṭisallānā vuṭṭhito bhagavantaṃ upasaṅkamitvā yathākkamena etamatthaṃ pucchi. Athassa bhagavā pubbayogāvacarasuttaṃ abhāsi –

‘‘Pañcime, ānanda, ānisaṃsā pubbayogāvacare diṭṭheva dhamme paṭikacceva aññaṃ ārādheti. No ce diṭṭheva dhamme paṭikacceva aññaṃ ārādheti, atha maraṇakāle aññaṃ ārādheti. No ce maraṇakāle aññaṃ ārādheti, atha devaputto samāno aññaṃ ārādheti, atha buddhānaṃ sammukhībhāve khippābhiñño hoti, atha pacchime kāle paccekasambuddho hotī’’ti –

Evaṃ vatvā puna āha –

> ‘‘Paccekabuddhā nāma, ānanda, abhinīhārasampannā pubbayogāvacarā honti. Tasmā buddhapaccekabuddhasāvakānaṃ sabbesaṃ patthanā ca abhinīhāro ca icchitabbo’’ti.

So āha – ‘‘buddhānaṃ, bhante, patthanā kīva ciraṃ vaṭṭatī’’ti? Buddhānaṃ, ānanda, heṭṭhimaparicchedena cattāri asaṅkhyeyyāni kappasatasahassañca, majjhimaparicchedena aṭṭha asaṅkhyeyyāni kappasatasahassañca, uparimaparicchedena soḷasa asaṅkhyeyyāni kappasatasahassañca. Ete ca bhedā paññādhikasaddhādhikavīriyādhikavasena ñātabbā. Paññādhikānañhi saddhā mandā hoti, paññā tikkhā. Saddhādhikānaṃ paññā majjhimā hoti, saddhā balavā. Vīriyādhikānaṃ saddhāpaññā mandā, vīriyaṃ balavanti. Appatvā pana cattāri asaṅkhyeyyāni kappasatasahassañca divase divase vessantaradānasadisaṃ dānaṃ dentopi tadanurūpasīlādisabbapāramidhamme ācinantopi antarā buddho bhavissatīti netaṃ ṭhānaṃ vijjati. Kasmā? Ñāṇaṃ gabbhaṃ na gaṇhāti, vepullaṃ nāpajjati, paripākaṃ na gacchatīti. Yathā nāma timāsacatumāsapañcamāsaccayena nipphajjanakaṃ sassaṃ taṃ taṃ kālaṃ appatvā divase divase sahassakkhattuṃ keḷāyantopi udakena siñcantopi antarā pakkhena vā māsena vā nipphādessatīti netaṃ ṭhānaṃ vijjati. Kasmā? Sassaṃ gabbhaṃ na gaṇhāti, vepullaṃ nāpajjati, paripākaṃ na gacchatīti. Evamevaṃ appatvā cattāri asaṅkhyeyyāni…pe… netaṃ ṭhānaṃ vijjatīti. Tasmā yathāvuttameva kālaṃ pāramipūraṇaṃ kātabbaṃ ñāṇaparipākatthāya. Ettakenapi ca kālena buddhattaṃ patthayato abhinīhārakaraṇe aṭṭha sampattiyo icchitabbā. Ayañhi –

> ‘‘Manussattaṃ liṅgasampatti, hetu satthāradassanaṃ;
> Pabbajjā guṇasampatti, adhikāro ca chandatā;
> Aṭṭhadhammasamodhānā, abhinīhāro samijjhatī’’ti. (bu. vaṃ. 2.59);

Abhinīhāroti ca mūlapaṇidhānassetaṃ adhivacanaṃ. Tattha **manussatta**nti manussajāti. Aññatra hi manussajātiyā avasesajātīsu devajātiyampi ṭhitassa paṇidhi na ijjhati. Ettha ṭhitena pana buddhattaṃ patthentena dānādīni puññakammāni katvā manussattaṃyeva patthetabbaṃ. Tattha ṭhatvā paṇidhi kātabbo. Evañhi samijjhati. **Liṅgasampattī**ti purisabhāvo. Mātugāmanapuṃsakaubhatobyañjanakānañhi manussajātiyaṃ ṭhitānampi paṇidhi na samijjhati. Tattha ṭhitena pana buddhattaṃ patthentena dānādīni

puññakammāni katvā purisabhāvoyeva patthetabbo. Tattha ṭhatvā paṇidhi kātabbo. Evañhi samijjhati. **Hetū**ti arahattassa upanissayasampatti. Yo hi tasmiṃ attabhāve vāyamanto arahattaṃ pāpuṇituṃ samattho, tassa samijjhati, no itarassa, yathā sumedhapaṇḍitassa. So hi dīpaṅkarapādamūle pabbajitvā tenattabhāvena arahattaṃ pāpuṇituṃ samattho ahosi. **Satthāradassana**nti buddhānaṃ sammukhādassanaṃ. Evañhi ijjhati, no aññathā; yathā sumedhapaṇḍitassa. So hi dīpaṅkaraṃ sammukhā disvā paṇidhesi. **Pabbajjā**ti anagāriyabhāvo. So ca kho sāsane vā kammavādikiriyavāditāpasaparibbājakanikāye vā vaṭṭati yathā sumedhapaṇḍitassa. So hi sumedho nāma tāpaso hutvā paṇidhesi. **Guṇasampattī**ti jhānādiguṇapaṭilābho. Pabbajitassāpi hi guṇasampannasseva ijjhati, no itarassa; yathā sumedhapaṇḍitassa. So hi pañcābhiñño aṭṭhasamāpattilābhī ca hutvā paṇidhesi. **Adhikāro**ti adhikakāro, pariccāgoti attho. Jīvitādipariccāgañhi katvā paṇidahatoyeva ijjhati, no itarassa; yathā sumedhapaṇḍitassa. So hi –

> ‘‘Akkamitvāna maṃ buddho, saha sissehi gacchatu;
> Mā naṃ kalale akkamittha, hitāya me bhavissatī’’ti. (bu. vaṃ. 2.53) –

Evaṃ jīvitapariccāgaṃ katvā paṇidhesi. **Chandatā**ti kattukamyatā. Sā yassa balavatī hoti, tassa ijjhati. Sā ca, sace koci vadeyya ‘‘ko cattāri asaṅkhyeyyāni satasahassañca kappe niraye paccitvā buddhattaṃ icchatī’’ti, taṃ sutvā yo ‘‘aha’’nti vattuṃ ussahati, tassa balavatīti veditabbā. Tathā yadi koci vadeyya ‘‘ko sakalacakkavāḷaṃ vītaccikānaṃ aṅgārānaṃ pūraṃ akkamanto atikkamitvā buddhattaṃ icchati, ko sakalacakkavāḷaṃ sattisūlehi ākiṇṇaṃ akkamanto atikkamitvā buddhattaṃ icchati, ko sakalacakkavāḷaṃ samatittikaṃ udakapuṇṇaṃ uttaritvā buddhattaṃ icchati, ko sakalacakkavāḷaṃ nirantaraṃ veḷugumbasañchannaṃ maddanto atikkamitvā buddhattaṃ icchatī’’ti taṃ sutvā yo ‘‘aha’’nti vattuṃ ussahati, tassa balavatīti veditabbā. Evarūpena ca kattukamyatāchandena samannāgato sumedhapaṇḍito paṇidhesīti.

Evaṃ samiddhābhinīhāro ca bodhisatto imāni aṭṭhārasa abhabbaṭṭhānāni na upeti. So hi tato pabhuti na jaccandho hoti, na jaccabadhiro, na ummattako, na eḷamūgo, na pīṭhasappī, na milakkhūsu uppajjati, na dāsikucchiyā nibbattati, na niyatamicchādiṭṭhiko hoti, nāssa liṅgaṃ parivattati, na pañcānantariyakammāni karoti, na kuṭṭhī hoti, na tiracchānayoniyaṃ vaṭṭakato pacchimattabhāvo hoti, na khuppipāsikanijjhāmataṇhikapetesu uppajjati, na kālakañcikāsuresu, na avīciniraye, na lokantarikesu, kāmāvacaresu na māro hoti, rūpāvacaresu na asaññībhave, na suddhāvāsabhavesu uppajjati, na arūpabhavesu, na aññaṃ cakkavāḷaṃ saṅkamati.

Yā cimā ussāho ummaṅgo avatthānaṃ hitacariyā cāti catasso buddhabhūmiyo, tāhi samannāgato hoti. Tattha –

> ‘‘Ussāho vīriyaṃ vuttaṃ, ummaṅgo paññā pavuccati;
> Avatthānaṃ adhiṭṭhānaṃ, hitacariyā mettābhāvanā’’ti. –

Veditabbā. Ye cāpi ime nekkhammajjhāsayo, pavivekajjhāsayo, alobhajjhāsayo, adosajjhāsayo, amohajjhāsayo, nissaraṇajjhāsayoti cha ajjhāsayā bodhiparipākāya saṃvattanti, yehi samannāgatattā nekkhammajjhāsayā ca bodhisattā kāme dosadassāvino, pavivekajjhāsayā ca bodhisattā saṅgaṇikāya dosadassāvino, alobhajjhāsayā ca bodhisattā lobhe dosadassāvino, adosajjhāsayā ca bodhisattā dose dosadassāvino, amohajjhāsayā ca bodhisattā mohe dosadassāvino, nissaraṇajjhāsayā ca bodhisattā sabbabhavesu dosadassāvinoti vuccanti, tehi ca samannāgato hoti.

Paccekabuddhānaṃ pana kīva ciraṃ patthanā vaṭṭatīti? Paccekabuddhānaṃ dve asaṅkhyeyyāni kappasatasahassañca. Tato oraṃ na sakkā. Pubbe vuttanayenevettha kāraṇaṃ veditabbaṃ. Ettakenāpi ca kālena paccekabuddhattaṃ patthayato abhinīhārakaraṇe pañca sampattiyo icchitabbā. Tesañhi –

> Manussattaṃ liṅgasampatti, vigatāsavadassanaṃ;

Adhikāro chandatā ete, abhinīhārakāraṇā.

Tattha **vigatāsavadassana**nti buddhapaccekabuddhasāvakānaṃ yassa kassaci dassananti attho. Sesaṃ vuttanayameva.

Atha sāvakānaṃ patthanā kittakaṃ vaṭṭatīti? Dvinnaṃ aggasāvakānaṃ ekaṃ asaṅkhyeyyaṃ kappasatasahassañca, asītimahāsāvakānaṃ kappasatasahassaṃ, tathā buddhassa mātāpitūnaṃ upaṭṭhākassa puttassa cāti. Tato oraṃ na sakkā. Vuttanayamevettha kāraṇaṃ. Imesaṃ pana sabbesampi adhikāro chandatāti dvaṅgasampannoyeva abhinīhāro hoti.

Evaṃ imāya patthanāya iminā ca abhinīhārena yathāvuttappabhedaṃ kālaṃ pāramiyo pūretvā buddhā loke uppajjantā khattiyakule vā brāhmaṇakule vā uppajjanti, paccekabuddhā khattiyabrāhmaṇagahapatikulānaṃ aññatarasmiṃ, aggasāvakā pana khattiyabrāhmaṇakulesveva buddhā iva sabbabuddhā saṃvaṭṭamāne kappe na uppajjanti, vivaṭṭamāne kappe uppajjanti. Paccekabuddhā buddhe appatvā buddhānaṃ uppajjanakāleyeva uppajjanti. Buddhā sayañca bujjhanti, pare ca bodhenti. Paccekabuddhā sayameva bujjhanti, na pare bodhenti. Attharasameva paṭivijjhanti, na dhammarasaṃ. Na hi te lokuttaradhammaṃ paññattiṃ āropetvā desetuṃ sakkonti, mūgena diṭṭhasupino viya vanacarakena nagare sāyitabyañjanaraso viya ca nesaṃ dhammābhisamayo hoti. Sabbaṃ iddhisamāpattipaṭisambhidāpabhedaṃ pāpuṇanti, guṇavisiṭṭhatāya buddhānaṃ heṭṭhā sāvakānaṃ upari honti, aññe pabbājetvā ābhisamācārikaṃ sikkhāpenti, ‘‘cittasallekho kātabbo, vosānaṃ nāpajjitabba’’nti iminā uddesena uposathaṃ karonti, ‘ajjuposatho’ti vacanamattena vā. Uposathaṃ karontā ca gandhamādane mañjūsakarukkhamūle ratanamāḷe sannipatitvā karontīti. Evaṃ bhagavā āyasmato ānandassa paccekabuddhānaṃ sabbākāraparipūraṃ patthanañca abhinīhārañca kathetvā, idāni imāya patthanāya iminā ca abhinīhārena samudāgate te te paccekabuddhe kathetuṃ **‘‘sabbesu bhūtesu nidhāya daṇḍa’’**ntiādinā nayena imaṃ khaggavisāṇasuttaṃ abhāsi. Ayaṃ tāva avisesena pucchāvasito khaggavisāṇasuttassa uppatti.

35. Idāni visesena vattabbā. Tattha imissā tāva gāthāya evaṃ uppatti veditabbā – ayaṃ kira paccekabuddho paccekabodhisattabhūmiṃ ogāhanto dve asaṅkhyeyyāni kappasatasahassañca pāramiyo pūretvā kassapassa bhagavato sāsane pabbajitvā ārañño hutvā gatapaccāgatavattaṃ pūrento samaṇadhammaṃ akāsi. Etaṃ kira vattaṃ aparipūretvā paccekabodhiṃ pāpuṇantā nāma natthi. Kiṃ panetaṃ **gatapaccāgatavattaṃ** nāma? Haraṇapaccāharaṇanti. Taṃ yathā vibhūtaṃ hoti, tathā kathessāma.

Idhekacco bhikkhu harati, na paccāharati; ekacco paccāharati, na harati; ekacco pana neva harati, na paccāharati; ekacco harati ca paccāharati ca. Tattha yo bhikkhu pageva vuṭṭhāya cetiyaṅgaṇabodhiyaṅgaṇavattaṃ katvā, bodhirukkhe udakaṃ āsiñcitvā, pānīyaghaṭaṃ pūretvā pānīyamāḷe ṭhapetvā, ācariyavattaṃ upajjhāyavattaṃ katvā, dveasīti khuddakavattāni cuddasa mahāvattāni ca samādāya vattati, so sarīraparikammaṃ katvā, senāsanaṃ pavisitvā, yāva bhikkhācāravelā tāva vivittāsane vītināmetvā, velaṃ ñatvā, nivāsetvā, kāyabandhanaṃ bandhitvā, uttarāsaṅgaṃ karitvā, saṅghāṭiṃ khandhe karitvā, pattaṃ aṃse ālaggetvā, kammaṭṭhānaṃ manasi karonto cetiyaṅgaṇaṃ patvā, cetiyañca bodhiñca vanditvā, gāmasamīpe cīvaraṃ pārupitvā, pattamādāya gāmaṃ piṇḍāya pavisati, evaṃ paviṭṭho ca lābhī bhikkhu puññavā upāsakehi sakkatagarukato upaṭṭhākakule vā paṭikkamanasālāyaṃ vā paṭikkamitvā upāsakehi taṃ taṃ pañhaṃ pucchiyamāno tesaṃ pañhavissajjanena dhammadesanāvikkhepena ca taṃ manasikāraṃ chaḍḍetvā nikkhamati, vihāraṃ āgatopi bhikkhūnaṃ pañhaṃ puṭṭho katheti, dhammaṃ bhaṇati, taṃ taṃ byāpāramāpajjati, pacchābhattampi purimayāmampi majjhimayāmampi evaṃ bhikkhūhi saddhiṃ papañcitvā kāyaduṭṭhullābhibhūto pacchimayāmepi sayati, neva kammaṭṭhānaṃ manasi karoti, ayaṃ vuccati **harati, na paccāharatī**ti.

Yo pana byādhibahulo hoti, bhuttāhāro paccūsasamaye na sammā pariṇamati, pageva vuṭṭhāya

yathāvuttaṃ vattaṃ kātuṃ na sakkoti kammaṭṭhānaṃ vā manasi kātuṃ, aññadatthu yāguṃ vā bhesajjaṃ vā patthayamāno kālasseva pattacīvaramādāya gāmaṃ pavisati. Tattha yāguṃ vā bhesajjaṃ vā bhattaṃ vā laddhā bhattakiccaṃ niṭṭhāpetvā, paññattāsane nisinno kammaṭṭhānaṃ manasi katvā, visesaṃ patvā vā appatvā vā, vihāraṃ āgantvā, teneva manasikārena viharati. Ayaṃ vuccati **paccāharati na haratī**ti. Edisā ca bhikkhū yāguṃ pivitvā, vipassanaṃ ārabhitvā, buddhasāsane arahattaṃ pattā gaṇanapathaṃ vītivattā. Sīhaḷadīpeyeva tesu tesu gāmesu āsanasālāya na taṃ āsanaṃ atthi, yattha yāguṃ pivitvā arahattaṃ patto bhikkhu natthīti.

Yo pana pamādavihārī hoti nikkhittadhuro, sabbavattāni bhinditvā pañcavidhacetokhilavinibandhanabaddhacitto viharanto kammaṭṭhānamanasikāramananuyutto gāmaṃ piṇḍāya pavisitvā gihipapañcena papañcito tucchako nikkhamati, ayaṃ vuccati **neva harati na paccāharatī**ti.

Yo pana pageva vuṭṭhāya purimanayeneva sabbavattāni paripūretvā yāva bhikkhācāravelā, tāva pallaṅkaṃ ābhujitvā kammaṭṭhānaṃ manasi karoti. Kammaṭṭhānaṃ nāma duvidhaṃ – sabbatthakaṃ, pārihāriyañca. Sabbatthakaṃ nāma mettā ca maraṇassati ca. Taṃ sabbattha icchitabbato **''sabbatthaka''**nti vuccati. Mettā nāma āvāsādīsu sabbattha icchitabbā. Āvāsesu hi mettāvihārī bhikkhu sabrahmacārīnaṃ piyo hoti, tena phāsu asaṅghaṭṭho viharati. Devatāsu mettāvihārī devatāhi rakkhitagopito sukhaṃ viharati. Rājarājamahāmattādīsu mettāvihārī, tehi mamāyito sukhaṃ viharati. Gāmanigamādīsu mettāvihārī sabbattha bhikkhācariyādīsu manussehi sakkatagarukato sukhaṃ viharati. Maraṇassatibhāvanāya jīvitanikantiṃ pahāya appamatto viharati.

Yaṃ pana sadā pariharitabbaṃ caritānukūlena gahitattā dasāsubhakasiṇānussatīsu aññataraṃ, catudhātuvavatthānameva vā, taṃ sadā pariharitabbato, rakkhitabbato, bhāvetabbato ca **pārihāriya**nti vuccati, mūlakammaṭṭhānantipi tadeva. Tattha yaṃ paṭhamaṃ sabbatthakakammaṭṭhānaṃ manasi karitvā pacchā pārihāriyakammaṭṭhānaṃ manasi karoti, taṃ catudhātuvavatthānamukhena dassessāma.

Ayañhi yathāṭhitaṃ yathāpaṇihitaṃ kāyaṃ dhātuso paccavekkhati – yaṃ imasmiṃ sarīre vīsatikoṭṭhāsesu kakkhaḷaṃ kharagataṃ, sā pathavīdhātu. Yaṃ dvādasasu ābandhanakiccakaraṃ snehagataṃ, sā āpodhātu. Yaṃ catūsu paripācanakaraṃ usumagataṃ, sā tejodhātu. Yaṃ pana chasu vitthambhanakaraṃ vāyogataṃ, sā vāyodhātu. Yaṃ panettha catūhi mahābhūtehi asamphuṭṭhaṃ chiddaṃ vivaraṃ, sā ākāsadhātu. Taṃvijānanakaṃ cittaṃ viññāṇadhātu. Tato uttari añño satto vā puggalo vā natthi. Kevalaṃ suddhasaṅkhārapuñjova ayanti.

Evaṃ ādimajjhapariyosānato kammaṭṭhānaṃ manasi karitvā, kālaṃ ñatvā, uṭṭhāyāsanā nivāsetvā, pubbe vuttanayeneva gāmaṃ piṇḍāya gacchati. Gacchanto ca yathā andhaputhujjanā abhikkamādīsu ''attā abhikkamati, attanā abhikkamo nibbattito''ti vā, ''ahaṃ abhikkamāmi, mayā abhikkamo nibbattito''ti vā sammuyhanti, tathā asammuyhanto ''abhikkamāmīti citte uppajjamāne teneva cittena saddhiṃ cittasamuṭṭhānā sandhāraṇavāyodhātu uppajjati. Sā imaṃ pathavīdhātvādisannivesabhūtaṃ kāyasammataṃ aṭṭhikasaṅghāṭaṃ vippharati, tato cittakiriyāvāyodhātuvipphāravasena ayaṃ kāyasammato aṭṭhikasaṅghāṭo abhikkamati. Tassevaṃ abhikkamato ekekapāduddhāraṇe catūsu dhātūsu vāyodhātuanugatā tejodhātu adhikā uppajjati, mandā itarā. Atiharaṇavītiharaṇāpaharaṇesu pana tejodhātuanugatā vāyodhātu adhikā uppajjati, mandā itarā. Orohaṇe pana pathavīdhātuanugatā āpodhātu adhikā uppajjati, mandā itarā. Sannikkhepanasamuppīḷanesu āpodhātuanugatā pathavīdhātu adhikā uppajjati, mandā itarā. Iccetā dhātuyo tena tena attano uppādakacittena saddhiṃ tattha tattheva bhijjanti. Tattha ko eko abhikkamati, kassa vā ekassa abhikkamana''nti evaṃ ekekapāduddhāraṇādippakāresu ekekasmiṃ pakāre uppannadhātuyo, tadavinibbhuttā ca sesā rūpadhammā, taṃsamuṭṭhāpakaṃ cittaṃ, taṃsampayuttā ca sesā arūpadhammāti ete rūpārūpadhammā. Tato paraṃ atiharaṇavītiharaṇādīsu aññaṃ pakāraṃ na sampāpuṇanti, tattha tattheva bhijjanti. Tasmā aniccā. Yañca aniccaṃ, taṃ dukkhaṃ. Yaṃ dukkhaṃ, tadanattāti evaṃ sabbākāraparipūraṃ kammaṭṭhānaṃ manasikarontova gacchati. Atthakāmā hi kulaputtā sāsane pabbajitvā dasapi vīsampi tiṃsampi cattālīsampi paññāsampi saṭṭhipi sattatipi

satampi ekato vasantā katikavattaṃ katvā viharanti – ''āvuso, tumhe na iṇaṭṭhā, na bhayaṭṭhā, na jīvikāpakatā pabbajitā; dukkhā muccitukāmā panettha pabbajitā. Tasmā gamane uppannakilesaṃ gamaneyeva niggaṇhatha, ṭhāne nisajjāya, sayane uppannakilesaṃ gamaneyeva niggaṇhathā''ti. Te evaṃ katikavattaṃ katvā bhikkhācāraṃ gacchantā aḍḍhausabhausabhaaḍḍhagāvutagāvutantaresu pāsāṇā honti, tāya saññāya kammaṭṭhānaṃ manasikarontāva gacchanti. Sace kassaci gamane kileso uppajjati, tattheva naṃ niggaṇhāti. Tathā asakkonto tiṭṭhati. Athassa pacchato āgacchantopi tiṭṭhati. So – ''ayaṃ bhikkhu tuyhaṃ uppannavitakkaṃ jānāti, ananucchavikaṃ te eta''nti attānaṃ paṭicodetvā vipassanaṃ vaḍḍhetvā tattheva ariyabhūmiṃ okkamati. Tathā asakkonto nisīdati. Athassa pacchato āgacchantopi nisīdatīti soyeva nayo. Ariyabhūmi okkamituṃ asakkontopi taṃ kilesaṃ vikkhambhetvā kammaṭṭhānaṃ manasikarontova gacchati. Na kammaṭṭhānavippayuttena cittena pādaṃ uddharati. Uddharati ce, paṭinivattitvā purimappadesaṃyeva eti sīhaḷadīpe **ālindakavāsī mahāphussadevatthero** viya.

So kira ekūnavīsati vassāni gatapaccāgatavattaṃ pūrento eva vihāsi. Manussāpi sudaṃ antarāmagge kasantā ca vapantā ca maddantā ca kammāni karontā theraṃ tathā gacchantaṃ disvā – ''ayaṃ thero punappunaṃ nivattitvā gacchati, kiṃ nu kho maggamūḷho, udāhu kiñci pamuṭṭho''ti samullapanti. So taṃ anādiyitvā kammaṭṭhānayutteneva cittena samaṇadhammaṃ karonto vīsativassabbhantare arahattaṃ pāpuṇi. Arahattappattadivase cassa caṅkamanakoṭiyaṃ adhivatthā devatā aṅgulīhi dīpaṃ ujjāletvā aṭṭhāsi. Cattāropi mahārājāno sakko ca devānamindo, brahmā ca sahampati upaṭṭhānaṃ āgamaṃsu. Tañca obhāsaṃ disvā vanavāsī mahātissatthero taṃ dutiyadivase pucchi ''rattibhāge āyasmato santike obhāso ahosi, kiṃ so obhāso''ti? Thero vikkhepaṃ karonto ''obhāso nāma dīpobhāsopi hoti, maṇiobhāsopī''ti evamādiṃ āha. So ''paṭicchādetha tumhe''ti nibaddho ''āmā''ti paṭijānitvā ārocesi.

Kāḷavallimaṇḍapavāsī mahānāgatthero viya ca. Sopi kira gatapaccāgatavattaṃ pūrento ''paṭhamaṃ tāva bhagavato mahāpadhānaṃ pūjemī''ti satta vassāni ṭhānacaṅkamameva adhiṭṭhāsi. Puna soḷasa vassāni gatapaccāgatavattaṃ pūretvā arahattaṃ pāpuṇi. Evaṃ kammaṭṭhānayutteneva cittena pādaṃ uddharanto vippayuttena cittena uddhaṭe pana paṭinivattanto gāmasamīpaṃ gantvā, ''gāvī nu pabbajito nū''ti āsaṅkanīyappadese ṭhatvā, saṅghāṭiṃ pārupitvā pattaṃ gahetvā, gāmadvāraṃ patvā, kacchakantarato udakaṃ gahetvā, gaṇḍūsaṃ katvā gāmaṃ pavisati ''bhikkhaṃ dātuṃ vā vandituṃ vā upagate manusse 'dīghāyukā hothā'ti vacanamattenapi mā me kammaṭṭhānavikkhepo ahosī''ti sace pana ''ajja, bhante, kiṃ sattamī, udāhu aṭṭhamī''ti divasaṃ pucchanti, udakaṃ gilitvā āroceti. Sace divasapucchakā na honti, nikkhamanavelāyaṃ gāmadvāre niṭṭhubhitvāva yāti.

Sīhaḷadīpeyeva **kalambatitthavihāre vassūpagatā paññāsabhikkhū** viya ca. Te kira vassūpanāyikauposathadivase katikavattaṃ akaṃsu – ''arahattaṃ appatvā aññamaññaṃ nālapissāmā''ti. Gāmañca piṇḍāya pavisantā gāmadvāre udakagaṇḍūsaṃ katvā pavisiṃsu, divase pucchite udakaṃ gilitvā ārocesuṃ, apucchite gāmadvāre niṭṭhubhitvā vihāraṃ āgamaṃsu. Tattha manussā niṭṭhubhanaṭṭhānaṃ disvā jāniṃsu ''ajja eko āgato, ajja dve''ti. Evañca cintesuṃ ''kiṃ nu kho ete amheheva saddhiṃ na sallapanti, udāhu aññamaññampi? Yadi aññamaññampi na sallapanti, addhā vivādajātā bhavissanti, handa nesaṃ aññamaññaṃ khamāpessāmā''ti sabbe vihāraṃ agamaṃsu. Tattha paññāsabhikkhūsu vassaṃ upagatesu dve bhikkhū ekokāse nāddasaṃsu. Tato yo tesu cakkhumā puriso, so evamāha – ''na, bho, kalahakārakānaṃ vasanokāso īdiso hoti, susammaṭṭhaṃ cetiyaṅgaṇaṃ bodhiyaṅgaṇaṃ, sunikkhittā sammajjaniyo, sūpaṭṭhapitaṃ pānīyaparibhojanīya''nti. Te tatova nivattā. Te bhikkhū antotemāseyeva vipassanaṃ ārabhitvā arahattaṃ patvā mahāpavāraṇāya visuddhipavāraṇaṃ pavāresuṃ.

Evaṃ kāḷavallimaṇḍapavāsī mahānāgatthero viya kalambatitthavihāre vassūpagatabhikkhū viya ca kammaṭṭhānayutteneva cittena pādaṃ uddharanto gāmasamīpaṃ patvā, udakagaṇḍūsaṃ katvā, vīthiyo sallakkhetvā, yattha surāsoṇḍadhuttādayo kalahakārakā caṇḍahatthiassādayo vā natthi, taṃ vīthiṃ paṭipajjati. Tattha ca piṇḍāya caramāno na turitaturito viya javena gacchati, javanapiṇḍapātikadhutaṅgaṃ nāma natthi. Visamabhūmibhāgappattaṃ pana udakabharitasakaṭamiva

niccalova hutvā gacchati. Anugharaṃ paviṭṭho ca dātukāmaṃ adātukāmaṃ vā sallakkhetuṃ tadanurūpaṃ kālaṃ āgamento bhikkhaṃ gahetvā, patirūpe okāse nisīditvā, kammaṭṭhānaṃ manasi karonto āhāre paṭikūlasaññaṃ upaṭṭhapetvā, akkhabbhañjanavaṇālepanaputtamaṃsūpamāvasena paccavekkhanto aṭṭhaṅgasamannāgataṃ āhāraṃ āhāreti, neva davāya na madāya…pe… bhuttāvī ca udakakiccaṃ katvā, muhuttaṃ bhattakilamathaṃ paṭippassambhetvā, yathā pure bhattaṃ, evaṃ pacchā bhattaṃ purimayāmaṃ pacchimayāmañca kammaṭṭhānaṃ manasi karoti. Ayaṃ vuccati **harati ceva paccāharati cā**ti. Evametaṃ haraṇapaccāharaṇaṃ gatapaccāgatavattanti vuccati.

Etaṃ pūrento yadi upanissayasampanno hoti, paṭhamavaye eva arahattaṃ pāpuṇāti. No ce paṭhamavaye pāpuṇāti, atha majjhimavaye pāpuṇāti. No ce majjhimavaye pāpuṇāti, atha maraṇasamaye pāpuṇāti. No ce maraṇasamaye pāpuṇāti, atha devaputto hutvā pāpuṇāti. No ce devaputto hutvā pāpuṇāti, atha paccekasambuddho hutvā parinibbāti. No ce paccekasambuddho hutvā parinibbāti, atha buddhānaṃ santike khippābhiñño hoti; seyyathāpi – thero bāhiyo, mahāpañño vā hoti; seyyathāpi thero sāriputto.

Ayaṃ pana paccekabodhisatto kassapassa bhagavato sāsane pabbajitvā, āraññiko hutvā, vīsati vassasahassāni etaṃ gatapaccāgatavattaṃ pūretvā, kālaṃ katvā, kāmāvacaradevaloke uppajji. Tato cavitvā bārāṇasirañño aggamahesiyā kucchimhi paṭisandhiṃ aggahesi. Kusalā itthiyo tadaheva gabbhasaṇṭhānaṃ jānanti, sā ca tāsamaññatarā, tasmā taṃ gabbhapatiṭṭhānaṃ rañño nivedesi. Dhammatā esā, yaṃ puññavante satte gabbhe uppanne mātugāmo gabbhaparihāraṃ labhati. Tasmā rājā tassā gabbhaparihāraṃ adāsi. Sā tato pabhuti nāccuṇhaṃ kiñci ajjhoharituṃ labhati, nātisītaṃ, nātiambilaṃ, nātiloṇaṃ, nātikaṭukaṃ, nātitittakaṃ. Accuṇhe hi mātarā ajjhohaṭe gabbhassa lohakumbhivāso viya hoti, atisīte lokantarikavāso viya, accambilaloṇakaṭukatittakesu bhuttesu satthena phāletvā ambilādīhi sittāni viya gabbhaseyyakassa aṅgāni tibbavedanāni honti. Aticaṅkamanaṭṭhānanisajjāsayanatopi naṃ nivārenti – ‘‘kucchigatassa sañcalanadukkhaṃ mā ahosī’’ti. Mudukattharaṇatthatāya bhūmiyaṃ caṅkamanādīni mattāya kātuṃ labhati, vaṇṇagandhādisampannaṃ sādusappāyaṃ annapānaṃ labhati. Pariggahetvāva naṃ caṅkamāpenti, nisīdāpenti, vuṭṭhāpenti.

Sā evaṃ parihariyamānā gabbhaparipākakāle sūtigharaṃ pavisitvā paccūsasamaye puttaṃ vijāyi pakkatelamadditamanosilāpiṇḍisadisaṃ dhaññapuññalakkhaṇūpetaṃ. Tato naṃ pañcamadivase alaṅkatappaṭiyattaṃ rañño dassesuṃ, rājā tuṭṭho chasaṭṭhiyā dhātīhi upaṭṭhāpesi. So sabbasampattīhi vaḍḍhamāno na cirasseva viññutaṃ pāpuṇi. Taṃ soḷasavassuddesikameva samānaṃ rājā rajje abhisiñci, vividhanāṭakāni cassa upaṭṭhāpesi. Abhisitto rājaputto rajjaṃ kāresi nāmena brahmadatto sakalajambudīpe vīsatiyā nagarasahassesu. Jambudīpe hi pubbe caturāsīti nagarasahassāni ahesuṃ. Tāni parihāyantāni saṭṭhi ahesuṃ, tato parihāyantāni cattālīsaṃ, sabbaparihāyanakāle pana vīsati honti. Ayañca brahmadatto sabbaparihāyanakāle uppajji. Tenassa vīsati nagarasahassāni ahesuṃ, vīsati pāsādasahassāni, vīsati hatthisahassāni, vīsati assasahassāni, vīsati rathasahassāni, vīsati pattisahassāni, vīsati itthisahassāni – orodhā ca nāṭakitthiyo ca, vīsati amaccasahassāni. So mahārajjaṃ kārayamāno eva kasiṇaparikammaṃ katvā pañca abhiññāyo, aṭṭha samāpattiyo ca nibbattesi. Yasmā pana abhisittaraññā nāma avassaṃ aṭṭakaraṇe nisīditabbaṃ, tasmā ekadivasaṃ pageva pātarāsaṃ bhuñjitvā vinicchayaṭṭhāne nisīdi. Tattha uccāsaddamahāsaddaṃ akaṃsu. So ‘‘ayaṃ saddo samāpattiyā upakkileso’’ti pāsādatalaṃ abhiruhitvā ‘‘samāpattiṃ appemī’’ti nisinno nāsakkhi appetuṃ, rajjavikkhepena samāpatti parihīnā. Tato cintesi ‘‘kiṃ rajjaṃ varaṃ, udāhu samaṇadhammo’’ti. Tato ‘‘rajjasukhaṃ parittaṃ anekādīnavaṃ, samaṇadhammasukhaṃ pana vipulamanekānisaṃsaṃ uttamapurisasevitañcā’’ti ñatvā aññataraṃ amaccaṃ āṇāpesi – ‘‘imaṃ rajjaṃ dhammena samena anusāsa, mā kho adhammakāraṃ akāsī’’ti sabbaṃ niyyātetvā pāsādaṃ abhiruhitvā samāpattisukhena viharati, na koci upasaṅkamituṃ labhati aññatra mukhadhovanadantakaṭṭhadāyakabhattanīhārakādīhi.

Tato addhamāsamatte vītikkante mahesī pucchi ‘‘rājā uyyānagamanabaladassananāṭakādīsu katthaci na dissati, kuhiṃ gato’’ti? Tassā tamatthaṃ ārocesuṃ. Sā amaccassa pāhesi ‘‘rajje paṭicchite ahampi paṭicchitā homi, etu mayā saddhiṃ saṃvāsaṃ kappetū’’ti. So ubho kaṇṇe thaketvā

‘‘asavanīyameta’’nti paṭikkhipi. Sā punapi dvattikkhattuṃ pesetvā anicchamānaṃ tajjāpesi – ‘‘yadi na karosi, ṭhānāpi te cāvemi, jīvitāpi voropemī’’ti. So bhīto ‘‘mātugāmo nāma daḷhanicchayo, kadāci evampi kārāpeyyā’’ti ekadivasaṃ raho gantvā tāya saddhiṃ sirisayane saṃvāsaṃ kappesi. Sā puññavatī sukhasamphassā. So tassā samphassarāgena ratto tattha abhikkhaṇaṃ saṅkitasaṅkitova agamāsi. Anukkamena attano gharasāmiko viya nibbisaṅko pavisitumāraddho.

Tato rājamanussā taṃ pavattiṃ rañño ārocesuṃ. Rājā na saddahati. Dutiyampi tatiyampi ārocesuṃ. Tato nilīno sayameva disvā sabbāmacce sannipātāpetvā ārocesi. Te – ‘‘ayaṃ rājāparādhiko hatthacchedaṃ arahati, pādacchedaṃ arahatī’’ti yāva sūle uttāsanaṃ, tāva sabbakammakāraṇāni niddisiṃsu. Rājā – ‘‘etassa vadhabandhanatāḷane mayhaṃ vihiṃsā uppajjeyya, jīvitā voropane pāṇātipāto bhaveyya, dhanaharaṇe adinnādānaṃ, alaṃ evarūpehi katehi, imaṃ mama rajjā nikkaḍḍhathā’’ti āha. Amaccā taṃ nibbisayaṃ akaṃsu. So attano dhanasārañca puttadārañca gahetvā paravisayaṃ agamāsi. Tattha rājā sutvā ‘‘kiṃ āgatosī’’ti pucchi. ‘‘Deva, icchāmi taṃ upaṭṭhātu’’nti. So taṃ sampaṭicchi. Amacco katipāhaccayena laddhavissāso taṃ rājānaṃ etadavoca – ‘‘mahārāja, amakkhikamadhuṃ passāmi, taṃ khādanto natthī’’ti. Rājā ‘‘kiṃ etaṃ uppaṇḍetukāmo bhaṇatī’’ti na suṇāti. So antaraṃ labhitvā punapi suṭṭhutaraṃ vaṇṇetvā ārocesi. Rājā ‘‘kiṃ eta’’nti pucchi. ‘‘Bārāṇasirajjaṃ, devā’’ti. Rājā ‘‘maṃ netvā māretukāmosī’’ti āha. So ‘‘mā, deva, evaṃ avaca, yadi na saddahasi, manusse pesehī’’ti. So manusse pesesi. Te gantvā gopuraṃ khaṇitvā rañño sayanaghare uṭṭhahiṃsu.

Rājā disvā ‘‘kissa āgatātthā’’ti pucchi. ‘‘Corā mayaṃ, mahārājā’’ti. Rājā tesaṃ dhanaṃ dāpetvā ‘‘mā puna evamakatthā’’ti ovaditvā vissajjesi. Te āgantvā tassa rañño ārocesuṃ. So punapi dvattikkhattuṃ tatheva vīmaṃsitvā ‘‘sīlavā rājā’’ti caturaṅginiṃ senaṃ sannayhitvā sīmantare ekaṃ nagaraṃ upagamma tattha amaccassa pāhesi ‘‘nagaraṃ vā me dehi yuddhaṃ vā’’ti. So brahmadattassa tamatthaṃ ārocāpesi ‘‘āṇāpetu devo kiṃ yujjhāmi, udāhu nagaraṃ demī’’ti. Rājā ‘‘na yujjhitabbaṃ, nagaraṃ datvā idhāgacchā’’ti pesesi. So tathā akāsi. Paṭirājāpi taṃ nagaraṃ gahetvā avasesanagaresupi tatheva dūtaṃ pāhesi. Tepi amaccā tatheva brahmadattassa ārocetvā tena ‘‘na yujjhitabbaṃ, idhāgantabba’’nti vuttā bārāṇasiṃ āgamaṃsu.

Tato amaccā brahmadattaṃ āhaṃsu – ‘‘mahārāja, tena saha yujjhāmā’’ti. Rājā – ‘‘mama pāṇātipāto bhavissatī’’ti vāresi. Amaccā – ‘‘mayaṃ, mahārāja, taṃ jīvaggāhaṃ gahetvā idheva ānessāmā’’ti nānāupāyehi rājānaṃ saññāpetvā ‘‘ehi mahārājā’’ti gantuṃ āraddhā. Rājā ‘‘sace sattamāraṇappaharaṇavilumpanakammaṃ na karotha, gacchāmī’’ti bhaṇati. Amaccā ‘‘na, deva, karoma, bhayaṃ dassetvā palāpemā’’ti caturaṅginiṃ senaṃ sannayhitvā ghaṭesu dīpe pakkhipitvā rattiṃ gacchiṃsu. Paṭirājā taṃ divasaṃ bārāṇasisamīpe nagaraṃ gahetvā idāni kinti rattiṃ sannāhaṃ mocāpetvā pamatto niddaṃ okkami saddhiṃ balakāyena. Tato amaccā bārāṇasirājānaṃ gahetvā paṭirañño khandhāvāraṃ gantvā sabbaghaṭehi dīpe niharāpetvā ekapajjotāya senāya saddaṃ akaṃsu. Paṭirañño amacco mahābalaṃ disvā bhīto attano rājānaṃ upasaṅkamitvā ‘‘uṭṭhehi amakkhikamadhuṃ khādāhī’’ti mahāsaddaṃ akāsi. Tathā dutiyopi, tatiyopi. Paṭirājā tena saddena paṭibujjhitvā bhayaṃ santāsaṃ āpajji. Ukkuṭṭhisatāni pavattiṃsu. So ‘‘paravacanaṃ saddahitvā amittahatthaṃ pattomhī’’ti sabbarattiṃ taṃ taṃ vippalapitvā dutiyadivase ‘‘dhammiko rājā, uparodhaṃ na kareyya, gantvā khamāpemī’’ti cintetvā rājānaṃ upasaṅkamitvā jaṇṇukehi patiṭṭhahitvā ‘‘khama, mahārāja, mayhaṃ aparādha’’nti āha. Rājā taṃ ovaditvā ‘‘uṭṭhehi, khamāmi te’’ti āha. So rañña evaṃ vuttamatteyeva paramassāsappatto ahosi, bārāṇasirañño samīpeyeva janapade rajjaṃ labhi. Te aññamaññaṃ sahāyakā ahesuṃ.

Atha brahmadatto dvepi senā sammodamānā ekato ṭhitā disvā ‘‘mamekassa cittānurakkhaṇāya asmiṃ janakāye khuddakamakkhikāya pivanamattampi lohitabindu na uppannaṃ. Aho sādhu, aho suṭṭhu, sabbe sattā sukhitā hontu, averā hontu, abyāpajjhā hontū’’ti mettājhānaṃ uppādetvā, tadeva pādakaṃ katvā, saṅkhāre sammasitvā, paccekabodhiñāṇaṃ sacchikatvā, sayambhutaṃ pāpuṇi. Taṃ maggasukhena phalasukhena sukhitaṃ hatthikkhandhe nisinnaṃ amaccā paṇipātaṃ katvā āhaṃsu –

‘‘yānakālo, mahārāja, vijitabalakāyassa sakkāro kātabbo, parājitabalakāyassa bhattaparibbayo dātabbo’’ti. So āha – ‘‘nāhaṃ, bhaṇe, rājā, paccekabuddho nāmāha’’nti. Kiṃ devo bhaṇati, na edisā paccekabuddhā hontīti? Kīdisā, bhaṇe, paccekabuddhāti? Paccekabuddhā nāma dvaṅgulakesamassu aṭṭhaparikkhārayuttā bhavantīti. So dakkhiṇahatthena sīsaṃ parāmasi, tāvadeva gihiliṅgaṃ antaradhāyi, pabbajitaveso pāturahosi, dvaṅgulakesamassu aṭṭhaparikkhārasamannāgato vassasatikattherasadiso ahosi. So catutthajjhānaṃ samāpajjitvā hatthikkhandhato vehāsaṃ abbhuggantvā padumapupphe nisīdi. Amaccā vanditvā ‘‘kiṃ, bhante, kammaṭṭhānaṃ, kathaṃ adhigatosī’’ti pucchiṃsu. So yato assa mettājhānakammaṭṭhānaṃ ahosi, tañca vipassanaṃ vipassitvā adhigato, tasmā tamatthaṃ dassento udānagāthañca byākaraṇagāthañca imaññeva gāthaṃ abhāsi **‘‘sabbesu bhūtesu nidhāya daṇḍa’’**nti.

Tattha **sabbesū**ti anavasesesu. **Bhūtesū**ti sattesu. Ayamettha saṅkhepo, vitthāraṃ pana ratanasuttavaṇṇanāyaṃ vakkhāma. **Nidhāyā**ti nikkhipitvā. **Daṇḍa**nti kāyavacīmanodaṇḍaṃ, kāyaduccaritādīnametaṃ adhivacanaṃ. Kāyaduccaritañhi daṇḍayatīti daṇḍo, bādheti anayabyasanaṃ pāpetīti vuttaṃ hoti. Evaṃ vacīduccaritaṃ manoduccaritaṃ ca. Paharaṇadaṇḍo eva vā daṇḍo, taṃ nidhāyātipi vuttaṃ hoti. **Aviheṭhaya**nti aviheṭhayanto. **Aññatarampī**ti yaṃkiñci ekampi. **Tesa**nti tesaṃ sabbabhūtānaṃ. **Na puttamiccheyyā**ti atrajo, khetrajo, dinnako, antevāsikoti imesu catūsu puttesu yaṃ kiñci puttaṃ na iccheyya. **Kuto sahāya**nti sahāyaṃ pana iccheyyāti kuto eva etaṃ.

Ekoti pabbajjāsaṅkhātena eko, adutiyaṭṭhena eko, taṇhāpahānena eko, ekantavigatakilesoti eko, eko paccekasambodhiṃ abhisambuddhoti eko. Samaṇasahassassāpi hi majjhe vattamāno gihisaññojanassa chinnattā eko – evaṃ **pabbajjāsaṅkhātena** eko. Eko tiṭṭhati, eko gacchati, eko nisīdati, eko seyyaṃ kappeti, eko iriyati vattatīti – evaṃ **adutiyaṭṭhena** eko.

> ‘‘Taṇhādutiyo puriso, dīghamaddhānasaṃsaraṃ;
> Itthabhāvaññathābhāvaṃ, saṃsāraṃ nātivattati.
>
> ‘‘Evamādīnavaṃ ñatvā, taṇhaṃ dukkhassa sambhavaṃ;
> Vītataṇho anādāno, sato bhikkhu paribbaje’’ti. (itivu. 15, 105; mahāni. 191; cūḷani. pārāyanānugītigāthāniddesa 107) –

Evaṃ **taṇhāpahānaṭṭhena** eko. Sabbakilesāssa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammāti – evaṃ **ekantavigatakileso**ti eko. Anācariyako hutvā sayambhū sāmaññeva paccekasambodhiṃ abhisambuddhoti – evaṃ **eko paccekasambodhiṃ abhisambuddho**ti eko.

Careti yā imā aṭṭha cariyāyo; seyyathidaṃ – paṇidhisampannānaṃ catūsu iriyāpathesu iriyāpathacariyā, indriyesu guttadvārānaṃ ajjhattikāyatanesu āyatanacariyā, appamādavihārīnaṃ catūsu satipaṭṭhānesu saticariyā, adhicittamanuyuttānaṃ catūsu jhānesu samādhicariyā, buddhisampannānaṃ catūsu ariyasaccesu ñāṇacariyā, sammā paṭipannānaṃ catūsu ariyamaggesu maggacariyā, adhigatapphalānaṃ catūsu sāmaññaphalesu patticariyā, tiṇṇaṃ buddhānaṃ sabbasattesu lokatthacariyā, tattha padesato paccekabuddhasāvakānanti. Yathāha – ‘‘cariyāti aṭṭha cariyāyo iriyāpathacariyā’’ti (paṭi. ma. 1.197; 3.28) vitthāro. Tāhi cariyāhi samannāgato bhaveyyāti attho. Atha vā yā imā ‘‘adhimuccanto saddhāya carati, paggaṇhanto vīriyena carati, upaṭṭhahanto satiyā carati, avikkhitto samādhinā carati, pajānanto paññāya carati, vijānanto viññāṇena carati, evaṃ paṭipannassa kusalā dhammā āyatantīti āyatanacariyāya carati, evaṃ paṭipanno visesamadhigacchatīti visesacariyāya caratī’’ti (paṭi. ma. 1.197; 3.29) evaṃ aparāpi aṭṭha cariyā vuttā. Tāhipi samannāgato bhaveyyāti attho. **Khaggavisāṇakappo**ti ettha khaggavisāṇaṃ nāma khaggamigasiṅgaṃ. Kappasaddassa atthaṃ vitthārato maṅgalasuttavaṇṇanāyaṃ pakāsayissāma. Idha panāyaṃ ‘‘satthukappena vata, bho, kira sāvakena saddhiṃ mantayamānā’’ti (ma. ni. 1.260) evamādīsu viya paṭibhāgo veditabbo. Khaggavisāṇakappoti khaggavisāṇasadisoti vuttaṃ hoti. Ayaṃ tāvettha padato atthavaṇṇanā.

Adhippāyānusandhito pana evaṃ veditabbā – yvāyaṃ vuttappakāro daṇḍo bhūtesu pavattiyamāno

ahito hoti, taṃ tesu appavattanena tappaṭipakkhabhūtāya mettāya parahitūpasaṃhārena ca sabbesu bhūtesu nidhāya daṇḍaṃ, nihitadaṇḍattā eva ca. Yathā anihitadaṇḍā sattā bhūtāni daṇḍena vā satthena vā pāṇinā vā leḍḍunā vā viheṭhayanti, tathā aviheṭhayaṃ aññatarampi tesaṃ. Imaṃ mettākammaṭṭhānamāgamma yadeva tattha vedanāgataṃ saññāsaṅkhāraviññāṇagataṃ tañca tadanusāreneva tadaññañca saṅkhāragataṃ vipassitvā imaṃ paccekabodhiṃ adhigatomhīti ayaṃ tāva adhippāyo.

Ayaṃ pana anusandhi – evaṃ vutte te amaccā āhaṃsu – ‘‘idāni, bhante, kuhiṃ gacchathā’’ti? Tato tena ‘‘pubbapaccekasambuddhā kattha vasantī’’ti āvajjetvā ñatvā ‘‘gandhamādanapabbate’’ti vutte punāhaṃsu – ‘‘amhe dāni, bhante, pajahatha, na icchathā’’ti. Atha paccekabuddho āha – ‘‘na puttamiccheyyā’’ti sabbaṃ. Tatrādhippāyo – ahaṃ idāni atrajādīsu yaṃ kiñci puttampi na iccheyyaṃ, kuto pana tumhādisaṃ sahāyaṃ? Tasmā tumhesupi yo mayā saddhiṃ gantuṃ mādiso vā hotuṃ icchati, so eko care khaggavisāṇakappo. Atha vā tehi ‘‘amhe dāni, bhante, pajahatha na icchathā’’ti vutte so paccekabuddho ‘‘na puttamiccheyya kuto sahāya’’nti vatvā attano yathāvuttenatthena ekacariyāya guṇaṃ disvā pamudito pītisomanassajāto imaṃ udānaṃ udānesi – ‘‘eko care khaggavisāṇakappo’’ti. Evaṃ vatvā pekkhamānasseva mahājanassa ākāse uppatitvā gandhamādanaṃ agamāsi.

Gandhamādano nāma himavati cūḷakāḷapabbataṃ, mahākāḷapabbataṃ, nāgapaliveṭhanaṃ, candagabbhaṃ, sūriyagabbhaṃ, suvaṇṇapassaṃ, himavantapabbatanti satta pabbate atikkamma hoti. Tattha nandamūlakaṃ nāma pabbhāraṃ paccekabuddhānaṃ vasanokāso. Tisso ca guhāyo – suvaṇṇaguhā, maṇiguhā, rajataguhāti. Tattha maṇiguhādvāre mañjūsako nāma rukkho yojanaṃ ubbedhena, yojanaṃ vitthārena. So yattakāni udake vā thale vā pupphāni, sabbāni tāni pupphayati visesena paccekabuddhāgamanadivase. Tassūparito sabbaratanamāḷo hoti. Tattha sammajjanakavāto kacavaraṃ chaḍḍeti, samakaraṇavāto sabbaratanamayaṃ vālikaṃ samaṃ karoti, siñcanakavāto anotattadahato ānetvā udakaṃ siñcati, sugandhakaraṇavāto himavantato sabbesaṃ gandharukkhānaṃ gandhe āneti, ocinakavāto pupphāni ocinitvā pāteti, santharakavāto sabbattha santharati. Sadā paññattāneva cettha āsanāni honti, yesu paccekabuddhuppādadivase uposathadivase ca sabbapaccekabuddhā sannipatitvā nisīdanti. Ayaṃ tattha pakati. Abhisambuddha-paccekabuddho tattha gantvā paññattāsane nisīdati. Tato sace tasmiṃ kāle aññepi paccekabuddhā saṃvijjanti, tepi taṅkhaṇaṃ sannipatitvā paññattāsanesu nisīdanti. Nisīditvā ca kiñcideva samāpattiṃ samāpajjitvā vuṭṭhahanti, tato saṅghatthero adhunāgatapaccekabuddhaṃ sabbesaṃ anumodanatthāya ‘‘kathamadhigata’’nti kammaṭṭhānaṃ pucchati. Tadāpi so tameva attano udānabyākaraṇagāthaṃ bhāsati. Puna bhagavāpi āyasmatā ānandena puṭṭho tameva gāthaṃ bhāsati, ānando ca saṅgītiyanti evamekekā gāthā paccekasambodhiabhisambuddhaṭṭhāne, mañjūsakamāḷe, ānandena pucchitakāle, saṅgītiyanti catukkhattuṃ bhāsitā hotīti.

Paṭhamagāthāvaṇṇanā samattā.

36. **Saṃsaggajātassā**ti kā uppatti? Ayampi paccekabodhisatto kassapassa bhagavato sāsane vīsati vassasahassāni purimanayeneva samaṇadhammaṃ karonto kasiṇaparikammaṃ katvā, paṭhamajjhānaṃ nibbattetvā, nāmarūpaṃ vavatthapetvā, lakkhaṇasammasanaṃ katvā, ariyamaggaṃ anadhigamma brahmaloke nibbatti. So tato cuto bārāṇasirañño aggamahesiyā kucchimhi uppajjitvā purimanayeneva vaḍḍhamāno yato pabhuti ‘‘ayaṃ itthī ayaṃ puriso’’ti visesaṃ aññāsi, tatupādāya itthīnaṃ hatthe na ramati, ucchādananhāpanamaṇḍanādimattampi na sahati. Taṃ purisā eva posenti, thaññapāyanakāle dhātiyo kañcukaṃ paṭimuñcitvā purisavesena thaññaṃ pāyenti. So itthīnaṃ gandhaṃ ghāyitvā saddaṃ vā sutvā rodati, viññutaṃ pattopi itthiyo passituṃ na icchati, tena taṃ **anitthigandho**tveva sañjāniṃsu.

Tasmiṃ soḷasavassuddesike jāte rājā ‘‘kulavaṃsaṃ saṇṭhapessāmī’’ti nānākulehi tassa anurūpā kaññāyo ānetvā aññataraṃ amaccaṃ āṇāpesi ‘‘kumāraṃ ramāpehī’’ti. Amacco upāyena taṃ ramāpetukāmo tassa avidūre sāṇipākāraṃ parikkhipāpetvā nāṭakāni payojāpesi. Kumāro gītavāditasaddaṃ sutvā – ‘‘kasseso saddo’’ti āha. Amacco ‘‘taveso, deva, nāṭakitthīnaṃ saddo,

puññavantānaṃ īdisāni nāṭakāni honti, abhirama, deva, mahāpuññosi tva''nti āha. Kumāro amaccaṃ daṇḍena tāḷāpetvā nikkaḍḍhāpesi. So rañño ārocesi. Rājā kumārassa mātarā saha gantvā, kumāraṃ khamāpetvā, puna amaccaṃ appesi. Kumāro tehi atinippīḷiyamāno seṭṭhasuvaṇṇaṃ datvā suvaṇṇakāre āṇāpesi – ''sundaraṃ itthirūpaṃ karothā''ti. Te vissakammunā nimmitasadisaṃ sabbālaṅkāravibhūsitaṃ itthirūpaṃ katvā dassesuṃ. Kumāro disvā vimhayena sīsaṃ cāletvā mātāpitūnaṃ pesesi ''yadi īdisiṃ itthiṃ labhissāmi, gaṇhissāmī''ti. Mātāpitaro ''amhākaṃ putto mahāpuñño, avassaṃ tena saha katapuññā kāci dārikā loke uppannā bhavissatī''ti taṃ suvaṇṇarūpaṃ rathaṃ āropetvā amaccānaṃ appesuṃ ''gacchatha, īdisiṃ dārikaṃ gavesathā''ti. Te gahetvā soḷasa mahājanapade vicarantā taṃ taṃ gāmaṃ gantvā udakatitthādīsu yattha yattha janasamūhaṃ passanti, tattha tattha devataṃ viya suvaṇṇarūpaṃ ṭhapetvā nānāpupphavatthālaṅkārehi pūjaṃ katvā, vitānaṃ bandhitvā, ekamantaṃ tiṭṭhanti – ''yadi kenaci evarūpā diṭṭhapubbā bhavissati, so kathaṃ samuṭṭhāpessatī''ti? Etenupāyena aññatra maddaraṭṭhā sabbe janapade āhiṇḍitvā taṃ ''khuddakaraṭṭha''nti avamaññamānā tattha paṭhamaṃ agantvā nivattiṃsu.

Tato nesaṃ ahosi ''maddaraṭṭhampi tāva gacchāma, mā no bārāṇasiṃ paviṭṭhepi rājā puna pāhesī''ti maddaraṭṭhe sāgalanagaraṃ agamaṃsu. Sāgalanagare ca maddavo nāma rājā. Tassa dhītā soḷasavassuddesikā abhirūpā hoti. Tassā vaṇṇadāsiyo nhānodakatthāya titthaṃ gatā. Tattha amaccehi ṭhapitaṃ taṃ suvaṇṇarūpaṃ dūratova disvā ''amhe udakatthāya pesetvā rājaputtī sayameva āgatā''ti bhaṇantiyo samīpaṃ gantvā ''nāyaṃ sāminī, amhākaṃ sāminī ito abhirūpatarā''ti āhaṃsu. Amaccā taṃ sutvā rājānaṃ upasaṅkamitvā anurūpena nayena dārikaṃ yāciṃsu, sopi adāsi. Tato bārāṇasirañño pāhesuṃ ''laddhā dārikā, sāmaṃ āgacchissati, udāhu amheva ānemā''ti? So ca ''mayi āgacchante janapadapīḷā bhavissati, tumheva ānethā''ti pesesi.

Amaccā dārikaṃ gahetvā nagarā nikkhamitvā kumārassa pāhesuṃ – ''laddhā suvaṇṇarūpasadisī dārikā''ti. Kumāro sutvāva rāgena abhibhūto paṭhamajjhānā parihāyi. So dūtaparamparaṃ pesesi ''sīghaṃ ānetha, sīghaṃ ānethā''ti. Te sabbattha ekarattivāseneva bārāṇasiṃ patvā bahinagare ṭhitā rañño pāhesuṃ – ''ajja pavisitabbaṃ, no''ti? Rājā ''seṭṭhakulā ānītā dārikā, maṅgalakiriyaṃ katvā mahāsakkārena pavesessāma, uyyānaṃ tāva naṃ nethā''ti āṇāpesi. Te tathā akaṃsu. Sā accantasukhumālā yānugghātena ubbāḷhā addhānaparissamena uppannavātarogā milātamālā viya hutvā rattiṃyeva kālamakāsi. Amaccā ''sakkārā paribhaṭṭhamhā''ti parideviṃsu. Rājā ca nāgarā ca ''kulavaṃso vinaṭṭho''ti parideviṃsu. Nagare mahākolāhalaṃ ahosi. Kumārassa sutamatteyeva mahāsoko udapādi. Tato kumāro sokassa mūlaṃ khaṇitumāraddho. So cintesi – ''ayaṃ soko nāma na ajātassa hoti, jātassa pana hoti, tasmā jātiṃ paṭicca soko''ti. ''Jāti pana kiṃ paṭiccā''ti? Tato ''bhavaṃ paṭicca jātī''ti evaṃ pubbabhāvanānubhāvena yoniso manasikaronto anulomapaṭilomapaṭiccasamuppādaṃ disvā saṅkhāre sammasanto tattheva nisinno paccekabodhiṃ sacchākāsi. Taṃ maggaphalasukhena sukhitaṃ santindriyaṃ santamānasaṃ nisinnaṃ disvā, paṇipātaṃ katvā, amaccā āhaṃsu – ''mā soci, deva, mahanto jambudīpo, aññaṃ tato sundarataraṃ ānessāmā''ti. So āha – ''nāhaṃ socako, nissoko paccekabuddho aha''nti. Ito paraṃ sabbaṃ purimagāthāsadisameva ṭhapetvā gāthāvaṇṇanaṃ.

Gāthāvaṇṇanāyaṃ pana **saṃsaggajātassā**ti jātasaṃsaggassa. Tattha dassana, savana, kāya, samullapana, sambhogasaṃsaggavasena pañcavidho saṃsaggo. Tattha aññamaññaṃ disvā cakkhuviññāṇavīthivasena uppannarāgo **dassanasaṃsaggo** nāma. Tattha sīhaḷadīpe kāḷadīghavāpīgāme piṇḍāya carantaṃ kalyāṇavihāravāsīdīghabhāṇakadaharabhikkhuṃ disvā paṭibaddhacittā kenaci upāyena taṃ alabhitvā, kālakatā kuṭumbiyadhītā, tassā nivāsanacoḷakhaṇḍaṃ disvā ''evarūpavatthadhāriniyā nāma saddhiṃ saṃvāsaṃ nālattha''nti hadayaṃ phāletvā kālakato. So eva ca daharo nidassanaṃ.

Parehi pana kathiyamānaṃ rūpādisampattiṃ attanā vā hasitalapitagītasaddaṃ sutvā sotaviññāṇavīthivasena uppanno rāgo **savanasaṃsaggo** nāma. Tatrāpi girigāmavāsīkammāradhītāya pañcahi kumārīhi saddhiṃ padumassaraṃ gantvā, nhatvā mālaṃ āropetvā, uccāsaddena gāyantiyā ākāsena gacchanto saddaṃ sutvā kāmarāgena visesā parihāyitvā anayabyasanaṃ patto

pañcaggaḷaleṇavāsī tissadaharo nidassanaṃ.

Aññamaññaṃ aṅgaparāmasanena uppannarāgo **kāyasaṃsaggo** nāma. Dhammagāyanadaharabhikkhu cettha nidassanaṃ. Mahāvihāre kira daharabhikkhu dhammaṃ bhāsati. Tattha mahājane āgate rājāpi agamāsi saddhiṃ antepurena. Tato rājadhītāya tassa rūpañca saddañca āgamma balavarāgo uppanno, tassa ca daharassāpi. Taṃ disvā rājā sallakkhetvā sāṇipākārena parikkhipāpesi. Te aññamaññaṃ parāmasitvā āliṅgiṃsu. Puna sāṇipākāraṃ apanetvā passantā dvepi kālakateyeva addasaṃsūti.

Aññamaññaṃ ālapanasamullapane uppanno rāgo pana **samullapanasaṃsaggo** nāma. Bhikkhubhikkhunīhi saddhiṃ paribhogakaraṇe uppannarāgo **sambhogasaṃsaggo** nāma. Dvīsupi cetesu pārājikappatto bhikkhu ca bhikkhunī ca nidassanaṃ. Maricivaṭṭināmamahāvihāramahe kira duṭṭhagāmaṇi abhayamahārājā mahādānaṃ paṭiyādetvā ubhatosaṅghaṃ parivisati. Tattha uṇhayāguyā dinnāya saṅghanavakasāmaṇerī anādhārakassa saṅghanavakasāmaṇerassa dantavalayaṃ datvā samullāpaṃ akāsi. Te ubhopi upasampajjitvā saṭṭhivassā hutvā paratīraṃ gatā aññamaññaṃ samullāpena pubbasaññaṃ paṭilabhitvā tāvadeva jātasinehā sikkhāpadaṃ vītikkamitvā pārājikā ahesunti.

Evaṃ pañcavidhe saṃsagge yena kenaci saṃsaggena jātasaṃsaggassa **bhavati sneho,** purimarāgapaccayā balavarāgo uppajjati. Tato **snehanvayaṃ dukkhamidaṃ pahoti** tameva snehaṃ anugacchantaṃ sandiṭṭhikasamparāyikasokaparidevādinānappakārakaṃ dukkhamidaṃ pahoti, nibbattati, bhavati, jāyati. Apare pana ‘‘ārammaṇe cittassa vossaggo saṃsaggo’’ti bhaṇanti. Tato sneho, snehā dukkhamidanti.

Evamatthappabhedaṃ imaṃ aḍḍhagāthaṃ vatvā so paccekabuddho āha – ‘‘svāhaṃ yamidaṃ snehanvayaṃ sokādidukkhaṃ pahoti, tassa dukkhassa mūlaṃ khananto paccekasambodhimadhigato’’ti. Evaṃ vutte te amaccā āhaṃsu – ‘‘amhehi dāni, bhante, kiṃ kātabba’’nti? Tato so āha – ‘‘tumhe vā aññe vā yo imamhā dukkhā muccitukāmo, so sabbopi **ādīnavaṃ snehajaṃ pekkhamāno, eko care khaggavisāṇakappo’’**ti. Ettha ca yaṃ ‘‘snehanvayaṃ dukkhamidaṃ pahotī’’ti vuttaṃ ‘‘tadeva sandhāya ādīnavaṃ snehajaṃ pekkhamāno’’ti idaṃ vuttanti veditabbaṃ. Atha vā yathāvuttena saṃsaggena saṃsaggajātassa bhavati sneho, snehanvayaṃ dukkhamidaṃ pahoti, etaṃ yathābhūtaṃ ādīnavaṃ snehajaṃ pekkhamāno ahaṃ adhigatoti. Evaṃ abhisambandhitvā catutthapādo pubbe vuttanayeneva udānavasena vuttopi veditabbo. Tato paraṃ sabbaṃ purimagāthāya vuttasadisamevāti.

Saṃsaggagāthāvaṇṇanā samattā.

37. **Mitte suhajje**ti kā uppatti? Ayaṃ paccekabodhisatto purimagāthāya vuttanayeneva uppajjitvā bārāṇasiyaṃ rajjaṃ kārento paṭhamaṃ jhānaṃ nibbattetvā ‘‘kiṃ samaṇadhammo varo, rajjaṃ vara’’nti vīmaṃsitvā catunnaṃ amaccānaṃ hatthe rajjaṃ niyyātetvā samaṇadhammaṃ karoti. Amaccā ‘‘dhammena samena karothā’’ti vuttāpi lañjaṃ gahetvā adhammena karonti. Te lañjaṃ gahetvā sāmike parājentā ekadā aññataraṃ rājavallabhaṃ parājesuṃ. So rañño bhattahārakena saddhiṃ pavisitvā sabbaṃ ārocesi. Rājā dutiyadivase sayaṃ vinicchayaṭṭhānaṃ agamāsi. Tato mahājanakāyā – ‘‘amaccā sāmike asāmike karontī’’ti mahāsaddaṃ karontā mahāyuddhaṃ viya akaṃsu. Atha rājā vinicchayaṭṭhānā vuṭṭhāya pāsādaṃ abhiruhitvā samāpattiṃ appetuṃ nisinno tena saddena vikkhittacitto na sakkoti appetuṃ. So ‘‘kiṃ me rajjena, samaṇadhammo varo’’ti rajjasukhaṃ pahāya puna samāpattiṃ nibbattetvā pubbe vuttanayeneva vipassanto paccekasambodhiṃ sacchākāsi. Kammaṭṭhānañca pucchito imaṃ gāthaṃ abhāsi –

> ‘‘Mitte suhajje anukampamāno, hāpeti atthaṃ paṭibaddhacitto;
> Etaṃ bhayaṃ santhave pekkhamāno, eko care khaggavisāṇakappo’’ti.

Tattha mettāyanavasena **mittā**. Suhadayabhāvena **suhajjā**. Keci hi ekantahitakāmatāya mittāva

honti, na suhajjā. Keci gamanāgamanaṭṭhānanisajjāsamullāpādīsu hadayasukhajananena suhajjāva honti, na mittā. Keci tadubhayavasena suhajjā ceva mittā ca. Te duvidhā honti – agāriyā anagāriyā ca. Tattha agāriyā tividhā honti – upakāro, samānasukhadukkho, anukampakoti. Anagāriyā visesena atthakkhāyino eva. Te catūhi aṅgehi samannāgatā honti. Yathāha –

> ''Catūhi kho, gahapatiputta, ṭhānehi upakāro mitto suhado veditabbo – pamattaṃ rakkhati, pamattassa sāpateyyaṃ rakkhati, bhītassa saraṇaṃ hoti, uppannesu kiccakaraṇīyesu taddiguṇaṃ bhogaṃ anuppadeti'' (dī. ni. 3.261).

Tathā –

> ''Catūhi kho, gahapatiputta, ṭhānehi samānasukhadukkho mitto suhado veditabbo – guyhamassa ācikkhati, guyhamassa parigūhati, āpadāsu na vijahati, jīvitampissa atthāya pariccattaṃ hoti'' (dī. ni. 3.262).

Tathā –

> ''Catūhi kho, gahapatiputta, ṭhānehi anukampako mitto suhado veditabbo – abhavenassa na nandati, bhavenassa nandati, avaṇṇaṃ bhaṇamānaṃ nivāreti, vaṇṇaṃ bhaṇamānaṃ pasaṃsati'' (dī. ni. 3.264).

Tathā –

> ''Catūhi kho, gahapatiputta, ṭhānehi atthakkhāyī mitto suhado veditabbo – pāpā nivāreti, kalyāṇe niveseti, assutaṃ sāveti, saggassa maggaṃ ācikkhatī''ti (dī. ni. 3.263).

Tesvidha agāriyā adhippetā. Atthato pana sabbepi yujjanti. Te mitte suhajje. **Anukampamāno**ti anudayamāno. Tesaṃ sukhaṃ upasaṃharitukāmo dukkhaṃ apaharitukāmo ca.

Hāpeti atthanti diṭṭhadhammikasamparāyikaparamatthavasena tividhaṃ, tathā attatthaparatthaubhayatthavasenāpi tividhaṃ. Atthaṃ laddhavināsanena aladdhānuppādanenāti dvidhāpi hāpeti vināseti. **Paṭibaddhacitto**ti ''ahaṃ imaṃ vinā na jīvāmi, esa me gati, esa me parāyaṇa''nti evaṃ attānaṃ nīce ṭhāne ṭhapentopi paṭibaddhacitto hoti. ''Ime maṃ vinā na jīvanti, ahaṃ tesaṃ gati, tesaṃ parāyaṇa''nti evaṃ attānaṃ ucce ṭhāne ṭhapentopi paṭibaddhacitto hoti. Idha pana evaṃ paṭibaddhacitto adhippeto. **Etaṃ bhaya**nti etaṃ atthahāpanabhayaṃ, attano samāpattihāniṃ sandhāya vuttaṃ. **Santhave**ti tividho santhavo – taṇhādiṭṭhimittasanthavavasena. Tattha aṭṭhasatappabhedāpi taṇhā taṇhāsanthavo, dvāsaṭṭhibhedāpi diṭṭhi diṭṭhisanthavo, paṭibaddhacittatāya mittānukampanā mittasanthavo. So idhādhippeto. Tena hissa samāpatti parihīnā. Tenāha – ''etaṃ bhayaṃ santhave pekkhamāno ahamadhigato''ti. Sesaṃ vuttasadisamevāti veditabbanti.

Mittasuhajjagāthāvaṇṇanā samattā.

38. **Vaṃso visālo**ti kā uppatti? Pubbe kira kassapassa bhagavato sāsane tayo paccekabodhisattā pabbajitvā vīsati vassasahassāni gatapaccāgatavattaṃ pūretvā devaloke uppannā. Tato cavitvā tesaṃ jeṭṭhako bārāṇasirājakule nibbatto, itare paccantarājakulesu. Te ubhopi kammaṭṭhānaṃ uggaṇhitvā, rajjaṃ pahāya pabbajitvā, anukkamena paccekabuddhā hutvā, nandamūlakapabbhāre vasantā ekadivasaṃ samāpattito vuṭṭhāya ''mayaṃ kiṃ kammaṃ katvā imaṃ lokuttarasukhaṃ anuppattā''ti āvajjetvā paccavekkhamānā kassapabuddhakāle attano cariyaṃ addasaṃsu. Tato ''tatiyo kuhi''nti āvajjentā bārāṇasiyaṃ rajjaṃ kārentaṃ disvā tassa guṇe saritvā ''so pakatiyāva appicchatādiguṇasamannāgato ahosi, amhākaññeva ovādako vattā vacanakkhamo pāpagarahī, handa, naṃ ārammaṇaṃ dassetvā mocessāmā''ti okāsaṃ gavesantā taṃ ekadivasaṃ sabbālaṅkāravibhūsitaṃ

uyyānaṃ gacchantaṃ disvā ākāsenāgantvā uyyānadvāre veḷugumbamūle aṭṭhaṃsu. Mahājano atitto rājadassanena rājānaṃ oloketi. Tato rājā ''atthi nu kho koci mama dassane abyāvaṭo''ti olokento paccekabuddhe addakkhi. Saha dassaneneva cassa tesu sineho uppajji.

So hatthikkhandhā oruyha santena upacārena te upasaṅkamitvā ''bhante, kiṃ nāmā tumhe''ti pucchi. Te āhaṃsu ''mayaṃ, mahārāja, asajjamānā nāmā''ti. ''Bhante, 'asajjamānā'ti etassa ko attho''ti? ''Alagganattho, mahārājā''ti. Tato taṃ veḷugumbaṃ dassentā āhaṃsu – ''seyyathāpi, mahārāja, imaṃ veḷugumbaṃ sabbaso mūlakhandhasākhānusākhāhi saṃsibbitvā ṭhitaṃ asihattho puriso mūle chetvā āviñchanto na sakkuṇeyya uddharituṃ, evameva tvaṃ anto ca bahi ca jaṭāya jaṭito āsattavisatto tattha laggo. Seyyathāpi vā panassa vemajjhagatopi ayaṃ vaṃsakaḷīro asañjātasākhattā kenaci alaggo ṭhito, sakkā ca pana agge vā mūle vā chetvā uddharituṃ, evameva mayaṃ katthaci asajjamānā sabbadisā gacchāmā''ti tāvadeva catutthajjhānaṃ samāpajjitvā passato eva rañño ākāsena nandamūlakapabbhāraṃ agamaṃsu. Tato rājā cintesi – ''kadā nu kho ahampi evaṃ asajjamāno bhaveyya''nti tattheva nisīditvā vipassanto paccekabodhiṃ sacchākāsi. Purimanayeneva kammaṭṭhānaṃ pucchito imaṃ gāthaṃ abhāsi –

> ''Vaṃso visālova yathā visatto, puttesu dāresu ca yā apekkhā;
> Vaṃsakkaḷīrova asajjamāno, eko care khaggavisāṇakappo''ti.

Tattha **vaṃso**ti veḷu. **Visālo**ti vitthiṇṇo. Cakāro avadhāraṇattho, evakāro vā ayaṃ, sandhivasenettha ekāro naṭṭho. Tassa parapadena sambandho, taṃ pacchā yojessāma. **Yathā**ti paṭibhāge. **Visatto**ti laggo, jaṭito saṃsibbito. **Puttesu dāresu cā**ti puttadhītubhariyāsu. **Yā apekkhā**ti yā taṇhā yo sneho. **Vaṃsakkaḷīrova asajjamāno**ti vaṃsakaḷīro viya alaggamāno. Kiṃ vuttaṃ hoti? Yathā vaṃso visālo visatto eva hoti, puttesu dāresu ca yā apekkhā, sāpi evaṃ tāni vatthūni saṃsibbitvā ṭhitattā visattā eva. Svāhaṃ tāya apekkhāya apekkhavā visālo vaṃso viya visattoti evaṃ apekkhāya ādīnavaṃ disvā taṃ apekkhaṃ maggañāṇena chindanto ayaṃ vaṃsakaḷīrova rūpādīsu vā lobhādīsu vā kāmabhavādīsu vā diṭṭhādīsu vā taṇhāmānadiṭṭhivasena asajjamāno paccekabodhiṃ adhigatoti. Sesaṃ purimanayeneva veditabbanti.

Vaṃsakaḷīragāthāvaṇṇanā samattā.

39. **Migo araññamhī**ti kā uppatti? Eko kira bhikkhu kassapassa bhagavato sāsane yogāvacaro kālaṃ katvā, bārāṇasiyaṃ seṭṭhikule uppanno aḍḍhe mahaddhane mahābhoge, so subhago ahosi. Tato paradāriko hutvā tattha kālakato niraye nibbatto tattha paccitvā vipākāvasesena seṭṭhibhariyāya kucchimhi itthipaṭisandhiṃ aggahesi. Nirayato āgatānaṃ gattāni uṇhāni honti. Tena seṭṭhibhariyā ḍayhamānena udarena kicchena kasirena taṃ gabbhaṃ dhāretvā kālena dārikaṃ vijāyi. Sā jātadivasato pabhuti mātāpitūnaṃ sesabandhuparijanānañca dessā ahosi. Vayappattā ca yamhi kule dinnā, tatthāpi sāmikasassusasurānaṃ dessāva ahosi appiyā amanāpā. Atha nakkhatte ghosite seṭṭhiputto tāya saddhiṃ kīḷituṃ anicchanto vesiṃ ānetvā kīḷati. Sā taṃ dāsīnaṃ santikā sutvā seṭṭhiputtaṃ upasaṅkamitvā nānappakārehi anunayitvā āha – ''ayyaputta, itthī nāma sacepi dasannaṃ rājūnaṃ kaniṭṭhā hoti, cakkavattino vā dhītā, tathāpi sāmikassa pesanakarā hoti. Sāmike anālapante sūle āropitā viya dukkhaṃ paṭisaṃvedeti. Sace ahaṃ anuggahārahā, anuggahetabbā. No ce, vissajjetabbā, attano ñātikulaṃ gamissāmī''ti. Seṭṭhiputto – ''hotu, bhadde, mā soci, kīḷanasajjā hohi, nakkhattaṃ kīḷissāmā''ti āha. Seṭṭhidhītā tāvatakenapi sallāpamattena ussāhajātā ''sve nakkhattaṃ kīḷissāmī''ti bahuṃ khajjabhojjaṃ paṭiyādeti. Seṭṭhiputto dutiyadivase anārocetvāva kīḷanaṭṭhānaṃ gato. Sā ''idāni pesessati, idāni pesessatī''ti maggaṃ olokentī nisinnā ussūraṃ disvā manusse pesesi. Te paccāgantvā ''seṭṭhiputto gato''ti ārocesuṃ. Sā sabbaṃ taṃ paṭiyāditaṃ ādāya yānaṃ abhiruhitvā uyyānaṃ gantuṃ āraddhā.

Atha nandamūlakapabbhāre paccekasambuddho sattame divase nirodhā vuṭṭhāya anotatte mukhaṃ dhovitvā nāgalatādantapoṇaṃ khāditvā ''kattha ajja bhikkhaṃ carissāmī''ti āvajjento taṃ seṭṭhidhītaraṃ disvā ''imissā mayi sakkāraṃ karitvā taṃ kammaṃ parikkhayaṃ gamissatī''ti ñatvā pabbhārasamīpe

saṭṭhiyojanaṃ manosilātalaṃ, tattha ṭhatvā nivāsetvā pattacīvaramādāya abhiññāpādakajjhānaṃ samāpajjitvā ākāsenāgantvā tassā paṭipathe oruyha bārāṇasībhimukho agamāsi. Taṃ disvā dāsiyo seṭṭhidhītāya ārocesuṃ. Sā yānā oruyha sakkaccaṃ vanditvā, pattaṃ gahetvā, sabbarasasampannena khādanīyabhojanīyena pūretvā, padumapupphena paṭicchādetvā heṭṭhāpi padumapupphaṃ katvā, pupphakalāpaṃ hatthena gahetvā, paccekabuddhaṃ upasaṅkamitvā, tassa hatthe pattaṃ datvā, vanditvā, pupphakalāpahatthā patthesi ''bhante, yathā idaṃ pupphaṃ, evāhaṃ yattha yattha uppajjāmi, tattha tattha mahājanassa piyā bhaveyyaṃ manāpā''ti. Evaṃ patthetvā dutiyaṃ patthesi ''bhante, dukkho gabbhavāso, taṃ anupagamma padumapupphe evaṃ paṭisandhi bhaveyyā''ti. Tatiyampi patthesi ''bhante, jigucchanīyo mātugāmo, cakkavattidhītāpi paravasaṃ gacchati, tasmā ahaṃ itthibhāvaṃ anupagamma puriso bhaveyya''nti. Catutthampi patthesi ''bhante, imaṃ saṃsāradukkhaṃ atikkamma pariyosāne tumhehi pattaṃ amataṃ pāpuṇeyya''nti.

Evaṃ caturo paṇidhayo katvā, taṃ padumapupphakalāpaṃ pūjetvā, paccekabuddhassa pañcapatiṭṭhitena vanditvā ''pupphasadiso eva me gandho ceva vaṇṇo ca hotū''ti imaṃ pañcamaṃ paṇidhiṃ akāsi. Tato paccekabuddho pattaṃ pupphakalāpañca gahetvā ākāse ṭhatvā –

> ''Icchitaṃ patthitaṃ tuyhaṃ, khippameva samijjhatu;
> Sabbe pūrentu saṅkappā, cando pannaraso yathā''ti. –

Imāya gāthāya seṭṭhidhītāya anumodanaṃ katvā ''seṭṭhidhītā maṃ gacchantaṃ passatū''ti adhiṭṭhahitvā nandamūlakapabbhāraṃ agamāsi. Seṭṭhidhītāya taṃ disvā mahatī pīti uppannā. Bhavantare kataṃ akusalakammaṃ anokāsatāya parikkhīṇaṃ, ciñcambiladhotatambabhājanamiva suddhā jātā. Tāvadeva cassā patikule ñātikule ca sabbo jano tuṭṭho ''kiṃ karomā''ti piyavacanāni paṇṇākārāni ca pesesi. Seṭṭhiputto manusse pesesi ''sīghaṃ sīghaṃ ānetha seṭṭhidhītaraṃ, ahaṃ vissaritvā uyyānaṃ āgato''ti. Tato pabhuti ca naṃ ure vilittacandanaṃ viya āmuttamuttāhāraṃ viya pupphamālaṃ viya ca piyāyanto parihari.

Sā tattha yāvatāyukaṃ issariyabhogasukhaṃ anubhavitvā kālaṃ katvā purisabhāvena devaloke padumapupphe uppajji. So devaputto gacchantopi padumapupphagabbheyeva gacchati, tiṭṭhantopi, nisīdantopi, sayantopi padumagabbheyeva sayati. Mahāpadumadevaputtoti cassa nāmaṃ akaṃsu. Evaṃ so tena iddhānubhāvena anulomapaṭilomaṃ chadevaloke eva saṃsarati.

Tena ca samayena bārāṇasirañño vīsati itthisahassāni honti. Rājā ekissāpi kucchiyaṃ puttaṃ na labhati. Amaccā rājānaṃ viññāpesuṃ ''deva, kulavaṃsānupālako putto icchitabbo, atraje avijjamāne khetrajopi kulavaṃsadharo hotī''ti. Rājā ''ṭhapetvā mahesiṃ avasesā nāṭakitthiyo sattāhaṃ dhammanāṭakaṃ karothā''ti yathākāmaṃ bahi carāpesi, tathāpi puttaṃ nālattha. Puna amaccā āhaṃsu – ''mahārāja, mahesī nāma puññena ca paññāya ca sabbitthīnaṃ aggā, appeva nāma devo mahesiyāpi kucchismiṃ puttaṃ labheyyā''ti. Rājā mahesiyā etamatthaṃ ārocesi. Sā āha – ''mahārāja, yā itthī saccavādinī sīlavatī, sā puttaṃ labheyya, hirottapparahitāya kuto putto''ti pāsādaṃ abhiruhitvā pañca sīlāni samādiyitvā punappunaṃ anumajjati. Sīlavatiyā rājadhītāya pañca sīlāni anumajjantiyā puttapatthanācitte uppannamatte sakkassa āsanaṃ santappi.

Atha sakko āsanatāpakāraṇaṃ āvajjento etamatthaṃ viditvā ''sīlavatiyā rājadhītāya puttavaraṃ demī''ti ākāsenāgantvā deviyā sammukhe ṭhatvā ''kiṃ patthesi devī''ti pucchi. ''Puttaṃ, mahārājā''ti. ''Dammi te, devi, puttaṃ, mā cintayī''ti vatvā devalokaṃ gantvā ''atthi nu kho ettha khīṇāyuko''ti āvajjento ''ayaṃ mahāpadumo uparidevaloke uppajjituṃ ito cavatī''ti ñatvā tassa vimānaṃ gantvā ''tāta mahāpaduma, manussalokaṃ gacchāhī''ti yāci. So āha – ''mahārāja, mā evaṃ bhaṇi, jeguccho manussaloko''ti. ''Tāta, tvaṃ manussaloke puññaṃ katvā idhūpapanno, tattheva ṭhatvā pāramiyo pūretabbā, gaccha, tātā''ti. ''Dukkho, mahārāja, gabbhavāso, na sakkomi tattha vasitu''nti. ''Kiṃ te, tāta, gabbhavāsena, tathā hi tvaṃ kammamakāsi, yathā padumagabbheyeva nibbattissasi, gaccha, tātā''ti punappunaṃ vuccamāno adhivāsesi.

Tato mahāpadumo devalokā cavitvā bārāṇasirañño uyyāne silāpaṭṭapokkharaṇiyaṃ padumagabbhe nibbatto. Tañca rattiṃ mahesī paccūsasamaye supinantena vīsatiitthisahassaparivutā uyyānaṃ gantvā silāpaṭṭapokkharaṇiyaṃ padumassare puttaṃ laddhā viya ahosi. Sā pabhātāya rattiyā sīlāni rakkhamānā tatheva tattha gantvā ekaṃ padumapupphaṃ addasa. Taṃ neva tīre hoti na gambhīre. Saha dassaneneva cassā tattha puttasineho uppajji. Sā sāmaṃyeva pavisitvā taṃ pupphaṃ aggahesi. Pupphe gahitamatteyeva pattāni vikasiṃsu. Tattha taṭṭake āsittasuvaṇṇapaṭimaṃ viya dārakaṃ addasa. Disvāva ''putto me laddho''ti saddaṃ nicchāresi. Mahājano sādhukārasahassāni muñci, rañño ca pesesi. Rājā sutvā ''kattha laddho''ti pucchitvā laddhokāsañca sutvā ''uyyānañca pokkharaṇiyaṃ padumañca amhākaññeva khettaṃ, tasmā amhākaṃ khette jātattā khetrajo nāmāyaṃ putto''ti vatvā nagaraṃ pavesetvā vīsatisahassaitthiyo dhātikiccaṃ kārāpesi. Yā yā kumārassa ruciṃ ñatvā patthitapatthitaṃ khādanīyaṃ khādāpeti, sā sā sahassaṃ labhati. Sakalabārāṇasī calitā, sabbo jano kumārassa paṇṇākārasahassāni pesesi. Kumāro taṃ taṃ atinetvā ''imaṃ khāda, imaṃ bhuñjā''ti vuccamāno bhojanena ubbāḷho ukkaṇṭhito hutvā, gopuradvāraṃ gantvā, lākhāguḷakena kīḷati.

Tadā aññataro paccekabuddho bārāṇasiṃ nissāya isipatane vasati. So kālasseva vuṭṭhāya senāsanavattasarīraparikammamanasikārādīni sabbakiccāni katvā, paṭisallānā vuṭṭhito ''ajja kattha bhikkhaṃ gahessāmī''ti āvajjento kumārassa sampattiṃ disvā ''esa pubbe kiṃ kammaṃ karī''ti vīmaṃsanto ''mādisassa piṇḍapātaṃ datvā, catasso patthanā patthesi tattha tisso siddhā, ekā tāva na sijjhati, tassa upāyena ārammaṇaṃ dassemī''ti bhikkhācariyavasena kumārassa santikaṃ agamāsi. Kumāro taṃ disvā ''samaṇa, mā idha āgacchi, ime hi tampi 'idaṃ khāda, idaṃ bhuñjā'ti vadeyyu''nti āha. So ekavacaneneva tato nivattitvā attano senāsanaṃ pāvisi. Kumāro parijanaṃ āha – ''ayaṃ samaṇo mayā vuttamattova nivatto, kuddho, nu, kho mamā''ti. Tato tehi ''pabbajitā nāma, deva, na kodhaparāyaṇā honti, parena pasannamanena yaṃ dinnaṃ hoti, tena yāpentī''ti vuccamānopi ''kuddho eva mamāyaṃ samaṇo, khamāpessāmi na''nti mātāpitūnaṃ ārocetvā hatthiṃ abhiruhitvā, mahatā rājānubhāvena isipatanaṃ gantvā, migayūthaṃ disvā, pucchi ''kiṃ nāma ete''ti? ''Ete, sāmi, migā nāmā''ti. Etesaṃ ''imaṃ khādatha, imaṃ bhuñjatha, imaṃ sāyathā''ti vatvā paṭijaggantā atthīti. Natthi sāmi, yattha tiṇodakaṃ sulabhaṃ, tattha vasantīti.

Kumāro ''yathā ime arakkhiyamānāva yattha icchanti, tattha vasanti, kadā nu, kho, ahampi evaṃ vaseyya''nti etamārammaṇaṃ aggahesi. Paccekabuddhopi tassa āgamanaṃ ñatvā senāsanamaggañca caṅkamañca sammajjitvā, maṭṭhaṃ katvā, ekadvikkhattuṃ caṅkamitvā, padanikkhepaṃ dassetvā, divāvihārokāsañca paṇṇasālañca sammajjitvā, maṭṭhaṃ katvā, pavisanapadanikkhepaṃ dassetvā, nikkhamanapadanikkhepaṃ adassetvā, aññatra agamāsi. Kumāro tattha gantvā taṃ padesaṃ sammajjitvā maṭṭhaṃ kataṃ disvā ''vasati maññe ettha so paccekabuddho''ti parijanena bhāsitaṃ sutvā āha – ''pātopi so samaṇo kuddho, idāni hatthiassādīhi attano okāsaṃ akkantaṃ disvā, suṭṭhutaraṃ kujjheyya, idheva tumhe tiṭṭhathā''ti hatthikkhandhā oruyha ekakova senāsanaṃ paviṭṭho vattasīsena susammaṭṭhokāse padanikkhepaṃ disvā, ''ayaṃ samaṇo ettha caṅkamanto na vaṇijjādikammaṃ cintesi, addhā attano hitameva cintesi maññe''ti pasannamānaso caṅkamaṃ āruhitvā, dūrīkataputhuvitakko gantvā, pāsāṇaphalake nisīditvā, sañjātaekaggo hutvā, paṇṇasālaṃ pavisitvā, vipassanto paccekabodhiñāṇaṃ adhigantvā, purimanayeneva purohitena kammaṭṭhāne pucchite gaganatale nisinno imaṃ gāthamāha –

> ''Migo araññamhi yathā abaddho, yenicchakaṃ gacchati gocarāya;
> Viññū naro seritaṃ pekkhamāno, eko care khaggavisāṇakappo''ti.

Tattha **migo**ti dve migā eṇīmigo, pasadamigo cāti. Apica sabbesaṃ āraññikānaṃ catuppadānametaṃ adhivacanaṃ. Idha pana pasadamigo adhippeto. **Araññamhī**ti gāmañca gāmūpacārañca ṭhapetvā avasesaṃ araññaṃ, idhaṃ pana uyyānamadhippetaṃ, tasmā uyyānamhīti vuttaṃ hoti. **Yathā**ti paṭibhāge. **Abaddho**ti rajjubandhanādīhi abaddho, etena vissatthacariyaṃ dīpeti. **Yenicchakaṃ gacchati gocarāya**ti yena yena disābhāgena gantumicchati, tena tena disābhāgena gocarāya gacchati. Vuttampi cetaṃ bhagavatā –

> ‘‘Seyyathāpi, bhikkhave, āraññako migo araññe pavane caramāno vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyaṃ kappeti. Taṃ kissa hetu? Anāpāthagato, bhikkhave, luddassa; evameva kho, bhikkhave, bhikkhu vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ apadaṃ, vadhitvā māracakkhuṃ adassanaṃ gato pāpimato’’ti (ma. ni. 1.287; cūḷani. khaggavisāṇasuttaniddesa 125) vitthāro.

Viññū naroti paṇḍitapuriso. **Serita**nti sacchandavuttitaṃ aparāyattataṃ. **Pekkhamāno**ti paññācakkhunā olokayamāno. Atha vā dhammaseritaṃ puggalaseritañca. Lokuttaradhammā hi kilesavasaṃ agamanato serino tehi samannāgatā puggalā ca, tesaṃ bhāvaniddeso seritā. Taṃ pekkhamānoti. Kiṃ vuttaṃ hoti? ‘‘Yathā migo araññamhi abaddho yenicchakaṃ gacchati gocarāya, kadā nu kho ahampi evaṃ gaccheyya’’nti iti me tumhehi ito cito ca parivāretvā ṭhitehi baddhassa yenicchakaṃ gantuṃ alabhantassa tasmiṃ yenicchakagamanābhāvena yenicchakagamane cānisaṃsaṃ disvā anukkamena samathavipassanā pāripūriṃ agamaṃsu. Tato paccekabodhiṃ adhigatomhi. Tasmā aññopi viññū paṇḍito naro seritaṃ pekkhamāno eko care khaggavisāṇakappoti. Sesaṃ vuttanayeneva veditabbanti.

Migaaraññagāthāvaṇṇanā samattā.

40. **Āmantanā hotī**ti kā uppatti? Atīte kira ekavajjikabrahmadatto nāma rājā ahosi mudukajātiko. Yadā amaccā tena saha yuttaṃ vā ayuttaṃ vā mantetukāmā honti, tadā naṃ pāṭiyekkaṃ pāṭiyekkaṃ ekamantaṃ nenti. Taṃ ekadivasaṃ divāseyyaṃ upagataṃ aññataro amacco ‘‘deva, mama sotabbaṃ atthī’’ti ekamantaṃ gamanaṃ yāci. So uṭṭhāya agamāsi. Puna eko mahāupaṭṭhāne nisinnaṃ varaṃ yāci, eko hatthikkhandhe, eko assapiṭṭhiyaṃ, eko suvaṇṇarathe, eko sivikāya nisīditvā uyyānaṃ gacchantaṃ yāci. Rājā tato orohitvā ekamantaṃ agamāsi. Aparo janapadacārikaṃ gacchantaṃ yāci, tassāpi vacanaṃ sutvā hatthito oruyha ekamantaṃ agamāsi. Evaṃ so tehi nibbinno hutvā pabbaji. Amaccā issariyena vaḍḍhanti. Tesu eko gantvā rājānaṃ āha – ‘‘amukaṃ, mahārāja, janapadaṃ mayhaṃ dehī’’ti. Rājā ‘‘taṃ itthannāmo bhuñjatī’’ti bhaṇati. So rañño vacanaṃ anādiyitvā ‘‘gacchāmahaṃ taṃ janapadaṃ gahetvā bhuñjāmī’’ti tattha gantvā, kalahaṃ katvā, puna ubhopi rañño santikaṃ āgantvā, aññamaññassa dosaṃ ārocenti. Rājā ‘‘na sakkā ime tosetu’’nti tesaṃ lobhe ādīnavaṃ disvā vipassanto paccekasambodhiṃ sacchākāsi. So purimanayeneva imaṃ udānagāthaṃ abhāsi –

> ‘‘Āmantanā hoti sahāyamajjhe, vāse ṭhāne gamane cārikāya;
> Anabhijjhitaṃ seritaṃ pekkhamāno, eko care khaggavisāṇakappo’’ti.

Tassattho – sahāyamajjhe ṭhitassa divāseyyasaṅkhāte vāse ca, mahāupaṭṭhānasaṅkhāte ṭhāne ca, uyyānagamanasaṅkhāte gamane ca, janapadacārikasaṅkhātāya cārikāya ca ‘‘idaṃ me suṇa, idaṃ me dehī’’tiādinā nayena tathā tathā āmantanā hoti, tasmā ahaṃ tattha nibbijjitvā yāyaṃ ariyajanasevitā anekānisaṃsā ekantasukhā, evaṃ santepi lobhābhibhūtehi sabbakāpurisehi anabhijjhitā anabhipatthitā pabbajjā, taṃ anabhijjhitaṃ paresaṃ avasavattanena dhammapuggalavasena ca seritaṃ pekkhamāno vipassanaṃ ārabhitvā anukkamena paccekasambodhiṃ adhigatomhīti. Sesaṃ vuttanayamevāti.

Āmantanāgāthāvaṇṇanā samattā.

41. **Khiḍḍā ratī**ti kā uppatti? Bārāṇasiyaṃ ekaputtakabrahmadatto nāma rājā ahosi. So cassa ekaputtako piyo ahosi manāpo pāṇasamo. So sabbiriyāpathesu puttaṃ gahetvāva vattati. So ekadivasaṃ uyyānaṃ gacchanto taṃ ṭhapetvā gato. Kumāropi taṃ divasaṃyeva uppannena byādhinā mato. Amaccā ‘‘puttasinehena rañño hadayampi phaleyyā’’ti anārocetvāva naṃ jhāpesuṃ. Rājā uyyāne surāmadena matto puttaṃ neva sari, tathā dutiyadivasepi nhānabhojanavelāsu. Atha bhuttāvī nisinno saritvā ‘‘puttaṃ me ānethā’’ti āha. Tassa anurūpena vidhānena taṃ pavattiṃ ārocesuṃ. Tato sokābhibhūto nisinno evaṃ yoniso manasākāsi ‘‘imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjatī’’ti. So evaṃ anukkamena

anulomapaṭilomaṃ paṭiccasamuppādaṃ sammasanto paccekabodhiṃ sacchākāsi. Sesaṃ saṃsaggagāthāya vuttasadisameva ṭhapetvā gāthāyatthavaṇṇanaṃ.

Atthavaṇṇanāyaṃ pana **khiḍḍā**ti kīḷanā. Sā duvidhā hoti – kāyikā, vācasikā ca. Tattha kāyikā nāma hatthīhipi kīḷanti, assehipi, rathehipi, dhanūhipi, tharūhipīti evamādi. Vācasikā nāma gītaṃ, silokabhaṇanaṃ, mukhabherīti evamādi. **Ratī**ti pañcakāmaguṇarati. **Vipula**nti yāva aṭṭhimiñjaṃ āhacca ṭhānena sakalattabhāvabyāpakaṃ. Sesaṃ pākaṭameva. Anusandhiyojanāpi cettha saṃsaggagāthāya vuttanayeneva veditabbā, tato parañca sabbanti.

Khiḍḍāratigāthāvaṇṇanā samattā.

42. **Cātuddiso**ti kā uppatti? Pubbe kira kassapassa bhagavato sāsane pañca paccekabodhisattā pabbajitvā vīsati vassasahassāni gatapaccāgatavattaṃ pūretvā devaloke uppannā. Tato cavitvā tesaṃ jeṭṭhako bārāṇasiyaṃ rājā ahosi, sesā pākatikarājāno. Te cattāropi kammaṭṭhānaṃ uggaṇhitvā, rajjaṃ pahāya pabbajitvā, anukkamena paccekabuddhā hutvā nandamūlakapabbhāre vasantā ekadivasaṃ samāpattito vuṭṭhāya vaṃsakaḷīragāthāyaṃ vuttanayeneva attano kammañca sahāyañca āvajjetvā ñatvā bārāṇasirañño upāyena ārammaṇaṃ dassetuṃ okāsaṃ gavesanti. So ca rājā tikkhattuṃ rattiyā ubbijjati, bhīto vissaraṃ karoti, mahātale dhāvati. Purohitena kālasseva vuṭṭhāya sukhaseyyaṃ pucchitopi ‘‘kuto me, ācariya, sukha’’nti sabbaṃ taṃ pavattiṃ ārocesi. Purohitopi ‘‘ayaṃ rogo na sakkā yena kenaci uddhaṃvirecanādinā bhesajjakammena vinetuṃ, mayhaṃ pana khādanūpāyo uppanno’’ti cintetvā ‘‘rajjahānijīvitantarāyādīnaṃ pubbanimittaṃ etaṃ mahārājā’’ti rājānaṃ suṭṭhutaraṃ ubbejetvā tassa vūpasamanatthaṃ ‘‘ettake ca ettake ca hatthiassarathādayo hiraññasuvaṇṇañca dakkhiṇaṃ datvā yañño yajitabbo’’ti taṃ yaññayajane samādapesi.

Tato paccekabuddhā anekāni pāṇasahassāni yaññatthāya sampiṇḍiyamānāni disvā ‘‘etasmiṃ kamme kate dubbodhaneyyo bhavissati, handa naṃ paṭikacceva gantvā pekkhāmā’’ti vaṃsakaḷīragāthāyaṃ vuttanayeneva āgantvā piṇḍāya caramānā rājaṅgaṇe paṭipāṭiyā agamaṃsu. Rājā sīhapañjare ṭhito rājaṅgaṇaṃ olokayamāno te addakkhi, saha dassaneneva cassa sineho uppajji. Tato te pakkosāpetvā ākāsatale paññattāsane nisīdāpetvā sakkaccaṃ bhojetvā katabhattakicce ‘‘ke tumhe’’ti pucchi. ‘‘Mayaṃ, mahārāja, cātuddisā nāmā’’ti. ‘‘Bhante, cātuddisāti imassa ko attho’’ti? ‘‘Catūsu disāsu katthaci kutoci bhayaṃ vā cittutrāso vā amhākaṃ natthi, mahārājā’’ti. ‘‘Bhante, tumhākaṃ taṃ bhayaṃ kiṃ kāraṇā na hotī’’ti? ‘‘Mayañhi, mahārāja, mettaṃ bhāvema, karuṇaṃ bhāvema, muditaṃ bhāvema, upekkhaṃ bhāvema, tena no taṃ bhayaṃ na hotī’’ti vatvā uṭṭhāyāsanā attano vasatiṃ agamaṃsu.

Tato rājā cintesi ‘‘ime samaṇā mettādibhāvanāya bhayaṃ na hotīti bhaṇanti, brāhmaṇā pana anekasahassapāṇavadhaṃ vaṇṇayanti, kesaṃ nu kho vacanaṃ sacca’’nti. Athassa etadahosi – ‘‘samaṇā suddhena asuddhaṃ dhovanti, brāhmaṇā pana asuddhena asuddhaṃ. Na ca sakkā asuddhena asuddhaṃ dhovituṃ, pabbajitānaṃ eva vacanaṃ sacca’’nti. So ‘‘sabbe sattā sukhitā hontū’’tiādinā nayena mettādayo cattāropi brahmavihāre bhāvetvā hitapharaṇacittena amacce āṇāpesi ‘‘sabbe pāṇe muñcatha, sītāni pānīyāni pivantu, haritāni tiṇāni khādantu, sīto ca nesaṃ vāto upavāyatū’’ti. Te tathā akaṃsu.

Tato rājā ‘‘kalyāṇamittānaṃ vacaneneva pāpakammato muttomhī’’ti tattheva nisinno vipassitvā paccekasambodhiṃ sacchākāsi. Amaccehi ca bhojanavelāyaṃ ‘‘bhuñja, mahārāja, kālo’’ti vutte ‘‘nāhaṃ rājā’’ti purimanayeneva sabbaṃ vatvā imaṃ udānabyākaraṇagāthaṃ abhāsi –

> ‘‘Cātuddiso appaṭigho ca hoti, santussamāno itarītarena;
> Parissayānaṃ sahitā achambhī, eko care khaggavisāṇakappo’’ti.

Tattha **cātuddiso**ti catūsu disāsu yathāsukhavihārī, ‘‘ekaṃ disaṃ pharitvā viharatī’’tiādinā (dī. ni. 3.308; a. ni. 4.125; cūḷani. khaggavisāṇasuttaniddesa 128) vā nayena brahmavihārabhāvanāpharitā

catasso disā assa santītipi cātuddiso. Tāsu disāsu katthaci satte vā saṅkhāre vā bhayena na paṭihaññatīti **appaṭigho. Santussamāno**ti dvādasavidhassa santosassavasena santussako, **itarītarenā**ti uccāvacena paccayena. **Parissayānaṃ sahitā achambhī**ti ettha parissayanti kāyacittāni, parihāpenti vā tesaṃ sampattiṃ, tāni vā paṭicca sayantīti parissayā, bāhirānaṃ sīhabyagghādīnaṃ abbhantarānañca kāmacchandādīnaṃ kāyacittupaddavānaṃ etaṃ adhivacanaṃ. Te parissaye adhivāsanakhantiyā ca vīriyādīhi dhammehi ca sahatīti **parissayānaṃ sahitā**. Thaddhabhāvakarabhayābhāvena **achambhī**. Kiṃ vuttaṃ hoti? Yathā te cattāro samaṇā, evaṃ itarītarena paccayena santussamāno ettha paṭipattipadaṭṭhāne santose ṭhito catūsu disāsu mettādibhāvanāya cātuddiso, sattasaṅkhāresu paṭihananabhayābhāvena appaṭigho ca hoti. So cātuddisattā vuttappakārānaṃ parissayānaṃ sahitā, appaṭighattā achambhī ca hotīti evaṃ paṭipattiguṇaṃ disvā yoniso paṭipajjitvā paccekabodhiṃ adhigatomhīti. Atha vā te samaṇā viya santussamāno itarītarena vuttanayeneva cātuddiso hotīti ñatvā evaṃ cātuddisabhāvaṃ patthayanto yoniso paṭipajjitvā adhigatomhi. Tasmā aññopi īdisaṃ ṭhānaṃ patthayamāno cātuddisatāya parissayānaṃ sahitā appaṭighatāya ca achambhī hutvā eko care khaggavisāṇakappoti. Sesaṃ vuttanayamevāti.

Cātuddisagāthāvaṇṇanā samattā.

43. **Dussaṅgahā**ti kā uppatti? Bārāṇasirañño kira aggamahesī kālamakāsi. Tato vītivattesu sokadivasesu ekaṃ divasaṃ amaccā ‘‘rājūnaṃ nāma tesu tesu kiccesu aggamahesī avassaṃ icchitabbā, sādhu, devo, aññaṃ deviṃ ānetū’’ti yāciṃsu. Rājā‘‘tena hi, bhaṇe, jānāthā’’ti āha. Te pariyesantā sāmantarajje rājā mato. Tassa devī rajjaṃ anusāsati. Sā ca gabbhinī hoti. Amaccā ‘‘ayaṃ rañño anurūpā’’ti ñatvā taṃ yāciṃsu. Sā ‘‘gabbhinī nāma manussānaṃ amanāpā hoti, sace āgametha, yāva vijāyāmi, evaṃ hotu, no ce, aññaṃ pariyesathā’’ti āha. Te raññopi etamatthaṃ ārocesuṃ. Rājā ‘‘gabbhinīpi hotu ānethā’’ti. Te ānesuṃ. Rājā taṃ abhisiñcitvā sabbaṃ mahesībhogaṃ adāsi. Tassā parijanañca nānāvidhehi paṇṇākārehi saṅgaṇhāti. Sā kālena puttaṃ vijāyi. Tampi rājā attano jātaputtamiva sabbiriyāpathesu aṅke ca ure ca katvā viharati. Tato deviyā parijano cintesi ‘‘rājā ativiya saṅgaṇhāti kumāraṃ, ativissāsaniyāni rājahadayāni, handa naṃ paribhedemā’’ti.

Tato kumāraṃ – ‘‘tvaṃ, tāta, amhākaṃ rañño putto, na imassa rañño, mā ettha vissāsaṃ āpajjī’’ti āhaṃsu. Atha kumāro ‘‘ehi puttā’’ti raññā vuccamānopi hatthe gahetvā ākaḍḍhiyamānopi pubbe viya rājānaṃ na allīyati. Rājā ‘‘kiṃ eta’’nti vīmaṃsanto taṃ pavattiṃ ñatvā ‘‘are, ete mayā evaṃ saṅgahitāpi paṭikūlavuttino evā’’ti nibbijjitvā rajjaṃ pahāya pabbajito. ‘‘Rājā pabbajito’’ti amaccaparijanāpi bahū pabbajitā, ‘‘saparijano rājā pabbajito’’ti manussā paṇīte paccaye upanenti. Rājā paṇīte paccaye yathāvuḍḍhaṃ dāpeti. Tattha ye sundaraṃ labhanti, te tussanti. Itare ujjhāyanti ‘‘mayaṃ pariveṇasammajjanādīni sabbakiccāni karontā lūkhabhattaṃ jiṇṇavatthañca labhāmā’’ti. So tampi ñatvā ‘‘are, yathāvuḍḍhaṃ diyyamānepi nāma ujjhāyanti, aho, ayaṃ parisā dussaṅgahā’’ti pattacīvaraṃ ādāya eko araññaṃ pavisitvā vipassanaṃ ārabhitvā paccekabodhiṃ sacchākāsi. Tattha āgatehi ca kammaṭṭhānaṃ pucchito imaṃ gāthaṃ abhāsi –

> ‘‘Dussaṅgahā pabbajitāpi eke, atho gahaṭṭhā gharamāvasantā;
> Appossukko paraputtesu hutvā, eko care khaggavisāṇakappo’’ti.

Sā atthato pākaṭā eva. Ayaṃ pana yojanā – dussaṅgahā pabbajitāpi eke, ye asantosābhibhūtā, tathāvidhā eva ca atho gahaṭṭhā gharamāvasantā. Etamahaṃ dussaṅgahabhāvaṃ jigucchanto vipassanaṃ ārabhitvā paccekabodhiṃ adhigatomhīti. Sesaṃ purimanayeneva veditabbanti.

Dussaṅgahagāthāvaṇṇanā samattā.

44. **Oropayitvā**ti kā uppatti? Bārāṇasiyaṃ kira cātumāsikabrahmadatto nāma rājā gimhānaṃ paṭhame māse uyyānaṃ gato. Tattha ramaṇīye bhūmibhāge nīlaghanapattasañchannaṃ koviḷārarukkhaṃ disvā ‘‘koviḷāramūle mama sayanaṃ paññāpethā’’ti vatvā uyyāne kīḷitvā sāyanhasamayaṃ tattha

seyyaṃ kappesi. Puna gimhānaṃ majjhime māse uyyānaṃ gato. Tadā koviḷāro pupphito hoti, tadāpi tatheva akāsi. Puna gimhānaṃ pacchime māse gato. Tadā koviḷāro sañchinnapatto sukkharukkho viya hoti. Tadāpi so adisvāva taṃ rukkhaṃ pubbaparicayena tattheva seyyaṃ āṇāpesi. Amaccā jānantāpi ''rañña āṇatta''nti bhayena tattha sayanaṃ paññāpesuṃ. So uyyāne kīḷitvā sāyanhasamayaṃ tattha seyyaṃ kappento taṃ rukkhaṃ disvā ''are, ayaṃ pubbe sañchannapatto maṇimayo viya abhirūpadassano ahosi. Tato maṇivaṇṇasākhantare ṭhapitapavāḷaṅkurasadisehi pupphehi sassirikacārudassano ahosi. Muttādalasadisavālikākiṇṇo cassa heṭṭhā bhūmibhāgo bandhanā pamuttapupphasañchanno rattakambalasanthato viya ahosi. So nāmajja sukkharukkho viya sākhāmattāvaseso ṭhito. 'Aho, jarāya upahato koviḷāro'''ti cintetvā ''anupādinnampi tāva jarā haññati, kimaṅga pana upādinna''nti aniccasaññaṃ paṭilabhi. Tadanusāreneva sabbasaṅkhāre dukkhato anattato ca vipassanto ''aho vatāhampi sañchinnapatto koviḷāro viya apetagihibyañjano bhaveyya''nti patthayamāno anupubbena tasmiṃ sayanatale dakkhiṇena passena nipannoyeva paccekabodhiṃ sacchākāsi. Tato gamanakāle amaccehi ''kālo gantuṃ, mahārājā''ti vutte ''nāhaṃ rājā''tiādīni vatvā purimanayeneva imaṃ gāthaṃ abhāsi –

''Oropayitvā gihibyañjanāni, sañchinnapatto yathā koviḷāro;
Chetvāna vīro gihibandhanāni, eko care khaggavisāṇakappo''ti.

Tattha **oropayitvā**ti apanetvā. **Gihibyañjanānī**ti kesamassuodātavatthālaṅkāramālāgandhavilepanaitthiputtadāsidāsādīni. Etāni hi gihibhāvaṃ byañjayanti, tasmā ''gihibyañjanānī''ti vuccanti. **Sañchinnapatto**ti patitapatto. **Chetvānā**ti maggañāṇena chinditvā. **Vīro**ti maggavīriyasamannāgato. **Gihibandhanānī**ti kāmabandhanāni. Kāmā hi gihīnaṃ bandhanāni. Ayaṃ tāva padattho.

Ayaṃ pana adhippāyo – ''aho vatāhampi oropayitvā gihibyañjanāni sañchinnapatto yathā koviḷāro bhaveyya''nti evañhi cintayamāno vipassanaṃ ārabhitvā paccekabodhiṃ adhigatomhīti. Sesaṃ purimanayeneva veditabbanti.

Koviḷāragāthāvaṇṇanā samattā. Paṭhamo vaggo niṭṭhito.

45-46. **Sace labhethā**ti kā uppatti? Pubbe kira kassapassa bhagavato sāsane dve paccekabodhisattā pabbajitvā vīsati vassasahassāni gatapaccāgatavattaṃ pūretvā devaloke uppannā. Tato cavitvā tesaṃ jeṭṭhako bārāṇasirañño putto ahosi, kaniṭṭho purohitassa putto ahosi. Te ekadivasaṃyeva paṭisandhiṃ gahetvā ekadivasameva mātukucchito nikkhamitvā sahapaṃsukīḷitasahāyakā ahesuṃ. Purohitaputto paññavā ahosi. So rājaputtaṃ āha – ''samma, tvaṃ pituno accayena rajjaṃ labhissasi, ahaṃ purohitaṭṭhānaṃ, susikkhitena ca sukhaṃ rajjaṃ anusāsituṃ sakkā, ehi sippaṃ uggahessāmā''ti. Tato ubhopi pubbopacitakammā hutvā gāmanigamādīsu bhikkhaṃ caramānā paccantajanapadagāmaṃ gatā. Tañca gāmaṃ paccekabuddhā bhikkhācāravelāya pavisanti. Atha manussā paccekabuddhe disvā ussāhajātā āsanāni paññāpenti, paṇītaṃ khādanīyaṃ bhojanīyaṃ upanāmenti, mānenti, pūjenti. Tesaṃ etadahosi – ''amhehi sadisā uccākulikā nāma natthi, atha ca panime manussā yadi icchanti, amhākaṃ bhikkhaṃ denti, yadi ca nicchanti, na denti, imesaṃ pana pabbajitānaṃ evarūpaṃ sakkāraṃ karonti, addhā ete kiñci sippaṃ jānanti, handa nesaṃ santike sippaṃ uggaṇhāmā''ti.

Te manussesu paṭikkantesu okāsaṃ labhitvā ''yaṃ, bhante, tumhe sippaṃ jānātha, taṃ amhepi sikkhāpethā''ti yāciṃsu. Paccekabuddhā ''na sakkā apabbajitena sikkhitu''nti āhaṃsu. Te pabbajjaṃ yācitvā pabbajiṃsu. Tato nesaṃ paccekabuddhā ''evaṃ vo nivāsetabbaṃ, evaṃ pārupitabba''ntiādinā nayena ābhisamācārikaṃ ācikkhitvā ''imassa sippassa ekībhāvābhirati nipphatti, tasmā ekeneva nisīditabbaṃ, ekena caṅkamitabbaṃ, ṭhātabbaṃ, sayitabba''nti pāṭiyekkaṃ paṇṇasālamadaṃsu. Tato te attano attano paṇṇasālaṃ pavisitvā nisīdiṃsu. Purohitaputto nisinnakālato pabhuti cittasamādhānaṃ laddhā jhānaṃ labhi. Rājaputto muhutteneva ukkaṇṭhito tassa santikaṃ āgato. So taṃ disvā ''kiṃ, sammā''ti pucchi. ''Ukkaṇṭhitomhī''ti āha. ''Tena hi idha nisīdā''ti. So tattha muhuttaṃ nisīditvā āha –

‘‘imassa kira, samma, sippassa ekībhāvābhirati nipphattī’’ti purohitaputto ‘‘evaṃ, samma, tena hi tvaṃ attano nisinnokāsaṃ eva gaccha, uggahessāmi imassa sippassa nipphatti’’nti āha. So gantvā punapi muhutteneva ukkaṇṭhito purimanayeneva tikkhattuṃ āgato.

Tato naṃ purohitaputto tatheva uyyojetvā tasmiṃ gate cintesi ‘‘ayaṃ attano ca kammaṃ hāpeti, mama ca idhābhikkhaṇaṃ āgacchanto’’ti. So paṇṇasālato nikkhamma araññaṃ paviṭṭho. Itaro attano paṇṇasālāyeva nisinno punapi muhutteneva ukkaṇṭhito hutvā tassa paṇṇasālaṃ āgantvā ito cito ca maggantopi taṃ adisvā cintesi – ‘‘yo gahaṭṭhakāle paṇṇākārampi ādāya āgato maṃ daṭṭhuṃ na labhati, so nāma mayi āgate dassanampi adātukāmo pakkāmi, aho, re citta, na lajjasi, yaṃ maṃ catukkhattuṃ idhānesi, sodāni te vase na vattissāmi, aññadatthu taṃyeva mama vase vattāpessāmī’’ti attano senāsanaṃ pavisitvā vipassanaṃ ārabhitvā paccekabodhiṃ sacchikatvā ākāsena nandamūlakapabbhāraṃ agamāsi. Itaropi araññaṃ pavisitvā vipassanaṃ ārabhitvā paccekabodhiṃ sacchikatvā tattheva agamāsi. Te ubhopi manosilātale nisīditvā pāṭiyekkaṃ pāṭiyekkaṃ imā udānagāthāyo abhāsiṃsu –

‘‘Sace labhetha nipakaṃ sahāyaṃ, saddhiṃ caraṃ sādhuvihāri dhīraṃ;
Abhibhuyya sabbāni parissayāni, careyya tenattamano satīmā.

‘‘No ce labhetha nipakaṃ sahāyaṃ, saddhiṃ caraṃ sādhuvihāri dhīraṃ;
Rājāva raṭṭhaṃ vijitaṃ pahāya, eko care mātaṅgaraññeva nāgo’’ti.

Tattha **nipaka**nti pakatinipuṇaṃ paṇḍitaṃ kasiṇaparikammādīsu kusalaṃ. **Sādhuvihāri**nti appanāvihārena vā upacārena vā samannāgataṃ. **Dhīra**nti dhitisampannaṃ. Tattha nipakattena dhitisampadā vuttā. Idha pana dhitisampannamevāti attho. Dhiti nāma asithilaparakkamatā, ‘‘kāmaṃ taco ca nhāru cā’’ti (ma. ni. 2.184; a. ni. 2.5; mahāni. 196) evaṃ pavattavīriyassetaṃ adhivacanaṃ. Apica dhikatapāpotipi dhīro. **Rājāva raṭṭhaṃ vijitaṃ pahāyā**ti yathā paṭirājā ‘‘vijitaṃ raṭṭhaṃ anatthāvaha’’nti ñatvā rajjaṃ pahāya eko carati, evaṃ bālasahāyaṃ pahāya eko care. Atha vā **rājāva raṭṭha**nti yathā sutasomo rājā vijitaṃ raṭṭhaṃ pahāya eko cari, yathā ca mahājanako, evaṃ eko careti ayampi tassattho. Sesaṃ vuttānusārena sakkā jānitunti na vitthāritanti.

Sahāyagāthāvaṇṇanā samattā.

47. **Addhā pasaṃsāmā**ti imissā gāthāya yāva ākāsatale paññattāsane paccekabuddhānaṃ nisajjā, tāva cātuddisagāthāya uppattisadisā eva uppatti. Ayaṃ pana viseso – yathā so rājā rattiyā tikkhattuṃ ubbijji, na tathā ayaṃ, nevassa yaññō paccupaṭṭhito ahosi. So ākāsatale paññattesu āsanesu paccekabuddhe nisīdāpetvā ‘‘ke tumhe’’ti pucchi. ‘‘Mayaṃ, mahārāja, anavajjabhojino nāmā’’ti. ‘‘Bhante, ‘anavajjabhojino’ti imassa ko attho’’ti? ‘‘Sundaraṃ vā asundaraṃ vā laddhā nibbikārā bhuñjāma, mahārājā’’ti. Taṃ sutvā rañño etadahosi ‘‘yaṃnūnāhaṃ ime upaparikkheyyaṃ edisā vā no vā’’ti. Taṃ divasaṃ kaṇājakena bilaṅgadutiyena parivisi. Paccekabuddhā amataṃ bhuñjantā viya nibbikārā bhuñjiṃsu. Rājā ‘‘honti nāma ekadivasaṃ paṭiññātattā nibbikārā, sve jānissāmī’’ti svātanāyapi nimantesi. Tato dutiyadivasepi tathevākāsi. Tepi tatheva paribhuñjiṃsu. Atha rājā ‘‘idāni sundaraṃ datvā vīmaṃsissāmī’’ti punapi nimantetvā, dve divase mahāsakkāraṃ katvā, paṇītena ativicitrena khādanīyena bhojanīyena parivisi. Tepi tatheva nibbikārā bhuñjitvā rañño maṅgalaṃ vatvā pakkamiṃsu. Rājā acirapakkantesu tesu ‘‘anavajjabhojinova ete samaṇā, aho vatāhampi anavajjabhojī bhaveyya’’nti cintetvā mahārajjaṃ pahāya pabbajjaṃ samādāya vipassanaṃ ārabhitvā, paccekabuddho hutvā, mañjūsakarukkhamūle paccekabuddhānaṃ majjhe attano ārammaṇaṃ vibhāvento imaṃ gāthaṃ abhāsi –

‘‘Addhā pasaṃsāma sahāyasampadaṃ, seṭṭhā samā sevitabbā sahāyā;
Ete aladdhā anavajjabhojī, eko care khaggavisāṇakappo’’ti.

Sā padatthato uttānā eva. Kevalaṃ pana **sahāyasampada**nti ettha asekhehi sīlādikkhandhehi

sampannā sahāyā eva sahāyasampadāti veditabbā. Ayaṃ panettha yojanā – yāyaṃ vuttā sahāyasampadā, taṃ sahāyasampadaṃ **addhā pasaṃsāma,** ekaṃseneva thomemāti vuttaṃ hoti. Kathaṃ? **Seṭṭhā samā sevitabbā sahāyā**ti. Kasmā? Attano hi sīlādīhi seṭṭhe sevamānassa sīlādayo dhammā anuppannā uppajjanti, uppannā vuddhiṃ virūḷhiṃ vepullaṃ pāpuṇanti. Same sevamānassa aññamaññaṃ samadhāraṇena kukkuccassa vinodanena ca laddhā na parihāyanti. Ete pana sahāyake seṭṭhe ca same ca aladdhā kuhanādimicchājīvaṃ vajjetvā dhammena samena uppannaṃ bhojanaṃ bhuñjanto tattha ca paṭighānunayaṃ anuppādento anavajjabhojī hutvā atthakāmo kulaputto eko care khaggavisāṇakappo. Ahampi hi evaṃ caranto imaṃ sampattiṃ adhigatomhīti.

Anavajjabhojigāthāvaṇṇanā samattā.

48. **Disvā suvaṇṇassā**ti kā uppatti? Aññataro bārāṇasirājā gimhasamaye divāseyyaṃ upagato. Santike cassa vaṇṇadāsī gosītacandanaṃ pisati. Tassā ekabāhāyaṃ ekaṃ suvaṇṇavalayaṃ, ekabāhāyaṃ dve, tāni saṅghaṭṭanti itaraṃ na saṅghaṭṭati. Rājā taṃ disvā ‘‘evameva gaṇavāse saṅghaṭṭanā, ekavāse asaṅghaṭṭanā’’ti punappunaṃ taṃ dāsiṃ olokayamāno cintesi. Tena ca samayena sabbālaṅkārabhūsitā devī taṃ bījayantī ṭhitā hoti. Sā ‘‘vaṇṇadāsiyā paṭibaddhacitto maññe rājā’’ti cintetvā taṃ dāsiṃ uṭṭhāpetvā sayameva pisitumāraddhā. Tassā ubhosu bāhāsu aneke suvaṇṇavalayā, te saṅghaṭṭantā mahāsaddaṃ janayiṃsu. Rājā suṭṭhutaraṃ nibbinno dakkhiṇena passena nipannoyeva vipassanaṃ ārabhitvā paccekabodhiṃ sacchākāsi. Taṃ anuttarena sukhena sukhitaṃ nipannaṃ candanahatthā devī upasaṅkamitvā ‘‘ālimpāmi, mahārājā’’ti āha. Rājā – ‘‘apehi, mā ālimpāhī’’ti āha. Sā ‘‘kissa, mahārājā’’ti āha. So ‘‘nāhaṃ rājā’’ti. Evametesaṃ taṃ kathāsallāpaṃ sutvā amaccā upasaṅkamiṃsu. Tehipi mahārājavādena ālapito ‘‘nāhaṃ, bhaṇe, rājā’’ti āha. Sesaṃ paṭhamagāthāya vuttasadisameva.

Ayaṃ pana gāthāvaṇṇanā – **disvā**ti oloketvā. **Suvaṇṇassā**ti kañcanassa ‘‘valayānī’’ti pāṭhaseso. Sāvasesapāṭho hi ayaṃ attho. **Pabhassarānī**ti pabhāsanasīlāni, jutimantānīti vuttaṃ hoti. Sesaṃ uttānatthameva. Ayaṃ pana yojanā – disvā bhujasmiṃ suvaṇṇassa valayāni ‘‘gaṇavāse sati saṅghaṭṭanā, ekavāse asaṅghaṭṭanā’’ti evaṃ cintento vipassanaṃ ārabhitvā paccekabodhiṃ adhigatomhīti. Sesaṃ vuttanayamevāti.

Suvaṇṇavalayagāthāvaṇṇanā samattā.

49. **Evaṃ dutiyenā**ti kā uppatti? Aññataro bārāṇasirājā daharova pabbajitukāmo amacce āṇāpesi ‘‘deviṃ gahetvā rajjaṃ pariharatha, ahaṃ pabbajissāmī’’ti. Amaccā ‘‘na, mahārāja, arājakaṃ rajjaṃ amhehi sakkā rakkhituṃ, sāmantarājāno āgamma vilumpissanti, yāva ekaputtopi uppajjati, tāva āgamehī’’ti saññāpesuṃ. Muducitto rājā adhivāsesi. Atha devī gabbhaṃ gaṇhi. Rājā punapi te āṇāpesi – ‘‘devī gabbhinī, puttaṃ jātaṃ rajje abhisiñcitvā rajjaṃ pariharatha, ahaṃ pabbajissāmī’’ti. Amaccā ‘‘dujjānaṃ, mahārāja, etaṃ devī puttaṃ vā vijāyissati dhītaraṃ vā, vijāyanakālaṃ tāva āgamehī’’ti punapi saññāpesuṃ. Atha sā puttaṃ vijāyi. Tadāpi rājā tatheva amacce āṇāpesi. Amaccā punapi rājānaṃ ‘‘āgamehi, mahārāja, yāva, paṭibalo hotī’’ti bahūhi kāraṇehi saññāpesuṃ. Tato kumāre paṭibale jāte amacce sannipātāpetvā ‘‘paṭibalo ayaṃ, taṃ rajje abhisiñcitvā paṭipajjathā’’ti amaccānaṃ okāsaṃ adatvā antarāpaṇā kāsāyavatthādayo sabbaparikkhāre āharāpetvā antepure eva pabbajitvā mahājanako viya nikkhami. Sabbaparijano nānappakārakaṃ paridevamāno rājānaṃ anubandhi.

Rājā yāva attano rajjasīmā, tāva gantvā kattaradaṇḍena lekhaṃ katvā ‘‘ayaṃ lekhā nātikkamitabbā’’ti āha. Mahājano lekhāya sīsaṃ katvā, bhūmiyaṃ nipanno paridevamāno ‘‘tuyhaṃ dāni, tāta, rañño āṇā, kiṃ karissatī’’ti kumāraṃ lekhaṃ atikkamāpesi. Kumāro ‘‘tāta, tātā’’ti dhāvitvā rājānaṃ sampāpuṇi. Rājā kumāraṃ disvā ‘‘etaṃ mahājanaṃ pariharanto rajjaṃ kāresiṃ, kiṃ dāni ekaṃ dārakaṃ pariharituṃ na sakkhissa’’nti kumāraṃ gahetvā araññaṃ paviṭṭho, tattha pubbapaccekabuddhehi vasitapaṇṇasālaṃ disvā vāsaṃ kappesi saddhiṃ puttena. Tato kumāro varasayanādīsu kataparicayo tiṇasanthārake vā rajjumañcake vā sayamāno rodati. Sītavātādīhi phuṭṭho samāno ‘‘sītaṃ, tāta, uṇhaṃ, tāta, makkhikā, tāta, khādanti, chātomhi, tāta, pipāsitomhi, tātā’’ti vadati.

Rājā taṃ saññāpentoyeva rattiṃ vītināmeti. Divāpissa piṇḍāya caritvā bhattaṃ upanāmeti, taṃ hoti missakabhattaṃ kaṅguvarakamuggādibahulaṃ. Kumāro acchādentampi taṃ jighacchāvasena bhuñjamāno katipāheneva uṇhe ṭhapitapadumaṃ viya milāyi. Paccekabodhisatto pana paṭisaṅkhānabalena nibbikāroyeva bhuñjati.

Tato so kumāraṃ saññāpento āha – ''nagarasmiṃ, tāta, paṇītāhāro labbhati, tattha gacchāmā''ti. Kumāro ''āma, tātā''ti āha. Tato naṃ purakkhatvā āgatamaggeneva nivatti. Kumāramātāpi devī ''na dāni rājā kumāraṃ gahetvā araññe ciraṃ vasissati, katipāheneva nivattissatī''ti cintetvā raññā kattaradaṇḍena likhitaṭṭhāneyeva vatiṃ kārāpetvā vāsaṃ kappesi. Tato rājā tassā vatiyā avidūre ṭhatvā ''ettha te, tāta, mātā nisinnā, gacchāhī''ti pesesi. Yāva ca so taṃ ṭhānaṃ pāpuṇāti, tāva udikkhanto aṭṭhāsi ''mā heva naṃ koci viheṭheyyā''ti. Kumāro mātu santikaṃ dhāvanto agamāsi. Ārakkhakapurisā ca naṃ disvā deviyā ārocesuṃ. Devī vīsatināṭakitthisahassaparivutā gantvā paṭiggahesi, rañño ca pavattiṃ pucchi. Atha ''pacchato āgacchatī''ti sutvā manusse pesesi. Rājāpi tāvadeva sakavasatiṃ agamāsi. Manussā rājānaṃ adisvā nivattiṃsu. Tato devī nirāsāva hutvā, puttaṃ gahetvā, nagaraṃ gantvā, taṃ rajje abhisiñci. Rājāpi attano vasatiṃ patvā, tattha nisinno vipassitvā, paccekabodhiṃ sacchikatvā, mañjūsakarukkhamūle paccekabuddhānaṃ majjhe imaṃ udānagāthaṃ abhāsi –

> ''Evaṃ dutiyena saha mamassa, vācābhilāpo abhisajjanā vā;
> Etaṃ bhayaṃ āyatiṃ pekkhamāno, eko care khaggavisāṇakappo''ti.

Sā padatthato uttānā eva. Ayaṃ panettha adhippāyo – yvāyaṃ etena dutiyena kumārena sītuṇhādīni nivedentena sahavāsena taṃ saññāpentassa mama vācābhilāpo, tasmiṃ sinehavasena abhisajjanā ca jātā, sace ahaṃ imaṃ na pariccajāmi, tato āyatimpi hessati yatheva idāni; evaṃ dutiyena saha mamassa vācābhilāpo abhisajjanā vā. Ubhayampi cetaṃ antarāyakaraṃ visesādhigamassāti etaṃ bhayaṃ āyatiṃ pekkhamāno taṃ chaḍḍetvā yoniso paṭipajjitvā paccekabodhiṃ adhigatomhīti. Sesaṃ vuttanayamevāti.

Āyatibhayagāthāvaṇṇanā samattā.

50. **Kāmā hi citrā**ti kā uppatti? Bārāṇasiyaṃ kira seṭṭhiputto daharova seṭṭhiṭṭhānaṃ labhi. Tassa tiṇṇaṃ utūnaṃ tayo pāsādā honti. So tattha sabbasampattīhi devakumāro viya paricāreti. So daharova samāno ''pabbajissāmī''ti mātāpitaro yāci. Te naṃ vārenti. So tatheva nibandhati. Punapi naṃ mātāpitaro ''tvaṃ, tāta, sukhumālo, dukkarā pabbajjā, khuradhārāya upari caṅkamanasadisā''ti nānappakārehi vārenti. So tatheva nibandhati. Te cintesuṃ ''sacāyaṃ pabbajati, amhākaṃ domanassaṃ hoti. Sace naṃ nivārema, etassa domanassaṃ hoti. Apica amhākaṃ domanassaṃ hotu, mā ca etassā''ti anujāniṃsu. Tato so sabbaparijanaṃ paridevamānaṃ anādiyitvā isipatanaṃ gantvā paccekabuddhānaṃ santike pabbaji. Tassa uḷārasenāsanaṃ na pāpuṇāti, mañcake taṭṭikaṃ pattharitvā sayi. So varasayane kataparicayo sabbarattiṃ atidukkhito ahosi. Pabhātepi sarīraparikammaṃ katvā, pattacīvaramādāya paccekabuddhehi saddhiṃ piṇḍāya pāvisi. Tattha vuḍḍhā aggāsanañca aggapiṇḍañca labhanti, navakā yaṃkiñcideva āsanaṃ lūkhabhojanañca. So tena lūkhabhojanenāpi atidukkhito ahosi. So katipāhaṃyeva kiso dubbaṇṇo hutvā nibbijji yathā taṃ aparipākagate samaṇadhamme. Tato mātāpitūnaṃ dūtaṃ pesetvā uppabbaji. So katipāhaṃyeva balaṃ gahetvā punapi pabbajitukāmo ahosi. Tato teneva kamena pabbajitvā punapi uppabbajitvā tatiyavāre pabbajitvā sammā paṭipanno paccekasambodhiṃ sacchikatvā imaṃ udānagāthaṃ vatvā puna paccekabuddhānaṃ majjhe imameva byākaraṇagāthaṃ abhāsi –

> ''Kāmā hi citrā madhurā manoramā, virūparūpena mathenti cittaṃ;
> Ādīnavaṃ kāmaguṇesu disvā, eko care khaggavisāṇakappo''ti.

Tattha **kāmā**ti dve kāmā vatthukāmā ca kilesakāmā ca. Tattha vatthukāmā manāpiyarūpādayo dhammā, kilesakāmā chandādayo sabbepi rāgappabhedā. Idha pana vatthukāmā adhippetā. Rūpādianekappakāravasena **citrā**. Lokassādavasena **madhurā**. Bālaputhujjanānaṃ manaṃ ramentīti **manoramā. Virūparūpenā**ti virūpena rūpena, anekavidhena sabhāvenāti vuttaṃ hoti. Te hi

rūpādivasena citrā, rūpādīsupi nīlādivasena vividharūpā. Evaṃ tena virūparūpena tathā tathā assādaṃ dassetvā **mathenti cittaṃ** pabbajjāya abhiramituṃ na dentīti. Sesamettha pākaṭameva. Nigamanampi dvīhi tīhi vā padehi yojetvā purimagāthāsu vuttanayeneva veditabbanti.

Kāmagāthāvaṇṇanā samattā.

51. **Īti cā**ti kā uppatti? Bārāṇasiyaṃ kira rañño gaṇḍo udapādi. Bāḷhā vedanā vattanti. Vejjā ''satthakammena vinā phāsu na hotī''ti bhaṇanti. Rājā tesaṃ abhayaṃ datvā satthakammaṃ kārāpesi. Te phāletvā, pubbalohitaṃ nīharitvā, nibbedanaṃ katvā, vaṇaṃ paṭṭena bandhiṃsu, āhārācāresu ca naṃ sammā ovadiṃsu. Rājā lūkhabhojanena kisasarīro ahosi, gaṇḍo cassa milāyi. So phāsukasaññī hutvā siniddhāhāraṃ bhuñji. Tena ca sañjātabalo visaye paṭisevi. Tassa gaṇḍo puna purimasabhāvameva sampāpuṇi. Evaṃ yāva tikkhattuṃ satthakammaṃ kārāpetvā, vejjehi parivajjito nibbijjitvā, rajjaṃ pahāya pabbajitvā, araññaṃ pavisitvā, vipassanaṃ ārabhitvā, sattahi vassehi paccekabodhiṃ sacchikatvā, imaṃ udānagāthaṃ bhāsitvā nandamūlakapabbhāraṃ agamāsi.

''Īti ca gaṇḍo ca upaddavo ca, rogo ca sallañca bhayañca metaṃ;
Etaṃ bhayaṃ kāmaguṇesu disvā, eko care khaggavisāṇakappo''ti.

Tattha etīti **īti,** āgantukānaṃ akusalabhāgiyānaṃ byasanahetūnaṃ etaṃ adhivacanaṃ. Tasmā kāmaguṇāpi ete anekabyasanāvahaṭṭhena daḷhasannipātaṭṭhena ca īti. Gaṇḍopi asuciṃ paggharati, uddhumātaparipakkaparibhinno hoti. Tasmā ete kilesāsucipaggharaṇato uppādajarābhaṅgehi uddhumātaparipakkaparibhinnabhāvato ca **gaṇḍo**. Upaddavatīti **upaddavo;** anatthaṃ janento abhibhavati; ajjhottharatīti attho, rājadaṇḍādīnametaṃ adhivacanaṃ. Tasmā kāmaguṇāpete aviditanibbānatthāvahahetutāya sabbupaddavavatthutāya ca upaddavo. Yasmā panete kilesāturabhāvaṃ janentā sīlasaṅkhātamārogyaṃ, loluppaṃ vā uppādentā pākatikameva ārogyaṃ vilumpanti, tasmā iminā ārogyavilumpanaṭṭheneva **rogo**. Abbhantaramanuppaviṭṭhaṭṭhena pana antotudakaṭṭhena dunniharaṇīyaṭṭhena ca **sallaṃ**. Diṭṭhadhammikasamparāyikabhayāvahanato **bhayaṃ**. Me etanti **metaṃ**. Sesamettha pākaṭameva. Nigamanaṃ vuttanayeneva veditabbanti.

Ītigāthāvaṇṇanā samattā.

52. **Sītañcā**ti kā uppatti? Bārāṇasiyaṃ kira sītālukabrahmadatto nāma rājā ahosi. So pabbajitvā araññakuṭikāya viharati. Tasmiñca padese sīte sītaṃ, uṇhe uṇhameva ca hoti abbhokāsattā padesassa. Gocaragāme bhikkhā yāvadatthāya na labbhati. Pivanakapānīyampi dullabhaṃ, vātātapaḍaṃsasarīsapāpi bādhenti. Tassa etadahosi – ''ito aḍḍhayojanamatte sampanno padeso, tattha sabbepi ete parissayā natthi. Yaṃnūnāhaṃ tattha gaccheyyaṃ; phāsukaṃ viharantena sakkā visesaṃ adhigantu''nti. Tassa puna ahosi – ''pabbajitā nāma na paccayavasikā honti, evarūpañca cittaṃ vase vattenti, na cittassa vase vattenti, nāhaṃ gamissāmī''ti paccavekkhitvā na agamāsi. Evaṃ yāvatatiyakaṃ uppannacittaṃ paccavekkhitvā nivattesi. Tato tattheva satta vassāni vasitvā, sammā paṭipajjamāno paccekasambodhiṃ sacchikatvā, imaṃ udānagāthaṃ bhāsitvā nandamūlakapabbhāraṃ agamāsi.

''Sītañca uṇhañca khudaṃ pipāsaṃ, vātātape ḍaṃsasarīsape ca;
Sabbānipetāni abhisambhavitvā, eko care khaggavisāṇakappo''ti.

Tattha **sītañcā**ti sītaṃ nāma duvidhaṃ abbhantaradhātukkhobhapaccayañca, bāhiradhātukkhobhapaccayañca; tathā uṇhaṃ. **Ḍaṃsā**ti piṅgalamakkhikā. **Sarīsapā**ti ye keci dīghajātikā saritvā gacchanti. Sesaṃ pākaṭameva. Nigamanampi vuttanayeneva veditabbanti.

Sītālukagāthāvaṇṇanā samattā.

53. **Nāgovā**ti kā uppatti? Bārāṇasiyaṃ kira aññataro rājā vīsati vassāni rajjaṃ kāretvā kālakato

niraye vīsati eva vassāni paccitvā himavantappadese hatthiyoniyaṃ uppajjitvā sañjātakkhandho padumavaṇṇasakalasarīro uḷāro yūthapati mahānāgo ahosi. Tassa obhaggobhaggaṃ sākhābhaṅgaṃ hatthichāpāva khādanti. Ogāhepi naṃ hatthiniyo kaddamena limpanti, sabbaṃ pālileyyakanāgasseva ahosi. So yūthā nibbijjitvā pakkami. Tato naṃ padānusārena yūthaṃ anubandhi. Evaṃ yāvatatiyaṃ pakkanto anubaddhova. Tato cintesi – ''idāni mayhaṃ nattako bārāṇasiyaṃ rajjaṃ kāreti, yaṃnūnāhaṃ attano purimajātiyā uyyānaṃ gaccheyyaṃ, tatra maṃ so rakkhissatī''ti. Tato rattiṃ niddāvasaṃ gate yūthe yūthaṃ pahāya tameva uyyānaṃ pāvisi. Uyyānapālo disvā rañño ārocesi. Rājā ''hatthiṃ gahessāmī''ti senāya parivāresi. Hatthī rājānaṃ eva abhimukho gacchati. Rājā ''maṃ abhimukho etī''ti khurappaṃ sannayhitvā aṭṭhāsi. Tato hatthī ''vijjheyyāpi maṃ eso''ti mānusikāya vācāya ''brahmadatta, mā maṃ vijjha, ahaṃ te ayyako''ti āha. Rājā ''kiṃ bhaṇasī''ti sabbaṃ pucchi. Hatthīpi rajje ca narake ca hatthiyoniyañca pavattiṃ sabbaṃ ārocesi. Rājā ''sundaraṃ, mā bhāyi, mā ca kañci bhiṃsāpehī''ti hatthino vaṭṭañca ārakkhake ca hatthibhaṇḍe ca upaṭṭhāpesi.

Athekadivasaṃ rājā hatthikkhandhagato ''ayaṃ vīsati vassāni rajjaṃ katvā niraye pakko, vipākāvasesena ca tiracchānayoniyaṃ uppanno, tatthapi gaṇavāsasaṅghaṭṭanaṃ asahanto idhāgato. Aho dukkho gaṇavāso, ekībhāvo eva ca pana sukho''ti cintetvā tattheva vipassanaṃ ārabhitvā paccekabodhiṃ sacchākāsi. Taṃ lokuttarasukhena sukhitaṃ amaccā upasaṅkamitvā, paṇipātaṃ katvā ''yānakālo mahārājā''ti āhaṃsu. Tato ''nāhaṃ rājā''ti vatvā purimanayeneva imaṃ gāthaṃ abhāsi –

> ''Nāgova yūthāni vivajjayitvā, sañjātakhandho padumī uḷāro;
> Yathābhirantaṃ viharaṃ araññe, eko care khaggavisāṇakappo''ti.

Sā padatthato pākaṭā eva. Ayaṃ panettha adhippāyayojanā. Sā ca kho yuttivaseneva, na anussavavasena. Yathā ayaṃ hatthī manussakantesu sīlesu dantattā adantabhūmiṃ nāgacchatīti vā, sarīramahantatāya vā nāgo, evaṃ kudāssu nāmāhampi ariyakantesu sīlesu dantattā adantabhūmiṃ nāgamanena āguṃ akaraṇena puna itthattaṃ anāgamanena ca guṇasarīramahantatāya vā nāgo bhaveyyaṃ. Yathā cesa yūthāni vivajjetvā ekacariyasukhena yathābhirantaṃ viharaṃ araññe eko care khaggavisāṇakappo, kudāssu nāmāhampi evaṃ gaṇaṃ vivajjetvā ekavihārasukhena jhānasukhena yathābhirantaṃ viharaṃ araññe attano yathā yathā sukhaṃ, tathā tathā yattakaṃ vā icchāmi, tattakaṃ araññe nivāsaṃ eko care khaggavisāṇakappo careyyanti attho. Yathā cesa susaṇṭhitakkhandhatāya **sañjātakkhandho,** kudāssu nāmāhampi evaṃ asekhasīlakkhandhamahantatāya sañjātakkhandho bhaveyyaṃ. Yathā cesa padumasadisagattatāya vā padumakule uppannatāya vā **padumī,** kudāssu nāmāhampi evaṃ padumasadisaujugattatāya vā ariyajātipadume uppannatāya vā padumī bhaveyyaṃ. Yathā cesa thāmabalajavādīhi uḷāro, kudāssu nāmāhampi evaṃ parisuddhakāyasamācāratādīhi sīlasamādhinibbedhikapaññādīhi vā uḷāro bhaveyyanti evaṃ cintento vipassanaṃ ārabhitvā paccekabodhiṃ adhigatomhīti.

Nāgagāthāvaṇṇanā samattā.

54. **Aṭṭhāna ta**nti kā uppatti? Bārāṇasirañño kira putto daharo eva samāno pabbajitukāmo mātāpitaro yāci. Mātāpitaro naṃ vārenti. So vāriyamānopi nibandhatiyeva ''pabbajissāmī''ti. Tato naṃ pubbe vuttaseṭṭhiputtaṃ viya sabbaṃ vatvā anujāniṃsu. Pabbajitvā ca uyyāneyeva vasitabbanti paṭijānāpesuṃ, so tathā akāsi. Tassa mātā pātova vīsatisahassanāṭakitthiparivutā uyyānaṃ gantvā, puttaṃ yāguṃ pāyetvā, antarā khajjakādīni ca khādāpetvā, yāva majjhanhikasamayaṃ tena saddhiṃ samullapitvā, nagaraṃ pavisati. Pitā ca majjhanhike āgantvā, taṃ bhojetvā attanāpi bhuñjitvā, divasaṃ tena saddhiṃ samullapitvā, sāyanhasamaye jagganapurise ṭhapetvā nagaraṃ pavisati. So evaṃ rattindivaṃ avivitto viharati. Tena kho pana samayena ādiccabandhu nāma paccekabuddho nandamūlakapabbhāre viharati. So āvajjento taṃ addasa – ''ayaṃ kumāro pabbajituṃ asakkhi, jaṭaṃ chindituṃ na sakkotī''ti. Tato paraṃ āvajji ''attano dhammatāya nibbijjissati, no''ti. Atha ''dhammatāya nibbindanto aticiraṃ bhavissatī''ti ñatvā ''tassa ārammaṇaṃ dassessāmī''ti pubbe vuttanayeneva manosilātalato āgantvā uyyāne aṭṭhāsi. Rājapuriso disvā ''paccekabuddho āgato, mahārājā''ti rañño

ārocesi. Rājā ‘‘idāni me putto paccekabuddhena saddhiṃ anukkaṇṭhito vasissatī’’ti pamuditamano hutvā paccekabuddhaṃ sakkaccaṃ upaṭṭhahitvā tattheva vāsaṃ yācitvā paṇṇasālādivāvihāraṭṭhānacaṅkamādisabbaṃ kāretvā vāsesi.

So tattha vasanto ekadivasaṃ okāsaṃ labhitvā kumāraṃ pucchi ‘‘kosi tva’’nti? So āha ‘‘ahaṃ pabbajito’’ti. ‘‘Pabbajitā nāma na edisā hontī’’ti. ‘‘Atha bhante, kīdisā honti, kiṃ mayhaṃ ananucchavika’’nti vutte ‘‘tvaṃ attano ananucchavikaṃ na pekkhasi, nanu te mātā vīsatisahassaitthīhi saddhiṃ pubbaṇhasamaye āgacchantī uyyānaṃ avivittaṃ karoti, pitā mahatā balakāyena sāyanhasamaye, jagganapurisā sakalarattiṃ; pabbajitā nāma tava sadisā na honti, ‘edisā pana hontī’’’ti tatra ṭhitasseva iddhiyā himavante aññataraṃ vihāraṃ dassesi. So tattha paccekabuddhe ālambanabāhaṃ nissāya ṭhite ca caṅkamante ca rajanakammasūcikammādīni karonte ca disvā āha – ‘‘tumhe idha, nāgacchatha, pabbajjā nāma tumhehi anuññātā’’ti. ‘‘Āma, pabbajjā anuññātā, pabbajitakālato paṭṭhāya samaṇā nāma attano nissaraṇaṃ kātuṃ icchitapatthitañca padesaṃ gantuṃ labhanti, ettakaṃva vaṭṭatī’’ti vatvā ākāse ṭhatvā –

‘‘Aṭṭhāna taṃ saṅgaṇikāratassa, yaṃ phassaye sāmayikaṃ vimutti’’nti. –

Imaṃ upaḍḍhagāthaṃ vatvā, dissamāneneva kāyena nandamūlakapabbhāraṃ agamāsi. Evaṃ gate paccekabuddhe so attano paṇṇasālaṃ pavisitvā nipajji. Ārakkhakapurisopi ‘‘sayito kumāro, idāni kuhiṃ gamissatī’’ti pamatto niddaṃ okkami. So tassa pamattabhāvaṃ ñatvā pattacīvaraṃ gahetvā araññaṃ pāvisi. Tatra ca vivitto vipassanaṃ ārabhitvā, paccekabodhiṃ sacchikatvā, paccekabuddhaṭṭhānaṃ gato. Tatra ca ‘‘kathamadhigata’’nti pucchito ādiccabandhunā vuttaṃ upaḍḍhagāthaṃ paripuṇṇaṃ katvā abhāsi.

Tassattho – **aṭṭhāna ta**nti. Aṭṭhānaṃ taṃ, akāraṇaṃ tanti vuttaṃ hoti, anunāsikalopo kato ‘‘ariyasaccāna dassana’’ntiādīsu (khu. pā. 5.11; su. ni. 270) viya. **Saṅgaṇikāratassā**ti gaṇābhiratassa. **Ya**nti karaṇavacanametaṃ ‘‘yaṃ hirīyati hirīyitabbenā’’tiādīsu (dha. sa. 30) viya. **Phassaye**ti adhigacche. **Sāmayikaṃ vimutti**nti lokiyasamāpattiṃ. Sā hi appitappitasamaye eva paccanīkehi vimuccanato ‘‘sāmayikā vimuttī’’ti vuccati. Taṃ sāmayikaṃ vimuttiṃ. Aṭṭhānaṃ taṃ, na taṃ kāraṇaṃ vijjati saṅgaṇikāratassa, yena kāraṇena phassayeti etaṃ ādiccabandhussa paccekabuddhassa vaco nisamma saṅgaṇikāratiṃ pahāya yoniso paṭipajjanto adhigatomhīti āha. Sesaṃ vuttanayamevāti.

Aṭṭhānagāthāvaṇṇanā samattā.

Dutiyo vaggo niṭṭhito.

55. **Diṭṭhīvisūkānī**ti kā uppatti? Bārāṇasiyaṃ kira aññataro rājā rahogato cintesi – ‘‘yathā sītādīnaṃ paṭighātakāni uṇhādīni atthi, atthi nu kho evaṃ vaṭṭapaṭighātakaṃ vinaṭṭaṃ, no’’ti. So amacce pucchi – ‘‘vivaṭṭaṃ jānāthā’’ti? Te ‘‘jānāma, mahārājā’’ti āhaṃsu. Rājā – ‘‘kiṃ ta’’nti? Tato ‘‘antavā loko’’tiādinā nayena sassatucchedaṃ kathesuṃ. Atha rājā ‘‘ime na jānanti, sabbepime diṭṭhigatikā’’ti sayameva tesaṃ vilomatañca ayuttatañca disvā ‘‘vaṭṭapaṭighātakaṃ vivaṭṭaṃ atthi, taṃ gavesitabba’’nti cintetvā rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchākāsi. Imañca udānagāthaṃ abhāsi paccekabuddhamajjhe byākaraṇagāthañca –

‘‘Diṭṭhīvisūkāni upātivatto, patto niyāmaṃ paṭiladdhamaggo;
Uppannañāṇomhi anaññaneyyo, eko care khaggavisāṇakappo’’ti.

Tassattho – **diṭṭhīvisūkānī**ti dvāsaṭṭhidiṭṭhigatāni. Tāni hi maggasammādiṭṭhiyā visūkaṭṭhena vijjhanaṭṭhena vilomaṭṭhena ca visūkāni. Evaṃ diṭṭhiyā visūkāni, diṭṭhi eva vā visūkāni diṭṭhivisūkāni. **Upātivatto**ti dassanamaggena atikkanto. **Patto niyāma**nti avinipātadhammatāya sambodhiparāyaṇatāya ca niyatabhāvaṃ adhigato, sammattaniyāmasaṅkhātaṃ vā paṭhamamagganti. Ettāvatā

paṭhamamaggakiccanipphatti ca tassa paṭilābho ca vutto. Idāni **paṭiladdhamaggo**ti iminā sesamaggapaṭilābhaṃ dasseti. **Uppannañāṇomhī**ti uppannapaccekabodhiñāṇo amhi. Etena phalaṃ dasseti. **Anaññaneyyo**ti aññehi ''idaṃ saccaṃ, idaṃ sacca''nti na netabbo. Etena sayambhutaṃ dīpeti, patte vā paccekabodhiñāṇe aneyyatāya abhāvā sayaṃvasitaṃ. Samathavipassanāya vā diṭṭhivisūkāni upātivatto, ādimaggena patto niyāmaṃ, sesehi paṭiladdhamaggo, phalañāṇena uppannañāṇo, taṃ sabbaṃ attanāva adhigatoti anaññaneyyo. Sesaṃ vuttanayeneva veditabbanti.

Diṭṭhivisūkagāthāvaṇṇanā samattā.

56. **Nillolupo**ti kā uppatti? Bārāṇasirañño kira sūdo antarabhattaṃ pacitvā upanāmesi manuññadassanaṃ sādurasaṃ ''appeva nāma me rājā dhanamanuppadeyyā''ti. Taṃ rañño gandheneva bhottukāmataṃ janesi mukhe kheḷaṃ uppādentaṃ. Paṭhamakabaḷe pana mukhe pakkhittamatte sattarasaharaṇisahassāni amateneva phuṭṭhāni ahesuṃ. Sūdo ''idāni me dassati, idāni me dassatī''ti cintesi. Rājāpi ''sakkārāraho sūdo''ti cintesi – ''rasaṃ sāyitvā pana sakkarontaṃ maṃ pāpako kittisaddo abbhuggaccheyya – 'lolo ayaṃ rājā rasagaruko'''ti na kiñci abhaṇi. Evaṃ yāva bhojanapariyosānaṃ, tāva sūdopi ''idāni dassati, idāni dassatī''ti cintesi. Rājāpi avaṇṇabhayena na kiñci abhaṇi. Tato sūdo ''natthi imassa rañño jivhāviññāṇa''nti dutiyadivase arasabhattaṃ upanāmesi. Rājā bhuñjanto ''niggahāraho ajja sūdo''ti jānantopi pubbe viya paccavekkhitvā avaṇṇabhayena na kiñci abhaṇi. Tato sūdo ''rājā neva sundaraṃ nāsundaraṃ jānātī''ti cintetvā sabbaṃ paribbayaṃ attanā gahetvā yaṃkiñcideva pacitvā rañño deti. Rājā ''aho vata lobho, ahaṃ nāma vīsati nagarasahassāni bhuñjanto imassa lobhena bhattamattampi na labhāmī''ti nibbijjitvā, rajjaṃ pahāya pabbajitvā, vipassanto paccekabodhiṃ sacchākāsi, purimanayeneva ca imaṃ gāthaṃ abhāsi –

> ''Nillolupo nikkuho nippipāso, nimmakkho niddhantakasāvamoho;
> Nirāsayo sabbaloke bhavitvā, eko care khaggavisāṇakappo''ti.

Tattha **nillolupo**ti alolupo. Yo hi rasataṇhābhibhūto hoti, so bhusaṃ luppati punappunañca luppati, tena lolupoti vuccati. Tasmā esa taṃ paṭikkhipanto āha ''nillolupo''ti. **Nikkuho**ti ettha kiñcāpi yassa tividhaṃ kuhanavatthu natthi, so nikkuhoti vuccati. Imissā pana gāthāya manuññabhojanādīsu vimhayamanāpajjanato nikkuhoti ayamadhippāyo. **Nippipāso**ti ettha pātumicchā pipāsā, tassā abhāvena nippipāso, sādurasalobhena bhottukamyatāvirahitoti attho. **Nimmakkho**ti ettha paraguṇavināsanalakkhaṇo makkho, tassa abhāvena nimmakkho. Attano gahaṭṭhakāle sūdassa guṇamakkhanābhāvaṃ sandhāyāha. **Niddhantakasāvamoho**ti ettha rāgādayo tayo, kāyaduccaritādīni ca tīṇīti cha dhammā yathāsambhavaṃ appasannaṭṭhena sakabhāvaṃ vijahāpetvā parabhāvaṃ gaṇhāpanaṭṭhena kasaṭaṭṭhena ca kasāvāti veditabbā. Yathāha –

> ''Tattha, katame tayo kasāvā? Rāgakasāvo, dosakasāvo, mohakasāvo, ime tayo kasāvā.
> Tattha, katame aparepi tayo kasāvā? Kāyakasāvo, vacīkasāvo, manokasāvo''ti (vibha. 924).

Tesu mohaṃ ṭhapetvā pañcannaṃ kasāvānaṃ tesañca sabbesaṃ mūlabhūtassa mohassa niddhantattā niddhantakasāvamoho, tiṇṇaṃ eva vā kāyavacīmanokasāvānaṃ mohassa ca niddhantattā niddhantakasāvamoho. Itaresu nillolupatādīhi rāgakasāvassa, nimmakkhatāya dosakasāvassa niddhantabhāvo siddho eva. **Nirāsayo**ti nittaṇho. **Sabbaloke**ti sakalaloke, tīsu bhavesu dvādasasu vā āyatanesu bhavavibhavataṇhāvirahito hutvāti attho. Sesaṃ vuttanayeneva veditabbaṃ. Atha vā tayopi pāde vatvā **eko care**ti eko carituṃ sakkuṇeyyāti evampi ettha sambandho kātabboti.

Nillolupagāthāvaṇṇanā samattā.

57. **Pāpaṃ sahāya**nti kā uppatti? Bārāṇasiyaṃ kira aññataro rājā mahaccarājānubhāvena nagaraṃ padakkhiṇaṃ karonto manusse koṭṭhāgārato purāṇadhaññāni bahiddhā nīharante disvā ''kiṃ, bhaṇe, ida''nti amacce pucchi. ''Idāni, mahārāja, navadhaññāni uppajjissanti, tesaṃ okāsaṃ kātuṃ ime

manussā purāṇadhaññādīni chaḍḍentī''ti. Rājā – ''kiṃ, bhaṇe, itthāgārabalakāyādīnaṃ vaṭṭaṃ paripuṇṇa''nti? ''Āma, mahārāja, paripuṇṇanti''. ''Tena hi, bhaṇe, dānasālaṃ kārāpetha, dānaṃ dassāmi, mā imāni dhaññāni anupakārāni vinassiṃsū''ti. Tato naṃ aññataro diṭṭhigatiko amacco ''mahārāja, natthi dinna''nti ārabbha yāva ''bālā ca paṇḍitā ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissantī''ti vatvā nivāresi. So dutiyampi tatiyampi koṭṭhāgāre vilumpante disvā tatheva āṇāpesi. Tatiyampi naṃ ''mahārāja, dattupaññattaṃ yadidaṃ dāna''ntiādīni vatvā nivāresi. So ''are, ahaṃ attano santakampi na labhāmi dātuṃ, kiṃ me imehi pāpasahāyehī''ti nibbinno rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchākāsi. Tañca pāpaṃ sahāyaṃ garahanto imaṃ udānagāthaṃ abhāsi –

> ''Pāpaṃ sahāyaṃ parivajjayetha, anatthadassiṃ visame niviṭṭhaṃ;
> Sayaṃ na seve pasutaṃ pamattaṃ, eko care khaggavisāṇakappo''ti.

Tassāyaṃ saṅkhepattho – yvāyaṃ dasavatthukāya pāpadiṭṭhiyā samannāgatattā **pāpo,** paresampi anatthaṃ passatīti **anatthadassī,** kāyaduccaritādimhi ca **visame niviṭṭho,** taṃ atthakāmo kulaputto pāpaṃ sahāyaṃ parivajjayetha anatthadassiṃ visame niviṭṭhaṃ. **Sayaṃ na seve**ti attano vasena na seve. Yadi pana paravaso hoti, kiṃ sakkā kātunti vuttaṃ hoti. **Pasuta**nti pasaṭaṃ, diṭṭhivasena tattha tattha lagganti attho. **Pamatta**nti kāmaguṇesu vossaṭṭhacittaṃ, kusalabhāvanārahitaṃ vā. Taṃ evarūpaṃ na seve, na bhaje, na payirupāse, aññadatthu eko care khaggavisāṇakappoti.

Pāpasahāyagāthāvaṇṇanā samattā.

58. **Bahussuta**nti kā uppatti? Pubbe kira kassapassa bhagavato sāsane aṭṭha paccekabodhisattā pabbajitvā gatapaccāgatavattaṃ pūretvā devaloke uppannāti sabbaṃ anavajjabhojīgāthāya vuttasadisameva. Ayaṃ pana viseso – paccekabuddhe nisīdāpetvā rājā āha ''ke tumhe''ti? Te āhaṃsu – ''mayaṃ, mahārāja, bahussutā nāmā''ti. Rājā – ''ahaṃ sutabrahmadatto nāma, sutena tittiṃ na gacchāmi, handa, nesaṃ santike vicitranayaṃ saddhammadesanaṃ sossāmī''ti attamano dakkhiṇodakaṃ datvā, parivisitvā, bhattakiccapariyosāne saṅghattherassa pattaṃ gahetvā, vanditvā, purato nisīdi ''dhammakathaṃ, bhante, karothā''ti. So ''sukhito hotu, mahārāja, rāgakkhayo hotū''ti vatvā uṭṭhito. Rājā ''ayaṃ na bahussuto, dutiyo bahussuto bhavissati, sve dāni vicitradhammadesanaṃ sossāmī''ti svātanāya nimantesi. Evaṃ yāva sabbesaṃ paṭipāṭi gacchati, tāva nimantesi. Te sabbepi ''dosakkhayo hotu, mohakkhayo, gatikkhayo, vaṭṭakkhayo, upadhikkhayo, taṇhakkhayo hotū''ti evaṃ ekekaṃ padaṃ visesetvā sesaṃ paṭhamasadisameva vatvā uṭṭhahiṃsu.

Tato rājā ''ime 'bahussutā maya'nti bhaṇanti, na ca tesaṃ vicitrakathā, kimetehi vutta''nti tesaṃ vacanatthaṃ upaparikkhitumāraddho. Atha ''rāgakkhayo hotū''ti upaparikkhanto ''rāge khīṇe dosopi mohopi aññatarañatarepi kilesā khīṇā hontī''ti ñatvā attamano ahosi – ''nippariyāyabahussutā ime samaṇā. Yathā hi purisena mahāpathaviṃ vā ākāsaṃ vā aṅguliyā niddisantena na aṅgulimattova padeso niddiṭṭho hoti, apica, kho, pana pathavīākāsā eva niddiṭṭhā honti, evaṃ imehi ekamekaṃ atthaṃ niddisantehi aparimāṇā atthā niddiṭṭhā hontī''ti. Tato so ''kudāssu nāmāhampi evaṃ bahussuto bhavissāmī''ti tathārūpaṃ bahussutabhāvaṃ patthento rajjaṃ pahāya pabbajitvā, vipassanto paccekabodhiṃ sacchikatvā, imaṃ udānagāthaṃ abhāsi –

> ''Bahussutaṃ dhammadharaṃ bhajetha, mittaṃ uḷāraṃ paṭibhānavantaṃ;
> Aññāya atthāni vineyya kaṅkhaṃ, eko care khaggavisāṇakappo''ti.

Tatthāyaṃ saṅkhepattho – **bahussuta**nti duvidho bahussuto tīsu piṭakesu atthato nikhilo pariyattibahussuto ca, maggaphalavijjābhiññānaṃ paṭividdhattā paṭivedhabahussuto ca. Āgatāgamo **dhammadharo**. Uḷārehi pana kāyavacīmanokammehi samannāgato **uḷāro**. Yuttapaṭibhāno ca muttapaṭibhāno ca yuttamuttapaṭibhāno ca **paṭibhānavā**. Pariyattiparipucchādhigamavasena vā tidhā paṭibhānavā veditabbo. Yassa hi pariyatti paṭibhāti, so pariyattipaṭibhānavā. Yassa atthañca ñāṇañca lakkhaṇañca ṭhānāṭṭhānañca paripucchantassa paripucchā paṭibhāti, so paripucchāpaṭibhānavā. Yena

maggādayo paṭividdhā honti, so adhigamapaṭibhānavā. Taṃ evarūpaṃ **bahussutaṃ dhammadharaṃ bhajetha mittaṃ uḷāraṃ paṭibhānavantaṃ**. Tato tassānubhāvena attatthaparatthaubhayatthabhedato vā diṭṭhadhammikasamparāyikaparamatthabhedato vā anekappakārāni **aññāya atthāni**. Tato – ''ahosiṃ nu kho ahaṃ atītamaddhāna''ntiādīsu (ma. ni. 1.18; saṃ. ni. 2.20) kaṅkhaṭṭhānesu **vineyya kaṅkhaṃ,** vicikicchaṃ vinetvā vināsetvā evaṃ katasabbakicco eko care khaggavisāṇakappoti.

Bahussutagāthāvaṇṇanā samattā.

59. **Khiḍḍaṃ rati**nti kā uppatti? Bārāṇasiyaṃ vibhūsakabrahmadatto nāma rājā pātova yāguṃ vā bhattaṃ vā bhuñjitvā nānāvidhavibhūsanehi attānaṃ vibhūsāpetvā mahāādāse sakalasarīraṃ disvā yaṃ na icchati taṃ apanetvā aññena vibhūsanena vibhūsāpeti. Tassa ekadivasaṃ evaṃ karoto bhattavelā majjhanhikasamayo patto. Atha avibhūsitova dussapaṭṭena sīsaṃ veṭhetvā, bhuñjitvā, divāseyyaṃ upagacchi. Punapi uṭṭhahitvā tatheva karoto sūriyo atthaṅgato. Evaṃ dutiyadivasepi tatiyadivasepi. Athassa evaṃ maṇḍanappasutassa piṭṭhirogo udapādi. Tassetadahosi – ''aho re, ahaṃ sabbathāmena vibhūsantopi imasmiṃ kappake vibhūsane asantuṭṭho lobhaṃ uppādesiṃ. Lobho ca nāmesa apāyagamanīyo dhammo, handāhaṃ, lobhaṃ niggaṇhāmī''ti rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchikatvā imaṃ udānagāthaṃ abhāsi –

> ''Khiḍḍaṃ ratiṃ kāmasukhañca loke, analaṅkaritvā anapekkhamāno;
> Vibhūsanaṭṭhānā virato saccavādī, eko care khaggavisāṇakappo''ti.

Tattha **khiḍḍā ca rati** ca pubbe vuttāva. **Kāmasukha**nti vatthukāmasukhaṃ. Vatthukāmāpi hi sukhassa visayādibhāvena sukhanti vuccanti. Yathāha – ''atthi rūpaṃ sukhaṃ sukhānupatita''nti (saṃ. ni. 3.60). Evametaṃ khiḍḍaṃ ratiṃ kāmasukhañca imasmiṃ okāsaloke **analaṅkaritvā** alanti akatvā, etaṃ tappakanti vā sārabhūtanti vā evaṃ aggahetvā. **Anapekkhamāno**ti tena alaṅkaraṇena anapekkhaṇasīlo, apihāluko, nittaṇho, vibhūsanaṭṭhānā virato saccavādī eko careti. Tattha vibhūsā duvidhā – agārikavibhūsā, anagārikavibhūsā ca. Tattha agārikavibhūsā sāṭakaveṭhanamālāgandhādi, anagārikavibhūsā pattamaṇḍanādi. Vibhūsā eva **vibhūsanaṭṭhānaṃ**. Tasmā vibhūsanaṭṭhānā tividhāya viratiyā **virato**. Avitathavacanato **saccavādī**ti evamattho daṭṭhabbo.

Vibhūsanaṭṭhānagāthāvaṇṇanā samattā.

60. **Puttañca dāra**nti kā uppatti? Bārāṇasirañño kira putto daharakāle eva abhisitto rajjaṃ kāresi. So paṭhamagāthāya vuttapaccekabodhisatto viya rajjasirimanubhavanto ekadivasaṃ cintesi – ''ahaṃ rajjaṃ kārento bahūnaṃ dukkhaṃ karomi. Kiṃ me ekabhattatthāya iminā pāpena, handa sukhamuppādemī''ti rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchikatvā imaṃ udānagāthaṃ abhāsi –

> ''Puttañca dāraṃ pitarañca mātaraṃ, dhanāni dhaññāni ca bandhavāni;
> Hitvāna kāmāni yathodhikāni, eko care khaggavisāṇakappo''ti.

Tattha **dhanānī**ti muttāmaṇiveḷuriyasaṅkhasilāpavāḷarajatajātarūpādīni ratanāni. **Dhaññānī**ti sālivīhiyavagodhumakaṅkuvarakakudrūsakapabhedāni satta sesāparaṇṇāni ca. **Bandhavānī**ti ñātibandhugottabandhumittabandhusippabandhuvasena catubbidhe bandhave. **Yathodhikānī**ti sakasakaodhivasena ṭhitāneva. Sesaṃ vuttanayamevāti.

Puttadāragāthāvaṇṇanā samattā.

61. **Saṅgo eso**ti kā uppatti? Bārāṇasiyaṃ kira pādalolabrahmadatto nāma rājā ahosi. So pātova yāguṃ vā bhattaṃ vā bhuñjitvā tīsu pāsādesu tividhanāṭakāni passati. Tividhanāṭakānīti kira pubbarājato

āgataṃ, anantararājato āgataṃ, attano kāle uṭṭhitanti. So ekadivasaṃ pātova daharanāṭakapāsādaṃ gato. Tā nāṭakitthiyo ‘‘rājānaṃ ramāpessāmā’’ti sakkassa devānamindassa accharāyo viya atimanoharaṃ naccagītavāditaṃ payojesuṃ. Rājā – ‘‘anacchariyametaṃ daharāna’’nti asantuṭṭho hutvā majjhimanāṭakapāsādaṃ gato. Tāpi nāṭakitthiyo tatheva akaṃsu. So tatthāpi tatheva asantuṭṭho hutvā mahānāṭakapāsādaṃ gato. Tāpi nāṭakitthiyo tatheva akaṃsu. Rājā dve tayo rājaparivaṭṭe atītānaṃ tāsaṃ mahallakabhāvena aṭṭhikīḷanasadisaṃ naccaṃ disvā gītañca amadhuraṃ sutvā punadeva daharanāṭakapāsādaṃ, puna majjhimanāṭakapāsādanti evaṃ vicaritvā katthaci asantuṭṭho cintesi – ‘‘imā nāṭakitthiyo sakkaṃ devānamindaṃ accharāyo viya maṃ ramāpetukāmā sabbathāmena naccagītavāditaṃ payojesuṃ, svāhaṃ katthaci asantuṭṭho lobhameva vaḍḍhemi, lobho ca nāmesa apāyagamanīyo dhammo, handāhaṃ lobhaṃ niggaṇhāmī’’ti rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchikatvā imaṃ udānagāthaṃ abhāsi –

> ‘‘Saṅgo eso parittamettha sokhyaṃ, appassādo dukkhamettha bhiyyo;
> Gaḷo eso iti ñatvā matimā, eko care khaggavisāṇakappo’’ti.

Tassattho – **saṅgo eso**ti attano upabhogaṃ niddisati. So hi sajjanti tattha pāṇino kaddame paviṭṭho hatthī viyāti **saṅgo. Parittamettha sokhya**nti ettha pañcakāmaguṇūpabhogakāle viparītasaññāya uppādetabbato kāmāvacaradhammapariyāpannato vā lāmakaṭṭhena sokhyaṃ parittaṃ, vijjuppabhāya obhāsitanaccadassanasukhaṃ viya ittaraṃ, tāvakālikanti vuttaṃ hoti. **Appassādo dukkhamettha bhiyyo**ti ettha ca yvāyaṃ ‘‘yaṃ kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ kāmānaṃ assādo’’ti (ma. ni. 1.166) vutto. So yadidaṃ ‘‘ko ca, bhikkhave, kāmānaṃ ādīnavo? Idha, bhikkhave, kulaputto yena sippaṭṭhānena jīvikaṃ kappeti, yadi muddāya, yadi gaṇanāyā’’ti evamādinā (ma. ni. 1.167) nayenettha dukkhaṃ vuttaṃ. Taṃ upanidhāya appo udakabindumatto hoti. Atha kho dukkhameva bhiyyo bahu, catūsu samuddesu udakasadisaṃ hoti. Tena vuttaṃ ‘‘appassādo dukkhamettha bhiyyo’’ti. **Gaḷo eso**ti assādaṃ dassetvā ākaḍḍhanavasena baḷiso viya eso yadidaṃ pañca kāmaguṇā. **Iti ñatvā matimā**ti evaṃ ñatvā buddhimā paṇḍito puriso sabbampetaṃ pahāya eko care khaggavisāṇakappoti.

Saṅgagāthāvaṇṇanā samattā.

62. **Sandālayitvānā**ti kā uppatti? Bārāṇasiyaṃ kira anivattabrahmadatto nāma rājā ahosi. So saṅgāmaṃ otiṇṇo ajinitvā aññaṃ vā kiccaṃ āraddho aniṭṭhapetvā na nivattati, tasmā naṃ evaṃ sañjāniṃsu. So ekadivasaṃ uyyānaṃ gacchati. Tena ca samayena vanadāho uṭṭhāsi. So aggi sukkhāni ca haritāni ca tiṇādīni dahanto anivattamāno eva gacchati. Rājā taṃ disvā tappaṭibhāganimittaṃ uppādesi. ‘‘Yathāyaṃ vanadāho, evameva ekādasavidho aggi sabbasatte dahanto anivattamānova gacchati mahādukkhaṃ uppādento, kudāssu nāmāhampi imassa dukkhassa nivattanatthaṃ ayaṃ aggi viya ariyamaggañāṇagginā kilese dahanto anivattamāno gaccheyya’’nti? Tato muhuttaṃ gantvā kevaṭṭe addasa nadiyaṃ macche gaṇhante. Tesaṃ jālantaraṃ paviṭṭho eko mahāmaccho jālaṃ bhetvā palāyi. Te ‘‘maccho jālaṃ bhetvā gato’’ti saddamakaṃsu. Rājā tampi vacanaṃ sutvā tappaṭibhāganimittaṃ uppādesi – ‘‘kudāssu nāmāhampi ariyamaggañāṇena taṇhādiṭṭhijālaṃ bhetvā asajjamāno gaccheyya’’nti. So rajjaṃ pahāya pabbajitvā vipassanaṃ ārabhitvā paccekabodhiṃ sacchākāsi, imañca udānagāthaṃ abhāsi –

> ‘‘Sandālayitvāna saṃyojanāni, jālaṃva bhetvā salilambucārī;
> Aggīva daḍḍhaṃ anivattamāno, eko care khaggavisāṇakappo’’ti.

Tassā dutiyapāde **jāla**nti suttamayaṃ vuccati. **Ambū**ti udakaṃ, tattha caratīti **ambucārī,** macchassetaṃ adhivacanaṃ. Salile ambucārī **salilambucārī,** tasmiṃ nadīsalile jālaṃ bhetvā ambucārīvāti vuttaṃ hoti. Tatiyapāde **daḍḍha**nti daḍḍhaṭṭhānaṃ vuccati. Yathā aggi daḍḍhaṭṭhānaṃ puna na nivattati, na tattha bhiyyo āgacchati, evaṃ maggañāṇagginā daḍḍhaṃ kāmaguṇaṭṭhānaṃ anivattamāno tattha bhiyyo anāgacchantoti vuttaṃ hoti. Sesaṃ vuttanayamevāti.

Sandālanagāthāvaṇṇanā samattā.

63. **Okkhittacakkhū**ti kā uppatti? Bārāṇasiyaṃ kira cakkhulolabrahmadatto nāma rājā pādalolabrahmadatto viya nāṭakadassanamanuyutto hoti. Ayaṃ pana viseso – so asantuṭṭho tattha tattha gacchati, ayaṃ taṃ taṃ nāṭakaṃ disvā ativiya abhinanditvā nāṭakaparivattadassanena taṇhaṃ vaḍḍhento vicarati. So kira nāṭakadassanāya āgataṃ aññataraṃ kuṭumbiyabhariyaṃ disvā rāgaṃ uppādesi. Tato saṃvegamāpajjitvā puna ''ahaṃ imaṃ taṇhaṃ vaḍḍhento apāyaparipūrako bhavissāmi, handa naṃ niggaṇhāmī''ti pabbajitvā vipassanto paccekabodhiṃ sacchikatvā attano purimapaṭipattiṃ garahanto tappaṭipakkhaguṇadīpikaṃ imaṃ udānagāthaṃ abhāsi –

''Okkhittacakkhū na ca pādalolo, guttindriyo rakkhitamānasāno;
Anavassuto apariḍayhamāno, eko care khaggavisāṇakappo''ti.

Tattha **okkhittacakkhū**ti heṭṭhākhittacakkhu, satta gīvaṭṭhīni paṭipāṭiyā ṭhapetvā parivajjagahetabbadassanatthaṃ yugamattaṃ pekkhamānoti vuttaṃ hoti. Na tu hanukaṭṭhinā hadayaṭṭhiṃ saṅghaṭṭento. Evañhi okkhittacakkhutā na samaṇasāruppā hotī. **Na ca pādalolo**ti ekassa dutiyo, dvinnaṃ tatiyoti evaṃ gaṇamajjhaṃ pavisitukāmatāya kaṇḍūyamānapādo viya abhavanto, dīghacārikaanavaṭṭhitacārikavirato vā. **Guttindriyo**ti chasu indriyesu idha visuṃvuttāvasesavasena gopitindriyo. **Rakkhitamānasāno**ti mānasaṃ yeva mānasānaṃ, taṃ rakkhitamassāti rakkhitamānasāno. Yathā kilesehi na viluppati, evaṃ rakkhitacittoti vuttaṃ hoti. **Anavassuto**ti imāya paṭipattiyā tesu tesu ārammaṇesu kilesaanvāssavavirahito. **Apariḍayhamāno**ti evaṃ anvāssavavirahāva kilesaggīhi apariḍayhamāno. Bahiddhā vā anavassuto, ajjhattaṃ apariḍayhamāno. Sesaṃ vuttanayamevāti.

Okkhittacakkhugāthāvaṇṇanā samattā.

64. **Ohārayitvā**ti kā uppatti? Bārāṇasiyaṃ kira ayaṃ aññopi cātumāsikabrahmadatto nāma rājā catumāse catumāse uyyānakīḷaṃ gacchati. So ekadivasaṃ gimhānaṃ majjhime māse uyyānaṃ pavisanto uyyānadvāre pattasañchannaṃ pupphālaṅkataviṭapaṃ pāricchattakakoviḷāraṃ disvā ekaṃ pupphaṃ gahetvā uyyānaṃ pāvisi. Tato ''raññā aggapupphaṃ gahita''nti aññataropi amacco hatthikkhandhe ṭhito eva ekaṃ pupphaṃ aggahesi. Eteneva upāyena sabbo balakāyo aggahesi. Pupphaṃ anassādentā pattampi gaṇhiṃsu. So rukkho nippattapuppho khandhamattova ahosi. Taṃ rājā sāyanhasamaye uyyānā nikkhamanto disvā ''kiṃ kato ayaṃ rukkho, mama āgamanavelāyaṃ maṇivaṇṇasākhantaresu pavāḷasadisapupphālaṅkato ahosi, idāni nippattapuppho jāto''ti cintento tassevāvidūre apupphitaṃ rukkhaṃ sañchannapalāsaṃ addasa. Disvā cassa etadahosi – ''ayaṃ rukkho pupphabharitasākhattā bahujanassa lobhanīyo ahosi, tena muhutteneva byasanaṃ patto, ayaṃ panaññho alobhanīyattā tatheva ṭhito. Idampi rajjaṃ pupphitarukkho viya lobhanīyaṃ, bhikkhubhāvo pana apupphitarukkho viya alobhanīyo. Tasmā yāva idampi ayaṃ rukkho viya na viluppati, tāva ayamaññho sañchannapatto yathā pāricchattako, evaṃ kāsāvena parisañchannena hutvā pabbajitabba''nti. So rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchikatvā imaṃ udānagāthaṃ abhāsi –

''Ohārayitvā gihibyañjanāni, sañchannapatto yathā pārichatto;
Kāsāyavattho abhinikkhamitvā, eko care khaggavisāṇakappo''ti.

Tattha **kāsāyavattho abhinikkhamitvā**ti imassa pādassa gehā abhinikkhamitvā kāsāyavattho hutvāti evamattho veditabbo. Sesaṃ vuttanayeneva sakkā jānitunti na vitthāritanti.

Pāricchattakagāthāvaṇṇanā samattā.

Tatiyo vaggo niṭṭhito.

65. **Rasesū**ti kā uppatti? Aññataro kira bārāṇasirājā uyyāne amaccaputtehi parivuto

silāpaṭṭapokkharaṇiyaṃ kīḷati. Tassa sūdo sabbamaṃsānaṃ rasaṃ gahetvā atīva susaṅkhataṃ amatakappaṃ antarabhattaṃ pacitvā upanāmesi. So tattha gedhamāpanno kassaci kiñci adatvā attanāva bhuñji. Udakakīḷato ca ativikāle nikkhanto sīghaṃ sīghaṃ bhuñji. Yehi saddhiṃ pubbe bhuñjati, na tesaṃ kañci sari. Atha pacchā paṭisaṅkhānaṃ uppādetvā ''aho, mayā pāpaṃ kataṃ, yvāhaṃ rasataṇhāya abhibhūto sabbajanaṃ visaritvā ekakova bhuñjiṃ. Handa rasataṇhaṃ niggaṇhāmī''ti rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchikatvā attano purimapaṭipattiṃ garahanto tappaṭipakkhaguṇadīpikaṃ imaṃ udānagāthaṃ abhāsi –

''Rasesu gedhaṃ akaraṃ alolo, anaññaposī sapadānacārī;
Kule kule appaṭibaddhacitto, eko care khaggavisāṇakappo''ti.

Tattha **rasesū**ti ambilamadhuratittakakaṭukaloṇikakhārikakasāvādibhedesu sāyanīyesu. **Gedhaṃ akara**nti giddhiṃ akaronto, taṇhaṃ anuppādentoti vuttaṃ hoti. **Alolo**ti ''idaṃ sāyissāmi, idaṃ sāyissāmī''ti evaṃ rasavisesesu anākulo. **Anaññaposī**ti posetabbakasaddhivihārikādivirahito, kāyasandhāraṇamattena santuṭṭhoti vuttaṃ hoti. Yathā vā pubbe uyyāne rasesu gedhakaraṇalolo hutvā aññaposī āsiṃ, evaṃ ahutvā yāya taṇhāya lolo hutvā rasesu gedhaṃ karoti. Taṃ taṇhaṃ hitvā āyatiṃ taṇhāmūlakassa aññassa attabhāvassa anibbattanena anaññaposīti dasseti. Atha vā atthabhañjanakaṭṭhena aññeti kilesā vuccanti. Tesaṃ aposanena anaññaposīti ayampettha attho. **Sapadānacārī**ti avokkammacārī anupubbacārī, gharapaṭipāṭiṃ achaḍḍetvā aḍḍhakulañca daliddakulañca nirantaraṃ piṇḍāya pavisamānoti attho. **Kule kule appaṭibaddhacitto**ti khattiyakulādīsu yattha katthaci kilesavasena alaggacitto, candūpamo niccanavako hutvāti attho. Sesaṃ vuttanayamevāti.

Rasagedhagāthāvaṇṇanā samattā.

66. **Pahāya pañcāvaraṇānī**ti kā uppatti? Bārāṇasiyaṃ kira aññataro rājā paṭhamajjhānalābhī ahosi. So jhānānurakkhaṇatthaṃ rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchikatvā attano paṭipattisampadaṃ dīpento imaṃ udānagāthaṃ abhāsi –

''Pahāya pañcāvaraṇāni cetaso, upakkilese byapanujja sabbe;
Anissito chetva sinehadosaṃ, eko care khaggavisāṇakappo''ti.

Tattha **āvaraṇānī**ti nīvaraṇāneva. Tāni atthato uragasutte vuttāni. Tāni pana yasmā abbhādayo viya candasūriye ceto āvaranti, tasmā ''āvaraṇāni cetaso''ti vuttāni. Tāni upacārena vā appanāya vā pahāya. **Upakkilese**ti upagamma cittaṃ vibādhente akusale dhamme, vatthopamādīsu vutte abhijjhādayo vā. **Byapanujjā**ti panuditvā vināsetvā, vipassanāmaggena pajahitvāti attho. **Sabbe**ti anavasese. Evaṃ samathavipassanāsampanno paṭhamamaggena diṭṭhinissayassa pahīnattā **anissito**. Sesamaggehi chetvā tedhātukaṃ **sinehadosaṃ,** taṇhārāganti vuttaṃ hoti. Sineho eva hi guṇapaṭipakkhato sinehadosoti vutto. Sesaṃ vuttanayamevāti.

Āvaraṇagāthāvaṇṇanā samattā.

67. **Vipiṭṭhikatvānā**ti kā uppatti? Bārāṇasiyaṃ kira aññataro rājā catutthajjhānalābhī ahosi. So jhānānurakkhaṇatthaṃ rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchikatvā attano paṭipattisampadaṃ dīpento imaṃ udānagāthaṃ abhāsi –

''Vipiṭṭhikatvāna sukhaṃ dukhañca, pubbeva ca somanassadomanassaṃ;
Laddhānupekkhaṃ samathaṃ visuddhaṃ, eko care khaggavisāṇakappo''ti.

Tattha **vipiṭṭhikatvānā**ti piṭṭhito katvā, chaḍḍetvā jahitvāti attho. **Sukhaṃ dukhañcā**ti kāyikaṃ sātāsātaṃ. **Somanassadomanassa**nti cetasikaṃ sātāsātaṃ. **Upekkha**nti catutthajjhānupekkhaṃ. **Samatha**nti catutthajjhānasamathameva. **Visuddha**nti pañcanīvaraṇavitakkavicārapītisukhasaṅkhātehi

navahi paccanīkadhammehi vimuttattā visuddhaṃ, niddhantasuvaṇṇamiva vigatūpakkilesanti attho.

Ayaṃ pana yojanā – vipiṭṭhikatvāna sukhaṃ dukkhañca pubbeva paṭhamajjhānupacārabhūmiyaṃyeva dukkhaṃ, tatiyajjhānupacārabhūmiyaṃ sukhanti adhippāyo. Puna ādito vuttaṃ cakāraṃ parato netvā ''somanassaṃ domanassañca vipiṭṭhikatvāna pubbevā''ti adhikāro. Tena somanassaṃ catutthajjhānupacāre, domanassañca dutiyajjhānupacāreyevāti dīpeti. Etāni hi etesaṃ pariyāyato pahānaṭṭhānāni. Nippariyāyato pana dukkhassa paṭhamajjhānaṃ, domanassassa dutiyajjhānaṃ, sukhassa tatiyajjhānaṃ, somanassassa catutthajjhānaṃ pahānaṭṭhānaṃ. Yathāha – ''paṭhamajjhānaṃ upasampajja viharati etthuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhatī''tiādi (saṃ. ni. 5.510). Taṃ sabbaṃ aṭṭhasāliniyā dhammasaṅgahaṭṭhakathāyaṃ (dha. sa. aṭṭha. 165) vuttaṃ. Yato pubbeva tīsu paṭhamajjhānādīsu dukkhadomanassasukhāni vipiṭṭhikatvā ettheva catutthajjhāne somanassaṃ vipiṭṭhikatvā imāya paṭipadāya laddhānupekkhaṃ samathaṃ visuddhaṃ eko careti. Sesaṃ sabbattha pākaṭamevāti.

Vipiṭṭhikatvāgāthāvaṇṇanā samattā.

68. **Āraddhavīriyo**ti kā uppatti? Aññataro kira paccantarājā sahassayodhaparimāṇabalakāyo rajjena khuddako, paññāya mahanto ahosi. So ekadivasaṃ ''kiñcāpi ahaṃ khuddako, paññavatā ca pana sakkā sakalajambudīpaṃ gahetu''nti cintetvā sāmantarañño dūtaṃ pāhesi – ''sattadivasabbhantare me rajjaṃ vā detu yuddhaṃ vā''ti. Tato so attano amacce samodhānetvā āha – ''mayā tumhe anāpucchāyeva sāhasaṃ kataṃ, amukassa rañño evaṃ pahitaṃ, kiṃ kātabba''nti? Te āhaṃsu – ''sakkā, mahārāja, so dūto nivattetu''nti? ''Na sakkā, gato bhavissatī''ti. ''Yadi evaṃ vināsitamhā tayā, tena hi dukkhaṃ aññassa satthena marituṃ. Handa, mayaṃ aññamaññaṃ paharitvā marāma, attānaṃ paharitvā marāma, ubbandhāma, visaṃ khādāmā''ti. Evaṃ tesu ekameko maraṇameva saṃvaṇṇeti. Tato rājā – ''kiṃ me, imehi, atthi, bhaṇe, mayhaṃ yodhā''ti āha. Atha ''ahaṃ, mahārāja, yodho, ahaṃ, mahārāja, yodho''ti taṃ yodhasahassaṃ uṭṭhahi.

Rājā ''ete upaparikkhissāmī''ti mantvā citakaṃ sajjetvā āha – ''mayā, bhaṇe, idaṃ nāma sāhasaṃ kataṃ, taṃ me amaccā paṭikkosanti, sohaṃ citakaṃ pavisissāmi, ko mayā saddhiṃ pavisissati, kena mayhaṃ jīvitaṃ pariccatta''nti? Evaṃ vutte pañcasatā yodhā uṭṭhahiṃsu – ''mayaṃ, mahārāja, pavisāmā''ti. Tato rājā apare pañcasate yodhe āha – ''tumhe idāni, tātā, kiṃ karissathā''ti? Te āhaṃsu – ''nāyaṃ, mahārāja, purisakāro, itthikiriyā esā, apica mahārājena paṭirañño dūto pesito, tena mayaṃ rañña saddhiṃ yujjhitvā marissāmā''ti. Tato rājā ''pariccattaṃ tumhehi mama jīvita''nti caturaṅginiṃ senaṃ sannayhitvā tena yodhasahassena parivuto gantvā rajjasīmāya nisīdi.

Sopi paṭirājā taṃ pavattiṃ sutvā ''are, so khuddakarājā mama dāsassāpi nappahotī''ti kujjhitvā sabbaṃ balakāyaṃ ādāya yujjhituṃ nikkhami. Khuddakarājā taṃ abbhuyyātaṃ disvā balakāyaṃ āha – ''tātā, tumhe na bahukā; sabbe sampiṇḍitvā, asicammaṃ gahetvā, sīghaṃ imassa rañño purato ujukaṃ eva gacchathā''ti. Te tathā akaṃsu. Atha sā senā dvidhā bhijjitvā antaramadāsi. Te taṃ rājānaṃ jīvaggāhaṃ gaṇhiṃsu, aññe yodhā palāyiṃsu. Khuddakarājā ''taṃ māremī''ti purato dhāvati, paṭirājā taṃ abhayaṃ yāci. Tato tassa abhayaṃ datvā, sapathaṃ kārāpetvā, taṃ attano manussaṃ katvā, tena saha aññaṃ rājānaṃ abbhuggantvā, tassa rajjasīmāya ṭhatvā pesesi – ''rajjaṃ vā me detu yuddhaṃ vā''ti. So ''ahaṃ ekayuddhampi na sahāmī''ti rajjaṃ niyyātesi. Eteneva upāyena sabbarājāno gahetvā ante bārāṇasirājānampi aggahesi.

So ekasatarājaparivuto sakalajambudīpe rajjaṃ anusāsanto cintesi – ''ahaṃ pubbe khuddako ahosiṃ, somhi attano ñāṇasampattiyā sakalajambudīpassa issaro jāto. Taṃ kho pana me ñāṇaṃ lokiyavīriyasampayuttaṃ, neva nibbidāya na virāgāya saṃvattati, sādhu vatassa svāhaṃ iminā ñāṇena lokuttaradhammaṃ gaveseyya''nti. Tato bārāṇasirañño rajjaṃ datvā, puttadārañca sakajanapadameva pesetvā, pabbajjaṃ samādāya vipassanaṃ ārabhitvā, paccekabodhiṃ sacchikatvā attano vīriyasampattiṃ dīpento imaṃ udānagāthaṃ abhāsi –

''Āraddhaviriyo paramatthapattiyā, alīnacitto akusītavutti;
Daḷhanikkamo thāmabalūpapanno, eko care khaggavisāṇakappo''ti.

Tattha āraddhaṃ vīriyamassāti **āraddhaviriyo**. Etena attano vīriyārambhaṃ ādivīriyaṃ dasseti. Paramattho vuccati nibbānaṃ, tassa pattiyā **paramatthapattiyā**. Etena vīriyārambhena pattabbaphalaṃ dasseti. **Alīnaciitto**ti etena balavīriyūpatthambhānaṃ cittacetasikānaṃ alīnataṃ dasseti. **Akusītavuttī**ti etena ṭhānaāsanacaṅkamanādīsu kāyassa anavasīdanaṃ. **Daḷhanikkamo**ti etena ''kāmaṃ taco ca nhāru cā''ti (ma. ni. 2.184; a. ni. 2.5; mahāni. 196) evaṃ pavattaṃ padahanavīriyaṃ dasseti, yaṃ taṃ anupubbasikkhādīsu padahanto ''kāyena ceva paramasaccaṃ sacchikaroti, paññāya ca naṃ ativijjha passatī''ti vuccati. Atha vā etena maggasampayuttavīriyaṃ dasseti. Tañhi daḷhañca bhāvanāpāripūriṃ gatattā, nikkamo ca sabbaso paṭipakkhā nikkhantattā, tasmā taṃsamaṅgīpuggalopi daḷho nikkamo assāti ''daḷhanikkamo''ti vuccati. **Thāmabalūpapanno**ti maggakkhaṇe kāyathāmena ñāṇabalena ca upapanno, atha vā thāmabhūtena balena upapannoti thāmabalūpapanno, thirañāṇabalūpapannoti vuttaṃ hoti. Etena tassa vīriyassa vipassanāñāṇasampayogaṃ dīpento yoniso padahanabhāvaṃ sādheti. Pubbabhāgamajjhimaukkaṭṭhavīriyavasena vā tayopi pādā yojetabbā. Sesaṃ vuttanayamevāti.

Āraddhavīriyagāthāvaṇṇanā samattā.

69. **Paṭisallāna**nti kā uppatti? Imissā gāthāya āvaraṇagāthāya uppattisadisā eva uppatti, natthi koci viseso. Atthavaṇṇanāyaṃ panassā **paṭisallāna**nti tehi tehi sattasaṅkhārehi paṭinivattitvā sallīnaṃ ekattasevitā ekībhāvo, kāyavivekoti attho. **Jhāna**nti paccanīkajhāpanato ārammaṇalakkhaṇūpanijjhānato ca cittaviveko vuccati. Tattha aṭṭhasamāpattiyo nīvaraṇādipaccanīkajhāpanato ārammaṇūpanijjhānato ca jhānanti vuccati, vipassanāmaggaphalāni sattasaññādipaccanīkajhāpanato, lakkhaṇūpanijjhānatoyeva cettha phalāni. Idha pana ārammaṇūpanijjhānameva adhippetaṃ. Evametaṃ paṭisallānañca jhānañca **ariñcamāno,** ajahamāno, anissajjamāno. **Dhammesū**ti vipassanūpagesu pañcakkhandhādidhammesu. **Nicca**nti satataṃ, samitaṃ, abbhokiṇṇaṃ. **Anudhammacārī**ti te dhamme ārabbha pavattamānena anugataṃ vipassanādhammaṃ caramāno. Atha vā dhammāti nava lokuttaradhammā, tesaṃ dhammānaṃ anulomo dhammoti anudhammo, vipassanāyetaṃ adhivacanaṃ. Tattha ''dhammānaṃ niccaṃ anudhammacārī''ti vattabbe gāthābandhasukhatthaṃ vibhattibyattayena ''dhammesū''ti vuttaṃ siyā. **Ādīnavaṃ sammasitā bhavesū**ti tāya anudhammacaritāsaṅkhātāya vipassanāya aniccākārādidosaṃ tīsu bhavesu samanupassanto evaṃ imaṃ kāyavivekacittavivekaṃ ariñcamāno sikhāppattavipassanāsaṅkhātāya paṭipadāya adhigatoti vattabbo eko careti evaṃ yojanā veditabbā.

Paṭisallānagāthāvaṇṇanā samattā.

70. **Taṇhakkhaya**nti kā uppatti? Aññataro kira bārāṇasirājā mahaccarājānubhāvena nagaraṃ padakkhiṇaṃ karoti. Tassa sarīrasobhāya āvaṭṭitahadayā sattā purato gacchantāpi nivattitvā tameva ullokenti, pacchato gacchantāpi, ubhohi passehi gacchantāpi. Pakatiyā eva hi buddhadassane puṇṇacandasamuddarājadassane ca atitto loko. Atha aññatarā kuṭumbiyabhariyāpi uparipāsādagatā sīhapañjaraṃ vivaritvā olokayamānā aṭṭhāsi. Rājā taṃ disvāva paṭibaddhacitto hutvā amaccaṃ āṇāpesi – ''jānāhi tāva, bhaṇe, ayaṃ itthī sasāmikā vā asāmikā vā''ti. So gantvā ''sasāmikā''ti ārocesi. Atha rājā cintesi – ''imā vīsatisahassanāṭakitthiyo devaccharāyo viya maṃyeva ekaṃ abhiramenti, so dānāhaṃ etāpi atusitvā parassa itthiyā taṇhaṃ uppādesiṃ, sā uppannā apāyameva ākaḍḍhatī''ti taṇhāya ādīnavaṃ disvā ''handa naṃ niggaṇhāmī''ti rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchikatvā imaṃ udānagāthaṃ abhāsi –

''Taṇhakkhayaṃ patthayamappamatto, aneḷamūgo sutavā satīmā;
Saṅkhātadhammo niyato padhānavā, eko care khaggavisāṇakappo''ti.

Tattha **taṇhakkhaya**nti nibbānaṃ, evaṃ diṭṭhādīnavāya taṇhāya eva appavattiṃ. **Appamatto**ti sātaccakārī sakkaccakārī. **Aneḷamūgo**ti alālāmukho. Atha vā aneḷo ca amūgo ca, paṇḍito byattoti vuttaṃ

hoti. Hitasukhasampāpakaṃ sutamassa atthīti **sutavā** āgamasampannoti vuttaṃ hoti. **Satīmā**ti cirakatādīnaṃ anussaritā. **Saṅkhātadhammo**ti dhammupaparikkhāya pariññātadhammo. **Niyato**ti ariyamaggena niyāmaṃ patto. **Padhānavā**ti sammappadhānavīriyasampanno. Uppaṭipāṭiyā esa pāṭho yojetabbo. Evametehi appamādādīhi samannāgato niyāmasampāpakena padhānena padhānavā, tena padhānena pattaniyāmattā niyato, tato arahattappattiyā saṅkhātadhammo. Arahā hi puna saṅkhātabbābhāvato ''saṅkhātadhammo''ti vuccati. Yathāha ''ye ca saṅkhātadhammāse, ye ca sekhā puthū idhā''ti (su. ni. 1044; cūḷani. ajitamāṇavapucchāniddesa 7). Sesaṃ vuttanayamevāti.

Taṇhakkhayagāthāvaṇṇanā samattā.

71. **Sīho vā**ti kā uppatti? Aññatarassa kira bārāṇasirañño dūre uyyānaṃ hoti. So pageva vuṭṭhāya uyyānaṃ gacchanto antarāmagge yānā oruyha udakaṭṭhānaṃ upagato ''mukhaṃ dhovissāmī''ti. Tasmiñca padese sīhī potakaṃ janetvā gocarāya gatā. Rājapuriso taṃ disvā ''sīhapotako devā''ti ārocesi. Rājā ''sīho kira na kassaci bhāyatī''ti taṃ upaparikkhituṃ bheriādīni ākoṭāpesi. Sīhapotako taṃ saddaṃ sutvāpi tatheva sayi. Rājā yāvatatiyakaṃ ākoṭāpesi, so tatiyavāre sīsaṃ ukkhipitvā sabbaṃ parisaṃ oloketvā tatheva sayi. Atha rājā ''yāvassa mātā nāgacchati, tāva gacchāmā''ti vatvā gacchanto cintesi – ''taṃ divasaṃ jātopi sīhapotako na santasati na bhāyati, kudāssu nāmāhampi taṇhādiṭṭhiparitāsaṃ chetvā na santaseyyaṃ na bhāyeyya''nti. So taṃ ārammaṇaṃ gahetvā, gacchanto puna kevaṭṭehi macche gahetvā sākhāsu bandhitvā pasārite jāle vātaṃ alaggaṃyeva gacchamānaṃ disvā, tampi nimittaṃ aggahesi – ''kudāssu nāmāhampi taṇhādiṭṭhijālaṃ mohajālaṃ vā phāletvā evaṃ asajjamāno gaccheyya''nti.

Atha uyyānaṃ gantvā silāpaṭṭapokkharaṇitīre nisinno vātabbhāhatāni padumāni onamitvā udakaṃ phusitvā vātavigame puna yathāṭhāne ṭhitāni udakena anupalittāni disvā tampi nimittaṃ aggahesi – ''kudāssu nāmāhampi yathā etāni udake jātāni udakena anupalittāni tiṭṭhanti, evamevaṃ loke jāto lokena anupalitto tiṭṭheyya''nti. So punappunaṃ ''yathā sīhavātapadumāni, evaṃ asantasantena asajjamānena anupalittena bhavitabba''nti cintetvā, rajjaṃ pahāya pabbajitvā, vipassanto paccekabodhiṃ sacchikatvā imaṃ udānagāthaṃ abhāsi –

> ''Sīhova saddesu asantasanto, vātova jālamhi asajjamāno;
> Padumaṃva toyena alippamāno, eko care khaggavisāṇakappo''ti.

Tattha **sīho**ti cattāro sīhā – tiṇasīho, paṇḍusīho, kāḷasīho, kesarasīhoti. Kesarasīho tesaṃ aggamakkhāyati. Sova idha adhippeto. **Vāto** puratthimādivasena anekavidho, **padumaṃ** rattasetādivasena. Tesu yo koci vāto yaṃkiñci padumañca vaṭṭatiyeva. Tattha yasmā santāso attasinehena hoti, attasineho ca taṇhālepo, sopi diṭṭhisampayuttena vā diṭṭhivippayuttena vā lobhena hoti, so ca taṇhāyeva. Sajjanaṃ pana tattha upaparikkhāvirahitassa mohena hoti, moho ca avijjā. Tattha samathena taṇhāya pahānaṃ hoti, vipassanāya, avijjāya. Tasmā samathena attasinehaṃ pahāya **sīhova saddesu** aniccādīsu **asantasanto,** vipassanāya mohaṃ pahāya **vātova jālamhi** khandhāyatanādīsu **asajjamāno,** samatheneva lobhaṃ lobhasampayuttaṃ eva diṭṭhiñca pahāya, **padumaṃva toyena** sabbabhavabhogalobhena alippamāno. Ettha ca samathassa sīlaṃ padaṭṭhānaṃ, samatho samādhi, vipassanā paññāti. Evaṃ tesu dvīsu dhammesu siddhesu tayopi khandhā siddhā honti. Tattha sīlakkhandhena surato hoti. So sīhova saddesu āghātavatthūsu kujjhitukāmatāya na santasati. Paññākkhandhena paṭividdhasabhāvo vātova jālamhi khandhādidhammabhede na sajjati, samādhikkhandhena vītarāgo padumaṃva toyena rāgena na lippati. Evaṃ samathavipassanāhi sīlasamādhipaññākkhandhehi ca yathāsambhavaṃ avijjātaṇhānaṃ tiṇṇañca akusalamūlānaṃ pahānavasena asantasanto asajjamāno alippamāno ca veditabbo. Sesaṃ vuttanayamevāti.

Asantasantagāthāvaṇṇanā samattā.

72. **Sīho yathā**ti kā uppatti? Aññataro kira bārāṇasirājā paccantaṃ kuppitaṃ vūpasametuṃ

gāmānugāmimaggaṃ chaḍḍetvā, ujuṃ aṭavimaggaṃ gahetvā, mahatiyā senāya gacchati. Tena ca samayena aññatarasmiṃ pabbatapāde sīho bālasūriyātapaṃ tappamāno nipanno hoti. Taṃ disvā rājapuriso rañño ārocesi. Rājā ''sīho kira saddena na santasatī''ti bherisaṅkhapaṇavādīhi saddaṃ kārāpesi. Sīho tatheva nipajji. Dutiyampi kārāpesi. Sīho tatheva nipajji. Tatiyampi kārāpesi. Sīho ''mama paṭisattu atthī''ti catūhi pādehi suppatiṭṭhitaṃ patiṭṭhahitvā sīhanādaṃ nadi. Taṃ sutvāva hatthārohādayo hatthiādīhi orohitvā tiṇagahanāni paviṭṭhā, hatthiassagaṇā disāvidisā palātā. Rañño hatthīpi rājānaṃ gahetvā vanagahanāni pothayamāno palāyi. So taṃ sandhāretuṃ asakkonto rukkhasākhāya olambitvā, pathaviṃ patitvā, ekapadikamaggena gacchanto paccekabuddhānaṃ vasanaṭṭhānaṃ pāpuṇitvā tattha paccekabuddhe pucchi – ''api, bhante, saddamassutthā''ti? ''Āma, mahārājā''ti. ''Kassa saddaṃ, bhante''ti? ''Paṭhamaṃ bherisaṅkhādīnaṃ, pacchā sīhassā''ti. ''Na bhāyittha, bhante''ti? ''Na mayaṃ, mahārāja, kassaci saddassa bhāyāmā''ti. ''Sakkā pana, bhante, mayhampi edisaṃ kātu''nti? ''Sakkā, mahārāja, sace pabbajasī''ti. ''Pabbajāmi, bhante''ti. Tato naṃ pabbājetvā pubbe vuttanayeneva ābhisamācārikaṃ sikkhāpesuṃ. Sopi pubbe vuttanayeneva vipassanto paccekabodhiṃ sacchikatvā imaṃ udānagāthaṃ abhāsi –

> ''Sīho yathā dāṭhabalī pasayha, rājā migānaṃ abhibhuyya cārī;
> Sevetha pantāni senāsanāni, eko care khaggavisāṇakappo''ti.

Tattha sahanā ca hananā ca sīghajavattā ca **sīho**. Kesarasīhova idha adhippeto. Dāṭhā balamassa atthīti **dāṭhabalī. Pasayha abhibhuyyā**ti, ubhayaṃ **cārī**saddena saha yojetabbaṃ **pasayhacārī abhibhuyyacārī**ti tattha pasayha niggahetvā caraṇena pasayhacārī, abhibhavitvā, santāsetvā, vasīkatvā, caraṇena abhibhuyyacārī. Svāyaṃ kāyabalena pasayhacārī, tejasā abhibhuyyacārī. Tattha sace koci vadeyya – ''kiṃ pasayha abhibhuyya cārī''ti, tato **migāna**nti sāmivacanaṃ upayogavacanaṃ katvā ''mige pasayha abhibhuyya cārī''ti paṭivattabbaṃ. **Pantānī**ti dūrāni. **Senāsanānī**ti vasanaṭṭhānāni. Sesaṃ pubbe vuttanayeneva sakkā jānitunti na vitthāritanti.

Dāṭhabalīgāthāvaṇṇanā samattā.

73. **Mettaṃ upekkha**nti kā uppatti? Aññataro kira rājā mettādijhānalābhī ahosi. So ''jhānasukhantarāyakaraṃ rajja''nti jhānānurakkhaṇatthaṃ rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchikatvā, imaṃ udānagāthaṃ abhāsi –

> Mettaṃ upekkhaṃ karuṇaṃ vimuttiṃ, āsevamāno muditañca kāle;
> Sabbena lokena avirujjhamāno, eko care khaggavisāṇakappo''ti.

Tattha ''sabbe sattā sukhitā hontū''tiādinā nayena hitasukhupanayanakāmatā **mettā**. ''Aho vata imamhā dukkhā vimucceyyu''ntiādinā nayena ahitadukkhāpanayanakāmatā **karuṇā**. ''Modanti vata bhonto sattā modanti sādhu suṭṭhū''tiādinā nayena hitasukhāvippayogakāmatā **muditā**. ''Paññāyissanti sakena kammenā''ti sukhadukkhesu ajjhupekkhanatā **upekkhā**. Gāthābandhasukhatthaṃ pana uppaṭipāṭiyā mettaṃ vatvā upekkhā vuttā, muditā pacchā. **Vimutti**nti catassopi hi etā attano paccanīkadhammehi vimuttattā vimuttiyo. Tena vuttaṃ ''mettaṃ upekkhaṃ karuṇaṃ, vimuttiṃ, āsevamāno muditañca kāle''ti.

Tattha **āsevamāno**ti tisso tikacatukkajjhānavasena, upekkhaṃ catutthajjhānavasena bhāvayamāno. **Kāle**ti mettaṃ āsevitvā tato vuṭṭhāya karuṇaṃ, tato vuṭṭhāya muditaṃ, tato itarato vā nippītikajhānato vuṭṭhāya upekkhaṃ āsevamāno ''kāle āsevamāno''ti vuccati, āsevituṃ phāsukāle vā. **Sabbena lokena avirujjhamāno**ti dasasu disāsu sabbena sattalokena avirujjhamāno. Mettādīnañhi bhāvitattā sattā appaṭikūlā honti. Sattesu ca virodhabhūto paṭigho vūpasammati. Tena vuttaṃ – ''sabbena lokena avirujjhamāno''ti. Ayamettha saṅkhepo, vitthārena pana mettādikathā aṭṭhasāliniyā dhammasaṅgahaṭṭhakathāyaṃ (dha. sa. aṭṭha. 251) vuttā. Sesaṃ pubbavuttasadisamevāti.

Appamaññāgāthāvaṇṇanā samattā.

74. **Rāgañca dosañcā**ti kā uppatti? Rājagahaṃ kira upanissāya mātaṅgo nāma paccekabuddho viharati sabbapacchimo paccekabuddhānaṃ. Atha amhākaṃ bodhisatte uppanne devatāyo bodhisattassa pūjanatthāya āgacchantiyo taṃ disvā ''mārisā, mārisā, buddho loke uppanno''ti bhaṇiṃsu. So nirodhā vuṭṭhahanto taṃ saddaṃ sutvā, attano ca jīvitakkhayaṃ disvā, himavante mahāpapāto nāma pabbato paccekabuddhānaṃ parinibbānaṭṭhānaṃ, tattha ākāsena gantvā pubbe parinibbutapaccekabuddhassa aṭṭhisaṅghātaṃ papāte pakkhipitvā, silātale nisīditvā imaṃ udānagāthaṃ abhāsi –

''Rāgañca dosañca pahāya mohaṃ, sandālayitvāna saṃyojanāni;
Asantasaṃ jīvitasaṅkhayamhi, eko care khaggavisāṇakappo''ti.

Tattha rāgadosamohā uragasutte vuttā. **Saṃyojanānī**ti dasa saṃyojanāni. Tāni ca tena tena maggena sandālayitvā. **Asantasaṃ jīvitasaṅkhayamhī**ti jīvitasaṅkhayo vuccati cuticittassa paribhedo, tasmiñca jīvitasaṅkhaye jīvitanikantiyā pahīnattā asantasanti. Ettāvatā sopādisesaṃ nibbānadhātuṃ attano dassetvā gāthāpariyosāne anupādisesāya nibbānadhātuyā parinibbāyīti.

Jīvitasaṅkhayagāthāvaṇṇanā samattā.

75. **Bhajantī**ti kā uppatti? Bārāṇasiyaṃ kira aññataro rājā ādigāthāya vuttappakārameva phītaṃ rajjaṃ samanusāsati. Tassa kharo ābādho uppajji, dukkhā vedanā vattanti. Vīsatisahassitthiyo parivāretvā hatthapādasambāhanādīni karonti. Amaccā ''na dānāyaṃ rājā jīvissati, handa mayaṃ attano saraṇaṃ gavesāmā''ti cintetvā aññassa rañño santikaṃ gantvā upaṭṭhānaṃ yāciṃsu. Te tattha upaṭṭhahantiyeva, na kiñci labhanti. Rājāpi ābādhā vuṭṭhahitvā pucchi ''itthannāmo ca itthannāmo ca kuhi''nti? Tato taṃ pavattiṃ sutvā sīsaṃ cāletvā tuṇhī ahosi. Tepi amaccā ''rājā vuṭṭhito''ti sutvā tattha kiñci alabhamānā paramena pārijuññena samannāgatā punadeva āgantvā rājānaṃ vanditvā ekamantaṃ aṭṭhaṃsu. Tena ca raññā ''kuhiṃ, tātā, tumhe gatā''ti vuttā āhaṃsu – ''devaṃ dubbalaṃ disvā ājīvikabhayenamhā asukaṃ nāma janapadaṃ gatā''ti. Rājā sīsaṃ cāletvā cintesi – ''yaṃnūnāhaṃ ime vīmaṃseyyaṃ, kiṃ punapi evaṃ kareyyuṃ no''ti? So pubbe ābādhikarogena phuṭṭho viya bāḷhavedanaṃ attānaṃ dassento gilānālayaṃ akāsi. Itthiyo samparivāretvā pubbasadisameva sabbaṃ akaṃsu. Tepi amaccā tatheva puna bahutaraṃ janaṃ gahetvā pakkamiṃsu. Evaṃ rājā yāvatatiyaṃ sabbaṃ pubbasadisaṃ akāsi. Tepi tatheva pakkamiṃsu. Tato catutthampi te āgate disvā ''aho ime dukkaraṃ akaṃsu, ye maṃ byādhitaṃ pahāya anapekkhā pakkamiṃsū''ti nibbinno rajjaṃ pahāya pabbajitvā vipassanto paccekabodhiṃ sacchikatvā imaṃ udānagāthaṃ abhāsi –

''Bhajanti sevanti ca kāraṇatthā, nikkāraṇā dullabhā ajja mittā;
Attaṭṭhapaññā asucī manussā, eko care khaggavisāṇakappo''ti.

Tattha **bhajantī**ti sarīrena allīyitvā payirupāsanti. **Sevantī**ti añjalikammādīhi kiṃ kārapaṭissāvitāya ca paricaranti. Kāraṇaṃ attho etesanti **kāraṇatthā,** bhajanāya sevanāya ca nāññaṃ kāraṇamatthi, attho eva nesaṃ kāraṇaṃ, atthahetu sevantīti vuttaṃ hoti. **Nikkāraṇā dullabhā ajja mittā**ti ''ito kiñci lacchāmā''ti evaṃ attapaṭilābhakāraṇena nikkāraṇā, kevalaṃ –

''Upakāro ca yo mitto,
Sukhe dukkhe ca yo sakhā;
Atthakkhāyī ca yo mitto,
Yo ca mittānukampako''ti. (dī. ni. 3.265) –

Evaṃ vuttena ariyena mittabhāvena samannāgatā dullabhā ajja mittā. Attani ṭhitā etesaṃ paññā, attānaṃyeva olokenti, na aññanti **attaṭṭhapaññā**. Diṭṭhatthapaññāti ayampi kira porāṇapāṭho, sampati diṭṭhiyeva atthe etesaṃ paññā, āyatiṃ na pekkhantīti vuttaṃ hoti. **Asucī**ti asucinā anariyena

kāyavacīmanokammena samannāgatā. Sesaṃ pubbe vuttanayeneva veditabbanti.

Kāraṇatthagāthāvaṇṇanā samattā.

Catuttho vaggo niṭṭhito ekādasahi gāthāhi.

Evametaṃ ekacattālīsagāthāparimāṇaṃ khaggavisāṇasuttaṃ katthacideva vuttena yojanānayena sabbattha yathānurūpaṃ yojetvā anusandhito atthato ca veditabbaṃ. Ativitthārabhayena pana amhehi na sabbattha yojitanti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya khaggavisāṇasuttavaṇṇanā niṭṭhitā.

4. Kasibhāradvājasuttavaṇṇanā

Evaṃ me sutanti kasibhāradvājasuttaṃ. Kā uppatti? Bhagavā magadhesu viharanto dakkhiṇāgirismiṃ ekanālāyaṃ brāhmaṇagāme purebhattakiccaṃ pacchābhattakiccanti imesu dvīsu buddhakiccesu purebhattakiccaṃ niṭṭhāpetvā pacchābhattakiccāvasāne buddhacakkhunā lokaṃ volokento kasibhāradvājaṃ brāhmaṇaṃ arahattassa upanissayasampannaṃ disvā ‘‘tattha mayi gate yathā pavattissati, tato kathāvasāne dhammadesanaṃ sutvā esa brāhmaṇo pabbajitvā arahattaṃ pāpuṇissatī’’ti ca ñatvā, tattha gantvā, kathaṃ samuṭṭhāpetvā, imaṃ suttaṃ abhāsi.

Tattha siyā ‘‘katamaṃ buddhānaṃ purebhattakiccaṃ, katamaṃ pacchābhattakicca’’nti? Vuccate – buddho bhagavā pāto eva uṭṭhāya upaṭṭhākānuggahatthaṃ sarīraphāsukatthañca mukhadhovanādisarīraparikammaṃ katvā yāva bhikkhācāravelā, tāva vivittāsane vītināmetvā, bhikkhācāravelāya nivāsetvā, kāyabandhanaṃ bandhitvā, cīvaraṃ pārupitvā, pattamādāya kadāci ekakova kadāci bhikkhusaṅghaparivuto gāmaṃ vā nigamaṃ vā piṇḍāya pavisati, kadāci pakatiyā, kadāci anekehi pāṭihāriyehi vattamānehi. Seyyathidaṃ – piṇḍāya pavisato lokanāthassa purato purato gantvā mudugatiyo vātā pathaviṃ sodhenti; valāhakā udakaphusitāni muñcantā magge reṇuṃ vūpasametvā upari vitānaṃ hutvā tiṭṭhanti. Apare vātā pupphāni upasaṃharitvā magge okiranti, unnatā bhūmippadesā onamanti, onatā unnamanti, pādanikkhepasamaye samāva bhūmi hoti, sukhasamphassāni rathacakkamattāni padumapupphāni vā pāde sampaṭicchanti, indakhīlassa anto ṭhapitamatte dakkhiṇapāde sarīrā chabbaṇṇarasmiyo niccharitvā suvaṇṇarasapiñjarāni viya citrapaṭaparikkhittāni viya ca pāsādakūṭāgārādīni karontiyo ito cito ca vidhāvanti, hatthiassavihaṅgādayo sakasakaṭṭhānesu ṭhitāyeva madhurenākārena saddaṃ karonti, tathā bherivīṇādīni tūriyāni manussānaṃ kāyūpagāni ca ābharaṇāni, tena saññāṇena manussā jānanti ‘‘ajja bhagavā idha piṇḍāya paviṭṭho’’ti. Te sunivatthā supārutā gandhapupphādīni ādāya gharā nikkhamitvā antaravīthiṃ paṭipajjitvā bhagavantaṃ gandhapupphādīhi sakkaccaṃ pūjetvā vanditvā – ‘‘amhākaṃ, bhante, dasa bhikkhū, amhākaṃ vīsati, amhākaṃ bhikkhusataṃ dethā’’ti yācitvā bhagavatopi pattaṃ gahetvā, āsanaṃ paññāpetvā sakkaccaṃ piṇḍapātena paṭimānenti.

Bhagavā katabhattakicco tesaṃ santānāni oloketvā tathā dhammaṃ deseti, yathā keci saraṇagamane patiṭṭhahanti, keci pañcasu sīlesu, keci sotāpattisakadāgāmianāgāmiphalānaṃ aññatarasmiṃ, keci pabbajitvā aggaphale arahatteti. Evaṃ tathā tathā janaṃ anuggahetvā uṭṭhāyāsanā vihāraṃ gacchati. Tattha maṇḍalamāḷe paññattavarabuddhāsane nisīdati bhikkhūnaṃ bhattakiccapariyosānaṃ āgamayamāno. Tato bhikkhūnaṃ bhattakiccapariyosāne upaṭṭhāko bhagavato nivedeti. Atha bhagavā gandhakuṭiṃ pavisati. Idaṃ tāva **purebhattakiccaṃ**. Yañcettha na vuttaṃ, taṃ brahmāyusutte vuttanayeneva gahetabbaṃ.

Atha bhagavā evaṃ katapurebhattakicco gandhakuṭiyā upaṭṭhāne nisīditvā, pāde pakkhāletvā,

pādapīṭhe ṭhatvā, bhikkhusaṅghaṃ ovadati – ‘‘bhikkhave, appamādena sampādetha, buddhuppādo dullabho lokasmiṃ, manussapaṭilābho dullabho, saddhāsampatti dullabhā, pabbajjā dullabhā, saddhammassavanaṃ dullabhaṃ lokasmi’’nti. Tato bhikkhū bhagavantaṃ vanditvā kammaṭṭhānaṃ pucchanti. Atha bhagavā bhikkhūnaṃ cariyavasena kammaṭṭhānaṃ deti. Te kammaṭṭhānaṃ uggahetvā, bhagavantaṃ abhivādetvā, attano attano vasanaṭṭhānaṃ gacchanti; keci araññaṃ, keci rukkhamūlaṃ, keci pabbatādīnaṃ aññataraṃ, keci cātumahārājikabhavanaṃ…pe… keci vasavattibhavananti. Tato bhagavā gandhakuṭiṃ pavisitvā sace ākaṅkhati, dakkhiṇena passena sato sampajāno muhuttaṃ sīhaseyyaṃ kappeti. Atha samassāsitakāyo uṭṭhahitvā dutiyabhāge lokaṃ voloketi. Tatiyabhāge yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharati, tattha jano purebhattaṃ dānaṃ datvā pacchābhattaṃ sunivattho supāruto gandhapupphādīni ādāya vihāre sannipatati. Tato bhagavā sampattaparisāya anurūpena pāṭihāriyena gantvā dhammasabhāyaṃ paññattavarabuddhāsane nisajja dhammaṃ deseti kālayuttaṃ pamāṇayuttaṃ. Atha kālaṃ viditvā parisaṃ uyyojeti.

Tato sace gattāni osiñcitukāmo hoti. Atha buddhāsanā uṭṭhāya upaṭṭhākena udakapaṭiyāditokāsaṃ gantvā, upaṭṭhākahatthato udakasāṭikaṃ gahetvā, nhānakoṭṭhakaṃ pavisati. Upaṭṭhākopi buddhāsanaṃ ānetvā gandhakuṭipariveṇe paññāpeti. Bhagavā gattāni osiñcitvā, surattadupaṭṭaṃ nivāsetvā, kāyabandhanaṃ bandhitvā, uttarāsaṅgaṃ katvā, tattha āgantvā, nisīdati ekakova muhuttaṃ paṭisallīno. Atha bhikkhū tato tato āgamma bhagavato upaṭṭhānaṃ gacchanti. Tattha ekacce pañhaṃ pucchanti, ekacce kammaṭṭhānaṃ, ekacce dhammassavanaṃ yācanti. Bhagavā tesaṃ adhippāyaṃ sampādento paṭhamaṃ yāmaṃ vītināmeti.

Majjhimayāme sakaladasasahassilokadhātudevatāyo okāsaṃ labhamānā bhagavantaṃ upasaṅkamitvā pañhaṃ pucchanti yathābhisaṅkhataṃ antamaso caturakkharampi. Bhagavā tāsaṃ devatānaṃ pañhaṃ vissajjento majjhimayāmaṃ vītināmeti. Tato pacchimayāmaṃ cattāro bhāge katvā ekaṃ bhāgaṃ caṅkamaṃ adhiṭṭhāti, dutiyabhāgaṃ gandhakuṭiṃ pavisitvā dakkhiṇena passena sato sampajāno sīhaseyyaṃ kappeti, tatiyabhāgaṃ phalasamāpattiyā vītināmeti, catutthabhāgaṃ mahākaruṇāsamāpattiṃ pavisitvā buddhacakkhunā lokaṃ voloketi apparajakkhamahārajakkhādisattadassanatthaṃ. Idaṃ **pacchābhattakiccaṃ**.

Evamimassa pacchābhattakiccassa lokavolokanasaṅkhāte catutthabhāgāvasāne buddhadhammasaṅghesu dānasīlauposathakammādīsu ca akatādhikāre katādhikāre ca anupanissayasampanne upanissayasampanne ca satte passituṃ buddhacakkhunā lokaṃ volokento kasibhāradvājaṃ brāhmaṇaṃ arahattassa upanissayasampannaṃ disvā ‘‘tattha mayi gate kathā pavattissati, tato kathāvasāne dhammadesanaṃ sutvā esa brāhmaṇo pabbajitvā arahattaṃ pāpuṇissatī’’ti ca ñatvā, tattha gantvā, kathaṃ samuṭṭhāpetvā imaṃ suttamabhāsi.

Tattha **evaṃ me suta**ntiādi āyasmatā ānandena paṭhamamahāsaṅgītikāle dhammasaṅgītiṃ karontena āyasmatā mahākassapattherena puṭṭhena pañcannaṃ arahantasatānaṃ vuttaṃ, ‘‘ahaṃ, kho, samaṇa kasāmi ca vapāmi cā’’ti kasibhāradvājena vuttaṃ, ‘‘ahampi kho brāhmaṇa kasāmi ca vapāmi cā’’tiādi bhagavatā vuttaṃ. Tadetaṃ sabbampi samodhānetvā ‘‘kasibhāradvājasutta’’nti vuccati.

Tattha **eva**nti ayaṃ ākāranidassanāvadhāraṇattho evaṃ-saddo. Ākāratthena hi etena etamatthaṃ dīpeti – nānānayanipuṇamanekajjhāsayasamuṭṭhānaṃ atthabyañjanasampannaṃ vividhapāṭihāriyaṃ dhammatthadesanāpaṭivedhagambhīraṃ sabbasattehi sakasakabhāsānurūpamupalakkhaṇiyasabhāvaṃ tassa bhagavato vacanaṃ, taṃ sabbākārena ko samattho viññātuṃ; atha, kho, ‘‘evaṃ me sutaṃ, mayāpi ekenākārena suta’’nti. Nidassanatthena ‘‘nāhaṃ sayambhū, na mayā idaṃ sacchikata’’nti attānaṃ parimocento ‘‘evaṃ me sutaṃ, mayā evaṃ suta’’nti idāni vattabbaṃ sakalasuttaṃ nidasseti. Avadhāraṇatthena ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ bahussutānaṃ yadidaṃ ānando, gatimantānaṃ, satimantānaṃ, dhitimantānaṃ, upaṭṭhākānaṃ yadidaṃ ānando’’ti (a. ni. 1.219-223) evaṃ bhagavatā pasatthabhāvānurūpaṃ attano dhāraṇabalaṃ dassento sattānaṃ sotukamyataṃ janeti ‘‘evaṃ me sutaṃ tañca atthato vā byañjanato vā anūnamanadhikaṃ, evameva, na aññathā

daṭṭhabba''nti. **Me suta**nti ettha mayāsaddattho me-saddo, sotadvāraviññāṇattho sutasaddo. Tasmā evaṃ me sutanti evaṃ mayā sotaviññāṇapubbaṅgamāya viññāṇavīthiyā upadhāritanti vuttaṃ hoti.

Ekaṃ samayanti ekaṃ kālaṃ. **Bhagavā**ti bhāgyavā, bhaggavā, bhattavāti vuttaṃ hoti. **Magadhesu viharatī**ti magadhā nāma janapadino rājakumārā, tesaṃ nivāso ekopi janapado ruḷhīsaddena ''magadhā''ti vuccati. Tasmiṃ magadhesu janapade. Keci pana ''yasmā cetiyarājā musāvādaṃ bhaṇitvā bhūmiṃ pavisanto 'mā gadhaṃ pavisā'ti vutto, yasmā vā taṃ rājānaṃ maggantā bhūmiṃ khanantā purisā 'mā gadhaṃ karothā'ti vuttā, tasmā magadhā''ti evamādīhi nayehi bahudhā papañcenti. Yaṃ ruccati, taṃ gahetabbanti. **Viharatī**ti ekaṃ iriyāpathabādhanaṃ aparena iriyāpathena vicchinditvā aparipatantaṃ attabhāvaṃ harati, pavattetīti vuttaṃ hoti. Dibbabrahmaariyavihārehi vā sattānaṃ vividhaṃ hitaṃ haratīti viharati. Haratīti upasaṃharati, upaneti, janeti, uppādetīti vuttaṃ hoti. Tathā hi yadā sattā kāmesu vippaṭipajjanti, tadā kira bhagavā dibbena vihārena viharati tesaṃ alobhakusalamūluppādanatthaṃ – ''appeva nāma imaṃ paṭipattiṃ disvā ettha ruciṃ uppādetvā kāmesu virajjeyyu''nti. Yadā pana issariyatthaṃ sattesu vippaṭipajjanti, tadā brahmavihārena viharati tesaṃ adosakusalamūluppādanatthaṃ – ''appeva nāma imaṃ paṭipattiṃ disvā ettha ruciṃ uppādetvā adosena dosaṃ vūpasameyyu''nti. Yadā pana pabbajitā dhammādhikaraṇaṃ vivadanti, tadā ariyavihārena viharati tesaṃ amohakusalamūluppādanatthaṃ – ''appeva nāma imaṃ paṭipattiṃ disvā ettha ruciṃ uppādetvā amohena mohaṃ vūpasameyyu''nti. Iriyāpathavihārena pana na kadāci na viharati taṃ vinā attabhāvaparihāraṇābhāvatoti. Ayamettha saṅkhepo, vitthāraṃ pana maṅgalasuttavaṇṇanāyaṃ vakkhāma.

Dakkhiṇāgirisminti yo so rājagahaṃ parivāretvā ṭhito giri, tassa dakkhiṇapasse janapado ''dakkhiṇāgirī''ti vuccati, tasmiṃ janapadeti vuttaṃ hoti. Tattha vihārassāpi tadeva nāmaṃ. **Ekanāḷāyaṃ brāhmaṇagāme**ti ekanāḷāti tassa gāmassa nāmaṃ. Brāhmaṇā cettha sambahulā paṭivasanti, brāhmaṇabhogo vā so, tasmā ''brāhmaṇagāmo''ti vuccati.

Tena kho pana samayenāti yaṃ samayaṃ bhagavā aparājitapallaṅkaṃ ābhujitvā anuttaraṃ sammāsambodhiṃ abhisambujjhitvā pavattitavaradhammacakko magadharaṭṭhe ekanāḷaṃ brāhmaṇagāmaṃ upanissāya dakkhiṇāgirimahāvihāre brāhmaṇassa indriyaparipākaṃ āgamayamāno viharati, tena samayena karaṇabhūtenāti vuttaṃ hoti. **Kho panā**ti idaṃ panettha nipātadvayaṃ padapūraṇamattaṃ, adhikārantaradassanatthaṃ vāti daṭṭhabbaṃ. **Kasibhāradvājassa brāhmaṇassā**ti so brāhmaṇo kasiyā jīvati, bhāradvājoti cassa gottaṃ, tasmā evaṃ vuccati. **Pañcamattānī**ti yathā – ''bhojane mattaññū''ti ettha mattasaddo pamāṇe vattati, evamidhāpi, tasmā pañcapamāṇāni anūnāni anadhikāni, pañcanaṅgalasatānīti vuttaṃ hoti. **Payuttānī**ti payojitāni, balibaddānaṃ khandhesu ṭhapetvā yuge yottehi yojitāni hontīti attho.

Vappakāleti vapanakāle, bījanikkhipakāleti vuttaṃ hoti. Tattha dve vappāni kalalavappañca, paṃsuvappañca. Paṃsuvappaṃ idha adhippetaṃ. Tañca kho paṭhamadivase maṅgalavappaṃ. Tatthāyaṃ upakaraṇasampadā – tīṇi balibaddasahassāni upaṭṭhāpitāni honti, sabbesaṃ suvaṇṇamayāni siṅgāni paṭimukkāni, rajatamayā khurā, sabbe setamālāhi sabbagandhasugandhehi pañcaṅgulikehi ca alaṅkatā paripuṇṇaṅgapaccaṅgā sabbalakkhaṇasampannā, ekacce kāḷā añjanavaṇṇāyeva, ekacce setā phalikavaṇṇā, ekacce rattā pavāḷavaṇṇā, ekacce kammāsā masāragallavaṇṇā. Pañcasatā kassakapurisā sabbe ahatasetavatthanivatthā mālālaṅkatā dakkhiṇaaṃsakūṭesu ṭhapitapupphacumbaṭakā haritālamanosilālañchanujjalitagattabhāgā dasa dasa naṅgalā ekekagumbā hutvā gacchanti. Naṅgalānaṃ sīsañca yugañca patodā ca suvaṇṇavinaddhā. Paṭhamanaṅgale aṭṭha balibaddā yuttā, sesesu cattāro cattāro, avasesā kilantaparivattanatthaṃ ānītā. Ekekagumbe ekamekaṃ bījasakaṭaṃ ekeko kasati, ekeko vapati.

Brāhmaṇo pana pageva massukammaṃ kārāpetvā nhatvā sugandhagandhehi vilitto pañcasatagghanakaṃ vatthaṃ nivāsetvā sahassagghanakaṃ ekaṃsaṃ karitvā ekamekissā aṅguliyā dve dve katvā vīsati aṅgulimuddikāyo, kaṇṇesu sīhakuṇḍalāni, sīse ca brahmaveṭhanaṃ paṭimuñcitvā

suvaṇṇamālaṃ kaṇṭhe katvā brāhmaṇagaṇaparivuto kammantaṃ vosāsati. Athassa brāhmaṇī anekasatabhājanesu pāyāsaṃ pacāpetvā mahāsakaṭesu āropetvā gandhodakena nhāyitvā sabbālaṅkāravibhūsitā brāhmaṇīgaṇaparivutā kammantaṃ agamāsi. Gehampissa sabbattha gandhehi suvilittaṃ pupphehi sukatabalikammaṃ, khettañca tesu tesu ṭhānesu samussitapaṭākaṃ ahosi. Parijanakammakārehi saha kammantaṃ osaṭaparisā aḍḍhateyyasahassā ahosi. Sabbe ahatavatthanivatthā, sabbesañca pāyāsabhojanaṃ paṭiyattaṃ ahosi.

Atha brāhmaṇo yattha sāmaṃ bhuñjati, taṃ suvaṇṇapātiṃ dhovāpetvā pāyāsassa pūretvā sappimadhuphāṇitādīni abhisaṅkharitvā naṅgalabalikammaṃ kārāpesi. Brāhmaṇī pañca kassakasatāni suvaṇṇarajatakaṃsatambamayāni bhājanāni gahetvā nisinnāni suvaṇṇakaṭacchuṃ gahetvā pāyāsena parivisantī gacchati. Brāhmaṇo pana balikammaṃ kārāpetvā rattasuvaṇṇabandhūpāhanāyo ārohitvā rattasuvaṇṇadaṇḍaṃ gahetvā ‘‘idha pāyāsaṃ detha, idha sappiṃ, idha sakkharaṃ dethā’’ti vosāsamāno vicarati. Atha bhagavā gandhakuṭiyaṃ nisinnova brāhmaṇassa parivesanaṃ vattamānaṃ ñatvā ‘‘ayaṃ kālo brāhmaṇaṃ dametu’’nti nivāsetvā, kāyabandhanaṃ bandhitvā, saṅghāṭiṃ pārupitvā, pattaṃ gahetvā, gandhakuṭito nikkhami yathā taṃ anuttaro purisadammasārathi. Tenāha āyasmā ānando **‘‘atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā’’**ti.

Tattha **atha** iti nipāto aññādhikāravacanārambhe **kho**ti padapūraṇe. **Bhagavā**ti vuttanayameva. **Pubbaṇhasamaya**nti divasassa pubbabhāgasamayaṃ, pubbaṇhasamayeti attho, pubbaṇhe vā samayaṃ pubbaṇhasamayaṃ, pubbaṇhe ekaṃ khaṇanti vuttaṃ hoti. Evaṃ accantasaṃyoge upayogavacanaṃ labbhati. **Nivāsetvā**ti paridahitvā, vihāranivāsanaparivattanavasenetaṃ veditabbaṃ. Na hi bhagavā tato pubbe anivattho āsi. **Pattacīvaramādāyā**ti pattaṃ hatthehi, cīvaraṃ kāyena ādiyitvā, sampaṭicchitvā dhāretvāti attho. Bhagavato kira piṇḍāya pavisitukāmassa bhamaro viya vikasitapadumadvayamajjhaṃ, indanīlamaṇivaṇṇaṃ selamayaṃ pattaṃ hatthadvayamajjhaṃ āgacchati. Tasmā evamāgataṃ pattaṃ hatthehi sampaṭicchitvā cīvarañca parimaṇḍalaṃ pārutaṃ kāyena dhāretvāti evamassa attho veditabbo. Yena vā tena vā hi pakārena gaṇhanto ādāya icceva vuccati yathā ‘‘samādāyeva pakkamatī’’ti.

Yenāti yena maggena. **Kammanto**ti kammakaraṇokāso. **Tenā**ti tena maggena. **Upasaṅkamī**ti gato, yena maggena kasibhāradvājassa brāhmaṇassa kammanto gammati, tena maggena gatoti vuttaṃ hoti. Atha kasmā, bhikkhū, bhagavantaṃ nānubandhiṃsūti? Vuccate – yadā bhagavā ekakova katthaci upasaṅkamitukāmo hoti, bhikkhācāravelāyaṃ dvāraṃ pidahitvā antogandhakuṭiṃ pavisati. Tato bhikkhū tāya saññāya jānanti – ‘‘ajja bhagavā ekakova gāmaṃ pavisitukāmo, addhā kañci eva vinetabbapuggalaṃ addasā’’ti. Te attano pattacīvaraṃ gahetvā, gandhakuṭiṃ padakkhiṇaṃ katvā, bhikkhācāraṃ gacchanti. Tadā ca bhagavā evamakāsi. Tasmā bhikkhū bhagavantaṃ nānubandhiṃsūti.

Tena kho pana samayenāti yena samayena bhagavā kammantaṃ upasaṅkami, tena samayena tassa brāhmaṇassa parivesanā vattati, bhattavissaggo vattatīti attho. Yaṃ pubbe avocumha – ‘‘brāhmaṇī pañca kassakasatāni suvaṇṇarajatakaṃsatambamayāni bhājanāni gahetvā nisinnāni suvaṇṇakaṭacchuṃ gahetvā pāyāsena parivisantī gacchatī’’ti. Atha kho bhagavā yena parivesanā tenupasaṅkami. Kiṃ kāraṇāti? Brāhmaṇassa anuggahakaraṇatthaṃ. Na hi bhagavā kapaṇapuriso viya bhottukāmatāya parivesanaṃ upasaṅkamati. Bhagavato hi dve asītisahassasaṅkhyā sakyakoliyarājāno ñātayo, te attano sampattiyā nibaddhabhattaṃ dātuṃ ussahanti. Na pana bhagavā bhattatthāya pabbajito, apica kho pana ‘‘anekāni asaṅkhyeyyāni pañca mahāpariccāge pariccajanto pāramiyo pūretvā mutto mocessāmi, danto damessāmi; santo samessāmi, parinibbuto parinibbāpessāmī’’ti pabbajito. Tasmā attano muttattā…pe… parinibbutattā ca paraṃ mocento…pe… parinibbāpento ca loke vicaranto brāhmaṇassa anuggahakaraṇatthaṃ yena parivesanā tenupasaṅkamīti veditabbaṃ.

Upasaṅkamitvā ekamantaṃ aṭṭhāsīti evaṃ upasaṅkamitvā ca ekamantaṃ aṭṭhāsi. **Ekamanta**nti bhāvanapuṃsakaniddeso, ekokāsaṃ ekapassanti vuttaṃ hoti. Bhummatthe vā upayogavacanaṃ, tassa dassanūpacāre kathāsavanaṭṭhāne, yattha ṭhitaṃ brāhmaṇo passati, tattha uccaṭṭhāne aṭṭhāsi. Ṭhatvā ca suvaṇṇarasapiñjaraṃ sahassacandasūriyobhāsātibhāsayamānaṃ sarīrābhaṃ muñci samantato

asītihatthaparimāṇaṃ, yāya ajjhottharitattā brāhmaṇassa kammantasālābhittirukkhakasitamattikāpiṇḍādayo suvaṇṇamayā viya ahesuṃ. Atha manussā pāyāsaṃ bhuttā asītianubyañjanaparivāradvattiṃsavaralakkhaṇapaṭimaṇḍitasarīraṃ byāmappabhāparikkhepavibhūsitabāhuyugaḷaṃ ketumālāsamujjalitasassirikadassanaṃ jaṅgamamiva padumassaraṃ, raṃsijālujjalitatārāgaṇamiva gaganatalaṃ, ādittamiva ca kanakagirisikharaṃ siriyā jalamānaṃ sammāsambuddhaṃ ekamantaṃ ṭhitaṃ disvā hatthapāde dhovitvā añjaliṃ paggayha samparivāretvā aṭṭhaṃsu. Evaṃ tehi samparivāritaṃ addasa kho kasibhāradvājo brāhmaṇo bhagavantaṃ piṇḍāya ṭhitaṃ. Disvāna bhagavantaṃ etadavoca **''ahaṃ kho, samaṇa, kasāmi ca vapāmi cā''**ti.

Kasmā panāyaṃ evamāha? Kiṃ samantapāsādike pasādanīye uttamadamathasamathamanuppattepi bhagavati appasādena, udāhu aḍḍhateyyānaṃ janasahassānaṃ pāyāsaṃ paṭiyādetvāpi kaṭacchubhikkhāya maccherenāti? Ubhayathāpi no, apica khvāssa bhagavato dassanena atittaṃ nikkhittakammantaṃ janaṃ disvā ''kammabhaṅgaṃ me kātuṃ āgato''ti anattamanatā ahosi. Tasmā evamāha. Bhagavato ca lakkhaṇasampattiṃ disvā ''sacāyaṃ kammante payojayissa, sakalajambudīpe manussānaṃ sīse cūḷāmaṇi viya abhavissa, ko nāmassa attho na sampajjissa, evamevaṃ alasatāya kammante appayojetvā vappamaṅgalādīsu piṇḍāya caritvā bhuñjanto kāyadaḷhībahulo vicaratī''tipissa ahosi. Tenāha – ''ahaṃ kho, samaṇa, kasāmi ca vapāmi ca, kasitvā ca vapitvā ca bhuñjāmī''ti. Na me kammantā byāpajjanti, na camhi yathā tvaṃ evaṃ lakkhaṇasampannoti adhippāyo. **Tvampi samaṇa… pe… bhuñjassu,** ko te attho na sampajjeyya evaṃ lakkhaṇasampannassāti adhippāyo.

Apicāyaṃ assosi – ''sakyarājakule kira kumāro uppanno, so cakkavattirajjaṃ pahāya pabbajito''ti. Tasmā ''idāni ayaṃ so''ti ñatvā ''cakkavattirajjaṃ kira pahāya kilantosī''ti upārambhaṃ karonto āha **''ahaṃ kho samaṇā''**ti. Apicāyaṃ tikkhapañño brāhmaṇo, na bhagavantaṃ avakkhipanto bhaṇati, bhagavato pana rūpasampattiṃ disvā paññāsampattiṃ sambhāvayamāno kathāpavattanatthampi evamāha – ''ahaṃ kho samaṇā''ti. Tato bhagavā veneyyavasena sadevake loke aggakassakavappakabhāvaṃ attano dassento āha **''ahampi kho brāhmaṇā''**ti.

Atha brāhmaṇassa cintā udapādi – ''ayaṃ samaṇo 'kasāmi ca vapāmi cā'ti āha. Na cassa oḷārikāni yuganaṅgalādīni kasibhaṇḍāni passāmi, so musā nu kho bhaṇati, no''ti bhagavantaṃ pādatalā paṭṭhāya yāva upari kesantā sammālokayamāno aṅgavijjāya katādhikārattā dvattiṃsavaralakkhaṇasampattimassa ñatvā ''aṭṭhānametaṃ anavakāso, yaṃ evarūpo musā bhaṇeyyā''ti tāvadeva sañjātabahumāno bhagavati samaṇavādaṃ pahāya gottena bhagavantaṃ samudācaramāno āha **''na kho pana mayaṃ passāma bhoto gotamassā''**ti.

Evañca pana vatvā tikkhapañño brāhmaṇo ''gambhīratthaṃ sandhāya iminā etaṃ vutta''nti ñatvā pucchitvā tamatthaṃ ñātukāmo bhagavantaṃ gāthāya ajjhabhāsi. Tenāha āyasmā ānando **''atha kho kasibhāradvājo brāhmaṇo bhagavantaṃ gāthāya ajjhabhāsī''**ti. Tattha **gāthāyā**ti akkharapadaniyamitena vacanena. **Ajjhabhāsī**ti abhāsi.

76-77. Tattha brāhmaṇo ''kasi''nti yuganaṅgalādikasisambhārasamāyogaṃ vadati. Bhagavā pana yasmā pubbadhammasabhāgena ropetvā kathanaṃ nāma buddhānaṃ ānubhāvo, tasmā buddhānubhāvaṃ dīpento pubbadhammasabhāgena ropento āha – ''saddhā bīja''nti. Ko panettha pubbadhammasabhāgo, nanu brāhmaṇena bhagavā yuganaṅgalādikasisambhārasamāyogaṃ pucchito atha ca pana apucchitassa bījassa sabhāgena ropento āha – ''saddhā bīja''nti, evañca sati ananusandhikāva ayaṃ kathā hotīti? Vuccate – na buddhānaṃ ananusandhikā nāma kathā atthi, nāpi buddhā pubbadhammasabhāgaṃ anāropetvā kathenti. Evañcettha anusandhi veditabbā – anena hi brāhmaṇena bhagavā yuganaṅgalādikasisambhāravasena kasiṃ pucchito. So tassa anukampāya ''idaṃ apucchita''nti aparihāpetvā samūlaṃ saupakāraṃ sasambhāraṃ saphalaṃ kasiṃ ñāpetuṃ mūlato paṭṭhāya kasiṃ dassento āha – ''saddhā bīja''nti. Bījañhi kasiyā mūlaṃ tasmiṃ sati kattabbato, asati akattabbato, tappamāṇena ca kattabbato. Bīje hi sati kasiṃ karonti, asati na karonti. Bījappamāṇena ca kusalā kassakā khettaṃ kasanti, na ūnaṃ ''mā no sassaṃ parihāyī''ti, na adhikaṃ ''mā no mogho vāyāmo

ahosī''ti. Yasmā ca bījameva mūlaṃ, tasmā bhagavā mūlato paṭṭhāya kasiṃ dassento tassa brāhmaṇassa kasiyā pubbadhammassa bījassa sabhāgena attano kasiyā pubbadhammaṃ ropento āha – ''saddhā bīja''nti. Evamettha pubbadhammasabhāgo veditabbo.

Pucchitaṃyeva vatvā apucchitaṃ pacchā kiṃ na vuttanti ce? Tassa upakārabhāvato dhammasambandhasamatthabhāvato ca. Ayañhi brāhmaṇo paññavā, micchādiṭṭhikule pana jātattā saddhāvirahito. Saddhāvirahito ca paññavā paresaṃ saddhāya attano visaye apaṭipajjamāno visesaṃ nādhigacchati, kilesakālussiyabhāvāpagamappasādamattalakkhaṇāpi cassa dubbalā saddhā balavatiyā paññāya saha vattamānā atthasiddhiṃ na karoti, hatthinā saha ekadhure yuttagoṇo viya. Tasmā tassa saddhā upakārikā. Evaṃ tassa brāhmaṇassa saupakārabhāvato taṃ brāhmaṇaṃ saddhāya patiṭṭhāpentena pacchāpi vattabbo ayamattho pubbe vutto desanākusalatāya yathā aññatrāpi ''saddhā bandhati pātheyya''nti (saṃ. ni. 1.79) ca, ''saddhā dutiyā purisassa hotī''ti (saṃ. ni. 1.59) ca, ''saddhīdha vittaṃ purisassa seṭṭha''nti (saṃ. ni. 1.73, 246; su. ni. 184) ca, ''saddhāya tarati ogha''nti (saṃ. ni. 1.246) ca, ''saddhāhattho mahānāgo''ti (a. ni. 6.43; theragā. 694) ca, ''saddhesiko kho, bhikkhave, ariyasāvakoti cā''ti (a. ni. 7.67). Bījassa ca upakārikā vuṭṭhi, sā tadanantarañneva vuccamānā samatthā hoti. Evaṃ dhammasambandhasamatthabhāvato pacchāpi vattabbo ayamattho pubbe vutto, añño ca evaṃvidho īsāyottādi.

Tattha sampasādanalakkhaṇā saddhā, okappanalakkhaṇā vā, pakkhandanarasā, adhimuttipaccupaṭṭhānā, akālussiyapaccupaṭṭhānā vā, sotāpattiyaṅgapadaṭṭhānā, saddahitabbadhammapadaṭṭhānā vā, ādāsajalatalādīnaṃ pasādo viya cetaso pasādabhūtā, udakappasādakamaṇi viya udakassa, sampayuttadhammānaṃ pasādikā. **Bīja**nti pañcavidhaṃ – mūlabījaṃ, khandhabījaṃ, phalubījaṃ, aggabījaṃ, bījabījameva pañcamanti. Taṃ sabbampi viruhanaṭṭhena bījaṃtveva saṅkhaṃ gacchati. Yathāha – ''bījañcetaṃ viruhanaṭṭhenā''ti.

Tattha yathā brāhmaṇassa kasiyā mūlabhūtaṃ bījaṃ dve kiccāni karoti, heṭṭhā mūlena patiṭṭhāti, upari aṅkuraṃ uṭṭhāpeti; evaṃ bhagavato kasiyā mūlabhūtā saddhā heṭṭhā sīlamūlena patiṭṭhāti, upari samathavipassanaṅkuraṃ uṭṭhāpeti. Yathā ca taṃ mūlena pathavirasaṃ āporasaṃ gahetvā nāḷena dhaññaparipākagahaṇatthaṃ vaḍḍhati; evamayaṃ sīlamūlena samathavipassanārasaṃ gahetvā ariyamagganāḷena ariyaphaladhaññaparipākagahaṇatthaṃ vaḍḍhati. Yathā ca taṃ subhūmiyaṃ patiṭṭhahitvā mūlaṅkurapaṇṇanāḷakaṇḍappasavehi vuḍḍhiṃ virūḷhiṃ vepullaṃ patvā, khīraṃ janetvā, anekasāliphalabharitaṃ sālisīsaṃ nipphādeti; evamayaṃ cittasantāne patiṭṭhahitvā sīlacittadiṭṭhikaṅkhāvitaraṇamaggāmaggañāṇadassanapaṭipadāñāṇadassanavisuddhīhi vuḍḍhiṃ virūḷhiṃ vepullaṃ patvā ñāṇadassanavisuddhikhīraṃ janetvā anekapaṭisambhidābhiññābharitaṃ arahattaphalaṃ nipphādeti. Tenāha bhagavā – ''saddhā bīja''nti.

Tattha siyā ''paropaññāsakusaladhammesu ekato uppajjamānesu kasmā saddhāva bījanti vuttā''ti? Vuccate – bījakiccakaraṇato. Yathā hi tesu viññāṇaṃyeva vijānanakiccaṃ karoti, evaṃ saddhā bījakiccaṃ, sā ca sabbakusalānaṃ mūlabhūtā. Yathāha –

> ''Saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotaṃ odahati, ohitasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussāhetvā tulayati, tulayitvā padahati, pahitatto samāno kāyena ceva paramasaccaṃ sacchikaroti, paññāya ca naṃ ativijjhapassatī''ti (ma. ni. 2.183, 432).

Tapati akusale dhamme kāyañcāti **tapo;** indriyasaṃvaravīriyadhutaṅgadukkarakārikānaṃ etaṃ adhivacanaṃ. Idha pana indriyasaṃvaro adhippeto. **Vuṭṭhī**ti vassavuṭṭhivātavuṭṭhītiādinā anekavidhā. Idha vassavuṭṭhi adhippetā. Yathā hi brāhmaṇassa vassavuṭṭhisamanuggahitaṃ bījaṃ bījamūlakañca sassaṃ viruhati na milāyati nipphattiṃ gacchati, evaṃ bhagavato indriyasaṃvarasamanuggahitā saddhā saddhāmūlā ca sīlādayo dhammā viruhanti na milāyanti nipphattiṃ gacchanti. Tenāha – ''tapo vuṭṭhī''ti.

‘‘Paññā me’’ti ettha ca vutto me-saddo imesupi padesu yojetabbo ‘‘saddhā me bījaṃ, tapo me vuṭṭhī’’ti. Tena kiṃ dīpeti? Yathā, brāhmaṇa, tayā vapite bīje sace vuṭṭhi atthi, sādhu, no ce atthi, udakampi dātabbaṃ hoti, tathā mayā hiri-īse paññāyuganaṅgale manoyottena ekābaddhe kate vīriyabalibadde yojetvā satipācanena vijjhitvā attano cittasantānakhette saddhābīje vapite vuṭṭhi-abhāvo nāma natthi. Ayaṃ pana me satataṃ samitaṃ tapo vuṭṭhīti.

Pajānāti etāya puggalo, sayaṃ vā pajānātīti **paññā,** sā kāmāvacarādibhedato anekavidhā. Idha pana saha vipassanāya maggapaññā adhippetā. **Yuganaṅgala**nti yugañca naṅgalañca. Yathā hi brāhmaṇassa yuganaṅgalaṃ, evaṃ bhagavato duvidhāpi paññā. Tattha yathā yugaṃ īsāya upanissayaṃ hoti, purato hoti, īsābaddhaṃ hoti, yottānaṃ nissayaṃ hoti, balibaddānaṃ ekato gamanaṃ dhāreti, evaṃ paññā hiripamukhānaṃ dhammānaṃ upanissayā hoti. Yathāha – ‘‘paññuttarā sabbe kusalā dhammā’’ti (a. ni. 8.83) ca, ‘‘paññā hi seṭṭhā kusalā vadanti, nakkhattarājāriva tārakāna’’nti (jā. 2.17.81) ca. Kusalānaṃ dhammānaṃ pubbaṅgamaṭṭhena purato ca hoti. Yathāha – ‘‘sīlaṃ hirī cāpi satañca dhammo, anvāyikā paññavato bhavantī’’ti. Hirivippayogena anuppattito īsābaddhā hoti, manosaṅkhātassa samādhiyottassa nissayapaccayato yottānaṃ nissayo hoti, accāraddhātilīnabhāvapaṭisedhanato vīriyabalibaddānaṃ ekato gamanaṃ dhāreti. Yathā ca naṅgalaṃ phālayuttaṃ kasanakāle pathavighanaṃ bhindati, mūlasantānakāni padāleti, evaṃ satiyuttā paññā vipassanākāle dhammānaṃ santatisamūhakiccārammaṇaghanaṃ bhindati, sabbakilesamūlasantānakāni padāleti. Sā ca kho lokuttarāva itarā pana lokiyāpi siyā. Tenāha – ‘‘paññā me yuganaṅgala’’nti.

Hirīyati etāya puggalo, sayaṃ vā hirīyati akusalappavattiṃ jigucchatīti **hirī**. Taggahaṇena sahacaraṇabhāvato ottappaṃ gahitaṃyeva hoti. **Īsā**ti yuganaṅgalasandhārikā dāruyaṭṭhi. Yathā hi brāhmaṇassa īsā yuganaṅgalaṃ sandhāreti, evaṃ bhagavatopi hirī lokiyalokuttarapaññāsaṅkhātaṃ yuganaṅgalaṃ sandhāreti hiriyā asati paññāya abhāvato. Yathā ca īsāpaṭibaddhaṃ yuganaṅgalaṃ kiccakaraṃ hoti acalaṃ asithilaṃ, evaṃ hiripaṭibaddhā ca paññā kiccakārī hoti acalā asithilā abbokiṇṇā ahirikena. Tenāha ‘‘hirī īsā’’ti.

Munātīti **mano,** cittassetaṃ adhivacanaṃ. Idha pana manosīsena taṃsampayutto samādhi adhippeto. **Yotta**nti rajjubandhanaṃ. Taṃ tividhaṃ īsāya saha yugassa bandhanaṃ, yugena saha balibaddānaṃ bandhanaṃ, sārathinā saha balibaddānaṃ bandhananti. Tattha yathā brāhmaṇassa yottaṃ īsāyugabalibadde ekābaddhe katvā sakakicce paṭipādeti, evaṃ bhagavato samādhi sabbeva te hiripaññāvīriyadhamme ekārammaṇe avikkhepabhāvena bandhitvā sakakicce paṭipādeti. Tenāha – ‘‘mano yotta’’nti.

Sarati etāya cirakatādimatthaṃ puggalo, sayaṃ vā saratīti **sati,** sā asammussanalakkhaṇā. Phāletīti **phālo**. Pājeti etenāti **pājanaṃ**. Taṃ idha ‘‘pācana’’nti vuccati, patodassetaṃ adhivacanaṃ. Phālo ca pācanañca **phālapācanaṃ**. Yathā hi brāhmaṇassa phālapācanaṃ, evaṃ bhagavato vipassanāyuttā maggayuttā ca sati. Tattha yathā phālo naṅgalamanurakkhati, purato cassa gacchati, evaṃ sati kusalānaṃ dhammānaṃ gatiyo samanvesamānā ārammaṇe vā upaṭṭhāpayamānā paññānaṅgalaṃ rakkhati, tathā hi ‘‘satārakkhena cetasā viharatī’’tiādīsu (a. ni. 10.20) ‘‘ārakkhā’’ti vuttā. Asammussanavasena cassa purato hoti. Satiparicite hi dhamme paññā pajānāti, no sammuṭṭhe. Yathā ca pācanaṃ balibaddānaṃ vijjhanabhayaṃ dassentaṃ saṃsīdanaṃ na deti, uppathagamanañca vāreti, evaṃ sati vīriyabalibaddānaṃ apāyabhayaṃ dassentī kosajjasaṃsīdanaṃ na deti, kāmaguṇasaṅkhāte agocare cāraṃ nivāretvā kammaṭṭhāne niyojentī uppathagamanañca vāreti. Tenāha – ‘‘sati me phālapācana’’nti.

78. **Kāyaguttoti** tividhena kāyasucaritena gutto. **Vacīguttoti** catubbidhena vacīsucaritena gutto. Ettāvatā pātimokkhasaṃvarasīlaṃ vuttaṃ. **Āhāre udare yato**ti ettha āhāramukhena sabbapaccayānaṃ saṅgahitattā catubbidhepi paccaye yato saṃyato nirupakkilesoti attho. Iminā ājīvapārisuddhisīlaṃ vuttaṃ. **Udare yato**ti udare yato saṃyato mitabhojī, āhāre mattaññūti vuttaṃ hoti. Iminā bhojane mattaññutāmukhena paccayapaṭisevanasīlaṃ vuttaṃ. Tena kiṃ dīpeti? Yathā tvaṃ, brāhmaṇa, bījaṃ vapitvā sassaparipālanatthaṃ kaṇṭakavatiṃ vā rukkhavatiṃ vā pākāraparikkhepaṃ vā karosi, tena te

gomahiṃsamigagaṇā pavesaṃ alabhantā sassaṃ na vilumpanti, evamahampi saddhābījaṃ vapitvā nānappakārakusalasassaparipālanatthaṃ kāyavacīāhāraguttimayaṃ tividhaparikkhepaṃ karomi. Tena me rāgādiakusaladhammagomahiṃsamigagaṇā pavesaṃ alabhantā nānappakārakusalasassaṃ na vilumpantīti.

Saccaṃ karomi niddānanti ettha dvīhi dvārehi avisaṃvādanaṃ **saccaṃ. Niddāna**nti chedanaṃ lunanaṃ uppāṭanaṃ, karaṇatthe cetaṃ upayogavacanaṃ veditabbaṃ. Ayañhi ettha attho ''saccena karomi niddāna''nti. Kiṃ vuttaṃ hoti? Yathā tvaṃ bāhiraṃ kasiṃ kasitvā sassadūsakānaṃ tiṇānaṃ hatthena vā asitena vā niddānaṃ karosi; evamahampi ajjhattikaṃ kasiṃ kasitvā kusalasassadūsakānaṃ visaṃvādanatiṇānaṃ saccena niddānaṃ karomi. Ñāṇasaccaṃ vā ettha saccanti veditabbaṃ, yaṃ taṃ yathābhūtañāṇanti vuccati. Tena attasaññādīnaṃ tiṇānaṃ niddānaṃ karomīti evaṃ yojetabbaṃ. Atha vā **niddāna**nti chedakaṃ lāvakaṃ, uppāṭakanti attho. Evaṃ sante yathā tvaṃ dāsaṃ vā kammakaraṃ vā niddānaṃ karosi, ''niddehi tiṇānī''ti tiṇānaṃ chedakaṃ lāvakaṃ uppāṭakaṃ karosi; evamahaṃ saccaṃ karomīti upayogavacaneneva vattuṃ yujjati. Atha vā **sacca**nti diṭṭhisaccaṃ. Tamahaṃ niddānaṃ karomi, chinditabbaṃ lunitabbaṃ uppāṭetabbaṃ karomīti evampi upayogavacaneneva vattuṃ yujjati.

Soraccaṃ me pamocananti ettha yaṃ taṃ ''kāyiko avītikkamo, vācasiko avītikkamo''ti, evaṃ sīlameva ''soracca''nti vuttaṃ, na taṃ idha adhippetaṃ, vuttameva etaṃ ''kāyagutto''tiādinā nayena, arahattaphalaṃ pana adhippetaṃ. Tampi hi sundare nibbāne ratabhāvato ''soracca''nti vuccati. **Pamocana**nti yoggavissajjanaṃ. Kiṃ vuttaṃ hoti? Yathā tava pamocanaṃ punapi sāyanhe vā dutiyadivase vā anāgatasaṃvacchare vā yojetabbato appamocanameva hoti, na mama evaṃ. Na hi mama antarā mocanaṃ nāma atthi. Ahañhi dīpaṅkaradasabalakālato pabhuti paññānaṅgale vīriyabalibadde yojetvā cattāri asaṅkhyeyyāni kappasatasahassañca mahākasiṃ kasanto tāva na muñciṃ, yāva na sammāsambodhiṃ abhisambujjhi. Yadā ca me sabbaṃ taṃ kālaṃ khepetvā bodhirukkhamūle aparājitapallaṅke nisinnassa sabbaguṇaparivāraṃ arahattaphalaṃ udapādi, tadā mayā taṃ sabbussukkapaṭippassaddhippattiyā pamuttaṃ, na dāni puna yojetabbaṃ bhavissatīti. Etamatthaṃ sandhāyāha bhagavā – ''soraccaṃ me pamocana''nti.

79. **Vīriyaṃ me dhuradhorayha**nti ettha **vīriya**nti ''kāyiko vā, cetasiko vā vīriyārambho''tiādinā nayena vuttapadhānaṃ. Dhurāyaṃ dhorayhaṃ **dhuradhorayhaṃ,** dhuraṃ vahatīti attho. Yathā hi brāhmaṇassa dhurāyaṃ dhorayhākaḍḍhitaṃ naṅgalaṃ bhūmighanaṃ bhindati, mūlasantānakāni ca padāleti, evaṃ bhagavato vīriyākaḍḍhitaṃ paññānaṅgalaṃ yathāvuttaṃ ghanaṃ bhindati, kilesasantānakāni ca padāleti. Tenāha – ''vīriyaṃ me dhuradhorayha''nti. Atha vā purimadhuraṃ vahantā dhurā, mūladhuraṃ vahantā dhorayhā; dhurā ca dhorayhā ca **dhuradhorayhā**. Tattha yathā brāhmaṇassa ekamekasmiṃ naṅgale catubalibaddappabhedaṃ dhuradhorayhaṃ vahantaṃ uppannānuppannatiṇamūlaghātaṃ sassasampattiñca sādheti, evaṃ bhagavato catusammappadhānavīriyappabhedaṃ dhuradhorayhaṃ vahantaṃ uppannānuppannākusalamūlaghātaṃ kusalasampattiñca sādheti. Tenāha – ''vīriyaṃ me dhuradhorayha''nti.

Yogakkhemādhivāhananti ettha yogehi khemattā ''yogakkhema''nti nibbānaṃ vuccati, taṃ adhikatvā vāhīyati, abhimukhaṃ vā vāhīyatīti adhivāhanaṃ. Yogakkhemassa adhivāhanaṃ yogakkhemādhivāhanaṃ. Tena kiṃ dīpeti? Yathā tava dhuradhorayhaṃ puratthimaṃ disaṃ pacchimādīsu vā aññataraṃ abhimukhaṃ vāhīyati, tathā mama dhuradhorayhaṃ nibbānābhimukhaṃ vāhīyati.

Evaṃ vāhiyamānañca **gacchati anivattantaṃ**. Yathā tava naṅgalaṃ vahantaṃ dhuradhorayhaṃ khettakoṭiṃ patvā puna nivattati, evaṃ anivattantaṃ dīpaṅkarakālato pabhuti gacchateva. Yasmā vā tena tena maggena pahīnā kilesā punappunaṃ pahātabbā na honti, yathā tava naṅgalena chinnāni tiṇāni punapi aparasmiṃ samaye chinditabbāni honti, tasmāpi etaṃ paṭhamamaggavasena diṭṭhekaṭṭhe kilese, dutiyavasena oḷārike, tatiyavasena anusahagate kilese, catutthavasena sabbakilese pajahantaṃ **gacchati anivattantaṃ**. Atha vā **gacchati anivatta**nti nivattanarahitaṃ hutvā gacchatīti attho. Nti taṃ

dhuradhorayhaṃ. Evampettha padacchedo veditabbo. Evaṃ gacchantañca yathā tava dhuradhorayhaṃ na taṃ ṭhānaṃ gacchati, yattha gantvā kassako asoko nissoko virajo hutvā na socati, etaṃ pana taṃ ṭhānaṃ gacchati, **yattha gantvā na socati**. Yattha satipācanena etaṃ vīriyadhuradhorayhaṃ codento gantvā mādiso kassako asoko nissoko virajo hutvā na socati, taṃ sabbasokasallasamugghātabhūtaṃ nibbānāmatasaṅkhātaṃ ṭhānaṃ gacchatīti.

80. Idāni nigamanaṃ karonto bhagavā imaṃ gāthamāha –

> ''Evamesā kasī kaṭṭhā, sā hoti amatapphalā;
> Etaṃ kasiṃ kasitvāna, sabbadukkhā pamuccatī''ti.

Tassāyaṃ saṅkhepattho – mayā brāhmaṇa **esā** saddhābījā tapovuṭṭhiyā anuggahitā **kasi,** paññāmayaṃ yuganaṅgalaṃ, hirimayañca īsaṃ, manomayena yottena, ekābaddhaṃ katvā, paññānaṅgale satiphālaṃ ākoṭetvā, satipācanaṃ gahetvā, kāyavacīāhāraguttiyā gopetvā, saccaṃ niddānaṃ katvā, soraccaṃ pamocanaṃ vīriyaṃ dhuradhorayhaṃ yogakkhemābhimukhaṃ anivattantaṃ vāhentena **kaṭṭhā,** kasikammapariyosānaṃ catubbidhaṃ sāmaññaphalaṃ pāpitā, **sā hoti amatapphalā,** sā esā kasi amatapphalā hoti. Amataṃ vuccati nibbānaṃ, nibbānānisaṃsā hotīti attho. Sā kho panesā kasi na mamevekassa amatapphalā hoti, apica, kho, pana yo koci khattiyo vā brāhmaṇo vā vesso vā suddo vā gahaṭṭho vā pabbajito vā etaṃ kasiṃ kasati, so sabbopi **etaṃ kasiṃ kasitvāna, sabbadukkhā pamuccati,** sabbasmā vaṭṭadukkhadukkhadukkhasaṅkhāradukkhavipariṇāmadukkhā pamuccatīti. Evaṃ bhagavā brāhmaṇassa arahattanikūṭena nibbānapariyosānaṃ katvā desanaṃ niṭṭhāpesi.

Tato brāhmaṇo gambhīratthaṃ desanaṃ sutvā ''mama kasiphalaṃ bhuñjitvā aparajju eva chāto hoti, imassa pana kasi amatapphalā, tassā phalaṃ bhuñjitvā sabbadukkhā pamuccatī''ti ca viditvā pasanno pasannākāraṃ kātuṃ pāyāsaṃ dātumāraddho. Tenāha **''atha kho kasibhāradvājo''**ti. Tattha **mahatiyā**ti mahatiyanti attho. **Kaṃsapātiyā**ti suvaṇṇapātiyaṃ, satasahassagghanake attano suvaṇṇathāle. **Vaḍḍhetvā**ti chupitvā, ākiritvāti vuttaṃ hoti. **Bhagavato upanāmesī**ti sappimadhuphāṇitādīhi vicitraṃ katvā, dukūlavitānena paṭicchādetvā, ukkhipitvā, sakkaccaṃ tathāgatassa abhihari. Kinti? **''Bhuñjatu bhavaṃ gotamo pāyāsaṃ, kassako bhava''**nti. Tato kassakabhāvasādhakaṃ kāraṇamāha **''yañhi…pe… kasatī''**ti, yasmā bhavaṃ…pe… kasatīti vuttaṃ hoti. Atha bhagavā **''gāthābhigītaṃ me''**ti āha.

81. Tattha **gāthābhigīta**nti gāthāhi abhigītaṃ, gāthāyo bhāsitvā laddhanti vuttaṃ hoti. **Me**ti mayā. **Abhojaneyya**nti bhuñjanārahaṃ na hoti. **Sampassata**nti sammā ājīvasuddhiṃ passataṃ, samantā vā passataṃ sampassataṃ, buddhānanti vuttaṃ hoti. **Nesa dhammo**ti ''gāthābhigītaṃ bhuñjitabba''nti esa dhammo etaṃ cārittaṃ na hoti, tasmā **gāthābhigītaṃ panudanti buddhā** paṭikkhipanti na bhuñjantīti. Kiṃ pana bhagavatā pāyāsatthaṃ gāthā abhigītā, yena evamāhāti? Na etadatthaṃ abhigītā, apica, kho, pana pāto paṭṭhāya khettasamīpe ṭhatvā kaṭacchubhikkhampi alabhitvā puna sakalabuddhaguṇe pakāsetvā laddhaṃ tadetaṃ naṭanaccakādīhi naccitvā gāyitvā ca laddhasadisaṃ hoti, tena ''gāthābhigīta''nti vuttaṃ. Tādisañca yasmā buddhānaṃ na kappati, tasmā ''abhojaneyya''nti vuttaṃ. Appicchatānurūpañcetaṃ na hoti, tasmāpi pacchimaṃ janataṃ anukampamānena ca evaṃ vuttaṃ. Yatra ca nāma parappakāsitenāpi attano guṇena uppannaṃ lābhaṃ paṭikkhipanti seyyathāpi appiccho ghaṭikāro kumbhakāro, tatra kathaṃ koṭippattāya appicchatāya samannāgato bhagavā attanāva attano guṇappakāsanena uppannaṃ lābhaṃ sādiyissati, yato yuttameva etaṃ bhagavato vattunti.

Ettāvatā ''appasannaṃ adātukāmaṃ brāhmaṇaṃ gāthāgāyanena dātukāmaṃ katvā, samaṇo gotamo bhojanaṃ paṭiggahesi, āmisakāraṇā imassa desanā''ti imamhā lokāpavādā attānaṃ mocento desanāpārisuddhiṃ dīpetvā, idāni ājīvapārisuddhiṃ dīpento āha **''dhamme satī brāhmaṇa vuttiresā''**ti tassattho – ājīvapārisuddhidhamme vā dasavidhasucaritadhamme vā buddhānaṃ cārittadhamme vā **sati** saṃvijjamāne anupahate vattamāne **vuttiresā** ekantavodātā ākāse pāṇippasāraṇakappā esanā pariyesanā jīvitavutti buddhānaṃ **brāhmaṇā**ti.

82. Evaṃ vutte brāhmaṇo ‘‘pāyāsaṃ me paṭikkhipati, akappiyaṃ kiretaṃ bhojanaṃ, adhañño vatasmiṃ, dānaṃ dātuṃ na labhāmī’’ti domanassaṃ uppādetvā ‘‘appeva nāma aññaṃ paṭiggaṇheyyā’’ti ca cintesi. Taṃ ñatvā bhagavā ‘‘ahaṃ bhikkhācāravelaṃ paricchinditvā āgato – ‘ettakena kālena imaṃ brāhmaṇaṃ pasādessāmī’ti, brāhmaṇo ca domanassaṃ akāsi. Idāni tena domanassena mayi cittaṃ pakopetvā amatavaradhammaṃ paṭivijjhituṃ na sakkhissatī’’ti brāhmaṇassa pasādajananatthaṃ tena patthitamanorathaṃ pūrento āha **‘‘aññena ca kevalina’’**nti. Tattha **kevalina**nti sabbaguṇaparipuṇṇaṃ, sabbayogavisaṃyuttaṃ vāti attho. Mahantānaṃ sīlakkhandhādīnaṃ guṇānaṃ esanato **mahesiṃ**. Parikkhīṇasabbāsavattā **khīṇāsavaṃ**. Hatthapādakukkuccamādiṃ katvā vūpasantasabbakukkuccattā **kukkuccavūpasantaṃ**. **Upaṭṭhahassū**ti parivisassu paṭimānayassu. Evaṃ brāhmaṇena citte uppāditepi pariyāyameva bhaṇati, na tu bhaṇati ‘‘dehi, āharāhī’’ti. Sesamettha uttānameva.

Atha brāhmaṇo ‘‘ayaṃ pāyāso bhagavato ānīto nāhaṃ arahāmi taṃ attano chandena kassaci dātu’’nti cintetvā āha **‘‘atha kassa cāha’’**nti. Tato bhagavā ‘‘taṃ pāyāsaṃ ṭhapetvā tathāgataṃ tathāgatasāvakañca aññassa ajīraṇadhammo’’ti ñatvā āha – **‘‘na khvāhaṃ ta’’**nti. Tattha **sadevaka**vacanena pañcakāmāvacaradevaggahaṇaṃ, **samāraka**vacanena chaṭṭhakāmāvacaradevaggahaṇaṃ, **sabrahmaka**vacanena rūpāvacarabrahmaggahaṇaṃ arūpāvacarā pana bhuñjeyyunti asambhāvaneyyā. **Sassamaṇabrāhmaṇi**vacanena sāsanapaccatthikapaccāmittasamaṇabrāhmaṇaggahaṇaṃ samitapāpabāhitapāpasamaṇabrāhmaṇaggahaṇañca. **Pajā**vacanena sattalokaggahaṇaṃ, **sadevamanussa**vacanena sammutidevaavasesamanussaggahaṇaṃ. Evamettha tīhi vacanehi okāsaloko, dvīhi pajāvasena sattaloko gahitoti veditabbo. Esa saṅkhepo, vitthāraṃ pana āḷavakasutte vaṇṇayissāma.

Kasmā pana sadevakādīsu kassaci na sammā pariṇāmaṃ gaccheyyāti? Oḷārike sukhumojāpakkhipanato. Imasmiñhi pāyāse bhagavantaṃ uddissa gahitamatteyeva devatāhi ojā pakkhittā yathā sujātāya pāyāse, cundassa ca sūkaramaddave paccamāne, verañjāyañca bhagavatā gahitagahitālope, bhesajjakkhandhake ca kaccānassa guḷhakumbhasmiṃ avasiṭṭhaguḷhe. So oḷārike sukhumojāpakkhipanato devānaṃ na pariṇamati. Devā hi sukhumasarīrā, tesaṃ oḷāriko manussāhāro na sammā pariṇamati. Manussānampi na pariṇamati. Manussā hi oḷārikasarīrā, tesaṃ sukhumā dibbojā na sammā pariṇamati. Tathāgatassa pana pakatiagginā va pariṇamati, sammā jīrati. Kāyabalañāṇabalappabhāvenāti eke tathāgatasāvakassa khīṇāsavassetaṃ samādhibalena mattaññutāya ca pariṇamati, itaresaṃ iddhimantānampi na pariṇamati. Acintanīyaṃ vā ettha kāraṇaṃ, buddhavisayo esoti.

Tena hi tvanti yasmā aññaṃ na passāmi, mama na kappati, mama akappantaṃ sāvakassāpi me na kappati, tasmā tvaṃ brāhmaṇāti vuttaṃ hoti. **Appaharite**ti parittaharitatiṇe, apparuḷharitatiṇe vā pāsāṇapiṭṭhisadise. **Appāṇake**ti nippāṇake, pāyāsajjhottharaṇakāraṇena maritabbapāṇarahite vā mahāudakakkhandhe. Saha tiṇanissitehi pāṇehi tiṇānaṃ pāṇakānañca anurakkhaṇatthāya etaṃ vuttaṃ. **Cicciṭāyati ciṭiciṭāyatī**ti evaṃ saddaṃ karoti. **Saṃdhūpāyatī**ti samantā dhūpāyati. **Sampadhūpāyatī**ti tatheva adhimattaṃ dhūpāyati. Kasmā evaṃ ahosīti? Bhagavato ānubhāvena, na udakassa, na pāyāsassa, na brāhmaṇassa, na aññesaṃ devayakkhādīnaṃ. Bhagavā hi brāhmaṇassa dhammasaṃvegatthaṃ tathā adhiṭṭhāsi. **Seyyathāpi nāmā**ti opammanidassanamattametaṃ, yathā phāloti ettakameva vuttaṃ hoti. **Saṃviggo** cittena, **lomahaṭṭhajāto** sarīrena. Sarīre kirassa navanavutilomakūpasahassāni suvaṇṇabhittiyā āhatamaṇināgadantā viya uddhaggā ahesuṃ. Sesaṃ pākaṭameva.

Pādesu pana nipatitvā bhagavato dhammadesanaṃ abbhanumodamāno bhagavantaṃ etadavoca **‘‘abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotamā’’**ti. Abbhanumodane hi ayamidha **abhikkanta** saddo. Vitthārato panassa maṅgalasuttavaṇṇanāyaṃ atthavaṇṇanā āvi bhavissati. Yasmā ca abbhanumodanatthe, tasmā sādhu sādhu bho gotamāti vuttaṃ hotīti veditabbaṃ.

> ‘‘Bhaye kodhe pasaṃsāyaṃ, turite kotūhalacchare;
> Hāse soke pasāde ca, kare āmeḍitaṃ budho’’ti. –

Iminā ca lakkhaṇena idha pasādavasena pasaṃsāvasena cāyaṃ dvikkhattuṃ vuttoti veditabbo. Atha vā **abhikkanta**nti abhikantaṃ atiiṭṭhaṃ, atimanāpaṃ, atisundaranti vuttaṃ hoti.

Tattha ekena abhikkantasaddena desanaṃ thometi, ekena attano pasādaṃ. Ayañhi ettha adhippāyo – abhikkantaṃ, bho gotama, yadidaṃ bhoto gotamassa dhammadesanā, abhikkantaṃ yadidaṃ bhoto gotamassa dhammadesanaṃ āgamma mama pasādoti. Bhagavato eva vā vacanaṃ dve dve atthe sandhāya thometi – bhoto gotamassa vacanaṃ abhikkantaṃ dosanāsanato, abhikkantaṃ guṇādhigamanato, tathā saddhājananato, paññājananato, sātthato, sabyañjanato, uttānapadato, gambhīratthato, kaṇṇasukhato, hadayaṅgamato, anattukkaṃsanato, aparavambhanato, karuṇāsītalato, paññāvadātato, āpātharamaṇīyato, vimaddakkhamato, suyyamānasukhato, vīmaṃsiyamānahitatoti evamādīhi yojetabbaṃ.

Tato parampi catūhi upamāhi desanaṃyeva thometi. Tattha **nikkujjita**nti adhomukhaṭṭhapitaṃ, heṭṭhā mukhajātaṃ vā. **Ukkujjeyyā**ti uparimukhaṃ kareyya. **Paṭicchanna**nti tiṇapaṇṇādicchāditaṃ. **Vivareyyā**ti ugghāṭeyya. **Mūḷhassā**ti disāmūḷhassa. **Maggaṃ ācikkheyyā**ti hatthe gahetvā ‘‘esa maggo’’ti vadeyya. **Andhakāre**ti kāḷapakkhacātuddasīaḍḍharattaghanavanasaṇḍameghapaṭalehi caturaṅge tamasi. Ayaṃ tāva padattho.

Ayaṃ pana adhippāyayojanā – yathā koci nikkujjitaṃ ukkujjeyya, evaṃ saddhammavimukhaṃ asaddhammapatitaṃ maṃ asaddhammā vuṭṭhāpentena, yathā paṭicchannaṃ vivareyya; evaṃ kassapassa bhagavato sāsanantaradhānā pabhuti micchādiṭṭhigahanapaṭicchannaṃ sāsanaṃ vivarantena, yathā mūḷhassa maggaṃ ācikkheyya, evaṃ kummaggamicchāmaggapaṭipannassa me saggamokkhamaggaṃ ācikkhantena, yathā andhakāre telapajjotaṃ dhāreyya, evaṃ mohandhakāranimuggassa me buddhādiratanarūpāni apassato tappaṭicchādakamohandhakāraviddhaṃsakadesanāpajjotadhāraṇena mayhaṃ bhotā gotamena etehi pariyāyehi desitattā anekapariyāyena dhammo pakāsito.

Atha vā ekacciyena mattena yasmā ayaṃ dhammo dukkhadassanena asubhe ‘‘subha’’nti vipallāsappahānena ca nikkujjitukkujjitasadiso, samudayadassanena dukkhe ‘‘sukha’’nti vipallāsappahānena ca paṭicchannavivaraṇasadiso, nirodhadassanena anicce ‘‘nicca’’nti vipallāsappahānena ca mūḷhassa maggācikkhaṇasadiso, maggadassanena anattani ‘‘attā’’ti vipallāsappahānena ca andhakāre pajjotasadiso, tasmā seyyathāpi nāma nikkujjitaṃ vā ukkujjeyya… pe… pajjotaṃ dhāreyya ‘‘cakkhumanto rūpāni dakkhantī’’ti, evaṃ pakāsito hoti.

Yasmā panettha saddhātapakāyaguttatādīhi sīlakkhandho pakāsito hoti, paññāya paññākkhandho, hirimanādīhi samādhikkhandho, yogakkhemena nirodhoti evaṃ tikkhandho ariyamaggo nirodho cāti sarūpeneva dve ariyasaccāni pakāsitāni. Tattha maggo paṭipakkho samudayassa, nirodho dukkhassāti paṭipakkhena dve. Iti iminā pariyāyena cattāri saccāni pakāsitāni. Tasmā anekapariyāyena pakāsito hotīti veditabbo.

Esāhantiādīsu eso ahanti esāhaṃ. **Saraṇaṃ gacchāmī**ti pādesu nipatitvā paṇipātena saraṇagamanena gatopi idāni vācāya samādiyanto āha. Atha vā paṇipātena buddhaṃyeva saraṇaṃ gatoti idāni taṃ ādiṃ katvā sese dhammasaṅghepi gantuṃ āha. **Ajjatagge**ti ajjataṃ ādiṃ katvā, ajjadaggeti vā pāṭho, da-kāro padasandhikaro, ajja aggaṃ katvāti vuttaṃ hoti. Pāṇehi upetaṃ **pāṇupetaṃ,** yāva me jīvitaṃ pavattati, tāva upetaṃ, anaññasatthukaṃ tīhi saraṇagamanehi saraṇaṃ gataṃ maṃ bhavaṃ gotamo dhāretu jānātūti vuttaṃ hoti. Ettāvatā anena sutānurūpā paṭipatti dassitā hoti. Nikkujjitādīhi vā satthusampattiṃ dassetvā iminā ‘‘esāha’’ntiādinā sissasampatti dassitā. Tena vā paññāpaṭilābhaṃ dassetvā iminā saddhāpaṭilābho dassito. Idāni evaṃ paṭiladdhasaddhena paññavatā yaṃ kattabbaṃ, taṃ kattukāmo bhagavantaṃ yācati **‘‘labheyyāha’’**nti. Tattha bhagavato iddhiyādīhi abhippasāditacitto ‘‘bhagavāpi cakkavattirajjaṃ pahāya pabbajito, kimaṅgaṃ panāha’’nti saddhāya pabbajjaṃ yācati, tattha paripūrakāritaṃ patthento paññāya upasampadaṃ. Sesaṃ pākaṭameva.

Eko vūpakaṭṭhotiādīsu pana **eko** kāyavivekena, **vūpakaṭṭho** cittavivekena, **appamatto** kammaṭṭhāne satiavijahanena, **ātāpī** kāyikacetasikavīriyasaṅkhātena ātāpena, **pahitatto** kāye ca jīvite ca anapekkhatāya **viharanto** aññatarairiyāpathavihārena. **Na cirassevā**ti pabbajjaṃ upādāya vuccati. **Kulaputtā**ti duvidhā kulaputtā, jātikulaputtā, ācārakulaputtā ca. Ayaṃ pana ubhayathāpi kulaputto. **Agārasmā**ti gharā. Agārānaṃ hitaṃ agāriyaṃ kasigorakkhādikuṭumbaposanakammaṃ vuccati. Natthi ettha agāriyanti **anagāriyaṃ,** pabbajjāyetaṃ adhivacanaṃ **pabbajantī**ti upagacchanti upasaṅkamanti. **Tadanuttara**nti taṃ anuttaraṃ. **Brahmacariyapariyosāna**nti maggabrahmacariyassa pariyosānaṃ, arahattaphalanti vuttaṃ hoti. Tassa hi atthāya kulaputtā pabbajanti. **Diṭṭheva dhamme**ti tasmiṃyeva attabhāve. **Sayaṃ abhiññā sacchikatvā**ti attanāyeva paññāya paccakkhaṃ katvā, aparappaccayaṃ ñatvāti attho. **Upasampajja vihāsī**ti pāpuṇitvā sampādetvā vā vihāsi. Evaṃ viharanto ca **khīṇā jāti… pe… abbhaññāsi**. Etenassa paccavekkhaṇabhūmiṃ dasseti.

Katamā panassa jāti khīṇā, kathañca naṃ abbhaññāsīti? Vuccate – na tāvassa atītā jāti khīṇā pubbeva khīṇattā, na anāgatā anāgate vāyāmābhāvato, na paccuppannā vijjamānattā. Yā pana maggassa abhāvitattā uppajjeyya ekacatupañcavokārabhavesu ekacatupañcakkhandhappabhedā jāti, sā maggassa bhāvitattā anuppādadhammataṃ āpajjanena khīṇā. Taṃ so maggabhāvanāya pahīnakilese paccavekkhitvā kilesābhāve vijjamānampi kammaṃ āyatiṃ apaṭisandhikaṃ hotīti jānanto jānāti.

Vusitanti vutthaṃ parivutthaṃ, kataṃ caritaṃ niṭṭhāpitanti attho. **Brahmacariya**nti maggabrahmacariyaṃ. **Kataṃ karaṇīya**nti catūsu saccesu catūhi maggehi pariññāpahānasacchikiriyabhāvanāvasena soḷasavidhampi kiccaṃ niṭṭhāpitanti attho. **Nāparaṃ itthattāyā**ti idāni puna itthabhāvāya evaṃ soḷasakiccabhāvāya kilesakkhayāya vā maggabhāvanā natthīti. Atha vā **itthattāyā**ti itthabhāvato, imasmā evaṃpakārā idāni vattamānakkhandhasantānā aparaṃ khandhasantānaṃ natthi. Ime pana pañcakkhandhā pariññātā tiṭṭhanti chinnamūlako rukkho viyāti abbhaññāsi. **Aññataro**ti eko. **Arahata**nti arahantānaṃ. Mahāsāvakānaṃ abbhantaro āyasmā bhāradvājo ahosīti ayaṃ kirettha adhippāyoti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya kasibhāradvājasuttavaṇṇanā niṭṭhitā.

5. Cundasuttavaṇṇanā

83. **Pucchāmi muniṃ pahūtapaññā**nti cundasuttaṃ. Kā uppatti? Saṅkhepato tāva attajjhāsayaparajjhāsayaaṭṭhuppattipucchāvasikabhedato catūsu uppattīsu imassa suttassa pucchāvasikā uppatti. Vitthārato pana ekaṃ samayaṃ bhagavā mallesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena pāvā tadavasari. Tatra sudaṃ bhagavā pāvāyaṃ viharati cundassa kammāraputtassa ambavane. Ito pabhuti yāva ‘‘atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena cundassa kammāraputtassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdī’’ti (dī. ni. 2.189), tāva sutte āgatanayeneva vitthāretabbaṃ.

Evaṃ bhikkhusaṅghena saddhiṃ nisinne bhagavati cundo kammāraputto buddhappamukhaṃ bhikkhusaṅghaṃ parivisanto byañjanasūpādigahaṇatthaṃ bhikkhūnaṃ suvaṇṇabhājanāni upanāmesi. Apaññatte sikkhāpade keci bhikkhū suvaṇṇabhājanāni paṭicchiṃsu keci na paṭicchiṃsu. Bhagavato pana ekameva bhājanaṃ attano selamayaṃ pattaṃ, dutiyabhājanaṃ buddhā na gaṇhanti. Tattha aññataro pāpabhikkhu sahassagghanakaṃ suvaṇṇabhājanaṃ attano bhojanatthāya sampattaṃ theyyacittena kuñcikatthavikāya pakkhipi. Cundo parivisitvā hatthapādaṃ dhovitvā bhagavantaṃ namassamāno bhikkhusaṅghaṃ olokento taṃ bhikkhuṃ addasa, disvā ca pana apassamāno viya hutvā na naṃ kiñci abhaṇi bhagavati theresu ca gāravena, apica ‘‘micchādiṭṭhikānaṃ vacanapatho mā ahosī’’ti. So ‘‘kiṃ nu kho saṃvarayuttāyeva samaṇā, udāhu bhinnasaṃvarā īdisāpi samaṇā’’ti ñātukāmo sāyanhasamaye bhagavantaṃ upasaṅkamitvā āha **‘‘pucchāmi muni’’**nti.

Tattha **pucchāmī**ti idaṃ ‘‘tisso pucchā adiṭṭhajotanā pucchā’’tiādinā (cūḷani. puṇṇakamāṇavapucchāniddesa 12) nayena niddese vuttanayameva. **Muni**nti etampi ‘‘monaṃ vuccati ñāṇaṃ. Yā paññā pajānanā…pe… sammādiṭṭhi, tena ñāṇena samannāgato muni, monappattoti, tīṇi moneyyāni kāyamoneyya’’ntiādinā (mahāni. 14) nayena tattheva vuttanayameva. Ayampanettha saṅkhepo. **Pucchāmī**ti okāsaṃ kārento **muni**nti munimuniṃ bhagavantaṃ ālapati. **Pahūtapañña**ntiādīni thutivacanāni, tehi taṃ muniṃ thunāti. Tattha **pahūtapañña**nti vipulapaññaṃ. Ñeyyapariyantikattā cassa vipulatā veditabbā. **Iti cundo kammāraputto**ti idaṃ dvayaṃ dhaniyasutte vuttanayameva. Ito paraṃ pana ettakampi avatvā sabbaṃ vuttanayaṃ chaḍḍetvā avuttanayameva vaṇṇayissāma.

Buddhanti tīsu buddhesu tatiyabuddhaṃ. **Dhammassāmi**nti maggadhammassa janakattā puttasseva pitaraṃ attanā uppāditasippāyatanādīnaṃ viya ca ācariyaṃ dhammassa sāmiṃ, dhammissaraṃ dhammarājaṃ dhammavasavattinti attho. Vuttampi cetaṃ –

> ‘‘So hi, brāhmaṇa, bhagavā anuppannassa maggassa uppādetā, asañjātassa maggassa sañjanetā, anakkhātassa maggassa akkhātā, maggaññū, maggavidū, maggakovido. Maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā’’ti (ma. ni. 3.79).

Vītataṇhanti vigatakāmabhavavibhavataṇhaṃ. **Dvipaduttama**nti dvipadānaṃ uttamaṃ. Tattha kiñcāpi bhagavā na kevalaṃ dvipaduttamo eva, atha kho yāvatā sattā apadā vā dvipadā vā…pe… nevasaññīnāsaññino vā, tesaṃ sabbesaṃ uttamo. Atha kho ukkaṭṭhaparicchedavasena dvipaduttamotveva vuccati. Dvipadā hi sabbasattānaṃ ukkaṭṭhā cakkavattimahāsāvakapaccekabuddhānaṃ tattha uppattito, tesañca uttamoti vutte sabbasattuttamoti vuttoyeva hoti. **Sārathīnaṃ pavara**nti sāretīti **sārathi,** hatthidamakādīnametaṃ adhivacanaṃ. Tesañca bhagavā **pavaro** anuttarena damanena purisadamme dametuṃ samatthabhāvato. Yathāha –

> ‘‘Hatthidamakena, bhikkhave, hatthidammo sārito ekaṃ eva disaṃ dhāvati puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā. Assadamakena, bhikkhave, assadammo…pe… godamakena, bhikkhave, godammo…pe… dakkhiṇaṃ vā. Tathāgatena hi, bhikkhave, arahatā sammāsambuddhena purisadammo sārito aṭṭha disā vidhāvati, rūpī rūpāni passati, ayamekā disā…pe… saññāvedayitanirodhaṃ upasampajja viharati, ayaṃ aṭṭhamī disā’’ti (ma. ni. 3.312).

> **Katī**ti atthappabhedapucchā. **Loke**ti sattaloke. **Samaṇā**ti pucchitabbaatthanidassanaṃ. **Iṅghā**ti yācanatthe nipāto. **Tadiṅghā**ti te iṅgha. **Brūhī**ti ācikkha kathayassūti.

84. Evaṃ vutte bhagavā cundaṃ kammāraputtaṃ ‘‘kiṃ, bhante, kusalaṃ, kiṃ akusala’’ntiādinā (ma. ni. 3.296) nayena gihipañhaṃ apucchitvā samaṇapañhaṃ pucchantaṃ disvā āvajjento ‘‘taṃ pāpabhikkhuṃ sandhāya ayaṃ pucchatī’’ti ñatvā tassa aññatra vohāramattā assamaṇabhāvaṃ dīpento āha **‘‘caturo samaṇā’’**ti. Tattha **caturo**ti saṅkhyāparicchedo. **Samaṇā**ti kadāci bhagavā titthiye samaṇavādena vadati; yathāha – ‘‘yāni tāni puthusamaṇabrāhmaṇānaṃ vatakotūhalamaṅgalānī’’ti (ma. ni. 1.407). Kadāci puthujjane; yathāha – ‘‘samaṇā samaṇāti kho, bhikkhave, jano sañjānātī’’ti (ma. ni. 1.435). Kadāci sekkhe; yathāha – ‘‘idheva, bhikkhave, samaṇo, idha dutiyo samaṇo’’ti (ma. ni. 1.139; dī. ni. 2.214; a. ni. 4.241). Kadāci khīṇāsave; yathāha – ‘‘āsavānaṃ khayā samaṇo hotī’’ti (ma. ni. 1.438). Kadāci attānaṃyeva; yathāha – ‘‘samaṇoti kho, bhikkhave, tathāgatassetaṃ adhivacana’’nti (a. ni. 8.85). Idha pana tīhi padehi sabbepi ariye sīlavantaṃ puthujjanañca, catutthena itaraṃ assamaṇampi bhaṇḍuṃ kāsāvakaṇṭhaṃ kevalaṃ vohāramattakena samaṇoti saṅgaṇhitvā ‘‘caturo samaṇā’’ti āha. **Na pañcamatthī**ti imasmiṃ dhammavinaye vohāramattakena paṭiññāmattakenāpi pañcamo samaṇo nāma natthi.

Te te āvikaromīti te caturo samaṇe tava pākaṭe karomi. **Sakkhipuṭṭho**ti sammukhā pucchito. **Maggajino**ti maggena sabbakilese vijitāvīti attho. **Maggadesako**ti paresaṃ maggaṃ desetā. **Magge**

jīvatīti sattasu sekkhesu yo koci sekkho apariyositamaggavāsattā lokuttare, sīlavantaputhujjano ca lokiye magge jīvati nāma, sīlavantaputhujjano vā lokuttaramagganimittaṃ jīvanatopi magge jīvatīti veditabbo. **Yo ca maggadūsī**ti yo ca dussīlo micchādiṭṭhi maggapaṭilomāya paṭipattiyā maggadūsakoti attho.

85. ''Ime te caturo samaṇā''ti evaṃ bhagavatā saṅkhepena uddiṭṭhe caturo samaṇe ''ayaṃ nāmettha maggajino, ayaṃ maggadesako, ayaṃ magge jīvati, ayaṃ maggadūsī''ti evaṃ paṭivijjhituṃ asakkonto puna pucchituṃ cundo āha **''kaṃ maggajina''**nti. Tattha **magge jīvati me**ti yo so magge jīvati, taṃ me brūhi puṭṭhoti. Sesaṃ pākaṭameva.

86. Idānissa bhagavā caturopi samaṇe catūhi gāthāhi niddisanto āha **''yo tiṇṇakathaṃkatho visallo''**ti. Tattha **tiṇṇakathaṃkatho visallo**ti etaṃ uragasutte vuttanayameva. Ayaṃ pana viseso. Yasmā imāya gāthāya maggajinoti buddhasamaṇo adhippeto, tasmā sabbaññutaññāṇena kathaṃkathāpatirūpakassa sabbadhammesu aññāṇassa tiṇṇattāpi ''tiṇṇakathaṃkatho''ti veditabbo. Pubbe vuttanayena hi tiṇṇakathaṃkathāpi sotāpannādayo paccekabuddhapariyosānā sakadāgāmivisayādīsu buddhavisayapariyosānesu paṭihataññāṇappabhāvattā pariyāyena atiṇṇakathaṃkathāva honti. Bhagavā pana sabbappakārena tiṇṇakathaṃkathoti. **Nibbānābhirato**ti nibbāne abhirato, phalasamāpattivasena sadā nibbānaninnacittoti attho. Tādiso ca bhagavā. Yathāha –

> ''So kho ahaṃ, aggivessana, tassā eva kathāya pariyosāne, tasmiṃyeva purimasmiṃ samādhinimitte ajjhattameva cittaṃ saṇṭhapemi, sannisādemi, ekodiṃ karomi, samādahāmī''ti (ma. ni. 1.387).

Anānugiddhoti kañci dhammaṃ taṇhāgedhena ananugijjhanto. **Lokassa sadevakassa netā**ti āsayānusayānulomena dhammaṃ desetvā pārāyanamahāsamayādīsu anekesu suttantesu aparimāṇānaṃ devamanussānaṃ saccapaṭivedhasampādanena sadevakassa lokassa netā, gamayitā, tāretā, pāraṃ sampāpetāti attho. **Tādi**nti tādisaṃ yathāvuttappakāralokadhammehi nibbikāranti attho. Sesamettha pākaṭameva.

87. Evaṃ bhagavā imāya gāthāya ''maggajina''nti buddhasamaṇaṃ niddisitvā idāni khīṇāsavasamaṇaṃ niddisanto āha **''paramaṃ paramantī''**ti. Tattha **paramaṃ** nāma nibbānaṃ, sabbadhammānaṃ aggaṃ uttamanti attho. **Paramanti yodha ñatvā**ti taṃ paramaṃ paramamicceva yo idha sāsane ñatvā paccavekkhaṇañāṇena. **Akkhāti vibhajate idheva dhamma**nti nibbānadhammaṃ akkhāti, attanā paṭividdhattā paresaṃ pākaṭaṃ karoti ''idaṃ nibbāna''nti, maggadhammaṃ vibhajati ''ime cattāro satipaṭṭhānā…pe… ariyo aṭṭhaṅgiko maggo''ti. Ubhayampi vā ugghaṭitaññūnaṃ saṅkhepadesanāya ācikkhati, vipañcitaññūnaṃ vitthāradesanāya vibhajati. Evaṃ ācikkhanto vibhajanto ca ''idheva sāsane ayaṃ dhammo, na ito bahiddhā''ti sīhanādaṃ nadanto akkhāti ca vibhajati ca. Tena vuttaṃ ''akkhāti vibhajate idheva dhamma''nti. **Taṃ kaṅkhachidaṃ muniṃ aneja**nti taṃ evarūpaṃ catusaccapaṭivedhena attano, desanāya ca paresaṃ kaṅkhacchedanena kaṅkhacchidaṃ, moneyyasamannāgamena muniṃ, ejāsaṅkhātāya taṇhāya abhāvato anejaṃ **dutiyaṃ bhikkhunamāhu maggadesi**nti.

88. Evaṃ imāya gāthāya sayaṃ anuttaraṃ maggaṃ uppādetvā desanāya anuttaro maggadesī samānopi dūtamiva lekhavācakamiva ca rañño attano sāsanaharaṃ sāsanajotakañca ''maggadesi''nti khīṇāsavasamaṇaṃ niddisitvā idāni sekkhasamaṇañca sīlavantaputhujjanasamaṇañca niddisanto āha **''yo dhammapade''**ti. Tattha padavaṇṇanā pākaṭāyeva. Ayaṃ panettha atthavaṇṇanā – yo nibbānadhammassa padattā **dhammapade,** ubho ante anupagamma desitattā āsayānurūpato vā satipaṭṭhānādinānappakārehi desitattā **sudesite,** maggasamaṅgīpi anavasitamaggakiccattā **magge jīvati,** sīlasaṃyamena **saññato,** kāyādīsu sūpaṭṭhitāya cirakatādisaraṇāya vā satiyā **satimā,** aṇumattassāpi vajjassa abhāvato anavajjattā, koṭṭhāsabhāvena ca padattā sattatiṃsabodhipakkhiyadhammasaṅkhātāni **anavajjapadāni** bhaṅgañāṇato pabhuti bhāvanāsevanāya **sevamāno,** taṃ **bhikkhunaṃ tatiyaṃ**

maggajīvinti **āhū**ti.

89. Evaṃ bhagavā imāya gāthāya ‘‘maggajīvi’’nti sekkhasamaṇaṃ sīlavantaputhujjanasamaṇañca niddisitvā idāni taṃ bhaṇḍuṃ kāsāvakaṇṭhaṃ kevalaṃ vohāramattasamaṇaṃ niddisanto āha **‘‘chadanaṃ katvānā’’**ti. Tattha **chadanaṃ katvānā**ti patirūpaṃ karitvā, vesaṃ gahetvā, liṅgaṃ dhāretvāti attho. **Subbatāna**nti buddhapaccekabuddhasāvakānaṃ. Tesañhi sundarāni vatāni, tasmā te subbatāti vuccanti. **Pakkhandī**ti pakkhandako, anto pavisakoti attho. Dussīlo hi gūthapaṭicchādanatthaṃ tiṇapaṇṇādicchadanaṃ viya attano dussīlabhāvaṃ paṭicchādanatthaṃ subbatānaṃ chadanaṃ katvā ‘‘ahampi bhikkhū’’ti bhikkhumajjhe pakkhandati, ‘‘ettakavassena bhikkhunā gahetabbaṃ eta’’nti lābhe dīyamāne ‘‘ahaṃ ettakavasso’’ti gaṇhituṃ pakkhandati, tena vuccati ‘‘chadanaṃ katvāna subbatānaṃ pakkhandī’’ti. Catunnampi khattiyādikulānaṃ uppannaṃ pasādaṃ ananurūpapaṭipattiyā dūsetīti **kuladūsako. Pagabbho**ti aṭṭhaṭṭhānena kāyapāgabbhiyena, catuṭṭhānena vacīpāgabbhiyena, anekaṭṭhānena manopāgabbhiyena ca samannāgatoti attho. Ayamettha saṅkhepo, vitthāraṃ pana mettasuttavaṇṇanāyaṃ vakkhāma.

Katapaṭicchādanalakkhaṇāya māyāya samannāgatattā **māyāvī**. Sīlasaṃyamābhāvena **asaññato**. Palāpasadisattā **palāpo**. Yathā hi palāpo anto taṇḍularahitopi bahi thusena vīhi viya dissati, evamidhekacco anto sīlādiguṇasāravirahitopi bahi subbatacchadanena samaṇavesena samaṇo viya dissati. So evaṃ palāpasadisattā ‘‘palāpo’’ti vuccati. Ānāpānassatisutte pana ‘‘apalāpāyaṃ, bhikkhave, parisā, nippalāpāyaṃ, bhikkhave, parisā, suddhā sāre patiṭṭhitā’’ti (ma. ni. 3.146) evaṃ puthujjanakalyāṇopi ‘‘palāpo’’ti vutto. Idha pana kapilasutte ca ‘‘tato palāpe vāhetha, assamaṇe samaṇamānine’’ti (su. ni. 284) evaṃ parājitako ‘‘palāpo’’ti vutto. **Patirūpena caraṃ samaggadūsī**ti taṃ subbatānaṃ chadanaṃ katvā yathā carantaṃ ‘‘āraññiko ayaṃ rukkhamūliko, paṃsukūliko, piṇḍapātiko, appiccho, santuṭṭho’’ti jano jānāti, evaṃ patirūpena yuttarūpena bāhiramaṭṭhena ācārena caranto puggalo attano lokuttaramaggassa, paresaṃ sugatimaggassa ca dūsanato ‘‘maggadūsī’’ti veditabbo.

90. Evaṃ imāya gāthāya ‘‘maggadūsī’’ti dussīlaṃ vohāramattakasamaṇaṃ niddisitvā idāni tesaṃ aññamaññaṃ abyāmissībhāvaṃ dīpento āha **‘‘ete ca paṭivijjhī’’**ti. Tassattho – ete caturo samaṇe yathāvuttena lakkhaṇena **paṭivijjhi** aññāsi sacchākāsi **yo gahaṭṭho** khattiyo vā brāhmaṇo vā añño vā koci, imesaṃ catunnaṃ samaṇānaṃ lakkhaṇassavanamattena **sutavā,** tasseva lakkhaṇassa ariyānaṃ santike sutattā **ariyasāvako,** teyeva samaṇe ‘‘ayañca ayañca evaṃlakkhaṇo’’ti pajānanamattena **sappañño,** yādiso ayaṃ pacchā vutto maggadūsī, itarepi **sabbe netādisāti ñatvā iti disvā** evaṃ pāpaṃ karontampi etaṃ pāpabhikkhuṃ disvā. Tatthāyaṃ yojanā – ete ca paṭivijjhi yo gahaṭṭho sutavā ariyasāvako sappañño, tassa tāya paññāya sabbe ‘‘netādisā’’ti ñatvā viharato iti disvā na hāpeti saddhā, evaṃ pāpakammaṃ karontaṃ pāpabhikkhuṃ disvāpi na hāpeti, na hāyati, na nassati saddhāti.

Evaṃ imāya gāthāya tesaṃ abyāmissībhāvaṃ dīpetvā idāni iti disvāpi ‘‘sabbe netādisā’’ti jānantaṃ ariyasāvakaṃ pasaṃsanto āha **‘‘kathañhi duṭṭhenā’’**ti. Tassa sambandho – etadeva ca yuttaṃ sutavato ariyasāvakassa, yadidaṃ ekaccaṃ pāpaṃ karontaṃ iti disvāpi sabbe ‘‘netādisā’’ti jānanaṃ. Kiṃ kāraṇā? Kathañhi duṭṭhena asampaduṭṭhaṃ, suddhaṃ asuddhena samaṃ kareyyāti? Tassattho – kathañhi sutavā ariyasāvako sappañño, sīlavipattiyā duṭṭhena maggadūsinā aduṭṭhaṃ itaraṃ samaṇattayaṃ, suddhaṃ samaṇattayamevaṃ aparisuddhakāyasamācāratādīhi asuddhena pacchimena vohāramattakasamaṇena samaṃ kareyya sadisanti jāneyyāti. Suttapariyosāne upāsakassa maggo vā phalaṃ vā na kathitaṃ. Kaṅkhāmattameva hi tassa pahīnanti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya cundasuttavaṇṇanā niṭṭhitā.

6. Parābhavasuttavaṇṇanā

Evaṃ me sutanti parābhavasuttaṃ. Kā uppatti? Maṅgalasuttaṃ kira sutvā devānaṃ etadahosi – ‘‘bhagavatā maṅgalasutte sattānaṃ vuḍḍhiñca sotthiñca kathayamānena ekaṃsena bhavo eva kathito, no parābhavo. Handa dāni yena sattā parihāyanti vinassanti, taṃ nesaṃ parābhavampi pucchāmā’’ti. Atha maṅgalasuttaṃ kathitadivasato dutiyadivase dasasahassacakkavāḷesu devatāyo parābhavasuttaṃ sotukāmā imasmiṃ ekacakkavāḷe sannipatitvā ekavālaggakoṭiokāsamatte dasapi vīsampi tiṃsampi cattālīsampi paññāsampi saṭṭhipi sattatipi asītipi sukhumattabhāve nimminitvā sabbadevamārabrahmāno siriyā ca tejena ca adhigayha virocamānaṃ paññattavarabuddhāsane nisinnaṃ bhagavantaṃ parivāretvā aṭṭhaṃsu. Tato sakkena devānamindena āṇatto aññataro devaputto bhagavantaṃ parābhavapañhaṃ pucchi. Atha bhagavā pucchāvasena imaṃ suttamabhāsi.

Tattha ‘‘evaṃ me suta’’ntiādi āyasmatā ānandena vuttaṃ. ‘‘Parābhavantaṃ purisa’’ntiādinā nayena ekantarikā gāthā devaputtena vuttā, ‘‘suvijāno bhavaṃ hotī’’tiādinā nayena ekantarikā eva avasānagāthā ca bhagavatā vuttā, tadetaṃ sabbampi samodhānetvā ‘‘parābhavasutta’’nti vuccati. Tattha ‘‘evaṃ me suta’’ntiādīsu yaṃ vattabbaṃ, taṃ sabbaṃ maṅgalasuttavaṇṇanāyaṃ vakkhāma.

91. **Parābhavantaṃ purisa**ntiādīsu pana **parābhavanta**nti parihāyantaṃ vinassantaṃ. **Purisa**nti yaṃkiñci sattaṃ jantuṃ. **Mayaṃ pucchāma gotamā**ti sesadevehi saddhiṃ attānaṃ nidassetvā okāsaṃ kārento so devaputto gottena bhagavantaṃ ālapati. **Bhavantaṃ puṭṭhumāgammā**ti mayañhi bhavantaṃ pucchissāmāti tato tato cakkavāḷā āgatāti attho. Etena ādaraṃ dasseti. **Kiṃ parābhavato mukha**nti evaṃ āgatānaṃ amhākaṃ brūhi parābhavato purisassa kiṃ mukhaṃ, kiṃ dvāraṃ, kā yoni, kiṃ kāraṇaṃ, yena mayaṃ parābhavantaṃ purisaṃ jāneyyāmāti attho. Etena ‘‘parābhavantaṃ purisa’’nti ettha vuttassa parābhavato purisassa parābhavakāraṇaṃ pucchati. Parābhavakāraṇe hi ñāte tena kāraṇasāmaññena sakkā yo koci parābhavapuriso jānitunti.

92. Athassa bhagavā suṭṭhu pākaṭīkaraṇatthaṃ paṭipakkhaṃ dassetvā puggalādhiṭṭhānāya desanāya parābhavamukhaṃ dīpento āha **‘‘suvijāno bhava’’**nti. Tassattho – yvāyaṃ **bhavaṃ** vaḍḍhanto aparihāyanto puriso, so **suvijāno hoti,** sukhena akasirena akicchena sakkā vijānituṃ. Yopāyaṃ parābhavatīti **parābhavo,** parihāyati vinassati, yassa tumhe parābhavato purisassa mukhaṃ maṃ pucchatha, sopi **suvijāno**. Kathaṃ? Ayañhi **dhammakāmo bhavaṃ hoti** dasakusalakammapathadhammaṃ kāmeti, piheti, pattheti, suṇāti, paṭipajjati, so taṃ paṭipattiṃ disvā sutvā ca jānitabbato suvijāno hoti. Itaropi **dhammadessī parābhavo,** tameva dhammaṃ dessati, na kāmeti, na piheti, na pattheti, na suṇāti, na paṭipajjati, so taṃ vippaṭipattiṃ disvā sutvā ca jānitabbato suvijāno hotīti. Evamettha bhagavā paṭipakkhaṃ dassento atthato dhammakāmataṃ bhavato mukhaṃ dassetvā dhammadessitaṃ parābhavato mukhaṃ dassetīti veditabbaṃ.

93. Atha sā devatā bhagavato bhāsitaṃ abhinandamānā āha **‘‘iti heta’’**nti. Tassattho – iti hi yathā vutto bhagavatā, tatheva etaṃ vijānāma, gaṇhāma, dhārema, **paṭhamo so parābhavo** so dhammadessitālakkhaṇo paṭhamo parābhavo. Yāni mayaṃ parābhavamukhāni vijānituṃ āgatamhā, tesu idaṃ tāva ekaṃ parābhavamukhanti vuttaṃ hoti. Tattha viggaho, parābhavanti etenāti parābhavo. Kena ca parābhavanti? Yaṃ parābhavato mukhaṃ, kāraṇaṃ, tena. Byañjanamattena eva hi ettha nānākaraṇaṃ, atthato pana parābhavoti vā parābhavato mukhanti vā nānākaraṇaṃ natthi. Evamekaṃ parābhavato mukhaṃ vijānāmāti abhinanditvā tato paraṃ ñātukāmatāyāha **‘‘dutiyaṃ bhagavā brūhi, kiṃ parābhavato mukha’’**nti. Ito parañca **tatiyaṃ catuttha**ntiādīsupi imināva nayenattho veditabbo.

94. Byākaraṇapakkhepi ca yasmā te te sattā tehi tehi parābhavamukhehi samannāgatā, na ekoyeva sabbehi, na ca sabbe ekeneva, tasmā tesaṃ tesaṃ tāni tāni parābhavamukhāni dassetuṃ **‘‘asantassa piyā hontī’’**tiādinā nayena puggalādhiṭṭhānāya eva desanāya nānāvidhāni parābhavamukhāni byākāsīti veditabbā.

Tatrāyaṃ saṅkhepato atthavaṇṇanā – **asanto** nāma cha satthāro, ye vā panaññepi avūpasantena kāyavacīmanokammena samannāgatā, te asanto assapiyā honti sunakkhattādīnaṃ

acelakakorakhattiyādayo viya. **Santo** nāma buddhapaccekabuddhasāvakā. Ye vā panaññepi vūpasantena kāyavacīmanokammena samannāgatā, te **sante na kurute piyaṃ,** attano piye iṭṭhe kante manāpe na kuruteti attho. Veneyyavasena hettha vacanabhedo katoti veditabbo. Atha vā **sante na kurute**ti sante na sevatīti attho, yathā ''rājānaṃ sevatī''ti etasmiñhi atthe rājānaṃ piyaṃ kuruteti saddavidū mantenti. **Piya**nti piyamāno, tussamāno, modamānoti attho. **Asataṃ dhammo** nāma dvāsaṭṭhi diṭṭhigatāni, dasākusalakammapathā vā. Taṃ asataṃ dhammaṃ **roceti,** piheti, pattheti, sevati. Evametāya gāthāya asantapiyatā, santaappiyatā, asaddhammarocanañcāti tividhaṃ parābhavato mukhaṃ vuttaṃ. Etena hi samannāgato puriso parābhavati parihāyati, neva idha na huraṃ vuḍḍhiṃ pāpuṇāti, tasmā ''parābhavato mukha''nti vuccati. Vitthāraṃ panettha ''asevanā ca bālānaṃ, paṇḍitānañca sevanā''ti gāthāvaṇṇanāyaṃ vakkhāma.

96. **Niddāsīlī** nāma yo gacchantopi, nisīdantopi, tiṭṭhantopi, sayānopi niddāyatiyeva. **Sabhāsīlī** nāma saṅgaṇikārāmataṃ, bhassārāmatamanuyutto. **Anuṭṭhātā**ti vīriyatejavirahito uṭṭhānasīlo na hoti, aññehi codiyamāno gahaṭṭho vā samāno gahaṭṭhakammaṃ, pabbajito vā pabbajitakammaṃ ārabhati. **Alaso**ti jātialaso, accantābhibhūto thinena ṭhitaṭṭhāne ṭhito eva hoti, nisinnaṭṭhāne nisinno eva hoti, attano ussāhena aññaṃ iriyāpathaṃ na kappeti. Atīte araññe aggimhi uṭṭhite apalāyanaalasā cettha nidassanaṃ. Ayamettha ukkaṭṭhaparicchedo, tato lāmakaparicchedenāpi pana alaso alasotveva veditabbo. Dhajova rathassa, dhūmova aggino, kodho paññāṇamassāti **kodhapaññāṇo**. Dosacarito khippakopī arukūpamacitto puggalo evarūpo hoti. Imāya gāthāya niddāsīlatā, sabhāsīlatā, anuṭṭhānatā, alasatā, kodhapaññāṇatāti pañcavidhaṃ parābhavamukhaṃ vuttaṃ. Etena hi samannāgato neva gahaṭṭho gahaṭṭhavuḍḍhiṃ, na pabbajito pabbajitavuḍḍhiṃ pāpuṇāti, aññadatthu parihāyatiyeva parābhavatiyeva, tasmā ''parābhavato mukha''nti vuccati.

98. **Mātā**ti janikā veditabbā. **Pitā**ti janakoyeva. **Jiṇṇakaṃ** sarīrasithilatāya. **Gatayobbanaṃ** yobbanātikkamena āsītikaṃ vā nāvutikaṃ vā sayaṃ kammāni kātumasamatthaṃ. **Pahu santo**ti samattho samāno sukhaṃ jīvamāno. **Na bharatī**ti na poseti. Imāya gāthāya mātāpitūnaṃ abharaṇaṃ, aposanaṃ, anupaṭṭhānaṃ ekaṃyeva parābhavamukhaṃ vuttaṃ. Etena hi samannāgato yaṃ taṃ –

> ''Tāya naṃ pāricariyāya, mātāpitūsu paṇḍitā;
> Idheva naṃ pasaṃsanti, pecca sagge pamodatī''ti. (itivu. 106; a. ni. 4.63) –

Mātāpitubharaṇe ānisaṃsaṃ vuttaṃ. Taṃ na pāpuṇāti, aññadatthu ''mātāpitaropi na bharati, kaṃ aññaṃ bharissatī''ti nindañca vajjanīyatañca duggatiñca pāpuṇanto parābhavatiyeva, tasmā ''parābhavato mukha''nti vuccati.

100. Pāpānaṃ bāhitattā **brāhmaṇaṃ,** samitattā **samaṇaṃ**. Brāhmaṇakulappabhavampi vā brāhmaṇaṃ, pabbajjupagataṃ samaṇaṃ, tato **aññaṃ vāpi** yaṃkiñci yācanakaṃ. **Musāvādena vañcetī**ti ''vada, bhante, paccayenā''ti pavāretvā yācito vā paṭijānitvā pacchā appadānena tassa taṃ āsaṃ visaṃvādeti. Imāya gāthāya brāhmaṇādīnaṃ musāvādena vañcanaṃ ekaṃyeva parābhavamukhaṃ vuttaṃ. Etena hi samannāgato idha nindaṃ, samparāye duggatiṃ sugatiyampi adhippāyavipattiñca pāpuṇāti. Vuttañhetaṃ –

> ''Dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchatī''ti (dī. ni. 2.149; a. ni. 5.213; mahāva. 285).

Tathā –

> ''Catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye. Katamehi catūhi? Musāvādī hotī''tiādi (a. ni. 4.82).

Tathā –

> ‘‘Idha, sāriputta, ekacco samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā pavāreti, ‘vada, bhante, paccayenā’ti, so yena pavāreti, taṃ na deti. So ce tato cuto itthattaṃ āgacchati. So yaṃ yadeva vaṇijjaṃ payojeti, sāssa hoti chedagāminī. Idha pana sāriputta…pe… so yena pavāreti, na taṃ yathādhippāyaṃ deti. So ce tato cuto itthattaṃ āgacchati. So yaṃ yadeva vaṇijjaṃ payojeti, sāssa na hoti yathādhippāyā’’ti (a. ni. 4.79).

Evamimāni nindādīni pāpuṇanto parābhavatiyeva, tasmā ‘‘parābhavato mukha’’nti vuttaṃ.

102. **Pahūtavitto**ti pahūtajātarūparajatamaṇiratano. **Sahirañño**ti sakahāpaṇo. **Sabhojano**ti anekasūpabyañjanabhojanasampanno. **Eko bhuñjati sādūnī**ti sādūni bhojanāni attano puttānampi adatvā paṭicchannokāse bhuñjatīti eko bhuñjati sādūni. Imāya gāthāya bhojanagiddhatāya bhojanamacchariyaṃ ekaṃyeva parābhavamukhaṃ vuttaṃ. Etena hi samannāgato nindaṃ vajjanīyaṃ duggatinti evamādīni pāpuṇanto parābhavatiyeva, tasmā ‘‘parābhavato mukha’’nti vuttaṃ. Vuttanayeneva sabbaṃ suttānusārena yojetabbaṃ, ativitthārabhayena pana idāni yojanānayaṃ adassetvā atthamattameva bhaṇāma.

104. **Jātitthaddho** nāma yo ‘‘ahaṃ jātisampanno’’ti mānaṃ janetvā tena thaddho vātapūritabhastā viya uddhumāto hutvā na kassaci onamati. Esa nayo dhanagottatthaddhesu. **Saññātiṃ atimaññetī**ti attano ñātimpi jātiyā atimaññati sakyā viya viṭaṭūbhaṃ. Dhanenāpi ca ‘‘kapaṇo ayaṃ daliddo’’ti atimaññati, sāmīcimattampi na karoti, tassa te ñātayo parābhavameva icchanti. Imāya gāthāya vatthuto catubbidhaṃ, lakkhaṇato ekaṃyeva parābhavamukhaṃ vuttaṃ.

106. **Itthidhutto**ti itthīsu sāratto, yaṃkiñci atthi, taṃ sabbampi datvā aparāparaṃ itthiṃ saṅgaṇhāti. Tathā sabbampi attano santakaṃ nikkhipitvā surāpānapayutto **surādhutto**. Nivatthasāṭakampi nikkhipitvā jūtakīḷanamanuyutto **akkhadhutto**. Etehi tīhi ṭhānehi yaṃkiñcipi laddhaṃ hoti, tassa vināsanato laddhaṃ laddhaṃ vināsetīti veditabbo. Evaṃvidho parābhavatiyeva, tenassetaṃ imāya gāthāya tividhaṃ parābhavamukhaṃ vuttaṃ.

108. **Sehi dārehī**ti attano dārehi. Yo attano dārehi asantuṭṭho hutvā **vesiyāsu padussati,** tathā **paradāresu,** so yasmā vesīnaṃ dhanappadānena paradārasevanena ca rājadaṇḍādīhi parābhavatiyeva, tenassetaṃ imāya gāthāya duvidhaṃ parābhavamukhaṃ vuttaṃ.

110. **Atītayobbano**ti yobbanamaticca āsītiko vā nāvutiko vā hutvā **āneti** pariggaṇhāti. **Timbarutthani**nti timbaruphalasadisatthaniṃ taruṇadārikaṃ. **Tassā issā na supatī**ti ‘‘daharāya mahallakena saddhiṃ rati ca saṃvāso ca amanāpo, mā heva kho taruṇaṃ pattheyyā’’ti issāya taṃ rakkhanto na supati. So yasmā kāmarāgena ca issāya ca ḍayhanto bahiddhā kammante ca appayojento parābhavatiyeva, tenassetaṃ imāya gāthāya imaṃ issāya asupanaṃ ekaṃyeva parābhavamukhaṃ vuttaṃ.

112. **Soṇḍi**nti macchamaṃsādīsu lolaṃ gedhajātikaṃ. **Vikiraṇi**nti tesaṃ atthāya dhanaṃ paṃsukaṃ viya vikiritvā nāsanasīlaṃ. **Purisaṃ vāpi tādisa**nti puriso vāpi yo evarūpo hoti, taṃ yo issariyasmiṃ **ṭhapeti,** lañchanamuddikādīni datvā gharāvāse kammante vā vaṇijjādivohāresu vā tadeva vāvaṭaṃ kāreti. So yasmā tassa dosena dhanakkhayaṃ pāpuṇanto parābhavatiyeva, tenassetaṃ imāya gāthāya tathāvidhassa issariyasmiṃ ṭhapanaṃ ekaṃyeva parābhavamukhaṃ vuttaṃ.

114. **Appabhogo** nāma sannicitānañca bhogānaṃ āyamukhassa ca abhāvato. **Mahātaṇho**ti mahatiyā bhogataṇhāya samannāgato, yaṃ laddhaṃ, tena asantuṭṭho. **Khattiye jāyate kule**ti khattiyānaṃ kule jāyati. **So ca rajjaṃ patthayatī**ti so etāya mahātaṇhatāya anupāyena uppaṭipāṭiyā attano dāyajjabhūtaṃ alabbhaneyyaṃ vā parasantakaṃ rajjaṃ pattheti, so evaṃ patthento yasmā tampi appakaṃ bhogaṃ yodhājīvādīnaṃ datvā rajjaṃ apāpuṇanto parābhavatiyeva, tenassetaṃ imāya gāthāya rajjapatthanaṃ ekaṃyeva parābhavamukhaṃ vuttaṃ.

115. Ito paraṃ yadi sā devatā ‘‘terasamaṃ bhagavā brūhi…pe… satasahassimaṃ bhagavā brūhī’’ti puccheyya, tampi bhagavā katheyya. Yasmā pana sā devatā ‘‘kiṃ imehi pucchitehi, ekamettha vuḍḍhikaraṃ natthī’’ti tāni parābhavamukhāni asuyyamānā ettakampi pucchitvā vippaṭisārī hutvā tuṇhī ahosi, tasmā bhagavā tassāsayaṃ viditvā desanaṃ niṭṭhāpento imaṃ gāthaṃ abhāsi **‘‘ete parābhave loke’’**ti.

Tattha **paṇḍito**ti parivīmaṃsāya samannāgato. **Samavekkhiyā**ti paññācakkhunā upaparikkhitvā. **Ariyo**ti na maggena, na phalena, apica kho, pana etasmiṃ parābhavasaṅkhāte anaye na iriyatīti ariyo. Yena dassanena yāya paññāya parābhave disvā vivajjeti, tena sampannattā **dassanasampanno**. **Sa lokaṃ bhajate siva**nti so evarūpo sivaṃ khemamuttamamanupaddavaṃ devalokaṃ bhajati, allīyati, upagacchatīti vuttaṃ hoti. Desanāpariyosāne parābhavamukhāni sutvā uppannasaṃvegānurūpaṃ yoniso padahitvā sotāpattisakadāgāmianāgāmiphalāni pattā devatā gaṇanaṃ vītivattā. Yathāha –

‘‘Mahāsamayasutte ca, atho maṅgalasuttake;
Samacitte rāhulovāde, dhammacakke parābhave.

‘‘Devatāsamitī tattha, appameyyā asaṅkhiyā;
Dhammābhisamayo cettha, gaṇanāto asaṅkhiyo’’ti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya parābhavasuttavaṇṇanā niṭṭhitā.

7. Aggikabhāradvājasuttavaṇṇanā

Evaṃ me sutanti aggikabhāradvājasuttaṃ, ‘‘vasalasutta’’ntipi vuccati. Kā uppatti? Bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Kasibhāradvājasutte vuttanayena pacchābhattakiccāvasāne buddhacakkhunā lokaṃ volokento aggikabhāradvājaṃ brāhmaṇaṃ saraṇasikkhāpadānaṃ upanissayasampannaṃ disvā ‘‘tattha mayi gate kathā pavattissati, tato kathāvasāne dhammadesanaṃ sutvā esa brāhmaṇo saraṇaṃ gantvā sikkhāpadāni samādiyissatī’’ti ñatvā, tattha gantvā, pavattāya kathāya brāhmaṇena dhammadesanaṃ yācito imaṃ suttaṃ abhāsi. Tattha ‘‘evaṃ me suta’’ntiādiṃ maṅgalasuttavaṇṇanāyaṃ vaṇṇayissāma, ‘‘atha kho bhagavā pubbaṇhasamaya’’ntiādi kasibhāradvājasutte vuttanayeneva veditabbaṃ.

Tena kho pana samayena aggikabhāradvājassāti yaṃ yaṃ avuttapubbaṃ, taṃ tadeva vaṇṇayissāma. Seyyathidaṃ – so hi brāhmaṇo aggiṃ juhati paricaratīti katvā aggikoti nāmena pākaṭo ahosi, bhāradvājoti gottena. Tasmā vuttaṃ ‘‘aggikabhāradvājassā’’ti. **Nivesane**ti ghare. Tassa kira brāhmaṇassa nivesanadvāre antaravīthiyaṃ aggihutasālā ahosi. Tato ‘‘nivesanadvāre’’ti vattabbe tassapi padesassa nivesaneyeva pariyāpannattā ‘‘nivesane’’ti vuttaṃ. Samīpatthe vā bhummavacanaṃ, nivesanasamīpeti attho. **Aggi pajjalito hotī**ti aggiyādhāne ṭhito aggi katabbhuddharaṇo samidhāpakkhepaṃ bījanavātañca labhitvā jalito uddhaṃ samuggataccisamākulo hoti. **Āhuti paggahitā**ti sasīsaṃ nhāyitvā mahatā sakkārena pāyāsasappimadhuphāṇitādīni abhisaṅkhatāni hontīti attho. Yañhi kiñci aggimhi juhitabbaṃ, taṃ sabbaṃ ‘‘āhutī’’ti vuccati. **Sapadāna**nti anugharaṃ. Bhagavā hi sabbajanānuggahatthāya āhārasantuṭṭhiyā ca uccanīcakulaṃ avokkamma piṇḍāya carati. Tena vuttaṃ ‘‘sapadānaṃ piṇḍāya caramāno’’ti.

Atha kimatthaṃ sabbākārasampannaṃ samantapāsādikaṃ bhagavantaṃ disvā brāhmaṇassa cittaṃ nappasīdati? Kasmā ca evaṃ pharusena vacanena bhagavantaṃ samudācaratīti? Vuccate – ayaṃ kira brāhmaṇo ‘‘maṅgalakiccesu samaṇadassanaṃ avamaṅgala’’nti evaṃdiṭṭhiko, tato ‘‘mahābrahmuno bhuñjanavelāya kāḷakaṇṇī muṇḍakasamaṇako mama nivesanaṃ upasaṅkamatī’’ti mantvā cittaṃ nappasādesi, aññadatthu dosavasaṃyeva agamāsi. Atha kuddho anattamano anattamanavācaṃ

nicchāresi **''tatreva muṇḍakā''**tiādi. Tatrāpi ca yasmā ''muṇḍo asuddho hotī''ti brāhmaṇānaṃ diṭṭhi, tasmā ''ayaṃ asuddho, tena devabrāhmaṇapūjako na hotī''ti jigucchanto ''muṇḍakā''ti āha. Muṇḍakattā vā ucchiṭṭho esa, na imaṃ padesaṃ arahati āgacchitunti samaṇo hutvāpi īdisaṃ kāyakilesaṃ na vaṇṇetīti ca samaṇabhāvaṃ jigucchanto **''samaṇakā''**ti āha. Na kevalaṃ dosavaseneva, vasale vā pabbājetvā tehi saddhiṃ ekato sambhogaparibhogakaraṇena patito ayaṃ vasalatopi pāpataroti jigucchanto **''vasalakā''**ti āha – ''vasalajātikānaṃ vā āhutidassanamattasavanena pāpaṃ hotī''ti maññamānopi evamāha.

Bhagavā tathā vuttopi vippasanneneva mukhavaṇṇena madhurena sarena brāhmaṇassa upari anukampāsītalena cittena attano sabbasattehi asādhāraṇatādibhāvaṃ pakāsento āha **''jānāsi pana, tvaṃ brāhmaṇā''**ti. Atha brāhmaṇo bhagavato mukhappasādasūcitaṃ tādibhāvaṃ ñatvā anukampāsītalena cittena nicchāritaṃ madhurassaraṃ sutvā amateneva abhisittahadayo attamano vippasannindriyo nihatamāno hutvā taṃ jātisabhāvaṃ visauggirasadisaṃ samudācāravacanaṃ pahāya ''nūna yamahaṃ hīnajaccaṃ vasalanti paccemi, na so paramatthato vasalo, na ca hīnajaccatā eva vasalakaraṇo dhammo''ti maññamāno **''na khvāhaṃ, bho gotamā''**ti āha. Dhammatā hesā, yaṃ hetusampanno paccayālābhena pharusopi samāno laddhamatte paccaye muduko hotīti.

Tattha **sādhū**ti ayaṃ saddo āyācanasampaṭicchanasampahaṃsanasundaradaḷhīkammādīsu dissati. ''Sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetū''tiādīsu (saṃ. ni. 4.95; a. ni. 7.83) hi āyācane. ''Sādhu, bhanteti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā''tiādīsu (ma. ni. 3.86) sampaṭicchane. ''Sādhu, sādhu, sāriputtā''tiādīsu (dī. ni. 3.349) sampahaṃsane.

> ''Sādhu dhammarucī rājā, sādhu paññāṇavā naro;
> Sādhu mittānamaddubbho, pāpassākaraṇaṃ sukha''nti. (jā. 2.18.101) –

Ādīsu sundare. ''Taṃ suṇātha, sādhukaṃ manasi karothā''tiādīsu (ma. ni. 1.1) daḷhīkamme. Idha pana āyācane.

Tena hīti tassādhippāyanidassanaṃ, sace ñātukāmosīti vuttaṃ hoti. Kāraṇavacanaṃ vā, tassa yasmā ñātukāmosi, tasmā, brāhmaṇa, suṇāhi, sādhukaṃ manasi karohi, tathā te bhāsissāmi, yathā tvaṃ jānissasīti evaṃ parapadehi saddhiṃ sambandho veditabbo. Tatra ca **suṇāhī**ti sotindriyavikkhepavāraṇaṃ, **sādhukaṃ manasi karohī**ti manasikāre daḷhīkammaniyojanena manindriyavikkhepavāraṇaṃ. Purimañcettha byañjanavipallāsaggāhavāraṇaṃ, pacchimaṃ atthavipallāsaggāhavāraṇaṃ. Purimena ca dhammassavane niyojeti, pacchimena sutānaṃ dhammānaṃ dhāraṇatthūpaparikkhādīsu. Purimena ca ''sabyañjano ayaṃ dhammo, tasmā savanīyo''ti dīpeti, pacchimena ''sāttho, tasmā manasi kātabbo''ti. Sādhukapadaṃ vā ubhayapadehi yojetvā ''yasmā ayaṃ dhammo dhammagambhīro ca desanāgambhīro ca, tasmā suṇāhi sādhukaṃ. Yasmā atthagambhīro paṭivedhagambhīro ca, tasmā sādhukaṃ manasi karohī''ti etamatthaṃ dīpento āha – ''suṇāhi sādhukaṃ manasi karohī''ti.

Tato ''evaṃ gambhīre kathamahaṃ patiṭṭhaṃ labhissāmī''ti visīdantamiva taṃ brāhmaṇaṃ samussāhento āha – ''bhāsissāmī''ti. Tattha ''yathā tvaṃ ñassasi, tathā parimaṇḍalehi padabyañjanehi uttānena nayena bhāsissāmī''ti evamadhippāyo veditabbo. Tato ussāhajāto hutvā **''evaṃ bho''ti kho aggikabhāradvājo brāhmaṇo bhagavato paccassosi,** sampaṭicchi paṭiggahesīti vuttaṃ hoti, yathānusiṭṭhaṃ vā paṭipajjanena abhimukho assosīti. Athassa **''bhagavā etadavocā''**ti idāni vattabbaṃ sandhāya vuttaṃ ''kodhano upanāhī''ti evamādikaṃ.

116. Tattha **kodhano**ti kujjhanasīlo. **Upanāhī**ti tasseva kodhassa daḷhīkammena upanāhena samannāgato. Paresaṃ guṇe makkheti puñchatīti makkhī, pāpo ca so makkhī cāti **pāpamakkhī**. **Vipannadiṭṭhī**ti vinaṭṭhasammādiṭṭhi, vipannāya vā virūpaṃ gatāya dasavatthukāya micchādiṭṭhiyā samannāgato. **Māyāvī**ti attani vijjamānadosapaṭicchādanalakkhaṇāya māyāya samannāgato. **Taṃ jaññā**

vasalo itīti taṃ evarūpaṃ puggalaṃ etesaṃ hīnadhammānaṃ vassanato siñcanato anvāssavanato ‘‘vasalo’’ti jāneyyāti, etehi sabbehi brāhmaṇamatthake jāto. Ayañhi paramatthato vasalo eva, attano hadayatuṭṭhimattaṃ, na paranti. Evamettha bhagavā ādipadeneva tassa brāhmaṇassa kodhaniggahaṃ katvā ‘‘kodhādidhammo hīnapuggalo’’ti puggalādhiṭṭhānāya ca desanāya kodhādidhamme desento ekena tāva pariyāyena vasalañca vasalakaraṇe ca dhamme desesi. Evaṃ desento ca ‘‘tvaṃ aha’’nti paravambhanaṃ attukkaṃsanañca akatvā dhammeneva samena ñāyena taṃ brāhmaṇaṃ vasalabhāve, attānañca brāhmaṇabhāve ṭhapesi.

117. Idāni yāyaṃ brāhmaṇānaṃ diṭṭhi ‘‘kadāci pāṇātipātaadinnādānādīni karontopi brāhmaṇo evā’’ti. Taṃ diṭṭhiṃ paṭisedhento, ye ca sattavihiṃsādīsu akusaladhammesu tehi tehi samannāgatā ādīnavaṃ apassantā te dhamme uppādenti, tesaṃ ‘‘hīnā ete dhammā vasalakaraṇā’’ti tattha ādīnavañca dassento aparehipi pariyāyehi vasalañca vasalakaraṇe ca dhamme desetuṃ ‘‘ekajaṃ vā dvijaṃ vā’’ti evamādigāthāyo abhāsi.

Tattha **ekajo**ti ṭhapetvā aṇḍajaṃ avasesayonijo. So hi ekadā eva jāyati. **Dvijo**ti aṇḍajo. So hi mātukucchito aṇḍakosato cāti dvikkhattuṃ jāyati. Taṃ ekajaṃ vā dvijaṃ vāpi. **Yodha pāṇa**nti yo idha sattaṃ. **Vihiṃsatī**ti kāyadvārikacetanāsamuṭṭhitena vā vacīdvārikacetanāsamuṭṭhitena vā payogena jīvitā voropeti. ‘‘Pāṇāni hiṃsatī’’tipi pāṭho. Tattha ekajaṃ vā dvijaṃ vāti evaṃpabhedāni yodha pāṇāni hiṃsatīti evaṃ sambandho veditabbo. **Yassa pāṇe dayā natthī**ti etena manasā anukampāya abhāvaṃ āha. Sesamettha vuttanayameva. Ito parāsu ca gāthāsu, yato ettakampi avatvā ito paraṃ uttānatthāni padāni pariharantā avaṇṇitapadavaṇṇanāmattameva karissāma.

118. **Hantī**ti hanati vināseti. **Parirundhatī**ti senāya parivāretvā tiṭṭhati. **Gāmāni nigamāni cā**ti ettha ca-saddena nagarānītipi vattabbaṃ. **Niggāhako samaññāto**ti iminā hananaparirundhanena gāmanigamanagaraghātakoti loke vidito.

119. **Gāme vā yadi vāraññe**ti gāmopi nigamopi nagarampi sabbova idha gāmo saddhiṃ upacārena, taṃ ṭhapetvā sesaṃ araññaṃ. Tasmiṃ gāme vā yadi vāraññe **yaṃ paresaṃ mamāyitaṃ,** yaṃ parasattānaṃ pariggahitamapariccattaṃ satto vā saṅkhāro vā. **Theyyā adinnamādetī**ti tehi adinnaṃ ananuññātaṃ theyyacittena ādiyati, yena kenaci payogena yena kenaci avahārena attano gahaṇaṃ sādheti.

120. **Iṇamādāyā**ti attano santakaṃ kiñci nikkhipitvā nikkhepaggahaṇena vā, kiñci anikkhipitvā ‘‘ettakena kālena ettakaṃ vaḍḍhiṃ dassāmī’’ti vaḍḍhiggahaṇena vā, ‘‘yaṃ ito udayaṃ bhavissati, taṃ mayhaṃ mūlaṃ taveva bhavissatī’’ti vā ‘‘udayaṃ ubhinnampi sādhāraṇa’’nti vā evaṃ taṃtaṃāyogaggahaṇena vā iṇaṃ gahetvā. **Cujjamāno palāyati na hi te iṇamatthī**ti tena iṇāyikena ‘‘dehi me iṇa’’nti codiyamāno ‘‘na hi te iṇamatthi, mayā gahitanti ko sakkhī’’ti evaṃ bhaṇanena ghare vasantopi palāyati.

121. **Kiñcikkhakamyatā**ti appamattakepi kismiñcideva icchāya. **Panthasmiṃ vajantaṃ jana**nti magge gacchantaṃ yaṃkiñci itthiṃ vā purisaṃ vā. **Hantvā kiñcikkhamādetī**ti māretvā koṭṭetvā taṃ bhaṇḍakaṃ gaṇhāti.

122. **Attahetū**ti attano jīvitakāraṇā, tathā **parahetu. Dhanahetū**ti sakadhanassa vā paradhanassa vā kāraṇā. Ca-kāro sabbattha vikappanattho. **Sakkhipuṭṭho**ti yaṃ jānāsi, taṃ vadehīti pucchito. **Musā brūtī**ti jānanto vā ‘‘na jānāmī’’ti ajānanto vā ‘‘jānāmī’’ti bhaṇati, sāmike asāmike, asāmike ca sāmike karoti.

123. **Ñātīna**nti sambandhīnaṃ. **Sakhīna**nti vayassānaṃ **dāresū**ti parapariggahitesu. **Paṭidissatī**ti paṭikūlena dissati, aticaranto dissatīti attho. **Sāhasā**ti balakkārena anicchaṃ. **Sampiyenā**ti tehi tesaṃ dārehi patthiyamāno sayañca patthayamāno, ubhayasinehavasenāpīti vuttaṃ hoti.

124. **Mātaraṃ pitaraṃ vā**ti evaṃ mettāya padaṭṭhānabhūtampi, **jiṇṇakaṃ gatayobbana**nti evaṃ karuṇāya padaṭṭhānabhūtampi. **Pahu santo na bharatī**ti atthasampanno upakaraṇasampanno hutvāpi na poseti.

125. **Sasu**nti sassuṃ. **Hantī**ti pāṇinā vā leḍḍunā vā aññena vā kenaci paharati. **Rosetī**ti kodhamassa sañjaneti **vācāya** pharusavacanena.

126. **Attha**nti sandiṭṭhikasamparāyikaparamatthesu yaṃkiñci. **Pucchito santo**ti puṭṭho samāno. **Anatthamanusāsatī**ti tassa ahitameva ācikkhati. **Paṭicchannena mantetī**ti atthaṃ ācikkhantopi yathā so na jānāti, tathā apākaṭehi padabyañjanehi paṭicchannena vacanena manteti, ācariyamuṭṭhiṃ vā katvā dīgharattaṃ vasāpetvā sāvasesameva manteti.

127. **Yo katvā**ti ettha mayā pubbabhāge pāpicchatā vuttā. Yā sā ‘‘idhekacco kāyena duccaritaṃ caritvā, vācāya duccaritaṃ caritvā, manasā duccaritaṃ caritvā, tassa paṭicchādanahetu pāpikaṃ icchaṃ paṇidahati, mā maṃ jaññāti icchatī’’ti evaṃ āgatā. Yathā aññe na jānanti, tathā karaṇena katānañca avivaraṇena paṭicchannā assa kammantāti **paṭicchannakammanto**.

128. **Parakula**nti ñātikulaṃ vā mittakulaṃ vā. **Āgata**nti yassa tena kule bhuttaṃ, taṃ attano gehamāgataṃ pānabhojanādīhi **nappaṭipūjeti,** na vā deti, avabhuttaṃ vā detīti adhippāyo.

129. **Yo brāhmaṇaṃ vā**ti parābhavasutte vuttanayameva.

130. **Bhattakāle upaṭṭhite**ti bhojanakāle jāte. Upaṭṭhitantipi pāṭho, bhattakāle āgatanti attho. **Roseti vācā na ca detī**ti ‘‘atthakāmo me ayaṃ balakkārena maṃ puññaṃ kārāpetuṃ āgato’’ti acintetvā appatirūpena pharusavacanena roseti, antamaso sammukhabhāvamattampi cassa na deti, pageva bhojananti adhippāyo.

131. **Asataṃ yodha pabrūtī**ti yo idha yathā nimittāni dissanti ‘‘asukadivase idañcidañca te bhavissatī’’ti evaṃ asajjanānaṃ vacanaṃ pabrūti. ‘‘Asanta’’ntipi pāṭho, abhūtanti attho. **Pabrūtī**ti bhaṇati ‘‘amukasmiṃ nāma gāme mayhaṃ īdiso gharavibhavo, ehi tattha gacchāma, gharaṇī me bhavissasi, idañcidañca te dassāmī’’ti parabhariyaṃ paradāsiṃ vā vañcento dhutto viya. **Nijigīsāno**ti nijigīsamāno maggamāno, taṃ vañcetvā yaṃkiñci gahetvā palāyitukāmoti adhippāyo.

132. **Yo cattāna**nti yo ca attānaṃ. **Samukkaṃseti** jātiādīhi samukkaṃsati uccaṭṭhāne ṭhapeti. **Pare ca mavajānātī**ti tehiyeva pare avajānāti, nīcaṃ karoti. Ma-kāro padasandhikaro. **Nihīno**ti guṇavuḍḍhito parihīno, adhamabhāvaṃ vā gato. **Sena mānenā**ti tena ukkaṃsanāvajānanasaṅkhātena attano mānena.

133. **Rosako**ti kāyavācāhi paresaṃ rosajanako. **Kadariyo**ti thaddhamaccharī, yo pare paresaṃ dente aññaṃ vā puññaṃ karonte vāreti, tassetaṃ adhivacanaṃ. **Pāpiccho**ti asantaguṇasambhāvanicchāya samannāgato. **Maccharī**ti āvāsādimacchariyayutto. **Saṭho**ti asantaguṇappakāsanalakkhaṇena sāṭheyyena samannāgato, asammābhāsī vā akātukāmopi ‘‘karomī’’tiādivacanena. Nāssa pāpajigucchanalakkhaṇā hirī, nāssa uttāsanato ubbegalakkhaṇaṃ ottappanti **ahiriko anottappī**.

134. **Buddha**nti sammāsambuddhaṃ. **Paribhāsatī**ti ‘‘asabbaññū’’tiādīhi apavadati, **sāvakañca** ‘‘duppaṭipanno’’tiādīhi. **Paribbājaṃ gahaṭṭhaṃ vā**ti sāvakavisesanamevetaṃ pabbajitaṃ vā tassa sāvakaṃ, gahaṭṭhaṃ vā paccayadāyakanti attho. Bāhirakaṃ vā paribbājakaṃ yaṃkiñci gahaṭṭhaṃ vā abhūtena dosena paribhāsatīti evampettha atthaṃ icchanti porāṇā.

135. **Anarahaṃ santo**ti akhīṇāsavo samāno. **Arahaṃ paṭijānātī**ti ‘‘ahaṃ arahā’’ti paṭijānāti,

yathā naṃ ‘‘arahā aya’’nti jānanti, tathā vācaṃ nicchāreti, kāyena parakkamati, cittena icchati adhivāseti. **Coro**ti theno. **Sabrahmake loke**ti ukkaṭṭhavasena āha – sabbaloketi vuttaṃ hoti. Loke hi sandhicchedananillopaharaṇaekāgārikakaraṇaparipanthatiṭṭhanādīhi paresaṃ dhanaṃ vilumpantā corāti vuccanti. Sāsane pana parisasampattiādīhi paccayādīni vilumpantā. Yathāha –

> ‘‘Pañcime, bhikkhave, mahācorā santo saṃvijjamānā lokasmiṃ. Katame pañca? Idha, bhikkhave, ekaccassa mahācorassa evaṃ hoti ‘kudāssu nāmāhaṃ satena vā sahassena vā parivuto gāmanigamarājadhānīsu āhiṇḍissāmi hananto, ghātento, chindanto, chedāpento, pacanto pācentoti, so aparena samayena satena vā sahassena vā parivuto gāmanigamarājadhānīsu āhiṇḍati hananto…pe… pācento. Evameva kho, bhikkhave, idhekaccassa pāpabhikkhuno evaṃ hoti ‘kudāssu nāmāhaṃ satena vā…pe… rājadhānīsu cārikaṃ carissāmi sakkato, garukato, mānito, pūjito, apacito, gahaṭṭhānañceva pabbajitānañca lābhī cīvara…pe… parikkhārāna’nti. So aparena samayena satena vā sahassena vā parivuto gāmanigamarājadhānīsu cārikaṃ carati sakkato… pe… parikkhārānaṃ. Ayaṃ, bhikkhave, paṭhamo mahācoro santo saṃvijjamāno lokasmiṃ.
>
> ‘‘Puna caparaṃ, bhikkhave, idhekacco pāpabhikkhu tathāgatappaveditaṃ dhammavinayaṃ pariyāpuṇitvā attano dahati, ayaṃ, bhikkhave, dutiyo…pe… lokasmiṃ.
>
> ‘‘Puna caparaṃ, bhikkhave, idhekacco pāpabhikkhu suddhaṃ brahmacāriṃ parisuddhaṃ brahmacariyaṃ carantaṃ amūlakena abrahmacariyena anuddhaṃseti. Ayaṃ, bhikkhave, tatiyo… pe… lokasmiṃ.
>
> ‘‘Puna caparaṃ, bhikkhave, idhekacco, pāpabhikkhu yāni tāni saṅghassa garubhaṇḍāni garuparikkhārāni, seyyathidaṃ – ārāmo, ārāmavatthu, vihāro, vihāravatthu, mañco, pīṭhaṃ, bhisi, bimbohanaṃ, lohakumbhī, lohabhāṇakaṃ, lohavārako, lohakaṭāhaṃ, vāsi, pharasu, kuṭhārī, kudālo, nikhādanaṃ, valli, veḷu, muñjaṃ, pabbajaṃ, tiṇaṃ, mattikā, dārubhaṇḍaṃ, mattikābhaṇḍaṃ, tehi gihiṃ saṅgaṇhāti upalāpeti. Ayaṃ, bhikkhave, catuttho…pe… lokasmiṃ.
>
> ‘‘Sadevake, bhikkhave, loke…pe… sadevamanussāya ayaṃ aggo mahācoro, yo asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapatī’’ti (pārā. 195).

Tattha lokiyacorā lokiyameva dhanadhaññādiṃ thenenti. Sāsane vuttacoresu paṭhamo tathārūpameva cīvarādipaccayamattaṃ, dutiyo pariyattidhammaṃ, tatiyo parassa brahmacariyaṃ, catuttho saṅghikagarubhaṇḍaṃ, pañcamo jhānasamādhisamāpattimaggaphalappabhedaṃ lokiyalokuttaraguṇadhanaṃ, lokiyañca cīvarādipaccayajātaṃ. Yathāha – ‘‘theyyāya vo, bhikkhave, raṭṭhapiṇḍo bhutto’’ti. Tattha yvāyaṃ pañcamo mahācoro, taṃ sandhāyāha bhagavā ‘‘coro sabrahmake loke’’ti. So hi ‘‘sadevake, bhikkhave, loke…pe… sadevamanussāya ayaṃ aggo mahācoro, yo asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapatī’’ti (pārā. 195) evaṃ lokiyalokuttaradhanathenanato aggo mahācoroti vutto, tasmā taṃ idhāpi ‘‘sabrahmake loke’’ti iminā ukkaṭṭhaparicchedena pakāsesi.

Eso kho vasalādhamoti. Ettha **kho**ti avadhāraṇattho, tena eso eva vasalādhamo. Vasalānaṃ hīno sabbapacchimakoti avadhāreti. Kasmā? Visiṭṭhavatthumhi theyyadhammavassanato, yāva taṃ paṭiññaṃ na vissajjeti, tāva avigatavasalakaraṇadhammato cāti.

Ete kho vasalāti. Idāni ye te paṭhamagāthāya āsayavipattivasena kodhanādayo pañca, pāpamakkhiṃ vā dvidhā katvā cha, dutiyagāthāya payogavipattivasena pāṇahiṃsako eko, tatiyāya payogavipattivaseneva gāmanigamaniggāhako eko, catutthāya theyyāvahāravasena eko, pañcamāya iṇavañcanavasena eko, chaṭṭhāya pasayhāvahāravasena panthadūsako eko, sattamāya kūṭasakkhivasena eko, aṭṭhamāya mittadubbhivasena eko, navamāya akataññuvasena eko, dasamāya katanāsanavihesanavasena eko, ekādasamāya hadayavañcanavasena eko, dvādasamāya paṭicchannakammantavasena dve, terasamāya akataññuvasena eko, cuddasamāya vañcanavasena eko,

pannarasamāya vihesanavasena eko, soḷasamāya vañcanavasena eko, sattarasamāya attukkaṃsanaparavambhanavasena dve, aṭṭhārasamāya payogāsayavipattivasena rosakādayo satta, ekūnavīsatimāya paribhāsanavasena dve, vīsatimāya aggamahācoravasena ekoti evaṃ tettiṃsa catuttiṃsa vā vasalā vuttā. Te niddisanto āha **''ete kho vasalā vuttā, mayā ye te pakāsitā''**ti. Tassattho – ye te mayā pubbe ''jānāsi pana tvaṃ, brāhmaṇa, vasala''nti evaṃ saṅkhepato vasalā vuttā, te vitthārato ete kho pakāsitāti. Atha vā ye te mayā puggalavasena vuttā, te dhammavasenāpi ete kho pakāsitā. Atha vā ete kho vasalā vuttā ariyehi kammavasena, na jātivasena, mayā ye te pakāsitā ''kodhano upanāhī''tiādinā nayena.

136. Evaṃ bhagavā vasalaṃ dassetvā idāni yasmā brāhmaṇo sakāya diṭṭhiyā atīva abhiniviṭṭho hoti, tasmā taṃ diṭṭhiṃ paṭisedhento āha **''na jaccā vasalo hotī**''ti. Tassattho – paramatthato hi na jaccā vasalo hoti, na jaccā hoti brāhmaṇo, apica kho kammunā vasalo hoti, kammunā hoti brāhmaṇo, aparisuddhakammavassanato vasalo hoti, parisuddhena kammunā aparisuddhavāhanato brāhmaṇo hoti. Yasmā vā tumhe hīnaṃ vasalaṃ ukkaṭṭhaṃ brāhmaṇaṃ maññittha, tasmā hīnena kammunā vasalo hoti, ukkaṭṭhena kammunā brāhmaṇo hotīti evampi atthaṃ ñāpento evamāha.

137-139. Idāni tamevatthaṃ nidassanena sādhetuṃ **''tadamināpi jānāthā''**tiādikā tisso gāthāyo āha. Tāsu dve catuppādā, ekā chappādā, tāsaṃ attho – yaṃ mayā vuttaṃ ''na jaccā vasalo hotī''tiādi, **tadamināpi jānātha, yathā medaṃ nidassanaṃ,** taṃ imināpi pakārena jānātha, yena me pakārena yena sāmaññena idaṃ nidassananti vuttaṃ hoti. Katamaṃ nidassananti ce? **Caṇḍālaputto sopāko… pe… brahmalokūpapattiyā**ti.

Caṇḍālassa putto **caṇḍālaputto**. Attano khādanatthāya mate sunakhe labhitvā pacatīti **sopāko. Mātaṅgo**ti evaṃnāmo **vissuto**ti evaṃ hīnāya jātiyā ca jīvikāya ca nāmena ca pākaṭo.

Soti purimapadena sambandhitvā so mātaṅgo **yasaṃ paramaṃ patto,** abbhutaṃ uttamaṃ ativisiṭṭhaṃ yasaṃ kittiṃ pasaṃsaṃ patto. **Yaṃ sudullabha**nti yaṃ uḷārakulūpapannenāpi dullabhaṃ, hīnakulūpapannena sudullabhaṃ. Evaṃ yasappattassa ca **āgacchuṃ tassupaṭṭhānaṃ, khattiyā brāhmaṇā bahū,** tassa mātaṅgassa pāricariyatthaṃ khattiyā ca brāhmaṇā ca aññe ca bahū vessasuddādayo jambudīpamanussā yebhuyyena upaṭṭhānaṃ āgamiṃsūti attho.

Evaṃ upaṭṭhānasampanno so mātaṅgo vigatakilesarajattā **virajaṃ,** mahantehi buddhādīhi paṭipannattā **mahāpathaṃ,** brahmalokasaṅkhātaṃ devalokaṃ yāpetuṃ samatthattā devalokayānasaññitaṃ aṭṭhasamāpattiyānaṃ **abhiruyha,** tāya paṭipattiyā **kāmarāgaṃ virājetvā,** kāyassa bhedā **brahmalokūpago ahu,** sā tathā hīnāpi **na naṃ jāti nivāresi brahmalokūpapattiyā,** brahmalokūpapattitoti vuttaṃ hoti.

Ayaṃ panattho evaṃ veditabbo – atīte kira mahāpuriso tena tenupāyena sattahitaṃ karonto sopākajīvike caṇḍālakule uppajji. So nāmena mātaṅgo, rūpena duddasiko hutvā bahinagare cammakuṭikāya vasati, antonagare bhikkhaṃ caritvā jīvikaṃ kappeti. Athekadivasaṃ tasmiṃ nagare surānakkhatte ghosite dhuttā yathāsakena parivārena kīḷanti. Aññatarāpi brāhmaṇamahāsāladhītā pannarasasoḷasavassuddesikā devakaññā viya rūpena dassanīyā pāsādikā ''attano kulavaṃsānurūpaṃ kīḷissāmī''ti pahūtaṃ khajjabhojjādikīḷanasambhāraṃ sakaṭesu āropetvā sabbasetavaḷavayuttaṃ yānamāruyha mahāparivārena uyyānabhūmiṃ gacchati **diṭṭhamaṅgalikā**ti nāmena. Sā kira ''dussaṇṭhitaṃ rūpaṃ avamaṅgala''nti daṭṭhuṃ na icchati, tenassā diṭṭhamaṅgalikātveva saṅkhā udapādi.

Tadā so mātaṅgo kālasseva vuṭṭhāya paṭapilotikaṃ nivāsetvā, kaṃsatāḷaṃ hatthe bandhitvā, bhājanahattho nagaraṃ pavisati, manusse disvā dūrato eva kaṃsatāḷaṃ ākoṭento. Atha diṭṭhamaṅgalikā ''ussaratha, ussarathā''ti purato purato hīnajanaṃ apanentehi purisehi nīyamānā nagaradvāramajjhe mātaṅgaṃ disvā ''ko eso''ti āha. Ahaṃ mātaṅgacaṇḍāloti. Sā ''īdisaṃ disvā gatānaṃ kuto vuḍḍhī''ti

yānaṃ nivattāpesi. Manussā ‘‘yaṃ mayaṃ uyyānaṃ gantvā khajjabhojjādiṃ labheyyāma, tassa no mātaṅgena antarāyo kato’’ti kupitā ‘‘gaṇhatha caṇḍāla’’nti leḍḍūhi paharitvā ‘‘mato’’ti pāde gahetvā ekamante chaḍḍetvā kacavarena paṭicchādetvā agamaṃsu. So satiṃ paṭilabhitvā uṭṭhāya manusse pucchi – ‘‘kiṃ, ayyā, dvāraṃ nāma sabbasādhāraṇaṃ, udāhu brāhmaṇānaṃyeva kata’’nti? Manussā āhaṃsu – ‘‘sabbesaṃ sādhāraṇa’’nti. ‘‘Evaṃ sabbasādhāraṇadvārena pavisitvā bhikkhāhārena yāpentaṃ maṃ diṭṭhamaṅgalikāya manussā imaṃ anayabyasanaṃ pāpesu’’nti rathikāya rathikaṃ āhiṇḍanto manussānaṃ ārocetvā brāhmaṇassa gharadvāre nipajji – ‘‘diṭṭhamaṅgalikaṃ aladdhā na vuṭṭhahissāmī’’ti.

Brāhmaṇo ‘‘gharadvāre mātaṅgo nipanno’’ti sutvā ‘‘tassa kākaṇikaṃ detha, telena aṅgaṃ makkhetvā gacchatū’’ti āha. So taṃ na icchati, ‘‘diṭṭhamaṅgalikaṃ aladdhā na vuṭṭhahissāmi’’cceva āha. Tato brāhmaṇo ‘‘dve kākaṇikāyo detha, kākaṇikāya pūvaṃ khādatu, kākaṇikāya telena aṅgaṃ makkhetvā gacchatū’’ti āha. So taṃ na icchati, tatheva vadati. Brāhmaṇo sutvā ‘‘māsakaṃ detha, pādaṃ, upaḍḍhakahāpaṇaṃ, kahāpaṇaṃ dve tīṇī’’ti yāva sataṃ āṇāpesi. So na icchati, tatheva vadati. Evaṃ yācantānaṃyeva sūriyo atthaṅgato. Atha brāhmaṇī pāsādā oruyha sāṇipākāraṃ parikkhipāpetvā taṃ upasaṅkamitvā yāci – ‘‘tāta mātaṅga, diṭṭhamaṅgalikāya aparādhaṃ khama, sahassaṃ gaṇhāhi, dve tīṇī’’ti yāva ‘‘satasahassaṃ gaṇhāhī’’ti āha. So tuṇhībhūto nipajjiyeva.

Evaṃ catūhapañcāhe vītivatte bahumpi paṇṇākāraṃ datvā diṭṭhamaṅgalikaṃ alabhantā khattiyakumārādayo mātaṅgassa upakaṇṇake ārocāpesuṃ – ‘‘purisā nāma anekānipi saṃvaccharāni vīriyaṃ katvā icchitatthaṃ pāpuṇanti, mā kho tvaṃ nibbijji, addhā dvīhatīhaccayena diṭṭhamaṅgalikaṃ lacchasī’’ti. So tuṇhībhūto nipajjiyeva. Atha sattame divase samantā paṭivissakā uṭṭhahitvā ‘‘tumhe mātaṅgaṃ vā uṭṭhāpetha, dārikaṃ vā detha, mā amhe sabbe nāsayitthā’’ti āhaṃsu. Tesaṃ kira ayaṃ diṭṭhi ‘‘yassa gharadvāre evaṃ nipanno caṇḍālo marati, tassa gharena saha samantā sattasattagharavāsino caṇḍālā hontī’’ti. Tato diṭṭhamaṅgalikaṃ nīlapaṭapilotikaṃ nivāsāpetvā uḷuṅkakaḷopikādīni datvā paridevamānaṃ tassa santikaṃ netvā ‘‘gaṇha dārikaṃ, uṭṭhāya gacchāhī’’ti adaṃsu. Sā passe ṭhatvā ‘‘uṭṭhāhī’’ti āha, so ‘‘hatthena maṃ gahetvā uṭṭhāpehī’’ti āha. Sā naṃ uṭṭhāpesi. So nisīditvā āha – ‘‘mayaṃ antonagare vasituṃ na labhāma, ehi maṃ bahinagare cammakuṭiṃ nehī’’ti. Sā naṃ hatthe gahetvā tattha nesi. ‘‘Piṭṭhiyaṃ āropetvā’’ti jātakabhāṇakā. Netvā cassa sarīraṃ telena makkhetvā, uṇhodakena nhāpetvā, yāguṃ pacitvā adāsi. So ‘‘brāhmaṇakaññā ayaṃ mā vinassī’’ti jātisambhedaṃ akatvāva aḍḍhamāsamattaṃ balaṃ gahetvā ‘‘ahaṃ vanaṃ gacchāmi, ‘aticirāyatī’ti mā tvaṃ ukkaṇṭhī’’ti vatvā gharamānusakāni ca ‘‘imaṃ mā pamajjitthā’’ti āṇāpetvā gharā nikkhamma tāpasapabbajjaṃ pabbajitvā, kasiṇaparikammaṃ katvā, katipāheneva aṭṭha samāpattiyo pañca ca abhiññāyo nibbattetvā ‘‘idānāhaṃ diṭṭhamaṅgalikāya manāpo bhavissāmī’’ti ākāsenāgantvā nagaradvāre orohitvā diṭṭhamaṅgalikāya santikaṃ pesesi.

Sā sutvā ‘‘koci maññe mama ñātako pabbajito maṃ dukkhitaṃ ñatvā daṭṭhuṃ āgato bhavissatī’’ti cintayamānā gantvā, taṃ ñatvā, pādesu nipatitvā ‘‘kissa maṃ anāthaṃ tumhe akatthā’’ti āha. Mahāpuriso ‘‘mā tvaṃ diṭṭhamaṅgalike dukkhinī ahosi, sakalajambudīpavāsīhi te sakkāraṃ kāressāmī’’ti vatvā etadavoca – ‘‘gaccha tvaṃ ghosanaṃ karohi – ‘mahābrahmā mama sāmiko na mātaṅgo, so candavimānaṃ bhinditvā sattame divase mama santikaṃ āgamissatī’’’ti. Sā āha – ‘‘ahaṃ, bhante, brāhmaṇamahāsāladhītā hutvā attano pāpakammena imaṃ caṇḍālabhāvaṃ pattā, na sakkomi evaṃ vattu’’nti. Mahāpuriso ‘‘na tvaṃ mātaṅgassa ānubhāvaṃ jānāsī’’ti vatvā yathā sā saddahati, tathā anekāni pāṭihāriyāni dassetvā tatheva taṃ āṇāpetvā attano vasatiṃ agamāsi. Sā tathā akāsi.

Manussā ujjhāyanti hasanti – ‘‘kathañhi nāmāyaṃ attano pāpakammena caṇḍālabhāvaṃ patvā puna taṃ mahābrahmānaṃ karissatī’’ti. Sā adhimānā eva hutvā divase divase ghosantī nagaraṃ āhiṇḍati ‘‘ito chaṭṭhe divase, pañcame, catutthe, tatiye, suve, ajja āgamissatī’’ti. Manussā tassā vissatthavācaṃ sutvā ‘‘kadāci evampi siyā’’ti attano attano gharadvāresu maṇḍapaṃ kārāpetvā, sāṇipākāraṃ sajjetvā, vayappattā dārikāyo alaṅkaritvā ‘‘mahābrahmani āgate kaññādānaṃ dassāmā’’ti ākāsaṃ ullokentā nisīdiṃsu. Atha mahāpuriso puṇṇamadivase gaganatalaṃ upārūḷhe cande candavimānaṃ phāletvā

passato mahājanassa mahābrahmarūpena niggacchi. Mahājano ‘‘dve candā jātā’’ti atimaññi. Tato anukkamena āgataṃ disvā ‘‘saccaṃ diṭṭhamaṅgalikā āha, mahābrahmāva ayaṃ diṭṭhamaṅgalikaṃ dametuṃ pubbe mātaṅgavesenāgacchī’’ti niṭṭhaṃ agamāsi. Evaṃ so mahājanena dissamāno diṭṭhamaṅgalikāya vasanaṭṭhāne eva otari. Sā ca tadā utunī ahosi. So tassā nābhiṃ aṅguṭṭhakena parāmasi. Tena phassena gabbho patiṭṭhāsi. Tato naṃ ‘‘gabbho te saṇṭhito, puttamhi jāte taṃ nissāya jīvāhī’’ti vatvā passato mahājanassa puna candavimānaṃ pāvisi.

Brāhmaṇā ‘‘diṭṭhamaṅgalikā mahābrahmuno pajāpati amhākaṃ mātā jātā’’ti vatvā tato tato āgacchanti. Taṃ sakkāraṃ kātukāmānaṃ manussānaṃ sampīḷanena nagaradvārāni anokāsāni ahesuṃ. Te diṭṭhamaṅgalikaṃ hiraññarāsimhi ṭhapetvā, nhāpetvā, maṇḍetvā, rathaṃ āropetvā, mahāsakkārena nagaraṃ padakkhiṇaṃ kārāpetvā, nagaramajjhe maṇḍapaṃ kārāpetvā, tatra naṃ ‘‘mahābrahmuno pajāpatī’’ti diṭṭhaṭṭhāne ṭhapetvā vasāpenti ‘‘yāvassā patirūpaṃ vasanokāsaṃ karoma, tāva idheva vasatū’’ti. Sā maṇḍape eva puttaṃ vijāyi. Taṃ visuddhadivase saddhiṃ puttena sasīsaṃ nhāpetvā maṇḍape jātoti dārakassa **‘‘maṇḍabyakumāro’’**ti nāmaṃ akaṃsu. Tato pabhuti ca naṃ brāhmaṇā ‘‘mahābrahmuno putto’’ti parivāretvā caranti. Tato anekasatasahassappakārā paṇṇākārā āgacchanti, te brāhmaṇā kumārassārakkhaṃ ṭhapesuṃ, āgatā lahuṃ kumāraṃ daṭṭhuṃ na labhanti.

Kumāro anupubbena vuḍḍhimanvāya dānaṃ dātuṃ āraddho. So sālāya sampattānaṃ kapaṇaddhikānaṃ adatvā brāhmaṇānaṃyeva deti. Mahāpuriso ‘‘kiṃ mama putto dānaṃ detī’’ti āvajjetvā brāhmaṇānaṃyeva dānaṃ dentaṃ disvā ‘‘yathā sabbesaṃ dassati, tathā karissāmī’’ti cīvaraṃ pārupitvā pattaṃ gahetvā ākāsena āgamma puttassa gharadvāre aṭṭhāsi. Kumāro taṃ disvā ‘‘kuto ayaṃ evaṃ virūpaveso vasalo āgato’’ti kuddho imaṃ gāthamāha –

‘‘Kuto nu āgacchasi dummavāsī, otallako paṃsupisācakova;
Saṅkāracoḷaṃ paṭimuñca kaṇṭhe, ko re tuvaṃ hosi adakkhiṇeyyo’’ti.

Brāhmaṇā ‘‘gaṇhatha gaṇhathā’’ti taṃ gahetvā ākoṭetvā anayabyasanaṃ pāpesuṃ. So ākāsena gantvā bahinagare paccaṭṭhāsi. Devatā kupitā kumāraṃ gale gahetvā uddhaṃpādaṃ adhosiraṃ ṭhapesuṃ. So akkhīhi niggatehi mukhena kheḷaṃ paggharantena gharugharupassāsī dukkhaṃ vedayati. Diṭṭhamaṅgalikā sutvā ‘‘koci āgato atthī’’ti pucchi. ‘‘Āma, pabbajito āgacchī’’ti. ‘‘Kuhiṃ gato’’ti? ‘‘Evaṃ gato’’ti. Sā tattha gantvā ‘‘khamatha, bhante, attano dāsassā’’ti yācantī tassa pādamūle bhūmiyā nipajji. Tena ca samayena mahāpuriso piṇḍāya caritvā, yāguṃ labhitvā, taṃ pivanto tattha nisinno hoti, so avasiṭṭhaṃ thokaṃ yāguṃ diṭṭhamaṅgalikāya adāsi. ‘‘Gaccha imaṃ yāguṃ udakakumbhiyā āloletvā yesaṃ bhūtavikāro atthi, tesaṃ akkhimukhakaṇṇanāsābilesu āsiñca, sarīrañca paripphosehi, evaṃ nibbikārā bhavissantī’’ti. Sā tathā akāsi. Tato kumāre pakatisarīre jāte ‘‘ehi, tāta maṇḍabya, taṃ khamāpessāmā’’ti puttañca sabbe brāhmaṇe ca tassa pādamūle nikkujjitvā nipajjāpetvā khamāpesi.

So ‘‘sabbajanassa dānaṃ dātabba’’nti ovaditvā, dhammakathaṃ katvā, attano vasanaṭṭhānaṃyeva gantvā, cintesi ‘‘itthīsu pākaṭā diṭṭhamaṅgalikā damitā, purisesu pākaṭo maṇḍabyakumāro, idāni ko dametabbo’’ti. Tato jātimantatāpasaṃ addasa bandhumatīnagaraṃ nissāya kumbhavatīnadītīre viharantaṃ. So ‘‘ahaṃ jātiyā visiṭṭho, aññehi paribhuttodakaṃ na paribhuñjāmī’’ti uparinadiyā vasati. Mahāpuriso tassa uparibhāge vāsaṃ kappetvā tassa udakaparibhogavelāyaṃ dantakaṭṭhaṃ khāditvā udake pakkhipi. Tāpaso taṃ udakena vuyhamānaṃ disvā ‘‘kenidaṃ khitta’’nti paṭisotaṃ gantvā mahāpurisaṃ disvā ‘‘ko etthā’’ti āha. ‘‘Mātaṅgacaṇḍālo, ācariyā’’ti. ‘‘Apehi, caṇḍāla, mā uparinadiyā vasī’’ti. Mahāpuriso ‘‘sādhu, ācariyā’’ti heṭṭhānadiyā vasati, paṭisotampi dantakaṭṭhaṃ tāpasassa santikaṃ āgacchati. Tāpaso puna gantvā ‘‘apehi, caṇḍāla, mā heṭṭhānadiyaṃ vasa, uparinadiyāyeva vasā’’ti āha. Mahāpuriso ‘‘sādhu, ācariyā’’ti tathā akāsi, punapi tatheva ahosi. Tāpaso punapi ‘‘tathā karotī’’ti duṭṭho mahāpurisaṃ sapi ‘‘sūriyassa te uggamanavelāya sattadhā muddhā phalatū’’ti. Mahāpurisopi ‘‘sādhu, ācariya, ahaṃ pana sūriyuṭṭhānaṃ na demī’’ti vatvā sūriyuṭṭhānaṃ nivāresi. Tato ratti na vibhāyati, andhakāro jāto, bhītā bandhumatīvāsino tāpasassa santikaṃ gantvā ‘‘atthi nu kho, ācariya, amhākaṃ sotthibhāvo’’ti pucchiṃsu. Te hi taṃ ‘‘arahā’’ti maññanti. So tesaṃ sabbamācikkhi.

Te mahāpurisaṃ upasaṅkamitvā ‘‘sūriyaṃ, bhante, muñcathā’’ti yāciṃsu. Mahāpuriso ‘‘yadi tumhākaṃ arahā āgantvā maṃ khamāpeti, muñcāmī’’ti āha.

Manussā gantvā tāpasaṃ āhaṃsu – ‘‘ehi, bhante, mātaṅgapaṇḍitaṃ khamāpehi, mā tumhākaṃ kalahakāraṇā mayaṃ nassimhā’’ti. So ‘‘nāhaṃ caṇḍālaṃ khamāpemī’’ti āha. Manussā ‘‘amhe tvaṃ nāsesī’’ti taṃ hatthapādesu gahetvā mahāpurisassa santikaṃ nesuṃ. Mahāpuriso ‘‘mama pādamūle kucchiyā nipajjitvā khamāpente khamāmī’’ti āha. Manussā ‘‘evaṃ karohī’’ti āhaṃsu. Tāpaso ‘‘nāhaṃ caṇḍālaṃ vandāmī’’ti. Manussā ‘‘tava chandena na vandissasī’’ti hatthapādamassugīvādīsu gahetvā mahāpurisassa pādamūle sayāpesuṃ. So ‘‘khamāmahaṃ imassa, apicāhaṃ tassevānukampāya sūriyaṃ na muñcāmi, sūriye hi uggatamatte muddhā assa sattadhā phalissatī’’ti āha. Manussā ‘‘idāni, bhante, kiṃ kātabba’’nti āhaṃsu. Mahāpuriso ‘‘tena hi imaṃ galappamāṇe udake ṭhapetvā mattikāpiṇḍenassa sīsaṃ paṭicchādetha, sūriyarasmīhi phuṭṭho mattikāpiṇḍo sattadhā phalissati. Tasmiṃ phalite esa aññatra gacchatū’’ti āha. Te tāpasaṃ hatthapādādīsu gahetvā tathā akaṃsu. Sūriye muñcitamatte mattikāpiṇḍo sattadhā phalitvā pati, tāpaso bhīto palāyi. Manussā disvā ‘‘passatha, bho, samaṇassa ānubhāva’’nti dantakaṭṭhapakkhipanamādiṃ katvā sabbaṃ vitthāretvā ‘‘natthi īdiso samaṇo’’ti tasmiṃ pasīdiṃsu. Tato pabhuti sakalajambudīpe khattiyabrāhmaṇādayo gahaṭṭhapabbajitā mātaṅgapaṇḍitassa upaṭṭhānaṃ agamaṃsu. So yāvatāyukaṃ ṭhatvā kāyassa bhedā brahmaloke uppajji. Tenāha bhagavā ‘‘tadamināpi jānātha…pe… brahmalokūpapattiyā’’ti.

140-141. Evaṃ ‘‘na jaccā vasalo hoti, kammunā vasalo hotī’’ti sādhetvā idāni ‘‘na jaccā hoti brāhmaṇo, kammunā hoti brāhmaṇo’’ti etaṃ sādhetuṃ āha **‘‘ajjhāyakakule jātā …pe… duggatyā garahāya vā’’**ti. Tattha **ajjhāyakakule jātā**ti mantajjhāyake brāhmaṇakule jātā. ‘‘Ajjhāyakākuḷe jātā’’tipi pāṭho. Mantānaṃ ajjhāyake anupakuṭṭhe ca brāhmaṇakule jātāti attho. Mantā bandhavā etesanti **mantabandhavā**. Vedabandhū vedapaṭissaraṇāti vuttaṃ hoti. **Te ca pāpesu kammesu abhiṇhamupadissare**ti te evaṃ kule jātā mantabandhavā ca samānāpi yadi pāṇātipātādīsu pāpakammesu punappunaṃ upadissanti, atha **diṭṭheva dhamme gārayhā samparāye ca duggati** te evamupadissamānā imasmiṃyeva attabhāve mātāpitūhipi ‘‘nayime amhākaṃ puttā, dujjātā ete kulassa aṅgārabhūtā, nikkaḍḍhatha ne’’ti, brāhmaṇehipi ‘‘gahapatikā ete, na ete brāhmaṇā, mā nesaṃ saddhayaññathālipākādīsu pavesaṃ detha, mā nehi saddhiṃ sallapathā’’ti, aññehipi manussehi ‘‘pāpakammantā ete, na ete brāhmaṇā’’ti evaṃ gārayhā honti. Samparāye ca nesaṃ duggati nirayādibhedā, duggati etesaṃ paraloke hotīti attho. Samparāye vātipi pāṭho. Paraloke etesaṃ dukkhassa gati **duggati,** dukkhappattiyeva hotīti attho. **Na ne jāti nivāreti, duggatyā garahāya vā**ti sā tathā ukkaṭṭhāpi yaṃ tvaṃ sārato paccesi, jāti ete pāpakammesu padissante brāhmaṇe ‘‘samparāye ca duggatī’’ti ettha vuttappakārāya duggatiyā vā, ‘‘diṭṭheva dhamme gārayhā’’ti ettha vuttappakārāya garahāya vā na nivāreti.

142. Evaṃ bhagavā ajjhāyakakule jātānampi brāhmaṇānaṃ gārayhādikammavasena diṭṭheva dhamme patitabhāvaṃ dīpento duggatigamanena ca samparāye brāhmaṇajātiyā abhāvaṃ dīpento ‘‘na jaccā hoti brāhmaṇo, kammunā hoti brāhmaṇo’’ti etampi atthaṃ sādhetvā idāni duvidhampi atthaṃ nigamento āha, evaṃ brāhmaṇa –

> ‘‘Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo;
> Kammunā vasalo hoti, kammunā hoti brāhmaṇo’’ti.

Sesaṃ kasibhāradvājasutte vuttanayameva. Visesato vā ettha **nikkujjitaṃ vā**tiādīnaṃ evaṃ yojanā veditabbā – yathā koci nikkujjitaṃ vā ukkujjeyya, evaṃ maṃ kammavimukhaṃ jātivāde patitaṃ ‘‘jātiyā brāhmaṇavasalabhāvo hotī’’ti diṭṭhito vuṭṭhāpentena, yathā paṭicchannaṃ vivareyya, evaṃ jātivādapaṭicchannaṃ kammavādaṃ vivarantena, yathā mūḷhassa maggaṃ ācikkheyya, evaṃ brāhmaṇavasalabhāvassa asambhinnaujumaggaṃ ācikkhantena, yathā andhakāre vā telapajjotaṃ dhāreyya, evaṃ mātaṅgādinidassanapajjotadhāraṇena mayhaṃ bhotā gotamena etehi pariyāyehi pakāsitattā anekapariyāyena dhammo pakāsitoti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya aggikabhāradvājasuttavaṇṇanā niṭṭhitā.

8. Mettasuttavaṇṇanā

Karaṇīyamatthakusalenāti mettasuttaṃ. Kā uppatti? Himavantapassato kira devatāhi ubbāḷhā bhikkhū bhagavato santikaṃ sāvatthiṃ āgacchiṃsu. Tesaṃ bhagavā parittatthāya kammaṭṭhānatthāya ca imaṃ suttaṃ abhāsi. Ayaṃ tāva saṅkhepo.

Ayaṃ pana vitthāro – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati upakaṭṭhāya vassūpanāyikāya. Tena kho pana samayena sambahulā nānāverajjakā bhikkhū bhagavato santike kammaṭṭhānaṃ gahetvā tattha tattha vassaṃ upagantukāmā bhagavantaṃ upasaṅkamanti. Tatra sudaṃ bhagavā rāgacaritānaṃ saviññāṇakāviññāṇakavasena ekādasavidhaṃ asubhakammaṭṭhānaṃ, dosacaritānaṃ catubbidhaṃ mettādikammaṭṭhānaṃ, mohacaritānaṃ maraṇassatikammaṭṭhānādīni, vitakkacaritānaṃ ānāpānassatipathavīkasiṇādīni, saddhācaritānaṃ buddhānussatikammaṭṭhānādīni, buddhicaritānaṃ catudhātuvavatthanādīnīti iminā nayena caturāsītisahassappabhedacaritānukūlāni kammaṭṭhānāni katheti.

Atha kho pañcamattāni bhikkhusatāni bhagavato santike kammaṭṭhānaṃ uggahetvā sappāyasenāsanañca gocaragāmañca pariyesamānāni anupubbena gantvā paccante himavantena saddhiṃ ekābaddhaṃ nīlakācamaṇisannibhasilātalaṃ sītalaghanacchāyanīlavanasaṇḍamaṇḍitaṃ muttātalarajatapaṭṭasadisavālukākiṇṇabhūmibhāgaṃ sucisātasītalajalāsayaparivāritaṃ pabbatamaddasaṃsu. Atha kho te bhikkhū tatthekarattiṃ vasitvā pabhātāya rattiyā sarīraparikammaṃ katvā tassa avidūre aññataraṃ gāmaṃ piṇḍāya pavisiṃsu. Gāmo ghananivesasanniviṭṭhakulasahassayutto, manussā cettha saddhā pasannā, te paccante pabbajitadassanassa dullabhatāya bhikkhū disvā eva pītisomanassajātā hutvā te bhikkhū bhojetvā ‘‘idheva, bhante, temāsaṃ vasathā’’ti yācitvā pañcapadhānakuṭisatāni kārāpetvā tattha mañcapīṭhapānīyaparibhojanīyaghaṭādīni sabbūpakaraṇāni paṭiyādesuṃ.

Bhikkhū dutiyadivase aññaṃ gāmaṃ piṇḍāya pavisiṃsu. Tatthāpi manussā tatheva upaṭṭhahitvā vassāvāsaṃ yāciṃsu. Bhikkhū ‘‘asati antarāye’’ti adhivāsetvā taṃ vanasaṇḍaṃ pavisitvā sabbarattindivaṃ āraddhavīriyā hutvā yāmagaṇḍikaṃ koṭṭetvā yonisomanasikārabahulā viharantā rukkhamūlāni upagantvā nisīdiṃsu. Sīlavantānaṃ bhikkhūnaṃ tejena vihatatejā rukkhadevatā attano attano vimānā oruyha dārake gahetvā ito cito ca vicaranti. Seyyathāpi nāma rājūhi vā rājamahāmattehi vā gāmakāvāsaṃ gatehi gāmavāsīnaṃ gharesu okāse gahite gharamānusakā gharā nikkhamitvā aññatra vasantā ‘‘kadā nu kho gamissantī’’ti dūrato olokenti; evameva devatā attano attano vimānāni chaḍḍetvā ito cito ca vicarantiyo dūratova olokenti – ‘‘kadā nu kho bhadantā gamissantī’’ti. Tato evaṃ samacintesuṃ ‘‘paṭhamavassūpagatā bhikkhū avassaṃ temāsaṃ vasissanti. Mayaṃ pana tāva ciraṃ dārake gahetvā okkamma vasituṃ na sakkhissāma. Handa mayaṃ bhikkhūnaṃ bhayānakaṃ ārammaṇaṃ dassemā’’ti. Tā rattiṃ bhikkhūnaṃ samaṇadhammakaraṇavelāya bhiṃsanakāni yakkharūpāni nimminitvā purato purato tiṭṭhanti, bheravasaddañca karonti. Bhikkhūnaṃ tāni rūpāni passantānaṃ tañca saddaṃ suṇantānaṃ hadayaṃ phandi, dubbaṇṇā ca ahesuṃ uppaṇḍupaṇḍukajātā. Tena te cittaṃ ekaggaṃ kātuṃ nāsakkhiṃsu. Tesaṃ anekaggacittānaṃ bhayena ca punappunaṃ saṃviggānaṃ sati sammussi. Tato nesaṃ muṭṭhassatīnaṃ duggandhāni ārammaṇāni payojesuṃ. Tesaṃ tena duggandhena nimmathiyamānamiva matthaluṅgaṃ ahosi, bāḷhā sīsavedanā uppajjiṃsu, na ca taṃ pavattiṃ aññamaññassa ārocesuṃ.

Athekadivasaṃ saṅghattherassa upaṭṭhānakāle sabbesu sannipatitesu saṅghatthero pucchi – ‘‘tumhākaṃ, āvuso, imaṃ vanasaṇḍaṃ paviṭṭhānaṃ katipāhaṃ ativiya parisuddho chavivaṇṇo ahosi pariyodāto, vippasannāni ca indriyāni etarahi panattha kisā dubbaṇṇā uppaṇḍupaṇḍukajātā, kiṃ vo idha

asappāya''nti? Tato eko bhikkhu āha – ''ahaṃ, bhante, rattiṃ īdisañca īdisañca bheravārammaṇaṃ passāmi ca suṇāmi ca, īdisañca gandhaṃ ghāyāmi, tena me cittaṃ na samādhiyatī''ti. Eteneva upāyena sabbe taṃ pavattiṃ ārocesuṃ. Saṅghatthero āha – ''bhagavatā āvuso dve vassūpanāyikā paññattā, amhākañca idaṃ senāsanaṃ asappāyaṃ, āyāmāvuso bhagavato santikaṃ, gantvā aññaṃ sappāyaṃ senāsanaṃ pucchāmā''ti. ''Sādhu bhante''ti te bhikkhū therassa paṭissuṇitvā sabbe senāsanaṃ saṃsāmetvā pattacīvaramādāya anupalittattā kulesu kañci anāmantetvā eva yena sāvatthi tena cārikaṃ pakkamiṃsu. Anupubbena sāvatthiṃ gantvā bhagavato santikaṃ agamiṃsu.

Bhagavā te bhikkhū disvā etadavoca – ''na, bhikkhave, antovassaṃ cārikā caritabbāti mayā sikkhāpadaṃ paññattaṃ, kissa tumhe cārikaṃ carathā''ti. Te bhagavato sabbaṃ ārocesuṃ. Bhagavā āvajjento sakalajambudīpe antamaso catuppādapīṭhakaṭṭhānamattampi tesaṃ sappāyaṃ senāsanaṃ nāddasa. Atha te bhikkhū āha – ''na, bhikkhave, tumhākaṃ aññaṃ sappāyaṃ senāsanaṃ atthi, tattheva tumhe viharantā āsavakkhayaṃ pāpuṇeyyātha. Gacchatha, bhikkhave, tameva senāsanaṃ upanissāya viharatha. Sace pana devatāhi abhayaṃ icchatha, imaṃ parittaṃ uggaṇhatha, etañhi vo parittañca kammaṭṭhānañca bhavissatī''ti imaṃ suttamabhāsi.

Apare panāhu – ''gacchatha, bhikkhave, tameva senāsanaṃ upanissāya viharathā''ti idañca vatvā bhagavā āha – ''apica kho āraññakena pariharaṇaṃ ñātabbaṃ. Seyyathidaṃ – sāyaṃpātaṃ karaṇavasena dve mettā, dve parittā, dve asubhā, dve maraṇassatī aṭṭha mahāsaṃvegavatthusamāvajjanañca. Aṭṭha mahāsaṃvegavatthūni nāma jāti jarā byādhi maraṇaṃ cattāri apāyadukkhānīti. Atha vā jātijarābyādhimaraṇāni cattāri, apāyadukkhaṃ pañcamaṃ, atīte vaṭṭamūlakaṃ dukkhaṃ, anāgate vaṭṭamūlakaṃ dukkhaṃ, paccuppanne āhārapariyeṭṭhimūlakaṃ dukkha''nti. Evaṃ bhagavā pariharaṇaṃ ācikkhitvā tesaṃ bhikkhūnaṃ mettatthañca parittatthañca vipassanāpādakajhānatthañca imaṃ suttaṃ abhāsīti.

143. Tattha **karaṇīyamatthakusalenā**ti imissā paṭhamagāthāya tāva ayaṃ padavaṇṇanā – **karaṇīya**nti kātabbaṃ, karaṇārahanti attho. **Atthoti** paṭipadā, yaṃ vā kiñci attano hitaṃ, taṃ sabbaṃ araṇīyato atthoti vuccati, araṇīyato nāma upagantabbato. Atthe kusalena **atthakusalena,** atthachekenāti vuttaṃ hoti. **Ya**nti aniyamitapaccattaṃ. Nti niyamitaupayogaṃ. Ubhayampi vā **yaṃ ta**nti paccattavacanaṃ. **Santaṃ pada**nti upayogavacanaṃ. Tattha lakkhaṇato santaṃ, pattabbato padaṃ, nibbānassetaṃ adhivacanaṃ. **Abhisameccā**ti abhisamāgantvā. Sakkotīti **sakko,** samattho paṭibaloti vuttaṃ hoti. **Ujū**ti ajjavayutto. Suṭṭhu ujūti **suhuju**. Sukhaṃ vaco asminti **suvaco. Assā**ti bhaveyya. **Mudū**ti maddavayutto. Na atimānīti **anatimānī**.

Ayaṃ panettha atthavaṇṇanā – **karaṇīyamatthakusalena yanta santaṃ padaṃ abhisameccā**ti. Ettha tāva atthi karaṇīyaṃ, atthi akaraṇīyaṃ. Tattha saṅkhepato sikkhattayaṃ **karaṇīyaṃ,** sīlavipatti, diṭṭhivipatti, ācāravipatti, ājīvavipattīti evamādi **akaraṇīyaṃ**. Tathā atthi atthakusalo, atthi anatthakusalo.

Tattha yo imasmiṃ sāsane pabbajitvā na attānaṃ sammā payojeti, khaṇḍasīlo hoti, ekavīsatividhaṃ anesanaṃ nissāya jīvikaṃ kappeti. Seyyathidaṃ – veḷudānaṃ, pattadānaṃ, pupphadānaṃ, phaladānaṃ, dantakaṭṭhadānaṃ, mukhodakadānaṃ, sinānadānaṃ, cuṇṇadānaṃ, mattikādānaṃ, cāṭukamyataṃ, muggasūpyataṃ, pāribhaṭutaṃ, jaṅghapesaniyaṃ, vejjakammaṃ, dūtakammaṃ, pahiṇagamanaṃ, piṇḍapaṭipiṇḍadānānuppadānaṃ, vatthuvijjaṃ, nakkhattavijjaṃ, aṅgavijjanti. Chabbidhe ca agocare carati. Seyyathidaṃ – vesiyagocare vidhavāthullakumārikapaṇḍakabhikkhunipānāgāragocareti. Saṃsaṭṭho ca viharati rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi ananulomikena gihisaṃsaggena. Yāni vā pana tāni kulāni asaddhāni appasannāni anopānabhūtāni akkosakaparibhāsakāni anatthakāmāni ahitaaphāsukaayogakkhemakāmāni bhikkhūnaṃ…pe… upāsikānaṃ, tathārūpāni kulāni sevati bhajati payirupāsati. Ayaṃ **anatthakusalo**.

Yo pana imasmiṃ sāsane pabbajitvā attānaṃ sammā payojeti, anesanaṃ pahāya catupārisuddhisīle

patiṭṭhātukāmo saddhāsīsena pātimokkhasaṃvaraṃ, satisīsena indriyasaṃvaraṃ, vīriyasīsena ājīvapārisuddhiṃ, paññāsīsena paccayapaṭisevanaṃ pūreti ayaṃ **atthakusalo**.

Yo vā sattāpattikkhandhasodhanavasena pātimokkhasaṃvaraṃ, chadvāre ghaṭṭitārammaṇesu abhijjhādīnaṃ anuppattivasena indriyasaṃvaraṃ, anesanaparivajjanavasena viññupasatthabuddhabuddhasāvakavaṇṇitapaccayapaṭisevanena ca ājīvapārisuddhiṃ, yathāvuttapaccavekkhaṇavasena paccayapaṭisevanaṃ, catuiriyāpathaparivattane sātthakādīnaṃ paccavekkhaṇavasena sampajaññañca sodheti, ayampi **atthakusalo**.

Yo vā yathā ūsodakaṃ paṭicca saṃkiliṭṭhaṃ vatthaṃ pariyodāyati, chārikaṃ paṭicca ādāso, ukkāmukhaṃ paṭicca jātarūpaṃ, tathā ñāṇaṃ paṭicca sīlaṃ vodāyatīti ñatvā ñāṇodakena dhovanto sīlaṃ pariyodāpeti. Yathā ca kikī sakuṇikā aṇḍaṃ, camarīmigo vāladhiṃ, ekaputtikā nārī piyaṃ ekaputtakaṃ, ekanayano puriso taṃ ekanayanaṃ rakkhati, tathā ativiya appamatto attano sīlakkhandhaṃ rakkhati, sāyaṃpātaṃ paccavekkhamāno aṇumattampi vajjaṃ na passati, ayampi **atthakusalo**.

Yo vā pana avippaṭisārakarasīle patiṭṭhāya kilesavikkhambhanapaṭipadaṃ paggaṇhāti, taṃ paggahetvā kasiṇaparikammaṃ karoti, kasiṇaparikammaṃ katvā samāpattiyo nibbatteti, ayampi **atthakusalo**. Yo vā pana samāpattito vuṭṭhāya saṅkhāre sammasitvā arahattaṃ pāpuṇāti, ayaṃ atthakusalānaṃ aggo.

Tattha ye ime yāva avippaṭisārakarasīle patiṭṭhānena, yāva vā kilesavikkhambhanapaṭipadāya paggahaṇena maggaphalena vaṇṇitā atthakusalā, te imasmiṃ atthe **atthakusalā**ti adhippetā. Tathāvidhā ca te bhikkhū. Tena bhagavā te bhikkhū sandhāya ekapuggalādhiṭṭhānāya desanāya ‘‘karaṇīyamatthakusalenā’’ti āha.

Tato ‘‘kiṃ karaṇīya’’nti tesaṃ sañjātakaṅkhānaṃ āha **‘‘yanta santaṃ padaṃ abhisameccā’’**ti. Ayamettha adhippāyo – taṃ buddhānubuddhehi vaṇṇitaṃ santaṃ nibbānapadaṃ paṭivedhavasena abhisamecca viharitukāmena yaṃ karaṇīyanti. Ettha ca **ya**nti imassa gāthāpādassa ādito vuttameva karaṇīyanti. Adhikārato anuvattati taṃ santaṃ padaṃ abhisameccāti. Ayaṃ pana yasmā sāvasesapāṭho attho, tasmā ‘‘viharitukāmenā’’ti vuttanti veditabbaṃ.

Atha vā **santaṃ padaṃ abhisameccā**ti anussavādivasena lokiyapaññāya nibbānapadaṃ santanti ñatvā taṃ adhigantukāmena yantaṃ karaṇīyanti adhikārato anuvattati, taṃ karaṇīyamatthakusalenāti evampettha adhippāyo veditabbo. Atha vā ‘‘karaṇīyamatthakusalenā’’ti vutte ‘‘ki’’nti cintentānaṃ āha **‘‘yanta santaṃ padaṃ abhisameccā’’**ti. Tassevaṃ adhippāyo veditabbo – lokiyapaññāya santaṃ padaṃ abhisamecca yaṃ karaṇīyaṃ, tanti. Yaṃ kātabbaṃ, taṃ karaṇīyaṃ, karaṇārahameva tanti vuttaṃ hoti.

Kiṃ pana tanti? Kimaññaṃ siyā aññatra tadadhigamūpāyato. Kāmañcetaṃ karaṇārahatthena sikkhattayadīpakena ādipadeneva vuttaṃ. Tathā hi tassa atthavaṇṇanāyaṃ avocumhā ‘‘atthi karaṇīyaṃ atthi akaraṇīyaṃ. Tattha saṅkhepato sikkhattayaṃ karaṇīya’’nti. Atisaṅkhepadesitattā pana tesaṃ bhikkhūnaṃ kehici viññātaṃ, kehici na viññātaṃ. Tato yehi na viññātaṃ, tesaṃ viññāpanatthaṃ yaṃ visesato āraññakena bhikkhunā kātabbaṃ, taṃ vitthārento **‘‘sakko ujū ca suhujū ca, suvaco cassa mudu anatimānī’’**ti imaṃ tāva upaḍḍhagāthaṃ āha.

Kiṃ vuttaṃ hoti? Santaṃ padaṃ abhisamecca viharitukāmo lokiyapaññāya vā taṃ abhisamecca tadadhigamāya paṭipajjamāno āraññako bhikkhu dutiyacatutthapadhāniyaṅgasamannāgamena kāye ca jīvite ca anapekkho hutvā saccapaṭivedhāya paṭipajjituṃ sakko assa, tathā kasiṇaparikammavattasamādānādīsu, attano pattacīvarapaṭisaṅkharaṇādīsu ca yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃ karaṇīyāni, tesu aññesu ca evarūpesu sakko assa dakkho analaso samattho. Sakko hontopi ca tatiyapadhāniyaṅgasamannāgamena uju assa. Uju hontopi ca sakiṃ ujubhāvena santosaṃ

anāpajjitvā yāvajīvaṃ punappunaṃ asithilakaraṇena suṭṭhutaraṃ uju assa. Asaṭhatāya vā uju, amāyāvitāya suhuju. Kāyavacīvaṅkappahānena vā uju, manovaṅkappahānena suhuju. Asantaguṇassa vā anāvikaraṇena uju, asantaguṇena uppannassa lābhassa anadhivāsanena suhuju. Evaṃ ārammaṇalakkhaṇūpanijjhānehi purimadvayatatiyasikkhāhi payogāsayasuddhīhi ca uju ca suhuju ca assa.

Na kevalañca uju ca suhuju ca, apica pana **subbaco ca assa**. Yo hi puggalo ''idaṃ na kātabba''nti vutto ''kiṃ te diṭṭhaṃ, kiṃ te sutaṃ, ko me hutvā vadasi, kiṃ upajjhāyo ācariyo sandiṭṭho sambhatto vā''ti vadati, tuṇhībhāvena vā taṃ viheṭheti, sampaṭicchitvā vā na tathā karoti, so visesādhigamassa dūre hoti. Yo pana ovadiyamāno ''sādhu, bhante, suṭṭhu vuttaṃ, attano vajjaṃ nāma duddasaṃ hoti, punapi maṃ evarūpaṃ disvā vadeyyātha anukampaṃ upādāya, cirassaṃ me tumhākaṃ santikā ovādo laddho''ti vadati, yathānusiṭṭhañca paṭipajjati, so visesādhigamassa avidūre hoti. Tasmā evaṃ parassa vacanaṃ sampaṭicchitvā karonto subbaco ca assa.

Yathā ca suvaco, evaṃ **mudu assa. Mudū**ti gahaṭṭhehi dūtagamanappahiṇagamanādīsu niyuñjiyamāno tattha mudubhāvaṃ akatvā thaddho hutvā vattapaṭipattiyaṃ sakalabrahmacariye ca mudu assa suparikammakatasuvaṇṇaṃ viya tattha tattha viniyogakkhamo. Atha vā **mudū**ti abhākuṭiko uttānamukho sukhasambhāso paṭisanthāravutti sutitthaṃ viya sukhāvagāho assa. Na kevalañca mudu, apica pana **anatimānī assa,** jātigottādīhi atimānavatthūhi pare nātimaññeyya, sāriputtatthero viya caṇḍālakumārakasamena cetasā vihareyyāti.

144. Evaṃ bhagavā santaṃ padaṃ abhisamecca viharitukāmassa tadadhigamāya vā paṭipajjamānassa visesato āraññakassa bhikkhuno ekaccaṃ karaṇīyaṃ vatvā puna tatuttaripi vattukāmo **''santussako cā''**ti dutiyaṃ gāthamāha.

Tattha ''santuṭṭhī ca kataññutā''ti ettha vuttappabhedena dvādasavidhena santosena santussatīti **santussako**. Atha vā tussatīti tussako, sakena tussako, santena tussako, samena tussakoti **santussako**. Tattha **sakaṃ** nāma ''piṇḍiyālopabhojanaṃ nissāyā''ti (mahāva. 73) evaṃ upasampadamāḷake uddiṭṭhaṃ attanā ca sampaṭicchitaṃ catupaccayajātaṃ. Tena sundarena vā asundarena vā sakkaccaṃ vā asakkaccaṃ vā dinnena paṭiggahaṇakāle paribhogakāle ca vikāramadassetvā yāpento ''sakena tussako''ti vuccati. **Santaṃ** nāma yaṃ laddhaṃ hoti attano vijjamānaṃ, tena santeneva tussanto tato paraṃ na patthento atricchataṃ pajahanto ''santena tussako''ti vuccati. **Samaṃ** nāma iṭṭhāniṭṭhesu anunayapaṭighappahānaṃ. Tena samena sabbārammaṇesu tussanto ''samena tussako''ti vuccati.

Sukhena bharīyatīti **subharo,** suposoti vuttaṃ hoti. Yo hi bhikkhu sālimaṃsodanādīnaṃ patte pūretvā dinnepi dummukhabhāvaṃ anattamanabhāvameva ca dasseti, tesaṃ vā sammukhāva taṃ piṇḍapātaṃ ''kiṃ tumhehi dinna''nti apasādento sāmaṇeragahaṭṭhādīnaṃ deti, esa dubbharo. Etaṃ disvā manussā dūratova parivajjenti ''dubbharo bhikkhu na sakkā positu''nti. Yo pana yaṃkiñci lūkhaṃ vā paṇītaṃ vā appaṃ vā bahuṃ vā labhitvā attamano vippasannamukho hutvā yāpeti, esa subharo. Etaṃ disvā manussā ativiya vissatthā honti – ''amhākaṃ bhadanto subharo thokathokenapi tussati, mayameva naṃ posessāmā''ti paṭiññaṃ katvā posenti. Evarūpo idha subharoti adhippeto.

Appaṃ kiccamassāti **appakicco,** na kammārāmatābhassārāmatāsaṅgaṇikārāmatādianekakiccabyāvaṭo. Atha vā sakalavihāre navakammasaṅghabhogasāmaṇeraārāmikavosāsanādikiccavirahito, attano kesanakhacchedanapattacīvaraparikammādiṃ katvā samaṇadhammakiccaparo hotīti vuttaṃ hoti.

Sallahukā vutti assāti **sallahukavutti**. Yathā ekacco bahubhaṇḍo bhikkhu disāpakkamanakāle bahuṃ pattacīvarapaccattharaṇatelaguḷādiṃ mahājanena sīsabhārakaṭibhārādīhi uccārāpetvā pakkamati, evaṃ ahutvā yo appaparikkhāro hoti, pattacīvarādiaṭṭhasamaṇaparikkhāramattameva pariharati, disāpakkamanakāle pakkhī sakuṇo viya samādāyeva pakkamati, evarūpo idha sallahukavuttīti adhippeto.

Santāni indriyāni assāti **santindriyo,** iṭṭhārammaṇādīsu rāgādivasena anuddhatindriyoti vuttaṃ hoti. **Nipako**ti viññū vibhāvī paññavā, sīlānurakkhaṇapaññāya cīvarādivicāraṇapaññāya āvāsādisattasappāyaparijānanapaññāya ca samannāgatoti adhippāyo.

Na pagabbhoti **appagabbho,** aṭṭhaṭṭhānena kāyapāgabbhiyena, catuṭṭhānena vacīpāgabbhiyena, anekaṭṭhānena manopāgabbhiyena ca virahitoti attho.

Aṭṭhaṭṭhānaṃ kāyapāgabbhiyaṃ (mahāni. 87) nāma saṅghagaṇapuggalabhojanasālājantāgharanhānatitthabhikkhācāramaggaantaragharapavesanesu kāyena appatirūpakaraṇaṃ. Seyyathidaṃ – idhekacco saṅghamajjhe pallatthikāya vā nisīdati, pāde pādamodahitvā vāti evamādi, tathā gaṇamajjhe, gaṇamajjheti catuparisasannipāte, tathā vuḍḍhatare puggale. Bhojanasālāyaṃ pana vuḍḍhānaṃ āsanaṃ na deti, navānaṃ āsanaṃ paṭibāhati, tathā jantāghare. Vuḍḍhe cettha anāpucchā aggijālanādīni karoti. Nhānatitthe ca yadidaṃ ‘‘daharo vuḍḍhoti pamāṇaṃ akatvā āgatapaṭipāṭiyā nhāyitabba’’nti vuttaṃ, tampi anādiyanto pacchā āgantvā udakaṃ otaritvā vuḍḍhe ca nave ca bādheti. Bhikkhācāramagge pana aggāsanaaggodakaaggapiṇḍatthaṃ vuḍḍhānaṃ purato purato yāti bāhāya bāhaṃ paharanto, antaragharappavesane vuḍḍhānaṃ paṭhamataraṃ pavisati, daharehi kāyakīḷanaṃ karotīti evamādi.

Catuṭṭhānaṃ vacīpāgabbhiyaṃ nāma saṅghagaṇapuggalaantaragharesu appatirūpavācānicchāraṇaṃ. Seyyathidaṃ – idhekacco saṅghamajjhe anāpucchā dhammaṃ bhāsati, tathā pubbe vuttappakāre gaṇe vuḍḍhatare puggale ca. Tattha manussehi pañhaṃ puṭṭho vuḍḍhataraṃ anāpucchā vissajjeti. Antaraghare pana ‘‘itthannāme kiṃ atthi, kiṃ yāgu udāhu khādanīyaṃ bhojanīyaṃ, kiṃ me dassasi, kimajja khādissāmi, kiṃ bhuñjissāmī’’ti edamādiṃ bhāsati.

Anekaṭṭhānaṃ manopāgabbhiyaṃ nāma tesu tesu ṭhānesu kāyavācāhi ajjhācāraṃ anāpajjitvāpi manasā eva kāmavitakkādinānappakāraappatirūpavitakkanaṃ.

Kulesvananugiddhoti yāni kulāni upasaṅkamati, tesu paccayataṇhāya vā ananulomiyagihisaṃsaggavasena vā ananugiddho, na sahasokī, na sahanandī, na sukhitesu sukhito, na dukkhitesu dukkhito, na uppannesu kiccakaraṇīyesu attanā vā yogamāpajjitāti vuttaṃ hoti. Imissā ca gāthāya yaṃ ‘‘suvaco cassā’’ti ettha vuttaṃ ‘‘assā’’ti vacanaṃ, taṃ sabbapadehi saddhiṃ ‘‘santussako ca assa, subharo ca assā’’ti evaṃ yojetabbaṃ.

145. Evaṃ bhagavā santaṃ padaṃ abhisamecca viharitukāmassa tadadhigamāya vā paṭipajjitukāmassa visesato āraññakassa bhikkhuno tatuttaripi karaṇīyaṃ ācikkhitvā idāni akaraṇīyampi ācikkhitukāmo **‘‘na ca khuddamācare kiñci, yena viññū pare upavadeyyu’’**nti imaṃ upaḍḍhagāthamāha. Tassattho – evamimaṃ karaṇīyaṃ karonto yaṃ taṃ kāyavacīmanoduccaritaṃ khuddaṃ lāmakanti vuccati, taṃ na ca khuddaṃ samācare. Asamācaranto ca na kevalaṃ oḷārikaṃ, kiṃ pana kiñci na samācare, appamattakaṃ aṇumattampi na samācareti vuttaṃ hoti.

Tato tassa samācāre sandiṭṭhikamevādīnavaṃ dasseti **‘‘yena viññū pare upavadeyyu’’**nti. Ettha ca yasmā aviññū pare appamāṇaṃ. Te hi anavajjaṃ vā sāvajjaṃ karonti, appasāvajjaṃ vā mahāsāvajjaṃ. Viññū eva pana pamāṇaṃ. Te hi anuvicca pariyogāhetvā avaṇṇārahassa avaṇṇaṃ bhāsanti, vaṇṇārahassa ca vaṇṇaṃ bhāsanti, tasmā ‘‘viññū pare’’ti vuttaṃ.

Evaṃ bhagavā imāhi aḍḍhateyyāhi gāthāhi santaṃ padaṃ abhisamecca viharitukāmassa, tadadhigamāya vā paṭipajjitukāmassa visesato āraññakassa āraññakasīsena ca sabbesampi kammaṭṭhānaṃ gahetvā viharitukāmānaṃ karaṇīyākaraṇīyabhedaṃ kammaṭṭhānūpacāraṃ vatvā idāni tesaṃ bhikkhūnaṃ tassa devatābhayassa paṭighātāya parittatthaṃ vipassanāpādakajjhānavasena kammaṭṭhānatthañca **‘‘sukhino va khemino hontū’’**tiādinā nayena mettakathaṃ kathetumāraddho.

Tattha **sukhino**ti sukhasamaṅgino. **Khemino**ti khemavanto, abhayā nirupaddavāti vuttaṃ hoti. **Sabbe**ti anavasesā. **Sattā**ti pāṇino. **Sukhitattā**ti sukhitacittā. Ettha ca kāyikena sukhena sukhino, mānasena sukhitattā, tadubhayenāpi sabbabhayūpaddavavigamena vā kheminoti veditabbā. Kasmā pana evaṃ vuttaṃ? Mettābhāvanākāradassanatthaṃ. Evañhi mettā bhāvetabbā ‘‘sabbe sattā sukhino hontū’’ti vā, ‘‘khemino hontū’’ti vā, ‘‘sukhitattā hontū’’ti vā.

146. Evaṃ yāva upacārato appanākoṭi, tāva saṅkhepena mettābhāvanaṃ dassetvā idāni vitthāratopi taṃ dassetuṃ **‘‘ye kecī’’**ti gāthādvayamāha. Atha vā yasmā puthuttārammaṇe paricitaṃ cittaṃ na ādikeneva ekatte saṇṭhāti, ārammaṇappabhedaṃ pana anugantvā kamena saṇṭhāti, tasmā tassa tasathāvarādidukatikappabhede ārammaṇe anugantvā anugantvā saṇṭhānatthampi ‘‘ye kecī’’ti gāthādvayamāha. Atha vā yasmā yassa yaṃ ārammaṇaṃ vibhūtaṃ hoti, tassa tattha cittaṃ sukhaṃ tiṭṭhati. Tasmā tesaṃ bhikkhūnaṃ yassa yaṃ vibhūtaṃ ārammaṇaṃ, tassa tattha cittaṃ saṇṭhāpetukāmo tasathāvarādidukattikaārammaṇappabhedadīpakaṃ ‘‘ye kecī’’ti imaṃ gāthādvayamāha.

Ettha hi tasathāvaradukaṃ diṭṭhādiṭṭhadukaṃ dūrasantikadukaṃ bhūtasambhavesidukanti cattāri dukāni, dīghādīhi ca chahi padehi majjhimapadassa tīsu, aṇukapadassa ca dvīsu tikesu atthasambhavato dīgharassamajjhimattikaṃ mahantāṇukamajjhimattikaṃ thūlāṇukamajjhimattikanti tayo tike dīpeti. Tattha **ye kecī**ti anavasesavacanaṃ. Pāṇā eva bhūtā **pāṇabhūtā**. Atha vā pāṇantīti pāṇā. Etena assāsapassāsapaṭibaddhe pañcavokārasatte gaṇhāti. Bhavantīti **bhūtā**. Etena ekavokāracatuvokārasatte gaṇhāti. **Atthī**ti santi, saṃvijjanti.

Evaṃ **‘‘ye keci pāṇabhūtatthī’’**ti iminā vacanena dukattikehi saṅgahetabbe sabbe satte ekajjhaṃ dassetvā idāni sabbepi te **tasā vā thāvarā vā anavasesā**ti iminā dukena saṅgahetvā dasseti.

Tattha tasantīti **tasā,** sataṇhānaṃ sabhayānañcetaṃ adhivacanaṃ. Tiṭṭhantīti **thāvarā,** pahīnataṇhābhayānaṃ arahataṃ etaṃ adhivacanaṃ. Natthi tesaṃ avasesanti **anavasesā,** sabbepīti vuttaṃ hoti. Yañca dutiyagāthāya ante vuttaṃ, taṃ sabbadukatikehi sambandhitabbaṃ – ye keci pāṇabhūtatthi tasā vā thāvarā vā anavasesā, imepi sabbe sattā bhavantu sukhitattā. Evaṃ yāva bhūtā vā sambhavesī vā imepi sabbe sattā bhavantu sukhitattāti.

Idāni dīgharassamajjhimāditikattayadīpakesu **dīghā vā**tiādīsu chasu padesu **dīghā**ti dīghattabhāvā nāgamacchagodhādayo. Anekabyāmasatappamāṇāpi hi mahāsamudde nāgānaṃ attabhāvā anekayojanappamāṇāpi macchagodhādīnaṃ attabhāvā honti. **Mahantā**ti mahantattabhāvā jale macchakacchapādayo, thale hatthināgādayo, amanussesu dānavādayo. Āha ca – ‘‘rāhuggaṃ attabhāvīna’’nti (a. ni. 4.15). Tassa hi attabhāvo ubbedhena cattāri yojanasahassāni aṭṭha ca yojanasatāni, bāhū dvādasayojanasataparimāṇā, paññāsayojanaṃ bhamukantaraṃ, tathā aṅgulantarikā, hatthatalāni dve yojanasatānīti. **Majjhimā**ti assagoṇamahiṃsasūkarādīnaṃ attabhāvā. **Rassakā**ti tāsu tāsu jātīsu vāmanādayo dīghamajjhimehi omakappamāṇā sattā. **Aṇukā**ti maṃsacakkhussa agocarā, dibbacakkhuvisayā udakādīsu nibbattā sukhumattabhāvā sattā, ūkādayo vā. Apica ye tāsu tāsu jātīsu mahantamajjhimehi thūlamajjhimehi ca omakappamāṇā sattā, te aṇukāti veditabbā. **Thūlā**ti parimaṇḍalattabhāvā macchakummasippikasambukādayo sattā.

147. Evaṃ tīhi tikehi anavasesato satte dassetvā idāni **‘‘diṭṭhā vā yeva adiṭṭhā’’**tiādīhi tīhi dukehipi te saṅgahetvā dasseti.

Tattha **diṭṭhā**ti ye attano cakkhussa āpāthamāgatavasena diṭṭhapubbā. **Adiṭṭhā**ti ye parasamuddaparaselaparacakkavāḷādīsu ṭhitā. **‘‘Yeva dūre vasanti avidūre’’**ti iminā pana dukena attano attabhāvassa dūre ca avidūre ca vasante satte dasseti. Te upādāyupādāvasena veditabbā. Attano hi kāye vasantā sattā avidūre, bahikāye vasantā dūre. Tathā antoupacāre vasantā avidūre, bahiupacāre vasantā dūre. Attano vihāre gāme janapade dīpe cakkavāḷe vasantā avidūre, paracakkavāḷe vasantā dūre vasantīti vuccanti.

Bhūtāti jātā, abhinibbattā. Ye bhūtā eva, na puna bhavissantīti saṅkhyaṃ gacchanti, tesaṃ khīṇāsavānametaṃ adhivacanaṃ. Sambhavamesantīti **sambhavesī**. Appahīnabhavasaṃyojanattā āyatimpi sambhavaṃ esantānaṃ sekkhaputhujjanānametaṃ adhivacanaṃ. Atha vā catūsu yonīsu aṇḍajajalābujā sattā yāva aṇḍakosaṃ vatthikosañca na bhindanti, tāva sambhavesī nāma. Aṇḍakosaṃ vatthikosañca bhinditvā bahi nikkhantā bhūtā nāma. Saṃsedajā opapātikā ca paṭhamacittakkhaṇe sambhavesī nāma. Dutiyacittakkhaṇato pabhuti bhūtā nāma. Yena vā iriyāpathena jāyanti, yāva tato aññaṃ na pāpuṇanti, tāva sambhavesī nāma. Tato paraṃ bhūtāti.

148. Evaṃ bhagavā ''sukhino vā''tiādīhi aḍḍhateyyāhi gāthāhi nānappakārato tesaṃ bhikkhūnaṃ hitasukhāgamapatthanāvasena sattesu mettābhāvanaṃ dassetvā idāni ahitadukkhānāgamapatthanāvasenāpi taṃ dassento āha **''na paro paraṃ nikubbethā''**ti. Esa porāṇapāṭho, idāni pana ''paraṃ hī''tipi paṭhanti, ayaṃ na sobhano.

Tattha **paro**ti parajano. **Para**nti parajanaṃ. **Na nikubbethā**ti na vañceyya. **Nātimaññethā**ti na atikkamitvā maññeyya. **Katthacī**ti katthaci okāse, gāme vā nigame vā khette vā ñātimajjhe vā pūgamajjhe vātiādi. **Na**nti etaṃ. **Kañcī**ti yaṃ kañci khattiyaṃ vā brāhmaṇaṃ vā gahaṭṭhaṃ vā pabbajitaṃ vā sugataṃ vā duggataṃ vātiādi. **Byārosanā paṭighasaññā**ti kāyavacīvikārehi byārosanāya ca, manovikārena paṭighasaññāya ca. ''Byārosanāya paṭighasaññāyā''ti hi vattabbe ''byārosanā paṭighasaññā''ti vuccati yathā ''samma daññāya vimuttā''ti vattabbe ''samma daññā vimuttā''ti, yathā ca ''anupubbasikkhāya anupubbakiriyāya anupubbapaṭipadāyā''ti vattabbe ''anupubbasikkhā anupubbakiriyā anupubbapaṭipadā''ti (a. ni. 8.19; udā. 45; cūḷava. 385). **Nāññamaññassa dukkhamiccheyyā**ti aññamaññassa dukkhaṃ na iccheyya. Kiṃ vuttaṃ hoti? Na kevalaṃ ''sukhino vā khemino vā hontū''tiādi manasikāravaseneva mettaṃ bhāveyya. Kiṃ pana ''aho vata yo koci parapuggalo yaṃ kañci parapuggalaṃ vañcanādīhi nikatīhi na nikubbetha, jātiādīhi ca navahi mānavatthūhi katthaci padese yaṃ kañci parapuggalaṃ nātimaññeyya, aññamaññassa ca byārosanāya vā paṭighasaññāya vā dukkhaṃ na iccheyyā''ti evampi manasi karonto bhāveyyāti.

149. Evaṃ ahitadukkhānāgamapatthanāvasena atthato mettābhāvanaṃ dassetvā idāni tameva upamāya dassento āha **''mātā yathā niyaṃ putta''**nti.

Tassattho – yathā mātā **niyaṃ puttaṃ** attani jātaṃ orasaṃ puttaṃ, tañca **ekaputtameva āyusā anurakkhe,** tassa dukkhāgamapaṭibāhanatthaṃ attano āyumpi cajitvā taṃ anurakkhe, **evampi sabbabhūtesu** idaṃ **mettamānasaṃ bhāvaye,** punappunaṃ janaye vaḍḍhaye, tañca aparimāṇasattārammaṇavasena ekasmiṃ vā satte anavasesapharaṇavasena **aparimāṇaṃ** bhāvayeti.

150. Evaṃ sabbākārena mettābhāvanaṃ dassetvā idāni tasseva vaḍḍhanaṃ dassento āha **''mettañca sabbalokasmī''**ti.

Tattha mijjati tāyati cāti mitto, hitajjhāsayatāya siniyhati, ahitāgamato rakkhati cāti attho. Mittassa bhāvo **mettaṃ. Sabbasmi**nti anavasese. **Lokasmi**nti sattaloke. Manasi bhavanti **mānasaṃ**. Tañhi cittasampayuttattā evaṃ vuttaṃ. **Bhāvaye**ti vaḍḍhaye. Nāssa parimāṇanti **aparimāṇaṃ,** appamāṇasattārammaṇatāya evaṃ vuttaṃ. **Uddha**nti upari. Tena arūpabhavaṃ gaṇhāti. **Adho**ti heṭṭhā. Tena kāmabhavaṃ gaṇhāti. **Tiriya**nti vemajjhaṃ. Tena rūpabhavaṃ gaṇhāti. **Asambādha**nti sambādhavirahitaṃ, bhinnasīmanti vuttaṃ hoti. Sīmā nāma paccatthiko vuccati, tasmimpi pavattanti attho. **Avera**nti veravirahitaṃ, antarantarāpi veracetanāpātubhāvavirahitanti vuttaṃ hoti. **Asapatta**nti vigatapaccatthikaṃ. Mettāvihārī hi puggalo manussānaṃ piyo hoti, amanussānaṃ piyo hoti, nāssa koci paccatthiko hoti, tenassa taṃ mānasaṃ vigatapaccatthikattā ''asapatta''nti vuccati. Pariyāyavacanañhi etaṃ, yadidaṃ paccatthiko sapattoti. Ayaṃ anupadato atthavaṇṇanā.

Ayaṃ panettha adhippetatthavaṇṇanā – yadetaṃ ''evampi sabbabhūtesu mānasaṃ bhāvaye aparimāṇa''nti vuttaṃ. Tañcetaṃ aparimāṇaṃ mettaṃ mānasaṃ sabbalokasmiṃ bhāvaye vaḍḍhaye,

vuḍḍhiṃ, virūḷhiṃ, vepullaṃ gamaye. Kathaṃ? **Uddhaṃ adho ca tiriyañca,** uddhaṃ yāva bhavaggā, adho yāva avīcito, tiriyaṃ yāva avasesadisā. Uddhaṃ vā āruppaṃ, adho kāmadhātuṃ, tiriyaṃ rūpadhātuṃ anavasesaṃ pharanto. Evaṃ bhāventopi ca taṃ yathā asambādhaṃ, averaṃ, asapattañca, hoti tathā sambādhaverasapattābhāvaṃ karonto bhāvaye. Yaṃ vā taṃ bhāvanāsampadaṃ pattaṃ sabbattha okāsalābhavasena asambādhaṃ. Attano paresu āghātapaṭivinayena averaṃ, attani ca paresaṃ āghātapaṭivinayena asapattaṃ hoti, taṃ asambādhaṃ averaṃ asapattaṃ aparimāṇaṃ mettaṃ mānasaṃ uddhaṃ adho tiriyañcāti tividhaparicchede sabbalokasmiṃ bhāvaye vaḍḍhayeti.

151. Evaṃ mettābhāvanāya vaḍḍhanaṃ dassetvā idāni taṃ bhāvanamanuyuttassa viharato iriyāpathaniyamābhāvaṃ dassento āha **''tiṭṭhaṃ caraṃ…pe… adhiṭṭheyyā''**ti.

Tassattho – evametaṃ mettaṃ mānasaṃ bhāvento so ''nisīdati pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāyā''tiādīsu (dī. ni. 2.374; ma. ni. 1.107; vibha. 508) viya iriyāpathaniyamaṃ akatvā yathāsukhaṃ aññataraññataririyāpathabādhanavinodanaṃ karonto tiṭṭhaṃ vā caraṃ vā nisinno vā sayāno vā yāvatā vigatamiddho assa, atha etaṃ mettājhānassatiṃ adhiṭṭheyya.

Atha vā evaṃ mettābhāvanāya vaḍḍhanaṃ dassetvā idāni vasībhāvaṃ dassento āha **''tiṭṭhaṃ cara''**nti. Vasippatto hi tiṭṭhaṃ vā caraṃ vā nisinno vā sayāno vā yāvatā iriyāpathena etaṃ mettājhānassatiṃ adhiṭṭhātukāmo hoti. Atha vā tiṭṭhaṃ vā caraṃ vāti na tassa ṭhānādīni antarāyakarāni honti, apica kho so yāvatā etaṃ mettājhānassatiṃ adhiṭṭhātukāmo hoti, tāvatā vitamiddho hutvā adhiṭṭhāti, natthi tassa tattha dandhāyitattaṃ. Tenāha **''tiṭṭhaṃ caraṃ nisinno va sayāno, yāvatāssa vitamiddho. Etaṃ satiṃ adhiṭṭheyyā''**ti.

Tassāyamadhippāyo – yaṃ taṃ ''mettañca sabbalokasmi, mānasaṃ bhāvaye''ti vuttaṃ, taṃ tathā bhāvaye, yathā ṭhānādīsu yāvatā iriyāpathena, ṭhānādīni vā anādiyitvā yāvatā etaṃ mettājhānassatiṃ adhiṭṭhātukāmo assa, tāvatā vitamiddho hutvā etaṃ satiṃ adhiṭṭheyyāti.

Evaṃ mettābhāvanāya vasībhāvaṃ dassento ''etaṃ satiṃ adhiṭṭheyyā''ti tasmiṃ mettāvihāre niyojetvā idāni taṃ vihāraṃ thunanto āha **''brahmametaṃ vihāramidhamāhū''**ti.

Tassattho – yvāyaṃ ''sukhinova khemino hontū''tiādiṃ katvā yāva ''etaṃ satiṃ adhiṭṭheyyā''ti saṃvaṇṇito mettāvihāro, **etaṃ** catūsu dibbabrahmaariyairiyāpathavihāresu niddosattā attanopi paresampi atthakarattā ca **idha** ariyassa dhammavinaye **brahmavihāramāhu,** seṭṭhavihāramāhūti. Yato satataṃ samitaṃ abbokiṇṇaṃ tiṭṭhaṃ caraṃ nisinno vā sayāno vā yāvatāssa vitamiddho, etaṃ satiṃ adhiṭṭheyyāti.

152. Evaṃ bhagavā tesaṃ bhikkhūnaṃ nānappakārato mettābhāvanaṃ dassetvā idāni yasmā mettā sattārammaṇattā attadiṭṭhiyā āsannā hoti tasmā diṭṭhigahaṇanisedhanamukhena tesaṃ bhikkhūnaṃ tadeva mettājhānaṃ pādakaṃ katvā ariyabhūmippattiṃ dassento āha **''diṭṭhiñca anupaggammā''**ti. Imāya gāthāya desanaṃ samāpesi.

Tassattho – yvāyaṃ ''brahmametaṃ vihāramidhamāhū''ti saṃvaṇṇito mettājhānavihāro, tato vuṭṭhāya ye tattha vitakkavicārādayo dhammā, te, tesañca vatthādianusārena rūpadhamme pariggahetvā iminā nāmarūpaparicchedena ''suddhasaṅkhārapuñjoyaṃ, na idha sattūpalabbhatī''ti (saṃ. ni. 1.171) evaṃ **diṭṭhiñca anupaggamma** anupubbena lokuttarasīlena **sīlavā** hutvā lokuttarasīlasampayutteneva sotāpattimaggasammādiṭṭhisaṅkhātena **dassanena sampanno**. Tato paraṃ yopāyaṃ vatthukāmesu gedho kilesakāmo appahīno hoti, tampi sakadāgāmianāgāmimaggehi tanubhāvena anavasesappahānena ca **kāmesu gedhaṃ vineyya** vinayitvā vūpasametvā **na hi jātu gabbhaseyya puna reti** ekaṃseneva puna gabbhaseyyaṃ na eti, suddhāvāsesu nibbattitvā tattheva arahattaṃ pāpuṇitvā parinibbātīti.

Evaṃ bhagavā desanaṃ samāpetvā te bhikkhū āha – ''gacchatha, bhikkhave, tasmiṃyeva

vanasaṇḍe viharatha. Imañca suttaṃ māsassa aṭṭhasu dhammassavanadivasesu gaṇḍiṃ ākoṭetvā ussāretha, dhammakathaṃ karotha, sākacchatha, anumodatha, idameva kammaṭṭhānaṃ āsevatha, bhāvetha, bahulīkarotha. Tepi vo amanussā taṃ bheravārammaṇaṃ na dassessanti, aññadatthu atthakāmā hitakāmā bhavissantī''ti. Te ''sādhū''ti bhagavato paṭissuṇitvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā, padakkhiṇaṃ katvā, tattha gantvā, tathā akaṃsu. Devatāyo ca ''bhadantā amhākaṃ atthakāmā hitakāmā''ti pītisomanassajātā hutvā sayameva senāsanaṃ sammajjanti, uṇhodakaṃ paṭiyādenti, piṭṭhiparikammapādaparikammaṃ karonti, ārakkhaṃ saṃvidahanti. Te bhikkhū tatheva mettaṃ bhāvetvā tameva ca pādakaṃ katvā vipassanaṃ ārabhitvā sabbeva tasmiṃyeva antotemāse aggaphalaṃ arahattaṃ pāpuṇitvā mahāpavāraṇāya visuddhipavāraṇaṃ pavāresunti.

Evañhi atthakusalena tathāgatena,
Dhammissarena kathitaṃ karaṇīyamatthaṃ;
Katvānubhuyya paramaṃ hadayassa santiṃ,
Santaṃ padaṃ abhisamenti samattapaññā.

Tasmā hi taṃ amatamabbhutamariyakantaṃ,
Santaṃ padaṃ abhisamecca viharitukāmo;
Viññū jano vimalasīlasamādhipaññā,
Bhedaṃ kareyya satataṃ karaṇīyamatthanti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya mettasuttavaṇṇanā niṭṭhitā.

9. Hemavatasuttavaṇṇanā

Ajja pannarasoti hemavatasuttaṃ. Kā uppatti? Pucchāvasikā uppatti. Hemavatena hi puṭṭho bhagavā ''chasu loko samuppanno''tiādīni abhāsi. Tattha ''ajja pannaraso''tiādi sātāgirena vuttaṃ, ''iti sātāgiro''tiādi saṅgītikārehi, ''kaccimano''tiādi hemavatena, ''chasu loko''tiādi bhagavatā, taṃ sabbampi samodhānetvā ''hemavatasutta''nti vuccati. ''Sātāgirisutta''nti ekaccehi.

Tattha yāyaṃ ''ajja pannaraso''tiādi gāthā. Tassā uppatti – imasmiṃyeva bhaddakappe vīsativassasahassāyukesu purisesu uppajjitvā soḷasavassasahassāyukāni ṭhatvā parinibbutassa bhagavato kassapasammāsambuddhassa mahatiyā pūjāya sarīrakiccaṃ akaṃsu. Tassa dhātuyo avikiritvā suvaṇṇakkhandho viya ekagghanā hutvā aṭṭhaṃsu. Dīghāyukabuddhānañhi esā dhammatā. Appāyukabuddhā pana yasmā bahutarena janena adiṭṭhā eva parinibbāyanti, tasmā dhātupūjampi katvā ''tattha tattha janā puññaṃ pasavissantī''ti anukampāya ''dhātuyo vikirantū''ti adhiṭṭhahanti. Tena tesaṃ suvaṇṇacuṇṇāni viya dhātuyo vikiranti, seyyathāpi amhākaṃ bhagavato.

Manussā tassa bhagavato ekaṃyeva dhātugharaṃ katvā cetiyaṃ patiṭṭhāpesuṃ yojanaṃ ubbedhena parikkhepena ca. Tassa ekekagāvutantarāni cattāri dvārāni ahesuṃ. Ekaṃ dvāraṃ kikī rājā aggahesi; ekaṃ tasseva putto pathavindharo nāma; ekaṃ senāpatipamukhā amaccā; ekaṃ seṭṭhipamukhā jānapadā rattasuvaṇṇamayā ekagghanā suvaṇṇarasapaṭibhāgā ca nānāratanamayā iṭṭhakā ahesuṃ ekekā satasahassagghanikā. Te haritālamanosilāhi mattikākiccaṃ surabhitelena udakakiccañca katvā taṃ cetiyaṃ patiṭṭhāpesuṃ.

Evaṃ patiṭṭhite cetiye dve kulaputtā sahāyakā nikkhamitvā sammukhasāvakānaṃ therānaṃ santike pabbajiṃsu. Dīghāyukabuddhānañhi sammukhasāvakāyeva pabbājenti, upasampādenti, nissayaṃ denti, itare na labhanti. Tato te kulaputtā ''sāsane, bhante, kati dhurānī''ti pucchiṃsu. Therā ''dve dhurānī''ti kathesuṃ – ''vāsadhuraṃ, pariyattidhurañcā''ti. Tattha pabbajitena kulaputtena ācariyupajjhāyānaṃ santike pañca vassāni vasitvā, vattapaṭivattaṃ pūretvā, pātimokkhaṃ dve tīṇi bhāṇavārasuttantāni ca

paguṇaṃ katvā, kammaṭṭhānaṃ uggahetvā, kule vā gaṇe vā nirālayena araññaṃ pavisitvā, arahattasacchikiriyāya ghaṭitabbaṃ vāyamitabbaṃ, etaṃ **vāsadhuraṃ**. Attano thāmena pana ekaṃ vā nikāyaṃ pariyāpuṇitvā dve vā pañca vā nikāye pariyattito ca atthato ca suvisadaṃ sāsanaṃ anuyuñjitabbaṃ, etaṃ **pariyattidhura**nti. Atha te kulaputtā ''dvinnaṃ dhurānaṃ vāsadhurameva seṭṭha''nti vatvā ''mayaṃ panamhā daharā, vuḍḍhakāle vāsadhuraṃ paripūressāma, pariyattidhuraṃ tāva pūremā''ti pariyattiṃ ārabhiṃsu. Te pakatiyāva paññavanto nacirasseva sakale buddhavacane pakataññano vinaye ca ativiya vinicchayakusalā ahesuṃ. Tesaṃ pariyattiṃ nissāya parivāro uppajji, parivāraṃ nissāya lābho, ekamekassa pañcasatapañcasatā bhikkhū parivārā ahesuṃ. Te satthusāsanaṃ dīpentā vihariṃsu, puna buddhakālo viya ahosi.

Tadā dve bhikkhū gāmakāvāse viharanti dhammavādī ca adhammavādī ca. Adhammavādī caṇḍo hoti pharuso, mukharo, tassa ajjhācāro itarassa pākaṭo hoti. Tato naṃ ''idaṃ te, āvuso, kammaṃ sāsanassa appatirūpa''nti codesi. So ''kiṃ te diṭṭhaṃ, kiṃ suta''nti vikkhipati. Itaro ''vinayadharā jānissantī''ti āha. Tato adhammavādī ''sace imaṃ vatthuṃ vinayadharā vinicchinissanti, addhā me sāsane patiṭṭhā na bhavissatī''ti ñatvā attano pakkhaṃ kātukāmo tāvadeva parikkhāre ādāya te dve there upasaṅkamitvā samaṇaparikkhāre datvā tesaṃ nissayena viharitumāraddho. Sabbañca nesaṃ upaṭṭhānaṃ karonto sakkaccaṃ vattapaṭivattaṃ pūretukāmo viya akāsi. Tato ekadivasaṃ upaṭṭhānaṃ gantvā vanditvā tehi vissajjiyamānopi aṭṭhāsiyeva. Therā ''kiñci vattabbamatthī''ti taṃ pucchiṃsu. So ''āma, bhante, ekena me bhikkhunā saha ajjhācāraṃ paṭicca vivādo atthi. So yadi taṃ vatthuṃ idhāgantvā āroceti, yathāvinicchayaṃ na vinicchinitabba''nti. Therā ''osaṭaṃ vatthuṃ yathāvinicchayaṃ na vinicchituṃ na vaṭṭatī''ti āhaṃsu. So ''evaṃ kariyamāne, bhante, mama sāsane patiṭṭhā natthi, mayhetaṃ pāpaṃ hotu, mā tumhe vinicchinathā''ti. Te tena nippīḷiyamānā sampaṭicchiṃsu. So tesaṃ paṭiññaṃ gahetvā puna taṃ āvāsaṃ gantvā ''sabbaṃ vinayadharānaṃ santike niṭṭhita''nti taṃ dhammavādiṃ suṭṭhutaraṃ avamaññanto pharusena samudācarati. Dhammavādī ''nissaṅko ayaṃ jāto''ti tāvadeva nikkhamitvā therānaṃ parivāraṃ bhikkhusahassaṃ upasaṅkamitvā āha – ''nanu, āvuso, osaṭaṃ vatthu yathādhammaṃ vinicchinitabbaṃ, anosarāpetvā eva vā aññamaññaṃ accayaṃ desāpetvā sāmaggī kātabbā. Ime pana therā neva vatthuṃ vinicchiniṃsu, na sāmaggiṃ akaṃsu. Kiṃ nāmeta''nti? Tepi sutvā tuṇhī ahesuṃ – ''nūna kiñci ācariyehi ñāta''nti. Tato adhammavādī okāsaṃ labhitvā ''tvaṃ pubbe 'vinayadharā jānissantī'ti bhaṇasi. Idāni tesaṃ vinayadharānaṃ ārocehi taṃ vatthu''nti dhammavādiṃ pīḷetvā ''ajjatagge parājito tvaṃ, mā taṃ āvāsaṃ āgacchī''ti vatvā pakkāmi. Tato dhammavādī there upasaṅkamitvā ''tumhe sāsanaṃ anapekkhitvā 'amhe upaṭṭhesi paritosesī'ti puggalameva apekkhittha, sāsanaṃ arakkhitvā puggalaṃ rakkhittha, ajjatagge dāni tumhākaṃ vinicchayaṃ vinicchituṃ na vaṭṭati, ajja parinibbuto kassapo bhagavā''ti mahāsaddena kanditvā ''naṭṭhaṃ satthu sāsana''nti paridevamāno pakkāmi.

Atha kho te bhikkhū saṃviggamānasā ''mayaṃ puggalamanurakkhantā sāsanaratanaṃ sobbhe pakkhipimhā''ti kukkuccaṃ uppādesuṃ. Te teneva kukkuccena upahatāsayattā kālaṃ katvā sagge nibbattitumasakkontā ekācariyo himavati hemavate pabbate nibbatti **hemavato yakkho**ti nāmena. Dutiyācariyo majjhimadese sātapabbate **sātāgiro**ti nāmena. Tepi nesaṃ parivārā bhikkhū tesaṃyeva anuvattitvā sagge nibbattitumasakkontā tesaṃ parivārā yakkhāva hutvā nibbattiṃsu. Tesaṃ pana paccayadāyakā gahaṭṭhā devaloke nibbatiṃsu. Hemavatasātāgirā aṭṭhavīsatiyakkhasenāpatīnamabbhantarā mahānubhāvā yakkharājāno ahesuṃ.

Yakkhasenāpatīnañca ayaṃ dhammatā – māse māse aṭṭha divasāni dhammavinicchayatthaṃ himavati manosilātale nāgavatimaṇḍape devatānaṃ sannipāto hoti, tattha sannipatitabbanti. Atha sātāgirahemavatā tasmiṃ samāgame aññamaññaṃ disvā sañjāniṃsu – ''tvaṃ, samma, kuhiṃ uppanno, tvaṃ kuhi''nti attano attano uppattiṭṭhānañca pucchitvā vippaṭisārino ahesuṃ. ''Naṭṭhā mayaṃ, samma, pubbe vīsati vassasahassāni samaṇadhammaṃ katvā ekaṃ pāpasahāyaṃ nissāya yakkhayoniyaṃ uppannā, amhākaṃ pana paccayadāyakā kāmāvacaradevesu nibbattā''ti. Atha sātāgiro āha – ''mārisa, himavā nāma acchariyabbhutasammato, kiñci acchariyaṃ disvā vā sutvā vā mamāpi āroceyyāsī''ti. Hemavatopi āha – ''mārisa, majjhimadeso nāma acchariyabbhutasammato, kiñci acchariyaṃ disvā vā

sutvā vā mamāpi āroceyyāsī''ti. Evaṃ tesu dvīsu sahāyesu aññamaññaṃ katikaṃ katvā, tameva uppattiṃ avivajjetvā vasamānesu ekaṃ buddhantaraṃ vītivattaṃ, mahāpathavī ekayojanatigāvutamattaṃ ussadā.

Athamhākaṃ bodhisatto dīpaṅkarapādamūle katapaṇidhāno yāva vessantarajātakaṃ, tāva pāramiyo pūretvā, tusitabhavane uppajjitvā, tattha yāvatāyukaṃ ṭhatvā, dhammapadanidāne vuttanayena devatāhi āyācito pañca mahāvilokanāni viloketvā, devatānaṃ ārocetvā, dvattiṃsāya pubbanimittesu vattamānesu idha paṭisandhiṃ aggahesi dasasahassilokadhātuṃ kampetvā. Tāni disvāpi ime rājayakkhā ''iminā kāraṇena nibbattānī''ti na jāniṃsu. ''Khiḍḍāpasutattā nevāddasaṃsū''ti eke. Esa nayo jātiyaṃ abhinikkhamane bodhiyañca. Dhammacakkappavattane pana pañcavaggiye āmantetvā bhagavati tiparivaṭṭaṃ dvādasākāraṃ varadhammacakkaṃ pavattente mahābhūmicālaṃ pubbanimittaṃ pāṭihāriyāni ca etesaṃ eko sātāgiroyeva paṭhamaṃ addasa. Nibbattikāraṇañca tesaṃ ñatvā sapariso bhagavantaṃ upasaṅkamma dhammadesanaṃ assosi, na ca kiñci visesaṃ adhigacchi. Kasmā? So hi dhammaṃ suṇanto hemavataṃ anussaritvā ''āgato nu kho me sahāyako, no''ti parisaṃ oloketvā taṃ apassanto ''vañcito me sahāyo, yo evaṃ vicitrapaṭibhānaṃ bhagavato dhammadesanaṃ na suṇātī''ti vikkhittacitto ahosi. Bhagavā ca atthaṅgatepi ca sūriye desanaṃ na niṭṭhāpesi.

Atha sātāgiro ''sahāyaṃ gahetvā tena sahāgamma dhammadesanaṃ sossāmī''ti hatthiyānaassayānagaruḷayānādīni māpetvā pañcahi yakkhasatehi parivuto himavantābhimukho pāyāsi, tadā hemavatopi. Yasmā paṭisandhijāti-abhinikkhamana-bodhiparinibbānesveva dvattiṃsa pubbanimittāni hutvāva pativigacchanti, na ciraṭṭhitikāni honti, dhammacakkapavattane pana tāni savisesāni hutvā, cirataraṃ ṭhatvā nirujjhanti, tasmā himavati taṃ acchariyapātubhāvaṃ disvā ''yato ahaṃ jāto, na kadāci ayaṃ pabbato evaṃ abhirāmo bhūtapubbo, handa dāni mama sahāyaṃ gahetvā āgamma tena saha imaṃ pupphasiriṃ anubhavissāmī''ti tatheva majjhimadesābhimukho āgacchati. Te ubhopi rājagahassa upari samāgantvā aññamaññassa āgamanakāraṇaṃ pucchiṃsu. Hemavato āha – ''yato ahaṃ, mārisa, jāto, nāyaṃ pabbato evaṃ akālakusumitehi rukkhehi abhirāmo bhūtapubbo, tasmā etaṃ pupphasiriṃ tayā saddhiṃ anubhavissāmīti āgatomhī''ti. Sātāgiro āha – ''jānāsi, pana, tvaṃ mārisa, yena kāraṇena imaṃ akālapupphapāṭihāriyaṃ jāta''nti? ''Na jānāmi, mārisā''ti. ''Imaṃ, mārisa, pāṭihāriyaṃ na kevala himavanteyeva, apica kho pana dasasahassilokadhātūsu nibbattaṃ, sammāsambuddho loke uppanno, ajja dhammacakkaṃ pavattesi, tena kāraṇenā''ti. Evaṃ sātāgiro hemavatassa buddhuppādaṃ kathetvā, taṃ bhagavato santikaṃ ānetukāmo imaṃ gāthamāha. Keci pana gotamake cetiye viharante bhagavati ayamevamāhāti bhaṇanti **''ajja pannaraso''**ti.

153. Tattha **ajjā**ti ayaṃ rattindivo pakkhagaṇanato **pannaraso,** upavasitabbato **uposatho**. Tīsu vā uposathesu ajja pannaraso uposatho, na cātuddasī uposatho, na sāmaggīuposatho. Yasmā vā pātimokkhuddesaaṭṭhaṅgaupavāsapaññattidivasādīsu sambahulesu atthesu uposathasaddo vattati. ''Āyāmāvuso, kappina, uposathaṃ gamissāmā''tiādīsu hi pātimokkhuddese uposathasaddo. ''Evaṃ aṭṭhaṅgasamannāgato kho visākhe uposatho upavuttho''tiādīsu (a. ni. 8.43) pāṇātipātā veramaṇiādikesu aṭṭhaṅgesu. ''Suddhassa ve sadā phaggu, suddhassuposatho sadā''tiādīsu (ma. ni. 1.79) upavāse. ''Uposatho nāma nāgarājā''tiādīsu (dī. ni. 2.246; ma. ni. 3.258) paññattiyaṃ. ''Tadahuposathe pannarase sīsaṃnhātassā''tiādīsu (dī. ni. 3.85; ma. ni. 3.256) divase. Tasmā avasesatthaṃ paṭikkhipitvā āsāḷhīpuṇṇamadivasaṃyeva niyāmento āha – ''ajja pannaraso uposatho''ti. Pāṭipado dutiyoti evaṃ gaṇiyamāne ajja pannaraso divasoti attho.

Divi bhavāni dibbāni, dibbāni ettha atthīti **dibbā**. Kāni tāni? Rūpāni. Tañhi rattiṃ devānaṃ dasasahassilokadhātuto sannipatitānaṃ sarīravatthābharaṇavimānappabhāhi abbhādiupakkilesavirahitāya candappabhāya ca sakalajambudīpo alaṅkato ahosi. Visesālaṅkato ca paramavisuddhidevassa bhagavato sarīrappabhāya. Tenāha **''dibbā ratti upaṭṭhitā''**ti.

Evaṃ rattiguṇavaṇṇanāpadesenāpi sahāyassa cittappasādaṃ janento buddhuppādaṃ kathetvā āha **''anomanāmaṃ satthāraṃ, handa passāma gotama''**nti. Tattha anomehi alāmakehi

sabbākāraparipūrehi guṇehi nāmaṃ assāti **anomanāmo**. Tathā hissa ''bujjhitā saccānīti buddho, bodhetā pajāyāti buddho''tiādinā (mahāni. 192; cūḷani. pārāyanatthutigāthāniddesa 97; paṭi. ma. 1.162) nayena buddhoti anomehi guṇehi nāmaṃ, ''bhaggarāgoti bhagavā, bhaggadosoti bhagavā''tiādinā (mahāni. 84) nayena ca anomehi guṇehi nāmaṃ. Esa nayo ''arahaṃ sammāsambuddho vijjācaraṇasampanno''tiādīsu. Diṭṭhadhammikādīsu atthesu devamanusse anusāsati ''imaṃ pajahatha, imaṃ samādāya vattathā''ti **satthā**. Apica ''satthā bhagavā satthavāho, yathā satthavāho satte kantāraṃ tāretī''tiādinā (mahāni. 190) niddese vuttanayenāpi satthā. Taṃ anomanāmaṃ satthāraṃ. **Handā**ti byavasānatthe nipāto. **Passāmā**ti tena attānaṃ saha saṅgahetvā paccuppannavacanaṃ. **Gotama**nti gotamagottaṃ. Kiṃ vuttaṃ hoti? ''Satthā, na satthā''ti mā vimatiṃ akāsi, ekantabyavasito hutvāva ehi passāma gotamanti.

154. Evaṃ vutte hemavato ''ayaṃ sātāgiro 'anomanāmaṃ satthāra'nti bhaṇanto tassa sabbaññutaṃ pakāseti, sabbaññuno ca dullabhā loke, sabbaññupaṭiññehi pūraṇādisadiseheva loko upadduto. So pana yadi sabbaññū, addhā tādilakkhaṇappatto bhavissati, tena taṃ evaṃ pariggaṇhissāmī''ti cintetvā tādilakkhaṇaṃ pucchanto āha – **''kacci mano''**ti.

Tattha **kaccī**ti pucchā. **Mano**ti cittaṃ. **Supaṇihito**ti suṭṭhu ṭhapito, acalo asampavedhī. Sabbesu bhūtesu **sabbabhūtesu. Tādino**ti tādilakkhaṇappattasseva sato. Pucchā eva vā ayaṃ ''so te satthā sabbabhūtesu tādī, udāhu no''ti. **Iṭṭhe aniṭṭhe cā**ti evarūpe ārammaṇe. **Saṅkappā**ti vitakkā. **Vasīkatā**ti vasaṃ gamitā. Kiṃ vuttaṃ hoti? Yaṃ tvaṃ satthāraṃ vadasi, tassa te satthuno kacci tādilakkhaṇappattassa sato sabbabhūtesu mano supaṇihito, udāhu yāva calanapaccayaṃ na labhati, tāva supaṇihito viya khāyati. So vā te satthā kacci sabbabhūtesu samacittena tādī, udāhu no, ye ca kho iṭṭhāniṭṭhesu ārammaṇesu rāgadosavasena saṅkappā uppajjeyyuṃ, tyāssa kacci vasīkatā, udāhu kadāci tesampi vasena vattatīti.

155. Tato sātāgiro bhagavato sabbaññubhāve byavasitattā sabbe sabbaññuguṇe anujānanto āha **''mano cassa supaṇihito''**tiādi. Tattha **supaṇihito**ti suṭṭhu ṭhapito, pathavīsamo avirujjhanaṭṭhena, sinerusamo suppatiṭṭhitācalanaṭṭhena, indakhīlasamo catubbidhamāraparavādigaṇehi akampiyaṭṭhena. Anacchariyañcetaṃ, bhagavato idāni sabbākārasampannattā sabbaññubhāve ṭhitassa mano supaṇihito acalo bhaveyya. Yassa tiracchānabhūtassāpi sarāgādikāle chaddantanāgakule uppannassa savisena sallena viddhassa acalo ahosi, vadhakepi tasmiṃ nappadussi, aññadatthu tasseva attano dante chetvā adāsi; tathā mahākapibhūtassa mahatiyā silāya sīse pahaṭassāpi tasseva ca maggaṃ dassesi; tathā vidhurapaṇḍitabhūtassa pādesu gahetvā saṭṭhiyojane kāḷapabbatapapāte pakkhittassāpi aññadatthu tasseva yakkhassatthāya dhammaṃ desesi. Tasmā sammadeva āha sātāgiro – ''mano cassa supaṇihito''ti.

Sabbabhūtesu tādinoti sabbasattesu tādilakkhaṇappattasseva sato mano supaṇihito, na yāva paccayaṃ na labhatīti attho. Tattha bhagavato tādilakkhaṇaṃ pañcadhā veditabbaṃ. Yathāha –

> ''Bhagavā pañcahākārehi tādī, iṭṭhāniṭṭhe tādī, cattāvīti tādī, muttāvīti tādī, tiṇṇāvīti tādī, tanniddesāti tādī. Kathaṃ bhagavā iṭṭhāniṭṭhe tādī? Bhagavā lābhepi tādī''ti (mahāni. 38).

Evamādi sabbaṃ niddese vuttanayeneva gahetabbaṃ. Lābhādayo ca tassa mahāaṭṭhakathāyaṃ vitthāritanayena veditabbā. ''Pucchā eva vā ayaṃ. So te satthā sabbabhūtesu tādī, udāhu no''ti imasmimpi vikappe sabbabhūtesu samacittatāya tādī amhākaṃ satthāti attho. Ayañhi bhagavā sukhūpasaṃhārakāmatāya dukkhāpanayanakāmatāya ca sabbasattesu samacitto, yādiso attani, tādiso paresu, yādiso mātari mahāmāyāya, tādiso ciñcamāṇavikāya, yādiso pitari suddhodane, tādiso suppabuddhe, yādiso putte rāhule, tādiso vadhakesu devadattadhanapālakaaṅgulimālādīsu. Sadevake lokepi tādī. Tasmā sammadevāha sātāgiro – ''sabbabhūtesu tādino''ti.

Atho iṭṭhe aniṭṭhe cāti. Ettha pana evaṃ attho daṭṭhabbo – yaṃ kiñci iṭṭhaṃ vā aniṭṭhaṃ vā

ārammaṇaṃ, sabbappakārehi tattha ye rāgadosavasena saṅkappā uppajjeyyuṃ, tyāssa anuttarena maggena rāgādīnaṃ pahīnattā vasīkatā, na kadāci tesaṃ vase vattati. So hi bhagavā anāvilasaṅkappo suvimuttacitto suvimuttapaññoti. Ettha ca supaṇihitamanatāya ayonisomanasikārābhāvo vutto. Sabbabhūtesu iṭṭhāniṭṭhehi so yattha bhaveyya, taṃ sattasaṅkhārabhedato duvidhamārammaṇaṃ vuttaṃ. Saṅkappavasībhāvena tasmiṃ ārammaṇe tassa manasikārābhāvato kilesappahānaṃ vuttaṃ. Supaṇihitamanatāya ca manosamācārasuddhi, sabbabhūtesu tāditāya kāyasamācārasuddhi, saṅkappavasībhāvena vitakkamūlakattā vācāya vacīsamācārasuddhi. Tathā supaṇihitamanatāya lobhādisabbadosābhāvo, sabbabhūtesu tāditāya mettādiguṇasabbhāvo, saṅkappavasībhāvena paṭikūle appaṭikūlasaññitādibhedā ariyiddhi, tāya cassa sabbaññubhāvo vutto hotīti veditabbo.

156. Evaṃ hemavato pubbe manodvāravaseneva tādibhāvaṃ pucchitvā tañca paṭijānantamimaṃ sutvā daḷhīkammatthaṃ idāni dvārattayavasenāpi, pubbe vā saṅkhepena kāyavacīmanodvārasuddhiṃ pucchitvā tañca paṭijānantamimaṃ sutvā daḷhīkammatthameva vitthārenāpi pucchanto āha **''kacci adinna''**nti. Tattha gāthābandhasukhatthāya paṭhamaṃ adinnādānaviratiṃ pucchati. **Ārā pamādamhā**ti pañcasu kāmaguṇesu cittavossaggato dūrībhāvena abrahmacariyaviratiṃ pucchati. ''Ārā pamadamhā''tipi paṭhanti, ārā mātugāmāti vuttaṃ hoti. **Jhānaṃ na riñcatī**ti iminā pana tassāyeva tividhāya kāyaduccaritaviratiyā balavabhāvaṃ pucchati. Jhānayuttassa hi virati balavatī hotīti.

157. Atha sātāgiro yasmā bhagavā na kevalaṃ etarahi, atītepi addhāne dīgharattaṃ adinnādānādīhi paṭivirato, tassā tassāyeva ca viratiyā ānubhāvena taṃ taṃ mahāpurisalakkhaṇaṃ paṭilabhi, sadevako cassa loko ''adinnādānā paṭivirato samaṇo gotamo''tiādinā nayena vaṇṇaṃ bhāsati. Tasmā vissaṭṭhāya vācāya sīhanādaṃ nadanto āha **''na so adinnaṃ ādiyatī''**ti. Taṃ atthato pākaṭameva. Imissāpi gāthāya tatiyapāde ''pamādamhā pamadamhā''ti dvidhā pāṭho. Catutthapāde ca **jhānaṃ na riñcatī**ti jhānaṃ rittakaṃ suññakaṃ na karoti, na pariccajatīti attho veditabbo.

158. Evaṃ kāyadvāre suddhiṃ sutvā idāni vacīdvāre suddhiṃ pucchanto āha – **''kacci musā na bhaṇatī''**ti. Ettha khīṇātīti khīṇo, vihiṃsati badhatīti attho. Vācāya patho byappatho, khīṇo byappatho assāti **khīṇabyappatho**. Taṃ na-kārena paṭisedhetvā pucchati **''na khīṇabyappatho''**ti, na pharusavācoti vuttaṃ hoti. ''Nākhīṇabyappatho''tipi pāṭho, na akhīṇavacanoti attho. Pharusavacanañhi paresaṃ hadaye akhīyamānaṃ tiṭṭhati. Tādisavacano kacci na soti vuttaṃ hoti. Vibhūtīti vināso, vibhūtiṃ kāsati karoti vāti vibhūtikaṃ, vibhūtikameva **vebhūtikaṃ, vebhūtiya**ntipi vuccati, pesuññassetaṃ adhivacanaṃ. Tañhi sattānaṃ aññamaññato bhedanena vināsaṃ karoti. Sesaṃ uttānatthameva.

159. Atha sātāgiro yasmā bhagavā na kevalaṃ etarahi, atītepi addhāne dīgharattaṃ musāvādādīhi paṭivirato, tassā tassāyeva ca viratiyā ānubhāvena taṃ taṃ mahāpurisalakkhaṇaṃ paṭilabhi, sadevako cassa loko ''musāvādā paṭivirato samaṇo gotamo''ti vaṇṇaṃ bhāsati. Tasmā vissaṭṭhāya vācāya sīhanādaṃ nadanto āha, **''musā ca so na bhaṇatī''**ti. Tattha **musā**ti vinidhāya diṭṭhādīni paravisaṃvādanavacanaṃ. Taṃ so na bhaṇati. Dutiyapāde pana paṭhamatthavasena na khīṇabyappathoti, dutiyatthavasena nākhīṇabyappathoti pāṭho. Catutthapāde **mantā**ti paññā vuccati. Bhagavā yasmā tāya mantāya paricchinditvā atthameva bhāsati atthato anapetavacanaṃ, na samphaṃ. Aññāṇapurekkhārañhi niratthakavacanaṃ buddhānaṃ natthi. Tasmā āha – ''mantā atthaṃ so bhāsatī''ti. Sesamettha pākaṭameva.

160. Evaṃ vacīdvārasuddhimpi sutvā idāni manodvārasuddhiṃ pucchanto āha **''kacci na rajjati kāmesū''**ti. Tattha **kāmā**ti vatthukāmā. Tesu kilesakāmena na rajjatīti pucchanto anabhijjhālutaṃ pucchati. **Anāvila**nti pucchanto byāpādena āvilabhāvaṃ sandhāya abyāpādataṃ pucchati. **Mohaṃ atikkanto**ti pucchanto yena mohena mūḷho micchādiṭṭhiṃ gaṇhāti, tassātikkamena sammādiṭṭhitaṃ pucchati. **Dhammesu cakkhumā**ti pucchanto sabbadhammesu appaṭihatassa ñāṇacakkhuno, pañcacakkhuvisayesu vā dhammesu pañcannampi cakkhūnaṃ vasena sabbaññutaṃ pucchati ''dvārattayapārisuddhiyāpi sabbaññū na hotī''ti cintetvā.

161. Atha sātāgiro yasmā bhagavā appatvāva arahattaṃ anāgāmimaggena kāmarāgabyāpādānaṃ pahīnattā neva kāmesu rajjati, na byāpādena āvilacitto, sotāpattimaggeneva ca micchādiṭṭhipaccayassa saccapaṭicchādakamohassa pahīnattā mohaṃ atikkanto, sāmañca saccāni abhisambujjhitvā buddhoti vimokkhantikaṃ nāmaṃ yathāvuttāni ca cakkhūni paṭilabhi, tasmā tassa manodvārasuddhiṃ sabbaññutañca ugghosento āha **''na so rajjati kāmesū''**ti.

162. Evaṃ hemavato bhagavato dvārattayapārisuddhiṃ sabbaññutañca sutvā haṭṭho udaggo atītajātiyaṃ bāhusaccavisadāya paññāya asajjamānavacanappatho hutvā acchariyabbhutarūpe sabbaññuguṇe sotukāmo āha **''kacci vijjāya sampanno''**ti. Tattha **vijjāya sampanno**ti iminā dassanasampattiṃ pucchati, **saṃsuddhacāraṇo**ti iminā gamanasampattiṃ. Chandavasena cettha dīghaṃ katvā cākāramāha, saṃsuddhacaraṇoti attho. **Āsavā khīṇā**ti iminā etāya dassanagamanasampattiyā pattabbāya āsavakkhayasaññitāya paṭhamanibbānadhātuyā pattiṃ pucchati, **natthi punabbhavo**ti iminā dutiyanibbānadhātupattisamatthataṃ, paccavekkhaṇañāṇena vā paramassāsappattiṃ ñatvā ṭhitabhāvaṃ.

163. Tato yā esā ''so anekavihitaṃ pubbenivāsa''ntiādinā (ma. ni. 1.52) nayena bhayabheravādīsu tividhā, ''so evaṃ samāhite citte…pe… āneñjappatte ñāṇadassanāya cittaṃ abhinīharatī''tiādinā (dī. ni. 1.279) nayena ambaṭṭhādīsu aṭṭhavidhā vijjā vuttā, tāya yasmā sabbāyapi sabbākārasampannāya bhagavā upeto. Yañcetaṃ ''idha, mahānāma, ariyasāvako sīlasampanno hoti, indriyesu guttadvāro hoti, bhojane mattaññū hoti, jāgariyaṃ anuyutto hoti, sattahi saddhammehi samannāgato hoti, catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hotī''ti evaṃ uddisitvā ''kathañca, mahānāma, ariyasāvako sīlasampanno hotī''tiādinā (ma. ni. 2.24) nayena sekhasutte niddiṭṭhaṃ pannarasappabhedaṃ caraṇaṃ. Tañca yasmā sabbūpakkilesappahānena bhagavato ativiya saṃsuddhaṃ. Yepime kāmāsavādayo cattāro āsavā, tepi yasmā sabbe saparivārā savāsanā bhagavato khīṇā. Yasmā ca imāya vijjācaraṇasampadāya khīṇāsavo hutvā tadā bhagavā ''natthi dāni punabbhavo''ti paccavekkhitvā ṭhito, tasmā sātāgiro bhagavato sabbaññubhāve byavasāyena samussāhitahadayo sabbepi guṇe anujānanto āha **''vijjāya ceva sampanno''**ti.

164. Tato hemavato ''sammāsambuddho bhagavā''ti bhagavati nikkaṅkho hutvā ākāse ṭhitoyeva bhagavantaṃ pasaṃsanto sātāgirañca ārādhento āha **''sampannaṃ munino citta''**nti. Tassattho – sampannaṃ munino cittaṃ, ''mano cassa supaṇihito''ti ettha vuttatādibhāvena puṇṇaṃ sampuṇṇaṃ, ''na so adinnaṃ ādiyatī''ti ettha vuttakāyakammunā, ''na so rajjati kāmesū''ti ettha vuttamanokammunā ca puṇṇaṃ sampuṇṇaṃ, ''musā ca so na bhaṇatī''ti ettha vuttabyappathena ca vacīkammunāti vuttaṃ hoti. Evaṃ sampannacittañca anuttarāya vijjācaraṇasampadāya sampannattā vijjācaraṇasampannañca imehi guṇehi ''mano cassa supaṇihito''tiādinā nayena dhammato naṃ pasaṃsasi, sabhāvato tacchato bhūtato eva naṃ pasaṃsasi, na kevalaṃ saddhāmattakenāti dasseti.

165-166. Tato sātāgiropi ''evametaṃ, mārisa, suṭṭhu tayā ñātañca anumoditañcā''ti adhippāyena tameva saṃrādhento āha – **''sampannaṃ munino…pe… dhammato anumodasī''**ti. Evañca pana vatvā puna bhagavato dassane taṃ abhitthavayamāno āha **''sampannaṃ…pe… handa passāma gotama''**nti.

167. Atha hemavato attano abhirucitaguṇehi purimajātibāhusaccabalena bhagavantaṃ abhitthunanto sātāgiraṃ āha – **''eṇijaṅghaṃ…pe… ehi passāma gotama''**nti. Tassattho – eṇimigasseva jaṅghā assāti **eṇijaṅgho**. Buddhānañhi eṇimigasseva anupubbavaṭṭā jaṅghā honti, na purato nimmaṃsā pacchato susumārakucchi viya uddhumātā. **Kisā** ca buddhā honti dīgharassasamavaṭṭitayuttaṭṭhānesu tathārūpāya aṅgapaccaṅgasampattiyā, na vaṭharapurisā viya thūlā. Paññāya vilikhitakilesattā vā **kisā**. Ajjhattikabāhirasapattaviddhaṃsanato **vīrā**. Ekāsanabhojitāya parimitabhojitāya **ca appāhārā,** na dvattimattālopabhojitāya. Yathāha –

> ''Ahaṃ kho pana, udāyi, appekadā iminā pattena samatittikampi bhuñjāmi, bhiyyopi bhuñjāmi. 'Appāhāro samaṇo gotamo appāhāratāya ca vaṇṇavādī'ti iti ce maṃ, udāyi, sāvakā

sakkareyyuṃ, garuṃ kareyyuṃ, māneyyuṃ, pūjeyyuṃ, sakkatvā, garuṃ katvā, upanissāya vihareyyuṃ. Ye te, udāyi, mama sāvakā kosakāhārāpi aḍḍhakosakāhārāpi beluvāhārāpi aḍḍhabeluvāhārāpi, na maṃ te iminā dhammena sakkareyyuṃ…pe… upanissāya vihareyyu''nti (ma. ni. 2.242).

Āhāre chandarāgābhāvena **alolupā** aṭṭhaṅgasamannāgataṃ āhāraṃ āhārenti moneyyasampattiyā **munino**. Anagārikatāya vivekaninnamānasatāya ca **vane jhāyanti**. Tenāha hemavato yakkho ''eṇijaṅghaṃ…pe… ehi passāma gotama''nti.

168. Evañca vatvā puna tassa bhagavato santike dhammaṃ sotukāmatāya **''sīhaṃvekacara''**nti imaṃ gāthamāha. Tassattho – **sīhaṃvā**ti durāsadaṭṭhena khamanaṭṭhena nibbhayaṭṭhena ca kesarasīhasadisaṃ. Yāya taṇhāya ''taṇhādutiyo puriso''ti vuccati, tassā abhāvena **ekacaraṃ,** ekissā lokadhātuyā dvinnaṃ buddhānaṃ anuppattitopi **ekacaraṃ**. Khaggavisāṇasutte vuttanayenāpi cettha taṃ taṃ attho daṭṭhabbo. **Nāga**nti punabbhavaṃ neva gantāraṃ nāgantāraṃ. Atha vā āguṃ na karotītipi **nāgo**. Balavātipi **nāgo**. Taṃ nāgaṃ. **Kāmesu anapekkhina**nti dvīsupi kāmesu chandarāgābhāvena anapekkhinaṃ. **Upasaṅkamma pucchāma, maccupāsappamocana**nti taṃ evarūpaṃ mahesiṃ upasaṅkamitvā tebhūmakavaṭṭassa maccupāsassa pamocanaṃ vivaṭṭaṃ nibbānaṃ pucchāma. Yena vā upāyena dukkhasamudayasaṅkhātā maccupāsā pamuccati, taṃ maccupāsappamocanaṃ pucchāmāti. Imaṃ gāthaṃ hemavato sātāgirañca sātāgiraparisañca attano parisañca sandhāya āha.

Tena kho pana samayena āsāḷhīnakkhattaṃ ghositaṃ ahosi. Atha samantato alaṅkatapaṭiyatte devanagare siriṃ paccanubhontī viya rājagahe kāḷī nāma kuraragharikā upāsikā pāsādamāruyha sīhapañjaraṃ vivaritvā gabbhaparissamaṃ vinodentī savātappadese utuggahaṇatthaṃ ṭhitā tesaṃ yakkhasenāpatīnaṃ taṃ buddhaguṇapaṭisaṃyuttaṃ kathaṃ ādimajjhapariyosānato assosi. Sutvā ca ''evaṃ vividhaguṇasamannāgatā buddhā''ti buddhārammaṇaṃ pītiṃ uppādetvā tāya nīvaraṇāni vikkhambhetvā tattheva ṭhitā sotāpattiphale patiṭṭhāsi. Tato eva bhagavatā ''etadaggaṃ, bhikkhave, mama sāvikānaṃ upāsikānaṃ anussavappasannānaṃ, yadidaṃ kāḷī upāsikā kuraragharikā''ti (a. ni. 1.267) etadagge ṭhapitā.

169. Tepi yakkhasenāpatayo sahassayakkhaparivārā majjhimayāmasamaye isipatanaṃ patvā, dhammacakkappavattitapallaṅkeneva nisinnaṃ bhagavantaṃ upasaṅkamma vanditvā, imāya gāthāya bhagavantaṃ abhitthavitvā okāsamakārayiṃsu **''akkhātāraṃ pavattāra''**nti. Tassattho – ṭhapetvā taṇhaṃ tebhūmake dhamme ''idaṃ kho pana, bhikkhave, dukkhaṃ ariyasacca''ntiādinā (saṃ. ni. 5.1081; mahāva. 14) nayena saccānaṃ vavatthānakathāya **akkhātāraṃ,** '''taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyya'nti me bhikkhave''tiādinā nayena tesu kiccañāṇakataññāṇappavattanena **pavattāraṃ**. Ye vā dhammā yathā voharitabbā, tesu tathā vohārakathanena akkhātāraṃ, tesaṃyeva dhammānaṃ sattānurūpato pavattāraṃ. Ugghaṭitaññuvipañcitaññūnaṃ vā desanāya akkhātāraṃ, neyyānaṃ paṭipādanena pavattāraṃ. Uddesena vā akkhātāraṃ, vibhaṅgena tehi tehi pakārehi vacanato pavattāraṃ. Bodhipakkhiyānaṃ vā salakkhaṇakathanena akkhātāraṃ, sattānaṃ cittasantāne pavattanena pavattāraṃ. Saṅkhepato vā tīhi parivaṭṭehi saccānaṃ kathanena akkhātāraṃ, vitthārato pavattāraṃ. ''Saddhindriyaṃ dhammo, taṃ dhammaṃ pavattetīti dhammacakka''nti (paṭi. ma. 2.40) evamādinā paṭisambhidānayena vitthāritassa dhammacakkassa pavattanato pavattāraṃ.

Sabbadhammānanti catubhūmakadhammānaṃ. **Pāragu**nti chahākārehi pāraṃ gataṃ abhiññāya, pariññāya, pahānena, bhāvanāya, sacchikiriyāya, samāpattiyā. So hi bhagavā sabbadhamme abhijānanto gatoti abhiññāpāragū, pañcupādānakkhandhe parijānanto gatoti pariññāpāragū, sabbakilese pajahanto gatoti pahānapāragū, cattāro magge bhāvento gatoti bhāvanāpāragū, nirodhaṃ sacchikaronto gatoti sacchikiriyāpāragū, sabbā samāpattiyo samāpajjanto gatoti samāpattipāragū. Evaṃ sabbadhammānaṃ pāraguṃ. **Buddhaṃ verabhayātīta**nti aññāṇasayanato paṭibuddhattā buddhaṃ, sabbena vā saraṇavaṇṇanāyaṃ vuttenatthena buddhaṃ, pañcaverabhayānaṃ atītattā verabhayātītaṃ. Evaṃ bhagavantaṃ atitthavantā ''mayaṃ pucchāma gotama''nti okāsamakārayiṃsu.

170. Atha nesaṃ yakkhānaṃ tejena ca paññāya ca aggo hemavato yathādhippetaṃ pucchitabbaṃ pucchanto **''kismiṃ loko''**ti imaṃ gāthamāha. Tassādipāde **kismi**nti bhāvenabhāvalakkhaṇe bhummavacanaṃ, kismiṃ uppanne loko samuppanno hotīti ayañhettha adhippāyo. Sattalokasaṅkhāraloke sandhāya pucchati. **Kismiṃ kubbati santhava**nti ahanti vā mamanti vā taṇhādiṭṭhisanthavaṃ kismiṃ kubbati, adhikaraṇatthe bhummavacanaṃ. **Kissa loko**ti upayogatthe sāmivacanaṃ, kiṃ upādāya lokoti saṅkhyaṃ gacchatīti ayañhettha adhippāyo. **Kismiṃ loko**ti bhāvenabhāvalakkhaṇakāraṇatthesu bhummavacanaṃ. Kismiṃ sati kena kāraṇena loko vihaññati pīḷīyati bādhīyatīti ayañhettha adhippāyo.

171. Atha bhagavā yasmā chasu ajjhattikabāhiresu āyatanesu uppannesu sattaloko ca dhanadhaññādivasena saṅkhāraloko ca uppanno hoti, yasmā cettha sattaloko tesveva chasu duvidhampi santhavaṃ karoti. Cakkhāyatanaṃ vā hi ''ahaṃ mama''nti gaṇhāti avasesesu vā aññataraṃ. Yathāha – ''cakkhu attāti yo vadeyya, taṃ na upapajjatī''tiādi (ma. ni. 3.422). Yasmā ca etāniyeva cha upādāya duvidhopi lokoti saṅkhyaṃ gacchati, yasmā ca tesveva chasu sati sattaloko dukkhapātubhāvena vihaññati. Yathāha –

> ''Hatthesu, bhikkhave, sati ādānanikkhepanaṃ hoti, pādesu sati abhikkamapaṭikkamo hoti, pabbesu sati samiñjanapasāraṇaṃ hoti, kucchismiṃ sati jighacchāpipāsā hoti; evameva kho, bhikkhave, cakkhusmiṃ sati cakkhusamphassapaccayā uppajjati ajjhattaṃ sukhaṃ dukkha''ntiādi (saṃ. ni. 4.237).

Tathā tesu ādhārabhūtesu paṭihato saṅkhāraloko vihaññati. Yathāha –

> ''Cakkhusmiṃ anidassane sappaṭighe paṭihaññi vā''iti (dha. sa. 597-8) ca.

> ''Cakkhu, bhikkhave, paṭihaññati manāpāmanāpesu rūpesū''ti (saṃ. ni. 4.238) evamādi.

Tathā tehiyeva kāraṇabhūtehi duvidhopi loko vihaññati. Yathāha –

> ''Cakkhu vihaññati manāpāmanāpesu rūpesū''ti (saṃ. ni. 4.238) ca.

> ''Cakkhu, bhikkhave, ādittaṃ, rūpā ādittā. Kena ādittaṃ? Rāgagginā''ti (saṃ. ni. 4.28; mahāva. 54) evamādi.

Tasmā chaajjhattikabāhirāyatanavasena taṃ pucchaṃ vissajjento āha **''chasu loko samuppanno''**ti.

172. Atha so yakkho attanā vaṭṭavasena puṭṭhapañhaṃ bhagavatā dvādasāyatanavasena saṅkhipitvā vissajjitaṃ na suṭṭhu upalakkhetvā tañca atthaṃ tappaṭipakkhañca ñātukāmo saṅkhepeneva vaṭṭavivaṭṭaṃ pucchanto āha **''katamaṃ ta''**nti. Tattha upādātabbaṭṭhena **upādānaṃ,** dukkhasaccassetaṃ adhivacanaṃ. **Yattha loko vihaññatī**ti ''chasu loko vihaññatī''ti evaṃ bhagavatā yattha chabbidhe upādāne loko vihaññatīti vutto, taṃ katamaṃ upādānanti? Evaṃ upaḍḍhagāthāya sarūpeneva dukkhasaccaṃ pucchi. Samudayasaccaṃ pana tassa kāraṇabhāvena gahitameva hoti. **Niyyānaṃ pucchito**ti imāya pana upaḍḍhagāthāya maggasaccaṃ pucchi. Maggasaccena hi ariyasāvako dukkhaṃ parijānanto, samudayaṃ pajahanto, nirodhaṃ sacchikaronto, maggaṃ bhāvento lokamhā niyyāti, tasmā niyyānanti vuccati. **Katha**nti kena pakārena. **Dukkhā pamuccatī**ti ''upādāna''nti vuttā vaṭṭadukkhā pamokkhaṃ pāpuṇāti. Evamettha sarūpeneva maggasaccaṃ pucchi, nirodhasaccaṃ pana tassa visayabhāvena gahitameva hoti.

173. Evaṃ yakkhena sarūpena dassetvā ca adassetvā ca catusaccavasena pañhaṃ puṭṭho bhagavā teneva nayena vissajjento āha **''pañca kāmaguṇā''**ti. Tattha pañcakāmaguṇasaṅkhātagocaraggahaṇena

taggocarāni pañcāyatanāni gahitāneva honti. Mano chaṭṭho etesanti **manochaṭṭhā. Paveditā**ti pakāsitā. Ettha ajjhattikesu chaṭṭhassa manāyatanassa gahaṇena tassa visayabhūtaṃ dhammāyatanaṃ gahitameva hoti. Evaṃ ''katamaṃ taṃ upādāna''nti imaṃ pañhaṃ vissajjento punapi dvādasāyatanānaṃ vaseneva dukkhasaccaṃ pakāsesi. Manogahaṇena vā sattannaṃ viññāṇadhātūnaṃ gahitattā tāsu purimapañcaviññāṇadhātuggahaṇena tāsaṃ vatthūni pañca cakkhādīni āyatanāni, manodhātumanoviññāṇadhātuggahaṇena tāsaṃ vatthugocarabhedaṃ dhammāyatanaṃ gahitamevāti evampi dvādasāyatanavasena dukkhasaccaṃ pakāsesi. Lokuttaramanāyatanadhammāyatanekadeso panettha yattha loko vihaññati, taṃ sandhāya niddiṭṭhattā na saṅgayhati.

Ettha chandaṃ virājetvāti ettha dvādasāyatanabhede dukkhasacce tānevāyatanāni khandhato dhātuto nāmarūpatoti tathā tathā vavatthapetvā, tilakkhaṇaṃ āropetvā, vipassanto arahattamaggapariyosānāya vipassanāya taṇhāsaṅkhātaṃ **chandaṃ** sabbaso **virājetvā** vinetvā viddhaṃsetvāti attho. **Evaṃ dukkhā pamuccatī**ti iminā pakārena etasmā vaṭṭadukkhā pamuccatīti. Evamimāya upaḍḍhagāthāya ''niyyānaṃ pucchito brūhi, kathaṃ dukkhā pamuccatī''ti ayaṃ pañho vissajjito hoti, maggasaccañca pakāsitaṃ samudayanirodhasaccāni panettha purimanayeneva saṅgahitattā pakāsitāneva hontīti veditabbāni. Upaḍḍhagāthāya vā dukkhasaccaṃ, chandena samudayasaccaṃ, ''virājetvā''ti ettha virāgena nirodhasaccaṃ, ''virāgāvimuccatī''ti vacanato vā maggasaccaṃ. ''Eva''nti upāyanidassanena maggasaccaṃ, dukkhanirodhanti vacanato vā. ''Dukkhā pamuccatī''ti dukkhapamokkhena nirodhasaccanti evamettha cattāri saccāni pakāsitāni hontīti veditabbāni.

174. Evaṃ catusaccagabbhāya gāthāya lakkhaṇato niyyānaṃ pakāsetvā puna tadeva sakena niruttābhilāpena nigamento āha **''etaṃ lokassa niyyāna''**nti. Ettha **eta**nti pubbe vuttassa niddeso, **lokassā**ti tedhātukalokassa. **Yathātatha**nti aviparītaṃ. **Etaṃ vo ahamakkhāmī**ti sacepi maṃ sahassakkhattuṃ puccheyyātha, etaṃ vo ahamakkhāmi, na aññaṃ. Kasmā? Yasmā evaṃ dukkhā pamuccati, na aññathāti adhippāyo. Atha vā etena niyyānena ekadvattikkhatuṃ niggatānampi etaṃ vo ahamakkhāmi, uparivisesādhigamāyapi etadeva ahamakkhāmīti attho. Kasmā? Yasmā evaṃ dukkhā pamuccati asesanissesāti arahattanikūṭena desanaṃ niṭṭhāpesi. Desanāpariyosāne dvepi yakkhasenāpatayo sotāpattiphale patiṭṭhahiṃsu saddhiṃ yakkhasahassena.

175. Atha hemavato pakatiyāpi dhammagaru idāni ariyabhūmiyaṃ patiṭṭhāya suṭṭhutaraṃ atitto bhagavato vicitrapaṭibhānāya desanāya bhagavantaṃ sekkhāsekkhabhūmiṃ pucchanto **''ko sūdha taratī''**ti gāthamabhāsi. Tattha **ko sūdha tarati ogha**nti iminā caturoghaṃ ko taratīti sekkhabhūmiṃ pucchati avisesena. Yasmā **aṇṇava**nti na vitthatamattaṃ nāpi gambhīramattaṃ apica pana yaṃ vitthatatarañca gambhīratarañca, taṃ vuccati. Tādiso ca saṃsāraṇṇavo. Ayañhi samantato pariyantābhāvena vitthato, heṭṭhā patiṭṭhābhāvena upari ālambanābhāvena ca gambhīro, tasmā ''ko idha tarati aṇṇavaṃ, tasmiñca appatiṭṭhe anālambe gambhīre aṇṇave ko na sīdatī''ti asekkhabhūmiṃ pucchati.

176. Atha bhagavā yo bhikkhu jīvitahetupi vītikkamaṃ akaronto sabbadā sīlasampanno lokiyalokuttarāya ca paññāya paññavā, upacārappanāsamādhinā iriyāpathaheṭṭhimamaggaphalehi ca susamāhito, tilakkhaṇaṃ āropetvā vipassanāya niyakajjhattacintanasīlo, sātaccakiriyāvahāya appamādasatiyā ca samannāgato. Yasmā so catutthena maggena imaṃ suduttaraṃ oghaṃ anavasesaṃ tarati, tasmā sekkhabhūmiṃ vissajjento **''sabbadā sīlasampanno''**ti imaṃ tisikkhāgabbhaṃ gāthamāha. Ettha hi sīlasampadāya adhisīlasikkhā, satisamādhīhi adhicittasikkhā, ajjhattacintitāpaññāhi adhipaññāsikkhāti tisso sikkhā saupakārā sānisaṃsā ca vuttā. Upakāro hi sikkhānaṃ lokiyapaññā sati ca, anisaṃso sāmaññaphalānīti.

177. Evaṃ paṭhamagāthāya sekkhabhūmiṃ dassetvā idāni asekkhabhūmiṃ dassento dutiyagāthamāha. Tassattho **virato kāmasaññāyā**ti yā kāci kāmasaññā, tato sabbato catutthamaggasampayuttāya samucchedaviratiyā virato. ''Viratto''tipi pāṭho. Tadā ''kāmasaññāyā''ti

bhummavacanaṃ hoti, sagāthāvagge pana ‘‘kāmasaññāsū’’tipi (saṃ. ni. 1.96) pāṭho. Catūhipi maggehi dasannaṃ saṃyojanānaṃ atītattā **sabbasaṃyojanātigo,** catuttheneva vā uddhambhāgiyasabbasaṃyojanātigo, tatratatrābhinandinītaṇhāsaṅkhātāya nandiyā tiṇṇañca bhavānaṃ parikkhīṇattā **nandībhavaparikkhīṇo so** tādiso khīṇāsavo bhikkhu **gambhīre** saṃsāraṇṇave **na sīdati** nandīparikkhayena saupādisesaṃ, bhavaparikkhayena ca anupādisesaṃ nibbānathalaṃ samāpajja paramassāsappattiyāti.

178. Atha hemavato sahāyañca yakkhaparisañca oloketvā pītisomanassajāto ‘‘gambhīrapaññā’’nti evamādīhi gāthāhi bhagavantaṃ abhitthavitvā sabbāvatiyā parisāya sahāyena ca saddhiṃ abhivādetvā, padakkhiṇaṃ katvā, attano vasanaṭṭhānaṃ agamāsi.

Tāsaṃ pana gāthānaṃ ayaṃ atthavaṇṇanā – **gambhīrapaññā**nti gambhīrāya paññāya samannāgataṃ. Tattha paṭisambhidāyaṃ vuttanayena gambhīrapaññā veditabbā. Vuttañhi tattha ‘‘gambhīresu khandhesu ñāṇaṃ pavattatīti gambhīrapaññā’’tiādi (paṭi. ma. 3.4). **Nipuṇatthadassi**nti nipuṇehi khattiyapaṇḍitādīhi abhisaṅkhatānaṃ pañhānaṃ atthadassiṃ atthānaṃ vā yāni nipuṇāni kāraṇāni duppaṭivijjhāni aññehi tesaṃ dassanena nipuṇatthadassiṃ. Rāgādikiñcanābhāvena **akiñcanaṃ**. Duvidhe kāme tividhe ce bhave alagganena **kāmabhave asattaṃ**. Khandhādibhedesu sabbārammaṇesu chandarāgabandhanābhāvena **sabbadhi vippamuttaṃ. Dibbe pathe kamamāna**nti aṭṭhasamāpattibhede dibbe pathe samāpajjanavasena caṅkamantaṃ. Tattha kiñcāpi na tāya velāya bhagavā dibbe pathe kamati, apica kho pubbe kamanaṃ upādāya kamanasattisabbhāvena tattha laddhavasībhāvatāya evaṃ vuccati. Atha vā ye te visuddhidevā arahanto, tesaṃ pathe santavihāre kamanenāpetaṃ vuttaṃ. Mahantānaṃ guṇānaṃ esanena **mahesiṃ**.

179. Dutiyagāthāya aparena pariyāyena thuti āraddhāti katvā puna nipuṇatthadassiggahaṇaṃ nidasseti. Atha vā nipuṇatthe dassetāranti attho. **Paññādada**nti paññāpaṭilābhasaṃvattanikāya paṭipattiyā kathanena paññādāyakaṃ. **Kāmālaye asatta**nti yvāyaṃkāmesu taṇhādiṭṭhivasena duvidho ālayo, tattha asattaṃ. **Sabbavidu**nti sabbadhammaviduṃ, sabbaññunti vuttaṃ hoti. **Sumedha**nti tassa sabbaññubhāvassa maggabhūtāya pāramīpaññāsaṅkhātāya medhāya samannāgataṃ. **Ariye pathe**ti aṭṭhaṅgike magge, phalasamāpattiyaṃ vā. **Kamamāna**nti paññāya ajjhogāhamānaṃ maggalakkhaṇaṃ ñatvā desanato, pavisamānaṃ vā khaṇe khaṇe phalasamāpattisamāpajjanato, catubbidhamaggabhāvanāsaṅkhātāya kamanasattiyā kamitapubbaṃ vā.

180. **Sudiṭṭhaṃ vata no ajjā**ti. Ajja amhehi sundaraṃ diṭṭhaṃ, ajja vā amhākaṃ sundaraṃ diṭṭhaṃ, dassananti attho. **Suppabhātaṃ suhuṭṭhita**nti ajja amhākaṃ suṭṭhu pabhātaṃ sobhanaṃ vā pabhātaṃ ahosi. Ajja ca no sundaraṃ uṭṭhitaṃ ahosi, anuparodhena sayanato uṭṭhitaṃ. Kiṃ kāraṇaṃ? **Yaṃ addasāma sambuddhaṃ,** yasmā sambuddhaṃ addasāmāti attano lābhasampattiṃ ārabbha pāmojjaṃ pavedeti.

181. **Iddhimanto**ti kammavipākajiddhiyā samannāgatā. **Yasassino**ti lābhaggaparivāraggasampannā. **Saraṇaṃ yantī**ti kiñcāpi maggeneva gatā, tathāpi sotāpannabhāvaparidīpanatthaṃ pasādadassanatthañca vācaṃ bhindati.

182. **Gāmā gāma**nti devagāmā devagāmaṃ. **Nagā naga**nti devapabbatā devapabbataṃ. **Namassamānā sambuddhaṃ, dhammassa ca sudhammata**nti ‘‘sammāsambuddho vata bhagavā, svākkhāto vata bhagavato dhammo’’tiādinā nayena buddhasubodhitañca dhammasudhammatañca. ‘‘Suppaṭipanno vata bhagavato sāvakasaṅgho’’tiādinā saṅgha-suppaṭipattiñca abhitthavitvā abhitthavitvā namassamānā dhammaghosakā hutvā vicarissāmāti vuttaṃ hoti. Sesamettha uttānatthamevāti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya hemavatasuttavaṇṇanā niṭṭhitā.

10. Āḷavakasuttavaṇṇanā

Evaṃ me sutanti āḷavakasuttaṃ. Kā uppatti? Atthavaṇṇanānayenevassa uppatti āvibhavissati. Atthavaṇṇanāya ca ‘‘evaṃ me sutaṃ, ekaṃ samayaṃ bhagavā’’ti etaṃ vuttatthameva. **Āḷaviyaṃ viharati āḷavakassa yakkhassa bhavane**ti ettha pana kā āḷavī, kasmā ca bhagavā tassa yakkhassa bhavane viharatīti? Vuccate – **āḷavī**ti raṭṭhampi nagarampi vuccati, tadubhayampi idha vaṭṭati. Āḷavīnagarassa hi samīpe viharantopi ‘‘āḷaviyaṃ viharatī’’ti vuccati. Tassa ca nagarassa samīpe avidūre gāvutamatte taṃ bhavanaṃ, āḷavīraṭṭhe viharantopi ‘‘āḷaviyaṃ viharatī’’ti vuccati, āḷavīraṭṭhe cetaṃ bhavanaṃ.

Yasmā pana āḷavako rājā vividhanāṭakūpabhogaṃ chaḍḍetvā corapaṭibāhanatthaṃ paṭirājanisedhanatthaṃ byāyāmakaraṇatthañca sattame sattame divase migavaṃ gacchanto ekadivasaṃ balakāyena saddhiṃ katikaṃ akāsi – ‘‘yassa passena migo palāyati, tasseva so bhāro’’ti. Atha tasseva passena migo palāyi, javasampanno rājā dhanuṃ gahetvā pattikova tiyojanaṃ taṃ migaṃ anubandhi. Eṇimigā ca tiyojanavegā eva honti. Atha parikkhīṇajavaṃ taṃ migaṃ udakaṃ pavisitvā, ṭhitaṃ vadhitvā, dvidhā chetvā, anatthikopi maṃsena ‘‘nāsakkhi migaṃ gahetu’’nti apavādamocanatthaṃ kājenādāya āgacchanto nagarassāvidūre bahalapattapalāsaṃ mahānigrodhaṃ disvā parissamavinodanatthaṃ tassa mūlamupagato. Tasmiñca nigrodhe āḷavako yakkho mahārājasantikā varaṃ labhitvā majjhanhikasamaye tassa rukkhassa chāyāya phuṭṭhokāsaṃ paviṭṭhe pāṇino khādanto paṭivasati. So taṃ disvā khādituṃ upagato. Atha rājā tena saddhiṃ katikaṃ akāsi – ‘‘muñca maṃ, ahaṃ te divase divase manussañca thālipākañca pesessāmī’’ti. Yakkho ‘‘tvaṃ rājūpabhogena pamatto sammussasi, ahaṃ pana bhavanaṃ anupagatañca ananuññātañca khādituṃ na labhāmi, svāhaṃ bhavantampi jīyeyya’’nti na muñci. Rājā ‘‘yaṃ divasaṃ na pesemi, taṃ divasaṃ maṃ gahetvā khādāhī’’ti attānaṃ anujānitvā tena mutto nagarābhimukho agamāsi.

Balakāyo magge khandhāvāraṃ bandhitvā ṭhito rājānaṃ disvā – ‘‘kiṃ, mahārāja, ayasamattabhayā evaṃ kilantosī’’ti vadanto paccuggantvā paṭiggahesi. Rājā taṃ pavattiṃ anārocetvā nagaraṃ gantvā, katapātarāso nagaraguttikaṃ āmantetvā etamatthaṃ ārocesi. Nagaraguttiko – ‘‘kiṃ, deva, kālaparicchedo kato’’ti āha. Rājā ‘‘na kato, bhaṇe’’ti āha. ‘‘Duṭṭhu kataṃ, deva, amanussā hi paricchinnamattameva labhanti, aparicchinne pana janapadassa ābādho bhavissati. Hotu, deva, kiñcāpi evamakāsi, appossukko tvaṃ rajjasukhaṃ anubhohi, ahamettha kātabbaṃ karissāmī’’ti. So kālasseva vuṭṭhāya bandhanāgāraṃ gantvā ye ye vajjhā honti, te te sandhāya – ‘‘yo jīvitatthiko hoti, so nikkhamatū’’ti bhaṇati. Yo paṭhamaṃ nikkhamati taṃ gehaṃ netvā, nhāpetvā, bhojetvā ca, ‘‘imaṃ thālipākaṃ yakkhassa dehī’’ti peseti. Taṃ rukkhamūlaṃ paviṭṭhamattaṃyeva yakkho bheravaṃ attabhāvaṃ nimminitvā mūlakandaṃ viya khādati. Yakkhānubhāvena kira manussānaṃ kesādīni upādāya sakalasarīraṃ navanītapiṇḍo viya hoti. Yakkhassa bhattaṃ gāhāpettuṃ gatapurisā taṃ disvā bhītā yathāmittaṃ ārocesuṃ. Tato pabhuti ‘‘rājā core gahetvā yakkhassa detī’’ti manussā corakammato paṭiviratā. Tato aparena samayena navacorānaṃ abhāvena purāṇacorānañca parikkhayena bandhanāgārāni suññāni ahesuṃ.

Atha nagaraguttiko rañño ārocesi. Rājā attano dhanaṃ nagararacchāsu chaḍḍāpesi – ‘‘appeva nāma koci lobhena gaṇheyyā’’ti. Taṃ pādenapi na koci chupi. So core alabhanto amaccānaṃ ārocesi. Amaccā ‘‘kulapaṭipāṭiyā ekamekaṃ jiṇṇakaṃ pesema, so pakatiyāpi maccumukhe vattatī’’ti āhaṃsu. Rājā ‘‘‘amhākaṃ pitaraṃ, amhākaṃ pitāmahaṃ pesetī’ti manussā khobhaṃ karissanti, mā vo etaṃ ruccī’’ti nivāresi. ‘‘Tena hi, deva, dārakaṃ pesema uttānaseyyakaṃ, tathāvidhassa hi ‘mātā me pitā me’ti sineho natthī’’ti āhaṃsu. Rājā anujāni. Te tathā akaṃsu. Nagare dārakamātaro ca dārake gahetvā gabbhiniyo ca palāyitvā parajanapade dārake saṃvaḍḍhetvā ānenti. Evaṃ sabbānipi dvādasa vassāni gatāni.

Tato ekadivasaṃ sakalanagaraṃ vicinitvā ekampi dārakaṃ alabhitvā rañño ārocesuṃ – ‘‘natthi, deva, nagare dārako ṭhapetvā antepure tava puttaṃ āḷavakakumāra’’nti. Rājā ‘‘yathā mama putto piyo, evaṃ sabbalokassa, attanā pana piyataraṃ natthi, gacchatha, tampi datvā mama jīvitaṃ rakkhathā’’ti

āha. Tena ca samayena āḷavakakumārassa mātā puttaṃ nhāpetvā, maṇḍetvā, dukūlacumbaṭake katvā, aṅke sayāpetvā, nisinnā hoti. Rājapurisā rañño āṇāya tattha gantvā vippalapantiyā tassā soḷasannañca itthisahassānaṃ saddhiṃ dhātiyā taṃ ādāya pakkamiṃsu ''sve yakkhabhakkho bhavissatī''ti. Taṃ divasañca bhagavā paccūsasamaye paccuṭṭhāya jetavanamahāvihāre gandhakuṭiyaṃ mahākaruṇāsamāpattiṃ samāpajjitvā puna buddhacakkhunā lokaṃ volokento addasa āḷavakassa kumārassa anāgāmiphaluppattiyā upanissayaṃ, yakkhassa ca sotāpattiphaluppattiyā upanissayaṃ desanāpariyosāne ca caturāsītiyā pāṇasahassānaṃ dhammacakkhupaṭilābhassāti. Tasmā vibhātāya rattiyā purebhattakiccaṃ katvā aniṭṭhitapacchābhattakiccova kāḷapakkhauposathadivase vattamāne oggate sūriye ekakova adutiyo pattacīvaramādāya pādagamaneneva sāvatthito tiṃsa yojanāni gantvā tassa yakkhassa bhavanaṃ pāvisi. Tena vuttaṃ ''āḷavakassa yakkhassa bhavane''ti.

Kiṃ pana bhagavā yasmiṃ nigrodhe āḷavakassa bhavanaṃ, tassa mūle vihāsi, udāhu bhavaneyevāti? Vuccate – bhavaneyeva. Yatheva hi yakkhā attano bhavanaṃ passanti, tathā bhagavāpi. So tattha gantvā bhavanadvāre aṭṭhāsi. Tadā āḷavako himavante yakkhasamāgamaṃ gato hoti. Tato āḷavakassa dvārapālo gadrabho nāma yakkho bhagavantaṃ upasaṅkamitvā, vanditvā – ''kiṃ, bhante, bhagavā vikāle āgato''ti āha. ''Āma, gadrabha, āgatomhi. Sace te agaru, vihareyyāmekarattiṃ āḷavakassa bhavane''ti. ''Na me, bhante, garu, apica kho so yakkho kakkhaḷo pharuso, mātāpitūnampi abhivādanādīni na karoti, mā rucci bhagavato idha vāso''ti. ''Jānāmi, gadrabha, tassa kakkhaḷattaṃ, na koci mamantarāyo bhavissati, sace te agaru, vihareyyāmekaratti''nti.

Dutiyampi gadrabho yakkho bhagavantaṃ etadavoca – ''aggitattakapālasadiso, bhante, āḷavako, 'mātāpitaro'ti vā 'samaṇabrāhmaṇā'ti vā 'dhammo'ti vā na jānāti, idhāgatānaṃ cittakkhepampi karoti, hadayampi phāleti, pādepi gahetvā parasamudde vā paracakkavāḷe vā khipatī''ti. Dutiyampi bhagavā āha – ''jānāmi, gadrabha, sace te agaru, vihareyyāmekaratti''nti. Tatiyampi gadrabho yakkho bhagavantaṃ etadavoca – ''aggitattakapālasadiso, bhante, āḷavako, 'mātāpitaro'ti vā 'samaṇabrāhmaṇā'ti vā 'dhammo'ti vā na jānāti, idhāgatānaṃ cittakkhepampi karoti, hadayampi phāleti, pādepi gahetvā parasamudde vā paracakkavāḷe vā khipatī''ti. Tatiyampi bhagavā āha – ''jānāmi, gadrabha, sace te agaru, vihareyyāmekaratti''nti. ''Na me, bhante, garu, apica kho so yakkho attano anārocetvā anujānantaṃ maṃ jīvitā voropeyya, ārocemi, bhante, tassā''ti. ''Yathāsukhaṃ, gadrabha, ārocehī''ti. ''Tena hi, bhante, tvameva jānāhī''ti bhagavantaṃ abhivādetvā himavantābhimukho pakkāmi. Bhavanadvārampi sayameva bhagavato vivaramadāsi. Bhagavā antobhavanaṃ pavisitvā yattha abhilakkhitesu maṅgaladivasādīsu nisīditvā āḷavako siriṃ anubhoti, tasmiṃyeva dibbaratanapallaṅke nisīditvā suvaṇṇābhaṃ muñci. Taṃ disvā yakkhassa itthiyo āgantvā, bhagavantaṃ vanditvā, samparivāretvā nisīdiṃsu. Bhagavā ''pubbe tumhe dānaṃ datvā, sīlaṃ samādiyitvā, pūjaneyyaṃ pūjetvā, imaṃ sampattiṃ pattā, idānipi tatheva karotha, mā aññamaññaṃ issāmacchariyābhibhūtā viharathā''tiādinā nayena tāsaṃ pakiṇṇakadhammakathaṃ kathesi. Tā ca bhagavato madhuranigghosaṃ sutvā, sādhukārasahassāni datvā, bhagavantaṃ parivāretvā nisīdiṃsuyeva. Gadrabhopi himavantaṃ gantvā āḷavakassa ārocesi – ''yagghe, mārisa, jāneyyāsi, vimāne te bhagavā nisinno''ti. So gadrabhassa saññamakāsi ''tuṇhī hohi, gantvā kattabbaṃ karissāmī''ti. Purisamānena kira lajjito ahosi, tasmā ''mā koci parisamajjhe suṇeyyā''ti vāresi.

Tadā sātāgirahemavatā bhagavantaṃ jetavaneyeva vanditvā ''yakkhasamāgamaṃ gamissāmā''ti saparivārā nānāyānehi ākāsena gacchanti. Ākāse ca yakkhānaṃ na sabbattha maggo atthi, ākāsaṭṭhāni vimānāni pariharitvā maggaṭṭhāneneva maggo hoti. Āḷavakassa pana vimānaṃ bhūmaṭṭhaṃ suguttaṃ pākāraparikkhittaṃ susaṃvihitadvāraṭṭālakagopuraṃ, upari kaṃsajālasañchannaṃ mañjūsasadisaṃ tiyojanaṃ ubbedhena. Tassa upari maggo hoti. Te taṃ padesamāgamma gantuṃ asamatthā ahesuṃ. Buddhānañhi nisinnokāsassa uparibhāgena yāva bhavaggā, tāva koci gantuṃ asamattho. Te ''kimida''nti āvajjetvā bhagavantaṃ disvā ākāse khittaleḍḍu viya oruyha vanditvā, dhammaṃ sutvā, padakkhiṇaṃ katvā ''yakkhasamāgamaṃ gacchāma bhagavā''ti tīṇi vatthūni pasaṃsantā yakkhasamāgamaṃ agamaṃsu. Āḷavako te disvā ''idha nisīdathā''ti paṭikkamma okāsamadāsi. Te āḷavakassa nivedesuṃ ''lābhā te, āḷavaka, yassa te bhavane bhagavā viharati, gacchāvuso bhagavantaṃ

payirupāsassū''ti. Evaṃ bhagavā bhavaneyeva vihāsi, na yasmiṃ nigrodhe āḷavakassa bhavanaṃ, tassa mūleti. Tena vuttaṃ ''ekaṃ samayaṃ bhagavā āḷaviyaṃ viharati āḷavakassa yakkhassa bhavane''ti.

Atha kho āḷavako…pe… bhagavantaṃ etadavoca **''nikkhama samaṇā''**ti. ''Kasmā panāyaṃ etadavocā''ti? Vuccate – rosetukāmatāya. Tatrevaṃ ādito pabhuti sambandho veditabbo – ayañhi yasmā assaddhassa saddhākathā dukkathā hoti dussīlādīnaṃ sīlādikathā viya, tasmā tesaṃ yakkhānaṃ santikā bhagavato pasaṃsaṃ sutvā eva aggimhi pakkhittaloṇasakkharā viya abbhantarakopena taṭataṭāyamānahadayo hutvā ''ko so bhagavā nāma, yo mama bhavanaṃ paviṭṭho''ti āha. Te āhaṃsu – ''na tvaṃ, āvuso, jānāsi bhagavantaṃ amhākaṃ satthāraṃ, yo tusitabhavane ṭhito pañca mahāvilokanāni viloketvā''tiādinā nayena yāva dhammacakkappavattanaṃ kathentā paṭisandhiādinā dvattiṃsa pubbanimittāni vatvā ''imānipi tvaṃ, āvuso, acchariyāni nāddasā''ti codesuṃ. So disvāpi kodhavasena ''nāddasa''nti āha. Āvuso āḷavaka passeyyāsi vā tvaṃ, na vā, ko tayā attho passatā vā apassatā vā, kiṃ tvaṃ karissasi amhākaṃ satthuno, yo tvaṃ taṃ upanidhāya calakkakudhamahāusabhasamīpe tadahujātavacchako viya, tidhāpabhinnamattavāraṇasamīpe bhiṅkapotako viya, bhāsuravilambakesaraupasobhitakkhandhassa migarañño samīpe jarasiṅgālo viya, diyaḍḍhayojanasatappavaḍḍhakāyasupaṇṇarājasamīpe chinnapakkhakākapotako viya khāyasi, gaccha yaṃ te karaṇīyaṃ, taṃ karohīti. Evaṃ vutte kuddho āḷavako uṭṭhahitvā manosilātale vāmapādena ṭhatvā ''passatha dāni tumhākaṃ vā satthā mahānubhāvo, ahaṃ vā''ti dakkhiṇapādena saṭṭhiyojanamattaṃ kelāsapabbatakūṭaṃ akkami, taṃ ayokūṭapahaṭo niddhantaayopiṇḍo viya papaṭikāyo muñci. So tatra ṭhatvā ''ahaṃ āḷavako''ti ghosesi, sakalajambudīpaṃ saddo phari.

Cattāro kira saddā sakalajambudīpe suyyiṃsu – yañca puṇṇako yakkhasenāpati dhanañcayakorabyarājānaṃ jūte jinitvā apphoṭetvā ''ahaṃ jini''nti ugghosesi, yañca sakko devānamindo kassapassa bhagavato sāsane parihāyamāne vissakammaṃ devaputtaṃ sunakhaṃ kāretvā ''ahaṃ pāpabhikkhū ca pāpabhikkhuniyo ca upāsake ca upāsikāyo ca sabbeva adhammavādino khādāmī''ti ugghosāpesi, yañca kusajātake pabhāvatihetu sattahi rājūhi nagare uparuddhe pabhāvatiṃ attanā saha hatthikkhandhaṃ āropetvā nagarā nikkhamma ''ahaṃ sīhassarakusamahārājā''ti mahāpuriso ugghosesi, yañca āḷavako kelāsamuddhani ṭhatvā ''ahaṃ āḷavako''ti. Tadā hi sakalajambudīpe dvāre dvāre ṭhatvā ugghositasadisaṃ ahosi, tiyojanasahassavitthato ca himavāpi saṅkampi yakkhassa ānubhāvena.

So **vātamaṇḍalaṃ** samuṭṭhāpesi – ''eteneva samaṇaṃ palāpessāmī''ti. Te puratthimādibhedā vātā samuṭṭhahitvā aḍḍhayojanayojanadviyojanatiyojanappamāṇāni pabbatakūṭāni padāletvā vanagaccharukkhādīni ummūletvā āḷavīnagaraṃ pakkhantā jiṇṇahatthisālādīni cuṇṇentā chadaniṭṭhakā ākāse bhamentā. Bhagavā ''mā kassaci uparodho hotū''ti adhiṭṭhāsi. Te vātā dasabalaṃ patvā cīvarakaṇṇamattampi cāletuṃ nāsakkhiṃsu. Tato **mahāvassaṃ** samuṭṭhāpesi ''udakena ajjhottharitvā samaṇaṃ māressāmī''ti. Tassānubhāvena uparūpari satapaṭalasahassapaṭalādibhedā valāhakā uṭṭhahitvā vassiṃsu, vuṭṭhidhārāvegena pathavī chiddā ahosi, vanarukkhādīnaṃ upari mahogho āgantvā dasabalassa cīvare ussāvabindumattampi temetuṃ nāsakkhi. Tato **pāsāṇavassaṃ** samuṭṭhāpesi, mahantāni mahantāni pabbatakūṭāni dhūmāyantāni pajjalantāni ākāsenāgantvā dasabalaṃ patvā dibbamālāguḷāni sampajjiṃsu. Tato **paharaṇavassaṃ** samuṭṭhāpesi, ekatodhārāubhatodhārā asisattikhurappādayo dhūmāyantā pajjalantā ākāsenāgantvā dasabalaṃ patvā dibbapupphāni ahesuṃ. Tato **aṅgāravassaṃ** samuṭṭhāpesi, kiṃsukavaṇṇā aṅgārā ākāsenāgantvā dasabalassa pādamūle dibbapupphāni hutvā vikiriṃsu. Tato **kukkulavassaṃ** samuṭṭhāpesi, accuṇho kukkulo ākāsenāgantvā dasabalassa pādamūle candanacuṇṇaṃ hutvā nipati. Tato **vālukāvassaṃ** samuṭṭhāpesi, atisukhumā vālukā dhūmāyantā pajjalantā ākāsenāgantvā dasabalassa pādamūle dibbapupphāni hutvā nipatiṃsu. Tato **kalalavassaṃ** samuṭṭhāpesi, taṃ kalalavassaṃ dhūmāyantaṃ pajjalantaṃ ākāsenāgantvā dasabalassa pādamūle dibbagandhaṃ hutvā nipati. Tato **andhakāraṃ** samuṭṭhāpesi ''bhiṃsetvā samaṇaṃ palāpessāmī''ti. Taṃ caturaṅgasamannāgatandhakārasadisaṃ hutvā dasabalaṃ patvā sūriyappabhāvihatamivandhakāraṃ antaradhāyi.

Evaṃ yakkho imāhi navahi vātavassapāsāṇapaharaṇaṅgārakukkulavālukakalalandhakāravuṭṭhīhi bhagavantaṃ palāpetuṃ asakkonto nānāvidhapaharaṇahatthāya anekappakārarūpabhūtagaṇasamākulāya caturaṅginiyā senāya sayameva bhagavantaṃ abhigato. Te bhūtagaṇā anekappakāre vikāre katvā ‘‘gaṇhatha hanathā’’ti bhagavato upari āgacchantā viya honti, apica te niddhantalohapiṇḍaṃ viya makkhikā, bhagavantaṃ allīyituṃ asamatthā evaṃ ahesuṃ. Evaṃ santepi yathā bodhimaṇḍe māro āgatavelāyameva nivatto, tathā anivattitvā upaḍḍharattimattaṃ byākulamakaṃsu. Evaṃ upaḍḍharattimattaṃ anekappakāravibhiṃsanadassanenapi bhagavantaṃ cāletumasakkonto āḷavako cintesi – ‘‘yaṃnūnāhaṃ kenaci ajeyyaṃ dussāvudhaṃ muñceyya’’nti.

Cattāri kira āvudhāni loke seṭṭhāni – sakkassa vajirāvudhaṃ, vessavaṇassa gadāvudhaṃ, yamassa nayanāvudhaṃ, āḷavakassa dussāvudhanti. Yadi hi sakko kuddho vajirāvudhaṃ sinerumatthake pahareyya aṭṭhasaṭṭhisahassādhikayojanasatasahassaṃ sineruṃ vinivijjhitvā heṭṭhato gaccheyya. Vessavaṇassa puthujjanakāle vissajjitagadā bahūnaṃ yakkhasahassānaṃ sīsaṃ pātetvā puna hatthapāsaṃ āgantvā tiṭṭhati. Yamena kuddhena nayanāvudhena olokitamatte anekāni kumbhaṇḍasahassāni tattakapāle tilā viya vipphurantāni vinassanti. Āḷavako kuddho sace ākāse dussāvudhaṃ muñceyya, dvādasa vassāni devo na vasseyya. Sace pathaviyaṃ muñceyya, sabbarukkhatiṇādīni sussitvā dvādasavassantaraṃ na puna ruheyyuṃ. Sace samudde muñceyya, tattakapāle udakabindu viya sabbamudakaṃ susseyya. Sace sinerusadisepi pabbate muñceyya, khaṇḍākhaṇḍaṃ hutvā vikireyya. So evaṃ mahānubhāvaṃ dussāvudhaṃ uttarīyakataṃ muñcitvā aggahesi. Yebhuyyena dasasahassilokadhātudevatā vegena sannipatiṃsu – ‘‘ajja bhagavā āḷavakaṃ damessati, tattha dhammaṃ sossāmā’’ti. Yuddhadassanakāmāpi devatā sannipatiṃsu. Evaṃ sakalampi ākāsaṃ devatāhi puripuṇṇamahosi.

Atha āḷavako bhagavato samīpe uparūpari vicaritvā vatthāvudhaṃ muñci. Taṃ asanivicakkaṃ viya ākāse bheravasaddaṃ karontaṃ dhūmāyantaṃ pajjalantaṃ bhagavantaṃ patvā yakkhassa mānamaddanatthaṃ pādamuñchanacoḷakaṃ hutvā pādamūle nipati. Āḷavako taṃ disvā chinnavisāṇo viya usabho, uddhaṭadāṭho viya sappo, nittejo nimmado nipatitamānaddhajo hutvā cintesi – ‘‘dussāvudhampi samaṇaṃ nabhibhosi, kiṃ nu kho kāraṇa’’nti? Idaṃ kāraṇaṃ, mettāvihārayutto samaṇo, handa naṃ rosetvā mettāya viyojemīti. Iminā sambandhenetaṃ vuttaṃ – ‘‘atha kho āḷavako yakkho yena bhagavā…pe… nikkhama samaṇā’’ti. Tatrāyamadhippāyo – kasmā mayā ananuññāto mama bhavanaṃ pavisitvā gharasāmiko viya itthāgārassa majjhe nisinnosi, nanu ayuttametaṃ samaṇassa yadidaṃ adinnapaṭibhogo itthisaṃsaggo ca, tasmā yadi tvaṃ samaṇadhamme ṭhito, nikkhama samaṇāti. Eke pana ‘‘etāni aññāni ca pharusavacanāni vatvā evāyaṃ etadavocā’’ti bhaṇanti.

Atha bhagavā ‘‘yasmā thaddho paṭithaddhabhāvena vinetuṃ na sakkā, so hi paṭithaddhabhāve kariyamāne seyyathāpi caṇḍassa kukkurassa nāsāya pittaṃ bhindeyya, so bhiyyoso mattāya caṇḍataro assa, evaṃ thaddhataro hoti, mudunā pana so sakkā vinetu’’nti ñatvā ‘‘sādhāvuso’’ti piyavacanena tassa vacanaṃ sampaṭicchitvā nikkhami. Tena vuttaṃ **‘‘sādhāvusoti bhagavā nikkhamī’’**ti.

Tato āḷavako ‘‘suvaco vatāyaṃ samaṇo ekavacaneneva nikkhanto, evaṃ nāma nikkhametuṃ sukhaṃ samaṇaṃ akāraṇenevāhaṃ sakalarattiṃ yuddhena abbhuyyāsi’’nti muducitto hutvā puna cintesi ‘‘idānipi na sakkā jānituṃ, kiṃ nu kho suvacatāya nikkhanto, udāhu kodhena, handa naṃ vīmaṃsāmī’’ti. Tato **‘‘pavisa samaṇā’’**ti āha. Atha ‘‘suvaco’’ti mudubhūtacittavavatthānakaraṇatthaṃ punapi piyavacanaṃ vadanto **sādhāvuso**ti bhagavā pāvisi. Āḷavako punappunaṃ tameva suvacabhāvaṃ vīmaṃsanto dutiyampi tatiyampi **‘‘nikkhama pavisā’’**ti āha. Bhagavāpi tathā akāsi. Yadi na kareyya, pakatiyāpi thaddhayakkhassa cittaṃ thaddhataraṃ hutvā dhammakathāya bhājanaṃ na bhaveyya. Tasmā yathā nāma mātā rodantaṃ puttakaṃ yaṃ so icchati, taṃ datvā vā katvā vā saññāpeti, tathā bhagavā kilesarodanena rodantaṃ yakkhaṃ saññāpetuṃ yaṃ so bhaṇati, taṃ akāsi. Yathā ca dhātī thaññaṃ apivantaṃ dārakaṃ kiñci datvā upalāḷetvā pāyeti, tathā bhagavā yakkhaṃ lokuttaradhammakhīraṃ pāyetuṃ tassa patthitavacanakaraṇena upalāḷento evamakāsi. Yathā ca puriso lābumhi catumadhuraṃ pūretukāmo tassabbhantaraṃ sodheti, evaṃ bhagavā yakkhassa citte lokuttaracatumadhuraṃ

pūretukāmo tassa abbhantare kodhamalaṃ sodhetuṃ yāva tatiyaṃ nikkhamanapavesanaṃ akāsi.

Atha āḷavako ‘‘suvaco ayaṃ samaṇo, ‘nikkhamā’ti vutto nikkhamati, ‘pavisā’ti vutto pavisati, yaṃnūnāhaṃ imaṃ samaṇaṃ evamevaṃ sakalarattiṃ kilametvā, pāde gahetvā, pāragaṅgāya khipeyya’’nti pāpakaṃ citaṃ uppādetvā catutthavāraṃ āha – **‘‘nikkhama samaṇā’’**ti. Taṃ ñatvā bhagavā **‘‘na khvāhaṃ ta’’**nti āha. ‘‘Evaṃ vutte taduttariṃ karaṇīyaṃ pariyesamāno pañhaṃ pucchitabbaṃ maññissati, taṃ dhammakathāya mukhaṃ bhavissatī’’ti ñatvā **‘‘na khvāhaṃ ta’’**nti āha. Tattha **na**iti paṭikkhepe, **kho**iti avadhāraṇe. **Aha**nti attanidassanaṃ, nti hetuvacanaṃ. Tenettha ‘‘yasmā tvaṃ evaṃ cintesi, tasmā ahaṃ āvuso neva nikkhamissāmi, yaṃ te karaṇīyaṃ, taṃ karohī’’ti evamattho daṭṭhabbo.

Tato āḷavako yasmā pubbepi ākāsenāgamanavelāyaṃ ‘‘kiṃ nu kho, etaṃ suvaṇṇavimānaṃ, udāhu rajatamaṇivimānānaṃ aññataraṃ, handa naṃ passāmā’’ti evaṃ attano vimānaṃ āgate iddhimante tāpasaparibbājake pañhaṃ pucchitvā vissajjetumasakkonte cittakkhepādīhi viheṭheti. Kathaṃ? Amanussā hi bhiṃsanakarūpadassanena vā hadayavatthuparimaddanena vāti dvīhākārehi cittakkhepaṃ karonti. Ayaṃ pana yasmā ‘‘iddhimanto bhiṃsanakarūpadassanena na tasantī’’ti ñatvā attano iddhippabhāvena sukhumattabhāvaṃ nimminitvā, tesaṃ anto pavisitvā hadayavatthuṃ parimaddati, tato cittasantati na saṇṭhāti, tassā asaṇṭhamānāya ummattakā honti khittacittā. Evaṃ khittacittānaṃ etesaṃ urampi phāleti, pādepi ne gahetvā pāragaṅgāya khipati ‘‘māssu me puna evarūpā bhavanamāgamiṃsū’’ti, tasmā te pañhe saritvā ‘‘yaṃnūnāhaṃ imaṃ samaṇaṃ idāni evaṃ viheṭheyya’’nti cintetvā āha **‘‘pañhaṃ taṃ samaṇā’’**tiādi.

Kuto panassa te pañhāti? Tassa kira mātāpitaro kassapaṃ bhagavantaṃ payirupāsitvā aṭṭha pañhe savissajjane uggahesuṃ. Te daharakāle āḷavakaṃ pariyāpuṇāpesuṃ. So kālaccayena vissajjanaṃ sammussi. Tato ‘‘ime pañhāpi mā vinassantū’’ti suvaṇṇapaṭṭe jātihiṅgulakena likhāpetvā vimāne nikkhipi. Evamete buddhapañhā buddhavisayā eva honti. Bhagavā taṃ sutvā yasmā buddhānaṃ pariccattalābhantarāyo vā jīvitantarāyo vā sabbaññutaññāṇabyāmappabhānaṃ paṭighāto vā na sakkā kenaci kātuṃ, tasmā taṃ loke asādhāraṇaṃ buddhānubhāvaṃ dassento āha **‘‘na khvāhaṃ taṃ, āvuso, passāmi sadevake loke’’**ti.

Tattha ‘‘sadevakavacanena pañcakāmāvacaradevaggahaṇa’’ntiādinā nayena etesaṃ padānaṃ atthamattadassanena saṅkhepo vutto, na anusandhiyojanākkamena vitthāro. Svāyaṃ vuccati – **sadevaka**vacanena hi ukkaṭṭhaparicchedato sabbadevesu gahitesupi yesaṃ tattha sannipatite devagaṇe vimati ahosi ‘‘māro mahānubhāvo chakāmāvacarissaro vasavattī paccanīkasāto dhammadessī kururakammanto, kiṃ nu kho, sopissa cittakkhepādīni na kareyyā’’ti, tesaṃ vimatipaṭibāhanatthaṃ **‘‘samārake’’**ti āha. Tato yesaṃ ahosi – ‘‘brahmā mahānubhāvo ekaṅguliyā ekacakkavāḷasahasse ālokaṃ karoti, dvīhi…pe… dasahi aṅgulīhi dasasu cakkavāḷasahassesu, anuttarañca jhānasamāpattisukhaṃ paṭisaṃvedeti, kiṃ sopi na kareyyā’’ti, tesaṃ vimatipaṭibāhanatthaṃ **‘‘sabrahmake’’**ti āha. Atha yesaṃ ahosi ‘‘puthu samaṇabrāhmaṇā sāsanassa paccatthikā paccāmittā mantādibalasamannāgatā, kiṃ tepi na kareyyu’’nti, tesaṃ vimatipaṭibāhanatthaṃ **‘‘sassamaṇabrāhmaṇiyā pajāyā’’**ti āha. Evaṃ ukkaṭṭhaṭṭhānesu kassaci abhāvaṃ dassetvā idāni **sadevamanussāyā**ti vacanena sammutideve avasesamanusse ca upādāya ukkaṭṭhaparicchedavaseneva sesasattalokepi kassaci abhāvaṃ dassesīti evamettha anusandhiyojanākkamo veditabbo.

Evaṃ bhagavā tassa bādhanacittaṃ paṭisedhetvā pañhapucchane ussāhaṃ janento āha **‘‘apica tvaṃ, āvuso, puccha yadākaṅkhasī’’**ti. Tassattho – puccha, yadi ākaṅkhasi, na me pañhavissajjane bhāro atthi. Atha vā ‘‘puccha yaṃ ākaṅkhasi, te sabbaṃ vissajjessāmī’’ti sabbaññupavāraṇaṃ pavāresi asādhāraṇaṃ paccekabuddhaaggasāvakamahāsāvakehi. Te hi ‘‘pucchāvuso sutvā vedissāmā’’ti vadanti. Buddhā pana ‘‘pucchāvuso yadākaṅkhasī’’ti (saṃ. ni. 1.237, 246) vā,

‘‘Puccha vāsava maṃ pañhaṃ, yaṃ kiñci manasicchasī’’ti vā. (dī. ni. 2.356);

''Bāvarissa ca tuyhaṃ vā, sabbesaṃ sabbasaṃsayaṃ;
Katāvakāsā pucchavho, yaṃ kiñci manasicchathā''ti vā. (su. ni. 1036) –

Evamādinā nayena devamanussānaṃ sabbaññupavāraṇaṃ pavārenti. Anacchariyañcetaṃ, yaṃ bhagavā buddhabhūmiṃ patvā evaṃ pavāraṇaṃ pavāreyya, yo bodhisattabhūmiyaṃ padesañāṇe vattamānopi –

''Koṇḍaññ pañhāni viyākarohi, yācanti taṃ isayo sādhurūpā;
Koṇḍaññ eso manujesu dhammo, yaṃ vuddhamāgacchati esa bhāro''ti. (jā. 2.17.60) –

Evaṃ isīhi yācito –

''Katāvakāsā pucchantu bhonto, yaṃ kiñci pañhaṃ manasābhipatthitaṃ;
Ahañhi taṃ taṃ vo viyākarissaṃ, ñatvā sayaṃ lokamimaṃ parañcā''ti. –

Evaṃ sarabhaṅgakāle sambhavajātake ca sakalajambudīpe tikkhattuṃ vicaritvā pañhānaṃ antakaraṃ adisvā jātiyā sattavassiko rathikāya paṃsukīḷikaṃ kīḷanto suciratena brāhmaṇena puṭṭho –

''Taggha te ahamakkhissaṃ, yathāpi kusalo tathā;
Rājā ca kho naṃ jānāti, yadi kāhati vā na vā''ti. (jā. 1.16.172) –

Evaṃ sabbaññupavāraṇaṃ pavāresi. Evaṃ bhagavatā āḷavakassa sabbaññupavāraṇāya pavāritāya **atha kho āḷavako yakkho bhagavantaṃ gāthāya ajjhabhāsi ''kiṃ sūdha vitta''**nti.

183. Tattha **ki**nti pucchāvacanaṃ. **Sū**ti padapūraṇamatte nipāto. **Idhā**ti imasmiṃ loke. **Vitta**nti vidati, pītiṃ karotīti vittaṃ, dhanassetaṃ adhivacanaṃ. **Suciṇṇa**nti sukataṃ. **Sukha**nti kāyikacetasikaṃ sātaṃ. **Āvahātī**ti āvahati, āneti, deti, appetīti vuttaṃ hoti **have**ti daḷhatthe nipāto. **Sādutara**nti atisayena sāduṃ. ''Sādhutara''ntipi pāṭho. **Rasāna**nti rasasaññitānaṃ dhammānaṃ. **Katha**nti kena pakārena, kathaṃjīvino jīvitaṃ **kathaṃjīvijīvitaṃ,** gāthābandhasukhatthaṃ pana sānunāsikaṃ vuccati. ''Kathaṃjīviṃ jīvata''nti vā pāṭho. Tassa jīvantānaṃ kathaṃjīvinti attho. Sesamettha pākaṭameva. Evamimāya gāthāya ''kiṃ su idha loke purisassa vittaṃ seṭṭhaṃ, kiṃ su suciṇṇaṃ sukhamāvahāti, kiṃ rasānaṃ sādutaraṃ, kathaṃjīvino jīvitaṃ seṭṭhamāhū''ti ime cattāro pañhe pucchi.

184. Athassa bhagavā kassapadasabalena vissajjitanayeneva vissajjento imaṃ gāthamāha **''saddhīdha vitta''**nti. Tattha yathā hiraññasuvaṇṇādi vittaṃ upabhogaparibhogasukhaṃ āvahati, khuppipāsādidukkhaṃ paṭibāhati, dāliddiyaṃ vūpasameti, muttādiratanapaṭilābhahetu hoti, lokasanthutiñca āvahati, evaṃ lokiyalokuttarā saddhāpi yathāsambhavaṃ lokiyalokuttaravipākasukhamāvahati, saddhādhurena paṭipannānaṃ jātijarādidukkhaṃ paṭibāhati, guṇadāliddiyaṃ vūpasameti, satisambojjhaṅgādiratanapaṭilābhahetu hoti.

''Saddho sīlena sampanno, yaso bhogasamappito;
Yaṃ yaṃ padesaṃ bhajati, tattha tattheva pūjito''ti. (dha. pa. 303) –

Vacanato lokasanthutiñca āvahatīti katvā ''vitta''nti vuttā. Yasmā panetaṃ saddhāvittaṃ anugāmikaṃ anaññasādhāraṇaṃ sabbasampattihetu, lokiyassa hiraññasuvaṇṇādivittassāpi nidānaṃ. Saddhoyeva hi dānādīni puññāni katvā vittaṃ adhigacchati, assaddhassa pana vittaṃ yāvadeva anatthāya hoti, tasmā ''seṭṭha''nti vuttaṃ. **Purisassā**ti ukkaṭṭhaparicchedadesanā; tasmā na kevalaṃ purisassa, itthiādīnampi saddhāvittameva seṭṭhanti veditabbaṃ.

Dhammoti dasakusalakammapathadhammo, dānasīlabhāvanādhammo vā. **Suciṇṇo**ti sukato sucarito. **Sukhamāvahātī**ti soṇaseṭṭhiputtaraṭṭhapālādīnaṃ viya manussasukhaṃ, sakkādīnaṃ viya dibbasukhaṃ, pariyosāne ca mahāpadumādīnaṃ viya nibbānasukhañca āvahatīti.

Saccanti ayaṃ saccasaddo anekesu atthesu dissati. Seyyathidaṃ – ''saccaṃ bhaṇe na kujjheyyā''tiādīsu (dha. pa. 224) vācāsacce. ''Sacce ṭhitā samaṇabrāhmaṇā cā''tiādīsu (jā. 2.21.433) viratisacce. ''Kasmā nu saccāni vadanti nānā, pavādiyāse kusalāvadānā''tiādīsu (su. ni. 891) diṭṭhisacce. ''Cattārimāni, bhikkhave, brāhmaṇasaccānī''tiādīsu (a. ni. 4.185) brāhmaṇasacce. ''Ekañhi saccaṃ na dutīyamatthī''tiādīsu (su. ni. 890) paramatthasacce. ''Catunnaṃ saccānaṃ kati kusalā''tiādīsu (vibha. 216) ariyasacce. Idha pana paramatthasaccaṃ nibbānaṃ, viratisaccaṃ vā abbhantaraṃ katvā vācāsaccaṃ adhippetaṃ, yassānubhāvena udakādīni vase vattenti jātijarāmaraṇapāraṃ taranti. Yathāha –

> ''Saccena vācenudakampi dhāvati, visampi saccena hananti paṇḍitā;
> Saccena devo thanayaṃ pavassati, sacce ṭhitā nibbutiṃ patthayanti.
>
> ''Ye kecime atthi rasā pathabyā, saccaṃ tesaṃ sādutaraṃ rasānaṃ;
> Sacce ṭhitā samaṇabrāhmaṇā ca, taranti jātimaraṇassa pāra''nti. (jā. 2.21.433);

Sādutaranti madhurataraṃ, paṇītataraṃ. **Rasāna**nti ye ime ''mūlaraso, khandharaso''tiādinā (dha. sa. 628-630) nayena sāyanīyadhammā, ye cime ''anujānāmi, bhikkhave, sabbaṃ phalarasaṃ (mahāva. 300) arasarūpo bhavaṃ gotamo, ye te, brāhmaṇa, rūparasā, saddarasā (a. ni. 8.11; pārā. 3), anāpatti rasarase (pāci. 607-609), ayaṃ dhammavinayo ekaraso vimuttiraso (a. ni. 8.19; cūḷava. 385), bhāgī vā bhagavā attharasassa dhammarasassā''tiādinā (mahāni. 149; cūḷani. ajitamāṇavapucchāniddesa 2) nayena vācārasūpavajjā avasesabyañjanādayo dhammā ''rasā''ti vuccanti, tesaṃ rasānaṃ **saccaṃ have sādutaraṃ** saccameva sādutaraṃ, sādhutaraṃ vā seṭṭhataraṃ, uttamataraṃ. Mūlarasādayo hi sarīraṃ upabrūhenti, saṃkilesikañca sukhamāvahanti. Saccarase viratisaccavācāsaccarasā samathavipassanādīhi cittamupabrūhenti, asaṃkilesikañca sukhamāvahanti, vimuttiraso paramatthasaccarasaparibhāvitattā sādu, attharasadhammarasā ca tadadhigamūpāyabhūtaṃ atthañca dhammañca nissāya pavattitoti.

Paññājīvinti ettha pana yvāyaṃ andhekacakkhudvicakkhukesu dvicakkhupuggalo gahaṭṭho vā kammantānuṭṭhānasaraṇagamanadānasaṃvibhāgasīlasamādānauposathakammādigahaṭṭhapaṭipadaṃ, pabbajito vā avippaṭisārakarasīlasaṅkhātaṃ taduttaricittavisuddhiādibhedaṃ vā pabbajitapaṭipadaṃ paññāya ārādhetvā jīvati, tassa paññājīvino jīvitaṃ, taṃ vā paññājīviṃ jīvitaṃ seṭṭhamāhūti evamattho daṭṭhabbo.

185-6. Evaṃ bhagavatā vissajjite cattāropi pañhe sutvā attamano yakkho avasesepi cattāro pañhe pucchanto **''kathaṃ su tarati ogha''**nti gāthamāha. Athassa bhagavā purimanayeneva vissajjento **''saddhāya taratī''**ti gāthamāha. Tattha kiñcāpi yo catubbidhaṃ oghaṃ tarati, so saṃsāraṇṇavampi tarati, vaṭṭadukkhampi acceti, kilesamalāpi parisujjhati, evaṃ santepi pana yasmā assaddho oghataraṇaṃ asaddahanto na pakkhandati, pañcasu kāmaguṇesu cittavossaggena pamatto tattheva sattavisattatāya saṃsāraṇṇavaṃ na tarati, kusīto dukkhaṃ viharati vokiṇṇo akusalehi dhammehi, appañño suddhimaggaṃ ajānanto na parisujjhati, tasmā tappaṭipakkhaṃ dassentena bhagavatā ayaṃ gāthā vuttā.

Evaṃ vuttāya cetāya yasmā sotāpattiyaṅgapadaṭṭhānaṃ saddhindriyaṃ, tasmā **''saddhāya tarati ogha''**nti iminā padena diṭṭhoghataraṇaṃ sotāpattimaggaṃ sotāpannañca pakāseti. Yasmā pana sotāpanno kusalānaṃ dhammānaṃ bhāvanāya sātaccakiriyāsaṅkhātena appamādena samannāgato dutiyamaggaṃ ārādhetvā ṭhapetvā sakideva imaṃ lokaṃ āgamanamattaṃ avasesaṃ sotāpattimaggena atiṇṇaṃ bhavoghavatthuṃ saṃsāraṇṇavaṃ tarati, tasmā **''appamādena aṇṇava''**nti iminā padena bhavoghataraṇaṃ sakadāgāmimaggaṃ sakadāgāmiñca pakāseti. Yasmā sakadāgāmī vīriyena tatiyamaggaṃ ārādhetvā sakadāgāmimaggena anatītaṃ kāmoghavatthuṃ; kāmoghasaññitañca kāmadukkhamacceti, tasmā **''vīriyena dukkhamaccetī''**ti iminā padena kāmoghataraṇaṃ anāgāmimaggaṃ anāgāmiñca pakāseti. Yasmā pana anāgāmī vigatakāmapaṅkatāya parisuddhāya paññāya ekantaparisuddhaṃ catutthamaggapaññaṃ ārādhetvā anāgāmimaggena appahīnaṃ avijjāsaṅkhātaṃ paramamalaṃ pajahati, tasmā **''paññāya parisujjhatī''**ti iminā padena avijjoghataraṇaṃ arahattamaggaṃ arahantañca pakāseti. Imāya ca arahattanikūṭena kathitāya gāthāya

pariyosāne yakkho sotāpattiphale patiṭṭhāsi.

187. Idāni tameva ‘‘paññāya parisujjhatī’’ti ettha vuttaṃ paññāpadaṃ gahetvā attano paṭibhānena lokiyalokuttaramissakaṃ pañhaṃ pucchanto **‘‘kathaṃ su labhate paññā’’**nti imaṃ chappadagāthamāha. Tattha **kathaṃ sū**ti sabbattheva atthayuttipucchā hoti. Ayañhi paññādiatthaṃ ñatvā tassa yuttiṃ pucchati **‘‘kathaṃ** kāya yuttiyā kena kāraṇena paññaṃ labhatī’’ti. Esa nayo dhanādīsu.

188. Athassa bhagavā catūhi kāraṇehi paññālābhaṃ dassento **‘‘saddahāno’’**tiādimāha. Tassattho – yena pubbabhāge kāyasucaritādibhedena, aparabhāge ca sattatiṃsabodhipakkhiyabhedena dhammena arahanto buddhapaccekabuddhasāvakā nibbānaṃ pattā, taṃ **saddahāno arahataṃ dhammaṃ nibbānappattiyā** lokiyalokuttaraṃ **paññaṃ labhati**. Tañca kho na saddhāmattakeneva, yasmā pana saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotaṃ odahati, ohitasoto dhammaṃ suṇāti, tasmā upasaṅkamanato pabhuti yāva dhammassavanena **sussūsaṃ labhati**. Ki vuttaṃ hoti – taṃ dhammaṃ saddahitvāpi ācariyupajjhāye kālena upasaṅkamitvā vattakaraṇena payirupāsitvā yadā payirupāsanāya ārādhitacittā kiñci vattukāmā honti. Atha adhigatāya sotukāmatāya sotaṃ odahitvā suṇanto labhatīti. Evaṃ susūsampi ca satiavippavāsena **appamatto** subhāsitadubbhāsitaññutāya **vicakkhaṇo** eva labhati, na itaro. Tenāha **‘‘appamatto vicakkhaṇo’’**ti.

Evaṃ yasmā saddhāya paññālābhasaṃvattanikaṃ paṭipadaṃ paṭipajjati, sussūsāya sakkaccaṃ paññādhigamūpāyaṃ suṇāti, appamādena gahitaṃ na sammussati, vicakkhaṇatāya anūnādhikaṃ aviparītañca gahetvā vitthārikaṃ karoti. Sussūsāya vā ohitasoto paññāpaṭilābhahetuṃ dhammaṃ suṇāti, appamādena sutvā dhammaṃ dhāreti, vicakkhaṇatāya dhatānaṃ dhammānaṃ atthamupaparikkhati, athānupubbena paramatthasaccaṃ sacchikaroti, tasmāssa bhagavā ‘‘kathaṃ su labhate paññā’’nti puṭṭho imāni cattāri kāraṇāni dassento imaṃ gāthamāha – ‘‘saddahāno…pe… vicakkhaṇo’’ti.

189. Idāni tato pare tayo pañhe vissajjento ‘‘patirūpakārī’’ti imaṃ gāthamāha. Tattha desakālādīni ahāpetvā lokiyassa lokuttarassa vā dhanassa patirūpaṃ adhigamūpāyaṃ karotīti **patirūpakārī. Dhuravā**ti cetasikavīriyavasena anikkhittadhuro. **Uṭṭhātā**ti ‘‘yo ca sītañca uṇhañca, tiṇā bhiyyo na maññatī’’tiādinā (theragā. 232; dī. ni. 3.253) nayena kāyikavīriyavasena uṭṭhānasampanno asithilaparakkamo. **Vindate dhana**nti ekamūsikāya na cirasseva dvesatasahassasaṅkhaṃ cūḷantevāsī viya lokiyadhanañca, mahallakamahātissatthero viya lokuttaradhanañca labhati. So hi ‘‘tīhi iriyāpathehi viharissāmī’’ti vattaṃ katvā thinamiddhāgamanavelāya palālacumbaṭakaṃ temetvā, sīse katvā, galappamāṇaṃ udakaṃ pavisitvā, thinamiddhaṃ paṭibāhento dvādasahi vassehi arahattaṃ pāpuṇi. **Saccenā**ti vacīsaccenāpi ‘‘saccavādī bhūtavādī’’ti, paramatthasaccenāpi ‘‘buddho paccekabuddho ariyasāvako’’ti evaṃ kittiṃ pappoti. **Dada**nti yaṃkiñci icchitapatthitaṃ dadanto **mittāni ganthati,** sampādeti karotīti attho. Duddadaṃ vā dadaṃ ganthati, dānamukhena vā cattāripi saṅgahavatthūni gahitānīti veditabbāni. Tehi mittāni karotīti vuttaṃ hoti.

190. Evaṃ gahaṭṭhapabbajitānaṃ sādhāraṇena lokiyalokuttaramissakena nayena cattāro pañhe vissajjetvā idāni ‘‘kathaṃ pecca na socatī’’ti imaṃ pañcamaṃ pañhaṃ gahaṭṭhavasena vissajjento āha **‘‘yassete’’**ti. Tassattho – yassa ‘‘saddahāno arahata’’nti ettha vuttāya sabbakalyāṇadhammuppādikāya saddhāya samannāgatattā **saddhassa gharamesino** gharāvāsaṃ pañca vā kāmaguṇe esantassa gavesantassa kāmabhogino gahaṭṭhassa ‘‘saccena kittiṃ pappotī’’ti ettha vuttappakāraṃ **saccaṃ,** ‘‘sussūsaṃ labhate paññā’’nti ettha sussūsapaññānāmena vutto **dhammo,** ‘‘dhuravā uṭṭhātā’’ti ettha dhuranāmena uṭṭhānanāmena ca vuttā **dhīti,** ‘‘dadaṃ mittāni ganthatī’’ti ettha vuttappakāro **cāgo** cāti ete caturo dhammā santi. **Sa ve pecca na socatī**ti idhalokā paralokaṃ gantvā sa ve na socatīti.

191. Evaṃ bhagavā pañcamampi pañhaṃ vissajjetvā taṃ yakkhaṃ codento āha – ‘‘iṅgha **aññepī’’**ti. Tattha **iṅghā**ti codanatthe nipāto. **Aññepī**ti aññepi dhamme puthū samaṇabrāhmaṇe pucchassu, aññepi vā pūraṇādayo sabbaññupaṭiññe puthū samaṇabrāhmaṇe pucchassu. Yadi amhehi

‘‘saccena kittiṃ pappotī’’ti ettha vuttappakārā **saccā** bhiyyo kittippattikāraṇaṃ vā, ‘‘sussūsaṃ labhate paññā’’nti ettha sussūsanapaññāpadesena vuttā **damā** bhiyyo lokiyalokuttarapaññāpaṭilābhakāraṇaṃ vā. ‘‘Dadaṃ mittāni ganthatī’’ti ettha vuttappakārā **cāgā** bhiyyo mittaganthanakāraṇaṃ vā, ‘‘dhuravā uṭṭhātā’’ti ettha taṃ taṃ atthavasaṃ paṭicca dhuranāmena uṭṭhānanāmena ca vuttāya mahābhārasahanaṭṭhena ussoḷhībhāvappattāya vīriyasaṅkhātāya **khantyā** bhiyyo lokiyalokuttaradhanavindanakāraṇaṃ vā, ‘‘saccaṃ dhammo dhiti cāgo’’ti evaṃ vuttehi imeheva catūhi dhammehi bhiyyo asmā lokā paraṃ lokaṃ pecca asocanakāraṇaṃ vā idha vijjatīti ayamettha saddhiṃ saṅkhepayojanāya atthavaṇṇanā. Vitthārato pana ekamekaṃ padaṃ atthuddhārapaduddhāravaṇṇanānayehi vibhajitvā veditabbā.

192. Evaṃ vutte yakkho yena saṃsayena aññe puccheyya, tassa pahīnattā **‘‘kathaṃ nu dāni puccheyyaṃ, puthū samaṇabrāhmaṇe**ti vatvā yepissa apucchanakāraṇaṃ na jānanti, tepi jānāpento **‘‘yohaṃ ajja pajānāmi, yo attho samparāyiko’’**ti āha. Tattha **ajjā**ti ajjādiṃ katvāti adhippāyo. **Pajānāmī**ti yathāvuttena pakārena jānāmi. **Yo attho**ti ettāvatā ‘‘sussūsaṃ labhate paññā’’ntiādinā nayena vuttaṃ diṭṭhadhammikaṃ dasseti **samparāyiko**ti iminā ‘‘yassete caturo dhammā’’ti vuttaṃ pecca sokābhāvakaraṃ samparāyikaṃ. **Attho**ti ca kāraṇassetaṃ adhivacanaṃ. Ayañhi atthasaddo ‘‘sātthaṃ sabyañjana’’nti evamādīsu (pārā. 1; dī. ni. 1.255) pāṭhatthe vattati. ‘‘Attho me, gahapati, hiraññasuvaṇṇenā’’tiādīsu (dī. ni. 2.250; ma. ni. 3.258) kiccatthe ‘‘hoti sīlavataṃ attho’’tiādīsu (jā. 1.1.11) vuḍḍhimhi. ‘‘Bahujano bhajate atthahetū’’tiādīsu (jā. 1.15.89) dhane. ‘‘Ubhinnamatthaṃ caratī’’tiādīsu (jā. 1.7.66; saṃ. ni. 1.250; theragā. 443) hite. ‘‘Atthe jāte ca paṇḍita’’ntiādīsu (jā. 1.1.92) kāraṇe. Idha pana kāraṇe. Tasmā yaṃ paññādilābhādīnaṃ kāraṇaṃ diṭṭhadhammikaṃ, yañca pecca sokābhāvassa kāraṇaṃ samparāyikaṃ, taṃ yohaṃ ajja bhagavatā vuttanayena sāmaṃyeva pajānāmi, so kathaṃ nu dāni puccheyyaṃ puthū samaṇabrāhmaṇeti evamettha saṅkhepato attho veditabbo.

193. Evaṃ yakkho ‘‘pajānāmi yo attho samparāyiko’’ti vatvā tassa ñāṇassa bhagavaṃmūlakattaṃ dassento **‘‘atthāya vata me buddho’’**ti āha. Tattha **atthāyā**ti hitāya, vuḍḍhiyā vā. **Yattha dinnaṃ mahapphala**nti ‘‘yassete caturo dhammā’’ti (jā. 1.1.97) ettha vuttacāgena yattha dinnaṃ mahapphalaṃ hoti, taṃ aggadakkhiṇeyyaṃ buddhaṃ pajānāmīti attho. Keci pana ‘‘saṅghaṃ sandhāya evamāhā’’ti bhaṇanti.

194. Evaṃ imāya gāthāya attano hitādhigamaṃ dassetvā idāni parahitāya paṭipattiṃ dīpento āha **‘‘so ahaṃ vicarissāmī’’**ti. Tassattho hemavatasutte vuttanayeneva veditabbo.

Evamimāya gāthāya pariyosānañca rattivibhāyanañca sādhukārasadduṭṭhānañca āḷavakakumārassa yakkhassa bhavanaṃ ānayanañca ekakkhaṇeyeva ahosi. Rājapurisā sādhukārasaddaṃ sutvā ‘‘evarūpo sādhukārasaddo ṭhapetvā buddhe na aññesaṃ abbhuggacchati, āgato nu kho bhagavā’’ti āvajjentā bhagavato sarīrappabhaṃ disvā, pubbe viya bahi aṭṭhatvā, nibbisaṅkā antoyeva pavisitvā, addasaṃsu bhagavantaṃ yakkhassa bhavane nisinnaṃ, yakkhañca añjaliṃ paggahetvā ṭhitaṃ. Disvāna yakkhaṃ āhaṃsu – ‘‘ayaṃ te, mahāyakkha, rājakumāro balikammāya ānīto, handa naṃ khāda vā bhuñja vā, yathāpaccayaṃ vā karohī’’ti. So sotāpannattā lajjito visesato ca bhagavato purato evaṃ vuccamāno, atha taṃ kumāraṃ ubhohi hatthehi paṭiggahetvā bhagavato upanāmesi – ‘‘ayaṃ bhante kumāro mayhaṃ pesito, imāhaṃ bhagavato dammi, hitānukampakā buddhā, paṭiggaṇhātu, bhante, bhagavā imaṃ dārakaṃ imassa hitatthāya sukhatthāyā’’ti. Imañca gāthamāha –

> ‘‘Imaṃ kumāraṃ satapuññalakkhaṇaṃ, sabbaṅgupetaṃ paripuṇṇabyañjanaṃ;
> Udaggacitto sumano dadāmi te, paṭiggaha lokahitāya cakkhumā’’ti.

Paṭiggahesi bhagavā kumāraṃ, paṭiggaṇhanto ca yakkhassa ca kumārassa ca maṅgalakaraṇatthaṃ pādūnagāthaṃ abhāsi. Taṃ yakkho kumāraṃ saraṇaṃ gamento tikkhattuṃ catutthapādena pūreti. Seyyathidaṃ –

''Dīghāyuko hotu ayaṃ kumāro,
Tuvañca yakkha sukhito bhavāhi;
Abyādhitā lokahitāya tiṭṭhatha,
Ayaṃ kumāro saraṇamupeti buddhaṃ…pe… dhammaṃ…pe… saṅgha''nti.

Bhagavā kumāraṃ rājapurisānaṃ adāsi – ''imaṃ vaḍḍhetvā puna mameva dethā''ti. Evaṃ so kumāro rājapurisānaṃ hatthato yakkhassa hatthaṃ yakkhassa hatthato bhagavato hatthaṃ, bhagavato hatthato puna rājapurisānaṃ hatthaṃ gatattā nāmato ''hatthako āḷavako''ti jāto. Taṃ ādāya paṭinivatte rājapurise disvā kassakavanakammikādayo ''kiṃ yakkho kumāraṃ atidaharattā na icchatī''ti bhītā pucchiṃsu. Rājapurisā ''mā bhāyatha, khemaṃ kataṃ bhagavatā''ti sabbamārocesuṃ. Tato ''sādhu sādhū''ti sakalaṃ āḷavīnagaraṃ ekakolāhalena yakkhābhimukhaṃ ahosi. Yakkhopi bhagavato bhikkhācārakāle anuppatte pattacīvaraṃ gahetvā upaḍḍhamaggaṃ āgantvā nivatti.

Atha bhagavā nagare piṇḍāya caritvā katabhattakicco nagaradvāre aññatarasmiṃ vivitte rukkhamūle paññattavarabuddhāsane nisīdi. Tato mahājanakāyena saddhiṃ rājā ca nāgarā ca ekato sampiṇḍitvā bhagavantaṃ upasaṅkamma vanditvā parivāretvā nisinnā ''kathaṃ, bhante, evaṃ dāruṇaṃ yakkhaṃ damayitthā''ti pucchiṃsu. Tesaṃ bhagavā yuddhamādiṃ katvā ''evaṃ navavidhavassaṃ vassi, evaṃ vibhiṃsanakaṃ akāsi, evaṃ pañhaṃ pucchi, tassāhaṃ evaṃ vissajjesi''nti tamevāḷavakasuttaṃ kathesi. Kathāpariyosāne caturāsītipāṇasahassānaṃ dhammābhisamayo ahosi. Tato rājā ca nāgarā ca vessavaṇamahārājassa bhavanasamīpe yakkhassa bhavanaṃ katvā pupphagandhādisakkārūpetaṃ niccaṃ baliṃ pavattesuṃ. Tañca kumāraṃ viññutaṃ pattaṃ ''tvaṃ bhagavantaṃ nissāya jīvitaṃ labhi, gaccha, bhagavantaṃyeva payirupāsassu bhikkhusaṅghañcā''ti vissajjesuṃ. So bhagavantañca bhikkhusaṅghañca payirupāsamāno na cirasseva anāgāmiphale patiṭṭhāya sabbaṃ buddhavacanaṃ uggahetvā pañcasataupāsakaparivāro ahosi. Bhagavā ca naṃ etadagge niddisi ''etadaggaṃ, bhikkhave, mama sāvakānaṃ upāsakānaṃ catūhi saṅgahavatthūhi parisaṃ saṅgaṇhantānaṃ yadidaṃ hatthako āḷavako''ti (a ni. 1.251).

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya āḷavakasuttavaṇṇanā niṭṭhitā.

11. Vijayasuttavaṇṇanā

Caraṃ vā yadi vā tiṭṭhanti nandasuttaṃ. ''Vijayasuttaṃ kāyavicchandanikasutta''ntipi vuccati. Kā uppatti? Idaṃ kira suttaṃ dvīsu ṭhānesu vuttaṃ, tasmā assa duvidhā uppatti. Tattha bhagavatā anupubbena kapilavatthuṃ anuppatvā, sākiye vinetvā nandādayo pabbājetvā, anuññātāya mātugāmassa pabbajjāya ānandattherassa bhaginī nandā, khemakasakkarañño dhītā abhirūpanandā, janapadakalyāṇī nandāti tisso nandāyo pabbajiṃsu. Tena ca samayena bhagavā sāvatthiyaṃ viharati. Abhirūpanandā abhirūpā eva ahosi dassanīyā pāsādikā, tenevassā abhirūpanandāti nāmamakaṃsu. Janapadakalyāṇī nandāpi rūpena attanā sadisaṃ na passati. Tā ubhopi rūpamadamattā ''bhagavā rūpaṃ vivaṇṇeti, garahati, anekapariyāyena rūpe ādīnavaṃ dassetī''ti bhagavato upaṭṭhānaṃ na gacchanti, daṭṭhumpi na icchanti. Evaṃ appasannā kasmā pabbajitāti ce? Agatiyā. Abhirūpanandāya hi vāreyyadivaseyeva sāmiko sakyakumāro kālamakāsi. Atha naṃ mātāpitaro akāmakaṃ pabbājesuṃ. Janapadakalyāṇī nandāpi āyasmante nande arahattaṃ patte nirāsā hutvā ''mayhaṃ sāmiko ca mātā ca mahāpajāpati aññe ca ñātakā pabbajitā, ñātīhi vinā dukkho gharāvāso''ti gharāvāse assādamalabhantī pabbajitā, na saddhāya.

Atha bhagavā tāsaṃ ñāṇaparipākaṃ viditvā mahāpajāpatiṃ āṇāpesi ''sabbāpi bhikkhuniyo paṭipāṭiyā ovādaṃ āgacchantū''ti. Tā attano vāre sampatte aññaṃ pesenti. Tato bhagavā ''sampatte vāre attanāva āgantabbaṃ, na aññā pesetabbā''ti āha. Athekadivasaṃ abhirūpanandā agamāsi. Taṃ bhagavā nimmitarūpena saṃvejetvā ''aṭṭhīnaṃ nagaraṃ kata''nti imāya dhammapadagāthāya –

''Āturaṃ asuciṃ pūtiṃ, passa nande samussayaṃ;
Uggharantaṃ paggharantaṃ, bālānaṃ abhipatthitaṃ. (therīgā. 19);

''Animittañca bhāvehi, mānānusayamujjaha;
Tato mānābhisamayā, upasantā carissasī''ti. (su. ni. 344; therīgā. 20) –

Imāhi therīgāthāhi ca anupubbena arahatte patiṭṭhāpesi. Athekadivasaṃ sāvatthivāsino purebhattaṃ dānaṃ datvā samādinnuposathā sunivatthā supārutā gandhapupphādīni ādāya dhammassavanatthāya jetavanaṃ gantvā dhammassavanapariyosāne bhagavantaṃ vanditvā nagaraṃ pavisanti. Bhikkhunisaṅghopi dhammakathaṃ sutvā bhikkhuniupassayaṃ gacchati. Tattha manussā ca bhikkhuniyo ca bhagavato vaṇṇaṃ bhāsanti. Catuppamāṇike hi lokasannivāse sammāsambuddhaṃ disvā appasīdanto nāma natthi. Rūpappamāṇikā hi puggalā bhagavato lakkhaṇakhacitamanubyañjanavicitraṃ samujjalitaketumālābyāmappabhāvinaddhamalaṅkāratthamiva lokassa samuppannaṃ rūpaṃ disvā pasīdanti, ghosappamāṇikā anekasatesu jātakesu kittighosaṃ aṭṭhaṅgasamannāgataṃ karavīkamadhuranigghosaṃ brahmassarañca sutvā, lūkhappamāṇikā pattacīvarādilūkhataṃ dukkarakārikalūkhataṃ vā disvā, dhammappamāṇikā sīlakkhandhādīsu yaṃkiñci dhammakkhandhaṃ upaparikkhitvā. Tasmā sabbaṭṭhānesu bhagavato vaṇṇaṃ bhāsanti. Janapadakalyāṇī nandā bhikkhunipassayaṃ patvāpi anekapariyāyena bhagavato vaṇṇaṃ bhāsantānaṃ tesaṃ sutvā bhagavantaṃ upagantukāmā hutvā bhikkhunīnaṃ ārocesi. Bhikkhuniyo taṃ gahetvā bhagavantaṃ upasaṅkamiṃsu.

Bhagavā paṭikacceva tassāgamanaṃ viditvā kaṇṭakena kaṇṭakaṃ, āṇiyā ca āṇiṃ nīharitukāmo puriso viya rūpeneva rūpamadaṃ vinetuṃ attano iddhibalena pannarasasoḷasavassuddesikaṃ atidassanīyaṃ itthiṃ passe ṭhatvā bījamānaṃ abhinimmini. Nandā bhikkhunīhi saddhiṃ upasaṅkamitvā, bhagavantaṃ vanditvā, bhikkhunisaṅghassa antare nisīditvā, pādatalā pabhuti yāva kesaggā bhagavato rūpasampattiṃ disvā puna taṃ bhagavato passe ṭhitaṃ nimmatarūpañca disvā ''aho ayaṃ itthī rūpavatī''ti attano rūpamadaṃ jahitvā tassā rūpe abhirattabhāvā ahosi. Tato bhagavā taṃ itthiṃ vīsativassappamāṇaṃ katvā dassesi. Mātugāmo hi soḷasavassuddesikoyeva sobhati, na tato uddhaṃ. Atha tassā rūpaparihāniṃ disvā nandāya tasmiṃ rūpe chandarāgo tanuko ahosi. Tato bhagavā avijātavaṇṇaṃ, sakiṃvijātavaṇṇaṃ, majjhimitthivaṇṇaṃ, mahitthivaṇṇanti evaṃ yāva vassasatikaṃ obhaggaṃ daṇḍaparāyaṇaṃ tilakāhatagattaṃ katvā, dassetvā passamānāyeva nandāya tassā maraṇaṃ uddhumātakādibhedaṃ kākādīhi samparivāretvā khajjamānaṃ duggandhaṃ jegucchapaṭikūlabhāvañca dassesi. Nandāya taṃ kamaṃ disvā ''evamevaṃ mamapi aññesampi sabbasādhāraṇo ayaṃ kamo''ti aniccasaññā saṇṭhāsi, tadanusārena ca dukkhanattasaññāpi, tayo bhavā ādittamiva agāraṃ appaṭisaraṇā hutvā upaṭṭhahiṃsu. Atha bhagavā ''kammaṭṭhāne pakkhantaṃ nandāya citta''nti ñatvā tassā sappāyavasena imā gāthāyo abhāsi –

''Āturaṃ asuciṃ pūtiṃ, passa nande samussayaṃ;
Uggharantaṃ paggharantaṃ, bālānaṃ abhipatthitaṃ. (therīgā. 19);

''Yathā idaṃ tathā etaṃ, yathā etaṃ tathā idaṃ;
Dhātuso suññato passa, mā lokaṃ punarāgami;
Bhave chandaṃ virājetvā, upasantā carissasī''ti. (su. ni. 205);

Gāthāpariyosāne nandā sotāpattiphale patiṭṭhāsi. Athassā bhagavā uparimaggādhigamatthaṃ suññataparivāraṃ vipassanākammaṭṭhānaṃ kathento imaṃ suttamabhāsi. Ayaṃ tāvassa ekā uppatti.

Bhagavati pana rājagahe viharante yā sā cīvarakkhandhake (mahāva. 326) vitthārato vuttasamuṭṭhānāya sālavatiyā gaṇikāya dhītā jīvakassa kaniṭṭhā sirimā nāma mātu accayena taṃ ṭhānaṃ labhitvā ''akkodhena jine kodha''nti (dha. pa. 223; jā. 1.2.1) imissā gāthāya vatthumhi puṇṇakaseṭṭhidhītaraṃ avamaññitvā, bhagavantaṃ khamāpentī dhammadesanaṃ sutvā, sotāpannā hutvā aṭṭha niccabhattāni pavattesi. Taṃ ārabbha aññataro niccabhattiko bhikkhu rāgaṃ uppādesi.

Āhārakiccampi ca kātuṃ asakkonto nirāhāro nipajjīti dhammapadagāthāvatthumhi vuttaṃ. Tasmiṃ tathānipanneyeva sirimā kālaṃ katvā yāmabhavane suyāmassa devī ahosi. Atha tassā sarīrassa aggikiccaṃ nivāretvā āmakasusāne raññā nikkhipāpitaṃ sarīraṃ dassanāya bhagavā bhikkhusaṅghaparivuto agamāsi, tampi bhikkhuṃ ādāya, tathā nāgarā ca rājā ca. Tattha manussā bhaṇanti ''pubbe sirimāya aṭṭhuttarasahassenāpi dassanaṃ dullabhaṃ, taṃ dānajja kākaṇikāyāpi daṭṭhukāmo natthī''ti. Sirimāpi devakaññā pañcahi rathasatehi parivutā tatrāgamāsi. Tatrāpi bhagavā sannipatitānaṃ dhammadesanatthaṃ imaṃ suttaṃ tassa bhikkhuno ovādatthaṃ ''passa cittakataṃ bimba''nti (dha. pa. 147) imañca dhammapadagāthaṃ abhāsi. Ayamassa dutiyā uppatti.

195. Tattha **caraṃ vā**ti sakalarūpakāyassa gantabbadisābhimukhenābhinīhārena gacchanto vā. **Yadi vā tiṭṭha**nti tasseva ussāpanabhāvena tiṭṭhanto vā. **Nisinno uda vā saya**nti tasseva heṭṭhimabhāgasamiñjanauparimabhāgasamussāpanabhāvena nisinno vā, tiriyaṃ pasāraṇabhāvena sayanto vā. **Samiñjeti pasāretī**ti tāni tāni pabbāni samiñjeti ca pasāreti ca.

Esā kāyassa iñjanāti sabbāpesā imasseva saviññāṇakassa kāyassa iñjanā calanā phandanā, natthettha añño koci caranto vā pasārento vā, apica kho pana ''carāmī''ti citte uppajjante taṃsamuṭṭhānā vāyodhātu kāyaṃ pharati, tenassa gantabbadisābhimukho abhinīhāro hoti, desantare rūpantarapātubhāvoti attho. Tena ''cara''nti vuccati. Tathā ''tiṭṭhāmī''ti citte uppajjante taṃsamuṭṭhānā vāyodhātu kāyaṃ pharati, tenassa samussāpanaṃ hoti, uparūpariṭṭhānena rūpapātubhāvoti attho. Tena ''tiṭṭha''nti vuccati. Tathā ''nisīdāmī''ti citte uppajjante taṃsamuṭṭhānā vāyodhātu kāyaṃ pharati, tenassa heṭṭhimabhāgasamiñjanañca uparimabhāgasamussāpanañca hoti, tathābhāvena rūpapātubhāvoti attho. Tena ''nisinno''ti vuccati. Tathā ''sayāmī''ti citte uppajjante taṃsamuṭṭhānā vāyodhātu kāyaṃ pharati, tenassa tiriyaṃ pasāraṇaṃ hoti, tathābhāvena rūpapātubhāvoti attho. Tena ''saya''nti vuccati.

Evaṃ cāyamāyasmā yo koci itthannāmo caraṃ vā yadi vā tiṭṭhaṃ, nisinno uda vā sayaṃ yametaṃ tattha tattha iriyāpathe tesaṃ tesaṃ pabbānaṃ samiñjanappasāraṇavasena samiñjeti pasāretīti vuccati. Tampi yasmā samiñjanappasāraṇacitte uppajjamāne yathāvutteneva nayena hoti, tasmā esā kāyassa iñjanā, natthettha añño koci, suññamidaṃ kenaci carantena vā pasārentena vā sattena vā puggalena vā. Kevalaṃ pana –

> ''Cittanānattamāgamma, nānattaṃ hoti vāyuno;
> Vāyunānattato nānā, hoti kāyassa iñjanā''ti. –

Ayamettha paramattho.

Evametāya gāthāya bhagavā yasmā ekasmiṃ iriyāpathe ciraviniyogena kāyapīḷanaṃ hoti, tassa ca vinodanatthaṃ iriyāpathaparivattanaṃ karīyati, tasmā ''caraṃ vā''tiādīhi iriyāpathapaṭicchannaṃ dukkhalakkhaṇaṃ dīpeti, tathā caraṇakāle ṭhānādīnamabhāvato sabbametaṃ caraṇādibhedaṃ ''esā kāyassa iñjanā''ti bhaṇanto santatipaṭicchannaṃ aniccalakkhaṇaṃ. Tāya tāya sāmaggiyā pavattāya ''esā kāyassa iñjanā''ti ca attapaṭikkhepena bhaṇanto attasaññāghanapaṭicchannaṃ anattalakkhaṇaṃ dīpeti.

196. Evaṃ lakkhaṇattayadīpanena suññatakammaṭṭhānaṃ kathetvā puna saviññāṇakāviññāṇakaasubhadassanatthaṃ **''aṭṭhinahārusaṃyutto''**ti ārabhi. Tassattho – yassa cesā kāyassa iñjanā, svāyaṃ kāyo visuddhimagge dvattiṃsākāravaṇṇanāyaṃ vaṇṇasaṇṭhānadisokāsaparicchedabhedena abyāpāranayena ca pakāsitehi saṭṭhādhikehi tīhi aṭṭhisatehi navahi nhārusatehi ca saṃyuttattā aṭṭhinahārusaṃyutto. Tattheva pakāsitena aggapādaṅgulitacādinā tacena ca navapesisatappabhedena ca maṃsena avalittattā **tacamaṃsāvalepano** paramaduggandhajegucchapaṭikūloti veditabbo. Kiñcettha veditabbaṃ siyā, yadi esa yā sā majjhimassa purisassa sakalasarīrato saṃkaḍḍhitā badaraṭṭhippamāṇā bhaveyya, tāya makkhikāpattasukhumacchaviyā nīlādiraṅgajātena gehabhitti viya paṭicchanno na bhaveyya, ayaṃ pana evaṃ sukhumāyapi **chaviyā kāyo paṭicchanno** paññācakkhuvirahitehi bālaputhujjanehi **yathābhūtaṃ**

na dissati. Chavirāgarañjito hissa paramajegucchapaṭikūladhammasaṅkhāto tacopi tacapaliveṭhitaṃ yaṃ taṃ pabhedato –

> ‘‘Navapesisatā maṃsā, avalittā kaḷevare;
> Nānākimikulākiṇṇaṃ, miḷhaṭṭhānaṃva pūtikā’’ti. –

Evaṃ vuttaṃ navamaṃsasatampi, maṃsāvalittā ye te –

> ‘‘Navanhārusatā honti, byāmamatte kaḷevare;
> Bandhanti aṭṭhisaṅghātaṃ, agāramiva valliyā’’ti. –

Tepi, nhārusamuṭṭhitāni paṭipāṭiyā avaṭṭhitāni pūtīni duggandhāni tīṇi saṭṭhādhikāni aṭṭhisatānipi yathābhūtaṃ na dissanti yato anādiyitvā taṃ makkhikāpattasukhumacchaviṃ. Yāni panassa chavirāgarattena tacena paliveṭhitattā sabbalokassa apākaṭāni nānappakārāni abbhantarakuṇapāni paramāsuciduggandhajegucchanīyapaṭikūlāni, tānipi paññācakkhunā paṭivijjhitvā evaṃ passitabbo **‘‘antapūro udarapūro…pe… pittassa ca vasāya cā’’**ti.

197. Tattha antassa pūro **antapūro**. Udarassa pūro **udarapūro**. Udaranti ca udariyassetaṃ adhivacanaṃ. Tañhi ṭhānanāmena ‘‘udara’’nti vuttaṃ. **Yakanapeḷassā**ti yakanapiṇḍassa. **Vatthino**ti muttassa. Ṭhānūpacārena panetaṃ ‘‘vatthī’’ti vuttaṃ. **Pūro**ti adhikāro, tasmā yakanapeḷassa pūro vatthino pūroti evaṃ yojetabbaṃ. Esa nayo **hadayassā**tiādīsu. Sabbāneva cetāni antādīni vaṇṇasaṇṭhānadisokāsaparicchedabhedena abyāpāranayena ca visuddhimagge vuttanayavaseneva veditabbāni.

199-200. Evaṃ bhagavā ‘‘na kiñcettha ekampi gayhūpagaṃ muttāmaṇisadisaṃ atthi, aññadatthu asuciparipūrovāyaṃ kāyo’’ti abbhantarakuṇapaṃ dassetvā idāni tameva abbhantarakuṇapaṃ bahinikkhamanakuṇapena pākaṭaṃ katvā dassento pubbe vuttañca saṅgaṇhitvā **‘‘athassa navahi sotehī’’**ti gāthādvayamāha.

Tattha **athā**ti pariyāyantaranidassanaṃ, aparenāpi pariyāyena asucibhāvaṃ passāti vuttaṃ hoti. **Assā**ti imassa kāyassa. **Navahi sotehī**ti ubhoakkhicchiddakaṇṇacchiddanāsāchiddamukhavaccamaggapassāvamaggehi. **Asuci savatī**ti sabbalokapākaṭanānappakāraparamaduggandhajegucchaasuciyeva savati, sandati, paggharati, na aññaṃ kiñci agarucandanādigandhajātaṃ vā maṇimuttādiratanajātaṃ vā. **Sabbadā**ti tañca kho sabbadā rattimpi divāpi pubbaṇhepi sāyanhepi tiṭṭhatopi gacchatopīti. Kiṃ taṃ asucīti ce? **‘‘Akkhimhā akkhigūthako’’**tiādi. Etassa hi dvīhi akkhicchiddehi apanītatacamaṃsasadiso akkhigūthako, kaṇṇacchiddehi rajojallasadiso kaṇṇagūthako, nāsāchiddehi pubbasadisā siṅghāṇikā ca savati, mukhena ca vamati. Kiṃ vamatīti ce? **Ekadā pittaṃ,** yadā abaddhapittaṃ kuppitaṃ hoti, tadā taṃ vamatīti adhippāyo. **Semhañcā**ti na kevalañca pittaṃ, yampi udarapaṭale ekapatthapūrappamāṇaṃ semhaṃ tiṭṭhati, tampi ekadā vamati. Taṃ panetaṃ vaṇṇādito visuddhimagge (visuddhi. 1.203-204, 210-211) vuttanayeneva veditabbaṃ. ‘‘Semhañcā’’ti ca-saddena semhañca aññañca evarūpaṃ udariyalohitādiasuciṃ vamatīti dasseti. Evaṃ sattahi dvārehi asucivamanaṃ dassetvā kālaññū puggalaññū parisaññū ca bhagavā taduttari dve dvārāni visesavacanena anāmasitvā aparena pariyāyena sabbasmāpi kāyā asucisavanaṃ dassento āha **‘‘kāyamhā sedajallikā’’**ti. Tattha **sedajallikā**ti sedo ca loṇapaṭalamalabhedā jallikā ca, tassa ‘‘savati sabbadā’’ti iminā saddhiṃ sambandho.

201. Evaṃ bhagavā yathā nāma bhatte paccamāne taṇḍulamalañca udakamalañca pheṇena saddhiṃ uṭṭhahitvā ukkhalimukhaṃ makkhetvā bahi gaḷati, tathā asitapītādibhede āhāre kammajena agginā paccamāne yaṃ asitapītādimalaṃ uṭṭhahitvā ‘‘akkhimhā akkhigūthako’’tiādinā bhedena nikkhamantaṃ akkhiādīni makkhetvā bahi gaḷati, tassāpi vasena imassa kāyassa asucibhāvaṃ dassetvā idāni yaṃ loke uttamaṅgasammataṃ sīsaṃ ativisiṭṭhabhāvato paccentā vandaneyyānampi vandanaṃ na karonti, tassāpi

nissāratāya asucitāya cassa asucibhāvaṃ dassento **''athassa susiraṃ sīsa''**nti imaṃ gāthamāha.

Tattha **susira**nti chiddaṃ. **Matthaluṅgassa pūrita**nti dadhibharitaalābukaṃ viya matthaluṅgabharitaṃ. Tañca panetaṃ matthaluṅgaṃ visuddhimagge vuttanayeneva veditabbaṃ. **Subhato naṃ maññati bālo**ti tamenaṃ evaṃ nānāvidhakuṇapabharitampi kāyaṃ duccintitacintī bālo subhato maññati, subhaṃ suciṃ iṭṭhaṃ kantaṃ manāpanti tīhipi taṇhādiṭṭhimānamaññanāhi maññati. Kasmā? Yasmā **avijjāya purakkhato** catusaccapaṭicchādakena mohena purakkhato, codito, pavattito, ''evaṃ ādiya, evaṃ abhinivisa evaṃ maññāhī''ti gāhitoti adhippāyo. Passa yāva anatthakarā cāyaṃ avijjāti.

202. Evaṃ bhagavā saviññāṇakavasena asubhaṃ dassetvā idāni aviññāṇakavasena dassetuṃ, yasmā vā cakkavattiraññopi kāyo yathāvuttakuṇapabharitoyeva hoti, tasmā sabbappakārenapi sampattibhave asubhaṃ dassetvā idāni vipattibhave dassetuṃ **''yadā ca so mato setī''**ti gāthamāha.

Tassattho – svāyamevaṃvidho kāyo **yadā** āyuusmāviññāṇāpagamena **mato** vātabharitabhastā viya **uddhumātako** vaṇṇaparibhedena **vinīlako susānasmiṃ** niratthaṃva kaliṅgaraṃ chaḍḍitattā **apaviddho seti,** atha ''na dānissa puna uṭṭhānaṃ bhavissatī''ti ekaṃsatoyeva **anapekkhā honti ñātayo**. Tattha **mato**ti aniccataṃ dasseti, **setī**ti nirīhakattaṃ. Tadubhayena ca jīvitabalamadappahāne niyojeti. **Uddhumāto**ti saṇṭhānavipattiṃ dasseti, **vinīlako**ti chavirāgavipattiṃ. Tadubhayena ca rūpamadappahāne vaṇṇapokkharataṃ paṭicca mānappahāne ca niyojeti. **Apaviddho**ti gahetabbābhāvaṃ dasseti, **susānasmi**nti anto adhivāsetumanarahaṃ jigucchanīyabhāvaṃ. Tadubhayenapi ''mama''nti gāhassa subhasaññāya ca pahāne niyojeti. **Anapekkhā honti ñātayo**ti paṭikiriyābhāvaṃ dasseti, tena ca parivāramadappahāne niyojeti.

203. Evamimāya gāthāya aparibhinnāviññāṇakavasena asubhaṃ dassetvā idāni paribhinnavasenāpi dassetuṃ **''khādanti na''**nti gāthamāha. Tattha **ye caññe**ti ye ca aññepi kākakulalādayo kuṇapabhakkhā pāṇino santi, tepi naṃ khādantīti attho. Sesaṃ uttānameva.

204. Evaṃ ''caraṃ vā''tiādinā nayena suññatakammaṭṭhānavasena, ''aṭṭhinahārusaṃyutto''tiādinā saviññāṇakāsubhavasena ''yadā ca so mato setī''tiādinā aviññāṇakāsubhavasena kāyaṃ dassetvā evaṃ niccasukhattabhāvasuññe ekantaasubhe cāpi kāyasmiṃ ''subhato naṃ maññati bālo, avijjāya purakkhato''ti iminā bālassa vuttiṃ pakāsetvā avijjāmukhena ca vaṭṭaṃ dassetvā idāni tattha paṇḍitassa vuttiṃ pariññāmukhena ca vivaṭṭaṃ dassetuṃ **''sutvāna buddhavacana''**nti ārabhi.

Tattha **sutvānā**ti yoniso nisāmetvā. **Buddhavacana**nti kāyavicchandanakaraṃ buddhavacanaṃ. **Bhikkhū**ti sekkho vā puthujjano vā. **Paññāṇavā**ti paññāṇaṃ vuccati vipassanā aniccādippakāresu pavattattā, tāya samannāgatoti attho. **Idhā**ti sāsane. **So kho naṃ parijānātī**ti so imaṃ kāyaṃ tīhi pariññāhi parijānāti. Kathaṃ? Yathā nāma kusalo vāṇijo idañcidañcāti bhaṇḍaṃ oloketvā ''ettakena gahite ettako nāma udayo bhavissatī''ti tulayitvā tathā katvā puna saudayaṃ mūlaṃ gaṇhanto taṃ bhaṇḍaṃ chaḍḍeti, evamevaṃ ''aṭṭhinhāruādayo ime kesalomādayo cā''ti ñāṇacakkhunā olokento ñātapariññāya parijānāti, ''aniccā ete dhammā dukkhā anattā''ti tulayanto tīraṇapariññāya parijānāti, evaṃ tīrayitvā ariyamaggaṃ pāpuṇanto tattha chandarāgappahānena pahānapariññāya parijānāti. Saviññāṇakāviññāṇakaasubhavasena vā passanto ñātapariññāya parijānāti, aniccādivasena passanto tīraṇapariññāya, arahattamaggena tato chandarāgaṃ apakaḍḍhitvā taṃ pajahanto pahānapariññāya parijānāti.

Kasmā so evaṃ parijānātīti ce? **Yathābhūtañhi passati,** yasmā yathābhūtaṃ passatīti attho. ''Paññāṇavā''tiādinā eva ca etasmiṃ atthe siddhe yasmā buddhavacanaṃ sutvā tassa paññāṇavattaṃ hoti, yasmā ca sabbajanassa pākaṭopāyaṃ kāyo asutvā buddhavacanaṃ na sakkā parijānituṃ, tasmā tassa ñāṇahetuṃ ito bāhirānaṃ evaṃ daṭṭhuṃ asamatthatañca dassetuṃ ''sutvāna buddhavacana''nti āha. Nandābhikkhuniṃ tañca vipallatthacittaṃ bhikkhuṃ ārabbha desanāpavattito aggaparisato

tappaṭipattippattānaṃ bhikkhubhāvadassanato ca ‘‘bhikkhū’’ti āha.

205. Idāni ‘‘yathābhūtañhi passatī’’ti ettha yathā passanto yathābhūtaṃ passati, taṃ dassetuṃ āha **‘‘yathā idaṃ tathā etaṃ, yathā etaṃ tathā ida’’**nti. Tassattho – yathā idaṃ saviññāṇakāsubhaṃ āyuusmāviññāṇānaṃ anapagamā carati, tiṭṭhati, nisīdati, sayati; tathā etaṃ etarahi susāne sayitaṃ aviññāṇakampi pubbe tesaṃ dhammānaṃ anapagamā ahosi. Yathā ca etaṃ etarahi matasarīraṃ tesaṃ dhammānaṃ apagamā na carati, na tiṭṭhati, na nisīdati, na seyyaṃ kappeti, tathā idaṃ saviññāṇakampi tesaṃ dhammānaṃ apagamā bhavissati. Yathā ca idaṃ saviññāṇakaṃ etarahi na susāne mataṃ seti, na uddhumātakādibhāvamupagataṃ, tathā etaṃ etarahi matasarīrampi pubbe ahosi. Yathā panetaṃ etarahi aviññāṇakāsubhaṃ mataṃ susāne seti, uddhumātakādibhāvañca upagataṃ, tathā idaṃ saviññāṇakampi bhavissatīti.

Tattha **yathā idaṃ tathā eta**nti attanā matassa sarīrassa samānabhāvaṃ karonto bāhire dosaṃ pajahati. **Yathā etaṃ tathā ida**nti matasarīrena attano samānabhāvaṃ karonto ajjhattike rāgaṃ pajahati. Yenākārena ubhayaṃ sabhaṃ karoti, taṃ pajānanto ubhayattha mohaṃ pajahati. Evaṃ yathābhūtadassanena pubbabhāgeyeva akusalamūlappahānaṃ sādhetvā, yasmā evaṃ paṭipanno bhikkhu anupubbena arahattamaggaṃ patvā sabbaṃ chandarāgaṃ virājetuṃ samattho hoti, tasmā āha **‘‘ajjhattañca bahiddhā ca, kāye chandaṃ virājaye’’**ti. Evaṃ paṭipanno bhikkhu anupubbenāti pāṭhaseso.

206. Evaṃ sekkhabhūmiṃ dassetvā idāni asekkhabhūmiṃ dassento āha **‘‘chandarāgaviratto so’’**ti. Tassattho – so bhikkhu arahattamaggañāṇena **paññāṇavā** maggānantaraṃ phalaṃ pāpuṇāti, atha sabbaso chandarāgassa pahīnattā **‘‘chandarāgaviratto’’**ti ca, maraṇābhāvena paṇītaṭṭhena vā **amataṃ** sabbasaṅkhāravūpasamanato **santiṃ** taṇhāsaṅkhātavānābhāvato **nibbānaṃ,** cavanābhāvato **accuta**nti saṃvaṇṇitaṃ padamajjhagāti ca vuccati. Atha vā so bhikkhu arahattamaggañāṇena paññāṇavā maggānantaraphale ṭhito chandarāgaviratto nāma hoti, vuttappakārañca padamajjhagāti veditabbo. Tena ‘‘idamassa pahīnaṃ, idañcānena laddha’’nti dīpeti.

207-208. Evaṃ saviññāṇakāviññāṇakavasena asubhakammaṭṭhānaṃ saha nipphattiyā kathetvā puna saṅkhepadesanāya evaṃ mahato ānisaṃsassa antarāyakaraṃ pamādavihāraṃ garahanto **‘‘dvipādakoya’’**nti gāthādvayamāha. Tattha kiñcāpi apādakādayopi kāyā asucīyeva, idhādhikāravasena pana ukkaṭṭhaparicchedavasena vā, yasmā vā aññe asucibhūtāpi kāyā loṇambilādīhi abhisaṅkharitvā manussānaṃ bhojanepi upanīyanti, na tveva manussakāyo, tasmā asucitarabhāvamassa dassentopi ‘‘dvipādako’’ti āha.

Ayanti manussakāyaṃ dasseti. **Duggandho parihīratī**ti duggandho samāno pupphagandhādīhi abhisaṅkharitvā parihīrati. **Nānākuṇapaparipūro**ti kesādianekappakārakuṇapabharito. **Vissavanto tato tato**ti pupphagandhādīhi paṭicchādetuṃ ghaṭentānampi taṃ vāyāmaṃ nipphalaṃ katvā navahi dvārehi kheḷasiṅghāṇikādīni, lomakūpehi ca sedajallikaṃ vissavantoyeva. Tattha dāni passatha – **etādisena kāyena yo** puriso vā itthī vā koci bālo **maññe uṇṇametave** taṇhādiṭṭhimānamaññanāhi ‘‘aha’’nti vā ‘‘mama’’nti vā ‘‘nicco’’ti vātiādinā nayena yo uṇṇamituṃ maññeyya, **paraṃ vā** jātiādīhi **avajāneyya** attānaṃ ucce ṭhāne ṭhapento, **kimaññatra adassanā** ṭhapetvā ariyamaggena ariyasaccadassanābhāvaṃ kimaññaṃ tassa evaṃ uṇṇamāvajānanakāraṇaṃ siyāti.

Desanāpariyosāne nandā bhikkhunī saṃvegamāpādi – ‘‘aho vata re, ahaṃ bālā, yā maṃyeva ārabbha evaṃ vividhadhammadesanāpavattakassa bhagavato upaṭṭhānaṃ nāgamāsi’’nti. Evaṃ saṃviggā ca tameva dhammadesanaṃ samannāharitvā teneva kammaṭṭhānena katipayadivasabbhantare arahattaṃ sacchākāsi. Dutiyaṭṭhānepi kira desanāpariyosāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi, sirimā devakaññā anāgāmiphalaṃ pattā, so ca bhikkhu sotāpattiphale patiṭṭhahīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya vijayasuttavaṇṇanā niṭṭhitā.

12. Munisuttavaṇṇanā

209. **Santhavāto bhayaṃ jāta**nti munisuttaṃ. Kā uppatti? Na sabbasseva suttassa ekā uppatti, apicettha ādito tāva catunnaṃ gāthānaṃ ayamuppatti – bhagavati kira sāvatthiyaṃ viharante gāmakāvāse aññatarā duggatitthī matapatikā puttaṃ bhikkhūsu pabbājetvā attanāpi bhikkhunīsu pabbaji. Te ubhopi sāvatthiyaṃ vassaṃ upagantvā abhiṇhaṃ aññamaññassa dassanakāmā ahesuṃ. Mātā kiñci labhitvā puttassa harati, puttopi mātu. Evaṃ sāyampi pātopi aññamaññaṃ samāgantvā laddhaṃ laddhaṃ saṃvibhajamānā, sammodamānā, sukhadukkhaṃ pucchamānā, nirāsaṅkā ahesuṃ. Tesaṃ evaṃ abhiṇhadassanena saṃsaggo uppajji, saṃsaggā vissāso, vissāsā otāro, rāgena otiṇṇacittānaṃ pabbajitasaññā ca mātuputtasaññā ca antaradhāyi. Tato mariyādavītikkamaṃ katvā asaddhammaṃ paṭiseviṃsu, ayasappattā ca vibbhamitvā agāramajjhe vasiṃsu. Bhikkhū bhagavato ārocesuṃ. ‘‘Kiṃ nu so, bhikkhave, moghapuriso maññati na mātā putte sārajjati, putto vā pana mātarī’’ti garahitvā ‘‘nāhaṃ, bhikkhave, aññaṃ ekarūpampi samanupassāmī’’tiādinā (a. ni. 5.55) avasesasuttenapi bhikkhū saṃvejetvā ‘‘tasmātiha, bhikkhave –

> ‘‘Visaṃ yathā halāhalaṃ, telaṃ pakkuthitaṃ yathā;
> Tambalohavilīnaṃva, mātugāmaṃ vivajjaye’’ti ca. –

Vatvā puna bhikkhūnaṃ dhammadesanatthaṃ – ‘‘santhavāto bhayaṃ jāta’’nti imā attupanāyikā catasso gāthā abhāsi.

Tattha **santhavo** taṇhādiṭṭhimittabhedena tividhoti pubbe vutto. Idha taṇhādiṭṭhisanthavo adhippeto. Taṃ sandhāya bhagavā āha – ‘‘passatha, bhikkhave, yathā idaṃ tassa moghapurisassa santhavāto bhayaṃ jāta’’nti. Tañhi tassa abhiṇhadassanakāmatāditaṇhāya balavakilesabhayaṃ jātaṃ, yena saṇṭhātuṃ asakkonto mātari vippaṭipajji. Attānuvādādikaṃ vā mahābhayaṃ, yena sāsanaṃ chaḍḍetvā vibbhanto. **Niketā**ti ‘‘rūpanimittaniketavisāravinibandhā kho, gahapati, ‘niketasārī’ti vuccatī’’tiādinā (saṃ. ni. 3.3) nayena vuttā ārammaṇappabhedā. **Jāyate rajo**ti rāgadosamoharajo jāyate. Kiṃ vuttaṃ hoti? Na kevalañca tassa santhavāto bhayaṃ jātaṃ, apica kho pana yadetaṃ kilesānaṃ nivāsaṭṭhena sāsavārammaṇaṃ ‘‘niketa’’nti vuccati, idānissa bhinnasaṃvarattā atikkantamariyādattā suṭṭhutaraṃ tato niketā jāyate rajo, yena saṃkiliṭṭhacitto anayabyasanaṃ pāpuṇissati. Atha vā passatha, bhikkhave, yathā idaṃ tassa moghapurisassa santhavāto bhayaṃ jātaṃ, yathā ca sabbaputhujjanānaṃ niketā jāyate rajoti evampetaṃ padadvayaṃ yojetabbaṃ.

Sabbathā pana iminā purimaddhena bhagavā puthujjanadassanaṃ garahitvā attano dassanaṃ pasaṃsanto **‘‘aniketa’’**nti pacchimaddhamāha. Tattha yathāvuttaniketapaṭikkhepena **aniketaṃ,** santhavapaṭikkhepena ca **asanthavaṃ** veditabbaṃ. Ubhayampetaṃ nibbānassādhivacanaṃ. **Etaṃ ve munidassana**nti etaṃ aniketamasanthavaṃ buddhamuninā diṭṭhanti attho. Tattha **ve**ti vimhayatthe nipāto daṭṭhabbo. Tena ca yaṃ nāma niketasanthavavasena mātāputtesu vippaṭipajjamānesu aniketamasanthavaṃ, etaṃ muninā diṭṭhaṃ aho abbhutanti ayamadhippāyo siddho hoti. Atha vā munino dassanantipi munidassanaṃ, dassanaṃ nāma khanti ruci, khamati ceva ruccati cāti attho.

210. Dutiyagāthāya **yo jātamucchijjā**ti yo kismiñcideva vatthusmiṃ jātaṃ bhūtaṃ nibbattaṃ kilesaṃ yathā uppannākusalappahānaṃ hoti, tathā vāyamanto tasmiṃ vatthusmiṃ puna anibbattanavasena ucchinditvā yo anāgatopi kileso tathārūpappaccayasamodhāne nibbattituṃ abhimukhībhūtattā vattamānasamīpe vattamānalakkhaṇena ‘‘jāyanto’’ti vuccati, tañca **na ropayeyya jāyantaṃ,** yathā anuppannākusalānuppādo hoti, tathā vāyamanto na nibbatteyyāti attho. Kathañca na nibbatteyya? **Assa nānuppavecche,** yena paccayena so nibbatteyya taṃ nānuppaveseyya na samodhāneyya. Evaṃ sambhāravekallakaraṇena taṃ na ropayeyya jāyantaṃ. Atha vā yasmā maggabhāvanāya atītāpi kilesā ucchijjanti āyatiṃ vipākābhāvena vattamānāpi na ropīyanti tadabhāvena,

anāgatāpi cittasantatiṃ nānuppavesīyanti uppattisāmatthiyavighātena, tasmā yo ariyamaggabhāvanāya jātamucchijja na ropayeyya jāyantaṃ, anāgatampi cassa jāyantassa nānuppavecche, tamāhu ekaṃ muninaṃ carantaṃ, so ca addakkhi santipadaṃ mahesīti evampettha yojanā veditabbā. Ekantanikkilesatāya **ekaṃ,** seṭṭhaṭṭhena vā ekaṃ. **Munina**nti muniṃ, munīsu vā ekaṃ. **Carantan**ti sabbākāraparipūrāya lokatthacariyāya avasesacariyāhi ca carantaṃ. **Addakkhī**ti addasa. **So**ti yo jātamucchijja aropane ananuppavesane ca samatthatāya ''na ropayeyya jāyantamassa nānuppavecche''ti vutto buddhamuni. **Santipada**nti santikoṭṭhāsaṃ, dvāsaṭṭhidiṭṭhigatavipassanānibbānabhedāsu tīsu sammutisanti, tadaṅgasanti, accantasantīsu seṭṭhaṃ evaṃ anupasante loke accantasantiṃ addasa mahesīti evamattho veditabbo.

211. Tatiyagāthāya **saṅkhāyā**ti gaṇayitvā, paricchinditvā vīmaṃsitvā yathābhūtato ñatvā, dukkhapariññāya parijānitvāti attho. **Vatthūnī**ti yesu evamayaṃ loko sajjati, tāni khandhāyatanadhātubhedāni kilesaṭṭhānāni. **Pamāya bīja**nti yaṃ tesaṃ vatthūnaṃ bījaṃ abhisaṅkhāraviññāṇaṃ, taṃ pamāya hiṃsitvā, bādhitvā, samucchedappahānena pajahitvāti attho. **Sinehamassa nānuppavecche**ti yena taṇhādiṭṭhisinehena sinehitaṃ taṃ bījaṃ āyatiṃ paṭisandhivasena taṃ yathāvuttaṃ vatthusassaṃ viruheyya, taṃ sinehamassa nānuppavecche, tappaṭipakkhāya maggabhāvanāya taṃ nānuppaveseyyāti attho. **Sa ve muni jātikhayantadassī**ti so evarūpo buddhamuni nibbānasacchikiriyāya jātiyā ca maraṇassa ca antabhūtassa nibbānassa diṭṭhattā jātikkhayantadassī **takkaṃ pahāya na upeti saṅkhaṃ**. Imāya catusaccabhāvanāya navappabhedampi akusalavitakkaṃ pahāya saupādisesanibbānadhātuṃ patvā lokatthacariyaṃ karonto anupubbena carimaviññāṇakkhayā anupādisesanibbānadhātuppattiyā ''devo vā manusso vā''ti na upeti saṅkhaṃ. Aparinibbuto eva vā yathā kāmavitakkādino vitakkassa appahīnattā ''ayaṃ puggalo ratto''ti vā ''duṭṭho''ti vā saṅkhaṃ upeti, evaṃ takkaṃ pahāya na upeti saṅkhanti evampettha attho daṭṭhabbo.

212. Catutthagāthāya **aññāyā**ti aniccādinayena jānitvā. **Sabbānī**ti anavasesāni, **nivesanānī**ti kāmabhavādike bhave. Nivasanti hi tesu sattā, tasmā ''nivesanānī''ti vuccanti. **Anikāmayaṃ aññatarampi tesa**nti evaṃ diṭṭhādīnavattā tesaṃ nivesanānaṃ ekampi apatthento so evarūpo buddhamuni maggabhāvanābalena taṇhāgedhassa vigatattā **vītagedho,** vītagedhattā eva ca **agiddho,** na yathā eke avītagedhā eva samānā ''agiddhamhā''ti paṭijānanti, evaṃ. **Nāyūhatī**ti tassa tassa nivesanassa nibbattakaṃ kusalaṃ vā akusalaṃ vā na karoti. Kiṃ kāraṇā? **Pāragato hi hoti,** yasmā evarūpo sabbanivesanānaṃ pāraṃ nibbānaṃ gato hotīti attho.

Evaṃ paṭhamagāthāya puthujjanadassanaṃ garahitvā attano dassanaṃ pasaṃsanto dutiyagāthāya yehi kilesehi puthujjano anupasanto hoti, tesaṃ abhāvena attano santipadādhigamaṃ pasaṃsanto tatiyagāthāya yesu vatthūsu puthujjano takkaṃ appahāya tathā tathā saṅkhaṃ upeti, tesu catusaccabhāvanāya takkaṃ pahāya attano saṅkhānupagamanaṃ pasaṃsanto catutthagāthāya āyatimpi yāni nivesanāni kāmayamāno puthujjano bhavataṇhāya āyūhati, tesu taṇhābhāvena attano anāyūhanaṃ pasaṃsanto catūhi gāthāhi arahattanikūṭeneva ekaṭṭhuppattikaṃ desanaṃ niṭṭhāpesi.

213. **Sabbābhibhu**nti kā uppatti? Mahāpuriso mahābhinikkhamanaṃ katvā anupubbena sabbaññutaṃ patvā dhammacakkappavattanatthāya bārāṇasiṃ gacchanto bodhimaṇḍassa ca gayāya ca antare upakenājīvakena samāgacchi. Tena ca ''vippasannāni kho te, āvuso, indriyānī''tiādinā (ma. ni. 1.285; mahāva. 11) nayena puṭṭho ''sabbābhibhū''tiādīni āha. Upako ''hupeyyāvuso''ti vatvā, sīsaṃ okampetvā, ummaggaṃ gahetvā pakkāmi. Anukkamena ca vaṅkahārajanapade aññataraṃ māgavikagāmaṃ pāpuṇi. Tamenaṃ māgavikajeṭṭhako disvā – ''aho appiccho samaṇo vatthampi na nivāseti, ayaṃ loke arahā''ti gharaṃ netvā maṃsarasena parivisitvā bhuttāviñca naṃ saputtadāro vanditvā ''idheva, bhante, vasatha, ahaṃ paccayena upaṭṭhahissāmī''ti nimantetvā, vasanokāsaṃ katvā adāsi. So tattha vasati.

Māgaviko gimhakāle udakasampanne sītale padese carituṃ dūraṃ apakkantesu migesu tattha gacchanto ''amhākaṃ arahantaṃ sakkaccaṃ upaṭṭhahassū''ti chāvaṃ nāma dhītaraṃ āṇāpetvā agamāsi

saddhiṃ puttabhātukehi. Sā cassa dhītā dassanīyā hoti koṭṭhāsasampannā. Dutiyadivase upako gharaṃ āgato taṃ dārikaṃ sabbaṃ upacāraṃ katvā, parivisituṃ upagataṃ disvā, rāgena abhibhūto bhuñjitumpi asakkonto bhājanena bhattaṃ ādāya vasanaṭṭhānaṃ gantvā, bhattaṃ ekamante nikkhipitvā – ''sace chāvaṃ labhāmi, jīvāmi, no ce, marāmī''ti nirāhāro sayi. Sattame divase māgaviko āgantvā dhītaraṃ upakassa pavattiṃ pucchi. Sā – ''ekadivasameva āgantvā puna nāgatapubbo''ti āha. Māgaviko ''āgataveseneva naṃ upasaṅkamitvā pucchissāmī''ti taṅkhaṇaññeva gantvā – ''kiṃ, bhante, aphāsuka''nti pāde parāmasanto pucchi. Upako nitthunanto parivattatiyeva. So ''vada, bhante, yaṃ mayā sakkā kātuṃ, sabbaṃ karissāmī''ti āha. Upako – ''sace chāvaṃ labhāmi, jīvāmi, no ce, idheva maraṇaṃ seyyo''ti āha. ''Jānāsi pana, bhante, kiñci sippa''nti? ''Na jānāmī''ti. ''Na, bhante, kiñci sippaṃ ajānantena sakkā gharāvāsaṃ adhiṭṭhātu''nti? So āha – ''nāhaṃ kiñci sippaṃ jānāmi, apica tumhākaṃ maṃsahārako bhavissāmi, maṃsañca vikkiṇissāmī''ti. Māgavikopi ''amhākaṃ etadeva ruccatī''ti uttarasāṭakaṃ datvā, gharaṃ ānetvā dhītaraṃ adāsi. Tesaṃ saṃvāsamanvāya putto vijāyi. Subhaddotissa nāmaṃ akaṃsu. Chāvā puttatosanagītena upakaṃ uppaṇḍesi. So taṃ asahanto ''bhadde, ahaṃ anantajinassa santikaṃ gacchāmī''ti majjhimadesābhimukho pakkāmi.

Bhagavā ca tena samayena sāvatthiyaṃ viharati jetavanamahāvihāre. Atha kho bhagavā paṭikacceva bhikkhū āṇāpesi – ''yo, bhikkhave, anantajinoti pucchamāno āgacchati, tassa maṃ dasseyyāthā''ti. Upakopi kho anupubbeneva sāvatthiṃ āgantvā vihāramajjhe ṭhatvā ''imasmiṃ vihāre mama sahāyo anantajino nāma atthi, so kuhiṃ vasatī''ti pucchi. Taṃ bhikkhū bhagavato santikaṃ nayiṃsu. Bhagavā tassānurūpaṃ dhammaṃ desesi. So desanāpariyosāne anāgāmiphale patiṭṭhāsi. Bhikkhū tassa pubbappavattiṃ sutvā kathaṃ samuṭṭhāpesuṃ – ''bhagavā paṭhamaṃ nissirikassa naggasamaṇassa dhammaṃ desesī''ti. Bhagavā taṃ kathāsamuṭṭhānaṃ viditvā gandhakuṭito nikkhamma taṅkhaṇānurūpena pāṭihāriyena buddhāsane nisīditvā bhikkhū āmantesi – ''kāya nuttha, bhikkhave, etarahi kathāya sannisinnā''ti? Te sabbaṃ kathesuṃ. Tato bhagavā – ''na, bhikkhave, tathāgato ahetuappaccayā dhammaṃ deseti, nimmalā tathāgatassa dhammadesanā, na sakkā tattha dosaṃ daṭṭhuṃ. Tena, bhikkhave, dhammadesanūpanissayena upako etarahi anāgāmī jāto''ti vatvā attano desanāmalābhāvadīpikaṃ imaṃ gāthamabhāsi.

Tassattho – sāsavesu sabbakhandhāyatanadhātūsu chandarāgappahānena tehi anabhibhūtattā sayañca te dhamme sabbe abhibhuyya pavattattā **sabbābhibhuṃ**. Tesañca aññesañca sabbadhammānaṃ sabbākārena viditattā **sabbaviduṃ**. Sabbadhammadesanasamatthāya sobhanāya medhāya samannāgatattā **sumedhaṃ**. Yesaṃ taṇhādiṭṭhilepānaṃ vasena sāsavakhandhādibhedesu sabbadhammesu upalimpati, tesaṃ lepānaṃ abhāvā tesu **sabbesu dhammesu anupalittaṃ**. Tesu ca sabbadhammesu chandarāgābhāvena sabbe te dhamme jahitvā ṭhitattā **sabbañjahaṃ**. Upadhivivekaninnena cittena taṇhakkhaye nibbāne visesena muttattā **taṇhakkhaye vimuttaṃ,** adhimuttanti vuttaṃ hoti. **Taṃ vāpi dhīrā muni vedayantī**ti tampi paṇḍitā sattā muniṃ vedayanti jānanti. Passatha yāva paṭivisiṭṭhovāyaṃ muni, tassa kuto desanāmalanti attānaṃ vibhāveti. Vibhāvanattho hi ettha vāsaddoti. Keci pana vaṇṇayanti – ''upako tadā tathāgataṃ disvāpi 'ayaṃ buddhamunī'ti na saddahī''ti evaṃ bhikkhū kathaṃ samuṭṭhāpesuṃ, tato bhagavā ''saddahatu vā mā vā, dhīrā pana taṃ muniṃ vedayantī''ti dassento imaṃ gāthamabhāsīti.

214. **Paññābala**nti kā uppatti? Ayaṃ gāthā revatattheraṃ ārabbha vuttā. Tattha ''gāme vā yadi vāraññe''ti imissā gāthāya vuttanayeneva revatattherassa ādito pabhuti pabbajjā, pabbajitassa khadiravane vihāro, tattha viharato visesādhigamo, bhagavato tattha gamanapaccāgamanañca veditabbaṃ. Paccāgate pana bhagavati yo so mahallakabhikkhu upāhanaṃ sammussitvā paṭinivatto khadirarukkhe ālaggitaṃ disvā sāvatthiṃ anuppatto visākhāya upāsikāya ''kiṃ, bhante, revatattherassa vasanokāso ramaṇīyo''ti bhikkhū pucchamānāya yehi bhikkhūhi pasaṃsito, te apasādento ''upāsike, ete tucchaṃ bhaṇanti, na sundaro bhūmippadeso, atilūkhakakkhaḷaṃ khadiravanamevā''ti āha. So visākhāya āgantukabhattaṃ bhuñjitvā pacchābhattaṃ maṇḍalamāḷe sannipatite bhikkhū ujjhāpento āha – ''kiṃ, āvuso, revatattherassa senāsane ramaṇīyaṃ tumhehi diṭṭha''nti. Bhagavā taṃ ñatvā gandhakuṭito nikkhamma taṅkhaṇānurūpena pāṭihāriyena parisamajjhaṃ patvā, buddhāsane nisīditvā bhikkhū

āmantesi – ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti? Te āhaṃsu – ‘‘revataṃ, bhante, ārabbha kathā uppannā ‘evaṃ navakammiko kadā samaṇadhammaṃ karissatī’’’ti. ‘‘Na, bhikkhave, revato navakammiko, arahā revato khīṇāsavo’’ti vatvā taṃ ārabbha tesaṃ bhikkhūnaṃ dhammadesanatthaṃ imaṃ gāthamabhāsi.

Tassattho – dubbalakarakilesappahānasādhakena vikubbanaadhiṭṭhānappabhedena vā paññābalena samannāgatattā **paññābalaṃ,** catupārisuddhisīlena dhutaṅgavatena ca upapannattā **sīlavatūpapannaṃ,** maggasamādhinā phalasamādhinā iriyāpathasamādhinā ca **samāhitaṃ,** upacārappanābhedena jhānena jhāne vā ratattā **jhānarataṃ,** sativepullappattattā **satimaṃ,** rāgādisaṅgato pamuttatā **saṅgā pamuttaṃ,** pañcacetokhilacatuāsavābhāvena **akhilaṃ anāsavaṃ taṃ vāpi dhīrā muniṃ vedayanti**. Tampi evaṃ paññādiguṇasaṃyuttaṃ saṅgādidosavisaṃyuttaṃ paṇḍitā sattā muniṃ vā vedayanti. Passatha yāva paṭivisiṭṭhovāyaṃ khīṇāsavamuni, so ‘‘navakammiko’’ti vā ‘‘kadā samaṇadhammaṃ karissatī’’ti vā kathaṃ vattabbo. So hi paññābalena taṃ vihāraṃ niṭṭhāpesi, na navakammakaraṇena, katakiccova so, na idāni samaṇadhammaṃ karissatīti revatattheraṃ vibhāveti. Vibhāvanattho hi ettha vā-saddoti.

215. **Ekaṃ carantanti** kā uppatti? Bodhimaṇḍato pabhuti yathākkamaṃ kapilavatthuṃ anuppatte bhagavati pitāputtasamāgame vattamāne bhagavā sammodamānena raññā suddhodanena ‘‘tumhe, bhante, gahaṭṭhakāle gandhakaraṇḍake vāsitāni kāsikādīni dussāni nivāsetvā idāni kathaṃ chinnakāni paṃsukūlāni dhārethā’’ti evamādinā vutto rājānaṃ anunayamāno –

> ‘‘Yaṃ tvaṃ tāta vade mayhaṃ, paṭṭuṇṇaṃ dukūlakāsikaṃ;
> Paṃsukūlaṃ tato seyyaṃ, etaṃ me abhipatthita’’nti. –

Ādīni vatvā lokadhammehi attano avikampabhāvaṃ dassento rañño dhammadesanatthaṃ imaṃ sattapadagāthamabhāsi.

Tassattho – pabbajjāsaṅkhātādīhi **ekaṃ,** iriyāpathādīhi cariyāhi **carantaṃ**. Moneyyadhammasamannāgamena **muniṃ**. Sabbaṭṭhānesu pamādābhāvato **appamattaṃ**. Akkosanagarahanādibhedāya nindāya vaṇṇanathomanādibhedāya pasaṃsāya cāti imāsu nindāpasaṃsāsu paṭighānunayavasena **avedhamānaṃ**. Nindāpasaṃsāmukhena cettha aṭṭhapi lokadhammā vuttāti veditabbā. **Sīhaṃva** bherisaddādīsu **saddesu** aṭṭhasu lokadhammesu pakativikārānupagamena **asantasantaṃ,** pantesu vā senāsanesu santāsābhāvena. **Vātaṃva** suttamayādibhede **jālamhi** catūhi maggehi taṇhādiṭṭhijāle **asajjamānaṃ,** aṭṭhasu vā lokadhammesu paṭighānunayavasena asajjamānaṃ. **Padumaṃva toyena** loke jātampi yesaṃ taṇhādiṭṭhilepānaṃ vasena sattā lokena lippanti, tesaṃ lepānaṃ pahīnattā lokena **alippamānaṃ,** nibbānagāmimaggaṃ uppādetvā tena maggena **netāramaññesaṃ** devamanussānaṃ. Attano pana aññena kenaci maggaṃ dassetvā anetabbattā **anaññaneyyaṃ taṃ vāpi dhīrā muni vedayanti** buddhamuniṃ vedayantīti attānaṃ vibhāveti. Sesamettha vuttanayameva.

216. **Yo ogahaṇe**ti kā uppatti? Bhagavato paṭhamābhisambuddhassa cattāri asaṅkhyeyyāni kappasatasahassañca pūritadasapāramidasaupapāramidasaparamatthapāramippabhedaṃ abhinīhāraguṇapāramiyo pūretvā tusitabhavane abhinibbattiguṇaṃ tattha nivāsaguṇaṃ mahāvilokanaguṇaṃ gabbhavokkantiṃ gabbhavāsaṃ gabbhanikkhamanaṃ padavītihāraṃ disāvilokanaṃ brahmagajjanaṃ mahābhinikkhamanaṃ mahāpadhānaṃ abhisambodhiṃ dhammacakkappavattanaṃ catubbidhaṃ maggañāṇaṃ phalañāṇaṃ aṭṭhasu parisāsu akampanañāṇaṃ, dasabalañāṇaṃ, catuyoniparicchedakañāṇaṃ, pañcagatiparicchedakañāṇaṃ, chabbidhaṃ asādhāraṇañāṇaṃ, aṭṭhavidhaṃ sāvakasādhāraṇabuddhañāṇaṃ, cuddasavidhaṃ buddhañāṇaṃ, aṭṭhārasabuddhaguṇaparicchedakañāṇaṃ, ekūnavīsatividhapaccavekkhaṇañāṇaṃ, sattasattatividhañāṇavatthu evamiccādiguṇasatasahasse nissāya pavattaṃ mahālābhasakkāraṃ asahamānehi titthiyehi uyyojitāya ciñcamāṇavikāya ‘‘ekaṃ dhammaṃ atītassā’’ti imissā gāthāya vatthumhi vuttanayena catuparisamajjhe bhagavato ayase uppādite tappaccayā bhikkhū kathaṃ

samuṭṭhāpesuṃ ‘‘evarūpepi nāma ayase uppanne na bhagavato cittassa aññathattaṃ atthī’’ti. Taṃ ñatvā bhagavā gandhakuṭito nikkhamma taṅkhaṇānurūpena pāṭihāriyena parisamajjhaṃ patvā, buddhāsane nisīditvā, bhikkhū āmantesi – ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti? Te sabbaṃ ārocesuṃ. Tato bhagavā – ‘‘buddhā nāma, bhikkhave, aṭṭhasu lokadhammesu tādino hontī’’ti vatvā tesaṃ bhikkhūnaṃ dhammadesanatthaṃ imaṃ gāthamabhāsi.

Tassattho – yathā nāma ogahaṇe manussānaṃ nhānatitthe aṅgaghaṃsanatthāya caturasse vā aṭṭhaṃse vā thambhe nikhāte uccakulīnāpi nīcakulīnāpi aṅgaṃ ghaṃsanti, na tena thambhassa unnati vā onati vā hoti. Evamevaṃ **yo ogahaṇe thambhorivābhijāyati yasmiṃ pare vācāpariyantaṃ vadanti**. Kiṃ vuttaṃ hoti? Yasmiṃ vatthusmiṃ pare titthiyā vā aññe vā vaṇṇavasena uparimaṃ vā avaṇṇavasena heṭṭhimaṃ vā vācāpariyantaṃ vadanti, tasmiṃ vatthusmiṃ anunayaṃ vā paṭighaṃ vā anāpajjamāno tādibhāvena yo ogahaṇe thambhoriva bhavatīti. **Taṃ vītarāgaṃ susamāhitindriya**nti taṃ iṭṭhārammaṇe rāgābhāvena vītarāgaṃ, aniṭṭhārammaṇe ca dosamohābhāvena susamāhitindriyaṃ, suṭṭhu vā samodhānetvā ṭhapitindriyaṃ, rakkhitindriyaṃ, gopitindriyanti vuttaṃ hoti. **Taṃ vāpi dhīrā muni vedayanti** buddhamuniṃ vedayanti, tassa kathaṃ cittassa aññathattaṃ bhavissatīti attānaṃ vibhāveti. Sesaṃ vuttanayameva.

217. **Yo ve ṭhitatto**ti kā uppatti? Sāvatthiyaṃ kira aññatarā seṭṭhidhītā pāsādā oruyha heṭṭhāpāsāde tantavāyasālaṃ gantvā tasaraṃ vaṭṭente disvā tassa ujubhāvena tappaṭibhāganimittaṃ aggahesi – ‘‘aho vata sabbe sattā kāyavacīmanovaṅkaṃ pahāya tasaraṃ viya ujucittā bhaveyyu’’nti. Sā pāsādaṃ abhiruhitvāpi punappunaṃ tadeva nimittaṃ āvajjentī nisīdi. Evaṃ paṭipannāya cassā na cirasseva aniccalakkhaṇaṃ pākaṭaṃ ahosi, tadanusāreneva ca dukkhānattalakkhaṇānipi. Athassā tayopi bhavā ādittā viya upaṭṭhahiṃsu. Taṃ tathā vipassamānaṃ ñatvā bhagavā gandhakuṭiyaṃ nisinnova obhāsaṃ muñci. Sā taṃ disvā ‘‘kiṃ ida’’nti āvajjentī bhagavantaṃ passe nisinnamiva disvā uṭṭhāya pañjalikā aṭṭhāsi. Athassā bhagavā sappāyaṃ viditvā dhammadesanāvasena imaṃ gāthamabhāsi.

Tassattho – yo ve ekaggacittatāya akuppavimuttitāya ca vuḍḍhihānīnaṃ abhāvato vikkhīṇajātisaṃsārattā bhavantarūpagamanābhāvato ca **ṭhitatto,** pahīnakāyavacīmanovaṅkatāya agatigamanābhāvena vā **tasaraṃva uju,** hirottappasampannattā **jigucchati kammehi pāpakehi,** pāpakāni kammāni gūthagataṃ viya muttagataṃ viya ca jigucchati, hirīyatīti vuttaṃ hoti. Yogavibhāgena hi upayogatthe karaṇavacanaṃ saddasatthe sijjhati. **Vīmaṃsamāno visamaṃ samañcā**ti kāyavisamādivisamaṃ kāyasamādisamañca pahānabhāvanākiccasādhanena maggapaññāya vīmaṃsamāno upaparikkhamāno. **Taṃ vāpi** khīṇāsavaṃ **dhīrā muniṃ vedayantī**ti. Kiṃ vuttaṃ hoti? Yathāvuttanayena maggapaññāya vīmaṃsamāno visamaṃ samañca yo ve ṭhitatto hoti, so evaṃ tasaraṃva uju hutvā kiñci vītikkamaṃ anāpajjanto jigucchati kammehi pāpakehi. Taṃ vāpi dhīrā muniṃ vedayanti. Yato īdiso hotīti khīṇāsavamuniṃ dassento arahattanikūṭena gāthaṃ desesi. Desanāpariyosāne seṭṭhidhītā sotāpattiphale patiṭṭhahi. Ettha ca vikappe vā samuccaye vā vāsaddo daṭṭhabbo.

218. **Yo saññatatto**ti kā uppatti? Bhagavati kira āḷaviyaṃ viharante āḷavīnagare aññataro tantavāyo sattavassikaṃ dhītaraṃ āṇāpesi – ‘‘amma, hiyyo avasiṭṭhatasaraṃ na bahu, tasaraṃ vaṭṭetvā lahuṃ tantavāyasālaṃ āgaccheyyāsi, mā kho cirāyī’’ti. Sā ‘‘sādhū’’ti sampaṭicchi. So sālaṃ gantvā tantaṃ vinento aṭṭhāsi. Taṃ divasañca bhagavā mahākaruṇāsamāpattito vuṭṭhāya lokaṃ volokento tassā dārikāya sotāpattiphalūpanissayaṃ desanāpariyosāne caturāsītiyā pāṇasahassānañca dhammābhisamayaṃ disvā pageva sarīrapaṭijagganaṃ katvā pattacīvaramādāya nagaraṃ pāvisi. Manussā bhagavantaṃ disvā – ‘‘addhā ajja koci anuggahetabbo atthi, pageva paviṭṭho bhagavā’’ti bhagavantaṃ upagacchiṃsu. Bhagavā yena maggena sā dārikā pitusantikaṃ gacchati, tasmiṃ aṭṭhāsi. Nagaravāsino taṃ padesaṃ sammajjitvā, paripphositvā, pupphūpahāraṃ katvā, vitānaṃ bandhitvā, āsanaṃ paññāpesuṃ. Nisīdi bhagavā paññatte āsane, mahājanakāyo parivāretvā aṭṭhāsi. Sā dārikā taṃ padesaṃ pattā mahājanaparivutaṃ bhagavantaṃ disvā pañcapatiṭṭhitena vandi. Taṃ bhagavā āmantetvā – ‘‘dārike kuto āgatāsī’’ti pucchi. ‘‘Na jānāmi bhagavā’’ti. ‘‘Kuhiṃ gamissasī’’ti? ‘‘Na jānāmi

bhagavā''ti. ''Na jānāsī''ti? ''Jānāmi bhagavā''ti. ''Jānāsī''ti? ''Na jānāmi bhagavā''ti.

Taṃ sutvā manussā ujjhāyanti – ''passatha, bho, ayaṃ dārikā attano gharā āgatāpi bhagavatā pucchiyamānā 'na jānāmī'ti āha, tantavāyasālaṃ gacchantī cāpi pucchiyamānā 'na jānāmī'ti āha, 'na jānāsī'ti vuttā 'jānāmī'ti āha, 'jānāsī'ti vuttā 'na jānāmī'ti āha, sabbaṃ paccanīkameva karotī''ti. Bhagavā manussānaṃ tamatthaṃ pākaṭaṃ kātukāmo taṃ pucchi – ''kiṃ mayā pucchitaṃ, kiṃ tayā vutta''nti? Sā āha – ''na maṃ, bhante, koci na jānāti, gharato āgatā tantavāyasālaṃ gacchatī''ti; apica maṃ tumhe paṭisandhivasena pucchatha, ''kuto āgatāsī''ti, cutivasena pucchatha, ''kuhiṃ gamissasī''ti ahañca na jānāmi. ''Kuto camhi āgatā; nirayā vā devalokā vā''ti, na hi jānāmi, ''kuhimpi gamissāmi nirayaṃ vā devalokaṃ vā''ti, tasmā ''na jānāmī''ti avacaṃ. Tato maṃ bhagavā maraṇaṃ sandhāya pucchi – ''na jānāsī''ti, ahañca jānāmi. ''Sabbesaṃ maraṇaṃ dhuva''nti, tenāvocaṃ ''jānāmī''ti. Tato maṃ bhagavā maraṇakālaṃ sandhāya pucchi ''jānāsī''ti, ahañca na jānāmi ''kadā marissāmi kiṃ ajja vā udāhu sve vā''ti, tenāvocaṃ ''na jānāmī''ti. Bhagavā tāya vissajjitaṃ pañhaṃ ''sādhu sādhū''ti anumodi. Mahājanakāyopi ''yāva paṇḍitā ayaṃ dārikā''ti sādhukārasahassāni adāsi. Atha bhagavā dārikāya sappāyaṃ viditvā dhammaṃ desento –

> ''Andhabhūto ayaṃ loko, tanukettha vipassati;
> Sakuṇo jālamuttova, appo saggāya gacchatī''ti. (dha. pa. 174) –

Imaṃ gāthamāha. Sā gāthāpariyosāne sotāpattiphale patiṭṭhāsi, caturāsītiyā pāṇasahassānañca dhammābhisamayo ahosi.

Sā bhagavantaṃ vanditvā pitu santikaṃ agamāsi. Pitā taṃ disvā ''cirenāgatā''ti kuddho vegena tante vemaṃ pakkhipi. Taṃ nikkhamitvā dārikāya kucchiṃ bhindi. Sā tattheva kālamakāsi. So disvā – ''nāhaṃ mama dhītaraṃ pahariṃ, apica kho imaṃ vemaṃ vegasā nikkhamitvā imissā kucchiṃ bhindi. Jīvati nu kho nanu kho''ti vīmaṃsanto mataṃ disvā cintesi – ''manussā maṃ 'iminā dhītā māritā'ti ñatvā upakkoseyyuṃ, tena rājāpi garukaṃ daṇḍaṃ paṇeyya, handāhaṃ paṭikacceva palāyāmī''ti. So daṇḍabhayena palāyanto bhagavato santike kammaṭṭhānaṃ gahetvā araññe vasantānaṃ bhikkhūnaṃ vasanokāsaṃ pāpuṇi. Te ca bhikkhū upasaṅkamitvā pabbajjaṃ yāci. Te taṃ pabbājetvā tacapañcakakammaṭṭhānaṃ adaṃsu. So taṃ uggahetvā vāyamanto na cirasseva arahattaṃ pāpuṇi, te cassa ācariyupajjhāyā. Atha mahāpavāraṇāya sabbeva bhagavato santikaṃ agamaṃsu – ''visuddhipavāraṇaṃ pavāressāmā''ti. Bhagavā pavāretvā vutthavasso bhikkhusaṅghaparivuto gāmanigamādīsu cārikaṃ caramāno anupubbena āḷaviṃ agamāsi. Tattha manussā bhagavantaṃ nimantetvā dānādīni karontā taṃ bhikkhuṃ disvā ''dhītaraṃ māretvā idāni kaṃ māretuṃ āgatosī''tiādīni vatvā uppaṇḍesuṃ. Bhikkhū taṃ sutvā upaṭṭhānavelāyaṃ upasaṅkamitvā bhagavato etamatthaṃ ārocesuṃ. Bhagavā – ''na, bhikkhave, ayaṃ bhikkhu dhītaraṃ māresi, sā attano kammena matā''ti vatvā tassa bhikkhuno manussehi dubbijānaṃ khīṇāsavamunibhāvaṃ pakāsento bhikkhūnaṃ dhammadesanatthaṃ imaṃ gāthamabhāsi.

Tassattho – yo tīsupi kammadvāresu sīlasaṃyamena **saṃyatatto** kāyena vā vācāya vā cetasā vā hiṃsādikaṃ **na karoti pāpaṃ,** tañca kho pana **daharo** vā daharavaye ṭhito, **majjhimo** vā majjhimavaye ṭhito, eteneva nayena thero vā pacchimavaye ṭhitoti kadācipi na karoti. Kiṃ kāraṇā? **Yatatto,** yasmā anuttarāya viratiyā sabbapāpehi uparatacittoti vuttaṃ hoti.

Idāni **muni arosaneyyo na so roseti kañcī**ti etesaṃ padānaṃ ayaṃ yojanā ca adhippāyo ca – so khīṇāsavamuni **arosaneyyo** ''dhītumārako''ti vā ''pesakāro''ti vā evamādinā nayena kāyena vā vācāya vā rosetuṃ, ghaṭṭetuṃ, bādhetuṃ araho na hoti. **So**pi hi **na roseti kañci,** ''nāhaṃ mama dhītaraṃ māremi, tvaṃ māresi, tumhādiso vā māretī''tiādīni vatvā kañci na roseti, na ghaṭṭeti, na bādheti, tasmā sopi na rosaneyyo. Apica kho pana ''tiṭṭhatu nāgo, mā nāgaṃ ghaṭṭesi, namo karohi nāgassā''ti (ma. ni. 1.249) vuttanayena namassitabboyeva hoti. **Taṃ vāpi dhīrā muni vedayantī**ti ettha pana tampi dhīrāva muniṃ vedayantīti evaṃ padavibhāgo veditabbo. Adhippāyo cettha – taṃ ''ayaṃ arosaneyyo''ti ete

bālamanussā ajānitvā rosenti. Ye pana dhīrā honti, te dhīrāva tampi muniṃ vedayanti, ayaṃ khīṇāsavamunīti jānantīti.

219. **Yadaggato**ti kā uppatti? Sāvatthiyaṃ kira pañcaggadāyako nāma brāhmaṇo ahosi. So nipphajjamānesu sassesu khettaggaṃ, rāsaggaṃ, koṭṭhaggaṃ, kumbhiaggaṃ, bhojanagganti imāni pañca aggāni deti. Tattha paṭhamapakkāniyeva sāli-yava-godhūma-sīsāni āharāpetvā yāgupāyāsaputhukādīni paṭiyādetvā ''aggassa dātā medhāvī, aggaṃ so adhigacchatī''ti evaṃdiṭṭhiko hutvā buddhappamukhassa bhikkhusaṅghassa dānaṃ deti, idamassa **khettaggadānaṃ**. Nipphannesu pana sassesu lāyitesu madditesu ca varadhaññāni gahetvā tatheva dānaṃ deti, idamassa **rāsaggadānaṃ**. Puna tehi dhaññehi koṭṭhāgārāni pūrāpetvā paṭhamakoṭṭhāgāravivaraṇe paṭhamanīhaṭāni dhaññāni gahetvā tatheva dānaṃ deti, idamassa **koṭṭhaggadānaṃ**. Yaṃ yadeva panassa ghare randheti, tato aggaṃ anuppattapabbajitānaṃ adatvā antamaso dārakānampi na kiñci deti, idamassa **kumbhiaggadānaṃ**. Puna attano bhojanakāle paṭhamūpanītaṃ bhojanaṃ purebhattakāle saṅghassa, pacchābhattakāle sampattayācakānaṃ, tadabhāve antamaso sunakhānampi adatvā na bhuñjati, idamassa **bhojanaggadānaṃ**. Evaṃ so **pañcaggadāyakotveva** abhilakkhito ahosi.

Athekadivasaṃ bhagavā paccūsasamaye buddhacakkhunā lokaṃ volokento tassa brāhmaṇassa brāhmaṇiyā ca sotāpattimaggaupanissayaṃ disvā sarīrapaṭijagganaṃ katvā atippageva gandhakuṭiṃ pāvisi. Bhikkhū pihitadvāraṃ gandhakuṭiṃ disvā – ''ajja bhagavā ekakova gāmaṃ pavisitukāmo''ti ñatvā bhikkhācāravelāya gandhakuṭiṃ padakkhiṇaṃ katvā piṇḍāya pavisiṃsu. Bhagavāpi brāhmaṇassa bhojanavelāyaṃ nikkhamitvā sāvatthiṃ pāvisi. Manussā bhagavantaṃ disvā evaṃ – ''nūnajja koci satto anuggahetabbo atthi, tathā hi bhagavā ekakova paviṭṭho''ti ñatvā na bhagavantaṃ upasaṅkamiṃsu nimantanatthāya. Bhagavāpi anupubbena brāhmaṇassa gharadvāraṃ sampatvā aṭṭhāsi. Tena ca samayena brāhmaṇo bhojanaṃ gahetvā nisinno hoti, brāhmaṇī panassa bījaniṃ gahetvā ṭhitā. Sā bhagavantaṃ disvā ''sacāyaṃ brāhmaṇo passeyya, pattaṃ gahetvā sabbaṃ bhojanaṃ dadeyya, tato me puna pacitabbaṃ bhaveyyā''ti cintetvā appasādañca maccherañca uppādetvā yathā brāhmaṇo bhagavantaṃ na passati, evaṃ tālavaṇṭena paṭicchādesi. Bhagavā taṃ ñatvā sarīrābhaṃ muñci. Taṃ brāhmaṇo suvaṇṇobhāsaṃ disvā ''kimeta''nti ullokento addasa bhagavantaṃ dvāre ṭhitaṃ. Brāhmaṇīpi ''diṭṭhonena bhagavā''ti tāvadeva tālavaṇṭaṃ nikkhipitvā bhagavantaṃ upasaṅkamitvā pañcapatiṭṭhitena vandi, vanditvā cassā uṭṭhahantiyā sappāyaṃ viditvā –

> ''Sabbaso nāmarūpasmiṃ, yassa natthi mamāyitaṃ;
> Asatā ca na socati, sa ve bhikkhūti vuccatī''ti. (dha. pa. 367) –

Imaṃ gāthamabhāsi. Sā gāthāpariyosāneyeva sotāpattiphale patiṭṭhāsi. Brāhmaṇopi bhagavantaṃ antogharaṃ pavesetvā, varāsane nisīdāpetvā, dakkhiṇodakaṃ datvā, attano upanītabhojanaṃ upanāmesi – ''tumhe, bhante, sadevake loke aggadakkhiṇeyyā, sādhu, me taṃ bhojanaṃ attano patte patiṭṭhāpethā''ti. Bhagavā tassa anuggahatthaṃ paṭiggahetvā paribhuñji. Katabhattakicco ca brāhmaṇassa sappāyaṃ viditvā imaṃ gāthamabhāsi.

Tassattho – yaṃ kumbhito paṭhamameva gahitattā **aggato,** addhāvasesāya kumbhiyā āgantvā tato gahitattā **majjhato,** ekadvikaṭacchumattāvasesāya kumbhiyā āgantvā tato gahitattā **sesato vā piṇḍaṃ labhetha**. **Paradattūpajīvī**ti pabbajito. So hi udakadantapoṇaṃ ṭhapetvā avasesaṃ pareneva dattaṃ upajīvati, tasmā ''paradattūpajīvī''ti vuccati. **Nālaṃ thutuṃ nopi nipaccavādī**ti aggato laddhā attānaṃ vā dāyakaṃ vā thometumpi nārahati pahīnānunayattā. Sesato laddhā ''kiṃ etaṃ iminā dinna''ntiādinā nayena dāyakaṃ nipātetvā appiyavacanāni vattāpi na hoti pahīnapaṭighattā. **Taṃ vāpi dhīrā muni vedayantī**ti tampi pahīnānunayapaṭighaṃ dhīrāva muniṃ vedayantīti brāhmaṇassa arahattanikūṭena gāthaṃ desesi. Gāthāpariyosāne brāhmaṇo sotāpattiphale patiṭṭhahīti.

220. **Muniṃ carantanti** kā uppatti? Sāvatthiyaṃ kira aññataro seṭṭhiputto utuvasena tīsu pāsādesu sabbasampattīhi paricārayamāno daharova pabbajitukāmo hutvā, mātāpitaro yācitvā, khaggavisāṇasutte

‘‘kāmā hi citrā’’ti (su. ni. 50) imissā gāthāya aṭṭhuppattiyaṃ vuttanayeneva tikkhattuṃ pabbajitvā ca uppabbajitvā ca catutthavāre arahattaṃ pāpuṇi. Taṃ pubbaparicayena bhikkhū bhaṇanti – ‘‘samayo, āvuso, uppabbajitu’’nti. So ‘‘abhabbo dānāhaṃ, āvuso, vibbhamitu’’nti āha. Taṃ sutvā bhikkhū bhagavato ārocesuṃ. Bhagavā ‘‘evametaṃ, bhikkhave, abhabbo so dāni vibbhamitu’’nti tassa khīṇāsavamunibhāvaṃ āvikaronto imaṃ gāthamāha.

Tassattho – moneyyadhammasamannāgamena **muniṃ,** ekavihāritāya, pubbe vuttappakārāsu vā cariyāsu yāya kāyaci cariyāya **carantaṃ,** pubbe viya methunadhamme cittaṃ akatvā anuttarāya viratiyā **virataṃ methunasmā**. Dutiyapādassa sambandho – kīdisaṃ muniṃ carantaṃ virataṃ methunasmāti ce? **Yo yobbane nopanibajjhate kvaci,** yo bhadrepi yobbane vattamāne kvaci itthirūpe yathā pure, evaṃ methunarāgena na upanibajjhati. Atha vā kvaci attano vā parassa vā yobbane ‘‘yuvā tāvamhi, ayaṃ vā yuvāti paṭisevāmi tāva kāme’’ti evaṃ yo rāgena na upanibajjhatīti ayampettha attho. Na kevalañca virataṃ methunasmā, apica kho pana jātimadādibhedā **madā,** kāmaguṇesu sativippavāsasaṅkhātā **pamādā**pi ca **virataṃ,** evaṃ madappamādā viratattā eva ca **vippamuttaṃ** sabbakilesabandhanehi. Yathā vā eko lokikāyapi viratiyā virato hoti, na evaṃ, kiṃ pana **vippamuttaṃ virataṃ,** sabbakilesabandhanehi vippamuttattā lokuttaraviratiyā viratantipi attho. **Taṃ vāpi dhīrā muni vedayantī**ti tampi dhīrā eva muniṃ vedayanti, tumhe pana naṃ na vedayatha, tena naṃ evaṃ bhaṇathāti dasseti.

221. **Aññāya loka**nti kā uppatti? Bhagavā kapilavatthusmiṃ viharati. Tena samayena nandassa ābharaṇamaṅgalaṃ, abhisekamaṅgalaṃ, āvāhamaṅgalanti tīṇi maṅgalāni akaṃsu. Bhagavāpi tattha nimantito pañcahi bhikkhusatehi saddhiṃ tattha gantvā bhuñjitvā nikkhamanto nandassa hatthe pattaṃ adāsi. Taṃ nikkhamantaṃ disvā janapadakalyāṇī ‘‘tuvaṭṭaṃ kho, ayyaputta, āgaccheyyāsī’’ti āha. So bhagavato gāravena ‘‘handa bhagavā patta’’nti vattuṃ asakkonto vihārameva gato. Bhagavā gandhakuṭipariveṇe ṭhatvā ‘‘āhara, nanda, patta’’nti gahetvā ‘‘pabbajissasī’’ti āha. So bhagavato gāravena paṭikkhipituṃ asakkonto ‘‘pabbajāmi, bhagavā’’ti āha. Taṃ bhagavā pabbājesi. So pana janapadakalyāṇiyā vacanaṃ punappunaṃ saranto ukkaṇṭhi. Bhikkhū bhagavato ārocesuṃ. Bhagavā nandassa anabhiratiṃ vinodetukāmo ‘‘tāvatiṃsabhavanaṃ gatapubbosi, nandā’’ti āha. Nando ‘‘nāhaṃ, bhante, gatapubbo’’ti avoca.

Tato naṃ bhagavā attano ānubhāvena tāvatiṃsabhavanaṃ netvā vejayantapāsādadvāre aṭṭhāsi. Bhagavato āgamanaṃ viditvā sakko accharāgaṇaparivuto pāsādā orohi. Tā sabbāpi kassapassa bhagavato sāvakānaṃ pādamakkhanatelaṃ datvā kakuṭapādiniyo ahesuṃ. Atha bhagavā nandaṃ āmantesi – ‘‘passasi no, tvaṃ nanda, imāni pañca accharāsatāni kakuṭapādānī’’ti sabbaṃ vitthāretabbaṃ. Mātugāmassa nāma nimittānubyañjanaṃ gahetabbanti sakalepi buddhavacane etaṃ natthi. Atha ca panettha bhagavā upāyakusalatāya āturassa dose uggiletvā nīharitukāmo vejjo subhojanaṃ viya nandassa rāgaṃ uggiletvā nīharitukāmo nimittānubyañjanaggahaṇaṃ anuññāsi yathā taṃ anuttaro purisadammasārathi. Tato bhagavā accharāhetu nandassa brahmacariye abhiratiṃ disvā bhikkhū āṇāpesi – ‘‘bhatakavādena nandaṃ codethā’’ti. So tehi codiyamāno lajjito yoniso manasi karonto paṭipajjitvā na cirasseva arahattaṃ sacchākāsi. Tassa caṅkamanakoṭiyaṃ rukkhe adhivatthā devatā bhagavato etamatthaṃ ārocesi. Bhagavatopi ñāṇaṃ udapādi. Bhikkhū ajānantā tathevāyasmantaṃ codenti. Bhagavā ‘‘na, bhikkhave, idāni nando evaṃ codetabbo’’ti tassa khīṇāsavamunibhāvaṃ dīpento tesaṃ bhikkhūnaṃ dhammadesanatthaṃ imaṃ gāthamabhāsi.

Tassattho – dukkhasaccavavatthānakaraṇena khandhādi**lokaṃ aññāya** jānitvā vavatthapetvā nirodhasaccasacchikiriyāya **paramatthadassiṃ,** samudayappahānena catubbidhampi **oghaṃ,** pahīnasamudayattā rūpamadādivegasahanena cakkhādiāyatana**samuddañca** atitariya atitaritvā atikkamitvā maggabhāvanāya, ‘‘tanniddesā tādī’’ti imāya tādilakkhaṇappattiyā **tādiṃ**. Yo vāyaṃ kāmarāgādikilesarāsiyeva avahananaṭṭhena ogho, kucchitagatipariyāyena samuddanaṭṭhena samuddo, samudayappahāneneva taṃ oghaṃ samuddañca atitariya atitiṇṇoghattā idāni tumhehi evaṃ vuccamānepi vikāramanāpajjanatāya tādimpi evampettha attho ca adhippāyo ca veditabbo. **Taṃ**

chinnaganthaṃ asitaṃ anāsavanti idaṃ panassa thutivacanameva, imāya catusaccabhāvanāya catunnaṃ ganthānaṃ chinnattā **chinnaganthaṃ,** diṭṭhiyā taṇhāya vā katthaci anissitattā **asitaṃ,** catunnaṃ āsavānaṃ abhāvena **anāsava**nti vuttaṃ hoti. **Taṃ vāpi dhīrā muni vedayantī**ti tampi dhīrāva khīṇāsavamuniṃ vedayanti tumhe pana avedayamānā evaṃ bhaṇathāti dasseti.

222. **Asamā ubho**ti kā uppatti? Aññataro bhikkhu kosalaraṭṭhe paccantagāmaṃ nissāya araññe viharati. Tasmiñca gāme migaluddako tassa bhikkhuno vasanokāsaṃ gantvā mige bandhati. So araññaṃ pavisanto theraṃ gāmaṃ piṇḍāya pavisantampi passati, araññā āgacchanto gāmato nikkhamantampi passati. Evaṃ abhiṇhadassanena there jātasineho ahosi. So yadā bahuṃ maṃsaṃ labhati, tadā therassāpi rasapiṇḍapātaṃ deti. Manussā ujjhāyanti – ‘‘ayaṃ bhikkhu ‘amukasmiṃ padese migā tiṭṭhanti, caranti, pānīyaṃ pivantī’’ti luddakassa āroceti. Tato luddako mige māreti, tena ubho saṅgamma jīvikaṃ kappentī’’ti. Atha bhagavā janapadacārikaṃ caramāno taṃ janapadaṃ agamāsi. Bhikkhū gāmaṃ piṇḍāya pavisantā taṃ pavattiṃ sutvā bhagavato ārocesuṃ. Bhagavā luddakena saddhiṃ samānajīvikābhāvasādhakaṃ tassa bhikkhuno khīṇāsavamunibhāvaṃ dīpento tesaṃ bhikkhūnaṃ dhammadesanatthaṃ imaṃ gāthamabhāsi.

Tassattho – yo ca, bhikkhave, bhikkhu, yo ca luddako, ete **asamā ubho**. Yaṃ manussā bhaṇanti ‘‘samānajīvikā’’ti, taṃ micchā. Kiṃ kāraṇā? **Dūravihāravuttino,** dūre vihāro ca vutti ca nesanti dūravihāravuttino. Vihāroti vasanokāso, so ca bhikkhuno araññe, luddakassa ca gāme. Vuttīti jīvikā, sā ca bhikkhuno gāme sapadānabhikkhācariyā, luddakassa ca araññe migasakuṇamāraṇā. Puna caparaṃ **gihī dāraposī,** so luddako tena kammena puttadāraṃ poseti. **Amamo ca subbato,** puttadāresu taṇhādiṭṭhimamattavirahito sucivatattā sundaravatattā ca subbato so khīṇāsavabhikkhu. Puna caparaṃ **parapāṇarodhāya gihī asaññato,** so luddako gihī parapāṇarodhāya tesaṃ pāṇānaṃ jīvitindriyupacchedāya kāyavācācittehi asaṃyato. **Niccaṃ munī rakkhati pāṇine yato,** itaro pana khīṇāsavamuni kāyavācācittehi niccaṃ yato saṃyato pāṇino rakkhati. Evaṃ sante te kathaṃ samānajīvikā bhavissantīti?

223. **Sikhī yathā**ti kā uppatti? Bhagavati kapilavatthusmiṃ viharante sākiyānaṃ kathā udapādi – ‘‘paṭhamakasotāpanno pacchā sotāpattiṃ pattassa dhammena vuḍḍhataro hoti, tasmā pacchā sotāpannena bhikkhunā paṭhamasotāpannassa gihino abhivādanādīni kattabbānī’’ti taṃ kathaṃ aññataro piṇḍacāriko bhikkhu sutvā bhagavato ārocesi. Bhagavā ‘‘aññā eva hi ayaṃ jāti, pūjaneyyavatthu liṅga’’nti sandhāya ‘‘anāgāmīpi ce, bhikkhave, gihī hoti, tena tadahupabbajitassāpi sāmaṇerassa abhivādanādīni kattabbānevā’’ti vatvā puna pacchā sotāpannassāpi bhikkhuno paṭhamasotāpannagahaṭṭhato atimahantaṃ visesaṃ dassento bhikkhūnaṃ dhammadesanatthaṃ imaṃ gāthamabhāsi.

Tassattho – yvāyaṃ matthake jātāya sikhāya sabbhāvena **sikhī,** maṇidaṇḍasadisāya gīvāya **nīlagīvo**ti ca mayūravihaṅgamo vuccati. So yathā haritahaṃsatambahaṃsakhīrahaṃsakāḷahaṃsapākahaṃsasuvaṇṇahaṃsesu yvāyaṃ suvaṇṇahaṃso, tassa haṃsassa javena soḷasimpi kalaṃ na upeti. Suvaṇṇahaṃso hi muhuttakena yojanasahassampi gacchati, yojanampi asamattho itaro. Dassanīyatāya pana ubhopi dassanīyā honti, evaṃ gihī paṭhamasotāpannopi kiñcāpi maggadassanena dassanīyo hoti. Atha kho so pacchā sotāpannassāpi maggadassanena tulyadassanīyabhāvassāpi bhikkhuno javena nānukaroti. Katamena javena? Uparimaggavipassanāñāṇajavena. Gihino hi taṃ ñāṇaṃ dandhaṃ hoti puttadārādijaṭāya jaṭitattā, bhikkhuno pana tikkhaṃ hoti tassā jaṭāya vijaṭitattā. Svāyamattho bhagavatā ‘‘munino vivittassa vanamhi jhāyato’’ti iminā pādena dīpito. Ayañhi sekkhamuni bhikkhu kāyacittavivekena ca vivitto hoti, lakkhaṇārammaṇūpanijjhānena ca niccaṃ vanasmiṃ jhāyati. Kuto gihino evarūpo viveko ca jhānañcāti ayañhettha adhippāyoti?

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya munisuttavaṇṇanā niṭṭhitā.

Niṭṭhito ca paṭhamo vaggo atthavaṇṇanānayato, nāmena

Uragavaggoti.

2. Cūḷavaggo

1. Ratanasuttavaṇṇanā

Yānīdha bhūtānīti ratanasuttaṃ. Kā uppatti? Atīte kira vesāliyaṃ dubbhikkhādayo upaddavā uppajjiṃsu. Tesaṃ vūpasamanatthāya licchavayo rājagahaṃ gantvā, yācitvā, bhagavantaṃ vesālimānayiṃsu. Evaṃ ānīto bhagavā tesaṃ upaddavānaṃ vūpasamanatthāya idaṃ suttamabhāsi. Ayamettha saṅkhepo. Porāṇā panassa vesālivatthuto pabhuti uppattiṃ vaṇṇayanti. Sā evaṃ veditabbā – bārāṇasirañño kira aggamahesiyā kucchimhi gabbho saṇṭhāsi. Sā taṃ ñatvā rañño nivedesi. Rājā gabbhaparihāraṃ adāsi. Sā sammā parihariyamānagabbhā gabbhaparipākakāle vijāyanagharaṃ pāvisi. Puññavatīnaṃ paccūsasamaye gabbhavuṭṭhānaṃ hoti, sā ca tāsaṃ aññatarā, tena paccūsasamaye alattakapaṭalabandhujīvakapupphasadisaṃ maṃsapesiṃ vijāyi. Tato ‘‘aññā deviyo suvaṇṇabimbasadise putte vijāyanti, aggamahesī maṃsapesinti rañño purato mama avaṇṇo uppajjeyyā’’ti cintetvā tena avaṇṇabhayena taṃ maṃsapesiṃ ekasmiṃ bhājane pakkhipitvā aññena paṭikujjitvā rājamuddikāya lañchetvā gaṅgāya sote pakkhipāpesi. Manussehi chaḍḍitamatte devatā ārakkhaṃ saṃvidahiṃsu. Suvaṇṇapaṭṭikañcettha jātihiṅgulakena ‘‘bārāṇasirañño aggamahesiyā pajā’’ti likhitvā bandhiṃsu. Tato taṃ bhājanaṃ ūmibhayādīhi anupaddutaṃ gaṅgāya sotena pāyāsi.

Tena ca samayena aññataro tāpaso gopālakulaṃ nissāya gaṅgāya tīre vasati. So pātovagaṅgaṃ otiṇṇo taṃ bhājanaṃ āgacchantaṃ disvā paṃsukūlasaññāya aggahesi. Tato tattha taṃ akkharapaṭṭikaṃ rājamuddikālañchanañca disvā muñcitvā taṃ maṃsapesiṃ addasa. Disvānassa etadahosi – ‘‘siyā gabbho, tathā hissa duggandhapūtibhāvo natthī’’ti taṃ assamaṃ netvā suddhe okāse ṭhapesi. Atha aḍḍhamāsaccayena dve maṃsapesiyo ahesuṃ. Tāpaso disvā sādhukataraṃ ṭhapesi. Tato puna addhamāsaccayena ekamekissā pesiyā hatthapādasīsānamatthāya pañca pañca piḷakā uṭṭhahiṃsu. Atha tato addhamāsaccayena ekā maṃsapesi suvaṇṇabimbasadiso dārako; ekā dārikā ahosi. Tesu tāpasassa puttasineho uppajji, aṅguṭṭhato cassa khīraṃ nibbatti, tato pabhuti ca khīrabhattaṃ labhati. So bhattaṃ bhuñjitvā khīraṃ dārakānaṃ mukhe āsiñcati. Tesaṃ yaṃ yaṃ udaraṃ pavisati, taṃ sabbaṃ maṇibhājanagataṃ viya dissati. Evaṃ nicchavī ahesuṃ. Apare pana āhu – ‘‘sibbitvā ṭhapitā viya nesaṃ aññamaññaṃ līnā chavi ahosī’’ti. Evaṃ te nicchavitāya vā līnacchavitāya vā **licchavī**ti paññāyiṃsu.

Tāpaso dārake posento ussūre gāmaṃ piṇḍāya pavisati, atidivā paṭikkamati. Tassa taṃ byāpāraṃ ñatvā gopālakā āhaṃsu – ‘‘bhante, pabbajitānaṃ dārakaposanaṃ palibodho, amhākaṃ dārake detha, mayaṃ posessāma, tumhe attano kammaṃ karothā’’ti. Tāpaso ‘‘sādhū’’ti paṭissuṇi. Gopālakā dutiyadivase maggaṃ samaṃ katvā, pupphehi okiritvā; dhajapaṭākā ussāpetvā tūriyehi vajjamānehi assamaṃ āgatā. Tāpaso ‘‘mahāpuññā dārakā, appamādena vaḍḍhetha, vaḍḍhetvā ca aññamaññaṃ āvāhavivāhaṃ karotha, pañcagorasena rājānaṃ tosetvā bhūmibhāgaṃ gahetvā nagaraṃ māpetha, tatra kumāraṃ abhisiñcathā’’ti vatvā dārake adāsi. Te ‘‘sādhū’’ti paṭissuṇitvā dārake netvā posesuṃ.

Dārakā vaḍḍhimanvāya kīḷantā vivādaṭṭhānesu aññe gopāladārake hatthenapi pādenapi paharanti, te rodanti. ‘‘Kissa rodathā’’ti ca mātāpitūhi vuttā ‘‘ime nimmātāpitikā tāpasapositā amhe atīva paharantī’’ti vadanti. Tato tesaṃ mātāpitaro ‘‘ime dārakā aññe dārake viheṭhenti dukkhāpenti, na ime saṅgahetabbā, vajjetabbā ime’’ti āhaṃsu. Tato pabhuti kira so padeso ‘‘vajjī’’ti vuccati yojanasataṃ parimāṇena. Atha taṃ padesaṃ gopālakā rājānaṃ tosetvā aggahesuṃ. Tattheva nagaraṃ māpetvā soḷasavassuddesikaṃ kumāraṃ abhisiñcitvā rājānaṃ akaṃsu. Tāya cassa dārikāya saddhiṃ vāreyyaṃ katvā katikaṃ akaṃsu –

‘‘na bāhirato dārikā ānetabbā, ito dārikā na kassaci dātabbā’’ti. Tesaṃ paṭhamasaṃvāsena dve dārakā jātā dhītā ca putto ca, evaṃ soḷasakkhattuṃ dve dve jātā. Tato tesaṃ dārakānaṃ yathākkamaṃ vaḍḍhantānaṃ ārāmuyyānanivāsanaṭṭhānaparivārasampattiṃ gahetuṃ appahontaṃ taṃ nagaraṃ tikkhattuṃ gāvutantarena gāvutantarena pākārena parikkhipiṃsu. Tassa punappunaṃ visālīkatattā **vesālī**tveva nāmaṃ jātaṃ. Idaṃ **vesālīvatthu.**

Ayaṃ pana vesālī bhagavato uppannakāle iddhā vepullappattā ahosi. Tattha hi rājūnaṃyeva satta sahassāni satta ca satāni satta ca rājāno ahesuṃ, tathā yuvarājasenāpatibhaṇḍāgārikappabhutīnaṃ. Yathāha –

> ‘‘Tena kho pana samayena vesālī iddhā ceva hoti phītā ca bahujanā ākiṇṇamanussā subhikkhā ca, satta ca pāsādasahassāni, satta ca pāsādasatāni, satta ca pāsādā, satta ca kūṭāgārasahassāni, satta ca kūṭāgārasatāni, satta ca kūṭāgārāni, satta ca ārāmasahassāni, satta ca ārāmasatāni, satta ca ārāmā, satta ca pokkharaṇisahassāni, satta ca pokkharaṇisatāni, satta ca pokkharaṇiyo’’ti (mahāva. 326).

Sā aparena samayena dubbhikkhā ahosi dubbuṭṭhikā dussassā. Paṭhamaṃ duggatamanussā maranti, te bahiddhā chaḍḍenti. Matamanussānaṃ kuṇapagandhena amanussā nagaraṃ pavisiṃsu. Tato bahutarā mīyanti, tāya paṭikūlatāya ca sattānaṃ ahivātakarogo uppajji. Iti tīhi dubbhikkhaamanussarogabhayehi upaddutāya vesāliyā nagaravāsino upasaṅkamitvā rājānamāhaṃsu – ‘‘mahārāja, imasmiṃ nagare tividhaṃ bhayamuppannaṃ, ito pubbe yāva sattamā rājakulaparivaṭṭā evarūpaṃ anuppannapubbaṃ, tumhākaṃ maññe adhammikattena etarahi uppanna’’nti. Rājā sabbe santhāgāre sannipātāpetvā, ‘‘mayhaṃ adhammikabhāvaṃ vicinathā’’ti āha. Te sabbaṃ paveṇiṃ vicinantā na kiñci addasaṃsu.

Tato rañño dosaṃ adisvā ‘‘idaṃ bhayaṃ amhākaṃ kathaṃ vūpasameyyā’’ti cintesuṃ. Tattha ekacce cha satthāro apadisiṃsu – ‘‘etehi okkantamatte vūpasamissatī’’ti. Ekacce āhaṃsu – ‘‘buddho kira loke uppanno, so bhagavā sabbasattahitāya dhammaṃ deseti mahiddhiko mahānubhāvo, tena okkantamatte sabbabhayāni vūpasameyyu’’nti. Tena te attamanā hutvā ‘‘kahaṃ pana so bhagavā etarahi viharati, amhehi vā pesite āgaccheyyā’’ti āhaṃsu. Athāpare āhaṃsu – ‘‘buddhā nāma anukampakā, kissa nāgaccheyyuṃ, so pana bhagavā etarahi rājagahe viharati, rājā ca bimbisāro taṃ upaṭṭhahati, kadāci so āgantuṃ na dadeyyā’’ti. ‘‘Tena hi rājānaṃ saññāpetvā ānessāmā’’ti dve licchavirājāno mahatā balakāyena pahūtaṃ paṇṇākāraṃ datvā rañño santikaṃ pesesuṃ – ‘‘bimbisāraṃ saññāpetvā bhagavantaṃ ānethā’’ti. Te gantvā rañño paṇṇākāraṃ datvā taṃ pavattiṃ nivedetvā ‘‘mahārāja, bhagavantaṃ amhākaṃ nagaraṃ pesehī’’ti āhaṃsu. Rājā na sampaṭicchi – ‘‘tumhe eva jānāthā’’ti āha. Te bhagavantaṃ upasaṅkamitvā vanditvā evamāhaṃsu – ‘‘bhante, amhākaṃ nagare tīṇi bhayāni uppannāni. Sace bhagavā āgaccheyya, sotthi no bhaveyyā’’ti. Bhagavā āvajjetvā ‘‘vesāliyaṃ ratanasutte vutte sā rakkhā koṭisatasahassacakkavāḷāni pharissati, suttapariyosāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo bhavissatī’’ti adhivāsesi. Atha rājā bimbisāro bhagavato adhivāsanaṃ sutvā ‘‘bhagavatā vesāligamanaṃ adhivāsita’’nti nagare ghosanaṃ kārāpetvā bhagavantaṃ upasaṅkamitvā āha – ‘‘kiṃ, bhante, sampaṭicchittha vesāligamana’’nti? ‘‘Āma, mahārājā’’ti. ‘‘Tena hi, bhante, āgametha, yāva maggaṃ paṭiyādemī’’ti.

Atha kho rājā bimbisāro rājagahassa ca gaṅgāya ca antarā pañcayojanaṃ bhūmiṃ samaṃ katvā, yojane yojane vihāraṃ māpetvā, bhagavato gamanakālaṃ paṭivedesi. Bhagavā pañcahi bhikkhusatehi parivuto pāyāsi. Rājā pañcayojanaṃ maggaṃ pañcavaṇṇehi pupphehi jāṇumattaṃ okirāpetvā dhajapaṭākāpuṇṇaghaṭakadaliādīni ussāpetvā bhagavato dve setacchattāni, ekekassa ca bhikkhussa ekamekaṃ ukkhipāpetvā saddhiṃ attano parivārena pupphagandhādīhi pūjaṃ karonto ekekasmiṃ vihāre bhagavantaṃ vasāpetvā mahādānāni datvā pañcahi divasehi gaṅgātīraṃ nesi. Tattha sabbālaṅkārehi nāvaṃ alaṅkaronto vesālikānaṃ sāsanaṃ pesesi – ‘‘āgato bhagavā, maggaṃ paṭiyādetvā sabbe bhagavato paccuggamanaṃ karothā’’ti. Te ‘‘diguṇaṃ pūjaṃ karissāmā’’ti vesāliyā ca gaṅgāya ca antarā tiyojanaṃ bhūmiṃ samaṃ katvā bhagavato cattāri, ekekassa ca bhikkhuno dve dve setacchattāni

sajjetvā pūjaṃ kurumānā gaṅgātīre āgantvā aṭṭhaṃsu.

Bimbisāro dve nāvāyo saṅghāṭetvā, maṇḍapaṃ katvā, pupphadāmādīhi alaṅkaritvā tattha sabbaratanamayaṃ buddhāsanaṃ paññāpesi. Bhagavā tasmiṃ nisīdi. Pañcasatā bhikkhūpi nāvaṃ abhiruhitvā yathānurūpaṃ nisīdiṃsu. Rājā bhagavantaṃ anugacchanto galappamāṇaṃ udakaṃ orohitvā ‘‘yāva, bhante, bhagavā āgacchati, tāvāhaṃ idheva gaṅgātīre vasissāmī’’ti vatvā nivatto. Upari devatā yāva akaniṭṭhabhavanā pūjamakaṃsu, heṭṭhā gaṅgānivāsino kambalassatarādayo nāgā pūjamakaṃsu. Evaṃ mahatiyā pūjāya bhagavā yojanamattaṃ addhānaṃ gaṅgāya gantvā vesālikānaṃ sīmantaraṃ paviṭṭho.

Tato licchavirājāno tena bimbisārena katapūjāya diguṇaṃ karontā galappamāṇe udake bhagavantaṃ paccuggacchiṃsu. Teneva khaṇena tena muhuttena vijjuppabhāvinaddhandhakāravisaṭakūṭo gaḷagaḷāyanto catūsu disāsu mahāmegho vuṭṭhāsi. Atha bhagavatā paṭhamapāde gaṅgātīre nikkhittamatte pokkharavassaṃ vassi. Ye temetukāmā, te eva tementi, atemetukāmā na tementi. Sabbattha jāṇumattaṃ ūrumattaṃ kaṭimattaṃ galappamāṇaṃ udakaṃ vahati, sabbakuṇapāni udakena gaṅgaṃ pavesitāni parisuddho bhūmibhāgo ahosi.

Licchavirājāno bhagavantaṃ antarā yojane yojane vāsāpetvā mahādānāni datvā tīhi divasehi diguṇaṃ pūjaṃ karontā vesāliṃ nayiṃsu. Vesāliṃ sampatte bhagavati sakko devānamindo devasaṅghapurakkhato āgacchi, mahesakkhānaṃ devānaṃ sannipātena amanussā yebhuyyena palāyiṃsu. Bhagavā nagaradvāre ṭhatvā ānandattheraṃ āmantesi – ‘‘imaṃ ānanda, ratanasuttaṃ uggahetvā balikammūpakaraṇāni gahetvā licchavikumārehi saddhiṃ vesāliyā tīsu pākārantaresu vicaranto parittaṃ karohī’’ti ratanasuttaṃ abhāsi. Evaṃ ‘‘kena panetaṃ suttaṃ, kadā, kattha, kasmā ca vutta’’nti etesaṃ paṅhānaṃ vissajjanā vitthārena vesālivatthuto pabhuti porāṇehi vaṇṇiyati.

Evaṃ bhagavato vesāliṃ anuppattadivaseyeva vesālinagaradvāre tesaṃ upaddavānaṃ paṭighātatthāya vuttamidaṃ ratanasuttaṃ uggahetvā āyasmā ānando parittatthāya bhāsamāno bhagavato pattena udakaṃ ādāya sabbanagaraṃ abbhukkiranto anuvicari. ‘‘Yaṃ kiñcī’’ti vuttamatteyeva ca therena ye pubbe apalātā saṅkārakūṭabhittippadesādinissitā amanussā, te catūhi dvārehi palāyiṃsu, dvārāni anokāsāni ahesuṃ. Tato ekacce dvāresu okāsaṃ alabhamānā pākāraṃ bhinditvā palātā. Amanussesu gatamattesu manussānaṃ gattesu rogo vūpasanto, te nikkhamitvā sabbagandhapupphādīhi theraṃ pūjesuṃ. Mahājano nagaramajjhe santhāgāraṃ sabbagandhehi limpitvā vitānaṃ katvā sabbālaṅkārehi alaṅkaritvā tattha buddhāsanaṃ paññāpetvā bhagavantaṃ ānesi.

Bhagavā santhāgāraṃ pavisitvā paññatte āsane nisīdi. Bhikkhusaṅghopi kho rājāno manussā ca patirūpe okāse nisīdiṃsu. Sakkopi devānamindo dvīsu devalokesu devaparisāya saddhiṃ upanisīdi aññe ca devā. Ānandattheropi sabbaṃ vesāliṃ anuvicaranto ārakkhaṃ katvā vesālinagaravāsīhi saddhiṃ āgantvā ekamantaṃ nisīdi. Tattha bhagavā sabbesaṃ tadeva ratanasuttaṃ abhāsīti.

224. Tattha **yānīdha bhūtānī**ti paṭhamagāthāyaṃ **yānī**ti yādisāni appesakkhāni vā mahesakkhāni vā. **Idhā**ti imasmiṃ padese, tasmiṃ khaṇe sannipatitaṭṭhānaṃ sandhāyāha. **Bhūtānī**ti kiñcāpi bhūtasaddo ‘‘bhūtasmiṃ pācittiya’’nti evamādīsu (pāci. 69) vijjamāne, ‘‘bhūtamidanti, bhikkhave, samanupassathā’’ti evamādīsu (ma. ni. 1.401) khandhapañcake, ‘‘cattāro kho, bhikkhu, mahābhūtā hetū’’ti evamādīsu (ma. ni. 3.86) catubbidhe pathavīdhātvādirūpe, ‘‘yo ca kālaghaso bhūto’’ti evamādīsu (jā. 1.2.190) khīṇāsave, ‘‘sabbeva nikkhipissanti, bhūtā loke samussaya’’nti evamādīsu (dī. ni. 2.220) sabbasatte, ‘‘bhūtagāmapātabyatāyā’’ti evamādīsu (pāci. 90) rukkhādike, ‘‘bhūtaṃ bhūtato sañjānātī’’ti evamādīsu (ma. ni. 1.3) cātumahārājikānaṃ heṭṭhā sattanikāyaṃ upādāya vattati. Idha pana avisesato amanussesu daṭṭhabbo.

Samāgatānīti sannipatitāni. **Bhummānī**ti bhūmiyaṃ nibbattāni. **Vā**ti vikappane. Tena yānīdha bhummāni vā bhūtāni samāgatānīti imamekaṃ vikappaṃ katvā puna dutiyaṃ vikappaṃ kātuṃ **‘‘yāni vā**

antalikkhe''ti āha. Antalikkhe vā yāni bhūtāni nibbattāni, tāni sabbāni idha samāgatānīti attho. Ettha ca yāmato yāva akaniṭṭhaṃ, tāva nibbattāni bhūtāni ākāse pātubhūtavimānesu nibbattattā ''antalikkhe bhūtānī''ti veditabbāni. Tato heṭṭhā sineruto pabhuti yāva bhūmiyaṃ rukkhalatādīsu adhivatthāni pathaviyañca nibbattāni bhūtāni, tāni sabbāni bhūmiyaṃ bhūmipaṭibaddhesu ca rukkhalatāpabbatādīsu nibbattattā ''bhummāni bhūtānī''ti veditabbāni.

Evaṃ bhagavā sabbāneva amanussabhūtāni ''bhummāni vā yāni va antalikkhe''ti dvīhi padehi vikappetvā puna ekena padena pariggahetvā **''sabbeva bhūtā sumanā bhavantū''**ti āha. **Sabbe**ti anavasesā. **Evā**ti avadhāraṇe, ekampi anapanetvāti adhippāyo. **Bhūtā**ti amanussā. **Sumanā bhavantū**ti sukhitamanā, pītisomanassajātā bhavantūti attho. **Athopī**ti kiccantarasanniyojanatthaṃ vākyopādāne nipātadvayaṃ. **Sakkacca suṇantu bhāsita**nti aṭṭhiṃ katvā, manasi katvā, sabbacetaso samannāharitvā dibbasampattilokuttarasukhāvahaṃ mama desanaṃ suṇantu.

Evamettha bhagavā ''yānīdha bhūtāni samāgatānī''ti aniyamitavacanena bhūtāni pariggahetvā puna ''bhummāni vā yāni va antalikkhe''ti dvidhā vikappetvā tato ''sabbeva bhūtā''ti puna ekajjhaṃ katvā ''sumanā bhavantū''ti iminā vacanena āsayasampattiyaṃ niyojento ''sakkacca suṇantu bhāsita''nti payogasampattiyaṃ, tathā yonisomanasikārasampattiyaṃ paratoghosasampattiyañca, tathā attasammāpaṇidhisappurisūpanissayasampattīsu samādhipaññāhetusampattīsu ca niyojento gāthaṃ samāpesi.

225. **Tasmā hi bhūtā**ti dutiyagāthā. Tattha **tasmā**ti kāraṇavacanaṃ. **Bhūtā**ti āmantanavacanaṃ. **Nisāmethā**ti suṇātha. **Sabbe**ti anavasesā. Kiṃ vuttaṃ hoti? Yasmā tumhe dibbaṭṭhānāni tattha upabhogasampadañca pahāya dhammassavanatthaṃ idha samāgatā, na naṭanaccanādidassanatthaṃ, tasmā hi bhūtā nisāmetha sabbeti. Atha vā ''sumanā bhavantu sakkacca suṇantū''ti vacanena tesaṃ sumanabhāvaṃ sakkaccaṃ sotukamyatañca disvā āha – yasmā tumhe sumanabhāvena attasammāpaṇidhiyonisomanasikārāsayasuddhīhi sakkaccaṃ sotukamyatāya sappurisūpanissayaparatoghosapadaṭṭhānato payogasuddhīhi ca yuttā, tasmā hi bhūtā nisāmetha sabbeti. Atha vā yaṃ purimagāthāya ante ''bhāsita''nti vuttaṃ, taṃ kāraṇabhāvena apadisanto āha – ''yasmā mama bhāsitaṃ nāma atidullabhaṃ aṭṭhakkhaṇaparivajjitassa khaṇassa dullabhattā, anekānisaṃsañca paññākaruṇāguṇena pavattattā, tañcāhaṃ vattukāmo 'suṇantu bhāsita'nti avocaṃ. Tasmā hi bhūtā nisāmetha sabbe''ti idaṃ iminā gāthāpadena vuttaṃ hoti.

Evametaṃ kāraṇaṃ niropento attano bhāsitanisāmane niyojetvā nisāmetabbaṃ vattumāraddho **''mettaṃ karotha mānusiyā pajāyā''**ti. Tassattho – yāyaṃ tīhi upaddavehi upaddutā mānusī pajā, tassā mānusiyā pajāya mittabhāvaṃ hitajjhāsayataṃ paccupaṭṭhāpethāti. Keci pana ''mānusiyaṃ paja''nti paṭhanti, taṃ bhummatthāsambhavā na yujjati. Yampi caññe atthaṃ vaṇṇayanti, sopi na yujjati. Adhippāyo panettha – nāhaṃ buddhoti issariyabalena vadāmi, apica pana tumhākañca imissā ca mānusiyā pajāya hitatthaṃ vadāmi – ''mettaṃ karotha mānusiyā pajāyā''ti. Ettha ca –

> ''Ye sattasaṇḍaṃ pathaviṃ vijetvā, rājisayo yajamānā anupariyagā;
> Assamedhaṃ purisamedhaṃ, sammāpāsaṃ vājapeyyaṃ niraggaḷaṃ.
>
> ''Mettassa cittassa subhāvitassa, kalampi te nānubhavanti soḷasiṃ.
>
> ''Ekampi ce pāṇamaduṭṭhacitto, mettāyati kusalī tena hoti;
> Sabbe ca pāṇe manasānukampī, pahūtamariyo pakaroti puñña''nti. (a. ni. 8.1) –

Evamādīnaṃ suttānaṃ ekādasānisaṃsānañca vasena ye mettaṃ karonti, tesaṃ mettā hitāti veditabbā.

> ''Devatānukampito poso, sadā bhadrāni passatī''ti. (dī. ni. 2.153; udā. 76; mahāva. 286) –

Evamādīnaṃ vasena yesu karīyati, tesampi hitāti veditabbā.

Evaṃ ubhayesampi hitabhāvaṃ dassento ''mettaṃ karotha mānusiyā pajāyā''ti vatvā idāni upakārampi dassento āha **''divā ca ratto ca haranti ye baliṃ, tasmā hi ne rakkhatha appamattā''**ti. Tassattho – ye manussā cittakammakaṭṭhakammādīhipi devatā katvā cetiyarukkhādīni ca upasaṅkamitvā devatā uddissa divā baliṃ karonti, kāḷapakkhādīsu ca rattiṃ baliṃ karonti. Salākabhattādīni vā datvā ārakkhadevatā upādāya yāva brahmadevatānaṃ pattidānaniyyātanena divā baliṃ karonti, chattāropanadīpamālā sabbarattikadhammassavanādīni kārāpetvā pattidānaniyyātanena ca rattiṃ baliṃ karonti, te kathaṃ na rakkhitabbā. Yato evaṃ divā ca ratto ca tumhe uddissa karonti ye baliṃ, **tasmā hi ne rakkhatha**. Tasmā balikammakāraṇāpi te manusse rakkhatha gopayatha, ahitaṃ tesaṃ apanetha, hitaṃ upanetha appamattā hutvā taṃ kataññubhāvaṃ hadaye katvā niccamanussarantāti.

226. Evaṃ devatāsu manussānaṃ upakārakabhāvaṃ dassetvā tesaṃ upaddavavūpasamanatthaṃ buddhādiguṇappakāsanena ca devamanussānaṃ dhammassavanatthaṃ **''yaṃkiñci vitta''**ntiādinā nayena saccavacanaṃ payujjitumāraddho. Tattha **yaṃkiñcī**ti aniyamitavasena anavasesaṃ pariyādiyati yaṃkiñci tattha tattha vohārūpagaṃ. **Vitta**nti dhanaṃ. Tañhi vittiṃ janetīti vittaṃ. **Idha vā**ti manussalokaṃ niddisati, **huraṃ vā**ti tato paraṃ avasesalokaṃ. Tena ca ṭhapetvā manusse sabbalokaggahaṇe patte ''saggesu vā''ti parato vuttattā ṭhapetvā manusse ca sagge ca avasesānaṃ nāgasupaṇṇādīnaṃ gahaṇaṃ veditabbaṃ. Evaṃ imehi dvīhi padehi yaṃ manussānaṃ vohārūpagaṃ alaṅkāraparibhogūpagañca jātarūparajatamuttāmaṇiveḷuriyapavāḷalohitaṅkamasāragallādikaṃ, yañca muttāmaṇivālukatthatāya bhūmiyā ratanamayavimānesu anekayojanasatavitthatesu bhavanesu uppannānaṃ nāgasupaṇṇādīnaṃ vittaṃ, taṃ niddiṭṭhaṃ hoti.

Saggesu vāti kāmāvacararūpāvacaradevalokesu. Te hi sobhanena kammena ajīyanti gammantīti saggā, suṭṭhu vā aggātipi saggā. **Ya**nti yaṃ sassāmikaṃ vā assāmikaṃ vā. **Ratana**nti ratiṃ nayati, vahati, janayati, vaḍḍhetīti ratanaṃ, yaṃkiñci cittīkataṃ mahagghaṃ atulaṃ dullabhadassanaṃ anomasattaparibhogañca, tassetaṃ adhivacanaṃ. Yathāha –

> ''Cittīkataṃ mahagghañca, atulaṃ dullabhadassanaṃ;
> Anomasattaparibhogaṃ, ratanaṃ tena vuccatī''ti.

Paṇītanti uttamaṃ, seṭṭhaṃ, atappakaṃ. Evaṃ iminā gāthāpadena yaṃ saggesu anekayojanasatappamāṇasabbaratanamayavimānesu sudhammavejayantappabhutīsu sassāmikaṃ, yañca buddhuppādavirahena apāyameva paripūrentesu sattesu suññavimānapaṭibaddhaṃ assāmikaṃ, yaṃ vā panaññampi pathavīmahāsamuddahimavantādinissitaṃ assāmikaṃ ratanaṃ, taṃ niddiṭṭhaṃ hoti.

Na no samaṃ atthi tathāgatenāti **na**-iti paṭisedhe, **no**-iti avadhāraṇe. **Sama**nti tulyaṃ. **Atthī**ti vijjati. **Tathāgatenā**ti buddhena. Kiṃ vuttaṃ hoti? Yaṃ etaṃ vittañca ratanañca pakāsitaṃ, ettha ekampi buddharatanena sadisaṃ ratanaṃ nevatthi. Yampi hi taṃ **cittīkataṭṭhena ratanaṃ,** seyyathidaṃ – rañño cakkavattissa cakkaratanaṃ maṇiratanañca, yamhi uppanne mahājano na aññattha cittīkāraṃ karoti, na koci pupphagandhādīni gahetvā yakkhaṭṭhānaṃ vā bhūtaṭṭhānaṃ vā gacchati, sabbopi jano cakkaratanamaṇiratanameva cittiṃ karoti pūjeti, taṃ taṃ varaṃ pattheti, patthitapatthitañcassa ekaccaṃ samijjhati, tampi ratanaṃ buddharatanena samaṃ natthi. Yadi hi cittīkataṭṭhena ratanaṃ, tathāgatova ratanaṃ. Tathāgate hi uppanne ye keci mahesakkhā devamanussā, na te aññatra cittīkāraṃ karonti, na kañci aññaṃ pūjenti. Tathā hi brahmā sahampati sinerumattena ratanadāmena tathāgataṃ pūjesi, yathābalañca aññe devā manussā ca bimbisārakosalarājaanāthapiṇḍikādayo. Parinibbutampi ca bhagavantaṃ uddissa channavutikoṭidhanaṃ vissajjetvā asokamahārājā sakalajambudīpe caturāsīti vihārasahassāni patiṭṭhāpesi, ko pana vādo aññesaṃ cittīkārānaṃ. Apica kassaññassa parinibbutassāpi jātibodhidhammacakkappavattanaparinibbānaṭṭhānāni paṭimācetiyādīni vā uddissa evaṃ cittīkāragarukāro vattati yathā bhagavato. Evaṃ cittīkataṭṭhenāpi tathāgatasamaṃ ratanaṃ natthi.

Tathā yampi taṃ **mahagghaṭṭhena ratanaṃ,** seyyathidaṃ – kāsikaṃ vatthaṃ. Yathāha – ‘‘jiṇṇampi, bhikkhave, kāsikaṃ vatthaṃ vaṇṇavantañceva hoti sukhasamphassañca mahagghañcā’’ti, tampi buddharatanena samaṃ natthi. Yadi hi mahagghaṭṭhena ratanaṃ, tathāgatova ratanaṃ. Tathāgato hi yesaṃ paṃsukampi paṭiggaṇhāti, tesaṃ taṃ mahapphalaṃ hoti mahānisaṃsaṃ, seyyathāpi asokassa rañño. Idamassa mahagghatāya. Evaṃ mahagghatāvacane cettha dosābhāvasādhakaṃ idaṃ tāva suttapadaṃ veditabbaṃ –

> ‘‘Yesaṃ kho pana so paṭiggaṇhāti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ, tesaṃ taṃ mahapphalaṃ hoti mahānisaṃsaṃ. Idamassa mahagghatāya vadāmi. Seyyathāpi taṃ, bhikkhave, kāsikaṃ vatthaṃ mahagghaṃ, tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmī’’ti (a. ni. 3.100).

Evaṃ mahagghaṭṭhenāpi tathāgatasamaṃ ratanaṃ natthi.

Tathā yampi taṃ **atulaṭṭhena ratanaṃ**. Seyyathidaṃ – rañño cakkavattissa **cakkaratanaṃ** uppajjati indanīlamaṇimayanābhi sattaratanamayasahassāraṃ pavāḷamayanemi, rattasuvaṇṇamayasandhi, yassa dasannaṃ dasannaṃ arānaṃ upari ekaṃ muṇḍāraṃ hoti vātaṃ gahetvā saddakaraṇatthaṃ, yena kato saddo sukusalappatāḷitapañcaṅgikatūriyasaddo viya hoti. Yassa nābhiyā ubhosu passesu dve sīhamukhāni honti, abbhantaraṃ sakaṭacakkasseva susiraṃ, tassa kattā vā kāretā vā natthi, kammapaccayena ututo samuṭṭhāti. Yaṃ rājā dasavidhaṃ cakkavattivattaṃ pūretvā tadahuposathe pannarase puṇṇamadivase sīsaṃnhāto uposathiko uparipāsādavaragato sīlāni sodhento nisinno puṇṇacandaṃ viya sūriyaṃ viya ca uṭṭhentaṃ passati, yassa dvādasayojanato saddo suyyati, yojanato vaṇṇo dissati, yaṃ mahājanena ‘‘dutiyo maññe cando sūriyo vā uṭṭhito’’ti ativiya kotūhalajātena dissamānaṃ nagarassa upari āgantvā rañño antepurassa pācīnapasse nātiuccaṃ nātinīcaṃ hutvā mahājanassa gandhapupphādīhi pūjetuṃ yuttaṭṭhāne akkhāhataṃ viya tiṭṭhati.

Tadeva anubandhamānaṃ **hatthiratanaṃ** uppajjati, sabbaseto rattapādo sattappatiṭṭho iddhimā vehāsaṅgamo uposathakulā vā chaddantakulā vā āgacchati. Uposathakulā āgacchanto hi sabbajeṭṭho āgacchati, chaddantakulā sabbakaniṭṭho sikkhitasikkho damathūpeto. So dvādasayojanaṃ parisaṃ gahetvā sakalajambudīpaṃ anusaṃyāyitvā purepātarāsameva sakaṃ rājadhāniṃ āgacchati.

Tampi anubandhamānaṃ **assaratanaṃ** uppajjati, sabbaseto rattapādo kākasīso muñjakeso valāhakassa rājakulā āgacchati. Sesamettha hatthiratanasadisameva.

Tampi anubandhamānaṃ **maṇiratanaṃ** uppajjati. So hoti maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato āyāmato cakkanābhisadiso, vepullapabbatā āgacchati, so caturaṅgasamannāgatepi andhakāre rañño dhajaggato yojanaṃ obhāseti, yassobhāsena manussā ‘‘divā’’ti maññamānā kammante payojenti, antamaso kunthakipillikaṃ upādāya passanti.

Tampi anubandhamānaṃ **itthiratanaṃ** uppajjati. Pakatiaggamahesī vā hoti, uttarakuruto vā āgacchati maddarājakulato vā, atidīghādichadosavivajjitā atikkantā mānusaṃ vaṇṇaṃ appattā dibbaṃ vaṇṇaṃ, yassā rañño sītakāle uṇhāni gattāni honti, uṇhakāle sītāni, satadhā phoṭitatūlapicuno viya samphasso hoti, kāyato candanagandho vāyati, mukhato uppalagandho, pubbuṭṭhāyitādianekaguṇasamannāgatā ca hoti.

Tampi anubandhamānaṃ **gahapatiratanaṃ** uppajjati rañño pakatikammakaro seṭṭhi, yassa cakkaratane uppannamatte dibbaṃ cakkhu pātubhavati, yena samantato yojanamatte nidhiṃ passati sassāmikampi assāmikampi. So rājānaṃ upasaṅkamitvā pavāreti ‘‘appossukko tvaṃ, deva, hohi, ahaṃ te dhanena dhanakaraṇīyaṃ karissāmī’’ti.

Tampi anubandhamānaṃ **pariṇāyakaratanaṃ** uppajjati rañño pakatijeṭṭhaputto, cakkaratane

uppannamatte atirekapaññāveyyattiyena samannāgato hoti, dvādasayojanāya parisāya cetasā cittaṃ parijānitvā niggahapaggahasamattho hoti. So rājānaṃ upasaṅkamitvā pavāreti – ''appossukko tvaṃ, deva, hohi, ahaṃ te rajjaṃ anusāsissāmī''ti. Yaṃ vā panaññampi evarūpaṃ atulaṭṭhena ratanaṃ, yassa na sakkā tulayitvā tīrayitvā aggho kātuṃ ''sataṃ vā sahassaṃ vā agghati koṭiṃ vā''ti. Tattha ekaratanampi buddharatanena samaṃ natthi. Yadi hi atulaṭṭhena ratanaṃ, tathāgatova ratanaṃ. Tathāgato hi na sakkā sīlato vā samādhito vā paññādīnaṃ vā aññatarato kenaci tulayitvā tīrayitvā ''ettakaguṇo vā iminā samo vā sappaṭibhāgo vā''ti paricchindituṃ. Evaṃ atulaṭṭhenāpi tathāgatasamaṃ ratanaṃ natthi.

Tathā yampi taṃ **dullabhadassanaṭṭhena ratanaṃ**. Seyyathidaṃ – dullabhapātubhāvo rājā cakkavatti cakkādīni ca tassa ratanāni, tampi buddharatanena samaṃ natthi. Yadi hi dullabhadassanaṭṭhena ratanaṃ, tathāgatova ratanaṃ, kuto cakkavattiādīnaṃ ratanattaṃ, yāni ekasmiṃyeva kappe anekāni uppajjanti. Yasmā pana asaṅkhyeyyepi kappe tathāgatasuñño loko hoti, tasmā tathāgato eva kadāci karahaci uppajjanato dullabhadassano. Vuttaṃ cetaṃ bhagavatā parinibbānasamaye –

> ''Devatā, ānanda, ujjhāyanti – 'dūrā ca vatamha āgatā tathāgataṃ dassanāya, kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā, ajjeva rattiyā pacchime yāme tathāgatassa parinibbānaṃ bhavissati, ayañca mahesakkho bhikkhu bhagavato purato ṭhito ovārento, na mayaṃ labhāma pacchime kāle tathāgataṃ dassanāyā'''ti (dī. ni. 2.200).

Evaṃ dullabhadassanaṭṭhenapi tathāgatasamaṃ ratanaṃ natthi.

Tathā yampi taṃ **anomasattaparibhogaṭṭhena ratanaṃ**. Seyyathidaṃ – rañño cakkavattissa cakkaratanādi. Tañhi koṭisatasahassadhanānampi sattabhūmikapāsādavaratale vasantānampi caṇḍālavenanesādarathakārapukkusādīnaṃ nīcakulikānaṃ omakapurisānaṃ supinantepi paribhogatthāya na nibbattati. Ubhato sujātassa pana rañño khattiyasseva paripūritadasavidhacakkavattivattassa paribhogatthāya nibbattanato anomasattaparibhogaṃyeva hoti, tampi buddharatanena samaṃ natthi. Yadi hi anomasattaparibhogaṭṭhena ratanaṃ, tathāgatova ratanaṃ. Tathāgato hi loke anomasattasammatānampi anupanissayasampannānaṃ viparītadassanānaṃ pūraṇakassapādīnaṃ channaṃ satthārānaṃ aññesañca evarūpānaṃ supinantepi aparibhogo, upanissayasampannānaṃ pana catuppadāyapi gāthāya pariyosāne arahattamadhigantuṃ samatthānaṃ nibbedhikañāṇadassanānaṃ bāhiyadārucīriyappabhutīnaṃ aññesañca mahākulappasutānaṃ mahāsāvakānaṃ paribhogo. Te hi taṃ dassanānuttariyasavanānuttariyapāricariyānuttariyādīni sādhentā tathā tathā paribhuñjanti. Evaṃ anomasattaparibhogaṭṭhenāpi tathāgatasamaṃ ratanaṃ natthi.

Yampi taṃ avisesato **ratijananaṭṭhena ratanaṃ**. Seyyathidaṃ – rañño cakkavattissa cakkaratanaṃ. Tañhi disvā rājā cakkavatti attamano hoti, evampi taṃ rañño ratiṃ janeti. Puna caparaṃ rājā cakkavatti vāmena hatthena suvaṇṇabhiṅkāraṃ gahetvā dakkhiṇena hatthena cakkaratanaṃ abbhukkirati ''pavattatu bhavaṃ cakkaratanaṃ, abhivijinātu bhavaṃ cakkaratana''nti. Tato cakkaratanaṃ pañcaṅgikaṃ viya tūriyaṃ madhurassaraṃ niccharantaṃ ākāsena puratthimaṃ disaṃ gacchati, anvadeva rājā cakkavatti cakkānubhāvena dvādasayojanavitthiṇṇāya caturaṅginiyā senāya nātiuccaṃ nātinīcaṃ uccarukkhānaṃ heṭṭhābhāgena, nīcarukkhānaṃ uparibhāgena, rukkhesu pupphaphalapallavādipaṇṇākāraṃ gahetvā āgatānaṃ hatthato paṇṇākārañca gaṇhanto ''ehi kho mahārājā''tievamādinā paramanipaccakārena āgate paṭirājāno ''pāṇo na hantabbo''tiādinā nayena anusāsanto gacchati. Yattha pana rājā bhuñjitukāmo vā divāseyyaṃ vā kappetukāmo hoti, tattha cakkaratanaṃ ākāsā otaritvā udakādisabbakiccakkhame same bhūmibhāge akkhāhataṃ viya tiṭṭhati. Puna rañño gamanacitte uppanne purimanayeneva saddaṃ karontaṃ gacchati, yaṃ sutvā dvādasayojanikāpi parisā ākāsena gacchati. Cakkaratanaṃ anupubbena puratthimaṃ samuddaṃ ajjhogāhati, tasmiṃ ajjhogāhante udakaṃ yojanappamāṇaṃ apagantvā bhittīkataṃ viya tiṭṭhati. Mahājano yathākāmaṃ satta ratanāni gaṇhāti. Puna rājā suvaṇṇabhiṅkāraṃ gahetvā ''ito paṭṭhāya mama

rajja''nti udakena abbhukkiritvā nivattati. Senā purato hoti, cakkaratanaṃ pacchato, rājā majjhe. Cakkaratanassa osakkitosakkitaṭṭhānaṃ udakaṃ paripūrati. Eteneva upāyena dakkhiṇapacchimauttarepi samudde gacchati.

Evaṃ catuddisaṃ anusaṃyāyitvā cakkaratanaṃ tiyojanappamāṇaṃ ākāsaṃ ārohati. Tattha ṭhito rājā cakkaratanānubhāvena vijitaṃ pañcasataparittadīpapaṭimaṇḍitaṃ sattayojanasahassaparimaṇḍalaṃ pubbavidehaṃ, tathā aṭṭhayojanasahassaparimaṇḍalaṃ uttarakuruṃ, sattayojanasahassaparimaṇḍalaṃyeva aparagoyānaṃ, dasayojanasahassaparimaṇḍalaṃ jambudīpañcāti evaṃ catumahādīpadvisahassaparittadīpapaṭimaṇḍitaṃ ekaṃ cakkavāḷaṃ suphullapuṇḍarīkavanaṃ viya oloketi. Evaṃ olokayato cassa anappikā rati uppajjati. Evampi taṃ cakkaratanaṃ rañño ratiṃ janeti, tampi buddharatanasamaṃ natthi. Yadi hi ratijananaṭṭhena ratanaṃ, tathāgatova ratanaṃ. Kiṃ karissati etaṃ cakkaratanaṃ? Tathāgato hi yassā dibbāya ratiyā cakkaratanādīhi sabbehipi janitā cakkavattirati saṅkhampi kalampi kalabhāgampi na upeti, tatopi ratito uttaritarañca paṇītatarañca attano ovādappatikarānaṃ asaṅkhyeyyānampi devamanussānaṃ paṭhamajjhānaratiṃ, dutiyatatiyacatutthapañcamajjhānaratiṃ, ākāsānañcāyatanaratiṃ, viññāṇañcāyatanaākiñcaññāyatananevasaññānāsaññāyatanaratiṃ, sotāpattimaggaratiṃ, sotāpattiphalaratiṃ, sakadāgāmianāgāmiarahattamaggaphalaratiñca janeti. Evaṃ ratijananaṭṭhenāpi tathāgatasamaṃ ratanaṃ natthīti.

Apica ratanaṃ nāmetaṃ duvidhaṃ hoti saviññāṇakaṃ aviññāṇakañca. Tattha aviññāṇakaṃ cakkaratanaṃ maṇiratanaṃ, yaṃ vā panaññampi anindriyabaddhaṃ suvaṇṇarajatādi, saviññāṇakaṃ hatthiratanādi pariṇāyakaratanapariyosānaṃ, yaṃ vā panaññampi evarūpaṃ indriyabaddhaṃ. Evaṃ duvidhe cettha saviññāṇakaratanaṃ aggamakkhāyati. Kasmā? Yasmā aviññāṇakaṃ suvaṇṇarajatamaṇimuttādiratanaṃ, saviññāṇakānaṃ hatthiratanādīnaṃ alaṅkāratthāya upanīyati.

Saviññāṇakaratanampi duvidhaṃ tiracchānagataratanaṃ, manussaratanañca. Tattha manussaratanaṃ aggamakkhāyati. Kasmā? Yasmā tiracchānagataratanaṃ manussaratanassa opavayhaṃ hoti. Manussaratanampi duvidhaṃ itthiratanaṃ, purisaratanañca. Tattha purisaratanaṃ aggamakkhāyati. Kasmā? Yasmā itthiratanaṃ purisaratanassa paricārikattaṃ āpajjati. Purisaratanampi duvidhaṃ agārikaratanaṃ, anagārikaratanañca. Tattha anagārikaratanaṃ aggamakkhāyati. Kasmā? Yasmā agārikaratanesu aggo cakkavattīpi sīlādiguṇayuttaṃ anagārikaratanaṃ pañcapatiṭṭhitena vanditvā upaṭṭhahitvā payirupāsitvā ca dibbamānusikā sampattiyo pāpuṇitvā ante nibbānasampattiṃ pāpuṇāti.

Evaṃ anagārikaratanampi duvidhaṃ – ariyaputhujjanavasena. Ariyaratanampi duvidhaṃ sekkhāsekkhavasena. Asekkharatanampi duvidhaṃ sukkhavipassakasamathayānikavasena, samathayānikaratanampi duvidhaṃ sāvakapāramippattaṃ, appattañca. Tattha sāvakapāramippattaṃ aggamakkhāyati. Kasmā? Guṇamahantatāya. Sāvakapāramippattaratanatopi paccekabuddharatanaṃ aggamakkhāyati. Kasmā? Guṇamahantatāya. Sāriputtamoggallānasadisāpi hi anekasatā sāvakā ekassa paccekabuddhassa guṇānaṃ satabhāgampi na upenti. Paccekabuddharatanatopi sammāsambuddharatanaṃ aggamakkhāyati. Kasmā? Guṇamahantatāya. Sakalampi hi jambudīpaṃ pūretvā pallaṅkena pallaṅkaṃ ghaṭṭentā nisinnā paccekabuddhā ekassa sammāsambuddhassa guṇānaṃ neva saṅkhaṃ na kalaṃ na kalabhāgaṃ upenti. Vuttampi cetaṃ bhagavatā – ''yāvatā, bhikkhave, sattā apadā vā…pe… tathāgato tesaṃ aggamakkhāyatī''tiādi (saṃ. ni. 5.139; a. ni. 4.34; 5.32; itivu. 90). Evaṃ kenacipi pariyāyena tathāgatasamaṃ ratanaṃ natthi. Tenāha bhagavā **''na no samaṃ atthi tathāgatenā''**ti.

Evaṃ bhagavā buddharatanassa aññehi ratanehi asamataṃ vatvā idāni tesaṃ sattānaṃ uppannaupaddavavūpasamanatthaṃ neva jātiṃ na gottaṃ na kolaputtiyaṃ na vaṇṇapokkharatādiṃ nissāya, apica kho avīcimupādāya bhavaggapariyante loke sīlasamādhikkhandhādīhi guṇehi buddharatanassa asadisabhāvaṃ nissāya saccavacanaṃ payuñjati **''idampi buddhe ratanaṃ paṇītaṃ, etena saccena suvatthi hotū''**ti.

Tassattho – **idampi** idha vā huraṃ vā saggesu vā yaṃkiñci atthi vittaṃ vā ratanaṃ vā, tena saddhiṃ tehi tehi guṇehi asamattā **buddharatanaṃ paṇītaṃ**. Yadi etaṃ saccaṃ, **etena saccena** imesaṃ pāṇīnaṃ **sotthi hotu,** sobhanānaṃ atthitā hotu, arogatā nirupaddavatāti. Ettha ca yathā ''cakkhuṃ kho, ānanda, suññaṃ attena vā attaniyena vā''tievamādīsu (saṃ. ni. 4.85) attabhāvena vā attaniyabhāvena vāti attho. Itarathā hi cakkhu attā vā attaniyaṃ vāti appaṭisiddhameva siyā. Evaṃ **ratanaṃ paṇīta**nti ratanattaṃ paṇītaṃ, ratanabhāvo paṇītoti ayamattho veditabbo. Itarathā hi buddho neva ratananti sijjheyya. Na hi yattha ratanaṃ atthi, taṃ ratananti sijjhati. Yattha pana cittīkatādiatthasaṅkhātaṃ yena vā tena vā vidhinā sambandhagataṃ ratanattaṃ atthi, yasmā taṃ ratanattamupādāya ratananti paññāpīyati, tasmā tassa ratanattassa atthitāya ratananti sijjhati. Atha vā **idampi buddhe ratana**nti imināpi kāraṇena buddhova ratananti evampettha attho veditabbo. Vuttamattāya ca bhagavatā imāya gāthāya rājakulassa sotthi jātā, bhayaṃ vūpasantaṃ. Imissā gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

227. Evaṃ buddhaguṇena saccaṃ vatvā idāni nibbānadhammaguṇena vattumāraddho **''khayaṃ virāga''**nti. Tattha yasmā nibbānasacchikiriyāya rāgādayo khīṇā honti parikkhīṇā, yasmā vā taṃ tesaṃ anuppādanirodhakkhayamattaṃ, yasmā ca taṃ rāgādiviyuttaṃ sampayogato ca ārammaṇato ca, yasmā vā tamhi sacchikate rāgādayo accantaṃ virattā honti vigatā viddhastā, tasmā **''khaya''**nti ca **''virāga''**nti ca vuccati. Yasmā panassa na uppādo paññāyati, na vayo na ṭhitassa aññathattaṃ, tasmā taṃ na jāyati na jīyati na mīyatīti katvā **''amata''**nti vuccati, uttamaṭṭhena pana atappakaṭṭhena ca **paṇīta**nti. **Yadajjhagā**ti yaṃ ajjhagā vindi, paṭilabhi, attano ñāṇabalena sacchākāsi. **Sakyamunī**ti sakyakulappasutattā sakyo, moneyyadhammasamannāgatattā muni, sakyo eva muni sakyamuni. **Samāhito**ti ariyamaggasamādhinā samāhitacitto. **Na tena dhammena samatthi kiñcī**ti tena khayādināmakena sakyamuninā adhigatena dhammena samaṃ kiñci dhammajātaṃ natthi. Tasmā suttantarepi vuttaṃ ''yāvatā, bhikkhave, dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesaṃ dhammānaṃ aggamakkhāyatī''tiādi (a. ni. 4.34; itivu. 90).

Evaṃ bhagavā nibbānadhammassa aññehi dhammehi asamataṃ vatvā idāni tesaṃ sattānaṃ uppannaupaddavavūpasamanatthaṃ khayavirāgāmatapaṇītatāguṇehi nibbānadhammaratanassa asadisabhāvaṃ nissāya saccavacanaṃ payuñjati **''idampi dhamme ratanaṃ paṇītaṃ etena saccena suvatthi hotū''**ti. Tassattho purimagāthāya vuttanayeneva veditabbo. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

228. Evaṃ nibbānadhammaguṇena saccaṃ vatvā idāni maggadhammaguṇena vattumāraddho **''yaṃ buddhaseṭṭho''**ti. Tattha ''bujjhitā saccānī''tiādinā (mahāni. 192; cūḷani. pārāyanatthutigāthāniddesa 97; paṭi. ma. 1.162) nayena buddho, uttamo pasaṃsanīyo cāti seṭṭho, buddho ca so seṭṭho cāti **buddhaseṭṭho**. Anubuddhapaccekabuddhasaṅkhātesu vā buddhesu seṭṭhoti buddhaseṭṭho. So buddhaseṭṭho **yaṃ parivaṇṇayī,** ''aṭṭhaṅgiko ca maggānaṃ, khemaṃ nibbānappattiyā''ti (ma. ni. 2.215) ca ''ariyaṃ vo, bhikkhave, sammāsamādhiṃ desessāmi saupanisaṃ saparikkhāra''nti (ma. ni. 3.136) ca evamādinā nayena tattha tattha pasaṃsi pakāsayi. **Suci**nti kilesamalasamucchedakaraṇato accantavodānaṃ. **Samādhimānantarikaññamāhū**ti yañca attano pavattisamanantaraṃ niyameneva phaladānato ''ānantarikasamādhī''ti āhu. Na hi maggasamādhiñhi uppanne tassa phaluppattinisedhako koci antarāyo atthi. Yathāha –

> ''Ayañca puggalo sotāpattiphalasacchikiriyāya paṭipanno assa, kappassa ca uḍḍayhanavelā assa, neva tāva kappo uḍḍayheyya, yāvāyaṃ puggalo na sotāpattiphalaṃ sacchikaroti, ayaṃ vuccati puggalo ṭhitakappī. Sabbepi maggasamaṅgino puggalā ṭhitakappino''ti (pu. pa. 17).

Samādhinā tena samo na vijjatīti tena buddhaseṭṭhaparivaṇṇitena sucinā ānantarikasamādhinā samo rūpāvacarasamādhi vā arūpāvacarasamādhi vā koci na vijjati. Kasmā? Tesaṃ bhāvitattā tattha tattha brahmaloke uppannassāpi puna nirayādīsu uppattisambhavato, imassa ca arahattasamādhissa bhāvitattā ariyapuggalassa sabbuppattisamugghātasambhavato. Tasmā suttantarepi vuttaṃ ''yāvatā,

bhikkhave, dhammā saṅkhatā, ariyo aṭṭhaṅgiko maggo tesaṃ aggamakkhāyatī''tiādi (a. ni. 4.34; itivu. 90).

Evaṃ bhagavā ānantarikasamādhissa aññehi samādhīhi asamataṃ vatvā idāni purimanayeneva maggadhammaratanassa asadisabhāvaṃ nissāya saccavacanaṃ payuñjati **''idampi dhamme…pe… hotū''**ti. Tassattho pubbe vuttanayeneva veditabbo. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

229. Evaṃ maggadhammaguṇenāpi saccaṃ vatvā idāni saṅghaguṇenāpi vattumāraddho **''ye puggalā''**ti. Tattha **ye**ti aniyametvā uddeso. **Puggalā**ti sattā. **Aṭṭhā**ti tesaṃ gaṇanaparicchedo. Te hi cattāro ca paṭipannā cattāro ca phale ṭhitāti aṭṭha honti. **Sataṃ pasatthā**ti sappurisehi buddhapaccekabuddhasāvakehi aññehi ca devamanussehi pasatthā. Kasmā? Sahajātasīlādiguṇayogā. Tesañhi campakavakulakusumādīnaṃ sahajātavaṇṇagandhādayo viya sahajātasīlasamādhiādayo guṇā. Tena te vaṇṇagandhādisampannāni viya pupphāni devamanussānaṃ sataṃ piyā manāpā pasaṃsanīyā ca honti. Tena vuttaṃ ''ye puggalā aṭṭhasataṃ pasatthā''ti.

Atha vā **ye**ti aniyametvā uddeso. **Puggalā**ti sattā. **Aṭṭhasata**nti tesaṃ gaṇanaparicchedo. Te hi ekabījī kolaṃkolo sattakkhattuparamoti tayo sotāpannā, kāmarūpārūpabhavesu adhigatapphalā tayo sakadāgāmino, te sabbepi catunnaṃ paṭipadānaṃ vasena catuvīsati, antarāparinibbāyī, upahaccaparinibbāyī, sasaṅkhāraparinibbāyī, asaṅkhāraparinibbāyī, uddhaṃsoto akaniṭṭhagāmīti, avihesu pañca, tathā atappasudassasudassīsu. Akaniṭṭhesu pana uddhaṃsotavajjā cattāroti catuvīsati anāgāmino, sukkhavipassako samathayānikoti dve arahanto, cattāro maggaṭṭhāti catupaññāsa. Te sabbepi saddhādhurapaññādhurānaṃ vasena diguṇā hutvā aṭṭhasataṃ honti. Sesaṃ vuttanayameva.

Cattāri etāni yugāni hontīti te sabbepi aṭṭha vā aṭṭhasataṃ vāti vitthāravasena uddiṭṭhapuggalā, saṅkhepavasena sotāpattimaggaṭṭho phalaṭṭhoti ekaṃ yugaṃ, evaṃ yāva arahattamaggaṭṭho phalaṭṭhoti ekaṃ yuganti cattāri yugāni honti. **Te dakkhiṇeyyā**ti ettha **te**ti pubbe aniyametvā uddiṭṭhānaṃ niyametvā niddeso. Ye puggalā vitthāravasena aṭṭha vā aṭṭhasataṃ vā, saṅkhepavasena cattāri yugāni hontīti vuttā, sabbepi te dakkhiṇaṃ arahantīti dakkhiṇeyyā. Dakkhiṇā nāma kammañca kammavipākañca saddahitvā ''esa me idaṃ vejjakammaṃ vā jaṅghapesanikaṃ vā karissatī''ti evamādīni anapekkhitvā dīyamāno deyyadhammo, taṃ arahanti nāma sīlādiguṇayuttā puggalā. Ime ca tādisā, tena vuccanti te ''dakkhiṇeyyā''ti.

Sugatassa sāvakāti bhagavā sobhanena gamanena yuttattā, sobhanañca ṭhānaṃ gatattā, suṭṭhu ca gatattā suṭṭhu eva ca gadattā sugato, tassa sugatassa. Sabbepi te vacanaṃ suṇantīti sāvakā. Kāmañca aññepi suṇanti, na pana sutvā kattabbakiccaṃ karonti. Ime pana sutvā kattabbaṃ dhammānudhammapaṭipattiṃ katvā maggaphalāni pattā, tasmā ''sāvakā''ti vuccanti. **Etesu dinnāni mahapphalānī**ti etesu sugatasāvakesu appakānipi dānāni dinnāni paṭiggāhakato dakkhiṇāvisuddhibhāvaṃ upagatattā mahapphalāni honti. Tasmā suttantarepi vuttaṃ –

> ''Yāvatā, bhikkhave, saṅghā vā gaṇā vā, tathāgatasāvakasaṅgho tesaṃ aggamakkhāyati, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho…pe… aggo vipāko hotī''ti (a. ni. 4.34; 5.32; itivu. 90).

Evaṃ bhagavā sabbesampi maggaṭṭhaphalaṭṭhānaṃ vasena saṅgharatanassa guṇaṃ vatvā idāni tameva guṇaṃ nissāya saccavacanaṃ payuñjati **''idampi saṅghe''**ti. Tassattho pubbe vuttanayeneva veditabbo. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

230. Evaṃ maggaṭṭhaphalaṭṭhānaṃ vasena saṅghaguṇena saccaṃ vatvā idāni tato ekacciyānaṃ phalasamāpattisukhamanubhavantānaṃ khīṇāsavapuggalānaṃyeva guṇena vattumāraddho **''ye suppayuttā''**ti. Tattha **ye**ti aniyamituddesavacanaṃ. **Suppayuttā**ti suṭṭhu payuttā, anekavihitaṃ

anesanaṃ pahāya suddhājīvitaṃ nissāya vipassanāya attānaṃ payuñjitumāraddhāti attho. Atha vā **suppayuttā**ti parisuddhakāyavacīpayogasamannāgatā. Tena tesaṃ sīlakkhandhaṃ dasseti. **Manasā daḷhenā**ti daḷhena manasā, thirasamādhiyuttena cetasāti attho. Tena tesaṃ samādhikkhandhaṃ dasseti. **Nikkāmino**ti kāye ca jīvite ca anapekkhā hutvā paññādhurena vīriyena sabbakilesehi katanikkamanā. Tena tesaṃ vīriyasampannaṃ paññākkhandhaṃ dasseti.

Gotamasāsanamhīti gottato gotamassa tathāgatasseva sāsanamhi. Tena ito bahiddhā nānappakārampi amaratapaṃ karontānaṃ suppayogādiguṇābhāvato kilesehi nikkamanābhāvaṃ dīpeti. **Te**ti pubbe uddiṭṭhānaṃ niddesavacanaṃ. **Pattipattā**ti ettha pattabbāti patti, pattabbā nāma pattuṃ arahā, yaṃ patvā accantayogakkhemino honti, arahattaphalassetaṃ adhivacanaṃ, taṃ pattiṃ pattāti pattipattā. **Amata**nti nibbānaṃ. **Vigayhā**ti ārammaṇavasena vigāhitvā. **Laddhā**ti labhitvā. **Mudhā**ti abyayena kākaṇikamattampi byayaṃ akatvā. **Nibbuti**nti paṭippassaddhakilesadarathaṃ phalasamāpattiṃ. **Bhuñjamānā**ti anubhavamānā. Kiṃ vuttaṃ hoti? Ye imasmiṃ gotamasāsanamhi sīlasampannattā suppayuttā, samādhisampannattā manasā daḷhena, paññāsampannattā nikkāmino, te imāya sammāpaṭipadāya amataṃ vigayha mudhā laddhā phalasamāpattisaññitaṃ nibbutiṃ bhuñjamānā pattipattā nāma hontīti.

Evaṃ bhagavā phalasamāpattisukhamanubhavantānaṃ khīṇāsavapuggalānaṃyeva vasena saṅgharatanassa guṇaṃ vatvā idāni tameva guṇaṃ nissāya saccavacanaṃ payuñjati **''idampi saṅghe''**ti. Tassattho pubbe vuttanayeneva veditabbo. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

231. Evaṃ khīṇāsavapuggalānaṃ guṇena saṅghādhiṭṭhānaṃ saccaṃ vatvā idāni bahujanapaccakkhena sotāpannasseva guṇena vattumāraddho **''yathindakhīlo''**ti. Tattha **yathā**ti upamāvacanaṃ. **Indakhīlo**ti nagaradvāranivāraṇatthaṃ ummārabbhantare aṭṭha vā dasa vā hatthe pathaviṃ khaṇitvā ākoṭitassa sāradārumayathambhassetaṃ adhivacanaṃ. **Pathavi**nti bhūmiṃ. **Sito**ti anto pavisitvā nissito. **Siyā**ti bhaveyya. **Catubbhi vātehī**ti catūhi disāhi āgatavātehi. **Asampakampiyo**ti kampetuṃ vā cāletuṃ vā asakkuṇeyyo. **Tathūpama**nti tathāvidhaṃ. **Sappurisa**nti uttamapurisaṃ. **Vadāmī**ti bhaṇāmi. **Yo ariyasaccāni avecca passatī**ti yo cattāri ariyasaccāni paññāya ajjhogāhetvā passati. Tattha ariyasaccāni visuddhimagge vuttanayeneva veditabbāni.

Ayaṃ panettha saṅkhepattho – yathā hi indakhīlo gambhīranematāya pathavissito catubbhi vātehi asampakampiyo siyā, imampi sappurisaṃ tathūpamameva vadāmi, yo ariyasaccāni avecca passati. Kasmā? Yasmā sopi indakhīlo viya catūhi vātehi sabbatitthiyavādavātehi asampakampiyo hoti, tamhā dassanā kenaci kampetuṃ vā cāletuṃ vā asakkuṇeyyo. Tasmā suttantarepi vuttaṃ –

> ''Seyyathāpi, bhikkhave, ayokhīlo vā indakhīlo vā gambhīranemo sunikhāto acalo asampakampī, puratthimāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva naṃ saṅkampeyya na sampakampeyya na sampacāleyya. Pacchimāya…pe… dakkhiṇāya… uttarāya cepi…pe… na sampacāleyya. Taṃ kissa hetu? Gambhīrattā, bhikkhave, nemassa sunikhātattā indakhīlassa. Evameva kho, bhikkhave, ye ca kho keci samaṇā vā brāhmaṇā vā 'idaṃ dukkhanti…pe… paṭipadā'ti yathābhūtaṃ pajānanti, te na aññassa samaṇassa vā brāhmaṇassa vā mukhaṃ olokenti 'ayaṃ nūna bhavaṃ jānaṃ jānāti passaṃ passatī'ti. Taṃ kissa hetu? Sudiṭṭhattā, bhikkhave, catunnaṃ ariyasaccāna''nti (saṃ. ni. 5.1109).

Evaṃ bhagavā bahujanapaccakkhassa sotāpannasseva vasena saṅgharatanassa guṇaṃ vatvā idāni tameva guṇaṃ nissāya saccavacanaṃ payuñjati **''idampi saṅghe''**ti. Tassattho pubbe vuttanayeneva veditabbo. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

232. Evaṃ avisesato sotāpannassa guṇena saṅghādhiṭṭhānaṃ saccaṃ vatvā idāni ye te tayo sotāpannā ekabījī kolaṃkolo sattakkhattuparamoti. Yathāha –

> ‘‘Idhekacco puggalo tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti…pe… so ekaṃyeva bhavaṃ nibbattitvā dukkhassantaṃ karoti, ayaṃ ekabījī. Tathā dve vā tīṇi vā kulāni sandhāvitvā saṃsaritvā dukkhassantaṃ karoti, ayaṃ kolaṃkolo. Tathā sattakkhattuṃ devesu ca manussesu ca sandhāvitvā saṃsaritvā dukkhassantaṃ karoti, ayaṃ sattakkhattuparamo’’ti (pu. pa. 31-33).

Tesaṃ sabbakaniṭṭhassa sattakkhattuparamassa guṇena vattumāraddho **‘‘ye ariyasaccānī’’**ti. Tattha **ye ariyasaccānī**ti etaṃ vuttanayameva. **Vibhāvayantī**ti paññāobhāsena saccapaṭicchādakaṃ kilesandhakāraṃ vidhamitvā attano pakāsāni pākaṭāni karonti. **Gambhīrapaññenā**ti appameyyapaññatāya sadevakassapi lokassa ñāṇena alabbhaneyyapatiṭṭhapaññena, sabbaññunāti vuttaṃ hoti. **Sudesitānī**ti samāsabyāsasākalyavekalyādīhi tehi tehi nayehi suṭṭhu desitāni. **Kiñcāpi te honti bhusaṃ pamattā**ti te vibhāvitaariyasaccā puggalā kiñcāpi devarajjacakkavattirajjādippamādaṭṭhānaṃ āgamma bhusaṃ pamattā honti, tathāpi sotāpattimaggañāṇena abhisaṅkhāraviññāṇassa nirodhā ṭhapetvā satta bhave anamatagge saṃsāre ye uppajjeyyuṃ nāmañca rūpañca, tesaṃ niruddhattā atthaṅgatattā na aṭṭhamaṃ bhavaṃ ādiyanti, sattamabhave eva pana vipassanaṃ ārabhitvā arahattaṃ pāpuṇantīti.

Evaṃ bhagavā sattakkhattuparamavasena saṅgharatanassa guṇaṃ vatvā idāni tameva guṇaṃ nissāya saccavacanaṃ payuñjati **‘‘idampi saṅghe’’**ti. Tassattho pubbe vuttanayeneva veditabbo. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

233. Evaṃ sattakkhattuparamassa aṭṭhamaṃ bhavaṃ anādiyanaguṇena saṅghādhiṭṭhānaṃ saccaṃ vatvā idāni tasseva satta bhave ādiyatopi aññehi appahīnabhavādānehi puggalehi visiṭṭhena guṇena vattumāraddho **‘‘sahāvassā’’**ti. Tattha **sahāvā**ti saddhiṃyeva. **Assā**ti ‘‘na te bhavaṃ aṭṭhamamādiyantī’’ti vuttesu aññatarassa. **Dassanasampadāyā**ti sotāpattimaggasampattiyā. Sotāpattimaggo hi nibbānaṃ disvā kattabbakiccasampadāya sabbapaṭhamaṃ nibbānadassanato ‘‘dassana’’nti vuccati. Tassa attani pātubhāvo dassanasampadā, tāya dassanasampadāya saha eva. **Tayassu dhammā jahitā bhavantī**ti ettha **su**iti padapūraṇamatte nipāto. ‘‘Idaṃsu me, sāriputta, mahāvikaṭabhojanasmiṃ hotī’’tievamādīsu (ma. ni. 1.156) viya. Yato sahāvassa dassanasampadāya tayo dhammā jahitā bhavanti pahīnā bhavantīti ayamevettha attho.

Idāni jahitadhammadassanatthaṃ āha **‘‘sakkāyadiṭṭhī vicikicchitañca, sīlabbataṃ vāpi yadatthi kiñcī’’**ti. Tattha sati kāye vijjamāne upādānakkhandhapañcakasaṅkhāte kāye vīsativatthukā diṭṭhi **sakkāyadiṭṭhi,** satī vā tattha kāye diṭṭhītipi sakkāyadiṭṭhi, yathāvuttappakāre kāye vijjamānā diṭṭhīti attho. Satiyeva vā kāye diṭṭhītipi sakkāyadiṭṭhi, yathāvuttappakāre kāye vijjamāne rūpādisaṅkhāto attāti evaṃ pavattā diṭṭhīti attho. Tassā ca pahīnattā sabbadiṭṭhigatāni pahīnāniyeva honti. Sā hi nesaṃ mūlaṃ. Sabbakilesabyādhivūpasamanato paññā ‘‘cikicchita’’nti vuccati, taṃ paññācikicchitaṃ ito vigataṃ, tato vā paññācikicchitā idaṃ vigatanti **vicikicchitaṃ,** ‘‘satthari kaṅkhatī’’tiādinā (dha. sa. 1008; vibha. 915) nayena vuttāya aṭṭhavatthukāya vimatiyā etaṃ adhivacanaṃ. Tassā pahīnattā sabbavicikicchitāni pahīnāni honti. Tañhi nesaṃ mūlaṃ. ‘‘Ito bahiddhā samaṇabrāhmaṇānaṃ sīlena suddhi vatena suddhī’’tievamādīsu (dha. sa. 1222; vibha. 938) āgataṃ gosīlakukkurasīlādikaṃ sīlaṃ govatakukkuravatādikañca vataṃ **‘‘sīlabbata’’**nti vuccati. Tassa pahīnattā sabbampi naggiyamuṇḍikādi amaratapaṃ pahīnaṃ hoti. Tañhi tassa mūlaṃ. Tena sabbāvasāne vuttaṃ **‘‘yadatthi kiñcī’’**ti. Dukkhadassanasampadāya cettha sakkāyadiṭṭhi, samudayadassanasampadāya vicikicchitaṃ, maggadassananibbānadassanasampadāya sīlabbataṃ pahīyatīti viññātabbaṃ.

234. Evamassa kilesavaṭṭappahānaṃ dassetvā idāni tasmiṃ kilesavaṭṭe sati yena vipākavaṭṭena bhavitabbaṃ, tappahānā tassāpi pahānaṃ dīpento āha **‘‘catūhapāyehi ca vippamutto’’**ti. Tattha cattāro apāyā nāma nirayatiracchānapettivisayaasurakāyā, tehi esa satta bhave upādiyantopi vippamuttoti attho.

Evamassa vipākavaṭṭappahānaṃ dassetvā idāni yaṃ imassa vipākavaṭṭassa mūlabhūtaṃ kammavaṭṭaṃ, tassāpi pahānaṃ dassento āha **‘‘chaccābhiṭhānāni abhabba kātu’’**nti. Tattha **abhiṭhānānī**ti oḷārikaṭṭhānāni, tāni esa cha abhabbo kātuṃ. Tāni ca ‘‘aṭṭhānametaṃ, bhikkhave,

anavakāso, yaṃ diṭṭhisampanno puggalo mātaraṃ jīvitā voropeyyā''tiādinā (a. ni. 1.271; ma. ni. 3.128; vibha. 809) nayena ekakanipāte vuttāni mātughātapitughātaarahantaghātalohituppādasaṅghabhedaaññasatthāruddesakammāni veditabbāni. Tāni hi kiñcāpi diṭṭhisampanno ariyasāvako kunthakipillikampi jīvitā na voropeti, apica kho pana puthujjanabhāvassa vigarahaṇatthaṃ vuttāni. Puthujjano hi adiṭṭhisampannattā evaṃmahāsāvajjāni abhiṭhānānipi karoti, dassanasampanno pana abhabbo tāni kātunti. Abhabbaggahaṇañcettha bhavantarepi akaraṇadassanatthaṃ. Bhavantarepi hi esa attano ariyasāvakabhāvaṃ ajānantopi dhammatāya eva etāni vā cha, pakatipāṇātipātādīni vā pañca verāni aññasatthāruddesena saha cha ṭhānāni na karoti, yāni sandhāya ekacce ''chachābhiṭhānānī''ti paṭhanti. Matamacchaggāhādayo cettha ariyasāvakagāmadārakānaṃ nidassanaṃ.

Evaṃ bhagavā satta bhave ādiyatopi ariyasāvakassa aññehi appahīnabhavādānehi puggalehi visiṭṭhaguṇavasena saṅgharatanassa guṇaṃ vatvā idāni tameva guṇaṃ nissāya saccavacanaṃ payuñjati **''idampi saṅghe''**ti. Tassattho pubbe vuttanayeneva veditabbo. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

235. Evaṃ satta bhave ādiyatopi aññehi appahīnabhavādānehi puggalehi visiṭṭhaguṇavasena saṅghādhiṭṭhānaṃ saccaṃ vatvā idāni ''na kevalaṃ dassanasampanno cha abhiṭhānāni abhabbo kātuṃ, kiṃ pana appamattakampi pāpaṃ kammaṃ katvā tassa paṭicchādanāyapi abhabbo''ti pamādavihārinopi dassanasampannassa katapaṭicchādanābhāvaguṇena vattumāraddho **''kiñcāpi so kammaṃ karoti pāpaka''**nti.

Tassattho – so dassanasampanno kiñcāpi satisammosena pamādavihāraṃ āgamma yaṃ taṃ bhagavatā lokavajjasañciccānatikkamanaṃ sandhāya vuttaṃ ''yaṃ mayā sāvakānaṃ sikkhāpadaṃ paññattaṃ, taṃ mama sāvakā jīvitahetupi nātikkamantī''ti (cūḷava. 385; a. ni. 8.19; udā. 45), taṃ ṭhapetvā aññaṃ kuṭikārasahaseyyādiṃ vā paṇṇattivajjavītikkamasaṅkhātaṃ buddhapaṭikuṭṭhaṃ **kāyena pāpakammaṃ karoti,** padasodhammauttarichappañcavācādhammadesanāsamphappalāpapharusavacanādiṃ vā **vācāya, uda cetasā** vā katthaci lobhadosuppādanajātarūpādisādiyanaṃ cīvarādiparibhogesu apaccavekkhaṇādiṃ vā pāpakammaṃ karoti. **Abhabbo so tassa paṭicchadāya,** na so taṃ ''idaṃ akappiyamakaraṇīya''nti jānitvā muhuttampi paṭicchādeti, taṅkhaṇaññeva pana satthari vā viññūsu vā sabrahmacārīsu āvi katvā yathādhammaṃ paṭikaroti, ''na puna karissāmī''ti evaṃ saṃvaritabbaṃ vā saṃvarati. Kasmā? Yasmā **abhabbatā diṭṭhapadassa vuttā,** evarūpaṃ pāpakammaṃ katvā tassa paṭicchādāya diṭṭhanibbānapadassa dassanasampannassa puggalassa abhabbatā vuttāti attho.

Kathaṃ –

> ''Seyyathāpi, bhikkhave, daharo kumāro mando uttānaseyyako hatthena vā pādena vā aṅgāraṃ akkamitvā khippameva paṭisaṃharati, evameva kho, bhikkhave, ghammatā esā diṭṭhisampannassa puggalassa, kiñcāpi tathārūpiṃ āpattiṃ āpajjati, yathārūpāya āpattiyā vuṭṭhānaṃ paññāyati, atha kho naṃ khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānīkaroti, desetvā vivaritvā uttānīkatvā āyatiṃ saṃvaraṃ āpajjatī''ti (ma. ni. 1.496).

Evaṃ bhagavā pamādavihārinopi dassanasampannassa katapaṭicchādanābhāvaguṇena saṅgharatanassa guṇaṃ vatvā idāni tameva guṇaṃ nissāya saccavacanaṃ payuñjati ''idampi saṅghe''ti. Tassattho pubbe vuttanayeneva veditabbo. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

236. Evaṃ saṅghapariyāpannānaṃ puggalānaṃ tena tena guṇappakārena saṅghādhiṭṭhānaṃ saccaṃ vatvā idāni yvāyaṃ bhagavatā ratanattayaguṇaṃ dīpentena idha saṅkhepena aññatra ca vitthārena pariyattidhammo desito, tampi nissāya puna buddhādhiṭṭhānaṃ saccaṃ vattumāraddho

‘‘vanappagumbe yatha phussitagge’’ti. Tattha āsannasannivesavavatthitānaṃ rukkhānaṃ samūho vanaṃ, mūlasārapheggutacasākhāpalāsehi pavuḍḍho gumbo pagumbo, vane pagumbo **vanappagumbo,** svāyaṃ ‘‘vanappagumbe’’ti vutto. Evampi hi vattuṃ labbhati ‘‘atthi savitakkasavicāre, atthi avitakkavicāramatte, sukhe dukkhe jīve’’tiādīsu viya. **Yathā**ti opammavacanaṃ. Phussitāni aggāni assāti **phussitaggo,** sabbasākhāpasākhāsu sañjātapupphoti attho. So pubbe vuttanayeneva ‘‘phussitagge’’ti vutto. **Gimhāna māse paṭhamasmiṃ gimhe**ti ye cattāro gimhamāsā, tesaṃ catunnaṃ gimhānaṃ ekasmiṃ māse. Katamasmiṃ māse iti ce? **Paṭhamasmiṃ gimhe,** citramāseti attho. So hi ‘‘paṭhamagimho’’ti ca ‘‘bālavasanto’’ti ca vuccati. Tato paraṃ padatthato pākaṭameva.

Ayaṃ panettha piṇḍattho – yathā paṭhamagimhanāmake bālavasante nānāvidharukkhagahane vane supupphitaggasākho taruṇarukkhagacchapariyāyanāmo pagumbo ativiya sassiriko hoti, evamevaṃ khandhāyatanādīhi satipaṭṭhānasammappadhānādīhi sīlasamādhikkhandhādīhi vā nānappakārehi atthappabhedapupphehi ativiya sassirikattā tathūpamaṃ nibbānagāmimaggadīpanato nibbānagāmiṃ pariyattidhammavaraṃ neva lābhahetu na sakkārādihetu, kevalañhi mahākaruṇāya abbhussāhitahadayo sattānaṃ paramaṃhitāya adesayīti. **Paramaṃhitāyā**ti ettha ca gāthābandhasukhatthaṃ anunāsiko, ayaṃ panattho ‘‘paramahitāya nibbānāya adesayī’’ti.

Evaṃ bhagavā imaṃ supupphitaggavanappagumbasadisaṃ pariyattidhammaṃ vatvā idāni tameva nissāya buddhādhiṭṭhānaṃ saccavacanaṃ payuñjati **‘‘idampi buddhe’’**ti. Tassattho pubbe vuttanayeneva veditabbo, kevalaṃ pana idampi yathāvuttappakārapariyattidhammasaṅkhātaṃ buddhe ratanaṃ paṇītanti yojetabbaṃ. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

237. Evaṃ bhagavā pariyattidhammena buddhādhiṭṭhānaṃ saccaṃ vatvā idāni lokuttaradhammena vattumāraddho **‘‘varo varaññū’’**ti. Tattha **varo**ti paṇītādhimuttikehi icchito ‘‘aho vata mayampi evarūpā assāmā’’ti, varaguṇayogato vā varo, uttamo seṭṭhoti attho. **Varaññū**ti nibbānaññū. Nibbānañhi sabbadhammānaṃ uttamaṭṭhena varaṃ, tañcesa bodhimūle sayaṃ paṭivijjhitvā aññāsi. **Varado**ti pañcavaggiyabhaddavaggiyajaṭilādīnaṃ aññesañca devamanussānaṃ nibbedhabhāgiyavāsanābhāgiyavaradhammadāyīti attho. **Varāharo**ti varassa maggassa āhaṭattā varāharoti vuccati. So hi bhagavā dīpaṅkarato pabhuti samatiṃsa pāramiyo pūrento pubbakehi sammāsambuddhehi anuyātaṃ purāṇaṃ maggavaraṃ āhari, tena varāharoti vuccati. Apica sabbaññutaññāṇapaṭilābhena varo, nibbānasacchikiriyāya varaññū, sattānaṃ vimuttisukhadānena varado, uttamapaṭipadāharaṇena varāharo, etehi lokuttaraguṇehi adhikassa kassaci abhāvato **anuttaro**.

Aparo nayo – varo upasamādhiṭṭhānaparipūraṇena, varaññū paññādhiṭṭhānaparipūraṇena, varado cāgādhiṭṭhānaparipūraṇena, varāharo saccādhiṭṭhānaparipūraṇena, varaṃ maggasaccamāharīti. Tathā varo puññussayena, varaññū paññussayena, varado buddhabhāvatthikānaṃ tadupāyasampadānena, varāharo paccekabuddhabhāvatthikānaṃ tadupāyāharaṇena, anuttaro tattha tattha asadisatāya, attanā vā anācariyako hutvā paresaṃ ācariyabhāvena, **dhammavaraṃ adesayi** sāvakabhāvatthikānaṃ tadatthāya svākhātatādiguṇayuttassa varadhammassa desanato. Sesaṃ vuttanayamevāti.

Evaṃ bhagavā navavidhena lokuttaradhammena attano guṇaṃ vatvā idāni tameva guṇaṃ nissāya buddhādhiṭṭhānaṃ saccavacanaṃ payuñjati **‘‘idampi buddhe’’**ti. Tassattho pubbe vuttanayeneva veditabbo. Kevalaṃ pana yaṃ varaṃ navalokuttaradhammaṃ esa aññāsi, yañca adāsi, yañca āhari, yañca adesayi, idampi buddhe ratanaṃ paṇītanti evaṃ yojetabbaṃ. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

238. Evaṃ bhagavā pariyattidhammaṃ lokuttaradhammañca nissāya dvīhi gāthāhi buddhādhiṭṭhānaṃ saccaṃ vatvā idāni ye taṃ pariyattidhammaṃ assosuṃ sutānusārena ca paṭipajjitvā navappakārampi lokuttaradhammaṃ adhigamiṃsu, tesaṃ anupādisesanibbānappattiguṇaṃ nissāya puna

saṅghādhiṭṭhānaṃ saccaṃ vattumāraddho **''khīṇaṃ purāṇa''**nti. Tattha **khīṇa**nti samucchinnaṃ. **Purāṇa**nti purātanaṃ. **Nava**nti sampati vattamānaṃ. **Natthisambhava**nti avijjamānapātubhāvaṃ. **Virattacittā**ti vigatarāgacittā. **Āyatike bhavasmi**nti anāgatamaddhānaṃ punabbhave. **Te**ti yesaṃ khīṇaṃ purāṇaṃ navaṃ natthisambhavaṃ, ye ca āyatike bhavasmiṃ virattacittā, te khīṇāsavā bhikkhū. **Khīṇabījā**ti ucchinnabījā. **Avirūḷhichandā**ti virūḷhichandavirahitā. **Nibbantī**ti vijjhāyanti. **Dhīrā**ti dhitisampannā. **Yathāyaṃ padīpo**ti ayaṃ padīpo viya.

Kiṃ vuttaṃ hoti? Yaṃ taṃ sattānaṃ uppajjitvā niruddhampi purāṇaṃ atītakālikaṃ kammaṃ taṇhāsinehassa appahīnattā paṭisandhiāharaṇasamatthatāya akhīṇaṃyeva hoti, taṃ purāṇaṃ kammaṃ yesaṃ arahattamaggena taṇhāsinehassa sositattā agginā daḍḍhabījamiva āyatiṃ vipākadānāsamatthatāya khīṇaṃ. Yañca nesaṃ buddhapūjādivasena idāni pavattamānaṃ kammaṃ navanti vuccati, tañca taṇhāpahāneneva chinnamūlapādapapupphamiva āyatiṃ phaladānāsamatthatāya yesaṃ natthisambhavaṃ, ye ca taṇhāpahāneneva āyatike bhavasmiṃ virattacittā, te khīṇāsavā bhikkhū ''kammaṃ khettaṃ viññāṇaṃ bīja''nti (a. ni. 3.77) ettha vuttassa paṭisandhiviññāṇassa kammakkhayeneva khīṇattā khīṇabījā. Yopi pubbe punabbhavasaṅkhātāya virūḷhiyā chando ahosi, tassāpi samudayappahāneneva pahīnattā pubbe viya cutikāle asambhavena avirūḷhichandā dhitisampannattā dhīrā carimaviññāṇanirodhena yathāyaṃ padīpo nibbuto, evaṃ nibbanti, puna ''rūpino vā arūpino vā''ti evamādiṃ paññattipathaṃ accentīti. Tasmiṃ kira samaye nagaradevatānaṃ pūjanatthāya jālitesu padīpesu eko padīpo vijjhāyi, taṃ dassento āha – ''yathāyaṃ padīpo''ti.

Evaṃ bhagavā ye taṃ purimāhi dvīhi gāthāhi vuttaṃ pariyattidhammaṃ assosuṃ, sutānusāreneva paṭipajjitvā navappakārampi lokuttaradhammaṃ adhigamiṃsu, tesaṃ anupādisesanibbānappattiguṇaṃ vatvā idāni tameva guṇaṃ nissāya saṅghādhiṭṭhānaṃ saccavacanaṃ payuñjanto desanaṃ samāpesi **''idampi saṅghe''**ti. Tassattho pubbe vuttanayeneva veditabbo, kevalaṃ pana idampi yathāvuttena pakārena khīṇāsavabhikkhūnaṃ nibbānasaṅkhātaṃ saṅghe ratanaṃ paṇītanti evaṃ yojetabbaṃ. Imissāpi gāthāya āṇā koṭisatasahassacakkavāḷesu amanussehi paṭiggahitāti.

Desanāpariyosāne rājakulassa sotthi ahosi, sabbūpaddavā vūpasamiṃsu caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi.

239-241. Atha sakko devānamindo ''bhagavatā ratanattayaguṇaṃ nissāya saccavacanaṃ payuñjamānena nāgarassa sotthi katā, mayāpi nāgarassa sotthitthaṃ ratanattayaguṇaṃ nissāya kiñci vattabba''nti cintetvā avasāne gāthāttayaṃ abhāsi **''yānīdha bhūtānī''**ti. Tattha yasmā buddho yathā lokahitatthāya ussukkaṃ āpannehi āgantabbaṃ, tathā āgatato, yathā ca etehi gantabbaṃ, tathā gatato, yathā vā etehi ājānitabbaṃ, tathā ājānanato, yathā ca jānitabbaṃ, tathā jānanato, yañca tatheva hoti, tassa gadanato ca ''tathāgato''ti vuccati. Yasmā ca so devamanussehi pupphagandhādinā bahinibbattena upakaraṇena, dhammānudhammappaṭipattādinā ca attani nibbattena ativiya pūjito, tasmā sakko devānamindo sabbadevaparisaṃ attanā saddhiṃ sampiṇḍetvā āha **''tathāgataṃ devamanussapūjitaṃ, buddhaṃ namassāma suvatthi hotū''**ti.

Yasmā pana dhamme maggadhammo yathā yuganandha samathavipassanābalena gantabbaṃ kilesapakkhaṃ samucchindantena, tathā gatoti tathāgato. Nibbānadhammopi yathā gato paññāya paṭividdho sabbadukkhavighātāya sampajjati, buddhādīhi tathā avagato, tasmā ''tathāgato''ti vuccati. Yasmā ca saṅghopi yathā attahitāya paṭipannehi gantabbaṃ tena tena maggena, tathā gato, tasmā ''tathāgato'' tveva vuccati. Tasmā avasesagāthādvayepi **tathāgataṃ dhammaṃ namassāma suvatthi hotu, tathāgataṃ saṅghaṃ namassāma suvatthi hotū**ti vuttaṃ. Sesaṃ vuttanayamevāti.

Evaṃ sakko devānamindo imaṃ gāthāttayaṃ bhāsitvā bhagavantaṃ padakkhiṇaṃ katvā devapurameva gato saddhiṃ devaparisāya. Bhagavā pana tadeva ratanasuttaṃ dutiyadivasepi desesi, puna caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi. Evaṃ bhagavā yāva sattamaṃ divasaṃ desesi, divase divase tatheva dhammābhisamayo ahosi. Bhagavā aḍḍhamāsameva vesāliyaṃ viharitvā

rājūnaṃ ‘‘gacchāmā’’ti paṭivedesi. Tato rājāno diguṇena sakkārena puna tīhi divasehi bhagavantaṃ gaṅgātīraṃ nayiṃsu. Gaṅgāyaṃ nibbattā nāgarājāno cintesuṃ – ‘‘manussā tathāgatassa sakkāraṃ karonti, mayaṃ kiṃ na karissāmā’’ti suvaṇṇarajatamaṇimayā nāvāyo māpetvā suvaṇṇarajatamaṇimaye eva pallaṅke paññāpetvā pañcavaṇṇapadumasañchannaṃ udakaṃ karitvā ‘‘amhākaṃ anuggahaṃ karothā’’ti bhagavantaṃ upagatā. Bhagavā adhivāsetvā ratananāvamārūḷho pañca ca bhikkhusatāni sakaṃ sakaṃ nāvaṃ. Nāgarājāno bhagavantaṃ saddhiṃ bhikkhusaṅghena nāgabhavanaṃ pavesesuṃ. Tatra sudaṃ bhagavā sabbarattiṃ nāgaparisāya dhammaṃ desesi. Dutiyadivase dibbehi khādanīyabhojanīyehi mahādānaṃ adaṃsu. Bhagavā anumoditvā nāgabhavanā nikkhami.

Bhūmaṭṭhā devā ‘‘manussā ca nāgā ca tathāgatassa sakkāraṃ karonti, mayaṃ kiṃ na karissāmā’’ti cintetvā vanagumbarukkhapabbatādīsu chattātichattāni ukkhipiṃsu. Eteneva upāyena yāva akaniṭṭhabrahmabhavanaṃ, tāva mahāsakkāraviseso nibbatti. Bimbisāropi licchavīhi āgatakāle katasakkārato diguṇamakāsi, pubbe vuttanayeneva pañcahi divasehi bhagavantaṃ rājagahaṃ ānesi.

Rājagahamanuppatte bhagavati pacchābhattaṃ maṇḍalamāḷe sannipatitānaṃ bhikkhūnaṃ ayamantarakathā udapādi – ‘‘aho buddhassa bhagavato ānubhāvo, yaṃ uddissa gaṅgāya orato ca pārato ca aṭṭhayojano bhūmibhāgo ninnañca thalañca samaṃ katvā vālukāya okiritvā pupphehi sañchanno, yojanappamāṇaṃ gaṅgāya udakaṃ nānāvaṇṇehi padumehi sañchannaṃ, yāva akaniṭṭhabhavanā chattātichattāni ussitānī’’ti. Bhagavā taṃ pavattiṃ ñatvā gandhakuṭito nikkhamitvā taṅkhaṇānurūpena pāṭihāriyena gantvā maṇḍalamāḷe paññattavarabuddhāsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti? Bhikkhū sabbaṃ ārocesuṃ. Bhagavā etadavoca – ‘‘na, bhikkhave, ayaṃ pūjāviseso mayhaṃ buddhānubhāvena nibbatto, na nāgadevabrahmānubhāvena, apica kho pubbe appamattakapariccāgānubhāvena nibbatto’’ti. Bhikkhū āhaṃsu – ‘‘na mayaṃ, bhante, taṃ appamattakaṃ pariccāgaṃ jānāma, sādhu no bhagavā tathā kathetu, yathā mayaṃ taṃ jāneyyāmā’’ti.

Bhagavā āha – bhūtapubbaṃ, bhikkhave, takkasilāyaṃ saṅkho nāma brāhmaṇo ahosi. Tassa putto susīmo nāma māṇavo soḷasavassuddesiko vayena, so ekadivasaṃ pitaraṃ upasaṅkamitvā abhivādetvā ekamantaṃ aṭṭhāsi. Taṃ pitā āha – ‘‘kiṃ, tāta susīmā’’ti? So āha – ‘‘icchāmahaṃ, tāta, bārāṇasiṃ gantvā sippaṃ uggahetu’’nti. ‘‘Tena hi, tāta susīma, asuko nāma brāhmaṇo mama sahāyako, tassa santikaṃ gantvā uggaṇhāhī’’ti kahāpaṇasahassaṃ adāsi. So taṃ gahetvā mātāpitaro abhivādetvā anupubbena bārāṇasiṃ gantvā upacārayuttena vidhinā ācariyaṃ upasaṅkamitvā abhivādetvā attānaṃ nivedesi. Ācariyo ‘‘mama sahāyakassa putto’’ti māṇavaṃ sampaṭicchitvā sabbaṃ pāhuneyyamakāsi. So addhānakilamathaṃ paṭivinodetvā taṃ kahāpaṇasahassaṃ ācariyassa pādamūle ṭhapetvā sippaṃ uggahetuṃ okāsaṃ yāci. Ācariyo okāsaṃ katvā uggaṇhāpesi.

So lahuñca gaṇhanto bahuñca gaṇhanto gahitagahitañca suvaṇṇabhājane pakkhittamiva sīhatelaṃ avinassamānaṃ dhārento dvādasavassikaṃ sippaṃ katipayamāseneva pariyosāpesi. So sajjhāyaṃ karonto ādimajjhaṃyeva passati, no pariyosānaṃ. Atha ācariyaṃ upasaṅkamitvā āha – ‘‘imassa sippassa ādimajjhameva passāmi, pariyosānaṃ na passāmī’’ti. Ācariyo āha – ‘‘ahampi, tāta, evamevā’’ti. ‘‘Atha ko, ācariya, imassa sippassa pariyosānaṃ jānātī’’ti? ‘‘Isipatane, tāta, isayo atthi, te jāneyyu’’nti. Te upasaṅkamitvā ‘‘pucchāmi, ācariyā’’ti. ‘‘Puccha, tāta, yathāsukha’’nti. So isipatanaṃ gantvā paccekabuddhe upasaṅkamitvā pucchi – ‘‘ādimajjhapariyosānaṃ jānāthā’’ti? ‘‘Āmāvuso, jānāmā’’ti. ‘‘Taṃ mampi sikkhāpethā’’ti. ‘‘Tena, hāvuso, pabbajāhi, na sakkā apabbajitena sikkhitu’’nti. ‘‘Sādhu, bhante, pabbājetha vā maṃ, yaṃ vā icchatha, taṃ katvā pariyosānaṃ jānāpethā’’ti. Te taṃ pabbājetvā kammaṭṭhāne niyojetuṃ asamatthā ‘‘evaṃ te nivāsetabbaṃ, evaṃ pārupitabba’’ntiādinā nayena ābhisamācārikaṃ sikkhāpesuṃ. So tattha sikkhanto upanissayasampannattā na cireneva paccekabodhiṃ abhisambujjhi. Sakalabārāṇasiyaṃ ‘‘susīmapaccekabuddho’’ti pākaṭo ahosi lābhaggayasaggappatto sampannaparivāro. So appāyukasaṃvattanikassa kammassa katattā na cireneva parinibbāyi. Tassa paccekabuddhā ca mahājanakāyo ca sarīrakiccaṃ katvā dhātuto gahetvā nagaradvāre thūpaṃ patiṭṭhāpesuṃ.

Atha kho saṅkho brāhmaṇo ‘‘putto me ciragato, na cassa pavattiṃ jānāmī’’ti puttaṃ daṭṭhukāmo takkasilāya nikkhamitvā anupubbena bārāṇasiṃ patvā mahājanakāyaṃ sannipatitaṃ disvā ‘‘addhā bahūsu ekopi me puttassa pavattiṃ jānissatī’’ti cintento upasaṅkamitvā pucchi – ‘‘susīmo nāma māṇavo idha āgato atthi, api nu tassa pavattiṃ jānāthā’’ti? Te ‘‘āma, brāhmaṇa, jānāma, asmiṃ nagare brāhmaṇassa santike tiṇṇaṃ vedānaṃ pāragū hutvā paccekabuddhānaṃ santike pabbajitvā paccekabuddho hutvā anupādisesāya nibbānadhātuyā parinibbāyi, ayamassa thūpo patiṭṭhāpito’’ti āhaṃsu. So bhūmiṃ hatthena paharitvā, roditvā ca paridevitvā ca taṃ cetiyaṅgaṇaṃ gantvā tiṇāni uddharitvā uttarasāṭakena vālukaṃ ānetvā, paccekabuddhacetiyaṅgaṇe ākiritvā, kamaṇḍaluto udakena samantato bhūmiṃ paripphositvā vanapupphehi pūjaṃ katvā uttarasāṭakena paṭākaṃ āropetvā thūpassa upari attano chattaṃ bandhitvā pakkāmīti.

Evaṃ atītaṃ dassetvā taṃ jātakaṃ paccuppannena anusandhento bhikkhūnaṃ dhammakathaṃ kathesi – ‘‘siyā kho pana vo, bhikkhave, evamassa aññо nūna tena samayena saṅkho brāhmaṇo ahosī’’ti, na kho panetaṃ evaṃ daṭṭhabbaṃ, ahaṃ tena samayena saṅkho brāhmaṇo ahosiṃ, mayā susīmassa paccekabuddhassa cetiyaṅgaṇe tiṇāni uddhaṭāni, tassa me kammassa nissandena aṭṭhayojanamaggaṃ vigatakhāṇukaṇṭakaṃ katvā samaṃ suddhamakaṃsu, mayā tattha vālukā okiṇṇā, tassa me nissandena aṭṭhayojanamagge vālukaṃ okiriṃsu. Mayā tattha vanakusumehi pūjā katā, tassa me nissandena navayojanamagge thale ca udake ca nānāpupphehi pupphasantharaṃ akaṃsu. Mayā tattha kamaṇḍaludakena bhūmi paripphositā, tassa me nissandena vesāliyaṃ pokkharavassaṃ vassi. Mayā tasmiṃ cetiye paṭākā āropitā, chattañca baddhaṃ, tassa me nissandena yāva akaniṭṭhabhavanā paṭākā ca āropitā, chattātichattāni ca ussitāni. Iti kho, bhikkhave, ayaṃ mayhaṃ pūjāviseso neva buddhānubhāvena nibbatto, na nāgadevabrahmānubhāvena, apica kho appamattakapariccāgānubhāvena nibbatto’’ti. Dhammakathāpariyosāne imaṃ gāthamabhāsi –

‘‘Mattāsukhapariccāgā, passe ce vipulaṃ sukhaṃ;
Caje mattāsukhaṃ dhīro, sampassaṃ vipulaṃ sukha’’nti. (dha. pa. 290);

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya ratanasuttavaṇṇanā niṭṭhitā.

2. Āmagandhasuttavaṇṇanā

Sāmākaciṅgūlakacīnakāni cāti āmagandhasuttaṃ. Kā uppatti? Anuppanne bhagavati āmagandho nāma brāhmaṇo pañcahi māṇavakasatehi saddhiṃ tāpasapabbajjaṃ pabbajitvā himavantaṃ pavisitvā pabbatantare assamaṃ kārāpetvā vanamūlaphalāhāro hutvā tattha paṭivasati, na kadāci macchamaṃsaṃ khādati. Atha tesaṃ tāpasānaṃ loṇambilādīni aparibhuñjantānaṃ paṇḍurogo uppajji. Tato te ‘‘loṇambilādisevanatthāya manussapathaṃ gacchāmā’’ti paccantagāmaṃ sampattā. Tattha manussā tesu pasīditvā nimantetvā bhojesuṃ, katabhattakiccānaṃ nesaṃ mañcapīṭhaparibhogabhājanapādamakkhanādīni upanetvā ‘‘ettha, bhante, vasatha, mā ukkaṇṭhitthā’’ti vasanaṭṭhānaṃ dassetvā pakkamiṃsu. Dutiyadivasepi nesaṃ dānaṃ datvā puna gharapaṭipāṭiyā ekekadivasaṃ dānamadaṃsu. Tāpasā catumāsaṃ tattha vasitvā loṇambilādisevanāya thirabhāvappattasarīrā hutvā ‘‘mayaṃ, āvuso, gacchāmā’’ti manussānaṃ ārocesuṃ. Manussā tesaṃ telataṇḍulādīni adaṃsu. Te tāni ādāya attano assamameva agamaṃsu. Tañca gāmaṃ tatheva saṃvacchare saṃvacchare āgamiṃsu. Manussāpi tesaṃ āgamanakālaṃ viditvā dānatthāya taṇḍulādīni sajjetvāva acchanti, āgate ca ne tatheva sammānenti.

Atha bhagavā loke uppajjitvā pavattitavaradhammacakko anupubbena sāvatthiṃ gantvā tattha viharanto tesaṃ tāpasānaṃ upanissayasampattiṃ disvā tato nikkhamma bhikkhusaṅghaparivuto cārikaṃ caramāno anupubbena taṃ gāmaṃ anuppatto. Manussā bhagavantaṃ disvā mahādānāni adaṃsu. Bhagavā tesaṃ dhammaṃ desesi. Te tāya dhammadesanāya appekacce sotāpannā, ekacce

sakadāgāmino, ekacce anāgāmino ahesuṃ, ekacce pabbajitvā arahattaṃ pāpuṇiṃsu. Bhagavā punadeva sāvatthiṃ paccāgamāsi. Atha te tāpasā taṃ gāmaṃ āgamiṃsu. Manussā tāpase disvā na pubbasadisaṃ kotūhalamakaṃsu. Tāpasā taṃ pucchiṃsu – ''kiṃ, āvuso, ime manussā na pubbasadisā, kiṃ nu kho ayaṃ gāmo rājadaṇḍena upadduto, udāhu dubbhikkhena, udāhu amhehi sīlādiguṇehi sampannataro koci pabbajito imaṃ gāmamanuppatto''ti? Te āhaṃsu – ''na, bhante, rājadaṇḍena, na dubbhikkhenāyaṃ gāmo upadduto, apica buddho loke uppanno, so bhagavā bahujanahitāya dhammaṃ desento idhāgato''ti.

Taṃ sutvā āmagandhatāpaso ''buddhoti, gahapatayo, vadethā''ti? ''Buddhoti, bhante, vadāmā''ti tikkhattuṃ vatvā ''ghosopi kho eso dullabho lokasmiṃ, yadidaṃ buddho''ti attamano attamanavācaṃ nicchāretvā pucchi – ''kiṃ nu kho so buddho āmagandhaṃ bhuñjati, na bhuñjatī''ti? ''Ko, bhante, āmagandho''ti? ''Āmagandho nāma macchamaṃsaṃ, gahapatayo''ti. ''Bhagavā, bhante, macchamaṃsaṃ paribhuñjatī''ti. Taṃ sutvā tāpaso vippaṭisārī ahosi – ''māheva kho pana buddho siyā''ti. Puna cintesi – ''buddhānaṃ pātubhāvo nāma dullabho, gantvā buddhaṃ disvā pucchitvā jānissāmī''ti. Tato yena bhagavā gato, taṃ maggaṃ manusse pucchitvā vacchagiddhinī gāvī viya turitaturito sabbattha ekarattivāsena sāvatthiṃ anuppatvā jetavanameva pāvisi saddhiṃ sakāya parisāya. Bhagavāpi tasmiṃ samaye dhammadesanatthāya āsane nisinno eva hoti. Tāpasā bhagavantaṃ upasaṅkamma tuṇhībhūtā anabhivādetvāva ekamantaṃ nisīdiṃsu. Bhagavā ''kacci vo isayo khamanīya''ntiādinā nayena tehi saddhiṃ paṭisammodi. Tepi ''khamanīyaṃ, bho gotamā''tiādimāhaṃsu. Tato āmagandho bhagavantaṃ pucchi – ''āmagandhaṃ, bho gotama, bhuñjasi, na bhuñjasī''ti? ''Ko so, brāhmaṇa, āmagandho nāmā''ti? ''Macchamaṃsaṃ, bho gotamā''ti. Bhagavā ''na, brāhmaṇa, macchamaṃsaṃ āmagandho. Apica kho āmagandho nāma sabbe kilesā pāpakā akusalā dhammā''ti vatvā ''na, brāhmaṇa, idāni tvameva āmagandhaṃ pucchi, atītepi tisso nāma brāhmaṇo kassapaṃ bhagavantaṃ pucchi. Evañca so pucchi, evañcassa bhagavā byākāsī''ti tissena ca brāhmaṇena kassapena ca bhagavatā vuttagāthāyo eva ānetvā tāhi gāthāhi brāhmaṇaṃ saññāpento āha – ''sāmākaciṅgūlakacīnakāni cā''ti. Ayaṃ tāva imassa suttassa idha uppatti.

Atīte pana kassapo kira bodhisatto aṭṭhāsaṅkhyeyyāni kappasatasahassañca pāramiyo pūretvā bārāṇasiyaṃ brahmadattassa brāhmaṇassa dhanavatī nāma brāhmaṇī, tassā kucchimhi paṭisandhiṃ aggahesi. Aggasāvakopi taṃ divasaṃyeva devalokā cavitvā anupurohitabrāhmaṇassa pajāpatiyā kucchimhi nibbatti. Evaṃ tesaṃ ekadivasameva paṭisandhiggahaṇañca gabbhavuṭṭhānañca ahosi, ekadivasameva etesaṃ ekassa kassapo, ekassa tissoti nāmamakaṃsu. Te sahapaṃsukīḷanakā dve sahāyā anupubbena vuḍḍhiṃ agamiṃsu. Tissassa pitā puttaṃ āṇāpesi – ''ayaṃ, tāta, kassapo nikkhamma pabbajitvā buddho bhavissati, tvampissa santike pabbajitvā bhavanissaraṇaṃ kareyyāsī''ti. So ''sādhū''ti paṭissuṇitvā bodhisattassa santikaṃ gantvā ''ubhopi, samma, pabbajissāmā''ti āha. Bodhisatto ''sādhū''ti paṭissuṇi. Tato vuḍḍhiṃ anuppattakālepi tisso bodhisattaṃ āha – ''ehi, samma, pabbajissāmā''ti bodhisatto na nikkhami. Tisso ''na tāvassa ñāṇaṃ paripākaṃ gata''nti sayaṃ nikkhamma isipabbajjaṃ pabbajitvā araññe pabbatapāde assamaṃ kārāpetvā vasati. Bodhisattopi aparena samayena ghare ṭhitoyeva ānāpānassatiṃ pariggahetvā cattāri jhānāni abhiññāyo ca uppādetvā pāsādena bodhimaṇḍasamīpaṃ gantvā ''puna pāsādo yathāṭhāneyeva patiṭṭhātū''ti adhiṭṭhāsi, so sakaṭṭhāneyeva patiṭṭhāsi. Apabbajitena kira bodhimaṇḍaṃ upagantuṃ na sakkāti. So pabbajitvā bodhimaṇḍaṃ patvā nisīditvā satta divase padhānayogaṃ katvā sattahi divasehi sammāsambodhiṃ sacchākāsi.

Tadā isipatane vīsatisahassā pabbajitā paṭivasanti. Atha kassapo bhagavā te āmantetvā dhammacakkaṃ pavattesi. Suttapariyosāne sabbeva arahanto ahesuṃ. So sudaṃ bhagavā vīsatibhikkhusahassaparivuto tattheva isipatane vasati. Kikī ca naṃ kāsirājā catūhi paccayehi upaṭṭhāti. Athekadivasaṃ bārāṇasivāsī eko puriso pabbate candanasārādīni gavesanto tissassa tāpasassa assamaṃ patvā taṃ abhivādetvā ekamantaṃ aṭṭhāsi. Tāpaso taṃ disvā ''kuto āgatosī''ti pucchi. ''Bārāṇasito, bhante''ti. ''Kā tattha pavattī''ti? ''Tattha, bhante, kassapo nāma sammāsambuddho uppanno''ti. Tāpaso dullabhavacanaṃ sutvā pītisomanassajāto pucchi – ''kiṃ so āmagandhaṃ bhuñjati, na

bhuñjatī''ti? ''Ko bhante, āmagandho''ti? ''Macchamaṃsaṃ āvuso''ti. ''Bhagavā, bhante, macchamaṃsaṃ bhuñjatī''ti. Taṃ sutvā tāpaso vippaṭisārī hutvā puna cintesi – ''gantvā taṃ pucchissāmi, sace 'āmagandhaṃ paribhuñjāmī'ti vakkhati, tato naṃ 'tumhākaṃ, bhante, jātiyā ca kulassa ca gottassa ca ananucchavikameta'nti nivāretvā tassa santike pabbajitvā bhavanissaraṇaṃ karissāmī''ti sallahukaṃ upakaraṇaṃ gahetvā sabbattha ekarattivāsena sāyanhasamaye bārāṇasiṃ patvā isipatanameva pāvisi. Bhagavāpi tasmiṃ samaye dhammadesanatthāya āsane nisinnoyeva hoti. Tāpaso bhagavantaṃ upasaṅkamma anabhivādetvā tuṇhībhūto ekamantaṃ aṭṭhāsi. Bhagavā taṃ disvā pubbe vuttanayeneva paṭisammodi. Sopi ''khamanīyaṃ, bho kassapā''tiādīni vatvā ekamantaṃ nisīditvā bhagavantaṃ pucchi – ''āmagandhaṃ, bho kassapa, bhuñjasi, na bhuñjasī''ti? ''Nāhaṃ, brāhmaṇa, āmagandhaṃ bhuñjāmī''ti. ''Sādhu, sādhu, bho kassapa, parakuṇapaṃ akhādanto sundaramakāsi, yuttametaṃ bhoto kassapassa jātiyā ca kulassa ca gottassa cā''ti. Tato bhagavā ''ahaṃ kilese sandhāya 'āmagandhaṃ na bhuñjāmī'ti vadāmi, brāhmaṇo macchamaṃsaṃ pacceti, yaṃnūnāhaṃ sve gāmaṃ piṇḍāya apavisitvā kikīrañño gehā ābhataṃ piṇḍapātaṃ paribhuñjeyyaṃ, evaṃ āmagandhaṃ ārabbha kathā pavattissati. Tato brāhmaṇaṃ dhammadesanāya saññāpessāmī''ti dutiyadivase kālasseva sarīraparikammaṃ katvā gandhakuṭiṃ pāvisi. Bhikkhū gandhakuṭidvāraṃ pihitaṃ disvā ''na bhagavā ajja bhikkhūhi saddhiṃ pavisitukāmo''ti ñatvā gandhakuṭiṃ padakkhiṇaṃ katvā piṇḍāya pavisiṃsu.

Bhagavāpi gandhakuṭito nikkhamma paññattāsane nisīdi. Tāpasopi kho pattasākaṃ pacitvā khāditvā bhagavato santike nisīdi. Kikī kāsirājā bhikkhū piṇḍāya carante disvā ''kuhiṃ bhagavā, bhante''ti pucchitvā ''vihāre, mahārājā''ti ca sutvā nānābyañjanarasamanekamaṃsavikatisampannaṃ bhojanaṃ bhagavato pāhesi. Amaccā vihāraṃ netvā bhagavato ārocetvā dakkhiṇodakaṃ datvā parivisantā paṭhamaṃ nānāmaṃsavikatisampannaṃ yāguṃ adaṃsu, tāpaso disvā ''khādati nu kho no''ti cintento aṭṭhāsi. Bhagavā tassa passatoyeva yāguṃ pivanto maṃsakhaṇḍaṃ mukhe pakkhipi. Tāpaso disvā kuddho. Puna yāgupītassa nānārasabyañjanaṃ bhojanamadaṃsu, tampi gahetvā bhuñjantaṃ disvā ativiya kuddho ''macchamaṃsaṃ khādantoyeva 'na khādāmī'ti bhaṇatī''ti. Atha bhagavantaṃ katabhattakiccaṃ hatthapāde dhovitvā nisinnaṃ upasaṅkamma ''bho kassapa, musā tvaṃ bhaṇasi, netaṃ paṇḍitakiccaṃ. Musāvādo hi garahito buddhānaṃ, yepi te pabbatapāde vanamūlaphalādīhi yāpentā isayo vasanti, tepi musā na bhaṇantī''ti vatvā puna isīnaṃ guṇe gāthāya vaṇṇento āha **''sāmākaciṅgūlakacīnakāni cā''**ti.

242. Tattha **sāmākā**ti dhunitvā vā sīsāni uccinitvā vā gayhūpagā tiṇadhaññajāti. Tathā **ciṅgūlakā** kaṇavīrapupphasaṇṭhānasīsā honti. **Cīnakānī**ti aṭavipabbatapādesu aropitajātā cīnamuggā. **Pattapphala**nti yaṃkiñci haritapaṇṇaṃ. **Mūlaphala**nti yaṃkiñci kandamūlaṃ. **Gavipphala**nti yaṃkiñci rukkhavalliphalaṃ. Mūlaggahaṇena vā kandamūlaṃ, phalaggahaṇena rukkhavalliphalaṃ, gavipphalaggahaṇena udake jātasiṅghātakakaserukādiphalaṃ veditabbaṃ. **Dhammena laddha**nti dūteyyapahiṇagamanādimicchājīvaṃ pahāya vane uñchācariyāya laddhaṃ. **Sata**nti santo ariyā. **Asnamānā**ti bhuñjamānā. **Na kāmakāmā alikaṃ bhaṇantī**ti te evaṃ amamā apariggahā etāni sāmākādīni bhuñjamānā isayo yathā tvaṃ sādurasādike kāme patthayanto āmagandhaṃ bhuñjantoyeva ''nāhaṃ, brāhmaṇa, āmagandhaṃ bhuñjāmī''ti bhaṇanto alikaṃ bhaṇasi, tathā na kāmakāmā alikaṃ bhaṇanti, kāme kāmayantā musā na bhaṇantīti isīnaṃ pasaṃsāya bhagavato nindaṃ dīpeti.

243. Evaṃ isīnaṃ pasaṃsāpadesena bhagavantaṃ ninditvā idāni attanā adhippetaṃ nindāvatthuṃ dassetvā nippariyāyeneva bhagavantaṃ nindanto āha **''yadasnamāno''**ti tattha da-kāro padasandhikaro. Ayaṃ panattho – yaṃ kiñcideva sasamaṃsaṃ vā tittiramaṃsaṃ vā dhovanacchedanādinā pubbaparikammena **sukataṃ,** pacanavāsanādinā pacchāparikammena **suniṭṭhitaṃ,** na mātarā na pitarā, apica kho pana ''dakkhiṇeyyo aya''nti maññamānehi dhammakāmehi **parehi dinnaṃ,** sakkārakaraṇena **payataṃ** paṇītamalaṅkataṃ, uttamarasatāya ojavantatāya thāmabalabharaṇasamatthatāya ca **paṇītaṃ asnamāno** āhārayamāno, na kevalañca yaṃkiñci maṃsameva, apica kho pana idampi **sālīnamannaṃ** vicitakāḷakaṃ sālitaṇḍulodanaṃ **paribhuñjamāno so bhuñjasi, kassapa, āmagandhaṃ,** so tvaṃ yaṃkiñci maṃsaṃ bhuñjamāno idañca sālīnamannaṃ paribhuñjamāno bhuñjasi, kassapa, āmagandhanti bhagavantaṃ gottena ālapati.

244. Evaṃ āhārato bhagavantaṃ ninditvā idāni musāvādaṃ āropetvā nindanto āha **''na āmagandho…pe… susaṅkhatehī''**ti. Tassattho – pubbe mayā pucchito samāno **''na āmagandho mama kappatī''ti icceva tvaṃ bhāsasi,** evaṃ ekaṃseneva tvaṃ bhāsasi **brahmabandhu** brāhmaṇaguṇavirahitajātimattabrāhmaṇāti paribhāsanto bhaṇati. **Sālīnamanna**nti sālitaṇḍulodanaṃ. **Paribhuñjamāno**ti bhuñjamāno. **Sakuntamaṃsehi susaṅkhatehī**ti tadā bhagavato abhihaṭaṃ sakuṇamaṃsaṃ niddisanto bhaṇati.

Evaṃ bhaṇanto eva ca bhagavato heṭṭhā pādatalā pabhuti yāva upari kesaggā sarīramullokento dvattiṃsavaralakkhaṇāsītianubyañjanasampadaṃ byāmappabhāparikkhepañca disvā ''evarūpo mahāpurisalakkhaṇādipaṭimaṇḍitakāyo na musā bhaṇituṃ arahati. Ayaṃ hissa bhavantarepi saccavācānissandeneva uṇṇā bhamukantare jātā odātā mudu tūlasannibhā, ekekāni ca lomakūpesu lomāni. Svāyaṃ kathamidāni musā bhaṇissati. Addhā aññо imassa āmagandho bhavissati, yaṃ sandhāya etadavoca – 'nāhaṃ, brāhmaṇa, āmagandhaṃ bhuñjāmī'ti, yaṃnūnāhaṃ etaṃ puccheyya''nti cintetvā sañjātabahumāno gotteneva ālapanto imaṃ gāthāsesaṃ āha –

''Pucchāmi taṃ kassapa etamatthaṃ, kathaṃpakāro tava āmagandho''ti.

245. Athassa bhagavā āmagandhaṃ vissajjetuṃ **''pāṇātipāto''**ti evamādimāha. Tattha **pāṇātipāto**ti pāṇavadho. **Vadhachedabandhana**nti ettha sattānaṃ daṇḍādīhi ākoṭanaṃ vadho, hatthapādādīnaṃ chedanaṃ chedo, rajjuādīhi bandho bandhanaṃ. **Theyyaṃ musāvādo**ti theyyañca musāvādo ca. **Nikatī**ti ''dassāmi, karissāmī''tiādinā nayena āsaṃ uppādetvā nirāsākaraṇaṃ. **Vañcanānī**ti asuvaṇṇaṃ suvaṇṇanti gāhāpanādīni. **Ajjhenakutta**nti niratthakamanekaganthapariyāpuṇanaṃ. **Paradārasevanā**ti parapariggahitāsu cārittāpajjanaṃ. **Esāmagandho na hi maṃsabhojana**nti esa pāṇātipātādiakusaladhammasamudācāro āmagandho vissagandho kuṇapagandho. Kiṃ kāraṇā? Amanuññattā kilesaasucimissakattā sabbhi jigucchitattā paramaduggandhabhāvāvahattā ca. Ye hi ussannakilesā sattā, te tehi atiduggandhā honti, nikkilesānaṃ matasarīrampi duggandhaṃ na hoti, tasmā esāmagandho. Maṃsabhojanaṃ pana adiṭṭhamasutamaparisaṅkitañca anavajjaṃ, tasmā na hi maṃsabhojanaṃ āmagandhoti.

246. Evaṃ dhammādhiṭṭhānāya desanāya ekena nayena āmagandhaṃ vissajjetvā idāni yasmā te te sattā tehi tehi āmagandhehi samannāgatā, na eko eva sabbehi, na ca sabbe ekeneva, tasmā nesaṃ te te āmagandhe pakāsetuṃ **''ye idha kāmesu asaññatā janā''**tiādinā nayena puggalādhiṭṭhānāya tāva desanāya āmagandhe vissajjento dve gāthāyo abhāsi.

Tattha **ye idha kāmesu asaññatā janā**ti ye keci idha loke kāmapaṭisevanasaṅkhātesu kāmesu mātimātucchādīsupi mariyādāvirahena bhinnasaṃvaratāya asaṃyatā puthujjanā. **Rasesu giddhā**ti jivhāviññeyyesu rasesu giddhā gadhitā mucchitā ajjhosannā anādīnavadassāvino anissaraṇapaññā rase paribhuñjanti. **Asucibhāvamassitā**ti tāya rasagiddhiyā rasapaṭilābhatthāya nānappakāramicchājīvasaṅkhātaasucibhāvamissitā. **Natthikadiṭṭhī**ti ''natthi dinna''ntiādidasavatthukamicchādiṭṭhisamannāgatā. **Visamā**ti visamena kāyakammādinā samannāgatā. **Durannayā**ti duviññāpayā sandiṭṭhiparāmāsīādhānaggāhīduppaṭinissaggitāsamannāgatā. **Esāmagandho**ti esa etāya gāthāya puggale adhiṭṭhāya niddiṭṭho ''kāmesu asaṃyatatā rasagiddhatā ājīvavipattinatthikadiṭṭhikāyaduccaritādivisamatā durannayabhāvatā''ti aparopi pubbe vuttenevatthena chabbidho āmagandho veditabbo. **Na hi maṃsabhojana**nti maṃsabhojanaṃ pana yathāvuttenevatthena na āmagandhoti.

247. Dutiyagāthāyapi **ye lūkhasā**ti ye lūkhā nirasā, attakilamathānuyuttāti attho. **Dāruṇā**ti kakkhaḷā dovacassatāyuttā. **Piṭṭhimaṃsikā**ti purato madhuraṃ bhaṇitvā parammukhe avaṇṇabhāsino. Ete hi abhimukhaṃ oloketumasakkontā parammukhānaṃ piṭṭhimaṃsakhādakā viya honti, tena ''piṭṭhimaṃsikā''ti vuccanti. **Mittaddunoti** mittadūhakā, dāradhanajīvitesu vissāsamāpannānaṃ mittānaṃ tattha micchāpaṭipajjanakāti vuttaṃ hoti. **Nikkaruṇā**ti karuṇāvirahitā sattānaṃ anatthakāmā.

Atimāninoti ‘‘idhekacco jātiyā vā…pe… aññataraññatarena vatthunā pare atimaññati, yo evarūpo māno ketukamyatā cittassā’’ti (vibha. 880) evaṃ vuttena atimānena samannāgatā. **Adānasīlā**ti adānapakatikā, adānādhimuttā asaṃvibhāgaratāti attho. **Na ca denti kassacī**ti tāya ca pana adānasīlatāya yācitāpi santā kassaci kiñci na denti, adinnapubbakakule manussasadisā nijjhāmataṇhikapetaparāyaṇā honti. Keci pana ‘‘ādānasīlā’’tipi paṭhanti, kevalaṃ gahaṇasīlā, kassaci pana kiñci na dentīti. **Esāmagandho na hi maṃsabhojana**nti esa etāya gāthāya puggale adhiṭṭhāya niddiṭṭho ‘‘lūkhatā, dāruṇatā, piṭṭhimaṃsikatā, mittadūbhitā, nikkaruṇatā, atimānitā, adānasīlatā, adāna’’nti aparopi pubbe vuttenevatthena aṭṭhavidho āmagandho veditabbo, na hi maṃsabhojananti.

248. Evaṃ puggalādhiṭṭhānāya desanāya dve gāthāyo vatvā puna tassa tāpasassa āsayānuparivattanaṃ viditvā dhammādhiṭṭhānāyeva desanāya ekaṃ gāthaṃ abhāsi. Tattha **kodho** uragasutte vuttanayeneva veditabbo. **Mado**ti ‘‘jātimado, gottamado, ārogyamado’’tiādinā (vibha. 832) nayena vibhaṅge vuttappabhedo cittassa majjanabhāvo. **Thambho**ti thaddhabhāvo. **Paccupaṭṭhāpanā**ti paccanīkaṭṭhāpanā, dhammena nayena vuttassa paṭivirujjhitvā ṭhānaṃ. **Māyā**ti ‘‘idhekacco kāyena duccaritaṃ caritvā’’tiādinā (vibha. 894) nayena vibhaṅge vibhattā katapāpapaṭicchādanatā. **Usūyā**ti paralābhasakkārādīsu issā. **Bhassasamussayo**ti samussitaṃ bhassaṃ, attukkaṃsanatāti vuttaṃ hoti. **Mānātimāno**ti ‘‘idhekacco jātiyā vā…pe… aññataraññatarena vatthunā pubbakālaṃ parehi sadisaṃ attānaṃ dahati, aparakālaṃ attānaṃ seyyaṃ dahati, pare hīne dahati, yo evarūpo māno…pe… ketukamyatā cittassā’’ti (vibha. 880) vibhaṅge vibhatto. **Asabbhi santhavo**ti asappurisehi santhavo. **Esāmagandho na hi maṃsabhojana**nti esa kodhādi navavidho akusalarāsi pubbe vuttenevatthena āmagandhoti veditabbo, na hi maṃsabhojananti.

249. Evaṃ dhammādhiṭṭhānāya desanāya navavidhaṃ āmagandhaṃ dassetvā punapi pubbe vuttanayeneva puggalādhiṭṭhānāya desanāya āmagandhe vissajjento tisso gāthāyo abhāsi. Tattha **ye pāpasīlā**ti ye pāpasamācāratāya ‘‘pāpasīlā’’ti loke pākaṭā. **Iṇaghātasūcakā**ti vasalasutte vuttanayena iṇaṃ gahetvā tassa appadānena iṇaghātā, pesuññena sūcakā ca. **Vohārakūṭā idha pāṭirūpikā**ti dhammaṭṭaṭṭhāne ṭhitā lañjaṃ gahetvā sāmike parājentā kūṭena vohārena samannāgatattā vohārakūṭā, dhammaṭṭhapaṭirūpakattā pāṭirūpikā. Atha vā **idhā**ti sāsane. **Pāṭirūpikā**ti dussīlā. Te hi yasmā nesaṃ iriyāpathasampadādīhi sīlavantapaṭirūpaṃ atthi, tasmā paṭirūpā, paṭirūpā eva pāṭirūpikā. **Narādhamā yedha karonti kibbisa**nti ye idha loke narādhamā mātāpitūsu buddhapaccekabuddhādīsu ca micchāpaṭipattisaññitaṃ kibbisaṃ karonti. **Esāmagandho na hi maṃsabhojana**nti esa etāya gāthāya puggale adhiṭṭhāya niddiṭṭho ‘‘pāpasīlatā, iṇaghātatā, sūcakatā, vohārakūṭatā, pāṭirūpikatā, kibbisakāritā’’ti aparopi pubbe vuttenevatthena chabbidho āmagandho veditabbo, na hi maṃsabhojananti.

250. **Ye idha pāṇesu asaññatā janā**ti ye janā idhaloke pāṇesu yathākāmacāritāya satampi sahassampi māretvā anuddayāmattassāpi akaraṇena asaṃyatā. **Paresamādāya vihesamuyyutā**ti paresaṃ santakaṃ ādāya dhanaṃ vā jīvitaṃ vā tato ‘‘mā evaṃ karothā’’ti yācantānaṃ vā nivārentānaṃ vā pāṇileḍḍudaṇḍādīhi vihesaṃ uyyutā. Pare vā satte samādāya ‘‘ajja dasa, ajja vīsa’’nti evaṃ samādiyitvā tesaṃ vadhabandhanādīhi vihesamuyyutā. **Dussīlaluddā**ti nissīlā ca durācārattā, luddā ca kurūrakammantā lohitapāṇitāya, macchaghātakamigabandhakasākuṇikādayo idhādhippetā. **Pharusā**ti pharusavācā. **Anādarā**ti ‘‘idāni na karissāma, viramissāma evarūpā’’ti evaṃ ādaravirahitā. **Esāmagandho na hi maṃsabhojana**nti esa etāya gāthāya puggale adhiṭṭhāya niddiṭṭho ‘‘pāṇātipāto vadhachedabandhana’’ntiādinā nayena pubbe vutto ca avutto ca ‘‘pāṇesu asaṃyatatā paresaṃ vihesatā dussīlatā luddatā pharusatā anādaro’’ti chabbidho āmagandho veditabbo, na hi maṃsabhojananti. Pubbe vuttampi hi sotūnaṃ sotukāmatāya avadhāraṇatāya daḷhīkaraṇatāyāti evamādīhi kāraṇehi puna vuccati. Teneva ca parato vakkhati ‘‘iccetamatthaṃ bhagavā punappunaṃ, akkhāsi naṃ vedayi mantapāragū’’ti.

251. **Etesu giddhā viruddhātipātino**ti etesu pāṇesu gedhena giddhā, dosena viruddhā, mohena ādīnavaṃ apassantā punappunaṃ ajjhācārappattiyā atipātino, etesu vā ‘‘pāṇātipāto vadhachedabandhana’’ntiādinā nayena vuttesu pāpakammesu yathāsambhavaṃ ye

gedhavirodhātipātasaṅkhātā rāgadosamohā, tehi giddhā viruddhā atipātino ca. **Niccuyyutā**ti akusalakaraṇe niccaṃ uyyutā, kadāci paṭisaṅkhāya appaṭiviratā. **Peccā**ti asmā lokā paraṃ gantvā. **Tamaṃ vajanti ye, patanti sattā nirayaṃ avaṃsirā**ti ye lokantarikandhakārasaṅkhātaṃ nīcakulatādibhedaṃ vā tamaṃ vajanti, ye ca patanti sattā avīciādibhedaṃ nirayaṃ avaṃsirā adhogatasīsā. **Esāmagandho**ti tesaṃ sattānaṃ tamavajananirayapatanahetu esa gedhavirodhātipātabhedo sabbāmagandhamūlabhūto yathāvuttenatthena tividho āmagandho. **Na hi maṃsabhojana**nti maṃsabhojanaṃ pana na āmagandhoti.

252. Evaṃ bhagavā paramatthato āmagandhaṃ vissajjetvā duggatimaggabhāvañcassa pakāsetvā idāni yasmiṃ macchamaṃsabhojane tāpaso āmagandhasaññī duggatimaggasaññī ca hutvā tassa abhojanena suddhikāmo hutvā taṃ na bhuñjati, tassa ca aññassa ca tathāvidhassa sodhetuṃ asamatthabhāvaṃ dassento **''na macchamaṃsa''**nti imaṃ chappadaṃ gāthamāha. Tattha sabbapadāni antimapādena yojetabbāni – na macchamaṃsaṃ sodheti maccaṃ avitiṇṇakaṅkhaṃ, na āhutiyaññamutūpasevanā sodheti maccaṃ avitiṇṇakaṅkhanti evaṃ. Ettha ca **na macchamaṃsa**nti akhādiyamānaṃ macchamaṃsaṃ na sodheti, tathā **anāsakatta**nti evaṃ porāṇā vaṇṇenti. Evaṃ pana sundarataraṃ siyā ''na macchamaṃsānaṃ anāsakattaṃ na macchamaṃsānānāsakattaṃ, macchamaṃsānaṃ anāsakattaṃ na sodheti, macca''nti athāpi siyā, evaṃ sante anāsakattaṃ ohīyatīti? Tañca na, amaratapena saṅgahitattā. ''Ye vāpi loke amarā bahū tapā''ti ettha hi sabbopi vuttāvaseso attakilamatho saṅgahaṃ gacchatīti. **Naggiya**nti acelakattaṃ. **Muṇḍiya**nti muṇḍabhāvo. **Jaṭājalla**nti jaṭā ca rajojallañca. **Kharājinānī**ti kharāni ajinacammāni. **Aggihuttassupasevanā**ti aggipāricāriyā. **Amarā**ti amarabhāvapatthanatāya pavattakāyakilesā. **Bahū**ti ukkuṭikappadhānādibhedato aneke. **Tapā**ti sarīrasantāpā. **Mantā**ti vedā. **Āhutī**ti aggihomakammaṃ. **Yaññamutūpasevanā**ti assamedhādiyaññā ca utūpasevanā ca. Utūpasevanā nāma gimhe ātapaṭṭhānasevanā, vasse rukkhamūlasevanā, hemante jalappavesasevanā. **Na sodhenti maccaṃ avitiṇṇakaṅkha**nti kilesasuddhiyā vā bhavasuddhiyā vā avitiṇṇavicikicchaṃ maccaṃ na sodhenti. Kaṅkhāmale hi sati na visuddho hoti, tvañca sakaṅkhoyevāti. Ettha ca ''avitiṇṇakaṅkha''nti etaṃ ''na macchamaṃsa''ntiādīni sutvā ''kiṃ nu kho macchamaṃsānaṃ abhojanādinā siyā visuddhimaggo''ti tāpasassa kaṅkhāya uppannāya bhagavatā vuttaṃ siyāti no adhippāyo. Yā cassa ''so macchamaṃsaṃ bhuñjatī''ti sutvāva buddhe kaṅkhā uppannā, taṃ sandhāyetaṃ vuttanti veditabbaṃ.

253. Evaṃ macchamaṃsānāsakattādīnaṃ sodhetuṃ asamatthabhāvaṃ dassetvā idāni sodhetuṃ samatthe dhamme dassento **''sotesu gutto''**ti imaṃ gāthamāha. Tattha **sotesū**ti chasu indriyesu. **Gutto**ti indriyasaṃvaraguttiyā samannāgato. Ettāvatā indriyasaṃvaraparivārasīlaṃ dasseti. **Viditindriyo care**ti ñātapariññāya chaḷindriyāni viditvā pākaṭāni katvā careyya, vihareyyāti vuttaṃ hoti. Ettāvatā visuddhasīlassa nāmarūpaparicchedaṃ dasseti. **Dhamme ṭhito**ti ariyamaggena abhisametabbacatusaccadhamme ṭhito. Etena sotāpattibhūmiṃ dasseti. **Ajjavamaddave rato**ti ujubhāve ca mudubhāve ca rato. Etena sakadāgāmibhūmiṃ dasseti. Sakadāgāmī hi kāyavaṅkādikarānaṃ cittathaddhabhāvakarānañca rāgadosānaṃ tanubhāvā ajjavamaddave rato hoti. **Saṅgātigo**ti rāgadosasaṅgātigo. Etena anāgāmibhūmiṃ dasseti. **Sabbadukkhappahīno**ti sabbassa vaṭṭadukkhassa hetuppahānena pahīnasabbadukkho. Etena arahattabhūmiṃ dasseti. **Na lippati diṭṭhasutesu dhīro**ti so evaṃ anupubbena arahattaṃ patto dhitisampadāya dhīro diṭṭhasutesu dhammesu kenaci kilesena na lippati. Na kevalañca diṭṭhasutesu, mutaviññātesu ca na lippati, aññadatthu paramavisuddhippatto hotīti arahattanikūṭena desanaṃ niṭṭhāpesi.

254-5. Ito paraṃ **''iccetamattha''**nti dve gāthā saṅgītikārehi vuttā. Tāsamattho – **iti bhagavā** kassapo **etamatthaṃ punappunaṃ** anekāhi gāthāhi dhammādhiṭṭhānāya puggalādhiṭṭhānāya ca desanāya yāva tāpaso aññāsi, tāva so **akkhāsi** kathesi vitthāresi. **Naṃ vedayi mantapāragū**ti sopi tañca atthaṃ mantapāragū, vedapāragū, tisso brāhmaṇo vedayi aññāsi. Kiṃ kāraṇā? Yasmā atthato ca padato ca desanānayato ca **citrāhi gāthāhi munī pakāsayi**. Kīdiso? **Nirāmagandho asito durannayo,** āmagandhakilesābhāvā nirāmagandho, taṇhādiṭṭhinissayābhāvā asito, bāhiradiṭṭhivasena ''idaṃ seyyo idaṃ vara''nti kenaci netuṃ asakkuṇeyyattā durannayo. Evaṃ pakāsitavato cassa **sutvāna buddhassa**

subhāsitaṃ padaṃ sukathitaṃ dhammadesanaṃ sutvā **nirāmagandhaṃ** nikkilesayogaṃ, **sabbadukkhappanūdanaṃ** sabbavaṭṭadukkhappanūdanaṃ, **nīcamano** nīcacitto hutvā **vandi tathāgatassa,** tisso brāhmaṇo tathāgatassa pāde pañcapatiṭṭhitaṃ katvā vandi. **Tattheva pabbajjamarocayitthā**ti tattheva ca naṃ āsane nisinnaṃ kassapaṃ bhagavantaṃ tisso tāpaso pabbajjamarocayittha, ayācīti vuttaṃ hoti. Taṃ bhagavā ''ehi bhikkhū''ti āha. So taṅkhaṇaṃyeva aṭṭhaparikkhārayutto hutvā ākāsenāgantvā vassasatikatthero viya bhagavantaṃ vanditvā katipāheneva sāvakapāramiñāṇaṃ paṭivijjhitvā **tisso** nāma aggasāvako ahosi, puna dutiyo **bhāradvājo** nāma. Evaṃ tassa bhagavato tissabhāradvājaṃ nāma sāvakayugaṃ ahosi.

Amhākaṃ pana bhagavā yā ca tissena brāhmaṇena ādito tisso gāthā vuttā, yā ca kassapena bhagavatā majjhe nava, yā ca tadā saṅgītikārehi ante dve, tā sabbāpi cuddasa gāthā ānetvā paripuṇṇaṃ katvā imaṃ āmagandhasuttaṃ ācariyappamukhānaṃ pañcannaṃ tāpasasatānaṃ āmagandhaṃ byākāsi. Taṃ sutvā so brāhmaṇo tatheva nīcamano hutvā bhagavato pāde vanditvā pabbajjaṃ yāci saddhiṃ parisāya. ''Etha bhikkhavo''ti bhagavā avoca. Te tatheva ehibhikkhubhāvaṃ patvā ākāsenāgantvā bhagavantaṃ vanditvā katipāheneva sabbeva aggaphale arahatte patiṭṭhahiṃsūti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya āmagandhasuttavaṇṇanā niṭṭhitā.

3. Hirisuttavaṇṇanā

Hiriṃ tarantanti hirisuttaṃ. Kā uppatti? Anuppanne bhagavati sāvatthiyaṃ aññataro brāhmaṇamahāsālo aḍḍho ahosi asītikoṭidhanavibhavo. Tassa ekaputtako ahosi piyo manāpo. So taṃ devakumāraṃ viya nānappakārehi sukhūpakaraṇehi saṃvaḍḍhento taṃ sāpateyyaṃ tassa aniyyātetvāva kālamakāsi saddhiṃ brāhmaṇiyā. Tato tassa māṇavassa mātāpitūnaṃ accayena bhaṇḍāgāriko sāragabbhaṃ vivaritvā sāpateyyaṃ niyyātento āha – ''idaṃ te, sāmi, mātāpitūnaṃ santakaṃ, idaṃ ayyakapayyakānaṃ santakaṃ, idaṃ sattakulaparivaṭṭena āgata''nti. Māṇavo dhanaṃ disvā cintesi – ''idaṃ dhanaṃyeva dissati, yehi pana idaṃ sañcitaṃ, te na dissanti, sabbeva maccuvasaṃ gatā. Gacchantā ca na ito kiñci ādāya agamaṃsu, evaṃ nāma bhoge pahāya gantabbo paraloko, na sakkā kiñci ādāya gantuṃ aññatra sucaritena. Yaṃnūnāhaṃ imaṃ dhanaṃ pariccajitvā sucaritadhanaṃ gaṇheyyaṃ, yaṃ sakkā ādāya gantu''nti. So divase divase satasahassaṃ vissajjento puna cintesi – ''pahūtamidaṃ dhanaṃ, kiṃ iminā evamappakena pariccāgena, yaṃnūnāhaṃ mahādānaṃ dadeyya''nti. So rañño ārocesi – ''mahārāja, mama ghare ettakaṃ dhanaṃ atthi, icchāmi tena mahādānaṃ dātuṃ. Sādhu, mahārāja, nagare ghosanaṃ kārāpethā''ti. Rājā tathā kārāpesi. So āgatāgatānaṃ bhājanāni pūretvā sattahi divasehi sabbadhanamadāsi, datvā ca cintesi – ''evaṃ mahāpariccāgaṃ katvā ayuttaṃ ghare vasituṃ, yaṃnūnāhaṃ pabbajeyya''nti. Tato parijanassa etamatthaṃ ārocesi. Te ''mā, tvaṃ sāmi, 'dhanaṃ parikkhīṇa'nti cintayi, mayaṃ appakeneva kālena nānāvidhehi upāyehi dhanasañcayaṃ karissāmā''ti vatvā nānappakārehi taṃ yāciṃsu. So tesaṃ yācanaṃ anādiyitvāva tāpasapabbajjaṃ pabbaji.

Tattha aṭṭhavidhā tāpasā – saputtabhariyā, uñchācārikā, sampattakālikā, anaggipakkikā, asmamuṭṭhikā, dantaluyyakā, pavattaphalikā, vaṇṭamuttikā cāti (dī. ni. aṭṭha. 1.280). Tattha **saputtabhariyā**ti puttadārena saddhiṃ pabbajitvā kasivaṇijjādīhi jīvikaṃ kappayamānā keṇiyajaṭilādayo. **Uñchācārikā**ti nagaradvāre assamaṃ kārāpetvā tattha khattiyabrāhmaṇakumārādayo sippādīni sikkhāpetvā hiraññasuvaṇṇaṃ paṭikkhipitvā tilataṇḍulādikappiyabhaṇḍapaṭiggāhakā, te saputtabhariyehi seṭṭhatarā. **Sampattakālikā**ti āhāravelāya sampattaṃ āhāraṃ gahetvā yāpentā, te uñchācārikehi seṭṭhatarā. **Anaggipakkikā**ti agginā apakkapattaphalāni khāditvā yāpentā, te sampattakālikehi seṭṭhatarā. **Asmamuṭṭhikā**ti muṭṭhipāsāṇaṃ gahetvā aññaṃ vā kiñci vāsisatthakādiṃ gahetvā vicarantā yadā chātā honti, tadā sampattarukkhato tacaṃ gahetvā khāditvā uposathaṅgāni adhiṭṭhāya cattāro brahmavihāre bhāventi, te anaggipakkikehi seṭṭhatarā. **Dantaluyyakā**ti

muṭṭhipāsāṇādīnipi agahetvā carantā khudākāle sampattarukkhato dantehi uppāṭetvā tacaṃ khāditvā uposathaṅgāni adhiṭṭhāya brahmavihāre bhāventi, te asmamuṭṭhikehi seṭṭhatarā. **Pavattaphalikā**ti jātassaraṃ vā vanasaṇḍaṃ vā nissāya vasantā yaṃ tattha sare bhisamuḷālādi, yaṃ vā vanasaṇḍe pupphakāle pupphaṃ, phalakāle phalaṃ, tameva khādanti. Pupphaphale asati antamaso tattha rukkhapapaṭikampi khāditvā vasanti, na tveva āhāratthāya aññatra gacchanti. Uposathaṅgādhiṭṭhānaṃ brahmavihārabhāvanaṃ ca karonti, te dantaluyyakehi seṭṭhatarā. **Vaṇṭamuttikā** nāma vaṇṭamuttāni bhūmiyaṃ patitāni paṇṇāniyeva khādanti, sesaṃ purimasadisameva, te sabbaseṭṭhā.

Ayaṃ pana brāhmaṇakulaputto ‘‘tāpasapabbajjāsu aggapabbajjaṃ pabbajissāmī’’ti vaṇṭamuttikapabbajjameva pabbajitvā himavante dve tayo pabbate atikkamma assamaṃ kārāpetvā paṭivasati. Atha bhagavā loke uppajjitvā pavattitavaradhammacakko anupubbena sāvatthiṃ gantvā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena sāvatthivāsī eko puriso pabbate candanasārādīni gavesanto tassa assamaṃ patvā abhivādetvā ekamantaṃ aṭṭhāsi. So taṃ disvā ‘‘kuto āgatosī’’ti pucchi. ‘‘Sāvatthito, bhante’’ti. ‘‘Kā tattha pavattī’’ti? ‘‘Tattha, bhante, manussā appamattā dānādīni puññāni karontī’’ti. ‘‘Kassa ovādaṃ sutvā’’ti? ‘‘Buddhassa bhagavato’’ti. Tāpaso buddhasaddassavanena vimhito ‘‘buddhoti tvaṃ, bho purisa, vadesī’’ti āmagandhe vuttanayeneva tikkhattuṃ pucchitvā ‘‘ghosopi kho eso dullabho’’ti attamano bhagavato santikaṃ gantukāmo hutvā cintesi – ‘‘na yuttaṃ buddhassa santikaṃ tucchameva gantuṃ, kiṃ nu kho gahetvā gaccheyya’’nti. Puna cintesi – ‘‘buddhā nāma āmisagarukā na honti, handāhaṃ dhammapaṇṇākāraṃ gahetvā gacchāmī’’ti cattāro pañhe abhisaṅkhari –

> ‘‘Kīdiso mitto na sevitabbo, kīdiso mitto sevitabbo;
> Kīdiso payogo payuñjitabbo, kiṃ rasānaṃ agga’’nti.

So te pañhe gahetvā majjhimadesābhimukho pakkamitvā anupubbena sāvatthiṃ patvā jetavanaṃ paviṭṭho. Bhagavāpi tasmiṃ samaye dhammadesanatthāya āsane nisinnoyeva hoti. So bhagavantaṃ disvā avanditvāva ekamantaṃ aṭṭhāsi. Bhagavā ‘‘kacci, isi, khamanīya’’ntiādinā nayena sammodi. Sopi ‘‘khamanīyaṃ, bho gotamā’’tiādinā nayena paṭisammoditvā ‘‘yadi buddho bhavissati, manasā pucchite pañhe vācāya eva vissajjessatī’’ti manasā eva bhagavantaṃ te pañhe pucchi. Bhagavā brāhmaṇena puṭṭho ādipañhaṃ tāva vissajjetuṃ **hiriṃ taranta**nti ārabhitvā aḍḍhateyyā gāthāyo āha.

256. Tāsaṃ attho – **hiriṃ taranta**nti hiriṃ atikkamantaṃ ahirikaṃ nillajjaṃ. **Vijigucchamāna**nti asucimiva passamānaṃ. Ahiriko hi hiriṃ jigucchati asucimiva passati, tena naṃ na bhajati na allīyati. Tena vuttaṃ ‘‘vijigucchamāna’’nti. **Tavāhamasmi iti bhāsamāna**nti ‘‘ahaṃ, samma, tava sahāyo hitakāmo sukhakāmo, jīvitampi me tuyhaṃ atthāya pariccatta’’nti evamādinā nayena bhāsamānaṃ. **Sayhāni kammāni anādiyanta**nti evaṃ bhāsitvāpi ca sayhāni kātuṃ sakkānipi tassa kammāni anādiyantaṃ karaṇatthāya asamādiyantaṃ. Atha vā cittena tattha ādaramattampi akarontaṃ, apica kho pana uppannesu kiccesu byasanameva dassentaṃ. **Neso mamanti iti naṃ vijaññā**ti taṃ evarūpaṃ ‘‘mittapaṭirūpako eso, neso me mitto’’ti evaṃ paṇḍito puriso vijāneyya.

257. **Ananvaya**nti yaṃ atthaṃ dassāmi, karissāmīti ca bhāsati, tena ananugataṃ. **Piyaṃ vācaṃ yo mittesu pakubbatī**ti yo atītānāgatehi padehi paṭisantharanto niratthakena saṅgaṇhanto kevalaṃ byañjanacchāyāmatteneva piyaṃ mittesu vācaṃ pavatteti. **Akarontaṃ bhāsamānaṃ, parijānanti paṇḍitā**ti evarūpaṃ yaṃ bhāsati, taṃ akarontaṃ, kevalaṃ vācāya bhāsamānaṃ ‘‘vacīparamo nāmesa amitto mittapaṭirūpako’’ti evaṃ paricchinditvā paṇḍitā jānanti.

258. **Na so mitto yo sadā appamatto, bhedāsaṅkī randhamevānupassī**ti yo bhedameva āsaṅkamāno katamadhurena upacārena sadā appamatto viharati, yaṃkiñci assatiyā amanasikārena kataṃ, aññāṇakena vā akataṃ, ‘‘yadā maṃ garahissati, tadā naṃ etena paṭicodessāmī’’ti evaṃ randhameva anupassati, na so mitto sevitabboti.

Evaṃ bhagavā ‘‘kīdiso mitto na sevitabbo’’ti imaṃ ādipañhaṃ vissajjetvā dutiyaṃ vissajjetuṃ **‘‘yasmiñca setī’’**ti imaṃ upaḍḍhagāthamāha. Tassattho **yasmiñca** mitte mitto tassa hadayamanupavisitvā sayanena yathā nāma pitu **urasi putto** ‘‘imassa mayi urasi sayante dukkhaṃ vā anattamanatā vā bhaveyyā’’tiādīhi aparisaṅkamāno nibbisaṅko hutvā **seti,** evamevaṃ dāradhanajīvitādīsu vissāsaṃ karonto mittabhāvena nibbisaṅko seti. **Yo ca parehi** kāraṇasataṃ kāraṇasahassampi vatvā **abhejjo, sa ve mitto** sevitabboti.

259. Evaṃ bhagavā ‘‘kīdiso mitto sevitabbo’’ti evaṃ dutiyapañhaṃ vissajjetvā tatiyaṃ vissajjetuṃ ‘‘pāmujjakaraṇa’’nti gāthamāha. Tassattho – pāmujjaṃ karotīti **pāmujjakaraṇaṃ. Ṭhāna**nti kāraṇaṃ. Kiṃ pana tanti? Vīriyaṃ. Tañhi dhammūpasañhitaṃ pītipāmojjasukhamuppādanato pāmujjakaraṇanti vuccati. Yathāha ‘‘svākhāte, bhikkhave, dhammavinaye yo āraddhavīriyo, so sukhaṃ viharatī’’ti (a. ni. 1.319). Pasaṃsaṃ āvahatīti **pasaṃsāvahanaṃ**. Ādito dibbamānusakasukhānaṃ, pariyosāne nibbānasukhassa āvahanato phalūpacārena **sukhaṃ**. Phalaṃ paṭikaṅkhamāno **phalānisaṃso. Bhāvetī**ti vaḍḍheti. **Vahanto porisaṃ dhura**nti purisānucchavikaṃ bhāraṃ ādāya viharanto etaṃ sammappadhānavīriyasaṅkhātaṃ ṭhānaṃ bhāveti, īdiso payogo sevitabboti.

260. Evaṃ bhagavā ‘‘kīdiso payogo payuñjitabbo’’ti tatiyapañhaṃ vissajjetvā catutthaṃ vissajjetuṃ **‘‘pavivekarasa’’**nti gāthamāha. Tattha **pavivekoti** kilesavivekato jātattā aggaphalaṃ vuccati, tassa rasoti assādanaṭṭhena taṃsampayuttaṃ sukhaṃ. **Upasamopi** kilesūpasamante jātattā nibbānasaṅkhātaupasamārammaṇattā vā tadeva, **dhammapītirasopi** ariyadhammato anapetāya nibbānasaṅkhāte dhamme uppannāya pītiyā rasattā tadeva. Taṃ pavivekarasaṃ upasamassa ca rasaṃ pitvā tadeva **dhammapītirasaṃ pivaṃ niddaro hoti nippāpo,** pivitvāpi kilesapariḷāhābhāvena niddaro, pivantopi pahīnapāpattā nippāpo hoti, tasmā etaṃ rasānamagganti. Keci pana ‘‘jhānanibbānapaccavekkhaṇānaṃ kāyacittaupadhivivekānañca vasena pavivekarasādayo tayo eva ete dhammā’’ti yojenti, purimameva sundaraṃ. Evaṃ bhagavā catutthapañhaṃ vissajjento arahattanikūṭena desanaṃ niṭṭhāpesi. Desanāpariyosāne brāhmaṇo bhagavato santike pabbajitvā katipāheneva paṭisambhidāppatto arahā ahosīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya hirisuttavaṇṇanā niṭṭhitā.

Paṭhamo bhāgo niṭṭhito.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Suttanipāta-aṭṭhakathā

(Dutiyo bhāgo)

2. Cūḷavaggo

4. Maṅgalasuttavaṇṇanā

Evaṃ me sutanti maṅgalasuttaṃ. Kā uppatti? Jambudīpe kira tattha tattha nagaradvārasanthāgārasabhādīsu mahājanā sannipatitvā hiraññasuvaṇṇaṃ datvā nānappakāraṃ sītāharaṇādibāhirakakathaṃ kathāpenti, ekekā kathā catumāsaccayena niṭṭhāti. Tattha ekadivasaṃ

maṅgalakathā samuṭṭhāsi – ‘‘kiṃ nu kho maṅgalaṃ, kiṃ diṭṭhaṃ maṅgalaṃ, sutaṃ maṅgalaṃ, mutaṃ maṅgalaṃ, ko maṅgalaṃ jānātī’’ti?

Atha diṭṭhamaṅgaliko nāmeko puriso āha – ‘‘ahaṃ maṅgalaṃ jānāmi, diṭṭhaṃ loke maṅgalaṃ, diṭṭhaṃ nāma abhimaṅgalasammataṃ rūpaṃ. Seyyathidaṃ – idhekacco kālasseva vuṭṭhāya cātakasakuṇaṃ vā passati, beluvalaṭṭhiṃ vā gabbhiniṃ vā kumārake vā alaṅkatapaṭiyatte puṇṇaghaṭaṃ vā allarohitamacchaṃ vā ājaññaṃ vā ājaññarathaṃ vā usabhaṃ vā gāviṃ vā kapilaṃ vā, yaṃ vā panaññampi kiñci evarūpaṃ abhimaṅgalasammataṃ rūpaṃ passati, idaṃ vuccati diṭṭhamaṅgala’’nti. Tassa vacanaṃ ekacce aggahesuṃ, ekacce nāggahesuṃ. Ye nāggahesuṃ, te tena saha vivadiṃsu.

Atha sutamaṅgaliko nāmeko puriso āha – ‘‘cakkhu nāmetaṃ, bho, sucimpi asucimpi passati, tathā sundarampi asundarampi, manāpampi amanāpampi. Yadi tena diṭṭhaṃ maṅgalaṃ siyā, sabbampi maṅgalaṃ siyā, tasmā na diṭṭhaṃ maṅgalaṃ, apica kho pana sutaṃ maṅgalaṃ, sutaṃ nāma abhimaṅgalasammato saddo. Seyyathidaṃ – idhekacco kālasseva vuṭṭhāya vaḍḍhāti vā vaḍḍhamānāti vā puṇṇāti vā phussāti vā sumanāti vā sirīti vā sirivaḍḍhāti vā ajja sunakkhattaṃ sumuhuttaṃ sudivasaṃ sumaṅgalanti evarūpaṃ vā yaṃkiñci abhimaṅgalasammataṃ saddaṃ suṇāti, idaṃ vuccati sutamaṅgala’’nti. Tassapi vacanaṃ ekacce aggahesuṃ, ekacce nāggahesuṃ. Ye nāggahesuṃ, te tena saha vivadiṃsu.

Atha mutamaṅgaliko nāmeko puriso āha – ‘‘sotampi hi nāmetaṃ bho sādhumpi asādhumpi manāpampi amanāpampi suṇāti. Yadi tena sutaṃ maṅgalaṃ siyā, sabbampi maṅgalaṃ siyā, tasmā na sutaṃ maṅgalaṃ, apica kho pana mutaṃ maṅgalaṃ, mutaṃ nāma abhimaṅgalasammataṃ gandharasaphoṭṭhabbaṃ. Seyyathidaṃ – idhekacco kālasseva vuṭṭhāya padumagandhādipupphagandhaṃ vā ghāyati, phussadantakaṭṭhaṃ vā khādati, pathaviṃ vā āmasati, haritasassaṃ vā allagomayaṃ vā kacchapaṃ vā tilavāhaṃ vā pupphaṃ vā phalaṃ vā āmasati, phussamattikāya vā sammā limpati, phussasāṭakaṃ vā nivāseti, phussaveṭhanaṃ vā dhāreti, yaṃ vā panaññampi kiñci evarūpaṃ abhimaṅgalasammataṃ gandhaṃ vā ghāyati, rasaṃ vā sāyati, phoṭṭhabbaṃ vā phusati, idaṃ vuccati mutamaṅgala’’nti. Tassapi vacanaṃ ekacce aggahesuṃ, ekacce nāggahesuṃ.

Tattha na diṭṭhamaṅgaliko sutamutamaṅgalike asakkhi saññāpetuṃ. Na tesaṃ aññataro itare dve. Tesu ca manussesu ye diṭṭhamaṅgalikassa vacanaṃ gaṇhiṃsu, te ‘‘diṭṭhaṃyeva maṅgala’’nti gatā. Ye sutamutamaṅgalikānaṃ vacanaṃ gaṇhiṃsu, te ‘‘sutaṃyeva mutaṃyeva maṅgala’’nti gatā. Evamayaṃ maṅgalakathā sakalajambudīpe pākaṭā jātā.

Atha sakalajambudīpe manussā gumbagumbā hutvā ‘‘kiṃ nu kho maṅgala’’nti maṅgalāni cintayiṃsu. Tesaṃ manussānaṃ ārakkhadevatā taṃ kathaṃ sutvā tatheva maṅgalāni cintayiṃsu. Tāsaṃ devatānaṃ bhummadevatā mittā honti, atha tato sutvā bhummadevatāpi tatheva maṅgalāni cintayiṃsu. Tāsampi devatānaṃ ākāsaṭṭhadevatā mittā honti, ākāsaṭṭhadevatānaṃ cātumahārājikadevatā. Eteneva upāyena yāva sudassīdevatānaṃ akaniṭṭhadevatā mittā honti, atha tato sutvā akaniṭṭhadevatāpi tatheva gumbagumbā hutvā maṅgalāni cintayiṃsu. Evaṃ dasasahassacakkavāḷesu sabbattha maṅgalacintā udapādi. Uppannā ca sā ‘‘idaṃ maṅgalaṃ idaṃ maṅgala’’nti vinicchiyamānāpi appattā eva vinicchayaṃ dvādasa vassāni aṭṭhāsi. Sabbe manussā ca devā ca brahmāno ca ṭhapetvā ariyasāvake diṭṭhasutamutavasena tidhā bhinnā. Ekopi ‘‘idameva maṅgala’’nti yathābhuccato niṭṭhaṅgato nāhosi, maṅgalakolāhalaṃ loke uppajji.

Kolāhalaṃ nāma pañcavidhaṃ – kappakolāhalaṃ, cakkavattikolāhalaṃ, buddhakolāhalaṃ, maṅgalakolāhalaṃ, moneyyakolāhalanti. Tattha kāmāvacaradevā muttasirā vikiṇṇakesā rudammukhā assūni hatthehi puñchamānā rattavatthanivatthā ativiya virūpavesadhārino hutvā, ‘‘vassasatasahassassa accayena kappuṭṭhānaṃ bhavissati. Ayaṃ loko vinassissati, mahāsamuddo sussissati, ayañca mahāpathavī sineru ca pabbatarājā uḍḍhayhissati vinassissati, yāva brahmalokā lokavināso bhavissati. Mettaṃ, mārisā, bhāvetha, karuṇaṃ muditaṃ upekkhaṃ, mārisā, bhāvetha, mātaraṃ upaṭṭhahatha,

pitaraṃ upaṭṭhahatha, kule jeṭṭhāpacāyino hotha, jāgaratha mā pamādatthā''ti manussapathe vicaritvā ārocenti. Idaṃ **kappakolāhalaṃ** nāma.

Kāmāvacaradevāyeva ''vassasatassaccayena cakkavattirājā loke uppajjissatī''ti manussapathe vicaritvā ārocenti. Idaṃ **cakkavattikolāhalaṃ** nāma.

Suddhāvāsā pana devā brahmābharaṇena alaṅkaritvā brahmaveṭhanaṃ sīse katvā pītisomanassajātā buddhaguṇavādino ''vassasahassassa accayena buddho loke uppajjissatī''ti manussapathe vicaritvā ārocenti. Idaṃ **buddhakolāhalaṃ** nāma.

Suddhāvāsā eva devā manussānaṃ cittaṃ ñatvā ''dvādasannaṃ vassānaṃ accayena sammāsambuddho maṅgalaṃ kathessatī''ti manussapathe vicaritvā ārocenti. Idaṃ **maṅgalakolāhalaṃ** nāma.

Suddhāvāsā eva devā ''sattannaṃ vassānaṃ accayena aññataro bhikkhu bhagavatā saddhiṃ samāgamma moneyyapaṭipadaṃ pucchissatī''ti manussapathe vicaritvā ārocenti. Idaṃ **moneyyakolāhalaṃ** nāma. Imesu pañcasu kolāhalesu diṭṭhamaṅgalādivasena tidhā bhinnesu devamanussesu idaṃ maṅgalakolāhalaṃ loke uppajji.

Atha devesu ca manussesu ca vicinitvā vicinitvā maṅgalāni alabhamānesu dvādasannaṃ vassānaṃ accayena tāvatiṃsakāyikā devatā saṅgamma samāgamma evaṃ samacintesuṃ – ''seyyathāpi nāma, mārisā, gharasāmiko antogharajanānaṃ, gāmasāmiko gāmavāsīnaṃ, rājā sabbamanussānaṃ, evamevaṃ ayaṃ sakko devānamindo amhākaṃ aggo ca seṭṭho ca yadidaṃ puññena tejena issariyena paññāya dvinnaṃ devalokānaṃ adhipati. Yaṃnūna mayaṃ sakkaṃ devānamindaṃ etamatthaṃ puccheyyāmā''ti. Tā sakkassa santikaṃ gantvā sakkaṃ devānamindaṃ taṅkhaṇānurūpanivāsanābharaṇasassirikasarīraṃ aḍḍhateyyakoṭiaccharāgaṇaparivutaṃ pāricchattakamūle paṇḍukambalavarāsane nisinnaṃ abhivādetvā ekamantaṃ ṭhatvā etadavocuṃ – ''yagghe, mārisa, jāneyyāsi, etarahi maṅgalapañhā samuṭṭhitā, eke diṭṭhaṃ maṅgalanti vadanti, eke sutaṃ maṅgalanti vadanti, eke mutaṃ maṅgalanti vadanti. Tattha mayañca aññe ca aniṭṭhaṅgatā, sādhu vata no tvaṃ yāthāvato byākarohī''ti. Devarājā pakatiyāpi paññavā ''ayaṃ maṅgalakathā kattha paṭhamaṃ samuṭṭhitā''ti āha. ''Mayaṃ deva cātumahārājikānaṃ assumhā''ti āhaṃsu. Tato cātumahārājikā ākāsaṭṭhadevatānaṃ, ākāsaṭṭhadevatā bhummadevatānaṃ, bhummadevatā manussārakkhadevatānaṃ, manussārakkhadevatā ''manussaloke samuṭṭhitā''ti āhaṃsu.

Atha devānamindo ''sammāsambuddho kattha vasatī''ti pucchi. ''Manussaloke, devā''ti āhaṃsu. ''Taṃ bhagavantaṃ koci pucchī''ti āha. ''Na koci devā''ti. ''Kiṃ nu kho nāma tumhe mārisā aggiṃ chaḍḍetvā khajjopanakaṃ ujjāletha, ye anavasesamaṅgaladesakaṃ taṃ bhagavantaṃ atikkamitvā maṃ pucchitabbaṃ maññatha? Āgacchatha, mārisā, taṃ bhagavantaṃ pucchāma, addhā sassirikaṃ pañhabyākaraṇaṃ labhissāmā''ti ekaṃ devaputtaṃ āṇāpesi – ''tvaṃ bhagavantaṃ pucchā''ti. So devaputto taṅkhaṇānurūpena alaṅkārena attānaṃ alaṅkaritvā vijjuriva vijjotamāno devagaṇaparivuto jetavanamahāvihāraṃ āgantvā bhagavantaṃ abhivādetvā ekamantaṃ ṭhatvā maṅgalapañhaṃ pucchanto gāthāya ajjhabhāsi. Bhagavā tassa taṃ pañhaṃ vissajjento imaṃ suttamabhāsi.

Tattha **evaṃ me suta**ntiādīnamattho saṅkhepato kasibhāradvājasuttavaṇṇanāyaṃ vutto, vitthāraṃ pana icchantehi papañcasūdaniyā majjhimaṭṭhakathāyaṃ vuttanayena gahetabbo. Kasibhāradvājasutte **ca** ''magadhesu viharati dakkhiṇāgirismiṃ ekanāḷāyaṃ brāhmaṇagāme''ti vuttaṃ, idha ''sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme''ti. Tasmā ''sāvatthiya''nti imaṃ padaṃ ādiṃ katvā idha apubbapadavaṇṇanaṃ karissāma.

Seyyathidaṃ, **sāvatthiya**nti evaṃnāmake nagare. Taṃ kira savatthassa nāma isino nivāsaṭṭhānaṃ ahosi. Tasmā yathā kusambassa nivāso kosambī, kākaṇḍassa nivāso kākaṇḍīti, evaṃ itthiliṅgavasena ''sāvatthī''ti vuccati. Porāṇā pana vaṇṇayanti – yasmā tasmiṃ ṭhāne satthasamāyoge

‘‘kiṃbhaṇḍamatthī’’ti pucchite ‘‘sabbamatthī’’ti āhaṃsu, tasmā taṃ vacanamupādāya ‘‘sāvatthī’’ti vuccati. Tassaṃ sāvatthiyaṃ. Etenassa gocaragāmo dīpito hoti. Jeto nāma rājakumāro, tena ropitasaṃvaḍḍhitattā tassa jetassa vananti jetavanaṃ, tasmiṃ **jetavane**. Anāthānaṃ piṇḍo etasmiṃ atthīti anāthapiṇḍiko, tassa **anāthapiṇḍikassa**. Anāthapiṇḍikena gahapatinā catupaṇṇāsakoṭipariccāgena niṭṭhāpitārāmeti attho. Etenassa pabbajitānurūpanivāsokāso dīpito hoti.

Athāti avicchedatthe, **kho**ti adhikārantaranidassanatthe nipāto. Tena avicchinneyeva tattha bhagavato vihāre ‘‘idamadhikārantaraṃ udapādī’’ti dasseti. Kiṃ tanti? **Aññatarā devatā**tiādi. Tattha **aññatarā**ti aniyamitaniddeso. Sā hi nāmagottato apākaṭā, tasmā ‘‘aññatarā’’ti vuttā. Devo eva devatā, itthipurisasādhāraṇametaṃ. Idha pana puriso eva so devaputto, kintu sādhāraṇanāmavasena ‘‘devatā’’ti vutto.

Abhikkantāya rattiyāti ettha **abhikkantasaddo** khayasundarābhirūpaabbhanumodanādīsu dissati. Tattha ‘‘abhikkantā, bhante, ratti, nikkhanto paṭhamo yāmo, ciranisinno bhikkhusaṅgho. Uddisatu, bhagavā bhikkhūnaṃ pātimokkha’’nti evamādīsu (cūḷava. 383; a. ni. 8.20; udā. 45) khaye dissati. ‘‘Ayaṃ imesaṃ catunnaṃ puggalānaṃ abhikkantataro ca paṇītataro cā’’ti evamādīsu (a. ni. 4.100) sundare.

> ‘‘Ko me vandati pādāni, iddhiyā yasasā jalaṃ;
> Abhikkantena vaṇṇena, sabbā obhāsayaṃ disā’’ti. (vi. va. 857) –

Evamādīsu abhirūpe. ‘‘Abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotamā’’ti evamādīsu (a. ni. 2.16; pārā. 15) abbhanumodane. Idha pana khaye. Tena abhikkantāya rattiyā, parikkhīṇāya rattiyāti vuttaṃ hoti.

Abhikkantavaṇṇāti ettha **abhikkanta**saddo abhirūpe, **vaṇṇa**saddo pana chavithutikulavaggakāraṇasaṇṭhānappamāṇarūpāyatanādīsu dissati. Tattha ‘‘suvaṇṇavaṇṇosi bhagavā’’ti evamādīsu (ma. ni. 2.399; su. ni. 553) chaviyaṃ. ‘‘Kadā saññūḷhā pana te, gahapati, ime samaṇassa gotamassa vaṇṇā’’ti evamādīsu (ma. ni. 2.77) thutiyaṃ. ‘‘Cattārome, bho gotama, vaṇṇā’’ti evamādīsu (dī. ni. 3.115) kulavagge. ‘‘Atha kena nu vaṇṇena, gandhatthenoti vuccatī’’ti evamādīsu (saṃ. ni. 1.234) kāraṇe. ‘‘Mahantaṃ hatthirājavaṇṇaṃ abhinimminitvā’’ti evamādīsu (saṃ. ni. 1.138) saṇṭhāne. ‘‘Tayo pattassa vaṇṇā’’ti evamādīsu pamāṇe. ‘‘Vaṇṇo gandho raso ojā’’ti evamādīsu rūpāyatane. So idha chaviyaṃ daṭṭhabbo. Tena abhikkantavaṇṇā abhirūpacchavīti vuttaṃ hoti.

Kevalakappanti ettha **kevala**saddo anavasesayebhuyyaabyāmissaanatirekadaḷhatthavisaṃyogādianekattho. Tathā hissa ‘‘kevalaparipuṇṇaṃ parisuddhaṃ brahmacariya’’nti evamādīsu (dī. ni. 1.255; pārā. 1) anavasesatā attho. ‘‘Kevalakappā ca aṅgamāgadhā pahūtaṃ khādanīyaṃ bhojanīyaṃ ādāya upasaṅkamissantī’’ti evamādīsu (mahāva. 43) yebhuyyatā. ‘‘Kevalassa dukkhakkhandhassa samudayo hotī’’ti evamādīsu (vibha. 225) abyāmissatā. ‘‘Kevalaṃ saddhāmattakaṃ nūna ayamāyasmā’’ti evamādīsu (mahāva. 244) anatirekatā. ‘‘Āyasmato bhante anuruddhassa bāhiko nāma saddhivihāriko kevalakappaṃ saṅghabhedāya ṭhito’’ti evamādīsu (a. ni. 4.243) daḷhatthatā. ‘‘Kevalī vusitavā uttamapurisoti vuccatī’’ti evamādīsu (saṃ. ni. 3.57) visaṃyogo. Idha panassa anavasesato attho adhippeto.

Kappasaddo panāyaṃ abhisaddahanavohārakālapaññattichedanavikappalesasamantabhāvādianekattho. Tathā hissa ‘‘okappaniyametaṃ bhoto gotamassa, yatā taṃ arahato sammāsambuddhassā’’ti evamādīsu (ma. ni. 1.387) abhisaddahanamattho. ‘‘Anujānāmi, bhikkhave, pañcahi samaṇakappehi phalaṃ paribhuñjitu’’nti evamādīsu (cūḷava. 250) vohāro. ‘‘Yena sudaṃ niccakappaṃ viharāmī’’ti evamādīsu (ma. ni. 1.387) kālo. ‘‘Iccāyasmā kappo’’ti evamādīsu (su. ni. 1098; cūḷani. kappamāṇavapucchā 117) paññatti. ‘‘Alaṅkato kappitakesamassū’’ti evamādīsu (jā. 2.22.1368) chedanaṃ. ‘‘Kappati dvaṅgulakappo’’ti

evamādīsu (cūḷava. 446) vikappo. ‘‘Atthi kappo nipajjitu’’nti evamādīsu (a. ni. 8.80) leso. ‘‘Kevalakappaṃ veḷuvanaṃ obhāsetvā’’ti evamādīsu (saṃ. ni. 1.94) samantabhāvo. Idha panassa samantabhāvo atthoti adhippeto. Yato **kevalakappaṃ jetavana**nti ettha anavasesaṃ samantato jetavananti evamattho daṭṭhabbo.

Obhāsetvāti ābhāya pharitvā, candimā viya sūriyo viya ca ekobhāsaṃ ekapajjotaṃ karitvāti attho.

Yena bhagavā tenupasaṅkamīti bhummatthe karaṇavacanaṃ, yato yattha bhagavā, tattha upasaṅkamīti evamettha attho daṭṭhabbo. Yena vā kāraṇena bhagavā devamanussehi upasaṅkamitabbo, teneva kāraṇena upasaṅkamīti evampettha attho daṭṭhabbo. Kena ca kāraṇena bhagavā upasaṅkamitabbo? Nānappakāraguṇavisesādhigamādhippāyena sāduphalūpabhogādhippāyena dijagaṇehi niccaphalitamahārukkho viya. Upasaṅkamīti ca gatāti vuttaṃ hoti. **Upasaṅkamitvā**ti upasaṅkamanapariyosānadīpanaṃ. Atha vā evaṃ gatā tato āsannataraṃ ṭhānaṃ bhagavato samīpasaṅkhātaṃ gantvātipi vuttaṃ hoti. **Bhagavantaṃ abhivādetvā**ti bhagavantaṃ vanditvā paṇamitvā namassitvā.

Ekamantanti bhāvanapuṃsakaniddeso, ekokāsaṃ ekapassanti vuttaṃ hoti. Bhummatthe vā upayogavacanaṃ. **Aṭṭhāsī**ti nisajjādipaṭikkhepo, ṭhānaṃ kappesi, ṭhitā ahosīti attho.

Kathaṃ ṭhitā pana sā ekamantaṃ ṭhitā ahūti?

> ‘‘Na pacchato na purato, nāpi āsannadūrato;
> Na kacche nopi paṭivāte, na cāpi oṇatuṇṇate;
> Ime dose vivajjetvā, ekamantaṃ ṭhitā ahū’’ti.

Kasmā panāyaṃ aṭṭhāsi eva, na nisīdīti? Lahuṃ nivattitukāmatāya. Devatā hi kañcideva atthavasaṃ paṭicca sucipuriso viya vaccaṭṭhānaṃ manussalokaṃ āgacchanti. Pakatiyā panetāsaṃ yojanasatato pabhuti manussaloko duggandhatāya paṭikūlo hoti, na tattha abhiramanti. Tena sā āgatakiccaṃ katvā lahuṃ nivattitukāmatāya na nisīdi. Yassa ca gamanādiiriyāpathaparissamassa vinodanatthaṃ nisīdanti, so devānaṃ parissamo natthi, tasmāpi na nisīdi. Ye ca mahāsāvakā bhagavantaṃ parivāretvā ṭhitā, te patimānesi, tasmāpi na nisīdi. Apica bhagavati gāraveneva na nisīdi. Devānañhi nisīditukāmānaṃ āsanaṃ nibbattati, taṃ anicchamānā nisajjāya cittampi akatvā ekamantaṃ aṭṭhāsi.

Ekamantaṃ ṭhitā kho sā devatāti evaṃ imehi kāraṇehi ekamantaṃ ṭhitā kho sā devatā. **Bhagavantaṃ gāthāya ajjhabhāsī**ti bhagavantaṃ gāthāya akkharapadaniyamitaganthitena vacanena abhāsīti attho.

261. Tattha **bahū**ti aniyamitasaṅkhyāniddeso. Tena anekasatā anekasahassā anekasatasahassāti vuttaṃ hoti. Dibbantīti **devā,** pañcahi kāmaguṇehi kīḷanti, attano vā siriyā jotantīti attho. Apica tividhā devā sammutiupapattivisuddhivasena. Yathāha –

> ‘‘Devāti tayo devā sammutidevā, upapattidevā, visuddhidevā. Tattha sammutidevā nāma rājāno, deviyo, rājakumārā. Upapattidevā nāma cātumahārājike deve upādāya taduttaridevā. Visuddhidevā nāma arahanto vuccantī’’ti (cūḷani. dhotakamāṇavapucchāniddesa 32, pārāyanānugītigāthāniddesa 119).

Tesu idha upapattidevā adhippetā. Manuno apaccāti **manussā**. Porāṇā pana bhaṇanti – manassa ussannatāya manussā. Te jambudīpakā, aparagoyānakā, uttarakurukā, pubbavidehakāti catubbidhā. Idha jambudīpakā adhippetā. Maṅgalanti imehi sattāti **maṅgalāni,** iddhiṃ vuddhiñca pāpuṇantīti attho. **Acintayu**nti cintesuṃ. **Ākaṅkhamānā**ti icchamānā patthayamānā pihayamānā. **Sotthāna**nti sotthibhāvaṃ, sabbesaṃ diṭṭhadhammikasamparāyikānaṃ sobhanānaṃ sundarānaṃ kalyāṇānaṃ

dhammānamatthitanti vuttaṃ hoti. **Brūhī**ti desehi pakāsehi ācikkha vivara vibhaja uttānīkarohi. **Maṅgala**nti iddhikāraṇaṃ vuddhikāraṇaṃ sabbasampattikāraṇaṃ. **Uttama**nti visiṭṭhaṃ pavaraṃ sabbalokahitasukhāvahanti ayaṃ gāthāya anupubbapadavaṇṇanā.

Ayaṃ pana piṇḍattho – so devaputto dasasahassacakkavāḷesu devatā maṅgalapañhaṃ sotukāmatāya imasmiṃ ekacakkavāḷe sannipatitvā ekavālaggakoṭiokāsamatte dasapi vīsampi tiṃsampi cattālīsampi paññāsampi saṭṭhipi sattatipi asītipi sukhumattabhāve nimminitvā sabbadevamārabrahmāno siriyā ca tejasā ca adhigayha virocamānaṃ paññattavarabuddhāsane nisinnaṃ bhagavantaṃ parivāretvā ṭhitā disvā tasmiṃ ca samaye anāgatānampi sakalajambudīpakānaṃ manussānaṃ cetasā cetoparivitakkamaññāya sabbadevamanussānaṃ vicikicchāsallasamuddharaṇatthaṃ āha – ''bahū devā manussā ca, maṅgalāni acintayuṃ, ākaṅkhamānā sotthānaṃ attano sotthibhāvaṃ icchantā, brūhi maṅgalamuttamaṃ, tesaṃ devānaṃ anumatiyā manussānañca anuggahena mayā puṭṭho samāno yaṃ sabbesameva amhākaṃ ekantahitasukhāvahanato uttamaṃ maṅgalaṃ, taṃ no anukampaṃ upādāya brūhi bhagavā''ti.

262. Evametaṃ devaputtassa vacanaṃ sutvā bhagavā **''asevanā ca bālāna''**nti gāthamāha. Tattha **asevanā**ti abhajanā apayirupāsanā. **Bālāna**nti balanti assasantīti bālā, assasitapassasitamattena jīvanti, na paññājīvitenāti adhippāyo. Tesaṃ bālānaṃ **paṇḍitāna**nti paṇḍantīti paṇḍitā, sandiṭṭhikasamparāyikesu atthesu ñāṇagatiyā gacchantīti adhippāyo. Tesaṃ paṇḍitānaṃ. **Sevanā**ti bhajanā payirupāsanā taṃsahāyatā taṃsampavaṅkatā. **Pūjā**ti sakkāragarukāramānanavandanā. **Pūjaneyyāna**nti pūjārahānaṃ. **Etaṃ maṅgalamuttama**nti yā ca bālānaṃ asevanā, yā ca paṇḍitānaṃ sevanā, yā ca pūjaneyyānaṃ pūjā, taṃ sabbaṃ sampiṇḍetvā āha etaṃ maṅgalamuttamanti. Yaṃ tayā puṭṭhaṃ ''brūhi maṅgalamuttama''nti, ettha tāva etaṃ maṅgalamuttamanti gaṇhāhīti vuttaṃ hoti. Ayametissā gāthāya padavaṇṇanā.

Atthavaṇṇanā panassā evaṃ veditabbā – evametaṃ devaputtassa vacanaṃ sutvā bhagavā imaṃ gāthamāha. Tattha yasmā catubbidhā kathā pucchitakathā, apucchitakathā, sānusandhikathā, ananusandhikathāti. Tattha ''pucchāmi taṃ, gotama, bhūripaññaṃ, kathaṃkaro sāvako sādhu hotī''ti (su. ni. 378) ca, ''kathaṃ nu tvaṃ, mārisa, oghamatarī''ti (saṃ. ni. 1.1) ca evamādīsu pucchitena kathikā pucchitakathā. ''Yaṃ pare sukhato āhu, tadariyā āhu dukkhato''ti evamādīsu (su. ni. 767) apucchitena attajjhāsayavaseneva kathitā apucchitakathā. Sabbāpi buddhānaṃ kathā ''sanidānāhaṃ, bhikkhave, dhammaṃ desemī''ti (a. ni. 3.126; kathā. 806) vacanato sānusandhikathā. Ananusandhikathā imasmiṃ sāsane natthi. Evametāsu kathāsu ayaṃ devaputtena pucchitena bhagavatā kathitattā pucchitakathā. Pucchitakathāyañca yathā cheko puriso kusalo maggassa, kusalo amaggassa, maggaṃ puṭṭho paṭhamaṃ vijahitabbaṃ ācikkhitvā pacchā gahetabbaṃ ācikkhati – ''asukasmiṃ nāma ṭhāne dvedhāpatho hoti, tattha vāmaṃ muñcitvā dakkhiṇaṃ gaṇhathā''ti, evaṃ sevitabbāsevitabbesu asevitabbaṃ ācikkhitvā sevitabbaṃ ācikkhati. Bhagavā ca maggakusalapurisasadiso. Yathāha –

> ''Puriso maggakusaloti kho, tissa, tathāgatassetaṃ adhivacanaṃ arahato sammāsambuddhassā''ti (saṃ. ni. 3.84).

So hi kusalo imassa lokassa, kusalo parassa lokassa, kusalo maccudheyyassa, kusalo amaccudheyyassa, kusalo māradheyyassa, kusalo amāradheyyassāti. Tasmā paṭhamaṃ asevitabbaṃ ācikkhitvā sevitabbaṃ ācikkhanto āha – ''asevanā ca bālānaṃ, paṇḍitānañca sevanā''ti. Vijahitabbamaggo viya hi paṭhamaṃ bālā na sevitabbā na payirupāsitabbā, tato gahetabbamaggo viya paṇḍitā sevitabbā payirupāsitabbāti.

Kasmā pana bhagavatā maṅgalaṃ kathentena paṭhamaṃ bālānaṃ asevanā paṇḍitānañca sevanā kathitāti? Vuccate – yasmā imaṃ diṭṭhādīsu maṅgaladiṭṭhiṃ bālasevanāya devamanussā gaṇhiṃsu, sā ca amaṅgalaṃ, tasmā nesaṃ taṃ idhalokatthaparalokatthabhañjakaṃ akalyāṇamittasaṃsaggaṃ garahantena ubhayalokatthasādhakañca kalyāṇamittasaṃsaggaṃ pasaṃsantena bhagavatā paṭhamaṃ

bālānaṃ asevanā paṇḍitānañca sevanā kathitāti.

Tattha **bālā** nāma ye keci pāṇātipātādiakusalakammapathasamannāgatā sattā. Te tīhākārehi jānitabbā. Yathāha – ‘‘tīṇimāni, bhikkhave, bālassa bālalakkhaṇānī’’ti (a. ni. 3.3; ma. ni. 3.246) suttaṃ. Apica pūraṇakassapādayo cha satthāro devadattakokālikakaṭamodakatissakhaṇḍadeviyāputtasamuddadattaciñcamāṇavikādayo atītakāle ca dīghavidassa bhātāti ime aññe ca evarūpā sattā bālāti veditabbā.

Te aggipadittamiva aṅgāraṃ attanā duggahitena attānañca attano vacanakārake ca vināsenti, yathā dīghavidassa bhātā catubuddhantaraṃ saṭṭhiyojanamattena attabhāvena uttāno patito mahāniraye paccati, yathā ca tassa diṭṭhiṃ abhirucikāni pañca kulasatāni tasseva sahabyataṃ upapannāni niraye paccanti. Vuttaṃ hetaṃ –

> ‘‘Seyyathāpi, bhikkhave, naḷāgārā vā tiṇāgārā vā aggi mutto kūṭāgārānipi ḍahati ullittāvalittāni nivātāni phusitaggaḷāni pihitavātapānāni, evameva kho, bhikkhave, yāni kānici bhayāni uppajjanti, sabbāni tāni bālato uppajjanti, no paṇḍitato. Ye keci upaddavā uppajjanti… pe… ye keci upasaggā…pe… no paṇḍitato. Iti kho, bhikkhave, sappaṭibhayo bālo, appaṭibhayo paṇḍito. Saupaddavo bālo, anupaddavo paṇḍito, saupasaggo bālo, anupasaggo paṇḍito’’ti (a. ni. 3.1).

Apica pūtimacchasadiso bālo, pūtimacchabandhapattapuṭasadiso hoti tadupasevī, chaḍḍanīyataṃ jigucchanīyatañca āpajjati viññūnaṃ. Vuttañcetaṃ –

> ‘‘Pūtimacchaṃ kusaggena, yo naro upanayhati;
> Kusāpi pūtī vāyanti, evaṃ bālūpasevanā’’ti. (itivu. 76; jā. 1.15.183; 2.22.1257);

Akittipaṇḍito cāpi sakkena devānamindena vare diyyamāne evamāha –

> ‘‘Bālaṃ na passe na suṇe, na ca bālena saṃvase;
> Bālenallāpasallāpaṃ, na kare na ca rocaye.
>
> ‘‘Kinnu te akaraṃ bālo, vada kassapa kāraṇaṃ;
> Kena kassapa bālassa, dassanaṃ nābhikaṅkhasi.
>
> ‘‘Anayaṃ nayati dummedho, adhurāyaṃ niyuñjati;
> Dunnayo seyyaso hoti, sammā vutto pakuppati;
> Vinayaṃ so na jānāti, sādhu tassa adassana’’nti. (jā. 1.13.90-92);

Evaṃ bhagavā sabbākārena bālūpasevanaṃ garahanto bālānaṃ asevanaṃ ‘‘maṅgala’’nti vatvā idāni paṇḍitasevanaṃ pasaṃsanto ‘‘paṇḍitānañca sevanā maṅgala’’nti āha. Tattha **paṇḍitā** nāma ye keci pāṇātipātāveramaṇiādidasakusalakammapathasamannāgatā sattā, te tīhākārehi jānitabbā. Yathāha – ‘‘tīṇimāni, bhikkhave, paṇḍitassa paṇḍitalakkhaṇānī’’ti (a. ni. 3.3; ma. ni. 3.253) vuttaṃ. Apica buddhapaccekabuddhaasītimahāsāvakā aññe ca tathāgatassa sāvakā sunettamahāgovindavidhurasarabhaṅgamahosadhasutasomanimirāja- ayogharakumāraakittipaṇḍitādayo ca paṇḍitāti veditabbā.

Te bhaye viya rakkhā, andhakāre viya padīpo, khuppipāsādidukkhābhibhave viya annapānādipaṭilābho, attano vacanakarānaṃ sabbabhayaupaddavūpasaggaviddhaṃsanasamatthā honti. Tathā hi tathāgataṃ āgamma asaṅkhyeyyā aparimāṇā devamanussā āsavakkhayaṃ pattā, brahmaloke patiṭṭhitā, devaloke patiṭṭhitā, sugatiloke uppannā. Sāriputtatthere cittaṃ pasādetvā catūhi paccayehi theraṃ upaṭṭhahitvā asīti kulasahassāni sagge nibbattāni. Tathā mahāmoggallānamahākassapappabhutīsu

sabbamahāsāvakesu, sunettassa satthuno sāvakā appekacce brahmaloke uppajjiṃsu, appekacce paranimmitavasavattīnaṃ devānaṃ sahabyataṃ…pe… appekacce gahapatimahāsālakulānaṃ sahabyataṃ upapajjiṃsu. Vuttañcetaṃ –

> ‘‘Natthi, bhikkhave, paṇḍitato bhayaṃ, natthi paṇḍitato upaddavo, natthi paṇḍitato upasaggo’’ti (a. ni. 3.1).

> Apica tagaramālādigandhabhaṇḍasadiso paṇḍito, tagaramālādigandhabhaṇḍapaliveṭhanapattasadiso hoti tadupasevī, bhāvanīyataṃ manuññatañca āpajjati viññūnaṃ. Vuttañcetaṃ –

> ‘‘Tagarañca palāsena, yo naro upanayhati;
> Pattāpi surabhī vāyanti, evaṃ dhīrūpasevanā’’ti. (itivu. 76; jā. 1.15.184; 2.22.1258);

Akittipaṇḍito cāpi sakkena devānamindena vare diyyamāne evamāha –

> ‘‘Dhīraṃ passe suṇe dhīraṃ, dhīrena saha saṃvase;
> Dhīrenallāpasallāpaṃ, taṃ kare tañca rocaye.

> ‘‘Kinnu te akaraṃ dhīro, vada kassapa kāraṇaṃ;
> Kena kassapa dhīrassa, dassanaṃ abhikaṅkhasi.

> ‘‘Nayaṃ nayati medhāvī, adhurāyaṃ na yuñjati;
> Sunayo seyyaso hoti, sammā vutto na kuppati;
> Vinayaṃ so pajānāti, sādhu tena samāgamo’’ti. (jā. 1.13.94-96);

Evaṃ bhagavā sabbākārena paṇḍitasevanaṃ pasaṃsanto, paṇḍitānaṃ sevanaṃ ‘‘maṅgala’’nti vatvā idāni tāya bālānaṃ asevanāya paṇḍitānaṃ sevanāya ca anupubbena pūjaneyyabhāvaṃ upagatānaṃ pūjaṃ pasaṃsanto **‘‘pūjā ca pūjaneyyānaṃ etaṃ maṅgalamuttama’’**nti āha. Tattha **pūjaneyyā** nāma sabbadosavirahitattā sabbaguṇasamannāgatattā ca buddhā bhagavanto, tato pacchā paccekabuddhā ariyasāvakā ca. Tesañhi pūjā appakāpi dīgharattaṃ hitāya sukhāya hoti, sumanamālākāramallikādayo cettha nidassanaṃ.

Tatthekaṃ nidassanamattaṃ bhaṇāma. Bhagavā kira ekadivasaṃ pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi. Atha kho sumanamālākāro rañño māgadhassa seniyassa bimbisārassa pupphāni gahetvā gacchanto addasa bhagavantaṃ nagaradvāraṃ anuppattaṃ pāsādikaṃ pasādanīyaṃ dvattiṃsamahāpurisalakkhaṇāsītānubyañjanapaṭimaṇḍitaṃ buddhasiriyā jalantaṃ. Disvānassa etadahosi – ‘‘rājā pupphāni gahetvā sataṃ vā sahassaṃ vā dadeyya, tañca idhalokamattameva sukhaṃ bhaveyya, bhagavato pana pūjā appameyyaasaṅkhyeyyaphalā dīgharattaṃ hitasukhāvahā hoti. Handāhaṃ imehi pupphehi bhagavantaṃ pūjemī’’ti pasannacitto ekaṃ pupphamuṭṭhiṃ gahetvā bhagavato paṭimukhaṃ khipi, pupphāni ākāsena gantvā bhagavato upari mālāvitānaṃ hutvā aṭṭhaṃsu. Mālākāro taṃ ānubhāvaṃ disvā pasannataracitto puna ekaṃ pupphamuṭṭhiṃ khipi, tāni gantvā mālākañcuko hutvā aṭṭhaṃsu. Evaṃ aṭṭha pupphamuṭṭhiyo khipi, tāni gantvā pupphakūṭāgāraṃ hutvā aṭṭhaṃsu. Bhagavā antokūṭāgāre viya ahosi, mahājanakāyo sannipati. Bhagavā mālākāraṃ passanto sitaṃ pātvākāsi. Ānandatthero ‘‘na buddhā ahetu appaccayā sitaṃ pātukarontī’’ti sitakāraṇaṃ pucchi. Bhagavā āha – ‘‘eso, ānanda, mālākāro imissā pūjāya ānubhāvena satasahassakappe devesu ca manussesu ca saṃsaritvā pariyosāne sumanissaro nāma paccekabuddho bhavissatī’’ti. Vacanapariyosāne ca dhammadesanatthaṃ imaṃ gāthaṃ abhāsi –

> ‘‘Tañca kammaṃ kataṃ sādhu, yaṃ katvā nānutappati;
> Yassa patīto sumano, vipākaṃ paṭisevatī’’ti. (dha. pa. 68);

Gāthāpariyosāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi, evaṃ appakāpi tesaṃ pūjā dīgharattaṃ hitāya sukhāya hotīti veditabbā. Sā ca āmisapūjāva ko pana vādo paṭipattipūjāya. Yato ye kulaputtā saraṇagamanena sikkhāpadapaṭiggahaṇena uposathaṅgasamādānena catupārisuddhisīlādīhi ca attano guṇehi bhagavantaṃ pūjenti, ko tesaṃ pūjāya phalaṃ vaṇṇayissati. Te hi tathāgataṃ paramāya pūjāya pūjentīti vuttā. Yathāha –

> ''Yo kho, ānanda, bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā dhammānudhammapaṭipanno viharati sāmīcippaṭipanno anudhammacārī, so tathāgataṃ sakkaroti garuṃ karoti māneti pūjeti apaciyati paramāya pūjāyā''ti.

Etenānusārena paccekabuddhaariyasāvakānampi pūjāya hitasukhāvahatā veditabbā.

Apica gahaṭṭhānaṃ kaniṭṭhassa jeṭṭho bhātāpi bhaginīpi pūjaneyyā, puttassa mātāpitaro, kulavadhūnaṃ sāmikasassusasurāti evampettha pūjaneyyā veditabbā. Etesampi hi pūjā kusaladhammasaṅkhātattā āyuādivaḍḍhihetuttā ca maṅgalameva. Vuttañhetaṃ –

> ''Te matteyyā bhavissanti petteyyā sāmaññā brahmaññā kule jeṭṭhāpacāyino, idaṃ kusalaṃ dhammaṃ samādāya vattissanti. Te tesaṃ kusalānaṃ dhammānaṃ samādānahetu āyunāpi vaḍḍhissanti, vaṇṇenapi vaḍḍhissantī''tiādi.

Evametissā gāthāya bālānaṃ asevanā paṇḍitānaṃ sevanā pūjaneyyānaṃ pūjāti tīṇi maṅgalāni vuttāni. Tattha bālānaṃ asevanā bālasevanapaccayabhayādiparittāṇena ubhayalokahitahetuttā paṇḍitānaṃ sevanā pūjaneyyānaṃ pūjā ca tāsaṃ phalavibhūtivaṇṇanāyaṃ vuttanayeneva nibbānasugatihetuttā ''maṅgala''nti veditabbā. Ito paraṃ tu mātikaṃ adassetvā eva yaṃ yattha maṅgalaṃ, taṃ vavatthapessāma, tassa ca maṅgalattaṃ vibhāvayissāmāti.

Niṭṭhitā asevanā ca bālānanti imissā gāthāya atthavaṇṇanā.

263. Evaṃ bhagavā ''brūhi maṅgalamuttama''nti ekaṃ ajjhesitopi appaṃ yācito bahudāyako uḷārapuriso viya ekāya gāthāya tīṇi maṅgalāni vatvā tato uttaripi devatānaṃ sotukāmatāya maṅgalānañca atthitāya yesaṃ yesaṃ yaṃ yaṃ anukūlaṃ, te te satte tattha tattha maṅgale niyojetukāmatāya ca **''patirūpadesavāso cā''**tiādīhi gāthāhi punapi anekāni maṅgalāni vattumāraddho.

Tattha paṭhamagāthāya tāva **patirūpo**ti anucchaviko. **Deso**ti gāmopi nigamopi nagarampi janapadopi yo koci sattānaṃ nivāsokāso. **Vāso**ti tattha nivāso. **Pubbe**ti purā atītāsu jātīsu. **Katapuññatā**ti upacitakusalatā. **Attā**ti cittaṃ vuccati, sakalo vā attabhāvo. **Sammāpaṇidhī**ti tassa attano sammā paṇidhānaṃ niyuñjanaṃ, ṭhapananti vuttaṃ hoti. Sesaṃ vuttanayamevāti ayamettha padavaṇṇanā.

Atthavaṇṇanā pana evaṃ veditabbā **patirūpadeso** nāma yattha catasso parisā viharanti, dānādīni puññakiriyāvatthūni vattanti, navaṅgaṃ satthu sāsanaṃ dippati. Tattha nivāso sattānaṃ puññakiriyāya paccayattā ''maṅgala''nti vuccati. Sīhaḷadīpapaviṭṭhakevaṭṭādayo cettha nidassanaṃ.

Aparo nayo – patirūpadeso nāma bhagavato bodhimaṇḍappadeso, dhammacakkappavattitappadeso, dvādasayojanāya parisāya majjhe sabbatitthiyamataṃ bhinditvā yamakapāṭihāriyadassitakaṇḍambarukkhamūlappadeso, devorohanappadeso, yo vā panaññopi sāvatthirājagahādibuddhādivāsappadeso. Tattha nivāso sattānaṃ chaanuttariyapaṭilābhapaccayato ''maṅgala''nti vuccati.

Aparo nayo – puratthimāya disāya kajaṅgalaṃ nāma nigamo, tassa aparena mahāsālā, tato paraṃ paccantimā janapadā, orato majjhe. Dakkhiṇapuratthimāya disāya sallavatī nāma nadī, tato paraṃ

paccantimā janapadā, orato majjhe. Dakkhiṇāya disāya setakaṇṇikaṃ nāma nigamo, tato paraṃ paccantimā janapadā, orato majjhe. Pacchimāya disāya thūṇaṃ nāma brāhmaṇagāmo, tato paraṃ paccantimā janapadā, orato majjhe. Uttarāya disāya usiraddhajo nāma pabbato, tato paraṃ paccantimā janapadā, orato majjhe (mahāva. 259). Ayaṃ majjhimappadeso āyāmena tīṇi yojanasatāni, vitthārena aḍḍhateyyāni, parikkhepena navayojanasatāni honti, eso patirūpadeso nāma.

Ettha catunnaṃ mahādīpānaṃ dvisahassānaṃ parittadīpānañca issariyādhipaccakārakā cakkavattī uppajjanti, ekaṃ asaṅkhyeyyaṃ kappasatasahassañca pāramiyo pūretvā sāriputtamahāmoggallānādayo mahāsāvakā uppajjanti, dve asaṅkhyeyyāni kappasatasahassañca pāramiyo pūretvā paccekabuddhā, cattāri aṭṭha soḷasa vā asaṅkhyeyyāni kappasatasahassañca pāramiyo pūretvā sammāsambuddhā ca uppajjanti. Tattha sattā cakkavattirañño ovādaṃ gahetvā pañcasu sīlesu patiṭṭhāya saggaparāyaṇā honti, tathā paccekabuddhānaṃ ovāde patiṭṭhāya. Sammāsambuddhasāvakānaṃ pana ovāde patiṭṭhāya saggaparāyaṇā nibbānaparāyaṇā ca honti. Tasmā tattha vāso imāsaṃ sampattīnaṃ paccayato ‘‘maṅgala’’nti vuccati.

Pubbe katapuññatā nāma atītajātiyaṃ buddhapaccekabuddhakhīṇāsave ārabbha upacitakusalatā, sāpi maṅgalaṃ. Kasmā? Buddhapaccekabuddhe sammukhato dassetvā buddhānaṃ vā buddhasāvakānaṃ vā sammukhā sutāya catuppadikāyapi gāthāya pariyosāne arahattaṃ pāpetīti katvā. Yo ca manusso pubbe katādhikāro ussannakusalamūlo hoti, so teneva kusalamūlena vipassanaṃ uppādetvā āsavakkhayaṃ pāpuṇāti yathā rājā mahākappino aggamahesī ca. Tena vuttaṃ ‘‘pubbe ca katapuññatā maṅgala’’nti.

Attasammāpaṇidhi nāma idhekacco attānaṃ dussīlaṃ sīle patiṭṭhāpeti, assaddhaṃ saddhāsampadāya patiṭṭhāpeti, maccharim̥ cāgasampadāya patiṭṭhāpeti. Ayaṃ vuccati ‘‘attasammāpaṇidhī’’ti. Eso ca maṅgalaṃ. Kasmā? Diṭṭhadhammikasamparāyikaverappahānavividhānisaṃsādhigamahetutoti.

Evaṃ imissāpi gāthāya patirūpadesavāso, pubbe ca katapuññatā, attasammāpaṇidhīti tīṇiyeva maṅgalāni vuttāni, maṅgalattañca nesaṃ tattha tattha vibhāvitamevāti.

Niṭṭhitā patirūpadesavāso cāti imissā gāthāya atthavaṇṇanā.

264. Idāni **bāhusaccañcā**ti ettha **bāhusacca**nti bahussutabhāvo. **Sippa**nti yaṃkiñci hatthakosallaṃ. **Vinayo**ti kāyavācācittavinayanaṃ. **Susikkhito**ti suṭṭhu sikkhito. **Subhāsitā**ti suṭṭhu bhāsitā. **Yā**ti aniyamaniddeso. **Vācā**ti girā byappatho. Sesaṃ vuttanayamevāti. Ayamettha padavaṇṇanā.

Atthavaṇṇanā pana evaṃ veditabbā – **bāhusaccaṃ** nāma yaṃ taṃ ‘‘sutadharo hoti sutasannicayo’’ti (ma. ni. 1.339; a. ni. 4.22) ca ‘‘idha, bhikkhave, ekaccassa puggalassa bahukaṃ sutaṃ hoti suttaṃ geyyaṃ veyyākaraṇa’’nti (a. ni. 4.6) ca evamādinā nayena satthusāsanadharattaṃ vaṇṇitaṃ, taṃ akusalappahānakusalādhigamahetuto anupubbena paramatthasaccasacchikiriyahetuto ca ‘‘maṅgala’’nti vuccati. Vuttañhetaṃ bhagavatā –

> ‘‘Sutavā ca kho, bhikkhave, ariyasāvako akusalaṃ pajahati, kusalaṃ bhāveti, sāvajjaṃ pajahati, anavajjaṃ bhāveti, suddhamattānaṃ pariharatī’’ti (a. ni. 7.67).

Aparampi vuttaṃ –

> ‘‘Dhatānaṃ dhammānaṃ atthamupaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussahanto tulayati, tulayanto padahati, padahanto kāyena ceva paramatthasaccaṃ sacchikaroti, paññāya ca ativijjha passatī’’ti (ma. ni. 2.432).

Apica agārikabāhusaccampi yaṃ anavajjaṃ, taṃ ubhayalokahitasukhāvahanato ‘‘maṅgala’’nti veditabbaṃ.

Sippaṃ nāma agārikasippañca anagārikasippañca. Tattha agārikasippaṃ nāma yaṃ parūparodhavirahitaṃ akusalavivajjitaṃ maṇikārasuvaṇṇakārakammādi, taṃ idhalokatthāvahanato maṅgalaṃ. Anagārikasippaṃ nāma cīvaravicāraṇasibbanādi samaṇaparikkhārābhisaṅkharaṇaṃ, yaṃ taṃ ‘‘idha, bhikkhave, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni, tattha dakkho hotī’’tiādinā nayena tattha tattha saṃvaṇṇitaṃ, yaṃ ‘‘nāthakaraṇo dhammo’’ti (dī. ni. 3.345; a. ni. 10.17) ca vuttaṃ, taṃ attano ca paresañca ubhayalokahitasukhāvahanato ‘‘maṅgala’’nti veditabbaṃ.

Vinayo nāma agārikavinayo ca anagārikavinayo ca. Tattha agārikavinayo nāma dasaakusalakammapathaviramaṇaṃ, so tattha asaṃkilesāpajjanena ācāraguṇavavatthānena ca susikkhito ubhayalokahitasukhāvahanato maṅgalaṃ. Anagārikavinayo nāma sattāpattikkhandhe anāpajjanaṃ, sopi vuttanayeneva susikkhito. Catupārisuddhisīlaṃ vā anagārikavinayo. So yathā tattha patiṭṭhāya arahattaṃ pāpuṇāti, evaṃ sikkhanena susikkhito lokiyalokuttarasukhādhigamahetuto ‘‘maṅgala’’nti veditabbo.

Subhāsitā vācā nāma musāvādādidosavirahitā vācā. Yathāha – ‘‘catūhi, bhikkhave, aṅgehi samannāgatā vācā subhāsitā hotī’’ti. Asamphappalāpā vācā eva vā subhāsitā. Yathāha –

> ‘‘Subhāsitaṃ uttamamāhu santo,
> Dhammaṃ bhaṇe nādhammaṃ taṃ dutiyaṃ;
> Piyaṃ bhaṇe nāppiyaṃ taṃ tatiyaṃ,
> Saccaṃ bhaṇe nālikaṃ taṃ catuttha’’nti. (saṃ. ni. 1.213; su. ni. 452);

Ayampi ubhayalokahitasukhāvahanato ‘‘maṅgala’’nti veditabbā. Yasmā ca ayaṃ vinayapariyāpannā eva, tasmā vinayaggahaṇena etaṃ asaṅgaṇhitvā vinayo saṅgahetabbo. Athavā kiṃ iminā parissamena paresaṃ dhammadesanāvācā idha ‘‘subhāsitā vācā’’ti veditabbā. Sā hi yathā patirūpadesavāso, evaṃ sattānaṃ ubhayalokahitasukhanibbānādhigamapaccayato ‘‘maṅgala’’nti vuccati. Āha ca –

> ‘‘Yaṃ buddho bhāsati vācaṃ, khemaṃ nibbānapattiyā;
> Dukkhassantakiriyāya, sā ve vācānamuttamā’’ti. (saṃ. ni. 1.213; su. ni. 456);

Evaṃ imissā gāthāya bāhusaccaṃ, sippaṃ, vinayo susikkhito, subhāsitā vācāti cattāri maṅgalāni vuttāni, maṅgalattañca nesaṃ tattha tattha vibhāvitamevāti.

Niṭṭhitā bāhusaccañcāti imissā gāthāya atthavaṇṇanā.

265. Idāni **mātāpituupaṭṭhāna**nti ettha mātu ca pitu cāti **mātāpitu**. **Upaṭṭhāna**nti upaṭṭhahanaṃ. Puttānañca dārānañcāti **puttadārassa**. Saṅgaṇhanaṃ **saṅgaho**. Na ākulā **anākulā**. Kammāni eva **kammantā**. Sesaṃ vuttanayamevāti ayaṃ padavaṇṇanā.

Atthavaṇṇanā pana evaṃ veditabbā – **mātā** nāma janikā vuccati, tathā **pitā**. **Upaṭṭhānaṃ** nāma pādadhovanasambāhanaucchādananhāpanehi catupaccayasampadānena ca upakārakaraṇaṃ. Tattha yasmā mātāpitaro bahūpakārā puttānaṃ atthakāmā anukampakā, yaṃ puttake bahi kīḷitvā paṃsumakkhitasarīrake āgate disvā paṃsukaṃ puñchitvā matthakaṃ upasiṅghāyantā paricumbantā ca sinehaṃ uppādenti, vassasatampi mātāpitaro sīsena pariharantā puttā tesaṃ paṭikāraṃ kātuṃ asamatthā. Yasmā ca te āpādakā posakā imassa lokassa dassetāro brahmasammatā pubbācariyasammatā, tasmā tesaṃ upaṭṭhānaṃ idha pasaṃsaṃ pecca saggasukhañca āvahati, tena ‘‘maṅgala’’nti vuccati. Vuttañhetaṃ bhagavatā –

> ‘‘Brahmāti mātāpitaro, pubbācariyāti vuccare;
> Āhuneyyā ca puttānaṃ, pajāya anukampakā.
>
> ‘‘Tasmā hi ne namasseyya, sakkareyya ca paṇḍito;
> Annena atha pānena, vatthena sayanena ca.
>
> ‘‘Ucchādanena nhāpanena, pādānaṃ dhovanena ca;
> Tāya naṃ pāricariyāya, mātāpitūsu paṇḍitā;
> Idheva naṃ pasaṃsanti, pecca sagge pamodatī’’ti. (a. ni. 3.31; itivu. 106; jā. 2.20.181-183);

Aparo nayo – upaṭṭhānaṃ nāma bharaṇakiccakaraṇakulavaṃsaṭṭhapanādipañcavidhaṃ, taṃ pāpanivāraṇādipañcavidhadiṭṭhadhammikahitahetuto ‘‘maṅgala’’nti veditabbaṃ. Vuttañhetaṃ bhagavatā –

> ‘‘Pañcahi kho, gahapatiputta, ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhātabbā ‘bhato ne bharissāmi, kiccaṃ nesaṃ karissāmi, kulavaṃsaṃ ṭhapessāmi, dāyajjaṃ paṭipajjissāmi, atha vā pana petānaṃ kālakatānaṃ dakkhiṇaṃ anuppadassāmī’ti. Imehi kho, gahapatiputta, pañcahi ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhitā pañcahi ṭhānehi puttaṃ anukampanti, pāpā nivārenti, kalyāṇe nivesenti, sippaṃ sikkhāpenti, patirūpena dārena saṃyojenti, samaye dāyajjaṃ niyyādentī’’ti (dī. ni. 3.267).

Apica yo mātāpitaro tīsu vatthūsu pasāduppādanena sīlasamādāpanena pabbajjāya vā upaṭṭhahati, ayaṃ mātāpituupaṭṭhākānaṃ aggo, tassa taṃ mātāpituupaṭṭhānaṃ mātāpitūhi katassa upakārassa paccupakārabhūtaṃ anekesaṃ diṭṭhadhammikānaṃ samparāyikānañca atthānaṃ padaṭṭhānato ‘‘maṅgala’’nti vuccati.

Puttadārassāti ettha attanā janitā puttāpi dhītaropi ‘‘puttā’’ tveva saṅkhyaṃ gacchanti. **Dārā**ti vīsatiyā bhariyānaṃ yā kāci bhariyā. Puttā ca dārā ca puttadāraṃ, tassa puttadārassa. **Saṅgaho**ti sammānanādīhi upakārakaraṇaṃ. Taṃ susaṃvihitakammantatādidiṭṭhadhammikahitahetuto ‘‘maṅgala’’nti veditabbaṃ. Vuttañhetaṃ bhagavatā – ‘‘pacchimā disā puttadārā veditabbā’’ti (dī. ni. 3.266) ettha uddiṭṭhaṃ puttadāraṃ bhariyāsaddena saṅgaṇhitvā –

> ‘‘Pañcahi kho, gahapatiputta, ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhātabbā, sammānanāya anavamānanāya anaticariyāya issariyavossaggena alaṅkārānuppadānena. Imehi kho, gahapatiputta, pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā pañcahi ṭhānehi sāmikaṃ anukampati, susaṃvihitakammantā ca hoti, saṅgahitaparijanā ca, anaticārinī ca, sambhatañca anurakkhati, dakkhā ca hoti analasā sabbakiccesū’’ti (dī. ni. 3.269).

Ayaṃ vā aparo nayo – **saṅgaho**ti dhammikāhi dānapiyavācaatthacariyāhi saṅgaṇhanaṃ. Seyyathidaṃ – uposathadivasesu paribbayadānaṃ, nakkhattadivasesu nakkhattadassāpanaṃ, maṅgaladivasesu maṅgalakaraṇaṃ, diṭṭhadhammikasamparāyikesu atthesu ovādānusāsananti. Taṃ vuttanayeneva diṭṭhadhammikahitahetuto samparāyikahitahetuto devatāhipi namassanīyabhāvahetuto ca ‘‘maṅgala’’nti veditabbaṃ. Yathāha sakko devānamindo –

> ‘‘Ye gahaṭṭhā puññakarā, sīlavanto upāsakā;
> Dhammena dāraṃ posenti, te namassāmi mātalī’’ti. (saṃ. ni. 1.264);

Anākulā kammantā nāma kālaññutāya patirūpakāritāya analasatāya uṭṭhānavīriyasampadāya abyasanīyatāya ca kālātikkamanaappatirūpakaraṇākaraṇasithilakaraṇādiākulabhāvavirahitā kasigorakkhavaṇijjādayo kammantā. Ete attano vā puttadārassa vā dāsakammakarānaṃ vā byattatāya evaṃ payojitā diṭṭheva dhamme dhanadhaññavuḍḍhipaṭilābhahetuto ‘‘maṅgala’’nti vuttā. Vuttañcetaṃ

bhagavatā –

> ‘‘Patirūpakārī dhuravā, uṭṭhātā vindate dhana’’nti. (su. ni. 189; saṃ. ni. 1.246) ca;
> ‘‘Na divā soppasīlena, rattimuṭṭhānadessinā;
> Niccaṃ mattena soṇḍena, sakkā āvasituṃ gharaṃ.
>
> ‘‘Atisītaṃ atiuṇhaṃ, atisāyamidaṃ ahu;
> Iti vissaṭṭhakammante, atthā accenti māṇave.
>
> ‘‘Yodha sītañca uṇhañca, tiṇā bhiyyo na maññati;
> Karaṃ purisakiccāni, so sukhā na vihāyatī’’ti. ca (dī. ni. 3.253);
>
> ‘‘Bhoge saṃharamānassa, bhamarasseva irīyato;
> Bhogā sannicayaṃ yanti, vammikovūpacīyatī’’ti. (dī. ni. 3.265) –

Ca evamādi.

Evaṃ imissāpi gāthāya mātupaṭṭhānaṃ, pitupaṭṭhānaṃ, puttadārassa saṅgaho, anākulā ca kammantāti cattāri maṅgalāni vuttāni, puttadārassa saṅgahaṃ vā dvidhā katvā pañca, mātāpituupaṭṭhānaṃ vā ekameva katvā tīṇi. Maṅgalattañca nesaṃ tattha tattha vibhāvitamevāti.

Niṭṭhitā mātāpituupaṭṭhānanti imissā gāthāya atthavaṇṇanā.

266. Idāni **dānañcā**ti ettha dīyate imināti dānaṃ, attano santakaṃ parassa paṭipādīyatīti vuttaṃ hoti. Dhammassa cariyā, dhammā vā anapetā cariyā **dhammacariyā**. Ñāyante ‘‘amhākaṃ ime’’ti **ñātakā**. Na avajjāni **anavajjāni,** aninditāni agarahitānīti vuttaṃ hoti. Sesaṃ vuttanayamevāti ayaṃ padavaṇṇanā.

Atthavaṇṇanā pana evaṃ veditabbā – **dānaṃ** nāma paraṃ uddissa subuddhipubbikā annādidasadānavatthupariccāgacetanā taṃsampayutto vā alobho. Alobhena hi taṃ vatthuṃ parassa paṭipādeti. Tena vuttaṃ ‘‘dīyate imināti dāna’’nti. Taṃ bahujanapiyamanāpatādīnaṃ diṭṭhadhammikasamparāyikānaṃ phalavisesānaṃ adhigamahetuto ‘‘maṅgala’’nti vuttaṃ. ‘‘Dāyako sīha dānapati bahuno janassa piyo hoti manāpo’’ti evamādīni cettha suttāni (a. ni. 5.34) anussaritabbāni.

Aparo nayo – dānaṃ nāma duvidhaṃ āmisadānañca, dhammadānañca. Tattha āmisadānaṃ vuttappakārameva. Idhalokaparalokadukkhakkhayasukhāvahassa pana sammāsambuddhappaveditassa dhammassa paresaṃ hitakāmatāya desanā dhammadānaṃ. Imesañca dvinnaṃ dānānaṃ etadeva aggaṃ. Yathāha –

> ‘‘Sabbadānaṃ dhammadānaṃ jināti,
> Sabbarasaṃ dhammaraso jināti;
> Sabbaratiṃ dhammaratī jināti,
> Taṇhakkhayo sabbadukkhaṃ jinātī’’ti. (dha. pa. 354);

Tattha āmisadānassa maṅgalattaṃ vuttameva. Dhammadānaṃ pana yasmā atthapaṭisaṃveditādīnaṃ guṇānaṃ padaṭṭhānaṃ, tasmā ‘‘maṅgala’’nti vuccati. Vuttañhetaṃ bhagavatā –

> ‘‘Yathā yathā, bhikkhave, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, tathā tathā so tasmiṃ dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī cā’’ti evamādi (dī. ni. 3.355; a. ni. 5.26).

Dhammacariyā nāma dasakusalakammapathacariyā. Yathāha – ‘‘tividhaṃ kho, gahapatayo, kāyena dhammacariyāsamacariyā hotī’’ti evamādi. Sā panesā dhammacariyā saggalokūpapattihetuto ‘‘maṅgala’’nti veditabbā. Vuttañhetaṃ bhagavatā – ‘‘dhammacariyāsamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjantī’’ti (ma. ni. 1.441).

Ñātakā nāma mātito vā pitito vā yāva sattamā pitāmahayugā sambandhā. Tesaṃ bhogapārijuññena vā byādhipārijuññena vā abhihatānaṃ attano samīpaṃ āgatānaṃ yathābalaṃ ghāsacchādanadhanadhaññādīhi saṅgaho pasaṃsādīnaṃ diṭṭhadhammikānaṃ sugatigamanādīnañca samparāyikānaṃ visesādhigamānaṃ hetuto ‘‘maṅgala’’nti vuccati.

Anavajjāni kammāni nāma uposathaṅgasamādānaveyyāvaccakaraṇaārāmavanaropanasetukaraṇādīni kāyavacīmanosucaritakammāni. Tāni hi nānappakārahitasukhādhigamahetuto ‘‘maṅgala’’nti vuccati. ‘‘Ṭhānaṃ kho panetaṃ, visākhe, vijjati yaṃ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedā paraṃ maraṇā cātumahārājikānaṃ devānaṃ sahabyataṃ upapajjeyyā’’ti evamādīni cettha suttāni (a. ni. 8.43) anussaritabbāni.

Evaṃ imissā gāthāya dānaṃ, dhammacariyā, ñātakānaṃ saṅgaho, anavajjāni kammānīti cattāri maṅgalāni vuttāni, maṅgalattañca nesaṃ tattha tattha vibhāvitamevāti.

Niṭṭhitā dānañcāti imissā gāthāya atthavaṇṇanā.

267. Idāni **āratī viratī**ti ettha **āratī**ti āramaṇaṃ. **Viratī**ti viramaṇaṃ, viramanti vā etāya sattāti virati. **Pāpā**ti akusalā. Madanīyaṭṭhena majjaṃ, majjassa pānaṃ majjapānaṃ, tato **majjapānā**. Saṃyamanaṃ **saṃyamo**. Appamajjanaṃ **appamādo**. **Dhammesū**ti kusalesu. Sesaṃ vuttanayamevāti ayaṃ padavaṇṇanā.

Atthavaṇṇanā pana evaṃ veditabbā – ārati nāma pāpe ādīnavadassāvino manasā eva anabhirati. **Virati** nāma kammadvāravasena kāyavācāhi viramaṇaṃ. Sā cesā virati nāma sampattavirati samādānavirati samucchedaviratīti tividhā hoti. Tattha yā kulaputtassa attano jātiṃ vā kulaṃ vā gottaṃ vā paṭicca ‘‘na me etaṃ patirūpaṃ, yvāhaṃ imaṃ pāṇaṃ haneyyaṃ, adinnaṃ ādiyeyya’’ntiādinā nayena sampattavatthuto virati, ayaṃ **sampattavirati** nāma. Sikkhāpadasamādānavasena pana pavattā **samādānavirati** nāma, yassā pavattito pabhuti kulaputto pāṇātipātādīni na samācarati. Ariyamaggasampayuttā **samucchedavirati** nāma, yassā pavattito pabhuti ariyasāvakassa pañca bhayāni verāni vūpasantāni honti. **Pāpaṃ** nāma yaṃ taṃ ‘‘pāṇātipāto kho, gahapatiputta, kammakileso adinnādānaṃ…pe… kāmesumicchācāro…pe… musāvādo’’ti evaṃ vitthāretvā –

> ‘‘Pāṇātipāto adinnādānaṃ, musāvādo ca vuccati;
> Paradāragamanañceva, nappasaṃsanti paṇḍitā’’ti. (dī. ni. 3.245) –

Evaṃ gāthāya saṅgahitaṃ kammakilesasaṅkhātaṃ catubbidhaṃ akusalaṃ, tato pāpā. Sabbāpesā ārati ca virati ca diṭṭhadhammikasamparāyikabhayaverappahānādinānappakāravisesādhigamahetuto ‘‘maṅgala’’nti vuccati. ‘‘Pāṇātipātā paṭivirato kho, gahapatiputta, ariyasāvako’’tiādīni cettha suttāni anussaritabbāni.

Majjapānā ca saṃyamo nāma pubbe vuttasurāmerayamajjapamādaṭṭhānā veramaṇiyāvetaṃ adhivacanaṃ. Yasmā pana majjapāyī atthaṃ na jānāti, dhammaṃ na jānāti, mātupi antarāyaṃ karoti, pitu buddhapaccekabuddhatathāgatasāvakānampi antarāyaṃ karoti, diṭṭheva dhamme garahaṃ, samparāye duggatiṃ, aparāpariyāye ummādañca pāpuṇāti. Majjapānā pana saṃyato tesaṃ dosānaṃ vūpasamaṃ tabbiparītaguṇasampadañca pāpuṇāti. Tasmā ayaṃ majjapānā saṃyamo ‘‘maṅgala’’nti veditabbo.

Kusalesu **dhammesu appamādo** nāma ‘‘kusalānaṃ vā dhammānaṃ bhāvanāya asakkaccakiriyatā asātaccakiriyatā anaṭṭhitakiriyatā olīnavuttitā nikkhittachandatā nikkhittadhuratā anāsevanā abhāvanā abahulīkammaṃ anadhiṭṭhānaṃ ananuyogo pamādo. Yo evarūpo pamādo pamajjanā pamajjitattaṃ, ayaṃ vuccati pamādo’’ti (vibha. 846) ettha vuttassa pamādassa paṭipakkhanayena atthato kusalesu dhammesu satiyā avippavāso veditabbo. So nānappakārakusalādhigamahetuto amatādhigamahetuto ca ‘‘maṅgala’’nti vuccati. Tattha ‘‘appamattassa ātāpino’’ti (ma. ni. 2.18-19; a. ni. 5.26) ca ‘‘appamādo amatapada’’nti (dha. pa. 21) ca evamādi satthusāsanaṃ anussaritabbaṃ.

Evaṃ imissā gāthāya pāpā virati, majjapānā saṃyamo, kusalesu dhammesu appamādoti tīṇi maṅgalāni vuttāni, maṅgalattañca nesaṃ tattha tattha vibhāvitamevāti.

Niṭṭhitā āratī viratīti imissā gāthāya atthavaṇṇanā.

268. Idāni **gāravo cā**ti ettha **gāravo**ti garubhāvo. **Nivāto**ti nīcavuttitā. **Santuṭṭhī**ti santoso. Katassa jānanatā **kataññutā**. **Kālenā**ti khaṇena samayena. Dhammassa savanaṃ **dhammassavanaṃ**. Sesaṃ vuttanayamevāti ayaṃ padavaṇṇanā.

Atthavaṇṇanā pana evaṃ veditabbā – **gāravo** nāma garukārapayogārahesu buddhapaccekabuddhatathāgatasāvakaācariyupajjhāyamātāpitujeṭṭhabhātikabhaginiādīsu yathānurūpaṃ garukāro garukaraṇaṃ sagāravatā. Svāyaṃ gāravo yasmā sugatigamanādīnaṃ hetu. Yathāha –

> ‘‘Garukātabbaṃ garuṃ karoti, mānetabbaṃ māneti, pūjetabbaṃ pūjeti. So tena kammena evaṃ samattena evaṃ samādinnena kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. No ce kāyassa bhedā…pe… upapajjati, sace manussattaṃ āgacchati, yattha yattha paccājāyati, uccākulīno hotī’’ti (ma. ni. 3.295).

Yathā cāha – ‘‘sattime, bhikkhave, aparihāniyā dhammā. Katame satta? Satthugāravatā’’tiādi (a. ni. 7.32-33). Tasmā ‘‘maṅgala’’nti vuccati.

Nivāto nāma nīcamanatā nivātavuttitā, yāya samannāgato puggalo nihatamāno nihatadappo pādapuñchanacoḷakasamo chinnavisāṇusabhasamo uddhaṭadāṭhasappasamo ca hutvā saṇho sakhilo sukhasambhāso hoti, ayaṃ nivāto. Svāyaṃ yasādiguṇapaṭilābhahetuto ‘‘maṅgala’’nti vuccati. Āha ca – ‘‘nivātavutti atthaddho, tādiso labhate yasa’’nti evamādi (dī. ni. 3.273).

Santuṭṭhi nāma itarītarapaccayasantoso, so dvādasavidho hoti. Seyyathidaṃ – cīvare yathālābhasantoso, yathābalasantoso, yathāsāruppasantosoti tividho. Evaṃ piṇḍapātādīsu.

Tassāyaṃ pabhedavaṇṇanā – idha bhikkhu cīvaraṃ labhati sundaraṃ vā asundaraṃ vā, so teneva yāpeti, aññaṃ na pattheti, labhantopi na gaṇhāti, ayamassa cīvare **yathālābhasantoso**. Atha pana ābādhiko hoti, garuṃ cīvaraṃ pārupanto oṇamati vā kilamati vā. So sabhāgena bhikkhunā saddhiṃ taṃ parivattetvā lahukena yāpentopi santuṭṭhova hoti, ayamassa cīvare **yathābalasantoso**. Aparo bhikkhu paṇītapaccayalābhī hoti, so paṭṭacīvarādīnaṃ aññataraṃ mahagghaṃ cīvaraṃ labhitvā ‘‘idaṃ therānaṃ cirapabbajitānaṃ bahussutānañca anurūpa’’nti tesaṃ datvā attanā saṅkārakūṭā vā aññato vā kutoci nantakāni uccinitvā saṅghāṭiṃ katvā dhārentopi santuṭṭhova hoti, ayamassa cīvare **yathāsāruppasantoso**.

Idha pana bhikkhu piṇḍapātaṃ labhati lūkhaṃ vā paṇītaṃ vā, so teneva yāpeti, aññaṃ na pattheti, labhantopi na gaṇhāti, ayamassa piṇḍapāte **yathālābhasantoso**. Atha pana ābādhiko hoti, lūkhaṃ piṇḍapātaṃ bhuñjitvā bāḷhaṃ rogātaṅkaṃ pāpuṇāti, so sabhāgassa bhikkhuno taṃ datvā tassa hatthato sappimadhukhīrādīni bhuñjitvā samaṇadhammaṃ karontopi santuṭṭhova hoti, ayamassa piṇḍapāte **yathābalasantoso**. Aparo bhikkhu paṇītaṃ piṇḍapātaṃ labhati, so ‘‘ayaṃ piṇḍapāto therānaṃ

cirapabbajitānaṃ aññesañca paṇītapiṇḍapātaṃ vinā ayāpentānaṃ sabrahmacārīnaṃ anurūpo''ti tesaṃ datvā attanā piṇḍāya caritvā missakāhāraṃ bhuñjantopi santuṭṭhova hoti, ayamassa piṇḍapāte **yathāsāruppasantoso**.

Idha pana bhikkhuno senāsanaṃ pāpuṇāti, so teneva santussati, puna aññaṃ sundaratarampi pāpuṇantaṃ na gaṇhāti, ayamassa senāsane **yathālābhasantoso**. Atha pana ābādhiko hoti, nivātasenāsane vasanto ativiya pittarogādīhi āturīyati, so sabhāgassa bhikkhuno taṃ datvā tassa pāpuṇanake savātasītalasenāsane vasitvā samaṇadhammaṃ karontopi santuṭṭhova hoti, ayamassa senāsane **yathābalasantoso**. Aparo bhikkhu sundaraṃ senāsanaṃ pattampi na sampaṭicchati ''sundarasenāsanaṃ pamādaṭṭhānaṃ, tatra nisinnassa thinamiddhaṃ okkamati, niddābhibhūtassa ca puna paṭibujjhato kāmavitakkā samudācarantī''ti, so taṃ paṭikkhipitvā abbhokāsarukkhamūlapaṇṇakuṭīsu yattha katthaci nivasantopi santuṭṭhova hoti, ayamassa senāsane **yathāsāruppasantoso**.

Idha pana bhikkhu bhesajjaṃ labhati harītakaṃ vā āmalakaṃ vā, so teneva yāpeti, aññehi laddhaṃ sappimadhuphāṇitādimpi na pattheti, labhantopi na gaṇhāti, ayamassa gilānapaccaye **yathālābhasantoso**. Atha pana ābādhiko telena atthiko phāṇitaṃ labhati, so taṃ sabhāgassa bhikkhuno datvā tassa hatthato telena bhesajjaṃ katvā samaṇadhammaṃ karontopi santuṭṭhova hoti, ayamassa gilānapaccaye **yathābalasantoso**. Aparo bhikkhu ekasmiṃ bhājane pūtimuttaharītakaṃ ṭhapetvā ekasmiṃ catumadhuraṃ ''gaṇhatha, bhante, yadicchasī''ti vuccamāno sacassa tesaṃ dvinnaṃ aññatarenapi byādhi vūpasammati, atha ''pūtimuttaharītakaṃ nāma buddhādīhi vaṇṇitaṃ, ayañca pūtimuttabhesajjaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo''ti (mahāva. 128) vuttanti cintento catumadhurabhesajjaṃ paṭikkhipitvā muttaharītakena bhesajjaṃ karontopi paramasantuṭṭhova hoti, ayamassa gilānapaccaye **yathāsāruppasantoso**.

Evaṃ pabhedo sabbopeso santoso santuṭṭhīti vuccati. Sā atricchatāpāpicchatāmahicchatādīnaṃ pāpadhammānaṃ pahānādhigamahetuto sugatihetuto ariyamaggasambhārabhāvato cātuddisādibhāvahetuto ca ''maṅgala''nti veditabbā. Āha ca –

> ''Cātuddiso appaṭigho ca hoti,
> Santussamāno itarītarenā''ti. (su. ni. 42; cūḷani. khaggavisāṇasuttaniddesa 128) evamādi;

Kataññutā nāma appassa vā bahussa vā yena kenaci katassa upakārassa punappunaṃ anussaraṇabhāvena jānanatā. Apica nerayikādidukkhaparittāṇato puññāni eva pāṇīnaṃ bahūpakārāni, tato tesampi upakārānussaraṇatā ''kataññutā''ti veditabbā. Sā sappurisehi pasaṃsanīyatādinānappakāravisesādhigamahetuto ''maṅgala''nti vuttā. Āha ca – ''dveme, bhikkhave, puggalā dullabhā lokasmiṃ. Katame dve? Yo ca pubbakārī, yo ca kataññū katavedī''ti (a. ni. 2.120).

Kālena dhammassavanaṃ nāma yasmiṃ kāle uddhaccasahagataṃ cittaṃ hoti, kāmavitakkādīnaṃ vā aññatarena abhibhūtaṃ, tasmiṃ kāle tesaṃ vinodanatthaṃ dhammassavanaṃ. Apare āhu – pañcame pañcame divase dhammassavanaṃ kālena dhammassavanaṃ nāma. Yathāha āyasmā anuruddho ''pañcāhikaṃ kho pana mayaṃ, bhante, sabbarattiṃ dhammiyā kathāya sannisīdāmā''ti (ma. ni. 1.327; mahāva. 466).

Apica yasmiṃ kāle kalyāṇamitte upasaṅkamitvā sakkā hoti attano kaṅkhāpaṭivinodakaṃ dhammaṃ sotuṃ, tasmiṃ kālepi dhammassavanaṃ ''kālena dhammassavana''nti veditabbaṃ. Yathāha – ''te kālena kālaṃ upasaṅkamitvā paripucchati paripañhatī''tiādi (dī. ni. 3.358). Tadetaṃ kālena dhammassavanaṃ nīvaraṇappahānacaturānisaṃsaāsavakkhayādinānappakāravisesādhigamahetuto ''maṅgala''nti veditabbaṃ. Vuttañhetaṃ –

> ''Yasmiṃ, bhikkhave, samaye ariyasāvako aṭṭhiṃ katvā manasi katvā sabbaṃ cetaso

samannāharitvā ohitasoto dhammaṃ suṇāti, pañcassa nīvaraṇāni tasmiṃ samaye na hontī''ti (saṃ. ni. 5.219) ca.

''Sotānugatānaṃ, bhikkhave, dhammānaṃ…pe… suppaṭividdhānaṃ cattāro ānisaṃsā pāṭikaṅkhā''ti (a. ni. 4.191) ca.

''Cattārome, bhikkhave, dhammā kālena kālaṃ sammā bhāviyamānā sammā anuparivattiyamānā anupubbena āsavānaṃ khayaṃ pāpenti. Katame cattāro? Kālena dhammassavana''nti ca evamādīni (a. ni. 4.147).

Evaṃ imissā gāthāya gāravo, nivāto, santuṭṭhi, kataññutā, kālena dhammassavananti pañca maṅgalāni vuttāni, maṅgalattañca nesaṃ tattha tattha vibhāvitamevāti.

Niṭṭhitā gāravo ca nivāto cāti imissā gāthāya atthavaṇṇanā.

269. Idāni **khantī cā**ti ettha khamanaṃ khanti. Padakkhiṇaggāhitāya sukhaṃ vaco asminti suvaco, suvacassa kammaṃ sovacassaṃ, sovacassassa bhāvo sovacassatā. Kilesānaṃ samitattā **samaṇā. Dassana**nti pekkhanaṃ. Dhammassa sākacchā **dhammasākacchā**. Sesaṃ vuttanayamevāti ayaṃ padavaṇṇanā.

Atthavaṇṇanā pana evaṃ veditabbā **khanti** nāma adhivāsanakkhanti, yāya samannāgato bhikkhu dasahi akkosavatthūhi akkosante, vadhabandhādīhi vā vihiṃsante puggale asuṇanto viya ca apassanto viya ca nibbikāro hoti khantivādī viya. Yathāha –

''Ahū atītamaddhānaṃ, samaṇo khantidīpano;
Taṃ khantiyāyeva ṭhitaṃ, kāsirājā achedayī''ti. (jā. 1.4.51);

Bhaddakato vā manasi karoti tato uttari aparādhābhāvena āyasmā puṇṇatthero viya. Yathāha –

''Sace maṃ, bhante, sunāparantakā manussā akkosissanti paribhāsissanti, tattha me evaṃ bhavissati 'bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime pāṇinā pahāraṃ dentī'''tiādi (ma. ni. 3.396; saṃ. ni. 4.88).

Yāya ca samannāgato isīnampi pasaṃsanīyo hoti. Yathāha sarabhaṅgo isi –

''Kodhaṃ vadhitvā na kadāci socati,
Makkhappahānaṃ isayo vaṇṇayanti;
Sabbesaṃ vuttaṃ pharusaṃ khametha,
Etaṃ khantiṃ uttamamāhu santo''ti. (jā. 2.17.64);

Devatānampi pasaṃsanīyo hoti. Yathāha sakko devānamindo –

''Yo have balavā santo, dubbalassa titikkhati;
Tamāhu paramaṃ khantiṃ, niccaṃ khamati dubbalo''ti. (saṃ. ni. 1.250-251);

Buddhānampi pasaṃsanīyo hoti. Yathāha bhagavā –

''Akkosaṃ vadhabandhañca, aduṭṭho yo titikkhati;
Khantībalaṃ balānīkaṃ, tamahaṃ brūmi brāhmaṇa''nti. (dha. pa. 399);

Sā panesā khanti etesañca idha vaṇṇitānaṃ aññesañca guṇānaṃ adhigamahetuto ‘‘maṅgala’’nti veditabbā.

Sovacassatā nāma sahadhammikaṃ vuccamāne vikkhepaṃ vā tuṇhībhāvaṃ vā guṇadosacintanaṃ vā anāpajjitvā ativiya ādarañca gāravañca nīcamanatañca purakkhatvā ‘‘sādhū’’ti vacanakaraṇatā. Sā sabrahmacārīnaṃ santikā ovādānusāsanīpaṭilābhahetuto dosappahānaguṇādhigamahetuto ca ‘‘maṅgala’’nti vuccati.

Samaṇānaṃ dassanaṃ nāma upasamitakilesānaṃ bhāvitakāyavacīcittapaññānaṃ uttamadamathasamathasamannāgatānaṃ pabbajitānaṃ upasaṅkamanupaṭṭhānaanussaraṇasavanadassanaṃ, sabbampi omakadesanāya ‘‘dassana’’nti vuttaṃ. Taṃ ‘‘maṅgala’’nti veditabbaṃ. Kasmā? Bahūpakārattā. Āha ca – ‘‘dassanampahaṃ, bhikkhave, tesaṃ bhikkhūnaṃ bahūpakāraṃ vadāmī’’tiādi (itivu. 104). Yato hitakāmena kulaputtena sīlavante bhikkhū gharadvāraṃ sampatte disvā yadi deyyadhammo atthi, yathābalaṃ deyyadhammena patimānetabbā. Yadi natthi, pañcapatiṭṭhitaṃ katvā vanditabbā. Tasmiṃ asampajjamāne añjaliṃ paggahetvā namassitabbā, tasmimpi asampajjamāne pasannacittena piyacakkhūhi sampassitabbā. Evaṃ dassanamūlakenāpi hi puññena anekāni jātisahassāni cakkhumhi rogo vā dāho vā ussadā vā piḷakā vā na honti, vippasannapañcavaṇṇasassirikāni honti cakkhūni ratanavimāne ugghāṭitamaṇikavāṭasadisāni, satasahassakappamattaṃ devesu ca manussesu ca sabbasampattīnaṃ lābhī hoti. Anacchariyañcetaṃ, yaṃ manussabhūto sappaññajātiko sammā pavattitena samaṇadassanamayena puññena evarūpaṃ vipākasampattiṃ anubhaveyya, yattha tiracchānagatānampi kevalaṃ saddhāmattakajanitassa samaṇadassanassa evaṃ vipākasampattiṃ vaṇṇayanti –

> ‘‘Ulūko maṇḍalakkhiko,
> Vediyake ciradīghavāsiko;
> Sukhito vata kosiyo ayaṃ,
> Kāluṭṭhitaṃ passati buddhavaraṃ.
>
> ‘‘Mayi cittaṃ pasādetvā, bhikkhusaṅghe anuttare;
> Kappānaṃ satasahassāni, duggatiṃ so na gacchati.
>
> ‘‘Devalokā cavitvāna, kusalakammena codito;
> Bhavissati anantañāṇo, somanassoti vissuto’’ti. (ma. ni. aṭṭha. 1.144; khu. pā. aṭṭha. 5.10);

Kālena dhammasākacchā nāma padose vā paccūse vā dve suttantikā bhikkhū aññamaññaṃ suttantaṃ sākacchanti, vinayadharā vinayaṃ, ābhidhammikā abhidhammaṃ, jātakabhāṇakā jātakaṃ, aṭṭhakathikā aṭṭhakathaṃ, līnuddhatavicikicchāparetacittavisodhanatthaṃ vā tamhi tamhi kāle sākacchanti, ayaṃ kālena dhammasākacchā. Sā āgamabyattiādīnaṃ guṇānaṃ hetuto ‘‘maṅgala’’nti vuccatīti.

Evaṃ imissā gāthāya khanti, sovacassatā, samaṇadassanaṃ, kālena dhammasākacchāti cattāri maṅgalāni vuttāni, maṅgalattañca nesaṃ tattha tattha vibhāvitamevāti.

Niṭṭhitā khantī cāti imissā gāthāya atthavaṇṇanā.

270. Idāni **tapo cā**ti ettha pāpake akusale dhamme tapatīti **tapo**. Brahmaṃ cariyaṃ, brahmānaṃ vā cariyaṃ **brahmacariyaṃ,** seṭṭhacariyanti vuttaṃ hoti. Ariyasaccānaṃ dassanaṃ **ariyasaccāna dassanaṃ**. Ariyasaccāni dassanantipi eke, taṃ na sundaraṃ. Nikkhantaṃ vānatoti nibbānaṃ, sacchikaraṇaṃ sacchikiriyā, nibbānassa sacchikiriyā **nibbānasacchikiriyā**. Sesaṃ vuttanayamevāti ayaṃ padavaṇṇanā.

Atthavaṇṇanā pana evaṃ veditabbā – **tapo** nāma abhijjhādomanassādīnaṃ tapanato indriyasaṃvaro, kosajjassa vā tapanato vīriyaṃ. Tena hi samannāgato puggalo ātāpīti vuccati. Svāyaṃ abhijjhādippahānajhānādipaṭilābhahetuto ‘‘maṅgala’’nti veditabbo.

Brahmacariyaṃ nāma methunaviratisamaṇadhammasāsanamaggānaṃ adhivacanaṃ. Tathā hi ‘‘abrahmacariyaṃ pahāya brahmacārī hotī’’ti (dī. ni. 1.194; ma. ni. 1.292) evamādīsu methunavirati brahmacariyanti vuccati. ‘‘Bhagavati no, āvuso, brahmacariyaṃ vussatī’’ti evamādīsu (ma. ni. 1.257) samaṇadhammo. ‘‘Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me idaṃ brahmacariyaṃ na iddhañceva bhavissati phītañca vitthārikaṃ bāhujaññaṃ’’nti evamādīsu (dī. ni. 2.168; saṃ. ni. 5.822; udā. 51) sāsanaṃ. ‘‘Ayameva kho, bhikkhu, ariyo aṭṭhaṅgiko maggo brahmacariyaṃ. Seyyathidaṃ, sammādiṭṭhī’’ti evamādīsu (saṃ. ni. 5.6) maggo. Idha pana ariyasaccadassanena parato maggassa gahitattā avasesaṃ sabbampi vaṭṭati. Tañcetaṃ uparūpari nānappakāravisesādhigamahetuto ‘‘maṅgala’’nti veditabbaṃ.

Ariyasaccāna dassanaṃ nāma kumārapañhe vuttatthānaṃ catunnaṃ ariyasaccānaṃ abhisamayavasena maggadassanaṃ. Taṃ saṃsāradukkhavītikkamahetuto ‘‘maṅgala’’nti vuccati.

Nibbānasacchikiriyā nāma idha arahattaphalaṃ ‘‘nibbāna’’nti adhippetaṃ. Tampi hi pañcagativānanena vānasaññitāya taṇhāya nikkhantattā ‘‘nibbāna’’nti vuccati. Tassa patti vā paccavekkhaṇā vā ‘‘sacchikiriyā’’ti vuccati. Itarassa pana nibbānassa ariyasaccānaṃ dassaneneva sacchikiriyā siddhā, tenetaṃ idha na adhippetaṃ. Evamesā nibbānasacchikiriyā diṭṭhadhammasukhavihārādihetuto ‘‘maṅgala’’nti veditabbā.

Evaṃ imissāpi gāthāya tapo, brahmacariyaṃ, ariyasaccāna dassanaṃ, nibbānasacchikiriyāti cattāri maṅgalāni vuttāni, maṅgalattañca nesaṃ tattha tattha vibhāvitamevāti.

Niṭṭhitā tapo cāti imissā gāthāya atthavaṇṇanā.

271. Idāni **phuṭṭhassa lokadhammehī**ti ettha **phuṭṭhassā**ti phusitassa chupitassa sampattassa. Loke dhammā **lokadhammā,** yāva lokappavatti, tāva anivattakā dhammāti vuttaṃ hoti. **Citta**nti mano mānasaṃ. **Yassā**ti navassa vā majjhimassa vā therassa vā. Na **kampatī**ti na calati, na vedhati. **Asoka**nti nissokaṃ abbūḷhasokasallaṃ. **Viraja**nti vigatarajaṃ viddhaṃsitarajaṃ. **Khema**nti abhayaṃ nirupaddavaṃ. Sesaṃ vuttanayamevāti ayaṃ tāva padavaṇṇanā.

Atthavaṇṇanā pana evaṃ veditabbā – **phuṭṭhassa lokadhammehi yassa cittaṃ na kampati,** yassa lābhālābhādīhi aṭṭhahi lokadhammehi phuṭṭhassa ajjhotthaṭassa cittaṃ na kampati, na calati, na vedhati, tassa taṃ cittaṃ kenaci akampanīyalokuttarabhāvāvahanato ‘‘maṅgala’’nti veditabbaṃ.

Kassa pana etehi phuṭṭhassa cittaṃ na kampati? Arahato khīṇāsavassa, na aññassa kassaci. Vuttañhetaṃ –

> ‘‘Selo yathā ekagghano, vātena na samīrati;
> Evaṃ rūpā rasā saddā, gandhā phassā ca kevalā.
>
> ‘‘Iṭṭhā dhammā aniṭṭhā ca, na pavedhenti tādino;
> Ṭhitaṃ cittaṃ vippamuttaṃ, vayañcassānupassatī’’ti. (a. ni. 6.55; mahāva. 244);

Asokaṃ nāma khīṇāsavasseva cittaṃ. Tañhi yo ‘‘soko socanā socitattaṃ antosoko antoparisoko cetaso parinijjhāyitatta’’ntiādinā (vibha. 237) nayena vuccati soko, tassa abhāvato asokaṃ. Keci nibbānaṃ vadanti, taṃ purimapadena nānusandhiyati. Yathā ca asokaṃ, evaṃ virajaṃ khemantipi khīṇāsavasseva cittaṃ. Tañhi rāgadosamoharajānaṃ vigatattā **virajaṃ,** catūhi ca yogehi khemattā

khemaṃ. Yato etaṃ tena tenākārena tamhi tamhi pavattikkhaṇe gahetvā niddiṭṭhavasena tividhampi appavattakkhandhatādilokuttamabhāvāvahanato āhuneyyādibhāvāvahanato ca ‘‘maṅgala’’nti veditabbaṃ.

Evaṃ imissā gāthāya aṭṭhalokadhammehi akampitacittaṃ, asokacittaṃ, virajacittaṃ, khemacittanti cattāri maṅgalāni vuttāni, maṅgalattañca nesaṃ tattha tattha vibhāvitamevāti.

Niṭṭhitā phuṭṭhassa lokadhammehīti imissā gāthāya atthavaṇṇanā.

272. Evaṃ bhagavā ‘‘asevanā ca bālāna’’ntiādīhi dasahi gāthāhi aṭṭhatiṃsa maṅgalāni kathetvā idāni etāneva attanā vuttamaṅgalāni thunanto **‘‘etādisāni katvānā’’**ti imaṃ avasānagāthamabhāsi.

Tassāyaṃ atthavaṇṇanā – **etādisānī**ti etāni īdisāni mayā vuttappakārāni bālānaṃ asevanādīni. **Katvānā**ti katvā. Katvāna katvā karitvāti hi atthato anaññaṃ. **Sabbatthamaparājitā**ti sabbattha khandhakilesābhisaṅkhāradevaputtamārappabhedesu catūsu paccatthikesu ekenapi aparājitā hutvā, sayameva te cattāro māre parājetvāti vuttaṃ hoti. Makāro cettha padasandhikaraṇamattoti viññātabbo.

Sabbattha sotthiṃ gacchantīti etādisāni maṅgalāni katvā catūhi mārehi aparājitā hutvā sabbattha idhalokaparalokesu ṭhānacaṅkamanādīsu ca sotthiṃ gacchanti, bālasevanādīhi ye uppajjeyyuṃ āsavā vighātapariḷāhā, tesaṃ abhāvā sotthiṃ gacchanti, anupaddutā anupasaṭṭhā khemino appaṭibhayā gacchantīti vuttaṃ hoti. Anunāsiko cettha gāthābandhasukhatthaṃ vuttoti veditabbo.

Taṃ tesaṃ maṅgalamuttamanti iminā gāthāpādena bhagavā desanaṃ niṭṭhāpesi. Kathaṃ? Evaṃ devaputta ye etādisāni karonti, te yasmā sabbattha sotthiṃ gacchanti, tasmā taṃ bālānaṃ asevanādi aṭṭhatiṃsavidhampi tesaṃ etādisakārakānaṃ maṅgalaṃ uttamaṃ seṭṭhaṃ pavaranti gaṇhāhīti.

Evañca bhagavatā niṭṭhāpitāya desanāya pariyosāne koṭisatasahassadevatā arahattaṃ pāpuṇiṃsu, sotāpattisakadāgāmianāgāmiphalappattānaṃ gaṇanā asaṅkhyeyyā ahosi. Atha bhagavā dutiyadivase ānandattheraṃ āmantesi – ‘‘imaṃ, ānanda, rattiṃ aññatarā devatā maṃ upasaṅkamitvā maṅgalapañhaṃ pucchi. Athassāhaṃ aṭṭhatiṃsa maṅgalāni abhāsiṃ, uggaṇha, ānanda, imaṃ maṅgalapariyāyaṃ, uggahetvā bhikkhū vācehī’’ti. Thero uggahetvā bhikkhū vācesi. Tayidaṃ ācariyaparamparābhataṃ yāvajjatanā pavattati, evamidaṃ brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitanti veditabbaṃ.

Idāni etesveva maṅgalesu ñāṇaparicayapāṭavatthaṃ ayaṃ ādito pabhuti yojanā – evamime idhalokaparalokalokuttarasukhakāmā sattā bālajanasevanaṃ pahāya, paṇḍite nissāya, pūjaneyye pūjentā, patirūpadesavāsena pubbe katapuññatāya ca kusalappavattiyaṃ codiyamānā, attānaṃ sammā paṇidhāya, bāhusaccasippavinayehi alaṅkatattabhāvā, vinayānurūpaṃ subhāsitaṃ bhāsamānā, yāva gihibhāvaṃ na vijahanti, tāva mātāpituupaṭṭhānena porāṇaṃ iṇamūlaṃ visodhayamānā, puttadārasaṅgahena navaṃ iṇamūlaṃ payojayamānā, anākulakammantatāya dhanadhaññādisamiddhiṃ pāpuṇantā, dānena bhogasāraṃ dhammacariyāya jīvitasārañca gahetvā, ñātisaṅgahena sakajanahitaṃ anavajjakammantatāya parajanahitañca karontā, pāpaviratiyā parūpaghātaṃ majjapānasaṃyamena attūpaghātañca vivajjetvā, dhammesu appamādena kusalapakkhaṃ vaḍḍhetvā, vaḍḍhitakusalatāya gihibyañjanaṃ ohāya pabbajitabhāve ṭhitāpi buddhabuddhasāvakupajjhācariyādīsu gāravena nivātena ca vattasampadaṃ ārādhetvā, santuṭṭhiyā paccayagedhaṃ pahāya, kataññutāya sappurisabhūmiyaṃ ṭhatvā, dhammassavanena cittalīnataṃ pahāya, khantiyā sabbaparissaye abhibhavitvā, sovacassatāya sanāthamattānaṃ katvā, samaṇadassanena paṭipattipayogaṃ passantā, dhammasākacchāya kaṅkhāṭṭhāniyesu dhammesu kaṅkhaṃ paṭivinodetvā, indriyasaṃvaratapena sīlavisuddhiṃ samaṇadhammabrahmacariyena cittavisuddhiṃ tato parā ca catasso visuddhiyo sampādentā, imāya paṭipadāya ariyasaccadassanapariyāyaṃ ñāṇadassanavisuddhiṃ patvā arahattaphalasaṅkhātaṃ nibbānaṃ sacchikaronti. Yaṃ sacchikatvā sinerupabbato viya vātavuṭṭhīhi aṭṭhahi lokadhammehi

avikampamānacittā asokā virajā khemino honti. Ye ca khemino, te sabbattha ekenāpi aparājitā honti, sabbattha ca sotthiṃ gacchanti. Tenāha bhagavā –

> ''Etādisāni katvāna, sabbatthamaparājitā;
> Sabbattha sotthiṃ gacchanti, taṃ tesaṃ maṅgalamuttama''nti.

Iti paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya maṅgalasuttavaṇṇanā niṭṭhitā.

5. Sūcilomasuttavaṇṇanā

Evaṃ me sutanti sūcilomasuttaṃ. Kā uppatti? Atthavaṇṇanānayenevassa uppatti āvi bhavissati. Atthavaṇṇanāyañca ''evaṃ me suta''ntiādi vuttatthameva. **Gayāyaṃ viharati ṭaṅkitamañce sūcilomassa yakkhassa bhavane**ti ettha pana kā gayā, ko ṭaṅkitamañco, kasmā ca bhagavā tassa yakkhassa bhavane viharatīti? Vuccate – **gayā**ti gāmopi titthampi vuccati, tadubhayampi idha vaṭṭati. Gayāgāmassa hi avidūre dese viharantopi ''gayāyaṃ viharatī''ti vuccati, tassa ca gāmassa samīpe avidūre dvārasantike so ṭaṅkitamañco. Gayātitthe viharantopi ''gayāyaṃ viharatī''ti vuccati, gayātitthe ca so ṭaṅkitamañco. **Ṭaṅkitamañco**ti catunnaṃ pāsāṇānaṃ upari vitthataṃ pāsāṇaṃ āropetvā kato pāsāṇamañco. Taṃ nissāya yakkhassa bhavanaṃ āḷavakassa bhavanaṃ viya. Yasmā vā pana bhagavā taṃ divasaṃ paccūsasamaye mahākaruṇāsamāpattito vuṭṭhāya buddhacakkhunā lokaṃ volokento sūcilomassa ca kharalomassa cāti dvinnampi yakkhānaṃ sotāpattiphalūpanissayaṃ addasa, tasmā pattacīvaraṃ ādāya antoaruṇeyeva nānādisāhi sannipatitassa janassa kheḷasiṅghāṇikādinānappakārāsucinissandakilinnabhūmibhāgampi taṃ titthappadesaṃ āgantvā tasmiṃ ṭaṅkitamañce nisīdi sūcilomassa yakkhassa bhavane. Tena vuttaṃ ''ekaṃ samayaṃ bhagavā gayāyaṃ viharati ṭaṅkitamañce sūcilomassa yakkhassa bhavane''ti.

Tena kho pana samayenāti yaṃ samayaṃ bhagavā tattha viharati, tena samayena. **Kharo ca yakkho sūcilomo ca yakkho bhagavato avidūre atikkamantī**ti. Ke te yakkhā, kasmā ca atikkamantīti? Vuccate – tesu tāva eko atīte saṅghassa telaṃ anāpucchā gahetvā attano sarīraṃ makkhesi. So tena kammena niraye paccitvā gayāpokkharaṇitīre yakkhayoniyaṃ nibbatto. Tasseva cassa kammassa vipākāvasesena virūpāni aṅgapaccaṅgāni ahesuṃ, iṭṭhakacchadanasadisañca kharasamphassaṃ cammaṃ. So kira yadā paraṃ bhiṃsāpetukāmo hoti, tadā chadaniṭṭhakasadisāni cammakapālāni ukkhipitvā bhiṃsāpeti. Evaṃ so kharasamphassattā **kharo yakkho**tveva nāmaṃ labhi.

Itaro kassapassa bhagavato kāle upāsako hutvā māsassa aṭṭha divase vihāraṃ gantvā dhammaṃ suṇāti. So ekadivasaṃ dhammassavane ghosite saṅghārāmadvāre attano khettaṃ kelāyanto ugghosanaṃ sutvā ''sace nhāyāmi, ciraṃ bhavissatī''ti kiliṭṭhagattova uposathāgāraṃ pavisitvā mahagghe bhummattharaṇe anādarena nipajjitvā supi. Bhikkhu evāyaṃ, na upāsakoti saṃyuttabhāṇakā. So tena ca aññena kammena ca niraye paccitvā gayāpokkharaṇiyā tīre yakkhayoniyaṃ nibbatto. So tassa kammassa vipākāvasesena duddasiko ahosi, sarīre cassa sūcisadisāni lomāni ahesuṃ. So hi bhiṃsāpetabbake satte sūcīhi vijjhanto viya bhiṃsāpeti. Evaṃ so sūcisadisalomattā **sūcilomo yakkho**tveva nāmaṃ labhi. Te attano gocaratthāya bhavanato nikkhamitvā muhuttaṃ gantvā gatamaggeneva nivattitvā itaraṃ disābhāgaṃ gacchantā bhagavato avidūre atikkamanti.

Atha kho kharoti kasmā te evamāhaṃsu? Kharo samaṇakappaṃ disvā āha. Sūcilomo pana ''yo bhāyati na so samaṇo, samaṇapaṭirūpakattā pana samaṇako hotī''ti evaṃladdhiko. Tasmā tādisaṃ bhagavantaṃ maññamāno **''neso samaṇo, samaṇako eso''**ti sahasāva vatvāpi puna vīmaṃsitukāmo āha – **''yāvāhaṃ jānāmī''**ti. ''Atha kho''ti evaṃ vatvā tato. **Sūcilomo yakkho**ti ito pabhuti yāva **apica kho te samphasso pāpakoti,** tāva uttānatthameva kevalañcettha **bhagavato kāya**nti attano kāyaṃ bhagavato upanāmesīti evaṃ sambandho veditabbo.

Tato abhāyantaṃ bhagavantaṃ disvā **''pañhaṃ taṃ samaṇā''**tiādimāha. Kiṃ kāraṇā? So hi cintesi – ''imināpi nāma me evaṃ kharena amanussasamphassena manusso samāno ayaṃ na bhāyati, handāhaṃ etaṃ buddhavisaye pañhaṃ pucchāmi, addhā ayaṃ tattha na sampāyissati, tato naṃ evaṃ viheṭhessāmī''ti. Bhagavā taṃ sutvā ''na khvāhaṃ taṃ āvuso''tiādimāha. Taṃ sabbaṃ āḷavakasutte vuttanayeneva sabbākārehi veditabbaṃ.

273. **Atha kho sūcilomo yakkho bhagavantaṃ gāthāya ajjhabhāsi ''rāgo ca doso cā''**ti. Tattha rāgadosā vuttanayā eva. **Kutonidānā**ti kiṃnidānā kiṃhetukā. **Kuto**ti paccattavacanassa to-ādeso veditabbo, samāse cassa lopābhāvo. Atha vā **nidānā**ti jātā uppannāti attho, tasmā kutonidānā, kutojātā, kutouppannāti vuttaṃ hoti. **Aratī ratī lomahaṃso kutojā**ti yāyaṃ ''pantesu vā senāsanesu aññataraññataresu vā adhikusalesu dhammesu arati aratitā anabhirati anabhiramaṇā ukkaṇṭhitā paritassitā''ti (vibha. 856) evaṃ vibhattā arati, yā ca pañcasu kāmaguṇesu rati, yo ca lomahaṃsasamuṭṭhāpanato ''lomahaṃso''tveva saṅkhyaṃ gato cittutrāso. Ime tayo dhammā kutojā kutojātāti pucchati. **Kuto samuṭṭhāyā**ti kuto uppajjitvā. **Mano**ti kusalacittaṃ, **vitakkā**ti uragasutte vuttā nava kāmavitakkādayo. **Kumārakā dhaṅkamivossajantī**ti yathā gāmadārakā kīḷantā kākaṃ suttena pāde bandhitvā ossajanti khipanti, evaṃ kusalamanaṃ akusalavitakkā kuto samuṭṭhāya ossajantīti pucchati.

274. Athassa bhagavā te pañhe vissajjento **''rāgo cā''**ti dutiyagāthamabhāsi. Tattha **ito**ti attabhāvaṃ sandhāyāha. Attabhāvanidānā hi rāgadosā. Aratiratilomahaṃsā ca attabhāvato jātā, kāmavitakkādiakusalavitakkā ca attabhāvatoyeva samuṭṭhāya kusalamano ossajanti, tena tadaññaṃ pakatiādikāraṇaṃ paṭikkhipanto āha – **''itonidānā itojā ito samuṭṭhāyā''**ti. Saddasiddhi cettha purimagāthāya vuttanayeneva veditabbā.

275-6. Evaṃ te pañhe vissajjetvā idāni yvāyaṃ ''itonidānā''tiādīsu ''attabhāvanidānā attabhāvato jātā attabhāvato samuṭṭhāyā''ti attho vutto, taṃ sādhento āha – **''snehajā attasambhūtā''**ti. Ete hi sabbepi rāgādayo vitakkapariyosānā taṇhāsnehena jātā, tathā jāyantā ca pañcupādānakkhandhabhede attabhāvapariyāye attani sambhūtā. Tenāha – ''snehajā attasambhūtā''ti. Idāni tadatthajotikaṃ upamaṃ karoti **''nigrodhasseva khandhajā''**ti. Tattha khandhesu jātā **khandhajā,** pārohānametaṃ adhivacanaṃ. Kiṃ vuttaṃ hoti? Yathā nigrodhassa khandhajā nāma pārohā āporasasinehe sati jāyanti, jāyantā ca tasmiṃyeva nigrodhe tesu tesu sākhappabhedesu sambhavanti, evametepi rāgādayo ajjhattataṇhāsnehe sati jāyanti, jāyantā ca tasmiṃyeva attabhāve tesu tesu cakkhādibhedesu dvārārammaṇavatthūsu sambhavanti. Tasmā veditabbametaṃ ''attabhāvanidānā attabhāvajā attabhāvasamuṭṭhānā ca ete''ti.

Avasesadiyaḍḍhagāthāya pana ayaṃ sabbasaṅgāhikā atthavaṇṇanā – evaṃ attasambhūtā ca ete **puthū visattā kāmesu**. Rāgopi hi pañcakāmaguṇikādivasena, dosopi āghātavatthādivasena, aratiādayopi tassa tasseva bhedassa vasenāti sabbathā sabbepime kilesā puthū anekappakārā hutvā vatthudvārārammaṇādivasena tesu tesu vatthukāmesu tathā tathā visattā laggā laggitā saṃsibbitvā ṭhitā. Kimiva? **Māluvāva vitatā vane,** yathā vane vitatā māluvā tesu tesu rukkhassa sākhapasākhādibhedesu visattā hoti laggā laggitā saṃsibbitvā ṭhitā, evaṃ puthuppabhedesu vatthukāmesu visattaṃ kilesagaṇaṃ **ye naṃ pajānanti yatonidānaṃ, te naṃ vinodenti suṇohi yakkha**.

Tattha **yatonidāna**nti bhāvanapuṃsakaniddeso, tena kiṃ dīpeti? Ye sattā naṃ kilesagaṇaṃ ''yatonidānaṃ uppajjatī''ti evaṃ jānanti, te naṃ ''taṇhāsnehasnehite attabhāve uppajjatī''ti ñatvā taṃ taṇhāsnehaṃ ādīnavānupassanādibhāvanāñāṇaggināvisosentā vinodenti pajahanti byantīkaronti ca, etaṃ amhākaṃ subhāsitaṃ suṇohi yakkhāti. Evamettha attabhāvajānanena dukkhapariññaṃ taṇhāsneharāgādikilesagaṇavinodanena samudayappahānañca dīpeti.

Ye ca naṃ vinodenti, **te duttaraṃ oghamimaṃ taranti atiṇṇapubbaṃ apunabbhavāya**. Etena maggabhāvanaṃ nirodhasacchikiriyañca dīpeti. Ye hi naṃ kilesagaṇaṃ vinodenti, te avassaṃ maggaṃ

bhāventi. Na hi maggabhāvanaṃ vinā kilesavinodanaṃ atthi. Ye ca maggaṃ bhāventi, te duttaraṃ pakatiñāṇena kāmoghādiṃ catubbidhampi oghamimaṃ taranti. Maggabhāvanā hi oghataraṇaṃ. **Atiṇṇapubba**nti iminā dīghena addhunā supinantenapi avītikkantapubbaṃ. **Apunabbhavāyā**ti nibbānāya. Evamimaṃ catusaccadīpikaṃ gāthaṃ suṇantā ''sutvā dhammaṃ dhārenti, dhatānaṃ dhammānaṃ atthamupaparikkhantī''tiādikaṃ kathaṃ subhāviniyā paññāya anukkamamānā te dvepi sahāyakā yakkhā gāthāpariyosāneyeva sotāpattiphale patiṭṭhahiṃsu, pāsādikā ca ahesuṃ suvaṇṇavaṇṇā dibbālaṅkāravibhūsitāti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya sūcilomasuttavaṇṇanā niṭṭhitā.

6. Kapilasutta-(dhammacariyasutta)-vaṇṇanā

Dhammacariyanti kapilasuttaṃ. Kā uppatti? Hemavatasutte vuttanayeneva parinibbute kassape bhagavati dve kulaputtā bhātaro nikkhamitvā sāvakānaṃ santike pabbajiṃsu. Jeṭṭho sodhano nāma, kaniṭṭho kapilo nāma. Tesaṃ mātā sādhanī nāma, kaniṭṭhabhaginī tāpanā nāma. Tāpi bhikkhunīsu pabbajiṃsu. Tato te dvepi hemavatasutte vuttanayeneva ''sāsane kati dhurānī''ti pucchitvā sutvā ca jeṭṭho ''vāsadhuraṃ pūressāmī''ti pañca vassāni ācariyupajjhāyānaṃ santike vasitvā pañcavasso hutvā yāva arahattaṃ, tāva kammaṭṭhānaṃ sutvā araññaṃ pavisitvā vāyamanto arahattaṃ pāpuṇi. Kapilo ''ahaṃ tāva taruṇo, vuḍḍhakāle vāsadhuraṃ paripūressāmī''ti ganthadhuraṃ ārabhitvā tepiṭako ahosi. Tassa pariyattiṃ nissāya parivāro, parivāraṃ nissāya lābho ca udapādi.

So bāhusaccamadena matto paṇḍitamānī anaññātepi aññātamānī hutvā parehi vuttaṃ kappiyampi akappiyaṃ, akappiyampi kappiyaṃ, sāvajjampi anavajjaṃ, anavajjampi sāvajjanti bhaṇati. So pesalehi bhikkhūhi, ''mā, āvuso kapila, evaṃ avacā''tiādinā nayena ovadiyamāno ''tumhe kiṃ jānātha rittamuṭṭhisadisā''tiādīhi vacanehi khuṃsento vambhentoyeva carati. Bhikkhū tassa bhātuno sodhanattherassāpi etamatthaṃ ārocesuṃ. Sopi naṃ upasaṅkamitvā āha – ''āvuso kapila, sāsanassa āyu nāma tumhādisānaṃ sammāpaṭipatti. Mā, āvuso kapila, kappiyampi akappiyaṃ, akappiyampi kappiyaṃ, sāvajjampi anavajjaṃ, anavajjampi sāvajjanti vadehī''ti. So tassapi vacanaṃ nādiyi. Tato naṃ sodhanatthero dvattikkhattuṃ vatvā –

> ''Ekavācampi dvivācaṃ, bhaṇeyya anukampako;
> Tatuttariṃ na bhāseyya, dāsovayyassa santike''ti. (jā. 2.19.34) –

Parivajjetvā ''tvameva, āvuso, sakena kammena paññāyissasī''ti pakkāmi. Tato pabhuti naṃ pesalā bhikkhū chaḍḍesuṃ.

So durācāro hutvā durācāraparivuto viharanto ekadivasaṃ ''uposathaṃ osāressāmī''ti sīhāsanaṃ abhiruyha citrabījaniṃ gahetvā nisinno ''vattati, āvuso, ettha bhikkhūnaṃ pātimokkho''ti tikkhattuṃ āha. Atheko bhikkhupi ''mayhaṃ vattatī''ti na avoca. Na ca tassa tesaṃ vā pātimokkho vattati. Tato so ''pātimokkhe sutepi asutepi vinayo nāma natthī''ti āsanā vuṭṭhāsi. Evaṃ kassapassa bhagavato sāsanaṃ osakkāpesi vināsesi. Atha sodhanatthero tadaheva parinibbāyi. Sopi kapilo evaṃ taṃ sāsanaṃ osakkāpetvā kālakato avīcimahāniraye nibbatti, sāpissa mātā ca bhaginī ca tasseva diṭṭhānugatiṃ āpajjitvā pesale bhikkhū akkosamānā paribhāsamānā kālaṃ katvā niraye nibbattiṃsu.

Tasmiṃyeva ca kāle pañcasatā purisā gāmaghātādīni katvā corikāya jīvantā janapadamanussehi anubaddhā palāyamānā araññaṃ pavisitvā tattha kiñci gahanaṃ vā paṭisaraṇaṃ vā apassantā avidūre pāsāṇe vasantaṃ aññataraṃ ārañnikaṃ bhikkhuṃ disvā vanditvā ''amhākaṃ, bhante, paṭisaraṇaṃ hothā''ti bhaṇiṃsu. Thero ''tumhākaṃ sīlasadisaṃ paṭisaraṇaṃ natthi, sabbe pañca sīlāni samādiyathā''ti āha. Te ''sādhū''ti sampaṭicchitvā sīlāni samādiyiṃsu. Thero ''tumhe sīlavanto, idāni

attano jīvitaṃ vināsentesupi mā mano padūsayitthā''ti āha. Te ''sādhū''ti sampaṭicchiṃsu. Atha te jānapadā sampattā ito cito ca maggamānā te core disvā sabbeva jīvitā voropesuṃ. Te kālaṃ katvā kāmāvacaradevaloke nibbattiṃsu. Tesu jeṭṭhakacoro jeṭṭhakadevaputto ahosi, itare tasseva parivārā.

Te anulomapaṭilomaṃ saṃsarantā ekaṃ buddhantaraṃ devaloke khepetvā amhākaṃ bhagavato kāle devalokato cavitvā jeṭṭhakadevaputto sāvatthidvāre kevaṭṭagāmo atthi, tattha pañcasatakulajeṭṭhassa kevaṭṭassa pajāpatiyā kucchimhi paṭisandhiṃ aggahesi, itare avasesakevaṭṭapajāpatīnaṃ. Evaṃ tesaṃ ekadivasaṃyeva paṭisandhiggahaṇañca gabbhavuṭṭhānañca ahosi. Atha kevaṭṭajeṭṭho ''atthi nu kho imasmiṃ gāme aññepi dārakā ajja jātā''ti vicinanto te dārake disvā ''ime me puttassa sahāyakā bhavissantī''ti sabbesaṃ posāvanikaṃ adāsi. Te sabbe sahāyakā sahapaṃsuṃ kīḷantā anupubbena vayappattā ahesuṃ. Yasojo tesaṃ aggo ahosi.

Kapilopi tadā niraye pakkāvasesena aciravatiyā suvaṇṇavaṇṇo duggandhamukho maccho hutvā nibbatti. Athekadivasaṃ sabbepi kevaṭṭadārakā jālāni gahetvā ''macche bandhissāmā''ti nadiṃ gantvā jālāni pakkhipiṃsu. Tesaṃ jālaṃ so maccho pāvisi. Taṃ disvā sabbo kevaṭṭagāmo uccāsaddamahāsaddo ahosi – ''amhākaṃ puttā paṭhamaṃ macche bandhantā suvaṇṇamacchaṃ bandhiṃsu, vuḍḍhi nesaṃ dārakānaṃ, idāni ca no rājā pahūtaṃ dhanaṃ dassatī''ti. Atha te pañcasatāpi dārakasahāyakā macchaṃ nāvāya pakkhipitvā nāvaṃ ukkhipitvā rañño santikaṃ agamaṃsu. Rājā disvā ''kiṃ etaṃ bhaṇe''ti āha. ''Maccho devā''ti. Rājā suvaṇṇavaṇṇaṃ macchaṃ disvā ''bhagavā etassa vaṇṇakāraṇaṃ jānissatī''ti macchaṃ gāhāpetvā bhagavato santikaṃ agamāsi. Macchassa mukhavivaraṇakāle jetavanaṃ ativiya duggandhaṃ hoti.

Rājā bhagavantaṃ pucchi – ''kasmā, bhante, maccho suvaṇṇavaṇṇo jāto, kasmā cassa mukhato duggandho vāyatī''ti? Ayaṃ, mahārāja, kassapassa bhagavato pāvacane kapilo nāma bhikkhu ahosi, bahussuto āgatāgamo. Attano vacanaṃ agaṇhantānaṃ bhikkhūnaṃ akkosakaparibhāsako. Tassa ca bhagavato sāsanavināsako. Yaṃ so tassa bhagavato sāsanaṃ vināsesi, tena kammena avīcimahāniraye nibbatti, vipākāvasesena ca idāni maccho jāto. Yaṃ dīgharattaṃ buddhavacanaṃ vācesi, buddhassa vaṇṇaṃ kathesi, tassa nissandena īdisaṃ vaṇṇaṃ paṭilabhi. Yaṃ bhikkhūnaṃ akkosakaparibhāsako ahosi, tenassa mukhato duggandho vāyati. ''Ullapāpemi naṃ mahārājā''ti? ''Āma bhagavā''ti. Atha bhagavā macchaṃ ālapi – ''tvaṃsi kapilo''ti? ''Āma bhagavā, ahaṃ kapilo''ti. ''Kuto āgatosī''ti? ''Avīcimahānirayato bhagavā''ti. ''Sodhano kuhiṃ gato''ti? ''Parinibbuto bhagavā''ti. ''Sādhanī kuhiṃ gatā''ti? ''Mahāniraye nibbattā bhagavā''ti. ''Tāpanā kuhiṃ gatā''ti? ''Mahāniraye nibbattā bhagavā''ti. ''Idāni tvaṃ kuhiṃ gamissasī''ti? ''Mahānirayaṃ bhagavā''ti. Tāvadeva vippaṭisārābhibhūto nāvaṃ sīsena paharitvā kālakato mahāniraye nibbatti. Mahājano saṃviggo ahosi lomahaṭṭhajāto. Atha bhagavā tattha sampattagahaṭṭhapabbajitaparisāya taṅkhaṇānurūpaṃ dhammaṃ desento imaṃ suttamabhāsi.

277-8. Tattha **dhammacariya**nti kāyasucaritādi dhammacariyaṃ. **Brahmacariya**nti maggabrahmacariyaṃ. **Etadāhu vasuttama**nti etaṃ ubhayampi lokiyalokuttaraṃ sucaritaṃ saggamokkhasukhasampāpakattā vasuttamanti āhu ariyā. Vasuttamaṃ nāma uttamaratanaṃ, anugāmikaṃ attādhīnaṃ rājādīnaṃ asādhāraṇanti adhippāyo.

Ettāvatā ''gahaṭṭhassa vā pabbajitassa vā sammāpaṭipattiyeva paṭisaraṇa''nti dassetvā idāni paṭipattivirahitāya pabbajjāya asārakattadassanena kapilaṃ aññe ca tathārūpe garahanto **''pabbajitopi ce hotī''**ti evamādimāha.

Tatrāyaṃ atthavaṇṇanā – yo hi koci gihibyañjanāni apanetvā bhaṇḍukāsāvādigahaṇamattaṃ upasaṅkamanena **pabbajitopi ce hoti** pubbe vuttatthaṃ **agārasmā anagāriyaṃ, so ce mukharajātiko** hoti pharusavacano, nānappakārāya vihesāya abhiratattā **vihesābhirato,** hirottappābhāvena magasadisattā **mago, jīvitaṃ tassa pāpiyo,** tassa evarūpassa jīvitaṃ atipāpaṃ atihīnaṃ. Kasmā? Yasmā imāya micchāpaṭipattiyā rāgādimanekappakāraṃ **rajaṃ vaḍḍheti attano**.

279. Na kevalañca imināva kāraṇenassa jīvitaṃ pāpiyo, apica kho pana ayaṃ evarūpo mukharajātikattā **kalahābhirato bhikkhu** subhāsitassa atthavijānanasammohanena **mohadhammena āvuto,** ''mā, āvuso kapila, evaṃ avaca, imināpi pariyāyena taṃ gaṇhāhī''ti evamādinā nayena pesalehi bhikkhūhi **akkhātampi na jānāti dhammaṃ buddhena desitaṃ**. Yo dhammo buddhena desito, taṃ nānappakārena attano vuccamānampi na jānāti. Evampissa jīvitaṃ pāpiyo.

280. Tathā so evarūpo vihesābhiratattā **vihesaṃ bhāvitattānaṃ** bhāvitatte khīṇāsavabhikkhū sodhanattherapabhutike ''na tumhe vinayaṃ jānātha, na suttaṃ na abhidhammaṃ, vuḍḍhapabbajitā''tiādinā nayena vihesanto. Upayogappavattiyañhi idaṃ sāmivacanaṃ. Atha vā yathāvutteneva nayena ''vihesaṃ bhāvitattānaṃ karonto''ti pāṭhaseso veditabbo. Evaṃ nippariyāyameva sāmivacanaṃ sijjhati. **Avijjāya purakkhato**ti bhāvitattavihesane ādīnavadassanapaṭicchādikāya avijjāya purakkhato pesito payojito sesapabbajitānaṃ bhāvitattānaṃ vihesabhāvena pavattaṃ diṭṭheva dhamme cittavibādhanena **saṅkilesaṃ,** āyatiñca nirayasampāpanena **maggaṃ nirayagāminaṃ** na jānāti.

281. Ajānanto ca tena maggena catubbidhāpāyabhedaṃ **vinipātaṃ samāpanno**. Tattha ca vinipāte **gabbhā gabbhaṃ tamā tamaṃ** ekekanikāye satakkhattuṃ sahassakkhattumpi mātukucchito mātukucchiṃ candimasūriyehipi aviddhaṃsanīyā asurakāyatamā tamañca samāpanno. **Sa ve tādisako bhikkhu pecca** ito paralokaṃ gantvā ayaṃ kapilamaccho viya nānappakāraṃ **dukkhaṃ nigacchati.**

282. Kiṃ kāraṇā? **Gūthakūpo yathā assa, sampuṇṇo gaṇavassiko,**yathā vaccakuṭigūthakūpo gaṇavassiko anekavassiko bahūni vassāni mukhato gūthena pūriyamāno sampuṇṇo assa, so udakakumbhasatehi udakakumbhasahassehi dhoviyamānopi duggandhadubbaṇṇiyānapagamā dubbisodho hoti, evameva **yo evarūpo assa** dīgharattaṃ saṃkiliṭṭhakammanto gūthakūpo viya gūthena pāpena sampuṇṇattā sampuṇṇo puggalo, so **dubbisodho hi sāṅgaṇo**, cirakālaṃ tassa aṅgaṇassa vipākaṃ paccanubhontopi na sujjhati. Tasmā vassagaṇanāya aparimāṇampi kālaṃ sa ve tādisako bhikkhu pecca dukkhaṃ nigacchatīti. Atha vā ayaṃ imissā gāthāya sambandho – yaṃ vuttaṃ ''sa ve tādisako bhikkhu, pecca dukkhaṃ nigacchatī''ti, tatra siyā tumhākaṃ ''sakkā panāyaṃ tathā kātuṃ, yathā pecca dukkhaṃ na nigaccheyyā''ti. Na sakkā. Kasmā? Yasmā **gūthakūpo…pe… sāṅgaṇo**ti.

283-4. Yato paṭikacceva **yaṃ evarūpaṃ jānātha, bhikkhavo gehanissitaṃ,** yaṃ evarūpaṃ pañcakāmaguṇanissitaṃ jāneyyātha abhūtaguṇapatthanākārappavattāya pāpikāya icchāya samannāgatattā **pāpicchaṃ,** kāmavitakkādīhi samannāgatattā **pāpasaṅkappaṃ,** kāyikavītikkamādinā veḷudānādibhedena ca pāpācārena samannāgatattā **pāpācāraṃ,** vesiyādipāpagocarato **pāpagocaraṃ, sabbe samaggā hutvāna abhinibbajjiyātha naṃ**. Tattha **abhinibbajjiyāthā**ti vivajjeyyātha mā bhajeyyātha, mā cassa abhinibbajjanamatteneva appossukkataṃ āpajjeyyātha, apica kho pana **kāraṇḍavaṃ niddhamatha, kasambuṃ apakassatha,** taṃ kacavarabhūtaṃ puggalaṃ kacavaramiva anapekkhā niddhamatha, kasaṭabhūtañca naṃ khattiyādīnaṃ majjhe paviṭṭhaṃ pabhinnapaggharitakuṭṭhaṃ caṇḍālaṃ viya apakassatha, hatthe vā sīse vā gahetvā nikkaḍḍhatha. Seyyathāpi āyasmā mahāmoggallāno taṃ puggalaṃ pāpadhammaṃ bāhāya gahetvā bahidvārakoṭṭhakā nikkhāmetvā sūcighaṭikaṃ adāsi, evaṃ apakassathāti dasseti. Kiṃ kāraṇā? Saṅghārāmo nāma sīlavantānaṃ kato, na dussīlānaṃ.

285-6. Yato etadeva **tato palāpe vāhetha, assamaṇe samaṇamānine,** yathā hi palāpā anto taṇḍularahitāpi bahi thusehi vīhī viya dissanti, evaṃ pāpabhikkhū anto sīlādivirahitāpi bahi kāsāvādiparikkhārena bhikkhū viya dissanti. Tasmā ''palāpā''ti vuccanti. Te palāpe vāhetha, opunātha, vidhamatha paramatthato assamaṇe vesamattena samaṇamānine. Evaṃ **niddhamitvāna…pe… patissatā**. Tattha **kappayavho**ti kappetha, karothāti vuttaṃ hoti. **Patissatā**ti aññamaññaṃ sagāravā sappatissā. **Tato samaggā nipakā, dukkhassantaṃ karissathā**ti athevaṃ tumhe suddhā suddhehi saṃvāsaṃ kappentā, diṭṭhisīlasāmaññatāya samaggā, anupubbena paripākagatāya paññāya nipakā, sabbassevimassa vaṭṭadukkhādino dukkhassa antaṃ karissathāti arahattanikūṭeneva desanaṃ niṭṭhapesi.

Desanāpariyosāne te pañcasatā kevaṭṭaputtā saṃvegamāpajjitvā dukkhassantakiriyaṃ patthayamānā bhagavato santike pabbajitvā nacirasseva dukkhassantaṃ katvā bhagavatā saddhiṃ āneñjavihārasamāpattidhammaparibhogena ekaparibhogā ahesuṃ. Sā ca nesaṃ evaṃ bhagavatā saddhiṃ ekaparibhogatā udāne vuttayasojasuttavaseneva veditabbāti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya kapilasuttavaṇṇanā niṭṭhitā.

7. Brāhmaṇadhammikasuttavaṇṇanā

Evaṃ me sutanti brāhmaṇadhammikasuttaṃ. Kā uppatti? Ayameva yāssa nidāne ‘‘atha kho sambahulā’’tiādinā nayena vuttā. Tattha **sambahulā**ti bahū aneke. **Kosalakā**ti kosalaraṭṭhavāsino. **Brāhmaṇamahāsālā**ti jātiyā brāhmaṇā mahāsāratāya mahāsālā. Yesaṃ kira nidahitvā ṭhapitaṃyeva asītikoṭisaṅkhyaṃ dhanamatthi, te ‘‘brāhmaṇamahāsālā’’ti vuccanti. Ime ca tādisā, tena vuttaṃ ‘‘brāhmaṇamahāsālā’’ti. **Jiṇṇā**ti jajjarībhūtā jarāya khaṇḍiccādibhāvamāpāditā. **Vuḍḍhā**ti aṅgapaccaṅgānaṃ vuḍḍhimariyādaṃ pattā. **Mahallakā**ti jātimahallakatāya samannāgatā, cirakālappasutāti vuttaṃ hoti. **Addhagatā**ti addhānaṃ gatā, dve tayo rājaparivaṭṭe atītāti adhippāyo. **Vayo anuppattā**ti pacchimavayaṃ sampattā. Apica **jiṇṇā**ti porāṇā, cirakālappavattakulanvayāti vuttaṃ hoti. **Vuḍḍhā**ti sīlācārādiguṇavuḍḍhiyuttā. **Mahallakā**ti vibhavamahantatāya samannāgatā mahaddhanā mahābhogā. **Addhagatā**ti maggapaṭipannā brāhmaṇānaṃ vatacariyādimariyādaṃ avītikkamma caramānā. **Vayo anuppattā**ti jātivuḍḍhabhāvampi antimavayaṃ anuppattāti evampettha yojanā veditabbā. Sesamettha pākaṭameva.

Bhagavatā saddhiṃ sammodiṃsūti khamanīyādīni pucchantā aññamaññaṃ samappavattamodā ahesuṃ. Yāya ca ‘‘kacci bhoto gotamassa khamanīyaṃ, kacci yāpanīyaṃ, appābādhaṃ, appātaṅkaṃ, balaṃ, lahuṭṭhānaṃ, phāsuvihāro’’tiādikāya kathāya sammodiṃsu, taṃ pītipāmojjasaṅkhātasammodajananato sammodituṃ arahato ca **sammodanīyaṃ,** atthabyañjanamadhuratāya sucirampi kālaṃ sāretuṃ nirantaraṃ pavattetuṃ arahato saritabbabhāvato ca **sāraṇīyaṃ**. Suyyamānasukhato ca sammodanīyaṃ, anussariyamānasukhato sāraṇīyaṃ, tathā byañjanaparisuddhatāya sammodanīyaṃ, atthaparisuddhatāya sāraṇīyanti evaṃ anekehi pariyāyehi sammodanīyaṃ **kathaṃ** sāraṇīyaṃ **vītisāretvā** pariyosāpetvā niṭṭhāpetvā yenatthena āgatā, taṃ pucchitukāmā **ekamantaṃ nisīdiṃsu**. Taṃ –

> ‘‘Na pacchato na purato, nāpi āsannadūrato;
> Na passe nāpi paṭivāte, na cāpi oṇatuṇṇate’’ti. –

Ādinā nayena maṅgalasuttavaṇṇanāyaṃ vuttameva.

Evaṃ **ekamantaṃ nisinnā kho te brāhmaṇamahāsālā bhagavantaṃ etadavocuṃ** – ‘‘kiṃ ta’’nti? **‘‘Sandissanti nu kho’’**tiādi. Taṃ sabbaṃ uttānatthameva. Kevalañhettha **brāhmaṇānaṃ brāhmaṇadhamme**ti desakālādidhamme chaḍḍetvā yo brāhmaṇadhammo, tasmiṃyeva. **Tena hi brāhmaṇā**ti yasmā maṃ tumhe yācittha, tasmā brāhmaṇā suṇātha, sotaṃ odahatha, sādhukaṃ manasi karotha, yoniso manasi karotha. Tathā payogasuddhiyā suṇātha, āsayasuddhiyā sādhukaṃ manasi karotha. Avikkhepena suṇātha, paggahena sādhukaṃ manasi karothātiādinā nayena etesaṃ padānaṃ pubbe avuttopi adhippāyo veditabbo. Atha bhagavatā vuttaṃ taṃ vacanaṃ sampaṭicchantā **‘‘evaṃ bho’’ti kho te brāhmaṇamahāsālā bhagavato paccassosuṃ,** bhagavato vacanaṃ abhimukhā hutvā assosuṃ. Atha vā paṭissuṇiṃsu. ‘‘Suṇātha sādhukaṃ manasi karothā’’ti vuttamatthaṃ kattukāmatāya paṭijāniṃsūti vuttaṃ hoti. Atha tesaṃ evaṃ paṭissutavataṃ bhagavā etadavoca – ‘‘kiṃ ta’’nti? **‘‘Isayo pubbakā’’**tiādi.

287. Tattha paṭhamagāthāya tāva **saññatattā**ti sīlasaṃyamena saṃyatacittā. **Tapassino**ti indriyasaṃvaratapayuttā. **Attadatthamacārisu**nti mantajjhenabrahmavihārabhāvanādiṃ attano atthaṃ akaṃsu. Sesaṃ pākaṭameva.

288. Dutiyagāthādīsupi ayaṃ saṅkhepavaṇṇanā – **na pasū brāhmaṇānāsu**nti porāṇānaṃ brāhmaṇānaṃ pasū na āsuṃ, na te pasupariggahamakaṃsu. **Na hiraññaṃ na dhāniya**nti hiraññañca brāhmaṇānaṃ antamaso jatumāsakopi nāhosi, tathā vīhisāliyavagodhūmādi pubbaṇṇāparaṇṇabhedaṃ dhāniyampi tesaṃ nāhosi. Te hi nikkhittajātarūparajatā asannidhikārakāva hutvā kevalaṃ **sajjhāyadhanadhaññā** attano mantajjhenasaṅkhāteneva dhanena dhaññena ca samannāgatā ahesuṃ. Yo cāyaṃ mettādivihāro seṭṭhattā anugāmikattā ca brahmanidhīti vuccati, tañca **brahmaṃ nidhimapālayuṃ** sadā tassa bhāvanānuyogena.

289. Evaṃ vihārīnaṃ **yaṃ nesaṃ pakataṃ āsi,** yaṃ etesaṃ pakataṃ ete brāhmaṇe uddissa kataṃ ahosi. **Dvārabhattaṃ upaṭṭhita**nti ‘‘brāhmaṇānaṃ dassāmā’’ti sajjetvā tehi tehi dāyakehi attano attano gharadvāre ṭhapitabhattaṃ. **Saddhāpakata**nti saddhāya pakataṃ, saddhādeyyanti vuttaṃ hoti. **Esāna**nti esantīti esā, tesaṃ esānaṃ, esamānānaṃ pariyesamānānanti vuttaṃ hoti. **Dātave**ti dātabbaṃ. **Tadamaññisu**nti taṃ amaññiṃsu, taṃ dvāre sajjetvā ṭhapitaṃ bhattaṃ saddhādeyyaṃ pariyesamānānaṃ etesaṃ brāhmaṇānaṃ dātabbaṃ amaññiṃsu dāyakā janā, na tato paraṃ. Anatthikā hi te aññena ahesuṃ, kevalaṃ ghāsacchādanaparamatāya santuṭṭhāti adhippāyo.

290. **Nānārattehī**ti nānāvidharāgarattehi vatthehi vicitrattharaṇatthatehi, **sayanehi** ekabhūmikadvibhūmikādipāsādavarehi. **Āvasathehī**ti evarūpehi upakaraṇehi. **Phītā janapadā raṭṭhā** ekekappadesabhūtā janapadā ca keci keci sakalaraṭṭhā ca ‘‘namo brāhmaṇāna’’nti sāyaṃ pātaṃ brāhmaṇe deve viya namassiṃsu.

291. Te evaṃ namassiyamānā lokena **avajjhā brāhmaṇā** āsuṃ, na kevalañca avajjhā, **ajeyyā** vihiṃsitumpi anabhibhavanīyattā ajeyyā ca ahesuṃ. Kiṃ kāraṇā? **Dhammarakkhitā,** yasmā dhammena rakkhitā. Te hi pañca varasīladhamme rakkhiṃsu, ‘‘dhammo have rakkhati dhammacāri’’nti (jā. 1.10.102; 1.15.385) dhammarakkhitā hutvā avajjhā ajeyyā ca ahesunti adhippāyo. **Na ne koci nivāresī**ti te brāhmaṇe kulānaṃ dvāresu sabbaso bāhiresu ca abbhantaresu ca sabbadvāresu yasmā tesu piyasammatesu varasīlasamannāgatesu mātāpitūsu viya ativissatthā manussā ahesuṃ, tasmā ‘‘idaṃ nāma ṭhānaṃ tayā na pavisitabba’’nti na koci nivāresi.

292. Evaṃ dhammarakkhitā kuladvāresu anivāritā carantā aṭṭha ca cattālīsañcāti **aṭṭhacattālīsaṃ vassāni** kumārabhāvato pabhuti caraṇena **komāraṃ brahmacariyaṃ cariṃsu te**. Yepi brāhmaṇacaṇḍālā ahesuṃ, ko pana vādo brahmasamādīsūti evamettha adhippāyo veditabbo. Evaṃ brahmacariyaṃ carantā eva hi **vijjācaraṇapariyeṭṭhiṃ acaruṃ brāhmaṇā pure,** na abrahmacārino hutvā. Tattha **vijjāpariyeṭṭhī**ti mantajjhenaṃ. Vuttañcetaṃ ‘‘so aṭṭhacattālīsa vassāni komāraṃ brahmacariyaṃ carati mante adhīyamāno’’ti (a. ni. 5.192). **Caraṇapariyeṭṭhī**ti sīlarakkhaṇaṃ. ‘‘Vijjācaraṇapariyeṭṭhu’’ntipi pāṭho, vijjācaraṇaṃ pariyesituṃ acarunti attho.

293. Yathāvuttañca kālaṃ brahmacariyaṃ caritvā tato paraṃ gharāvāsaṃ kappentāpi **na brāhmaṇā aññamagamuṃ** khattiyaṃ vā vessādīsu aññataraṃ vā, ye ahesuṃ devasamā vā mariyādā vāti adhippāyo. Tathā sataṃ vā sahassaṃ vā datvā **napi bhariyaṃ kiṇiṃsu te,** seyyathāpi etarahi ekacce kiṇanti. Te hi dhammena dāraṃ pariyesanti. Kathaṃ? Aṭṭhacattālīsaṃ vassāni brahmacariyaṃ caritvā brāhmaṇā kaññābhikkhaṃ āhiṇḍanti – ‘‘ahaṃ aṭṭhacattālīsa vassāni ciṇṇabrahmacariyo, yadi vayappattā dārikā atthi, detha me’’ti. Tato yassa vayappattā dārikā hoti, so taṃ alaṅkaritvā nīharitvā dvāre ṭhitasseva brāhmaṇassa hatthe udakaṃ āsiñcanto ‘‘imaṃ te, brāhmaṇa, bhariyaṃ posāvanatthāya dammī’’ti vatvā deti.

Kasmā pana te evaṃ ciraṃ brahmacariyaṃ caritvāpi dāraṃ pariyesanti, na yāvajīvaṃ

brahmacārino hontīti? Micchādiṭṭhivasena. Tesañhi evaṃdiṭṭhi hoti – ‘‘yo puttaṃ na uppādeti, so kulavaṃsacchedakaro hoti, tato niraye paccatī’’ti. Cattāro kira abhāyitabbaṃ bhāyanti gaṇḍuppādo kikī kuntanī brāhmaṇāti. Gaṇḍuppādā kira mahāpathaviyā khayabhayena mattabhojino honti, na bahuṃ mattikaṃ khādanti. Kikī sakuṇikā ākāsapatanabhayena aṇḍassa upari uttānā seti. Kuntanī sakuṇikā pathavikampanabhayena pādehi bhūmiṃ na suṭṭhu akkamati. Brāhmaṇā kulavaṃsūpacchedabhayena dāraṃ pariyesanti. Āha cettha –

‘‘Gaṇḍuppādo kikī ceva, kuntī brāhmaṇadhammiko;
Ete abhayaṃ bhāyanti, sammūḷhā caturo janā’’ti.

Evaṃ dhammena dāraṃ pariyesitvāpi ca **sampiyeneva saṃvāsaṃ saṅgantvā samarocayuṃ,** sampiyeneva aññamaññaṃ pemeneva kāyena ca cittena ca missībhūtā saṅghaṭitā saṃsaṭṭhā hutvā saṃvāsaṃ samarocayuṃ, na appiyena na niggahena cāti vuttaṃ hoti.

294. Evaṃ sampiyeneva saṃvāsaṃ karontāpi ca **aññatra tamhā**ti, yo so utusamayo, yamhi samaye brāhmaṇī brāhmaṇena upagantabbā, aññatra tamhā samayā ṭhapetvā taṃ samayaṃ ututo viraṭaṃ **utuveramaṇiṃ pati** bhariyaṃ, yāva puna so samayo āgacchati, tāva aṭṭhatvā antarāyeva. **Methunaṃ dhamma**nti methunāya dhammāya. Sampadānavacanapattiyā kiretaṃ upayogavacanaṃ. **Nāssu gacchantī**ti neva gacchanti. **Brāhmaṇā**ti ye honti devasamā ca mariyādā cāti adhippāyo.

295. Avisesena pana sabbepi brahmacariyañca…pe… avaṇṇayuṃ. Tattha **brahmacariya**nti methunavirati. **Sīla**nti sesāni cattāri sikkhāpadāni. **Ajjava**nti ujubhāvo, atthato asaṭhatā amāyāvitā ca. **Maddava**nti mudubhāvo, atthato atthaddhatā anatimānitā ca. **Tapo**ti indriyasaṃvaro. **Soracca**nti suratabhāvo sukhasīlatā appaṭikūlasamācāratā. **Avihiṃsā**ti pāṇiādīhi avihesikajātikatā sakaruṇabhāvo. **Khantī**ti adhivāsanakkhanti. Iccete guṇe avaṇṇayuṃ. Yepi nāsakkhiṃsu sabbaso paṭipattiyā ārādhetuṃ, tepi tattha sāradassino hutvā vācāya vaṇṇayiṃsu pasaṃsiṃsu.

296. Evaṃ vaṇṇentānañca **yo nesaṃ…pe… nāgamā,** yo etesaṃ brāhmaṇānaṃ **paramo brahmā ahosi,** brahmasamo nāma uttamo brāhmaṇo ahosi, daḷhena parakkamena samannāgatattā **daḷhaparakkamo**. **Sa vā**ti vibhāvane vā-saddo, tena so evarūpo brāhmaṇoti tameva vibhāveti. **Methunaṃ dhamma**nti methunasamāpattiṃ. **Supinantepi nāgamā**ti supinepi na agamāsi.

297. Tato **tassa vattaṃ…pe… avaṇṇayuṃ**. Imāya gāthāya navamagāthāya vuttaguṇeyeva ādiantavasena niddisanto devasame brāhmaṇe pakāseti. Te hi viññujātikā paṇḍitā tassa brahmasamassa brāhmaṇassa vattaṃ anusikkhanti pabbajjāya jhānabhāvanāya ca, te ca ime brahmacariyādiguṇe paṭipattiyā eva vaṇṇayantīti. Te sabbepi brāhmaṇā pañcakanipāte doṇasutte (a. ni. 5.192) vuttanayeneva veditabbā.

298. Idāni mariyāde brāhmaṇe dassento āha – **‘‘taṇḍulaṃ sayana’’**nti. Tassattho – tesu ye honti mariyādā, te brāhmaṇā sace yaññaṃ kappetukāmā honti, atha āmakadhaññapaṭiggahaṇā paṭiviratattā nānappakārakaṃ **taṇḍulañca,** mañcapīṭhādibhedaṃ **sayanañca,** khomādibhedaṃ **vatthañca,** gosappitilatelādibhedaṃ **sappitelañca yāciya dhammena,** ‘‘uddissa ariyā tiṭṭhanti, esā ariyāna yācanā’’ti evaṃ vuttena uddissaṭhānasaṅkhātena dhammena yācitvā, atha yo yaṃ icchati dātuṃ, tena taṃ dinnataṇḍulādiṃ **samodhānetvā** saṃkaḍḍhitvā. ‘‘Samudānetvā’’tipi pāṭho, ekoyevattho. **Tato yaññamakappayu**nti tato gahetvā dānamakaṃsu.

299. Karontā ca evametasmiṃ **upaṭṭhitasmiṃ** dānasaṅkhāte **yaññasmiṃ nāssu gāvo haniṃsu** te, na te gāviyo haniṃsu. Gāvīmukhena cettha sabbapāṇā vuttāti veditabbā. Kiṃkāraṇā na haniṃsūti? Brahmacariyādiguṇayuttattā. Apica visesato **yathā mātā…pe… nāssu gāvo haniṃsu te**. Tattha **yāsu jāyanti osadhā**ti yāsu pittādīnaṃ bhesajjabhūtā pañca gorasā jāyanti.

300. **Annadā**tiādīsu yasmā pañca gorase paribhuñjantānaṃ khudā vūpasammati, balaṃ vaḍḍhati, chavivaṇṇo vippasīdati, kāyikamānasikaṃ sukhaṃ uppajjati, tasmā annadā baladā vaṇṇadā sukhadā cetāti veditabbā. Sesamettha uttānatthameva.

301. Evaṃ te yaññesu gāvo ahanantā puññappabhāvānuggahitasarīrā **sukhumālā…pe… sukhamedhittha yaṃ pajā**. Tattha **sukhumālā** mudutaluṇahatthapādāditāya, **mahākāyā** ārohapariṇāhasampattiyā, **vaṇṇavanto** suvaṇṇavaṇṇatāya saṇṭhānayuttatāya ca, **yasassino** lābhaparivārasampadāya. **Sehi dhammehī**ti sakehi cārittehi. **Kiccākiccesu ussukā**ti kiccesu ''idaṃ kātabbaṃ'', akiccesu ''idaṃ na kātabba''nti ussukkamāpannā hutvāti attho. Evaṃ te porāṇā brāhmaṇā evarūpā hutvā dassanīyā pasādanīyā lokassa paramadakkhiṇeyyā imāya paṭipattiyā **yāva loke avattiṃsu,** tāva vigataītibhayupaddavā hutvā nānappakārakaṃ **sukhaṃ edhittha** pāpuṇi, sukhaṃ vā edhittha sukhaṃ vuḍḍhiṃ agamāsi. **Ayaṃ pajā**ti sattalokaṃ nidasseti.

302-3. Kālaccayena pana sambhinnamariyādabhāvaṃ āpajjitukāmānaṃ **tesaṃ āsi vipallāso…pe… bhāgaso mite**. Tattha **vipallāso**ti viparītasaññā. **Aṇuto aṇu**nti lāmakaṭṭhena parittaṭṭhena appassādaṭṭhena aṇubhūtato kāmaguṇato uppannaṃ jhānasāmaññanibbānasukhāni upanidhāya saṅkhyampi anupagamanena aṇuṃ kāmasukhaṃ, lokuttarasukhaṃ vā upanidhāya aṇubhūtato attanā paṭiladdhalokiyasamāpattisukhato aṇuṃ appakatopi appakaṃ kāmasukhaṃ disvāti adhippāyo. **Rājino cā**ti rañño ca. **Viyākāra**nti sampattiṃ. **Ājaññasaṃyutte**ti assājānīyasaṃyutte. **Sukate**ti dārukammalohakammena suniṭṭhite. **Cittasibbane**ti sīhacammādīhi alaṅkaraṇavasena citrasibbane. **Nivesane**ti gharavatthūni. **Nivese**ti tattha patiṭṭhāpitagharāni. **Vibhatte**ti āyāmavitthāravasena vibhattāni. **Bhāgaso mite**ti aṅgaṇadvārapāsādakūṭāgārādivasena koṭṭhāsaṃ koṭṭhāsaṃ katvā mitāni. Kiṃ vuttaṃ hoti? Tesaṃ brāhmaṇānaṃ aṇuto aṇusaññitaṃ kāmasukhañca rañño byākārañca alaṅkatanāriyo ca vuttappakāre rathe ca nivesane nivese ca disvā dukkhesuyeva etesu vatthūsu ''sukha''nti pavattattā pubbe pavattanekkhammasaññāvipallāsasaṅkhātā viparītasaññā āsi.

304. Te evaṃ viparītasaññā hutvā **gomaṇḍalaparibyūḷhaṃ…pe… brāhmaṇā**. Tattha **gomaṇḍalaparibyūḷha**nti goyūthehi parikiṇṇaṃ. **Nārīvaragaṇāyuta**nti varanārīgaṇasaṃyuttaṃ. **Uḷāra**nti vipulaṃ. **Mānusaṃ bhoga**nti manussānaṃ nivesanādibhogavatthuṃ. **Abhijjhāyiṃsū**ti ''aho vatidaṃ amhākaṃ assā''ti taṇhaṃ vaḍḍhetvā abhipatthayamānā jhāyiṃsu.

305. Evaṃ abhijjhāyantā ca ''ete manussā sunhātā suvilittā kappitakesamassū āmuttamaṇiābharaṇā pañcahi kāmaguṇehi paricārenti, mayaṃ pana evaṃ tehi namassiyamānāpi sedamalakiliṭṭhagattā parūḷhakacchanakhalomā bhogarahitā paramakāruññataṃ pattā viharāma. Ete ca hatthikkhandhaassapiṭṭhisivikāsuvaṇṇarathādīhi vicaranti, mayaṃ pādehi. Ete dvibhūmikādipāsādatalesu vasanti, mayaṃ araññarukkhamūlādīsu. Ete ca gonakādīhi attharaṇehi atthatāsu varaseyyāsu sayanti, mayaṃ taṭṭikācammakhaṇḍādīni attharitvā bhūmiyaṃ. Ete nānārasāni bhojanāni bhuñjanti, mayaṃ uñchācariyāya yāpema. Kathaṃ nu kho mayampi etehi sadisā bhaveyyāmā''ti cintetvā ''dhanaṃ icchitabbaṃ, na sakkā dhanarahitehi ayaṃ sampatti pāpuṇitu''nti ca avadhāretvā vede bhinditvā dhammayutte purāṇamante nāsetvā adhammayutte kūṭamante ganthetvā dhanatthikā okkākarājānamupasaṅkamma sotthivacanādīni payuñjitvā ''amhākaṃ, mahārāja, brāhmaṇavaṃse paveṇiyā āgataṃ porāṇamantapadaṃ atthi, taṃ mayaṃ ācariyamuṭṭhitāya na kassaci bhaṇimhā, taṃ mahārājā sotumarahatī''ti ca vatvā assamedhādiyaññaṃ vaṇṇayiṃsu. Vaṇṇayitvā ca rājānaṃ ussāhentā ''yaja, mahārāja, evaṃ pahūtadhanadhañño tvaṃ, natthi te yaññasambhāravekallaṃ, evañhi te yajato sattakulaparivaṭṭā sagge uppajjissantī''ti avocuṃ. Tena nesaṃ taṃ pavattiṃ dassento āha bhagavā **''te tattha mante…pe… bahu te dhana''nti**.

Tattha **tatthā**ti tasmiṃ, yaṃ bhogamabhijjhāyiṃsu, tannimittanti vuttaṃ hoti. Nimittatthe hi etaṃ bhummavacanaṃ. **Tadupāgamu**nti tadā upāgamuṃ. **Pahūtadhanadhaññosī**ti pahūtadhanadhañño bhavissasi, abhisamparāyanti adhippāyo. Āsaṃsāyañhi anāgatepi vattamānavacanaṃ icchanti saddakovidā. **Yajassū**ti yajāhi. **Vittaṃ dhana**nti jātarūpādiratanameva vittikāraṇato vittaṃ,

samiddhikāraṇato dhananti vuttaṃ. Atha vā **vitta**nti vittikāraṇabhūtameva ābharaṇādi upakaraṇaṃ, yaṃ ''pahūtavittūpakaraṇo''tiādīsu (dī. ni. 1.331) āgacchati. **Dhana**nti hiraññasuvaṇṇādi. Kiṃ vuttaṃ hoti? Te brāhmaṇā mante ganthetvā tadā okkākaṃ upāgamuṃ. Kinti? ''Mahārāja, bahū te vittañca dhanañca, yajassu, āyatimpi pahūtadhanadhañño bhavissasī''ti.

306. Evaṃ kāraṇaṃ vatvā saññāpentehi **tato ca rājā…pe… adā dhanaṃ**. Tattha **saññatto**ti ñāpito. **Rathesabho**ti mahārathesu khattiyesu akampiyaṭṭhena usabhasadiso. **''Assamedha''**ntiādīsu assamettha medhantīti **assamedho,** dvīhi pariyaññehi yajitabbassa ekavīsatiyūpassa ṭhapetvā bhūmiñca purise ca avasesasabbavibhavadakkhiṇassa yaññassetaṃ adhivacanaṃ. Purisamettha medhantīti **purisamedho,** catūhi pariyaññehi yajitabbassa saddhiṃ bhūmiyā assamedhe vuttavibhavadakkhiṇassa yaññassetaṃ adhivacanaṃ. Sammamettha pāsantīti **sammāpāso,** divase divase sammaṃ khipitvā tassa patitokāse vediṃ katvā saṃhārimehi yūpādīhi sarassatinadiyā nimuggokāsato pabhuti paṭilomaṃ gacchantena yajitabbassa satrayāgassetaṃ adhivacanaṃ. Vājamettha pivantīti **vājapeyyo**. Ekena pariyaññena sattarasahi pasūhi yajitabbassa beluvayūpassa sattarasakadakkhiṇassa yaññassetaṃ adhivacanaṃ. Natthi ettha aggaḷāti **niraggaḷo,** navahi pariyaññehi yajitabbassa saddhiṃ bhūmiyā ca purisehi ca assamedhe vuttavibhavadakkhiṇassa sabbamedhapariyāyanāmassa assamedhavikappassetaṃ adhivacanaṃ. Sesamettha pākaṭameva.

307-8. Idāni yaṃ vuttaṃ ''brāhmaṇānamadā dhana''nti, taṃ dassento **''gāvo sayanañcā''**ti gāthādvayamāha. So hi rājā ''dīgharattaṃ lūkhāhārena kilantā pañca gorase paribhuñjantū''ti nesaṃ sapuṅgavāni goyūthāneva adāsi, tathā ''dīgharattaṃ thaṇḍilasāyitāya thūlasāṭakanivāsanena ekaseyyāya pādacārena rukkhamūlādivāsena ca kilantā gonakādiatthatavarasayanādīsu sukhaṃ anubhontū''ti nesaṃ mahagghāni sayanādīni ca adāsi. Evametaṃ nānappakārakaṃ aññañca hiraññasuvaṇṇādidhanaṃ adāsi. Tenāha bhagavā – ''gāvo sayanañca vatthañca…pe… brāhmaṇānamadā dhana''nti.

309-10. Evaṃ tassa rañño santikā **te ca tattha…pe… puna mupāgamuṃ**. Kiṃ vuttaṃ hoti? Tassa rañño santikā **te** brāhmaṇā tesu yāgesu **dhanaṃ** labhitvā dīgharattaṃ divase divase evameva ghāsacchādanaṃ pariyesitvā nānappakārakaṃ vatthukāma **sannidhiṃ samarocayuṃ**. Tato **tesaṃ icchāvatiṇṇānaṃ** khīrādipañcagorasassādavasena rasataṇhāya otiṇṇacittānaṃ ''khīrādīnipi tāva gunnaṃ sādūni, addhā imāsaṃ maṃsaṃ sādutaraṃ bhavissatī''ti evaṃ maṃsaṃ paṭicca **bhiyyo taṇhā pavaḍḍhatha**. Tato cintesuṃ – ''sace mayaṃ māretvā khādissāma, gārayhā bhavissāma, yaṃnūna mante gantheyyāmā''ti. Atha punapi vedaṃ bhinditvā tadanurūpe **te tattha mante ganthetvā** te brāhmaṇā tannimittaṃ kūṭamante ganthetvā okkākarājānaṃ puna upāgamiṃsu. Imamatthaṃ bhāsamānā **''yathā āpo ca…pe… bahu te dhana''**nti.

Kiṃ vuttaṃ hoti? Amhākaṃ, mahārāja, mantesu etadāgataṃ **yathā āpo** hatthadhovanādisabbakiccesu pāṇīnaṃ upayogaṃ gacchati, natthi tesaṃ tatonidānaṃ pāpaṃ. Kasmā? Yasmā **parikkhāro so hi pāṇinaṃ,** upakaraṇatthāya uppannoti adhippāyo. Yathā cāyaṃ mahāpathavī gamanaṭṭhānādisabbakiccesu kahāpaṇasaṅkhātaṃ **hiraññaṃ** suvaṇṇarajatādibhedaṃ **dhanaṃ,** yavagodhūmādibhedaṃ **dhāniyañca,** saṃvohārādisabbakiccesu upayogaṃ gacchati, **evaṃ gāvo manussānaṃ** sabbakiccesu upayogagamanatthāya uppannā. Tasmā etā hanitvā nānappakārake yāge **yajassu bahu te vittaṃ, yajassu bahu te dhana**nti.

311-12. Evaṃ purimanayeneva **tato ca rājā…pe… aghātayi,** yaṃ tato pubbe kañci sattaṃ **na pādā…pe… ghātayi**. Tadā kira brāhmaṇā yaññāvāṭaṃ gāvīnaṃ pūretvā maṅgalausabhaṃ bandhitvā rañño mūlaṃ netvā ''mahārāja, gomedhayaññaṃ yajassu, evaṃ te brahmalokassa maggo visuddho bhavissatī''ti āhaṃsu. Rājā katamaṅgalakicco khaggaṃ gahetvā puṅgavena saha anekasatasahassā gāvo māresi. Brāhmaṇā yaññāvāṭe maṃsāni chinditvā khādiṃsu, pītakodātarattakambale ca pārupitvā māresuṃ. Tadupādāya kira gāvo pārute disvā ubbijjanti. Tenāha bhagavā – ''na pādā…pe… ghātayī''ti.

313. **Tato devā**ti evaṃ tasmiṃ rājini gāviyo ghātetumāraddhe atha tadanantarameva taṃ

goghātakaṃ disvā ete cātumahārājikādayo **devā** ca, **pitaro**ti brāhmaṇesu laddhavohārā brahmāno ca, sakko **devānamindo** ca, pabbatapādanivāsino dānavayakkhasaññitā **asurarakkhasā** ca **''adhammo adhammo''**ti evaṃ vācaṃ nicchārentā ''dhi manussā, dhi manussā''ti ca vadantā **pakkanduṃ**. Evaṃ bhūmito pabhuti so saddo muhuttena yāva brahmalokā agamāsi, ekadhikkāraparipuṇṇo loko ahosi. Kiṃ kāraṇaṃ? **Yaṃ satthaṃ nipatī gave,** yasmā gāvimhi satthaṃ nipatīti vuttaṃ hoti.

314. Na kevalañca devādayo pakkanduṃ, ayamaññopi loke anattho udapādi – ye hi te **tayo rogā pure āsuṃ, icchā anasanaṃ jarā,** kiñci kiñcideva patthanataṇhā ca khudā ca paripākajarā cāti vuttaṃ hoti. Te **pasūnañca samārambhā, aṭṭhānavutimāgamuṃ,** cakkhurogādinā bhedena aṭṭhanavutibhāvaṃ pāpuṇiṃsūti attho.

315. Idāni bhagavā taṃ pasusamārambhaṃ nindanto āha **''eso adhammo''**ti. Tassattho **eso** pasusamārambhasaṅkhāto kāyadaṇḍādīnaṃ tiṇṇaṃ **daṇḍānaṃ** aññataradaṇḍabhūto dhammato apetattā **adhammo okkanto ahu,** pavatto āsi, so ca kho tato pabhuti pavattattā **purāṇo,** yassa okkamanato pabhuti kenaci pādādinā ahiṃsanato **adūsikāyo** gāvo **haññanti**. Yā ghātentā **dhammā dhaṃsanti** cavanti parihāyanti **yājakā** yaññayājino janāti.

316. **Evameso aṇudhammo**ti evaṃ eso lāmakadhammo hīnadhammo, adhammoti vuttaṃ hoti. Yasmā vā ettha dānadhammopi appako atthi, tasmā taṃ sandhāyāha ''aṇudhammo''ti. **Porāṇo**ti tāva cirakālato pabhuti pavattattā porāṇo. Viññūhi pana garahitattā **viññūgarahito**ti veditabbo. Yasmā ca viññugarahito, tasmā **yattha edisakaṃ passati, yājakaṃ garahatī jano**. Kathaṃ? ''Abbudaṃ brāhmaṇehi uppāditaṃ, gāvo vadhitvā maṃsaṃ khādantī''ti evamādīni vatvāti ayamettha anussavo.

317. **Evaṃ dhamme viyāpanne**ti evaṃ porāṇe brāhmaṇadhamme naṭṭhe. ''Viyāvatte''tipi pāṭho, viparivattitvā aññathā bhūteti attho. **Vibhinnā suddavessikā**ti pubbe samaggā viharantā suddā ca vessā ca te vibhinnā. **Puthū vibhinnā khattiyā**ti khattiyāpi bahū aññamaññaṃ bhinnā. **Patiṃ bhariyāvamaññathā**ti bhariyā ca gharāvāsatthaṃ issariyabale ṭhapitā puttabalādīhi upetā hutvā patiṃ avamaññatha, paribhavi avamaññi na sakkaccaṃ upaṭṭhāsi.

318. Evaṃ aññamaññaṃ vibhinnā samānā **khattiyā brahmabandhū ca…pe… kāmānaṃ vasamanvagu**nti. Khattiyā ca brāhmaṇā ca ye caññe vessasuddā yathā saṅkaraṃ nāpajjanti, evaṃ attano attano gottena rakkhitattā **gottarakkhitā**. Te sabbepi taṃ **jātivādaṃ niraṃkatvā,** ''ahaṃ khattiyo, ahaṃ brāhmaṇo''ti etaṃ sabbampi nāsetvā pañcakāmaguṇasaṅkhātānaṃ **kāmānaṃ vasaṃ anvaguṃ** āsattaṃ pāpuṇiṃsu, kāmahetu na kiñci akattabbaṃ nākaṃsūti vuttaṃ hoti.

Evamettha bhagavā ''isayo pubbakā''tiādīhi navahi gāthāhi porāṇānaṃ brāhmaṇānaṃ vaṇṇaṃ bhāsitvā ''yo nesaṃ paramo''ti gāthāya brahmasamaṃ, ''tassa vattamanusikkhantā''ti gāthāya devasamaṃ, ''taṇḍulaṃ sayana''ntiādikāhi catūhi gāthāhi mariyādaṃ, ''tesaṃ āsi vipallāso''tiādīhi sattarasahi gāthāhi sambhinnamariyādaṃ, tassa vippaṭipattiyā devādīnaṃ pakkandanādidīpanatthañca dassetvā desanaṃ niṭṭhāpesi. Brāhmaṇacaṇḍālo pana idha avuttoyeva. Kasmā? Yasmā vipattiyā akāraṇaṃ. Brāhmaṇadhammasampattiyā hi brahmasamadevasamamariyādā kāraṇaṃ honti, vipattiyā sambhinnamariyādo. Ayaṃ pana doṇasutte (a. ni. 5.192) vuttappakāro brāhmaṇacaṇḍālo brāhmaṇadhammavipattiyāpi akāraṇaṃ. Kasmā? Vipanne dhamme uppannattā. Tasmā taṃ adassetvāva desanaṃ niṭṭhāpesi. Etarahi pana sopi brāhmaṇacaṇḍālo dullabho. Evamayaṃ brāhmaṇānaṃ dhammo vinaṭṭho. Tenevāha doṇo brāhmaṇo – ''evaṃ sante mayaṃ, bho gotama, brāhmaṇacaṇḍālampi na pūremā''ti. Sesamettha vuttanayameva.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya brāhmaṇadhammikasuttavaṇṇanā niṭṭhitā.

8. Dhammasutta-(nāvāsutta)-vaṇṇanā

319. **Yasmā hi dhamma**nti dhammasuttaṃ, ‘‘nāvāsutta’’ntipi vuccati. Kā uppatti? Idaṃ suttaṃ āyasmantaṃ sāriputtattheraṃ ārabbha vuttaṃ. Ayamettha saṅkhepo, vitthāro pana dvinnaṃ aggasāvakānaṃ uppattito pabhuti veditabbo. Seyyathidaṃ – anuppanne kira bhagavati dve aggasāvakā ekaṃ asaṅkhyeyyaṃ kappasatasahassañca pāramiyo pūretvā devaloke nibbattā. Tesaṃ paṭhamo cavitvā rājagahassa avidūre upatissagāmo nāma brāhmaṇānaṃ bhogagāmo atthi, tattha saṭṭhiadhikapañcakoṭisatadhanavibhavassa gāmasāmino brāhmaṇassa rūpasārī nāma brāhmaṇī, tassā kucchiyaṃ paṭisandhiṃ aggahesi. Dutiyo tassevāvidūre kolitagāmo nāma brāhmaṇānaṃ bhogagāmo atthi. Tattha tathārūpavibhavasseva gāmasāmino brāhmaṇassa moggallānī nāma brāhmaṇī, tassā kucchiyaṃ taṃ divasameva paṭisandhiṃ aggahesi. Evaṃ tesaṃ ekadivasameva paṭisandhiggahaṇañca gabbhavuṭṭhānañca ahosi. Ekadivaseyeva ca nesaṃ ekassa upatissagāme jātattā **upatisso,** ekassa kolitagāme jātattā **kolito**ti nāmamakaṃsu.

Te sahapaṃsuṃ kīḷantā sahāyakā anupubbena vuḍḍhiṃ pāpuṇiṃsu, ekamekassa ca pañcapañcamāṇavakasatāni parivārā ahesuṃ. Te uyyānaṃ vā nadītitthaṃ vā gacchantā saparivārāyeva gacchanti. Eko pañcahi suvaṇṇasivikāsatehi, dutiyo pañcahi ājaññarathasatehi. Tadā ca rājagahe kālānukālaṃ giraggasamajjo nāma hoti. Sāyanhasamaye nagaravemajjhe yattha sakalaaṅgamagadhavāsino abhiññātā khattiyakumārādayo sannipatitvā supaññattesu mañcapīṭhādīsu nisinnā samajjavibhūtiṃ passanti. Atha te sahāyakā tena parivārena saddhiṃ tattha gantvā paññattāsanesu nisīdiṃsu. Tato upatisso samajjavibhūtiṃ passanto mahājanakāyaṃ sannipatitaṃ disvā ‘‘ettako janakāyo vassasataṃ appatvāva marissatī’’ti cintesi. Tassa maraṇaṃ āgantvā nalāṭante patiṭṭhitaṃ viya ahosi, tathā kolitassa. Tesaṃ anekappakāresu naṭesu naccantesu dassanamattepi cittaṃ na nami, aññadatthu saṃvegoyeva udapādi.

Atha vuṭṭhite samajje pakkantāya parisāya sakaparivārena pakkantesu tesu sahāyesu kolito upatissaṃ pucchi – ‘‘kiṃ, samma, nāṭakādidassanena tava pamodanamattampi nāhosī’’ti? So tassa taṃ pavattiṃ ārocetvā tampi tatheva paṭipucchi. Sopi tassa attano pavattiṃ ārocetvā ‘‘ehi, samma, pabbajitvā amataṃ gavesāmā’’ti āha. ‘‘Sādhu sammā’’ti upatisso taṃ sampaṭicchi. Tato dvepi janā taṃ sampattiṃ chaḍḍetvā punadeva rājagahamanuppattā. Tena ca samayena rājagahe sañcayo nāma paribbājako paṭivasati. Te tassa santike pañcahi māṇavakasatehi saddhiṃ pabbajitvā katipāheneva tayo vede sabbañca paribbājakasamayaṃ uggahesuṃ. Te tesaṃ satthānaṃ ādimajjhapariyosānaṃ upaparikkhantā pariyosānaṃ adisvā ācariyaṃ pucchiṃsu – ‘‘imesaṃ satthānaṃ ādimajjhaṃ dissati, pariyosānaṃ pana na dissati ‘idaṃ nāma imehi satthehi pāpuṇeyyāti, yato uttari pāpuṇitabbaṃ natthī’’’ti. Sopi āha – ‘‘ahampi tesaṃ tathāvidhaṃ pariyosānaṃ na passāmī’’ti. Te āhaṃsu – ‘‘tena hi mayaṃ imesaṃ pariyosānaṃ gavesāmā’’ti. Te ācariyo ‘‘yathāsukhaṃ gavesathā’’ti āha. Evaṃ te tena anuññātā amataṃ gavesamānā āhiṇḍantā jambudīpe pākaṭā ahesuṃ. Tehi khattiyapaṇḍitādayo pañhaṃ puṭṭhā uttaruttariṃ na sampāyanti. ‘‘Upatisso kolito’’ti vutte pana ‘‘ke ete, na kho mayaṃ jānāmā’’ti bhaṇantā natthi, evaṃ vissutā ahesuṃ.

Evaṃ tesu amatapariyesanaṃ caramānesu amhākaṃ bhagavā loke uppajjitvā pavattitavaradhammacakko anupubbena rājagahamanuppatto. Te ca paribbājakā sakalajambudīpaṃ caritvā tiṭṭhatu amataṃ, antamaso pariyosānapañhavissajjanamattampi alabhantā punadeva rājagahaṃ agamaṃsu. Atha kho āyasmā assaji pubbaṇhasamayaṃ nivāsetvāti yāva tesaṃ pabbajjā, tāva sabbaṃ pabbajjākkhandhake (mahāva. 60) āgatanayeneva vitthārato daṭṭhabbaṃ.

Evaṃ pabbajitesu tesu dvīsu sahāyakesu āyasmā sāriputto aḍḍhamāsena sāvakapāramīñāṇaṃ sacchākāsi. So yadā assajittherena saddhiṃ ekavihāre vasati, tadā bhagavato upaṭṭhānaṃ gantvā anantaraṃ therassa upaṭṭhānaṃ gacchati ‘‘pubbācariyo me ayamāyasmā, etamahaṃ nissāya bhagavato sāsanaṃ aññāsi’’nti gāravena. Yadā pana assajittherena saddhiṃ ekavihāre na vasati, tadā yassaṃ disāyaṃ thero vasati, taṃ disaṃ oloketvā pañcapatiṭṭhitena vanditvā añjaliṃ paggayha namassati. Taṃ

disvā keci bhikkhū kathaṃ samuṭṭhāpesuṃ – ‘‘sāriputto aggasāvako hutvā disaṃ namassati, ajjāpi maññe brāhmaṇadiṭṭhi appahīnā’’ti. Atha bhagavā dibbāya sotadhātuyā taṃ kathāsallāpaṃ sutvā paññattavarabuddhāsane nisinnaṃyeva attānaṃ dassento bhikkhū āmantesi – ‘‘kāya nuttha, bhikkhave, etarahi kathāya sannisinnā’’ti? Te taṃ pavattiṃ ācikkhiṃsu. Tato bhagavā ‘‘na, bhikkhave, sāriputto disaṃ namassati, yaṃ nissāya sāsanaṃ aññāsi, taṃ attano ācariyaṃ vandati namassati sammāneti, ācariyapūjako, bhikkhave, sāriputto’’ti vatvā tattha sannipatitānaṃ dhammadesanatthaṃ imaṃ suttamabhāsi.

Tattha **yasmā hi dhammaṃ puriso vijaññā**ti yato puggalā piṭakattayappabhedaṃ pariyattidhammaṃ vā, pariyattiṃ sutvā adhigantabbaṃ navalokuttarappabhedaṃ paṭivedhadhammaṃ vā puriso vijaññā jāneyya vedeyya. ‘‘Yassā’’tipi pāṭho, so evattho. **Indaṃva naṃ devatā pūjayeyyā**ti yathā sakkaṃ devānamindaṃ dvīsu devalokesu devatā pūjenti, evaṃ so puggalo taṃ puggalaṃ kālasseva vuṭṭhāya upāhanaomuñcanādiṃ sabbaṃ vattapaṭivattaṃ karonto pūjeyya sakkareyya garukareyya. Kiṃ kāraṇaṃ? **So pūjito…pe… pātukaroti dhammaṃ,** so ācariyo evaṃ pūjito tasmiṃ antevāsimhi pasannacitto pariyattipaṭivedhavasena bahussuto desanāvaseneva pariyattidhammañca, desanaṃ sutvā yathānusiṭṭhaṃ paṭipattiyā adhigantabbaṃ paṭivedhadhammañca pātukaroti deseti, desanāya vā pariyattidhammaṃ, upamāvasena attanā adhigatapaṭivedhadhammaṃ pātukaroti.

320. **Tadaṭṭhikatvāna nisamma dhīro**ti evaṃ pasannena ācariyena pātukataṃ dhammaṃ aṭṭhikatvāna suṇitvā upadhāraṇasamatthatāya dhīro puriso. **Dhammānudhammaṃ paṭipajjamāno**ti lokuttaradhammassa anulomattā anudhammabhūtaṃ vipassanaṃ bhāvayamāno. **Viññū vibhāvī nipuṇo ca hotī**ti viññutāsaṅkhātāya paññāya adhigamena viññū, vibhāvetvā paresampi pākaṭaṃ katvā ñāpanasamatthatāya vibhāvī, paramasukhumatthapaṭivedhatāya nipuṇo ca hoti. **Yo tādisaṃ bhajati appamatto**ti yo tādisaṃ pubbe vuttappakāraṃ bahussutaṃ appamatto tappasādanaparo hutvā bhajati.

321. Evaṃ paṇḍitācariyasevanaṃ pasaṃsitvā idāni bālācariyasevanaṃ nindanto **‘‘khuddañca bāla’’**nti imaṃ gāthamāha. Tattha **khudda**nti khuddena kāyakammādinā samannāgataṃ, paññābhāvato bālaṃ. **Anāgatattha**nti anadhigatapariyattipaṭivedhatthaṃ. **Usūyaka**nti issāmanakatāya antevāsikassa vuḍḍhiṃ asahamānaṃ. Sesamettha pākaṭameva padato. Adhippāyato pana yo bahucīvarādilābhī ācariyo antevāsikānaṃ cīvarādīni na sakkoti dātuṃ, dhammadāne pana aniccadukkhānattavacanamattampi na sakkoti. Etehi khuddatādidhammehi samannāgatattā taṃ khuddaṃ bālaṃ anāgatatthaṃ usūyakaṃ ācariyaṃ upasevamāno ‘‘pūtimacchaṃ kusaggenā’’ti (itivu. 76; jā. 1.15.183) vuttanayena sayampi bālo hoti. Tasmā idha sāsane kiñci appamattakampi pariyattidhammaṃ paṭivedhadhammaṃ vā avibhāvayitvā ca avijānitvā ca yassa dhammesu kaṅkhā, taṃ ataritvā maraṇaṃ upetīti evamassa attho veditabbo.

322-3. Idāni tassevatthassa pākaṭakaraṇatthaṃ **‘‘yathā naro’’**ti gāthādvayamāha. Tattha **āpaga**nti nadiṃ. **Mahodaka**nti bahuudakaṃ. **Salila**nti ito cito ca gataṃ, vitthiṇṇanti vuttaṃ hoti. ‘‘Sarita’’ntipi pāṭho, so evattho. **Sīghasota**nti hārahārikaṃ, vegavatinti vuttaṃ hoti. **Kiṃ so**ti ettha ‘‘so vuyhamāno’’ti iminā ca sokārena tassa narassa niddiṭṭhattā nipātamatto sokāro. Kiṃ sūti vuttaṃ hoti yathā ‘‘na bhavissāmi nāma so, vinassissāmi nāma so’’ti. **Dhamma**nti pubbe vuttaṃ duvidhameva. **Anisāmayattha**nti anisāmetvā atthaṃ. Sesamettha pākaṭameva padato.

Adhippāyato pana yathā yo kocideva naro vuttappakāraṃ nadiṃ otaritvā tāya nadiyā vuyhamāno anusotagāmī sotameva anugacchanto pare pāratthike kiṃ sakkhati pāraṃ netuṃ. ‘‘Sakkatī’’tipi pāṭho. Tatheva duvidhampi dhammaṃ attano paññāya avibhāvayitvā bahussutānañca santike atthaṃ anisāmetvā sayaṃ avibhāvitattā ajānanto anisāmitattā ca avitiṇṇakaṅkho pare kiṃ sakkhati nijjhāpetuṃ pekkhāpetunti evamettha attho daṭṭhabbo. ‘‘So vata, cunda, attanā palipapalipanno’’tiādikañcettha (ma. ni. 1.87) suttapadaṃ anussaritabbaṃ.

324-5. Evaṃ bālasevanāya bālassa paraṃ nijjhāpetuṃ asamatthatāya pākaṭakaraṇatthaṃ upamaṃ vatvā idāni ‘‘yo tādisaṃ bhajati appamatto’’ti ettha vuttassa paṇḍitassa pare nijjhāpetuṃ samatthatāya

pākaṭakaraṇatthaṃ **''yathāpi nāva''**nti gāthādvayamāha. Tattha **phiyenā**ti dabbipadarena. **Rittenā**ti veḷudaṇḍena. **Tatthā**ti tassaṃ nāvāyaṃ. **Tatrūpayaññū**ti tassā nāvāya āharaṇapaṭiharaṇādiupāyajānanena maggapaṭipādanena upāyaññū. Sikkhitasikkhatāya sukusalahatthatāya ca **kusalo**. Uppannupaddavapaṭikārasamatthatāya **mutīmā**. **Vedagū**ti vedasaṅkhātehi catūhi maggañāṇehi gato. **Bhāvitatto**ti tāyeva maggabhāvanāya bhāvitacitto. **Bahussuto**ti pubbe vuttanayeneva. **Avedhadhammo**ti aṭṭhahi lokadhammehi akampaniyasabhāvo. **Sotāvadhānūpanisūpapanne**ti sotaodahanena ca maggaphalānaṃ upanissayena ca upapanne. Sesaṃ uttānapadatthameva. Adhippāyayojanāpi sakkā purimanayeneva jānitunti na vitthāritā.

326. Evaṃ paṇḍitassa pare nijjhāpetuṃ samatthabhāvapākaṭakaraṇatthaṃ upamaṃ vatvā tassā paṇḍitasevanāya niyojento **''tasmā have''**ti imaṃ avasānagāthamāha. Tatrāyaṃ saṅkhepattho – yasmā upanissayasampannā paṇḍitasevanena visesaṃ pāpuṇanti, **tasmā have sappurisaṃ bhajetha**. Kīdisaṃ sappurisaṃ bhajetha? **Medhāvinañceva bahussutañca,** paññāsampattiyā ca medhāvinaṃ vuttappakārasutadvayena ca bahussutaṃ. Tādisañhi bhajamāno tena bhāsitassa dhammassa **aññāya atthaṃ** evaṃ ñatvā ca yathānusiṭṭhaṃ **paṭipajjamāno** tāya paṭipattiyā paṭivedhavasena **viññātadhammo** so maggaphalanibbānappabhedaṃ lokuttara**sukhaṃ labhetha** adhigaccheyya pāpuṇeyyāti arahattanikūṭena desanaṃ samāpesīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya dhammasuttavaṇṇanā niṭṭhitā.

9. Kiṃsīlasuttavaṇṇanā

327. **Kiṃsīlo**ti kiṃsīlasuttaṃ. Kā uppatti? Āyasmato sāriputtassa gihisahāyako eko therasseva pituno vaṅgantabrāhmaṇassa sahāyassa brāhmaṇassa putto saṭṭhikoṭiadhikaṃ pañcasatakoṭidhanaṃ pariccajitvā āyasmato sāriputtattherassa santike pabbajitvā sabbaṃ buddhavacanaṃ pariyāpuṇi. Tassa thero bahuso ovaditvā kammaṭṭhānamadāsi, so tena visesaṃ nādhigacchati. Tato thero ''buddhaveneyyo eso''ti ñatvā taṃ ādāya bhagavato santikaṃ gantvā taṃ bhikkhuṃ ārabbha puggalaṃ aniyametvā ''kiṃsīlo''ti pucchi. Athassa bhagavā tato paraṃ abhāsi. Tattha **kiṃsīlo**ti kīdisena vārittasīlena samannāgato, kīdisapakatiko vā. **Kiṃsamācāro**ti kīdisena cārittena yutto. **Kāni kammāni brūhaya**nti kāni kāyakammādīni vaḍḍhento. **Naro sammā niviṭṭhassā**ti abhirato naro sāsane sammā patiṭṭhito bhaveyya. **Uttamatthañca pāpuṇe**ti sabbatthānaṃ uttamaṃ arahattañca pāpuṇeyyāti vuttaṃ hoti.

328. Tato bhagavā ''sāriputto aḍḍhamāsūpasampanno sāvakapāramippatto, kasmā ādikammikaputhujjanapañhaṃ pucchatī''ti āvajjento ''saddhivihārikaṃ ārabbhā''ti ñatvā pucchāya vuttaṃ cārittasīlaṃ avibhajitvāva tassa sappāyavasena dhammaṃ desento **''vuḍḍhāpacāyī''**tiādimāha.

Tattha paññāvuḍḍho, guṇavuḍḍho, jātivuḍḍho, vayovuḍḍhoti cattāro vuḍḍhā. Jātiyā hi daharopi bahussuto bhikkhu appassutamahallakabhikkhūnamantare bāhusaccapaññāya vuḍḍhattā **paññāvuḍḍho**. Tassa hi santike mahallakabhikkhūpi buddhavacanaṃ pariyāpuṇanti, ovādavinicchayapañhavissajjanāni ca paccāsīsanti. Tathā daharopi bhikkhu adhigamasampanno **guṇavuḍḍho** nāma. Tassa hi ovāde patiṭṭhāya mahallakāpi vipassanāgabbhaṃ gahetvā arahattaphalaṃ pāpuṇanti. Tathā daharopi rājā khattiyo muddhāvasitto brāhmaṇo vā sesajanassa vandanārahato **jātivuḍḍho** nāma. Sabbo pana paṭhamajāto **vayovuḍḍho** nāma. Tattha yasmā paññāya sāriputtattherassa sadiso natthi ṭhapetvā bhagavantaṃ, tathā guṇenapi aḍḍhamāsena sabbasāvakapāramīñāṇassa paṭividdhattā. Jātiyāpi so brāhmaṇamahāsālakule uppanno, tasmā tassa bhikkhuno vayena samānopi so imehi tīhi kāraṇehi vuḍḍho. Imasmiṃ panatthe paññāguṇehi eva vuḍḍhabhāvaṃ sandhāya bhagavā āha – ''vuḍḍhāpacāyī''ti. Tasmā tādisānaṃ vuḍḍhānaṃ apacitikaraṇena vuḍḍhāpacāyī, tesameva vuḍḍhānaṃ lābhādīsu usūyavigamena anusūyako ca siyāti ayamādipādassa attho.

Kālaññū cassāti ettha pana rāge uppanne tassa vinodanatthāya garūnaṃ dassanaṃ gacchantopi kālaññū, dose… mohe… kosajje uppanne tassa vinodanatthāya garūnaṃ dassanaṃ gacchantopi kālaññū, yato evaṃ kālaññū ca assa garūnaṃ dassanāya. **Dhammiṃ katha**nti samathavipassanāyuttaṃ. **Erayita**nti vuttaṃ. **Khaṇaññū**ti tassā kathāya khaṇavedī, dullabho vā ayaṃ īdisāya kathāya savanakkhaṇoti jānanto. **Suṇeyya sakkaccā**ti taṃ kathaṃ sakkaccaṃ suṇeyya. Na kevalañca tameva, aññānipi buddhaguṇādipaṭisaṃyuttāni subhāsitāni sakkaccameva suṇeyyāti attho.

329. ‘‘Kālaññū cassa garūnaṃ dassanāyā’’ti ettha vuttanayañca attano uppannarāgādivinodanakālaṃ ñatvāpi garūnaṃ santikaṃ gacchanto **kālena gacche garūnaṃ sakāsaṃ,** ‘‘ahaṃ kammaṭṭhāniko dhutaṅgadharo cā’’ti katvā na cetiyavandanabodhiyaṅgaṇabhikkhācāramaggaatimajjhanhikavelādīsu yattha katthaci ṭhitamācariyaṃ disvā paripucchanatthāya upasaṅkameyya, sakasenāsane pana attano āsane nisinnaṃ vūpasantadarathaṃ sallakkhetvā kammaṭṭhānādividhipucchanatthaṃ upasaṅkameyyāti attho. Evaṃ upasaṅkamantopi ca **thambhaṃ niraṃkatvā nivātavutti** thaddhabhāvakaraṃ mānaṃ vināsetvā nīcavutti pādapuñchanacoḷakachinnavisāṇusabhauddhatadāṭhasappasadiso hutvā upasaṅkameyya. **Atha** tena garunā vuttaṃ **atthaṃ dhammaṃ…pe… samācare ca. Attha**nti bhāsitatthaṃ. **Dhamma**nti pāḷidhammaṃ. **Saṃyama**nti sīlaṃ. **Brahmacariya**nti avasesasāsanabrahmacariyaṃ. **Anussare ceva samācare cā**ti atthaṃ kathitokāse anussareyya, dhammaṃ saṃyamaṃ brahmacariyaṃ kathitokāse anussareyya, anussaraṇamatteneva ca atussanto taṃ sabbampi samācare samācareyya samādāya vatteyya. Tāsaṃ kathānaṃ attani pavattane ussukkaṃ kareyyāti attho. Evaṃ karonto hi kiccakaro hoti.

330. Tato parañca **dhammārāmo dhammarato dhamme ṭhito dhammavinicchayaññū** bhaveyya. Sabbapadesu cettha **dhammo**ti samathavipassanā, ārāmo ratīti ekova attho, dhamme ārāmo assāti **dhammārāmo**. Dhamme rato, na aññaṃ pihetīti **dhammarato**. **Dhamme ṭhito** dhammaṃ vattanato. Dhammavinicchayaṃ jānāti ‘‘idaṃ udayañāṇaṃ idaṃ vayañāṇa’’nti **dhammavinicchayaññū,** evarūpo assa. Atha yāyaṃ rājakathāditiracchānakathā taruṇavipassakassa bahiddhārūpādīsu abhinandanuppādanena taṃ samathavipassanādhammaṃ sandūseti, tasmā ‘‘dhammasandosavādo’’ti vuccati, taṃ **nevācare dhammasandosavādaṃ,** aññadatthu āvāsagocarādisappāyāni sevanto **tacchehi nīyetha subhāsitehi**. Samathavipassanāpaṭisaṃyuttānevettha tacchāni, tathārūpehi subhāsitehi nīyetha nīyeyya, kālaṃ khepeyyāti attho.

331. Idāni ‘‘dhammasandosavāda’’nti ettha atisaṅkhepena vuttaṃ samathavipassanāyuttassa bhikkhuno upakkilesaṃ pākaṭaṃ karonto tadaññenapi upakkilesena saddhiṃ **‘‘hassaṃ jappa’’**nti imaṃ gāthamāha. Hāsantipi pāṭho. Vipassakena hi bhikkhunā hasanīyasmiṃ vatthusmiṃ sitamattameva kātabbaṃ, niratthakakathājappo na bhāsitabbo, ñātibyasanādīsu paridevo na kātabbo, khāṇukaṇṭakādimhi manopadoso na uppādetabbo. **Māyākata**nti vuttā **māyā,** tividhaṃ **kuhanaṃ,** paccayesu **giddhi,** jātiādīhi **māno,** paccanīkasātatāsaṅkhāto **sārambho,** pharusavacanalakkhaṇaṃ **kakkasaṃ,** rāgādayo **kasāvā,** adhimattataṇhālakkhaṇā **mucchā**ti ime ca dosā sukhakāmena aṅgārakāsu viya, sucikāmena gūthaṭhānaṃ viya, jīvitukāmena āsivisādayo viya ca pahātabbā. Hitvā ca ārogyamadādivigamā vītamadena cittavikkhepābhāvā ṭhitattena caritabbaṃ. Evaṃ paṭipanno hi sabbupakkilesaparisuddhāya bhāvanāya na cirasseva arahattaṃ pāpuṇāti. Tenāha bhagavā – ‘‘hassaṃ jappaṃ…pe… ṭhitatto’’ti.

332. Idāni yvāyaṃ ‘‘hassaṃ jappa’’ntiādinā nayena upakkileso vutto, tena samannāgato bhikkhu yasmā sāhaso hoti avīmaṃsakārī, ratto rāgavasena duṭṭho dosavasena gacchati, pamatto ca hoti kusalānaṃ dhammānaṃ bhāvanāya asātaccakārī, tathārūpassa ca ‘‘suṇeyya sakkacca subhāsitānī’’tiādinā nayena vutto ovādo niratthako, tasmā imassa saṃkilesassa puggalādhiṭṭhānāya desanāya sutādivuddhipaṭipakkhabhāvaṃ dassento **‘‘viññātasārānī’’**ti imaṃ gāthamāha.

Tassattho – yāni hetāni samathavipassanāpaṭisaṃyuttāni **subhāsitāni,** tesaṃ vijānanaṃ sāro. Yadi viññātāni sādhu, atha saddamattameva gahitaṃ, na kiñci kataṃ hoti, yena etāni sutamayena ñāṇena

viññāyanti, taṃ **sutaṃ,** etañca sutamayañāṇaṃ **viññātasamādhisāraṃ,** tesu viññātesu dhammesu yo samādhi cittassāvikkhepo tathattāya paṭipatti, ayamassa sāro. Na hi vijānanamatteneva koci attho sijjhati. Yo panāyaṃ naro rāgādivasena vattanato **sāhaso**, kusalānaṃ dhammānaṃ bhāvanāya asātaccakāritāya **pamatto,** so saddamattaggāhīyeva hoti. Tena tassa atthavijānanābhāvato sā subhāsitavijānanapaññā ca, tathattāya paṭipattiyā abhāvato sutañca na vaḍḍhatīti.

333. Evaṃ pamattānaṃ sattānaṃ paññāparihāniṃ sutaparihāniñca dassetvā idāni appamattānaṃ tadubhayasārādhigamaṃ dassento āha – **''dhamme ca ye…pe… sāramajjhagū''**ti. Tattha **ariyappavedito dhammo** nāma samathavipassanādhammo. Ekopi hi buddho samathavipassanādhammaṃ adesetvā parinibbuto nāma natthi. Tasmā etasmiṃ **dhamme ca ye ariyappavedite ratā** niratā appamattā sātaccānuyogino, **anuttarā te vacasā manasā kammunā ca,** te catubbidhena vacīsucaritena tividhena manosucaritena tividhena kāyasucaritena ca samannāgatattā vacasā manasā kammunā ca anuttarā, avasesasattehi asamā aggāvisiṭṭhā. Ettāvatā saddhiṃ pubbabhāgasīlena ariyamaggasampayuttaṃ sīlaṃ dasseti. Evaṃ parisuddhasīlā **te santisoraccasamādhisaṇṭhitā, sutassa paññāya ca sāramajjhagū,** ye ariyappavedite dhamme ratā, te na kevalaṃ vācādīhi anuttarā honti, apica kho pana santisoracce samādhimhi ca saṇṭhitā hutvā sutassa paññāya ca sāramajjhagū adhigatā icceva veditabbā. Āsaṃsāyaṃ bhūtavacanaṃ. Tattha **santī**ti nibbānaṃ, **soracca**nti sundare ratabhāvena yathābhūtapaṭivedhikā paññā, santiyā soraccanti **santisoraccaṃ,** nibbānārammaṇāya maggapaññāyetaṃ adhivacanaṃ. **Samādhī**ti taṃsampayuttova maggasamādhi. **Saṇṭhitā**ti tadubhaye patiṭṭhitā. Sutapaññānaṃ sāraṃ nāma arahattaphalavimutti. Vimuttisārañhi idaṃ brahmacariyaṃ.

Evamettha bhagavā dhammena pubbabhāgapaṭipadaṃ, ''anuttarā vacasā''tiādīhi sīlakkhandhaṃ, santisoraccasamādhīhi paññākkhandhasamādhikkhandheti tīhipi imehi khandhehi aparabhāgapaṭipadañca dassetvā sutapaññāsārena akuppavimuttiṃ dassento arahattanikūṭena desanaṃ samāpesi. Desanāpariyosāne ca so bhikkhu sotāpattiphalaṃ patvā puna na cirasseva aggaphale arahatte patiṭṭhāsīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya kiṃsīlasuttavaṇṇanā niṭṭhitā.

10. Uṭṭhānasuttavaṇṇanā

334. **Uṭṭhahathā**ti uṭṭhānasuttaṃ. Kā uppatti? Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharanto rattiṃ jetavanavihāre vasitvā pubbaṇhasamayaṃ bhikkhusaṅghaparivuto sāvatthiyaṃ piṇḍāya caritvā pācīnadvārena nagarā nikkhamitvā migāramātupāsādaṃ agamāsi divāvihāratthāya. Āciṇṇaṃ kiretaṃ bhagavato rattiṃ jetavanavihāre vasitvā migāramātupāsāde divāvihārūpagamanaṃ, rattiñca migāramātupāsāde vasitvā jetavane divāvihārūpagamanaṃ. Kasmā? Dvinnaṃ kulānaṃ anuggahatthāya mahāpariccāgaguṇaparidīpanatthāya ca. Migāramātupāsādassa ca heṭṭhā pañca kūṭāgāragabbhasatāni honti, yesu pañcasatā bhikkhū vasanti. Tattha yadā bhagavā heṭṭhāpāsāde vasati, tadā bhikkhū bhagavato gāravena uparipāsādaṃ nāruhanti. Taṃ divasaṃ pana bhagavā uparipāsāde kūṭāgāragabbhaṃ pāvisi, tena heṭṭhāpāsāde pañcapi gabbhasatāni pañcasatā bhikkhū pavisiṃsu. Te ca sabbeva navā honti adhunāgatā imaṃ dhammavinayaṃ uddhatā unnaḷā pākatindriyā. Te pavisitvā divāseyyaṃ supitvā sāyaṃ uṭṭhāya mahātale sannipatitvā ''ajja bhattagge tuyhaṃ kiṃ ahosi, tvaṃ kattha agamāsi, ahaṃ āvuso kosalarañño gharaṃ, ahaṃ anāthapiṇḍikassa, tattha evarūpo ca evarūpo ca bhojanavidhi ahosī''ti nānappakāraṃ āmisakathaṃ kathentā uccāsaddamahāsaddā ahesuṃ.

Bhagavā taṃ saddaṃ sutvā ''ime mayā saddhiṃ vasantāpi evaṃ pamattā, aho ayuttakārino''ti mahāmoggallānattherassa āgamanaṃ cintesi. Tāvadeva āyasmā mahāmoggallāno bhagavato cittaṃ ñatvā iddhiyā āgamma pādamūle vandamānoyeva ahosi. Tato naṃ bhagavā āmantesi – ''ete te,

moggallāna, sabrahmacārino pamattā, sādhu ne saṃvejehī''ti. ''Evaṃ bhante''ti kho so āyasmā mahāmoggallāno bhagavato paṭissuṇitvā tāvadeva āpokasiṇaṃ samāpajjitvā karīsabhūmiyaṃ ṭhitaṃ mahāpāsādaṃ nāvaṃ viya mahāvāto pādaṅguṭṭhakena kampesi saddhiṃ patiṭṭhitapathavippadesena. Atha te bhikkhū bhītā vissaraṃ karontā sakasakacīvarāni chaḍḍetvā catūhi dvārehi nikkhamiṃsu. Bhagavā tesaṃ attānaṃ dassento aññena dvārena gandhakuṭiṃ pavisanto viya ahosi, te bhagavantaṃ disvā vanditvā aṭṭhaṃsu. Bhagavā ''kiṃ, bhikkhave, bhītatthā''ti pucchi, te ''ayaṃ, bhante, migāramātupāsādo kampito''ti āhaṃsu. ''Jānātha, bhikkhave, kenā''ti? ''Na jānāma, bhante''ti. Atha bhagavā ''tumhādisānaṃ, bhikkhave, muṭṭhassatīnaṃ asampajānānaṃ pamādavihārīnaṃ saṃvegajananatthaṃ moggallānena kampito''ti vatvā tesaṃ bhikkhūnaṃ dhammadesanatthaṃ imaṃ suttamabhāsi.

Tattha **uṭṭhahathā**ti āsanā uṭṭhahatha ghaṭatha vāyamatha, mā kusītā hotha. **Nisīdathā**ti pallaṅkaṃ ābhujitvā kammaṭṭhānānuyogatthāya nisīdatha. **Ko attho supitena vo**ti ko tumhākaṃ anupādāparinibbānatthāya pabbajitānaṃ supitena attho. Na hi sakkā supantena koci attho pāpuṇituṃ. **Āturānañhi kā niddā, sallaviddhāna ruppata**nti yatra ca nāma appakepi sarīrappadese uṭṭhitena cakkhurogādinā rogena āturānaṃ ekadvaṅgulamattampi paviṭṭhena ayasallaaṭṭhisalladantasallavisāṇasallakaṭṭhasallānaṃ aññatarena sallena ruppamānānaṃ manussānaṃ niddā natthi, tattha tumhākaṃ sakalacittasarīrasantānaṃ bhañjitvā uppannehi nānappakārakilesarogehi āturānañhi kā niddā rāgasallādīhi ca pañcahi sallehi antohadayaṃ pavisiya viddhattā sallaviddhānaṃ ruppataṃ.

335. Evaṃ vatvā puna bhagavā bhiyyosomattāya te bhikkhū ussāhento saṃvejento ca āha – **''uṭṭhahatha…pe… vasānuge''**ti. Tatrāyaṃ sādhippāyayojanā atthavaṇṇanā – evaṃ kilesasallaviddhānañhi vo, bhikkhave, kālo pabujjhituṃ. Kiṃ kāraṇaṃ? Maṇḍapeyyamidaṃ, bhikkhave, brahmacariyaṃ, satthā sammukhībhūto, ito pubbe pana vo dīgharattaṃ suttaṃ, girīsu suttaṃ, nadīsu suttaṃ, samesu suttaṃ, visamesu suttaṃ, rukkhaggesupi suttaṃ adassanā ariyasaccānaṃ, tasmā tassā niddāya antakiriyatthaṃ uṭṭhahatha nisīdatha daḷhaṃ sikkhatha santiyā.

Tattha purimapādassattho vuttanayo eva. Dutiyapāde pana **santī**ti tisso santiyo – accantasanti, tadaṅgasanti, sammutisantīti, nibbānavipassanādiṭṭhigatānametaṃ adhivacanaṃ. Idha pana accantasanti nibbānamadhippetaṃ, tasmā nibbānatthaṃ daḷhaṃ sikkhatha, asithilaparakkamā hutvā sikkhathāti vuttaṃ hoti. Kiṃ kāraṇaṃ? **Mā vo pamatte viññāya, maccurājā amohayittha vasānuge**, mā tumhe ''pamattā ete''ti evaṃ ñatvā maccurājapariyāyanāmo māro vasānuge amohayittha, yathā tassa vasaṃ gacchatha, evaṃ vasānuge karonto mā amohayitthāti vuttaṃ hoti.

336. Yato tassa vasaṃ anupagacchantā **yāya devā manussā ca…pe… samappitā,** yāya devā ca manussā ca atthikā rūpasaddagandharasaphoṭṭhabbatthikā, taṃ rūpādiṃ sitā nissitā allīnā hutvā tiṭṭhanti, taratha samatikkamatha etaṃ nānappakāresu visayesu visaṭavitthiṇṇavisālattā visattikaṃ bhavabhogataṇhaṃ. **Khaṇo vo mā upaccagā,** ayaṃ tumhākaṃ samaṇadhammakaraṇakkhaṇo mā atikkami. Yesañhi ayamevarūpo khaṇo atikkamati, ye ca imaṃ khaṇaṃ atikkamanti, te **khaṇātītā hi socanti nirayamhi samappitā,** nirassādaṭṭhena nirayasaññite catubbidhepi apāye patiṭṭhitā ''akataṃ vata no kalyāṇa''ntiādinā nayena socanti.

337. Evaṃ bhagavā te bhikkhū ussāhetvā saṃvejetvā ca idāni tesaṃ taṃ pamādavihāraṃ vigarahitvā sabbeva te appamāde niyojento **''pamādo rajo''**ti imaṃ gāthamāha. Tattha **pamādo**ti saṅkhepato sativippavāso, so cittamalinaṭṭhena **rajo**. Taṃ pamādamanupatito **pamādānupatito,** pamādānupatitattā aparāparuppanno pamādo eva, sopi rajo. Na hi kadāci pamādo nāma arajo atthi. Tena kiṃ dīpeti? Mā tumhe ''daharā tāva mayaṃ pacchā jānissāmā''ti vissāsamāpajjittha. Daharakālepi hi pamādo rajo, majjhimakālepi therakālepi pamādānupatitattā mahārajo saṅkārakūṭo eva hoti, yathā ghare ekadvedivasiko rajo rajo eva, vaḍḍhamāno pana gaṇavassiko saṅkārakūṭo eva hoti. Evaṃ santepi pana paṭhamavaye buddhavacanaṃ pariyāpuṇitvā itaravayesu samaṇadhammaṃ karonto, paṭhamavaye vā

pariyāpuṇitvā majjhimavaye suṇitvā pacchimavaye samaṇadhammaṃ karontopi bhikkhu pamādavihārī na hoti appamādānulomapaṭipadaṃ paṭipannattā. Yo pana sabbavayesu pamādavihārī divāseyyaṃ āmisakathañca anuyutto, seyyathāpi tumhe, tasseva so paṭhamavaye pamādo rajo, itaravayesu pamādānupatito mahāpamādo ca mahārajo evāti.

Evaṃ tesaṃ pamādavihāraṃ vigarahitvā appamāde niyojento āha – **''appamādena vijjāya, abbahe sallamattano''**ti, tassattho – yasmā evameso sabbadāpi pamādo rajo, tasmā satiavippavāsasaṅkhātena appamādena āsavānaṃ khayañāṇasaṅkhātāya ca vijjāya paṇḍito kulaputto uddhare attano hadayanissitaṃ rāgādipañcavidhaṃ sallanti arahattanikūṭena desanaṃ samāpesi. Desanāpariyosāne saṃvegamāpajjitvā tameva dhammadesanaṃ manasi karitvā paccavekkhamānā vipassanaṃ ārabhitvā pañcasatāpi te bhikkhū arahatte patiṭṭhahiṃsūti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya uṭṭhānasuttavaṇṇanā niṭṭhitā.

11. Rāhulasuttavaṇṇanā

338. **Kacci abhiṇhasaṃvāsā**ti rāhulasuttaṃ. Kā uppatti? Bhagavā sammāsambodhiṃ abhisambujjhitvā bodhimaṇḍato anupubbena kapilavatthuṃ gantvā tattha rāhulakumārena ''dāyajjaṃ me samaṇa dehī''ti dāyajjaṃ yācito sāriputtattheraṃ āṇāpesi – ''rāhulakumāraṃ pabbājehī''ti. Taṃ sabbaṃ khandhakaṭṭhakathāyaṃ (mahāva. aṭṭha. 105) vuttanayeneva gahetabbaṃ. Evaṃ pabbajitaṃ pana rāhulakumāraṃ vuḍḍhippattaṃ sāriputtattherova upasampādesi, mahāmoggallānatthero assa kammavācācariyo ahosi. Taṃ bhagavā ''ayaṃ kumāro jātiādisampanno, so jātigottakulavaṇṇapokkharatādīni nissāya mānaṃ vā madaṃ vā mā akāsī''ti daharakālato pabhuti yāva na ariyabhūmiṃ pāpuṇi, tāva ovadanto abhiṇhaṃ imaṃ suttamabhāsi. Tasmā cetaṃ suttapariyosānepi vuttaṃ ''itthaṃ sudaṃ bhagavā āyasmantaṃ rāhulaṃ imāhi gāthāhi abhiṇhaṃ ovadatī''ti. Tattha paṭhamagāthāyaṃ ayaṃ saṅkhepattho ''kacci tvaṃ, rāhula, abhiṇhaṃ saṃvāsahetu jātiādīnaṃ aññatarena vatthunā na paribhavasi paṇḍitaṃ, ñāṇapadīpassa dhammadesanāpadīpassa ca dhāraṇato **ukkādhāro manussānaṃ kacci apacito tayā**, kacci niccaṃ pūjito tayā''ti āyasmantaṃ sāriputtaṃ sandhāya bhaṇati.

339. Evaṃ vutte āyasmā rāhulo ''nāhaṃ bhagavā nīcapuriso viya saṃvāsahetu mānaṃ vā madaṃ vā karomī''ti dīpento imaṃ paṭigāthamāha **''nāhaṃ abhiṇhasaṃvāsā''**ti. Sā uttānatthā eva.

340. Tato naṃ bhagavā uttariṃ ovadanto **pañca kāmaguṇe**tiādikā avasesagāthāyo āha. Tattha yasmā pañca kāmaguṇā sattānaṃ piyarūpā piyajātikā ativiya sattehi icchitā patthitā, mano ca nesaṃ ramayanti, te cāyasmā rāhulo hitvā saddhāya gharā nikkhanto, na rājābhinīto, na corābhinīto, na iṇaṭṭo, na bhayaṭṭo, na jīvikāpakato, tasmā naṃ bhagavā **''pañca kāmaguṇe hitvā, piyarūpe manorame, saddhāya gharā nikkhammā''**ti samuttejetvā imassa nekkhammassa patirūpāya paṭipattiyā niyojento āha – **''dukkhassantakaro bhavā''**ti.

Tattha siyā ''nanu cāyasmā dāyajjaṃ patthento balakkārena pabbājito, atha kasmā bhagavā āha – 'saddhāya gharā nikkhammā'''ti vuccate – nekkhammādhimuttattā. Ayañhi āyasmā dīgharattaṃ nekkhammādhimutto padumuttarasammāsambuddhassa puttaṃ uparevataṃ nāma sāmaṇeraṃ disvā saṅkho nāma nāgarājā hutvā satta divase dānaṃ datvā tathābhāvaṃ patthetvā tato pabhuti patthanāsampanno abhinīhārasampanno satasahassakappe pāramiyo pūretvā antimabhavaṃ upapanno. Evaṃ nekkhammādhimuttatañcassa bhagavā jānāti. Tathāgatabalaññatarañhi etaṃ ñāṇaṃ. Tasmā āha – ''saddhāya gharā nikkhammā''ti. Atha vā dīgharattaṃ saddhāyeva gharā nikkhamma idāni dukkhassantakaro bhavāti ayamettha adhippāyo.

341. Idānissa ādito pabhuti vaṭṭadukkhassa antakiriyāya paṭipattiṃ dassetuṃ **''mitte bhajassu kalyāṇe''**tiādimāha. Tattha sīlādīhi adhikā kalyāṇamittā nāma, te bhajanto himavantaṃ nissāya mahāsālā mūlādīhi viya sīlādīhi vaḍḍhati. Tenāha – ''mitte bhajassu kalyāṇe''ti. **Pantañca sayanāsanaṃ, vivittaṃ appanigghosa**nti yañca sayanāsanaṃ pantaṃ dūraṃ vivittaṃ appākiṇṇaṃ appanigghosaṃ, yattha migasūkarādisaddena araññasaññā uppajjati, tathārūpaṃ sayanāsanañca bhajassu. **Mattaññū hohi bhojane**ti pamāṇaññū hohi, paṭiggahaṇamattaṃ paribhogamattañca jānāhīti attho. Tattha paṭiggahaṇamattaññunā deyyadhammepi appe dāyakepi appaṃ dātukāme appameva gahetabbaṃ, deyyadhamme appe dāyake pana bahuṃ dātukāmepi appameva gahetabbaṃ, deyyadhamme pana bahutare dāyakepi appaṃ dātukāme appameva gahetabbaṃ, deyyadhammepi bahutare dāyakepi bahuṃ dātukāme attano balaṃ jānitvā gahetabbaṃ. Apica mattāyeva vaṇṇitā bhagavatāti paribhogamattaññunā puttamaṃsaṃ viya akkhabbhañjanamiva ca yoniso manasi karitvā bhojanaṃ paribhuñjitabbanti.

342. Evamimāya gāthāya brahmacariyassa upakārabhūtāya kalyāṇamittasevanāya niyojetvā senāsanabhojanamukhena ca paccayaparibhogapārisuddhisīle samādapetvā idāni yasmā cīvarādīsu taṇhāya micchāājīvo hoti, tasmā taṃ paṭisedhetvā ājīvapārisuddhisīle samādapento **''cīvare piṇḍapāte cā''**ti imaṃ gāthamāha. Tattha **paccaye**ti gilānappaccaye. **Etesū**ti etesu catūsu cīvarādīsu bhikkhūnaṃ taṇhuppādavatthūsu. **Taṇhaṃ mākāsī**ti ''hirikopīnapaṭicchādanādiatthameva te cattāro paccayā niccāturānaṃ purisānaṃ paṭikārabhūtā jajjaragharassevimassa atidubbalassa kāyassa upatthambhabhūtā''tiādinā nayena ādīnavaṃ passanto taṇhaṃ mā janesi, ajanento anuppādento viharāhīti vuttaṃ hoti. Kiṃ kāraṇaṃ? **Mā lokaṃ punarāgami**. Etesu hi taṇhaṃ karonto taṇhāya ākaḍḍhiyamāno punapi imaṃ lokaṃ āgacchati. So tvaṃ etesu taṇhaṃ mākāsi, evaṃ sante na puna imaṃ lokaṃ āgamissasīti.

Evaṃ vutte āyasmā rāhulo ''cīvare taṇhaṃ mākāsīti maṃ bhagavā āhā''ti cīvarapaṭisaṃyuttāni dve dhutaṅgāni samādiyi paṃsukūlikaṅgañca, tecīvarikaṅgañca. ''Piṇḍapāte taṇhaṃ mākāsīti maṃ bhagavā āhā''ti piṇḍapātapaṭisaṃyuttāni pañca dhutaṅgāni samādiyi – piṇḍapātikaṅgaṃ, sapadānacārikaṅgaṃ, ekāsanikaṅgaṃ, pattapiṇḍikaṅgaṃ, khalupacchābhattikaṅganti. ''Senāsane taṇhaṃ mākāsīti maṃ bhagavā āhā''ti senāsanapaṭisaṃyuttāni cha dhutaṅgāni samādiyi – āraññikaṅgaṃ, abbhokāsikaṅgaṃ, rukkhamūlikaṅgaṃ, yathāsanthatikaṅgaṃ, sosānikaṅgaṃ, nesajjikaṅganti. ''Gilānappaccaye taṇhaṃ mākāsīti maṃ bhagavā āhā''ti sabbappaccayesu yathālābhaṃ yathābalaṃ yathāsāruppanti tīhi santosehi santuṭṭho ahosi, yathā taṃ subbaco kulaputto padakkhiṇaggāhī anusāsaninti.

343. Evaṃ bhagavā āyasmantaṃ rāhulaṃ ājīvapārisuddhisīle samādapetvā idāni avasesasīle samathavipassanāsu ca samādapetuṃ **''saṃvuto pātimokkhasmi''**ntiādimāha. Tattha **saṃvuto pātimokkhasmi**nti ettha bhavassūti pāṭhaseso. **Bhavā**ti antimapadena vā sambandho veditabbo, tathā dutiyapade. Evametehi dvīhi vacanehi pātimokkhasaṃvarasīle, indriyasaṃvarasīle ca samādapesi. Pākaṭavasena cettha pañcindriyāni vuttāni. Lakkhaṇato pana chaṭṭhampi vuttaṃyeva hotīti veditabbaṃ. **Sati kāyagatā tyatthū**ti evaṃ catupārisuddhisīle patiṭṭhitassa tuyhaṃ catudhātuvavatthānacatubbidhasampajaññānāpānassatiāhārepaṭikūlasaññābhāvanādibhedā kāyagatā sati atthu bhavatu, bhāvehi nanti attho. **Nibbidābahulo bhavā**ti saṃsāravaṭṭe ukkaṇṭhanabahulo sabbaloke anabhiratasaññī hohīti attho.

344. Ettāvatā nibbedhabhāgiyaṃ upacārabhūmiṃ dassetvā idāni appanābhūmiṃ dassento **''nimittaṃ parivajjehī''**tiādimāha. Tattha **nimitta**nti rāgaṭṭhāniyaṃ subhanimittaṃ. Teneva naṃ parato visesento āha – **''subhaṃ rāgūpasañhita''**nti. **Parivajjehī**ti amanasikārena pariccajāhi. **Asubhāya cittaṃ bhāvehī**ti yathā saviññāṇake aviññāṇake vā kāye asubhabhāvanā sampajjati, evaṃ cittaṃ bhāvehi. **Ekaggaṃ susamāhita**nti upacārasamādhinā ekaggaṃ, appanāsamādhinā susamāhitaṃ. Yathā te īdisaṃ cittaṃ hoti, tathā naṃ bhāvehīti attho.

345. Evamassa appanābhūmiṃ dassetvā vipassanaṃ dassento **''animitta''**ntiādimāha. Tattha

animittañca bhāvehīti evaṃ nibbedhabhāgiyena samādhinā samāhitacitto vipassanaṃ bhāvehīti vuttaṃ hoti. Vipassanā hi ‘‘aniccānupassanāñāṇaṃ niccanimittato vimuccatīti animitto vimokkho’’tiādinā nayena rāganimittādīnaṃ vā aggahaṇena animittavohāraṃ labhati. Yathāha –

> ‘‘So khvāhaṃ, āvuso, sabbanimittānaṃ amanasikārā animittaṃ cetosamādhiṃ upasampajja viharāmi. Tassa mayhaṃ, āvuso, iminā vihārena viharato nimittānusāri viññāṇaṃ hotī’’ti (saṃ. ni. 4.340).

Mānānusayamujjahāti imāya animittabhāvanāya aniccasaññaṃ paṭilabhitvā ‘‘aniccasaññino, meghiya, anattasaññā saṇṭhāti, anattasaññī asmimānasamugghātaṃ pāpuṇātī’’ti evamādinā (a. ni. 9.3; udā. 31) anukkamena mānānusayaṃ ujjaha pajaha pariccajāhīti attho. **Tato mānābhisamayā, upasanto carissasī**ti athevaṃ ariyamaggena mānassa abhisamayā khayā vayā pahānā paṭinissaggā upasanto nibbuto sītibhūto sabbadarathapariḷāhavirahito yāva anupādisesāya nibbānadhātuyā parinibbāsi, tāva suññatānimittāppaṇihitānaṃ aññataraññatarena phalasamāpattivihārena carissasi viharissasīti arahattanikūṭena desanaṃ niṭṭhāpesi.

Tato paraṃ ‘‘itthaṃ sudaṃ bhagavā’’tiādi saṅgītikārakānaṃ vacanaṃ. **Tattha itthaṃ suda**nti itthaṃ su idaṃ, evamevāti vuttaṃ hoti. Sesamettha uttānatthameva. Evaṃ ovadiyamāno cāyasmā rāhulo paripākagatesu vimuttiparipācaniyesu dhammesu cūḷarāhulovādasuttapariyosāne anekehi devatāsahassehi saddhiṃ arahatte patiṭṭhāsīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya rāhulasuttavaṇṇanā niṭṭhitā.

12. Nigrodhakappasutta-(vaṅgīsasutta)-vaṇṇanā

Evaṃ me sutanti nigrodhakappasuttaṃ, ‘‘vaṅgīsasutta’’ntipi vuccati. Kā uppatti? Ayameva yāssa nidāne vuttā. Tattha **evaṃ me**tiādīni vuttatthāneva, yato tāni aññāni ca tathāvidhāni chaḍḍetvā avuttanayameva vaṇṇayissāma. **Aggāḷave cetiye**ti āḷaviyaṃ aggacetiye. Anuppanne hi bhagavati aggāḷavagotamakādīni anekāni cetiyāni ahesuṃ yakkhanāgādīnaṃ bhavanāni. Tāni uppanne bhagavati manussā vināsetvā vihāre akaṃsu, teneva ca nāmena voharimsu. Tato aggāḷavacetiyasaṅkhāte vihāre viharatīti vuttaṃ hoti. **Āyasmato vaṅgīsassā**ti ettha **āyasmā**ti piyavacanaṃ, **vaṅgīso**ti tassa therassa nāmaṃ. So jātito pabhuti evaṃ veditabbo – so kira paribbājakassa putto paribbājikāya kucchimhi jāto aññataraṃ vijjaṃ jānāti, yassānubhāvena chavasīsaṃ ākoṭetvā sattānaṃ gatiṃ jānāti. Manussāpi sudaṃ attano ñātīnaṃ kālakatānaṃ susānato sīsāni ānetvā taṃ tesaṃ gatiṃ pucchanti. So ‘‘asukaniraye nibbatto, asukamanussaloke’’ti vadati. Te tena vimhitā tassa bahuṃ dhanaṃ denti. Evaṃ so sakalajambudīpe pākaṭo ahosi.

So satasahassakappaṃ pūritapāramī abhinīhārasampanno pañcahi purisasahassehi parivuto gāmanigamajanapadarājadhānīsu vicaranto sāvatthiṃ anuppatto. Tena ca samayena bhagavā sāvatthiyaṃ viharati, sāvatthivāsino purebhattaṃ dānaṃ datvā pacchābhattaṃ sunivatthā supārutā pupphagandhādīni gahetvā dhammassavanatthāya jetavanaṃ gacchanti. So te disvā ‘‘mahājanakāyo kuhiṃ gacchatī’’ti pucchi. Athassa te ācikkhiṃsu – ‘‘buddho loke uppanno, so bahujanahitāya dhammaṃ deseti, tattha gacchāmā’’ti. Sopi tehi saddhiṃ saparivāro gantvā bhagavatā saddhiṃ sammoditvā ekamantaṃ nisīdi. Atha naṃ bhagavā āmantesi – ‘‘kiṃ, vaṅgīsa, jānāsi kira tādisaṃ vijjaṃ, yāya sattānaṃ chavasīsāni ākoṭetvā gatiṃ pavedesī’’ti? ‘‘Evaṃ, bho gotama, jānāmī’’ti. Bhagavā niraye nibbattassa sīsaṃ āharāpetvā dassesi, so nakhena ākoṭetvā ‘‘niraye nibbattassa sīsaṃ bho gotamā’’ti āha. Evaṃ sabbagatinibbattānaṃ sīsāni dassesi, sopi tatheva ñatvā ārocesi. Athassa bhagavā khīṇāsavasīsaṃ dassesi, so punappunaṃ ākoṭetvā na aññāsi. Tato bhagavā ‘‘avisayo te ettha vaṅgīsa, mameveso visayo, khīṇāsavasīsa’’nti vatvā imaṃ gāthamabhāsi –

''Gatī migānaṃ pavanaṃ, ākāso pakkhinaṃ gati;
Vibhavo gati dhammānaṃ, nibbānaṃ arahato gatī''ti. (pari. 339);

Vaṅgīso gāthaṃ sutvā ''imaṃ me, bho gotama, vijjaṃ dehī''ti āha. Bhagavā ''nāyaṃ vijjā apabbajitānaṃ sampajjatī''ti āha. So ''pabbājetvā vā maṃ, bho gotama, yaṃ vā icchasi, taṃ katvā imaṃ vijjaṃ dehī''ti āha. Tadā ca bhagavato nigrodhakappatthero samīpe hoti, taṃ bhagavā āṇāpesi – ''tena hi, nigrodhakappa, imaṃ pabbājehī''ti. So taṃ pabbājetvā tacapañcakakammaṭṭhānaṃ ācikkhi. Vaṅgīso anupubbena paṭisambhidāppatto arahā ahosi. Etadagge ca bhagavatā niddiṭṭho ''etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ paṭibhānavantānaṃ yadidaṃ vaṅgīso''ti (a. ni. 1.212).

Evaṃ samudāgatassa āyasmato vaṅgīsassa **upajjhāyo** vajjāvajjādiupanijjhāyanena evaṃ laddhavohāro **nigrodhakappo** nāma thero. **Kappo**ti tassa therassa nāmaṃ, nigrodhamūle pana arahattaṃ adhigatattā **''nigrodhakappo''**ti bhagavatā vutto. Tato naṃ bhikkhūpi evaṃ voharanti. Sāsane thirabhāvaṃ pattoti **thero**. **Aggāḷave cetiye aciraparinibbuto hotī**ti tasmiṃ cetiye aciraparinibbuto hoti. **Rahogatassa paṭisallīnassā**ti gaṇamhā vūpakaṭṭhattā rahogatassa kāyena, paṭisallīnassa cittena tehi tehi visayehi paṭinivattitvā sallīnassa. **Evaṃ cetaso parivitakko udapādī**ti iminā ākārena vitakko uppajji. Kasmā pana udapādīti. Asammukhattā diṭṭhāsevanattā ca. Ayañhi tassa parinibbānakāle na sammukhā ahosi, diṭṭhapubbañcānena assa hatthakukkuccādipubbāsevanaṃ, tādisañca akhīṇāsavānampi hoti khīṇāsavānampi pubbaparicayena.

Tathā hi piṇḍolabhāradvājo pacchābhattaṃ divāvihāratthāya udenassa uyyānameva gacchati pubbe rājā hutvā tattha paricāresīti iminā pubbaparicayena, gavampatitthero tāvatiṃsabhavane suññaṃ devavimānaṃ gacchati devaputto hutvā tattha paricāresīti iminā pubbaparicayena. Pilindavaccho bhikkhū vasalavādena samudācarati abbokiṇṇāni pañca jātisatāni brāhmaṇo hutvā tathā abhāsīti iminā pubbaparicayena. Tasmā asammukhattā diṭṭhāsevanattā cassa evaṃ cetaso parivitakko udapādi **''parinibbuto nu kho me upajjhāyo, udāhu no parinibbuto''**ti. Tato paraṃ uttānatthameva. **Ekaṃsaṃ cīvaraṃ katvā**ti ettha pana puna saṇṭhāpanena evaṃ vuttaṃ. Ekaṃsanti ca vāmaṃsaṃ pārupitvā ṭhitassetaṃ adhivacanaṃ. Yato yathā vāmaṃsaṃ pārupitvā ṭhitaṃ hoti, tathā cīvaraṃ katvāti evamassattho veditabbo. Sesaṃ pākaṭameva.

346. **Anomapaññ**anti omaṃ vuccati parittaṃ lāmakaṃ, na omapaññaṃ, anomapaññaṃ, mahāpaññanti attho. **Diṭṭheva dhamme**ti paccakkhameva, imasmiṃyeva attabhāveti vā attho. **Vicikicchāna**nti evarūpānaṃ parivitakkānaṃ. **Ñāto**ti pākaṭo. **Yasassī**ti lābhaparivārasampanno **abhinibbutatto**ti guttacitto apariḍayhamānacitto vā.

347. **Tayā kata**nti nigrodhamūle nisinnattā ''nigrodhakappo''ti vadatā tayā katanti yathā attanā upalakkheti, tathā bhaṇati. Bhagavā pana na nisinnattā eva taṃ tathā ālapi, apica kho tattha arahattaṃ pattattā. **Brāhmaṇassā**ti jātiṃ sandhāya bhaṇati. So kira brāhmaṇamahāsālakulā pabbajito. **Namassaṃ acarī**ti namassamāno vihāsi. **Mutyapekkho**ti nibbānasaṅkhātaṃ vimuttiṃ apekkhamāno, nibbānaṃ patthentoti vuttaṃ hoti. **Daḷhadhammadassī**ti bhagavantaṃ ālapati. Daḷhadhammo hi nibbānaṃ abhijjanaṭṭhena, tañca bhagavā dasseti. Tasmā taṃ ''daḷhadhammadassī''ti āha.

348. **Sakyā**tipi bhagavantameva kulanāmena ālapati. **Mayampi sabbe**ti niravasesaparisaṃ saṅgaṇhitvā attānaṃ dassento bhaṇati. **Samantacakkhū**tipi bhagavantameva sabbaññutaññāṇena ālapati. **Samavaṭṭhitā**ti sammā avaṭṭhitā ābhogaṃ katvā ṭhitā. **No**ti amhākaṃ. **Savanāyā**ti imassa pañhassa veyyākaraṇassavanatthāya. **Sotā**ti sotindriyāni. **Tuvaṃ no satthā tvamanuttarosī**ti thutivacanamattamevetaṃ.

349. **Chindeva no vicikiccha**nti akusalavicikicchāya nibbicikiccho so, vicikicchāpatirūpakaṃ pana taṃ parivitakkaṃ sandhāyevamāha. **Brūhi meta**nti brūhi me etaṃ, yaṃ mayā yācitosi ''taṃ sāvakaṃ sakya, mayampi sabbe aññātumicchāmā''ti, brūvanto ca taṃ **brāhmaṇaṃ parinibbutaṃ vedaya**

bhūripaññā majjheva no bhāsa, parinibbutaṃ ñatvā mahāpaññaṃ bhagavā majjheva amhākaṃ sabbesaṃ bhāsa, yathā sabbeva mayaṃ jāneyyāma. **Sakkova devāna sahassanetto**ti idaṃ pana thutivacanameva. Apicassa ayaṃ adhippāyo – yathā sakko sahassanetto devānaṃ majjhe tehi sakkaccaṃ sampaṭicchitavacano bhāsati, evaṃ amhākaṃ majjhe amhehi sampaṭicchitavacano bhāsāti.

350. **Ye kecī**ti imampi gāthaṃ bhagavantaṃ thunantoyeva vattukāmataṃ janetuṃ bhaṇati. Tassattho **ye keci** abhijjhādayo **ganthā** tesaṃ appahāne mohavicikicchānaṃ pahānābhāvato **''mohamaggā''**ti **ca ''aññāṇapakkhā''**ti ca **''vicikicchaṭṭhānā''**ti ca vuccanti. Sabbe te **tathāgataṃ patvā** tathāgatassa desanābalena viddhaṃsitā na bhavanti nassanti. Kiṃ kāraṇaṃ? Cakkhuñhi **etaṃ paramaṃ narānaṃ,** yasmā tathāgato sabbaganthavidhamanapaññācakkhujananato narānaṃ paramaṃ cakkhunti vuttaṃ hoti.

351. **No ce hi jātū**ti imampi gāthaṃ thunantoyeva vattukāmataṃ janentova bhaṇati. Tattha **jātū**ti ekaṃsavacanaṃ. **Purisoti** bhagavantaṃ sandhāyāha. **Jotimanto**ti paññājotisamannāgatā sāriputtādayo. Idaṃ vuttaṃ hoti – yadi bhagavā yathā puratthimādibhedo vāto abbhaghanaṃ vihanati, evaṃ desanāvegena kilese na vihaneyya. Tathā yathā abbhaghanena nivuto loko tamova hoti ekandhakāro, evaṃ aññāṇanivutopi tamovassa. Yepi ime dāni jotimanto khāyanti sāriputtādayo, tepi narā na tapeyyunti.

352. **Dhīrā cā**ti imampi gāthaṃ purimanayeneva bhaṇati. Tassattho **dhīrā** ca paṇḍitā purisā **pajjotakarā bhavanti,** paññāpajjotaṃ uppādenti. Tasmā ahaṃ taṃ **vīra** padhānavīriyasamannāgato bhagavā **tatheva maññe** dhīroti ca pajjotakarotveva ca maññāmi. Mayañhi vipassinaṃ sabbadhamme yathābhūtaṃ passantaṃ bhagavantaṃ jānantā eva upāgamumhā, tasmā **parisāsu no āvikarohi kappaṃ,** nigrodhakappaṃ ācikkha pakāsehīti.

353. **Khippa**nti imampi gāthaṃ purimanayeneva bhaṇati. Tassattho **khippaṃ giraṃ eraya** lahuṃ acirāyamāno vacanaṃ bhāsa, **vagguṃ** manoramaṃ bhagavā. Yathā suvaṇṇahaṃso gocarapaṭikkanto jātassaravanasaṇḍaṃ disvā gīvaṃ **paggayha** uccāretvā rattatuṇḍena saṇikaṃ ataramāno vagguṃ giraṃ nikūjati nicchāreti, evameva tvampi **saṇikaṃ nikūja,** iminā mahāpurisalakkhaṇaññatarena **bindussarena suvikappitena** suṭṭhuvikappitena abhisaṅkhatena. Ete mayaṃ **sabbeva ujugatā** avikkhittamānasā hutvā tava nikūjitaṃ **suṇomā**ti.

354. **Pahīnajātimaraṇa**nti imampi gāthaṃ purimanayeneva bhaṇati. Tattha na sesetīti aseso, taṃ **asesaṃ**. Sotāpannādayo viya kiñci asesetvā pahīnajātimaraṇanti vuttaṃ hoti. **Niggayhā**ti suṭṭhu yācitvā nibandhitvā. **Dhona**nti dhutasabbapāpaṃ. **Vadessāmī**ti kathāpessāmi dhammaṃ. **Na kāmakāro hi puthujjanāna**nti puthujjanānameva hi kāmakāro natthi, yaṃ patthenti ñātuṃ vā vattuṃ vā, taṃ na sakkonti. **Saṅkheyyakāro ca tathāgatāna**nti tathāgatānaṃ pana vīmaṃsakāro paññāpubbaṅgamā kiriyā. Te yaṃ patthenti ñātuṃ vā vattuṃ vā, taṃ sakkontīti adhippāyo.

355. Idāni taṃ saṅkheyyakāraṃ pakāsento **''sampannaveyyākaraṇa''**nti gāthamāha. Tassattho – tathā hi tava bhagavā idaṃ **samujjupaññassa** tattha tattha samuggahītaṃ vuttaṃ pavattitaṃ sampannaveyyākaraṇaṃ, ''santatimahāmatto sattatālamattaṃ abbhuggantvā parinibbāyissati, suppabuddho sakko sattame divase pathaviṃ pavisissatī''ti evamādīsu aviparītaṃ diṭṭhaṃ. Tato pana suṭṭhutaraṃ añjaliṃ paṇāmetvā āha – ayamañjalī pacchimo suppaṇāmito, ayamaparopi añjalī suṭṭhutaraṃ paṇāmito. **Mā mohayī**ti mā no akathanena mohayi jānaṃ jānanto kappassa gatiṃ. **Anomapaññā**ti bhagavantaṃ ālapati.

356. **Parovara**nti imaṃ pana gāthaṃ aparenapi pariyāyena amohanameva yācanto āha. Tattha **parovara**nti lokiyalokuttaravasena sundarāsundaraṃ dūresantikaṃ vā. **Ariyadhamma**nti catusaccadhammaṃ. **Viditvā**ti paṭivijjhitvā. **Jāna**nti sabbaṃ ñeyyadhammaṃ jānanto. **Vācābhikaṅkhāmī**ti yathā ghammani ghammatatto puriso kilanto tasito vāriṃ, evaṃ te vācaṃ

abhikaṅkhāmi. **Sutaṃ pavassā**ti sutasaṅkhātaṃ saddāyatanaṃ pavassa pagghara muñca pavattehi. ‘‘Sutassa vassā’’tipi pāṭho, vuttappakārassa saddāyatanassa vuṭṭhiṃ vassāti attho.

357. Idāni yādisaṃ vācaṃ abhikaṅkhati, taṃ pakāsento –

‘‘Yadatthikaṃ brahmacariyaṃ acarī,
Kappāyano kaccissa taṃ amoghaṃ;
Nibbāyi so ādu saupādiseso,
Yathā vimutto ahu taṃ suṇomā’’ti. –

Gāthamāha. Tattha **kappāyano**ti kappameva pūjāvasena bhaṇati. **Yathā vimutto**ti ‘‘kiṃ anupādisesāya nibbānadhātuyā yathā asekkhā, udāhu upādisesāya yathā sekkhā’’ti pucchati. Sesamettha pākaṭameva.

358. Evaṃ dvādasahi gāthāhi yācito bhagavā taṃ viyākaronto –

‘‘Acchecchi taṇhaṃ idha nāmarūpe, (iti bhagavā)
Kaṇhassa sotaṃ dīgharattānusayitaṃ;
Atāri jātiṃ maraṇaṃ asesaṃ,
Iccabravī bhagavā pañcaseṭṭho’’ti. –

Gāthamāha. Tattha purimapadassa tāva attho – yāpi imasmiṃ nāmarūpe kāmataṇhādibhedā taṇhādīgharattaṃ appahīnaṭṭhena anusayitā kaṇhanāmakassa mārassa ‘‘sota’’ntipi vuccati, taṃ kaṇhassa sotabhūtaṃ dīgharattānusayitaṃ idha nāmarūpe taṇhaṃ kappāyano chindīti. **Iti bhagavā**ti idaṃ panettha saṅgītikārānaṃ vacanaṃ. **Atāri jātiṃ maraṇaṃ asesa**nti so taṃ taṇhaṃ chetvā asesaṃ jātimaraṇaṃ atāri, anupādisesāya nibbānadhātuyā parinibbāyīti dasseti. **Iccabravī bhagavā pañcaseṭṭho**ti vaṅgīsena puṭṭho bhagavā etadavoca pañcannaṃ paṭhamasissānaṃ pañcavaggiyānaṃ seṭṭho, pañcahi vā saddhādīhi indriyehi, sīlādīhi vā dhammakkhandhehi ativisiṭṭhehi cakkhūhi ca seṭṭhoti saṅgītikārānamevidaṃ vacanaṃ.

359. Evaṃ vutte bhagavato bhāsitamabhinandamānaso vaṅgīso **‘‘esa sutvā’’**tiādigāthāyo āha. Tattha paṭhamagāthāya **isisattamā**ti bhagavā isi ca sattamo ca uttamaṭṭhena vipassīsikhīvessabhūkakusandhakoṇāgamanakassapanāmake cha isayo attanā saha satta karonto pātubhūtotipi isisattamo, taṃ ālapanto āha. **Na maṃ vañcesī**ti yasmā parinibbuto, tasmā tassa parinibbutabhāvaṃ icchantaṃ maṃ na vañcesi, na visaṃvādesīti attho. Sesamettha pākaṭameva.

360. Dutiyagāthāya yasmā mutyapekkho vihāsi, tasmā taṃ sandhāyāha **‘‘yathāvādī tathākārī, ahu buddhassa sāvako’’**ti. **Maccuno jālaṃ tata**nti tebhūmakavaṭṭe vitthataṃ mārassa taṇhājālaṃ. **Māyāvino**ti bahumāyassa. ‘‘Tathā māyāvino’’tipi keci paṭhanti, tesaṃ yo anekāhi māyāhi anekakkhattumpi bhagavantaṃ upasaṅkami, tassa tathā māyāvinoti adhippāyo.

361. Tatiyagāthāya **ādī**ti kāraṇaṃ. **Upādānassā**ti vaṭṭassa. Vaṭṭañhi upādātabbaṭṭhena idha ‘‘upādāna’’nti vuttaṃ, tasseva upādānassa ādiṃ avijjātaṇhādibhedaṃ kāraṇaṃ addasa kappoti evaṃ vattuṃ vaṭṭati bhagavāti adhippāyena vadati. **Accagā vatā**ti atikkanto vata. **Maccudheyya**nti maccu ettha dhiyatīti maccudheyyaṃ, tebhūmakavaṭṭassetaṃ adhivacanaṃ. Taṃ suduttaraṃ maccudheyyaṃ accagā vatāti vedajāto bhaṇati. Sesamettha pākaṭamevāti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya nigrodhakappasuttavaṇṇanā niṭṭhitā.

13. Sammāparibbājanīyasutta-(mahāsamayasutta)-vaṇṇanā

362. **Pucchāmi muniṃ pahūtapaññā**nti sammāparibbājanīyasuttaṃ, ‘‘mahāsamayasutta’’ntipi vuccati mahāsamayadivase kathitattā. Kā uppatti? Pucchāvasikā uppatti. Nimmitabuddhena hi puṭṭho bhagavā imaṃ suttamabhāsi, taṃ saddhiṃ pucchāya ‘‘sammāparibbājanīyasutta’’nti vuccati. Ayamettha saṅkhepo, vitthārato pana sākiyakoliyānaṃ uppattito pabhuti porāṇehi vaṇṇīyati.

Tatrāyaṃ uddesamaggavaṇṇanā – paṭhamakappikānaṃ kira rañño mahāsammatassa rojo nāma putto ahosi. Rojassa vararojo, vararojassa kalyāṇo, kalyāṇassa varakalyāṇo, varakalyāṇassa mandhātā, mandhātussa varamandhātā, varamandhātussa uposatho, uposathassa varo, varassa upavaro, upavarassa maghadevo, maghadevassa paramparā caturāsīti khattiyasahassāni ahesuṃ. Tesaṃ parato tayo okkākavaṃsā ahesuṃ. Tesu tatiyaokkākassa pañca mahesiyo ahesuṃ – hatthā, cittā, jantu, jālinī, visākhāti. Ekekissā pañca pañca itthisatāni parivārā. Sabbajeṭṭhāya cattāro puttā – okkāmukho, karakaṇḍu, hatthiniko, sinipuroti; pañca dhītaro – piyā, suppiyā, ānandā, vijitā, vijitasenāti. Evaṃ sā nava putte labhitvā kālamakāsi.

Atha rājā aññaṃ daharaṃ abhirūpaṃ rājadhītaraṃ ānetvā aggamahesiṭṭhāne ṭhapesi. Sāpi jantuṃ nāma ekaṃ puttaṃ vijāyi. Taṃ jantukumāraṃ pañcamadivase alaṅkaritvā rañño dassesi. Rājā tuṭṭho mahesiyā varaṃ adāsi. Sā ñātakehi saddhiṃ mantetvā puttassa rajjaṃ yāci. Rājā ‘‘nassa vasali, mama puttānaṃ antarāyamicchasī’’ti nādāsi. Sā punappunaṃ raho rājānaṃ paritosetvā ‘‘na, mahārāja, musāvādo vaṭṭatī’’tiādīni vatvā yācati eva. Atha rājā putte āmantesi – ‘‘ahaṃ, tātā, tumhākaṃ kaniṭṭhaṃ jantukumāraṃ disvā tassa mātuyā sahasā varaṃ adāsiṃ. Sā puttassa rajjaṃ pariṇāmetuṃ icchati. Tumhe mamaccayena āgantvā rajjaṃ kāreyyāthā’’ti aṭṭhahi amaccehi saddhiṃ uyyojesi. Te bhaginiyo ādāya caturaṅginiyā senāya nagarā nikkhamiṃsu. ‘‘Kumārā pituaccayena āgantvā rajjaṃ kāressanti, gacchāma ne upaṭṭhahāmā’’ti cintetvā bahū manussā anubandhiṃsu. Paṭhamadivase yojanamattā senā ahosi, dutiyadivase dviyojanamattā, tatiyadivase tiyojanamattā. Kumārā cintesuṃ – ‘‘mahā ayaṃ balakāyo, sace mayaṃ kañci sāmantarājānaṃ akkamitvā janapadaṃ gaṇhissāma, sopi no na pahossati, kiṃ paresaṃ pīḷaṃ katvā laddharajjena, mahā jambudīpo, araññe nagaraṃ māpessāmā’’ti himavantābhimukhā agamiṃsu.

Tattha nagaramāpanokāsaṃ pariyesamānā himavati kapilo nāma ghoratapo tāpaso paṭivasati pokkharaṇitīre mahāsākasaṇḍe, tassa vasanokāsaṃ gatā. So te disvā pucchitvā sabbaṃ pavattiṃ sutvā tesu anukampaṃ akāsi. So kira bhummajālaṃ nāma vijjaṃ jānāti, yāya uddhaṃ asītihatthe ākāse ca heṭṭhā bhūmiyañca guṇadose passati. Athekasmiṃ padese sūkaramigā sīhabyagghādayo tāsetvā paripātenti, maṇḍūkamūsikā sappe bhiṃsāpenti. So te disvā ‘‘ayaṃ bhūmippadeso pathavīagga’’nti tasmiṃ padese assamaṃ māpesi. Tato so rājakumāre āha – ‘‘sace mama nāmena nagaraṃ karotha, demi vo imaṃ okāsa’’nti. Te tathā paṭijāniṃsu. Tāpaso ‘‘imasmiṃ okāse ṭhatvā caṇḍālaputtopi cakkavattiṃ balena atisetī’’ti vatvā ‘‘assame rañño gharaṃ māpetvā nagaraṃ māpethā’’ti taṃ okāsaṃ datvā sayaṃ avidūre pabbatapāde assamaṃ katvā vasi. Tato kumārā tattha nagaraṃ māpetvā kapilassa vutthokāse katattā **‘‘kapilavatthū’’**ti nāmaṃ āropetvā tattha nivāsaṃ kappesuṃ.

Atha amaccā ‘‘ime kumārā vayappattā, yadi nesaṃ pitā santike bhaveyya, so āvāhavivāhaṃ kāreyya. Idāni pana amhākaṃ bhāro’’ti cintetvā kumārehi saddhiṃ mantesuṃ. Kumārā ‘‘amhākaṃ sadisā khattiyadhītaro na passāma, tāsampi bhaginīnaṃ sadise khattiyakumāre, jātisambhedañca na karomā’’ti. Te jātisambhedabhayena jeṭṭhabhaginiṃ mātuṭṭhāne ṭhapetvā avasesāhi saṃvāsaṃ kappesuṃ. Tesaṃ pitā taṃ pavattiṃ sutvā ‘‘sakyā vata, bho kumārā, paramasakyā vata, bho kumārā’’ti udānaṃ udānesi. Ayaṃ tāva sakyānaṃ uppatti. Vuttampi cetaṃ bhagavatā –

> ‘‘Atha kho, ambaṭṭha, rājā okkāko amacce pārisajje āmantesi – ‘kahaṃ nu kho, bho, etarahi kumārā sammantī’ti. Atthi, deva, himavantapasse pokkharaṇiyā tīre mahāsākasaṇḍo, tatthetarahi kumārā sammanti. Te jātisambhedabhayā sakāhi bhaginīhi saddhiṃ saṃvāsaṃ kappentīti. Atha

kho, ambaṭṭha, rājā okkāko udānaṃ udānesi – ‘sakyā vata, bho kumārā, paramasakyā vata, bho kumārā’ti, tadagge kho pana, ambaṭṭha, sakyā paññāyanti, so ca sakyānaṃ pubbapuriso’’ti (dī. ni. 1.267).

Tato nesaṃ jeṭṭhabhaginiyā kuṭṭharogo udapādi, koviḷārapupphasadisāni gattāni ahesuṃ. Rājakumārā ‘‘imāya saddhiṃ ekato nisajjaṭṭhānabhojanādīni karontānampi upari esa rogo saṅkamatī’’ti cintetvā uyyānakīḷaṃ gacchantā viya taṃ yāne āropetvā araññaṃ pavisitvā pokkharaṇiṃ khaṇāpetvā taṃ tattha khādanīyabhojanīyehi saddhiṃ pakkhipitvā upari padaraṃ paṭicchādāpetvā paṃsuṃ datvā pakkamiṃsu. Tena ca samayena rāmo nāma rājā kuṭṭharogī orodhehi ca nāṭakehi ca jigucchiyamāno tena saṃvegena jeṭṭhaputtassa rajjaṃ datvā araññaṃ pavisitvā tattha paṇṇamūlaphalāni paribhuñjanto nacirasseva arogo suvaṇṇavaṇṇo hutvā, ito cito ca vicaranto mahantaṃ susirarukkhaṃ disvā tassabbhantare soḷasahatthappamāṇaṃ taṃ kolāpaṃ sodhetvā, dvārañca vātapānañca katvā nisseṇiṃ bandhitvā tattha vāsaṃ kappesi. So aṅgārakaṭāhe aggiṃ katvā rattiṃ vissarañca sussarañca suṇanto sayati. So ‘‘asukasmiṃ padese sīho saddamakāsi, asukasmiṃ byaggho’’ti sallakkhetvā pabhāte tattha gantvā vighāsamaṃsaṃ ādāya pacitvā khādati.

Athekadivasaṃ so paccūsasamaye aggiṃ jāletvā nisīdi. Tena ca samayena tassā rājadhītāya gandhaṃ ghāyitvā byaggho taṃ padesaṃ khaṇitvā padaratthare vivaramakāsi. Tena vivarena sā byagghaṃ disvā bhītā vissaramakāsi. So taṃ saddaṃ sutvā ‘‘itthisaddo eso’’ti ca sallakkhetvā pātova tattha gantvā ‘‘ko etthā’’ti āha. ‘‘Mātugāmo sāmī’’ti. ‘‘Nikkhamā’’ti. ‘‘Na nikkhamāmī’’ti. ‘‘Kiṃ kāraṇā’’ti? ‘‘Khattiyakaññā aha’’nti. Evaṃ sobbhe nikhātāpi mānameva karoti. So sabbaṃ pucchitvā ‘‘ahampi khattiyo’’ti jātiṃ ācikkhitvā ‘‘ehi dāni khīre pakkhittasappi viya jāta’’nti āha. Sā ‘‘kuṭṭharoginīmhi sāmi, na sakkā nikkhamitu’’nti āha. So ‘‘katakammo dāni ahaṃ sakkā tikicchitu’’nti nisseṇiṃ datvā taṃ uddharitvā attano vasanokāsaṃ netvā sayaṃ paribhuttabhesajjāni eva datvā nacirasseva arogaṃ suvaṇṇavaṇṇamakāsi. So tāya saddhiṃ saṃvāsaṃ kappesi. Sā paṭhamasaṃvāseneva gabbhaṃ gaṇhitvā dve putte vijāyi, punapi dveti evaṃ soḷasakkhattuṃ vijāyi. Evaṃ te dvattiṃsa bhātaro ahesuṃ. Te anupubbena vuḍḍhippatte pitā sabbasippāni sikkhāpesi.

Athekadivasaṃ eko rāmarañño nagaravāsī pabbate ratanāni gavesanto taṃ padesaṃ āgato rājānaṃ disvā aññāsi. ‘‘Jānāmahaṃ, deva, tumhe’’ti āha. ‘‘Kuto tvaṃ āgatosī’’ti ca tena puṭṭho ‘‘nagarato devā’’ti āha. Tato naṃ rājā sabbaṃ pavattiṃ pucchi. Evaṃ tesu samullapamānesu te dārakā āgamiṃsu. So te disvā ‘‘ime ke devā’’ti pucchi. ‘‘Puttā me bhaṇe’’ti. ‘‘Imehi dāni, deva, dvattiṃsakumārehi parivuto vane kiṃ karissasi, ehi rajjamanusāsā’’ti? ‘‘Alaṃ, bhaṇe, idheva sukha’’nti. So ‘‘laddhaṃ dāni me kathāpābhata’’nti nagaraṃ gantvā rañño puttassārocesi. Rañño putto ‘‘pitaraṃ ānessāmī’’ti caturaṅginiyā senāya tattha gantvā nānappakārehi pitaraṃ yāci. Sopi ‘‘alaṃ, tāta kumāra, idheva sukha’’nti neva icchi. Tato rājaputto ‘‘na dāni rājā āgantuṃ icchati, handassa idheva nagaraṃ māpemī’’ti cintetvā taṃ kolarukkhaṃ uddharitvā gharaṃ katvā nagaraṃ māpetvā kolarukkhaṃ apanetvā katattā ‘‘kolanagara’’nti ca byagghapathe katattā ‘‘byagghapajja’’nti cāti dve nāmāni āropetvā agamāsi.

Tato vayappatte kumāre mātā āṇāpesi – ‘‘tātā, tumhākaṃ kapilavatthuvāsino sakyā mātulā honti, dhītaro nesaṃ gaṇhathā’’ti. Te yaṃ divasaṃ khattiyakaññāyo nadīkīḷanaṃ gacchanti, taṃ divasaṃ gantvā nadītitthaṃ uparundhitvā nāmāni sāvetvā patthitā patthitā rājadhītaro gahetvā agamaṃsu. Sakyarājāno sutvā ‘‘hotu bhaṇe, amhākaṃ ñātakā evā’’ti tuṇhī ahesuṃ. Ayaṃ koliyānaṃ uppatti.

Evaṃ tesaṃ sākiyakoliyānaṃ aññamaññaṃ āvāhavivāhaṃ karontānaṃ āgato vaṃso yāva sīhahanurājā, tāva vitthārato veditabbo – sīhahanurañño kira pañca puttā ahesuṃ – suddhodano, amitodano, dhotodano, sakkodano, sukkodanoti. Tesu suddhodane rajjaṃ kārayamāne tassa pajāpatiyā añjanarañño dhītāya mahāmāyādeviyā kucchimhi pūritapāramī mahāpuriso jātakanidāne vuttanayena tusitapurā cavitvā paṭisandhiṃ gahetvā anupubbena katamahābhinikkhamano sammāsambodhiṃ abhisambujjhitvā pavattitavaradhammacakko anukkamena kapilavatthuṃ gantvā suddhodanamahārājādayo ariyaphale patiṭṭhāpetvā janapadacārikaṃ pakkamitvā punapi aparena

samayena paccāgantvā pannarasahi bhikkhusatehi saddhiṃ kapilavatthusmiṃ viharati nigrodhārāme.

Tattha viharante ca bhagavati sākiyakoliyānaṃ udakaṃ paṭicca kalaho ahosi. Kathaṃ? Nesaṃ kira ubhinnampi kapilapurakoliyapurānaṃ antare rohiṇī nāma nadī pavattati. Sā kadāci appodakā hoti, kadāci mahodakā. Appodakakāle setuṃ katvā sākiyāpi koliyāpi attano attano sassapāyanatthaṃ udakaṃ ānenti. Tesaṃ manussā ekadivasaṃ setuṃ karontā aññamaññaṃ bhaṇḍantā ''are tumhākaṃ rājakulaṃ bhaginīhi saddhiṃ saṃvāsaṃ kappesi kukkuṭasoṇasiṅgālāditiracchānā viya, tumhākaṃ rājakulaṃ susirarukkhe vāsaṃ kappesi pisācillikā viyā''ti evaṃ jātivādena khuṃsetvā attano attano rājūnaṃ ārocesuṃ. Te kuddhā yuddhasajjā hutvā rohiṇīnadītīraṃ sampattā. Evaṃ sāgarasadisaṃ balaṃ aṭṭhāsi.

Atha bhagavā ''ñātakā kalahaṃ karonti, handa, ne vāressāmī''ti ākāsenāgantvā dvinnaṃ senānaṃ majjhe aṭṭhāsi. Tampi āvajjetvā sāvatthito āgatoti eke. Evaṃ ṭhatvā ca pana **attadaṇḍasuttaṃ** (su. ni. 941 ādayo) abhāsi. Taṃ sutvā sabbe saṃvegappattā āvudhāni chaḍḍetvā bhagavantaṃ namassamānā aṭṭhaṃsu, mahagghañca āsanaṃ paññāpesuṃ. Bhagavā oruyha paññattāsane nisīditvā ''kuṭhārīhattho puriso''tiādikaṃ **phandanajātakaṃ** (jā. 1.13.14), ''vandāmi taṃ kuñjarā''tiādikaṃ **laṭukikajātakaṃ** (jā. 1.5.39).

> ''Sammodamānā gacchanti, jālamādāya pakkhino;
> Yadā te vivadissanti, tadā ehinti me vasa''nti. (jā. 1.1.33) –

Imaṃ **vaṭṭakajātakañca** kathetvā puna tesaṃ cirakālappavattaṃ ñātibhāvaṃ dassento imaṃ mahāvaṃsaṃ kathesi. Te ''pubbe kira mayaṃ ñātakā evā''ti ativiya pasīdiṃsu. Tato sakyā aḍḍhateyyakumārasate, koliyā aḍḍhateyyakumārasateti pañca kumārasate bhagavato parivāratthāya adaṃsu. Bhagavā tesaṃ pubbahetuṃ disvā ''etha bhikkhavo''ti āha. Te sabbe iddhiyā nibbattaaṭṭhaparikkhārayuttā ākāse abbhuggantvā āgamma bhagavantaṃ vanditvā aṭṭhaṃsu. Bhagavā te ādāya mahāvanaṃ agamāsi. Tesaṃ pajāpatiyo dūte pāhesuṃ, te tāhi nānappakārehi palobhiyamānā ukkaṇṭhiṃsu. Bhagavā tesaṃ ukkaṇṭhitabhāvaṃ ñatvā himavantaṃ dassetvā tattha **kuṇālajātakakathāya** (jā. 2.21.289 kuṇālajātakaṃ) tesaṃ anabhiratiṃ vinodetukāmo āha – ''diṭṭhapubbo vo, bhikkhave, himavā''ti? ''Na bhagavā''ti. ''Etha, bhikkhave, pekkhathā''ti attano iddhiyā te ākāsena nento ''ayaṃ suvaṇṇapabbato, ayaṃ rajatapabbato, ayaṃ maṇipabbato''ti nānappakāre pabbate dassetvā kuṇāladahe manosilātale paccuṭṭhāsi. Tato ''himavante sabbe catuppadabahuppadādibhedā tiracchānagatā pāṇā āgacchantu, sabbesañca pacchato kuṇālasakuṇo''ti adhiṭṭhāsi. Āgacchante ca te jātināmaniruttivasena vaṇṇento ''ete, bhikkhave, haṃsā, ete koñcā, ete cakkavākā, karavīkā, hatthisoṇḍakā, pokkharasātakā''ti tesaṃ dassesi.

Te vimhitahadayā passantā sabbapacchato āgacchantaṃ dvīhi dijakaññāhi mukhatuṇḍakena ḍaṃsitvā gahitakaṭṭhavemajjhe nisinnaṃ sahassadijakaññāparivāraṃ kuṇālasakuṇaṃ disvā acchariyabbhutacittajātā bhagavantaṃ āhaṃsu – ''kacci, bhante, bhagavāpi idha kuṇālarājā bhūtapubbo''ti? ''Āma, bhikkhave, mayāvesa kuṇālavaṃso kato. Atīte hi mayaṃ cattāro janā idha vasimhā – nārado devilo isi, ānando gijjharājā, puṇṇamukho phussakokilo, ahaṃ kuṇālo sakuṇo''ti sabbaṃ mahākuṇālajātakaṃ kathesi. Taṃ sutvā tesaṃ bhikkhūnaṃ purāṇadutiyikāyo ārabbha uppannā anabhirati vūpasantā. Tato tesaṃ bhagavā saccakathaṃ kathesi, kathāpariyosāne sabbapacchimako sotāpanno, sabbauparimo anāgāmī ahosi, ekopi puthujjano vā arahā vā natthi. Tato bhagavā te ādāya punadeva mahāvane oruhi. Āgacchamānā ca te bhikkhū attanova iddhiyā āgacchiṃsu.

Atha nesaṃ bhagavā uparimaggatthāya puna dhammaṃ desesi. Te pañcasatāpi vipassanaṃ ārabhitvā arahatte patiṭṭhahiṃsu. Paṭhamaṃ patto paṭhamameva agamāsi ''bhagavato ārocessāmī''ti. Āgantvā ca ''abhiramāmahaṃ bhagavā, na ukkaṇṭhāmī''ti vatvā bhagavantaṃ vanditvā ekamantaṃ nisīdi. Evaṃ te sabbepi anukkamena āgantvā bhagavantaṃ parivāretvā nisīdiṃsu jeṭṭhamāsauposathadivase sāyanhasamaye. Tato pañcasatakhīṇāsavaparivutaṃ varabuddhāsane nisinnaṃ

bhagavantaṃ ṭhapetvā asaññasatte ca arūpabrahmāno ca sakaladasasahassacakkavāḷe avasesadevatādayo maṅgalasuttavaṇṇanāyaṃ vuttanayena sukhumattabhāve nimminitvā samparivāresuṃ ‘‘vicitrapaṭibhānaṃ dhammadesanaṃ sossāmā’’ti. Tattha cattāro khīṇāsavabrahmāno samāpattito vuṭṭhāya brahmagaṇaṃ apassantā ‘‘kuhiṃ gatā’’ti āvajjetvā tamatthaṃ ñatvā pacchā āgantvā okāsaṃ alabhamānā cakkavāḷamuddhani ṭhatvā paccekagāthāyo abhāsiṃsu. Yathāha –

> ‘‘Atha kho catunnaṃ suddhāvāsakāyikānaṃ devatānaṃ etadahosi – ‘ayaṃ, kho, bhagavā sakkesu viharati kapilavatthusmiṃ mahāvane mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi sabbeheva arahantehi. Dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti bhagavantaṃ dassanāya bhikkhusaṅghañca. Yaṃnūna mayampi yena bhagavā tenupasaṅkameyyāma, upasaṅkamitvā bhagavato santike paccekaṃ gāthaṃ bhāseyyāmā’’’ti (dī. ni. 2.331; saṃ. ni. 1.37).

Sabbaṃ sagāthāvagge vuttanayeneva veditabbaṃ. Evaṃ gantvā ca tattha eko brahmā puratthimacakkavāḷamuddhani okāsaṃ labhitvā tattha ṭhito imaṃ gāthaṃ abhāsi –

> ‘‘Mahāsamayo pavanasmiṃ…pe…
> Dakkhitāye aparājitasaṅgha’’nti. (dī. ni. 2.332; saṃ. ni. 1.37);

Imañcassa gāthaṃ bhāsamānassa pacchimacakkavāḷapabbate ṭhito saddaṃ assosi.

Dutiyo pacchimacakkavāḷamuddhani okāsaṃ labhitvā tattha ṭhito taṃ gāthaṃ sutvā imaṃ gāthaṃ abhāsi –

> ‘‘Tatra bhikkhavo samādahaṃsu…pe…
> Indriyāni rakkhanti paṇḍitā’’ti. (dī. ni. 2.332; saṃ. ni. 1.37);

Tatiyo dakkhiṇacakkavāḷamuddhani okāsaṃ labhitvā tattha ṭhito taṃ gāthaṃ sutvā imaṃ gāthaṃ abhāsi –

> ‘‘Chetvā khīlaṃ chetvā palighaṃ…pe… susunāgā’’ti. (dī. ni. 2.332; saṃ. ni. 1.37);

Catuttho uttaracakkavāḷamuddhani okāsaṃ labhitvā tattha ṭhito taṃ gāthaṃ sutvā imaṃ gāthamabhāsi –

> ‘‘Ye keci buddhaṃ saraṇaṃ gatāse…pe…
> Devakāyaṃ paripūressantī’’ti. (dī. ni. 2.332; saṃ. ni. 1.37);

Tassapi taṃ saddaṃ dakkhiṇacakkavāḷamuddhani ṭhito assosi. Evaṃ tadā ime cattāro brahmāno parisaṃ thometvā ṭhitā ahesuṃ, mahābrahmāno ekacakkavāḷaṃ chādetvā aṭṭhaṃsu.

Atha bhagavā devaparisaṃ oloketvā bhikkhūnaṃ ārocesi – ‘‘yepi te, bhikkhave, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, tesampi bhagavantānaṃ etapparamāyeva devatā sannipatitā ahesuṃ. Seyyathāpi mayhaṃ etarahi, yepi te, bhikkhave, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, tesampi bhagavantānaṃ etapparamāyeva devatā sannipatitā bhavissanti seyyathāpi mayhaṃ etarahī’’ti. Tato taṃ devaparisaṃ bhabbābhabbavasena dvidhā vibhaji ‘‘ettakā bhabbā, ettakā abhabbā’’ti. Tattha ‘‘abhabbaparisā buddhasatepi dhammaṃ desente na bujjhati, bhabbaparisā sakkā bodhetu’’nti ñatvā puna bhabbapuggale cariyavasena chadhā vibhaji ‘‘ettakā rāgacaritā, ettakā dosa-moha-vitakka-saddhā-buddhicaritā’’ti. Evaṃ cariyavasena pariggahetvā ‘‘assā parisāya kīdisā dhammadesanā sappāyā’’ti dhammakathaṃ vicinitvā puna taṃ parisaṃ manasākāsi – ‘‘attajjhāsayena nu kho jāneyya, parajjhāsayena, aṭṭhuppattivasena, pucchāvasenā’’ti. Tato

‘‘pucchāvasena jāneyyā’’ti ñatvā ‘‘pañhaṃ pucchituṃ samattho atthi, natthī’’ti puna sakalaparisaṃ āvajjetvā ‘‘natthi kocī’’ti ñatvā ‘‘sace ahameva pucchitvā ahameva vissajjeyyaṃ, evamassā parisāya sappāyaṃ na hoti. Yaṃnūnāhaṃ nimmitabuddhaṃ māpeyyanti pādakajjhānaṃ samāpajjitvā vuṭṭhāya manomayiddhiyā abhisaṅkharitvā nimmitabuddhaṃ māpesi. Sabbaṅgapaccaṅgī lakkhaṇasampanno pattacīvaradharo ālokitavilokitādisampanno hotū’’ti adhiṭṭhānacittena saha pāturahosi. So pācīnalokadhātuto āgantvā bhagavato samasame āsane nisinno evaṃ āgantvā yāni bhagavatā imamhi samāgame cariyavasena cha suttāni (su. ni. 854 ādayo, 868 ādayo, 884 ādayo, 901 ādayo, 921 ādayo) kathitāni. Seyyathidaṃ – purābhedasuttaṃ kalahavivādasuttaṃ cūḷabyūhaṃ mahābyūhaṃ tuvaṭakaṃ idameva sammāparibbājanīyanti. Tesu rāgacaritadevatānaṃ sappāyavasena kathetabbassa imassa suttassa pavattanatthaṃ pañhaṃ pucchanto **‘‘pucchāmi muniṃ pahūtapañña’’**nti imaṃ gāthamāha.

Tattha **pahūtapañña**nti mahāpaññaṃ. **Tiṇṇa**nti caturoghatiṇṇaṃ. **Pāraṅgata**nti nibbānappattaṃ. **Parinibbuta**nti saupādisesanibbānavasena parinibbutaṃ. **Ṭhitatta**nti lokadhammehi akampanīyacittaṃ. **Nikkhamma gharā panujja kāme**ti vatthukāme panuditvā gharāvāsā nikkhamma. **Kathaṃ bhikkhu sammā so loke paribbajeyyā**ti so bhikkhu kathaṃ loke sammā paribbajeyya vihareyya anupalitto lokena hutvā, lokaṃ atikkameyyāti vuttaṃ hoti. Sesamettha vuttanayameva.

363. Atha bhagavā yasmā āsavakkhayaṃ appatvā loke sammā paribbajanto nāma natthi, tasmā tasmiṃ rāgacaritādivasena pariggahite sabbapuggalasamūhe taṃ taṃ tesaṃ tesaṃ samānadosānaṃ devatāgaṇānaṃ āciṇṇadosappahānatthaṃ **‘‘yassa maṅgalā’’**ti ārabhitvā arahattanikūṭeneva khīṇāsavapaṭipadaṃ pakāsento pannarasa gāthāyo abhāsi.

Tattha paṭhamagāthāya tāva **maṅgalā**ti maṅgalasutte vuttānaṃ diṭṭhamaṅgalādīnametaṃ adhivacanaṃ. **Samūhatā**ti suṭṭhu ūhatā paññāsatthena samucchinnā. **Uppātā**ti ‘‘ukkāpātadisāḍāhādayo evaṃ vipākā hontī’’ti evaṃ pavattā uppātābhinivesā. **Supinā**ti ‘‘pubbaṇhasamaye supinaṃ disvā idaṃ nāma hoti, majjhanhikādīsu idaṃ, vāmapassena sayatā diṭṭhe idaṃ nāma hoti, dakkhiṇapassādīhi idaṃ, supinante candaṃ disvā idaṃ nāma hoti, sūriyādayo disvā ida’’nti evaṃ pavattā supinābhinivesā. **Lakkhaṇā**ti daṇḍalakkhaṇavatthalakkhaṇādipāṭhaṃ paṭhitvā ‘‘iminā idaṃ nāma hotī’’ti evaṃ pavattā lakkhaṇābhinivesā. Te sabbepi brahmajāle vuttanayeneva veditabbā. **So maṅgaladosavippahīno**ti aṭṭhatiṃsa mahāmaṅgalāni ṭhapetvā avasesā maṅgaladosā nāma. Yassa panete maṅgalādayo samūhatā, so maṅgaladosavippahīno hoti. Atha vā maṅgalānañca uppātādidosānañca pahīnattā maṅgaladosavippahīno hoti, na maṅgalādīhi suddhiṃ pacceti ariyamaggassa adhigatattā. Tasmā **sammā so loke paribbajeyya,** so khīṇāsavo sammā loke paribbajeyya anupalitto lokenāti.

364. Dutiyagāthāya **rāgaṃ vinayetha mānusesu, dibbesu kāmesu cāpi bhikkhū**ti mānusesu ca dibbesu ca kāmaguṇesu anāgāmimaggena anuppattidhammataṃ nento rāgaṃ vinayetha. **Atikkamma bhavaṃ samecca dhamma**nti evaṃ rāgaṃ vinetvā tato paraṃ arahattamaggena sabbappakārato pariññābhisamayādayo sādhento catusaccabhedampi samecca dhammaṃ imāya paṭipadāya tividhampi atikkamma bhavaṃ. **Sammā so**ti sopi bhikkhu sammā loke paribbajeyya.

365. Tatiyagāthāya **‘‘anurodhavirodhavippahīno’’**ti sabbavatthūsu pahīnarāgadoso. Sesaṃ vuttanayameva sabbagāthāsu ca ‘‘sopi bhikkhu sammā loke paribbajeyyā’’ti yojetabbaṃ. Ito parañhi yojanampi avatvā avuttanayameva vaṇṇayissāma.

366. Catutthagāthāya sattasaṅkhāravasena duvidhaṃ **piyañca appiyañca** veditabbaṃ, tattha chandarāgapaṭighappahānena **hitvā. Anupādāyā**ti catūhi upādānehi kañci dhammaṃ aggahetvā. **Anissito kuhiñcī**ti aṭṭhasatabhedena taṇhānissayena dvāsaṭṭhibhedena diṭṭhinissayena ca kuhiñci rūpādidhamme bhave vā anissito. **Saṃyojaniyehi vippamutto**ti sabbepi tebhūmakadhammā dasavidhasaṃyojanassa visayattā saṃyojaniyā, tehi sabbappakārato maggabhāvanāya pariññātattā ca vippamuttoti attho. Paṭhamapādena cettha rāgadosappahānaṃ vuttaṃ, dutiyena upādānanissayābhāvo, tatiyena sesākusalehi akusalavatthūhi ca vippamokkho. Paṭhamena vā rāgadosappahānaṃ, dutiyena

tadupāyo, tatiyena tesaṃ pahīnattā saṃyojaniyehi vippamokkhoti veditabbo.

367. Pañcamagāthāya **upadhīsū**ti khandhupadhīsu. **Ādāna**nti ādātabbaṭṭhena teyeva vuccanti. **Anaññaneyyo**ti aniccādīnaṃ sudiṭṭhattā ''idaṃ seyyo''ti kenaci anetabbo. Sesaṃ uttānapadatthameva. Idaṃ vuttaṃ hoti – ādānesu catutthamaggena sabbaso chandarāgaṃ vinetvā so vinītachandarāgo, tesu upadhīsu na sārameti, sabbe upadhī asārakatteneva passati. Tato tesu duvidhenapi nissayena anissito aññena vā kenaci ''idaṃ seyyo''ti anetabbo khīṇāsavo bhikkhu sammā so loke paribbajeyya.

368. Chaṭṭhagāthāya **aviruddho**ti etesaṃ tiṇṇaṃ duccaritānaṃ pahīnattā sucaritehi saddhiṃ aviruddho. **Viditvā dhamma**nti maggena catusaccadhammaṃ ñatvā. **Nibbānapadābhipatthayāno**ti anupādisesaṃ khandhaparinibbānapadaṃ patthayamāno. Sesaṃ uttānatthameva.

369. Sattamagāthāya **akkuṭṭho**ti dasahi akkosavatthūhi abhisatto. **Na sandhiyethā**ti na upanayhetha na kuppeyya. **Laddhā parabhojanaṃ na majje**ti parehi dinnaṃ saddhādeyyaṃ labhitvā ''ahaṃ ñāto yasassī lābhī''ti na majjeyya. Sesaṃ uttānatthameva.

370. Aṭṭhamagāthāya **lobha**nti visamalobhaṃ. **Bhava**nti kāmabhavādibhavaṃ. Evaṃ dvīhi padehi bhavabhogataṇhā vuttā. Purimena vā sabbāpi taṇhā, pacchimena kammabhavo. **Virato chedanabandhanā cā**ti evametesaṃ kammakilesānaṃ pahīnattā parasattachedanabandhanā ca viratoti. Sesaṃ vuttanayameva.

371. Navamagāthāya **sāruppaṃ attano viditvā**ti attano bhikkhubhāvassa patirūpaṃ anesanādiṃ pahāya sammāesanādiājīvasuddhiṃ aññañca sammāpaṭipattiṃ tattha patiṭṭhahanena viditvā. Na hi ñātamatteneva kiñci hoti. **Yathātathiya**nti yathātathaṃ yathābhūtaṃ. **Dhamma**nti khandhāyatanādibhedaṃ yathābhūtañāṇena, catusaccadhammaṃ vā maggena viditvā. Sesaṃ uttānatthameva.

372. Dasamagāthāya **so nirāso anāsisāno**ti yassa ariyamaggena vināsitattā anusayā ca na santi, akusalamūlā ca samūhatā, so nirāso nittaṇho hoti. Tato āsāya abhāvena kañci rūpādidhammaṃ nāsīsati. Tenāha ''nirāso anāsisāno''ti. Sesaṃ vuttanayameva.

373. Ekādasamagāthāya **āsavakhīṇo**ti khīṇacaturāsavo. **Pahīnamāno**ti pahīnanavavidhamāno. **Rāgapatha**nti rāgavisayabhūtaṃ tebhūmakadhammajātaṃ. **Upātivatto**ti pariññāpahānehi atikkanto. **Danto**ti sabbadvāravisevanaṃ hitvā ariyena damathena dantabhūmiṃ patto. **Parinibbuto**ti kilesaggivūpasamena sītibhūto. Sesaṃ vuttanayameva.

374. Dvādasamagāthāya **saddho**ti buddhādiguṇesu parappaccayavirahitattā sabbākārasampannena aveccappasādena samannāgato, na parassa saddhāya paṭipattiyaṃ gamanabhāvena. Yathāha – ''na khvāhaṃ ettha bhante bhagavato saddhāya gacchāmī''ti (a. ni. 5.34). **Sutavā**ti vositasutakiccattā paramatthikasutasamannāgato. **Niyāmadassī**ti saṃsārakantāramūḷhe loke amatapuragāmino sammattaniyāmabhūtassa maggassa dassāvī, diṭṭhamaggoti vuttaṃ hoti. **Vaggagatesu na vaggasārī**ti vaggagatā nāma dvāsaṭṭhidiṭṭhigatikā aññamaññaṃ paṭilomattā, evaṃ vaggāhi diṭṭhīhi gatesu sattesu na vaggasārī – ''idaṃ ucchijjissati, idaṃ tatheva bhavissatī''ti evaṃ diṭṭhivasena agamanato. **Paṭigha**nti paṭighātakaṃ, cittavighātakanti vuttaṃ hoti. Dosavisesanamevetaṃ. **Vineyyā**ti vinetvā. Sesaṃ vuttanayameva.

375. Terasamagāthāya **saṃsuddhajino**ti saṃsuddhena arahattamaggena vijitakileso. **Vivaṭṭacchado**ti vivaṭarāgadosamohachadano. **Dhammesu vasī**ti catusaccadhammesu vasippatto. Na hissa sakkā te dhammā yathā ñātā kenaci aññathā kātuṃ, tena khīṇāsavo ''dhammesu vasī''ti vuccati. **Pāragū**ti pāraṃ vuccati nibbānaṃ, taṃ gato, saupādisesavasena adhigatoti vuttaṃ hoti. **Anejo**ti apagatataṇhācalano. **Saṅkhāranirodhañāṇakusalo**ti saṅkhāranirodho vuccati nibbānaṃ, tamhi ñāṇaṃ

ariyamaggapaññā, tattha kusalo, catukkhattuṃ bhāvitattā chekoti vuttaṃ hoti.

376. Cuddasamagāthāya **atītesū**ti pavattiṃ patvā atikkantesu pañcakkhandhesu. **Anāgatesū**ti pavattiṃ appattesu pañcakkhandhesu eva. **Kappātīto**ti ''ahaṃ mama''nti kappanaṃ sabbampi vā taṇhādiṭṭhikappaṃ atīto. **Aticca suddhipañño**ti atīva suddhipañño, atikkamitvā vā suddhipañño. Kiṃ atikkamitvā? Addhattayaṃ. Arahā hi yvāyaṃ avijjāsaṅkhārasaṅkhāto atīto addhā, jātijarāmaraṇasaṅkhāto anāgato addhā, viññāṇādibhavapariyanto paccuppanno ca addhā, taṃ sabbampi atikkamma kaṅkhaṃ vitaritvā paramasuddhippattapañño hutvā ṭhito. Tena vuccati ''aticca suddhipañño''ti. **Sabbāyatanehī**ti dvādasahāyatanehi. Arahā hi evaṃ kappātīto. Kappātītattā aticca suddhipaññattā ca āyatiṃ na kiñci āyatanaṃ upeti. Tenāha – ''sabbāyatanehi vippamutto''ti.

377. Pannarasamagāthāya **aññāya pada**nti ye te ''saccānaṃ caturo padā''ti vuttā, tesu ekekapadaṃ pubbabhāgasaccavavatthāpanapaññāya ñatvā. **Samecca dhamma**nti tato paraṃ catūhi ariyamaggehi catusaccadhammaṃ samecca. **Vivaṭaṃ disvāna pahānamāsavāna**nti atha paccavekkhaṇañāṇena āsavakkhayasaññitaṃ nibbānaṃ vivaṭaṃ pākaṭamanāvaṭaṃ disvā. **Sabbupadhīnaṃ parikkhayā**ti sabbesaṃ khandhakāmaguṇakilesābhisaṅkhārabhedānaṃ upadhīnaṃ parikkhīṇattā katthaci asajjamāno bhikkhu **sammā so loke paribbajeyya** vihareyya, anallīyanto lokaṃ gaccheyyāti desanaṃ niṭṭhāpesi.

378. Tato so nimmito dhammadesanaṃ thomento **''addhā hi bhagavā''**ti imaṃ gāthamāha. Tattha **yo so evaṃ vihārī**ti yo so maṅgalādīni samūhanitvā sabbamaṅgaladosappahānavihārī, yopi so dibbamānusakesu kāmesu rāgaṃ vineyya bhavātikkamma dhammābhisamayavihārīti evaṃ tāya tāya gāthāya niddiṭṭhabhikkhuṃ dassento āha. Sesaṃ uttānameva. Ayaṃ pana yojanā – addhā hi bhagavā tatheva etaṃ yaṃ tvaṃ ''yassa maṅgalā samūhatā''tiādīni vatvā tassā tassā gāthāya pariyosāne ''sammā so loke paribbajeyyā''ti avaca. Kiṃ kāraṇaṃ? Yo so evaṃvihārī bhikkhu, so uttamena damathena danto, sabbāni ca dasapi saṃyojanāni caturo ca yoge vītivatto hoti. Tasmā sammā so loke paribbajeyya, natthi me ettha vicikicchāti iti desanāthomanagāthampi vatvā arahattanikūṭeneva desanaṃ niṭṭhāpesi. Suttapariyosāne koṭisatasahassadevatānaṃ aggaphalappatti ahosi, sotāpattisakadāgāmianāgāmiphalappattā pana gaṇanato asaṅkhyeyyāti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya sammāparibbājanīyasuttavaṇṇanā

Niṭṭhitā.

14. Dhammikasuttavaṇṇanā

Evaṃ me sutanti dhammikasuttaṃ. Kā uppatti? Tiṭṭhamāne kira bhagavati lokanāthe dhammiko nāma upāsako ahosi nāmena ca paṭipattiyā ca. So kira saraṇasampanno sīlasampanno bahussuto piṭakattayadharo anāgāmī abhiññālābhī ākāsacārī ahosi. Tassa parivārā pañcasatā upāsakā, tepi tādisā eva ahesuṃ. Tassekadivasaṃ uposathikassa rahogatassa paṭisallīnassa majjhimayāmāvasānasamaye evaṃ parivitakko udapādi – ''yaṃnūnāhaṃ agāriyaanagāriyānaṃ paṭipadaṃ puccheyya''nti. So pañcahi upāsakasatehi parivuto bhagavantaṃ upasaṅkamitvā tamatthaṃ pucchi, bhagavā cassa byākāsi. Tattha pubbe vaṇṇitasadisaṃ vuttanayeneva veditabbaṃ, apubbaṃ vaṇṇayissāma.

379. Tattha paṭhamagāthāya tāva **kathaṃkaro**ti kathaṃ karonto kathaṃ paṭipajjanto. **Sādhu hotī**ti sundaro anavajjo atthasādhano hoti. **Upāsakāse**ti upāsakāicceva vuttaṃ hoti. Sesamatthato pākaṭameva. Ayaṃ pana yojanā – yo vā agārā anagārameti pabbajati, ye vā agārino upāsakā, etesu duvidhesu sāvakesu kathaṃkaro sāvako sādhu hotīti.

380-1. Idāni evaṃ puṭṭhassa bhagavato byākaraṇasamatthataṃ dīpento **''tuvañhī''**ti

gāthādvayamāha. Tattha **gati**nti ajjhāsayagatiṃ. **Parāyaṇa**nti nipphattiṃ. Atha vā **gati**nti nirayādipañcappabhedaṃ. **Parāyaṇa**nti gatito paraṃ ayanaṃ gativippamokkhaṃ parinibbānaṃ, **na catthi tulyo**ti tayā sadiso natthi. **Sabbaṃ tuvaṃ ñāṇamavecca dhammaṃ, pakāsesi satte anukampamāno**ti tvaṃ bhagavā yadatthi ñeyyaṃ nāma, taṃ anavasesaṃ avecca paṭivijjhitvā satte anukampamāno sabbaṃ ñāṇañca dhammañca pakāsesi. Yaṃ yaṃ yassa hitaṃ hoti, taṃ taṃ tassa āvikāsiyeva desesiyeva, na te atthi ācariyamuṭṭhīti vuttaṃ hoti. **Virocasi vimalo**ti dhūmarajādivirahito viya cando, rāgādimalābhāvena vimalo virocasi. Sesamettha uttānatthameva.

382. Idāni yesaṃ tadā bhagavā dhammaṃ desesi, te devaputte kittetvā bhagavantaṃ pasaṃsanto **''āgañchī te santike''**ti gāthādvayamāha. Tattha **nāgarājā erāvaṇo nāmā**ti ayaṃ kira erāvaṇo nāma devaputto kāmarūpī dibbe vimāne vasati. So yadā sakko uyyānakīḷaṃ gacchati, tadā diyaḍḍhasatayojanaṃ kāyaṃ abhinimminitvā tettiṃsa kumbhe māpetvā erāvaṇo nāma hatthī hoti. Tassa ekekasmiṃ kumbhe dve dve dantā honti, ekekasmiṃ dante satta satta pokkharaṇiyo, ekekissā pokkharaṇiyā satta satta paduminiyo, ekekissā paduminiyā satta satta pupphāni, ekekasmiṃ pupphe satta satta pattāni, ekekasmiṃ patte satta satta accharāyo naccanti padumaccharāyotveva vissutā sakkassa nāṭakitthiyo, yā ca vimānavatthusmimpi ''bhamanti kaññā padumesu sikkhitā''ti (vi. va. 1034) āgatā. Tesaṃ pana tettisaṃkumbhānaṃ majjhe sudassanakumbho nāma tiṃsayojanamatto hoti, tattha yojanappamāṇo maṇipallaṅko tiyojanubbedhe pupphamaṇḍape attharīyati. Tattha sakko devānamindo accharāsaṅghaparivuto dibbasampattiṃ paccanubhoti. Sakke pana devānaminde uyyānakīḷāto paṭinivatte puna taṃ rūpaṃ saṃharitvāna devaputtova hoti. Taṃ sandhāyāha – ''āgañchi te santike nāgarājā erāvaṇo nāmā''ti. **Jinoti sutvā**ti ''vijitapāpadhammo esa bhagavā''ti evaṃ sutvā. **Sopi tayā mantayitvā**ti tayā saddhiṃ mantayitvā, pañhaṃ pucchitvāti adhippāyo. **Ajjhagamā**ti adhiagamā, gatoti vuttaṃ hoti. **Sādhūti sutvāna patītarūpo**ti taṃ pañhaṃ sutvā ''sādhu bhante''ti abhinanditvā tuṭṭharūpo gatoti attho.

383. **Rājāpi taṃ vessavaṇo kuvero**ti ettha so yakkho rañjanaṭṭhena **rājā,** visāṇāya rājadhāniyā rajjaṃ kāretīti **vessavaṇo,** purimanāmena **kuvero**ti veditabbo. So kira kuvero nāma brāhmaṇamahāsālo hutvā dānādīni puññāni katvā visāṇāya rājadhāniyā adhipati hutvā nibbatto. Tasmā ''kuvero vessavaṇo''ti vuccati. Vuttañcetaṃ āṭānāṭiyasutte –

> ''Kuverassa kho pana, mārisa, mahārājassa visāṇā nāma rājadhānī, tasmā kuvero mahārājā 'vessavaṇo'ti pavuccatī''ti (dī. ni. 3.291) –

Sesamettha pākaṭameva.

Tattha siyā – kasmā pana dūratare tāvatiṃsabhavane vasanto erāvaṇo paṭhamaṃ āgato, vessavaṇo pacchā, ekanagareva vasanto ayaṃ upāsako sabbapacchā, kathañca so tesaṃ āgamanaṃ aññāsi, yena evamāhāti? Vuccate – vessavaṇo kira tadā anekasahassapavāḷapallaṅkaṃ dvādasayojanaṃ nārivāhanaṃ abhiruyha pavāḷakuntaṃ uccāretvā dasasahassakoṭiyakkhehi parivuto ''bhagavantaṃ pañhaṃ pucchissāmī''ti ākāsaṭṭhakavimānāni pariharitvā maggena maggaṃ āgacchanto veḷukaṇḍakanagare nandamātāya upāsikāya nivesanassa uparibhāgaṃ sampatto. Upāsikāya ayamānubhāvo – parisuddhasīlā hoti, niccaṃ vikālabhojanā paṭiviratā, piṭakattayadhārinī, anāgāmiphale patiṭṭhitā. Sā tamhi samaye sīhapañjaraṃ ugghāṭetvā utuggahaṇatthāya māluteritokāse ṭhatvā aṭṭhakapārāyanavagge parimaṇḍalehi padabyañjanehi madhurena sarena bhāsati. Vessavaṇo tattheva yānāni ṭhapetvā yāva upāsikā ''idamavoca bhagavā magadhesu viharanto pāsāṇake cetiye paricārakasoḷasannaṃ brāhmaṇāna''nti nigamanaṃ abhāsi, tāva sabbaṃ sutvā vaggapariyosāne suvaṇṇamurajasadisaṃ mahantaṃ gīvaṃ paggahetvā ''sādhu sādhu bhaginī''ti sādhukāramadāsi. Sā ''ko etthā''ti āha. ''Ahaṃ bhagini vessavaṇo''ti. Upāsikā kira paṭhamaṃ sotāpannā ahosi, pacchā vessavaṇo. Taṃ so dhammato sahodarabhāvaṃ sandhāya upāsikaṃ bhaginivādena samudācarati. Upāsikāya ca ''vikālo, bhātika bhadramukha, yassa dāni kālaṃ maññasī''ti vutto ''ahaṃ bhagini tayi pasanno pasannākāraṃ karomī''ti āha. Tena hi bhadramukha, mama khette nipphannaṃ sāliṃ kammakarā āharituṃ na sakkonti, taṃ tava

parisāya āṇāpehīti. So ‘‘sādhu bhaginī’’ti yakkhe āṇāpesi. Te aḍḍhaterasa koṭṭhāgārasatāni pūresuṃ. Tato pabhuti koṭṭhāgāraṃ ūnaṃ nāma nāhosi, ‘‘nandamātu koṭṭhāgāraṃ viyā’’ti loke nidassanaṃ ahosi. Vessavaṇo koṭṭhāgārāni pūretvā bhagavantaṃ upasaṅkami. Bhagavā ‘‘vikāle āgatosī’’ti āha. Atha bhagavato sabbaṃ ārocesi. Iminā kāraṇena āsannatarepi cātumahārājikabhavane vasanto vessavaṇo pacchā āgato. Erāvaṇassa pana na kiñci antarā karaṇīyaṃ ahosi, tena so paṭhamataraṃ āgato.

Ayaṃ pana upāsako kiñcāpi anāgāmī pakatiyāva ekabhattiko, tathāpi tadā uposathadivasoti katvā uposathaṅgāni adhiṭṭhāya sāyanhasamayaṃ sunivattho supāruto pañcasataupāsakaparivuto jetavanaṃ gantvā dhammadesanaṃ sutvā attano gharaṃ āgamma tesaṃ upāsakānaṃ saraṇasīlauposathānisaṃsādibhedaṃ upāsakadhammaṃ kathetvā te upāsake uyyojesi. Tesañca tasseva ghare muṭṭhihatthappamāṇapādakāni pañca kappiyamañcasatāni pāṭekkovarakesu paññattāni honti. Te attano attano ovarakaṃ pavisitvā samāpattiṃ appetvā nisīdiṃsu, upāsakopi tathevākāsi. Tena ca samayena sāvatthinagare sattapaññāsa kulasatasahassāni vasanti, manussagaṇanāya aṭṭhārasakoṭimanussā. Tena paṭhamayāme hatthiassamanussabherisaddādīhi sāvatthinagaraṃ mahāsamuddo viya ekasaddaṃ hoti. Majjhimayāmasamanantare so saddo paṭippassambhati. Tamhi kāle upāsako samāpattito vuṭṭhāya attano guṇe āvajjetvā ‘‘yenāhaṃ maggasukhena phalasukhena sukhito viharāmi, idaṃ sukhaṃ kaṃ nissāya laddha’’nti cintetvā ‘‘bhagavantaṃ nissāyā’’ti bhagavati cittaṃ pasādetvā ‘‘bhagavā etarahi katamena vihārena viharatī’’ti āvajjento dibbena cakkhunā erāvaṇavessavaṇe disvā dibbāya sotadhātuyā dhammadesanaṃ sutvā cetopariyañāṇena tesaṃ pasannacittataṃ ñatvā ‘‘yaṃnūnāhampi bhagavantaṃ ubhayahitaṃ paṭipadaṃ puccheyya’’nti cintesi. Tasmā so ekanagare vasantopi sabbapacchā āgato, evañca nesaṃ āgamanaṃ aññāsi. Tenāha – ‘‘āgañchi te santike nāgarājā…pe… so cāpi sutvāna patītarūpo’’ti.

384. Idāni ito bahiddhā lokasammatehi samaṇabrāhmaṇehi ukkaṭṭhabhāvena bhagavantaṃ pasaṃsanto **‘‘ye kecime’’**ti gāthādvayamāha. Tattha **titthiyā**ti nandavacchasaṃkiccehi ādipuggalehi tīhi titthakarehi kate diṭṭhititthe jātā, tesaṃ sāsane pabbajitā pūraṇādayo cha satthāro. Tattha nāṭaputto nigaṇṭho, avasesā ājīvakāti te sabbe dassento āha **‘‘ye kecime titthiyā vādasīlā’’**ti, ‘‘mayaṃ sammā paṭipannā, aññe micchā paṭipannā’’ti evaṃ vādakaraṇasīlā lokaṃ mukhasattīhi vitudantā vicaranti. **Ājīvakā vā**ti te ekajjhamuddiṭṭhe bhinditvā dasseti. **Nātitarantī**ti nātikkamanti. **Sabbe**ti aññepi ye keci titthiyasāvakādayo, tepi pariggaṇhanto āha. **‘‘Ṭhito vajantaṃ viyā’’**ti yathā koci ṭhito gativikalo sīghagāminaṃ purisaṃ gacchantaṃ nātitareyya, evaṃ te paññāgatiyā abhāvena te te atthappabhede bujjhituṃ asakkontā ṭhitā, atijavanapaññaṃ bhagavantaṃ nātitarantīti attho.

385. **Brāhmaṇā vādasīlā vuddhā cā**ti ettāvatā caṅkīṭārukkhapokkharasātijāṇussoṇiādayo dasseti, **api brāhmaṇā santi kecī**ti iminā majjhimāpi daharāpi kevalaṃ brāhmaṇā santi atthi upalabbhanti kecīti evaṃ assalāyanavāseṭṭhaambaṭṭhauttaramāṇavakādayo dasseti. **Atthabaddhā**ti ‘‘api nu kho imaṃ pañhaṃ byākareyya, imaṃ kaṅkhaṃ chindeyyā’’ti evaṃ atthabaddhā bhavanti. **Ye cāpi** aññeti aññepi ye ‘‘mayaṃ vādino’’ti evaṃ maññamānā vicaranti khattiyapaṇḍitabrāhmaṇabrahmadevayakkhādayo aparimāṇā. Tepi sabbe tayi atthabaddhā bhavantīti dasseti.

386-7. Evaṃ nānappakārehi bhagavantaṃ pasaṃsitvā idāni dhammeneva taṃ pasaṃsitvā dhammakathaṃ yācanto **‘‘ayañhi dhammo’’**ti gāthādvayamāha. Tattha **ayañhi dhammo**ti sattatiṃsa bodhipakkhiyadhamme sandhāyāha. **Nipuṇo**ti saṇho duppaṭivijjho. **Sukho**ti paṭividdho samāno lokuttarasukhamāvahati, tasmā sukhāvahattā ‘‘sukho’’ti vuccati. **Suppavutto**ti sudesito. **Sussūsamānā**ti sotukāmamhāti attho. **Taṃ no vadā**ti taṃ dhammaṃ amhākaṃ vada. ‘‘Tvaṃ no’’tipi pāṭho, tvaṃ amhākaṃ vadāti attho. **Sabbepime bhikkhavo**ti taṅkhaṇaṃ nisinnāni kira pañca bhikkhusatāni honti, tāni dassento yācati. **Upāsakā cāpī**ti attano parivāre aññe ca dasseti. Sesamettha pākaṭameva.

388. Atha bhagavā anagāriyapaṭipadaṃ tāva dassetuṃ bhikkhū āmantetvā **‘‘suṇātha me bhikkhavo’’**tiādimāha. Tattha **dhammaṃ dhutaṃ tañca carātha sabbe**ti kilese dhunātīti dhuto,

evarūpaṃ kilesadhunanakaṃ paṭipadādhammaṃ sāvayāmi vo, tañca mayā sāvitaṃ sabbe caratha paṭipajjatha, mā pamāditthāti vuttaṃ hoti. **Iriyāpatha**nti gamanādicatubbidhaṃ. **Pabbajitānulomika**nti samaṇasāruppaṃ satisampajaññayuttaṃ. Araññe kammaṭṭhānānuyogavasena pavattamevāti apare. **Sevetha na**nti taṃ iriyāpathaṃ bhajeyya. **Atthadaso**ti hitānupassī. **Mutīmā**ti buddhimā. Sesamettha gāthāya pākaṭameva.

389. **No ve vikāle**ti evaṃ pabbajitānulomikaṃ iriyāpathaṃ sevamāno ca divāmajjhanhikavītikkamaṃ upādāya vikāle na careyya bhikkhu, yuttakāle eva pana gāmaṃ piṇḍāya careyya. Kiṃ kāraṇaṃ? **Akālacāriñhi sajanti saṅgā,** akālacāriṃ puggalaṃ rāgasaṅgādayo aneke saṅgā sajanti parissajanti upaguhanti allīyanti. **Tasmā vikāle na caranti buddhā,** tasmā ye catusaccabuddhā ariyapuggalā, na te vikāle piṇḍāya carantīti. Tena kira samayena vikālabhojanasikkhāpadaṃ appaññattaṃ hoti, tasmā dhammadesanāvasenevettha puthujjanānaṃ ādīnavaṃ dassento imaṃ gāthamāha. Ariyā pana saha maggapaṭilābhā eva tato paṭiviratā honti, esā dhammatā.

390. Evaṃ vikālacariyaṃ paṭisedhetvā ''kāle carantenapi evaṃ caritabba''nti dassento āha **''rūpā ca saddā cā''**ti. Tassattho – ye te rūpādayo nānappakārakaṃ madaṃ janentā satte sammadayanti, tesu piṇḍapātapārisuddhisuttādīsu (ma. ni. 3.438 ādayo) vuttanayena chandaṃ vinodetvā yuttakāleneva pātarāsaṃ paviseyyāti. Ettha ca pāto asitabboti **pātarāso,** piṇḍapātassetaṃ nāmaṃ. Yo yattha labbhati, so padesopi taṃ yogena ''pātarāso''ti idha vutto. Yato piṇḍapātaṃ labhati, taṃ okāsaṃ gaccheyyāti evamettha attho veditabbo.

391. Evaṃ paviṭṭho –

> ''Piṇḍañca bhikkhu samayena laddhā,
> Eko paṭikkamma raho nisīde;
> Ajjhattacintī na mano bahiddhā,
> Nicchāraye saṅgahitattabhāvo''.

Tattha **piṇḍa**nti missakabhikkhaṃ, sā hi tato tato samodhānetvā sampiṇḍitaṭṭhena ''piṇḍo''ti vuccati. **Samayenā**ti antomajjhanhikakāle. **Eko paṭikkammā**ti kāyavivekaṃ sampādento adutiyo nivattitvā. **Ajjhattacintī**ti tilakkhaṇaṃ āropetvā khandhasantānaṃ cintento. **Na mano bahiddhā nicchāraye**ti bahiddhā rūpādīsu rāgavasena cittaṃ na nīhare. **Saṅgahitattabhāvo**ti suṭṭhu gahitacitto.

392. Evaṃ viharanto ca –

> ''Sacepi so sallape sāvakena,
> Aññena vā kenaci bhikkhunā vā;
> Dhammaṃ paṇītaṃ tamudāhareyya,
> Na pesuṇaṃ nopi parūpavādaṃ''.

Kiṃ vuttaṃ hoti? So yogāvacaro kiñcideva sotukāmatāya upagatena sāvakena vā kenaci aññatitthiyagahaṭṭhādinā vā idheva pabbajitena bhikkhunā vā saddhiṃ sacepi sallape, atha yvāyaṃ maggaphalādipaṭisaṃyutto dasakathāvatthubhedo vā atappakaṭṭhena paṇīto dhammo. Taṃ dhammaṃ paṇītaṃ udāhareyya, aññaṃ pana pisuṇavacanaṃ vā parūpavādaṃ vā appamattakampi na udāhareyyāti.

393. Idāni tasmiṃ parūpavāde dosaṃ dassento āha **''vādañhi eke''**ti. Tassattho – idhekacce moghapurisā parūpavādasañhitaṃ nānappakāraṃ viggāhikakathābhedaṃ **vādaṃ paṭiseniya**nti virujjhanti, yujjhitukāmā hutvā senāya paṭimukhaṃ gacchantā viya honti, **te** mayaṃ lāmakapaññe na **pasaṃsāma**. Kiṃ kāraṇaṃ? **Tato tato ne pasajanti saṅgā,** yasmā te tādisake puggale tato tato vacanapathato samuṭṭhāya vivādasaṅgā sajanti allīyanti. Kiṃ kāraṇā sajantīti? **Cittañhi te tattha gamenti dūre,** yasmā te paṭiseniyantā cittaṃ tattha gamenti, yattha gataṃ samathavipassanānaṃ dūre

hotīti.

394-5. Evaṃ parittapaññānaṃ pavattiṃ dassetvā idāni mahāpaññānaṃ pavattiṃ dassento āha **''piṇḍaṃ vihāraṃ…pe… sāvako''**ti. Tattha vihārena patissayo, sayanāsanena mañcapīṭhanti tīhipi padehi senāsanameva vuttaṃ. **Āpa**nti udakaṃ. **Saṅghāṭirajūpavāhana**nti paṃsumalādino saṅghāṭirajassa dhovanaṃ. **Sutvāna dhammaṃ sugatena desita**nti sabbāsavasaṃvarādīsu ''paṭisaṅkhā yoniso cīvaraṃ paṭisevati sītassa paṭighātāyā''tiādinā (ma. ni. 1.23; a. ni. 6.58) nayena bhagavatā desitaṃ dhammaṃ sutvā. **Saṅkhāya seve varapaññasāvako**ti etaṃ idha piṇḍanti vuttaṃ piṇḍapātaṃ, vihārādīhi vuttaṃ senāsanaṃ, āpamukhena dassitaṃ gilānapaccayaṃ, saṅghāṭiyā cīvaranti catubbidhampi paccayaṃ saṅkhāya ''yāvadeva imassa kāyassa ṭhitiyā''tiādinā (ma. ni. 1.23; a. ni. 6.58) nayena paccavekkhitvā seve varapaññasāvako, sevituṃ sakkuṇeyya varapaññassa tathāgatassa sāvako sekkho vā puthujjano vā, nippariyāyena ca arahā. So hi caturāpasseno ''saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodetī''ti (dī. ni. 3.308; ma. ni. 2.168; a. ni. 10.20) vutto. Yassā ca saṅkhāya seve varapaññasāvako, **tasmā hi piṇḍe…pe… yathā pokkhare vāribindu,** tathā hotīti veditabbo.

396. Evaṃ khīṇāsavapaṭipattiṃ dassento arahattanikūṭena anagāriyapaṭipadaṃ niṭṭhāpetvā idāni agāriyapaṭipadaṃ dassetuṃ **''gahaṭṭhavattaṃ pana vo''**tiādimāha. Tattha paṭhamagāthāya tāva **sāvako**ti agāriyasāvako. Sesaṃ uttānatthameva. Ayaṃ pana yojanā – yo mayā ito pubbe kevalo abyāmisso sakalo paripuṇṇo bhikkhudhammo kathito. Esa khettavatthuādipariggahehi sapariggahena na labbhā phassetuṃ na sakkā adhigantunti.

397. Evaṃ tassa bhikkhudhammaṃ paṭisedhetvā gahaṭṭhadhammameva dassento āha **''pāṇaṃ na hane''**ti. Tattha purimaḍḍhena tikoṭiparisuddhā pāṇātipātāveramaṇi vuttā, pacchimaḍḍhena sattesu hitapaṭipatti. Tatiyapādo cettha khaggavisāṇasutte (su. ni. 35 ādayo) catutthapāde thāvaratasabhedo mettasuttavaṇṇanāyaṃ (su. ni. 143 ādayo) sabbappakārato vaṇṇito. Sesaṃ uttānatthameva. Uppaṭipāṭiyā pana yojanā kātabbā – tasathāvaresu sabbesu bhūtesu nidhāya daṇḍaṃ na hane na ghātayeyya nānujaññāti. ''Nidhāya daṇḍa''nti ito vā paraṃ ''vatteyyā''ti pāṭhaseso āharitabbo. Itarathā hi na pubbenāparaṃ sandhiyati.

398. Evaṃ paṭhamasikkhāpadaṃ dassetvā idāni dutiyasikkhāpadaṃ dassento āha **''tato adinna''**nti. Tattha **kiñcī**ti appaṃ vā bahuṃ vā. **Kvacī**ti gāme vā araññe vā. **Sāvako**ti agāriyasāvako. **Bujjhamāno**ti ''parasantakamida''nti jānamāno. **Sabbaṃ adinnaṃ parivajjayeyyā**ti evañhi paṭipajjamāno sabbaṃ adinnaṃ parivajjeyya, no aññathāti dīpeti. Sesamettha vuttanayañca pākaṭañcāti.

399. Evaṃ dutiyasikkhāpadampi tikoṭiparisuddhaṃ dassetvā ukkaṭṭhaparicchedato pabhuti tatiyaṃ dassento āha **''abrahmacariya''**nti. Tattha **asambhuṇanto**ti asakkonto.

400. Idāni catutthasikkhāpadaṃ dassento āha **''sabhaggato vā''**ti. Tattha **sabhaggato**ti santhāgārādigato. **Parisaggato**ti pūgamajjagato. Sesamettha vuttanayañca pākaṭañcāti.

401. Evaṃ catutthasikkhāpadampi tikoṭiparisuddhaṃ dassetvā pañcamaṃ dassento āha **''majjañca pāna''**nti. Tattha **majjañca pāna**nti gāthābandhasukhatthaṃ evaṃ vuttaṃ. Ayaṃ panattho ''majjapānañca na samācareyyā''ti. **Dhammaṃ ima**nti imaṃ majjapānaveramaṇīdhammaṃ. **Ummādananta**nti ummādanapariyosānaṃ. Yo hi sabbalahuko majjapānassa vipāko, so manussabhūtassa ummattakasaṃvattaniko hoti. **Iti naṃ viditvā**ti iti naṃ majjapānaṃ ñatvā. Sesamettha vuttanayañca pākaṭañcāti.

402. Evaṃ pañcamasikkhāpadampi tikoṭiparisuddhaṃ dassetvā idāni purimasikkhāpadānampi majjapānameva saṃkilesakarañca bhedakarañca dassetvā daḷhataraṃ tato veramaṇiyaṃ niyojento āha **''madā hi pāpāni karontī''**ti. Tattha **madā**ti madahetu. **Hi**kāro padapūraṇamatte nipāto. **Pāpāni**

karontīti pāṇātipātādīni sabbākusalāni karonti. **Ummādanaṃ mohana**nti paraloke ummādanaṃ ihaloke mohanaṃ. Sesaṃ uttānatthameva.

403-4. Ettāvatā agāriyasāvakassa niccasīlaṃ dassetvā idāni uposathaṅgāni dassento **''pāṇaṃ na hane''**ti gāthādvayamāha. Tattha **abrahmacariyā**ti aseṭṭhacariyabhūtā. **Methunā**ti methunadhammasamāpattito. **Rattiṃ na bhuñjeyya vikālabhojana**nti rattimpi na bhuñjeyya, divāpi kālātikkantabhojanaṃ na bhuñjeyya. **Na ca gandha**nti ettha gandhaggahaṇena vilepanacuṇṇādīnipi gahitānevāti veditabbāni. **Mañce**ti kappiyamañce. **Santhate**ti taṭṭikādīhi kappiyattharaṇehi atthate. Chamāyaṃ pana gonakādisanthatāyapi vaṭṭati. **Aṭṭhaṅgika**nti pañcaṅgikaṃ viya tūriyaṃ, na aṅgavinimuttaṃ. **Dukkhantagunā**ti vaṭṭadukkhassa antagatena. Sesamettha pākaṭameva. Pacchimaḍḍhuṃ pana saṅgītikārakehi vuttantipi āhu.

405. Evaṃ uposathaṅgāni dassetvā idāni uposathakālaṃ dassento āha **''tato ca pakkhassā''**ti. Tattha **tato**ti padapūraṇamatte nipāto. **Pakkhassupavassuposatha**nti evaṃ parapadena yojetabbaṃ ''pakkhassa cātuddasiṃ pañcadasiṃ aṭṭhaminti ete tayo divase upavassa uposathaṃ, etaṃ aṭṭhaṅgikauposathaṃ upagamma vasitvā''ti. **Pāṭihāriyapakkhañcā**ti ettha pana vassūpanāyikāya purimabhāge āsāḷhamāso, antovassaṃ tayo māsā, kattikamāsoti ime pañca māsā ''pāṭihāriyapakkho''ti vuccanti. Āsāḷhakattikaphagguṇamāsā tayo evāti apare. Pakkhuposathadivasānaṃ purimapacchimadivasavasena pakkhe pakkhe terasīpāṭipadasattamīnavamīsaṅkhātā cattāro cattāro divasāti apare. Yaṃ ruccati, taṃ gahetabbaṃ. Sabbaṃ vā pana puññakāmīnaṃ bhāsitabbaṃ. Evametaṃ pāṭihāriyapakkhañca pasannamānaso susamattarūpaṃ suparipuṇṇarūpaṃ ekampi divasaṃ apariccajanto aṭṭhaṅgupetaṃ uposathaṃ upavassāti sambandhitabbaṃ.

406. Evaṃ uposathakālaṃ dassetvā idāni tesu kālesu etaṃ uposathaṃ upavassa yaṃ kātabbaṃ, taṃ dassento āha **''tato ca pāto''**ti. Etthāpi **tato**ti padapūraṇamatte nipāto, anantaratthe vā, athāti vuttaṃ hoti. **Pāto**ti aparajjudivasapubbabhāge. **Upavutthuposatho**ti upavasitauposatho. **Annenā**ti yāgubhattādinā. **Pānenā**ti aṭṭhavidhapānena. **Anumodamāno**ti anupamodamāno, nirantaraṃ modamānoti attho. **Yathāraha**nti attano anurūpena, yathāsatti yathābalanti vuttaṃ hoti. **Saṃvibhajethā**ti bhājeyya patimāneyya. Sesaṃ pākaṭameva.

407. Evaṃ upavutthuposathassa kiccaṃ vatvā idāni yāvajīvikaṃ garuvattaṃ ājīvapārisuddhiñca kathetvā tāya paṭipadāya adhigantabbaṭṭhānaṃ dassento āha **''dhammena mātāpitaro''**ti. Tattha **dhammenā**ti dhammaladdhena bhogena. **Bhareyyā**ti poseyya. **Dhammikaṃ so vaṇijja**nti sattavaṇijjā, satthavaṇijjā, visavaṇijjā, maṃsavaṇijjā, surāvaṇijjāti imā pañca adhammavaṇijjā vajjetvā avasesā dhammikavaṇijjā. Vaṇijjāmukhena cettha kasigorakkhādi aparopi dhammiko vohāro saṅgahito. Sesamuttānatthameva. Ayaṃ pana yojanā – so niccasīlauposathasīladānadhammasamannāgato ariyasāvako payojaye dhammikaṃ vaṇijjaṃ, tato laddhena ca dhammato anapetattā dhammena bhogena mātāpitaro bhareyya. Atha so gihī evaṃ appamatto ādito pabhuti vuttaṃ imaṃ vattaṃ vattayanto kāyassa bhedā ye te attano ābhāya andhakāraṃ vidhametvā ālokakaraṇena sayampabhāti laddhanāmā cha kāmāvacaradevā, te sayampabhe nāma deve upeti bhajati allīyati, tesaṃ nibbattaṭṭhāne nibbattatīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya dhammikasuttavaṇṇanā niṭṭhitā.

Niṭṭhito ca dutiyo vaggo atthavaṇṇanānayato, nāmena

Cūḷavaggoti.

3. Mahāvaggo

1. Pabbajjāsuttavaṇṇanā

408. **Pabbajjaṃ kittayissāmī**ti pabbajjāsuttaṃ. Kā uppatti? Bhagavati kira sāvatthiyaṃ viharante āyasmato ānandassa parivitakko udapādi – ‘‘sāriputtādīnaṃ mahāsāvakānaṃ pabbajjā kittitā, taṃ bhikkhū ca upāsakā ca jānanti. Bhagavato pana akittitā, yaṃnūnāhaṃ kitteyya’’nti. So jetavanavihāre āsane nisīditvā cittabījaniṃ gahetvā bhikkhūnaṃ bhagavato pabbajjaṃ kittento imaṃ suttamabhāsi.

Tattha yasmā pabbajjaṃ kittentena yathā pabbaji, taṃ kittetabbaṃ. Yathā ca pabbaji, taṃ kittentena yathā vīmaṃsamāno pabbajjaṃ rocesi, taṃ kittetabbaṃ. Tasmā ‘‘pabbajjaṃ kittayissāmī’’ti vatvā **‘‘yathā pabbajī’’**tiādimāha. **Cakkhumā**ti pañcahi cakkhūhi cakkhumā cakkhusampannoti attho. Sesamādigāthāya uttānameva.

409. Idāni ‘‘yathā vīmaṃsamāno’’ti tamatthaṃ pakāsento āha **‘‘sambādhoya’’**nti. Tattha **sambādho**ti puttadārādisampīḷanena kilesasampīḷanena ca kusalakiriyāya okāsarahito. **Rajassāyatana**nti kambojādayo viya assādīnaṃ, rāgādirajassa uppattideso. **Abbhokāso**ti vuttasambādhapaṭipakkhabhāvena ākāso viya vivaṭā. **Iti disvāna pabbajī**ti iti gharāvāsapabbajjāsu byādhijarāmaraṇehi suṭṭhutaraṃ codiyamānahadayo ādīnavamānisaṃsañca vīmaṃsitvā, mahābhinikkhamanaṃ nikkhamitvā, anomānadītīre khaggena kese chinditvā, tāvadeva ca dvaṅgulamattasaṇṭhitasamaṇasāruppakesamassu hutvā ghaṭikārena brahmunā upanīte aṭṭha parikkhāre gahetvā ‘‘evaṃ nivāsetabbaṃ pārupitabba’’nti kenaci ananusiṭṭho anekajātisahassapavattitena attano pabbajjāciṇṇeneva sikkhāpiyamāno pabbaji. Ekaṃ kāsāvaṃ nivāsetvā ekaṃ uttarāsaṅgaṃ karitvā ekaṃ cīvaraṃ khandhe karitvā mattikāpattaṃ aṃse ālaggetvā pabbajitavesaṃ adhiṭṭhāsīti vuttaṃ hoti. Sesamettha uttānameva.

410. Evaṃ bhagavato pabbajjaṃ kittetvā tato paraṃ pabbajitapaṭipattiṃ anomānadītīraṃ hitvā padhānāya gamanañca pakāsetuṃ **‘‘pabbajitvāna kāyenā’’**tiādiṃ sabbamabhāsi. Tattha **kāyena pāpakammaṃ vivajjayī**ti tividhaṃ kāyaduccaritaṃ vajjesi. **Vacīduccarita**nti catubbidhaṃ vacīduccaritaṃ. **Ājīvaṃ parisodhayī**ti micchājīvaṃ hitvā sammājīvameva pavattayi.

411. Evaṃ ājīvaṭṭhamakasīlaṃ sodhetvā anomānadītīrato tiṃsayojanappamāṇaṃ sattāhena **agamā rājagahaṃ buddho**. Tattha kiñcāpi yadā rājagahaṃ agamāsi, tadā buddho na hoti, tathāpi buddhassa pubbacariyāti katvā evaṃ vattuṃ labbhati – ‘‘idha rājā jāto, idha rajjaṃ aggahesī’’tiādi lokiyavohāravacanaṃ viya. **Magadhāna**nti magadhānaṃ janapadassa nagaranti vuttaṃ hoti. **Giribbaja**nti idampi tassa nāmaṃ. Tañhi paṇḍavagijjhakūṭavebhāraisigilivepullanāmakānaṃ pañcannaṃ girīnaṃ majjhe vajo viya ṭhitaṃ, tasmā ‘‘giribbaja’’nti vuccati. **Piṇḍāya abhihāresī**ti bhikkhatthāya tasmiṃ nagare cari. So kira nagaradvāre ṭhatvā cintesi – ‘‘sacāhaṃ rañño bimbisārassa attano āgamanaṃ nivedeyyaṃ, ‘suddhodanassa putto siddhattho nāma kumāro āgato’ti bahumpi me paccayaṃ abhihareyya. Na kho pana me taṃ patirūpaṃ pabbajitassa ārocetvā paccayagahaṇaṃ, handāhaṃ piṇḍāya carāmī’’ti devadattiyaṃ paṃsukūlacīvaraṃ pārupitvā mattikāpattaṃ gahetvā pācīnadvārena nagaraṃ pavisitvā anugharaṃ piṇḍāya acari. Tenāha āyasmā ānando – ‘‘piṇḍāya abhihāresī’’ti. **Ākiṇṇavaralakkhaṇo**ti sarīre ākiritvā viya ṭhapitavaralakkhaṇo vipulavaralakkhaṇo vā. Vipulampi hi ‘‘ākiṇṇa’’nti vuccati. Yathāha – ‘‘ākiṇṇaluddo puriso, dhāticelaṃva makkhito’’ti (jā. 1.6.118; 1.9.106). Vipulaluddoti attho.

412. **Tamaddasā**ti tato kira purimāni satta divasāni nagare nakkhattaṃ ghositaṃ ahosi. Taṃ divasaṃ pana ‘‘nakkhattaṃ vītivattaṃ, kammantā payojetabbā’’ti bheri cari. Atha mahājano rājaṅgaṇe sannipati. Rājāpi ‘‘kammantaṃ saṃvidahissāmī’’ti sīhapañjaraṃ vivaritvā balakāyaṃ passanto taṃ piṇḍāya abhihārentaṃ mahāsattaṃ addasa. Tenāha āyasmā ānando – ‘‘tamaddasā bimbisāro, pāsādasmiṃ patiṭṭhito’’ti. **Imamatthaṃ abhāsathā**ti imaṃ atthaṃ amaccānaṃ abhāsi.

413. Idāni taṃ tesaṃ amaccānaṃ bhāsitamatthaṃ dassento āha – **‘‘imaṃ bhonto’’**ti. Tattha **ima**nti

so rājā bodhisattaṃ dasseti, **bhonto**ti amacce ālapati. **Nisāmethā**ti passatha. **Abhirūpo**ti dassanīyaṅgapaccaṅgo. **Brahmā**ti ārohapariṇāhasampanno. **Sucī**ti parisuddhachavivaṇṇo. **Caraṇenā**ti gamanena.

414-5. **Nīcakulāmivā**ti nīcakulā iva pabbajito na hotīti attho. Makāro padasandhikaro. **Kuhiṃ bhikkhu gamissatī**ti ayaṃ bhikkhu kuhiṃ gamissati, ajja kattha vasissatīti jānituṃ rājadūtā sīghaṃ gacchantu. Dassanakāmā hi mayaṃ assāti iminā adhippāyena āha. **Guttadvāro** okkhittacakkhutāya, **susaṃvuto** satiyā. Guttadvāro vā satiyā, susaṃvuto pāsādikena saṅghāṭicīvaradhāraṇena.

416. **Khippaṃ pattaṃ apūresī**ti sampajānattā patissatattā ca adhikaṃ agaṇhanto ''alaṃ ettāvatā''ti ajjhāsayapūraṇena khippaṃ pattaṃ apūresi. **Munī**ti monatthāya paṭipannattā appattamunibhāvopi muniicceva vutto, lokavohārena vā. Lokiyā hi amonasampattampi pabbajitaṃ ''munī''ti bhaṇanti. **Paṇḍavaṃ abhihāresī**ti taṃ pabbataṃ abhiruhi. So kira manusse pucchi ''imasmiṃ nagare pabbajitā kattha vasantī''ti. Athassa te ''paṇḍavassa upari puratthābhimukhapabbhāre''ti ārocesuṃ. Tasmā tameva paṇḍavaṃ abhihāresi ''ettha vāso bhavissatī''ti evaṃ cintetvā.

419-23. **Byagghusabhova sīhova girigabbhare**ti giriguhāyaṃ byaggho viya usabho viya sīho viya ca nisinnoti attho. Ete hi tayo seṭṭhā vigatabhayabheravā girigabbhare nisīdanti, tasmā evaṃ upamaṃ akāsi. **Bhaddayānenā**ti hatthiassarathasivikādinā uttamayānena. **Sayānabhūmiṃ yāyitvā**ti yāvatikā bhūmi hatthiassādinā yānena sakkā gantuṃ, taṃ gantvā. **Āsajjā**ti patvā, samīpamassa gantvāti attho. **Upāvisī**ti nisīdi. **Yuvā**ti yobbanasampanno. **Daharo**ti jātiyā taruṇo. **Paṭhamuppattiko susū**ti tadubhayavisesanameva. **Yuvā susū**ti atiyobbano. **Paṭhamuppattiko**ti paṭhameneva yobbanavesena uṭṭhito. **Daharo cāsī**ti sati ca daharatte susu bālako viya khāyasīti.

424-5. **Anīkagga**nti balakāyaṃ senāmukhaṃ. **Dadāmi bhoge bhuñjassū**ti ettha ''ahaṃ te aṅgamagadhesu yāvicchasi, tāva dadāmi bhoge. Taṃ tvaṃ sobhayanto anīkaggaṃ nāgasaṅghapurakkhato bhuñjassū''ti evaṃ sambandho veditabbo. **Ujuṃ janapado rājā**ti ''dadāmi bhoge bhuñjassu, jātiṃ akkhāhi pucchito''ti evaṃ kira vutto mahāpuriso cintesi – ''sace ahaṃ rajjena atthiko assaṃ, cātumahārājikādayopi maṃ attano attano rajjena nimanteyyuṃ, gehe ṭhito eva vā cakkavattirajjaṃ kāreyyaṃ. Ayaṃ pana rājā ajānanto evamāha – 'handāhaṃ, taṃ jānāpemī'''ti bāhaṃ uccāretvā attano āgatadisābhāgaṃ niddisanto ''ujuṃ janapado rājā''tiādimāha. Tattha **himavantassa passato**ti bhaṇanto sassasampattivekallābhāvaṃ dasseti. Himavantañhi nissāya pāsāṇavivarasambhavā mahāsālāpi pañcahi vuddhīhi vaḍḍhanti, kimaṅgaṃ pana khette vuttāni sassāni. **Dhanavīriyena sampanno**ti bhaṇanto sattahi ratanehi avekallattaṃ, pararājūhi atakkanīyaṃ vīrapurisādhiṭṭhitabhāvañcassa dasseti. **Kosalesu niketino**ti bhaṇanto navakarājabhāvaṃ paṭikkhipati. Navakarājā hi niketīti na vuccati. Yassa pana ādikālato pabhuti anvayavasena so eva janapado nivāso, so niketīti vuccati. Tathārūpo ca rājā suddhodano, yaṃ sandhāyāha ''kosalesu niketino''ti. Tena anvayāgatampi bhogasampattiṃ dīpeti.

426. Ettāvatā attano bhogasampattiṃ dīpetvā ''ādiccā nāma gottena, sākiyā nāma jātiyā''ti iminā jātisampattiñca ācikkhitvā yaṃ vuttaṃ raññā ''dadāmi bhoge bhuñjassū''ti, taṃ paṭikkhipanto āha – **''tamhā kulā pabbajitomhi, na kāme abhipatthaya''**nti. Yadi hi ahaṃ kāme abhipatthayeyyaṃ, na īdisaṃ dhanavīriyasampannaṃ dvāsīṭisahassavīrapurisasamākulaṃ kulaṃ chaḍḍetvā pabbajeyyanti ayaṃ kirettha adhippāyo.

427. Evaṃ raññho vacanaṃ paṭikkhipitvā tato paraṃ attano pabbajjāhetuṃ dassento āha – **''kāmesvādīnavaṃ disvā, nekkhammaṃ daṭṭhu khemato''**ti. Etaṃ ''pabbajitomhī''ti iminā sambandhitabbaṃ. Tattha **daṭṭhū**ti disvā. Sesamettha ito purimagāthāsu ca yaṃ yaṃ na vicāritaṃ, taṃ taṃ sabbaṃ uttānatthattā eva na vicāritanti veditabbaṃ. Evaṃ attano pabbajjāhetuṃ vatvā padhānatthāya gantukāmo rājānaṃ āmantento āha – **''padhānāya gamissāmi, ettha me rañjatī**

mano''ti. Tassattho – yasmāhaṃ, mahārāja, nekkhammaṃ daṭṭhu khemato pabbajito, tasmā taṃ paramatthanekkhammaṃ nibbānāmataṃ sabbadhammānaṃ aggaṭṭhena padhānaṃ patthento padhānatthāya gamissāmi, ettha me padhāne rañjati mano, na kāmesūti. Evaṃ vutte kira rājā bodhisattaṃ āha – ''pubbeva metaṃ, bhante, sutaṃ 'suddhodanarañño kira putto siddhatthakumāro cattāri pubbanimittāni disvā pabbajitvā buddho bhavissatī'ti, sohaṃ, bhante, tumhākaṃ adhimuttiṃ disvā evaṃpasanno 'addhā buddhattaṃ pāpuṇissathā'ti. Sādhu, bhante, buddhattaṃ patvā paṭhamaṃ mama vijitaṃ okkameyyāthā''ti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya pabbajjāsuttavaṇṇanā niṭṭhitā.

2. Padhānasuttavaṇṇanā

428. **Taṃ maṃ padhānapahitatta**nti padhānasuttaṃ. Kā uppatti? ''Padhānāya gamissāmi, ettha me rañjatī mano''ti āyasmā ānando pabbajjāsuttaṃ niṭṭhāpesi. Bhagavā gandhakuṭiyaṃ nisinno cintesi – ''mayā chabbassāni padhānaṃ patthayamānena dukkarakārikā katā, taṃ ajja bhikkhūnaṃ kathessāmī''ti. Atha gandhakuṭito nikkhamitvā buddhāsane nisinno ''taṃ maṃ padhānapahitatta''nti ārabhitvā imaṃ suttamabhāsi.

Tattha **taṃ ma**nti dvīhipi vacanehi attānameva niddisati. **Padhānapahitatta**nti nibbānatthāya pesitacittaṃ pariccattaattabhāvaṃ vā. **Nadiṃ nerañjaraṃ patī**ti lakkhaṇaṃ niddisati. Lakkhaṇañhi padhānapahitattāya nerañjarā nadī. Teneva cettha upayogavacanaṃ. Ayaṃ panattho ''nadiyā nerañjarāyā''ti, nerañjarāya tīreti vuttaṃ hoti. **Viparakkammā**ti atīva parakkamitvā. **Jhāyanta**nti appāṇakajjhānamanuyuñjantaṃ. **Yogakkhemassa pattiyā**ti catūhi yogehi khemassa nibbānassa adhigamatthaṃ.

429. **Namucī**ti māro. So hi attano visayā nikkhamitukāme devamanusse na muñcati, antarāyaṃ nesaṃ karoti, tasmā ''namucī''ti vuccati. **Karuṇaṃ vāca**nti anuddayāyuttaṃ vācaṃ. **Bhāsamāno upāgamī**ti idaṃ uttānameva. Kasmā pana upāgato? Mahāpuriso kira ekadivasaṃ cintesi – ''sabbadā āhāraṃ pariyesamāno jīvite sāpekkho hoti, na ca sakkā jīvite sāpekkhena amataṃ adhigantu''nti. Tato āhārupacchedāya paṭipajji, tena kiso dubbaṇṇo ca ahosi. Atha māro ''ayaṃ sambodhāya maggo hoti, na hotīti ajānanto atighoraṃ tapaṃ karoti, kadāci mama visayaṃ atikkameyyā''ti bhīto ''idañcidañca vatvā vāressāmī''ti āgato. Tenevāha – **''kiso tvamasi dubbaṇṇo, santike maraṇaṃ tavā''**ti.

430. Evañca pana vatvā athassa maraṇasantikabhāvaṃ sāvento āha – **''sahassabhāgo maraṇassa, ekaṃso tava jīvita''**nti. Tassattho – sahassaṃ bhāgānaṃ assāti sahassabhāgo. Ko so? Maraṇassa paccayoti pāṭhaseso. Eko aṃsoti ekaṃso. Idaṃ vuttaṃ hoti – ayaṃ appāṇakajjhānādisahassabhāgo tava maraṇassa paccayo, tato pana te eko eva bhāgo jīvitaṃ, evaṃ santike maraṇaṃ tavāti. Evaṃ maraṇassa santikabhāvaṃ sāvetvā atha naṃ jīvite samussāhento āha **''jīva bho jīvitaṃ seyyo''**ti. Kathaṃ seyyoti ce. **Jīvaṃ puññāni kāhasī**ti.

431. Atha attanā sammatāni puññāni dassento āha – ''carato ca te brahmacariya''nti. Tattha **brahmacariya**nti kālena kālaṃ methunaviratiṃ sandhāyāha, yaṃ tāpasā karonti. **Jūhato**ti juhantassa. Sesamettha pākaṭameva.

432. **Duggo maggo**ti imaṃ pana aḍḍhagāthaṃ padhānavicchandaṃ janento āha. Tattha appāṇakajjhānādigahanattā dukkhena gantabboti **duggo,** dukkhitakāyacittena kattabbattā **dukkaro,** santikamaraṇena tādisenāpi pāpuṇituṃ asakkuṇeyyato **durabhisambhavo**ti evamattho veditabbo. Ito paraṃ **imā gāthā bhaṇaṃ māro, aṭṭhā buddhassa santike**ti ayamupaḍḍhagāthā saṅgītikārehi vuttā. Sakalagāthāpīti eke. Bhagavatā eva pana paraṃ viya attānaṃ niddisantena sabbamettha evaṃjātikaṃ

vuttanti ayamamhākaṃ khanti. Tattha **aṭṭhā**ti aṭṭhāsi. Sesaṃ uttānameva.

433. Chaṭṭhagāthāya **yenatthenā**ti ettha paresaṃ antarāyakaraṇena attano atthena tvaṃ, pāpima, āgatosīti ayamadhippāyo. Sesaṃ uttānameva.

434. ''Jīvaṃ puññāni kāhasī''ti idaṃ pana vacanaṃ paṭikkhipanto **''aṇumattopī''**ti imaṃ gāthamāha. Tattha **puññenā**ti vaṭṭagāmiṃ mārena vuttaṃ puññaṃ sandhāya bhaṇati. Sesaṃ uttānameva.

435. Idāni ''ekaṃso tava jīvita''nti idaṃ vacanaṃ ārabbha māraṃ santajjento **''atthi saddhā''**ti imaṃ gāthamāha. Tatrāyamadhippāyo – are, māra, yo anuttare santivarapade assaddho bhaveyya, saddhopi vā kusīto, saddho āraddhavīriyo samānopi vā duppañño, taṃ tvaṃ jīvitamanupucchamāno sobheyyāsi, mayhaṃ pana anuttare santivarapade okappanasaddhā atthi, tathā kāyikacetasikamasithilaparakkamatāsaṅkhātaṃ vīriyaṃ, vajirūpamā paññā ca mama vijjati, so tvaṃ evaṃ maṃ pahitattaṃ uttamajjhāsayaṃ kiṃ jīvamanupucchasi, kasmā jīvitaṃ pucchasi. **Paññā ca mamā**ti ettha ca saddena sati samādhi ca. Evaṃ sante yehi pañcahi indriyehi samannāgatā nibbānaṃ pāpuṇanti, tesu ekenāpi avirahitaṃ evaṃ maṃ pahitattaṃ kiṃ jīvamanupucchasi? Nanu – ekāhaṃ jīvitaṃ seyyo, vīriyamārabhato daḷhaṃ (dha. pa. 112). Paññavantassa jhāyino, passato udayabbayanti (dha. pa. 111, 113).

436-8. Evaṃ māraṃ santajjetvā attano dehacittappavattiṃ dassento **''nadīnamapī''**pi gāthāttayamāha. Tamatthato pākaṭameva. Ayaṃ pana adhippāyavaṇṇanā – yvāyaṃ mama sarīre appāṇakajjhānavīriyavegasamuṭṭhito vāto vattati, loke gaṅgāyamunādīnaṃ nadīnampi sotāni ayaṃ visosaye, kiñca me evaṃ pahitattassa catunāḷimattaṃ lohitaṃ na upasoseyya. Na kevalañca me lohitameva sussati, apica kho pana tamhi lohite sussamānamhi baddhābaddhabhedaṃ sarīrānugataṃ pittaṃ, asitapītādipaṭicchādakaṃ catunāḷimattameva semhañca, kiñcāparaṃ tattakameva muttañca ojañca sussati, tesu ca sussamānesu maṃsānipi khīyanti, tassa me evaṃ anupubbena **maṃsesu khīyamānesu bhiyyo cittaṃ pasīdati,** na tveva tappaccayā saṃsīdati. So tvaṃ īdisaṃ cittamajānanto sarīramattameva disvā bhaṇasi ''kiso tvamasi dubbaṇṇo, santike maraṇaṃ tavā''ti. Na kevalañca me cittameva pasīdati, apica kho pana **bhiyyo sati ca paññā ca samādhi mama tiṭṭhati,** aṇumattopi pamādo vā sammoho vā cittavikkhepo vā natthi, tassa mayhaṃ evaṃ viharato ye keci samaṇabrāhmaṇā atītaṃ vā addhānaṃ anāgataṃ vā etarahi vā opakkamikā vedanā vedayanti, tāsaṃ nidassanabhūtaṃ **pattassa uttamavedanaṃ**. Yathā aññesaṃ dukkhena phuṭṭhānaṃ sukhaṃ, sītena uṇhaṃ, uṇhena sītaṃ, khudāya bhojanaṃ, pipāsāya phuṭṭhānaṃ udakaṃ apekkhate cittaṃ, evaṃ pañcasu kāmaguṇesu ekakāmampi **nāpekkhake** cittaṃ. ''Aho vatāhaṃ subhojanaṃ bhuñjitvā sukhaseyyaṃ sayeyya''nti īdisenākārena mama cittaṃ na uppannaṃ, **passa,** tvaṃ māra, **sattassa suddhata**nti.

439-41. Evaṃ attano suddhataṃ dassetvā ''nivāressāmi ta''nti āgatassa mārassa manorathabhañjanatthaṃ mārasenaṃ kittetvā tāya aparājitabhāvaṃ dassento **''kāmā te paṭhamā senā''**tiādikā cha gāthāyo āha.

Tattha yasmā āditova agāriyabhūte satte vatthukāmesu kilesakāmā mohayanti, te abhibhuyya anagāriyabhāvaṃ upagatānaṃ pantesu vā senāsanesu aññataraññataresu vā adhikusalesu dhammesu **arati** uppajjati. Vuttañcetaṃ ''pabbajitena kho, āvuso, abhirati dukkarā''ti (saṃ. ni. 4.331). Tato te parapaṭibaddhajīvikattā **khuppipāsā** bādheti, tāya bādhitānaṃ pariyesana**taṇhā** cittaṃ kilamayati, atha nesaṃ kilantacittānaṃ **thinamiddhaṃ** okkamati. Tato visesamanadhigacchantānaṃ durabhisambhavesu araññavanapatthesu senāsanesu viharataṃ utrāsasaññitā **bhīru** jāyati, tesaṃ ussaṅkitaparisaṅkitānaṃ dīgharattaṃ vivekarasamanassādayamānānaṃ viharataṃ ''na siyā nu kho esa maggo''ti paṭipattiyaṃ **vicikicchā** uppajjati, taṃ vinodetvā viharataṃ appamattakena visesādhigamena **mānamakkhathambhā** jāyanti, tepi vinodetvā viharataṃ tato adhikataraṃ visesādhigamaṃ nissāya **lābhasakkārasilokā** uppajjanti, lābhādimucchitā dhammapatirūpakāni pakāsentā **micchāyasaṃ** adhigantvā tattha ṭhitā jātiādīhi **attānaṃ ukkaṃsenti, paraṃ vambhenti,** tasmā kāmādīnaṃ paṭhamasenādibhāvo veditabbo.

442-3. Evametaṃ dasavidhaṃ senaṃ uddisitvā yasmā sā kaṇhadhammasamannāgatattā kaṇhassa namucino upakārāya saṃvattati, tasmā naṃ tava senāti niddisanto āha – **''esā namuci te senā, kaṇhassābhippahārinī''**ti. Tattha **abhippahārinī**ti samaṇabrāhmaṇānaṃ ghātanī nippothanī, antarāyakarīti attho. **Na naṃ asūro jināti, jetvā ca labhate sukha**nti evaṃ tava senaṃ asūro kāye ca jīvite ca sāpekkho puriso na jināti, sūro pana jināti, jetvā ca maggasukhaṃ phalasukhañca adhigacchati. Yasmā ca labhate sukhaṃ, tasmā sukhaṃ patthayamāno ahampi **esa muñjaṃ parihare**ti. Saṅgāmāvacarā anivattino purisā attano anivattanakabhāvaviññāpanatthaṃ sīse vā dhaje vā āvudhe vā muñjatiṇaṃ bandhanti, taṃ ayampi pariharaticceva maṃ dhārehi. Tava senāya parājitassa **dhiratthu mama jīvitaṃ,** tasmā evaṃ dhārehi – **saṅgāme me mataṃ seyyo, yañce jīve parājito,** yena jīvitena parājito jīve, tasmā jīvitā tayā sammāpaṭipannānaṃ antarāyakarena saddhiṃ saṅgāme mataṃ mama seyyoti attho.

444. Kasmā mataṃ seyyoti ce? Yasmā **pagāḷhettha…pe… subbatā,** ettha kāmādikāya attukkaṃsanaparavambhanapariyosānāya tava senāya pagāḷhā nimuggā anupaviṭṭhā eke samaṇabrāhmaṇā na dissanti, sīlādīhi guṇehi nappakāsanti, andhakāraṃ paviṭṭhā viya honti. Ete evaṃ pagāḷhā samānā sacepi kadāci ummujjitvā nimujjanapuriso viya ''sāhu saddhā''tiādinā nayena ummujjanti, tathāpi tāya senāya ajjhotthaṭattā **tañca maggaṃ na jānanti** khemaṃ nibbānagāmīnaṃ, sabbepi buddhapaccekabuddhādayo **yena gacchanti subbatā**ti. Imaṃ pana gāthaṃ sutvā māro puna kiñci avatvā eva pakkāmi.

445-6. Pakkante pana tasmiṃ mahāsatto tāya dukkarakārikāya kiñcipi visesaṃ anadhigacchanto anukkamena ''siyā nu kho aññо maggo bodhāyā''tiādīni cintetvā oḷārikāhāraṃ āhāretvā, balaṃ gahetvā, visākhapuṇṇamadivase pageva sujātāya pāyāsaṃ paribhuñjitvā, bhadravanasaṇḍe divāvihāraṃ nisīditvā, tattha aṭṭha samāpattiyo nibbattento divasaṃ vītināmetvā sāyanhasamaye mahābodhimaṇḍābhimukho gantvā sotthiyena dinnā aṭṭha tiṇamuṭṭhiyo bodhimūle vikiritvā dasasahassalokadhātudevatāhi katasakkārabahumāno –

> ''Kāmaṃ taco ca nhāru ca, aṭṭhi ca avasissatu;
> Upasussatu nissesaṃ, sarīre maṃsalohita''nti. –

Caturaṅgavīriyaṃ adhiṭṭhahitvā ''na dāni buddhattaṃ apāpuṇitvā pallaṅkaṃ bhindissāmī''ti paṭiññaṃ katvā aparājitapallaṅke nisīdi. Taṃ ñatvā māro pāpimā ''ajja siddhattho paṭiññaṃ katvā nisinno, ajjeva dānissa sā paṭiññā paṭibāhitabbā''ti bodhimaṇḍato yāva cakkavāḷamāyataṃ dvādasayojanavitthāraṃ uddhaṃ navayojanamuggataṃ mārasenaṃ samuṭṭhāpetvā diyaḍḍhayojanasatappamāṇaṃ girimekhalaṃ hatthirājānaṃ āruyha bāhusahassaṃ māpetvā nānāvudhāni gahetvā ''gaṇhatha, hanatha, paharathā''ti bhaṇanto āḷavakasutte vuttappakārā vuṭṭhiyo māpesi, tā mahāpurisaṃ patvā tattha vuttappakārā eva sampajjiṃsu. Tato vajiraṅkusena hatthiṃ kumbhe paharitvā mahāpurisassa samīpaṃ netvā ''uṭṭhehi, bho siddhattha, pallaṅkā''ti āha. Mahāpuriso ''na uṭṭhahāmi mārā''ti vatvā taṃ dhajiniṃ samantā vilokento imā gāthāyo abhāsi **''samantā dhajini''**nti.

Tattha **dhajini**nti senaṃ. **Yutta**nti uyyuttaṃ. **Savāhana**nti girimekhalanāgarājasahitaṃ. **Paccuggacchāmī**ti abhimukho upari gamissāmi, so ca kho tejeneva, na kāyena. Kasmā? **Mā maṃ ṭhānā acāvayi,** maṃ etasmā ṭhānā aparājitapallaṅkā māro mā cālesīti vuttaṃ hoti. **Nappasahatī**ti sahituṃ na sakkoti, nābhibhavati vā. **Āmaṃ patta**nti kācajātaṃ mattikābhājanaṃ. **Asmanā**ti pāsāṇena. Sesamettha pākaṭameva.

447-8. Idāni ''etaṃ te mārasenaṃ bhinditvā tato paraṃ vijitasaṅgāmo sampattadhammarājābhiseko idaṃ karissāmī''ti dassento āha **''vasīkaritvā''**ti. Tattha **vasīkaritvā saṅkappa**nti maggabhāvanāya sabbaṃ micchāsaṅkappaṃ pahāya sammāsaṅkappasseva pavattanena vasīkaritvā saṅkappaṃ. **Satiñca sūpatiṭṭhita**nti kāyādīsu catūsu ṭhānesu attano satiñca suṭṭhu upaṭṭhitaṃ karitvā evaṃ vasīkatasaṅkappo suppatiṭṭhitassati **raṭṭhā raṭṭhaṃ vicarissāmi** devamanussabhede **puthū sāvake vinayanto**. Atha mayā

vinīyamānā **te appamattā…pe… na socare,** taṃ nibbānāmatamevāti adhippāyo.

449-51. Atha māro imā gāthāyo sutvā āha – ‘‘evarūpaṃ pakkhaṃ disvā na bhāyasi bhikkhū’’ti? ‘‘Āma, māra, na bhāyāmī’’ti. ‘‘Kasmā na bhāyasī’’ti? ‘‘Dānādīnaṃ pāramipuññānaṃ katattā’’ti. ‘‘Ko etaṃ jānāti dānādīni tvamakāsī’’ti? ‘‘Kiṃ ettha pāpima sakkhikiccena, apica ekasmiṃyeva bhave vessantaro hutvā yaṃ dānamadāsiṃ, tassānubhāvena sattakkhattuṃ chahi pakārehi sañjātakampā ayaṃ mahāpathavīyeva sakkhī’’ti. Evaṃ vutte udakapariyantaṃ katvā mahāpathavī kampi bheravasaddaṃ muñcamānā, yaṃ sutvā māro asanihato viya bhīto dhajaṃ paṇāmetvā palāyi saddhiṃ parisāya. Atha mahāpuriso tīhi yāmehi tisso vijjā sacchikatvā aruṇuggamane ‘‘anekajātisaṃsāraṃ…pe… taṇhānaṃ khayamajjhagā’’ti imaṃ udānaṃ udānesi. Māro udānasaddena āgantvā ‘‘ayaṃ‘buddho aha’nti paṭijānāti, handa naṃ anubandhāmi ābhisamācārikaṃ passituṃ. Sacassa kiñci kāyena vā vācāya vā khalitaṃ bhavissati, viheṭhessāmi na’’nti pubbe bodhisattabhūmiyaṃ chabbassāni anubandhitvā buddhattaṃ pattaṃ ekaṃ vassaṃ anubandhi. Tato bhagavato kiñci khalitaṃ apassanto **‘‘satta vassānī’’**ti imā nibbejanīyagāthāyo abhāsi.

Tattha **otāra**nti randhaṃ vivaraṃ. **Nādhigacchissa**nti nādhigamiṃ. **Medavaṇṇa**nti medapiṇḍasadisaṃ. **Anupariyagā**ti parito parito agamāsi. **Mudu**nti mudukaṃ. **Vindemā**ti adhigaccheyyāma. **Assādanā**ti sādubhāvo. **Vāyasetto**ti vāyaso etto. Sesamettha pākaṭameva.

Ayaṃ pana yojanā – satta vassāni bhagavantaṃ otārāpekkho anubandhiṃ katthaci avijahanto padāpadaṃ, evaṃ anubandhitvāpi ca otāraṃ nādhigamiṃ. Sohaṃ yathā nāma medavaṇṇaṃ pāsāṇaṃ medasaññī vāyaso ekasmiṃ passe mukhatuṇḍakena vijjhitvā assādaṃ avindamāno ‘‘appeva nāma ettha mudu vindema, api ito assādanā siyā’’ti samantā tatheva vijjhanto anupariyāyitvā katthaci assādaṃ aladdhā ‘‘pāsāṇovāya’’nti nibbijja pakkameyya, evamevāhaṃ bhagavantaṃ kāyakammādīsu attano parittapaññāmukhatuṇḍakena vijjhanto samantā anupariyagā ‘‘appeva nāma katthaci aparisuddhakāyasamācārādimudubhāvaṃ vindema, kutoci assādanā siyā’’ti, te dāni mayaṃ assādaṃ alabhamānā **kākova selamāsajja nibbijjāpema gotamaṃ** āsajja tato gotamā nibbijja apemāti. Evaṃ vadato kira mārassa satta vassāni nipphalaparissamaṃ nissāya balavasoko udapādi. Tenassa visīdamānaṅgapaccaṅgassa beluvapaṇḍu nāma vīṇā kacchato patitā. Yā sakiṃ kusalehi vāditā cattāro māse madhurassaraṃ muñcati, yaṃ gahetvā sakko pañcasikhassa adāsi. Taṃ so patamānampi na bujjhi. Tenāha bhagavā –

452. ‘‘Tassa sokaparetassa, vīṇā kacchā abhassatha;
Tato so dummano yakkho, tatthevantaradhāyathā’’ti.

Saṅgītikārakā āhaṃsūti eke, amhākaṃ panetaṃ nakkhamatīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya padhānasuttavaṇṇanā niṭṭhitā.

3. Subhāsitasuttavaṇṇanā

Evaṃ me sutanti subhāsitasuttaṃ. Attajjhāsayato cassa uppatti. Bhagavā hi subhāsitappiyo, so attano subhāsitasamudācārappakāsanena sattānaṃ dubbhāsitasamudācāraṃ paṭisedhento imaṃ suttamabhāsi. Tattha **evaṃ me suta**ntiādi saṅgītikāravacanaṃ. Tattha **tatra kho bhagavā…pe… bhadanteti te bhikkhū**ti etaṃ apubbaṃ, sesaṃ vuttanayameva. Tasmā apubbapadavaṇṇanatthamidaṃ vuccati – **tatrā**ti desakālaparidīpanaṃ. Tañhi yaṃ samayaṃ viharati, tatra samaye, yasmiñca ārāme viharati, tatra ārāmeti dīpeti. Bhāsitabbayutte vā desakāle dīpeti. Na hi bhagavā ayutte dese kāle vā dhammaṃ bhāsati. ‘‘Akālo kho, tāva, bāhiyā’’tiādi (udā. 10) cettha sādhakaṃ. **Kho**ti padapūraṇamatte avadhāraṇādikālatthe vā nipāto. **Bhagavā**ti lokagaruparidīpanaṃ. Bhikkhūti

kathāsavanayuttapuggalaparidīpanaṃ. **Āmantesī**ti ālapi abhāsi sambodhesi.

Bhikkhavoti āmantanākāraparidīpanaṃ. Tañca bhikkhanasīlatādiguṇayogasiddhattā vuttaṃ. Tena nesaṃ hīnādhikajanasevitaṃ vuttiṃ pakāsento uddhatadīnabhāvaniggahaṃ karoti. ''Bhikkhavo''ti iminā ca karuṇāvipphārasommahadayanayananipātapubbaṅgamena vacanena te attano mukhābhimukhe karitvā teneva kathetukamyatādīpakena vacanena tesaṃ sotukamyataṃ janeti, teneva ca sambodhanatthena vacanena sādhukasavanamanasikārepi te niyojeti. Sādhukasavanamanasikārāyattā hi sāsanasampatti. Aparesupi devamanussesu vijjamānesu kasmā bhikkhū eva āmantesīti ce? Jeṭṭhaseṭṭhāsannasadāsannihitabhāvato. Sabbaparisasādhāraṇā hi ayaṃ dhammadesanā, na pāṭipuggalikā. Parisāya ca jeṭṭhā bhikkhū paṭhamuppannattā, seṭṭhā anagāriyabhāvaṃ ādiṃ katvā satthu cariyānuvidhāyakattā sakalasāsanapaṭiggāhakattā ca. Āsannā tattha nisinnesu satthu santikattā, sadā sannihitā satthu santikāvacarattā. Tena bhagavā sabbaparisasādhāraṇaṃ dhammaṃ desento bhikkhū eva āmantesi. Apica bhājanaṃ te imāya kathāya yathānusiṭṭhaṃ paṭipattisabbhāvatotipi te eva āmantesi. **Bhadante**ti gāravādhivacanametaṃ. **Te bhikkhū**ti ye bhagavā āmantesi, te evaṃ bhagavantaṃ ālapantā bhagavato paccassosunti.

Catūhi aṅgehīti catūhi kāraṇehi avayavehi vā. Musāvādāveramaṇiādīni hi cattāri subhāsitavācāya kāraṇāni. Saccavacanādayo cattāro avayavā, kāraṇatthe ca aṅgasaddo. **Catūhī**ti nissakkavacanaṃ hoti, avayavatthe karaṇavacanaṃ. **Samannāgatā**ti samanuāgatā pavattā yuttā ca. **Vācā**ti samullapanavācā. Yā sā ''vācā girā byappatho''ti (dha. sa. 636) ca, ''nelā kaṇṇasukhā''ti (dī. ni. 1.9; ma. ni. 3.14) ca evamādīsu āgacchati. Yā pana ''vācāya ce kataṃ kamma''nti (dha. sa. aṭṭha. 1 kāyakammadvāra) evaṃ viññatti ca, ''yā catūhi vacīduccaritehi ārati virati…pe… ayaṃ vuccati sammāvācā''ti (dha. sa. 299; vibha. 206) evaṃ virati ca, ''pharusavācā, bhikkhave, āsevitā bhāvitā bahulīkatā nirayasaṃvattanikā hotī''ti (a. ni. 8.40) evaṃ cetanā ca vācāti āgacchati, sā idha na adhippetā. Kasmā? Abhāsitabbato. **Subhāsitā hotī**ti suṭṭhu bhāsitā hoti. Tenassā atthāvahanataṃ dīpeti. **Na dubbhāsitā**ti na duṭṭhu bhāsitā. Tenassā anatthānāvahanataṃ dīpeti. **Anavajjā**ti vajjasaṅkhātarāgādidosavirahitā. Tenassā kāraṇasuddhiṃ vuttadosābhāvañca dīpeti. **Ananuvajjā cā**ti anuvādavimuttā. Tenassā sabbākārasampattiṃ dīpeti. **Viññūna**nti paṇḍitānaṃ. Tena nindāpasaṃsāsu bālā appamāṇāti dīpeti.

Katamehi catūhīti kathetukamyatāpucchā. **Idhā**ti imasmiṃ sāsane. **Bhikkhave**ti yesaṃ kathetukāmo, tadālapanaṃ. **Bhikkhū**ti vuttappakāravācābhāsanakapuggalanidassanaṃ. **Subhāsitaṃyeva bhāsatī**ti puggalādhiṭṭhānāya desanāya catūsu vācaṅgesu aññataraṅganiddesavacanaṃ. **No dubbhāsita**nti tasseva vācaṅgassa paṭipakkhabhāsananivāraṇaṃ. Tena ''musāvādādayopi kadāci vattabbā''ti diṭṭhiṃ nisedheti. ''No dubbhāsita''nti iminā vā micchāvācappahānaṃ dīpeti, ''subhāsita''nti iminā pahīnamicchāvācena satā bhāsitabbavacanalakkhaṇaṃ. Tathā pāpassa akaraṇaṃ, kusalassa upasampadaṃ. Aṅgaparidīpanatthaṃ pana abhāsitabbaṃ pubbe avatvā bhāsitabbamevāha. Esa nayo **dhammaṃyevā**tiādīsupi.

Ettha ca ''subhāsitaṃyeva bhāsati no dubbhāsita''nti iminā pisuṇadosarahitaṃ samaggakaraṇavacanaṃ vuttaṃ, ''dhammaṃyeva bhāsati no adhamma''nti iminā samphadosarahitaṃ dhammato anapetaṃ mantāvacanaṃ vuttaṃ, itarehi dvīhi pharusālikarahitāni piyasaccavacanāni vuttāni. **Imehi kho**tiādinā pana tāni aṅgāni paccakkhato dassento taṃ vācaṃ nigameti. Visesato cettha ''imehi kho, bhikkhave, catūhi aṅgehi samannāgatā vācā subhāsitā hotī''ti bhaṇanto yadaññe paṭiññādīhi avayavehi nāmādīhi padehi liṅgavacanavibhattikālakārakādīhi sampattīhi ca samannāgataṃ vācaṃ ''subhāsita''nti maññanti, taṃ dhammato paṭisedheti. Avayavādisampannāpi hi pesuññādisamannāgatā vācā dubbhāsitāva hoti attano paresañca anatthāvahattā. Imehi pana catūhi aṅgehi samannāgatā sacepi milakkhubhāsāpariyāpannā ghaṭaceṭikāgītikapariyāpannā vā hoti, tathāpi subhāsitā eva lokiyalokuttarahitasukhāvahattā. Sīhaḷadīpe maggapasse sassaṃ rakkhantiyā sīhaḷaceṭikāya sīhaḷakeneva jātijarāmaraṇapaṭisaṃyuttaṃ gītaṃ gāyantiyā sutvā maggaṃ gacchantā saṭṭhimattā vipassakabhikkhū cettha arahattaṃ pattā nidassanaṃ. Tathā tisso nāma āraddhavipassako bhikkhu padumasarasamīpena gacchanto padumasare padumāni bhañjitvā bhañjitvā –

''Pāto phullaṃ kokanadaṃ, sūriyālokena bhajjiyate;
Evaṃ manussattagatā sattā, jarābhivegena maddīyantī''ti. –

Imaṃ gītaṃ gāyantiyā ceṭikāya sutvā arahattaṃ patto, buddhantare ca aññataro puriso sattahi puttehi saddhiṃ vanā āgamma aññatarāya itthiyā musalena taṇḍule koṭṭentiyā –

''Jarāya parimadditaṃ etaṃ, milātachavicammanissitaṃ;
Maraṇena bhijjati etaṃ, maccussa ghasamāmisaṃ.

''Kimīnaṃ ālayaṃ etaṃ, nānākuṇapena pūritaṃ;
Asucissa bhājanaṃ etaṃ, kadalikkhandhasamaṃ ida''nti. –

Imaṃ gītikaṃ sutvā saha puttehi paccekabodhiṃ patto, aññe ca īdisehi upāyehi ariyabhūmiṃ pattā nidassanaṃ. Anacchariyaṃ panetaṃ, yaṃ bhagavatā āsayānusayakusalena ''sabbe saṅkhārā aniccā''tiādinā nayena vuttā gāthāyo sutvā pañcasatā bhikkhū arahattaṃ pāpuṇiṃsu, aññe ca khandhāyatanādipaṭisaṃyuttā kathā sutvā aneke devamanussāti. Evaṃ imehi catūhi aṅgehi samannāgatā vācā sacepi milakkhubhāsāpariyāpannā, ghaṭaceṭikāgītikapariyāpannā vā hoti, tathāpi ''subhāsitā''ti veditabbā. Subhāsitattā eva ca anavajjā ca ananuvajjā ca viññūnaṃ atthatthikānaṃ kulaputtānaṃ atthapaṭisaraṇānaṃ, no byañjanapaṭisaraṇānanti.

Idamavoca bhagavāti idaṃ subhāsitalakkhaṇaṃ bhagavā avoca. **Idaṃ vatvāna sugato, athāparaṃ etadavoca satthā**ti idañca lakkhaṇaṃ vatvā atha aññampi etaṃ avoca satthā. Idāni vattabbagāthaṃ dassetvā sabbametaṃ saṅgītikārakā āhaṃsu. Tattha **apara**nti gāthābandhavacanaṃ sandhāya vuccati. Taṃ duvidhaṃ hoti – pacchā āgataparisaṃ assavanasussavanaādhāraṇadaḷhīkaraṇādīni vā sandhāya tadatthadīpakameva ca. Pubbe kenaci kāraṇena parihāpitassa atthassa dīpanena atthavisesadīpakañca ''purisassa hi jātassa, kuṭhārī jāyate mukhe''tiādīsu (su. ni. 662) viya. Idha pana tadatthadīpakameva.

453. Tattha **santo**ti buddhādayo. Te hi subhāsitaṃ ''uttamaṃ seṭṭha''nti vaṇṇayanti. **Dutiyaṃ tatiyaṃ catuttha**nti idaṃ pana pubbe niddiṭṭhakkamaṃ upādāya vuttaṃ. Gāthāpariyosāne pana vaṅgīsatthero bhagavato subhāsite pasīdi.

So yaṃ pasannākāraṃ akāsi, yañca vacanaṃ bhagavā abhāsi, taṃ dassentā saṅgītikārakā **''atha kho āyasmā''**tiādimāhaṃsu. Tattha **paṭibhāti ma**nti mama bhāgo pakāsati. **Paṭibhātu ta**nti tava bhāgo pakāsatu. **Sāruppāhī**ti anucchavikāhi. **Abhitthavī**ti pasaṃsi.

454. **Na tāpaye**ti vippaṭisārena na tāpeyya. **Na vihiṃseyyā**ti aññamaññaṃ bhindanto na bādheyya. **Sā ve vācā**ti sā vācā ekaṃseneva subhāsitā. Ettāvatā apisuṇavācāya bhagavantaṃ thometi.

455. **Paṭinanditā**ti haṭṭhena hadayena paṭimukhaṃ gantvā nanditā sampiyāyitā. **Yaṃ anādāya pāpāni, paresaṃ bhāsate piya**nti yaṃ vācaṃ bhāsanto paresaṃ pāpāni appiyāni paṭikkūlāni pharusavacanāni anādāya atthabyañjanamadhuraṃ piyameva vacanaṃ bhāsati, taṃ piyavācameva bhāseyyāti vuttaṃ hoti. Imāya gāthāya piyavacanena bhagavantaṃ abhitthavi.

456. **Amatā**ti amatasadisā sādubhāvena. Vuttampi cetaṃ ''saccaṃ have sādutaraṃ rasāna''nti (saṃ. ni. 1.73; su. ni. 184). Nibbānāmatapaccayattā vā amatā. **Esa dhammo sanantano**ti yāyaṃ saccavācā nāma, esa porāṇo dhammo cariyā paveṇī, idameva hi porāṇānaṃ āciṇṇaṃ, na te alikaṃ bhāsiṃsu. Tenevāha – **''sacce atthe ca dhamme ca, ahu santo patiṭṭhitā''**ti. Tattha sacce patiṭṭhitattā eva attano ca paresañca atthe patiṭṭhitā. Atthe patiṭṭhitattā eva ca dhamme patiṭṭhitā hontīti veditabbā. Paraṃ vā dvayaṃ saccavisesanamicceva veditabbaṃ. Sacce patiṭṭhitā. Kīdise? **Atthe ca dhamme ca,** yaṃ paresaṃ atthato anapetattā atthaṃ anuparodhaṃ karotīti vuttaṃ hoti. Satipi ca anuparodhakaratte

dhammato anapetattā dhammaṃ, yaṃ dhammikameva atthaṃ sādhetīti vuttaṃ hoti. Imāya gāthāya saccavacanena bhagavantaṃ abhitthavi.

457. **Khema**nti abhayaṃ nirupaddavaṃ. Kena kāraṇenāti ce? **Nibbānappattiyā dukkhassantakiriyāya,** yasmā kilesanibbānaṃ pāpeti, vaṭṭadukkhassa ca antakiriyāya saṃvattatīti attho. Atha vā yaṃ buddho nibbānappattiyā dukkhassantakiriyāyāti dvinnaṃ nibbānadhātūnamatthāya khemamaggappakāsanato khemaṃ vācaṃ bhāsati, **sā ve vācānamuttamā**ti sā vācā sabbavācānaṃ seṭṭhāti evamettha attho veditabbo. Imāya gāthāya mantāvacanena bhagavantaṃ abhitthavanto arahattanikūṭena desanaṃ niṭṭhāpesīti ayamettha apubbapadavaṇṇanā. Sesaṃ vuttanayeneva veditabbanti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya subhāsitasuttavaṇṇanā niṭṭhitā.

4. Pūraḷāsasutta-(sundarikabhāradvājasutta)-vaṇṇanā

Evaṃ me sutanti pūraḷāsasuttaṃ. Kā uppatti? Bhagavā pacchābhattakiccāvasāne buddhacakkhunā lokaṃ volokento sundarikabhāradvājabrāhmaṇaṃ arahattassa upanissayasampannaṃ disvā ‘‘tattha mayi gate kathā pavattissati, tato kathāvasāne dhammadesanaṃ sutvā esa brāhmaṇo pabbajitvā arahattaṃ pāpuṇissatī’’ti ca ñatvā tattha gantvā kathaṃ samuṭṭhāpetvā imaṃ suttamabhāsi.

Tattha **evaṃ me suta**ntiādi saṅgītikārakānaṃ vacanaṃ. **Kiṃjacco bhava**ntiādi tassa brāhmaṇassa, **na brāhmaṇo nomhī**tiādi bhagavato. Taṃ sabbampi samodhānetvā ‘‘pūraḷāsasutta’’nti vuccati. Tattha vuttasadisaṃ vuttanayeneva veditabbaṃ, avuttaṃ vaṇṇayissāma, tañca kho uttānatthāni padāni anāmasantā. **Kosalesū**ti kosalā nāma jānapadino rājakumārā. Tesaṃ nivāso ekopi janapado ruḷhisaddena ‘‘kosalā’’ti vuccati. Tasmiṃ kosalesu janapade. Keci pana ‘‘yasmā pubbe mahāpanādaṃ rājakumāraṃ nānānāṭakādīni disvā sitamattampi akarontaṃ sutvā rājā āṇāpesi ‘yo mama puttaṃ hasāpeti, sabbābharaṇehi naṃ alaṅkaromī’ti. Tato naṅgalāni chaḍḍetvā mahājanakāyo sannipati. Te ca manussā atirekasattavassāni nānākīḷikādayo dassentāpi taṃ nāsakkhiṃsu hasāpetuṃ. Tato sakko devanaṭaṃ pesesi, so dibbanāṭakaṃ dassetvā hasāpesi. Atha te manussā attano attano vasanokāsābhimukhā pakkamiṃsu. Te paṭipathe mittasuhajjādayo disvā paṭisanthāramakaṃsu ‘kacci bho kusalaṃ, kacci bho kusala’nti. Tasmā taṃ ‘kusala’nti saddaṃ upādāya so padeso ‘kosalo’ti vuccatī’’ti vaṇṇayanti. **Sundarikāya nadiyā tīre**ti sundarikāti evaṃnāmikāya nadiyā tīre.

Tena kho panāti yena samayena bhagavā taṃ brāhmaṇaṃ vinetukāmo gantvā tassā nadiyā tīre sasīsaṃ pārupitvā rukkhamūle nisajjāsaṅkhātena iriyāpathavihārena viharati. **Sundarikabhāradvājo**ti so brāhmaṇo tassā nadiyā tīre vasati aggiñca juhati, bhāradvājoti cassa gottaṃ, tasmā evaṃ vuccati. **Aggiṃ juhatī**ti āhutipakkhipanena jāleti. **Aggihuttaṃ paricaratī**ti agyāyatanaṃ sammajjanūpalepanabalikammādinā payirupāsati. **Ko nu kho imaṃ habyasesaṃ bhuñjeyyā**ti so kira brāhmaṇo aggimhi juhitvā avasesaṃ pāyāsaṃ disvā cintesi – ‘‘aggimhi tāva pakkhittapāyāso mahābrahmunā bhutto, ayaṃ pana avaseso atthi. Taṃ yadi brahmuno mukhato jātassa brāhmaṇasseva dadeyyaṃ, evaṃ me pitarā saha puttopi santappito bhaveyya, suvisodhito ca brahmalokagāmimaggo assa, handāhaṃ brāhmaṇaṃ gavesāmī’’ti. Tato brāhmaṇadassanatthaṃ uṭṭhāyāsanā catuddisā anuvilokesi – ‘‘ko nu kho imaṃ habyasesaṃ bhuñjeyyā’’ti.

Aññatarasmiṃ rukkhamūleti tasmiṃ vanasaṇḍe seṭṭharukkhamūle. **Sasīsaṃ pāruta**nti saha sīsena pārutakāyaṃ. Kasmā pana bhagavā evamakāsi, kiṃ nārāyanasaṅkhātabalopi hutvā nāsakkhi himapātaṃ sītavātañca paṭibāhitunti? Atthetaṃ kāraṇaṃ. Na hi buddhā sabbaso kāyapaṭijagganaṃ karonti eva, apica bhagavā ‘‘āgate brāhmaṇe sīsaṃ vivarissāmi, maṃ disvā brāhmaṇo kathaṃ pavattessati, athassa kathānusārena dhammaṃ desessāmī’’ti kathāpavattanatthaṃ evamakāsi. **Disvāna**

vāmena…pe… tenupasaṅkamīti so kira bhagavantaṃ disvā brāhmaṇo ‘‘ayaṃ sasīsaṃ pārupitvā sabbarattiṃ padhānamanuyutto, imassa dakkhiṇodakaṃ datvā imaṃ habyasesaṃ dassāmī’’ti brāhmaṇasaññī hutvā eva upasaṅkami. **Muṇḍo ayaṃ bhavaṃ, muṇḍako ayaṃ bhava**nti sīse vivaritamatteva kesantaṃ disvā ‘‘muṇḍo’’ti āha. Tato suṭṭhutaraṃ olokento parittampi sikhaṃ adisvā hīḷento ‘‘muṇḍako’’ti āha. Evarūpā hi nesaṃ brāhmaṇānaṃ diṭṭhi. **Tato vā**ti yattha ṭhito addasa, tamhā padesā **muṇḍāpī**ti kenaci kāraṇena muṇḍitasīsāpi honti.

458. **Na brāhmaṇo nomhī**ti ettha **na**kāro paṭisedhe, **no**kāro avadhāraṇe ‘‘na no sama’’ntiādīsu (khu. pā. 6.3; su. ni. 226) viya. Tena nevamhi brāhmaṇoti dasseti. **Na rājaputto**ti khattiyo namhi. **Na vessāyano**ti vessopi namhi. **Udakoci nomhī**ti aññopi suddo vā caṇḍālo vā koci na homīti evaṃ ekaṃseneva jātivādasamudācāraṃ paṭikkhipati. Kasmā? Mahāsamuddaṃ pattā viya hi nadiyo pabbajjūpagatā kulaputtā jahanti purimāni nāmagottāni. Pahārādasuttañcettha (a. ni. 8.19) sādhakaṃ. Evaṃ jātivādaṃ paṭikkhipitvā yathābhūtamattānaṃ āvikaronto āha – **‘‘gottaṃ pariññāya puthujjanānaṃ, akiñcano manta carāmi loke’’**ti. Kathaṃ gottaṃ pariññāsīti ce? Bhagavā hi tīhi pariññāhi pañcakkhandhe pariññāsi, tesu ca pariññātesu gottaṃ pariññātameva hoti. Rāgādikiñcanānaṃ pana abhāvena so akiñcano mantā jānitvā ñāṇānuparivattīhi kāyakammādīhi carati. Tenāha – ‘‘gottaṃ… pe… loke’’ti. Mantā vuccati paññā, tāya cesa carati. Tenevāha – ‘‘mantaṃ carāmi loke’’ti chandavasena rassaṃ katvā.

459-60. Evaṃ attānaṃ āvikatvā idāni ‘‘evaṃ oḷārikaṃ liṅgampi disvā pucchitabbāpucchitabbaṃ na jānāsī’’ti brāhmaṇassa upārambhaṃ āropento āha – ‘‘saṅghāṭivāsī…pe… gottapañha’’nti. Ettha ca chinnasaṅghaṭitaṭṭhena tīṇipi cīvarāni ‘‘saṅghāṭī’’ti adhippetāni, tāni nivāseti paridahatīti **saṅghāṭivāsī. Agaho**ti ageho, nittaṇhoti adhippāyo. Nivāsāgāraṃ pana bhagavato jetavane mahāgandhakuṭikarerimaṇḍalamāḷakosambakuṭicandanamālādianekappakāraṃ, taṃ sandhāya na yujjati. **Nivuttakeso**ti apanītakeso, ohāritakesamassūti vuttaṃ hoti. **Abhinibbutatto**ti atīva vūpasantapariḷāhacitto, guttacitto vā. **Alippamāno idha māṇavehī**ti upakaraṇasinehassa pahīnattā manussehi alitto asaṃsaṭṭho ekantavivitto. **Akallaṃ maṃ brāhmaṇā**ti yvāhaṃ evaṃ saṅghāṭivāsī… pe… alippamāno idha māṇavehi, taṃ maṃ tvaṃ, brāhmaṇa, pākatikāni nāmagottāni atītaṃ pabbajitaṃ samānaṃ appatirūpaṃ gottapañhaṃ pucchasīti.

Evaṃ vutte upārambhaṃ mocento brāhmaṇo āha – **pucchanti ve, bho brāhmaṇā, brāhmaṇebhi saha ‘‘brāhmaṇo no bhava’’**nti. Tattha **brāhmaṇo no**ti brāhmaṇo nūti attho. Idaṃ vuttaṃ hoti – nāhaṃ bho akallaṃ pucchāmi. Amhākañhi brāhmaṇasamaye brāhmaṇā brāhmaṇehi saha samāgantvā ‘‘brāhmaṇo nu bhavaṃ, bhāradvājo nu bhava’’nti evaṃ jātimpi gottampi pucchanti evāti.

461-2. Evaṃ vutte bhagavā brāhmaṇassa cittamudubhāvakaraṇatthaṃ mantesu attano pakataññutaṃ pakāsento āha – **‘‘brāhmaṇo hi ce tvaṃ brūsi…pe… catuvīsatakkhara’’**nti. Tassattho – sace tvaṃ ‘‘brāhmaṇo ahaṃ’’ti brūsi, mañca abrāhmaṇaṃ brūsi, tasmā bhavantaṃ sāvittiṃ pucchāmi tipadaṃ catuvīsatakkharaṃ, taṃ me brūhīti. Ettha ca bhagavā paramatthavedānaṃ tiṇṇaṃ piṭakānaṃ ādibhūtaṃ paramatthabrāhmaṇehi sabbabuddhehi pakāsitaṃ atthasampannaṃ byañjanasampannañca ‘‘buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṅghaṃ saraṇaṃ gacchāmī’’ti imaṃ ariyasāvittiṃ sandhāya pucchati. Yadipi hi brāhmaṇo aññaṃ vadeyya, addhā naṃ bhagavā ‘‘nāyaṃ, brāhmaṇa, ariyassa vinaye sāvittīti vuccatī’’ti tassa asārakattaṃ dassetvā idheva patiṭṭhāpeyya. Brāhmaṇo pana ‘‘sāvittiṃ pucchāmi tipadaṃ catuvīsatakkhara’’nti idaṃ attano samayasiddhaṃ sāvittilakkhaṇabyañjanakaṃ brahmassarena nicchāritavacanaṃ sutvāva ‘‘addhāyaṃ samaṇo brāhmaṇasamaye niṭṭhaṃ gato, ahaṃ pana aññāṇena ‘abrāhmaṇo aya’nti paribhaviṃ, sādhurūpo mantapāragū brāhmaṇova eso’’ti niṭṭhaṃ gantvā ‘‘handa naṃ yaññavidhiṃ dakkhiṇeyyavidhiñca pucchāmī’’ti tamatthaṃ pucchanto **‘‘kiṃnissitā…pe… loke’’**ti imaṃ visamagāthāpadattayamāha. Tassattho – kiṃnissitā kimadhippāyā kiṃ patthentā isayo ca khattiyā ca brāhmaṇā ca aññe ca manujā devatānaṃ atthāya yaññaṃ akappayiṃsu. **Yaññamakappayiṃsū**ti makāro padasandhikaro. **Akappayiṃsū**ti saṃvidahiṃsu akaṃsu. **Puthū**ti bahū annapānadānādinā bhedena anekappakāre puthū

vā isayo manujā khattiyā brāhmaṇā ca kiṃnissitā yaññamakappayiṃsu. Kathaṃ nesaṃ taṃ kammaṃ samijjhatīti iminādhippāyena pucchati.

463. Athassa bhagavā tamatthaṃ byākaronto **''yadantagū vedagū yaññakāle**. **Yassāhutiṃ labhe tassijjheti brūmī''**ti idaṃ sesapadadvayamāha. Tattha **yadantagū**ti yo antagū, okārassa akāro, dakāro ca padasandhikaro ''asādhāraṇamaññesa''ntiādīsu (khu. pā. 8.9) makāro viya. Ayaṃ pana attho – yo vaṭṭadukkhassa tīhi pariññāhi antagatattā **antagū,** catūhi ca maggañāṇavedehi kilese vijjhitvā gatattā **vedagū,** so **yassa** isimanujakhattiyabrāhmaṇānaṃ aññatarassa yaññakāle yasmiṃ kismiñci āhāre paccupaṭṭhite antamaso vanapaṇṇamūlaphalādimhipi **āhutiṃ labhe,** tato kiñci deyyadhammaṃ labheyya, **tassa** taṃ yaññakammaṃ **ijjhe** samijjheyya, mahapphalaṃ bhaveyyāti **brūmī**ti.

464. Atha brāhmaṇo taṃ bhagavato paramatthayogagambhīraṃ atimadhuragiranibbikārasarasampannaṃ desanaṃ sutvā sarīrasampattisūcitañcassa sabbaguṇasampattiṃ sambhāvayamāno pītisomanassajāto **''addhā hi tassā''**ti gāthamāha. Tattha **iti brāhmaṇo**ti saṅgītikārānaṃ vacanaṃ, sesaṃ brāhmaṇassa. Tassattho – **addhā hi tassa** mayhaṃ **hutamijjhe,** ayaṃ ajja deyyadhammo ijjhissati samijjhissati mahapphalo bhavissati **yaṃ tādisaṃ vedagumaddasāma,** yasmā tādisaṃ bhavantarūpaṃ vedaguṃ addasāma. Tvaññeva hi so vedagū, na añño. Ito pubbe pana **tumhādisānaṃ** vedagūnaṃ antagūnañca **adassanena** amhādisānaṃ yaññe paṭiyattaṃ **añño jano bhuñjati pūraḷāsaṃ** carukañca pūvañcāti.

465. Tato bhagavā attani pasannaṃ vacanapaṭiggahaṇasajjaṃ brāhmaṇaṃ viditvā yathāssa suṭṭhu pākaṭā honti, evaṃ nānappakārehi dakkhiṇeyye pakāsetukāmo **''tasmātiha tva''**nti gāthamāha. Tassattho – yasmā mayi pasannosi, **tasmā** pana **iha tvaṃ, brāhmaṇa, upasaṅkamma pucchā**ti attānaṃ dassento āha. Idāni ito pubbaṃ atthenaatthikapadaṃ parapadena sambandhitabbaṃ – atthena atthiko tassa atthatthikabhāvassa anurūpaṃ kilesaggivūpasamena **santaṃ,** kodhadhūmavigamena **vidhūmaṃ,** dukkhābhāvena **anīghaṃ,** anekavidhaāsābhāvena **nirāsaṃ appevidha** ekaṃsena idha ṭhitova idha vā sāsane **abhivinde** lacchasi adhigacchissasi **sumedhaṃ** varapaññaṃ khīṇāsavadakkhiṇeyyanti. Atha vā yasmā mayi pasannosi, tasmātiha, tvaṃ brāhmaṇa, atthena atthiko samāno upasaṅkamma puccha santaṃ vidhūmaṃ anīghaṃ nirāsanti attānaṃ dassento āha. Evaṃ pucchanto appevidha abhivinde sumedhaṃ khīṇāsavadakkhiṇeyyanti evampettha yojanā veditabbā.

466. Atha brāhmaṇo yathānusiṭṭhaṃ paṭipajjamāno bhagavantaṃ āha – **''yaññe ratohaṃ…pe… brūhi meta''**nti. Tattha yañño yāgo dānanti atthato ekaṃ. Tasmā dānarato ahaṃ, tāya eva dānārāmatāya dānaṃ dātukāmo, na pana jānāmi, evaṃ ajānantaṃ anusāsatu maṃ bhavaṃ. Anusāsanto ca uttāneneva nayena yattha hutaṃ ijjhate brūhi metanti evamettha atthayojanā veditabbā. ''Yathāhuta''ntipi pāṭho.

467. Athassa bhagavā vattukāmo āha – **''tena hi…pe… desessāmī''**ti. Ohitasotassa cassa anusāsanatthaṃ tāva ''mā jātiṃ pucchī''ti gāthamāha. Tattha **mā jātiṃ pucchī**ti yadi hutasamiddhiṃ dānamahapphalataṃ paccāsīsasi, jātiṃ mā puccha. Akāraṇañhi dakkhiṇeyyavicāraṇāya jāti. **Caraṇañca pucchā**ti apica kho sīlādiguṇabhedaṃ caraṇaṃ puccha. Etañhi dakkhiṇeyyavicāraṇāya kāraṇaṃ.

Idānissa tamatthaṃ vibhāvento nidassanamāha – **''kaṭṭhā have jāyati jātavedo''**tiādi. Tatrāyamadhippāyo – idha kaṭṭhā aggi jāyati, na ca so sālādikaṭṭhā jāto eva aggikiccaṃ karoti, sāpānadoṇiādikaṭṭhā jāto na karoti, apica kho attano acciādiguṇasampannattā eva karoti. Evaṃ na brāhmaṇakulādīsu jāto eva dakkhiṇeyyo hoti, caṇḍālakulādīsu jāto na hoti, apica kho **nīcākulīnopi** uccākulīnopi khīṇāsava**muni dhitimā hirīnisedho ājāniyo hoti,** imāya dhitihiripamukhāya guṇasampattiyā jātimā uttamadakkhiṇeyyo hoti. So hi dhitiyā guṇe dhārayati, hiriyā dose nisedheti. Vuttañcetaṃ ''hiriyā hi santo na karonti pāpa''nti. Tena te brūmi –

> ''Mā jātiṃ pucchī caraṇañca puccha,
> Kaṭṭhā have jāyati jātavedo;

Nīcākulīnopi munī dhitīmā,
Ājāniyo hoti hirīnisedho''ti. –

Esa saṅkhepo, vitthāro pana assalāyanasuttānusārena (ma. ni. 2.401 ādayo) veditabbo.

468. Evametaṃ bhagavā cātuvaṇṇisuddhiyā anusāsitvā idāni yattha hutaṃ ijjhate, yathā ca hutaṃ ijjhate, tamatthaṃ dassetuṃ **''saccena danto''**tiādigāthamāha. Tattha **saccenā**ti paramatthasaccena. Tañhi patto danto hoti. Tenāha – ''saccena danto''ti. **Damasā upeto**ti indriyadamena samannāgato. **Vedantagū**ti vedehi vā kilesānaṃ antaṃ gato, vedānaṃ vā antaṃ catutthamaggañāṇaṃ gato. **Vūsitabrahmacariyo**ti puna vasitabbābhāvato vutthamaggabrahmacariyo. **Kālena tamhi habyaṃ pavecche**ti attano deyyadhammaṭṭhitakālaṃ tassa sammukhībhāvakālañca upalakkhetvā tena kālena tādise dakkhiṇeyye deyyadhammaṃ paveccheyya, paveseyya paṭipādeyya.

469-71. **Kāme**ti vatthukāme ca kilesakāme ca. **Susamāhitindriyā**ti suṭṭhu samāhitaindriyā, avikkhittaindriyāti vuttaṃ hoti. **Candova rāhuggahaṇā pamuttā**ti yathā cando rāhuggahaṇā, evaṃ kilesaggahaṇā pamuttā ye atīva bhāsanti ceva tapanti ca. **Satā**ti satisampannā. **Mamāyitānī**ti taṇhādiṭṭhimamāyitāni.

472. **Yo kāme hitvā**ti ito pabhuti attānaṃ sandhāya vadati. Tattha **kāme hitvā**ti kilesakāme pahāya. **Abhibhuyyacārī**ti tesaṃ pahīnattā vatthukāme abhibhuyyacārī. **Jātimaraṇassa antaṃ** nāma nibbānaṃ vuccati, tañca **yo vedi** attano paññābalena aññāsi. **Udakarahado vā**ti ye ime anotattadaho kaṇṇamuṇḍadaho rathakāradaho chaddantadaho kuṇāladaho mandākinidaho sīhappapātadahoti himavati satta mahārahadā aggisūriyasantāpehi asamphuṭṭhattā niccaṃ sītalā, tesaṃ aññataro udakarahadova sīto parinibbutakilesapariḷāhattā.

473. **Samo**ti tulyo. **Samehī**ti vipassiādīhi buddhehi. Te hi paṭivedhasamattā ''samā''ti vuccanti. Natthi tesaṃ paṭivedhenādhigantabbesu guṇesu, pahātabbesu vā dosesu vemattatā, addhānaāyukulappamāṇābhinikkhamanapadhānabodhirasmīhi pana nesaṃ vemattatā hoti. Tathā hi te heṭṭhimaparicchedena catūhi asaṅkhyeyyehi kappasatasahassena ca pāramiyo pūrenti, uparimaparicchedena soḷasahi asaṅkhyeyyehi kappasatasahassena ca. Ayaṃ nesaṃ **addhānavemattatā**. Heṭṭhimaparicchedena ca vassasatāyukakāle uppajjanti, uparimaparicchedena vassasatasahassāyukakāle. Ayaṃ nesaṃ **āyuvemattatā**. Khattiyakule vā brāhmaṇakule vā uppajjanti. Ayaṃ **kulavemattatā**. Uccā vā honti aṭṭhāsītihatthappamāṇā, nīcā vā pannarasaaṭṭhārasahatthappamāṇā. Ayaṃ **pamāṇavemattatā**. Hatthiassarathasivikādīhi nikkhamanti vehāsena vā. Tathā hi vipassikakusandhā assarathena nikkhamiṃsu, sikhīkoṇāgamanā hatthikkhandhena, vessabhū sivikāya, kassapo vehāsena, sakyamuni assapiṭṭhiyā. Ayaṃ **nekkhammavemattatā**. Sattāhaṃ vā padhānamanuyuñjanti, aḍḍhamāsaṃ, māsaṃ, dvemāsaṃ, temāsaṃ, catumāsaṃ, pañcamāsaṃ, chamāsaṃ, ekavassaṃ dviticatupañcachavassāni vā. Ayaṃ **padhānavemattatā**. Assattho vā bodhirukkho hoti nigrodhādīnaṃ vā aññataro. Ayaṃ **bodhivemattatā**. Byāmāsītianantapabhāyuttā honti. Tattha byāmappabhā vā asītippabhā vā sabbesaṃ samānā, anantappabhā pana dūrampi gacchati āsannampi, ekagāvutaṃ dvigāvutaṃ yojanaṃ anekayojanaṃ cakkavāḷapariyantampi, maṅgalassa buddhassa sarīrappabhā dasasahassacakkavāḷaṃ agamāsi. Evaṃ santepi manasā cintāyattāva sabbabuddhānaṃ, yo yattakamicchati, tassa tattakaṃ gacchati. Ayaṃ **rasmivemattatā**. Imā aṭṭha vemattatā ṭhapetvā avasesesu paṭivedhenādhigantabbesu guṇesu, pahātabbesu vā dosesu natthi nesaṃ viseso, tasmā ''samā''ti vuccanti. Evametehi samo samehi.

Visamehi dūreti na samā visamā, paccekabuddhādayo avasesasabbasattā. Tehi visamehi asadisatāya dūre. Sakalajambudīpaṃ pūretvā pallaṅkena pallaṅkaṃ saṅghaṭṭetvā nisinnā paccekabuddhāpi hi guṇehi ekassa sammāsambuddhassa kalaṃ nāgghanti soḷasiṃ, ko pana vādo sāvakādīsu. Tenāha – ''visamehi dūre''ti. **Tathāgato hotī**ti ubhayapadehi dūreti yojetabbaṃ. **Anantapaññ**oti aparimitapañño. Lokiyamanussānañhi paññaṃ upanidhāya aṭṭhamakassa paññā adhikā, tassa paññaṃ upanidhāya sotāpannassa. Evaṃ yāva arahato paññaṃ upanidhāya paccekabuddhassa

paññā adhikā, paccekabuddhassa paññaṃ pana upanidhāya tathāgatassa paññā adhikāti na vattabbā, anantā icceva pana vattabbā. Tenāha – ''anantapañño''ti. **Anūpalitto**ti taṇhādiṭṭhilepehi alitto. **Idha vā huraṃ vā**ti idhaloke vā paraloke vā. Yojanā panettha – samo samehi visamehi dūre tathāgato hoti. Kasmā? Yasmā anantapañño anupalitto idha vā huraṃ vā, tena tathāgato arahati pūraḷāsanti.

474. **Yamhi na māyā**ti ayaṃ pana gāthā aññā ca īdisā māyādidosayuttesu brāhmaṇesu dakkhiṇeyyasaññāpahānatthaṃ vuttāti veditabbā. Tattha **amamo**ti sattasaṅkhāresu ''idaṃ mamā''ti pahīnamamāyitabhāvo.

475. **Nivesana**nti taṇhādiṭṭhinivesanaṃ. Tena hi mano tīsu bhavesu nivisati, tena taṃ ''nivesanaṃ manaso''ti vuccati. Tattheva vā nivisati taṃ hitvā gantuṃ asamatthatāya. Tenapi ''nivesana''nti vuccati. **Pariggahā**ti taṇhādiṭṭhiyo eva, tāhi pariggahitadhammā vā. **Kecī**ti appamattakāpi. **Anupādiyāno**ti tesaṃ nivesanapariggahānaṃ abhāvā kañci dhammaṃ anupādiyamāno.

476. **Samāhito** maggasamādhinā. **Udatārī**ti uttiṇṇo. **Dhammaṃ caññāsī**ti sabbañca ñeyyadhammaṃ aññāsi. **Paramāya diṭṭhiyā**ti sabbaññutaññāṇena.

477. **Bhavāsavā**ti bhavataṇhājhānanikantisassatadiṭṭhisahagatā rāgā. **Vacī**ti vācā. **Kharā**ti kakkhaḷā pharusā. **Vidhūpitā**ti daḍḍhā. **Atthagatā**ti atthaṅgatā. **Na santī**ti vidhūpitattā atthaṅgatattā ca. Ubhayehi pana ubhayaṃ yojetabbaṃ **sabbadhī**ti sabbesu khandhāyatanādīsu.

478. **Mānasattesū**ti mānena laggesu. **Dukkhaṃ pariññāyā**ti vaṭṭadukkhaṃ tīhi pariññāhi parijānitvā. **Sakhettavatthu**nti sahetupaccayaṃ, saddhiṃ kammakilesehīti vuttaṃ hoti.

479. **Āsaṃ anissāyā**ti taṇhaṃ anallīyitvā. **Vivekadassī**ti nibbānadassī. **Paravediya**nti parehi ñāpetabbaṃ. **Diṭṭhimupāttivatto**ti dvāsaṭṭhibhedampi micchādiṭṭhiṃ atikkanto. **Ārammaṇā**ti paccayā, punabbhavakāraṇānīti vuttaṃ hoti.

480. **Paroparā**ti varāvarā sundarāsundarā. Parā vā bāhirā, aparā ajjhattikā. **Sameccā**ti ñāṇena paṭivijjhitvā. **Dhammā**ti khandhāyatanādayo dhammā. **Upādānakhaye vimutto**ti nibbāne nibbānārammaṇato vimutto, nibbānārammaṇavimuttilābhīti attho.

481. **Saṃyojanaṃjātikhayantadassī**ti saṃyojanakkhayantadassī jātikkhayantadassī ca. Saṃyojanakkhayantena cettha saupādisesā nibbānadhātu, jātikkhayantena anupādisesā vuttā. Khayantoti hi accantakhayassa samucchedappahānassetaṃ adhivacanaṃ. Anunāsikalopo cettha ''vivekajaṃ pītisukha''ntiādīsu viya na kato. **Yopānudī**ti yo apanudi. **Rāgapatha**nti rāgārammaṇaṃ, rāgameva vā. Rāgopi hi duggatīnaṃ pathattā ''rāgapatho''ti vuccati kammapatho viya. **Suddho nidoso vimalo akāco**ti parisuddhakāyasamācārāditāya **suddho**. Yehi ''rāgadosā ayaṃ pajā, dosadosā, mohadosā''ti vuccati. Tesaṃ abhāvā **nidoso**. Aṭṭhapurisamalavigamā **vimalo,** upakkilesābhāvato akāco. Upakkiliṭṭho hi upakkilesena ''sakāco''ti vuccati. Suddho vā yasmā niddoso, niddosatāya vimalo, bāhiramalābhāvena vimalattā akāco. Samalo hi ''sakāco''ti vuccati. Vimalattā vā āguṃ na karoti, tena akāco. Āgukiriyā hi upaghātakaraṇato ''kāco''ti vuccati.

482. **Attano attānaṃ nānupassatī**ti ñāṇasampayuttena cittena vipassanto attano khandhesu aññaṃ attānaṃ nāma na passati, khandhamattameva passati. Yā cāyaṃ ''attanāva attānaṃ sañjānāmī''ti tassa saccato thetato diṭṭhi uppajjati, tassā abhāvā attano attānaṃ nānupassati, aññadatthu paññāya khandhe passati. Maggasamādhinā **samāhito,** kāyavaṅkādīnaṃ abhāvā **ujjugato,** lokadhammehi akampanīyato **ṭhitatto,** taṇhāsaṅkhātāya ejāya pañcannaṃ cetokhilānañca aṭṭhaṭṭhānāya kaṅkhāya ca abhāvā **anejo akhilo akaṅkho**.

483. **Mohantarā**ti mohakāraṇā mohapaccayā, sabbakilesānametaṃ adhivacanaṃ. **Sabbesu dhammesu ca ñāṇadassī**ti sacchikatasabbaññutaññāṇo. Tañhi sabbesu dhammesu ñāṇaṃ, tañca bhagavā passi, ''adhigataṃ me''ti sacchikatvā vihāsi. Tena vuccati ''sabbesu dhammesu ca ñāṇadassī''ti. **Sambodhi**nti arahattaṃ. **Anuttara**nti paccekabuddhasāvakehi asādhāraṇaṃ. **Siva**nti khemaṃ nirupaddavaṃ sassirikaṃ vā. **Yakkhassā**ti purisassa. **Suddhī**ti vodānatā. Ettha hi mohantarābhāvena sabbadosābhāvo, tena saṃsārakāraṇasamucchedo antimasarīradhāritā, ñāṇadassitāya sabbaguṇasambhavo. Tena anuttarā sambodhipatti, ito parañca pahātabbamadhigantabbaṃ vā natthi. Tenāha – ''ettāvatā yakkhassa suddhī''ti.

484. Evaṃ vutte brāhmaṇo bhiyyosomattāya bhagavati pasanno pasannākāraṃ karonto āha **''hutañca mayha''**nti. Tassattho – yamahaṃ ito pubbe brahmānaṃ ārabbha aggimhi ajuhaṃ, taṃ me hutaṃ saccaṃ vā hoti, alikaṃ vāti na jānāmi. Ajja pana idaṃ **hutañca mayhaṃ hutamatthu saccaṃ,** saccahutameva atthūti yācanto bhaṇati. **Yaṃ tādisaṃ vedagunaṃ alatthaṃ,** yasmā idheva ṭhito bhavantarūpaṃ vedaguṃ alatthaṃ. **Brahmā hi sakkhi,** paccakkhameva hi tvaṃ brahmā, yato **paṭiggaṇhātu me bhagavā,** paṭiggahetvā ca **bhuñjatu me bhagavā pūraḷāsa**nti taṃ habyasesaṃ upanāmento āha.

487. Atha bhagavā kasibhāradvājasutte vuttanayena gāthādvayamabhāsi. Tato brāhmaṇo ''ayaṃ attanā na icchati, kampi caññaṃ sandhāya 'kevalinaṃ mahesiṃ khīṇāsavaṃ kukkuccavūpasantaṃ annena pānena upaṭṭhahassū'ti bhaṇatī''ti evaṃ gāthāya atthaṃ asallakkhetvā taṃ ñātukāmo āha **''sādhāhaṃ bhagavā''**ti. Tattha **sādhū**ti āyācanatthe nipāto. **Tathā**ti yena tvamāha, tena pakārena. **Vijañña**nti jāneyyaṃ. **Ya**nti yaṃ dakkhiṇeyyaṃ yaññakāle pariyesamāno upaṭṭhaheyyanti pāṭhaseso. **Pappuyyā**ti patvā. **Tava sāsana**nti tava ovādaṃ. Idaṃ vuttaṃ hoti. Sādhāhaṃ bhagavā tava ovādaṃ āgamma tathā vijaññaṃ ārocehi me taṃ kevalinanti adhippāyo. Yo dakkhiṇaṃ bhuñjeyya mādisassa, yaṃ cāhaṃ yaññakāle pariyesamāno upaṭṭhaheyyaṃ, tathārūpaṃ me dakkhiṇeyyaṃ dassehi, sace tvaṃ na bhuñjasīti.

488-90. Athassa bhagavā pākaṭena nayena tathārūpaṃ dakkhiṇeyyaṃ dassento **''sārambhā yassā''**ti gāthāttayamāha. Tattha **sīmantānaṃ vinetāra**nti **sīmā**ti mariyādā sādhujanavutti, tassā antā pariyosānā aparabhāgāti katvā sīmantā vuccanti kilesā, tesaṃ vinetāranti attho. Sīmantāti buddhaveneyyā sekkhā ca puthujjanā ca, tesaṃ vinetārantipi eke. **Jātimaraṇakovida**nti ''evaṃ jāti evaṃ maraṇa''nti ettha kusalaṃ. **Moneyyasampanna**nti paññāsampannaṃ, kāyamoneyyādisampannaṃ vā. **Bhakuṭiṃ vinayitvānā**ti yaṃ ekacce dubbuddhino yācakaṃ disvā bhakuṭiṃ karonti, taṃ vinayitvā, pasannamukhā hutvāti attho. **Pañjalikā**ti paggahitaañjalino hutvā.

491. Atha brāhmaṇo bhagavantaṃ thomayamāno **''buddho bhava''**nti gāthamāha. Tattha **āyāgo**ti āyajitabbo, tato tato āgamma vā yajitabbamettthātipi āyāgo, deyyadhammānaṃ adhiṭṭhānabhūtoti vuttaṃ hoti. Sesamettha ito purimagāthāsu ca yaṃ na vaṇṇitaṃ, taṃ sakkā avaṇṇitampi jānitunti uttānatthattāyeva na vaṇṇitaṃ. Ito paraṃ pana kasibhāradvājasutte vuttanayamevāti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya pūraḷāsasuttavaṇṇanā niṭṭhitā.

5. Māghasuttavaṇṇanā

Evaṃ me sutanti māghasuttaṃ. Kā uppatti? Ayameva yāssa nidāne vuttā. Ayañhi māgho māṇavo dāyako ahosi dānapati. Tassetadahosi – ''sampattakapaṇaddhikādīnaṃ dānaṃ dinnaṃ mahapphalaṃ hoti, udāhu noti samaṇaṃ gotamaṃ etamatthaṃ pucchissāmi, samaṇo kira gotamo atītānāgatapaccuppannaṃ jānātī''ti. So bhagavantaṃ upasaṅkamitvā pucchi. Bhagavā cassa pucchānurūpaṃ byākāsi. Tayidaṃ saṅgītikārānaṃ brāhmaṇassa bhagavatoti tiṇṇampi vacanaṃ

samodhānetvā ‘‘māghasutta’’nti vuccati.

Tattha **rājagahe**ti evaṃnāmake nagare. Tañhi mandhātumahāgovindādīhi pariggahitattā ‘‘rājagaha’’nti vuccati. Aññepettha pakāre vaṇṇayanti. Kiṃ tehi, nāmametaṃ tassa nagarassa? Taṃ panetaṃ buddhakāle ca cakkavattikāle ca nagaraṃ hoti, sesakāle suññaṃ hoti yakkhapariggahitaṃ, tesaṃ vasantavanaṃ hutvā tiṭṭhati. Evaṃ gocaragāmaṃ dassetvā nivāsaṭṭhānamāha – **‘‘gijjhakūṭe pabbate’’**ti. So ca gijjhā tassa kūṭesu vasiṃsu, gijjhasadisāni vāssa kūṭāni, tasmā ‘‘gijjhakūṭo’’ti vuccatīti veditabbo.

Atha kho…pe… avocāti ettha **māgho**ti tassa brāhmaṇassa nāmaṃ. **Māṇavo**ti antevāsivāsaṃ anatītabhāvena vuccati, jātiyā pana mahallako. ‘‘Pubbāciṇṇavasenā’’ti eke piṅgiyo māṇavo viya. So hi vīsavassasatikopi pubbāciṇṇavasena ‘‘piṅgiyo māṇavo’’ tveva saṅkhaṃ agamāsi. Sesaṃ vuttanayameva.

Ahañhi, **bho gotama…pe… pasavāmī**ti ettha **dāyako dānapatī**ti dāyako ceva dānapati ca. Yo hi aññassa santakaṃ tenāṇatto deti, sopi dāyako hoti, tasmiṃ pana dāne issariyābhāvato na dānapati. Ayaṃ pana attano santakaṃyeva deti. Tenāha – ‘‘ahañhi, bho gotama, dāyako dānapatī’’ti. Ayameva hi ettha attho, aññatra pana antarantarā maccherena abhibhuyyamāno dāyako anabhibhūto dānapatītiādināpi nayena vattuṃ vaṭṭati. **Vadaññū**ti yācakānaṃ vacanaṃ jānāmi vuttamatteyeva ‘‘ayamidamarahati ayamida’’nti purisavisesāvadhāraṇena bahūpakārabhāvagahaṇena vā. **Yācayogo**ti yācituṃ yutto. Yo hi yācake disvāva bhakuṭiṃ katvā pharusavacanādīni bhaṇati, so na yācayogo hoti. Ahaṃ pana na tādisoti dīpeti. **Dhammenā**ti adinnādānanikativañcanādīni vajjetvā bhikkhācariyāya, yācanāyāti attho. Yācanā hi brāhmaṇānaṃ bhogapariyesane dhammo, yācamānānañca nesaṃ parehi anuggahakāmehi dinnā bhogā dhammaladdhā nāma dhammādhigatā ca honti, so ca tathā pariyesitvā labhi. Tenāha – **‘‘dhammena bhoge pariyesāmi…pe… dhammādhigatehī’’**ti. **Bhiyyopi dadāmī**ti tato uttaripi dadāmi, pamāṇaṃ natthi, ettha laddhabhogappamāṇena dadāmīti dasseti.

Tagghāti ekaṃsavacane nipāto. Ekaṃseneva hi sabbabuddhapaccekabuddhasāvakehi pasatthaṃ dānaṃ antamaso tiracchānagatānampi dīyamānaṃ. Vuttañcetaṃ ‘‘sabbattha vaṇṇitaṃ dānaṃ, na dānaṃ garahitaṃ kvacī’’ti. Tasmā bhagavāpi ekaṃseneva taṃ pasaṃsanto āha – **‘‘taggha tvaṃ māṇava… pe… pasavasī’’**ti. Sesaṃ uttānatthameva. Evaṃ bhagavatā ‘‘bahuṃ so puññaṃ pasavatī’’ti vuttepi dakkhiṇeyyato dakkhiṇāvisuddhiṃ sotukāmo brāhmaṇo uttari bhagavantaṃ pucchi. Tenāhu saṅgītikārā – **‘‘atha kho māgho māṇavo bhagavantaṃ gāthāya ajjhabhāsī’’**ti. Taṃ atthato vuttanayameva.

492. **Pucchāmaha**ntiādigāthāsu pana **vadaññu**nti vacanaviduṃ, sabbākārena sattānaṃ vuttavacanādhippāyaññunti vuttaṃ hoti. **Sujjhe**ti dakkhiṇeyyavasena suddhaṃ mahapphalaṃ bhaveyya. Yojanā panettha – yo yācayogo dānapati gahaṭṭho puññatthiko hutvā paresaṃ annapānaṃ dadaṃ yajati, na aggimhi āhutimattaṃ pakkhipanto, tañca kho puññapekkhova na paccupakārakalyāṇakittisaddādiapekkho, tassa evarūpassa yajamānassa hutaṃ kathaṃ sujjheyyāti?

493. **Ārādhaye dakkhiṇeyyebhi tādī**ti tādiso yācayogo dakkhiṇeyyehi ārādhaye sampādaye sodhaye, mahapphalaṃ taṃ hutaṃ kareyya, na aññathāti attho. Imināssa ‘‘kathaṃ hutaṃ yajamānassa sujjhe’’ iccetaṃ byākataṃ hoti.

494. **Akkhāhi me bhagavā dakkhiṇeyye**ti ettha yo yācayogo dadaṃ paresaṃ yajati, tassa me bhagavā dakkhiṇeyye akkhāhīti evaṃ yojanā veditabbā.

495. Athassa bhagavā nānappakārehi nayehi dakkhiṇeyye pakāsento **‘‘ye ve asattā’’**tiādikā gāthāyo abhāsi. Tattha **asattā**ti rāgādisaṅgavasena alaggā. **Kevalino**ti pariniṭṭhitakiccā. **Yatattā**ti guttacittā.

496-7. **Dantā** anuttarena damathena, **vimuttā** paññācetovimuttīhi, **anīghā** āyatiṃ

vaṭṭadukkhābhāvena, **nirāsā** sampati kilesābhāvena. Imissā pana gāthāya dutiyagāthā bhāvanānubhāvappakāsananayena vuttāti veditabbā. ''Bhāvanānuyogamanuyuttassa, bhikkhave, bhikkhuno viharato kiñcāpi na evaṃ icchā uppajjeyya 'aho vata me anupādāya āsavehi cittaṃ vimucceyyā'ti (a. ni. 7.71), atha khvāssa anupādāya āsavehi cittaṃ vimuccatī''ti idaṃ cettha suttaṃ sādhakaṃ.

498-502. **Rāgañca…pe… yesu na māyā…pe… na taṇhāsu upātipannā**ti kāmataṇhādīsu nādhimuttā. **Vitareyyā**ti vitaritvā. **Taṇhā**ti rūpataṇhādichabbidhā. **Bhavābhavāyā**ti sassatāya vā ucchedāya vā. Atha vā bhavassa abhavāya bhavābhavāya, punabbhavābhinibbattiyāti vuttaṃ hoti. **Idha vā huraṃ vā**ti idaṃ pana **''kuhiñci loke''**ti imassa vitthāravacanaṃ.

504. **Ye vītarāgā…pe… samitāvino**ti samitavanto, kilesavūpasamakārinoti attho. Samitāvitattā ca **vītarāgā akopā. Idha vippahāyā**ti idhaloke vattamāne khandhe vihāya, tato paraṃ yesaṃ gamanaṃ natthīti vuttaṃ hoti. Ito paraṃ **''ye kāme hitvā agahā caranti, susaññatattā tasaraṃva ujju''**nti imampi gāthaṃ keci paṭhanti.

506-8. **Jahitvā**ti hitvā. ''Jahitvānā''tipi pāṭho, ayamevattho. **Attadīpā**ti attano guṇe eva attano dīpaṃ katvā vicarantā khīṇāsavā vuccanti. **Ye hetthā**ti hakāro nipāto padapūraṇamatte. Ayaṃ panattho – ye ettha khandhāyatanādisantāne yathā idaṃ khandhāyatanādi tathā jānanti, yaṃsabhāvaṃ taṃsabhāvaṃyeva sañjānanti aniccādivasena jānantā. **Ayamantimā natthi punabbhavo**ti ayaṃ no antimā jāti, idāni natthi punabbhavoti evañca ye jānantīti.

509. Yo **vedagū**ti idāni attānaṃ sandhāya bhagavā imaṃ gāthamāha. Tattha **satimā**ti chasatatavihārasatiyā samannāgato. **Sambodhipatto**ti sabbaññutaṃ patto. **Saraṇaṃ bahūna**nti bahūnaṃ devamanussānaṃ bhayavihiṃsanena saraṇabhūto.

510. Evaṃ dakkhiṇeyye sutvā attamano brāhmaṇo āha – **''addhā amoghā''**ti. Tattha **tvañhettha jānāsi yathā tathā ida**nti tvañhi ettha loke idaṃ sabbampi ñeyyaṃ yathā tathā jānāsi yāthāvato jānāsi, yādisaṃ taṃ tādisameva jānāsīti vuttaṃ hoti. **Tathā hi te vidito esa dhammo**ti tathā hi te esā dhammadhātu suppaṭividdhā, yassā suppaṭividdhatā yaṃ yaṃ icchasi, taṃ taṃ jānāsīti adhippāyo.

511. Evaṃ so brāhmaṇo bhagavantaṃ pasaṃsitvā dakkhiṇeyyasampadāya yaññasampadaṃ ñatvā dāyakasampadāyapi taṃ chaḷaṅgaparipūraṃ yaññasampadaṃ sotukāmo **''yo yācayogo''**ti uttaripañhaṃ pucchi. Tatrāyaṃ yojanā – yo yācayogo dadaṃ paresaṃ yajati, tassa akkhāhi me bhagavā yaññasampadanti.

512. Athassa bhagavā dvīhi gāthāhi akkhāsi. Tatthāyaṃ atthayojanā – yajassu māgha, yajamāno ca sabbattha vippasādehi cittaṃ, tīsupi kālesu cittaṃ pasādehi. Evaṃ te yāyaṃ –

> ''Pubbeva dānā sumano, dadaṃ cittaṃ pasādaye;
> Datvā attamano hoti, esā yaññassa sampadā''ti. (a. ni. 6.37; pe. va. 305) –

Yaññasampadā vuttā, tāya sampanno yañño bhavissati. Tattha siyā ''kathaṃ cittaṃ pasādetabba''nti? Dosappahānena. Kathaṃ dosappahānaṃ hoti? Yaññārammaṇatāya. Ayañhi **ārammaṇaṃ yajamānassa yañño ettha patiṭṭhāya jahāti dosaṃ,** ayañhi sattesu mettāpubbaṅgamena sammādiṭṭhipadīpavihatamohandhakārena cittena yajamānassa deyyadhammasaṅkhāto yañño ārammaṇaṃ hoti, so ettha yaññe ārammaṇavasena pavattiyā patiṭṭhāya deyyadhammapaccayaṃ lobhaṃ, paṭiggāhakapaccayaṃ kodhaṃ, tadubhayanidānaṃ mohanti evaṃ tividhampi jahāti dosaṃ. So evaṃ bhogesu **vītarāgo,** sattesu ca **pavineyya dosaṃ** tappahāneneva pahīnapañcanīvaraṇo anukkamena upacārappanābhedaṃ aparimāṇasattapharaṇena ekasatte vā anavasesapharaṇena appamāṇaṃ **mettaṃ cittaṃ** bhāvento puna bhāvanāvepullatthaṃ, **rattindivaṃ satataṃ** sabbairiyāpathesu appamatto hutvā

tameva mettajjhānasaṅkhātaṃ **sabbā disā pharate appamañña**nti.

514. Atha brāhmaṇo taṃ mettaṃ ‘‘brahmalokamaggo aya’’nti ajānanto kevalaṃ attano visayātītaṃ mettābhāvanaṃ sutvā suṭṭhutaraṃ sañjātasabbaññusambhāvano bhagavati attanā brahmalokādhimuttattā brahmalokūpapattimeva ca suddhiṃ muttiñca maññamāno brahmalokamaggaṃ pucchanto **‘‘ko sujjhatī’’**ti gāthamāha. Tatra ca brahmalokagāmiṃ puññaṃ karontaṃ sandhāyāha – **‘‘ko sujjhati muccatī’’**ti, akarontaṃ sandhāya **‘‘bajjhatī cā’’**ti. **Kenattanā**ti kena kāraṇena. **Sakkhi brahmajjadiṭṭho**ti brahmā ajja sakkhi diṭṭho. **Sacca**nti bhagavato brahmasamattaṃ ārabbha accādarena sapathaṃ karoti. **Kathaṃ upapajjatī**ti accādareneva punapi pucchati. **Jutimā**ti bhagavantaṃ ālapati.

Tattha yasmā yo bhikkhu mettāya tikacatukkajjhānaṃ uppādetvā tameva pādakaṃ katvā vipassanto arahattaṃ pāpuṇāti, so sujjhati muccati ca, tathārūpo ca brahmalokaṃ na gacchati. Yo pana mettāya tikacatukkajjhānaṃ uppādetvā ‘‘santā esā samāpattī’’tiādinā nayena taṃ assādeti, so bajjhati. Aparihīnajjhāno ca teneva jhānena brahmalokaṃ gacchati, tasmā bhagavā yo sujjhati muccati ca, tassa brahmalokagamanaṃ ananujānanto anāmasitvāva taṃ puggalaṃ yo bajjhati. Tassa tena jhānena brahmalokagamanaṃ dassento brāhmaṇassa sappāyena nayena **‘‘yo yajatī’’**ti imaṃ gāthamāha.

515. Tattha **tividha**nti tikālappasādaṃ sandhāyāha. Tena dāyakato aṅgattayaṃ dasseti. **Ārādhaye dakkhiṇeyyebhi tādī**ti tañca so tādiso tividhasampattisādhako puggalo tividhaṃ yaññasampadaṃ dakkhiṇeyyehi khīṇāsavehi sādheyya sampādeyya. Iminā paṭiggāhakato aṅgattayaṃ dasseti. **Evaṃ yajitvā sammā yācayogo**ti evaṃ mettajjhānapadaṭṭhānabhāvena chaḷaṅgasamannāgataṃ yaññaṃ sammā yajitvā so yācayogo tena chaḷaṅgayaññūpanissayena mettajjhānena **upapajjati brahmalokanti brūmī**ti brāhmaṇaṃ samussāhento desanaṃ samāpesi. Sesaṃ sabbagāthāsu uttānatthameva. Ito parañca pubbe vuttanayamevāti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya māghasuttavaṇṇanā niṭṭhitā.

6. Sabhiyasuttavaṇṇanā

Evaṃ me sutanti sabhiyasuttaṃ. Kā uppatti? Ayameva yāssa nidāne vuttā. Atthavaṇṇanākkamepi cassa pubbasadisaṃ pubbe vuttanayeneva veditabbaṃ. Yaṃ pana apubbaṃ, taṃ uttānatthāni padāni pariharantā vaṇṇayissāma. **Veḷuvane kalandakanivāpe**ti **veḷuvana**nti tassa uyyānassa nāmaṃ. Taṃ kira veḷūhi ca parikkhittaṃ ahosi aṭṭhārasahatthena ca pākārena, gopuradvāraṭṭālakayuttaṃ nīlobhāsaṃ manoramaṃ, tena ‘‘veḷuvana’’nti vuccati. Kalandakānañcettha nivāpaṃ adaṃsu, tena ‘‘kalandakanivāpo’’ti vuccati. Kalandakā nāma kāḷakā vuccanti. Pubbe kira aññataro rājā tattha uyyānakīḷanatthaṃ āgato surāmadena matto divāseyyaṃ supi. Parijanopissa ‘‘sutto rājā’’ti pupphaphalādīhi palobhiyamāno ito cito ca pakkāmi. Atha surāgandhena aññatarasmā susirarukkhā kaṇhasappo nikkhamitvā rañño abhimukho āgacchati. Taṃ disvā rukkhadevatā ‘‘rañño jīvitaṃ dassāmī’’ti kāḷakavesena āgantvā kaṇṇamūle saddamakāsi. Rājā paṭibujjhi, kaṇhasappo nivatto. So taṃ disvā ‘‘imāya mama kāḷakāya jīvitaṃ dinna’’nti kāḷakānaṃ tattha nivāpaṃ paṭṭhapesi, abhayaghosanañca ghosāpesi. Tasmā taṃ tato pabhuti ‘‘kalandakanivāpo’’ti saṅkhaṃ gataṃ.

Sabhiyassa paribbājakassāti **sabhiyo**ti tassa nāmaṃ, **paribbājako**ti bāhira pabbajjaṃ upādāya vuccati. **Purāṇasālohitāya devatāyā**ti na mātā na pitā, apica kho panassa mātā viya pitā viya ca hitajjhāsayattā so devaputto ‘‘purāṇasālohitā devatā’’ti vutto. Parinibbute kira kassape bhagavati patiṭṭhite suvaṇṇacetiye tayo kulaputtā sammukhasāvakānaṃ santike pabbajitvā cariyānurūpāni kammaṭṭhānāni gahetvā paccantajanapadaṃ gantvā araññāyatane samaṇadhammaṃ karonti, antarantarā ca cetiyavandanatthāya dhammassavanatthāya ca nagaraṃ gacchanti. Aparena ca samayena tāvatakampi araññe vippavāsaṃ arocayamānā tattheva appamattā vihariṃsu, evaṃ viharantāpi na ca kiñci visesaṃ

adhigamiṃsu. Tato nesaṃ ahosi – ‘‘mayaṃ piṇḍāya gacchantā jīvite sāpekkhā homa, jīvite sāpekkhena ca na sakkā lokuttaradhammo adhigantuṃ, puthujjanakālakiriyāpi dukkhā, handa mayaṃ nisseṇiṃ bandhitvā pabbataṃ abhiruyha kāye ca jīvite ca anapekkhā samaṇadhammaṃ karomā’’ti. Te tathā akaṃsu.

Atha nesaṃ mahāthero upanissayasampannattā tadaheva chaḷabhiññāparivāraṃ arahattaṃ sacchākāsi. So iddhiyā himavantaṃ gantvā anotatte mukhaṃ dhovitvā uttarakurūsu piṇḍāya caritvā katabhattakicco puna aññampi padesaṃ gantvā pattaṃ pūretvā anotattaudakañca nāgalatādantapoṇañca gahetvā tesaṃ santikaṃ āgantvā āha – ‘‘passathāvuso mamānubhāvaṃ, ayaṃ uttarakuruto piṇḍapāto, idaṃ himavantato udakadantapoṇaṃ ābhataṃ, imaṃ bhuñjitvā samaṇadhammaṃ karotha, evāhaṃ tumhe sadā upaṭṭhahissāmī’’ti. Te taṃ sutvā āhaṃsu – ‘‘tumhe, bhante, katakiccā, tumhehi saha sallāpamattampi amhākaṃ papañco, mā dāni tumhe puna amhākaṃ santikaṃ āgamitthā’’ti. So kenaci pariyāyena te sampaṭicchāpetuṃ asakkonto pakkāmi.

Tato tesaṃ eko dvīhatīhaccayena pañcābhiñño anāgāmī ahosi. Sopi tatheva akāsi, itarena ca paṭikkhitto tatheva agamāsi. So taṃ paṭikkhipitvā vāyamanto pabbataṃ āruhanadivasato sattame divase kiñci visesaṃ anadhigantvāva kālakato devaloke nibbatti. Khīṇāsavattheropi taṃ divasameva parinibbāyi, anāgāmī suddhāvāsesu uppajji. Devaputto chasu kāmāvacaradevalokesu anulomapaṭilomena dibbasampattiṃ anubhavitvā amhākaṃ bhagavato kāle devalokā cavitvā aññatarissā paribbājikāya kucchimhi paṭisandhiṃ aggahesi. Sā kira aññatarassa khattiyassa dhītā, taṃ mātāpitaro ‘‘amhākaṃ dhītā samayantaraṃ jānātū’’ti ekassa paribbājakassa niyyātesuṃ. Tasseko antevāsiko paribbājako tāya saddhiṃ vippaṭipajji. Sā tena gabbhaṃ gaṇhi. Taṃ gabbhiniṃ disvā paribbājikā nikkaḍḍhiṃsu. Sā aññattha gacchantī antarāmagge sabhāyaṃ vijāyi, tenassa **‘‘sabhiyo’’**tveva nāmaṃ akāsi. Sopi sabhiyo vaḍḍhitvā paribbājakapabbajjaṃ pabbajitvā nānāsatthāni uggahetvā mahāvādī hutvā vādakkhittatāya sakalajambudīpe vicaranto attano sadisaṃ vādiṃ adisvā nagaradvāre assamaṃ kārāpetvā khattiyakumārādayo sippaṃ sikkhāpento tattha vasati.

Atha bhagavā pavattitavaradhammacakko anupubbena rājagahaṃ āgantvā veḷuvane viharati kalandakanivāpe. Sabhiyo pana buddhuppādaṃ na jānāti. Atha so suddhāvāsabrahmā samāpattito vuṭṭhāya ‘‘imāhaṃ visesaṃ kassānubhāvena patto’’ti āvajjento kassapassa bhagavato sāsane samaṇadhammakiriyaṃ te ca sahāye anussaritvā ‘‘tesu eko parinibbuto, eko idāni katthā’’ti āvajjento ‘‘devalokā cavitvā jambudīpe uppanno buddhuppādampi na jānātī’’ti ñatvā ‘‘handa naṃ buddhupasevanāya niyojemī’’ti vīsati pañhe abhisaṅkharitvā rattibhāge tassa assamamāgamma ākāse ṭhatvā ‘‘sabhiya, sabhiyā’’ti pakkosi. So niddāyamāno tikkhattuṃ taṃ saddaṃ sutvā nikkhamma obhāsaṃ disvā pañjaliko aṭṭhāsi. Tato taṃ brahmā āha – ‘‘ahaṃ sabhiya tavatthāya vīsati pañhe āhariṃ, te tvaṃ uggaṇha. Yo ca te samaṇo vā brāhmaṇo vā ime pañhe puṭṭho byākaroti, tassa santike brahmacariyaṃ careyyāsī’’ti. Imaṃ devaputtaṃ sandhāyetaṃ vuttaṃ ‘‘purāṇasālohitāya devatāya pañhā uddiṭṭhā hontī’’ti. **Uddiṭṭhā**ti uddesamatteneva vuttā, na vibhaṅgena.

Evaṃ vutte ca ne sabhiyo ekavacaneneva padapaṭipāṭiyā uggahesi. Atha so brahmā jānantopi tassa buddhuppādaṃ nācikkhi. ‘‘Atthaṃ gavesamāno paribbājako sayameva satthāraṃ ñassati. Ito bahiddhā ca samaṇabrāhmaṇānaṃ tucchabhāva’’nti iminā panādhippāyena evamāha – ‘‘yo te sabhiya…pe… careyyāsī’’ti. Theragāthāsu pana catukkanipāte sabhiyattherāpadānaṃ vaṇṇentā bhaṇanti ‘‘sā cassa mātā attano vippaṭipattiṃ cintetvā taṃ jigucchamānā jhānaṃ uppādetvā brahmaloke uppannā, tāya brahmadevatāya te pañhā uddiṭṭhā’’ti.

Ye teti idāni vattabbānaṃ uddesapaccuddeso. **Samaṇabrāhmaṇā**ti pabbajjūpagamanena lokasammutiyā ca samaṇā ceva brāhmaṇā ca. **Saṅghino**ti gaṇavanto. **Gaṇino**ti satthāro, ‘‘sabbaññuno maya’’nti evaṃ paṭiññātāro. **Gaṇācariyā**ti uddesaparipucchādivasena pabbajitagahaṭṭhagaṇassa ācariyā. **Ñātā**ti abhiññātā, vissutā pākaṭāti vuttaṃ hoti. **Yasassino**ti lābhaparivārasampannā. **Titthakarā**ti tesaṃ diṭṭhānugatiṃ āpajjantehi otaritabbānaṃ ogāhitabbānaṃ diṭṭhititthānaṃ kattāro. **Sādhusammatā**

bahujanassāti ‘‘sādhavo ete santo sappurisā’’ti evaṃ bahujanassa sammatā.

Seyyathidanti katame teti ce-iccetasmiṃ atthe nipāto. **Pūraṇo**ti nāmaṃ, **kassapo**ti gottaṃ. So kira jātiyā dāso, dāsasataṃ pūrento jāto. Tenassa ‘‘pūraṇo’’ti nāmamakaṃsu. Palāyitvā pana naggesu pabbajitvā ‘‘kassapo aha’’nti gottaṃ uddisi, sabbaññutañca paccaññāsi. **Makkhalī**ti nāmaṃ, gosālāya jātattā **gosālo**tipi vuccati. Sopi kira jātiyā dāso eva, palāyitvā pabbaji, sabbaññutañca paccaññāsi. **Ajito**ti nāmaṃ, appicchatāya kesakambalaṃ dhāreti, tena **kesakambalo**tipi vuccati, sopi sabbaññutaṃ paccaññāsi. **Pakudho**ti nāmaṃ, **kaccāyano**ti gottaṃ. Appicchavasena udake jīvasaññāya ca nhānamukhadhovanādi paṭikkhitto, sopi sabbaññutaṃ paccaññāsi. **Sañcayo**ti nāmaṃ, belaṭṭho panassa pitā, tasmā **belaṭṭhaputto**ti vuccati, sopi sabbaññutaṃ paccaññāsi. **Nigaṇṭho**ti pabbajjānāmena, **nāṭaputto**ti pitunāmena vuccati. Nāṭoti kira nāmassa pitā, tassa puttoti nāṭaputto, sopi sabbaññutaṃ paccaññāsi. Sabbepi pañcasatapañcasatasissaparivārā ahesuṃ. **Te**ti te cha satthāro. **Te pañhe**ti te vīsati pañhe. **Te**ti te cha satthāro. **Na sampāyantī**ti na sampādenti. **Kopa**nti cittacetasikānaṃ āvilabhāvaṃ. **Dosa**nti paduṭṭhacittataṃ, tadubhayampetaṃ mandatikkhabhedassa kodhassevādhivacanaṃ. **Appaccaya**nti appatītatā, domanassanti vuttaṃ hoti. **Pātukarontī**ti kāyavacīvikārena pakāsenti, pākaṭaṃ karonti.

Hīnāyāti gahaṭṭhabhāvāya. Gahaṭṭhabhāvo hi pabbajjaṃ upanidhāya sīlādiguṇahīnato hīnakāmasukhapaṭisevanato vā ‘‘hīno’’ti vuccati. Uccā pabbajjā. **Āvattitvā**ti osakkitvā. **Kāme paribhuñjeyya**nti kāme paṭiseveyyaṃ. Iti kirassa sabbaññupaṭiññānampi pabbajitānaṃ tucchakattaṃ disvā ahosi. Uppannaparivitakkavaseneva ca āgantvā punappunaṃ vīmaṃsamānassa **atha kho sabhiyassa paribbājakassa etadahosi – ‘‘ayampi kho samaṇo’’**ti ca **‘‘yepi kho te bhonto’’**ti ca **‘‘samaṇo kho daharoti na uññātabbo’’**ti cāti evamādi. Tattha **jiṇṇā**tiādīni padāni vuttanayāneva. **Therā**ti attano samaṇadhamme thirabhāvappattā. **Rattaññū**ti ratanaññū, ‘‘nibbānaratanaṃ jānāma maya’’nti evaṃ sakāya paṭiññāya lokenāpi sammatā, bahurattividū vā. Ciraṃ pabbajitānaṃ etesanti **cirapabbajitā**. **Na uññātabbo**ti na avajānitabbo, na nīcaṃ katvā jānitabboti vuttaṃ hoti. **Na paribhotabbo**ti na paribhavitabbo, ‘‘kimesa ñassatī’’ti evaṃ na gahetabboti vuttaṃ hoti.

516. **Kaṅkhī vecikicchī**ti sabhiyo bhagavatā saddhiṃ sammodamāno evaṃ bhagavato rūpasampattidamūpasamasūcitaṃ sabbaññutaṃ sambhāvayamāno vigatuddhacco hutvā āha – ‘‘kaṅkhī vecikicchī’’ti. Tattha ‘‘labheyyaṃ nu kho imesaṃ byākaraṇa’’nti evaṃ pañhānaṃ byākaraṇakaṅkhāya **kaṅkhī**. ‘‘Ko nu kho imassimassa ca pañhassa attho’’ti evaṃ vicikicchāya **vecikicchī**. Dubbalavicikicchāya vā tesaṃ pañhānaṃ atthe kaṅkhanato kaṅkhī, balavatiyā vicinanto kicchatiyeva, na sakkoti sanniṭṭhātunti vecikicchī. **Abhikaṅkhamāno**ti ativiya patthayamāno. **Tesantakaro**ti tesaṃ pañhānaṃ antakaro. Bhavantova evaṃ bhavāhīti dassento āha **‘‘pañhe me puṭṭho…pe… byākarohi me’’**ti. Tattha **pañhe me**ti pañhe mayā. **Puṭṭho**ti pucchito. **Anupubba**nti pañhapaṭipāṭiyā **anudhamma**nti atthānurūpaṃ pāḷiṃ āropento. **Byākarohi me**ti mayhaṃ byākarohi.

517. **Dūrato**ti so kira ito cito cāhiṇḍanto sattayojanasatamaggato āgato. Tenāha – bhagavā **‘‘dūrato āgatosī’’**ti, kassapassa bhagavato vā sāsanato āgatattā ‘‘dūrato āgatosī’’ti naṃ āha.

518. **Puccha ma**nti imāya panassa gāthāya sabbaññupavāraṇaṃ pavāreti. Tattha **manasicchasī**ti manasā icchasi.

Yaṃ vatāhanti yaṃ vata ahaṃ. **Attamano**ti pītipāmojjasomanassehi phuṭacitto. **Udaggo**ti kāyena cittena ca abbhunnato. Idaṃ pana padaṃ na sabbapāṭhesu atthi. Idāni yehi dhammehi attamano, te dassento āha – **‘‘pamudito pītisomanassajāto’’**ti.

519. **Kiṃ pattina**nti kiṃ pattaṃ kimadhigataṃ. **Sorata**nti suvūpasantaṃ. ‘‘Surata’’ntipi pāṭho, suṭṭhu uparatanti attho. **Danta**nti damitaṃ. **Buddho**ti vibuddho, buddhaboddhabbo vā. Evaṃ sabhiyo ekekāya gāthāya cattāro cattāro katvā pañcahi gāthāhi vīsati pañhe pucchi. Bhagavā panassa ekamekaṃ

pañhaṃ ekamekāya gāthāya katvā arahattanikūṭeneva vīsatiyā gāthāhi byākāsi.

520. Tattha yasmā bhinnakileso paramatthabhikkhu, so ca nibbānappatto hoti, tasmā assa ''kiṃ pattinamāhu bhikkhuna''nti imaṃ pañhaṃ byākaronto **''pajjenā''**tiādimāha. Tassattho – yo attanā bhāvitena maggena **parinibbānagato** kilesaparinibbānaṃ patto, parinibbānagatattā eva ca **vitiṇṇakaṅkho** vipattisampattihānibuddhiucchedasassataapuññapuññabhedaṃ **vibhavañca bhavañca vippahāya,** maggavāsaṃ **vusitavā khīṇapunabbhavo**ti ca etesaṃ thutivacanānaṃ araho, so bhikkhūti.

521. Yasmā pana vippaṭipattito suṭṭhu uparatabhāvena nānappakārakilesavūpasamena ca sorato hoti, tasmā tamatthaṃ dassento **''sabbattha upekkhako''**tiādinā nayena dutiyapañhabyākaraṇamāha. Tassattho – yo **sabbattha** rūpādīsu ārammaṇesu ''cakkhunā rūpaṃ disvā neva sumano hoti, na dummano''ti evaṃ pavattāya chaḷaṅgupekkhāya **upekkhako,** vepullappattāya satiyā **satimā, na so hiṃsati** neva hiṃsati **kañci** tasathāvarādibhedaṃ sattaṃ **sabbaloke** sabbasmimpi loke, tiṇṇoghattā **tiṇṇo,** samitapāpattā **samaṇo,** āvilasaṅkappappahānā **anāvilo**. **Yassa** cime rāgadosamohamānadiṭṭhikilesaduccaritasaṅkhātā **sattussadā** keci oḷārikā vā sukhumā vā **na santi, so** imāya upekkhāvihāritāya sativepullatāya ahiṃsakatāya ca vippaṭipattito suṭṭhu uparatabhāvena iminā oghādinānappakārakilesavūpasamena ca **sorato**ti.

522. Yasmā ca bhāvitindriyo nibbhayo nibbikāro danto hoti, tasmā tamatthaṃ dassento **''yassindriyānī''**ti gāthāya tatiyapañhaṃ byākāsi. Tassattho – **yassa cakkhādīni chaḷindriyāni** gocarabhāvanāya aniccāditilakkhaṇaṃ āropetvā vāsanābhāvanāya satisampajaññagandhaṃ gāhāpetvā **ca bhāvitāni,** tāni ca kho yathā **ajjhattaṃ** gocarabhāvanāya, evaṃ pana **bahiddhā ca sabbaloke**ti yattha yattha indriyānaṃ vekallatā vekallatāya vā sambhavo, tattha tattha nābhijjhādivasena **bhāvitānī**ti evaṃ **nibbijjha** ñatvā paṭivijjhitvā **imaṃ parañca lokaṃ** sakasantatikkhandhalokaṃ parasantatikkhandhalokañca adandhamaraṇaṃ maritukāmo **kālaṃ kaṅkhati,** jīvitakkhayakālaṃ āgameti patimāneti, na bhāyati maraṇassa. Yathāha thero –

> ''Maraṇe me bhayaṃ natthi, nikanti natthi jīvite''; (Theragā. 20);
> ''Nābhikaṅkhāmi maraṇaṃ, nābhikaṅkhāmi jīvitaṃ;
> Kālañca paṭikaṅkhāmi, nibbisaṃ bhatako yathā''ti. (theragā. 606);

Bhāvito sa dantoti evaṃ bhāvitindriyo so dantoti.

523. Yasmā pana buddho nāma buddhisampanno kilesaniddā vibuddho ca, tasmā tamatthaṃ dassento **''kappānī''**ti gāthāya catutthapañhaṃ byākāsi. Tattha **kappānī**ti taṇhādiṭṭhiyo. Tā hi tathā tathā vikappanato ''kappānī''ti vuccanti. **Viceyyā**ti aniccādibhāvena sammasitvā. **Kevalānī**ti sakalāni. **Saṃsāra**nti yo cāyaṃ –

> ''Khandhānañca paṭipāṭi, dhātuāyatanāna ca;
> Abbocchinnaṃ vattamānā, saṃsāroti pavuccatī''ti. –

Evaṃ khandhādipaṭipāṭisaṅkhāto saṃsāro, taṃ saṃsārañca kevalaṃ viceyya. Ettāvatā khandhānaṃ mūlabhūtesu kammakilesesu khandhesu cāti evaṃ tīsupi vaṭṭesu vipassanaṃ āha. **Dubhayaṃ cutūpapāta**nti sattānaṃ cutiṃ upapātanti imañca ubhayaṃ viceyya ñatvāti attho. Etena cutūpapātañāṇaṃ āha. **Vigatarajamanaṅgaṇaṃ visuddha**nti rāgādirajānaṃ vigamā aṅgaṇānaṃ abhāvā malānañca vigamā vigatarajamanaṅgaṇaṃ visuddhaṃ. **Pattaṃ jātikhaya**nti nibbānaṃ pattaṃ. **Tamāhu buddha**nti taṃ imāya lokuttaravipassanāya cutūpapātañāṇabhedāya buddhiyā sampannattā imāya ca vigatarajāditāya kilesaniddā vibuddhattā tāya paṭipadāya jātikkhayaṃ pattaṃ buddhamāhu.

Atha vā **kappāni viceyya kevalānī**ti ''anekepi saṃvaṭṭavivaṭṭakappe amutrāsi''ntiādinā (itivu. 99; pārā. 12) nayena vicinitvāti attho. Etena paṭhamavijjamāha. **Saṃsāraṃ dubhayaṃ cutūpapāta**nti

sattānaṃ cutiṃ upapātanti imañca ubhayaṃ saṃsāraṃ ‘‘ime vata bhonto sattā’’tiādinā nayena vicinitvāti attho. Etena dutiyavijjamāha. Avasesena tatiyavijjamāha. Āsavakkhayañāṇena hi vigatarajāditā ca nibbānappatti ca hotīti. **Tamāhu buddha**nti evaṃ vijjattayabhedabuddhisampannaṃ taṃ buddhamāhūti.

525. Evaṃ paṭhamagāthāya vuttapañhe vissajjetvā dutiyagāthāya vuttapañhesupi yasmā brahmabhāvaṃ seṭṭhabhāvaṃ patto paramatthabrāhmaṇo bāhitasabbapāpo hoti, tasmā tamatthaṃ dassento **‘‘bāhitvā’’**ti gāthāya paṭhamaṃ pañhaṃ byākāsi. Tassattho – yo catutthamaggena **bāhitvā sabbapāpakāni ṭhitatto,** ṭhito icceva vuttaṃ hoti. Bāhitapāpattā eva ca **vimalo,** vimalabhāvaṃ brahmabhāvaṃ seṭṭhabhāvaṃ patto, paṭippassaddhasamādhivikkhepakarakilesamalena aggaphalasamādhinā **sādhusamāhito,** saṃsārahetusamatikkamena **saṃsāramaticca** pariniṭṭhitakiccatāya **kevalī, so** taṇhādiṭṭhīhi anissitattā **asito,** lokadhammehi nibbikārattā **‘‘tādī’’**ti ca pavuccati. Evaṃ thutiraho **sa brahmā** so brāhmaṇoti.

526. Yasmā pana samitapāpatāya samaṇo, nhātapāpatāya nhātako, āgūnaṃ akaraṇena ca nāgoti pavuccati, tasmā tamatthaṃ dassento tato aparāhi tīhi gāthāhi tayo pañhe byākāsi. Tattha **samitāvī**ti ariyamaggena kilese sametvā ṭhito. **Samaṇo pavuccate tathattā**ti tathārūpo samaṇo pavuccatīti. Ettāvatā pañho byākato hoti, sesaṃ tasmiṃ samaṇe sabhiyassa bahumānajananatthaṃ thutivacanaṃ. Yo hi samitāvī, so puññapāpānaṃ apaṭisandhikaraṇena pahāya puññapāpaṃ rajānaṃ vigamena virajo, aniccādivasena ñatvā imaṃ parañca lokaṃ jātimaraṇaṃ upātivatto tādi ca hoti.

527. **Ninhāya…pe… nhātako**ti ettha pana yo ajjhattabahiddhāsaṅkhāte sabbasmimpi āyatanaloke ajjhattabahiddhārammaṇavasena uppattirahāni sabbapāpakāni maggañāṇena ninhāya dhovitvā tāya ninhātapāpakatāya taṇhādiṭṭhikappehi kappiyesu devamanussesu kappaṃ na eti, taṃ nhātakamāhūti evamattho daṭṭhabbo.

528. Catutthagāthāyapi **āguṃ na karoti kiñci loke**ti yo loke appamattakampi pāpasaṅkhātaṃ āguṃ na karoti, nāgo pavuccate tathattāti. Ettāvatā pañho byākato hoti, sesaṃ pubbanayeneva thutivacanaṃ. Yo hi maggena pahīnaāguttā āguṃ na karoti, so kāmayogādike sabbayoge dasasaññojanabhedāni ca sabbabandhanāni visajja jahitvā sabbattha khandhādīsu kenaci saṅgena na sajjati, dvīhi ca vimuttīhi vimutto, tādi ca hotīti.

530. Evaṃ dutiyagāthāya vuttapañhe vissajjetvā tatiyagāthāya vuttapañhesupi yasmā ‘‘khettānī’’ti āyatanāni vuccanti. Yathāha – ‘‘cakkhupetaṃ cakkhāyatanaṃpetaṃ…pe… khettampetaṃ vatthupeta’’nti (dha. sa. 596-598). Tāni vijeyya vijetvā abhibhavitvā, **viceyya** vā aniccādibhāvena vicinitvā upaparikkhitvā **kevalāni** anavasesāni, visesato pana saṅgahetubhūtaṃ **dibbaṃ mānusakañca brahmakhettaṃ,** yaṃ dibbaṃ dvādasāyatanabhedaṃ tathā mānusakañca, yañca brahmakhettaṃ chaḷāyatane cakkhāyatanādidvādasāyatanabhedaṃ, taṃ sabbampi vijeyya viceyya vā. Yato yadetaṃ sabbesaṃ khettānaṃ mūlabandhanaṃ avijjābhavataṇhādi, tasmā **sabbakhettamūlabandhanā pamutto**. Evametesaṃ khettānaṃ vijitattā vicinitattā vā **khettajino** nāma hoti, tasmā **‘‘khettānī’’**ti imāya gāthāya paṭhamapañhaṃ byākāsi. Tattha keci ‘‘kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sneho’’ti (a. ni. 3.77) vacanato kammāni khettānīti vadanti. **Dibbaṃ mānusakañca brahmakhetta**nti ettha ca devūpagaṃ kammaṃ dibbaṃ, manussūpagaṃ kammaṃ mānusakaṃ, brahmūpagaṃ kammaṃ brahmakhettanti vaṇṇayanti. Sesaṃ vuttanayameva.

531. Yasmā pana sakaṭṭhena kosasadisattā ‘‘kosānī’’ti kammāni vuccanti, tesañca lunanā samucchedanā kusalo hoti, tasmā tamatthaṃ dassento **‘‘kosānī’’**ti gāthāya dutiyapañhaṃ byākāsi. Tassattho – lokiyalokuttaravipassanāya visayato kiccato ca aniccādibhāvena kusalākusalakammasaṅkhātāni **kosāni viceyya kevalāni,** visesato pana saṅgahetubhūtaṃ aṭṭhakāmāvacarakusalacetanābhedaṃ **dibbaṃ mānusakañca** navamahaggatakusalacetanābhedañca **brahmakosaṃ** viceyya. Tato imāya maggabhāvanāya avijjābhavataṇhādibhedā sabbakosānaṃ

mūlabandhanā pamutto, evametesaṃ kosānaṃ lunanā **''kusalo''**ti pavuccati, **tathattā tādī** ca hotīti. Atha vā sattānaṃ dhammānañca nivāsaṭṭhena asikosasadisattā ''kosānī''ti tayo bhavā dvādasāyatanāni ca veditabbāni. Evamettha yojanā kātabbā.

532. Yasmā ca na kevalaṃ paṇḍatīti imināva ''paṇḍito''ti vuccati, apica kho pana paṇḍarāni ito upagato pavicayapaññāya allīnotipi ''paṇḍito''ti vuccati, tasmā tamatthaṃ dassento **''dubhayānī''**ti gāthāya tatiyapañhaṃ byākāsi. Tassattho – **ajjhattaṃ bahiddhā cā**ti evaṃ **ubhayāni** aniccādibhāvena **viceyya. Paṇḍarānī**ti āyatanāni. Tāni hi pakatiparisuddhattā ruḷhiyā ca evaṃ vuccanti, tāni viceyya imāya paṭipattiyā niddhantamalattā **suddhipañño paṇḍito**ti **pavuccati tathattā,** yasmā tāni paṇḍarāni paññāya ito hoti, sesamassa thutivacanaṃ. So hi pāpapuññasaṅkhātaṃ kaṇhasukkaṃ upātivatto tādī ca hoti, tasmā evaṃ thuto.

533. Yasmā pana ''monaṃ vuccati ñāṇaṃ, yā paññā pajānanā…pe… sammādiṭṭhi, tena ñāṇena samannāgato munī''ti vuttaṃ, tasmā tamatthaṃ dassento **''asatañcā''**ti gāthāya catutthapañhaṃ byākāsi. Tassattho – yvāyaṃ akusalakusalappabhedo asatañca satañca dhammo, taṃ **ajjhattaṃ bahiddhā**ti imasmiṃ **sabbaloke** pavicayañāṇena **asatañca satañca ñatvā dhammaṃ** tassa ñātattā eva rāgādibhedato sattavidhaṃ **saṅgaṃ** taṇhādiṭṭhibhedato duvidhaṃ **jālañca aticca** atikkamitvā ṭhito. So tena monasaṅkhātena pavicayañāṇena samannāgatattā **muni. Devamanussehi pūjanīyo**ti idaṃ panassa thutivacanaṃ. So hi khīṇāsavamunittā devamanussānaṃ pūjāraho hoti, tasmā evaṃ thuto.

535. Evaṃ tatiyagāthāya vuttapañhe vissajjetvā catutthagāthāya vuttapañhesupi yasmā yo catūhi maggañāṇavedehi kilesakkhayaṃ karonto gato, so paramatthato **vedagū** nāma hoti. Yo ca sabbasamaṇabrāhmaṇānaṃ satthasaññitāni **vedāni,** tāyeva maggabhāvanāya kiccato aniccādivasena **viceyya**. Tattha chandarāgappahānena tameva **sabbaṃ vedamaticca** yā vedapaccayā vā aññathā vā uppajjanti vedanā, tāsu **sabbavedanāsu vītarāgo** hoti, tasmā tamatthaṃ dassento ''idaṃ pattina''nti avatvā **''vedānī''**ti gāthāya paṭhamapañhaṃ byākāsi. Yasmā vā yo pavicayapaññāya vedāni viceyya, tattha chandarāgappahānena sabbaṃ vedamaticca vattati, so satthasaññitāni vedāni gato ñāto atikkanto ca hoti. Yo vedanāsu vītarāgo, sopi vedanāsaññitāni vedāni gato atikkanto ca hoti. Vedāni gatotipi vedagū, tasmā tampi atthaṃ dassento ''idaṃ pattina''nti avatvā imāya gāthāya paṭhamapañhaṃ byākāsi.

536. Yasmā pana dutiyapañhe **''anuvidito''**ti anubuddho vuccati, so ca **anuvicca papañcanāmarūpaṃ ajjhattaṃ** attano santāne taṇhāmānadiṭṭhibhedaṃ papañcaṃ tappaccayā nāmarūpañca aniccānupassanādīhi anuvicca anuviditvā, na kevalañca **ajjhattaṃ, bahiddhā ca rogamūlaṃ,** parasantāne ca imassa nāmarūparogassa mūlaṃ avijjābhavataṇhādiṃ, tameva vā papañcaṃ anuvicca tāya bhāvanāya sabbesaṃ rogānaṃ mūlabandhanā, sabbasmā vā rogānaṃ mūlabandhanā, avijjābhavataṇhādibhedā, tasmā eva vā papañcā pamutto hoti, tasmā taṃ dassento ''anuviccā''ti gāthāya dutiyapañhaṃ byākāsi.

537. ''Kathañca vīriyavā''ti ettha pana yasmā yo ariyamaggena sabbapāpakehi virato, tathā viratattā ca āyatiṃ apaṭisandhitāya **nirayadukkhaṃ aticca** ṭhito vīriyavāso vīriyaniketo, so khīṇāsavo ''vīriyavā''ti vattabbataṃ arahati, tasmā tamatthaṃ dassento **''virato''**ti gāthāya tatiyapañhaṃ byākāsi. **Padhānavā dhīro tādī**ti imāni panassa thutivacanāni. So hi padhānavā maggajhānapadhānena, dhīro kilesārividdhaṃsanasamatthatāya, tādī nibbikāratāya, tasmā evaṃ thuto. Sesaṃ yojetvā vattabbaṃ.

538. ''Ājāniyo kinti nāma hotī''ti ettha pana yasmā pahīnasabbavaṅkadoso kāraṇākāraṇaññū asso vā hatthī vā ''ājāniyo hotī''ti loke vuccati, na ca tassa sabbaso te dosā pahīnā eva, khīṇāsavassa pana te pahīnā, tasmā so ''ājāniyo''ti paramatthato vattabbataṃ arahatīti dassento **''yassā''**ti gāthāya catutthapañhaṃ byākāsi. Tassattho – **ajjhattaṃ bahiddhā cā**ti evaṃ ajjhattabahiddhāsaññojanasaṅkhātāni **yassa assu lunāni bandhanāni** paññāsatthena chinnāni padālitāni. **Saṅgamūla**nti yāni tesu tesu vatthūsu saṅgassa sajjanāya anatikkamanāya mūlaṃ honti, atha vā yassa assu lunāni rāgādīni bandhanāni yāni ajjhattaṃ bahiddhā ca saṅgamūlāni honti, so sabbasmā saṅgānaṃ

mūlabhūtā sabbasaṅgānaṃ vā mūlabhūtā bandhanā pamutto **''ājāniyo''**ti vuccati, tathattā tādi ca hotīti.

540. Evaṃ catutthagāthāya vuttapañhe vissajjetvā pañcamagāthāya vuttapañhesupi yasmā yaṃ chandajjhenamattena akkharacintakā sottiyaṃ vaṇṇayanti, vohāramattasottiyo so. Ariyo pana bāhusaccena nissutapāpatāya ca paramatthasottiyo hoti, tasmā tamatthaṃ dassento ''idaṃ pattina''nti avatvā **''sutvā''**ti gāthāya paṭhamapañhaṃ byākāsi. Tassattho – yo imasmiṃ loke sutamayapaññākiccavasena **sutvā** kātabbakiccavasena vā sutvā vipassanūpagaṃ **sabbadhammaṃ** aniccādivasena **abhiññāya sāvajjānavajjaṃ yadatthi kiñci,** imāya paṭipadāya kilese kilesaṭṭhāniye ca dhamme abhibhavitvā abhibhūti saṅkhaṃ gato, taṃ sutvā sabbadhammaṃ abhiññāya loke sāvajjānavajjaṃ yadatthi kiñci, **abhibhuṃ** sutavattā **sottiyoti āhu**. Yasmā ca yo akathaṃkathī kilesabandhanehi vimutto, rāgādīhi īghehi anīgho ca hoti sabbadhi sabbesu dhammesu khandhāyatanādīsu, tasmā taṃ **akathaṃkathiṃ vimuttaṃ anīghaṃ sabbadhi** nissutapāpakattāpi ''sottiyo''ti āhūti.

541. Yasmā pana hitakāmena janena araṇīyato ariyo hoti, abhigamanīyatoti attho. Tasmā yehi guṇehi so araṇīyo hoti, te dassentā **''chetvā''**ti gāthāya dutiyapañhaṃ byākāsi. Tassattho – cattāri **āsavāni** dve ca **ālayāni** paññāsatthena **chetvā vidvā** viññū vibhāvī catumaggañāṇī **so** punabbhavavasena **na upeti gabbhaseyyaṃ,** kañci yoniṃ na upagacchati, kāmādibhedañca **saññaṃ tividhaṃ**. Kāmaguṇasaṅkhātañca **paṅkaṃ panujja** panuditvā taṇhādiṭṭhikappānaṃ aññatarampi **kappaṃ na eti,** evaṃ āsavacchedādiguṇasamannāgataṃ **tamāhu ariyo**ti. Yasmā vā pāpakehi ārakattā ariyo hoti anaye ca anirīyanā, tasmā tampi atthaṃ dassento imāya gāthāya dutiyapañhaṃ byākāsi. Āsavādayo hi pāpakā dhammā anayasammatā, te cānena chinnā panunnā, na ca tehi kampati, iccassa te ārakā honti, na ca tesu irīyati tasmā ārakāssa honti pāpakā dhammāti imināpatthena. Anaye na irīyatīti imināpatthena tamāhu ariyoti ca evampettha yojanā veditabbā. ''Vidvā so na upeti gabbhaseyya''nti idaṃ pana imasmiṃ atthavikappe thutivacanameva hoti.

542. ''Kathaṃ caraṇavā''ti ettha pana yasmā caraṇehi pattabbaṃ patto ''caraṇavā''ti vattabbataṃ arahati, tasmā taṃ dassento **''yo idhā''**ti gāthāya tatiyapañhaṃ byākāsi. Tattha **yo idhā**ti yo imasmiṃ sāsane. **Caraṇesū**ti sīlādīsu hemavatasutte (su. ni. 153 ādayo) vuttapannarasadhammesu. Nimittatthe bhummavacanaṃ. **Pattipatto**ti pattabbaṃ patto. Yo caraṇanimittaṃ caraṇahetu caraṇapaccayā pattabbaṃ arahattaṃ pattoti vuttaṃ hoti. **Caraṇavā so**ti so imāya caraṇehi pattabbapattiyā caraṇavā hotīti. Ettāvatā pañho byākato hoti, sesamassa thutivacanaṃ. Yo hi caraṇehi pattipatto, so **kusalo** ca hoti cheko, **sabbadā** ca **ājānāti nibbānadhammaṃ**, niccaṃ nibbānaninnacittatāya **sabbattha** ca khandhādīsu **na sajjati**. Dvīhi ca vimuttīhi **vimuttacitto** hoti, **paṭighā yassa na santī**ti.

543. Yasmā pana kammādīnaṃ paribbājanena paribbājako nāma hoti, tasmā tamatthaṃ dassento **''dukkhavepakka''**nti gāthāya catutthapañhaṃ byākāsi. Tattha vipāko eva vepakkaṃ, dukkhaṃ vepakkamassāti **dukkhavepakkaṃ**. Pavattidukkhajananato sabbampi tedhātukakammaṃ vuccati. **Uddha**nti atītaṃ. **Adho**ti anāgataṃ. **Tiriyaṃ vāpi majjhe**ti paccuppannaṃ. Tañhi na uddhaṃ na adho, tiriyaṃ ubhinnañca antarā, tena ''majjhe''ti vuttaṃ. **Paribbājayitvā**ti nikkhāmetvā niddhametvā. **Pariññacārī**ti paññāya paricchinditvā caranto. Ayaṃ tāva apubbapadavaṇṇanā. Ayaṃ pana adhippāyayojanā – yo tiyaddhapariyāpannampi dukkhajanakaṃ yadatthi kiñci kammaṃ, taṃ sabbampi ariyamaggena taṇhāvijjāsinehe sosento apaṭisandhijanakabhāvakaraṇena paribbājayitvā tathā paribbājitattā eva ca taṃ kammaṃ pariññāya caraṇato pariññacārī. Na kevalañca kammameva, māyaṃ mānamathopi lobhakodhaṃ imepi dhamme pahānapariññāya pariññacārī, pariyantamakāsi nāmarūpaṃ, nāmarūpassa ca pariyantamakāsi paribbājesi iccevattho. Imesaṃ kammādīnaṃ paribbājanena taṃ paribbājakamāhu. Pattipattanti idaṃ panassa thutivacanaṃ.

544. Evaṃ pañhabyākaraṇena tuṭṭhassa pana sabhiyassa **''yāni ca tīṇī''**tiādīsu abhitthavanagāthāsu **osaraṇānī**ti ogahaṇāni titthāni, diṭṭhiyoti attho. Tāni yasmā sakkāyadiṭṭhiyā saha brahmajāle

vuttadvāsaṭṭhidiṭṭhigatāni gahetvā tesaṭṭhi honti, yasmā ca tāni aññatitthiyasamaṇānaṃ pavādabhūtāni satthāni sitāni upadisitabbavasena, na uppattivasena. Uppattivasena pana yadetaṃ ‘‘itthī puriso’’ti saññakkharaṃ vohāranāmaṃ, yā cāyaṃ micchāparivitakkānussavādivasena ‘‘evarūpena attanā bhavitabba’’nti bālānaṃ viparītasaññā uppajjati, tadubhayanissitāni tesaṃ vasena uppajjanti, na attapaccakkhāni. Tāni ca bhagavā **vineyya** vinayitvā **oghatamagā** oghatamaṃ oghandhakāraṃ agā atikkanto. ‘‘Oghantamagā’’tipi pāṭho, oghānaṃ antaṃ agā, tasmā āha ‘‘yāni ca tīṇi…pe… tamagā’’ti.

545. Tato paraṃ vaṭṭadukkhassa antaṃ pārañca nibbānaṃ tappattiyā dukkhābhāvato tappaṭipakkhato ca taṃ sandhāyāha, ‘‘antagūsi pāragū dukkhassā’’ti. Atha vā pāragū bhagavā nibbānaṃ gatattā, taṃ ālapanto āha, ‘‘pāragū antagūsi dukkhassā’’ti ayamettha sambandho. Sammā ca buddho sāmañca buddhoti **sammāsambuddho. Taṃ maññe**ti tameva maññāmi, na aññanti accādarena bhaṇati. **Jutimā**ti paresampi andhakāravidhamanena jutisampanno. **Mutimā**ti aparappaccayañeyyañāṇasamatthāya mutiyā paññāya sampanno. **Pahūtapañño**ti anantapañño. Idha sabbaññutaññāṇamadhippetaṃ. **Dukkhassantakarā**ti āmantento āha. **Atāresi ma**nti kaṅkhāto maṃ tāresi.

546-9. **Yaṃ me**tiādigāthāya namakkārakaraṇaṃ bhaṇati. Tattha **kaṅkhitta**nti vīsatipañhanissitaṃ atthaṃ sandhāyāha. So hi tena kaṅkhito ahosi. **Monapathesū**ti ñāṇapathesu. **Vinaḷīkatā**ti vigatanaḷā katā, ucchinnāti vuttaṃ hoti. **Nāga nāgassā**ti ekaṃ āmantanavacanaṃ, ekassa ‘‘bhāsato anumodantī’’ti iminā sambandho. ‘‘Dhammadesana’’nti pāṭhaseso. **Sabbe devā**ti ākāsaṭṭhā ca bhūmaṭṭhā ca. **Nāradapabbatā**ti tepi kira dve devagaṇā paññavanto, tepi anumodantīti sabbaṃ pasādena ca namakkārakaraṇaṃ bhaṇati.

550-53. Anumodanārahaṃ byākaraṇasampadaṃ sutvā **‘‘namo te’’**ti añjaliṃ paggahetvā āha. **Purisājaññā**ti purisesu jātisampannaṃ. **Paṭipuggalo**ti paṭibhāgo puggalo tuvaṃ buddho catusaccapaṭivedhena, **satthā** anusāsaniyā satthavāhatāya ca, **mārābhibhū** catumārābhibhavena, **muni** buddhamuni. **Upadhī**ti khandhakilesakāmaguṇābhisaṅkhārabhedā cattāro. **Vaggū**ti abhirūpaṃ. **Puññe cā**ti lokiye **na limpasi** tesaṃ akaraṇena, pubbe katānampi vā āyatiṃ phalūpabhogābhāvena. Taṃnimittena vā taṇhādiṭṭhilepena. **Vandati satthuno**ti evaṃ bhaṇanto gopphakesu pariggahetvā pañcapatiṭṭhitaṃ vandi.

Aññatitthiyapubboti aññatitthiyo eva. **Ākaṅkhatī**ti icchati. **Āraddhacittā**ti abhirādhitacittā. **Apica mettha puggalavemattatā viditā**ti apica mayā ettha aññatitthiyānaṃ parivāse puggalanānattaṃ viditaṃ, na sabbeneva parivasitabbanti. Kena pana na parivasitabbaṃ? Aggiyehi jaṭilehi, sākiyena jātiyā, liṅgaṃ vijahitvā āgatena. Avijahitvā āgatopi ca yo maggaphalapaṭilābhāya hetusampanno hoti, tādisova sabhiyo paribbājako. Tasmā bhagavā ‘‘tava pana, sabhiya, titthiyavattapūraṇatthāya parivāsakāraṇaṃ natthi, atthatthiko tvaṃ ‘maggaphalapaṭilābhāya hetusampanno’ti viditametaṃ mayā’’ti tassa pabbajjaṃ anujānanto āha – ‘‘apica mettha puggalavemattatā viditā’’ti. Sabhiyo pana attano ādaraṃ dassento āha **‘‘sace bhante’’**ti. Taṃ sabbaṃ aññañca tathārūpaṃ uttānatthattā pubbe vuttanayattā ca idha na vaṇṇitaṃ, yato pubbe vaṇṇitānusārena veditabbanti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya sabhiyasuttavaṇṇanā niṭṭhitā.

7. Selasuttavaṇṇanā

Evaṃ me sutanti selasuttaṃ. Kā uppatti? Ayameva yāssa nidāne vuttā. Atthavaṇṇanākkamepi cassa pubbasadisaṃ pubbe vuttanayeneva veditabbaṃ. Yaṃ pana apubbaṃ, taṃ uttānatthāni padāni pariharantā vaṇṇayissāma. **Aṅguttarāpesū**ti aṅgā eva so janapado, gaṅgāya pana yā uttarena āpo, tāsaṃ avidūrattā ‘‘uttarāpo’’tipi vuccati. Kataragaṅgāya uttarena yā āpoti? Mahāmahīgaṅgāya.

Tatrāyaṃ tassā nadiyā āvibhāvatthaṃ ādito pabhuti vaṇṇanā – ayaṃ kira jambudīpo dasasahassayojanaparimāṇo. Tattha catusahassayojanaparimāṇo padeso udakena ajjhotthaṭo ‘‘samuddo’’ti saṅkhaṃ gato. Tisahassayojanapamāṇe manussā vasanti. Tisahassayojanapamāṇe himavā patiṭṭhito ubbedhena pañcayojanasatiko caturāsītisahassakūṭehi paṭimaṇḍito samantato sandamānapañcasatanadīvicitto. Yattha āyāmavitthārena gambhīratāya ca paññāsapaññāsayojanā diyaḍḍhayojanasataparimaṇḍalā pūraḷāsasuttavaṇṇanāyaṃ vuttā anotattādayo satta mahāsarā patiṭṭhitā.

Tesu **anotatto** sudassanakūṭaṃ, citrakūṭaṃ, kāḷakūṭaṃ, gandhamādanakūṭaṃ, kelāsakūṭanti imehi pañcahi pabbatehi parikkhitto. Tattha sudassanakūṭaṃ suvaṇṇamayaṃ dviyojanasatubbedhaṃ antovaṅkaṃ kākamukhasaṇṭhānaṃ tameva saraṃ paṭicchādetvā ṭhitaṃ, citrakūṭaṃ sabbaratanamayaṃ, kāḷakūṭaṃ añjanamayaṃ, gandhamādanakūṭaṃ sānumayaṃ abbhantare muggavaṇṇaṃ nānappakāraosadhasañchannaṃ kāḷapakkhuposathadivase ādittamiva aṅgāraṃ jalantaṃ tiṭṭhati, kelāsakūṭaṃ rajatamayaṃ. Sabbāni sudassanena samānubbedhasaṇṭhānāni tameva saraṃ paṭicchādetvā ṭhitāni. Sabbāni devānubhāvena nāgānubhāvena ca vassanti, nadiyo ca tesu sandanti. Taṃ sabbampi udakaṃ anotattameva pavisati. Candimasūriyā dakkhiṇena vā uttarena vā gacchantā pabbatantarena taṃ obhāsenti, ujuṃ gacchantā na obhāsenti. Tenevassa ‘‘anotatta’’nti saṅkhā udapādi.

Tattha manoharasilātalāni nimmacchakacchapāni phalikasadisanimmalūdakāni nahānatitthāni suppaṭiyattāni honti, yesu buddhapaccekabuddhakhīṇāsavā isigaṇā ca nhāyanti, devayakkhādayo ca uyyānakīḷikaṃ kīḷanti.

Catūsu cassa passesu sīhamukhaṃ, hatthimukhaṃ, assamukhaṃ, usabhamukhanti cattāri mukhāni honti, yehi catasso nadiyo sandanti. Sīhamukhena nikkhantanadītīre sīhā bahutarā honti, hatthimukhādīhi hatthiassausabhā. Puratthimadisato nikkhantanadī anotattaṃ tikkhattuṃ padakkhiṇaṃ katvā itarā tisso nadiyo anupagamma pācīnahimavanteneva amanussapathaṃ gantvā mahāsamuddaṃ pavisati. Pacchimadisato ca uttaradisato ca nikkhantanadiyopi tatheva padakkhiṇaṃ katvā pacchimahimavanteneva uttarahimavanteneva ca amanussapathaṃ gantvā mahāsamuddaṃ pavisanti. Dakkhiṇadisato nikkhantanadī pana taṃ tikkhattuṃ padakkhiṇaṃ katvā dakkhiṇena ujukaṃ pāsāṇapiṭṭheneva saṭṭhiyojanāni gantvā pabbataṃ paharitvā vuṭṭhāya pariṇāhena tigāvutapamāṇā udakadhārā hutvā ākāsena saṭṭhi yojanāni gantvā tiyaggaḷe nāma pāsāṇe patitā, pāsāṇo udakadhārāvegena bhinno. Tatra paññāsayojanapamāṇā tiyaggaḷā nāma pokkharaṇī jātā. Pokkharaṇiyā kūlaṃ bhinditvā pāsāṇaṃ pavisiya saṭṭhi yojanāni gatā. Tato ghanapathaviṃ bhinditvā umaṅgena saṭṭhi yojanāni gantvā viñjhaṃ nāma tiracchānapabbataṃ paharitvā hatthatale pañcaṅgulisadisā pañcadhārā hutvā pavattati. Sā tikkhattuṃ anotattaṃ padakkhiṇaṃ katvā gataṭṭhāne **‘‘āvaṭṭagaṅgā’’**ti vuccati. Ujukaṃ pāsāṇapiṭṭhena saṭṭhi yojanāni gataṭṭhāne **‘‘kaṇhagaṅgā’’**ti vuccati. Ākāsena saṭṭhi yojanāni gataṭṭhāne **‘‘ākāsagaṅgā’’**ti vuccati. Tiyaggaḷapāsāṇe paññāsayojanokāse **‘‘tiyaggaḷapokkharaṇī’’**ti vuccati. Kūlaṃ bhinditvā pāsāṇaṃ pavisiya saṭṭhi yojanāni gataṭṭhāne **‘‘bahalagaṅgā’’**ti vuccati. Pathaviṃ bhinditvā umaṅgena saṭṭhi yojanāni gataṭṭhāne **‘‘umaṅgagaṅgā’’**ti vuccati. Viñjhaṃ nāma tiracchānapabbataṃ paharitvā pañcadhārā hutvā pavattaṭṭhāne ‘‘gaṅgā, yamunā, aciravatī, sarabhū, mahī’’ti pañcadhā vuccati. Evametā pañca mahāgaṅgā himavatā sambhavanti. Tāsu yā ayaṃ pañcamī mahī nāma, sā idha ‘‘mahāmahīgaṅgā’’ti adhippetā. Tassā gaṅgāya uttarena yā āpo, tāsaṃ avidūrattā so janapado ‘‘aṅguttarāpo’’ti veditabbo. Tasmiṃ janapade aṅguttarāpesu.

Cārikaṃ caramānoti addhānagamanaṃ kurumāno. Tattha bhagavato duvidhā cārikā turitacārikā, aturitacārikā ca. Tattha dūrepi bhabbapuggale disvā sahasā gamanaṃ turitacārikā. Sā mahākassapapaccuggamanādīsu daṭṭhabbā. Taṃ paccuggacchanto hi bhagavā muhutteneva tigāvutaṃ agamāsi, āḷavakadamanatthaṃ tiṃsayojanaṃ, tathā aṅgulimālassatthāya. Pukkusātissa pana pañcattālīsayojanaṃ, mahākappinassa vīsayojanasataṃ, dhaniyassatthāya sattayojanasataṃ addhānaṃ agamāsi. Ayaṃ **turitacārikā** nāma. Gāmanigamanagarapaṭipāṭiyā pana piṇḍapātacariyādīhi lokaṃ anuggaṇhantassa gamanaṃ **aturitacārikā** nāma. Ayaṃ idha adhippetā. Evaṃ cārikaṃ caramāno. **Mahatā**ti saṅkhyāmahatā guṇamahatā ca. **Bhikkhusaṅghenā**ti samaṇagaṇena. **Aḍḍhateḷasehī**ti

aḍḍhena teḷasahi, dvādasahi satehi paññāsāya ca bhikkhūhi saddhinti vuttaṃ hoti. **Yena…pe… tadavasarī**ti āpaṇabahulatāya so nigamo ‘‘āpaṇo’’ tveva nāmaṃ labhi. Tasmiṃ kira vīsatiāpaṇamukhasahassāni vibhattāni ahesuṃ. Yena disābhāgena maggena vā so aṅguttarāpānaṃ raṭṭhassa nigamo osaritabbo, tena avasari tadavasari agamāsi, taṃ nigamaṃ anupāpuṇīti vuttaṃ hoti.

Keṇiyo jaṭiloti keṇiyoti nāmena, jaṭiloti tāpaso. So kira brāhmaṇamahāsālo, dhanarakkhaṇatthāya pana tāpasapabbajjaṃ samādāya rañño paṇṇākāraṃ datvā bhūmibhāgaṃ gahetvā tattha assamaṃ kāretvā vasati kulasahassassa nissayo hutvā. Assamepi cassa eko tālarukkho divase divase ekaṃ suvaṇṇaphalaṃ muñcatīti vadanti. So divā kāsāyāni dhāreti jaṭā ca bandhati, rattiṃ yathāsukhaṃ pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti. **Sakyaputto**ti uccākulaparidīpanaṃ. **Sakyakulā pabbajito**ti saddhāya pabbajitabhāvaparidīpanaṃ, kenaci pārijuññena anabhibhūto aparikkhīṇaṃyeva taṃ kulaṃ pahāya saddhāya pabbajitoti vuttaṃ hoti. **Taṃ kho panā**ti itthambhūtākhyānatthe upayogavacanaṃ, tassa kho pana bhoto gotamassāti attho. **Kalyāṇo**ti kalyāṇaguṇasamannāgato, seṭṭhoti vuttaṃ hoti. **Kittisaddo**ti kittiyeva thutighoso vā.

Itipi so bhagavāti ādimhi pana ayaṃ tāva yojanā – so bhagavā itipi arahaṃ, itipi sammāsambuddho…pe… itipi bhagavāti, iminā ca iminā ca kāraṇenāti vuttaṃ hoti. Tattha ārakattā, arīnaṃ arānañca hatattā paccayādīnaṃ arahattā, pāpakaraṇe rahābhāvāti imehi tāva kāraṇehi so bhagavā **araha**nti veditabbo. Ārakā hi so sabbakilesehi maggena savāsanānaṃ kilesānaṃ viddhaṃsitattāti ārakattā arahaṃ. Te cānena kilesārayo maggena hatāti arīnaṃ hatattāpi arahaṃ. Yañcetaṃ avijjābhavataṇhāmayanābhi, puññādiabhisaṅkhārānaṃ jarāmaraṇanemi, āsavasamudayamayena akkhena vijjhitvā tibhavarathe samāyojitaṃ anādikālapavattaṃ saṃsāracakkaṃ. Tassānena bodhimaṇḍe vīriyapādehi sīlapathaviyaṃ patiṭṭhāya saddhāhatthena kammakkhayakarañāṇapharasuṃ gahetvā sabbe arā hatāti arānaṃ hatattātipi arahaṃ. Aggadakkhiṇeyyattā ca cīvarādipaccaye sakkāragarukārādīni ca arahatīti paccayādīnaṃ arahattāpi arahaṃ. Yathā ca loke keci paṇḍitamānino bālā asilokabhayena raho pāpaṃ karonti, evaṃ nāyaṃ kadāci karotīti pāpakaraṇe rahābhāvatopi arahaṃ. Hoti cettha –

> ‘‘Ārakattā hatattā ca, kilesārīna so muni;
> Hatasaṃsāracakkāro, paccayādīna cāraho;
> Na raho karoti pāpāni, arahaṃ tena pavuccatī’’ti.

Sammā sāmañca saccānaṃ buddhattā **sammāsambuddho**. Atisayavisuddhāhi vijjāhi abbhuttamena caraṇena ca samannāgatattā **vijjācaraṇasampanno**. Sobhanagamanattā sundaraṃ ṭhānaṃ gatattā suṭṭhu gatattā sammā gadattā ca **sugato**. Sabbathāpi viditalokattā **lokavidū**. So hi bhagavā sabhāvato samudayato nirodhato nirodhūpāyatoti sabbathā khandhāyatanādibhedaṃ saṅkhāralokaṃ avedi, ‘‘eko loko sabbe sattā āhāraṭṭhitikā. Dve lokā nāmañca rūpañca. Tayo lokā tisso vedanā. Cattāro lokā cattāro āhārā. Pañca lokā pañcupādānakkhandhā. Cha lokā cha ajjhattikāni āyatanāni. Satta lokā satta viññāṇaṭṭhitiyo. Aṭṭha lokā aṭṭha lokadhammā. Nava lokā nava sattāvāsā. Dasa lokā dasāyatanāni. Dvādasa lokā dvādasāyatanāni. Aṭṭhārasa lokā aṭṭhārasa dhātuyo’’ti (paṭi. ma. 1.112) evaṃ sabbathā saṅkhāralokaṃ avedi. Sattānaṃ āsayaṃ jānāti, anusayaṃ jānāti, caritaṃ jānāti, adhimuttiṃ jānāti, apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye bhabbe abhabbe satte jānātīti sabbathā sattalokaṃ avedi. Tathā ekaṃ cakkavāḷaṃ āyāmato vitthārato ca yojanānaṃ dvādasa satasahassāni tīṇi sahassāni aḍḍhapañcamāni ca satāni, parikkhepato chattiṃsa satasahassāni dasa sahassāni aḍḍhuḍḍhāni ca satāni.

Tattha –

> Duve satasahassāni, cattāri nahutāni ca;
> Ettakaṃ bahalattena, saṅkhātāyaṃ vasundharā.
>
> Cattāri satasahassāni, aṭṭheva nahutāni ca;

Ettakaṃ bahalattena, jalaṃ vāte patiṭṭhitaṃ.

Nava satasahassāni, māluto nabhamuggato;
Saṭṭhi ceva sahassāni, esā lokassa saṇṭhiti''.

Evaṃ saṇṭhite cettha yojanānaṃ –

Caturāsīti sahassāni, ajjhogāḷho mahaṇṇave;
Accuggato tāvadeva, sineru pabbatuttamo.

Tato upaḍḍhupaḍḍhena, pamāṇena yathākkamaṃ;
Ajjhogāḷhuggatā dibbā, nānāratanacittitā.

Yugandharo īsadharo, karavīko sudassano;
Nemindharo vinatako, assakaṇṇo giri brahā.

Ete satta mahāselā, sinerussa samantato;
Mahārājānamāvāsā, devayakkhanisevitā.

Yojanānaṃ satānucco, himavā pañca pabbato;
Yojanānaṃ sahassāni, tīṇi āyatavitthato.

Caturāsītisahassehi, kūṭehi paṭimaṇḍito;
Tipañcayojanakkhandha-parikkhepā nagavhayā.

Paññāsayojanakkhandha-sākhāyāmā samantato;
Sattayojanavitthiṇṇā, tāvadeva ca uggatā.

Jambū yassānubhāvena, jambudīpo pakāsito;
Dve asītisahassāni, ajjhogāḷho mahaṇṇave.

Accuggato tāvadeva, cakkavāḷasiluccayo;
Parikkhipitvā taṃ sabbaṃ, cakkavāḷamayaṃ ṭhito''.

Tattha candamaṇḍalaṃ ekūnapaññāsayojanaṃ, sūriyamaṇḍalaṃ paññāsayojanaṃ, tāvatiṃsabhavanaṃ dasasahassayojanaṃ, tathā asurabhavanaṃ avīcimahānirayo jambudīpo ca. Aparagoyānaṃ sattasahassayojanaṃ, tathā pubbavideho, uttarakuru aṭṭhasahassayojano. Ekameko cettha mahādīpo pañcasatapañcasataparittadīpaparivāro. Taṃ sabbampi ekaṃ cakkavāḷaṃ ekā lokadhātu. Cakkavāḷantaresu lokantarikanirayā. Evaṃ anantāni cakkavāḷāni anantā lokadhātuyo, anantena buddhañāṇena aññāsīti sabbathā okāsalokaṃ avedi. Evaṃ so bhagavā sabbathā. Viditalokattā lokavidūti veditabbo.

Attano pana guṇehi visiṭṭhatarassa kassaci abhāvā **anuttaro**. Vicittehi vinayanūpāyehi purisadamme sāretīti **purisadammasārathi**. Diṭṭhadhammikasamparāyikaparamatthehi yathārahaṃ anusāsati nitthāreti cāti **satthā**. Devamanussaggahaṇaṃ ukkaṭṭhaparicchedavasena bhabbapuggalapariggahavasena ca kataṃ, nāgādikepi pana esa lokiyatthena anusāsati. Yadatthi neyyaṃ nāma, sabbassa buddhattā vimokkhantikañāṇavasena **buddho**. Yato pana so –

''Bhagyavā bhaggavā yutto, bhagehi ca vibhattavā;
Bhattavā vantagamano, bhavesu bhagavā tato''ti.

Ayamettha saṅkhepo, vitthārato panetāni padāni visuddhimagge (visuddhi. 1.124-125) vuttāni.

So imaṃ lokanti so bhagavā imaṃ lokaṃ. Idāni vattabbaṃ nidasseti. **Sadevaka**ntiādīni kasibhāradvājaāḷavakasuttesu vuttanayāneva. **Saya**nti sāmaṃ aparaneyyo hutvā. **Abhiññā**ti abhiññāya. **Sacchikatvā**ti paccakkhaṃ katvā. **Pavedetī**ti bodheti ñāpeti pakāseti. **So dhammaṃ deseti…pe… pariyosānakalyāṇa**nti so bhagavā sattesu kāruññataṃ paṭicca anuttaraṃ vivekasukhaṃ hitvāpi dhammaṃ deseti. Tañca kho appaṃ vā bahuṃ vā desento ādikalyāṇādippakārameva deseti. Kathaṃ? Ekagāthāpi hi samantabhaddakattā dhammassa paṭhamapādena ādikalyāṇā, dutiyatatiyapādehi majjhekalyāṇā, pacchimapādena pariyosānakalyāṇā. Ekānusandhikaṃ suttaṃ nidānena ādikalyāṇaṃ, nigamanena pariyosānakalyāṇaṃ, sesena majjhekalyāṇaṃ. Nānānusandhikaṃ paṭhamānusandhinā ādikalyāṇaṃ, pacchimena pariyosānakalyāṇaṃ, sesehi majjhekalyāṇaṃ. Sakalopi sāsanadhammo attano atthabhūtena sīlena ādikalyāṇo, samathavipassanāmaggaphalehi majjhekalyāṇo, nibbānena pariyosānakalyāṇo. Sīlasamādhīhi vā ādikalyāṇo, vipassanāmaggehi majjhekalyāṇo, phalanibbānehi pariyosānakalyāṇo. Buddhasubodhitāya vā ādikalyāṇo, dhammasudhammatāya majjhekalyāṇo, saṅghasuppaṭipattiyā pariyosānakalyāṇo. Taṃ sutvā tathattāya paṭipannena adhigantabbāya abhisambodhiyā vā ādikalyāṇo, paccekabodhiyā majjhekalyāṇo, sāvakabodhiyā pariyosānakalyāṇo. Suyyamāno cesa nīvaraṇādivikkhambhanato savanenapi kalyāṇameva āvahatīti ādikalyāṇo, paṭipajjamāno samathavipassanāsukhāvahanato paṭipattiyāpi kalyāṇameva āvahatīti majjhekalyāṇo, tathā paṭipanno ca paṭipattiphale niṭṭhite tādibhāvāvahanato paṭipattiphalenapi kalyāṇameva āvahatīti pariyosānakalyāṇo. Nāthappabhavattā ca pabhavasuddhiyā ādikalyāṇo, atthasuddhiyā majjhekalyāṇo, kiccasuddhiyā pariyosānakalyāṇo. Yato appaṃ vā bahuṃ vā desento ādikalyāṇādippakārameva desetīti veditabbo.

Sātthaṃ sabyañjananti evamādīsu pana yasmā imaṃ dhammaṃ desento sāsanabrahmacariyaṃ maggabrahmacariyañca pakāseti, nānānayehi dīpeti, tañca yathāsambhavaṃ atthasampattiyā **sātthaṃ,** byañjanasampattiyā **sabyañjanaṃ**.
Saṅkāsanapakāsanavivaraṇavibhajanauttānīkaraṇapaññattiatthapadasamāyogato sātthaṃ, akkharapadabyañjanākāraniruttiniddesasampattiyā sabyañjanaṃ.
Atthagambhīratāpaṭivedhagambhīratāhi sātthaṃ, dhammagambhīratādesanāgambhīratāhi sabyañjanaṃ.
Atthapaṭibhānapaṭisambhidāvisayato sātthaṃ, dhammaniruttipaṭisambhidāvisayato sabyañjanaṃ.
Paṇḍitavedanīyato sarikkhakajanappasādakanti sātthaṃ, saddheyyato lokiyajanappasādakanti sabyañjanaṃ. Gambhīrādhippāyato sātthaṃ, uttānapadato sabyañjanaṃ. Upanetabbassābhāvato sakalaparipuṇṇabhāvena **kevalaparipuṇṇaṃ,** apanetabbassa abhāvato niddosabhāvena **parisuddhaṃ**. Sikkhattayapariggahitattā brahmabhūtehi seṭṭhehi caritabbato tesañca cariyabhāvato **brahmacariyaṃ**. Tasmā ‘‘sātthaṃ sabyañjanaṃ…pe… brahmacariyaṃ pakāsetī’’ti vuccati.

Apica yasmā sanidānaṃ sauppattikañca desento ādikalyāṇaṃ deseti, vineyyānaṃ anurūpato atthassa aviparītatāya hetudāharaṇayogato ca majjhekalyāṇaṃ, sotūnaṃ saddhāpaṭilābhena nigamanena ca pariyosānakalyāṇaṃ. Evaṃ desento ca brahmacariyaṃ pakāseti. Tañca paṭipattiyā adhigamabyattito sātthaṃ, pariyattiyā āgamabyattito sabyañjanaṃ, sīlādipañcadhammakkhandhayuttato kevalaparipuṇṇaṃ, nirupakkilesato nittharaṇatthāya pavattito lokāmisanirapekkhato ca parisuddhaṃ, seṭṭhaṭṭhena brahmabhūtānaṃ buddhapaccekabuddhasāvakānaṃ cariyato brahmacariyanti vuccati, tasmāpi ‘‘so dhammaṃ deseti…pe… brahmacariyaṃ pakāsetī’’ti vuccati.

Sādhu kho panāti sundaraṃ kho pana, atthāvahaṃ sukhāvahanti vuttaṃ hoti. **Dhammiyā kathāyā**ti pānakānisaṃsapaṭisaṃyuttāya. Ayañhi keṇiyo sāyanhasamaye bhagavato āgamanaṃ assosi. ‘‘Tucchahattho bhagavantaṃ dassanāya gantuṃ lajjamāno vikālabhojanā viratānampi pānakaṃ kappatī’’ti cintetvā pañcahi kājasatehi susaṅkhataṃ badarapānaṃ gāhāpetvā agamāsi. Yathāha bhesajjakkhandhake ‘‘atha kho keṇiyassa jaṭilassa etadahosi, kiṃ nu kho ahaṃ samaṇassa gotamassa harāpeyya’’nti (mahāva. 300) sabbaṃ veditabbaṃ. Tato naṃ bhagavā yathā sekkhasutte (ma. ni. 2.22 ādayo) sākiye āvasathānisaṃsapaṭisaṃyuttāya kathāya, gosiṅgasālavane (ma. ni. 1.325 ādayo) tayo

kulaputte sāmaggirasānisaṃsapaṭisaṃyuttāya, rathavinīte (ma. ni. 1.252 ādayo) jātibhūmake bhikkhū dasakathāvatthupaṭisaṃyuttāya, evaṃ taṅkhaṇānurūpāya pānakānisaṃsapaṭisaṃyuttāya kathāya pānakadānānisaṃsaṃ sandassesi, tathārūpānaṃ puññānaṃ punapi kattabbatāya niyojento samādapesi, abbhussāhaṃ janento samuttejesi, sandiṭṭhikasamparāyikena phalavisesena pahaṃsento sampahaṃsesi. Tenāha **''dhammiyā kathāya…pe… sampahaṃsesī''**ti. So bhiyyosomattāya bhagavati pasanno bhagavantaṃ nimantesi, bhagavā cassa tikkhattuṃ paṭikkhipitvā adhivāsesi. Tenāha **''atha kho keṇiyo jaṭilo…pe… adhivāsesi** bhagavā tuṇhībhāvenā''ti.

Kimatthaṃ pana paṭikkhipi bhagavāti? Punappunaṃ yācanāya cassa puññavuḍḍhi bhavissati, bahutarañca paṭiyādessati, tato aḍḍhatelasānaṃ bhikkhusatānaṃ paṭiyattaṃ aḍḍhasoḷasannaṃ pāpuṇissatīti. Kuto aparāni tīṇi satānīti ce? Appaṭiyatteyeva hi bhatte selo brāhmaṇo tīhi māṇavakasatehi saddhiṃ pabbajissati, taṃ disvā bhagavā evamāhāti. **Mittāmacce**ti mitte ca kammakare ca. **Ñātisālohite**ti samānalohite ekayonisambandhe puttadhītādayo avasesabandhave ca. Yenāti yasmā. **Me**ti mayhaṃ. **Kāyaveyyāvaṭika**nti kāyena veyyāvaccaṃ. **Maṇḍalamāḷaṃ paṭiyādetī**ti setavitānamaṇḍapaṃ karoti.

Tiṇṇaṃ vedānanti irubbedayajubbedasāmavedānaṃ. Saha nighaṇḍunā ca keṭubhena ca **sanighaṇḍukeṭubhānaṃ**. **Nighaṇḍū**ti nāmanighaṇḍurukkhādīnaṃ vevacanappakāsakaṃ satthaṃ. **Keṭubha**nti kiriyākappavikappo kavīnaṃ upakārāya satthaṃ. Saha akkharappabhedena **sākkharappabhedānaṃ**. **Akkharappabhedo**ti sikkhā ca nirutti ca. **Itihāsapañcamāna**nti athabbanavedaṃ catutthaṃ katvā ''itiha āsa itiha āsā''ti īdisavacanapaṭisaṃyutto purāṇakathāsaṅkhāto itihāso pañcamo etesanti itihāsapañcamā. Tesaṃ itihāsapañcamānaṃ. Padaṃ tadavasesañca byākaraṇaṃ ajjheti vedeti cāti **padako veyyākaraṇo**. Lokāyate vitaṇḍavādasatthe mahāpurisalakkhaṇādhikāre ca dvādasasahasse mahāpurisalakkhaṇasatthe anūno paripūrakārīti **lokāyatamahāpurisalakkhaṇesu anavayo,** avayo na hotīti vuttaṃ hoti. Avayo nāma yo tāni atthato ca ganthato ca sandhāretuṃ na sakkoti.

Jaṅghāya hitaṃ vihāraṃ **jaṅghāvihāraṃ,** cirāsanādijanitaṃ parissamaṃ vinodetuṃ jaṅghāpasāraṇatthaṃ adīghacārikanti vuttaṃ hoti. **Anucaṅkamamāno**ti caṅkamamāno eva. **Anuvicaramāno**ti ito cito ca caramāno. **Keṇiyassa jaṭilassa assamo**ti keṇiyassa assamaṃ nivesanaṃ. **Āvāho**ti kaññāgahaṇaṃ. **Vivāho**ti kaññādānaṃ. **Mahāyañño**ti mahāyajanaṃ. **Māgadho**ti magadhānaṃ issaro. Mahatiyā senāya samannāgatattā **seniyo**. Bimbīti suvaṇṇaṃ, tasmā sārasuvaṇṇasadisavaṇṇatāya **bimbisāro. So me nimantito**ti so mayā nimantito.

Atha brāhmaṇo pubbe katādhikārattā buddhasaddaṃ sutvāva amatenevābhisitto vimhayarūpattā āha – **''buddhoti, bho keṇiya, vadesī''**ti. Itaro yathābhūtaṃ ācikkhanto āha – **''buddhoti, bho sela, vadāmī''**ti. Tato naṃ punapi daḷhīkaraṇatthaṃ pucchi, itaropi tatheva ārocesi. Atha kappasatasahassehipi buddhasaddassa dullabhabhāvaṃ dassento āha – **''ghosopi kho eso dullabho lokasmiṃ yadidaṃ buddho''**ti. Tattha **yadida**nti nipāto, yo esoti vuttaṃ hoti.

Atha brāhmaṇo buddhasaddaṃ sutvā ''kiṃ nu kho so saccameva buddho, udāhu nāmamattamevassa buddho''ti vīmaṃsitukāmo cintesi, abhāsi eva vā **''āgatāni kho pana…pe… vivaṭṭacchado''**ti. Tattha **''mantesū''**ti vedesu. ''Tathāgato kira uppajjissatī''ti paṭikacceva suddhāvāsadevā brāhmaṇavesena lakkhaṇāni pakkhipitvā vede vācenti ''tadanusārena mahesakkhā sattā tathāgataṃ jānissantī''ti. Tena pubbe vedesu mahāpurisalakkhaṇāni āgacchanti. Parinibbute pana tathāgate kamena antaradhāyanti, tena etarahi natthi. **Mahāpurisassā**ti paṇidhisamādānañāṇasamādānakaruṇādiguṇamahato purisassa. **Dveva gatiyo**ti dve eva niṭṭhā. Kāmañcāyaṃ gatisaddo ''pañca kho imā, sāriputta, gatiyo''tiādīsu (ma. ni. 1.153) bhavabhede, ''gatī migānaṃ pavana''ntiādīsu (pari. 339) nivāsaṭṭhāne, ''evaṃ adhimattagatimanto''tiādīsu (ma. ni. 1.161) paññāyaṃ, ''gatigata''ntiādīsu (cūḷava. 204) visaṭabhāve vattati, idha pana niṭṭhāyaṃ veditabbo. Tattha kiñcāpi yehi lakkhaṇehi samannāgato rājā hoti cakkavatti, na tehi eva buddho. Jātisāmaññato pana

tāniyeva tānīti vuccanti. Tasmā vuttaṃ ‘‘yehi samannāgatassā’’ti.

Sace agāraṃ ajjhāvasatīti yadi agāre vasati. **Rājā hoti cakkavattī**ti catūhi acchariyadhammehi saṅgahavatthūhi ca lokaṃ rañjanato rājā. Cakkaratanaṃ vatteti, catūhi sampatticakkehi, vattati, tehi ca paraṃ vatteti, parahitāya ca iriyāpathacakkānaṃ vatto etasmiṃ atthīti cakkavatti. Ettha ca rājāti sāmaññaṃ, cakkavattīti visesanaṃ. Dhammena caratīti **dhammiko,** ñāyena samena vattatīti attho. Dhammena rajjaṃ labhitvā rājā jātoti **dhammarājā**. Parahitadhammakaraṇena vā dhammiko, attahitadhammakaraṇena **dhammarājā**. Caturantāya issaroti **cāturanto,** catusamuddantāya cattubbidhadīpavibhūsitāya ca pathaviyā issaroti attho. Ajjhattaṃ kodhādipaccatthike bahiddhā ca sabbarājāno vijesīti **vijitāvī. Janapadatthāvariyappatto**ti janapade dhuvabhāvaṃ thāvarabhāvaṃ patto, na sakkā kenaci cāletuṃ, janapado vā tamhi thāvariyappatto anussukko sakammanirato acalo asampavedhītipi janapadatthāvariyappatto.

Seyyathidanti nipāto, tassa etāni katamānīti attho. **Cakkaratanaṃ…pe… pariṇāyakaratanameva sattama**nti tāni sabbappakārato ratanasuttavaṇṇanāyaṃ vuttāni. Tesu ayaṃ cakkavattirājā cakkaratanena ajitaṃ jināti, hatthiassaratanehi vijite yathāsukhamanuvicarati, pariṇāyakaratanena vijitamanurakkhati, sesehi upabhogasukhamanubhavati. Paṭhamena cassa ussāhasattiyogo, hatthiassagahapatiratanehi pabhusattiyogo, pariṇāyakaratanena mantasattiyogo suparipuṇṇo hoti, itthimaṇiratanehi ca tividhasattiyogaphalaṃ. So itthimaṇiratanehi bhogasukhamanubhoti, sesehi issariyasukhaṃ. Visesato cassa purimāni tīṇi adosakusalamūlajanitakammānubhāvena sampajjanti, majjhimāni alobhakusalamūlajanitakammānubhāvena, pacchimamekaṃ amohakusalamūlajanitakammānubhāvenāti veditabbaṃ.

Parosahassanti atirekasahassaṃ. **Sūrā**ti abhīrukajātikā. **Vīraṅgarūpā**ti devaputtasadisakāyā, evaṃ tāveke. Ayaṃ panettha sabhāvo **vīrā**ti uttamasūrā vuccanti, vīrānaṃ aṅgaṃ vīraṅgaṃ, vīrakāraṇaṃ vīriyanti vuttaṃ hoti. Vīraṅgaṃ rūpaṃ etesanti **vīraṅgarūpā,** vīriyamayasarīrā viyāti vuttaṃ hoti. **Parasenappamaddanā**ti sace paṭimukhaṃ tiṭṭheyya parasenā, taṃ pamaddituṃ samatthāti adhippāyo. **Dhammenā**ti ‘‘pāṇo na hantabbo’’tiādinā (dī. ni. 2.244; ma. ni. 3.257) pañcasīladhammena. **Arahaṃ hoti sammāsambuddho loke vivaṭṭacchado**ti ettha rāgadosamohamānadiṭṭhiavijjāduccaritachadanehi sattahi paṭicchanne kilesandhakāre loke taṃ chadanaṃ vivaṭṭetvā samantato sañjātāloko hutvā ṭhitoti vivaṭṭacchado. Tattha paṭhamena padena pūjārahatā, dutiyena tassā hetu yasmā sammāsambuddhoti. Tatiyena buddhattahetu vivaṭṭacchadatā vuttāti veditabbā. Atha vā vivaṭṭo ca vicchado cāti vivaṭṭacchado, vaṭṭarahito chadanarahito cāti vuttaṃ hoti. Tena arahaṃ vaṭṭābhāvena sammāsambuddho chadanābhāvenāti evaṃ purimapadadvayasseva hetudvayaṃ vuttaṃ hoti. Dutiyena vesārajjena cettha purimasiddhi, paṭhamena dutiyasiddhi, tatiyacatutthehi tatiyasiddhi hoti. Purimañca dhammacakkhuṃ, dutiyaṃ buddhacakkhuṃ, tatiyaṃ samantacakkhuṃ sādhetīti veditabbaṃ.

Idāni bhagavato santikaṃ gantukāmo āha – **‘‘kahaṃ pana bho…pe… sammāsambuddho’’**ti. **Evaṃ vutte**tiādīsu **yenesā**ti yena disābhāgena esā. **Nīlavanarājī**ti nīlavaṇṇarukkhapanti. Vanaṃ kira meghapantisadisaṃ. Yattha bhagavā tadā vihāsi, taṃ niddisanto āha – ‘‘yenesā bho, sela, nīlavanarājī’’ti. Tattha ‘‘so viharatī’’ti ayaṃ panettha pāṭhaseso, bhummatthe vā karaṇavacanaṃ. **Pade pada**nti padasamīpe padaṃ. Tena turitagamanaṃ paṭisedheti. **Durāsadā hī**ti kāraṇaṃ āha, yasmā te durāsadā, tasmā evaṃ bhonto āgacchantūti. Kiṃ pana kāraṇā durāsadāti ce? **Sīhāva ekacarā**. **Yathā** hi sīhā sahāyakiccābhāvato ekacarā, evaṃ tepi vivekakāmatāya. **‘‘Yadā cāha’’**ntiādinā pana te māṇavake upacāraṃ sikkhāpeti. Tattha **mā opātethā**ti mā pavesetha, mā kathethāti vuttaṃ hoti. **Āgamentū**ti paṭimānentu, yāva kathā pariyosānaṃ gacchati, tāva tuṇhī bhavantūti attho.

Samannesīti gavesi. **Yebhuyyenā**ti bahukāni addasa, appakāni nāddasa. Tato yāni na addasa, tāni dīpento āha **‘‘ṭhapetvā dve’’**ti. **Kaṅkhatī**ti kaṅkhaṃ uppādeti patthanaṃ ‘‘aho vata passeyya’’nti. **Vicikicchatī**ti tato tato tāni vicinanto kicchati na sakkoti daṭṭhuṃ. **Nādhimuccatī**ti tāya vicikicchāya

sanniṭṭhānaṃ na gacchati. **Na sampasīdatī**ti tato ‘‘paripuṇṇalakkhaṇo aya’’nti bhagavati pasādaṃ nāpajjati. Kaṅkhāya vā sudubbalavimati vuttā, vicikicchāya majjhimā, anadhimuccanatāya balavatī, asampasādena tehi tīhi dhammehi cittassa kālussiyabhāvo.

Kosohiteti vatthikosena paṭicchanne. **Vatthaguyhe**ti aṅgajāte. Bhagavato hi varavāraṇasseva kosohitaṃ vatthaguyhaṃ suvaṇṇavaṇṇaṃ padumagabbhasamānaṃ. Taṃ so vatthapaṭicchannattā apassanto antomukhagatāya ca jivhāya pahūtabhāvaṃ asallakkhento tesu dvīsu lakkhaṇesu kaṅkhī ahosi vicikicchī. **Tathārūpa**nti kathaṃ rūpaṃ? Kimettha amhehi vattabbaṃ, vuttametaṃ nāgasenatthereneva milindarañña puṭṭhena (mi. pa. 4.3.3) –

> ‘‘Dukkaraṃ, bhante nāgasena, bhagavatā katanti. Kiṃ, mahārājāti? Mahājanena hirikaraṇokāsaṃ brahmāyubrāhmaṇassa ca antevāsiuttarassa ca bāvarissa antevāsīnaṃ soḷasannaṃ brāhmaṇānañca selassa brāhmaṇassa antevāsīnaṃ tisatamāṇavānañca dassesi, bhanteti. Na, mahārāja, bhagavā guyhaṃ dasseti, chāyaṃ bhagavā dasseti, iddhiyā abhisaṅkharitvā nivāsananivatthaṃ kāyabandhanabaddhaṃ cīvarapārutaṃ chāyārūpakamattaṃ dasseti, mahārājāti. Chāyārūpe diṭṭhe sati diṭṭho eva nanu, bhanteti. Tiṭṭhatetaṃ, mahārāja, hadayarūpaṃ disvā bujjhanakasatto bhaveyya, hadayamaṃsaṃ nīharitvā dasseyya sammāsambuddhoti. Kallosi, bhante, nāgasenā’’ti (mi. pa. 4.3.3).

Ninnāmetvāti nīharitvā. Kaṇṇasotānumasanena cettha dīghabhāvo, nāsikāsotānumasanena tanubhāvo, nalāṭacchādanena puthulabhāvo pakāsitoti veditabbo. **Ācariyapācariyāna**nti ācariyānañceva ācariyācariyānañca. **Sake vaṇṇe**ti attano guṇe.

554. **Paripuṇṇakāyo**ti lakkhaṇehi paripuṇṇatāya ahīnaṅgapaccaṅgatāya ca paripuṇṇasarīro. **Surucī**ti sundarasarīrappabho. **Sujāto**ti ārohapariṇāhasampattiyā saṇṭhānasampattiyā ca sunibbatto. **Cārudassano**ti sucirampi passantānaṃ atittijanakaṃ appaṭikūlaṃ ramaṇīyaṃ cāru eva dassanaṃ assāti cārudassano. Keci pana bhaṇanti ‘‘cārudassanoti sundaranetto’’ti. **Suvaṇṇavaṇṇo**ti suvaṇṇasadisavaṇṇo. **Asī**ti bhavasi. Etaṃ sabbapadehi yojetabbaṃ. **Susukkadāṭho**ti suṭṭhu sukkadāṭho. Bhagavato hi dāṭhāhi candakiraṇā viya ativiya paṇḍararaṃsiyo niccharanti. Tenāha – ‘‘susukkadāṭhosī’’ti.

555. **Mahāpurisalakkhaṇā**ti pubbe vuttabyañjanāneva vacanantarena nigamento āha.

556. Idāni tesu lakkhaṇesu attano abhirucitehi lakkhaṇehi bhagavantaṃ thunanto āha – **‘‘pasannanetto’’**tiādi. Bhagavā hi pañcavaṇṇapasādasampattiyā **pasannanetto,** paripuṇṇacandamaṇḍalasadisamukhattā **sumukho,** ārohapariṇāhasampattiyā **brahā,** bahmujugattatāya **uju,** jutimantatāya patāpavā. Yampi cettha pubbe vuttaṃ, taṃ **‘‘majjhe samaṇasaṅghassā’’**ti iminā pariyāyena thunatā puna vuttaṃ. Īdiso hi evaṃ virocati. Esa nayo uttaragāthāyapi.

557-8. **Uttamavaṇṇino**ti uttamavaṇṇasampannassa. **Jambusaṇḍassā**ti jambudīpassa. Pākaṭena issariyaṃ vaṇṇayanto āha, apica cakkavatti catunnampi dīpānaṃ issaro hoti.

559. **Khattiyā**ti jātikhattiyā. **Bhojā**ti bhogiyā. **Rājāno**ti ye keci rajjaṃ kārentā. **Anuyantā**ti anugāmino sevakā. **Rājābhirājā**ti rājūnaṃ pūjaniyo rājā hutvā, cakkavattīti adhippāyo. **Manujindo**ti manussādhipati paramissaro hutvā.

560. Evaṃ vutte bhagavā ‘‘ye te bhavanti arahanto sammāsambuddhā, te sake vaṇṇe bhaññamāne attānaṃ pātukarontī’’ti imaṃ selassa manorathaṃ pūrento āha **‘‘rājāhamasmī’’**ti. Tatrāyamadhippāyo – yaṃ kho maṃ tvaṃ sela yācasi ‘‘rājā arahasi bhavituṃ cakkavattī’’ti, ettha appossukko hoti, **rājāhamasmi,** sati ca rājatte yathā añño rājā samānopi yojanasataṃ vā anusāsati, dve tīṇi vā cattāri vā pañca vā yojanasatāni yojanasahassaṃ vā cakkavatti hutvāpi catudīpapariyantamattaṃ vā, nāhamevaṃ

paricchinnavisayo. Ahañhi **dhammarājā anuttaro bhavaggato** avīcipariyantaṃ katvā tiriyaṃ appameyyā lokadhātuyo anusāsāmi. Yāvatā hi apadadvipadādibhedā sattā, ahaṃ tesaṃ aggo. Na hi me koci sīlena vā…pe… vimuttiñāṇadassanena vā paṭibhāgo atthi. Svāhaṃ evaṃ dhammarājā anuttaro anuttareneva catusatipaṭṭhānādibhedabodhipakkhiyasaṅkhātena **dhammena cakkaṃ vattemi** ''idaṃ pajahatha, idaṃ upasampajja viharathā''tiādinā āṇācakkaṃ, ''idaṃ kho pana, bhikkhave, dukkhaṃ ariyasacca''ntiādinā (saṃ. ni. 5.1081; mahāva. 14) pariyattidhammena dhammacakkameva vā. **Cakkaṃ appaṭivattiya**nti yaṃ cakkaṃ appaṭivattiyaṃ hoti samaṇena vā…pe… kenaci lokasminti.

561-2. Evaṃ attānaṃ āvikarontaṃ bhagavantaṃ disvā pītisomanassajāto selo daḷhikaraṇatthaṃ **''sambuddho paṭijānāsī''**ti gāthādvayamāha. Tattha **ko nu senāpatī**ti dhammarañño bhoto, dhammena pavattitassa dhammacakkassa anuppavattako senāpati koti pucchi.

563. Tena ca samayena bhagavato dakkhiṇapasse āyasmā sāriputto nisinno hoti suvaṇṇapuñjo viya siriyā sobhamāno, taṃ dassento bhagavā **''mayā pavattita''**nti gāthamāha. Tattha **anujāto tathāgata**nti tathāgatahetu anujāto, tathāgatena hetunā jātoti attho.

564. Evaṃ ''ko nu senāpatī''ti pañhaṃ byākaritvā yaṃ selo āha – ''sambuddho paṭijānāsī''ti, tatra naṃ nikkaṅkhaṃ kātukāmo ''nāhaṃ paṭiññāmatteneva paṭijānāmi, apicāhaṃ iminā kāraṇena buddho''ti ñāpetuṃ **''abhiññeyya''**nti gāthamāha. Tattha **abhiññeyya**nti vijjā ca vimutti ca. Maggasaccasamudayasaccāni pana bhāvetabbapahātabbāni, hetuvacanena pana phalasiddhito tesaṃ phalāni nirodhasaccadukkhasaccānipi vuttāneva bhavanti. Yato sacchikātabbaṃ sacchikataṃ, pariññeyyaṃ pariññātanti evampettha vuttameva hoti. Evaṃ catusaccabhāvanāphalañca vijjāvimuttiṃ dassento ''bujjhitabbaṃ bujjhitvā buddho jātosmī''ti yuttena hetunā buddhattaṃ sādheti.

565-7. Evaṃ nippariyāyena attānaṃ pātukatvā attani kaṅkhāvitaraṇatthaṃ brāhmaṇaṃ abhittharayamāno **''vinayassū''**ti gāthāttayamāha. Tattha **sallakatto**ti rāgasallādisattasallakattano. **Brahmabhūto**ti seṭṭhabhūto. **Atitulo**ti tulaṃ atīto upamaṃ atīto, nirūpamoti attho. **Mārasenappamaddano**ti ''kāmā te paṭhamā senā''tiādikāya ''pare ca avajānātī''ti (su. ni. 440; mahāni. 28; cūḷani. nandamāṇavapucchāniddesa 47) evaṃ vuttāya māraparisasaṅkhātāya mārasenāya pamaddano. **Sabbāmitte**ti khandhakilesābhisaṅkhāramaccudevaputtamārādike sabbapaccatthike. **Vasīkatvā**ti attano vase vattetvā. **Akutobhayo**ti kutoci abhayo.

568-70. Evaṃ vutte selo brāhmaṇo tāvadeva bhagavati sañjātappasādo pabbajjāpekkho hutvā **''imaṃ bhavanto''**ti gāthāttayamāha yathā taṃ paripākagatāya upanissayasampattiyā sammā codiyamāno. Tattha **kaṇhābhijātiko**ti caṇḍālādinīcakule jāto.

571. Tato tepi māṇavakā tatheva pabbajjāpekkhā hutvā **''etañce ruccati bhoto''**ti gāthamāhaṃsu yathā taṃ tena saddhiṃ katādhikārā kulaputtā.

572. Atha selo tesu māṇavakesu tuṭṭhacitto te dassento pabbajjaṃ yācamāno **''brāhmaṇā''**ti gāthamāha.

573. Tato bhagavā yasmā selo atīte padumuttarassa bhagavato sāsane tesaṃyeva tiṇṇaṃ purisasatānaṃ gaṇaseṭṭho hutvā tehi saddhiṃ pariveṇaṃ kārāpetvā dānādīni puññāni ca katvā kamena devamanussasampattiṃ anubhavamāno pacchime bhave tesaṃyeva ācariyo hutvā nibbatto, tañca nesaṃ kammaṃ vimuttiparipākāya paripakkaṃ ehibhikkhubhāvassa ca upanissayabhūtaṃ, tasmā te sabbeva ehibhikkhupabbajjāya pabbājento **''svākkhāta''**nti gāthamāha. Tattha **sandiṭṭhika**nti paccakkhaṃ. **Akālika**nti maggānantaraphaluppattito na kālantare pattabbaphalaṃ. **Yatthā**ti yannimittā. Maggabrahmacariyanimittā hi pabbajjā appamattassa sativippavāsavirahitassa tīsu sikkhāsu sikkhato amoghā hoti. Tenāha – ''svākkhātaṃ…pe… sikkhato''ti.

Evañca vatvā ‘‘etha bhikkhavo’’ti bhagavā avoca. Te sabbe pattacīvaradharā hutvā ākāsenāgamma bhagavantaṃ abhivādesuṃ. Evamimaṃ tesaṃ ehibhikkhubhāvaṃ sandhāya saṅgītikārā **‘‘alattha kho selo…pe… upasampada’’**nti āhaṃsu.

Bhuttāvinti bhuttavantaṃ. **Onītapattapāṇi**nti pattato onītapāṇiṃ, apanītahatthanti vuttaṃ hoti. Tattha ‘‘upagantvā’’ti pāṭhaseso daṭṭhabbo. Itarathā hi bhagavantaṃ ekamantaṃ nisīdīti na yujjati.

574. **Aggihuttamukhā**ti bhagavā keṇiyassa cittānukūlavasena anumodanto evamāha. Tattha aggiparicariyaṃ vinā brāhmaṇānaṃ yaññābhāvato ‘‘aggihuttamukhā yaññā’’ti vuttaṃ. Aggihuttaseṭṭhā aggihuttapadhānāti attho. Vede sajjhāyantehi paṭhamaṃ sajjhāyitabbato sāvittī ‘‘chandaso mukha’’nti vuttā. Manussānaṃ seṭṭhato rājā ‘‘mukha’’nti vutto. Nadīnaṃ ādhārato paṭisaraṇato ca sāgaro ‘‘mukha’’nti vutto. Candayogavasena ‘‘ajja kattikā ajja rohinī’’ti sañjānanato ālokakaraṇato sommabhāvato ca ‘‘nakkhattānaṃ mukhaṃ cando’’ti vutto. Tapantānaṃ aggattā ādicco ‘‘tapataṃ mukha’’nti vutto. Dakkhiṇeyyānaṃ pana aggattā visesena tasmiṃ samaye buddhappamukhaṃ saṅghaṃ sandhāya ‘‘puññaṃ ākaṅkhamānānaṃ, saṅgho ve yajataṃ mukha’’nti vutto. Tena saṅgho puññassa āyamukhanti dasseti.

576. **Yaṃ taṃ saraṇa**nti aññabyākaraṇagāthamāha. Tassattho – pañcahi cakkhūhi cakkhumā bhagavā, yasmā mayaṃ ito aṭṭhame divase taṃ saraṇaṃ agamamha, tasmā sattarattena tava sāsane anuttarena damathena dantamha. Aho te saraṇassa ānubhāvoti.

577-8. Tato paraṃ bhagavantaṃ dvīhi gāthāhi thunitvā tatiyāya vandanaṃ yācati –

579. ‘‘Bhikkhavo tisatā ime, tiṭṭhanti pañjalīkatā;
Pāde vīra pasārehi, nāgā vandantu satthuno’’ti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya selasuttavaṇṇanā niṭṭhitā.

8. Sallasuttavaṇṇanā

580. **Animitta**nti sallasuttaṃ. Kā uppatti? Bhagavato kira upaṭṭhāko eko upāsako, tassa putto kālamakāsi. So puttasokābhibhūto sattāhaṃ nirāhāro ahosi. Taṃ anukampanto bhagavā tassa gharaṃ gantvā sokavinodanatthaṃ imaṃ suttamabhāsi.

Tattha **animatta**nti kiriyākāranimittavirahitaṃ. Yathā hi ‘‘yadāhaṃ akkhiṃ vā nikhaṇissāmi, bhamukaṃ vā ukkhipissāmi, tena nimittena taṃ bhaṇḍaṃ avaharā’’tiādīsu kiriyākāranimittamatthi, na evaṃ jīvite. Na hi sakkā laddhuṃ ‘‘yāvāhaṃ idaṃ vā idaṃ vā karomi, tāva tvaṃ jīva, mā mīyā’’ti. **Anaññāta**nti ato eva na sakkā ekaṃsena aññātuṃ ‘‘ettakaṃ vā ettakaṃ vā kālaṃ iminā jīvitabba’’nti gatiyā āyupariyantavasena vā. Yathā hi cātumahārājikādīnaṃ parimitaṃ āyu, na tathā maccānaṃ, evampi ekaṃsena anaññātaṃ.

Kasiranti anekapaccayapaṭibaddhavuttibhāvato kicchaṃ na sukhayāpanīyaṃ. Tathā hi taṃ assāsapaṭibaddhañca, passāsapaṭibaddhañca, mahābhūtapaṭibaddhañca, kabaḷīkārāhārapaṭibaddhañca, usmāpaṭibaddhañca, viññāṇapaṭibaddhañca. Anassasantopi hi na jīvati apassasantopi. Catūsu ca dhātūsu kaṭṭhamukhādiāsīvisadaṭṭho viya kāyo pathavīdhātuppakopena tāva thaddho hoti kaliṅgarasadiso. Yathāha –

‘‘Patthaddho bhavatī kāyo, daṭṭho kaṭṭhamukhena vā;
Pathavīdhātuppakopena, hoti kaṭṭhamukheva so’’ti. (dha. sa. aṭṭha. 584);

Āpodhātuppakopena pūtibhāvaṃ āpajjitvā paggharitapubbamaṃsalohito aṭṭhicammāvaseso hoti. Yathāha –

> ‘‘Pūtiko bhavatī kāyo, daṭṭho pūtimukhena vā;
> Āpodhātuppakopena, hoti pūtimukheva so’’ti. (dha. sa. aṭṭha. 584);

Tejodhātuppakopena aṅgārakāsuyaṃ pakkhitto viya samantā pariḍayhati. Yathāha –

> ‘‘Santatto bhavatī kāyo, daṭṭho aggimukhena vā;
> Tejodhātuppakopena, hoti aggimukheva so’’ti. (dha. sa. aṭṭha. 584);

Vāyodhātuppakopena sañchijjamānasandhibandhano pāsāṇehi koṭṭetvā sañcuṇṇiyamānaṭṭhiko viya ca hoti. Yathāha –

> ‘‘Sañchinno bhavatī kāyo, daṭṭho satthamukhena vā;
> Vāyodhātuppakopena, hoti satthamukheva so’’ti. (dha. sa. aṭṭha. 584);

Dhātuppakopabyāpannakāyopi ca na jīvati. Yadā pana tā dhātuyo aññamaññaṃ patiṭṭhānādikiccaṃ sādhentāpi samaṃ vahanti, tadā jīvitaṃ pavattati. Evaṃ mahābhūtapaṭibaddhañca jīvitaṃ. Dubbhikkhādīsu pana āhārupacchedena sattānaṃ jīvitakkhayo pākaṭo eva. Evaṃ kabaḷīkārāhārapaṭibaddhañca jīvitaṃ. Tathā asitapītādiparipāke kammajateje khīṇe sattā jīvitakkhayaṃ pāpuṇantāpi pākaṭā eva. Evaṃ usmāpaṭibaddhañca jīvitaṃ. Viññāṇe pana niruddhe niruddhato pabhuti sattānaṃ na hoti jīvitanti evampi loke pākaṭameva. Evaṃ viññāṇapaṭibaddhañca jīvitaṃ. Evaṃ anekapaccayapaṭibaddhavuttibhāvato kasiraṃ veditabbaṃ.

Parittañcāti appakaṃ, devānaṃ jīvitaṃ upanidhāya tiṇagge ussāvabindusadisaṃ, cittakkhaṇato uddhaṃ abhāvena vā parittaṃ. Atidīghāyukopi hi satto atītena cittena jīvittha na jīvati na jīvissati, anāgatena jīvissati na jīvati na jīvittha, paccuppannena jīvati na jīvittha na jīvissati. Vuttañcetaṃ –

> ‘‘Jīvitaṃ attabhāvo ca, sukhadukkhā ca kevalā;
> Ekacittasamāyuttā, lahuso vattate khaṇo.
>
> ‘‘Cullāsītisahassāni, kappā tiṭṭhanti ye marū;
> Natveva tepi jīvanti, dvīhi cittehi saṃyutā’’ti. (mahāni. 10);

Tañca dukkhena saṃyutanti tañca jīvitaṃ evaṃ animittamanaññātaṃ kasiraṃ parittañca samānampi sītuṇhaḍaṃsamakasādisamphassakhuppipāsāsaṅkhāradukkhavipariṇāmadukkhadukkhadukkhehi saṃyutaṃ. Kiṃ vuttaṃ hoti? Yasmā īdisaṃ maccānaṃ jīvitaṃ, tasmā tvaṃ yāva taṃ parikkhayaṃ na gacchati, tāva dhammacariyameva brūhaya, mā puttamanusocāti.

581. Athāpi maññeyyāsi ‘‘sabbūpakaraṇehi puttaṃ anurakkhantassāpi me so mato, tena socāmī’’ti, evampi mā soci. **Na hi so upakkamo atthi, yena jātā na miyyare,** na hi sakkā kenaci upakkamena jātā sattā mā marantūti rakkhitunti vuttaṃ hoti. Tato yasmā so ‘‘jaraṃ patvā nāma, bhante, maraṇaṃ anurūpaṃ, atidaharo me putto mato’’ti cintesi, tasmā āha **‘‘jarampi patvā maraṇaṃ, evaṃdhammā hi pāṇino’’**ti, jaraṃ patvāpi appatvāpi maraṇaṃ, natthi ettha niyamoti vuttaṃ hoti.

582. Idāni tamatthaṃ nidassanena sādhento **‘‘phalānamiva pakkāna’’**ntiādimāha. Tassattho – yathā phalānaṃ pakkānaṃ yasmā sūriyuggamanato pabhuti sūriyātapena santappamāne rukkhe pathaviraso ca āporaso ca pattato sākhaṃ sākhato khandhaṃ khandhato mūlanti evaṃ anukkamena mūlato pathavimeva pavisati, ogamanato pabhuti pana pathavito mūlaṃ mūlato khandhanti evaṃ

anukkamena sākhāpattapallavādīni puna ārohati, evaṃ ārohanto ca paripākagate phale vaṇṭamūlaṃ na pavisati. Atha sūriyātapena tappamāne vaṇṭamūle pariḷāho uppajjati. Tena tāni phalāni pāto pāto niccakālaṃ patanti, nesaṃ pāto patanato bhayaṃ hoti, patanā bhayaṃ hotīti attho. Evaṃ jātānaṃ maccānaṃ niccaṃ maraṇato bhayaṃ. Pakkaphalasadisā hi sattāti.

583-6. Kiñca bhiyyo **''yathāpi kumbhakārassa…pe… jīvita''**nti. Tasmā **''daharā ca…pe… parāyaṇā''**ti evaṃ gaṇha, evañca gahetvā **''tesaṃ maccu…pe… ñātī vā pana ñātake''**ti evampi gaṇha. Yasmā ca na pitā tāyate puttaṃ, ñātī vā pana ñātake, tasmā **pekkhataṃyeva…pe… nīyati**.

Tattha ayaṃ yojanā – passamānānaṃyeva ñātīnaṃ ''amma, tātā''tiādinā nayena puthu anekappakārakaṃ lālapataṃyeva maccānaṃ ekameko macco yathā go vajjho evaṃ nīyati, evaṃ passa, upāsaka, yāva atāṇo lokoti.

587. Tattha ye buddhapaccekabuddhādayo dhitisampannā, te **''evamabbhāhato loko maccunā ca jarāya ca,** so na sakkā kenaci parittāṇaṃ kātu''nti yasmā jānanti, **tasmā dhīrā na socanti viditvā lokapariyāyaṃ**. Imaṃ lokasabhāvaṃ ñatvā na socantīti vuttaṃ hoti.

588. Tvaṃ pana **yassa maggaṃ…pe… paridevasi**. Kiṃ vuttaṃ hoti? Yassa mātukucchiṃ āgatassa āgatamaggaṃ vā ito cavitvā aññattha gatassa gatamaggaṃ vā na jānāsi, tassa ime ubho ante asampassaṃ niratthaṃ paridevasi. Dhīrā pana te passantā viditvā lokapariyāyaṃ na socantīti.

589. Idāni ''niratthaṃ paridevasī''ti ettha vuttaparidevanāya niratthakabhāvaṃ sādhento **''paridevayamāno ce''**tiādimāha. Tattha **udabbahe**ti ubbaheyya dhāreyya, attani sañjaneyyāti attho. **Sammūḷho hiṃsamattāna**nti sammūḷho hutvā attānaṃ bādhento. **Kayirā ce naṃ vicakkhaṇo**ti yadi tādiso kañci atthaṃ udabbahe, vicakkhaṇopi naṃ paridevaṃ kareyya.

590. **Na hi ruṇṇenā**ti etthāyaṃ yojanā – na pana koci **ruṇṇena** vā **sokena** vā **cetaso santiṃ pappoti,** apica kho pana rodato socato ca **bhiyyo assa uppajjate dukkhaṃ, sarīrañca** dubbaṇṇiyādīhi **upahaññatī**ti.

591. **Na tena petā**ti tena paridevanena kālakatā na pālenti na yāpenti, na taṃ tesaṃ upakārāya hoti. Tasmā niratthā paridevanāti.

592. Na kevalañca niratthā, anatthampi āvahati. Kasmā? Yasmā **sokamappajahaṃ …pe… vasamanvagū**. Tattha **anutthunanto**ti anusocanto. **Vasamanvagū**ti vasaṃ gato.

593. Evampi niratthakattaṃ anatthāvahattañca sokassa dassetvā idāni sokavinayatthaṃ ovadanto **''aññepi passā''**tiādimāha. Tattha **gamine**ti gamike, paralokagamanasajje ṭhiteti vuttaṃ hoti. **Phandantevidha pāṇino**ti maraṇabhayena phandamāneyeva idha satte.

594. **Yena yenā**ti yenākārena maññanti ''dīghāyuko bhavissati, arogo bhavissatī''ti. Tato taṃ aññathāyeva hoti, so evaṃ maññito maratipi, rogīpi hoti. Etādiso ayaṃ vinābhāvo maññitappaccanīkena hoti, passa, upāsaka, lokasabhāvanti evamettha adhippāyayojanā veditabbā.

596. **Arahato sutvā**ti imaṃ evarūpaṃ arahato dhammadesanaṃ sutvā. **Neso labbhā mayā itī**ti so peto ''idāni mayā puna jīvatū''ti na labbhā iti parijānanto, vineyya paridevitanti vuttaṃ hoti.

597. Kiñca bhiyyo – **''yathā saraṇamādittaṃ…pe… dhaṃsaye''**ti. Tattha **dhīro** dhitisampadāya, **sapañño** sābhāvikapaññāya, **paṇḍito** bāhusaccapaññāya, **kusalo** cintakajātikatāya veditabbo. Cintāmayasutamayabhāvanāmayapaññāhi vā yojetabbaṃ.

598-9. Na kevalañca sokameva, **paridevaṃ…pe… sallamattano. Tattha pajappa**nti **taṇhaṃ. Domanassa**nti cetasikadukkhaṃ. **Abbahe**ti uddhare. **Salla**nti etameva tippakāraṃ dunnīharaṇaṭṭhena antovijjhanaṭṭhena ca sallaṃ. Pubbe vuttaṃ sattavidhaṃ rāgādisallaṃ vā. Etasmiñhi abbūḷhe salle abbūḷhasallo…pe… nibbutoti arahattanikūṭena desanaṃ niṭṭhāpesi. Tattha **asito**ti taṇhādiṭṭhīhi anissito. **Pappuyyā**ti pāpuṇitvā. Sesaṃ idha ito pubbe vuttattā uttānatthameva, tasmā na vaṇṇitaṃ.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya sallasuttavaṇṇanā niṭṭhitā.

9. Vāseṭṭhasuttavaṇṇanā

Evaṃ me sutanti vāseṭṭhasuttaṃ. Kā uppatti? Ayameva yāssa nidāne vuttā atthavaṇṇanaṃ panassa vuttanayāni uttānatthāni ca padāni pariharantā karissāma. **Icchānaṅgalo**ti gāmassa nāmaṃ. Brāhmaṇamahāsālānaṃ **caṅkī tārukkho todeyyo**ti vohāranāmametaṃ. **Pokkharasāti jāṇussoṇī**ti nemittikaṃ. Tesu kira eko himavantapasse pokkharaṇiyā padume nibbatto, aññataro tāpaso taṃ padumaṃ gahetvā tattha sayitaṃ dārakaṃ disvā saṃvaḍḍhetvā rañño dassesi. Pokkhare sayitattā ‘‘pokkharasātī’’ti cassa nāmamakāsi. Ekassa ṭhānantare nemittikaṃ. Tena kira jāṇussoṇināmakaṃ purohitaṭṭhānaṃ laddhaṃ, so teneva paññāyi.

Te sabbepi aññe ca abhiññātā abhiññātā brāhmaṇamahāsālā kasmā icchānaṅgale paṭivasantīti? Vedasajjhāyanaparivīmaṃsanatthaṃ. Tena kira samayena kosalajanapade vedakā brāhmaṇā vedānaṃ sajjhāyakaraṇatthañca atthūpaparikkhaṇatthañca tasmiṃyeva gāme sannipatanti. Tena tepi antarantarā attano bhogagāmato āgamma tattha paṭivasanti.

Vāseṭṭhabhāradvājānanti vāseṭṭhassa ca bhāradvājassa ca. **Ayamantarākathā**ti yaṃ attano sahāyakabhāvānurūpaṃ kathaṃ kathentā anuvicariṃsu, tassā kathāya antarā vemajjheyeva ayaṃ aññā kathā udapādīti vuttaṃ hoti. **Saṃsuddhagahaṇiko**ti saṃsuddhakucchiko, saṃsuddhāya brāhmaṇiyā eva kucchismiṃ nibbattoti adhippāyo. ‘‘Samavepākiniyā gahaṇiyā’’tiādīsu hi udaraggi ‘‘gahaṇī’’ti vuccati. Idha pana mātukucchi. **Yāva sattamā**ti mātu mātā, pitu pitāti evaṃ paṭilomena yāva satta jātiyo. Ettha ca pitāmaho ca pitāmahī ca pitāmahā, tathā mātāmaho ca mātāmahī ca mātāmahā, pitāmahā ca mātāmahā ca pitāmahāyeva. Pitāmahānaṃ yugaṃ **pitāmahayugaṃ. Yuga**nti āyuppamāṇaṃ. Abhilāpamattameva cetaṃ, atthato pana pitāmahāyeva pitāmahayugaṃ. **Akkhitto**ti jātiṃ ārabbha ‘‘kiṃ so’’ti kenaci anavaññāto. **Anupakkuṭṭho**ti jātisandosavādena anupakkuṭṭhapubbo. **Vatasampanno**ti ācārasampanno. **Saññāpetu**nti ñāpetuṃ bodhetuṃ, nirantaraṃ kātunti vuttaṃ hoti. **Āyāmā**ti gacchāma.

600. **Anuññātapaṭiññātā**ti ‘‘tevijjā tumhe’’ti evaṃ mayaṃ ācariyehi ca anuññātā attanā ca paṭijānimhāti attho. **Asmā**ti bhavāma. **Ubho**ti dvepi janā. **Ahaṃ pokkharasātissa, tārukkhassāyaṃ māṇavo**ti ahaṃ pokkharasātissa jeṭṭhantevāsī aggasisso, ayaṃ tārukkhassāti adhippāyena bhaṇati ācariyasampattiṃ attano sampattiñca dīpento.

601. **Tevijjāna**nti tivedānaṃ. **Kevalino**ti niṭṭhaṅgatā. **Asmase**ti amha bhavāma. Idāni taṃ kevalibhāvaṃ vitthārento āha – **‘‘padakasmā…pe… sādisā’’**ti. Tattha **jappe**ti vede. **Kammunā**ti dasavidhena kusalakammapathakammunā. Ayañhi pubbe sattavidhaṃ kāyavacīkammaṃ sandhāya ‘‘yato kho bho sīlavā hotī’’ti āha. Tividhaṃ manokammaṃ sandhāya ‘‘vatasampanno’’ti āha. Tena samannāgato hi ācārasampanno hoti.

602-5. Idāni taṃ vacanantarena dassento āha – **‘‘ahañca kammunā brūmī’’**ti. **Khayātīta**nti ūnabhāvaṃ atītaṃ, paripuṇṇanti attho. **Peccā**ti upagantvā. **Namassantī**ti namo karonti. **Cakkhuṃ loke samuppanna**nti avijjandhakāre loke, taṃ andhakāraṃ vidhamitvā lokassa diṭṭhadhammikādiatthasandassanena cakkhu hutvā samuppannaṃ.

606. Evaṃ abhitthavitvā vāseṭṭhena yācito bhagavā dvepi jane saṅgaṇhanto āha – **''tesaṃ vo ahaṃ byakkhissa''**ntiādi. Tattha **byakkhissa**nti byākarissāmi. **Anupubba**nti tiṭṭhatu tāva brāhmaṇacintā, kīṭapaṭaṅgatiṇarukkhato pabhuti vo anupubbaṃ byakkhissanti evamettha adhippāyo veditabbo, evaṃ vitthārakathāya vinetabbā hi te māṇavakā. **Jātivibhaṅga**nti jātivitthāraṃ. **Aññamaññā hi jātiyo**ti tesaṃ tesañhi pāṇānaṃ jātiyo aññā aññā nānappakārāti attho.

607. Tato pāṇānaṃ jātivibhaṅge kathetabbe **''tiṇarukkhepi jānāthā''**ti anupādinnakānaṃ tāva kathetuṃ āraddho. Taṃ kimatthamiti ce? Upādinnesu sukhañāpanatthaṃ. Anupādinnesu hi jātibhede gahite upādinnesu so pākaṭataro hoti. Tattha **tiṇāni** nāma antopheggūni bahisārāni. Tasmā tālanāḷikerādayopi tiṇasaṅgahaṃ gacchanti. **Rukkhā** nāma bahipheggū antosārā. Tiṇāni ca rukkhā ca tiṇarukkhā. Te upayogabahuvacanena dassento āha – **''tiṇarukkhepi jānāthā''**ti. **Na cāpi paṭijānare**ti ''mayaṃ tiṇā, mayaṃ rukkhā''ti evampi na paṭijānanti. **Liṅgaṃ jātimaya**nti apaṭijānantānampi ca tesaṃ jātimayameva saṇṭhānaṃ attano mūlabhūtatiṇādisadisameva hoti. Kiṃ kāraṇaṃ? **Aññamaññā hi jātiyo,** yasmā aññā tiṇajāti, aññā rukkhajāti; tiṇesupi aññā tālajāti, aññā nāḷikerajātīti evaṃ vitthāretabbaṃ.

Tena kiṃ dīpeti? Yaṃ jātivasena nānā hoti, taṃ attano paṭiññaṃ paresaṃ vā upadesaṃ vināpi aññajātito visesena gayhati. Yadi ca jātiyā brāhmaṇo bhaveyya, sopi attano paṭiññaṃ paresaṃ vā upadesaṃ vinā khattiyato vessasuddato vā visesena gayheyya, na ca gayhati, tasmā na jātiyā brāhmaṇoti. Parato pana ''yathā etāsu jātīsū''ti imāya gāthāya etamatthaṃ vacībhedeneva āvikarissati.

608. Evaṃ anupādinnesu jātibhedaṃ dassetvā upādinnesu taṃ dassento **''tato kīṭe''**ti evamādimāha. Tattha **kīṭā**ti kimayo. **Paṭaṅgā**ti paṭaṅgāyeva. **Yāva kunthakipillike**ti kunthakipillikaṃ pariyantaṃ katvāti attho.

609. **Khuddake**ti kāḷakakaṇḍakādayo. **Mahallake**ti sasabiḷārādayo. Sabbe hi te anekavaṇṇā.

610. **Pādūdare**ti udarapāde, udaraṃyeva yesaṃ pādāti vuttaṃ hoti. **Dīghapiṭṭhike**ti sappānañhi sīsato yāva naṅguṭṭhā piṭṭhi eva hoti, tena te ''dīghapiṭṭhikā''ti vuccanti. Tepi anekappakārā āsīvisādibhedena.

611. **Odake**ti udakamhi jāte. Macchāpi anekappakārā rohitamacchādibhedena.

612. **Pakkhī**ti sakuṇe. Te hi pakkhānaṃ atthitāya ''pakkhī''ti vuccanti. Pattehi yantīti **pattayānā**. Vehāse gacchantīti **vihaṅgamā**. Tepi anekappakārā kākādibhedena.

613. Evaṃ thalajalākāsagocarānaṃ pāṇānaṃ jātibhedaṃ dassetvā idāni yenādhippāyena taṃ dassesi, taṃ āvikaronto **''yathā etāsū''**ti gāthamāha. Tassattho saṅkhepato pubbe vuttādhippāyavaṇṇanāvaseneva veditabbo.

614-6. Vitthārato panettha yaṃ vattabbaṃ, taṃ sayameva dassento **''na kesehī''**tiādimāha. Tatrāyaṃ yojanā – yaṃ vuttaṃ ''natthi manussesu liṅgaṃ jātimayaṃ puthū''ti, taṃ evaṃ natthīti veditabbaṃ. Seyyathidaṃ, **na kesehī**ti. Na hi ''brāhmaṇānaṃ īdisā kesā honti, khattiyānaṃ īdisā''ti niyamo atthi yathā hatthiassamigādīnanti iminā nayena sabbaṃ yojetabbaṃ. **Liṅgaṃ jātimayaṃ neva, yathā aññāsu jātisū**ti idaṃ pana vuttassevatthassa nigamananti veditabbaṃ. Tassa yojanā – tadeva yasmā imehi kesādīhi natthi manussesu liṅgaṃ jātimayaṃ puthu, tasmā veditabbametaṃ ''brāhmaṇādibhedesu manussesu liṅgaṃ jātimayaṃ neva yathā aññāsu jātīsū''ti.

617. Idāni evaṃ jātibhede asantepi brāhmaṇo khattiyoti idaṃ nānattaṃ yathā jātaṃ, taṃ dassetuṃ **''paccatta''**nti gāthamāha. Tassattho – etaṃ tiracchānānaṃ viya yonisiddhameva kesādisaṇṭhānānattaṃ manussesu brāhmaṇādīnaṃ attano attano sarīresu na vijjati. Avijjamānepi pana etasmiṃ yadetaṃ

brāhmaṇo khattiyoti nānattavidhānapariyāyaṃ vokāraṃ, taṃ vokārañca manussesu **samaññāya pavuccati, vohāramattena** vuccatīti.

619-625. Ettāvatā bhagavā bhāradvājassa vādaṃ niggahetvā idāni yadi jātiyā brāhmaṇo bhaveyya, ājīvasīlācāravipannopi brāhmaṇo bhaveyya. Yasmā pana porāṇā brāhmaṇā tassa brāhmaṇabhāvaṃ na icchanti loke ca aññepi paṇḍitamanussā, tasmā vāseṭṭhassa vādapaggahaṇatthaṃ taṃ dassento **''yo hi koci manussesū''**tiādikā aṭṭha gāthāyo āha. Tattha **gorakkha**nti khettarakkhaṃ, kasikammanti vuttaṃ hoti. Pathavī hi ''go''ti vuccati, tappabhedo ca khettaṃ. **Puthusippenā**ti tantavāyakammādinānāsippena. **Vohāra**nti vaṇijjaṃ. **Parapessenā**ti paresaṃ veyyāvaccena. **Issattha**nti āvudhajīvikaṃ, usuñca sattiñcāti vuttaṃ hoti. **Porohiccenā**ti purohitakammena.

626. Evaṃ brāhmaṇasamayena ca lokavohārena ca ājīvasīlācāravipannassa abrāhmaṇabhāvaṃ sādhetvā evaṃ sante na jātiyā brāhmaṇo, guṇehi pana brāhmaṇo hoti. Tasmā yattha yattha kule jāto yo guṇavā, so brāhmaṇo, ayamettha ñāyoti evametaṃ ñāyaṃ atthato āpādetvā puna tadeva ñāyaṃ vacībhedena pakāsento āha **''na cāhaṃ brāhmaṇaṃ brūmī''**ti.

Tassattho – ahaṃ pana yvāyaṃ catūsu yonīsu yattha katthaci jāto, tatrāpi vā visesena yo brāhmaṇasamaññitāya mātari sambhūto, taṃ **yonijaṃ mattisambhavaṃ** yā cāyaṃ ''ubhato sujāto''tiādinā (dī. ni. 1.303; ma. ni. 2.424) nayena brāhmaṇehi brāhmaṇassa parisuddhauppattimaggasaṅkhātā yoni kathīyati, ''saṃsuddhagahaṇiko''ti iminā ca mātusampatti, tatopi jātasambhūtattā ''yonijo mattisambhavo''ti ca vuccati, tampi yonijaṃ mattisambhavaṃ iminā ca yonijamattisambhavamattena **brāhmaṇaṃ na brūmi**. Kasmā? Yasmā ''bho bho''ti vacanamattena aññehi sakiñcanehi visiṭṭhattā **bhovādī nāma so hoti, sace hoti sakiñcano**. Yo panāyaṃ yattha katthaci kule jātopi rāgādikiñcanābhāvena akiñcano, sabbagahaṇapaṭinissaggena ca anādāno, **akiñcanaṃ anādānaṃ tamahaṃ brūmi brāhmaṇaṃ**. Kasmā? Yasmā bāhitapāpoti.

627. Kiñca bhiyyo – **''sabbasaṃyojanaṃ chetvā''**tiādikā sattavīsati gāthā. Tattha **sabbasaṃyojana**nti dasavidhaṃ saṃyojanaṃ. **Na paritassatī**ti taṇhāya na tassati. **Tamaha**nti taṃ ahaṃ rāgādīnaṃ saṅgānaṃ atikkantattā **saṅgātigaṃ,** catunnampi yogānaṃ abhāvena **visaṃyuttaṃ brāhmaṇaṃ** vadāmīti attho.

628. **Naddhi**nti nayhanabhāvena pavattaṃ kodhaṃ. **Varatta**nti bandhanabhāvena pavattaṃ taṇhaṃ. **Sandānaṃ sahanukkama**nti anusayānukkamasahitaṃ dvāsaṭṭhidiṭṭhisandānaṃ, idaṃ sabbampi chinditvā ṭhitaṃ avijjāpalighassa ukkhittattā **ukkhittapaligham** catunnaṃ saccānnaṃ buddhattā **buddhaṃ** ahaṃ brāhmaṇaṃ vadāmīti attho.

629. **Aduṭṭho**ti evaṃ dasahi akkosavatthūhi **akkosañca** pāṇiādīhi pothanañca andubandhanādīhi **bandhanañca** yo akuddhamānaso hutvā adhivāsesi, khantibalena samannāgatattā **khantībalaṃ,** punappunaṃ uppattiyā anīkabhūtena teneva khantībalānīkena samannāgatattā **balānīkaṃ taṃ** evarūpaṃ ahaṃ brāhmaṇaṃ vadāmīti attho.

630. **Vatanta**nti dhutavatena samannāgataṃ, catupārisuddhisīlena **sīlavantaṃ,** taṇhāussadābhāvena **anussadaṃ,** chaḷindriyadamanena **dantaṃ,** koṭiyaṃ ṭhitena attabhāvena **antimasārīraṃ** tamahaṃ brāhmaṇaṃ vadāmīti attho.

631. **Yo na limpatī**ti evameva yo abbhantare duvidhepi kāme na limpati, tasmiṃ kāme na saṇṭhāti, tamahaṃ brāhmaṇaṃ vadāmīti attho.

632. **Dukkhassā**ti khandhadukkhassa. **Pannabhāra**nti ohitakkhandhabhāraṃ catūhi yogehi sabbakilesehi vā **visaṃyuttaṃ** tamahaṃ brāhmaṇaṃ vadāmīti attho.

633. **Gambhīrapañña**nti gambhīresu khandhādīsu pavattāya paññāya samannāgataṃ, dhammojapaññāya **medhāviṃ,** ''ayaṃ duggatiyā, ayaṃ sugatiyā, ayaṃ nibbānassa maggo, ayaṃ amaggo''ti evaṃ magge amagge ca chekatāya **maggāmaggassa kovidaṃ,** arahattasaṅkhātaṃ **uttamatthamanuppattaṃ** tamahaṃ brāhmaṇaṃ vadāmīti attho.

634. **Asaṃsaṭṭha**nti dassanasavanasamullāpaparibhogakāyasaṃsaggānaṃ abhāvena asaṃsaṭṭhaṃ. **Ubhaya**nti gihīhi ca anagārehi cāti ubhayehipi asaṃsaṭṭhaṃ. **Anokasāri**nti anālayacāriṃ, **taṃ** evarūpaṃ ahaṃ brāhmaṇaṃ vadāmīti attho.

635. **Nidhāyā**ti nikkhipitvā oropetvā. **Tasesu thāvaresu cā**ti taṇhātāsena tasesu taṇhābhāvena thiratāya thāvaresu. **Yo na hantī**ti yo evaṃ sabbasattesu vigatapaṭighatāya nikkhittadaṇḍo neva kañci sayaṃ hanati, na aññena ghāteti, tamahaṃ brāhmaṇaṃ vadāmīti attho.

636. **Aviruddha**nti āghātavasena viruddhesupi lokiyamahājanesu āghātābhāvena aviruddhaṃ, hatthagate daṇḍe vā satthe vā avijjamānepi paresaṃ pahāradānato aviratattā **attadaṇḍesu** janesu **nibbutaṃ** nikkhittadaṇḍaṃ, pañcannaṃ khandhānaṃ ''ahaṃ mama''nti gahitattā **sādānesu,** tassa gahaṇassa abhāvena **anādānaṃ taṃ** evarūpaṃ ahaṃ brāhmaṇaṃ vadāmīti attho.

637. **Āraggā**ti yassete rāgādayo ayañca paraguṇamakkhaṇalakkhaṇo makkho āraggā sāsapo viya papatito, yathā sāsapo āragge na santiṭṭhati, evaṃ citte na tiṭṭhati, tamahaṃ brāhmaṇaṃ vadāmīti attho.

638. **Akakkasa**nti apharusaṃ. **Viññāpani**nti atthaviññāpaniṃ. **Sacca**nti bhūtaṃ. **Nābhisaje**ti yāya girāya aññaṃ kujjhāpanavasena na laggāpeyya. Khīṇāsavo nāma evarūpameva giraṃ bhāseyya. Tasmā tamahaṃ brāhmaṇaṃ vadāmīti attho.

639. Sāṭakābharaṇādīsu **dīghaṃ vā rassaṃ vā,** maṇimuttādīsu **aṇuṃ** vā **thūlaṃ** vā mahagghaappagghavasena **subhaṃ** vā **asubhaṃ** vā yo puggalo imasmiṃ **loke** parapariggahitaṃ **nādiyati,** tamahaṃ brāhmaṇaṃ vadāmīti attho.

640. **Nirāsāsa**nti nittaṇhaṃ. **Visaṃyutta**nti sabbakilesehi viyuttaṃ tamahaṃ brāhmaṇaṃ vadāmīti attho.

641. **Ālayā**ti taṇhā. **Aññāya akathaṃkathī**ti aṭṭha vatthūni yathābhūtaṃ jānitvā aṭṭhavatthukāya vicikicchāya nibbicikiccho. **Amatogadhamanuppatta**nti amataṃ nibbānaṃ ogahetvā anuppattaṃ tamahaṃ brāhmaṇaṃ vadāmīti attho.

642. **Ubho**ti dvepi puññāni pāpāni ca chaḍḍetvāti attho. **Saṅga**nti rāgādibhedaṃ saṅgaṃ. **Upaccagā**ti atikkanto. Tamahaṃ vaṭṭamūlasokena **asokaṃ,** abbhantare rāgarajādīnaṃ abhāvena **virajaṃ,** nirupakkilesatāya **suddhaṃ** brāhmaṇaṃ vadāmīti attho.

643. **Vimala**nti abbhādimalavirahitaṃ. **Suddha**nti nirupakkilesaṃ. **Vippasanna**nti pasannacittaṃ. **Anāvila**nti kilesāvilattavirahitaṃ. **Nandībhavaparikkhīṇa**nti tīsu bhavesu parikkhīṇataṇhaṃ tamahaṃ brāhmaṇaṃ vadāmīti attho.

644. **Yo** bhikkhu **imaṃ rāgapalipatha**ñceva kilesa**dugga**ñca **saṃsāra**vaṭṭañca catunnaṃ saccānaṃ appaṭivijjhanaka**moha**ñca atīto, cattāro oghe **tiṇṇo** hutvā pāraṃ anuppatto, duvidhena jhānena **jhāyī,** taṇhāya abhāvena **anejo,** kathaṃkathāya abhāvena **akathaṃkathī,** upādānānaṃ abhāvena anupādiyitvā kilesanibbānena **nibbuto,** tamahaṃ brāhmaṇaṃ vadāmīti attho.

645. **Yo** puggalo, **idha** loke, ubhopi **kāme** hitvā **anāgāro** hutvā paribbajati, taṃ

parikkhīṇakāmañceva parikkhīṇabhavañca ahaṃ brāhmaṇaṃ vadāmīti attho.

646. **Yo idha** loke chadvārikaṃ **taṇhaṃ** jahitvā gharāvāsena anatthiko **anāgāro** hutvā paribbajati, taṇhāya ceva bhavassa ca parikkhīṇattā **taṇhābhavaparikkhīṇaṃ** tamahaṃ brāhmaṇaṃ vadāmīti attho.

647. **Mānusakaṃ yoga**nti mānusakaṃ āyuñceva pañcavidhakāmaguṇe ca. Dibbayogepi eseva nayo. **Upaccagā**ti yo mānusakaṃ yogaṃ hitvā dibbaṃ atikkanto, taṃ sabbehi catūhi yogehi visaṃyuttaṃ ahaṃ brāhmaṇaṃ vadāmīti attho.

648. **Rati**nti pañcakāmaguṇaratiṃ. **Arati**nti araññavāse ukkaṇṭhitattaṃ. **Sītibhūta**nti nibbutaṃ, **nirupadhi**nti nirupakkilesaṃ, **vīra**nti taṃ evarūpaṃ sabbaṃ khandhalokaṃ abhibhavitvā ṭhitaṃ vīriyavantaṃ ahaṃ brāhmaṇaṃ vadāmīti attho.

649. **Yo vedī**ti yo sattānaṃ sabbākārena cutiñca paṭisandhiñca pākaṭaṃ katvā jānāti, **tamahaṃ** alaggatāya **asattaṃ,** paṭipattiyā suṭṭhu gatattā **sugataṃ,** catunnaṃ saccānaṃ buddhatāya **buddhaṃ** brāhmaṇaṃ vadāmīti attho.

650. **Yassā**ti yassete devādayo gatiṃ na jānanti, **tamahaṃ** āsavānaṃ khīṇatāya **khīṇāsavaṃ,** kilesehi ārakattā **arahantaṃ** brāhmaṇaṃ vadāmīti attho.

651. **Pure**ti atītakkhandhesu. **Pacchā**ti anāgatesu. **Majjhe**ti paccuppannesu. **Kiñcana**nti yassetesu ṭhānesu taṇhāgāhasaṅkhātaṃ kiñcanaṃ natthi. **Tamahaṃ** rāgakiñcanādīhi **akiñcanaṃ**. Kassaci gahaṇassa abhāvena **anādānaṃ** brāhmaṇaṃ vadāmīti attho.

652. Acchambhitattena usabhasadisatāya **usabhaṃ,** uttamaṭṭhena **pavaraṃ,** vīriyasampattiyā **vīraṃ,** mahantānaṃ sīlakkhandhādīnaṃ esitattā **mahesiṃ**, tiṇṇaṃ mārānaṃ vijitattā **vijitāvinaṃ**, ninhātakilesatāya **nhātakaṃ,** catusaccabuddhatāya **buddhaṃ taṃ** evarūpaṃ brāhmaṇaṃ vadāmīti attho.

653. **Yo pubbenivāsaṃ** pākaṭaṃ katvā jānāti, chabbīsatidevalokabhedaṃ **saggaṃ,** catubbidhaṃ **apāyañca** dibbacakkhunā **passati, atho jātikkhaya**saṅkhātaṃ arahattaṃ **patto,** tamahaṃ brāhmaṇaṃ vadāmīti attho.

654. Evaṃ bhagavā guṇato brāhmaṇaṃ vatvā ''ye 'jātito brāhmaṇo'ti abhinivesaṃ karonti, te idaṃ vohāramattaṃ ajānantā, sā ca nesaṃ diṭṭhi duddiṭṭhī''ti dassento **''samaññā hesā''**ti gāthādvayamāha. Tassattho – ''yadidaṃ brāhmaṇo khattiyo bhāradvājo vāseṭṭho''ti **nāmagottaṃ pakappitaṃ, samaññā hesā lokasmiṃ,** paññattivohāramattanti veditabbaṃ. Kasmā? Yasmā **sammuccā samudāgataṃ** samanuññāya āgataṃ. Tañhi **tattha tattha** jātakāleyevassa ñātisālohitehi **pakappitaṃ** kataṃ. No cetaṃ evaṃ pakappeyyuṃ, na koci kañci disvā ''ayaṃ brāhmaṇo''ti vā ''bhāradvājo''ti vā jāneyya.

655. Evaṃ pakappitañcetaṃ **dīgharattamanusayitaṃ diṭṭhigatamajānataṃ,** ''pakappitaṃ nāmagottaṃ, nāmagottamattametaṃ saṃvohāratthaṃ pakappita''nti ajānantānaṃ sattānaṃ hadaye dīgharattaṃ diṭṭhigatamanusayitaṃ, tassa anusayitattā taṃ nāmagottaṃ **ajānantā te pabruvanti ''jātiyā hoti brāhmaṇo''**ti, ajānantāyeva evaṃ vadantīti vuttaṃ hoti.

656-7. Evaṃ ''ye 'jātito brāhmaṇo'ti abhinivesaṃ karonti, te idaṃ vohāramattamajānantā, sā ca nesaṃ diṭṭhi duddiṭṭhī''ti dassetvā idāni nippariyāyameva jātivādaṃ paṭikkhipanto kammavādañca niropento **''na jaccā''**tiādimāha. Tattha ''kammunā brāhmaṇo hoti, kammunā hoti abrāhmaṇo''ti imissā upaḍḍhagāthāya atthavitthāraṇatthaṃ **''kassako kammunā''**tiādi vuttaṃ. Tattha **kammunā**ti paccuppannena kasikammādinibbattakacetanākammunā.

659. **Paṭiccasamuppādadassā**ti ‘‘iminā paccayena evaṃ hotī’’ti evaṃ paṭiccasamuppādadassāvino. **Kammavipākakovidā**ti sammānāvamānārahe kule kammavasena uppatti hoti, aññāpi hīnapaṇītatā hīnapaṇīte kamme vipaccamāne hotīti evaṃ kammavipākakusalā.

660. **‘‘Kammunāvattatī’’**ti gāthāya pana **‘‘loko’’**ti vā **‘‘pajā’’**ti vā **‘‘sattā’’**ti vā ekoyeva attho, vacanamattameva nānaṃ. Purimapadena cettha ‘‘atthi brahmā mahābrahmā…pe… seṭṭho sajitā vasī pitā bhūtabhabyāna’’nti (dī. ni. 1.42) imissā diṭṭhiyā nisedho veditabbo. Kammunā hi vattati tāsu tāsu gatīsu uppajjati loko, tassa ko sajitāti? Dutiyena ‘‘evaṃ kammunā uppannopi ca pavattiyampi atītapaccuppannabhedena kammunā eva pavattati, sukhadukkhāni paccanubhonto hīnapaṇītādibhāvaṃ āpajjanto pavattatī’’ti dasseti. Tatiyena tamevatthaṃ nigameti ‘‘evaṃ sabbathāpi kammanibandhanā sattā kammeneva baddhā hutvā pavattanti, na aññathā’’ti. Catutthena tamatthaṃ upamāya vibhāveti **rathassāṇīva yāyato**ti. Yathā rathassa yāyato āṇi nibandhanaṃ hoti, na tāya anibaddho yāti, evaṃ lokassa uppajjato ca pavattato ca kammaṃ nibandhanaṃ, na tena anibaddho uppajjati nappavattati.

661. Idāni yasmā evaṃ kammanibandhano loko, tasmā seṭṭhena kammunā seṭṭhabhāvaṃ dassento **‘‘tapenā’’**ti gāthādvayamāha. Tattha **tapenā**ti indriyasaṃvarena. **Brahmacariyenā**ti sikkhānissitena vuttāvasesaseṭṭhacariyena. **Saṃyamenā**ti sīlena. **Damenā**ti paññāya. **Etena** seṭṭhaṭṭhena brahmabhūtena kammunā **brāhmaṇo hoti**. Kasmā? Yasmā **etaṃ brāhmaṇamuttamaṃ,** yasmā etaṃ kammaṃ uttamo brāhmaṇabhāvoti vuttaṃ hoti. ‘‘Brahmāna’’ntipi pāṭho, tassattho – brahmaṃ ānetīti brahmānaṃ, brahmabhāvaṃ āneti āvahati detīti vuttaṃ hoti.

662. Dutiyagāthāya **santo**ti santakileso. **Brahmā sakko**ti brahmā ca sakko ca. Yo evarūpo, so na kevalaṃ brāhmaṇo, apica kho brahmā ca sakko ca so vijānataṃ paṇḍitānaṃ, evaṃ vāseṭṭha jānāhīti vuttaṃ hoti. Sesaṃ vuttanayamevāti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya vāseṭṭhasuttavaṇṇanā niṭṭhitā.

10. Kokālikasuttavaṇṇanā

Evaṃ me sutanti kokālikasuttaṃ. Kā uppatti? Imassa suttassa uppatti atthavaṇṇanāyameva āvi bhavissati. Atthavaṇṇanāya cassa **evaṃ me suta**ntiādi vuttanayameva. **Atha kho kokāliko**ti ettha pana ko ayaṃ kokāliko, kasmā ca upasaṅkamīti? Vuccate – ayaṃ kira kokālikaraṭṭhe kokālikanagare kokālikaseṭṭhissa putto pabbajitvā pitarā kārāpite vihāreyeva paṭivasati ‘‘cūḷakokāliko’’ti nāmena, na devadattassa sisso. So hi brāhmaṇaputto ‘‘mahākokāliko’’ti paññāyi.

Bhagavati kira sāvatthiyaṃ viharante dve aggasāvakā pañcamattehi bhikkhusatehi saddhiṃ janapadacārikaṃ caramānā upakaṭṭhāya vassūpanāyikāya vivekavāsaṃ vasitukāmā te bhikkhū uyyojetvā attano pattacīvaramādāya tasmiṃ janapade taṃ nagaraṃ patvā taṃ vihāraṃ agamaṃsu. Tattha te kokālikena saddhiṃ sammoditvā taṃ āhaṃsu – ‘‘āvuso, mayaṃ idha temāsaṃ vasissāma, mā kassaci āroceyyāsī’’ti. So ‘‘sādhū’’ti paṭissuṇitvā temāse atīte itaradivasaṃ pageva nagaraṃ pavisitvā ārocesi – ‘‘tumhe aggasāvake idhāgantvā vasamāne na jānittha, na te koci paccayenāpi nimantetī’’ti. Nagaravāsino ‘‘kasmā no, bhante, nārocayitthā’’ti. Kiṃ ārocitena, kiṃ nāddasatha dve bhikkhū vasante, nanu ete aggasāvakāti. Te khippaṃ sannipatitvā sappiguḷavatthādīni ānetvā kokālikassa purato nikkhipiṃsu. So cintesi – ‘‘paramappicchā aggasāvakā ‘payuttavācāya uppanno lābho’ti ñatvā na sādiyissanti, asādiyantā addhā ‘āvāsikassa dethā’ti bhaṇissanti, handāhaṃ imaṃ lābhaṃ gāhāpetvā gacchāmī’’ti. So tathā akāsi, therā disvāva payuttavācāya uppannabhāvaṃ ñatvā ‘‘ime paccayā neva amhākaṃ na kokālikassa vaṭṭantī’’ti cintetvā ‘‘āvāsikassa dethā’’ti avatvā paṭikkhipitvā pakkamiṃsu. Tena kokāliko ‘‘kathañhi nāma attanā aggaṇhantā mayhampi na dāpesu’’nti domanassaṃ uppādesi.

Te bhagavato santikaṃ agamaṃsu. Bhagavā ca pavāretvā sace attanā janapadacārikaṃ na gacchati, aggasāvake peseti – ‘‘caratha, bhikkhave, cārikaṃ bahujanahitāyā’’tiādīni (mahāva. 32) vatvā. Idamāciṇṇaṃ tathāgatānaṃ. Tena kho pana samayena attanā agantukāmo hoti. Atha kho ime punadeva uyyojesi – ‘‘gacchatha, bhikkhave, caratha cārika’’nti. Te pañcamattehi bhikkhusatehi saddhiṃ cārikaṃ caramānā anupubbena tasmiṃ raṭṭhe tameva nagaraṃ agamaṃsu. Nāgarā there sañjānitvā saha parikkhārehi dānaṃ sajjetvā nagaramajjhe maṇḍapaṃ katvā dānaṃ adaṃsu, therānañca parikkhāre upanāmesuṃ. Therā gahetvā bhikkhusaṅghassa adaṃsu. Taṃ disvā kokāliko cintesi – ‘‘ime pubbe appicchā ahesuṃ, idāni lobhābhibhūtā pāpicchā jātā, pubbepi appicchasantuṭṭhapavivittasadisā maññe, ime pāpicchā asantaguṇaparidīpakā pāpabhikkhū’’ti. So there upasaṅkamitvā ‘‘āvuso, tumhe pubbe appicchā santuṭṭhā pavivittā viya ahuvattha, idāni panattha pāpabhikkhū jātā’’ti vatvā pattacīvaramādāya tāvadeva taramānarūpo nikkhamitvā gantvā ‘‘bhagavato etamatthaṃ ārocessāmī’’ti sāvatthābhimukho gantvā anupubbena bhagavantaṃ upasaṅkami. Ayamettha kokāliko, iminā kāraṇena upasaṅkami. Tena vuttaṃ **‘‘atha kho kokāliko bhikkhu yena bhagavā tenupasaṅkamī’’**tiādi.

Bhagavā taṃ turitaturitaṃ āgacchantaṃ disvāva āvajjetvā aññāsi – ‘‘aggasāvake akkositukāmo āgato’’ti. ‘‘Sakkā nu kho paṭisedhetu’’nti ca āvajjento ‘‘na sakkā, theresu aparajjhitvā āgato, ekaṃsena padumaniraye uppajjissatī’’ti addasa. Evaṃ disvāpi pana ‘‘sāriputtamoggallānepi nāma garahantaṃ sutvā na nisedhetī’’ti parūpavādamocanatthaṃ ariyūpavādassa mahāsāvajjabhāvadassanatthañca **‘‘mā heva’’**ntiādinā nayena tikkhattuṃ paṭisedhesi. Tattha **mā heva**nti mā evamāha, mā evaṃ abhaṇīti attho. **Pesalā**ti piyasīlā. **Saddhāyiko**ti saddhāgamakaro, pasādāvahoti vuttaṃ hoti. **Paccayiko**ti paccayakaro, ‘‘evameta’’nti sanniṭṭhāvahoti vuttaṃ hoti.

Acirapakkantassāti pakkantassa sato na cireneva **sabbo kāyo phuṭo ahosī**ti kesaggamattampi okāsaṃ avajjetvā sakalasarīraṃ aṭṭhīni bhinditvā uggatāhi pīḷakāhi ajjhotthaṭaṃ ahosi. Tattha yasmā buddhānubhāvena tathārūpaṃ kammaṃ buddhānaṃ sammukhībhāve vipākaṃ na deti, dassanūpacāre pana vijahitamatte deti, tasmā tassa acirapakkantassa pīḷakā uṭṭhahiṃsu. Teneva vuttaṃ ‘‘acirapakkantassa ca kokālikassā’’ti. Atha kasmā tattheva na aṭṭhāsīti ce? Kammānubhāvena. Okāsakatañhi kammaṃ avassaṃ vipaccati, taṃ tassa tattha ṭhātuṃ na deti. So kammānubhāvena codiyamāno uṭṭhāyāsanā pakkāmi. **Kaḷāyamattiyo**ti caṇakamattiyo. **Beluvasalāṭukamattiyo**ti taruṇabeluvamattiyo. **Pabhijjiṃsū**ti bhijjiṃsu. Tāsu bhinnāsu sakalasarīraṃ panasapakkaṃ viya ahosi. So pakkena gattena anayabyasanaṃ patvā dukkhābhibhūto jetavanadvārakoṭṭhake sayi. Atha dhammassavanatthaṃ āgatāgatā manussā taṃ disvā ‘‘dhi kokālika, dhi kokālika, ayuttamakāsi, attanoyeva mukhaṃ nissāya anayabyasanaṃ pattosī’’ti āhaṃsu. Tesaṃ sutvā ārakkhadevatā dhikkāraṃ akaṃsu, ārakkhadevatānaṃ ākāsaṭṭhadevatāti iminā upāyena yāva akaniṭṭhabhavanā ekadhikkāro udapādi.

Tadā ca turū nāma bhikkhu kokālikassa upajjhāyo anāgāmiphalaṃ patvā suddhāvāsesu nibbatto hoti. Sopi samāpattiyā vuṭṭhito taṃ dhikkāraṃ sutvā āgamma kokālikaṃ ovadi sāriputtamoggallānesu cittappasādajananatthaṃ. So tassāpi vacanaṃ aggahetvā aññadatthu tameva aparādhetvā kālaṃ katvā padumaniraye uppajji. Tenāha – **‘‘atha kho kokāliko bhikkhu tenevābādhena…pe… āghātetvā’’**ti.

Atha kho brahmā sahampatīti ko ayaṃ brahmā, kasmā ca bhagavantaṃ upasaṅkamitvā etadavocāti? Ayaṃ kassapassa bhagavato sāsane sahako nāma bhikkhu anāgāmī hutvā suddhāvāsesu uppanno, tattha naṃ ‘‘sahampati brahmā’’ti sañjānanti. So pana ‘‘ahaṃ bhagavantaṃ upasaṅkamitvā padumanirayaṃ kittessāmi, tato bhagavā bhikkhūnaṃ ārocessati. Kathānusandhikusalā bhikkhū tatthāyuppamāṇaṃ pucchissanti, bhagavā ācikkhanto ariyūpavāde ādīnavaṃ pakāsessatī’’ti iminā kāraṇena bhagavantaṃ upasaṅkamitvā etadavoca. Bhagavā tatheva akāsi, aññataropi bhikkhu pucchi. Tena ca puṭṭho **‘‘seyyathāpi bhikkhū’’**tiādimāha.

Tattha **vīsatikhāriko**ti māgadhakena patthena cattāro patthā kosalaraṭṭhe eko pattho hoti, tena patthena cattāro patthā āḷhakaṃ, cattāri āḷhakāni doṇaṃ, catudoṇā mānikā, catumānikā khārī, tāya

khāriyā vīsatikhāriko. **Tilavāho**ti tilasakaṭaṃ. **Abbudo nirayo**ti abbudo nāma koci paccekanirayo natthi, avīcimhiyeva abbudagaṇanāya paccanokāso pana ‘‘abbudo nirayo’’ti vutto. Esa nayo **nirabbudā**dīsu.

Tattha vassagaṇanāpi evaṃ veditabbā – yatheva hi sataṃ satasahassāni koṭi hoti, evaṃ sataṃ satasahassakoṭiyo pakoṭi nāma hoti, sataṃ satasahassapakoṭiyo koṭippakoṭi nāma, sataṃ satasahassakoṭippakoṭiyo nahutaṃ, sataṃ satasahassanahutāni ninnahutaṃ, sataṃ satasahassaninnahutāni ekaṃ abbudaṃ, tato vīsatiguṇaṃ nirabbudaṃ. Esa nayo sabbattha. Keci pana ‘‘tattha tattha paridevanānattenapi kammakaraṇanānattenapi imāni nāmāni laddhānī’’ti vadanti, apare ‘‘sītanarakā eva ete’’ti.

Athāparanti tadatthavisesatthadīpakaṃ gāthābandhaṃ sandhāya vuttaṃ. Pāṭhavasena vuttavīsatigāthāsu hi ettha ‘‘sataṃ sahassāna’’nti ayamekā eva gāthā vuttatthadīpikā, sesā visesatthadīpikā eva, avasāne gāthādvayameva pana mahāaṭṭhakathāyaṃ vinicchitapāṭhe natthi. Tenāvocumha ‘‘vīsatigāthāsū’’ti.

663. Tattha **kuṭhārī**ti attacchedakaṭṭhena kuṭhārisadisā pharusavācā. **Chindatī**ti kusalamūlasaṅkhātaṃ attano mūlaṃyeva nikantati.

664. **Nindiya**nti ninditabbaṃ. **Taṃ vā nindati yo pasaṃsiyo**ti yo uttamaṭṭhena pasaṃsāraho puggalo, taṃ vā so pāpicchatādīni āropetvā garahati. **Vicinātī**ti upacināti. **Kali**nti aparādhaṃ.

665. **Ayaṃ kalī**ti ayaṃ aparādho. **Akkhesū**ti jūtakīḷanaakkhesu. **Sabbassāpi sahāpi attanā**ti sabbena attano dhanenapi attanāpi saddhiṃ. **Sugatesū**pi suṭṭhu gatattā, sundarañca ṭhānaṃ gatattā sugatanāmakesu buddhapaccekabuddhasāvakesu. **Manaṃ padosaye**ti yo manaṃ padūseyya. Tassāyaṃ manopadoso eva mahattaro kalīti vuttaṃ hoti.

666. Kasmā? Yasmā **sataṃ sahassānaṃ…pe… pāpakaṃ,** yasmā vassagaṇanāya ettako so kālo, **yaṃ** kālaṃ **ariyagarahī vācaṃ manañca paṇidhāya pāpakaṃ nirayaṃ upeti,** tattha paccatīti vuttaṃ hoti. Idañhi saṅkhepena padumaniraye āyuppamāṇaṃ.

667. Idāni aparenapi nayena ‘‘ayameva mahattaro kali, yo sugatesu manaṃ padūsaye’’ti imamatthaṃ vibhāvento **‘‘abhūtavādī’’**ti ādimāha. Tattha **abhūtavādī**ti ariyūpavādavasena alikavādī. **Niraya**nti padumādiṃ. **Pecca samā bhavantī**ti ito paṭigantvā nirayūpapattiyā samā bhavanti. **Paratthā**ti paraloke.

668. Kiñca bhiyyo – **yo appaduṭṭhassā**ti. Tattha manopadosābhāvena **appaduṭṭho,** avijjāmalābhāvena **suddho,** pāpicchābhāvena **anaṅgaṇo**ti veditabbo. Appaduṭṭhattā vā suddhassa, suddhattā anaṅgaṇassāti evampettha yojetabbaṃ.

669. Evaṃ sugatesu manopadosassa mahattarakalibhāvaṃ sādhetvā idāni vāritavatthugāthā nāma cuddasa gāthā āha. Imā kira kokālikaṃ mīyamānameva ovadantenāyasmatā mahāmoggallānena vuttā, ‘‘mahābrahmunā’’ti eke. Tāsaṃ iminā suttena saddhiṃ ekasaṅgahatthaṃ ayamuddeso **‘‘yo lobhaguṇe anuyutto’’**tiādi. Tattha paṭhamagāthāya tāva ‘‘guṇo’’ti niddiṭṭhattā anekakkhattuṃ pavattattā vā lobhoyeva **lobhaguṇo,** taṇhāyetaṃ adhivacanaṃ. **Avadaññū**ti avacanaññū buddhānampi ovādaṃ aggahaṇena. **Maccharī**ti pañcavidhamacchariyena. **Pesuṇiyaṃ anuyutto**ti aggasāvakānaṃ bhedakāmatāya. Sesaṃ pākaṭameva. Idaṃ vuttaṃ hoti – yo, āvuso kokālika, tumhādiso anuyuttalobhataṇhāya lobhaguṇe anuyutto assaddho kadariyo avadaññū maccharī pesuṇiyaṃ anuyutto, so vacasā paribhāsati aññaṃ abhāsaneyyampi puggalaṃ. Tena taṃ vadāmi ‘‘mukhaduggā’’ti gāthāttayaṃ.

670. Tassāyaṃ anuttānapadattho – **mukhadugga** mukhavisama, **vibhūta** vigatabhūta, alikavādi, **anariya** asappurisa, **bhūnahu** bhūtihanaka, vuḍḍhināsaka, **purisanta** antimapurisa, **kali** alakkhipurisa, **avajāta** buddhassa avajātaputta.

671. **Rajamākirasī**ti kilesarajaṃ attani pakkhipasi. **Papata**nti sobbhaṃ. ''Papāta''ntipi pāṭho, so evattho. ''Papada''ntipi pāṭho, mahānirayanti attho.

672. **Eti hata**nti ettha **ha**-iti nipāto, **ta**nti taṃ kusalākusalakammaṃ. Atha vā **hata**nti gataṃ paṭipannaṃ, upacitanti attho. **Suvāmī**ti sāmi tassa kammassa katattā. So hi taṃ kammaṃ labhateva, nāssa taṃ nassatīti vuttaṃ hoti. Yasmā ca labhati, tasmā **dukkhaṃ mando…pe… kibbisakārī**.

673. Idāni yaṃ dukkhaṃ mando passati, taṃ pakāsento **''ayosaṅkusamāhataṭṭhāna''**ntiādimāha. Tattha purimaupaḍḍhagāthāya tāva attho – yaṃ taṃ ayosaṅkusamāhataṭṭhānaṃ sandhāya bhagavatā ''tamenaṃ, bhikkhave, nirayapālā pañcavidhabandhanaṃ nāma kāraṇaṃ karontī''ti (ma. ni. 3.250; a. ni. 3.36) vuttaṃ, taṃ upeti, evaṃ upento ca tattheva ādittāya lohapathaviyā nipajjāpetvā nirayapālehi pañcasu ṭhānesu ākoṭiyamānaṃ tattaṃ khilasaṅkhātaṃ **tiṇhadhāramayasūlamupeti,** yaṃ sandhāya bhagavatā vuttaṃ ''tattaṃ ayokhilaṃ hatthe gamentī''tiādi. Tato parā upaḍḍhagāthā anekāni vassasahassāni tattha paccitvā pakkāvasesānubhavanatthaṃ anupubbena khārodakanadītīraṃ gatassa yaṃ taṃ ''tattaṃ ayoguḷaṃ mukhe pakkhipanti, tattaṃ tambalohaṃ mukhe āsiñcantī''ti vuttaṃ, taṃ sandhāya vuttaṃ. Tattha **ayo**ti lohaṃ. **Guḷasannibha**nti beluvasaṇṭhānaṃ. Ayogahaṇena cettha tambalohaṃ, itarena ayoguḷaṃ veditabbaṃ. **Patirūpa**nti katakammānurūpaṃ.

674. Tato parāsu gāthāsu **na hi vaggū**ti ''gaṇhatha, paharathā''tiādīni vadantā nirayapālā madhuravācaṃ na vadanti. **Nābhijavantī**ti na sumukhabhāvena abhimukhā javanti, na sumukhā upasaṅkamanti, anayabyasanamāvahantā eva upasaṅkamantīti vuttaṃ hoti. **Na tāṇamupentī**ti tāṇaṃ leṇaṃ paṭisaraṇaṃ hutvā na upagacchanti, gaṇhantā hanantā eva upentīti vuttaṃ hoti. **Aṅgāre santhate sayantī**ti aṅgārapabbataṃ āropitā samānā anekāni vassasahassāni santhate aṅgāre senti. **Ginisampajjalita**nti samantato jalitaṃ sabbadisāsu ca sampajjalitaṃ aggiṃ. **Pavisantī**ti mahāniraye pakkhittā samānā ogāhanti. Mahānirayo nāma yo so ''catukkaṇṇo''ti (a. ni. 3.36) vutto, naṃ yojanasate ṭhatvā passataṃ akkhīni bhijjanti.

675. **Jālena ca onahiyānā**ti ayojālena paliveṭhetvā migaluddakā migaṃ viya hananti. Idaṃ devadūte avuttakammakāraṇaṃ. **Andhaṃva timisamāyantī**ti andhakaraṇena andhameva bahalandhakārattā ''timisa''nti saññitaṃ dhūmaroruvaṃ nāma narakaṃ gacchanti. Tatra kira nesaṃ kharadhūmaṃ ghāyitvā akkhīni bhijjanti, tena ''andhaṃvā''ti vuttaṃ. **Taṃ vitatañhi yathā mahikāyo**ti tañca andhatimisaṃ mahikāyo viya vitataṃ hotīti attho. ''Vitthata''ntipi pāṭho. Idampi devadūte avuttakammakāraṇameva.

676. **Atha lohamaya**nti ayaṃ pana lohakumbhī pathavipariyantikā catunahutādhikāni dveyojanasatasahassāni gambhīrā samatittikā tatralohapūrā hoti. **Paccanti hi tāsu ciraratta**nti tāsu kumbhīsu dīgharattaṃ paccanti. **Agginisamāsū**ti aggisamāsu. **Samuppilavāte**ti samuppilavantā, sakimpi uddhaṃ sakimpi adho gacchamānā pheṇuddehakaṃ paccantīti vuttaṃ hoti. Devadūte vuttanayeneva taṃ veditabbaṃ.

677. **Pubbalohitamisse**ti pubbalohitamissāya lohakumbhiyā. **Tattha ki**nti tattha. **Yaṃ yaṃ disaka**nti disaṃ vidisaṃ. **Adhisetī**ti gacchati. ''Abhisetī''tipi pāṭho, tattha yaṃ yaṃ disaṃ allīyati apassayatīti attho. **Kilissatī**ti bādhīyati. ''Kilijjatī''tipi pāṭho, pūti hotīti attho. **Samphusamāno**ti tena pubbalohitena phuṭṭho samāno. Idampi devadūte avuttakammakāraṇaṃ.

678. **Puḷavāvasathe**ti puḷavānaṃ āvāse. Ayampi lohakumbhīyeva devadūte ''gūthanirayo''ti vuttā, tattha patitassa sūcimukhapāṇā chaviādīni chinditvā aṭṭhimiñjaṃ khādanti. **Gantuṃ na hi**

tīramapatthīti apagantuṃ na hi tīraṃ atthi. ‘‘Tīravamatthī’’tipi pāṭho, soyevattho. Tīrameva ettha ‘‘tīrava’’nti vuttaṃ. **Sabbasamā hi samantakapallā**ti yasmā tassā kumbhiyā uparibhāgepi nikujjitattā sabbattha samā samantato kaṭāhā, tasmā apagantuṃ tīraṃ natthīti vuttaṃ hoti.

679. **Asipattavanaṃ** devadūte vuttanayameva. Tañhi dūrato ramaṇīyaṃ ambavanaṃ viya dissati, athettha lobhena nerayikā pavisanti, tato nesaṃ vāteritāni pattāni patitvā aṅgapaccaṅgāni chindanti. Tenāha – **‘‘taṃ pavisanti samucchidagattā’’**ti. Taṃ pavisanti tato suṭṭhu chinnagattā hontīti. **Jivhaṃ baḷisena gahetvā ārajayārajayā vihanantī**ti tattha asipattavane vegena dhāvitvā patitānaṃ musāvādīnaṃ nerayikānaṃ nirayapālā jivhaṃ baḷisena nikkaḍḍhitvā yathā manussā allacammaṃ bhūmiyaṃ pattharitvā khilehi ākoṭenti, evaṃ ākoṭetvā pharasūhi phāletvā phāletvā ekamekaṃ koṭiṃ chindetvā vihananti, chinnachinnā koṭi punappunaṃ samuṭṭhāti. ‘‘Āracayāracayā’’tipi pāṭho, āviñchitvā āviñchitvāti attho. Etampi devadūte avuttakammakāraṇaṃ.

680. **Vetaraṇi**nti devadūte ‘‘mahatī khārodakā nadī’’ti (ma. ni. 3.269) vuttanadiṃ. Sā kira gaṅgā viya udakabharitā dissati. Athettha nhāyissāma pivissāmāti nerayikā patanti. **Tiṇhadhārakhuradhāra**nti tiṇhadhāraṃ khuradhāraṃ, tikkhadhārakhuradhāravatinti vuttaṃ hoti. Tassā kira nadiyā uddhamadho ubhayatīresu ca tiṇhadhārā khurā paṭipāṭiyā ṭhapitā viya tiṭṭhanti, tena sā ‘‘tiṇhadhārā khuradhārā’’ti vuccati. Taṃ tiṇhadhārakhuradhāraṃ udakāsāya upenti allīyantīti attho. Evaṃ upentā ca pāpakammena coditā **tattha mandā papatanti** bālāti attho.

681. **Sāmā sabalā**ti etaṃ parato ‘‘soṇā’’ti iminā yojetabbaṃ. Sāmavaṇṇā kammāsavaṇṇā ca soṇā khādantīti vuttaṃ hoti. **Kākolagaṇā**ti kaṇhakākagaṇā. **Paṭigiddhā**ti suṭṭhu sañjātagedhā hutvā, **‘‘mahāgijjhā’’**ti eke. **Kulalā**ti kulalapakkhino, ‘‘senānametaṃ nāma’’nti eke. **Vāyasā**ti akaṇhakākā. Idampi devadūte avuttakammakāraṇaṃ. Tattha vuttānipi pana kānici idha na vuttāni, tāni etesaṃ purimapacchimabhāgattā vuttāneva hontīti veditabbāni.

682. Idāni sabbamevetaṃ narakavuttiṃ dassetvā ovadanto **‘‘kicchā vatāya’’**nti gāthamāha. Tassattho – **kicchā vata ayaṃ idha** narake nānappakārakammakaraṇabhedā **vutti, yaṃ jano phusati kibbisakārī. Tasmā idha jīvitasese** jīvitasantatiyā vijjamānāya idha loke ṭhitoyeva samāno saraṇagamanādikusaladhammānuṭṭhānena **kiccakaro naro siyā** bhaveyya. Kiccakaro bhavantopi ca sātaccakāritāvaseneva bhaveyya, **na pamajje** muhuttampi na pamādamāpajjeyyāti ayamettha samuccayavaṇṇanā. Yasmā pana vuttāvasesāni padāni pubbe vuttanayattā uttānatthattā ca suviññeyyāneva, tasmā anupadavaṇṇanā na katāti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya kokālikasuttavaṇṇanā niṭṭhitā.

11. Nālakasuttavaṇṇanā

685. **Ānandajāte**ti nālakasuttaṃ. Kā uppatti? Padumuttarassa kira bhagavato sāvakaṃ moneyyapaṭipadaṃ paṭipannaṃ disvā tathattaṃ abhikaṅkhamāno tato pabhuti kappasatasahassaṃ pāramiyo pūretvā asitassa isino bhāgineyyo nālako nāma tāpaso bhagavantaṃ dhammacakkappavattitadivasato sattame divase ‘‘aññātameta’’ntiādīhi dvīhi gāthāhi moneyyapaṭipadaṃ pucchi. Tassa bhagavā ‘‘moneyyaṃ te upaññissa’’ntiādinā nayena taṃ byākāsi. Parinibbute pana bhagavati saṅgītiṃ karontenāyasmatā mahākassapena āyasmā ānando tameva moneyyapaṭipadaṃ puṭṭho yena yadā ca samādapito nālako bhagavantaṃ pucchi. Taṃ sabbaṃ pākaṭaṃ katvā dassetukāmo ‘‘ānandajāte’’tiādikā vīsati vatthugāthāyo vatvā abhāsi. Taṃ sabbampi ‘‘nālakasutta’’nti vuccati.

Tattha **ānandajāte**ti samiddhijāte vuddhippatte. **Patīte**ti tuṭṭhe. Atha vā **ānandajāte**ti pamudite. **Patīte**ti somanassajāte. **Sucivasane**ti akiliṭṭhavasane. Devānañhi kapparukkhanibbattāni vasanāni rajaṃ

vā malaṃ vā na gaṇhanti. **Dussaṃ gahetvā**ti idha dussasadisattā ‘‘dussa’’nti laddhavohāraṃ dibbavatthaṃ ukkhipitvā. **Asito isī**ti kaṇhasarīravaṇṇattā evaṃladdhanāmo isi. **Divāvihāre**ti divāvihāraṭṭhāne. Sesaṃ padato uttānameva.

Sambandhato pana – ayaṃ kira suddhodanassa pitu sīhahanurañño purohito suddhodanassapi anabhisittakāle sippācariyo hutvā abhisittakāle purohitoyeva ahosi. Tassa sāyaṃ pātaṃ rājupaṭṭhānaṃ āgatassa rājā daharakāle viya nipaccakāraṃ akatvā añjalikammamattameva karoti. Dhammatā kiresā pattābhisekānaṃ sakyarājūnaṃ. Purohito tena nibbijjitvā ‘‘pabbajjāmahaṃ mahārājā’’ti āha. Rājā tassa nicchayaṃ ñatvā ‘‘tena hi, ācariya, mameva uyyāne vasitabbaṃ, yathā te ahaṃ abhiṇhaṃ passeyya’’nti yāci. So ‘‘evaṃ hotū’’ti paṭissuṇitvā tāpasapabbajjaṃ pabbajitvā raññā upaṭṭhahiyamāno uyyāneyeva vasanto kasiṇaparikammaṃ katvā aṭṭha samāpattiyo pañcābhiññāyo ca nibbattesi. So tato pabhuti rājakule bhattakiccaṃ katvā himavantacātumahārājikabhavanādīnaṃ aññataraṃ gantvā divāvihāraṃ karoti. Athekadivasaṃ tāvatiṃsabhavanaṃ gantvā ratanavimānaṃ pavisitvā dibbaratanapallaṅke nisinno samādhisukhaṃ anubhavitvā sāyanhasamayaṃ vuṭṭhāya vimānadvāre ṭhatvā ito cito ca vilokento saṭṭhiyojanāya mahāvīthiyā celukkhepaṃ katvā bodhisattaguṇapasaṃsitāni thutivacanāni vatvā kīḷante sakkappamukhe deve addasa. Tenāha āyasmā ānando – ‘‘ānandajāte…pe… divāvihāre’’ti.

686. Tato so evaṃ **disvāna deve…pe… kiṃ paṭicca**. Tattha **udagge**ti abbhunnatakāye. **Cittiṃ karitvānā**ti ādaraṃ katvā. **Kalyarūpo**ti tuṭṭharūpo. Sesaṃ uttānatthameva.

687. Idāni **‘‘yadāpi āsī’’**tiādigāthā uttānasambandhā eva. Padattho pana paṭhamagāthāya tāva **saṅgamo**ti saṅgāmo. **Jayo surāna**nti devānaṃ jayo.

Tassāvibhāvatthaṃ ayamanupubbikathā veditabbā – sakko kira magadharaṭṭhe macalagāmavāsī tettiṃsamanussaseṭṭho magho nāma māṇavo hutvā satta vattapadāni pūretvā tāvatiṃsabhavane nibbatti saddhiṃ parisāya. Tato pubbadevā ‘‘āgantukadevaputtā āgatā, sakkāraṃ nesaṃ karissāmā’’ti vatvā dibbapadumāni upanāmesuṃ, upaḍḍharajjena ca nimantesuṃ. Sakko upaḍḍharajjena asantuṭṭho sakaparisaṃ saññāpetvā ekadivasaṃ surāmadamatte te pāde gahetvā sinerupabbatapāde khipi. Tesaṃ sinerussa heṭṭhimatale dasasahassayojanaṃ asurabhavanaṃ nibbatti pāricchattakapaṭicchannabhūtāya citrapāṭaliyā upasobhitaṃ. Tato te satiṃ paṭilabhitvā tāvatiṃsabhavanaṃ apassantā ‘‘aho re naṭṭhā mayaṃ pānamadadosena, na dāni mayaṃ suraṃ pivimhā, asuraṃ pivimhā, na dānimhā surā, asurā dāni jātamhā’’ti. Tato pabhuti ‘‘asurā’’icceva uppannasamaññā hutvā ‘‘handa dāni devehi saddhiṃ saṅgāmemā’’ti sineruṃ parito ārohiṃsu. Tato sakko asure yuddhena abbhuggantvā punapi samudde pakkhipitvā catūsu dvāresu attanā sadisaṃ indapaṭimaṃ māpetvā ṭhapesi. Tato asurā ‘‘appamatto vatāyaṃ sakko niccaṃ rakkhanto tiṭṭhatī’’ti cintetvā punadeva nagaraṃ agamiṃsu. Tato devā attano jayaṃ ghosentā mahāvīthiyaṃ celukkhepaṃ karontā nakkhattaṃ kīḷiṃsu. Atha asito atītānāgate cattālīsakappe anussarituṃ samatthatāya ‘‘kiṃ nu kho imehi pubbepi evaṃ kīḷitapubba’’nti āvajjento taṃ devāsurasaṅgāme devavijayaṃ disvā āha –

> ‘‘Yadāpi āsī asurehi saṅgamo,
> Jayo surānaṃ asurā parājitā;
> Tadāpi netādiso lomahaṃsano’’ti.

Tasmimpi kāle etādiso lomahaṃsano pamodo na āsi. **Kimabbhutaṃ daṭṭhu marū pamoditā**ti ajja pana kiṃ abbhutaṃ disvā evaṃ devā pamuditāti.

688. Dutiyagāthāya **seḷentī**ti mukhena usseḷanasaddaṃ muñcanti. **Gāyanti** nānāvidhāni gītāni, **vādayanti** aṭṭhasaṭṭhi tūriyasahassāni, **phoṭentī**ti apphoṭenti. **Pucchāmi voha**nti attanā āvajjetvā ñātuṃ samatthopi tesaṃ vacanaṃ sotukāmatāya pucchati. **Merumuddhavāsine**ti sinerumuddhani vasante. Sinerussa hi heṭṭhimatale dasayojanasahassaṃ asurabhavanaṃ, majjhimatale dvisahassaparittadīpaparivārā cattāro mahādīpā, uparimatale dasayojanasahassaṃ tāvatiṃsabhavanaṃ.

Tasmā devā ‘‘merumuddhavāsino’’ti vuccanti. **Mārisā**ti deve āmanteti, nidukkhā nirābādhāti vuttaṃ hoti.

689. Athassa tamatthaṃ ārocentehi devehi vuttāya tatiyagāthāya **bodhisatto**ti bujjhanakasatto, sammāsambodhiṃ gantuṃ araho satto **ratanavaro**ti vararatanabhūto. **Tenamha tuṭṭhā**ti tena kāraṇena mayaṃ tuṭṭhā. So hi buddhattaṃ patvā tathā dhammaṃ desessati, yathā mayañca aññe ca devagaṇā sekkhāsekkhabhūmiṃ pāpuṇissāma. Manussāpissa dhammaṃ sutvā ye na sakkhissanti parinibbātuṃ, te dānādīni katvā devaloke paripūressantīti ayaṃ kira nesaṃ adhippāyo. Tattha **‘‘tuṭṭhā kalyarūpā’’**ti kiñcāpi idaṃ padadvayaṃ atthato abhinnaṃ, tathāpi ‘‘kimabbhutaṃ daṭṭhu marū pamoditā, kiṃ devasaṅgho atiriva kalyarūpo’’ti imassa pañhadvayassa vissajjanatthaṃ vuttanti veditabbaṃ.

690. Idāni yena adhippāyena bodhisatte jāte tuṭṭhā ahesuṃ, taṃ āvikarontehi vuttāya catutthagāthāya sattaggahaṇena devamanussaggahaṇaṃ, pajāgahaṇena sesagatiggahaṇaṃ. Evaṃ dvīhi padehi pañcasupi gatīsu seṭṭhabhāvaṃ dasseti. Tiracchānāpi hi sīhādayo asantāsādiguṇayuttā, tepi ayameva atiseti. Tasmā **‘‘pajānamuttamo’’**ti vutto. Devamanussesu pana ye attahitāya paṭipannādayo cattāro puggalā, tesu ubhayahitapaṭipanno **aggapuggalo** ayaṃ, naresu ca usabhasadisattā **narāsabho**. Tenassa thutiṃ bhaṇantā idampi padadvayamāhaṃsu.

691. Pañcamagāthāya **taṃ sadda**nti taṃ devehi vuttavacanasaddaṃ. **Avasarī**ti otari. **Tada bhavana**nti tadā bhavanaṃ.

692. Chaṭṭhagāthāya **tato**ti asitassa vacanato anantaraṃ. **Ukkāmukhevā**ti ukkāmukhe eva, mūsāmukheti vuttaṃ hoti. **Sukusalasampahaṭṭha**nti sukusalena suvaṇṇakārena saṅghaṭṭitaṃ, saṅghaṭṭentena tāpitanti adhippāyo. **Daddallamāna**nti vijjotamānaṃ. **Asitavhayassā**ti asitanāmassa dutiyena nāmena kaṇhadevilassa isino.

693. Sattamagāthāya **tārāsabhaṃ vā**ti tārānaṃ usabhasadisaṃ, candanti adhippāyo. **Visuddha**nti abbhādiupakkilesarahitaṃ. **Saradarivā**ti sarade iva. **Ānandajāto**ti savanamatteneva uppannāya pītiyā pītijāto. **Alattha pīti**nti disvā punapi pītiṃ labhi.

694. Tato paraṃ bodhisattassa devehi sadā payujjamānasakkāradīpanatthaṃ vuttaaṭṭhamagāthāya **anekasākha**nti anekasalākaṃ. **Sahassamaṇḍala**nti rattasuvaṇṇamayasahassamaṇḍalayuttaṃ. **Chatta**nti dibbasetacchattaṃ. **Vītipatantī**ti sarīraṃ bījamānā patanuppatanaṃ karonti.

695. Navamagāthāya **jaṭī**ti jaṭilo. **Kaṇhasirivhayo**ti kaṇhasaddena ca sirisaddena ca avhayamāno. Taṃ kira ‘‘sirikaṇho’’tipi avhayanti āmantenti, ālapantīti vuttaṃ hoti. **Paṇḍukambale**ti rattakambale. Adhikārato cettha ‘‘kumāra’’nti vattabbaṃ, pāṭhaseso vā kātabbo. Purimagāthāya ca ahatthapāsagataṃ sandhāya ‘‘disvā’’ti vuttaṃ. Idha pana hatthapāsagataṃ paṭiggahaṇatthaṃ upanītaṃ, tasmā puna vacanaṃ ‘‘disvā’’ti. Purimaṃ vā dassanapītilābhāpekkhaṃ gāthāvasāne ‘‘vipulamalattha pīti’’nti vacanato, idaṃ paṭiggahāpekkhaṃ avasāne ‘‘sumano paṭiggahe’’ti vacanato. Purimañca kumārasambandhameva, idaṃ setacchattasambandhampi. **Disvā**ti satasahassagghanake gandhārarattakambale suvaṇṇanikkhaṃ viya kumāraṃ ‘‘chattaṃ marū’’ti ettha vuttappakāraṃ setacchattaṃ dhāriyantaṃ muddhani disvā. Keci pana ‘‘idaṃ mānusakaṃ chattaṃ sandhāya vutta’’nti bhaṇanti. Yatheva hi devā, evaṃ manussāpi chattacāmaramorahatthatālavaṇṭavāḷabījanihatthā mahāpurisaṃ upagacchantīti. Evaṃ santepi na tassa vacanena kocipi atisayo atthi, tasmā yathāvuttameva sundaraṃ. **Paṭiggahe**ti ubhohi hatthehi paṭiggahesi. Isiṃ kira vandāpetuṃ kumāraṃ upanesuṃ. Athassa pādā parivattitvā isissa matthake patiṭṭhahiṃsu. So tampi acchariyaṃ disvā udaggacitto sumano paṭiggahesi.

696. Dasamagāthāyaṃ **jigīsako**ti jigīsanto magganto pariyesanto, upaparikkhantoti vuttaṃ hoti. **Lakkhaṇamantapāragū**ti lakkhaṇānaṃ vedānañca pāraṃ gato. **Anuttarāya**nti anuttaro ayaṃ. So kira

attano abhimukhāgatesu mahāsattassa pādatalesu cakkāni disvā tadanusārena sesalakkhaṇāni jigīsanto sabbaṃ lakkhaṇasampattiṃ disvā ‘‘addhāyaṃ buddho bhavissatī’’ti ñatvā evamāha.

697. Ekādasāyaṃ **athattano gamana**nti paṭisandhivasena arūpagamanaṃ. **Akalyarūpo gaḷayati assukānī**ti taṃ attano arūpūpapattiṃ anussaritvā ‘‘na dānāhaṃ assa dhammadesanaṃ sotuṃ lacchāmī’’ti atuṭṭharūpo balavasokābhibhavena domanassajāto hutvā assūni pāteti gaḷayati. ‘‘Garayatī’’tipi pāṭho. Yadi panesa rūpabhave cittaṃ nameyya, kiṃ tattha na uppajjeyya, yenevaṃ rodatīti? Na na uppajjeyya, akusalatāya panetaṃ vidhiṃ na jānāti. Evaṃ santepi domanassuppattiyevassa ayuttā samāpattilābhena vikkhambhitattāti ce? Na, vikkhambhitattā eva. Maggabhāvanāya samucchinnā hi kilesā na uppajjanti, samāpattilābhīnaṃ pana balavapaccayena uppajjanti. Uppanne kilese parihīnajjhānattā kutassa arūpagamananti ce? Appakasirena punādhigamato. Samāpattilābhino hi uppanne kilese balavavītikkamaṃ anāpajjantā vūpasantamatteyeva kilesavege puna taṃ visesaṃ appakasirenevādhigacchanti, ‘‘parihīnavisesā ime’’tipi duviññeyyā honti, tādiso ca eso. **No ce kumāre bhavissati antarāyo**ti na bhavissati nu kho imasmiṃ kumāre antarāyo.

698. Dvādasāyaṃ **na orakāya**nti ayaṃ orako paritto na hoti. Uttaragāthāya vattabbaṃ buddhabhāvaṃ sandhāyāha.

699. Terasāyaṃ **sambodhiyagga**nti sabbaññutaññāṇaṃ. Tañhi aviparītabhāvena sammā bujjhanato sambodhi, katthaci āvaraṇābhāvena sabbañāṇuttamato ‘‘agga’’nti vuccati. **Phusissatī**ti pāpuṇissati. **Paramavisuddhadassī**ti nibbānadassī. Tañhi ekantavisuddhattā paramavisuddhaṃ. **Vitthārikassā**ti vitthārikaṃ assa. **Brahmacariya**nti sāsanaṃ.

700. Cuddasāyaṃ **athantarā**ti antarāyeva assa, sambodhippattito orato evāti vuttaṃ hoti. **Na sossa**nti na suṇissaṃ. **Asamadhurassā**ti asamavīriyassa. **Aṭṭo**ti āturo. **Byasanaṃ gato**ti sukhavināsaṃ patto. **Aghāvī**ti dukkhito, sabbaṃ domanassuppādameva sandhāyāha. Domanassena hi so āturo. Tañcassa sukhabyasanato byasanaṃ, sukhavināsanatoti vuttaṃ hoti. Tena ca so cetasikaaghabhūtena aghāvī.

701. Pannarasāyaṃ **vipulaṃ janetvānā**ti vipulaṃ janetvā. Ayameva vā pāṭho. **Niggamā**ti niggato. Evaṃ niggato ca **so bhāgineyyaṃ saya**nti sakaṃ bhāgineyyaṃ, attano bhaginiyā puttanti vuttaṃ hoti. **Samādapesī**ti attano appāyukabhāvaṃ ñatvā kaniṭṭhabhaginiyā ca puttassa nālakassa māṇavakassa upacitapuññataṃ attano balena ñatvā ‘‘vuḍḍhippatto pamādampi āpajjeyyā’’ti naṃ anukampamāno bhaginiyā gharaṃ gantvā ‘‘kahaṃ nālako’’ti. ‘‘Bahi, bhante, kīḷatī’’ti. ‘‘Ānetha na’’nti āṇāpetvā taṅkhaṇaṃyeva tāpasapabbajjaṃ pabbājetvā samādapesi ovadi anusāsi. Kathaṃ? **‘‘Buddhoti ghosaṃ… pe… brahmacariya’’**nti soḷasamagāthamāha.

702. Tattha **yada parato**ti yadā parato. **Dhammamagga**nti paramadhammassa nibbānassa maggaṃ, dhammaṃ vā aggaṃ saha paṭipadāya nibbānaṃ. **Tasmi**nti tassa santike. **Brahmacariya**nti samaṇadhammaṃ.

703. Sattarasāyaṃ **tādinā**ti tassaṇṭhitena, tasmiṃ samaye kilesavikkhambhane samādhilābhe ca sati vikkhambhitakilesena samāhitacittena cāti adhippāyo. **Anāgate paramavisuddhadassinā**ti ‘‘ayaṃ nālako anāgate kāle bhagavato santike paramavisuddhaṃ nibbānaṃ passissatī’’ti evaṃ diṭṭhattā so isi iminā pariyāyena ‘‘anāgate paramavisuddhadassī’’ti vutto. Tena anāgate paramavisuddhadassinā. **Upacitapuññasañcayo**ti padumuttarato pabhuti katapuññasañcayo. **Patikkha**nti āgamayamāno. **Parivasī**ti pabbajitvā tāpasavesena vasi. **Rakkhitindriyo**ti rakkhitasotindriyo hutvā. So kira tato pabhuti udake na nimujji ‘‘udakaṃ pavisitvā sotindriyaṃ vināseyya, tato dhammassavanabāhiro bhaveyya’’nti cintetvā.

704. Aṭṭhārasāyaṃ **sutvāna ghosa**nti so nālako evaṃ parivasanto anupubbena bhagavatā

sambodhiṃ patvā bārāṇasiyaṃ dhammacakke pavattite taṃ ‘‘bhagavatā dhammacakkaṃ pavattitaṃ, sammāsambuddho vata so bhagavā uppanno’’tiādinā nayena **jinavaracakkavattane** pavattaghosaṃ attano atthakāmāhi devatāhi āgantvā ārocitaṃ sutvā. **Gantvāna disvā isinisabha**nti sattāhaṃ devatāhi moneyyakolāhale kayiramāne sattame divase isipatanaṃ gantvā ‘‘nālako āgamissati, tassa dhammaṃ desessāmī’’ti iminā ca abhisandhinā varabuddhāsane nisinnaṃ disvā nisabhasadisaṃ isinisabhaṃ bhagavantaṃ. **Pasanno**ti saha dassaneneva pasannacitto hutvā. **Moneyyaseṭṭha**nti ñāṇuttamaṃ, maggañāṇanti vuttaṃ hoti. **Samāgate asitāvhayassa sāsane**ti asitassa isino ovādakāle anuppatte. Tena hi – ‘‘yadā vivarati dhammamaggaṃ, tadā gantvā samayaṃ paripucchamāno carassu tasmiṃ bhagavati brahmacariya’’nti anusiṭṭho, ayañca so kālo. Tena vuttaṃ – ‘‘samāgate asitāvhayassa sāsane’’ti. Sesamettha pākaṭameva.

Ayaṃ tāva vatthugāthāvaṇṇanā.

705. Pucchāgāthādvaye **aññātameta**nti viditaṃ mayā etaṃ. **Yathātatha**nti aviparītaṃ. Ko adhippāyo? Yaṃ asito ‘‘sambodhiyaggaṃ phusissatāyaṃ kumāro’’ti ñatvā ‘‘buddhoti ghosaṃ yada parato suṇosi, sambodhippatto vivarati dhammamagga’’nti maṃ avaca, tadetaṃ mayā asitassa vacanaṃ ajja bhagavantaṃ sakkhiṃ disvā ‘‘yathātathamevā’’ti aññātanti. **Taṃ ta**nti tasmā taṃ. **Sabbadhammāna pāragu**nti hemavatasutte vuttanayena chahi ākārehi. Sabbadhammānaṃ pāragataṃ.

706. **Anagāriyupetassā**ti anagāriyaṃ upetassa, pabbajitassāti attho. **Bhikkhācariyaṃ jigīsato**ti ariyehi āciṇṇaṃ anupakkiliṭṭhaṃ bhikkhācariyaṃ pariyesamānassa. **Moneyya**nti munīnaṃ santakaṃ. **Uttamaṃ pada**nti uttamapaṭipadaṃ. Sesamettha pākaṭameva.

707. Athassa evaṃ puṭṭho bhagavā **‘‘moneyyaṃ te upaññissa’’**ntiādinā nayena moneyyapaṭipadaṃ byākāsi. Tattha **upaññissa**nti upaññāpeyyaṃ, vivareyyaṃ paññāpeyyanti attho. **Dukkaraṃ durabhisambhava**nti kātuñca dukkhaṃ kayiramānañca sambhavituṃ sahituṃ dukkhanti vuttaṃ hoti. Ayaṃ panettha adhippāyo – ahaṃ te moneyyaṃ paññāpeyyaṃ, yadi naṃ kātuṃ vā abhisambhotuṃ vā sukhaṃ bhaveyya, evaṃ pana dukkaraṃ durabhisambhavaṃ puthujjanakālato pabhuti kiliṭṭhacittaṃ anuppādetvā paṭipajjitabbato. Tathā hi naṃ ekassa buddhassa ekova sāvako karoti ca sambhoti cāti.

Evaṃ bhagavā moneyyassa dukkarabhāvaṃ durabhisambhavatañca dassento nālakassa ussāhaṃ janetvā tamassa vattukāmo āha **‘‘handa te naṃ pavakkhāmi, santhambhassu daḷho bhavā’’**ti. Tattha **handā**ti byavasāyatthe nipāto. **Te naṃ pavakkhāmī**ti tuyhaṃ taṃ moneyyaṃ pavakkhāmi. **Santhambhassū**ti dukkarakaraṇasamatthena vīriyūpatthambhena attānaṃ upatthambhaya. **Daḷho bhavā**ti durabhisambhavasahanasamatthāya asithilaparakkamatāya thiro hoti. Kiṃ vuttaṃ hoti? Yasmā tvaṃ upacitapuññasambhāro, tasmāhaṃ ekantabyavasitova hutvā evaṃ dukkaraṃ durabhisambhavampi samānaṃ tuyhaṃ taṃ moneyyaṃ pavakkhāmi, santhambhassu daḷho bhavāti.

708. Evaṃ paramasallekhaṃ moneyyavattaṃ vattukāmo nālakaṃ santhambhane daḷhībhāve ca niyojetvā paṭhamaṃ tāva gāmūpanibaddhakilesappahānaṃ dassento **‘‘samānabhāga’’**nti upaḍḍhagāthamāha. Tattha **samānabhāga**nti samabhāgaṃ ekasadisaṃ ninnānākaraṇaṃ. **Akkuṭṭhavandita**nti akkosañca vandanañca.

Idāni yathā taṃ samānabhāgaṃ kayirati, taṃ upāyaṃ dassento **‘‘manopadosa’’**nti upaḍḍhagāthamāha. Tassattho – akkuṭṭho **manopadosaṃ rakkheyya,** vandito **santo anuṇṇato care,** raññāpi vandito samāno ‘‘maṃ vandatī’’ti uddhaccaṃ nāpajjeyya.

709. Idāni araññūpanibaddhakilesappahānaṃ dassento **‘‘uccāvacā’’**ti gāthamāha. Tassattho – araññasaññite **dāyepi** iṭṭhāniṭṭhavasena **uccāvacā** nānappakārā ārammaṇā **niccharanti,** cakkhādīnaṃ āpāthamāgacchanti, te ca kho **aggisikhūpamā** pariḷāhajanakaṭṭhena. Yathā vā ḍayhamāne vane

aggisikhā nānappakāratāya uccāvacā niccharanti, sadhūmāpi, vidhūmāpi, nīlāpi, pītāpi, rattāpi, khuddakāpi, mahantāpi, evaṃ sīhabyagghamanussāmanussavividhavihaṅgavirutapupphaphalapallavādibhedavasena nānappakāratāya dāye uccāvacā ārammaṇā niccharanti bhiṃsanakāpi, rajanīyāpi, dosanīyāpi, mohanīyāpi. Tenāha – ''uccāvacā niccharanti, dāye aggisikhūpamā''ti. Evaṃ niccharantesu ca uccāvacesu ārammaṇesu yā kāci uyyānavanacārikaṃ gatā samānā pakatiyā vā vanacāriniyo kaṭṭhahārikādayo rahogataṃ disvā hasitalapitaruditadunnivatthādīhi **nāriyo muniṃ palobhenti, tā su taṃ mā palobhayuṃ,** tā nāriyo taṃ mā palobhayuṃ. Yathā na palobhenti, tathā karohīti vuttaṃ hoti.

710-11. Evamassa bhagavā gāme ca araññe ca paṭipattividhiṃ dassetvā idāni sīlasaṃvaraṃ dassento **''virato methunā dhammā''**ti gāthādvayamāha. Tattha **hitvā kāme paropare**ti methunadhammato avasesepi sundare ca asundare ca pañca kāmaguṇe hitvā. Tappahānena hi methunavirati susampannā hoti. Tenāha – ''hitvā kāme paropare''ti. Ayamettha adhippāyo. **''Aviruddho''**tiādīni pana padāni ''na haneyya, na ghātaye''ti ettha vuttāya pāṇātipātāveramaṇiyā sampattidassanatthaṃ vuttāni. Tatrāyaṃ saṅkhepavaṇṇanā – parapakkhiyesu **pāṇesu aviruddho,** attapakkhiyesu **asāratto,** sabbepi sataṇhanittaṇhatāya **tasathāvare** pāṇe jīvitukāmatāya amaritukāmatāya sukhakāmatāya dukkhapaṭikūlatāya ca **''yathā ahaṃ tathā ete''**ti attasamānatāya tesu virodhaṃ vinento teneva pakārena **''yathā ete tathā aha''**nti paresaṃ samānatāya ca attani anurodhaṃ vinento evaṃ ubhayathāpi anurodhavirodhavippahīno hutvā maraṇapaṭikūlatāya **attānaṃ upamaṃ katvā** pāṇesu ye keci tase vā thāvare vā pāṇe **na haneyya** sāhatthikādīhi payogehi, **na ghātaye** āṇattikādīhīti.

712. Evamassa methunaviratipāṇātipātaviratimukhena saṅkhepato pātimokkhasaṃvarasīlaṃ vatvā ''hitvā kāme''tiādīhi indriyasaṃvarañca dassetvā idāni ājīvapārisuddhiṃ dassento **''hitvā icchañcā''**tiādimāha. Tassattho – yāyaṃ taṇhā ekaṃ laddhā dutiyaṃ icchati, dve laddhā tatiyaṃ, satasahassaṃ laddhā taduttarimpi icchatīti evaṃ appaṭiladdhavisayaṃ icchanato **''icchā''**ti vuccati, yo cāyaṃ paṭiladdhavisayalubbhano lobho. Taṃ **hitvā icchañca lobhañca yattha satto puthujjano,** yasmiṃ cīvarādipaccaye tehi icchālobhehi puthujjano satto laggo paṭibaddho tiṭṭhati, tattha taṃ ubhayampi hitvā paccayatthaṃ ājīvapārisuddhiṃ avirodhento ñāṇacakkhunā **cakkhumā** hutvā imaṃ moneyyapaṭipadaṃ **paṭipajjeyya**. Evañhi paṭipanno **tareyya narakaṃ imaṃ,** duppūraṇaṭṭhena narakasaññitaṃ micchājīvahetubhūtaṃ imaṃ paccayataṇhaṃ tareyya, imāya vā paṭipadāya tareyyāti vuttaṃ hoti.

713. Evaṃ paccayataṇhāpahānamukhena ājīvapārisuddhiṃ dassetvā idāni bhojane mattaññutāmukhena paccayaparibhogasīlaṃ tadanusārena ca yāva arahattappatti, tāva paṭipadaṃ dassento **''ūnūdaro''**ti gāthamāha. Tassattho – dhammena samena laddhesu itarītaracīvarādīsu paccayesu āhāraṃ tāva āhārento –

> ''Cattāro pañca ālope, abhutvā udakaṃ pive;
> Alaṃ phāsuvihārāya, pahitattassa bhikkhuno''ti. (theragā. 983) –

Vuttanayena **ūnaudaro** assa, na vātabharitabhastā viya uddhumātudaro, bhattasammadapaccayā thinamiddhaṃ parihareyyāti vuttaṃ hoti. Ūnūdaro hontopi ca **mitāhāro** assa bhojane mattaññū, ''neva davāyā''tiādinā paccavekkhaṇena guṇato dosato ca paricchinnāhāro. Evaṃ mitāhāro samānopi paccayadhutaṅgapariyattiadhigamavasena catubbidhāya appicchatāya **appiccho assa**. Ekaṃsena hi moneyyapaṭipadaṃ paṭipannena bhikkhunā evaṃ appicchena bhavitabbaṃ. Tattha ekekasmiṃ paccaye tīhi santosehi santussanā **paccayappicchatā**. Dhutaṅgadharasseva sato ''dhutavāti maṃ pare jānantū''ti anicchanatā **dhutaṅgappicchatā**. Bahussutasseva sato ''bahussutoti maṃ pare jānantū''ti anicchanatā **pariyattiappicchatā** majjhantikattherassa viya. Adhigamasampannasseva sato ''adhigato ayaṃ kusalaṃ dhammanti maṃ pare jānantū''ti anicchanatā **adhigamappicchatā**. Sā ca arahattādhigamato oraṃ veditabbā. Arahattādhigamatthañhi ayaṃ paṭipadāti. Evaṃ appicchopi ca arahattamaggena

taṇhāloluppaṃ hitvā **alolupo** assa. Evaṃ alolupo hi **sadā icchāya nicchāto aniccho hoti nibbuto,** yāya icchāya chātā honti sattā khuppipāsāturā viya atittā, tāya icchāya aniccho hoti anicchattā ca nicchāto hoti anāturo paramatittippatto. Evaṃ nicchātattā nibbuto hoti vūpasantasabbakilesapariḷāhoti evamettha uppaṭipāṭiyā yojanā veditabbā.

714. Evaṃ yāva arahattappatti, tāvapaṭipadaṃ kathetvā idāni taṃ paṭipadaṃ paṭipannassa bhikkhuno arahattappattiniṭṭhaṃ dhutaṅgasamādānaṃ senāsanavattañca kathento **''sa piṇḍacāra''**nti gāthādvayamāha. Tattha **sa piṇḍacāraṃ caritvā**ti so bhikkhu bhikkhaṃ caritvā bhattakiccaṃ vā katvā. **Vanantamabhihāraye**ti apapañcito gihipapañcena vanaṃ eva gaccheyya. **Upaṭṭhito rukkhamūlasmi**nti rukkhamūle ṭhito vā hutvā. **Āsanūpagato**ti āsanaṃ upagato vā hutvā, nisinnoti vuttaṃ hoti. **Munī**ti moneyyapaṭipadaṃ paṭipanno. Ettha ca ''piṇḍacāraṃ caritvā''ti iminā piṇḍapātikaṅgaṃ vuttaṃ. Yasmā pana ukkaṭṭhapiṇḍapātiko sapadānacārī ekāsaniko pattapiṇḍiko khalupacchābhattiko ca hotiyeva, tecīvarikapaṃsukūlampi ca samādiyateva, tasmā imānipi cha vuttāneva honti. ''Vanantamabhihāraye''ti iminā pana āraññikaṅgaṃ vuttaṃ, ''upaṭṭhito rukkhamūlasmi''nti iminā rukkhamūlikaṅgaṃ, ''āsanūpagato''ti iminā nesajjikaṅgaṃ. Yathākkamaṃ pana etesaṃ anulomattā abbhokāsikayathāsanthatikasosānikaṅgāni vuttāniyeva hontīti evametāya gāthāya terasa dhutaṅgāni nālakattherassa kathesi.

715. **Sa jhānapasuto dhīro**ti so anuppannassa jhānassa uppādanena uppannassa āvajjanasamāpajjanādhiṭṭhānavuṭṭhānapaccavekkhaṇehi ca jhānesu pasuto anuyutto. **Dhīro**ti dhitisampanno. **Vanante ramito siyā**ti vane abhirato siyā, gāmantasenāsane nābhirameyyāti vuttaṃ hoti. **Jhāyetha rukkhamūlasmiṃ, attānamabhitosaya**nti na kevalaṃ lokiyajjhānapasutoyeva siyā, apica kho tasmiṃyeva rukkhamūle sotāpattimaggādisampayuttena lokuttarajjhānenāpi attānaṃ atīva tosento jhāyetha. Paramassāsappattiyā hi lokuttarajjhāneneva cittaṃ atīva tussati, na aññena. Tenāha – ''attānamabhitosaya''nti. Evamimāya gāthāya jhānapasutatāya vanantasenāsanābhiratiṃ arahattañca kathesi.

716. Idāni yasmā imaṃ dhammadesanaṃ sutvā nālakatthero vanantamabhihāretvā nirāhāropi paṭipadāpūraṇe atīva ussukko ahosi, nirāhārena ca samaṇadhammaṃ kātuṃ na sakkā. Tathā karontassa hi jīvitaṃ nappavattati, kilese pana anuppādentena āhāro pariyesitabbo, ayamettha ñāyo. Tasmā tassa bhagavā aparāparesupi divasesu piṇḍāya caritabbaṃ, kilesā pana na uppādetabbāti dassanatthaṃ arahattappattiniṭṭhaṃyeva bhikkhācāravattaṃ kathento **''tato ratyā vivasāne''**tiādikā cha gāthāyo abhāsi. Tattha **tato**ti ''sa piṇḍacāraṃ caritvā, vanantamabhihāraye''ti ettha vuttapiṇḍacāravanantābhihārato uttaripi. **Ratyā vivasāne**ti rattisamatikkame, dutiyadivaseti vuttaṃ hoti. **Gāmantamabhihāraye**ti ābhisamācārikavattaṃ katvā yāva bhikkhācāravelā, tāva vivekamanubrūhetvā gatapaccāgatavatte vuttanayena kammaṭṭhānaṃ manasi karonto gāmaṃ gaccheyya. **Avhānaṃ nābhinandeyyā**ti ''bhante, amhākaṃ ghare bhuñjitabba''nti nimantanaṃ, ''deti nu kho na deti nu kho sundaraṃ nu kho deti asundaraṃ nu kho detī''ti evarūpaṃ vitakkaṃ bhojanañca paṭipadāpūrako bhikkhu nābhinandeyya, nappaṭiggaṇheyyāti vuttaṃ hoti. Yadi pana balakkārena pattaṃ gahetvā pūretvā denti, paribhuñjitvā samaṇadhammo kātabbo, dhutaṅgaṃ na kuppati, tadupādāya pana taṃ gāmaṃ na pavisitabbaṃ. **Abhihārañca gāmato**ti sace gāmaṃ paviṭṭhassa pātisatehipi bhattaṃ abhiharanti, tampi nābhinandeyya, tato ekasitthampi nappaṭiggaṇheyya, aññadatthu gharapaṭipāṭiyā piṇḍapātameva careyyāti.

717. **Na munī gāmamāgamma, kulesu sahasā care**ti so ca monatthāya paṭipannako muni gāmaṃ gato samāno kulesu sahasā na care, sahasokitādiananulomikaṃ gihisaṃsaggaṃ na āpajjeyyāti vuttaṃ hoti. **Ghāsesanaṃ chinnakatho, na vācaṃ payutaṃ bhaṇe**ti chinnakatho viya hutvā obhāsaparikathānimittaviññattipayuttaṃ ghāsesanavācaṃ na bhaṇeyya. Sace ākaṅkheyya, gilāno samāno gelaññapaṭibāhanatthāya bhaṇeyya. Senāsanatthāya vā viññattiṃ ṭhapetvā obhāsaparikathānimittapayuttaṃ, avasesapaccayatthāya pana agilāno neva kiñci bhaṇeyyāti.

718-9. **Alatthaṃ yadida**nti imissā pana gāthāya ayamattho – gāmaṃ piṇḍāya paviṭṭho appamattakepi kismiñci laddhe **''alatthaṃ yaṃ idaṃ sādhū''**ti cintetvā aladdhe **''nālatthaṃ kusala''**nti tampi ''sundara''nti cintetvā **ubhayeneva** lābhālābhena **so tādī** nibbikāro hutvā **rukkhaṃvupanivattati,** yathāpi puriso phalagavesī rukkhaṃ upagamma phalaṃ laddhāpi aladdhāpi ananunīto appaṭihato majjhattoyeva hutvā gacchati, evaṃ kulaṃ upagamma lābhaṃ laddhāpi aladdhāpi majjhattova hutvā gacchatīti. **Sa pattapāṇī** ti gāthā uttānatthāva.

720. **Uccāvacā**ti imissā gāthāya sambandho – evaṃ bhikkhācāravattasampanno hutvāpi tāvatakeneva tuṭṭhiṃ anāpajjitvā paṭipadaṃ ārodheyya. Paṭipattisārañhi sāsanaṃ. Sā cāyaṃ **uccāvacā… pe… muta**nti. Tassattho – sā cāyaṃ maggapaṭipadā uttamanihīnabhedato **uccāvacā buddhasamaṇena pakāsitā**. Sukhāpaṭipadā hi khippābhiññā uccā, dukkhāpaṭipadā dandhābhiññā avacā. Itarā dve ekenaṅgena uccā, ekena avacā. Paṭhamā eva vā uccā, itarā tissopi avacā. Tāya cetāya uccāya avacāya vā paṭipadāya **na pāraṃ diguṇaṃ yanti**. ''Duguṇa''nti vā pāṭho, ekamaggena dvikkhattuṃ nibbānaṃ na yantīti attho. Kasmā? Yena maggena ye kilesā pahīnā, tesaṃ puna appahātabbato. Etena parihānadhammābhāvaṃ dīpeti. **Nayidaṃ ekaguṇaṃ muta**nti tañca idaṃ pāraṃ ekakkhattuṃyeva phusanārahampi na hoti. Kasmā? Ekena maggena sabbakilesappahānābhāvato. Etena ekamaggeneva arahattābhāvaṃ dīpeti.

721. Idāni paṭipadānisaṃsaṃ dassento **''yassa ca visatā''**ti gāthamāha. Tassattho – **yassa ca** evaṃ paṭipannassa bhikkhuno tāya paṭipadāya pahīnattā aṭṭhasatataṇhāvicaritabhāvena visatattā **visatā** taṇhā **natthi,** tassa kilesasotacchedena **chinnasotassa** kusalākusalappahānena **kiccākiccappahīnassa** rāgajo vā dosajo vā appamattakopi **pariḷāho na vijjatī**ti.

722. Idāni yasmā imā gāthāyo sutvā nālakattherassa cittaṃ udapādi – ''yadi ettakaṃ moneyyaṃ sukaraṃ na dukkaraṃ, sakkā appakasirena pūretu''nti, tasmāssa bhagavā ''dukkarameva moneyya''nti dassento puna **''moneyyaṃ te upaññissa''**ntiādimāha. Tattha **upaññissa**nti upaññāpeyyaṃ, kathayissanti vuttaṃ hoti. Khuradhārā upamā assāti **khuradhārūpamo**. **Bhave**ti bhaveyya. Ko adhippāyo? Moneyyaṃ paṭipanno bhikkhu khuradhāraṃ upamaṃ katvā paccayesu vatteyya. Yathā madhudiddhaṃ khuradhāraṃ lihanto, chedato, jivhaṃ rakkhati, evaṃ dhammena laddhe paccaye paribhuñjanto cittaṃ kilesuppattito rakkheyyāti vuttaṃ hoti. Paccayā hi parisuddhena ñāyena laddhuñca anavajjaparibhogena paribhuñjituñca na sukhena sakkāti bhagavā paccayanissitameva bahuso bhaṇati. **Jivhāya tālumāhacca, udare saññato siyā**ti jivhāya tāluṃ uppīḷetvāpi rasataṇhaṃ vinodento kiliṭṭhena maggena uppannapaccaye asevanto udare saṃyato siyā.

723. **Alīnacitto ca siyā**ti niccaṃ kusalānaṃ dhammānaṃ bhāvanāya aṭṭhitakāritāya akusītacitto ca bhaveyya. **Na cāpi bahu cintaye**ti ñātijanapadāmaravitakkavasena ca bahuṃ na cinteyya. **Nirāmagandho asito, brahmacariyaparāyaṇo**ti nikkileso ca hutvā taṇhādiṭṭhīhi kismiñci bhave anissito sikkhāttayasakalasāsanabrahmacariyaparāyaṇo eva bhaveyya.

724-5. **Ekāsanassā**ti vivittāsanassa. Āsanamukhena cettha sabbairiyāpathā vuttā. Yato sabbairiyāpathesu ekībhāvassa sikkheyyāti vuttaṃ hotīti veditabbaṃ. Ekāsanassāti ca sampadānavacanametaṃ. **Samaṇūpāsanassa cā**ti samaṇehi upāsitabbassa aṭṭhatiṃsārammaṇabhāvanānuyogassa, samaṇānaṃ vā upāsanabhūtassa aṭṭhatiṃsārammaṇabhedasseva. Idampi sampadānavacanameva, upāsanatthanti vuttaṃ hoti. Ettha ca ekāsanena kāyaviveko, samaṇūpāsanena cittaviveko vutto hotīti veditabbo. **Ekattaṃ monamakkhāta**nti evamidaṃ kāyacittavivekavasena ''ekattaṃ mona''nti akkhātaṃ. **Eko ce abhiramissasī**ti idaṃ pana uttaragāthāpekkhaṃ padaṃ, ''atha bhāhisi dasadisā''ti iminā assa sambandho.

Bhāhisīti bhāsissasi pakāsessasi. Imaṃ paṭipadaṃ bhāvento sabbadisāsu kittiyā pākaṭo bhavissasīti vuttaṃ hoti. **Sutvā dhīrāna**ntiādīnaṃ pana catunnaṃ padānaṃ ayamattho – yena ca kittighosena bhāhisi dasadisā taṃ **dhīrānaṃ jhāyīnaṃ kāmacāginaṃ nighosaṃ sutvā** atha tvaṃ tena uddhaccaṃ

anāpajjitvā **bhiyyo hiriñca saddhañca** kareyyāsi, tena ghosena harāyamāno ''niyyānikapaṭipadā aya''nti saddhaṃ uppādetvā uttari paṭipattimeva brūheyyāsi. **Māmako**ti evañhi sante mama sāvako hotīti.

726. **Taṃ nadīhī**ti yaṃ taṃ mayā ''hiriñca saddhañca bhiyyo kubbethā''ti vadatā ''uddhaccaṃ na kātabba''nti vuttaṃ, taṃ iminā nadīnidassanenāpi jānātha, tabbipariyāyañca **sobbhesu** ca **padaresu**ca jānātha. **Sobbhesū**ti mātikāsu. **Padaresū**ti darīsu. Kathaṃ? **Saṇantā yanti kusobbhā, tuṇhī yanti mahodadhī**ti. Kusobbhā hi sobbhapadarādibhedā sabbāpi kunnadiyo saṇantā saddaṃ karontā uddhatā hutvā yanti, gaṅgādibhedā pana mahānadiyo tuṇhī yanti, evaṃ ''moneyyaṃ pūremī''ti uddhato hoti amāmako, māmako pana hiriñca saddhañca uppādetvā nīcacittova hoti.

727-9. Kiñca bhiyyo – **yadūnakaṃ…pe… paṇḍito**ti. Tattha siyā – sace aḍḍhakumbhūpamo bālo saṇantatāya, rahado pūrova paṇḍito santatāya, atha kasmā buddhasamaṇo evaṃ dhammadesanābyāvaṭo hutvā bahuṃ bhāsatīti iminā sambandhena **''yaṃ samaṇo''**ti gāthamāha. Tassattho – **yaṃ buddhasamaṇo bahuṃ bhāsati upetaṃ atthasañhitaṃ,** atthupetaṃ dhammupetañca hitena ca saṃhitaṃ, taṃ na uddhaccena, apica kho **jānaṃ so dhammaṃ deseti** divasampi desento nippapañcova hutvā. Tassa hi sabbaṃ vacīkammaṃ ñāṇānuparivatti. Evaṃ desento ca ''idamassa hitaṃ idamassa hita''nti nānappakārato **jānaṃ so bahu bhāsati,** na kevalaṃ bahubhāṇitāya. Avasānagāthāya sambandho – evaṃ tāva sabbaññutaññāṇena samannāgato buddhasamaṇo jānaṃ so dhammaṃ deseti, jānaṃ so bahu bhāsati. Tena desitaṃ pana dhammaṃ nibbedhabhāgiyeneva ñāṇena yo ca jānaṃ saṃyatatto, jānaṃ na bahu bhāsati, sa muni monamarahati, sa muni monamajjhagāti. Tassattho – taṃ dhammaṃ jānanto **saṃyatatto** guttacitto hutvā yaṃ bhāsitaṃ sattānaṃ hitasukhāvahaṃ na hoti, taṃ **jānaṃ na bahu bhāsati**. So evaṃvidho monatthaṃ paṭipannako muni moneyyapaṭipadāsaṅkhātaṃ **monaṃ arahati**. Na kevalañca arahatiyeva, apica kho pana **sa muni** arahattamaggañāṇasaṅkhātaṃ **monaṃ ajjhagā** icceva veditabboti arahattanikūṭena desanaṃ niṭṭhāpesi.

Taṃ sutvā nālakatthero tīsu ṭhānesu appiccho ahosi dassane savane pucchāyāti. So hi desanāpariyosāne pasannacitto bhagavantaṃ vanditvā vanaṃ paviṭṭho, puna ''aho vatāhaṃ bhagavantaṃ passeyya''nti lolabhāvaṃ na janesi. Ayamassa dassane appicchatā. Tathā ''aho vatāhaṃ puna dhammadesanaṃ suṇeyya''nti lolabhāvaṃ na janesi. Ayamassa savane appicchatā. Tathā ''aho vatāhaṃ puna moneyyapaṭipadaṃ puccheyya''nti lolabhāvaṃ na janesi. Ayamassa pucchāya appicchatā.

So evaṃ appiccho samāno pabbatapādaṃ pavisitvā ekavanasaṇḍe dve divasāni na vasi, ekarukkhamūle dve divasāni na nisīdi, ekagāme dve divasāni piṇḍāya na pāvisi. Iti vanato vanaṃ, rukkhato rukkhaṃ, gāmato gāmaṃ āhiṇḍanto anurūpapaṭipadaṃ paṭipajjitvā aggaphale patiṭṭhāsi. Atha yasmā moneyyapaṭipadaṃ ukkaṭṭhaṃ katvā pūrento bhikkhu satteva māsāni jīvati, majjhimaṃ katvā pūrento satta vassāni, mandaṃ katvā pūrento soḷasa vassāni. Ayañca ukkaṭṭhaṃ katvā pūresi, tasmā satta māse ṭhatvā attano āyusaṅkhāraparikkhayaṃ ñatvā nhāyitvā nivāsetvā kāyabandhanaṃ bandhitvā diguṇaṃ saṅghāṭiṃ pārupitvā dasabalābhimukho pañcapatiṭṭhitaṃ vanditvā añjaliṃ paggahetvā hiṅgulakapabbataṃ nissāya ṭhitakova anupādisesāya nibbānadhātuyā parinibbāyi. Tassa parinibbutabhāvaṃ ñatvā bhagavā bhikkhusaṅghena saddhiṃ tattha gantvā sarīrakiccaṃ katvā dhātuyo gāhāpetvā cetiyaṃ patiṭṭhāpetvā agamāsīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya nālakasuttavaṇṇanā niṭṭhitā.

12. Dvayatānupassanāsuttavaṇṇanā

Evaṃ me sutanti dvayatānupassanāsuttaṃ. Kā uppatti? Imassa suttassa attajjhāsayato uppatti.

Attajjhāsayena hi bhagavā imaṃ suttaṃ desesi. Ayamettha saṅkhepo, vitthāro panassa atthavaṇṇanāyameva āvi bhavissati. Tattha **evaṃ me suta**ntiādīni vuttanayāneva. **Pubbārāme**ti sāvatthinagarassa puratthimadisāyaṃ ārāme. **Migāramātu pāsāde**ti ettha visākhā upāsikā attano sasurena migārena seṭṭhinā mātuṭṭhāne ṭhapitattā ''migāramātā''ti vuccati. Tāya migāramātuyā navakoṭiagghanakaṃ mahālatāpiḷandhanaṃ vissajjetvā kārāpito pāsādo heṭṭhā ca upari ca pañca pañca gabbhasatāni katvā sahassakūṭāgāragabbho, so ''migāramātupāsādo''ti vuccati. Tasmiṃ migāramātu pāsāde.

Tena kho pana samayena bhagavāti yaṃ samayaṃ bhagavā sāvatthiṃ nissāya pubbārāme migāramātu pāsāde viharati, tena samayena. **Tadahuposathe**ti tasmiṃ ahu uposathe, uposathadivaseti vuttaṃ hoti. **Pannarase**ti idaṃ uposathaggahaṇena sampattāvasesuposathapaṭikkhepavacanaṃ. **Puṇṇāya puṇṇamāya rattiyā**ti pannarasadivasattā divasagaṇanāya abbhādiupakkilesavirahattā rattiguṇasampattiyā ca puṇṇattā puṇṇāya, paripuṇṇacandattā puṇṇamāya ca rattiyā. **Bhikkhusaṅghaparivuto**ti bhikkhusaṅghena parivuto. **Abbhokāse nisinno hotī**ti migāramātu ratanapāsādapariveṇe abbhokāse upari appaṭicchanne okāse paññattavarabuddhāsane nisinno hoti. **Tuṇhībhūtaṃ tuṇhībhūta**nti atīva tuṇhībhūtaṃ, yato yato vā anuviloketi, tato tato tuṇhībhūtaṃ, tuṇhībhūtaṃ vācāya, puna tuṇhībhūtaṃ kāyena. **Bhikkhusaṅghaṃ anuviloketvā**ti taṃ parivāretvā nisinnaṃ anekasahassabhikkhuparimāṇaṃ tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ ''ettakā ettha sotāpannā, ettakā sakadāgāmino, ettakā anāgāmino ettakā āraddhavipassakā kalyāṇaputhujjanā, imassa bhikkhusaṅghassa kīdisī dhammadesanā sappāyā''ti sappāyadhammadesanāpariccchedanatthaṃ ito cito ca viloketvā.

Ye te, bhikkhave, kusalā dhammāti ye te ārogyaṭṭhena anavajjaṭṭhena iṭṭhaphalaṭṭhena kosallasambhūtaṭṭhena ca kusalā sattatiṃsabodhipakkhiyadhammā, tajjotakā vā pariyattidhammā. **Ariyā niyyānikā sambodhagāmino**ti upagantabbaṭṭhena ariyā, lokato niyyānaṭṭhena niyyānikā, sambodhasaṅkhātaṃ arahattaṃ gamanaṭṭhena sambodhagāmino. **Tesaṃ vo bhikkhave…pe… savanāya,** tesaṃ bhikkhave kusalānaṃ…pe… sambodhagāmīnaṃ kā upanisā, kiṃ kāraṇaṃ, kiṃ payojanaṃ tumhākaṃ savanāya, kimatthaṃ tumhe te dhamme suṇāthāti vuttaṃ hoti. **Yāvadeva dvayatānaṃ dhammānaṃ yathābhūtaṃ ñāṇāyā**ti ettha **yāvadevā**ti paricchedāvadhāraṇavacanaṃ. Dve avayavā etesanti dvayā, dvayā eva dvayatā, tesaṃ dvayatānaṃ. ''Dvayāna''ntipi pāṭho. **Yathābhūtaṃ ñāṇāyā**ti aviparītañāṇāya. Kiṃ vuttaṃ hoti? Yadetaṃ lokiyalokuttarādibhedena dvidhā vavatthitānaṃ dhammānaṃ vipassanāsaṅkhātaṃ yathābhūtañāṇaṃ, etadatthāya na ito bhiyyoti, savanena hi ettakaṃ hoti, taduttari visesādhigamo bhāvanāyāti. **Kiñca dvayataṃ vadethā**ti ettha pana sace, vo bhikkhave, siyā, kiñca tumhe, bhante, dvayataṃ vadethāti ayamadhippāyo. Padattho pana ''kiñca dvayatābhāvaṃ vadethā''ti.

(1) Tato bhagavā dvayataṃ dassento **''idaṃ dukkha''**nti evamādimāha. Tattha dvayatānaṃ catusaccadhammānaṃ ''idaṃ dukkhaṃ, ayaṃ dukkhasamudayo''ti evaṃ lokiyassa ekassa avayavassa sahetukassa vā dukkhassa dassanena **ayaṃ ekānupassanā,** itarā lokuttarassa dutiyassa avayavassa saupāyassa vā nirodhassa dassanena **dutiyānupassanā**. Paṭhamā cettha tatiyacatutthavisuddhīhi hoti, dutiyā pañcamavisuddhiyā. **Evaṃ sammā dvayatānupassino**ti iminā vuttanayena sammā dvayadhamme anupassantassa satiyā avippavāsena **appamattassa,** kāyikacetasikavīriyātāpena **ātāpino** kāye ca jīvite ca nirapekkhattā, **pahitattassa**. **Pāṭikaṅkha**nti icchitabbaṃ. **Diṭṭheva dhamme aññā**ti asmiṃyeva attabhāve arahattaṃ. **Sati vā upādisese anāgāmitā**ti ''upādisesa''nti punabbhavavasena upādātabbakkhandhasesaṃ vuccati, tasmiṃ vā sati anāgāmibhāvo paṭikaṅkhoti dasseti. Tattha kiñcāpi heṭṭhimaphalānipi evaṃ dvayatānupassinova honti, uparimaphalesu pana ussāhaṃ janento evamāha.

Idamavocātiādi saṅgītikārānaṃ vacanaṃ. Tattha **ida**nti ''ye te, bhikkhave''tiādivuttanidassanaṃ. **Eta**nti idāni ''ye dukkha''nti evamādivattabbagāthābandhanidassanaṃ. Imā ca gāthā catusaccadīpakattā vuttatthadīpikā eva, evaṃ santepi gāthārucikānaṃ pacchā āgatānaṃ pubbe vuttaṃ asamatthatāya anuggahetvā ''idāni yadi vadeyya sundara''nti ākaṅkhantānaṃ vikkhittacittānañca atthāya vuttā.

Visesatthadīpikā vāti avipassake vipassake ca dassetvā tesaṃ vaṭṭavivaṭṭadassanato, tasmā visesatthadassanatthameva vuttā. Esa nayo ito parampi gāthāvacanesu.

730. Tattha **yattha cā**ti nibbānaṃ dasseti. Nibbāne hi dukkhaṃ sabbaso uparujjhati, sabbappakāraṃ uparujjhati, sahetukaṃ uparujjhati, asesañca uparujjhati. **Tañca magga**nti tañca aṭṭhaṅgikaṃ maggaṃ.

731-3. **Cetovimuttihīnā te, atho paññāvimuttiyā**ti ettha arahattaphalasamādhi rāgavirāgā cetovimutti, arahattaphalapaññā avijjāvirāgā paññāvimuttīti veditabbā. Taṇhācaritena vā appanājhānabalena kilese vikkhambhetvā adhigataṃ arahattaphalaṃ rāgavirāgā cetovimutti, diṭṭhicaritena upacārajjhānamattaṃ nibbattetvā vipassitvā adhigataṃ arahattaphalaṃ avijjāvirāgā paññāvimutti. Anāgāmiphalaṃ vā kāmarāgaṃ sandhāya rāgavirāgā cetovimutti, arahattaphalaṃ sabbappakārato avijjāvirāgā paññāvimuttīti. **Antakiriyāyā**ti vaṭṭadukkhassa antakaraṇatthāya. **Jātijarūpagā**ti jātijaraṃ upagatā, jātijarāya vā upagatā, na parimuccanti jātijarāyāti evaṃ veditabbā. Sesamettha ādito pabhuti pākaṭameva. Gāthāpariyosāne ca saṭṭhimattā bhikkhū taṃ desanaṃ uggahetvā vipassitvā tasmiṃyeva āsane arahattaṃ pāpuṇiṃsu. Yathā cettha, evaṃ sabbavāresu.

(2) Ato eva bhagavā **''siyā aññenapi pariyāyenā''**tiādinā nayena nānappakārato dvayatānupassanaṃ āha. Tattha dutiyavāre **upadhipaccayā**ti sāsavakammapaccayā. Sāsavakammañhi idha ''upadhī''ti adhippetaṃ. **Asesavirāganirodhā**ti asesaṃ virāgena nirodhā, asesavirāgasaṅkhātā vā nirodhā.

734. **Upadhinidānā**ti kammapaccayā. **Dukkhassa jātippabhavānupassī**ti vaṭṭadukkhassa jātikāraṇaṃ ''upadhī''ti anupassanto. Sesamettha pākaṭameva. Evaṃ ayampi vāro cattāri saccāni dīpetvā arahattanikūṭeneva vutto. Yathā cāyaṃ, evaṃ sabbavārā.

(3) Tattha tatiyavāre **avijjāpaccayā**ti bhavagāmikammasambhāraavijjāpaccayā. Dukkhaṃ pana sabbattha vaṭṭadukkhameva.

735. **Jātimaraṇasaṃsāra**nti khandhanibbattiṃ jātiṃ khandhabhedaṃ maraṇaṃ khandhapaṭipāṭiṃ saṃsārañca. **Vajantī**ti gacchanti upenti. **Itthabhāvaññathābhāva**nti imaṃ manussabhāvaṃ ito avasesaaññanikāyabhāvañca. **Gatī**ti paccayabhāvo.

736. **Avijjā hāya**nti avijjā hi ayaṃ. **Vijjāgatā ca ye sattā**ti ye ca arahattamaggavijjāya kilese vijjhitvā gatā khīṇāsavasattā. Sesamuttānatthameva.

(4) Catutthavāre **saṅkhārapaccayā**ti puññāpuññāneñjābhisaṅkhārapaccayā.

738-9. **Etamādīnavaṃ ñatvā**ti yadidaṃ dukkhaṃ saṅkhārapaccayā, etaṃ ādīnavanti ñatvā. **Sabbasaṅkhārasamathā**ti sabbesaṃ vuttappakārānaṃ saṅkhārānaṃ maggañāṇena samathā, upahatatāya phalasamatthatāyāti vuttaṃ hoti. **Saññāna**nti kāmasaññādīnaṃ maggeneva uparodhanā. **Etaṃ ñatvā yathātatha**nti etaṃ dukkhakkhayaṃ aviparītaṃ ñatvā. **Sammaddasā**ti sammādassanā. **Sammadaññāyā**ti saṅkhataṃ aniccādito, asaṅkhatañca niccādito ñatvā. **Mārasaṃyoga**nti tebhūmakavaṭṭaṃ. Sesamuttānatthameva.

(5) Pañcamavāre **viññāṇapaccayā**ti kammasahajātaabhisaṅkhāraviññāṇapaccayā.

741. **Nicchāto**ti nittaṇho. **Parinibbuto**ti kilesaparinibbānena parinibbuto hoti. Sesaṃ pākaṭameva.

(6) Chaṭṭhavāre **phassapaccayā**ti abhisaṅkhāraviññāṇasampayuttaphassapaccayāti attho. Evaṃ

ettha padapaṭipāṭiyā vattabbāni nāmarūpasaḷāyatanāni avatvā phasso vutto. Tāni hi rūpamissakattā kammasampayuttāneva na honti, idañca vaṭṭadukkhaṃ kammato vā sambhaveyya kammasampayuttadhammato vāti.

742-3. **Bhavasotānusārina**nti taṇhānusārinaṃ. **Pariññāyā**ti tīhi pariññāhi parijānitvā. **Aññāyā**ti arahattamaggapaññāya ñatvā. **Upasame ratā**ti phalasamāpattivasena nibbāne ratā. **Phassābhisamayā**ti phassanirodhā. Sesaṃ pākaṭameva.

(7) Sattamavāre **vedanāpaccayā**ti kammasampayuttavedanāpaccayā.

744-5. **Adukkhamasukhaṃ sahā**ti adukkhamasukhena saha. **Etaṃ dukkhanti ñatvānā**ti etaṃ sabbaṃ vedayitaṃ ''dukkhakāraṇa''nti ñatvā, vipariṇāmaṭṭhitiaññāṇadukkhatāhi vā dukkhaṃ ñatvā. **Mosadhamma**nti nassanadhammaṃ. **Palokina**nti jarāmaraṇehi palujjanadhammaṃ. **Phussa phussā**ti udayabbayañāṇena phusitvā phusitvā. **Vayaṃ passa**nti ante bhaṅgameva passanto. **Evaṃ tattha vijānatī**ti evaṃ tā vedanā vijānāti, tattha vā dukkhabhāvaṃ vijānāti. **Vedanānaṃ khayā**ti tato paraṃ maggañāṇena kammasampayuttānaṃ vedanānaṃ khayā. Sesamuttānameva.

(8) Aṭṭhamavāre **taṇhāpaccayā**ti kammasambhāratanhāpaccayā.

747. **Etamādīnavaṃ ñatvā, taṇhaṃ dukkhassa sambhava**nti etaṃ dukkhassa sambhavaṃ taṇhāya ādīnavaṃ ñatvā. Sesamuttānameva.

(9) Navamavāre **upādānapaccayā**ti kammasambhāraupādānapaccayā.

748-9. **Bhavo**ti vipākabhavo khandhapātubhāvo. **Bhūto dukkha**nti bhūto sambhūto vaṭṭadukkhaṃ nigacchati. **Jātassa maraṇa**nti yatrāpi ''bhūto sukhaṃ nigacchatī''ti bālā maññanti, tatrāpi dukkhameva dassento āha – ''jātassa maraṇaṃ hotī''ti. Dutiyagāthāya yojanā – aniccādīhi sammadaññāya paṇḍitā upādānakkhayā jātikkhayaṃ nibbānaṃ abhiññāya na gacchanti punabbhavanti.

(10) Dasamavāre **ārambhapaccayā**ti kammasampayuttavīriyapaccayā.

751. **Anārambhe vimuttino**ti anārambhe nibbāne vimuttassa. Sesamuttānameva.

(11) Ekādasamavāre **āhārapaccayā**ti kammasampayuttāhārapaccayā. Aparo nayo – catubbidhā sattā rūpūpagā, vedanūpagā, saññūpagā, saṅkhārūpagāti. Tattha ekādasavidhāya kāmadhātuyā sattā **rūpūpagā** kabaḷīkārāhārasevanato. Rūpadhātuyā sattā aññatra asaññehi **vedanūpagā** phassāhārasevanato. Heṭṭhā tividhāya arūpadhātuyā sattā **saññūpagā** saññābhinibbattamanosañcetanāhārasevanato. Bhavagge sattā **saṅkhārūpagā** saṅkhārābhinibbattaviññāṇāhārasevanatoti. Evampi yaṃ kiñci dukkhaṃ sambhoti, sabbaṃ āhārapaccayāti veditabbaṃ.

755. **Ārogya**nti nibbānaṃ. **Saṅkhāya sevī**ti cattāro paccaye paccavekkhitvā sevamāno, ''pañcakkhandhā dvādasāyatanāni aṭṭhārasadhātuyo''ti evaṃ vā lokaṃ saṅkhāya ''aniccaṃ dukkhaṃ anattā''ti ñāṇena sevamāno. **Dhammaṭṭho**ti catusaccadhamme ṭhito. **Saṅkhyaṃ nopetī**ti ''devo''ti vā ''manusso''ti vā ādikaṃ saṅkhyaṃ na gacchati. Sesamuttānameva.

(12) Dvādasamavāre **iñjitapaccayā**ti taṇhāmānadiṭṭhikammakilesaiñjitesu yato kutoci kammasambhāriñjitapaccayā.

757. **Ejaṃ vossajjā**ti taṇhaṃ cajitvā. **Saṅkhāre uparundhiyā**ti kammaṃ kammasampayutte ca

saṅkhāre nirodhetvā. Sesamuttānameva.

(13) Terasamavāre **nissitassa calita**nti taṇhāya taṇhādiṭṭhimānehi vā khandhe nissitassa sīhasutte (saṃ. ni. 3.78) devānaṃ viya bhayacalanaṃ hoti. Sesamuttānameva.

(14) Cuddasamavāre **rūpehī**ti rūpabhavehi rūpasamāpattīhi vā. **Arūpā**ti arūpabhavā arūpasamāpattiyo vā. **Nirodho**ti nibbānaṃ.

761. **Maccuhāyino**ti maraṇamaccu kilesamaccu devaputtamaccuhāyino, tividhampi taṃ maccuṃ hitvā gāminoti vuttaṃ hoti. Sesamuttānameva.

(15) Pannarasamavāre **ya**nti nāmarūpaṃ sandhāyāha. Tañhi lokena dhuvasubhasukhattavasena ''idaṃ sacca''nti upanijjhāyitaṃ diṭṭhamālokitaṃ. **Tadamariyāna**nti idaṃ ariyānaṃ, anunāsikaikāralopaṃ katvā vuttaṃ. **Etaṃ musā**ti etaṃ dhuvādivasena gahitampi musā, na tādisaṃ hotīti. Puna **ya**nti nibbānaṃ sandhāyāha. Tañhi lokena rūpavedanādīnamabhāvato ''idaṃ musā natthi kiñcī''ti upanijjhāyitaṃ. **Tadamariyānaṃ etaṃ sacca**nti taṃ idaṃ ariyānaṃ etaṃ nikkilesasaṅkhātā subhabhāvā, pavattidukkhapaṭipakkhasaṅkhātā sukhabhāvā, accantasantisaṅkhātā niccabhāvā ca anapagamanena paramatthato ''sacca''nti yathābhūtaṃ sammappaññāya sudiṭṭhaṃ.

762-3. **Anattani attamāni**nti anattani nāmarūpe attamāniṃ. **Idaṃ saccanti maññatī**ti idaṃ nāmarūpaṃ dhuvādivasena ''sacca''nti maññati. **Yena yena hī**ti yena yena rūpe vā vedanāya vā ''mama rūpaṃ, mama vedanā''tiādinā nayena maññanti. **Tato ta**nti tato maññitākārā taṃ nāmarūpaṃ **hoti aññathā**. Kiṃ kāraṇaṃ? **Tañhi tassa musā hoti,** yasmā taṃ yathāmaññitākārā musā hoti, tasmā aññathā hotīti attho. Kasmā pana musā hotīti? **Mosadhammañhi ittaraṃ,** yasmā yaṃ ittaraṃ parittapaccupaṭṭhānaṃ, taṃ mosadhammaṃ nassanadhammaṃ hoti, tathārūpañca nāmarūpanti. **Saccābhisamayā**ti saccāvabodhā. Sesamuttānameva.

(16) Soḷasamavāre **ya**nti chabbidhamiṭṭhārammaṇaṃ sandhāyāha. Tañhi lokena salabhamacchamakkaṭādīhi padīpabaḷisalepādayo viya ''idaṃ sukha''nti upanijjhāyitaṃ. **Tadamariyānaṃ etaṃ dukkha**nti taṃ idaṃ ariyānaṃ ''kāmā hi citrā madhurā manoramā, virūparūpena mathenti citta''ntiādinā (su. ni. 50; cūḷani. khaggavisāṇasuttaniddesa 136) nayena ''etaṃ dukkha''nti yathābhūtaṃ sammappaññāya sudiṭṭhaṃ. Puna **ya**nti nibbānameva sandhāyāha. Tañhi lokena kāmaguṇābhāvā ''dukkha''nti upanijjhāyitaṃ. **Tadamariyāna**nti taṃ idaṃ ariyānaṃ paramatthasukhato ''etaṃ sukha''nti yathābhūtaṃ sammappaññāya sudiṭṭhaṃ.

765-6. **Kevalā**ti anavasesā. **Iṭṭhā**ti icchitā patthitā. **Kantā**ti piyā. **Manāpā**ti manavuḍḍhikarā. **Yāvatatthīti vuccatī**ti yāvatā ete cha ārammaṇā atthīti vuccanti. Vacanabyattayo veditabbo. **Ete vo**ti ettha **vo**ti nipātamattaṃ.

767-8. **Sukhanti diṭṭhamariyehi, sakkāyassuparodhana**nti ''sukha''miti ariyehi pañcakkhandhanirodho diṭṭho, nibbānanti vuttaṃ hoti. **Paccanīkamidaṃ hotī**ti paṭilomamidaṃ dassanaṃ hoti. **Passata**nti passantānaṃ, paṇḍitānanti vuttaṃ hoti. **Yaṃ pare**ti ettha **ya**nti vatthukāme sandhāyāha. Puna **yaṃ pare**ti ettha nibbānaṃ.

769-71. **Passā**ti sotāraṃ ālapati. **Dhamma**nti nibbānadhammaṃ. **Sampamūḷhetthaviddasū**ti sampamūḷhā ettha aviddasū bālā. Kiṃkāraṇaṃ sampamūḷhā? **Nivutānaṃ tamo hoti , andhakāro apassataṃ**, bālānaṃ avijjāya nivutānaṃ otthaṭānaṃ andhabhāvakaraṇo tamo hoti, yena nibbānadhammaṃ daṭṭhuṃ na sakkonti. **Satañca vivaṭaṃ hoti, āloko passatāmivā**ti satañca sappurisānaṃ paññādassanena passataṃ ālokova vivaṭaṃ hoti nibbānaṃ. **Santike na vijānanti, magā dhammassakovidā**ti yaṃ attano sarīre tacapañcakamattaṃ paricchinditvā anantarameva adhigantabbato, attano khandhānaṃ vā nirodhamattato santike nibbānaṃ, taṃ evaṃ santike santampi na

vijānanti magabhūtā janā maggāmaggadhammassa saccadhammassa vā akovidā, sabbathā **bhavarāga…pe… susambudho**. Tattha **māradheyyānupannehī**ti tebhūmakavaṭṭaṃ anupannehi.

772. Pacchimagāthāya sambandho ‘‘evaṃ asusambudhaṃ **ko nu aññatra mariyehī’’**ti. Tassattho – ṭhapetvā ariye ko nu añño nibbānapadaṃ jānituṃ arahati, yaṃ padaṃ catutthena ariyamaggena sammadaññāya anantarameva anāsavā hutvā kilesaparinibbānena parinibbanti, sammadaññāya vā anāsavā hutvā ante anupādisesāya nibbānadhātuyā parinibbantīti arahattanikūṭena desanaṃ niṭṭhāpesi.

Attamanāti tuṭṭhamanā. **Abhinandu**nti abhinandiṃsu. **Imasmiñca pana veyyākaraṇasmi**nti imasmiṃ soḷasame veyyākaraṇe. **Bhaññamāne**ti bhaṇiyamāne. Sesaṃ pākaṭameva.

Evaṃ sabbesupi soḷasasu veyyākaraṇesu saṭṭhimatte saṭṭhimatte katvā saṭṭhiadhikānaṃ navannaṃ bhikkhusatānaṃ anupādāya āsavehi cittāni vimucciṃsu, soḷasakkhattuṃ cattāri cattāri katvā catusaṭṭhi saccānettha veneyyavasena nānappakārato desitānīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya dvayatānupassanāsuttavaṇṇanā

Niṭṭhittā.

Niṭṭhito ca tatiyo vaggo atthavaṇṇanānayato, nāmena

Mahāvaggoti.

4. Aṭṭhakavaggo

1. Kāmasuttavaṇṇanā

773. **Kāmaṃ kāmayamānassā**ti kāmasuttaṃ. Kā uppatti? Bhagavati kira sāvatthiyaṃ viharante aññataro brāhmaṇo sāvatthiyā jetavanassa ca antare aciravatīnadītīre ‘‘yavaṃ vapissāmī’’ti khettaṃ kasati. Bhagavā bhikkhusaṅghaparivuto piṇḍāya pavisanto taṃ disvā āvajjento addasa – ‘‘assa brāhmaṇassa yavā vinassissantī’’ti, puna upanissayasampattiṃ āvajjento cassa sotāpattiphalassa upanissayaṃ addasa. ‘‘Kadā pāpuṇeyyā’’ti āvajjento ‘‘sasse vinaṭṭhe sokābhibhūto dhammadesanaṃ sutvā’’ti addasa. Tato cintesi – ‘‘sacāhaṃ tadā eva brāhmaṇaṃ upasaṅkamissāmi, na me ovādaṃ sotabbaṃ maññissati. Nānārucikā hi brāhmaṇā, handa, naṃ ito pabhutiyeva saṅgaṇhāmi, evaṃ mayi muducitto hutvā tadā ovādaṃ sossatī’’ti brāhmaṇaṃ upasaṅkamitvā āha – ‘‘kiṃ, brāhmaṇa, karosī’’ti. Brāhmaṇo ‘‘evaṃ uccākulīno samaṇo gotamo mayā saddhiṃ paṭisanthāraṃ karotī’’ti tāvatakeneva bhagavati pasannacitto hutvā ‘‘khettaṃ, bho gotama, kasāmi yavaṃ vapissāmī’’ti āha. Atha sāriputtatthero cintesi – ‘‘bhagavā brāhmaṇena saddhiṃ paṭisanthāraṃ akāsi, na ca ahetu appaccayā tathāgatā evaṃ karonti, handāhampi tena saddhiṃ paṭisanthāraṃ karomī’’ti brāhmaṇaṃ upasaṅkamitvā tatheva paṭisanthāramakāsi. Evaṃ mahāmoggallānatthero sesā ca asīti mahāsāvakā. Brāhmaṇo atīva attamano ahosi.

Atha bhagavā sampajjamānepi sasse ekadivasaṃ katabhattakicco sāvatthito jetavanaṃ gacchanto maggā okkamma brāhmaṇassa santikaṃ gantvā āha – ‘‘sundaraṃ te, brāhmaṇa, yavakkhetta’’nti. ‘‘Evaṃ, bho gotama, sundaraṃ, sace sampajjissati, tumhākampi saṃvibhāgaṃ karissāmī’’ti. Athassa catumāsaccayena yavā nipphajjiṃsu. Tassa ‘‘ajja vā sve vā lāyissāmī’’ti ussukkaṃ kurumānasseva mahāmegho uṭṭhahitvā sabbarattiṃ vassi. Aciravatī nadī pūrā āgantvā sabbaṃ yavaṃ vahi. Brāhmaṇo sabbarattiṃ anattamano hutvā pabhāte nadītīraṃ gato sabbaṃ sassavipattiṃ disvā ‘‘vinaṭṭhomhi, kathaṃ

dāni jīvissāmī''ti balavasokaṃ uppādesi. Bhagavāpi tameva rattiṃ paccūsasamaye buddhacakkhunā lokaṃ volokento ''ajja brāhmaṇassa dhammadesanākālo''ti ñatvā bhikkhācāravattena sāvatthiṃ pavisitvā brāhmaṇassa gharadvāre aṭṭhāsi. Brāhmaṇo bhagavantaṃ disvā ''sokābhibhūtaṃ maṃ assāsetukāmo samaṇo gotamo āgato''ti cintetvā āsanaṃ paññāpetvā pattaṃ gahetvā bhagavantaṃ nisīdāpesi. Bhagavā jānantova brāhmaṇaṃ pucchi – ''kiṃ brāhmaṇa paduṭṭhacitto vihāsī''ti? Āma, bho gotama, sabbaṃ me yavakkhettaṃ udakena vūḷhanti. Atha bhagavā ''na, brāhmaṇa, vipanne domanassaṃ, sampanne ca somanassaṃ kātabbaṃ. Kāmā hi nāma sampajjantipi vipajjantipī''ti vatvā tassa brāhmaṇassa sappāyaṃ ñatvā dhammadesanāvasena imaṃ suttamabhāsi. Tattha saṅkhepato padatthasambandhamattameva vaṇṇayissāma, vitthāro pana niddese (mahāni. 1) vuttanayeneva veditabbo. Yathā ca imasmiṃ sutte, evaṃ ito paraṃ sabbasuttesu.

Tattha **kāma**nti manāpiyarūpāditebhūmakadhammasaṅkhātaṃ vatthukāmaṃ, **kāmayamānassā**ti icchamānassa. **Tassa ce taṃ samijjhatī**ti tassa kāmayamānassa sattassa taṃ kāmasaṅkhātaṃ vatthu samijjhati ce, sace so taṃ labhatīti vuttaṃ hoti. **Addhā pītimano hotī**ti ekaṃsaṃ tuṭṭhacitto hoti. **Laddhā**ti labhitvā. **Maccoti** satto. **Yadicchatī**ti yaṃ icchati.

774. **Tassa ce kāmayānassā**ti tassa puggalassa kāme icchamānassa, kāmena vā yāyamānassa. **Chandajātassā**ti jātataṇhassa. **Jantuno**ti sattassa. **Te kāmā parihāyantī**ti te kāmā parihāyanti ce. **Sallaviddhova ruppatī**ti atha ayomayādinā sallena viddho viya pīḷīyati.

775. Tatiyagāthāya saṅkhepattho – **yo** pana ime **kāme** tattha chandarāgavikkhambhanena vā samucchedena vā attano pādena **sappassa** siraṃ iva **parivajjeti. So** bhikkhu sabbaṃ lokaṃ visaritvā ṭhitattā **loke visattikā**saṅkhātaṃ taṇhaṃ **sato** hutvā **samativattatī**ti.

776-8. Tato parāsaṃ tissannaṃ gāthānaṃ ayaṃ saṅkhepattho – **yo** etaṃ sālikkhettādiṃ **khettaṃ** vā gharavatthādiṃ **vatthuṃ** vā kahāpaṇasaṅkhātaṃ **hiraññaṃ** vā goassabhedaṃ **gavāssaṃ** vā itthisaññikā **thiyo** vā ñātibandhavādī **bandhū** vā aññe vā manāpiyarūpādī **puthu kāme anugijjhati,** taṃ puggalaṃ **abala**saṅkhātā kilesā **balīyanti** sahanti maddanti, saddhābalādivirahena vā abalaṃ taṃ puggalaṃ abalā kilesā balīyanti, abalattā balīyantīti attho. Atha taṃ kāmagiddhaṃ kāme rakkhantaṃ pariyesantañca sīhādayo ca pākaṭa**parissayā** kāyaduccaritādayo ca apākaṭa**parissayā maddanti, tato** apākaṭaparissayehi abhibhūtaṃ **taṃ** puggalaṃ jātiādi**dukkhaṃ bhinnaṃ nāvaṃ udakaṃ viya anveti. Tasmā** kāyagatāsatiādibhāvanāya **jantu sadā sato** hutvā vikkhambhanasamucchedavasena rūpādīsu vatthukāmesu sabbappakārampi kilesakāmaṃ parivajjento **kāmāni parivajjaye**. Evaṃ **te** kāme **pahāya** tappahānakaramaggeneva catubbidhampi **tare oghaṃ** tareyya tituṃ sakkuṇeyya. Tato yathā puriso udakagarukaṃ **nāvaṃ siñcitvā** lahukāya nāvāya appakasireneva **pāragū** bhaveyya, pāraṃ gaccheyya, evameva attabhāvanāvaṃ kilesūdakagarukaṃ siñcitvā lahukena attabhāvena pāragū bhaveyya, sabbadhammapāraṃ nibbānaṃ gato bhaveyya, arahattappattiyā gaccheyya ca, anupādisesāya nibbānadhātuyā parinibbātīti arahattanikūṭena desanaṃ niṭṭhāpesi. Desanāpariyosāne brāhmaṇo ca brāhmaṇī ca sotāpattiphale patiṭṭhahiṃsūti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya kāmasuttavaṇṇanā niṭṭhitā.

2. Guhaṭṭhakasuttavaṇṇanā

779. **Satto guhāya**nti guhaṭṭhakasuttaṃ. Kā uppatti? Bhagavati kira sāvatthiyaṃ viharante āyasmā piṇḍolabhāradvājo kosambiyaṃ gaṃṅgātīre āvaṭṭakaṃ nāma utenassa uyyānaṃ, tattha agamāsi sītale padese divāvihāraṃ nisīditukāmo. Aññadāpi cāyaṃ gacchateva tattha pubbāsevanena yathā gavampatitthero tāvatiṃsabhavananti vuttanayametaṃ vaṅgīsasuttavaṇṇanāyaṃ. So tattha gaṅgātīre sītale rukkhamūle samāpattiṃ appetvā divāvihāraṃ nisīdi. Rājāpi kho uteno taṃ divasaṃyeva

uyyānakīḷikaṃ gantvā bahudeva divasabhāgaṃ naccagītādīhi uyyāne kīḷitvā pānamadamatto ekissā itthiyā aṅke sīsaṃ katvā sayi. Sesitthiyo ‘‘sutto rājā’’ti uṭṭhahitvā uyyāne pupphaphalādīni gaṇhantiyo theraṃ disvā hirottappaṃ upaṭṭhāpetvā ‘‘mā saddaṃ akatthā’’ti aññamaññaṃ nivāretvā appasaddā upasaṅkamitvā vanditvā theraṃ samparivāretvā nisīdiṃsu. Thero samāpattito vuṭṭhāya tāsaṃ dhammaṃ desesi, tā tuṭṭhā ‘‘sādhu sādhū’’ti vatvā suṇanti.

Rañño sīsaṃ aṅkenādāya nisinnitthī ‘‘imā maṃ ohāya kīḷantī’’ti tāsu issāpakatā ūruṃ cāletvā rājānaṃ pabodhesi. Rājā paṭibujjhitvā itthāgāraṃ apassanto ‘‘kuhiṃ imā vasaliyo’’ti āha. Sā āha – ‘‘tumhesu abahukatā ‘samaṇaṃ ramayissāmā’ti gatā’’ti. So kuddho therābhimukho agamāsi. Tā itthiyo rājānaṃ disvā ekaccā uṭṭhahiṃsu, ekaccā ‘‘mahārāja, pabbajitassa santike dhammaṃ suṇāmā’’ti na uṭṭhahiṃsu. So tena bhiyyosomattāya kuddho theraṃ avanditvāva ‘‘kimatthaṃ āgatosī’’ti āha. ‘‘Vivekatthaṃ mahārājā’’ti. So ‘‘vivekatthāya āgatā evaṃ itthāgāraparivutā nisīdantī’’ti vatvā ‘‘tava vivekaṃ kathehī’’ti āha. Thero visāradopi vivekakathāya ‘‘nāyaṃ aññātukāmo pucchatī’’ti tuṇhī ahosi. Rājā ‘‘sace na kathesi, tambakipillikehi taṃ khādāpessāmī’’ti aññatarasmiṃ asokarukkhe tambakipillikapuṭaṃ gaṇhanto attanova upari vikiri. So sarīraṃ puñchitvā aññaṃ puṭaṃ gahetvā therābhimukho agamāsi. Thero ‘‘sacāyaṃ rājā mayi aparajjheyya, apāyābhimukho bhaveyyā’’ti taṃ anukampamāno iddhiyā ākāsaṃ abbhuggantvā gato.

Tato itthiyo āhaṃsu – ‘‘mahārāja, aññe rājāno īdisaṃ pabbajitaṃ disvā pupphagandhādīhi pūjenti, tvaṃ tambakipillikapuṭena āsādetuṃ āraddho ahosi, kulavaṃsaṃ nāsetuṃ uṭṭhito’’ti. So attano dosaṃ ñatvā tuṇhī hutvā uyyānapālaṃ pucchi – ‘‘aññampi divasaṃ thero idhāgacchatī’’ti? ‘‘Āma, mahārājā’’ti. Tena hi yadā āgacchati, tadā me āroceyyāsīti. So ekadivasaṃ there āgate ārocesi. Rājāpi theraṃ upasaṅkamitvā pañhaṃ pucchitvā pāṇehi saraṇaṃ gato ahosi. Tambakipillikapuṭena āsāditadivase pana thero ākāsenāgantvā puna pathaviyaṃ nimujjitvā bhagavato gandhakuṭiyaṃ ummujji. Bhagavāpi kho dakkhiṇena passena sato sampajāno sīhaseyyaṃ kappayamāno theraṃ disvā ‘‘kiṃ, bhāradvāja, akāle āgatosī’’ti āha. Thero ‘‘āma bhagavā’’ti vatvā sabbaṃ taṃ pavattiṃ ārocesi. Taṃ sutvā bhagavā ‘‘kiṃ karissati tassa vivekakathā kāmaguṇagiddhassā’’ti vatvā dakkhiṇena passena nipanno eva therassa dhammadesanatthaṃ imaṃ suttamabhāsi.

Tattha **satto**ti laggo. **Guhāya**nti kāye. Kāyo hi rāgādīnaṃ vāḷānaṃ vasanokāsato ‘‘guhā’’ti vuccati. **Bahunābhichanno**ti bahunā rāgādikilesajālena abhicchanno. Etena ajjhattabandhanaṃ vuttaṃ. **Tiṭṭha**nti rāgādivasena tiṭṭhanto. **Naro**ti satto. **Mohanasmiṃ pagāḷho**ti mohanaṃ vuccati kāmaguṇā. Ettha hi devamanussā muyhanti, tesu ajjhogāḷho hutvā. Etena bahiddhābandhanaṃ vuttaṃ. **Dūre vivekā hi tathāvidho so**ti so tathārūpo naro tividhāpi kāyavivekādikā vivekā dūre anāsanne. Kiṃkāraṇā? **Kāmā hi loke na hi suppahāyā,** yasmā loke kāmā suppahāyā na hontīti vuttaṃ hoti.

780. Evaṃ paṭhamagāthāya ‘‘dūre vivekā tathāvidho’’ti sādhetvā puna tathāvidhānaṃ sattānaṃ dhammataṃ āvikaronto **‘‘icchānidānā’’**ti gāthamāha. Tattha **icchānidānā**ti taṇhāhetukā. **Bhavasātabaddhā**ti sukhavedanādimhi bhavasāte baddhā. **Te duppamuñcā**ti te bhavasātavatthubhūtā dhammā, te vā tattha baddhā icchānidānā sattā duppamocayā. **Na hi aññamokkhā**ti aññena ca mocetuṃ na sakkonti. Kāraṇavacanaṃ vā etaṃ, te sattā duppamuñcā. Kasmā? Yasmā aññena mocetabbā na honti. Yadi pana muñceyyuṃ, sakena thāmena muñceyyunti ayamassa attho. **Pacchā pure vāpi apekkhamānā**ti anāgate atīte vā kāme apekkhamānā. **Imeva kāme purimeva jappanti** ime vā paccuppanne kāme purime vā duvidhepi atītānāgate balavataṇhāya patthayamānā. Imesañca dvinnaṃ padānaṃ ‘‘te duppamuñcā na hi aññamokkhā’’ti iminā saha sambandho veditabbo, itarathā ‘‘apekkhamānā jappaṃ kiṃ karonti kiṃ vā katā’’ti na paññāyeyyuṃ.

781-2. Evaṃ paṭhamagāthāya ‘‘dūre vivekā tathāvidho’’ti sādhetvā dutiyagāthāya ca tathāvidhānaṃ sattānaṃ dhammataṃ āvikatvā idāni nesaṃ pāpakammakaraṇaṃ āvikaronto **‘‘kāmesu giddhā’’**ti gāthamāha. Tassattho – **te** sattā **kāmesu** paribhogataṇhāya **giddhā** pariyesanādimanuyuttattā **pasutā** sammohamāpannattā **pamūḷhā** avagamanatāya maccharitāya buddhādīnaṃ vacanaṃ

anādiyanatāya ca **avadāniyā**. Kāyavisamādimhi **visame niviṭṭhā** antakāle **maraṇadukkhūpanītā ''kiṃsū bhavissāma ito cutāse''**ti **paridevayantī**ti. Yasmā etadeva, **tasmā hi sikkhetha…pe… māhu dhīrā**ti. Tattha **sikkhethā**ti tisso sikkhā āpajjeyya. **Idhevā**ti imasmiṃyeva sāsane. Sesamuttānameva.

783. Idāni ye tathā na karonti, tesaṃ byasanappattiṃ dassento **''passāmī''**ti gāthamāha. Tattha **passāmī**ti maṃsacakkhuādīhi pekkhāmi. **Loke**ti apāyādimhi. **Pariphandamāna**nti ito cito ca phandamānaṃ. **Pajaṃ ima**nti imaṃ sattakāyaṃ. **Taṇhagata**nti taṇhāya gataṃ abhibhūtaṃ, nipātitanti adhippāyo. **Bhavesū**ti kāmabhavādīsu. **Hīnā narā**ti hīnakammantā narā. **Maccumukhe lapantī**ti antakāle sampatte maraṇamukhe paridevanti. **Avītataṇhāse**ti avigatataṇhā. **Bhavābhavesū**ti kāmabhavādīsu. Atha vā **bhavābhavesū**ti bhavabhavesu, punappunabhavesūti vuttaṃ hoti.

784. Idāni yasmā avītataṇhā evaṃ phandanti ca lapanti ca, tasmā taṇhāvinaye samādapento **''mamāyite''**ti gāthamāha. Tattha **mamāyite**ti taṇhādiṭṭhimamattehi ''mama''nti pariggahite vatthusmiṃ. **Passathā**ti sotāre ālapanto āha. **Etampī**ti etampi ādīnavaṃ. Sesaṃ pākaṭameva.

785. Evamettha paṭhamagāthāya assādaṃ, tato parāhi catūhi ādīnavañca dassetvā idāni saupāyaṃ nissaraṇaṃ nissaraṇānisaṃsañca dassetuṃ sabbāhi vā etāhi kāmānaṃ ādīnavaṃ okāraṃ saṃkilesañca dassetvā idāni nekkhamme ānisaṃsaṃ dassetuṃ **''ubhosu antesū''**ti gāthādvayamāha. Tattha **ubhosu** antesūti phassaphassasamudayādīsu dvīsu paricchedesu. **Vineyya chanda**nti chandarāgaṃ vinetvā. **Phassaṃ pariññāyā**ti cakkhusamphassādiphassaṃ, phassānusārena vā taṃsampayutte sabbepi arūpadhamme, tesaṃ vatthudvārārammaṇavasena rūpadhamme cāti sakalampi nāmarūpaṃ tīhi pariññāhi parijānitvā. **Anānugiddho**ti rūpādīsu sabbadhammesu agiddho. **Yadattagarahī tadakubbamāno**ti yaṃ attanā garahati, taṃ akurumāno. **Nalippatī diṭṭhasutesu dhīro**ti so evarūpo dhitisampanno dhīro diṭṭhesu ca sutesu ca dhammesu dvinnaṃ lepānaṃ ekenapi lepena na lippati. Ākāsamiva nirupalitto accantavodānappatto hoti.

786. **Saññaṃ pariññā**ti gāthāya pana ayaṃ saṅkhepattho – na kevalañca phassameva, apica kho pana kāmasaññādibhedaṃ **saññampi,** saññānusārena vā pubbe vuttanayeneva nāmarūpaṃ tīhi pariññāhi parijānitvā imāya paṭipadāya catubbidhampi **vitareyya oghaṃ,** tato so tiṇṇogho taṇhādiṭṭhi**pariggahesu** taṇhādiṭṭhilepappahānena **nopalitto** khīṇāsava**muni** rāgādisallānaṃ abbūḷhattā **abbūḷhasallo** sativepullappattiyā **appamatto caraṃ,** pubbabhāge vā appamatto caraṃ tena appamādacārena abbūḷhasallo hutvā sakaparattabhāvādibhedaṃ **nāsīsatī lokamimaṃ parañca,** aññadatthu carimacittanirodhā nirupādāno jātavedova parinibbātīti arahattanikūṭena desanaṃ niṭṭhāpesi dhammanettiṭṭhapanameva karonto, na uttariṃ imāya desanāya maggaṃ vā phalaṃ vā uppādesi khīṇāsavassa desitattāti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya guhaṭṭhakasuttavaṇṇanā niṭṭhitā.

3. Duṭṭhaṭṭhakasuttavaṇṇanā

787. **Vadanti ve duṭṭhamanāpī**ti duṭṭhaṭṭhakasuttaṃ. Kā uppatti? Ādigāthāya tāva uppatti – munisuttanayena bhagavato bhikkhusaṅghassa ca uppannalābhasakkāraṃ asahamānā titthiyā sundariṃ paribbājikaṃ uyyojesuṃ. Sā kira janapadakalyāṇī setavatthaparibbājikāva ahosi. Sā sunhātā sunivatthā mālāgandhavilepanavibhūsitā bhagavato dhammaṃ sutvā sāvatthivāsīnaṃ jetavanato nikkhamanavelāya sāvatthito nikkhamitvā jetavanābhimukhī gacchati. Manussehi ca ''kuhiṃ gacchasī''ti pucchitā ''samaṇaṃ gotamaṃ sāvake cassa ramayituṃ gacchāmī''ti vatvā jetavanadvārakoṭṭhake vicaritvā jetavanadvārakoṭṭhake pidahite nagaraṃ pavisitvā pabhāte puna jetavanaṃ gantvā gandhakuṭisamīpe pupphāni vicinantī viya carati. Buddhupaṭṭhānaṃ āgatehi ca manussehi ''kimatthaṃ āgatāsī''ti pucchitā yaṃkiñcideva bhaṇati. Evaṃ aḍḍhamāsamatte vītikkante titthiyā taṃ jīvitā voropetvā parikhātaṭe

nikkhipitvā pabhāte ‘‘sundariṃ na passāmā’’ti kolāhalaṃ katvā rañño ca ārocetvā tena anuññātā jetavanaṃ pavisitvā vicinantā viya taṃ nikkhittaṭṭhānā uddharitvā mañcakaṃ āropetvā nagaraṃ abhiharitvā upakkosaṃ akaṃsu. Sabbaṃ pāḷiyaṃ (udā. 38) āgatanayeneva veditabbaṃ.

Bhagavā taṃ divasaṃ paccūsasamaye buddhacakkhunā lokaṃ volokento ‘‘titthiyā ajja ayasaṃ uppādessantī’’ti ñatvā ‘‘tesaṃ saddahitvā mādise cittaṃ pakopetvā mahājano apāyābhimukho mā ahosī’’ti gandhakuṭidvāraṃ pidahitvā antogandhakuṭiyaṃyeva acchi, na nagaraṃ piṇḍāya pāvisi. Bhikkhū pana dvāraṃ pidahitaṃ disvā pubbasadisameva pavisiṃsu. Manussā bhikkhū disvā nānappakārehi akkosiṃsu. Atha āyasmā ānando bhagavato taṃ pavattiṃ ārocetvā ‘‘titthiyehi, bhante, mahāayaso uppādito, na sakkā idha vasituṃ, vipulo jambudīpo, aññattha gacchāmā’’ti āha. Tatthapi ayase uṭṭhite kuhiṃ gamissasi ānandāti? ‘‘Aññaṃ nagaraṃ bhagavā’’ti. Atha bhagavā ‘‘āgamehi, ānanda, sattāhamevāyaṃ saddo bhavissati, sattāhaccayena yehi ayaso kato, tesaṃyeva upari patissatī’’ti vatvā ānandattherassa dhammadesanatthaṃ **‘‘vadanti ve’’**ti imaṃ gāthamabhāsi.

Tattha **vadantī**ti bhagavantaṃ bhikkhusaṅghañca upavadanti. **Duṭṭhamanāpi eke athopi ve saccamanā**ti ekacce duṭṭhacittā, ekacce tathasaññinopi hutvā, titthiyā duṭṭhacittā, ye tesaṃ vacanaṃ sutvā saddahiṃsu, te saccamanāti adhippāyo. **Vādañca jāta**nti etaṃ akkosavādaṃ uppannaṃ. **Muni no upetī**ti akārakatāya ca akuppanatāya ca buddhamuni na upeti. **Tasmā munī natthi khilo kuhiñcī**ti tena kāraṇena ayaṃ muni rāgādikhilehi natthi khilo kuhiñcīti veditabbo.

788. Imañca gāthaṃ vatvā bhagavā ānandattheraṃ pucchi, ‘‘evaṃ khuṃsetvā vambhetvā vuccamānā bhikkhū, ānanda, kiṃ vadantī’’ti. Na kiñci bhagavāti. ‘‘Na, ānanda, ‘ahaṃ sīlavā’ti sabbattha tuṇhī bhavitabbaṃ, loke hi nābhāsamānaṃ jānanti missaṃ bālehi paṇḍita’’nti vatvā, ‘‘bhikkhū, ānanda, te manusse evaṃ paṭicodentū’’ti dhammadesanatthāya ‘‘abhūtavādī nirayaṃ upetī’’ti imaṃ gāthamabhāsi. Thero taṃ uggahetvā bhikkhū āha – ‘‘manussā tumhehi imāya gāthāya paṭicodetabbā’’ti. Bhikkhū tathā akaṃsu. Paṇḍitamanussā tuṇhī ahesuṃ. Rājāpi rājapurise sabbato pesetvā yesaṃ dhuttānaṃ lañjaṃ datvā titthiyā taṃ mārāpesuṃ, te gahetvā niggayha taṃ pavattiṃ ñatvā titthiye paribhāsi. Manussāpi titthiye disvā leḍḍunā paharanti, paṃsunā okiranti ‘‘bhagavato ayasaṃ uppādesu’’nti. Ānandatthero taṃ disvā bhagavato ārocesi, bhagavā therassa imaṃ gāthamabhāsi **‘‘sakañhi diṭṭhiṃ…pe… vadeyyā’’**ti.

Tassattho – yāyaṃ diṭṭhi titthiyajanassa ‘‘sundariṃ māretvā samaṇānaṃ sakyaputtiyānaṃ avaṇṇaṃ pakāsetvā etenupāyena laddhaṃ sakkāraṃ sādiyissāmā’’ti, so taṃ diṭṭhiṃ kathaṃ atikkameyya, atha kho so ayaso tameva titthiyajanaṃ paccāgato taṃ diṭṭhiṃ accetuṃ asakkontaṃ. Yo vā sassatādivādī, sopi **sakaṃ diṭṭhiṃ kathaṃ accayeyya** tena **diṭṭhicchandena anunīto** tāya ca **diṭṭhiruciyā niviṭṭho,** apica kho pana **sayaṃ samattāni pakubbamāno** attanāva paripuṇṇāni tāni diṭṭhigatāni karonto **yathā jāneyya, tatheva vadeyyā**ti.

789. Atha rājā sattāhaccayena taṃ kuṇapaṃ chaḍḍāpetvā sāyanhasamayaṃ vihāraṃ gantvā bhagavantaṃ abhivādetvā āha – ‘‘nanu, bhante, īdise ayase uppanne mayhampi ārocetabbaṃ siyā’’ti. Evaṃ vutte bhagavā, ‘‘na, mahārāja, ‘ahaṃ sīlavā guṇasampanno’ti paresaṃ ārocetuṃ ariyānaṃ patirūpa’’nti vatvā tassā aṭṭhuppattiyaṃ **‘‘yo attano sīlavatānī’’**ti avasesagāthāyo abhāsi.

Tattha **sīlavatānī**ti pātimokkhādīni sīlāni āraññikādīni dhutaṅgavatāni ca. **Anānuputṭho**ti apucchito. **Pāvā**ti vadati. **Anariyadhammaṃ kusalā tamāhu, yo ātumānaṃ sayameva pāvā**ti yo evaṃ attānaṃ sayameva vadati, tassa taṃ vādaṃ ‘‘anariyadhammo eso’’ti kusalā evaṃ kathenti.

790. **Santo**ti rāgādikilesavūpasamena santo, tathā **abhinibbutatto. Itihanti sīlesu akatthamāno**ti ‘‘ahamasmi sīlasampanno’’tiādinā nayena iti sīlesu akatthamāno, sīlanimittaṃ attūpanāyikaṃ vācaṃ abhāsamānoti vuttaṃ hoti. **Tamariyadhammaṃ kusalā vadantī**ti tassa taṃ akatthanaṃ ‘‘ariyadhammo eso’’ti buddhādayo khandhādikusalā vadanti. **Yassussadā natthi kuhiñci loke**ti yassa khīṇāsavassa

rāgādayo satta ussadā kuhiñci loke natthi, tassa taṃ akatthanaṃ ‘‘ariyadhammo eso’’ti evaṃ kusalā vadantīti sambandho.

791. Evaṃ khīṇāsavapaṭipattiṃ dassetvā idāni diṭṭhigatikānaṃ titthiyānaṃ paṭipattiṃ rañño dassento āha – **‘‘pakappitā saṅkhatā’’**ti. Tattha **pakappitā**ti parikappitā. **Saṅkhatā**ti paccayābhisaṅkhatā. **Yassā**ti yassa kassaci diṭṭhigatikassa. **Dhammā**ti diṭṭhiyo. **Purakkhatā**ti purato katā. **Santī**ti saṃvijjanti. **Avīvadātā**ti avodātā. **Yadattani passati ānisaṃsaṃ, taṃ nissito kuppapaṭiccasanti**nti yassete diṭṭhidhammā purakkhatā avodātā santi, so evaṃvidho yasmā attani tassā diṭṭhiyā diṭṭhidhammikañca sakkārādiṃ, samparāyikañca gativisesādiṃ ānisaṃsaṃ passati, tasmā tañca ānisaṃsaṃ, tañca kuppatāya ca paṭiccasamuppannatāya ca sammutisantitāya ca kuppapaṭiccasantisaṅkhātaṃ diṭṭhiṃ nissitova hoti, so tannissitattā attānaṃ vā ukkaṃseyya pare vā vambheyya abhūtehipi guṇadosehi.

792. Evaṃ nissitena ca **diṭṭhīnivesā…pe… ādiyatī ca dhamma**nti. Tattha **diṭṭhīnivesā**ti idaṃsaccābhinivesasaṅkhātāni diṭṭhinivesanāni. **Na hi svātivattā**ti sukhena ativattitabbā na honti. **Dhammesu niccheyya samuggahīta**nti dvāsaṭṭhidiṭṭhidhammesu taṃ taṃ samuggahitaṃ abhiniviṭṭhaṃ dhammaṃ nicchinitvā pavattattā diṭṭhinivesā na hi svātivattāti vuttaṃ hoti. **Tasmā naro tesu nivesanesu, nirassatī ādiyatī ca dhamma**nti yasmā na hi svātivattā, tasmā naro tesuyeva diṭṭhinivesanesu ajasīlagosīlakukkurasīlapañcātapamaruppapātaukkuṭikappadhānakaṇṭakāpassayādibhedaṃ satthāradhammakkhānagaṇādibhedañca taṃ taṃ dhammaṃ nirassati ca ādiyati ca jahati ca gaṇhāti ca vanamakkaṭo viya taṃ taṃ sākhanti vuttaṃ hoti. Evaṃ nirassanto ca ādiyanto ca anavaṭṭhitacittattā asantehipi guṇadosehi attano vā parassa vā yasāyasaṃ uppādeyya.

793. Yo panāyaṃ sabbadiṭṭhigatādidosadhunanāya paññāya samannāgatattā dhono, tassa **dhonassa hi…pe… anūpayo so**. Kiṃ vuttaṃ hoti? Dhonadhammasamannāgamā **dhonassa** dhutasabbapāpassa arahato **katthaci loke** tesu tesu **bhavesu pakappitā diṭṭhi natthi,** so tassā diṭṭhiyā abhāvena, yāya ca attanā kataṃ pāpakammaṃ paṭicchādentā titthiyā māyāya mānena vā etaṃ agatiṃ gacchanti, tampi **māyañca mānañca pahāya dhono** rāgādīnaṃ dosānaṃ **kena gaccheyya,** diṭṭhadhamme samparāye vā nirayādīsu gativisesesu kena saṅkhaṃ gaccheyya, **anūpayo so,** so hi taṇhādiṭṭhiupayānaṃ dvinnaṃ abhāvena anūpayoti.

794. Yo pana tesaṃ dvinnaṃ bhāvena upayo hoti, so **upayo hi…pe… diṭṭhimidheva sabba**nti. Tattha **upayo**ti taṇhādiṭṭhinissito. **Dhammesu upeti vāda**nti ‘‘ratto’’ti vā ‘‘duṭṭho’’ti vā evaṃ tesu tesu dhammesu upeti vādaṃ. **Anūpayaṃ kena kathaṃ vadeyyā**ti taṇhādiṭṭhipahānena anūpayaṃ khīṇāsavaṃ kena rāgena vā dosena vā kathaṃ ‘‘ratto’’ti vā ‘‘duṭṭho’’ti vā vadeyya, evaṃ anupavajjo ca so kiṃ titthiyā viya katapaṭicchādako bhavissatīti adhippāyo. **Attā nirattā na hi tassa atthī**ti tassa hi attadiṭṭhi vā ucchedadiṭṭhi vā natthi, gahaṇaṃ muñcanaṃ vāpi attanirattasaññitaṃ natthi. Kiṃkāraṇā natthīti ce? **Adhosi so diṭṭhimidheva sabbaṃ,** yasmā so idheva attabhāve ñāṇavātena sabbaṃ diṭṭhigataṃ adhosi, pajahi, vinodesīti arahattanikūṭena desanaṃ niṭṭhāpesi. Taṃ sutvā rājā attamano bhagavantaṃ abhivādetvā pakkāmīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya duṭṭhaṭṭhakasuttavaṇṇanā niṭṭhitā.

4. Suddhaṭṭhakasuttavaṇṇanā

795. **Passāmi suddha**nti suddhaṭṭhakasuttaṃ. Kā uppatti? Atīte kira kassapassa bhagavato kāle bārāṇasivāsī aññataro kuṭumbiko pañcahi sakaṭasatehi paccantajanapadaṃ agamāsi bhaṇḍaggahaṇatthaṃ. Tattha vanacarakena saddhiṃ mittaṃ katvā tassa paṇṇākāraṃ datvā pucchi –

‘‘kacci, te samma, candanasāraṃ diṭṭhapubba’’nti? ‘‘Āma sāmī’’ti ca vutte teneva saddhiṃ candanavanaṃ pavisitvā sabbasakaṭāni candanasārassa pūretvā tampi vanacarakaṃ ‘‘yadā, samma, bārāṇasiṃ āgacchasi, tadā candanasāraṃ gahetvā āgaccheyyāsī’’ti vatvā bārāṇasiṃyeva agamāsi. Athāparena samayena sopi vanacarako candanasāraṃ gahetvā tassa gharaṃ agamāsi. So taṃ disvā sabbaṃ paṭisanthāraṃ katvā sāyanhasamaye candanasāraṃ pisāpetvā samuggaṃ pūretvā ‘‘gaccha, samma, nhāyitvā āgacchā’’ti attano purisena saddhiṃ nhānatitthaṃ pesesi. Tena ca samayena bārāṇasiyaṃ ussavo hoti. Atha bārāṇasivāsino pātova dānaṃ datvā sāyaṃ suddhavatthanivatthā mālāgandhādīni gahetvā kassapassa bhagavato mahācetiyaṃ vandituṃ gacchanti. So vanacarako te disvā ‘‘mahājano kuhiṃ gacchatī’’ti pucchi. ‘‘Vihāraṃ cetiyavandanatthāyā’’ti ca sutvā sayampi agamāsi. Tattha manusse haritālamanosilādīhi nānappakārehi cetiye pūjaṃ karonte disvā kiñci citraṃ kātuṃ ajānanto taṃ candanaṃ gahetvā mahācetiye suvaṇṇiṭṭhakānaṃ. Upari kaṃsapātimattaṃ maṇḍalaṃ akāsi. Atha tattha sūriyuggamanavelāyaṃ sūriyarasmiyo uṭṭhahiṃsu. So taṃ disvā pasīdi, patthanañca akāsi ‘‘yattha yattha nibbattāmi, īdisā me rasmiyo ure uṭṭhahantū’’ti. So kālaṃ katvā tāvatiṃsesu nibbatti. Tassa ure rasmiyo uṭṭhahiṃsu, candamaṇḍalaṃ viyassa uramaṇḍalaṃ virocati, ‘‘candābho devaputto’’tveva ca naṃ sañjāniṃsu.

So tāya sampattiyā chasu devalokesu anulomapaṭilomato ekaṃ buddhantaraṃ khepetvā amhākaṃ bhagavati uppanne sāvatthiyaṃ brāhmaṇamahāsālakule nibbatti, tathevassa ure candamaṇḍalasadisaṃ rasmimaṇḍalaṃ ahosi. Nāmakaraṇadivase cassa maṅgalaṃ katvā brāhmaṇā taṃ maṇḍalaṃ disvā ‘‘dhaññapuññalakkhaṇo ayaṃ kumāro’’ti vimhitā ‘‘candābho’’ tveva nāmaṃ akaṃsu. Taṃ vayappattaṃ brāhmaṇā gahetvā alaṅkaritvā rattakañcukaṃ pārupāpetvā rathe āropetvā ‘‘mahābrahmā aya’’nti pūjetvā ‘‘yo candābhaṃ passati, so yasadhanādīni labhati, samparāyañca saggaṃ gacchatī’’ti ugghosentā gāmanigamarājadhānīsu āhiṇḍanti. Gatagataṭṭhāne manussā ‘‘esa kira bho candābho nāma, yo etaṃ passati, so yasadhanasaggādīni labhatī’’ti uparūpari āgacchanti, sakalajambudīpo cali. Brāhmaṇā tucchahatthakānaṃ āgatānaṃ na dassenti, sataṃ vā sahassaṃ vā gahetvā āgatānameva dassenti. Evaṃ candābhaṃ gahetvā anuvicarantā brāhmaṇā kamena sāvatthiṃ anuppattā.

Tena ca samayena bhagavā pavattitavaradhammacakko anupubbena sāvatthiṃ āgantvā sāvatthiyaṃ viharati jetavane bahujanahitāya dhammaṃ desento. Atha candābho sāvatthiṃ patvā samuddapakkhantakunnadī viya apākaṭo ahosi, candābhoti bhaṇantopi natthi. So sāyanhasamaye mahājanakāyaṃ mālāgandhādīni ādāya jetavanābhimukhaṃ gacchantaṃ disvā ‘‘kuhiṃ gacchathā’’ti pucchi. ‘‘Buddho loke uppanno, so bahujanahitāya dhammaṃ deseti, taṃ sotuṃ jetavanaṃ gacchāmā’’ti ca tesaṃ vacanaṃ sutvā sopi brāhmaṇagaṇaparivuto tattheva agamāsi. Bhagavā ca tasmiṃ samaye dhammasabhāyaṃ varabuddhāsane nisinnova hoti. Candābho bhagavantaṃ upasaṅkamma madhurapaṭisanthāraṃ katvā ekamantaṃ nisīdi, tāvadeva cassa so āloko antarahito. Buddhālokassa hi samīpe asītihatthabbhantare añño āloko nābhibhoti. So ‘‘āloko me naṭṭho’’ti nisīditvāva uṭṭhāsi, uṭṭhahitvā ca gantumāraddho. Atha naṃ aññataro puriso āha – ‘‘kiṃ bho candābha, samaṇassa gotamassa bhīto gacchasī’’ti. Nāhaṃ bhīto gacchāmi, apica me imassa tejena āloko na sampajjatīti punadeva bhagavato purato nisīditvā pādatalā paṭṭhāya yāva kesaggā rūparaṃsilakkhaṇādisampattiṃ disvā ‘‘mahesakkho samaṇo gotamo, mama ure appamattako āloko uṭṭhito, tāvatakenapi maṃ gahetvā brāhmaṇā sakalajambudīpaṃ vicaranti. Evaṃ varalakkhaṇasampattisamannāgatassa samaṇassa gotamassa neva māno uppanno, addhā ayaṃ anomaguṇasamannāgato bhavissati satthā devamanussāna’’nti ativiya pasannacitto bhagavantaṃ vanditvā pabbajjaṃ yāci. Bhagavā aññataraṃ theraṃ āṇāpesi – ‘‘pabbājehi na’’nti. So taṃ pabbājetvā tacapañcakakammaṭṭhānaṃ ācikkhi. So vipassanaṃ ārabhitvā na cireneva arahattaṃ patvā ‘‘candābhatthero’’ti vissuto ahosi. Taṃ ārabbha bhikkhū kathaṃ samuṭṭhāpesuṃ ‘‘kiṃ nu kho, āvuso, ye candābhaṃ addasaṃsu. Te yasaṃ vā dhanaṃ vā labhiṃsu, saggaṃ vā gacchiṃsu, visuddhiṃ vā pāpuṇiṃsu tena cakkhudvārikarūpadassanenā’’ti. Bhagavā tassaṃ aṭṭhuppattiyaṃ imaṃ suttamabhāsi.

Tattha paṭhamagāthāya tāvattho – na, bhikkhave, evarūpena dassanena suddhi hoti. Apica kho kilesamalinattā asuddhaṃ, kilesarogānaṃ avigamā sarogameva candābhaṃ brāhmaṇaṃ aññaṃ vā

evarūpaṃ disvā diṭṭhigatiko bālo abhijānāti **''passāmi suddhaṃ paramaṃ arogaṃ,** tena ca diṭṭhisaṅkhātena dassanena **saṃsuddhi narassa hotī''**ti, so evaṃ abhijānanto taṃ dassanaṃ **''parama''nti ñatvā** tasmiṃ dassane **suddhānupassī** samāno taṃ dassanaṃ ''maggañāṇa''nti **pacceti**. Taṃ pana maggañāṇaṃ na hoti. Tenāha – **''diṭṭhena ce suddhī''**ti dutiyagāthaṃ.

796. Tassattho – tena rūpadassanasaṅkhātena **diṭṭhena** yadi kilesa**suddhi narassa hoti**. Tena vā **ñāṇena so** yadi jātiādi**dukkhaṃ pajahāti**. Evaṃ sante ariyamaggato **aññena** asuddhimaggeneva **so sujjhati,** rāgādīhi upadhīhi saupadhiko eva samāno sujjhatīti āpannaṃ hoti, na ca evaṃvidho sujjhati. Tasmā **diṭṭhī hi naṃ pāva tathā vadānaṃ,** sā naṃ diṭṭhiyeva ''micchādiṭṭhiko aya''nti katheti diṭṭhianurūpaṃ ''sassato loko''tiādinā nayena tathā tathā vadanti.

797. **Na brāhmaṇo**ti tatiyagāthā. Tassattho – yo pana bāhitapāpattā **brāhmaṇo** hoti, so maggena adhigatāsavakkhayo khīṇāsavabrāhmaṇo ariyamaggañāṇato aññena abhimaṅgalasammatarūpasaṅkhāte **diṭṭhe** tathāvidhasaddasaṅkhāte **sute** avītikkamasaṅkhāte **sīle** hatthivatādibhede **vate** pathaviādibhede **mute** ca uppannena micchāñāṇena **suddhiṃ na āha**. Sesamassa brāhmaṇassa vaṇṇabhaṇanatthaṃ vuttaṃ. So hi tedhātuka**puññe** sabbasmiñca **pāpe anūpalitto,** tassa pahīnattā attadiṭṭhiyā yassa kassaci vā gahaṇassa pahīnattā **attañjaho,** puññābhisaṅkhārādīnaṃ akaraṇato **nayidha pakubbamāno**ti vuccati. Tasmā naṃ evaṃ pasaṃsanto āha. Sabbasseva cassa purimapādena sambandho veditabbo – puññe ca pāpe ca anūpalitto, attañjaho nayidha pakubbamāno, na brāhmaṇo aññato suddhimāhāti.

798. Evaṃ na brāhmaṇo aññato suddhimāhāti vatvā idāni ye diṭṭhigatikā aññato suddhiṃ bruvanti, tesaṃ tassā diṭṭhiyā anibbāhakabhāvaṃ dassento **''purimaṃ pahāyā''**ti gāthamāha. Tassattho – te hi aññato suddhivādā samānāpi yassā diṭṭhiyā appahīnattā gahaṇamuñcanaṃ hoti. Tāya **purimaṃ** satthārādiṃ **pahāya aparaṃ** nissitā **ejā**saṅkhātāya taṇhāya **anugatā** abhibhūtā rāgādibhedaṃ **na taranti saṅgaṃ,** tañca atarantā taṃ taṃ dhammaṃ uggaṇhanti ca **nirassajanti** ca makkaṭova **sākha**nti.

799. Pañcamagāthāya sambandho – yo ca so ''diṭṭhī hi naṃ pāva tathā vadāna''nti vutto, so sayaṃ samādāyāti. Tattha **saya**nti sāmaṃ. **Samādāyā**ti gahetvā. **Vatānī**ti hatthivatādīni. **Uccāvaca**nti aparāparaṃ hīnapaṇītaṃ vā satthārato satthārādiṃ. **Saññasatto**ti kāmasaññādīsu laggo. **Vidvā ca vedehi samecca dhamma**nti paramatthavidvā ca arahā catūhi maggañāṇavedehi catusaccadhammaṃ abhisameccāti. Sesaṃ pākaṭameva.

800. **Sa sabbadhammesu visenibhūto, yaṃ kiñci diṭṭhaṃva sutaṃ mutaṃ vā**ti sobhūripañño khīṇāsavo yaṃ kiñci diṭṭhaṃ vā sutaṃ vā mutaṃ vā tesu sabbadhammesu mārasenaṃ vināsetvā ṭhitabhāvena visenibhūto. **Tamevadassi**nti taṃ evaṃ visuddhadassiṃ. **Vivaṭaṃ carantanti** taṇhacchadanādivigamena vivaṭaṃ hutvā carantaṃ. **Kenīdha lokasmiṃ vikappayeyyā**ti kena idha loke taṇhākappena vā diṭṭhikappena vā koci vikappeyya, tesaṃ vā pahīnattā rāgādinā pubbe vuttenāti.

801. **Na kappayantī**ti gāthāya sambandho attho ca – kiñca bhiyyo? Te hi tādisā santo dvinnaṃ kappānaṃ purekkhārānañca kenaci **na kappayanti na purekkharonti,** paramatthaaccantasuddhiadhigatattā anaccantasuddhiṃyeva akiriyasassatadiṭṭhiṃ **accanta suddhīti na te vadanti. Ādānaganthaṃ gathitaṃ visajjā**ti catubbidhampi rūpādīnaṃ ādāyakattā ādānaganthaṃ attano cittasantāne gathitaṃ baddhaṃ ariyamaggasatthena visajja chinditvā. Sesaṃ pākaṭameva.

802. **Sīmātigo**ti gāthā ekapuggalādhiṭṭhānāya desanāya vuttā. Pubbasadiso eva panassā sambandho, so evaṃ atthavaṇṇanāya saddhiṃ veditabbo – kiñca bhiyyo so īdiso bhūripañño catunnaṃ kilesasīmānaṃ atītattā **sīmātigo** bāhitapāpattā ca **brāhmaṇo,** itthambhūtassa ca **tassa natthi** paracittapubbenivāsañāṇehi **ñatvā vā** maṃsacakkhudibbacakkhūhi **disvā vā** kiñci **samuggahītaṃ,** abhiniviṭṭhanti vuttaṃ hoti. So ca kāmarāgābhāvato **na rāgarāgī,** rūpārūparāgābhāvato **na virāgaratto**. Yato evaṃvidhassa ''idaṃ para''nti kiñci **idha uggahitaṃ natthī**ti arahattanikūṭena desanaṃ niṭṭhāpesi.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya suddhaṭṭhakasuttavaṇṇanā niṭṭhitā.

5. Paramaṭṭhakasuttavaṇṇanā

803. **Paramanti diṭṭhīsū**ti paramaṭṭhakasuttaṃ. Kā uppatti? Bhagavati kira sāvatthiyaṃ viharante nānātitthiyā sannipatitvā attano attano diṭṭhiṃ dīpentā ''idaṃ paramaṃ, idaṃ parama''nti kalahaṃ katvā rañño ārocesuṃ. Rājā sambahule jaccandhe sannipātāpetvā ''imesaṃ hatthiṃ dassethā''ti āṇāpesi. Rājapurisā andhe sannipātāpetvā hatthiṃ purato sayāpetvā ''passathā''ti āhaṃsu. Te hatthissa ekamekaṃ aṅgaṃ parāmasiṃsu. Tato raññā ''kīdiso, bhaṇe, hatthī''ti puṭṭho yo soṇḍaṃ parāmasi, so ''seyyathāpi, mahārāja, naṅgalīsā''ti bhaṇi. Ye dantādīni parāmasiṃsu, te itaraṃ ''mā bho rañño purato musā bhaṇī''ti paribhāsitvā ''seyyathāpi, mahārāja, bhittikhilo''tiādīni āhaṃsu. Rājā taṃ sabbaṃ sutvā ''īdiso tumhākaṃ samayo''ti titthiye uyyojesi. Aññataro piṇḍacāriko taṃ pavattiṃ ñatvā bhagavato ārocesi. Bhagavā tassaṃ aṭṭhuppattiyaṃ bhikkhū āmantetvā ''yathā, bhikkhave, jaccandhā hatthiṃ ajānantā taṃ taṃ aṅgaṃ parāmasitvā vivadiṃsu, evaṃ titthiyā vimokkhantikadhammaṃ ajānantā taṃ taṃ diṭṭhiṃ parāmasitvā vivadantī''ti vatvā dhammadesanatthaṃ imaṃ suttamabhāsi.

Tattha **paramanti diṭṭhīsu paribbasāno**ti ''idaṃ parama''nti gahetvā sakāya sakāya diṭṭhiyā vasamāno. **Yaduttari kurute**ti yaṃ attano satthārādiṃ seṭṭhaṃ karoti. **Hīnāti aññe tato sabbamāhā**ti taṃ attano satthārādiṃ ṭhapetvā tato aññe sabbe ''hīnā ime''ti āha. **Tasmā vivādāni avītivatto**ti tena kāraṇena so diṭṭhikalahe avītivattova hoti.

804. Dutiyagāthāya attho – evaṃ avītivatto ca yaṃ **diṭṭhe sute sīlavate mute**ti etesu vatthūsu uppannadiṭṭhisaṅkhāte **attani** pubbe vuttappakāraṃ **ānisaṃsaṃ passati**. Tadeva so tattha sakāya diṭṭhiyā ānisaṃsaṃ ''idaṃ seṭṭha''nti abhinivisitvā **aññaṃ sabbaṃ** parasatthārādikaṃ **nihīnato passati**.

805. Tatiyagāthāya attho – evaṃ passato cassa **yaṃ** attano satthārādiṃ **nissito aññaṃ** parasatthārādiṃ **hīnaṃ passati taṃ** pana dassanaṃ **ganthameva kusalā vadanti,** bandhananti vuttaṃ hoti. Yasmā etadeva, **tasmā hi diṭṭhaṃva sutaṃ mutaṃ vā sīlabbataṃ bhikkhu na nissayeyya,** nābhiniveseyyāti vuttaṃ hoti.

806. Catutthagāthāya attho – na kevalaṃ diṭṭhasutādiṃ na nissayeyya, apica kho pana asañjātaṃ uparūpari **diṭṭhimpi lokasmiṃ na kappayeyya,** na janeyyāti vuttaṃ hoti. Kīdisaṃ? **Ñāṇena vā sīlavatena vāpi,** samāpattiñāṇādinā ñāṇena vā sīlavatena vā yā kappiyati, etaṃ diṭṭhiṃ na kappeyya. Na kevalañca diṭṭhiṃ na kappayeyya, apica kho pana mānenapi jātiādīhi vatthūhi **samoti attānamanūpaneyya, hīno na maññetha visesi vāpī**ti.

807. Pañcamagāthāya attho – evañhi diṭṭhiṃ akappento amaññamāno ca **attaṃ pahāya anupādiyāno** idha vā yaṃ pubbe gahitaṃ, taṃ pahāya aparaṃ aggaṇhanto tasmimpi vuttappakāre **ñāṇe** duvidhaṃ **nissayaṃ no karoti**. Akaronto ca **sa ve viyattesu** nānādiṭṭhivasena bhinnesu sattesu **na vaggasārī** chandādivasena agacchanadhammo hutvā dvāsaṭṭhiyā diṭṭhīsu **kiñcipi diṭṭhiṃ na pacceti,** na paccāgacchatīti vuttaṃ hoti.

808-10. Idāni yo so imāya gāthāya vutto khīṇāsavo, tassa vaṇṇabhaṇanatthaṃ **''yassūbhayante''**tiādikā tisso gāthāyo āha. Tattha **ubhayante**ti pubbe vuttaphassādibhede. **Paṇidhī**ti taṇhā. **Bhavābhavāyā**ti punappunabhavāya. **Idha vā huraṃ vā**ti sakattabhāvādibhede idha vā parattabhāvādibhede parattha vā. **Diṭṭhe vā**ti diṭṭhasuddhiyā vā. Esa nayo sutādīsu. **Saññā**ti saññāsamuṭṭhāpikā diṭṭhi. **Dhammāpi tesaṃ na paṭicchitāse**ti dvāsaṭṭhidiṭṭhigatadhammāpi tesaṃ ''idameva saccaṃ moghamaññā''nti evaṃ na paṭicchitā. **Pāraṅgato na pacceti tādī**ti nibbānapāraṃ gato tena tena maggena pahīne kilese puna nāgacchati, pañcahi ca ākārehi tādī hotīti. Sesaṃ

pākaṭamevāti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya paramaṭṭhakasuttavaṇṇanā niṭṭhitā.

6. Jarāsuttavaṇṇanā

811. **Appaṃ vata jīvita**nti jarāsuttaṃ. Kā uppatti? Ekaṃ samayaṃ bhagavā sāvatthiyaṃ vassaṃ vasitvā yāni tāni buddhānaṃ sarīrārogyasampādanaṃ anuppannasikkhāpadapaññāpanaṃ veneyyadamanaṃ tathārūpāya aṭṭhuppattiyā jātakādikathanantiādīni janapadacārikānimittāni, tāni samavekkhitvā janapadacārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno sāyaṃ sāketaṃ anuppatto añjanavanaṃ pāvisi. Sāketavāsino sutvā ‘‘akālo idāni bhagavantaṃ dassanāyā’’ti vibhātāya rattiyā mālāgandhādīni gahetvā bhagavato santikaṃ gantvā pūjanavandanasammodanādīni katvā parivāretvā aṭṭhaṃsu yāva bhagavato gāmappavesanavelā, atha bhagavā bhikkhusaṅghaparivuto piṇḍāya pāvisi. Taṃ aññataro sāketako brāhmaṇamahāsālo nagarā nikkhanto nagaradvāre addasa. Disvā puttasinehaṃ uppādetvā ‘‘ciradiṭṭhosi, putta, mayā’’ti paridevayamāno abhimukho agamāsi. Bhagavā bhikkhū saññāpesi – ‘‘ayaṃ, bhikkhave, brāhmaṇo yaṃ icchati, taṃ karotu, na vāretabbo’’ti.

Brāhmaṇopi vacchagiddhinīva gāvī āgantvā bhagavato kāyaṃ purato ca pacchato ca dakkhiṇato ca vāmato cāti samantā āliṅgi ‘‘ciradiṭṭhosi, putta, ciraṃ vinā ahosī’’ti bhaṇanto. Yadi pana so tathā kātuṃ na labheyya, hadayaṃ phāletvā mareyya. So bhagavantaṃ avoca – ‘‘bhagavā tumhehi saddhiṃ āgatabhikkhūnaṃ ahameva bhikkhaṃ dātuṃ samattho, mameva anuggahaṃ karothā’’ti. Adhivāsesi bhagavā tuṇhībhāvena. Brāhmaṇo bhagavato pattaṃ gahetvā purato gacchanto brāhmaṇiyā pesesi – ‘‘putto me āgato, āsanaṃ paññāpetabba’’nti. Sā tathā katvā āgamanaṃ passantī ṭhitā bhagavantaṃ antaravīthiyaṃyeva disvā puttasinehaṃ uppādetvā ‘‘ciradiṭṭhosi, putta, mayā’’ti pādesu gahetvā roditvā gharaṃ atinetvā sakkaccaṃ bhojesi. Bhuttāvino brāhmaṇo pattaṃ apanāmesi. Bhagavā tesaṃ sappāyaṃ viditvā dhammaṃ desesi, desanāpariyosāne ubhopi sotāpannā ahesuṃ. Atha bhagavantaṃ yāciṃsu – ‘‘yāva, bhante, bhagavā imaṃ nagaraṃ upanissāya viharati, amhākaṃyeva ghare bhikkhā gahetabbā’’ti. Bhagavā ‘‘na buddhā evaṃ ekaṃ nibaddhaṭṭhānaṃyeva gacchantī’’ti paṭikkhipi. Te āhaṃsu – ‘‘tena hi, bhante, bhikkhusaṅghena saddhiṃ piṇḍāya caritvāpi tumhe idheva bhattakiccaṃ katvā dhammaṃ desetvā vihāraṃ gacchathā’’ti. Bhagavā tesaṃ anuggahatthāya tathā akāsi. Manussā brāhmaṇañca brāhmaṇiñca ‘‘buddhapitā buddhamātā’’ tveva vohariṃsu. Tampi kulaṃ ‘‘buddhakula’’nti nāmaṃ labhi.

Ānandatthero bhagavantaṃ pucchi – ‘‘ahaṃ bhagavato mātāpitaro jānāmi, ime pana kasmā vadanti ‘ahaṃ buddhamātā ahaṃ buddhapitā’’’ti. Bhagavā āha – ‘‘nirantaraṃ me, ānanda, brāhmaṇī ca brāhmaṇo ca pañca jātisatāni mātāpitaro ahesuṃ, pañca jātisatāni mātāpitūnaṃ jeṭṭhakā, pañca jātisatāni kaniṭṭhakā. Te pubbasineheneva kathentī’’ti imañca gāthamabhāsi –

> ‘‘Pubbeva sannivāsena, paccuppannahitena vā;
> Evaṃ taṃ jāyate pemaṃ, uppalaṃva yathodake’’ti. (jā. 1.2.174);

Tato bhagavā sākete yathābhirantaṃ viharitvā puna cārikaṃ caramāno sāvatthimeva agamāsi. Sopi brāhmaṇo ca brāhmaṇī ca bhikkhū upasaṅkamitvā patirūpaṃ dhammadesanaṃ sutvā sesamagge pāpuṇitvā anupādisesāya nibbānadhātuyā parinibbāyiṃsu. Nagare brāhmaṇā sannipatiṃsu ‘‘amhākaṃ ñātake sakkarissāmā’’ti. Sotāpannasakadāgāmianāgāmino upāsakāpi sannipatiṃsu upāsikāyo ca ‘‘amhākaṃ sahadhammike sakkarissāmā’’ti. Te sabbepi kambalakūṭāgāraṃ āropetvā mālāgandhādīhi pūjentā nagarā nikkhāmesuṃ.

Bhagavāpi taṃ divasaṃ paccūsasamaye buddhacakkhunā lokaṃ volokento tesaṃ

parinibbānabhāvaṃ ñatvā ‘‘tattha mayi gate dhammadesanaṃ sutvā bahujanassa dhammābhisamayo bhavissatī’’ti ñatvā pattacīvaramādāya sāvatthito āgantvā āḷāhanameva pāvisi. Manussā disvā ‘‘mātāpitūnaṃ sarīrakiccaṃ kātukāmo bhagavā āgato’’ti vanditvā aṭṭhaṃsu. Nāgarāpi kūṭāgāraṃ pūjentā āḷāhanaṃ ānetvā bhagavantaṃ pucchiṃsu – ‘‘gahaṭṭhaariyasāvakā kathaṃ pūjetabbā’’ti. Bhagavā ‘‘yathā asekkhā pūjiyanti, tathā pūjetabbā ime’’ti adhippāyena tesaṃ asekkhamunibhāvaṃ dīpento imaṃ gāthamāha –

‘‘Ahiṃsakā ye munayo, niccaṃ kāyena saṃvutā;
Te yanti accutaṃ ṭhānaṃ, yattha gantvā na socare’’ti. (dha. pa. 225);

Tañca parisaṃ oloketvā taṅkhaṇānurūpaṃ dhammaṃ desento imaṃ suttamabhāsi.

Tattha **appaṃ vata jīvitaṃ ida**nti ‘‘idaṃ vata manussānaṃ jīvitaṃ appaṃ parittaṃ ṭhitiparittatāya sarasaparittatāyā’’ti sallasuttepi vuttanayametaṃ. **Oraṃ vassasatāpi miyyatī**ti vassasatā oraṃ kalalādikālepi miyyati. **Aticcā**ti vassasataṃ atikkamitvā. **Jarasāpi miyyatī**ti jarāyapi miyyati.

812-6. **Mamāyite**ti mamāyitavatthukāraṇā. **Vinābhāvasantamevida**nti santavinābhāvaṃ vijjamānavinābhāvameva idaṃ, na sakkā avinābhāvena bhavitunti vuttaṃ hoti. **Māmako**ti mama upāsako bhikkhu vāti saṅkhaṃ gato, buddhādīni vā vatthūni mamāyamāno. **Saṅgata**nti samāgataṃ diṭṭhapubbaṃ vā. **Piyāyita**nti piyaṃ kataṃ. **Nāmaṃyevāvasissati akkheyya**nti sabbaṃ rūpādidhammajātaṃ pahīyati, nāmamattameva tu avasissati ‘‘buddharakkhito, dhammarakkhito’’ti evaṃ saṅkhātuṃ kathetuṃ. **Munayo**ti khīṇāsavamunayo. **Khemadassino**ti nibbānadassino.

817. Sattamagāthā evaṃ maraṇabbhāhate loke anurūpapaṭipattidassanatthaṃ vuttā. Tattha **patilīnacarassā**ti tato tato patilīnaṃ cittaṃ katvā carantassa. **Bhikkhuno**ti kalyāṇaputhujjanassa sekkhassa vā. **Sāmaggiyamāhu tassa taṃ, yo attānaṃ bhavane na dassaye**ti tassetaṃ patirūpamāhu, yo evaṃpaṭipanno nirayādibhede bhavane attānaṃ na dasseyya. Evañhi so imamhā maraṇā mucceyyāti adhippāyo.

818-20. Idāni yo ‘‘attānaṃ bhavane na dassaye’’ti evaṃ khīṇāsavo vibhāvito, tassa vaṇṇabhaṇanatthaṃ ito parā tisso gāthāyo āha. Tattha **sabbatthā**ti dvādasasu āyatanesu. **Yadidaṃ diṭṭhasutaṃ mutesu vā**ti ettha pana yadidaṃ diṭṭhasutaṃ, ettha vā mutesu vā dhammesu evaṃ muni na upalimpatīti evaṃ sambandho veditabbo. **Dhono na hi tena maññati, yadidaṃ diṭṭhasutaṃ mutesu vā**ti atrāpi yadidaṃ diṭṭhasuttaṃ, tena vatthunā na maññati, mutesu vā dhammesu na maññatīti evameva sambandho veditabbo. **Na hi so rajjati no virajjatī**ti. Bālaputhujjanā viya na rajjati, kalyāṇaputhujjanasekkhā viya na virajjati, rāgassa pana khīṇattā ‘‘virāgo’’tveva saṅkhaṃ gacchati. Sesaṃ sabbattha pākaṭamevāti. Desanāpariyosāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya jarāsuttavaṇṇanā niṭṭhitā.

7. Tissametteyyasuttavaṇṇanā

821. **Methunamanuyuttassā**ti tissametteyyasuttaṃ. Kā uppatti? Bhagavati kira sāvatthiyaṃ viharante tissametteyyā nāma dve sahāyā sāvatthiṃ agamaṃsu. Te sāyanhasamayaṃ mahājanaṃ jetavanābhimukhaṃ gacchantaṃ disvā ‘‘kuhiṃ gacchathā’’ti pucchiṃsu. Tato tehi ‘‘buddho loke uppanno, bahujanahitāya dhammaṃ deseti, taṃ sotuṃ jetavanaṃ gacchāmā’’ti vutte ‘‘mayampi sossāmā’’ti agamaṃsu. Te avañjhadhammadesakassa bhagavato dhammadesanaṃ sutvā parisantare nisinnāva cintesuṃ – ‘‘na sakkā agāramajjhe ṭhitenāyaṃ dhammo paripūretu’’nti. Atha pakkante

mahājane bhagavantaṃ pabbajjaṃ yāciṃsu. Bhagavā ‘‘ime pabbājehī’’ti aññataraṃ bhikkhuṃ āṇāpesi. So te pabbājetvā tacapañcakakammaṭṭhānaṃ datvā araññavāsaṃ gantumāraddho. Metteyyo tissaṃ āha – ‘‘āvuso, upajjhāyo araññaṃ gacchati, mayampi gacchāmā’’ti. Tisso ‘‘alaṃ āvuso, bhagavato dassanaṃ dhammassavanañca ahaṃ pihemi, gaccha tva’’nti vatvā na agamāsi. Metteyyo upajjhāyena saha gantvā araññe samaṇadhammaṃ karonto na cirasseva arahattaṃ pāpuṇi saddhiṃ ācariyupajjhāyehi. Tissassāpi jeṭṭhabhātā byādhinā kālamakāsi. So taṃ sutvā attano gāmaṃ agamāsi, tatra naṃ ñātakā palobhetvā uppabbājesuṃ. Metteyyopi ācariyupajjhāyehi saddhiṃ sāvatthiṃ āgato. Atha bhagavā vutthavasso janapadacārikaṃ caramāno anupubbena taṃ gāmaṃ pāpuṇi. Tattha metteyyo bhagavantaṃ vanditvā ‘‘imasmiṃ, bhante, gāme mama gihisahāyo atthi, muhuttaṃ tāva āgametha anukampaṃ upādāyā’’ti vatvā gāmaṃ pavisitvā taṃ bhagavato santikaṃ ānetvā ekamantaṃ ṭhito tassatthāya ādigāthāya bhagavantaṃ pañhaṃ pucchi. Tassa bhagavā byākaronto avasesagāthāyo abhāsi. Ayamassa suttassa uppatti.

Tattha **methunamanuyuttassā**ti methunadhammasamāyuttassa. **Itī**ti evamāha. **Āyasmā**ti piyavacanametaṃ, **tisso**ti nāmaṃ tassa therassa. So hi tissoti nāmena. **Metteyyo**ti gottaṃ, gottavaseneva cesa pākaṭo ahosi. Tasmā aṭṭhuppattiyaṃ vuttaṃ ‘‘tissametteyyā nāma dve sahāyā’’ti. **Vighāta**nti upaghātaṃ. **Brūhī**ti ācikkha. **Mārisā**ti piyavacanametaṃ, nidukkhāti vuttaṃ hoti. **Sutvāna tava sāsana**nti tava vacanaṃ sutvā. **Viveke sikkhissāmase**ti sahāyaṃ ārabbha dhammadesanaṃ yācanto bhaṇati. So pana sikkhitasikkhoyeva.

822. **Mussate vāpi sāsana**nti pariyattipaṭipattito duvidhampi sāsanaṃ nassati. **Vāpī**ti padapūraṇamattaṃ. **Etaṃ tasmiṃ anāriya**nti tasmiṃ puggale etaṃ anariyaṃ, yadidaṃ micchāpaṭipadā.

823. **Eko pubbe caritvānā**ti pabbajjāsaṅkhātena vā gaṇavossaggaṭṭhena vā pubbe eko viharitvā. **Yānaṃ bhantaṃva taṃ loke, hīnamāhu puthujjana**nti taṃ vibbhantakaṃ puggalaṃ yathā hatthiyānādiyānaṃ adantaṃ visamaṃ ārohati, ārohakampi bhañjati, papātepi papatati. Evaṃ kāyaduccaritādivisamārohanena narakādīsu, atthabhañjanena jātipapātādīsu papatanena ca yānaṃ bhantaṃva āhu hīnaṃ puthujjanañca āhūti.

824-5. **Yaso kitti cā**ti lābhasakkāro pasaṃsā ca. **Pubbe**ti pabbajitabhāve. **Hāyate vāpi tassa sā**ti tassa vibbhantakassa sato so ca yaso sā ca kitti hāyati. **Etampi disvā**ti etampi pubbe yasakittīnaṃ bhāvaṃ pacchā ca hāniṃ disvā. **Sikkhetha methunaṃ vippahātave**ti tisso sikkhā sikkhetha. Kiṃ kāraṇaṃ? **Methunaṃ vippahātave,** methunappahānatthāyāti vuttaṃ hoti. Yo hi methunaṃ na vippajahati, **saṅkappehi…pe… tathāvidho**. Tattha **pareto**ti samannāgato. **Paresaṃ nigghosa**nti upajjhāyādīnaṃ nindāvacanaṃ. **Maṅku hotī**ti dummano hoti.

826. Ito parā gāthā pākaṭasambandhā eva. Tāsu **satthānī**ti kāyaduccaritādīni. Tāni hi attano paresañca chedanaṭṭhena ‘‘satthānī’’ti vuccanti. Tesu cāyaṃ visesato codito musāvacanasatthāneva karoti – ‘‘iminā kāraṇenāhaṃ vibbhanto’’ti bhaṇanto. Tenevāha – **‘‘esa khvassa mahāgedho, mosavajjaṃ pagāhatī’’**ti. Tattha **esa khvassā**ti esa kho assa. **Mahāgedho**ti mahābandhanaṃ. Katamoti ce? Yadidaṃ mosavajjaṃ pagāhati, svāssa musāvādajjhogāho mahāgedhoti veditabbo.

827. **Mandova parikissatī**ti pāṇavadhādīni karonto tatonidānañca dukkhamanubhonto bhogapariyesanarakkhanāni ca karonto momūho viya parikilissati.

828-9. **‘‘Etamādīnavaṃ ñatvā, muni pubbāpare idhā’’**ti etaṃ ‘‘yaso kitti ca yā pubbe, hāyatevāpi tassa sā’’ti ito pabhuti vutte pubbāpare idha imasmiṃ sāsane pubbato apare samaṇabhāvato vibbhantakabhāve ādīnavaṃ muni ñatvā. **Etadariyānamuttama**nti yadidaṃ vivekacariyā, etaṃ buddhādīnaṃ ariyānaṃ uttamaṃ, tasmā vivekaññeva sikkhethāti adhippāyo. **Na tena seṭṭho maññethā**ti tena ca vivekena na attānaṃ ‘‘seṭṭho aha’’nti maññeyya, tena thaddho na bhaveyyāti vuttaṃ hoti.

830. **Rittassā**ti vivittassa kāyaduccaritādīhi virahitassa. **Oghatiṇṇassa pihayanti, kāmesu gadhitā pajā**ti vatthukāmesu laggā sattā tassa caturoghatiṇṇassa pihayanti iṇāyikā viya āṇaṇyassāti arahattanikūṭena desanaṃ niṭṭhāpesi. Desanāpariyosāne tisso sotāpattiphalaṃ patvā pacchā pabbajitvā arahattaṃ sacchākāsīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya tissametteyyasuttavaṇṇanā niṭṭhitā.

8. Pasūrasuttavaṇṇanā

831. **Idheva suddhī**ti pasūrasuttaṃ. Kā uppatti? Bhagavati kira sāvatthiyaṃ viharante pasūro nāma paribbājako mahāvādī, so ‘‘ahamasmi sakalajambudīpe vādena aggo, tasmā yathā jambudīpassa jambupaññāṇaṃ, evaṃ mamāpi bhavituṃ arahatī’’ti jambusākhaṃ dhajaṃ katvā sakalajambudīpe paṭivādaṃ anāsādento anupubbena sāvatthiṃ āgantvā nagaradvāre vālikatthalaṃ katvā tattha sākhaṃ ussāpetvā ‘‘yo mayā saddhiṃ vādaṃ kātuṃ samattho, so imaṃ sākhaṃ bhañjatū’’ti vatvā nagaraṃ pāvisi. Taṃ ṭhānaṃ mahājano parivāretvā aṭṭhāsi. Tena ca samayena āyasmā sāriputto bhattakiccaṃ katvā sāvatthito nikkhamati. So taṃ disvā sambahule gāmadārake pucchi – ‘‘kiṃ etaṃ dārakā’’ti, te sabbaṃ ācikkhiṃsu. ‘‘Tena hi naṃ tumhe uddharitvā pādehi bhañjatha, ‘vādatthiko vihāraṃ āgacchatū’ti ca bhaṇathā’’ti vatvā pakkāmi.

Paribbājako piṇḍāya caritvā katabhattakicco āgantvā uddharitvā bhaggaṃ sākhaṃ disvā ‘‘kenidaṃ kārita’’nti pucchi. ‘‘Buddhasāvakena sāriputtenā’’ti ca vutte pamudito hutvā ‘‘ajja mama jayaṃ samaṇassa ca parājayaṃ paṇḍitā passantū’’ti pañhavīmaṃsake kāraṇike ānetuṃ sāvatthiṃ pavisitvā vīthisiṅghāṭakacaccaresu vicaranto ‘‘samaṇassa gotamassa aggasāvakena saha vāde paññāpaṭibhānaṃ sotukāmā bhonto nikkhamantū’’ti ugghosesi. ‘‘Paṇḍitānaṃ vacanaṃ sossāmā’’ti sāsane pasannāpi appasannāpi bahū manussā nikkhamiṃsu. Tato pasūro mahājanaparivuto ‘‘evaṃ vutte evaṃ bhaṇissāmī’’tiādīni vitakkento vihāraṃ agamāsi. Thero ‘‘vihāre uccāsaddamahāsaddo janabyākulañca mā ahosī’’ti jetavanadvārakoṭṭhake āsanaṃ paññāpetvā nisīdi.

Paribbājako theraṃ upasaṅkamitvā ‘‘tvaṃ, bho, pabbajita, mayhaṃ jambudhajaṃ bhañjāpesī’’ti āha. ‘‘Āma paribbājakā’’ti ca vutte ‘‘hotu no, bho, kāci kathāpavattī’’ti āha. ‘‘Hotu paribbājakā’’ti ca therena sampaṭicchite ‘‘tvaṃ, samaṇa, puccha, ahaṃ vissajjessāmī’’ti āha. Tato naṃ thero avaca ‘‘kiṃ, paribbājaka, dukkaraṃ pucchā, udāhu vissajjana’’nti. Vissajjanaṃ bho, pabbajita, pucchāya kiṃ dukkaraṃ. Taṃ yo hi koci yaṃkiñci pucchatīti. ‘‘Tena hi, paribbājaka, tvaṃ puccha, ahaṃ vissajjessāmī’’ti evaṃ vutte paribbājako ‘‘sādhurūpo bhikkhu ṭhāne sākhaṃ bhañjāpesī’’ti vimhitacitto hutvā theraṃ pucchi – ‘‘ko purisassa kāmo’’ti. ‘‘Saṅkapparāgo purisassa kāmo’’ti (a. ni. 6.63) thero āha. So taṃ sutvā there viruddhasaññī hutvā parājayaṃ āropetukāmo āha – ‘‘citravicitrārammaṇaṃ pana bho, pabbajita, purisassa kāmaṃ na vadesī’’ti? ‘‘Āma, paribbājaka, na vademī’’ti. Tato naṃ paribbājako yāva tikkhattuṃ paṭiññaṃ kārāpetvā ‘‘suṇantu bhonto samaṇassa vāde dosa’’nti pañhavīmaṃsake ālapitvā āha – ‘‘bho, pabbajita, tumhākaṃ sabrahmacārino araññe viharantī’’ti? ‘‘Āma, paribbājaka, viharantī’’ti. ‘‘Te tattha viharantā kāmavitakkādayo vitakke vitakkentī’’ti? ‘‘Āma, paribbājaka, puthujjanā sahasā vitakkentī’’ti. ‘‘Yadi evaṃ tesaṃ samaṇabhāvo kuto? Nanu te agārikā kāmabhogino hontī’’ti evañca pana vatvā athāparaṃ etadavoca –

> ‘‘Na te ve kāmā yāni citrāni loke,
> Saṅkapparāgañca vadesi kāmaṃ;
> Saṅkappayaṃ akusale vitakke,
> Bhikkhupi te hessati kāmabhogī’’ti. (saṃ. ni. aṭṭha. 1.1.34);

Atha thero paribbājakassa vāde dosaṃ dassento āha – ‘‘kiṃ, paribbājaka, saṅkapparāgaṃ purisassa

kāmaṃ na vadesi, citravicitrārammaṇaṃ vadesī''ti? ''Āma, bho, pabbajitā''ti. Tato naṃ thero yāva tikkhattuṃ paṭiññaṃ kārāpetvā ''suṇātha, āvuso, paribbājakassa vāde dosa''nti pañhavīmaṃsake ālapitvā āha – ''āvuso pasūra, tava satthā atthī''ti? ''Āma, pabbajita, atthī''ti. ''So cakkhuviññeyyaṃ rūpārammaṇaṃ passati saddārammaṇādīni vā sevatī''ti? ''Āma, pabbajita, sevatī''ti. ''Yadi evaṃ tassa satthubhāvo kuto, nanu so agāriko kāmabhogī hotī''ti evañca pana vatvā athāparaṃ etadavoca –

''Te ve kāmā yāni citrāni loke,
Saṅkapparāgaṃ na vadesi kāmaṃ;
Passanto rūpāni manoramāni,
Suṇanto saddāni manoramāni.

''Ghāyanto gandhāni manoramāni,
Sāyanto rasāni manoramāni;
Phusanto phassāni manoramāni,
Satthāpi te hessati kāmabhogī''ti.

Evaṃ vutte nippaṭibhāno paribbājako ''ayaṃ pabbajito mahāvādī, imassa santike pabbajitvā vādasatthaṃ sikkhissāmī''ti sāvatthiṃ pavisitvā pattacīvaraṃ pariyesitvā jetavanaṃ paviṭṭho tattha lāludāyiṃ suvaṇṇavaṇṇaṃ kāyūpapannaṃ sarīrākārākappesu samantapāsādikaṃ disvā ''ayaṃ bhikkhu mahāpañño mahāvādī''ti mantvā tassa santike pabbajitvā taṃ vādena niggahetvā saliṅgena taṃyeva titthāyatanaṃ pakkamitvā puna ''samaṇena gotamena saddhiṃ vādaṃ karissāmī''ti sāvatthiyaṃ purimanayeneva ugghosetvā mahājanaparivuto ''evaṃ samaṇaṃ gotamaṃ niggahessāmī''tiādīni vadanto jetavanaṃ agamāsi. Jetavanadvārakoṭṭhake adhivatthā devatā ''ayaṃ abhājanabhūto''ti mukhabandhamassa akāsi. So bhagavantaṃ upasaṅkamitvā mūgo viya nisīdi. Manussā ''idāni pucchissati, idāni pucchissatī''ti tassa mukhaṃ ulloketvā ''vadehi, bho pasūra, vadehi, bho pasūrā''ti uccāsaddamahāsaddā ahesuṃ. Atha bhagavā ''kiṃ pasūro vadissatī''ti vatvā tattha sampattaparisāya dhammadesanatthaṃ imaṃ suttaṃ abhāsi.

Tattha paṭhamagāthāya tāva ayaṃ saṅkhepo – ime diṭṭhigatikā attano diṭṭhiṃ sandhāya **idheva suddhī iti vādayanti nāññesu dhammesu visuddhimāhu**. Evaṃ sante attano satthārādīni **nissitā** tattheva ''esa vādo subho''ti evaṃ **subhaṃ vadānā** hutvā **puthū** samaṇabrāhmaṇā ''sassato loko''tiādīsu **paccekasaccesu niviṭṭhā**.

832. Evaṃ niviṭṭhā ca – **te vādakāmā**ti gāthā. Tattha **bālaṃ dahantī mithu aññamañña**nti ''ayaṃ bālo ayaṃ bālo''ti evaṃ dvepi janā aññamaññaṃ bālaṃ dahanti, bālato passanti. **Vadanti te aññasitā kathojja**nti te aññamaññaṃ satthārādiṃ nissitā kalahaṃ vadanti. **Pasaṃsakāmā kusalā vadānā**ti pasaṃsatthikā ubhopi ''mayaṃ kusalavādā paṇḍitavādā''ti evaṃsaññino hutvā.

833. Evaṃ vadānesu ca tesu eko niyamato eva – **yutto kathāya**nti gāthā. Tattha **yutto kathāya**nti vivādakathāya ussukko. **Pasaṃsamicchaṃ vinighāti hotī**ti attano pasaṃsaṃ icchanto ''kathaṃ nu kho niggahessāmī''tiādinā nayena pubbeva sallāpā kathaṃkathī vinighātī hoti. **Apāhatasmi**nti pañhavīmaṃsakehi ''atthāpagataṃ te bhaṇitaṃ, byañjanāpagataṃ te bhaṇita''ntiādinā nayena apahārite vāde. **Nindāya so kuppatī**ti evaṃ apāhatasmiñca vāde uppannāya nindāya so kuppati. **Randhamesī**ti parassa randhameva gavesanto.

834. Na kevalañca kuppati, apica kho pana **yamassa vāda**nti gāthā. Tattha **parihīnamāhu apāhata**nti atthabyañjanādito apāhataṃ parihīnaṃ vadanti. **Paridevatī**ti tato nimittaṃ so ''aññaṃ mayā āvajjita''ntiādīhi vippalapati. **Socatī**ti ''tassa jayo''tiādīni ārabbha socati. **Upaccagā manti anutthunātī**ti ''so maṃ vādena vādaṃ atikkanto''tiādinā nayena suṭṭhutaraṃ vippalapati.

835. **Ete vivādā samaṇesū**ti ettha pana **samaṇā** vuccanti bāhiraparibbājakā. **Etesu ugghāti**

nighāti hotīti etesu vādesu jayaparājayādivasena cittassa ugghātaṃ nighātañca pāpuṇanto ugghātī nighātī ca hoti. **Virame kathojja**nti pajaheyya kalahaṃ. **Na haññadatthatthi pasaṃsalābhā**ti na hi ettha pasaṃsalābhato aññо attho atthi.

836-7. Chaṭṭhagāthāya attho – yasmā ca na haññadatthatthi pasaṃsalābhā, tasmā paramaṃ lābhaṃ labhantopi ''sundaro aya''nti **tattha** diṭṭhiyā **pasaṃsito vā pana hoti** taṃ **vādaṃ parisāya majjhe** dīpetvā, tato **so tena** jayatthena tuṭṭhiṃ vā dantavidaṃsakaṃ vā āpajjanto **hasati,** mānena ca **uṇṇamati**. Kiṃ kāraṇaṃ? Yasmā **taṃ** jayatthaṃ **pappuyya yathāmāno** jāto, evaṃ uṇṇamato ca **yā uṇṇatī**ti gāthā. Tattha **mānātimānaṃ vadate paneso**ti eso pana taṃ uṇṇatiṃ ''vighātabhūmī''ti abujjhamāno mānañca atimānañca vadatiyeva.

838. Evaṃ vāde dosaṃ dassetvā idāni tassa vādaṃ asampaṭicchanto **''sūro''**ti gāthamāha. Tattha **rājakhādāyā**ti rājakhādanīyena, bhattavetanenāti vuttaṃ hoti. **Abhigajjameti paṭisūramiccha**nti yathā so paṭisūraṃ icchanto abhigajjanto eti, evaṃ diṭṭhigatiko diṭṭhigatikanti dasseti. **Yeneva so, tena palehī**ti yena so tuyhaṃ paṭisūro, tena gaccha. **Pubbeva natthi yadidaṃ yudhāyā**ti yaṃ pana idaṃ kilesajātaṃ yuddhāya siyā, taṃ etaṃ pubbeva natthi, bodhimūleyeva pahīnanti dasseti. Sesagāthā pākaṭasambandhāyeva.

839-40. Tattha **vivādayantī**ti vivadanti. **Paṭisenikattā**ti paṭilomakārako. **Visenikatvā**ti kilesasenaṃ vināsetvā. **Kiṃ labhetho**ti paṭimallaṃ kiṃ labhissasi. **Pasūrā**ti taṃ paribbājakaṃ ālapati. **Yesīdha natthī**ti yesaṃ idha natthi.

841. **Pavitakka**nti ''jayo nu kho me bhavissatī''ti ādīni vitakkento. **Dhonena yugaṃ samāgamā**ti dhutakilesena buddhena saddhiṃ yugaggāhaṃ samāpanno. **Na hi tvaṃ sakkhasi sampayātave**ti kotthukādayo viya sīhādīhi, dhonena saha yugaṃ gahetvā ekapadampi sampayātuṃ yugaggāhameva vā sampādetuṃ na sakkhissasīti. Sesaṃ sabbattha pākaṭamevāti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya pasūrasuttavaṇṇanā niṭṭhitā.

9. Māgaṇḍiyasuttavaṇṇanā

842. **Disvāna taṇha**nti māgaṇḍiyasuttaṃ. Kā uppatti? Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharanto paccūsasamaye buddhacakkhunā lokaṃ volokento kurūsu kammāsadhammanigamavāsino māgaṇḍiyassa nāma brāhmaṇassa sapajāpatikassa arahattūpanissayaṃ disvā tāvadeva sāvatthito tattha gantvā kammāsadhammassa avidūre aññatarasmiṃ vanasaṇḍe nisīdi suvaṇṇobhāsaṃ muñcamāno. Māgaṇḍiyopi taṅkhaṇaṃ tattha mukhadhovanatthaṃ gato suvaṇṇobhāsaṃ disvā ''kiṃ ida''nti ito cito ca pekkhamāno bhagavantaṃ disvā attamano ahosi. Tassa kira dhītā suvaṇṇavaṇṇā, taṃ bahū khattiyakumārādayo vārayantā na labhanti. Brāhmaṇo evaṃladdhiko hoti ''samaṇasseva naṃ suvaṇṇavaṇṇassa dassāmī''ti. So bhagavantaṃ disvā ''ayaṃ me dhītāya samānavaṇṇo, imassa naṃ dassāmī''ti cittaṃ uppādesi. Tasmā disvāva attamano ahosi. So vegena gharaṃ gantvā brāhmaṇiṃ āha – ''bhoti bhoti mayā dhītāya samānavaṇṇo puriso diṭṭho, alaṅkarohi dārikaṃ, tassa naṃ dassāmā''ti. Brāhmaṇiyā dārikaṃ gandhodakena nhāpetvā vatthapupphālaṅkārādīhi alaṅkarontiyā eva bhagavato bhikkhācāravelā sampattā. Atha bhagavā kammāsadhammaṃ piṇḍāya pāvisi.

Tepi kho dhītaraṃ gahetvā bhagavato nisinnokāsaṃ agamaṃsu. Tattha bhagavantaṃ adisvā brāhmaṇī ito cito ca vilokentī bhagavato nisajjaṭṭhānaṃ tiṇasanthārakaṃ addasa. Buddhānañca adhiṭṭhānabalena nisinnokāso padanikkhepo ca abyākulā honti. Sā brāhmaṇaṃ āha – ''esa, brāhmaṇa, tassa tiṇasanthāro''ti? ''Āma, bhotī''ti. ''Tena hi, brāhmaṇa, amhākaṃ āgamanakammaṃ na sampajjissatī''ti. ''Kasmā bhotī''ti? ''Passa, brāhmaṇa, abyākulo tiṇasanthāro, neso kāmabhogino

paribhutto''ti. Brāhmaṇo ''mā, bhoti maṅgale pariyesiyamāne avamaṅgalaṃ abhaṇī''ti āha. Punapi brāhmaṇī ito cito ca vicarantī bhagavato padanikkhepaṃ disvā brāhmaṇaṃ āha ''ayaṃ tassa padanikkhepo''ti? ''Āma, bhotī''ti. ''Passa, brāhmaṇa, padanikkhepaṃ, nāyaṃ satto kāmesu gadhito''ti. ''Kathaṃ tvaṃ bhoti jānāsī''ti ca vuttā attano ñāṇabalaṃ dassentī āha –

> ''Rattassa hi ukkuṭikaṃ padaṃ bhave,
> Duṭṭhassa hoti anukaḍḍhitaṃ padaṃ;
> Mūḷhassa hoti sahasānupīḷitaṃ,
> Vivaṭṭacchadassa idamīdisaṃ pada''nti. (a. ni. aṭṭha. 1.1.260-261; dha. pa. aṭṭha. 1.2 sāmāvatīvatthu; visuddhi. 1.45);

Ayañcarahi tesaṃ kathā vippakatā, atha bhagavā katabhattakicco tameva vanasaṇḍaṃ āgato. Brāhmaṇī bhagavato varalakkhaṇakhacitaṃ byāmappabhāparikkhittaṃ rūpaṃ disvā brāhmaṇaṃ āha – ''esa tayā, brāhmaṇa, diṭṭho''ti? ''Āma bhotī''ti. ''Āgatakammaṃ na sampajjissateva, evarūpo nāma kāme paribhuñjissatīti netaṃ ṭhānaṃ vijjatī''ti. Tesaṃ evaṃ vadantānaññeva bhagavā tiṇasanthārake nisīdi. Atha brāhmaṇo dhītaraṃ vāmena hatthena gahetvā kamaṇḍaluṃ dakkhiṇena hatthena gahetvā bhagavantaṃ upasaṅkamitvā ''bho, pabbajita, tvañca suvaṇṇavaṇṇo ayañca dārikā, anucchavikā esā tava, imāhaṃ bhoto bhariyaṃ posāvanatthāya dammī''ti vatvā bhagavato santikaṃ gantvā dātukāmo aṭṭhāsi. Bhagavā brāhmaṇaṃ anālapitvā aññena saddhiṃ sallapamāno viya **''disvāna taṇha''**nti imaṃ gāthaṃ abhāsi.

Tassattho – ajapālanigrodhamūle nānārūpāni nimminitvā abhikāmamāgataṃ māradhītaraṃ **disvāna taṇhaṃ aratiṃ ragañca** chandamattampi me **methunasmiṃ nāhosi, kimevidaṃ** imissā dārikāya **muttakarīsapuṇṇaṃ** rūpaṃ disvā bhavissati sabbathā **pādāpi naṃ samphusituṃ na icche,** kutonena saṃvasitunti.

843. Tato māgaṇḍiyo ''pabbajitā nāma mānusake kāme pahāya dibbakāmatthāya pabbajanti, ayañca dibbepi kāme na icchati, idampi itthiratanaṃ, kā nu assa diṭṭhī''ti pucchituṃ dutiyaṃ gāthamāha. Tattha **etādisaṃ ce ratana**nti dibbitthiratanaṃ sandhāya bhaṇati, **nāri**nti attano dhītaraṃ sandhāya. **Diṭṭhigataṃ sīlavataṃ nu jīvita**nti diṭṭhiñca sīlañca vatañca jīvitañca. **Bhavūpapattiñca vadesi kīdisa**nti attano bhavūpapattiñca kīdisaṃ vadasīti.

844. Ito parā dve gāthā visajjanapucchānayena pavattattā pākaṭasambandhāyeva. Tāsu paṭhamagāthāya saṅkhepattho – **tassa** mayhaṃ, māgaṇḍiya, dvāsaṭṭhidiṭṭhigata**dhammesu** nicchinitvā ''idameva saccaṃ, moghamaññā''nti evaṃ **idaṃ vadāmīti samuggahitaṃ na hoti** natthi na vijjati. Kiṃkāraṇā? Ahañhi passanto **diṭṭhīsu** ādīnavaṃ kañci diṭṭhiṃ aggahetvā saccāni pavicinanto ajjhattaṃ rāgādīnaṃ santibhāvena **ajjhattasanti**saṅkhātaṃ nibbānameva addasanti.

845. Dutiyagāthāya saṅkhepattho – **yāni**māni diṭṭhigatāni tehi tehi sattehi vinicchinitvā gahitattā **vinicchayā**ti ca attano paccayehi abhisaṅkhatabhāvādinā nayena **pakappitāni** cāti vuccanti. **Te tvaṃ muni** diṭṭhigatadhamme aggahetvā **ajjhattasantīti yametamatthaṃ brūsi,** ācikkha me, **kathaṃ nu dhīrehi paveditaṃ** kathaṃ pakāsitaṃ dhīrehi taṃ padanti.

846. Athassa bhagavā yathā yena upāyena taṃ padaṃ dhīrehi pakāsitaṃ, taṃ upāyaṃ sapaṭipakkhaṃ dassento **''na diṭṭhiyā''**ti gāthamāha. Tattha ''na diṭṭhiyā''tiādīhi diṭṭhisutiaṭṭhasamāpattiñāṇabāhirasīlabbatāni paṭikkhipati. **''Suddhimāhā''**ti ettha vuttaṃ **āha**-saddaṃ sabbattha nakārena saddhiṃ yojetvā purisabyattayaṃ katvā ''diṭṭhiyā suddhiṃ nāhaṃ kathemī''ti evamattho veditabbo. Yathā cettha, evaṃ uttarapadesupi. Tattha ca **adiṭṭhiyā nāhā**ti dasavatthukaṃ sammādiṭṭhiṃ vinā na kathemi. Tathā **assutiyā**ti navaṅgaṃ savanaṃ vinā. **Añāṇā**ti kammassa katasaccānulomikañāṇaṃ vinā. **Asīlatā**ti pātimokkhasaṃvaraṃ vinā. **Abbatā**ti dhutaṅgavataṃ vinā. **Nopi tenā**ti tesu ekamekena diṭṭhiādimattenāpi no kathemīti evamattho veditabbo. **Ete ca nissajja**

anuggahāyāti ete ca purime diṭṭhiādibhede kaṇhapakkhiye dhamme samugghātakaraṇena nissajja, pacchime adiṭṭhiādibhede sukkapakkhiye atammayatāpajjanena anuggahāya. **Santo anissāya bhavaṃ na jappe**ti imāya paṭipattiyā rāgādivūpasamena santo cakkhādīsu kañci dhammaṃ anissāya ekampi bhavaṃ apihetuṃ apatthetuṃ samattho siyā, ayamassa ajjhattasantīti adhippāyo.

847. Evaṃ vutte vacanatthaṃ asallakkhento māgaṇḍiyo **''no ce kirā''**ti gāthamāha. Tattha diṭṭhādīni vuttanayāneva. Kaṇhapakkhiyāniyeva pana sandhāya ubhayatrāpi āha. Āha-saddaṃ pana nocekira-saddena yojetvā **''no ce kirāha** no ce kira kathesī''ti evaṃ attho daṭṭhabbo. **Momuha**nti atimūḷhaṃ, mohanaṃ vā. **Paccentī**ti jānanti.

848. Athassa bhagavā taṃ diṭṭhiṃ nissāya pucchaṃ paṭikkhipanto **''diṭṭhiñca nissāyā''**ti gāthamāha. Tassattho – tvaṃ, māgaṇḍiya, **diṭṭhiṃ nissāya** punappunaṃ pucchamāno yāni te diṭṭhigatāni samuggahitāni, tesveva **samuggahītesu** evaṃ **pamohaṃ** āgato, **ito ca** mayā vuttaajjhattasantito paṭipattito dhammadesanato vā **aṇumpi** yuttasaññaṃ na passasi, tena kāraṇena tvaṃ imaṃ dhammaṃ **momuhato** passasīti.

849. Evaṃ samuggahitesu pamohena māgaṇḍiyassa vivādāpattiṃ dassetvā idāni tesu aññesu ca dhammesu vigatappamohassa attano nibbivādataṃ dassento **''samo visesī''**ti gāthamāha. Tassattho – **yo** evaṃ tividhamānena vā diṭṭhiyā vā **maññati, so tena** mānena tāya diṭṭhiyā tena vā puggalena vivadeyya. Yo pana amhādiso imāsu **tīsu vidhāsu avikampamāno, samo visesīti na tassa hoti,** na ca hīnoti pāṭhaseso.

850. Kiñca bhiyyo – **saccanti so**ti gāthā. Tassattho – **so** evarūpo pahīnamānadiṭṭhiko mādiso bāhitapāpattādinā nayena **brāhmaṇo** ''idameva sacca''nti **kiṃ vadeyya** kiṃ vatthuṃ bhaṇeyya, kena vā kāraṇena bhaṇeyya, ''mayhaṃ saccaṃ, tuyhaṃ musā''ti vā **kena** mānena diṭṭhiyā puggalena vā vivadeyya? **Yasmiṃ** mādise khīṇāsave ''sadisohamasmī''ti pavattiyā **samaṃ** vā, itaradvayabhāvena pavattiyā **visamaṃ vā** maññitaṃ **natthi, so** samānādīsu **kena vādaṃ paṭisaṃyujeyya** paṭipphareyyāti. Nanu ekaṃseneva evarūpo puggalo – **okaṃ pahāyā**ti gāthā?

851. Tattha **okaṃ pahāyā**ti rūpavatthādiviññāṇassa okāsaṃ tatra chandarāgappahānena chaḍḍetvā. **Aniketasārī**ti rūpanimittaniketādīni taṇhāvasena asaranto. **Gāme akubbaṃ muni santhavānī**ti gāme gihisanthavāni akaronto. **Kāmehi ritto**ti kāmesu chandarāgābhāvena sabbakāmehi puthubhūto. **Apurekkharāno**ti āyatiṃ attabhāvaṃ anabhinibbattento. **Kathaṃ na viggayha janena kayirā**ti janena saddhiṃ viggāhikakathaṃ na katheyya. So evarūpo – **yehi vivitto**ti gāthā.

852. Tattha **yehī**ti yehi diṭṭhigatehi. **Vivitto vicareyyā**ti ritto careyya. **Na tāni uggayha vadeyya nāgo**ti ''āguṃ na karotī''tiādinā (cūḷani. bhadrāvudhamāṇavapucchāniddesa 70; pārāyanānugītigāthāniddesa 102) nayena nāgo tāni diṭṭhigatāni uggahetvā na vadeyya. **Jalambuja**nti jalasaññite ambumhi jātaṃ kaṇṭakanāḷaṃ vārijaṃ, padumanti vuttaṃ hoti. **Yathā jalena paṅkena ca nūpalitta**nti taṃ padumaṃ yathā jalena ca paṅkena ca anupalittaṃ hoti, **evaṃ muni santivādo agiddho**ti evaṃ ajjhattasantivādo muni gedhābhāvena agiddho. **Kāme ca loke ca anūpalitto**ti duvidhepi kāme apāyādike ca loke dvīhipi lepehi anupalitto hoti.

853. Kiñca bhiyyo – **na vedagū**ti gāthā. Tattha **na vedagū diṭṭhiyāyako**ti catumaggavedagū mādiso diṭṭhiyāyako na hoti, diṭṭhiyā gacchanto vā, taṃ sārato paccento vā na hoti. Tattha vacanattho – yāyatīti yāyako, karaṇavacanena diṭṭhiyā yātīti diṭṭhiyāyako. Upayogatthe sāmivacanena diṭṭhiyā yātītipi diṭṭhiyāyako. **Na mutiyā sa mānametī**ti mutarūpādibhedāya mutiyāpi so mānaṃ na eti. **Na hi tammayo so**ti taṇhādiṭṭhivasena tammayo hoti tapparāyaṇo, ayaṃ pana na tādiso. **Na kammunā nopi sutena neyyoti** puññābhisaṅkhārādinā kammunā vā sutasuddhiādinā sutena vā so netabbo na hoti. **Anūpanīto sa nivesanesū**ti so dvinnampi upayānaṃ pahīnattā sabbesu taṇhādiṭṭhinivesanesu anūpanīto. Tassa ca evaṃvidhassa – **saññāvirattassā**ti gāthā.

854. Tattha **saññāvirattassā**ti nekkhammasaññāpubbaṅgamāya bhāvanāya pahīnakāmādisaññassa. Iminā padena ubhatobhāgavimutto samathayāniko adhippeto. **Paññāvimuttassā**ti vipassanāpubbaṅgamāya bhāvanāya sabbakilesehi vimuttassa. Iminā sukkhavipassako adhippeto. **Saññañca diṭṭhiñca ye aggahesuṃ, te ghaṭṭayantā vicaranti loke**ti ye kāmasaññādikaṃ saññaṃ aggahesuṃ, te visesato gahaṭṭhā kāmādhikaraṇaṃ, ye ca diṭṭhiṃ aggahesuṃ, te visesato pabbajitā dhammādhikaraṇaṃ aññamaññaṃ ghaṭṭentā vicarantīti. Sesamettha yaṃ avuttaṃ, taṃ vuttānusāreneva veditabbaṃ. Desanāpariyosāne brāhmaṇo ca brāhmaṇī ca pabbajitvā arahattaṃ pāpuṇiṃsūti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya māgaṇḍiyasuttavaṇṇanā niṭṭhitā.

10. Purābhedasuttavaṇṇanā

855. **Kathaṃdassī**ti purābhedasuttaṃ. Kā uppatti? Imassa suttassa ito paresañca pañcannaṃ kalahavivādacūḷabyūhamahābyūhatuvaṭakaattadaṇḍasuttānaṃ sammāparibbājanīyassa uppattiyaṃ vuttanayeneva sāmaññato uppatti vuttā. Visesato pana yatheva tasmiṃ mahāsamaye rāgacaritadevatānaṃ sappāyavasena dhammaṃ desetuṃ nimmitabuddhena attānaṃ pucchāpetvā sammāparibbājanīyasuttamabhāsi, evaṃ tasmiṃyeva mahāsamaye ‘‘kiṃ nu kho purā sarīrabhedā kattabba’’nti uppannacittānaṃ devatānaṃ cittaṃ ñatvā tāsaṃ anuggahatthaṃ aḍḍhateḷasabhikkhusataparivāraṃ nimmitabuddhaṃ ākāsena ānetvā tena attānaṃ pucchāpetvā imaṃ suttamabhāsi.

Tattha pucchāya tāva so nimmito **kathaṃdassī**ti adhipaññaṃ **kathaṃsīlo**ti adhisīlaṃ, **upasanto**ti adhicittaṃ pucchati. Sesaṃ pākaṭameva.

856. Vissajjane pana bhagavā sarūpena adhipaññādīni avissajjetvāva adhipaññādippabhāvena yesaṃ kilesānaṃ upasamā ‘‘upasanto’’ti vuccati, nānādevatānaṃ āsayānulomena tesaṃ upasamameva dīpento **‘‘vītataṇho’’**tiādikā gāthāyo abhāsi. Tattha ādito aṭṭhannaṃ gāthānaṃ ‘‘taṃ brūmi upasanto’’ti imāya gāthāya sambandho veditabbo. Tato parāsaṃ ‘‘sa ve santoti vuccatī’’ti iminā sabbapacchimena padena.

Anupadavaṇṇanānayena ca – **vītataṇho purā bhedā**ti yo sarīrabhedā pubbameva pahīnataṇho. **Pubbamantamanissito**ti atītaddhādibhedaṃ pubbantamanissito. **Vemajjhenupasaṅkheyyo**ti paccuppannepi addhani ‘‘ratto’’tiādinā nayena na upasaṅkhātabbo. **Tassa natthi purakkhata**nti tassa arahato dvinnaṃ purekkhārānaṃ abhāvā anāgate addhani purakkhatampi natthi, taṃ brūmi upasantoti evamettha yojanā veditabbā. Esa nayo sabbattha. Ito paraṃ pana yojanaṃ adassetvā anuttānapadavaṇṇanaṃyeva karissāma.

857. **Asantāsī**ti tena tena alābhakena asantasanto. **Avikatthī**ti sīlādīhi avikatthanasīlo. **Akukkuco**ti hatthakukkucādivirahito. **Mantabhāṇīti** mantāya pariggahetvā vācaṃ bhāsitā. **Anuddhato**ti uddhaccavirahito. **Sa ve vācāyato**ti so vācāya yato saṃyato catudosavirahitaṃ vācaṃ bhāsitā hoti.

858. **Nirāsattī**ti nittaṇho. **Vivekadassī phassesū**ti paccuppannesu cakkhusamphassādīsu attādibhāvavivekaṃ passati. **Diṭṭhīsu ca na nīyatī**ti dvāsaṭṭhidiṭṭhīsu kāyaci diṭṭhiyā na nīyati.

859. **Patilīno**ti rāgādīnaṃ pahīnattā tato apagato. **Akuhako**ti avimhāpako tīhi kuhanavatthūhi. **Apihālū**ti apihanasīlo, patthanātaṇhāya rahitoti vuttaṃ hoti. **Amaccharī**ti pañcamaccheravirahito. **Appagabbho**ti kāyapāgabbhiyādivirahito. **Ajegucchoti** sampannasīlāditāya ajegucchanīyo asecanako manāpo. **Pesuṇeyye ca no yuto**ti dvīhi ākārehi upasaṃharitabbe pisuṇakamme ayutto.

860. **Sātiyesu anassāvī**ti sātavatthūsu kāmaguṇesu taṇhāsanthavavirahito. **Saṇho**ti saṇhehi kāyakammādīhi samannāgato. **Paṭibhānavā**ti pariyattiparipucchādhigamapaṭibhānehi samannāgato. **Na saddho**ti sāmaṃ adhigatadhammaṃ na kassaci saddahati. **Na virajjatī**ti khayā rāgassa virattattā idāni na virajjati.

861. **Lābhakamyā na sikkhatī**ti na lābhapatthanāya suttantādīni sikkhati. **Aviruddho ca taṇhāya, rasesu nānugijjhatī**ti virodhābhāvena ca aviruddho hutvā taṇhāya mūlarasādīsu gedhaṃ nāpajjati.

862. **Upekkhako**ti chaḷaṅgupekkhāya samannāgato. **Sato**ti kāyānupassanādisatiyutto.

863. **Nissayanā**ti taṇhādiṭṭhinissayā. **Ñatvā dhamma**nti aniccādīhi ākārehi dhammaṃ jānitvā. **Anissito**ti evaṃ tehi nissayehi anissito. Tena aññatra dhammañāṇā natthi nissayānaṃ abhāvoti dīpeti **bhavāya vibhavāya vā**ti sassatāya ucchedāya vā.

864. **Taṃ brūmi upasanto**ti taṃ evarūpaṃ ekekagāthāya vuttaṃ upasantoti kathemi. **Atarī so visattika**nti so imaṃ visatādibhāvena visattikāsaṅkhātaṃ mahātaṇhaṃ atari.

865. Idāni tameva upasantaṃ pasaṃsanto āha **''na tassa puttā''**ti evamādi. Tattha puttā atrajādayo cattāro. Ettha ca puttapariggahādayo puttādināmena vuttāti veditabbā. Te hissa na vijjanti, tesaṃ vā abhāvena puttādayo na vijjantīti.

866. **Yena naṃ vajjuṃ puthujjanā, atho samaṇabrāhmaṇā**ti yena taṃ rāgādinā vajjena puthujjanā sabbepi devamanussā ito bahiddhā samaṇabrāhmaṇā ca ratto vā duṭṭho vāti, vadeyyuṃ. **Taṃ tassa apurakkhata**nti taṃ rāgādivajjaṃ tassa arahato apurakkhataṃ **tasmā vādesu nejatī**ti taṃ kāraṇā nindāvacanesu na kampati.

867. **Na ussesu vadate**ti visiṭṭhesu attānaṃ antokatvā ''ahaṃ visiṭṭho''ti atimānavasena na vadati. Esa nayo itaresu dvīsu. **Kappaṃ neti akappiyo**ti so evarūpo duvidhampi kappaṃ na eti. Kasmā? Yasmā akappiyo, pahīnakappoti vuttaṃ hoti.

868. **Saka**nti mayhanti pariggahitaṃ. **Asatā ca na socatī**ti avijjamānādinā asatā ca na socati. **Dhammesu ca na gacchatī**ti sabbesu dhammesu chandādivasena na gacchati. **Sa ve santoti vuccatī**ti so evarūpo naruttamo ''santo''ti vuccatīti arahattanikūṭena desanaṃ niṭṭhāpesi. Desanāpariyosāne koṭisatasahassadevatānaṃ arahattappatti ahosi, sotāpannādīnaṃ gaṇanā natthīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya purābhedasuttavaṇṇanā niṭṭhitā.

11. Kalahavivādasuttavaṇṇanā

869. **Kuto pahūtā kalahā vivādā**ti kalahavivādasuttaṃ. Kā uppatti? Idampi tasmiṃyeva mahāsamaye ''kuto nu, kho, kalahādayo aṭṭha dhammā pavattantī''ti uppannacittānaṃ ekaccānaṃ devatānaṃ te dhamme āvikātuṃ purimanayeneva nimmitabuddhena attānaṃ pucchāpetvā vuttaṃ tattha pucchāvissajjanakkamena ṭhitattā sabbagāthā pākaṭasambandhāyeva.

Anuttānapadavaṇṇanā panetāsaṃ evaṃ veditabbā – **kutopahūtā kalahā vivādā**ti kalaho ca tassa pubbabhāgo vivādo cāti ime kuto jātā. **Paridevasokā sahamaccharā cā**ti paridevasokā ca maccharā ca kutopahūtā. **Mānātimānā sahapesuṇā cā**ti mānā ca atimānā ca pesuṇā ca kutopahūtā. **Te**ti te sabbepi aṭṭha kilesadhammā. **Tadiṅgha brūhī**ti taṃ mayā pucchitamatthaṃ brūhi yācāmi taṃ ahanti.

Yācanattho hi **iṅghā**ti nipāto.

870. **Piyappahūtā**ti piyavatthuto jātā. Yutti panettha niddese (mahāni. 98) vuttā eva. **Maccherayuttā kalahā vivādā**ti iminā kalahavivādādīnaṃ na kevalaṃ piyavatthumeva, macchariyampi paccayaṃ dasseti. Kalahavivādasīsena cettha sabbepi te dhammā vuttāti veditabbā. Yathā ca etesaṃ macchariyaṃ, tathā pesuṇānañca vivādaṃ. Tenāha – ''**vivādajātesu ca pesuṇānī''**ti.

871. **Piyāsu lokasmiṃ kutonidānā ye cāpi lobhā vicaranti loke**ti ''piyā pahūtā kalahā''ti ye ettha vuttā. Te piyā lokasmiṃ kutonidānā, na kevalañca piyā, ye cāpi khattiyādayo lobhā vicaranti lobhahetukā lobhenābhibhūtā vicaranti, tesaṃ so lobho ca kutonidānoti dve atthe ekāya pucchāya pucchati. **Āsā ca niṭṭhā cā**ti āsā ca tassā āsāya samiddhi ca. **Ye samparāyāya narassa hontī**ti ye narassa samparāyāya honti, parāyanā hontīti vuttaṃ hoti. Ekā evāyampi pucchā.

872. **Chandānidānānī**ti kāmacchandādichandanidānāni. **Ye cāpi lobhā vicarantī**ti ye cāpi khattiyādayo lobhā vicaranti tesaṃ lobhopi chandanidānoti dvepi atthe ekato vissajjeti. **Itonidānā**ti chandanidānā evāti vuttaṃ hoti. ''Kutonidānā kutonidānā''ti (su. ni. 273) etesu ca saddasiddhi sūcilomasutte vuttanayeneva veditabbā.

873. **Vinicchayā**ti taṇhādiṭṭhivinicchayā. **Ye vāpi dhammā samaṇena vuttā**ti ye ca aññepi kodhādīhi sampayuttā, tathārūpā vā akusalā dhammā buddhasamaṇena vuttā, te kutopahūtāti.

874. **Tamūpanissāya pahoti chando**ti taṃ sukhadukkhavedanaṃ. Tadubhayavatthusaṅkhātaṃ sātāsātaṃ upanissāya saṃyogaviyogapatthanāvasena chando pahoti. Ettāvatā ''chando nu lokasmiṃ kutonidāno''ti ayaṃ pañho vissajjito hoti. **Rūpesu disvā vibhavaṃ bhavañcā**ti rūpesu vayañca uppādañca disvā. **Vinicchayaṃ kubbati jantu loke**ti apāyādike loke ayaṃ jantu bhogādhigamanatthaṃ taṇhāvinicchayaṃ ''attā me uppanno''tiādinā nayena diṭṭhivinicchayañca kurute. Yutti panettha niddese (mahāni. 102) vuttā eva. Ettāvatā ''vinicchayā cāpi kutopahūtā''ti ayaṃ pañho vissajjito hoti.

875. **Etepi dhammā dvayameva sante**ti etepi kodhādayo dhammā sātāsātadvaye sante eva pahonti uppajjanti. Uppatti ca nesaṃ niddese (mahāni. 103) vuttāyeva. Ettāvatā tatiyapañhopi vissajjito hoti. Idāni yo evaṃ vissajjitesu etesu pañhesu kathaṃkathī bhaveyya, tassa kathaṃkathāpahānūpāyaṃ dassento āha – **''kathaṃkathī ñāṇapathāya sikkhe''**ti, ñāṇadassanañāṇādhigamanatthaṃ tisso sikkhā sikkheyyāti vuttaṃ hoti. Kiṃ kāraṇaṃ? **Ñatvā pavuttā samaṇena dhammā**. Buddhasamaṇena hi ñatvāva dhammā vuttā, natthi tassa dhammesu aññāṇaṃ. Attano pana ñāṇābhāvena te ajānanto na jāneyya, na desanā dosena, tasmā kathaṃkathī ñāṇapathāya sikkhe, ñatvā pavuttā samaṇena dhammāti.

876-7. **Sātaṃ asātañca kutonidānā**ti ettha sātaṃ asātanti sukhadukkhavedanā eva adhippetā. **Na bhavanti hete**ti na bhavanti ete. **Vibhavaṃ bhavañcāpi yametamatthaṃ etaṃ me pabrūhi yatonidāna**nti sātāsātānaṃ vibhavaṃ bhavañca etampi yaṃ atthaṃ. Liṅgabyattayo ettha kato. Idaṃ pana vuttaṃ hoti – sātāsātānaṃ vibhavo bhavo cāti yo esa attho, evaṃ me pabrūhi yatonidānanti. Ettha ca sātāsātānaṃ vibhavabhavavatthukā vibhavabhavadiṭṭhiyo eva vibhavabhavāti atthato veditabbā. Tathā hi imassa pañhassa vissajjanapakkhe ''bhavadiṭṭhipi phassanidānā, vibhavadiṭṭhipi phassanidānā''ti niddese (mahāni. 105) vuttaṃ. **Itonidāna**nti phassanidānaṃ.

878. **Kismiṃ vibhūte na phusanti phassā**ti kismiṃ vītivatte cakkhusamphassādayo pañca phassā na phusanti.

879. **Nāmañca rūpañca paṭiccā**ti sampayuttakanāmaṃ vatthārammaṇarūpañca paṭicca. **Rūpe vibhūte na phusanti phassā**ti rūpe vītivatte pañca phassā na phusanti.

880. **Kathaṃ sametassā**ti kathaṃ paṭipannassa. **Vibhoti rūpa**nti rūpa vibhavati, na bhaveyya vā.

Sukhaṃ dukhañcāti iṭṭhāniṭṭhaṃ rūpameva pucchati.

881. **Na saññasaññī**ti yathā sametassa vibhoti rūpaṃ, so pakatisaññāya saññīpi na hoti. **Na visaññasaññī**ti visaññāyapi virūpāya saññāya saññī na hoti ummattako vā khittacitto vā. **Nopi asaññī**ti saññāvirahitopi na hoti nirodhasamāpanno vā asaññasatto vā. **Na vibhūtasaññī**ti ''sabbaso rūpasaññāna''ntiādinā (dha sa. 265; vibha. 602) nayena samatikkantasaññīpi na hoti arūpajjhānalābhī. **Evaṃ sametassa vibhoti rūpa**nti etasmiṃ saññasaññitādibhāve aṭṭhatvā yadetaṃ vuttaṃ ''so evaṃ samāhite citte…pe… ākāsānañcāyatanasamāpattipaṭilābhatthāya cittaṃ abhinīharatī''ti. Evaṃ sametassa arūpamaggasamaṅgino vibhoti rūpaṃ. **Saññānidānā hi papañcasaṅkhā**ti evaṃ paṭipannassāpi yā saññā, tannidānā taṇhādiṭṭhipapañcā appahīnā eva hontīti dasseti.

882-3. **Ettāvataggaṃ nu vadanti, heke yakkhassa suddhiṃ idha paṇḍitāse**. **Udāhu aññampi vadanti etto**ti ettāvatā nu idha paṇḍitā samaṇabrāhmaṇā aggaṃ suddhiṃ sattassa vadanti, udāhu aññampi etto arūpasamāpattito adhikaṃ vadantīti pucchati. **Ettāvataggampi vadanti heke**ti eke sassatavādā samaṇabrāhmaṇā paṇḍitamānino ettāvatāpi aggaṃ suddhiṃ vadanti. **Tesaṃ paneke samayaṃ vadantī**ti tesaṃyeva eke ucchedavādā samayaṃ ucchedaṃ vadanti. **Anupādisese kusalā vadānā**ti anupādisese kusalavādā samānā.

884. **Ete ca ñatvā upanissitā**ti ete ca diṭṭhigatike sassatucchedadiṭṭhiyo nissitāti ñatvā. **Ñatvā munī nissaye so vimaṃsī**ti nissaye ca ñatvā so vīmaṃsī paṇḍito buddhamuni. **Ñatvā vimutto**ti dukkhāniccādito dhamme ñatvā vimutto. **Bhavābhavāya na sametī**ti punappunaṃ upapattiyā na samāgacchatīti arahattanikūṭena desanaṃ niṭṭhāpesi. Desanāpariyosāne purābhedasutte vuttasadisoyevābhisamayo ahosīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya kalahavivādasuttavaṇṇanā niṭṭhitā.

12. Cūḷabyūhasuttavaṇṇanā

885-6. **Sakaṃsakaṃdiṭṭhiparibbasānā**ti cūḷabyūhasuttaṃ. Kā uppatti? Idampi tasmiṃyeva mahāsamaye ''sabbepi ime diṭṭhigatikā 'sādhurūpamhā'ti bhaṇanti, kiṃ nu kho sādhurūpāva ime attanoyeva diṭṭhiyā patiṭṭhahanti, udāhu aññampi diṭṭhiṃ gaṇhantī''ti uppannacittānaṃ ekaccānaṃ devatānaṃ tamatthaṃ pakāsetuṃ purimanayeneva nimmitabuddhena attānaṃ pucchāpetvā vuttaṃ.

Tattha ādito dvepi gāthā pucchāgāthāyeva. Tāsu **sakaṃsakaṃdiṭṭhiparibbasānā**ti attano attano diṭṭhiyā vasamānā. **Viggayha nānā kusalā vadantī**ti diṭṭhibalaggāhaṃ gahetvā, tattha ''kusalāmhā''ti paṭijānamānā puthu puthu vadanti ekaṃ na vadanti. **Yo evaṃ jānāti sa vedi dhammaṃ idaṃ paṭikosamakevalī so**ti tañca diṭṭhiṃ sandhāya yo evaṃ jānāti, so dhammaṃ vedi. Idaṃ pana paṭikkosanto hīno hotīti vadanti. **Bālo**ti hīno. **Akkusalo**ti avidvā.

887-8. Idāni tisso vissajjanagāthā honti. Tā purimaḍḍhena vuttamatthaṃ pacchimaḍḍhena paṭibyūhitvā ṭhitā. Tena byūhena uttarasuttato ca appakattā idaṃ suttaṃ ''cūḷabyūha''nti nāmaṃ labhati. Tattha **parassa ce dhamma**nti parassa diṭṭhiṃ. **Sabbeva bālā**ti evaṃ sante sabbeva ime bālā hontīti adhippāyo. Kiṃ kāraṇaṃ? **Sabbevime diṭṭhiparibbasānāti sandiṭṭhiyā ceva na vīvadātā. Saṃsuddhapaññā kusalā mutīmā**ti sakāya diṭṭhiyā na vivadātā na vodātā saṃkiliṭṭhāva samānā saṃsuddhapaññā ca kusalā ca mutimanto ca te honti ce. Atha vā ''sandiṭṭhiyā ce pana vīvadātā'' tipi pāṭho. Tassattho – sakāya pana diṭṭhiyā vodātā saṃsuddhapaññā kusalā mutimanto honti ce. **Na tesaṃ kocī**ti evaṃ sante tesaṃ ekopi hīnapañño na hoti. Kiṃkāraṇā? **Diṭṭhī hi tesampi tathā samattā,** yathā itaresanti.

889. **Na vāhameta**nti gāthāya saṅkhepattho – **yaṃ** te **mithu** dve dve janā **aññamaññaṃ** ‘‘bālo’’ti āhu, ahaṃ **etaṃ tathiyaṃ** tacchanti **neva brūmi**. Kiṃkāraṇā? Yasmā sabbe te **sakaṃ sakaṃ diṭṭhiṃ** ‘‘idameva **saccaṃ** moghamaññā’’nti **akaṃsu**. Tena ca kāraṇena **paraṃ ‘‘bālo’’ti dahanti**. Ettha ca ‘‘tathiya’’nti ‘‘kathiva’’nti dvepi pāṭhā.

890. **Yamāhūti** pucchāgāthāya **yaṃ diṭṭhisaccaṃ tathiyanti eke āhu**.

891. **Ekañhi sacca**nti vissajjanagāthāya ekaṃ saccaṃ nirodho maggo vā. **Yasmiṃ pajā no vivade pajāna**nti yamhi sacce pajānanto pajā no vivadeyya. **Sayaṃ thunantī**ti attanā vadanti.

892. **Kasmā nū**ti pucchāgāthāya **pavādiyāse**ti vādino. **Udāhu te takkamanussarantī**ti te vādino udāhu attano takkamattaṃ anugacchanti.

893. **Na hevā**ti vissajjanagāthāya **aññatra saññāya niccānī**ti ṭhapetvā saññāmattena niccanti gahitaggahaṇāni. **Takkañca diṭṭhīsu pakappayitvā**ti attano micchāsaṅkappamattaṃ diṭṭhīsu janetvā. Yasmā pana diṭṭhīsu vitakkaṃ janentā diṭṭhiyopi janenti, tasmā niddese vuttaṃ ‘‘diṭṭhigatāni janenti sañjanentī’’tiādi (mahāni. 121).

894-5. Idāni evaṃ nānāsaccesu asantesu takkamattamanussarantānaṃ diṭṭhigatikānaṃ vippaṭipattiṃ dassetuṃ **‘‘diṭṭhe sute’’**tiādikā gāthāyo abhāsi. Tattha **diṭṭhe**ti diṭṭhaṃ, diṭṭhasuddhinti adhippāyo. Esa nayo sutādīsu. **Ete ca nissāya vimānadassī**ti ete diṭṭhidhamme nissayitvā suddhibhāvasaṅkhātaṃ vimānaṃ asammānaṃ passantopi. **Vinicchaye ṭhatvā pahassamāno, bālo paro akkusaloti cāhā**ti evaṃ vimānadassīpi tasmiṃ diṭṭhivinicchaye ṭhatvā tuṭṭhijāto hāsajāto hutvā ‘‘paro hīno ca avidvā cā’’ti evaṃ vadatiyeva. Evaṃ sante **yenevā**ti gāthā. Tattha **sayamattanā**ti sayameva attānaṃ. **Vimānetī**ti garahati. **Tadeva pāvā**ti tadeva vacanaṃ diṭṭhiṃ vadati, taṃ vā puggalaṃ.

896. **Atisāradiṭṭhiyā**ti gāthāyattho – **so** evaṃ tāya lakkhaṇātisāriniyā **atisāradiṭṭhiyā samatto** puṇṇo uddhumāto, tena ca diṭṭhimānena matto ‘‘paripuṇṇo ahaṃ kevalī’’ti evaṃ **paripuṇṇamānī sayameva** attānaṃ **manasā** ‘‘ahaṃ paṇḍito’’ti abhisiñcati. Kiṃkāraṇā? **Diṭṭhī hi sā tassa tathā samattā**ti.

897. **Parassa ce**ti gāthāya sambandho attho ca – kiñca bhiyyo? Yo so vinicchaye ṭhatvā pahassamāno ‘‘bālo paro akkusalo’’ti cāha. Tassa **parassa ce hi vacasā** so tena vuccamāno **nihīno** hoti. **Tumo sahā hoti nihīnapañño,** sopi teneva saha nihīnapañño hoti. Sopi hi naṃ ‘‘bālo’’ti vadati. Athassa vacanaṃ appamāṇaṃ, so pana **sayameva vedagū ca dhīro ca hoti**. Evaṃ sante **na koci bālo samaṇesu atthi**. Sabbepi hi te attano icchāya paṇḍitā.

898. **Aññaṃ ito**ti gāthāya sambandho attho ca – ‘‘atha ce sayaṃ vedagū hoti dhīro, na koci bālo samaṇesu atthī’’ti evañhi vuttepi siyā kassaci ‘‘kasmā’’ti. Tattha vuccate – yasmā **aññaṃ ito yābhivadanti dhammaṃ aparaddhā suddhimakevalī te, evampi titthiyā puthuso vadanti,** ye ito aññaṃ diṭṭhiṃ abhivadanti, ye aparaddhā viraddhā suddhimaggaṃ, akevalino ca teti evaṃ puthutitthiyā yasmā vadantīti vuttaṃ hoti. Kasmā panevaṃ vadantīti ce? **Sandiṭṭhirāgena hi te bhirattā,** yasmā sakena diṭṭhirāgena abhirattāti vuttaṃ hoti.

899-900. Evaṃ abhirattā ca – **idheva suddhi**nti gāthā. Tattha **sakāyane**ti sakamagge **daḷhaṃ vadānā**ti daḷhavādā. Evañca daḷhavādesu tesu yo koci titthiyo sakāyane vāpi daḷhaṃ vadāno **kamettha bāloti paraṃ daheyya,** saṅkhepato tattha sassatucchedasaṅkhāte vitthārato vā natthikaissarakāraṇaniyatādibhede sake āyatane ‘‘idameva sacca’’nti daḷhaṃ vadāno kaṃ paraṃ ettha diṭṭhigate ‘‘bālo’’ti saha dhammena passeyya, nanu sabbopi tassa matena paṇḍito eva suppaṭipanno eva ca. Evaṃ sante ca **sayameva so medhagamāvaheyya paraṃ vadaṃ bālamasuddhidhammaṃ,** sopi

paraṃ ‘‘bālo ca asuddhidhammo ca aya’’nti vadanto attanāva kalahaṃ āvaheyya. Kasmā? Yasmā sabbopi tassa matena paṇḍito eva suppaṭipanno eva ca.

901. Evaṃ sabbathāpi **vinicchaye ṭhatvā sayaṃ pamāya uddhaṃsa lokasmiṃ vivādameti,** diṭṭhiyaṃ ṭhatvā sayañca satthārādīni minitvā so bhiyyo vivādametīti. Evaṃ pana vinicchayesu ādīnavaṃ ñatvā ariyamaggena **hitvāna sabbāni vinicchayāni na medhagaṃ kubbati jantu loke**ti arahattanikūṭena desanaṃ niṭṭhāpesi. Desanāpariyosāne purābhedasutte vuttasadiso evābhisamayo ahosīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya cūḷabyūhasuttavaṇṇanā niṭṭhitā.

13. Mahābyūhasuttavaṇṇanā

902. **Ye kecime**ti mahābyūhasuttaṃ. Kā uppatti? Idampi tasmiṃyeva mahāsamaye ‘‘kiṃ nu kho ime diṭṭhiparibbasānā viññūnaṃ santikā nindameva labhanti, udāhu pasaṃsampī’’ti uppannacittānaṃ ekaccānaṃ devatānaṃ tamatthaṃ āvikātuṃ purimanayena nimmitabuddhena attānaṃ pucchāpetvā vuttaṃ. Tattha **anvānayantī**ti anu ānayanti, punappunaṃ āharanti.

903. Idāni yasmā te ‘‘idameva sacca’’nti vadantā diṭṭhigatikā vādino kadāci katthaci pasaṃsampi labhanti, yaṃ etaṃ pasaṃsāsaṅkhātaṃ vādaphalaṃ, taṃ appaṃ rāgādīnaṃ samāya samatthaṃ na hoti, ko pana vādo dutiye nindāphale, tasmā etamatthaṃ dassento imaṃ tāva vissajjanagāthamāha. **‘‘Appañhi etaṃ na alaṃ samāya, duve vivādassa phalāni brūmī’’**tiādi. Tattha **duve vivādassa phalānī**ti nindā pasaṃsā ca, jayaparājayādīni vā taṃsabhāgāni. **Etampi disvā**ti ‘‘nindā aniṭṭhā eva, pasaṃsā nālaṃ samāyā’’ti etampi vivādaphale ādīnavaṃ disvā. **Khemābhipassaṃ avivādabhūmi**nti avivādabhūmiṃ nibbānaṃ ‘‘khema’’nti passamāno.

904. Evañhi avivadamāno – **yā kācimā**ti gāthā. Tattha **sammutiyo**ti diṭṭhiyo. **Puthujjā**ti puthujjanasambhavā. **So upayaṃ kimeyyā**ti so upagantabbaṭṭhena upayaṃ rūpādīsu ekampi dhammaṃ kiṃ upeyya, kena vā kāraṇena upeyya. **Diṭṭhe sute khantimakubbamāno**ti diṭṭhasutasuddhīsu pemaṃ akaronto.

905. Ito bāhirā pana – **sīluttamā**ti gāthā. Tassattho – sīlaṃyeva ‘‘uttama’’nti maññamānā **sīluttamā** eke bhonto saṃyamamattena **suddhiṃ** vadanti, hatthivatādiñca **vataṃ samādāya upaṭṭhitā, idheva** diṭṭhiyaṃ **assa** satthuno **suddhi**nti **bhavūpanītā** bhavajjhositā samānā vadanti, apica te **kusalā vadānā** ‘‘kusalā maya’’nti evaṃ vādā.

906. Evaṃ sīluttamesu ca tesu tathā paṭipanno yo koci – **sace cuto**ti gāthā. Tassattho – **sace** tato **sīlavatato** paravicchandanena vā anabhisambhuṇanto vā **cuto hoti,** so taṃ sīlabbatādikammaṃ puññābhisaṅkhārādikammaṃ vā **virādhayitvā pavedhatī**. Na kevalañca vedhati, apica kho taṃ sīlabbatasuddhiṃ **pajappatī** ca vippalapati **patthayatī** ca. Kimiva? **Satthāva hīno pavasaṃ gharamhā**. Gharamhā pavasanto satthato hīno yathā taṃ gharaṃ vā satthaṃ vā pattheyyāti.

907. Evaṃ pana sīluttamānaṃ vedhakāraṇaṃ ariyasāvako – **sīlabbataṃ vāpi pahāya sabba**nti gāthā. Tattha **sāvajjanavajja**nti sabbākusalaṃ lokiyakusalañca. **Etaṃ suddhiṃ asuddhinti apatthayāno**ti pañcakāmaguṇādibhedaṃ etaṃ suddhiṃ, akusalādibhedaṃ asuddhiñca apatthayamāno. **Virato care**ti suddhiyā asuddhiyā ca virato careyya. **Santimanuggahāyā**ti diṭṭhiṃ agahetvā.

908. Evaṃ ito bāhirake sīluttame saṃyamena visuddhivāde tesaṃ vighātaṃ sīlabbatappahāyino

arahato ca paṭipattiṃ dassetvā idāni aññathāpi suddhivāde bāhirake dassento **''tamūpanissāyā''**ti gāthamāha. Tassattho – santaññepi samaṇabrāhmaṇā, te **jigucchitaṃ** amarantapaṃ vā diṭṭhasuddhiādīsu vā aññataraññataraṃ **upanissāya** akiriyadiṭṭhiyā vā **uddhaṃsarā** hutvā **bhavābhavesu avītataṇhāse suddhimanutthunanti** vadanti kathentīti.

909. Evaṃ tesaṃ avītataṇhānaṃ suddhiṃ anutthunantānaṃ yopi suddhippattameva attānaṃ maññeyya, tassapi avītataṇhattā bhavābhavesu taṃ taṃ vatthuṃ **patthayamānassa hi jappitāni** punappunaṃ hontiyevāti adhippāyo. Taṇhā hi āsevitā taṇhaṃ vaḍḍhayateva. Na kevalañca jappitāni, **pavedhitaṃ vāpi pakappitesu,** taṇhādiṭṭhīhi cassa pakappitesu vatthūsu pavedhitampi hotīti vuttaṃ hoti. Bhavābhavesu pana vītataṇhattā āyatiṃ **cutūpapāto idha yassa natthi, sakena vedheyya kuhiṃva jappe**ti ayametissā gāthāya sambandho. Sesaṃ niddese vuttanayameva.

910-11. **Yamāhū**ti pucchāgāthā. Idāni yasmā ekopi ettha vādo sacco natthi, kevalaṃ diṭṭhimattakena hi te vadanti, tasmā tamatthaṃ dassento **''sakañhī''**ti imaṃ tāva vissajjanagāthamāha. Tattha **sammuti**nti diṭṭhiṃ.

912. Evametesu sakaṃ dhammaṃ paripuṇṇaṃ bruvantesu aññassa pana dhammaṃ ''hīna''nti vadantesu yassa kassaci – **parassa ce vambhayitena hīno**ti gāthā. Tassattho – yadi **parassa** ninditakāraṇā **hīno** bhaveyya, **na koci dhammesu visesi** aggo bhaveyya. Kiṃ kāraṇaṃ? **Puthū hi aññassa vadanti dhammaṃ, nihīnato** sabbeva te **samhi daḷhaṃ vadānā** sakadhamme daḷhavādā eva.

913. Kiñca bhiyyo – **saddhammapūjā**ti gāthā. Tassattho – te ca titthiyā **yathā pasaṃsanti sakāyanāni, saddhammapūjāpi nesaṃ tatheva** vattati. Te hi ativiya satthārādīni sakkaronti. Tattha yadi te pamāṇā siyuṃ, evaṃ sante **sabbeva vādā tathiyā bhaveyyuṃ**. Kiṃ kāraṇaṃ? **Suddhī hi nesaṃ paccattameva,** na sā aññatra sijjhati, nāpi paramatthato. Attani diṭṭhigāhamattameva hi taṃ tesaṃ parapaccayaneyyabuddhīnaṃ.

914. Yo vā pana viparīto bāhitapāpattā brāhmaṇo, tassa – **na brāhmaṇassa paraneyyamatthī**ti gāthā. Tassattho – **brāhmaṇassa** hi ''sabbe saṅkhārā aniccā''tiādinā (dha. pa. 277; netti. 5) nayena sudiṭṭhattā parena netabbaṃ ñāṇaṃ natthi, diṭṭhi**dhammesu** ''idameva sacca''nti nicchinitvā **samuggahīta**mpi natthi. Taṃkāraṇā so diṭṭhikalahāni atīto, na ca so **seṭṭhato passati dhammamaññaṃ** aññatra satipaṭṭhānādīhi.

915. **Jānāmī**ti gāthāya sambandho attho ca – evaṃ tāva paramatthabrāhmaṇo na hi seṭṭhato passati dhammamaññaṃ, aññe pana titthiyā paracittañāṇādīhi jānantā passantāpi **''jānāmi passāmi tatheva eta''**nti evaṃ vadantāpi ca **diṭṭhiyā suddhiṃ paccenti**. Kasmā? Yasmā tesu ekopi **addakkhi ce** addasa cepi **tena** paracittañāṇādinā yathābhūtaṃ atthaṃ, **kiñhi tumassa tena** tassa tena dassanena kiṃ kataṃ, kiṃ dukkhapariññā sādhitā, udāhu samudayapahānādīnaṃ aññataraṃ, yato sabbathāpi atikkamitvā ariyamaggaṃ te titthiyā aññeneva **vadanti suddhiṃ,** atikkamitvā vā te titthiye buddhādayo aññeneva vadanti suddhinti.

916. **Passaṃ naro**ti gāthāya sambandho attho ca. Kiñca bhiyyo? Yvāyaṃ paracittañāṇādīhi addakkhi, so **passaṃ naro dakkhati nāmarūpaṃ,** na tato paraṃ **disvāna vā ñassati tānimeva** nāmarūpāni niccato sukhato vā na aññathā. So evaṃ passanto **kāmaṃ bahuṃ passatu appakaṃ vā** nāmarūpaṃ niccato sukhato ca, athassa evarūpena dassanena **na hi tena suddhiṃ kusalā vadantī**ti.

917. **Nivissavādī**ti gāthāya sambandho attho ca – tena ca dassanena suddhiyā asatiyāpi yo ''jānāmi passāmi tatheva eta''nti evaṃ nivissavādī, etaṃ vā dassanaṃ paṭicca diṭṭhiyā suddhiṃ paccento ''idameva sacca''nti evaṃ nivissavādī, so **subbinayo** na hoti taṃ tathā **pakappitaṃ** abhisaṅkhataṃ **diṭṭhiṃ purekkharāno**. So hi yaṃ satthārādiṃ **nissito, tattheva subhaṃ vadāno suddhiṃ vado,** ''parisuddhavādo parisuddhadassano vā aha''nti attānaṃ maññamāno tattha tathaddasā so, tattha sakāya

diṭṭhiyā aviparītameva so addasa. Yathā sā diṭṭhi pavattati, tatheva naṃ addasa, na aññathā passituṃ icchatīti adhippāyo.

918. Evaṃ pakappitaṃ diṭṭhiṃ purekkharānesu titthiyesu – **na brāhmaṇo kappamupeti saṅkhā**ti gāthā. Tattha **saṅkhā**ti saṅkhāya, jānitvāti attho. **Napi ñāṇabandhū**ti samāpattiñāṇādinā akatataṇhādiṭṭhibandhu. Tattha viggaho – nāpi assa ñāṇena kato bandhu atthīti napi ñāṇabandhu. **Sammutiyo**ti diṭṭhisammutiyo. **Puthujjā**ti puthujjanasambhavā. **Uggahaṇanti maññe**ti uggahaṇanti aññe, aññe tā sammutiyo uggaṇhantīti vuttaṃ hoti.

919. Kiñca bhiyyo – **vissajja ganthānī**ti gāthā. Tattha **anuggaho**ti uggahaṇavirahito, sopi nāssa uggahoti anuggaho, na vā uggaṇhātīti anuggaho.

920. Kiñca bhiyyo – so evarūpo – **pubbāsave**ti gāthā. Tattha **pubbāsave**ti atītarūpādīni ārabbha uppajjamānadhamme kilese. **Nave**ti paccuppannarūpādīni ārabbha uppajjamānadhamme. **Na chandagū**ti chandādivasena na gacchati. **Anattagarahī**ti katākatavasena attānaṃ agarahanto.

921. Evaṃ anattagarahī ca – **sa sabbadhammesū**ti gāthā. Tattha **sabbadhammesū**ti dvāsaṭṭhidiṭṭhidhammesu ‘‘yaṃ kiñci diṭṭhaṃ vā’’ti evaṃpabhedesu. **Pannabhāro**ti patitabhāro. Na kappetīti **na kappiyo,** duvidhampi kappaṃ na karotīti attho. **Nūparato**ti puthujjanakalyāṇakasekkhā viya uparatisamaṅgīpi na hoti. **Na patthiyo**ti nittaṇho. Taṇhā hi patthiyatīti patthiyā, nāssa patthiyāti na patthiyoti. Sesaṃ tattha tattha pākaṭamevāti na vuttaṃ. Evaṃ arahattanikūṭena desanaṃ niṭṭhāpesi, desanāpariyosāne purābhedasutte vuttasadiso evābhisamayo ahosīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya mahābyūhasuttavaṇṇanā niṭṭhitā.

14. Tuvaṭakasuttavaṇṇanā

922. **Pucchāmi ta**nti tuvaṭakasuttaṃ. Kā uppatti? Idampi tasmiṃyeva mahāsamaye ‘‘kā nu kho arahattappattiyā paṭipattī’’ti uppannacittānaṃ ekaccānaṃ devatānaṃ tamatthaṃ pakāsetuṃ purimanayeneva nimmitabuddhena attānaṃ pucchāpetvā vuttaṃ.

Tattha ādigāthāya tāva **pucchāmī**ti ettha adiṭṭhajotanādivasena pucchā vibhajitā. **Ādiccabandhu**nti ādiccassa gottabandhuṃ. **Vivekaṃ santipadañcā**ti vivekañca santipadañca. **Kathaṃ disvā**ti kena kāraṇena disvā, kathaṃ pavattadassano hutvāti vuttaṃ hoti.

923. Atha bhagavā yasmā yathā passanto kilese uparundhati, tathā pavattadassano hutvā parinibbāti, tasmā tamatthaṃ āvikaronto nānappakārena taṃ devaparisaṃ kilesappahāne niyojento **‘‘mūlaṃ papañcasaṅkhāyā’’**ti ārabhitvā pañca gāthā abhāsi.

Tattha ādigāthāya tāva saṅkhepattho – papañcāti saṅkhātattā papañcā eva papañcasaṅkhā. Tassā avijjādayo kilesā mūlaṃ, taṃ papañcasaṅkhāya mūlaṃ **asmī**ti pavattamānañca **sabbaṃ** mantāya **uparundhe. Yā kāci ajjhattaṃ taṇhā** upajjeyyuṃ, **tāsaṃ vinayā sadā sato sikkhe** upaṭṭhitassati hutvā sikkheyyāti.

924. Evaṃ tāva paṭhamagāthāya eva tisikkhāyuttaṃ desanaṃ arahattanikūṭena desetvā puna mānappahānavasena desetuṃ **‘‘yaṃ kiñcī’’**ti gāthamāha. Tattha **yaṃ kiñci dhammamabhijaññā ajjhatta**nti yaṃ kiñci uccākulīnatādikaṃ attano guṇaṃ jāneyya **atha vāpi bahiddhā**ti atha vā bahiddhāpi ācariyupajjhāyānaṃ vā guṇaṃ jāneyya. **Na tena thāmaṃ kubbethā**ti tena guṇena thāmaṃ

na kareyya.

925. Idānissa akaraṇavidhiṃ dassento **''seyyo na tenā''**ti gāthamāha. Tassattho – **tena** ca mānena ''seyyoha''nti vā ''nīcoha''nti vā ''sarikkhoha''nti vāpi **na maññeyya,** tehi ca uccākulīnatādīhi guṇehi **phuṭṭho anekarūpehi** ''ahaṃ uccākulā pabbajito''tiādinā nayena **attānaṃ vikappento na tiṭṭheyya**.

926. Evaṃ mānappahānavasenapi desetvā idāni sabbakilesūpasamavasenapi desetuṃ **''ajjhattamevā''**ti gāthamāha. Tattha **ajjhattamevupasame**ti attani eva rāgādisabbakilese upasameyya. **Na aññato bhikkhu santimeseyyā**ti ṭhapetvā ca satipaṭṭhānādīni aññena upāyena santiṃ na pariyeseyya. **Kuto nirattā vā**ti nirattā kuto eva.

927. Idāni ajjhattaṃ upasantassa khīṇāsavassa tādibhāvaṃ dassento **''majjhe yathā''**ti gāthamāha. Tassattho – **yathā mahāsamuddassa** uparimaheṭṭhimabhāgānaṃ vemajjhasaṅkhāte catuyojanasahassappamāṇe **majjhe** pabbatantare ṭhitassa vā majjhe samuddassa **ūmi na jāyati, ṭhitova** so **hoti** avikampamāno, **evaṃ** anejo khīṇāsavo lābhādīsu **ṭhito** assa avikampamāno, so tādiso rāgādi**ussadaṃ bhikkhu na kareyya kuhiñcī**ti.

928. Idāni etaṃ arahattanikūṭena desitaṃ dhammadesanaṃ abbhanumodanto tassa ca arahattassa ādipaṭipadaṃ pucchanto nimmitabuddho **''akittayī''**ti gāthamāha. Tattha **akittayī**ti ācikkhi. **Vivaṭacakkhū**ti vivaṭehi anāvaraṇehi pañcahi cakkhūhi samannāgato. **Sakkhidhamma**nti sayaṃ abhiññātaṃ attapaccakkhaṃ dhammaṃ. **Parissayavinaya**nti parissayavinayanaṃ. **Paṭipadaṃ vadehī**ti idāni paṭipattiṃ vadehi. **Bhaddante**ti ''bhaddaṃ tava atthū''ti bhagavantaṃ ālapanto āha. Atha vā bhaddaṃ sundaraṃ tava paṭipadaṃ vadehīti vuttaṃ hoti. **Pātimokkhaṃ atha vāpi samādhi**nti tameva paṭipadaṃ bhinditvā pucchati. Paṭipadanti etena vā maggaṃ pucchati. Itarehi sīlaṃ samādhiñca pucchati.

929-30. Athassa bhagavā yasmā indriyasaṃvaro sīlassa rakkhā, yasmā vā iminā anukkamena desiyamānā ayaṃ desanā tāsaṃ devatānaṃ sappāyā, tasmā indriyasaṃvarato pabhuti paṭipadaṃ dassento **''cakkhūhī''**tiādimāraddho. Tattha **cakkhūhi neva lolassā**ti adiṭṭhadakkhitabbādivasena cakkhūhi lolo nevassa. **Gāmakathāya āvaraye sota**nti tiracchānakathāto sotaṃ āvareyya. **Phassenāti** rogaphassena. **Bhavañca nābhijappeyyā**ti tassa phassassa vinodanatthāya kāmabhavādibhavañca na pattheyya. **Bheravesu ca na sampavedheyyā**ti tassa phassassa paccayabhūtesu sīhabyagghādīsu bheravesu ca na sampavedheyya, avasesesu vā ghānindriyamanindriyavisayesu nappavedheyya. Evaṃ paripūro indriyasaṃvaro vutto hoti. Purimehi vā indriyasaṃvaraṃ dassetvā iminā ''araññe vasatā bheravaṃ disvā vā sutvā vā na vedhitabba''nti dasseti.

931. **Laddhā na sannidhiṃ kayirā**ti etesaṃ annādīnaṃ yaṃkiñci dhammena labhitvā ''araññe ca senāsane vasatā sadā dullabha''nti cintetvā sannidhiṃ na kareyya.

932. **Jhāyī na pādalolassā**ti jhānābhirato ca na pādalolo assa. **Virame kukkuccā nappamajjeyyā**ti hatthakukkuccādikukkuccaṃ vinodeyya. Sakkaccakāritāya cettha nappamajjeyya.

933. **Tandiṃ māyaṃ hassaṃ khiḍḍa**nti ālasiyañca māyañca hassañca kāyikacetasikakhiḍḍañca. **Savibhūsa**nti saddhiṃ vibhūsāya.

934-7. **Āthabbaṇa**nti āthabbaṇikamantappayogaṃ. **Supina**nti supinasatthaṃ. **Lakkhaṇa**nti maṇilakkhaṇādiṃ. **No vidahe**ti nappayojeyya. **Virutanti** migādīnaṃ vassitaṃ. **Pesuṇiya**nti pesuññaṃ. **Kayavikkaye**ti pañcahi sahadhammikehi saddhiṃ vañcanāvasena vā udayapatthanāvasena vā na tiṭṭheyya. **Upavādaṃ bhikkhu na kareyyā**ti upavādakare kilese anibbattento attani parehi samaṇabrāhmaṇehi upavādaṃ na janeyya. **Gāme ca nābhisajjeyyā**ti gāme ca gihisaṃsaggādīhi

nābhisajjeyya. **Lābhakamyā janaṃ na lapayeyyā**ti lābhakāmatāya janaṃ nālapayeyya. **Payutta**nti cīvarādīhi sampayuttaṃ, tadatthaṃ vā payojitaṃ.

938-9. **Mosavajje na nīyethā**ti musāvāde na nīyetha. **Jīvitenā**ti jīvikāya. **Sutvā rusito bahuṃ vācaṃ, samaṇānaṃ vā puthujanāna**nti rusito ghaṭṭito parehi tesa samaṇānaṃ vā khattiyādibhedānaṃ vā aññesaṃ puthujanānaṃ bahumpi aniṭṭhavācaṃ sutvā. **Na paṭivajjā**ti na paṭivadeyya. Kiṃ kāraṇaṃ? **Na hi santo paṭisenikaronti**.

940. **Etañca dhammamaññāyā**ti sabbametaṃ yathāvuttaṃ dhammaṃ ñatvā. **Vicina**nti vicinanto. **Santīti nibbutiṃ ñatvā**ti nibbutiṃ rāgādīnaṃ santīti ñatvā.

941. Kiṃkāraṇā nappamajjeiti ce – **abhibhū hi so**ti gāthā. Tattha **abhibhū**ti rūpādīnaṃ abhibhavitā. **Anabhibhūto**ti tehi anabhibhūto. **Sakkhidhammamanītihamadassī**ti paccakkhameva anītihaṃ dhammamaddakkhi. **Sadā namassamanusikkhe**ti sadā namassanto tisso sikkhāyo sikkheyya. Sesaṃ sabbattha pākaṭameva.

Kevalaṃ pana ettha ''cakkhūhi neva lolo''tiādīhi indriyasaṃvaro, ''annānamatho pānāna''ntiādīhi sannidhipaṭikkhepamukhena paccayapaṭisevanasīlaṃ, methunamosavajjapesuṇiyādīhi pātimokkhasaṃvarasīlaṃ, ''āthabbaṇaṃ supinaṃ lakkhaṇa''ntiādīhi ājīvapārisuddhisīlaṃ, ''jhāyī assā''ti iminā samādhi, ''vicinaṃ bhikkhū''ti iminā paññā, ''sadā sato sikkhe''ti iminā puna saṅkhepato tissopi sikkhā, ''atha āsanesu sayanesu, appasaddesu bhikkhu vihareyya, niddaṃ na bahulīkareyyā''tiādīhi sīlasamādhipaññānaṃ upakārāpakārasaṅgaṇhanavinodanāni vuttānīti. Evaṃ bhagavā nimmitassa paripuṇṇapaṭipadaṃ vatvā arahattanikūṭena desanaṃ niṭṭhāpesi, desanāpariyosāne purābhedasutte vuttasadisoyevābhisamayo ahosīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya tuvaṭakasuttavaṇṇanā niṭṭhitā.

15. Attadaṇḍasuttavaṇṇanā

942. **Attadaṇḍā bhayaṃ jāta**nti attadaṇḍasuttaṃ. Kā uppatti? Yo so sammāparibbājanīyasuttassa uppattiyaṃ vuccamānāya sākiyakoliyānaṃ udakaṃ paṭicca kalaho vaṇṇito, taṃ ñatvā bhagavā ''ñātakā kalahaṃ karonti, handa ne vāressāmī''ti dvinnaṃ senānaṃ majjhe ṭhatvā imaṃ suttamabhāsi.

Tattha paṭhamagāthāyattho – yaṃ lokassa diṭṭhadhammikaṃ vā samparāyikaṃ vā bhayaṃ jātaṃ, taṃ sabbaṃ **attadaṇḍā bhayaṃ jātaṃ** attano duccaritakāraṇā jātaṃ, evaṃ santepi **janaṃ passatha medhagaṃ**, imaṃ sākiyādijanaṃ passatha aññamaññaṃ medhagaṃ hiṃsakaṃ bādhakanti. Evaṃ taṃ paṭiviruddhaṃ vippaṭipannaṃ janaṃ paribhāsitvā attano sammāpaṭipattidassanena tassa saṃvegaṃ janetuṃ āha **''saṃvegaṃ kittayissāmi, yathā saṃvijitaṃ mayā''**ti, pubbe bodhisatteneva satāti adhippāyo.

943. Idāni yathānena saṃvijitaṃ, taṃ pakāraṃ dassento **''phandamāna''**ntiādimāha. Tattha **phandamāna**nti taṇhādīhi kampamānaṃ. **Appodake**ti appaudake. **Aññamaññehi byāruddhe disvā**ti nānāsatte ca aññamaññehi saddhiṃ viruddhe disvā. **Maṃ bhayamāvisī**ti maṃ bhayaṃ paviṭṭhaṃ.

944. **Samantamasāro loko**ti nirayaṃ ādiṃ katvā samantato loko asāro niccasārādirahito. **Disā sabbā sameritā**ti sabbā disā aniccatāya kampitā. **Icchaṃ bhavanamattano**ti attano tāṇaṃ icchanto. **Nāddasāsiṃ anosita**nti kiñci ṭhānaṃ jarādīhi anajjhāvutthaṃ nāddakkhiṃ.

945. **Osānetveva byāruddhe, disvā me aratī ahū**ti yobbaññādīnaṃ osāne eva antagamake eva vināsake eva jarādīhi byāruddhe āhatacitte satte disvā arati me ahosi. **Athettha salla**nti atha etesu sattesu rāgādisallaṃ. **Hadayanissita**nti cittanissitaṃ.

946. ''Kathaṃānubhāvaṃ salla''nti ce – **yena sallena otiṇṇo**ti gāthā. Tattha **disā sabbā vidhāvatī**ti sabbā duccaritadisāpi puratthimādidisāvidisāpi dhāvati. **Tameva sallamabbuyha, na dhāvati na sīdatī**ti tameva sallaṃ uddharitvā tā ca disā na dhāvati, caturoghe ca na sīdatīti.

947. Evaṃmahānubhāvena sallena otiṇṇesvapi ca sattesu – **tattha sikkhānugīyanti, yāni loke gadhitānī**ti gāthā. Tassattho – ye **loke** pañca kāmaguṇā paṭilābhāya gijjhantīti katvā ''gadhitānī''ti vuccanti, cirakālāsevitattā vā ''gadhitānī''ti vuccanti, **tattha** taṃ nimittaṃ hatthisikkhādikā anekā **sikkhā** kathīyanti uggayhanti vā. Passatha yāva pamatto vāyaṃ loko, yato paṇḍito kulaputto **tesu** vā gadhitesu tāsu vā sikkhāsu adhimutto **na siyā,** aññadatthu aniccādidassanena **nibbijjha sabbaso kāme attano nibbānameva sikkhe**ti.

948. Idāni yathā nibbānāya sikkhitabbaṃ, taṃ dassento **''sacco siyā''**tiādimāha. Tattha **sacco**ti vācāsaccena ñāṇasaccena maggasaccena ca samannāgato. **Rittapesuṇo**ti pahīnapesuṇo. **Vevicchanti** macchariyaṃ.

949. **Niddaṃ tandiṃ sahe thīna**nti pacalāyikañca kāyālasiyañca cittālasiyañcāti ime tayo dhamme abhibhaveyya. **Nibbānamanaso**ti nibbānaninnacitto.

950-51. **Sāhasā**ti rattassa rāgacariyādibhedā sāhasakaraṇā. **Purāṇaṃ nābhinandeyyā**ti atītarūpādiṃ nābhinandeyya. **Nave**ti paccuppanne. **Hiyyamāne**ti vinassamāne. **Ākāsaṃ na sito siyā**ti taṇhānissito na bhaveyya. Taṇhā hi rūpādīnaṃ ākāsanato ''ākāso''ti vuccati.

952. ''Kiṃkāraṇā ākāsaṃ na sito siyā''ti ce – ''**gedhaṃ brūmī**''ti gāthā. Tassattho – ahañhi imaṃ ākāsasaṅkhātaṃ taṇhaṃ rūpādīsu gijjhanato **gedhaṃ brūmi** ''gedho''ti vadāmi. Kiñca bhiyyo – avahananaṭṭhena **''ogho''**ti ca ājavanaṭṭhena **''ājava''**nti ca ''idaṃ mayhaṃ, idaṃ mayha''nti jappakāraṇato **''jappana''**nti ca dummuñcanaṭṭhena **''ārammaṇa''**nti ca kampakaraṇena **''pakampana''**nti ca brūmi, esā ca lokassa palibodhaṭṭhena duratikkamanīyaṭṭhena ca **kāmapaṅko duraccayo**ti. ''Ākāsaṃ na sito siyā''ti evaṃ vutte vā ''kimetaṃ ākāsa''nti ce? **Gedhaṃ brūmī**ti. Evampi tassā gāthāya sambandho veditabbo. Tattha padayojanā – ākāsanti gedhaṃ brūmīti. Tathā yvāyaṃ mahoghoti vuccati. Taṃ brūmi, ājavaṃ brūmi, jappanaṃ brūmi, pakampanaṃ brūmi, yvāyaṃ sadevake loke kāmapaṅko duraccayo, taṃ brūmīti.

953. Evametaṃ gedhādipariyāyaṃ ākāsaṃ anissito – **saccā avokkammā**ti gāthā. Tassattho – pubbe vuttā tividhāpi **saccā avokkamma** moneyyappattiyā **munī**ti saṅkhyaṃ gato nibbānatthale **tiṭṭhati brāhmaṇo,** sa ve evarūpo sabbāni āyatanāni nissajjitvā **''santo''**ti vuccatīti.

954. Kiñca bhiyyo – **sa ve vidvā**ti gāthā. Tattha **ñatvā dhamma**nti aniccādinayena saṅkhatadhammaṃ ñatvā. **Sammā so loke iriyāno**ti asammāiriyanakarānaṃ kilesānaṃ pahānā sammā so loke iriyamāno.

955. Evaṃ apihento ca – **yodha kāme**ti gāthā. Tattha **saṅga**nti sattavidhaṃ saṅgañca yo accatari **nājjhetī**ti nābhijjhāyati.

956. Tasmā tumhesupi yo evarūpo hotumicchati, taṃ vadāmi – **yaṃ pubbe**ti gāthā. Tattha **yaṃ pubbe**ti atīte saṅkhāre ārabbha uppajjanadhammaṃ kilesajātaṃ atītakammañca. **Pacchā te māhu kiñcana**nti anāgatepi saṅkhāre ārabbha uppajjanadhammaṃ rāgādikiñcanaṃ māhu. **Majjhe ce no**

gahessasīti paccuppanne rūpādidhammepi na gahessasi ce.

957. Evaṃ ‘‘upasanto carissasī’’ti arahattappattiṃ dassetvā idāni arahato thutivasena ito parā gāthāyo abhāsi. Tattha **sabbaso**ti gāthāya **mamāyita**nti mamattakaraṇaṃ, ‘‘mama ida’’nti gahitaṃ vā vatthu. **Asatā ca na socatī**ti avijjamānakāraṇā asantakāraṇā na socati. **Na jīyatī**ti jānimpi na gacchati.

958-9. Kiñca bhiyyo – **yassa natthī**ti gāthā. Tattha **kiñcana**nti kiñci rūpādidhammajātaṃ. Kiñca bhiyyo – **aniṭṭhurī**ti gāthā. Tattha **aniṭṭhurī**ti anissukī. ‘‘Aniddhurī’’tipi keci paṭhanti. **Sabbadhī samo**ti sabbattha samo, upekkhakoti adhippāyo. Kiṃ vuttaṃ hoti? Yo so ‘‘natthi me’’ti na socati, tamahaṃ avikampinaṃ puggalaṃ puṭṭho samāno aniṭṭhurī ananugiddho anejo sabbadhi samoti imaṃ tasmiṃ puggale catubbidhamānisaṃsaṃ brūmīti.

960. Kiñca bhiyyo – **anejassā**ti gāthā. Tattha **nisaṅkhatī**ti puññābhisaṅkhārādīsu yo koci saṅkhāro. So hi yasmā nisaṅkhariyati nisaṅkharoti vā, tasmā ‘‘nisaṅkhatī’’ti vuccati. **Viyārambhā**ti vividhā puññābhisaṅkhārādikā ārambhā. **Khemaṃ passati sabbadhī**ti sabbattha abhayameva passati.

961. Evaṃ passanto **na samesū**ti gāthā. Tattha **na vadate**ti ‘‘sadisohamasmī’’tiādinā mānavasena samesupi attānaṃ na vadati omesupi ussesupi. **Nādeti na nirassatī**ti rūpādīsu kañci dhammaṃ na gaṇhāti; na nissajjati. Sesaṃ sabbattha pākaṭameva. Evaṃ arahattanikūṭena desanaṃ niṭṭhāpesi, desanāpariyosāne pañcasatā sākiyakumārā ca koliyakumārā ca ehibhikkhupabbajjāya pabbajitā, te gahetvā bhagavā mahāvanaṃ pāvisīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya attadaṇḍasuttavaṇṇanā niṭṭhitā.

16. Sāriputtasuttavaṇṇanā

962. **Na me diṭṭho**ti sāriputtasuttaṃ, ‘‘therapañhasutta’’ntipi vuccati. Kā uppatti? Imassa suttassa uppatti – rājagahakassa seṭṭhissa candanaghaṭikāya paṭilābhaṃ ādiṃ katvā tāya candanaghaṭikāya katassa pattassa ākāse ussāpanaṃ āyasmato piṇḍolabhāradvājassa iddhiyā pattaggahaṇaṃ, tasmiṃ vatthusmiṃ sāvakānaṃ iddhipaṭikkhepo, titthiyānaṃ bhagavatā saddhiṃ pāṭihāriyaṃ kattukāmatā, pāṭihāriyakaraṇaṃ, bhagavato sāvatthigamanaṃ, titthiyānubandhanaṃ, sāvatthiyaṃ pasenadino buddhūpagamanaṃ kaṇḍambapātubhāvo, catunnaṃ parisānaṃ titthiyajayatthaṃ pāṭihāriyakaraṇussukkanivāraṇaṃ, yamakapāṭihāriyakaraṇaṃ, katapāṭihāriyassa bhagavato tāvatiṃsabhavanagamanaṃ, tattha temāsaṃ dhammadesanā, āyasmatā mahāmoggallānattherena yācitassa devalokato saṅkassanagare orohaṇanti imāni vatthūni antarantare ca jātakāni vitthāretvā yāva dasasahassacakkavāḷadevatāhi pūjiyamāno bhagavā majjhe maṇimayena sopānena saṅkassanagare oruyha sopānakaḷevare aṭṭhāsi –

> ‘‘Ye jhānappasutā dhīrā, nekkhammūpasame ratā;
> Devāpi tesaṃ pihayanti, sambuddhānaṃ satīmata’’nti. (dha. pa. 181) –

Imissā dhammapadagāthāya vuccamānāya vuttā. Sopānakaḷevare ṭhitaṃ pana bhagavantaṃ sabbapaṭhamaṃ āyasmā sāriputto vandi, tato uppalavaṇṇā bhikkhunī, athāparo janakāyo. Tatra bhagavā cintesi – ‘‘imissaṃ parisati moggallāno iddhiyā aggoti pākaṭo, anuruddho dibbacakkhunā, puṇṇo dhammakathikattena, sāriputtaṃ panāyaṃ parisā na kenaci guṇena evaṃ aggoti jānāti, yaṃnūnāhaṃ sāriputtaṃ paññāguṇena pakāseyya’’nti. Atha theraṃ pañhaṃ pucchi. Thero bhagavatā pucchitaṃ pucchitaṃ puthujjanapañhaṃ, sekkhapañhaṃ, asekkhapañhañca, sabbaṃ vissajjesi. Tadā naṃ jano ‘‘paññāya aggo’’ti aññāsi. Atha bhagavā ‘‘sāriputto na idāneva paññāya aggo, atītepi paññāya aggo’’ti jātakaṃ ānesi.

Atīte parosahassā isayo vanamūlaphalāhārā pabbatapāde vasanti. Tesaṃ ācariyassa ābādho uppajji, upaṭṭhānāni vattanti. Jeṭṭhantevāsī ‘‘sappāyabhesajjaṃ āharissāmi, ācariyaṃ appamattā upaṭṭhahathā’’ti vatvā manussapathaṃ agamāsi. Tasmiṃ anāgateyeva ācariyo kālamakāsi. Taṃ ‘‘idāni kālaṃ karissatī’’ti antevāsikā samāpattimārabbha pucchiṃsu. So ākiñcaññāyatanasamāpattiṃ sandhāyāha – ‘‘natthi kiñcī’’ti, antevāsino ‘‘natthi ācariyassa adhigamo’’ti aggahesuṃ. Atha jeṭṭhantevāsī bhesajjaṃ ādāya āgantvā taṃ kālakataṃ disvā ācariyaṃ ‘‘kiñci pucchitthā’’ti āha. Āma pucchimhā, ‘‘natthi kiñcī’’ti āha, na kiñci ācariyena adhigatanti. Natthi kiñcīti vadanto ācariyo ākiñcaññāyatanaṃ pavedesi, sakkātabbo ācariyoti.

‘‘Parosahassampi samāgatānaṃ,
Kandeyyuṃ te vassasataṃ apaññā;
Ekopi seyyo puriso sapañño,
Yo bhāsitassa vijānāti attha’’nti. (jā. 1.1.99);

Kathite ca pana bhagavatā jātake āyasmā sāriputto attano saddhivihārikānaṃ pañcannaṃ bhikkhusatānamatthāya sappāyasenāsanagocarasīlavatādīni pucchituṃ **‘‘na me diṭṭho ito pubbe’’**ti imaṃ thutigāthaṃ ādiṃ katvā aṭṭha gāthāyo abhāsi. Tamatthaṃ vissajjento bhagavā tato parā sesagāthāti.

Tattha **ito pubbe**ti ito saṅkassanagare otaraṇato pubbe. **Vagguvado**ti sundaravado. **Tusitā gaṇimāgato**ti tusitakāyā cavitvā mātukucchiṃ āgatattā tusitā āgato, gaṇācariyattā gaṇī. Santuṭṭhaṭṭhena vā tusitasaṅkhātā devalokā gaṇiṃ āgato tusitānaṃ vā arahantānaṃ gaṇiṃ āgatoti.

963. Dutiyagāthāya **sadevakassa lokassa yathā dissatīti** sadevakassa lokassa viya manussānampi dissati. Yathā vā dissatīti tacchato aviparītato dissati **cakkhumā**ti uttamacakkhu. **Eko**ti pabbajjāsaṅkhātādīhi eko. **Rati**nti nekkhammaratiādiṃ.

964. Tatiyagāthāya **bahūnamidha baddhāna**nti idha bahūnaṃ khattiyādīnaṃ sissānaṃ. Sissā hi ācariye paṭibaddhavuttittā ‘‘baddhā’’ti vuccanti **atthi pañhena āgama**nti atthiko pañhena āgatomhi, atthikānaṃ vā pañhena āgamanaṃ, pañhena atthi āgamanaṃ vāti.

965. Catutthagāthāya **vijigucchato**ti jātiādīhi aṭṭīyato **rittamāsana**nti vivittaṃ mañcapīṭhaṃ. **Pabbatānaṃ guhāsu vā**ti pabbataguhāsu vā rittamāsanaṃ bhajatoti sambandhitabbaṃ.

966. Pañcamagāthāya **uccāvacesū**ti hīnapaṇītesu. **Sayanesū**ti vihārādīsu senāsanesu. **Kīvanto tattha bheravā**ti kittakā tattha bhayakāraṇā. ‘‘Kuvanto’’tipi pāṭho, kūjantoti cassa attho. Na pana pubbenāparaṃ sandhiyati.

967. Chaṭṭhagāthāya **katī parissayā**ti kittakā upaddavā. **Agataṃ disa**nti nibbānaṃ. Tañhi agatapubbattā agataṃ tathā niddisitabbato disā cāti. Tena vuttaṃ ‘‘agataṃ disa’’nti. **Abhisambhave**ti abhibhaveyya. **Pantamhī**ti pariyante.

968-9. Sattamagāthāya **kyāssa byappathayo assū**ti kīdisāni tassa vacanāni assu. Aṭṭhamagāthāya **ekodi nipako**ti ekaggacitto paṇḍito.

970. Evaṃ āyasmatā sāriputtena tīhi gāthāhi bhagavantaṃ thometvā pañcahi gāthāhi – pañcasatānaṃ sissānamatthāya senāsanagocarasīlavatādīni pucchito bhagavā tamatthaṃ pakāsetuṃ **‘‘vijigucchamānassā’’**tiādinā nayena vissajjanamāraddho. Tattha paṭhamagāthāya tāvattho – jātiādīhi **vijigucchamānassa rittāsanaṃ sayanaṃ sevato ce sambodhikāmassa** sāriputta, bhikkhuno **yadidaṃ phāsu** yo phāsuvihāro **yathānudhammaṃ** yo ca anudhammo, **taṃ te pavakkhāmi yathā pajānaṃ** yathā pajānanto vadeyya, evaṃ vadāmīti.

971. Dutiyagāthāya **pariyantacārī**ti sīlādīsu catūsu pariyantesu caramāno. **Ḍaṃsādhipātāna**nti piṅgalamakkhikānañca sesamakkhikānañca. Sesamakkhikā hi tato tato adhipatitvā khādanti, tasmā ‘‘adhipātā’’ti vuccanti. **Manussaphassāna**nti corādiphassānaṃ.

972. Tatiyagāthāya **paradhammikā** nāma satta sahadhammikavajjā sabbepi bāhirakā. **Kusalānuesī**ti kusaladhamme anvesamāno.

973. Catutthagāthāya **ātaṅkaphassenā**ti rogaphassena. **Sītaṃ atuṇha**nti sītañca uṇhañca. **So tehi phuṭṭho bahudhā**ti so tehi ātaṅkādīhi anekehi ākārehi phuṭṭho samānopi. **Anoko**ti abhisaṅkhāraviññāṇādīnaṃ anokāsabhūto.

974. Evaṃ ‘‘bhikkhuno vijigucchato’’tiādīhi tīhi gāthāhi puṭṭhamatthaṃ vissajjetvā idāni ‘‘kyāssa byappathayo’’tiādinā nayena puṭṭhaṃ vissajjento **‘‘theyyaṃ na kāre’’**tiādimāha. Tattha **phasse**ti phareyya. **Yadāvilattaṃ manaso vijaññā**ti yaṃ cittassa āvilattaṃ vijāneyya, taṃ sabbaṃ **‘‘kaṇhassa pakkho’’**ti vinodayeyya.

975. **Mūlampi tesaṃ palikhañña tiṭṭhe**ti tesaṃ kodhātimānānaṃ yaṃ avijjādikaṃ mūlaṃ, tampi palikhaṇitvā tiṭṭheyya. **Addhā bhavanto abhisambhaveyyā**ti evaṃ piyappiyaṃ abhibhavanto ekaṃseneva abhibhaveyya, na tatra sithilaṃ parakkameyyāti adhippāyo.

976. **Paññaṃ purakkhatvā**ti paññaṃ pubbaṅgamaṃ katvā. **Kalyāṇapītī**ti kalyāṇāya pītiyā samannāgato. **Caturo sahetha paridevadhamme**ti anantaragāthāya vuccamāne paridevanīyadhamme saheyya.

977. **Kiṃsū asissāmī**ti kiṃ bhuñjissāmi. **Kuvaṃ vā asissa**nti kuhiṃ vā asissāmi. **Dukkhaṃ vata settha kvajja sessa**nti imaṃ rattiṃ dukkhaṃ sayiṃ, ajja āgamanarattiṃ kattha sayissaṃ. **Ete vitakke**ti ete piṇḍapātanissite dve, senāsananissite dveti cattāro vitakke. **Aniketacārī**ti apalibodhacārī nittaṇhacārī.

978. **Kāle**ti piṇḍapātakāle piṇḍapātasaṅkhātaṃ annaṃ vā cīvarakāle cīvarasaṅkhātaṃ vasanaṃ vā laddhā dhammena samenāti adhippāyo. **Mattaṃ so jaññā**ti paṭiggahaṇe ca paribhoge ca so pamāṇaṃ jāneyya. **Idhā**ti sāsane, nipātamattameva vā etaṃ. **Tosanattha**nti santosatthaṃ, etadatthaṃ mattaṃ jāneyyāti vuttaṃ hoti. **So tesu gutto**ti so bhikkhu tesu paccayesu gutto. **Yatacārī**ti saṃyatavihāro, rakkhitiriyāpatho rakkhitakāyavacīmanodvāro cāti vuttaṃ hoti. ‘‘Yaticārī’’tipi pāṭho, soyevattho. **Rusito**ti rosito, ghaṭṭitoti vuttaṃ hoti.

979. **Jhānānuyutto**ti anupannuppādanena uppannāsevanena ca jhāne anuyutto. **Upekkhamārabbha samāhitatto**ti catutthajjhānupekkhaṃ uppādetvā samāhitacitto. **Takkāsayaṃ kukkucciyūpachinde**ti kāmavitakkādiṃ takkañca, kāmasaññādiṃ tassa takkassa āsayañca, hatthakukkuccādiṃ kukkucciyañca upacchindeyya.

980. **Cudito vacībhi satimābhinande**ti upajjhāyādīhi vācāhi codito samāno satimā hutvā taṃ codanaṃ abhinandeyya. **Vācaṃ pamuñce kusala**nti ñāṇasamuṭṭhitaṃ vācaṃ pamuñceyya. **Nātivela**nti ativelaṃ pana vācaṃ kālavelañca sīlavelañca atikkantaṃ nappamuñceyya. **Janavādadhammāyā**ti janavādakathāya. **Na cetayeyyā**ti cetanaṃ na uppādeyya.

981. **Athāpara**nti atha idāni ito parampi. **Pañca rajānī**ti rūparāgādīni pañca rajāni. **Yesaṃ satīmā vinayāya sikkhe**ti yesaṃ upaṭṭhitassati hutvā vinayanatthaṃ tisso sikkhā sikkheyya. Evaṃ sikkhanto hi **rūpesu…pe… phassesu sahetha rāgaṃ,** na aññeti.

982. Tato so tesaṃ vinayāya sikkhanto anukkamena – **etesu dhammesū**ti gāthā. Tattha **etesū**ti rūpādīsu. **Kālena so sammā dhammaṃ parivīmaṃsamāno**ti so bhikkhu yvāyaṃ ‘‘uddhate citte samādhissa kālo’’tiādinā nayena kālo vutto, tena kālena sabbaṃ saṅkhatadhammaṃ aniccādinayena parivīmaṃsamāno. **Ekodibhūto vihane tamaṃ so**ti so ekaggacitto sabbaṃ mohāditamaṃ vihaneyya. Natthi ettha saṃsayo. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā arahattanikūṭena desanaṃ niṭṭhāpesi. Desanāpariyosāne pañcasatā bhikkhū arahattaṃ pattā, tiṃsakoṭisaṅkhyānañca devamanussānaṃ dhammābhisamayo ahosīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya sāriputtasuttavaṇṇanā niṭṭhitā.

Niṭṭhito ca catuttho vaggo atthavaṇṇanānayato, nāmena

Aṭṭhakavaggoti.

5. Pārāyanavaggo

Vatthugāthāvaṇṇanā

983. **Kosalānaṃ purā rammā**ti pārāyanavaggassa vatthugāthā. Tāsaṃ uppatti – atīte kira bārāṇasivāsī eko rukkhavaḍḍhakī sake ācariyake adutiyo, tassa soḷasa sissā, ekamekassa sahassaṃ antevāsikā. Evaṃ te sattarasādhikasoḷasasahassā ācariyantevāsino sabbepi bārāṇasiṃ upanissāya jīvikaṃ kappentā pabbatasamīpaṃ gantvā rukkhe gahetvā tattheva nānāpāsādavikatiyo niṭṭhāpetvā kullaṃ bandhitvā gaṅgāya bārāṇasiṃ ānetvā sace rājā atthiko hoti, rañño, ekabhūmikaṃ vā…pe… sattabhūmikaṃ vā pāsādaṃ yojetvā denti. No ce, aññesampi vikiṇitvā puttadāraṃ posenti. Atha nesaṃ ekadivasaṃ ācariyo ‘‘na sakkā vaḍḍhakikammena niccaṃ jīvikaṃ kappetuṃ, dukkarañhi jarākāle etaṃ kamma’’nti cintetvā antevāsike āmantesi – ‘‘tātā, udumbarādayo, appasārarukkhe ānethā’’ti. Te ‘‘sādhū’’ti paṭissuṇitvā ānayiṃsu. So tehi kaṭṭhasakuṇaṃ katvā tassa abbhantaraṃ pavisitvā yantaṃ pūresi. Kaṭṭhasakuṇo supaṇṇarājā viya ākāsaṃ laṅghitvā vanassa upari caritvā antevāsīnaṃ purato oruhi. Atha ācariyo sisse āha – ‘‘tātā, īdisāni kaṭṭhavāhanāni katvā sakkā sakalajambudīpe rajjaṃ gahetuṃ, tumhepi, tātā, etāni karotha, rajjaṃ gahetvā jīvissāma, dukkhaṃ vaḍḍhakisippena jīvitu’’nti. Te tathā katvā ācariyassa paṭivedesuṃ. Tato ne ācariyo āha – ‘‘katamaṃ, tātā, rajjaṃ gaṇhāmā’’ti? ‘‘Bārāṇasirajjaṃ ācariyā’’ti. ‘‘Alaṃ, tātā, mā etaṃ rucci, mayañhi taṃ gahetvāpi ‘vaḍḍhakirājā vaḍḍhakiyuvarājā’ti vaḍḍhakivādā na muccissāma, mahanto jambudīpo, aññattha gacchāmā’’ti.

Tato saputtadārā kaṭṭhavāhanāni, abhiruhitvā sajjāvudhā hutvā himavantābhimukhā gantvā himavati aññataraṃ nagaraṃ pavisitvā rañño nivesaneyeva paccuṭṭhahaṃsu. Te tattha rajjaṃ gahetvā ācariyaṃ rajje abhisiñciṃsu. So ‘‘kaṭṭhavāhano rājā’’ti pākaṭo ahosi. Tampi nagaraṃ tena gahitattā ‘‘kaṭṭhavāhananagara’’ntveva nāmaṃ labhi, tathā sakalaraṭṭhampi. Kaṭṭhavāhano rājā dhammiko ahosi, tathā yuvarājā amaccaṭṭhānesu ca ṭhapitā soḷasa sissā. Taṃ raṭṭhaṃ raññā catūhi saṅgahavatthūhi saṅgayhamānaṃ ativiya iddhaṃ phītaṃ nirupaddavañca ahosi. Nāgarā jānapadā rājānañca rājaparisañca ativiya mamāyiṃsu ‘‘bhaddako no rājā laddho, bhaddikā rājaparisā’’ti.

Athekadivasaṃ majjhimadesato vāṇijā bhaṇḍaṃ gahetvā kaṭṭhavāhananagaraṃ āgamaṃsu paṇṇākārañca gahetvā rājānaṃ passiṃsu. Rājā ‘‘kuto āgatatthā’’ti sabbaṃ pucchi. ‘‘Bārāṇasito devā’’ti. So tattha sabbaṃ pavattiṃ pucchitvā – ‘‘tumhākaṃ raññā saddhiṃ mama mittabhāvaṃ karothā’’ti āha. Te ‘‘sādhū’’ti sampaṭicchiṃsu. So tesaṃ paribbayaṃ datvā gamanakāle sampatte puna ādarena vatvā vissajjesi. Te bārāṇasiṃ gantvā tassa rañño ārocesuṃ. Rājā ‘‘kaṭṭhavāhanaraṭṭhā āgatānaṃ vāṇijakānaṃ

ajjatagge suṅkaṃ muñcāmī''ti bheriṃ carāpetvā ''atthu me kaṭṭhavāhano mitto''ti dvepi adiṭṭhamittā ahesuṃ. Kaṭṭhavāhanopi ca sakanagare bheriṃ carāpesi – ''ajjatagge bārāṇasito āgatānaṃ vāṇijakānaṃ suṅkaṃ muñcāmi, paribbayo ca nesaṃ dātabbo''ti. Tato bārāṇasirājā kaṭṭhavāhanassa lekhaṃ pesesi ''sace tasmiṃ janapade daṭṭhuṃ vā sotuṃ vā araharūpaṃ kiñci acchariyaṃ uppajjati, amhepi dakkhāpetu ca sāvetu cā''ti. Sopissa tatheva paṭilekhaṃ pesesi. Evaṃ tesaṃ katikaṃ katvā vasantānaṃ kadāci kaṭṭhavāhanassa atimahagghā accantasukhumā kambalā uppajjiṃsu bālasūriyarasmisadisā vaṇṇena. Te disvā rājā ''mama sahāyassa pesemī''ti dantakārehi aṭṭha dantakaraṇḍake likhāpetvā tesu karaṇḍakesu te kambale pakkhipitvā lākhācariyehi bahi lākhāgoḷakasadise kārāpetvā aṭṭhapi lākhāgoḷake samugge pakkhipitvā vatthena veṭhetvā rājamuddikāya lañchetvā ''bārāṇasirañño dethā''ti amacce pesesi. Lekhañca adāsi ''ayaṃ paṇṇākāro nagaramajjhe amaccaparivutena pekkhitabbo''ti.

Te gantvā bārāṇasirañño adaṃsu. So lekhaṃ vācetvā amacce sannipātetvā nagaramajjhe rājaṅgaṇe lañchanaṃ bhinditvā paliveṭhanaṃ apanetvā samuggaṃ vivaritvā aṭṭha lākhāgoḷake disvā ''mama sahāyo lākhāgoḷakehi kīḷanakabālakānaṃ viya mayhaṃ lākhāgoḷake pesesī''ti maṅku hutvā ekaṃ lākhāgoḷakaṃ attano nisinnāsane pahari. Tāvadeva lākhā paripati, dantakaraṇḍako vivaraṃ datvā dvebhāgo ahosi. So abbhantare kambalaṃ disvā itarepi vivari sabbattha tatheva ahosi. Ekameko kambalo dīghato soḷasahattho vitthārato aṭṭhahattho. Pasārite kambale rājaṅgaṇaṃ sūriyappabhāya obhāsitamiva ahosi. Taṃ disvā mahājano aṅguliyo vidhuni, celukkhepañca akāsi, ''amhākaṃ rañño adiṭṭhasahāyo kaṭṭhavāhanarājā evarūpaṃ paṇṇākāraṃ pesesi, yuttaṃ evarūpaṃ mittaṃ kātu''nti attamano ahosi. Rājā vohārike pakkosāpetvā ekamekaṃ kambalaṃ agghāpesi, sabbepi anagghā ahesuṃ. Tato cintesi – ''pacchā pesentena paṭhamaṃ pesitapaṇṇākārato atirekaṃ pesetuṃ vaṭṭati, sahāyena ca me anaggho paṇṇākāro pesito, kiṃ nu, kho, ahaṃ sahāyassa peseyya''nti? Tena ca samayena kassapo bhagavā uppajjitvā bārāṇasiyaṃ viharati. Atha rañño etadahosi – ''vatthuttayaratanato aññaṃ uttamaratanaṃ natthi, handāhaṃ vatthuttayaratanassa uppannabhāvaṃ sahāyassa pesemī''ti. So –

> ''Buddho loke samuppanno, hitāya sabbapāṇinaṃ;
> Dhammo loke samuppanno, sukhāya sabbapāṇinaṃ;
> Saṅgho loke samuppanno, puññakkhettaṃ anuttara''nti. –

Imaṃ gāthaṃ, yāva arahattaṃ, tāva ekabhikkhussa paṭipattiñca suvaṇṇapaṭṭe jātihiṅgulakena likhāpetvā sattaratanamaye samugge pakkhipitvā taṃ samuggaṃ maṇimaye samugge, maṇimayaṃ masāragallamaye, masāragallamayaṃ lohitaṅgamaye, lohitaṅgamayaṃ, suvaṇṇamaye, suvaṇṇamayaṃ rajatamaye, rajatamayaṃ dantamaye, dantamayaṃ sāramaye, sāramayaṃ samuggaṃ peḷāya pakkhipitvā peḷaṃ dussena veṭhetvā lañchetvā mattavaravāraṇaṃ sovaṇṇaddhajaṃ sovaṇṇālaṅkāra hemajālasañchannaṃ kāretvā tassupari pallaṅkaṃ paññāpetvā pallaṅke peḷaṃ āropetvā setacchattena dhāriyamānena sabbagandhapupphādīhi pūjāya kariyamānāya sabbatāḷāvacarehi thutisatāni gāyamānehi yāva attano rajjasīmā, tāva maggaṃ alaṅkārāpetvā sayameva nesi. Tatra ca ṭhatvā sāmantarājūnaṃ paṇṇākāraṃ pesesi – ''evaṃ sakkarontehi ayaṃ paṇṇākāro pesetabbo''ti. Taṃ sutvā te te rājāno paṭimaggaṃ āgantvā yāva kaṭṭhavāhanassa rajjasīmā, tāva nayiṃsu.

Kaṭṭhavāhanopi sutvā paṭimaggaṃ āgantvā tatheva pūjento nagaraṃ pavesetvā amacce ca nāgare ca sannipātāpetvā rājaṅgaṇe paliveṭhanadussaṃ apanetvā peḷaṃ vivaritvā peḷāya samuggaṃ passitvā anupubbena sabbasamugge vivaritvā suvaṇṇapaṭṭe lekhaṃ passitvā ''kappasatasahassehi atidullabhaṃ mama sahāyo paṇṇākāraratanaṃ pesesī''ti attamano hutvā ''asutapubbaṃ vata suṇimhā 'buddho loke uppanno'ti, yaṃnūnāhaṃ gantvā buddhañca passeyyaṃ dhammañca suṇeyya''nti cintetvā amacce āmantesi – ''buddhadhammasaṅgharatanāni kira loke uppannāni, kiṃ kātabbaṃ maññathā''ti. Te āhaṃsu – ''idheva tumhe, mahārāja, hotha, mayaṃ gantvā pavattiṃ jānissāmā''ti.

Tato soḷasasahassaparivārā soḷasa amaccā rājānaṃ abhivādetvā ''yadi buddho loke uppanno puna dassanaṃ natthi, yadi na uppanno, āgamissāmā''ti niggatā. Rañño pana bhāgineyyo pacchā rājānaṃ

vanditvā ‘‘ahampi gacchāmī’’ti āha. Tāta, tvaṃ tattha buddhuppādaṃ ñatvā puna āgantvā mama ārocehīti. So ‘‘sādhū’’ti sampaṭicchitvā agamāsi. Te sabbepi sabbattha ekarattivāsena gantvā bārāṇasiṃ pattā. Asampattesveva ca tesu bhagavā parinibbāyi. Te ‘‘ko buddho, kuhiṃ buddho’’ti sakalavihāraṃ āhiṇḍantā sammukhasāvake disvā pucchiṃsu. Te nesaṃ ‘‘buddho parinibbuto’’ti ācikkhiṃsu. Te ‘‘aho dūraddhānaṃ āgantvā dassanamattampi na labhimhā’’ti paridevamānā ‘‘kiṃ, bhante, koci bhagavatā dinnaovādo atthī’’ti pucchiṃsu. Āma, upāsakā atthi, saraṇattaye patiṭṭhātabbaṃ, pañcasīlāni samādātabbāni, aṭṭhaṅgasamannāgato uposatho upavasitabbo, dānaṃ dātabbaṃ, pabbajitabbanti. Te sutvā taṃ bhāgineyyaṃ amaccaṃ ṭhapetvā sabbe pabbajiṃsu. Bhāgineyyo paribhogadhātuṃ gahetvā kaṭṭhavāhanaraṭṭhābhimukho pakkāmi. Paribhogadhātu nāma bodhirukkhapattacīvarādīni. Ayaṃ pana bhagavato dhammakaraṇaṃ dhammadharaṃ vinayadharamekaṃ therañca gahetvā pakkāmi, anupubbena ca nagaraṃ gantvā ‘‘buddho loke uppanno ca parinibbutto cā’’ti rañño ārocetvā bhagavatā dinnovādaṃ ācikkhi. Rājā theraṃ upasaṅkamitvā dhammaṃ sutvā vihāraṃ kārāpetvā cetiyaṃ patiṭṭhāpetvā bodhirukkhaṃ ropetvā saraṇattaye pañcasu ca niccasīlesu patiṭṭhāya aṭṭhaṅgupetaṃ uposathaṃ upavasanto dānādīni dento yāvatāyukaṃ ṭhatvā kāmāvacaradevaloke nibbatti. Tepi soḷasasahassā pabbajitvā puthujjanakālakiriyaṃ katvā tasseva rañño parivārā sampajjiṃsu.

Te ekaṃ buddhantaraṃ devaloke khepetvā amhākaṃ bhagavati anuppanneyeva devalokato cavitvā ācariyo pasenadirañño pitu purohitassa putto jāto nāmena ‘‘bāvarī’’ti, tīhi mahāpurisalakkhaṇehi samannāgato tiṇṇaṃ vedānaṃ pāragū, pituno ca accayena purohitaṭṭhāne aṭṭhāsi. Avasesāpi soḷasādhikasoḷasasahassā tattheva sāvatthiyā brāhmaṇakule nibbattā. Tesu soḷasa jeṭṭhantevāsino bāvarissa santike sippaṃ uggahesuṃ, itare soḷasasahassā tesaṃyeva santiketi evaṃ te punapi sabbe samāgacchiṃsu. Mahākosalarājāpi kālamakāsi, tato pasenadiṃ rajje abhisiñciṃsu. Bāvarī tassāpi purohito ahosi. Rājā pitarā dinnañca aññañca bhogaṃ bāvarissa adāsi. So hi daharakāle tasseva santike sippaṃ uggahesi. Tato bāvarī rañño ārocesi – ‘‘pabbajissāmahaṃ, mahārājā’’ti. ‘‘Ācariya, tumhesu ṭhitesu mama pitā ṭhito viya hoti, mā pabbajitthā’’ti. ‘‘Alaṃ, mahārāja, pabbajissāmī’’ti. Rājā vāretuṃ asakkonto ‘‘sāyaṃ pātaṃ mama dassanaṭṭhāne rājuyyāne pabbajathā’’ti yāci. Ācariyo soḷasasahassaparivārehi soḷasahi sissehi saddhiṃ tāpasapabbajjaṃ pabbajitvā rājuyyāne vasi, rājā catūhi paccayehi upaṭṭhahati. Sāyaṃ pātañcassa upaṭṭhānaṃ gacchati.

Athekadivasaṃ antevāsino ācariyaṃ āhaṃsu – ‘‘nagarasamīpe vāso nāma mahāpalibodho, vijanasampātaṃ ācariya okāsaṃ gacchāma, pantasenāsanavāso nāma bahūpakāro pabbajitāna’’nti. Ācariyo ‘‘sādhū’’ti sampaṭicchitvā rañño ārocesi. Rājā tikkhattuṃ vāretvā vāretuṃ asakkonto dvesatasahassāni kahāpaṇāni datvā dve amacce āṇāpesi ‘‘yattha isigaṇo vāsaṃ icchati, tattha assamaṃ katvā dethā’’ti. Tato ācariyo soḷasādhikasoḷasasahassajaṭilaparivuto amaccehi anuggahamāno uttarajanapadā dakkhiṇajanapadābhimukho agamāsi. Tamatthaṃ gahetvā āyasmā ānando saṅgītikāle pārāyanavaggassa nidānaṃ āropento imā gāthāyo abhāsi.

Tattha **kosalānaṃ purā**ti kosalaraṭṭhassa nagarā, sāvatthitoti vuttaṃ hoti. **Ākiñcañña**nti akiñcanabhāvaṃ, pariggahūpakaraṇavivekanti vuttaṃ hoti.

984. **So assakassa visaye**, **aḷakassa samāsane**ti so brāhmaṇo assakassa ca aḷakassa cāti dvinnampi rājūnaṃ samāsanne visaye āsanne raṭṭhe, dvinnampi raṭṭhānaṃ majjheti adhippāyo. **Godhāvarī kūle**ti godhāvariyā nadiyā kūle. Yattha godhāvarī dvidhā bhijjitvā tiyojanappamāṇaṃ antaradīpamakāsi sabbaṃ kapiṭṭhavanasañchannaṃ, yattha pubbesarabhaṅgādayo vasiṃsu, tasmiṃ deseti adhippāyo. So kira taṃ padesaṃ disvā ‘‘ayaṃ pubbasamaṇālayo pabbajitasāruppa’’nti amaccānaṃ nivedesi. Amaccā bhūmiggahaṇatthaṃ assakarañño satasahassaṃ, aḷakarañño satasahassaṃ adaṃsu. Te tañca padesaṃ aññañca dviyojanamattanti sabbampi pañcayojanamattaṃ padesaṃ adaṃsu. Tesaṃ kira rajjasīmantare so padeso hoti. Amaccā tattha assamaṃ kāretvā sāvatthito ca aññampi dhanaṃ āharāpetvā gocaragāmaṃ nivesetvā agamaṃsu. **Uñche na ca phalena cā**ti uñchācariyāya ca vanamūlaphalena ca. Tasmā vuttaṃ **‘‘tasseva upanissāya, gāmo ca vipulo ahū’’**ti.

985. Tattha **tassā**ti tassa godhāvarīkūlassa, tassa vā brāhmaṇassa upayogatthe cetaṃ sāmivacanaṃ, taṃ upanissāyāti attho. **Tato jātena āyena, mahāyaññamakappayī**ti tasmiṃ gāme kasikammādinā satasahassaṃ āyo uppajji, taṃ gahetvā kuṭumbikā rañño assakassa santikaṃ agamaṃsu ''sādiyatu devo āya''nti. So ''nāhaṃ sādiyāmi, ācariyasseva upanethā''ti āha. Ācariyopi taṃ attano aggahetvā dānayaññaṃ akappayi. Evaṃ so saṃvacchare saṃvacchare dānamadāsi.

986. **Mahāyañña**nti gāthāyattho – so evaṃ saṃvacchare saṃvacchare dānayaññaṃ yajanto ekasmiṃ saṃvacchare taṃ **mahāyaññaṃ** yajitvā tato gāmā nikkhamma **puna pāvisi assamaṃ**. Paviṭṭho ca paṇṇasālaṃ pavisitvā ''suṭṭhu dinna''nti dānaṃ anumajjanto nisīdi. Evaṃ **tasmiṃ paṭipaviṭṭhamhi** taruṇāya brāhmaṇiyā ghare kammaṃ akātukāmāya ''eso, brāhmaṇa, bāvarī godhāvarītīre anusaṃvaccharaṃ satasahassaṃ vissajjeti, gaccha tato pañcasatāni yācitvā dāsiṃ me ānehī''ti pesito **añño āgañchi brāhmaṇo**ti.

987-8. **Ugghaṭṭapādo**ti maggagamanena ghaṭṭapādatalo, paṇhikāya vā paṇhikaṃ, gopphakena vā gopphakaṃ, jaṇṇukena vā jaṇṇukaṃ āhacca ghaṭṭapādo. **Sukhañca kusalaṃ pucchī**ti sukhañca kusalañca pucchi ''kacci te, brāhmaṇa, sukhaṃ, kacci kusala''nti.

989-91. **Anujānāhī**ti anumaññāhi saddahāhi. **Sattadhā**ti sattavidhena. **Abhisaṅkharitvā**ti gomayavanapupphakusatiṇādīni ādāya sīghaṃ sīghaṃ bāvarissa assamadvāraṃ gantvā gomayena bhūmiṃ upalimpitvā pupphāni vikiritvā tiṇāni santharitvā vāmapādaṃ kamaṇḍalūdakena dhovitvā sattapādamattaṃ gantvā attano pādatale parāmasanto evarūpaṃ kuhanaṃ katvāti vuttaṃ hoti. **Bheravaṃ so akittayī**ti bhayajanakaṃ vacanaṃ akittayi, ''sace me yācamānassā''ti imaṃ gāthamabhāsīti adhippāyo. **Dukkhito**ti domanassajāto.

992-4. **Ussussatī**ti tassa taṃ vacanaṃ kadāci saccaṃ bhaveyyāti maññamāno sussati. **Devatā**ti assame adhivatthā devatā eva. **Muddhani muddhapāte vā**ti muddhe vā muddhapāte vā.

995-6. **Bhotī carahi jānātī**ti bhotī ce jānāti. **Muddhādhipātañcā**ti muddhapātañca. **Ñāṇametthā**ti ñāṇaṃ me ettha.

998. **Purā**ti ekūnatiṃsavassavayakāle. Bāvaribrāhmaṇe pana godhāvarītīre vasamāne aṭṭhannaṃ vassānaṃ accayena buddho loke udapādi. **Apacco**ti anuvaṃso.

999. **Sabbābhiññābalappatto**ti sabbābhiññāya balappatto, sabbā vā abhiññāyo ca balāni ca patto. **Vimutto**ti ārammaṇaṃ katvā pavattiyā vimuttacitto.

1001-3. **Sokassā**ti soko assa. **Pahūtapañño**ti mahāpañño. **Varabhūrimedhaso**ti uttamavipulapañño bhūte abhiratavarapañño vā. **Vidhuro**ti vigatadhuro, appaṭimoti vuttaṃ hoti.

1004-9. **Mantapārage**ti vedapārage. **Passavho**ti passatha **ajānata**nti ajānantānaṃ. **Lakkhaṇā**ti lakkhaṇāni. **Byākkhātā**ti kathitāni, vitthāritānīti vuttaṃ hoti. **Samattā**ti samattāni, paripuṇṇānīti vuttaṃ hoti. **Dhammena manusāsatī**ti dhammena anusāsati.

1011. **Jātiṃ gottañca lakkhaṇa**nti ''kīva ciraṃ jāto''ti mama jātiñca gottañca lakkhaṇañca. **Mante sisse**ti mayā paricitavede ca mama sisse ca. **Manasāyeva pucchathā**ti ime satta pañhe citteneva pucchatha.

1013-8. **Tissametteyyo**ti ekoyeva esa nāmagottavasena vutto. **Dubhayo**ti ubho. **Paccekagaṇino**ti visuṃ visuṃ gaṇavanto. **Pubbavāsanavāsitā**ti pubbe kassapassa bhagavato sāsane pabbajitvā. Gatapaccāgatavattapuññavāsanāya vāsitacittā. **Puramāhissati**nti māhissatināmikaṃ puraṃ, nagaranti

vuttaṃ hoti. Tañca nagaraṃ paviṭṭhāti adhippāyo, evaṃ sabbattha. **Gonaddha**nti godhapurassa nāmaṃ. **Vanasavhaya**nti pavananagaraṃ vuccati, ''vanasāvatthi''nti eke. Evaṃ vanasāvatthito kosambiṃ, kosambito ca sāketaṃ anuppattānaṃ kira tesaṃ soḷasannaṃ jaṭilānaṃ chayojanamattā parisā ahosi.

1019. Atha bhagavā ''bāvarissa jaṭilā mahājanaṃ saṃvaḍḍhentā āgacchanti, na ca tāva nesaṃ indriyāni paripākaṃ gacchanti, nāpi ayaṃ deso sappāyo, magadhakhette pana tesaṃ pāsāṇakacetiyaṃ sappāyaṃ. Tatra hi mayi dhammaṃ desente mahājanassa dhammābhisamayo bhavissati, sabbanagarāni ca pavisitvā āgacchantā bahutarena janena āgamissantī''ti bhikkhusaṅghaparivuto sāvatthito rājagahābhimukho agamāsi. Tepi jaṭilā sāvatthiṃ āgantvā vihāraṃ pavisitvā ''ko buddho, kuhiṃ buddho''ti vicinantā gandhakuṭimūlaṃ gantvā bhagavato padanikkhepaṃ disvā ''rattassa hi ukkuṭikaṃ padaṃ bhave…pe… vivaṭṭacchadassa idamīdisaṃ pada''nti (a. ni. aṭṭha. 1.1.260-261; dha. pa. aṭṭha. 1.20 sāmāvatīvatthu; visuddhi. 1.45) ''sabbaññu buddho''ti niṭṭhaṃ gatā. Bhagavāpi anupubbena setabyakapilavatthuādīni nagarāni pavisitvā mahājanaṃ saṃvaḍḍhento pāsāṇakacetiyaṃ gato. Jaṭilāpi tāvadeva sāvatthito nikkhamitvā sabbāni tāni nagarāni pavisitvā pāsāṇakacetiyameva agamaṃsu. Tena vuttaṃ **''kosambiñcāpi sāketaṃ, sāvatthiñca puruttamaṃ. Setabyaṃ kapilavatthu''**ntiādi.

1020. Tattha **māgadhaṃ pura**nti magadhapuraṃ rājagahanti adhippāyo. **Pāsāṇakaṃ cetiya**nti mahato pāsāṇassa upari pubbe devaṭṭhānaṃ ahosi. Uppanne pana bhagavati vihāro jāto. So teneva purimavohārena ''pāsāṇakaṃ cetiya''nti vuccati.

1021. **Tasitovudaka**nti te hi jaṭilā vegasā bhagavantaṃ anubandhamānā sāyaṃ gatamaggaṃ pāto, pāto gatamaggañca sāyaṃ gacchantā ''ettha bhagavā''ti sutvā ativiya pītipāmojjajātā taṃ cetiyaṃ abhiruhiṃsu. Tena vuttaṃ **''turitā pabbatamāruhu''**nti.

1024. **Ekamantaṃ ṭhito haṭṭho**ti tasmiṃ pāsāṇake cetiye sakkena māpitamahāmaṇḍape nisinnaṃ bhagavantaṃ disvā ''kacci isayo khamanīya''ntiādinā nayena bhagavatā paṭisammodanīye kate ''khamanīyaṃ bho gotamā''tiādīhi sayampi paṭisanthāraṃ katvā ajito jeṭṭhantevāsī ekamantaṃ ṭhito haṭṭhacitto hutvā manopañhe pucchi.

1025. Tattha **ādissā**ti ''kativasso''ti evaṃ uddissa. **Jammana**nti ''amhākaṃ ācariyassa jātiṃ brūhī''ti pucchati. **Pārami**nti niṭṭhāgamanaṃ.

1026-7. **Vīsaṃ vassasata**nti vīsativassādhikaṃ vassasataṃ. **Lakkhaṇe**ti mahāpurisalakkhaṇe. Etasmiṃ ito paresu ca itihāsādīsu anavayoti adhippāyo parapadaṃ vā ānetvā tesu pāramiṃ gatoti yojetabbaṃ. **Pañcasatāni vācetī**ti pakatialasadummedhamāṇavakānaṃ pañcasatāni sayaṃ mante vāceti. **Sadhamme**ti eke brāhmaṇadhamme, tevijjake pāvacaneti vuttaṃ hoti.

1028. **Lakkhaṇānaṃ pavicaya**nti lakkhaṇānaṃ vitthāraṃ, ''katamāni tānissa gatte tīṇi lakkhaṇānī''ti pucchati.

1030-31. **Pucchañhī**ti pucchamānaṃ **kametaṃ paṭibhāsatī**ti devādīsu kaṃ puggalaṃ etaṃ pañhavacanaṃ paṭibhāsatīti.

1032-33. Evaṃ brāhmaṇo pañcannaṃ pañhānaṃ veyyākaraṇaṃ sutvā avasese dve pucchanto **''muddhaṃ muddhādhipātañcā''**ti āha. Athassa bhagavā te byākaronto **''avijjā muddhā''**ti gāthamāha. Tattha yasmā catūsu saccesu aññāṇabhūtā avijjā saṃsārassa sīsaṃ, tasmā ''avijjā muddhā''ti āha. Yasmā ca arahattamaggavijjā attanā sahajātehi saddhāsatisamādhikattukamyatāchandavīriyehi samannāgatā indriyānaṃ ekarasaṭṭhabhāvamupagatattā taṃ muddhaṃ adhipāteti, tasmā **''dhijjā muddhādhipātinī''**tiādimāha.

1034-8. **Tato vedena mahatā**ti atha imaṃ pañhaveyyākaraṇaṃ sutvā uppannāya mahāpītiyā santhambhitvā alīnabhāvaṃ, kāyacittānaṃ udaggaṃ patvāti attho. Patitvā ca **''bāvarī''**ti imaṃ gāthamāha. Atha naṃ anukampamāno bhagavā **''sukhito''**ti gāthamāha. Vatvā ca **''bāvarissa cā''**ti sabbaññupavāraṇaṃ pavāresi. Tattha **sabbesa**nti anavasesānaṃ soḷasasahassānaṃ. **Tattha pucchi tathāgata**nti tattha pāsāṇake cetiye, tattha vā parisāya, tesu vā pavāritesu ajito paṭhamaṃ pañhaṃ pucchīti. Sesaṃ sabbagāthāsu pākaṭamevāti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya vatthugāthāvaṇṇanā niṭṭhitā.

1. Ajitasuttavaṇṇanā

1039. Tasmiṃ pana pañhe **nivuto**ti paṭicchādito. **Kissābhilepanaṃ brūsī**ti kiṃ assa lokassa abhilepanaṃ vadesi.

1040. **Vevicchā pamādā nappakāsatī**ti macchariyahetu ca pamādahetu ca nappakāsati. Macchariyaṃ hissa dānādiguṇehi pakāsituṃ na deti, pamādo sīlādīhi. **Jappābhilepana**nti taṇhā assa lokassa makkaṭalepo viya makkaṭassa abhilepanaṃ. **Dukkha**nti jātiādikaṃ dukkhaṃ.

1041. **Savanti sabbadhi sotā**ti sabbesu rūpādiāyatanesu taṇhādikā sotā sandanti. **Kiṃ nivāraṇa**nti tesaṃ kiṃ āvaraṇaṃ kā rakkhāti? **Saṃvaraṃ brūhī**ti taṃ tesaṃ nivāraṇasaṅkhātaṃ saṃvaraṃ brūhi. Etena sāvasesappahānaṃ pucchati. **Kena sotā pidhiyyare**ti kena dhammena ete sotā pidhiyyanti pacchijjanti. Etena anavasesappahānaṃ pucchati.

1042. **Sati tesaṃ nivāraṇa**nti vipassanāyuttā. Kusalānaṃ dhammānaṃ gatiyo samannesamānā sati tesaṃ sotānaṃ nivāraṇaṃ. **Sotānaṃ saṃvaraṃ brūmī**ti tamevāhaṃ satiṃ sotānaṃ saṃvaraṃ brūmīti adhippāyo. **Paññāyete pidhiyyare**ti rūpādīsu pana aniccatādipaṭivedhasādhikāya maggapaññāya ete sotā sabbaso pidhiyyantīti.

1043. **Paññā cevā**ti pañhagāthāya, yā cāyaṃ tayā vuttā paññā yā ca **sati,** yañca tadavasesaṃ **nāmarūpaṃ, etaṃ** sabbampi **kattha** nirujjhati, **etaṃ me** pañhaṃ **puṭṭho brūhī**ti evaṃ saṅkhepattho veditabbo.

1044. Vissajjanagāthāya panassa yasmā paññāsatiyo nāmeneva saṅgahaṃ gacchanti, tasmā tā visuṃ na vuttā. Ayamettha saṅkhepattho – **yaṃ maṃ** tvaṃ, **ajita, etaṃ pañhaṃ apucchi** ''katthetaṃ uparujjhatī''ti, taṃ te **yattha nāmañca rūpañca asesaṃ uparujjhati,** taṃ vadanto **vadāmi**, tassa, tassa hi **viññāṇassa nirodhena** saheva apubbaṃ acarimaṃ **etthetaṃ uparujjhati**. Ettheva viññāṇanirodhe nirujjhati etaṃ, viññāṇanirodhā tassa nirodho hoti. Taṃ nātivattatīti vuttaṃ hoti.

1045. Ettāvatā ca ''dukkhamassa mahabbhaya''nti iminā pakāsitaṃ dukkhasaccaṃ, ''yāni sotānī''ti iminā samudayasaccaṃ paññāyete pidhiyyareti iminā maggasaccaṃ, ''asesaṃ uparujjhatī''ti iminā nirodhasaccanti evaṃ cattāri saccāni sutvāpi ariyabhūmiṃ anadhigato puna sekhāsekhapaṭipadaṃ pucchanto **''ye ca saṅkhātadhammāse''**ti gāthamāha. Tattha **saṅkhātadhammā**ti aniccādivasena parivīmaṃsitadhammā, arahataṃ etaṃ adhivacanaṃ. **Sekhā**ti sīlādīni sikkhamānā avasesā ariyapuggalā. **Puthū**ti bahū sattajanā. **Tesaṃ me nipako iriyaṃ puṭṭho pabrūhī**ti tesaṃ me sekhāsekhānaṃ nipako paṇḍito tvaṃ puṭṭho paṭipattiṃ brūhīti.

1046. Athassa bhagavā yasmā sekhena kāmacchandanīvaraṇaṃ ādiṃ katvā sabbakilesā pahātabbā eva, tasmā **''kāmesū''**ti upaḍḍhagāthāya sekhapaṭipadaṃ dasseti. Tassattho – vatthu **''kāmesu''**

kilesakāmena **nābhigijjheyya** kāyaduccaritādayo ca manaso āvilabhāvakare dhamme pajahanto **manasā nāvilo siyā**ti. Yasmā pana asekho aniccādivasena sabbasaṅkhārādīnaṃ paritulitattā kusalo sabbadhammesu kāyānupassanāsatiādīhi ca sato sakkāyadiṭṭhiādīnaṃ bhinnattā bhikkhubhāvaṃ patto ca hutvā sabbiriyāpathesu **paribbajati,** tasmā **''kusalo''**ti upaḍḍhagāthāya asekhapaṭipadaṃ dasseti. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā arahattanikūṭena desanaṃ niṭṭhāpesi, desanāpariyosāne ajito arahatte patiṭṭhāsi saddhiṃ antevāsisahassena, aññesañca anekasahassānaṃ dhammacakkhuṃ udapādi. Saha arahattappattiyā ca āyasmato ajitassa antevāsisahassassa ca ajinajaṭāvākacīrādīni antaradhāyiṃsu. Sabbeva iddhimayapattacīvaradharā, dvaṅgulakesā ehibhikkhū hutvā bhagavantaṃ namassamānā pañjalikā nisīdiṃsūti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya ajitasuttavaṇṇanā niṭṭhitā.

2. Tissametteyyasuttavaṇṇanā

1047. **Kodha santussito**ti tissametteyyasuttaṃ. Kā uppatti? Sabbasuttānaṃ pucchāvasikā eva uppatti. Te hi brāhmaṇā ''katāvakāsā pucchavho''ti bhagavatā pavāritattā attano attano saṃsayaṃ pucchiṃsu. Puṭṭho puṭṭho ca tesaṃ bhagavā byākāsi. Evaṃ pucchāvasikānevetāni suttānīti veditabbāni.

Niṭṭhite pana ajitapañhe ''kathaṃ lokaṃ avekkhantaṃ, maccurājā na passatī''ti (su. ni. 1124; cūḷani. piṅgiyamāṇavapucchā 144) evaṃ mogharājā pucchituṃ ārabhi. Taṃ ''na tāvassa indriyāni paripākaṃ gatānī''ti ñatvā bhagavā ''tiṭṭha tvaṃ, mogharāja, añño pucchatū''ti paṭikkhipi. Tato tissametteyyo attano saṃsayaṃ pucchanto **''kodhā''**ti gāthamāha. Tattha **kodha santussito**ti ko idha tuṭṭho. **Iñjitā**ti taṇhādiṭṭhivipphanditāni. **Ubhantamabhiññāyā**ti ubho ante abhijānitvā. **Mantā na lippatī**ti paññāya na lippati.

1048-9. Tassetamatthaṃ byākaronto bhagavā **''kāmesū''**ti gāthādvayamāha. Tattha **kāmesu brahmacariyavā**ti kāmanimittaṃ brahmacariyavā, kāmesu ādīnavaṃ disvā maggabrahmacariyena samannāgatoti vuttaṃ hoti. Ettāvatā santusitaṃ dasseti, ''vītataṇho''tiādīhi aniñjitaṃ. Tattha **saṅkhāya nibbuto**ti aniccādivasena dhamme vīmaṃsitvā rāgādinibbānena nibbuto. Sesaṃ tattha tattha vuttanayattā pākaṭameva.

Evaṃ bhagavā imampi suttaṃ arahattanikūṭeneva desesi. Desanāpariyosāne ayampi brāhmaṇo arahatte patiṭṭhāsi saddhiṃ antevāsisahassena, aññesañca anekasahassānaṃ dhammacakkhuṃ udapādi. Sesaṃ pubbasadisamevāti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya tissametteyyasuttavaṇṇanā niṭṭhitā.

3. Puṇṇakasuttavaṇṇanā

1050. **Aneja**nti puṇṇakasuttaṃ. Imampi purimanayeneva mogharājānaṃ paṭikkhipitvā vuttaṃ. Tattha **mūladassāvi**nti akusalamūlādidassāviṃ. **Isayo**ti isināmakā jaṭilā. **Yaññ**anti deyyadhammaṃ. **Akappayiṃsū**ti pariyesanti.

1051. **Āsīsamānā**ti rūpādīni patthayamānā. **Itthatta**nti itthabhāvañca patthayamānā,

manussādibhāvaṃ icchantāti vuttaṃ hoti. **Jaraṃ sitā**ti jaraṃ nissitā. Jarāmukhena cettha sabbavaṭṭadukkhaṃ vuttaṃ. Tena vaṭṭadukkhanissitā tato aparimuccamānā eva kappayiṃsūti dīpeti.

1052. **Kaccissu te bhagavā yaññapathe appamattā, atāruṃ jātiñca jarañca mārisā**ti ettha yaññoyeva yaññapatho. Idaṃ vuttaṃ hoti – kacci te yañňe appamattā hutvā yaññaṃ kappayantā vaṭṭadukkhamatariṃsūti.

1053. **Āsīsantī**ti rūpapaṭilābhādayo patthenti. **Thomayantī**ti ''suyiṭṭhaṃ suci dinna''ntiādinā nayena yaññādīni pasaṃsanti. **Abhijappantī**ti rūpādipaṭilābhāya vācaṃ bhindanti. **Juhantī**ti denti. **Kāmābhijappanti paṭicca lābha**nti rūpādipaṭilābhaṃ paṭicca punappunaṃ kāme eva abhijappanti, ''aho vata amhākaṃ siyu''nti vadanti, taṇhañca tattha vaḍḍhentīti vuttaṃ hoti. **Yājayogā**ti yāgādhimuttā. **Bhavarāgarattā**ti evamimehi āsīsanādīhi bhavarāgeneva rattā, bhavarāgarattā vā hutvā etāni āsīsanādīni karontā **nātariṃsu** jātiādivaṭṭadukkhaṃ na uttariṃsūti.

1054-5. **Athakocarahī**ti atha idāni ko aññо atārīti. **Saṅkhāyā**ti ñāṇena vīmaṃsitvā. **Paroparānī**ti parāni ca orāni ca, parattabhāvasakattabhāvādīni parāni ca orāni cāti vuttaṃ hoti. **Vidhūmo**ti kāyaduccaritādidhūmavirahito. **Anīgho**ti rāgādiīghavirahito. **Atāri so**ti so evarūpo arahā jātijaraṃ atāri. Sesamettha pākaṭameva.

Evaṃ bhagavā imampi suttaṃ arahattanikūṭeneva desesi. Desanāpariyosāne ayampi brāhmaṇo arahatte patiṭṭhāsi saddhiṃ antevāsisahassena, aññesañca anekasatānaṃ dhammacakkhuṃ udapādi. Sesaṃ vuttasadisamevāti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya puṇṇakasuttavaṇṇanā niṭṭhitā.

4. Mettagūsuttavaṇṇanā

1056. **Pucchāmi ta**nti mettagusuttaṃ. Tattha **maññāmi taṃ vedaguṃ bhāvitatta**nti ''ayaṃ vedagū''ti ca ''bhāvitatto''ti ca evaṃ taṃ maññāmi.

1057. **Apucchasī**ti ettha **a**-iti padapūraṇamatte nipāto, pucchasicceva attho. **Pavakkhāmi yathā pajāna**nti yathā pajānanto ācikkhati, evaṃ ācikkhissāmi. **Upadhinidānā pabhavanti dukkhā**ti taṇhādiupadhinidānā jātiādidukkhavisesā pabhavanti.

1058. Evaṃ upadhinidānato pabhavantesu dukkhesu – **yo ve avidvā**ti gāthā. Tattha **pajāna**nti saṅkhāre aniccādivasena jānanto. **Dukkhassa jātippabhavānupassī**ti vaṭṭadukkhassa jātikāraṇaṃ ''upadhī''ti anupassanto.

1059. **Sokapariddavañcā**ti sokañca paridevañca. **Tathā hi te vidito esa dhammo**ti yathā yathā sattā jānanti, tathā tathā paññāpanavasena vidito esa dhammoti.

1060-61. **Kittayissāmi te dhamma**nti nibbānadhammaṃ nibbānagāminipaṭipadādhammañca te desayissāmi. **Diṭṭhe dhamme**ti diṭṭhe dukkhādidhamme, imasmiṃyeva vā attabhāve. **Anītiha**nti attapaccakkhaṃ. **Yaṃ viditvā**ti yaṃ dhammaṃ ''sabbe saṅkhārā aniccā''tiādinā nayena sammasanto viditvā. **Tañcāhaṃ abhinandāmī**ti taṃ vuttapakāradhammajotakaṃ tava vacanaṃ ahaṃ patthayāmi. **Dhammamuttama**nti tañca dhammamuttamaṃ abhinandāmīti.

1062. **Uddhaṃ adho tiriyañcāpi majjhe**ti ettha **uddha**nti anāgataddhā vuccati, **adho**ti atītaddhā,

tiriyañcāpi majjheti paccuppannaddhā. **Etesu nandiñca nivesanañca, panujja viññāṇa**nti etesu uddhādīsu taṇhañca diṭṭhinivesanañca abhisaṅkhāraviññāṇañca panudehi, panuditvā ca **bhave na tiṭṭhe,** evaṃ sante duvidhepi bhave na tiṭṭheyya. Evaṃ tāva panujjasaddassa panudehīti imasmiṃ atthavikappe sambandho, panuditvāti etasmiṃ pana atthavikappe bhave na tiṭṭheti ayameva sambandho. Etāni nandinivesanaviññāṇāni panuditvā duvidhepi bhave na tiṭṭheyyāti vuttaṃ hoti.

1063-4. Etāni vinodetvā bhave atiṭṭhanto eso – **evaṃvihārī**ti gāthā. Tattha **idhevā**ti imasmiṃyeva sāsane, imasmiṃyeva vā attabhāve. **Sukittitaṃ gotamanūpadhīka**nti ettha **anupadhika**nti nibbānaṃ. Taṃ sandhāya bhagavantaṃ ālapanto āha – ''sukittitaṃ gotamanūpadhīka''nti.

1065. Na kevalaṃ dukkhameva pahāsi – **te cāpī**ti gāthā. Tattha **aṭṭhita**nti sakkaccaṃ, sadā vā. **Taṃ taṃ namassāmī**ti tasmā taṃ namassāmi. **Sameccā**ti upagantvā. **Nāgā**ti bhagavantaṃ ālapanto āha.

1066. Idāni taṃ bhagavā ''addhā hi bhagavā pahāsi dukkha''nti evaṃ tena brāhmaṇena viditopi attānaṃ anupanetvāva pahīnadukkhena puggalena ovadanto **''yaṃ brāhmaṇa''**nti gāthamāha. Tassattho – **yaṃ** tvaṃ abhijānanto ''ayaṃ bāhitapāpattā **brāhmaṇo,** vedehi gatattā **vedagū,** kiñcanābhāvena **akiñcano,** kāmesu ca bhavesu ca asattattā **kāmabhave asatto''**ti jaññā jāneyyāsi. **Addhā hi so imaṃ oghaṃ atāri, tiṇṇo ca pāraṃ akhilo akaṅkho**.

1067. Kiñca bhiyyo – **vidvā ca yo**ti gāthā. Tattha **idhā**ti imasmiṃ sāsane, attabhāve vā. **Visajjā**ti vossajjitvā. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā imampi suttaṃ arahattanikūṭeneva desesi. Desanāpariyosāne ca vuttasadiso eva dhammābhisamayo ahosīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya mettagūsuttavaṇṇanā niṭṭhitā.

5. Dhotakasuttavaṇṇanā

1068-9. **Pucchāmi ta**nti dhotakasuttaṃ. Tattha **vācābhikaṅkhāmī**ti vācaṃ abhikaṅkhāmi. **Sikkhe nibbānamattano**ti attano rāgādīnaṃ nibbānatthāya adhisīlādīni sikkheyya. **Ito**ti mama mukhato.

1070. Evaṃ vutte attamano dhotako bhagavantaṃ abhitthavamāno kathaṃkathāpamokkhaṃ yācanto **''passāmaha''**nti gāthamāha. Tattha **passāmahaṃ devamanussaloke**ti passāmi ahaṃ devamanussaloke. **Taṃ taṃ namassāmī**ti taṃ evarūpaṃ namassāmi. **Pamuñcā**ti pamocehi.

1071. Athassa bhagavā attādhīnameva kathaṃkathāpamokkhaṃ oghataraṇamukhena dassento **''nāha''**nti gāthamāha. Tattha **nāhaṃ sahissāmī**ti ahaṃ na sahissāmi na sakkhissāmi, na vāyamissāmīti vuttaṃ hoti. **Pamocanāyā**ti pamācetuṃ. **Kathaṃkathi**nti sakaṅkhaṃ. **Taresī**ti tareyyāsi.

1072-5. Evaṃ vutte attamanataro dhotako bhagavantaṃ abhitthavamāno anusāsaniṃ yācanto **''anusāsa brahme''**ti gāthamāha. Tattha **brahmā**ti seṭṭhavacanametaṃ. Tena bhagavantaṃ āmantayamāno āha – ''anusāsa brahme''ti. **Vivekadhamma**nti sabbasaṅkhāravivekanibbānadhammaṃ. **Abyāpajjamāno**ti nānappakārataṃ anāpajjamāno. **Idheva santo**ti idheva samāno. **Asito**ti anissito. Ito parā dve gāthā mettagusutte vuttanayā eva. Kevalañhi tattha dhammaṃ, idha santinti ayaṃ viseso. Tatiyagāthāyapi pubbaḍḍhaṃ tattha vutanayameva aparaḍḍhe **saṅgo**ti sajjanaṭṭhānaṃ, lagganti vuttaṃ hoti. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā imampi suttaṃ arahattanikūṭeneva desesi. Desanāpariyosāne ca vuttasadiso eva dhammābhisamayo ahosīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya dhotakasuttavaṇṇanā niṭṭhitā.

6. Upasīvasuttavaṇṇanā

1076. **Eko aha**nti upasīvasuttaṃ. Tattha **mahantamogha**nti mahantaṃ oghaṃ. **Anissito**ti puggalaṃ vā dhammaṃ vā anissito. **No visahāmī**ti na sakkomi. **Ārammaṇa**nti nissayaṃ. **Yaṃ nissito**ti yaṃ puggalaṃ vā dhammaṃ vā nissito.

1077. Idāni yasmā so brāhmaṇo ākiñcaññāyatanalābhī tañca santampi nissayaṃ na jānāti, tenassa bhagavā tañca nissayaṃ uttari ca niyyānapathaṃ dassento **''ākiñcaññā''**nti gāthamāha. Tattha **pekkhamāno**ti taṃ ākiñcaññāyatanasamāpattiṃ sato samāpajjitvā vuṭṭhahitvā ca aniccādivasena passamāno. **Natthīti nissāyā**ti taṃ ''natthi kiñcī''ti pavattasamāpattiṃ ārammaṇaṃ katvā. **Tarassu ogha**nti tato pabhuti pavattāya vipassanāya yathānurūpaṃ catubbidhampi oghaṃ tarassu. **Kathāhī**ti kathaṃkathāhi. **Taṇhakkhayaṃ nattamahābhipassā**ti rattindivaṃ nibbānaṃ vibhūtaṃ katvā passa. Etenassa diṭṭhadhammasukhavihāraṃ katheti.

1078-9. Idāni ''kāme pahāyā''ti sutvā vikkhambhanavasena attanā pahīne kāme sampassamāno **''sabbesū''**ti gāthamāha. Tattha **hitvā maññ**anti aññaṃ tato heṭṭhā chabbidhampi samāpattiṃ hitvā. **Saññāvimokkhe parame**ti sattasu saññāvimokkhesu uttame ākiñcaññāyatane. **Tiṭṭhe nu so tattha anānuyāyī**ti so puggalo tattha ākiñcaññāyatanabrahmaloke avigacchamāno tiṭṭheyya nūti pucchati. Athassa bhagavā saṭṭhikappasahassamattaṃyeva ṭhānaṃ anujānanto tatiyagāthamāha.

1080. Evaṃ tassa tattha ṭhānaṃ sutvā idānissa sassatucchedabhāvaṃ pucchanto **''tiṭṭhe ce''**ti gāthamāha. Tattha **pūgampi vassāna**nti anekasaṅkhyampi vassānaṃ, gaṇarāsinti attho. ''Pūgampi vassānī''tipi pāṭho, tattha vibhattibyattayena sāmivacanassa paccattavacanaṃ kattabbaṃ, pūganti vā etassa bahūnīti attho vattabbo. ''Pūgānī''ti vāpi paṭhanti, purimapāṭhoyeva sabbasundaro. **Tattheva so sīti siyā vimutto**ti so puggalo tatthevākiñcaññāyatane nānādukkhehi vimutto sītibhāvappatto bhaveyya, nibbānappatto sassato hutvā tiṭṭheyyāti adhippāyo. **Cavetha viññāṇaṃ tathāvidhassā**ti udāhu tathāvidhassa viññāṇaṃ anupādāya parinibbāyeyyāti ucchedaṃ pucchati, paṭisandhiggahaṇatthaṃ vāpi bhaveyyāti paṭisandhimpi tassa pucchati.

1081. Athassa bhagavā ucchedasassataṃ anupagamma tattha uppannassa ariyasāvakassa anupādāya parinibbānaṃ dassento **''accī yathā''**ti gāthamāha. Tattha **atthaṃ paletī**ti atthaṃ gacchati. **Na upeti saṅkha**nti ''asukaṃ nāma disaṃ gato''ti vohāraṃ na gacchati. **Evaṃ munī nāmakāyā vimutto**ti evaṃ tattha uppanno sekkhamuni pakatiyā pubbeva rūpakāyā vimutto tattha catutthamaggaṃ nibbattetvā dhammakāyassa pariññātattā puna nāmakāyāpi vimutto ubhatobhāgavimutto khīṇāsavo hutvā anupādāparinibbānasaṅkhātaṃ atthaṃ paleti, na upeti saṅkhaṃ ''khattiyo vā brāhmaṇo vā''ti evamādikaṃ.

1082. Idāni ''atthaṃ paletī''ti sutvā tassa yoniso atthaṃ asallakkhento **''atthaṅgato so''**ti gāthamāha. Tassattho – so atthaṅgato udāhu natthi, udāhu ve sassatiyā sassatabhāvena **arogo** avipariṇāmadhammo soti evaṃ taṃ me munī sādhu viyākarohi. Kiṃ kāraṇaṃ? **Tathā hi te vidito esa dhammo**ti.

1083. Athassa bhagavā tathā avattabbataṃ dassento **''atthaṅgatassā''**ti gāthamāha. Tattha

atthaṅgatassāti anupādāparinibbutassa. **Na pamāṇamatthī**ti rūpādippamāṇaṃ natthi. **Yena naṃ vajju**nti yena rāgādinā naṃ vadeyyuṃ. **Sabbesu dhammesū**ti sabbesu khandhādidhammesu. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā imaṃ suttaṃ arahattanikūṭeneva desesi. Desanāpariyosāne ca vuttasadiso eva dhammābhisamayo ahosīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya upasīvasuttavaṇṇanā niṭṭhitā.

7. Nandasuttavaṇṇanā

1084-5. **Santi loke**ti nandasuttaṃ. Tattha paṭhamagāthāya attho – **loke** khattiyādayo **janā** ājīvakanigaṇṭhādike sandhāya ‘‘santi munayo’’ti vadanti, **tayidaṃ kathaṃsū**ti kiṃ nu kho te samāpattiñāṇādinā ñāṇena uppannattā ñāṇūpapannaṃ **no muniṃ vadanti,** evaṃvidhaṃ nu vadanti, **udāhu** ve nānappakārakena lūkhajīvitasaṅkhātena **jīvitenūpapanna**nti athassa bhagavā tadubhayaṃ paṭikkhipitvā muniṃ dassento **‘‘na diṭṭhiyā’’**ti gāthamāha.

1086-7. Idāni ‘‘diṭṭhādīhi suddhī’’ti vadantānaṃ vāde kaṅkhāpahānatthaṃ **‘‘ye kecime’’**ti pucchati. Tattha **anekarūpenā**ti kotūhalamaṅgalādinā. **Tattha yatā carantā**ti tattha sakāya diṭṭhiyā guttā viharantā. Athassa tathā suddhiabhāvaṃ dīpento bhagavā dutiyaṃ gāthamāha.

1088-90. Evaṃ ‘‘nātariṃsū’’ti sutvā idāni yo atari, taṃ sotukāmo **‘‘ye kecime’’**ti pucchati. Athassa bhagavā oghatiṇṇamukhena jātijarātiṇṇe dassento tatiyaṃ gāthamāha. Tattha **nivutā**ti ovuṭā pariyonaddhā. **Yesīdhā**ti yesu idha. Ettha ca **su**-iti nipātamattaṃ. **Taṇhaṃ pariññāyā**ti tīhi pariññāhi taṇhaṃ parijānitvā. Sesaṃ sabbattha pubbe vuttanayattā pākaṭameva.

Evaṃ bhagavā arahattanikūṭeneva desanaṃ niṭṭhāpesi, desanāpariyosāne pana nando bhagavato bhāsitaṃ abhinandamāno **‘‘etābhinandāmī’’**ti gāthamāha. Idhāpi ca pubbe vuttasadiso eva dhammābhisamayo ahosīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya nandasuttavaṇṇanā niṭṭhitā.

8. Hemakasuttavaṇṇanā

1091-4. **Ye me pubbe**ti hemakasuttaṃ. Tattha **ye me pubbe viyākaṃsū**ti ye bāvariādayo pubbe mayhaṃ sakaṃ laddhiṃ viyākaṃsu. **Huraṃ gotamasāsanā**ti gotamasāsanā pubbataraṃ. **Sabbaṃ taṃ takkavaḍḍhana**nti sabbaṃ taṃ kāmavitakkādivaḍḍhanaṃ. **Taṇhānigghātana**nti taṇhāvināsanaṃ. Athassa bhagavā taṃ dhammaṃ ācikkhanto **‘‘idhā’’**ti gāthādvayamāha. Tattha **etadaññāya ye satā**ti etaṃ nibbānapadamaccutaṃ ‘‘sabbe saṅkhārā aniccā’’tiādinā nayena vipassantā anupubbena jānitvā ye kāyānupassanāsatiādīhi satā. **Diṭṭhadhammābhinibbutā**ti viditadhammattā, diṭṭhadhammattā, rāgādinibbānena ca abhinibbutā. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā imampi suttaṃ arahattanikūṭeneva desesi. Desanāpariyosāne ca pubbasadiso eva dhammābhisamayo ahosīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya hemakasuttavaṇṇanā niṭṭhitā.

9. Todeyyasuttavaṇṇanā

1095. **Yasmiṃ kāmā**ti todeyyasuttaṃ. Tattha **vimokkho tassa kīdiso**ti tassa kīdiso vimokkho icchitabboti pucchati. Idāni tassa aññavimokkhābhāvaṃ dassento bhagavā dutiyaṃ gāthamāha. Tattha **vimokkho tassa nāparo**ti tassa añño vimokkho natthi.

1097-8. Evaṃ ''taṇhakkhayo eva vimokkho''ti vuttepi tamatthaṃ asallakkhento **''nirāsaso so uda āsasāno''**ti puna pucchati. Tattha **uda paññakappī**ti udāhu samāpattiñāṇādinā ñāṇena taṇhākappaṃ vā diṭṭhikappaṃ vā kappayati. Athassa bhagavā taṃ ācikkhanto dutiyaṃ gāthamāha. Tattha **kāmabhave**ti kāme ca bhave ca. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā imampi suttaṃ arahattanikūṭeneva desesi. Desanāpariyosāne ca pubbasadiso eva dhammābhisamayo ahosīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya todeyyasuttavaṇṇanā niṭṭhitā.

10. Kappasuttavaṇṇanā

1099. **Majjhe sarasmi**nti kappasuttaṃ. Tattha **majjhe sarasmi**nti purimapacchimakoṭipaññāṇābhāvato majjhabhūte saṃsāreti vuttaṃ hoti. **Tiṭṭhata**nti tiṭṭhamānānaṃ. **Yathāyidaṃ nāparaṃ siyā**ti yathā idaṃ dukkhaṃ puna na bhaveyya.

1101-2. Athassa bhagavā tamatthaṃ byākaronto tisso gāthāyo abhāsi. Tattha **akiñcana**nti kiñcanapaṭipakkhaṃ. **Anādāna**nti ādānapaṭipakkhaṃ, kiñcanādānavūpasamanti vuttaṃ hoti. **Anāpara**nti aparapaṭibhāgadīpavirahitaṃ, seṭṭhanti vuttaṃ hoti. **Na te mārassa paddhagū**ti te mārassa paddhacarā paricārakā sissā na honti. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā imampi suttaṃ arahattanikūṭeneva desesi desanāpariyosāne ca pubbasadiso eva dhammābhisamayo ahosīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya kappasuttavaṇṇanā niṭṭhitā.

11. Jatukaṇṇisuttavaṇṇanā

1103-4. **Sutvānaha**nti jatukaṇṇisuttaṃ. Tattha **sutvānahaṃ vīramakāmakāmi**nti ahaṃ ''itipi so bhagavā''tiādinā nayena vīraṃ kāmānaṃ akāmanato akāmakāmiṃ buddhaṃ sutvā. **Akāmamāgama**nti nikkāmaṃ bhagavantaṃ pucchituṃ āgatomhi. **Sahajanettā**ti sahajātasabbaññutaññāṇacakkhu. **Yathātaccha**nti yathātathaṃ. **Brūhi me**ti puna yācanto bhaṇati. Yācanto hi sahassakkhattumpi bhaṇeyya, ko pana vādo dvikkhattuṃ. **Tejī tejasā**ti tejena samannāgato tejasā abhibhuyya. **Yamahaṃ vijaññaṃ jātijarāya idha vippahāna**nti yamahaṃ jātijarānaṃ pahānabhūtaṃ dhammaṃ idheva jāneyyaṃ.

1105-7. Athassa bhagavā taṃ dhammamācikkhanto tisso gāthāyo abhāsi. Tattha **nekkhammaṃ daṭṭhu khemato**ti nibbānañca nibbānagāminiñca paṭipadaṃ ''khema''nti disvā. **Uggahita**nti

taṇhādiṭṭhivasena gahitaṃ. **Nirattaṃ vā**ti nirassitabbaṃ vā, muñcitabbanti vuttaṃ hoti. **Mā te vijjitthā**ti mā te ahosi. **Kiñcana**nti rāgādikiñcanaṃ vāpi te mā vijjittha. **Pubbe**ti atīte saṅkhāre ārabbha uppannakilesā. **Brāhmaṇā**ti bhagavā jatukaṇṇiṃ ālapati. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā imampi suttaṃ arahattanikūṭeneva desesi. Desanāpariyosāne ca pubbasadiso eva dhammābhisamayo ahosīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya jatukaṇṇisuttavaṇṇanā niṭṭhitā.

12. Bhadrāvudhasuttavaṇṇanā

1108-9. **Okañjaha**nti bhadrāvudhasuttaṃ. Tattha **okañjaha**nti ālayaṃ jahaṃ. **Taṇhacchida**nti chataṇhākāyacchidaṃ. **Anejа**nti lokadhammesu nikkampaṃ. **Nandiñjaha**nti anāgatarūpādipatthanājahaṃ. Ekā eva hi taṇhā thutivasena idha nānappakārato vuttā. **Kappañjaha**nti duvidhakappajahaṃ. **Abhiyāce**ti ativiya yācāmi. **Sutvāna nāgassa apanamissanti ito**ti nāgassa tava bhagavā vacanaṃ sutvā ito pāsāṇakacetiyato bahū janā pakkamissantīti adhippāyo. **Janapadehi saṅgatā**ti aṅgādīhi janapadehi idha samāgatā. **Viyākarohī**ti dhammaṃ desehi.

1110. Athassa āsayānulomena dhammaṃ desento bhagavā dve gāthāyo abhāsi. Tattha **ādānataṇha**nti rūpādīnaṃ ādāyikaṃ gahaṇataṇhaṃ, taṇhupādānanti vuttaṃ hoti. **Yaṃ yañhi lokasmimupādiyantī**ti etesu uddhādibhedesu yaṃ yaṃ gaṇhanti. **Teneva māro anveti jantu**nti teneva upādānapaccayanibbattakammābhisaṅkhāranibbattavasena paṭisandhikkhandhamāro taṃ sattaṃ anugacchati.

1111. **Tasmā pajāna**nti tasmā etamādīnavaṃ aniccādivasena vā saṅkhāre jānanto. **Ādānasatte iti pekkhamāno, pajaṃ imaṃ maccudheyye visatta**nti ādātabbaṭṭhena ādānesu rūpādīsu satte sabbaloke imaṃ pajaṃ maccudheyye laggaṃ pekkhamāno. Ādānasatte vā ādānābhiniviṭṭhe puggale ādānasaṅgahetuñca imaṃ pajaṃ maccudheyye laggaṃ tato vītikkamituṃ asamatthaṃ iti pekkhamāno kiñcanaṃ sabbaloke na uppādiyethāti sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā imampi suttaṃ arahattanikūṭeneva desesi. Desanāpariyosāne ca pubbasadiso eva dhammābhisamayo ahosīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya bhadrāvudhasuttavaṇṇanā niṭṭhitā.

13. Udayasuttavaṇṇanā

1112-3. **Jhāyi**nti udayasuttaṃ. Tattha **aññāvimokkha**nti paññānubhāvanijjhātaṃ vimokkhaṃ pucchati. Atha bhagavā yasmā udayo catutthajjhānalābhī, tasmāssa paṭiladdhajjhānavasena nānappakārato aññāvimokkhaṃ dassento gāthādvayamāha. Tattha **pahānaṃ kāmacchandāna**nti yamidaṃ paṭhamajjhānaṃ nibbattentassa kāmacchandappahānaṃ, tampi aññāvimokkhaṃ pabrūmi. Evaṃ sabbapadāni yojetabbāni.

1114. **Upekkhāsatisaṃsuddha**nti catutthajjhānaupekkhāsatīhi saṃsuddhaṃ. **Dhammatakkapurejava**nti iminā tasmiṃ catutthajjhānavimokkhe ṭhatvā jhānaṅgāni vipassitvā adhigataṃ arahattavimokkhaṃ vadati. Arahattavimokkhassa hi

maggasampayuttasammāsaṅkappādibhedo dhammatakko purejavo hoti. Tenāha – ‘‘dhammatakkapurejava’’nti. **Avijjāya pabhedana**nti etameva ca aññāvimokkhaṃ avijjāpabhedanasaṅkhātaṃ nibbānaṃ nissāya jātattā kāraṇopacārena ‘‘avijjāya pabhedana’’nti pabrūmīti.

1115-6. Evaṃ avijjāpabhedanavacanena vuttaṃ nibbānaṃ sutvā ‘‘taṃ kissa vippahānena vuccatī’’ti pucchanto **‘‘kiṃsu saṃyojano’’**ti gāthamāha. Tattha **kiṃsu saṃyojano**ti kiṃ saṃyojano. **Vicāraṇa**nti vicaraṇakāraṇaṃ. **Kissassa vippahānenā**ti kiṃ nāmakassa assa dhammassa vippahānena. Athassa bhagavā tamatthaṃ byākaronto **‘‘nandisaṃyojano’’**ti gāthamāha. Tattha **vitakkassā**ti kāmavitakkādiko vitakko assa.

1117-8. Idāni tassa nibbānassa maggaṃ pucchanto **‘‘kathaṃ satassā’’**ti gāthamāha. Tattha **viññāṇa**nti abhisaṅkhāraviññāṇaṃ. Athassa maggaṃ kathento bhagavā **‘‘ajjhattañcā’’**ti gāthamāha. Tattha **evaṃ satassā**ti evaṃ satassa sampajānassa. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā imampi suttaṃ arahattanikūṭeneva desesi. Desanāpariyosāne ca pubbasadiso eva dhammābhisamayo ahosīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya udayasuttavaṇṇanā niṭṭhitā.

14. Posālasuttavaṇṇanā

1119-20. **Yo atīta**nti posālasuttaṃ. Tattha **yo atītaṃ ādisatī**ti yo bhagavā attano ca paresañca ‘‘ekampi jāti’’ntiādibhedaṃ atītaṃ ādisati. **Vibhūtarūpasaññissā**ti samatikkantarūpasaññissa. **Sabbakāyappahāyino**ti tadaṅgavikkhambhanavasena sabbarūpakāyappahāyino, pahīnarūpabhavapaṭisandhikassāti adhippāyo. **Natthi kiñcīti passato**ti viññāṇābhāvavipassanena ‘‘natthi kiñcī’’ti passato, ākiñcaññāyatanalābhinoti vuttaṃ hoti. **Ñāṇaṃ sakkānupucchāmī**ti sakkāti bhagavantaṃ ālapanto āha. Tassa puggalassa ñāṇaṃ pucchāmi, kīdisaṃ pucchitabbanti. **Kathaṃ neyyo**ti kathaṃ so netabbo, kathamassa uttariñāṇaṃ uppādetabbanti.

1121. Athassa bhagavā tādise puggale attano appaṭihataññāṇataṃ pakāsetvā taṃ ñāṇaṃ byākātuṃ gāthādvayamāha. Tattha **viññāṇaṭṭhitiyo sabbā, abhijānaṃ tathāgato**ti abhisaṅkhāravasena catasso paṭisandhivasena sattāti evaṃ sabbā viññāṇaṭṭhitiyo abhijānanto tathāgato. **Tiṭṭhantamenaṃ jānātī**ti kammābhisaṅkhāravasena tiṭṭhantaṃ etaṃ puggalaṃ jānāti ‘‘āyatiṃ ayaṃ evaṃgatiko bhavissatī’’ti. **Vimutta**nti ākiñcaññāyatanādīsu adhimuttaṃ. **Tapparāyaṇa**nti tammayaṃ.

1122. **Ākiñcaññasambhavaṃ ñatvā**ti ākiñcaññāyatanajanakaṃ kammābhisaṅkhāraṃ ñatvā ‘‘kinti palibodho aya’’nti. **Nandī saṃyojanaṃ itī**ti yā ca tattha arūparāgasaṅkhātā nandī, tañca saṃyojanaṃ iti ñatvā. **Tato tattha vipassatī**ti tato ākiñcaññāyatanasamāpattito vuṭṭhahitvā taṃ samāpattiṃ aniccādivasena vipassati. **Etaṃ ñāṇaṃ tathaṃ tassā**ti etaṃ tassa puggalassa evaṃ vipassato anukkameneva uppannaṃ arahattañāṇaṃ aviparītaṃ. **Vusīmato**ti vusitavantassa. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā imampi suttaṃ arahattanikūṭeneva desesi. Desanāpariyosāne ca pubbasadiso eva dhammābhisamayo ahosīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya posālasuttavaṇṇanā niṭṭhitā.

15. Mogharājasuttavaṇṇanā

1123. **Dvāhaṃ sakka**nti mogharājasuttaṃ. Tattha **dvāha**nti dve vāre ahaṃ. So hi pubbe ajitasuttassa ca tissametteyyasuttassa ca avasāne dvikkhattuṃ bhagavantaṃ pucchi. Bhagavā panassa indriyaparipākaṃ āgamayamāno na byākāsi. Tenāha – ''dvāhaṃ sakkaṃ apucchissa''nti. **Yāvatatiyañca devīsi, byākarotīti me suta**nti yāvatatiyañca sahadhammikaṃ puṭṭho visuddhidevabhūto isi bhagavā sammāsambuddho byākarotīti evaṃ me sutaṃ. Godhāvarītīreyeva kira so evamassosi. Tenāha – ''byākarotīti me suta''nti.

1124. **Ayaṃ loko**ti manussaloko. **Paro loko**ti taṃ ṭhapetvā avaseso. **Sadevako**ti brahmalokaṃ ṭhapetvā avaseso upapattidevasammutidevayutto, ''brahmaloko sadevako''ti etaṃ vā ''sadevake loke''tiādinayanidassanamattaṃ, tena sabbopi tathāvuttappakāro loko veditabbo.

1125. Evaṃ **abhikkantadassāvi**nti evaṃ aggadassāviṃ, sadevakassa lokassa ajjhāsayādhimuttigatiparāyaṇādīni passituṃ samatthanti dasseti.

1126. **Suññato lokaṃ avekkhassū**ti avasiyapavattasallakkhaṇavasena vā tucchasaṅkhārasamanupassanāvasena vāti dvīhi kāraṇehi suññato lokaṃ passa. **Attānudiṭṭhiṃ ūhaccā**ti sakkāyadiṭṭhiṃ uddharitvā. Sesaṃ sabbattha pākaṭameva.

Evaṃ bhagavā imampi suttaṃ arahattanikūṭeneva desesi. Desanāpariyosāne ca vuttasadiso eva dhammābhisamayo ahosīti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya mogharājasuttavaṇṇanā niṭṭhitā.

16. Piṅgiyasuttavaṇṇanā

1127. **Jiṇṇohamasmī**ti piṅgiyasuttaṃ. Tattha **jiṇṇohamasmi abalo vītavaṇṇo**ti so kira brāhmaṇo jarābhibhūto vīsavassasatiko jātiyā, dubbalo ca ''idha padaṃ karissāmī''ti aññattheva karoti, vinaṭṭhapurimacchavivaṇṇo ca. Tenāha – ''jiṇṇohamasmi abalo vītavaṇṇo''ti. **Māhaṃ nassaṃ momuho antarāvā**ti māhaṃ tuyhaṃ dhammaṃ asacchikatvā antarāyeva avidvā hutvā anassiṃ. **Jātijarāya idha vippahāna**nti idheva tava pādamūle pāsāṇake vā cetiya jātijarāya vippahānaṃ nibbānadhammaṃ yamahaṃ vijaññaṃ, taṃ me ācikkha.

1128. Idāni yasmā piṅgiyo kāye sāpekkhatāya ''jiṇṇohamasmī''ti gāthamāha tenassa bhagavā kāye sinehappahānatthaṃ **''disvāna rūpesu vihaññamāne''**ti gāthamāha. Tattha **rūpesū**ti rūpahetu rūpapaccayā. **Vihaññamāne**ti kammakāraṇādīhi upahaññamāne. **Ruppanti rūpesū**ti cakkhurogādīhi ca rūpahetuyeva janā ruppanti bādhīyanti.

1129-30. Evaṃ bhagavatā yāva arahattaṃ tāva kathitaṃ paṭipattiṃ sutvāpi piṅgiyo jarādubbalatāya visesaṃ anadhigantvāva puna **''disā catasso''**ti imāya gāthāya bhagavantaṃ thomento desanaṃ yācati. Athassa bhagavā punapi yāva arahattaṃ, tāva paṭipadaṃ dassento **''taṇhādhipanne''**ti gāthamāha. Sesaṃ sabbattha pākaṭameva.

Imampi suttaṃ bhagavā arahattanikūṭeneva desesi. Desanāpariyosāne ca piṅgiyo anāgāmiphale patiṭṭhāsi. So kira antarantarā cintesi – ''evaṃ vicitrapaṭibhānaṃ nāma desanaṃ na labhi mayhaṃ

mātulo bāvarī savanāyā''ti. Tena sinehavikkhepena arahattaṃ pāpuṇituṃ nāsakkhi. Antevāsino panassa sahassajaṭilā arahattaṃ pāpuṇiṃsu. Sabbeva iddhimayapattacīvaradharā ehibhikkhavo ahesunti.

Paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya piṅgiyasuttavaṇṇanā niṭṭhitā.

Pārāyanatthutigāthāvaṇṇanā

Ito paraṃ saṅgītikārā desanaṃ thomentā **''idamavoca bhagavā''**tiādimāhaṃsu. Tattha **idamavocā**ti idaṃ parāyanaṃ avoca. **Paricārakasoḷasāna**nti bāvarissa paricārakena piṅgiyena saha soḷasannaṃ buddhassa vā bhagavato paricārakānaṃ soḷasannanti paricārakasoḷasannaṃ. Te eva ca **brāhmaṇā**. Tattha soḷasaparisā pana purato ca pacchato ca vāmapassato ca dakkhiṇapassato ca cha cha yojanāni nisinnā ujukena dvādasayojanikā ahosi. **Ajjhiṭṭho**ti yācito **atthamaññāyā**ti pāḷiatthamaññāya. **Dhammamaññāyā**ti pāḷimaññāya. **Pārāyana**nti evaṃ imassa dhammapariyāyassa adhivacanaṃ āropetvā tesaṃ brāhmaṇānaṃ nāmāni kittayantā **''ajito tissametteyyo…pe… buddhaseṭṭhaṃ upāgamu''**nti āhaṃsu.

1131-7. Tattha **sampannacaraṇa**nti nibbānapadaṭṭhānabhūtena pātimokkhasīlādinā sampannaṃ. **Isi**nti mahesiṃ. Sesaṃ pākaṭameva. Tato paraṃ **brahmacariyamacariṃsū**ti maggabrahmacariyaṃ acariṃsu. **Tasmā pārāyana**nti tassa pārabhūtassa nibbānassa ayananti vuttaṃ hoti.

Pārāyanānugītigāthāvaṇṇanā

1138. **Pārāyanamanugāyissa**nti assa ayaṃ sambandho – bhagavatā hi pārāyane desite soḷasasahassā jaṭilā arahattaṃ pāpuṇiṃsu, avasesānañca cuddasakoṭisaṅkhānaṃ devamanussānaṃ dhammābhisamayo ahosi. Vuttañhetaṃ porāṇehi –

> ''Tato pāsāṇake ramme, pārāyanasamāgame;
> Amataṃ pāpayī buddho, cuddasa pāṇakoṭiyo''ti.

Niṭṭhitāya pana dhammadesanāya tato tato āgatā manussā bhagavato ānubhāvena attano attano gāmanigamādīsveva pāturahesuṃ. Bhagavāpi sāvatthimeva agamāsi paricārakasoḷasādīhi anekehi bhikkhusahassehi parivuto. Tattha piṅgiyo bhagavantaṃ vanditvā āha – ''gacchāmahaṃ, bhante, bāvarissa buddhuppādaṃ ārocetuṃ, paṭissutañhi tassa mayā''ti. Atha bhagavatā anuññāto ñāṇagamaneneva godhāvarītīraṃ gantvā pādagamanena assamābhimukho agamāsi. Tamenaṃ bāvarī brāhmaṇo maggaṃ olokento nisinno dūratova khārijaṭādivirahitaṃ bhikkhuvesena āgacchantaṃ disvā ''buddho loke uppanno''ti niṭṭhaṃ agamāsi. Sampattañcāpi naṃ pucchi – ''kiṃ, piṅgiya, buddho loke uppanno''ti. ''Āma, brāhmaṇa, uppanno, pāsāṇake cetiye nisinno amhākaṃ dhammaṃ desesi, tamahaṃ tuyhaṃ desessāmī''ti. Tato bāvarī mahatā sakkārena sapariso taṃ pūjetvā āsanaṃ paññāpesi. Tattha nisīditvā piṅgiyo **''pārāyanamanugāyissa''**ntiādimāha.

Tattha **anugāyissa**nti bhagavatā gītaṃ anugāyissaṃ. **Yathāddakkhī**ti yathā sāmaṃ saccābhisambodhena asādhāraṇañāṇena ca addakkhi. **Nikkāmo**ti pahīnakāmo. ''Nikkamo''tipi pāṭho, vīriyavāti attho nikkhanto vā akusalapakkhā. **Nibbano**ti kilesavanavirahito, taṇhāvirahito eva vā. **Kissa hetu musā bhaṇe**ti yehi kilesehi musā bhaṇeyya, ete tassa pahīnāti dasseti. Etena brāhmaṇassa savane ussāhaṃ janeti.

1139-41. **Vaṇṇūpasañhita**nti guṇūpasañhitaṃ. **Saccavhayo**ti ''buddho''ti sacceneva avhānena nāmena yutto. **Brahmeti** taṃ brāhmaṇaṃ ālapati. **Kubbanaka**nti parittavanaṃ. **Bahupphalaṃ**

kānanamāvaseyyāti anekaphalādivikatibharitaṃ kānanaṃ āgamma vaseyya. **Appadasse**ti bāvaripabhutike parittapañňe. **Mahodadhi**nti anotattādiṃ mahantaṃ udakarāsiṃ.

1142-4. **Yeme pubbe**ti ye ime pubbe. **Tamanudāsino**ti tamonudo āsino. **Bhūripaññāṇo**ti ñāṇadhajo. **Bhūrimedhaso**ti vipulapañño. **Sandiṭṭhikamakālika**nti sāmaṃ passitabbaphalaṃ, na ca kālantare pattabbaphalaṃ. **Anītika**nti kilesaītivirahitaṃ.

1145-50. Atha naṃ bāvarī āha **''kiṃ nu tamhā''**ti dve gāthā. Tato piṅgiyo bhagavato santikā avippavāsameva dīpento **''nāhaṃ tamhā''**tiādimāha. **Passāmi naṃ manasā cakkhunāvā**ti taṃ buddhaṃ ahaṃ cakkhunā viya manasā passāmi. **Namassamāno vivasemi ratti**nti namassamānova rattiṃ atināmemi. **Tena teneva nato**ti yena disābhāgena buddho, tena tenevāhampi nato tanninno tapponoti dasseti.

1151. **Dubbalathāmakassā**ti appathāmakassa, atha vā dubbalassa dutthāmakassa ca balavīriyahīnassāti vuttaṃ hoti. **Teneva kāyo na paletī**ti teneva dubbalathāmakattena kāyo na gacchati, yena vā buddho, tena na gacchati. ''Na paretī''tipi pāṭho, so evattho. **Tatthā**ti buddhassa santike. **Saṅkappayantāyā**ti saṅkappagamanena. **Tena yutto**ti yena buddho, tena yutto payutto anuyuttoti dasseti.

1152. **Paṅke sayāno**ti kāmakaddame sayamāno. **Dīpā dīpaṃ upaplavi**nti satthārādito satthārādiṃ abhigacchiṃ. **Athaddasāsiṃ sambuddha**nti sohaṃ evaṃ duddiṭṭhiṃ gahetvā anvāhiṇḍanto atha pāsāṇake cetiye buddhamaddakkhiṃ.

1153. Imissā gāthāya avasāne piṅgiyassa ca bāvarissa ca indriyaparipākaṃ viditvā bhagavā sāvatthiyaṃ ṭhitoyeva suvaṇṇobhāsaṃ muñci. Piṅgiyo bāvarissa buddhaguṇe vaṇṇayanto nisinno eva taṃ obhāsaṃ disvā ''kiṃ ida''nti vilokento bhagavantaṃ attano purato ṭhitaṃ viya disvā bāvaribrāhmaṇassa ''buddho āgato''ti ārocesi, brāhmaṇo uṭṭhāyāsanā añjaliṃ paggahetvā aṭṭhāsi. Bhagavāpi obhāsaṃ pharitvā brāhmaṇassa attānaṃ dassento ubhinnampi sappāyaṃ viditvā piṅgiyameva ālapamāno **''yathā ahū vakkalī''**ti imaṃ gāthamabhāsi.

Tassattho – **yathā vakkali**tthero saddhādhimutto ahosi, saddhādhurena ca arahattaṃ pāpuṇi. Yathā ca soḷasannaṃ eko **bhadrāvudho** nāma yathā ca **āḷavi gotamo, evameva tvampi pamuñcassu saddhaṃ**. Tato saddhāya adhimuccanto ''sabbe saṅkhārā aniccā''tiādinā nayena vipassanaṃ ārabhitvā **maccudheyyassa pāraṃ** nibbānaṃ gamissasīti arahattanikūṭeneva desanaṃ niṭṭhāpesi. Desanāpariyosāne piṅgiyo arahatte bāvarī anāgāmiphale patiṭṭhahi. Bāvaribrāhmaṇassa sissā pana pañcasatā sotāpannā ahesuṃ.

1154-5. Idāni piṅgiyo attano pasādaṃ pavedento **''esa bhiyyo''**tiādimāha. Tattha **paṭibhānavā**ti paṭibhānapaṭisambhidāya upeto. **Adhideve abhiññāyā**ti adhidevakare dhamme ñatvā. **Parovara**nti hīnapaṇītaṃ, attano ca parassa ca adhidevattakaraṃ sabbaṃ dhammajātaṃ vedīti vuttaṃ hoti. **Kaṅkhīnaṃ paṭijānata**nti kaṅkhīnaṃyeva sataṃ ''nikkaṅkhamhā''ti paṭijānantānaṃ.

1156. **Asaṃhīra**nti rāgādīhi asaṃhāriyaṃ. **Asaṃkuppa**nti akuppaṃ avipariṇāmadhammaṃ. Dvīhipi padehi nibbānaṃ bhaṇati. **Addhā gamissāmī**ti ekaṃseneva taṃ anupādisesaṃ nibbānadhātuṃ gamissāmi. **Na mettha kaṅkhā**ti natthi me ettha nibbāne kaṅkhā. **Evaṃ maṃ dhārehi adhimuttacitta**nti piṅgiyo ''evameva tvampi pamuñcassu saddha''nti. Iminā bhagavato ovādena attani saddhaṃ uppādetvā saddhādhureneva ca vimuñcitvā taṃ saddhādhimuttataṃ pakāsento bhagavantaṃ āha – ''evaṃ maṃ dhārehi adhimuttacitta''nti. Ayamettha adhippāyo ''yathā maṃ tvaṃ avaca, evameva adhimuttaṃ dhārehī''ti.

Iti paramatthajotikāya khuddaka-aṭṭhakathāya

Suttanipāta-aṭṭhakathāya soḷasabrāhmaṇasuttavaṇṇanā niṭṭhitā.

Niṭṭhito ca pañcamo vaggo atthavaṇṇanānayato, nāmena

Pārāyanavaggoti.

Nigamanakathā

Ettāvatā ca yaṃ vuttaṃ –

''Uttamaṃ vandaneyyānaṃ, vanditvā ratanattayaṃ;
Yo khuddakanikāyamhi, khuddācārappahāyinā.

''Desito lokanāthena, lokanittharaṇesinā;
Tassa suttanipātassa, karissāmatthavaṇṇana''nti.

Ettha uragavaggādipañcavaggasaṅgahitassa uragasuttādisattatisuttappabhedassa suttanipātassa atthavaṇṇanā katā hoti. Tenetaṃ vuccati –

''Imaṃ suttanipātassa, karontenatthavaṇṇanaṃ;
Saddhammaṭṭhitikāmena, yaṃ pattaṃ kusalaṃ mayā.

''Tassānubhāvato khippaṃ, dhamme ariyappavedite;
Vuḍḍhiṃ virūḷhiṃ vepullaṃ, pāpuṇātu ayaṃ jano''ti.

(Pariyattippamāṇato catucattālīsamattā bhāṇavārā.)

Paramavisuddhasaddhābuddhivīriyappaṭimaṇḍitena sīlācārajjavamaddavādiguṇasamudayasamuditena sakasamayasamayantaragahanajjhogāhaṇasamatthena paññāveyyattiyasamannāgatena tipiṭakapariyattippabhede sāṭṭhakathe satthusāsane appaṭihatañāṇappabhāvena mahāveyyākaraṇena karaṇasampattijanitasukhaviniggatamadhurodāravacanalāvaṇṇayuttena yuttamuttavādinā vādīvarena mahākavinā chaḷabhiññāpaṭisambhidādippabhedaguṇapaṭimaṇḍite uttarimanussadhamme suppatiṭṭhitabuddhīnaṃ theravaṃsappadīpānaṃ therānaṃ mahāvihāravāsīnaṃ vaṃsālaṅkārabhūtena vipulavisuddhabuddhinā **buddhaghoso**ti garūhi gahitanāmadheyyena therena katā ayaṃ **paramatthajotikā** nāma suttanipāta-aṭṭhakathā –

Tāva tiṭṭhatu lokasmiṃ, lokanittharaṇesinaṃ;
Dassentī kulaputtānaṃ, nayaṃ paññāvisuddhiyā.

Yāva buddhoti nāmampi, suddhacittassa tādino;
Lokamhi lokajeṭṭhassa, pavattati mahesinoti.

Suttanipāta-atthavaṇṇanā niṭṭhitā.

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MAHABHARATA

Adi Parva

{ 1 }

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The Complete Mahabharata
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The Complete Mahabharata
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RAMESH MENON

First published in 2009 by
Rupa Publications India Pvt. Ltd.
7/16, Ansari Road, Daryaganj
New Delhi 110002

Sales centres:
Allahabad Bengaluru Chennai
Hyderabad Jaipur Kathmandu
Kolkata Mumbai

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Cover design: Moonis Ijlal

This digital edition published in 2012

e-ISBN: 978-81-291-2173-8

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For Sri RK Mehra,
valued friend, great Publisher

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A BRIEF INTRODUCTION

The last complete version of the Mahabharata to be written in India in English prose was the translation by Kisari Mohan Ganguli in the late 19th century. He wrote it between 1883 and 1896. To the best of my knowledge, it still remains the only full English prose rendering of the Epic by any Indian.

More than a hundred years have passed since Ganguli achieved his monumental task. Despite its closeness to the original Sanskrit and its undeniable power, in more than a hundred years the language and style of the Ganguli translation have inevitably become archaic.

It seemed a shame that this most magnificent of epics, a national treasure, an indisputable classic of world literature, believed by many to be the greatest of all books ever written, is not available in complete form to the Indian (or any) reader in modern, literary and easily accessible English: as retold by Indian writers.

So we, a group of Indian writers and editors, warmly and patiently supported by our publisher Rupa & Co, undertook a line-by-line retelling of the complete Mahabharata, for the contemporary and future reader. Our aim has not been to write a scholarly translation of the Great Epic, but an eminently readable one, without vitiating either the spirit or the poetry of the original, and without reducing its length.

This is not a translation from the Sanskrit but based almost entirely on the Ganguli text, and he himself did use more than one Sanskrit version for his work. However, as will be obvious, the style of this new rendering is very much our own, and our hope is to bring as much of the majesty and enchantment of this awesome epic to you as is possible in English.

Ramesh Menon
Series Editor

ACKNOWLEDGEMENTS

Sanjana Roy Choudhury, Kadambari Mishra, Deepthi Talwar and Jayashree Kumar edited and proofread this first volume of the Mahabharata. I am most grateful to them for their fine, painstaking work.

CANTO 1

PARVA SAMGRAHA

AUM! I bow down to Narayana and Nara, the most exalted Purusha, and to the Devi Saraswati, and utter the word Jaya. Ugrasrava is the son of Romaharshana; he is a Suta and a master of the Puranas. One day, bowing reverently, he came to the great Rishis of flinchless austerity who sat at their ease after attending the twelve years' yagna of Saunaka Kulapati, in the Naimisha vana. The Munis were eager to listen to the marvellous legends of Ugrasrava, who had come to their asrama in the forest. The holy ones welcomed him with respect. He greeted those Sages with folded hands and inquired after the evolution of their tapasya.

When the Rishis all sat again, Romaharshana's son also humbly sat upon the seat they offered him. Seeing that he was comfortable, and refreshed, one of the Rishis said, 'From where are you coming, lotus-eyed Sauti, and where have you been spending your time? Tell me, who asks you this, in detail.'

The eloquent Sauti replied appositely and at length in that large conclave of illustrious tapasvins; the language he used was chaste and high, suited to their way of life.

Sauti said, 'I heard the diverse, sacred and marvellous tales, which Krishna Dwaipayana composed in his Mahabharata, and which Vaisampayana narrated at the sarpa yagna of the noble Rajarishi Janamejaya, the son of Parikshit, foremost among Kshatriyas.

Later, I ranged the Earth, visiting many tirthas and other shrines. I journeyed to Samantapanchaka, revered by the Dvijas, where the sons of Kuru and those of Pandu fought their Great War, with all the Kshatriyas of the land fighting for one side or the other.

From there, being eager to meet you, I have come into your presence. Worshipful Sages, you are all like Brahman to me. Most blessed ones, you shine in this yagnashala with the splendour of the Sun. You have finished

your dhyana and have fed the holy fire. Now you sit here, at your ease, with no cares.

Tell me, greatest of Dvijas, what would you hear from me? Shall I recount the sacred tales of the Puranas, which tell of dharma and artha, or shall I tell you about the deeds of enlightened Rishis and of the kings of men?'

The Rishis replied, 'The Purana that was first propounded by the great Dwaipayana. When both the Devas and the Brahmarishis had heard it, they said it was the foremost of all Itihasas, histories. It varies in both diction and divisions, has intricate and subtle meanings, logically combined and gleaned from the Vedas, and it is a most holy work. It is composed in elegant language and includes the subjects of every other book. Other Shastras elucidate this Purana, and it reflects the inmost meaning of the four Vedas. We want to listen to that Itihasa, which is also called the Bharata, the magnificent Vyasa's holy masterwork, which dispels the fear of evil. We would hear it exactly as the Rishi Vaisampayana told it, joyously, under the direction of Dwaipayana himself, at the sarpa yagna, the snake-sacrifice of Raja Janamejaya.'

Sauti then said, 'I bow to the Primordial Being, Isana, to whom the people all make offerings, whom the multitude adores. He is the true and immortal One – Brahman, manifest, unmanifest and eternal. He both exists and appears not to. He is the Universe and also distinct from the Universe, the creator of all things, high and low, the ancient, exalted, inexhaustible One. He is Vishnu, benign and benignity personified, worthy of all worship, pure, perfect. He is Hari, sovereign of the faculties, the mover of all things, mobile and motionless.

I will now narrate the sacred thoughts of the illumined Muni Vyasa, of marvellous accomplishments, whom all here revere. Some pauranikas have already taught this Itihasa, some now teach it, and others will hereafter disseminate it across the Earth. It is a vast treasure of knowledge, and its fame is established through the three Lokas. The Dvijas, the twice-born, possess it both in detail and in full. The erudite delight in it for being adorned with elegance, with conversations human and divine and with myriad poetic metres.

When this world was without light, plunged in absolute darkness, a Mighty Egg appeared, the First Cause of creation, the single, infinite, inexhaustible seed of all created beings. This is the Mahavidya, formed at

the beginning of the Yuga, when, we hear, Brahman the true light, the eternal, inconceivable Being, was present equally everywhere, the unseen and subtle Cause, whose nature is both of being and nothingness.

From this Egg, Pitamaha Brahma emerged, the first Prajapati, along with Vishnu Suraguru and Siva Sthanu. Then the twenty-one Prajapatis appeared – Manu, Vasishta and Parameshthi, ten Prachetas, Daksha, and the seven sons of Daksha.

Then appeared the incomprehensible Purusha, whom all the Rishis know, and also the Viswedevas, the Adityas, the Vasus, the Aswin twins, the Yakshas, the Sadhyas, the Pisachas, the Guhyakas, and the Pitrs.

After these, the wise and most holy Brahmarishis were created, and the numerous Rajarishis distinguished by every noble quality. So too, the waters, the heavens, the earth, the air, the sky, the cardinal points of the heavens, the years, the seasons, the months, the fortnights—called pakshas—with day and night, in proper succession. Thus, all things that are known to man were made.

And when the Yugas end, whatever is seen in the Universe, animate and inanimate, will again be dissolved. When the next Yugas begin, all things will be renewed and like the many fruits of the Earth, succeed one another in the order of their seasons. So the Wheel revolves ceaselessly in the world, without beginning and without end, destroying all things.

The generation of Devas, in brief, was thirty-three thousand, thirty-three hundred and thirty-three. The sons of Div were Brihadbhanu, Chakshus, Atma, Vibhavasu, Savita, Richika, Arka, Bhanu, Asavaha and Ravi. Of these Vivaswans of old, Mahya was the youngest, whose son was Devavrata. Devavrata's son Suvrata had three sons—Dasajyoti, Satajyoti and Sahasrajyoti; each of them sired numerous offspring. The illustrious Dasajyoti had ten thousand progeny, Satajyoti ten times that number, and Sahasrajyoti ten times as many as Satajyoti.

From these descended the clans of the Kurus, the Yadus, and of Bharata; the lineage of Yayati and of Ikshvaku, and also all the Rajarishis. Numerous, too, were their generations, and abundant were the creatures and their places of abode. The triune mystery—the Vedas, Yoga and Vijnana Dharma, Artha and Kama; the many books upon the subject of Dharma, Artha and Kama; rules for the conduct of humankind; also, histories and discourses upon various Srutis all these the Rishi Vyasa saw. They are here in their proper order, and mentioned as examples of the Shastras.

The Rishi Vyasa promulgated this vast treasure of knowledge in both a comprehensive and an abridged form. The learned of this world always want to know both versions. Some read the Bharata from the invocatory mantra; others begin with the story of Astika, others with Uparichara; while some Brahmanas study the entire epic.

Men of learning exhibit their different knowledges of the text when they comment upon the composition. Some are skilful at expounding its meaning, while others remember its contents in complete detail.

Having, with penance and meditation, tapasya and dhyana, analysed the eternal Veda, the son of Satyavati later composed this sacred history. When that knowing Brahmarishi, of fierce vows, the noble Vyasa, son of Parasara, finished this greatest of all epics, he considered how he could transmit it to his disciples and leave it behind for posterity. And Brahma, who owns the six attributes, who is the Guru of the world, knew the anxiety of the Rishi Dwaipayana. Brahma appeared in the place where Vyasa was: to grant the Sage what he desired and thus benefit the people of the Earth.

Vyasa sat lost in thought, surrounded by all the tribes of Munis. Seeing Brahma, he rose in astonishment, and standing with joined palms, the Rishi bowed low and ordered a darbhasana fetched for the Pitamaha. Vyasa circumambulated in pradakshina Him who is called Hiranyagarbha, seated upon that especial and lofty grass throne, and came and stood near Him. Brahma Parameshthi commanded him to sit near the asana, and Vyasa did so, his heart full of love, and smiling in joy.

The glorious Vyasa said to Brahma Parameshthi, "Divine Brahma, I have composed a kavya, a poem, which is highly regarded. In it, I have explained the mystery of the Veda and the other scriptures; the rituals of the Upanishads with their angas; the Puranas and Itihasas that I have compiled and named after the three divisions of time, the nature of ageing and decay, of fear, disease, being and non-being; a description of different varnas and the various stages of life: laws for the four varnas, the true import of the Puranas; an account of sannyasa and the duties of a brahmacharin; the dimensions of the Sun and Moon, the planets, galaxies, and stars, along with the duration of the four ages; the Rik, Sama and Yajur Vedas; also, the Adhyatma; the sciences of Nyaya, the diagnosis and the treatment of disease; charity and Pasupatadharma; births heavenly and human, for different ends; a description of the tirthas and other holy places, of rivers, mountains, forests, the ocean, of the unearthly cities and the Kalpas; the art

of war; the different nations and languages, the nature and customs of the people; and the All-pervading Spirit – all these I have told of in my poem. But now I cannot find anyone to be my scribe for this work, not on this Earth."

Brahma said, "In this gathering of Munis renowned for their sanctity, I honour you for your deep knowledge of divine mysteries. I know you have revealed the Divine Word, from its first utterance, in the language of truth. You have called your present work a kavya, a poem, and so it shall be a poem. No other poet's work shall ever equal this kavya of yours, even as the other three asramas of life are forever lesser than the grihastasrama. O Muni, let us consider Ganesha to become your amanuensis, to write this epic poem down."'

Sauti said, 'Having spoken thus to Vyasa, Brahma left for his own realm, Brahmaloka. Vyasa now thought prayerfully of Ganesha; and Ganesha, remover of obstacles, always ready to fulfil the desires of his devotees, came immediately to the place where Vyasa sat.

When he had been worshipped, welcomed and was seated, Vyasa said to him, "O Guru of the Ganas! I beg you, be the scribe for the Bharata, which I have conceived in my imagination, and which I shall narrate to you."

Ganesha answered, "I will be your scribe if my nib does not stop writing for even a moment."

Vyasa said to that Deity, "Wherever there is anything that you do not properly understand, you must stop writing."

Ganesha signified his assent by saying AUM! and was ready to begin. Vyasa began his narration; and to divert Ganesha, and to gain time, he wove the warp and weft of his legend exceedingly close, with many a diversion.

By this ruse, he dictated his work and never allowed Ganesha's nib, which was a tusk he took from his own face, to be still for a moment, for he was always ahead of his scribe.'

'I am,' continued Sauti, 'acquainted with eight thousand and eight hundred verses, and so is Suka, and perhaps Sanjaya. From the mysteriousness of their meaning, O Munis, no one is able, to this day, to penetrate those close-knit and difficult slokas. Even the omniscient Ganesha took a moment to consider; Vyasa, however, continued to compose more verses, abundantly.

As an instrument for applying kohl does, this awesome work has opened the eyes of the inquisitive world, blinded by the darkness of ignorance. As

the Sun dispels the darkness, so does the Bharata by its treatises on dharma, artha, kama, and final moksha dispel the ignorance of men. As the full Moon unfurls the buds of the water lily with his soft light, so this Purana reveals the light of the Sruti, and makes the human intellect bloom. The torch of this Itihasa destroys the darkness of ignorance, and then the entire mansion of Prakriti becomes illumined.

This work is a tree. The chapter of contents is its seed; the divisions called Pauloma and Astika are its root; the portion called Sambhava is its trunk; the books called Sabha and Aranya are roosting perches; the Parva called Arani, the knots on the bole; the Virata and Udyoga Parvas, the pith; the book named Bhishma, the main branch; the book called Drona, the leaves; the Karna Parva, the fair flowers; the book named Saya, their sweet fragrance; the books entitled Stri and Asthika, the refreshing shade; the book called Shanti, the mighty fruit; the book called Aswamedha, the immortal sap; the Asramavasika, the place where the tree grows; and the book called Mausala is an epitome of the Vedas and held in great reverence by virtuous Brahmanas. The tree of the Bharata, as inexhaustible to mankind as the clouds, shall be a source of livelihood to all poets of distinction.'

Sauti continued, 'I will now tell you of the immortal flower and fruit of this tree, whose scent is pure and flavour delicious, and which not the Devas can destroy.

Once, when implored by Bhishma, the wise son of Ganga, and by his own mother Satyavati, the spiritual and virtuous Krishna Dwaipayana fathered three sons, who were like three fires, upon the two wives of Vichitravirya; and having sired Dhritarashtra, Pandu and Vidura, he returned to his asrama to continue his tapasya.

Not until after these three were born, grown and, even, departed on their final journey, did the great Vyasa make the Bharata known in this world of men. When Janamejaya and thousands of Brahmanas begged him, he commanded his disciple Vaisampayana, who sat next to him; and Vaisampayana, sitting with the sadasyas, the guests, recited the Bharata, during the intervals in the rituals of the snake sacrifice, for the others repeatedly urged him to do so.

Vyasa has described exhaustively the greatness of the house of Kuru, the virtuousness of Gandhari, the wisdom of Vidura, and the constancy of Kunti. The noble Rishi has dwelt upon the divinity of Krishna, the dharma

of the sons of Pandu, and the evil ways of the sons and confederates of Dhritarashtra.

Originally, Vyasa composed the Bharata in twenty-four thousand verses, without the digressions and upakathas; the learned recognise only these as the Bharata. Later, he composed an outline in one hundred and fifty verses, comprising the introduction and the chapter of contents. This he first taught to his son Suka; and after, he gave it to some of his other sishyas, who possessed the same gifts as his son.

After this, he composed another six hundred thousand verses. Of these, thirty lakhs are known in the world of the Devas; fifteen hundred thousand in the world of the Pitrs; fourteen lakhs among the Gandharvas, and one hundred thousand in the world of men. Narada recited these to the Devas; Devala to the Pitrs; and Suka to the Gandharvas, Yakshas and Rakshasas. In this world, they were recited by Vaisampayana, one of Vyasa's disciples, a man of dharma and foremost among the knowers of the Veda.

Know that I, Sauti Ugrasrava, have also repeated one hundred thousand verses.

Yudhishtira is a vast tree, formed of adhyatma and dharma; Arjuna is its trunk; Bhimasena, its branches; the two sons of Madri are its fruit and flowers; and its roots are Krishna, Brahma, and the Brahmanas.

After he had subdued many kingdoms by his wisdom and prowess, Pandu went to stay with some Munis in a forest. He came to hunt, but brought misfortune upon himself when he killed a stag in the act of mating with its hind. This became a warning that guided the conduct of the princes of his house, his sons, throughout their lives.

To fulfil the laws of grihasta, Kunti and Madri invoked the Devas – Dharma, Vayu, Indra; and the divinities the twin Aswins, and these gods sired sons upon them. Their sons grew up in the care of their two mothers, in the society of hermits, in the midst of tapovanas and holy asramas of Rishis. Then the Rishis brought the sons of Pandu to Hastinapura, into the presence of Dhritarashtra and his sons; they came wearing the habits of brahmacharis, following their masters as students, with their hair tied in topknots on their heads.

"These sishyas of ours," said the Rishis, "are as your sons, your brothers, and your friends; they are Pandavas." Saying this, the Munis vanished.

When the Kauravas heard they were the sons of Pandu, the noble ones among them shouted for great joy. Others, however, said they were not the

sons of Pandu; others said they were; while a few asked how they could be his sons, when he had been dead for so long.

Yet voices on all sides cried, “They are welcome! Through divine Providence we see the family of Pandu again! Let their welcome be proclaimed!”

When the people fell silent, a great applause of invisible spirits rang everywhere, so every direction of the sky echoed. Showers of divinely fragrant flowers fell upon the Earth, and the deep sound of conches and batteries of kettledrums was heard when the young princes arrived. The joy of all the citizens reverberated from Bhumi, the Earth, and reached back up into Swarga, the Heavens.

The Pandavas had already imbibed the Vedas and the other Shastras, and they began living in Hastinapura, respected by all and fearing none.

Men of influence in the city were pleased by the purity of Yudhishtira, the strength of Bhima, the valour of Arjuna, the submissiveness of Kunti to her elders, and the humility of the twins, Nakula and Sahadeva; and the people rejoiced in their noble traits.

Later, Arjuna won the virgin Krishnaa [1] at her swayamvara, in a great gathering of kings, by performing an incredibly difficult feat of archery.

Then on, he was revered in this world as the greatest bowman; and upon fields of battle, too, like the Sun, his enemies could hardly face him: so brilliant was he, so superior. And having vanquished all the neighbouring Kshatriyas and every considerable tribe, he enabled the Raja Yudhishtira, his eldest brother, to perform the greatest martial sacrifice, the Rajasuya yagna.

With the knowing and shrewd counsel of Krishna and by the valour of Bhimasena and Arjuna, Yudhishtira slew Jarasandha, the hitherto invincible king of Magadha, and the proud Chaidya Sishupala. Then, he had indeed gained the right to perform the grand and superabundant Rajasuya yagna, which bestows transcendent punya, spiritual merit.

Duryodhana came to this sacrifice. He saw the vast wealth of the Pandavas, in evidence everywhere, the bounty of the offerings, the precious stones, gold and ornaments. He saw their wealth in the form of cows, elephants and horses; the rare silks, brocades, garments and mantles; the precious shawls and furs and carpets, made of the skin of the Ranku deer. Envy and grief welled up inside him.

And when he saw the great and exquisite sabha of Mayaa Danava, the Asura architect, as wonderful as any unearthly court, he burned with rage and jealousy. When he was deceived by some cunning architectural illusions that Mayaa had created in his sabha, Bhimasena mocked him heartily in the presence of Krishnaa Draupadi; he laughed at his cousin as he might at a servant.

News came to Dhritarashtra, that, though his son Duryodhana was surrounded by every luxury and indulging in every pleasure, and lived amidst untold riches, he was pale and wasting away, as if from some secret sickness. In a while, out of his excessive fondness for his eldest son, Dhritarashtra gave his consent to their playing a game of dice against the sons of Pandu.

When Vasudeva Krishna heard about this, he was furious. Yet, he did nothing to prevent the game of dice, and the terrible consequences that accrued from it for the Pandavas. Despite Vidura, Bhishma, Drona, and Kripa, the son of Saradwan, Krishna stoked the fire that caused the awesome war that ensued, and consumed the very race of Kshatriyas.

When Dhritarashtra heard the dreadful news that the Pandavas had won the war, he remembered the resolves of Duryodhana, Karna and Shakuni. He pondered in silence for a while, then, spoke to Sanjaya, his sarathy and counsellor.

"Listen carefully, Sanjaya, to everything I am about to say, and let it be beneath you to treat me contemptuously. You know the Shastras well; you are intelligent and wise. I was never in favour of fighting the war, and I took no delight in the destruction of my race. I made no distinction between my own children and the children of Pandu. My sons were wilful and despised me because of my age and infirmity. Being blind and powerless, and because I loved my sons as every father does, I suffered it all.

I was foolish, and my thoughtless Duryodhana's folly grew day by day. In Indraprastha, he saw the wealth and incomparable power of the mighty sons of Pandu. They mocked him for his clumsiness in the Mayaa sabha. He could not bear it, and yet neither could he face the Pandavas in battle. Though he was a Kshatriya, he dared not attempt to find fortune by fighting an honourable war. Instead, he sought the help of the king of Gandhara and contrived a game of dice. It was not a fair game, for the dice Shakuni used were loaded.

Hear, Sanjaya, all that happened thereafter and came to my knowledge. And when you have heard what I say, remember everything as it transpired, and you will know that I had prophetic foresight of what would happen finally.

When I heard that Arjuna bent the bow, pierced the difficult target, brought it down, and took the young woman Krishnaa triumphantly, under the eyes of the assembled Kshatriyas, already, O Sanjaya, I knew we could never hope to prevail.

Then I heard Arjuna had married Subhadra of the race of Madhu, in gandharva vivaha, by the rite of abduction, in the city of Dwaraka. I heard that her brothers, Krishna and Balarama, the two heroes of the race of Vrishni, went to Indraprastha, without any resentment and as friends of the Pandavas, and then, O Sanjaya, I had no hope that we could prevail.

I heard that Arjuna, with uncanny archery, held up the storm sent down by his father Indra, king of the Devas. I heard that Arjuna had pleased Agni by giving him the forest of Khandhava to consume, and then, O Sanjaya, I lost hope of success.

When I heard that the five Pandavas with their mother Kunti had escaped from the house of lac, and that Vidura had helped them effect their escape, then, O Sanjaya, I had no hope of success.

When I heard that, after having pierced the mark in the arena, Arjuna had won Draupadi, and that the brave Panchalas had joined the Pandavas, then, O Sanjaya, I knew we would never have victory.

When I heard that Jarasandha, crown jewel of the royal line of Magadha, and sunlike among all Kshatriyas, had been slain by Bhima with his bare hands, then, O Sanjaya, I knew we had no hope of prevailing.

When I heard that the sons of Pandu had vanquished the kings of all the kingdoms throughout the land and performed the imperial Rajasuya yagna, then, O Sanjaya, I knew our cause was lost. When I heard that Draupadi, her voice choking with tears, full of agony, and in her period, wearing a single cloth, had been dragged into our court, and though she had protectors, had been treated as if she had none, then, O Sanjaya, I had no hope of success. When I heard that my evil wretch Dushasana was trying to strip her of that single garment, but could only pull reams of many-hued cloth from her body into a heap, but not arrive at its end, then, O Sanjaya, I had no hope of success. When I heard that, beaten by Shakuni at the game of dice and deprived of his kingdom, Yudhishtira still had his invincible

brothers with him, then, O Sanjaya, I had no hope of ever prevailing. When I heard that the righteous Pandavas wept in shame and torment, when they followed their elder brother into the wilderness and occupied themselves variously to lessen his discomfort, then, O Sanjaya, I had no hope of success. When I heard that Snatakas and other noble Brahmanas, who live by alms, had followed Yudhishtira into the wilderness, then, O Sanjaya, I had no hope of succeeding. When I heard that Arjuna had pleased the God of gods, Tryambaka, the three-eyed, who came disguised as a hunter, and that he received the Pasupatastra from Siva, then, O Sanjaya, I had no hope of success. When I heard that the honest and renowned Arjuna had gone to Devaloka, and had obtained Devastras there from Indra himself then, O Sanjaya, I knew we could never win. When I heard that Arjuna had vanquished the Kalakeyas and the Paulomas, arrogant with the boon they had which made them invulnerable even to the Devas, then, O Sanjaya, I had no hope of victory. When I heard that Arjuna Parantapa, scourge of his enemies, had been to the realm of Indra to kill those Asuras, and had returned victorious, then, O Sanjaya, I knew we were doomed. When I heard that Bhima and the other sons of Pritha, accompanied by Vaisravana, had arrived in the country that is inaccessible to man, then, O Sanjaya, I had no hope of success. When I heard that my sons, misled by Karna's advice, while on their Ghoshayatra, had been taken prisoners by the Gandharvas and then freed by Arjuna, then, O Sanjaya, I had no hope of succeeding. When I heard that Dharma, the God of Justice, came as a Yaksha and asked Yudhishtira some questions about dharma, then, O Sanjaya, I had no hope of success. When I heard that my sons had failed to discover the Pandavas in disguise, while they lived with Draupadi in the kingdom of Virata, then, O Sanjaya, I had no hope of success. When I heard that the great Kshatriyas of my kingdom had all been vanquished by Arjuna, by himself, in a single chariot, in the country of Virata, then, O Sanjaya, I had no hope of success. When I heard that Vasudeva of the race of Madhu, who covered this Earth with one stride, was committed to the welfare of the Pandavas, then, O Sanjaya, I had no hope of success. When I heard that the king of the Matsyas had offered his virtuous daughter Uttaraa to Arjuna and that Arjuna had accepted her for his son Abhimanyu, then, O Sanjaya, I had no hope of success. When I heard that Yudhishtira, beaten at dice, his wealth and kingdom snatched from him, exiled and his old connections severed, had still assembled an army of seven Akshauhinis, then, O Sanjaya, I had

no hope of victory. When I heard Narada declare that Krishna and Arjuna were Nara and Narayana and that he, Narada, had seen them together in Brahmaloka, then, O Sanjaya, I had no hope of being victorious. When I heard that Krishna was anxious to make peace, for the good of humankind, and came to the Kurus, but went away without having been able to accomplish his mission, then, O Sanjaya, I had no hope of success. When I heard that Karna and Duryodhana resolved on imprisoning Krishna, but he revealed his Viswarupa, his body the Universe, then, O Sanjaya, I had no hope of success. When I heard that as he was leaving Hastinapura, Pritha stood, sorrowing, near his chariot and Krishna consoled her, then, O Sanjaya, I had no hope that we could have victory. When I heard that Vasudeva and Bhishma, son of Shantanu, counselled the Pandavas and that Drona, son of Bharadwaja, blessed them, then, O Sanjaya, I had no hope of succeeding. When Karna said to Bhishma, 'I will not fight while you are fighting', and left the field, then, O Sanjaya, I had no hope of winning the war. When I heard that Krishna, Arjuna, and the bow Gandiva of untold prowess these three of fearsome tejas, energy had come together, then, O Sanjaya, I had no hope of victory. When I heard that Arjuna was seized by compunction in his chariot and ready to abandon the war, but Krishna showed him all the worlds within his body, then, O Sanjaya, I had no hope that we could prevail. When I heard that Bhishma, the desolator of our enemies, who killed ten thousand warriors every day in battle, had not slain any of the Pandavas, then, O Sanjaya, I had no hope. When I heard that Bhishma, the righteous son of Ganga, himself told the sons of Pandu how he could be slain in battle, and that the Pandavas slew him joyfully, then, O Sanjaya, I had no hope of succeeding. When I heard that Arjuna placed Sikhandin before himself in his chariot, and shot the invincible Bhishma of boundless courage with a torrent of arrows, then, O Sanjaya, I had no hope of success. When I heard that the aged Kshatriya Bhishma, having all but razed the race of Shomaka, was felled and lay upon a bed of arrows, then, O Sanjaya, I had no hope of being victorious. When I heard that upon Bhishma's being thirsty and asking for water, Arjuna pierced the ground with the Parjannyastra and quenched his thirst, then, O Sanjaya, I had no hope of success. When Vayu, with Indra and Surya, united as allies for the success of the sons of Kunti, and beasts of prey terrified our legions by their inauspicious presence, then, O Sanjaya, I had no hope of success. When the exceptional warrior Drona, though he showed a myriad marvellous varieties

of the art of war, did not slay any of the Pandavas, then, O Sanjaya, I lost hope that we might win. When I heard that the Maharatha Samsaptakas of our army who meant to bring Arjuna down were all killed by Arjuna, then, O Sanjaya, I had no hope of success. When I heard that our impenetrable vyuha, guarded by the mighty Drona, had been cloven, singly, and entered by Subhadra's valiant son, O Sanjaya, I lost hope of victory. When I heard that our Maharathas, unable to vanquish Arjuna, had surrounded and murdered the boy Abhimanyu, and crowed over this slaughter with beaming faces, then, O Sanjaya, I lost hope of success. When I heard that the foolish Kauravas shouted for joy after killing Abhimanyu and that the enraged Arjuna swore to kill Jayadratha, then, O Sanjaya, I had no hope of succeeding. When I heard that Arjuna fulfilled his vow in the face of all his enemies, then, O Sanjaya, I had no hope. When I heard that when Arjuna's horses were overcome with tiredness, Krishna unyoked them, made them drink and harnessed them again before he brought them back into battle, Sanjaya, I lost every hope. When I heard that while his horses were exhausted and went to drink, Arjuna remained in his chariot and held all his attackers at bay, Sanjaya, I knew our cause was lost. When I heard that Satyaki of the race of Vrishni struck panic into the invincible elephant legions of the army of Drona and rode easily to the side of Krishna and Arjuna, then, Sanjaya, I had no hope of victory. When I heard that after having Bhimasena helpless and in the eye of his arrow, Karna allowed him to escape with his life, only taunting him and dragging him a short way with the end of his bow, then, O Sanjaya, I had no hope of success. When I heard that Drona, Kritavarma, Kripa, Karna, Aswatthama, and the heroic Salya, king of Madra could not prevent the slaying of Saindhava Jayadratha, then, O Sanjaya, I had no hope of success. When I heard that Krishna's cunning made Karna use the celestial Sakti, given him by Indra, against the Rakshasa Ghatotkacha of the dreadful visage, then, Sanjaya, I had no hope of success. When I heard that in the duel between Karna and Ghatotkacha, that Sakti, which could surely have slain Arjuna, had been cast at Ghatotkacha, Sanjaya, I lost hope again. When I heard that Dhristadyumna broke every law of honourable battle, and slew Drona who sat alone, unresisting and determined to die in his chariot, then, O Sanjaya, I lost every hope. When I heard that Madri's son Nakula engaged Aswatthama in single combat before both armies, proved equal to Drona's son and drove his chariot in circles around Aswatthama, then, O Sanjaya, I had no hope of

victory. When, upon the death of Drona, his son invoked the Narayanastra but failed to consume the Pandavas, then, Sanjaya, I had no hope. When I heard that Bhimasena drank the blood of his brother Dushasana on the battlefield without anybody being able to stop him, then, O Sanjaya, I had no hope of victory. When I heard that the boundlessly valiant, invincible Karna was slain by Arjuna in that duel between brothers, mysterious even to the gods, then, Sanjaya, I had no hope of success. When I heard that Yudhisthira Dharmaraja defeated the tameless Aswatthama, Dushasana, and the fierce Kritavarma, too, then, O Sanjaya, I had no hope of victory. When I heard that Yudhishtira killed the brave king of Madra, who always dared Krishna to do battle with him, then, O Sanjaya, I had no hope of success. When I heard that the evil Shakuni, who owned occult powers, who was the very root of the gambling, and indeed, all the bitter feud, was slain by Pandu's son Sahadeva, then, O Sanjaya, I lost hope of success. When I heard that the exhausted Duryodhana fled to a lake and sought sanctuary in its waters, lying there alone, his strength gone and without a chariot, then, O Sanjaya, I had no hope of succeeding. When I heard that the Pandavas arrived at that lake with Krishna, and standing on its shore, called out contemptuously, tauntingly to my son, who could never tolerate an insult, then, O Sanjaya, I had no hope of prevailing. When I heard that while, after showing in circles a dazzling array of innovative styles of gada yuddha, he was unfairly struck down, at Krishna's behest, then, Sanjaya, I had no hope of victory. When I heard that Aswatthama and his confederates slaughtered the Panchalas and the sons of Draupadi in their sleep, a horrible and dastardly deed, then, O Sanjaya, I had no hope of victory. When I heard that, pursued by Bhima, Aswatthama discharged the first of weapons, Aishika, which direly wounded the embryo in the womb of Uttaraa, then, O Sanjaya, I had no hope of winning. When I heard that Arjuna repulsed Aswatthama's astra, the Brahmashira, with another weapon over which he pronounced the word Sasti, and that Aswatthama had then to give up the jewel-like growth on his head, then, O Sanjaya, I lost all hope. When I heard that upon the embryo in the womb of Virata's daughter being wounded by Aswatthama with a mahastra, Dwaipayana and Krishna pronounced curses on Drona's son, then, O Sanjaya, I lost every hope.

Alas! I must pity Gandhari, childless now, all her grandchildren slain, her parents, brothers and kindred gone. Oh, hard indeed has been the

achievement of the Pandavas: they have recovered a kingdom and left no rival to challenge them.

Alas! I have heard that the war has left only ten alive: three from our side, and from the Pandavas', seven; that dreadful war has claimed eighteen Akshauhinis of Kshatriyas, all slain! All around me is darkness, and a swoon comes over me. Consciousness leaves me, Sanjaya, and my mind is far from me."'

Suta said, 'Thus bemoaning his fate, Dhritarashtra was overcome by anguish and swooned for a while; when he revived, he addressed Sanjaya again.

"After what has happened, Sanjaya, I want to put an end to my life at once; I find not the slightest advantage in preserving it any longer."'

Suta said, 'Sanjaya, wise son of Gavalgana, now interrupted the distraught lord of Earth, who lamented thus and sighed like a serpent, repeatedly fainting. Words of deep import spoke Sanjaya.

"You have heard, O Rajan, of the mighty men of immense valour, spoken of by Vyasa and the Rishi Narada: Kshatriyas born of royal families, splendid with every quality, versed in astras, glorious like amsas of Indra; men who conquered the world with dharma and performed sacrifices with offerings to Brahmanas, who having obtained renown in this world, at last succumbed to time. Such men were Saibya, the valiant Maharatha; Srinjaya, great amongst conquerors; Suhotra; Rantideva and the magnificent Kakshivanta; Balhika, Damana, Saryati, Ajita, and Nala; Viswamitra, destroyer of foes; Ambarisha, of matchless strength; Marutta, Manu, Ikshvaku, Gaya, and Bharata; Rama the son of Dasaratha; Sasabindu and Bhagiratha; Kritavirya, the fortunate, and Janamejaya; Yayati of untold punya who performed mahayagnas, in which the Devas themselves assisted him, and by whose vedis and stambas this entire Bhumi, with her peopled and uninhabited realms, is marked. The Devarishi Narada spoke of these twenty-four kings once to Saibya, when that king grieved over the loss of his children.

Besides these, other rajas had gone before, still more powerful, Maharathas of noble mind, resplendent with every worthy quality: Puru, Kuru, Yadu, Sura and Viswasrava of great glory; Anuha, Yuvanaswa, Kakutstha, Vikrami, and Raghu; Vijaya, Vitihorta, Anga, Bhava, Sweta, and Vripadguru; Usinara, Sataratha, Kanka, Duliduha, and Druma; Dambhodbhava, Para, Vena, Sagara, Sankriti, and Nimi; Ajeya, Parasu,

Pundra, Sambhu, and holy Devavridha; Devahuya, Supratika, and Brihadratha; Mahatsaha, Vinitatma, Shukratu, and Nala, the king of the Nishadas; Satyavrata, Santabhaya, Sumitra, and Subala; Janujangha, Anaranya, Arka, Priyabhritya, Chuchi-vrata, Balabandhu, Nirmardda, Ketusringa, and Brhidbala; Dhrishtaketu, Brihatketu, Driptaketu, and Niramaya; Abikshit, Chapala, Dhurta, Kritabandhu, and Dridheshudhi; Mahapurana-sambhavya, Pratyanga, Paraha and Sruti. These, O Rajan, and other kings, we hear enumerated in hundreds and thousands, and still others in millions, princes of power and wisdom, who renounced abundant kingdom and pleasures and met death just as your sons have done. Their dharma, valour and generosity, their magnanimity, faith, truth, purity, simplicity and mercy have been recorded for the world by holy pauranikas of bygone ages, men of great gyana. Though endowed with every noble virtue, they yielded up their lives. Your sons were malevolent, inflamed by passion, greedy and evil. You are versed in the Shastras, O Bharata[2], and are intelligent and wise; those whose hearts are guided by the Shastras never succumb to misfortune. You, O Kshatriya, know both the kindness and severity of fate; this anxiety for your children does not become you. It does not befit you to grieve over the inevitable: for who can avert the dictates of inelucatable fate? No one can escape the path marked out for him by Providence. Existence and non-existence, pleasure and pain, all have Time as their root. Time creates all things and Time destroys all creatures. It is Time that burns living beings and Time that extinguishes the fire. All conditions, good and evil, in the three worlds, are caused by Time. Time cuts short all things and creates them anew. Time is awake when all other things sleep; Time cannot be overcome. Time passes over all things without being slowed by any. Knowing, as you do, that all things past and future and all that is in the present moment are children of Time, it does not befit you to cast aside your reason.”’

Sauti said, ‘Thus, Sanjaya comforted the king Dhritarashtra, overwhelmed by grief for his sons, and restored some calm to his mind. And using these arguments of Sanjaya for his subject, Dwaipayana composed a holy Upanishad that has been given to the world by learned and holy Pauranikas in the Puranas they composed.

The study of the Mahabharata is an act of piety. He that reads a mere foot of it, with faith, has his sins washed away entirely. Here, Devas, Devarishis, and immaculate Brahmarishis of punya have been spoken of;

likewise, Yakshas and great Uragas, the Nagas. Here also the eternal Vasudeva, possessed of the six attributes, is described. He is the truth, and just, the pure and holy, the eternal Brahman, the Paramatman, the constant light, whose divine deeds the Sages recount; from whom the manifest and unmanifest Universe, with its principles of generation and evolution, and birth, death and rebirth issue. That which is called Adhyatma, the Sovereign Spirit of nature, that partakes of the attributes of the Panchamahabhuta, the five elements, is described here. Adhyatma has also been called Purusha, being above such names as 'unmanifest' and the rest; it is also that which the greatest Yatis, who are exempt from common destiny and endowed with the power of dhyana and tapas, behold abiding in their hearts, rather like a reflected image in a mirror.

When the man of faith, devoted to piety, and constant in virtue, reads this canto, he is set free from sin. The believer who constantly hears this canto of the Bharata, the Introduction, being recited, from the beginning, never falls into difficulties. The man that repeats any part of the introduction during the two sandhyas of dawn and dusk is freed from the sins he commits during the day or the night. This canto, the very body of the Bharata, is truth and nectar. As butter is to curd, the Brahmana among bipeds, the Aranyaka among the Vedas, and Amrita among medicaments, as the sea is among water bodies, and the cow among quadrupeds, so is the Bharata among Itihasas, great legends.

He that causes it, even a single metre of it, to be recited to Brahmanas during a sraddha, his offerings of food and drink to the manes of his Pitrs become inexhaustible.

With the help of Itihasas and the Puranas, the Veda might be expounded; but the Veda fears the man of small intellect lest he should try to expound the scripture. The learned man who recites this Bharata Veda of Vyasa finds great gain; why, he is saved from the sin of killing a child in the womb, apart from other heinous sins. He that reads this holy chapter of the Moon as good as reads the entire Bharata. The man who listens daily, with reverence, to this sacred work acquires long life and renown, and finds Swarga for himself.

In elder days, the Devas placed the four Vedas on one side of a balance and the Bharata on the other, and weighed them against each other. Since the Bharata was found to be weightier than the four Vedas with their mysteries, then on it was called the Mahabharata, the great Bharata. It has

been judged to be superior to the Vedas both in substance and gravity. He who fathoms its meaning is released from all his sins.

Tapa is innocent, study is harmless; the codes for living that the Vedas prescribe for all the tribes are harmless; the acquisition of wealth by exertion is not injurious; but when these are abused in their practice, they become sources of evil.'

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[1]Krishnaa is Panchali, the Pandavas' wife, while Krishna is the Avatara. Both are dark.

[2]Bharata is used for the great king of that name, and Bharata for his descendants. Of course, the land of Bharata, Bharatavarsha, is named after King Bharata, the Great.

CANTO 2

PARVA SAMGRAHA CONTINUED

The Rishis said, 'O son of Suta, we want to hear in detail from you about the place that you called Samanta-panchaka.'

Suta said, 'Listen, O Brahmanas, to these sacred descriptions. Best of men, you deserve to hear about the place known as Samanta-panchaka. In the hiatus between the Treta and Dwapara Yugas, the mighty Rama, son of Jamadagni, greatest among those that ever bore arms, was infuriated by the sins of the noble race of Kshatriyas and savaged them repeatedly. And when that meteorlike Brahmana annihilated the entire race of Kshatriyas, single-handedly, he formed at Samanta-panchaka five lakes of blood. We hear that he lost his reason from anger and offered oblations of blood to the manes of his ancestors, standing in the sanguine waters of those lakes.

His Pitrs, of whom Richika was first, arrived there and said to him, "Rama, O blessed Rama, O scion of Bhrigu, we are appeased and gratified by the worship that you have offered your ancestors. We are pleased by your valour, O mighty one! Our blessings are upon you. Illustrious one, ask for any boon that you want."

Rama said, "If, O Sires, you are favourably disposed towards me, the boon I ask is that I be absolved from the sins born of my having slaughtered the Kshatriyas in fury, and that these lakes that I have made become famed in the world as holy tirthas."

The Pitrs said, "So be it, but now be pacified."

And Rama was pacified. From that time, the region around those lakes of blood has been Samanta-panchaka, a holy tirtha. The wise have said that every country must have a name significant of some special circumstance that might have made it renowned. The Great War between the armies of the Kauravas and the Pandavas was fought at Samanta-panchaka, on the cusp between the Dwapara and the Kali Yugas. In that holy place, even and without ruggedness of any kind, eighteen Akshauhinis of warriors gathered,

eager for battle. And, O Brahmanas, having come there, they were all slain: hence the name Samanta-panchaka for that sacred and most delightful place, which is renowned and celebrated through the three Lokas.'

The Rishis said, 'We want to know, O son of Suta, what the term Akshauhini means. Tell us in detail how many horses, footsoldiers, chariots and elephants comprise an Akshauhini, for you certainly know this.'

Sauti said, 'One chariot, one elephant, five footsoldiers, and three horses form one Patti; three pattis make one Sena-mukha; three sena-mukhas are called a Gulma; three gulmas, a Gana; three ganas, a Vahini; three vahinis together are called a Pritana; three pritanas form a Chamu; three chamus, one Anikini; and ten anikinis form, as it is called by the experts, an Akshauhini. O Brahmanottama, best among Brahmanas, mathematicians calculate that the number of chariots in an Akshauhini is twenty-one thousand eight hundred and seventy. The number of elephants is the same. Pure ones, the number of footsoldiers is one hundred and nine thousand, three hundred and fifty; the number of horses is sixty-five thousand, six hundred and ten. These, O Brahmanas, are the numbers of an Akshauhini, as decided by those that know numbers. Best of Brahmanas, the eighteen Akshauhinis of the Kaurava and the Pandava armies were made up according to these numbers. Time, Kaala, whose acts are wonderful, gathered them in that place and, making the Kauravas the cause for the war, slew them all.

Bhishma, master of astras, fought for ten days. Drona led the Kaurava Vahinis for five days. Karna, the desolator of his foes, was the Kaurava Senapati for two days; and Salya for half a day. Then, the gada yuddha between Duryodhana and Bhima lasted for half a day. When that day ended, Aswatthama and Kripa massacred the remnants of Yudhishtira's army, while the Panchalas and Draupadi's sons slept with no fear of danger.

O Saunaka, this best of narrations called the Bharata, which I have begun to relate at your yagna, was once told at the sacrifice of Janamejaya by a most intelligent disciple of Vyasa. It is divided into many cantos. In the beginning are the Paushya, Pauloma and Astika Parvas, which describe in detail the valour and fame of kings. This is a work whose descriptions, diction and meanings are varied and extraordinary. It contains accounts of numerous customs and rituals. It is accepted by the Sages as the state called Vairagya by men who wish for mukti. As the Atman among things to be known, as life among things that are dear, so is this Itihasa, which provides

the means of coming to the knowledge of Brahman, the first among all the Shastras. There is not a story that exists in this world that does not depend on this legend, even as the body depends upon the food that it consumes. As masters of noble lineage are always served by servants that desire advancement, so is the Bharata cherished by all poets. Words that form the numberless branches of knowledge that pertain to the world and the Veda show just vowels and consonants; this excellent legend displays only the highest wisdom.

Listen, O Rishis, to the outlines of the several Parvas of this Itihasa called the Bharata, replete with deep wisdom, of chapters and meters that are varied and wondrous, of subtle meanings and logical interconnections, and embellished with the essence of the Vedas.

The first Parva is called Anukramanika; the second, Sangraha; then Paushya; then Pauloma; then Astika; then Adivansavatarana. Then comes the Sambhava of enthralling events. Then comes the Jatugri-hadaha (the burning of the house of lac) and then the Hidimba-vadha (the killing of Hidimba) Parvas. Next comes Baka-vadha (the slaying of Baka) and then Chitraratha. The next Parva is called Swayamvara (where Panchali chooses a husband), in which Arjuna won Draupadi's hand. Then comes Vaivahika (marriage), followed by Viduragamana (the advent of Vidura), Rajyalabha (the acquisition of a kingdom), Arjuna-vanavasa (the exile of Arjuna) and Subhadra-harana (the abduction of Subhadra). After these we find Harana-harika, Khandava-daha (the burning of the Khandava forest) and Mayaa-darshana (the meeting with Mayaa, the Asura architect). Then we come to Sabha, Mantra, Jarasandha, Digvijaya (the conquest of the four quarters). After Digvijaya come Rajasuyaka, Arghyaviharana (the theft of the Arghya) and Sisupala-vadha (the killing of Sisupala). After these, Dyuta (gambling), Anudyuta (the second game of dice), Aranyaka (in the forest), and Krimira-vadha (the killing of Krimira). The Arjuna-vigamana (the journeys of Arjuna), Kairati, in which the battle between Arjuna and Mahadeva in the guise of a Kirata hunter is described. After this Indraloka-vigamana (the journey to the realm of Indra); then follows that treasure trove of dharma and virtue, the Nalopakhyana (the story of Nala, full of pathos). After this, there follows Tirtha-yatra or the pilgrimage of Yudhishtira, the death of Jatasura, and the battle with the Yakshas. Then the battle with the Nivatakavachas, Ajagara, and Markandeya-samasya (the meeting with Markandeya). Then the meeting of Draupadi and Satyabhama, Ghoshayatra,

Mriga-swapna (the dream of the deer). Then comes the story of Brihadaranyaka and then Aindradrumna; then Draupadi-harana (the abduction of Draupadi), Jayadratha-vimoksana (the release of Jayadratha). Then the story of Savitri, which illustrates the great punya and power of marital chastity. After this, we shall come to the story of Rama. The next Parva is called Kundala-harana (the theft of the earrings), and after that Aranya and then Vairata. Then the arrival of the Pandavas in the Matsya kingdom, and how they kept their ajnatavasa, of living undiscovered for one year. We come next to the killing of the Kichakas, then the attempt by the Kauravas to steal to take the cattle of Virata. The next Parva is named after the marriage of Abhimanyu to Uttaraa, the daughter of Virata. The next is a wonderful Parva called Udyoga, of deliberations, followed by Sanjaya-yana (the journey of Sanjaya). Then comes Prajagara (the insomnia of Dhritarashtra from anxiety). Then Sanatsujata, which contains the mysteries of spiritual philosophy. Then Yanasaddhi, and then the arrival of Krishna. Then the story of Matali and then of Galava. Then follow the stories of Savitri, Vamadeva, and Vainya; after which we find the story of Jamadagnya and Shodasarajika. Next, Krishna arrives in the Kuru court, and then Vidulaputrasasana. Then the mustering of the armies and the story of Sheta. Then comes the quarrel of the noble Karna with Bhishma, after which both armies march on Kurukshetra. The next has been named for the enumeration of the Rathis and Atirathas. Then the messenger Uluka comes to the Pandavas, bringing Duryodhana's message that kindles the wrath of the sons of Pandu. Then we come to the story of Amba, followed by the enthralling description of the installation of Bhishma as the Kaurava Senapati. The next Parva deals with the creation of Jambudwipa; then of Bhumi; then the description of the formation of all the dwipas, the island continents. Then, the Bhagavad-Gita; followed by the fall of Bhishma. Drona is made Senapati; after which Arjuna razes the Samsaptakas. The death of Abhimanyu, followed by the vow of Arjuna to kill Jayadratha before the Sun sets. The death of Jayadratha is followed by the killing of Ghatotkacha. Then, you must know, comes the story of the extraordinary death of Drona, and after that the loosing of the Narayana astra. Then, as you know, is the command of Karna, and that of Salya. We come to Duryodhana's immersion in the lake, and the gada yuddha between Bhima and Duryodhana. This is followed by Saraswata, then the descriptions of holy shrines and tirthas, and then genealogies. Then comes Sauptika that

tells of events that bring disgrace upon the honour of the Kurus, followed by the Aisika of harrowing events in the night. Next comes Jalapradana, oblations of water offered to the manes of the dead, and then the lamentation of the women, in Stree Parva. The next Parva must be called Sraddha since it describes the funeral rites performed for the slain Kauravas. Next the Rakshasa Charvaka, who disguised himself as a Brahmana to deceive Yudhishtira, is slain. Then the wise and gentle Yudhishtira is crowned in Hastinapura. The next Parva is Grihapravibhaga, followed by Santi, Rajadharmanusasana, Apaddharma, and Mokshadharma. The Parvas that follow are Sukaprasna-abhigamana, Brahmaprasnanusana, the origin of Durvasa, and the disputations with Mayaa. The next is the Anusasanika Parva, which is followed by the ascension of Bhishma. Then the account of the Rajasuya yagna, listening to which all one's sins are washed away. The next Parva is the Anugita. Those that follow are called Asrainvasa, Puttradarshana (meeting the spirits of the dead), and the arrival of Narada. The next Parva is Mausala, full of dreadful and savage happenings. Then comes Mahaprasthanika Parva and the ascension into Swarga. Then comes the Purana called Khilvansa, which contains Vishnuparva, Vishnu's games and exploits as a child, the killing of Kamsa, and finally, the truly amazing Bhavishyaparva, with its uncanny prophecies about the future.

The Maharishi Vyasa composed a hundred Parvas (the above are only some of them). Dividing them into eighteen books, large Parvas, Ugrasrava, the son of Suta Romaharshana narrated them in the Naimisha vana.'

Said Suta, 'The Adi Parva contains Paushya, Pauloma, Astika, Adivansa-vatara, Sambhava, Jatugrihadahana, Hidimbavadha, Bakavadha, Chitraratha, Draupadi Swayamvara, Vaivahika, Viduragamana, Rajyalabha, Arjuna vanavasa, Subhadraharana, Harana harika, Khandava dahana, and Mayaa darshana.

The Paushya Parva deals with the greatness of Utanka, and the Pauloma Parva, of the sons of Bhrigu. The Astika describes the birth of Garuda and of the Nagas, the churning of the Ocean, the birth of the celestial steed Uchchaishrava, and finally, the dynasty of Bharata: all as described during the Sarpa yagna of King Janamejaya.

The Sambhava Parva describes the birth of numerous kings and heroes, and that of the Rishi Krishna Dwaipayana: the amsavataras of the devas, the generation of Danavas and Yakshas of great power, and Nagas, Gandharvas,

Avians, and indeed of all creatures; and finally, the life and adventures of King Bharata—progenitor of the royal line named for him—the son born to Shakuntala in the asrama of the Rishi Kanva. This Parva also describes the greatness of Ganga, the births of the Vasus into the house of Shantanu and their ascension into heaven. This Parva also tells of the birth of Bhishma, who had in himself amsas of the divine energies of the other Vasus, his renunciation of the throne and his vow of brahmacharya, his guardianship of Chitrangada, and after the death of Chitrangada, his stewardship of the younger brother, Vichitravirya, and his crowning of Vichitravirya. This Parva tells of the birth of Dharma among men because of the curse of Animandavya; of the births of Dhritarashtra and Pandu through the seed of Vyasa, and the birth of the Pandavas.

Jatugriha Parva decribes Duryodhana's plot to send the sons of Pandu to Varanavata, and the evil intentions of the sons of Dhritarashtra towards the Pandavas. We shall hear the advice that Vidura, their well-wisher, gave Yudhishtira as the Pandavas left for Varanavrata, in the mlechchha bhasha. The Parva goes on to describe the excavation of a tunnel, the immolation of Purochana and the woman of the fowler caste, with her five sons, in the house of lac.

Hidimba-vadha Parva continues with the Pandavas meeting Hidimbi in the dreadful jungle, and how Bhima of untold strength kills her brother Hidimba. The birth of Ghatotkacha follows; the meeting of the Pandavas with Vyasa, who sends them to the town called Ekachakra to live disguised as Brahmanas themselves in the house of a Brahmana.

Baka-vadha Parva tells of the slaying of the Asura Baka, and of the amazement of the people at the sight of his corpse. The tale of the extraordinary births of Krishnaa and Dhrishtadyumna follows; upon hearing about the swayamvara from a wandering Brahmana, the Pandavas leave for Panchala, also at Vyasa's behest, and equally because they are powerfully stirred to win Draupadi on learning the tidings of the swayamvara.

Chaitraratha Parva tells of how, on the way, Arjuna defeats a Gandharva called Angaraparna on the banks of the Ganga; he befriends his adversary, and the Pandavas hear the history of Tapati, Vasishtha and Aurva from Angaraparna.

Swayamvara Parva describes the journey of the Pandavas towards Panchala, how Arjuna pierces the matsya yantra, while all the rajas fail, and wins Draupadi; in the battle that follows, Salya, Karna and all the other

crowned kings are routed by Bhima and Arjuna; Balarama and Krishna see this remarkable performance and realise that these are the Pandavas; the Yadava brothers come to the house of the potter, where the Pandavas are living.

Vaivahika Parva tells how Drupada is horrified to hear that Draupadi will marry five husbands; consequently, Vyasa tells the wonderful story of the five Indras; the extraordinary wedding of Draupadi.

Viduragamana Parva tells how Dhritarashtra's sons send Vidura to the Pandavas as their messenger; Vidura arrives and is overwhelmed at seeing Krishna; the Pandavas in Khandavaprastha, from where they rule over half of the Kuru kingdom.

Rajyalabha Parva tells of how Narada comes to Indraprastha and, at his advice, the Pandavas decide that each of them will spend a year, by turns and exclusively, as Draupadi's husband. Here Narada tells the tragic tale of Sunda and Upasunda.

Arjuna-vanavasa Parva then tells of Arjuna's exile when he intrudes on the privacy of Yudhishtira and Draupadi, when he is forced to enter his brother's apartment to fetch his bow to rescue the cattle of a Brahmana from some thieves. Arjuna meets Ulupi, the Naga Princess, on the way; Arjuna's tirtha yatra; the birth of Babhruvahana; Arjuna delivers five Apsaras from the curse of a Rishi that turned them into ferocious crocodiles.

Subhadra-harana Parva describes Arjuna's meeting with Krishna at holy Prabhasa; encouraged by Krishna, he abducts Subhadra in a wondrous chariot that flies over sea and land, and through the air, at the very thought of the one that rides in it.

Harana-harita Parva tells of how Arjuna leaves for Indraprastha with his wife and her dowry; Subhadra conceives Abhimanyu, the prodigy; Draupadi Yagnaseni gives birth to her children.

Khandava-daha Parva tells how Krishna and Arjuna come to the banks of the Yamuna and acquire the Sudarshana Chakra and the famed bow Gandiva; Arjuna burns the Khandava vana; he rescues Mayaa; Aswasena the Naga escapses the inferno; the Rishi Mandapala fathers a son in the womb of the bird Saringi. Vyasa divided this Parva into two hundred and twenty-seven cantos, containing eight thousand eight hundred and eighty-four slokas.

The second great Parva is the dense Sabha Parva. This Parva tells of the creation of the splendid Mayaa sabha in Indraprastha; Narada describes the Lokapalas and the realms of heaven, which he knows well; the Pandavas prepare for the Rajasuya yagna; the killing of Jarasandha; Krishna delivers the Kshatriyas incarcerated in the mountain-pass; the digvijaya; the Kshatriyas come to the Rajasuya yagna bringing tribute; the death of Sisupala during the sacrifice, over the dispute about the purodasa; Bhimasena ridicules Duryodhana in the sabha; Duryodhana's grief and envy at seeing the grandeur of Indraprastha and the lavishness of the Rajasuya yagna; the preparations for the game of dice; the wily Shakuni beats Yudhishtira at dice; Dhritarashtra releases the grief-stricken Draupadi from the bondage of servitude that Yudhishtira incurs during the gambling; she is like a skiff in a tempest. Duryodhana contrives to engage Yudhishtira in a second game of dice; Yudhishtira loses again and is exiled, with his brothers. These events constitute what Maharishi Vyasa has named the Sabha Parva. This Parva is divided into seventy-eight cantos, O noblest of Brahmanas, of two thousand, five hundred and seven slokas.

The third Parva is called Aranyaka, of the forest. This Parva tells of the Pandavas leaving for the forest; some Brahmanas follow them; at Dhaumya's telling him to, Yudhishtira worships Surya Deva, God of Day, so he can feed the Brahmanas; the gift of the Sun: the magical platter; Dhritarashtra expels Vidura for speaking on the Pandavas' behalf, and for his brother's own good; Vidura goes to the Pandavas and returns to Dhritarashtra when the remorseful king calls him back; incited by Karna, the evil Duryodhana plots to kill the forest-dwelling Pandavas; Vyasa appears and frightens Duryodhana, prevents him from prosecuting his plan; the history of Surabhi; the arrival of Maitreya; Maitreya's discourse to Dhritarashtra on dharma and karma; Maitreya curses the haughty Duryodhana; Bhima kills Kirmira in the forest; the Panchalas and the Vrishni princes learn of the false game of dice, rolled by the deceitful Shakuni, and arrive in the jungle to meet Yudhishtira; Arjuna allays the wrath of Krishna; Draupadi laments before Krishna; Krishna consoles her; the Rishi also describes the fall of Sauba here; Krishna takes Subhadra and her son to Dwaraka; Dhrishtadyumna brings the sons of Draupadi to Panchala; the sons of Pandu enter the charmed Dwaitavana; the exchange of words between Bhima, Yudhishtira, and Draupadi; Vyasa comes to the Pandavas and endows Yudhishtira with the occult power of Pratismriti; the

Pandavas repair to Kamyakavana; mighty Arjuna goes in quest of astras; he duels with Siva who comes in the guise of a kirata; Arjuna meets the Lokapalas and receives divine weapons from them; he journeys to Devaloka to receive astras from Indra; the anxiety of Dhritarashtra when he hears this; Yudhishtira laments to the Maharishi Brihadaswa, who tells the sacred and sad story of the noble Nala and Damayanti, who is the very embodiment of patience. Yudhishtira learns the arcane secrets of dice-play from Brihadaswa; Rishi Lomasa arrives from Devaloka, bringing word of and from Arjuna to his noble brothers; the Pandavas journey to the various sacred tirthas across Bharatavarsha, at the word of Indra that Lomasa brings, during which pilgrimage they gain great punya; Narada's pilgrimage to Putasta is described. The magnificence of Gaya; the story of Agastya, where the Rishi devoured the Asura Vatapi, and his union with Lopamudra from the desire for children. The story of Rishyasringa who was a brahmachari from his very boyhood; the legend of Jamadagni's son Rama of untold glory and prowess, which tells of the slaying of Kartavirya and the Haihayas; the Pandavas and the Vrishnis meet at sacred Prabhasa; the story of Sukanya, where Bhrigu's son Chyavana Maharishi makes the Aswini twins drink Soma rasa, during the sacrifice of king Saryati, while the other Devas had so far kept them away from it; the grateful Aswini twins bless Chyavana with permanent youth. The Parva then tells the story of King Mandhata; the tale of Prince Jantu, who was King Somaka's only son, who his father offered in a sacrifice and received a hundred sons in return; the excellent story of the hawk and the pigeon; Indra, Agni and Dharma test King Sibi; the story of Ashtavakra, where a dispute arises during Janaka's sacrifice, between that Rishi and the great logician, Varuna's son Vandi; Ashtavakra has the better of Vandi, and releases his father from the ocean deep. There follows the story of Yavakrita, then of the great Raivya; the Pandavas leave for Gandhamadana and the asrama called Narayana; for Draupadi, Bhimasena goes after the saugandhika; he meets Vayu's son the mighty Hanuman in a grove of banana trees; Bhima bathes in the pool on the river and devastates the flowers growing there to gather the exotic saugandhikas; he battles the powerful Rakshasas and the Yakshas, and Hanuman with them; Bhima kills Jatasura; the Pandavas meet the Rajarishi Vrishaparva; they depart for the hermitage of Arshtishena and live there for a time; Draupadi incites Bhima to revenge. Now Vyasa narrates how Bhima climbs Kailasa and his tremendous battle with the

Yakshas headed by Hanuman; the Pandavas meet with Vaisravana Kubera. Arjuna returns after he has obtained many diverse devastras to use for Yudhishtira; he describes his encounters with the Nivatakavachas of Hiranyaparva, with the Paulomas and the Kalakeyas: how he slew them all; Arjuna is about to reveal the divine and awesome weapons for Yudhishtira, when Narada appears to prevent him from bringing disaster down upon them; the Pandavas come down from Gandhamadana; a python big as a mountain seizes Bhima in the jungle; Yudhishtira answers the great snake's questions to secure his brother's release; the Pandavas return to the Kamyaka vana. Krishna returns to meet the sons of Pandu; Markandeya arrives there, and regales them with many legends; the story of Prithu, son of Vena; the stories of Saraswati and the Rishi Tarkhya. The legend of Matsya; other ancient tales Markandeya tells: those of Indradyumna and Dhundhumara; then the story of the chaste wife; the story of Angira. Draupadi and Satyabhama meet and speak together; the Pandavas return to the Dwaita vana. Duryodhana's ghoshayatra to gloat over the Pandavas' plight; he is captured by the Gandharva and rescued by Arjuna: a terrible humiliation. Yudhishtira's dream of the deer. The Pandavas return to the Kamyaka vana; the long story of Brihidraunika; the story of Durvasa; then Jayadratha abducts Draupadi from the asrama; Bhima, swift as the wind, chases Jayadratha, catches him and shames him dreadfully by shaving half his hair and moustache. Now follows the long story of Rama, during which that immaculate prince kills Ravana. The story of Savitri appears here; then Indra takes Karna's golden kundala from him, and compensates Karna with an inexorable shakti, which, however, can be used only against one enemy, whom it will certainly kill; then comes the story called Aranya, where Dharma Deva advises his son Yudhishtira; the Pandavas receive a boon and journey towards the west. All these comprise the third Parva, called Aranyaka, of two hundred and sixty-nine cantos, and eleven thousand, six hundred and sixty-four slokas.

The next great Parva is the Virata. The Pandavas arrive in the kingdom of Virata and see a great sami tree in a burial ground on the outskirts of the city. They hide their weapons in this tree, then enter the city in disguise. In Virata, Bhima kills the vile Kichaka, who, mad with lust, tries to molest Draupadi. Duryodhana sends forth his spies in every direction to scour the land for the Pandavas, but they fail to discover the mighty sons of Pandu. The Trigartas make off with Virata's herd and a fierce battle is fought;

Virata is taken by the enemy and rescued by Bhimasena; Bhima retrieves the herd, as well. The next day, the Kurus make off again with Virata's kine; Arjuna vanquishes the Kuru host single-handed and releases the cattle; Virata offers his daughter Uttaraa to Arjuna, who accepts her to become the bride of his son and Subhadra's: Abhimanyu, destroyer of his foes. These are the contents of the fourth Parva. The Maharishi Vyasa composed the Virata Parva in sixty-seven cantos, with two thousand and fifty slokas.

Listen now to the outline of the fifth Parva, which is known as Udyoga. While the Pandavas stayed at Upaplavya in the Matsya kingdom and prepared for war, Duryodhana and Arjuna both went at the same time to Dwaraka, and said, "Fight on our side in the war". The Mahatman Krishna replied, "Choose between me—and I will carry no weapon nor strike a single blow during the war—and one whole Akshauhini of my troops. Which of these shall I give to which of you?" The foolish Duryodhana asked for the troops, while Arjuna eagerly accepted just Krishna, as a counsellor who would not fight. We will see how, when the king of Madra rode to join the Pandavas, Duryodhana cunningly entertained him on his way, with lavish hospitality and gifts, never revealing himself until he asked for a boon: which was that Salya would fight for him.

Having given his word, Salya cannot refuse. But he goes to the Pandavas and comforts them by recounting the tale of how Indra triumphed over Vritrasura. The Pandavas send a purohita to the Kauravas. Mighty Dhritarashtra listens to the message of the priest and to the story of Indra's victory and sends Sanjaya to the Pandavas suing for peace. We shall see the terrible insomnia and anxiety that ravages Dhritarashtra, when he hears about the army that the sons of Pandu have collected and about their allies, Krishna and the others. Now Vidura expounds dharma to his brother. Sanatsujata appears and discourses on the atman and dharma for the benefit of the terrified and grieving sovereign. The next morning, Sanjaya speaks, in the court of the king, about Arjuna and Krishna being Nara Narayana. Moved by compassion, Krishna, the illustrious one, comes himself to Hastinapura, to sue for peace. Duryodhana dismisses the embassy of Krishna. The story of Dambodbhava is related, as well as that of the noble Matuli's search for a husband for his daughter; then the story of the Maharishi Galava; the story of the training and discipline of the son of Vidula. Then, before the assembled kings, Krishna learns that Duryodhana and Karna are plotting to take him hostage and reveals his cosmic powers of

Yoga. While leaving Hastinapura, Krishna takes Karna apart in his chariot and, telling him who he, Karna, truly is, asks him to join the Pandavas, who are his brothers. Karna refuses the offer, out of pride and loyalty to Duryodhana. Krishna, scourge of the evil, returns to Upaplavya, and tells the Pandavas everything that happened in Hastinapura. Then the Pandavas, having heard all, and having deliberated and discussed the matter deeply, begin to prepare in earnest for war. From Hastinapura, for battle, footsoldiers, horses, charioteers and elephants set forth. The legions of both sides are described. On the day before the commencement of battle, Duryodhana sends Uluka as his messenger to the Pandavas. The charioteers, rathikas, of different classes are described. The story of Amba is told. All this comprises the fifth Parva, Udyoga, of the Bharata, full of events relating to both peace and war. O Munis, the great Vyasa composed one hundred and eighty-six cantos in this Parva, with six thousand, six hundred and ninety-eight slokas.

Then comes the Bhishma Parva, which abounds with marvellous events. Here Sanjaya describes the formation of Jambudwipa, followed by an account of the dejection of Arjuna before the battle, his crisis at the prospect of killing his own flesh and blood. Krishna expounds the Sanatana Dharma to him and the path to mukti, and reasons with him to discard his doubts and to fight. The first ten ferocious days of battle. Krishna sees Bhishma slaughtering the Pandava army, while Arjuna hardly fought him, and jumps down from their chariot, whip in hand, and runs at Bhishma to kill him himself. Krishna scathes Arjuna, bearer of the Gandiva, most valiant and gifted of all Kshatriyas, with a tirade. Greatest among archers, Arjuna sets Shikandin before him and shoots Bhishma with his most potent arrows, felling him. Bhishma falls onto a bed of arrows, upon which he lies. This is the sixth Parva of the Bharata, of one hundred and seventeen cantos and five thousand, eight hundred and eighty-four slokas, recited by Maharishi Vyasa, master of the Vedas.

Next we recite the excellent Drona Parva, thick with incident. First, the great Acharya Drona is made Senapati of the Kaurava army; delighted, he vows, that master of arms, to take Yudhishtira his captive during the battle, to please Duryodhana; the Samsaptakas draw Arjuna away from the field; Arjuna kills Bhagadatta, who bestrode the field upon the elephant Supritika like a second Indra; the slaying of the teenaged Abhimanyu by Jayadratha and the Maharathas, while the heroic youth fought alone; Arjuna razes

seven Akshauhinis of the enemy and fulfils his vow to kill Jayadratha; Bhima Mahabaho and that best of Maharathas, Satyaki Yuyudhana, penetrate deep into the Kaurava army, impregnable even by the Devas; the two come at Yudhishtira's command, in search of Arjuna; the massacre of the remaining Samsaptakas. The Drona Parva tells of the death of Alambusha, of Srutayus, of Jalasandha, of Shomadatta, of Virata, of the Maharatha Drupada, of Ghatotkacha and countless others; in this Parva, stirred beyond reason by the death of his father, Aswatthama looses the dreadful Narayanastra. The glory of Rudra is told and the burning of the Tripura described. Vyasa arrives and sings the glory of Krishna and Arjuna. This is the seventh Parva of the Bharata, in which all the mighty Kshatriyas mentioned are slain. This Parva contains one hundred and seventy cantos, and eight thousand, nine hundred and nine slokas composed after much dhyana by Rishi Vyasa, son of Parasara, owner of true gyana.

Then comes the truly exhilarating Karna Parva, in which Salya, wise king of Madra, is persuaded to become Karna's sarathy. The history of the fan of the Anita Triputa is told. Karna and Salya favour each other with harsh words as they set out into battle; Salya makes the insulting comparison of the swan and the crow; the lofty Aswatthama kills the Pandya king; Dandasena dies; Darda dies; Yudhishtira's duel with Karna before both armies, in which Karna shames the Pandava; Yudhishtira and Arjuna quarrel, and Krishna pacifies an angry Arjuna. In this Parva, Bhima keeps his vow by tearing open Dushasana's chest and drinking the blood from his heart. Arjuna kills the great Karna in single combat. Those that know the Bharata call this eighth Parva the Karna Parva. It contains sixty-nine cantos and four thousand, nine hundred and sixty-four slokas.

Next, the wondrous Salya Parva; after all the Maharathas are dead, the king of Madra becomes Senapati of the Kaurava army. One after another, the duels of the remaining rathikas are described. Yudhishtira Dharmaputra kills the great Salya. Sahadeva kills Shakuni. When a mere smattering of troops remained alive after the great slaughtering, Duryodhana went to the lake and submerging himself, as he knew how, lay underwater for a while. Bhima learns from the fowlers where Duryodhana is; the knowing Yudhishtira taunts the sensitive Duryodhana until he emerges from the lake. Duryodhana and Bhima fight the gada yuddha, a mace battle, during which Balarama arrives at Samanata-panchaka; a description of the sacred Saraswati; the mace fight continues; Bhima hurls his gada with tremendous

force to break Duryodhana's thighs. All this is contained in the ninth Parva, which Vyasa, who spread the renown of the Kauravas, composed in fifty-nine cantos and three thousand, two hundred and twenty slokas.

Next I will relate the Parva called Sauptika, in which horrible incidents occur. When the Pandavas leave Duryodhana to die slowly, painfully, of his mortal injury, the Maharathas Kritavarma, Kripa and Aswatthama come to Samanta-panchaka in the evening and see King Duryodhana lying on the ground, his thighs broken, and covered with blood. Then Maharatha Aswatthama swears in terrible fury that he will never remove his armour until he has killed all the Panchalas and Dhrishtadyumna, and the Pandavas and all their allies. The three warriors leave Duryodhana and enter the great forest just as the Sun sets. They sit, shocked, under a large pipal tree in the night, when they see one great owl killing a number of crows asleep in the branches, one after the other. Taking this as an omen, Aswatthama, his heart full of rage to think of his father Drona's death, decides to murder the Panchalas in their sleep. Arriving at the gates of the enemy camp, he sees there a Rakshasa of frightful countenance, the demon's head in the very sky, guarding the entrance. The Rakshasa is proof against all the astras of Drona's son, who then quickly worships three-eyed Rudra. And then, with Kritavarma and Kripa, he kills all the sons of Draupadi, all the Panchalas with Dhrishtadyumna and the rest of their kinsmen, all of whom slept unsuspectingly in the night, since the war was over. On that night, all of them perish except the five Pandavas and the Maharatha Satyaki. These escape because Krishna advises them to sleep away from the camp that night and to be on their guard. Dhrishtadyumna's sarathy brings word of the night's savage massacre to the Pandavas. Demented by the death of her sons, her father and her brothers, Draupadi sits before her husbands, resolved to fast unto death. Dreadful Bhima, stirred by what Draupadi says, hefts his mace and rides after the son of his Acharya, to take revenge on Aswatthama for Draupadi's sake. From fear of Bhima and moved by fate and anger, Aswatthama looses a final astra, crying, "This will be the end of all the Pandavas". But Krishna cries, "That shall not be!" and makes Aswatthama's words ineffectual. Arjuna counters Aswatthama's astra with an identical missile of his own. Seeing Aswatthama's vile intention, Dwaipayana and Krishna curse him and he curses them back. The Pandavas take the jewel that grew in Maharatha Aswatthama's head, and are delighted. Boasting of their triumph they come back to the battlefield and

give it to Draupadi to assuage her grief. This is the tenth Parva, called Sauptika, which Maharishi Vyasa, peerless Pauranika of revelations, composed in eighteen cantos and eight hundred and seventy slokas. In fact, in this Parva he has combined two Parvas: Sauptika and Aishika.

After these comes the heartrending Parva, Stri, in which stricken and enraged by the killing of his precious Duryodhana, blind Dhritarashtra crushes an iron statue of Bhima, adroitly given to him by Krishna. Vidura consoles the king with a discourse on dharma and moksha. Sad Dhritarashtra and the women of his house make their way to the tragic field of Kurukshetra. The wives of the dead Kshatriyas lament. Gandhari and Dhritarashtra swoon from grief and wrath. The Kshatriya women see their sons, brothers and fathers lying dead on the field, never to return to them. Krishna calms the wrath of Gandhari, raging when she sees the corpses of her sons and grandsons. Yudhishtira of dharma, best among men, has the bodies of the dead kings and princes cremated. While tarpana is being offered for the Kshatriya princes, Kunti confesses her long kept secret that Karna was her son. Maharishi Vyasa describes these events in the eleventh Parva, full of pathos, which moves any feeling heart and even brings tears to one's eyes. It has twenty-seven cantos and seven hundred and seventy-five slokas.

Twelfth is the Santi Parva, which deepens understanding and wisdom. It tells of the dejection of Yudhishtira at having killed his elders, cousins, nephews, uncles and relatives by marriage, at having seen his sons slain. Lying on his bed of arrows, Bhishma expounds Kshatriya dharma and the dharma of kings; he tells of how to deal with crises, in detail, discussing occasion and cause. Understanding these discourses can lead one to true gyana. The mysteries of moksha are delved into and expatiated upon. This twelfth Parva is the favourite Parva of wise men. It has three hundred and thirty-nine cantos, and fourteen thousand, seven hundred and thirty-two slokas.

Next comes the fine and exalted Anusasana Parva. It describes how Yudhishtira, king of the Kurus, finds peace of mind and reconciliation upon hearing Bhishma, the son of Ganga's exposition on dharma. This Parva deals in detail with the codes of dharma and artha; it deals with dana, charity, and its merits; it defines the qualities required to give charity and the laws pertaining to the giving and receiving of gifts. This Parva also describes the rituals of individual dharma, the codes of conduct and the

unequalled punya of truth. This Parva dwells on the great merit of Brahmanas and sacred cows, and unravels the mysteries of dharma with relation to time and place. All this is enshrined in the excellent Parva Anusasana, of numerous tales and events. It goes on to narrate Bhishma's ascension into Swarga. This thirteenth Parva, which lays down in detail the dharma for men, has one hundred and forty-six cantos, and eight thousand slokas.

The fourteenth Parva is Aswamedhika. We will tell the fine tale of Samvarta and Marutta; then describe the unearthing of the golden treasure trove; the birth of Parikshit follows, and how Krishna revives the stillborn infant after Aswatthama's astra had killed him in his mother's womb. Arjuna, the son of Pandu, follows the sacrificial horse across Bharatavarsha and gives battle to the Kshatriyas who dared seize the animal. We shall describe the duel between Arjuna and his own son Babhruvaha by Chitrangada, daughter of the king of Manipura. There follows the story of the mongoose during the Aswamedha yagna. This Aswamedhika Parva contains one hundred and three cantos, and three thousand, three hundred and twenty slokas composed by the most knowing Vyasa.

The fifteenth Parva is called Asramvasika. Here, Dhritarashtra abdicates his kingdom, and sets out for the forest with Gandhari and Vidura. The virtuous Kunti, who always loved and served her elders, also leaves the court of her sons, to follow the old couple. This Parva describes the supernatural meeting of Dhritarashtra with the spirits of his slain children, grandchildren and other princes, returned from the other world by the power and grace of Vyasa. Then the king abandons his grief and, with Gandhari, finds the highest punya of his good deeds. In this Parva, Vidura, who always lived in virtue, attains moksha in the forest. The learned son of Gavalgana, Sanjaya, also restrains his passions perfectly, and that foremost of ministers attains the blessed condition. Yudhishtira of dharma meets Narada, who tells him about the destruction of the Vrishnis. This wonderful Parva Asramvasika has forty-two cantos, and one thousand five hundred and six slokas composed by Vyasa who knows the highest truth.

After this, as you know, comes the Maushala Parva, full of pain. The lion-hearted Vrishnis, who wore the scars from countless fields on their bodies, are cursed by a Brahmana. Drunk out of their wits, urged by fate, they slew one another on the shores of the salt sea with the eraka reeds, which turned in their hands into deadly thunderbolts. After provoking the

extermination of their race, Balarama and Krishna, their own hour having come, succumb to all-consuming kaala. Arjuna, best of men, comes to Dwaravati and finds Dwaraka empty of Vrishnis. Grieftsricken, he performs the last rites for his uncle Vasudeva, noblest of the Yadus. Arjuna comes to the place where the Vrishnis had drunk and sees them lying in the postures of death. Arjuna cremates the bodies of Krishna the lustrous and of Balarama, as well as the other Vrishni chieftains. Taking the women and children, the old and the decrepit—all that remained of the Yadu race Arjuna journeys towards Indraprastha and meets disaster on the way in the form of murderous and rapacious highway bandits. He can no longer use the mighty Gandiva nor summon any astra to defend his wards. The downcast Arjuna goes to the Rishi Vyasa, and following his advice, comes home to Yudhishtira and seeks his leave to adopt sannyasa. This is the sixteenth, Maushala, Parva, which contains eight cantos and three hundred and twenty slokas, composed by the Muni Vyasa, who knows the supreme truth.

Mahaprasthanika is next, the seventeenth Parva. Here, those greatest of men, the Pandavas, relinquish their kingdom and, taking Draupadi with them, set out on their final journey, Mahaprasthana. They arrive on the shore of the sea of red water, and meet Agni Deva. Agni tells Arjuna to worship him and to return the unearthly bow Gandiva to the Fire God, which Arjuna does. In this Parva, the Pandavas embark on their last journey up the great mountain. One by one, his brothers and his wife fall to their deaths, leaving Yudhishtira to climb on alone, never once looking back for them. This seventeenth Parva Mahaprasthanika has three cantos and three hundred and twenty slokas, composed by Vyasa, knower of the truth.

The eighteenth Parva is the exceptional Swarga, in which celestial events are described, happenings in Devaloka. Seeing the heavenly vimana come to fetch him bodily to Swarga, Yudhishtira is full of pity for the brown dog that accompanied him through his journey from the gates of Hastinapura. He refuses to ascend in the vimana without his companion. Dharma Deva sets aside his canine form and reveals himself to his son of perfect virtue. Yudhishtira comes into Swarga and experiences a taste of hell. A celestial servitor takes him through an illusory naraka, where Yudhishtira, soul of righteousness, hears the heart-rending lamentations of his brothers and Draupadi, who appear to be dwelling in that realm, being tormented by Yama. Dharma and Indra show Yudhishtira the zone of sinners. Then

Yudhishtira abandons his body by bathing in the Ganga as she flows through Swarga, and attains the heaven that his dharma deserves, where he lives in joy, honoured by Indra and the other Devas. This is the eighteenth Parva as told by the illumined Vyasa; it contains two hundred and nine slokas.

Such in brief are the contents of the eighteen Parvas. The appendix (Khila) contains the Harivamsa and the Vavishya. The Harivamsa contains twelve thousand holy slokas.'

These are the contents of the canto called Parva-samgraha.

Sauti continues, 'Eighteen Akshauhinis of warriors came together for battle. The dreadful war lasts for eighteen days. He that knows the four Vedas with all the Angas and Upanishads but does not know this Itihasa cannot be regarded as having wisdom. Vyasa of fathomless intellect has called the Mahabharata a treatise on Artha, Dharma and Kama. Those who have listened to his awesome legend can never bear to listen to others, even as they who have heard the sweet song of the male kokila cannot stand the raucous cawing of the crow. As the Universe is formed from the Panchamahabhutas, the inspiration of every poet is derived from this wonderful Bharata. O Brahmanas, as the four kinds of creatures depend on space to exist, the Puranas depend upon this Itihasa. As the senses depend on the modes of the mind for their functioning, so does all karma and dharma depend upon this treatise. There is not a story in the world but it depends on this legend, even as the body does upon the food it consumes. All poets cherish the Bharata, even as servants that desire advancement serve masters of noble descent. Just as the blessed grihastasrama, of the householder, can never be excelled by the other three asramas, no poet or poets can surpass this poem.

O Munis, shake off all inertia. Fix your hearts on punya, for virtue is the only friend that accompanies a man out of this world. The most intelligent man can never really possess wealth or wife, not by cherishing them to distraction; they are fleeting. The Bharata uttered from the lips of Dwaipayana is unequalled; it is, verily, dharma, and it is sacred. It destroys sins and generates goodness. He that listens to it being recited does not need to bathe in the holy waters of Pushkara. Whatever sensual sins a Brahmana might commit during the day, he is freed of them by reading the Bharata in the evening. Whatever sins he may commit in the night, of deed, word or thought, he is freed from those by reading the Bharata at dawn, during the

first sandhya. He that gives a hundred cows, their horns covered in gold, to a Brahmana versed in the Vedas and all the Shastras, and he that daily listens to the sacred stories of the Bharata, acquire equal punya, spiritual gain. As ships help men who own them, easily cross the Ocean, so does this canto Parva-samgraha help those who study this extensive legend of great beauty and profound meaning.'

CANTO 3

PAUSHYA PARVA

Suta said, 'Once, Janamejaya, the son of Parikshit, and his brothers conducted a great and extended yagna on Kurukshetra. His three brothers were Srutasena, Ugrasena and Bhimasena. And as they sat at the sacrifice, a whelp of Sarama, the celestial she-dog, arrived there. Beaten by Janamejaya's brothers, he ran to his mother, crying in pain. And Sarama asked, "Why are you crying like this? Who beat you?"

He replied, "The brothers of Janamejaya."

His mother said, "You have done something wrong that you were beaten."

He answered, "I have done no wrong. I did not lick the sacrificial ghee, nor did I even look at it." Hearing this, his mother Sarama grew distraught and went to the place where Janamejaya and his brothers were at their extensive sacrifice.

Angrily she cried to Janamejaya, "My son has done no wrong; he has neither looked at your sacrificial ghee, let alone lick it. Why, then, was he beaten?"

They did not reply, at which she said, "You have beaten my son who committed no fault, and evil will come upon you when you least expect it."

Janamejaya was terribly alarmed and depressed to hear this imprecation. After he completed his yagna and returned to Hastinapura, he began to search high and low for a purohita who could absolve his brothers and himself of their sin and turn away the curse.

One day, Janamejaya, while hunting in a forest that was part of his kingdom, saw the asrama of the renowned Rishi Srutasrava. Srutasrava's son, Somasrava, was a most accomplished priest and sat in deep dhyana there. Wanting to make this Sage his purohita, Janamejaya, son of Parikshit, saluted the Rishi Srutasrava and spoke to him, "O owner of the six great qualities, let your son be my purohita."

The Rishi answered, “Janamejaya, my son of deep tapasya, a master of the Vedas, and blessed with the full potency of my sannyasa, was born of a Nagina, who drank my semen. He can free you from every sin except one committed against Mahadeva. Yet, he has one trait that he will never abandon: he must give a Brahmana whatever he asks for. If you can countenance that, certainly take him with you.”

Janamejaya replied, “Let me then take him.”

Accepting Somasrava as his purohita, he returned to his capital, where he said to his brothers, “This is the man that I have chosen for my Guru; you must do whatever he says, unquestioningly.” And his brothers did as they were told. The king marched to Takshashila and conquered that country.

Around this time, there was a Rishi called Ayoda-Dhaumya, and he had three disciples, Upamanyu, Aruni and Veda. The Rishi told one of these sishyas, Aruni of Panchala, to go and stop a leak in the watercourse in a field. At his Guru’s command, Aruni of Panchala went to the place and saw that he could not stop the breach in the watercourse in any common fashion. He was distressed because he could not do his Guru’s bidding.

He thought for a while and said, “Well, there is one way by which I can stem the leak.”

He climbed down into the breach and lay there, and the water was contained by his body. After a while, the Guru Ayoda-Dhaumya asked his other disciples where Aruni of Panchala was. They replied, “Master, you sent him to stop the leak in the watercourse in the field.”

Dhaumya remembered and said, “Let us all go to the place where he is.”

Arriving there, he shouted, “Ho, Aruni of Panchala! Where are you? Come here, my child.”

Hearing his Guru’s voice, Aruni quickly emerged from the watercourse, and stood before his master. Aruni said, “I lay in the breach where the water leaked, since there was no other way to do as you said. But now I heard your voice and came to you, allowing the water to escape again. I salute you, Guru, command me.”

The Guru said, “Because you rose from the ditch at my command, I bless you to be called Uddalaka. Because you have obeyed me, you shall find great fortune. The Vedas shall shine in you and all the Dharmashastras also.”

And blessed by his Guru, Aruni went to the country that he loved.

Upamanyu was another of Ayoda-Dhaumya's sishyas. Dhaumya said to him, "Go, Upamanyu my child, and tend the herd." And Upamanyu took the cattle to pasture. Having watched and grazed them all day, he returned to his master's house in the evening, and saluted him respectfully.

His Guru saw him healthy and untired, and asked, "Upamanyu, my child, what did you feed on that you look so healthy and plump?"

He answered, "Lord, I ate by begging alms."

His Guru said, "You should not eat the alms you get without first offering them to me."

The next day, Upamanyu brought the alms he begged to his master. His Guru took all the food and Upamanyu went to graze the herd. He watched the cattle all day and returned in the evening to his master's asrama. He stood before his preceptor and saluted him with reverence. His Guru saw that he was still in fine fettle, and said, "Upamanyu, my child, I took all that you begged as alms from you, then how do you still look so healthy, even fat?"

Upamanyu said, "Guru, I gave you all the alms I begged the first time, then went begging a second time for food."

His master then said, "This is not how you should honour my command to you. By begging alms twice, you are depriving someone else that lives by alms for their subsistence. You have proved yourself to be greedy."

Upamanyu bowed to acknowledge what his master said, and went away. The next morning, too, he took the herd out to pasture and was with them all day. In the evening, he returned to his Guru's home and stood, hands folded reverently, before his master. His preceptor observed that he was still fat, and said, "Upamanyu my child, I take all the alms you beg and you do not go begging a second time, and you are still in robust health, and fat. How is this?"

Upamanyu replied, "Master, I drink the milk of the cows now."

His Guru said, "You may not drink the milk without my permission."

Again, Upamanyu agreed to do what his Guru asked, and the next day took the herd to pasture. When he returned to his master's dwelling in the evening, he stood before him and saluted him as usual. His master saw that he was still fat, and said, "Upamanyu my son, you do not eat the alms you beg anymore, nor do you go begging a second time, nor do you drink milk from the cows. How do you remain healthy and fat?"

Upamanyu replied, “Master, I sip the froth that drips from the mouths of the calves as they drink from their mothers’ teats.”

The master said, “The loving calves must drip a good deal of froth for you to drink. But you are depriving the young ones of their nourishment. I forbid you to drink the froth.” And Upamanyu, bowing his assent, went away.

The next day, he took the cows to graze. Obeying his Guru, he did not feed on alms, nor drink any milk or froth. Savaged by hunger in the forest, he ate the leaves of an arka[3], which are pungent, saline and poisonous. He became blind. He crawled sightless on the forest floor and fell into a disused well. When he did not return to his Guru’s asrama by evening, when the Sun sank over the western mountains, his master asked his other sishyas where Upamanyu was. They said that he had gone out with the cattle.

The Guru said, “I have prevented him from eating anything, and he must be annoyed. Let us then go looking for him.” The Guru went with his sishyas into the forest and began to shout, “Ho Upamanyu! Where are you?”

Upamanyu heard his master’s voice and answered loudly, “Here I am at the bottom of this well.” His Guru asked how he got there. Upamanyu replied, “I ate the leaves of an arka plant and they made me blind. I could not see anything and I fell into the well.”

His Guru then said, “Give praise to the Aswin twins, who are the physicians to the Devas, and they will restore your sight.” At his master’s word, Upamanyu began to hymn the Aswini twins, in slokas from the Rig Veda.

“You have existed since before creation! O first-born beings, it is you that are displayed in this marvellous Universe of five elements. I wish to attain to you by the faculty of hearing and of dhyana, for truly you are infinite. You are the very course of Prakriti and of the intelligent Purusha that pervades that unfolding. You are birds of exquisite plumage perched on the body that is like a tree. You are without the three attributes that are base in every soul. You are incomparable. Your spirit is in every created thing; you pervade the Universe.

You are golden eagles! You are the divine essence into which all things dissolve! You are free from faults and know no decay. Your beaks are beauty embodied, and never strike unjustly. You are victorious in every

battle. You are immortal, and prevail over time. Having created the Sun, you weave the wondrous cloth of the years with the white thread of day and the black thread of night. And with the cloth woven, you have established two ways of karma, one for the Devas and the other for the Pitrs. You set the bird of Life, seized by Time, which has the strength of the Infinite Atman, free and deliver her to endless joy. They that are plunged in ignorance, deluded by the senses, think of you, who transcend matter and its attributes, as having form. Three hundred and sixty cows that are three hundred and sixty days produce one calf between them: the year. That calf creates and destroys all things. Seekers of truth, treading myriad paths, draw the milk that is true knowledge from the calf. O Aswins, you are the creators of that calf!

The year is just the hub of a wheel to which seven hundred and twenty spokes are attached: days and nights. The circumference of this wheel of twelve months is endless. The wheel is full of delusions and knows no decay. It affects all creatures, of this and the other worlds. Aswins, you set this wheel of time in motion!

The wheel of Time, in the year, has a nave of six seasons. The spokes attached to that nave are twelve, the signs of the Zodiac. This wheel of Time manifests the fruit of all karma. The Devas who rule Kaala abide in the wheel. O Aswins, I am bound by the misery of the wheel; liberate me from the wheel of Time. Aswins, you are this Universe of the Panchabhutas. You are the objects that are enjoyed in this and in the next world. Set me free from the five elements! Though you are the Supreme Brahman, yet you move over the Earth with bodies and forms, enjoying the pleasures that the senses afford.

In the beginning, you created the ten cardinal points of the Universe! Then you set the Sun and the sky on high. The Rishis perform their yagnas by the movement of the same Surya, and the Devas and men, as well, according to their svadharma, perform sacrifices and enjoy the fruit of those rites. You mixed the three colours, and produced all that is seen. From these creations the Universe issued, in which the Devas and men perform their svadharma, and, indeed, all creatures receive life!

Aswins, I worship you! I also adore the Akasa, which you made. You are the bestowers of the fruit of karma, the laws of which bind even the Devas. Yet you yourselves are free from the results of whatever you do!

You are the father and mother of us all! As male and female, you consume food, which then develops into life-creating seed and blood. The newborn drinks at its mother's breast. You take the shape of the infant. O Aswins, return my sight to me that I may protect my life!"

The twin Aswins appeared and said, "We are pleased. Here is a sweet cake for you. Eat it."

Upamanyu said, "Your words, O Aswins, have never proved untrue. But I cannot eat your cake without first offering it to my Guru."

The Aswins now told him, "Once, your Guru invoked us just as you have. We gave him a cake just like this one, and he ate it without offering it to his master. Do as your master did."

Upamanyu said to them, "Aswini Devas, I beg your forgiveness, but I cannot eat your cake without first offering it to my master."

The Aswins now said, "O, we are pleased by your Guru bhakti. Your master has iron teeth for eating the cake without offering it to his Guru. You shall have teeth of gold. Your eyes will see again and great fortune will attend upon you."

With this blessing from the Aswins, Upamanyu recovered his sight. He came before his master and, saluting him reverently, told him all that had happened. His Guru was pleased with him and said, "You shall have great fortune, as the Aswins have said. The Vedas shall illumine you, and all the Dharmashastras."

This was the trial of Upamanyu.

Then Ayoda-Dhaumya called his third sishya, Veda, and said to him, "Veda, my son, stay awhile in my house and serve your Guru. You will gain from it."

Veda readily agreed, and remained in his master's house, serving him and his family. Like an ox bearing its master's burdens, he suffered heat and cold, hunger and thirst, always without a murmur of complaint. Before long, his Guru was satisfied and blessed Veda to have good fortune and universal knowledge. This was the trial of Veda.

Taking his Guru's permission, when he had finished his tutelage, Veda left his master's house and entered grihastasrama, became a householder. In his own house, he had three sishyas. But he never treated them harshly, or had them obey him unquestioningly or perform rough tasks for him, but was the kindest master because of his own difficult experiences in his Guru's house.

The two Kshatriyas Janamejaya and Paushya came to this Veda's home and asked him to be their Upadhyaya, their spiritual guide and mentor. One day, when he had to go out on some work, Veda told one of his disciples, Utanka, to take charge of his household.

"Utanka," said Veda, "you must do whatever needs to be done in my home without neglect, even as I would." And he set out on his journey.

Utanka began living in his Guru's house and was heedful of his master's command in every particular. One day, the women of the household came to Utanka and said, "Utanka, your mistress is in her fertile time. Your master is away, and it falls to you to take his place."

Utanka said to the women, "I cannot do this at you women's bidding. My Guru did not tell me to commit a sin."

After a while, his Guru came home, and when he heard what had happened, Veda was pleased.

He said, "Utanka, my child, what boon do you want from me? You have served me faithfully and my affection for you has grown. You may leave now, and let your every wish come true."

Utanka said, "Let me do something for you, Guru. For I have heard told of the master who teaches without receiving dakshina and the sishya who receives instruction without giving dakshina, that enmity springs up between them, and one of them dies. You have taught me and I must give you some gurudakshina."

His master replied, "Utanka, my son, wait a while."

Some days passed, then Utanka again asked his master, "Command me, Guru, what dakshina shall I bring for you?"

His Guru said, "Dear Utanka, so often you have asked me what dakshina I want from you for what I taught you. Go inside then, and ask my wife what you should bring as dakshina. Bring whatever she says."

Utanka went to his master's wife and said, "Mistress, my Guru has given me leave to go home, and I want to give you something as dakshina for the instruction I have received, something that will please you, so that I do not leave with a debt to my Guru. I beg you tell me what dakshina I should give."

His Guru's wife replied, "Go to King Paushya and beg him for the earrings that his queen wears, and bring them here. The fourth day from today is a sacred day and I want to wear those earrings when I serve the

Brahmanas who will dine with us. Do this for me, Utanka! If you succeed, you will find good fortune; if you fail, what fortune can you expect?"

Utanka went away to fetch the earrings, if he could. As he went along, he saw a bull of extraordinary size and a man of huge stature mounted upon it. That man said to Utanka, "Eat the dung of this bull." Utanka refused. The man said again, "Utanka, eat it. Your master ate it before you." Now Utanka agreed and ate the dung and drank the urine of the bull. Then he rose respectfully, washed his hands and mouth, and went to meet King Paushya.

Arriving at the palace, Utanka saw Paushya upon his throne. Utanka approached the king and greeted him by pronouncing formal blessings over him. He said, "I have come to you as a supplicant."

King Paushya returned Utanka's greeting and asked, "Brahmana, what can I do for you?"

Utanka said, "I have come to beg a pair of earrings for my Guru's wife, to be my dakshina to my master. I ask you to give me the earrings that your queen wears."

King Paushya replied, "Go, Utanka, into the antahpura, and ask the queen for the earrings."

Utanka went into the harem, but he could not find the queen. He came back to the king and said, "It is not right that you treat me deceitfully. Your queen is not in the antahpura, I could not find her there."

The king thought a moment, then said, "Recollect, Brahmana, whether you have defiled yourself with something that you ate or drank on your way here. My queen is a chaste wife and cannot be seen by anyone who is sullied from partaking of leftovers. She will not appear before someone that is impure.

Utanka now thought for a moment, then said, "Yes, it must be. Being in a hurry, I must have performed my ablutions while standing."

King Paushya said, "You cannot purify yourself properly while standing, not even while you are on a journey."

Utanka agreed. He sat down facing the east and washed his face, hands and feet thoroughly. Then, without making a sound, he thrice sipped clean water, free of froth and dirt, and not warm, in achamana: just enough to reach his stomach, and he wiped his face twice. He touched the apertures of his organs with pure water.

Having done all this, he went to the women's quarters again. Now he saw the queen. As soon as the queen saw him, she greeted him respectfully and said, "Welcome Brahmana, tell me what I can do for you."

Utanka said, "Give me your earrings, I wish to give them to my Guru's wife as my daskhina to him."

The queen was pleased with Utanka's deportment and his intentions. She felt that he was deserving of this charity, and immediately took off her earrings and gave them to him.

The queen said, "Takshaka, the serpent king, has always coveted these earrings. So be very carfeul how you go with them."

Utanka said to the queen, "Lady, do not worry, Takshaka cannot catch me."

He took solemn and grateful leave of the queen, and went back into the presence of Paushya. Utanka said, "Paushya, I am gratified."

Paushya said to Utanka, "Someone truly deserving of daana comes along once in a rare while. You are a worthy guest, a qualified sadasya, and I want to conduct a sraddha. Stay a while with me."

Utanka replied, "I will stay, but I beg you to have the food for the sraddha fetched quickly."

The king assented readily and began to entertain Utanka as the atithi for his sraddha. Utanka saw that the food set before him had hair in it and felt that it was cold, and deemed it unclean. He said to Paushya, "You have given me unclean food and you will go blind for it."

Paushya retorted, "And because you say that clean food is unclean, you will have no children!"

Utanka rejoined, "It does not become you to curse me back, after offering me unclean food. Look for yourself."

Paushya looked closely at the food and found that it was indeed unclean, being cold and mixed with hair, because it had been prepared by a woman with long braids.

The king sought to pacify Utanka, "Brahmana, the food set before you is indeed cold, and does contain hair. It was prepared without proper care and I beg you, forgive me. Let me not become blind."

Utanka replied, "What I say must come to pass. However, though you go blind you can recover your sight soon, provided your curse does not affect me."

Paushya said to him, “I cannot revoke my curse, for my wrath is not appeased. But you cannot know this because a Brahmana’s heart is as soft as freshly churned butter, even if his words carry a sharp razor. But this is not so with the Kshatriya, whose words are soft as freshly churned butter, but his heart is like a razor, and hard. Because I am a Kshatriya and unforgiving, I cannot withdraw my curse. Go your way now.”

Utanka said, “I showed you that the food was unclean, and just now you were pacifying me. Besides, you first said that because I said the food was unclean when it was in fact clean I would not have children. But the food is unclean, so your curse cannot affect me. Of this I am certain.”

And Utanka left with the earrings.

On the road, Utanka saw a naked beggar coming towards him, most strangely: for sometimes he was visible and at others he vanished. Utanka put the earrings on the ground and went to bathe in a wayside tank. The beggar flashed up, seized up the earrings and ran away. Utanka completed his ablutions, purified himself, bowed worshipfully to the gods and his Gurus and went after the thief as fast as he could. With some effort he overtook him and laid hold of the fellow.

At once, the naked one was no longer a beggar but Takshaka, who dived down into a hole in a ground. Once in, Takshaka sped down into his realm, Nagaloka, the under-world of serpents.

Utanka remembered what the queen had told him and tried to pursue the Naga. With a stick, he tried to excavate the hole into which Takshaka had vanished but could not make any headway. Indra saw his distress and sent his Vajra to help him. The thunderbolt entered the stick and plunged along the hole, tunnelling its way like lightning. Utanka went in and down after the Vajra. He saw Nagaloka, amazing and magnificent, seemingly infinite in extent, with hundreds of palaces and elegant mansions, with turrets, domes and high arched gates, full of the most enchanting parks and gardens for sport and for love.

Awestruck, Utanka sang the praises of the serpents with these slokas:

“O Nagas, subjects of King Airavata, splendid in battle, pouring forth astras in battle like clouds full of lightning driven by the winds! Many-formed, radiant and handsome, with ear-studs of many colours, O children of Airavata, you shine like the Sun in the sky! On the northern banks of the Ganga are many habitations of Nagas. I regularly worship the great serpents there. Who but Airavata would want to move about under the burning Sun?

When Airavata's brother Dhritarashtra goes forth, twenty-eight thousand and eight serpents follow him in train. You who move near him and you that remain at some remove: I worship all of you that have Airavata for your elder brother.

I worship you also, O Takshaka, who once lived in Kurukshetra and the Khandava vana: to have the queen's earrings from you! Takshaka and Aswasena, O constant companions that dwell in Kurukshetra on the banks of the Ikshumati! I worship Takshaka's younger brother, the lustrous Srutasena, who lived in the tirtha Mahadyumna in order to become lord of the Nagas."

Though he paid homage to all the great Nagas, the Brahmana Rishi Utanka did not get the earrings. He fell thoughtful. He looked around and saw two young women at a loom weaving a piece of cloth with a fine shuttle, using black and white threads. He saw a wheel with twelve spokes, turned by six boys. And he also saw a man astride a blazing magnificent steed. And he addressed these mantras to them, resonantly:

"This wheel that has twenty-four cantos, for the changes of the Moon, also has three hundred spokes! Six boys, the seasons, keep it always turning! These women are Prakriti, ceaselessly weaving their cosmic cloth with threads of black and white, creating countless worlds and the beings that live on them. And you who send down the thunder, who protect the Universe, who slew Vrita and Namuchi, O Illustrious one wearing a black robe, riding Uchchaisravas churned up from the bottom of the sea, the horse that is an amsa of Agni Deva Lord of Fire, I bow to you, Paramatman, Lord of the three worlds, O Purandara!"

Then the man on the horse said to Utanka, "I am pleased with your worship. What boon shall I give you?"

Utanka replied, "Let me have power over the Nagas."

The man said, "Breathe upon this horse."

Utanka blew his breath onto that horse. From every aperture of the horse's body, dreadful flames and smoke issued to consume Nagaloka. Shocked, singed and terrified, Takshaka flew out from his palace with the earrings, and gave them to Utanka.

"I beg you," said the Naga king, "take back the earrings." And Utanka did.

But having recovered his earrings, Utanka realised, "This is the holy day of which my Guru's wife spoke. I am so far from their home; how will I

give her the dakshina in time?"

The man in black said to him, "Ride this horse, Utanka, and he will bring you to your master's home in a moment."

Utanka mounted the horse and immediately arrived at his Guru's house.

It was morning. His master's wife had bathed and sat combing her hair, thinking of how she would curse Utanka if he did not return in time with the earrings. Utanka entered his Guru's home, greeted his master's wife and respectfully gave her the earrings.

"Utanka," said she, delighted, "you have arrived at the right time in the right place! Welcome my child, you have done what you set out to do, and I will not curse you. Good fortune is written for you. Let all your wishes come true and success attend your every endeavour!"

Utanka went to his Guru. His master said, "Welcome! Where were you all these days?"

Utanka replied, "Master, Takshaka kept me from returning sooner. I had to go to Nagaloka, where I saw two women at a loom, weaving a fabulous cloth with black and white threads. What was it? I also saw a wheel with twelve spokes turned endlessly by six boys. What did that mean? Who was the man that I saw, mounted upon the horse of awesome size?

And while I was on the road, I saw a man mounted on a gigantic bull. He said affectionately to me, 'Utanka, eat of the dung of this bull, which your Guru also ate.' So I ate the bull's dung. But who was the man? I beg you, enlighten me about all these."

His Guru said to him, "The two young women you saw are Dhata and Vidhata; the black and white threads are nights and days; the wheel of twelve spokes was the year and the boys that turned it, the six seasons. The man was Parjannya, Lord of rain, and the horse was Agni, the Fire God. The bull on the road was Airavata, Lord of elephants; the man riding the bull was Indra; and the dung of the bull, which you ate, was Amrita, which saved you from certain death in Nagaloka. Indra is my friend and showed you favour. That is how you have come back safely with the earrings. Good child, I give you leave to go now. You will find fortune."

With his Guru's leave and blessing, Utanka went grimly toward Hastinapura. Anger stirred his heart and he wanted to avenge himself on Takshaka. The excellent Brahmana soon reached Hastinapura. Utanka came into the presence of Raja Janamejaya, who had returned victorious from

Takshashila some days ago. Utanka saw the triumphant king surrounded by his ministers. He blessed them all, formally.

Utanka spoke to the king at an apposite moment, in fine language and a mellifluous voice. "Rajarishabha, best of kings! How is it that you waste your time childishly, when another critical matter demands your attention?"'

Sauti said, 'Janamejaya saluted the noble Brahmana and replied, "I am discharging the dharma of my royal line by spending time with my subjects. Tell me, what is the urgent matter which has brought you here?"

The great Brahmana Utanka, distinguished by his fine deeds, replied to that munificent king, "O Raja! the matter is urgent because it concerns you. So make haste to attend to it. King of kings, Takshaka took your father's life, and you must take revenge against the vile snake. The time has come, I believe, for the vengeance ordained by fate. So avenge the death of your great father whom the vicious Naga stung, without cause, and burned him into the Panchabhutas like lightning striking a tree. Takshaka, most evil of Nagas, is so drunk with power that he dared bite your godlike sire, scion of your race of Rajarishis.

Cunning beyind measure, he persuaded Kashyapa, prince among physicians, to turn back when that Rishi was on his way to save your father. It will be fitting for you to burn Takshaka in the fire of a sarpa yagna, a sacrifice of serpents!

Rajan! Command the sarpa yagna to begin instantly, it is the only way to avenge your father. And with this sacrifice, you will do me also a great favour. For, most virtuous Kshatriya, the malignant Takshaka once obstructed me when I was on a crucial errand for my Guru."'

Sauti continued, 'Hearing this, the king's fury against Takshaka was kindled. What Utanka said inflamed the Kshatriya like ghee poured into an agnikunda. Grief welled up inside Janamejaya, and he asked his ministers for an account of his father's journey to Swarga. When he heard the circumstances of his father's death from Utanka he was stricken with pain and sorrow.'

Here ends the canto named Paushya, of the Adi Parva of the blessed Mahabharata.

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[3]Asclepias gigantea

CANTO 4

PAULOMA PARVA

Suta Ugrasrava, son of Romaharshana and a master of the Puranas, stood before the Rishis of Naimisha vana, during the twelve-year sacrifice of Saunaka Kulapati. He had studied the Puranas with meticulous devotion and knew them thoroughly. Hands folded, he said respectfully to the Sages, 'I have told you the story of Utanka in detail, and his tale was one of the reasons for King Janamejaya's sarpa yagna, his snake sacrifice. What, holy ones, do you wish to hear now? What shall I narrate?'

The Rishis replied, 'Son of Romaharshana, we will ask you whatever we most want to hear, and you must recount the stories, one by one. Our master Saunaka is at worship in the sacred agnigriha. He knows the divine legends of the Devas and Asuras. He knows well the Itihasas of men, the Nagas and Gandharvas. Further, Sauti, the learned Saunaka is the chief priest at this yagna. He is able, keeps his vratas faultlessly, he is wise, a master of the Shastras and the Aranyaka, speaks only the truth, is a lover of peace, mortifies his flesh, and performs tapasya by the laws laid down for austerity. All of us revere him. It is only proper that we wait for him. And when he sits upon this darbhasana, you shall answer whatever that best of Dvijas wants to know from you.'

Sauti said, 'So be it. When that mahatman sits with us and asks me to, I will tell you sacred tales that deal with a variety of subjects.'

After a while, having finished all his karma, having worshipped the Devas with prayers and the Pitrs with tarpana, the great Brahmana Saunaka returned to the yagnashala, where the other Rishis of stern vows sat relaxed, with Sauti before them. And when Saunaka sat among the Ritviks and Sadhyas, he spoke to them.

CANTO 5

PAULOMA PARVA CONTINUED

Saunaka said, 'Child, son of Romaharshana, your father studied all the Puranas and the Bharata, with Krishna Dwaipayana. Have you imbibed them, as well? Those ancient chronicles contain fascinating stories and the history of the first generations of Rishis, all of which we heard from the lips of your father. First of all, I want to hear the history of the race of Bhrigu. Recount that lineage, and we will listen carefully to you.'

Sauti said, 'I have learnt everything that the noble Brahmanas of old, Vaisampayana among them, once studied and recounted. I have gleaned all the knowledge that my father possessed. O scion of the race of Bhrigu, listen then to everything that relates to that lofty race, honoured by Indra and all the Devas, by the tribes of Rishis and Maruts. Mahamuni, first of all, I will relate the history of this clan as told in the Puranas.

The blessed Maharishi Bhrigu, we are told, was created by Swayambhuva Brahma from the agni during the sacrifice of Varuna. And Bhrigu had a son named Chyavana, whom he loved dearly. Chyavana had a virtuous son called Pramati. Pramati had a son named Ruru by Ghritachi the Apsara, and to Ruru, by his wife Pramadvara, was born a son named Sunaka. He, O Saunaka, was your great, exceptionally virtuous ancestor. He was devoted to sannyasa, had wide renown, was proficient in dharma, and pre-eminent among those that knew the Vedas. He was honest and self-controlled.'

Saunaka said, 'O son of Suta, why was the illumined son of Bhrigu called Chyavana? Tell me all.'

Sauti answered, 'Bhrigu had a wife named Pauloma, whom he loved. She became pregnant by him. One day, while the chaste Pauloma was in that condition, Bhrigu, foremost among those that are true to their dharma, left her at home and went out to perform his ablutions.

At this time, a Rakshasa whose name was Puloma came to Bhrigu's asrama. Entering, the Rakshasa saw Bhrigu's irreproachable wife and was filled with lust, quite losing his reason on seeing her. The beautiful Pauloma entertained the Rakshasa with roots and fruit of the forest. The Rakshasa, aflame, was so delighted, good Rishi, he decided to carry her away, who was so pure and faithful.

"I shall have what I want," said the Rakshasa, and seizing the beautiful woman, carried her away. And it was true that her father had once betrothed her of the lovely smile to the same Rakshasa, though later he gave her to be Bhrigu's wife with Vedic ritual. O Saunaka of the race of Bhrigu, this hurt rankled deep in the Rakshasa's mind and he found the moment now to abduct her.

The Rakshasa saw the agnishala in which the sacred fire always burned bright, and he asked the Fire God, the blazing elemental, "Tell me, O Agni, whose wife this woman is. You are the mouth of the Devas, you must answer me. Was this woman with skin soft as petals not first offered to me by her father? And did I not accept her? But then her father married her to the deceitful Bhrigu. Tell me truly if this beautiful woman is indeed the wife of Bhrigu, because I have found her alone today and mean to take her from this asrama by force, if she is the same woman. My heart burns to think that Bhrigu has this slender-waisted woman who was my betrothed."'

Sauti continued, 'Again and again, the Rakshasa asked flaming Agni if the woman was Bhrigu's wife. And the god was afraid to answer.

"O Agni," said the Rakshasa, "you dwell within every creature, as the witness of their paapa and punya. Worshipful Agni, answer me truly. Has Bhrigu not stolen the woman that I chose to be my wife? Tell me truthfully, having been given first to me, is she not rightfully mine? When I have your answer, I will carry her away from this asrama, even before your eyes of fire. So answer me with the truth."'

Sauti continued, "The Seven-flamed Deva listened to the Rakshasa and was dismayed, being afraid to tell a lie and equally afraid of being cursed by Bhrigu. At length, the god replied, hesitantly and slowly:

"You did indeed first choose Pauloma, O Rakshasa, but you did not marry her with sacred rites and mantras. Her father gave this renowned beauty to Bhrigu because he wanted Bhrigu's blessing. She was not formally given to you, Rakshasa; rather, Rishi Bhrigu made her his wife with Vedic ceremony and me for witness. This is she. Yes, I know her. I

dare not tell a lie. O best of Rakshasas, lies never find honour in this world.”’

CANTO 6

PAULOMA PARVA CONTINUED

Sauti said, 'O Brahmana, the Rakshasa heard what Agni said, in a flash assumed the form of a boar and carried Pauloma away as fast as the wind, even as quickly as thought. It was then that Bhrigu's son, lying in his mother's womb, was outraged by the violence and fell out of her body. For this he was called Chyavana. The Rakshasa saw the infant drop from his mother's womb, shining like the Sun, and he instantly released Pauloma, fell down and became a mound of ashes. And the beautiful Pauloma, grief-stricken, O Brahmana of the race of Bhrigu, took up her child, Chyavana, the son of Bhrigu, and walked away. And Brahma, the Grandsire, Pitamaha of all, saw her, the blameless wife of his son, weeping pitiably. And Brahma comforted her, seeing how she loved her baby. The tears that streamed down Pauloma's face became a great river. And that river followed the Maharishi Bhrigu's wife. And the Pitamaha of the worlds saw that river flowing after Pauloma and he called it Vadhusara. And it flowed beside the asrama of Chyavana, her son. This was how Chyavana of great tapasya, the son of Bhrigu, was born.

Bhrigu saw his child Chyavana and its beautiful mother. And the Rishi flew into a rage and demanded, "Who told the Rakshasa about you that he came to carry you away? O you with the sweet smile, the Rakshasa could not know that you were my wife. Tell me who told him, that I can curse the one who did."

Pauloma replied, "Owner of the six gunas! Agni Deva identified me for the Rakshasa, who carried me away, while I wailed like a kurari.[4] Your splendid son saved me, for when the Rakshasa saw him being born he released me, fell down and turned into ashes."

Bhrigu heard this and was furious. In rage, he cursed Agni, saying, "You shall eat all things, clean and unclean!"'

[4] Female osprey

CANTO 7

PAULOMA PARVA CONTINUED

Sauti said, 'Enraged by the curse of Bhrigu, Agni Deva roared at the Rishi, "Brahmana, what is this rashness that you have shown me? What was my fault, who did everything, both to keep dharma and to speak the truth, impartially? The Rakshasa questioned me and I answered truthfully. A witness who lies about something that he knows ruins his ancestors and his descendants for seven generations, above and below. He who suppresses the truth that he knows is equally guilty. I could also curse you, except that I hold Brahmanas in high regard. You do know all about me, Bhrigu, yet I will tell you about my attributes again. So listen.

Multiplying myself with tapasya, I assume myriad forms: at the daily hotra everywhere, at sacrifices that last for years, where any holy rites are performed: births, upanayanams, weddings, deaths, and at other yagnas. The Devas and Pitrs are worshipped and appeased by the ghee that is poured into my flames as offering, as prescribed in the Veda. The Devas are the sacral waters; the Pitrs are also the waters. The Devas and the Pitrs have equal rights to the Yagnas, Darshas and Purnamasas. The Devas are the Pitrs, and the Pitrs the Devas. They are identical beings, worshipped together and separately, too, during the different phases of the Moon. The Devas and the Pitrs consume what is poured into me. I am known as the mouth of the Devas and the Pitrs. On Amavasya, the new Moon, the Pitrs, and during Paurnima, the full Moon, the Devas are fed through my mouth, partaking of the ghee poured into me. Bhrigu, being as I am, the mouth of the Devas and Pitrs, how shall I then eat all things, clean and unclean?"

Then Agni thought deeply for a while and withdrew from every place in which he burned: from the daily homa of Brahmanas, from all long sacrifices, from all holy rites, and every other ceremony. Deprived of their AUMS and Vashats, their Swadhas and Swahas, all the living were plunged in grief at losing their sacrificial fire.

The panic-stricken Rishis went to the gods and said to them, “Immaculate ones! The three worlds are in turmoil that Agni has abandoned them and they cannot perform their sacrifices anymore. We beg you, say what must be done, without delay.”

The Rishis and the Devas went together to Brahma. They told him about Bhrigu’s curse on Agni, and how the Fire God had withdrawn from every sacrifice and ritual.

They said, “Master of Fortune, Bhrigu has cursed Agni to eat all things clean and unclean. But Agni is the mouth of the Devas and he first partakes of every sacred offering. He drinks the sacrificial ghee. How can he consume all things, clean and unclean?”

The Creator of the Universe heard them and he summoned Agni. Gently, Brahma said to Agni, who was also the creator of all, and immortal, “You create and destroy the worlds. You preserve them. You support every sacrifice and ritual throughout the three worlds. You must not flout your dharma so the sacred rites are interrupted. You who consume the sacrificial ghee, who are the Lord of all things, why are you being so foolish? You alone are always pure in the Universe, and you are its only eternal foundation. I say to you, not all of you shall partake of all things, clean and unclean. Only the flames of your baser parts shall devour all things alike. Your body which, dwelling in the bellies of carnivores, devours flesh, shall also eat all things, clean and unclean. And as everything touched by the Sun’s rays becomes pure, so shall everything that is burnt in your flames be purified. O Agni, you are the supreme energy born from your own power. Then, O Deva, by your own tejas let the Rishi’s curse come to pass. Continue to receive the havis offered into your mouth: the offering that is yours and that which is for the other Devas.”

Agni replied to the Pitamaha, “So be it,” and he left to follow Brahma’s dictate. The Devas and the Rishis also went to their homes, quite delighted. The Rishis performed their rituals and sacrifices as before. And the gods in heaven and all creatures of the world rejoiced. And Agni also rejoiced because he was free from having to sin.

Thus, O Saunaka, owner of the six qualities, the Maharishi Bhrigu cursed Agni once in time out of mind. This is the ancient legend about Pauloma, the death of the Rakshasa, and the birth of Chyavana.’

CANTO 8

PAULOMA PARVA CONTINUED

Sauti said, 'O Brahmana, Bhrigu's son Chyavana Muni fathered a son by his wife Sukanya, and that was the illustrious Pramati of dazzling vitality. Pramati sired in Ghritachi a son called Ruru. Ruru begot on his wife Pramadvara a son called Sunaka. I will tell you in detail, O Rishi, the entire story of Ruru of boundless elan. Listen to it now, in full.

Once there was a great Rishi called Sthulakesa of great tapasya shakti, deep gyana and compassion toward all creatures. Brahmana Muni, this was the time when Viswavasu, king of the Gandharvas, is said to have enjoyed sexual relations with the celestial Apsara Menaka. Bhargava, when her time came, Menaka delivered her child near the asrama of Sthulakesa. Abandoning the newborn baby on the banks of the river, O Brahmana, Menaka, who had neither pity nor shame, went away.

The Rishi Sthulakesa, of great dhyana, found the infant lying forsaken in a lonely place on the riverside. He saw that it was a girl, bright as the child of an immortal, ablaze with beauty! Maharishi Sthulakesa, foremost of Munis, was filled with compassion. He took the child and raised her. The exquisite child grew up in his holy asrama, and the noble and blessed Rishi performed all the sacred ceremonies for her, beginning with the one at birth, as laid down in the divine Shastras.

She excelled all those of her sex in goodness, beauty and every noble quality, so the maharishi called her Pramadvara. The pious Ruru once saw Pramadvara in Sthulakesa's hermitage and his heart was pierced by Kama Deva's arrow; he was stricken with love for her. Through his friends, Ruru told his father Pramati, son of Bhrigu, about his love. Pramati went to Sthulakesa of renown and asked for Pramadvara's hand in marriage for his son. Her foster-father gave the maiden Pramadvara in betrothal to Ruru, and fixed the wedding for the day when the Varga-Daivata nakshatra, Purva-phalguni, was rising.

A few days before the one appointed for the wedding, Pramadvara was at play with her sakhis and, her time come, stepped on a snake, which bit the lovely girl. She fell to the ground unconscious; colour drained from her face and all the vital signs of life fled her person, one by one, as she writhed in pain. Her hair limp and wild, she who had been so beautiful and attractive in life was the very opposite in death's throes; her companions could hardly bear to look at her.

In a while, calm came over her face and the reed-waisted girl, quelled by venom, lay as if asleep. Now she was even more beautiful in death than she had been alive. Sthulakesa and the other Rishis of the forest came and saw her lying there bright as a golden lotus. Many noted Brahmanas came to that place and they sat around the dead girl in pity and sorrow. Swastyatreya, Mahajana, Kaushika, Sankhamekhala, Uddalaka, Katha and Sweta of great fame; Bharadwaja, Kaunakutsya, Arshtishena, Gautama, Pramati, his son Ruru and other forest-dwellers came there as the news spread and, seeing Pramadvara lying dead, her life quenched by the snake's poison, they sat there and wept. But Ruru could not stand the sight and stumbled away in agony.'

CANTO 9

PAULOMA PARVA CONTINUED

Sauti said, 'While the illustrious Brahmanas sat around Pramadvara's corpse, Ruru ran deep into the jungle and he sobbed aloud; he wailed out his grief.

Thinking of his love, he cried, "Ah, she that was so beautiful and delicate lies unmoving on bare ground. What could be more dreadful for us who knew her? If I have been charitable, if I have performed any tapasya, if I have ever revered and served my elders, let all my punya be spent in bringing my love back to life. If since my birth I have restrained my passions, kept my vratas, let sweet Pramadvara rise alive from where she lies!"

While Ruru lamented the loss of his bride to have been, a messenger from heaven came to him in the forest. Said the divine one, "O Ruru, you rail in vain against time. Blessed one, she whose days in this world have run out can never return. The mortal days of this daughter of a Gandharva and an Apsara are exhausted. So, child, snatch your heart back from sorrow."

Then he paused, before adding softly, "But, there are exceptions and the gods have already provided one condition by which life might be restored to her. If you can fulfil that condition, you might have your Pramadvara back."

Ruru asked, "Messenger from Swarga, what is the condition of the Devas? Tell me, tell me in detail, that I might fulfil it. Ah, good Duta, save me from this grief!"

The divine messenger said to Ruru, "Ruru of Bhrigu's clan, give up half your own life to her and Pramadvara shall live again."

Never hesitating, Ruru cried, "I gladly offer half my life if my bride returns to me, lovely as she used to be!"

Then the Gandharva king and the divine messenger, both of them splendid and great, went to Dharmaraja, the Lord Death, and said to him,

“If it please you, Lord, let Pramadvara’s life be restored with a portion of Ruru’s life.”

Dharmaraja replied, “Devaduta, messenger of the gods, if it is your wish, let Pramadvara, Ruru’s betrothed, live again with a portion of Ruru’s life.”

Even as Dharmaraja said this, Pramadvara of exquisite complexion rose from death as if from sleep: with a portion of Ruru’s life. Of course, his offering would shorten Ruru’s own life.

On the auspicious day, their fathers joyfully married Ruru and Pramadvara with the proper rituals. The couple was devoted to each other. Ruru had a rare wife, lovely and bright as the filaments of a lotus, and he swore to wreak vengeance on all serpents for the snake that had bitten Pramadvara. Whenever he saw a snake, he would become furious and kill it with some weapon.

One day, O Brahmana, Ruru went into a great forest, and he saw an aged serpent of the species called Dundubha lying on the ground. Ruru raised his staff in wrath, even like the Yama danda, to kill it, when the Dundubha spoke to Ruru, “I have done you no harm, O Brahmana! Why do you want to kill me in such anger?”’

CANTO 10

PAULOMA PARVA CONTINUED

Sauti continued, 'When Ruru heard what the snake said, he answered, "A snake bit my wife, dear to me as life. And I swore then that I would kill every serpent I saw. That is why I will now kill you with my staff."

The Dundubha said, "O Brahmana, the snakes that bite man are a different species from us. Why should you kill Dundubhas, who are serpents but in name? We are prey to the same misfortunes as other snakes but do not share their venom. We have the same sorrows but not the same strengths or joys. It is a mistake for you to kill the Dundubhas."

Rishi Ruru listened to the snake and saw how it trembled with fear, unlike a serpent, though it was indeed a snake, but more like a human; and he did not kill it. Ruru, owner of the six great attributes, asked the snake, "Tell me, O Dundubha, who are you really that lie here as a snake?"

The Dundubha replied, "Ruru, I was once a Rishi and my name was Sahasrapat. The curse of a Brahmana transformed me into a snake."

Ruru asked, "O best of snakes, why did a Brahmana curse you? How long will you be a snake?"

CANTO 11

PAULOMA PARVA CONTINUED

Sauti continued, 'The Dundubha said, "Long ago, I had a friend called Khagama. He had considerable spirtual power by his tapasya and was short-tempered and rash of speech. One day, while he performed the Agni-hotra, I made a snake of grass and playfully tried to scare him with it. He fainted from fright. But when he regained consciousness, that honest Rishi, who always kept his vows, cursed me in anger, 'Since you made a snake of grass to frighten me, become a snake yourself, and as powerless as a grass snake, for you shall have no venom!'

O Muni, I knew how powerful he was by his penance. I bowed low before him, with folded hands and a pounding heart, and said, 'My friend, it was only a jest to make you laugh. I beg you, pardon me and take back your curse.'

Seeing me desperate, the Sage was moved to pity. Still breathing hard he said, 'I cannot revoke my curse and you must become a snake. But Muni, when Pramati's pure-hearted son Ruru appears before you, the curse will end.'

You, my friend, are that same Ruru. When I have my true form back, I will tell you something that will benefit you." The Dundubha was transformed before Ruru's eyes and he was again an illustrious Brahmana, radiant as the day.

He said to the powerful and peerless Ruru, "Best among created beings, sparing a life is the highest virtue, and a Brahmana should never kill any creature. A Brahmana should always be gentle and non-violent. This is the most sacred injunction of the Vedas. A Brahmana should be versed in the Vedas and Vedangas, and should inspire all men with faith in God. He should be kind to all creatures, truthful and forgiving. His prime dharma should be to study and remember the Veda. The dharma of the Kshatriya is

not for you. To be stern, to wield a sceptre and to rule his subjects is the dharma of the Kshatriya.

Listen, O Ruru, to how the race of serpents perished at Janamejaya's sarpa yagna of old, and how a great Brahmana, Astika, master of the Vedas and potent with spiritual powers, delivered the Nagas."'

CANTO 12

PAULOMA PARVA CONTINUED

Sauti continued, 'Ruru asked, "Best of Dvijas, why did King Janamejaya want to slaughter the race of serpents? Why did Astika save them, and how? Tell me in detail."

The Rishi replied, "Other Brahmanas will tell you the wonderful story of Astika." Saying this, he vanished.

Ruru ran here and there in the jungle looking for the disappeared Rishi. But he did not find him, though he ran far and hard; he fell exhausted on the ground. He thought of what the Rishi had said and was bewildered. The world spun round and he fainted. Regaining consciousness, he went home and asked his father to tell him the story of Astika. And his father told him that tale.'

CANTO 13

ASTIKA PARVA

Saunaka asked, 'Why did that tiger among kings, the magnificent Janamejaya, decide to sacrifice the race of snakes in the fire of a sarpa yagna? Suta, tell us every detail. Tell us why Astika, best among the twice-born, best among Rishis, rescued the Nagas from the blazing flames. Whose son was the king that undertook the terrible snake sacrifice? Whose son, also, was Astika?'

Sauti said, 'Most eloquent Saunaka, the story of Astika is a long one. I will tell it in full, if you will listen.'

Saunaka said, 'I am eager to hear every detail of the enchanted tale of the Rishi Astika, best among Brahmanas.'

Sauti said, 'This tale was first told by Krishna Dwaipayana, and Brahmanas call it a Purana. Vyasa's sishya, my Sage father Romaharshana once narrated the story when asked by the Munis of the Naimisa vana. I was there on that occasion and, great Saunaka, since you now ask me I will repeat the tale of Astika exactly as I heard it. Listen to the entire sin-destroying story.

Astika's father was as powerful as Prajapati. He was a brahmacharin, always in tapasya. He ate very little, was a great sannyasi, and his lust was under complete control. His name was Jaratkaru. Foremost among the Yayavaras, virtuous, keeping stern vratas, blessed with great taposhakti, Jaratkaru once went on a yatra through the world. Diverse places he visited, bathed in many sacred tirthas, and rested where night fell. Possessing enormous vigour, he practised such austerities as few men can, who are not souls of deep self-restraint. The Rishi lived imbibing only air, and he never slept at all. Ranging across the Earth like fire, one day he saw his ancestors, hanging in a great pit with their heads pointing down and their feet up.

Jaratkaru addressed them, "Who are you that hang upside down by a rope of virana fibres being gnawed all round and all the time by the rat that

lives in this pit?"

The ancestors said, "We are Rishis of stern vows; we are the Yayavaras. We sink down into the Earth because we have no descendants. We have a son named Jaratkaru. Alas, the wretched child lives a sannyasi's life. He does not even think of becoming a grihasta, of taking a wife and having children! We fear that our clan will become extinct and that is why we are hanging in this hole. We have every wealth but live like indigents, in this misery.

Noble stranger, who are you that grieve for us like a friend? Tell us who you are, best of men, that stands here and tell us why you grieve for us miserable ones."

Jaratkaru said, "You are my sires and grandsires, for I am Jaratkaru.Tell me how I can serve you."

The fathers answered, "Do everything in your power, child, to beget a son to continue our line. Then, noble boy, you will gain punya for yourself and for us. Not by good deeds or by long tapasya does a man acquire the punya that he does by becoming a father. Therefore, son, we command you: marry a wife and beget children. In this lies our highest welfare."

Jaratkaru said, "I shall not marry for my own sake, nor earn wealth for my enjoyment, but I will do both for your felicity. My condition, by the Shastras, is that I find a bride who bears my own name, and that her friends and family give her willingly to be my bride. But then, who will give his daughter to a poor man like me? I will cetainly accept any woman given to me as alms. O my fathers, I will do everything in my power to marry! I give you my word, and will not break it. Once I marry, I will have children so you might be saved and attain to the realms of eternal bliss."'

CANTO 14

ASTIKA PARVA CONTINUED

Sauti said, 'Jaratkaru of great vratas ranged over the Earth in search of a bride, but found none. One day, he went into a jungle and, remembereing his ancestors, prayed thrice in a weak voice for a wife. Vasuki rose up before him and offered his sister to the Rishi. The Brahmana hesitated: did she have the same name as himself? Noble Jaratkaru thought, "I will not marry any woman that does not bear my own name."

The wise Rishi, of severe penance and great wisdom, asked mighty Vasuki, "Tell me, O Naga, the name of your sister."

Vasuki replied, "Jaratkaru, my younger sister is called Jaratkaru. I offer her to you; take the slender-waisted one to be your wife. I have kept her for you, O best among Brahmanas, so take her."

And he brought the lovely Jaratkaru, his sister, to the Rishi, who married her with proper rites.'

CANTO 15

ASTIKA PARVA CONTINUED

Sauti said, 'O foremost among the knowers of Brahman, the mother of the Nagas had cursed them once: "Agni, whose sarathy is Vayu the Wind, shall burn all of you at Janamejaya's sarpa yagna!" It was in order to nullify that curse that Vasuki, king of snakes, married his sister to the Rishi Jaratkaru. When Jaratkaru had married the Nagina Jaratkaru with Shastraic rituals, a great soul was born to them, a son they named Astika. Astika was an illumined Rishi, who knew the Vedas and all their Angas. He regarded all beings with an equal eye, and allayed the anxieties of both his mother and his father.

When, some time after Astika's birth, a king from the Pandava line undertook a great sarpa yagna, it was Astika who delivered the Nagas, his brothers, maternal uncles and other serpents, too, from dying in the flames of Janamejaya's snake sacrifice.

Thus Jaratkaru delivered his father's ancestors by begetting children. By his tapasya, O Brahmana, and by keeping many vratas and studying the Veda, he freed himself from all debt. Performing diverse yagnas, at which different kinds of offerings were made, he worshipped the Devas. By practising brahmacharya, he pleased the Rishis, and by fathering children, he gratified his Pitrs.

Jaratkaru repaid the debt he owed his sires, who then rose into Swarga from the pit where they had hung. Acquiring profound spiritual merit, punya, after a long life of many years, Jaratkaru left his body and found heaven for himself, leaving Astika behind.

This is the story of Astika. O Tiger of the race of Bhrigu, what would you hear from me next?'

CANTO 16

ASTIKA PARVA CONTINUED

Saunaka said, 'Sauti, tell us in more detail about the life of the learned and sage Astika. We are agog to hear more, for, O most pleasant one, you speak sweetly, with immaculate intonation, and your narration pleases us. Why, you speak as well as your father, who was always ready to please us. Tell us the whole story of Astika, even as your father told it to you.'

Sauti said, 'O Chiranjivis, blessed with long lives, I will indeed tell you the story of Astika as I heard it from my father. Brahmana, in the Krita Yuga, the golden age, Prajapati had two daughters. Sinless Muni, the sisters were wonderfully beautiful. Kadru and Vinata became the wives of Kashyapa. Kashyapa found great pleasure in his two wives and he, who resembled Prajapati himself, granted them each a boon.

When they heard this they rejoiced. Kadru wished for a thousand Nagas to be born as her sons, all of them equally splendid. Vinata wished for two sons stronger, greater, more powerful, having more vitality and splendour than Kadru's thousand.

Kashyapa said, "So be it!" granting Kadru her boon of a thousand sons, and Vinata hers for two. Vinata was delighted with her two superior sons, as was her sister with her thousand. "Carry the embryos carefully," said Kashyapa, and then he went away into the forest, leaving his two wives pleased.

Noblest of Dvijas, after a long pregnancy, Kadru brought forth a thousand eggs, and Vinata two. Their maidservants placed the eggs separately in warm vessels. Five hundred years passed; then one day Kadru's thousand eggs cracked open, resonantly as thunder, and her thousand splendorous sons were born. But Vinata's sons did not appear.

Vinata was jealous, and she broke open one of her eggs before time. Inside, she found a child whose upper limbs were fully formed, but not the

lower part of his body, which was still undeveloped, stunted. The child in the egg cursed his mother, “Since you broke my egg prematurely, you will be a slave. If you wait five hundred years and not try to crack open the other egg, the lustrous child within it will deliver you from slavery. If you truly want a strong child, you must lavish tender care on the egg for all these five hundred years.”

Having cursed his mother, the child rose into the sky. Brahmana, he was Aruna, the charioteer of Surya, whom we see every morning at dawn. When five hundred years passed, the other egg burst open, and from it emerged magnificent Garuda, the serpent-eater. Bhriguvyaghra, as soon as he saw light of day, Vinata’s son left his mother. The Lord of all birds felt hungry and took wing in quest of the food that the Creator of all things had ordained for him.’

CANTO 17

ASTIKA PARVA CONTINUED

Sauti said, 'Muni, about this time the two sisters saw the marvellous jewel among horses, the calm and magnificent Uchchaisravas, whom the Devas worship. He arose when the Kshirasagara was churned for the Amrita, and he was divinely graceful, ever-young, Creation's masterpiece, irresistibly vigorous and bearing every auspicious sign and mark upon his person.'

Saunaka asked, 'Why did the Devas churn the Ocean for the nectar? How and when did the mighty and resplendent Uchchaisravas come forth from its waves?'

Sauti said, 'There is a mountain called Meru, which appears like a great stack of blazing light, for its peaks reflect the golden rays of the Sun that fall upon them. Devas and Gandharvas come regularly to the Golden Mountain, past compare, immeasurable and unapproachable by men, to expiate their many sins. Terrible beasts of prey range over it, and numerous magically life-giving herbs illumine its sides. Meru is the first of mountains and stands towering, and kissing Devaloka, as it were.

Ordinary folk cannot even dream of climbing Meru. Mystic trees of wishes and enchanted streams abound upon Meru, and its slopes and valleys ring with the songs of choirs of fabulous birds. Once the Devas met upon its jewelled peak in conclave. They had performed severe penance to obtain the Amrita, the nectar of immortality, and it seemed that the time had come for them to seek it.

Seeing the celestial gathering's anxiety, Narayana said to Brahma, "You must churn the Ocean with the Devas and the Asuras, and you will find divine medicament and jewels you cannot imagine, and many other wonders. O Devas, churn the Kshirasagara and you will discover the Amrita."'

CANTO 18

ASTIKA PARVA CONTINUED

Sauti said, 'There is a mountain called Mandara whose peaks seem like clouds. It is the best of mountains, and cloaked by herbs growing thickly all over it. Countless birds sing their sweet songs upon it, and dangerous predators range its slopes. The Devas, Apsaras and Kinnaras come to sport and make love upon Mandara. It rises eleven thousand yojanas into the sky, and its roots plunge down as many yojanas into the earth. The Devas wanted to uproot it to use for their churning rod, but they could not. They came to Vishnu and Brahma, who sat together, and said, "Lords, tell us how we can dislodge Mandara to serve our purpose."

Son of Bhrigu, Vishnu and Brahma agreed. Lotus-eyed Vishnu gave the difficult task to the mighty Ananta, Prince of snakes. O Brahmana, Ananta tore up the mountain, with its forests and all the denizens of those forests.

The Devas came to the shore of the Ocean with Ananta and said to the Sea of Milk, "Ocean, we have come to churn your waters to have the Amrita."

The Ocean replied, "Tathaastu! So be it, since I will have my share. I can bear the prodigious churning with the mountain."

The Devas went to the king of tortoises and said to him, "O Kuurmaraja, you must support the mountain on your back!"

The Tortoise-king agreed, and Indra set the mountain on his shell.

The Devas and the Asuras made a churning rod of Mandara, Vasuki their rope, and began churning deep for the nectar. The Asuras held Vasuki's hood and the Devas held his tail. Ananta, who was with the gods, would at times suddenly lift the Naga's hood and lower it as abruptly. Flames and black smoke spewed from Vasuki's jaws. These turned into clouds, charged with lightning, and poured down rain that refreshed the tired Devas. Flowers also rained from every side over the gods, flying from the trees of whirling Mandara, covering them in cool fragrances.

Then, O Brahmana, from the ocean deeps came a tremendous roar like the thunder of the clouds of the Pralaya, the Apocalypse. Countless fish and other creatures of the Sea were crushed by Mandara and perished in the salt water. Numberless denizens of Patala, the under-world, and of the world of Varuna, died.

Great trees, with birds in their branches, upon spinning Mandara were torn up by their roots and flung into the water. Rubbing roughly against one another, many of these caught fire; fires broke out all round the churning and upon the mountain itself, licking through its forests. The mountain looked like a mass of black clouds veined with lightning. O Brahmana, the fire spread to the mountain, and immolated lions, elephants and the other creatures that lived on Mandara.

Then Indra put out the fire with some lashing rain.

After the churning had been underway for some time, O Brahmana, the extrusions of some herbs and treees, which were nectarine, mingled with sea-water, as did the liquid gold from the belly of the mountain.

And the Devas drank this water and felt immortal. Slowly, the milky water of the churned Kshirasagara turned into ghee, because of those rare extrusions. But the Amrita itself still did not appear.

The gods came before Brahma, Granter of boons, upon his Lotus throne, and said, "Sire, we are spent and have no strength left to continue churning. The Amrita has not yet surfaced and we must resort to Narayana to help us now."

Hearing them, Brahma said to Narayana, "Lord, bless the Devas with strength to churn on."

Narayana said, "Devas, I will infuse you with my own strength. Go, put the mountain back in place and churn the sea again."

Their strength renewed, the gods began churning again. In a while, the softly luminous Moon emerged, thousand-rayed, from the Ocean. Then the Devi Lakshmi, incomparable, clad in white, rose out of the waves, followed by the dazzling white Uchchaisravas, and the celestial ruby Kaustubha that Narayana wears upon his breast.

Lakshmi, Soma and the Horse swift as the mind all came before the Devas. Now, the divine and original physician Dhanvantari rose from the waters, bearing a pale chalice with the Amrita.

The Asuras saw him and roared, "It is ours!"

Airavata, of mammoth body and with four gleaming white tusks, came forth. Indra who wields the Vajra, the thunderbolt, took him. The churning continued and, last of all, the dreaded poison Kalakuta appeared, smoking, staining the waves black. In a trice, it engulfed the Earth, blazing up like a fire. The toxic fumes of the Kalakuta stupefied the three worlds, Swarga, Bhumi and Patala. Brahma begged Siva to save the worlds, and Siva quaffed the poison to preserve creation. Maheswara held the Kalakuta in his throat, which was burnt blue, and from that time Siva is also called Nilakanta, blue-throated.

Seeing all these wonders, the Asuras despaired, and prepared to fight the Devas for Lakshmi and the Amrita. Narayana summoned his Maya, his feminine power of illusion. He assumed the form of Mohini, a dark and irresistible seductress, and flirted with the Danavas, arousing them past reason. Enchanted by her, the Demons gave the chalice of Amrita, which they had snatched from Dhanvantri, into her hands.'

CANTO 19

ASTIKA PARVA CONTINUED

Sauti said, 'The Daityas and Danavas, the Asura sons of Diti and Danu, clad in superb armour and bearing unworldly weapons, were ready to attack the Devas for the ambrosia. But Mohini, the Enchantress, deceived the Demons and gave the Devas all the Amrita, which they greedily drank, in their terror of the Asuras, and they became immortal.

While the gods were drinking the nectar of immortality, a Danava called Rahu assumed the guise of a Deva and, sitting among them, he also drank the Amrita. But Surya and Soma discovered him and Vishnu lopped off Rahu's head with the Sudarshana Chakra when the Amrita had only reached his throat. And the grisly head of the Demon Rahu, big as a mountain, rose into the sky and began to cry out dreadfully.

The Danava's headless body fell on the Earth, making her tremble, all her mountains, forests and islands. From that time, Rahu has hated Surya and Soma, and to this day he swallows them during the eclipses of the Sun and the Moon.

Then Narayana was no more the Mohini of untold temptation, but Himself again, and cast inexorable astras at the Danavas, weapons that made them tremble, weapons that killed thousands of them in a wink.

Thus, on the shore of the salt-water Sea, the dreadful battle between the Devas and Asuras, the Devasura yuddha broke out. Sharp javelins and spears, and thousands of every kind of weapon filled the air on every side, darkening the sky. Dismembered by the Sudarshana Chakra, mangled by swords, crushed by maces, pierced through by arrows, burned by astras, Asuras beyond count lay dead upon the Earth in pools of blood from their wounds and blood they had vomitted. A rain of heads glinting golden crowns and ornaments, hewn from their necks with razor sharp blades, fell onto the ground. Drenched in gore, great Asuras lay dead everywhere like ruddy peaks of mountains, so huge were they.

And when the Sun rose in glory, thousands of warriors hacked at one another with diverse weapons. Screams rang out on all sides, and roars. Warriors that fought from a distance struck each other with arrows and iron javelins; those that fought hand to hand slew one another with blows of their fists.

The air was thick with shrieks of pain. Everywhere deep voices roared, “Cut him down!”, “Run him through!”, “Off with his head!”, “At them!”, “Burn him!”, “Kill!”, and “Forward!”

As the battle raged, Nara and Narayana entered the fray again. Narayana saw the celestial bow in Nara’s hand and remembered his own weapon, the Sudarshana Chakra, scourge of the Danavas. No sooner did he think of it, that the Disc, bane of his enemies, bright as Agni, truly dreadful in battle, flared down from the sky. Receiving it, Narayana of limitless energy, his arms like the trunks of elephants, cast that blinding weapon, which could consume enemy cities in a flash, at the Asuras. Burning like the Fire that devours the world when the Yuga ends, the Chakra, wheeling everywhere, slew millions of Demons all around.

At times it burnt them into ash mounds, at others desiccated them, flashing through phalanxes and whole legions in a wink; and sometimes, it went among them like an army of pisachas and drank their blood!

On the other side, white as clouds from which the rain has fallen, having untold strength and fearless hearts, the Danavas flew up into the sky, and from a great height, hurled down a thousand mountain peaks over the Devas, harrying them constantly. Those huge mountains, like banks of thunderheads, flat-topped and mantled with trees, collided as they fell from the sky, with so many claps of thunder.

And when a million warriors roared without pause and those wooded mountains clashed together, the Earth and all her forests trembled.

Then Nara the divine appeared at the terrific battle between the Asuras and Siva’s Ganas. With golden-headed arrows, he smashed the falling mountains to dust, and covered the firmanent in a haze. Repulsed by the Deva legions, and seeing the blazing Sudarshana consuming their forces on every side and in the fields of heaven, many doughty Asuras plunged down into the Patalas in the bowels of the Earth, while others dove down deep into the salt-water Sea.

The victorious Devas worshipped Mount Mandara and set him back in his place, so he was rooted again. Having the Amrita for themselves, the

Devas shouted for joy, making Swarga echo with their shouts, and returned on high to their own realms. Great were their celebrations when they returned to Devaloka, and Indra and the other gods gave the chalice of Amrita to Narayana for safekeeping.'

CANTO 20

ASTIKA PARVA CONTINUED

Sauti said, 'This is the tale of how the Amrita was churned up from the Ocean, and that was when Uchchaisravas, the original and peerless steed, also arose. It was this horse about which Kadru asked Vinata, "Tell me, good sister, briefly, what colour is Uchchaisravas?"

Vinata answered, "The prince of all horses is perfectly white. What do you think, my sister? You say what colour he is, and let us make a wager upon it."

Kadru replied, "O my sister of the sweet smile, I think the horse has a black tail. Beautiful one, let us make a bet and let she that loses become the other's slave!"

Having made their wager, the sisters went to their homes, resolving to ascertain who was right about the colouring of Uchchaisravas the next day, by examining him closely.

Kadru was bent upon winning the wager, and she commanded her thousand sons to become a thousand black hairs and immediately cover the divine steed's tail. She would not become a slave!

But when her sons, the Nagas, refused to do as she asked, she cursed them, "During the sarpa yagna of the wise Pandava king Janamejaya, Agni will devour you!"

Brahma Pitamaha heard this savage curse of Kadru and knew that fate had subtly influenced the entire episode, for he saw that the race of serpents multiplied with alarming swiftness and threatened the rest of his creatures. Brahma and the other Devas gave their sanction to the curse of Kadru. The snakes were virulently poisonous, had great speed and strength and were vicious in the extreme; and it might be said that their own mother's curse was for the good of the rest of creation.

Fate punishes those that seek the death of other beings with death: with such observations, the Devas did not oppose Kadru's curse, and went away

to their realms.

Brahma called Kashyapa and said gently to him, “Pure one, vanquisher of all your enemies, their mother Kadru has cursed your sons the Nagas, huge and their venom virulent and always intent on biting other creatures. Do not grieve over the curse, my son, for the burning of the race of serpents in the sarpa yagna was written long ago.”

The Creator of the Universe consoled Kashyapa and also taught him the secret vidya of rendering snakebites harmless.’

CANTO 21

ASTIKA PARVA CONTINUED

Sauti said, 'When the night ended and dawn broke, O you who are rich in tapasya, Kadru and Vinata went impatiently to inspect Uchchaisravas. On their way, they saw the Ocean, into which all waters flow, vast and deep, rolling with waves, roaring mutedly, teeming with whale-eating timmingalas, monstrous crocodiles and thousands of other species, gigantic tortoises and other monsters of the deep.

The Ocean was a veritable mine of all kinds of gems: the home of Varuna Deva, the wonderful abode of the Nagas, the Lord of all rivers, where the submarine fire of the Apocalypse slumbered, the refuge of the Asuras, the terror of all creatures, the majestic reservoir of water: the immutable Ocean.

Holy is the Sea, benign to the Devas, the source of the Amrita, boundless, inconceivable, and altogether wonderful. Dark is the Ocean, subtly sounding with the speech of marine creatures, its waves roaring endlessly, and spinning with fathomless whirlpools.

All creatures fear the Ocean. Stirred by the winds blowing from its shores, rising up agitatedly, it appears to dance with wave hands raised everywhere. Swelling and ebbing with the waxing and waning of the moon, father of Vasudeva's mighty conch shell Panchajanya, treasure trove of jewels, the Ocean was once cloven and tossed about violently when Vasudeva of incalculable strength plunged into the depths of the Sea as Varaha, the Great Boar, to retrieve the Earth, Bhumi Devi, lying submerged on the bed of the Ocean, which is lower than the Patalas, the realms of nether.

The Rishi Atri of vast tapasya and stern vratas could not fathom the deeps of the Ocean, not when he had toiled for a hundred years. Whenever a Yuga ends, the Ocean becomes the Ekarnava, the bed of Vishnu

Padmanabha, while that God of measureless power lies plunged in Yoga Nidra, his plumbless sleep, his profound cosmic meditation.

Sagara is the refuge of Mainaka, who fears Indra's Vajra, and the sanctuary of the Asuras whenever they are vanquished in war. The Ocean offers water as ghee into the fire blazing out from the mouth of Badava, the Fire of the End, who has the form of a Sea Mare. Fathomless he is, and limitless, immense, immeasurable, the Lord of rivers.

Kadru and Vinata saw thousands of mighty rivers plunging with haughty currents into the Ocean – even like rivals in love, each one wanting to be the first to unite with the beloved, each wanting to stop the others.

They saw that the Ocean was always full, ever dancing with waves. They saw it was as deep as time and as wide as the sky, that awesome receptacle of water!'

CANTO 22

ASTIKI PARVA CONTINUED

Sauti said, 'The Nagas consulted among themselves and decided to do as their mother wanted, for if they did not she might well withdraw her love and burn them up. If, on the other hand, they pleased her, she might release them from her curse. They said, "We will make the horse's tail black," and they became the hairs on the tail of Uchchaisravas.

Brahmanottama, best among Brahmanas, the sisters Kadru and Vinata, the daughters of Daksha, flew along in some delight to see the far shore of the Ocean. On their way they saw the calm, redolent and wonderful Ocean being suddenly agitated by the wind, and roaring. They flew quickly over it.'

CANTO 23

ASTIKA PARVA CONTINUED

Sauti said, 'Having crossed the Ocean swiftly, Kadru and Vinata alighted near Uchchaisravas. They saw that first of steeds, fleetest of all, was white as the rays of the Moon; however, its tail was black. Kadru made Vinata, who had lost their wager, her slave, and Vinata grieved very much and was dejected past telling.

Meanwhile, when his time came, resplendent Garuda cracked open the egg in which he had lain so long and burst forth from it, dazzling the Universe. Ah, magnificent he was, beyond compare. He could assume any form at will, fly anywhere with a thought, and summon limitless strength and energy.

He was like a mass of fire; he was terribly brilliant. His lustre was that of the fire at the end of the Yuga; his eyes were like streaks of lightning. As soon as he was born, he grew immeasurably and flashed up into the sky. Fierce he was, and his keening cries shook the firmament; he seemed as dreadful as a second Badava.

When the Devas saw him, they were terrified and flew to Agni Vibhavasu. Bowing low to that deity of many forms upon his throne, the Devas said, "Agni, why have you spread your body out? The mass of flames you have extruded spreads everywhere to consume us!"

Agni replied, "Enemies of the Asuras, it is not as you imagine. This is not I but great Garuda, as strong and as splendid as I am. He has been born to be the joy of Vinata and the mount of Vishnu. Why, the very sight of his refulgence has made you afraid! He is the son of Kashyapa, bane of Nagas, guardian of the Devas, and an enemy of the Daityas and Rakshasas. Come, let me show you."

The Devas said, "you are a Rishi, a knower of every mantra. You receive the largest portion of the havis from every sacrifice, always glorious."

Agni and the Devas cautiously approached Garuda. They worshipped him, the Lord of birds, why, the sovereign spirit of everything animate and inanimate in the Universe.

"You are the destroyer of all things, the creator of all! You verily are Hiranyagarbha; you are Daksha and the other Prajapatis, the progenitors of creation; you are Indra; you are Hayagriva; you are the astra that Vishnu became in Siva's hands when Rudra burned the Tripura; you are the Lord of the Universe; you are the mouth of Vishnu; you are the four-faced Padmaja; you are the Brahmana, wise; you are Agni, Vayu and the gods of everything in the Universe.

You are gyana; you are maya, which binds us all; you are the pervasive Brahman; you are the Lord of the Devas; you are the great Truth; you are fearless; you are immutable; you are Nirguna Brahman; you are the energy of the Sun; you are the intellect; you are our great guardian; you are the sea of holiness; you are purity; there is no darkness in you; you own the sashta lakshana, the six lofty qualities; you are invincible in battle.

All things came from you, O you of the magnificent deeds; you are everything that has been and all that has not yet been. You are pure knowledge; as Surya does the world with his rays, you illumine this Universe, animate and unmoving. You dim the splendour of the Sun, each moment, and you are the destroyer of all things. You are all that is mortal and all that does not perish as well. You are as splendent as Agni, and you burn up everything even as Surya burns the fallen creatures in anger when the age ends.

O terrible one, you are proof against the fire that devours the Universe at the Dissolution, the Mahapralaya. Mighty Garuda, who range the firmament, we seek refuge in you. Lord of birds, awesome is your vitality, your irradiance that of fire, your brilliance that of lightning, which no darkness can approach. You are as lofty as the clouds; you are cause and effect, of matchless prowess and the granter of boons.

Lord, the Universe is heated by your splendour of molten gold. Give refuge to the noble Devas, who are terrified by you and dash about hither and thither through the sky in their vimanas from that fear. Greatest of birds, Lord of all, you are the merciful Rishi Kashyapa's son; be not wroth but take pity upon the Universe. You reign supreme; O, quieten your anger and watch over us.

Your voice is like thunder and, at your cries, the ten cardinal points, the firmament, Swarga, Bhumi and our minds quail, O Avian. We beg you diminish your body that resembles Agni. Dim your lustre, which is like Yama's when he is angry; for at the sight of your brilliance, our hearts lose their calm and pound out of all control.

Lord of birds, be propitious to us that solicit your mercy. O lambent one, bless us with fortune and joy."

When the Devas and Rishis worshipped him, that bird of fair feathers dimmed both his energy and his fearsome brilliance.'

CANTO 24

ASTIKA PARVA CONTINUED

Sauti said, 'In truth, when it heard about its size and looked at itself, the Bird made itself smaller.

Garuda said gently, "Since you fear this dreadful form of mine, I will diminish myself. Let no creature be afraid."

Then Garuda, sky ranger, who could travel anywhere at will, who could call upon any degree of energy, set his brother Aruna upon his back and flashed away from his father's asrama to his mother upon the far shore of the Ocean. He set the shining Aruna down in the east, just at a time when Surya had decided to consume the worlds with his blazing rays.'

Saunaka asked, 'When did Surya want to burn the three worlds? What did the Devas do to provoke his wrath?'

Sauti said, 'Anagha, sinless, Surya and Soma pointed Rahu out to the Devas, while he sat among them and drank the Amrita, when the Ocean was churned. Since then he hated them. When Rahu tried to devour Surya Deva, the Sun God became furious. He thought, "What I did benefited all the gods, but I alone must suffer for saving them, and no one comes to help me when the Demon is about to swallow me before their very eyes; instead, they watch calmly, as spectators. I will destroy the worlds for this callousness!"

He journeyed to the western mountain. From there, he began to burn fiercely, to spew forth dreadful heat to consume the worlds.

The great Rishis went to the Devas and said, "A terrible heat has arisen in the middle of the night, striking terror in every heart and threatening to destroy the three worlds!"

The Devas and the Rishis went to Brahma and said, "Pitamaha, what is this terrible heat at midnight that makes the worlds panic? Surya has not yet risen but it already seems as if the Apocalypse is here. Lord, what will happen when he rises?"

The Grandsire replied, “Truly, Surya is preparing to rise today and burn the worlds. As soon as he rises, everything will become ashes. But I have a solution. We all know Kashyapa’s intelligent son Aruna. He has a vast body and great splendour. Let him sit before Surya as his charioteer, and he will absorb the dreadful heat of the Sun. By this the worlds, the Rishis and the dwellers in Swarga shall find their remedy.”

At Brahma’s command, Aruna sat before Surya, and the Sun rose with his heat dimmed by Aruna’s huge form. This is the story of Surya’s wrath and how Garuda’s brother Aruna became his sarathy. Listen next to the answer to your other question.’

CANTO 25

ASTIKA PARVA CONTINUED

Sauti said, 'As I told you, the many-splendoured Garuda flew across the ocean to his mother's side, where Vinata lived in misery, as her sister's slave. Once Kadru called Vinata and said to her in the presence of her son, "Gentle Vinata, in the midst of the Ocean is an enchanting island where the Nagas dwell. Take me there!"

Vinata, mother of the Bird of splendid feathers, carried her sister, the mother of the serpents, upon her shoulders to that island. Commanded by his mother, Garuda carried the Nagas on his back. Vinata's sky-ranging son flew high, near the Sun, whose heat scorched the snakes and they fainted. Kadru saw her sons unconscious and began to pray to Indra.

"I bow to you, Lord of all the Devas. I bow to you, slayer of Vritra. I bow to you, slayer of Namuchi. O thousand-eyed, O Consort of Sachi. I beg you to protect my sons from searing Surya with your rain! Best of the Devas, you are our great Guardian. Purandara, you pour down torrents. You are Vayu, the clouds, fire, and the lightning in them. You are the propeller of clouds, and you have been called the Great Cloud, which will darken the galaxies at the end of the Yuga. You are deafening thunder and the roaring thunderheads. You are the Creator of the worlds and their Destroyer. You are unvanquished. You are the light of all creatures, Aditya, Vibhavasu, and the Panchamahabhutas. You are the king of the Devas. You are Vishnu. With your thousand eyes, you are the final recourse. You are, O Deva, Amrita and the most precious Soma.

You are the moment, the day, the bala, the kshana. You are the bright fortnight of the waxing Moon, and the dark fortnight, too. You are kaala, kashta, and truti. You are the year, the seasons, the months, the nights, and the days.

You are the Earth with her mountains and forests. You are the sky, resplendent with the Sun. You are the vast Ocean, heaving with waves,

teeming with whales, timmingalas that eat whales, and makaras, and countless fish. You have great fame, always worshipped by wise men and Maharishis, with their minds focused in dhyana.

For the weal of all creatures, you drink Soma rasa at yagnas and the clarified butter offered with holy mantras. Brahmanas worship you with sacrifices to fulfil their desires. O incomparably strong one, the Vedas and Vedangas sing your praises, which is why wise Brahmanas who want to perform sacrifices study the Vedas carefully.”’

CANTO 26

ASTIKA PARVA CONTINUED

Sauti said, 'Upon having his praises sung by Kadru in worship, Indra, king of Devas, who rides Uchchaisravas, finest of steeds, covered the sky with bank upon bank of rainclouds, and commanded them, "Let fall your sacred and life-giving rain!"

Crackling with lightning, roaring at one another in the firmament, the clouds loosed their rain in torrents. In that deluge, the sky looked as if the end of the Yuga had come. It seemed as if the sky danced madly with the waves risen into it, the roar of the clouds, the gashes of lightning, the violent winds that blew. Pitch darkness fell, which no ray of Sun or Moon pierced. Only the deluge raged on.

The Nagas revived and were overjoyed by Indra's downpour. The Earth was covered by water, and the cool, clear liquid flowed down into the Patalas. Bhumi Devi was covered by waves and waves of water, everywhere.

The snakes and their mother arrived safely on the island called Ramaniyaka.'

CANTO 27

ASTIKA PARVA CONTINUED

Sauti said, 'Yes, drenched by Indra's deluge, the Nagas felt cool and happy. Borne by the Eagle of white feathers, they arrived swiftly upon the island. The Creator had appointed that island to be the home of the makaras.

First they saw the eerie Lavana Samudra, the Ocean of Salt. Then they beheld an exotic forest, washed by the waves of that Sea. They heard the heavenly music of Gandharvas and Apsaras. Wondrous trees grew thickly, bearing rare flowers and fruit. They saw magnificent mansions upon the island, with tanks brimming with lotuses. They saw shimmering, azure lakes, and scented fine breezes laden with the fragrance of incense. They saw that the trees here were those that grow only upon the Malaya Mountain, and they reached into heaven, so tall were they. Other trees, as lovely, had their vivid flowers blown everywhere by the breeze.

That enchanted forest was dear to the Gandharvas, and they came to it always for it delighted them. The bees all around seemed drunk and maddened by the sweet honey they drank from the flowers. And the sight of all this was exceedingly delightful. In every way, that forest was charmed and full of rare delight and sacredness, and the sons of Kadru rejoiced to see it and to listen to the sweet songs of its birds.

The Nagas commanded Garuda of great energy, "Fly us to another island as beautiful as this one and where the water sparkles pure. Sky ranger, you must have seen many exquisite places while flying through the air!"

Garuda thought for a moment then asked his mother Vinata, "Why must I do the bidding of the snakes?"

Vinata said to her son, who possessed every virtue, and enormous vitality and power, "Best of birds, I have fallen on bad times and become my sister's slave. The snakes deceived me so that I lost my wager with my sister, which left me as her slave."

Hearing this, the dejected Garuda said to the serpents, “Tell me Nagas, what can we do to become free from our bondage to you?”

The snakes replied, “Bring us the Amrita and then, O Bird, you will be free.”’

CANTO 28

ASTIKA PARVA CONTINUED

Sauti said, 'When the snakes said this to him, Garuda said to his mother, "I will go and fetch the Amrita. But I want to eat something on my way. Tell me where I can feed."

Vinata replied, "On a remote island in the midst of the Ocean, the Nishadas have their beautiful home. Eat the thousands of Nishadas that live there, and then bring the Amrita. Remember never to harm a Brahmana, for of all creatures, a Brahmana must never be killed. An angry Brahmana is like Agni or Surya, like poison or a sword. A Brahmana is the master of all creatures, and is worshipped by the virtuous. Not even in anger must you kill a Brahmana; enmity with a Brahmana is a sin. My sinless child, neither Agni nor Surya is as devastating as an austere Brahmana when provoked to wrath. A good Brahmana can be known by various signs. He is the firstborn of all creatures, the foremost among the four varnas, the sire and master of all."

Garuda asked, "Mother, what is a Brahmana's form, how does he behave and what is his strength? Does he blaze like fire, or is he of tranquil disposition? Mother, tell me the auspicious signs by which I can recognise a Brahmana."

Vinata replied, "My child, if you swallow a good Brahmana, he will savage your throat like a fish-hook or burn it like a live coal. O, never must you kill a Brahmana, not even in anger."

Out of her love for him, Vinata repeated herself to Garuda, "Your stomach will not receive or digest a good Brahmana."

Though she knew the incomparable strength of her son, she still blessed him with all her heart, for, having been deceived by the snakes, she was still grief-stricken. She said, "May Vayu protect your wings, and Surya and Soma your back; may Agni watch over your head, and the Vasus your whole body.

I will also sit here, performing constant rituals for your wellbeing and success. Go, my son, and fulfil your mission."

Garuda spread his wings and flew up into the sky. Soon he fell upon the Nishadas on their island home, with terrible ferocity, like a ravenous Yama. He raised a squall of dust with his wingbeats, covering the sky; he drained a great part of the Sea, and lashed the forests of the mountains of that island with the waters. Then he spread his gigantic beak wide and blocked every highway of the Nishadas' city. Not knowing where they ran, the panic-stricken Nishadas, blinded by the pall of dust, rushed into that yawning maw, even as birds in a forest swarm into the open sky when their trees shake in a gale.

The hungry Lord of birds, serpent-eater, sky rover, of limitless strength and thought-like speed, clamped his beak shut, swallowing thousands of the Nishada fisherfolk in a blink.'

CANTO 29

ASTIKA PARVA CONTINUED

Sauti continued, 'Now it happened that a Brahmana and his wife also went down the throat of Garuda, and began to burn him like live coals.

Garuda said to him, "O best of Brahmanas, I will open my beak and you must come out quickly, for I must never kill a Brahmana even if he sins."

The Brahmana said, "This Nishada woman is my wife. Let her come out with me."

Garuda said, "Bring the woman with you, but come out at once! Hurry, before the blazing juices of my belly digest you."

The Brahmana and his Nishada wife emerged in a trice and went their way, singing Garuda's praises. Now Garuda spread his wings again and flew up once more into the sky, quick as a thought.

He saw his father, and greeted him reverentially. The Maharishi Kashyapa asked him, "Are you well, my child? Do you have enough to eat daily? Is there enough food for you in the world of men?"

Garuda replied, "My mother is well, as is my brother, and so am I. But father, I do not always get enough to eat, and am at poor peace for that. Now the Nagas have sent me to fetch the Amrita. I mean to find it and bring it back even today, so my mother's slavery will end. My mother said to me, 'Eat the Nishadas.' I ate thousands of them but my hunger is not appeased.

Holy one, tell me what else I can eat to find the strength to wrest the Amrita away by force from the Devas. Tell me what I can consume, by which I can both satisfy my hunger and quench my thirst."

Kashyapa Muni replied, "This lake before you is sacred. It has renown even in Swarga. In it is an elephant, his head turned down, ceaselessly battling a great tortoise who is his elder brother. I will tell you about their enmity from another life. Listen to why they are here.

Once, long ago, there was a great Rishi called Vibhavasu. He was a Sage with a quick and fiery temper. He had a younger brother called Supritika. Supritika did not want to hold his inheritance jointly with his brother and always spoke of partitioning it.

Vibhavasu told Supritika, "Only fools who are blinded by the love of wealth ever think of partitioning their patrimony; for once the patrimony is divided the wealth will delude them and they will fight over it. After the division, invariably false friends will poison the selfish ones' minds against one another, confirming their enmity. Further divided, they will surely fall, and complete ruin will swiftly overtake them.

The wise never endorse the partitioning of a patrimony between brothers, because once that happens the brothers live in constant fear of one another and cease to honour the most sacred Shastras. But Supritika, you will not listen to my counsel but always want to cleave our inheritance. I say to you, you shall become an elephant!'

Supritika cursed Vibhavasu back hotly, 'You will become a tortoise and live in water!'

And so, out of the love for wealth and property, these two have become an elephant and a tortoise. Both are proud of their great bodies and strength, and fight each other with unremitting hatred, without pause. Look, here comes the handsome and enormous elephant Supritika, as always in anger."

The giant tortoise heard him trumpeting and surfaced, agitating the lake violently. Seeing him, the elephant curled his trunk and rushed into the water. The mighty pachyderm beat the water roughly with his trunk, his head and tail; he stamped it angrily with his massive feet, so waves rose and the numberless fish in the lake were swept along upon them, panic-stricken. And the mountainous tortoise lifted his huge head high and, accepting the elephant's challenge, swam eagerly forward for the encounter.

The elephant was six yojanas tall and twice that measure around. The tortoise was three yojanas high and ten around. Wildly, full of wrath, the two began to butt and strike each other, their roars filling the air.

Said Kashyapa Muni to his son Garuda, "Eat both these, bent upon killing each other. Eat that savage elephant who looks like a mountain and the ferocious tortoise like a bank of clouds, and then go forth to fetch the Amrita."

Kashyapa blessed Garuda, "I bless you for your battle against the Devas. May all things auspicious shower their blessings upon you – vessels brimful

of holy water, Brahmanas, sacred cows, and everything else that can bless you. My mighty son, when you fight the Devas let the Riks, the Yajus, the Samas and all the profound mysteries of the Upanishads be your strength!"

Garuda went to the side of the lake, and looked at the expanse of lucid water upon which waterbirds floated. Remembering what his father said, Garuda, swift as the mind, seized the elephant in one claw, the tortoise with the other, and soared into the sky.

He came to a sacred place called Alamba, and saw many divine and lustrous trees there, kalpavrikshas. Those trees trembled in the gusts of wind that his wings raised. The trees of golden branches feared they would be broken. Seeing the kalpavrikshas shaking with fright, Garuda flew to some other trees, indescribably beautiful. They were gigantic, and their branches were made of many shimmering jewels and their fruits were of gold and silver. Water from the sea washed their trunks.

Among these, and even loftier than the others, stood a great patriarchal Nyagrodha. Seeing Garuda flaring towards it, swift as the mind, that Pipal said, "Sit upon this branch of mine, a hundred yojanas long, and eat the elephant and the tortoise."

Garuda, best of birds, big as a mountain, alighted on that prodigious bough, and at once the great leafy branch, home to thousands of lesser birds, broke with a sound like a clap of thunder.'

CANTO 30

ASTIKA PARVA CONTINUED

Sauti said, 'As soon as Garuda's feet rested upon it, that branch snapped like a twig. Garuda cast his gaze around him in wonder and saw Balakhilya Rishis hanging, head down, from the branch, in deep dhyana. Fearing that they would die if the branch fell on the ground far below, in a wink, still clutching the elephant and the tortoise in his claws, Garuda also seized the falling branch of a hundred yojanas in his beak. He rose into the sky with his new burden and the old one. The Rishis were wonderstruck at what the Avian had done, which no Deva could have achieved.

They said, "Let this greatest of birds be called Garuda, for the impossible burden that he bears."

At his ease, Garuda flew through the sky and whenever he passed above a mountain it shook in the gusts from his wingbeats. Many lands and wonders he saw beneath him as he flew along at his great leisure. Then he spied a place where he could land softly, saving the tiny thumb-sized Balakhilyas: it was Mount Gandhamadana, dwarapalaka to the heavens.

He saw his father Kashyapa sitting in tapasya upon the fragrant mountain. Kashyapa also saw his radiant and vital son, big as a peak, quick as light, deadly as a Brahmana's curse, inconceivable, ineffable, fearsome, blazing like Agni, invincible so not the Devas, Danavas and the greatest Rakshasas could vanquish him; that sky ranger who could crush mountains, drain away whole seas, and, indeed, destroy the three worlds, looking as fierce as Yama.

Seeing Garuda approach and knowing what his son wanted to achieve, the illumined Kashyapa warned him, "Be very careful, my son, for you might have to suffer if you are rash or impatient. If you annoy the Balakhilyas, who live by imbibing the rays of the Sun, they might smite you with their tapasysa shakti."

Then, for his son's sake, Kashyapa addressed the Balakhilyas of great fortune, whose sins had been consumed in the fire of their asceticism.

Kashyapa said, "You whose wealth is tapasya, Garuda is on a mission for the welfare of every living creature. Great is the task upon which he goes forth. Bless him, great ones."

When they heard what Kashyapa said, the little Munis relinquished the branch and went away to the sacred mountain Himavat to continue their tapasya. After the Rishis had gone, Vinata's son spoke to his father, and his voice was unclear for the massive bough in his beak.

Garuda asked, "Illustrious father, where shall I let down the arm of the tree? Show me a place where there are no men."

Kashyapa now told Garuda about a mountain, always covered with snow, full of sheer valleys and deep caves, where no ordinary creatures could go even in imagination. Kashyapa gave his son directions to find that mountain. Carrying the branch, the elephant and the tortoise, Garuda flashed away towards that inaccessible hidden mountain. The branch of the tree that he carried in his beak could not be circumscribed by a rope made from the stretched hides of a hundred cows.

For lakhs of yojanas flew Garuda, in a mere moment. And following Kashyapa's directions, he arrived over the isolated mountain and dropped the tremendous branch from his beak. It fell with a great sound, and that prince of mountains shook when the storm that Garuda's spanless wings raised struck it. Its trees poured down their flowers in a helpless rain. Its jewelled peaks were themselves loosened and came crumbling down all its sides.

The bough felled countless trees with dark leaves and golden flowers, which seemed like clouds with lightning in them. The fallen trees, dyed in mountain metals, shone as if the Sun bathed them in his light.

Garuda now perched on the summit of that mountain, and ate both the elephant and the tortoise. Finishing his great meal, he spread his wings and rose into the sky, quick as a thought.

In Devaloka, frightening omens appeared and the Devas trembled. Indra's Vajra blazed as if in terror. Flaming meteors fell out of the sky, smoking, as plain by daylight as they might be in the night. The weapons of the Vasus, the Rudras, the Adityas, the Sadhyas, the Maruts and other Devas began to spend themselves in contention against one another. Why,

nothing like this had happened even during the war against the Asuras, the Devasura yuddha.

Rough winds blew, peals of thunder threatened to crack open the sky, and meteors continued to stream down in thousands. Without a cloud in its vacancy, the sky roared and roared. Blood flowed copiously from the body of the king of the Devas. The divine garlands the other Devas wore faded and they felt weak in all their limbs.

Then clouds scudded into the sky and poured down a heavy rain of blood. The dust raised by the winds dimmed the lustre of the crowns the Devas wore. Indra, of a thousand yagnas, and the other gods trembled with fright and said to their Guru Brihaspati, "Master, what are these dreadful omens? I see no enemy on the horizon, then why do the very elements assail us?"

Brihaspati replied, "O Indra of a thousand eyes, you have been careless and have sinned. And a being born by the tapas of the Balakhilyas, the mighty son of Kashyapa and Vinata, one who is a sky ranger and can assume any form he chooses, is coming to take the Amrita from you. The bird is the strongest of the strong and can do what seems impossible. He will indeed take the Amrita from you."

Indra said to the guardians of the Amrita, "Brihaspati says that a bird of measureless strength and energy is on his way to steal the Amrita. I am warning you, so he does not take it by force."

The Devas were amazed, but they prepared to defend the Amrita. All of them stood around the Nectar, and Indra who wields the Vajra of thunder stood with them. The Devas wore priceless golden breastplates, jewelled, and impenetrable armours of hide. They carried sharp blades and numberless other strange and powerful weapons, which gave off sparks of fire, and smoke. They carried chakras and spiked gadas, trisulas, khatvangas, all great and awesome: weapons suited to each great god, mystic astras: supernatural missiles.

Wearing unearthly ornaments, splendid with the brilliant armour and weapons, the Devas waited, now calmly determined, those peerless ones, to protect the Amrita. They who could devastate the cities of the Asuras stood there in forms as awesome and bright as fire. The battlefield to be sparkled with thousands of spiked and jewelled maces, even as the sky was lit by the rays of the Sun.'

CANTO 31

ASTIKA PARVA CONTINUED

Saunaka asked, 'Sauti, son of Suta, what was Indra's sin, his carelessness? How was Garuda born by the tapas of the Balakhilyas? How did Kashyapa Muni, a Brahmana, have the king of birds for his son? How was Garuda invincible and the strongest of creatures? How could he go anywhere at will? How did he have such boundless vitality? If the Purana has answers to these questions, I would hear them.'

Sauti said, 'Indeed, the Purana deals with what you ask. Listen, O Dvija, to the answers to your questions.

Once upon a time, Kashyapa Prajapati undertook a yagna to have children, a putrakama yagna, and the Devas, the Rishis and Gandharvas all came to help him. Kashyapa gave Indra charge of fetching the sacrificial fuel for the fire, and with him the Balakhilyas and all the other Devas. Indra of untold strength easily hefted a mountainous portion of firewood and was bringing it to the yagnashala. On his way, he saw a number of tiny, less than thumb-sized Rishis, who together carried along a single strand of a palasa leaf. Those Rishis were obviously starving, for they were skin and bones. Suddenly, they staggered into a pool of water collected in the indentation on the path made by the hoofprint of a cow. They flailed about and struggled in that minuscule pool.

Purandara, Indra proud of his strength, looked at them bemused; then, laughing uproariously, calling out to the little Munis in mockery, he left them there: why, he stepped right over their heads. Those Rishis blazed with sorrow and wrath. They prepared to perform a great yagna to have their revenge, and hearing about it Indra became terrified.

Listen, O Saunaka, to what those excellent and austere Balakhilyas did. They poured ghee into a fire of sacrifice, chanting mantras loudly:

"Let there be another Indra among the gods, who can fly anywhere at will, summon limitless strength and energy, and strike fear into the Deva

king. By the fruit of our tapasya, let such a one arise, swift as the mind, and fierce!"

And the king of the Devas, he of a hundred yagnas, heard about the Balakhilyas' sacrifice, and flew to Kashyapa of the austere vrata for protection. When Prajapati Kashyapa heard what Indra said, he went to the Balakhilyas and asked them if their sacrifice had been successful.

And those honest Rishis replied, "Let it be as you say!"

Kashyapa pacified them, "At the word of Brahma, Indra has been made Lord of the three worlds. You Munis want to create another Indra, but it does not become you, noble Sages, to render Brahma's word false. Yet, let not your sacrifice become futile: let there come into being another Indra, but a king of birds, a Pakshiraja of untold strength, vitality and speed. Indra begs you to take pity on him."

The Balakhilyas first offered Kashyapa Prajapati worship, then said to him, "Prajapati, our yagna is for an Indra! It is also a putrakama yagna for you to have a son. We leave its completion to you; do what you see as being proper and wise."

Meanwhile, Daksha's chaste, fortunate, virtuous daughter Vinata wanted to have children and, having completed her worship and bathed, she came to her husband Kashyapa, in her fertile time.

Kashyapa said to her, "Devi, the yagna I undertook has borne fruit, and you shall have what you want. Two heroic sons you will bear, who shall become lords of the worlds. Because of the tapasya of the Balakhilyas and by my own penance, your sons shall have great fortune and be worshipped throughout Swarga, Bhumi and Patala."

Kashyapa and Vinata came together and then he said to her, "Bear these auspicious seeds with great care. Your two sons will be the lords of all winged creatures. These valiant rangers of the sky will be revered in every realm, and have the gift of assuming any form they choose.

The gratified Prajapati then said to Indra, "You will have two brothers of boundless tejas and strength, who will never harm you but be friendly towards you. Do not grieve anymore, you will continue to be Lord of the worlds. But never again slight those that worship the Brahman, nor dare insult the Munis, who are wrathful and whose curses are more potent than your thunderbolt."

Hearing this Indra's fears were stilled, and he returned to Devaloka.

Her purpose fulfilled, Vinata was also joyful, and, in time, she gave birth to two sons, Aruna and Garuda. And Aruna, of the flawed limbs, became the charioteer of the Sun. And Garuda was given sovereignty over the race of birds. O you of the line of Bhrigu, Bhargava, now hear about the great achievement of Garuda.'

CANTO 32

ASTIKA PARVA CONTINUED

Sauti said, "Great Brahmanas, the Devas prepared for battle, and soon enough Garuda appeared before those ones of light. When the gods saw how great he was, how bright and strong, they shook with fright; why, they began to strike one another with their weapons.

Among those guarding the Soma was a certain Brahmana, the divine architect, measureless in might, bright as a bolt of lightning and terrifically vital. The encounter between Garuda and him lasted a mere moment, before, devastated by talons, beak and wings, the Deva lay dead on the field.

Garuda raised such a squall of dust with his massive wings that the three Lokas were darkened by it, and the Devas swooned in that stormy darkness of dust. The immortal guardians of the Amrita were blinded and no longer saw Garuda. Then, freely, at his will, he raked them with beak and claw; he swatted them like flies with his wings; he mangled them as he chose in Swarga.

Indra, God of a thousand eyes, commanded Vayu the Wind, "Scatter the dust quickly, Maruta, or we are lost!"

Vayu blew away the pall of dust and, when they saw again, the Devas attacked Garuda. He began to roar like the stormclouds of the Pralaya, terrifying every creature alive. He spread his wings, and the king of birds rose into the sky, and the Devas armed with every conceivable weapon, including chakras bright as suns, saw him above them. Never pausing, Garuda attacked them from above, and indeed from every side, with a storm of many weapons, with talon, beak and wing.

Raked by his claws, savaged by his beak, the Devas bled in rills. Overwhelmed by the lord of birds, the Sadhyas and the Gandharvas fled eastward, the Vasus with the Rudras to the south, the Adityas to the west,

and the Aswins towards the north. Having great tejas, they retreated while fighting, always gazing back at their redoubtable enemy.

Garuda battled the Yakshas, Aswakranda of great valour, Rainuka, the bold Krathanaka, Tapana, Uluka, Swasanaka, Nimesha, Praruja and Pulina. And the son of Vinata smashed them with wings, talons and beak, like punitive Siva himself, who wields the Pinaka in wrath when the Yuga ends. Those dreadful and fearless ones soon looked like great black clouds raining blood from all their limbs.

Having slain the Yakshas or put them to flight, Garuda came to the chalice of Amrita. He saw that it was surrounded by fire on all sides. And the hissing flames of that fire covered the very sky and, fanned by gusts of wind, they seemed to want to devour the Sun himself.

Shining Garuda sprouted ninety times ninety beaks, drained the waters of many rivers with them, flew back to the fire that guarded the Amrita, and doused it with those waters.

Now he became diminutive, very small indeed, so he could enter into the niche where the chalice of Amrita was kept.'

CANTO 33

ASTIKA PARVA CONTINUED

Sauti said, 'Having assumed a golden body, bright as a Sundrop, the bird king flashed into the chamber of the Amrita like a cataract into a sea. He saw that a wheel, its edges sharp as razors, spun at great speed, endlessly around the Amrita. The Devas had created it to cut any hopeful thieves into slivers. Garuda made himself smaller still and easily flew through the deadly wheel. Now he saw two huge blazing serpents, forked tongues like streaks of lightning, jaws spewing fire, eyes aflame, restless and hissing like twin storms, their venom deadly. Their lidless unwinking eyes burned with quenchless ferocity. Either of them would have instantly made ashes of any intruder they spied.

The bird of fair plumage threw dust into their eyes and, when they could not see, he set upon them, beak and talons flashing, from every side. In moments, Vinata's son ripped those Nagas into shreds.

Immediately, he took the chalice of Amrita from its niche, smashing the uncanny humming contrivance that surrounded it with a blow of his beak, and rose away with the nectar, at speed of thought. He emerged with the Amrita, but did not drink it, and tireless as ever, he flew homewards, dimming the light of the Sun in the sky.

On his way, Vinata's son met Vishnu in the firmament. Narayana was gratified that Garuda had not drunk the Amrita. That God who knows no decay said to the sky crosser, "I want to grant you a boon."

Garuda replied, "Let me then stay above you." He said again, "Let me be immortal and free from every sickness without drinking Amrita."

Vishnu said to the son of Vinata, "So be it."

Garuda received the two boons, and said to Vishnu, "I also grant you a boon, so ask me for something, O owner of the six gunas."

Vishnu asked mighty Garuda to become his vahana, his mount. He made the Pakshiraja sit upon the flagstaff of his vimana, saying, "Even so you

shall stay above me."

And King Bird replied to Narayana, "So be it," and flashed away, racing the wind.

As Garuda coursed along with the Amrita, Indra cast his Vajra at him. But Garuda only laughed when the thunderbolt fell on him. He said to Indra, sweetly, "I worship the Rishi Dadichi from whose bones the Vajra is made. I worship the Vajra and you, too, O Lord of the thousand yagnas. I feel no twinge of pain from your thunderbolt, but now I cast off one feather of mine, and you shall not find its end."

The Pakshiraja gave up one of his feathers and every creature saw that shining feather and felt incredibly glad, for it was so beautiful and radiant. They said, "Let this bird be called Suparna, he of the fair feathers."

Thousand-eyed Indra Purandara watched this magical happening and felt the bird was truly some very great Being, and spoke to him. Indra said to Garuda, "Pakshishreshta, O best of birds, I want to know the extent of your awesome strength, and I want to have eternal friendship with you."

CANTO 34

ASTIKA PARVA CONTINUED

Sauti continued, 'Garuda said, "Purandara, let there be friendship between us, just as you wish. You know my strength is hard to resist. Indra of a thousand yagnas, the virtuous never extol their own prowess, nor do they praise themselves.

But since we are now friends and you ask me, I will tell you about my strength, though I repeat that never do the good speak of their own merits.

O Sakra, I can bear the Earth, with all her mountains, forests, oceans and you yourself standing upon her, on a single feather of mine. I am blessed with such strength that I can bear the three worlds, and all they contain, mobile and unmoving, and never feel tired."

O Saunaka, when Garuda said this, Indra, king of the Devas, who wears the crown of the three worlds and always works for their weal, said, "Truly it must be as you say, for anything is possible with you. Accept my deep and heartfelt friendship now, and if you have no need for the Amrita, return it to me: for those to whom you are taking it will always be our enemies."

Garuda answered, "There is a reason why I am taking the Amrita. I shall not give it to anyone to drink, O thousand-eyed; as soon as I set it down you can make away with it again, O Lord of Swarga!"

Indra said, "Greatest Avian, I am satisfied and I thank you. Ask me, O Pakshiraja, for any boon you want."

Garuda remembered how the sons of Kadru turned the tail of Uchchaisravas black, making his mother Vinata a slave.

He said, "I will always do your bidding, O Indra. Let snakes become my food!"

The slayer of the Danavas said to him, "So be it!" and flew to Hari, Devadeva, God of gods, Mahatman, and Lord of Yogins. Vishnu sanctioned everything Garuda had said.

The lustrous King of Swarga said to Garuda, “I will bring away the Amrita as soon as you set it down,” and with that bid farewell to Suparna.

Garuda flew like an arrow to his mother, and cried in joy to the serpents, his half-brothers, “I have brought the Amrita; let me set it down on some kusa grass.

O Nagas, you must bathe and perform your worship, then come back here and sit down to drink it. And from today, as you promised, let my mother no longer be a slave, but free, for I have done what you asked, I have brought the Amrita.”

The snakes said, “So be it,” and went to perform their ablutions.

Meanwhile, Indra took the chalice of Amrita and flew back to Swarga. The Nagas bathed, performed their nitya karma, their daily devotions, and other sacred rites, and hurried back, in great excitement to drink the Amrita. They found the bed of kusa grass, on which the chalice had been placed, empty. In frenzy, they fell to licking the sharp grass and their tongues, bisected by the kusa blades, have been forked ever since.

Having been touched by the Amrita, the kusa grass was sanctified and has been sacred ever after. This is how Garuda fetched the Amrita from Devaloka, and how the serpents had their tongues divided.

Then Suparna sported in delight in the surrounding forest, in the company of his mother. Mighty and worshipped by all beings that traverse the sky, he further pleased his mother by feeding on the snakes.

The man who listens to this story, or recites it to a gathering of pious Brahmanas, surely finds heaven for himself, for great is the punya to be gained by recounting the legend of Garuda.’

CANTO 35

ASTIKA PARVA CONTINUED

Saunaka said, 'Son of Suta, you have told us why Kadru cursed her sons the serpents, and also why Aruna cursed his mother Vinata. You have told us how Kashyapa, their husband, blessed Kadru and Vinata with boons. You have told us the names of Vinata's sons, but you have not told us the names of the sons of Kadru. We are keen to hear the names of the greatest among Kadru's sons.'

Sauti said, 'Great Munis, to name all the serpents would be a lengthy task, and I will tell you the names only of the main among them. Listen, O you whose wealth is tapasya.

First born was Sesha, after him Vasuki. Then came Airavata, Takshaka, Karkotaka, Dhananjaya, Kalakeya, Mani, Purana, Pinjaraka, Elapatra, Vamana, Nila, Anila, Kalmasha, Savala, Aryaka, Ugra, Kalasapotaka, Suramukha, Dadhimukha, Vimalapindaka, Apia, Karotaka, Samkha, Valisikha, Nisthanaka, Hemaguha, Nahusha, Pingala, Vahyakarna, Hastipada, Mudgarapindaka, Kamvala, Aswatara, Kaliyaka, Vritta, Samvartaka, Padma, Mahapadma, Sankhamukha, Kushmandaka, Kshemaka, Pindaraka, Karavira, Pushpadanshtraka, Bilwaka, Bilwapandara, Mushikada, Sankhasiras, Purnabhadra, Haridraka, Aparajita, Jyotika, Srivaha, Kauravya, Dhritarashtra, Sankhapinda, Virajas, Subahu, Salipinda, Prabhakara, Hastipinda, Pitharaka, Sumuksha, Kaunapashana, Kuthara, Kunjara, Kumuda, Kumudaksha, Tittri, Halika, Kardana, Bahumulaka, Karkara, Akarkara, Kundodara, and Mahodara.

These, O best of Dvijas, are the main Nagas. The sons of these and their sons are beyond counting: they are thousands of millions.'

CANTO 36

ASTIKA PARVA CONTINUED

Saunaka said, 'Child, you have named many of the most powerful Nagas. What did they do when they heard about the curse?'

Sauti said, 'Sesha, first among them, of great renown, left his mother and performed rigorous tapasya. Observing stern vratas, he sat in penance upon Gandhamadana, at Badari, at Gokarna, the forest of Pushkara, and the foothills of Himavat. He dwelt in those sacred places, some holy for their waters and others for their earth.

Never swerving from his vows, single-mindedly, his passions under perfect control, he did tapasya. Brahma, Pitamaha of all, saw that ascetic with matted jata, wearing rags, and his body and skin shrivelled and parched by his severe austerities.

Brahma said to the fortunate hermit of rare fortitude, "What are you doing, O Sesha? Think also of the well-being of the creatures of the worlds. Sinless one, you are afflicting every creature with your searing penance. Sesha, tell me what desire impels this tapasya."

Sesha replied, "All my full brothers are evil-minded, and I do not want to live among them. Grant me this boon, Lord. They are like enemies, always envious of one another, and that is why I am sitting alone in tapasya. I do not want to even see them. They are cruel to Vinata and her son.

Is Vinata's son, who ranges the sky, not another brother of ours? But they envy him. He is also much stronger than us through our father Kashyapa's boon to him. Because of my brothers' envy and their viciousness I am sitting here in tapasya, and I mean to cast off this body so that I never need to be with my evil brothers, even at another stage of our lives."

Brahma said, "Sesha, I know what your brothers are and they are in mortal danger from your mother's curse: this I have ordained. Don't grieve for them, but ask me for a boon. I am pleased with you and I will give you

anything. You are set on the path of virtue; may your heart journey far down this high way and become ever more established in goodness and tapasya."

Sesha said, "Divine Pitamaha, Lord of all, this is the boon I want: that my heart always delights in goodness and in sacred tapas."

Brahma said, "Sesha, I am gratified with your self-denial and love for peace. But I have a task for you, O Naga: bear this world, unsteady with her mountains and forests, her seas, cities and asramas, so that she becomes stable."

Sesha said, "Lord of all creatures, bestower of boons, Lord of the Earth, Lord of the Universe, I will do as you say. Set Bhumi upon my head."

Brahman said, "Nagottama, best of snakes, burrow beneath the Earth; she will give you a tunnel to pass through. O Sesha, by bearing the Earth upon your head and holding her steady, you shall certainly do something that I will greatly value."

Then the elder brother of Vasuki, king of the snakes, entered a hole in the ground and passed through to the other side of the Earth. He supported the Goddess Bhumi Devi upon his head, with her girdle of seas.

Brahma said, "Sesha, best of snakes, you are Dharma Deva himself, because you support the Earth, with all that she bears, by yourself, even as I might, or Indra."

The Naga Sesha, the Lord Ananta, of untold might, lives under the Earth, supporting her at the word of Brahma. The illustrious Grandsire, foremost of immortals, then gave Vinata's son Suparna to Ananta, to help him.'

CANTO 37

ASTIKA PARVA CONTINUED

Sauti continued, 'Vasuki, best among Nagas, heard his mother's curse and wondered how to escape it. He consulted with his brothers, Airavata and the rest.

Vasuki said, "Sinless ones, you know about the curse of our mother, and we must try to escape it. There is a remedy for every other curse, but none for one pronounced by one's mother.

When I think that this curse was spoken in the presence of the Almighty, Infinite and True One, my heart trembles. Ah, surely we are as good as dead. Otherwise, why did the Lord not prevent our mother from cursing us?

We must waste no time, but think how we can escape the curse. You are all wise and intelligent. Together, we can surely find a remedy: why, even as the Devas found Agni of old, when the Fire God hid himself in a cave, we must find a way to stop Janamejaya from undertaking his sarpa yagna, a way to save our lives!"

The assembled Punnagas, all wise sons of Kadru, then gave their counsel for avoiding death at the snake sacrifice.

One group of serpents said, "We will disguise ourselves as lofty Brahmanas and go and tell Janamejaya, 'This yagna of yours is sinful and you should not undertake it.'"

Other Nagas said, "We should turn ourselves into his closest counsellors. He will certainly ask for our advice, and we shall tell him to avoid the sarpa yagna at all costs, listing the many evils it will bring down upon the world."

Another vicious Naga advised, "Let one of us bite the sacrificial priest who is to conduct the sarpa yagna. Indeed, let us kill every Brahmana alive that knows how to conduct a sarpa yagna and might become the Ritvik at the king's sacrifice!"

One more virtuous and kindly said, "This is evil counsel, and nothing is as dangerous as killing a Brahmana. When one's life is threatened, one must

depend on the ways of virtue to save oneself, for evil ways finally destroy the very world."

Another Naga suggested, "We will turn into clouds full of lightning, and pouring down rain onto the yagna fire, extinguish it!"

Other snakes, the best of their kind, said, "Let us go in stealth by night and steal the vessel with the Soma rasa. That will interrupt the sacrifice."

"Let us unleash millions of our kind around the yagna, to bite men everywhere and spread terror and panic."

"Let us defile the sanctified offerings of food with excrement and urine."

"Let us become the king's Ritviks, and ask for our dakshina when the yagna begins. He will be in our power and give us whatever we ask for. We can ask that the yagna be stopped."

"When the king swims in the river, let us bind him and carry him away to Patala. That way the yagna will never be performed."

Other Nagas, who thought themselves sage, said, "Let us go and bite Janamejaya. When he dies, the threat will have been torn up by its root. O you that hear with your eyes, this is our counsel, and let us decide on the best course and act immediately."

Now silence fell, and they waited for Vasuki to decide. After some moments' thought, Vasuki said, "I do not like the counsel of any of you; I do not think any of it will benefit us. I think that only the grace of Kashyapa can save us. Nagas, my heart does not believe that there is another way that will truly bring welfare upon my race and me. I am anxious, for I am the one who must decide what to do, and I must take responsibility for the decision, the praise or blame for it."'

CANTO 38

ASTIKA PARVA CONTINUED

Sauti said, 'When the other snakes and Vasuki had spoken, Elapatra said, "We cannot prevent the sarpa yagna. Also, it is not from King Janamejaya of the Pandavas that this terror issues, so that we can avoid calamity by attacking him. O Vasuki, one cursed by fate has recourse only to fate; nothing else can save him. Fate is the root of our fear and anger.

Listen to me. When she uttered her curse, I lay trembling in our mother's lap. O Best among Nagas, O splendid Lord Vasuki, coiled there I heard what the shocked Devas said to Brahma Pitamaha.

The Devas said, 'Pitamaha, Devadeva, who but the vicious Kadru could give birth to such precious children and then curse them, even in your holy presence? And you, O Brahma, endorsed her curse, saying, "So be it." Tell us why you did not prevent her, instead.'

Brahma replied, 'The Nagas have multiplied. They are cruel, terrible and venomous. I did not stop Kadru because I wish the welfare of my other creatures. The serpents that are poisonous and those that otherwise sin, biting men and beasts for no reason other than the pleasure they take from inflicting pain and death, shall indeed be killed. But the serpents that are virtuous and harmless shall not be affected.

Listen to how, when the time comes, the good snakes might escape death. In the race of the Yayavaras a great Rishi called Jaratkaru shall be born, wise and his passions controlled. Jaratkaru shall have a son called Astika. He will stop the sarpa yagna, and all the good snakes will escape death.'

The Devas said, 'O knower of truth, on whom will the Mahamuni of great asceticism and virility father his illumined son?'

Brahma replied, 'That best of Brahmanas shall beget a son of great tejas on a wife bearing the same name as him. Vasuki, king of the Nagas, has a

sister called Jaratkaru. Astika shall be born to her, and he will save the race of snakes.'

Elapatra continued, "The Devas said to Brahma, 'So be it then,' and the Pitamaha returned to Brahmaloka, loftiest world.

O Vasuki, I see your sister Jaratkaru here. I say to you, to save us all give her to the Rishi Jaratkaru as alms, to be his wife. For I heard that this shall be the means to our release from the curse, and the Sage is abroad seeking a wife who bears his own name."'

CANTO 39

ASTIKA PARVA CONTINUED

Sauti said, 'Dvijottama, best of the twice-born, the serpents were delighted when they heard what Elapatra said.

"Well done!" they cried, and "Well said!"

From that time, Vasuki raised his sister Jaratkaru with the greatest care and joy. Not long after, the Devas and Asuras churned the Kshirasagara together, Varuna's domain. Vasuki, the mighty, became their churning-cord.

As soon as the churning was over, the serpent king came before Brahma Pitamaha, with the Devas. The Devas said, "Lord, Vasuki suffers terribly for fear of his mother's curse. He wishes for the deliverance of his race, and we beg you to remove his grief. This king of the Nagas has always been our friend and helpmate. Devadeva, be kind to him, assuage the fever in his heart."

Brahma replied, "Devas, let Vasuki do as Elapatra told him. The time has come, and only those that are evil shall die, not the good. Jaratkaru has been born, and the Brahmana sits in stern tapasya. At an auspicious time, Vasuki should give his sister to the Muni. Devas, Elapatra spoke the truth and nothing less."

Vasuki, king of the Nagas, ordered his people, who were gathered there in great numbers, "Keep a close watch on the Rishi Jaratkaru. As soon as he asks for a wife, come and tell me. The salvation of our people depends on it."

CANTO 40

ASTIKA PARVA CONTINUED

Saunaka said, 'Son of Suta, tell me why the brilliant Muni whom you call Jaratkaru, was so named in the world. Tell us the etymology of that name.'

Sauti said, 'Jara means to waste, and Karu implies vastness. This Rishi's body was once enormous, and he gradually wore it away with relentless penance. O Brahmanas, Vasuki's sister was called Jaratkaru for the same reason.'

Saunaka, the virtuous, said with a smile, 'Yes, this is true, I have heard what you say before. But tell me how Astika was born.'

Sauti replied from what he knew from the Shastras. 'After Vasuki commanded his Nagas to inform him the moment Rishi Jaratkaru asked for a bride, many days passed but the Sage continued his tapasya. His seed retained within his body in brahmacharya, he wandered the Earth without fear and showed no sign that he wanted to take a wife.

Later, O Brahmana, a king named Parikshit was born into the race of the Kurus. Like his great-grandsire Pandu, he was mighty-armed, the greatest bowman of his time, and he was fond of the hunt.

He ranged the jungles at will, hunting deer, boar, wolf, wild buffalo and many other beasts as well. One day, he shot a deer with an arrow and that creature ran from him, which no deer had ever done before. He chased it deep into the forest, even as Rudra once pursued the deer Yagna through the skies, bow in hand.

This deer plunged deeper and deeper into the forest and the king after it. Exhausted and thirsty, Parikshit broke into a clearing and saw an emaciated Rishi who sat drinking the froth from the milk that some calves sucked from their mother's teats. Running up to the Muni, and raising his bow, the tired and hungry king demanded, "Brahmana, I am Parikshit, son of

Abhimanyu, and king of the Kurus. I shot a deer with my arrow and it escaped me. Have you seen the animal?"

But that Muni had sworn a mowna vrata, a vow of silence, and did not reply. The king saw a dead snake lying nearby. In anger, he picked up the carcass with the end of his bow and draped it across the silent Muni's shoulders. The Sage made no protest, and still spoke no word, good or bad. Parikshit's anger left him; he was full of remorse.

He turned back to his capital, while the Muni sat on in dhyana. The Sage knew that Parikshit was a tiger among kings, and a sovereign of dharma. Though he had been insulted, the Muni forgave the king and did not curse him. Parikshit of the race of Bharata did not know that the one he had insulted was a Rishi, otherwise he would never have behaved as he did.

That Rishi had a son called Sringin, a youth gifted with great tejas, of solemn vows and profound penance, but easily angered and difficult to appease. He invariably sought to work for the good of all creatures and often sat rapt before his Guru, in dhyana and worship.

At his Guru's word, he was on his way home when, O Brahmanottama, a friend of his, another Sage's son called Krisa told him what had happened to his father while he was away: how Parikshit had draped the dead snake round his neck.

Sringin blazed up in anger, smoking like poison.

Krisa said laughing, "Be not proud ever again, Sringin; though you are a Muni and have great tejas, your father wears a dead snake round his neck! Dare not speak haughtily to us true Rishis' sons, ever again. You have lost your manhood today when you see your father with a dead snake round him and can do nothing about it. Ah, but your father has done nothing to deserve such humiliation, and that saddens me most of all, even as if I myself have been punished for some crime I did not commit."'

CANTO 41

ASTIKA PARVA CONTINUED

Sauti said, 'Mighty Sringin's eyes burned in wrath. He asked Krisa in a soft, dangerous voice, "How does my father wear a dead snake today?"

Krisa replied, "King Parikshit draped the snake round your father's neck."

Sringin asked, "What wrong did my father do that evil king? Krisa, answer me this, and I will show you the power of my tapasya shakti."

Krisa said, "The son of Abhimanyu was out hunting and wounded a stag with his arrow. The creature escaped him and he chased it through the forest and came upon your father sitting in dhyana. The excited and tired king demanded to know if your father had seen the wounded deer.

Your father had taken a mowna vrata, and did not reply. Hungry, thirsty and tired, Parikshit repeatedly asked your father the same question and he got no reply. In anger, the king picked up the snake's carcass with the tip of his bow and draped it round your meditating sire's shoulders. Sringin, your father has yet to stir from his dhyana, and Parikshit has returned to his capital Hastinapura, city of elephants."

Sringin's eyes turned red and, in the grip of fury, the Rishi's son touched some holy water and cursed Parikshit. "In seven nights' time, the serpent Takshaka will take the sinner Parikshit, who dares defile a Brahmana with a snake's carcass, to the land of Yama!"

When he had cursed the king, Sringin went home and saw his father sitting in dhyana, the dead snake still around him. Sringin's anger and grief flared up again. He sobbed and said, "I have cursed the wretched Kuru king for what he dared do to you, and in seven days Takshaka's bite will take him to the land of the dead."

But his father said, "My son, I am not pleased with you. Rishis should never give in to anger. We live in that great king's country; he protects us with his dharma. We should forgive him any transgression. If you break

dharma, my child, I say to you, dharma will break you. If the king did not protect us, we could never pursue our spiritual lives in peace and safety, and find the great punya that we do; he deserves a portion of our punya.

Parikshit protects his subjects even as his great-grandsire did, and he should be forgiven anything he does. The Rajarishi was tired and hungry, and he did not know about my vow of silence. My son, a country without a king is plagued with all kinds of evil and disasters.

The king punishes criminals, and the fear of punishment creates peace. In peace, the people pursue their svadharma, their natural duty, undisturbed, just as we do our spiritual lives and perform our sacred rites. The king establishes dharma; he brings Swarga to Bhumi. He protects yagnas from being desecrated or disturbed, and this pleases the Devas. They send down timely rains, which grow grains and herbs, which nourish and preserve men.

Manu says that a sovereign Kshatriya ruler of the destinies of men is equal to ten Brahmanas who know the Veda. Parikshit did what he did because of exhaustion, hunger and ignorance of my vow. O, why have you cursed that great one in rash childishness? My son, in no way does the king deserve a curse from us.”’

CANTO 42

ASTIKA PARVA CONTINUED

Sauti said, 'Sringin said to his father, "Whether I have been rash or childish, my father, whether you like it or not, whether what I have done is dharma or adharma, my curse shall not be proved vain. For I have never lied in my life, not even in jest."

His father Samika said, "My son, I know that you have great power and you are truthful. I know your curse will be fulfilled. Yet, even a grown son must always seek his father's advice so the good son might find great fame. You are just a boy, how much more you need wise counsel.

You are always at tapasya, but the wrath of even the illumined, who own the six lofty qualities, only grows. You do certainly keep your vows and observe dharma. But you are young, still rash and prone to anger, and I know that I must counsel you.

You live eating the fruit and roots of the forest, and it is your nature to do so. You must not murder the punya that accrues from your asceticism, but kill this dreadful anger instead. You acquire your merit with great pain and effort; anger robs you of so much virtue.

Those who lose their punya cannot find calm, and only calm bestows success on the long labours of Rishis. You must conquer your passions, especially your anger; you must become forgiving. With forgiveness a man gains worlds that even Brahma cannot have.

I live the way of peace, and I must do whatever good I can. I must send word to the king and tell him that my son, a callow youth of undeveloped intellect, has cursed him in anger, at seeing what Parikshit did to me."

That Maharishi sent his disciple Gaurmukha of gentle manners and deep tapasya to Hastinapura, telling him that he must first enquire formally and politely after the king's health and well-being, and only then deliver his dreadful message.

Soon, Gaurmukha came to the city and the palace of the monarch of the Kuruvamsa. He first sent word of his arrival to Parikshit through a palace guard at the gate.

When he entered the king's sabha, Parikshit duly honoured the Dvija. When he had refreshed himself after his journey that Brahmana delivered his terrible message, exactly as his Guru Samika had instructed him to, in the presence of all the king's ministers.

Gaurmukha said, 'Rajadhiraja, king of kings, in your kingdom there lives a Rishi called Samika, virtuous of soul, his passions controlled, peaceful, and given to stern penance. O tiger among men, while the Rishi kept a mowna vrata, you draped a dead snake around his neck with the tip of your bow.

Samika himself forgave what you did, but not his son. Rajadhiraja, his son cursed you, without his father's knowledge, that within seven nights the Naga Takshaka will kill you. Samika repeatedly asked his son to save your life, but, alas, there is no one who can undo the boy Sringin's curse.

Sringin still remains enraged, O King, which is why Samika has sent me to you, for your welfare."

The Kuru Rajarishi heard the savage message, and remembered his own angry sin. He became dejected and remorseful, especially when he heard that the Maharishi Samika had sworn a vow of silence. Parikshit felt doubly contrite when he realised how kindly and forgiving Samika was that he had sent Gaurmukha to warn him about the curse.

The king, who looked like a Deva, did not grieve as much for his impending death, as he did for what he had done to the Rishi Samika.

He sent Gaurmukha back, saying, "Let Samika Muni bless me."

When the messenger left, anxiety struck Parikshit like an arrow. He consulted his ministers and decided to immediately erect a mansion in the air, supported upon a single smooth column. Night and day, it would be closely guarded. All around it and within, too, there would be the finest physicians with the most potent herbs, and Brahmanas that were experts in the mantras of healing.

Protected on every side, the king, surrounded by his ministers, discharged his dharma from that mansion. No one could approach him; why, they say the very air could not come near Parikshit.

When the seventh day arrived, Rishi Kashyapa was on his way to Parikshit, to cure him after Takshaka inevitably struck: for the knowing

Brahmana had heard all about the curse.

The Prajapati thought, “I will cure the king after he has been bitten, and I shall gain punya by what I do and wealth also.”

But Takshaka, who had assumed the guise of an aged Brahmana, accosted Kashyapa on his way. The prince among snakes said to that bull among Munis, “Where are you going in such haste? What urgent business makes you hurry so?”

Kashyapa replied, “Today Takshaka will consume Parikshit of the House of Kuru, bane of his foes, with his venom. I am in haste because I am going to cure the great Pandava king after the snake, virulent as Agni, bites him.”

Said Takshaka, “O Brahmana, I am the same Takshaka who will burn that Lord of the earth. Turn back Kashyapa, because you cannot cure one that I bite.”

Kashyapa retorted, “I know the most powerful mantras for snakebite, and I will go to the king and cure him.”’

CANTO 43

ASTIKA PARVA CONTINUED

Sauti said, 'Takshaka said, "If what you say is true, let me see you revive this pipal tree after I bite it. Brahmanashreshta, I will show you the power of my venom. You show me the potency of your mantras."

Kashyapa replied, "Bite the pipal then, O King of serpents, and I will bring it back to life."

Takshaka bit the tree, and his venom reduced the pipal to ashes. Takshaka said to Kashyapa, "First among Brahmanas, let me see you bring the lord of the forest back to life!"

Kashyapa gathered the ashes in his hands and said, "By the power of my mantras, I will revive the nyagrodha before your eyes."

Chanting arcane incantations over the ashes, Kashyapa first sprouted a green shoot from the ashes; two leaves grew from the sprout. He set these down, and continued to chant. In no time, a full grown trunk appeared, branches, leaves and all, and the pipal, lord of the forest, stood there exactly as before.

Takshaka breathed, "A miracle! O Mahamuni whose wealth is your tapasya, what other wealth do you desire that you go to cure the king? Difficult as it might prove, I will give you whatever you are after.

Besides, remember that, because the king has been cursed by a Rishi to die of my bite, his lifespan has been shortened. O Kashyapa, your fame and honour pervade the three worlds. If you fail to restore Parikshit to life after I sting him, your fame will vanish like the splendour of the Sun during an eclipse."

Kashyapa said, "I am going for gold. If you give me the gold I seek, O Naga, I will not go to Parikshit for it."

Takshaka said, "Dvijottama, I will give you more gold than you expect from the king. So do not go to Hastinapura."

Kashyapa, best of Brahmanas, sat down for a moment and was plunged in dhyana. He meditated upon Parikshit and saw in his mystic heart that the lifetime of the Pandava monarch was indeed exhausted. He asked Takshaka for a great deal of gold and the serpent gave it to him. Taking the gold, Kashyapa turned back.

Now Takshaka flashed on towards Hastinapura. On his way, he heard how Parikshit was living in a mansion in the air, protected by potent mantras and yantras that rendered snake venom ineffective, and by rare herbs and other specifics for curing snakebite.

The snake thought, "I must use some deception to approach the king. What shall I do?"

Takshaka sent some of his snakes disguised as Rishis to Parikshit. They brought gifts of fruit, kusa grass, and holy water. Takshaka said to these, "Go to the king, calmly, just as if you only want to give him the flowers, fruit and holy water. Show no anxiety or impatience."

Those snakes did as they were told; they brought those offerings to Parikshit, and he accepted the fruit, the grass and the water. Then he said to them, "Now leave me."

When the snakes disguised as Rishis had left, Parikshit said to some ministers and friends that were with him, "Come, eat these excellent fruit that the Rishis brought."

Indeed, Fate impelled the king and his companions to eat those fruit. Fate made the king select for himself the fruit in which Takshaka had hidden himself. As the king bit into the fruit, O Saunaka, an ugly worm appeared from it, its eyes glittering black with coppery slits.

The king saw the worm and laughed. Great Parikshit said, "The sun is setting on this seventh day, and I need not fear poison anymore. Takshaka has not come. Let this worm become the serpent king and bite me so the words of the Rishis are not proved false!"

His time had come and his ministers laughed with him. Smiling, Parikshit put the tiny worm on his neck. In a flash the worm turned into gigantic Takshaka, eyes blazing, and wrapped his gargantuan coils around the king's neck. With a roar, Takshaka bit that Kshatriya.'

CANTO 44

ASTIKA PARVA CONTINUED

Sauti said, 'The king's ministers saw Parikshit in Takshaka's coils and turned white with terror, and cried out. When Takshaka roared, they fled as a man. And as they ran, screaming, sobbing, they saw awesome and wondrous Takshaka flying through the sky above them, like the scarlet streak in a blue lotus, like the vermillion-filled parting that divides the hair on a woman's head.

The mansion in the air blazed up with Takshaka's poison, and the king fell dead, burnt to ashes as if he had been struck by lightning. When Takshaka's poison had consumed the king, his main minister and his royal priest, a most holy Brahmana, performed the last rites for him, though there was nothing left of the noble Parikshit for them to cremate.

The citizens all gathered and crowned the dead sovereign's minor son the new king. Janamejaya they called that scion of the race of Kuru. Though he was still a boy, Janamejaya was mature and wise in his mind. With the guidance of his counsellors and the royal priest, Parikshit's eldest son ruled the kingdom even like his great-grandfather Yudhishtira.

The ministers saw how he kept his enemies at bay, and went to Suvarnavarman, king of Kasi, and asked him for his daughter Vapushtama to be Janamejaya's bride. Having made some enquiries about the young Kuru monarch, Kasiraja gave Vapushtama to be Janamejaya's queen, with every proper ritual and ceremony. Janamejaya was delighted in his wife and he never gave his heart to any other woman, ever.

Youthful and energetic, he ranged the world cheerfully with his lovely queen, journeying on rivers and lakes, and in forests and through fields of flowers, steeped in pleasure and joy. He enjoyed his life even as his ancestor Pururavas of old had, when the Apsara Urvashi became his. Vapushtama was the most beautiful of women and she pleased him in every way, as he did her.'

CANTO 45

ASTIKA PARVA CONTINUED

'Meanwhile, the Rishi Jaratkaru ranged the Earth, making his home for the night wherever he found himself when the Sun set. He roamed at will, observing the most difficult vratas, which only evolved Sages can keep, and bathing at many holy tirthas. The Muni lived on just air for his food, and had no sensual desires of any kind. Daily, he grew more emaciated.

One day, he saw the spirits of his ancestors, hanging heads down in a hole, by a cord of virana roots, of which only one strand remained unbroken. And that thread was gradually being eaten away by a large rat also living in that pit. And the Pitrs in the hole were starving, macilent, pathetic, and eager for salvation.

Jaratkaru approached the pitiable ones humbly, and asked, "Who are you hanging by this cord of virana roots? Just one strand remains and the rat living in the hole gnaws away at it, and soon it will give way and you will plunge down into this bottomless pit, headfirst.

Ah, my heart is moved to pity seeing you like this. Tell me how I can help you; I am prepared to sacrifice a quarter, nay a third, why a full half of my tapasya for you. No, take all my penance if you will, if that can save you from your plight."

His Pitrs said, "Brahmacharin, you want to save us but you cannot do that by your tapasya. Child, eloquent of speech, we have our own considerable tapasya, but we have no children, and that is why we are hanging here and shall soon plunge headfirst into hell.

Brahma himself has said that having a son is great punya. We are bewildered as our time runs out swiftly. Child, we don't know you though, no doubt, your fame is spread across the Earth. You are fortunate and venerable, who take such pity on us and grieve over our plight so sincerely.

Brahmana, listen to who we are: we are Rishis of the Yayavara clan, of flinchless vratas. Muni, we have fallen into this pit from a lofty realm because we have no offspring. All our tapasya has not yet been consumed; we still have a single thread, by which we hang.

Our one strand, our last hope, is called Jaratkaru. That unfortunate has mastered the Vedas and their Angas and he is a lone ascetic. He keeps lofty vows, engages in the most difficult penance, controls his desires perfectly, and has no desire for the fruit of his rigours.

He just as well might not exist, as far as we are concerned: it is because of him that you find us in this condition. He has no wife, no son, no kin! And so we hang in this hole, barely sentient, men who have no one to look after them.

If you ever meet him, be kind enough to tell him, 'Your Pitrs hang head down in a hole in great sorrow. Jaratkaru, take a wife and beget children. Brahmana, you are the single thread by which your ancestors hang.'

Brahmana, the once many-stranded rope of virana roots by which we hang is the rope of our clan. The strands that have been eaten away are we whom time has devoured. The single root that remains is Jaratkaru, who has chosen brahmacharya. The rat you see is inexorable time. The rat gradually gnaws away at the wretched Jaratkaru, who thinks only of himself.

Brahmana, his asceticism will not save us. Look how we have been uprooted from higher worlds and fallen down into this pit: barely conscious beings any more, gnawed incessantly by kaala, devolving like the worst sinners. And when the last strand gives way and we plunge into hell, Jaratkaru will go with us. Dear friend, no tapasya, yagna or any sacred pursuit can compare with a son.

Child, you have seen us; we beg you, tell Jaratkaru about us in detail. Brahmana, since you are kindly disposed towards us, persuade him to marry and father children. Ah, we feel how lovingly you grieve for us, and we wonder who you are: a friend of Jaratkaru's or, perhaps, even one of our own? Tell us, O fine one, who are you that remain here so patiently?"'

CANTO 46

ASTIKA PARVA CONTINUED

Sauti said, 'Hearing all this, Jaratkaru was plunged in gloom. His voice choking, tears in his eyes, he said to his Pitrs, "You are my sires and grandsires! I am the sinner Jaratkaru; so chastise me, wretch that I am, and command me what to do."

The Pitrs replied, "O son, son, truly it is our great fortune that you have arrived here on your wanderings. Brahmana, why have you not married?"

Jaratkaru said, "My fathers, I have always wanted to keep my vital seed inside my body and thus take my body into the next world. So I decided that I would never marry, but always remain celibate.

But now I have seen you hanging here like bats, I have turned my heart away from brahmacharya. I will do as you ask. I will marry if I can find a girl who has the same name that I do. She must give herself to me without my asking, as alms, and I should never have to maintain her. Sires, if I find such a woman I will marry, not otherwise. And the child that I beget on her shall be your salvation, O my fathers, and you shall live in grace forever, without fear."

Having given his word to his manes, Jaratkaru set out once more, wandering the face of the Earth again. O Saunaka, he was old and could find no wife, and he thought of his Pitrs hanging in their hole and he grieved terribly. However, he continued seeking a bride.

Once, in a deep jungle, he was quite unmanned by sorrow and began to sob loudly. The Brahmana cried out loud, "I want a wife!" three times. "All of you that can hear, mobile and unmoving, and all that are here invisibly, hear me! My stricken manes have commanded me to marry and father a son. I range the world at my Pitrs' word, in poverty and in dire sorrow, to find a wife who will be given to me as alms.

If any among you has a daughter who bears the same name as I do, and one that I will not have to support, let him give her to me. O let him give

her to me so I can save my fathers who hang precariously in the hole in the ground!"

The snakes that had been following Jaratkaru, waiting for just this moment, sped back to Vasuki and told him what had happened. The Naga king took his sister Jaratkaru with him, decked in her finest ornaments, and went to the jungle where the Rishi was.

Brahmana, there Vasuki offered his sister Jaratkaru as alms to the noble Sage. He did not accept her immediately: he was not certain that she had his name and also the matter of upkeep had not been settled. He was silent for a few moments, then, he asked, "What is the girl's name? You must know that I shall not maintain her."'

CANTO 47

ASTIKA PARVA CONTINUED

Sauti said, 'Vasuki said to the Rishi Jaratkaru, "Best of Brahmanas, she has the same name as you do. She is my sister and has done tapasya. I will look after her, so take her for your wife. I swear that I will protect her with all my resources. Greatest of Maharishis, I have nurtured her carefully just for you."

The Rishi replied, "Do we agree that I shall not maintain her and also that she will always obey me? If she displeases me once, I will leave her."

Vasuki gave the Muni his solemn word on both counts. Jaratkaru now entered Vasuki's home and took the hand of the serpent king's sister, offered to him with all proper Shastraic ritual. Then, Jaratkaru Muni took his bride and went into the lavish apartment and bedchamber that Vasuki showed him.

And in the private chamber was a great bed covered with priceless sheets of silk. The Rishi said to his wife Jaratkaru, "You must never say or do anything that is against my wishes or liking. If you ever displease me in the least thing, I will leave you and go away. Remember this well."

The Nagina princess, Vasuki's sister, quickly agreed, in anxiety and some sadness, "So be it". Wanting to be useful to her clan, for she knew why she had been married to the Rishi, that chaste princess served her husband with the wakefulness of a dog, the timidity of a deer, and the uncanny sensitivity to his mood, which a crow has.

And one day soon, after her period was over, Vasuki's sister purified herself with a ritual bath, went to her husband the Muni, and she conceived. The embryo was like a flame in her womb, of terrific tejas, and shone like fire. It grew inside her like the waxing moon.

One afternoon, during her pregnancy, Jaratkaru of great renown, tiredly put his head in his wife's lap and fell asleep. While he slept, the Sun entered his mansion in the Western Mountain and began to set.

Brahmana, Vasuki's sister became worried, she was afraid that her husband might lose his punya. She thought, "What should I do? Shall I wake my husband or not? He is exacting and meticulous in his rituals, and must say his twilight sandhya prayers before the Sun sets. But if I wake him, I risk his wrath. Which is worse: that he is angry with me or that he loses his punya?"

Deciding that losing his punya was worse than risking his fury, Vasuki's sister said in the softest voice to her great husband lying like a flame with his head in her lap, "Most fortunate, illustrious one, you must wake up. The Sun is setting and you must bathe, say the name of Vishnu, and perform your sandhya vandana. Twilight is upon us, my lord, awake."

Jaratkaru opened his eyes, his lips quivered in anger, and he said to his wife, "You have insulted me, O lovely Nagina, and I will no longer live with you but go back to where I came from. O woman of the soft thighs, the Sun cannot set while I am asleep in your lap. No one should continue to live where he has been insulted, least of all a Brahmana like me."

Jaratkaru, his wife, trembled with fear. She said to him, "Oh, Brahmana, I did not wake you from any wish to insult you. I only woke you so that you would not lose your punya by not observing your sandhya vandana."

Rishi Jaratkaru was furious and he wanted to abandon his wife. Said he, "Beautiful one, I have never spoken a lie, and leave you I shall. I have been happy with you but I did tell your brother that the day you displeased me I would go. When I have left, tell Vasuki that I have gone, and do not grieve for me."

Jaratkaru of faultless features was grief-stricken and terrified. Somehow, she mustered the courage to speak to her husband. Her heart trembled and she had gone pale.

Folding her hands to him, tears streaming down her lovely face, she said, "It is not right that you leave me when I have done no wrong. You walk the way of virtue and so do I, with my heart set upon saving my race. Best of Brahmanas, the purpose for which I was given to you has not yet been fulfilled. What will Vasuki say to me?

Brahmana, the son that my kinsmen want from me to save them from our mother's curse is not yet born. I beg you do not leave me until you give me children. I am sinless, why are you being cruel to me?"

The Muni Jaratkaru said to his wife, "You have conceived and the being in your womb is a Maharishi, brilliant as Agni himself, a master of the Veda

and the Vedangas."

With that, Jaratakaru Rishi went away, his heart set on resuming his tapasya.'

CANTO 48

ASTIKA PARVA CONTINUED

Sauti said, 'O you that have such great punya, when her husband left, Jaratkaru the Nagina went straight to her brother Vasuki and told him what had happened. Vasuki turned paler than his sister on hearing her news.

He said in despair, "You know why you were given to be the Rishi's wife. Only if a son is born to you by your husband can our race be saved from Janamejaya's sarpa yagna. Brahma himself said so, with the Devas present.

Sister, it is not proper for me to ask, but have you been with the Sage? Has he made you pregnant? I dare not follow the Rishi, for he might curse me if I do. But tell me everything that transpired between you two. Ah, remove the arrow of terror that has lain buried in my heart for so long."

Jaratkaru consoled her brother, saying, "My husband said to me that I have conceived, and then he went away. I have never known him to tell a lie, even jokingly. He would surely not have lied about such a grave matter. He said that I should not grieve, because I will have a son who blazes like Surya Deva.

He said this much to me before he went away. So be comforted, my brother, and let the deep sorrow in your heart vanish."

Vasuki, king of snakes, cried in joy, "Tathaastu, so be it!" And he gave his sister the finest gifts and wealth, and praised her to the skies. Brahmana, the splendid foetus inside her grew like the Moon waxing during the bright fortnight.

When her time came, the Nagina Jaratkaru gave birth to a child who was dazzling as a Deva child, and by his birth he assuaged the fears of his ancestors and his mother's people. The child grew up there in the house of Vasuki, king of snakes.

He studied the Vedas and their Angas from Chyavana Muni, Bhrigu's son. And even when he was a mere boy, he kept the most stringent vratas. He was gifted with great intelligence, with virtue, knowledge and freedom from mundane indulgences. He was a saintly child.

They called him Astika, which meant "There is", for that was what his father had said before leaving, when his mother asked him if there was a child conceived in her. He was a solemn and grave child, endowed with exceptional intellect. The Nagas raised him with the greatest care, and they said that he resembled golden Mahadeva, who wields the trisula. As he grew, day by day, he was the delight of his entire clan.'

CANTO 49

ASTIKA PARVA CONTINUED

Saunaka said, 'Tell me again in detail everything that King Janamejaya asked his ministers about his father's death.'

Sauti said, 'O Brahmana, listen to what Janamejaya asked them and also to what they said in reply about the death of Parikshit.

Janamejaya asked them, "You know what happened to my father. Tell me how that king of great renown met his end. Once I hear the truth from you I shall decide what is to be done, if it benefits the world. Otherwise, I will do nothing and let the matter pass."

One of the ministers replied, "Hear, O Rajan, about the life of your illustrious father, and also how he left this world.

He was the most virtuous and noble Kshatriya, who always protected his people. Listen to how he conducted himself, why, like an embodiment of dharma, watching over the four varnas, each discharging their svadharma, and watching over Bhumi Devi. He was blessed with untold prowess and immense fortune.

No one disliked Parikshit and he disliked no one. Like Brahma himself, he was equal-minded towards all the living. Rajan, your father protected Brahmana, Kshatriya, Vaishya and Sudra, impartially. Widows and orphans, the deformed and the poor, he supported.

He was as handsome as another Soma Deva. The matchless Saradwat was his Guru at arms. Janamejaya, your father was always dear to the Lord Govinda. He was born to Uttaraa when the Kuru race was almost extinct and, because he was tested with death while in his mother's womb, Abhimanyu's mighty son was named Parikshit.

He knew the Shastras that describe the dharma of kings, in detail, and virtue was part of his nature. His passions were under his control; he had a profound and powerful intellect and a prodigious memory, the matchless Parikshit.

He knew the nuances of dharma and politics as well, and he ruled over his people for sixty glorious years. Then he died tragically and was mourned by all his subjects. After him, you, great Janamejaya, were crowned when you were a mere child, and you have ruled the Kuru kingdom for a thousand years. Like your father, you are virtuous and protect every creature that lives in your land."

Janamejaya said, "Never has a king been born in the House of Kuru who did not seek the good of his people, or one that his people did not love. Consider especially my grandsires, the Pandavas of awesome deeds.

But tell me again, how did my father, with all his virtues, meet his death? Describe everything to me as it happened. I want to hear it all."

Commanded by their sovereign, his councillors told him all that had happened.

"Rajan, your father, guardian of the very Earth, foremost among those that live by the Shastras, became addicted to hunting, just like his ancestor Pandu Mahabaho, greatest among archers. He would leave the governance of the kingdom to us, from the most trivial to weighty matters, and be off hunting in the forest.

One day, he shot a deer with an arrow and when it did not die, he followed it deep into the jungle, armed with his sword and his bow and quiver. However, he could not find the stag. Being sixty years old, he was soon tired and hungry.

Suddenly, he saw in the heart of the forest a radiant Rishi. The Sage had sworn a mowna vrata, a vow of silence. The king asked him repeatedly if he had seen the deer, but the Muni made no reply. Suddenly, the king lost his temper at the Sage who sat like a block of wood. Parikshit did not, in fact, know that this was a Rishi observing a vow of silence. O Bharatarishabha, your father scooped up a dead snake that lay on the ground with the tip of his bow and draped it round the neck of the Rishi at his dhyana. The Sage still did not say a word, and no hint of anger touched his pure and tranquil heart. He sat on in silence, now with the dead snake around him."'

CANTO 50

ASTIKA PARVA CONTINUED

Sauti continued, 'The ministers said, "Maharaja Parikshit returned to Hastinapura. The Muni had a son, who was born of a cow; his name was Sringin. He was famed for his great spiritual powers and brilliance, and also his quick temper.

He would go every day to the house of his Guru to worship and serve him. Released for the day by his master, Sringin was on his way home, when a friend of his told him what your father Parikshit had done to his father. Sringin heard that his sinless father now sat in meditation, as still as a statue, with a dead snake around his neck. Rajan, the Rishi whom your father mocked was a great Sannyasin, his passions restrained, always absorbed in tapasya and also performing many wonderful deeds. He was an illumined one, all his senses under perfect control.

All that he did and said was invariably full of grace and sweetness. No greed or desire came near him; he was a contented one. No envy or pettiness touched him, or rage, never. He was old now and frequently kept a vow of silence. Most of all, he was a sea of kindness in whom any creature in distress could seek sanctuary.

This was the Sage that your father insulted, and he did not react at all to what Parikshit did. However, when his son Sringin heard what had happened, he cursed your father in fury. Sringin was a mere youth, but he had potent spiritual powers. Touching holy water with his fingers, blazing in anger, he said, 'Wretched king, behold the power of my tapasya shakti! I curse you that, within seven days, Takshaka will burn you with his poison, that you dared drape a dead snake around my father.'

Then Sringin went to where his father sat with the snake still around him. He told his father that he had cursed Parikshit. At once, his father sent a disciple of his, Gaurmukha, a good-natured, virtuous and well-mannered young man, to your father's court, to warn him.

Arriving in Hastinapura, Gaurmukha rested a while, and then delivered his master's message to the king: 'O Rajan, my callow son has cursed you that, in seven days, Takshaka will burn you with his poison. Be warned, Parikshit, take every care.'

Janamejaya, when your father heard the terrible message, he quickly made arrangements to take all precautions against Takshaka.

When the seventh day arrived, Kashyapa Muni was on his way to your father, when Takshaka, disguising himself as a Brahmana, accosted him on the road.

The Naga king said to Kashyapa, 'Where are you going in such a hurry? On what business are you going?'

Kashyapa replied, 'Brahmana, I am going to meet King Parikshit, best of the Kurus, for today Takshaka will burn him with his poison, and I shall restore him to life with my power.'

Takshaka said, 'Why do you want to revive the king, Brahmana? I am Takshaka, and I say to you, you will fail to restore Parikshit to life after I have bitten him. You do not know how virulent my poison is. Let me show you.'

Takshaka buried his fangs in a great nyagrodha tree, a looming king of the jungle. At once, the tree was burnt to ashes. But Kashyapa, O King, revived it with his mantras.

Takshaka was wonderstruck and said to the Sage, 'Tell me what you want from Parikshit for saving his life.'

Kashyapa, said, 'I am going to him for gold.'

Takshaka said softly, 'Sinless, I will give your more gold than you expect from Parikshit. Take it and go home.'

Kashyapa Prajapati accepted a fair treasure from Takshaka, gold and jewels to his heart's content, and turned back home.

Takshaka disguised himself again, and going into the presence of your good father, who was living in a mansion in the air supported on a single column, blasted him with his poison, burning him to ashes.

When your father's last rites had been performed, O tiger among men, you were made the king. This is the story of how your father died, and we have told it to you as it happened, savage though it was. You have heard about how Maharaja Parikshit draped the snake around the Rishi Samika's neck, how Sringin cursed him, and how horribly he died. Now you must decide what you want to do."

King Janamejaya, Parantapa, bane of his enemies, said to his ministers, "How did you know about the meeting between Takshaka and Kashyapa, about the pipal tree being burnt to ashes and then revived by the Muni?

It is certain that Kashyapa could have saved my father's life with his mantras. But fearing the world's ridicule if he failed to kill noble Parikshit, the vile snake bribed the Rishi to return home.

I have already thought of how I mean to punish Takshaka. However, the meeting between Takshaka and the Sage occurred in the heart of the jungle, on a lonely path. How do you know in such detail everything that was said and done on that occasion?"

The ministers said, "Rajan, a Brahmana's servant had climbed that pipal tree to break some dry branches for his master's sacrificial fire. He told us about the meeting between the Sage and the Serpent king, and neither saw him.

When Takshaka burned the tree, Rajadhiraja, this man was also reduced to ashes. When Kashyapa gave life to the tree, the fellow lived again, and came to tell us what had happened in the forest's heart. Now you must decide what you will do to avenge your great father."

Janamejaya heard what his ministers said, and began to cry and to wring his hands in anguish on hearing how his father had died. The lotus-eyed king sighed and gasped; he sobbed and even screamed aloud. His eyes blazed, and he touched holy water with his fingers to sanctify what he was about to say.

Composing himself somewhat, Janamejaya said to his ministers, "I thank you for telling me how my father perished. I have decided to take revenge on the malignant Takshaka. It is true that Sringin first cursed my father, but for what reason except the evil and pride in his heart did Takshaka turn Kashyapa back? If he had allowed the Sage to come to Hastinapura, my father's life would have been saved.

Takshaka did not know what my wrath would be when I discovered what he did. He gave gold to the Brahmana and turned Kashyapa back. In what way had my father offended Takshaka that he did this? Why, the Rishi Samika forgave my father easily. I will have terrible revenge on Takshaka, for my own satisfaction, for Samika's and for the satisfaction of all of you that loved Parikshit."'

CANTO 51

ASTIKA PARVA CONTINUED

Sauti continued, 'The ministers approved as a man, thunderously. Janamejaya, Lord of the Earth, that tiger of the race of Bharata, called his chief priest and his Ritviks. In chaste language, he said to them, "I must avenge myself on Takshaka for killing my father. Do you know how I can cast the low snake and all his clan into a fire? I want to burn the serpent just as he did my father."

The chief priest answered, "Rajan, there is a yagna by which you can accomplish your desire, a great sacrifice created by the Devas. It is called the sarpa yagna and has been described in the Puranas. Scholars that know the Puranas have told us that only you, mighty king, can perform the sarpa yagna."

O Saunaka, Janamejaya felt exhilarated as if Takshaka had already been burnt and flung into the blazing maw of Agni, which consumes the havis of every sacrifice.

The king said to those Brahmana masters of mantras, "Let us prepare for the sarpa yagna! Tell me what you need for the snake sacrifice."

The king's learned Ritviks measured out land for the yagnashala, as prescribed in the Shastras. The platform was adorned with auspicious and priceless articles required for the yagna, and with Brahmanas.

Jewels in abundance, and paddy decked the yagnashala. The Ritviks sat upon it in comfort. When the dais was built, in strict accordance with Shastraic injunction, the Brahmanas installed Janamejaya as the Sacrificer, so that he could fulfil his purpose.

Just before the sacrifice got underway, something happened that did not portend well for the completion of the sarpa yagna. As the yagnashala was being built, a professional Suta builder of great intelligence, an expert in the craft of laying foundations, and a master of the Puranas, declared, "The soil upon which this dais is erected and the time the measurements for it were

taken both indicate that the yagna will not be completed, and a Brahmana shall cause its obstruction."

When the king heard this, he ordered his dwarapalakas not to let anyone enter the yagnashala without his permission.'

CANTO 52

ASTIKA PARUA CONTINUED

Sauti said, 'The snake sacrifice began at the proper time, and the priests, wearing black robes and their eyes red from the smoke that issued from the agnikunda, poured ghee into the fire, chanting the prescribed mantras.

They said the names of the Nagas aloud, as they poured clarified butter into the mouth of Agni, and chanted the dire incantations. Wherever they were, the hearts of the serpents quailed in fright. Drawn helplessly into the blazing fire, the snakes came from wherever they were, and piteously crying out to one another, fell into the flames.

In millions, their bodies swollen, panting and hissing, they came and, twining around one another in their final moments, plunged headlong into the agni kunda. White, black, blue, old and young fell alike into the blaze, crying out in various voices. There were those measuring a krosa, others a yojana long, those of the length of a gokarna; and all of them fell in a torrent into that greatest of fires.

Millions upon millions of Nagas died, with no control over their own bodies, pulled inexorably into the flames by the fell mantras of the priests. Amongst those that perished were some Nagas like horses, others like the trunks of elephants, and yet others as big as elephants and with the strength of pachyderms in musth. Varicoloured, their venom smoking and virulent, always vicious, looking like great maces with spikes, those Nagas cursed by their mother Kadru streamed into the leaping jaws of the flames and died.'

CANTO 53

ASTIKA PARVA CONTINUED

Saunaka asked, 'Which Maharishis were the Ritviks during the sarpa yagna of Janamejaya of the line of the Pandavas? Who were the Sadasyas at the sacrifice so fearsome and tragic for the serpents? O son of Suta Romaharshana, tell us in detail so that we might discover which Rishis knew the rituals for that yagna.'

Sauti replied, 'I will recite the names of the Sages who became Janamejaya's Ritviks and Sadasyas. The Brahmana Chandabhargava was the Hotri. Great was his renown, and he was born into the lineage of Chyvana and was among the foremost masters of the Veda.

The learned old Brahmana, Kautsa, was the Udgatri, and chanted the Vedic hymns. Jaimini was the Brahmana, and Sarngarva and Pingala the Adhvaryus. Vyasa with his son and disciples was present, and Uddalaka, Pramataka, Swetaketu, Pingala, Asita, Devala, Narada, Parvata, Atreya, Kundajathara, Kalaghata, Vatsya, old Srutasravas always absorbed in japa and the study of the Vedas.

Kohala, Devasharman, Maudgalya, Samasaurava, and many other Brahmanas, all Vedic masters, became the Sadasyas, the guests of honour at that sacrifice of Parikshit's son.

When the Ritviks began to pour ghee into the fire, the most dreadful Nagas, who struck terror into every creature, began to pour into the flames. The fat and marrow of the snakes consumed by the fire flowed in streams. The air was filled with a fearful stench as the snakes burned. The screams of the snakes in the flames and those of the serpents about to fall into the flames were a single incessant cry.

Meanwhile, Takshaka, prince of snakes, heard that Janamejaya had begun his sacrifice and he flew to Indra's palace. Shaking in terror, confessing his sin, he sought sanctuary from Purandara.

Indra said to him, 'Takshaka, while you are here you have nothing to fear from the sarpa yagna. I worshipped Brahma for your sake, so have no fear.'

Sauti continued, 'Taking heart from this, Takshaka began living in Indra's realm, joyfully. But Vasuki, king of the Nagas, saw how his people died without let, how his family was being reduced moment by moment, and he was full of sorrow, his heart breaking.

Calling his sister Jaratkaru, he said to her, "My body burns and I cannot see the cardinal points of the sky anymore. My mind is a whirl, my sight fails me, my heart is breaking and I am about to faint. I feel certain that Janamejaya's fire, kindled to consume our race, draws me irresistibly, and I too will fall into it today. I feel certain that I will also find Yama's realm for myself. The time has come, sister, for the purpose to be fulfilled for which you were married to the Rishi Jaratkaru. Best among Naginas, Astika must put an end to the sarpa yagna. Brahma himself told me this, long ago. Tell your son, my child, who is a master of the Vedas and so esteemed even by his elders, that he must save me and those that depend on me."'

CANTO 54

ASTIKA PARVA CONTINUED

Sauti said, 'The Nagina Jaratkaru called Astika and said, "The time has come for you to fulfil your destiny, the reason why my brother gave me in marriage to your father. My son, do what you have to."

Astika asked, "Why did my uncle give you in marriage to my father? Tell me everything so that I might do what I feel needs to be done."

Jaratkaru, who remained calm though she was anxious for the lives of her people, said, "My son, Kadru is the mother of all the Nagas. Do you know that she cursed her sons in anger? She cursed them saying, 'You have refused to become black hairs on the tail of Uchchaisravas, so that Vinata becomes my slave. I curse you that Agni, whose sarathy is Vayu, shall consume you all during Janamejaya's sarpa yagna! And dying, you shall find hell for yourselves, where unredeemed souls dwell.'

And Brahma himself ratified her curse, saying, 'So be it.'

Vasuki heard that curse and also Brahma approving it. My brother sought the protection of the Devas, by becoming their churning rope when they churned the Ocean for the Amrita. When they had the Amrita, the Devas took Vasuki to Brahma Pitamaha. They beseeched the Lotus-born One to nullify the curse of Kadru.

The Devas said, 'Lord, Vasuki, king of the snakes, is dejected for his people. How can his mother's curse be turned away?'

Brahma replied, 'Rishi Jaratkaru will marry a wife who bears his own name. The Brahmana born from her will save the Nagas.'

And so, Vasuki gave me to your noble father well before the sarpa yagna began. My child, radiant as a god, you were born from that union. That time of your destiny has come, and you must save my brother and me from Janamejaya's fire. Tell me what you think, Astika my son."

Astika said simply to his mother, "Yes, I will."

He turned to the pale and terrified Vasuki and, as if breathing new life into him, said, “Great Vasuki, best of snakes, I will save you from the curse. Abandon your anxiety, there is nothing to fear anymore. Never have I spoken a falsehood, even in jest, so I certainly do not lie now. Let me go to Janamejaya’s sacrifice and pacify him with sweet words and blessings, too, and make him stop the sarpa yagna. O Nagaraja, trust me, for I will do as I have said.”

Vasuki breathed, “Astika, my head spins and my heart is breaking. I cannot see the cardinal points anymore. Ah, my mother’s curse is upon me.”

Astika said, “Nagottama, best of snakes, do not worry, for I will dispel your fear of Janamejaya’s fire. I will extinguish the flames of revenge that burn like the fire at the end of the Yuga.”

Astika now sped away to the king’s sacrifice, taking, as it were, his uncle’s terror with him; the Nagas felt relieved. Arriving, Astika saw the wonderful yagnashala and the many Sadasyas seated upon the dais, holy men as bright as Surya and Agni.

Janamejaya’s dwarapalakas refused to let Astika enter. Astika won them over with sweet words and blessings. Entering the yagnashala, that great Brahmana began to fulsomely praise the king of vast power and accomplishments, as well as the Ritviks, the Sadasyas, and the sacred fire.’

CANTO 55

ASTIKA PARVA CONTINUED

Astika said, "Soma, Varuna and Prajapati performed yagnas in time out of mind at Prayaga. O Bharatarishabha, son of Parikshit, your sacrifice is in no way inferior to theirs. Ah, may it bless those dear to me!

Indra performed a hundred yagnas, but this one yagna of yours is equal to ten thousand of Sakra's sacrifices, O Bharatarishabha, son of Parikshit. Ah, may it bless those dear to us!

Your yagna is like the yagna of Yama, of Harimedha, or Rantideva, O Bharatarishabha, son of Parikshit. Let those dear to us be blessed!

Like the sacrifice of Mayaa Danava, of King Sasabindu, or of King Vaisravana (at which he was himself the chief priest), is this sacrifice of yours, O Bharatarishabha, son of Parikshit. Let those dear to us be blessed!

Your yagna equals the sacrifices of Nriga, of Ajamida, of Dasaratha's son Rama, O Bharatarishabha, O son of Parikshit. Let those dear to us be blessed!

Like the yagna of King Yudhishtira, the son of a Deva, of Ajamida's race, renowned even in Swarga, is this sacrifice of yours, O Bharatarishabha, O son of Parikshit. Let those dear to us be blessed by it!

Like the yagna of Krishna Dwaipayana, the son of Satyavati, in which he himself was the chief priest, is this sacrifice of yours, O foremost of Bharata's race, O son of Parikshit. Let those dear to us be blessed by it!

These Ritviks and Sadasyas who attend your yagna are as magnificent as Indra who slew Vritrasura, as splendid as Surya. There remains nothing that they do not know, and the gifts offered them produce inexhaustible punya.

I am convinced that no Ritvik in the three worlds can equal your Ritvik Dwaipayana. Why, all his sishyas become matchless Ritviks and range the Earth performing their dharma. I see how Agni Deva—gold his seed and black smoke marking his path, Agni who is called Vibhavasu and

Chitrabhanu—blazes with flames that sway to the right and bears your libations of ghee to the other Devas.

O Janamejaya, no king on Earth protects his people as you do. O, I am pleased with your abstinence and your restraint. I feel that you are either Varuna or Yama the Lord of dharma. Why, you watch over the creatures of the Earth even like Indra, with his Vajra in hand. In this world, you have no equal for greatness and for sacrifice. I say that you are like Khatvanga, Nabhaga and Dilipa.

You are as strong as Yayati and Mandhatri, as splendorous as Surya; your vows as stern as Bhishma's, your hidden tejas like Valmiki's, who sat covered by an anthill. Like Vasishtha you have mastered your anger. Your sovereignty is as Indra's. Your grandeur and lustre are like Narayana's. You dispense justice like Yama. Like Krishna, every virtue adorns you.

You are as fortunate as the Vasus; you are the home of yagnas. You are as mighty as Dambodbhava. You are as much a master of the Shastras and arms as Jamadagni's son Parasurama. Your tejas matches that of Aurva and Trita. Your gaze inspires terror even as Bhagiratha's did."

With such fulsome adoration, Astika addressed Janamejaya, the Sadasyas, the Ritviks and the sacrificial fire. Janamejaya saw omens all around.'

CANTO 56

ASTIKA PARVA CONTINUED

Suta said, 'Janamejaya said, "This is a boy, but he speaks like a wise old man. He is not a boy but wise, an old soul. I think I want to grant him a boon. Brahmanas, I ask your leave to do that."

The Sadasyas said, "A Brahmana, even if he is a boy, deserves the respect of kings. A learned Brahmana more so. This boy deserves to have every desire of his satisfied, but not before Takshaka comes into your fire."

But the king was eager to grant the young Brahmana a boon. "Ask for a boon," he said.

The Hotri did not approve, "Takshaka has not yet come to our sarpa yagna."

Janamejaya said, "Let us strive to complete the yagna quickly. Takshaka must come and die, for he is my enemy."

The Ritviks said, "Rajan, the signs of the Shastras and the fire both say that Takshaka dwells in Indra's realm, in fear for his life."

The illustrious Suta Lohitaksha, master of the Puranas, had already told the king this.

When Janamejaya asked again why Takshaka had not appeared, the Suta replied, "Sire, the Brahmanas speak truly. I know the Puranas and I say to you that Indra has granted Takshaka a boon. Indra said to the Naga, 'Remain hidden with me and Agni will not burn you.'"

Hearing this, Janamejaya the Sacrificer was dejected. He urged the Hotri to bend his will to his task. The Hotri chanted mantras, and poured more ghee into the fire, and Indra came there on high.

The Deva came in his vimana, covered by thick clouds, with all the gods around him, and following him, Gandharvas and bevies of Apsaras. Takshaka, terrified, hid in Indra's robe.

In rage, Janamejaya cried again to his mantra-chanting Brahmanas, "If Takshaka hides with Indra, then cast him into the fire with Indra himself!"

The Hotri poured more libations into the fire, calling Takshaka's name. As the ghee fell into the flames, the terrified Takshaka was revealed in the sky with Indra. Purandara saw the yagna and grew afraid. He abandoned Takshaka in a trice and flew back to his world. Slowly, ineluctably, the potent maledictions drew the trembling Takshaka toward the flames."

The Ritviks said, "Maharaja, your yagna is complete. You may now grant the excellent Brahmana a boon."

Janamejaya said to Astika, "O Brahmana, so handsome and boyish, I want to grant you a worthy boon. Ask me for whatever you want, and I swear you shall have it even if it is something well nigh impossible to give."

The Ritviks said triumphantly, "Rajan, look how Takshaka draws close. Listen to his screams and roars as he nears the flames. Indra has forsaken him and, weakened by the mantras, he falls out of heaven. Look where he falls swooning, and hissing like a storm!"

Just before Takshaka fell into the sarpa yagna fire, Astika asked Janamejaya for his boon.

"O great King, if you want to grant me a boon, let this sacrifice of yours cease at once, and not another snake fall into the flames!"

O Brahmana, Parikshit's son was dismayed and pleaded with Astika, "Illustrious one, I will give you gold, silver, cows, and whatever else you want, but don't let my yagna stop."

Astika replied, "I do not want gold, silver, cows or anything else, O King, but only that this sacrifice ends and that my mother's kinsmen are spared."

Again and again, Janamejaya begged Astika, "Brahmana ask me for another boon, and my blessings be upon you!"

But, O Saunaka of Bhrigu's race, he would not ask for another boon. Finally, the Sadasyas, all knowers of the Veda, said to Janamejaya in one voice, "Give the Brahmana the boon he wants!"'

CANTO 57

ASTIKA PARVA CONTINUED

Saunaka said, 'Sauti, tell me the names of all the Nagas that fell into Janamejaya's fire."

Sauti replied, "Billions of snakes fell into the fire, most excellent Brahmana, beyond count. But listen to the names of the main Nagas, as many as I can remember.

First listen to the names of the kindred of Vasuki, who were coloured red, blue and white, all of them ferocious and their venom deadly. Helplessly afflicted by their mother's curse, they poured into the flames and sizzled to death, just like libations of ghee.

Kotisa, Manasa, Purna, Chala, Pala, Halmaka, Pichchala, Kaunapa, Chakra, Kalavega, Prakalana, Hiranyabahu, Charana, Kakshaka, Kaladantaka – all these sons of Vasuki fell into the fire.

Brahmana, besides them, numberless other serpents, highborn, terrible and powerful, burned to ashes in the fire. Listen to those that died which belonged to Takshaka's clan: Puchchandaka, Mandalaka, Pindasektri, Ravenaka; Uchochikha, Charava, Bhangas, Vilwatejas, Virohana; Sili, Salakara, Muka, Sukumara, Pravepana, Mudgara, Sisuroman, Suroman and Mahahami.

Of Airavata's kin, Paravata, Parijata, Pandara, Harina, Krisa, Vihanga, Sarabha, Meda, Pramoda and Sauhatapana perished. Brahmanashreshta, from the clan of Kauravya those that were burned to ashes were Eraka, Kundala, Veni, Veniskandha, Kumaraka, Vahuka, Sringavera, Dhurtaka, Pratara and Astaka.

Of the kinsfolk of Dhritarashtra, who are as swift as Vayu and their poison virulent, Sankukarna, Pitharaka, Kuthara, Sukhana, Shechaka, Purnangada, Purnamukha, Prahasa, Shakuni, Dari, Amahatha, Kumathaka, Sushena, Vyaya, Bhairava, Mundavedanga, Pisanga, Udraparaka, Rishabha, Vegavat, Pindaraka; Raktanga, Sarvasaranga, Samhriddha, Patha, Vasaka,

Varahaka, Viranaka, Suchitra, Chitravegika, Parasara, Tarunaka, Maniskandha and Aruni were consumed.

Brahmana, these were the most prominent snakes that perished, known for their mighty deeds and accomplishments. I cannot begin to name all the snakes that died, for they were truly beyond count: the sons of the great Nagas that I have named died, and their sons. So many those flames devoured!

Some had three heads, some had seven, others ten, and their poison was like the fire at the end of the Yuga and they were all dreadful to behold.

There were others, immense, swift as lightning, lofty as mountain peaks, long as a yama, a yojana, even two yojanas, who could assume any form at will, and who were as strong as they wanted to be, their venom like Agni – all cursed by a mother, all of them became ashes in the flames of that great yagna.'

CANTO 58

ASTIKA PARVA CONTINUED

Sauti said, 'Listen to something else rather wonderful that Astika did. When Janamejaya was about to grant Astika's boon, Takshaka, abandoned by Indra and hurtling towards the Earth, suddenly stopped falling and remained suspended in the air. Janamejaya was puzzled by this since the Ritviks still chanted mantras and poured butter into the agni that blazed in his name.'

Saunaka asked, 'Suta, were the mantras impotent that Takshaka stopped falling?'

Sauti replied, 'While Takshaka plunged firewards, by now unconscious with weakness and fear, Astika said thrice, "Stay! Stay! Stay!" And at this, Takshaka remained suspended in midair.

Then, urged repeatedly by his Sadasyas, Janamejaya said, "Let the yagna end and no more snakes perish. This is my boon to Astika."

Shouts of joy and praise rang through the air. Thus the sarpa yagna of the son of Parikshit, king of the Pandava race, stopped. Janamejaya, scion of the race of Bharata, was pleased with his sacrifice, and gave away untold wealth to the Ritviks and Sadasyas who had attended his great sacrifice.

He also gave gold beyond count to the Suta Lohitaksha, the expert at building foundations, who had said before the yagna began that it would be interrupted by a Brahmana. The munificent king also gave Lohitaksha fine garments and food, and was gratified.

Finally, that king concluded his yagna with the prescribed rituals. Showing Astika all reverence, Janamejaya sent him home in joy that his mission had been accomplished.

Janamejaya said to Astika, "You must come again and be a Sadasya at my Aswamedha yagna, my imperial horse sacrifice."

Astika replied that he would, and returned home, the king and he both satisfied. Arriving home in delight, he touched the feet of his mother and his

uncle, and he told them all that had happened.

All the Nagas there heaved a great sigh of relief and were delighted with Astika that he had removed their fear. They said to him, "Gifted child, wise Astika, ask us for any boon."

Astika promptly said, "Let anyone who reads this holy story of what I did, either at dawn or dusk, with concentration and a cheerful heart, never have to fear anything from you."

The snakes said happily, "Let it be exactly as you want, nephew! Anyone that recalls the names of Astika, Artiman and Sunitha, by day or by night, shall have no fear of snakes. He who says, 'I remember Jaratkaru's son Astika, who saved the race of Nagas from perishing at the sarpa yagna, so do not harm me and go away, O Naga!' shall be safe from every one of our kind.

The snake that still bites such a man shall have his hood spilt in a hundred pieces like the fruit of the Sinsa tree."

That great Brahmana was satisfied and pleased. Now the Mahatman set his heart upon leaving the world, and when his time came, he rose into Swarga, leaving his son and grandsons behind.

This is the tale of Astika, exactly as it happened. It is certainly true that relating this story dispels the fear of snakes. O Brahmanas, O Maharishi of Bhrigu's line, I have told you the legend of the holy Astika just as your ancestor Pramati told it to his son Ruru. Listening to this tale fetches great punya, O Saunaka, and I hope that having told it from the beginning, I have satisfied your curiosity.'

CANTO 59

ADIVAMSAVATARANA PARVA

Saunaka said, 'Child, Suta, I am very pleased with you that you have told me this story beginning with the sons of Bhrigu. Now I ask you again, to narrate for us, O Ugrasravas, the Bharata that Vyasa composed. I want to hear all the myriad and exciting stories told among those illumined Sadasyas who came to Janamejaya's sarpa yagna, during the intervals between the rituals they performed at the prolonged sacrifice – the tales and the lessons to be learnt from them: tell me both, O Sauti, in full.'

Sauti said, 'Those Brahmanas spoke of many matters derived from the Veda, when they had the time, but Vyasa recited the magnificent Itihasa called the Bharata.'

Saunaka said, 'I want to hear that sacred history called the Mahabharata, which has spread the fame of the Pandavas across the world, the Itihasa which Krishna Dwaipayana recited when Janamejaya asked him, after the sarpa yagna was over.

That legend was conceived in the oceanic mind of Maharishi Vyasa, his soul purified by yoga. You have whetted my thirst with whatever you have said so far, but not appeased it, O Suta.'

Sauti said, 'I will narrate Vyasa's great Itihasa, the Mahabharata, for you, from beginning to end. Nothing will give me more pleasure, O Saunaka.'

CANTO 60

ADIVAMSAVATARANA PARVA CONTINUED

Sauti said, 'When the Rishi Krishna Dwaipayana heard that Janamejaya had been installed as the Sacrificer for the sarpa yagna, he came to that yagna. Vyasa, grandfather of the Pandavas, had been born on an island in the Yamuna, to the virgin Kali by Shakti's son Parasara Muni. As soon as he was born, miraculously, he was a full-grown Sage, who already knew the Vedas and the Vedangas and all the Itihasas.

Naturally he possessed vast inborn knowledge and illumination that no other could hope to have through tapasya, studying the Veda, keeping vratas, fasting, having sons or by performing yagnas. Greatest among those that knew the Veda, Vyasa divided the single Veda into four. The Brahmana had knowledge of the Parabrahman, knew the deep past by intuition, was a truly holy one, and treasured the truth. His ways sacred and his fame great, he sired Pandu, Dhritarashtra and Vidura, so that the line of Shantanu might not be extinguished.

With his disciples, all knowers of the Vedas and their Angas, this Mahatman walked into the yagnashala of Rajarishi Janamejaya. He saw Janamejaya sitting there like Indra himself, surrounded by his Sadasyas, by numberless kings who had all performed sacred ablutions, and by masterly Ritviks who were like Brahma himself.

When Bharatottama Rajarishi Janamejaya saw Vyasa Muni, he rose quickly and came with his guests and his kinsmen to welcome the Sage in great joy. With his Sadasyas' warm approval, the king offered the Rishi a lofty golden seat, just as Indra had to Brihaspati.

When Vyasa, who is worshipped by the Devas and can grant great boons, sat on the golden seat, the king of kings worshipped him with rites set down in the scriptures. The king offered his grandsire Krishna Dwaipayana water to wash his feet and rinse his mouth, arghya and gifts of

sacred cows. Vyasa accepted the formal offerings, asked for the cows to be protected, and was pleased with the Pandava.

After these adorations, Janamejaya bowed to his great grandsire, then sat down with him in joy and asked after his well-being. The illumined Muni looked at the king with love, asked in turn after his welfare, and offered homage to the Sadasyas who had all already adored him.

When all this was done, folding his hand reverentially, Janamejaya asked that great Brahmana, "Lord you saw with your own eyes the lives of the Kurus and the Pandavas. I want to hear their story from you. What caused the enmity between them, which resulted in such extraordinary events?

Also, what led to the Great War between my grandsires, which killed countless men? Why was their good sense dimmed by fate? Best among Brahmanas, I beg you, tell me in full all that happened."

Krishna Dwaipayana turned to his disciple Vaisampayana seated at his side, and told him, "You tell the king all about the enmity that sprang up between the Kurus and the Pandavas, exactly as I told it to you."

At his guru's dictate, the blessed Vaisampayana narrated the entire story to Janamejaya, his Sadasyas and the other Kshatriyas and Brahmanas gathered there. He told them all about that enmity and the Great War that devastated the Kurus and the Pandavas.'

CANTO 61

ADIVAMSAVATARANA PARVA CONTINUED

'Vaisampayana said, "I first prostrate in sashtanga namaskara, eight limbs touching the ground, before my guru, with absolute devotion in my heart. I also worship this sacred assembly of learned Brahmanas. I will now narrate all that I heard from the Mahamuni Vyasa, greatest among geniuses in the three worlds. O King, surely, since the Bharata has come to you, you deserve to hear the awesome epic. My heart might otherwise tremble to undertake this immense narration, but having my guru's command I feel no trace of fear.

Listen, O Janamejaya, to why discord broke out between the Kurus and the Pandavas; hear about the envious lust for kingdom that led to the game of dice and how the Kurus sent the Pandavas into exile in the forest. I will tell you everything that happened, O best among kings.

When their father Pandu dies, those young Kshatriyas, the Pandavas, come home to Hastinapura. In quick time, they become masters of archery. The Kurus see that the sons of Pandu are exceptionally gifted with strength, vitality, intelligence and fortune, and that the people love them; and the Kurus are stricken with envy.

The devious and perfidious Duryodhana, with Karna and Duryodhana's uncle Shakuni, son of Subala, begins to persecute the sons of Pandu, and to plot to have them exiled. Swayed by Shakuni's evil counsel, Duryodhana schemes to kill the Pandavas, so that he can have undivided sovereignty. Dhritarashtra's demonic son feeds poison to Bhima, mixed in some sweets, but Bhima of the stomach of the wolf digests the poison, and only falls asleep from it on the banks of the Ganga.

Duryodhana binds Bhima hand and foot and, casting him into the river, walks away. But Kunti's enormously strong son awakes, easily breaks the thongs that bind him and Bheemasena Mahabaho surfaces, all his sluggishness gone.

While he falls, sleeping, into the water, black watersnakes bite him all over his great body, their venom deadly. But that nemesis of his enemies still does not die.

All the while that their cousins plot to murder them, their noble uncle Vidura helps the sons of Pandu in every way that he can, frequently saving their lives. As Indra watches over the world from Swarga does Vidura watch over the Pandavas and keeps evil away from them.

By many means, covert and open, Duryodhana attempts to do away with his cousins. Time and again he fails, for the fates protect the Pandavas, keeping them safe for the great destiny they have been born to fulfil – the very annihilation of the race of kings.

Duryodhana sits in dark conclave with his coterie—Karna, Dushasana and some others—and, with Dhritarashtra's knowledge, has a house of lac built in Varanavrata, in Kasi. Out of inordinate love for his son, as well as blind ambition to keep the throne, Dhritarashtra colludes with Duryodhana to send the innocent Pandavas to Varanavrata. As the sons of Pandu are leaving Hastinapura with their mother Kunti, Vidura discreetly warns them of mortal danger and tells them how to escape it.

Kunti and her sons arrive in Varanavrata and begin living in the lacquer palace; Duryodhana's agent Purochana, who has built the edifice, takes them there. For a year they live in the deadly mansion, on their guard all the while, watching Purochana's every move.

Meanwhile, Vidura sends them an expert tunneller, who secretly excavates an underground passage leading out of the house of lac. One night, the Pandavas set fire to the palace, immolating Duryodhana's spy within, and escape through the secret tunnel.

In great anxiety at the murderous plot hatched against them, the sons of Pandu flee with their mother. In the forest, near a natural fountain, they see a Rakshasa, but do not slay him for fear of giving themselves away to their enemies, whom they want to think them dead, burnt alive in the lacquer palace at Varanavrata. Instead, they flee into the deep jungle, from fear of Duryodhana and his brothers.

In that vana, Bhima takes Hidimbi for his wife, for some time, after killing her brother, the Rakshasa Hidimba. He sires Ghatotkacha on her. The Pandavas, knowers of the Vedas, observing their vratas, find their way to the town called Ekachakra. Disguising themselves as Brahmanas, those

bulls among men live in the house of a Brahmana, begging alms for a living.

Here the tigerish Bhima Mahabaho slays the ferocious Rakshasa Baka, the man-eater, and delivers the people of Ekachakra from their constant terror. Here, too, they hear about Krishnaa, the princess of Panchala, for whom her father is to hold a swayamvara, at which she would choose a husband for herself.

The Pandavas go to Panchala and win the hand of Draupadi to be the wife of all five of them. After living in Panchala for a year, their presence is discovered and they return to Hastinapura with their bride.

King Dhritarashtra and Shantanu's son Bhishma say to them, 'We have learned sadly of the rancour between yourselves and your cousins. We have decided to bestow ancient Khandavaprastha on you as your patrimony, half the kingdom, so there is no further cause for dispute. Go without envy in your hearts, for great is Khandavaprastha, its highways broad and its expanse wide.'

Without argument, the sons of Pandu leave for Khandavaprastha, with some friends and followers, taking many precious jewels, ornaments and gold with them. For many years, the Pandavas live in peace in Khandavaprastha which they now call Indraprastha.

They subdue many kingdoms and Kshatriyas by force of arms, and live in constant dharma, and truth. Always serene and humble, unmoved by wealth, crushing many forces of evil in their kingdom, the Pandavas rise to great power.

Now mighty Bhima conquers the kingdoms of the East, the heroic Arjuna, the North; Nakula, the West; Sahadeva, doom to his enemies, the South. When this is done, they hold sway over all of Bharatavarsha. Why, with the five Pandavas, the Earth seems as if six Suns shine upon her!

Then, Yudhishtira Dharmaputra is forced to send his brother Arjuna, greatest and ambidextrous bowman, dearer to him than life, into the forest for twelve years. That Purushavyaghra, tiger among men, resolute, gifted with every virtue, lives in the wilderness for eleven years and as many months.

During his exile, Arjuna visits Krishna in Dwaravati. In Dwaraka, Ocean City, he takes Krishna's younger sister, the lotus-eyed Subhadra, her voice sweet like honey, to be his wife. She marries him joyfully, even as Sachi

married Indra; she unites, in gladness, with Arjuna, the son of Pandu, as Sri did with Vasudeva.

Later, O best of kings, Kunti's son Arjuna and Krishna please Agni, who bears the havis from every yagna to the Devas, by burning the Khandava vana with its potent herbs, and that cures Agni of indigestion. Arjuna, with Kesava to help him, finds the task of burning the forest easy, for nothing is difficult for Vishnu of infinite resources.

Agni gives Kunti's son the divine longbow, the Gandiva, and an inexhaustible quiver, and a war-chariot that flies Garuda on its banner. It is then that Arjuna saves the great Asura Mayaa from being consumed by the fire.

The grateful Mayaa builds an unearthly sabha for the sons of Pandu, adorned and encrusted with every kind of priceless jewel and gemstone. When the evil Duryodhana sees the Mayaa Sabha he wants to own that palace.

Duryodhana arranges to play a game of dice with Yudhishtira, at which Subala's son Shakuni uses loaded dice, rolling them with his cunning fingers. Beating the eldest Pandava at the false game of dice, Duryodhana sends the Pandavas into exile for twelve years and a thirteenth year to be spent in disguise, so no one discovers them: on pain of going back into exile.

In the fourteenth year, O King, the Pandavas return to claim their kingdom, but Duryodhana refuses to return it. War is declared, and the Pandavas regain their ravaged kingdom, but only after the very race of Kshatriyas perishes on the field of Kurukshetra, and finally Duryodhana also dies.

This is the story of the Pandavas, who never allowed adharma, evil, to rule them, and of their enmity with their cousins the Kauravas, and of the Great War with which the sons of Pandu recover their kingdom," said Vaisampayana,' says Sauti to Saunaka and his rishis.

CANTO 62

ADIVAMSAVATARANA PARVA CONTINUED

Janamejaya said, "Most excellent Brahmana, you have now briefly told me the Itihasa known as the Mahabharata, which is about the great deeds of the Kurus. O Muni rich in tapasya, now narrate the entire epic in full, for I am desperately eager to listen to its every detail.

Hearing an abbreviation of this awesome legend does not satisfy me. I feel certain that there must have been great cause for the virtuous and mighty Pandavas to kill their own kin, something for which they are still praised.

Why did those tigerlike men, themselves innocent and capable of destroying their cousins, quietly suffer the persecution and ignominy dealt out to them?

Why, O Brahmana, did the mighty-armed Bhima, strong as ten thousand elephants, restrain his anger, though he was so wronged? Why did Drupada's daughter, the chaste Krishnaa, not consume the Kauravas with fire from her eyes? Why did Pritha's sons Bhima and Arjuna, and Madri's princes Nakula and Sahadeva, obey Yudhishtira, who had such a weakness for gambling?

Why did Yudhishtira Dharmaputra, the very embodiment of rectitude, quietly endure the extravagance of injuries heaped upon himself and his family? Why did Dhananjaya, whose sarathy was Krishna himself, Arjuna who later sent teeming hosts of dauntless Kshatriyas to the next world, suffer in silence?

O mighty Tapasvin, tell me everything that happened, exactly as it did, and describe whatever those Maharathas did."

Vaisampayana said, "O Rajan, appoint a time for the narration of the entire Mahabharata, for the legend wrought by Krishna Dwaipayana is long indeed; this is just the beginning. I will certainly recite the entire epic of the

illumined Vyasa of fathomless intellect, who is worshipped in all the worlds.

The Bharata contains a hundred thousand sacred slokas, composed by Satyavati's son of untold genius. He that recites it, and they that listen to it, attain Brahmaloka and become like Devas. The Mahabharata is equal to the Vedas; it is sacred and beautiful; it is the most wonderful of all legends; it is a Purana, which the rishis worship.

It dwells in depth on artha and kama, profit and pleasure. This sacred epic makes the heart yearn for mukti. Men that narrate this Veda of Krishna Dwaipayana to men of liberality, honesty and faith earn great wealth. The most grievous sins, even killing an embryo in the womb, are burnt to ashes by this Itihasa. However vicious and sinful a man might be, if he hears this legend, he escapes from his sins as the Sun does from Rahu when the eclipse ends.

This Itihasa is called Jaya; those that wish for victory should listen to it or read it. A king who hears the Mahabharata with a heart full of faith vanquishes all his enemies and conquers the world. This history is a Mahayagna on its own, and yields the most auspicious and blessed fruit.

A young king should always listen to it in the company of his queen, for the couple shall then beget heroic and noble children, heirs to the throne. This Bharata is the exalted and holy science of Dharma, Artha and Moksha, as well: Vyasa of immeasurable intelligence says so.

This Itihasa is recited today and shall be told and read in the dim future. They that hear it or read it have children and servants who are always obedient to them. Every sin, of body, word or mind, immediately leaves them that listen to this legend. Those who hear, without mockery or criticism, the story of the birth of the Bharata princes will never have to fear any sickness, let alone fear dying or the world to come.

Krishna Dwaipayana composed this epic to spread the fame of the Pandavas and of the other Kshatriyas, noble, learned, of great repute; he wished also to bring welfare to the world through his profound and monumental work.

Reading the wonderful Bharata bestows fame and blesses a man with long life, for it is a divine and sacred legend. He that retells this epic to holy Brahmanas gains inexhaustible punya; he who recites the advent of the renowned Kuru generations is instantly purified, acquires a large family and honour in the world.

The Brahmana who regularly studies the sacred Mahabharata during the four months of the monsoon is redeemed from all his sins. He who has read the Bharata can be regarded as knowing the Vedas.

This epic contains accounts of the Devas, Rajarishis, Brahmarishis, the immaculate Krishna, of Mahadeva Siva, God of gods, and the Devi Parvati, of the birth of Karttikeya born from the union of Siva and Parvati and raised by six mothers. The Mahabharata tells of the greatness of Brahmanas and of the sacredness of cows.

The Bharata is a compendium of all the Srutis and every virtuous person should listen to it. The learned man who recites it to Brahmanas during the sacred months is washed of all his sins; he ceases to care about the pleasures even of Swarga, and attains union with Brahman, the Ultimate Reality.

He who tells even a single foot of this Kavya, this epic Poem, to Brahmanas performing a sraddha, makes the ritual immortal, since then the Pitrs become deeply gratified with all the offerings made to them.

Listening to the Mahabharata destroys every sin, conscious and unconscious, which we commit daily with our senses or in our hearts.

The legend of the lofty births of the Bharata princes is called the Mahabharata; he who knows the etymology of that name is saved from all his sins. Indeed, this Itihasa of the race of Bharata is so extraordinary that it purifies anyone, who hears it, of every sin.

The Maharishi Krishna Dwaipayana took three years to compose his epic. Rising early, performing his sacred ablutions and daily worship, he would sit down to compose this Mahabharata. Therefore, Brahmanas must listen to it with the formal reverence of keeping a vow.

He who narrates Vyasa's sacred epic and those that hear it are all saved from being affected by the fruit of their karma, good and bad. He who truly wants to gain lasting punya should listen to the entire Bharata, for this single Kavya is equal to all the others, and hearing it purifies the heart.

The joy and satisfaction that a soul experiences upon attaining Swarga is hardly equal to those to be had from hearing this holy legend. The virtuous man who narrates the Mahabharata with faith in his heart gains the punya derived from an Aswamedha or a Rajasuya yagna.

The Bharata is a treasure trove of precious jewels to rival the endless Ocean and golden Meru. Surely, surely, this legend is sacred; it is exquisite

and magnificent; it is equal to the Vedas; it must be heard; it is pleasing to the ear and the heart; it washes away every sin and confers great virtue.

O King, he who gives a copy of the Mahabharata as a gift, gives the very Earth as a present with her girdle of seas. O son of Parikshit, this is the beautiful Poem, which bestows virtue and victory, which I am going to recite for you in full. Listen.

Yes, the Rishi Krishna Dwaipayana woke early every day for three years and composed this epic full of wonders: the Mahabharata. O Bharatrishabha, bull among the Bharata kings, whatever has been said about dharma, artha, kama and moksha might surely be found elsewhere; but nothing that is not contained in the Mahabharata is to be found anywhere.”’

CANTO 63

ADIVAMSAVATARANA PARVA CONTINUED

'Vaisampayana said, "There is once a Paurava king of dharma called Uparichara. He is also called Vasu and is addicted to hunting. Commanded by Indra, he conquers the beautiful kingdom of Chedi. Later, he renounces the use of weapons and, living in an asrama, practises the most rigorous penance. Indra and the Devas, fearing that Uparichara's tapa would make him king of Devaloka, manifest themselves before Vasu, and with honeyed words and flattery make him abandon his penance.

The Devas say, 'Lord of the Earth, you must protect this world lest dharma fades from her face while you sit here in tapasya. If you protect dharma in the world, dharma in return will protect the Universe.'

Indra says, 'Rajan, be the vigilant guardian of dharma on Earth. You are virtuous and, after this life, you will discover many marvellous and sacred realms. Though I belong to Swarga and you to Bhumi, you are my friend and precious to me.

Lord of men, you live in a land of many delights, sacred, abounding in game, fertile and rich, safe and well guarded even like Devaloka, its climate kindly, and furnished with every object of enjoyment and pleasure.

King of Chedi, mines of gold and silver embellish your lands, as do a plenitude of precious stones of every kind. Your cities and towns live in dharma; your people are honest and contented; they do not lie even in jest.

Sons never ask for their patrimony to be divided, and are always mindful of their parents' welfare. Lean or weak cattle are never yoked or made to haul or bear burdens. They are first fed, kindly and generously.

In Chedi the four varnas always adhere to the performance of their svadharma, their natural and inherent duties.

Vasu, I mean to allow you to range the three worlds at will, for I will give you a crystal vimana such as only the Devas have. Among mortal men, only you shall own such a vimana and fly in it like a god.

I will also give you a garland of unfading lotuses, which will make you invincible in battle, for, while you wear it no weapon shall injure you. And, O King, this holy and peerless garland, known in the world as Indra's mala, shall be your emblem.'

Indra, slayer of Vritra, also gives Uparichara Vasu a bamboo staff with which to protect the good and men of peace. When a year passes, Uparichara plants this bamboo stick in the ground to worship the one that has given it to him.

From then on, Rajan, every king of the Earth begins to plant a pole in the ground to worship Indra. Having erected the stamba, they adorn it with cloth made of gold thread, garlands and precious ornaments, and daub it with rare perfumes. This is how the Deva Indra comes to be worshipped with garlands and precious ornaments.

Indra comes as a swan to accept the worship of Uparichara Vasu.

Delighted with the adoration, Indra says, 'All kings, and any men who worship me in the way the king of Chedi has done, and observe this festival of mine, shall bring glory and victory to their countries and kingdoms. Their cities shall grow and be prosperous, and their streets and homes flow with joy.'

Thus Indra blesses King Vasu; and it is true that all men who observe the festival of Indra with gifts of land, gold and precious stones, find success, honour and fame throughout the world. Vasu, Lord of the Chedis, is always magnanimous and performs countless great yagnas; and Indra honours him and blesses him generously so that he rules the world from Chedi, with dharma as his sceptre. And to worship Indra, he unvaryingly observes the festival that he himself has begun.

Vasu has five sons of great strength and energy. He makes them rulers of various provinces of his boundless kingdom. His son Brihadratha becomes the ruler in Magadha; he is also known as Maharatha. His other sons are Pratyagraha, Rusamba—also called Manivahana—Mavella, and the invincible Yadu.

These, O King, are the five sons of the Rajarishi of dazzling tejas. The five sons of Vasu founded kingdoms named after themselves and separate dynasties that endure through long ages.

When Vasu sits in his crystal ship of the air, Indra's gift to him, and flies through the sky, Gandharvas and Apsaras fly to greet him. It is because he ranges the higher realms that he is named Uparichara.

The river Suktimati flows beside Uparichara, Vasu's capital. An animated and lust-maddened mountain called Kolahala once attacks the gentle river, and forcibly embraces her. Vasu sees the attempted molestation and kicks the mountain. The river escapes from Kolahala's sinister embrace through the hole in the mountain made by Uparichara's kick.

But Kolahala begets twin children, a boy and a girl, on the river he has forced. In gratitude, for having freed her from Kolahala, Suktimati gives the children to Vasu. That Rajarishi makes the boy the Senapati of his army, and the girl Girika he marries himself.

One day, after her period is over, Girika bathes and comes alluringly to her husband wanting a child from him. However, that same day Vasu's Pitrs have appeared to him and told him to kill a deer for their sraddha.

Not wanting to disobey his ancestors' spirits, the king goes into the jungle to hunt a deer, but his mind is full of thoughts of the luscious Girika, as lovely as Sri herself. It is spring, and the forest is as enchanting as the garden of the king of the Gandharvas.

Asokas, Champakas, Chutas and Atimuktas abound, as do Punnagas, Karnikaras, Bakulas, Divya Patalas, Patalas, Narikelas, Chandanas and Arjunas, all sacred trees, ancestral plants splendorous with scented flowers and shining fruit.

The sweet, haunting songs of the kokila hold the forest in thrall; the ecstatic drone of honeybees is their sruti.

The king is stricken by desire and he sees his Girika before his mind's eye, but not before him in the flesh. Maddened, he ranges that charmed forest and spots a lovely Asoka tree, its foliage rich and its branches covered in a riot of flowers. The king sits down at the foot of the tree, and excited beyond measure by the heady fragrances of spring all around him, by the caressing breeze that whispers through the forest aisles, his mind full of images of his wife, Uparichara Vasu spills his seed into the palm of his hand.

He sees a falcon in a branch quite near him. Vasu, knower of the nuances of artha and dharma, says to the bird, 'Friend, take this seed to my wife Girika, for her season has come.'

The falcon takes the precious semen in its beak and flashes away towards the king's capital, quick as a thought. A fishing hawk, perched in a tree beside the Yamuna, sees the falcon winging along with the royal seed in its beak and thinks the falcon is carrying a shred of meat.

The hawk flies at the falcon. Locking wings, they fight in the air and Uparichara Vasu's seed falls from the falcon's beak down into the waters of the Yamuna below.

An Apsara called Adrika lives in the river; she has been turned into a fish by a Rishi's curse. She sees Vasu's shimmering seed strike the water, and swimming to it in a flash, she swallows the king's semen. Ten months after she swallows the seed, she is taken by some fishermen. In their very boat, the great fish gives birth to resplendent human children: a boy and a girl.

At once, the curse ends, just as the Brahmana who cursed her said it would, and the fish is a celestial nymph again. She rises into the sky along the path that Rishis, Siddhas and Charanas tread, and vanishes.

The wonderstruck fishermen bring the children to King Uparichara and tell him what has happened. They cry, 'My Lord, we found these two human children inside the body of a fish!'

Uparichara takes the male child and raises him. Later, he would become the King Matsya of great dharma.

The king gives the girl child, who smells of fishes, to the fishermen, saying, 'Let her be your daughter.'

The chief of those fishermen adopts the girl and calls her Satyavati. The Apsara's daughter, and the king's, grows into an exceptionally beautiful girl, with a lovely smile and a friendly nature, though she still smells of fishes. She plies a ferry across the Yamuna for her foster-father.

One day, the Maharishi Parasara, abroad on his pilgrimage, sees the girl, and is struck by love's thunderbolt, at least by irresistible desire. Riding in her ferry, Parasara Muni says to the girl with the smooth skin and exquisite thighs, 'Lovely girl, give yourself to me!'

Satyavati replies, 'Holy one, look at the Rishis standing on either bank of the river. How can I give myself to you with them watching?'

Parasara raises his hand in an occult mudra, and they are plunged in thick fog. It covers the river and both banks in darkness and fills Satyavati with awe.

She blushes now, and says shyly, 'Muni, I am a virgin living with my father. Sinless one, if I give myself to you, my virginity will be lost. Rishi, how will I face my father? Indeed, how will I live with that shame? I beg you, Holy One, think of this and then do as you decide.'

Parasara Maharishi replies, 'You will have your virginity back after you grant my desire. Also, you shall have any other boon you want from me, bashful and beautiful girl, and my words have never proved false.'

Satyavati says, 'Let my body smell sweet and not of fish anymore.'

'So be it,' says mighty Parasara.

She is so pleased with her boon that Satyavati straightaway comes into season. She allows the Rishi to embrace her. She now becomes so wonderfully fragrant, that men calls her Gandhavati, and they can smell the heavenly scent of her body from a yojana away. She is also called Yojanagandha, while they had called her Matsyagandhi before.

Having slaked his desire, Parasara goes away.

Satyavati rows to an island in the Yamuna and gives birth immediately, magically, to Parasara's child. He is splendid, and a full-grown Rishi as soon as he is born, and seeks his mother's permission to go and perform tapasya.

As he leaves, he says to her, 'If you ever have need of me only think of me and I shall come to you.'

So it is that Vyasa is born to Satyavati and Parasara Muni. Because he is born on a dwipa, an island, he is called Dwaipayana, island-born, and Krishna because he is dark complexioned.

The island-born Sage knows that dharma loses one leg in every yuga, beginning with four and finally standing on just one in the Kali Yuga. He knows that the lifespan, the strength and intellect of men also wane with the passing yugas. Having worshipped Brahma and the great Brahmarishis so he could divide the Veda to suit the coming age, Dwaipayana makes four Vedas out of one. For this he is called Vyasa, the arranger, or compiler, and Veda Vyasa, compiler of the Veda.

The Maharishi teaches Sumanta, Jaimini, Paila, his own son Suka and Vaisampayana the four Vedas, and the Mahabharata is like the fifth. Of course, the Mahabharata is his own composition.

Some years after this, Bhishma, of stunning vigour, fame and untold splendour is born to Ganga and his father is King Shantanu of the Kurus. He is an amsavatara of the Vasus of heaven.

There is a renowned Rishi calls Animandavya. He is a master of every interpretation of the Vedas, an illustrious one of great tejas and high repute. Once, he is falsely accused of theft, and the old and innocent Muni is impaled upon a spike.

He summons Dharma and says to the Deva of justice, 'When I was a boy I pierced a little insect with a blade of grass. O Dharma, I remember that one sin I committed but cannot recall any other. But since then I have done penance, thousandfold. Has my sin not been removed by all that tapasya?

Also, killing a Brahmana is the most heinous of all sins, and you, O Dharma, have sinned. You shall be born on Earth as a Sudra for this sin.'

From that curse Dharma is born as a Sudra –the wise Vidura, pure in body and perfectly virtuous.

The Sutaputra Karna is no Suta but born of Kunti while she is a maiden in her father's house, and Surya Deva is his father. He comes out of his mother's body wearing a natural coat of armour like his skin and golden earrings like sundrops: kavacha and kundala.

Vishnu, worshipped by all the worlds, is born to Devaki and Vasudeva to bless the three Lokas. He is Un-born and immortal, of untold splendour, the Creator of the Universe and the Lord.

He is the invisible cause of all things, undecaying, the pervasive Atman, the still universal centre around which everything revolves, the primal essence in which the three gunas of Nature, Sattva, Rajas and Tamas, are born, the Viswatman, the unchanging One, the substance from which the Universe is made, the Creator of the Universe of the Panchamabhutas, the Sovereign, the Antaryamin who abides unseen in everything, who owns the six lofty qualities, who is Pranava, Aum of the Vedas, infinite, moved only by his own will, lustrous, the embodiment of Sannyasa, who floats upon the waters of eternity before the creation, who is the germ of this cosmic plant, the great combiner, Un-created, invisible essence of everything, transcendent, Nirguna who cannot be known by the senses, the Universe, who has no beginning, birth or decay, infinitely wealthy, the Ancestor of every creature He incarnates into the race of the Andhaka Vrishnis to promote dharma in the world.

Satyaki and Kritavarman, masters of astras, warriors of fierce tejas, learned in the Shastras, servants of Narayana in all things: these two are born to Satyaka and Hridika.

From the seed of Maharishi Bharadwaja (of profound tapasya), which he ejaculates into an earthen pot, a drana, Drona is born. The seed of Rishi Gautama, spilt into a clump of reeds, grows into twins the mighty and sage Kripa, and his sister Kripi, who will marry Drona and become the mother of Aswatthama.

Dhrishtadyumna, blazing like Agni, born to become the nemesis of Drona, comes forth from a yagna fire, as does his sister Krishnaa: Draupadi whose dark and unrivalled beauty will cause the war upon the crack of two Yugas.

Prahlada's sishya Nagnajit, and Subala are born into the world. Subala's son is Shakuni, who is cursed by the Devas and becomes the enemy of dharma in the world, and a slaughterer of men. Subala also has a daughter called Gandhari, who becomes the mother of Duryodhana and his brothers. Shakuni and his nephew are experts at amassing wealth, and inexhaustibly avaricious.

Vyasa begets upon the widows of Vichitravirya the Kuru princes Dhritarashtra, who would become king, and the valiant and mighty Pandu. Dwaipayana also fathers, upon a Sudra woman, the sagacious and intelligent Vidura, sinless and a master of both artha and dharma.

Pandu's two wives, Kunti and Madri, give him five sons, like Devas. The eldest, Yudhishtira, is the natural child of Dharma: Yama who is the God of Justice. Bhima, his stomach a wolf's, is the son of Vayu the Wind. Arjuna, Dhananjaya the fortunate, greatest of archers, is Kunti's third son and Indra himself, king of the Devas, is his father.

Nakula and Sahadeva, the handsome twins always obedient to their elders, are born to Madri, and their fathers are the Aswins.

The wise Dhritarashtra sires a hundred sons, Duryodhana and his brothers, by Gandhari, and also Yuyutsu, who is born of a Vaisya woman. Among those hundred and one, eleven are Maharathas: Duryodhana, Dushasana, Duhsaha, Durmarshana, Vikarna, Chitrasena, Vivimsati, Jaya, Satyavrata, Purumitra and Yuyutsu.

Krishna's sister Subhadra gives birth to Abhimanyu; Arjuna is the prince's father, making Pandu his grandfather. The five Pandavas each has a son by their wife Panchali. Radiant and handsome are these princes and masters of the Vedas and the Shastras.

Yudhishtira's son is Prativindhya; Bhima's, Sutasoma; Arjuna's, Srutakirti; Nakula's, Shatanika; and Sahadeva's son is the powerful Srutasena. In the forest, Bhima also begets Ghatotkacha, the Rakshasa prince, on Hidimbi.

Drupada also has another daughter, Shikhandin, who later turns into a male child. Sthuna the Yaksha effects the transformation in the jungle to help Shikhandin accomplish her life's obsession.

Why, hundreds of thousands of Kshatriyas fight the Great War of the Kurus. Ten thousand years would be too few for me to name all their names. But the main protagonists, with whom this Itihasa deals, I have told you about.”’

CANTO 64

ADIVAMSAVATARANA PARVA CONTINUED

Janamejaya said, "Brahmana, tell me in detail about those you have named and those that you have not. Tell me what happened to those thousands of crowned kings, and why they are born into the world, those Maharathas."

Vaisampayana said, "It has been said, O King, that what you ask is mysterious even to the gods! However, I bow to Narayana, and shall do my best to answer your question.

Jamadagni's son Parasurama massacres the Kshatriyas in twenty-one savage encounters, so the Earth is rid entirely of the race of kings, and then he makes his way to Mahendra, most excellent mountain, and sits there in tapasya to expiate his sins of violence.

When Parasurama has exterminated the Kshatriya men, thousands of women of the royal race resort to Brahmana men, austere Rishis, in order to have sons. It must be said that intercourse takes place between them only when the princesses and queens are ovulating, never otherwise or from mere lust.

The Kshatriya women conceive and give birth to countless children, sons and daughters, of great vitality and lustre, and it seems that Kshatriya kind will flourish once more. This is the new generation of the Kshtariya race, sired by Brahmanas of mighty tapasya.

Indeed, the new Kshatriyas thrive, and live in dharma, accumulating great punya. The four varnas, with the Brahmanas at their head, are re-established. During this time, lust vanishes and men go to their wives only when the women are in season, and never out of carnal desire.

Why, O Bharatarishabha, at this time the same is true of every species on Earth, even birds of the air. Thus, O Protector of the world, lakhs and crores of creatures are born, all virtuous, living in a burgeoning swath of dharma, and free from sickness and sorrow.

O King with the elephant's gait, once more the Kshatriyas rule Bhumi, with her mountains, jungles and cities. They rule with dharma as their sceptre and joy is upon the world and the four varnas, of whom the Brahmanas are pre-eminent.

Free from every vice generated by lust and anger, the Kshatriya kings rule justly, punishing those that deserve chastisement. Thousand-eyed Indra, of a hundred Mahayagnas, sees how righteously the Kshatriyas rule, and he sends down timely rains, which bless all creatures.

Rajan, those are days when no one dies prematurely, but only in the fullness of time, and when no man knows a woman carnally before he has come of age Bharatrishabha, the Earth is filled from sea to sea, coast to coast, with long-lived men of dharma.

The Kshatriyas perform great sacrifices and give away vast wealth as charity. All Brahmanas study the Vedas and the Vedangas religiously, Bharatarishabha, and the Upanishads, as well. In those days, no Brahmana ever teaches for gold, or ever reads the Veda aloud in the presence of a Sudra.

The Vaisyas dutifully till the Earth with their bullocks, and they never yoke their beasts themselves, but their servants, the Sudras, do. The herd is cared for lovingly, and every cow and bull and calf fed well. Men never milk cows before their calves are weaned.

No merchant ever tampers with his scales of measure in those days. Purushavyaghra, O tiger among men, all men cleave to dharma, and whatever they do, they do with dharma in mind. All the varnas live by their svadharma alone, and dharma is maintained and does not decay or diminish, but indeed only grows.

Bharatarishabha, human women and cows give birth when their time is full, not before or after. Trees bear flowers and fruit in their proper season. Rajan, the Krita Yuga having begun, Bhumi teems with myriad species, all in harmony.

Then, O Bull of the race of Bharata, the Asuras begin to take birth in the royal Houses. The sons of Aditi, the Devas, repeatedly crush the sons of Diti, the Daityas, and those of Danu, the Danavas, in battle. Their unearthly kingdoms lost, Swarga gone, the Demons begin to incarnate on Earth.

The powerful Asuras, wanting sovereignty over Bhumi, begin to be born not only among Kshatriyas and other humans, but among all the species: as cows and bulls, horses, donkeys and asses, camels, buffaloes, among the

Rakshasas and the other magical races, among elephants and deer. Through the passage of the Yugas, owing to these demonic births, Bhumi Devi's burden of evil increases to the extent that she feels she cannot support the weight anymore and will plunge down into the Narakas, into hell.

Some of the sons of Diti and of Danu, cast out of heaven, are born on Earth as kings of terrible hubris. With terrific energy, the forces of evil swarm over the Earth in various forms and shapes. They teem in the world, from sea to sea.

With their undeniable strength, they begin to persecute Brahmana and Kshatriya, Vaisya and Sudra, and indeed every virtuous creature of the Earth. Striking terror into every heart, they go about committing rapine, pillage and murder. They range the world in great bands, of hundreds of thousands, veritable armies of the night. Mocking truth and virtue, intoxicated by their strength and arrogance, they even desecrate and slaughter holy Rishis in their asramas in the hearts of sacred forests.

Oppressed and ravaged by these unrestrained, powerful, wealthy and daily swelling legions of evil, Bhumi Devi thinks in despair of Brahma. Only the combined strength of awesome ones like Sesha Naga, the Kuurma Avatara and the great Diggajas is able to continue to support the weight of the Earth with her mountains and oceans.

O King, now terrified by the burden of the Asuras upon her, the dreadful load of their wantonness and savagery unleashed, Bhumi frantically seeks Brahma's help to save her from plunging down into the void.

She sees Brahma, the Creator, Pitamaha of all creatures, undecaying Grandsire, surrounded by the Devas, Brahmarishis of great fortune, being worshipped by Gandharvas and Apsaras, who are the eternal servitors of the gods.

Wanting protection, the Earth begins to tell Brahma her woes, in the presence of those Regents of the worlds. Rajan, the omniscient, Svayambhuva, Self-created, and supreme Lord already knows her petition. Bharatarishabha, being the Creator and Sovereign of the Universe, shall He not always know whatever is in the hearts of his creatures, including the Devas and the Asuras?

Rajan, the Lord of the Earth, the Creator of all creatures, who is calls Isa, Sambhu, Prajapati, speaks to Bhumi Devi. Brahma says, 'Bhumi Devi, womb of wealth, I will appoint all the celestials to accomplish what you wish. Now go back.'

When she has gone, Brahma says to the Devas, ‘Go, be born in amsa on Earth and seek war with the Asuras who hold sway over her and torment her.’

The Creator calls all the Gandharva tribes and all the Apsaras and says to them, ‘Go be born into the world in amsa in whatever forms you like.’

Indra and his Devas decide they will do as Brahma commands. They first go to Narayana in Vaikuntha, He that bears the Chakra and the Gada, whose skin is the hue of a thundercloud, who wears pitambara robes, of blinding splendour, Padmanabha from whose navel the Lotus grows in which Brahma is born, whose lotus eyes gaze down at his great chest, looking within, ever in dhyana, who is the bane and the slayer of the Asuras, who is the Lord of Prajapati himself, Devadeva the mighty who bears the Srivatsa whorled upon his breast, who animates the faculties of all beings and whom all the Devas worship.

Indra says to that most exalted Purusha, ‘Lord, be incarnate!’

Hari replies, ‘Tathaastu! Be it so.’”

CANTO 65

SAMBHAVA PARVA

Vaisampayana said, "Indra and Narayana speak together about how He would be born on Earth, and how the Devas, too, would incarnate in amsa. When every Deva knows his role, Indra returns from Vaikunta.

One by one, over time, the Devas are born on Earth in amsa to kill the Asuras already born there and to remove the burden of Bhumi, Swarga and Patala. They incarnate as they please as Kshatriya kings, as Brahmarishis and Rajarishis, and they kill the Asuras born as Rakshasas and Gandharvas, as Nagas, and as other dreadful creatures. The Danavas cannot resist the avenging Devas, so mighty are the gods."

Janamejaya said, "I want to hear from the beginning about the births of the Devas, the Danavas, the Gandharvas, the Apsaras, the men who are more than men, the Yakshas and the Rakshasas."

Vaisampayana said, "I bow down to the Svayambhuva, and will tell you what you wish to know.

Brahma has six sons born immaculately of his spirit: Marichi, Atri, Angiras, Pulastya, Pulaha and Kratu. Marichi's son is Kashyapa, and from Kashyapa all the creatures are born.

One of the original Prajapatis, Daksha has thirteen daughters of great beauty and fortune. Tiger among men, O Scion of the race of Bharata, these thirteen are called Aditi, Diti, Danu, Kala, Danayu, Simhika, Krodha, Pradha, Viswa, Vinata, Kapila, Muni and Kadru.

The sons and grandsons of these, all of burning tejas, are beyond count. Aditi gives birth to the twelve Adityas, Lords of the Universe. They are Dhatri, Mitra, Aryaman, Sakra, Varuna, Ansa, Vaga, Vivaswat, Usha, Savitri, Tvashtri and Vishnu. The youngest is the greatest of them all.

Diti has one son called Hiranyakashyipu, and he has five sons, renowned throughout the worlds. The eldest is Prahlada, the next Sahradha, then Anuhrada, Sibi and Vashkala.

O Bharata, Prahlada has three sons Virochana, Kumbha, and Nikumbha. Virochana's son is Bali, the Great. And the son of Bali is the great Asura Bana. The blessed Bana is a bhakta of Rudra, and is also known as Mahakala.

O Janamejaya, Danu has forty sons. The eldest of them is Viprachitti of great fame, then Sambara, Namuchi and Pauloman; Asiloman, Kesin and Durjaya; Ayahsiras, Aswasiras, and the powerful Aswasanku; Gaganamardhan, Vegavat and Ketumat; Swarbhanu, Aswa, Aswapati, Vrishaparvan and Ajaka; Aswagriva, Sukshama, Tuhunda of vast strength, Ekapada, Ekachakra, Virupaksha, Mahodara, Nichandra, Nikumbha, Kupata, Kapata; Sarabha, Sulabha, Surya, and then Chandramas these are the best known in the race of Danu.

The Devas Surya and Chandramas, the Sun and the Moon, are different beings, not the sons of Danu of the same names. These other ten, also of untold strength and vigour, are also, O Rajan, the sons of Danu: Ekaksha, Amritapa of fathomless valour, Pralamba and Naraka, Vatapi, Satrutapana, the great Asura Satha; Gavishtha, Vanayu and the Danava Dirghajiva.

Bharata, the sons and the grandsons of these are countless. Simhika gives birth to Rahu, the tormentor of the Sun and the Moon, and to three others: Suchandra, Chandrahantri and Chandra Pramardana.

The numberless progeny of Krura, also called Krodha, are as devious and as vicious as she is. Hers is a clan full of wrath, and merciless to its enemies.

Danayu has four sons who are bulls among the Asuras. They are Vikshara, Bala, Vira and Vritrasura the Great. The sons of Kala are all like Yama himself, boundlessly vigorous smiters of their foes. Kala's sons are calls Vinasana, Krodha, Krodhahantri and Krodhashatru.

Kala has many other sons, as well. Shukra, the son of a Rishi, is the chief priest and Acharya of the Asuras. Shukra has four sons, also priests of the Asuras. Tashtadhara and Atri are two, and there are two others, fierce tejasvins. They are like the Sun himself, and ambitious enough to want to conquer Brahmaloka.

These are the sons of the Devas and the Asuras as told in the Purana. The progeny of these are past counting, O King.

Vinata's sons are Tarkhya and Arishtanemi, Garuda and Aruna, and Aruni and Varuni.

Kadru's sons are Ananta Sesha, Vasuki, Takshaka, Kumara, and Kulika.

Bhimasena, Ugrasena, Suparna, Varuna, Gopati, Dhritarashtra, Suryavarchas, Satyavachas, Arkaparna, Prayuta, Bhima and Chitraratha - the famed, learned one, master of his passions - Kalisiras, Parjannya Kali and Narada these Devas and Gandharvas are the sons of Daksha Prajapati's daughter Muni.

Anavadya Manu, Vamsa, Asura, Marganapria, Anupa, Subhaga, Vasi are the daughters of Pradha, and her sons are Siddha, Purna, Barhin, Purnayus of wide renown, Brahmacharin, Ratiguna, Suparna, Viswavasu, Bhanu and Suchandra. All these are Gandharvas of heaven.

Pradha also bears her husband Kashyapa the delectable Apsaras Alambusha, Misrakesi, Vidyutparna, Tilottama, Arunaa, Rakshita, Rambha, Manorama, Kesini, Subahu, Surata, Suraja and Supriya. Her most famous sons are Atibahu, Haha and Huhu, and Tumburu.

The Amrita, Brahmanas, sacred cows, the Gandharvas and Apsaras, are born to Kapila Deva, as the Purana says.

This account of the birth of the Gandharvas and Apsaras, of the Nagas, Suparnas, Rudras, and the Maruts, of cows, Brahmanas of great fortune and holy deeds, is sacred and extends the life of he that reads it, and delights the ear and the mind.

He who reads or narrates the birth of the exalted beings in the presence of the Devas and Brahmarishis has many excellent children, finds fortune, fame, and attains to the best of worlds in the hereafter."

CANTO 66

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "We have seen how the six Maharishis are the mind-born sons of Brahma. He has another son called Sthanu. Sthanu, of huge tejas, has eleven sons Mrigavayadha, Sarpa, Nirriti of great fame, Ajaikapat, Ahivradhna, Pinaki - bane of his enemies, Dahana, Iswara, the splendorous Kapali, Sthanu, and the illumined Bharga. These are the eleven Rudras.

Marichi, Angiras, Atri, Pulastya, Pulaha and Kratu are the brilliant sons of Brahma. The world knows that Angiras has three sons—Brihaspati, Utathya and Samvarta, all profound tapasvins.

Rajan, the sons of Atri are many, all of them Maharishis, masters of the Veda, Sannyasis, Atmaramas, their souls at perfect peace.

Rajavyaghra, tiger among kings, the sons of the wise Pulastya are Rakshasas, Vanaras, Kinnara fauns and Yakshas.

O King, the sons of Pulaha are the Salabhas (winged insects), lions, Kimpurushas (manticores), tigers, bears and wolves.

The sons of Kratu, sacred as yagnas, are the devout Balakhilyas, mighty tapasvins, who are the companions of Surya.

Protector of the Earth, the illustrious Rishi Daksha, peerless Sannyasi, his soul absorbed in infinite peace, springs from the big toe of Brahma's right foot. And from the big toe on his left foot, Daksha's chaste and noble wife emerges. The Muni begets fifty daughters upon her, all of them flawless of face and limb, their eyes like lotus petals.

Having no sons, he makes Putrikas of his daughters, which meant that their sons would be his sons as well as the sons of his daughters' husbands. Daksha marries, with sacred rites, ten of his daughters to Dharma, twenty-seven of them to Soma the Moon, and thirteen he gives to Kashyapa.

The ten wives of Dharma are Kirti, Lakshmi, Dhriti, Medha, Pushti, Sraddha, Kriya, Buddhi, Lajja and Mali.

Soma Deva's twenty-seven wives are they that show the time they are the Nakshatras, the asterisms of the Moon. They are Yoginis because they help maintain the worlds.

Brahma has another son called Manu. Manu has a son called Prajapati, who has eight sons, known as the Vasus. They are Dhara, Dhruva, Soma, Aha, Anila, Anala, Pratyusha and Prabhasa.

Of these, Dhara and the enlightened Dhruva are born from Dhumra; Chandramas (Soma) and Swasana (Anila) are born to the intelligent Swasa; Aha is the son of Rata; Hutasana (Anala) is Sandilya's son; Pratyusha and Prabhasa are the sons of Prabhata.

Dhara has two sons, Dravina and Hutahavyavaha. Dhruva's son is Kaala (Time) who devours the worlds. Soma's son is the splendent Varchas. Varchas begets Sisira and Ramana on his wife Manohara.

Aha's sons are Jyotih, Sama, Santa, and also Muni. Agni's son is the many-splendoured Kumara, born in a forest of sara reeds; he is Saradvata. He is also calls Karttikeya since the six Krittikas raised him.

Agni's other sons are Sakha, Visakha and Naigameya. Anila's wife is Sivaa, and their sons are Manojava and Avijnataagati.

The son of Pratyusha is the Rishi Devala. Devala has two sons, famed for their forbearance, forgiveness and their great intellects.

Brihaspati's sister, who always speaks the truth, performs tapasya and ranges over the Earth, becomes the wife of Prabhasa, the eighth Vasu. And she bears him the illustrious Viswakarman, from whom all the arts began: a thousand of them. He is the architect of the Devas, fashioner of the first and matchless ornaments among the stars; he is indeed the original artist. Viswakarman creates the celestial vimanas of the gods; and humankind lives on because of the countless precious inventions of Viswakarman, the universal artist. Men worship him for this reason, and he is an eternal one and changeless.

Dharma, who bestows joy, takes a human face and emerges from Brahma's right breast. Ahasta (Dharma Deva) has three sons who can enchant everyone; they are Sama, Kama and Harsha: Peace, Desire and Joy. They support the worlds with their activity.

Kama's wife is Rati, Sama's is Prapti, and the wife of Harsha is Nanda. Yes, indeed, upon these the worlds depend.

Kashyapa is the son of Marichi, and the Devas and Asuras are the sons of Kashyapa. Hence, Kashyapa is the Father of the worlds.

Tvashtri, who assumes the form of Badava, a mare, becomes the wife of Savitri. She gives birth in the sky to twins of great fortune and fame: the Aswini Kumaras.

Rajan, Aditi has twelve sons, Indra being the eldest. The youngest is Vishnu in whom the worlds are founded.

There are thirty-three Devas eight Vasus, eleven Rudras, twelve Adityas, Prajapati, and Vashatkara.

Let me tell you about the sons of these, by their Pakshas, Kulas and Ganas. The Rudras, the Sadhyas, the Maruts, the Vasus, the Bhargavas and the Viswedevas are each reckoned as being one Paksha. Garuda the son of Vinata, the mighty Aruna, and the illustrious Brihaspati are counted among the Adityas. The Aswin twins, all perennial plants and the lesser animals are counted among the Guhyakas.

These are the Ganas of the Devas, O King! Listening to this recitation washes away his every sin from a man.

Lustrous Bhrigu comes forth, tearing open Brahma's breast. Shukra, learned and wise, is Bhrigu's son. Shukra becomes a Graha, a Planet, and, traversing the sky, commanded by Brahma, sends down and withholds the rain, looses and holds back calamities, and nurtures the lives of every creature in the three worlds.

Shukra of unfathomed intellect and sagacity, of stern vratas, always a Brahmacharin, cleaves himself in two with his tapasya shakti, and becomes a spiritual Guru to both the sons of Diti and of Aditi.

When Brahma has thus gainfully employed great Shukra, Bhrigu begets another son Chyvana who blazes like the Sun, and is virtuous and famed. He emerges from his mother's womb in anger and rescues her from the clutches of the Rakshasas.

Chyvana marries Manu's daughter Arushi, and sires Aurva of matchless fame on her. Aurva tears open his mother's thigh to be born. Aurva begets Richika, who, even as a child, possesses awesome spiritual power and brilliance, and every virtue as well.

Richika's son is Jamadagni, who has four sons, the youngest being Parasurama, who is his older brothers' superior in every way, and a master of his passions. A master also of astras and of every weapon, he slaughters the race of Kshatriyas.

Aurva has a hundred sons, Jamadagni being the eldest. These hundred father thousands of children, across the Earth.

Brahma has two other sons, Dhatri and Vidhatri, who stay with Manu. Their sister is the auspicious Lakshmi, who dwells amidst lotuses. Lakshmi's spiritual sons are the horses that go through the sky.

Shukra's daughter Divi becomes Varuna's first wife. She bears him a son called Bala and a daughter Sura, the goddess of wine, much to the delight of the Devas.

Adharma, Sin, is born when creatures felt hungry and began to eat one another. Adharma is a destroyer of every being. Adharma's wife is Nirriti, and the Rakshasas that are their children are calls Nairritas. She has three other savage sons, always sinful and cruel: Bhaya who is fear, Mahabhaya who is terror, and Mrityu who is Death, forever killing. Because he is such a ceaseless killer, Mrityu has no wife or child.

Tamra gives birth to five daughters, known throughout the worlds Kaki the crow; Shyeni the eagle; Phasi the hen; Dhritarashtri the goose, and Suki the parrot. Kaki generated crows, Shyeni eagles, falcons, hawks and vultures, Dhritarashtri ducks, geese, swans and the fabled chakravakas, and the sweet and auspicious Suki brings forth parrots and parakeets, and their ilk.

Krodha gives birth to nine daughters, eight of them wrathful by nature Mrigi, Mrigamanda, Hari, Bhadramana, Matangi, Sarduli, Sweta, Surabhi, and the ninth, the virtuous and good-natured Surasa.

King of men, Mrigi's children are deer; Mrigamanda's are bears and also srimaras, of the sweet feet. Bhadramana begets the celestial elephant Airavata. Hari's children are monkeys, and also horses and all bovine creatures: golangulas, the cow-tailed ones.

Sarduli begets lions and tigers in vast numbers, leopards and other powerful predators. Rajan, Matangi's progeny are the elephants of the Earth. Sweta bears one elephant of extraordinary size and speed, named Sweta after her.

Surabhi gives birth to two daughters, the sweet-natured Rohini and the famous Gandharvi. O Bharata, she has two other daughters, Vimala and Anala.

Rohini is the mother of all kine, and Gandharvi of all equine beasts. Anala gives birth to the seven kinds of trees that yield soft fruit the date, the palm, the hintala, the tali, the little date, the nut and the coconut. She has another daughter called Suki, the mother of parrots.

Surasa bears a son calls Kanka, a species of long-feathered birds. Shyeni, the wife of Aruna, gives birth to two sons of great tejas and strength: Sampati and the mighty Jatayu. Surasa also bears the Nagas and Kadru, the Punnaga snakes. Vinata has two sons, Garuda and Aruna, whose fame is limitless.

Great King, of the mighty intellect, this is the genealogy of all the main species. Listening to this, a man is purified of his sins, finds great knowledge, and finally attains to the most exalted condition in the life to come."

CANTO 67

SAMBHAVA PARVA CONTINUED

Janamejaya said, "Holy One, I want to hear in detail about the advent as men of the Devas, the Asuras, the Gandharvas, Rakshasas, lions and tigers, the other animals, the Nagas, the Pakshis, and indeed all creatures. I want to hear everything that they did when they had human forms."

Vaisampayana said, "Lord of men, I will first tell you about the incarnations of the Devas and Danavas that were born as men. The great Danava Viprachitti is born as that bull among men, Jarasandha of Magadha.

Diti's son, the Daitya Hiranyakashyipu, is born as Sishupala of Chedi. Samhlada, the younger brother of Prahlada, comes down as Salya, that tiger amongst the Balhikas. The spirited Anuhlada, the youngest, becomes Dhrishtaketu.

Rajan, the Daitya Sibi, incarnates as King Druma, while the great Asura Vashkala becomes the mighty Bhagadatta. The five ferocious great Asuras – Ayahsira, Aswasira, Aysanku, Gaganamurdhan and Vegavat are all born in the House of Kekaya and all become powerful kings.

The other indomitable Demon Ketumat incarnates in the world as the terrible King Amitaujas. The Asura Swarbhanu becomes the fierce King Ugrasena.

The Asura Aswa is born as the King Asoka, invincible in battle and choleric. Aswa's younger brother, the Daitya Aswapati, is born into the world as the Kshatriya King Hardikya.

The formidable and fortunate Asura Vrishaparvan becomes King Dirghaprajna. His younger brother Ajaka is born as Shalva, dark sorceror. The powerful Aswagriva comes to the world as King Rochana.

Rajan, the Asura Sukshma, of subtle intelligence and great achievements, becomes the famous Brihadratha.

The noted Demon Tuhunda becomes the King Senabindu. Ishupa becomes Nagnajita; Ekachakra becomes Pritivindhya; Virupaksha, master

of a thousand arts of war, is born as Chitravarman.

The valiant Danava Kara, who shatters the pride of his enemies, is born as Suvahu; Suhtra, of great energy, destroyer of his enemies, becomes the King Munjakesa of glowing fortune. Invincible, intelligent Nikumbha is born to become King Devadhipa.

The Asura known amongst Diti's sons as Sarabha becomes on Earth the Rajarishi Paurava, while Kupatha is born on Earth as the famed monarch Suparshva. The Asura Kratha incarnated as the royal Sage Parvateya, splendid as a golden mountain.

The Asura called Salabha becomes the King Prahlada in the country of the Balhikas. Chandra, the Daitya who is as handsome as the Lord of stars who also has his name, the foremost among the sons of Diti known by the name of Chandra, becomes Chandravarman in this world, the Kambhoja king.

Arka, Danavarishabha, becomes the Rajarishsi Rishika. That best of Asuras, Mritapa incarnates as Paschimanupaka; Garishtha becomes King Drumasena. Mayura becomes King Viswa; his younger brother Suparna becomes Kalakriti.

Chandrahantri becomes the Rajarishi Sunaka; Chandravinasana comes as the king called Janaki. That bull among the Danavas, Dhirghajihva, becomes Kasiraja; Simhika's son Rahu, tormentor of Surya and Soma, is born as Kratha.

Danayu's eldest son, Vikshara, becomes Vasumitra on Earth. Her second son Bala becomes the Pandya king; her third Vira, also called Balina, becomes Paundramatsyaka. Rajan, Danayu's fourth son, the great Vritrasura, incarnates as the Rajarishi Manimat. Vritra's younger brother Krodhahantri becomes known in this world as the King Danda. Krodhavardhana becomes Dandadhara.

The eight sons of the Kaleyas are all born as kings, strong as tigers. The eldest becomes King Jayatsena in Magadha; the second, mighty as Indra, becomes Aparajita; the third is born a matchless king of the Nishadas, strong and devious; the fourth is to become the royal sage Srenimat. The fifth becomes King Mahanjas, destroyer of his enemies; the sixth, of huge intelligence, becomes Abhiru, another famed Rajarishi; the seventh has boundless fame and is the King Samudrasena, knower of the Shastras. The eighth of the Kaleyas becomes Brihat, a king of dharma, always working for the welfare of all beings.

The mighty Danava Kukshi, incarnated as Parvatiya, is named for his lustre, which is that of a golden mountain. The Asura Krathana becomes King Suryaksha in the world; the handsome Demon Surya becomes a king of the Balhikas called Darada.

Rajan, I told you about the tribe of Asuras called the Krodhavasas. Many fearless Kshatriya kings of the Earth are Demons of that tribe – Madraka, Karnaveshta, Siddhartha, Kitaka, Suvira, Subahu, Mahavira, Balhika, Kratha, Vichitra, Suratha, the handsome Nila, Chiravasa, Bhumipala, Dantavakra, Durjaya, Rukmi the tigerish Kshatriya, your namesake Janamejaya, Ashada, Vayuvega, Bhuritejas, Ekalavya the brilliant Nishada, Sumitra, Vatadhana, Gomukha, the Kshatriyas of the clan of Karushakas, Khemadhurti, Srutayus, Udvaha, Brihatsena, Kshema, Ugratirtha, the Kalinga king, Matimat, the King Iswara. Yes, all these are Krodhavasa Asuras, incarnated as human kings.

A most powerful Demon called Kalanemi is born as the son of Ugrasena of Mathura, and he becomes Kamsa, the Great and the Terrible.

The Asura Devaka, lustrous as Indra, is born into the world as a king of the Gandharvas.

Rajan, you must know that Bharadvaja's son Drona is not born from any woman, but is an amsavatara of Brihaspati. He is a peerless archer, with power over every astra, of great tejas and greater achievements. He is also a master of the Vedas, the pride of his kind.

O King, Drona's son is the heroic Aswatthama, his eyes like lotus-petals, a terror to his enemies, of tremendous energy, is an amsavatara of equal embodiments of Siva, Yama, Kama and Krodha.

Because of Vasishta's curse and also Indra's dictate, the eight Vasus are born into the world as the sons of Ganga and Shantanu. The youngest Vasu, Prabhasa, is Bhishma, of the grand vow. He is the light of the House of Kuru, a knower of the Vedas, of lofty intellect, the most eloquent speaker, who melts the legions of his enemies in battle. Why, Jamadagni's son Parasurama Bhargava could not vanquish Bhishma when he fought a duel with him.

The Brahmana Sage Kripa, a man among men, is an amsavatara of the Rudras.

Shakuni, O King, who crushed his foes, is none other than Dwapara, the third Yuga incarnate!

Satyaki, pride of the Vrishnis, whose aim never falters, is an amsavatara, an incarnation of the Maruts, who are Vayu's companions. The Rajarishi, the Panchala King Drupada, greatest among bowmen, is also an incarnation of the Maruts, as indeed is the Vrishni Kritavarman, that bull among bulls among Kshatriyas; so, too, is King Virata.

Arishta's son Hamsa is also born into the clan of the Kurus and becomes a king of the Gandharvas.

Dhritarashtra, born of the seed of Krishna Dwaipayana, and blessed with long and mighty arms and unrivalled strength, he of prophetic vision, is blind because of his mother's indelicacy and the consequent anger of the Rishi Vyasa.

Pandu is Dhritarashtra's younger brother, of prowess that defies description, devout and truthful; why, purity incarnate. Their brother Vidura, I have told you, O King, is an avatara of the son of Maharishi Atri: Dharma, Lord of Righteousness and Justice.

As for Duryodhana, incalculably evil king, who ruins the honour of the Kuruvamsa, he is an amsavatara of the Kali Yuga, the Demon Kali. He is the cause of the Great War that devastated the Earth; he lit the fire that finally consumed everything.

The Rakshasas, who are once born as the sons of Pulastya Muni, now take birth as Duryodhana's hundred evil brothers, Dushasana being the first of them. Bharatrishabha, Durmukha, Duhsha and others of these hundred, who always supported Duryodhana's most treacherous and murderous schemes, are all sons of the same Pulastya Muni.

Of course, Dhritarashtra has another son, not by Gandhari but by a Vaishya woman in his palace, and we have seen that this is the virtuous Yuyutsu, who always sided with his cousins the Pandavas of dharma."

Janamejaya said, "Illustrious Suta, tell me the names of Dhritarashtra's sons in order of birth, beginning with the eldest."

Vaisampayana said, "O King, Duryodhana is the first, then Yuyutsu, Dushasana, Duhsaha, Duhshala, Durmukha, Vivimsati, Vikarna, Jalasandha, Sulochna, Vinda, Anuvinda, Durdharsha, Subahu, Dushpradharshana, Durmarshana, Dushkarna, Karna, Chitra, Vipachitra, Chitraksha, Charuchitra, Angada, Durmada, Dushpradharsha, Vivitsu, Vikata, Sama, Drananabha, Padmanabha, Nanda, Upanandaka, Sanapati, Sushena, Kundodara, Mahodara, Chitrabahu, Chitravarman, Suvarman, Durvirochana, Ayobahu, Mahabahu, Chitrachapa, Sukundala, Bhimavega,

Bhimabala, Balaki, Bhimavikrama, Ugrayudha, Bhimachara, Kanakayu, Dridhayudha, Dridhavarman, Dridhakshatra, Somakirti, Anadara, Jarasandha, Dridhasandha, Satyasandha, Sahasrabahu, Ugrasravas, Ugrasena, Kshemamurti, Aparajita, Panditaka, Visalaksha, Duradhara, Dridhahasta, Suhasta, Vatavega, Suvarchasa, Adityaketu, Bahvasin, Nagadatta, Anuyaina, Nishangi, Kuvachi, Dandi, Dandadhara, Dhanugraha, Ugra, Bhimaratha, Vira, Virabahu, Alolupa, Abhaya, Raudrakarman, Dridharatha, Anadhrishya, Kundaveda, Viravi, Dhirghalochana, Dirghabahu, Mahabahu, Vyudhoru, Kanakangana, Kundaja and Chitraka[5].

Dhritarshtra also has a daughter by Gandhari called Duhsala, who is not of the hundred, and neither is Yuyutsu, the Vaishya woman's son. I have recited the names of the hundred in order of their births.

All these are mighty Kshatriyas, great warriors. All of them knew the Vedas, and, Rajan, all the other Shastras besides. They are invincible, in attack and defence, and truly learned besides.

When they are of age, they marry suitably beautiful and accomplished princesses; and the Kaurava king gives his daughter Duhsala to be the wife of Jayadratha, king of the Sindhus. This is done on the advice of Dhritarashtra's brother-in-law, Shakuni.

O King, Yudhishtira is an amsa of Dharma; Bhimasena of Vayu; Arjuna of Indra; Nakula and Sahadeva, handsomest of men, their looks unrivalled on Earth, of the Aswin twins.

Soma Deva's son, Varchas the strong, becomes Arjuna's son of stunning genius, the dashing Abhimanyu. When Varchas is to be born, Soma says to the other Devas, 'I cannot live without my son. So let him incarnate on Bhumi, but live a short human life before returning to me after killing countless Daityas.

Nara, whose companion is Narayana, will be born as Indra's son Arjuna the Pandava. Let my Varchas be born as Arjuna's son and become a Maharatha. Let him be away on Earth for sixteen years, and when he is sixteen the Great War shall be fought, and, Devas, all your amsavataras shall raze the Asuras and the very race of Kshatriyas.

Yet, one day during the war, a great encounter will occur inside a cunning Chakravyuha. Krishna and Arjuna, Nara Narayana, will not have part in that battle, but my son shall pierce the impenetrable spinning wheel of warriors and take devastation to the enemy.

On his own, my son will send a quarter of the entire enemy army to Yama's realm, in the space of half a day. None will be able to stand before him, but finally, near dusk, a ring of Maharathas will combine to slay my mighty child with treachery, and Varchas shall return to me.

Abhimanyu will beget the single heir to the Kuru throne, and prevent the royal line of Bharata from becoming extinct.'

The Devas assent, 'So be it.' Why, they applaud him all together and offer him worship, that Lord of the stars. This, Rajan, of course, is the story behind the birth of your father's father.

The fireborn Maharatha Dhrishtadyumna is an amsa of Agni. Prince Shikhandin, who was once a princess, is the amsavatara of a Rakshasa.

Bharatarishabha, the celestial Rishis are born as the five sons of Draupadi – Prativindhya, Sutasoma, Srutakirti, Satanika, Nakula and Srutasena, endowed with terrific energy.

Vasudeva's father is Sura, a great Yadava chieftain. He has a daughter called Pritha, whose beauty is unmatched in this world. Sura has vowed, with Agni as his witness, that he would give his firstborn child to his cousin Kuntiboja, who is childless.

He gives Pritha to Kuntibhoja, who adopts her as his daughter. She becomes a charming and attentive young hostess in the palace of her adoptive father, especially to visiting Rishis and Brahmanas. Once, she waits graciously upon the Rishi Durvasa, a master of the profoundest mysteries of the spirit, but his temper also a legend.

Pritha, now called Kunti by her doting foster-father, looks after the irascible Sage's every wish and whim with such affection and care, that, as he is leaving, he says to her, 'I am pleased with you, my child. I am going to teach you a secret mantra with which you can summon any Deva you wish. By their grace, one day you shall bear divine children.'

He teaches her the recondite incantation, and then leaves.

Some days pass; then seized by curiosity, the young Kunti, still a maiden living in her father's home, chants Durvasa's mantra one morning and summons Surya Deva, the Sun God. You might imagine her surprise when the blazing Deva actually appears before her and begets a child on her, a son who becomes without equal among the archers of the world.

Kunti gives birth in magical secrecy, with Surya's blessing, and from fear of the censure of the world and her relatives, she floats her Sun-child, irradiant and handsome as the Sun himself, and born wearing golden

armour and earrings, his body of perfect proportions, away on the river that flows at the bottom of her father's palace garden.

The husband of Radha sees the wooden box of that shining infant floating downstream, and takes him home to his childless wife to be their son. They name him Vasusena, and when he grows up he becomes a master of weapons, of all the Shastras and sciences, learns the Veda, and, the truth being his strength, there is nothing he would not give away as alms to a Brahmana who comes begging to him, so generous is he.

Then, Indra, who is the origin of all things, comes to that mighty son of Surya and asks him for his natural kavacha and kundala as alms. Indra wants to disadvantage Vasusena against Arjuna, who of course is Indra's own son.

Promptly, that unequalled warrior strips off his armour, removes his magical earrings, both of which are his father Surya's protection to him, and gives them to Indra. Astonished by his truthfulness (for he has sworn not to refuse anyone that comes to him at high noon for whatever they ask of him as alms), and moved by his fearless generosity, Surya gives Vasusena his own Shakti, saying, 'Invincible hero, anyone at whom you cast this Shakti will die, be he not a Deva, an Asura, a Manava, a Gandharva, Naga, Rakshasa or any other celestial or earthly being.'

Surya's son is first called Vasusena, but later, because he has cut his coat of golden mail from his body to give it as alms to Indra, Surya's prince, Kunti's eldest son, is called Karna.

However, that natural Kshatriya grows up in the home of a Suta; Radha and her husband are the only parents he ever knows. Later, O King, Karna, noblest of men, greatest of archers, slayer of his enemies, the finest amsa of the God of Day, becomes the closest companion and advisor of Duryodhana the Kaurava.

Then there is born into the world Vaasudeva Krishna, indomitable and unrivalled in every way, an Avatara of Narayana, Devadeva the Eternal One. His brother Baladeva is an amsa of Sesha Naga.

Rajan, mighty Pradyumna is Sanatkumara incarnate. Many other dwellers in Swarga incarnate themselves in the race of the Vrishnis, swelling its glory.

And, O King, the portions of the tribe of Apsaras which I have mentioned already, also becomes incarnate on Earth according to Indra's commands. And sixteen thousand portions of those goddesses become, in

this world of men, the wives of Vasudeva. And a portion of Sri herself becomes incarnate on Earth, for the gratification of Narayana, in the line of Bhishmaka. She is the chaste Rukmini.

And the faultless Draupadi, slender-waisted like the wasp, is born of a portion of Sachi (the queen of the Devas), in the line of Drupada. She is neither short nor tall; she is of the fragrance of the blue lotus, of eyes large as lotus-petals, of thighs fair and round, of dense masses of black curly hair. And endowed with every auspicious feature and her complexion like that of the emerald, she enchants and steals the hearts of the five Pandavas, greatest among men of the world.

The two goddesses Siddhi and Dhriti are born as Kunti and Madri to become the mothers of those five. The Devi Mali incarnates as Gandhari, daughter of Subala, who becomes blind Dhritarashtra's wife.

This, Rajan, is the narration of the incarnation of the Devas, the Asuras, Gandharvas, Apsaras and Rakshasas as invincible kings and lovely queens of the Earth.

I have told you about the exalted ones born as Yadavas and Vrishnis, the others born as powerful kings in other royal houses, and those who take birth as Brahmanas, Kshatriyas and Vaishyas.

This account of the incarnation as amsavataras of the God and Demons can bestow wealth, fame, children, longevity and success, if one listens to it with faith. He that hears it learns the true nature of the creation, preservation and destruction of the world, and thus finding wisdom, he is never conquered even by the gravest sorrow."

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[5] These do not add up to a hundred, and there seem to be two Mahabahus.

CANTO 68

SAMBHAVA PARVA CONTINUED

Janamejaya said, "Brahmana, you have indeed told me about the incarnations in amsa of the Devas, the Danavas, the Rakshasas, the Gandharvas and Apsaras. But I want to hear the genealogy of the Kuruvamsa again, from its inception. I beg you, Vaisampayana, relate this to me before all these auspicious and illumined Rishis."

Vaisampayana said, "O noblest of Bharata's race, Dushyanta of blazing tejas is the founder of the Paurava line. He is the Guardian of the Earth bounded by four seas, and has complete sway over the Four Quarters of this world. Moreover, he is sovereign of myriad islands in the midst of the ocean. Bane of his enemies, he even holds sway over the distant countries of the Mlechchas.

While Dushyanta rules, the varnas remain pure and there are no children born of mixed caste. No one tills the soil, because the Earth herself yields every manner of produce, spontaneously, as she does precious metals and gemstones: magically.

There are no sinners and all men are good, and live in dharma and virtue; whatever they do their motives are pure and selfless. There is no fear from thieves, famine, or disease – for none of these exist. The four varnas delight in their svadharma, for its own sake, not performing any karma from desire for gain.

His people feel perfectly secure during the golden reign of Dushyanta, and Indra sends down the rains in proper season and the Earth flourishes. Rich is the yield of the field and the bough. The world abounds in wealth of every kind and every species of animal, bird and plant, great and small.

Brahmanas perform their sacred dharma punctiliously; they are truthful to a fault. The young king is marvellously strong, his body hard as Indra's Vajra, and he can lift Mount Mandara, with all its forests, and hold it up, easily.

He is a master of the four forms of gada-yuddha, mace fighting – hurling it from afar, striking with it at close quarters, whirling it around to strike many adversaries, and staving off a combatant with it. He is an expert at every form of warfare, a master of every weapon; he rides an elephant and a horse with equal skill.

Dushyanta is as strong as Vishnu, brilliant as Surya, deep and grave as Varuna, and as patient as Bhumi Devi. His contented people love their king and he rules with dharma as his sceptre."

CANTO 69

SAMBHAVA PARVA CONTINUED

Janamejaya said, "Tell me now about the birth and the life of Mahatma Bharata and about the birth of Shakuntala. Holy one, tell me how Dushyanta, that lion among kings, married Shakuntala. O most erudite among men, great Vaisampayana, tell me all."

Vaisampayana said, "Once, Dushyanta Mahabaho sets out for the forest with a large complement of soldiers. Hundreds of horses and elephants go with the king. Footsoldiers, chariots, cavalry and elephant mounted warriors travel with Dushyanta – Kshatriyas bearing swords and spears, maces and heavy cudgels.

Yes, surrounded by hundreds of great warriors, that king sets out and the Earth and Sky echo with the tigerish roars of those warriors, and with booming conches, batteries of drumrolls, the clatter of chariot wheels, the trumpeting of elephants, the whinnying of horses, the din of weapons being clashed together and against breastplate and armour – it is deafening, the noise that force makes as it goes forth.

Beautiful and noble women line their sprawling terraces to watch the grand march of mighty King Dushyanta. The women see how magnificent he is, like Indra himself.

They say, 'This tiger among men is a match for the Vasus in battle; no enemy can stand before him.'

The women shower flowers down on their king in joy. Followed by the greatest Brahmanas, chanting out their blessings ceaselessly, the king proceeds towards the jungle in some delight. He goes to hunt deer. Not only Brahmanas and Kshatriyas, but Vaishyas and Sudras follow Dushyanta who rides a haughty elephant even as the king of the Devas does. The people follow him until he forbids them to go with him any further.

Then Dushyanta climbs down from his royal elephant and into his chariot, yoked to steeds swift as thoughts, and the sound of his chariot

wheels fill Earth and Sky. Soon, he sees a great forest before him and, entering it, sees that it is like the heavenly garden Nandana.

Bilwa, Arka, Khadira, Kapittha and Dhava trees he sees and that the ground is strewn with crags that have come loose and fallen from surrounding hills. He sees no water anywhere, no humans, and the jungle stretches away on every side for yojanas. There are deer in plenty in that forest, as well as lions and other fierce predators.

Dushyanta and his men begin to hunt in that forest, slaughtering countless beasts. That tiger among kings kills many a tiger, within range, with unerring arrows; he wounds many others that he sees at great distances; then he leaps on other striped terrors that are too near to be slain by arrows and kills them with his sword.

There are beasts he kills by casting spears at them that pierce their hearts, and others he fells with mace and club. Fearlessly, he ranges through that jungle, strewing carcasses everywhere. The forest is in turmoil.

Lions flee that jungle in prides; elephant herds, their tuskers slain, crash away in panic in every direction, trunks raised high, screams filling the air, spraying urine and dung in terror, some vomiting blood. Some wounded beasts trample many of the king's men who are not quick enough to escape their wild charges.

Exhausted, the mastodons soon fall down, for there is no water anywhere to drink. The king's hungry warriors eat many of those that have died, some raw and some roasted over spits.

That jungle, which teemed with animals a short while ago, is quickly filled with dead beasts and hardly any that live, because those that do live flee for their lives, so savage is the hunt of Dushyanta and his men."

CANTO 70

SAMBHAVA PARVA CONTINUED

Vaisampayana continued, "Having slaughtered thousands of innocent beasts in that forest, until there is no game left in it to hunt, Dushyanta goes towards another forest, to hunt on.

By now, his force has scattered and he has just two of his men with him – his priest and his minister. Tired, hungry and thirsty, the king stumbles upon a desert at the edge of the second forest. Crossing this plain of sand, where no green thing grows, Dushyanta and his men enter the second forest, like a garden in heaven, full of Rishis and their asramas.

Dark, deep and enchanting this forest is, with cool and fragrant breezes whispering through stands of trees laden with flowers in every colour. Velvet grasses cover the ground, as far as they can see, and the sweetest songs of birds fill the air most of all, the inspired melodies of the male kokila and also the twanging of cicadas.

Ancient and magnificent are the trees of this forest, their lofty branches entwining high above the jungle floor to form a verdant awning. Flowering vines cling to many of these and bees hum over them, drinking their nectar.

No tree here but that which bears some luscious fruit; none without the bees swarming over its flowers; and none that has any thorns. Yes, truly the whole forest rings with the symphonies of feathered choirs. And the flowers? A carnival, a riot of them, from every season, in every colour, some from dreams. After the march through the arid sands, the green shade is like balm to the king and his men.

The breeze seems to welcome Dushyanta, gently dislodging a small rain of flowers to fall over his head as if in benison. So lofty are those patriarchs of the jungle, clad in rainbow flower garments of every hue, honey-throated songsters perched on their branches, that their crowns surely must thrust themselves into Swarga above.

Their branches, though, are bent with the weight of the flowers they bear. Gazing at all this, hearing the drone of the bees like the sruti to the song of the birds, great Dushyanta is enchanted.

Bands of Siddhas, Charanas, tribes of Gandharvas, Apsaras, Vanaras and Kinnaras come to this charmed forest, to sport, to make love and become inebriated with its enchantment.

The soft breezes scented with flowers blow everywhere, with no method, as if they play with the trees. The king sees that this forest grows in a great loop of a river and, looking at a singularly lofty stand of trees, like some great and incredible column, he is reminded of a gaudy stamba erected at Indra's festival.

Wandering in that forest, Dushyanta comes closer to that auspicious grove of trees in which there is an asrama of some Rishis, serene and brimming, as it were, with the joy of the Spirit. A sacred fire burns solemnly in the agnikunda at its heart. The king sees that many Yogis, Balakhilyas and other Munis sit around the fire and offer worship there. There are many kutilas that comprise the hermitage, each with a holy fire alight within it. The flowers fallen from the trees form a thick bright carpet over the ground.

Perhaps even more lovely than the rest of that forest is this asrama nestling in the grove of lofty trees, their boles so wide and great. The limpid river Malini flows beside that asrama, waterbirds of every kind swimming, playing, on her transparent current.

The Rishis bathe in her, and she suffuses their hearts with bliss. On her banks Dushyanta sees herds of deer that seem fearless and even tame; he sees chakravakas on her wavelets crested with the purest white foam; he sees the abodes of Kinnara fauns on the far bank of the sacred Malini. Monkeys and bears he sees in large numbers, elephants, tigers and snakes.

Of course, there are numerous asramas that dot the course of the river, where Rishis live in dhyana, imbibing the Scriptures. The fine asrama on the banks of that river, which Dushyanta sees first, belongs to the Maharishi Kashyapa, and many of his disciples live therein, Rishis of profound tapasya.

Dushyanta sees the river, many islands on her stream, her banks gorgeous, and the asrama that seems truly like the hermitage of Nara Narayana upon the banks of the Ganga; and he decides he would enter that asrama. In some transport at everything he sees and feels, Dushyanta,

whose chariot is inexorable to his enemies, walks into that sanctuary as lovely as a bit of Devaloka fallen into this world.

The forest, which is even like the garden of Chitraratha, the Gandharva king, echoes with the cries of peacocks. Dushyanta wants to meet the Maharishi Kanva of the line of Kashyapa, a Sage whose lustre is such that it is difficult to even look at him.

Earlier, when they rejoined him at the hem of the second forest, Dushyanta had said to his flagbearers, the horsemen and the elephant riders, 'I will go alone to see the mighty Rishi of Kashyapa's race, the one without darkness. Wait here for me.'

Going into the blessed jungle with just his priest and his minister, Dushyanta immediately forgets his hunger and thirst; indeed they leave him. Great joy surges through him. He puts aside all his royal insignia, his armour and weapons, and goes forward without ornaments to see that Sage who is an immortal sea of the Spirit.

The forest is like a piece of Brahmaloka. Above the birdsongs and the nectar-drunk bees, Dushyanta hears the chanting of Riks by sonorous and beautifully modulated Brahmana voices. Elsewhere, he sees Yagnas, and hears the Vedangas and the Yajur mantras being chanted. Other asramas resonate with the harmonies of the hymns of the Saman being sung by Rishis of deep tapasya. Still other zones of that jungle are adorned with Munis who are masters, obviously, of the Atharva Veda.

The king walks on, in awe, and hears the Samhitas being recited, exquisitely. Other Brahmanas, healers, are chanting other arcane mantras. Truly, this is equal to being in Brahmaloka, thinks Dushyanta.

He sees Brahmanas that are experts at creating yagnashalas; others that are masters of the rules of krama for sacrifices; others are master logicians and adept at all the sciences of the mind, all these fully knowing the Veda; masters of language and grammarians; those that know the most secret rituals; those that tread the path of Moksha Dharma; dialecticians and metaphysicians with minds like rapiers that quickly cut away any dross and arrive at the truth of a philosophical proposition.

The king sees Brahmanas who know prosody, Nirukta; astrologers; men that know the nature of matter and its underlying illusion; those learned in the fruit to be obtained from various yagnas; those that can converse with birds and monkeys; those that know vast treatises on every subject, backwards – in short, men who know all there is to be known.

Dushyanta hears their melodious and strong voices at japa, chanting the sacred names of God; he sees them performing homa, making burnt offerings in the holy fire.

He is received respectfully wherever he goes, and he wonders at the delectable carpets those Brahmanas offer him to sit upon. Seeing and hearing all that he did in that forest, he truly feels that he has entered Brahmaloka. Yet, he wanders on because he has not found the asrama of the Muni Kanva.

Finally, that tiger among kings arrives, with his minister and his priest, at the hermitage of Kashyapa, where the loftiest Sages of incomparable asceticism and vows live."

CANTO 71

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "Now, the king leaves his two companions at the entrance to that asrama and goes in alone. He does not see the Rishi Kanva or any other Sage, and calls out loudly, 'Is anyone here?'

His deep voice echoes like thunder in that silent place. Then, a young woman, a girl as beautiful, surely, as the Devi Sri herself, appears. She is wearing the simple, rough clothes of a hermit's daughter. She is fair and her eyes are black, and she receives the king with honour and welcomes him.

She brings him a darbhasana to sit upon, gives him padya, water to wash his feet, and offers him arghya. Respectfully, she inquires after his health and his peace of mind.

With utmost reverence she says, 'O Rajan, tell me what I can do for you. I await your command.'

The king says to that flawless beauty, her voice and speech so sweet, 'I have come to worship the most exalted Rishi Kanva. Lovely one, tell me where he is.'

Shakuntala replies, 'He has gone into the forest to gather fruit. He will return shortly. I beg you, wait for him here.'

The king gazes at her, helplessly, and sees that she is beautiful past reason; her face and form are perfect. He sees how sweet her smile is, and how she is radiant with her tapasya, and her humility. Besides, she is in the bloom of lush youth.

Captivated, Dushyanta says, 'And who are you? Whose daughter are you? Why do you also live in the forest when you are so beautiful, and obviously so chaste? Ah, you have stolen my heart and I want to know all about you, everything.'

She smiles and says sweetly, 'Rajan, I am the daughter of Maharishi Kanva.'

Dushyanta says, 'That Sage, whom the Universe worships, is a Brahmachari. Dharma Deva might break a vow, but not the Rishi Kanva. How can you be his daughter, beautiful one?'

Shakuntala replies, 'I will tell you, Rajan, how I became the Muni's daughter. Once, another Rishi came here and asked the same question. I will tell you what my father said to him.

My father Kanva said to that Rishi, "Once, long ago, Viswamitra performed such an awesome tapasya that Indra became anxious that the Rishi blazing with tejas would usurp his throne in Amaravati, and cast Indra down from Swarga.

Indra called the Apsara Menaka and said to her, 'You are the most beautiful of your kind, Menaka, and I want you to do me a small service. The Rishi Viswamitra blazes like the Sun with the power of his tapasya. I fear his penance will cast me down from my throne.

Sweet Menaka of the slender waist, I want you to seduce the Sage from his dhyana, and interrupt his penance. Go and tempt him; use all your weapons: your youth, your beauty, your charms, your smile, your sidelong glances, your soft voice.'

Menaka replied, 'Lord, you know how powerful Viswamitra is and he is quick to anger, too. Why, he has made even you anxious. Then shall I not fear him? He caused the death of Vasistha's children. You know that Viswamitra is born a Kshatriya and only later became a Brahmana through tapasya.

Why, when he wanted a holy river near him, in which to perform his ablutions, he created the deep and swift Kausiki. You know how the Rajarishi Trishanku, whom a father's curse turned into a Vetala, fed Viswamitra's wife during a famine, while Viswamitra was away at his penance.

When Viswamitra returned after the famine was over, he changed the name of the Kausiki near his asrama to Para, and then became Trishanku's priest to help him rise bodily into Swarga.

Why, you refused to drink the Soma rasa from that yagna, O Indra, and when you commanded the rising Trishanku to fall back to the Earth, Viswamitra in fury created a second Universe (with all the stars beginning with Sravana), for Trishanku to rule.

I am terrified of such a one, my Lord. If you want me to do what you ask, you must tell me how I can escape being consumed by his wrath. He

can burn the three worlds with his tejas, or make the Earth quake with a stamp of his foot. He can pluck up Meru by his roots and cast him as far as he pleases. He can fly around the Earth, all her ten cardinal points, in a moment.

How can even an Apsara like me hope to move such a one, alight with his tapasya like a fire, his virtue perfect, his passions controlled? His mouth is like Agni; the pupils of his eyes are like Surya and Soma; his tongue is like Yama.

O Devendra, how will I dare touch him? Yama, Soma, the great Rishis, the Sadhyas, the Visis and Balakhilyas are terrified of Viswamitra! How can I dare even look at him?

But because you command it, I will go to the dreadful Rishi, to accomplish your purpose. But O Indra, devise a plan by which you can protect me from his anger if it is roused. Vayu should go with me, as well, and fill the asrama with the scents of spring, snatch my garment from my body so that I stand naked before the Rishi, and let Manmatha, Kama, roiler of minds, be there as well to turn the Sage's heart to me.'

When Indra gave her all that she asked for, and said that he would be at hand himself near Viswamitra's asrama, invisibly, to rescue her if the Sage became angry, Menaka went to Kaushika's hermitage to seduce Viswamitra from his penance.'"

CANTO 72

SAMBHAVA PARVA CONTINUED

"Shakuntala continues, 'My father Kanva said, "Indra commanded Vayu, who goes wherever he pleases, across the Earth, to be with Menaka when she approached Viswamitra, as also Kama Deva.

Timidly, her heart pounding, the exquisite Menaka went into the Rishi's asrama and saw Viswamitra sitting there in dhyana, bright as a fire himself, he that had burnt his sins to ashes in the other fire of his tapasya; and he still sat on, in intense dhayna.

She folded her hands and greeted the Sage, then began to dance before him, and to sing softly. In a moment, Vayu whisked the single white garment from her body, leaving her bare. With a cry, as if in terrible bashfulness and annoyance, she ran after the flying cloth, white as the moon.

Viswamitra, his tejas like cosmic fire, gazed upon her naked body and saw how perfect she was, and youthful, no blemish upon her ravishing nakedness. He saw how graceful she was, and shot by Kama Deva with one of his subtle flowery shafts of love, that bull among Sages was pierced through by lust.

Hoarsely he called to her, and she went to him willingly and he took her ardently to himself. They were together for many years, and so happy were they that those years passed like a single day.

Viswamitra begot a child on Menaka. As her time drew near, Menaka went to a secluded place on the banks of the Malini, gushing through a verdant valley of Himavat. There she gave birth to a daughter, and, Apsara that she was, she abandoned her child beside the river and went away.

A flock of vultures saw that baby lying there helpless in a forest that teemed with lions, tigers and leopards, and the great birds flew down and sat around the infant in a protective ring, and no predator approached her, no Rakshasa or carnivore took her life.

Later that day, I went to the river for my ablutions and saw the strange sight of the vultures guarding Menaka's daughter in the heart of the wilderness. I brought her home and made her my daughter.

You know that they who create the body, who protect life and who provide food are all fathers, according to the Shastras. Because birds, Shakuntas, protected her in the jungle, I named her Shakuntala. Brahmana, this was how Shakuntala became my daughter and the sinless child also looks up to me as being her father."

This, O King, is what my father said to the Rishi who asked him the question that you have asked me. I have never known my natural father and I do indeed think of Kanva Muni as being my only father. This is my story, O Dushyanta!'"

CANTO 73

SAMBHAVA PARVA CONTINUED

Vaisampayana continued, "King Dushyanta says, 'This is wonderful! I love you Shakuntala, and want you to be my wife. Whatever your heart desires you shall have: golden necklaces and earrings, priceless robes of silk, great moon pearls from distant lands, golden coins, the finest carpets, and whatever else you want. Why, let all that I have, and my kingdom, be yours from today.

Only come to me now, marry me in Gandharva vivaha, beautiful one. It is considered to be the first form of marriage and the best. Be mine now, this very moment!'

Shakuntala says, 'O King, my father has gone to gather fruit in the forest. Wait but briefly and he will give me to you to be your wife.'

Beside himself, Dushyanta replies, 'Flawless, perfect one, exquisite one, I want you to be my life's companion. From now I live only for you and my heart is yours.

One belongs first and last to oneself; each of us depends finally on himself or herself. And so it is lawful for you to give yourself to me. The eight kinds of marriages are Brahma, Daiva, Arsha, Prajapatya, Asura, Gandharva, Rakshasa and Paisacha.

Brahma's son Manu, the Lawgiver, has said that all these are proper depending on who one is. The first four are proper for Brahmanas, and the first six for Kshatriyas. For kings even Rakshasa vivaha is allowed. Asura vivaha is allowed only to Vaishyas and Sudras.

Of the first five, three are sattvik, while two are not. The Paisacha and Asura vivahas are violent and unsafe. These are the laws of dharma, and they must be followed.

To Kshatriyas, Gandharva and Rakshasa vivaha are allowed. You must not be afraid; for us either of these, or even a mixture of both, is perfectly

lawful. Fair one, I am full of desire for you, and if you feel the same for me, let us marry now by Gandharva vivaha, and consummate our love!'

Shakuntala listens to the impatient king, then says, 'If it is indeed true that we are allowed to marry by Gandharva vivaha, if I can truly give myself to you in dharma, listen O Purushottama, to my conditions, and you must swear solemnly to give me what I ask.

The son that you beget in me must become the Yuvaraja and king after you. Grant this one condition, Dushyanta, and let us marry and be one flesh.'

The king does not think a moment before crying, 'So be it! I will even take you, my beauty with the sweetest smile, to my capital. I swear this to you, lovely one, for you deserve no less.'

With that he takes her to be his wife in Gandharva vivaha, and possesses her immediately. Then he leaves her, after repeatedly reassuring Shakuntala, 'Beloved, I will send my finest legion, of the four varnas, to fetch you to my city.'

Having sworn this, Dushyanta leaves that asrama and that forest like a bit of heaven on earth. As he rides home, he begins to think of Kanva. He wonders, 'What will the Rishi say when he discovers what happened?' With this thought, he arrives in his capital.

As soon as Dushyanta leaves the asrama, Kanva returns. Ashamed and feeling guilty, Shakuntala does not go out to meet him as she usually does. But that great Sage is a mystic and already sees everything that has transpired with his inner eye.

Not annoyed, but pleased, he says, 'My child, there is no sin in what you did today, secretly, without waiting for me to return. You have been with a man, but you have not broken dharma by giving yourself to him. Why, the Shastras say that Gandharva vivaha between a man and a woman who desire each other is the highest form of marriage for Kshatriyas.

Dushyanta is a noble and virtuous king, and you have taken him for your husband with all your heart. Your son by him shall be mighty and illustrious. He will be invincible in battle and have sway over Earth and Sea.'

Shakuntala now goes to her tired father and washes his feet. She takes the load of fruit he has brought, and sets it down. She says softly, 'I beg you, bless Dushyanta and his ministers, too.'

Kanva replies, ‘Sweet child, for your sake I will bless him. Also, ask me for any boon you want.’

Shakuntala thinks of Dushyanta whom she loves, and says, ‘May every Paurava king be virtuous and may they never lose their kingdom or their throne.’”

CANTO 74

SAMBHAVA PARVA CONTINUED

Vaisampayana continued, "Dushyanta leaves the asrama, promising Shakuntala that he will send for her. But the months pass, her time comes and she delivers a magnificent child, a boy of shining tejas. When the child is three years, he blazes like agni. He is handsome, generous, and quickly, very accomplished as well.

Kanva performs all his rites of passage and teaches the child of great intelligence everything that he needs to know, so day by day he grows more splendid. His teeth are pearls, his locks shine, and even as a young boy he is so strong that he can kill lions. He has every auspicious line and mark in his palms, his brow is broad and lofty, his beauty and strength swell like the Moon waxing during the bright fortnight.

He grows like the son of a Deva. When he is just six, he seizes lions and tigers, bears, bison and even elephants and ties them to the great trees around the asrama. Some of these beasts he rides, and others he chases for sport.

The Rishis in Kanva's asrama name him Sarvadamana because he subdues any beast, however strong. Boundless are his strength and vigour. When Kanva sees all this, he tells Shakuntala that the time has come for Sarvadamana to be crowned the Yuvaraja of his father's kingdom.

Kanva says to his disciples, 'Take Shakuntala and her son to her husband's city. Women should not live so long in their parents' homes, for it tarnishes their reputation, even their virtue. Take her to Dushyanta, without delay.'

The disciples set out with Shakuntala and her son for Hastinapura, city of elephants. Thus, the lovely forest woman and her son, handsome and radiant like a god, his eyes like lotus petals, leave the forest where both have grown, and where Dushyanata first met and knew Shakuntala.

Arriving in Hastinapura, she enters the king's palace and presents their son, who looks like the rising sun, to his father. Maharishi Kanva's sishyas bring Shakuntala to the king and immediately return to their hermitage.

Shakuntala greets the king, formally, love shining in her eyes. She says to Dushyanta, 'My Lord, this is your son, now make him the Yuvaraja. You, Rajan, sired this child like a Deva in me, and it is time you fulfilled the oath you swore that he would become your heir. Remember, O Dushyanta, everything that you said to me in my father Kanva's asrama.'

The king remembers her well, but he says harshly, 'I do not remember anything. Who are you, evil woman, dressed as a Sannyasini? I do not recall having any relations with you, not of dharma, artha or kama. You may go or stay here, as you please. I have nothing to do with you.'

Stunned, stricken, Shakuntala stands as if she has turned to stone, or a wooden post. Then rage grips her and her eyes turn the colour of copper and her lips quiver. The looks she gives the king seem as if they would burn him to ashes. But she restrains herself and, with a great effort, quenches her rising fury.

Composing herself, though her heart seethes with rage and sorrow, equally, she looks straight at Dushyanta and says to him in a quiet and dangerous voice, 'Dushyanta, you remember very well everything that happened between us. How do you now say, like some lowborn man, O King, that you do not know me? Your heart is my witness, whether I speak truly or not.

Do not demean yourself, for the liar is one who robs his own soul. He is capable of every sin. You think that you are the only one who knows what you did with me. Don't you know that the Ancient, Omniscient Narayana dwells in every heart and every moment?

He knows your every sin, and yet you dare to sin in his presence. Every sinner thinks that his sins pass unnoticed; but the Devas see everything as does He who lives in every heart. The Sun, the Moon, the Air, the Fire, the Earth, the Sky, Water, the heart itself, Yama, the day, the night, both sandhyas, and Dharma – all these witness everything that any man ever does.

Surya's son Yama ignores the sins of a man with whom Narayana, the omniscient witness, is pleased; but Yama torments the man with whom Narayana is not pleased. The Gods never bless those that degrade themselves with falsehood; why, his own soul will not bless such a man.

I am a devoted wife. It is true that I come here myself; but do not insult me because of that, O King. I am your wife and I deserve respect from you. Dare you dishonour me because I come here myself? Dare you treat me like some prostitute in the presence of all your court?

I want for nothing in the forest, and neither do I lead a sorry life. Do you hear me Dushyanta? If you refuse to do what I ask, my curse will burst your head open, in a hundred pieces. A husband enters his wife's womb as seed, and emerges again as his son. This is why the Sages who know the Vedas call a wife Jaya: she of whom one is born.

And a son born to those that know the mantras of the Veda becomes the saviour of departed ancestors. A son rescues his manes from the hell called Put, and so Brahma has named a son as Putra. Begetting a son, one conquers the three worlds; with a son's son a man finds eternity. Through a great grandson, his grandsires obtain everlasting joy.

A true wife is skilled in household matters: she who bears a son is a dharmapatni, a good wife, as is she who is devoted to her husband. The good wife is chaste and knows no man other than her husband. His wife is half of a man; she is his dearest friend; she is the very root of dharma, artha and kama; she is the seed of moksha.

Married men perform their dharma, living contentedly in grihastasrama. They are cheerful that have wives; they find fortune. Sweet-spoken wives are like friends in whose company a man is joyful; in the performance of dharma, they are like fathers; when a man is ill or sad, they are like mothers.

Even when he travels through deep and dangerous forests, a good wife is a man's companion and solace. Everyone trusts a man who has a good wife. O Rajan, a wife is a man's most treasured possession. Why, even when a man leaves this world for Yama's realm, his wife, if she is devoted, goes with him. A wife who departs before her husband waits for him; but if the husband goes first, the chaste wife follows close.

Rajan, this is why marriage exists; a man enjoys his wife's companionship not only in this world but in the next. Then, the Rishis all say that a man himself is born as his son: so he whose wife bears him a son must look upon her as his mother. Why, when a man sees the face of his son, like looking into a magical mirror, he feels as joyful as a virtuous man who attains Swarga.

Men suffering in the world, from all its trials of body and mind, feel as refreshed by their wives' company as one does having a cool bath on a hot and sweaty day. Not in anger should a man ever displease his wife, for, everything his joy, fortune and virtue depend upon her.

A wife is the sacred field in which the husband sows his seed and is born again. Not Rishis can procreate without having wives. Which happiness can match what a father feels when he sees his son running into his arms and hugging him, be the child covered in dust and dirt?

Ah, then why are you so callous to your child who has come to you and looks with such longing at you, to take him onto your lap? Even ants nurture their eggs with tender care; then why do you, a great king of dharma, refuse to acknowledge your son?

Not the touch of the softest sandalwood paste, of the most feminine woman, of the purest, coolest water on a hot day, can equal the feeling of clasping one's child in one's arms. A Brahmana is the first among all creatures that walk on two legs; the cow, the best of those that walk on four; a king, the foremost among one's guardians; and one's own son is the best of all beings and objects to touch and to hold.

Embrace your beautiful son, O Dushyanta, and you will find no sensation on Earth can equal that joy. O Parantapa, I bore this child in my womb for a full three years before I brought him forth to become the dispeller of all your sorrows. O Paurava king, when I gave birth to him, an asariri from the sky said: "He shall perform a hundred Aswamedha Yagnas!"

Why, men that travel to distant lands, take other men's children onto their laps, sniff their heads and feel great joy.

Dushyanta, you know the Vedic mantras that Brahmanas chant when a son is born: "You are born, O son, of my body. You have sprung from my heart. You are my own self come as my son. Live to be a hundred years. My life depends on you, and the continuation of my family. O son, live in great joy for a hundred years!"

Yes, this lustrous child has sprung from your body; look at him and see yourself as you would your image in a still lake. He has been kindled by you: even as a sacrificial fire is from a domestic one. You are but one; through him you have made yourself two.

Rajan, you came hunting in the wilderness. I was a virgin living in my father's asrama and you importuned me. The six most beautiful Apsaras are

Urvasi, Purvachitti, Sahajanya, Menaka, Viswachi and Ghritachi. Among them, Brahma's daughter Menaka is the first. She came down to the Earth and Viswamitra begot me on her.

She gave birth to me in a valley of Himavat, and then, feeling no maternal love, she abandoned me as if I was someone else's child. Ah, I wonder what sin I committed in some other life that first my parents abandoned me, and now you, my husband, do the same. For myself, I am content to return to my father Kanva's asrama, but you must not renounce this child, your son.'

Dushyanta listens to all this, but then says savagely, 'Shakuntala, women are given to lying, and I do not remember having begotten any child on you. Who will believe what you say? The promiscuous Menaka, who knows no affection even for her own child, is your mother, as you yourself say. She abandoned you upon Himavan's slopes just as one discards the flowers offered to the Devas during worship, when the worship is over.

Your father, the lustful Viswamitra, was a Kshatriya but chose to become a Brahmana; he, too, is cruel and heartless that he abandoned you. But it is true that Menaka is the first among the Apsaras, and your father foremost of Rishis. You are their daughter, yet you talk like a whore, obscenely.

You do not deserve to be believed. Aren't you ashamed of yourself, casting aspersions, especially against me? Leave at once, you harlot dressed as a Sannyasini. Where is the Maharishi Viswamitra and where is the Apsara Menaka? Why are you, deceiving, vile woman, dressed as an ascetic? As for your son, he is grown up, while you insist on calling him a child.

You say he is a boy, but look how strong and powerful he is. If he is just six, as you claim, how is he so big, like a Sala tree? For sure, you are a lowborn, lying whore. You are begotten lustfully by Menaka, and not in love.

I don't know you or anything that you say. Go away, go wherever you like!'

Shakuntala replies, 'O King, you see the faults of others, be they not as small as a mustard seed, but not your own which are bigger than a bilwa fruit! Menaka is an Apsara, indeed she is reckoned to be the most beautiful of the Apsaras, their queen. Dushyanta, I am of much nobler and higher birth than you. You walk upon the Earth, O Rajan, but I rove the Sky at

will. The comparison between you and me is as between a mustard seed and a mountain. Such is my power, mortal king!

I can fly to the worlds of Indra, Kubera, Yama and Varuna. What I came here to tell you, King of dharma, is from the purest motives and not from any greed. Listen to me and forgive me for these comparisons between yourself and me.

But an ugly man thinks of himself as being better looking than other men and mocks them – until he looks at his own face in a mirror for the first time. Then he sees the truth, and the real difference of nature between himself and other men. The truly handsome man does not mock anyone.

The evil man is always a reviler. Just as swine look for filth even in a garden of flowers, the mocker always hears only vileness in anything that another tells him, whatever it is. However, a wise man listens to the speech of others, good and evil mixed, but like the goose, which knows how to drink only the milk from a mixture of milk and water, he takes only the good.

The honest man always hesitates to speak ill of others, but the evil ever delight to do so. The good always delight in showing regard to their elders, but the evil always find pleasure in disparaging the good. The good are happy in never seeking faults; the evil are happy only in finding them. The wicked always speak ill of the good and the honest; yet, even if hurt by them, the good do not wound the evil.

What can be more absurd than those that are themselves evil accusing the good of being so? When even atheists grow angry at those that abandon truth and virtue, and become like virulent serpents, what shall I say about myself, who have grown in faith?

He who begets a son who is his very image, and yet does not accept or love him, never attains to the worlds that he desires, for the Gods destroy his fortune and take his possessions from him. The Pitrs have said that a son continues the race and bloodline, and so a son is the greatest yagna and dharma. No man should abandon his son.

Manu tells of five kinds of sons: a son begotten upon one's own wife, one gained as a gift from another, one bought for a consideration, a child who becomes a son from love, and sons begotten upon women other than one's wife. All these are sons.

Sons support the dharma and the achievements of their fathers, enhance their joy, and save the spirits of dead ancestors from hell. So, O tiger among

Kshatriyas, it does not become you to abandon a son like yours. Accept and cherish your child, O Dushyanta, like your own self. Lion among kings, you degrade yourself by being deceitful.

The creation and dedication of a tank brings more punya that digging a hundred wells. Performing a yagna confers more merit than creating a sacred tank. A son is far more auspicious than a sacrifice, and the truth more sacred than a hundred sons.

Once, the punya from a hundred Aswamedhas was weighed against the truth, and the truth was found to be immeasurably heavier. Dushyanta, the truth is equal to the study of all the Vedas and bathing at all the sacred tirthas together. There is no other virtue to equal the truth, and nothing superior to the truth. The truth is God himself, O Kshatriya; truth is the highest vrata.

So do not break your word to me, and be one with the truth. If you set no value by what I say I will go away with no protest; indeed, I must avoid the company of a man like you. But, Dushyanta, when you die, this son of mine shall surely rule all this Earth surrounded by the four seas and be crowned by the king of mountains.'

With this, Shakuntala turns on her heel and walks out of the king's presence. No sooner has she left, than a great asariri, a disembodied voice, speaks echoingly from the air to Dushyanta who sits amidst his priests, his Gurus and ministers.

The voice says, 'A mother is only the sheath of flesh; the son born from her is the father himself. O Dushyanta, cherish your son and do not demean Shakuntala. Best of men, a son is a form of the father's seed and he rescues the spirits of the ancestors from the realm of Yama.

You are this child's father, and Shakuntala spoke the truth. The husband cleaves his body and is born from the wife as a son. Dushyanta, accept and love your son by Shakuntala. To try to live by forsaking one's living son is a terrible misfortune. Paurava, cherish your lofty son born to Shakuntala. And because you will accept and nurture this child at our word, he shall be called Bharata, the precious and cherished one.'

In that voice the very gods speak thunderously to Dushyanta before all his court and people. Suddenly, Dushyanta's face lights up with great joy.

That king cries, 'Did you all hear what the asariri says? The command of the Devas! I always knew that this child was mine. Yet, if I had accepted

him merely at what Shakuntala said, my people would have been suspicious, and always harboured a doubt that the prince was not mine.'

O Bharatottama, once the heavenly voice has established that the child Bharata is indeed his son, Dushyanta is full of joy. He rises and clasps the powerful boy in his arms, and performs every ritual that a father should for his son. He never stops hugging him and sniffing his head in adoration.

The Brahmanas shower their blessings over the child and the bards of the court, the Sutas, sing his praises. Dushyanta feels the unearthly delight that any father does when he touches his child.

Dushyanta calls Shakuntala back and now welcomes her with fond and great love. Pacifying her for the ordeal he has subjected her to, he says, 'Devi, O Goddess, you and I were married in seclusion, with no witness. I was afraid that my people would think that it is no proper vivaha but a chance encounter of lust, and hence our son illegitimate.

They would have resented him being crowned the Yuvaraja. Oh my love, I forgive everything you said to me in anger because I love you more than my life and have since I first saw you!'

The Rajarishi Dushyanta now welcomes his queen with offerings of perfumes, food and drink. Thus, the Paurava names his son Bharata, and crowns the magnificent child his heir. In time, the brilliant and famed wheels of the chariot of Bharata the Great would fill every corner of the Earth with their sound, even like the vimanas of the Devas.

The son of Dushyanta subjugates every other King of the Earth, and he rules with dharma and unequalled is his fame. Becoming a king of kings, the invincible Bharata becomes known as Sarvabhauma, Lord of all the world, and Chakravarti.

Countless sacrifices he performs, even like Indra, lord of the Devas. Maharishi Kanva is the chief priest at those Mahayagnas, at which Bharata gives bounteous gifts to Brahmanas. The Cow Sacrifice and the Horse Sacrifice Bharata performs, and gives Kanva a thousand coins of gold as the Ritvik's dakshina.

This is the mighty Bharata, of numberless great achievements, after whom the lordly race of kings into which you are born is named. And in that royal house, godlike kings of great lustre are born, kings like Brahma himself. Their number is past counting. But, Scion of the race of Rajarishi Bharata, I will name the main ones for you, kings blessed with fortune to rival that of the Devas, men of dharma, devoted to the truth."

CANTO 75

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "Listen to this sacred genealogy of those Rajarishis, which enhances dharma, artha and kama.

Daksha Prajapati, Manu, the son of Surya, Bharata, Ruru, Puru and Ajamidha. Sinless King, I will also recite the genealogies of the Yadavas, the Kurus and kings of the line of Bharata. These are sacred indeed, and their narration is an act of worship, which confers wealth, fame and a long life. Rajan, the men I have named are radiant as Maharishis, and as powerful.

Prachetas has ten sons, all of them ascetics and righteous. In the most ancient times, they consume with fire from their mouths, forests of poisonous plants and fell trees that covered the Earth.

Prachetas' eleventh son is Daksha, and from him all the creatures originated, and so he is called Prajapati.

The Muni Daksha takes Virini to be his wife and begets a thousand sons upon her, all great tapasvins. Narada teaches Daksha's thousand sons the Samkhya marga as a way to moksha, and they never become creators or progenitors themselves, but wander the galaxies to find the ends of the Universe, for Narada Muni subverts their minds.

O Janamejaya, Daksha Prajapati then begets fifty daughters, for his intention is to further creation, have it multiply and flourish. He says that their sons would belong to him as well as to their husbands. He gives ten of his daughters to Dharma, thirteen to Kashyapa and twenty-seven to Soma, and these Nakshatras chart the course of the Moon.

Marichi's son Kashyapa begets the Adityas, among whom Indra is the eldest and the Lord, on Daksha's eldest daughter; he also fathers Surya, who is also called Vivaswat, in her.

Vivaswat, who is also called Martanda, begets Yama. He then sires another son, of brilliant and fathomless intellect, called Manu. Manu

possesses profound wisdom and is devoted to dharma. He becomes the father of the human race, and they are called Manavas or Manushyas after him. Be they Brahmanas, Kshatriyas or any other humans, they are called Manavas for they are all descended from Manu.

Later, O King, the Brahmanas and Kshatriyas mix their races. Manu's Brahmana sons devote themselves to studying the Veda.

Manu sires ten other children: Vena, Dhrishnu, Narishyan, Nabhaga, Ikshvaku, Karusha, Saryati, a daughter named Ila, Prishadhru and Nabhagarishta. All these live as Kshatriyas.

Manu has fifty other sons on Earth, but they die fighting one another. The learned Pururavas is Ila's son, and it is told that Ila is both his father and his mother. Pururavas the Great holds sway over thirteen Dwipas, continents, and though he is a man, his companions are all celestials.

Drunk with power, his reason lost, Pururavas crosses the Brahmanas and robs them of their wealth, without fearing their anger. Sanatkumara comes down from Brahmaloka to advise him against this rashness, but Pururavas ignores his counsel. The Maharishi grows angry and with a curse destroys that greedy king in a moment.

Pururavas first brings from the realm of the Gandharvas the three kinds of sacred fires for worship. He also brings the Apsara Urvashi to be his wife, and the son of Ila fathers six sons on Urvashi – Ayus, Dhimat, Amavasu, Dhridhayus, Vanayus and Satayus.

Ayus begets four sons, Nahusha, Vriddhasarman, Rajingaya and Anenas, on the daughter of Swarbhanu. Of all the sons of Ayus, Nahusha is the most intelligent and powerful, and rules his vast kingdom with dharma.

Nahusha has the support of the Pitrs, Devas, Rishis, Brahmanas, Gandharvas, Nagas, Rakshasas, Kshatriyas and Vaisyas, for he is friendly towards all of them. He puts down crime and bands of brigands ruthlessly, and peace pervades his kingdom.

But in his arrogance, he once commands the greatest Rishis to carry him upon their backs in his palanquin, like beasts of burden, and they curse Nahusha. Before that he fascinates the Devas themselves with his charm and beauty, his asceticism, his strength and his brilliance. He rules like another Indra.

Nahusha begets six sons, all well-spoken, called Yati, Yayati, Sanyati, Ayati and Dhruva. Yati takes Sannyasa and becomes a Muni, like Brahma himself. Yayati becomes a sovereign of great power and dharma. He rules

all of the Earth, performs innumerable sacrifices, worships his Manes and the Devas unfailingly, and is never vanquished in battle.

Yayati's sons are all great archers, and splendid with every virtue. He sires them in his two queens Devayani and Sarmishta. Devayani's sons are the twins Yadu and Turvasu, and Sarmishta's are Drahyu, Anu and Puru.

When he has ruled wisely and justly for many many years, suddenly one day, through a curse, the infirmity of old age strikes Yayati like some dread disease: gone is his splendour, his handsomeness, his virility.

He calls his sons Yadu, Puru, Turvasu, Drahyu and Anu, and says to them, 'My sons, I want my youth back to enjoy the company of young women. You must help me.'

His eldest son by Devayani says, 'What do you want us to do?'

Yayati replies, 'Take my age and give me your youth, my son. Ah, Rishi Usanas cursed me and I have aged overnight. I have not satisfied my desires and they torment me. Oh, give me your youth to take my pleasures with it!'

At first, none of those sons would do what he asks. Then his youngest son Puru says, 'I will take your infirmity upon myself and let you have my youth. I will rule your kingdom as you command, while you satisfy your every desire.'

The Rajarishi Yayati uses his tapasya shakti to take Puru's youth and give the young man his own old age. Yayati is young again and Puru is an old man, and Puru rules the kingdom in his father's name.

A thousand years pass, and Yayati, Rajavyaghra, remains as strong and virile as a tiger. He enjoys his wives to his heart's content, and in the gardens of the Gandharva king Chitraratha, he enjoys the Apsara Viswachi. But even after a thousand years and more, the king finds that his desires rage on, undimmed.

Yayati remembers something he has read in the Purana: 'Desire can never be quenched by indulgence. It is like pouring ghee into a fire to extinguish it; the flames only burn more fiercely.

Not he that owns all the wealth in the world, all its gold, diamonds, beasts and women will find himself satisfied, but will only crave for more. Only the man who does not sin in thought, deed or word attains to the purity of Brahmana, and finds joy and peace in his own soul.

When a man fears nothing, and is feared by nothing and no one, when he wishes for nothing but is content, when he harms no living thing, he attains eternal peace, Brahmanirvana.'

After his long years of every indulgence, Yayati is wise enough to realise that desire can never be satisfied with indulgence. Yayati stills his mind with dhyana. He takes his old age back from his son and returns Puru's youth to him. He crowns Puru king, and says to him, 'You are my true heir, my only real son. From now let our royal line be known by your name. Let my vamsa be called the Pauravas.'

Then Yayati leaves for the mountain of Bhrigu to devote himself to Sannyasa. After years of tapasya, and acquiring great spiritual punya, his wives and he fast until their spirits leave their bodies, and they attain Swarga."

CANTO 76

SAMBHAVA PARVA CONTINUED

Janamejaya said, "Profound Muni, rich with ascetic wealth, tell me how my ancestor Yayati, born in the tenth generation from Prajapati, manages to make the daughter of Shukra his wife. Tell me of this in detail. Also, tell me about all the kings that founded the different dynasties."

Vaisampayana said, "King Yayati is as splendid as Indra himself. I will tell you, O Janamejaya, how both Shukra and Vrishaparvan give him their daughters to be his wives; I will tell you especially about Devayani.

Of old, the Devas and the Asuras fight for the sovereignty of the three worlds and everything in them. The Devas make Angiras' son Brihaspati their priest to perform their yagnas for them, and the Asuras make Shukra, also called Usanas, theirs. Between the two Brahmanas there is always rivalry, each deriding the other and extolling himself.

Shukra knows the Mritasanjivini vidya, the arcane art of bringing the dead back to life, and during any Devasura yuddha—a war between the gods and the demons—he would revive the Asuras that are slain, and the Danavas and Daityas would come roaring back to fight.

The Asuras also kill many of the Deva warriors, but Brihaspati does not know the Sanjivini and cannot bring them back to life. The Devas despair; they are in terror of Usanas' vidya.

They go to Brihaspati's eldest son Kacha, and say to him, 'We bow to you, and ask you to do us a service that we consider a great one. We beg you learn the Mritasanjivini from Shukra Bhargava, O that mighty Brahmana. You will find him in the court of Vrishaparvan; he always protects the Asuras, but not us.

You are younger than he is, and you can worship him reverently. You can also pay tribute to Devayani, who is Shukra's favourite daughter. Surely, only you, Kacha, can please both of them, and by flattering

Devayani with every sweetness, fawning on her, you can acquire the Sanjivini from her father.'

Brihaspati's son says, 'So be it,' and goes to Vrishaparvan, the Asura king's, capital. Seeing Shukra in the Danava's lavish court, Kacha folds his hands and says humbly, 'I am the grandson of Rishi Angiras and the son of Brihaspati. I am called Kacha; take me for your sishya. If you become my Guru, I will be a brahmacharin for a thousand years, and your disciple. Command me, O Brahmana!'

Shukra, who is called Kavya or Usanas as well, says, 'You are welcome Kacha. I will take you to be my disciple and treat you with regard, for I will be showing Brihaspati regard if I do.'

Kacha says, 'I thank you, my lord,' and at once swears a vow of Brahmacharya, celibacy, for a thousand years. With that he becomes Shukra's sishya and begins to serve and please both his master, as well as Shukra's daughter Devayani.

Kacha is young, as is Devayani, and he would sing and dance for her, and play on several instruments. O Bharatottama, devoting himself, he brings her flowers and fruit, and does her bidding with alacrity, whatever she wants done. She, too, sweet-natured maiden, would sing for him and look after his every need, when they are alone together, even as he kept his vow unflinchingly.

When five hundred years pass, the Danavas learn Kacha's true intention. They are furious, and seeing him alone in the forest one day with Shukra's cows, they kill him, cut his body into pieces and feed him to wolves and jackals. They have no compunction about killing a Brahmana. They detest Brihaspati, and of course they want to keep Kacha from acquiring the secret of the Mritasanjivini, the art of reviving the dead.

Come twilight and the cows return to their fold without Kacha. Devayani says to her father Shukra, 'Your evening fire has been lit and the Sun has set, father. The cows have come home, but Kacha is not with them. He is either lost or dead, and I cannot live without him!'

Shukra says, 'I will bring him back.'

With the Sanjivini vidya, Shukra calls Kacha to return. The shreds of the disciple's body tear open the bodies of the jackals and wolves that have eaten him, and unite into a living Kacha, who, full of joy, appears before his Guru.

Devayani demands of him, 'Why are you so late?'

Kacha says to Bhargava's daughter, 'I was dead. I was coming home with fuel for the fire, with kusa grass and wood. I sat under a nyagrodha tree, and the cows also cropped grass in the shade. Some Asuras saw me and asked, "Who are you?" I replied, "I am Brihaspati's son." As soon as I said this, the Danavas killed me, cut my body into pieces and fed it to wolves and jackals. Then they went away, singing for joy. Sweet Devayani, then your father called out to me and I have returned to you from the dead.'

Another day, Kacha goes into the forest to gather flowers for Devayani. The Danavas see him, kill him again and, pounding him into a paste, dissolve him in the sea.

When he does not come home, Devayani again goes in tears to her father. Once more, Shukra calls Kacha with his Sanjivini and the disciple appears whole and alive before his Guru, and recounts what had had happened.

The third time the Asuras kill Kacha, they burn his body to ashes, and then mix those ashes in wine and give the wine to Shukra himself to drink.

Come night, and when Kacha does not return, Devayani says to her father, 'Father, Kacha went to pick flowers for me, but he has not come home. He is either lost or dead, and I will not live without him.'

Shukra says, 'Child, Brihaspati's son has been killed again. Each time I bring him back from Yama's realm, and again he is killed. I am afraid I can do nothing for Kacha.

Devayani, don't cry. You should not grieve over a mortal. Why, because of my power, the Brahmanas, the Devas with Indra, the Vasus and Aswins, the Asuras, and indeed all the Universe worship you, during the three sandhyas. Forget Kacha now, because he is killed as often as I revive him.'

Devayani replies, 'How can I forget him, and not grieve for him, whose grandfather is the ancient Angiras, whose father is Brihaspati, both great Rishis, and who is himself an ocean of tapasya. Kacha is a Brahmacharin and a Sannyasi, always caring, and skilled in everything that he does. I mean to fast to death and follow Kacha where he has gone. Oh father, I love the handsome Brahmana!'

Maharishi Shukra sees his daughter grief-stricken, and grows angry. He says, 'The Asuras dare kill my sishya who lives in my house! Killing a Brahmana is the worst of all sins and would consume Indra himself. The Rudrabhakta Asuras make me a party to their crime when I revive Kacha and they kill him again. They want me to lose my character as a Brahmana.'

Compelled by Devayani, Shukra is about to call Kacha back again from the dead. But Kacha fears what might happen to his Guru, and says from his master's belly, 'O Master, I am Kacha who worships you. Treat me like your own son, be kind to me Lord.'

Shukra says, 'How did you enter my stomach? I will leave the Asuras this moment and join the Devas!'

Kacha says, 'By your grace, I remember everything that happened. My punya is intact, and my tapasya shakti. With these, I am able to endure the pain that savages me. O Guru, the Asuras killed me, burnt me to ashes, then mixed the ashes in your wine. That is how I am in your belly. But as long as you are alive, the craft of the Asuras will never prevail over the science of the Brahmana.'

Shukra says to Devayani, 'My child, how can I help you now? Kacha is inside me. The only way he can live again is if I die. He cannot emerge unless he rends my belly and kills me.'

Devayani sobs, 'Both your lives are equally precious to me, and both your deaths would savage me equally! If either of you dies, so will I.'

Then Shukra says, 'O son of Brihaspati, you can count yourself successful in all your endeavours, because Devayani loves you well. If you are not Indra disguised as Kacha, learn the Mritasanjivini from me today. No one can come out alive from my stomach. But a Brahmana must not be killed.

So learn the Sanjivini from me, then be born even as my son, rending my belly. But be sure that when you are alive again, you act with grace.'

Kacha learns the secret art of reviving the dead from Shukra; then he tears open his master's belly and emerges as luminous as the Moon on the fifteenth day of the bright fortnight. He sees his Guru's remains lying before him like a heap of tapasya, and using the Sanjivini, Kacha restores Shukra to life.

Worshipping him with love, Kacha says to his Guru, 'I was ignorant until you poured Gyanamrita, the nectar of knowledge, into my ears. You are my father and my mother, Lord. He who is ingrate enough to take knowledge from his Guru, who is the most precious of all precious things in the world, who must be worshipped, and then causes his master injury, shall be hated in the world and damned to find hell for himself.'

Shukra looks at the handsome Kacha, and thinks of how he had drunk him mixed with wine. He thinks furiously of how the Asuras had deceived

him when he was drunk.

Rising in anger, Mahatman Shukra cries, 'From this day, any Brahmana who drinks wine shall lose all his punya and be considered as having committed Brahmahatya. He shall be despised in this world and all the others.

I, Shukra Bhargava, declare this, and let the Brahmanas, honest men, the Devas, men that revere their superiors, and the three worlds hear this edict of mine, which shall regulate the conduct and preserve the dignity of Brahmanas everywhere.'

Then he summons the Asuras, whom fate has robbed of their reason. He says to them, 'Foolish Danavas, Kacha has what he wants. He has learnt the Sanjivini Vidya and is now as powerful as Brahma himself. He will live with me.'

With that Shukra fell silent. In some disarray, the confounded demons return to their homes. Kacha has now spent a full thousand years with his Guru and prepares to return to Devaloka, with his master's leave."

CANTO 77

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "When the thousand years of his vow end, Kacha, with his Guru's permission, is about to depart for Devaloka, when Devayani says to him, 'O Kacha, grandson of Angiras Muni, resplendent are your birth and conduct, your learning, humility and your asceticism. Even as my father worships and honours the Muni Angiras, I adore and revere your father Brihaspati.

Remember this and listen to what I have to say. Recall how I disported myself with you during the years of your vow of Brahmacharya. Now the time of your vrata is over. Now I ask you to turn your love towards me. I ask you to marry me with mantras from the Veda.'

Kacha replies, 'I respect and worship you just as I do your father! Why, beautiful and faultless Devayani, I adore you even more than him. My Guru Shukra Bhargava loves you more than his own life. As his daughter, you merit my worship. I beg you do not ask me to marry you!'

Devayani replies, 'You, also, are the son of a great father and deserving of my reverence and worship. O Kacha, best among Brahmanas, have you forgotten the love I showed for you when the Asuras killed you time and again? Recall that affection, and my devotion, and do not now abandon me for no fault of mine. I truly love you.'

Kacha says, 'Punyavrata, do not ask me to commit such a sin! Lovely one, be kind to me instead. I hold you in higher esteem than I do my master. Virtuous one, your face like the moon, your eyes long as lotus petals, you are Shukra Kavya's child; do not forget that I, too, was born from his body. You are my sister, and we have passed our days happily together.

We understand each other perfectly and I now beg you to allow me to return to my home in the sky. Bless me that I have a safe journey. Whenever you think of me, or speak of me, you must remember me as one who did

not break dharma. I ask you to always serve my Guru readily and single-mindedly.'

Devayani replies in anger, 'If you refuse to make me your wife, even after I have begged you, O Kacha, may all your tapasya and gyana be fruitless!'

Kacha says, 'I have refused you only because you are my Guru's daughter, and not because you have any flaw or fault. Also, my Guru has not said anything to me about marrying you. If it pleases you, curse me.

I have told you what I must do, being a Rishi. I do not deserve your curse, Devayani, but you have cursed me. You have cursed me from passion and not from any sense of dharma. What you want shall never happen, and I say to you that no Rishi's son will ever marry you. You have said that my learning will prove fruitless. So be it. But I say that it shall prove fruitful to whomever I teach the Vidya.'

With that, Kacha flies back to Devaloka, where Indra and the other Devas come out to worship him, with padya and arghya.

Indra says, 'You have achieved what seemed impossible and you shall have immortal fame for this. O Kacha, you will have a share in the havis from every sacrifice.'"

CANTO 78

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "Indeed, the celestials are overjoyed that Kacha has acquired the Sanjivini Vidya. Immediately, he teaches them the secret science of bringing the dead back to life, and the Devas are certain that they can vanquish the Asuras in battle.

Gathering around Indra of a hundred Mahayagnas, they cry to him, 'The time is here to show our might. Kill your enemies, O Purandara!'

Indra Maghavat roars, 'So be it!' and goes forth with his celestial army. On his way he sees some lovely women bathing in a lake in the charmed gardens of the Gandharva Chitraratha. Becoming invisible, he quickly mixes up the women's clothes, which they have arranged neatly on the bank of the lake.

When the women finish bathing, it happens that Vrishaparvan's daughter Sarmishta mistakenly wears Devayani's clothes. Devayani is furious. She cries at Sarmishta, 'Asuraputri, daughter of an Asura, you are my sishya, my inferior. How dare you wear my clothes? You are presumptuous and no good will ever befall you.'

Stung, Sarmishta flashes back, 'Your father is like a hired chanter of praises, a vabdhi in my father's court! He fawns over my father, while Vrishaparvan sits at his ease or even lies stretched out upon his couch. You are just the daughter of a singer of the praises of my father, and one who lives on alms besides.

My father, on the other hand, is the king whose praises your father sings. He is a giver of alms, not a receiver. You are a beggar's daughter and a beggar yourself. Swear at me, if you like, swear to be my enemy; cry in anger, I do not care. You live by the alms of my father, and I can harm you if I choose, but not you me. You want to pick a fight with me, but I do not consider you my equal, beggar!'

Devayani is beside herself. She runs at Sarmishta and tries to tear her clothes from her body. The Asura princess pushes her into a well and goes home, fuming, believing that she has killed her friend and quite pleased with what she has done.

Nahusha's son Yayati is out hunting nearby. His horses are tired and thirsty, and so is he. He sees the well and rides up to it. Peering over its edge, he sees it is shallow and dry, but he also sees a young woman inside who is bright and beautiful as a flame, her skin shining like a goddess'.

Gently, he says to her, 'Who are you? Your fingernails gleam like burnished copper, and the jewels in your earrings are not of this world. Why are you crying? How did you fall into this well covered with grass and reeds? Say, slender-waisted beauty, whose daughter are you?'

Devayani replies, 'I am the daughter of Shukra, who gives life again to the Asuras that the Devas kill in battle. My father does not know what has happened to me. O King, you are wellborn, wellbred and noble. Great are your prowess and your fame. Here is my right hand, its nails as you say like burnished copper. Take my hand and pull me out of the well.'

King Yayati hears that she is a Brahmana's daughter and he draws her out of the well by her right hand. He gazes for a long moment at her long and fine legs, her soft thighs that are exposed; then bowing and smiling at her, he goes back to his capital.

When Yayati has gone, Devayani sees her sakhi Ghurnika who has come in search of her. Sobbing, Devayani tells her what has happened, how Sarmishta pushed her into the well and left her for dead.

'Tell my father everything, Ghurnika, and tell him that I will never enter Vrishaparvan's city again.'

Trembling with rage, Ghurnika stamps back into the Asura's palace and finds Shukra there. Her mind clouded by anger, Ghurnika says to Kavya, 'Great Brahmana, Vrishaparvan's daughter insulted Devayani in the woods and even tried to kill her!'

Shukra, who dotes on Devayani, hurries to the woods, and when he sees his daughter he clasps her in his arms. His voice choking, the wise Shukra Bhargava says, 'My child, whatever fortune or misfortune befalls any of us is because of our own karma. You must have sinned at some time, and this has been the retribution and expiation for you.'

Her eyes still full of fire, Devayani replies, 'Retribution or not, listen to me, father. Listen to what Vrishparvan's daughter Sarmishta dared say to

me. Her eyes red as plums, she says viciously that you, O my father, are only her father Vrishaparvan's hireling, a chanter of his praises, a mere vabdhi.

She said, "You are just the daughter of a singer of the praises of my father, and one who lives on alms besides. My father, on the other hand, is the one whose praises your father sings. He is a giver of alms, not a receiver. You are a beggar's daughter and a beggar yourself."

Not once but many times she said this to me, that arrogant princess, her eyes burning. Father, if what she says is true and I am indeed the daughter of a hired chanter of praises, of one who lives on alms, then I must offer worship to Sarmishta and hope to receive her grace.'

Shukra says, 'Devayani, you are no daughter of a hired adorer, and neither do I take alms or receive gifts. You are the daughter of one who worships none but is worshipped by everyone. Vrishaparvan knows this, as do Indra and Yayati also. The ineffable Parabrahman, the Ultimate and sovereign Godhead, is my support and strength. Brahma himself has said that I am the master of all things in Heaven and Earth. I send down the rains, Devayani, to nourish all creatures and green plants, to nurture everything that lives.'

Thus, Shukra tries to console his distraught daughter."

CANTO 79

SAMBHAVA PARVA CONTINUED

Vaisapayana said, "Shukra continued, 'Devayani, he who masters anger and learns to ignore the meanest words of his enemies, conquers all. The Sages say that the true charioteer never gives slack to his reins. The true man or woman also never gives in to his or her anger. He who subdues his own anger conquers everything.

A Mahatman always forgives, sloughing off his fury as a snake does its skin. He or she who never yields to rage, despite being provoked by evil words or deeds, certainly finds dharma, artha, kama and moksha.

Between the man who ceaselessly performs penance and sacrifices every moon for a hundred years and he that never feels anger, the second is the superior. Children, boys and girls who do not know right from wrong, surely quarrel. The wise do not imitate them.'

Devayani responds, 'Father, I also know the difference between anger and forgiveness and which is superior. But when a disciple is disrespectful, his Guru should never forgive him if the master truly wants his sishya to mend. Therefore, I do not desire to live any longer in a country where evil has such sway. The wise, who live in dharma, will not live among those that speak ill of noble birth and courteous conduct. Father, one should live where pure birth and noble conduct are both respected; indeed, the Rishis have said that this is the best kind of place in which to live. The vicious words of Vrishaparvan's daughter burn my heart, like dry fuel that men use to kindle a fire.

Nothing in the three worlds is more wretched than for a man to adore his enemies, when they are blessed with fortune and wealth while he himself has none. Why, the greatest Sages have said that death is preferable for such a man.'"

CANTO 80

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "Now Shukra Kavya, greatest of Bhargavas, becomes angry. Having lost his temper, he goes to Vrishaparvan, and without weighing his words, says irately, 'O King, like the very Earth, sins do not bear fruit immediately. But gradually, secretly, they destroy the sinners.

The fruit of sins are visited either upon oneself, one's sons or grandchildren, even; for sin must bear fruit. Like heavy food, it cannot be digested. You killed the Brahmana Kacha, Angiras' grandson, a virtuous man, a knower of dharma, again and again, while he lived in my asrama as my dutiful and loving disciple.

O Vrishaparvan, for this crime and for your daughter Sarmishta's intolerable abuse of my daughter Devayani, I am going to leave you and your race. Why do you stare at me, O King; do you think I am lying to you, or that I am a fool? I see that you want to make light of your sins, rather than correct them and find some forgiveness.'

Vrishaparvan says, 'O Bhargava, I have never said that you are a liar or tried to find any fault with you. Indeed, you are the very embodiment of dharma and satya, virtue and truth.

I beg you be merciful to me! O Bhargava, if you actually leave us, we shall plunge down into the Patalas and dwell there in the depths of the Ocean, for there is nothing else we could do.'

Shukra retorts, 'Asuras, go to the bottom of the Sea or fly and scatter in every direction: I do not care! I cannot bear to see my daughter grieve. She is more precious to me than my life; why, my life depends on her.

You must placate her. Even as Brihaspati always seeks the welfare of Indra, so have I always sought yours with my tapasya shakti.'

Vrishaparvan says, 'O Bhargava, you are the absolute master of whatever the Asura lords of this world possess – their elephants, cows,

horses, and even myself!'

Shukra says, 'If you speak the truth then you will placate Devayani.'

Shukra goes and tells Devayani what Vrishaparvan said. But she answers him, 'Bhargava, Father, if you are indeed the Lord of the Asura king and all his wealth, let Vrishaparvan come here and tell me so himself.'

Vrishaparvan comes to Devayani and says, 'Lovely Devayani of the sweet smile, I will give you whatever you ask for, do whatever you want, however difficult it might be.'

Devayani says at once, 'I want Sarmishta, with a thousand sakhis, to attend on me as my handmaiden. She must also come with me to my husband's house, wherever my father chooses to give me.'

Vrishaparvan says to a maid that waits on him, 'Go and fetch Sarmishta here at once. She will do as Devayani says from now.'

The sakhi goes to Sarmishta and tells her, 'O Sarmishta, come with me and save our people. Shukra Bhargava has threatened to leave the Asuras unless Devayani is pacified. Princess, you have to become Devayani's handmaiden from now, and serve her in everything.'

Sarmishta replies, 'I will come happily. Shukra and Devayani must not leave the Asuras through any fault of mine. I will become Devayani's handmaiden.'

At her father's command, Sarmishta emerges from her father's great palace in palanquin, with a thousand of her sakhis. She folds her hands to Devayani and says, 'These thousand girls and I are all your servants. I will follow you wherever your father gives you away.'

Devayani replies tartly, 'I am the daughter of one who chants your father's praises and lives by the alms that your father gives him. You, Sarmishta, are the daughter of one whose praises my father sings, who gives alms to my father. How can you become my servant?'

Sarmishta murmurs, 'One must always serve one's family and one's race, and I will do as my father asks, happily. I will be your handmaiden and go with you wherever you are given in marriage.'

When Sarmishta says this, Devayani turns to Shukra and says, 'Father, greatest of Brahmanas, I am satisfied. I know now that your power and your wisdom are not in vain. I will enter the Asura's city again.'

Happily, Shukra goes back into Vrishaparvan's city and the Danavas all worship him, their Guru, devoutly."

CANTO 81

SAMBHAVA PARVA CONTINUED

Vaisampayana continued, "Some weeks pass, then Devayani goes to the same woods to take her pleasure there. She goes with Sarmishta and two thousand sakhis attending on her. Happy together, the young women roam freely through the charmed garden of Chitraratha, drinking nectar from flowers, feasting on rare and delicious fruit. Joy goes with them.

Nahusha's son Yayati, out hunting deer again, arrives there once more, tired and thirsty again. That king sees Devayani, Sarmishta and the other sakhis, all wearing unearthly ornaments, and full of voluptuous languor because of the flower wine they have drunk freely. Devayani, the most beautiful among them, her smile dazzling, her skin the softest and fairest, lies stretched upon some lush grass, while Sarmishta gently massages her feet.

Yayati sees all this, and says to the two of them, 'Lovely ladies, tell me your names and whose daughters you are. It seems to me that these two thousand handmaidens all attend on the both of you.'

Devayani answers him, 'Manavottama, best of men, I am the daughter of Shukra Bhargava, the Asura Guru. This is my sakhi and my handmaiden Sarmishta. She attends on me wherever I go and she is the daughter of Vrishaparvan, king of the Asuras.'

Yayati wants to know, 'How is the lovely princess your handmaiden? I marvel at this.'

Devayani replies, 'Fate is responsible for everything that happens. Do not marvel, because Fate has made Sarmishta my handmaiden. By your face, and from your attire, you seem to be a king. You speak chastely, and nobly; your language is of the Veda. Who are you, whose son, and where have you come from?'

Yayati says, ‘While I was a brahmacharin, I heard and studied all the Vedas. I am known as Yayati, a king’s son and a king myself.’

Devayani asks, ‘King, why have you come here? To gather lotuses, to fish, or to hunt?’

Yayati says, ‘Lovely one, I have been out hunting deer and felt thirsty. I came looking for water. I am exhausted, but say a word and I will leave.’

Devayani answers, ‘Leave? My two thousand sakhis and my handmaiden Sarmishta are here to serve you. I ask you to become my friend and my lord. And may fortune be with you.’

Yayati replies, ‘Beautiful Devayani, I do not deserve you. You are the daughter of a Brahmana, Shukra Bhargava, and you are immeasurably my superior by birth. Your father cannot give you away even to the greatest king.’

Devayani replies, ‘Brahmanas have married Kshatriyas before, and Kshatriyas have married Brahmanas. Your father is a Rajarishi and so are you. Son of Nahusha, marry me!’

But Yayati says, ‘Most beautiful one, it is true that the four varnas sprang from the same Body. But their dharma and natures are not the same. The Brahmana is the purest and the highest of the four.’

Devayani says, ‘No man other than you has ever touched my hand before. You took my hand once and I ask you to take me for your queen. For how will any other man ever touch this hand which you, a Rajarishi, have touched?’

Yayati says, ‘The wise know that a Brahmana is more dangerous than an angry snake or a blazing fire, and must be avoided.’

Says Devayani, ‘Purusharishabha, why do you say that a Brahmana should be avoided like an angry snake or a blazing fire?’

The king replies softly, ‘The snake kills one person, even as the sharpest weapon does. But an angry Brahmana consumes whole cities, why kingdoms, in a moment. Therefore, bashful one, a Brahmana is more dangerous than a snake or fire. I cannot marry you unless your father gives you to me.’

Devayani says, ‘I have chosen you to be my husband and you are saying that you will take me for your wife if my father gives me to you. Fear nothing and you will not even have to ask my father for my hand.’

Devayani despatches one of her sakhis to her father, to tell him everything. As soon as he hears what has happened, Shukra arrives in

Chitraratha's garden and sees Yayati, who worships him reverently and then stands with folded hands, awaiting the great Bhargava's command.

Devayani says, 'Father, this is the son of Nahusha. He took my hand and saved me when I was in the well. I beg you give me to him to be his wife, for I will not marry any other man.'

Shukra exclaims, 'Splendid Kshatriya, my daughter wants you for her lord. I give her to you freely. O son of Nahusha, take her for your wife.'

The cautious Yayati says, 'O Brahmana, I want your blessing that I shall be spared the sin of begetting a half-breed child upon her.'

Shukra says, 'I will absolve you of the sin. Do not be afraid to marry my exquisite child. Keep her well, and may you enjoy transports of joy in her company.

You must also look after every need of the other young woman, Vrishaparvan's daughter. But you must never call her to your bed.'

Yayati circumambulates the Brahmana in pradakshina, and he marries Devayani with every auspicious ritual prescribed in the Shastras.

Honoured by the great Shukra and his disciples the Asuras, receiving in some joy the precious Devayani, and her sakhis, Sarmishta and the other two thousand, Yayati returns to his kingdom, at Shukra's behest."

CANTO 82

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "Yayati returns to a joyous welcome from his people. His capital is even like Indra's city, and he brings his wife Devayani into his private royal apartments, in his antahpura. Devayani then asks her husband to build a fine mansion for Sarmishta and her thousand sakhis in the asokavana in the palace garden. Yayati has such a mansion built in quick time, and spares no effort in seeing to Sarmishta's every comfort and luxury.

Nahusha's regal son dallies only with Devayani, even like a Deva, for many years, in perfect bliss. Then, one day, Devayani conceives and gives birth to a fine son. A thousand more years pass—for the beings of those days are far longer-lived than in these dwindled times, they are indeed like gods in their years and days and nights—and Vrishaparvan's daughter Sarmishta attains puberty and sees that she is in season.

She becomes anxious, 'My season has come, but I have not taken a husband. Whatever shall I do? My body yearns for a strong man and to have his child. Devayani has become a mother and my youth seems to be doomed.

Shall I take Devayani's husband for my own and bear his child? Yes, that is what I will do. I will ask to meet him in private and the great king will not refuse me.'

As fate is mysterious, just as she is thinking these forbidden thoughts, Yayati strolls through the asokavana, aimlessly. He sees Sarmishta appear from behind a tree and stops in his tracks. She stands silently before him, a flush on her fair cheeks. He sees how her womanhood has bloomed.

Smiling bewitchingly, now that she is alone with him and nobody watching them, she folds her hands and says, 'O son of Nahusha, I have heard that no one can see the women who live in the private chambers of Soma, Indra, Yama, Varuna, and in yours, O King.

You know, Yayati, that I am wellborn and beautiful as well. I have seen you gaze at me. I am in my season, O Rajan. I beg you let my womanhood not be wasted; make a mother of me!'

Yayati replies, 'I know very well how nobly born you are, in the proud race of the Danavas, and you are beautiful almost past compare; why, I see no hint of any flaw in your face or your form. It is true that I desire you powerfully, but you also know what Usanas' command was when I married his daughter: that I would care for your every need, but I would never summon Vrishaparvan's daughter to my bed.'

Sarmishta says, 'O King, it is said that it is no sin to lie: in jest, about a woman a man wants to enjoy, to be married to, when in mortal danger, and if one's entire fortune is about to be lost. A man who lies about these five incurs no sin.

Devayani and I have both come here for your pleasure, and you have sworn to do everything in your power to please us both. When you said that only she would come to your bed, you lied, O King!' says Sarmishta archly.

Yayati replies, 'A king should always be an example to his people. A king who lies will certainly sin, and find his destruction. As for me, I dare not lie, even if the greatest calamity threatens me.'

Says Sarmishta, 'Rajan, a woman can look upon her dear friend's husband as being her own. A friend's marriage is one's own. You have married my friend, and by doing so you have married me. You are my husband, too! Besides, you did swear to do everything in your power to keep me happy.'

Yayati says, still doubtfully, 'I have indeed sworn to give you whatever you want. Tell me what I should do.'

Sarmishta then says, 'Save me from sin, Yayati. Father a child in me, and let me fulfil a woman's highest dharma, of becoming a mother. I am Devayani's slave, and you are her lord and master. You are my lord and master, too, as much as you are hers. I beg you, make love to me, great King, and make me a mother.'

So enticing is she that Yayati allows her to persuade him. There beneath an asoka tree, he grants her wish. When he has made love to her several times, they part affectionately, Sarmishta returning to her mansion and Yayati to his palace.

The lovely Sarmishta conceives, and in due course gives birth to a child as splendid as a Deva child, his eyes as long as lotus petals."

CANTO 83

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "When Devayani hears that Sarmishta has had a baby, envy stings her like a serpent, O Bharata. Devayani goes to Sarmishta and says angrily, 'You have sinned, lustful woman!'

Sarmishta replies, 'A Rishi of great dharma and a knower of the Vedas came here and I asked him to grant me a boon, and father a child on me, for I was in my time. In dharma, he did as I asked and this child is his.'

Devayani says, 'If this is true, then you have not sinned. But tell me the name and gotra of the Brahmana, if you know them.'

Sarmishta says, 'He is as splendid as Surya Deva. Seeing him was enough; I felt no need to ask for his name or gotra.'

Calming down, Devayani smiles, 'Well, if this is true and you have a child by a noble Brahmana, I have no reason to be angry with you, but to rejoice.'

They embrace and spend some time together happily, talking and laughing, then Devayani returns to her palace. Rajan, Yayati also begets two sons, Yadu and Turvasu, upon Devayani and they are like Indra and Vishnu.

And that Rajarishi fathers three sons on Vrishaparvan's daughter Sarmishta: Drahyu, Anu and Puru.

One day, Devayani and Yayati go walking in a secluded part of the asokavana. Suddenly, they see three children of unearthly beauty playing there, innocently.

Devayani asks in surprise, 'Whose children are these, Rajan, who are so handsome that they seem like a Deva's sons? Why, they are as resplendent and beautiful as you are!'

Without waiting for his reply, Devayani goes up to the trusting children and asks, 'Who are you? Who is your father?'

The children point at Yayati, and say their mother is Sarmishta. They then run to their father and lovingly hug his legs. Yayati dares not caress

them back before Devayani, but stands as if turned to stone. Crying that he ignored them, the boys run to their mother.

But Devayani follows them, and rounds angrily on Sarmishta, 'You have betrayed me, you have lied to me, even being my friend and dependent on me. How did you dare, Sarmishta? This is your Asura nature, to lie!'

Sarmishta says, 'Sweet friend, I did not lie to you, what I said about a splendid Rishi is true. I have done nothing to break dharma and I do not fear you.

When you chose the king to be your husband, so did I in my heart. My beautiful Devayani, a dear friend's husband is one's own, as well. You are the daughter of a great Brahmana and I love and respect you. But I love and revere this Rajarishi even more!'

Devayani now turns on Yayati, 'You have betrayed me and I will not live here any more!'

Her tears flowing from eyes red with rage, she turns and walks away. Alarmed and sorry for her, Yayati goes after her. But try as he will to pacify her and persuade her not to leave, she will not listen. Soon enough she comes before Shukra, the son of Kavi, with Yayati right behind her.

Devayani folds her hands to her father and takes the dust from his feet. Yayati does the same, worshipping the Bhargava.

Then Devayani sobs, 'Father, adharma has vanquished dharma. The lowly have scaled great heights and the noble have fallen. This King Yayati has fathered three sons on Vrishaparvan's daughter Sarmishta, while I, my father, have just two.

O Bhargava, Yayati is famed for his knowledge of dharma. But I say to you, O Kavya, he has left the path of righteousness.'

Shukra says angrily, 'Kshatriya, you have embraced vice though you know dharma in every nuance. I curse you that infirmity paralyses you!'

Yayati says, 'Holy One, the Danava king's daughter asked me to make her womanhood fruitful, while she was in her season. I only did as she asked from a sense of dharma, and not from any wantonness or lust. The man who will not beget a child on a woman in her season, who asks him, is called an embryo-killer by those that know the Vedas. O Bhargava, when a man is approached by a woman in her time, full of desire, and he refuses her, surely he is a sinner. I went to Sarmishta in dharma and not from lust.'

Shukra replies, 'Son of Nahusha, you should have first asked me and awaited my command. What you did is a betrayal of dharma, as well as

theft. I curse you to lose your youth and become an old man!'

At once, Yayati becomes old and decrepit.

Yayati says, 'Bhargava, I am not yet satisfied with my manhood or with being with Devayani. I beg you, withdraw your curse.'

Shukra answers, 'I can never lie. Even now, O King, my curse is upon you. But you can, if you wish, exchange your decrepitude for the youth of another.'

Yayati says, 'Brahmana, say that whichever of my sons gives me his youth and takes my age shall be my heir and have great virtue and fame.'

Shukra replies, 'So be it. Think of me, O son of Nahusha, when you exchange your age for your son's youth, and he shall be your heir, have a long life, universal fame and many children!'"

CANTO 84

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "His youth gone, trembling with weakness and age from Shukra's curse, he calls his eldest, and also the most accomplished son, Yadu, and says, 'My child, look what Usanas' curse has done to me. I am old and infirm, my skin is wrinkled and my hair all grey.

But I have not yet satisfied the desires of my manhood. Yadu, take this age from me and give me your youth. When a thousand years have passed, I will return your youth to you and take back my age.'

Yadu replies, 'With age one cannot eat and drink as one wants. O King, I cannot do what you ask. White hair, dejection, weakness, wrinkles, emaciation, not being able to work and being defeated by one's companions – these are not for me, I could not bear them.

Father, you have other sons, more precious to you than I am. You know all about dharma: ask one of them to take your age and give you his youth.'

Yayati says, 'You are born from my heart, but you will not give me your youth. I curse you that your sons shall never be kings!'

He now calls Turvasu, 'Turvasu, take this age of mine and give me your youth for a thousand years, for my desires are not fulfilled. After a thousand years, I will return your youth to you and take back my age and weakness.'

Turvasu replies, 'I detest old age, father; it takes away every appetite and pleasure. It robs one of strength and beauty, of intellect and one's very life.'

Yayati says to him, 'You are born from my heart, my son, but you will not give me your youth. Turvasu, your race shall become extinct. Wretched prince, you will be a king of half-breeds, among whom lowborn men father children on blue-blooded women. You will rule tribes of meat-eaters, mean-spirited, who don't think twice before sleeping with their masters' wives, who live like animals and birds, sinners with no trace of nobility in them!'

Yayati now calls Sarmishta's son Drahyu and says, "Drahyu, my child, take my age for a thousand years and give me your youth so I can satisfy all my desires. After a thousand years, I will return your youth to you and take back my infirmity.'

Drahyu replies, 'Father, how can an old man enjoy riding on elephants and in chariots; how can he ride horses or women? I cannot take your age and give you my youth.'

Yayati says to him, 'You are born from my heart, but you will not give me your youth. Your most ardent desires shall never be fulfilled! You will be a king, and only in name, of a land where there are no roads for men, horses, chariots and elephants; not even for mules and goats, or for bullocks or palanquins. You will be a king where the only paths are waterways and the only transport boats and rafts.'

Yayati calls Anu and says, 'My son Anu, take my age and give me your youth for a thousand years. I will return your youth to you after a thousand years, and take back my age.'

Anu replies, 'The old eat like dribbling children and are incontinent. They cannot offer libations into the sacred fire at yagnas. They are unclean and impure. Father, I cannot take your age from you.'

Yayati says to him, 'You are born from my heart, but you will not give me your youth. You find so much wrong with old age that old age will overtake you anyway. Anu, your children shall die as soon as they become youths, and neither will you ever perform any yagna before a sacred fire.'

Finally, Yayati calls his youngest son Puru and says to him, 'You are my youngest son, Puru, but it seems you shall become my heir. Look at this age that the curse of Kavya has brought upon me: my hair turned white, my skin wrinkled. But I have not satisfied the desires of my youth and manhood. Puru, my child, take my age from me and give me your youth. When a thousand years pass, I will return your youth to you and take back my old age.'

Puru replies without hesitating, 'I will do whatever you say, father. O King, I will take your old age upon myself and do you take my youth and enjoy every pleasure of life with it. And I will live as you command.'

Yayati says, 'Puru, I am well pleased in you. And for that I say to you, yours shall be a great reign and everyone in your kingdom will be happy and contented. They shall have their every desire fulfilled.'

The Rajarishi Yayati then thinks of Shukra Bhargava and takes his son Puru's youth from him, giving the young prince his decrepitude."

CANTO 85

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "The great King Yayati begins to enjoy himself, to indulge his every appetite, with his son's youth. O Bharata, he lives in dharma while pursuing his pleasure, and never leaves the path of virtue and sanctity.

Yayati worships the Devas with yagnas; he adores his Pitrs with Sraddhas; he pleases the poor with generous daana, charity; he gives munificently to deserving Brahmanas; he entertains everyone entitled to hospitality with a king's food and drink. He protects Vaishyas; he is kind to Sudras.

He puts down crime and criminals in his kingdom, so that it is a haven of safety and order. Yayati is like another Indra to all his subjects, high and low. Powerful like a young lion, he enjoys every happiness and pleasure, but never transgressing dharma; he sates his every desire. His only sorrow is that the thousand years of youth he has taken from his son must end one day.

He is a master of the mysteries of time, its divisions – auspicious and otherwise. Reading the suitable kaalas and kaasthas, he dallies with the Apsara Viswachi, sometimes in Indra's exotic garden Nandana; at others in Alaka, Kubera's exquisite city; at times, on the peaks of Mount Meru in the North.

When a thousand perfect years have passed, that king of dharma calls his son Puru, who is an aged man, and says to him, 'My son, bane of your enemies, I have enjoyed every pleasure with the youth you gave me, each in its season, indulging my every desire as much I as could.

But I have learnt that desires do not subside with indulgence; they burn more fiercely like fire fed with ghee. Why, if one man owned the Earth and everything that is in her—all her paddy and barley, her silver, gold and gems, her animals and women—he would still not be satisfied.

One should renounce one's very desire, the very hunger for enjoyment. Desire is the deadly enemy, the fatal sickness. Only he that has cast away his desires (hard indeed for sinners and the evil minded to do), which do not wane with age or infirmity, only such a man can be truly happy.

For a thousand years, my heart was bent upon satisfying my every desire. The more I indulge my desires the stronger they grow. Now I mean to cast off desire itself and fix my mind on the Parabrahman. I will go away into the forest and pass the rest of my life among innocent deer, with no thought of possessions or enjoyments of the flesh.

Puru my son, as for you I am well pleased in you, my child, very well pleased. Here, take back your youth. Take my kingdom, as well. You are my truest son, the one who has served me in every way; why, you sacrificed your youth for me.'

Nahusha's son Yayati takes back his old age from Puru and restores his son's youth to him. Now Yayati wants to crown Puru king. But the four varnas, led by the Brahmanas of the kingdom, protest.

They say, 'Lord, how can you make Puru the king, passing over Devayani's son Yadu, who is the great Shukra's grandson? Yadu is your firstborn son, after him Turvasu, and of Sarmishta's sons the first is Drahyu, then Anu, and Puru is indeed the very youngest. How does the youngest prince deserve the throne over his elder brothers? This is not dharma as we see it, and we ask you to observe dharma in this momentous matter.'

Yayati then says to the four varnas, the Brahmanas at their head. 'Listen, my people, to why Yadu, my eldest son, should not have the kingdom. I asked him to do something, but he would not; he disobeyed me. The Rishis say that a disobedient son is no son at all.

But the son who obeys his parents, always seeking their welfare, being agreeable to them, is indeed the true son. Yadu did not do what I asked of him, nor did Turvasu; Drahyu and Anu showed scant regard for my wishes. Puru alone obeyed me; why he gave his youth to me for a thousand years, after Shukra cursed me.

Therefore, my youngest son shall be my heir. He took my age upon himself; why, he is more than a son, he is a true friend. Also, Kavi's son Shukra himself has said that the son that obeys me, and only he, shall become my heir. The Bhargava says that prince would bring the world under his sway. So, I beg you my friends, let Puru become your king. He is

the most deserving and righteous among my sons, the only one truly fit to become king.'

The people then say, 'You speak the truth, O King, and even if he is the youngest, the son that seeks the welfare of his parents and obeys them, deserves to prosper. From what you say, Puru deserves the crown; besides, if Shukra himself has commanded it, we have no further argument.'

His people content, Nahusha's son Yayati crowns Puru king. Having made the kingdom over to his youngest, Yayati performs the ritual initiation to take Sannyasa and retires into the jungle. When he has taken the vows, he leaves his great city forever, accompanied by some Brahmanas and Rishis.

The sons of Yadu come to be called the Yadavas; Turvasu's sons become the Yavanas. Drahyu's sons are the Bhojas, while the Mlechchas are the sons of Anu.

However, the progeny of Puru are the noble Pauravas, into which royal house, O Rajan, you have been born: to rule with dharma as your sceptre, and your passions under perfect control."

CANTO 86

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "Having crowned his precious son Puru as king, Nahusha's son Yayati goes away into the vana and becomes a hermit. He lives in an asrama with some Rishis, keeps many severe vratas, eating only fruit and roots, subjecting himself to every privation; and finally Yayati ascends into Swarga.

In Swarga, he spends some years in perfect bliss, but then Indra casts him down from his heaven. I have heard, Rajan, that though he is cast down, Yayati does not fall to the Earth but remains suspended in the firmament. I have heard that, later, he enters Devaloka again with Vasuman, Ashtaka, Pratardhana and Sibi."

Janamejaya said, "Tell me why Indra cast Yayati down from Devaloka, and how he enters Swarga again. O Brahmana, tell me this in the presence of all these Rishis.

Yayati, lord of the Earth, is truly like the king of the Devas himself. The progenitor of the mighty race of the Kurus is as splendorous as the Sun. Tell me everything about his life in Swarga and Bhumi, for he is a lustrous one, his fame known throughout the world, and his deeds and achievements are matchless."

Vaisampayana said, "I will tell you the sacred tale of Yayati's adventures on Earth and in Heaven. The legend consumes the sins of those that listen to it, for it is holy indeed!

Having made Puru the king, Yayati, son of Nahusha, expels his other sons, Yadu the eldest of them, out among the Mlechchas. He then enters the forest and lives there as a Vanaprastha, subsisting on fruit and roots.

He gains immaculate control over his mind and his passions, and performs many sacrifices to gratify the Devas and the Pitrs. He pours libations of ghee into the agni, according to the rites prescribed for Vanaprasthas. He entertains guests and strangers with roots and fruit, and

offerings of ghee, and then he himself eats the seeds of wild corn which he forages for in the forest.

For a thousand years, Yayati lives as a forest-dwelling hermit. He keeps a mowna vrata, a vow of silence; and now, his mind perfectly controlled, he eats nothing and lives just on the air he breathes; neither does he sleep at all: for a whole year.

For another year, he intensifies his austerities, sitting amidst five fires, four that he kindles around himself and the fifth is the Sun above. Then, still never eating or sleeping, only breathing (occasionally), he stands on one leg for six months, still as a stone.

Thus, Yayati rises straight into Devaloka, and his sacred fame has spread across Bhumi and Swarga."

CANTO 87

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "While Yayati, kings of kings, lives in Devaloka, the Devas, the Sadhyas, the Maruts and the Vasus revere him.

His mind perfectly stilled, the king would, from time to time, journey from Devaloka to Brahmaloka. I have heard that long years he spent in the realm of the Devas.

One day, while Yayati is with Indra, the Deva king asks the king of the Earth, 'Yayati, what did you say to your son Puru when he took your decrepit age from you and gave you his youth? What did you say when you gave him your kingdom?'

Yayati replies, 'I told him that all the lands between the Ganga and the Yamuna were his. This was the heart of the kingdom; while his brothers would rule the outlying countries. I also told him that those without anger are always superior to those under its sway; that those who forgive are always better than the unforgiving.

Man, I said to my son, is superior to animals. Among men, the learned are higher than the ignorant. I said that if he was wronged, he should never wrong in return, for a man's anger does not burn his enemy but only himself. Indeed, it takes away his every virtue and bestows it upon the one that he wounds with his fury.

I said to him that he should never injure anyone with harsh or cruel words; never vanquish his enemies by vile means; never speak scornfully of anyone, or utter sinful words that might hurt another.

He that wounds others with sharp words, as if with thorns, I said to my son, is a man that bears Rakshasas upon his tongue. Prosperity and fortune fly at his very sight. I said that he should make men of dharma his models, and always compare what he did with their exalted deeds, while ignoring whatever the evil say.

He must imitate the deeds of the Sages; for those wounded by savage words weep day and night because cruel speech strikes at a man's very entrails. Wise men, gentle men, never loose these barbs at anyone.

Nothing in the three worlds surpasses kindness, friendship, charity and sweet speech to all. Always speak soothingly, never scorchingly. I said to my son that he should always revere those that deserve his reverence; that he should always give and never beg!'"

CANTO 88

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "Now Indra asks Yayati, 'O King, after you had performed your dharma, you became a Vanaprastha and a Sannyasi in the jungle and performed tapasya. Tell me, Yayati, son of Nahusha, who is your equal in penance and austerity?'

Yayati replies, 'Vasava, in tapasya, I see no one who is my equal; not among men, the Devas, the Gandharvas or the Maharishis.'

Indra says sternly, 'King! You disrespect your superiors, your peers and even your inferiors with this hubris. You do not know their true worth in punya or tapasya. Your own punya has dwindled by this and you must fall from my world.'

Yayati says, 'Sakra, if my punya has indeed diminished and I must fall from Swarga, let me, O King of the Devas, fall among the good and the honest.'

Indra says, 'Rajan, you will fall among the wise and the virtuous, and you will find great fame for yourself. But hereafter, Yayati, never underestimate or demean your equals or your superiors.'

Yayati falls from Devaloka. As he is falling, the Rajarishi Ashtaka, protector of dharma, greatest of royal Sages, sees him.

Ashtaka asks, 'Who are you, O youth whose beauty equals Indra's, who blaze like Agni, falling from on high? Are you Surya Deva emerging from behind a cloudbank? Why, seeing you fall by the path of the Sun, brilliant as Agni or Surya, all creatures swoon, while wondering who you are.

We see you upon the path of the gods, your tejas like Indra, Surya or even Vishnu's, and we ask you: who are you? If you had greeted us, we would not have been rude enough to greet you first. But now tell us who you are and why you are falling into our realm.

Ah, be without fear; may all your sorrow and afflictions be over! You are now with the virtuous and the wise; even Indra, who slew Bala, can do you

no harm here. O you seem to be as mighty as Indra. We, the wise and the virtuous, always relieve those that are stricken by misfortune and grief.

Everyone here is as wise and honest as you are. So remain here in peace. Only Agni can give heat; only Bhumi can make a seed germinate; only Surya can illumine all things; so, too, only the Sadasya, a Guest, can command the wise and the virtuous.'"

CANTO 89

SAMBHAVA PARVA CONTINUED

"Yayati says, 'I am Yayati, son of Nahusha and the father of Puru. My punya is reduced because I showed disrespect for every creature, and I am cast down from the realm of the Devas, Siddhas and Rishis. I am older than all of you, which is why I did not greet you first. I know that a Brahmana always reveres his elders.'

Ashtaka says, 'You say an elder is worthy of reverence, but the real elder is he that is one's superior in gyana and tapasya.'

Yayati replies, 'Sin devastates the punya from the four kinds of dharma. Vanity contains the seed that leads one to hell. The good never follow the evil, but always live in dharma so their punya increases.

I had great punya myself, but I have lost it all now, and I will hardly be able to recover it, not with the severest tapasya. Seeing my fate, let anyone who seeks his own welfare abjure vanity.

He who acquires great wealth should perform great sacrifices; he that is profoundly learned must remain humble; he who has studied the entire Veda must withdraw his mind from every sensual pleasure and devote himself in dhyana. Such men shall surely find heaven.

Let him who acquires great wealth not exult; let not the man who has studied the Veda in full become proud. Men have different natures, and destiny reigns supreme. Power and effort are both in vain. Wise men know that Fate rules everything and they neither exult nor lament whatever fate might bring them, fortune or misfortune.

When men truly realise that sorrow and joy depend not upon their exertions, nor are these in their power to control, but Fate bestows both, each in its season, they will learn to rise above exulting and grieving.

The Sage is always contented, not celebrating at fortune nor lamenting over misfortune. Destiny is supreme; it is unbecoming to exult or grieve over anything.

O Ashtaka, I never allow myself to yield to fear. I never succumb to grief. I know that I shall be exactly as the Great Lord of all things has ordained that I be. Insects and worms, all plants, snakes and other creatures that crawl, vermin, fish in the water, stones, grass, wood, indeed, all things moving and immobile shall be united with the Parabrahman once they are free from the results of their karma.

Joy and sorrow are ephemeral. Hence, O Ashtaka, why should I ever grieve? We cannot fathom what we must do to avoid misfortune, or why it comes; but we can decide not to grieve over it!'

Yayati of great dharma is in fact Ashtaka's maternal grandfather. Now, in the Sky, Ashtaka asks him, 'Rajadhiraja, King of kings, tell me all about the worlds you have been in and enjoyed; tell me how long you were in each one. You speak of the precepts of dharma like the greatest masters who know the deeds and the teachings of the greatest Beings, intimately.'

Yayati says, 'I was a great king on Earth, and the whole world was my domain. Leaving my kingdom to my son, I sat in tapasya for a thousand years and gained many lofty realms with my punya. I dwelt in these for another thousand years and then attained to a still more exalted realm: Indraloka, of untold beauty, a hundred yojanas on every side, realm of a thousand portals.

There, too, I lived a full thousand years and then attained to a higher world yet: Brahmaloka, of perfect grace and bliss, where there is no ageing or decay. Here, too, I lived for another thousand years, and then ascended to a loftier world, Vishnuloka, realm of the God of Gods. There I spent another thousand years, blissfully.

I have dwelt in countless worlds, which the Devas adore, and I was as powerful and lustrous as a Deva. I could assume any form I chose, and I spent a million years in the enchanted and incomparable Nandana, dallying with Apsaras under trees so grand and wondrous that I can hardly describe them. Their flowers are exquisite and the scents of these truly heavenly.

After countless years, of unalloyed beatitude, one day a grim-faced messenger cried thrice to me in his voice of thunder, 'Ruin! Ruin! Ruin!' O lion among kings, immediately I fell from Nandana, for my punya was ruined. I heard the Devas crying in dismay, 'Alas! Yayati's punya is ruined and the king of dharma is falling.'

As I fell, I cried to them, 'Where, O Devas, are the wise ones amongst whom I can fall?'

They pointed this sacred yagnashala out to me. I saw smoke rising from your fires, I smelt the ghee that is being poured ceaselessly into it; guided by these, I have fallen towards you, and my heart is glad to see you all.’”’

CANTO 90

SAMBHAVA PARVA CONTINUED

"Ashtaka says, 'You lived in the Nandana for a million years and you could assume any form you chose. Then why, O greatest among the kings of the Krita Yuga, have you been forced from that world and come here?'

Yayati answers, 'Just as, on Bhumi, family and friends forsake men who lose their wealth, in Swarga, Devendra and his Devas forsake those who lose dharma and their punya.'

Ashtaka says, 'How can a man lose his dharma and punya in that realm? Also, tell me, mighty King, the various karmas that lead to the various lofty worlds. I know that you have intimate acquaintance with the lives and teaching of Great Beings.'

Yayati says, 'Holy One, men that praise themselves find the hell called Bhauma. Though they are in fact macilent, they grow fat on Earth, and have sons and grandsons, all of whom become food for vultures, dogs and jackals. One should never praise oneself. Tell me, O King, what more you wish to hear.'

Ashtaka says, 'When age kills the body, vultures, peacocks, insects and worms devour it. Where does the man go? How does he return to life? And I have not heard of this hell called Bhauma on Earth.'

Yayati answers, 'When he quits one body the man enters a mother's womb, according to his karma, and remains there formlessly, until his time comes and he becomes an embryo, and then is born again into the world and walks upon the surface of the Earth.

This Earth is Bhauma, the hell into which he falls because he does not regard death or work toward attaining mukti. Some live in Swarga, by their punya, for sixty thousand years, others for eighty thousand; then, inevitably, they fall. When they fall, they suffer attacks from various Rakshasas, who

appear as sons, grandsons, and other relatives. Finally, they withdraw their hearts and in despair seek moksha.'

Ashtaka asks, 'For what sin do the Rakshasas attack the fallen? Why are they not destroyed? Why do they enter another womb, and grow organs and develop senses?'

Yayati replies, 'Falling from heaven, the being becomes a subtle fluid. This fluid becomes semen, the seed. The seed enters the mother's womb in her season, develops into an embryo and emerges as a child, just like a fruit from its flower.

Entering trees, plants, water, air, earth and space, the spirit fluid becomes all the creatures that are to be seen.'

Ashtaka says, 'Tell me, O Sire, for I do not know, does the being that is born human enter the womb in human form or some other? How does the foetus acquire its form, with eyes and ears, and the other senses, and consciousness as well? Father, you are one that knows the deeds and the thoughts of Great Beings.'

Yayati says, 'Its karma is already inherent in the subtle being, the sukshma rupa, when he is seminal fluid. In the womb, what is latent develops into physical form, first as embryo, then as the infant born; later, he becomes conscious of himself as a human: the ears hear sound, the eyes see the world of forms and colours, the nose is sensible of various scents and smells, the tongue of taste, the body of touch, and the mind of ideas.

Thus, O Ashtaka, the sthula rupa, the material body, develops from the sukshma, the subtle or spirit body.'

Ashtaka asks, 'On death, the body is burnt or otherwise consumed. Reduced to nothing, how does it take rebirth?'

Yayati says, 'Lion among kings, on dying the man assumes a subtle form, remembering all his deeds and life, as in a dream, and quick as a thought he enters into another body, as seed, then again a mother's womb.

If he has led a good life, he evolves to a higher form, and if he has sinned, a lower one. The worst sinners devolve into worms and insects. I have no more to say on this subject, O pure and noble-souled Ashtaka!

I have told you how beings are born, live, die and are reborn as creatures four-footed, those with six and more legs. What else do you want to ask?'

Ashtaka says, 'How, O Pitr, do men attain to the higher realms from where they do not return to life on Earth? Is it by tapasya or by gyana,

asceticism or knowledge? Tell me, can one gradually evolve into these blissful realms? I beg you tell me everything there is to know about this.'

Yayati answered him, 'The Rishis say there are seven gates through which a man may enter Swarga: asceticism, benevolence, tranquillity, self-control, modesty, simplicity and kindness to all creatures. The Sages also say that vanity robs a person of all these seven.

The man who acquires knowledge, then begins to think of himself as a great scholar, and with his learning disparages or destroys the reputation of others, never finds the realms of immortal felicity; neither does his learning lead him to the Brahman.

Study, humility, worshipping before a holy fire, and sacrifices — these four remove every fear. However, when they are contaminated by vanity, they create fear instead. The wise man never exults at being honoured, nor does he chafe at being dishonoured. For only they that are themselves wise honour the wise; the evil will never revere the virtuous, but will insult and try to destroy them.

"I have given so much daana, so much charity; I have performed so many yagnas; I have studied so much; I have kept so many vratas" – this vanity is the very root of fear. Never indulge these feelings; do not entertain these thoughts.

But learned men who know that the changeless, ineffable Brahman is their lone support, the Spirit who always showers his blessings on good men like yourself, such men find perfect peace, here and hereafter.'"

CANTO 91

SAMBHAVA PARVA CONTINUED

"Ashtaka says, 'Knowers of the Veda differ about how the four Varnas should lead their lives, the Brahmacharins, the Grihasthas, the Bhikshus and the Vanaprasthas, so they might acquire punya.'

Yayati replies, 'A Brahmacharin living in his Guru's house must learn from his master only when he is called for a lesson; he must serve his Guru without being called or asked; he must rise before his Guru does, and sleep after his master sleeps.

He must be humble, with his passions controlled, patient, vigilant and devoted to his studies. Only then will he succeed.

The oldest Upanishads say that a Grihastha must acquire wealth legitimately and honestly, and perform sacrifices. He must always give some of what he earns in charity. He must be hospitable to anyone who comes to his home, and should never partake of anything without sharing some portion of it.

A Bhikshu does not seek a forest to sit in tapasya. He roams the world, depends on his own strength, is never vicious, gives some charity always, and never causes pain to any living creature. Only then does he achieve success.

The true Bhikshu lives by alms, is very learned and accomplished, has his passions under perfect control, has no worldly desires, concerns or attachments, does not sleep under a Grihastha's roof, and has no wife. Journeying a little every day, he travels over most of the country.

A learned man becomes a Vanaprastha when he has truly mastered his desire for pleasure and his acquisitiveness; then he embarks upon the path after the prescribed rituals. He that dies in the forest while living the life of a Vanaprastha causes the mukti, the liberation and dissolution into the Brahman of ten generations of his ancestors and his progeny, himself included.'

Ashtaka asks, 'How many kinds of Munis are there, who keep the mowna vrata of silence?'

Yayati answers, 'He is a Muni who lives in a forest though he is near a town, as is he who lives in a town that is near a forest.'

Ashtaka asks, 'What is a Muni?'

Yayati replies, 'A Muni withdraws from the world and lives in a forest. He never seeks to possess worldly goods, but is able to obtain anything at all with his mystical powers. Thus, he lives in a forest with a town or city near him.

Again, a Muni who has withdrawn his mind from all worldly things might well live in a town or village, as a Sannyasi. He never shows any pride of birth, family or learning. He wears threadbare clothes, yet he can imagine that he wears the richest garments.

He eats just enough to support his life. Such a man, even if he lives in a town or village, in truth lives in a forest.

He who restrains his senses and passions, and keeps a vow of silence, refraining from any karma, all action, and allowing no desire to capture his mind, surely succeeds. Why should we not worship a man who sustains himself on pure food, never injures any living being, whose heart is always pure, who is swathed in a halo of asceticism, who is free from the leaden weight of desire, who does not cause injury even when dharma sanctions it?

Emaciated by penance, his very flesh, marrow and blood thinned, such a man conquers not just this world but the highest one. When this Muni sits absorbed in dhyana, indifferent to joy and sorrow, honour and insult, he leaves this world and communes with the Brahman. Why, when the Muni eats and drinks, even wine or the flesh of animals, without relish or desire, but like a baby feeding at his mother's breast, he is still like the pervasive Brahman and one with the Universe. The Muni attains salvation.'"

CANTO 92

SAMBHAVA PARVA CONTINUED

"Ashtaka asks, 'O King, of the man of asceticism and the man of knowledge, both working tirelessly toward moksha, even like the Sun and the Moon, which one first finds communion with the Brahman?'

Yayati replies, 'The Vedas help the learned man quickly realise that the perceived universe is only illusion, maya. Upon this realisation, he immediately attains to the Supreme Brahman, the original font, the only blissful reality.

Those that follow the path of dhyana and Yoga arrive at the same goal, but they usually take a longer time: for they depend upon experience alone to rid themselves of samsara.

If a Yogi does not attain mukti in one lifetime (perhaps having been led astray now and then by the allurements of samsara), whatever evolution he achieves goes with him into his next life. But the Gyani always sees only Immortal Unity, and even if he is steeped in the enjoyments of the flesh, they never affect him or his heart. Nothing impedes his salvation.

He that fails to find knowledge must resort to pious karma, to sacrifices. However, no man who performs a yagna with an eye on its fruit ever achieves moksha. His yagnas remain fruitless, and are indeed rajasic, even cruel by nature.

But a man who performs his dharma seeking no gain, but in a spirit of immaculate detachment, his karma is Yoga itself: it is communion with God.'

Ashtaka says, 'Rajan, you look like a young man; you are handsome and wear a heavenly garland. You are lustrous and splendid. From where are you coming and where do you go? Are you someone's messenger? Are you going down to the Earth?'

Yayati says, ‘I have fallen from heaven, having lost all my punya. I am doomed to fall into Bhauma, the hell on Earth. Yes, as soon as I finish speaking with you, I will fall down into the world. Ah, even now the Lokapalas command me to hurry. O Ashtaka, I have a boon from Indra that though I shall fall into the Earth, I will fall among the wise and the virtuous, men of dharma. Surely, all of you here are men of dharma, both wise and virtuous.’

Ashtaka says, ‘You know everything. I want to know from you, O Yayati, are there any worlds that I might enjoy in Swarga or in Akasa? If there are, then I say to you, you shall not fall.’

Yayati says, ‘O King, there are as many worlds above for you to enjoy as there are cows and horses on Earth, and all the other beasts of the wild and the hills together!’

Ashtaka says, ‘Rajan, if indeed there are worlds on high for me to enjoy, as the fruit of my punya, I give them all to you. Thus, you shall not fall. Take all those worlds from me quickly, and grieve no more.’

Yayati replies, ‘Best of kings, a Brahmana who knows the Brahman may accept such a gift but not you or I. Rajan, I have myself given gifts to Brahmanas, even as one should. But let no man who is not a Brahmana bring dishonour upon himself by taking alms; let the wife of a learned Brahmana never take alms. While I am in the world below, I shall, as I have done before, perform much dharma. When I have never accepted a gift before, how can I take one from you now?’

Another Rajarishi there says, ‘Resplendent one, I am Pratardana. I ask you, are there any worlds in Swarga or Akasa for me to enjoy with my punya? Tell me, for you know everything.’

Yayati says, ‘Rajan, there are worlds beyond count, full of bliss, where sorrow and pain cannot enter, for you to enjoy; they are as bright as the face of the Sun. Live in each one for just seven days, and they shall yet never be exhausted.’

Pratardana says, ‘Then I give all those to you, so that you will not fall. Let the worlds that I have gained become yours, be they in Akasa or in Swarga. Take them quickly, and be sad no more!’

Yayati answered, ‘Rajan, no king should ever accept from an equal what he has earned by Yoga and Tapasya; that is not dharma. No wise Kshatriya should leave the path of dharma, particularly when fate visits him with calamity. A king must keep dharma in view always, and walk in dharma. I

would debase myself if I take what you offer. There are others, who seek to acquire punya, who never accept gifts. How, then, shall I?'

Another of those kings of dharma now spoke to Yayati. 'I am Oshadasva's son Vasumat. Tell me, Yayati, are there any worlds that I can enjoy, by my accumulated punya, in Swarga or in Akasa? Mahatman, you know all those sacred realms!'

CANTO 93

SAMBHAVA PARVA CONTINUED

Yayati says, 'There are as many realms for you to enjoy as there are places in the sky, the ten directions of the Universe and on the Earth that the Sun illumines.'

Vasumat then says, 'I give them all to you; let all the worlds meant for me become yours. And you shall not fall anymore. And if it is not proper for you to take them from me as a gift, O King, then buy them from me: their price is a straw.'

Yayati replies, 'I do not remember ever having bought or sold anything usuriously. No king ever has; then how shall I now?'

Vasumat says, 'If you consider buying them as being against dharma, then take them freely from me, as a gift, because I say to you that I will never go to those worlds myself. So let them be yours.'

Now Sibi says to Yayati, 'I am Usinara's son Sibi. O Pitr, are there any worlds in Swarga or Akasa for me to enjoy by my punya? You know all the worlds that a man might gain through tapasya.'

Yayati says, 'You have never failed to help honest and good men who asked for your help. There are infinite worlds for you to enjoy in heaven, all bright as lightning.'

Sibi says, 'If you think it wrong to buy them from me, I give them to you as my gift. Take them all, O King, for I will never go there, to those realms where the wise never feel any disquiet.'

Yayati says, 'O Sibi, powerful as Indra, you have indeed earned an infinity of heavenly realms for yourself. But I have no wish to enjoy worlds given to me by others. I fear I cannot accept your gift.'

Now Ashtaka declares, 'O Pitr, we have all offered you the higher realms that we have earned by our tapasya and dharma. You refuse to accept them. But we are going to leave them to you, and ourselves go down into Bhauma, hell on Earth.'

Yayati replies, ‘You are all wise and honest. Give me what I deserve; I cannot do what I have never done before.’

Ashtaka says, ‘Whose are these five golden chariots? Do men that fly to the realms of permanent bliss go in them?’

Yayati says, ‘Indeed, the five glorious chariots that blaze like fire would bear you to the realms of bliss.’

Ashtaka says, ‘Yayati, take the chariots and fly into Swarga. We can wait; we will follow later.’

Yayati says, ‘Look! The path to Swarga is revealed before us. We can all go together, for it seems that we have all conquered heaven.’

All those noble kings climb into the chariots of the Devas and fly up into Swarga, illumining all the sky with the radiance of their virtue as they go.

Breaking the silence, as they flash along, Ashtaka asks, ‘I always thought that Indra is especially my friend, and that I would enter his realm first. But how does Usinara’s son Sibi leave the rest of us behind?’

Yayati says, ‘Usinara’s son relinquished his every possession to attain Brahmaloka. So he is the first among us. Besides, the liberality, asceticism, truth, virtue, modesty, forgiveness and friendliness of Sibi, as well as his burning desire to do good have been such that no one can measure them.’

Again curious, Ashtaka asks his mother’s father, Yayati, who is like Indra himself, ‘O King, tell me truthfully who you are, from where you come and whose son you are? Has any other Brahmana or Kshatriya on Earth done all that you did?’

Yayati replies, ‘Truly, I am Yayati, Nahusha’s son and Puru’s father. I was Lord of all the Earth. You are all my daughters’ sons, and I am your grandfather. I conquered the world, then gave rich garments to Brahmanas, and also a hundred pedigreed horses that are fit to be sacrificed at Aswamedha yagnas.

Such sacrifices please the Devas and they bless those that perform them. I gifted the Earth that I had conquered to the Brahmanas, the world with all her horses, elephants, gold, every kind of treasure, and also a hundred arbudas of the finest milch cows.

Why, Earth and Sky, Bhumi and Akasa, exist because of my dharma; Agni still burns in the world of men because of my dharma and my truth. I have never spoken a single word that is a lie; and for this the wise worship the truth.

Ashtaka, everything that I have told Pratardana, Vasumat and you is true. I know beyond doubt that the Devas, the Rishis and all the realms and homes of the blessed are full of grace and bliss because they are all founded in Truth.

He that reads or hears this account of our ascent into Swarga, with no evil in his heart, shall himself find the worlds to which we go.'

Thus did mighty King Yayati of old, saved by his grandsons, re-enter Swarga from where he fell, while his fame spread throughout the three worlds."

CANTO 94

SAMBHAVA PARVA CONTINUED

Janamejaya said, "O Vaisampayana, worthy of worship, tell me about the sons of Puru, and the kings that descended from them. Tell me about the power and deeds of each one. I have heard that every king in the line of Puru is a man of dharma and great prowess, and that each one has excellent sons. O you, who are rich in tapasya, tell me the lives of those kings of deep learning and great achievements."

Vaisampayana said, "Listen then to the lives of the heroic kings born into the House of Puru, every one of them as strong as Indra, owning boundless wealth, and the adoration of all in consequence of their dharma and their awesome deeds.

By his wife Paushti, Puru has three sons: Pravira, Iswara and Raudraswa, all of them redoubtable Maharathas. Of these, Pravira begets upon his wife Suraseni a son called Manasyu.

Manasyu, whose eyes are as wide and long as lotus petals, holds sway over the world, bounded by the four seas. Manasyu's wife is Sauviri, and he fathers three sons in her: Sakta, Sahana and Vagmi. And they are great Kshatriyas in battle and Maharathas.

Puru's son Raudraswa begets upon the Apsara Misrakesi ten sons, all great archers. They grow to be tremendous Kshatriyas, performing countless yagnas to worship the Devas. Each of them begets sons who acquire deep learning of every kind and are men of dharma.

The ten sons of Raudraswa are Richeyu, Kaksreyu and Vrikeyu: of great strength; Sthandileyu, Vaneyu and Jaleyu: of great fame; Tejeyu of great strength and intellect; Satyeyu strong as Indra; Dharmeyu and Sannateyu both powerful as Devas.

Of these, Richeyu becomes sovereign ruler of the Earth and is known as Anadhrishti. He is as strong as Indra among the Devas. Anadhristi's son

Matinara becomes a renowned king of dharma, who performs the Rajasuya and the Aswamedha yagnas.

Matinara has four sons of untold prowess: Tansu, Mahan, Atiratha and Druhyu the glorious. Among these, the mighty Tansu becomes the perpetuator of Puru's line. He subdues the Earth and gains great fame, honour and splendour.

Tansu's son is the mighty Ilina, who becomes the greatest among all conquerors, and also brings the whole world under his sway. Ilina begets five sons upon his wife Rathantara, and Drohmanta is the eldest; they are as mighty as the five elements, the Panchabhutas.

Ilina's sons are Dushyanta, Sura, Bhima, Pravasu, and Vasu. And, O Janamejaya, the eldest of them, Dushyanta, becomes king.

By his wife Shakuntala, Dushyanta has a fine son, Bharata, who becomes king. The royal race that he founded bears Bharata's name, and because of his greatness its fame spread across the Earth.

Bharata marries three wives and begets nine sons by them. None of them is like his father and Bharata is not pleased. Growing angry, their mothers kill their sons. Finally, Bharata performs a great putrakama, with Bharadvaja as his priest, and begets a son called Bhumanyu.

In this prince, Puru's magnificent descendant Bharata is pleased; he feels that this boy is his worthy heir and crowns Bhumanyu Yuvaraja. Bhumanyu marries Pushkarini and sires six sons in her: Suhotra, Suhotri, Suhavih, Sujeya, Diviratha and Kichika. The eldest, Suhotra, inherits the throne and he performs many Rajasuyas and Aswamedhas. Suhotra brings the whole world, with her girdle of seas, her forests teeming with elephants, her lands with cows and horses, and her treasure troves of gold and jewels, under his sway.

The Earth, burdened with numberless humans, elephants, horses and chariots seems as if she might sink down into Patala. During the reign of Suhotra of dharma, lakhs of yupastambas, stakes of sacrifice, cover the face of Bhumi. Suhotra begets upon his wife Aikshaki three sons: Ajamidha, Sumidha, and Purumidha. The eldest, Ajamidha, becomes king and he sires six sons: Riksha by Dhumini; Dushyanta and Parameshthin by Nili; and Jahnu, Jala and Rupina are born from Kesini. All the tribes of the Panchalas are descended from Dushyanta and Parameshthin. And the Kushikas are the sons of Jahnu of measureless might.

Riksha, the eldest, becomes king and he begets Samvarana, who furthers the royal line. O King, I have heard that during the reign of Riksha's son Samvarana, famine, pestilence, drought and disease sweep across the Earth, killing millions. For the first time, enemies defeat the Bharata princes. The Panchalas, with footsoldiers, cavalry, elephant warriors and chariot fighters, conquer the world. With ten Akshauhinis, the Panchala king vanquishes the Bharata king.

Samvarana flees with his wife and ministers, sons and relatives, and hides in the forest on the banks of the river Sindhu, which extends to the foot of the Himalaya. The Bharatas live there for a full thousand years, in a fortress they build.

When a thousand years pass, one day the illumined Rishi Vasishta comes to see the Bharatas in exile, and they come out to worship him with arghya. Welcoming him reverently, they tell him everything that has happened. When the Rishi sits in a lofty chair, Samvarana himself says to the sage, 'Be our priest, O Holy One! For we wish to regain our kingdom.'

Vasishta replies, 'Aum', consenting.

Vasishta makes Samvarana the sovereign of all the Kshatriyas in the world; with his recondite mantras, he makes the heir of Puru like the horns of the bison, the tusks of the elephant. Becoming Lord of the Earth once more, Samvarana performs many Mahayagnas and the gifts he gives the Brahmanas are magnanimous beyond description.

Samvarana marries Surya Deva's daughter, Tapati, and begets on her a son called Kuru. Kuru's dharma is flawless, he is the soul of rectitude, and the people make him king. The field called Kurukshetra or Kurujungala, renowned in the world, is named after this great sovereign: for he sits in that field in tapasya for long years, and sanctifies it through his penance.

Kuru's wife, Vahini of the lofty intellect, bears him five sons: Avikshit, Bhavishyanta, Chaitraratha, Muni and the celebrated Janamejaya. Avikshit begets the mighty Parikshit, Savalaswa, Adhiraja, Viraja, Salmali of great strength, Uchaihsravas, Bhangakara, and Jitari is the eighth.

From their dharma and tapasya seven Maharathas, Janamejaya their leader, are born into this royal House. Parikshit's sons are masters of dharma and artha. They are Kakshasena, Ugrasena, Chitrasena of enormous vitality, Indrasena, Sushena and Bhimasena.

The sons of Janamejaya are all endowed with inordinate strength and become celebrated the world over. They are Dhritarashtra – the eldest,

Pandu, Balhika, Nishadha of tremendous tejas, the mighty Jambunada, Kundodara, Padati, and Vasati is eighth. They too are steeped in dharma and artha, and compassionate to all living creatures.

Dhritarashtra becomes king, he has eight sons: Kundika, Hasti, Vitarka, Kratha, Havihsravas, Indrabha, and the invincible Bhumanyu. Numberless grandsons has Dhritarashtra, but only three of them acquire renown: Prateepa, Dharmanetra and Sunetra.

Of these, Prateepa has no rival on Earth. O Bharatarishabha, Prateepa has three sons, Devapi, Shantanu, and the Maharatha Balhika. Devapi, the eldest, becomes a Sannyasi, for he wants his brothers to have the kingdom. Shantanu and Maharatha Balhika inherit the Earth.

Rajan, besides all these, countless mighty, mighty Kshatriyas are born into the race of Bharata, each of them blessed with burning energy and like Devas in their dharma and tapasya.

So, too, many Maharathas, great chariot-warriors, all as irresistible as Devas, are born into the race of Manu. Their numbers increase the Aila dynasty beyond calculation."

CANTO 95

SAMBHAVA PARVA CONTINUED

Janamejaya said, "Brahmana, you have told me the history of my ancestors, and about the great kings born into our royal line. However, you have only told me briefly about this ancestry. I beg you, O Vaisampayana, recount the lives of these great men in some detail, beginning with Manu, Lord of creation.

Who would not be enchanted to listen to such a narration, for it surely is sacred? Why, the fame of these kings has spread across Swarga, Bhumi and Patala, such is their wisdom, their might, their lofty characters and their dharma. Your Itihasa is like Amrita; rare delight fills me when you speak of their liberality, power and strength, their intelligence, their vigour and fortitude!"

Vaisampayana said, "Listen then, O Rajan, in full to the legends of your race, just as I heard it from my master Dwaipayana.

Daksha begets Aditi, who begets Vivaswat, who begets Manu, who begets Ila, and Ila begets Pururavas. Pururavas begets Ayus, who begets Nahusha, and Nahusha begets Yayati.

Yayati has two wives, Usasanas' daughter Devayani, and Sarmishta the daughter of Vrishaparvan. Devayani gives birth to Yadu and Turvasu; and Vrishaparvan's daughter Sarmishta gives birth to Druhyu, Anu and Puru.

The descendants of Yadu are the Yadavas and those of Puru are the Pauravas. Puru has a wife called Kausalya, in whom he begets a son called Janamejaya, who performs three Aswamedhas and another great sacrifice calls Viswajit; after which he goes away into the forest and takes Sannyasa.

Janamejaya has Ananta, the daughter of Madhava, and she bears him a son called Prachinvat. This prince has his name because he conquers all the eastern countries up to the very land where the Sun rises. Prachinvat marries Asmaki, a Yadava princess and fathers in her a son called Sanyati.

Sanyati marries Varangi, the daughter of Drishadwata, and she bears him a son called Ahayanti. Ahayanti marries Bhanumati, the daughter of Kritavirya, and she gives him a son called Sarvabhauma.

Sarvabhauma marries Sunanda, the daughter of the Kekaya king, by abducting her. He fathers Jayatsena in her. Jayatsena marries the Vidarbha king's daughter and she bears him Avachina. Avachina also marries another Vidarbha princess, Maryada. Her son is Arihan. Arihan marries Angi and their son is Mahabhauma. Mahabhauma marries Suyajna, the daughter of Prasenajit. She bears him Ayutanayi. He bears this unusual name because he performs a sacrifice for which the fat of an ayuta of male creatures is specified.

Ayutanayi marries Kama, the daughter of Prithusravas, and their son is Akrodhana, who marries Karambha, the daughter of the king of Kalinga. Their son is Devatithi, who marries Maryada, the princess of Videha, and their son is Arihan.

Arihan marries Sudeva, the princess of Anga, and he sires in her the prince Riksha. Riksha marries Jwala, the daughter of Takshaka, and their son is Matinara, who performs a twelve-year yagna on the banks of Saraswati, a great and potent sacrifice. When it is complete, Saraswati appears before the king and makes him her husband, and their son is calls Tansu.

Tansu marries Kalingi and begets a son called Ilina. Ilina marries Rathantari and they have five sons, of whom Dushyanta is the eldest. Dushyanta marries Viswamitra's daughter Shakuntala, and their son is Bharata the Great.

'The mother is only the receptacle in which the father begets the son. The father is himself the son. Therefore, O Dushyanta, accept your son and do not humiliate Shakuntala. God among men, the father becomes the son and rescues himself from hell. Shakuntala speaks the truth when she says that you are this child's father.'

Thus the asariri, the divine voice, spoke in the court of Dushyanta, and Dushyanta then accepts his child; and Bharata has his name for that: the accepted one.

Bharata marries Sunanda, the daughter of Sarvasena, king of Kasi; and their son is Bhumanyu. Bhumanyu marries Vijaya, the daughter of Dasarha, and their son is Suhotra, who marries Suvarna, the daughter of Ikshvaku.

Their son is Hasti, who indeed founded this great capital of yours, and it is after him that it is named Hastinapura.

Hasti marries Yasodhara, the princess of Trigarta, and their son is Vikunthana, who marries Sudeva, the princess of Dasarha. They have a son called Ajamidha. Ajamidha has four wives, Raikeyi, Gandhari, Visala and Riksha. And he begets two thousand and four hundred sons upon them.

Of all these, Samvarana becomes king and perpetuates the dynasty. Samvarana marries Vivaswat's daughter Tapati, and their son is Kuru, who marries the Dasarha princess Subhangi, and their son is Viduratha. Viduratha marries Supriya, a Madhava princess, and their son is called Anaswan. Anaswan marries Amrita, another daughter of the Madhavas, and their son is Parikshit, who marries Suvasa, a Bahuda princess, and their son is Bhimasena.

Bhimasena marries the Kekaya princess Kumari, and begets upon her Pratisravas, whose son is Prateepa. Prateepa marries Sunanda, the daughter of Sibi, and they have three sons:Devapi, Shantanu and Balhika. When he is just a boy, Devapi goes away into the jungle and takes Sannyasa. Shantanu becomes king.

Here is a sloka about Shantanu:

'Old men whom this king touched not only felt indescribable joy, but had their youth restored to them.'

Indeed, so is he named Shantanu. And Shantanu marries Ganga, who bears him a son Devavrata, who is later known as Bhishma, of the solemn vow.

Wishing his father to find happiness (for Ganga has left him), Bhishma helps Shantanu marry Satyavati, who is also known as Gandhakali for the fragrance of her body. When she is a young virgin Satyavati bears the Rishi Parasara a son, upon an island in a stream of the Yamuna: he is my Guru Dwaipayana.

She bears Shantanu two other sons, Chitrangada and Vichitravirya. But Gandharvas slay Chitrangada before he grows to manhood. Vichitravirya becomes king, and he marries the two daughters of the king of Kasi, Ambika and Ambalika. But Vichitravirya dies before they can bear him any children.

Satyavati bends her mind to the task of how the race of Dushyanta can be continued. She remembers her first son, the Rishi Dwaipayana. He appears before her, and asks, 'What shall I do for you, mother?'

She says, ‘Your brother Vichitravirya has left this world without fathering any sons. Beget sons of dharma for him.’

Dwaipayana fathers three children, Dhritarashtra, Pandu and Vidura, to continue the royal line. By his boon to his son, Dhritarashtra has a hundred sons by his wife Gandhari. Among those hundred, four achieve renown: Duryodhana, Dushasana, Vikarna and Chitrasena.

Pandu has two jewels among women for his wives: Kunti (also called Pritha), and Madri. One day, while hunting in the forest, Pandu sees a stag covering its mate. Callously, the Kshatriya kills that deer with an arrow before its desire is slaked.

Pierced by the king’s arrow, the deer suddenly changes into a Rishi (who has taken, with his wife, the form of deer to enjoy lovemaking),and says to Pandu, ‘O Pandu, you are a man of dharma and you also know the pleasure a man has satisfying his desire. My desire is not gratified and you have killed me. When you next make love to your wife, you will also die before finding fulfilment!’

With that the Rishi dies, and also his wife and mate as if they shared the same life. Pandu trembles at the curse and from then would not go to his wives.

He says to them in that forest, ‘I am cursed through my own fault. But I have heard that the childless never find Swarga or any heaven at all.’

He begs Kunti to bear him sons. She acquiesces; by Dharma Deva, she bears him Yudhishtira; by Vayu, she bears him Bhimasena; and by Indra she gives him Arjuna.

Pandu is delighted with his sons. He says to Kunti, ‘Madri has no sons; use your mantra to help her bear children as well.’

‘So be it,’ says Kunti and speaks the incantation for her husband’s second wife, and Madri bears him Nakula and Sahadeva, twin sons by the Aswins of heaven.

One day, Pandu sees Madri wearing just her ornaments and bathing in the river, naked. His long repressed desire kindled, he thrusts himself upon her on the riverbank. Immediately as he does, he dies. Madri burns herself on her husband’s funeral pyre, to go with him into Swarga, for his desire remained unsatisfied.

She says to Kunti, ‘Raise these twins of mine like your own sons, with love.’

After their father's death, some Rishis of the forest bring Kunti and the five Pandavas to Hastinapura and present them to Bhishma and Vidura. Immediately, the Munis vanish before all eyes, while flowers fall out of the sky when those Sages name the sons of Pandu, saying whose natural child each one is, and divine drumrolls reverberate across the clear blue heavens.

Bhishma takes the Pandavas in. They describe the death of their father, and perform the last rites for him in Hastinapura. When the evil, spoilt Duryodhana sees that his cousins are to be raised in the city, violent jealousy possesses him. Even like a Rakshasa, he does everything in his power to do away with them. But Fate will take its course inexorably, and all Duryodhana's malignant schemes are frustrated.

Finally, in despair, he has the Pandavas sent to Varanavrata by his doting father; they go willingly, and at first innocently. There he tries to immolate them in a cunningly built house of lac, but they are saved yet again by the warning and the help of their uncle Vidura.

Later, the Pandavas kill Hidimba and then go to Ekachakra. Here Bhima kills the Rakshasa Baka, and after that they go to Panchala, where they win Draupadi for their wife, before returning to Hastinapura, and then going to Khandavaprastha, where they live in peace for a while, and beget children.

Draupadi bears Yudhishtira a son calls Prativindhya; Bhima's son is Sutasoma; Arjuna's is Srutakriti; Nakula's is Satanika; and Sahadeva's son by Draupadi is Srutakarman.

Yudhishtira also marries Devika, the daughter of Gobasana of the Saibyas, at her swayamvara, and their son is Yaudheya. Bhima also marries Balandhara, the daughter of the king of Kasi, by offering his strength as dowry, and has a son by her called Sarvaga.

Arjuna goes to Dwaraka, Dwaravati, and carries away Subhadra, Krishna's soft-spoken sister, and brings her home to Indraprastha. Arjuna and Subhadra have a son called Abhimanyu, a splendidly gifted prince and a favourite of Krishna's.

Nakula also marries Karenumati, princess of Chedi, and their son is Niramitra. Sahadeva marries Vijaya, daughter of Dyutimat, king of Madra, being chosen by her at her swayamvara, and they have a son called Suhotra.

Of course, the firstborn of all the sons of the Pandavas is Ghatotkacha, Bhimasena's son by Hidimbi. These are the eleven Pandavaputras, and among them Abhimanyu is the one that continues the royal line.

He marries Virata's daughter Uttaraa and she gives birth to a stillborn child, a premature baby who has been burnt in his mother's womb by Aswatthama's astra. Krishna tells Kunti to take the lifeless child onto her lap, and he says, 'I will revive this child of six months.'

Krishna brings the infant back to life and gives him great strength, vitality and brilliance. Having restored him to life, Krishna says, 'Because this child has faced death before being born, he shall be called Parikshit, the tested one.'

Parikshit marries Madravati, O King, and you, Janamejaya, are their son. You married Vapushtama, and have two sons called Satanika and Sankukarna. Satanika has married the princess of Videha and their son is Aswamedhadatta.

This, Rajan, is the lineage of the House of Puru and the Pandavas. Let Brahmanas that keep vratas, devout Kshatriyas who practise svadharma and protect their subjects, attentive Vaisyas and reverent Sudras, who serve the three higher varnas, all listen to this sacred Itihasa, for it increases punya.

Those that recite this sacred genealogy or listen to it with reverence find Swarga for themselves, and go to the realms of the blessed. The Devas, Rishis and all men honour them.

The enlightened Vyasa composed this holy Itihasa, the Bharata. Brahmanas that know the Vedas and other men that listen to it with pure and worshipful hearts gain great spiritual reward and, it is told, conquer the heavens.

Even if they sin, they find honour, for a sloka describes this Itihasa thus: 'This Bharatais equal to the Vedas; it is beautiful and it is sacred. It bestows wealth, fame and a long life. Let all men listen to it with absorption.'"

CANTO 96

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "There is a king called Mahabhisha born into the race of Ikshvaku. He is Lord of all the Earth, and always speaks the truth and is mighty indeed. With a thousand Aswamedhas and a hundred Rajasuyas he adores Indra, and finally attains Swarga.

One day, the Devas have gathered to worship Brahma. Several Rajarishis are present at the yagna and so is Mahabhisha. Ganga, queen of rivers, also comes to offer adorations to the Grandsire. Suddenly a gust of wind blows her clothes, white as moonbeams, away from her body and she stands exposed.

The Devas bend their heads, turning their eyes away from her. But Rajarishi Mahabhisha stares brazenly at the queen of rivers.

Brahma curses Mahabhisha, 'Wretch, you forget yourself at the sight of her! You will be born on Earth as a man. She shall also come to you as a woman in the world, and she will cause you anguish, repeatedly. Only when you lose your patience and turn on her in anger will you be free of this curse of her tormenting you. Finally, after a full life as a mortal, Mahabhisha, you will return to Swarga as yourself.'

King Mahabhisha thinks of all the great kings of the world and wishes to be born as the son of the awesome Prateepa. And, if truth be told, Ganga also desires Mahabhisha when she sees him stare at her unabashedly with such desire in his eyes. She, too, wants him, as she leaves that conclave of the Devas and journeys down towards the Earth.

On her way, she sees the eight Vasus of heaven also travelling, forlorn, on the same path as herself. The queen of rivers asks them, 'Why are you so dejected? O Swargavasis, heaven dwellers, is all well with you?'

The Vasus reply, 'O Ganga, Rishi Vasishta has cursed us for a sin we committed against him. He sat at his sandhya vandana and we could not see

him in the fading light. We crossed before him, disturbing his worship, and he cursed us in anger, "Be born as men!"

We cannot escape the curse. We ask you, O Ganga, become a human woman and bear us as your children. Queen of all rivers, we cannot enter the womb of a mortal woman.'

Ganga says, 'So be it.' Then she asks them, 'Which great man on Earth will you make your father?'

The Vasus replies, 'Prateepa will have a son called Shantanu whose fame will mantle the Earth even as the rays of the Sun do. We wish to be born from his seed.'

Ganga smiles, 'O Vasus, sinless ones, this is exactly as I wished. I will become Shantanu's wife and you shall be our children.'

The Vasus says, 'O Tripathagaa, who flow through Swarga, Bhumi and Patala, you of the three courses, cast us, as each one of us is born, into the water so we do not have to live long in the dreadful mortal world.'

Ganga says, 'I will do as you ask, but let not my lovemaking with him be entirely fruitless. One of you must survive and live a full life as our son.'

The Vasus says, 'We will each give up an eighth part of our life energy to create a single son for you, one to fulfil your every wish, who will live a full life as a man. But he himself shall beget no children.'

Making this pact with Ganga, the Vasus immediately go on their way; they are in a hurry to see an end to the curse of mortality."

CANTO 97

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "There is a king called Prateepa, who is compassionate towards every living thing. He spent many years in tapasya at the source of the Ganga.

One day, Ganga rises from her waters as a ravishing woman and approaches that king. She goes directly to the Rajarishi at his dhyana and sits upon his right thigh, which is as strong as the trunk of a Sala tree.

Opening his eyes and seeing the beauty on his lap, the king says, 'Lovely one, what do you want from me?'

She says, 'I want you for my husband, O King. Kurusthama, best of the Kurus, be mine, for to refuse a woman who offers herself to you is condemned by the Rishis.

Prateepa answers, 'Fair one, I never go to another man's wife or women that are not of my varna from lust. This is my dharma vrata.'

Ganga says, 'I am neither inauspicious nor ugly. I am worthy of being enjoyed. I am a celestial woman, and my beauty is unearthly. I want you for my husband; do not refuse me, Kshatriya.'

Prateepa answers, 'I have sworn a vow of continence; if I break my vrata, sin will consume me. Besides, lovely one, you have sat on my right thigh and put your arms around me. But you must know that the right leg is the place for daughters, while the left lap is for wives. Peerless woman, I am forbidden to enjoy you as a lover, but shall indeed accept you: as my daughter-in-law, as my son's wife.'

Ganga says, 'King of dharma, let it be as you say: I will become your son's wife. Out of my regard for you, I shall be a queen of the hallowed line of Bharata, whose kings are the sanctuary of every other king on Earth. Why, a hundred years would not suffice for me to count the virtues of your royal house.

The majesty and dharma of the renowned kings of your royal line are beyond calculation or compare. But, Lord of the Earth, I must tell you that when I am your son's wife, he shall not be the judge of what I do, be it anything at all. Be assured, though, that I will be a faithful wife to him and please him in every way. Finally, he will find heaven for himself because of the sons that I bear him, and because of his own dharma.'

Ganga vanishes, and Prateepa now waits for the birth of his son to keep the word he has given her. Indeed, at this very time, Prateepa, bull among Kshatriyas, and his wife are performing penance to have a son, for they are childless.

They are quite old when a son is born to them, and he is Mahabhisha whom Brahma has cursed. They call him Shantanu, because his father has already calmed his passions with penance when he is born: Shantanu, the one born of serenity.

Shantanu, finest among the Kurus, realises early that the realm of immortal bliss is gained only by one's deeds; he treads the path of dharma, devoutly.

When Shantanu grows into a youth, Prateepa calls him one day and says, 'Shantanu, some years ago, before you were born, a celestial woman came to me and I gave her my word that you would marry her and beget children upon her. If you happen to meet her, secretly, and if she asks you to sire children in her, take her for your wife.

Also, my pure child, you must never judge what she does, whatever it might be, fair or foul, nor ask who she is, or where she comes from, but take her for your wife. This is my command to you.'

Prateepa makes Shantanu king, and goes away into the forest to become a Vanaprastha. Shantanu, blessed with great intelligence and as splendid as Indra, spends a great deal of his time in the forest: he is an avid hunter, addicted to the sport, numberless deer and bison he kills.

One day, ranging the banks of the Ganga on his hunt, he comes to a place frequented by Siddhas and Charanas. He sees a woman there who seems to be as beautiful as the Devi Sri: faultless of face and form, her teeth like pearls, wearing unearthly ornaments and garments so fine and resonant that they might have been woven from the filaments of lotuses.

Shantanu feels uncanny rapture surge through him; his hair stands on end for delight. He drinks in the sight of her, and, helplessly, drinks on. The woman sees Shantanu, magnificent and brilliant, and feels a pang of love.

She also gazes helplessly at him, and gazes on as if she could never tear her eyes away from him.

Shantanu says softly to her, 'You with the waist like a lotus stalk, you whose beauty is divine, I do not know if you are a Devastri or a Danavi, a Gandharvi, an Apsara, a Yakshi, a Nagini or a mortal woman, a Manushi. But I want you to become my wife.'"

CANTO 98

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "She sees his smile, she hears what he says, so tenderly; she remembers her word she gave the Vasus; she remembers Mahabhisha, and she speaks to him, her voice perfect and her every word making his heart quiver in thrall.

She says, 'O King, I will be your wife and obey you in all things. But I have one condition: you must never question what I do, whatever it might be, good or bad, or ask me who I am. You must never say a harsh word to me. As long as you treat me kindly and never question me, I will be a devoted wife to you. But the moment you say a cross word to me or question me, I will leave you forever.'

Shantanu does not hesitate to agree, 'So be it.' He gives his solemn word.

She is delighted to become his wife and he is ecstatic to be her husband. Great joy and pleasure they give each other. Shantanu keeps his word to her: he never asks her who she is, nor questions her ever. And she is a perfect wife to him, and Shantanu, Lord of the Earth, is more than content for she gratifies him in every way, by her beauty, her conduct, her generosity, her loving affection and her ardour, too.

The Devi Ganga, Tripathagaa of the three courses, has assumed an exquisite human form, and she is entirely happy being the wife of that tiger among kings, Shantanu, who is as mighty as Indra himself; it is as if she now enjoys the fruit of all her past punya.

In turn, she delights him, by her unearthly beauty and her love, her womanly wiles and her lovemaking, with her songs and by dancing for him; indeed, theirs is an almost unalloyed happiness, while months, seasons and years fly by and the king hardly notices them pass.

But when Ganga first becomes pregnant and delivers a son as beautiful as a Deva child, she takes the newborn straight to the river and casts him

into the foaming current. She says to Shantanu, who is aghast, 'This is for your own good. Trust me, ask me nothing.'

Shantanu does not question his otherwise perfect wife for fear that she will leave him. Seven times this happens, and the king never says a word, though gradually he becomes a broken man, seeing his sons sink in the Ganga.

But when the eighth child is born, and his wife, with a smile, is about to cast the baby into the river, Shantanu cannot bear it anymore. He cries to her, 'Stop! You will not kill my son. Who are you? Whose daughter are you? What are you that can kill your own children? Murderess, your sins are too dreadful to even think of.'

She replies calmly, 'If it is children you want, you are already the most blessed of fathers. I will not kill this child. But you have broken your word that you would never question me or say an unkind word to me and I must leave you now forever. I am Jahnu's daughter Ganga. The greatest Rishis worship me. I lived with you for all these years to fulfil a purpose of the Devas.

Vasishta cursed the eight Vasus to mortal births. On Earth there is none but you that deserved to become their father. Also, there is no one but I who could become their mother. I took this human form to give birth to them. Shantanu, by becoming the father of the eight Vasus you have gained many Swargas for yourself, realms of permanent bliss.

The Vasus also made me swear that I would set them free from the darkness of mortal bondage as soon as they are born. I did not kill them, as you saw it, but only liberated them from the curse of Apava Rishi, Vasishta.

I must leave you now, O King, my time with you is over. Be blessed and raise this child. Call him Gangadatta for me. He shall be great beyond all measure and bring fame and honour to your royal house.'"

CANTO 99

SAMBHAVA PARVA CONTINUED

"Shantanu asks, 'Who was Apava Muni and what did the Vasus do, that he cursed them to human birth? What has this eighth child of yours done for which he must live a full human life? O Jaahnavi, tell me everything in detail.'

Ganga replies, 'Bharatashreshta, Vasistha, the Sage who was later known as Apava, was the son of Varuna. He had his asrama on Meru, king of mountains, in a green forest. The place was sacred, with birds and animals of every kind abounding. Flowers of every season bloomed perennially in the magical place. Bharatottama, Varuna's son, best among men of dharma, sat in tapasya in that forest, full of streams flowing with sweet water and with sweet roots and fruit aplenty.

Daksha Prajapati had a daughter called Surabhi. Bharatarishabha, she bore her husband Kashyapa Muni a daughter, Nandini, who was born as a radiant and divine cow of wishes, who could fulfil any desire. Vasishta took Nandini to help him with his ritual homa. Nandini lived in his asrama and adored by all the Sages in that sacred forest, ranged through it at will.

One day, O Bharatarishabha, the Vasus, with Prithu at their head, came to that forest which the Devas and Devarishis love. They ranged through that vana at their leisure, with their wives, all of them enchanted by the glorious mountain and the forest of delights.

Then the slender, gorgeous wife of one of the Vasus saw Nandini, the cow of wishes, through the trees. She saw how lovely Nandini was, her eyes large, her teats ample and full of milk, her tail fine, her hooves as beautiful as jewels, bearing every other auspicious sign, and radiant. The Vasu's wife pointed Nandini out to her husband Dyu.

O King who are as strong as the elephant Airavata, Dyu saw Nandini and admired her many excellences. He said to his wife, "O my black-eyed beauty of the tapering thighs, the cow belongs to the Rishi who lives in this

tapovana. My wasp-waisted one, do you know that a mortal who drinks Nandini's milk does not age for ten thousand years?"

Best of kings, the reed-waisted and beautiful Devi said to her irradiant husband Dyu, "I have a precious human friend in this world, her name is Jivati. She is so beautiful and young, that daughter of that Deva among Manavas, the Rajarishi of great dharma and intellect, Usinara.

My lustrous husband, I want to give this cow and her calf to my friend. I want Jivati to drink Nandini's milk and be free from age and death. My illustrious lord, grant me my wish, I beg you. Oh, nothing would please me more!"

Dyu wanted to please his wife and, with the help of his brothers Prithu and the others, he spirited away Nandni and her calf. Indeed, when his wife batted her long eyes at him, Dyu forgot to whom Nandini belonged. He forgot dharma and that he might fall terribly through this crime.

When Varuna's son returned to his asrama in the evening with the fruit he had gathered, he did not see Nandini or her calf. Vasishta searched the charmed tapovana for her, high and low. When he could not find the cow, he used his mystic vision and saw exactly what had happened, how the Vasus had spirited her away.

In rage he cursed the Vasus, crying, "They dared to steal my sweet Nandini with her lovely tail, and milk like Amrita. Let the arrogant Vasus be born into the world of men, on Bhumi!"

Bharatrishabha, this was how the Rishi Apava cursed the eight Vasus. Having pronounced his curse, Vasishta sat down to meditate again. When the awesome Brahmarishi cursed them those celestials were instantly aware of it, and flew down to his asrama in distress. They did their utmost to pacify the Rishi, but Apava, knower of dharma, would not relent.

However, the righteous and kindly one said, "Vasus, Dhava and you others, I have cursed you. Yet you shall be free from my curse within a year of being born into the world. But Dyu is he that led you to this sin, and he must spend a full human life in the world of men.

Though I cursed you in wrath, my curse cannot prove vain. Dyu, you shall indeed live on Earth but you will beget no children. You shall know the Vedas and the Shastras and be a man of profound dharma. You will be an obedient son to your father, but you will never enjoy intimate relations with a woman and remain celibate all through your mortal life."

With that, Maharishi Vasishta left the Vasus. They then came together to me and, O King, they implored me for the boon that as soon as I gave birth to them I would set them free from Vasishta's curse by casting them into the river. Best of kings, I only did what they asked so that they could be free from this world. Also, this eighth child, who is Dyu, must live a full mortal life from Vasishta's curse.'

With that, she takes her child and vanishes; she would bring him back to his father when he is older. Shantanu's son is called both Gangeya and Devavrata, and he excels his father in accomplishment.

After Ganga leaves, Shantanu returns sadly to Hastinapura. Let me tell you now about the dharma and the fortunes of this great king of the House of Bharata. For this wondrous Itihasa is known as the Mahabharata."

CANTO 100

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "Well loved by the Devas and all Rajarishis, Shantanu is famous in all the worlds for his wisdom, his dharma and his truthfulness: never would he tell a lie. He is self-controlled, liberal, forgiving, intelligent, modest, patient and energetic, that bull among men.

Blessed with all these qualities, a master of dharma and artha, he protects the race of Bharata and indeed all men and women. His throat is marked with three lines, like a sankha, a conch; his shoulders are massive and wide and he is as strong as an angry elephant. It seems that every auspicious royal sign dwells in the person of Shantanu as if they consider him to be their choicest abode.

Men who observe the deportment of Shantanu become convinced that dharma is infinitely superior to artha and kama, that rectitude is loftier than wealth and enjoyment. Truly, there is never another king like Shantanu. When the other kings of the Earth see his absolute devotion to dharma they make him an emperor, a king of kings, and then on, during the reign of Shantanu the Great, those kings are free from fear and sorrow.

They sleep in peace and awake every morning having dreamt beautiful and joyful dreams. Because Shantanu is like Indra himself in tejas, vital and brilliant, every king of the Earth becomes a king of dharma, liberal and always performing yagnas and deeds of deep goodness. When Shantanu and other kings like him rule the Earth, the dharma of every varna, of men and women of every persuasion, grows incalculably. The Kshatriyas serve the Brahmanas; the Vaisyas wait upon the Kshatriyas; and the Sudras, worshipping the Brahmanas and the Kshatriyas, wait upon the Vaisyas.

Shantanu lives in Hastinapura, the wonderful capital of the Kurus, and he holds sway over all the Earth, bounded by the four seas. He is honest and straightforward, and as much a master of dharma as the king of the Devas.

He combines in his person such liberality, religion and austerity that great fortune comes to him and, through him, spreads in tides across the world he rules. He knows no malice or anger; he is as handsome as Soma Deva; he is as brilliant as Surya Deva; and as strong as Vayu the Wind God. His wrath, if roused, is like Yama's, yet he is ordinarily as patient as Bhumi Devi, who bears all things upon herself.

Rajan, while Shantanu rules the Earth, no deer, boars, birds, or other animals are killed wantonly. Great kindness towards all living creatures pervades his kingdom, and he himself is the very soul of mercy, knowing neither desire nor anger, but extending his protection to all creatures.

He performs yagnas to the Devas, the Rishis and the Pitrs, and never is any creature killed in sin. Shantanu is king and father to all and, particularly, to those that are wretched, who have no one else to watch over them; a guardian of birds and beasts he is, indeed, of every created thing.

And during the rule of the best of the Kurus, of that king of kings, speech and truth are the same thing, and men's minds flow always towards liberality, virtue and love of their fellow beings. Shantanu enjoys domestic happiness for thirty-six years and then goes away into the forest to become a Vanaprastha.

Shantanu's son, the Vasu Dyu, born of Ganga and named Devavrata, is as handsome as his father and also like him in his dharma and his learning. He is a prodigy at every branch of knowledge, mundane and spiritual, skilful beyond description. Prodigious are his strength and vigour, too. He becomes a Maharatha, effortlessly; indeed, he becomes a great ruler, though he never actually becomes king.

One day, some years after Ganga leaves him, taking their eighth infant with her, Shantanu follows a deer he has wounded with his arrow along the banks of the Ganga, when he suddenly sees the river turned to a mere trickle, indeed, run almost dry. Shantanu gazes at this in wonder: what could do this to that mightiest of rivers?

Then he sees a youth as handsome and radiant as Indra, who holds up the river's flow with his astra, an unearthly weapon. The king watches in astonishment. The youth is Shantanu's son, but having last seen him as a babe in arms, Shantanu does not know him.

However, the boy knows his father at once but he chooses to vanish using his maaya shakti, his power of illusion, making himself invisible.

Shantanu now suspects that the boy is his son, and he speaks to the river that flows again, 'Let me see that youth!'

Ganga assumes the form of a beautiful woman and appears before the king, holding the boy, wearing unearthly ornaments and raiment, with her right hand. Shantanu does not recognise the woman, clad in shimmering white robes and also wearing unworldly ornaments. She has been his wife for many years, but this is another form in which she appears.

Ganga says, 'Tiger among men, this is your eighth son that you begot on me. He is a master of astras, and of every other weapon. O King, take him with you now to your city of heroes. I have raised him with great love and care.

Our brilliant son studied all the Vedas and the Vedangas with Vasishta; as an archer, he is Indra's equal. O Bharata, the Devas and the Asuras have both blessed him. Whatever Shukra Bhargava knows, my son knows as well, having learnt from him; he also knows all the Shastras that Angiras' son Brihaspati, whom the Devas and Asuras both adore, knows, having studied them from the Guru himself.

He has learnt the use of weapons from Jamadagni's son, the invincible Parasurama Mahabahu. O bravest of kings, I have brought your heroic son to you; he is a matchless bowman and knows the dharma of kings in its every nuance and detail.'

She gives the boy's hand into Shantanu's, and vanishes. Shantanu brings his son, glorious as Surya, back to Hastinapura. That scion of the line of Puru blesses his great fortune as he rides into his capital, which resembles Amaravati in heaven, bringing his radiant boy with him. He calls all the Pauravas together and formally crowns his son Devavrata as the Yuvaraja.

Bharatarishabha, so noble and able is that prince that, quickly, his father and the other members of the Paurava clan, and also the people, see that he is certainly the jewel of that illustrious line, and they love him. As for Shantanu, he dotes on the youth; that powerful king's joy at living with his son knows no bounds.

Four years pass, then one day the king ranges through some woods on the bank of the Yamuna, when suddenly he smells a scent of heaven, and cannot tell what its source is. Here and there he goes, desperate to find what it is that smells so sweet.

Finally, he sees a black-eyed young woman, her beauty unworldly: a fisherman's daughter.

Shantanu says to her, ‘Who are you, and whose daughter are you? What are you doing here?’

She answers him, ‘Be blessed, stranger! I am the daughter of the chieftain of the fishermen on this river. By his command, I ferry travellers across the river in my boat.’

Shantanu gazes at that beauty, friendly and so fragrant, and for the first time after Ganga left him, he feels desire stir in him, powerfully. He wants her for his wife. Shantanu goes to her father and asks for her hand.

The fishermen’s chieftain says, ‘O King, I will gladly give my daughter to be your wife, but I have a condition. You are a man of dharma and you must fulfil my condition if you want to marry my daughter. If you give me your word on it, I will certainly give you my daughter for I could never hope to find another husband for her who is your equal.’

Shantanu says, ‘Tell me your condition, the word you want from me. If it is in my power to grant what you want, I certainly will. But unless I know what it is, how can I give you my solemn word?’

The fisherman says, ‘Rajan, what I want is that the son born to my daughter shall become king after you, and no other.’

O Bharata, Shantanu desires the fishergirl desperately, but he thinks of Devavrata and knows he cannot agree to the fisherman’s condition. Burning within himself to possess the fragrant girl, his mind full of just her, he sadly turns back to Hastinapura.

Back in his capital, Shantanu is plunged in gloom.

One day, Devavrata goes to his grieving father and says, ‘Why do you grieve like this? Every good fortune is yours; all the chieftains and kings obey you. Yet you shut yourself up alone and speak no word to anyone, not even to me.

You do not go out riding anymore. You are pale and losing weight every day; despondency envelops you and you have lost the very spark of life. Father, I beg you, tell me what illness you are suffering from, so that I can find a cure for you.’

Shantanu says, ‘It is true what you say, my son, that I have become melancholy. I will also tell you why sorrow is upon me. Gangeya, you are my only son, the only heir to the throne of Bharata. You are a Kshatriya and are frequently at arms or sport with weapons.

My child, human life is always uncertain. O Gangaputra, if some danger befalls you, we shall be heirless. To me, you by yourself are worth a

hundred sons, and I have no wish to marry again. I only pray that fortune always attends on you, and that our dynasty continues.

The Rishis say that he who has only one son has no son. Sacrifices performed before a holy fire and the knowledge of the three Vedas bestow immortal punya; but such punya does not have a sixteenth part of the spiritual merit that one gains by having a son.

Why, men and beasts are hardly different from each other in this respect. My wise child, I have no shadow of doubt that a man finds Swarga for himself when he has a son.

Even the Devas regard the Vedas, which are the root of the Puranas, as having scriptural authority and the Vedas are full of examples of this. O Bharata, you are a Kshatriya and bold and daring, and as I said, always at arms or in battle. I fear that you might be killed one day in battle.

If that happens, my child, what will become of the royal house of Bharata? What will happen to our dynasty? Some pretender, some usurper will sit upon our hallowed throne. This is the thought that dejects me and fills me with sorrow and anxiety.'

Devavrata does not reply immediately, but that perspicacious young man suspects the truth, the real cause of his father's misery. He goes to the old minister who has devoted his life to the king's personal well-being and asks him what causes his father's depression.

Bharatarishabha, the aged minister tells Devavrata about the fisherman's condition, for which he would give his daughter Gandhavati to Shantanu. Immediately, taking many venerable old Kshatriya lords with him, Devavrata goes to the home of the fisherman and begs him for his daughter's hand for Shantanu.

The fisherman receives him respectfully in his court of fishermen. When Devavrata sits comfortably, the fisherman says, 'Bharatarishabha, you are Shantanu's only son and the greatest warrior on Earth. Your prowess is great indeed. Let me say this to you: if Shantanu asks for the hand of the daughter of Indra himself, Indra could not dream of rejecting the proposal.

Satyavati is not my natural daughter. The Rajarishi from whose seed she was born is your equal in birth and dharma. He has often told me about your father Shantanu and that only he is worthy of marrying my child.

Why, the Brahmarishi Asita has asked me for her hand more than once, and I have refused him because I have believed that your father is destined to be her husband. However, there is one great fear I have in giving her to

your father: that he already has a son and that son is you. If my daughter's sons have you for a rival, how will they fare?

Parantapa, scourge of your enemies, even if he was a great Asura or Gandharva no enemy could hope to prevail against you, mightiest of all Kshatriyas. Be blessed, great Devavrata. But understand clearly what I am saying, and that the decision of whether or not my daughter will marry your father does not rest with me.'

O Bharata, hearing this, Devavrata says in that rustic court of fisher-chieftains and Kshatriyas, 'Honest friends, then listen to the vow that I swear. I agree to your condition, fisherman: your daughter's son shall be king of Hastinapura. I renounce my right to the throne forever. No other man in this world, I tell you, would swear such an oath. But for my father's sake, I will not break it!'

The fisherman's eyes shine. This is good fortune that he could hardly credit. But that shrewd man now says, 'Prince of dharma, you have come here on behalf of your father Shantanu, whose glory is beyond measuring. I ask you now to also represent my interest—you and you alone—in this matter of my Satyavati marrying the king.

Most excellent Kshatriya, I have something to add, something else that you must consider. Parantapa, any father who has a care for his daughter would say what I am about to. You are certainly a man of dharma, Mahabaho, Mighty-armed, and I have no doubt that you will honour the solemn word you have just sworn before all these worthy ones. But what about your sons after you? How can I trust them?'

O King, Ganga's son says, 'O Fisherking, most worthy friends, listen to what I now swear in the presence of all of you. Kshatriyas, I have already relinquished the throne of my ancestors. I will now settle the question about my sons. Fisherman, from this day, I swear to remain a Brahmachari, a celibate all my life. Even if I die without having a son, I will find the highest heaven for myself, realms of eternal bliss.'

The hairs on the fisherman's body stand on end in unbridled delight, he can hardly believe this great fortune. His eyes shining, he says, 'I give my daughter to be your father's wife!'

The Devas, Apsaras and myriad tribes of Rishis pour down a rain of flowers from the sky, over Devavrata's head, and heavenly voices cry in awe, 'Bhishma! Bhishma!' , because his vow is so terrible.

Bhishma, as we shall call him from now, bows to Satyavati, and says, ‘Mother, come, climb into my chariot and let us go home to Hastinapura.’

Bhishma helps the beautiful and fragrant one into his chariot. Coming to Hastinapura he brings her straight to Shantanu and tells him everything. The great Kshatriyas who had gone with him say, ‘Truly he is Bhishma!’

When Shantanu hears what his son has done for his sake, he blesses him, saying, ‘Death will come to you only when you call him; otherwise no power of Heaven or Earth will end your life.’”

CANTO 101

SAMBHAVA PARVA CONTINUED

Vaisampayana continued, "O King, Shantanu marries Satyavati with all the prescribed and proper rituals. Then he takes her to himself with great delight.

Soon, Satyavati bears an intelligent and heroic son and he is called Chitrangada. He is endowed with terrific vitality and strength and becomes a great man. Shantanu of untold prowess also begets on Satyavati another son: Vichitravirya, who becomes a mighty bowman and the king after his father. But before Vichitravirya grows to manhood, Shantanu the Great yields to Time.

When Shantanu passes on to Swarga, Bhishma, with the support of Satyavati, installs Chitrangada on the throne. At an early age, Chitrangada, with Bhishma for his master, proves himself a matchless warrior, indeed no man other than his elder brother is his equal at arms.

He vanquishes every king of the Earth, and when his namesake, the Gandharva king Chitrangada, sees that the prince of the world could easily subdue men, Asuras and even the Devas, the celestial challenges the Kuru prince before his power grows beyond controlling.

They meet on the hallowed field of the Kurus, Kurukshetra, and the battle between them lasts a full three years, on the banks of the golden Saraswati. Fierce and dreadful is that battle and the sky is thick with banks of arrows and spears, and lusty mace blows ring out; but finally, with superior strategy, indeed with subtle deception, the Gandharva kills the human Chitrangada and flies up into heaven.

When Chitrangada, tiger among men, of strength beyond all measure, is killed, Bhishma, son of Shantanu, performs his last rites. Then he crowns the young boy Vichitravirya as king, while he himself rules as regent in his younger brother's name. Vichitravirya, for his part, worships his older brother, and Bhishma loves him like a son, that fine prince of dharma."

CANTO 102

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "O Scionof the House of Kuru, thus Bhishma rules the kingdom with the support of Satyavati, when Vichitravirya is a boy. When his brother grows into a young man, the wise Bhishma decides to get him married.

He hears that the king of Kasi is to hold a combined swayamvara for his three daughters, all said to be as beautiful as Apsaras. With Satyavati's approval, Bhishma Maharatha, Parantapa, rides to Kasi in a single chariot.

Shantanu's son sees all the kings come from across the land, from every direction in the hope of winning one of the princesses' favour; he sees the three exquisite Rajakumaris, each of whom would choose her own husband.

As the names of the gathered kings are being recited, Bhishma declares that he chooses the three princesses to be his brother's wives. In a flash, Ganga's awesome son has the amazed young women in his chariot. He speaks to the assembled kings in a voice like the rumbling of thunderclouds.

'The Rishis have said a maiden may be given to an accomplished groom, by inviting him to the girl's house and giving her away, decked in fine jewellery and with valuable dowry besides.

Others might give their daughters away by accepting a pair of cows or bulls as brideprice. Yet others take gold for giving their daughters in marriage, while some men carry away their brides by force.

Some men marry young women with their consent; others drug them into giving their consent; and still others by getting the permission of the girl's parents. Some men marry wives for having sat or helped at yagnas.

Of these, the Sages always laud the eighth form of marriage for Brahmanas. Kshatriyas however, approve of the fifth, swayamvara, where the girl consents herself and chooses her own groom. Kings marry by this custom.

But the Rishis say that the wife taken by force, from a conclave of Kshatriyas invited to a swayamvara, after a battle, after slaying adversaries, is the most prized. Therefore, O Kshatriyas, look, I am taking these three by force for my brother. Do your best to stop me, if you dare; come, defeat me or be vanquished!'

With that the invincible Kuru prince Bhishma thunders away in his chariot with the three princesses. The challenged kings jump up, slapping their arms and their thighs in anger. Such a din they make, throwing down their fine ornaments in haste, and pulling on their armour.

O Janamejaya, jewellery and armour being flung down and pulled on flashes like meteors in the night sky. Their great brows knit and eyes red with fury, the Kshatriyas rush towards the fine chariots that their sarathys bring, yoked to steeds of lofty pedigree.

Weapons raised, and roaring, the magnificent Kshatriyas give hot chase to the great Kuru lord. Then, O Bharata, ensues the dreadful battle between all those warriors on one side and Bhishma on the other. Ten thousand arrows they shoot at him, at once, and he cuts them down with an incredible volley of shafts as numerous as the down on one's body.

The kings surround him and rain arrows on him like thunderclouds do upon the crest of a mountain. Bhishma not only stops that downpour of barbs, he pierces every king surrounding him with three arrows, in a flash. They strike him back with five arrows each. But the shafts fall off his mighty body like straws, Rajan, and he shoots each Kshatriya again with two arrows.

The encounter swells and arrows stream around Bhishma's chariot so that it becomes like the Devasura yuddha of old. Men that do not fight but only watch, brave men tremble. Bhishma breaks bows with his fusillades, cuts down flagstaffs, severs coats of armours and sloughs off human heads, in thousands.

So light, swift and sure is his hand, so awesome his prowess and skill as he keeps them at bay, that soon the kings around him, their breath taken away, put down their weapons and begin to applaud him. With a quick bow, he turns his chariot and flashes away towards Hastinapura, capital of the Bharatas, taking the princesses with him.

Suddenly, the Maharatha Salva roars out a challenge to Bhishma. He thunders towards Bhishma like a great tusker rushing at another and goring

it with his tusks for the sake of a cow elephant in heat. Salva wants the princesses for himself and cries, 'Stop and fight!' to Bhishma.

Bhishma, tiger among men, desiccator of enemy armies, blazes up in anger. He knits his great brow, reins in his chariot and, bow in hand, turns to face Salva: for this is Kshatriya dharma. The other kings grow still to watch this duel.

The fight begins, and their roars are like the trumpeting of bull elephants that fight over a cow elephant in season. Salva shoots a hundred thousand arrows at Bhishma, quick as thinking. The other kings are wonderstruck by his archery and shout out their praise.

Infuriated by the yells of the crowd of kings, Bhishma cries to his sarathy, 'Ride at Salva! I will kill him as Garuda does a snake.'

Warding off Salva's cloud of shafts, the peerless Kuru fits the Varunastra to his bowstring, and harries Salva's four horses. And, O tiger among kings, in a flash Bhishma kills Salva's charioteer, while he keeps his enemy's fire at bay. Next moment, Shantanu's son, fighting for the princesses, kills Salva's pedigreed horses with the Aindrastra, Indra's weapon.

He shoots the bow out of Salva's hands and has him in the eye of his arrow, but spares his life. Bhishma turns his chariot round and rides back towards Hastinapura.

Bharatarishabha, the humiliated Salva returns to his kingdom, and rules again, justly. The other Kshatriyas who have come to the swayamvara do the same; they all go home empty-handed, and routed: those that do not die.

Bhishma rides back like the wind, with his three prizes, towards Hastinapura, from where Vichitravirya, prince of dharma, rules the Earth as righteously as his father Shantanu had. Rajan, through many forests rides Bhishma; he fords many rivers, and arrives swiftly.

The son of Ganga who flows into the Ocean, invincible Bhishma comes home to Hastinapura, having killed countless Kshatriyas; and not a scratch on him. He brings the daughters of the king of Kasi to the home of the Kurus, tenderly, as if they are his daughters-in-law, younger sisters, or his own daughters. Bhishma Mahabaho brings the lovely and accomplished princesses to Vichitravirya and offers them to his brother.

Bhishma, knower of dharma, immediately begins to make preparations for a royal wedding. When all is ready and the arrangements have been made by Satyavati and Bhishma, the eldest princess from Kasi, Amba, says smiling shyly, 'Long ago, I gave my heart to Salva, Lord of Saubha, and he

too loved me. My father approved of our love and I would have chosen him at the swayamvara. Mighty Bhishma, you know dharma better than anyone. You decide what you must do.'

Bhishma falls thoughtful; he consults the Brahmanas present there, all knowers of the Veda; then he says to Amba, 'Princess, you may do as you please.'

But he marries Ambika and Ambalika to Vichitravirya with every proper ritual. The handsome and youthful Vichitravirya is a virgin, a brahmacharin so far. But when he marries the exquisite princesses of Kasi desire seizes him powerfully.

They are tall, these girls, their soft skin like liquid gold, their tresses thick and curly, their fingernails raised and red, their hips ample and rounded, and their breasts full and their cleavage deep. They bear every auspicious mark upon their ravishing bodies, and those young women of one of the oldest and noblest royal houses see the handsome Vichitravirya as being worthy of themselves in every way, and they love him passionately. For, indeed, he is as strong as a Deva and as handsome as the Aswin twins, and he could steal the heart of any woman.

Seven rapturous years Vichitravirya spends with his two wives. Then, in the prime of his youth, he catches a galloping consumption. Those around him do everything in their power to effect a cure, but the Kuru prince dies, like the sun setting.

Bhishma is stricken. Satyavati and he perform the last rites for the dead prince, solemnly, with many learned priests and all the great Kurus present, all of them shocked."

CANTO 103

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "Grief-stricken herself, having lost her second son, Satyavati performs the funeral rites for Vichitravirya, with her weeping daughters-in-law and the broken-hearted Bhishma, greatest of Kshatriyas. Then, summoning her great woman's strength, she consoles them as best as she can.

When the formal mourning is over, Satyavati thinks of dharma, she recalls the great ancestry of the Kuru line. She calls Bhishma and says, 'Now the pinda, the glory and the future of the line of the great Shantanu of the house of Kuru all depend on you. Just as Swarga and punya are inseparable, as longevity is inseparable from truth and faith, Bhishma and dharma are inseparable.

Virtuous son, you know dharma in theory and in every detail of practice; you know all the Srutis, the Vedas and Vedangas. You are equal to Shukra and Angiras in steadfastness in dharma, in the knowledge of family tradition and customs, and you know that crises require unusual solutions. Therefore, O best of good men, I am relying on you to find a solution to our crisis. You must listen to me and then do as I say. Manavarishabha, your brother Vichitravirya, my son who you loved so much, has left us and gone childless to Swarga, when hardly more than a boy himself.

Your brother's wives, the young and lovely daughters of Kasiraja, want to become mothers. Mahabaho, mighty-armed, I command you to father children in your brother's widows, so that the line of Kuru might have heirs. You must protect dharma from being lost. Crown yourself king now and rule the kingdom of the Bharatas. Take a wife and beget sons. Do not let your ancestors' spirits fall into hell.'

Indeed, not only Satyavati but others in the palace, friends and kinsmen, say the same thing to Bhishma Parantapa.

Bhishma replies, 'Mother, what you are asking of me is certainly dharma. But don't you know my vow that I will never beget children? Surely, you have not forgotten the brideprice that your father asked and which I readily gave: my solemn vow.

Satyavati, I will renounce the three worlds, the empire of Swarga, anything that might exceed these, but I will never break my oath, or renounce the truth. The Earth may cease to be fragrant, Water might no longer be wet, Light may not illumine forms anymore, Air might relinquish its nature of touch, the Sun might cease to be glorious, the Moon might stop being cool, Agni might not burn anymore, Akasa might not create sruti, sound, Indra, who slew Vritra, might cease to be strong, Dharma may lose his impartiality, but I cannot abandon the truth or break my vow.'

Satyavati says to Bhishma, 'Bhishma whose strength is dharma, I know that you never swerve from the truth. Why, with your dharma you can create another Swarga, Bhumi and Patala.

Bhishma, I know that you swore your oath on my account. But now you must think of our crisis, and the dharma that you owe your ancestors. Parantapa, scourge of your enemies, you must ensure that the House of Kuru has an heir, that the line of father and son that has come down the ages since the dawn of time is not now broken. You must ensure that our well-wishers and kinsmen do not grieve, that our people do not grieve.'

Desperately, sobbing, she speaks, still pierced through by grief at the loss of her son, and it seems that she urges him to break his vow and dharma, too.

Bhishma says, 'O Queen, do not turn your face from dharma. Do not destroy us all. No Shastra ever tells a Kshatriya to break his solemn oath. Yet, I will tell you what Kshatriya dharma prescribes so that Shantanu's bloodline does not become extinct.

Listen to what I have to say, then consult with your learned and devout Brahmanas, and others who know the remedies that are allowed to alleviate a crisis, and also consider honourable social mores, before deciding what you will do.'"

CANTO 104

SAMBHAVA PARVA CONTINUED

"Bhishma continues, 'In ancient days, wrathful at the death of his father, Jamadagni's son Rama killed the Haihaya king Arjuna with his Parasu, his battle axe. Rama cut off the Haihaya's thousand arms, which no one else could have hoped to do. Not content, he set out in his chariot to conquer the world. Bow in hand, spewing awesome astras, he ranged the Earth to raze the very race of Kshatriyas.

Twenty-one times, single-handedly, he annihilated Kshatriya armies mustered to quell him, that illustrious Bhargava. And when he had indeed killed the last Kshatriya, Kshatriya women across the world resorted to Brahmanas, knowers of the Veda, to have children.

The Vedas say that a son so begotten belongs to the man who marries the woman. The Kshatriya women went to the Brahmanas not from lust but for the sake of dharma. Indeed, the very Kshatriya race was thus revived.

On this subject there is another olden tale, which I will tell you. In the most antique times, there was a great Rishi called Utathya. His wife was Mamata and he loved her dearly. One day, Utathya's younger brother Tejasvin Brihaspati, Guru to the Devas, importuned Mamata. But she told that most eloquent of the great that she was pregnant by her husband, Brihaspati's elder brother, and that he should not seek to lie with her.

Mamata said, "Illustrious Brihaspati, the child in me has already imbibed the Vedas with their six Angas. How can my womb make space for another child? It does not become you to ask to satisfy your desire in me at this time."

But even the wise Brihaspati could not help himself and sought to thrust himself upon her.

Then the child in her womb spoke to him, "Sire, stop! There is no room here for two, and I am already here. Wise one, do not make me suffer."

Brihaspati would not listen and still sought to have intercourse with Mamata of the most beautiful eyes. He grew enraged to hear what the child said, and cursed his brother's Utathya's son, "You dare speak to me from there at this moment of a pleasure that all creatures crave? I curse you to remain in darkness forever!"

Because of Brihaspati's curse Utathya's child, whose tejas equalled Brihaspati's own, was born blind. He was called Dirghatamas, enveloped in long darkness. Dirghatamas knew the Vedas, and was a true Sage, and though he was blind he married a beautiful Brahmana girl, Pradweshi. He fathered many children upon her, Gautama the eldest. But they were covetous and sinful.

Dirghatamas, master of the Vedas, studied under Saurabhi's son, and began to practise the rituals of that Tantrik order, fearlessly and reverently. The other Munis who lived in the asrama were outraged, seeing sin where none was, for Dirghatamas' heart was pure, as were his intentions.

Those Sages said, "This man has broken every law of dharma. He does not deserve to live among us anymore. Let us cast the sinner out!"

They said worse about Dirghatamas, and then his wife turned on him as well.

Dirghatamas said to Pradweshi, "Why do you also turn against me?"

She replied hotly, "A husband is called the Bhartri because he supports his wife. He is called Pali because he protects her. But you neither support nor protect me, for despite all your tapasya, you are blind and it is I that support and protect you and your children. But from now I will not."

Dirghatamas was annoyed and said to her and her children, "Take me to the Kshatriyas and I will get you wealth."

His wife replied, "I do not want any riches that you get, for that will never make me happy. Brahmana, do what you like; I cannot look after you anymore."

Dirghatamas cried in rage, "I declare that from today all women shall have only one husband for life. Even if he dies, it shall be unlawful for her to take another man. The woman that breaks this law shall be a fallen woman. A woman without a husband shall always be inclined to sin. And even if she is wealthy she will not enjoy her wealth. Calumny and disrepute will darken her life."

Pradweshi screamed to her sons, "Throw him into the Ganga!"

The evil Gautama and his brothers, slaves of greed and folly, said, “Why should we support this old fool?”

They bound the Munito a raft, cast him to the mercy of the river, and came home with no twinge of conscience. The blind old man floated through the lands of many kings. One day, a king called Bali, a knower of dharma, went to the Ganga to perform his ablutions, when the raft bearing Dirghatamas floated up to him. Bali drew the raft ashore and untied the Sage.

When he learnt who this Rishi was, the virtuous Bali said to him, “Maharishi, I am childless and I beg you to father some children of dharma and wisdom on my queen.”

Dirghatamas of great tejas agreed. Bali built an asrama for the Rishi, installed him there and asked his queen Sudeshna to go to him. But when Sudeshna learnt that the Sage was old and blind, she did not go to him herself but sent her sakhi, a maidservant, in her place.

Dirghatamas begot eleven children on that Sudra woman, Kakshivat the eldest. All eleven became masters of the Veda and chanters of the Brahman; all of them possessed great spiritual powers.

One day, King Bali asked Dirghatamas, “Are these my children?”

The Muni replied coldly, “No, they are mine. Your queen Sudeshna saw that I was old and blind and she insulted me by sending me her Sudra maidservant rather than coming to me herself. Kakshivat and his brothers are my sons begotten on the sakhi.”

The king pacified Dirghatamas, begging his forgiveness. He sent his queen to the Sage. The Rishi only touched her with his fingers and said, “You will have five sons as glorious as Surya Deva. Call them Anga, Vanga, Kalinga, Pundra and Suhma. The kingdoms they found shall be known by their names.”

Thus Bali’s lineage was continued by a Maharishi. So, indeed, many great warriors and Maharathas have been born to Kshatriya women by Brahmana fathers.

You know my opinion now, mother; do as you see fit,’ says Bhishma to Satyavati.”

CANTO 105

SAMBHAVA PARVA CONTINUED

"Bhishma continues, 'Mother, this is how we can continue the royal line of Bharata. Let us offer substantial wealth to a great Brahmana Sage and have him father children upon Vichitravirya's wives.'

Now smiling shyly, blushing, Satyavati says, 'Bharata, Mahabaho, what you say is true. I, too, have something to tell you in confidence. You are the punya of our House and its dharma, too; you will not refuse what I am going to ask you, when I have told you my secret, which no one else knows.

My father was a man of dharma. For dharma he plied a ferry on the river, to help wayfarers make the crossing. One day, when I was in my early youth, the Maharishi Parasara wanted to cross the river and I was rowing him across.

As we went, suddenly desire seized the Sage and he importuned me, softly. I was afraid of my father, but feared the Rishi's curse more, if I refused him. He blessed me with a rare boon and then I could not refuse him. Parasara covered the river in thick fog, so that my father could not see us anymore and he took his pleasure of me in the boat.

Until that day, my body had always smelled pungently of fish, but Parasara removed the stink and instead gave me the fragrance of heaven spreading on every side for a yojana. He also blessed me that though I would immediately give birth to his son upon an island in the stream, I would have my virginity restored to me.

Bhishma, my son by Parasara Muni has become a great Sage of profound tapasya. For where he was born, he is called Dwaipayana. He has divided the Veda in four to suit our times; he is also called Vyasa, the arranger, or divider. He is dark of complexion and is also known as Krishna.

He is perfectly truthful, free from passion, a mighty Yogin, who has made ashes of all his sins with tapasya. For, he went away with his father as soon as he was born.

If I summon him here, and we both ask him to beget children on Ambika and Ambalika, he will not refuse us. He is a glorious one himself and will sire wonderful sons.

When he left, that day, and he was full-grown as soon as he was born, he said to me, "Mother, think of me if you need me and I will come to you."

If you wish, O Bhishma, I will summon Dwaipayana even now. If you agree, Mahabaho, he will certainly sow his seed in Vichitravirya's field.'

When he hears the Maharishi's name, Bhishma joins his palms together and says, 'The intelligent man regards dharma, artha and kama judiciously. He considers these patiently and carefully, then acts in a manner so that dharma leads to more dharma, artha to further artha, and kama to future kama: virtue, profit and pleasure.

Mother, what you have suggested conforms to dharma and must lead to artha and kama. It is the best course, and you have my complete consent.'

O Kuru, Satyavati now thinks of her son Dwaipayana. The Muni has engaged himself in interpreting the Vedas, but as soon as he senses his mother summoning him, he appears before her in a moment. Satyavati greets her son, embraces him, bathing him in her tears, for the fisherman's daughter has not seen him since he was born.

Maharishi Vyasa sees his mother crying and tenderly washes her tears with cool water. Then, bowing to her, he says, 'I have come, mother, to do your bidding. Tell me what you want that I may satisfy your wish.'

The family priest of the Bharatas now worships the Maharishi formally, and Vyasa accepts his offerings, chanting the apposite mantras. Gratified by that adoration, he sits in the high chair offered him.

When he sits, Satyavati makes the customary inquiries about his well-being and his life, then says, 'Most learned one, sons are born through both their mother and their father; they belong equally to both parents. The mother wields as much right and power over her son as his father does.

By law, O Brahmarishi, you are my firstborn, my eldest son; and Vichitravirya is my youngest. Just as Bhishma is Vichitrvirya's brother on his father's side, you are Vichitravirya's brother on his mother's side, and yours.

I am not certain what you will think or say but I am going to tell you what I think and want from you. Shantanu's son Bhishma refuses, because of dharma and his vow that he once swore, either to become king or to beget children. So, out of love for your brother Vichitravirya, in order to

continue this royal line come down from Bharata himself, because Bhishma asks you and because I command you as your mother, out of compassion for all the living, for the protection of the people and from the generosity of your heart, sinless one, you must do what I ask.

Your younger brother has left behind two widows of youth, beauty and grace which compare with those of the Devastris. For the sake of dharma and moksha, they want to have children. You are the ideal person to make mothers of them. So, my child, beget sons on Ambika and Ambalika, sons worthy of this House and worthy to continue the royal lineage of Bharata.'

Vyasa listens to this quietly, then says, 'Satyavati, you know what dharma is both in this life and the next. Also, you are devoted to dharma. So, at your command, with dharma as my motive, as well, I will do what you ask.

Indeed, what you ask conforms to Sanatana Dharma, and I will beget sons on my brother's wives, sons who shall be like Mitra and Varuna. I will give them a stern vrata to keep for a year, and then they shall be purified. For no woman who is not pure can come near me, let alone bear my sons.'

Satyavati says, 'Anagha, sinless, do what is needed for the princesses to conceive immediately, for danger threatens. In a kingdom that has no king, the people are destroyed without protection; sacrifices no longer take place; evil holds sway; the clouds send down no rain and the gods vanish. A kingdom without a king is quickly destroyed.

No, my daughters-in-law must conceive at once. Bhishma will watch over the children while they are in their mother's wombs.'

Vyasa says, 'If I am to impregnate my brother's wives unseasonably, then let them bear my ugliness, and that shall be the sorest penance for them. Let the Kosala princess bear my smell, my grim and ugly face, my filthy clothes and my black body, and she will conceive an excellent child.'

Vyasa then says to Satyavati, 'Let her wear clean clothes, put on her ornaments and wait for me in her bedchamber,' and he vanishes before her eyes.

Satyavati goes to her daughter-in-law Ambika, privately, and says to her, 'O Kosala princess, listen to me for what I have to say is dharma. From my ill fortune the race of Bharata has become extinct. Seeing me grieve and faced with the end of his father's line, Bhishma has suggested a solution, which, however, depends on you.

Do this for dharma, my daughter, and resurrect the lost lineage of Bharata. O child of the fair hips, bring forth a child as resplendent as the king of the Devas. Let him inherit the kingdom and bear its heavy burden.'

Ambika demurs at first, when she hears what is being asked of her, but Satyavati insists and finally, with great reluctance and anxiety, the chaste Ambika is persuaded that what she is being asked to do is no violation of dharma. To celebrate, Satyavati feeds Brahmanas, Rishisand numerous other Sadasyas who arrive for the occasion; she feeds them a banquet."

CANTO 106

SAMBHAVA PARVA CONTINUED

"Then, Ambika's next period is over. Satyavati bathes her and takes her to the bedchamber. Making her sit upon the luxurious bed, Satyavati says to her daughter-in-law, 'Kosala princess, your husband has an elder brother, my firstborn son. He will come to you tonight and enter your womb as seed. Do not sleep, but wait for him.'

Satyavati leaves and the beautiful princess lies back on the bed. In her mind, she prays to Bhishma and the other elders of the Kuru House. Then Dwaipayana enters that room in which a taper burns. Ambika sees him, dark as a moonless night, with coppery matted jata hanging down to his shoulders, his beard thick and unkempt, his eyes like fire, and with a shiver and a moan of terror Ambika shuts her eyes tightly.

But having given his word to his mother, Dwaipayana takes her, while she lies beneath him trembling and never once opens her eyes. When he has finished he emerges from that chamber and immediately Satyavati accosts him.

Excitedly she demands, 'Will the princess have a great son?'

Vyasa replies, 'He will be as strong as ten thousand elephants. He will be a Rajarishi, of great learning, intellect and energy. He will beget a hundred sons. But because of his mother's sin against me, that she never opened her eyes when I was with her, he will be born blind.'

Dismayed, Satyavati says, 'Muni, how can a blind man become a worthy king of the Kurus? How will he protect his clan and uphold the ancient glory of his father's race? You must give the Kurus another prince, who can be king.'

Vyasa says, 'So be it,' and vanishes. In due time, Ambika gives birth to a blind son, a mighty boy.

Now Satyavati goes to Ambalika, her younger daughter-in-law, and once more tells her what she wants from her – to conceive a child by Vyasa.

Securing her consent, Satyavati summons Vyasa again.

Dwaipayana comes again and goes in to Ambalika, who sees him and turns white as a sheet from fright and remains thus. O Bharata, Vyasa keeps his word to his mother and sows his seed in Ambalika, too.

But as he is leaving, he says to her, 'Because you turned pale to see my face, your son shall be born pale, an albino with no pigment in his skin. Beautiful princess, your son shall be called Pandu, the pale one.'

With that, he leaves the chamber, that best of Rishis. His mother is waiting for him in the corridor to ask about this child he has fathered. Dwaipayana tells her that he would be white and named Pandu.

Satyavati begs him to father one more son, on Ambika again.

'So be it,' Vyasa Muni gives her his word.

Nine months pass and Ambalika gives birth to a son who is indeed without colour in his skin, a pale child, an albino. Yet he is radiantly handsome and bears every auspicious mark upon his body. Later, he, Pandu, would become the father of those five matchless bowmen, the Pandavas.

Again, when Ambika has just finished her period and is in her fertile time, Sayavati goes to her and says that she must receive Vyasa once more. Ambika, as lovely as a Deva's daughter, remembers how grim and fierce Vyasa had been; she remembers the strong smell of his body.

She does not go to Vyasa herself, but sends a maid of hers instead. This woman is as beautiful herself as an Apsara and she waits for the Rishi, wearing her mistress' ornaments.

When Vyasa comes in, the maid rises and greets him reverently. She welcomes him and waits on him respectfully and when he calls her to him she does not demur but goes gladly. O King, that stern Rishi is well pleased with her.

When he rises to leave, he says, 'Beautiful, humble one, you will no longer be a slave. Your son will be the most intelligent of men, fortunate, wise, and of unswerving dharma. I, Vyasa, bless you.'

Rajan, that son of Krishna Dwaipayana begotten on a maidservant is Vidura. He is the brother of Dhritarashtra, the eldest, and the illustrious Pandu.

Vidura is free from the bonds of desire and passion; he is a master of the laws of kingship and governance; why, he is Dharma Deva, God of Truth, born on Earth through the curse of the Rishi Mandavya. Emerging from his encounter with Ambika's maid, Vyasa meets Satyavati again and tells her

how her daughter-in-law has deceived her, and that he has begotten a son in the Sudra woman whom the princess sent to him.

Then Vyasa vanishes before her eyes, just as he had come. Thus, in Vichitravirya's field, his elder brother Dwaipayana sows his seed, and from him are born sons as splendid as children of Heaven, to continue the race of Kuru."

CANTO 107

SAMBHAVA PARVA CONTINUED

Janamejaya asked, "What did Dharma Deva do that he was cursed? Who is the Rishi who cursed him to be born a Sudra?"

Vaisampayana said, "There was a Brahmana called Mandavya. He knew dharma and devoted himself to truth and tapasya. The Maharishi sat under a tree just outside his asrama, his arms raised skyward and keeping a vow of silence.

For years he sat thus, when one day a band of thieves, laden with booty, arrived in his hermitage. Bharatarishabha, some of the king's soldiers were hot on the heels of those thieves and in panic they ran into Mandavya's asrama and hid there.

Almost immediately, the pursuers arrived and saw the Rishi under his tree.

They asked him, 'O Muni, which way did the thieves go? Show us before they escape.'

Rajan, the Rishi made no response at all. The soldiers entered the asrama and discovered the robbers with their plunder. Now the king's men suspected the Sage as well, and seized him and brought Mandavya before the king. The king sentenced him to be executed with the thieves.

The king's men impaled the renowned Muni with the bandits, and gave the king the gold they had recovered. Though impaled on a stake, and given neither food nor drink, the Rishi Mandavya did not die.

With his tapasya shakti, his ascetic power, he summoned other Rishis to him. They came at night as birds, and saw him impaled but deep in dhyana. The Sages were grief-stricken.

They spoke to Mandavya, telling him who they were. They asked, 'Brahmana, tell us what sin you committed that you are suffering this dreadful torture.'"

CANTO 108

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "That tiger among Munis answered those Rishis rich in tapasya, 'Who shall I blame for this? Only myself.'

Hearing him speak after being impaled for so long, the king's soldiers rushed to tell the king about the miracle. Now the king consulted his ministers and realised his folly: that he had impaled a true Sage. He ran to where the stake was planted and began to pacify the Rishi who hung on it.

The king said, 'O Mahamuni, I have done you great harm in my ignorance. I beg you, forgive me. I beg you do not be angry.'

Mandavya was pacified. When the king saw anger ebb from the Sage's face, he had the stake taken down and attempted to remove it from the Rishi's body. But he could not, so he cut it off where it entered the Sage's person; and that greatest of Rishis continued his life with a portion of the stake inside him. He walked, performed the most rigorous tapasya, and attained countless lofty realms that others could not dream of.

For the portion of the stake that remained inside his body, he became known through the three worlds as Ani Mandavya: Mandavya with the stake within.

One day, that Brahmana who knew the highest dharma went to the home of Dharma Deva, God of Justice. Seeing Dharma upon his lofty throne, the Rishi asked reproachfully, 'Tell me what sin I have committed that I am punished like this. Tell me now, and behold my tapasya shakti!'

Dharma Deva replied, 'Once you impaled a little insect on a blade of grass; this is your payment for that sin. O Rishi, just as daana, charity, however small, bears great fruit, multiplied many times over, so does paapa, sin, bring pain in its wake, inexorably.'

Ani Mandavya asked, 'Tell me when I committed this sin because I cannot remember.'

Said Dharma, ‘When you were a child.’

The Rishi said, ‘The Shastras do not recognise any sin done by a child until his twelfth year. The punishment you have inflicted on me is unjust, out of all proportion.

Dharma Deva, Brahmahatya, killing a Brahmana, is a sin greater than killing any other living being. You have committed Brahmahatya, O God of Justice, and for that you shall be born as a Sudra in the world!

Also, from today I declare that no sin committed by a child below fourteen years shall be any sin or punishable, but only by those above fourteen.’

Cursed by that illumined Rishi, Dharma Deva is born as Vidura to a Sudra mother. Vidura is learned indeed, with an uncanny knowledge of dharma, of politics, and of artha too. He is absolutely without greed and anger. Having deep foresight and an imperturbable mind, he is always selflessly devoted to the welfare of the House of Kuru.”

CANTO 109

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "When those three children are born, Kurujungala, Kurukshetra, knows untold prosperity. The Earth yields unprecedented harvests, and the bountiful crops are all uncommonly flavoursome. The clouds bring rains in season, and the trees bring forth flowers and fruit. Draught cattle are contented and the wild birds and beasts, too, are full of delight.

Flowers are fragrant and fruit sweet; merchants, artisans, traders and artists of every kind teem in towns and cities, and thrive. The people are all brave, learned, honest and happy. There are no robbers then, nor does anyone sin. It seems as if a Satya Yuga, a golden age, permeates every corner of the kingdom.

The people are devout, truthful, follow dharma, perform yagnas, are generous and charitable, and full of love for one another; and they prosper. They are free from pride, anger and greed; they are pure-hearted and find delight in natural and innocent things.

Hastinapura, capital of the Kurus, is another Amaravati, as full of beauty and joy as the sea is with water. Hundreds of great palaces and mansions line its wide avenues and highways; its lofty gates and archways are dark as clouds.

Elsewhere in the kingdom, the people swim and frolic in rivers, lakes and tanks; they roam and sport in charmed forests and airy woods. The southern Kurus, in virtuous rivalry with their northern kinsmen, keep company with Siddhas, Charanas and Rishis.

Throughout the blessed kingdom, no Kuru man is miserly and no woman a widow. The wells and lakes are always full of sweet water; the forests are rich with wonderful trees; the homes of Brahmanas are full of riches, and life is a constant and joyful celebration.

O King, Bhishma rules the kingdom with dharma and he covers it with hundreds of yupastambas, sacrificial posts. Indeed Bhishma's rule brings such contentment to the Kuru kingdom that people from other kingdoms migrate to Kuru lands, swelling the population.

And the people all watch the three splendid young Kuru princes grow and are full of hope for the future, as well. O Rajan, in the homes of the Kuru nobility you could always hear the words *give* and *come eat with us*.

From their very births, Bhishma raises Dhritarashtra, Pandu and the exceptionally intelligent Vidura like his own sons. With every prescribed and successive ritual of their varna being performed timely for them, the princes devote themselves to vratas and study.

They grow into truly exceptional youths, versed in the Vedas and skilled at all sports. They become excellent bowmen, horsemen, mace-fighters, swordsmen, elephant warriors, and deep scholars of dharma. They know Itihasa, the Puranas and all the arts and sciences. They know the great truths and wisdom enshrined in the Vedas and the Vedangas; their education is profound and extensive.

Pandu is soon the best of all archers, while Dhritarashtra is the strongest man; and no one is Vidura's equal in his knowledge of and devotion to dharma, to virtue and morality. Seeing the extinct line of Shantanu restored, people the world over begin to say that, among mothers of Kshatriyas, the princesses of Kasi are foremost; of kingdoms Kurujungala is the best; of men of dharma Vidura is the finest; and of cities Hastinapura has no rival.

Dhritarashtra is blind and Vidura is the son of a Sudra woman, so Pandu becomes king. One day Bhishma, first among those that know the Rajaneeti, the code of kings, as well as the laws of dharma, calls Vidura, wise in matters of the spirit himself."

CANTO 110

SAMBHAVA PARVA CONTINUED

"Bhishma says, 'Ours is an ancient and glorious royal line, shining through the ages with the lustre of countless magnificent kings of dharma. The enlightened Krishna Dwaipayana, Satyavati and I myself have raised you three princes, so that the royal lineage of Kuru does not become extinct.

You and I must see to it, my wise Vidura, that our dynasty grows again and expands like the very sea. I have heard that there are three princesses worthy of being married into our house. The first is the daughter of Surasena of the Yadavas; the second is Subala's daughter, the Gandhara princess; and the third is the princess of Madra.

My son, all three are of the purest descent, beautiful and accomplished as well; truly, they are fit to marry into our royal house. Most intelligent child, I feel that we should make these princesses and no others our daughters-in-law, to continue our race. But tell me what you think, Vidura.'

Vidura replies, 'You are our father and our mother, as well. You are our Guru. Do whatever you think is best for us.'

Soon after this, Bhishma hears from some Brahmanas that Subala's lovely daughter Gandhari has worshipped Lord Siva, and Hara has granted her a boon that she would have a hundred sons. Bhishma, the Kuru patriarch, immediately sends his messengers to the Gandhara king, asking for his daughter's hand for Dhritarashtra.

At first, King Subala is reluctant because Dhritarashtra is blind. However, when he thinks of the prince's ancestry, and the majesty and dharma of the House of Kuru, he agrees to give his devout daughter to become Dhritarashtra's wife.

When the chaste and deeply religious Gandhari hears that her husband to be is blind, she puts on a blindfold to share her husband's disability, which she would never remove until the very end of her life.

Subala's son Shakuni brings his beautiful sister, in the flower of her youth, to Hastinapura and formally gives her away to Dhritarashtra. Under Bhishma's watchful and loving eye, Gandhari is received with great honour, and the wedding ceremony is conducted with great pomp and celebration.

The valiant Shakuni brings a fine dowry for his sister, and many costly garments and ornaments, and Bhishma welcomes him with respect. When the marriage has been solemnised, he returns to his own city.

O Scion of the Bharatas, the beautiful Gandhari pleases all the Kurus with her demeanour, her affection and her reverent attention to her elders. She is a perfectly devoted wife, so chaste that she never so much as speaks another man's name or refers to an elder by their name."

CANTO 111

SAMBHAVA PARVA CONTINUED

Vaisampayana continued, "There is a Yadava chieftain called Sura; he is Vasudeva's father. He has a daughter called Pritha who is the most beautiful young woman on Earth. O Bharata, the honest Sura gives this firstborn child of his to his childless cousin, his father's sister's son Kuntibhoja, whom he loves and to whom he has promised his first child.

In the palace of her foster-father, where she is called Kunti because Kuntibhoja so dotes on her, Pritha has charge of the household, especially of looking after visiting Brahmanas and other guests.

Once, the dreaded Durvasa Muni, famed as much for his quick and fierce temper as his spiritual greatness and profound knowledge of the recondite aspects of dharma, comes to visit Kuntibhoja. Pritha looks after him so well and worshipfully that the great Sage, who indeed has clear foreknowledge of the curse that Pandu would one day incur in the forest, teaches her a mantra by which she can summon any Deva she chooses to give her children.

Durvasa says, 'Any Deva you summon shall come and give you children.'

After the Rishi leaves, curiosity gets the better of Kunti. One day, she says the mantra thinking of Arka: Surya Deva, the Sun God. As soon as she says the secret words, the refulgent deity, witness of the world, appears before her.

That exquisite princess, no flaw in her features, is awe-stricken. The Sun God Vivaswat comes near her and says, 'Black eyes, here I am, now say what you want from me.'

Trembling, Kunti says, 'O bane of your enemies, a Rishi taught me this mantra as a boon. Lord, I was curious and said it only to see if it actually worked. I beg your forgiveness; my lord, whatever her offence a woman must always be forgiven.'

Surya replies, ‘I know that Durvasa gave you this boon. But sweet, shy girl, do not be afraid and come to me. Lovely woman, you cannot summon a Deva in vain; my coming must bear fruit. You have called me and if it is for nothing, you shall incur sin for sure.’

Vivaswat says many sweet things to her, but, O Bharata, she would not go to him out of modesty and fear of her family.

Bharatarishabha, blazing Akra says again, ‘Princess you will not sin if you come to me, for I desire you.’

Then he would not be resisted anymore, and the irradiant Tapana, who illumines the Universe, has his way with Kuntibhoja’s delicate daughter. From their union, immediately, is born a splendorous son, clad in natural golden armour and earrings, who would become renowned throughout the world as Karna.

Karna is to be the greatest of all warriors, blessed with fortune and as handsome as a Deva child. As soon as he is born, the lustrous Tapana restores her virginity to Pritha and vanishes back into Devaloka.

Now the Vrishni princess despairs that she has borne an illegitimate son and begins to think feverishly about what she should do. Out of her fear of her relatives and her father, and the censure of the world, she decides to keep her folly secret. She floats her divine child of supernatural prowess down the river in a wooden box.

A famous Suta, whose wife is Radha, sees the shining infant floating upon the current and brings him home to his wife. The couple looks at his golden kavacha and kundala in wonderment, and names him Vasusena: he who is born with wealth.

Blessed with prodigious strength and genius, as he grows, he becomes expert at wielding weapons of every kind. Owning terrific energy, he would worship the Sun from dawn to high noon, until his back is hot from the rays of Arka. During the hours of his worship, there is nothing on Earth that the valiant and brilliant Vasusena would not grant as a boon to any Brahmana who asks him for one.

One day, knowing that this magnificent warrior could kill his son Arjuna, Phalguni, Indra comes to Vasusena during his time of worship. Indra comes as a Brahmana and asks for Vasusena’s kavacha, the golden armour with which he has been born: as alms. Vasusena folds his hands reverently, cuts the armour from his body and gives it to Indra. The king of

the Devas is so moved by the generosity and the truth of Karna that he, in turn, gives Vasusena an irresistible weapon, a shakti.

Indra says, 'This shakti of mine will kill any Deva, Asura, Manava, Gandharva, Naga or Rakshasa, anyone at all that you use it against. But it will kill just one enemy and then return to me forever.'

Until that day, Surya's son has been called only Vasusena, but when he cuts the natural kavacha from his body and gives it to Indra, he becomes Karna, he who cut the armour from himself."

CANTO 112

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "Kuntibhoja's daughter, Pritha of the large eyes, is not only exquisite, she is a most accomplished and capable young woman. She is virtuous, youthful, and possesses every desirable feminine quality. Yet, strangely, no Kshatriya comes to ask for her hand.

Kuntibhoja arranges a swayamvara for his princess, and invites kings and princes from across the length and breadth of Bharatavarsha to attend it. As soon as she enters the arena where her hopeful suitors have gathered, her eyes sees just one of them – Pandu, king of the Bharatas, tiger among kings.

She sees him regal as a lion, his chest wide, eyes like a bull's, rippling with tremendous strength, making all the other kings seem plain beside him, for he is as magnificent as Indra. Kuntibhoja's lovely daughter, no trace of any flaw among her features, trembles to look at Pandu. It is as if the sight of him pierces her through.

Going forward shyly, her head bent, her hands quivering with powerful emotion, she drapes the garland of flowers in her hand around Pandu's neck. When the other kings see Kunti choose Pandu, they return to their kingdoms as they had come, on elephants, horses, and in chariots. When the others have gone, Kuntibhoja has the wedding ceremony performed. O King, the Kuru prince blessed with great fortune and the daughter of Kuntibhoja are as radiant a couple as Maghavat and Paulomi, Indra and his queen Sachi.

Best of Kuru kings, when the wedding ceremonies are over, Kuntibhoja gives his son-in-law great wealth and sends the couple back to Hastinapura. The Kuru prince Pandu returns triumphantly to his capital, with his vast army holding aloft and waving bright and colourful flags and banners, with Brahmanas singing his praises, and Maharishis chanting benedictions.

Entering his palace, Pandu ensconces his queen therein."

CANTO 113

SAMBHAVA PARVA CONTINUED

Vaisampayana continued, "A while later, Bhishma wants Pandu to marry a second wife. Taking an army, with elephants, horses, chariots and footsoldiers, taking court elders, Brahmanas and great Rishis with him, he goes to the capital of the king of Madra.

When the bull of the Balhikas, the Madra king, hears of Bhishma's arrival, he comes out of his city gates to receive him. Welcoming him reverentially, he brings the great Kuru into his palace, where he offers him a chaste white carpet to sit upon, padya, water to wash his feet, arghya; and he pays him every customary and formal homage.

Later, when they sit together at their ease, the king asks Bhishma why he has come. Bhishma, supporter of the honour of the Kurus, says to that king, 'Parantapa, I have come seeking the hand of a princess. We have heard that you have a sister called Madri, blessed with great beauty and every virtue, as well. I want my brother Pandu to marry her.

O King, you are perfectly worthy of an alliance with us, as are we with you. Consider this, and accept my proposal.'

The sovereign of Madra replies, 'To my mind, there is no other royal family on Earth with whom I can enter into an alliance. But in our family we have a custom, which all my ancestors observed, for good or bad. I cannot break the tradition, which is a well-known one and no doubt you are familiar with it. Bhishma, it is not apposite that you just say to me, *Give me your sister.*

You know the custom of which I speak, and that is our family tradition. For us that is dharma, and we must preserve it. This is the only reason why, Parantapa, I cannot accede unconditionally to your request.'

Bhishma says, 'The custom to which you allude is certainly dharma. Why, Brahma himself has said so. Your ancestors upheld the tradition, and no fault can be found with it. It is established, O Salya, that the tradition

relating to family honour finds approval with the Sages and all the virtuous.'

And Bhishma, of blazing tejas, gives Salya gold beyond count, coined and uncoined, jewels of every hue in thousands, numberless elephants, horses and chariots, rich cloths and incomparable ornaments, yes, great pearls and resonant corals from the sea as well.

Salya receives these priceless gifts joyfully, and then gives his sister, wearing rich silk and jewellery past compare, to that bull of the House of Kuru. The sage Bhishma, son of the ocean-going Ganga, delightedly takes Madri back to Hastinapura, the city named for the elephant.

There, on an auspicious day and time, chosen by the Brahmana astrologers, King Pandu marries the princess Madri. When the wedding ceremony is concluded, the Kuru king installs his second wife in regal apartments.

Rajadhiraja, Pandu then enjoys his two lovely wives, why, unto the very limits of his desire. When thirty days have passed, Pandu goes forth from Hastinapura to conquer the world.

He prostrates himself before Bhishma and the other elders of the Kuru clan, bids fond farewell to Dhritarashtra and to every other member of the family. With their blessings and leave, he sets out on his grand campaign, taking with him an immense force of elephants, horses and chariots. He goes well pleased by the blessings chanted over him and the auspicious rituals performed for his success by the priests and the people.

Taking an awesome army with him, Pandu goes forth against myriad enemies. That tiger among men, who is to spread the fame of the Kurus across the world, first subdues the bandit tribes of Asarna. He next turns his army of countless elephants, horsemen, footsoldiers and charioteers, flying standards of many brilliant colours, against Dhirga, haughty king of Magadha, who has given offence to more kings than a few.

Pandu attacks his capital and slays him. The Kuru empties Dhirga's treasury, takes all his chariots and other vehicles, and his numberless beasts of burden.

Pandu next marches to Mithila and subjugates the Videhas. Then, Manavarishabha, he leads his army against Kasi, Sumbha, and Pundra, and by his prowess spreads the fame and empire of the Kurus.

Indeed, Pandu Parantapa is like some great conflagration sweeping across the Earth, its flames his arrows, its lustre the weapons of his legions,

and consuming every king and Kshatriya who dares stand against him. Those whom he vanquishes, along with their armies, become vassals of the Kurus.

Finally, every king is subdued and they all look upon Pandu as the Devas do Indra in Heaven. With folded hands, they pay him homage and bring him tribute of every rare kind: jewels and gold, pearls and corals from ocean deeps, silver and superior kine, exceptional steeds, chariots and great war elephants, donkeys, camels and buffaloes, goats and sheep, beautiful blankets and hides, and furs.

The king of Hastinapura takes these offerings and returns to his capital, to the delight of his people. Joyfully, the citizens and the noblemen all now say, 'The fame and achievements of the great Shantanu, tiger among kings, and indeed of Rajarishi Bharata were about to be extinguished. But Pandu has restored them; indeed, he has swelled the glory of the House of Kuru. He has crushed those that steal land and wealth from us, and they now pay him tribute.'

When Pandu returns from his expedition, Bhishma and all the people of Hastinapura come out of the city to receive him. They have not gone far, when they see the king's servitors laden with the extravagant spoils of war —a train of every kind of conveyance, bearing wealth of every sort, elephants, horses, bullocks, camels and other beasts of burden—a train so long that they cannot see its end.

Then Pandu sees Bhishma and comes to prostrate himself at the patriarch's feet; he greets every other elder and citizen according to their status. Bhishma embraces Pandu, who is like a son to him, in great joy, for has he not ground the enemies of the Kurus underfoot? Bhishma weeps for joy.

Finally, borne upon a veritable tide of joy, Pandu enters Hastinapura triumphantly, to a resounding flourish of trumpets, conches and kettle-drums."

CANTO 114

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "Then, at Dhritarashtra's command, Pandu offers the spoils of his conquests to Bhishma, to Satyavati, and to Ambika and Ambalika. He gives some of the wealth to Vidura, as well as his other kinsmen. All these are well pleased with him, and his great prowess. Especially his mother Ambalika is beside herself for joy, and embraces her peerless son, with delight equal to that of Sachi when she embraced Jayanta. Using the wealth that Pandu won, Dhritarashtra[6*] performs five Mahayagnas that are like a hundred great Aswamedhas; the offerings made to the Brahmanas during these sacrifices are counted in hundreds and thousands, be it gold, jewels or sacred cows.

Soon after, O Bharatarishabha, the triumphant Pandu goes into the forest with his wives Kunti and Madri. He leaves the luxury of his palace, with its soft beds, and devotes himself assiduously to the hunt. He begins living in a charmed jungle of great sala trees, on the southern foothills of the Himalaya, and ranges that forest in complete abandon.

The handsome Pandu roams those pristine jungles with his two wives quite like Airavata with two she-elephants, grandly. The forest-dwellers see the magnificent Bharata prince, with his sword, his bow and arrows, his gleaming armour, with Kunti and Madri, and they feel certain that he is a Deva come amongst them.

At Dhritarashtra's command, his servants keep busy seeing that Pandu is supplied with everything he needs for his pleasure in the wilderness.

Meanwhile, Bhishma hears that King Devaka has a young and exquisite daughter by a Sudra wife. Bhishma fetches her from her father's home and marries her to the wise Vidura. Vidura begets many children upon her, all as virtuous and accomplished as himself."

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[6] There seems to be some ambiguity about who was, in fact, the king, Pandu or Dhritarashtra

CANTO 115

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "O Janamejaya, Dhritarashtra fathers a hundred sons on Gandhari, and another son upon a Vaisya wife. Pandu has five sons by Kunti and Madri, all of them Maharathas, their natural fathers being Devas, invoked by Kunti to continue the Kuru lineage."

Janamejaya said, "Dvijottama, how did Gandhari give birth to a hundred sons? How many years did this take her? How long were they destined to live? Tell us how Dhritarashtra begot his son upon a Vaisya woman. How did Dhritarashtra treat his loving, always obedient, and chaste queen Gandhari?

Tell us in detail how Pandu had five sons, the Maharathas, even after the Maharishi, whom he kills, cursed him. Ah, I am still athirst to hear everything about my sires."

Vaisampayana said, "One day, Dwaipayana comes to Hastinapura, tired and hungry. Gandhari lavishes her reverential hospitality upon him, and well pleased, the Rishi grants her the boon she wants from him: that she will bear a hundred sons, each one as strong and accomplished as Dhritarashtra.

Soon after, Gandhari conceives and she carries the great burden in her womb for two years, but does not deliver. She is in anguish and pain, when she hears that Kunti has borne a son who is as radiant as the morning Sun.

Demented by the news, especially after her long discomfort, Gandhari strikes herself in the belly, violently, without Dhritarashtra knowing. At once, she is delivered of a single mass of flesh, hard as a ball of iron. She is about to have it cast away, when Dwaipayana arrives there, having intuited what has happened.

That Maharishi sees the solid ball of flesh and cries to Subala's daughter, 'What did you do?'

Gandhari does not lie, but says, 'I heard that Kunti has borne a son as splendid as Surya Deva, and struck my womb in grief. O Muni, you said that I would have a hundred sons but all I have is this lump of flesh.'

Vyasa says, 'Gandhari, my words shall never prove false; no falsehood has ever left my lips, even in jest. Have a hundred pots full of ghee fetched at once. Meanwhile, let the lump of flesh be sprinkled with cool water.'

When the lump of flesh is sprinkled with cool water, Vyasa divides it into a hundred shreds and one, each about the size of a thumb. The Rishi has each bit placed in a separate pot of ghee, in a secret chamber, tightly sealed and carefully guarded. Vyasa says to Gandhari that the seals should be broken only after a full two years.

With that, the enlightened Dwaipayana goes away to the Himalaya, to perform tapasya.

When the time comes, first of all, Duryodhana is born from a piece of flesh slightly larger than the others in the hundred pots of ghee. Thus, Yudhishtira is the eldest in his generation. News of the haughty Duryodhana's birth comes to Bhishma and Vidura. It is on the same day that, in the forest, Bhima Mahabaho of immeasurable strength is born.

As soon as Duryodhana is born, he begins to cry horribly: he brays like a donkey. At these unnatural sounds, every donkey, vulture, jackal and crow for yojanas around, answer his weird cries in evil cacophony. Violent winds blow everywhere, crookedly, and dreadful fires spume up from the very Earth all across the land.

Terrified, King Dhritarashtra summons Bhishma, Vidura and other friends and ministers. He calls all the great Kurus and their countless Brahmanas and says to them, 'Pandu's eldest son Yudhishtira is the heir to our line, for he is born first. I have no argument with this, but will my son Duryodhana, born next, succeed Yudhishtira as king? I want to know what is dharma in this matter.'

No sooner has he spoken, O Bharata, than the wild cacophony of hideous cries by jackals and other predators and scavengers, every fell creature of night, resounds all around; ominously they howl.

Hearing and seeing the macabre omens, the Brahmanas and the wise Vidura say, 'Rajan, Narapumgava, the omens at his birth all cry aloud that your eldest son shall be the nemesis of your race. If we are to prosper, no, even survive, you must kill him now. You will still have ninety-nine sons after his death.

But if you let him live, calamity will strike the House of Kuru, why, the very Earth. O Bharata, if you wish for the welfare of your ancient race and the world, abandon this child, do away with him.

O King, it has been said that an individual should be sacrificed for the sake of a family; a family for the sake of a village; a village for the sake of a country; and the very Earth for the sake of the Atman, the Soul.'

But from his love for his firstborn son, Dhritarashtra cannot bring himself to do what Vidura and the Brahmanas ask of him. In a month's time, a hundred sons are born to Dhritarashtra from the hundred pots of ghee; and the hundred and first is a daughter.

During the second year of Gandhari's long pregnancy a Vaisya maidservant of hers would attend on Dhritarashtra. Dhritarashtra sires a son on her, a boy of great intelligence called Yuyutsu.

Thus the wise Dhritarashtra has a hundred sons, all heroic Maharathas, and a daughter, all by Gandhari, and Yuyutsu, tejasvin, by a Vaisya woman."

CANTO 116

SAMBHAVA PARVA CONTINUED

Janamejaya said, 'Sinless, you have told me in some detail about the Rishi's boon, which led to the birth of the hundred sons of Dhritarashtra. But you have not said anything about how his daughter comes to be born, saying only that beyond the hundred, he has Yuyutsu by a Vaisya woman and a daughter. Maharishi Vyasa, of measureless energy, said to the Gandhara king's daughter that she would have a hundred sons; illumined one, now you say that she also has another child, a daughter. If the lump of flesh was divided only into a hundred parts, and if Gandhari did not conceive again, how was Duhsala born? O Rishi, I am curious, tell me how this happened."

Vaisampayana said, 'O Scion of the Pandavas, your question is well asked and I will answer it. The illustrious Dwaipayana sprinkles cool water over the hard lump of flesh and begins to divide it in a hundred pieces; as he does this, the midwife takes each portion and places it in a pot of ghee.

Even as this is being done, Gandhari feels the desire for a daughter and thinks, 'I will surely have a hundred sons from the Rishi's boon, but how wonderful if I also had a daughter younger than the hundred. Why, then my husband would attain to the realms that are conferred by the birth of a daughter's sons. Besides, a mother-in-law has a special love for her son-in-law. Ah, if I have one daughter after my hundred sons, my joy will be complete.'

She made a fervent wish, 'If I have ever done tapasya, if I have given charity, if I have performed homa through Brahmanas, if I have revered and served my elders, then let me have a daughter as well!'

Meanwhile, Dwaipayana continues dividing the lump of flesh. Finally, finishing, he says to Gandhari, 'Here are your hundred sons; I, Vyasa, did not lie to you. However, there is a hundred and first part, smaller than the

others, which shall bless you with a daughter and her sons. Yes, she will be a charming and fortunate girl.'

The Sage has a hundred and first pot of ghee fetched and immerses the last shred of flesh in his hands in it. From it, O Bharata, in time, Duhsala is born. Now tell me what you want to hear next."

CANTO 117

SAMBHAVA PARVA CONTINUED

Janamejaya said, "I beg you, recite the names of Dhritarashtra's sons in the order of their birth."

Vaisampayana said, "Duryodhana, Yuyutsu, Dushasana, Duhsaha, Duhssala, Jalasandha, Sama, Saha, Vinda, Anuvinda, Durdharsha, Subahu, Dushpradharshana, Durmarshana, Durmukha, Dushkarna, Karna, Vivimsati, Vikarna, Sala, Satwa, Sulochana, Chitra, Upachitra, Chitraksha, Charuchitra, Sarasana, Durmada, Durvigaha, Vivitsu, Vilatanana, Urnanabha, Sunabha, Nandaka, Upanandaka, Chitravana, Chitravarman, Suvarman, Durvimochana, Ayobahu, Mahabahu, Chitranga, Chitrakundala, Bhimavega, Bhimabala, Balaki, Balavardhana, Ugrayudha, Bhima, Kanakaya, Dridhayudha, Dridhavarman, Dridhakshatra, Somakitri, Anudara, Dridhasandha, Jarasandha, Satyasandha, Sada, Suvak, Ugrasravas, Ugrasena, Senani, Dushparajaya, Aparajita, Kundasayin, Visalaksha, Duradhara, Dridhahasta, Suhasta, Vatavega, Suvarchas, Adityaketu, Vahvashin, Nagadatta, Agrayayin, Kavachin, Krathana, Kunda, Kundadhara, Dhanurdhara, Ugra, Bhimaratha, Virabahu, Alolupa, Abhaya, Raudrakarman, Dridharatha, Anadhrishya, Kundabhedin, Viravi, Dhirghalochana, Pramatha, Pramathi, Dhirgharoma, Dirghabahu, Vyudhoru, Kanakadhvaja, Kundasi and Virajas.

And then there is the daughter Duhsala. All hundred are heroes, Atirathas, and great warriors. All of them know the Vedas, and are masters of astras and every other kind of weapon.

Rajan, in due course, suitable wives are chosen for them, with the utmost care. And when his daughter Duhsala comes of age, Dhritarashtra gives her to be the wife of Jayadratha, the king of Sindhu."

CANTO 118

SAMBHAVA PARVA CONTINUED

Janamejaya said, "O Chanter of Brahman, you have told us all about the exceptional births of Dhritarashtra's sons, through the boon of Dwaipayana. You have also told us their names, in the order of their births. Indeed, Brahmana, all this we have heard, but now tell me about the sons of Pandu.

When you narrated the incarnations of the Devas, the Asuras and other unearthly beings into the world, you said that the Pandavas were the most illustrious, powerful as the Devas, and indeed amsas of the gods themselves. I want to hear everything about these extraordinary princes, from the beginning, the moments of their births. O Vaisampayana, tell us about their glorious achievements."

Vaisampayana said, "O King, one day Pandu ranges through the forests on the southern slopes of Himavat, which teem with both deer and predators, when he sees a great stag, seemingly the leader of his herd, in the act of mounting his hind. As soon as he sees them the Kshatriya strikes them with five arrows, plumed with golden feathers.

Rajan, of course it is no stag but the son of a Rishi of profound tapasya, who assumed the form of a deer to enjoy his wife. Shot through by Pandu in the very act of coition, he falls onto the ground crying out in a human voice; bitterly he laments and sobs.

The deer says to Pandu, 'Kshatriya, even men that are slaves to lust and anger, and always sinning, do not commit such a savage crime. You, O Bharata, are the scion of a great house of dharma. How have you allowed passion and wrath to sway you, and make you lose your reason that you have done this dreadful thing?'

Pandu replies, 'Mriga, O Deer, Kshatriyas are ruled by the same impulse when they slay deer that rules them when they kill their enemies. You must

not blame me for what I did; it is my innate nature. We kill animals of your species openly or from hiding; and this is the way of kings, of yore.

Of old, when he performed a Mahayagna, the Rishi Agastya hunted every deer in the forest and offered them to the Devas as part of his sacrifice. It is he that sanctioned the slaying of your kind; then why do you blame me now? For his most special sacrifices Agastya always uses the fat of deer, to perform the homa.'

The deer says, 'King, men do not loose their arrows at unprepared enemies, but only after declaring themselves. Such killing is not censured.'

Pandu says, 'But deer are killed openly or by stealth. Why do you blame me for what I did?'

The deer says, 'Shura, I do not blame you for killing a deer, nor even for the pain you have caused me. But you killed me while I was mating; you should have waited until I had finished. Which wise man of dharma will kill a deer while it mates? Coition is an intense pleasure for every species, and brings goodness to all.

Kshatriya, I was in the very act of satisfying my desire with my mate, and you have killed me before I finished. O King of the Kurus, you are a scion in the line of Pururavas, a house known for its dharma; what you have done is unworthy of you and your race.

Bharata, what you have done is despicable, vile, cruel and sinful in the extreme, and deserves to be punished with hell. You know the pleasures of sexual intercourse; you know the dictates of dharma. Why, you are like a Deva, and this does not become you.

Best of kings, it is your Kshatriya dharma to punish anyone who is cruel and sinful, anyone who abandons dharma, artha and kama, as they are laid down in the Shastras. Manavottama, what have you done by killing me, who gave you no offence? Raja, I am a Muni living on roots and fruit, though I have assumed this form of a deer. I lived peacefully in this forest, giving no offence to any living creature, rather, in harmony with all.

Yet you have killed me and I will curse you for it. I curse you Kshatriya, that for your savagery towards a mating couple, you will die as soon as you indulge your own desire. I am the Muni Kindama of great tapasya. I was mating as a deer because I felt bashful to have intercourse in human form in this forest where other Rishis abound. I often roam deep in this forest in the company of other deer.

You slew me without knowing that I am a Brahmana, so the sin of Brahmahatya shall not cling to you. But, O witless man, because you have killed me while I mated with my wife your fate shall be the same. When desire next takes you to your wife and you join with her, as I have with mine, you will leave your body and enter the world of spirits. And your wife, with whom you are having intercourse, will follow you out of this world, out of her love and adoration, to the realm of Yama.

You brought me anguish when I was in transport; grief will visit you when you are in ecstasy.'

With this curse, the deer breathes its last, and Pandu stands stricken, staring at the corpses."

CANTO 119

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "Long and bitterly Pandu and his wives grieve over the deer.

Pandu cries, 'Ah, even if they are born into pure and noble families evil men are quickly brought to grief by their own sins, for their passions delude them into sinning violently. I have heard that, though he was the son of the noble Shantanu, Vichitravirya died young because he had become a slave to his lust.

In the soil of the lustful Vichitravirya the enlightened Muni Krishna Dwaipayana, who has never told a lie, begot me. Though I am the natural son of such a Mahatman, my heart is evil: look at me, ranging the forest, daily killing innocent deer. Oh, the gods have forsaken me, and I mean to seek my redemption, mukti.

The great obstacles on the path to salvation are the desire to father children, as well as other mundane attachments and concerns. I mean to swear a vow of brahmacharya and follow in my natural father's immortal footsteps. I will perform stern tapasya and bring my lust and every other passion under control.

I will abandon my wives and the rest of my kin, shave my head, and wander the Earth alone as a Bhikshu, begging fruit as alms from the trees I find. I will cover my body with dust, forsake every object of attraction or distaste, and shelter under trees or in deserted huts that I find. No joy or sorrow will move me; I will look upon blame and praise equally. I will not seek blessings or adoration.

I shall be at peace with everything, and accept no gifts. I will never mock anyone, or frown at anyone, but always be cheerful and devote myself to the welfare of all creatures. I will do no injury to any of the four forms of life, mobile or unmoving, but treat them all as if they are my own children.

Once a day I will visit five or ten families, at most, and beg for alms. If I receive none I will not eat. I will never beg from the same person twice. I will not go to more than ten homes, and shall remain as unmoved as a Rishi whether I get food or not. I will look equally upon someone who hacks away my arm with an axe and another who smears it with sandalwood paste. I will not curse the first or bless the second.

I will not be pleased to remain alive or grieve if I am to die; I will look equally upon life and death. Cleansing my heart of every sin, I will rise above the sacred rituals that men perform, during auspicious times, in order to attain happiness. I will relinquish all dharma and artha, as well as rituals that gratify the senses.

I will become as free as the wind, going where I please with no sin or attachment to bind me. Fearlessly shall I tread the path of Sannyasa, until the day of my death arrives. Now that I cannot father children, I shall walk in dharma, never leaving the golden path to walk the vile alleyways of the world, all of which lead to sorrow.

Whether the world honours him or not, the man who begs from greed is certainly like a dog. I cannot have children and I must never ask another to give me sons.'

Wiping his tears, Pandu fetches a deep sigh and says to Kunti and Madri, 'Let my mother, my uncle Vidura, King Dhritarashtra, all our friends, the Devi Satyavati, Pitama Bhishma, our family priests, the Brahmanas who keep stern vratas and drink Soma rasa, and all the elders in our city be told that Pandu has taken Vanavasa and will lead the life of a Sannyasi.'

Kunti and Madri say, 'O Bharatarishabha, there are other paths of Sannyasa that you can follow, and perform the sternest tapasya, in which we can join and serve you: paths that also lead to moksha and liberation from rebirth. We, too, shall control our passions, forsake every luxury, and be austere in all things. But, O king of great wisdom, if you abandon us, we will take our own lives this very day.'

Pandu replies, 'If what you say is dharma, then I will tread the immortal way of my ancestors with both of you. I will renounce the comforts of towns and cities, wear valkala, eat only fruit and roots, and wander in the deepest jungles, performing tapasya.

Bathing morning and evening, I will perform homa. I will wear animal hide, or rags, jata on my head, and emaciate my body by hardly eating. I will ignore hunger and thirst and expose myself to extremes of heat and

cold; living in solitude, I will abandon myself to dhyana, a life of meditation.

I will eat such fruit as I find, raw or ripe; I will make offerings to the Pitrs and the Devas, of mantras, holy water and the fruit of the jungle. I will not see any of the creatures of the wild, much less harm them; I will never again see any of my friends or kinsmen, or any that live in towns or cities.

Until I leave this body, I will keep the most extreme observances of the Vanaprastha Shastras, always seeking out the most difficult and harsh ones.'

Pandu now gives away the large jewel in his crown to Brahmanas, as also his golden necklace, his bracelets, his heavy earrings, his opulent robes, along with all the jewellery of his wives.

Calling his servants, he says, 'Go back to Hastinapura and tell everyone there that Pandu has renounced wealth, every desire, pleasure, even his sexual life, and has become a Sannyasi in the forest.'

He speaks quietly, but when they hear him, his attendants set up a loud lament, crying, 'Ah, we are ruined!'

Hot tears streaming down their faces, they leave their prince and, taking the gold and ornaments he has given them to be distributed as charity, return to the city of elephants. When Dhritarashtra, best among men, hears the news that those servitors bring, he weeps for his brother. He is plunged in gloom, and, now, hardly takes any delight in the pleasures of his palace, with its soft beds and seats, its exquisite cuisine.

Pandu goes to the mountains called Nagasata, with Kunti and Madri. Eating fruit and roots, they cross the Chaitraratha, the Kalakuta, and finally crossing the Himalaya, they arrive on fragrant Gandhamadana. Watched over by Mahabhutas, Siddhas and Maharishis, Pandu lives at times in the plains and at others on mountains.

He journeys to Lake Indradyumna, and then crossing the Hansakuta Mountains, arrives at the range of a hundred peaks, Satasringa, where he lives in tapasya."

CANTO 120

SAMBHAVA PARVA CONTINUED

Vaisampayana said, 'Pandu devotes himself to his austerities. Quickly, he becomes a favourite with all the great Siddhas and Charanas who live on that mountain. O Bharata, he serves his spiritual masters, with his mind perfectly controlled, with complete humility, and gains enormous ascetic powers. Some of the Rishis would call him their brother, others their friend, while others love him like a son.

Bharatarishabha, pursuing his tapasya with intense devotion and singlemindedness, Pandu, though he is born a Kshatriya, soon becomes even like a Brahmarishi.

On a day of the new moon, amavasya, some awesome Rishis gather to set out to see Brahma, in his lofty realm. Pandu asks them, 'Great ones, where are you going?'

The Rishis reply, 'There will be a great Satsangha today in the court of Brahma, of Devas, Pitrs and Maharishis. We want to see the Svayambhuva, the Self-Created Lord, and are going to the sacred conclave.'

Pandu jumps up in excitement; he wants to go as well. But as he is about to follow them with his two wives, the Munis who are travelling north of Satasringa say, 'As we journeyed north, gradually climbing the King of Mountains, we have seen many marvellous realms, which are inaccessible to ordinary men.

We have seen the worlds of Devas, Gandharvas and Apsaras, with hundreds of palaces, wondrous past describing, echoing softly with heavenly music; we have seen the enchanted gardens of Kubera, spread across plains and rising into mountain slopes, with mighty rivers flowing through, and deep and secret caves.

Many of those heights are covered in perennial snow and ice, places where no animals live or plants grow. Other realms are uninhabitable, indeed inaccessible, for the torrential rains that pour down upon them. Why,

other beasts, even birds do not venture into these. Only the air dares go freely through those glacial realms, as do Siddhas and Rishis with great powers.

O Pandu, how will your wives, these tender princesses, climb those pinnacles of the Lord of mountains? They are not used either to the hardship or the inevitable pain; they will not survive. Therefore, O Bharatarishabha, you must not come with us.'

Pandu replies, 'Most fortunate ones, it is told that the sonless can never enter Swarga. I have no son! I speak to you in great grief for I have not been able to repay the debt I owe my manes. Ah, I feel certain that when this body of mine dissolves into its constituent elements, my ancestors, my Pitrs on high, shall fall into hell.

Men are born into this world with four debts: those due to the Pitrs, the Devas, the Rishis, and to other men. In dharma these must be paid. The wise all agree that no blissful realms await those that do not discharge these debts.

The Devas are paid with yagnas; the Rishis are paid by gyana, dhyana and tapasya; the Pitrs are paid by begetting children and by offering tarpana and pinda; and one's fellow men by leading a blameless life that gives no injury.

I have done my dharma by the Devas, the Rishis and toward my fellow men. But ah, my sires, my Pitrs will surely perish because I have not paid my dues to them; I have not fathered any children. O Munis, I am still in debt to my ancestors. The best men are born into this world to father children, so their ancestors are liberated. Wise ones, I ask you now, should children be begotten in my field, even as I was in my father's, by the great Dwaipayana?'

The Rishis say, 'Virtuous Kshatriya, you shall indeed have sons, sinless princes, blessed with fortune and brilliant like the Devas. We see this clearly with our eyes of prophecy. So, Purushavyaghra, O tiger among men, accomplish destiny's purpose, for intelligent men act after clear and careful thought and invariably find great punya. We see the shining fruit that shall be your sons. Pandu, that is your direction.'

But Pandu remembers the curse of the stag and his enforced celibacy. He thinks hard and deep about what the Sages said to him before they departed towards the north. Then he calls the chaste Kunti and says to her privately, 'In this time of our distress you must try to bear children. Rishis who

expound the Sanatana Dharma say that having a son fetches a man virtue and fame in the three worlds.

No sacrifices, charity, penance, or the sternest vows can bestow punya on a man who has no son. O my Kunti of the sweet smile, I fear that I will never attain Heaven because I have no son. Ah, a vile and wretched sinner I was, addicted to violence and savagery, so the deer cursed me that I can never have children.

The Shastras speak of six kinds of sons that are both kin and heirs, and six more that are not heirs but only kin. Pritha, the first of these is a son that a man begets upon his wife; the second is a son fathered by another sage and accomplished man upon one's wife, out of kindness; the third is a son begotten by another upon one's wife for money; the fourth a son begotten upon a wife after her husband's death; the fifth a son born to an unwed mother; the sixth a son born to an unfaithful wife; the seventh is a son given as a gift; the eight is a son bought for money; the ninth is a son adopted; the tenth is a son that comes with an already pregnant bride; the eleventh is a brother's son; and the twelfth a son begotten upon a woman of a lower caste.

If a woman cannot conceive by her husband of her own varna, she must try to conceive with a man of the next varna. If a man cannot father a child, he may ask his younger brothers to father children for him. Manu himself has said that when a man cannot beget a son, he can have another good man father a son on his wife, because having a son is the highest punya.

Kunti, I cannot sire a child in you, and I command you to conceive a child with a man who is either my equal or my superior. Let me tell you the story of the daughter of Saradandayana, whose husband asks her to bear him children by another man.

When her period ended and she came into her fertile time, that Kshatriya woman bathed in the evening and went out at night to a crossroads. Soon enough, a Brahmana of tapasya came along and Saradandayana's daughter asked him for children. He poured ghee as offering into a sacred fire, in the ritual called Pumsavana, and then sired three mighty Maharathas in her, Durjaya being the eldest.

My precious and fortunate Kunti, I want you to follow that Kshatriya princess' example. I want you to bear me a son by the seed of a Brahmana of lofty Sannyasa.'"

CANTO 121

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "Kunti says to her husband, that bull among the Kurus, 'O my lord, do not say this to me! Lotus eyed Pandu, I am your wife and I love you. Bharata Mahabaho, come and beget your children in me yourself, sons of great tejas! When they are born, I will follow you out of this world into Swarga. But not even in my imagination or dreams can I let myself be embraced by another man.

Besides, which man in this world is your equal, let alone your superior? My husband of dharma, let me tell you a story from the Purana, O Pandu of the large eyes.

Long ago, in ancient times, there was a Puru king calls Vyushitaswa. He was devout, truthful and a man of dharma. Once, while the mighty and pure Vyushitaswa was performing a sacrifice, Indra, the Devas and the Devarishis came to his yagna. Indra and the Devas were so drunk with the Soma rasa that the king offered them, the Brahmanas so delighted with the munificent gifts he gave them, that the Gods and the Sages began to perform the rituals at that Rajarishi's yagna.

Vyushitaswa shone as brightly as the Sun when he appears after the winter of snow; he was twice as splendid as before, more splendid than any other man. Soon, O best of kings, the magnificent Vyushitaswa, as strong as ten elephants, performed the Aswamedha yagna, vanquishing every other ruler of the East, the North, the West and the South, and received tribute from them all.

Kurushreshta, all the Pauranikas sing a tale about that Manavottama, the brilliant Vyushitaswa. When he had conquered all the Earth, from Sea to Sea, that king protected his people, all the varnas, just like a father would his own children. He performed great yagnas, at which he gave away untold wealth to Brahmanas.

When he gathered precious jewels past counting, he arranged to perform still greater sacrifices. He also performed the Agnishtoma,and other arcane Vedic sacrifices, extracting copious quantities of Soma rasa.

Rajan, Vyushitaswa's wife was the daughter of Kakshivat, Bhadra, whose beauty was unrivalled on Earth, and the two of them loved each other deeply. King Vyushitaswa seldom left his wife for any length of time, but united with her always, as frequently as he might. However, this excessive sexual indulgence caused a galloping consumption, which killed the king in a matter of days. He died like the Sun setting, in glory.

The beautiful Queen Bhadra had no son and she was plunged in grief; day and night she wept. With tears streaming down her face, Bhadra said, "Women serve no purpose when their husbands are dead; she is a dead woman that survives her lord, dragging on a wretched misery that is no life, but a terrible death. Ah Bharatarishabha, my Lord Vyushitaswa, I have no wish to live without you. I beg you be merciful and call me to you.

Every moment I live without you is a lifetime in hell. Oh, be kind, beloved King, call me to you quickly. O tiger among kings, I will follow you wherever you go, through rough and smooth. You have gone and will never return; let me come to you as your shadow. O I will be your slave, and do everything you want, whatever pleases you.

O my lotus eyed husband, without you, day by day, anguish will overwhelm me; grief will consume my heart. Oh, I am a wretched sinner and must have been the cause of separating some loving couple in another life that I have to suffer being apart from you in this one. Rajan, Rajan, the woman who lives for even a moment after her husband's death lives only in Naraka. My Lord, do you not see the torment I am in?

I shall lay myself down on a bed of kusa grass, and neither eat nor drink, so that I might see you again soon. O tiger among men, show yourself to me! O my sweet lord, let me hear your voice again, commanding your wretched, grief-stricken wife!"'

Kunti continues, 'Pandu, thus the lovely Bhadra wept when her husband died. She clasped his corpse in her arms and sobbed. Suddenly, an asariri, a disembodied voice spoke to her, "Rise O Bhadra and leave this chamber of death. Woman of the sweet smiles, I grant you a boon: I will beget children in you. Bathe after your period on the eighth or fourteenth night of the waxing moon and wait for me in your bed, and I will come to you."

Bhadra did as the voice asked, so that she might have sons. The chaste Bhadra did as the voice said, and her husband's corpse begot seven children upon her, three Salvas and four Madras.

Bharatarishabha, you can do the same as Vyushitaswa, by using your occult siddhis, your mystical powers.'"

CANTO 122

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "Pandu says to Kunti, 'Vyushitaswa of yore did indeed do what you say; why, he was like a Deva. But let me tell you about a custom of old, of which the Rishis who know every nuance of dharma approve.

Lovely Kunti of the sweet smile, in ancient times, women were not confined to their houses, nor did they depend upon their husbands or other male relatives; they were free, and indeed they took their pleasure where they pleased and were not faithful to a single man. And this was not considered sinful, but was perfectly lawful and sanctioned, of old.

As the birds and beasts of the wilds do today, with no jealousy or possessiveness, the women of antiquity did, and the greatest Sages approved heartily. Why, even today, the Northern Kuru women live in the same manner and meet with no reproval. The very idea of a woman being bound for life to a single husband is a very recent one, and I will tell you how it came about, who is responsible for it and why.

There was a great Sage, Uddalaka, whose son was the Rishi Swetaketu, who was also a Sannyasi of great punya. My lotus eyed Kunti, monogamy for women was first established by Swetaketu and he did it from wrath.

Listen to the reason. One day, in the presence of Uddalaka, another Brahmana seized Swetaketu's mother's hand, and said, 'Come with me!' and she went with him. Thinking his mother had been taken by force, Swetaketu was furious.

Seeing his son's anger, Uddalaka said gently, 'Do not be angry, my child. The women of every varna are entirely free, and their freedom is accepted since time out of mind. In sexual matters, they behave even like cows, and it is lawful and just.'

But Swetaketu would not listen to his father and pronounced that, from that day, women shall be faithful to their husbands and be considered

sinners if they strayed. His law bound only human beings and not the other creatures of the Earth. From that time, women who were not chaste would be guilty of the sin of foeticide; and men who violated the chaste wife of another man would be condemned for the same sin.

However, the woman who does not give her husband children, though he commands her, is also guilty of the same crime, O my Kunti of the tapering thighs.

My timid wife, it was Uddalaka's son Swetaketu who imposed monogamy on humans, in defiance of the freedom that women enjoyed since the dawn of time. I have also heard, my wife of the softest thighs, that when her husband Sadasa commanded her, his chaste wife Madayanti gave him a son called Asmaka, by the Rishi Vasishta. She did this out of her love for her husband.

Why, lotus eyes, you know very well how my brothers and I were begotten by Krishna Dwaipayana to continue the Kuru line. Chaste Princess, consider these precedents, which do not violate dharma, and do what I ask.

Of old it has been said that a devoted wife always seeks her husband during her fertile time, while at others she has her liberty. The Rishis say that this is the ancient way of dharma. Also, whatever a husband asks his wife to do, sin or not, the Veda says that she must obey him.

Most of all, beautiful Kunti, I who cannot father children, long to see sons before me; you must not refuse to do what I ask. Look, sweet Kunti, I fold my red-fingered hands into a lotus-cup, and place them on my head to implore you. Beloved Kunti, I beg you, beget children for me by some lofty Brahmana. For only then, because of you, I will find my way into the Swarga meant for men that have sons!'

Having heard him out in silence, attentively, now Kunti says, 'When I was a young girl, it fell to me to look after the most honoured guests who visited my father's palace. Reverently I waited upon Rishis of vast tapasya. Once, I served the great Brahmana Durvasa, whose mind is perfectly controlled and who is a master of the deepest secrets of religion.

He was pleased with my devotion and Durvasa Muni taught me a mantra with which I could summon any Deva I chose.

The Rishi said, 'Any Deva that you summon with this mantra shall perforce come to you and give you children.'

O Bharata, the Brahmana said this to me when I was a maiden in my father's house, and surely Durvasa Muni could never tell a lie. It seems that the time has come when the Rishi's boon might bear fruit. Rajarishi, if you command it I can summon any Deva and bear his children for you. Tell me, my lord, which god shall I call? I will do what you say.'

Pandu replies excitedly, 'Exquisite Kunti, use the mantra even today! Woman of great fortune, summon Dharma Deva, who is the most virtuous of all the gods and can never stain us with any sin, the God of Truth. Also, then, the world shall never point a finger at us that we strayed from dharma.

Besides, the son he gives us shall be a paragon of virtue, certainly the best of the Kurus. Dharma Deva being his natural father, his heart will never turn to the least sin. Sweet woman, keep dharma before your mind's eye, purify yourself with the proper vratas, and waste no time in summoning the God of Justice with both your beauty and your mantra!'

Says Kunti, best among women, 'So be it.' She bows deeply to touch his feet, walks around him in pradakshina, and resolves to do what her husband asks.'"

CANTO 123

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "O Janamejaya, Gandhari has already been pregnant for a full year with her torpid conception, when on Satasringa, Kunti invokes the Deva Dharma, to have a son by that God. She makes various offerings to the God, and begins to chant the mantra that Durvasa had taught her.

Compelled by her incantation, Dharma Deva flies down to Kunti in a vimana bright as the Sun. Smiling, he asks, 'O Kunti, what would you have from me?'

Smiling, bashful, overwhelmed, she replies, 'Give me a son.'

The beautiful Kunti and the God of Truth have intercourse between them, and in time Kunti gives birth to a shining son, who would be devout and devoted to the welfare of every living creature. This radiant child, who would acquire fame that would spread across the worlds, is born at the eighth muhurta, Abhijit, at high noon of a most auspicious day, the fifth of the bright fortnight, during Kartika, the seventh month, on that very auspicious day of the seventh month when the asterism Jyeshta is conjoined with the waxing Moon.

As soon as he is born an asariri pronounces from the sky, 'This child shall be the most virtuous of all men. He will have great strength, and perfect truthfulness, and he will surely rule the Earth. Let this first son of Pandu be called Yudhishtira, and his fame shall spread through the three worlds!'

Then Pandu goes to Kunti again, and says, 'The Rishis have said that a Kshatriya must possess great physical strength or he is no Kshatriya. Beget another son, of immense strength, who can be Yudhishtira's support.'

Kunti invokes Vayu, the Wind God, strongest of the Devas. He comes to her riding upon a deer, and says, 'O Kunti, what is in your heart that you have called me. What would you have of me?'

Smiling bashfully, she says, ‘O best of Devas, give me a son endowed with great strength, great limbs, a great heart, and one that can humble the pride of anyone at all.’

The God of winds sires a child of untold strength and great arms upon her, who would be known as Bhima. As before, O Bharata, when Bhima is born, a disembodied voice speaks in thunder from the sky, ‘This child shall be the strongest of all men.’

O Janamejaya, I must tell you about something else very wonderful that happens after Vrikodara Bhima’s, birth. One day, he falls out of his mother’s lap onto the slope of the mountain, and the crag he falls upon far below is smashed to pieces, while his child’s body has no scratch or bruise, and he does not even cry. The reason he falls is that a tiger suddenly appears before Kunti, sitting at the edge of a sheer drop, with Bhima asleep in her lap. She jumps up in alarm and Bhima falls over the edge, onto a large rock many hands below.

When Pandu sees how Bhima’s body, hard as adamant, crushes the rock and suffers no harm, he marvels.

Also, it is on the same day that Bhima is born on Satasringa that far away, in Hastinapura, Duryodhana is also born, Duryodhana, who too, would one day rule the Earth.

After the birth of Vrikodara, a persistent ambition begins to haunt Pandu: ‘How shall I have a truly exceptional son, superior to every other man, and who will achieve everlasting fame? Everything in this world depends on both destiny and effort; but destiny by itself is fruitless without timely effort.

‘Indra is the King of all the Devas; immeasurable is his strength, his power, his energy and his glory. I must worship him and persuade him to give me a son of matchless prowess. The son that he gives me must become the greatest Kshatriya on Earth, with no rival, and one who can vanquish every other man and every creature in this world. Yes, I will perform a stern tapasya, and be perfectly austere in thought, speech and deed.’

Pandu seeks the advice and guidance of the Maharishis of that forest, and then tells Kunti that she must observe a vrata of austerity for a full year. Then Pandu, O Bharata, begins to stand upon one leg, from dawn to dusk, his mind withdrawn in dhyana and worshipping the Lord Indra. Other rituals also he performs to please the Deva King.

In some months, Indra becomes gratified with Pandu's adorations and appears before him.

Indra says, 'O King, I will give you a son who will be the best of all men. Invincible in battle, he will be celebrated across the Earth. He will uphold dharma, be a guardian of Brahmanas, cows and all good men. He will be a Parantapa, the scourge of the evil, the joy of his friends and kin. He will become an inexorable slayer of his enemies.'

Overjoyed at what Indra says, Pandu goes to Kunti and cries, 'Your vrata has borne fruit! The King of the Devas is pleased and has agreed to give us the son we want. Our child will be wise past compare, his achievements superhuman and his fame unequalled.

'He will be a Mahatman, the bane of his enemies and of the forces of evil. His splendour will be as the Sun's, and he will be as handsome as a God. O Kunti of the swaying, fair hips, Kunti of the sweetest smile, the Lord of the Devas has become pleased with you! Call him to you with your mantra, and bear a son who will be the very embodiment of every Kshatriya virtue.'

Kunti invokes Sakra, Indra the Deva king, who comes to her and sires in her the one who would be known throughout the world as Arjuna. As soon as Arjuna is born, an asariri like the rumbling of thunderheads fills the sky with its echoing tones.

The disembodied voice says to Kunti, and every creature in that forest hears it clear, 'O Kunti, this son of yours will be as strong as Kartavirya and as powerful as Siva. Invincible like Indra himself, he will spread your fame across the Earth. Even as Vishnu, her youngest son, causes the joy of his mother Aditi to swell, so will this boy swell yours.

He will subdue the Madras, the Kurus, the Somakas, the Chedis, Kasi and Karusha, and he will preserve the glory and prosperity of the House of Kuru. Agni will feast upon the fat of the fell creatures of the Khandava vana, by the might of your son's arms, when your prince burns that forest.

This mighty Kshatriya will vanquish all the kings of the Earth, effeminate before him, enabling himself and his brothers to perform three Mahayagnas. O Kunti, his prowess shall be no less than that of Jamadagni's son Parasurama or Vishnu. By his extraordinary archery, he will find unparalleled fame.

Why, he will delight the Lord Siva by having a battle with him, and the Lord Sankara Mahadeva will give him his own Pasupatastra, the greatest of

all weapons. This mighty son of yours will also kill the Nivatakavacha Daityas, the enemies of the Devas. He will acquire every kind of Devastra and this Purusharishabha, this bull among men, will restore the very fortunes of his clan!'

Kunti lies in the room where she has given birth to Arjuna, and listens to these awesome prophecies. Hearing the divine asariri speak in thunder from the sky, the Rishis who live on the mountain of a hundred peaks, and all the Devas and Indra in their vimanas in the firmament are overjoyed.

Celestial drumrolls fill the sky, as do divine cries of joy; all of Satasringa is covered by a deluge of unearthly flowers flung down by unseen hands. Many divine beings arrive on the mountain of a thousand peaks to adore the son of Pritha – the sons of Kadru, the sons of Vinata, the Prajapatis,the Lokapalas, the Saptarishis,Bharadwaja, Kashyapa, Gautama, Viswamitra, Jamadagni, Vasistha, and the irradiant Atri who lit up the world when once the Sun was lost.

Marichi, Angiras, Pulastya, Pulaha, Kratu, Daksha Prajapati, the Gandharvasand Apsarascome there as well. The many tribes of Apsaras,wearing unworldly ornaments and garlands, raiment past describing, arrive in the forest asrama and dance for joy, while they sing the praises of little Arjuna.

All around, Rishis chant mantras of blessing, while Tumburu and his Gandharvas sing in their superlative voices. Among the celestial minstrels are Bhimasena, Ugrasena, Urnayus, Anagha, Gopati, Dhritarashtra, Suryavarchas, Yugapa, Trinapa, Karshni, Nandi, Chitraratha, Salisirah, Parjannya, Kali, Narada, Brihatta, Brihaka, Karala Mahatman, Brahmacharin, Bahuguna, Suvarna the famed, Viswavasu, Bhumanyu, Suchandra, Saru and the renowned people of Haha and Huhu – all come and sing in abandon, in divine voices.

Among the Apsaras that dance to the music of the Gandharvas, O Rajan, are Anchana, Anavadya, Gunamukhya, Gunavara, Adrika, Soma, Misrakesi, Alambusha, Marichi, Suchika, Vidyutparna, Tilottama, Ambika, Lakshmana, Kshema Devi, Rambha, Manorama, Asita, Subahu, Supriya, Subapuh, Pundarika, Sugandha, Surasa, Pramathini, Kamya and Saradwati.

Menaka, Sahajanya, Karnika, Punjikasthala, Ritusthala, Ghritachi, Viswachi, Purvachiti, Umlocha, Pramlocha and Urvasi, all with large and lustrous eyes, the nymphs of heaven, also come there and sing in their voices past all compare: *choros nympharum*.

Dhatri, Aryaman, Mitra, Varuna, Bhaga, Indra, Vivaswat, Pushan, Tvastri, Parjanya and Vishnu: the twelve Adityas come to that hermitage to bless Pandu's son. And, O King, Mrigavyadha, Sarpa, Niriti, Ajaikapada, Ahivradhna, Pinakin, Dahana, Iswara, Kapalin, Sthanu, Bhaga: these eleven Rudras also come to see and bless the glorious child.

The Aswin twins, the eight Vasus, the mighty Maruts, the Viswedevas, and the Sadhyas come to Satasringa, too; as do Karkotaka, Vasuki, Kachchhapa, Kunda and the great Takshaka – mighty and fierce Nagas of immense tapasya. Tarkshya, Arishtanemi, Garuda, Asitadvaja, many other Nagas arrive upon the blessed mountain, as do Aruna and Aruni of Vinata's race.

Only the Maharishis of lofty spiritual evolution see all these divine beings who either walk upon the mountain or look down from their vimanas in the sky. Those great Munis see the Gods and the rest of the unworldly ones and are amazed, and their love for the sons of Pandu grows in tide.

Some time passes, then Pandu wants to have more children. He asks Kunti to conceive again, but she says, 'The Sages have not given their sanction to have a fourth child, not even in a crisis. The woman who sleeps with four men is a swairini, while she that has five is a whore.

My most learned lord, you know very well what the Shastras say about this, then why do you allow your greed for children to make you forget dharma?'"

CANTO 124

SAMBHAVA PARVA CONTINUED

Vaisampayana said, 'After the birth of Kunti's sons and the hundred sons of Dhritarashtra, Madri comes privately to Pandu one day.

She says, 'Shatrughana, scorcher of your enemies, I never complain though you pay me scant attention. I do not mind that though I am higher born than Kunti her position is higher than mine. I do not grieve, O Kurusthama, that Gandhari has a hundred sons. However, I am terribly sad that while Kunti and I are both your wives, she has three sons and I have none for you.

If Kuntibhoja's daughter can help me also become a mother I would be beholden to her forever, and she would also be giving you more sons, as you want. She is my rival for your love, and I cannot ask her this myself. But if you want to be kind to me, O Purushavyaghra, tell her to grant me this boon.'

Pandu says eagerly, 'Madri, I have often thought of exactly what you are saying. But I never mentioned it lest I offend you. Now that you say you want the very same thing, I will certainly speak to Kunti and she will not refuse me.'

Pandu speaks alone to Kunti, 'O Kunti, give me more sons to increase my clan and to benefit the world. Sweet wife, let us make sure that my Pitrs and I, and your manes, too, always have pinda offered them. Be kind to me, Kunti, and in that be most kindly towards the very Earth. Let your heart be moved to find immortal fame, and do what you might find difficult to do.

Though he is King of the Devas, Indra still performs yagnas: only to enhance his fame. O lovely Kunti, Brahmanas who know the Veda and have acquired lofty punya still approach their Gurus reverently: only for their fame. All the Rajarishis and Brahmarishis achieved their most strenuous accomplishments only out of a desire to have fame.

I ask you, chaste Kunti, to help make Madri a mother, too, and save her like a raft from the sea of grief in which she is drowning, and so acquire undying fame for yourself!'

Kunti agrees readily, and calls Madri and says to her, 'Think of any Deva you like and you shall have a child by him.'

Madri considers a few moments then thinks of the Aswini twins in her heart, as Kunti softly chants Durvasa's irresistible mantra. As soon as Madri is alone the splendid Aswini Kumaras come to her and beget two incomparably handsome sons on her, also twins, who come to be called Nakula and Sahadeva.

As soon as they are born, a disembodied voice speaks, 'These children will surpass the Aswins themselves in tejas and beauty.' And truly, the infants are so lustrous that they light up the mountain.

Rajan, when these five children are born, the Rishis of Satasringa come to bless them, and lovingly perform their birth rites and name them. Kunti's eldest son is named Yudhishtira, her second Bhimasena, her third Arjuna; Madri's older child is called Nakula and the second Sahadeva.

Those magnificent sons, born a year apart, look even like five years embodied. Pandu would look at his sons of divine handsomeness and boundless energy, of incalculable strength, of great generosity, and be overwhelmed with joy. Of course, those five become the favourites of all the Rishis of the mountain of a hundred peaks, and of their wives, all of whom dote on them.

Some time passes, when Pandu asks Kunti to enable Madri to have another child. But Kunti says, 'I chanted the mantra for her once and she deceived me by having two sons. If I say it for her again, I cannot tell who she will invoke but she will have more sons than me. She is always envious and this is the way of women like her.

As for me, I am naïve that I did not think to invoke the Aswins myself so that I could have had two sons. My lord, I beg you do not ask me to use the mantra for Madri again.'

Thus, Rajan, Pandu has five sons begotten by Devas: princes of immense strength, who achieve great fame and increase the glory of the House of Kuru. Each of them bears every auspicious mark upon their bodies; each is as handsome as Soma. As they grow, they are majestic as the lion – in gait, in the broadness of their chests, in the largeness of their hearts and their

eyes, their powerful necks and vast strength; each becomes a master archer, and they are, all five, truly like Devas themselves.

Watching them grow, seeing their virtues grow with them, the great Munis who live on that snowcapped and holy mountain are wonder-stricken. Swiftly they grow, the five sons of Pandu on Satasringa and the hundred sons of Dhritarashtra in Hastinapura, as swiftly as a bank of lotuses in a lake."

CANTO 125

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "Watching his sons grow in the great vana upon the charmed mountain, Pandu feels the final strength in his body assert itself again.

One day in spring, which maddens every creature with desire, Pandu is out walking with Madri in the forest, where every tree is decked in fresh new blooms. He sees Palasas, Tilakas, Mango trees, Champakas, Parihadrakas, Karnikaras, Asokas, Kesaras, Atimuktas and Kuruvakas, all with swarms of inebriated bees humming over their blossoms. Parijatas are in full heady bloom, and the Koyals sing their hearts out, ah so sweetly, against their sruti of the humming of the black bees.

Pandu sees other trees, branches bent with the weight of their abundant flowers and fruit. He sees crystalline pools brimming with delicately fragrant lotuses. Pandu looks at all this, he feels spring in his blood; he feels his blood quicken with soft desire. As Pandu ranges through that enchanted realm, like a god, the still youthful Madri beside him wears a single diaphanous garment. Pandu looks at her and suddenly the long suppressed desire of all the years of enforced celibacy flares up and overwhelms Pandu.

She sees the look in his eye and cries out, but he seizes her roughly, her of the eyes like lotus petals. She does everything she can to resist him, for she has not forgotten the curse of the deer. O Kurusthama, compelled by fate, overpowered by lust, Pandu forces himself on Madri, just as if he wants to end his life. Her strength is as nothing before his, and he thrusts himself into her, and immediately becomes senseless. Pandu of dharma dies even as he is joined with Madri.

Madri clasps her dead husband's body and sets up a loud wailing. Kunti, her sons and Madri's twins hear her cries and come running to the place. When Madri sees them some way off, she cries to Kunti, 'Leave the children and come alone!'

Telling the princes to stay where they are, Kunti runs to Madri and sees what has happened. She sees Madri and Pandu as they are, and her husband dead. Dementedly, she cries, 'Madri, what have you done? I watched over him all these years, my own passion controlled, so that he would be protected. How did he forget the Rishi's curse, O how did you? How did you let him near you thus aroused? He always grieved over the curse, then how did he forget it? How did you allow him, how could you tempt him in solitude?

Ah daughter of Bahlika, finally you have prevailed over me and proved yourself the more fortunate one, for you saw desire on his face and joy as he united with you!'

Madri sobs, 'O my sister, I tried to stop him, but he could not control himself. It was as if he was determined to fulfil the Rishi's curse.'

Kunti is quiet, then says, 'I am the older of his wives; the first karma must belong to me. Madri, you must not try to stop me from doing what must be done. I must follow our husband to the land of the dead.

Get up Madri, and let me have his corpse; and from now, you raise these children.'

Madri replies, 'I still hold him within my body. My desire is unslaked, so I must be the one to follow him. You are my elder sister; I beg you, let me have this one boon from you. This Bharatottama was joined with me in intercourse when his spirit left his body. He died without having his desire satisfied; must I not follow him, as we are, to Yama's realm so that he can satiate himself on me?

Besides, O my adored sister, if I am the one to live and you die I shall not be able to treat your sons and mine equally, and you know that is true. I will sin and in all likelihood divide the princes among themselves. But you, Kunti, will raise my sons as your own, making no difference between them.

Our lord Pandu sought me out and he remains within me. He has gone to the realm of the spirits; it is right in every way that my body is not separated at this time from his but that I am burnt with him. Kunti, my sweet sister, you were always his first wife in this world; let me be the one to go with him out of it. Do not deny me this, I beg you!

I know that you will be the best of mothers to all the children; I have no other wish or request to make of you.'

So, indeed, the daughter of the king of the Madras is burnt upon the funeral pyre of her husband Pandu, that Purusharishabha, that bull among

men, while he still lay in her arms.”

CANTO 126

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "Now the godlike Rishis see Pandu dead, consult together, and declare, 'Pandu relinquished power and throne to come among us to live in tapasya upon this mountain. He has left us and gone to Swarga, leaving his wife and sons as a sacred trust in our hands. It is our dharma now to take them to Hastinapura.'

The Maharishis decide to take Kunti and the sons of Pandu to the kingdom of elephants and deliver them into the custody of Bhishma and Dhritarashtra. They set out immediately, taking the woman and the children with them, as well as the unburnt remains of Pandu and Madri, which they wrap tightly and carefully so no portion of them is visible.

She has always lived a life of comfort, yet now Kunti sees the long and arduous journey as a short and almost happy one.

Arriving in Kurujangala, Kunti comes to the main gate of the great city and presents herself there. The Rishis command the dwarapalakas to inform the king within the city of their arrival. The excited guardsmen run into the court with their amazing message. When the citizens of Hastinapura hear about the arrival at their gates of thousands of Munis and Charanas they are wonderstruck, and soon after dawn begin to throng to those portals in crowds, with their wives and children.

In chariots and other regal vahanas, in thousands, come the Kshatriyas with their wives; the Brahmanas arrive with their women; as do the Vaisyas and Sudras with theirs. It is a calm crowd, for the people of Hastinapura are all given to dharma; they are a pious people.

Bhishma, son of Shantanu, comes to the city gates, as do Somadatta, Bahlika, Rajarishi Dhritarashtra whose vision is his wisdom, Vidura the sage, the venerable Satyavati, the princesses of Kosala, Ambika and Ambalika, Gandhari, and other noble women of the royal household.

The hundred sons of Dhritarashtra, decked in lavish ornaments, also emerge from the gates of the ancient city.

The Kauravas and their Kulaguru, the family priest, worship the Rishis from Satasringi by bowing low to them, and then they sit before the Sages. The citizens also bow to the hermits, touch the ground with their hands in reverence, and then they also sit down.

When the great gathering is perfectly still and silent, Bhishma worships the Rishis, offering them padya, water to wash their feet, and arghya.He then speaks to them about the kingdom and the kingship.

Then the eldest Rishi, jata piled on his head and animal hide covering his loins, stands up and speaks for all the Sages. 'You all know that Pandu, sovereign of the Kurus, renounced the pleasures of this world and became a Sannyasi on Satasringa of a hundred peaks. He became a brahmachari, yet for some inscrutable reason of the Gods, Pandu's eldest son Yudhishtira was born upon the mountain and he was begotten by Dharma Deva.

Pandu's second son, this Bhima, strongest among all men, is the son of Vayu, the Wind God. This third prince, begotten upon Kunti by Indra, is Arjuna who will one day be the greatest of all bowmen on Earth.

Now look at these young vyaghras, tigerish twins, whose mother is Madri and their fathers the Aswins of heaven. They, too, are great archers. Living in dharma as a Vanaprastha in the forest, Pandu did thus revive the illustrious lineage of his grandsire, a line threatened with extinction.

You will no doubt be delighted to learn of the birth, the growth and the Vedic education of these sons of Pandu. After cleaving unwaveringly to dharma, seventeen days ago, Pandu left this world, leaving these children behind.

His wife Madri burnt herself with him on his funeral pyre; she too has gone with her lord to the realm of chaste wives. You must now perform whatever rites need to be done for the two of them. Here are their remains.

Here also are their children, these Parantapas, and their mother Kunti. Welcome them now with honour.

When the first funeral rites have been completed let the first annual sraddha, the sapindakarana, be performed for Pandu of dharma, who always defended and spread the honour and glory of the Kurus; let him thus find his formal place among the Pitrs of your royal clan.'

When the eldest Rishi has spoken, all those Rishis and Guhyakas vanish before the very eyes of the people of Hastinapura. Astonished to see the

Munis and Siddhas dissolve even like wisps of cloud, which come and go in the sky, the people slowly return to their homes."

CANTO 127

SAMBHAVA PARVA CONTINUED

Vaisampayana continued, "Now Dhritarashtra says, 'Vidura, arrange for great royal funerals for my brother, the Rajasimha Pandu, and his wife Madri. Spare no expense, for these rituals are for the souls of our beloved departed. Let everyone that asks be given as much as they ask for – cattle, clothes, jewels, gold and every kind of wealth.

Let Kunti arrange for the last rites for Madri, in whatever fashion pleases her. Let Madri's remains be so closely wrapped that not Surya Deva or Vayu sees them. Do not mourn for Pandu; he was a great Kshatriya and has left behind five sons as magnificent as Devas.'

O Bharata, Vidura says, 'Tathaastu, so be it,' and consulting with Bhishma finds a sacred and auspicious place to perform the funeral rites for Pandu. Without delay the family priests go there, carrying the sacred agni from the palace, fragrant with the ghee they fed it.

Now friends, kinsmen and followers bathe Pandu's body, wrap it in cerement, sprinkle it with fine perfumes and strew flowers over it.[7*] They set Pandu upon a hearse, which also they adorn with garlands and rich hangings. Madri's body is placed beside Pandu's and the colourful bier is lifted onto sturdy shoulders.

The white parasol of state is unfurled over that hearse, yak-tail whisks waved over it, and hundreds of musicians play as the funeral procession makes its way through the streets, looking bright and festive: for death, after all, is a release.

Hundreds of palace servitors give out precious jewels to the people who line the streets in crowds. Later, more beautiful robes, more sovereign white parasols, and larger yak-tail chamaras are fetched for the great ceremony.

The priests, wearing white, walk at the head of the procession, ladling libations of clarified butter into the sacred fire burning in an ornamental

vessel. Brahmanas, Kshatriyas, Vaisyas and Sudras, in their thousands, follow the dead Pandu.

They lament loudly, sobbing, 'O Prince, where did you go, leaving us behind, wretched forever?'

Bhishma, Vidura and the Pandavas all weep. Finally, they come to a charmed glade in the forest on the banks of the Ganga. They set down the bier on which the lion-hearted Pandu and Madri lie. They bring sacred water in golden vessels, wash the Kshatriya's body, which has been smeared with many kinds of fragrant unguents; they smear it again, all over, with sandalwood paste.

They cover him in white homespun cloth, and now Pandu seems as if he is alive and asleep upon a luxurious bed.

Guided by the priests, they proceed to perform the last rites meticulously. When these are over, the Kauravas touch the bodies of Pandu and Madri alight, and fetch lotuses, sandalwood paste and other fragrant substances to the blazing pyre.

Seeing the bodies burning, Ambalika wails, 'My son! My son!' and faints. Seeing her fall, the people of Hastinapura and also the rustic people from the provinces set up a great lament. Why, even the beasts of the field and the birds of the air are moved to grief hearing the lamentation of Kunti. Bhishma, son of Shantanu, the sagacious Vidura – they too grieve.

Weeping, Bhishma, Vidura, Dhritarashtra, the Pandavas and the Kuru women together perform tarpana for the departed Pandu. When this is done, the people, sorrowing, come up and, with touch, kind words, with embraces and their love, console the sons of Pandu.

The Pandavas mourn and sleep on bare ground. Seeing this, the Brahmanas and indeed all the other citizens of the city of elephants do the same, giving up their beds. Young and old, they mourn the dead Kshatriya with his sons who weep ceaselessly for twelve days."

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[7*] It is not clear how much of the bodies the fire in Satasringa consumed, since definitely Madri also comes as a corpse to Hastinapura.

CANTO 128

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "At the end of twelve days, Bhishma and Kunti with their kinsfolk and friends, perform the sraddha for the dead prince and offer the pinda for his soul. After this, they arrange for great feasts and give away vast pieces of land and great gemstones as gifts.

The people return to Hastinapura with the sons of Pandu, now cleansed of the impurity that attends a father's death. Again, the citizens weep for the departed Pandu, as if they have lost one of their kin.

When the sraddha has been performed, Vyasa Muni sees how all the people are plunged in despair, and says quietly one day to Satyavati, 'Mother, the days of joy have left the world and those of danger and calamity have begun. The power of sin increases, day by day, for the world has become old. Because of the swelling force of evil, the Kuru empire will crumble.

It is best that you retire to the forest and embark upon a life of dhyana and yoga. From now, human society will be full of deceit and treachery. Evil will have sway, and all goodness and dharma will cease to be. Do not stay here anymore, to watch the destruction of your clan.'

He prophesies more, and she sees her son, the Sage, means what he says, and Satyavati goes into the antahpura and says to her elder daughter-in-law, 'Ambika, your grandsons shall cause the ruin of the House of Kuru; the very race of Bharata and all its people will perish because of what they do. If you agree, I mean to take sannyasa in the jungle with Ambalika, who is heartbroken at the death of Pandu.'

Unexpectedly, Ambika says that she will also accompany the other women. In the vana, Satyavati practises rigorous penance and profound dhyana, and in time leaves her body and finds Swarga for herself, as do her daughters-in-law, later.'

Now, the sons of Pandu undergo the purificatory and initiatory rites prescribed in the Veda, and for the first time, begin to live as princes in their dead father's house.

Quickly, while the youngsters play together, it is obvious that the Pandavas are stronger than their cousins, the Kauravas. The ebullient Bhima by himself is more than a match for Dhritarashtra's sons – he is faster and stronger than they are; his aim is truer, more unerring, his appetite grander. Vayu's son pulls the Kauravas' hair and drags them roughly on the ground; he mischievously makes them fight with one another, and kicks dust into their faces. The gardens of the palace ring with his loud laughter as he does all this.

Vrikodara easily beats up the hundred and one sons of his uncle, as if they are not a hundred and one but just one. When he seizes their hair, flings them down and hauls them over the rough earth, he cuts open some knees, some heads, and dislocates some shoulders.

At times, he holds ten Kauravas together under water, until they nearly drown. When Dhritarashtra's sons climb a tree to pluck its fruit, Bhima delivers a tremendous kick to the tree and brings fruit-pluckers and fruit raining down from the branches.

Yes, the king's sons are no match at all for the son of the Wind, not in strength, speed or skill. However, Bhima is innocent and all the mischief he wreaks is out of a huge sense of playfulness and fun, and never seriously malicious. His heart is truly a child's.

But the king's eldest son, the mighty Duryodhana, hitherto unchallenged in the palace, sees these marvellous feats of strength and swiftness from Bhima and begins to hate his cousin to distraction, seeing clearly and astutely that the young giant is the greatest threat to him in the future. And being neither innocent nor childlike in his heart, but already evil, the ambitious and ruthless Duryodhana conceives a sinister plot.

He says to himself, 'No one else is nearly as strong as Pandu's second son Bhima. He is the main threat to me, so I will have to kill him with cunning. Perhaps I will push him into the Ganga and drown him. Later, I will imprison Yudhishtira and Arjuna, who are nothing without their brother's strength, and rule as the only king of the Kurus, unopposed.'

Having decided on his course, Duryodhana is always on the lookout for an opportunity to do away with Bhima. O Bharata, the devious Duryodhana has a palace built in beautiful Pramanakoti on the banks of the Ganga. He

has it furnished with fine tapestries and every other lavish embellishment. He has the palace provided with every manner of entertainment, the finest food, and of course it is ostensibly a place for the Kuru princes to visit so they can swim in the river, a retreat for water sport.

Bright flags wave on this mansion, which is called the House of Water Sport. Master cooks prepare every kind of delicacy. When the preparations are complete, his men tell Duryodhana that everything is ready. That evil prince says to the Pandavas, 'Let us all go to the banks of the Ganga, and swim and play in the water.'

Yudhishtira agrees, and the sons of Dhritarashtra set out from Hastinapura with the sons of Pandu, mounted on massive elephants born in the jungle and in chariots as big as towns.

Arriving at the House of Water Sport, they dismiss their attendants, admire the fine gardens and groves of trees, created for their pleasure and their games, and enter the great mansion as a pride of young lions does a mountain cave.

With perfect skill, the architects have designed the palace, and masons plastered and painted the walls and the ceiling. The windows are gracious and large, and the artificial fountains elegant, splashing softly.

Both inside and out are tanks of clear water, in which banks of lotuses bloom, in regal profusion. Upon their banks grow numberless other flowers, whose scents fill the air headily.

The Kauravas and the Pandavas begin to sport there and to enjoy themselves. As they play, in some delight, they feed each other small portions of the fine fare laid out for them by the cooks and servants. Meanwhile, Duryodhana mixes a potent poison into some food, to kill Bhima. Honey on his tongue and a razor in his heart, he is absolutely friendly towards his cousin today, and soon manages to feed him a goodly quantity of the poisoned food. Certain that he has achieved his purpose, he is glad.

Soon the Pandavas and the Kauravas begin to swim and play in the river. When they finish, they put on white robes and fine jewellery. A little tired, they decide to rest in the pleasure-house in the garden.

Bhima, who has exerted himself the most, swum the fastest and longest, feels most tired of all. He comes out of the river and flops down on its bank. The poison is taking effect and great exhaustion sweeps over the second

Pandava. The cool evening breeze seems to enhance the effect of the poison, and Bhima immediately loses consciousness.

Now Duryodhana, who has not gone with the others, quickly binds Bhima with some strong vines and creepers, and rolls him into the water. The unconscious Pandava sinks down into Nagaloka, the realm of the Nagas. Alarmed by the sinking titan, thousands of serpents, their venom virulent, bite him.

The snake venom acts as an antidote to the vegetable poison in the blood of Vayu's son. The serpents bite him all over his body, except for his chest, which their needle sharp fangs cannot pierce, so tough is its skin.

Bhima awakes, and easily snapping the green thongs that hold him, falls upon the snakes, trampling hundreds of them. The rest flee to their King Vasuki, and cry, 'Nagaraja, a human sank into the river, his arms bound with cords of vines and creepers. It seems he drank poison before he fell into the water, because he was unconscious when he fell among us. But when we bit him he awoke, broke his bonds and fell on us dreadfully. Lord, you must find out who he is.'

Vasuki goes to where Bhima is; with him is an aged Naga, Aryaka. Aryaka is Kunti's great grandfather. Seeing Bhima, Aryaka knows him at once and embraces him fondly.

When Vasuki realises who this magnificent youth is, he says to Aryaka, 'We must please him. Let us give him vast gold and jewels.'

Aryaka says, 'Nagaraja, he does not need wealth as long as you are pleased with him. Let him drink from the rasakunda, the chalices of nagamrita, and acquire immense strength. Each chalice contains the might of a thousand elephants. Let this prince drink as much as he can bear.'

Vasuki agrees, and the Nagas perform auspicious initiatory rituals for the nectar drinking. Purifying himself with care, Bhimasena faces the east and begins to drink the amrita of the snakes. In one gulp he drains the first chalice; in another, the next; and so on, until he drinks eight full chalices of nagamrita.

Now, at last, he can drink no more and feels drowsy. The Nagas make a soft bed for him and he lies upon it and falls asleep."

CANTO 129

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "Meanwhile, the Kauravas and the Pandavas finish their games and swimming, and set out home for Hastinapura, without Bhima. Some princes ride horses, others elephants, while still others go in chariots.

On the way, Bhima's brothers and some others say, 'Bhima must have gone alone before us.'

Duryodhana is the only one who knows the truth, and his heart is bursting for joy as he enters Hastinapura, but he says nothing, nor does he show what he feels. Of course, Yudhishtira is so virtuous that he thinks of everyone else as being as good-hearted as he is; he does not yet know what vice and evil are.

Kunti's eldest son goes straight to her, and after bowing to her, asks, 'Mother, has Bhima come home? I do not see him here. We searched for him on the banks of the river, in the garden and in the woods there, but he is nowhere to be found. We decided that he must have returned alone, before the rest of us.

But mother, I do not see him here. Have you sent him on an errand? Ah, I am sick with worry. My mighty brother was asleep beside the river and now he has vanished. I fear for his life.'

Kunti gives a small scream, and says, 'My son, I have not seen Bhima. He did not come to me. You must go back to Pramanakoti and look for him again. Go with your brothers, hurry!'

In great distress, she summons Vidura, and says, 'Illustrious Kshattri, Bhima is missing. All his other brothers have returned from the pleasure house by the river, but not my Bhima. Where has he gone?

O Vidura, Duryodhana hates my child. The Kaurava prince is evil and rash; he openly covets the throne. Oh, I am terrified that he has killed my Bhima out of his ambition. Vidura, my heart feels as if it is on fire.'

Vidura replies, ‘Say nothing Kunti, think of your other sons. You must protect them. If you accuse Duryodhana, he might kill your other boys as well. The great Dwaipayana has foretold that all your sons shall live long lives. The Sage’s words shall not be proved false. Bhima will come back safely to you.’

Vidura returns to his own palace, not wanting to arouse any suspicions, while Kunti remains in hers, in terrible anxiety, with her sons.

Eight nightmarish days pass for Kunti and her sons in Hastinapura. On the eighth, Bhima awakes from his deep slumber after drinking the nagamrita. He feels awesome new strength in his body – strength past measure.

Seeing him awake, the Nagas set up a cheer, crying, ‘Bhimasena, the nagamrita you have drunk has given you the strength of ten thousand elephants! No one will ever be able to vanquish you in battle now. Kururishabha, now bathe in this sacred water, and go back home. Your brothers are full of anxiety for you.’

Bhima bathes in those sacral waters, puts on white robes and garlands of white flowers. He eats the paramanna, of rice and sugar, which the Nagas give him.Wearing unearthly ornaments, he receives worship and blessings from the serpents, and saluting them, thanking them, he rises up from Nagaloka in Patala.

The Nagas brings the lotus-eyed Bhima up from under the river and set him back in the same garden, on the bank where he had fallen asleep eight days ago. Then they vanish before his eyes.

Great Bhimasena now runs back to his mother, as quickly as his father Vayu flies. He bows to her and to his eldest brother Yudhishtira, and sniffs the heads of his younger brothers. She, in turn, and those other rishabhas, his brothers, embrace him, the scourge of all his enemies.

With boundless love, they cry repeatedly, ‘Ah, what joy today, what wondrous joy!’

Now Bhima, the mighty, tells his brothers about the murderous treachery of Duryodhana, and also everything that happened in the realm of the Nagas.

Then Yudhishtira says, ‘Do not speak of this to anyone but be silent. But from today be vigilant and all of you watch over one another closely.’

And vigilant indeed they are from then. Lest they lapse into carelessness, Vidura is always cautioning the sons of Kunti.

Some time passes, then again Duryodhana mixes some deadly poison in Bhima's food. But Yuyutsu, Dhritarashtra's son by a Vaisya woman, who loves the Pandavas, warns them. However, Bhima eats the food that Duryodhana gives him, and digests it, poison and all, with no ill effect at all.

The poison failing to do its work, Duryodhana, Karna and Shakuni hatch many other plots to kill the second Pandava. The sons of Pandu know about every one of these, but having been warned by Vidura, they never let on that they do, and never show their anger in the least way.

Meanwhile, Dhritarashtra sees the Kuru princes becoming idlers, and turning to mischief to pass their time, and appoints Kripa as their Guru, and sends them to him for instruction. Born in a bank of reeds, Kripa is a knower of the Vedas, and he becomes the Kuru princes' first master at arms."

CANTO 130

SAMBHAVA PARVA CONTINUED

Janamejaya said, "Brahmana, tell me everything about the birth of Kripa. How was he born in a bank of reeds, and where did he get his weapons from?"

Vaisampayana said, "Rajan, Maharishi Gautama had a son called Saradwat, who was born holding some arrows in his hand. Parantapa, Saradwat showed an exceptional gift for mastering the use of weapons but no special genius for any other branch of learning. He acquired all his astras with the rigours with which other Brahmanas study the Vedas.

Indra became afraid of the astras, the might and the tapasya of Saradwat. Kurusthama, the king of the Devas summoned an Apsara calls Janapadi and said to her, 'Go and distract Saradwat from his tapasya.'

Janapadi went to Saradwat's enchanting asrama, and proceeded to tempt the hermit armed with bow and arrows. Saradwat saw the nymph, who wore a single diaphanous robe over her peerless and unearthly body, and his eyes widened. His bow and arrows slipped from his hands, and his body shook with powerful emotion.

Somehow, he summoned the strength to resist her temptation, but the initial surge of excitement that seized him at the sight of her made him ejaculate involuntarily. He sprang up, left his bow and arrows and his deerskin, and fled from Janapadi as if for his life. His seed, though, had fallen into a clump of reeds, where it was divided in two. From the two portions of semen, twin children, a boy and girl, were born.

At that time, King Shantanu was out hunting in the same forest, and one of his soldiers came upon the magically born twins. The man saw the abandoned bow, quiver and deerskin, and felt the children might belong to a Brahmana who was a master at arms.

He picked up the bow and arrows, and the twins, and brought them to Shantanu. Moved to pity, Shantanu said, 'Let them be as my own children,'

and took them to his palace.

Purushottama Shantanu, son of Prateepa, had the ritual karma performed for Saradwat's twins. Because he had adopted them out of pity, and because he considered them to be God's gifts of kindness to him, he called them Kripa and Kripi.

Meanwhile, having left his old asrama, Saradwat continued earnestly with his study of the science of weapons. With occult vision, he learnt that his twins were growing in the palace of Shantanu. He went to the king and told him who he was, and then he taught his son Kripa the four branches of the science of arms, and also the Vedas and other secret and hermetic mysteries.

In short time Kripa also became a master of the astra shastra. Later, Dhritarashtra's hundred sons, the Pandavas, the Yadava princes, the Vrishnis, and indeed young Kshatriyas from many other kingdoms all learnt the arts of weapons and warfare from Kripa Acharya."

CANTO 131

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "Then, Bhishma thinks it is time that his grandsons receive a higher education than what Kripa can give them, and he begins to seek a Guru for his wards, a master of exceptional tejas and an even greater master of astras than Kripa.

Deciding, Bharatottama, that only he is sufficiently intelligent, illustrious, a great enough master at arms and truly one that himself possesses godlike prowess, Ganga's son, O Purushavyaghra, appoints Bharadwaja's son Drona, who knows the Vedas deeply, to be the preceptor of Kuru princes. Drona, famed throughout the world as being the greatest master of weapons, is pleased by the warm welcome and the honour accorded him by Bhishma, and he accepts charge of the Kuru princes.

He teaches them all the skills of weapons and warfare, and in quick time, the Kauravas and the Pandavas, all endowed with great strength and talent, become highly proficient in the use of every kind of weapon."'

'Janamejaya asked, "Brahmana, how was Drona born? How and where did he acquire his astras? Why did he come to the Kurus? Whose son was he, that he possessed such tejas? Also, tell us about Drona's son Aswatthama, who was also a great warrior, and how he was born.

All this I want to hear in detail, O Muni. I beg you tell me about it all."

Vaisampayana said, "At the source of the Ganga, there lived a Maharishi called Bharadwaja, always at stern and ceaseless tapa. One day, long ago, he went with many other great Rishis to the river to bathe before performing the Agnihotra. Arriving on the banks of the river, he saw the beautiful and youthful Apsara Ghritachi in the water, bathing.

Her lovely face was haughty, and now suffused with the languor of her bath, as, finishing, she rose from the water. As she stepped softly onto the bank, the single garment she wore parted, showing her shining nakedness.

Seeing her like that the Rishi Bharadwaja was stricken by such desire that in a moment he ejaculated.

Hastily the Sage caught his emission in the waterpot he carried, his drana. Later, a splendid son was born from his seed, and Bharadwaja called him Drona for the vessel from which he was born.

Drona mastered the Vedas and all their angas. In the past, Bharadwaja, master of astras, had taught the secret of the fiery Agneyastra to the Rishi Agnivesha; now Agnivesha, the fireborn Sage, imparted the secret to Drona, the son of his Guru.

King Prishata of the Panchalas was a great friend of Bharadwaja. Prishata had a son, whom he named Drupada. Every day that Kshatriyarishabha, Drupada, came to Bharadwaja's asrama, to play with Drona and study with him.

Rajan, when Prishata died, the mighty-armed Drupada became king of the northern Panchalas. About this time, the illumined Bharadwaja also left his body and rose into Swarga.

Drona continued living in his father's asrama and performing tapasya. He mastered the Vedas and Vedangas, made ashes of his sins with penance, and then married Saradwata's daughter Kripi. She was chaste, always performing tapa and the agnihotra, and she gave birth to a son. As soon as he was born, he neighed delightfully, even like a small Uchhaisravas.

An invisible being spoke from the sky, 'Let the child whose cry has echoed everywhere be named Aswatthama,' which, of course, means horse-voiced.

Drona's joy knew no bounds when little Aswatthama was born; the child was the very vision of his eye. He continued living in his father's hermitage and devoted himself to the study of astra shastra, the science of weapons.

Rajan, around this time, Drona heared that the great Brahmana Parasurama Jamadagnya, son of Jamadagni, slayer of his foes, greatest of all warriors, of incalculable learning of every kind, had declared that he meant to give away all his wealth to deserving Brahmanas.

Drona had heard all about Rama's unrivalled knowledge of arms and especially the Devastras, as well as his knowledge of dharma. Drona wished fervently for both, and set out with his disciples for the Mahendra Mountain. Arriving there, he saw the Bhargava, the radiant son of Bhrigu, sitting in dhyana with his mind perfectly controlled.

Drona and his sishyas approached Rama, and Drona told the Avatara his name and that he was born into the line of Angiras. He laid his head on the ground at Parasurama's feet in worship.

Drona said, 'I am the son of Bharadwaja, but I am not born of any woman. I am a highborn Brahmana, called Drona, and I have come to you for the wealth you want to give away.'

The illumined savager of the Kshatriyas replied, 'You are welcome, Dvija! Tell me what you want from me.'

Drona replied, 'I want your immortal wealth, O you of vratas beyond count!'

'Tapasvin,' replied Rama, 'All my gold and other wealth I have already given away to various Brahmanas. This Earth also, adorned with towns and cities as with a garland, down to the very Sea, I have given to Kashyapa. I now have only this body and my astras. I can give you either of these. Say which you want, quickly!'

Drona replied, 'O Bhargava, I beg you, give me all your astras, and the mantras to cast and recall them.'

Parasurama said, 'So be it' and gave all his astras to Drona; he made a gift to him of the very astra shastra, the science of weapons, with all its mysteries and laws. Drona received this greatest gift in joy, and prostrating gratefully at Bhargava's feet, set out for the city of his childhood friend Drupada."

CANTO 132

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "O King, Bharadwaja's mighty son presents himself before King Drupada, and says joyfully, 'I am your friend Drona!'

But the lord of the Panchalas does not like what he hears. Deluded by power and wealth, he knits his brows in anger, and his eyes turn red.

Drupada replies, 'Brahmana, surely you are dimwitted that you suddenly claim to be my friend! Fool, how can a great king like me and a pauper like you be friends? Yes, once we were both students in your father's asrama and then we were equals and also friends.

Time wears away all things and friendship as well. In this world, no friendship endures in any heart, for time gnaws at it and anger destroys it. Forget, Brahmanashreshta, that we were ever friends. That old friendship I had with you was for a specific purpose: you were my Guru's son.

Between a rich man and a poor one, between a learned man and an unlettered one, between a hero and a coward, how can there ever be friendship? Why do you want to be my friend? There can be friendship or even enmity between equals in wealth or in strength. A beggar and a king can neither have friendship nor enmity between them, for they are not equals but a superior and an inferior.

A pure born man can never have friendship with a lowborn one. A man who is a Maharatha cannot be the friend of a man who is not a Maharatha; and a king cannot be the friend of one who is not a king! Tell me, foolish Drona, why do you invoke our old friendship and dream of renewing it?'

Drona trembles with wrath. He says nothing, but considers for a moment what he would do to Drupada, to humble the Panchala king. Turning on his heel, he strides out from Drupada's court and makes his way towards the capital of the Kurus, named after the elephant."

CANTO 133

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "Drona comes to Hastinapura and, without disclosing his presence in the city, begins living in the house of his brother-in-law, Kripa. During the intervals between Kripa's classes to the Kuru princes, Drona's son Aswatthama gives Kunti's sons some casual hints about the use of arms. But he does not reveal his true skills even to them, or how mighty he is.

Drona has been living secretly in Kripa's house for some time, when, one day, all the Kuru princes come out of the city together. They begin to roam about, in freedom, and to play with a ball, which soon enough falls down a well. The young Kshatriyas do their best to retrieve the ball, but in vain; they cannot fetch it out.

They feel ashamed and begin to look at one another with some anxiety: Imagine, the great scions of the House of Kuru not being able to get a ball out of a well! Suddenly, they see a rather dark-skinned, lean Brahmana quite close to them; he has obviously just performed the Agnihotra and sanctified himself with it, and finished his nitya, his daily worship.

The princes are drawn to the stranger and surround him. Smiling slightly, Drona says, 'Well, Princes, a shame upon your Kshatriya prowess, and a shame also upon your skill at arms. To think that you are born in the race of Bharata and cannot retrieve a ball from a well. Promise to feed me tonight and I will fetch out your ball for you with these blades of grass. Look, I will throw my ring after your ball and fetch that as well.'

Drona pulls a valuable ring from his finger and throws it into the well.

Yudhishtira says, 'Brahmana, you ask for a trifle. With Acharya Kripa's leave, ask us for something that will last you a lifetime.'

His smile widening, Drona says, 'With mantras I will make astras of these long blades of grass. This grass will have powers that other weapons

do not. One blade will pierce your ball, another my ring, and the rest shall form a chain and fetch both out of the well.'

Without a moment's hesitation, Drona does exactly as he says. The princes goggle; they feel their chests will burst with wonder and disbelief.

They whisper, 'We bow to you, O Brahmana, no one on Earth has your skills. Tell us who you are, tell us whose son you are. Tell us what we can do for you.'

Drona replies, 'Go to Bhishma, describe me to him and tell him what I did. He will know who I am.'

The princes cry, 'We will!' and run to their grandsire, and tell him about the extraordinary Brahmana's feat. Bhishma knows at once that this is Drona they describe. He knows that this is the Guru he has been seeking for his grandsons, and goes out himself to welcome the Brahmana reverently, and brings him into the palace.

Bhishma, greatest of warriors, asks Drona, 'What brings a Mahapurusha like you to Hastinapura?'

Drona tells him his story. 'Mighty Bhishma, I once went to the Rishi Agnivesha to learn the use of weapons and the astra shastra from him. I lived as a brahmacharin, with jata on my head, and served my Guru humbly for many years.

At that time, the Panchala prince Drupada Yagnasena also lived in the same asrama, serving Agnivesha as I did for the same reason that I did. He and I became friends; he always looked after me and we grew close as brothers, loving each other dearly. As I said, many years we spent together.

O Kurusthama, we were together from our early boyhood, studying together, and Drupada always did and said whatever he felt would please me. Once, O Bhishma, he said to me, "Drona, I am my great father's favourite son. When I become king of the Panchalas, my kingdom shall be yours. My precious friend, this I swear. My kingship, my wealth and my happiness will all depend on you, O Drona."

Finally, we finished our tutelage, and he left for home. We parted warmly; he repeated what he had said to me, and ever since I have kept it in my heart.

A while later, my father wanted me to marry and since I also wanted to have a son, I married Kripi of the short hair, of great intelligence, who kept many stern vratas and always performed the agnihotra and other austere rituals.

In time, she gave birth to our son Aswatthama, who is as splendid as the Sun and as powerful. I was as delighted when my son was born as my father had been when I was born. I doted on him.

One day, Aswatthama saw some rich men's sons drinking milk, which we could not afford, and began crying. I felt so stricken that I lost my very reason, why, I could not have told east from west, or north from south, so sad did I feel. I could have begged for a cow, but it would have been of someone who had only a few cows himself and would have perhaps had to stop performing his sacrifices and lost punya because of that.

Instead, I decided I would beg a cow from someone who had many cows and would not feel the loss of one. I wandered from country to country, kingdom to kingdom, but I could not get myself a milch cow.

When I returned home, disappointed, I saw something that truly broke my heart. Some of my son's playmates mixed powdered rice in water and gave it to my little Aswatthama, telling him that it was milk. My poor child drank it eagerly, and began to dance for joy, crying, 'I have drunk milk! I have drunk milk today!'

His friends grinned at his naïveté. Then there were those that whispered, but within my hearing, 'Drona claims to be the greatest master of weapons on earth. But he makes no effort to earn a livelihood and his son drinks rice powder mixed in water and dances for joy thinking that it is milk.'

I was desperate, but I still decided that even if I had to live as an outcast, I would not become anyone's servant for the sake of wealth. Then I heard that Drupada, my old friend, had become king of the Somaka Panchalas. In great joy, the words he had once said to me ringing in my mind, fondly remembering our old friendship, I took my wife and my child and went in great hope to Drupada's kingdom.

He made me wait a day before he even allowed me into his court, but I never doubted him for a moment. Entering his grand sabha, I cried, 'Purushavyaghra, tiger among men, I am your friend Drona, to whom you promised your kingdom!'

I approached him confidently, as a friend should. But Drupada laughed in my face; he mocked me, saying, 'Brahmana, surely you are dimwitted that you suddenly claim to be my friend. Fool, how can a great king like me and a pauper like you be friends? Yes, once we were both students in your father's asrama and then we were equals and also friends.

Time wears all things away and friendship as well. In this world, no friendship endures in any heart, for time gnaws at it and anger destroys it. Forget, Brahmanottama, that we were ever friends. The old friendship that I had with you was for a specific purpose.

Between a rich man and a poor one, between a learned man and an unlettered one, between a hero and a coward, how can there ever be friendship? Why do you want to be my friend? There can be friendship or even enmity between equals in wealth or in strength. A beggar and a king can neither have friendship nor enmity between them, for they are not equals but a superior and an inferior.

A pure born man can never have friendship with a lowborn one. A man who is a Maharatha cannot be the friend of a man who is not a Maharatha; and a king cannot be the friend of one who is not a king. Tell me, foolish Drona, why do you invoke our old friendship and dream of renewing it?

I do not remember ever having promised you my kingdom, but Brahmana I will certainly give you shelter for a night, and food.'

With my wife and child, I left his palace and his city immediately, vowing in my heart to do what I certainly will, and soon. Anger seethes in me, O Bhishma, ever since Drupada humiliated me. His mockery rings in my ears. I have come to the Kurus to find gifted and obedient pupils; I have come to fulfil your wishes. Tell me what I should do now.'

Bhishma says to Bharadwaja's son, 'String your bow, Brahmana, and make the Kuru princes master warriors. You shall have honour and worship in Hastinapura, and a fine home filled with every luxury, which you must enjoy to your heart's content. Drona, from now you are the lord of whatever wealth the Kurus own, and of their kingdom and sovereignty.

From today, the Kurus belong to you, so whatever the wish that burns your heart: consider it already accomplished. You, O Brahmana are the fruit of our greatest punya and fortune. By coming here you confer the greatest favour upon me.'"

CANTO 134

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "Honoured by Bhishma, that Manavottama Drona, tejasvin, now begins living openly among the Kurus, who duly revere him. When he has rested, Bhishma brings his grandsons to the Brahmana, and also many precious gifts. The mighty Bhishma joyfully gives Bharadwaja's son a fine house in which to live, stocked with rice and furnished with every comfort and all manner of wealth.

Drona, best of archers, now accepts the sons of Pandu and the sons of Dhritarashtra to be his sishyas. He takes them apart, makes them touch his feet, and then says to them with some emotion, 'There is something that I want you to do for me when I have made you master warriors. Tell me, princes, that you will do what I want.'

All the other Kuru princes remain silent, but without a moment's hesitation Arjuna says, 'I will do whatever you want.'

Drona clasps Arjuna in an embrace, sniffs the top of the prince's head repeatedly in affection, and tears roll down his cheeks. The princes' tutelage begins, and he teaches them the use of weapons both mundane and unearthly. Bharatarishabha, apart from the young Kurus, many other Kshatriyas princes from other lands come to Drona for instruction, including the Suta's son Karna.[8*]

Karna is envious of Arjuna and frequently taunts the Pandava; Duryodhana befriends him and together they always mock all the sons of Pandu. But Arjuna is entirely devoted to the study of the astra shastra, and becomes like his master's shadow. He excels all the rest in his natural gifts, his prowess especially with the longbow, and his dedication and perseverance.

Drona teaches them all equally, but quickly Arjuna outstrips the others, and the master is soon convinced that none of the rest could ever hope to match the skills of this pupil, the son of Indra.

Drona's lessons continue, and one day he gives all his pupils earthen pots to fill with water from the river and bring back. To his own son Aswatthama he gives a pot with a larger mouth than all the rest. He says that the lesson would begin as soon as the first student arrives in his presence with a full waterpot. Of course, Aswatthama arrives earlier than the princes and his father imparts some choice secrets of the astra shastra to him.

Arjuna chafes at this for some days, then, one morning, he arrives with a filled waterpot long before even Aswatthama, and in honour now, Drona teaches this exceptional pupil before the others; he shares his special secrets with Arjuna, who has used the Varunastra to fill his vessel.

So, Aswatthama loses his advantage and Arjuna serves his Guru so diligently and lovingly that he becomes Drona's favourite sishya, yes, as dear to him, at least, as his own son.

One day, Drona summons the palace cook and says to him, 'Never serve Arjuna his meal in the dark, and do not tell him that I said anything to you.'

However, just a few days later, while Arjuna is eating his night meal a sudden gust of wind blows out the lamp upon his table. Arjuna continues eating in the dark, by force of habit his hand taking the food to his mouth without the help of his eyes. That brilliant prince does not fail to notice this. It means that now he can continue to practise his archery at night!

The same night, Drona hears the lone twang of a bowstring, and coming out embraces his favourite sishya. The Acharya cries, 'I swear that you will be the greatest archer in the world, and no one shall be your equal.'

Now Drona teaches Arjuna the art of fighting from horseback, from the back of an elephant, from a chariot, and on the ground. He teaches Arjuna all about the mace, the sword, the lance, the spear and the dart; he teaches him how to fight many opponents simultaneously.

Drona's fame as an unrivalled master spreads across the land, and princes and even kings arrive in Hastinapura from the most far-flung places, in thousands, to have some instructions from the Acharya. Among those that come, in hope, O Rajan, is Ekalavya, son of Hiranyadhanush, king of the Nishadas. Drona senses the boy's genius at once and refuses to take him as his pupil, saying that he is a Nishada. The master fears this youth might surpass all his highborn sishyas.

But, O Parantapa, Ekalavya lays his head at Drona's feet, makes his way into the deep jungle, where he fashions a lifelike image in clay of Drona,

and begins to worship the statue as if this is Drona himself, whom the youth has taken in his heart for his Guru.

Before that clay image Ekalavya ceaselessly practises with his bow and arrows. Such is his devotion to his master, his extraordinary talent, and the rigour of his discipline that he quickly becomes an exceptional archer. Effortlessly he fits arrows to his bowstring, aims and looses them with unerring accuracy: the three parts of archery. His skill is prodigious, matchless.

One day, with Drona's leave, the Kuru and Pandava princes go hunting in their chariots. A servant follows them, with a hunting dog and carrying whatever the princes might need in the wilderness.

Arriving in the forest, the young Kshatriyas earnestly begin their hunt. The dog wanders off on its own and comes upon Ekalavya. It sees the black Nishada, covered in dirt, wearing a black hide, his hair tangled in wild jata, and barks at him.

Quick as thinking, Ekalvya turns and shoots seven arrows into the dog's mouth, silencing it. Whimpering, the dog runs back to its masters, the princes. They gape in wonder and disbelief at the beast. They feel humbled, for certainly none of them could have shot seven arrows into the dog's mouth so swiftly and unerringly, when it must have turned to run after receiving the first one.

The princes comb the forest for the hidden archer. Soon enough, they find him, shooting arrows from his bow in an incredible, endless stream. Seeing the grim faced stranger, they ask, 'Whose son are you?'

He replies, 'Kshatriyas, I am the son of Hiranyadhanush, king of the Nishadas. Know that I am the sishya of Drona, and I toil to become a master of the longbow.'

The Kuru princes learn all there is to know about Ekalavya, ride back to Hastinapura and go straight to Drona, to whom they describe the miraculous archery that the young Nishada in the forest displayed.

Arjuna is terribly distressed, trembling with envy. He draws Drona aside privately and says accusingly, 'Master, you clasped me in your arms with love and told me that no other pupil of yours would be my equal, and that I would be the greatest archer in the world. How, then, is the Nishada king's son clearly better than I am?'

Drona thinks for a moment, and quickly decides what he must do. Taking only Arjuna with him, he goes into the jungle to where Ekalavya

was. He sees the Nishada prince, wearing filthy rags, matted jata on his head, his body covered in dirt, with a bow in his hands from which the arrows flare in a ceaseless, effortless tide.

When Ekalavya sees Drona, he runs to him, touches his feet and prostrates himself before the Brahmana. Worshipping Drona, the Nishada tells him that he is his sishya and then stands with folded hands, awaiting his Guru's command.

Rajan, now Drona says to Ekalavya, 'If, O Archer, you are truly my sishya, then you must give me dakshina.'

Beaming to hear this, Ekalavya cries, 'O my Guru, tell me what you want as dakshina, for there is nothing that I will not give my master.'

Drona says, 'Ekalavya, give me the thumb of your right hand.'

Never pausing, the smile of joy still on his face, Ekalavya slices off his right thumb with a sharp arrow and hands it to Drona. When his wound heals, and he begins to shoot again without his thumb, he is not the archer he has been; he has lost his lightlike swiftness and sureness of hand. Arjuna's feverish jealousy leaves him.

Two of Drona's pupils are masters of the mace: Duryodhana and Bhima, who, of course, are inveterate rivals, as well. Aswatthama excels all the others at the secrets of the most mysterious astras; Nakula and Sahadeva are the finest swordsmen; Yudhishtira is the best rathika, chariot warrior. However, as a complete warrior, Arjuna has no equal by a long way: he is the most intelligent, resourceful, tireless and persevering prince.

A great master of every weapon, he outstrips the greatest of Maharathas, and his renown spreads across the world, from sea to sea. Though all the princes receive the same instruction, none can approach Arjuna at archery, or, indeed, in the devotion he bears to his Guru.

Amongst all the princes, Arjuna alone becomes an Atiratha, a chariot warrior who can face sixty thousand enemies at once! Dhritarashtra's fell sons see the awesome strength of Bhima and the matchless archery of Arjuna, and envy roils their very entrails.

Narapumgava, one day, when their tutelage is complete, Drona wants to test the skills of his disciples, and gathers them together. Before this, he has a wooden bird, a vulture, made and perched on the highest branch of a lofty tree, to be a target.

When the princes stand before him, Drona says crisply, 'Pick up your bows and aim at the bird in the tree. As soon as I tell you, shoot to cut its

head off. You will each have one shot, turn by turn.'

Drona, best among all Angira's descendants, says first to Yudhishtira, 'Yudhishtira, you will have the first chance.'

Yudhishitra picks up his bow and aims at the faraway wooden bird. Bharatarishabha, now Drona asks Yudhishtira, 'Prince, do you see the bird on the treetop?'

Yudhishtira replies to his Guru, 'I do.'

Drona now asks, 'What else do you see? Do you see the tree, your brothers, and me?'

Yudhishtira says, 'I see the tree, yourself, my brothers and the bird.'

Drona repeats his question, and Yudhishtira's reply is the same. Apparently annoyed, Drona says, 'Stand back, Yudhishtira; you will not strike the bird.'

Now Drona calls, one by one, the other princes, Duryodhana and his brothers, Bhima and also the princes from other lands who are his disciples. He asks each one the same question, and from each he has the same answer that Yudhishtira gives him: 'I see the tree, yourself, my fellow sishyas, and the bird.'

Drona does not give any of them a chance to shoot at the wooden bird but reproachfully tells them all to stand down."

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8* There is some doubt about Karna appearing here. It seems likely that he enters the picture only later, during the exhibition of arms.

CANTO 135

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "When all the other princes have failed his test, Drona, with a smile, calls on Arjuna. He says, 'It seems you are the one to bring the bird down. Raise your bow and aim, my son.'

Arjuna raises his bow, bends it and takes aim. He stands very still, then Drona asks softly, 'Arjuna, do you see the bird, the tree and me?'

Arjuna replies, 'I only see the bird, master, not the tree or you.'

Drona seems pleased with Arjuna's answer. He asks that Pandava Maharatha, 'If you see only the vulture, describe it to me.'

Arjuna says, 'I see only the head of the vulture, not its body.'

The hair on Drona's body stands on end in delight. He says to Partha, 'Shoot it.' Arjuna looses his arrow and neatly severs the wooden vulture's head, bringing it down. Drona clasps Arjuna in his arms; he feels certain that Drupada and his allies are as good as vanquished.

Some days after this, Bharatarishabha, Drona goes to bathe in the holy Ganga, taking all his pupils with him. As soon as Drona enters the water an enormous crocodile, which seems to have been sent by Yama himself, seizes him by the thigh. Now, the Brahmana is quite capable of killing the beast and saving himself. Instead, pretending to be helpless, he cries as if in a panic to his sishyas on the shore, 'Save me! Save me!'

The words hardly leave his mouth, when Arjuna has shot the monstrous crocodile with five terrific arrows, cutting it in five pieces so it releases Drona's leg and dies, while the others still stand dazed on the riverbank. Once again, seeing how vigilant Arjuna is, how quick his reflexes are, Drona is pleased no end.

Bharadwaja's illustrious son says to the irresistible rathika Arjuna, 'Powerful one, receive this ineluctable astra from me, and the mantras for discharging and recalling it. It is the Brahmasirsa, the weapon formed like

the heads of Brahma. You must never cast it at any human adversary, for if invoked against an inferior enemy it can consume the very universe.

Child, they say that this astra has no equal in the three worlds. Keep it with the utmost care. If ever a superhuman enemy threatens you, you can use the Brahmasirsa to kill him, and only then.'

Arjuna swears that he will do as Drona says, and then, folding his hands to his Guru, receives that Mahastra.

Drona says to him, 'No one on Earth shall become a better archer than you. No enemy shall ever vanquish you, and your achievements shall be unparalleled.'"

CANTO 136

SAMBHAVA PARVA CONTINUED

Vaisampayana said, "O Bharata, when Drona sees that his pupils, the sons of Dhritarashtra and Pandu, are masters at arms, he goes to the blind king and speaks to him in the presence of Kripa, Somadatta, Bahlika, the sage Bhishma, Vyasa and Vidura.

Drona says, 'Greatest of the Kuru kings, your children's tutelage is complete. I crave your leave for them to show their skills to the people, at an exhibition of arms.'

Dhritarashtra says in joy, 'Brahmana, you have accomplished a great task. You decide the time, the place and the nature of the exhibition. Ah, today sorrow overwhelms me that I am blind and I envy those blessed with sight who can watch my children perform. Vidura, my brother, give Drona all the help he needs; nothing will make me happier.'

Vidura assures the king that he will, and goes with Drona. Drona selects a plot of land where no trees or bushes grow, but which has a good number of wells and small springs. Upon that land, he worships and offers a sacrifice to the Gods, on a day of an auspicious nakshatra, in the presence of the people. Bharatarishabha, the king's artisans build a large and elegant arena and dais on that land, by the rules for such a construction laid down in the Shastras. They bring every kind of weapon to the dais.

They build a separate, fine enclosure for the women, while the common citizens build themselves tiered stands from where to watch the princes' display, while the richer ones pitch bright and luxurious tents for themselves around the arena.

Comes the day of the tournament and Dhritarashtra arrives at the royal enclosure, of almost unearthly beauty, made from gold, adorned with strings of pearls, and with lapis lazuli. Bhishma and the great Kripa walk before Dhritarashtra, and his ministers come with him.

Wearing rich finery, accompanied by their sakhis, Gandhari, of great fortune, Kunti and the other ladies of the royal household climb the steps to their platforms, even as the Devastris do the Sumeru Mountain, in joy.

People of the four varnas throng the arena, to watch the princes show their skills. So impatient are they that the teeming crowd assembles there in what seems like a single moment. Trumpets blare, drums sound on every side, and the voices of the people echo as a single great voice. The arena is like a disturbed sea.

Finally, Drona, wearing white, the sacred thread around his body white, his hair all white, and his beard, as also the garland he wears, and his body smeared with white sandalwood paste, enters the arena, with Aswatthama at his side. They appear like the full Moon in a clear sky with Mangala, Mars, beside him.

Entering, the son of Bharadwaja performs the apposite worship, and other Brahmans, all knowers of mantras, perform every auspicious and solemn ritual. Melodious music is played on stringed and wind instruments, then some servitors enter, bearing armfuls of shining weapons, which they set down upon the dais.

Now the Bharata princes, mighty Kshatriyas, file in, led by the eldest prince, Yudhishtira. They wear gauntlets, and carry bows and quivers, and march in, in order of their age, and begin a breathtaking display of their skills at arms.

So powerful and swift is that exhibition that some of the people lower or cover their heads in fright, that arrows might fall upon them from the sky, while others watch calmly, but wonder-stricken.

Targets are set up, each bearing one prince's name. Flying around the arena on horseback every prince finds his own target, unerringly, with a clutch of arrows. So magnificent are they that the people feel they have been transported to a city of Gandharvas.

And, O Bharata, suddenly hundreds of thousands of voices are raised, crying, 'O well done! Well done!' The people gape in wonder.

Repeatedly, the princes show their mastery at the longbow, their stunning skills as charioteers. Then they pick up their swords and small shields, and begin to circle the arena, like a pride of young lions. The people stare unwinkingly at their magnificent physiques, their agility, grace and lightning-swift control over their weapons, with which they hew and strike at one another, but never once so much as nick their adversaries' skin.

Next, like two mountains Bhima and Suyodhana enter the arena, maces in hand, both of them inwardly delighted at the prospect of this duel. They gird their loins and, drawing deep breaths, roar like two elephants trumpeting against each other for the favours of a cow-elephant.

Like two enraged elephants, the two awesome Kshatriyas circle each other, right and then left, and then they strike out like thunder and lightning at one another, while Vidura describes their duel to the blind Dhritarashtra and Kunti does the same for Gandhari, whose eyes are bound."

CANTO 137

SAMBHAVA PARVA CONTINUED

Vaisampayana continued, "When Duryodhana and Bhima, strongest of all Kshatriyas, fight in the arena, they immediately divide the spectators between them.

Some of the people cry, 'Look at the mighty Suyodhana!'

Others shout, 'Bhima! The invincible Bhima!'

There is great uproar, and seeing the crowd like an agitated sea, Drona immediately calls his son and says, 'Stop them! They must not divide the people like this and provoke the fury of the crowd.'

Aswatthama comes between the combatants, who have their maces in the air and are like two swollen oceans agitated by the winds of the Pralaya. Reluctantly they stand apart.

Now Drona walks into the arena himself and holds his hand up so the musicians stop playing and silence falls. Drona speaks in a voice like rumbling clouds, 'Now you will see the skills of Arjuna, dearer to me than my own son. Partha is the son of Indra and a master of every weapon, like Vishnu's younger brother himself!'

The young Arjuna performs the rites of propitiation, and walks into the arena wearing his finger-guards, carrying his bow and his quiver full of arrows, clad in golden mail. He appears like an evening cloud that reflects the sun's last rays, and is lit by the colours of a rainbow, and also by streaks of lightning.

The crowd is beside itself to see this prince, and conches resound all around the stadium, and the musicians take up again in celebration. There is a great roar in that place, for thousands of voices are raised at once in praise of Arjuna.

'Here is Kunti's son, so full of grace!'

'This is the third Pandava, the middle one!'

'He is the son of Indra!'

‘The protector of the Kurus!’

‘The greatest warrior!’

‘The greatest man of dharma!’

‘No one is as dignified, respectful and well behaved as Arjuna!’

When Kunti hears all this, her breasts well with milk, and the tears of joy that stream from her eyes mingle with the milk.

Dhritarashtra hears the uproar of affection for Arjuna, and in some delight asks Vidura, ‘Kshatri, what is this din, like an ocean suddenly risen to tear open the sky?’

Vidura replies, ‘Rajan, Arjuna, the son of Pandu and Pritha, has entered the arena wearing his kavacha. The crowd is shouting for him!’

Dhritarashtra says, ‘Mahatman, I am blessed, favoured and protected by the three fires that have sprung from the sacred fuel which is Kunti!’

When the excited people are somewhat calm again, Arjuna begins an amazing display of his skills at arms. He makes fire with the Agneyastra, creates water with the Varunastra, winds with the Vayavyastra, and clouds in the sky with the Parjannyastra.

With the Bhaumastra he creates land, earth, and with the Parvatyastra he makes mountains; then, with the Antardhana, he makes all these vanish in a wink. With other weapons, he makes himself great and minuscule; one moment, he appears at his chariothead; the next, he rides in the chariot; and the next instant he stands upon the ground.

He strikes targets set up for him with dazzling volleys of different shafts, some soft, some slender and others thick. An iron boar flies, swift as time, around the arena, and the peerless bowman shoots five arrows, like a single shaft into its mouth, all five together from his bowstring. He looses twenty-one shafts into a hollow cow’s horn hung from a rope swaying wide.

Sinless one, Arjuna shows his magical skills at the longbow, the sword and the mace, as he walks around the arena.

Bharata, when Arjuna has almost finished his stunning display, when the crowd has fallen hushed by it, and the music, too, has stopped, suddenly, from the main gate to the arena comes a sound of someone slapping his arms against his shoulders and chest, like thunder, announcing himself and his might.

O King, the people cower at that sound, thinking, ‘Are the mountains being riven, is the Earth herself cracking open, or are thunderheads roaring from a clear sky?’

Every eye is turned to the gate. Drona stands very still, with the five Pandavas around him, looking like the Moon surrounded by the five stars of the constellation Hasta. Duryodhana jumps up, surrounded by his hundred brothers and Aswatthama with them. The Kaurava prince and his brothers with their weapons raised looks like Indra, in the eldest days, surrounded by his celestial warriors just before the war against the Danavas."

CANTO 138

SAMBHAVA PARVA CONTINUED

Vaisampayana continued, "Slowly, wide-eyed, the people make way for that Purandara, and Karna enters the arena majestically, a walking mountain of presence, with his natural golden armour, his golden earrings that he is born with, his sword at his waist and his bow in his hand.

The great-eyed hero, who would become a razer of enemy armies, is Kunti's son, born when she is a virgin in her father's house. He is an amsa of the livid Sun, and his strength and his energy are those of a lion, a bull or of a tusker that leads his herd. He is as splendid as Surya, as handsome as Soma, and he blazes like Agni Deva. He is tall, like a golden palm tree, bursting with vital youth, and he can kill a lion with his bare hands, that son of Surya.

Handsome is Karna, and beyond counting his gifts and accomplishments. He walks haughtily into the arena and bows cursorily to Drona and Kripa, barely inclining his head. No one in the crowd can take their eyes off him for a moment and a single impatient thought is in everyone's mind: 'Who is he, this godlike warrior?'

The Suryaputra says to Arjuna, his brother he does not know, in a voice deep as rumbling thunderheads, 'I will better your every feat, O Partha, before this staring crowd, and you will be astonished.'

In a moment, that crowd is on its feet, as if compelled to rise by an unseen and irresistible force. O Purushavyaghra, suddenly Duryodhana feels a tide of joy in his blood, while Arjuna feels a rush of shame and anger.

Taking Drona's permission, formally, Karna proceeds calmly to perform every feat that Arjuna has; only he excels the Pandava's exhibition, effortlessly. Duryodhana and his brothers run to embrace the golden warrior.

Duryodhana cries in joy, 'Welcome, O Mahabaho, great hero! It is my great fortune that has brought you here today. Live among us as long as you please, for I am yours to command, as is this kingdom of the Kurus.'

Karna replies, 'When you say it, I think of it as being already done. But, Suyodhana, I want only your friendship and your love. Also, my lord, I now challenge Arjuna to single combat, a duel.'

Duryodhana says, 'Enjoy the best that life has to offer with me. Be my friend and my benefactor. O Parantapa, grind the heads of your enemies beneath your feet.'

Feeling humiliated, Arjuna says to Karna, who stands among the Kauravas like some shining cliff, 'Karna, you shall find the fate of the unwelcome intruder and the uninvited speaker, for I will kill you.'

Karna replies, 'This arena is not your private preserve, Arjuna, but meant for everyone to show their skills. The Kshatriya regards deeds not words. Argument is for the weak. Bharata, talk to me with arrows and I will strike your head off with arrows, why, in the very presence of your Guru.'

His brothers embrace Arjuna, one by one, and bowing to Drona, Partha stands forth, ready for the duel. On the other side, Duryodhana and his brothers embrace Karna, and he also stands forth with his bow and arrows. Suddenly the sky fills with dark clouds, gashed by lightning, and Indra's bow, the rainbow, the Indradhanush, flashes its colours across the stadium and the arena. A flight of white cranes wings its way across the clouds, which seem to rumble with laughter at the pale birds.

Seeing Indra looking down upon the arena of the Kurus, out of love for his son, Surya dispels the clouds above his son, bathing Karna in golden light. Arjuna is hidden by the darkness of clouds, while Karna shines in the rays of the Sun.

Dhritarashtra's sons stand with Karna, while Drona, Kripa and Bhishma stand behind Arjuna. The crowd is also divided in its loyalty, as are the women in their enclosure. Realising who the golden warrior is, Kunti faints. Helped by the women of the palace, Vidura revives her by sprinkling sandalwood paste mixed with water over her.

Waking, Kunti sees her two sons, wearing armour, facing each other, and fear grips her. But she is helpless to do anything. Saradwat's son Kripa sees the two warriors with their bows in their hands, strung, ready for the duel. He knows the rules for such an encounter and speaks to Karna.

Kripa says, ‘This Pandava of the House of Kuru is the youngest son of Kunti, and stands ready to battle with you. Mahabaho, you must also declare yourself. Tell us your lineage, the names of your father and your mother, and of the royal line of which you are the jewel. When you have declared your ancestry, Arjuna will decide if he will fight you or not. For the sons of kings never engage lowborn men.’

Suddenly Karna’s face falls; he is like a brilliant lotus turned pale and its petals shredded by lashing rain.

But now Duryodhana speaks. ‘Acharya, the Shastras clearly say that three kinds of men can claim royalty for themselves: those that are born royal, great heroes and men that lead armies. If Arjuna will not fight anyone that is less than a king, I say to you I will crown Karna king of Anga!’

Immediately calling for a golden throne to be fetched, with dry rice grains, flowers, urns with holy water, gold for daana, Duryodhana has his Brahmanas formally crown Karna king of Anga, which is part of the Kuru kingdom but has no ruler. The white sovereign parasol is unfurled over Karna’s head, and yak-tail chamaras waved around that most graceful and tremendous warrior.

When the lusty cheering of the section of the crowd loyal to Duryodhana subsides, Karna, now a king, says to the Kaurava prince, ‘Tiger among princes, what can I give you in return for this gift of a kingdom? I will give you anything at all.’

Suyodhana says to him, ‘I want your friendship.’

Karna replies, ‘That is already yours.’

They embrace in joy, and feel untold delight.”

CANTO 139

SAMBHAVA PARVA CONTINUED

Vaisampayana said, 'Now Adhiratha walks into the arena, sweating, trembling, and supporting himself with a staff.'

Karna sees his adoptive father, puts down his bow and bows his head still dripping with the waters of the abhisheka that has made him a king. The Suta charioteer quickly covers his feet with his cloth and clasps Karna in his arms, his son who has become a king! His tears of love and joy fall onto Karna's head, mingling with the water of the coronation.

Bhima sees Adhiratha and mocks Karna, 'Suta putra, son of a charioteer, you do not deserve to die at Arjuna's hands. Throw away your bow and take up a horsewhip; it better suits your birth and your station. Lowborn fellow, surely you deserve to be king of Anga as much as a dog deserves to feed on the ghee from a yagna fire!'

Karna fetches a resounding sigh and looks up in despair at the Sun God in the sky, for he cannot respond to Bhima's taunts. But now, like a maddened elephant rising from a bank of lotuses, Duryodhana rises in wrath from amongst his brothers.

He says to the mighty Bhima, 'Vrikodara, your words demean you. A Kshatriya is always judged by just his prowess, and a Kshatriya even if he is a lowborn, deserves a fight if he is powerful. The origin of the greatest heroes is like the spring of a great river: unknown, hidden.

The Badava that consumes the world in flames rises from the Sea; the Vajra that burns the Danavas is made from a bone of a mortal man: Dadhichi. The lineage of the lustrous God Kartikeya, who is an amsa of every other Deva, the deity Guha, remains a mystery. Some say he is the son of Agni; some say he is Krittika's son; others say he is the child of Rudra, and yet others say he is Ganga's son.

We have all heard of men born as Kshatriyas becoming Brahmanas. Viswamitra and other Rajarishis, too, attained the Parabrahman. Our

peerless Acharya Drona is born from a waterpot, and Kripa of the race of Gautama in a clump of reeds. O Pandavas, consider your own births!

I ask you, can a doe bring forth a tiger like this Karna, as splendid as the Sun, and bearing every auspicious mark upon his body, and born with natural kavacha and kundala? I tell you this prince among men deserves to be not merely king of Anga but of the world! For he is so mighty, and I have sworn to obey him in all things. If there is anyone here who disagrees with what I have done for Karna, let him climb into his chariot and bend his bow with his feet!'

There is a loud and somewhat confused murmur among the crowd at what Duryodhana says. But now the Sun sets and Duryodhana takes Karna's hand and leads him out of the arena, now being lit with countless lamps. Rajan, the Pandavas, with Drona, Bhishma and Kripa, also return to the palace. The people also go to their homes, some with Arjuna's name on their lips, others with Karna's and others praising Duryodhana's deed.

Kunti, who recognises her firstborn son from all the auspicious marks upon his body, is delighted to see him made king of Anga. As for Duryodhana, having made a friend of Karna, he banishes the fear of Arjuna's stellar archery from his heart. Karna, great warrior, gives his wholehearted friendship and loyalty, and speaks sweetly and gently to the Kaurava prince, pleasing him in every way.

Yudhishtira is certain that there is no warrior on Earth like Karna."

CANTO 140

SAMBHAVA PARVA CONTINUED

Vaisampayana continued, "Now that their education is complete and the sons of Dhritarashtra and Pandu are proficient at arms, Drona feels the time has come to ask them for Guru dakshina. He calls them together one day and says, 'It is time you gives me my dakshina for what I have taught you. I want you to vanquish the Panchala king Drupada in battle, bind him and bring him before me as a captive.'

Without hesitation, the young Kshatriyas reply, 'We shall!' They climb into their chariots and ride out of Hastinapura, taking Drona with them, to give their Guru the fee he wants. Those Purusharishabhas, bulls among men, sweep through Panchala lands, disdainfully razing any resistance they meet, and lay siege to Drupada's capital.

Duryodhana, Karna, mighty Yuyutsu, Dushasana, Vikarna, Jalasandha, Sulochana and so many other tremendous Kshatriya princes are now keen to lead the attack on the city. Riding in fine chariots, the princes follow the first charge of their cavalry, burst into the Panchala capital and thunder down the city streets.

Drupada, meanwhile, sees the attacking force; he hears the din it makes as it breaches his city gates and emerges from his palace with his brothers to face the intruders. The great Drupada Yagnasena is mighty indeed, but the Kurus roar all together and cover him with their arrows. But Drupada is a quenchless Kshatriya, with hardly an equal on Earth at arms; he flies at the enemy in his flashing white chariot, flitting here and there, and assailing them with a veritable gale of arrows from his wizardly bow.

Before this battle begins, and while the Kauravas are beating their chests to be at the city and its king, Arjuna does not string his bow but says quietly to his master, the great Brahmana, 'None of these can ever hope to take captive Drupada in battle. Let him exhaust them and then we will ride.'

Thus, the Pandavas wait a yojana outside the city, while the Kauravas attack it. Inside Drupada's capital, in the main city-square outside the palace, Drupada by now has the measure of the Kuru princes; his arrow storms steadily beat the marauders back, injuring almost every prince. So swiftly and adroitly does he manoeuvre his chariot that the Kurus feel that not one but a hundred terrible Drupadas harry them.

From every side, that dauntless king's shafts fly at the Kuru force, and then everywhere conches boom and drums are heard, in thousands and thousands, sounding the general alarm for the Panchalas to rouse themselves, for danger threatens. Quickly, a great Panchala force gathers and faces the enemy; from that teeming host there arises a roar like some mythic lion's; the twanging of their bowstrings threatens to tear open the sky.

This only enrages the dauntless Duryodhana, Vikarna, Subahu, Dirghalochana, Dushasana and their brothers. They loose fierce volleys of arrows at the Panchalas, wounding even their king.

But Prishata's son, O Bharata, the invincible Drupada raises his own archery to another realm. He whirls across the field like a wheel of fire, and in the twinkling of an eye strikes Duryodhana, Vikarna and even Karna, as well as countless other enemy warriors, with his fierce barbs, as if to quench those shafts' thirst for blood.

And now the people of the Panchala capital attack the Kurus from every side, with any kind of weapon on which they can lay their hands. Young and old rush into the fray, hurling spears and staffs and pestles at the enemy like clouds pour raindrops upon the Earth. The Kauravas are overwhelmed; they panic, and flee howling back out of the city and to where Drona waits with the Pandavas.

The Pandavas hear the wails and screams of their cousins, as they turn tail, and now the sons of Pandu calmly climb into their chariots. Arjuna quickly tells Yudhishtira that, as the heir to the throne of Hastinapura, he must not take part in this skirmish. Drona endorses the view, and Yudhishtira remains with his Guru.

Bhima, mace in hand, leads the charge of four brothers, while Nakula and Sahadeva ride beside the chariot wheels of Arjuna following his titanic brother, whose roars shake the Earth and the Sky. The Panchalas roar back, but their yells are drowned by the thunder of the chariot wheels of Atiratha Arjuna.

Like a great makara entering the Sea, Bhima Mahabaho rushes eagerly into the Panchala ranks, mace in hand, and he is like another Yama. His roars are like a tempest raging upon an ocean. Bhima first goes among the Panchala war elephants and smites them with his dreadful gada, like Death himself.

The mountainous beasts fall all around him, their heads smashed like melons. Their blood spraying everywhere, running in streams down their own bodies the mastodons collapse like cliffs struck by thunder and crumbling.

Meanwhile, the carnage Arjuna brings to the elephants is as savage as his mace-wielding brother's: he fells them at will with searing fusillades of arrows. Nakula and Sahadeva are not far behind in the havoc they fetch. The Pandavas fell thousands of elephants and horses, shatter chariots beyond count, and kill as many footsoldiers and rathikas.

Bhima drives the Panchalas before him, on pachyderms, horses or in chariots, as a herdsman in the forest does his cattle!

Remembering the purpose of their mission, remembering the word he has given Drona, Arjuna shoots Drupada down from the back of the elephant that king now rides. Again, he turns his attentions to the rest of the Panchala army, and once more consumes them all around him, even like the fire at the end of the Yuga. In thousands upon thousands he razes the enemy.

Roused, the Panchalas and the Srinjayas loose a gale of every manner of weapon at Arjuna. Roaring to shake the ground beneath their feet and chariot wheels, they fight frantically against the Pandava. A pitched, brutal battle breaks out.

Hearing the enemy roar at him, the eyes of Indra's son turn red and he charges at them, covering them with a dense swarm of deadly arrows, falling on them with renewed ferocity. Those that watch Arjuna, his body bright, see his hands as a blur; they see no pause in his archery: it is a single, constant stream, a thing of marvel. The screams of those that Arjuna slays mingle with the helpless cries of admiration that he draws from his enemies at his unearthly archery.

Drupada, king of the Panchalas, with his Senapati Satyajit at his side, rushes at Arjuna, rather as the Asura Sambara did at Indra during their contention in time out of mind. Arjuna covers him in a cloak of brilliant arrows. A dismal cry erupts from the Panchala host, like that of a herd of elephants when a lion springs at the leader of the herd.

Satyajit sees Arjuna bearing down on Drupada to seize him, and the mighty Panchala Senapati flies at the Pandava. They fight, circling in their chariots, like Indra and Virochana's son Mahabali did of yore. Suddenly, Arjuna shatters Satyajit's defences and strikes him with ten arrows, drawing a gasp from the watching army.

But the doughty Satyajit looses a hundred shafts in reply at Arjuna. Quick as thinking, Maharatha Arjuna tightens his bowstring and raises his archery. He breaks the bow in Satyajit's hand and speeds towards Drupada again. But Satyajit seizes up a stronger bow and, in a flash, strikes Arjuna, his chariot, his horses and his sarathy with a cluster of arrows.

Arjuna is not forgiving, but retorts with a rash of shafts that find Satyajit's horses, charioteer, shred his banner, break his bow, pierce agony through his left hand that loosed fire, and shoots the warrior who guards his back. Finding his bows repeatedly cut in twain and his horses slain, Satyajit gives up the unequal fight and retreats.

Drupada sees his Senapati beaten and looses a flurry of arrows at Arjuna, who breaks the Panchala king's bow, also his flagstaff, and strikes his horses and his sarathy, all with five shafts each. Suddenly, with a roar, Arjuna throws down his bow and quiver, seizes up a curved sword, and leaps from his chariot into his adversary's ratha.

In a wink, he sets the sword to Drupada's throat and seizes him, as Garuda does a great sea serpent after stirring the waves with his wings. The Panchala soldiers flee in every direction.

Roaring still, triumphantly at having shown his prowess in his first actual battle, Arjuna issues from the Panchala army and the city gates, with his captive now in his own chariot. Seeing him, Bhima roars like ten lions and falls even more ferociously upon the hapless Panchala troops, while Nakula and Sahadeva also begin to raze the city.

Arjuna cries to them, 'This best of kings is related to the Kurus. Spare his men, Bhima. We come only to give our Acharya his dakshina, and that we have now.'

Reluctantly, for he has not had his fill of bloodshed, Bhima stops his slaughtering. The Pandava princes ride back to Drona with Drupada, whom they offer to their master for his fee.

Drona sees Drupada his captive, to do with as he pleases; he sees the Panchala king humbled and helpless, and he remembers how his childhood friend had humiliated him.

Says Drona, 'I have laid waste your kingdom and your capital. But do not fear for your life, though it is now in your enemy's hands. Tell me Drupada, do you now want to be my friend again?' Drona smiles, 'No, have no fear for your life, because we Brahmanas are forgiving by nature. Kshatriyarishabha, I have not forgotten our old friendship and love, from when we were boys together in our Guru's asrama.

And so, O King, I ask you once again for your friendship, and in return, as my gift to you, I will give you back half your kingdom, which is now mine. You once told me that only one king could befriend another; so, O Yagnasena, I will keep half your kingdom.

You will be king of all the Panchala lands south of the Ganga, while I become king of those north of the river. Panchala, if it pleases you, be my friend again.'

Drupada replies, 'You are a noble soul and mighty indeed, O Drona, and I am not surprised by your generosity. I wish for eternal friendship with you.'

Drona releases the Panchala king, O Bharata, and formally returns half his kingdom to him, believing innocently that the past is forgotten and they are both pleased. Thereafter, Drupada begins to live, in some sorrow, in the city of Kampilya in the province of Makandi on the banks of the Ganga. He still rules over many towns and cities.

After Drona vanquishes him, Drupada also rules the southern Panchalas up to the bank of the Charmanwati, and he is utterly convinced that he can never hope to defeat the Brahmana in battle because Drona is immeasurably more powerful than he is: in Brahma shakti.

But being a Kshatriya, Drupada is determined to have his revenge. He ranges the world, wishing for a son who will one day kill Drona.

Meanwhile, Drona lives in Ahicchatra, ruling over the northern Panchalas. Thus, indeed, is the land of Ahicchatra, full of towns and cities, won in battle by Arjuna and given to Drona for his Guru dakshina."

CANTO 141

SAMBHAVA PARVA CONTINUED

Vaisampayana continued, "A year passes, then Dhritarashtra makes Pandu's son Yudhishtira the Yuvaraja, the heir apparent. It is the wish of the people and the eldest Pandava is an embodiment of dharma: in his rectitude, his firmness, fortitude, patience, kindness, frankness and perfect honesty.

Very quickly, Kunti's son overshadows even his father Pandu's great deeds. So punctilious and righteous is Yudhishtira, so devoted to the kingdom and his people.

At about the same time, Bhima Vrikodara receives further lessons from Balarama at mace fighting, and fighting with a sword and from a chariot. When he completes his tutelage, Bhima is as mighty as Balarama himself, and he is as devoted as ever to his brothers.

Arjuna, of course, wins great renown for his archery: his swiftness of hand, the firmness of his grip, his incredible accuracy. Besides, he is a master of the kshura, the naracha, the bala and the vipatha; why, he is an expert at every weapon, be it straight or crooked, heavy or light. Drona openly endorses the belief that there is no archer, no complete warrior on Earth to rival Arjuna.

One day, in the presence of all the Kuru princes, Drona says to Arjuna, 'Agastya Muni has a disciple in the astra shastra, and his name is Agnivesa. Agnivesa was my Guru, and I was his sishya. I performed tapasya and served my master diligently, so he gave me the Brahmasirsa, which never fails, which is like thunder, and which can consume the very Earth.

O Bharata, that astra can now pass from one sishya to another. When he gave it to me, my Guru said, "O son of Bharadwaja, you must never cast this astra at any Manava, especially not at one who is not himself a great warrior." Kshatriya, you and you alone have received that weapon from me, and no one else deserves to have it. But you must honour the command of the Rishi Agnivesha. Also, Arjuna, now swear in the presence of your

brothers and cousins, and other kin, that you will give me whatever dakshina I demand from you.'

Arjuna says, simply, 'I swear, Acharya.'

Drona says, 'Sinless, if you ever meet me in battle, you must fight without giving me any quarter.'

Arjuna is startled, but he bows his head, swearing to do what his master asks. He then touches Drona's feet for his blessing, and taking it, goes away to the north.

Soon, a cry ranges through the world, a great shout that covers the Earth and her girdle of seas: that there is no bowman anywhere like Arjuna the Pandava. It is true; no one can face him in battle, with the mace, the sword, in a chariot, and especially with a bow. His skills and his prowess are unearthly.

Sahadeva learns dharma, all the laws of morality and duty, from Brihaspati, and he continues living under the control of his elder brothers. Nakula, the favourite of his brothers, becomes a Maharatha, a master of chariot warfare, and his guru is Drona.

Arjuna and the other Pandavas become so powerful that they kill the great Sauvira in battle, Sauvira who has performed a yagna that lasted three years, easily repulsing the constant raids of marauding Gandharvas.

Arjuna subdues the king of the Yavanas, whom even Pandu had failed to conquer. The brilliant Arjuna makes Vipula, a Sauvira king, of great might, who had always shown disregard for the Kurus, feel the keen edge of his power. He humbles King Sumitra of the same race, who is also called Dattamitra, who had challenged him contemptuously.

Bhima and Arjuna, by themselves, in a single chariot, subdue all the kings of the East, who have ten thousand chariots. Arjuna by himself conquers the entire South, and sends back vast wealth to Hastinapura; he is then called Dhananjaya, winner of wealth.

Thus, the Pandavas extend the Kuru kingdom in every direction, with their unearthly, irresistible prowess. Seeing their astonishing achievements, suddenly Dhritarashtra is stricken by envy, which enters his heart like poison. Dreadful anxiety seizes the king in green talons and he can hardly sleep."

CANTO 142

SAMBHAVA PARVA CONTINUED

Vaisampayana continued, "The wretched Dhritarashtra sees his nephews become more powerful than he likes, and he calls his wily minister Kanika to him. This man is an expert politician and a trusted advisor.

Dhritarashtra says, 'Brahmanashreshta, daily the Pandavas increase their power over the Earth, and envy stings my heart like a serpent. Shall I live in peace with them or become their enemy? Kanika advise me well, for I will do what you say.'

Kanika replies, 'Listen carefully, sinless king, and, Kurusthama, do not be angry when you hear what I say.

Kings should always increase their own power, and keep their maces raised always to crush anyone who threatens them. A king must be most discreet himself, and ever watchful of the indiscretions of his enemies. If a king is always prepared to strike, everyone fears him. So, a king must be ever ready to punish those that transgress his will, or threaten his power.

He must conduct himself so he shows no weakness, ever, while he finds any chink in his enemy's armour and then hunts him down and kills him. A king keeps his own weaknesses hidden, like the tortoise hides its soft body in its shell, as also his purposes and his means to achieve them.

Once he sets a course for himself, he does not rest until his end is achieved; he never turns back. My lord, if you do not remove a thorn completely from your flesh, it festers and creates a sore. So, too, if a king has an enemy, he must not let him live, but kill him. If his enemy is powerful, he must watch and wait for his evil hour, his enemy's time of misfortune, and then strike him down ruthlessly.

Sire, you must never underestimate an enemy, however contemptible he might be; you must never mock him openly or show your enmity towards

him. A small spark can consume a great forest, if it can leap from one tree to the next.

Kings must sometimes pretend to be deaf and blind to faults they most want to punish, enemies they most want to crush, especially when they are powerless to effect the killing they wish for in their hearts. When powerless, they must think that their bows are made of straw, while being always as vigilant as a herd of deer sleeping in a jungle.

When the enemy is in your power strike and destroy him without mercy, openly or secretly, by fair means or foul. Why, he might seek your protection, but your heart must be like a stone, and you must not spare him, for then later he will surely take revenge on you. Spare no expense to kill your enemy, and then you will have peace, for the dead can never be a threat to you.

You must destroy your enemy's resources: the three, the five and the seven. You must destroy your enemies, root and branch. Then you must destroy their friends and allies, who cannot flourish anymore once their leader dies. If you tear up the root of the tree, the branches and twigs will wither and die of themselves.

Keep your own purpose secret and hidden, and watch your enemy like an eagle, always watching for his weakness. A king must always be vigilant and watch his enemies anxiously.

First win the confidence of your enemy by keeping the fire of sacrifice lit, by wearing valkala and jata, and sleeping on animal hide. And when he lets you near him, spring on him like a wolf! It has been well said that to acquire wealth and kingdom even a guise of holiness can be adopted, as a hooked staff to draw the branch down to you so you can pluck the ripe fruit from it.

So, too, should you select the enemy that is ripe for killing. Support your enemy, carry him upon your shoulders, until the right moment arrives to fling him down and break him in pieces like an earthen pot hurled down on a rock. Let your enemy beg piteously for his life; you must not spare him.

An enemy can be destroyed by artful conciliation, by lavishing money on him. Cause dissension among his friends and allies; poison their minds subtly against him. Yes, use whatever means you need to, that is in your power, do anything that you must to kill the enemy who is dangerous to you.'

Dhritarashtra says, 'Tell me truly how an enemy can be destroyed by conciliation or gifts, by dissension and finally by the use of force.'

Kanika replies, 'Listen, O King, to the story of the jackal who lived once in the forest and was a shrewd master of politics. Yes, he was a wise jackal, who lived with four friends in the jungle: a tiger, a mouse, a wolf and a mongoose.

One day the five friends saw a powerful, well-fleshed stag in the forest, a leader of his herd, but they could not catch or kill him, so strong and so swift was he. They called a council to discuss how the stag could be hunted.

The jackal said, "Tiger, many times you have tried to stalk and kill the stag, but you haven't succeeded because he is young, quick and intelligent. Let the mouse go and gnaw his hooves while he sleeps, and when this is done, you, Tiger, will be able to seize him. Then all of us can feast on him."

They agreed with him, and the mouse ate into the deer's hooves while it slept, weakening them, and then the tiger easily killed the stag. When the tiger had broken his neck and the stag lay motionless on the ground, the jackal said to his companions, "We are blessed today! Go now and bathe in the stream before we begin our feast. I will watch over the carcass until you return."

The others promptly went off to bathe and the jackal sat with the fat carcass of the stag, lost in thought about what he should do next. The mighty tiger returned first after bathing. He saw the jackal plunged in thought.

The tiger said, "Wise one, why do you seem so sad? Most intelligent Jackal, let us feast on the stag."

The jackal said, "Mahabaho, listen to what the mouse said. He said, 'Fie upon the strength of the king of beasts! I killed the deer, and because of me the tiger will eat his fill today.'

After hearing his brag, I have no wish to eat today."

The tiger said, "If this is what the mouse said, from today I will kill any creature I find in the jungle by myself and eat alone." With that, the tiger left.

Soon, the mouse arrived, and seeing him the jackal said, "Blessings, O Mouse, but have you heard what the mongoose said? He said, 'The carcass of this stag is poisoned by the claws of the tiger and I will not eat it.' But, if you allow me, O Jackal, I will kill the mouse and feed on his flesh."

The mouse heard this and fled down into his hole in the ground. And after the mouse had gone, O King, the wolf arrived there after his ablutions.

The jackal said to him, "The king of beasts is angry with you, and I fear evil will overtake you. He is on his way here with his mate, and you must do as you please."

The wolf, of course, slunk away and, immediately after, the mongoose arrived. The jackal said, "I have vanquished the others who want to eat the stag, and they fled. You, too, must fight me first if you want to eat."

The mongoose replied, "When you have beaten the tiger, the wolf and the intelligent mouse, all heroes in their way, you must be truly strong. I do not want to fight you."

The mongoose also left. When the others had all gone, the jackal feasted alone on the stag. My lord, if kings would be as wily as that clever jackal, they would always prevail over their enemies, and always be happy.

You must defeat the timid by playing on their fears, the brave and the strong by conciliation, the greedy by gifts, and your equals and your inferiors by an open show of strength.'

Kanika pauses before continuing, 'Listen, O King, to something else. If your son, friend, brother, father, your Guru or anyone at all becomes your enemy, you must never hesitate to kill him, if you wish your own happiness. Never disdain to kill an enemy, whoever he might be.

If two enemies are equally strong, and uncertain of success in an open encounter, the diligent one will prosper. If your Guru himself is vain, lacks discrimination about what needs to be done and what needs to be left alone, if he is cruel, even he must be punished.

Even if rage burns your heart, never show your anger but always speak with a smile. Never reprove anyone angrily. O Bharata, instead speak most sweetly to the one you mean to strike down, why, even as you kill him! Once the killing has been done, then grieve loudly for the victim, shed copious tears in public.

Lull your enemy into false security with conciliation and gifts, sweet words; the moment his guard is down, strike without scruple or mercy. As king, you must always strike down the sinner who dons a disguise of virtue, for being outwardly virtuous only hides his true nature, his sins, as dark clouds do a mountain.

When you have killed an enemy, be sure you burn his house down, and his kin. Never let beggars, atheists and thieves live in your kingdom. Kill

your enemy by a surprise attack, an ambush, by corrupting his allies with gifts and wealth; kill him secretly with poison. You can be as ruthless as you like, my lord; sharpen your teeth to deliver a fatal bite.

And when you strike, be certain that you do so with finality, so that the one you strike can never raise his head again. Be ever vigilant; suspect even those from whom you apparently have nothing to fear, let alone those that are a known threat to you. For the one who apparently poses no threat can be the most dangerous enemy, especially if he is powerful and decides to strike at you, when you least expect it from him.

Never trust those that are disloyal, and do not overly trust even those that are loyal. For, if a faithful one turns against you, you are certain to be destroyed. Employ spies, after making sure of their loyalty. Use them within your kingdom and in other kingdoms, in the courts of other kings. Your spies abroad must be masters of deception, preferably men that roam the Earth as Rishis.

Deploy your secret agents in public gardens, places of amusement, temples and other holy places, drinking halls, in the streets, and close to the eighteen tirthas of your kingdom: your Prime Minister, the Chief Priest, the Yuvaraja, the Senapati, the Dwarapalakas of the court, those that work in your inner apartments, your Jailor, your Surveyor, your Treasurer, the General Executor of all your ordinances, the Head of your own Police, the Chief Architect, the Chief Justice, the President of your Council, the Chief of the Department of Punishment, the Commander of the Fort, the Chief of the Arsenal, the Commander of the Frontier Guards, and the Keeper of the Forests.

Deploy your spies in places of sacrifice, near public wells, on mountains and at river ferries, in forests, and in every place where people congregate. Speak sweetly and humbly, my lord, but let your heart be sharp as a razor.

Even while you do the most savage and vicious deed, wear a smile on your lips, while speaking. If you desire lasting prosperity, you must cultivate the arts of humility, of swearing falsely when required, of conciliation, of creating hope, why even of worshipping your enemies by bowing your head at their feet.

A man who knows how to conduct himself politically is like a tree always adorned with flowers but never bearing fruit. If indeed there are any fruit they grow only from the loftiest branches, and if any of these do ripen, make sure that they look raw.

A king who learns how to conduct himself thus will never wane. Dharma, artha and kama all bear fruit, both good and evil. The wise man knows how to take the good fruit and avoid the evil.

Men that follow only dharma become unhappy for want of artha and kama, wealth and pleasure. Men who only pursue wealth become afflicted for want of dharma and kama. Those who chase only after pleasure suffer from not having virtue and wealth.

You must pursue all three in a balanced fashion, never neglecting any of them, so that the lack of none afflicts you. Consult your Brahmanas, O King, but those that have humility and attention, no envy, and the utmost sincerity, if you wish to accomplish your most secret purpose.

If you fall, raise yourself up again, by any means – fair or foul, gentle or violent; when you have resurrected your fortunes, then by all means practise dharma. One who has not suffered or experienced some calamity can ever hope to prosper. You can see this from the life of anyone who survives misfortune.

If a man be grief-stricken, in dire straits, you should comfort him by narrating the olden legends to him, of others that suffered and then recovered good fortune: the tales of Nala and of Rama. He whose heart has been riven by sorrow should be consoled with hope of future prosperity.

Comfort the learned and the wise with gifts and pleasing responsibilities. But remember that a man who makes peace with an enemy and then allows his guard to drop, as if the enmity itself is finished, is like one that chooses to fall asleep on the highest branch of a tree: he will surely fall!

A king should always keep his own counsel. His scrutiny must always be on his enemies, gazing upon them through the eyes of his spies; and he must be careful to keep his own feelings hidden from the spies of his enemies. Even as a fisherman cannot prosper without killing and gutting his catch, a king cannot hope to prosper without ripping out the innards of his enemies, without committing some violence.

You must raze the armies of your enemies, destroying them directly, or setting the scourges of disease, hunger and thirst upon them, mowing them down like weeds. A needy man never goes to a rich man out of love, but to gain from him; and when he has what he wants he will turn his back on the one whose help he sought when he was needy.

So, when you help someone, never give him everything that he wants but leave something that he still desires, so that he will continue to serve

you.

The king who wishes to prosper must diligently seek out allies, and conduct his wars with their help, with the utmost care and careful preparation. He must be unwaveringly prudent, so that neither his friends nor his enemies know his true motives and purposes, before he actually acts.

Only when the deed has begun or ended, must they discover your purpose. Until danger shows itself, you must behave as if you are afraid. But when it comes, you must face it fearlessly and only then reveal that you were always well prepared for it. He that trusts an enemy whom he has once subdued by force is like the she crab that calls her death to her when she conceives.

You must always think of danger as having already arrived, and threatening you, otherwise you will not have the calm and perfect preparedness required for facing it when mortal peril actually does come. Prudence, O King, grave caution at all times, and the correct choice of time and place for action: these lead to prosperity.

A king must know that destiny can be moderated by mantras and yagnas; the king must always have his eye on the proper balance of dharma, artha and kama. Time and place must always be carefully considered to reap the greatest benefit from one's deeds.

Even if an enemy is slight, you must not scorn or ignore him; he might grow swiftly to become dangerous, like the palm tree plunging its roots down with great speed and growing, or the spark in the forest that blazes up to become the devouring conflagration. Just as a small fire fed with faggots soon becomes great enough to devour the biggest blocks of wood, so does the power of the enemy that forms alliances and friendships grow apace, and he becomes a formidable adversary.

Give hope to your enemy of great favour, but keep him hoping and postpone satisfying his wish; when the time comes to keep your word to him, defer its fulfilment again, find or create some excuse. Let that excuse appear to be founded upon some real reason, and that reason again upon another.

In the matter of destroying their enemies, kings must be like razors, in every detail and particular: as ruthless as they are sharp and keen. They must keep their intentions hidden as blades in sheaths of leather, and strike when opportunity presents itself, razing their enemies with all their friends

and families in a fell sweep – just as a fine razor blade will shave a face without leaving a single hair.

O you who support the honour of the Kurus, you must behave with the Pandavas and others, too, in a manner that is politic, so you do not later regret what you do. You are blessed with every auspicious sign of fortune and grace. I say to you, O King, guard yourself against the Pandavas!

The sons of Pandu are more powerful than your sons. So Parantapa, let me tell you plainly what you must do. Hear what I say, and let your sons listen to me as well, and having done so, move to achieve your purpose. Rajan, you must make sure that you have nothing to fear from the Pandavas. Yes, you must act in such a manner, which is perfectly politic, so that you do not grieve in the future.'

Having said so much, Kanika leaves the presence of Dhritarashtra and returns to his home, while the king is plunged in melancholy and dark brooding."

CANTO 143

JATUGRIHA PARVA

Vaisampayana said, "Meanwhile, Subala's son Shakuni, Duryodhana, Dushasana and Karna are already conspiring in evil to do away with Kunti and her sons. They seek Dhritarashtra's leave and hatch a plot to immolate the Pandavas and their mother, burn them to death.

However, the wise and gifted Vidura, who can read men's inmost thoughts and intentions by looking at their faces, sees what is afoot. Sinless Vidura, illumined by true knowledge, devoted to the sons of Pandu, decides that Kunti and her sons should fly from their deadly enemies.

Arranging for a boat that can withstand wind and wave, he says to Kunti and her princes, 'Dhritarashtra has been born to ruin the honour and the sons of the race of Kuru. His heart is evil, and he is about to abandon dharma.

Dear Kunti, I have readied for you and your sons a boat that shall be stable in wind and against wave; escape in it from the net of death that is tightening around you.'

Kunti is stricken to hear what Vidura says, and she boards the boat with her sons and crosses the Ganga. Leaving the boat, as Vidura advised, taking the wealth their enemies had given them in Varanavrata, the Pandavas enter the deep emerald jungle on the other side.

Meanwhile, in the house of lac, which the Kauravas built to immolate the Pandavas, a Nishada woman and her five sons are burnt to death, as is that vilest of mlechchas, Purochana, who has actually built the house of lac for Duryodhana.

Believing the Nishada woman and her sons' corpses to be Kunti and the Pandavas, the sons of Dhritarashtra and their conspirators are deceived. Thus, Vidura saves the lives of his nephews and their mother. But the people of Varanavrata also do not know that the Pandavas have escaped

secretly, and when they see the lacquer palace burn down, they are grief-stricken.

They send messengers to Dhritarashtra, saying, 'Evil King, your vile ambition has been achieved. The Pandavas have been burnt to death. Your wish has come true, and you and your murderous sons can now enjoy the kingdom.'

Hearing the message, Dhritarashtra and his sons make a great show of grief. With the Kshattri Vidura, Bhishma the Kuru patriarch, and the rest of the family, the blind king performs the last rites for the Pandavas and their mother, but, unknowingly, with the remains of the Nishada woman and her sons."

Janamejaya said, "Brahmanottama, I want to hear in full this story of the burning of the house of lac and how the Pandavas escaped the fire. Ah, that was a dire thing that the Kauravas tried to do, at the dark counsel of the evil Kanika. Tell me every detail of it, O Suta, for I burn with curiosity to hear that story from you."

Vaisampayana said, "Parantapa, O King, listen then to the tale of the burning of the house of lac and the escape of the sons of Pandu.

The malignant Duryodhana sees that Bhima is stronger than everyone else; he sees Arjuna excel at arms, and he is envious and dejected. Karna Suryaputra and Subala's son Shakuni try, in many ways, to kill the sons of Pandu. But the Pandavas escape every time, and, obeying Vidura's counsel, avoid ever making these attempts on their lives public or accusing Duryodhana of trying to kill them.

The people see how noble the Pandavas are and how accomplished, and they become the topic of conversation and praise at every street corner and public gathering. In open courtyards and other places where the citizens assemble all the talk is about how Yudhishtira should become king.

The people say, 'Dhritarashtra might have the eye of knowledge, but being born blind he is never truly a king. How can he rule now? Shantanu's son Bhishma will never accept the kingship because of his solemn oath. Yudhishtira is young, a great warrior, versed in the Veda, honest and kind. It is time that the eldest Pandava becomes our king, and is crowned with every proper ritual and ceremony.

He worships Shantanu's son Bhishma, as well as Dhritarashtra; knowing dharma, Yudhishtira will care well for both these, as well as the sons of Dhritarashtra, and keep them in every luxury.'

When Duryodhana hears what the people are saying, he cannot bear it. Beside himself with jealousy, he comes to Dhritarashtra, alone. Greeting his father reverently, the evil prince says to the king, 'Father, I hear fell words being spoken by the people. They want Yudhishtira to be king, not you anymore, or even Bhishma. Bhishma will agree because of his oath.

The people wish to do us grave harm. Pandu ruled by his deeds and not you, because you are blind. If Pandu's son inherits the kingdom, after him his son will rule, then his son, and so on, and theirs shall become the royal line, while we and our children will be inconsequential, minions at best, with neither power nor honour.

We shall be dependants for our very food, and lowliness and distress be our lot. Rajan, you must prevent this from happening. You are the king and your son must rule after you, regardless of what the people say.'"

CANTO 144

JATUGRIHA PARVA CONTINUED

Vaisampayana continued, "Dhritarashtra, whose eyes are his gyana, remembers all that Kanika has said to him. Sorrow grips his heart and his mind falters.

Duryodhana, Karna, Subala's son Shakuni, and Dushasana have already plotted secretly before Duryodhana goes to the king.

Duryodhana now says, 'Father, somehow contrive to send the Pandavas to Varanavrata and we shall never have anything to fear from them again.'

Dhritarashtra falls thoughtful, then, says, 'Pandu always walked the way of dharma and was dutiful to all our kinsmen, and most of all to me. He cared little for the pleasures of this world, but rather gave everything that was his to me, including the kingdom.

Yudhishtira is as devoted to dharma as his father was; he is as gifted and accomplished as Pandu. His fame has spread across the world and the people all love him. He has powerful allies; how can we ever hope to banish him from his father's kingdom?

Pandu nurtured all the counsellors of the sabha, as well as the commanders of the army, and their sons and grandsons, too. The people loved him dearly. My son, will all these not kill us now for the sake of Pandu's son?'

Duryodhana replies, 'What you say my father is true. But take thought for the evil that looms for you and yours. Let us win the people over with lavish gifts and wealth, and being what they are they will stand with us. My lord, the treasury and the ministers of state are already under our control.

Send the sons of Pandu away to Varanavrata, gently. And when, O Bharata, I have taken the reins of power firmly into my hands, let Kunti and her sons return.'

Dhritarashtra replies, 'Duryodhana, you speak my very mind, but I dared not give in to this thought for its sinfulness. Also, Bhishma, Drona, Kshattri

and Gautama Kripa would never countenance the Pandavas being exiled. My child, the wise ones see the Pandavas and ourselves as being equals in the House of Kuru.

If we exile the sons of Pandu shall they not say that we deserve to die at the hands of the Kurus for our sin, why, to die by their very hands? Shall the whole world not say the same?'

Duryodhana says, 'Bhishma has no partiality and will take no side in any dispute between the Pandavas and us. Aswatthama is on my side, and where the son is so shall the doting father be. Saradwat's son Kripa will not oppose Drona and Aswatthama; he will never go against his sister's husband and son.

As for Kshattri Vidura, he is indeed our secret enemy, but he depends on us for his livelihood. Besides, even if he sides with the Pandavas, by himself he can do us no harm.

So, my lord, banish the Pandavas to Varanavrata without fear. Indeed, I say to you, do it today and by this put out the grief that burns my heart like fire, pierces it through like an arrow, robs me of my sleep.'"

CANTO 145

JATUGRIHA PARVA CONTINUED

Vaisampayana said, "Duryodhana and his brothers begin working assiduously to win over the people with liberal gifts of land and wealth. Honours and encomiums are bestowed, cannily.

Then, instigated by Dhritarashtra, some of his chosen ministers one day begin to eulogise the town of Varanavrata in the royal sabha of Hastinapura. They say that the festival of Pasupati Siva has just begun in Kasi, and that it is indeed the most wonderful gathering of worshippers on Earth. It enchants all that are fortunate enough to witness it, for the people come wearing their finest attire and most precious ornaments.

Listening to the fulsome and cunning praise of Kasi, the Pandavas feel stirred to visit the sacred city of Siva. When Dhritarashtra senses that his nephews' curiosity and interest have been aroused, Ambika's son, the blind king, says to them, 'Ah, these men of mine always speak of Varanavata as being the most delightful town in the world.

Children, if you feel the desire to attend the festival of Pasupati, with your friends and followers, by all means go and enjoy yourselves like the very Devas, to your hearts' content. Take pearls and other jewels with you to give to the Brahmanas and the bards and musicians you find in Kasi.

And when you have sported there like the gods, and satisfied yourselves with every pleasure, return to us in Hastinapura, in your own time, at your leisure.'

Yudhishtira immediately understands Dhritarashtra's intention. Yet, he knows the king is powerful and he himself relatively weak. He says quietly, 'So be it.'

Turning to Shantanu's son Bhishma, the sage Vidura, Drona, the Kuru Bahlika, Somadatta, Kripa, Aswatthama, Bhurisravas, the other ministers, Brahmanas and Rishis, the priests and the people and the regal Gandhari, he says slowly and humbly, 'At my uncle's command we will go to sacred Varanavrata with our friends and followers. I beg you, bless us that we go happily and incur no sin in Kasi.'

The Kaurava chieftains all cheerfully bless them, saying, ‘Pandavas let the Panchamahabhutas themselves bless you on your way, and not the least evil befall you.’

The Pandavas perform the rituals so they will inherit their due share in the kingdom when they return, make their preparations, and set out for Varanasi.”

CANTO 146

JATUGRIHA PARVA CONTINUED

Vaisampayana said, "Duryodhana, O Bharata, is delighted. Bharatarishabha, he calls his trusted man Purochana, privately, seizes his right hand and says to him, 'Purochana, this world, replete with wealth, belongs to me; and you share in it equally. So you must protect the world from our enemies.

There is no one I trust more than you, my lord, and I rely on you to kill my enemies for me, cunningly. Dhritarashtra has sent the Pandavas to Varanavrata, to enjoy the festival of Pasupati.

Take a cart drawn by our swiftest mules; fly to Kasi, and there build a square palace near the arsenal. Furnish it lavishly, watch over it keenly, and, Purochana, make it with hemp and resin and every flammable material you can find. Mix earth with ghee, lard, oil and fat, and all the lac on which you can lay your hands. With this deadly mixture plaster the walls of the palace.

Strew and grease the precincts and the insides of the palace with more hemp, ghee, lacquer and wood, but so craftily that neither the Pandavas nor anyone else suspects a thing, for even a moment.

When you have built the mansion, Purochana, go to the Pandavas, offer them every reverence and invite Kunti and her sons and all their company to come to stay in the palace of lac.

Let the chairs and thrones, the beds and all the furniture be of the finest craftsmanship, things of beauty, so the Pandavas shall be well content, and Dhritarashtra receive no complaint from them. You must manage all this without anyone in Varanavrata suspecting anything until our aim is accomplished.

When you are certain that the Pandavas sleep fearlessly, unsuspiciously, in the lacquer palace, Purochana, apply a torch to the outer door. When the palace burns and the sons of Pandu are immolated inside, the people will say that a terrible accident killed them.'

Purochana does not hesitate to say ‘So be it’ to his evil prince, and leaves immediately for Varanavrata in a swift mule cart laden with all the incendiary materials he will need for his dastardly mission. Arriving in the sacred city, he loses no time in doing what Duryodhana has asked of him.”

CANTO 147

JATUGRIHA PARVA CONTINUED

Vaisampayana said, "Meanwhile, the Pandavas are about to climb into their chariots, yoked to horses as fleet as the wind. They touch Bhishma's feet, in sorrow, Dhritarashtra's, their Acharya Drona's, Kripa's, Vidura's and those of all the elders of the House of Kuru.

Reverently saluting their elders and embracing their equals fondly, being hugged in farewell by the little children of the clan, and bidding sad farewell to the royal ladies of the palace, walking around them in pradakshina, taking loving leave of the people of Hastinapura, the sons of Pandu, men of dharma, set out for Varanasi.

Vidura of untold wisdom, along with other bulls among the Kurus and the citizens, as well, all grieving, follow the Pandavas some way.

In that grief, seeing the Pandavas full of sorrow, some of the citizens and the people from the countryside, too, begin to say aloud, 'Dhritarashtra is evil and turns away from dharma. Not sinless Yudhishtira, not Bhima mightiest among men, not Kunti's youngest son Arjuna will ever sin by revolting against this crime against them. Then how will the sons of Madri go against their older brothers' wishes?'

'Dhritarashtra inherited the kingdom from Pandu, and he could not bear his brother's sons. But how does Bhishma sanction this crime and allow the Pandavas to be exiled to that wretched town? Shantanu's son Vichitravirya and Rajarishi Pandu cared for us like their own children. But now that Purushavyaghra Pandu has left this world, Dhritarashtra cannot bear to see his sons beside his own vile princes. But we the people cannot tolerate this adharma and we will leave our homes and this great city and come with you, Yudhishtira Dharmaputra, wherever you go.'

Yudhishtira grows sad and thoughtful, then speaks to the distraught people. 'The king is our father, worthy of worship. He is our Guru and our superior. It is our dharma to do his bidding, never suspecting his motives.

You are all our friends. I beg you, walk around us in pradakshina, then give us your blessing and turn back to your homes.

When the time comes for you to go with us or help our cause otherwise, we shall surely be grateful for your support. This is not that time.'

Gently he spoke, and his resolve they see is firm. The people do as he asks. They make a pradakshina around the sons of Pandu, bless them and then return to their homes.

When the people no longer follow the Pandavas, Vidura, knower of dharma's every nuance, speaks to Yudhishtira to make him sensible of the peril he is in. The learned Vidura speaks to Yudhishtira in the dialect of the mlechchas, which only they two understand.

Vidura says, 'He who knows that his enemies are plotting against him must take care to guard himself against danger. He who knows that there are weapons other than blades of steel, which can kill the body, and who knows how these can be rendered harmless, shall always be safe from his enemies.

The wise man protects himself with the knowledge that neither the consumer of straw nor the drier of dew burns those that live in a hole in the heart of a jungle. The blind man does not see into the future; he has no sense of direction. He whose purpose is not firm, never finds prosperity.

Remember this, and be vigilant. He who accepts the perfidious offering of a deadly weapon, not made of steel, from his enemy, to dwell in, escapes death by fire by burrowing like a jackal underground: a tunnel with many exits. Ranging over the world a man acquires knowledge of its ways; by the stars he finds his direction; and he that controls the five senses remains safe from his enemies.'

Yudhishtira says to Vidura, 'I have understood you.'

Now Vidura walks around them in pradakshina, bids farewell to them and turns back into the city. When the people, Bhishma and Vidura have all gone back, Kunti goes up to Yudhishtira alone, and asks, 'Kshattri spoke to you strangely and softly, and you replied in the same tongue which none of us understood. If I can know what he says, tell me.'

Yudhishtira replies, 'The virtuous Vidura said to me that we should be warned that the mansion built to house us in Varanavrata has been built with incendiary materials. He said, "The path to escape will be revealed to you," and also "Those that can control their five senses shall gain sovereignty

over the whole world." What I said to the good Vidura is "I have understood you."'

The Pandavas set out on the eighth day of the month of Phalguna, when the Rohini nakshatram is rising. Arriving in Varanavrata, they see the sacred town and its people."

CANTO 148

JATUGRIHA PARVA CONTINUED

Vaisampayana continued, "Full of joy, the people of Kasi come out to greet the sons of Pandu, in crowds. They come on foot and in myriad vehicles, bringing everything auspicious that the Shastras recommend with them, to welcome those greatest among men.

They approach Kunti's sons, bless them, cry *Jaya!* and crowd lovingly around their chariots. Purushavyaghra Yudhishtira looks like Indra among the Devas, with the Vajra in his hands.

Being adored and adoring in return, the Pandavas enter the town of Kasi that has been decked out for the great festival. The Kshatriyas first go to the homes of the Brahmanas of Kasi, who live by their svadharma. They go next to the homes of the officers of the town, then to the homes of the Sutas and the Vaishyas, and then also to the houses of the Sudras.

Bharatarishabha, with Purochana leading the way, the Pandavas finally go to the old palace of the city. They see the fine seats, beds and carpets, the airy rooms full of light; they eat the delectable royal fare that Purochana serves them and drink the excellent wine. Thus arriving in Varanasi, clad in royal finery, the Pandavas live in that ancient palace, being served and adored by Purochana and the people of Kasi.

When ten days pass, Purochana tells them about the 'Blessed House' that he has built for them. Wearing royal silks, those tigers among men go with Duryodhana's man to the treacherous house of lac. They enter like Guhyakas entering Lord Siva's palace on Mount Kailasa.

Yudhishitra looks around the edifice, and drawing Bhima aside tells him that it has been built with every possible incendiary material. The eldest Pandava smells the fat mixed liberally with ghee and lac, and says to his brother, 'Parantapa, our enemies have used clever artisans to create this palace. They have built it with hemp, resin, heath, straw and bamboos, all soaked in ghee.

The villainous Purochana is Duryodhana's man and he stays close to us because he wants to immolate me in this murderous palace. But, my brother, the keen Vidura knew about the danger and warned me of it. He warned me that Duryodhana has plotted to kill us all.'

Bhima says, 'We must return to the old palace.'

Yudhishtira replies, 'No. We must continue living here otherwise Purochana will know that we suspect him. They might kill us suddenly then, for surely Purochana has no conscience, and is his murderous master Duryodhana's man. Yet, we must be constantly vigilant.

If we die by fire, will our Pitama Bhishma be enraged? No, for what use will it be then to show his wrath to the Kauravas, and risk their anger in return? But, perhaps, he will be angry, outraged by such a sin.

It will matter little if we are dead. If we flee this palace of lac, Duryodhana will certainly have us murdered by other agents, other assassins, for he wants to be king.

Moreover, being the king's son he has both influence and power today, while ours are small by comparison. He has allies and wealth, a full treasury; we have neither. Will he not easily manage to have us slain, by any means?

Our way ahead is that of secrecy and stealth. We must escape from here without their knowing that we have fled; then, we must go disguised, living as nomadic hunters in the hearts of jungles, in remote places, while our enemies believe us to be dead.

Only thus shall we effectively escape our enemies and become familiar with these parts of the world. Even today, we shall, in utmost secrecy, have an underground tunnel excavated out of our chamber, and this house of death, and when the time comes escape through that passage.

Thus, no fire shall burn us and our enemies will remain in the dark. So, my brother, we must continue to live here and plan to make our way out in such privacy that not Purochana or indeed anyone in Varanavrata suspects anything of our intentions.'"

CANTO 149

JATUGRIHA PARVA CONTINUED

Vaisampayana continued, "The same day, a miner, a friend of Vidura's, comes to the Pandavas and says to them in private, 'I am a master tunneller, and your uncle Vidura sent me to you. Tell me what you want me to do. Vidura, who trusts me, said, "Go to the Pandavas and help them."'

'Tell me what I can do for you.'

'I have learnt that Purochana means to torch this house of lac on the fourteenth night of this dark fortnight. He will fire the front door and immolate the Purushavyaghras, the Pandavas, and their mother Kunti while they sleep."

The vile Duryodhana has plotted your murder, my lords. So that you believe me Vidura said these words to me in the mlechcha bhasha, the very ones he spoke to you as you left Hastinapura, and also the reply you made to him in the same tongue.'

The miner repeats Vidura's conversation with Yudhishtira in the rare dialect. Hearing those words, Yudhishtira is satisfied. He says to the miner, 'Welcome friend! I know now that you are indeed a true and trusted friend, devoted to my loving uncle Vidura, and that he has sent you.

There is little the wise Vidura does not know. Make no difference between him and us: as you are to him, from now you are to us. We are as much yours as he is. Friend, protect us as our loving uncle always has and still does.

I know that Purochana has built this deadly mansion at the command of Dhritarashtra's son. Strong with allies and confident with wealth he hunts us relentlessly. Friend, save us from the fire that Duryodhana has planned, for if we die here his most cherished purpose will be fulfilled.

Look how cunningly Purochana has built this great house of lac. It is slick against the arsenal of Varanavrata, with its lofty ramparts and no

escape on any side when the fire breaks out. Thus Vidura guessed at the murderous intention of Duryodhana; the mortal peril the Kshattri sensed is at our very door. You must save us, good friend, without Purochana suspecting a thing.'

The miner replies, 'So be it,' and immediately and carefully begins his excavation, to create a large subterranean tunnel leading out of the palace. The mouth of the tunnel is in the very heart of the palace, level with the floor, covered over by planks of wood and a carpet, so Purochana who is always at the front door never suspects a thing.

The Pandavas sleep at night in their bedchambers with their weapons beside them, ready for use. During the day, taking Purochana with them, they go hunting afar, from forest to forest, to have some fair idea of the lie of the surrounding lands. O King, they live vigilantly in the palace of lac, with every show of friendship and trust in Purochana, while in fact they are anxious and intensely sensible of danger.

The citizens of Varanavata never know anything, either, about the Pandavas' plans. Indeed, apart from themselves, only Vidura's trusted friend, the miner, has any inkling of what is afoot."

CANTO 150

JATUGRIHA PARVA CONTINUED

Vaisampayana said, "Purochana sees the Pandavas apparently comfortable and unsuspicious in the house of lac, and he is glad. Seeing him relaxed, Yudhishtira says to Bhima, Arjuna and the twins, 'We have deceived this ruthless fellow and his guard is down. I believe the time has come to escape. We must torch this deadly palace ourselves, with Purochana inside it, and flee through the tunnel. No one must know that we have gone, but believe us dead, too.'

On the day of an almsgiving, Kunti has a feast for Brahmanas, and a poor-feeding, as well. It is an extravagant feast, to which a large number of women come, and drink and eat to their hearts' content and more, and finally leave, with Kunti's permission.

Among those that come, as if fetched by fate, are a Nishada woman and her five sons. Rajan, this woman and her youths drink so much wine that they fall asleep or unconscious inside the house of lac.

A sharp wind blows through the night, and while Purochana also sleeps from a surfeit of wine with which Bhima plies him, Bhima sets fire to the room where Duryodhana's man lies. He then sets his brand to the front door and to other parts of the deadly house, which blazes up fiercely, as it has been built to do.

The Pandavas and their mother go down into the miner's tunnel. As the palace burns, the heat and the roar of the towering flames awaken the people of Varanavrata, who come running out of their homes.

Their hearts breaking to see the inferno, they cry, 'Ah, Duryodhana's evil man built the palace with incendiary materials under our very noses. And now he has murdered the sinless sons of Pandu, as if they are enemies. A curse be upon Dhritarashtra, who allowed this. Purochana has already paid with his life for his sin; one day the king and his demonic son will also pay.'

And they weep, helplessly, for by now the fire has all but consumed the great edifice. All night, the people stand around the blazing mansion, and lament.

Meanwhile, Kunti and her sons emerge from the mouth of the tunnel, some way from the palace and melt away into the night, unobserved. But they are full of sleep and fear, and they cannot go as quickly as they want, since Kunti is with them. The others, too, are faint from exhaustion, all but one of them.

Then, Rajan, Bhima of untold strength and the fleetness of his airy father picks up all his brothers and his mother, and carrying them easily, plunges along through the night. He sets Kunti upon his shoulders, the twins on his hips, and carries Yudhishtira and Arjuna in either arm. Vrikodara, son of the Wind, goes along like a strange gale, thrusting down trees that loom in his path with his brawny chest. His footmarks fall deeply upon the Earth."

CANTO 151

JATUGRIHA PARVA CONTINUED

Vaisampayana said, "At this same time, Vidura has sent another man he trusted, a pure soul, into the forest surrounding Varanavrata. This man sees the Pandavas making their way through the trees with their mother. He sees them trying to measure the depth of the river in a certain place, obviously wanting to ford the water to safety on the other side.

Vidura knows well how deep Duryodhana's hatred runs and how murderous his agents are. He sends his trusted agent to the Pandavas to help them, and this man now brings the sons of Pandu to a boat tethered to the riverbank, an extraordinary craft with engines and sails, made by the finest shipwrights, one that is proof against wave and wind, a boat that flies across any current as swiftly as a thought.

The man now says to the Pandavas, 'O Yudhishtira, listen to what I have to say, so that you know that I am indeed sent by your uncle Vidura. "The wise man protects himself with the knowledge that neither the consumer of straw nor the drier of dew burns those that live in a hole in the heart of a jungle."

These are the very words Vidura said to you and by these know that I am his trusted man and his agent. Vidura, who knows all things, says to you, "Kuntiputra, you will one day surely prevail over Karna, Duryodhana and his brothers, and the evil Shakuni in battle."

My boat is ready to bear you away, far from these places of danger. It is a marvellous boat and goes softly and smoothly over the river.'

Then, seeing Kunti and her sons apprehensive and forlorn, the tall man goes on the boat with them himself.

He says again to them, 'Vidura, who sniffed your heads in love and embraced you fondly, says that you must be ever vigilant, for the peril to your lives is very real.'

With that, he takes the Narapumgavas and their gracious mother across the Ganga. He helps them ashore there and softly cries *Jaya!* Then he leaves them, that good man, who is yet so mysterious, and melts back to wherever he comes from.

The Pandavas send a secret message through him back to Vidura, and then enter the great jungle that lies ahead of them on the far shore of the sacred river. They go quickly and stealthily."

CANTO 152

JATUGRIHA PARVA CONTINUED

Vaisampayana said, "When day breaks, a great crowd of townspeople converge at the house of lac. When they have put out the last flames, they see the edifice has indeed been built with hemp and lacquer. They find the corpse of Purochana.

The people begin to wail loudly, 'It is certain that Duryodhana had this treacherous palace built to murder the sons of Pandu. Surely, his father knew of the plot and acquiesced in it, or he would have prevented this dire crime.'

'There is little doubt that even Shantanu's son Bhishma, Drona, Vidura, Kripa and the other Kauravas did not follow dharma by sending the Pandavas here to die.'

'Let us send word to Dhritarashtra saying, "You have achieved your heart's great desire. You have immolated the noble sons of your brother Pandu in the house of lac."'

They fetch water and put out the embers that still burn, and begin a search for the bodies of Kunti and her sons. They find the charred corpses of the poor Nishada woman and her five sons. Vidura's miner, the tunneller, goes with the people and cunningly covers the mouth of the underground passage, which he has dug, with debris and ashes, so that no one discovers it.

The people of Varanavrata send a message to Dhritarashtra that the Pandavas, Kunti and Purochana have perished in the fire in the palace. Dhritarashtra hears the message and begins to sob loudly.

He says, 'Today my magnificent brother has died in the persons of his wife and sons! O, go at once to Varanavrata and perform the funeral rites for the daughter of Kuntiraja and her great Kshatriya sons. Sanctify the bones of the dead with the proper rituals, and give alms, and do everything that is proper and sacred at such a grave occasion.

Let all the relatives and friends of the dead go to Kasi. Let no expense be spared so that their spirits find peace.'

Surrounded by his kinsmen, Ambika's son Dhritarashtra offers tarpana for his nephews.

The Kurus weep, crying out the names of the princes whom they believe dead.

Some cry, 'Ah Yudhishitra, Yuvaraja, you have left us!'

Others sob, 'Oh, magnificent Bhima!'

Yet others cry, 'Phalguna, you have gone, and the Earth is dim!'

'Ah, the twin sons of the Aswins, Nakula and Sahadeva, the young ones handsome as Devas!'

'Oh Kunti, you have also gone!'

Thus they lament and offer tarpana, oblations of water to allay the thirst of the dead on their final journey. The people weep as well, only Vidura seems strangely composed, though he does shed some tears to show that he grieves. But then, he knows that the Pandavas are not dead.

Meanwhile, Kunti and the Pandavas cross the Ganga swiftly, helped by the strength of the boatman's sinews, the river's rapid current and a timely wind that favours them. Leaving the boat, they go south, making their way through the moonless night by the light of the stars that fill the sky.

They enter a deep and dense jungle. They are overcome by exhaustion and thirst; they can hardly keep their eyes open, for sleep comes strongly over them.

Yudhishtira turns to Bhima in some despair, 'My brother, this is terrible; we are in the deep jungle and cannot tell which way to turn. And fatigue numbs us. Ah, are we certain that the vile Purochana is dead? How shall we ever be safe again? Danger is still near us, my brother. Bharata, you are the only one among us that is not tired, for you are as strong and swift as the wind. Take us up again, Bhima, and fly through the forest.'

The mighty Bhimasena picks up Kunti and his brothers again, and once more, speeds through the trees."

CANTO 153

JATUGRIHA PARVA CONTINUED

Vaisampayana said, "As the tremendous Bhima hurtles along, the entire forest seems to tremble at his footfalls; the trees that strike or brush his great chest shake and sway. His thighs churning the air raise a wind like the ones that blow during the months of Jyeshta and Ashadha.

Bhima brings trees that stand in his path crashing down and tramples on them, rending the creepers and vines which clung to their branches, crushing their flowers and fruit. He goes through that jungle like the king bull of a great elephant herd, a musth maddened angry tusker of sixty years, in his prime and in rut, when the ichor bursts forth from his temples and trickles down his body.

Indeed, so vigorously does Bhima, as swift as Garuda or Vayu, go, that his brothers swoon at his speed. Often he plunges headlong and easily across deep and swirling streams and rivers, difficult to cross.

The Pandavas have cast away their royal finery and disguised themselves as hunters, for fear of the ubiquitous spies of the sons of Dhritarashtra. Bhima now carries just his delicate mother upon his shoulders across the undulating banks of rivers.

O Bharatarishabha, towards evening, still carrying his mother, and now also his brothers, Bhima arrives in a dreadful jungle, where there seem to be no fruit, roots or even water, and where the cries of the birds and beasts are eerie and threatening. As twilight grows into night, these cries and roars grow fiercer and more ominous.

Soon, the darkness is complete, and a howling gale blows out of nowhere, felling trees, big or small, in its path like straws. Exhausted beyond all measure and with raging thirst having its way with them, the princes collapse onto the jungle floor. They sit there panting, parched and also not having eaten.

Kunti, who cannot bear her searing thirst anymore, cries weakly, ‘I am the mother of the five Pandavas, and I am with all five of them. Yet, I burn with thirst.’ Again and again, as if demented, she repeats this.

Bhima cannot bear it. Springing up, picking up his brothers and mother again, he charges once more through that fearful jungle, out of love for them, in quest of water. No living soul does he see anywhere, indeed few beasts, which slink away through the undergrowth and vanish; until suddenly he arrives in a clearing and sees before him a great and beautiful pipal tree, with spreading branches.

Gently he sets his family down beneath that tree, Bharatarishabha, and says softly to them, ‘Rest, while I go to search for water. I hear the sweet cries of waterbirds not far from here. There must be a lake or at least a large pool at hand.’

Yudhishtira whispers through arid lips, ‘Go.’

Bhima runs towards the dim squawking of the waterfowl, and soon enough comes upon a lovely lake into which he plunges, bathing and slaking his thirst. Quickly, then, he soaks his upper cloth with water and speeds back to Kunti and his brothers, half a yojana away. Tenderly he squeezes the precious life-giving water through their lips. They sigh to drink it and then sleep again.

Bhima sits in vigil over them. He sees Kunti swooned, where she sits, and wilted, and seized by terrible grief, Bhima begins to sigh like a snake. His gaze roves over his regal mother and brothers asleep on bare ground in the midst of this wilderness, and tears trickle down the mighty Vrikodara’s great face.

‘Ah, miserbale wretch I am that I have to see this sight today of my mother and my brothers asleep on bare forest ground. What can be more painful than this? In Hastinapura and even Varanavrata, they slept on the softest, costliest beds of down.

I am a sinner that today my eyes see Kunti, Vasudeva’s sister, daughter of the formidable Kuntiraja, she who bears every auspicious mark upon her regal person, the daughter-in-law of Vichitravirya, wife of the incomparable Pandu, mother of the five Pandavas, she who is radiant as the filaments of a lotus, as tender and delicate, her body only fit to sleep on the softest bed. But today that Kunti lies on rough earth.

She who has borne the sons of Dharma, Indra and Vayu, who has always slept in palaces, now lies exhausted, in a swoon, on the ground under a tree.

Ah, what more terrible sight shall my eyes ever see than these Purushavyaghras, my noble brothers, asleep beside our mother? Yudhishtira Dharmaputra, who deserves to have sovereignty over the three worlds, lies on the crude ground. Arjuna, his skin the hue of thunderheads, who has no equal among men, lies like any common man on the ground.

Oh, what can be more painful than this? And the young twins, handsome as their sires, the Aswins, also lie like ordinary men upon rough earth.

Truly, truly, he that has no envious, evil kinsmen lives in this world like a lone tree in a village, happily. The tree that stands alone in a village, fruit and leaves, is worshipped by everyone. Yet, there are those that have noble and righteous kinsmen and live joyfully in their midst, depending on one another, giving each other strength and support. These grow day by day in prosperity and strength, like great trees growing together, in a stand, inside a jungle.

But as for us, we are banished by the evil Dhritarashtra and his murderous sons, and narrowly escaped death by fire. Now here we are under this tree in the heart of a forest. After everything we have suffered, where do we go next?

Ah, evil cousins, enjoy your success, for it will be short-lived! For now the gods certainly favour you, but I swear you still live only because Yudhishtira does not tell me to have done with you. Otherwise, Duryodhana, I would already have sent you to Yamaloka, with your brothers, your sons and your friends, with Karna and Shakuni.

But I am helpless because my elder brother is a man of such dharma that his rage has not yet been roused.'

Full of grief and wrath, Bhima clenches his great fists and sighs. Vrikodara looks at his sleeping mother and brothers again, and his fury flames up like a fire fed with ghee.

Then, calming himself with an effort, he says, 'There is sure to be some town not far from here. Let them awake and we will slake our thirst together, and be refreshed. Afterwards, we can consider what to do next. Until then I must stay awake and watch over them.'

Bhima sits in vigil over his sleeping family."

CANTO 154

HIDIMBAVADHA PARVA

Vaisampayana continued, "Not far from the place where the Pandavas sleep is a Rakshasa called Hidimba who lives in a lofty sala tree. Feral and ugly, his fangs are as long and sharp as daggers.

Hidimba is hungry; he is filled with the yearning today to feast on some human flesh. Long are his legs, great and distended his belly, and his wild hair and beard are red.

His shoulders are as wide tree boles; his ears are pointed like arrows; altogether, his face is savage and dreadful. Waking from a slumber in his branch, casting his crimson eyes around, the ravenous Hidimba sees the sons of Pandu sleeping in that jungle, some way off.

He shakes his horrid head, scratches his tangled hair, with his talons pointing up, yawns, looks at the Pandavas, looks away, and back again at them. His skin is as dark as thunderclouds; he is quite enormous, and his body gives off a dull sheen.

More than any other meat, Hidimba loves human flesh. He dilates his nostrils and sniffs the delectable scent upon the air: of the sons of Pandu.

He turns to his sister Hidimbi and says languidly, 'Ah, so long since I smelt sweet human meat. My mouth is watering. How long it is since I sank my eight fangs into the finest flesh of all. What can match sinking my fangs into a human throat, and drinking the blood as it sprays? Fresh, frothy human blood; and it seems that today I will drink to my heart's content.

Go and see, my sister, who these humans are. Oh, the scent of them invades me; it conquers me! Go, Hidimbi, kill all of them and bring them here. They are asleep in my jungle, in Hidimbavana.

Have no fear but go quickly. Do what I say and we shall feast on them, tearing the meat from their bones as we please. And my sweet sister, when we have had our fill, we shall dance together to various songs!'

Bharatarishabha, Hidimbi the Rakshasi flies to where the Pandavas are under the tall and graceful pipal tree. Arriving near them, she sees four Pandavas sound asleep under the nyagrodha; she sees Kunti, also sleeping beside her sons, and then her eyes fall upon the mighty Bhima, awake and keeping watch over his family.

Hidimbi sees Bhima, rugged and handsome, like a sala tree himself, full of raw vigour, and she falls immediately and hopelessly in love with him.

The Rakshasi sighs. She tells herself, 'Oh, look at him, his skin like molten gold, his arms like tree branches, his shoulders like a lion's, his throat marked with three auspicious lines like a conch shell, his eyes like lotus petals, and altogether splendid.

I want him for my husband. I will not kill him as Hidimba wants. A woman's love for her husband is stronger than her fondness for her brother. If I do kill him, Hidimba and I will enjoy him briefly, momentarily. But if I marry him instead, I can enjoy him forever.'

The Rakshasi can assume any form she wishes, and now she turns herself into a stunning human beauty and walks slowly towards Bhima Mahabaho. She wears unworldly ornaments, a smile on her full lips; her gait is modest and she comes up to him and says, 'Who are you, Narapumgava, and how did you come here?

Who are these warriors of heavenly beauty that sleep beneath the tree? Who, Sinless, is this woman, her loveliness also unearthly, who sleeps here in this jungle as trustfully as she might in her own bedchamber?

Do you not know that this jungle belongs to a terrible Rakshasa whose name is Hidimba? He is my brother and he sent me to kill you for his meal. But then I saw you, magnificent as a Deva, and I knew that I would have no one else for my husband.

I love you, Manava; you surely know dharma and, knowing that I have given my heart to you, do as you see fit. Oh, Kama's arrows have pierced my heart and my body. I want you for myself; I beg you, make me yours.

Mahabaho, I will rescue you from my brother; Anagha, only become my husband. We will fly far from here and live together upon the breasts of great mountains where no ordinary men ever set foot: for I can fly through the sky at will. Mighty one, you will enjoy me in those secret realms, I will give you great joy and pleasure.'

Bhima replies, 'Rakshasi, perhaps a Muni, who has all his passions controlled and no attachments whatever, could abandon his sleeping mother

and brothers. But I certainly cannot go with you to satisfy my desire, leaving my brothers and my mother as food for a Rakshasa.'

Hidimbi says, 'Then wake them up and I will bear you all away from danger.'

But Bhima says, 'Rakshasi, I am not afraid of your vile brother that I will awaken my family that sleeps so peacefully under the tree. Timid one, no Rakshasa has ever resisted the strength of these arms. Beautiful-eyes, no Manava, Gandharva or Yaksha can withstand my might. Sweet one, ah your form so fine, stay or leave as you please. Or even send your brother here, I do not care.'"

CANTO 155

HIDIMBAVADHA PARVA CONTINUED

Vaisampayana said, "Hidimba Rakshasa finds that his sister has not returned. He clambers down from his tree, and stalks towards where the Pandavas lie asleep.

His eyes are red, his arms powerful, the wiry hair on his head sticks out, his slavering mouth hangs open, his body is like a mass of dark clouds, his fangs are like great needles, and he is a terrifying sight.

Hidimbi sees her brother climb down from his sala tree. She sees the anger on his face and trembles. She says to Bhima, 'My evil brother comes in wrath. I beg you awaken your brothers and mother and we must fly. I am as strong as any Rakshasa, O Fearless, and I can go wherever I like. Climb onto my back and I will carry all of you away from here.

Parantapa, wake them up quickly and let us fly!'

Bhima says, 'O fair hips, fear nothing. As long as I am here no Rakshasa can harm any of us, slender waist. I will kill your brother in front of you. I tell you this scourge of the jungle is no match for me, why, not all the Rakshasas of this world together can stand the strength of these arms.

Look at my arms, sweet one, each is like an elephant's trunk! Look at my thighs, like iron maces; look at my chest, how wide it is, and hard like adamant. My beautiful one, today you shall see my strength like Indra's. Fair hips, do not imagine that I am just an ordinary man. I beg you do not look upon me with contempt or dislike.'

Hidimbi says, 'Purushavyaghra, who are as handsome as a Deva, I have no contempt or dislike for you, but only love. But I have seen what Rakshasas do to Manavas, how much stronger they are than men.'

Bharata, now that he is closer, Hidimba hears their conversation. He sees his sister has assumed a human form, her hair woven with jasmine garlands, her face like the full moon, her nose, her eyes and brows exquisite, her

complexion fair and her skin soft, her nails of lovely hue, her ornaments beautiful, and wearing a flowing diaphanous robe.

The Rakshasa suspects at once that she desires the human, and his eyes blaze. Glaring at his sister, he growls at her, 'When I am so hungry what witless creature dares keep me from eating? Have you lost your mind, Hidimbi, that you do not fear my anger? Fie on you, disloyal Rakshasi.

You are flushed with lust and do not think twice about hurting me. Why, you are ready to dishonour our very race and all your ancestors. I will kill you, wretched woman, and all these that are with you.'

Eyes smouldering, fang grinding against fang, Hidimba runs roaring at his sister to have done with her. But great Bhima jumps up in his way and cries, 'Stop!'

Bhima smiles contemptuously at the Rakshasa. He says to him, 'Hidimba, why do you want to wake my brothers and mother, who sleep so peacefully? Evil one, you should not kill a woman, especially one that has not sinned.

Rakshasa, fight me first. This young woman has not sinned that she desires me, for it is Kama Deva, the God of Love, who inflames her as he does all the living. Wretch, your sister came here at your command; she saw me and lusted after me.

What harm has she done to you by desiring me? It is Kama that offends you, Rakshasa, and you will not hurt her while I am here; you will not kill a woman. Come, let us go some way off and fight, for, vilest of Rakshasas, today I mean to send you to Yamaloka.

Rakshasa, I will crush your head today as if an elephant stamped it. When I have killed you, herons, jackals and kites will gleefully tear the flesh from your limbs and feast on your carcass.

For too long you have ruled this jungle with terror, and it shall be rid of you in a few moments. Hidimba, you are as big as a hill but your sister will soon see you being dragged about like a fallen elephant by a great lion. Vilest of Rakshasas, when I have killed you, men shall pass in safety through this vana again, and without fear.'

Hidimba replies, 'Manava, grand boasts indeed. But do what you say you will and then perhaps you might surely boast. Come, let us not waste a moment. You are strong indeed but today test your strength against me.

I swear that I will not kill your brothers until I have killed you. Till then, let them sleep in peace. But when I have killed you, O fool and braggart, I

will drink your blood and then kill your family, and finally my sister, as well, for she has betrayed me.'

Hidimba stretches out his huge arms and rushes at Bhima Parantapa. In a flash, almost playfully, terrible Bhimasena seizes the Rakshasa's arms. Roughly, as easily as a lion might some small creature of the jungle, the Pandava drags Hidimba some krosas from that place where his brothers and mother sleep.

Outraged, enraged, startled to feel the strength of the human, the Rakshasa gives an earthshaking roar. Bhima drags him farther away lest his roars and curses awaken Kunti and his brothers.

Now they lock together, the Manava and the Rakshasa, and fight like two grown tuskers mad with rage. They uproot the trees that grow around them and strike each other with their trunks. Such a noise do they make that the other Pandavas and Kunti awake, and see Hidimbi sitting before them, disconsolately."

CANTO 156

HIDIMBAVADHA PARVA CONTINUED

Vaisampayana continued, "Waking and seeing the extraordinary beauty of Hidimbi, Kunti and her sons are full of wonder. Kunti speaks to her sweetly.

'Who are you that are as beautiful and radiant as a child of the Devas? Fair one, whose daughter are you, where have you come from? If you are the Devi of this vana or an Apsara, tell me about yourself and why you are here.'

Hidimbi replies, 'This great jungle, of the colour of a blue cloud, is the domain of a Rakshasa called Hidimba. Most beautiful and gracious lady, I am his sister and he, O blessed one, sent me to kill you and your sons.

But when I arrived here I saw your mighty son who sat awake. Gracious lady, Kama, who pervades the nature of all the living, struck me with his flowery arrows, and I fell in love with your great son and chose him in my heart for my husband.

I told your son that I would carry all of you away from this place, but he would not allow me. When I did not return to Hidimba, my brother came here and your son hauled him away. Now they fight, the Manava and the Rakshasa, both of them endowed with untold strength, and make the vana tremble with their dreadful roars and blows.'

Yudhishtira jumps up, as do Arjuna, Nakula and tejasvin Sahadeva, and they see that Bhima and the Rakshasa do indeed fight some way off, like two lions. The dust they raise with their flying heavy feet seems like the smoke from a forest fire. Covered by that dust, their massive bodies are like two cliffs shrouded in mist.

Arjuna sees Bhima a little beleaguered by Hidimba, for the Vayuputra has not rested at all. With a smile, Arjuna says to his brother, 'You are tired, Bhima. Let Nakula and Sahadeva watch over our mother, and you must rest. I am here now, I will kill the Rakshasa.'

Bhima retorts, ‘Look upon this fight as a spectator, Arjuna. For he has come within reach of my hands and he will not escape with his life.’

Arjuna says, ‘Then why, O Bhima, do you let him live so long? Parantapa, we must be on our way. He will become stronger with dawn, as his kind always do, during the three sandhyas. He will also use his maya shakti then. Do not toy with him any longer, but use all your strength now and kill him, my brother.’

Blazing up, Bhima summons the awesome strength that his father Vayu employs during the Pralaya. With a roar, he seizes Hidimba and lifts him easily into the air. He spins the Rakshasa’s great body, blue as thunderheads, around, a hundred times in a moment.

Bhima says, ‘Rakshasa, you are blessed with intelligence in vain. You have fed for too long on unsanctified meat. You deserve an unholy death. I will rid this vana of you today, and make it a jungle without thorns. No more, Hidimba, will you feast on human flesh.’

Arjuna says again, impatiently, ‘Bhima, if you are finding it difficult to kill the Rakshasa, let me help you. Kill him quickly or let me do it. You are tired and must rest.’

Bhima flings Hidimba Rakshasa down savagely onto the ground. He plants his foot on the Rakshasa’s back and breaks his body in two like some twig. Hidimba lets out a dying cry that echoes through that vana, deep as the sound of a wet drum.

His brothers crowd around Bhima, slayer of all his enemies, and embrace him.

Then Arjuna says, ‘Jyeshta, I believe there is a town not far from this vana. Let us go and hide there, so Duryodhana’s spies do not find us here.’

His brothers, those Maharathas, those tigers among men, agree, ‘So be it.’

They set out, with Kunti, and Hidimbi the Rakshasi following them.”

CANTO 157

HIDIMBAVADHA PARVA CONTINUED

Vaisampayana said, "Bhima sees Hidimbi following them and turns on her with a soft growl.

He says, 'Rakshasas avenge themselves on their enemies with impenetrable deception. So, Hidimbi, you must also go after your brother.'

He would have killed her, but Yudhishtira intervenes. 'Bhima, Purushavyaghra, however angry you are you must never kill a woman. Pandava, dharma is more important than protecting one's life.

You have killed Hidimba who came to kill us. This woman is surely his sister, but what harm can she do us even if she wants to?'

Hidimbi folds her hands before Kunti and Yudhishtira as well. She says, 'Gracious lady, you know the pangs that Kama makes a woman feel. He torments me now with them, with love for your son Bhimasena. I live only for the moment when your son will soothe the fever that consumes me. The time has come, sweet lady, and I hope that he will make me glad.

I abandoned my brother and my people only to have Bhimasena for my husband. Most illustrious lady, if he will not have me I will kill myself. Fair one, gracious, beautiful one, be merciful to me. Think of me as being either a fool or your slave, but let your son Bhima, handsome as a Deva, marry me now and let me take him with me, where I go, where I will.

Noble lady, trust me, I will bring him safely back to you. Also, think of me at any time and I will come to you immediately and take you wherever you wish to go. I will protect you from every danger, and carry you over the most inaccessible and remote places, upon my back, through the sky.

Ah, be merciful and tell your son to make me his wife. The Rishis have said that in times of peril one should protect one's life by any means at all, without considering scruples. Yet, he that keeps to dharma in times of duress and trial is the best of men, for distress is the greatest threat to men of dharma.

Dharma protects life; indeed, dharma is called the giver of life. Thus, nothing one does to keep dharma and save one's life can be censured. I am the means to your safety; tell your son to make me his.'

Yudhishtira now says, 'Hidimbi you speak truly. But slender-waisted one, you must keep your word. After his morning ablutions, his prayers and dawn rituals, Bhima shall be yours during the days, until the sun sets. Enjoy the days with him as you please and wherever you like. But Hidimbi, who can fly as swiftly as the mind, you must bring him back to us at nightfall of every day.'

Bhima bows his head to what Yudhishtira says, for he does indeed desire Hidimbi. He says, 'Slim-waisted Rakshasi, I promise to remain with you and to be yours until you have a son.'

Joyfully Hidimbi cries, 'So be it!' She then picks Bhima up effortlessly, rises up into the sky with him and flashes away. She flies with him to lofty mountains, sacred to the Devas, of unearthly beauty, where nameless and rare birds sing as they do nowhere else in the world.

Upon their peaks, on their sides where magnificent trees grow, great sires of their kind, and in their secret valleys, Hidimbi makes love with Bhima all day long. She assumes the most beautiful form for him, wears ornaments past compare, and often breaks into fine song herself, singing more sweetly than the birds.

They take their deep pleasure of each other in the hearts of impenetrable forests, beside lakes like great jewels upon the Earth, fragrant and laden with lotus and lily, on exquisite islands that stand in the flow of great rivers, on soft sands and smooth pebbles, in caves hidden behind towering waterfalls, upon the sylvan Himalaya, in crystalline pools at the foot of these cascades, upon which, also, resplendent lotuses shine, on seashores, great and empty beaches where no man has ever set foot, where gold dust and nuggets sparkle and pearls shine like small moons, in great towns and cities, in sprawling gardens, in sacred tapovanas, upon myriad hills, in the hidden domains of the Guhyakas and Siddhas, on the banks of the Manasarovara, where flowers and fruit festoon the radiant giant trees perennially.

Indeed, Hidimbi flies swiftly as the mind, and she makes love with Bhima in all these places, until she becomes pregnant and in her time delivers a mighty son. His eyes are fierce, his mouth wide, his ears long and pointed like arrows; he is altogether ferocious to behold.

His lips are coppery, his teeth sharp fangs, his arms great, his strength greater, and that child quickly becomes a master archer. His nose is long and sharp, his chest wide as houses, his calves are tremendous, his swiftness incredible, and there is nothing human about his face or appearance though he is indeed the son of a man.

As soon as that child is born, within an hour, he grows into a youth. He is stronger than any Pisacha, of any tribe, and any Rakshasa, too.

Quickly, taught by his great uncles, he becomes a master of every weapon. Rakshasa women give birth the very day they conceive; it is an ancient blessing given them by the Devi Durga, so they do not have to forgo sexual pleasure for any length of time. Of course, they can assume any form they choose, terrible or beautiful.

Bhima and Hidimbi's son has no hair on his head. When he is born, he bends to touch the feet of his mother and his father. Hidimbi remarks that his head is as smooth as a Ghata, a waterpot, and his parents name him Ghatotkacha, the pot-headed.

Ghatotkacha is devoted to his father and his uncles, and he is soon their favourite. But now Hidimbi knows that her time with Bhima has come to an end. She takes sad leave of them and goes away, to range the world as she pleases.

Ghatotkacha, greatest among Rakshasas, takes their blessing, as well, and, promising to appear before them whenever they need him and summon him with a thought, also leaves them and journeys north.

It is told that Indra gives an amsa of himself to create Maharatha Ghatotkacha. His reason for this is to create a worthy adversary for Karna, sadly one that he could finally kill with the deadly shakti, inexorable weapon which Indra himself gives that matchless warrior."

CANTO 158

HIDIMBAVADHA PARVA CONTINUED

Vaisampayana said, "The Pandava Maharathas wander from jungle to jungle, hunting deer and other animals for their food. Their travels take them through the kingdoms and lands of the Matsyas, the Trigartas, the Panchalas and the Kichakas, with their emerald forests jewelled with lakes like the faces of the purest diamonds.

The brothers all wear their hair in matted jata, and valkala for garments, or animal hides: those redoubtable Kshatriyas wear the garb of wandering Sannyasis; and Kunti goes with them, their mother. At times, the Maharathas carry her upon their backs, and hurry along their way when they fear that they might be discovered. They go in disguise across the world's wild places.

They study the Rik and the other Vedas, as well as the Vedangas, and the other Shastras that deal with dharma and politics, too. During their wandering, they meet their grandsire Krishna Dwaipayana, the Maharishi Vyasa. They prostrate at his feet, then stand before him with folded hands, the Pandavas and Kunti.

Vyasa says, 'Bharatarishabhas, I know everything that has happened, indeed I had foreknowledge of it during my dhyana. I have come to bless you and to tell you that all that has transpired, your suffering and exile, will finally turn out for the best, and you will benefit from it. Do not grieve over any of this; it is all for your final happiness.

It is true that Dhritarashtra's sons and you are all the same to me. Yet, I must be partial to those that have suffered during their tender years; so, certainly, my affection for you is now greater, and because of that love I want to bless you and do some great good to you.

Not far from this place is a fine little town, where you will be perfectly safe. Take yourselves there, disguised, and wait for me to come to you again.'

Satyavati's son Dwaipayana comforts the sons of Pandu and leads them to the township of Ekachakra.

The Muni also consoles Kunti, 'Live long, daughter! For your son Yudhishtira, devoted as he is to truth, this radiant Purusharishabha who has conquered the world with his dharma, will soon rule over all the rulers of the Earth and be a king of kings.

Arjuna and Bhima will subdue the world in their brother's name, the Earth with her girdle of seas, and Yudhishtira will rule as emperor. Your sons and Madri's Maharathas, as well, will enjoy all power and every luxury and pleasure.

These Purushvyaghras will perform many great sacrifices, including the imperial Rajasuya yagna and the Aswamedha yagna, and munificent shall be the gifts they bestow upon the Brahmanas of the world.

Your sons will one day also rule over the kingdom of their ancestors, the Kuru kingdom, and they will keep their friends and kinsmen in great comfort, wealth and joy.'

Vyasa brings them into the home of a Brahmana in Ekachakra. Then the island-born Rishi says to Yudhishtira, 'Live here and wait for my return. Adapt yourself to the place and your situation, and I, Vyasa, say to you that happiness waits for you around the corner of the days.'

The Pandavas fold their hands humbly to him, and say, 'So be it.' The illumined Dwaipayana then leaves them and returns to his asrama, from where he has come."

CANTO 159

BAKAVADHA PARVA

King Janamejaya asked, "Dvijottama, best of Brahmanas, what did those mighty Maharathas, those Kuntiputras, do in Ekachakra?"

Vaisampayana said, "They live for a time in the home of a Brahmana, disguising themselves as Brahmanas, too. During the day they go begging for alms, and return at dusk with whatever they have received and give it all to Kunti, who divides the alms in two equal portions. Bhima eats one portion, while the other is shared by Kunti and her other sons.

They range far, the sons of Pandu, wandering through enchanting forests, past crystalline lakes and frothing, clear rivers, and they become great favourites with the people of Ekachakra for the manner in which they deport themselves. Thus, O Bharatarishabha, some time passes.

One day, while four of her sons are out begging alms, Bhima is in the room in the home of the Brahmana, their host, with his mother Pritha. Suddenly, Kunti hears piteous sobs echoing from within the Brahmana's house. She hears the man, his wife and children all crying in the most heartbroken manner.

Kunti cannot bear it and says to Bhima, 'My son, we are living peacefully and happily in the house of this Brahmana, who shows us such kindness and respect. Duryodhana has no idea where we are, but believes us to be dead.

My child, I am always blessing this Brahmana in my heart and wondering what great good I should do to him. The true man, my Bhima, always pays back more than he receives. Some terrible tragedy has overtaken our host. If we can be of any help at all to him, we must requite his generous hospitality.'

Bhima says at once, 'Mother, find out what ails the Brahmana. Whatever it might be, I will do everything I can to remove his distress, however difficult that might prove.'

They hear more anguished cries from the Brahmana and his wife. Kunti rises and runs towards the inner chambers of the house of their host, even like a cow does to her tethered calf. She pauses at the door and sees the Brahmana, his wife, their son and daughter all sitting in utmost dejection, with tears streaming down their faces.

The Brahmana says, 'Oh, curse this worldly life! It is as hollow as a reed, pointless, and founded just on sorrow. It begins and ends in grief and knows no freedom. Life is a disease, a tale of misery.

The Atman is one, but it must pursue dharma, artha and kama. And because it does so, and all at the same time, discord arises, and then untold grief. Some say that moksha is our final desire and goal, but I am certain that it can never be attained.

The acquisition of wealth is hell; the pursuit of it attended by misery; and when one finally does acquire wealth one is even more miserable for one has grown attached to one's hard-earned possessions and lives in constant anxiety of losing them.

And today mortal danger has entered my life, and I cannot see how to escape it. Wife of mine, how often I told you let us leave this town and go somewhere else, where we would be happy. But you would not listen.

You always replied, simple woman, "I was born here and have grown old here. This is my home, the place of my ancestors."

But your mother and father left this world a long time ago; all your relatives are also dead. Then why did you want to go on living in this wretched place? No, you would not listen to me, and now that terrible time has come for you to lose one member of your family.

What could be more terrible for me? But no, it is I that will offer myself to death because I could never sacrifice any of you, while keeping myself alive. You have been such a good wife to me, a helpmeet in any punya that I undertook, always self-effacing, and always as loving as a mother.

The Gods gave you to me as a true companion and you are my mainstay, my greatest support. My parents got us married. Your lineage is as pure as your nature is sweet. You are the mother of my children, devoted, chaste and innocent. I married you with every holy rite and I will not abandon you now, who have been so constant in your vratas. I will not sacrifice your life to save mine.

Ah, how will I sacrifice my son who has not yet attained puberty? How will I sacrifice my daughter, my own child given to me by God to become

the mother, one day, of my grandchildren, through whom my ancestors and I will attain those realms that only a daughter's sons can bestow upon our souls?

There are those that say that a father loves his son best, while others insist that a daughter is a father's favourite. But for me both my children have always been equal and equally loved.

It is plain that I cannot sacrifice the life of any of you, yet if I die myself who will look after you when I am gone? What peace will my spirit have even in the next world? You will certainly perish, as well, without me.

Oh, there is no cure for the horrible tragedy that has overtaken us, no escape. I do not know what to do. It seems the only course is for all four of us to go and die together. Yes, that seems the only way.'"

CANTO 160

BAKAVADHA PARVA CONTINUED

Vaisampayana continued, "Hearing the Brahmana's stricken words, his wife says, 'O Brahmana, you must not grieve like an ordinary man. This is no time for lamenting. You are learned and you know that all who are born must surely die; you must not grieve over the inevitable.

A man seeks a wife, a son or daughter, all for his self. You are a wise man; kill your grief. I will go in your place, for it is the highest dharma of a woman to save her husband's life by sacrificing her own. I could hope for no greater fortune. By doing this I will find joy and great fame in this world, and eternal bliss in the next.

I tell you, my husband, this is a woman's highest dharma, and by this we shall both find both punya and sukha. I have fulfilled my womanhood by bearing you our children; I owe you no further debt. You are able and can support and nurture our son and daughter; but not I.

You are my life, my wealth, and my lord; without you, how will I feed or care for these young ones, why, how will I support myself? If I am a widow and without a lord, how will I keep the three of us alive and still lead a chaste and honest life?

If arrogant or otherwise unworthy suitors come for your daughter's hand, how will I protect her? My lord, even as birds fly hungrily at discarded meat, so do men seek out a woman who has lost her husband.

Brahmanottama, my virtue might well falter if evil men repeatedly importune me. Then how will I be able to set this innocent daughter of yours upon the pure path which all her ancestors have walked?

As for your son, how will I, as a widow, teach him everything that he should know, so that he becomes as accomplished and virtuous as yourself? Like Sudras that demand to hear the Veda, base men will come for your daughter's hand, and how will I resist them? Even if I refuse, they might

well take her by force, like crows stealing sacrificial ghee, this pure child blessed with all your qualities.

And when the world sees your son become so unlike his father, and your daughter married to some low man, it will despise and dishonour me, even the worst in it, and I will certainly die. And when the both of us are dead, these children will also perish like fish when they have no water in which to live.

So, O Brahmana, you must allow me to sacrifice myself. Also, those that know dharma always say that for a woman who has borne children to die before her husband is the greatest punya. Ah, I am more than ready to abandon my son and my daughter, all my kin, and life itself for your sake.

For a woman to serve her husband is her highest dharma, loftier than yagnas, vratas, sannyasa or any kind of daana. So what I mean to do is the purest dharma and punya for you and your race.

The Rishis say that a man treasures his wife, children, relatives and all his possessions to save himself from danger and sorrow. He watches over his wealth to keep danger away and with this wealth he supports and protects his wife. And himself he protects through both his wealth and his wife.

The Sages truly say that a man acquires a wife, a son, wealth and a house in order to safeguard himself against any misfortune, expected or unforeseen. The ancients have also declared that all one's relatives together are not equal to oneself. So, my lord, you must sacrifice me to save yourself. I beg you let me sacrifice myself so that you can care for these young ones of mine.

Besides, those who know dharma always say that a woman must never be killed. Rakshasas also know the laws of dharma. It is certain that the Rakshasa will kill a man but not so that he will dare kill a woman. This is another reason for you to send me to the Rakshasa.

My lord, I have enjoyed great happiness, so much joy and pleasure, and I have also acquired a good deal of spiritual punya. I have borne you these two children who are so precious to me. All my womanly wants and needs have been fulfilled, and I have lived a long life. I am not afraid to die.

I am always eager to serve and please you, that is my nature; keeping all this in mind, I have arrived at my resolve. When I am gone, you can marry another wife, and through her find more religious merit. There is no sin in it. For a man to take a second wife is punya, while for a woman it is a sin to

marry a second husband. Remember all this, my lord, and also that for you to sacrifice your life is sinful.

And so, do not delay, but set us all free from our burden of grief: yourself, your family, and these children of ours.'

Bharata, the Brahmana embraces her emotionally, and tears stream down their faces, while grief and silence fill the room."

CANTO 161

BAKAVADHA PARVA CONTINUED

Vaisampayana continued, "Listening to her parents, the daughter is stricken and cries, 'Why do you lament and cry like this, as if you have no one to care for you? Hear what I have to say, O my father and mother, before deciding what you are going to do.

Is it not true that one day you will have to send me away, give me to someone to be his wife? Since you must sacrifice me one day, let it be today, and so save three lives for the price of one.

Men wish for children, believing that they will save them in this world and the next. So, today, ford the river of your misfortunes by making a raft of me, your child. The Sages call a child a Putra, a saviour, because a child does indeed save its parents both in this world and the next.

The Pitrs wish for grandchildren from me, to become their special saviours. But by saving my father's life today, I will become a saviour to them myself. My brother, this little one is young and tender. There is no doubt that he will not survive if you die. If both my father and my brother perish, there will be no one left to offer the pinda and tarpana for the spirits of our manes. Nothing could be more terrible.

And if you both leave me, and my mother will certainly not survive your deaths, I will sink into the deepest despair, and die myself, a heartbroken death. However, if you, my mother and father, and this little one continue to live, our family will continue and the ancestral pinda will also continue to be offered.

A son is a man's very soul; his wife is his dearest friend; but a daughter is only a burden. Rid yourself of this burden, father, and let me tread the high path of dharma. I am a girl; if you die, I will become helpless and certainly come to grief, one way or another.

That is why I have decided to save our clan and gain the punya of this fearful sacrifice. Dvijottama, if you leave me and go to the Rakshasa

yourself, I will never recover from the grief of it. Be merciful to me, Purushottama, for all our sakes, for the sake of dharma, and for our clan. You must sacrifice my life and live on. You must send me away one day soon, it is inevitable; let this be that day.

What could be more terrible than if you are to die and we are forced to live on, begging for our food like dogs, at the mercy of any stranger who wants to take advantage of us? But if you live on, I will surely find great joy in Devaloka.

I have heard that if a man sacrifices his daughter, offering her like an oblation to the Devas and the Pitrs, he and his shall find prosperity.'

Tears roll ceaselessly down her face as she speaks, and her parents are plunged deeper into despair. The three of them hug one another and sob.

Seeing them, the son of the house, the little innocent, says in the sweetest lisp, and his eyed wide and shining, 'Don't cry, my mother, my father, my sister.'

He goes up to them smiling and brandishing a blade of grass in his small hand. Screwing up his face into a delightful snarl, he cries, 'I will slay the Rakshasa who eats people!'

At which, despite their predicament and their terror, the other three burst out laughing. Kunti sees her moment and enters the room. She speaks to them and truly what she says revives their spirits as amrita does a dying man."

CANTO 162

BAKAVADHA PARVA CONTINUED

"Kunti says, 'Tell me the cause of your grief and I will remove it if I can.'

The Brahmana replies, 'Sannyasini, I thank you for your noble intention, but our grief cannot be removed by any human agency.

Not far from our town there lives a Rakshasa calls Baka, and he is the lord and master of all these lands. He is inordinately strong and rules our country. He is also the lord of all the Rakshasas and thus he protects our town from the rest of them, and we fear no enemy at all.

However, in return for his protection we must send him a regular offering of food: a cartload of rice, drawn by two buffaloes, and the human that drives the cart. Every family's turn comes to send the Rakshasa his offering, and there being so many homes in our country, each one's turn comes after many years.

If any household tries to escape their turn when it comes, Baka descends on them and kills the entire family, men, women and children, and eats them.

The king of this country lives in a city called Vetrakiya. He is a wanton and an imbecile, and does nothing to protect us. And continuing to live in the kingdom of such a weak and impotent monarch, we surely deserve our fate.

No one can force a Brahmana to dwell permanently in any place, and they are like birds that migrate from kingdom to kingdom, in complete freedom. The Rishis have always maintained that one must first find a good king, then a good wife, and then seek wealth. Acquiring these three one becomes capable of saving oneself and one's clan.

But I have been foolish in my pursuit of the three, and today I find myself plunged in a sea of mortal danger and misery, for today it is my turn to send Bakasura his offering of food, which will destroy my family.

I do not have the money with which I might buy a man willing to sell his life and take Baka his cartload of rice. I cannot think of sacrificing my wife or my children. I see no ray of hope or escape, and am sinking in the sea of dread.

I have decided that the only course for us is to go all together to the monster and let him devour us all.'"

CANTO 163

BAKAVADHA PARVA CONTINUED

"Kunti says with a smile, 'Do not grieve anymore, good Brahmana, for I have a way to save you from the Rakshasa. You have just one son, and besides he is a young child, and only one daughter, as well, also a tender girl. I see no reason why either of them, your wife or even you should sacrifice yourselves to satisfy the Rakshasa.

Brahmana, I have five sons. Let one of them take the cart of rice to Baka.'

But the Brahmana is aghast at the idea, 'I can never allow someone else to sacrifice his life for me! You are Brahmanas and my guests. Why, even a lowborn man would not accept your offer. It has always been said that one should sacrifice oneself and one's children for the sake of a Brahmana, and certainly not the reverse. I believe this, and if I have to choose between the death of a Brahmana and my own, I will always choose to die myself.

Brahmahatya is the most heinous sin of all, and there is no expiation for it. It is better to sacrifice one's own life, however sadly, than a Brahmana's. Noble, blessed lady, I will not be committing suicide if I go to the Rakshasa, and no sin will cling to me in my next life. But if I countenance a Brahmana giving his life for mine, I would sin grievously and would never escape the consequences.

The Rishis have said that abandoning or betraying someone who comes to your home for protection, as well as participating in the death of one that seeks death at your hands are both dreadful sins. The Sages say this in the context of what is permissible in grave danger and distress.

So, dear lady, it is far better for me that I die with my wife and children today than that I sacrifice a Brahmana's life so that I can continue living.'

Kunti replies, 'Brahmana, I also believe firmly that a Brahmana should never be sacrificed. And as for me, even if I had a hundred sons instead of

the five that I do, none of them would be any less dear to me than the others. But the Rakshasa will not kill my son because this son of mine is blessed with strength beyond your imagination. He is also a master of occult mantras.

He will deliver the offering of food to the Rakshasa, but will escape with his life. It will not be the first time, either; I have seen, more than once, my son killing the most powerful Rakshasas, fiends big as hillocks.

But Brahmana, you must not tell anyone this secret, for then those that want this secret power for themselves will never leave my sons in peace. The Rishis have said that if my son teaches his secret knowledge to anyone without his Guru's leave, he himself will lose his strength.'

Hearing what Pritha says, incredulous joy fills the Brahmana and his wife, for surely her words are like amrita to them. Kunti takes the Brahmana to Bhimasena Vayuputra, and tells him about the Rakshasa and what she wants him to do.

Bhima replies casually, as if this is nothing, 'So be it.'"

CANTO 164

BAKAVADHA PARVA CONTINUED

Vaisampayana said, "After Bhima gives his word, O Bharata, saying 'I will', the other Pandavas return with the alms they have begged during the day. Yudhishtira takes one look at Bhima's delighted expression and guesses at what has transpired while he is out.

Yudhishtira sits beside his mother and says quietly, 'What task has Bhima undertaken? Did you command him or did he take it upon himself?'

Kunti replies calmly, 'I told Bhima Parantapa to do this great thing for the sake of the good Brahmana and to liberate this lovely township from fear.'

Yudhishtira says sharply, 'What rashness, mother. You do not know what you have done. This is like telling Bhima to commit suicide. The Sages never approve of abandoning one's child.

O my mother, why do you want to sacrifice your own son to save another's life? This is not only unnatural for humans but against everything that the Veda teaches.

We sleep peacefully at nights because of Bhima's strength. We have some hope of recovering our kingdom from the envious sons of Dhritarashtra because we rely on Bhima's strength. Duryodhana and Shakuni do not sleep at night because the thought of Bhima's strength haunts them.

We escaped from the house of lac because of Bhima's strength; countless other perils he has saved us from. Bhima killed Purochana. Because of him we already think of ourselves as killing Dhritarashtra's sons and ruling the Earth again very soon, and over all the wealth that is in her.

Mother, what were you thinking when you decided to sacrifice Bhima to the Rakshasa today? Have you lost your reason Kunti, or have our recent trials clouded your mind?'

Kunti says, 'I have not lost my reason, neither is my mind clouded, Yudhishtira, and you need have no fear for Bhima. We have been living safely in this Brahmana's house, undiscovered by Duryodhana, and our host has shown us great respect and affection.

We are in his debt, and gratitude is the mark of a noble man; indeed, the true man returns more than he receives. And it is to repay our debt to the good Brahmana that I decided to send Bhima to the Rakshasa.

I have now seen Bhima's strength, when we escaped from the house of lac, when he killed Hidimba, and I have complete faith in him. My son is as strong as ten thousand elephants; that is how he carried five of us, each one weighty as an elephant, from Varanavrata.

No one on Earth is as strong as Bhima, why, I venture that he may well defeat Indra, who wields the Vajra and is the greatest warrior. Soon after he was born, he fell from my lap down onto the mountain below. The fall left no scratch on him, but the rock onto which he fell was shattered. Pandava, even then I knew my son's matchless strength.

No, neither rashness nor foolishness made me decide to send Bhima against the Rakshasa, or any ulterior motive. Deliberately, and after careful thought, I decided to do this thing.

Yudhishtira, we shall repay our deep debt to our host by this deed as well as gain great punya by it. A Kshatriya who serves a Brahmana in any manner acquires many lofty realms of bliss in the hereafter. A Kshatriya who saves a Brahmana's very life certainly finds great fame in this world and the next.

A Kshatriya who helps a Vaisya becomes very popular, and a warrior must not hesitate to help even a Sudra who comes to him for refuge, for then he shall be born into the noblest of royal houses in his next life, and be prosperous and have great honour from other kings.

O Scion of the House of Puru, the illustrious Dwaipayana himself told me all this once. Remembering what he said, I made my decision.'"

CANTO 165

BAKAVADHA PARVA CONTINUED

"Now, Yudhishtira is contrite. He says, 'Mother, what you have done is wise and excellent. Our Bhima will certainly kill the Rakshasa and come back alive, not only for his indomitable strength but for our mother's unfaltering kindness towards Brahmanas.

But, mother, you must get the Brahmana's solemn pledge that he will say nothing of this to anyone else.'"

Vaisampayana continued, "At dawn the next day, Bhimasena sets out for the Rakshasa's lair, with the cartload of fine food which the Brahmana's wife has prepared. As he goes towards the forest where the Rakshasa lives, Bhima himself begins to eat, and how he relishes the Brahmana woman's cooking!

As he eats, the great Pandava begins to roar out the Rakshasa's name, to taunt him. Baka hears him, and flies out in a rage from his cave towards the impertinent cartman. He is immense, as is his strength; his eyes are red, and so are his hair and beard; he is altogether terrible as he strides along, his footmarks deep upon the earth.

His maw stretches from one ear to the other, and his ears are sharp, pointed like arrowheads. Three deep furrows mark his thick brow. The Rakshasa arrives where Bhima sits contentedly eating the food; Baka bites his lip and glowers.

Softly, in a voice full of menace, he says, 'Who is this fool that dares eat my food before my very eyes? Who is this fool that wants to see Yamaloka at once?'

Bhima only smiles in contempt, and continues eating; he does not so much as turn to look at the Rakshasa. Baka gives the most dreadful roar, thrusts out his long hirsute arms and rushes at Bhima.

Bhima Parantapa gives him just one brief glance, then goes back to eating the Rakshasa's food with undimmed relish. Baka strikes Vrikodara a

tremendous blow from behind, smiting him with two clenched fists. Kunti's son does not stir; he still does not look at the Rakshasa, only continues to eat.

Beside himself, Baka tears up a tree and advances upon Bhima again. Meanwhile, Vrikodara finishes the last of the great meal. He washes his hands and now turns with a smile to face the Rakshasa, ready at last to fight him. Baka casts the tree like a javelin at Bhima, who catches it in his left hand.

More trees Baka tears up and casts them in a fair blizzard at the Pandava. Bhima also now pulls up trees and hurls them at the monster. Soon, the entire forest around the dreadful two is denuded of trees.

Baka roars, 'I am Baka!' and he springs at Bhima and seizes him with his hands. Bhima seizes the Rakshasa, too, and they begin to drag each other about violently. The ground shakes beneath their great feet, and the trees they cast at each other snap in pieces and are crushed.

Baka tires quickly, and Bhima flings him down on the ground, holds him down with his knees and begins to rain awesome blows on the supine Rakshasa. Then, in a flash, he turns Baka on his face, plants one knee on his spine and, seizing the Rakshasa's neck in one hand and his waistcloth in the other, begins to bend him back in two.

Baka's screams and roars shake that place. Rajan, he vomits blood as Bhima inexorably breaks his back."

CANTO 166

BAKAVADHA PARVA CONTINUED

Vaisampayana said, "Finally, with a resounding crack, Baka's back breaks and, with a last scream, the Rakshasa, big as a hill, dies.

Terrified by the sounds of that battle, Baka's kinsmen run out, Rajan; they come with their servants to see what the matter is, and find their lord broken upon the ground and his slayer standing over him.

Seeing them terror-stricken, trembling and grieving, Bhima comforts them. But he says, 'Never again kill a Manava, for if you do, you will also die as Baka has died.'

Those Rakshasas say, 'So be it,' giving their solemn word. And indeed, from that day on, the people of Ekachakra and that entire region find those Rakshasas gentle towards humankind, those of the fiends that do not fly that country after they see Baka killed by the mighty Bhima.

Bhima brings Baka's corpse back to Ekachakra. Unobserved, he leaves the great carcass at one of the town gates, by dark, and returns to the house of the Brahmana, where he tells Yudhishtira what has happened.

Next morning, some people of Ekachakra come out and see the hilly Rakshasa, covered in blood and dead. Seeing how he has been mangled by whoever killed him, their hair stands on end.

They run back into the town and the news spreads like wildfire. Now the people come out in thousands, men, women and children, to the gate where the Rakshasa lies like a fallen cliff. They stand stunned by the sight, and at the thought of who could have done this thing.

Rajan, those people give fervent thanks to all their gods, and then they begin to think whose turn it was to take the cart of food the previous day to Baka. Soon they arrive in the house of the good Brahmana, and demand to know what has happened.

At first, he will say nothing. But when they press him repeatedly, that Brahmanarishabha says, 'Yesterday, a Brahmana, a master of mantras, saw

me crying with my family at the fate that had overtaken us. He asked why we wept and when I told him, he consoled me, smilingly, and said, “Fear nothing, for I will take his food to the Rakshasa.”

At first I would not allow him, but he assured me that he would come to no harm. Surely, he slew Baka and has done us all a great service.’

All the Brahmanas and Kshatriyas of Ekachakra are wonderstruck, and the Vaisyas and the Sudras also rejoice. Indeed, they decide to mark that day with a festival to worship the Brahmana stranger who had freed them from the terror of Baka.”

CANTO 167

CHAITRARATHA PARVA

Vaisampayana continued, "After the slaying of Baka, and the ceremony they hold to celebrate the amazing feat by the unknown Brahmana, the people of Ekachakra go back to their homes and resume their daily lives."

Janamejaya asked, "Brahmana, what did the Pandavas, those Purushavyaghras, do after they kill Baka Rakshasa?"

Vaisampayana said, "Rajan, they continue to live in the house of the good Brahmana, who constantly studies the Veda. A few days later, yet another austere Brahmana arrives in the home of the Pandavas' host. Always generous to a fault, the Ekachakra Brahmanarishabha welcomes the visitor and makes him stay in his own home.

Hearing from their host that the newcomer is a gifted raconteur, one evening Kunti and her sons ask him to tell them about his wanderings and experiences. The Brahmana begins by telling them about his journeys and pilgrimages through various lands, their holy shrines and tirthas and rivers. Of great kings that he has met he speaks, and describes many wonderful kingdoms and cities.

When he has done this, O Janamejaya, the Brahmana begins to tell them about the forthcoming swayamvara of the daughter of Drupada Yagnasena of the Panchalas. He describes the unusual births of Dhrishtadyumna and Sikhandi, and of the princess Krishnaa Draupadi, who also is born not from a woman but from a holy fire during a great yagna that Drupada performs.

Their curiosity aroused to hear about the extraordinary events in Drupada's life, the Pandava Purusharishabhas ask the Brahmana, 'Brahmana, how was Dhrishtadyumna born from a yagna fire? How was his sister Krishnaa born from the heart of the yagnashala? How did Dhrishtadyumna acquire all the astras from the peerless Acharya Drona? And, O Brahmana, how did Drupada and Drona become enemies?'

And the itinerant Brahmana tells them about the exceptional birth of Draupadi.”

CANTO 168

CHAITRARATHA PARVA CONTINUED

"The Brahmana says, 'Where the Ganga flows down into the plains, there lived a Maharishi called Bharadwaja, a great brahmacharin, who practised the most severe austerities. Stern were his vratas and profound his wisdom.

One day, he came to the river to perform his daily ablutions and saw the Apsara Ghritachi, who had finished bathing and stood on the river's bank, gazing across its flow.

Just then a gust of wind blew her single garment from the Apsara and she stood entirely naked, and ravishing. Seeing her like that, Bharadwaja was stricken with lust. He was a brahmacharin, continent from puberty, but now he helplessly ejaculated.

As soon as his semen spurted from him, Bharadwaja caught it in his drana, his waterpot. From the Sage's seed in the pot there emerged a lustrous son, whom the Rishi named Drona, the one born from the pot. Drona mastered all the Vedas and Vedangas.

Bharadwaja had a friend called Prihasta, who was king of the Panchalas. At almost the same time that Drona was born, Prihasta also had a son, whom he called Drupada. The Kshatriyarishabha Draupada would go daily to Bharadwaja's asrama, to study and play with Drona.

When Prihasta died, Drupada became king of the Panchalas. At this same time, Drona heard that the mighty Parasurama had decided to take final Sannyasa and had decided to give away all his wealth before doing so.

Drona went to Parasurama and said, "Brahmanottama, I am Bharadwaja's son Drona who has come to receive your wealth from you."

Rama replied, "I have already given away all my wealth. All that I now have are my body and my astras. Brahmana, ask me for either of these and I will give it to you."

Drona said, “I beg you, Lord, give me all the astras you have, and teach me how to loose and to recall them.”

Parasurama Bhargava said, “So be it,” and bestowed all his astras upon Drona, including the great Brahmastra, loftiest among weapons. Drona thought of himself as being the most fortunate man alive, and indeed, having the Brahmastra did render him superior to almost every man.

A master of untold prowess now, Bharadwaja’s son, tiger among men, went to Drupada and said to him, “I am your friend Drona.”

But Drupada replied scornfully, “A lowborn man can never be the equal or friend of a king of pure lineage. A man who is not a Maharatha can never become the friend of a Maharatha. So, too, though once we might have been friends, Drona, a commoner can never hope to be the friend of a king. Our friendship is a thing of the past.”

Shaken and humiliated, Drona, blessed with great intelligence, left the Panchala kingdom and came to the capital of the Kurus, the city named after the elephant. His heart was set on taking revenge on Drupada.

In Hastinapura, Bhishma welcomed Bharadwaja’s mighty son, appointed him as Guru to his grandsons, the Kuru scions, and gave the Brahmana much wealth, as well. Drona called his disciples and said to them, “Sinless princes, when I have taught you the use of weapons, made master warriors out of you, you must give me the dakshina that I will ask for, for it is something I hold very dear.”

Arjuna and others said to their Acharya, “We shall.”

And when they did become proficient at arms, and their aim was true, Drona asked for his dakshina, “Prihasta’s son Drupada is king in Chatravati. Take his kingdom from him and give it to me!”

The Pandavas defeated Drupada in battle, took him captive, and brought him with his ministers to Drona; they offered him to their master as dakshina. Drona looked at the humbled king and said, “Drupada, I still want your friendship. But you say that no man who is not a king can be the friend of a king. So, Yagnasena, I will divide your kingdom, which now is mine, in two. You shall rule the Panchala lands south of the Bhagirathi, while I will be king of the northern lands.”

Drupada said to that best among Brahmanas and foremost among masters of astras, “Noble son of Bharadwaja, let us be friends forever!”

With that they embraced and went to their separate abodes. However, while Drona naïvely believed that he had struck peace and friendship with

Drupada, that Kshatriya never forgave him, and his every moment was full of the rancour of his humiliation. He wasted away, thinking of it ceaselessly,' says the Brahmana at Ekachakra."

CANTO 169

CHAITRARATHA PARVA CONTINUED

Vaisampayana said, "The Brahmana continues, 'Drupada began to roam the jungles in quest of Brahmanas that were masters of yagnas, who could relieve his terrible distress. He was grief-stricken and he had no children who were superior enough to avenge what Drona had done.

Over and over Drupada would say, "Fie on my weakling children, none of them can avenge me. Fie on my kinsmen, weaklings all," and he would hiss and sigh like a serpent, from dejection.

O Bharata, that mightiest of kings never stopped thinking about it, but he saw no way by which he could, with all his Kshatriya might, defeat the discipline, prowess and the accomplishments of Drona.

One day, as he ranged the banks of the Yamuna and the Ganga, Drupada came upon a sacred asrama of some Brahmanas, all of them Snatakas, of stern vratas and tapasya, and of deep dharma and lofty punya. There he saw two Rishis called Yaja and Upayaja, masters of the spirit, most evolved and powerful of Sages.

They belonged to the race of Kashyapa and had devoted themselves to the study of the most ancient and arcane scriptures, arts and sciences. Drupada knew at once that, if anyone, those Brahamanashreshtas could help him. Assiduously, singlemindedly, he began to worship and to cultivate them.

He found the austere Upayaja, the younger of the Rishis, possessed of great wisdom and power, and he offered him measureless wealth, privately. He served that Rishi like a common acolyte, always speaking the most flattering and sweet words to him, prostrating at his feet, and offering him everything that any man might desire.

One day, after offering his usual worship, Drupada said to Upayaja, "O Brahmana, if you perform a putrakama yagna for me through which I have

a son who will kill Drona, I will give you ten thousand cows, or whatever else you want from me."

But the Sage replied, "I cannot."

However, Drupada would not give up and continued to serve and worship the Rishi diligently. When a year passed, one day Upayaja said sweetly to Drupada, "One day, as he roamed in the heart of the forest, I saw my elder brother Yaja pick up a fruit which had fallen from a tree. He did not care to examine the purity of the ground on to which it had fallen. Why, he has no scruples about accepting impure gifts. He that can be impure in one instance can well be the same in others.

While we were students in the home of our Guru, studying the Shastras, my brother had no compunction about eating the unclean leavings from feasts. He always delighted in food, and has no distaste for any kind of food. I would surmise from this that my brother Yaja would in general be fond of mundane acquisitions.

O King, I suggest that you approach my brother; he will perform the yagna you desire."

Drupada heard this and surely had no great esteem for Yaja, but went to him nonetheless. He worshipped Yaja, and said, 'Master, perform a putrakama yagna for me and I will give you ten thousand cows. Hatred for Drona consumes me; only his death can put out the fire that burns my heart.

Greatest among those that know the Veda, Drona has the Brahmastara and I cannot vanquish him in battle. Bharadwaja's son is a great genius and he is Guru now to the Kuru princes. No Kshatriya in the world is his equal.

His formidable bow is twelve feet long and his arrows can kill every living thing. Bharadwaja's son, awesome bowman born as a Brahmana, denudes the power of the Kshatriya the world over. Why, he is like another Parasurama, born to destroy the very race of kings.

No man on Earth can withstand the ferocity of the astras of Drona. He is like a fire fed with ghee; he combines the power of the Brahmana with the prowess of a Kshatriya, and razes his adversaries.

But, O Yaja, your Brahma shakti, by itself, is greater that Drona's Brahma shakti and his Kshatriya shakti. As for me, I have only my Kshatriya shakti and I am no match for Bharadwaja's son. I have come to beg for your help, using your Brahma gyana that is far superior to Drona's.

Great Yaja, perform a yagna for me by which I might have an invincible son who will kill Drona. I will give you ten thousand cows for this, or any

wealth you wish."

Yaja said, "So be it,"and he turned his mind to remembering all the rituals for such a sacrifice. Realising that it was a weighty undertaking, he sought the help of his brother Upayaja, who had no desire for any worldly possessions.

When Upayaja agreed to help, Yaja began the yagna that would one day kill Drona. Upayaja detailed everything that they would need for the fire sacrifice, by which the king would have a son.

The Sage said, "Rajan, you will have a son such as you want, of matchless strength, vitality and valour."

Drupada began to make preparations for the great yagna. When everything was ready, Yaja poured libations of ghee into the sacred agni, and called Drupada's queen, "Come here, O daughter-in-law of great Prihasta, for, look, a son and a daughter have arrived for you."

The queen said, "Great Brahmana, my mouth is still full of saffron and other sweet things. My body is still daubed with perfume; I am not pure or fit to accept your offering of ghee that will give me children. O Yaja, I beg you, wait a little for me."

But Yaja replied, "Queen, it matters little whether you come or no. I have the oblation ready and Upayaja has sanctified it with his mantras. Let the object of the yagna be fulfilled!"

With that, Yaja poured the sanctified libation into the fire, and immediately a resplendent and fierce looking prince arose from the flames, a youth who looked like a Deva and shone like fire himself. He wore a crown upon his head, and excellent armour upon his body, carried a bow and arrows, and let out resounding roars from time to time.

As soon as he was born he climbed into a fulvid chariot, which also arose from the yagna flames, and dashed about in it for a while; and the overjoyed Panchalas shouted, "Jaya! Jaya!" They were so full of joy that it seemed the Earth at that moment could hardly contain them or bear them.

Then, an asariri spoke from the sky, "This prince has been born to kill Drona. He will remove all the fear of the Panchalas, and spread their fame across the world. He shall dispel the anxiety of his father, the king."

As soon as the voice has spoken, from the heart of the yagnashala there arose a princess of unearthly beauty and great fortune, and she would be called Panchali. Her skin was dark, her eyes were black and long as lotus petals, and her hair was deep blue, a glossy cascade of curls. Her nails were

curved, as brilliant as burnished copper, her eyebrows were fair, and her bosom was deep. She was like the daughter of a Deva born into the world of men.

Her body was fragrant like a blue lotus, and this exquisite scent of her spread a full two miles. Her beauty had no equal on Earth. She was like a Goddess herself, and any Deva, Danava or Yaksha would gladly choose her for his wife.

When this incomparable princess, her hips wide and delicate, was born, again a disembodied voice spoke out of the sky. "This dark girl will be the best of all women and she shall cause the destruction of Kshatriya kind. This slender-waisted one will fulfil the deep purpose of the Gods, and with her advent all danger shall overtake the House of Kuru."

All together, the mighty Panchalas gave a great lion's roar, and the Earth trembled at that sound as if she would be cloven. Then, looking at the two fireborn children, Drupada's wife wanted them for her own, and she said to Yaja, "Let these two never know any other mother except me."

Yaja said, "Tathastu. So be it."

Then the Brahmanas who were present named the two children, with whom they were absolutely gratified. "Let Drupada's son be called Drishtadyumna for his terrific valour and because, like Dyumna, he has been born wearing armour and carrying weapons."

"Because the princess of matchless beauty is dark, let her be called Krishnaa."

Thus, from Drupada's great yagna those splendorous twins were born. And when Drona heard the news, he brought Drishtadyumna to his own kingdom in northern Panchala and taught him all the astras: to pay, as it were, for half the kingdom that he had taken from Drupada.

Bharadwaja's son was a Mahatman enough to know that fate is ineluctable, and by what he did he swelled his fame,' says the Brahmana at Ekachakra."

CANTO 170

CHAITRARATHA PARVA CONTINUED

Vaisampayana said, "Kunti's sons listen to what the Brahmana says, and it seems as if their hearts are pierced by subtle arrows; gone is their peace of mind.

Honest Kunti sees her sons distracted and says to Yudhishtira, 'Many days and nights we have lived here in Ekachakra and our time has passed pleasantly, living off alms that these good people have given us.

Parantapa, we have ranged through all the fine woods and forests in this region of the Earth, and they hold no freshness for us anymore. Also, Scion of the House of Kuru, alms are not as easy to find as before. If you wish, I think we should now go to Panchala. We have never seen that country and, Kshatriya, we should find some delight in it.

I have heard, O scourge of your enemies, that alms are not difficult to find in Panchala, and that King Drupada himself is a great patron of Brahmanas. I feel that it is never good to live too long in one place. So, my son, if you also agree let us leave for the Panchala country.'

Yudhishtira agrees immediately, 'It is our dharma to do whatever you wish, mother. I am willing to leave at once, but I do not know what my brothers will say.'"

CANTO 171

CHAITRARATHA PARVA CONTINUED

Vaisampayana continued, "Kunti speaks to Bhimasena, Arjuna and the twins about going to the Panchala kingdom. Immediately, they agree, 'Tathastu, so be it!'

Rajan, now Kunti and her sons bid farewell to their host, the Brahmana, and set out for Drupada's wonderful city.

While the Pandavas live disguised in the home of the Ekachakra Brahmana, Satyavati's son Vyasa comes to see them one day. Those Kshatriyas see him coming and come out to receive him. They worship him with folded hands, and stand thus silently before him.

The Maharishi is pleased by their welcome and asks them to sit down around him. When they do so, he speaks to them cheerfully, 'Slayers of your enemies, are you living in dharma and the way of the Shastras? Do you worship the Brahmanas? I do hope that those that deserve your adoration duly receive it.'

He continues genially, but speaking of matters of great depth and import, words of dharma, and which dwell upon many a fascinating theme.

Then Dwaipayana says, 'Once, an illumined Rishi, who lived in his asrama, had a tender-waisted daughter, a girl of lovely lips, fine eyebrows, who was accomplished in every way. However, as a result of her karma from a past life, this maiden was taken by misfortune: she was chaste and she was beautiful, but she could not find a husband.

In sorrow she began to perform tapasya so that she would find a man to marry her. So excellent was her penance that she quickly pleased the Lord Siva, who appeared before her and said, "Ask for the boon you want, for I am Sankara who will give you whatever your heart wishes for."

In transport she cried, "Lord, give me a husband. Give me a husband blessed with every quality and virtue!" Indeed, five times she repeated this.

The Lord Isana said, “Blessed child, you will have five husbands from among the Bharata princes, and they shall be the best of men.”

She was taken aback, “Lord, I want just one husband through your grace.”

Siva said to her, “Five times, young woman, you asked me for a husband; so, in another life, five husbands you shall have.”

Bharatarishabhas, that young woman of unworldly beauty has been born as the daughter of Drupada, and she, the flawless Krishnaa of the line of Prihasta, is destined to become the wife of all five of you. Mighty Kshatriyas, go to the capital of the Panchalas and live there, and when you have made Panchali your wife you will find untold joy.’

Saying this to the Pandavas, their august and illustrious grandsire bids them farewell, and the Maharishi returns to his asrama from where he had come.”

CANTO 172

CHAITRARATHA PARVA CONTINUED

Vaisampayana said, "After Dwaipayana leaves, the Pandavas bid their host the Brahmana a warm farewell, and set out for the Panchala kingdom, with Kunti walking at their head and joy brimming in their hearts. Those slayers of all foes go north towards their destination, walking by night and day, and arrive at a holy temple to the Lord Siva, with the crescent Moon upon his brow.

Then the Pandava Purushavyaghras arrive on the banks of the Ganga. Maharatha Arjuna Dhananjaya now walks before them with a brand lit in his hand to show the way, and to protect them from wild animals.

A haughty Gandharva king is in the river with his wives, at pleasure in that secluded place. The Gandharva hears the footfalls of the Pandavas as they near the river. He flares up in anger to see Kunti and her sons approach.

Bending his terrible bow in a circle, he cries, 'Apart from its first forty instants, it is known that the grey twilight which comes before nightfall has been kept for Yakshas, Gandharvas and Rakshasas to range the Earth; and all of these can go anywhere they wish. Manavas have been given the rest of the day for their work, but if mortal men dare approach us during the third sandhya, roaming the world for gain, both the Rakshasas and we Gandharvas kill the fools.

No one who knows the Veda will ever approve of any human, be he not a king leading his army, daring to approach a pool or a river during this hour. Stay away, mortals; stay far and do not come near me. Can't you see that I am bathing in the Bhagirathi?

I am the Gandharva Angaraparna. Mighty I am, proud, and a friend to Lokapala Kubera. This forest on the banks of the Ganga, where I sport to please all my senses, belongs to me; it is calls Anagaraparna after me. Not Devas, Kapalikas, Yakshas, Gandharvas or Rakshasas dare come to this

vana of mine, for I am the brightest jewel on the crown of Kubera. How dare you paltry Manavas approach me?'

Annoyed by the Gandharva's arrogant tone, Arjuna replies, 'Fool, be it day or night, dawn or dusk, who can prevent anyone from going to the Ocean, the Himalaya or to the banks of this holy river? Sky ranger, be one's belly empty or full, be it day or night, there is no prescribed time when one might or not come to the Ganga, greatest of rivers.

As for us, we are powerful and do not care that we disturb you. Vain Gandharva, only those that are weak will have any regard for you. This Ganga springs from the golden peaks of Himavan, and she flows into the Ocean in seven sacred streams. They that drink the waters of Ganga, Yamuna, Saraswati, Vitashtha, Sarayu, Gomati, and Gandaki are washed of all their sins.

Gandharva, this most holy Ganga when she flows through the heavens is called Alakananda; in Pitriloka, realm of the manes, she is Vaitarani that no sinner can cross, Krishna Dwaipayana himself has said so. She is auspicious and blessed; there is no danger in her, and she can lead those that touch her waters to Swarga. Why do you want to keep us away from her? It is not dharma that you do.

We will not obey you, Gandharva, but touch the holy waters of the Bhagirathi. No one shall prevent us.'

Angaraparna replies with a flurry of lightlike arrows, narachas like serpents. But, Arjuna easily strikes them aside with a shield in one hand and with the brand he carries in the other.

Says Dhananjaya again to the raging Gandharva, 'Gandharva, you cannot frighten those that know arms,for your weapons dissolve before me like wavefroth. Yet, I feel that you are a better archer than mortal men, and I will fight you, using astras and with no maaya or deceit.

Look, this Agneyastra that I cast at you was given to Bharadwaja by Indra's Guru Brihaspati. Bharadwaja taught it to Agnivesya, from whom my Guru had it. Drona gave this astra to me.'

With a roar, and in some fury, Arjuna casts the Agneyastra, weapon of fire, at Angaraparna. The astra burns the Gandharva's chariot to ashes and flings him unconscious on to the ground. In a flash, Arjuna seizes his long hair, wreathed with fine garlands, and drags him toward his brothers.

The Gandharva's wife Kumbhinasi runs to Yudhishtira, wailing, 'Noble one, I am Kumbhinasi and I am this Gandharva's wife. I seek your

protection, great one. I beg you spare my husband's life!'

Seeing her terrified, Yudhishtira says to Arjuna, 'Parantapa, child, who will kill a beaten enemy, whose honour is lost that a woman begs for his life, for he himself cannot defend himself anymore?'

At once, Arjuna says, 'Keep your life, Gandharva. Leave us and go in peace, for Yudhishtira, lord of the Kurus, commands me to show you mercy.'

The Gandharva says, 'You have vanquished me and consumed my chariot. I will give up my name Angaraparna, Blazing Chariot, for, O friend, I have no right left to it when you have humbled me. From now I shall call myself Burnt Chariot for what you did to my ratha.

I am fortunate to have found you, O mighty Arjuna, for you have spared my life and there is no greater gift. In return, I would give you, O Astradhari, a power that only the Gandharvas possess. It is calls the Chakshushi, the art of creating illusions, and I acquired it through tapasya of old.

Manu taught Soma the Chakshushi; Soma Deva taught it to Viswavasu, who gave it to me. Though my Guru gave me this potent gift, it withers now with me, who have been defeated in battle and have lost my tejas.

I have told you only about some of the powers of the Chakshushi; he who owns it can see whatever he wishes to, anywhere, in any time, and in any manner that he chooses. Usually, the occult power can be had only after standing on one leg in tapasya for six months. But I shall give it to you freely, without your having to keep any vrata or perform any penance.

Kshatriya, it is for this power that we Gandharvas are superior to Manavas: for using the Chakshushi, we see all things with spiritual sight and are equal to the Devas.

Purushottama, I also mean to give each of your great brothers a hundred horses born in the realm of the Gandharvas. Their colouring is unworldly and their speed that of the mind. The Devas ride them and the Gandharvas. They are lean but they never tire or slow.

In the olden days, the original thunderbolt was made for Indra to kill Vritrasura. But when he cast it at Vritra, it shattered in a thousand pieces. The Devas still worship those fragments of the thunderbolt. What is called glory in this world of men is just one fragment. The Brahmana's hand, with which he pours libations into the holy fire, the Kshatriya's chariot, the

Vaisya's charity, the Sudra's service to the higher varnas, all these are fragments of the thunderbolt.

Horses are a part of the chariot of the Kshatriya; for this, they are called immortal. Also, they are the children of Badava, the fire of the Pralaya which dwells beneath the Ocean, as a mare of flames. The steeds that are foaled in the land of the Gandharvas can go anywhere, at any speed their owners will, and assume any colour their masters choose.

My horses will always obey your every wish.'

Arjuna says, 'Gandharva, if you want to give me your mystic power and your horses because I spared your life, I will not accept your gifts.'

The Gandharva replies, 'To meet a great man is always an honour and joy, and you have also given me the gift of my life. For this I will give you the Chakshushi. However, so that the obligation is not one-sided, I will also take something in return from you, O Arjuna: Bharatarishabha, give me your unearthly Agneyastra.'

Arjuna says, 'I will accept your horses in return for my astra, and may we be friends forever. But friend, tell me why we Manavas must go in fear of the Gandharvas. We are virtuous, the terrors of our enemies and knowers of the Veda. Yet, Gandharva, by twilight, you censured and challenged us.'

Says the Gandharva, 'You have no wives or asrama of life, though you have completed your tutelage. Pandavas, no Brahmana walks before you as your priest and mentor, and that is why I challenged you.

The Yakshas, Rakshasas, Gandharvas, Pisachas, Uragas and Danavas are all wise and well acquainted with the history of the race of Kuru. Kshatriya, I myself have heard about the great dharma of your illumined ancestors, from Narada and other Devarishis. Why, while I ranged over the Earth, girdled by her oceans, I have seen with my own eyes the might and power of your great race of kings.

Arjuna, I know Bharadwaja's son, your Guru, who is renowned throughout the three worlds for his knowledge of the Vedas and for his mastery over the science of weapons.

Kuruvyaghra, Prithaputra, I also know Dharma, Vayu, Sakra, the Aswins and Pandu, as well: your sires, divine and human. I know that you five brothers are learned and noble, greatest among warriors, brave, virtuous and keepers of your vratas.

Knowing that your hearts and minds are pure and wise, and your conduct faultless, still I have censured you – because, O Kurus, no man

who is honourable and a warrior will endure being slighted in the presence of his wife. Kuntiputra, the prowess of the Gandharvas increases during the hours of darkness, and for this reason also I challenged you, for my wife is with me and I was inflamed.

Yet you vanquished me, O Pandava, and I will tell you why. Your brahmacharya, your continence, gives you great power; and with that strength you have defeated me. Parantapa, let any Kshatriya who is married fight a Gandharva by night, and he will not escape with his life. Yet, it is also true that a Kshatriya, be he married or not, who has been blessed by Brahman and who has given the burden of his kingdom into the hands of a Brahmana – such a one might indeed humble any ranger of the night.

O Tapatya, son of Tapati, wise Kshatriyas should always have learned and self-controlled Brahmanas in their employ, so that fortune favours them and they acquire everything that their hearts wish for.

The Brahmana who knows the Vedas and their six Angas, who is pure and honest, who is virtuous and restrained, is worthy of being the priest of a king. The king whose priest is a good Brahmana, who knows the laws of dharma, who is eloquent, pure and of taintless conduct: that king is always victorious and finally finds Swarga.

A king must choose an accomplished Brahmana to gain what he does not possess and to protect what he does. The Kshatriya who wants to prosper must submit himself to the guidance of his priest, and then he can become lord of the sea-girt Earth.

Tapatya, not through the noblest birth or by the most valiant or glorious deeds alone can a Kshatriya ever hope to gain a kingdom. He must have a Brahmana priest to guide him. For, O Scion of Kuru, the kingdom in which Brahmanas wield influence lasts forever.'"

CANTO 173

CHAITRARATHA PARVA CONTINUED

"Arjuna says, 'More than once you have called me Tapatya. Why, good Gandharva? As sons of Kunti, Kaunteyas we surely are, but who is Tapati that we should be called Tapatyas?'"

Vaisampayana continued, "Then the Gandharva tells Arjuna a tale known through the three worlds.

'Pandava, most intelligent of men, listen to the reason in full, for it is a charming story: the reason why I call you Tapatya. He in the sky who bathes this world in his light, had a daughter called Tapati, who was his very equal. Vivaswat's daughter Tapati was the younger sister of Savitri, the Sannyasini renowned throughout the Trilokas and famed for her tapasya.

No Asuri, Yakshi, Rakshasi or Gandharvi was as beautiful as Tapati. Flawless were her features, her black eyes large and lustrous, most elegantly attired, she was chaste, and immaculate were her deportment and character.

When the Sun looked at his daughter Tapati, he thought that there was no one in Swarga, Bhumi or Patala fit to become her husband. She came to puberty and the Sun God had no peace for he was always thinking about who in the three worlds could be a suitable husband for his daughter.

At this very time, O Kaunteya, the Kururishabha, mighty King Samvarana, son of Riksha, worshipped Surya Deva with arghya, vanamalas, fine perfumes, and vratas and tapasya of every kind. Indeed, Samvarana worshipped the glorious Sun constantly, with deep and humble bhakti.

Surya saw Samvarana, unequalled for his beauty and his dharma, and felt he was the only man fit to marry Tapati. Vivaswat decided that he would give his precious daughter to King Samvarana to be his wife, for just as Surya himself filled the sky with his lustre, so too did Samvarana pervade every part of the Earth with the light of his dharma.

Partha, all men, other than Brahmanas, worshipped Samvarana. He was blessed with great fortune and surpassed Soma the Moon in soothing the hearts of his friends, and Surya in searing the minds of his enemies. Kaurava, Tapana Surya did indeed decide to give his peerless daughter Tapati in marriage to Samvarana of matchless virtue and deeds.

One day, Samvarana went hunting in the jungles on the foothills of the mountains. As he rode in quest of deer, his pedigreed steed fell and died under him, from hunger, thirst and exhaustion. Leaving the dead horse, Arjuna, Samvarana roamed the mountain, and he saw a young woman more beautiful than any other, and her eyes large.

That Parantapa, Rajavyaghra Samvarana, was by himself, as was she; they stood transfixed, gazing at each other. She was so beautiful that the king felt sure that she was the Devi Sri Lakshmi. Then he thought of her as being the rays of Surya Deva, embodied.

She was a brilliant flame, yet also soft and lovely as a clear digit of Soma. Black-eyed, she stood upon the mountain like a shining golden statue; why, the very mountain, with all its plants and vines and trees, seemed to be made of gold because of the beauty and raiment of Tapati.

Samvarana looked at her and he felt contempt for every other woman he had seen before; seeing her he thought that the vision of his eyes had at last been blessed. Nothing he had ever seen, from the day he was born, could compare with the beauty of this young woman.

His eyes were riveted to her, as was his heart, as if an unseen rope bound them to her; he stood transfixed, gazing, seeing nothing but her. Samvarana thought that he that had created such beauty could have done so only after he churned all the worlds of the Devas, Asuras and Manavas.

His own mind churning within him, that king felt certain that no woman in any of the three worlds could rival this one for her abundance of beauty.

The highborn Samvarana looked at Tapati and Kama Deva's arrows pierced his heart and the king's peace of mind left him. Burning with desire's scorching flame, Samvarana asked that full-grown yet innocent young woman, "Who are you and to whom do you belong? Why are you here, sweet smiles, wandering in this lonely vana by yourself?

Ah, you are flawlessly beautiful, in every feature, as are all the ornaments that you wear, which seem to covet you for their ornament. You do not seem to me to be a Devastri, an Asuri, a Yakshi, a Rakshasi, Nagini

or a Gandharvi or a Manushi but from a race of your own, for none of the loveliest women that I have ever seen could remotely rival you for beauty.

Ah, exquisite one, I look at you more beautiful than the Moon, your eyes like lotus petals, and Kama Deva has his way with me. Ah, he burns me with desire for you."

Samvarana's voice quivered with desire, but the young woman made no reply to his ardent speech. Instead, like lightning in clouds, she of the great eyes vanished before the king.

Samvarana staggered through that forest like a mad man, seeking her of the lotus eyes, desperately. He did not find her and his heartbroken cries echoed against the mountainside; he sobbed and fell unconscious.'"

CANTO 174

CHAITRARATHA PARVA CONTINUED

Vaisampayana said, "The Gandharvacontinues, 'When that young woman vanished, Samvarana, razer of enemy armies, fell onto the ground, stricken by Kama. As he lay in a swoon, she of the wide round hips stood before him again.

Favouring the king with her sweet smile, she said to the scion of the House of Kuru in her voice like honey, "Arise, arise Parantapa! Rajavyaghra, tiger among kings, it does not become a world renowned personage like you to faint."

Samvarana opened his eyes and saw her again, she of the full hips and breasts. Still blazing with desire, he spoke to her of the black eyes in a voice tremulous with emotion, "Be blessed, O most beautiful among all women. I burn for you, why my very life leaves me for what I feel for you. Black eyes, you who are as radiant as the filaments of a lotus, Kama strikes me with his arrows, mercilessly, every moment, one after the other, for your sake. He sinks a viper's fangs into me.

Lovely one, O you of the flaring hips, you of perfect features, you who are as lovely as the moon, soft as a lotus petal, whose voice is as sweet as a singing Kinnari's, my life depends on you. I cannot live without you, O timid, bashful one.

Ah, Kama strikes me relentlessly. Take pity on me, young woman whose eyes are like lotus petals. Big eyes, black eyes, it does not become you to abandon me, to cast me aside. Instead, save me. Grant me your love and soothe my anguish.

You have taken my heart captive at first glance. My mind wanders wildly, madly. I look at you and never want to see another woman. O be merciful, for I am your slave, your ardent servant.

Accept me, peerless one, put out Kama's terrible fire with the waters of your love. Be mine, O you beauty, and appease the God of Love who is

here with his sugarcane bow and his flowery arrows, sharp as daggers. Marry me by Gandharva vivaha, O fair one with swaying hips, for it is said to be the finest form of marriage."

Tapati said, "I am not my own mistress, but a maiden commanded by her father. If you truly want to marry me, ask my father for my hand. O King, you say that I have stolen your heart, and I say to you that I have also fallen in love with you at first sight.

But no woman is mistress of herself, and that is why I dare not make love to you. Ah, which woman in the three lokas would not want you for her husband, for not only are you most nobly born but you are like a father and kindly to all your people.

So, Rajan, when opportunity presents itself, ask my father Aditya for my hand; worship him, perform tapasya and keep vratas so that I become yours. For if my father gives me to you I shall be your loving and obedient wife forever.

I am Savitri's younger sister and my name is Tapati. O Kshatriyarishabha, I am the daughter of Surya who illumines Earth and Sky," said she,' says the Gandharva."

CANTO 175

CHAITRARATHA PARVA CONTINUED

Vaisampayana said, "The Gandharva continues, 'Saying this much to Samvarana, Tapati rose straight up into the sky and disappeared. The king fell unconscious on the ground once more.

Meanwhile, his ministers and soldiers combed the forest for him, and finally found him supine in that lonely place, that magnificent king, great archer, lying like a rainbow fallen on to the Earth. His chief minister was like a man scalded by fire. He rushed to his sovereign's side, Samvarana who had fainted from desire.

This minister was a man as advanced in age as wisdom, in achievements as in policy, and he gently roused his unconscious lord, and became reassured that he lived.

Thinking that the mighty Samvarana had been felled by hunger, thirst and exhaustion, the minister said kindly, "Be blessed, sinless one. Rajavyaghra, tiger among kings, fear nothing."

The old man sprinkled cold water, made fragrant by lotus petals over his monarch's crownless head. Slowly, Samvarana awoke and ordered all his men and companions away, keeping only the old minister with him.

When they had all gone, the king rose and purified himself with a bath. He then sat upon that Lord of all Mountains, with his hands folded and his face turned heavenward. He sat worshipping Surya Deva. Samvarana, scourge of his enemies, also thought of his Kulaguru Vasishta, Brahmanottama. Night and day, Samvarana sat thus in dhyana, unmoving.

On the twelfth day, Brahmarishi Vasishta, priest to the Kuruvamsa, arrived on the mountain, and with mystic intuition he knew at once that Tapati was the cause of Samvarana's condition, the cause for his tapasya. He comforted the king of unswerving vratas.

Then, before Samvarana's eyes, the illumined Sage rose up into the sky to meet Surya Deva; the Rishi was like a luminary himself. With folded

hands, the Brahmana approached the God of a thousand rays, and said, "I am Vasishta."

Vivaswat of terrific tejas said, "Maharishi, be welcome! Tell me what brings you here, for, most blessed and eloquent one, I will give you whatever you ask of me, however hard I might find it to give."

Vasishta bowed to the splendid Deva and said, "Vibhavasu, I have come to ask for the hand of Savitri's younger sister, your daughter Tapati's hand, for Samvarana. Great are the dharma and the achievements of that king, he is a Mahatman. Sky crosser, he will make a worthy husband to your daughter."

Vibhakara Surya, who had already decided to give Tapati to Samvarana, says to Vasishta, "You are the greatest of Munis, Samvarana is the greatest of kings and Tapati the best of women. How can I refuse to give my daughter to him?"

So saying, the Deva Tapana gave his blemishless Tapati into the hands of the Rishi, to convey her to Samvarana to be his bride. Accepting her formally, the Brahmarishi brought her back to the Earth, to the place where the Kururishabha, his accomplishments godly, sat in worship, waiting anxiously.

The king saw Vasishta bring the unearthly Tapati to him and felt as if his heart would burst for joy. She came down from the sky like lightning from clouds, dazzling the ten cardinal points of the firmament. The twelve nights of King Samvarana's vrata and tapasya had ended when the Rishi Vasishta brought Tapati to him.

Samvarana, that Narapumgava, bull among men, took Tapati's hand upon that mountain, where Devas and Gandharvas roamed. He sought Vasishta's leave to be with his new wife in the wilderness, and he proclaimed Brahmarishi Vasishta to be regent of all of his kingdom, his capital and all his forests, mountains and plains.

Vasishta blessed Samvarana and left him. For twelve years, that king then sported and made love with Tapati in the forests and foothills of the Himalaya. But Bharatottama, the thousand-eyed Indra sent no rain down on Samvarana's kingdom for twelve years.

Men perished in that drought, as did animals, trees and plants. No drop even of dew moistened the arid Earth and no ear of corn grew during that time. The people fled the kingdom to all parts. Men abandoned their wives and children, and lawlessness reigned. Those that survived were reduced to

skin and bones, hardly more than skeletons, and Samvarana's great capital resembled the city of Yama, full of ghosts.

Vasishta saw the piteous condition of the people and fetched Samvarana back to his city, with Tapati, after twelve long years. As soon as the king returned, the thousand-eyed Deva, destroyer of Asuras, sent down copious rains. Corn sprouted everywhere, and with the drought and the famine ending, joy returned to the kingdom.

Samvarana and his queen Tapati performed great yagnas for twelve years, sacrifices such as Indra and Sachi perform in Devaloka. Partha, such was the story of Tapati, the daughter of Vivaswat. Samvarana begot a son upon his beautiful queen. That prince was Kuru, greatest among Rajarishis. You have been born into the race of Tapati's son Kuru, O Arjuna, and that is why I called you Tapatyas. And it was with the help of the Brahmarishi Vasishta that Samvarana gained his wife and continued his royal line,' says the Gandharva to the Pandavas.

Arjuna, mighty bowman, Kurusthama, best among all the Kurus, is deeply moved and stands with folded hands before the Gandharva.

The Pandava is curious indeed about the Sage Vasishta. He says, 'O greatest of Gandharvas, tell me everything about the Maharishi Vasishta, who was the priest of our ancestors.'

The Gandharva says, 'Vasishta is Brahma's son, born immaculately from his spirit. The Rishi was the husband of the chaste Arundhati. He has vanquished desire and wrath, kama and krodha, which hardly any man ever subdues; why, lust and rage washed Vaishta's feet, for they were his servants.

Once Viswamitra tempted Vasishta's anger, but Muni Vasishta did not raze the race of Kaushikas to which Viswamitra belonged. His sons perished at Viswamitra's hands, but Vasishta behaved like a powerless one, though truly he is far from that. Even as the Ocean does not transgress the shores of his continents, Vasishta did not bring his dead sons back from Yama's realm, though he well could have with power such as his.

Ikshvaku of yore and other awesome kings had Vasishta for their Kulaguru when they conquered all the Earth. Scion of Kuru, with Vasishta as their Ritvik, their chief priest, those kings performed many Mahayagnas. Pandavottma, he enabled those kings to perform their sacrifices even as Brihaspati does for the Devas.

And that is why I say to you, Pandavas, find a lofty and accomplished Brahmana to become your priest, a man who knows the Veda, and whose heart is replete with dharma. For, O Partha, the Kshatriya who wants to conquer the world and have great kingdom must first have a fine and great Brahmana to be his spiritual guide. Arjuna, I say again to you, seek out a learned Brahmana, whose senses are under perfect control, who knows all about dharma, artha and kama, and set him before you as your priest.'"

CANTO 177

CHAITRARATHA PARVA CONTINUED

Vaisampayana continued, "Arjuna asks, 'Gandharva, both Viswamitra and Vasishta dwell in unearthly asramas. Tell us, how was there hostility between these two?'

The Gandharva says, 'Partha, the legend of Vasishta is thought of as being a Purana throughout the three realms. Listen and I will narrate it in full.

Bharatarishabha, in Kanyakubja, there once was a king whose fame echoed throughout the world. He was Gadhi, the son of Kusika. Gadhi of dharma had a son called Viswamitra, who became king after his father. Viswamitra, bane of his enemies, lord of a great army comprising countless men, beasts and chariots, would range over the Earth with his ministers, through deep jungles in quest of deer and wild boar, killing them wherever he saw them.

One day, while thus out hunting, the king was tired and thirsty and he came upon the asrama of Vasishta. The Brahmarishi saw him and welcomed him with great respect, offering him padya, water to wash his face and feet, and arghya, wild fruit and ghee.

The Rishi had a cow of wishes, Nandini, who yielded anything that he asked of her. He would merely ask and she would give him whatever he wanted. Fruit and grain she gave, wild, or as are grown by men in orchards and fields. She gave milk like amrita, and every kind of unworldly delicacy to gratify the six tastes, by way of food and drink, ambrosial, and she gave incomparable ornaments, gemstones and raiment also, not of this world.

Arjuna, Maharishi Vasishta made offerings of all these wonderful things to King Viswamitra and his men; and they were delighted and amazed. The king gazed in wonder upon the wondrous cow, with six long legs, her flanks glossy, her eyes bulging and utterly beautiful, her udders and teats full, high

and perfect, her ears straight and erect, her horns beautiful, as also her head and her neck.

Kshatriya, well pleased and praising the cow Nandini, Gadhi's son said to the Rishi, "Brahmana, Mahamuni, I will give you ten thousand fine milch cows or my kingdom for your Nandini."

Vasishta replied, "Sinless one, I keep Nandini for the sake of the Devas, for honoured guests like you, and for the Pitrs, as well as for my yagnas. I cannot give her to you and take your kingdom."

Viswamitra said, "I am a Kshatriya, while you are a Brahmana, an ascetic devoted to meditation and study. You are a man of peace, with your senses and your mind perfectly controlled. If you do not give me what I want when I offer you ten thousand cows in exchange for her, why I will even take your Nandini from you by force, for that is the way of the Kshatriya, and you can do nothing to stop me, Brahmana."

Vasishta smiled. "You are indeed a mighty Kshatriya king. Why wait? Do what you will, but remember that you are not pausing to think of dharma."

Partha, Viswamitra had his men seize Nandini, white as the moon or a swan; they began to drag her away, injuring her smooth flanks, marking her with stripes of violence. Lowing piteously, Nandini broke free of her captors and ran to Vasishta and stood before him with her face raised and tears flowing down her cheeks. She would not leave the Sage's hermitage.

Vasishta saw her and said sadly, "O Susheela, sweet one. You cry, my Nandini, and I hear you. But I am a Brahmana, sworn to forgiveness and peace. How can I prevent Viswamitra from taking you from here forcibly?"

Terrified by the threatening Viswamitra and his fierce soldiers, Nandini came still closer to the Rishi and said, "O illustrious one, are you not my master, do you not love me, that you can be so unmoved when Viswamitra's cruel men beat me so savagely, marking me with their lashes, and when you hear me crying?"

Still Vasishta did not lose either his patience or turn away from his sworn vow of non-violence. He said, "The Kshatriya's strength lies in his might, the Brahmana's in his kshama, his forgiveness and patience. I cannot renounce my kshama; so Nandini go with the king."

Nandini sobbed, "Do you then abandon me and cast me out, Illustrious? For, if you do not, O Brahmana, no one can take me from you, not with any force on Earth."

Vasishta said, “Blessed, I do not cast you out or abandon you. If you can, stay. But look, they have your calf tied with a thick rope and it is already weak by struggling against the noose around its neck.”

Hearing the word “stay” from Vasishta’s lips, Nandini raised her head higher, tossed her horns and suddenly she was terrible. Her eyes crimson, lowing as if she roared, deafeningly, she flew at Viswamitra’s men on every side, a dreadful storm of wrath.

They ran and they struck her again and again, and her anger grew, until she blazed with fury and was like the Sun at high noon, her eyes turning redder by the moment. From her rear she sprayed a shower of burning coals over Viswamitra’s soldiers.

Next moment, she brought forth an army of Pallavas from her tail, and from her teats another of ferocious Dravidas and Sakas; and from her womb there issued a great force of Yavanas. She dropped dung and from that there sprang up an aksauhini of Savaras, while from her urine a legion of Kanchis arose and another army of Savaras from her flanks.

Paundras, Kiratas, Yavanas and Sinhalas, and the barbarian tribes of Khasas, Chivukas, Pulindas, Chinas, Hunas, Keralas, and numberless other Mlechchas sprang forth from the foam of her mouth. The teeming host of Mlechchas wore motley garb, carried diverse and strange weapons, and as soon as they materialised they were deployed in battle formation and attacked Viswamitra’s legions with savage yells and roars.

That king’s men were outnumbered by six and seven to one. Assaulted by a storm of weapons, Viswamitra’s men broke rank and fled, even as he watched in dismay. However, Bharatarishabha, Nandini only chased away the enemy troops; her Mlechchas did not kill a single man.

Indeed, the wild horde chased the king’s men for a full three yojanas, and Viswamitra’s men fled shrieking and no one could help them.

Viswamitra saw what happened, hung his head and raged, “O fie on the power of the Kshatriya, it is as nothing compared to Brahmana bala! The power of tapasya is the only true strength.”

That king renounced his vast kingdom, all his regal glory, turned his back on every mundane pleasure, and sat in a searing tapasya. After a long time and many trials, his dhyana grew so awesome that it began to burn the three worlds with its heat, scorching every creature in them. Brahma appeared before the Kshatriya at his penance and declared him to be a Brahmana, a Brahmarishi and the equal of Vasishta.

Finally, Kusika's son drank Soma rasa with Indra himself in Swarga,' the Gandharva says."

CANTO 178

CHAITRARATHA PARVA CONTINUED

Vaisampayana continued, "The Gandharva continues, 'Partha, once there was a king called Kalmashapada, of the race of Ikshvaku, and he had no equal for strength or power on Earth.

One day, he went hunting in the forest and killed many deer and boar with his arrows; in open glades in the heart of the jungle, he killed many a great rhinoceros. Finally, tiring after a long hunt, the king decided that he would rest for a while.

Some time ago, the great Viswamitra, of tremendous splendour, had wanted to make this king his disciple. Now, as Kalmashapada went weakly along a trail through that vana, hungry and thirsty too, he encountered Vasishta's lustrous son Saktri, his firstborn of a hundred sons, upon that path.

The invincible king saw the Muni coming towards him and cried haughtily, "Get out of my way!"

The Rishi replied gently, in the sweetest tone, "Rajan, by dharma the right of way is mine. Every Shastra says that a Kshatriya must always make way for a Brahmana."

But Kalmashapada cried again, "Out of my way!" Vasishta's son replied in the same words, but softly.

The Rishi was in the right and so he would not give in; the king would not yield out of pride and anger. Suddenly, Kalmashapada lost control and, growling like a Rakshasa, lashed out at the Sage with his whip.

At the lash, Saktri Muni also lost his temper and lashed out at the king with a curse. "Basest of kings, dare you strike a Brahmana! You have behaved like a Rakshasa, so become a Rakshasa from this moment and wander the Earth in a demon's form, living on human flesh."

At this moment, Viswamitra arrived in that place. There was dispute between Vasishta and him about whose sishya Kalmashapada would be.

Partha, Viswamitra knew with mystic insight that Vasishta's son had cursed the king; he knew that Saktri was his father's equal in spiritual power.

Viswamitra made himself invisible.

As soon as the Sage cursed him, the king began to beg Saktri for mercy. Kurusthama, Viswamitra feared that the two might make peace between them, and he sent a Rakshasa to enter Kalmashapada's body. The Rakshasa Kinkara possessed the king, at Saktri Muni's curse and Viswamitra's command. Viswamitra melted away from the forest path. Saktri also left.

Upon being possessed, Kalmashapada was no longer himself and another Brahmana came upon him in that condition. This Brahmana was tired and hungry and begged the king for some food, cooked with meat.

The Rajarishi Kalmashapada, known for his generosity and kindness, said, "Brahmana, stay here for a while. I will go and bring you the food that you want."

Leaving the Brahmana in the vana, Kalmashapada returned to his palace and his royal chambers, but only after he had roamed the forest for some hours. Tired himself, he fell asleep. At midnight, he suddenly awoke and remembered his promise to the Brahmana. He summoned the palace cook.

Said the king, "A Brahmana is waiting for me in the forest. He is hungry and wants some meat to eat. Hurry, cook some meat and take it to him."

The cook went looking for meat but could find none at that hour. He went back to the king, and said with some trepidation that he had not been able to find any meat.

Now it was the Rakshasa Kinkara who spoke from the king's mouth, "Feed him human flesh."

Trembling, the cook said, "Tathastu, so be it."

He went to the king's execution chamber, cut some flesh from a corpse there, washed it, cooked it, covered it with fragrant rice and ran to the waiting Brahmana with that meal.

But the Brahmana, who had occult sight, immediately saw that the food was unclean. His eyes turning red, he cried, "This worst of kings sends me unholy food, so let him crave human flesh himself! Let the Rishi Saktri's curse come true and let Kalmashapada wander the Earth as a fiend."

When the curse was repeated, it became twice as powerful. The Rakshasa within him gained complete control. A while later, Kalmashapada saw Saktri again, who had first cursed him and screamed, "You first cursed me to become a cannibal, so let me begin by eating you!"

He pounced on Saktri Muni and devoured him like a tiger does its prey. Seeing Saktri killed, Viswamitra began to repeatedly instigate Kinkara to eat Vasishta's other sons as well. Like an angry lion swallowing small animals, the Rakshasa quickly killed and ate all of Vasishta's hundred sons.

Vasishta knew that Viswamitra was responsible for the death of his sons, but he did nothing; only bore his grief as the Great Mountain does the Earth. He would rather sacrifice his own life than yield to anger and commit any violence against the race of Kusikas. That illumined Sage threw himself down from the summit of Meru but he fell on hard rock thousands of feet below as if onto a bed of cotton-wool.

Pandava, when he did not die from his leap, Vasishta lit a forest fire, a blazing conflagration, with his power of yoga and walked into it. But the flames did not even singe him but were like cool water upon his skin.

Next the grief-stricken Sage looked at the Sea, tied a heavy stone around his neck, and flung himself into the water. But the waves washed him gently ashore. Distraught that he could not even do away with himself, Vasishta returned to his asrama,' says the Gandharva."

CANTO 179

CHAITRARATHA PARVA CONTINUED

Vaisampayana continued, "The Gandharva goes on, 'The Rishi saw his hermitage empty of his sons and again the tide of sorrow surged in his heart. He walked away from the asrama. Partha, Vasishta ranged over the Earth, dementedly, and one day, during the monsoon, he saw a river in spate sweeping away hundreds of trees and plants that grew on its banks.

O Kurunandana, the Muni bound his own hands and feet firmly with strong rope and cast himself into that cataract. Parantapa, the river loosened the knots of the rope and tenderly set him ashore. Rising, Vasishta called that river Vipasa, the knot-severer.

Restless with the sorrow which tore at his heart, Vasishta could never remain in one place. With no peace, he wandered along the banks of many lakes and rivers, through many deep forests and climbed more than one mountain.

One day, he came to the banks of the river that is called Hymavati, she who flows from Himavan. He saw huge and ferocious crocodiles and other sharp-toothed predators in the water, and once more threw himself into the river, hoping to be devoured. However, the river mistook the tejasvin Brahmana for a mass of fire, and in terror split herself into a hundred rillets and plunged away in every direction. Since, she has been called Shatadru, river of a hundred courses.

Vasishta found himself on dry land again and cried, "Ah, it is impossible for me to kill myself!" and he turned his face towards his asrama again. Back through many kingdoms, over mountains and through the forests of several countries, the Sage returned to his hermitage.

Unknown to the Muni, a daughter-in-law of his, Adrishyanti, had been following him all the time, hiding herself so that he never saw her. Now, as he neared his asrama, suddenly he heard from behind his back the Veda

being recited in the most chaste and erudite tones, embellished with the six graces of elocution.

Turning, Vasishta asked, "Who follows me?"

His daughter-in-law said, "It is Saktri's wife Adrishyanti. Lord, I am chaste and ascetic, yet I find myself lost and without support."

Vasishta asked, "Daughter, who was just reciting the Veda and the Angas exactly in the voice and tone of my son Saktri?"

Adrishyanti said, "Saktri's son is in my womb. He has been there for twelve years, and it is his voice that you heard reciting the Veda."

Vasishta gave a cry of sheer joy, "A child of my race lives!"

Now, Partha, every thought of killing himself left the Sage, and he brought his pregnant daughter-in-law into his hermitage.

Then, one day, O Bharata, when Vasishta was out walking in the vana with Adrishyanti, he saw the King Kalmashapada, whom the Rakshasa Kinkara had possessed. The Rakshasa roared in rage, and rushed towards the Muni, to make a meal of him.

Adrishyanti cried in terror, "O illustrious, look, the savage Rakshasa rushes at us, with his cudgel raised. He comes to devour us, Holy One, and no one in the world can save us today but you."

Vasishta said calmly, "There is nothing to fear, my child. This is no Rakshasa but the great and renowned King Kalmashapada, who now lives in this forest."

The king possessed by the Rakshasa ran on towards them, and then Vasishta stopped him in his tracks by uttering a resonant humakara, a ringing *hummmm*. The Muni then sprinkled holy water sanctified with mantras over the king and exorcised him of the Rakshasa.

After twelve years of being possessed by Saktri's curse, even like the Sun being seized by Rahu during an eclipse, Kalmashapada was free. Now his natural lustre lit up all that wild vana, as the sun's rays do the clouds of dusk.

Regaining his mind and his senses, the king folded his hands reverently to the Rishi, and said, "Munisthama, I am Sudasa's son and I am your sishya. Command me, lord, I will do whatever you ask, give you whatever you want."

Vasishta replied, "I already have what I want. Go back to your kingdom now and rule your people. And, Purushottama, never insult a Brahmana again."

Kalmashapada said, “Never, my lord, shall I cross any Brahmana but worship them instead. However, Brahmanashreshta, greatest among all that know the Veda, let me be free from the debt I owe to the race of Ikshvaku. I beg you bless me with a worthy and splendid son, a prince of dharma to become king after me.”

Vasishta answered that great archer and king, “I will.”

Vasishta went with Kalmashapada to his capital, famed throughout the world, the city of Ayodhya. The people came out in crowds, in joy to welcome back their king; they were like the celestials of Swarga coming to receive Indra.

With Vasishta going before him, Kalmashapada entered his capital after twelve years in the wilderness. The people gazed at him as if he was the rising Sun, for so radiant was he and so handsome; his splendour filled Ayodhya even as the glory of the autumn Sun does all the sky.

Kalmashapada looked at his city, its streets swept and washed and bright with banners and arches, and he, too, was full of joy. O Prince of Kuru’s race, yes, truly, Ayodhya seemed wonderful as Amaravati does when Devendra is in his heavenly city.

When the Rajarishi entered his palace, he ordered his queen to go to Vasishta. The Maharishi swore a solemn vow with her, and then he had congress with her. Shortly, she conceived and, having accomplished what he had come for and receiving Kalmashapada’s reverences, the Sage returned to his asrama.

For a long time, twelve years, the queen carried her child within her. When she could not bear to wait any longer, she cut her belly open with a sharp stone and brought forth the Purusharishabha Asmaka, the Rajarishi who would one day found the city of Paudanya,’ says the Gandharva.”

CANTO 180

CHAITRARATHA PARVA CONTINUED

Vaisampayana said, "The Gandharva continues, 'In Vasishta's asrama, O Partha, when her time came, Adrishyanti gave birth to a son who was verily like another Saktri in every way. Best of the Bharatas, Maharishi Vasishta performed the sacred ceremonies for his grandson. Because that child was responsible for Vasishta abandoning his resolve to take his own life, he was named Parasara, he who gives life to the dead.

From the day he was born Parasara regarded Vasishta as his father and treated him as such. One day, O son of Kunti, the child called Vasishta, "Father", while Adrishyanti was present.

His mother's eyes filled on hearing his sweet voice say that word. Adrishyanti said tearfully to her son, "My child, do not call your grandfather 'Father'. My son, a Rakshasa ate your father in another forest. This holy one is your great father's father."

Hearing this, Parasara flared up in terrible grief and wrath, and cried that he would burn up all of creation. Then Vasishta Muni, son of Mitravaruna, greatest among the knowers of Brahman, forbade his grandson with these arguments. Listen, O Arjuna, to what Vasishta Muni said to Parasara to change his mind.

Said the Sage, "Once, there was a renowned king calls Kritavirya, and that Rajarishabha of the Earth was a sishya of the Bhrigus, who knew the Veda. After Kritavirya performed the Soma yagna, he gave immense wealth, grain past calculation and other incomparable gifts to those Brahmanas.

Later, when Kritavirya left this world and rose into Swarga, there came a time when his descendents became impecunious. Knowing that the Bhrigus were wealthy, the princes went to those best among Brahmanas, even as beggars.

Some Bhrigus buried their vast treasures under the ground; others gave it away to fellow Brahmanas, for they feared the Kshatriyas, while still others did give the Kshatriyas whatever they wanted.

Some Kshatriyas dug the earth all around the house of one of the Bhargavas and uncovered a great and rich hoard. All the Kshatriyarishabhas saw that buried treasure and they grew furious because of what they thought of as being deceit and treachery by the Bhrigus.

They seized their bows and slaughtered the Brahmanas in a hail of arrows, even while the Bhargavas begged for mercy. Why, those wrathful Kshatriyas wandered the Earth killing even unborn foetuses in the wombs of Bhrigu women. As they swept across the world, exterminating the very race of Bhrigu, many Bhrigu women fled to hidden fastnesses of the Himalaya.

Among these women was one who bore an embryo of terrific tejas in her thigh. However, another Brahmana woman, from fear, told the Kshatriyas about her. The Kshatriyas swarmed to the cave where she was, going forth to kill her unborn child and her as well.

Arriving at the cavemouth, the princes saw the woman ablaze with the splendour of her child. At that moment, the child came tearing its way out from her thigh. He was as refulgent as the noonday Sun and his light made the Kshatriyas blind. Sightless, they wandered, lost over those mountains for a long time.

At last, the stricken princes decided they must beg the sinless Bhrigu woman to help them. Like a fire that has burnt out, they came in great softness and anxiety to her.

They said to her, 'Be gracious to us, O lady, and let us see again. We will go back peacefully and never again sin. Most beautiful one, we kings and princes beg mercy from you and your child,'" said Vasishta Muni to his grandson,' the Gandharva says."

CANTO 181

CHAITRARATHA PARVA CONTINUED

Vaisampayana continued, "The Gandharva says, 'Vasishta went on, "The Bhrigu woman said to the Kshatriyas, 'Young ones, I have not taken your sight from you, and I am not wroth at you either.

However, this Bhrigu child is indeed wrathful at the massacre of his race. Princes, for a hundred years you killed even the embryos in the wombs of the Bhrigu women, and for those hundred years this child remained inside me.

The Vedas and their Angas came to my child even while he lay in my womb, so that one day fortune would return to the race of Bhrigu. He wishes you ill, Kshatriyas, and it is his cosmic splendour that has made you blind. You have murdered his sires and he wishes for your death.

Do not beg me, but this child for your sight. Pay him homage and appease his fury. Children, it is the only hope for you.'

The Kshatriyas turned to the thigh-born child, 'Forgive us, we seek your mercy.'

At once, the marvellous child turned merciful; the Kshatriyas had their sight back and returned to their homes. Because he was born from his mother's thigh, that splendid child is known as Aurva, thigh-born, throughout the three worlds.

His wrath unappeased, Muni Aurva of the race of Bhrigu decided that he would destroy the whole world, and every creature in it; he would give this as havis, a burnt offering to his murdered ancestors.

Aurva sat in terrible tapasya, and soon the heat of his penance began to scorch the Devas, the Asuras and Manavas, too. Then the Pitrs, his manes, learnt what the child of their race intended and they came down to him from their lofty realm.

The Bhrigus said, 'Child, Aurva, your tapasya has been stern and fierce, and we have seen your power. But turn kindly towards the three worlds;

restrain your anger. Son, we Bhrigus did not allow ourselves to be killed by the Kshatriyas because we could not defend ourselves. The truth is that we grew weary of the interminably long lives given to us, and we wanted to die. Indeed, we subtly used the Kshatriyas to accomplish our own end.

We buried the treasure beneath one of our houses even so that the princes would discover it and become infuriated. Dvijottama, when we wished for Swarga, of what use could gold and jewels be to us? Kubera, Lord of Treasures, kept a great trove for us in Devaloka. But we found we could not die.

It is then that we decided to have the Kshatriyas kill us, for we could not kill ourselves, either, since no suicide ever attains to realms that are blessed. The Kshatriyas only helped us achieve what we wanted, and we are not pleased at what you now mean to do. It is a great sin that you intend, to consume all of creation in the flames of your tapasya.

Precious child, do not kill the Kshatriyas or burn the seven worlds; instead, quell your anger, which renders your penance sinful,' say his Pitrs to Aurva," Vasishta said to Parasara,' the Gandharva tells Arjuna."

CANTO 182

CHAITRARATHA PARVA CONTINUED

Vaisampayana said, "The Gandharva continues, 'Vasishta went on, "Aurva heard what his manes said and spoke to them.

Aurva Muni said, 'O my Pitrs, how can the vow I swore, even in anger, to consume the worlds go in vain? I cannot become one whose anger is impotent and his oaths hollow. For, if I cease my penance, my fury will devour me as fire does dry wood.

The man who represses rightful anger, provoked by grave injustice, becomes incapable of accomplishing the Purusharthas of dharma, artha and kama. The rage that kings use to conquer and rule the Earth is not a trifling thing; it keeps the evil in fearful restraint and protects good men of dharma.

Whilst I lay in my mother's thigh, I heard the screams of the Bhrigu women whom the Kshatriyas were slaughtering. O Pitrs, when the savage Kshatriyas began to murder the unborn children of our race, untold wrath filled my soul.

My mother and our other women, all heavy with child, and my terror-stricken father could not find anyone in the wide world to protect them. In panic, my mother lowered me into her thigh and held me there, so that her pregnancy would be hidden.

If there is justice and punishment for crimes in the world, then sinners hesitate to sin; if there is no chastiser, the numbers of criminals grow and their crimes become more terrible. The man who owns the power to punish and prevent crime but does not do so becomes a criminal and sinner himself; he shares in the sins of the sinners.

When the kings that could have saved my sires from the fury of the Kshatriyas did not do so, but remained immersed in their pleasures instead, I have more than just cause to turn my fury upon them. I have the power to punish these criminals. I wield absolute power over the worlds; I cannot do what you ask.

I must have revenge on the sinners, for otherwise they will again commit heinous murdering. Besides, if I do not burn them with the fire of my wrath, it will consume me instead.

Ah, my Sires, I know that all of you unswervingly wish for the weal of the worlds. Tell me what I should do, so that it benefits both creation and me.'

The Pitrs say, 'Cast the fire of your rage, which would consume the worlds, into water, and in water let it dwell, consuming water. That will benefit you and the worlds as well, for it is said that the worlds are made of water, why, the very universe has emerged from primal waters.

Brahmana, let the fire of your fury live in the Ocean, so that, sinless child, your vow is not proven false, so that you are not harmed by the fire, and neither the three worlds, or the Devas, Asuras and Manavas.'

The child Aurva cast the fire of his anger into the realm of Varuna, the Ocean. It lives there still, consuming the waters of the deeps, and there it has assumed the form of a great horse's head, so that those that know the Veda call it Badavamukha. It flames forth from its own mouth and ceaselessly quenches itself with the waters of the fathomless Ocean.

You, precious Parasara, wisest Muni, are like Aurva, a blessed one. You know the lofty realms of Swarga; it does not become you to destroy the worlds in anger," said Vasishta to his grandson,' says the Gandharva to Arjuna."

CANTO 183

CHAITRARATHA PARVA CONTINUED

Vaisampayana said, "The Gandharva continues, 'When his illumined grandfather Vasishta spoke thus, gravely, to him, Parasara controlled his anger and refrained from destroying the worlds.

However, that tejaswin Rishi, of terrific energy, the son of Saktri, performed a great Rakshasa yagna, and to avenge the killing of his father Saktri, he consumed Rakshasas, young and old, in the fires of his sacrifice. Now Vasishta did not attempt to restrain his grandson, because he did not want to force him to break a second vow.

Mahamuni Parasara sat before three blazing fires, himself like a fourth one. Saktri's son, bright as Surya emerging from behind clouds, poured copious libations of ghee into those tall flames and all the sky was lit up.

Vasishta and the other Rishis of the worlds saw Parasara ablaze, truly like a second Sun, and it seemed no one could stop his yagna. The compassionate Maharishi Atri came to Parasara's yagnashala. Parantapa, with him came the Devarishis Pulastya, Pulaha and Kratu, all to save the Rakshasas.

Bharatarishabha, when Pulastya Muni saw how many Rakshasas had already been killed, he said to Parasara aflame, "Child, I hope nothing hinders your yagna! But what joy do you find in killing even those Rakshasas that have nothing to do with the death of your father?

This is not the dharma of a holy Brahmana; it does not become you to take innocent lives. Peace is the highest punya. Parasara, make your peace, for you are a superior man and I wonder that you commit this dreadful sin.

How can you do this, who are the son of Saktri, who was a man of unswerving dharma, a man of peace? How do you kill any living creatures at all? Scion of the race of Vasishta, your father died because he broke dharma in anger and cursed Kalmashapada.

Saktri was taken to Swarga for his own fault. Parasara, no Rakshasa on Earth could kill the great Saktri, unless the Muni contrived his own death. Even Viswamitra was merely a tool in the hands of fate.

Besides, know that both your father Saktri and King Kalmashapada have indeed found Swarga, and enjoy every felicity there. Your father's brothers, Vasishta's other sons, are in heaven also, and finding untold joy in the company of the celestials.

Why, even you, Parasara, son of Saktri, son of Vasishta, are only a blind instrument of fate in this yagna of yours, which destroys countless Rakshasas. O be blessed, Parasara, and abandon your Rakshasa yagna. You have done enough killing."

Now Vasishta added his voice to what Pulastya Muni said, and Parasara ceased his fell sacrifice. He cast the fires that he had lit into the deepest vana north of the Himavat. To this day, that fire burns all year even in the dead of winter, even when rains lash the mountain, devouring trees and the very stones around it, and also any Rakshasas that come anywhere near its flames,' the Gandharva says."

CANTO 184

CHAITRARATHA PARVA CONTINUED

Vaisampayana said to Janamejaya, "Arjuna asks, 'Gandharva, why did the King Kalmashapada tell his queen to resort to Vasishta Muni, master of all the Vedas? And why did Vasishta, who knew all about dharma, agree to lie with a woman with whom he should not? Dear friend, did Vasishta not sin by what he did? I am full of dark doubt, and beg you to remove my fear.'

The Gandharva says, 'Irresistible Dhananjaya, I will answer your question about the Sage and the King. Listen.

Bharatottama, I have told you about how Vasishta's radiant son Saktri cursed Kalmashapada. With the curse falling on him, that king, who crushed all his enemies, left his capital with his queen. His eyes were red and spun in their sockets from anger. Kalmashapada wandered dementedly through the wild forest, the curse roiling him.

The vana teemed with deer and every other animal, and was thick with every plant and great tree. With hunger ravaging him, one day Kalmashapada ranged the jungle in search of food, uttering wild and terrible cries. Driven by hunger, he arrived in the very heart of the forest and suddenly came upon a Brahmana and his wife making love there.

Terrified to see the possessed and wild looking king, the couple jumped up and ran from him, with their desire unsatisfied. Kalmashapada ran after them, growling, and seized the Brahmana.

The Brahmani wailed, "Great King, the world knows that you are a sovereign of the Suryavamsa, devoted to your elders and betters, and a king famed throughout the world for his dharma. It does not become you to commit this sin, O invincible one, not though the Rishi's curse has robbed you of your reason.

I am in my season and was joined with my husband in desire. I am not satisfied yet; I beg you be merciful, O best of kings, set my husband free."

But Kalmashapada paid no heed to her pitiful entreaty and, ignoring her screams, devoured the Brahmana like a tiger does his prey. Her fury terrible, the tears of the Brahmani turned to drops of fire and burned up everything around her.

In that rage, in her grief, she cursed Rajarishi Kalmashapada, "Vile King, for what you have done I curse you that if you ever go to your wife again you will instantly die. Wretched Raja, also let your wife conceive and deliver a child by the Rishi Vasishta whose sons you have killed and eaten. And that child, O worst of kings, shall be the one that continues your race."

Having pronounced her curse, that chaste Brahmani of the race of Angiras, every auspicious mark upon her body, walked into the fire kindled by her tears and became ashes before the king's eyes. Parantapa, even as this happened, Vasishta knew about it with mystic intuition.

The years passed. Kalmashapada was freed from his curse, and taken with desire one night, the king went to his queen Madayanati. However, she reminded him of the curse of the Brahmani and would not lie with Kalmashapada. Bitter tears of regret that king shed; bitterly he regretted what he had done.

Purushottama, this is why King Kalmashapada asked Maharishi Vasishta to beget a son upon his queen,' says the Gandharva."

CANTO 185

CHAITRARATHA PARVA CONTINUED

Vaisampayana continued, "Arjuna asks, 'Gandharva, you know everything; so you tell us which Vedagyani Brahmana we should make our priest.'

The Gandharva replies, 'In this very vana there is a holy shrine calls Utkochaka. Devala Muni's younger brother Dhaumya performs tapasya there. If you want a priest for yourselves, you will find no better Brahmana than him.'

Delighted with their encounter, Arjuna gives his Agneyastra to the Gandharva, with the proper rituals. The Pandava says, 'Gandharvottama, let the horses that you wish to give us remain with you for a time, until we have need for them and then we shall take them from you. Be you blessed!'

The Pandavas and the Gandharva salute each other reverently and part ways upon the enchanted banks of the Bhagirathi. The Pandavas go to Utkochaka, to Dhaumya's sacred asrama, and ask him to become their Kulaguru, their family priest. Best of those that know the Vedas, the profound Dhaumya receives the sons of Pandu with offerings of wild fruit, succulent roots, and he does agree to what they ask of him.

When the great Dhaumya agrees to be their priest, the Pandavas and Kunti feel a stirring elation: they feel that that they have already regained their kingdom, as well as won the daughter of Drupada for their queen, at her swayamvara. Truly, the Bharatrishabhas feel that in Dhaumya they have found a powerful guardian of their future and their fortunes.

Dhaumya, Mahatman, knower of the true meaning of the Veda, knower of every law of dharma, becomes the Guru of the Pandavas, and he makes them his Yajamanas, his spiritual disciples. The Brahmana sees those Kshatriyas endowed with strength, intelligence and fortitude such as the Devas possess, and he also feels that they have already regained their rightful kingdom.

When Dhaumya has blessed them, by uttering holy mantras over them, they think it is time to set out for the Panchala kingdom, to the swayamvara of the Princess Panchali."

CANTO 186

SWAYAMVARA PARVA

Vaisampayana continued, "Those five Purushavyaghra brothers, the Pancha Pandavas, tigers among men, set out for Drupada's kingdom, to gaze upon that wonderful country, and especially its princess Draupadi.

As they go along, their mother with them, they see some Brahmanas on the way. Those Brahmacharis see the sons of Pandu, O Rajan, and ask, 'Where are you going? And from where do you come?'

Yudhishtira replies, 'Brahmanarishabhas, we five are brothers and this is our mother. We are coming from Ekachakra.'

The Brahmanas say, 'Take yourselves to the city of Drupada in the kingdom of the Panchalas, for there is a great swayamvara to be held there at which Drupada will give away great wealth. We are also going there and we can journey together.

Exceptional celebrations will take place there for Yagnasena has a daughter who is born from the heart of an agnikunda during a yagna. Her beauty is past compare, her eyes like lotus petals, her features flawless, her intelligence and beauty legend.

Why, Draupadi of the slender waist emanates a fragrance from her body, a scent as of a blue lotus, and it spreads around her a full yojana. Her brother is the mighty Dhrishtadyumna, who has been born to kill Drona. The prince is also born from the sacrificial flames, wearing natural armour and carrying a bow and arrows, and blazing himself like a second fire.

Yagnasena's daughter will choose a husband for herself from amongst all the Kshatriyas that have been invited to her swayamvara. And we are going there to witness the celebrations, which we believe will be like a festival in Devaloka.

Kshatriyas, munificent kings and princes from diverse lands who perform great sacrifices at which they give untold wealth to Brahmanas,

will attend the swayamvara of Draupadi. They are handsome Kshatriyas, full of vigour, brilliance and learning, Maharathas and masters of weapons. Wanting to win Draupadi's favour, and so her hand, they will distribute great wealth, countless cows, wonderful food, and many other gifts to be enjoyed.

Taking all this and witnessing the swayamvara, we will depart Drupada's city and go our separate ways.

Many actors and bards, Sutradharas and Pauranikas, champion athletes, heralds, entertainers and performers of every ilk and hue, from across the length and breadth of Bharatavarsha, will come to the swayamvara. You shall see many marvellous sights in the city of Drupada, receive many rich gifts, and then go your way, as you please, or come with us.

Besides, you are all as handsome as Devas. Seeing you, perhaps the dark Princess Krishnaa will choose one of you for her husband!' And pointing to Arjuna, 'This brother of yours seems blessed with extraordinary fortune; he might well earn wealth past imagining in the city of Drupada.'

Yudhishtira says, 'Brahmanas, we will go with you to the princess' excellent swayamvara.'"

CANTO 187

SWAYAMVARA PARVA CONTINUED

Vaisampayana said, "O Janamejaya, the Pandavas go with those Brahmanas towards the kingdom of southern Panchala, over which Drupada rules. On their way, those Kshatriyas see the luminous and sinless Dwaipayana. They worship him, and taking his blessing, continue their journey towards Drupada's kingdom.

The Maharathas go slowly on their way, often lingering to admire the fine forests and shimmering lakes that they see. Finally, the devout, taintless princes enter Panchala lands and come to Drupada's capital, where they begin living in the home of a potter.

Still disguised as Brahmanas, they go begging for alms and no man recognises them for who they are.

Now, Drupada Yagnasena has always wanted to give his daughter Draupadi to the heroic Arjuna to be his wife. But he never speaks of this to anyone. O Janamejaya, thinking of Arjuna's matchless archery, the Panchala king has an exceptionally inflexible and stiff bow fashioned, which he thinks that no one other than Arjuna will be able to bend.

He also erects an unusual yantra, a device upon which he suspends an extraordinarily difficult target to shoot.

Drupada declares, 'The archer who can shoot the hanging target shall have Draupadi for his wife.'

Thus does the Panchala king proclaim his daughter's swayamvara, and every worthy Kshatriya in Bharatavarsha arrives in his capital. Countless Rishis also arrive, to witness the swayamvara, for it promises wealth and excitement.

Among the warriors that come, O King, are Duryodhana and the Kurus, and Karna with them. The highest born, most learned Brahmanas from every kingdom and land flock to Drupada's city. The great Drupada receives every king and Sage reverently.

Come the day of the swayamvara and the people of the city throng the tiers and platforms that have been raised around the arena for the swayamvara. The noise they make is like a sea roaring. That stadium has been erected upon a level and auspicious plain to the north-east of Drupada's capital. Fine mansions, set in their sprawling grounds, surround the majestic construction.

Lofty walls enclose the arena, as well as a deep moat circling it around, while fine archways at regular intervals lead into it, and a bright, many-coloured canopy covers the stands. The king enters the stadium through its north-eastern gate, to the resounding bass of a thousand conches.

The stadium is fragrant with the scent of black aloe, and with the holy water mixed with sandalwood paste with which it has been liberally sprinkled, and also with the extravagance of garlands made with every flower, hanging everywhere.

The lofty mansions that encircle it are snow-white and seem like the peaks of Kailasa that kiss the clouds. Their windows are filled by lattices of gold, their walls encrusted with diamonds, and priceless carpets of silk lie upon their gleaming floors. They are all adorned with garlands in every colour and of every fine fragrance, and they are indeed as radiantly white as the necks of swans.

The scent of aloe and the other redolences that those mansions exude can be smelt a yojana away. Each one has a hundred doors, each of these wide enough for a small crowd to enter through them at once. They are furnished extravagantly, beautifully, and they are like the peaks of Himavan.

The kings and princes, all the distinguished Kshatriyas coming from far-flung kingdoms, are housed in those seven-storied palaces. Invited by Drupada, each one has come to vie with the others for the hand of Draupadi, and they come wearing their finery and sparkling ornaments.

When the people of the Panchala capital and countryside come to the grand stadium of the swayamvara, they see those leonine Kshatriyas within the white mansions, all of them strong and vital, as great souls are. Those magnificent kings all wear the fragrant paste of the black aloe upon their persons. Liberal and majestic they are, worshippers of Brahman, invincible guardians of their kingdoms against every invader, and loved throughout the world for their dharma.

The Pandavas also enter the stadium, sit among the Brahmanas and see the unrivalled wealth of the Panchala king and the great and generous gifts

that he gives. Lively troupes of actors, musicians and dancers perform daily, attracting more people, day by day.

Bharatarishabha, on the sixteenth day, when the stadium is packed to capacity, Draupadi bathes, puts on the most resplendent clothes and jewellery and she enters the arena carrying a golden chalice with the arghya in it and also a garland of wildflowers. The Kulaguru of the House of the Moon, a holy Brahmana who knows all the apposite mantras, lights the sacrificial fire and pours libations of ghee into the flames.

When Agni Deva has been appeased with ghee, the priest makes all the Brahmanas present utter auspicious mantras to bless the occasion. He raises his hand to stop the musical instruments that play all around the stadium and calls for silence among the people. When that vast crowd falls completely silent, Dhrishtadyumna takes his sister's hand, steps into the middle of the arena, and speaks in a voice deep as bass drums or thunderheads.

Sweetly, yet, he says, 'O mighty Kshatriyas, here is the bow, these are five sharp arrows and above is the target. Find the target through the aperture in the yantra, the device above which it hangs, and I solemnly swear, upon my lineage, my honour and my strength, that my sister Krishnaa shall belong to the archer who succeeds.'

Dhrishtadyumna turns to Draupadi and begins to recite the names, lineages and achievements of the great Kshatriyas of the Earth who have come to her swayamvara."

CANTO 188

SWAYAMVARA PARVA CONTINUED

Vaisampayana continued, "Dhrishtadyumna proclaims, 'Duryodhana, Durvisaha, Durmukha, Dushpradharshana, Vivimsati, Vikarna, Saha, Dushasana; Yuyutsu,Vayuvega, Bhimavegarava; Ugrayudha, Balaki, Kanakayu, Virochana, Sukundala, Chitrasena, Suvarcha, Kanakadhwaja; Nandaka, Bahusali, Tuhunda and Vikata are all the mighty sons of Dhritarashtra. My sister, these and many other valiant brothers of theirs have come to vie for your hand; and with them the indomitable Karna.

Many other great kings and princes, all Kshatriya bulls, have come for you. Sakuni, Saubala, Vrisaka, and Brihadbala, all sons of Gandhara are here. Aswatthama and Bhoja, best among masters of astras, are here, glittering in rare ornaments.

Brihanta, Manimana, Dandadhara, Sahadeva, Jayatsena, Meghasandhi, Virata with his two sons Sankha and Uttara, Vardhakshemi, Susarma, Senabindu, Suketu with his two sons Sunama and Suvarcha, Suchitra, Sukumara, Vrika, Satyadhriti, Suryadhwaja, Rochamana, Nila, Chitrayudha, Agsuman, Chekitana, the mighty Sreniman, Chandrasena, powerful son of Samudrasena, Jarasahdha, Vidanda and Danda, father and son, Paundraka, Vasudeva, Bhagadatta of terrific vigour, Kalinga, Tamralipta, the Pattana king, Maharatha Salya king of Madra, and his valiant son Rukmangada, Rukmaratha, Somadatta of the Kurus and his three sons, all Maharathas and great Kshatriyas, Bhuri, Bhurisrava, Sala, Sudakshina, Kamboja all of the race of Puru, Brihadvala, Sushena, Sibi, son of Usinara, Patcharanihanta, the king of Karusha; Baladeva Samkarshana, Vasudeva Krishna, the matchless son of Rukmini, Samba, Charudeshna, son of Pradyumna, Gada, Akrura, Satyaki, the Mahatman Uddhava, Kritavarman, son of Hridika, Prithu, Viprithu, Viduratha, Ranka, Sanku, Givesshana, Asavaha, Aniruddha, Samika, Sarimejaya, the heroic Vatapi, Jhilli, Pindaraka, the powerful Usinara, all these Vrishnis, Bhagiratha, Brihatkshatra, Jayadratha

son of Sindhu, Brihadratha, Balhika, Maharatha Srutayu, Uluka, Kaitava, Chitrangada and Suvangada, the most intelligent Vatsaraja, the king of Kosala, Sisupala, the awesome Jarasandha, and many more kings celebrated throughout the world, have come, my blessed sister, for you.

All of them are great archers. They shall all shoot at the target, and he that brings it down will have you for his wife.'"

CANTO 189

SWAYAMVARA PARVA CONTINUED

Vaisampayana said, "The Kshatriyas, young and not so young, their earrings sparkling, each one feeling that he is mighty indeed, all brandish their weapons. Intoxicated with the pride of being handsome, powerful, learned, of noblest birth, wealthy, youthful and vigorous, they are like Himalayan elephants in musth, in the season of rut when their temples split open from an excess of ichor.

Seized by Kama, God of Desire, viewing one another with extreme contention, they all rise up at the same moment and roar, 'Krishnaa will be mine!'

The Kshatriyas gathered in that stadium look like the Devas of old did, when they gathered around Uma, the Mountain King's daughter. Kama Deva pierces them all, subtly, with his invisible flowery arrows, and they are without exception lost in a dream of winning the exquisite Draupadi. They stride into the arena and now favour even their dearest friends with glares of competition and animosity.

The Devas come to that stadium in their vimanas, with the Rudras and the Adityas, the Vasus and the twin Aswins, the Swadhas and all the Marutas, and Kubera with Yama at their head.

The Daityas, Suparnas, the great Nagas, the Devarishis, the Guhyakas, the Charanas, Viswavasu, Narada, Parvata and the main Gandharvas with the Apsaras are all there.

Halayudha Balarama and Janardana Krishna are there, as are the chieftains of the Vrishni, Andhaka and Yadava tribes, all of whom Krishna commands. Krishna sees the five Pandavas in disguise, like five elephants in rut drawn to Draupadi even as wild tuskers in season are to a lake blooming with lotuses; he sees them disguised as Brahmanas, covered with ashes, and he sees the great fires that those holy ashes conceal.

Krishna says softly to his brother Rama, 'Look, there is Yudhishtira; those are Bhima and Arjuna Jishnu; and there are the twins.'

Balarama sees the sons of Pandu and gives Krishna a look of great satisfaction. However, every other Kshatriya there, sons and grandsons of kings, their eyes bulging to see her unearthly beauty, many chewing their lips from intense desire, gaze only at the Princess Draupadi and see nothing other than her. The sons of Kunti and Madri's twins also look at Panchali, and struck by Kama's subtle shafts of love, they, too, see nothing else.

The sky is so crowded with Devarishis, Gandharvas, Suparnas, Nagas, Asuras and Siddhas, so fragrant with the scents of Swarga, with heaven's flowers cascading out of it, reverberant with deep conches, drums and the endless Pranava, the *AUM*, as well as softer, unworldly music from flute, lute and tabor, that the vimanas of the Devas find passage through those throngs difficult.

Now the trial of the swayamvara gets underway. Karna, Duryodhana, Salwa, Salya, Aswatthama, Kratha, Sunitha, Vakra, the king of Kalinga and Vanga, Pandya, Paundra, the lord of Videha, the chief of the Yavanas, and countless other Kshatriya princes—sovereigns of great lands, their eyes like lotus petals—begin, one by one, to display their prowess in order to win the hand of the princess who so obviously has no remote rival on Earth for beauty.

Yet, for all their fine crowns, necklaces, bracelets and all their ornaments, for their mighty physiques, their tremendous arms, bursting as they are with manhood, strength and vigour, most of those Kshatriyas cannot bend or string the great bow of the trial, not even in their dreams.

As they make their attempts, one by one, muscles bulging, veins standing out upon them, each according to his ability, the great weapon flings the best of them—who do indeed bend it a little—violently onto the ground, where they lie senseless for some moments.

Drained, their fine crowns askew, the garlands they wear ragged, panting, their ardour for the princess quickly cools; for they know that they can never hope to bend or string that dreadful bow. Mournful they are, those Kshatriyas, and give vent to their disappointment.

Karna, of the Sutas sees the crestfallen Kshatriyas. That greatest of all archers rises, strides up to the bow, picks up that awesome weapon effortlessly, bends it with no more effort, strings it, sets an arrow to the string and draws the string back so that the bow forms a circle.

The Pandavas look at that son of Surya, who is as bright as Agni, Soma or Surya Deva himself, and they quail, for they feel certain that the target has already been brought down.

Suddenly, the princess Draupadi cries, 'I will not marry a Sutaputra!'

Karna stops still. His lips curl in a sneer, he laughs bitterly and he flings the great bow down in disgust, in disdain, in anguish.

Now Sishupala, son of Damagosha and king of the Chedis, mighty as Yama, comes forward to string the bow, but the weapon brings him to his knees instead.

Jarasandha of Magadha, invincible king, walks up to the bow and stands before it like some mountain, as if to burn it up with his scrutiny. However, when he tries to bend it, the bow flings him down as well, on his knees. With a roar, he rises and stalks out of the stadium like a great wounded lion, to return to his kingdom.

Now the magnificent Kshatriya Salya, king of Madra, tries to bend and string the bow, and it brings him also to his knees. Finally, it is plain that none of the Kshatriyas present are up to the task, and a wave of snickers ripples through the crowd. Arjuna Jishnu, son of Kunti, feels that he wants to make his attempt to win the dark Panchali's hand."

CANTO 190

SWAYAMVARA PARVA CONTINUED

Vaisampayana continued, "When all the Kshatriyas have given up and sit down, frustrated and fuming, Arjuna of the lofty soul rises from the enclosure of the Brahmanas. The foremost among the Brahmanas see him get up, his skin the colour of Indra's banner, and they shake their deerskins and set up a loud noise: some of them are happy, while others shout their displeasure.

Among the most intelligent of them say, 'Brahmanas, how can a stripling of ours string the bow that the greatest Kshatriyas on Earth, men like Salya and the rest, equally powerful, and trained masters moreover in arms, failed?'

'If this callow youth fails, he will bring ridicule upon all of us Brahmanas. The Kshatriyas will pour scorn over us. He is vain and immature, which is why he even dares think of attempting the impossible task. He must be prevented from this rashness.'

But others say, 'No one shall mock at us even if he fails, and the kings will not be displeased.'

'Why, the handsome boy has a powerful physique, even like the trunk of some great tusker. He is as calm as Himavan. His gait is a lion's. He is formidably determined, and he appears to be as strong as a bull elephant in musth. It is quite possible that he will succeed!'

'He is strong and resolute. Otherwise would he dare rise up and approach the bow on his own? Also, remember that among all men it is the Brahmana who can accomplish anything to which he sets his mind. A Brahmana might not eat at all, or he might subsist on fruit and roots; he might become macilent and seem weak; but he will always be ablaze with the power of his own tejas.

Let him appear to be right or wrong, no one should ever underestimate a Brahmana or consider him incapable of accomplishing anything at all, great

or little, any task, be it fraught with joy or sorrow.'

'Let us not forget how Jamadagni's son Rama vanquished all the Earth's Kshatriyas in battle, by himself. Agastya drained the very Ocean with his Brahma shakti. So let us all say in one voice, "May the youth bend the bow and bring the target down easily!"'

And many of the Brahmanas say, 'Tathastu, be it so!'

As the Brahmanas continue with their debate, Arjuna comes up to the bow and stands before it like a mountain. After a long moment, he walks solemnly around the great weapon, with his head bent in prayer to the Lord Isana, granter of boons, and then with a fervent thought of Krishna, he picks up the bow.

In a wink, effortlessly, Indra's son Jishnu, as strong as Indra's younger brother Vishnu, strings the weapon which so many mighty Kshatriyas like Rukma, Sunitha, Vakra, Duryodhana, Salya, and others could not manage to do though they poured every ounce of their strength into the effort. Quicker than the eye can see, he picks up all five arrows, in a blur, and shoots the target suspended above the yantra, so it falls onto the ground through the aperture in the uncanny device.

A moment's stunned silence, and then a huge shout from all the celestials shakes the sky, and the stadium reverberates with deafening cries and applause from the crowd. The Devas pour down a shower of unworldly blooms over Partha Parantapa.

Thousands of Brahmanas wave their upper cloths in the air, and shout for joy, while the Kshatriyas cry out in disbelief and agony. Flowers continue to pour out of the sky over the stadium and the arena. The musicians strike up a celebrant song, while bards and heralds sing and cry out praises of him who has achieved the staggering feat.

Drupada, slayer of his enemies, looks at Arjuna and is full of joy. If the need arises, he will deploy his army to help or protect this hero. While the uproar rises to a crescendo, the Brahmanas rapturous and the Kshatriyas furious, Yudhishtira Purushottama quickly leaves the stadium with the twins, to return to the potter's house.

The Princess Draupadi, Krishnaa, sees the target brought down, she looks at Arjuna who has found his mark, and joy sweeps through her. With a white silken robe and a garland of flowers in her hands, she walks up to the bowman as handsome as Indra himself.

When Arjuna, who could do the impossible, wins dark Panchali's hand, every Brahmana in the stadium rises to bow to him, to honour him. Like a lion, he walks out of the arena, with his newly won wife following him."

CANTO 191

SWAYAMVARA PARVA CONTINUED

Vaisampayana continued, "Drupada rises to say that he will give his daughter in marriage to the Brahmana archer, when suddenly all the other Kshatriyas look at one another and are seized by wrath.

They say, 'Drupada dares treat us lords of the Earth like wisps of straw, and he will give his daughter, best among all women, to a Brahmana! Having planted a lovely tree he wants to cut it down when it is about to bear fruit. He has humiliated us and we must kill him.'

'He deserves neither respect nor reverence for his age; let us kill both him and his son, for they have insulted all the Kshatriyas of the Earth. He called us kings and princes here, fed us sumptuously, and finally he dishonours us. In this assembly of kings that is like a gathering of Devas, can the vile Drupada not see a single worthy Kshatriya, one that is fully his equal, that he gives Draupadi to a Brahmana?'

'The Vedas clearly say that a swayamvara is only for Kshatriyas and no Brahmana may be chosen for a husband during a swayamvara. O Kings, if this princess cannot choose any of us Kshatriyas to be her husband let us throw her into the fire along with her father and her brother, and return to our kingdoms.

But as for this Brahmana, either from arrogance or malice, he has indeed insulted us kings. Yet, being a Brahmana, he must not be killed, for our kingdoms, lives, wealth, sons, grandsons, and everything that we own exists because of and for the holy Brahmanas.

Yet, we must not leave him unpunished, so that never does another swayamvara end in such disgrace. We must teach him a public lesson that will be remembered for all time, a lesson that will keep the varnas each in their proper place.'

When they have spoken amongst themselves, the incensed Kshatriyas seize up their weapons, iron maces with spikes among them, and rush

towards Drupada to kill him at once. Drupada sees the Kshatriya horde run at him in rage, with bows and arrows, and he seeks refuge in the Brahmanas.

Suddenly, Bhima and Arjuna stand between the charging Kshatriyas and Drupada, at whom they run like rut-maddened elephants. Raising their weapons in gloved hands, the kings turn roaring on the two Pandavas, now determined to kill them.

In a flash the tremendous Bhima, powerful as thunder, tears up a big tree from the ground and strips its leaves away. Bhima Mahabaho, son of Pritha, decimator of his enemies, stands next to his brother Narapumgava Arjuna; Bhima is like Yama, the Lord Death himself with his mace.

Jishnu wonders at his brother's awesome strength, and now, mighty as Indra himself, Arjuna also stands forth fearlessly, bow in hand, ready to face their host of adversaries.

Seeing them, Krishna Damodara of divine intellect, his deeds past understanding, murmurs to his brother Balarama, 'If I am Vaasudeva, O Samkarshana, that shura there, whose tread is like a lion's and whose bow is a full eight feet, is certainly Arjuna! The other hero who has torn up the tree to be his weapon is Vrikodara Bhima, for none but he can do such a thing.

And that other prince, eight feet tall, his eyes like lotus petals, who just left the stadium, his gait like a lion's yet full of humility, too, his skin fair, his nose prominent, is Dharma Deva's son Yudhishtira. The twins who also left, each one like another Kartikeya, I feel sure are the sons of the Aswin twins.

I did hear that Kunti and her sons escaped the fire that burnt down the house of lac.'

Balarama Halayudha, fair as rainless clouds, says joyfully to Krishna, 'My brother, how happy I am to hear that our father's sister and her sons escaped death!'"

CANTO 192

SWAYAMVARA PARVA CONTINUED

Vaisampayana said, "Now all the Brahmana bulls there, those Dvijarishabhas, wave their deerskins and shake their coconut-shell kamandalus, and cry to Arjuna and Bhima, 'Fear not, we will fight the Kshatriyas!'

Arjuna smiles at them and says kindly, 'Stand aside and be spectators, dear friends, while I turn back these angry kings with arrow storms, just as snakes are with mantras.'

Arjuna raises the bow with which he has shot the target, and stands calmly beside Bhima; they are like mountains. Then, next moment, the brothers attack the Kshatriya host led by Karna, like two elephants charging as one.

Eager for battle, the kings roar, 'It is permissible to kill anyone who is bent on a fight!' and rush at Bhima and Arjuna disguised as Brahmanas.

Tejasvin Karna faces Arjuna, while the great Salya, king of Madra, lumbers at Bhima truly like a tusker in musth charging another tusker for the right to mate with a cow-elephant in heat. Duryodhana and some others give light, playful fight to the general throng of Brahmanas.

Arjuna sees Surya's son Karna advance upon him and pierces him with a lightning swift flurry of arrows, and Radheya Karna faints. Recovering quickly, Karna now fights Arjuna with greater intent. Fiercely, intensely, they duel, those greatest of all archers. Such is their speed and skill that they shroud each other in showers of arrows so both become invisible to the spectator crowd.

But what they roar at each is clearly audible: 'See the strength of my arms!'

'I have the answer for that!'

They say more, which is subtle, and only other great bowmen can fathom that exchange, full of the high secrets of archery.

Karna finds Arjuna indomitable and the Suryaputra raises his own exceptional archery. Arjuna looses shafts like thunder at him, and Karna roars and parries them. The Kshatriyas all applaud.

Karna cries to his opponent, 'Dvijottama, you are a matchless and tireless bowman, and your arrows are tremendous. Are you an Avatara of the Astrashastra? Or are you Parasurama, Indra himself, or his younger brother Vishnu Achyuta, come in the guise of Brahmana?

For I know that none but Indra or Pandu's son Arjuna Kiriti can face me in battle when I am roused.'

Arjuna, Phalguna, replies, 'Karna, I am not any Avatara of the Astrashastra, nor am I Parasurama of divine prowess. I am just a Brahmana but I am the greatest archer on Earth. Through my Guru's grace, I have the Brahmastra and the Paurandarastra, and I am here to vanquish you, O Shura, in a very short while.'

Karna lowers his bow and stops fighting, for that Maharatha knows that the Brahmastra is irresistible. Meanwhile, nearby, Salya and Bhima fight like two elephants in musth, striking each other with fists and knees. They shove each other mightily, flinging one another down, and hauling the fallen adversary face down along the ground.

Their blows are like granite blocks crashing together and the stadium echoes. After a brief struggle, Bhima Kurusthama picks Salya up bodily and hurls him down roughly, with enormous force, so that the crowd gasps. Yet, Bhimasena Purusharishabha flings Salya down subtly, too, so that he does not seriously injure the Madra king.

Seeing Salya supine and Karna lowering his bow in fear, all the other Kshatriyas become alarmed. Quickly, they throng round Bhima and say in placatory tones, 'These Brahmanarishabhas are certainly great warriors! We must know their gotra and where they live, for who can face Radha's son Karna in battle other than Drona, Rama or Pandu's son Arjuna?

Who can withstand Duryodhana except Devakinandana Krishna and Saradwan's son Kripa? Who also can hurl Salya down except the great Balarama, Shuravirya Duryodhana or the Pandava Bhimasena?

Let us not fight these excellent Brahmanas anymore, for however much a Brahmana offends he must be protected. At least let us first discover who they are, if indeed they are Brahmanas, and later consider fighting them with clear hearts.'

Having watched Bhima throw Salya down, Krishna is convinced that the two Brahmanas are indeed Kunti's sons. In his quiet but immediately arresting voice, he says to the Kshatriyas, 'The Brahmana has won the princess's hand fairly.'

He persuades the kings to abandon battle and to return peacefully, if amazed and wondering, to their kingdoms.

The other Brahmanas who have come to the event are jubilant. 'The Brahmanas have proved victorious and one of us has made the princess of Panchala his wife!'

They throng round Bhima and Arjuna, who wear deerskin, and now make their way with some difficulty through the rapturous crowd. Having been pressed hard by the Kshatriya enemy, blood upon them, the two shuras, those heroes, emerge from the milling crowd like the full Moon and the Sun emerging from behind dark clouds; Krishna follows them.

Meanwhile, in the potter's house, Kunti waits anxiously for her sons to return, for today they are late indeed. Her imagination conjures all sorts of fell happenings that might have overtaken her sons. One moment, she thinks that the sons of Dhritarashtra have recognised her princes and killed them. Next, she trembles to think that some powerful Rakshasa, with powers of maya, has slain them.

She even thinks, 'Ah, could Vyasa himself have been a victim of darkness of the mind when he told my sons to come to this city?'

Out of her love for her sons, Kunti's anxieties grow moment by moment. Then, in the stillness of late afternoon, Arjuna walks into the potter's house, like the Sun appearing from behind the clouds on an overcast day; following him comes a throng of festive Brahmanas."

CANTO 193

SWAYAMVARA PARVA CONTINUED

Vaisampayana said, "Kunti's splendid sons come to the potter's house, bringing Draupadi Yagnaseni with them. Kunti is in the inner chamber when they call to her, 'Mother, come and see the alms we have brought today.'

From within, in great relief at their return, she replies, without seeing the alms that they mean, 'Share the alms you have brought and enjoy it equally.'

Next moment, she sees Draupadi and cries, 'What have I said?'

She clasps the lovely, ecstatic Panchali, but a shiver of fear runs through Kunti. Taking Draupadi's hand in hers, Kunti says to Yudhishtira, 'Your younger brothers called Drupada's daughter the alms they had brought home, and without seeing her I replied, "Share the alms you have brought and enjoy it equally."

Yudhishtira, Kururishabha, how can what I say not become a lie and yet no sin touch the Princess Panchali?'

Yudhishtira thinks for a moment, then puts his arm consolingly around his mother, turns to Arjuna and says, 'Phalguna, you won her at the swayamvara and it is only just that you should marry her. Parantapa let us light a holy fire and you must take her hand with all the sacred rituals.'

But Arjuna says, 'Rajan, do not make me commit this sin, for what you are saying does not conform to dharma. You are the eldest and you must marry first; then Bhima, then I, then Nakula and finally the youngest of us, Sahadeva.

Think well upon what would be the right thing to do, what would be just, honourable and also beneficial to King Drupada. Bhima and I, the twins and the Princess Panchali all wait for your decision. We will do what you say.'

Arjuna speaks with the utmost respect and affection. Now all the Pandavas turn to gaze upon the peerless princess, the dark Krishnaa; and

she, in turn, looks at not just one but at all five of them. The sons of Pandu then look at one another, and they all sense one another's fervent desire.

They sit on the floor and are all plunged in a single absorption: of Draupadi, and her alone. Once they have gazed at her, Kama Deva easily captures their hearts, paralyses their senses, and fills them with one desire: easily, because Brahma himself has created this princess to be more beautiful than any other woman on Earth. Such is her beauty that she can enchant any man, why, any creature that lives.

Kuntiputra Yudhishtira looks at his younger brothers and clearly sees what is in their hearts. Now he remembers clearly what Krishna Dwaipayana, their grandsire Vyasa had said to him.

The bull among men fears that Draupadi will divide brother against brother unless he chose wisely for them all. Yudhishtira says quietly, 'The auspicious princess shall become the wife of us all.'

Such joy breaks out upon the faces of his brothers.

The great Shura of the Vrishnis, Krishna, now arrives at the potter's house with Rohini's Balarama. They see Yudhishtira Ajatashatru sitting there, his arms graceful, mighty and long; they see his younger brothers brighter than flames around him.

Krishna goes up to Kunti's eldest son, touches that Kshatriya's feet and says, 'I am Krishna.'

Rohini's son Balarama does the same. The Pandavas cry out in delight to see the divine Yadava brothers, who then proceed to touch the feet of Kunti, who is their father's sister.

Kurusthama Yudhishtira formally and lovingly inquires about the health of Krishna and Baladeva, and then asks in some amazement, 'O Krishna, how did you discover us when we are disguised as Brahmanas?'

Krishna says with a smile, 'Rajan, even if it is covered by ashes, fire can be known. Who among Manavas other than the Pandavas could do what Bhima and Arjuna did today? Parantapas, O sons of Pandu, the greatest good fortune helped you escape the fire at Varanavrata which Duryodhana and his conspirators lit.

Bless you! May your fortune increase like a fire that is lit inside a hidden cave and then spread out to cover the Earth. But now, lest we are seen here and you discovered, we must return to our own lodgings.'

Taking Yudhishtira's leave, Krishna, whose fortune never wanes, quickly leaves the potter's house with Balarama."

CANTO 194

SWAYAMVARA PARVA CONTINUED

Vaisampayana said, "When Bhima and Arjuna leave the arena of the swayamvara and make their way towards the potter's house, the Panchala prince Dhrishtadyumna follows them discreetly. He goes alone, dismissing his attendants, and hides himself in a dark corner of the potter's dwelling.

As dusk falls, Bhima and Arjuna return from their evening round of begging alms. They bring what they have received to Yudhishtira.

Kunti says kindly to Draupadi, 'Sweet child, take one portion of the alms, and having offered it to the gods, give it away to some Brahmanas. Give another portion to any other atithis, guests that have come to us to be fed.

Divide what remains in two halves. Give one half to Bhima, for this fair son of mine, who is as strong as an elephant king, this shuravirya always eats well. Divide what remains into six portions, my child, four of them for my other sons and one each for you and for me.'

Happily, Draupadi does as her mother-in-law asks, and those heroes eat the food that the princess serves them. Dhrishtadyumna watches from concealment as Madri's son Sahadeva now spreads a wide bed of kusa grass on the floor. Each brother spreads his deerskin upon the grass and they all lie down to sleep, with their heads facing south.

Kunti lies crosswise above the heads of her sons, and the princess Panchali at their feet. The lovely princess Krishnaa lies at the feet of the Pandavas even as if she is their lowly foot pillow, but she feels no shame or sorrow, and neither does a wrong thought of those Kururishabhas cross her heart.

Those shuras begin to speak softly among themselves, while Dhrishtadyumna listens avidly from his hiding place; he is intrigued and excited by what he hears, for those princes, each one capable of being a

Senapati, speak of nothing but vimanas, astras, war elephants, swords and various kinds of arrows, and of battle-axes, too. He sees how his sister lies contentedly at the feet of the five.

With dawn the potter opens his front door and the Panchala prince slips out quietly and runs to his father to report everything he has seen and heard. Drupada is dejected because he does not know that it is indeed the Pandavas that have taken his daughter.

As soon as his son comes into his presence, he cries, 'Where is my Krishnaa? Who are they that have taken her from us? Has a lowborn Sudra or a deceitful Vaisya stamped on my head and made off with my precious child? O my son, has our fragrant garland of flowers been cast into a cemetery?

Or perhaps some noble Kshatriya or a Dvija has won her? Ah, has some mean fellow set his left foot upon my crowned head and taken my Panchali? Ah, my prince, I would not grieve at all but be so full of joy if Purushottama Arjuna had married my child today! Dhrishtadyumna, are Kurusthama Vichitravirya's grandsons alive? Is it indeed Arjuna who bent the bow and brought the target down?'"

CANTO 195

VAIVAHIKA PARVA

Vaisampayana said, "Dhrishtadyumna, best among princes of the House of the Moon, says to his father, 'The youth with long reddish eyes, who wore deerskin and is as handsome as a Deva, who strung that best of bows and shot the target, was quickly thronged by festive Brahmanas who all paid him homage for what he had done. He looked like Indra of the Vajra standing among the Devas and Devarishis.

As for Krishnaa, she held onto the youth's deerskin and followed him as joyfully as a she-elephant does the lord of a herd. When the incensed Kshatriyas advanced on them, another hero rose to stand beside the archer. He tore up a big tree and rushed at the kings and princes, smashing them down all around him even as Yama does all the living.

Rajan, the Kshatriyas stopped their assault and stood still, while the two shuras, who are like the Sun and the Moon, took Krishnaa with them and left the arena. I followed them discreetly to the house of a potter in the suburbs of our city. Inside the potter's house there sat a woman who is like a flame. I am sure that she is their mother, and around her there sat three other splendid heroes, each one like an Agni.

The two shuras touched the woman's feet and bid Krishnaa do the same. They left Panchali with the lady and went out to beg for alms. Returning, they gave what they had received to Draupadi, who offered one portion of it to the gods, gave away another as daana to Brahmanas, gave part of what remained to the noble woman, and divided the rest amongst the five young men. Finally, she kept a little for herself and ate when the others had all eaten.

O Father, when they had eaten they lay down to sleep and Krishnaa lay contentedly at their feet, even like a foot pillow. They lay upon a bed of kusa grass on which they spread their deerskins.

Before falling asleep the five spoke amongst themselves in voices deep as thunderheads rumbling, and from what they spoke about they are not Sudras or Vaisyas, nor even Brahmanas. I have no doubt that they are Kshatriyas, for they spoke knowingly of things that only bulls among warriors discuss.

Father, it does seem that our hopes have not been in vain, and that what we heard about the Pandavas having escaped the fire in the house of lac is indeed true. From the manner in which the youth strung the great bow and shot the mark, and from what I heard them say to one another in the potter's house, I am certain, O King, that these are the sons of Pritha disguised as Brahmanas.'

Drupada is overjoyed and he sends his priest to the brothers to discover if they are indeed the Pandavas. Coming to the potter's house, the priest lauds them, and delivers Drupada's message.

'Exalted ones, Drupada, most munificent king, has sent me to ask who you are. He saw the feat of this youth who shot the mark, and his joy was great. Tell us to which race, clan and family you belong, and trampling the heads of your enemies, complete the joy of the Panchala king and his kin, and mine as well.

King Pandu was a dear friend of Drupada, who loved him as he did himself. Drupada always wanted to give his daughter in marriage to a son of Pandu. Flawlessly handsome Shuras, Drupada has long wanted Arjuna of the long and mighty arms to marry Panchali by winning her hand at the swayamvara.

If that is what has happened, ah, nothing could be more auspicious or fortunate.'

Delivering his message, the priest falls silent and waits for their reply. Yudhishtira says to Bhima, 'Offer the Brahmana padya and arghya; he is Drupada's Kulaguru and deserves exceptional reverence and worship.'

Bhima washes the feet of the Brahmana and offers him arghya, while the priest sits there happily, at ease.

Yudhishtira then says to him, 'The Panchala king did not give his daughter away freely, by Kshatriya custom, but by a trial of skill. Drupada should ask no questions about the race, clan or family of this hero who won the princess's hand fairly. Let us say that his every question has already been answered by the stringing of the bow and the bringing down of the target.

This brilliant shura won Krishnaa amidst the gathered Kshatriyas and brought her away. After that, let not the king of the House of Soma entertain any regrets about what happened, for they will only serve to make him unhappy and not to answer any questions that he might have.

Let it suffice to say that whatever the king wished for his beautiful princess, who bears every auspicious mark upon her person, will come to pass. No one weak or lowborn, none that is not a great master of arms could have strung that bow or shot that mark. Once done, the feat cannot be undone either, not by anyone in this world.

It does not become the king to grieve for his daughter today, indeed to grieve over what is inexorable. Fate will take its course now.'

Even as Yudhishtira speaks, another messenger arrives hotfoot from Drupada and announces, 'The banquet is ready!'"

CANTO 196

VAIVAHIKA PARVA CONTINUED

Vaisampayana continued, "The messenger says, 'King Drupada has prepared a grand feast for the bridegroom and his party. Finish your nitya karma, your daily rituals, and come quickly. The Princess Krishnaa's wedding will be solemnised there. Do not delay. Look, Drupada sends these chariots adorned with golden lotuses and drawn by the noblest steeds for you. Ride in them to the palace of the king of the Panchalas.'

Soon, those Kuru bulls send Drupada's Brahmana back. They help Kunti and Draupadi into one of the gleaming chariots and, climbing into the others themselves, drive to the palace.

Meanwhile, O Bharata, his priest brings back Yudhishtira's message to Drupada and that king prepares a subtle test of sorts to find out to which varna the five young men belong. He has fruit and sanctified garlands set out; he fetches shining coats of armour and war-shields, the keenest swords, fine horses and chariots, the best bows and arrows, and rare lances, battle-axes and spears worked with gold; he has carpets on view, fine bedsteads and other expensive furnishings and artefacts; and he also puts on show cattle, seeds for sowing and some farming implements.

Arriving at Drupada's palace, Kunti and her sons enter the king's inner chambers. Joyfully the women of the palace welcome her, with honour and worship. Rajan, Drupada, his ministers, his sons, his friends and attendants all look at the Narapumgavas, the sons of Pandu, each one with the gait of a lion, wearing deerskin, their eyes like those of great bulls, their shoulders wide, their arms long and powerful, hanging at their side like great and sinewy snakes, and the Panchalas are delighted.

They see how those shuras sit without hesitation and indeed with comfortable familiarity, upon the fine chairs to which they are shown, with silken footstools, in order of their ages at the king's high table. When they sit, liveried servants, male and female, bring fare of kings to them, wine in

crystal decanters and rare delicacies steaming on silver and golden platters. They eat and drink with relish and discerning appreciation: the wine and every kind of meat as well, again with easy familiarity.

When they have dined, those young men look with keen interest at the weapons and the other warrior's things that Drupada has shrewdly put on display, ignoring everything else which might have attracted a Brahmana or a Vaisya. Drupada and Dhrishtadyumna see all this, as do their ministers, and they are certain that the young men, those sons of Kunti, are Kshatriya princes. The Panchalas' joy swells."

CANTO 197

VAIVAHIKA PARVA CONTINUED

Vaisampayana said, "A beaming Drupada now speaks to Yudhishtira, in the form used to address a Brahmana.

'Should we know you to be Kshatriyas, Brahmanas, or as Devas who have disguised yourselves as Brahmanas to range over the Earth, and have come here to win our Krishnaa's hand? We are full of uncertainty and beg you to tell us the truth! How happy you will make us by dispelling our doubts.

Bane of your enemies, has fate been kind to us? Tell us the truth gladly, for the truth is better suited to Kshatriyas than sacrifices or the dedication of sacred tanks. Do not hide the truth from us any longer, O you who are as handsome as a Deva, O Parantapa. I must make arrangements for my child's wedding in accordance with the varna to which you belong.'

Yudhishtira replies, smiling, 'O King, let every anxiety leave your heart, and let it fill with joy. For your heart's fondest desire has come true. My lord, we are Kshatriyas, we are the sons of Pandu.

I am Yudhishtira, the eldest son of Kunti, and these are Bhimasena and Arjuna, who took your daughter from the swayamvara from amidst the gathering of kings. The twins and Kunti are with Krishnaa. Narapumgava, we are Kshatriyas, so banish the sorrow from your heart. O King, like a lotus, your daughter has only been moved from one lake to another. Rajan, you are our revered elder, our superior and our main sanctuary. I have told you the truth, the whole truth.'

Drupada is rapturous; his eyes shine and for some moments he is speechless for delight. Controlling himself with some effort, he finally asks Yudhishtira how they had escaped from Varanavrata. Yudhishitira describes their escape from the burning house of lac in detail. When Kunti's son finishes, Drupada has stern censure for Dhritarashtra, and he has warm

reassurance to offer Yudhishtira. Drupada swears to restore the Pandava to his ancestral throne.

Drupada says that Kunti, the Pandavas and Krishnaa must live with him, and he shows his guests the greatest regard. The Panchala king then says to Yudhishtira, 'Mahabaho, let Arjuna marry my daughter on this auspicious day. Let us begin the wedding ceremonies.'

Yudhishtira Dharmaputra replies, 'Maharaja, I must also marry.'

Drupada says, 'Then you take my daughter's hand yourself, or let her marry any of your brothers that you choose for her.'

Yudhishtira says, 'O King, we shall all marry your daughter and she shall become the wife of all five of us, even as our mother says she should be. I am not married, neither is Bhima. Arjuna won your jewel-like daughter's hand. We have always shared every precious jewel that we have ever got; best of kings, we cannot make an exception for this the most priceless one.

Krishnaa will become the wife of us all; one after the other, each of us shall take her hand before the sacred fire.'

Drupada cries, 'O Scion of Kuru, it has been said that one man may marry many wives, but never that one woman can marry many husbands! Kaunteya, you are pure and you know the laws of dharma well. You cannot commit this sin, which mocks both common practice and the Vedas. O Kshatriya, why has your mind been darkened by this vile thought?'

Yudhishtira says, 'Rajan, dharma is subtle; we do not understand the course of fate. Let us follow the path that great men of bygone yugas did. My tongue has never spoken a lie, and my heart never turns towards a sin. My mother commands us to share Draupadi equally among ourselves, and my heart accepts it, as well.

Hence, O King, for me what I propose is consonant with dharma. Let us do this without any fear; no sin will accrue from it.'

Drupada says, 'Son of Kunti, let your mother, my son Dhrishtadyumna and you decide among yourselves what is proper. Tell me what you decide and tomorrow I will do what you say is dharma.'

O Bharata, even as Yudhishtira, Kunti and Dhrishtadyumna deliberate among themselves, Dwaipayana on his wanderings arrives in Drupada's palace."

CANTO 198

VAIVAHIKA PARVA CONTINUED

Vaisampayana said, "The Pandavas, the illustrious Panchala king and everyone else present rises and pays homage to the enlightened Rishi Vyasa. The Mahatman greets them in turn, asks after their welfare and sits on the floor upon a golden carpet. He, of measureless tejas, asks the others to sit, as well, and those best of men do so, upon their costly chairs.

In a while, Prihasta's son gently brings up the matter at hand with the Sage, regarding the marriage of his daughter Draupadi.

Drupada says, 'Muni, how can one woman become the wife of five men without sinning? Is this possible? I beg you tell me the truth about this strangest thing.'

Vyasa replies, 'Rajan, this ancient practice was discontinued since it is against both Vedic injunction and common custom. But I would like to hear what each of you thinks about it.'

Drupada speaks first, 'To my mind it is a sin because it is against both the Veda and custom. Dvijottama, I have never seen, anywhere, one woman having many husbands. The great men of ages gone by also never did such a thing. No wise man ever dares to commit a sin. I cannot countenance this in good conscience. To me it seems immoral and adharma.'

After Drupada has finished, Dhrishtadyumna speaks. 'Dvijarishabha, if an elder brother is a man of character how can he go to his younger brother's wife? The ways of dharma are always subtle, and we cannot fully fathom them. In the most obvious things, we cannot say with conviction what is dharma and what is not. Then, how can we agree to this unusual proposal with a clear conscience? O Brahmana, how can I say, "Let Draupadi become the common wife of five brothers?"'

Now Yudhishtira says, 'My tongue never speaks a lie and my heart never veers towards a sin. My heart approves of this, and it cannot be sinful. Also, I have heard in the Purana of Jatila, a woman of great virtue, of the race of

Gautama, who married seven Rishis. Another Sage's daughter, born of a tree, married the ten brothers, all named Prachetas, all of them Mahatmas and illumined by great tapasya.

Best of those that know dharma, to obey one's elders and betters is always dharma. Among all elders and betters, there is none to equal one's mother. Our mother has told us to share Draupadi whom we brought to her as alms, equally among ourselves. Most of all, Dvijottama, I consider the five of us marrying the princess to be the highest dharma.'

Kunti says, 'I agree with my virtuous Yudhishtira. O Brahmana, I am terrified if what I say to my sons should prove a lie. Must I not be saved from the sin of falsehood?'

When they have all finished, Vyasa says, 'Truly, Susheela, how will you be saved from the sin of untruth? For truth is Sanatana Dharma. O Panchala Pathe, Drupada, I will not speak of this ancient practice before all of you, but to you in private. I will tell you when this form of marriage was established and why it is ancient and eternal. But this much I will say here: Yudhishtira speaks the truth and what he says is dharma!'

The great master Krishna Dwaipayana, the illustrious Vyasa, rises, takes Drupada's hand and leads him into a private chamber. Kunti, her sons and Dhrishtadyumna wait for them to return. Alone together in the other room, Vyasa begins his profound discourse to the great king on the subject of sacred polyandry, and why it is not sinful."

CANTO 199

VAIVAHIKA PARVA CONTINUED

Vaisampayana continued, "Vyasa says to Drupada, 'In the elder days, the Devas once performed a Mahayagna in the Naimisa vana. During that sacrifice, Vivaswat's son Yama, Death, was appointed to perform the animal sacrifices that were made as offerings.

Long that yagna lasted and while it continued Yama slew the sanctified beasts, but during all that time he did not take the life of a single human. Death, O King, left humankind alone and their numbers swelled greatly on Earth; their population was enormous.

Soma, Indra, Varuna, Kubera, the Sadhyas, the Rudras, the Vasus, the Aswin twins and the other celestial ones went in alarm to Brahma Prajapati, Creator of the universe.

They said to the Lord of Creation, "The race of Manavas has increased frighteningly on Earth, and we have come to you for protection."

The Pitamaha said, "You have nothing to fear from the humans. You are all immortal, while they are not."

The Devas said, "The mortals have become immortal; there is no difference anymore between us and them. We are unhappy; we do not like them to be equal to us. Make some distinction between the races of Swarga and Bhumi."

Brahma said, "Vivaswat's son is absorbed in the Mahayagna and that is why mortal men have stopped dying. But when Yama's part in the great sacrifice is over, men will die again. Infused with the power of all of you, he will sweep away millions of Manavas, weakened by time and unduly long lives."

Reassured by what the First-born God said, the Devas returned to the Naimisa vana, where the yagna was underway. Sitting beside the Bhagirathi, they suddenly saw a great many golden lotuses being borne upon the river, and were wonderstruck. Indra wanted to discover from

where the golden blooms had come and he traced the river back to her source, from where the Ganga springs.

He saw there a woman as splendid as fire, bathing in the stream and all the while she wept. As her tears fell into the water they turned into golden lotuses. The Vajradhari went up to the woman and asked, "Who are you, beautiful one? Tell me, why do you cry?"

The woman replied, "O Sakra, you can only know who I am and why I am crying, if, O Devendra, you come with me. Follow me and you will know everything."

Indra followed her as she led the way. Soon, he saw a handsome youth and a young woman of great beauty sitting upon a throne and playing dice upon a peak of Himavat.

Indra, king of the Devas, said to the youth, "Intelligent boy, I am the master of the universe."

However, the young man was so absorbed in the dice that he did not respond to Indra, who grew furious and cried again, "I am lord of the universe!"

The youth was the Lord Mahadeva and only glanced at Indra and smiled to see him enraged. That momentary look froze Indra where he stood and he could not move but stood there like some stake.

When the dice game was over, Isana Siva said to the weeping woman, "Bring Sakra here. I will make sure that pride never enters his heart again."

As soon as the woman touched Indra he fell upon the ground. The glorious Lord Isana said to him, "Never be arrogant again, Sakra. You have great strength and vigour. Roll this stone away from the cavern that it covers; enter the cave and you will see some others there, all of them as brilliant as the Sun, all of them your equals."

Indra rolled away the rock and saw a great cave upon the breast of that king of mountains. Within the cave were four others exactly like him.

Seized by anxiety, Indra cried, "Shall I also become like these?"

Then the Lord Girisha glared at Indra, and said in anger, "You of a hundred yagnas, down into the cave with you! You have insulted me from your pride."

His limbs turning weak with shock, Indra trembled like the leaf of a Himalayan fig-tree at Siva's dreadful curse. His hands folded, shaking from head to foot, Indra said in a quivering voice to the God who rides the Bull,

the fierce Lord of myriad manifestations, “O Bhava, you are the Lord of the universe!”

The God of terrific tejas smiled, “Those that are vain like you never find my grace. Once, the four inside the cave were all like you. Down into the cave with you and lie there for a while. All your fates shall be the same. You will be born into the world of men, where you will face untold hardship, and with much effort and after much travail, you will kill thousands and thousands of Manavas, and by that punya, you will return to Indraloka.

Yes, you will experience and accomplish everything that I have said and much more, besides.”

Their glory lost, the four Indras in the cave said, “May we descend from on high to the world of men, where salvation is hard to gain. But let the Devas Dharma, Vayu, Maghavat and the Aswin twins become our fathers, and beget us upon our terrestrial mothers. We will fight the Manavas on Bhumi with weapons of men and the gods, and reclaim Indraloka.”

The Vajradhari said to Mahadeva, “I will create a Manava with an amsa of mine, a man of great tejas, to become the fifth of these to be born on Earth to raze the humans.”

The first four Indras were Vishwabhuk, Bhutadhaman, Sibi, Santi, and Tejaswin was the fifth Indra of yore. And Siva Pinakin, from his great mercy, granted the five Indras their wish. He also declared that the woman of exceptional beauty, she who had been weeping, who was none other than the Devi Sri herself, would become the wife in the world of all five of them.

Taking the five Indras with him, Lord Isana went to Narayana of fathomless tejas, to the infinite, uncreated, eldest, eternal One, Soul of universes without limit or count. Narayana approved of what they meant to do.

The five Indras were born into the world of men. Narayana plucked two hairs from his body, one black and the other white; he sent the two hairs down the mandalas and into the wombs of two women of the race of Yadu: Devaki and Rohini. The white hair became Balarama and the black one Krishna, who was Narayana himself.

The Indras who had been sealed in the cave upon Himavat are none other than the sons of Pandu, of extraordinary energy. Amongst them Arjuna, who is Savyasachin the perfectly ambidextrous, is the amsavatara of Sakra.

Rajan, these Pandavas are indeed those same Indras of old, and your daughter of matchless beauty, Draupadi, born to become their wife, is the Devi Sri herself. Otherwise, how could she have been born as she was, so exceptionally, rising out of the very Earth at your yagna, lustrous as the Sun or the Moon, and the fragrance of her spreading for a yojana on every side?'

Vyasa Muni pauses, then suddenly says, 'Rajan, I now give you occult vision: see for yourself who these sons of Pandu actually are. See them in their sacred and unearthly forms of old!'

Vyasa of great spiritual power gifts mystic vision to the king and Drupada sees all five Pandavas in their pristine forms. He sees them with divine bodies of light, wearing golden crowns and unworldly garlands. Each one is an Indra, irradiant as Agni or Surya, shimmering with ornaments of heaven, ever-youthful and handsome past describing, their chests wide and great and all of them some twenty feet tall at least.

Incomparable celestial raiment they wear, the most wonderfully fragrant garlands. Drupada sees them as three-eyed Sivas, or Vasus, Rudras or dazzling Adityas. The Panchala king sees Arjuna as Indra himself, in amsa, and is enthralled, as well as wonderstruck and bemused by the deep and subtle mystery of what he sees: that manifestation of the power of heaven.

Drupada then turns to look, with mystic eyes, at his daughter, most beautiful of all women in the world, and now sees her truly as splendid as the Fire or the Moon, a Goddess; his heart knows beyond doubt now that she is indeed born to be the wife of the five Indras, for her beauty, her glory, and also her renown.

When he sees that vision, Drupada touches Vyasa's feet, crying, 'Maharishi, no miracle is beyond you!'

Dwaipayana continues merrily, 'Once, in an asrama there lived a Rishi and his daughter, who was chaste, accomplished and beautiful but she has not found a husband. The young woman worshiped the Lord Siva with a stern tapasya. Pleased by her devotions, Mahadeva Sankara, the benign, appeared before her and said, "What boon do you want?"

The young woman said over and over, "Lord, give me a great and worthy husband!"

The best of Gods replied, "Susheela, you will have five excellent husbands."

She said, "Sankara, I want just one husband, Lord, who owns every virtue."

The God of gods said, "Kanye, you said five times to me, '*Lord, give me a husband*.' You shall have five wonderful husbands: not in this life but in another one, in the future."

Drupada, this daughter of yours, of unearthly beauty, is that young woman, and the flawless Krishnaa born into the race of Prihasta, is destined to become the wife of five husbands. It is the Devi Sri herself, who performed intense penance for the sake of the Pandavas, who has been born as your daughter from the fire of your Mahayagna.

Because of her own karma, the peerless Devi whom all the gods and other celestials serve, will marry five husbands; indeed, Brahma created Draupadi just for this. Now I have told you all there is to know, Raja Drupada, and now you must do as you want.'"

CANTO 200

VAIVAHIKA PARVA CONTINUED

Vaisampayana said, "Drupada says, 'Mahamuni, I knew nothing of all this when I objected to my daughter marrying all five Pandavas. Now that I know, how can I go against the will of the Gods? I will do as you say, for the knot of destiny cannot be undone.

We do not decide anything that happens in this world, and while I had once thought that my child would marry one husband, she will now marry five. Draupadi herself said five times to Mahadeva, '*Lord, give me a husband!'* Siva himself gave her the boon of marrying five husbands, and He knows the dharma or adharma of this.

As for me, I cannot sin by doing what Sankara has ordained, be it right or wrong. I am content: let the five princes marry my daughter happily, with the appropriate rituals!'

Dwaipayana, the illustrious, comes to Yudhishtira and says, 'Today is an auspicious day, O Pandava, for the Moon has entered the Pushyami nakshatra. Marry the Princess Krishnaa this very day, you first and then your brothers as well.'

When Vyasa has spoken, Drupada Yagnasena and his son Dhrishtadyumna quickly make preparations for the wedding. The king brings out numberless priceless wedding gifts. He then fetches his daughter Krishnaa, who has bathed and put on royal finery and ornaments past value, to the kalyana mantapa.

All the king's well-wishers, friends, kinsmen and relations, his ministers and countless Brahmanas and the common people of his city, besides, come to the princess' unusual wedding. They are seated according to their respective stations.

Graced by that assembly of great men, its sprawling courtyard strewn with lotuses and lilies, striking lines of warriors standing mighty around and

within, diamonds and every other precious stone sparkling upon its walls, King Drupada's palace looks like the sky with the stars shimmering in it.

Having bathed, putting on earrings, the costliest silken robes, smearing their magnificent physiques with sandalwood paste, the Kuru princes perform their daily religious rituals; then, with their priest Dhaumya, bright as agni, they enter the wedding hall, one after the other, in order of age, their hearts alight, like great bulls going into a cowpen.

Dhaumya, knower of the Veda, lights the sacred fire and, chanting the appropriate mantras, pours ghee as libation into the flames. First, he calls Yudhishtira and marries him to Draupadi. Taking each other's hands, the bride and groom walk around the fire.

When that ceremony is complete, Dhaumya takes his leave of Yudhishtira, jewel among Kshatriyas, and leaves the palace. After this, those Kuru Maharathas, richly clad and adorned, marry the Panchala princess, first among all women, one after the other, over the next four days, with Dhaumya as their priest for each wedding.

Rajan, the Devarishi Dwaipayana told me a most wonderful thing which happens to Draupadi during those five nights, each spent with a different husband—that she of the slender waist is a virgin afresh on every one!

When the five weddings are solemnised, Drupada gives those Maharathas, his sons-in-law, untold gifts and wealth. He gives them one hundred chariots with golden standards, each drawn by four horses of the noblest bloodlines, all of them with bridles of gold. He gives them a hundred elephants, all with the most auspicious marks upon their temples and faces, caparisoned richly, so they seem like a hundred mountains with golden peaks.

Drupada gives the Pandavas a hundred women to serve them, all beautiful and in the prime of their youth, all richly attired, bejewelled and wearing wildflower garlands. Yes, with Agni as the sacred witness to his gifts, the king of the House of the Moon gives those princes of unworldly splendour gold, the rarest, finest, costliest garments, and invaluable ornaments of antiquity, craftsmanship and brilliance past compare.

Having married Krishnaa, who is like another Sri, as well as incalculable wealth, the mighty Pandavas live happily, truly like five Indras, in the capital of the Panchala king."

CANTO 201

VAIVAHIKA PARVA CONTINUED

Vaisampayana said, "When the sons of Pandu have married his daughter, all anxiety and fear leaves King Drupada; why, he does not fear the Devas anymore. After the weddings, the noble women of Drupada's antahpura come to Kunti, and introducing themselves, telling her their names; one by one, they worship her by laying their heads at her feet.

Wearing resonant red silk, and the auspicious and ceremonial thread around her wrists, Krishnaa also pays reverence to her mother-in-law and stands happily before her, with folded hands.

Overwhelmed by affection, Pritha blesses Draupadi, of matchless beauty, who bears every auspicious mark upon her person, and has the sweetest nature and the noblest character.

Kunti says, 'May you be as precious to your husbands as Sachi is to Indra, Swaha to Agni, Rohini to Soma, Damayanti to Nala, Bhadra to Vasiravana, Arundhati to Vasishta, as Sri Lakshmi is to Narayana! Sweet child, may you become the mother of long-lived, heroic children, and may you have everything that will make you happy.

May fortune and prosperity always wait upon you. May your husbands perform Mahayagnas, and may you always be devoted to them. Let your days pass in welcoming and caring for guests and strangers that come to your home, holy men and the elderly, children and betters.

May you become Queen of Kurujangala in its capital, beside your husband King Yudhishitra Dharmaputra. My daughter, may you gift the whole world, subdued by your husbands of incomparable strength, to Brahmanas at an Aswamedha yagna.

Accomplished child, may the rarest gemstones on Earth, those of great virtue, come to belong to you, fortunate one, and may you be joyful for a full hundred years. Daughter-in-law, as I rejoice today to look at you

wearing the red silk of your wedding, I will rejoice again when I see you become the mother of a son!'

When the sons of Pandu are married, Krishna sends them lavish gifts of golden ornaments set with giant pearls and lapis lazuli, black gems. He sends rare and priceless robes made in many kingdoms, as well as the softest, finest blankets and skins of great value, and precious carpets and expensive bedsteads and palanquins.

Hundreds of shining vessels, chalices, goblets, and other ware he sends, all encrusted with jewels. Krishna gifts them young, accomplished and beautiful women servants, thousands of them, also from diverse and far-flung countries: all these richly attired and wearing costly ornaments. He gives them masterfully trained elephants, all from the land of Madra, countless fine horses in golden harness, and chariots, too, with fine steeds, with large teeth, yoked.

Madhava Krishna, of fathomless soul, sends them gold coins, crores and crores of them, in separate piles. Wanting to please Krishna, Yudhishtira the just accepts all his gifts joyfully."

CANTO 202

VIDURAGAMANA PARVA

Vaisampayana said, "Now their spies in Drupada's city bring news to all the Kshatriya kings and princes who had come to her swayamvara of how Draupadi has married the five Pandavas. They tell their masters that it was Arjuna, greatest of warriors and archers, who shot the target, and that he who had dashed Salya to the ground and terrified the others with the tree he pulled up, who had stood utterly fearless facing them all, was Bhimasena, razer of enemy armies, whose very touch is enough to kill his adversaries.

The kings are amazed at how the Pandavas had managed to remain so long disguised as docile Brahmanas, and wonder how they are still alive for they have all heard how Kunti and her sons had been burnt to death in the house of lac. They even think of them as having returned from the dead.

The kings of the Earth remember again Purochana's vile treachery, and say, 'A curse on Bhishma, a curse on Dhritarashtra of the race of Kuru!'

When the swayamvara is over and they hear the news that Draupadi has married the Pandavas, the kings that still remained in Drupada's city set out each to his own kingdom. When Duryodhana hears that Arjuna of the white steeds has won Panchali's hand, he falls into dark dejection. His heart heavy, he sets out with Sakuni, Asvatthama, Karna and Kripa for Hastinapura.

Flushed with the humiliation of it, he says softly, feelingly, to his brother, 'If Arjuna had not disguised himself as a Brahmana he could never have won Draupadi. No one recognised him. My lord, I fear that Fate rules supreme; all our efforts have been in vain, my brother, and the wretched Pandavas are still alive!'

Cursing Purochana for his ineptitude, they arrive in Hastinapura, utterly defeated and depressed. Now they see that the mighty Pandavas have escaped with their lives and are also bound by their marriage to the

formidable Drupada. They think of the prowess of Sikhandin and the fire-born Dhrishtadyumna and their hearts quail.

On the other hand, when Vidura hears that the Pandavas have won Draupadi and that Dhritarashtra's son has returned humiliated to Hastinapura, he is delighted. Vidura Kshattri goes to Dhritarashtra and says, 'Great fortune has come to the Kurus!'

Dhritarashtra also cries gleefully, 'Such great fortune, Vidura, such luck!'

Dhritarashtra orders fine ornaments to be wrought for Draupadi, and declares that Duryodhana and the princess must be received with unprecedented pomp and ceremony and festivity in Hastinapura.

When he pauses to draw breath in his fervour, Vidura quietly tells him that the Pandavas have won Draupadi for their bride; he tells Dhritarashtra that the sons of Pandu are alive and that they now live with great honour in the palace of Drupada. He does not fail to mention that all Drupada's powerful kinsmen and allies, every one the lord of a great army, and many other Kshatriya kings who had come to the swayamvara, have now aligned themselves with Kunti's princes.

Dhritarashtra says, 'Those children are as dear to me as they are to Pandu! No, they are dearer to me. Let me tell you why, Vidura. My heroic nephews are alive and well. They have garnered many friends and relations as allies, all these very powerful. Tell me who would not want the great Drupada and his kinsmen for an ally?'

Vidura says, 'My lord may your wisdom not change for a hundred years!' and returns to his own palace.

Then, Rajan, Duryodhana and Radheya Karna come into the presence of the blind king.

Duryodhana says, 'Lord, we can never speak freely in Vidura's presence. Now we have found you alone and shall speak our minds. We heard what you said, O King. What is this that you mean to do? Do you truly look upon the fortune of our enemies as if it was your own, that you spoke so lovingly and proudly to Vidura about the sons of Pandu?

Sinless, you do not do what you should be doing – everything in your power to undermine the Pandavas, to destroy them. O my father, we must confer and act quickly before the Pandavas devour us all, with our friends, children and kinsmen!'"

CANTO 203

VIDURAGAMANA PARVA CONTINUED

Vaisampayana said, "Dhritarashtra replies, 'I also want to do exactly as you would have me but should I betray my intention to Vidura by even a muscle twitching? That is why, my son, I praised the Pandavas and spoke affectionately of them. I would not betray what is really in my heart to Vidura, by the smallest sign.

Suyodhana, Vidura has gone, so now tell me what you think we should do, and Radheya, you also share your thoughts with me.'

Duryodhana says, 'Father, let us use subtle and cunning Brahmanas to create division between the sons of Kunti and Madri's twins. Or let us bribe Drupada, his sons, and all his ministers with vast wealth so that they abandon the cause of Kunti's son Yudhishtira.

Or let our agents persuade the Pandavas to remain in Drupada's kingdom, convincing them, individually and separately, how dangerous it would be for them to return to Hastinapura. Let the best of our spies create dissension among the brothers, by sowing the seeds of envy among them.

Better, let them incite Draupadi against her husbands; she has five of them, the task should not be difficult. Or let our secret men whisper such words that make the Pandavas displeased with Krishnaa; if they show displeasure, any of them, she will not be happy.

Best of all, let us send our finest assassins to kill just Bhima. He is the strongest of them; without him, the rest are nothing. Since we were young, they always depended on his strength to fly in our faces as they chose. If Bhima dies, they will not have the nerve to try to regain their kingdom.

My lord, Arjuna is certainly invincible in battle – as long as Bhima stands behind him! Without Bhima, Arjuna is not a fourth part of the archer that Radheya Karna is. If Bhimasena dies, the Pandavas will fear us and abandon every hope of recovering the kingdom.

Or if they do come here and prove to be docile, we will grind them underfoot. Else, we can seduce them with the most luscious women, and turn Krishnaa against them. Or let us have them brought here, and then kill them all secretly.

Father, choose whichever of these methods appears to you to be the best. Time flies, and we must strike quickly, one way or another, before their bonds with Drupada Rajarishabha grow even stronger, and their relationship with him takes deep root. Once that happens, we will not succeed.

Father, this is how I think we should deal with the sons of Pandu. You be the judge of the worth of my thoughts. And now, Karna, tell us what you think.'"

CANTO 204

VIDURAGAMANA PARVA CONTINUED

Vaisampayana continued, "Karna says, 'Duryodhana, I do not concur with your thoughts. O Perpetuator of the Kuru race, none of these methods will succeed against the Pandavas. Shuraveerya, haven't you tried such methods before and always failed to kill your enemies? That was when they lived here with you. That was when they were young and callow; and you still could not harm them.

Now they are far away; they are full-grown men. You cannot hope to bring Kunti's sons to grief with any of these subtle, underhand methods. This is my firm belief. It seems that Fate herself colludes with the Pandavas; they want to recover the kingdom of their fathers and no power in the world can hurt or stop them.

You will never succeed in dividing them against one another. How can five brothers who have married the same woman ever be divided? No agent or spy of ours can hope to turn Krishnaa against them; do not forget that she chose them for husbands when they appeared before her as indigents. Will she abandon them now when she knows who they are, now that they prosper again? Besides, women always want to have many husbands and Krishnaa has five. You can never turn her heart against them.

As for Drupada, the Panchala king is honest to a fault, and a man of dharma. There is no lust for wealth in him, or any greed. Even if you offer him the whole Kuru kingdom, he will not betray the Pandavas or turn against them. Drishtadyumna is no less than his father and has always been attached to Pandu's sons.

No, you cannot harm the Pandavas by any covert or cunning means in your power. However, Narapumgava, bull among men, we can attack them openly and kill them in battle when they are unprepared! We are stronger than the Panchala king; let us strike now when they do not expect us to. Let us strike and kill them all without mercy or scruple.

Son of Gandhari, Gandhareya, before they muster their numberless chariots and allies, and loyal clansmen, strike! Before the mighty Panchala king and his sons decide to attack us, attack them first! Before the Vrishni, Krishna, comes to Drupada's city with the Yadava host to help win back their kingdom for the Pandavas, my lord Dhritarashtra, strike! For there is nothing—wealth, every enjoyment, kingdom—that Krishna will not sacrifice for Pandu's sons.

The magnificent Bharata conquered all the Earth just by his own prowess. Indra won sovereignty over the three worlds just by his might. O King, prowess and valour are the ways of the Kshatriya; Kshtriyarishabha, might is the first virtue of a hero.

So let us immediately take our great army, with its four kinds of forces, to the Panchala kingdom, crush Drupada and drag the Pandavas back here, powerless. The Pandavas cannot be subdued by conciliation, gifts or bribes, or by cunning division. You must vanquish them in battle, and having done so, Duryodhana, rule this Earth unopposed.

I see no other means to achieve what we want.'

Dhritarashtra hears Karna out and praises him fulsomely. The king says, 'Sutaputra, you are not only a great warrior but have much wisdom, as well. Your view that we must take arms against the enemy suits you well, noble one. However, you both must consult Bhishma, Drona and Vidura, also, before deciding what must be done, which will benefit us.'

Dhritarashtra summons all those great ones and takes their counsel."

CANTO 205

VIDURAGAMANA PARVA CONTINUED

Vaisampayana said, "When Dhritarashtra asks Bhishma for his advice, the patriarch says, 'Dhritarashtra, I can never endorse a war with the sons of Pandu, for Pandu was as dear to me as you are, and Kunti's sons are as precious to me as Gandhari's. I must protect them exactly as I do your sons, Dhritarashtra.

I love the Pandavas as well as all the Kurus do; nothing should lead us into battle against them. Rather, make peace with Kunti's princes; bring them home and give them half the kingdom, for this is beyond doubt the ancestral kingdom of those best among the Kurus, as well.

Duryodhana, if you look at this kingdom as belonging to your father so do the Pandavas see it as being their father's. If Pandu's magnificent sons do not inherit this kingdom, how can you, or indeed any other scion of the race of Bharata?

If you think of yourself as having lawfully inherited this kingdom, I believe that they can also think the same, and before you. Quietly give them half the kingdom, keeping half for yourself. Narapumgava, this will be best for everyone. If you do otherwise, evil will befall each one of us, and you will cover yourself in shame and dishonour.

Duryodhana, a good name and honour are the very root of one's strength; do everything you can to maintain them. It is said that he who has lost his reputation lives in vain. Kaurava, as long as a man has fame and honour, he does not die. A man lives as long as his honour lasts, and dies when he loses his reputation.

Son of Gandhari, act in accordance with your noble birth; act as a Kuru should. Mahabaho, do as your ancestors would have done. We are fortunate that the Pandavas did not die, that Kunti still lives. We are fortunate that the wretched Purochana died himself but did not succeed in his vile attempt on their lives.

From the day that I heard Kunti's sons had died in a fire, Gandhareya, I was sick at heart and hardly able to meet or speak to anyone. Purushavyaghra, when the people heard that Kunti had perished they did not blame Purochana as much as they did you.

Now that the Pandavas have reappeared, obviously having escaped from the fire, Duryodhana, you must do away with your ignominy. And I say to you, O Scion of the Kurus, as long as Pandu's sons live, not the Vajradhari Indra himself can prevent them from regaining their rightful share in this kingdom.

The Pandavas are virtuous and united, and have been deprived of their birthright by adharma. If you want to make amends and do the right thing, seeking the welfare of everyone, yourself and your subjects, give them half of the kingdom.'"

CANTO 206

VIDURAGAMANA PARVA CONTINUED

Vaisampayana said, "When Bhishma has finished, Drona speaks. 'Dhritarashtara, Rajan, I have heard that a friend, asked for advice, should always speak truthfully, justly and in an honourable manner. My lord, I am entirely in agreement with the great Bhishma – a share of the kingdom must be given to the Pandavas. This is Sanatana Dharma.

O Bharata, send a well-spoken messenger to Drupada immediately, taking with him a treasure for the sons of Pandu. Let this man carry priceless gifts for the bride and her husbands. He must tell Drupada that you are pleased and proud that your power and glory have increased vastly after this new alliance, by marriage, with him.

O King, let your messenger tell Drupada how delighted both Duryodhana and you yourself are at what has transpired. Let him repeat this often to the Panchala king and to his son Dhrishtadyumna. He must say that the union is entirely agreeable to you and that you consider it as being fitting and a perfect and equal match.

Let your messenger repeatedly conciliate Kunti and Madri's sons. Rajan, order a bounty of the purest golden ornaments sent to Draupadi. Also, Bharatarishabha let excellent gifts be taken for all Drupada's sons. And when all these have been given and he has spoken sweetly to everyone, let your messenger propose that the Pandavas return to Hastinapura.

Once Drupada, mollified, gives them leave to return, Dushasana and Vikarna must go out with a handsome retinue to receive them. Once they enter Hastinapura, you must yourself welcome those Narapumgavas with the greatest affection. Then, Dhritarashtra, set them upon the throne of their fathers for that is what the people of the realm want.

This, O King of the House of Bharata, is how I think you should behave towards the Pandavas, who are like your own sons.'

When Drona finishes, Karna rises and says hotly, 'Dhritarashtra, you have lavished your wealth on both Bhisma and Drona! You have always thought of them as being your most trusted, closest friends and well-wishers. What could be more amusing, then, than to find them strongly urging you to act against your own interest?

It can never be wise to approve of counsel given by those whose true intentions are evil, if well concealed. In a time of adversity, no friend can either help or harm a man: each one's fortune or misfortune depends only on fate. Let him be wise or a fool, young or old, alone or with many allies – he will find joy and sorrow, alternately each in their season, regardless.

I once heard of a king of old called Ambuvicha, whose capital was Rajagriha and he was king of all the Magadha chieftains. He never attended to affairs of the state: his only exertion was breathing! His minister Mahakarni effectually ruled the kingdom, and in time became so powerful that he had scant regard for the king.

Indeed, the wretch took everything for himself – all Ambuvicha's wealth and even his queens. However, these did not satisfy Mahakarni but only inflamed his greed. Now he began to hanker after the throne. But, this he could not get.

Rajan, what else can we conclude from this other than that it was Ambuvicha's destiny to remain king though he spent his time just breathing the air? Hence, O Dhritrashtra, if Fate has willed that the Kuru kingdom will remain with you, undivided, and pass on to your son, then that is what will happen, even if the whole world becomes your enemy.

Equally, if fate has willed otherwise, whatever you do you will not keep your kingdom! Wise King, remember this when you gauge the sincerity or lack thereof of your advisors. Think carefully about which of them have spoken with evil in their hearts and which honestly, wishing your welfare.'

Drona retorts to Karna, 'As you are full of adharma, it is plain that you speak with evil intentions. You want to harm the Pandavas and that is why you dare point your finger at us. But be certain Karna, that I spoke for the good of all the Kurus. If you consider what I say to be ill intentioned or evil, let us hear what you would have us do instead.

I say to you that if the counsel that Bhishma and I have given is not heeded, it will not take long before the very race of Kuru is annihilated.'"

CANTO 207

VIDURAGAMANA PARVA CONTINUED

Vaisampayana said, "After Drona finishes, Vidura speaks. He says, 'Dhritarashtra, King, I have no doubt that what your friends say is for your good. Yet, I fear you do not like to listen to what they tell you and their wise words fall on deaf ears. What that greatest among all the Kurus, Shantanu's son Bhishma says is sagacious, excellent and will benefit you. But you do not listen to him. What Acharya Drona says is for your good, but Radha's son Karna does not seem to think so.

Yet, my lord, after deep thought I myself can think of no one who is a truer or wiser friend of yours than these two lions among men, old in years, in wisdom, and in learning, and always looking at you and at the sons of Pandu with equal eyes.

I have no doubt, O Bharata, that these two great ones are both no less than Dasaratha's son Rama or the great Gaya in their honesty and virtue. Have they ever given you evil counsel before? And you too, O King, have never done them any injury. Then why should these Purusharishabhas, who never have truck with falsehood, now advise you falsely, especially since you have not harmed them ever?

My lord, these great and wise men will never give you evil counsel. They cannot be tempted by any wealth to offer you false advice, for they are both knowers of dharma. Everything they have said, O Bharata, is for your good and in your best interest.

Be certain, my lord, that the Pandavas are as much your sons as Duryodhana and his brothers. Those that urge you to harm the sons of Pandu do not have your interest at heart. If you nurture partiality for your sons in your heart, they that seek to bring it out do you no favour.

O King, these illustrious ones, these two splendid elders, have not said a false or evil word. Yet, you do not seem to realise it. What these Narapumgavas say about the Pandavas being invincible is the simple truth.

Purushavyaghra, O tiger among men, do not deceive yourself for a moment that it is otherwise.

A blessing be upon you, my lord! Can even Maghavat vanquish Pandu's brilliant son Arjuna, who looses his arrows with both hands with equal ease and force? Can the Devas subdue Bhimasena, strong as ten thousand elephants in battle? Which man who values his life would dare face the twins, who are Yama's very sons, in war? And how can the eldest, in whom patience, mercy, forgiveness, truth and might all find their home, be overcome?

They that have Rama for their ally, Janardana Krishna for their mentor, and the dashing Satyaki for their friend have already vanquished all their enemies in battle. Drupada is their father-in-law; Drupada's sons, Dhristadyumna and the others born into Prihasta's race are their brothers-in-law: they are invincible, my lord.

Remember all this, Duryodhana, and that their right to the kingdom is before yours. Dhritarashtra, treat them justly. Already your name is tainted by Purochana's crime. Be kind and noble now to Pandu's sons and wash that stain from yourself. If you behave righteously and mercifully towards the sons of Pandu, what you do will bring great punya down upon us all, powerful blessings that will protect everyone who belongs to the race of Kuru, why, it will nurture all Kshatriya kind.

Once we fought against Drupada. If we can now make him our ally how much stronger we shall become. My lord, the Dasarhas are numerous and formidable; all of them will go where Krishna does. Also, know that where Krishna is, victory will certainly go. Dhritarashtra, only a man who has been cursed by the Gods would seek war when he can achieve his purpose and serve his best interest by conciliation.

The people have heard that the Pandavas are alive, and they rejoice and are beside themselves to see their princes again. My lord, you must do as your people want.

Duryodhana, Karna and Subala's son Sakuni are untutored in dharma; they are brash and sinful. Do not listen to them, I beg you. Virtuous as you are, O King, think back to what I said to you many years ago, that because of the terrible sins that would be committed by your son Duryodhana, the very House of Kuru and the people of this kingdom shall perish!'"

CANTO 208

VIDURAGAMANA PARVA CONTINUED

Vaisampayana said, "When they have all finished speaking, Dhritarashtra says, 'Shantanu's son, the great Bhishma, the illustrious Rishi Drona, and you, my brother Vidura, have indeed spoken truly and given me the counsel that is in my best interest.

By dharma, as Kunti's sons, the Maharathas, are the sons of Pandu and they are my sons, also. And just as my sons should inherit this kingdom, so, too, must the Pandavas. So, hurry, my brother, go and fetch Pandu's princes and their mother home; persuade them affectionately and kindly.

Bharata, also bring Krishnaa, whose beauty is not of this world, here. Ah, it is such fortune that Pritha's sons are still alive and greater fortune that the Maharathas have made Drupada's peerless daughter their wife. Surely, we have become stronger than ever before with this alliance, and it also our good fortune from which the vile Purochana died.

My resplendent Vidura, fortune has slain my grief and ended my mourning for my brother's sons.'

At Dhritarashtra's command, a joyful Vidura goes to Drupada Yagnasena and the Pandavas. Bharata, he takes a fair treasure of gold and ornaments and priceless jewels for Draupadi, the princes, and for Drupada, as well. Arriving in Drupada's palace, Vidura, master of dharma, master of court etiquette, greets the king formally, properly and with honour; and Drupada, too, receives Vidura respectfully and both ask after each other's health with every kindness.

Then Vidura sees the Pandavas and with them Krishna of Dwaraka; embracing them in joy, tears in his eyes, he asks after their welfare. The Pandavas and Vaasudeva Krishna greet Vidura, of measureless intellect, with every reverence. As for Vidura, he is overcome, O King, and repeatedly asks his nephews how they are, and says that their uncle Dhritarashtra also asks warmly about them.

Now he gives the Pandavas, Kunti and Draupadi, and Drupada and that king's sons all the priceless gifts that he has brought from Hastinapura, from Dhritarashtra and the Kauravas.

This done, the humble, soft-spoken Vidura speaks to the good King Drupada, in the presence of Kesava Krishna and the sons of Pandu. Vidura, of profound intelligence, says, 'Great King, listen to what I have to say, you, your sons and ministers, as well.

Overjoyed by this new alliance with you, my brother King Dhritarashtra repeatedly inquires after your welfare, and so do his sons and his ministers. Rajan, Bhishma the wise, son of Santanu, Drona, also of deep wisdom, the son of Bharadwaja and your dear friend, and also all the other Kurus ask after your welfare, in every particular.

The learned Drona says that he embraces you in his mind and hopes that you are well in every way. Lord of the Panchalas, let me say again that Dhritarashtra and all the Kurus consider themselves greatly fortunate and blessed by this alliance with you. Yagnasena, they are more happy than they would be upon acquiring a whole new kingdom! Now that you know all this, I beg you, allow the sons of Pandu to return to their home, the kingdom of their fathers.

Every Kuru is agog to see the princes again. These Narapumgavas have been away from Hastinapura for so long; I am sure that their mother and they must be as eager to see Hastinapura again as the people of the city are to see them. Also, all the royal Kuru ladies and the people are beside themselves to see the Panchala princess, the exquisite Krishnaa.

O King, I ask your leave for the Pandavas to return to Hastinapura with their wife. If you give your leave, I will send word back to Dhritarashtra through my swiftest messengers. Then, O Drupada, the sons of Pandu can set out with Kunti and Krishnaa.'"

CANTO 209

VIDURAGAMANA PARVA CONTINUED

Vaisampayana said, "Drupada listens carefully to what Vidura says, then he replies, 'Wise Vidura, everything is as you say and I, too, am greatly pleased by our alliance. I agree with you that it is only just that these splendid princes return to Hastinapura. However, it is not for me to force a decision upon them.

If Kunti's valiant sons Yudhishtira, Bhima and Arjuna, as well as the Purusharishabhas, the twins, wish to return to the home of their fathers, if Baladeva and Krishna, both of whom know every nuance of dharma, are of the same mind, then by all means let Pandu's sons return to Hastinapura. For, I do declare that the Purushavyaghras, Rama and Krishna, always have the best interest of the Pandavas at heart and always do their best for them.'

Now Yudhishtira says, 'O King, my brothers and I are your dependants and we will happily do what you tell us.'

Then Krishna says, 'I feel that the Pandavas should return, but we must do whatever Drupada decides, for he knows every aspect of dharma.'

Drupada says at once, 'I agree with what this greatest of all men feels. Pandu's great sons are now to me just as they are to Kunti, and I know that not Kunti's son Yudhishtira himself can decide what is good for himself and his brothers as well as this tiger among men, Kesava, can.'

Thus, with Drupada's leave, O King, the Pandavas set out with Draupadi and Kunti, with Krishna and Vidura for the city named after the elephant. On their leisurely way, they stop in many places of great beauty or sanctity, and take their pleasure as they please.

When Dhritarashtra hears that those shuras are nearing his capital, he sends the Kauravas out to receive them. O Bharata, Vikarna of the great bow he sends, as he does Chitrasena, Drona, greatest of warriors, and Kripa of the line of Gautama. Those five mighty heroes enter Hastinapura

majestically, surrounded by these and others, all of whom enhance their glory.

Indeed, the entire city is radiant with the celebrant crowds that throng its streets to see the tigerish sons of Pandu return to them, and how they rejoice. All along their slow and triumphal progress towards the palace the Pandavas hear cries of affection from the people, who truly love their great and precious princes.

Some say, 'The Purushavyaghra of dharma who looks after us as if we are his nearest kin, has returned to us!'

Others cry, 'Ah, it is as if Pandu has come home from the forest today, bringing our lost fortune back with him! For sure he comes to do us great good.'

'What good remains to be done to us when Kunti's heroic sons have returned to our city? If we have given daana, poured libations of ghee into the holy fire, if we have any punya, may the sons of Pandu remain in Hastinapura for a hundred years!'

Finally, the Pandavas arrive at the palace and prostrate at the feet of Dhritarashtra and of Bhishma. They touch the feet of everyone else present who are elders and worthy of worship. They ask, individually, after the welfare of everyone there. When all this is done, at Dhritarashtra's command, they enter the apartments that have been kept for them.

When the sons of Pandu have rested, King Dhritarashtra and Shantanu's son Bhishma summon them to the royal sabha, the ancient court of Hastinapura.

Dhritarashtra says to Yudhishtira, 'Kaunteya, listen to what I have to say, your brothers and you. I want you to go to Khandavaprastha, so that never again does any dispute arise between your cousin and yourselves. If you live there, no one can or will do you any harm. Take half of the kingdom and, protected by Arjuna as the Devas are by the Vajra, live in peace in Khandavaprastha.'

The Pandavas accept what Dhritarashtra says, and paying him homage, those bulls among men set out from Hastinapura for Khandavaprastha, which is a desolate wilderness.

Arriving in that desert, those brilliant shuras, with Krishna at their head, create a new city in the desolation, truly like another Swarga on Bhumi. Dwaipayana helps the Maharathas choose an auspicious place; he performs the sacred rituals and measures out the land for their city.

When it has been built, some say by Indra's command to Viswakarman, the divine artisan, and at Krishna asking for Indra's help, that city has a moat encircling it, which is as wide as a sea. It has outer walls that touch the sky, walls white as rainless clouds or rays of the moon. Ah, the newly made city is as wondrous as Bhogavati in Patala, where the great Nagas dwell.

Palatial mansions it has; many gates lead into it, gates as great and wide as the outspread wings of Garuda, gates that are as formidable as massed thunderheads, and as lofty as the Mandara Mountains. So great are the walls and so well stocked with myriad weapons that no enemy army could even dream of ever breaching them or making any impression on them with any astras.

Those walls and gates are armed with thick banks of arrows and other missiles, narachas like twin-tongued serpents. The turrets along the walls are bursting with mighty warriors in superb condition and training; soldiers past counting line the entire length of those city walls.

Deadly sharp hooks, satagnis that can raze a hundred enemies in a blink, and other machines of war are planted upon those walls. Great iron wheels, which can be whirled down upon the legions of any invader also deck those ramparts. Yes, truly, with all these and more is that best of cities protected.

Within the walls, the streets are wide and excellently laid, so there is never any fear of accidents or collisions along their courses. And as numerous and so magnificent are the homes and mansions of the city of the Pandavas that it truly looks like another Amaravati on Earth, and some say that is why it is named Indraprastha.

In the most choice and auspicious precinct of Indraprastha, Viswakarman creates a majestic palace for the sons of Pandu. It is filled with every kind of treasure, and is so opulent that it is like the palace of Kubera, Lord of Heaven's Treasures, himself. Ah, it is like a great mass of cloud shot through with lightning.

O King, when the city has been built, a host of Brahmanas arrives there, all of them masters of the Vedas, and begin living in Indraprastha. Vaisyas from across the length and breadth of Bharatavarsha come to Indraprastha, and thrive in trade and earn great wealth in the city of fortune. Artists, the finest and of every kind, flock to Indraprastha, and begin living there.

Around the city are many enchanting gardens, with countless fruit-and flowering-trees – amras, amaratakas, kadambas, asokas, champakas,

punnagas, nagas, kakuchas, panasas, salas, tola palms, tamalas, bakulas, ketakas with their fragrant blossom-loads. Great, gorgeous amalakas bend their branches down with the weight of their fruit; lodhras and akolas in bloom; jambus, pastalas, kunjakas, atimuktas, karaviras, parijatas, and many others all stand resplendent with flower and shining fruit, alive with birds and small creatures of every feather and species.

The green vanas ring with the cry of the excited peacock and the kokila in love. Myriad pleasure-houses, bright like mirrors, dot these woods and gardens, as do fine bowers of creepers, charming man-made hillocks, and of course crystalline pools and lakes brimful with water.

There are sparkling tanks perfumed by lotuses and lilies, jewelled with ducks, swans and chakravakas. The smaller pools are overgrown with water-plants, rare and exotic, and there are large ones, too, also of great beauty.

Rajan, the Pandavas live in that blessed, auspicious kingdom, peopled by pious men of dharma, and their joy waxes day by day.

And so it is that, because of the dharma shown them by Bhishma and also King Dhritarashtra, the sons of Pandu begin living in Khandavaprastha. With those five brothers living in it, each one equal to Indra himself, that best of cities truly resembles Bhogavati in Patala, the fabulous city of the Nagas.

O King, when he sees the Pandavas settled into Indraprastha, Krishna the magnificent takes their leave and returns with Rama to Dwaraka."

CANTO 210

RAJYA-LABHA PARVA

Janamejaya said, "O you possessed of ascetic wealth, what did those Mahatmans, my grandsires the Pandavas do when they had the kingdom of Indraprastha? How did their wife Draupadi serve and obey them all? Having one wife, Krishnaa, how is it that no dissension arose among those great Kshatriyas? O you of the wealth of asceticism, tell me in detail about how they are amongst themselves, after they marry Krishnaa."

Vaisampayana said, "Having gained their kingdom at the command of Dhritarashtra, those parantapas, the Pandavas, pass their days in great joy in Khandavaprastha, with Krishnaa. With his brothers beside him, Yudhishtira of tejas, always abiding by dharma, rules that kingdom. The sons of Pandu, endowed with wisdom, devoted to truth and virtue, and having vanquished their enemies, live there happily.

Sitting upon invaluable thrones, the Purusharishabhas discharge the duties of state. One day, as they sit together in their royal sabha, the Devarishi Narada, on his eternal wandering, comes to them. When he sees the Sage, Yudhishtira rises and offers him his own throne. When the Maharishi sits, Yudhishitra offers him arghya with his own hands, and the king formally tells Narada Muni about the state of his kingdom.

The Sage takes the offerings and is pleased. Showering his blessings on Yudhishtira, Narada asks him to sit beside him. The king sits and then sends word to the antahpura to Krishnaa, to inform her of the arrival of the illumined one.

Bathing, putting on fresh clothes, Draupadi comes reverently into the sabha where the Rishi is with the Pandavas. The chaste princess of Panchala worships the Sage's feet, and then stands before him with folded hands, her head bowed and her face veiled.

Narada blesses her many times with a variety of blessings, and then tells her that she may leave. When Krishnaa has gone, the Rishi speaks privately

to just Yudhishtira and his brothers.

Narada says, 'The princess of Panchala is the wife of all of you. You must create a law among yourselves, so that disunity never rears its head amongst you. Once, there lived two Asura brothers called Sunda and Upasunda, famed through the three worlds, and so mighty that none could kill them unless they slew each other.

They ruled the same kingdom, lived in the same house, slept on the same bed, sat on the same throne, and ate out of the same plate. Yet, they killed each other for the sake of Tilottama. So, Yudhishtira, have a care to preserve your love for one another by making a rule for yourselves, which will keep you united forever.'

Yudhishtira asks, 'Mahamuni, whose sons were the Asuras Sunda and Upasunda? How did they fall out, and how did they kill each other? Whose daughter was this Tilottama for whose love the brothers killed each other? Was she an Apsara or the daughter of some Deva? O you whose wealth is tapasya, we want, O Brahmana, to hear everything that happened in detail. Indeed, we are agog to hear this story.'"

CANTO 211

RAJYA-LABHA PARVA CONTINUED

Vaisampayana said, "To what Yudhishtira asks, Narada replies, 'Son of Pritha, listen, you and your brothers, to this olden tale; I will tell you everything exactly as it happened.

In ancient days, a mighty Daitya called Nikumbha, of untold strength and vigour, was born into the race of the great Asura Hiranyakashyipu. Sunda and Upasunda were the sons of Nikumbha, both awesomely powerful Asuras. Fierce were those brothers and their hearts evil.

They were as close as could be, sharing every resolve, striving together to achieve their common ends. They shared equally in each other's joy and woe. They were always together, and always spoke lovingly and pleasingly to each other. They were alike in every way, and truly seemed like one individual divided in two.

Slowly, they grew to manhood, and they had the same purpose – to conquer the three worlds. After being duly initiated, they went to the Vindhya Mountain and performed intense tapasya. Long they sat in penance, until, emaciated by hunger and thirst, their hair tangled in jata upon their heads and wearing valkala, treebark, they finally attained the ascetic power they wanted.

They had smeared themselves with dirt from head to foot, lived on just the air they breathed, stood on their toes, and from time to time cut off and threw pieces of their flesh into the sacred fire. Their arms were upraised, and their eyes stared unwinkingly at one spot, and long they stood thus, keeping their terrible vows unflinchingly.

While they performed tapasya, something marvellous happened – the Vindhya Mountain, at being heated by their rigours for so long, began to exude geysers of steam, from every slope and peak. The Devas watched the Asuras' great tapasya and were alarmed. They sought to obstruct the penance of the brothers with all sorts of interruptions.

Repeatedly, the gods tempted the Daityas, with the most enticing treasures and with the loveliest women. The brothers did not break their penance. The Devas now used their powers of maya, of creating illusions, on the brothers. The Asuras' sisters, mothers, wives, and other kinswomen, their hair, clothes and ornaments in disarray and askew, seemed to run towards them in terror, pursued and often struck by a Rakshasa wielding a long spear.

The women cried out to Sunda and Upasunda, "Save us! Save us!"

To no avail, for the brothers did not stir from their rigid postures of penance; and the mayic women and the Rakshasa vanished.

At last, the Pitamaha Brahma, the Lord who seeks the weal of all his creatures, appeared before the great Asuras and told them to ask for whatever boon they wanted. Now the mighty Sunda and Upasunda rose and stood with folded hands before the Grandsire of the worlds.

Together, they said to the God, "Pitamaha, if you are pleased with our tapasya and would grant us a boon, give us knowledge of all the astras and mahamayas, and power over them all. Give us enormous strength, and the power to assume any form and shape we wish. Finally, Lord, let us also be immortal."

Brahma says, "You will have all that you have asked for, but not unconditional immortality. Name any one way in which you can be slain, be it not so unlikely that you do indeed become equal to the Devas. Because you have performed your tapasya purely from desire for sovereignty I cannot grant you immortality. You did your great penance to subdue the three worlds, and for that, mighty Daityas, I cannot make you immortal."

Sunda and Upasunda said, "Then, Pitamaha, let no creature or creation of yours, mobile or unmoving, be able to kill us but just we ourselves, one the other. Let us fear no one but each other!"

Brahma said, "I grant everything that you have asked, and this last boon as well."

With that, the Pitamaha made them stop their penance and returned to Brahmaloka. With Brahma's boons, the Daitya brothers became invincible, and they returned to their home. Their friends and kinsfolk saw those matchlessly intelligent Asuras, resplendent with the boons they now had, and rejoiced.

Now Sunda and Upasunda sheared away their matted jata and wore golden crowns on their heads. Clad in priceless garments and wearing the

richest ornaments, they were incomparably handsome. Why, the Moon rose full, nightly over their city, even when it was not his season to do so.

Abandoned and joyous celebrations erupted, with great feasts, flowing wine, with singing and dancing, and lavish entertaining in every home. One could hear loud revelry, with ringing laughter and the happy clapping of hands echoing throughout the city of the Daityas. Of course, they could take any form they chose at will, and indulged in every manner of sport and gaiety, never noticing the passage of time; why, a whole year passed like a day,' says Narada Muni in Indraprastha."

CANTO 212

RAJYA-LAHBA PARVA CONTINUED

Vaisampayana said, "Narada continues, 'When that great and prolonged celebration ended, the brothers Sunda and Upasunda called a council of their greatest commanders, kinsmen and advisors, and then ordered their legions to be raised, for they wanted now to conquer the three worlds and have lordship over them.

With the assent of their friends and relatives, of the great Daitya elders, and of their ministers of state, the brothers performed the initiatory rituals of departure and sallied forth at night, when the constellation Magha was rising. They went with a teeming force of Daityas, wearing mail, armed with maces, battle-axes, lances and cudgels.

With joy in their hearts, the Daitya shuras set out with the charana bards chanting auspicious hymns that foretold their future triumphs. Ferocious and savage in battle, the brothers, who could go anywhere at will, flew straight up into the sky and arrived in Devaloka. When the Devas, who knew about all the boons that Brahma had granted them, learnt of their advent, they fled their realm and sought refuge in Brahmaloka.

The fierce and tameless Asura heroes quickly subdued the world of Indra, and vanquishing and killing myriad clans of Yakshas and Rakshasas, and indeed every creature that ranged the sky, they came away from on high. Next those Maharathas plunged down into the Patalas and quelled the Nagas of the under-worlds. Then they tamed all the races of the Ocean, and then all the Mlechcha tribes.

Now they wanted to conquer Bhumi, all the Earth. The inexorable brothers mustered their fell legions and issued this dire command:

"Brahmanas and Rajarishis, who make offerings of ghee and havis at Mahayagnas, swell the power and energy of the Devas, and their prosperity too. Those who perform these sacrifices are the enemies of the Asuras. So

let us all band together and kill them all, wipe them from the face of the Earth!"

With that savage, ringing command to their legions swarming upon the eastern shore of the Great Ocean, the Asura brothers struck out in every direction with their terminal resolve. Anywhere they saw a yagna being performed, they instantly slew those engaged in the sacrifice and the Brahmanas who sat over them. The Asura brothers slaughtered them brutally and flew on again to their next quarry and prey.

Meanwhile, their soldiers doused the sacrificial fires in the asramas of Maharishis, great men who were masters of their souls. However, the fiery curses of those Sages did not affect the Asura brothers in the least, for Brahma's boon protected them.

When the Brahmanas saw that their curses had about as much effect as arrows shot at rocks, they scattered and fled in every direction, abandoning their yagnas and their vratas. Even the greatest Rishis on Earth, perfect masters of their emotions, men absorbed in samadhi, ran in terror from the Daitya brothers, as serpents do at the approach of Vinata's son Garuda.

The Asuras overran and trampled the holy hermitages. The sacrificial urns were smashed and their sacred contents rudely scattered on the ground. The universe appeared empty, as if a Mahapralaya had come and swept away all its creatures.

Rajan, when the Rishis all made themselves scarce or invisible, the two dreadful Asuras began to assume many different forms, for they were bent upon slaughtering the Sages. They became rut-maddened bull elephants, their temples cracked from a surfeit of, and oozing, the wild juice of musth; the demon pair rooted out the holy ones from caves in which they had hidden and despatched them to the land of Yama.

At times, Sunda and Upasunda would become lions, then tigers, then they would vanish – with all these, and other means, too, the violent twain hunted the Sages and massacred them. Brahmanas and Kshatriyas were extirpated, and sacrifices and study of the Veda ceased in the world. The Earth became devoid of yagnas and every holy rite and festival.

The people were terror-stricken, and screamed and wailed; all trade ceased, no one bought or sold anything anymore. The Earth was without religious rite and ceremony, and no marriages took place. Farming went to seed and nobody tended to their cows anymore.

Strewn everywhere with skeletons and bones, Bhumi assumed a dreadful visage. No sraddhas were performed for the Pitrs; nowhere was the holy sound of Vashat to be heard: all sacred observances fell into desuetude. The Earth became a fearsome spectacle, and Surya and Chandra, the Navagrahas, the Nakshatras, the Mandalas and all those that dwelt in the heavens watched the atrocities of Sunda and Upasunda; and they grieved much.

However, having violently subdued the three worlds, the Asura brothers began living in Kurukshetra, and nowhere had they any rival,' Narada says."

CANTO 213

RAJYA-LABHA PARVA CONTINUED

"Narada continues, 'The Devarishis, the Siddhas, the Mahatmans of sthitaprajna, all watched the universal slaughter perpetrated by the Daitya brothers, and they mourned deeply. Their passions, senses and minds perfectly controlled, they went to Brahmaloka, for they were stirred by mercy for the universe.

Arriving, they saw the Pitamaha upon his throne, surrounded by the Devas, the Siddhas and Brahmarishis. Mahadeva, God of gods, was there, as were Agni, Vayu, Soma, Surya, Indra, all the Rishis that live absorbed in the dhyana of the Parabrahman: the Vaikhanasas, the Balakhilyas, the Vanaprasthas, Marichipas, Ajas, Avimudhas and other Yogins of immense tejas.

All those Rishis sat around the Pitamaha, when the Devarishis and the other visitors came sadly to complain to Brahma about the relentless savagery of Sunda and Upasunda. In gory detail, they described everything that the Asuras had done, how they had done it, and in what order. All of them implored the Creator that He must put an end to the Asuras' unholy reign of terror.

Brahma listened to everything that they said, and thought for a mere moment before deciding what he would do to destroy the Asura brothers. Summoning Viswakarman to him, the Pitamaha of absolute Brahmattva said to the divine artisan, "Create a woman who can enchant every heart."

Bowing down to Brahma, receiving that command reverently, the great artificer of the universe carefully created an Apsara. First, he gathered individually every exquisite feature of that celestial nymph. Those shone like a mass of jewels. When he had put her together with his divine art, she was the most beautiful woman in the three worlds.

There was no minute part of her, not the smallest portion, which was not so lovely that it could instantly fascinate anyone that looked upon her. She

was like Sri herself; she stole the hearts of every creature whose gaze fell on her even for a moment.

Because she had been fashioned with the highest essences of every gemstone in existence, used in minuscule measure, Brahma named her Tilottama. As soon as the Pitama breathed life into her, she bowed low to Brahma, and with folded hands, said, "Lord of all creatures, why have I been created, what task do you want me to accomplish?"

The Grandsire answered her, "Tilottama, go to the Asuras Sunda and Upasunda. O Susheela, seduce them with your peerless beauty. Apsara, then do what you must to make the brothers fall out amongst each other, whenever they look at you."

She bowed to the Pitamaha, saying, "Tathaastu! So be it."

Then she walked in pradakshina around that divine congregation. Brahma sat facing the east, as did Mahadeva also; the Devas all faced north, and the Rishis in every direction.

As Tilottama walked around the gathering of the celestial ones, only Indra and Sthanu Mahadeva remained still. Yet, Mahadeva was also so intent on watching Tilottama as she circled around the assembly of Gods and Sages, that when she was at his side, he sprouted a second radiant face on the southern side of his body, and it was like a full-blown lotus. When she was behind him, another face appeared on the western side of the Great God; when she had crossed to his left a fourth face appeared, on his northern side.

Indra grew a thousand eyes, all large and reddish, all over his body. So it is that Sthanu came to have four faces and Sakra, the slayer of Bala, a thousand eyes. As for the rest of the Devas and the Rishis, they all turned their heads to watch Tilottama's progress, as she walked around them. Apart from Brahma, they all gazed avidly at Tilottama's body, and when she set out for the city of the Asura brothers, taking the shining wealth of her beauty, all of them felt certain that their purpose was as good as achieved.

When Tilottama had left, Brahma, First Cause of the Universe, sent away the Devas and Rishis,' Narada says."

CANTO 214

RAJYA-LABHA PARVA CONTINUED

Vaisampayana said, "Narada continues, 'Meanwhile, the Daitya brothers had quelled the Earth and ruled without any rival. The tiredness of their exertions left them, and having the triloka under their sway, they felt they had nothing more to accomplish. They had brought home as spoils the greatest treasures of the Devas, Gandharvas, Yakshas, Nagas, Rakshasas and Kshatriyas and they began to live in sumptuous luxury and untold pleasure.

They had no fear of any enemy, and they lived in perpetual enjoyment, even as the Devas do. They gave themselves up to every kind of pleasure – indulging themselves in women, the finest perfumes, garlands, wine, rare delicacies of the table, and in every other conceivable object of desire.

In mansions, fine woods, great gardens, on hills and in forests, wherever they liked the brothers spent their time at pleasure, like the immortals. One day they went to please themselves to a tableland of the Vindhya Mountain. It was a place of rock, smooth and flat, with flowering trees growing all around. When they had indulged in everything they cared to, the brothers sat upon a fine throne, joyful and surrounded by handsome women. Music played, and the women danced for the brothers and sang countless sweet songs praising the indomitable pair.

Just then, wearing a single piece of red silk, which hid none of her charms, Tilottama arrived there, plucking wildflowers on her way. Slowly, she wended her way to where the brothers sat. The Asuras had drunk copiously, and with one look at the Apsara of unearthly beauty, were smitten.

Getting up quickly, they rushed to her: both stirred by lust, each wanted her for himself. Sunda seized her of the fair face by her right hand, and Upasunda by her left. Intoxicated with the assurance of their boons, with their strength, unhinged with all the power and wealth taken from every

quarter, and with all the wine they had drunk, maddened by all these, and most of all maddened by lust, they knit their brows and spoke angrily to each other, for the first time.

"She is my wife and your superior," growled Sunda.

"She is my wife and your sister-in-law," retorted Upasunda.

Each said to the other, "She is mine, not yours!"

Quickly anger seized them. Mad for her beauty, they forgot their deep love for each other. Losing their reason from lust, they seized up their dreadful maces. Each roared, "I was first!" and they struck each other at the identical moment, each a thunderous blow.

Those savage Asuras fell on the ground, their bodies bathed in blood; they were like two Suns fallen from the sky.

Seeing this, all the other Asuras there and the women fled trembling and shrieking, in grief and in terror, and plunged down into the Patalas. Now the taintless Brahma came to that place, with him the Devas and the Maharishis. The glorious Pitamaha acclaimed what Tilottama had done and granted her a boon.

Before she could speak, he said, "Lovely one, you will range the realm of the Adityas, and so brilliant shall you be that no one will be able to look at you for long."

With that, the Grandsire of all the living returned sovereignty of the worlds to Indra and the others, and went back to Brahmaloka. So it was that the Asura brothers, always united before, killed each other in anger over Tilottama. So Bharatottamas, out of my affection for you, I say to you that, if you wish to do something to please me, have a care to make the most meticulous arrangement amongst yourselves, so that you five never fall out over Draupadi.'

The Pandavas take counsel among themselves and then lay down an inviolable rule with regard to Draupadi, in the presence of the Devarishi of measureless tejas. The covenant they make is that if any of them intrudes upon the privacy of another brother when he is alone and intimate with Draupadi, the intruder would spend twelve years in exile in the forest, as a brahmacharin.

When the good Pandavas have established that law amongst them, the great Narada is pleased. Blessing them, he leaves their city and goes his way. Thus, O Janamejaya, Narada Muni persuades the Pandavas to create a

law among them about how they would conduct themselves with their common wife.

Indeed, this is the reason that no dispute ever arose among them over the exquisite Panchali."

CANTO 215

ARJUNA-VANAVASA PARVA

Vaisampayana said, "Having established the new code, the Pandavas continue to live in Indraprastha. By the might of their arms they bring countless kings under their sway. Krishnaa becomes the loving and obedient wife of all five sons of Pritha, those lions among men, of incomparable energy.

She is like the River Saraswati delighting in the great elephants that bathe in her – they repeatedly take their pleasure in her, and she from them. The sons of Pandu are men of exceptional dharma, and consequently, all the race of Kurus are sinless, happy and prosperous.

Then, when some time has elapsed, one day, some robbers lift the cattle of a Brahmana of that realm. As the thieves make away with his herd, the Brahmana, beside himself with anger, comes to Khandavaprastha and begins to berate the Pandavas in stricken tones.

The Brahmana cries, 'Pandavas, in your very kingdom, my kine are even now being lifted by vile brigands. Give chase to them. Alas, wretched crows are going to eat the sacrificial ghee of a peaceful Brahmana. The Rishis have said that a king who takes a sixth part of the produce of his kingdom but does not protect his subjects is the greatest sinner in the world. A Brahmana's wealth is being stolen by thieves. Dharma itself is being injured. Ah, take my hand and help me, Pandavas, for I am plunged in grief!'

Kunti's son Arjuna hears the Brahmana sobbing bitterly and railing. At once, he reassures the man, 'Do not fear.'

However, at that time, Yudhishtira Dharmaputra is alone with Krishnaa in the chamber in which the Pandavas keep their weapons. So, though the Brahmana continues to wail and to beg him, Arjuna cannot go with him for he cannot intrude upon his brother's privacy.

The Brahmana sobs on, and moved to pity, Arjuna decides that he must wipe the innocent man's tears. He thinks, 'The Brahmana has come to our gates and weeps without let. If I do not help him, my apathy will bring sin upon the king. Our adharma will be spoken of throughout the kingdom and we will all find great sin for ourselves.

Yet, if I enter the room I will certainly insult my brother; also, I will have to serve a twelve years' exile in the wilderness. But now, I must not let that stop me from helping the Brahmana, not if I have to go into the jungle and die there. Dharma is higher than the body and it lives on after the body dies.'

Arriving at this resolve, Arjuna Dhananjaya enters the private chamber and speaks softly to Yudhishtira. He emerges with his bow and quiver, and says cheerfully to the Brahmana, 'Let us hurry, Brahmana, so the thieves do not escape. I will come with you and restore your herd to you.'

Armed with his bow, which the perfectly ambidextrous Arjuna uses with either hand with equal skill, wearing mail and riding his war-chariot that flies his standard, Arjuna gives chase to the cattle thieves. His arrows fly at them in a storm, and they instantly abandon the cattle and flee for their lives through the forest.

Arjuna brings the herd to the Brahmana, now beside himself with gratitude, and having won great fame, the Pandava returns to his city. He pays homage to all the elders there, is applauded by everyone present, and finally comes before Yudhishtira.

Arjuna says to his elder brother, 'My lord, allow me to keep the vow that I swore. I saw you alone with Draupadi and I have broken the law we made for ourselves. I must go into exile in the jungle, for that is the covenant we swore.'

Suddenly hearing this, Yudhishtira is stricken and cries agitatedly, 'Why?'

He falls quiet for a while, then says sadly to Arjuna of the curly hair, who never swerves even by a hair's width from his vows, 'Anagha, sinless, if you consider me an authority worthy of your respect, then listen to what I have to say. Shura, I know why you came into my chamber and thereby did what you think of as being distasteful to me. But you did not displease me in the least.

A younger brother may always, without fault, go into the room where his older brother is with his wife. It is only the elder brother who causes

offence by entering a room where the younger brother is alone with his wife. Mahabaho, so you must not think of going into exile. Do as I say, your dharma has not suffered in the least. You have not disrespected me at all.'

Arjuna replies, 'I have heard, even from you, one should not split hairs in discharging dharma. Truth is my weapon.'

Then, with Yudhishtira's leave, Arjuna prepares to go into exile in the forest, for twelve years."

CANTO 216

ARJUNA-VANAVASA PARVA CONTINUED

Vaisampayana said, "When Arjuna Mahabaho, who spread the renown of the race of Kuru throughout the world, sets out, Brahmanas who know the Vedas and the Vedangas, and are devoted to contemplating the Parabrahman, follow that great hero. Skilled musicians, many pious Devabhakta ascetics, masterly Pauranikas, and other narrators of sacred lore, all Brahmacharins, Vanaprasthas, other Brahmanas who told celestial Itihasas in mellifluous voices, and many other devotees, too, gifted bards from different varnas, go with Arjuna, and he journeys like Indra being followed by the Maruts.

O Bharata, the Bharatarishabha travels through many pristine and enchanted forests, pausing beside sparkling lakes, gushing rivers, endless seas, passing through several countries and kingdoms. Finally, he arrives at the source of the Ganga and feels that he will settle there for some time.

Listen, O Janamejaya, to something wonderful that happens while Arjuna lives there. In that holy place, Kunti's son and the Brahmanas who have gone with him perform countless Agnihotras, sacrifices of the sacred fire. O Rajan, because those devout, illumined and learned Brahmanas, who never leave the path of dharma, daily worship beside the holy river, because of their lighting their sacrificial fires with mantras, after bathing, because of the oblations of ghee they pour into the fires, the flowers they offer before the flames, that entire place for yojanas around blooms and becomes lustrous in every way and full of grace.

One morning, that Pandava bull goes as usual to the Ganga to perform his ritual ablutions. When he has finished, and has offered tarpana to his dead Pitrs, he is wading out from the water, when, suddenly, the Naga princess Ulupi, moved by Kama Deva, drags Arjuna down to the bed of the river, and indeed below it.

Under the riverbed, Arjuna finds himself borne helplessly into the wondrous palace of the Naga King Kauravya. There he sees a fire of sacrifice already lit for him to worship. Arjuna performs his daily rites with deep bhakti, and seeing how calmly and fearlessly that hero offers his worship into the Fire God's manifest flames, in the alien place, Agni is pleased with Arjuna.

When he has finished worshipping the sacred fire, Kunti's son sees the daughter of the Naga king, and says to her with a smile, 'Lovely one, what is this rashness you have committed? Bashful one, to whom does this beautiful realm belong? Who are you, whose daughter?'

Ulupi replies, 'There is a Naga called Kauravya born into the line of Airavata. O Kshatriya, I am Kauravya's daughter and my name is Ulupi. Purushavyagra, I saw you bathing in the river and Kama Deva pierced me with desire which snatched away my reason. Anagha, sinless one, I am not married and Kama torments me with love for you. Scion of the Kurus, give yourself to me today, gratify my desire.'

Arjuna replies, 'Susheela, gentle one, fettered by the command of King Yudhishtira, I have sworn to be a brahmacharin for twelve years and I am not free to do as I please. But, water ranger, I am still willing to please you if at all I can. I have never told a lie in my life. Naga Kanya, tell me how I can do as you want and still not break my dharma or be guilty of lying.'

Ulupi answers him, 'O Pandava, I know why you are wandering the Earth and why your elder brother has told you to be a brahmacharin. Yes, this is the pact you made amongst yourselves, that he who goes into a room where his brother is alone with Draupadi must live in the forests as a brahmacharin for twelve years.

But your exile, Kshatriya, is only from Draupadi, and also your brahmacharya only with regard to her, and that dharma you are already discharging. By slaking my desire you will not break your dharma in the least. Besides, large eyes, it is also your dharma to assuage a woman in distress. By relieving my pang for you, what diminution will your dharma suffer?

Besides, Arjuna, even if your virtue does suffer some slight damage by satisfying my desire, you will find great punya for yourself by saving my life. Oh Partha, know me to be one that worships you, give yourself to me! My lord, the Rishis all say that a man must satisfy a woman who asks him

to. If you do not come to me, be certain that I will take my life; so, Mahabaho, earn great punya by saving it.

Purushottama, I seek sanctuary in you. Kaunteya, you always protect those that are persecuted and masterless. Look, in tears I seek your comfort. I am full of desire, and I importune you. Do what I want you to; you must give yourself to me!'

Making dharma his motive, and the Naga princess is surely most desirable, Arjuna does all that she wants. The mighty Pandava spends that night in the palace of Kauravya, and with dawn the next day, he returns with Ulupi to the sacral pool of the Ganga, from where she flows down to the plains. The chaste Ulupi bids farewell to him there and returns to her under-world.

Bharata, before she goes she blesses Arjuna with a boon that he would be invincible in water, saying, 'You will be able to prevail over all creatures of the water and all creatures that dwell both in the water and on land.'"

CANTO 217

ARJUNA-VANAVASA PARVA CONTINUED

Vaisampayana said, "The son of the Vajradhari tells the Brahmanas what has happened and then sets out for the slopes of Himavat. He first comes to the place that is called Agastyavata, then continues and arrives at Vasishta's peak, from where Kunti's son goes on to the summit of Bhrigu.

Having purified himself with many rituals there, he ceremonially gives away thousands of cows and numberless homes to those Brahmanas and the others who have accompanied him; then, he goes on to the holy asrama calls Hiranyabindu. There, also, he performs ritual ablutions, and journeying, that Pandavottama sees many sacred places of unworldly beauty and sanctity. Finally, he comes down from the mountains, O Bharata, still accompanied by the Brahmanas, and that lord of men turns east, to see the realms that lay in that direction.

The Kurusthama sees many holy tirthas, one after the other. In the Naimisa vana, he is enchanted to look upon the river Utpalini, flowing with a denseness of lotuses, the Nanda, the Aparananda, the Kausiki of wide renown, and the mighty waters of Gaya and Ganga.

He bathes ritually in all those tirthas and gifts more cows to the Brahmanas. All the sacred fords in the lands of Vanga and Kalinga Arjuna visits, bathing in them all and giving away great wealth in solemn daana. Now, O Bharata, at the gates of the kingdom of Kalinga, all the Brahmanas who had followed Pandu's son, bid him farewell and turn back.

The valiant Dhananjaya, the son of Kunti, takes his leave of them and goes on towards the Ocean, just a very few servitors and companions going with him. The mighty warrior crosses the land of the Kalingas, and journeys on, passing through many kingdoms and countries, holy tirthas, seeing great and lovely cities and towns with their superb and varied mansions and palaces and homes.

He sees Mount Mahendra adorned with Rishis, and travels leisurely on, along the sea-shore, to Manipura. Having gazed upon all the sacred waters and other shrines and naves of worship in that realm, the Mahabaho son of Pandu finally comes into the palace of Chitravahana, king of Manipura.

This king has a remarkably beautiful daughter calls Chitrangada, and wandering through Chitravahana's palace, Arjuna sees her one day and he desires her. The Pandava goes to the king and says to him, 'Give your daughter to me, Rajan, I am a great Kshatriya's son.'

The king asks, 'Whose son are you?'

Arjuna replies, 'I am Dhananjaya, the son of Pandu and Kunti.'

Taking brief pause, Chitravahana says gently and sweetly to Arjuna, 'In our race, of old there was once a king calls Prabhanjana, who had no child. He performed a tapasya to have a child. Partha, he pleased Mahadeva, Umapati, God of gods, Paramatman, Pinakin, with the intensity of his penance.

The refulgent Lord blessed him that every scion of his line would have just a single child. Because of Siva's boon, one child is born into every generation of our royal House. All my ancestors each had a son, but I have only a daughter to continue our line. However, Bharatarishabha, I always look upon this daughter of mine as my son, and I have made her a Putrika.

If you marry her, one of the sons that you beget upon her must become the heir to my throne and the one to perpetuate my race. Bharata, that son is the dower for which I will give my daughter to you. Pandava, if you agree, you can take her on this condition.'

Arjuna agrees immediately, saying, 'Tathaastu, so be it.'

Making Chitravahana's daughter his wife, Kunti's son lives in that city for three years. Finally, Chitrangada gives birth to a fine son and Arjuna embraces the child lovingly. Then, taking his leave of Chitravahana, the Pandava sets out again on his wandering."

CANTO 218

ARJUNA-VANAVASA PARVA CONTINUED

Vaisampayana said, "Now, that Bharatarishabha journeys down to the holy southern Sea, her shore bejewelled with the Rishis that dwell there. Five great and holy rivers lie strewn in that realm, but the Sages shun all five. They are called the Agastya, Saubhadra, the most sacrosanct Pauloma, the greatly auspicious Karandhama, which yields the fruit of an Aswamedha yagna to those that bathe in her waters, and finally the Bharadwaja, ah, powerful washer of sins.

The Kurusthama sees the five rivers, and also that they are deserted, avoided by the hermits who live near them. With folded hands he asks those Rishis, 'Why O Sages, do the chanters of Brahman shun these holy waters?'

The Munis reply, 'Five great crocodiles live in the rivers and they devour any of us that dares bathe in them. That is why, Kurunandana, we do not go to the rivers.'

Arjuna Mahabaho hears this and says he will go closer to see the rivers. The ascetics try to prevent him, but he walks directly up to the bank of the great river Saubhadra, and the Parantapa plunges straight into her current. Immediately a huge crocodile seizes his leg in its jaws, but Dhananjeya Kaunteya seizes the crocodile in his mighty arms and drags it ashore.

No sooner has he hauled it onto land than the great lizard vanishes and a startlingly beautiful young woman, wearing unworldly ornaments and raiment, stands there in its place. O King, she is brilliant, her skin and her form shine!

Wonder-stricken, Arjuna asks her, in some joy, 'Lovely one, who are you? Why are you the water beast? What is your terrible sin?'

The beauty replies, 'Mahabaho, I am an Apsara who once frolicked in these woods. Kshatriya, my name is Varga and I am the beloved of Kubera, Lord of Treasures. I have four other friends, and all of us are beautiful and could go wherever we wished.

One day, we five were on our way to Kubera's home, when we saw a strikingly handsome and solitary Brahmana, a tapasvin, who sat immersed in studying the Veda. All the vana in which he sat was radiant with his splendour; he illumined the forest even like a Sun.

We flew down to where he sat, for both his fervid dhyana and his wonderful beauty drew us irresistibly. We meant to distract him from his tapasya. Saurabheyi, Samichi, Vudvuda, Lata and I approached that Brahmana, O Bharata, all together. We began to smile, sing and to otherwise tempt him.

Kshatriya, he was not to be tempted; not for a moment did his heart sway towards us. Purusharishabha the only gaze he cast in our direction was one of anger.

Glaring at us, he said, "Become crocodiles and swim in these waters for a hundred years!"' says the Apsara."

CANTO 219

ARJUNA-VANAVASA PARVA CONTINUED

Vaisampayana said, "Varga continues, 'Bharatottama, we were shocked by the curse and tried to mollify that Brahmana who would not swerve from his vows. We said to him, "Arrogant of our beauty and youth, and stirred by Kama Deva, we have behaved abysmally. O Brahmana, we beg you, forgive us.

Surely, it is our very death which tempted us to try to tempt you. However, the Sages always say that women must never be killed. May your punya swell, Brahmana, do not kill us, it does not become you. O, you know dharma well, and it is a Brahmana's dharma to always be a friend to every creature. Let what the Rishis say about Brahmanas be true of you: the superior man always protects those that seek refuge in him. We seek your protection; it becomes you to forgive us."

O Kshatriya, the high-souled and virtuous Brahmana, as bright as the Sun or the Moon, grew kindly towards us. He said, "The words hundred and hundred thousand all mean eternity. However, in this case I did not use the word hundred to mean time without end.

So, you will indeed become crocodiles and seize and feed on men for a hundred human years. When those years end, a great man will come and drag you out from the water, and you will have your true forms back. I have never told the smallest lie, not even in jest, and everything that I say must come to pass.

Once the hero delivers you five, the five sacred waters will be known the world over as the Naari-tirthas, the waters of the women, and the wise and the good shall know them as being holy and purifying."

We listened to what the Brahmana said, folded our hands to him and walked around him in pradakshina. Dejectedly, we left that place, thinking, "Where will we meet the great man who will remove the curse from us?"

At that moment, O Bharata, we saw the Devarishi Narada of measureless tejas and our hearts filled with joy. Saluting him reverently, Partha, we stood before him, with flushed faces. He asked us the cause of our grief and we told him everything.

The Rishi said, "In the plains that lie alongside the southern Ocean are five realms of water, enchanting and deeply sacred. Go there, and soon, the Purushavyaghra Arjuna, Pandava Nishkalankaatma will rescue you from your sad plight."

Shura, at the Muni's words we came here, and, Anagha, sinless, you have today delivered me from the curse. But my four friends are still bound by it and live in these rivers. Kshatriya, I beg you, save them as well.'

Rajan, that Pandavottama of untold prowess calmly does as Varga asks. Rising out of the water, the four other Apsaras have their true and beautiful forms back. Having freed the Apsaras from the curse and the holy rivers from the danger of the crocodiles, Arjuna allows the nymphs to go where they please.

His heart turns once more to Chitrangada and he returns to Manipura. Arriving in the city, he sees the child he has sired on the princess seated upon the throne, the prince called Babhruvahana. Having seen Chintrangada again, O King, Arjuna sets out for the place known as Gokarna."

CANTO 220

ARJUNA-VANAVASA PARVA CONTINUED

Vaisampayana said, "Now the mighty Arjuna sees all the holy rivers, lakes and shrines on the shore of the western Sea. Vibhatsu arrives in sacred and wondrous Prabhasa, in disguise. Madhusudana Krishna, however, knows that he has come and goes to meet his friend and cousin, Kunti's son.

Meeting, they embrace fondly and ask after each other's well-being. The two great friends, who are none other than the Rishis Nara and Narayana of old, sit down together.

Krishna asks Arjuna, 'Why, Pandava, do you wander the Earth, from tirtha to tirtha, shrine to shrine?'

Arjuna tells him all that has happened, and then the incomparable Vrishni hero says softly, 'This is as it should be.'

When they have spent some time at Prabhasa, Krishna and Arjuna go to the Raivataka Mountain, to pass some days there. Before they arrive, Krishna has the mountain adorned by countless fine artisans. At his command, a goodly amount of food is laid out there.

Enjoying everything, Arjuna sits with Vasudeva to watch the actors and dancers perform. Finally, the noble Pandava dismisses them all, with every courtesy, and stretches himself on a great and marvellous bed prepared for him. Lying there, he describes his travels to Krishna, telling him all about the holy rivers, the forests, lakes and mountains that he has seen.

As he speaks, O Janamejaya, lying upon that unworldly bed, sleep steals over him. At dawn, he awakens to sweet songs, mellifluous vina naadam, and the praises and blessings of bards. When he has finished his morning ablutions and worship, the great dark Vrishni comes affectionately to him.

Riding in a golden chariot they set out for Dwaraka, capital of the Yadavas. O Janamejaya, Dwaraka is brilliantly decked out, adorned to

receive Kunti's heroic son. Eager to set eyes on Arjuna, the people pour out into the streets and highways, in thousands upon thousands.

In public squares and thoroughfares, countless women are out together with the men, in the teeming, milling crowd of Bhojas, Vrishnis and Andhakas. All the noble scions of those races welcome Arjuna reverently. He worships those that are his elders, receiving their blessings, and blesses those younger than him.

The young Yadava men receive him excitedly and warmly, and he repeatedly embraces those that are his equals in age. Slowly, they make their way to Krishna's marvellous palace, full of untold riches, rare gemstones and other indescribable treasures, replete with every object of enjoyment. Arjuna spends many days there with Krishna."

CANTO 221

SUBHADRA-HARANA PARVA

Vaisampayana said, "Best of Kings, a few days after Arjuna's arrival, a great festival begins upon the Raivataka Mountain, a festival of the Vrishnis, Andhakas and Bhojas, of all the Yadavas. During the mountain-festival, the Kshatriyas of those tribes give away untold wealth in charity, to thousands of Brahmanas.

Rajan, all around that massif stand countless magnificent mansions of wondrous beauty, all embellished with jewels, as are the artificial trees in livid and fantastical colours. The musicians strike up their lively song, the singers sing and the gifted dancers weave their lively rhythms. How glowingly handsome are the Vrishni youths, majestic and vibrantly strong, wearing fine jewellery, riding in chariots chased with gold.

Yes, the great citizens of Dwaraka turn out in hundreds of thousands, on foot, in fine chariots, with their wives and entourages. The Lord Balarama Halayudha is there roving where he pleases, inebriated with a surfeit of wine, his wife Revathi with him, and followed by numerous musicians and singers.

The awesome king of the Vrishnis, Ugrasena, is there, with his thousand wives, also followed by sweet singers.

Rukmini's son Aniruddha and Shamba are also there, both tameless in battle, also flushed with drink, wearing the costliest garments and garlands of supernatural beauty, wandering about like two Devas. Akrura, Sarana, Gada, Babhru, Nisatha, Charudeshna, Prithu, Viprithu, Satyaka, Satyaki, Bhangakara, Maharava, Hardikya, Uddhava, and countless others whose names are lost – all adorn the mountain festival on the Raivataka, each with his wives and with bands of singers.

When the festival of indescribable grandeur begins, Krishna and Arjuna range the place, arm in arm. As they roam together, gladly, they see Vasudeva's exquisite daughter Bhadra, beautifully attired and bejewelled,

surrounded by her sakhis. Arjuna takes one look at her and Kama Deva pierces his heart fairly through.

Bharata, the Purushavyaghra Krishna sees Arjuna gaze adoringly at the princess, and says with a smile, 'Ah, how can this be? That the heart of a vanaprastha, a forest-rover, is shaken by Kama? That girl is my half-sister, Partha, and Balarama Sarana's sister.

Be you blessed, her name is Bhadra and she is my father's favourite daughter. So tell me if your heart is fixed upon her, and I will speak to my father Vasudeva myself.'

Arjuna replies, 'She is Vasudeva's daughter and Vaasudeva's sister; she is so beautiful, who could resist her? Krishna, if this sister of yours, princess of the Vrishnis, becomes my wife, I will truly find fortune in all things. Tell me, Janardana, how can I make her mine? I will do anything that a man can possibly do to gain her.'

Krishna says, 'Purusharishabha, for Kshatriyas the way of swayamvara is ordained. Yet it is uncertain, chancy, Partha, since we do not know the girl's mind. For daring Kshatriyas, the Sages advocate marriage by abduction. Arjuna, carry my beautiful sister away forcibly, for who knows whom she might choose at a swayamvara.'

Having decided, Krishna and Arjuna send swift messengers to Yudhishtira in Indraprastha, telling him what they intend. Yudhishtira gives his consent immediately."

CANTO 222

SUBHADRA-HARANA PARVA CONTINUED

Vaismapayana said, "Arjuna receives news of Yudhishtira's concurrence, O Janamejaya. He goes to Krishna's father, Vasudeva, and gets his consent as well. The bull of the race of Bharata learns that Subhadra has gone to the Raivataka and rides there in Krishna's mighty golden chariot, upon which rows of little bells ring, in which every kind of weapon is stored, which is as bright as blazing fire, whose wheels rumble like thunderheads, to which the magnificent steeds Saibya and Sugriva are yoked, which ratha strikes terror in the hearts of all enemies.

Wearing kavacha, carrying his sword, his fingers sheathed in gloves of leather, Arjuna sets out as if on a hunt!

Meanwhile, Subhadra has worshipped Raivataka, prince among hills. She has worshipped the Gods and made the Brahmanas say blessings over her; she has walked around Raivataka in pradakshina and is on her way back to Dwaravati, when all on a sudden, Kunti's son, shot through by the flowery shafts of Kama, swoops upon the flawless Yadava girl, hauls her into his chariot and flashes away towards Indraprastha, that tiger among men, with the girl of sweet smiles.

When Subhadra's armed guards see what has happened, and there is nothing they can do about it, they run shouting and crying out, back to Dwaraka. Arriving in the city, and rushing into the divine sabha, the Sudharma, hysterically they describe what has happened to the court's chief official, telling of Partha's inexorable prowess.

That man sounds his golden trumpet echoingly, calling everyone to arms. From every side, the Vrishnis, Bhojas and Andhakas swarm in response to the clarion blast – those that had been eating leave their food and come, they that had been drinking fling aside their goblets and fly to answer the sound for danger.

Those Purushavyaghras, irresistible Yadava warriors, fill the grand sabha and take their places upon the thousand golden thrones within the court, its floor covered by unworldly carpets, and its walls and seats sparkling with myriad jewels, with corals that blaze like red fire. Indeed, they take their places upon those thrones, like fires ablaze themselves, just fed with fresh faggots to burn more brightly.

When they all sit in that sabha that is indeed like a court of the Devas, the chief official of the sabha relates what Arjuna has done, while those standing behind him, who bring the news, add details. Almost all of them red-eyed at that hour with drink, the haughty Vrishni heroes rise as a man in rage.

Some cry, 'Yoke our chariots!'

Others say, 'Fetch our weapons!'

Others roar, 'Get our bows and our armour!'

Some of them shout commands to their sarathies to harness their rathas, while some are so impatient that they run out to do it themselves, yoking their fine horses caparisoned in gold to their chariots. Such a din they make, while their chariots, mail and standards are being fetched.

Fair and tall as the peak of Kailasa, wearing blue robes, colourful vanamalas of wildflowers from the forest, great, proud and drunkest of all, Baladeva, the mighty Balarama says, 'Fools, what are you doing when Krishna sits silent? All of us rage and roar in vain until we know his mind. Let Janardana Mahatman tell us what he thinks we should do, and then do what he says.'

Immediately, the others all cry, as a man, 'Excellent! Excellent!' and then fall silent and sit down again in their places in the Sudharma.

Decorum restored, Balarama Parantapa says to Krishna, 'Why, Krishna, do you sit silently gazing? Achyuta, for your sake we welcomed and honoured Kunti's son, but it seems that the wretch hardly deserved our adorations. What honourable or well-born man would break a plate after having eaten from it? Even if he did wish to marry her, should he not have remembered how well we treated him, and not acted so rashly?

The Pandava has shown us and you his contempt today! He has dared outrage Subhadra: he has courted his own death. He has set his foot upon the crown of my head. Krishna, shall I bear this tamely? Shall I not resent it, even as a deadly snake does being trodden upon? Why, by myself I will

rid the Earth of all the Kauravas today! I will not tolerate what Arjuna has done.'

To the last man, every Bhoja, Vrishni and Andhaka present approves of what Baladeva says: they roar all together, as reverberantly as a battery of deep drumrolls or thunderclouds."

CANTO 223

HARANAHARANA PARVA

Vaisampayana said, "When all the Vrishni heroes repeatedly echo Balarama's angry sentiments, Krishna speaks these words of true dharma, full of profound meaning.

'Arjuna has not insulted or dishonoured our clan by what he did, rather he has honoured us. Partha knows that we Satwatas are never mercenary. The Pandava also thought the outcome of a swayamvara was uncertain. Then, who could approve of being given a bride as a gift, just as if she were some animal? And what man on Earth worth his name would sell his child?

I believe that Arjuna considered all these possibilities, saw their shortcomings, and only then decided to abduct Subhadra, as is consistent with the highest Kshatriya dharma.

This is a proper and equal match. Subhadra is a well-renowned girl, and Partha also has great fame. Is it not possible that Arjuna thought carefully of all this before abducting her?

Who would not want Arjuna, scion of the race of Bharata and Shantanu, son of Kuntibhoja's daughter, besides, for his friend and ally? Other than the three-eyed Lord Mahadeva, no one in the three worlds, including Indra and the Rudras, can vanquish Partha in battle.

His chariot has much fame, and yoked to it are my own horses. As a warrior, Partha has incomparable renown; his lightness of hand is legend. Who will defeat him?

This is my opinion, and I think that you should go happily after Arjuna and bring him back to Dwaraka with conciliation. If he defeats us in battle and returns to his city, we will have lost our honour. But in conciliation there is no disgrace.'

O King, they listen to Krishna and do as he says. Accosted with respect by the Vrishnis, Arjuna returns to Dwaraka and is formally married to

Subhadra. Adored by the sons of the House of Vrishni, steeped in every pleasure, in delight, Arjuna spends a full year in the Ocean city.

Later, he leaves with Subhadra and spends the final year of his exile in sacred Pushkarakshetra. When he has served twelve years in exile, he returns home to Khandavaprastha and first of all comes before the king, and worships his elder brother. He next reveres the Brahmanas of the court. Only then, does he go to Draupadi.

In the grip of jealousy, Draupadi flashes angrily at him, 'Why are you here, Kaunteya? Go to the Satwata princess! A second knot always loosens the first one.'

And Krishnaa sobs piteously. Dhananjaya pacifies her, repeatedly asking her to forgive him. He then goes back to where Subhadra waits outside the city, wearing red silk. Arjuna brings her into the palace dressed not as a princess but as a simple cowherdess. However, she only looks more regal and beautiful than ever in that humble attire.

Bhadra of great fame, of the big and slightly red eyes first goes to touch the feet of Kunti and have her blessing. Overwhelmed by affection, Kunti lovingly sniffs the head of the young woman of flawless features, and pronounces infinite blessings upon her.

Then Subhadra, her face like the full moon, goes to Draupadi and says straightaway, 'I am your daasi, your maid!'

Krishnaa jumps up and hugs Vaasudeva Krishna's sister to her in love, crying, 'May your husband be without an enemy!'

Delighted, Subhadra cries back, 'Tathaastu! So be it!'

From that time, O Janamejaya, those great Kshatriyas, the Pandavas, live in great happiness together, and Kunti, too, is happy.

When Krishna Parantapa, Nishkalankaatma, his eyes also pure as lotus petals, hears the Pandavottama Arjuna has returned to Indraprastha, he goes there with Balarama and other great shuras and Kshatriyas of the Vrishni and Andhaka tribes, and with his own brothers, sons and many magnificent heroes.

Krishna comes with a great army to protect him; with him, comes the most liberal and intelligent Akrura, Senapati of the Vrishni legions. Anadhrishti of mighty prowess, Uddhava of great fame and wisdom, Mahatman and Brihaspati's own sishya ride with Saurin Krishna, as do Satyaki, Salyaka, Kritavarman, Satwata, Pradyumna, Samba, Nisatha,

Sanku, Charudeshna, Jhilli of untold might, Viprithu, Sarana Mahabaho, Gada, greatest among learned men.

These and many other Vrishnis, Bhojas and Andhakas come to Indraprastha, bringing wedding gifts for Arjuna and Subhadra, past counting. When King Yudhishtira hears that Madhava has arrived, he sends the twins out to receive him. Received by Nakula and Sahadeva, the glittering Vrishni host, flying bright flags and standards, enters Khandavaprastha.

The streets have been swept, washed, and decked with garlands and a profusion of flowers. They are again sprinkled with water mixed with sandalwood paste, which renders them cool and fragrant. The scent of burning aloe fills every corner of the city, which bustles with its healthy, happy people, with fine merchants and tradesmen.

Purushottama Kesava Krishna, Mahabaho, enters Indraprastha, with Rama and many other great Vrishnis, Bhojas and Andhakas, and is worshipped by the people, and by thousands of Brahmanas. At last, Krishna arrives at the king's palace, which is like the palace of Indra himself.

Yudhishtira first welcomes Balarama, the eldest, with every ceremony. He then sniffs the top of Krishna's head and embraces him. Krishna, gratified, humbly worships Yudhishtira. He pays homage to Bhima, that great tiger among men. Kunti's son Yudhishtira now receives the other Vrishni, Bhoja and Andhaka chieftains with honour and appropriate ceremony: he reveres his elders and affectionately welcomes the rest as equals. In their turn, some of them worship him, while others greet him affectionately.

Now, Krishna of immense fame gives the clan of Arjuna, the bridegroom, lavish wealth; he gives Subhadra the gifts that her kinsfolk have sent. Krishna gives the Pandavas a thousand chariots of gold, adorned with fine rows of bells, each yoked to four pedigreed horses, and driven by the finest charioteers.

He gives them ten thousand cows from the land of Mathura, all of rich colouring and yielding copious milk. Happily, Janardana also gives a thousand mares, with golden harnesses, steeds white as moonbeams. He gives them a thousand mules, highly trained and obedient, and quick as the wind: these are white, as well, with black mane.

He of the lotus petal-like eyes gives the Pandavas a thousand young girls, skilled at drawing baths and pouring wine and at every other form of

personal service, all of them virgins yet to have their first period, each one beautifully clad and wearing a hundred bits of gold around their necks, their skins like satin.

Janardana also gives them lakhs of draft horses from the land of the Bahlikas as part of Subhadra's opulent dowry. Krishna, best of the Dasarhas, also gives Subhadra ten palanquins of gold, blazing like fire, some purified and some still ore.

Balarama Halayudha, ever fond of battle and brave deeds, gives Arjuna a thousand war elephants – tuskers with ichor flowing in three streams[9] from their great bodies for a wedding gift. Each one is as big as a mountain peak, inexorable in battle, carrying fine thrones upon their richly caparisoned backs, adorned with golden ornaments, tinkling golden bells.

It is a tide of treasures that the Yadavas give as Subhadra's dower, and the fine silks, shawls and carpets are the foam of that great wave, the war elephants its crocodiles and sharks, and the banners and flags, its floating reeds! All these flow into the wealth of the Pandava ocean, filling it to the brim, so that their enemies grieve sorely.

Yudhishtira accepts those gifts humbly and worships all the great warriors of the Vrishni and the Andhaka races. The shining heroes of the Kurus, the Vrishnis and the Andhakas spend their days together in uninterrupted revelry and enjoyment, even as good men do in heaven's delights after they die.

The Kurus and the Yadavas amuse themselves variously, at times their loud shouts of joy echoing against the sky, and the clapping of hands, too. Many days they spend together, in sport and merriment of every sort, the guests being honoured and adored by their hosts, until at last the Yadavas turn home towards Dwaravati upon the Sea.

The great Vrishni and Andhaka warriors set out with Balarama at their head. They take with them the gemstones that shine with the purest rays, given them by the Kurusthamas. O Bharata, Krishna Mahatman remains in Indraprastha with Arjuna. They range the banks of the Yamuna together in quest of deer; Krishna hunts both deer and boar with Arjuna, piercing them with arrows.

In a while, Krishna's favourite sister Subhadra gives birth to a resplendent son, even as Puloma's daughter, Sachi, queen of Devaloka, brought Jayanta forth. The child has long arms, a wide chest, and eyes as

big as a bull's. They name that little hero, that bane of his enemies to be, Abhimanyu, because he is both fearless and ferocious.

Arjuna begets the magnificent prince in the Satwata princess, even as fire from a sami twig by friction. When Abhimanyu is born, Yudhishtira gifts ten thousand cows and golden coins past counting to holy Brahmanas. From his infancy, the boy is a favourite of Krishna, Arjuna and his uncles, even as the Moon is of all Manavas!

When he is born, Krishna performs the rites of childhood for him, and Abhimanyu grows like the Moon waxing during the bright fortnight. Quickly, he masters the Vedas and the sastra shastra, the use of weapons both mundane and celestial, which has four great branches and ten smaller divisions, from his father Arjuna.

Endowed with great strength, the boy also learns how to counter astras loosed at him by others; his lightness of hand, and his fleetness of foot in every direction, forwards and backwards, sideways and all around, wheeling, are past remarkable. Abhimanyu is his father's equal in his knowledge of the Shastras and kriya-karmas.

Arjuna looks at his boy and is filled with joy. As Indra Maghavat would become joyful whenever he gazes down upon Arjuna, so does Dhananjaya become delighted when he sees Abhimanyu, who has upon his body every auspicious sign and mark, and who is invincible in battle, and can kill any adversary that comes before him.

He is broad-shouldered as a bull, great and wide is his face like a serpent's hood, and he is as proud and magnificent as a lion. He wields a great bow, and his prowess is like that of an elephant in musth. Ah, he is as handsome as the Moon when he is full; his voice is as deep as booming drums or rumbling thunderheads; why, he is his uncle, Krishna's, equal in courage and energy, in his sheer beauty and the perfection of his features.

Meanwhile, Panchali also has five sons, one by each of her husbands, and those princes are all exceptional warriors, invincible in battle, unshakable as hills. She bears Prativindhya by Yudhishtira, Sutasoma by Vrikodara, Srutakarman by Arjuna, Satanika by Nakula, and Srutasena by Sahadeva – she brings forth those five shuras even as Aditi did the Adityas.

Prescient and mystic Brahmanas say to Yudhishtira that because his son would bear the missiles of his enemies as the Vindhya Mountains do raindrops, he should be called Prativindhya.The son Draupadi bears

Bhimasena is born after Bhima performs a thousand Soma yagnas, and so he should be named Sutasoma.

Arjuna's son is born after his return from his exile, during which he performs so many legendary feats, so that prince is named Srutakarman, for his father's fame.Nakula names his son Satanika after an enlightened and great Rajarishi of yore, born in the line of Kuru.

The son that Draupadi bears by Sahadeva is born under the constellation Krittika, or Vahni Daivata, and he is named after the Senapati of the army of the Devas: the Lord Srutasena, who is more commonly known as Kartikeya.

Draupadi's five sons are all born a year apart, and they grow to be famous and devoted to one another. Rajan, Dhaumya performs all their childhood rites in accordance with the Shastras – the chudakarana, when their heads are first shaved, and the upanayana – the investiture with the sacred thread.

They are all princes of dharma, well behaved and of excellent vows; when they have studied the Vedas, they go on to learn archery and to acquire the astras, both mundane and celestial, from Arjuna. O Tiger among kings, the Pandavas see their broad-chested magnificent sons truly equal to Devaputras all turn into Maharathas, and they are filled with joy."

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[9] From their temples, ears and anus.

CANTO 224

KHANDAVA-DAHA PARVA

Vaisampayana said, "Living in Indraprastha, after having been sent there by the command of Dhritarashtra and Bhishma, the Pandavas begin to bring other kings under their sway. Their subjects live in the realm of Yudhishtira Dharmaputra as happily as a soul does in a body that bears every auspicious mark and has great punya.

Bharatarishabha, Yudhishtira lives by dharma, artha and kama, in due proportion, as if each of them is his friend dear to him as his own self. Indeed, it appears that these three purusharthas become personified on Earth, and King Yudhishtira shines among them as the fourth aim of life.

With Yudhishtira for their king, his people find a ruler who devotes himself to the regular study of the Vedas, one who constantly performs the Mahayagnas, and one who is the guardian of all the good. Through Yudhishtira's influence, all the kings of the Earth find unwavering good fortune; their hearts turn naturally in dhyana to the Parabrahman, and dharma swells in a tide everywhere, in every way.

And with his four brothers around him, and helped by and depending on them, that king shines forth as a great sacrifice does, when the four Vedas attend upon it. Countless learned Brahmanas, with Dhaumya at their head, each one like a Brihaspati, wait upon Yudhishtira, just as the Devas and other celestials do upon Brahma.

The people love Yudhishtira; their eyes and their hearts are full of him who is like a stainless full moon. They adore him not only because he is their king but for himself. On his part, he always does what is good for them, what delights them. Sweetly-spoken, intelligent and wise Yudhishtira never speaks a harsh word, nor a lie or anything hurtful or inappropriate.

That best of all kings of the line of Bharata, blessed with unflagging vitality, passes his days in joy looking after his people as well as he looks

after himself. With their dauntless prowess, his brothers bring other kingdoms under Yudhishtira's power, and they also spend their days in blemishless happiness, without an enemy to threaten their peace.

One day, Arjuna says to Krishna, 'Summer is here, Madhusudana. Let us go to the banks of the Yamuna and sport there all day and return in the evening with our companions, Janardana.'

Krishna says, 'Kaunteya, my very wish! Let us go and sport in the waters as we please, Partha, taking our friends with us.'

With Yudhishtira's leave Arjuna and Krishna set out with many friends for the banks of the river. Arriving at a certain place, sylvan with tall trees, and with many fine and lofty mansions, furnished with rare food and drink, with dazzling garlands and scented with fine perfumes, all for the pleasure of Krishna and Arjuna, a place that looks like a city in Devaloka, the companions immediately go into the lavish apartments within, shimmering with precious jewels, and out of the heat of the day.

Once inside, they begin to take their pleasure as they please, O Bharata. The women, all with full round hips, deep bosoms and large bright eyes, unsteady on their feet from the wine they have drunk, begin to cavort exactly as Krishna and Arjuna direct them to.

Some women go into the woods and frolic there, others wade directly into the river, while the rest make merry inside the mansions. Draupadi and Subhadra, exhilarated with wine, begin to give away their costly robes and ornaments to those women, some of whom burst into joyful song while others dance in abandon; others joke and laugh loudly, all the while imbibing more drink.

Soon, some of them argue and quarrel among themselves, while others speak intimately together in soft voices. Those mansions and the woods all around are full of the enchanting music of flute, lute and quiet drums; ah, it is a place of delight and fortune embodied.

Things being so, Krishna and Arjuna go off by themselves into the nearby forest to another place also full of fascination. The great souled Krishna and Arjuna, conqueror of enemy cities, sit there upon two priceless thrones; they sit talking about many things, among these, of great heroes of the past and their legends.

Suddenly, a Brahmana appears before Krishna and Arjuna, sitting there like the Aswin twins of heaven. The Brahmana is tall as a sala tree; his skin

is like molten gold; his beard is bright yellow and tinged with green; and his body great and wide in proportion to his height.

He wears jata on his head and rags upon his body, but he is as brilliant as the morning Sun. His eyes are wide and long as lotus petals and tawny; he truly blazes with splendour. Seeing this Brahmana coming towards them, Arjuna and Krishna quickly rise and stand respectfully, waiting for him to speak."

CANTO 225

KHANDAVA-DAHA PARVA CONTINUED

Vaisampayana said, "That Brahmana speaks to Arjuna, and to Krishna of the Satwatas, saying, 'You, who are so near the Khanadava vana, are the greatest Kshatriyas on Earth. I am a voracious Brahmana and I always eat a lot. O Vrishni, O Partha, I ask you to appease my raging hunger: give me enough to eat!'

Krishna and the Pandava say, 'Tell us what food you want and we will try to give it to you.'

The blazing Brahmana says, 'I do not crave ordinary food. Know that I am Agni! Give me food that I can consume. Indra constantly protects this Khandava forest, and for that reason I cannot devour it. Deep in this vana there lives the Naga Takshaka, with his brood and his followers, and he is Indra's friend.

For his sake, the Vajradhari protects the forest and all the other creatures that live in it. Ah, I long to devour the Khandava vana, but the might of Indra prevents me every time I try. Whenever I blaze forth in flames, Indra pours down torrents of rain that extinguish them. Many attempts have I made to consume this vana and always I have failed.

I cannot contain my hunger for this forest and I come as a supplicant to the both of you, who are masters of weapons. If you help me, I know that I can have the food that I want – this jungle. With your astras, keep Indra's rains from falling and prevent any creature that dwells inside the Khandava vana from escaping, when I begin to feed!' says Agni in his deep and crackling voice."

Janamejaya said, "Why did Agni want to devour the Khandava vana, full of all kinds of creatures and protected by the king of the Devas? Surely, there must have been some grave cause for him to want to do this thing. O Brahmana, tell me about it in detail. Tell me also, O Muni, how the Khandava vana was consumed of old."

Vaisampayana said, “Purushottama, I will tell you the tale of the conflagration that consumed the Khandava vana, as it has been told by the Rishis in the Purana.There was a king called Swetaki blessed with untold strength and valour, who was an equal of Indra himself. No one on Earth was his peer, in yagnas, in daana or gyana.

Swetaki performed the five Mahayagnas and many others, too, at all of which he gave bountifully to the Brahmanas present. That king’s heart, Rajan, was always turned towards sacrifices, religious rites, and charity and gifts of every kind.

King Swetaki of great intellect undertook an endless sacrifice, until the Ritviks who performed the rituals grew weak with exhaustion, their eyes sore from years of being exposed to smoke from the agnikunda, and they left that king, never wanting to participate in his yagnas anymore. However, the king never ceased asking his priests to return, which they refused to do because of their sore and painful eyes.

Those Ritviks told him to ask other priests to complete the sacrifice that they had begun, which he did. After a short interval, the king wanted to perform yet another sacrifice, now one that would last a hundred years. But no priest could he find to help him with it.

Taking his family and friends with him, that famed king went and repeatedly implored the Ritviks, bowing to them again and again, praising them with the sweetest words, and with more munificent gifts. All of them refused to undertake to perform the king’s grand yagna.

Now that Rajarishi flew into a rage. He said to those Brahmanas in their asramas, ‘Brahmanas, if I were a sinner, or if I did not revere you properly or serve you as I have done, surely I would deserve to be abandoned by all of you, without scruple. But neither am I depraved, nor do I fail to pay unfailing homage to you. Brahmanottamas, it does not become you to abandon me and to prevent me from performing the Mahayagna on which I have set my heart.

Brahmanas, I seek refuge in you! Bless me, be kindly towards me. If you do not help me, it would seem to be out of enmity, and without just cause; and I will then take my service, my homage and my gifts to some other Brahmanas, and beg them to perform my sacrifice.’

With this, the king fell silent. Parantapa, those priests knew very well that they could not sit at Swetaki’s yagna. So they pretended to be annoyed and said acerbically, ‘Best of kings, your sacrifices are incessant and

endless! By performing them for years and years we have become tired and weak: in view of this, it becomes you to spare us.

Anagha, sinless, you have lost your judgement and impatiently come to us again and again. Go to Rudra! He will help you with your yagna.'

Now King Swetaki became truly angry. He went away to the mountains of Kailasa, and sat there in tapasya. Rajan, keeping the sternest vratas, Swetaki worshipped Mahadeva Siva with fervid dhyana. For a long time, he ate only fruit and roots, at times at the twelfth hour, at others only at the sixteenth of the entire day.

For six months, King Swetaki stood in meditation, with his arms raised skywards and his eyes unblinking, like the trunk of a tree or a stone column planted in the ground. O Bharata, finally Sankara became pleased with that tiger among kings, and appeared before him.

The God spoke in a calm, solemn voice to Swetaki, 'Rajavyaghra, Parantapa, I am pleased with your tapasya. Be you blessed. Ask me now for the boon that you want, O King.'

The Rajarishi bowed low before Rudra of measureless tejas, and said, 'Most Illustrious, O you whom the three worlds worship, if you are truly pleased with me, Mahadeva, then help me perform my sacrifice yourself, O Devadeva.'

The God smiled and replied gently, 'We do not perform sacrifices ourselves, but since you have done such penance, Rajan, I will indeed help you with your yagna, but on one condition.

Rajaadhiraja, King of kings, if you pour libations into a sacred fire without pause for twelve years, with perfect devotion, being celibate all the while, then you shall have what you have asked for.'

King Swetaki did what Rudra said, and when twelve years had passed he came back to the Trisulin, to Maheswara. When Sankara, Creator of the worlds, saw the most excellent King Swetaki, he said at once, gratified, 'You have satisfied me, Rajottama, with what you have done. However, Parantapa, it is the Brahmana's dharma to perform yagnas. So, scourge of your enemies, I will not help you myself with your yagna.

On Earth, there lives a most pure and high Brahmana who is an amsa of mine. His name is Durvasa and that mighty tejaswin will help you perform your sacrifice. So, go and make all preparations.'

Swetaki heard what Rudra said and then returned to his capital, and began collecting everything he needed for his great sacrifice. When this had

been done, he went again to Rudra and said, 'Devadeva, by your grace I have gathered everything needed for the sacrifice: all my preparations are complete. Let me be installed as the Sacrificer tomorrow.'

Rudra summoned Durvasa, and said, 'Durvasa, this is Swetaki, best among kings. Best of Brahmanas, at my command, you must help the king perform his yagna.'

The Rishi Durvasa said to Rudra, 'So be it.'

The mahayagna of King Swetaki got underway, with every proper ritual ordained, each in its proper season. Profuse gifts were bestowed upon all the Brahmanas present, and when, at last, the yagna was completed, the other priests who had come there at Durvasa's behest all went away, with the Muni's leave.

All the other Sadasyas, the resplendent guests who had been installed at the yagna, also departed. Now the noble king entered his own palace, adored by Brahmanas that were masters of the Vedas, and eulogised by panegyrics and warmly congratulated by the people.

This is the story of the Rajarishi Swetaki, who, later, upon his time coming, rose into Swarga, leaving behind incomparable fame on Bhumi, and also accompanied by the Ritviks and Sadasyas who had helped him accomplish his great sacrifice.

During Swetaki's own worship, Agni drank ghee, uninterruptedly, for twelve years, the clarified butter being poured in a constant stream into his mouth for that period. Having drunk so much ghee, Agni was so full and tired that he could not drink ghee from any other hand, at any other yagna.

Agni Deva became pale and wan, lost his colour, and he did not blaze as before. From that excess of twelve years, he lost his appetite, his vitality was sapped and he became sick. When he felt ill and weak, he went to the abode of Brahma, whom everybody worships.

Approaching the great Deity upon his throne, Agni said, 'Highest, I have drunk a surfeit of ghee at Swetaki's yagna, and I suffer from that excess even now. Lord of the Universe, my splendour and my strength both wane daily, and I need your grace to regain my original nature.'

Hearing Agni Hutavaha, Brahma Pitamaha said with a smile, 'Mahatman, you drank a ceaseless stream of ghee for twelve years, and you have become ill from it. But do not despair, O Agni, you will soon have your health back and your pristine nature, for I will cure you of your sickness, the time has come.

The fearful Khandava vana, home of the Asuras, which you once consumed with flames at the behest of the Devas, is now a home to myriad creatures. When you have devoured the fat of all those, you will have your glory back. So make haste, O Agni, consume the forest and all that live in it! That will be your cure.'

Hearing the Paramatman, Agni flew towards the Khandava vana. Arriving, he erupted, blazing forth in wrath, with his friend Vayu fanning his flames gustily. Seeing the forest on fire, those that dwelt within it strove hard to quell the conflagration.

Hundreds of thousands of elephants, thundering about in fear and rage, fetched water from rivers, lakes and streams in their trunks and tried to douse the flames. Thousands of many-hooded snakes, panic-stricken, spewed water on the fire from their countless mouths. So, too, Bharatarishabha, every creature that lived in the forest, each in its way, joined in the effort, and they quickly extinguished the inferno.

Agni flared forth again, and again the denizens of the jungle quenched his flames; yet again, Hutavaha burned, and yet again they put him out: all of seven times."

CANTO 226

KHANDAVA-DAHA PARVA CONTINUED

Vaisampayana said, "Frustrated and raging, Agni Havyavahana, his ailment uncured, went bank to Brahma, and told the Pitamaha what had happened.

The refulgent God thought for a moment, then said, 'Anagha, I know how you can consume the Khandava vana even today and in Indra's very sight. The ancient Gods Nara and Narayana have incarnated in the world of men to fulfil a purpose of the Devas. On Earth they are known as Arjuna and Krishna Vasudeva.

At this moment, they are in the Khandava vana. Go to them and ask them to help you consume the forest. If they agree, you will succeed even if all the other Devas are arrayed against you. The two will surely keep the creatures of the Khandava from escaping, and even thwart Indra, if he comes to protect the ancient jungle. I assure you of this.'

Agni came speedily to Krishna and Partha. O King, I have already told you what he said to them.

Rajavyaghra, when Arjuna Vibhatsu hears that Agni wants to consume the Khandava vana, against Indra's will, he says to the blazing Deva, come as a Brahmana, 'I have countless great Devastras, enough to battle with many Vajradharins, but, Lofty One, I have no proper bow from which to loose my astras, no bow strong and powerful enough to bear the prowess with which I infuse my archery. Also, so quicksilver is my archery that I will need an inexhaustible supply of arrows.

My chariot, alas, is not mighty enough to bear the stores of shafts with which I would like to stock it. I wish for a chariot with the splendour of Surya, the thunder of whose wheels is like the roaring of stormclouds. I also wish for unearthly horses white as moonbeams, fleet as the wind.

Then, Krishna has no weapon to match his tejas, no shastra with which Madhava can kill the Nagas and Pisachas of the vana.Exalted, you must

provide us with these instruments with which we can thwart Indra when he sends his downpour to put out your flames. Pavaka, we are ready to do everything that manliness and strength can achieve, but you must give us what I have asked for,' Arjuna says to Agni."

CANTO 227

KHANDAVA-DAHA PARVA CONTINUED

Vaisampayana said, "When he hears what Arjuna says, the smoke-bannered Hutasana wants to see Varuna, who is one of the Lokapalas, who rules the element of water and dwells in the deeps. Agni turns his thought to that son of Aditi. Immediately, Varuna appears before Agni.

The Fire God reverently greets the Lord of Seas, the fourth Lokapala, and says to him, 'I want you to give me the bow and quiver and the chariot that flies the flag of Hanuman, which you got from Soma the Moon. Partha will accomplish a great task with the Gandiva, and Krishna with the Sudarshana Chakra. So give both to me today, O Varuna!'

Varuna immediately says, 'Here, I do give them to you.'

He gives Agni the wondrous jewel of a bow, of incomparable energy, the bow that no weapon can withstand, which is the powerful enhancer of great deeds and renown. It is the lord of weapons, and the scourge of all the rest. It is equal to a hundred thousand other bows and it razes enemy armies. Brightly varicoloured is the Gandiva and it is the acquirer of kingdoms. Beautiful it is to behold, bejewelled, with no flaw, weakness or mark upon it anywhere. The Devas and the Gandharvas worship the Gandiva.

Varuna also gives Arjuna two inexhaustible quivers, and a ratha, stocked with unearthly weapons, a chariot that flies a banner with a great Vanara upon it. Yoked to that chariot are horses as silvery as fleecy clouds, foaled in the realm of the Gandharvas, with golden harnesses, and as swift as the wind, why, even as the mind.

Every implement of war that ratha bears, and neither Deva nor Asura can arrest its careen. Dazzling is its sheen and tremendous the sound of its wheels. It is a delight to the heart of every creature that sets eyes upon it, for it has been made by Viswakarman, Architect of the Universe, one of the Lords of creation, after great and intense tapasya.

The chariot is as brilliant as the Sun, so that no one could gaze upon it for long. This is the very ratha, riding which Soma Deva had crushed the Danavas. Resplendent, glorious, it looks like an evening cloud reflecting the light of the setting sun. Golden and exquisite is its flagstaff, and the celestial Ape who adorns it is as fierce as a lion or a tiger. Flying high, he seems determined to burn up everything he sees.

Upon other flags on the great chariot are other large creatures, whose yells make enemy soldiers faint.

Accoutred in mail, armed with a sword, his fingers encased in leather fingerlets, Arjuna walks around that wonderful chariot in pradakshina; he bows to the Devas and then climbs up into the ratha like a righteous man does into the vimana that bears him into Swarga.

Seeing the celestial Gandiva, eldest of bows, created of old by Brahma, Arjuna feels a thrill of joy. Bowing to Agni, Arjuna the powerful picks up the awesome weapon and strings it forcibly. Anyone who hears the echoing sound of the Gandiva being strung trembles.

When he has the chariot and the bow, with the twin inexhaustible quivers, which well arrows ceaselessly, Kunti's son is glad and feels equal to helping Agni. Now Agni Pavaka gives Krishna a chakra, a fiery disc with a hole at its heart, and it would become Krishna's favourite weapon. When he has the chakra, Krishna becomes glad and feels that he, too, can help Agni.

Pavaka says to Krishna, 'With this chakra, Madhusudana, you can quell even enemies that are not human. Wielding this weapon, you will be greater than Manavas, Devas, Rakshasas, Pisachas, Daityas and Nagas, and you will surely vanquish all these in battle.Madhava, if you cast this wheel at any enemy, it will slay him and then fly back into your hands.'

Varuna Deva gives Krishna a mace known as Kaumodaki, which would shatter any Daitya; and when hurled in battle, it would roar loud as thunder.

Joyful, Arjuna and Achyuta say to Pavaka, 'Mahatman, we now have the chariot and weapons with which we can do battle against the Devas and the Asuras combined. What then of just the Vajradhari, Indra, who wants to fight for his friend the Naga Takshaka?'

Arjuna added, 'Pavaka, when Krishna takes the field, chakra in hand, there is nothing in the three worlds that he cannot consume with it. With the Gandiva and these quivers, I, too, am prepared to conquer the trilokas. My

lord, now blaze forth as you please, encircle this forest with your flames. We will help you accomplish your desire.'

When Arjuna and Krishna speak thus to him, Agni stands forth in his most incendiary form, and is ready to devour the vana. With his seven great flames he encircles the Khandava and begins to burn it, rather as he does the worlds in his apocalyptic form at the end of the yugas. Bharatarishabha, erupting in gigantic flames, which roar like thunderheads, Agni makes every creature of the jungle quail.

Quickly, O Bharata, the forest ablaze looks even like golden, resplendent Meru, king of mountains, when the rays of the Sun fall upon his sides and summits."

CANTO 228

KHANDAVA-DAHA PARVA CONTINUED

Vaisampayana said, "Those two greatest among Maharathas ride to opposite extremities of the Khandava vana and, positioning themselves at either end, commence a huge slaughter of all the creatures that dwell in the forest, on every side. Wherever either sees any creature trying to escape Agni's conflagration, they flash towards them and cut them off.

Why, the two chariots might have been just one, and the two warriors in them a single person. As the forest burns, hundred of thousands of birds and beasts, giving vent to frightening cries, dash about in every direction. Some have a limb charred, others are scalded all over, skins steamed off by the heat, some run towards the forest's hem, while others just rush blindly from place to place in panic.

There are those that clasp their mates and children, their parents and siblings, serenely and in a surfeit of love, and die thus. Some beasts leap high into the air or scramble up trees but quickly fall spinning into the blazing element below. Birds try to escape by flying but the fire catches them inescapably and they fall onto the ground, feathers and wings burnt, eyes and feet frizzled, gasping, crying out.

All around, bird and beast die, quickly consumed. The lakes and pools in that forest soon begin to boil from the torrid heat, and the fish and tortoises in them perish. The burning bodies of the creatures of the vana look as if the very flames have assumed countless bestial shapes.

Birds flash up above the flames but these Arjuna brings down with unerring archery, carving their bodies in pieces in the air, and they fall into the maw of the fire, some of them screaming. The animals of the forest struck by his shafts also cry out or roar, while dying. The clamour they raise resembles that which is heard when the Ocean was churned, in elder days.

The towering flames reach into the sky, and the celestials are alarmed. The Swargavasis, the illustrious dwellers in heaven, go in a crowd to him of the hundred great sacrifices, the thousand-eyed, their king, that scorcher of Asuras.

The heaven-dwellers say to Indra, 'Lord of the Devas, why is Agni burning the creatures below? Has the time come for the world to end?'

Indra hears what the Devas say, he also sees what Agni is doing, and he who slew Vritrasura goes forth to save the Khandava vana. Indra Vasava, King of the Devas, fills the sky with banks and banks of thunderclouds, of every sort, and then lashes down awesome torrents of rain upon the burning forest. Hundreds of thousands of thunderheads pour down rain in streams thick as flagstaffs of chariots.

The searing heat evaporates those cascades in the air before they reach the forest's roof, or the flame-tips. Now Indra Namuchihara grows furious with Agni. An even greater mass of black cloud scuds into the sky at his command, and an even more copious and fierce rain flashes down on the burning forest.

Roaring, hissing, flames and rainshowers battle on high, and filled with smoke and rent by lightning streaks, that forest is terrible, dreadful to behold."

CANTO 229

KHANDAVA-DAHA PARVA CONTINUED

Vaisampayana said, "Arjuna, son of Pandu, summons his astras and, loosing them in a torrent at Indra's downpour, holds the rain aloft, at bay. Quick as thinking, unfathomable Arjuna covers all the Khandava vana ablaze with a mantle, a cupola of arrows, as the Moon does the sky in fog, and no forest creature can penetrate that dome of arrows to escape.

It transpires that, while the forest burns, the Naga King Takshaka is not in the Khandava vana at all, for he has gone to Kurukshetra. However, his mighty son Aswasena is in that jungle. Aswasena strives to escape Agni's conflagration, but Arjuna's dazzling archery prevents him.

His mother, daughter of a Sea-Naga, is desperate to save her son. She thinks that she will do this by swallowing him. She swallows his head first, then, continues swallowing his long body. As she does this, she rises up into the air and seeks to flee the fire. But Arjuna sees her, and cuts her head off with a razor-like arrow.

Indra is watching, and he wants to save his friend, the Naga's, son. Indra blows a sudden mighty gust of wind on the forest floor, from which Arjuna faints briefly. Aswasena escapes. Arjuna wakes from his swoon in fury and begins to truncate every creature that seeks to flee the forest, into two, three and, some, into several pieces.

Arjuna, Agni and Krishna curse the serpent who has escaped with trickery: 'You will never find fame!'

Arjuna thinks of how Indra made him swoon and, growing angry, covers the sky in a cloud of arrows, seeking battle with the thousand-eyed one. The King of the Devas sees Arjuna's fury and casts down fierce weapons of his own, also covering the firmament.

Raging, roaring winds, which make the Seas tremble, blow great masses of thunderheads into the akasa, and they are heavy with rain. The

cloudbanks vomit thunder and terrifying gashes of lightning.

Arjuna looses the Vayavyastra, weapon of Wind, at those clouds; it scatters them and renders the power of Indra impotent. All the rain that the clouds bear evaporates, and the lightning that plays in them vanishes. In a moment, dust and darkness clear, and a fine, cool breeze begins to blow, while the Sun resumes his normal appearance.

Agni, who drinks ghee, becomes delighted, and dripping with the fat of the numberless creatures he has devoured, erupts in all his flames again. He assumes different flame forms and his roaring fills the very universe.

Suddenly, Eagles of the race of Garuda, richly feathered, see that Arjuna and Krishna protect Agni, and they fly down from the outer firmament, wanting to savage the two heroes with their wings like thunder, and their claws and beaks like daggers and swords.

Countless Nagas, also, spitting the most virulent venom, flash at Arjuna, who cuts them in shreds with arrows dipped in the fire of his wrath. The birds also he slaughters, and Naga and Pakshi fall into the blaze below and are consumed.

Now there comes a host of Asuras, Gandharvas, Yakshas, Rakshasas and Nagas, with terrific shouts and roars. Armed with uncanny devices that spew streams of deadly iron balls and pellets from their throats, catapults that hurl huge rocks, and fiery missiles, and propelled by their fury, these rush at Krishna and Arjuna.

They rain a storm of weapons over Arjuna, but he mocks them and strikes their heads from their necks with a dazzle of arrows. Krishna Parantapa massacres the Daityas and Danavas with his chakra. Asuras of mountainous stature and untold might Krishna's arrows pierce and his disc strikes deeply, and they are as still as little strays struck down by violent and mighty waves and stranded on a beach.

Finally, Indra, riding his white elephant, thunders at those shuras and, raising his Vajra aloft, his inexorable thunderbolt, prepares to cast it at them. The scourge of the Asuras cries to his Devas, 'These two are slain!'

Seeing the Vajra raised, all the Gods seize up their weapons. Rajan, Yama takes up his mace of death, Kubera his spiked cudgel, Varuna his legendary noose and the beautiful Varunastra. Skanda picks up his elegant and irresistible javelin and stands as motionless as Meru.

The Aswins stand with shining plant weapons in their hands. Dhatri stands with a bow and Jaya with a thick club. Tvashtri, the powerful, in

anger draws up a mountain by its roots, while Surya has a brilliant dart, and Mrityu his axe.

Aryaman stalks the forest with a dreadful spiked bludgeon, Mitra stands forth with a chakra sharp as razors. O King, Pusha, Bhaga and Savitri dash enraged at Krishna and Partha, with bows and curved blades in their hands. The Rudras, the Vasus, the mighty Maruts, the Viswedevas and the Sadhyas, all splendent with their own lustre, and many other sky-dwellers, too, all armed with various weapons, run at Krishna and Arjuna, highest among men, to strike them down.

During the battle that ensues, marvellous omens are seen all around, even like those that appear during the Pralaya, making many a creature faint in fright. But Arjuna and Krishna wait calmly, bows in hand, fearless and invincible; then they beleaguer the Deva host with astras like thunder and lightning, routing them repeatedly.

The aerial legion flees to Indra, while the Munis who watch the battle from the sky are full of wonder to see the celestial ones beaten back effortlessly by Krishna and Arjuna. Indra is also pleased to witness the prowess of those two.

He flies into the fray, lashing down a thick storm of stones over Arjuna, whose ambidextrous archery he wants to test. In a flurry of furious shafts, Arjuna shatters every stone. Perplexed, disbelieving, Indra of the hundred yagnas hurls down another gale of rocks, thicker than before. But his son pleases his father again by smashing this hail into dust, as well.

Growing angry, Indra plucks a great peak from Mandara, with its stands of lofty trees, and flings it down whistling at Arjuna, who dissects it in a thousand slivers with his lightlike, fire-tongued missiles. The riven fragments of the mountain peak look like the Sun and the Moon dislodged from their places and falling to the Earth. Those still great pieces fall with a mighty reverberation, crushing numberless creatures of the Khandava vana beneath them."

CANTO 230

KHANDAVA-DAHA PARVA CONTINUED

Vaisampayana said, "Now the creatures of the Khandava vana, the Danavas, Rakshasas, Nagas, wolves, bears, other wild predators, elephants with rent temples, rut-juice flowing from them, tigers, lions with shaggy mane, deer, buffalo in hundreds, bird of every kind, and myriad other creatures fly in every direction from the falling stones and rocks.

The forest burns, and Krishna and Arjuna stand impassive and impassable with weapons in hand. Dreadful sounds fill that blazing jungle, and the fleeing creatures stand still, trembling. Looking at the towering flames and Krishna – both waiting to devour them they scream and roar in numberless different voices. The sky shakes at that frightful sound and with the raging of Agni as if with deep and portentous thunder.

Dark Krishna, Kesava Mahabaho casts his great and fierce chakra, burning with its own energy, at the denizens of the forest. It desiccates them, and they fall in pieces, Danavas and Rakshasas, too, into Agni's maw. Mangled by Krishna's disc, Asuras are painted with blood, smeared in their fat and look like clouds of dusk.

Bharata, the dark Vrishni flares through the vana as death, despatching Pisachas, Pakshis, Nagas and every other living thing, in thousands. The wheeling chakra that he casts at them again and again, returns each time into his hands, after claiming innumerable wild lives.

While he slays the Pisachas, Nagas and Rakshasas, the face of Krishna, soul of all that is created, is grim and terrible to look upon. None among the Devas gathered there can face Krishna or Arjuna in battle. When they realise that they cannot save the Khandava vana from burning, they withdraw, and, O King, Indra of a hundred sacrifices sees the immortals retreat and is filled with rarest joy; he applauds the two heroes of the Earth.

When his gods flee the battle, an asariri, a disembodied voice, deep as the sky, speaks to Indra, 'Your friend, the Naga King Takshaka, has not been killed, for he went to Kurukshetra before the fire began. Know, O

Indra, no one can vanquish Krishna and Arjuna in battle. They are Nara Narayana, those Gods of old whose fame is still told in Swarga. You know their strength and their valour. They are invincible; no one in the three worlds can vanquish these best of all the ancient Sages. They are worthy of being worshipped by all the Devas and Asuras, by the Yakshas, the Nagas, Rakshasas and Gandharvas, by Manavas, Kinnaras and Nagas.

So, O Indra, leave this place with your celestials, for Fate has ordained that the Khandava vana will be consumed today.'

Leaving anger and envy, the Deva king returns to Devaloka; seeing him go, the other gods and their host follow. Arjuna and Krishna let out a lion's roar, which rings through the forest. They celebrate their victory over Indra and his Devas.

Having scattered the legions of heaven like clouds by the wind, the two now help Agni unhindered; countless creatures of the Khandava vana they slay with storms of arrows. Cut off by Arjuna's dazzling archery, no creature escapes the burning forest. Let alone attack him, they dare not look at him, not the strongest and fiercest among them, for fear of his inexorable barbs.

Flitting here and there in his chariot, at times he pierces a hundred creatures with a single arrow, then, shoots a single one with a hundred shafts. Dying as if felled by Yama himself, the birds, beasts and the rest fall into Agni's blazing jaws. They flee to riverbanks, to hilly zones of the forest, to burning ghats, but nowhere do they find sanctuary from the flames or from the two warriors.

Prides of lions roar in anguish. Elephant, tiger, deer and wolf scream and howl. The fish in the Ganga and the Sea hear that clamour and are afraid; Vidyadhara tribes living in the Khandava vana tremble. Mahabaho, it is true indeed that none of them could bear to even look at dark Krishna or Arjuna, so terrible are they.

A few times, bands of Rakshasas, Danavas and tribes of Nagas rush at Krishna, and he promptly despatches them with his chakra. Beheaded and truncated by the blinding disc, their huge bodies fall into the flames raging everywhere. Gratified by the streams of melting flesh, fat and boiling blood they feed on, the flames rise unimaginably high, and they burn smokelessly.

His eyes copper fire, his tongue a massive flame, his jaws agape, the hair on his head all fire, Agni Hutasana drinks what for him is that nectarine

river of animal fat; he drinks because Arjuna and Krishna help him, and he is pleased indeed, he is delighted.

Suddenly, Krishna Madhusudana sees an Asura called Mayaa fleeing the wild palace of Takshaka, in the heart of the forest. Vayu is Agni's charioteer, and assuming a Form with jata on his head, roaring like thunder, the Fire God chases the Asura, wanting to devour him. Krishna sees Mayaasura and stands with his chakra raised, ready to kill him.

With Agni behind him and Krishna before him, Mayaa calls out, 'Arjuna, fly here and save me!'

Hearing his terrified cry, Arjuna calls back, 'Fear not!'

O Bharata, Arjuna's very voice gives life and heart to the Asura. As soon as Pritha's compassionate son speaks, telling Mayaa not to fear, Krishna of the Dasarhas no longer wants to kill the Asura, who is the brother of Namuchi. Agni, also, does not burn him anymore.

With Krishna and Arjuna guarding him against Indra, Agni Mahamatim, the Fire God of immense intellect, rages, burning the Khandava vana for fifteen days. When that forest burns down, only six that dwelt in it escape with their lives: Aswasena, Mayaa Danava and four birds calls Sarngakas."

CANTO 231

KHANDAVA-DAHA PARVA CONTINUED

Janamejaya said, "Brahmana, tell me, when that forest burned, why did Agni not consume the birds called Sarngakas? You have told us how Aswasena and Mayaa Danava escaped, but not yet about the Sarngakas. I am amazed these birds escaped, O Brahmana, tell me about them."

Vaisampayana said, "Slayer of all your enemies, I will tell you why Agni did not burn those birds when the Khandava vana burned. O King, there was a Maharishi calls Mandapala, who knew all the Shastras, who was devoted to austerity and asceticism, his vows stern and inviolable, among the best of all good men. He was a brahmacharin, who drew, like Rishis of yore, his semen virile up into his body, had perfect control of himself and his senses, and dedicated himself to a life of study and dharma.

Having crossed the Sea of tapasya, O Bharata, he left his body and went up into Pitrloka, the realm of the Manes. However, there, he did not receive the fruit of his punya.

He asked the celestials who sat around Yama, King of the Dead, 'Why do the realms which I thought I had attained by my penance remain sealed to me? Have I not done enough punya so that the lofty realms become mine? Swargavasis, heaven dwellers, tell me what I must do to gain the fruit of my devotions.'

The celestials replied, 'O Brahmana, karma causes men to be born in debt. There is no doubt that men are born to perform yagnas, to study the sacred Shastras, and to beget children. The debts of karma are paid by these. You are a learned Yogi of great tapasya, but you have no children.

The higher realms are sealed for you because you are childless. So beget children, and you will inherit countless realms of untold felicity! The Vedas tell that only a son rescues his father from the hell called Put. Brahmanottama, strive to have sons.'

Mandapala listened to this and thought about how he could have the most number of children in the shortest possible time. The Rishi realised that among all creatures birds of the air are the most fecund. He took the form of a Sarngaka and mated with a female bird of that species, whose name was Jarita. He fathered four sons on her, all knowers of the Veda.

Leaving the mother and her sons in that jungle, the Khandava, while the children were yet to hatch from their eggs, the Sage went to another mate calls Lapita, with whom he now ranged through the vana. Jarita grew anxious and sad, but she did not abandon her sons, the infant Rishis still inside their eggs.

Later, as the Rishi ranged through the forest with Lapita, he saw Agni come towards the Khandava vana, to devour it. The Brahmana Mandapala knew what the Fire God intended, and for the sake of his unfledged children propitiated the blazing Deva, that Lord of the Universe, of terrific tejas.

The Sage said to Agni, 'O Agni, you are the mouth of all the worlds. You are the bearer of the sacrificial ghee. You are the purifier of every creature, latent and unseen inside each one. The wise speak of you as being One, and then again as having triune forms and natures. They make their offering to you, conceiving of you as having eight mouths.

The great Rishis affirm that you created this universe, O Devourer of the havis, and that without you the universe would cease to exist in a day. By worshipping you, Brahmanas, with their wives and children, attain to the eternal realms that they have earned by their karma and punya on Earth.

O Agni, the knowing speak of you as being like thunderclouds in the sky full of lightning. None can resist your flames, but are consumed. Splendorous One, you created this Universe. The Vedas are your word. Every creature, moving and unmoving, depends on you. Water depends on you, as does the Universe.

All offerings of ghee, every ritual offering of food to the Pitrs, are founded in you. O Deva, you are the devourer, you are the creator, and you are as wise as Brihaspati. You are the twin Aswins; you are Surya; you are Soma; you are Vayu.'

Eulogised by Mandapala, Agni became pleased with that Rishi of measureless energy.

The Deva said to him, 'What good can I do for you?'

With folded hands, Mandapala said to the conveyor of the havis, 'When you burn the Khandava vana, spare my children!'

Illustrious Agni replied, ‘Tathastu! So be it.’

So it was, O Rajan, that he did not consume the infant Sarngaka birds, when he burnt down the Khandava vana.”

CANTO 232

KHANDAVA-DAHA PARVA CONTINUED

Vaisampayana said, "When Agni blazed, licking up the Khandava, the little birds were terrified and, not seeing any escape, began to scream. Their helpless mother Jarita wept.

She cried, 'Ah, the terrible inferno, which lights up the universe and devours the forest, flares towards us. My children are newborn and have neither feet not feathers with which to escape, and they are the only salvation of our dead ancestors. The tallest trees are consumed like wisps of straw and, licking up everything in his path with his great tongue of flame, Agni spreads fear on every side.

Alas, neither my children nor I can escape. I cannot fly with them and my heart will not allow me to leave them either: which of my sons shall I leave and which shall I take with me? What is my dharma now? What do you say, my little ones, what do you think? Oh, I will cover you with my wings and we will perish together.

When your cruel father left me, he said, "Upon Jaritari, my eldest son, shall my clan depend. My second Sarisrikka will beget children to further our race. My third, Stambamitra will be a Sannyasi and my youngest Drona will become the greatest of all knowers of the Veda."

But now doom is upon us, my sons. Which of you shall I take with me? What is my true dharma? I cannot see any way by which we will escape the dreadful flames!'

And she wailed and lamented.

The infants spoke to their stricken mother, 'Mother, sacrifice your love for us and fly to a safe place. For even if we die here, you can still bear other children. However, if you also die, that will be the end of our race. Your dharma is towards our clan, so fly! Your clinging love for us can destroy all of us and our hope, as well. But if you save yourself, our father,

who is always anxious to attain the realms of heaven, can still have what he wishes for.'

Jarita said, 'There is a mouse's burrow in the ground near this tree. Go down into this hole at once and you will not need to fear the fire. Once you are inside, I will cover it with earth. I see no other way to save you from raging Agni. When the fire subsides, I will come back and uncover the hole again. You must do what I say if you are to save yourselves.'

The infant birds replied, 'We have no feathers and are just four balls of flesh. If we go into the hole, the mouse is sure to kill us. We, also, see no way to escape, so that our father's having begotten us might not be in vain, and our mother might also find salvation. If we go down the hole, the mouse will eat us; if we remain here, the sky-licking fire will consume us.

We prefer to die by fire rather than have the mouse eat us, for the first death is noble and endorsed by the Sages, while the second is vile.'"

CANTO 233

KHANDAVA-DAHA PARVA CONTINUED

Vaisampayana said, "Jarita listened to her sons and said, 'The little mouse came out from his hole and a hawk seized him in her talons and bore him away. You have nothing to fear in the hole.'

The young ones replied, 'We did not see the hawk take the mouse, besides there might be other mice to fear in the burrow. As for the fire, it might not come here at all, for we see the wind blowing away from this place, bearing the flames with it.

Inside the hole, we will surely die, while here there is some chance of escaping. Mother, it is better that we stay here. Your dharma is to escape, since if you live on you can have other children.'

Their mother said, 'Sons, I saw the great hawk swoop down and carry the mouse away. While he flew, I flew behind and blessed him for having taken the mouse from his hole.

I said, "King of hawks, you have taken our enemy the mouse away: may you live in Swarga with a golden body and without an enemy!"

Later, when he had eaten the mouse, I returned here, taking his leave. So, my children, enter the hole trustfully, you have nothing to fear. I saw the hawk bear the mouse away and eat him.'

But the young ones said again, 'Mother, we are not certain that the hawk took the mouse. We cannot enter this hole in the ground.'

Their mother said, 'I know for sure that the hawk ate the mouse. You have nothing to fear, sons; go down into the hole.'

The young ones said again, 'Mother, we do not say that you are lying to send us down into the hole. For no one can be held responsible for what they do when they are distraught. We have done nothing for you yet, why are you so keen to save us, at such cost to yourself? What are we to you?

You are still young and beautiful, and you will find your husband again. Go seek him out. He will beget more fine children on you. We will find

heavens of felicity if we die in the fire. However, if the fire does not consume us, you can return to claim us.'

The mother bird anxiously left her sons in the Khandava vana and flew away to safety. Agni rushed along, blazing ferociously, to where Mandapala's sons were. The little birds saw the flames approach, and now the eldest of them, Jaritari, began to speak so that Agni heard him."

CANTO 234

KHANDAVA-DAHA PARVA CONTINUED

Vaisampayana said, "Jaritari said, 'The wise person is aware of death; when death comes, he feels no pangs. The deluded soul, who is not heedful of death, succumbs to terror when death arrives and does not find salvation.'

The second brother, Sarisrikka, said, 'You are patient and wise; the time has come when our lives are in danger. There is no doubt that only one among many has wisdom and courage.'

The third brother, Stambamitra, said, 'The eldest brother is the protector; he will save us from danger. If he can do nothing, what can the younger ones achieve?'

The fourth and the youngest, Drona, said, 'Seven-mouthed and seven-tongued, the voracious Fire God flares towards us, ablaze and licking up everything in his path.'

Haying spoken thus to one another, Mandapala's sons now hymned Agni, with devotion. Listen, O King, to the praises they sang.

Jaritari said, 'O Agni, you are the soul of air! You are the body of the Earth's plants! O Fire, water is your parent, just as you are the parent of water! Resplendent one, your flames are like rays of the Sun, extending above, below, behind and on every side!'

Sarisrikka said, 'Smoke-bannered Deva, we do not see our mother and we do not know our father. Our feathers have not sprouted yet. You are our only refuge. O Agni, we are infants, protect us! O Agni, we are distraught, protect us with your auspicious and gentle form; protect us with your seven divine flames. We seek sanctuary in you.

O Agni, you are the only one who gives heat. Lord, only you lend heat to the rays of Surya. We are infant Rishis, O Fire, save us. Havyavaha, bearer of the sacrificial ghee, we beg you, turn away from this place and take another path.'

Stambamitra said, ‘O Agni, you are all things. This whole universe is established in you. You sustain every creature; you support the universe. You bear the havis, and you are the sacred havis.

The wise know you as being one and many. You created the three worlds, and when the time comes, you will destroy them, Havyavaha, swelling forth in tides of flame. You are the cause of the universe, and you are the essence into which the universe dissolves.’

Drona said, ‘Lord of the universe, growing stronger within the bodies of living beings, you digest the food that they eat. So, everything is founded in you. O Sukra, you from whose mouth the Vedas emerged, you assume the form of the Sun and, evaporating and absorbing the waters of the Earth and every other juice of life, you send them back as rain that makes all the living grow.

From you, come these green plants and trees, and these vines. From you, have come these lakes and pools, as well as the great and always blessed Ocean. Fierce-rayed, our bodies depend on Varuna for life, and we cannot bear your heat. Be our auspicious guardian, Agni, do not kill us!

Coppery-eyed Deva of the scarlet neck, who leave a black wake behind you, burn along some other path, and save us just as the Sea might a house built on his shore.’

When Drona, chanter of Brahman, spoke thus, Agni was pleased by what he said. The Fire God remembered the promise he had made to Mandapala, and said, ‘You are truly a Sage, Drona! For what you say is Brahman. I will do as you ask. Never fear, because Mandapala has asked me to spare his sons when I burn the vana. What he said and what you have just said carries great weight with me. Tell me what to do, Brahmanottama, for I am pleased indeed by your stuti. Be blest, Brahmana!’

Drona said, ‘O Sukra, look at these cats; they stalk us every day. Hutasana, devour them in your flames, all their kind.’

Agni did what the Sarngakas asked him to. Janamejaya, he swelled in tidal flames and consumed the Khandava vana.”

CANTO 235

KHANDAVA-DAHA PARVA CONTINUED

Vaisampayana said, "O Kurusthama, the Rishi Mandapala was very anxious about his sons, although he had spoken to Agni to spare their lives.

He had no peace, and spoke thus to his second wife Lapita, 'Lapita, my children cannot walk or fly, how will they escape the fire as the wind fans its flames into an inferno? Their poor mother will be terrified and grief-stricken, when she finds that she can do nothing to save them. Ah, I can hear her lament in my mind.

Oh, how is my son Jaritari? How are Sarisrikka, Stambamitra, Drona, and how is their helpless mother?'

O Bharata, stung by jealousy, Lapita said to the sobbing Mandapala, 'You need not worry about your sons, since you say they are all Rishis endowed with great powers and energy. What do they have to fear from fire? Besides, you spoke to Agni in my presence, and did the illustrious one not promise to protect them?

Agni is one of the sovereigns of the universe; he would never lie. You are not really anxious for your sons. I know that it is only because of Jarita that you have no peace. I am sure that you have never loved me as you do her. Oh, you so easily watch me suffer, but cannot bear to think of her in pain, for she dwells in your heart.

Why don't you go to Jarita, for whom your heart grieves so? As for me, I will wander alone from now, as my punishment for having given myself to a lustful, wayward man.'

Mandapala replied, 'I am neither lustful nor wayward. I only roam the Earth to beget sons. Even those that I have sired are in mortal danger, and the evil man is he who casts away what he already has for the sake of what he might acquire. The world disregards and insults him. I must go to my

children, and you can do as you please. This blazing fire that licks up the greatest trees makes my heart quail and fills me with ominous thoughts.'

Meanwhile, after the fire had left the place where the little Sarngakas were, Jarita flew back to her children. She found all of them safe and well. Seeing their mother, they began to cry, and seeing them alive she wept as well – tears of joy. One by one, she hugged her sons in her wings.

Just then, O Bharata, the Rishi Mandapala arrived there. None of his sons showed any joy on seeing him. The Rishi spoke repeatedly to his sons and their mother, lovingly, but none of them made any reply.

Mandapala said, 'Which of these is my firstborn son, and who is second? Who is born third and which one is the youngest? I speak to you in sorrow, why don't you answer me? It is true that I did leave you all, but I was not happy where I went.'

Jarita said, 'What is it to you which of these is the eldest, or which second? What concern of yours is it who is third and who the youngest? Go to Lapita of the sweet smiles, lush in her youth, to whom you went, finding her better than me in all ways.'

Mandapala replied, 'For women, nothing shatters their happiness as when their husband marries a second wife, or when he takes a lover. Nothing inflames rage and anxiety in a woman as these do.

Even the gentle and chaste Arundhati, celebrated through the worlds, is intensely possessive of her husband, the great Vasishta, who is devoted to her happiness. Why, such is her jealousy that she once insulted that wisest of the Saptarishis, speaking harshly to him, and then she became a little star amidst the Seven Sages of the sky, at times bright and at others dim, like fire and smoke, and ominous.

I look only to you for children. Like Vasishta Muni, I never wronged you. Yet, you insult me even as Arundhati did Vasishta of old, out of your insane jealousy. Men ought never to trust women, not even their wives. Only when they become mothers, do women serve their husbands.'

Hearing what their father said, his sons came forward, one by one, to worship him, and he spoke kindly to them, reassuring them of his love."

CANTO 236

KHANDAVA-DAHA PARVA CONTINUED

Vaisampayana said, "Mandapala said to his sons, 'I spoke to Agni to protect you, and the blazing Deva gave me his word that he would not harm you. It was only because of that, and knowing your mother is virtuous, and also knowing the great tejas which is in you four, that I did not come earlier.

My sons, do not keep bitterness in your hearts towards me. You are all Rishis, and knowers of the Veda. Even great Agni knows you well.'

Having reassured them, the Brahmana Mandapala took his wife and sons, and leaving that charred forest, went away to another land.

This is the tale of how Agni blazed forth, and with the help of Krishna and Arjuna, devoured the Khandava vana, for the weal of the world. Having drunk many rivers of fat and marrow, Agni is pleased, and appears again before Arjuna.

Just then, Indra Purandara, surrounded by the Maruts, flies down from the sky and says to Partha and Kesava, 'No Deva could do what you both have done. Ask me each for a boon that no man can otherwise have, for I am pleased with you.'

Arjuna asks Indra for all his weapons, his astras. Sakra of untold splendour says, 'When illustrious Mahadeva becomes pleased with you, Pandava, I will give you all my weapons. Kurusthama, I will know when the time comes, and then for your stern tapasya you shall have all my astras of fire and of wind.'

Krishna asks that his friendship with Arjuna be eternal, and the king of the Devas grants that boon, and having given both those heroes what they asked, and speaking gently to Agni Hutasana, as well, Indra ascends into Swarga on high again, followed by the Maruts and the other celestials.

Gratified with his mighty feast, having burned the Khandava for fifteen days, with all its denizens, birds, beasts and the rest, Agni is becalmed: he

blazes no more. Having gorged abundantly on the flesh of all those creatures, the pleased Fire God says to Krishna and Arjuna, 'Purushavyaghras, I am delighted with you. I bless you heroes that you will be able to travel wherever you wish.'

Agni now vanishes, leaving Krishna, Arjuna and Mayaa Danava. Those three wander along a little, then come to the banks of an enchanting river and sit beside it."

END OF ADI PARVA

Ramesh Menon was born in 1951 in New Delhi. He has also written modern renderings of the *Mahabharata, Ramayana, Srimad Bhagavadgita, Siva Purana, Devi Purana* and *Bhagavata Purana*.

Cover art and design: Moonis Ijlal

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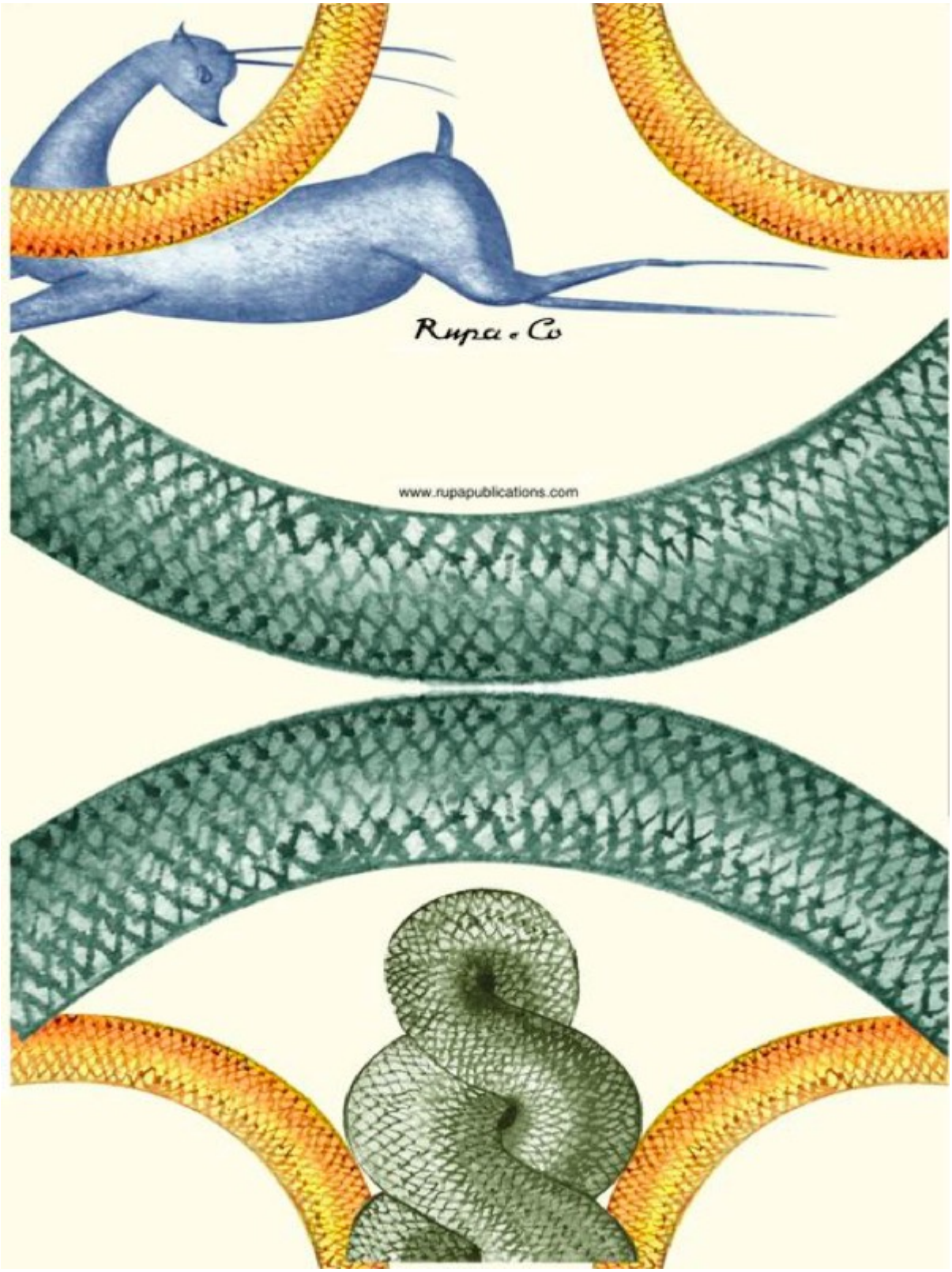
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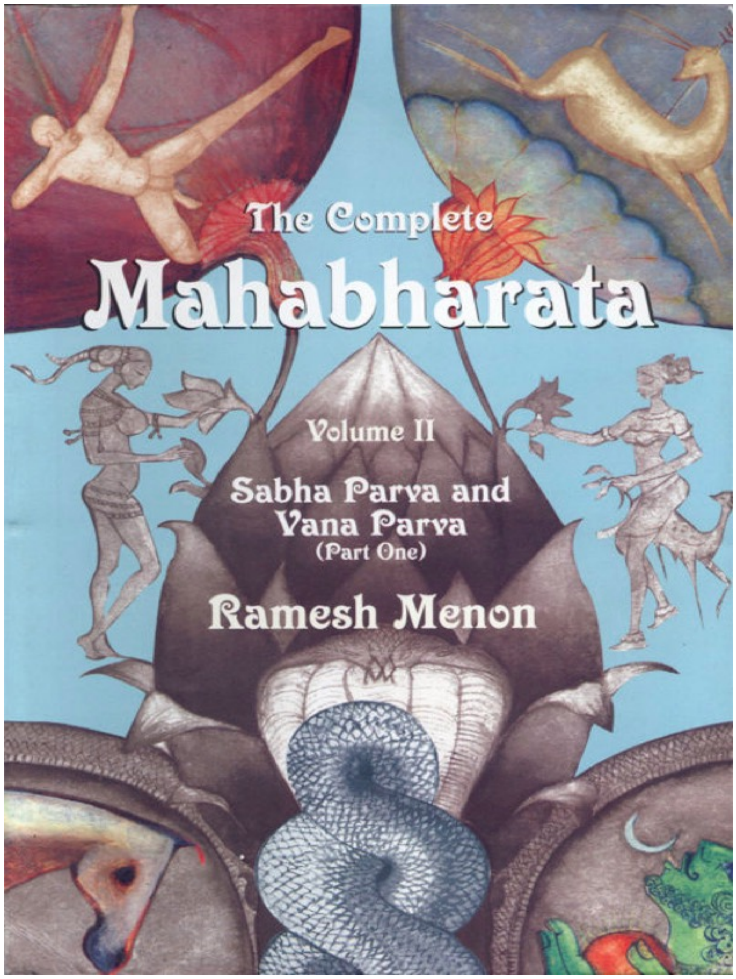
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RAMESH MENON

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PUBLICATIONS INDIA

First published in 2011 by
Rupa Publications India Pvt. Ltd.
7/16, Ansari Road, Daryaganj
New Delhi 110002

Sales centres:
Allahabad Bengaluru Chennai
Hyderabad Jaipur Kathmandu
Kolkata Mumbai

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This digital edition published in 2012

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For Geetha Menon

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A BRIEF INTRODUCTION

The last complete version of the Mahabharata to be written in India in English prose was the translation by Kisari Mohan Ganguli in the late 19th century. He wrote it between 1883 and 1896. To the best of my knowledge, it still remains the only full English prose rendering of the Epic by any Indian.

More than a hundred years have passed since Ganguli achieved his monumental task. Despite its closeness to the original Sanskrit and its undeniable power, in more than a hundred years the language and style of the Ganguli translation have inevitably become archaic.

It seemed a shame that this most magnificent of epics, a national treasure, an indisputable classic of world literature, believed by many to be the greatest of all books ever written, is not available in complete form to the Indian (or any) reader in modern, literary and easily accessible English: as retold by Indian writers.

So we, a group of Indian writers and editors, warmly and patiently supported by our publisher Rupa & Co, undertook a line-by-line retelling of the complete Mahabharata, for the contemporary and future reader. Our aim has not been to write a scholarly translation of the Great Epic, but an eminently readable one, without vitiating either the spirit or the poetry of the original, and without reducing its length.

This is not a translation from the Sanskrit but based almost entirely on the Ganguli text, and he himself did use more than one Sanskrit version for his work. However, as will be obvious, the style of this new rendering is very much our own, and our hope is to bring as much of the majesty and enchantment of this awesome epic to you as is possible in English.

Ramesh Menon
Series Editor

ACKNOWLEDGEMENTS

Jayashree Kumar and Kadambari Mishra edited and proofread this volume of the Mahabharata. I am most grateful to them for their fine, painstaking work.

SABHA PARVA

CANTO 1

SABHAKRIYA PARVA

AUM I bow down to Narayana, and Nara, the most exalted Purusha, and also to the Devi Saraswati, and utter the word *Jaya*.

Vaisampayana said, "Then, in Vasudeva's presence, Mayaa Danava worships Arjuna and, hands folded, says repeatedly to him, and feelingly, 'Kaunteya, you have saved me from this Krishna in spate and from Agni Pavaka, who wanted to consume me. Say what I can do for you.'

Arjuna says, 'Great Asura, even by asking, you have already done everything. May you be blessed. Go wherever you please. Be kindly and well-disposed towards me, just as I am towards you!'

Mayaa says, 'Purusharishabha, what you say is worthy of you, exalted one. But Bhaarata, I am keen to do something for you, in joy. I am a great artist, a Viswakarman among the Danavas. Pandava, being so, I want to do something for you.'

Arjuna says, 'Sinless one, you think that I have saved you from death. Even if this is true, I cannot ask you to do anything for me. However, I do not want to refuse what you ask. Do something for Krishna; that will be enough to requite what I did for you."

Vaisampayana said, "Then, Bharatarishabha, urged by Mayaa, Krishna thinks for a moment about what he should ask Mayaa to do for him. Having reflected, Krishna, Lord of the Universe, Creator of everything, says to Mayaa, 'Build a palatial sabha, as you choose, O son of Diti, O best among all artists, for Yudhishtira Dharmaputra. Indeed, build such a palace that no one in this world of men will be able to imitate it even after the closest inspection, within and without. O Mayaa, build a mansion in which we might see a blend of Deva, Asura and Manava styles.'

Mayaa becomes exceedingly pleased, and readily agrees to build a magnificent palace for the Pandava, one truly like a palace of the Devas. Returning, telling Yudhishtira everything that has transpired, Krishna and Arjuna bring Mayaa to him. Yudhishtira receives Mayaa respectfully, offering him the honour he deserves. Mayaa receives that honour, graciously, and holds it in high regard.

O King of the Bhaaratavamsa, that great son of Diti narrates for the Pandavas the legend of the Danava Vrishaparva. Then, after he rests awhile, that greatest of artists, after deep thought and careful planning, sets about building a great palace for the illustrious Pandavas.

In accordance with the wishes of both Krishna and Pritha's son, the Danava of untold prowess, on an auspicious day, performs the propitiatory rituals of laying the foundation. He also pleases thousands of learned Brahmanas with sweetened milk and rice, and with rich gifts of many kinds, then measures out a plot of land, five thousand cubits square, enchanting and beautiful, and suitable for building an edifice which would withstand every season's exigencies."

CANTO 2

SABHAKRIYA PARVA CONTINUED

Vaisampayana said, "One day, when he had lived in Khandavaprastha for a while, happily, looked after with great love and affection by the Pandavas, Krishna, who is worthy of all worship, wants to see his father. He of the large eyes, who is due the worship of the universe, folds his hands to Yudhishtira and to Kunti, and lays his head at the feet of Kunti, who is his father's sister. So adored by Krishna, Pritha sniffs the top of his head and embraces him. Krishna, illustrious Hrishikesa, his eyes now filling, goes to his sister Subhadra, lovingly, and speaks to her – words true and excellent, succinct and apposite, and laden with goodness. The sweetly-spoken Subhadra, in turn, worships him repeatedly, her head bowed, and gives him many messages for her kinsfolk in her fathers home.

Bidding farewell to her, blessing her, now Vaarshaneya comes to Draupadi and Dhaumya. The Purushottama pays obeisance to Dhaumya and, comforting Panchali, takes leave of her to depart. Then, mighty, wise Krishna, with Arjuna beside him, goes to his cousins. Surrounded by the five brothers, he is as radiant as Indra among the Devas.

He who flies Garuda upon his banner now wants to perform the rituals undertaken before leaving on a journey and, purifying himself with a bath, puts on fine clothes and ornaments. The Yadavapungava, bull of the race of Yadu, worships the Devas and Brahmanas with garlands of flowers, mantras, prostrations, and with fine perfumes.

When these are done, he, that best of the good and the steadfast, actually thinks of setting out. Krishna now emerges from the inner apartment and, coming out to the outer apartments, he offers Brahmanas, worthy of worship, vessels of curd, fruit and aval, parched-grain, making them bless him copiously. He gives them rich gifts, and walks around them in pradakshina. Finally, climbing into his exceptional golden chariot, of blinding speed, which flies the flag of Tarkhya Garuda and is laden with his mace, discus, sword, his bow Saringa and other weapons, and is yoked to his horses Shaibya and Sugriva, the lotus-eyed one goes forth at a most auspicious moment, on a fine lunar day, during a propitious conjunction of the stars above.

Out of love, Yudhishtira climbs into that chariot after Krishna and, asking Daruka the sarathy to sit aside, takes the reins himself. Arjuna, also, of long arms, rides in that ratha; he walks around Krishna and fans him with a golden-handled, white, silken chamara whisk. Mighty Bhimasena, with the twins, Nakula and Sahadeva, and all the priests and the people of the city, follow behind Krishna's chariot. Kesava Krishna glows like a great Guru being followed by his favourite sishyas.

Then, Govinda embraces Arjuna tightly, speaks to him, pays homage to Yudhishtira and Bhima, and embraces the twins. He is embraced in return by the three older Pandavas, while the twins salute him reverently. When they have gone half a yojana, Krishna, subduer of hostile cities, respectfully asks Yudhishtira not to follow him anymore. Knower of every nuance of karma, Govinda now humbly worships Yudhishtira and clasps his feet. Yudhishtira quickly raises him up and sniffs the top of his head with love.

When he has raised up the lotus-eyed Krishna, Yudhishthira Dharmaraja, son of Pandu, gives him permission to leave, saying, *Svasti!* Krishna bids them kind farewell, promising to return soon. With difficulty, he keeps them from following him any further on foot, and then sets out for his home, Dwaraka, with joy in his heart, even like Indra returning to Amaravati. From their intense love for him, the Pandavas stand gazing at Krishna's chariot for as long as they can see it; later their hearts follow him, unsatisfied, when he is out of sight. Finally, Pritha's sons, those bulls among men, minds still fixed on Krishna, turn back to their city, unwillingly.

Krishna swiftly reaches Dwaraka in his chariot, with the heroic Satyaki following him. Devaki's son, Sauri, with his charioteer Daruka, flies as swiftly as Garuda to Dwaraka.

Meanwhile, Yudhishthira, with his brothers and friends, re-enters his splendid capital. That tiger among men dismisses all his relatives, brothers and sons, and seeks to comfort himself in Draupadi's company. Krishna, received with worship by the greatest Yadavas, including Ugrasena, happily enters magnificent Dwaraka. He worships his father, who is old now, and his radiant and gracious mother. He salutes his brother Baladeva, and then the lotus-eyed one sits down. Finally, embracing Pradyumna, Shamba, Nishatha, Charudeshna, Gada, Aniruddha and Bhanu, his sons and grandsons, Krishna goes in to Rukmini's apartment."

CANTO 3

SABHAKRIYA PARVA CONTINUED

Vaisampayana said, "Mayaa Danava says to Arjuna, best of warriors, 'With your leave I must go now, but I will return soon. Upon the northern peak of Kailasa, near the Mainaka Mountains, once while the Danavas performed a great sacrifice on the banks of the Bindusaras, lake of waterdrops, I collected a treasure of varied jewels and gemstones, past compare. This I stored in the palace of Vrishaparva, ever devoted to dharma. If that treasure still exists, Bhaarata, I will bring it back, and then begin building the magnificent sabha of the Pandavas, which I will embellish with every manner of rare, precious jewel, so it shall be celebrated the world over.

Also, Kurunandana, I believe there is a great and fierce mace which the Danava king kept beneath the surface of the Bindusaras after slaughtering his enemies with it. It is mighty and heavy, studded with golden knobs, capable of savaging armies, and equal to a hundred thousand other maces. As the Gandiva for you, this mace is a worthy weapon for Bhima. Also, in the lake is a powerful conch-shell, the reverberant Devadatta, which was once Varuna's. I want to bring all these for you.'

So saying, to Partha, the Asura goes from Khandavaprastha towards the north-east. North of Kailasa, amidst the mountains of Mainaka, is a massive peak of gems and jewels called Hiranyashringa. Next to that sparkling massif is the enchanting lake called Bindu. Upon the banks of the Bindu, long ago, King Bhagiratha sat in intense penance, for countless years, wanting to invoke the Devi Ganga; indeed, she is called Bhagirathi in the world, after that king.

There, upon the banks of that sacred lake, Indra, irradiant lord of all created things, Bhaaratottama, once performed a hundred mahayagnas. He erected for their beauty, and not because it was ordained, yupastambhas, sacrificial stakes, made entirely of gold and encrusted with precious jewels. When he finished the hundred sacrifices, Indra, Lord of Sachi, had what he wanted.

There, too, the fierce Siva Mahadeva, eternal Lord of every creature, dwelt, when he had created all the worlds, and is worshipped by thousands

of ganas. There, indeed, Nara and Narayana, Brahma and Yama and Sthanu, being the fifth, perform their profound sacrifices when a thousand yugas come to an end. There, to establish punya and dharma, Vasudeva devoutly performed his sacrifices which lasted countless years. Tens of thousands of stambhas, embellished with golden garlands and vedis, altars of shimmering splendour, Kesava set there.

Arriving in that place, Bhaarata, Mayaa retrieves the great sankha and the other crystalline and invaluable possessions of King Vrishaparva. The great Asura Mayaa takes Vrishaparva's entire hoard, guarded by Yakshas and Rakshasas, fetches it back to Khandavaprastha and there builds for the Pandavas a palace of incomparable loveliness, of unearthly craft, copiously encrusted with precious stones, which becomes renowned throughout the three worlds.

He gives Bhimasena that best of maces, and to Arjuna the exceptional conch, at whose sound all living creatures tremble. The palace which Mayaa builds has golden columns and is spread over full five thousand cubits of land. It shines for leagues around, so it seems to dim even the lustre of the Sun, and it is like the palace of Agni, Surya or Soma. Its radiance, which is a mixture of Heaven's light and this Earth's, is such that the edifice appears to be on fire.

Even like a bank of new clouds appearing in the sky, Mayaa's palace rises from the ground. The palace that Mayaa of untold genius built is fascinating; it is enchanting, built only with the rarest, most exquisite materials, with golden walls and arches, with the most beautiful paintings and hangings; why, it has been said that it excels the Sudharma of the race of Dasarhas, even the palace of Brahma himself.

Eight thousand Rakshasas, called Kinkaras, fierce, with powerful bodies, blessed with untold strength, red eyes, ears pointed like arrowheads, well-armed and who can fly through the air, guard the Mayaa sabha.

Inside the palace, Mayaa sets a lucid tank, in which he has lotuses, whose leaves are dark jewels and whose stalks are of clusters of bright gemstones, and other flowers with leaves of gold. Various waterbirds swim and frolic upon its water. Other resplendent lotuses adorn the tank, and golden fish and tortoises swim in it, and it is clear right to its bottom, where there is no trace of mud; its water is transparent like glass. A flight of crystal steps leads down to the water from its banks, which ripp'e in the gentle breezes that make the flowers quiver.

The banks of that tank are paved with slabs of priceless marble, set with pearls, and it is told that many a king who comes to the banks of the water mistakes it for solid ground and falls in.

Diverse lofty, great trees are planted all around the palace, verdant, their shade cool, and perennially in bloom, casting a spell of charm all around them. Mayaa creates artificial woods of scented trees, ever fragrant. Countless pools and tanks dot the great gardens, upon which chakravakas and karandavas swim. The breeze which wafts the fragrance of the lotuses that grow upon those waters, as well as of other flowers on land and tree, add to the joy of the Pandavas.

Mayaa builds the palatial sabha in fourteen months, and informs Yudhishtira that it is complete."

CANTO 4

SABHAKRIYA PARVA CONTINUED

Vaisampayana said, "Yudhishtira, best among men, feeds ten thousand Brahmanas payasa of sweetened milk and rice, mixed with ghee; honey mixed with fruit and roots; and with pork and venison. He pleases those holy ones, who have come from various lands, far and near, with delicacies seasoned with seasamum, prepared with rare vegetables called jivanti, rice mixed with clarified butter, and many different meat preparations, indeed with countless dishes, and every manner of fine drink.

He gives them the most excellent robes and other garments, and fine garlands of flowers. The king gives them each a thousand cows, O Bhaarata, and the voices of the gratified Brahmanas can be heard saying, 'What an auspicious day is this!' so loudly, all together, that what they say seems to resound even in heaven.

Finally, having worshipped the Gods, with music and song, with many kinds of rare and wonderful perfumes and incense, the Kuru king enters the great sabha, where athletes, mimes, wrestlers, bards and panegyrists begin to perform, in turns, to please Dharma's illustrious son, with their skills and art. Thus, celebrating their entry into the unparalleled edifice, Yudhishtira and his brothers take their delight within like Indra himself in Swarga.

Upon fine seats within that sabha, great Rishis and kings from other countries sit with the Pandavas. Asita and Devala are there; Satya, Sarpamali and Mahasira; Arvavasu, Sumitra, Maitreya, Sunaka and Bali; Baka, Dalvya, Sthulasira, Krishna Dwaipayana, and Suka Sumanta, Jaimini, Paila, and we the disciples of Vyasa - Tittiri, Yajnavalkya, and Lomaharshana with his son; Apsuhomya, Dhaumya; Animandavya, and Kausika are present, as are Damoshnisha and Traivali, Parnada, and Barayanaka, Maunjayana, Vayubhaksha, Parasarya, and Sarika; Balivaka, Silivaka, Satyapala, and Kritasrama; Jatukarna, and Sikhavat, Alamba and Parijataka; the lofty Parvata, and the great Muni Markandeya; Pavitrapani, Savarna, Bhaluki, and Galava; Janghabandhu, Raibhya, Kopavega, and Bhrigu; Haribabhru, Kaundinya, Babhrumali, and Sanatana, Kakshivat, and Ashija, Nachiketa, Aushija, and Gautama; Painga, Varaha, Sunaka, and Sandilya of great tapasya and punya; Kukkura, Venujangha, Kalapa and

Katha - these learned and virtuous Sages, senses and minds completely controlled, and many others, as numerous as the above, all masters of the Vedas and Vedangas, knowers of the laws of dharma, pure, taintless in conduct, all attend upon Yudhishtira Dharmaputra and delight him with their sacred discourses.

So, too, many great Kshatriyas are present in the splendent Mayaa sabha - the illustrious and virtuous Munjaketu, Vivardhana, Sangramjit, Durmukha, the powerful Ugrasena; Kakshasena, great lord of the world, Kshemaka the invincible; Kamatha, the king of Kamboja, and the mighty Kampana who alone made the Yavanas to ever tremble, at mere mention of his name, even as the Vajradhari does the Asuras known as the Kalakeyas; Jatasura, and the king of the Madrakas, Kunti, Pulinda the king of the Kiratas, and the kings of Anga and Vanga, and Pandrya, and the king of Udhara, and Andhaka; Sumitra, and Shaibya Parantapa; Sumanas the king of the Kiratas, and Chanur king of the Yavanas, Devarata, Bhoja, and Bhimaratha, Srutayudha the king of Kalinga, Jayasena the king of Magadha; Sukarman, Chekitana, and Puru that scourge of his enemies; Ketumata, Vasudana, and Vaideha and Kritakshana; Sudharman, Aniruddha, Srutayu of vast strength; the invincible Anuparaja, the handsome Karmajit; Sisupala with his son, the king of Karusha; and the invincible princes of the Vrishni race, all as handsome as Devas - Ahuka, Viprithu, Gada, Sarana, Akrura, Kritavarman, Satyaka, the son of Sini; and Bhismaka, Ankriti, and the powerful Dyumatsena; those greatest of bowmen, the Kaikeyas; and Yagnasena of the Somaka race.

All these Kshatriyas of untold prowess and might, vastly wealthy and well-armed, as well as many others, wait upon Kunti's son Yudhishtira in that sabha, all of them keen to minister to his happiness.

Other great Kshatriya princes, who have put on deer-skin, and who learnt the astra shastra, the science of weapons under Arjuna, attend humbly on Yudhishtira. O Rajan, the princes of the house of Vrishni as well - Pradyumna and Samba, and Satyaki, Yuyudhana, Sudharman, Aniruddha and Saibya, best of men, and many other kings of the Earth, too, Lord of the World, wait upon Yudhishtira.

Dhananjaya's friend Tumburu the Gandharva, as well as Chitrasena, with his Gandharva ministers, and many other Gandharvas and Apsaras, all skilled at music, song and dance, as also Kinnaras, masters of music, sing unearthly songs, perfectly, in beautiful voices, playing on unworldly

instruments, for the pleasure of Yudhishtira, his brothers and the Rishis who grace that sabha.

Truly, sitting in that great court, all these mighty heroes, Purusharishabhas of stern vows, men of unwavering dharma, wait upon Yudhishtira, even as the gods in heaven do upon Brahma."

CANTO 5

LOKAPALA SABHAKHYANA PARVA

Vaisampayana said, "While the splendid Pandavas sit in that sabha with the great Gandharvas, O Bhaarata, the Devarishi Narada arrives in that assembly, he who is a master of the Vedas and the Upanishads, he whom the Devas worship, he who knows the Itihasas and Puranas, why, who knows and is witness to all the Kalpas, who knows nyaya, logic, and the great and subtle truths of dharma, who knows exhaustively the six Angas.[1]

He is an unequalled master at reconciling apparently conflicting texts, and applying general principles to specific practical instances, as in interpreting contraries by reference to situational differences. Eloquent is Narada Muni, resolute, intelligent, and he has a powerful memory. He knows the science of morals and politics; he is profoundly learned, skilled at distinguishing inferior things from superior ones, at drawing unerring inference from evidence, competent to judge the correctness or fallaciousness of syllogisms consisting of five propositions.

Indeed, he can successfully debate with Brihaspati himself, with fine and decisive conclusions, accurately framed - about dharma, artha, kama and moksha; a Mahatman he is, and sees the entire universe, on every side, above and below and all around, even as if it is before his very eyes.

He is a master of both Sankhya and Yoga,[2] and he is always eager to humble both the Devas and the Asuras by stoking subtle dissention between them. He knows thoroughly the sciences of war and treaty, is a master at judging matters not within immediate ken, or obvious, as well as the six sciences of treaty, war, military campaigns, maintenance of posts against the enemy, and stratagems of ambuscades and reserves. Why, he is a perfect master of every branch of learning, fond of war and of music, would never shrink from any science or any deed; and possesses not just these but countless other accomplishments.

Having ranged many other worlds, Narada Muni arrives in Yudhishtira's sabha. And the Devarishi, his splendour incomparable, his tejas immeasurable, comes, O King, with Parijata, Raivata the brilliant, Saumya and Sumukha. Swifter than the wind does he arrive there, flying by Rishi patha, and is full of joy to see the Pandavas.

The Brahmana pays homage to Yudhishtira, by uttering blessings over him and wishing him success in every undertaking. Seeing the wise Narada, Yudhishtira, knower of every nuance of dharma, rises quickly from his throne, and his brothers as well. Bowing low, humbly, that king salutes the Muni, in delight, and offers him a lofty seat, with due ceremony. The Pandava king also offers him cows and arghya, honey and the other customary offerings. He adores Narada with gifts of gemstones and jewels, his heart full of joy. Receiving all this worship, appropriately, the Rishi is pleased.

When the Pandavas and the other Sages there have all worshipped him, Narada, who knows the Vedas perfectly, speaks thus to Yudhishtira about dharma, artha, kama and moksha.

Narada says, 'Is the wealth that you earn being spent righteously? Does your heart take pleasure in dharma? Do you also enjoy the pleasures of life? But does your mind sink under their weight? Lord of Men, do you continue the noble tradition of dharma and artha by which your sires lived and ruled the three kinds of subjects, the good, the middling and the evil? You must never wound dharma for the sake of artha, and never dharma and artha for the sake of kama, which so easily seduces.

Best of victorious men, always devoted to dharma, knower of the timeliness of all things, do you divide your time judiciously between dharma, artha, kama and the pursuit of moksha? Anagha, sinless, with the six gunas of kings,[3] do you attend to the seven ways which kings use to rule?[4] Do you, after carefully considering the strengths and weaknesses of yourself and your enemies, scrutinise the fourteen possessions of your foe - their country, forts, chariots, elephants, cavalry, foot-soldiers, the principal officials of state, the harem, store of food, their army's wealth, the religious beliefs of their soldiers, their accounts of state, their revenue, the wine-shops and other secret enemies?

Having examined, best of kings, your own resources and your enemy's, and having struck peace with him, then do you attend assiduously to the eight everyday occupations – agriculture, trade and the rest? I hope, Bharatarishabha, that your seven principal officers of state,[5] have not succumbed to the influence or blandishments of your enemies, or become idle and complacent because of their wealth? I trust they are all loyal and obedient to you?

I hope your secret counsels are never divulged by yourself or your ministers, or by your trusted spies who go disguised? I hope you are aware of what your friends and your enemies are engaged in? Do you strike peace and make war, each in its proper time? Are you neutral towards those who are neutral towards you? Kshatriya, have you made men like yourself, and old and sage, the restrained and continent, those who know what should and not be done, who are pure of blood and birth, and also devoted to you, your ministers?

Bhaarata, the victories of kings are attributed to sage counsel. Child, is your kingdom protected by ministers who know the Shastras, and who keep their counsel to you close? Are your enemies helpless to harm you? You have not, I hope, fallen victim to sleep? Do you wake up at the proper time? Knowing what yields artha, do you consider in the small hours what you should and should not do the next day?

I hope you neither take decisions by yourself nor consult with too many advisors. Do the secret decisions you take become known across the kingdom? Do you swiftly undertake such tasks, which are of great use and easy to accomplish? Are these measures never obstructed? You do not keep your farmers out of your sight? Do you achieve your purposes through agents who are experienced, incorruptible and trustworthy? Mighty King, I trust that the people only know about your undertakings that have already been accomplished, those that have been begun, and those that are partially completed, but nothing of those that are only being contemplated and have not been begun.

Have you appointed seasoned masters, men who can explain the roots of events, and who know dharma and every branch of knowledge, to instruct your princes and the commanders of your army? You must buy one learned man in place of a thousand fools. It is the learned man who provides comfort in times of distress.

Are your fortresses always stocked amply with gold, food, weapons, water, engines of war, arms and other tools, as with engineers and bowmen? Even one intelligent, brave minister, whose passions are under perfect control, and who has wisdom and judgement, can bring a king or the son of a king the highest prosperity. I ask you, do you have at least a single such minister?

Do you seek to know everything about the eighteen tirthas[6] of your enemy and the fifteen which are your own, through thirty and three spies,

all of whom who must not know one another? Parantapa, do you watch your enemies vigilantly, and without their knowledge?

Is the priest whom you worship humble, pure in blood, renowned, and without either envy or illiberality? Have you engaged a Brahmana of faultless conduct, intelligence, and guileless, as well as thorough in the laws, to perform your daily rituals before the sacred agni? Does he inform you at the proper time when a homa needs to be performed?

Is your astrologer skilled at reading physiognomy, interpreting omens, and competent to neutralise disturbances of nature? Have you engaged respectable servants to serve in respectable offices, indifferent ones in indifferent offices, and lowly ones in offices that are low? Have you appointed loyal, honest ministers, men born into bloodlines which are pure, superior and noble for generations?

You do not, surely, oppress your people with harsh and cruel punishments? Bharatarishabha, do your ministers rule the kingdom in accordance with your dictates? Do your ministers ever slight you like sacrificial priests slighting men who have fallen and can perform no more sacrifices, or like wives slighting husbands who are haughty and incontinent in their behaviour?

Is your Senapati confident, brave, intelligent, patient, of good conduct and noble birth, devoted to you, and able? Do you treat the chief commanders of your army with utmost consideration and regard? Are they men skilled in every kind of warfare, bold, well-behaved, and endowed with prowess? Do you give your soldiers their sanctioned rations and wages at the appointed time? You do not trouble them by withholding these? You do know that, when troops are plunged in misery by receiving irregular or insufficient wages and rations, they are driven to mutiny, which the wise regard as among the most dangerous harms in a kingdom?

Are all the main noblemen devoted to you, and ready to lay down their lives, cheerfully, in battle for you? I hope that you do not allow any one man, of unrestrained passions, to rule many aspects of military concern, pertaining to your army.

Do you have any excellent servants, especially accomplished and of exceptional ability, who are disgruntled about not receiving some extra remuneration from you, as well as some more regard? I hope that you reward men of learning, humility, and mastery over every branch of knowledge with gifts and honour appropriate to their merit?

Bharatarishabha, I trust that you support the wives and children of men who have laid down their lives for you?

Son of Pritha, do you cherish with a father's affection the enemy whom you have weakened or vanquished in battle, and the one who has sought refuge in you? Lord of the Earth, are you equal to all men? Can anyone approach you without fear, even as if you were their mother and father?

O Bull of the race of Bhaarata, do you march against your enemy, immediately, having thought well about the three kinds of forces,[7] when you hear he is weak? Subduer of all your enemies, do you go forth, when the right time comes, having carefully considered all the omens you see, the resolutions you have made, and that final victory depends upon the twelve mandalas?[8] Parantapa, do you give gems and jewels to the main officers of the enemy, as they deserve, without your enemy's knowledge?

Son of Pritha, do you seek to conquer your inflamed enemies, slaves to passion, only after having first conquered your own mind and mastered your own senses? Before actually going to war against your enemy, do you correctly use the four arts of conciliation - with gifts, by creating dissent, with coercion, and only then with force? O King, do you march against your enemy only after first strengthening your own kingdom? And once having set out against them, do you then exert yourself to the utmost to triumph? Having conquered them, do you then protect them with every care?

Does your army comprise the four kinds of forces — the regular soldiers, allies, the irregulars and the mercenaries? Is each of these furnished with the eight necessities for war - chariots, elephants, horses, officers, infantry, camp-followers, spies who have a thorough knowledge of the country, and ensigns led out against your enemies after being well trained by superior officers?

Parantapa, I hope you kill your enemies, Great King, without regard for their seasons of harvest or famine? Rajan, I hope your servants and agents, in your own kingdom and in those of your enemies, attend diligently to their duties and watch over one another.

O King, I hope you employ trusted servants to look after your food, the clothes you wear, and the perfumes you use. I hope your treasury, barns, stables, arsenals, and women's apartments are all protected by servants devoted to you, and always seeking your welfare. I trust that you first protect yourself from your domestic and public servants, and then from the

servants of your relatives; and then your servants from the servants of these others.

Do your servants ever speak to you, in the forenoon, about your extravagant spending on wine, sport, food and women? Are your expenses always covered by a fourth, a third or at least half of your income? Do you look after your relatives, superiors, merchants, the old and other dependants, and those in distress with gold and with food?

Do your clerks and accountants come to you during the mornings, every day, and inform you of your daily income and expenditure? Do you ever dismiss, for no fault, servants who are good at their work, popular and devoted to you? Bhaarata, do you employ superior, average and lowly men, after examining them thoroughly, in offices they deserve?

Rajan, do you employ men who are thievish, or susceptible to temptation, who are hostile to you, or minors? Do you oppress your kingdom with thieves, greedy men, minors or with women?

Are the agriculturists in your kingdom contented? Have you caused large tanks and lakes to be created at fair intervals, throughout your lands, so that your farmers are never entirely dependent on the rains from heaven? Are the farmers in your kingdom wanting in seed or in food? Do you give loans generously to the tillers of the land, taking from them just a fourth of their produce in excess of each hundred measure?

Child, are the four professions of agriculture, trade, cattle-rearing, and money-lending for interest conducted by honest men? For the happiness of your people depends on these. Rajan, do the five brave and wise men - those who watch over the city and the citadel, the merchants and the farmers, and those who punish criminals – always benefit your kingdom by working unitedly and closely with one another?

To protect your city, have your villages been made like towns, the hamlets and the outskirts of villages, like villages? Are all these entirely under your sway? If thieves and robbers sack a town, do your police hunt them through the flat and difficult parts of your kingdom?

Do you comfort the women in your kingdom and protect them? I hope that you never place any confidence in them, nor divulge any secret to them? O King, having heard of danger threatening, do you, after thinking deeply on it, still lie in your inner chambers enjoying every desirable object?

Having slept through the second and third yaamas of the night, do you lie awake during the fourth division of night, reflecting on dharma and artha? Pandava, do you rise from bed at the proper time, clothe yourself royally, show yourself to your people with ministers, who know which times are auspicious and which otherwise? Bane of all enemies, do men wearing red, armed with swords and adorned with ornaments stand beside you to guard your person?

Rajan, are you like Dharma Deva himself to those deserving chastisement, and to those that deserve worship, to those whom you love, as well as to those whom you do not care for? Son of Pritha, do you seek to cure yourself of bodily sickness with medicines and by fasting, and mental afflictions with the advice of the old and the wise? I trust that your personal physicians are well versed in the eight kinds of treatment and that all of them are attached and devoted to you.

Does it ever transpire, O King, that, from pride, folly or greed, you fail to decide between a plaintiff and a defendant who come to you? From covetousness or neglect, do you ever deprive your dependants of their welfare or pensions, those who have sought refuge in you from love or in trust?

Do the people who live in your realm, having been bought by your enemies and uniting against you, ever seek to oppose or raise dispute with you? Do you suppress your weaker enemies with stronger troops and wise counsel? Are all the main chieftains in your lands loyal to you? Are they ready to lay down their lives for you, at your command?

Do you worship Brahmanas and Rishis according to their proficiency at the various branches of learning? I say to you, such reverence is of the highest benefit to you, beyond any doubt. Have you faith in the dharma based on the three Vedas, which was practised by men who lived before you? Do you meticulously follow the precepts by which they lived?

Do you entertain accomplished Brahmanas in your home, with fine food, and give them rich gifts when these feasts conclude? Passions perfectly controlled, with undivided mind, do you strive to perform the Vajapeya and Pundarika yagnas, with their entire complement of rituals? Do you worship your relatives and superiors, the elderly, the Devas, Rishis, Brahmanas, and the lofty nyagrodhas which stand in villages and bless the people in so many ways?

Sinless one, do you cause anger or grief to anyone? Do priests who are able to bestow auspicious fruit upon you always stand at your side? Anagha, are all your purposes and practices such as I have described, which inexorably increase the span of your life and spread your fame, and also further the cause of dharma, artha and kama? He who conducts himself thus, never finds his kingdom in distress or afflicted, and that king subdues the whole world and enjoys great felicity.

Rajan, I hope that no man of good conduct, who is pure and respected, is ever ruined or has his life taken, on a false charge or through theft, by your ministers, either because they are ignorant of the Shastras or out of their greed? Purusharishabha, I trust that your ministers, from greed, never free a real thief, having caught him red-handed with his booty? O Bhaarata, I hope that your ministers can never be bought with bribes, and that they never decide unjustly in disputes between the rich and the poor?

Do you keep yourself free from the fourteen vices of kings – atheism, untruthfulness, anger, carelessness, procrastination, not visiting the wise, idleness, restlessness of mind, taking counsel with only one man, consulting men unacquainted with the craft of artha, abandoning a project decided upon, disclosure of secrets, not accomplishing beneficial projects, and acting without reflection? These ruin even the most well established sovereign.

Have your study of the Veda, your wealth, your knowledge of the Shastras, and your marriage proved fruitful?'

When the Rishi finishes, Yudhishtira asks, 'How, O Muni, do the Vedas, wealth, one's wife, and knowledge of the Shastras bear fruit?'

The Sage replies, "The Vedas bear fruit when he who has studied them performs the Agnihotra and other sacrifices. Wealth is said to bear fruit when he who has it enjoys it himself and also gives it away in charity. A wife proves fruitful when she is useful and when she bears children. Knowledge of the Shastras bears fruit when it results in humility and good behaviour.'

Having thus answered Yudhishtira, Mahamuni Narada asks that righteous king, 'Do your officers of government, who are paid from the taxes levied on the people, take only their just dues from merchants who come from distant lands to your kingdom, impelled by the desire to make profit? Are these Vaisyas, O King, treated with kindness in your capital and

kingdom? Are they able to bring their merchandise here without being cheated either by the buyers or the officials of your government?

O Monarch, do you always listen to the wise and righteous words of old men who know the profound doctrines of artha? Do you make the offerings of honey and clarified butter to Brahmanas, which make the harvest bounteous, swell the numbers of kine in the kingdom, yield an abundance of fruit and flowers, and increase virtue as well?

Do you always give the artists and artisans whom you engage, the materials they need and their wages, for not more than four months together? Do you inspect their work and praise them before good men, and also reward and honour them?

Bharatarishabha, do you live by the precepts and aphorisms of the Rishis, and particularly with regard to matters relating to elephants, horses and chariots? Are the sayings which relate to the science of arms, also those about the engines of war, so useful in towns and fortresses, studied in your court?

Sinless, do you know the arcane mantras and all about the poisons which can kill your enemies? Do you protect your kingdom from fear of fire, serpents and other feral creatures, from disease and rakshasas? Knowing every dharma as you do, do you care like a father for the blind, the dumb, the lame, the deformed, the friendless, and for ascetics who have no homes? Have you banished the six evils, O King - sleep, idleness, fear, anger, weakness of mind, and procrastination?'

The illustrious Kurupungava Yudhishtira listens to what that Brahmanottama says, then bows down and worships at Narada Muni's feet. Delighted by everything he hears, the king says to Narada of celestial form, 'I will do all that you say, for you have swelled my knowledge with your counsel.'

Indeed, Yudhishtira does as Narada asks him to and, in time, becomes sovereign of all the Earth with her girdle of seas.

Narada says, "The king who protects the four varnas - Brahmana, Kshatriya, Vaisya and Sudra - passes his days in this world happily and then attains the realm of Indra.'"

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[1] Pronunciation, grammar, prosody, the explanation of basic philosophical terms, description of religious rites, and astronomy.

[2] Systems of philosophy.

[3] Eloquence, generosity, adroitness in dealing with enemies, memory, knowledge of dharma, and knowledge of politics.

[4] Sowing dissension, chastisement, conciliation, gifts, mantras, medicine and magic.

[5] The governor of the citadel, the commander of forces, the chief judge, the general in interior command, the chief priest, the chief physician, and the chief astrologer.

[6] Road; expedient; school of philosophy.

[7] Infantry, chariots and horse, and elephants.

[8] Reserves, ambuscades, payment given to the troops in advance, etc.

CANTO 6

LOKAPALA SABHAKHYANA PARVA CONTINUED

Vaisampayana said, "When Narada Muni finishes speaking, Yudhishtira Dharmaraja worships him appropriately and then, commanded by the Sage, he begins to answer, briefly, the questions the Rishi has asked.

Yudhishthira says, 'Holy One, the laws which you have enumerated are true and proper. As for me, I do observe those laws as best I can. For sure the karma done by kings of yore did bear fruit, and was undertaken from the purest motives to achieve the best possible objects. Master, we certainly wish to tread the same righteous path as those kings, who, besides, were men of perfect self-control.'

Pandu's son, Yudhishtira of great glory, having reverently listened to Narada Muni, and having answered the Sage's question, now falls into a moment's thought. Then, sensing a fine chance, sitting beside the Rishi, the king asks Narada, who sits at his ease, and who can journey into any world at will, in that sabha of kings, 'With the speed of the mind, you range through numberless worlds created by Brahma of yore, seeing all things. Tell me, O Brahmana, have you ever seen, anywhere, a sabha to equal this one of mine, or any superior to it.'

Narada replies, smilingly, sweetly, 'Child, O King, I have never seen or even heard before of a sabha among men built of jewels and gemstones like this one of yours. However, I will describe to you the courts of Yama, King of the Dead, of Varuna of vast intellect, of Indra, King of the Devas, and also of Kubera who has his home on Kailasa. I will also describe to you Brahma's celestial sabha, which dispels all unease.

All these sabhas reflect both divine and human design, and use every form that exists in the universe. The Devas, the Pitrs, the Sadhyas, the Ganas, self-controlled Rishis offering sacrifices, tranquil Munis always at Vedic sacrifice, all offer worship to these sacred courts. All of them I will describe for you, Bharatarishabha, if you have a mind to listen.'

Mahatman Yudhishtira, his brothers and the great Brahmanas present all fold their hands to beg Narada to do so.

Yudhishtira says, 'Describe all the sabhas for us, for we surely wish to listen to you. O Brahmana, of what is each one made? How big is each

sabha, how long and how wide? Who attends upon the Pitamaha in his court, and who upon Indra, Lord of the Devas, and who upon Vivaswan's son Yama? Who waits upon Varuna and upon Kubera in their sabhas?

O Brahmarishi, tell us in detail, for all of us are agog to hear about them.'

Narada replies, 'Listen, O King, all of you, about these sabhas of heaven, one by one.'"

CANTO 7

LOKAPALA SABHAKHYANA PARVA CONTINUED

"Narada said, 'Lustrous is the sabha of Indra, which he has Indra, got as the fruit of his punya. Splendid as the Sun, Sakra himself built his court. Indra's sabha can go anywhere at all, at his will; it is one hundred and fifty yojanas long, a hundred yojanas wide, and five yojanas high. It dispels the infirmities of age, grief, exhaustion and fear, and bestows great fortune. Fine and grand are its apartments, and beautiful the heavenly trees which surround it. Fine are its seats, and it is altogether delightful.

Son of Pritha, in that sabha upon a magnificent throne sits the Lord of the Devas with his wife Sachi of great beauty and fortune. He assumes a form which defies description, a crown upon his head, bright bracelets on his arms, wearing pure white robes, garlands with flowers of many colours, and sits there with Beauty, Fame and Glory beside him.

That illustrious Deva of a hundred sacrifices is waited upon in that sabha, O King, by the Maruts, who are all grihastas, the Siddhas, the Devarishis, the Sadhyas, the Devas, and by Marutas of shining skins, wearing golden garlands, with unearthly forms and shimmering ornaments. All these constantly attend upon Indra Parantapa.

Kaunteya, the celestial Sages, also, all pure-souled, washed of all sin, resplendent like Agni, tejasvins, free of any sorrow, free of anxiety's fever, all performers of the Soma yagna, wait upon and worship Indra.

Parasara and Parvata and Savarni and Galava; and Kankha, and the Muni Gaursiras, and Durvasa, and Krodhana and Swena and the Muni Dhirghatamas; and Pavitrapani, Savarni, Yagnavalkya and Bhaluki; and Udyalaka, Swetaketu and Tandya, and also Bhandayani; and Havishmat, and Garishta, and King Harischandra; and Hridya, Udarshanadilya, Parasarya and Krishibala; Vataskandha, Visakha, Vidhata and Kala; Karaladanta, Tvastri, and Vishwakarman, and Tumburu; and other Rishis, some born of women and others living on air, and others again living on fire - all these worship Indra, the Vajradhari, Lord of all the worlds.

And Sahadeva, and Sunitha, and Valmiki of great tapasya; and Samika of truthful speech, and Prachetas who always keeps his word, and Medhatithi, and Vamadeva, and Pulastya, Pulaha and Kratu; and Maruta,

and Marichi, and Sthanu of vast tapasya; and Kakshivat, and Gautama, and Tarkhya, and also the Muni Vaishwanara; and the Muni Kalakavrikshiya, and Asravya, and also Hiranmaya, and Samvarta, and Devahavya, and Viswaksena of great tejas; and Kanva, and Katyayana, O King, and Gargya, and Kaushika - all dwell there, with the celestial waters and plants; and faith, and intelligence, and the Devi Saraswati; and artha, dharma and kama; and lightning, Pandava; and rain-bearing clouds, and the winds, and all the thunder of heaven; the eastern point, the twenty-seven fires which convey the sacrificial butter, Agni and Soma, and the agni of Indra, and Mitra, and Savitri, and Aryaman; Bhaga, Vishwa; the Sadhyas, Brihaspati the Guru, and also Sukra; and Vishwavasu and Chitrasena, and Sumanas; and also Taruna; the Yagnas; the gifts to Brahmanas, the planets, and the stars, O Bhaarata, and the mantras which are chanted during sacrifices - all these dwell there.

And, O King, many Apsaras and Gandharvas please the Lord of the Devas with various dances and music and songs; and with the performance of auspicious rites, and exhibitions of myriad feats of skill -they gratify Satakratu, the slayer of Bala and Vritra.

Besides these, many other Brahmanas and Rajarishis and Devarishis, all splendent as fire, adorned in bright garlands and precious ornaments, frequently visit and leave that sabha, riding in unearthly chariots of diverse kinds.

Brihaspati and Sukra are always present in Indra's sabha; and many other lustrous Rishis of stern vows, and Bhrigu and the Saptarishis, who are equal, O Rajan, to Brahma himself, come to and depart that sabha in vimanas as exquisite as the chariot of Soma, and themselves as brilliant as Soma himself.

This, O Mahabaho, is the sabha of Indra, of a hundred yagnas, which is called Pushkaramalini, which I have seen. Listen now to a description of Yama's sabha.'"

CANTO 8

LOKAPALA SABHAKHYANA PARVA CONTINUED

Vaisampayana said, "Narada says, 'Yudhisthira, now I will tell you about the court of Yama, son of Vivaswat, which was built by Viswakarman. Listen.

Shining like burnished gold, that sabha sprawls across more than a hundred yojanas. Splendid as the Sun, it yields one's every wish. It is neither too warm nor too cold, and it enchants the heart. No grief, no weakness of age, neither hunger nor thirst enter that sabha. Nothing inauspicious finds any place there, or even any ill feeling.

Every object of desire, human or divine, can be found in that mansion - every manner of thing of delight. Sweet, succulent, delicious, pure things to eat, to drink and suck upon, are there in profusion, Parantapa. The vanamalas in that sabha are of unearthly fragrance, and the trees which surround the palatial court yield any fruit one wishes for.

Both hot and cold water are to be found here, sweet and enjoyable. In that sabha, numerous Rajarishis, all most holy, and Brahmarishis of immaculate purity, O Child, happily attend upon and worship Vivaswat's son Yama.

Yayati is there, Nahusha, Puru, Mandhatri, Somaka, Nriga; Rajarishi Trasadasyu, Kritavirya, Srutasravas; Arishtanemi, Siddha, Kritavega, Kriti, Nimi, Pratardana, Sibi, Matsya, Prithulaksha, Brihadratha, Varta, Marutta, Kusika, Sankasya, Sankriti, Dhruva, Chaturaswa, Sadaswormi and Kartavirya; Bhaarata and Suratha, Sunitha, Nishatha, Nala, Divodasa, and Sumanas, Ambarisha, Bhagiratha; Vyaswa, Sadaswa, Vadyaswa, Badhraswa, Prithuvega, Prithusravas, Prishadaswa, Vasumanas, Kshupa, and Sumahabala, Vrishadgu, Rusadru, Vrishasena, Purukutsa, Dhwajin and Rathin; Arshtisena, Dilipa, and the high-souled Ushinara; Ausinari, Pundarika, Saryati, Sarabha, and Suchi; Anga, Rishta, Vena, Dushyanta, Srinjaya and Jaya; Bhangasuri, Sunitha, and Nishadha, and Vahinara; Karandhama, Balhika, Sudyumna, and the mighty Madhu; Aila and the mighty king of the Earth Marutta; Kapota, Trinaka, and Sahadeva, and Arjuna also; Vyaswa; Saswa and Krishaswa and King Sasabindu; Rama, the son of Dasaratha, and Lakshmana, and Pratarddana; Alarka, and

Kakshasena, Gaya, and Gauraswa; Jamadagnya's son Rama, Nabhaga, and Sagara; Bhuridyumna and Mahaswa, Prithaswa, and also Janaka; King Vainya, Varisena, Purujit, and Janamejaya; Brahmadatta, and Trigarta, and Uparichara also; Indradyumna, Bhimajanu, Gauraprishta, Nala, Gaya; Padma and Muchukunda, Bhuridyumna, Prasenajit; Aristanemi, Sudyumna, Prithulaswa, and Ashtaka also; a hundred kings of the Matsya race and hundred of the Nipa and a hundred of the Gaya races; a hundred kings all named Dhritarashtra; eighty kings named Janamejaya; a hundred sovereigns called Brahmadatta, and a hundred kings bearing the name Iri; more than two hundred Bhishmas, and also a hundred Bhimas; a hundred Prativindhyas, a hundred Nagas, a hundred Hayas, and a hundred Palasas, and a hundred called Kasa and Kusa; that king of kings Santanu, and your father Pandu, Usangava, Sataratha, Devaraja, Jayadratha; the most intelligent Rajarishi Vrishadarbha with his ministers; and a thousand other kings known by the name of Sasabindu, who have died, having performed many grand horse-sacrifices with munificent gifts to the Brahmanas - these holy Royal Sages of magnificent achievements and vast knowledge of the Shastras, O King, wait upon and worship the son of Vivaswat in that sabha.

And Agastya and Matanga, and Kala, and Mrityu, performers of sacrifices, the Siddhas, and many Yogins; the Pitrs,[1] as also others who have forms; the Kalachakra, wheel of time, and Agni, the burning conveyer of the sacrificial butter; all sinners among human beings, as also those that have died during the winter solstice; the helpers of Yama have been appointed to count the allotted days of everybody and everything; the Singsapa, Palasa, Kasa, and Kusa trees and plants, in their embodied forms - all these, Rajan, wait upon and worship the God of Justice in his sabha.

Many others, too, are present at the court of the king of the Pitrs. So numerous are they that I cannot tell you either all their names or their great deeds. This enchanting and vast sabha travels anywhere, at the will of its Lord. Viswakarman built it after a prolonged tapasya. And, O Bhaarata, brilliant with its own lustre, it stands beautiful, in all its glory.

Sannyasis of stern tapasya, grave vratas, of truthful speech, serene, pure and of sacred karma, their bodies radiant, wearing spotless robes, bracelets, garlands of flowers, golden earrings, and adorned by their own holy deeds as with the marks of their order constantly visit that sabha. Many bright Gandharvas and Apsaras fill every corner of the court with music and songs, with dance and with their unearthly laughter.

Fine perfumes, sweet sounds and garlands of celestial flowers make that an always supremely blest sabha. Hundreds of thousands of beings of dharma, of heavenly beauty and great wisdom, always attend upon and worship the illustrious Yama, Lord of the created, in that court.

Such, Rajan, is the sabha of the lustrous king of the manes. Now I will describe for you the sabha of Varuna, also called Pushkaramalini."

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[1] Of the kinds known as called Agniswattas, Fenapa, Ushampa, Swadhavat, and Varhishada.

CANTO 9

LOKAPALA SABHAKHYANA PARVA CONTINUED

"Narada says, 'Yudhishtira, the celestial sabha of Varuna is unequalled for its splendour. It is as large as Yama's hall, .A. its walls and arches all pure white. Viswakarman built it in the waters. Countless unworldly trees made of gemstones and jewels, yielding excellent flowers and fruit, surround it, as well as numerous fine plants laden with blooms, blue and yellow, black and grey, white and red. Within their bowers lakhs of birds of myriad species, beautiful and variegated, constantly sing their sweet songs.

Salubrious is the air in and around that sabha, neither cold nor hot. Varuna's enchanting palace, blemishlessly white, contains numberless chambers, all furnished with fine seats. Within sits Varuna, wearing celestial raiment, ornaments and jewellery, with his queen, daubed with heavenly perfumes and smeared with sandalwood paste of unearthly redolence.

The Adityas wait upon and worship the illustrious Varuna, Lord of Waters; and Vasuki and Takshaka, and the Naga Airavana; Krishna and

Lohita; Padma and Chitra of great tejas; the Nagas called Kambala and Aswatara; and Dhritarashtra and Balahaka; Manimat and Kundadhara; and Karkotaka and Dhananjaya; Panimat and the mighty Kundaka, O Lord of the Earth; and Prahlada and Mushikada, and Janamejaya - all with auspicious marks, mandalas, and hoods extended. These and many other great snakes, Yudhishtira, without fear of any kind, wait upon and adore the illustrious Varuna.

And, O King, Bali the son of Virochana, and Naraka, subduer of the whole Earth; Sanghraha and Viprachitti, and the Danavas called Kalakhanjas; and Suhanu and Durmukha and Sankha and Sumanas and also Sumati; and Ghatodara, and Mahaparswa, and Karthana and, also, Pitara and Viswarupa, Swarupa and Virupa; Mahasiras and Dasagriva, Bali, and Meghavasas and Dasavara; Tittiva and Vitabhuta, and Sanghrada, and Indratapana - these Daityas and Danavas, all wearing earrings, crowns and draped in garlands, wearing unworldly robes, all blessed with great boons and possessed of untold valour, and immortal, and all of fine conduct and

excellent vows, wait upon and worship the illustrious Varuna, the Deva whose weapon is the paasa, in that sabha.

And, O King, the four Oceans are there, the river Bhagirathi, the Kalindi, the Vidisa, the Vena, the swift-flowing Narmada; the Vipasa, the Satadu, the Chandrabhaga, the Saraswati; the Iravati, the Vitasta, the Sindhu, the Devanadi; the Godavari, the Krishnavena; and Kaveri, queen of rivers; the Kimpuna, the Visalya and the river Vaitarani, too; the Tritiya, the Jyeshtila, and the great Sona; the Charmanwati and the mighty Parnasa; the Sarayu, the Varavatya, and that river-queen, the Langali; the Karatoya, the Atreyi, the red Mahanada, the Laghanti, the Gomati, the Sandhya, and also the Tristrolasi - these and other rivers, all sacred and famed tirthas of pilgrimage, as well as other streams and holy waters, lakes and wells and springs, and tanks, large and small, all in their personified forms, O Bhaarata, wait upon and worship the Lord Varuna.

The cardinal points of the heavens, the Earth, and all the Mountains, as also every species of aquatic creature, all worship Varuna in his sabha. Numerous tribes of Gandharvas and Apsaras, given to music and song, wait upon Varuna, singing hymns of praise to him.

All the mountains which are known for being beautiful and jewel-rich, come, embodied, to that sabha and enjoy sweet converse with one another. Varuna's foremost minister, Sunabha, surrounded by his sons and grandsons, also attends upon his master, along with a sacred body of water called Go, personified. All these worship that Deva.

Bharatarishabha, this is the sabha of Varuna, which I have seen during my wandering. Listen now to a description of the Hall of Kubera.'"

CANTO 10

LOKAPALA SABHAKHYANA PARVA CONTINUED

"Narada says, 'The splendid court of Kubera Vaisravana, O Rajan, is a hundred yojanas long and seventy yojanas wide. Vaisravana himself built this sabha, using his tapasya shakti. As brilliant as the peaks of Kailasa, this edifice eclipses the very Moon with its radiance. Supported by Guhyakas, that palace appears to be fixed to the sky. Of unearthly contrivance, it is exquisite, with lofty golden chambers, of all delights, scented with heavenly perfumes, and encrusted with priceless jewels past counting.

It resembles the summits of massed white clouds, and truly seems to float on air. Painted in celestial gold, it appears to be adorned with streaks of lightning. Within that sabha, upon a beautiful throne bright as the Sun, covered with cloths of heaven, furnished with a peerless footstool, sits the Lord Vaisravana, handsome and pleasant, wearing fine robes, priceless ornaments, sparkling earrings, and surrounded by his thousand wives.

Cool, delightful breezes, which murmur through forests of tall Mandaras, bear the scents of great jungles of jasmines and also the fragrance of the lotuses which float upon the river Alaka and those of the divine gardens of Nandana, and these always minister to the pleasure of the King of the Yakshas.

Here the Devas, with the Gandharvas, and various troupes of Apsaras, sing in chorus, Rajan, songs of heavenly sweetness. Misrakesi and Rambha, and Chitrasenaa, and Suchismita; and Charunetra, and Ghritachi and Menaka, and Punjikasthala; and Viswachi, Sahajanya, and Pramlocha and Urvasi and Ira, and Varga and Saurabheyi, and Samichi, and Budbuda, and Lata - these and a thousand other Apsaras, and Gandharvas, all masters and mistresses of music and dance, attend on Kubera, Lord of Treasures.

That sabha, always brimming with notes from divine instruments and voices, as with the sounds of many Gandharva and Apsara tribes dancing, is full of charm and joy. The Gandharvas called Kinnaras, others known as Naras, and Manibhadra, and Dhanada, and Swetabhadra and Guhyaka; Kaseraka, Gandakandu, and the mighty Pradyota; Kustumburu, Pisacha, Gajakarna, and Viskalaka, Varahakarna, Tamroshta, Falakaksha, and

Falodaka; Hansachuda, Sikhavarta, Hemanetra, Vibhishana, Pushpanana, Pingalaka, Sonitoda and Pravalaka; Vrikshavasyaniketa, and Chiravasas - these, O Bhaarata, and lakhs of other Yakshas always wait upon Kubera.

The Goddess Lakshmi ever remains there, also Kubera's son Nalakubara. I myself and many others like me, we go often to that Hall, as do many Brahmana Rishis and Devarishis. Numerous Rakshasas and Gandharvas, besides those I named, attend upon and worship, in that sabha, the illustrious Lord of all treasures.

O tiger among kings, the lustrous husband of Uma, Lord of created things, the three-eyed Mahadeva, wielder of the trident, the slayer of the Asura Bhaganetra, the mighty God of the fierce bow, surrounded by Ganasanghas, spirits in thousands, some dwarfish, some of fierce mien, some hunchbacked, some with blood-red eyes, some of frightful yells, some feeding upon fat and flesh, and some too terrible to look at, but all armed with diverse weapons and blessed with the speed of wind, along with the Devi Parvathi, who is always cheerful and who knows no tiredness, all come to the court of their dear friend Kubera, the Lord of Treasures.

Hundreds of Gandharva lords, with joyful hearts and wearing finery, and Viswavasu, and Haha and Huhu; and Tumburu and Parvarta, and Sailusha; and Chitrasena, musical genius, and also Chitraratha – these and countless other Gandharvas worship the Lord of Treasures.

Chakradharman, Lord of the Vidyadharas, with his followers, wait in that Hall, upon the Lord of Treasures; and Kinnaras, in their hundreds, and innumerable kings, Bhagadatta their lord; and Druma, Lord of the Kimpurushas; and Mahendra, Lord of the Rakshasas; and Gandhamadana accompanied by so very many Yakshas, Gandharvas and Rakshasas wait upon the Lord of Treasures.

Vibhishana of dharma, also, there worships his elder brother Kubera[1]. The Mountains Himavat, Pariyatra, Vindhya, Kailasa, Mandara, Malaya, Durdura, Mahendra, Gandhamadana, Indrakila, Sunabha, and the Sunrise and Sunset mountains - these and many other ranges, besides, all in their personified forms, with Meru standing before the rest, wait upon and worship the lambent Lord of Treasures.

The illustrious Nandiswara, and Mahakala, and many spirits with arrowy ears and sharp-pointed mouths, Kasta, Kutimukha, Danti, and Vijaya of great asceticism, with the mighty white bull of Siva roaring deep, all come

to that sabha. Besides these, many other Rakshasas and Pisachas worship Kubera in that Grand Hall.

Kubera, son of Pulastya, once performed tapasya and worshipped Siva in all the known ways of adoration. He then sat by the very side of the Devadeva, God of Gods, creator of the three worlds, Mahadeva surrounded by his ganas. One day, Bhava, the most high, made Kubera his friend and then on, O King, Siva always dwells in the sabha of his friend, the Lord of Treasures.

Those princes of all gemstones in the three worlds, Sankha and Padma, in their embodied forms, with all the jewels of the Earth, also personified, worship Kubera.

I have seen Kubera's sabha of fascination, which can cross the firmament, and it is, Rajan, as I have described. Now listen to what I say about the sabha of Brahma, the Grandsire.'"

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[1]Ganguli says Croesus!

CANTO 11

LOKAPALA SABHAKHYANA PARVA CONTINUED

"Narada sas, 'Listen to me, Child, and I will tell you about I the sabha of the Pitamaha, the House which none can describe adequately.

In the Krita Yuga, of old, the exalted Deva Aditya once came down from heaven into the world of men. He had seen the sabha of Brahma Svayambhuva, and now joyfully ranged the face of the Earth, to see what he could here. Pandava, it was then that I met him and that God told me, Bharatarishabha, about the unearthly Hall of the Grands ire, which is immeasurable, subtle, and indescribable, in form and shape, and which enchants and delights the hearts of all who see it with its splendour.

Bharatarishabha, when I heard about the glories of that sabha, Rajan, I wanted to see it. I asked Aditya, "Exalted one, I want to see the sacred sabha of the Pitamaha. Lord of Light, tell me, through what tapasya, karma, mantras or yagnas can I look upon that wondrous court, which washes every sin away?"

Aditya, God of Day, Deva of a thousand rays, replied, "With your mind restrained in dhyana, keep the Brahmavrata of a thousand years."

I went to the bosom of the Himavat and began that great vow. When I finished, the exalted and sinless Surya Deva of terrific tejas, who knows no tiredness, took me with him to the sabha of Brahma. Rajan, it is impossible to describe that sabha in words, for, in a moment it assumes a new and different form, which language cannot capture.

Bhaarata, I cannot tell you how vast it is or what its shape is. I had never seen anything like it before. It brings joy to those within it, and it is neither hot nor cold. Hunger, thirst and every manner of unease vanish as soon as one enters that Hall.

It appears to be made of scintillating jewels of countless kinds. No columns seem to support it, and being eternal, it knows no decay. It is self-refulgent, and with its numberless splendid lights it excels the Moon, the Sun and the Fire in lustre. Situated in Swarga, it blazes forth, as if it were chiding the illuminer of the day.

In that sabha, the Supreme Deity, the Grandsire of all created things, who has made them all through his maya shakti, abides ever. And Daksha,

Prachetas, Pulaha, Marichi, Kashyapa the master, Bhrigu, Atri, and Vasishta and Gautama, and also Angiras, and Pulastya, Kratu, Prahlada, and Kardama, these Prajapatis, and Angirasa of the Atharvan Veda, the Balakhilyas, the Marichipas; Intelligence, Space, Knowledge, Air, Heat, Water, Earth, Sound, Touch, Form, Taste, Scent; Nature, and the Gunas of Nature, and the elemental and primal causes of the world – all dwell in that sabha beside the Lord Brahma.

And Agastya of great tejas, and Markandeya of great tapasya, and Jamadagni and Bharadwaja, and Samvarta, and Chyavana, and Durvasa the high, and the virtuous Rishyasringa, the illustrious Sanatkumara of great tapasya, master of all things regarding Yoga; Asita and Devala, and Jaigishavya who knows truth; Rishabha, Ajitasatru, and Mani of great vitality; and the science of healing with its eight branches - all in their personified forms, O Bhaarata; Soma with all the stars and the constellations; Aditya with all his rays; the Vayus; the Yagnas, the Declarations of intent in sacrifices, the vital principles - these luminous and vow-observing beings personified, and many others, too numerous to name, all attend upon Brahma in that sabha.

Wealth, Religion, Desire, Joy, Aversion, Asceticism and Tranquillity -all wait upon the Supreme Deity in that palace. The twenty tribes of the Gandharvas and Apsaras, as also their seven other tribes, all the Lokapalas, Sukra, Brihaspati, Budha, Angaraka, Sani, Rahu, and the other Planets; the Mantras, the secret Mantras of that Veda; the rites of Harimat and Vasumat; the Adityas with Indra, the two Agnis, Agnisoma and Indragni, the Marutas, Viswakarman, the Vasus, O Bhaarata; the Pitrs, and every sacrificial libation, the four Vedas, Rig, Sama, Yajuh, and Atharva; all the sciences and branches of learning; the Itihasas and all the minor branches of learning; the several Vedangas; the planets, the Sacrifices, the Soma, all the Devas; Savitri, who is Gayatri, the seven kinds of metre; Understanding, Patience, Memory, Wisdom, Intelligence, Fame, Forgiveness; the Hymns of the Sama Veda; the Science of all hymns, all the kinds of Verses and Songs; various Commentaries with arguments – all in personified forms, O King; and various Plays and Poems and Stories - these also, and countless others wait upon the Supreme Deity in that sabha.

Kshanas, Lavas, Muhurtas, Day, Night, Fortnights, Months, the six Seasons, O Bhaarata; Years, Yugas, the four kinds of Days and Nights, and that eternal, imperishable, undecaying, most excellent Kala Chakra, the

Wheel of Time, and also the Wheel of Dharma, Virtue - these always wait there, O Yudhishtira; and Aditi, Diti, Danu, Surasa, Vinata, Ira, Kalika, Surabhi, Devi, Sarama, Gautami and the goddesses Prabha and Kadru - these mothers of the celestials; and Rudrani, Sree, Lakshmi, Bhadra, Shashthi, the Earth, Ganga, Hri, Swaha, Kriti, the goddess Sura, Sachi Pushti, Arundhati, Samvritti, Asa, Niyati, Srishti, Rati - these and many other Devis wait upon the Creator of all.

The Adityas, Vasus, Rudras, Marutas, Aswinas, the Viswadevas, Sadhyas, and the Pitrs blessed with the swiftness of the mind - these wait there upon the Grandsire. And, Bharatarishabha, know that there are seven classes of Pitrs, of which four have embodied forms and the remaining three dwell there without bodies or forms.

It is known that the illustrious Vairajas, Agniswattas and Garhapatyas, three classes of Pitrs, range in heaven. And those amongst the Pitrs that are called the Somapas, the Ekasringras, the Chaturvedas and the Kalas are ever worshipped amongst the four varnas of men. Gratified first with the Soma rasa, these later gratify Soma. All these tribes of Pitrs wait upon the Lord of Creation and joyfully worship the Supreme God of measureless tejas.

And Rakshasas, Pisachas, Danavas and Guhyakas; Nagas, Pakshis, and various beasts; and all the great beings, mobile and unmoving - all worship the Pitamaha. And Purandara, Lord of the Devas, and Varuna and Kubera and Yama, and Mahadeva with Uma, always go there. And, Rajadhiraja, Mahasena Kartikeya also adores the Grandsire there. Narayana himself, and the Devarishis, and the Rishis called Balakhilyas, and all beings born of female wombs and all those not womb-born, and whatever else there is in the three worlds, which moves and the immobile, I saw there, know, O King.

And eighty thousand celibate Rishis, their vital seed indrawn, and O Pandava, fifty thousand Rishis, with sons - I saw all these there. The dwellers in heaven go to that sabha look upon the Supreme God, when they like, and worshipping him by bowing their heads, return to their abodes.

King of men, the Grandsire of all created beings, the Soul of the Universe, the self-created Brahma of fathomless intellect and glory, equally merciful to all creatures, honours each as they deserve, and gratifies, with sweet speech and gifts of wealth and other things of enjoyment, the Devas, the Daityas, the Nagas, the Brahmanas, the Yakshas, the Pakshis, the

Kaleyas, the Gandharvas, the Apsaras, and all the other lofty beings who come to him as his guests.

And that sabha of delight, O Child, always throngs with those who come and go. Brimming with every kind of tejas, worshipped by Brahmarishis, that celestial Hall blazes forth with the divine and graceful possessions of Brahma and is enchanting to look at. Tiger among kings, even as this sabha of yours is unrivalled in the world of men, so is the sabha of Brahma, which I have seen, peerless in all in all the worlds.

These sabhas I have seen, O Bhaarata, in the realm of the celestials. This sabha of yours is unquestionably the best in the world of men!'"

CANTO 12

LOKAPALA SABHAKHYANA PARVA CONTINUED

"Yudhishtira says Best among all the eloquent, from your description of the different sabhas, it seems that almost all .A. the kings of the Earth are to be found in the sabha of Yama. And, O Master, almost all the Nagas, the main Daityas, Rivers and Oceans are to be found in Varuna's sabha. So, too, the Yakshas, the Guhyakas, the Rakshasas, the Gandharvas and Apsaras and the God who has the Bull for his vahana are to be found in the sabha of the Lord of Treasures. You have said that in the sabha of the Grandsire, all the great Rishis, all the Devas, all the branches of learning are present. For the sabha of Sakra, you have named, O Muni, all the Devas, the Gandharvas, and various Rishis.

But, Mahamuni, you have named just a single king of the Earth as living in the sabha of the illustrious King of the Devas – the Rajarishi Harishchandra. What deed did that celebrated king do, or what great tapasya did he perform with what unwavering vratas, because of which he has become equal to Indra himself?

O Brahmana, how did you also meet my father, the noble Pandu, who now dwells in the realm of the Pitrs? Lofty one, of pure vratas, did he say anything to you? Ah, tell me everything; I am agog.'

Narada says, 'King of kings, I will tell you everything you want to know about Harishchandra, I will tell you of his matchless excellence. He was a powerful king, indeed, an emperor of all the kings of the Earth, and they obeyed him. Rajan, riding alone in a triumphal chariot, decked with gold, Harishchandra brought the whole world, with her seven dwipas, under his sway with the power of his arms.

Having subdued the entire Earth, with her mountains, forests and rivers, he prepared to perform the great Rajasuya yagna, the imperial sacrifice, and at his command all the kings of the world brought untold wealth to that sacrifice. All of them agreed to be distributors of food and gifts to the Brahmanas who were fed on the occasion.

During that sacrifice, King Harishchandra gave away to anyone that asked five times as much gold as they wanted. When the yagna was concluded, the king pleased the Brahmanas who came from many distant

countries with bounteous gifts and wealth of many kinds. Delighted with the feasts of food and other gifts, given to their heart's content, and with the heaps of jewels, they began to say, "King Harischandra is greater than any king, ever, both in fame and splendour."

Know, O Rajan, this was why Harishchandra shone more brightly than thousands of other kings. The mighty Harishchandra concluded his great sacrifice and was installed as sovereign emperor of the Earth, and he was radiant upon his throne. Bharatarishabha, every king who performs the Rajasuya yagna attains to the kingdom of Indra and passes his time in felicity in Indra's company.

Those kings, too, who give up their lives on the field of battle, without ever turning their backs on the fight, find Indra's halls and live in joy with him. Those, again, who quit their bodies after stern tapasya, attain the same realm and shine there for many an age.

King of the Kurus, O son of Kunti, seeing the good fortune of Harischandra and wondering at it, your father did tell me something.

Knowing that I was coming to this world of men, he bowed to me and said, "O Rishi, you must tell Yudhishtira that, because his brothers all obey him, he can conquer the whole world. Once he does this, let him perform a Rajasuya yagna. He is my son; if he performs that sacrifice, like Harischandra I might also soon attain to Indraloka, and there in his sabha pass countless years in uninterrupted bliss."

I replied to him, "O King, I will tell your son all this if I go to the world of men."

Purushavyaghra, I have now told you what your father said to me. Pandava, fulfil your father's wishes. If you perform that sacrifice, you will then be able, along with your dead ancestors, to enter the realm of the king of the Devas. It is said that many obstacles and fears attend the performance of this great sacrifice. A race of Rakshasas called Brahma Rakshasas, whose task it is to obstruct every sacrifice, will do everything in their power to stop a Rajasuya yagna, once it has begun.

When such a sacrifice is undertaken, there might be a war which could destroy the Kshatriyas and create an occasion for the destruction of the very world. Even a slight mischance during a Rajasuya yagna may bring the whole world to ruin. Reflect upon all this, O King of kings, and do what is good for you.

Be vigilant in protecting the four varnas among your subjects. Grow in prosperity and enjoy every felicity. Please Brahmanas with gifts of wealth. I have now answered in detail everything which you asked. With your leave now, I will go to Dwaravati, city of the Dasarhas.'

O Janamejaya, having spoken thus to the son of Pritha, Narada goes away, accompanied by the Rishis with whom he had come. When Narada has left King Yudhishtira and his brothers begin to think about that greatest of sacrifices which is called the Rajasuya yagna."

CANTO 13

LOKAPALA SABHAKHYANA PARVA CONTINUED

Vaisampayana said, "After listening to Narada, Yudhishtira begins to sigh. O Bhaarata, plunged in thoughts of the Rajasuya, the king has no peace. Having heard about the glory of the illustrious kings of yore, knowing for certain now about attaining realms of grace through the performance of sacrifice and the resultant punya, and, especially, thinking of the Rajarishi Harischandra, who performed the great yagna, Yudhishtira wants to prepare to undertake a Rajasuya yagna.

Offering worship to his ministers and others in his sabha, and being worshipped by them in return, he initiates discussions about that sacrifice with them. After deep reflection, that King of kings, Bull among Kurus, turns his mind towards preparing for the Rajasuya. However, then, considering dharma, that prince of magnificent energy and prowess sets his heart again on discovering what would be good for all his people. For Yudhishtira, best of all good men, is unvaryingly kind to his subjects, and works for the weal of all, without distinctions.

Indeed, shaking off both anger and pride, Yudhishtira always says, 'Give each his due,' and the only words he likes to hear are, '*Blessed be Dharma! Blessed be Dharma!*

Thus Yudhishtira rules and is like a father to all his people; there is no one in his kingdom that bears any hostility towards him. Hence, he comes to be known as Ajatasatru - he without an enemy. The king cherishes everyone as belonging to his family, and Bhima rules justly over all. Arjuna, the perfectly ambidextrous bowman, protects the kingdom from outside enemies, while the wise Sahadeva administers justice impartially. Nakula shows great humility towards everyone, and this was his nature.

Because of all this the kingdom is free from disputes and fear of every kind; and the people attend to their svadharma. The rain is plentiful, and none can ask for any more; the kingdom's prosperity grows. Because of the dharma and virtue of the king money-lenders, makers of articles needed for sacrifices, cattle-breeders, farmers and traders: why, all and everything, grow in prosperity.

During the reign of Yudhishtira there is no extortion in the kingdom, no stringent realisation of arrears of rent, no fear of disease, of fire, or of death by poisoning and mantras. It is never heard during that time that criminals, thieves, cheats or royal favourites ever enjoy any liberties - with the king, or the people, or even amongst one another.

Kshatriyas, kings conquered during the 'six occasions' wait on the king, to see to his welfare and to worship him always, while Vaishyas of the different classes come to pay him the taxes on their occupations. Thus during the reign of Yudhishtira Dharmaraja, his kingdom prospers. Why, the prosperity of the kingdom is swelled not only through these, but even by those who are addicted to voluptuousness and indulge in every luxury to their fill.

Yudhishtira, King of Kings, whose sway extends everywhere, is possessed of every accomplishment and treats all things with forbearance. Rajan, whichever countries that celebrated and splendid king conquers, their people, from Brahmanas to Sudras, become more attached to him than to their own fathers and mothers.

Now King Yudhishtira, most eloquent of men, calls together his ministers and his brothers and asks them repeatedly about the Rajasuya yagna.

All the ministers speak solemnly to the wise Yudhishtira, who wants to perform the imperial sacrifice, 'He who already owns a kingdom wishes to become an emperor through the yagna that confers all the attributes of Varuna on a king. O Prince of the Kurus, all your friends believe that you are worthy of becoming an emperor, indeed, that the time is ripe for you to perform the Rajasuya yagna.

Because of your possessions as a Kshatriya, we say the time has come for the performance of the sacrifice during which Rishis of austere vratas kindle six fires by chanting mantras from the Sama Veda. At the conclusion of the Rajasuya yagna, the sacrificer is installed as sovereign of the empire, and he is rewarded with the fruit of every other sacrifice, including the Agnihotra. For this, he is called the conqueror of all.

Mahabaho, you are more than capable of performing this yagna. All of us obey you, and very soon you will be able to undertake the Rajasuya. So, Maharajan, resolve to do it without further discussion.'

So say all his friends and ministers to the king, separately and together. Rajan, having heard these good, brave, agreeable and weighty words,

Yudhishtira Parantapa, in his mind, is inclined to acquiesce. Having heard what his friends and counsellors say, and also knowing his own strength, O Bhaarata, yet the king reflects repeatedly on the matter.

After this, Yudhishtira, intelligent and virtuous, wise in counsel, consults again with his brothers, with the illustrious Ritvijas around him, with his ministers, and with Dhaumya and Dwaipayana, and others.

Yudhishtira says, 'How will this desire of mine to perform the Rajasuya yagna, which is worthy of an emperor, become fruitful through merely the consequence of my faith and speech?'

O you with eyes like lotus petals, asked this by the king, they reply then to Yudhishtira Dharmaraja, 'You well know the dictates of dharma,

O King, and so you are worthy of performing the awesome Rajasuya yagna.'

When the Ritvijas and the Rishis say these words to the king, his ministers and his brothers approve warmly of what they say. However, that most wise king, his mind perfectly controlled, wishing the weal of the world, yet again reflects on the matter and considers his own strength and his resources, all the circumstances of time and place, his income and expenditure. For, he knows that the wise never come to grief because they always act only after thorough deliberation.

Yudhishtira thinks that he should not begin the sacrifice only by his own resolve; carefully considering the gravity of the yagna, he thinks of Krishna, scourge of sinners, to be the best one to decide, because he knows that Krishna is the greatest of all persons, of measureless tejas, mighty-armed, un-born, yet born among men purely from his own will.

The Pandava thinks about Krishna's godlike deeds and decides that there is nothing unknown to him, nothing Krishna cannot achieve, nothing he cannot endure; and so concluding, Pritha's son Yudhishtira sends a messenger to that Master of all beings, sending through his man his blessings and greetings such as an older man does to one younger than himself.

Riding in a swift chariot, that messenger arrives in Dwaravati among the Yadavas and approaches Krishna. When Achyuta Krishna hears that Pritha's son wants to see him, he, too, becomes desirous of seeing his cousin. In his chariot drawn by fleet horses, flashing through many lands, Krishna, with Indrasena, arrives in Indraprastha.

Arriving in Indraprastha, Janardana comes directly to Yudhishtira. Yudhishtira receives Krishna with fatherly love, and Bhima also receives him likewise. Then Krishna comes in joy to greet his father's sister Kunti. When the twins have worshipped him, with reverence, he begins to speak in great delight with Arjuna, his friend, who is overjoyed to see him. When Krishna has rested awhile in a delightful apartment, and is refreshed, Yudhishtira comes to him at his leisure and tells him all about the Rajasuya yagna.

Yudhishtira says, 'I want to perform the Rajasuya, but that yagna cannot be undertaken just by my wishing to perform it. Krishna, you know everything about the royal sacrifice and what is needed for its performance. Only he can accomplish it in whom everything is possible, who is worshipped everywhere and who is the King of kings.

My friends and my ministers have come to me and said that I should undertake the yagna. But, Krishna, what you say about this will be my final guide. Some ministers do not see the true hazards of such an undertaking, out of their love; others from self-interest say only what is agreeable. Some, again, see what benefits them as being the course to follow. Thus, men give counsel of matters which await deciding.

But you, O Krishna, are above these motives. You are beyond both desire and anger. You must tell me what is truly most beneficial for the world.'"

CANTO 14

RAJASUYARAMBHA PARVA

"Krishna said, 'Maharajan, you are worthy and possess every quality needed to perform the Rajasuya yagna. You know everything, O Bhaarata, yet let me tell you something: those who now go in the world as Kshatriyas are inferior in every way to the Kshatriyas that Rama, the son of Jamadagnya, exterminated.

Mahipati, Lord of the Earth, Bharatarishabha, you know what kind of rule these Kshatriyas, guided by the laws and traditions handed down from generation to generation, have established amongst themselves, and how competent they are to perform the Rajasuya yagna.

Many royal lines, as well as other ordinary Kshatriyas, say that they are descendants of Aila and Ikshwaku. The descendants of Aila, O King, as also the kings of Ikshwaku's race are, know, each divided into a hundred separate dynasties. The descendants of Yayati and the Bhojas are great, both in extent and achievements. These last today are scattered all over the Earth, and all Kshatriyas worship the prosperity of these kings.

However, King Jarasandha has overwhelmed the power and prosperity enjoyed by their entire order and, overpowering them with his prowess, has set himself at the head of all these kings. Jarasandha enjoys sovereignty over the middle portion of the Earth, and he has resolved to create disunion amongst us.

Rajan, a king who is the paramount lord of all kings, and in whom alone the dominion of the world is vested, deserves to be called an emperor. Sisupala of Chedi, of great vitality, has placed himself under Jarasandha's protection and has become his Senapati, the Commander of all his forces. The mighty Baka, king of the Karushas, who can do battle using maya, waits upon Jarasandha as his sishya. Besides, two others, Hansa and Dimbhaka, of great tejas and atman, have sought shelter with the mighty Jarasandha.

There are others as well - Dantavakra, Karusa, Karava and Meghavahana, who serve Jarasandha. He, too, who wears upon his head the jewel known as the most wonderful on Earth, the king of the Yavanas, who has chastened Muru and Naraka, and whose power is unlimited, who rules

the west like another Varuna, whose name is Bhagadatta, who is an old friend of your father, has bowed his head before Jarasandha, both by what he says and by what he does. However, in his heart he is bound by love for you, since he regarded your father as his son.

O King, that Lord of the Earth whose dominions extend in the west and the south, your maternal uncle Purujit, that fearless perpetuator of the race of Kunti, that slayer of all enemies, is the one king who has regard for you only out of love.

Then, he whom I did not kill, the vile wretch of the Chedis, who displays himself to the world as a divine one, and whom the world has also come to regard as such, who from his witlessness always carries the emblems of the Avatara, that king of Vanga, Pundra and the Kiratas, who is known in this world as Paundraka, and who also calls himself Vasudeva, has also allied himself with Jarasandha.

Bhishmaka, the mighty lord of the Bhojas, friend of Indra, slayer of hostile Kshatriyas, Bhishmaka who governs a fourth part of the world, who with his knowledge conquered the Pandyas and the Kratha-Kausikas, whose brother, the brave Akriti, was like Jamdagni's son Rama, also serves Jarasandha, Master of Magadha. We are also Bhishmaka's relatives and so we do what is agreeable to him, but he does not respect us and always tries to do us harm. Rajan, he hardly seems aware of his own might or the honour of the great race to which he belongs; he is swayed just by Jarasandha's shining fame and has allied himself to the Magadhan.

Also, noble one, the eighteen tribes of Bhojas, fearing Jarasandha, have all fled west, as have the Surasenas, the Bhadrakas, the Bodhas, the Salwas, the Patachcharas, the Susthalas, the Sukuttas, and the Kulindas, along with the Kuntis. The king of the Salwayanas, his brothers and followers, the southern Panchalas and the eastern Kosalas have fled to the land of the Kuntis; so also the Matsyas and the Sannyastapadas, overcome by fear, leaving their dominions in the north, have fled south. Terrified by Jarasandha's power, the Panchalas fled in all directions.

Some time ago, the foolish Kamsa, who persecuted the Yadavas, married two of Jarasandha's daughters, Asti and Prapti, the sisters of his son, another Sahadeva. Strengthened by this alliance, the villainous Kamsa tyrannised his kinsmen and gained odium for himself. He also harried the old Bhoja kings, but they sought our help.

We gave Ahuka's beautiful daughter to be Akrura's wife, and then Balarama and I killed Kamsa and Sunamana, to do our relatives a service. However, even after the immediate cause of fear was removed, his father-in-law Jarasandha took up arms against us. We decided that if even we, the eighteen younger branches of the Yadava tribes, attacked our enemy concertedly with great weapons, we would still not be able to vanquish him, not in three hundred years.

Jarasandha had two friends who were like immortals and, in strength, the strongest among all men - they were called Hansa and Dimbhaka, both of whom no weapon could slay. With them for allies, the mighty Jarasandha, I believed, could not be killed even if the three worlds united against him. Most intelligent of men, this was not merely my opinion, but all the other kings also felt the same way.

However, there was another king, also called Hansa, and Balarama engaged him in battle and killed him after eighteen days of fight. Bhaarata, when Dimbhaka heard the people saying that Hansa was slain, he felt could not bear to live without his friend and killed himself by throwing himself into the Yamuna. Later, when his friend Hansa, scourge of hostile armies, returned and heard that Dimbhaka had killed himself, he ran straight to the Yamuna and took his life by throwing himself into her waters.

Then, O Bharatarishabha, Jarasandha heard that both Hansa and Dimbhaka were dead and he turned back home with a broken heart. When he retreated, we were delighted and lived joyfully and in peace in Mathura.

Until Jarasandha's daughter, the lovely, lotus-eyed widow of Hansa, stricken by the death of her husband, went lamenting to her father and repeatedly begged him, that monarch of Magadha, "Parantapa, bane of all your enemies, kill the killer of my husband."

Then, great King, we again remembered what we had concluded long ago, and in alarm we fled Mathura. We divided our great wealth among many, into small portions, so each could be easily carried, and we fled with our cousins and kinsfolk, in fear of Jarasandha. Having thought carefully, we fled west.

In the west is a delightful city called Kusasthah, ringed by the Raivata Mountains; in that city, O King, we began living. We rebuilt its fort and made it so strong that even the gods cannot breach it; and from inside even our women can hold off any enemy, why speak of the Yadava heroes, who know no fear? Yes, Parantapa, we now live in that city, and because the

great mountain is impregnable, the descendants of Madhu have become exceedingly glad, thinking that they have already passed beyond fearing Jarasandha.

Thus, though strong and powerful, we have been obliged to seek refuge in the Gomanta Mountains, which are three yojanas long, from fear of Jarasandha. In each yojana, we have established twenty-one outposts of armed soldiers; every yojana has a hundred gates, guarded by great Kshatriyas, all invincible, who belong to the younger strains of the Yadavas.

In our clan, O King, there are eighteen thousand brothers and cousins. Ahuka has a hundred sons, each like a god in strength. Charudeshna, his brother Chakradeva, Satyaki, myself, Rohini's son Baladeva, and my son Samba, who is my equal in battle - we seven, Rajan, are Atirathas. Besides, there are others, Rajan: Kritavarman, Anadhrishti, Samika, Samitinjaya, Kanka, Sanku and Kunti: these seven are Maharathas.

Maharathas, also, are the two sons of Andhaka-bhoja, as is the old king himself. Endowed with great prowess, all these are great Kshatriyas, each as mighty as Indra's thunderbolt. These Maharathas chose the middle country and now live among the Vrishnis. Bharatottama, only you are worthy of being an Emperor; it will become you to establish your empire over all the Kshatriyas.

However, in my judgement, you will not be able to perform the Rajasuya yagna as long as the powerful Jarasandha lives. As a lion keeps the carcasses of mighty elephants he has killed in his cave, Jarasandha has incarcerated many kings of the world inside his hill fortress. Parantapa, when they are a hundred in number he wants to sacrifice them to Umapati Siva, the illustrious Devadeva, whom he worships and who loves him for his fierce tapasya.

So it is that he has vanquished the kings of the Earth, and he now has the means to keep the vow he swore to sacrifice a hundred kings. He has made his city populous by conquering the kings and bringing them and their troops to his fortress, as his captives.

We, also, once fled Mathura to Dwaravati, from fear of Jarasandha. If, Maharajan, you want to perform this sacrifice, you must rescue the kings from Jarasandha and also bring about his death. Scion of the Kurus, otherwise you cannot undertake to perform a Rajasuya yagna: this is the only way you can succeed.

Rajan, this is my view; do, Sinless, as you see fit. The circumstances being what they are, reflect upon everything, consider all causes and effects, and then tell us what you think is proper to do.'"

CANTO 15

RAJASUYARAMBHA PARVA CONTINUED

"Yudhishthira says, 'Being as intelligent as you are, you have said what no one else could; surely, no one but you can settle every doubt in this world. There are kings in every land, engaged in benefiting themselves, yet none amongst them has been able to become an emperor. Truly, the title is difficult of acquisition.

He who is aware of the strength and courage of others never praises himself. He alone is worthy of praise who conducts himself honourably while engaging his enemies. O Bearer of the dignity of the Vrishnis, even like the wide Earth is adorned with great many jewels, myriad and countless are the desires and propensities of man.

Even as experience can rarely be gained other than by journeying in lands far from one's home, so, too, salvation can never be gained other than by living by high principles, which are remote from one's desires and baser tendencies. I regard peace of mind as the highest goal here, for, from that alone comes true prosperity. In my view, if I undertake this sacrifice, I will never attain the highest goal.

O Janardana, blessed with vitality and wisdom, the Kshatriyas born into our race, also thought that some day one of them would become the greatest Kshatriya of all. But, noble one, we too were all touched by the fear of Jarasandha and, O Sinless, by his evil. Invincible one, the strength of your arms is my refuge. When you take fright at Jarasandha's power, how shall I dare think of myself as being stronger than him? Madhava, O Vrishni, I feel plunged in dejection to think that not you, or Balarama, not Bhimasena or Arjuna can kill Jarasandha.

But what shall I say, Krishna? You are my highest authority in all things.'

Hearing this, Bhima, skilled in speech, says, "That king who, being torpid, or weak and without resources, engages in battle with a strong enemy, perishes like an anthill. However, it is observed that even a weak king, with vigilance and the use of stratagem, can vanquish a strong enemy and gain the fruit of his every wish.

In Krishna there is stratagem; in me, there is strength; and in Arjuna, victory. So, like the three fires which accomplish a sacrifice, we shall devise

the death of the king of Magadha.'

Now Krishna says, 'One whose understanding is immature seeks the fruit of his desire, without looking to what might happen to him in the future. We observe that nobody forgives an enemy for his callowness, one who is self-serving! We have heard that, in the Krita Yuga, having subjugated the entire world, Yauvanaswin, through the abolition of all taxes, Bhagiratha, by his kindliness towards his subjects, Kartavirya, by the force of his asceticism, the Lord Bharata through his strength and valour, and Maruta by his prosperity — all these five became emperors.

But Yudhishthira, you, who wish for the imperial dignity deserve it not merely by one but by all these qualities: by victory, by the protection you give your people, by your virtue, your prosperity, and your policy. Know, O Bull of the Kurus, that Brihadratha's son Jarasandha is also, like you, one who wishes to and can become an emperor. A hundred dynasties of kings have not been able to subdue Jarasandha.

Surely, for his might he can be regarded an emperor. Kings who wear royal jewels make offerings of these to Jarasandha, but being evil since he was a child, he is not satisfied with their worship. He has become the most powerful king, yet he savagely attacks other kings who wear crowns upon their heads. There is no king from whom he does not take tribute, and so he has brought almost a hundred kings under his sway.

How, O son of Pritha, will any weak king dare confront him with hostile intentions? The kings whom he has locked up like so many animals in Siva's temple, to sacrifice them to that God, don't they experience abject misery? A Kshatriya who dies in battle is always honoured. So, why should we not combine to give battle to Jarasandha?

He has already taken eighty-six kings his captives; he needs only fourteen more to make them a hundred. As soon as he has them, he will perform his brutal sacrifice. He who impedes that savagery will surely win blazing fame, and he who vanquishes Jarasandha will become emperor of all the Kshatriyas.'"

CANTO 16

RAJASUYARAMBHA PARVA CONTINUED

"Yudhishtira says, 'Out of my selfish desire to perform the Rajasuya yagna, and relying on just blind courage, how can I in conscience send you, O Krishna, to Jarasandha? Bhima and Arjuna I think of as my very eyes, and you, Janardana as my heart. How will I live without my eyes and my heart?

Not Yama can conquer Jarasandha's awesome host in battle, his army endowed with dreadful valour, besides. What can you do against that force? I fear this will lead only to tragedy. I believe that we must not undertake this task. Listen, Krishna, to what I think. Janardana, desisting from this sacrifice seems to me to be best. Ah, today my heart is distressed; to me the Rajasuya appears hard to accomplish.'

Arjuna, who has received the Gandiva, best of bows, a pair of inexhaustible quivers, a chariot with Hanuman's banner, as also the great Mayaa sabha, now says to Yudhishtira, 'My lord, I have won a great bow, my quivers, astras, prowess, allies, dominions, fame and energy - all of which are difficult to gain, however one might wish for them.

Learned men always praise, in fine society, nobility of birth. But nothing is equal to might, and, O King, there is nothing I prefer to strength. He who is born into a race noted for its valour, but who himself has none, is hardly worthy of respect; while he who is born into an inferior race but is valiant, is superior to the first.

He, Rajan, is a Kshatriya in every way, who increases his fame and possessions by subjugating his enemies. He that is brave, even if he has no other merit, will conquer his enemies. However, he who has no courage, though he owns every other quality, can hardly achieve anything. Every other merit exists, latently, only beside valour.

A focus of attention, exertion and destiny are the three causes of victory. He that is valiant but acts rashly does not deserve success; this is why a powerful man is sometimes killed by his enemies. As meanness overtakes the weak, so does folly at times overtake the strong. So, a king who wants victory must avoid both these causes of ruin.

If we try to kill Jarasandha and rescue the kings incarcerated by him for a savage purpose, so that we might perform a Rajasuya yagna, there is nothing nobler that we could do. Equally, if we refrain from this task the world will forever think of us as being weak. We are surely capable, O King, so why should you think that we are not?

Those who become Munis, wishing to attain the peace of their souls, easily gain ochre robes. So, too, if we vanquish the enemy, we shall easily perform the Rajasuya yagna. We must, therefore, fight Jarasandha.'"

CANTO 17

RAJASUYARAMBHA PARVA CONTINUED

"Krishna says, 'Arjuna has shown what the attitude should be of a prince born into the race of Bhaarata, especially a JL, ak- son of Kunti. We do not know when death will overtake us - by night, or by day; neither have we ever heard that we can become immortal by evading a battle. So, this is the dharma of men - to attack the enemy by principles laid down in the law. For this satisfies the heart.

With wise policy, any undertaking meets with success, unless destiny frustrates it. If two sides, both following precept, meet in battle, one must triumph for victory cannot belong to both. However, a battle influenced by bad policy, where one side is devoid of the renowned arts of war, must end in defeat or death. If, again, both sides are equal the outcome is in doubt. Yet both cannot win. When this is the case, why should we not confront the enemy, guided by wise policy, and destroy him as a river in spate uproots a tree?

If we disguise our own weaknesses while attacking those of the adversary, why should we not succeed? Surely the policy of wise men has always been never to engage in open warfare against the very powerful enemy at the head of his formidable forces. This is my view, as well. However, if we achieve our purpose by secretly entering the home of our foe and attacking just him, we shall not find disgrace.

That bull among men Jarasandha enjoys undimmed glory, indeed, even like him who is the atman in the heart of all the created. But I see his death. Wishing the welfare of our kinsmen, we will either kill him in a fight, or we will ascend into heaven being killed by him.'

Yudhishtira says, 'Krishna, who is this Jarasandha? What is the secret of his power and his energy, that even having touched you he has not been consumed like an insect by the touch of fire?'

Krishna says, 'Hear, O King, who Jarasandha is - what his tejas is, what his prowess; and also why I have spared him, despite his giving me repeated offence.

There was a mighty king called Brihadratha, Lord of the Magadhas. Invincible in battle, he had three Akshauhinis of men. Handsome he was

and blessed with great vitality; he owned wealth and prowess beyond measure; always, upon his body, he bore the marks of having been installed as a sacrificer at countless yagnas. He was like a second Indra. In splendour he was like Surya, in forgiveness like the Earth, in wrath like Yama and in wealth like Vaisravana.

Bharatottama, the whole Earth was mantled by his great qualities, inherited from a long line of ancestors, covered as by rays from the sun. Endowed with great tejas, that king married the twin daughters of the king of Kasi, both blessed lavishly with the wealth of beauty. That bull among men made a secret pact with his wives that he would love them equally and would never show any preference for either.

And, with his two precious wives, both of whom were perfectly suited to him, the lord of the Earth spent his days in great joy, even like a mighty king elephant with two cow-elephants, or like the ocean, embodied, with Ganga and Yamuna. Yet, though the king's youth passed thus in delight, he had no son to continue his line, although he performed countless auspicious rites, homas and yagnas to that end.

One day, Brihadratha heard that the lofty-souled Chandakausika, son of Kakshivat of the illustrious race of Gautama, had ceased his tapasya and had come on his wanderings to the king's city, and now sat in the shade of a mango tree. Taking his wives with him, the king went to that Muni and worshipped him with offerings of jewels and other valuable gifts, which pleased the Sage greatly.

That best of Rishis, always truthful, indeed devoted to the truth, said to Brihadratha, "King of kings, I am pleased with you. Ask me for a boon, O you of excellent vratas."

Brihadratha and his wives prostrated before the Rishi and, his voice tearful from his despair at having no son, the king said, "Holy one, I am about to leave my kingdom and go into the forest to sit in tapasya. Ah, I am a most unfortunate man that I have no son. So what will I do, O Maharishi, with a kingdom?"

Hearing this, the Muni restrained his senses and entered into deep dhyana, where he sat in the shade of the mango tree. Into the Sage's lap there fell a juicy mango, untouched by the beak of a parrot, or any bird. That best of Munis took the mango and, breathing some silent mantras over it, gave the fruit to the king, so he could have a peerless child.

The Mahamuni, of exceptional wisdom, said to Brihadratha, "Go back, O King, for your wish is fulfilled. Do not leave your kingdom and go into the forest."

In joy, Brihadratha worshipped the feet of the Sage and returned to his palace. He remembered his old promise to his wives that he would never make any difference between them and, Bharatarishabha, the king gave that mango to them both. His exquisite queens divided that fruit in two halves and ate it.

Because of the Muni's power, because he could never utter a lie, both queens became pregnant after eating the mango, and Brihadratha's joy knew no bounds. When their time came both queens gave birth: each to a divided child. Each half had one eye, one arm, one leg, half a stomach, half a face and half an anus.

The mothers looked at what they had brought forth and shivered in fear. In great sorrow, the mothers decided to abandon the stillborn halves of a child. Their two midwives carefully swaddled the two lifeless pieces and, leaving the palace in stealth through a back door at dead of night, left the parcels outside at a crossing of streets and hurried back.

Purushvyaghra, a while later, a Rakshasi called Jara, a cannibal who lived on human flesh and blood, found the two halves of the abandoned child and picked them up to take them outside the city. She put them together so she could carry them more easily, when, O Bull among men, there was a flash of light and the two halves were united into a magnificent, now breathing child!

Now her eyes wide with amazement, the Rakshasi found that she could not make off with the human child, whose body was as hard and powerful as the Vajra, the thunderbolt of adamant. That infant clenched his hands into fists, red as copper, thrust them into his mouth and began to roar as dreadfully as rain-charged thunderheads. Alarmed by the sound, the king and others living in his palace came out.

The dejected and grieving queens emerged, as well, their breasts suddenly welling with milk to have back their child. The Rakshasi saw the queens who wanted their child back, she saw the king who was desperate for a son, she felt the strength of the child in her arms, and she thought, "I live in the domain of this king who is so anxious to have a son, and it does not become me to kill the infant of such a great and good king."

The Rakshasi held the child in her arms even as clouds enfold the sun and, quickly assuming a human form, came before the king and said to him, "Brihadratha, this is your child; I give him to you; here, take him. He has been born through the virtue of your wives and the blessing of the great Brahmana. The midwives abandoned him in the night, but I have given him refuge."

Receiving their son, the lovely daughters of the king of Kasi soon drenched him in mother's milk. When the king knew everything that had happened he was full of joy, and he spoke to the Rakshasi, who had assumed the form of a human woman with a golden complexion.

"O you who have the complexion of a lotus' filament, who are you that returns my son to me? Auspicious one, to me you seem like a goddess ranging the Earth at your whim!'""

CANTO 18

RAJASUYARAMBHA PARVA CONTINUED

"Krishna continues, 'Hearing this, the Rakshasi answered, "May you be blessed, O King of kings! I am the Rakshasi Jara, who can take any form that I choose. I live contentedly in your realm and am revered by everyone: for I go from house to house, of men, and bring them fortune. The Svayambhuva Brahma created me of old, and I was called Grihadevi, the goddess of hearth and home.

I had celestial beauty, and I was sent to the world to destroy the Danavas. He who draws a likeness of me upon the walls of his house, a likeness full of youth and in the midst of children, shall indeed have prosperity in his home; otherwise, his household will suffer decay and ruin. O King, on a wall of your palace is a picture of me surrounded by children, which is worshipped daily with flowers and perfumes, with incense, offerings of food and other things of enjoyment.

Since I am so adored in your home, I think daily of doing you some great good in return. It happened, good king, that I saw the halves of your child born in two pieces. When I put them together, a living child was made. Great king, this transpired only because of your good fortune, and I was merely its instrument.

I can swallow Mount Meru if I choose; what then to say of this child? But you have gratified me with the worship, which you offer me in your home, and so I give you back your son."

With these words, Rajan, the Rakshasi vanished. Having received his son, Brihadratha returned to his palace, where he had all the rites of infancy performed. He ordered his people to observe an annual festival to honour the Rakshasi. Then, that king, who was as Brahma's equal, named his son Jarasandha - he who had been joined by Jara.

Jarasandha of Magadha grew in size and strength like a fire fed with libations of ghee. Growing, day by day, even like the moon waxing during the bright fortnight of the month, the child swelled his parents' joy.'"

CANTO 19

RAJASUYARAMBHA PARVA CONTINUED

"Krishna says, 'Some time later, the noble Maharishi Chandakausika came again to the land of the Magadhas. Joyful at his advent, King Brihadratha went out to welcome him, taking his ministers and priest and wives and son. O Bhaarata, he worshipped the Sage with padya and arghya, and then offered his entire kingdom to him, and also his son.

Receiving, graciously, the king's worship, and well pleased with it, that holy Rishi said to the sovereign of Magadaha, "I know everything that has happened with spiritual vision. But listen, O King of kings, to what this son of yours will become, and also what his beauty, excellence, strength and valour shall be.

Have no doubt that, blessed with fortune and growing in prowess, he will have all these. Just as other birds can never match the speed of Vinata's son Garuda, the other kings of the world will never be able to equal the tejas of your heroic son. All that stand in his way he will raze. Even as the force of a cataract makes no dent upon a mountain's breast of rock, weapons cast at him, even by the Devas, with cause him no injury or pain.

He will blaze forth over the heads of all that wear crowns. As the Sun dims the lustre of the stars, your prince will rob the glory of every other monarch. Even the mighty kings, who own great armies and countless chariots and beasts, will perish like moths in a flame when they confront your son.

This child will seize the burgeoning fortune of every other king, as the ocean receives the swollen waters of rivers during the monsoon. As the vast Earth bears all manner of thing, this child of inordinate strength will support the four varnas. Even as every creature born with a body depends on precious vayu, dear as their atman, to live, so will the kings of the world depend on your son.

This prince of Magadha, mightiest of all men in the world, will see with his human eyes the God of gods - Rudra, Hara destroyer of the Tripura.

Parantapa, with this, Chandkaushika dismissed King Brihadratha and turned back to his own ascetic pursuit. The lord of the Magadhas went back into his capital, and gathering all his friends and kinsfolk, installed

Jarasandha upon his throne. Very soon, King Brihadratha began to feel a sharp aversion for all worldly pleasures. When he had made Jarasandha king, he and his two wives went away into the forest and began living in an asrama.

Rajan, once his father took sannyasa, Jarasandha, through his matchless valour, brought many kings under his sway.

King Brihadratha lived for some years in the forest, in tapasya, before finally rising into Swarga with his wives. King Jarasandha had all the boons that Chandakausika foretold, and ruled his people like a father. Some years later, when I, Krishna, killed Kamsa, enmity arose between Jarasandha and me. O Bhaarata, from his city, Girivraja, the king of Magadha whirled a great mace ninety-nine times over his head and flung it at Mathura.

I lived in Mathura then. The beautiful mace, which Jarasandha hurled all the way from Girivraja, flew ninety-nine yojanas and landed near Mathura. Seeing it, the people rushed to me to tell me about the fall of the mace. The place where that mace fell, next to Mathura, is called Gadavasan.

Jarasandha had two staunch supporters, Hansa and Dimbhaka, both invincible to all weapons. They were masters of politics and dharma, and in counsel they were the most intelligent among all men. 1 have already told you all about that awesome pair. The two of them and Jarasandha, together, I believe, were more than a match for the three worlds. This was why the powerful Kukkura, Andhaka and Vrishni tribes, out of discretion, did not consider it wise to fight Jarasandha.'"

CANTO 20

JARASANDHA-VADHA PARVA

"Krishna says, 'Hansa and Dimbhaka have both fallen; Kamsa and all his followers have been slain. So, the time has come to kill Jarasandha. But he cannot be killed in battle even by the Devas and the Asuras, even if they combine. However, I think that he can be vanquished in single combat. In me there is policy; in Bhima is strength, and in Arjuna there is victory; so, as prelude to your performing the Rajasuya yagna, we will surely destroy the king of Magadha.

We three shall go to him, secretly, and he will certainly fight one of us. Because he is proud and fears ignominy he will choose to fight Bhima. And like Death himself, who kills a man swollen with pride, the long-armed and mighty Bhima will kill the king of Magadha.

If you know my heart, and if you have any faith in me, then give me Arjuna and Bhima, without delay.'

Yudhishtira sees how cheerfully Bhima and Arjuna stand beside him, and cries, Achyuta, O Achyuta Parantapa, do not say this to me! You are the lord of the Pandavas, and we depend only on you. What you say, Govinda, is always wisdom. You never walk at the head of those whom Fortune has abandoned. I, who am yours to command, consider Jarasandha already dead and the kings he holds captive already set free, and that I have already performed the Rajasuya.

Lord of the Universe, Purushottama, go forth vigilantly so that this mission is accomplished. I cannot live without you - like a man stricken by disease and deprived of dharma, artha and kama.

Arjuna cannot live without Sauri, nor can Krishna live without Partha; neither is there anything in this world which these two cannot conquer. Then, this handsome Bhima is the strongest man in the world. Of great renown, what is there that he cannot achieve with the two of you?

When well led, troops excel in war; an army without a leader is lifeless, say the wise. So, armies must always be led by commanders of experience. The wise channel water into low-lying lands; even fishermen cause water to leak out through holes in the tank. We, too, shall attempt to achieve our purpose under the leadership of this Krishna, who knows politics, whose

fame spreads through the world. Indeed, to succeed at any venture one should always set Krishna in the van, this Purushottama whose power consists of both wisdom and strategy, and who knows both methods and means.

So, to achieve our purpose, let Pritha's son Arjuna follow Krishna, best of the Yadavas, and let Bhima follow Arjuna. Through wise policy, good fortune and prowess, we will find success in this purpose which needs great valour.'

When Yudhishtira says this, Krishna, Arjuna and Bhima, all mighty tejasvins, set out for Magadha, their splendid bodies clothed in the garb of Snataka Brahmanas, and with the blessings and encouraging words of friends and kinsmen. Great is their splendour anyway; and their bodies, already like the Sun, the Moon and Fire, blaze brighter for being inflamed by wrath at the plight of the kings, their kin, imprisoned by Jarasandha.

The people see Krishna and Arjuna, neither of whom have ever been defeated in battle, with Bhima at their head, all three going forth to accomplish one mission, and they think of Jarasandha as being already dead. For the illustrious two are Masters, who direct everything that happens in all the worlds, as well as all things concerning the dharma, artha and kama of every creature.

Setting out from the land of the Kurus, they pass through Kurujangala and arrive at the charmed lake of lotuses. Crossing the hills of Kalakuta, they then passed over the Gandaki, the Sadanira, the Sarkaravarta and the other rivers, all of which spring from the same mountains. They then cross the lovely Sarayu and see the country of Eastern Kosala. Passing through that kingdom, they come to Mithila, then, crossing the Mala and Charamanwati, the three heroes ford the Ganga and the Sona, and continue eastwards.

Finally, those shuras, heroes of undimmed glory, arrive at Magadha at the heart of Kushamba. Coming to the hills of Goratha, they see below them the capital city of Magadha, always replete with cows, wealth, water and beautiful with the countless trees which grow there."

CANTO 21

JARASANDHA-VADHA PARVA CONTINUED

"Krishna says, 'Look, Partha, at the great capital of Magadha in all its splendour. Rich are its flocks and herds, and inexhaustible its store of water. The finest mansions adorn its streets, free from all calamities and evil.

The five mountains Vaihara, Varaha, Vrishabha, Rishigiri, and the enchanting Chaitya, all with towering peaks, overgrown with great and lofty trees, intertwined and of cool shade: all these seem to protect this city of Girivraja together. The breasts of these hills are covered by delightful trees of Lodhra forests, fragrant, their branch ends profuse with flowers.

Here the lustrous Gautama, of stern vows, begot on Ausinari, the Sudra woman, Kakshivat and other sons of great renown. It only goes to reflect Gautama's mercy on human kings that the race sprung from him still lives under their mortal sway. Arjuna, it was here that, in elder days, the mighty sovereigns of Anga, Vanga and other lands came to the asrama of Gautama, and spent their days in joy.

Look, Partha, at these enchanting forests of Pippalas and lovely Lodhras, which surround the hermitage of Gautama Muni. Long ago, the Nagas Arbuda and Sakrapavain lived here, those Parantapas, as did the excellent Nagas Swastika and Mani. Manu himself had ordained that the land of the Magadhas would never feel the scourge of any drought; and Kaushika and Manimat also blessed this country.

Being master of this beautiful and impregnable city, Jarasandha, unlike other kings, is bent on fulfilling his vile purpose. But we will kill him, and crush his pride.'

With that, those mighty tejasvins, the Vrishni and the two Pandavas approach Girivraja, impregnable capital of Magadha, teeming with cheerful, well-fed people of all the four varnas: Girivraja of perennial festivities. Upon arriving at the city-gates, instead of entering peaceably, the cousins assault the sacred Chaityaka peak, which the race of Brihadratha as well as the people of Girivraja worship, and which gladdens the hearts of all Magadhans.

Once, Brihadratha killed the Rakshasa Rishabha upon that peak and made three great drums out of his hide, which he set up in Girivraja. Those drums, once struck, resound for a full month after! Krishna and the Pandavas tear down the peak of Chaityaka, the joy and pride of the Magadhas, and bring it down over those drums covered by the blooms of heaven, the drums which never stop reverberating. They, who have come to kill Jarasandha, it seems set their feet upon their enemy's head by what they do.

Having attacked that celebrated, ancient, immovable massif, always adored with perfumes and garlands, with awesome arms, breaking it down, the three heroes joyfully march into Girivraja. The Brahmanas inside the city see many evil omens, which they hasten to report to Jarasandha.

The chief priest makes the king mount an elephant and, blessed by lighted brands around him, Jarasandha of untold prowess, wanting to keep the evil omens signified at bay, enters into a yagna with every apposite vow; he fasts.

Meanwhile, Bhaarata, the brothers, unarmed, rather with their own bare arms their only weapons, enter the city disguised as Snataka

Brahmanas; they come seeking single combat with Jarasandha. They see how marvellously elegant are the shops, full of garlands and various delicacies to eat, indeed replete with everything that any man's heart could desire.

Looking at those affluent and excellent shops, the Purushottamas Krishna, Bhima and Dhananjaya walk along the public highway. Suddenly, they of untold strength begin to forcibly snatch the garlands that the flower-vendors have hung up for sale. Wearing colourful robes and earrings, putting on the garlands, the heroes walk into the abode of Jarasandha of lofty intellect, even like Himalayan lions eyeing cattle-folds.

Rajan, smeared with sandalwood paste, the arms of those Kshatriyas look like the trunks of Sala trees. The people of Magadha see those magnificent three, powerful as elephants, their necks thick as Sala trees, chests wide, and are wonderstruck. The Purusharishabhas pass through three crowded gates, where men throng, and in great heart and cheer approach Jarasandha, haughtily.

Jarasandha gets up in haste and receives them with padya, madhurpaka and other ingredients of arghya; he offers them gifts of kine, and shows them every reverence.

Says that great king to them, 'Be welcome!'

O Janamejaya, Partha and Bhima remain silent, while Krishna replies, 'King of kings, these two have sworn a vow of silence and they will not speak until midnight. After that hour, they will talk to you.'

Jarasandha houses his guests in the apartments of sacrifice and returns to his royal chambers. At the midnight hour, the king returns to his guests who wear the attire of Brahmanas. For, that invincible monarch keeps strictly his vow that, even if it be the midnight hour, he would grant audience to any Snataka Brahmanas who arrive in his court.

O Bhaarata, seeing the extraordinary attire of his guests, that best among kings is puzzled. Yet, he waits upon them patiently, respectfully, silently. Those Purusharishabhas, the three Parantapas, on the other hand, see Jarasandha and say, 'O King, may you attain moksha without any great effort!'

Tiger among kings, with that they fall silent, staring. Rajadhiraja, Jarasandha says to those Pandavas and the Yadava, all disguised as Brahmanas, 'Pray, be seated.'

Those Narapungavas sit themselves down, and they blaze with beauty like the three main priests of a great sacrifice.

Jarasandha, always devoted to truth, now softly censures his guests in disguise, saying, 'Well do I know that, throughout the world, Brahmanas who keep the Snataka vrata never deck their persons with garlands and fragrant paste, unseasonably.

So who are you, adorned with flowers, and your hands bearing the marks of the bowstring? Wearing coloured robes, wearing flowers and sandalwood paste, out of season, you tell me that you are Brahmanas although you have the bearing of Kshatriyas.

Tell me truly who you are. Truth embellishes even kings. Why, breaking the peak of the Chaityaka, have you come in here, disguised, and through an unlawful gate, without fear of my royal wrath? The Brahmanas tejas dwells in his speech; what you did is not suited to the varna to which you profess to belong.

Therefore, tell me what is your purpose? You have arrived here unlawfully; why do you disdain the worship that I offer you? What motive have you for coming here?'

Thus addressed by the king, Krishna Mahatman, that most eloquent one, replies calmly and gravely.

Krishna says, 'O King, know we are Snataka Brahmanas. Brahmanas, Kshatriyas and Vaishyas are all allowed to observe the Snataka vrata. Besides, this vow has numerous rules governing it, both general and particular. A Kshatriya who keeps this vow with special observances finds great prosperity. Therefore, we have decked ourselves in flowers.

Also, Kshatriyas sow their prowess not with words but deeds. That is why, O son of Brihadratha, a Kshatriya never speaks audaciously. Brahma has invested in the Kshatriya his own tejas, implanted it in the purpose of the warrior. If you wish to see it today, you shall.

This is the code of the Kshatriya: that the house of an enemy must be entered through the unlawful gate, and a friend's house through the proper one. Know, also, that having entered our enemy's house through the illegal gate to accomplish our purpose, we are sworn not to accept the worship offered us.'"

CANTO 22

JARASANDHA-VADHA PARVA CONTINUED

"Jarasandha says, 'I do not remember having ever done you an I injury! Even after thinking carefully about it, I do not recall 1 what harm I ever did you. When I have never wounded you, Brahmanas, why do you think of me as your enemy? Answer me honestly, for that is the way of the righteous.

The mind feels pain at any harm done to one's artha or dharma. The Kshatriya who injures an innocent man's pleasure or morality, let him not be a great warrior otherwise, and a master of every aspect of dharma, he, beyond doubt, finds the fate of sinners and falls away from fortune and grace.

The ways of the Kshatriyas are the noblest among all men of dharma in the three worlds. Indeed, all who know dharma acclaim the code of the Kshatriya. I follow the laws of my varna and never harm any who live under my rule. So, by bringing this charge against me, it seems that you speak in error.'

Krishna says, 'Mahabaho, there is one in this world who is sovereign of a certain royal line, and who upholds the honour of his race. We have come against you at his command. You have brought many Kshatriyas of the world here to your city as your prisoners. How can you still think of yourself as a man of dharma after what you have done? Best of kings, how can one king sin thus against other righteous kings?

But you treat other kings savagely and seek to offer them as human sacrifice to the Lord Rudra! O Son of Brihadratha, the sin you have committed touches me, as well, for I am with dharma and I can protect dharma. Killing human beings as a sacrifice to the gods is unheard of. So why do you wish to offer the lives of a hundred kings to the Lord Sankara?

You are treating noble men, who belong to your own varna, like animals. You are a fool, Jarasandha, for who else would behave in this wise? One always finds the fruit of whatever one does, under whatever circumstances. Therefore, since we are sworn to protect and help all those in distress, we have come here, for the weal of our kind, to kill you and prevent the slaughter of the captive kings, our kinsmen.

You believe that there is no man among the Kshatriyas who can match you; you are gravely mistaken in this. Rajan, there is no Kshatriya born who would not, thinking of his noble ancestry and birth, gladly ascend into heaven, which has no like anywhere on earth, by dying in battle.

Know, Purusharishabha, that Kshatriyas fight battles like men performing yagnas, with Swarga as their goal, and thus quell the whole world. Studying the Vedas, performing tapasya and dying in battle are all deeds which lead to heaven. Finding Swarga through the first two might not be certain, but for those who die in battle heaven is assured.

Death in battle inexorably brings triumph to equal Indra's. Countless gains accrue from dying in battle. It is through battle that Indra of the thousand yagnas became who he is; it is why he vanquishes the Asuras and rules the three worlds. You are so full of hubris about the untold might of your Magadha host; open hostility against you must surely lead only to heaven.

Do not underestimate other men, for valour dwells in everyone. Rajan, there are many whose valour might well equal or even exceed your own. It is only because they are not as renowned as you that your valour is noted. We can bear your strength. So, I say to you, King of Magadha, do not act like a superior: you are in the presence of your peers.

Do not tempt fate and go, along with your children, your ministers and your legions into Yama's land. Dambhodhbhava, Kartavirya, Uttara and Brihadratha were kings who met death, with all their forces, because they underestimated their superiors.

We who have come to liberate the kings you hold as captives, know, are surely not Brahmanas. I am Hrisikesa, also called Sauri, and these two heroes among men are the sons of Pandu. Lord of Magadha, we challenge you - stand before us and fight. Either free all the kings or go to Yamaloka!'

Jarasandha says, 'I never make a captive of a king without vanquishing him in battle. Who have I held here whom I have not first defeated in war? Krishna, it has been told that this is the dharma which every Kshatriya must follow: to bring others under his sway by force of arms, and then to treat them as his slaves.

I have collected these kings in order to sacrifice them to God. How will I now free them out of fear today, especially after I have told you what Kshatriya dharma is? With troops against troops, arrayed in battle

formation, or alone against one of you, or alone against two or all three of you, simultaneously or separately, I am ready to fight!'

Saying this, and eager to have battle with those three warriors of dreadful achievements, Jarasandha has his son, another Sahadeva, installed upon his throne. Then, Bharatarishabha, on the brink of battle, that king remembers his two generals Kausika and Chitrasena. These two were once known through the world, reverentially, as Hansa and Dimbhaka.

And, Rajan, that tiger among men, the Lord Sauri, who is always devoted to the truth, that slayer of Madhu, Haladhara's[1] younger brother, Krishna greatest of men who have perfectly controlled their senses, remembering Brahma's command and knowing that the lord of Magadha is destined to be killed in single combat by Bhima, and not by any Yadava, does not wish to himself kill Jarasandha, most powerful of men blessed with strength, that hero endowed with the strength of a tiger, that Kshatriya of terrible valour."

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[1] Balarama's ploughshare weapon is the Halayudha, so he is Haladhara, bearer of the plough.

CANTO 23

JARASANDHA-VADHA PARVA CONTINUED

Vaisampayana said, "Then, that best of orators, Krishna of the Yadava clan, says to Jarasandha who is resolved to fight, 'Rajan, which of us three will you fight? Which of us should prepare for combat with you?'

The splendid king of Magadha says that he will do battle with Bhima. Now, his priest fetches the yellow pigment got from the cow, garlands of flowers and every other auspicious thing, as well as the best specifics for restoring consciousness and relieving pain, to Jarasandha, eager for combat.

A celebrated Brahmana performs initiatory rites for Jarasandha, with all blessings, and, thinking of the dharma of a Kshatriya, the king readies himself for battle. He takes off his crown, ties up his hair and rises like an ocean which would burst apart its continents.

That sovereign of dreadful prowess says to Bhima, 'I will fight you, for it is honourable to be vanquished by a superior man.'

With that, Jarasandha rushes at Bhima even as the Asura Bala of old did at the king of the Devas. Krishna invokes the gods on behalf of the mighty Bhimasena, his cousin. Having taken counsel with Krishna, Bhima also advances upon Jarasandha, keen for battle. Then the two Purushavyaghras, those Kshatriyas of untold prowess, their bare arms their only weapons, joyfully lock in combat, each one eager to quell the other.

Grasping each other's arms, locking legs, at times slapping armpits in self-exhortation, they make the arena where they face each other tremble. Often they lay hold of each other's necks and push and heave violently, this way and that; they press every limb against a limb of the adversary; they continue to slap their own armpits in exultation and defiance.

At times extending their arms, at others withdrawing them, now lifting them high, now dropping them low, they circle and seize each other. Neck thrust against neck, brow striking brow, roughly, they make sparks fly from armour and headpieces, like flashes of lightning.

Grasping each other with many holds with their arms, lashing out with kicks violent enough to reach their inmost marmas, they also strike each other's chests with clenched fists. Roaring like thunderheads, they fight as two maddened elephants might with their trunks. Incensed by each other's

blows, on they fight: hauling, pulling, dragging, ferociously, glaring like two angry lions.

Every limb of the other each one strikes, using arms, mighty legs; seizing one another by the waist, they fling each other far with awesome force. Accomplished wrestlers both, the two Kshatriyas pull and shove and clasp each other with violent force.

Then, those heroes perform the most difficult of all feats in wrestling: prishtabhanga, where they throw each other face down onto the ground and keep the fallen antagonist so for as long as possible. With their arms, they also perform the sampurna-murchcha and purna-kumbha.

At times, they wring each other's arms and other limbs as if these are vegetable fibres to be twisted into cords. At others, fists clenched, they strike thunderous blows upon other parts of their opponent's bodies than those at which they appear to aim.

So battle those heroes and the citizens, thousands of Brahmanas, Kshatriyas, Vaisyas and Sudras, and even women and the old, O Purushvyaghra, come out and gather around to watch the titanic duel. Quickly, the crowd swells, until it is great, and a single solid mass of humanity, no space between body and body.

The sounds the wrestlers make, while slapping their arms, seizing each other's necks to throw one another down, grabbing each other's legs also to fling the adversary to the ground - all these are so loud that they resemble the roar of thunder or of cliffs breaking and falling.

Both of them are the greatest among the strong and delight greatly in this encounter. Keen to prevail, each watches alert to take advantage of the slightest lapse by the other. And, O King, the awesome Bhima and Jarasandha fight ferociously in those lists, at times driving the crowd back by waving their hands; they fight even like Indra and Vritra did of old.

Dragging forward, thrusting back, and with sudden twists flinging each other down, onto face or side, they wound each other savagely. At times, they strike with bent and vicious knees, while roaring at each other: stinging taunts and insults. They strike each other with fists, the blows descending like the weight of rocks. With bull-like shoulders, long arms, and both masters of wrestling, they strike each other with those arms that are like maces of iron.

On the first day of the lunar month of Kartika begins that duel between the two heroes, and the lustrous Kshatriyas battle on, never pausing, not to

eat; they battle on by night and day, until the thirteenth day of the Moon. However, on the night of the fourteenth day, the lord of Magadha calls a halt from fatigue.

And Krishna says bitingly to Bhima of terrible deeds, 'Kaunteya, an enemy who is tired must not be pressed, for if he is he might even die of exhaustion. So, Son of Kunti, you must not press this king while he is tired. Bhima, put forth only as much strength as he can now summon into his arms; fight him only with such strength as he has, Bull of the Bhaaratas.'

Bhima Parantapa understands at once what Krishna means, and he knows the time has come to kill Jarasandha. Bhima, strongest of all strong men, gathers himself, all his strength and valour, that prince of the Kurus, to bring down the hitherto unvanquished Jarasandha."

CANTO 24

JARASANDHA-VADHA PARVA CONTINUED

Vaisampayana said, "Deciding to kill Jarasandha, Bhima answers Krishna, 'Yaduvyaghra, O Krishna, I will not relent against this wretch among kings, who yet stands before me, strong enough and bent upon the fight; I will no show him mercy.'

Krishna, who wants to exhort that hero to kill Jarasandha swiftly, says, 'Bhima, today show some of the strength, which you have from your father Maruta Deva!'

Bhima Parantapa seizes Jarasandha, lifts him above his head and begins whirling that king round dizzily. Bharatarishabha, having whirled him round fully a hundred times, Bhima thrusts his knee into Jarasandha's spine and breaks his body in two. Killing the Magadhan thus, Vrikodara gives a dreadful roar, which mingles with Jarasandha's roars as his back snaps; at which there is a loud uproar which strikes fear into every creature's heart. The people of Magadha are speechless for fear, and many women even give birth prematurely.

Hearing those roars, the people think that either Himavat is crumbling or even the Earth herself is being rent asunder. Then, those scourges of all their enemies leave the lifeless body of Jarasandha at the palace gate, where he lies as one asleep, and they go out of the city. Krishna has Jarasandha's chariot, of the fine flagstaff, readied and makes Bhima and Arjuna ride in it. Together they go and set the imprisoned kings, their kinsmen, free.

Saved from certain death, those kings come to Krishna and offer him priceless gifts of jewels, every manner of gemstone. Having vanquished his enemy, Krishna, unscathed, bearing every kind of weapon, and accompanied by the kings he had freed, emerges from Girivraja riding in Jarasandha's unearthly chariot.

The ambidextrous Savyasachi, whom not all the kings of the world can contain, the extraordinarily handsome and inexorable Arjuna, with Bhima of untold strength, also comes out of the citadel of Magadha. Krishna drives the chariot in which the brothers ride, and it is splendid, for it is the very ratha in which, of old, Indra and Vishnu fought against the Asuras because of Brihaspati's wife Tara, and great blood was spilt.

Riding in that chariot, now Krishna comes out of the hill-fort. That ratha has the lustre of molten gold; it is lined with rows of tinkling, exquisite bells; and its wheels clatter as thunderclouds rumble; it is always triumphant, always vanquishes the enemy against which it is driven; it is the same chariot riding in which Indra slew ninety-nine great Asuras in the elder days.

The three Purushavyaghras are delighted to have that chariot. The people of Magadha see long-armed Krishna and the two brothers with him in the chariot and are wonderstruck. Bhaarata, that ratha is yoked to celestial steeds, which own the speed of the wind; and with Krishna driving it, it is indescribably beautiful.

Upon that best of all chariots is an uncanny flagstaff which stands without being physically or visibly attached: for it is a thing created with the art of heaven. It can be seen, glorious as a rainbow, from a yojana away. While emerging from Girivraja, Krishna thinks of Garuda; remembered by his master Garuda arrows down to him in a wink, and he is like a great tree of vast proportions standing in the heart of a village and being worshipped by all.

Garuda, of untold heaviness, who preys on snakes, sits upon that finest of chariots, alongside numberless open-mouthed and frightfully roaring creatures, upon its flagstaff. At which, that greatest of chariots is even more resplendent, so brilliant that it is impossible to be looked upon by any being: even as is the midday Sun of a thousand rays.

And, O King, that best of flagstaffs, of unearthly creation, is such that never would it strike any tree, and nor could any weapon ever pierce it, even though all men see it plain. Achyuta, tiger among men, riding with the two sons of Pandu in that divine chariot, whose wheels sound like spring clouds rumbling, emerges from Girivraja.

The ratha which Krishna drives had once been received by King Vasu from Vasava, and from Vasu by Brihadratha, and from him by Jarasandha in course of time. Coming out of Girivraja, he of the long arms, eyes like lotus petals and luminous fame stops on a level plain outside the city. Then, all the people rush there, O Rajan, with the Brahmanas at their head, hurrying there to worship him with every religious ritual.

The kings who have been freed adore Madhusudana, reverently, and eulogising him, say, 'O Long-armed, we were plunged in the deep mire of grief in this land of Jarasandha, and you have saved us. Devakinandana,

how extraordinary is this deed of yours, with Arjuna and Bhima to help you.

O Vishnu, we languished in the fell hill-fortress of Jarasandha; surely, it was only by our greatest good fortune that you rescued us, O Scion of the Yadavas, and swelled your fame by this deed. Purushavyaghra, we bow to you; your wish is our command. Say what you want us to do, and however difficult it might be, O Lord, we shall do it.'

When the kings speak thus to him, the Mahatman Hrishikesa reassures them and then says, 'Yudhishtira wishes to perform the Rajasuya yagna; that king who always walks the way of dharma, wants to acquire imperial dignity. I say to you, help him in his endeavour.'

Joyfully, those kings accept what Krishna says, crying, 'So be it!'

Saying this, those lords of the Earth give gifts of jewels to him of the Dasarha race. Moved by their kindness, Govinda takes but a portion of them.

Then, Jarasandha's son, the noble Sahadeva, accompanied by his kinsmen and main officers of state, and with his priest going before him, comes to that place. Bending low, offering lavish gifts of jewels and precious gems, he worships Krishna, god among men. Krishna gently reassures the weeping prince and accepts those priceless gifts. Joyfully, there and then, Krishna installs Sahadeva as king of Magadha.

Having been made king by the greatest of men and having gained Krishna's friendship, Jarasandha's mighty-armed and illustrious son is shown every kindness and respect by the two sons of Pritha; he re-renters his father's city. Laden with jewels, Krishna, the sons of Pandu with him and great fortune attending upon him, leaves the capital of Magadha.

And with the two Pandavas, Achyuta arrives in Indraprastha and, going to Yudhishtira, says in joy to that king, 'Rajottama, by good fortune Bhima has killed the mighty Jarasandha, and all the kings imprisoned in Girivraja have been freed. From good fortune, also, these two, Bhima and Dhananjaya, are well and have returned to their city, O Bhaarata, without injury.'

Yudhisthira worships Krishna, as he deserves, and embraces Bhima and Arjuna in joy. Ajatasatru, the king who has no enemy, has found victory because of his brothers and the death of Jarasandha, and he gives himself up to celebration in the company of all his brothers.

Pandu's eldest son, with his brothers, greets the kings who have come to Indraprastha, welcoming and honouring each according to his age. After the kings have been entertained duly, they depart immediately in fine chariots, with joyful hearts and the leave of Yudhishtira.

Thus does Janardana, tiger among men, of fathomless intellect, cause the death of his enemy Jarasandha at the hands of the Pandavas. O Bhaarata, having seen Jarasandha slain, that Parantapa, scourge of every foe, takes his leave of Yudhishtira and Pritha, Draupadi and Subhadra, Bhimasena and Arjuna, and the twins, Nakula and Sahadeva.

When he finally bids farewell to Dhananjaya, again, he sets out for his own city, Dwaraka, riding in that best of chariots, of unearthly craft, swift as the mind, given to him by Yudhishtira, the ratha which fills the ten points of the horizon with the rumble of its wheels.

O Bharatarishabha, just before Krishna goes forth, the Pandavas, with Yudhishtira at their head, walk around him in reverent pradakshina.

When Devaki's illustrious son leaves Indraprastha, after his magnificent triumph, and having dispelled the terror of the kings, that feat swells the renown of the Pandavas. Rajan, the sons of Pandu pass their days, always gladdening Draupadi's heart. And during that time, all that is just and in accordance with dharma, kama and artha are practised piously by Yudhishtira, while attending to his duty of protecting his people."

CANTO 25

DIGVIJAYA PARVA

Vaisampayana said, "Having acquired that highest of bows, the inexhaustible twin quivers, the chariot and flagstaff, as well as the great sabha, Arjuna says to Yudhishtira, A great bow, weapons, great energy, allies, territory, fame, a vast army - all these, which, O King, are difficult to gain, I have won.

I think that what we should now do is fill our treasury. Noblest of kings, I would like to make all the other kings of the world pay us tribute. I want to set out on an auspicious moment of a holy day of the Moon, when a favourable constellation is rising, to conquer the direction of the North, over which the Lord of Treasures, Kubera, reigns.'

When Yudhishtira Dharmaraja hears what Dhananjaya says, he replies in a grave and solemn tone, 'Bharatarishabha, make righteous Brahmanas chant blessings over you, to plunge your enemies in grief and to bring joy to your friends, then go forth. Partha, victory will surely be yours and your wishes will be fulfilled.'

When Yudhishtira has said this, Arjuna sets out in the unearthly chariot, which he got from Agni, and with a large host going with him.

Commanded by Yudhishtira lovingly, Bhimasena, also, as well as the twins set out, each at the head of a great army.

Arjuna, son of the chastiser of Paka, brings the North under his sway, the direction ruled by the Lord of Treasures. Bhimasena, with force, quells the East, while Sahadeva does the South, and Nakula, master of every weapon, conquers the West.

While his brothers are so engaged, the lofty Dharmaraja Yudhishtira remains in Khandavaprastha, enjoying great affluence, surrounded by friends and relatives."

CANTO 26

DIGVIJAYA PARVA CONTINUED

Vaisampayana continued, "In the North, Arjuna comes to Pragjyotishapura where Bhagadatta rules, and tells the king what he intends and asks for his fealty.

Bhagadatta says, 'O you who have Kunti for your mother, as you are to me, so is Yudhishtira. I will do all that you ask. Tell me, what else shall I do for you?'

Dhananjaya replies to Bhagadatta, 'If you give your word to do all this, you have done what I wish.'

Having thus subdued the king of Pragjyotishapura, Dhananjaya of the long arms, Kunti's son, marches further north - the direction ruled by Kubera. That Purusharishabha, the Kaunteya, conquers the mountainous regions and their hems, as also the realms of the hills and foothills. Having subdued all the mountains and the kings who reign there, bringing them under his sway, he takes tribute from them all.

Winning their affection, allying himself to them, O King, he next rides against Brihanta, the king of Uluka, making this Bhumi tremble with the sound of his drums, the rumble of his chariot-wheels, and the trumpeting of the elephants in his train. However, Brihanta swiftly emerges from his city with his army that comprises four kinds of troops, and gives battle to Phalguna.

Fierce is the battle between the two, but Brihanta cannot bear the prowess of the Pandava. When that invincible king of the mountain realm realises that Kunti's son is irresistible, he yields and comes to Arjuna with great wealth. Arjuna takes his kingdom from Brihanta, but then, making peace with that king, marches with him at his side against Senabindu, whom he drives out of his kingdom without ado.

After this he quells Modapura, Vamadeva, Sudaman, Susankula, the Northern Ulukas, and all the kings of those countries and their peoples. Fettered by the command of Yudhishtira, O Rajan, Arjuna does not stir from the city of Senabindu, but only sends forth his legions to fetch those five realms under his sway.

Having arrived at Devaprastha, the capital of Senabindu, Arjuna stations himself there, along with his army consisting of four kinds of forces. Then, surrounded by the kings and the peoples he has subjugated, the Kshatriya marches against King Viswagaswa, that bull of the race of Puru. He defeats the bold mountain men, all great warriors, and the Pandava with his legions takes the city ruled by the Puru king.

Having vanquished the Puru king in battle, as also the robber tribes of the mountains, the Pandu brings under his sway the seven tribes known as Utsavasanketa.

The Kshatriyarishabha goes on to vanquish the heroic warriors of Kashmira, as well as the King Lohita and ten minor chieftains. Then, Rajan, the Trigartas, the Daravas, the Kokonadas, and many other Kshatriyas, together, advance against the Pandava.

The Kurunandana now takes the enchanting town of Abhisari and, later, defeats Rochamana who ruled in Uraga. Next, putting forth his great might, Indra's son Arjuna conquers the fine city of Singhapura, which is well guarded with every kind of weapon.

Arjuna leads his legions to fiercely attack the realms of Suhma and Sumala. Indra's son, of untold prowess, after pressing on direly, brings the Bahlikas, always so tameless, under his sway. Pandu's son Phalguna, with a small select force, vanquishes the Daradas and the Kambojas, and follows that by crushing the bandit tribes of the north-eastern frontier, and those that live in the forests.

Maharajan, Indra's son also subdues the allied tribes of the Lohas, the eastern Kambojas, and the northern Rishikas. The battle against the Rishikas is fierce in the extreme; why, the fight between Pritha's son and them is equal to that between the Devas and the Asuras, during which Brihaspati's wife Tara became the cause for so much slaughter.

Quelling the Rishikas, O King, on the field of battle, Arjuna takes from them as tribute eight horses which are the colour of the parrot's breast, and also other steeds of the hues of the peacock, born in northern climes, and endowed with great swiftness. Finally, having conquered all the Himalayas and the Nishkuta Mountains, that Purusharishabha, bull among men, arrives at the White Mountains, and camps upon its breast."

CANTO 27

DIGVIJAYA PARVA CONTINUED

Vaisampayana said, "That valiant Pandava, blessed with majestic force, crossed the White Mountains and subdues the land of the Kimpurushas, ruled by Durmaputra, after a great massacre of Kshatriyas, and brings the country under his control.

Having quelled that realm, Indra's son, with a calm mind, marches at the head of his legions to the country of Hataka, ruled by the Guhakas. He adopts a policy of conciliation with them and wins their alliance. In that realm, the Kuru prince sees the fine lake Manasa, and other sparkling water bodies, too, all sacred to Rishis.

Arriving at the Manasa sarovara, Arjuna conquers the lands ruled by the Gandharvas, which surround the Hataka territories. Here the conqueror takes, as tribute, countless superb horses called Tittiri, Kalmasha, and Manduka. At last, the son of the slayer of Paka comes to the country of North Harivarsha, and wants to conquer it. Thereupon, some formidable great-bodied frontier guardsmen come, with gallant hearts, to him.

They say, 'O son of Pritha, you can never conquer this land; if you seek your own good, go back from here. Any human who enters this country will die. We are pleased with you, Kshatriya; you have conquered enough and there is nothing here, Arjuna, for you to conquer.

The Northern Kurus live here, and there can be no war here. Even if you enter this land, you will see nothing; for there is nothing here which can be seen by human eyes. However, if you seek something else, anything, tell us, O Purushavyaghra, so that we can do your bidding.'

When they say this to him Arjuna replies, smiling, 'I seek that my brother Yudhishtira Dharmaraja, of great intellect, becomes emperor. If your land is shut to humans, I will not enter it. But pay some tribute to Yudhishtira.'

Hearing this from Arjuna, they give him many exquisite cloths and ornaments of unearthly make; silks of celestial texture and skins of unworldly origin.

So it is that tiger among men subjugates the realms of the North, fighting countless battles both against Kshatriyas and bandit tribes. Having

vanquished those chieftains, bringing them under his sway, he takes great wealth from them, gems and jewels past counting, the horses known as Tittiri and Kalmasha, as also those of the colour of the parrot's breast and those coloured like peacocks, all endowed with the speed of the wind.

Surrounded, O King, by a huge army comprising the four kinds of forces, the hero returns to Sakraprastha, and Partha offers all that untold wealth and the animals he has brought to Yudhishtira Dharmaputra. Then, at his king's command, the Kshatriya retires to a private apartment in the palace to rest."

CANTO 28

DIGVIJAYA PARVA CONTINUED

Vaisampayana said, "Meanwhile, Bhimasena, also blessed with great tejas, marches east with Yudhishtiras leave. That Bharatavyaghra, of fathomless valour, always the bane of his enemies, goes with a vast host, with a full complement of elephants, horses and chariots; well-armed he goes forth, and he can crush any enemy kingdom.

Bhima comes first to the great land of the Panchalas, and begins to conciliate them with all the means at his disposal. Next, he effortlessly vanquishes the Gandakas and the Videhas.

The lofty one then subdues the Dasarnas. In the land of the Dasarnas, their King Sudharman fights a ferocious duel with bare hands against Bhimasena. Seeing how mighty Sudharman is, Bhima makes him the chief commander of all his legions.

Then, Bhima of terrible prowess marches east, making the very Earth tremble with the tread of the awesome host which follows him. Now that hero, who is the strongest of all strong men, defeats Rochamana, king of Aswamedha, who confronts him with his army. Having vanquished that king with feats of terrific ferocity, Kunti's son subdues the east.

The prince of the Kurus, blessed with great strength, enters the country of Pulinda in the south, and brings Sukumara and the king Sumitra under his sway. Next, O Janamejaya, that Bharatapungava, fettered by the command of Yudhishtira Dharmaraja, rides against Sisupala of great vitality. Hearing what the Pandava intends, the king of Chedi comes out of his city, and that Parantapa receives Pritha's son with respect.

Having met, those bulls of the lines of Kuru and Chedi enquire after each other's welfare.

Then, O Rajan, the king of Chedi offers his kingdom to Bhima, and says smilingly, 'Anagha, sinless, what is your purpose?'

At which Bhima tells him about the intention of Yudhishtira. For thirty nights, O King, Bhima stays there being entertained by Sisupala. Then he sets out again from Chedi with his troops and chariots."

CANTO 29

DIGVIJAYA PARVA CONTINUED

Vaisampayana said, "That punisher of all enemies then vanquishes King Shrenimat of the Kumara country, and then Brihadbala, King of Kosala. Now, the Panadavottama, with deeds of exceptional ferocity vanquishes the virtuous and mighty King Dirghayagna of Ayodhya; he then subdues the country of Gopalakaksha, the northern Kosalas and also the king of the Mallas.

Arriving next at the foot of the Himalaya, he quickly brings all that land under his sway. Thus, that Bharatarishabha conquers myriad countries. Endowed with great energy, and the strongest of all strong men, the son of Pandu next subdues the country of Bhallata, as also the Mountain Shuktimanta beside Bhallata.

Then Bhima of long arms and terrible prowess defeats the unretreating Subahu, the king of Kasi, and brings him under complete sway; after which, with awesome prowess he overwhelms the great King Kratha who reigned in the region which lies around Suparsa; he defeats the Matsyas and the powerful Maladas, and conquers the country called Pasubhumi, which has neither fear nor oppression of any kind.

The long-armed Kshatriya conquers Madhahara, Mahidhara, and the Somadheyas, and turns towards the north. With terrific force, the mighty Kaunteya subdues the kingdom of Vatsabhumi, and the king of the Bhargas, as also the ruler of the Nishadas, and Manimat and countless other kings.

Effortlessly, swiftly, Bhima overcomes the southern Mallas and the Bhogavanta mountains. Next, just through policy and conciliation, the hero vanquishes the Sharmakas and the Varmakas. With some ease, he defeats that Lord of the Earth, Janaka king of the Videhas.

With strategy, the Kshatriya then subdues the Sakas and the barbarians who live in that part of the country. Sending forth expeditions from Videha, where he remains, Bhima conquers the seven kings of the Kiratas who live around Indrakila, Indra's mountain. He vanquishes the Suhmas and the Prasuhmas. With them at his side, Kunti's son marches against Magadha.

On his way, he subdues the kings Danda and Dandadhara; taking them with him, he marches on Girivraja. Peacefully, he brings Jarasandha's son

under his sway and takes tribute from him. Then, with the kings he has conquered going with him, Bhima marches against Kama, making the Earth tremble at the advance of his legions consisting of the four kinds of forces.

The Pandava faces Kama Parantapa and brings him under his power. O Bhaarata, having subdued Karna, he quells the powerful king of the mountain realms. Then, Pandu's son, with the strength of his arms, slays the king of Modagiri.

Next, the Pandava vanquishes those valiant and powerful Kshatriyas, Vasudeva king of Pundra and Mahaujah who rules in Kausika-kachcha, before attacking the king of Vanga. Defeating Samudrasena, the kings Chandrasena and Tamralipta, and also the sovereign of the Karvatas and the ruler of the Suhmas, as also the kings who live upon the sea-shore, that Bharatarishabha conquers all the Mlechcha tribes.

Having subjugated numerous kingdoms and countries, extracting tribute from them all, the son of Vayu advances towards Lohita. Now

Bhima makes all the Mlechcha kings who rule the marshlands of the coast pay him tribute, various kinds of wealth, sandalwood, aloe, fine clothes and gemstones, pearls and shawls, gold and silver, and priceless dark corals.

The Mlechcha kings shower untold wealth upon the son of Kunti, gold coins and precious stones counted in hundreds of millions, tens of crores.

Returning to Indraprastha, Bhimasena of dreadful prowess offers all those treasures to Yudhishtira Dharmaraja."

CANTO 30

DIGVIJAYA PARVA CONTINUED

Vaisampayana said, "Sahadeva, also commanded affectionately by Yudhishtira Dharmaputra, marches towards the south, taking a great host with him. That great prince of the Kurus first routs the Surasenas, bringing the king of Matsya under his sway.

Then he crushes Dantavakra, powerful king of the Adhirajas and, taking tribute from him, reinstates him on his throne. The Kshatriya then brings Sukumara and, then, King Sumitra under his sway, before vanquishing the other Matsyas and the Patacharas.

Blessed with great intelligence, the Kuru warrior now swiftly overruns the country of the Nishadas and also the lofty hill Gosringa, after which he subdues King Srenimat. He then subdues the country called Nararashtra, and the Kshatriya marches against Kuntibhoja who, with utmost willingness, accepts the sway of the conquering hero.

Marching to the banks of the Charmanwati, the Kuru warrior meets the son of King Jambaka who has, because of an old enmity, been defeated before by Krishna Vasudeva. O Bhaarata, Jambaka's son gives battle to Sahadeva, who overpowers that prince and presses on south.

The great warrior vanquishes the Sekas and others, and exacts tribute from them, many kinds of wealth and jewels. Making the vanquished tribes his allies, the Kshatriya marches on the countries that lie on the banks of the Narmada. There he defeats the two valiant kings of Avanti, Vinda and Anuvinda, who lead a teeming host, and the powerful son of the twin Devas takes great treasure from them.

After this, the Kshatriya comes to Bhojataka, and there, O King of unfading glory, is engaged in a fierce battle by the king of that city, which lasts two days. Madri's son vanquishes the invincible Bhismaka. He then overcomes the king of Kosala in battle, and the monarch of the lands which lie on the banks of the Vena, as also the Kantarakas and the kings of the eastern Kosalas.

Conquering both the Natakeyas and the Herambakas, quelling the kingdom of Marudha, he subdues Munjagrama by sheer strength. The

Pandava overwhelms the mighty kings the Narhinas and the Arbukas and the myriad forest kings of that region of the country.

Endowed with huge prowess, Sahadeva makes a subject of King Vatadhipa. Defeating the Pulindas, he marches on south. Nakula's younger brother fights the Pandya king for an entire day; having quelled him, he goes south again, that long-armed Kshatriya.

Now he sees the celebrated caves of Kishkindha and there fights seven days against the monkey-kings Mainda and Dwivida. Those magnificent Vanaras, though not bested in battle, nor tired, are, however, delighted with Sahadeva.

Joyfully, they say to the Kuru prince, 'Tiger among Pandu's sons, go now, taking whatever tribute you desire from us, and may the purpose of Yudhishtira Dharmaraja, of great intelligence, be accomplished without obstacle.'

Taking precious gems and jewels from them, Sahadeva marches towards the city of Mahishmati, and there that Narapungava does battle with King Nila. Fierce and terrific is the encounter between the powerful Pandava, slayer of hostile heroes, and Nila. Exceedingly bloody it is, and with Agni Deva himself helping King Nila, Sahadeva's very life is in danger.

Suddenly, the chariots, horses, elephants, and soldiers in their coats of mail in Sahadeva's army all appear to be on fire. Seeing this, the Kuru prince becomes fearful, and O Janamejaya, he does not know what to do."

Janamejaya said, "Dvijottama, why did Agni Deva become inimical towards Sahadeva in battle when the Pandava was fighting to accomplish a yagna, which would gratify Agni himself?"

Vaisampayana said, "It is said, O Janamejaya, that while the Lord Agni lived in Mahishmati, he earned a reputation as a lover. King Nila had an exceptionally beautiful daughter. She always remained next to her father's sacrificial fire, stoking it vigorously, making it blaze up. Soon, King Nila's fire would not burn at all until it was fanned by the soft breath from that girl's lips.

It was told in Nila's palace and in the homes of all his subjects that Agni Deva wanted the exquisite princess for his bride. The girl accepted him, and one day, having assumed the form of a Brahmana, the Fire God was enjoying the princess when he was discovered by King Nila.

The king of dharma ordered the Brahmana be punished by law. At this, the lustrous deity flamed up in wrath; seeing which, the king was amazed

and bent his head down and set it on the ground. Bowing low, in a while, Nila gave his daughter to Agni come in the guise of a Brahmana. The Deva Vibhavasu Agni took the fair-browed daughter of Nila, and turned kindly towards the king.

Agni, the shining gratifier of all desires told the king to ask him for a boon. Nila begged that his legions never become panic-stricken in battle. From that time, any king who dares attack Nila's city is struck by fear by Agni Hutasana.

From that time, also, the girls of the city of Mahishmati became unacceptable to marry, to men from outside the city. Then, Agni gave them sexual liberty so the women could roam at will, none bound to any single man. Bharatarishabha, indeed, from that time kings of other lands avoid Mahishmati from fear of Agni.

Virtuous Sahadeva sees his troops stricken with fear and surrounded by flames, but stands unmoved as a mountain. Purifying himself, touching holy water, the hero speaks to Agni, the Deva who sanctifies all things:

'I bow to you, whose trail is always marked by smoke. All these exertions of mine are for you, O sanctifier of everything. You are the mouth of all the gods; you are the sacrifice embodied. You are called Pavaka because you sanctify all things, and you are Havyavahana because you convey the clarified butter which is poured into you to the other Devas.

The Vedas have come to be to minister to you and so you are called Jataveda. Being great among the gods, you are called Chitrabhanu, Suresa, Anala, Vibhavasu, Hutasana, Jvalana, Sikhi, Vaiswanara, Pingesa, Plavanga, Bhuritejasa. You are he from whom Kumara had his origin; you are holy; you are called Rudragarbha and Hiranyakrit.

O Agni, you give me energy; let Vayu grant me life; let the Earth grant me nurture and strength, and let Water bless me with prosperity. O Agni who are the first cause of the waters, you who are of immaculate purity, you for ministering to whom the Vedas have come to be, you who are the foremost of the Devas, who are their mouth - O purify me with your truth.

Rishis and Brahmanas, Devas and Asuras pour clarified butter every day into you during their sacrifices, according to law. Let the rays of truth, which you exude while you show yourself at these yagnas, purify me. Smoke-bannered as you are, having many names, O great purifier of all sins, born of Vayu and ever present in all creatures, O purify me through the rays of your truth.

I have cleansed myself, lofty one, and happily do I worship you. O Agni, grant me contentment and prosperity, knowledge and joy.'

He who pours ghee into Agni chanting these mantras shall always be blessed with prosperity; having his spirit under perfect control, he will also be purified of all his sins.

Sahadeva addresses Agni again, 'O bearer of the sacrificial libations, it does not become you to obstruct a sacrifice!'

Saying this, that Purushavyaghra, Madri's son, spreads some kusa grass on the ground at the head of his terrified legions and calmly sits down to face the approaching fire.

And Agni, too, like the ocean which never transgresses its continents, does not sweep over him. Instead, approaching Sahadeva quietly, Agni, Lord of Men, reassures that Kuru prince, 'O Kuru, arise; I was only testing you. I know your purpose entirely, as also that of the Dharmaputra. But, O Bharatottama, as long as this city is ruled by a descendant of the line of King Nila, I will protect it. However, O Pandava I will fulfil your hearts desire.'

Hearing this, Madri's son arises cheerfully and, folding his hands, bowing his head, worships the Fire God, sanctifier of all creatures. When Agni has vanished King Nila comes there and, at the command of that Deva, worships Sahadeva, tiger among men, master of battle, with proper ritual, and pays him tribute.

Having thus brought Nila under his sway, the victorious son of Madri goes further south. The long-armed Kshatriya subdues the king of Tripura, of measureless tejas. He turns his forces against the Paurava kingdom, and makes a subject of the king of the land. After vanquishing that king, the prince, with some effort, brings Akriti, the king of Saurashtra and preceptor of the Kausikas under his sway. While staying in the kingdom of Saurashtra, the good prince sends an ambassador' to King Rukmin, son of Bhishmaka, in the city of Bhojakata, who, wealthy and wise, is a friend of Indra himself.

Thinking of their relationship with Krishna, O Rajan, the king and his son gladly accept the sway of the Pandava. Taking jewels and wealth from King Rukmin, Sahadeva proceeds further south. Blessed with terrific tejas and awesome strength, he now reduces Shuparaka and Talakata, and the Dandakas also, to subjection.

The Kuru warrior subdues numberless kings of the Mleccha tribes, which live on the sea coast; and the Nishadas and the cannibals and even the Karnapravarnas, and also the tribes called the Kalamukhas who are a cross between humans and Rakshasas, and all the Kole Mountains; and also Surabhipatna, and the copper Island, and the Mountain Ramaka.

Having quelled King Timingila, the noble warrior conquers the wild tribe, the Keralas, who are men with one leg. Just through emissaries, the Pandava also conquers the town of Sanjayanti and the country of the Pakhandas and the Karahatakas, and makes them all pay tribute.

The Kshatriya also quells and exacts tribute from the Paundravas, the Dravidas, the Undrakeralas, the Andhras, the Talavanas, the Kalingas and the Ushtrakarnikas; he takes the enchanting city of Atavi, and also the cities of the Yavanas. And, O King of kings, arriving at the seashore, that Parantapa, Madri's most virtuous and brilliant son, slayer of all foes, confidently sends messengers to the illustrious Vibhishana, grandson of Pulastya. That sovereign willingly accepts the sway of the son of Pandu, because that sage and great-souled king thinks of it all as being providence.

He sends the Pandava a myriad of jewels, and sandalwood, many celestial ornaments, and reams of priceless apparel, as well as countless invaluable pearls. Taking all these, Sahadeva the intelligent returns to his own kingdom.

So it is, O King, that through conciliation and with battle, having subdued many kings and exacting tribute from them, Sahadeva comes home to Khandavaprastha. Giving all that wealth to Yudhishtira Dharmaraja, O Janamajeya, that bull of the Bhaaratas, Sahadeva, considers his purpose as being successful and is glad."

CANTO 31

DIGVIJAYA PARVA CONTINUED

Vaisampayana said, "I will now tell you about the adventures and triumphs of Nakula, and how he, exalted one, conquers the direction which Vasudeva once subjugated. At the head of a great host, making the Earth tremble with the shouts and lion's roars of his warriors and the rumbling of their chariot wheels, Nakula, the intelligent, sets out west.

First, that Kshatriya attacks the mountain country of Rohitaka, delightful, prosperous, rich with cattle, every other kind of wealth and produce, and dear to the Lord Kartikeya. Fierce is that encounter between the Pandava and the Mattamayurakas of that country.

Next, the illustrious Nakula overcomes the entire desert and the rest of the realm of Sarishaka, land of plenty, as also Mahetta. A savage battle the hero has with Rajarishi Akrosa. Having overwhelmed the Dasarnas, the Sibis, the Trigartas, the Ambashtas, the Malavas, the five tribes of the Karpatas, and the twice born Madhyamakas and Vatadhanas, the Pandava leaves that country.

Going circuitously through their territory, that Narapungava quells the Utsava-tanketa tribes. The luminous Kshatriya quickly conquers the mighty Gramaniya who dwells on the shore of the sea; and the Sudras and the Abhiras that live on the banks of the Saraswati; and all the tribes that lived by fishing, and also those who dwell upon the mountains; and all of the country named after the five rivers; and the Amara mountains; and the land called Uttarajyotisha; and the city Divyakata, and the tribe called Dwarapala.

Through sheer force, the Pandava reduces the Ramatas, the Harahunas and numerous kings of the west. While there, O Bhaarata, Nakula sends messengers to Vasudeva, and Vasudeva, along with all the Yadavas, accepts his sway.

The mighty Nakula goes on to Sakala, city of the Madras, and persuades his uncle Salya to accept, out of love, the Pandava sway. And, Rajan, his uncle lavishly entertains that noble and deserving prince. Nakula, master of war, receives a great quantity of jewels and gems from Salya, and leaves his kingdom.

Then the son of Pandu reduces the ferocious Mlechchas of that sea coast, as also the wild tribes of the Pahlavas, the Barbaras, the Kiratas, the Yavanas and the Sakas. Having conquered many kings, making them all pay him tribute, Nakula, Kurusthama, laden with wealth, turns back the way he came, homewards.

O King, so vast is the treasure Nakula brings that ten thousand camels carry it upon their backs with difficulty. Arriving in Indraprastha, the valiant and blessed son of Madri offers up all those treasures to Yudhishtira.

Thus, O Rajan, Nakula subdues the countries of the west, the direction over which Varuna Deva rules, which once Vasudeva himself had conquered."

CANTO 32

RAJASUYIKA PARVA

Vaisampayana said, "Because of the protection given them by Yudhishtira Dharmaputra, his unwavering righteousness, and because he always keeps his enemies at bay, his subjects cleave to the swadharma of their respective varnas. His rule is virtuous, the taxes he levies fair and kind; the clouds bring as much rain to his kingdom as the people want and prosperous indeed are his cities, towns and villages.

Truly, because of his dharma all in his kingdom prosper, especially the herds, the farms with their fields, and trade. O Rajan, even thieves and cheats never lie amongst themselves, nor do men who are the king's favourites. There are no droughts, floods, plagues or fires, and no one dies before their time in those days of Yudhishtira of dharma.

Never for battle or from enmity do other kings come to Yudhishtira but only to serve him, offer him worship or tribute which puts no strain upon them. The capacious treasury of that king becomes so full of every manner of virtuously obtained wealth that it cannot be emptied in a hundred years.

When he knows the extent of his possessions, the son of Kunti sets his heart upon the celebration of a sacrifice. Friends and officials, individually and together, come to him and say, 'Mahatman, the time has come for your yagna. Let arrangements be made without delay.'

Whilst they speak thus, that omniscient and ancient one, that soul of the Vedas, the one described by the wise as being invincible, that foremost of all lasting existences in the universe, that origin of all things, as also that in which all things come to be dissolved, that Lord of the past, the future and the present, Kesava slayer of Kesi, the strength of the Vrishnis, dispeller of every fear, smiter of all enemies, having made Vasudeva senapati of the Yadava army, and bringing with him great treasures for Yudhishtira - Krishna, Hari, enters Khandava, city of cities, bringing with him a mighty host and filling the air with the thunder of his chariot wheels.

With the ocean of invaluable gemstones that he brings, Madhava Purashavyaghra swells the Pandavas already limitless wealth; he enhances the sorrows of the enemies of the Pandavas. Even as a land of darkness is

made joyful by the Sun, or a still place by a soft breeze, Krishna's presence gladdens the Bhaaratas city.

Welcoming him with delight, showing him every due reverence, Yudhishtira asks after his welfare. And when Krishna sits at his ease, the Pandava, bull among men, along with Dhaumya, Dwaipayana, the other sacrificial priests, with Bheema, Arjuna and the twins, speaks thus:

'O Krishna it is for you that I have brought the world under my sway. O Vrishni, it is through your grace that I have won vast wealth. O Devakinandana, O Madhava, I want to devote my wealth, by the law, to great Brahmanas and the bearer of the libations of the yagna.

And, O Dasarha, it becomes you, Mahabaho, to allow me to perform a sacrifice along with you and my brothers. So, O Govinda, if you permit my yagna, go and install yourself as the sacrifices and I will be washed of all sin. Otherwise, Mahatman, give me leave to become the sacrificer myself, together with these my younger brothers: for with your blessing 1 will surely enjoy the fruit of an immaculate sacrifice.'

When Yudhishtira says this, Krishna replies, 'Rajavyaghra, you deserve the imperial dignity. So, you be the sacrificer. If you perform the yagna and gain the fruit thereof, I will think that I have done so myself and been triumphant.

I always seek your fortune, so perform the yagna which is close to your heart. Engage me, as well, in some task, for I will obey your every command.'

Yudhishtira replies, 'Krishna, I am already successful that you have come here, happily, at my wish.'

At Krishna's command, Yudhishtira and his brothers begin to collect whatever they need for the Rajasuya yagna. That Parantapa, the eldest Pandava, says to Sahadeva, best of warriors and ministers, 'Let us lose no time in gathering everything that the Brahmans have asked for to perform this sacrifice, and all that Dhaumya might want, all the auspicious materials, one by one, in their proper order.

Let Indrasena, Visoka and Puru, with Arjuna for his charioteer, gather the food we need, if they agree. Let these Kurusthamas also collect all such things of fine taste and scent, which will delight the hearts of the Brahmanas.'

Immediately as Yudhishtira Dharmaputra speaks, Sahadeva, foremost of warriors, goes forth to accomplish his tasks and, having done so, comes and

informs the king. Now, O Rajan, Dwaipayana appoints pure and great Brahmanas, who are even like the Vedas embodied, to be sacrificial priests.

Satayavati's son himself becomes the Brahma of that yagna; Susama, bull of the race of Dhananjayas, becomes the chanter of the Sama hymns; Yagnavalkya, who is devoted always to Brahma, is the Adharyu, while Paila, son of Vasu and Dhaumya, becomes the Hotri.

Bharatarishabha, the sons of these Mahatmans, all masters of the Veda and the Vedangas, are the Hotragis.

Having chanted blessings and uttered the purpose of the yagna, they worship the large sacrificial arena, the yagnashala. At the Brahmanas' command, builders and artificers erect numerous edifices there, all capacious and perfumed like temples of the gods.

When all this has been done Yudhishtira, best of kings, commands his main advisor Sahadeva, 'Send forth messengers without delay to invite everyone to the sacrifice.'

Hearing this, Sahadeva dispatches the messengers, saying to them, 'Invite all the Brahmanas in the kingdom, all the Kshatriyas, who are landowners, all the Vaisya traders and merchants and every honourable Sudra, and bring them here yourselves.'

Thus commanded, and blessed with great speed, those messengers go abroad and invite everyone, as the Pandava told them, with no loss of time; and they all come accompanied by many friends and relatives, and strangers join them, as well.

Then, O Bhaarata, at the proper muhurta, the Brahmanas install Yudhishtira, the son of Kunti, as the sacrificer at the Rajasuya. After the ceremony of installation, Yudhishtira Dharmaraja, even like Dharma Deva himself in human frame, enters the yagnashala, surrounded by thousands of Brahmanas, his brothers, relatives, friends, counsellors, and by a large number of Kshatriya kings come from various countries, and by the officers of State.

Countless Brahmanas, skilled in all areas of gyana, versed in the Vedas and their many angas, begin pouring in from various countries. At the command of Yudhishtira, thousands of artisans create separate dwellings for those Brahmanas and their attendants, all well stocked with food, clothes and flowers and fruit of every season.

O King, having been duly worshipped, the Brahmanas start living in those dwellings, passing their time in spiritual and other converse, and

watching the performances of actors and dancers. Without let or pause, the commotion of their cheery eating and talking together is heard there. 'Give' and 'Eat' are the words heard most often, incessantly, every day. And, O Bhaarata, Yudhishtira gives thousands of cows, bedsteads, gold coins and nubile young women to those Brahmanas.

Thus, on Earth commences the sacrifice of that peerless Kshatriya, Pandus illustrious son, even like the yagna in Heaven of Sakra himself. Then, that Purusharishabha, Yudhishtira, sends Nakula, son of Pandu, to Hastinapura to fetch Bhishma and Drona, Dhritarashtra, Vidura, Kripa and those among his cousins who are affectionate towards him."

CANTO 33

RAJASUYIKA PARVA CONTINUED

Vaisampayana said, "The always victorious Nakula arrives in Hastinapura and formally invites Bhishma and Dhritarashtra. Invited with due ceremony, the Kuru elders, with the Acharya at their head, come with joyful hearts to that yagna with Brahmanas walking before them.

Also, Bharatarishabha, hearing of Raja Yudhishtiras sacrifice, hundreds of other Kshatriyas, all of them knowing the nature of this yagna, come joyfully from numerous countries, wanting to behold Yudhishtira, the son of Pandu, and his yagnashala; they come bringing priceless jewels with them, of many kinds.

And Dhritarashtra and Bhishma and Vidura of the lofty intellect; and all the Kaurava brothers with Duryodhana at their head; and Subala the king of Gandhara, and Sakuni endowed with great strength; and Achala, and Vrishaka, and Kama greatest of all rathikas, and Salya of awesome might and Bahlika the strong; and Somadatta, and Bhuri of the Kurus, and Bhurisravas and Sala; and Aswatthama, Kripa and Drona; and Jayadratha, the king of Sindhu; and Yaksasena with his sons, and Shalva, that lord of the world, and that Maharahika, King Bhagadatta of Pragjyotisha, and all Mlechcha tribes that dwell in the marshlands of the sea-shore; and many mountain kings, and King Brihadbala; and Vasudeva king of the Paundras, and the kings of Vanga and Kalinga; and Akarsa and Kuntala; and the kings of the Malavas and the Andhrakas; and the Dravidas and the Sinhalas and the king of Kashmira; and Raja Kuntibhoja of great tejas and King Gauravahana, and all the other heroic kings of Balhika; and Virata with his two sons, and Mavella endowed with great prowess; and many kings and princes ruling in various countries; and, O Bhaarata, King Sisupala blessed with terrific tejas and invincible in battle, accompanied by his son - all of these come to the sacrifice of the son of Pandu.

And Rama and Aniruddha and Kanka and Sahasarana; and Gada, Pradyumna, Samba, and Charudeshna of great energy; and Ulmuka and Nishata and the bold Angavaha; and innumerable other Vrishnis, all mighty Maharathikas, come there.

These and many other kings from the middle country come, O King, to that great Rajasuya yagna of the son of Pandu. Rajan, at the command of Yudhishtira Dharmaraja, mansions are assigned to all those monarchs, full of every kind of viand, set among tanks and tall trees. Dharma's son worships all those illustrious sovereigns, as they deserve; revered by him, they retire, each to the mansions given to them.

Those edifices are lofty like the cliffs of Kailasa, beautiful, lavishly and elegantly furnished. They are surrounded by lofty, strong white walls; their windows are covered by fine mesh of gold, and their interiors adorned with strings of pearls; gradual and easy to climb are the flights of steps inside, and the floors are covered with costly carpets.

Everywhere inside those palatial homes, garlands of fresh flowers hang, and the rooms are perfumed with fine aloe. White as snow or the moon, they appear enchanting even from a yojana away. Wide and high are their gates and doors, wide enough to admit a crowd. The mansions are embellished with every kind of invaluable jewel, fashioned with precious metals, and they look like the peaks of Himavat.

When they have rested a while in those palaces, the kings emerge to see Yudhishtira surrounded by numerous Sadasyas, and his sacrificial priests; they see him performing sacrifices distinguished by the munificent gifts he makes to Brahmanas.

O King, the yagnashala where the Kshatriyas, Brahmanas and Maharishis sit is as handsome as Swarga athrong with Devas!"

CANTO 34

RAJASUYIKA PARVA CONTINUED

Vaisampayana said, "Then, O King, Yudhishtira approaches and worships his Pitamaha and his Acharya, and he says to Bhishma, Drona, Kripa, Aswatthama, Duryodhana and Vivimsati, All of you must help me with this sacrifice. All the treasures which you see here belong to you. Consult with one another and guide me as you decide.'

Having been made the sacrificer, Pandu's eldest son says this and then appoints each of them to worthy and suitable offices.

He gives Dussasana charge of food and other items of enjoyment. Aswatthama is asked to look after the Brahmanas. Sanjaya is appointed to offer worship to the kings. Bhishma and Drona, both endowed with great intelligence, are given overall charge to decide what should be done and what should not.

The king appoints Kripa to look after the diamonds, gold, pearls and gemstones, as also the distribution of gifts to Brahmanas. So, too, are other tigers among men given various offices and tasks to discharge with honour.

Balhika and Dhritarashtra and Somadatta and Jayadratha, fetched by Nakula, move about, enjoying themselves as lords of the sacrifice. Vidura, also called Kshatta, knower of every nuance of dharma, becomes the disburser. Duryodhana is the receiver of the tributes brought by other kings. Krishna, focus of the worlds, around whom every living being turns, who wishes for the best karmaphala, at his own wish engages in washing the feet of the Brahmanas.

No one who comes to see the yagnashala or Yudhishtira Dharmaputra, does so without bringing tribute of less than a thousand, in number, weight or measure. All honour Yudhishtira with bounteous gifts of jewels. Each Kshatriya king comes with gifts in the conceit that his particular contribution would enable the Pandava, Kuru king, to complete his sacrifice.

O King, beautiful and magnificent indeed is the yagnashala of Kunti's son, with the plethora of palaces built to last for ever, thronging with guardsmen and warriors. So lofty are these that their tops touch the vimanas of the gods who come to witness the yagna. Wondrous are the chariots of

the Devas, and wonderful the mansions created for the Brahmanas to stay in, which resemble those vimanas, and which are adorned with gems and filled with every kind of wealth.

Fine indeed are the crowds of kings who come here, all blessed with noble beauty and vast wealth. As if vying with Varuna himself in riches, Yudhishtira begins the sacrifice distinguished by six fires; he gives lavish gifts to Brahmanas. The king gratifies everyone with gifts of great value and, indeed, with every manner of object they can possibly desire.

An abundance of rice is served, as well as all other delicacies, then masses of jewels brought as tribute are distributed; that immense concourse consists only of those sated to surfeit. The Devas are worshipped at this yagna with the Ida, ghrita, homa and libations poured into the agni by the Maharishis, masters of mantras, their enunciation faultless.

Like the gods, the Brahmanas are also adored with sacrificial offerings, with food and wealth past calculation. The other varnas are also gratified at that yagna, and filled with joy."

CANTO 35

ARGHYAHARANA PARVA

Vaisampayana said, "On the last day of the sacrifice, when the king is to be sprinkled with holy water, the Brahmana Maharishis, who always deserve worship, enter the inner enclosure of the yagnashala all together. With Narada at their head, those lustrous Sages sit at their ease with the Rajarishis within the enclosure, and together they look like the Devas in Brahma's sabha, sitting with the Rishis of Heaven.

Endowed with boundless tejas, and at their ease now, those Rishis begin a host of discussions and arguments.

"This is so.'

"This is not so.'

"This is even so.'

"This cannot be otherwise.'

Thus, they speak animatedly among one another. Some of them, the skilled debaters, make the obviously weaker viewpoint seem stronger than the better one. Some, blessed with great intellects, fall upon the views urged by others like hawks darting at meat thrown up into the air, while those among them who are versed in the interpretations of religious treatises, and others of stern vratas, who know every commentary and glossary, engage themselves in sweet converse.

Rajan, that yagnashala, crowded with Devas, Brahmanas and Maharishis, is wonderful indeed, even like the wide sky studded with stars. O King, no Sudra approaches that yagnashala in Yudhishtiras palace, nor anyone who had not sworn severe vows.

Seeing the prosperity of Yudhishtira the fortunate, sprung from that sacrifice, Narada becomes exceedingly glad. Looking at that great assembly of Kshatriyas, the Muni Narada falls to thought. Purusharishabha, Narada recalls some words he heard of old in Brahma's Sabha, which prophesied the incarnation in amsa on Earth of every Deva. Knowing, Kurunandana, that this is a concourse of Devas born as men, Narada, in his heart, thinks about Hari, whose eyes are like lotus petals.

The Sage knows that the creator of all things, that highest of Gods, Narayana, who once ordered the Devas, 'Be you born on Bhumi and kill one

another before returning to Swarga,' that slayer of all the enemies of the Devas, that queller of all hostile towns has, in order to keep his own word, taken birth himself among the Kshatriyas.

Narada knows that the most holy and high Narayana, Lord of the Universe, having so commanded the Devas, has himself been born into the race of Yadava; that the greatest of all perpetuators of races has been born among the Andhaka Vrishnis on Bhumi and, graced by the highest fortune, now shines like the Moon herself among the stars.

Narada knows that Hari, Parantapa, whose might Indra and all the Devas always eulogise, is now living in the world in human form. Ah, Narada knows that the Svayambhu will himself remove from the Earth the great throng of Kshatriyas of such prowess.

Such is the vision of Narada, the omniscient, who knows Hari Narayana to be that Supreme Lord whom everybody worships with sacrifice. And Narada, blessed with vast intellect, best of all that know dharma, sits pondering this at the sacrifice of the wise Yudhishtira, and he is filled with awe.

Then, O King, Bhishma says to Yudhishtira, 'O Bhaarata, let arghya be offered to each of these kings, exactly as each one deserves. Yudhishtira, the master, the sacrificial priest, the relative, the Snataka, the friend and the king, it has been told, are the six who deserve arghya.

The Sages have said that when any of these six live in one's house for a year, he deserves to be worshipped with arghya. These kings have been with us for a while, hence, O King, let arghya be procured to be offered unto each of them. And let an arghya be given first of all to him among all present who is the foremost of them all.'

Hearing these words of Bhishma, Yudhishtira says, 'O Pitamaha of the Kurus, tell me who you deem to be foremost among all these, to whom the first arghya should be offered.'

Then, O Bhaarata, Bhishma, son of Santanu, judges by his intellect that on Earth Krishna is foremost of all. He says, As is the Sun among all luminaries, so is this Krishna among us, because of his energy, his strength, his majesty. This our yagnashala is illumined by him and filled with joy by him, even as a sunless land is by the Sun, or a deathly still realm by a breath of breeze.'

Thus commanded by Bhishma, Sahadeva of great prowess offers the first arghya of most excellent ingredients to Krishna of the Vrishnis. Krishna,

too, receives it with grave propriety, by the law.

However, Sisupala cannot bear to see that worship being offered to Vasudeva. That mighty king of Chedi censures both Bhishma and Yudhishitra in the midst of that assembly."

CANTO 36

ARGHYAHARANA PARVA CONTINUED

"Sisupala says, 'O you of the House of Kuru, this Vrishni does not deserve royal worship, as if he were a king, in the midst of all these illustrious sovereigns. Pandava, it is not worthy of you to worship this lotus-eyed one like this; it is not becoming of the sons of Pandu.

Pandavas, you are children. You do not know what dharma is, for it is most subtle. This son of Ganga, this Bhishma, is also of small wit and transgresses dharma by giving you such counsel. O Bhishma, if one like you, virtuous and knowing dharma, behaves like this from self-interest, you surely deserve reprimand among the pious and the wise.

How does the Dasarha, who is not even a king, accept your arghya before all these kings, and how is it that you offer him this worship? O Bull of the race of Kuru, if you regard Krishna as being the eldest, here is Vasudeva, his father: how can his son be older than him?

Perhaps you think of Krishna as being your well-wisher, your supporter. But here is Drupada; how can Madhava deserve your worship before him? Or do you consider Krishna as being your Guru? But how can you worship the Vrishni first, when Drona is here?

Or, Kuru, do you regard Krishna as the Ritvija? How can you worship him first as such when old Dwaipayana is here? When this ancient Bhisma is present, the son of Santanu, foremost among men, he who cannot die except by his own wish, how, Rajan, have you offered Krishna arghya before him?

When the brave Aswatthama who knows all the angas of knowledge is here, why have you worshipped Krishna, O Kuru Raja? When that king of kings, Duryodhana Purushottama is here; when Kripa, Guru of the Bhaarata princes is here, how do you worship Krishna?

How, O Pandava, do you worship Krishna, while passing by Druma, Guru to the Kimpurushas? When the invincible Bhishmaka and King Pandya, who bears every auspicious sign upon his person, when Rukmi, best of kings, and Ekalavya and Salya, lord of the Madras, are here, how, O son of Pandu, have you offered Krishna the first worship?

Here, too, is Kama, always boasting of his strength among all the other kings, and who is endowed with immense prowess, who is the favourite disciple of the Brahmana Jamadagnya, the archer who vanquished everyone in battle by the strength of just his own arms. How, O Bhaarata, do you pass him over and offer Krishna first worship?

Madhusudana is neither a Ritvik, nor an Acharya, nor a king. That you adore him first, despite all these, could only be from some motive of gain. If, O Bhaarata, you always meant to offer the Purodasa to Krishna, why did you bring all these other kings here to be insulted?

We did not pay you tribute, illustrious Kaunteya, from fear, any desire for gain, or having been won over through conciliation. On the other hand, we paid you tribute because you wished to perform the Rajasuya yagna for the sake of dharma. But you have insulted us.

Rajan, it is only to insult us that you offered Krishna, who owns no insignia of royalty, the arghya in the midst of all these kings of the Earth. Surely, the renown you, Dharmaputra, have for your virtue is baseless, for who would offer such undeserved worship other than a man who has fallen away from dharma?

This Vrishni wretch treacherously killed the noble Jarasandha. Yudhishtira, you have abandoned dharma today; you have shown us baseness by offering Krishna the arghya.

If Kunti's helpless sons were afraid, disposed to baseness, should you, Madhava, not have enlightened them that you have no right or claim to this first worship? Janardana, why did you accept the arghya of which you are unworthy, even though it was offered you by these low-minded princes? But then you think highly of this worship of which you are not worthy: like a dog which laps up, by itself, some ghee it has chanced upon.

Krishna, in fact these Kurus have not insulted these assembled kings, but you. Indeed, as a wife is to an impotent man, a fine play to a blind man, so is this royal arghya to you who are not a king. We have seen what Yudhishtira is; what Bhishma is we have seen; and we have seen what this Krishna is. Yes, they have all been seen for what they really are.'

Saying this, Sisupala rises from his excellent seat and, accompanied by the rest of the kings, stalks out of the yagnashala."

CANTO 37

ARGHYAHARANA PARVA CONTINUED

Vaisampayana said, "Yudhishtira runs after Sisupala and speaks sweetly and conciliatingly to him:

'Lord of the Earth, what you have said hardly becomes you; it is needlessly cruel and sinful. Do not insult Bhishma, Rajan, by saying that he does not know what dharma is. Look, all these kings, who are older than you, approve of Krishna receiving the Purodasa. You, too, should bear it patiently, as they do. Lord of Chedi, Bhishma knows who Krishna really is. You do not know him as the Kuru patriarch does.'

Now Bhishma says, 'He who does not approve of the worship offered Krishna who is the eldest in the universe, deserves neither soft words nor conciliation. The greatest warrior among Kshatriyas is he who defeats his enemy in battle and then sets him free; he becomes a Guru to the one he frees. I do not see in this assembly even one king whom Krishna, son of the Satwatas, has not vanquished.

Krishna of untainted glory deserves to be worshipped not just by us; this mighty-armed one deserves the adoration of the three worlds. Numberless great Kshatriya warriors Krishna has quelled in battle. Why, all the universe is founded in this Vrishni. So it is that we worship Krishna before all the rest, all the eldest.

What you say does not become you, Sisupala, do not think like this. Rajan, I have waited upon many who are truly old in gyana. I have heard from all those men of wisdom about the countless transcendent and much honoured attributes of this Sauri.

How often I have listened to all the awesome deeds that Krishna of matchless intellect has performed since he was born. Also, O master of Chedi, it is not from caprice, neither thinking of our relationship to him or what gains he might bestow upon us, that we worship this Janardana, whom all the good on Earth worship and who is the source of the happiness of every creature.

We have offered the first arghya to him because of his fame, his heroism and his success. There is no one here, even of tender years, whom we have not considered before doing as we did. We have passed over many who are

famed for their dharma, before deciding that Krishna alone deserves this worship.

Among Brahmanas he who excels in knowledge, among Kshatriyas he who has boundless strength, among Vaisyas he who has the most possessions and wealth, and the eldest among the Sudras deserve worship. We worshipped Govinda because no one knows the Vedas and Vedangas as he does, and no one is as strong as him.

Who in the world of men is as distinguished as him? Liberality, cleverness, knowledge of the Vedas, bravery, modesty, achievement, intelligence, humility, beauty, firmness, contentment and prosperity — all abide eternally in Achyuta. Hence, O Kings, it behoves you to endorse the worship which we have offered Krishna of great accomplishments, who, as the Acharya, the Father, the Guru, deserves everyone's worship.

Hrishikesa is the Ritvik, the Guru, worthy of being approached to give him one's daughter in marriage; he is the Snataka, the lord, the friend: so have we worshipped Achyuta. Krishna is the origin of the universe and that into which the universe will dissolve. Truly, this entire universe of creatures mobile and unmoving has sprung just from Krishna.

He is the unmanifest primal cause, the Avyakta Prakriti, the creator, the eternal, and beyond the ken of all creatures. Therefore does he of unfading glory deserve the highest worship. The intellect, the seat of sensibility, the five elements — air, heat, water, ether, earth - and the four species of beings are all founded in Krishna. The Sun, the Moon, the Constellations, the Planets, all the principal directions and the intermediate directions are all established in Krishna.

As the Agnihotra is foremost among all Vedic sacrifices, as the Gayatri is foremost among mantras, as the King is the first among men, as the Ocean is foremost among all rivers, as the Moon is foremost among planets, the Sun foremost among luminaries, as Meru is foremost among mountains, as Garuda is foremost among all birds, so, as long as the upward, downward and sideways course of the universe lasts, Kesava is foremost in all the worlds, including the realm of the gods.

This Sisupala is just a boy, and so he does not know Krishna and goes about everywhere disparaging Krishna. This king of Chedi will never see dharma in that light in which one who wants to gain great punya will. Who among the old and the young, or among these illustrious lords of the Earth

does not regard Krishna as deserving worship, or does not worship Krishna?

If Sisupala considers this worship undeserved, he should do what he thinks is proper.'"

CANTO 38

ARGHYAHARANA PARVA CONTINUED

Vaisampayana said, "Saying this, the mighty Bhishma stops. Then Sahadeva answers Sisupala grimly, 'If there is any king amongst you who cannot bear to see Krishna, of dark hue, the slayer of Kesi, the possessor of immeasurable energy, whom I worship, I set my foot on the head of that king and all others like him!

I wait for a reply from you. And let those kings who own intelligence approve our worship of Krishna, who is the Acharya, the Father, the Guru, and deserves the arghya and the worship.'

When Sahadeva shows his foot none of those intelligent, wise, proud and mighty kings says anything. A shower of flowers falls on Sahadeva's head, and an asariri, an incorporeal voice, says, 'Excellent, excellent!'

Then Narada, who wears black deer-skin, who speaks of both the future and the dim past, dispeller of all doubts, who intimately knows all the worlds, says in the midst of numberless creatures, these words of the clearest import:

'Men who will not worship the lotus-eyed Krishna should be considered dead though they move, and they should never be spoken to on any occasion.'

Then that god among men, Sahadeva, who well knows the difference between a Brahmana and a Kshatriya, having worshipped those that deserved worship, completes the arghya ceremony.

But upon Krishna receiving the first worship, Sunitha Sisupala, Parantapa, his eyes red as copper with rage, says to those lords of men, 'Why do you sit thinking, still, when I am here to lead you all? Let us stand together in battle against the Vrishnis and the Pandavas!'

Thus stirring the kings, the Bull of the Chedis holds counsel with them how to obstruct the completion of the sacrifice. All the invited kings who had come for the yagna, now with Sisupala leading them, look angry and their faces become pale.

They all say, 'We must make certain that it is clear we have not acquiesced in Yudhishtira's sacrifice or to Krishna receiving the first arghya.'

Impelled by hubris and belief in their power, the kings, robbed of reason by anger, speak thus. Moved by arrogance, smarting under the insult offered them, the kings repeat this loudly. Though their friends seek to pacify them, their faces are suffused with rage, even like those of roaring lions driven away from their prey.

Krishna understands that the sea of kings, countless its waves of troops, is preparing for a terrific attack."

CANTO 39

SISUPALA-VADHA PARVA

Vaisampayana said, "Seeing that great assembly of kings agitated with wrath, like the tremendous Ocean by the winds that blow during the Pralaya, the universal dissolution, Yudhishtira says to the aged Bhishma, most intelligent of men and grandsire of the Kurus, even like Puruhuta Indra, slayer of foes, of boundless energy, addressing Brihaspati, 'This vast sea of kings is stirred by wrath. Tell me, Pitama, what shall I do that my sacrifice is not obstructed and my people are not harmed?'

When Yudhishtira, knower of dharma, says this, Bhishma, the Kuru grandsire, replies, 'Fear not, Kuruvyaghra. Can the dog kill the lion? I know of a solution which is both peaceable and easy.

These lords of the earth are barking all together even as a pack of dogs does at a sleeping lion. My child, truly like dogs at the lion, these are barks in anger at the sleeping Vrishni lion.

Yes, Krishna now is like a lion that is asleep. Until he wakes, this lord of the Chedis, this bull among men, makes these kings seem like lions. My child, best of all kings, this Sisupala of little wit wants to carry these kings with him, through the very will of Him that is the soul of the universe, to Yama's realm.

Surely, O Bhaarata, Vishnu wants to take back into himself the life that dwells in Sisupala. Wisest of men, O Kaunteya, the intelligence of this evil king of the Chedis, as also of all these Kshatriyas, has become perverted. Why, all these kings' minds have become as perverse as that of the Chedi.

Yudhishtira, Krishna is the progenitor as also the destroyer of all created beings - of the four species which exist in the three worlds.'

O Bhaarata, when Sisupala hears Bhishma, he retorts roughly, rudely."

CANTO 40

SISUPALA-VADHA PARVA CONTINUED

"Sisupala says, 'Old and infamous wretch of your race, are you not ashamed of trying to frighten these kings with these false terrors? You are the foremost of the Kurus, and living as you do in the third state, of celibacy, does it become you to give counsel like this, which is so far removed from dharma?

Like one boat tied to another, or the blind following the blind, are the Kurus who have you for their guide. More than once you have pained us by eulogising the deeds of this Krishna - the slaying of Putana and all the rest. You are arrogant and ignorant, always praising this Yadava; why does your tongue not split into a hundred parts?

How can you, who have such superior gyana, want to extol this cow-boy, whom even men of little intelligence might berate? If in his childhood Krishna did kill a vulture, O Bhishma, what was so remarkable in that, or in his slaying later of Aswa and Vrishabha, both of whom were untutored in battle?

What is so wonderful in his bringing down a wooden cart with a kick? Bhishma, what is so remarkable in his holding Govardhana, which is like an anthill, aloft for a week?

"While he sported upon a mountain he ate a vast quantity of food" - listening to these words of yours, many have wondered. But, O you who knows dharma, is it not still more of a crime that Krishna killed the great one, Kamsa, whose food it was that he ate?

Ah base Kuru, you do not know dharma! Have you never heard from Sages who spoke to you the very things which I will now tell you? The wise and virtuous always teach the honest that weapons must never be made to use against women, cows and Brahmanas, nor against those whose food one has eaten, or whose shelter one has enjoyed.

Bhishma, it seems you have cast away all these teachings. Infamous Kuru, in your desire to praise Krishna you say to me that he is grand and has the highest knowledge and age, as if I know nothing at all. If at your word, O Bhishma, he who has killed a woman, Putana, must be worshipped, then what will become of this great teaching?

How can anyone like Krishna deserve such praise, Bhishma?

"This one is the foremost of all wise men; He is the Lord of the Universe".

Janardana listens to what you say and he believes it all to be true, while surely they are lies. The words of praise which a vabdhi, a chanter, sings, leave no impression upon him, however often he croons them. Every creature acts according to his nature, even like the bhulinga bird, which forever preaches against rashness and then picks shreds of meat from between the lion's teeth.

Your nature is low, Bhishma; it is mean, there is no doubt about it. So, too, it seems that the Pandavas, who consider Krishna as deserving of worship, who have you for their mentor, are also sinners by nature. Knowing dharma as you do, you have still fallen away from the way of the wise. And so, you are sinful.

Who, Bhishma, knowing himself to be virtuous and superior in knowledge, will do what you have done from motives of gain? If you know dharma's ways, if your mind is guided by dharma, then be you blessed. But then, why, Bhishma, did you carry the chaste Amba, who had already given her heart to another, forcibly from her swayamvara, if you are so full of virtue and wisdom?

Although you brought her forcibly, your honest and virtuous brother Vichitravirya did not marry her when he knew her condition. You boast of dharma, yet under your very eye, were sons not begotten upon your dead brother's wives by another; true, in accordance with dharma. Where, O Bhishma, is your own dharma?

I say that this great celibacy of yours, the brahmacharya that you observe either from foolishness or impotence, is in vain. O Bhishma of dharma, I do not see your wellbeing; you who preach virtue have never, as I see it, served the old, your ancestors.

Worship, charity, scriptural study, sacrifices distinguished by generous gifts to Brahmanas - all these together do not amount to a sixteenth part of the punya a man obtains by having a son. The punya acquired by fasts and vows beyond count are all fruitless to him who has no child. You are childless and old, and the dharma you preach is false.

Like the swan in the story, you will now die at the hands of your own kinsmen. Other men of knowledge have of old told this tale. I will now relate it in full for you to hear.

Of yore there lived a swan on the sea-coast. He always preached dharma to his feathered clan, while not following dharma in his life. *Practise dharma and abjure sin* — this was what all the other honest birds constantly heard him preach. And I have heard that the other birds that ranged the sea brought him food: for the sake of dharma.

O Bhishma, all those other sea-birds left their eggs with him and dived among the waves, and the sinful old swan would eat the eggs with which those other foolish avians trusted him. After a while, when the eggs decreased alarmingly, another wise bird became suspicious and one day actually saw what the old swan did.

Having witnessed the old swans crime, the other bird spoke in great sorrow to his fellow birds. Then, all the other birds also saw the old swan at his sin and they descended on the evil wretch and killed him.

Your conduct, Bhishma, is just like the old swan's, and these kings of the Earth might kill you in anger even as the other birds did the sinful old swan. Men who know the Puranas have an old saying about the swan, and, Bhaarata - *O you that support yourself on your wings, though your heart is driven by lust, yet you preach dharma. But this your sin of eating the eggs transgresses what you preach.*"'

CANTO 41

SISUPALA-VADHA PARVA CONTINUED

"Sisupala says, 'That mighty king, Jarasandha, who had no wish ever to fight Krishna, saying *He is a slave,* deserved my deepest esteem. Who can commend what Kesava, Bhima and Arjuna with him, did when they killed Jarasandha?

Entering through the unlawful gate, disguised as a Brahmana: thus Krishna spied on the might of King Jarasandha. And when that great sovereign first offered this wretch padya to wash his feet, only then did he confess to not being a Brahmana, apparently from motives of dharma.

When Jarasandha, O Kuru, asked Bhima and Arjuna to take padya it was Krishna who refused for them. If this fellow is Lord of the Universe, as this other fool says he is, why does he disclaim being a Brahmana?

Ah, I am so surprised that, while you lead the Pandavas astray from the path of the wise, they regard you as being honest. Or, perhaps, it is hardly surprising from those who have you, O Bhishma, womanish in nature, bent with age, for their main counsellor in all things.'

Hearing these, Sisupala's words, harsh both in import and sound, Bhimasena, mightiest of strong men, of terrific energy, becomes enraged. His eyes, large and expanded like lotus leaves, dilate still more; they grow red as copper. Upon his brow the assembled kings see three deep furrows, even like the Ganga of three paths upon the mountain of three peaks.

When Bhimasena begins to grind his teeth in rage the kings see that his face resembles that of Yama himself at the end of the Yuga, ready to devour every creature. Just as that furious Kshatriya is about to spring up, Bhishma Mahabaho catches hold of him even like Mahadeva seizing Mahasena, the divine Senapati.

O Bhaarata, Bhishma, Pitamaha of the Kurus, quickly pacifies the raging Bhima, with different kinds of gentle counsel. Bhima Parantapa cannot disobey Bhishma, even as the Ocean can never break his shores, not during the monsoon.

However, Rajan, even while Bhima rages, the bold Sisupala, depending just on his own manliness, does not tremble or grow afraid. Though Bhima

leaps up every second moment in fury, Sisupala does not bestow a thought on him, just as a lion pays no heed to a small animal which is angry.

Seeing the dreadful Bhima in such frenzy, the powerful king of Chedi says with a laugh, 'Let him go, O Bhishma. Let all these kings watch me burn him with my prowess like a moth in a fire!'

Hearing this from the Chedi king, Bhishma, Kurusthama, best of all wise men, speaks thus to Bhima."

CANTO 42

SISUPALA-VADHA PARVA CONTINUED

"Bhishma says, 'This Sisupala was born in the line of the kings of Chedi; he was born with three eyes and four arms. As soon as he was born he screamed, and brayed like a little donkey. His father and mother, and all his kinsfolk were terrified.

Seeing the extraordinary child and these ominous signs, his parents decided to abandon him, but then an asariri, a disembodied voice, spoke to the king, his wife, their ministers and their priest, who stood stricken with anxiety:

"O King, this son of yours will be both fortunate and of superior strength. You have nothing to fear from him; indeed cherish him, nurture him without fear. His time has not come and he will not die yet. Besides, the one who will kill him with a weapon has also been born."

When the mother heard this, she cried anxiously to the invisible being, "I bow with folded hands to him that spoke these words! Be he a lofty god or any other, let him tell me one more thing — I want to know who will be my son's killer."

The invisible one then said, "When this child is placed upon the lap of his killer to be, his superfluous arms will fall onto the ground like a pair of five-headed snakes and his third eye on his forehead will vanish tracelessly."

When the kings of the Earth heard about the child's three eyes and four arms and what the unseen being had said about him, they all went to Chedi to see the infant. Worshipping each one as he deserved, the king of Chedi gave his son to be placed upon the laps of each of those kings. Though that child was set upon the laps of a thousand kings, one after the other, yet what the asariri foretold did not come to pass.

Hearing about all this in Dwaravati, the mighty Yadava heroes Sankarshana and Janardana also went to the capital of the Chedis to see their father's sister - the Chedi queen was a daughter of the Yadavas. When they had greeted everyone present according to his rank, and the king and queen, too, and asked after their welfare, Rama and Krishna sat upon fine seats.

After those heroes had been worshipped, the queen, with great joy, herself brought her child and set him in Damodara Krishna's lap. As soon as the child was placed on his lap, his extra arms fell off and the third eye in his brow disappeared.

When the queen saw this, she anxiously begged Krishna for a boon. She cried, "Krishna, fear afflicts me and I want a boon from you! You reassure all who are afraid; you dispel their fears."

Krishna, scion of the Yadavas, said, "Revered one, fear not! You know dharma and you need have no fear of me. What boon shall I give you? What shall I do, Matuli, O my aunt? I will do what you ask, why, whether I can or not!"

The queen Srutakirti said, "Mighty, mighty Krishna, for my sake you must pardon every offence of my child Sisupala, O Yaduvyaghra. O Lord, this is the boon I ask of you."

Krishna said, "Aunt, even when he deserves to be killed, I will pardon a hundred offences of his, so do not grieve.'"

Bhishma continues, 'It is thus, O Bhima, that this wretched king, this evil-hearted Sisupala, haughty with the boon which Krishna granted his mother, dares summon you to battle.'"

CANTO 43

SISUPALA-VADHA PARVA CONTINUED

"Bhishma says, 'The will which moves the lord of Chedi to call you to fight, though he knows how strong you are, of strength which knows no exhaustion, that will is not his own but surely the purpose of Krishna himself, of Jagannatha. O Bhima, which king on Earth would dare abuse me as this wretch of his race, already in death's clasp, has done today?

There is no doubt that this mighty-armed one is an amsa of Hari's tejas, and I am certain that the Lord wants to take back unto himself that energy of his. That is why, O Kuruvyaghra, this tiger-like Chedi king, so vile his heart, roars as he does, caring nothing for all of us.'

The Chedi king hears what Bhishma says and can bear no more. In fury he responds, 'May our enemies, O Bhishma, be endowed with whatever prowess this Kesava has, whom you praise like a hymn chanter, rising repeatedly from your seat.

If, Bhishma, you find such delight in giving praise, then praise these kings, not Krishna. Praise this Darada, most excellent ruler of Balhika, who rent this very Earth as soon as he was born. Praise, O Bhishma, this Kama, king of Anga and Vanga, who is equal in strength to him of a thousand eyes; who draws a great bow; this mighty-armed one who wears celestial kundalas with which he was born, and this coat of mail splendid as the rising sun; who vanquished Jarasandha, Vasava's equal, at wrestling, almost mangling that king.

Bhishma, praise Drona and Aswatthama, father and son, mighty warriors, worthy of praise and the best of Brahmanas, either of whom, I am certain, if angered could destroy this Earth with all its mobile and unmoving beings. I do not see any Kshatriya who is the equal in battle of Drona or Aswatthama.

Why don't you want to praise them? You pass over Duryodhana, most mighty-armed king, unequalled in this whole sea-girt world, and King Jayadratha master of weapons, blessed with great prowess, and Druma, Guru of the Kimpurushas, renowned for his untold might, and old Kripa, Acharyar of the Bhaarata princes, also endowed with vast prowess: you ignore all these and praise Krishna?

You pass over that best of bowmen, Rukmin of blazing energy, and praise Kesava? You ignore Bhishmaka of prodigious might, and King Dantavakra, and Bhagadatta famed for his numberless sacrificial stakes, and Jayatsena king of the Magadha, and Virata and Drupada, and Sakuni and Brihadbala, and Vinda and Anuvinda of Avanti; Pandya, Sweta, Uttama and Sankha of great prosperity, the proud Vrishasena, the powerful Ekalavya, and the great warrior Kalinga of abundant energy, and praise just Krishna?

And, Bhishma, if your mind is always inclined to sing the praises of others why do you not praise Salya and the other kings of the Earth? What can I do when it seems that you have not heard anything before from virtuous old men about teaching dharma? Have you never heard that both the reproach and glorification of either oneself or others are not practised by honourable men?

There is no one who approves of what you do, when you ceaselessly praise, with such adoration, and out of sheer ignorance, this Krishna so unworthy of praise. How do you, from your mere wish, establish the entire universe in the servant of the Bhojas, this cowherd?

O Bhaarata, this is not your true nature as a man, but more like that of the bhulinga bird, of whom I already spoke. On the far side of Himavat there lives a bird called bhulinga, who never utters a word of evil import. *Never do anything rash* — this is what she always cries, but never understanding that, she herself always acts rashly.

Having little intelligence, this birds pecks out the shreds of meat sticking between the lion's teeth, and at that always while the lion is eating. Assuredly, that bird lives at the lion's pleasure. O wretched Bhishma, O sinner, you always speak like that bird, just as surely as you are alive only at the pleasure of these kings.

Yet, there is no one like you to serve the worst interests of these same kings!' Hearing these harsh words from the king of Chedi, O Rajan, Bhishma says to him, 'Truly I am alive at the pleasure of these lords of the Earth, but I do not consider these kings as being even equal to a straw.'

No sooner does Bhishma say this than the kings become inflamed! The hairs on the bodies of some stand on end, and some begin to reproach Bhishma. Some, who wield large bows, cry, 'The wretched Bhishma is old but he is boastful and does not deserve our forgiveness. Kings, mad with anger as this patriarch is, it is just that we kill him like an animal. Let us together burn him in a fire of grass or straw!'

Bhishma hears this, and the Kuru grandsire, great his intelligence, says to those lords of the world, 'I see no end to our talk, for words can always be answered with more words. So, O lords of the Earth, listen to what I have to say, all of you. Whether you kill me like an animal or burn me in a fire of grass or straw, I set my foot on all your heads!

Here is Krishna, Govinda who knows no decay. We have worshipped him with the first arghya. Let him who wishes for a swift death call the dark Madhava, the Chakra-bearer, the Gadadhari, to a fight, and dying at his hands, enter into and become one with the being of this Devadeva, this God of gods.'"

CANTO 44

SISUPALA-VADHA PARVA CONTINUED

Vaisampayana said, "Hearing these words of Bhishma, the Chedi king, endowed with great prowess, says to Krishna, 'Janardana, I challenge you! Come fight me and I will kill you and all these Pandavas, too. For, O Krishna, the sons of Pandu have dishonoured all these kings by worshipping you who are no king, and they also deserve to die.

Yes, I am convinced that these who have adored you, who are a slave, a wretch and no king, surely deserve death at my hands.'

Saying this, that tiger among kings stands there roaring in anger. After Sisupala has stopped ranting, Krishna speaks in the mildest voice to all the assembled kings and the Pandavas, 'O Kings, this evil one is the son of a daughter of the Satwatas, yet he is a terrible enemy to all of us Satwatas.

Although we never seek to harm him, he always seeks our ill. When this ruthless fellow heard that we had gone to Pragjyotishapura, though he is my father's sister's son, this villain came and burnt Dwaraka.

While King Bhoja sported upon the Raivataka hill, this vile Chedi attacked the attendants of that king, slew many and led many others away to .his city in chains.

His every motive sinful, this wretch stole my father's sacrificial horse, which had been loosed across the lands with an armed guard: so that he could obstruct my father's yagna.

This sinner ravished the wife of the pure Akrura, while she was on her way from Dwaraka to the Sauvira country. This injurer of his uncle disguised himself as the king of Karusha and ravished the chaste Bhadra, princess of Visala, whom Karusha was meant to marry.

Patiently have I borne all these sorrows for the sake of my father's sister. It is fortunate that today this has happened before all of you kings. You have all seen the hatred and enmity this Sisupala bears me. You also know everything that he has done to me behind my back.

For the arrogance he has shown me in the presence of you lords of the Earth, he deserves to be killed by me, and today I find myself ill able to forgive him. Wishing for a swift death this fool dared desire Rukmini for

himself. But like a Sudra failing to hear the Vedas being recited, he did not get her.'

Listening to Krishna, all the gathered kings begin to reprove the king of Chedi. But the mighty Sisupala laughs aloud and says, 'Krishna, are you not ashamed to say in this sabha, especially before all these kings, that I desired your wife Rukmini? Madhusudana, who other than you, calling himself a man, would declare in the midst of honourable men that his wife was intended for someone else?

Krishna, pardon me if you please, or do not. But angry or friendly, what can you do to me anyway?'

While Sisupala says this, Kirshna thinks of the Chakra which humbles the hubris of the Asuras. As soon as the discus appears in his hands, the eloquent and illustrious one says loudly, 'Lords of the Earth, hear why I have always forgiven this Sisupala in the past. It is because of the boon I gave his mother that I would pardon a hundred offences of his. This was the boon she asked me for and this was the boon that I granted her.

But today, O Kings, that number has become full, and now in your presence I will kill him.'

With that, and a growl, the Lord of the Yadus sloughs off Sisupala's head with the Chakra, and the mighty-armed king of Chedi falls like a cliff struck by thunder. Rajan, the gathered kings see a fierce light, pulsing, bright as the Sun in the sky, issue from the body of Sisupala. The spirit light worships Krishna of the lotus-leaf eyes, whom all the worlds worship, and melts into the Lord's body.

The kings are wonderstruck to see that light entering Krishna Purushottama. When Krishna kills the Chedi king the cloudless vacant sky pours down showers of rain; peals of thunder echo; the Earth herself trembles.

Some kings never say a word during those dreadful moments but merely sit gazing at Janardana; others rub their palms in fury with their forefingers; yet others are beside themselves with rage and bite their lips; while some in their hearts approve entirely of what Krishna does. Some are there who are moved by anger, while others turn pacifiers.

The great Rishis are profoundly pleased; they praise Krishna warmly before departing. Indeed, all the high-souled Brahmanas and many of the mighty Kshatriyas, too, who are there, are overjoyed to witness the prowess of the Vrishni. They eulogise him.

Yudhishtira now commands his brothers to perform the funeral rites for Sisupala, bold son of Damaghosha, without delay and with proper honour. The sons of Pandu obey the behest of their brother, and then Yudhishtira, along with all the others kings, makes Sisupala's son king of the Chedis.

Then, O Rajan, the yagna of the Kuru king of great tejas, Yudhishtira blessed with every kind of prosperity, becomes exceptionally beautiful and pleases all the young men there. Begun auspiciously, every obstacle removed, replete with an abundance of wealth and corn, with rice and every other kind of food, Kesava watches over the sacrifice.

In due course, Yudhishtira completes the yagna, while Janardana Mahabaho, the lofty Sauri, guards it until the end, armed with his bow the Saringa, his Chakra and Gada.

When the good Yudhishtira has had his ritual bath after the sacrifice, all the Kshatriyas come to him and say, "Through good fortune you have gained imperial dignity. O you of the race of Ajamida, you have spread the fame of your entire race.

King of kings, you have gained profound religious merit by what you have done. You have worshipped us all to our hearts' content, and we now say to you that we wish to return to our own kingdoms. It becomes you to give us leave.'

The just Yudhishtira hears what the kings say, worships each one as he deserves, then commands his brothers, All these kings came to us at their pleasure. These Parantapas now wish to return to their own kingdoms, and to bid me farewell. Be blessed, my brothers, escort them to the frontiers of our kingdom.'

Listening to their brother, the other Pandavas follow the kings, one after the other, as each deserves. Without delay, the powerful Dhrishtadyumna escorts King Virata; Dhananjaya follows the illustrious Maharatha Yagnasena; the mighty Bhimasena goes with Bhishma and Dhritarashtra; Sahadeva, master of battle, follows the brave Drona and his son; Nakula, O King, follows Subala and his son; the sons of Draupadi along with the son of Subhadra follow the mighty warriors-kings of the mountain countries.

Other Kshatriyarishabhas escort other Kshatriyas, while the Brahmanas in their thousands also depart, duly worshipped.

When all the Kshatriyas and Brahmanas have left, Krishna says to Yudhishtira, 'O son of the Kurus, with your leave, I, too, wish to return to

Dwaraka. Through great good fortune, you have performed the greatest of all sacrifices, the Rajasuya yagna!'

Yudhishtira replies, 'By your grace, Govinda, I have accomplished this. Because of your grace alone all the world of Kshatriyas is now under my sway, and all the kings came here with tribute.

Lord, without you my heart never feels any joy. So how can I, O Anagha, give you leave to go? Yet, I know that you must go home to Dwaraka.'

The great Hari, his fame worldwide, now goes with his cousin to his aunt Kunti, and says cheerfully, 'Matuli, your sons have performed the Rajasuya yagna and gained imperial dignity. Vast wealth they have obtained, and their endeavours have all been crowned with success. Be pleased with all this, and now, with your leave, I wish to return to Dwaraka.'

After this, Krishna bids farewell to Draupadi and Subhadra. Coming out of the inner apartments accompanied by Yudhishtira, he performs his ablutions and goes through the daily rites of worship, and then has the Brahmanas utter their blessings.

Now the mighty-armed Daruka arrives in a chariot of wondrous design, its body like clouds. Krishna Mahatman, his eyes like lotus leaves, looks at that Garuda-bannered chariot, walks around it in reverent pradakshina before climbing into it and setting out for Dwaraka.

Yudhishtira Dharmaraja, blessed with prosperity, along with his brothers, follows the mighty Krishna on foot. Then Hari of the eyes like lotus leaves stops that best of rathas for a moment, and speaks to the son of Kunti.

'King of kings, cherish your subjects with indefatigable vigilance and patience. As the clouds are to all creatures, as the great tree of spreading boughs is to birds, as he of a thousand eyes is to the immortals, you be the refuge and support of your kin.'

With this, Krishna and Yudhishtira take leave of each other and return to their respective homes. Rajan, after the lord of the Satwatas has gone back to Dwaravati, only King Duryodhana, with King Subala's son Sakuni, bulls among men, continue staying in that unearthly sabha."

CANTO 45

DYUTA PARVA

Vaisampayana said, "When that greatest of sacrifices, the Rajasuya, so difficult of accomplishment, was completed Vyasa, surrounded by his disciples, presents himself before Yudhishtira. Upon seeing him, Yudhishtira rises quickly from his throne, and surrounded by his brothers, worships his grandfather, the Rishi, with water to wash his feet and offers him a fine place to sit.

Having sat on a costly carpet inlaid with gold, the illustrious one says to Yudhishtira Dharmaraja, 'Sit yourself down.'

When the king and his brothers sit, the illumined Vyasa, always truthful in speech, says, 'Son of Kunti, your fortune swells and you with it. You have gained empire, so difficult to acquire. And, O furtherer of the race of Kuru, the Kauravas have all prospered because of you.

O Chakravartin, I have been duly worshipped, and with your leave I now wish to go.'

Yudhishtira salutes the dark Rishi, his grandfather, touches his feet and says, 'Greatest of men, a doubt has arisen in my mind, hard to dispel. O Bull among the regenerate, none but you can remove it.

The illumined Narada said that, in consequence of the Rajasuya yagna, three kinds of omens, celestial, atmospheric and terrestrial, occurred. Grandsire, has the death of Sisupala caused evil fortune?'

The exalted son of Parasara, the island-born Vyasa of dark hue, says, 'For thirteen years, O King, those omens will bear momentous consequences, ending in the absolute destruction, Rajadhiraja, of all Kshatriya kind. At that time, with you as sole cause, O Bharatarishabha, all the Kshatriyas of the Earth shall be annihilated: because of the sins of Duryodhana and through the prowess of Bhima and Arjuna.

Towards the end of this night, in your dream you will see the blue-throated Bhava, annihilator of Tripura, always absorbed in dhyana, the Bull his emblem, drinking from a human skull, and fierce and terrible, Lord of all creatures, God of Gods, Umapati, called Hara and Sarva also, and Vrisha, armed with the trident and the bow Pinaka, and wearing tiger skin.

You will see Siva, tall and white as the Kailasa cliff, seated upon his Bull, gazing unwinkingly towards the south, the direction presided over by the king of the Pitrs. King of kings, this shall be your dream tonight. Do not grieve for dreaming such a dream, for no one can escape time.

Be you blessed! I now will go towards Kailasa. You must rule the Earth with vigilance and steadfastness, patiently bearing every privation!'

Saying this, the illustrious Krishna Dwaipayana, accompanied by his disciples, who always follows the dictates of the Vedas, goes away towards Kailasa. When his grandfather has gone, the king is gripped by anxiety and grief and thinks ceaselessly of what the Sage said.

He tells himself, 'Surely, what the Rishi foretold must come to pass. Who can keep Fate at bay by effort alone?'

Then Yudhishtira, endowed with great energy, says to his brothers, 'Tigers among men, you have heard what the Dwaipayana said to me. Having heard him, I have resolved that I must die, since I alone, otherwise, am ordained to be the cause of the death of all Kshatriya kind.

Ah, my precious brothers, if this is what time has in store for me what need is there for me to live?'

Hearing the king, Arjuna replies, 'Rajan, do not yield to this manic dejection, which destroys reason. Summon your courage and do what would truly be good for us all.'

Yudhishtira, resolute in truth, thinking all the while of what Vyasa Muni said, replies to his brothers, 'Be blessed and listen to the vow I swear from this day. For thirteen years, what ever be the purpose for which I must live, I will never speak a harsh word to you my brothers or to any king of the Earth.

Commanded by my kinsmen, I will observe dharma and exemplify my vratas. If I live thus, making no distinction between my own children and others, there cannot be any disagreement between me and anyone. Disputation causes war in this world. If I keep war at bay, always doing what is agreeable to everyone, infamy shall never be mine, O Purusharishabhas.'

The other Pandavas listen to what their brother says, and being ever engaged in doing his will, they approve. Having sworn this oath, Yudhishtira Dharmaraja, together with his brothers, gratifies his priests as also the Gods with due ceremonies, in that sabha.

Bharatarishabha, when all the kings have gone Yudhishtira performs the customary rituals and then returns to his palace with his ministers. King of men, Duryodhana and Sakuni, son of Subala, continue to stay in the Mayaa sabha of fascination."

CANTO 46

DYUTA PARVA CONTINUED

Vaisampayana said, "That bull among men, Duryodhana, continues to live in the Mayaa Sabha. With Sakuni, the Kuru prince slowly examines the entire edifice, and sees many an unearthly design in it, which he has never seen in Hastinapura, the city named after the elephant.

One day, while walking through the mansion, Raja Duryodhana comes upon a crystal surface. Mistaking it for a pool of water, he draws up his clothes, only to find it is solid floor; he continues in some shame and sorrow.

Sometime after, mistaking a lake of crystalline water adorned with lotuses of crystal petals for solid ground, he falls into it with his clothes on, drawing peals of laughter from the mighty Bhima, as also from the servants of the palace.

At Yudhishtira's command, the servants quickly bring Duryodhana fine fresh clothes. Yet, seeing Duryodhana like that, Bhima, Arjuna and the twins all laugh out loud. Unused to being insulted, Duryodhana cannot bear that laughter. He hides his feelings and does not even look at them.

Yet again, he draws up his clothes to cross some dry ground which he once more mistakes for water and again they all laugh. Soon, Duryodhana mistakes a solid crystal door for being open space, walks straight into it and stands stunned, his head reeling. Then, he thinks an open door is shut and cautiously reaches out his hands to feel empty space, and tripping, falls down.

Coming to yet another door, which is ajar, but thinking it closed, he turns away from it. Finally, O King, having seen the staggering wealth of the Pandavas during the Rajasuya yagna, and having humiliated himself repeatedly inside the Mayaa Sabha, Duryodhana takes his leave of the Pandavas and returns to Hastinapura.

Dwelling darkly in his mind on everything that he has seen, which has made him burn with envy, and all that has happened to shame him, his heart turns to dire thoughts of sin even while riding home.

He has seen the Pandavas full of joy, with all the kings of the Earth paying them homage; he has seen young and old serving the sons of Pandu;

he has seen the splendour and prosperity of his illustrious cousins, and Duryodhana, son of Dhritarashtra, is pale with jealousy.

While riding home, his heart sorely afflicted, Duryodhana thinks of little other than the grand sabha, and the unmatched prosperity of the wise Yudhishtira. Dhritarashtra is so absorbed by these thoughts that he says not a word to Subalas son, even when Sakuni repeatedly addresses him.

Seeing him plunged in dejection, Sakuni asks, 'Duryodhana what afflicts you like this?'

Duryodhana replies, 'Uncle, seeing all the world under the sway of Yudhishtira from the power of the weapons of the mighty Arjuna, seeing the glory of the yagna of Pritha's son being equal to that of the sacrifice of Sakra himself, I am filled with flaming envy, burning me night and day, drying me up like a shallow tank in summer.

When Sisupala was killed by the lord of the Satwatas, there was no man to take the side of Sisupala. Consumed by the fire of the Pandava, they all forgave that crime; else, who could ever condone such a thing? Because of the power of the son of Pandu, Krishna got away with his heinous offence.

And so many kings brought myriad and untold wealth for Kunti's son: even like tribute-paying Vaisyas! Seeing Yudhishtira's fortune, his resplendent prosperity, my heart burns with envy, although this does not become me.'

Truly as if flames burn him, Duryodhana says again to the Gandhara king, 'I will cast myself into a fire, swallow poison or drown myself. I cannot live. Which man of vigour in the world can bear to see his enemies prosper, while he himself is destitute?

I who watch my enemy prosper am neither a woman, nor yet not a woman; neither am I a man, nor one who is not a man. Seeing the Pandavas' sovereignty over the Earth, their vast affluence, ah, watching that Rajasuya yagna of theirs, who is there in the world who would not be aggrieved?

By myself I can never hope to gain such empire or wealth, and I see no allies who would help me acquire them. This is why I think of killing myself. I see the unparalleled and serene prosperity of Kunti's son, and I know that Fate is supreme and all effort pointless.

Son of Subala, once I strove ceaselessly to effect his death. But he baffled all my attempts and look at him now bloomed fully like a lotus from a pool of water. Surely, Fate is supreme and effort in vain: behold, day by day, the sons of Dhritarashtra decay and the sons of Pritha wax.

Ah, my heart burns as if it were on fire to look at the fortune of the Pandavas, that sabha of theirs, to think of their servants laughing at me. O Uncle, know that I am grief-stricken and fit to burst with envy, and I will speak of it to Dhritarashtra.'"

CANTO 47

DYUTA PARVA CONTINUED

"Sakuni says 'Duryodhana, you must not be jealous of Yudhishtira. Through their own good fortune the sons of Pandu are only enjoying what they deserve. Parantapa, O great King, with all the numberless plots you hatched to do away with them you could not. Providence saw the Purushavyaghras escape all your machinations.

They have Draupadi for their wife, and Drupada, his sons and Vasudeva Krishna of immense prowess are their allies, with whose help they can subdue the very world. They inherited their patrimony and have grown immeasurably through their own vitality.

Why should you be aggrieved at this? Gratifying Agni Hutasana, Dhananjaya has got the bow Gandiva, the pair of inexhaustible quivers and many celestial astras. With that peerless bow and the strength of his arms, as well, he brought all the kings of the world under his sway. Why should you grieve over this?

Arjuna Parantapa, Savyasachin, saved the Asura Mayaa form the forest fire and Mayaa built that grand sabha out of gratitude. Commanded by Mayaa, the grim Rakshasas, the Kinkaras, support the sabha. What is there in this to cause you grief?

You said, O King, that you have no allies. Bhaarata, this is not true. These brothers of yours are obedient to you. Drona of great prowess, who wields a great bow, his son Aswatthama, Radha's son Kama, the Maharatha Kripa Gautama, I with my brothers and King Saumadatti - these are your allies. Unite yourself with these, and conquer all the Earth.'

Duryodhana says, 'O King, if it pleases you, with your help and that of the other great warriors you mention, I will defeat the Pandavas. If I can subdue them now, the world will be mine and all her kings, and that sabha so replete with wealth.'

Sakuni replies, 'Dhananjaya and Krishna, Bhimasena and Yudhishtira, Nakula and Sahadeva, and Drupada with his sons - these cannot be vanquished in battle even by the Devas, such great warriors are they, wielding the greatest bows, masters of astras, and delighting in battle.

However, I know how Yudhishtira himself can be vanquished. Listen to me and do as I say.'

Duryodhana says, 'Uncle, tell me if there is any way by which I can quell Yudhishtira without endangering our friends and these other illustrious Kurus.'

Sakuni says, 'The son of Kunti loves dice-play although he does not know the art of the game. If that king is asked to play dice, he cannot refuse. I am a master of dice, why there is no one in the world to match me at rolling the dice, why, no one in the three worlds, O son of Kuru.

Therefore, ask him to play dice. With my skills at dice, I will win his kingdom and all his vast fortunes for you. Duryodhana, tell all this to your father the king. If he commands me, I will definitely win all of Yudhishtira's kingdom and possessions for you.'

Duryodhana says, 'Son of Subala, you tell all this yourself to Dhritarashtra, king of the Kurus. I will not be able to.'"

CANTO 48

DYUTA PARVA CONTINUED

Vaisampayana said, "Rajan, impressed by the great Rajasuya yagna of Yudhishtira, and knowing Duryodhana's heart during their journey home from the Mayaa Sabha, and wanting to gratify the Kuru prince's desire, Sakuni, son of Subala, goes to Dhritarashtra, of great wisdom, and finding the blind king seated upon his throne, speaks these words to him.

'Know, Maharajan, Bharatarishabha, that Duryodhana has grown pale, emaciated, dejected and fallen prey to great anxiety. Why don't you, through due inquiry, discover the grief which is in the heart of your eldest son, the sorrow caused by the enemy?'

Dhritarashtra says, 'Duryodhana, what is the cause of your great sorrow, Kurunandana? If it is fit for me to hear, tell me the reason for your affliction. Sakuni here says that you have lost colour, become pale and thin, and fallen prey to anxiety. I do not know what the reason for this sorrow can be. All my vast wealth and power are yours to control. Your brothers and all our kinsmen never do anything disagreeable to you.

You wear the finest clothes; eat the best food, all the most excellent meats. The best horses carry you. So what is it that makes you pale and thin? Rich beds, beautiful damsels, mansions with the costliest furniture, every sport to delight you - all these are at your disposal, even as with the gods themselves. Proud one, O my son, why do you grieve as if you are destitute?'

Duryodhana says, 'I eat and dress myself like a wretch, and I spend my time burning with savage envy. He is indeed a man who cannot bear the fortune and pride of his enemy, and lives only after vanquishing his enemy and liberating his own subjects from the tyranny of his enemy.

Contentment and pride, O Bhaarata, destroy prosperity, and also those other two: compassion and fear. He that acts under the influence of these never achieves anything great.

Having seen Yudhishtira's prosperity, whatever I enjoy brings me no joy. So splendid is the prosperity of Kunti's son that what I have is as nothing before it. Knowing the affluence of my enemy and my own relative poverty, even though that affluence is not before me, yet I see it constantly. This is

why I am pale and lean, why the colour has drained from me and I am melancholy.

Yudhishtira supports eighty-eight thousand Snataka Brahmanas, giving thirty slave-girls to each one. Besides these, a thousand other Brahmanas eat daily at his palace: the best food on golden plates.

The king of Kamboja sent him innumerable skins, black, dark, and red, of the kadali deer, as also countless shawls of the softest texture, as tribute. Hundreds of thousands of she-elephants and thirty thousand she-camels wander within the palace: the kings of the Earth brought them all as tribute to the capital of the Pandavas.

Lord of the world, the kings also brought to this greatest of yagnas piles and piles of jewels and great gemstones for the son of Kunti. Never before did I see or even hear of such immense wealth as was brought to the sacrifice of the intelligent sons of Pandu.

Rajan, after seeing that treasure past imagining, which belongs to my enemy, I have no peace of mind. Hundreds of Brahmanas supported by the wealth which Yudhishtira gave them, and now owning great wealth of kine, waited with tribute of thirty crores of gold coins, but the dwarapalakas at his palace gates did not allow them to enter. Bringing with them the finest ghee in handsome kamanadalus made of gold, yet they could not gain admission into the palace.

The Ocean himself brought, in vessels of white copper, the nectar that is created within his waters, which is far superior to what flowers and plants produce for Sakra.

And at the end of the sacrifice, Vaasudeva bathed Pritha's son with sea water fetched in a thousand bejewelled jars of gold, which he poured over Yudhishtira from his own rarest conch shell.

Ah, seeing all this I became feverish with envy. Those golden urns had gone to the Eastern and the Southern Oceans upon the shoulders of men, and to the Western Ocean, O Bull among men. O Father, though none but birds only can go to the Northern realms, Arjuna went there and brought back untold wealth which he extracted as tribute.

Let me tell you about another wonderful thing which happened; listen to me. It was arranged that when a hundred thousand Brahmanas were fed, each day, conches would be blown in unison. O Bhaarata, I heard conches sounding there almost ceaselessly, and my hair stood on end to listen to their bass.

Maharajan, how can I describe how magnificent was that palatial compound, filled with countless kings come to witness the yagna, except to say that it was like a cloudless sky with stars? Each of the kings came to the sacrifice bringing untold and variegated wealth as tribute for the wise son of Pandu.

The kings who came, besides, became like Vaisyas, distributing food to the Brahmanas who were fed. The prosperity I saw of Yudhishtira was such that neither Indra himself, nor Yama or Varuna, nor Kubera, Lord of the Guhyakas, owns.

Oh, my father, my heart burns after seeing the awesome treasures of the son of Pandu, and I have no peace.'

When Duryodhana has spoken thus, Sakuni says, 'O you who have truth as your strength, listen to how you can have for yourself the unmatched prosperity which you saw with the son of Pandu.

O Bhaarata, I am a master of dice, the best player in the world. I know beforehand the success or failure of every throw of the dice, and when to wager and when to refrain. I have special, occult knowledge of the game. The son of Kunti is also fond of playing dice, but he has small skill at the game.

If you summon him either to battle or to a game, he will certainly accept. If he and I play dice I will beat him again and again, with sleight of hand, with subtle deception in my fingers.

I swear that I will win all his wealth and kingdom for you, Duryodhana, and you will enjoy everything the Pandava has.'

When Sakuni says this, without a moment's lapse, Duryodhana says to Dhritarashtra, 'Sakuni, master of dice, is ready to win all the fortune of the Pandavas at the game. You must give him leave to do this for me.'

Dhritarashtra replies, 'I always follow the advice of Kshatta, Vidura my minister of deep wisdom. Let me consult with him, and I will tell you what I decide about this matter. He has great foresight, and he will keep dharma squarely before him and tell us what is best for both parties, and what should be done.'

Duryodhana says, 'If you consult Kshatta he will persuade you to desist, and if you do not allow this, O King, I will surely kill myself. When I am dead, Rajan, you can be happy with your Vidura. You will enjoy the whole world, what need will you have of me?'

Dhritarashtra hears this dire threat from his son and, indeed, being in his own heart quite prepared to do what Duryodhana asks, calls a servitor and commands him, 'Let artisans be engaged immediately to build a capacious and beautiful palace of a thousand columns and a hundred doors. Fetch the finest masons, carpenters and joiners and encrust the edifice's walls with precious stones, all over.

Let it be grand and handsome; make it easy of access. When it is completed come and inform me.'

After King Dhritarashtra resolves to please his Duryodhana, he sends messengers to Vidura to summon him. For it is true that the king never takes a decision without first consulting Vidura. However, in this matter, although he well knows the evils of gambling, Dhritarashtra is drawn irresistibly to the plot.

However, as soon as the wise Vidura hears of it, he knows that the Kali Yuga is at hand. Seeing the gates to perdition about to open, Vidura rushes to Dhritarashtra. Bowing at his elder brother's feet, Vidura says, 'Great King, I cannot endorse this resolve of yours. It becomes you to act in a manner by which no dispute arises between your children caused by this gambling.'

Dhritarashtra replies, 'O Kshatta, if the gods are kind to us no dispute will ever arise between our children. So, auspicious or not, good or otherwise, let the friendly dice game be played, for beyond doubt this is what fate has ordained for us.

Besides, when I am present, and Drona, Bhishma and you, as well, no evil which even fate has decreed is likely to occur. So, take a chariot yoked to horses swift as the wind, so that you will reach Khandavaprastha even today and bring Yudhishtira back with you.

Vidura, this is my final decision. Say nothing to me, for I believe that supreme fate brings this upon us.'

Listening to Dhritarashtra, Vidura feels certain that his race is doomed. In great sorrow, he goes to Bhishma of profound wisdom."

CANTO 49

DYUTA PARVA CONTINUED

'Janamejaya says, "O best among all those who know the Veda, I how was that game of dice played? It was always fraught with I such evil and brought heartbreak to the cousins, and because of it my grandsires, the sons of Pandu, were plunged into grief.

Tell me which Kshatriyas were present in that sabha, and which of them approved of the gambling and which would have forbidden it. Anagha, Sinless, best among the twice-born, I want to hear you narrate all this in detail: that which indeed brought about the ruin of the very world.'"

Sauti says, 'Thus addressed by the king, the disciple of Vyasa, blessed with great tejas and a master of the entire Veda, related everything that had happened.

Vaisampayana said, "O Bharatottama, Maharajan, if you wish to hear it all, listen while I tell it to you in detail.

Having confirmed the opinion of Vidura, Ambikas son Dhritarashtra calls Duryodhana to him again, in private.

'Son of Gandhari, I say to you, do not have anything to do with this game of dice. Vidura does not speak well of it. He is wise beyond all common measure, and he would never counsel me against my best interest. I, too, think that what Vidura says is true and best for me. Do as I say, my son, for I am convinced that it is in your best interest also.

Vidura knows dharma, all its mysteries, even as the illustrious, learned and wise Brihaspati, the Devarishi who is Indra's preceptor, unfolded dharma to the king of the Devas. My son, I never fail to take Vidura's advice. Suyodhana, even as the wise Uddhava is revered among the Vrishnis, so is Vidura among the Kurus: as the most intelligent of us.

So, my son, have nothing to do with dice; for it is plain that gambling sows dissension, and discord is the ruin of the kingdom. Duryodhna, abandon this very thought of playing dice.

My child, you have received everything from us, which a father and mother should give their son. You have rank and you have possessions. You are learned and astute in every branch of gyana. You have been raised with

love in your father's house. You are the eldest among all your brothers; you live in your own kingdom: why are you unhappy?

Mahabaho, you eat such food and wear such clothes that common men cannot even dream of. Why, still, do you grieve? My son, O mighty-armed, yours is a great ancestral kingdom, brimming with people and with wealth, and you shine forth as gloriously as the king of the Devas in Swarga.

You have wisdom. Tell me what lies at the root of this despondency of yours, the terrible melancholy.'

Duryodhana replies, 'I am a wretch and a sinner, O King, for I can neither eat not clothe myself regally, having seen the prosperity of my enemy. Indeed, it has been said that the man who is not filled with envy at seeing the good fortune of his enemy is truly a wretch.

Exalted, the wealth and power which I have mean nothing to me, for I have seen the resplendent glory of Kuntis son and I am full of pain. Why, I say to you that I must be strong, indeed, that I continue to live when all the world is under the sway of Yudhishtira.

The Nipas, the Chitrakas, the Kukkuras, the Karaskaras, and the Lohajanghas all live like bondsmen in the Pandavas palace. Himavat, the Ocean, the rich realms upon the shores of the sea, the countless other lands which yield precious jewels and gems have all admitted that Yudhishtira's palace is superior to them in the treasures it houses.

Rajan, welcoming with honour me as the eldest among my brothers, Yudhishtira gave me charge of receiving the jewels which came as tribute. Bhaarata, nowhere have such treasures, without limit, been seen; my hands grew tired receiving that incalculable wealth. And when I was tired they who brought those treasures from distant lands would wait until I could resume my task.

Fetching jewels from the Bindusaras, the Asura architect Mayaa created a lake-like surface of crystal for the sons of Pandu. Looking at the artificial lotuses which adorned it, I mistook it, O King, for water. I drew up my clothes to cross it and seeing this Vrikodara laughed at me: surely, thinking that I have no jewels myself and that I had been deranged by the sight of the affluence of my enemy.

If I could, my father, I would immediately kill Bhima for that laughter. But if we try to kill Bhima now I have no doubt that we will meet the same fate as Sisupala did. Yet, that insult scathes me.

Then again, O King, I saw a similar looking water body, and now I felt certain that this was crystal again, solid ground. I stepped forward and fell into water. Bhima and Arjuna laughed mockingly, as did Draupadi and the other women of their palace. Ah, how that sears my heart.

My clothes were drenched, and at Yudhishtira's command his servants brought me fresh clothes. Even that humiliated me. Rajan listen to yet another blunder of mine. I tried to pass through what I was certain was an open door, but there was no passage beyond, and I struck my head painfully against strange stone and injured myself. Nakula and Sahadeva saw me from a distance and, full of apparent solicitude, came to lend me arms of support.

Smiling, Sahadeva said again and again to me, "Rajan, this is the door, come this way."

Bhimasena laughed aloud and said, "Dhritarashtraputra, the door is here."

Also, my lord, I had not even heard the names of many of the gemstones which I saw sparkling in that sabha. Ah, these are the reasons for the anguish which rends my heart.'"

CANTO 50

DYUTA PARVA CONTINUED

"Duryodhana says, 'Listen, O Bhaarata, to everything about I the most priceless treasures that I saw, brought to the Pandavas by the kings of the world. Oh, seeing that wealth of the enemy I lost my reason and hardly knew myself. Let me describe for you those treasures, both man-made and produce of the earth.

The Kamboja king gave countless skins of the rarest quality, shawls made of wool, of the soft fur of rodents and other burrowers, of silky hair of cats, all inlaid with golden threads. He gave three hundred Tittiri and Kalmasha horses, with snouts like parrots. Three hundred camels he gave and as many she-asses, all fattened with the olives and the pilusha.

Numberless Brahmanas, rearing cattle and performing lowly tasks for the illustrious Yudhishtira Dharmaraja, waited at the gates with three hundred millions worth of tribute, but they were denied admission into the palace.

Hundreds and hundreds of Brahmanas, wealthy in kine and living on lands which Yudhishtira had given them, came there with their beautiful golden kamandalus full of ghrita. Although they brought such tribute, they were refused admission into the palace.

The Sudra kings, who live along the sea-coast, brought lakhs of serving girls of the Karpasika country, all beautiful, slender-waisted, with luxuriant tresses, decked in golden ornaments. They also brought many skins of the ranku deer, worthy even for Brahmanas, as tribute to King Yudhishtira.

The Vairama, Parada, Abhira and Kitava tribes, who live on crops that depend on rain, water from rivers, as well as those born beside the sea, in woodlands, or countries beyond the Ocean, all waited at the gate, bringing goats, kine, asses, camels and vegetables, honey, blankets, jewels and gemstones of diverse kinds, but were refused entry.

That mighty Kshatriya king, Bhagadatta, the valiant sovereign of Pragjyotisha, the powerful monarch of the Mlechchas, at the head of a vast horde of Yavanas, waited at the gate, unable to enter, though bringing considerable tribute of horses of the best breed, swift as the wind. Bhagadatta was forced to leave the gates after making over a number of

swords with handles of the purest ivory and richly inlaid and adorned with diamonds and every kind of jewel.

Many strange tribesmen came from diverse realms: some had two eyes, some three and some with one eye on their foreheads; those called the Aushmikas came, Nishadas and Romakas, and some cannibals with just one leg. I say to you, my father, they all stood at the gates and were refused entry.

Their extraordinary rulers brought tribute of ten thousand varicoloured asses, with black necks, huge bodies, great speed, all very docile, these animals being famed the world over. All of them, indeed, were large and their colouring attractive, and they were all bred on the coast of Vankhu.

So many kings gave Yudhishtira much gold and silver, and giving thus they gained entry into the palace of the Pandava.

The one-legged tribesmen brought innumerable wild horses for him, some red as cochineal, some white, some rainbow-hued, some like evening clouds, and some of many colours besides all these. All these had the swiftness of the mind.

The kings also brought the purest gold for the son of Pandu, vast quantities of it. I also saw countless Chins and Sakas and Uddras and many barbarian tribesmen who live in forests, and many Vrishnis and Harahunas, and the dark tribes of the Himavat, and many Nipas and folk who live on the sea-coast, all waiting at the gates for leave to enter.

And the people of Balhika gave Yudhishtira ten thousand asses as tribute, all of goodly size and black necks, which could run a hundred yojanas in a day. These beasts were of myriad shapes, well-trained and famed the world over. Superbly built they were, their colours resonant and their skins velvet to the touch.

The Balhikas also gifted many, many woollen blankets woven in Chin, and skins of the ranku deer past counting, and clothes made from jute, and others made from the threads spun by insects. They also gave thousands of other garments, none cotton, but all the colour of the lotus, and all so smooth. They gave soft sheep-skins by the thousands.

Many sharp and great swords and scimitars, hatchets and fine-edged battle-axes fashioned in the western countries they gave. Having sent in rare perfumes, diverse glittering jewels and gems in thousands as tribute, they waited at the gates, being refused admission into the palace.

The Sakas and Tusharas and Kankas and Romasas and men with horns on their heads brought very many great elephants as tribute, and ten thousand horses, and hundreds and hundreds of millions of gold coins, and waited at the gates, being refused permission to enter.

The kings of the eastern countries brought uncountable costly carpets, and fine bedsteads, and armour of many colours adorned with jewels, gold and ivory, and weapons of different kinds, and chariots of different shapes, elegant and chased with gold, drawn by superbly trained horses of handsome make and adorned with gold, drawn by well-trained horses, tiger-skins upon their backs, and rich and varied cloths to caparison elephants, and again a myriad manner of jewels and gems, arrows long and short and many other weapons, and they received permission to enter the sacrificial palace of the illustrious Pandava!'"

CANTO 51

DYUTA PARVA CONTINUED

"Duryodhana says, 'Anagha, listen to me describe the vast mass I of wealth, the many kinds of tribute given to Yudhishtira by the kings of the Earth. They who live beside the River Sailoda, which flows between the Mountains Meru and Mandara, who enjoy the delightful shade of the groves of the kichaka bamboo, they who are called the Khashas, Ekasanas, Arhas, Pradaras, Dirghavenus, Paradas, Kulindas, Tanganas, and the other Tanganas brought as tribute mounds of gold sealed in great dranas, which are raised from under the earth by ants and are hence named after those creatures.

The mountain tribes of great strength brought tribute of countless soft chamara whisks, some black, others white as moonrays; sweet honey they brought, distilled from flowers which grow upon the Himavat, as well as from the mishali champaka; they brought masses of garlands of flowers from the lands of the northern Kurus, and diverse plants from the north, even from Kailasa, and waited with their heads bent at the gates of Dharmaraja Yudhishtira, and were refused permission to enter.

I also saw there numberless Kirata chieftains, armed with cruel weapons and always engaged in savage deeds, who eat fruit and root and wear skins and live on the northern slopes of the Himavat and upon the Udaya Mountain from behind which the Sun rises, and also in the realm of Karusha on the sea-coast and on both sides of the Lohitya Mountains.

My King, they brought as tribute load upon load of sandalwood, aloe, also black aloe, and heap upon heap of valuable skins and perfumes, and ten thousand serving-girls of their race, and many exotic animals and birds of remote countries, and so much gold of shining splendour, and the Kiratas waited at the gate, being refused permission to enter.

The Kairatas, the Daradas, the Darvas, the Suras, the Vaiyamakas, the Audumbaras, the Durvibhagas, the Kumaras, the Paradas along with the Bahlikas, the Kashmiras, the Ghorakas, the Hansakayanas, the Sibis, the Trigartas, the Yauddheyas, the ruler of the Madias and the Kaikeyas, the Ambashtas, the Kaukuras, the Tarkshyas, the Vastrapas along with the Palhavas, the Vashatalas, the Mauleyas along with the Kshudrakas, and the

Malavas, the Paundryas, the Saundikas, the Kukkuras, the Sakas, the Angas, the Vangas, the Punras, the Sanavatyas, and the Gayas, all good men and wellborn, divided into their respective clans, all proficient at arms, brought tribute to Yudhishtira, all of it countable in lakhs.

The Vangas, the Kalingas, the Magadhas, the Tamraliptas, the Supundrakas, the Dauvalikas, the Sagarakas, the Patrornas, the Saisavas, and innumerable Karnapravaranas, who presented themselves at the gate, were told by the gate-keepers, at the command of the king, that if they brought proper tribute and waited at the gates, they could possibly gain entrance.

Then the kings of those nations each gave a thousand elephants with tusks like the shafts of ploughs, adorned with golden girdles, covered with fine cloths and so resembling the lotus in complexion, while they were all dark as rocks and always in musth, captured from around the Kamyaka lake, and covered in armour, too. Of the highest breed were these, and exceptionally patient.

When they had made these gifts those kings were allowed to enter. Rajan, these and many others, hailing from diverse lands, and numberless other illustrious sovereigns brought jewels and gems to the sacrifice.

Chitraratha, king of Gandharvas, friend of Indra, gave four hundred horses blessed with the speed of the wind. The Gandharva Tumburu joyfully gave a hundred horses, the colour of the mango leaf and decked in gold.

O Kurusthama, the celebrated king of the Mlechcha tribe, the Sukaras, gave hundreds of the finest elephants; Virata, king of Matsya, gave two thousand elephants decked in gold, while King Vasudana of the Pansu kingdom gifted the son of Pandu with twenty-six elephants and two thousand horses, all decked in gold and endowed with speed and strength and in the full vigour of youth, as well as many other kinds of wealth.

Drupada Yagnasena gave the Pandavas fourteen thousand serving-girls and ten thousand serving-men with their wives for the sacrifice, hundreds of magnificent elephants, twenty-six chariots with elephants yoked, and also his entire kingdom.

To enhance the dignity of Arjuna, Vaasudeva of the Vrishnis gave fourteen thousand fine elephants. Surely, Krishna is the soul of Arjuna as Arjuna is the soul of Krishna, and whatever Arjuna asks Krishna is certain

to do. Why, Krishna will forsake Swarga for Arjuna, just as Arjuna will gladly give his life for Krishna.

The Chola and Pandya kings, though they brought numberless golden jars filled with fragrant sandalwood juice from the hills of Malaya, and heaps of sandal and aloe wood from the Dardura hills, and many gemstones of great brilliance and fine cloths chased with gold, did not gain entry into the palace.

The Sinhala king brought those best of sea-born jewels, the lapis lazuli, and heaps of pearls, also, and hundreds of coverlets for elephants, and uncountable dark-skinned men, the tails of whose eyes were red as copper, wearing bejewelled clothes, and waiting at the gates with these gifts.

Countless Brahmanas, and Kshatriyas who had been vanquished, and Vaisyas and serving Sudras, brought tribute to the son of Pandu out of love for Yudhishtira; even the Mlechchas, all of them came to Yudhishtira out of love and respect. All orders of men - good, indifferent and base, belonging to numberless races, coming from diverse lands -made Yudhishtira's city the focus of the world.

Seeing the kings of the world bring such fabulous and invaluable gifts to my enemies, I wished for death from anguish.

O King, I will now tell you about the servants of the Pandavas, for whom Yudhishtira Provides food, cooked and uncooked. There are a hundred thousand crores of mounted elephants and cavalry, and a hundred million chariots and foot soldiers past counting. In one place, raw provisions were being measured out; at another they were being cooked; at another the food was being distributed.

Everywhere, one heard the sounds of festivity. Among men of all the varnas, I did not see a single one in the palace of Yudhishtira who had not food and drink and rich ornaments.

Eighty-eight thousand Snataka Brahmanas, grihastas all, Yudhishtira supports, with thirty serving-girls given to each, and gratified by the king, these always pray with tranquil hearts for the destruction of his enemies. Ten thousand other ascetics, brahmacharins, their vital seed indrawn, eat daily from golden plates in Yudhishtira's palace.

Rajan, without eating herself, every day Draupadi Yagnaseni first sees to it that everyone else, why even the deformed and dwarfs, has eaten. O Bhaarata, only two peoples do not pay tribute to the son of Kunti: the

Panchalas because of their being related through marriage, and the Vrishnis in consequence of their friendship.'"

CANTO 52

DYUTA PARVA CONTINUED

Duryodhana says, &Every king on Earth who is respected the world over, devoted to dharma, sworn to unflinching vratas, deeply learned and eloquent, who knows the Vedas and their Angas as well as all about yagnas, who is pious and modest, who is a dharmatma, who owns great fame, and who has been anointed with the majestic rites of coronation, waits upon and worships Yudhishtira.

Rajan, I saw thousands of wild cows, and as many white copper vessels into which to milk them, brought there by those kings of the world as sacrificial gifts for Yudhishtira to gift to the Brahmanas. For Yudhishtira's ceremonial bath at the conclusion of the sacrifice, a hundred kings rushed to purify themselves and fetched the finest urns full of holy water.

King Bahlika brought a chariot made of pure gold, while King Sudakshina with his hands yoked four white Kamboja horses to it, and the mighty Sunitha fitted the lower shaft and the king of Chedi, also with his own hands, fixed the flagstaff. The Dravida king stood with the Pandavas kavacha; the sovereign of Magadha held the garlands of flowers and the helmet; the great Kshatriya Vasudana stood by with a sixty year old elephant; the Matsya had the side-fittings of the chariot, all sheathed in gold; King Ekalavya of the Nishadas held the sandals for his feet; the king of Avanti fetched different kinds of water for the final ablution; King Chekitana held Yudhishtira's quiver; the king of Kasi, held his bow; Salya had his sword whose hilt and straps were adorned with gold.

Then, Dhaumya and Vyasa, of great tapasya, with Narada and Asita's son Devala performed the ceremony of sprinkling sacred water over the king. Joyfully sat the greatest Rishis where the sprinkling ceremony was performed. Other illustrious Munis, knowers of the Vedas, Jamadagni's son among them, approached Yudhishtira, the munificent giver of sacrificial gifts, chanting mantras all the while, even as the Saptarishis approach Indra in Devaloka.

Satyaki of untold prowess held the royal white parasol over the king's head. Dhananjaya and Bhima fanned him, while the twins held silken chamaras in their hands.

In a sling, the Ocean himself brought Varuna's great conch, which the heavenly artificer Viswakarman created with a thousand nishkas of gold, and which Prajapati gave to Indra in a previous Kalpa. It was with that conch that Krishna bathed Yudhishtira when the yagna was concluded, and seeing that, I swooned.

Men travel to the Eastern, the Western and also to the Southern Seas, but Father, only birds can ever go to the Northern one. But the Pandavas have extended their dominion even there, for I heard hundreds of conches, which had been brought from those waters, being sounded at that sacrifice, celebrant and auspicious.

While those exceptional conches blew all together, my hair stood on end, and the weaker kings there fell down from the reverberation. Seeing me turn pale and the other kings faint, Dhrishtadyumna, Satyaki, the Pandavas and Krishna - those eight, all mighty and handsome, laughed aloud.

Then, O Bhaarata, Arjuna Bibhatsu joyfully gave the main Brahmanas five hundred bullocks each, their horns plated with gold. Having completed the Rajasuya yagna, Yudhishtira, the son of Kunti, gained such wealth and fortune, even like the great Harischandra: such prosperity that not Rantideva, Nabhaga, Yauvanaswa, not Manu, nor Vena's son King Prithu, not Bhagiratha, Yayati or Nahusha had seen its like.

And seeing this fortune of Pritha's son, equal to what Harischandra had, I do not see the least point in continuing to live! King of men, a yoke tied by a blind man comes loose. So it is with us: the younger ones are growing while the elder are diminishing. Seeing all this, O Lord of the Kurus, I can find no peace, not even after deep thought.

This is why, Rajan, I am plunged in grief and have become pale and wasted.'"

CANTO 53

DYUTA PARVA CONTINUED

"Dhritarashtra says, 'You are my eldest son and also born to my first wife. My child, do not envy the Pandavas. The jealous man is always unhappy and suffers pangs even like those of death.

Bharatarishabha, Yudhishtira is not deceitful, he owns wealth equal to yours, his friends are your friends, and he feels no envy towards you. So why should you be envious of him? My son, you have as many friends and allies as Yudhishtira does. So, why, from folly, must you covet the wealth of your brother?

Do not be like this; abandon your envy. Do not grieve, O Bull of the Bhaaratas, if you wish for the honour attached to the performance of a sacrifice, let our priests arrange to perform the Saptatantu mahayagna for you, and then the kings of the Earth will happily and with respect bring you great wealth, jewels and ornaments.

My child, it is lowly to covet another's possessions. On the other hand, he who is content with what he has, and engages in his svadharma diligently, he is the happy man. Never attempting to gain what others own, persevering in one's own affairs and protecting what one has earned - these are the signs of true greatness.

He who is unmoved in calamity, skilled in his own work, always at work, vigilant and humble: he always finds prosperity. The Pandavas are like your very arms; do not seek to cut off those arms. No, nor create internal strife for the sake of your brothers' wealth.

Do not envy the sons of Pandu; you are as rich as they are. There is great sin in falling out with friends. They who are your grandsires are also theirs. Give charity during sacrifices, satisfy every desire which is dear to your heart, disport freely in the company of women, and be at peace, Duryodhana.'"

CANTO 54

DYUTA PARVA CONTINUED

"Duryodhana says, 'He who has no intelligence himself but I has merely heard many things can hardly understand the true meaning of the scriptures, even like a spoon which does not know the taste of the soup it touches. You know everything, yet you confound me.

Like boats fastened, one to the other, you and I are bound to each other. Are you mindful of your own interests, or are you hostile towards me? Having you for their king, your sons and your allies are condemned to be destroyed, for you speak of having in the future what can be had even now!

The man who acts under the counsel of others, frequently trips and falls. Then how can his followers expect to tread the right path? Rajan, you have maturity and wisdom; you have heard the ancient truths, and you have restrained your senses. It does not become you to confound us who are eager to seek our own interest.

Brihaspati himself has said the ways of kings differ from those of commoners, and so kings must always vigilantly attend to their own interests. Finding success must be the only criterion which guides the way of the Kshatriya. So, what does it matter if the means are virtuous or sinful, what place for scruples in performing one's svadharma?

He who wants to snatch the blazing prosperity of his enemy, O Bharatarishabha, must tame all the directions, even as the sarathy does his horses with his whip. Those who wield weapons always say that a weapon is not merely a sharp instrument, but a means to vanquish an enemy, whether covertly or openly.

Who is an enemy and who a friend does not depend on one's size or strength. He who causes pain is an enemy to the one whom he hurts. Discontent is the root of prosperity; and so, O King, I want to be discontented.

The truly politic man is he who strives after property. None should be attached to property or wealth, for both these, once having been acquired and hoarded, can be plundered. This is the way of kings.

Sakra cut off Namuchi's head after pledging peace with him, and this was because he endorsed this eternal way with an enemy. Like a snake

swallowing frogs and other creatures which live in holes, the Earth swallows kings who are peaceful and Brahmanas who do not stir from their homes.

Rajan, merely by nature no one is anybody's enemy; only he who has common purposes as oneself is one's foe. He who is foolish enough to neglect an infected toenail has his vitals excoriated by a disease that he himself nurtured without treatment. If an enemy, however insignificant, is allowed to grow in might, he swallows one like termites at the roots of a tree, felling the tree itself.

O Bhaarata, O Ajamida, never acquiesce in your enemy's prosperity: this is a policy that the wise must always bear upon their heads even like a load. He who always desires and seeks his own prosperity grows among his kinsmen even as the body does, naturally, from the moment of its birth.

Prowess confers rapid growth. I covet the wealth of the Pandavas, but I have not yet made it my own. So, I doubt myself, my ability, and I am determined to lay my doubt at rest. I will either have what belongs to them or die in battle trying to have it.

When this is my state of mind, what do I care anymore for my life, as the Pandavas' fortunes swell daily while ours know no increase?'"

CANTO 55

DYUTA PARVA CONTINUED

"Sakuni says, 'Best of men of victory, I will take this great wealth of Pandus son Yudhishtira from him, the sight of which aggrieves you so much, and give it to you. Therefore, O Rajan, let Kunti's son Yudhishtira be summoned here. By throwing dice a man of skill can vanquish an unskilled opponent, while remaining uninjured himself. O Bhaarata, know that wagering is my bow, the dice are my arrows, the marks on them is my bow-string, and the dice-board my chariot.'

Duryodhana says, 'Rajan, this Sakuni, master of dice, is ready to take the wealth of the Pandavas from them at a game. It becomes you to give him leave to do so.'

Dhritarashtra says, 'I follow the advice of my wise brother Vidura. I will consult him and then tell you what to do.'

Duryodhana says, 'Vidura always has the welfare of the sons of Pandu at heart, while, O Kaurava, his feelings towards us are different. I have no doubt that he will turn your mind from what we propose. No man must let another man decide for him what he must do, for, O Kurusthama, two minds rarely agree upon any enterprise.

The fool who lives his life avoiding any fear wastes himself like an insect during the rains. Neither sickness nor death waits for prosperity to visit one of its own accord. So, as long as we have life and health, we must strive to accomplish our purpose.'

Dhritarashtra says, 'My son, I never see wisdom in seeking hostility of any kind with those who are powerful. Hostility changes the heart and is a weapon by itself, if not made of steel. O Prince, you think of as a great blessing what will bring dreadful war in its wake, while in fact what you wish to do is fraught with danger. If you set yourself on this course, it will inexorably fetch out keen swords and sharp arrows.'

Duryodhana replies, "The most ancient men invented the game of dice precisely because there is no bloodshed in it or any striking with weapons. So, listen to what Sakuni says, and quickly order the sabha to be built. The gambling will open the door of heaven, the way to great happiness for us.

Why, those who gamble for such stakes deserve the fortune which comes to them.

The Pandavas, who are now your superiors, will become your equals; so play dice with them, O King.'

Dhritarashtra says, 'Your words do not find favour with me. Do as you please, ruler of men, but you will repent choosing this path, for a way of such adharma can never fetch enduring prosperity, only disaster.

Vidura, who has profound wisdom, who always lives in dharma, has already foreseen the calamity which will destroy Kshatriya kind itself, coming towards us brought by fate.'

Saying this, the weak-minded Dhritarashtra yields to Fate as being supreme and inexorable. Indeed, his reason taken from him by Fate, submitting to his son's wish, the king commands his men in stentorian tones, 'With every care, with no delay, immediately build a magnificent sabha. Call it the palace of crystal arches and a thousand columns; let it be adorned with gold and lapis lazuli; let it have a hundred gates, and be full two miles in length and width.'

At his command, thousands of brilliant artificers swiftly raise that edifice, and having built it, furnish it with every manner of exquisite artefact. When they finish, they come in joy to the king to inform him that the grand sabha is complete and that it is beautiful and lavish and adorned with everything that he might wish it to have: priceless jewels upon the walls, invaluable carpets in every hue, gold-chased, upon its floors.

Now Dhritarashtra, the learned, summons Vidura and says, 'Go to Khandavaprastha and fetch Yudhishtira here immediately. Let him come with his brothers to see my grand sabha of gemstones past counting, priceless beds and carpets. And let a friendly game of dice be played in our city.'"

CANTO 56

DYUTA PARVA CONTINUED

Vaisampayana said, "Knowing that Fate is ineluctable and what his son's heart is set upon, Dhritarashtra does as I have said. However, the most intelligent Vidura does not approve of what his brother intends and says, 'My King, I do not like this command which you give me. Do not do this thing, for I fear it will end in the annihilation of our very race. Terrible dissension will result from this game of dice and lead inevitably to great tragedy.'

Dhritarashtra says, 'If Fate is not hostile to us, such a falling out will not grieve me. All the Universe moves at its Creator's will, and through Fate. It is not free. Therefore, Vidura, I command you, go to Yudhishtira and fetch Kunti's invincible son here quickly.'"

CANTO 57

DYUTA PARVA CONTINUED

Vaisampayana said, "Against his will, ordered by Dhritarashtra, Vidura sets out, taking the finest, swiftest and strongest horses, steeds that are quiet and patient as well, for the home of Pandu's wise sons.

Vidura of lofiy intellect rides to Khandavaprastha and, arriving in Yudhishtira's city, enters it and goes straight towards the palace, being worshipped by many Brahmanas on the way. Coming to that palace, which is even like that sabha of Kubera himself, the virtuous Vidura approaches Yudhishtira Dharmaputra.

The illustrious Yudhishtira Ajamida, devoted to dharma, who is without an enemy in the world, reverently salutes Vidura, and asks after Dhritarashtra and his sons. Then Yudhishtira says, 'O Kshatta, your mind seems cheerless. Do you come here in peace and happiness? I hope Dhritarashtra's sons are obedient to their old father. I hope the people also are obedient to Dhritarashtra's rule?'

Vidura says, "The illustrious king and his sons are well and happy, and surrounded by his kinsmen, Dhritarashtra rules even like Indra. The king is happy with his sons, who are all obedient to him, and he has no grief.

That great sovereign is bent upon his own aggrandisement. The king of the Kurus commands me to enquire after your peace and prosperity, and he asks you to come to Hastinapura with your brothers to inspect the new palace he has built there and then say if it is equal to your own.

Coming to the city of elephants with your brothers, O son of Pritha, enjoy a friendly game of dice in the new sabha. The other Kurus have all arrived there already, and we shall be glad if you come at once. And there you will see the gamblers and cheats that the illustrious King Dhritarashtra has brought to his home.

It is for this, O Rajan, that I have come here. May you heed my king's command.'

Yudhishtira says, 'O Kshatta, if we sit down to a game of dice, we might well quarrel amongst ourselves. Well knowing this, what man will agree to gamble? What do you think we should do? We all are obedient to your counsel.'

Vidura says. 'I know that gambling is a root of misery, and I strove to dissuade the king. However, he has sent me to you. Knowing Yudhishtira, keep this in mind and do what you think best.'

Yudhishtira says, 'Besides Dhritarashtra's sons what other gamblers are there, prepared to play, who cheat? Who are they, Vidura, whom we will have to contend with, wagering our wealth in hundreds and thousands?'

Vidura says, 'Sakuni, king of Gandhara, who is a master of dice, whose sleight of hand is legend and whose stakes are extreme; Vivimsati, King Chitrasena, Satyavrata, Purumitra and Jaya - these, Yudhishtira, are there.'

Yudhishtira says, 'Ah, it seems that some of the most crooked, skilled and wild gamblers are there! But by the will of its Maker, the universe is under Fate's control. It is not free.

Most learned Vidura, I do not wish to gamble at Dhritarashtra's command, for he always wants to benefit only his son. You are our master, O Vidura; you say what I should do. I am loath to gamble, and unless the vile Sakuni does not call me to the sabha I will not do so. However, if he challenges me, I will never decline, for I am so sworn, eternally.'

Having said this, Dharmaraja Yudhishtira orders preparations to be made immediately for his long journey. The next day, with his relatives and attendants, and also taking with him the women of his household, with Draupadi among them, he sets out for the capital of the Kurus.

Yudhishtira says, 'Fate deprives us of reason, like some brilliant body falling before our eyes, and man, as if bound with a cord, submits to providence,' and that Parantapa, chastiser of his enemies, goes forth with Kshatta, without even reflecting upon Dhritarashtra's cunning summons. With his brothers, that slayer of hostile heroes, the son of Pandu and Pritha, riding in the chariot given him by the king of Balhika, he goes forth.

He wears royal robes; he is, as it were, ablaze with regal splendour; Brahmanas walk before him, as Yudhishtira sets out from his city: summoned by Dhritarashtra and impelled by what Time has ordained.

Arriving in Hastinapura, he goes to Dhritarashtra's palace. He approaches Bhishma, Drona, Kama, Kripa, Drona's son, and embraces and is embraced by them all. The Mahabaho, endowed with immense prowess, comes to Somadatta, then to Duryodhana and Salya, and to the son of Subala, and also to those other kings who have arrived there before him.

The Pandava emperor approaches the bold Dussasana, then all his brothers, then Jayadratha, and then all the Kurus, one after another. Then,

surrounded by his brothers, the mighty-armed one enters the apartment of the wise Dhritarashtra. There Yudhishtira see the revered Gandhari, always obedient to her lord, and surrounded by her daughters-in-law, like Rohini by the nakshatras. Saluting Gandhari, being blessed by her in return, Pandu's great son sees his old uncle, that illustrious king whose wisdom is his eye. Dhritarashtra sniffs the top of his head, as also the heads of his brothers, the other Kuru princes, Bhimasena's first among them.

Rajan, all the Kuru Purushavyaghras are delighted to see the handsome Pandavas. Then, at the king's command, the sons of Pandu retire to the lavish chambers given to them, all furnished with jewels and gems.

When they are ensconced, the women of Dhritarashtra's household, Dussala leading them, visit the Pandavas. When the daughters-in-law of Dhritarashtra see the blazing, awesome beauty of Draupadi Yagnaseni, and her incomparable attire and ornaments, jealousy attacks them and they lose their cheer.

The Pandavas speak gently to those women. They go through their daily regimen of physical exercise and then perform their daily religious rites, their nitya karma. Finishing their devotions, they anoint their bodies with the most fragrant sandalwood paste, and the Brahmanas chant blessings over them for their good fortune.

They now partake of the finest delicacies prepared in the palace, then retire again to their apartments, where they are entertained with music by beautiful women and by other diversions. Happily those subduers of hostile cities pass that night, until they fall asleep.

At dawn, bards wake them with sweet music again; they rise from their beds and perform their morning rituals, before coming into the sabha, where they are greeted by those who have already gathered there for the gambling."

CANTO 58

DYUTA PARVA CONTINUED

Vaisampayana said, "Yudhishtira leads his brothers into the sabha, where they approach the other kings present. Worshipping their elders who deserve to be worshipped, saluting the others as each deserves, by age, they seat themselves on fine thrones covered with costly cloths.

When they have sat, and also the other kings, Subala's son Sakuni says to Yudhishtira, 'Rajan, the sabha is full; we have all been waiting for you. Let the rules of play be decided upon and the dice be cast, Yudhishtira.'

Yudhishtira replies, 'Deceitful gambling is a sin; there is no Kshatriya prowess in it. There is surely no dharma in it. Why, then, do you favour gambling so? The wise never approve of the pride that gamblers take in cheating. Sakuni, do not vanquish us like a wretch, with deceit.'

Sakuni says, "The noble player, who knows the secrets of winning and losing, who is skilled enough to confound his adversaries' deceit, who indeed knows all the subtleties of gambling, he is the true player, and he endures everything which results from gaming. Son of Pritha, it is the stakes at dice, which might be lost or won, that could injure us, and this is why gambling is regarded as a sin. But let us play, O King. And do not fear, for let the stakes be fixed. Let us play now!'

Yudhishtira says, 'Devala, best of Munis, the son of Asita, who always teaches us all what deeds lead us to heaven, to hell, or to other realms, has declared that it is a sin to play dice with a gambler, for there is deceit in it. To have victory in open battle, with neither cunning nor stratagem: that is a noble sport. But gambling is not.

Honourable men never use the language of the Mlechchas, nor do they use deceit. War waged without crookedness and treachery is the way of the honest man. Sakuni, playing with cunning, do not take from us the wealth with which we seek to support Brahmanas. Even enemies must not be vanquished by wild stakes in a game of cheating. I have no wish either to earn wealth or to gain pleasure through vile means.

Besides, the way of the gambler, even if he does not cheat, is never lauded.'

Sakuni says, 'Yudhishtira, impelled by the desire for victory, which is not an honest motive, one Kshatriya confronts another. So, too, from a desire to prove superiority in learning, does one scholar face another in a debate. But these are hardly regarded as being adharma.

A skilled dice player confronts one who is less skilled than himself from the desire to vanquish him even as a superior warrior does one of lesser prowess, or a superior man of knowledge does an inferior. At dice too the strong confront the weak. So how is the dice player's motive any more or less dishonest?

The motive is the same: victory, and in any contention this is so. However, if you still regard dice as being more dishonest than other contests, or if you are afraid, then do not play.'

Yudhishtira says, 'I never retreat from a challenge, this is my dharma. Besides, O King, Fate is all powerful and we are all controlled by destiny. Whom shall I play against in this sabha? Who is here who can match my stakes? Let play begin.'

Duryodhana says, 'Rajan, I will stake every manner of jewel and gemstone, and gold. And this Sakuni, my uncle, will play for me.'

Yudhishtira says, 'I believe that it is unlawful for one man to play for another, and you also, learned cousin, will grant this. However, if you still wish it, let play begin."'

CANTO 59

DYUTA PARVA CONTINUED

Vaisampayana said, "When play begins all the kings present, Dhritarashtra at their head, take their places in that sabha. O Bhaarata, Bhishma and Drona and Kripa and the Vidura Mahatman sit at the back with forlorn hearts.

The other kings, their necks like those of lions, endowed with mighty power, sit singly or in pairs upon lofty seats of wonderful make and hue. Rajan, that assembly is as splendid as Heaven with a conclave of the Devas of great fortune. And they all know the Vedas; they are valiant and radiant of countenance. And, O great King, the friendly match at dice then begins.

Yudhishtira says, 'Here is my stake: this string of invaluable pearls set in gold, and exquisite, which was once churned up from the Ocean of old. What is your stake with which you will match mine and play against me?'

Duryodhana says, 'I have many jewels and great wealth, but I am not vain because of them.' He tells Sakuni, 'Win these pearls, Uncle.'

Then Sakuni, master of the game, takes up the dice and, casting them perfectly, says to Yudhishtira, 'I have won!'"

CANTO 60

DYUTA PARVA CONTINUED

Yudhishtira says, 'You have won this wager unfairly, but do not preen Sakuni. Let us raise the stakes to thousands upon thousands. I have many beautiful jars in my treasury, each one full of a thousand nishkas; I have gold past exhausting, and silver and other precious metals. O King, I will wager all this wealth with you!'

Sakuni says to the eldest Pandava, Yudhishtira, whose glory can sustain no diminution, 'Look, I have won!'

Yudhishtira says, 'My sacred and triumphant royal chariot, which delights the heart and has borne us here, which is equal to a thousand chariots, which is perfectly wrought, covered with tiger-skin, which has immaculate wheels and flagstaffs, which is beautiful, decked with strings of little bells, whose sound clatters like the roar of thunderheads or the ocean, which is drawn by eight noble steeds renowned through the land, white as moonbeams, whose hooves no earthly creature can escape - this, O Rajan, is my next wager with you!'

Sakuni throws the dice, deceitfully, with sure sleight of hand and says to Yudhishtira, 'Lo, I have won!'

Yudhishtira says, 'I have a hundred thousand serving-girls, all young, and adorned with golden bracelets on their wrists and arms, with necklaces of nishkas around their necks, and other ornaments, wearing priceless garlands, rich robes, anointed with sandalwood paste, wearing jewels and golden ornaments, skilled in the sixty-four elegant arts, especially versed in singing and dancing, who wait upon and, at my command, serve the Devas, the Snataka Brahmanas, and kings: this wealth my next stake!'

Sakuni hears this, and ready with his crafty dice, rolls and says to Yudhishtira, 'I have won!'

Yudhishtira says, 'I have thousands of serving-men, skilled at waiting upon guests, always wearing silken robes, blessed with wisdom and intelligence, young but their senses restrained, and decked in golden earrings, who serve all my guests night and day with plates and dishes in hand. This wealth I wager!'

Sakuni, ready with his loaded dice, says to Yudhishtira, 'I have won!'

Yudhishtira says, 'Son of Subala, I own one thousand elephants with golden girdles and other ornaments, with the mark of the lotus upon their temples, necks and other parts, adorned with golden garlands, with white tusks long and thick as plough-shafts, worthy of bearing kings on their backs, which can bear every dread sound of battle, their bodies huge, which can batter down the walls of enemy cities, their colour of freshly formed clouds, and each possessing eight cow-elephants.

This wealth I wager, O King.'

Subala's son Sakuni, rolling the dice, laughs, 'Yudhishtira, I have won your elephants!'

Yudhishtira says, 'I have as many chariots as elephants, all fitted with golden poles and fiagstaffs, trained horses and warriors who fight magnificently, each receiving a thousand coins as his monthly wage, whether he fights or not.

This wealth I wager, Rajan!'

When these words have been said, the vile Sakuni, sworn to enmity, rolls the ivory dice, and says to Yudhisthira, 'Ah, I win!'

Yudhishtira says, 'When Arjuna vanquished him in battle, Chitraratha joyfully gifted my brother who wields the Gandiva horses of the Tittiri, Kalmasha and Gandharva breeds, all decked in unearthly ornaments.

This wealth, Rajan, I wager.'

Sakuni, master cheat, says to Yudhishtira, 'I have won!'

Yudhishtira says, 'I have ten thousand chariots and carriages yoked to the finest draught animals. I have sixty thousand broad-chested warriors, all valiant and heroic, handpicked from the rest of my forces, all fed on milk and fine rice.

This wealth, O King, is my stake.'

Sakuni, ready, always cheating, says to Yudhishtira, 'I have won!'

Yudhishtira says, 'I have four hundred nidhis, jewels of incomparable value, in caskets of copper and iron. Each one is worth five draunikas of the most pure and expensive leaf gold of the jatarupa variety.

This wealth, O King, shall be my wager.'

Sakuni, ready with his cunning dice, always cheating at the roll, says to Yudhishtira, 'I have won!'"

CANTO 61

DYUTA PARVA CONTINUED

Vaisampayana said, "While the ruinous gambling is underway, Vidura, dispeller of doubts, says to Dhritarashtra, 'Great king of the race of Bhaarata, listen to what I have to say, though my words might not be agreeable to you even like bitter medicine to a man who is ill and dying.

When this evil-minded Duryodhana howled abysmally like a jackal soon after he was born, we knew that he would fetch destruction upon the race of Bhaarata. Rajan, know that he will be the cause of the death of all of you. A jackal lives in your house and he has the form of Duryodhana, but in your dotage you do not realise it, you do not know what the consequences of your folly will be.

Listen to what Sukra Kavi said. They who gather honey on mountains, take what they desire but do not notice that they are about to fall. Climbing perilous heights, distracted by their avid pursuit, they fall and die.

Like the honey gatherer, this Duryodhana, also, is maddened by this game of dice and is not mindful of the dire consequences that will visit him. Making enemies of these great Kshatriyas, he does not notice the certain fall to death which lies before him.

You well know, O King of much wisdom, that the Bhojas abandoned an unworthy son for the sake of their people. The Andhakas, the Yadavas, and the Bhojas, uniting, abandoned Kamsa. Later, when, at their very command, Krishna Parantapa killed Kamsa, all the men of those tribes became joyful for a full hundred years.

Even so, at your command, let Arjuna kill this Suyodhana. And let the Kurus rejoice at the death of this sinful wretch and pass their days in joy. In exchange for a crow, O great King, buy these peacocks: the Pandavas; in exchange for a jackal, buy these tigers.

For the sake of a family, one of its members can be sacrificed; for the sake of a village, a family may be sacrificed; for the sake of a province, a village may be sacrificed, and for the sake of one's own soul, the whole earth can be sacrificed.

This is what the omniscient Sukra himself, who knows the thoughts of ever creature, who is a terror to all his enemies, said to the great Asuras to

persuade them to abandon Jambha at the moment of his birth.

I have heard that once a king kept a flock of wild birds in his house because they vomited gold from their beaks, and later, killed them. O Parantapa, blinded by temptation and the lust for pleasure, for the sake of gold that king destroyed both his present and future gains.

Rajan, do not, like the king in the tale, persecute the Pandavas from your lust for wealth. For, this blind folly will make your repent sorely later, just like the one who killed the birds.

Like a flower-seller who, over long years, plucks countless flowers from the trees in his garden which he nurtures carefully, you also pluck flowers gently from the Pandavas, daily, O Bhaarata.

Do not burn them at their roots like a fiery wind which makes black char of all things. O King, do not go to the realm of Yama with your sons and all your soldiers, for who is there in this world who can defeat the sons of Pritha in battle? Why speak of the rest, can the king of the Devas himself contain them?'"

CANTO 62

DYUTA PARVA CONTINUED

"Vidura says, 'Gambling is the root of dissension; it fetches deep rifts. Its consequences are dreadful. Yet, Duryodhana T creates terrible enmity for himself with what he is doing.

The descendants of Pratipa and Santanu, with all their valiant troops and their allies, the Bahlikas, will be destroyed for Duryodhana's sins. Duryodhana is drunk with avarice and he will force fortune and prosperity out of this kingdom, like an angry bull breaking its own horns.

The brave and learned man who ignores his own foresight and follows the bent of another's dark heart is plunged into dreadful calamity, rather as a man who goes out to sea in a boat guided by a child.

Duryodhana is gambling with the son of Pandu, and you are in raptures that he is winning. And it is such success, which begets war and ends in the death of men. This gambling which you have so cunningly abetted can only lead to dire disaster. Your heart is dark and sick, Rajan, and it is death that you court.

Yudhishtira is so closely related to you, and even if you do not foresee the extent of the damage which would be done, you are still an accomplice in it: it has your approval.

O listen, you sons of Santanu, you scions of Pratipa who now sit in the sabha of the Kauravas, to these words of wisdom. Do not walk into these dreadful flames which blaze forth, following this vile wretch Suyodhana.

When Ajatasatru, the son of Pandu, now intoxicated with dice, gives in to his anger, when Vrikodara and Arjuna and the twins do, who will be your refuge in that terrible hour?

Great King, you are already a mine of wealth yourself, and you can earn as much more as you want to by this gambling. What will you gain by taking the immense wealth of the Pandavas from them, when you can win over the sons of Pandu themselves, who will be far more valuable to you than all that they own?

We all know the mastery of Subala's son at dice, for this hill-king knows numberless ways to cheat at gambling. Let Sakuni go back to where he came from. O Bhaarata, do not seek enmity with Pandu's sons.

CANTO 63

DYUTA PARVA CONTINUED

"Duryodhana says, 'Ksharta, you are always praising our enemies, and disparaging the sons of Dhritarashtra. We know, O Vidura, of whom you are truly fond, for you never think of us as your own children.

A man wishes for the success of those that are dear to him and the defeat of those whom he does not love. His praise and blame are accordingly given. Your tongue and your mind betray your heart, yet the hostility which you show with your words is even greater than what is in your heart.

We have nurtured and cherished you like a serpent in our lap. Like a cat, you wish evil upon those that keep you. The wise have said that there is no graver sin than harming one's master. How is it, O Kshatta, that you do not fear this sin?

By vanquishing these enemies of ours, we have gained great advantage. Speak not harshly of us, and always be so willing to make peace with the enemy. A man becomes an enemy by speaking inexcusably of another, and this is how you have come to detest us, always.

Also, while praising an enemy one must never divulge the secrets of those that are one's own. But you willingly break this law. Why do you come in our way, O parasite? You say whatever you like. Do not insult us; we know your heart.

Go sit at the feet of the old and the sage and learn more wisdom. Maintain the great repute which you have won for yourself. Do not meddle in the affairs of other men. Do not imagine that you are our lord. Do not dare speak cruelly to us always, O Vidura, for we do not ask you what is good for us.

Stop now. Do not annoy those who have already borne too much from you. There is only one Lord, no second. He controls even the child that is in its mother's womb. I am ruled by Him. Like water, which always flows downwards, I am doing precisely what he wants me to.

He who breaks his head against a stone wall and he who feeds a serpent are moved by their own minds. He becomes an enemy who seeks to control others through force. When advice is offered in the spirit of friendship, the wise listen and tolerate it.

Who sets camphor alight does not even see its ashes, not if he runs to put it out. One should never shelter a man who is a friend to one's enemies, or a man who is always envious of his protector and whose mind is thus full of evil.

So, Vidura, go wherever you please. However well treated in her duties, an unchaste wife will abandon her husband.'

Vidura says to Dhritarashtra, 'O King, tell us, as an impartial witness, what you think of those who abandon their servants so for giving them counsel. Truly, the hearts of kings are fickle. They first give you protection then finally strike you down with a bludgeon.

Duryodhana, you think that you have a mature intellect, and, evil prince, you think that I am a child. But know that he is the child who first accepts a man for his friend and then finds fault with him. An evil-hearted man can never be brought to the path of dharma, just like an unchaste wife in the house of a wellborn husband.

Surely, being advised is as disagreeable to this Bharatarishbaha as a husband of sixty years is to a young woman. After this, O King, if you want to hear what is pleasing to you at all times, regardless of what you do, good or bad, go and ask women, idiots, cripples or similar folk to speak to you.

A sinful man speaking agreeable words is easy to find in this world, but the man who speaks the truth, whether it be pleasing or distasteful, and the man who listens to him are both rare indeed. A king's true ally is his man who will speak dharma to his master, regardless of whether what he says pleases him or no.

Great King, drink the drink called humility, which honest men imbibe and evil ones shun, which is like bitter medicine, pungent, burning, distasteful, revolting, on which you cannot get drunk. Drinking it, regain your sobriety.

I always wish Dhritarashtra and his sons prosperity and fame. Whatever now happens to you, I bow to you. Let the Brahmanas here wish me well. O Son of Kuru, this is the lesson that I teach with care: the wise should never anger snakes like cobras, which have venom in their very glances!'"

CANTO 64

DYUTA PARVA CONTINUED

"Sakuni says, 'Yudhishtira, you have lost a lot of the wealth of the Pandavas. If you still own anything which you have not lost, Kaunteya, tell us what it is.'

Yudhishtira says, 'Son of Subala, I own untold wealth. Why do you speak to me of wealth, Sakuni? Wager lakhs and crores and crores of crores of crores and arabs, and arabs of arabs, and I will match your stake. I have as much.

With that wealth, King, I will play with you.'

Sakuni, ready with his loaded dice, always cheating, says to Yudhishtira, 'I have won!'

Yudhishtira says, 'Son of Subala, I have uncountable cattle and horses, and milch cows with calves, and goats and sheep in the lands that extend from the Parnasa to the eastern bank of the Sindu.

With this wealth, O King, I will play.'

Sakuni, ready with his loaded dice, always cheating, says to Yudhishtira, 'I have won!'

Yudhishtira says, T have my city, my country, land, the wealth of all who live there other than the Brahmanas, and all those people themselves except the Brahmanas, who will remain with me.

With this wealth, O King, I will play with you.'

Sakuni, ready with his loaded dice, always cheating, says to Yudhishtira, T have won!'

Yudhishtira says, 'King, these princes here, resplendent in their royal ornaments, earrings and nishkas are now my wealth. This wealth, Rajan, I will wager with you.'

Sakuni, ready with his loaded dice, always cheating, says to Yudhishtira, 'I have won them already. Play!'

Yudhishtira says, 'This Nakula, mighty-armed, his neck a lion's, his eyes red, youthful, I wager. Know him to be my wealth.'

Sakuni says, O Yudhishtira, Nakula is dear to you. He is already our subject. Who will you wager next?'

Saying this, Sakuni casts his dice, and says to Yudhishtira, 'We have won him!'

Yudhishtira says, "This Sahadeva administers justice. He has gained great renown through the world for his learning. He does not deserve to be my wager, yet with such a dear one I will play you, though I fervently wish that I did not!'

Sakuni, ready with his loaded dice, always cheating, says to Yudhishtira, 'I have won him! O King, I have won both Madri's sons, so dear to you. It seems that Bhimasena and Dhananjaya are too dear for you to wager.'

Yudhishtira cries, 'Wretch! You want to make dissension among those that are one at heart? You ignore dharma, serpent.'

Sakuni says, 'He who is drunk falls into a pit and stays there unable to move. Yudhishtira, you are older than the Kauravas and have the highest accomplishments. O Bharatarishabha, I bow to you. You know, Yudhishtira, that while in the grip of the game, gamblers rave as they never do otherwise, awake or even in their dreams.'

Yudhishtira says, 'He who bears us like a boat across the sea of battle, he who always triumphs over enemies, this prince of mighty vigour, this greatest Kshatriya in the world: this Phalguna, who does not deserve this, I wager against you.'

Sakuni, ready with his loaded dice, always cheating, says to Yudhishtira, 'I have won! This greatest bowman, this son of Pandu who is perfectly ambidextrous in his archery I have won. Now, Pandava, stake your remaining wealth, your beloved brother Bhima.'

Yudhishtira says, 'King, however undeserving he is of becoming my wager, I will play against you with Bhimasena as my stake: this prince who is our leader, who is the mightiest warrior, who is even like the Vajradhari, the single enemy of the Danavas, himself, this high-souled one of leonine neck, his brows arched, his eyes looking askance, who brooks no insult ever, who has no equal on Earth for strength, who is the greatest among all mace-wielders, this grinder of his enemies.'

Sakuni, ready with his loaded dice, always cheating, says to Yudhishtira, 'I have won. Kaunteya, you have lost great wealth, horses, elephants and your brothers as well. Tell us if you have anything which you have not lost yet.'

Yudhishtira says, 'I alone, eldest of all my brothers and precious to them, remain unwon. If you win me, I will do whatever I must.'

Sakuni, ready with his dice, cheating, casts them and says to Yudhishtira, 'I have won. You have let yourself be won and that is a sin, for you still have wealth left to lose, O Rajan.'

Sakuni, master of dice, boasts to the kings gathered there of how he has won all the Pandavas. Subala's son then says to Yudhishtira, 'O King, there remains one possession dear to you, which is still unwon. Stake Krishnaa, princess of Panchala, and through her win yourself back!'

Yudhishtira says, 'Draupadi is neither too short nor tall, not lean or fat, and her tresses are blue and wavy. Her eyes are like the leaves of the autumn lotus, and she is fragrant, also, as the autumn lotus, and her beauty equal to Lakshmi who delights in the lotuses of autumn. Her form is as perfect as that of Sri herself, as is her grace.

She is a woman that any man would want for his wife, for the softness of her heart, the wealth of her beauty and her virtues. She owns every accomplishment; she is compassionate and sweetly-spoken; truly, she is a woman whom a man might want for his wife, for with her he could indeed have great dharma, artha and kama.

She goes to bed last of all and wakes first. She cares for everyone, down to the shepherds and cowherds. Ah, when her face is filmed with sweat she looks like the lotus or the jasmine. Her waist is as slender as a wasp's, her locks long and flowing, her lips red, and her body without so much as down: this is the Princess Panchali.

I wager this slender-waisted Draupadi to play against you, son of Subala!'

When Yudhishtira Dharmaputra says this, cries of 'Fie!' are heard from all the elders in that sabha. The entire conclave grows distraught, and the kings there yield to grief. Bhishma, Drona and Kripa are bathed in perspiration. Vidura holds his head between his hands and sits like one who has lost his reason. He sits face turned down, plunged in despair, sighing like a snake.

But Dhritarashtra is glad and asks repeatedly, 'Has the stake been won? Has the stake been won?' and he cannot hide his excitement.

Kama, Dussasana and some others laugh aloud, while tears flow down the faces of everyone else in the sabha.

And Subala's son, flushed with success, cries again and again, T have won! I have won your precious stake.'

He picks up the dice and flings them into the air in evil excitement."

CANTO 65

DYUTA PARVA CONTINUED

"Duryodhana says, 'Kshatta, go and fetch the Pandavas' most beloved wife Draupadi here. Let her sweep the chambers, force her to, and let the unfortunate woman live among our serving women.'

Vidura cries, 'Don't you know, O wretch, that with these words you are tying a noose around your neck? Don't you realise that you are hanging over the edge of a cliff? Being a deer yourself, dare you provoke so many tigers to anger? Snakes of deadly venom, stirred to fury, are upon your head! Vile Duryodhana, do not provoke them further lest you go straight to Yama's land.

I say that no slavery attaches to Krishnaa because Yudhishtira staked her after he lost himself and ceased to be his own master. Dhritarashtra's son wins treasure at dice even like the bamboo which fruits only when it is about to die. Intoxicated, he does not see in his final moments the enmity and terrors that this gambling brings.

No man should speak so viciously and pierce the hearts of others. No man should subdue his enemies through dice and other contemptible methods. No one should speak such harsh words, of which the Vedas disapprove and which wound others and lead one straight to hell. One speaks cruelly, and stung by his words, another burns day and night, for such words pierce the very heart. So, the wise man never lets fly these barbs from his lips, aiming them at anyone.

Once a goat swallowed a hook, and when the hook pierced it the hunter set the animal's head upon the ground and tore the hook out rending its throat fearfully. Duryodhana the Pandavas' wealth is a similar hook: do not swallow it and imperil yourself. Do not make enemies of them.

Pritha's sons never speak such savage words. Only base men, who are like dogs, use such speech, and towards all classes of men: vanaprasthas, grihasthas, sannyasins and muktas. Alas that Dhritarashtra's son does not know that dishonesty is one of the dreadful doors which leads into hell. Alas that so many of the Kurus, Dussasana among them, followed him eagerly down the path of adharma in this game of dice.

Gourds may sink and stones float, boats might also sink in water, always, but this foolish king, Dhritarashtra's son, will not listen to what I say, which might save him. I have no doubt that he will cause the destruction of the Kurus.

When friends and well-wishers speak words of wisdom and these go unheeded, and when, rather, only temptation waxes, devastation is bound to overtake all the heirs of Kuru.'"

CANTO 66

DYUTA PARVA CONTINUED

Vaisampayana said, "Drunk with pride, Dhritarashtra's son hisses, 'Fie on you, Kshatta!' and his gaze moving to the Pratikamin in attendance, in the midst of all those revered elders, commands that man, 'Go Pratikamin, and fetch Draupadi here. You have no fear of the sons of the Pandavas. Vidura raves because he is afraid. Besides, he never wishes for our prosperity.'

The Pratikamin, a man of the Suta caste, hears the words of the king and hurries to the apartments of the Pandavas, and entering like a dog a lion's den, approaches the queen of the sons of Pandu.

He says, 'Yudhishtira became intoxicated with dice play, C) Draupadi, and Duryodhana has won you. So come now to Dhritarashtra's palace. I will take you there and put you to some menial task.'

Draupadi says, 'Pratikamin, what are you saying? Which Kshatriya will wager his wife at dice? Surely Yudhishtira was drunk with the play; could he find nothing else to stake?'

The Pratikamin says, 'When he had nothing else to stake, Pandu's son Ajatasatru staked you. He first wagered his brothers, then himself, and at last you, O Queen.'

Draupadi says, 'O Sutaputra, go and ask that gambler in the sabha if he lost himself first or me. After that come back here and I will go with you.'

The messenger returns to the court and repeats what Draupadi said for all to hear. He says to Yudhishtira, sitting among the kings, 'Draupadi asks you, "Whose lord were you when you lost me at dice? Did you lose yourself first or me?'"

But Yudhishtira sits like a man demented, one who has lost his reason, and makes no reply to the Suta, good or ill.

Then Duryodhana says, 'Let the Panchala princess come here and ask her question. Let all in this sabha listen to the exchange between Yudhishtira and her.'

Obedient to Duryodhana's command, though himself distrait, the messenger returns to the palace and says to Draupadi, 'Princess, they summon you to the sabha. It seems the end of the Kurus has drawn near.

When Duryodhana orders you to appear in the court how will that witless king save his fortunes?'

Draupadi says, 'The Great Ordainer of the world has decreed that joy and misery attend on both the wise and the witless, equally. Yet, it is told that dharma is the one highest thing in this life, which if cherished will surely bless us. Let the Kauravas not abandon dharma now.

Go back to the sabha and tell them what I have said about dharma. I am prepared to do what the wise elders of the court, men that know dharma well, tell me to.'

The Suta returns to the court and repeats Yagnaseni's words. But no one says anything; they all sit with their faces turned down for they know the lust and resolve of Dhritarashtra's son.

However, O Bharatarishabha, Yudhishtira sends his own trusted messenger to Draupadi, ordering her to appear, even if crying bitterly, before her father-in-law Dhritarashtra, though she wore but a single piece of cloth upon her body and her navel was exposed, for she has her period. That intelligent messenger, O Rajan, goes quickly to Draupadis chambers and gives her Yudhishtira's message.

Meanwhile, the stricken Pandavas cannot decide what they should do. Duryodhana, his heart bursting with joy, lets his eyes range over them, and says to the Suta, 'Pratikamin, fetch her here. Let the Kauravas answer her question to her face.'

Bound by his master's command, yet terrified of Draupadi's wrath, the Suta musters the courage to address the sabha again, 'What shall I say to Krishnaa?'

Duryodhana says, 'Dussasana, this son of my Suta, of little intelligence, fears Bhima. So, my brother, go yourself and bring Panchali here, by force if need be. Our enemies now depend on our will, they belong to us. What can they do to you?'

Dussasana rises, his eyes blood-red, stalks into the apartments of the Pandavas and says to Draupadi, 'Come, come, O Krishnaa, princess of Panchala, we have won you. O you whose eyes are as big as lotus leaves, you must now accept the Kurus for your new lords. You have been won fairly, come now to the sabha.'

Hearing him, Draupadi, trembling, jumps up in anguish, covers her face gone pale with her hands in distress and runs towards Dhritarashtra's antahpura, where the women of his household are. Roaring, Dussasana runs

after her and seizes that queen by her tresses, so long and blue and wavy. Alas! Those locks that had been sprinkled with holy water during the great Rajasuya, and sanctified with mantras, Dhritarashtra's feral son now seizes, forgetting the prowess of the Pandavas; by her hair he drags Krishnaa into the sabha, while she shakes like a banana plant during a storm.

Hauled along by him, she cries, 'Wretch, it degrades you to take me like this before the sabha! I have my period and I am wearing just a single cloth.'

But Dussasana drags Panchali mercilessly, while she prays in despair to Krishna and Jishnu, who are Nara Narayana upon the Earth.

He roars at her, 'Whether you have your period or not, whether you wear a single cloth or are naked, you have been won at dice and you will live among our serving women!'

Her hair in disarray, half her single cloth come loose, modest Panchali, dragged into the sabha, consumed by rage, protests weakly, 'In this sabha are great men, all equal to Indra, men who know all the Shastras, who devotedly perform yagnas, some of whom are truly my superiors and others who deserve to be revered as such. I cannot stay before them in this state.

Vile, cruel wretch, do not drag me like this! Do not uncover me so. My husbands will not forgive you, not if Indra and all the Devas be your allies. Dharma Deva's son is bound now by the dictates of dharma. But dharma is subtle, and only men who have great clearness of vision can know it.

I will not blame my lord with a word to say that he has broken dharma by an atom. O you have dragged me before these Kuru heroes when I am in my season, and this is surely a great sin. Yet no one here rebukes you. Surely, they are of the same mind as you.

O, truly, truly, the dharma of the Bhaaratas is lost! Truly, the dharma of the Kshatriya is gone! Else these Kurus in this sabha would never silently look on at this vile thing which you have done.

Oh, Drona and Bhishma have lost their tejas, and so also has the renowned Kshatta, and this king. Otherwise why do these greatest of Kuru elders look silently on this great crime?'

So does Krishnaa of the slender waist wail out her anguish in that sabha. She looks at her already angry lords with her teary eyes, and inflames them further with that glance of hers. They are not so distressed at having been robbed of their kingdom, their wealth, of their costliest jewels, as by that look from Krishnaa moved by modesty and rage.

Dussasana sees her gaze at her husbands and drags her more roughly still, crying 'Slave! Slave!' while he laughs aloud. Kama hears him and laughs loudly as well. And Subala's son Sakuni, Gandhara king, applauds Dussasana. But all else in that sabha, other than these three and Duryodhana are filled with sorrow at seeing Krishnaa dragged about coarsely in sight of everyone.

Bhishma says, 'Blessed one, dharma is subtle and I find myself unable to answer your question with any certitude, for though it is true that he who has lost himself owns nothing anymore, yet a wife is always at the disposal of her husband. Yudhishtira will renounce the whole world with all the wealth in it but he will never abandon dharma. The son of Pandu said, "I am lost" and so I cannot decide this thing. Sakuni has no equal among men at dice play, still Kunti's son played willingly against him. Yudhishtira himself does not think that Sakuni cheated. No, I cannot decide this matter.'

Draupadi says, 'My king was summoned to this sabha, and though he has no skill at dice, he was made to play against a masterly, base, deceitful and desperate gambler. How can you say that he played willingly? Acting in cohort, these wretched, sinful ones deprived Pandu's eldest son of his reason and then vanquished him. At first, he did not suspect their motives but now he has understood.

Here in this sabha are Kuru elders who are lords of both their sons and their daughters-in-law. Let them all think about what I say and then answer my question of dharma.'

Krishnaa sobs piteously, looking from time to time at her helpless husbands, while Dussasana says many cruel, vile things to her. Seeing her dragged thus into that sabha during her period, with her single cloth come loose, seeing her in that state which she little deserves, Bhima is stirred beyond endurance and, looking straight at Yudhishtira, gives way to fury.'"

CANTO 67

DYUTA PARVA CONTINUED

"Bhima says, 'Yudhishtira, gamblers keep many loose women in their homes, but even they do not wager their women, good or shameless, at gambling. Our enemies won all the wealth, all the precious things, which the king of Kasi gave us, jewels and animals, gold, coats of fine mail; they won all the excellent weapons which other kings of the world gave us; they won our kingdom, your brothers and yourself.

Not all this stirred my anger, for you are our lord. But this, the wagering of Draupadi, is a dreadful sin; our innocent wife does not deserve this. The Pandavas are her lords, yet just because of you these villainous Kauravas are tormenting her. For her sake, O King, my anger falls on you and I mean to burn those hands of yours which wagered Panchali. Sahadeva, bring me fire!'

Arjuna says quickly, 'Bhimasena, you have never spoken like this before! For sure these vile enemies have destroyed your high dharma. You must not fulfil the wishes of the enemy. Remain with dharma; do not cross our virtuous elder brother.

The enemy summoned the king, and remembering Kshatriya dharma, he played dice against his will. That can only add greatly to our honour and fame.'

Bhima relents and says, 'Dhananjaya, if you did not remind me that our brother acted in accordance with Kshatriya dharma, I would have taken his hands by force and burnt them in a fire.'

Seeing the Pandavas distraught and Panchali in anguish, Dhritarashtra's son Vikarna says, 'O Kings, answer Yagnaseni's question, for if we do not, all of us will surely go to hell. How is it that Bhishma and Dhritarashtra, the eldest of the Kurus, and also Mahatma Vidura do not say anything? Bharadwaja's son, Acharya to us all, and Kripa are here. Why do these Brahmanotti mas not answer the question?

And the other kings gathered here, from all parts of the land, give a reply to Draupadi, each according to his judgement and with no thought towards anger or gain. Kings, answer the question asked of you by Drupada's blessed daughter, declare which side each of you takes.'

Vikarna repeatedly appeals to those present in that sabha, but none of the kings says a word to answer him, good or ill. Vikarna begins to rub his hands together loudly and to sigh like a snake.

Finally, the prince says, 'You kings of the Earth, you Kauravas, you may or not answer Draupadi but I will say what I think is just. Purushottamas, it is said that hunting, drinking, gambling and over indulgence in women are the four vices of kings. The king who is addicted to these lives without dharma, and men do not take what such a king says or does seriously.

Urged on by deceitful gamblers, Pandu's son Yudhishtira was absorbed in one of these vices when he made Draupadi his stake. Besides, innocent Draupadi is also the common wife of all the sons of Pandu. Then, Yudhishtira had already lost himself when he wagered her. Finally, Sakuni persuaded him to wager the queen. Considering all these, I believe that Draupadi has not been won.'

The sabha roars its approval to hear what Vikarna says; all the kings praise him and censure Sakuni. But Kama jumps up in a froth, and waving his mighty arms, cries, 'Vikarna, it seems this sabha is full of contradictions! As for your anger, it is like fire kindled from a faggot, which consumes the faggot itself.

These great personages here have not said a word, though repeatedly asked by Krishnaa. They all regard Drupada's daughter to have been fairly won. You, O son of Dhritarashtra, are immature and bursting with outrage. You are just a boy but you speak in this sabha as if you were an old man. You do not know what dharma truly is, and like a fool you insist that Krishnaa who has been fairly won has not been won at all.

Dhaartarashtra, how do you say she is not won when the eldest Pandava staked all he owned in this sabha? Bharatarishabha, Draupadi is part of what Yudhishtira owns. So how do you say that what has been justly won has not been won at all? Yes, Sakuni asked for her to be wagered and the Pandava agreed. Then how do you say she was not won?

And if you think that her being fetched here wearing a single cloth is a crime, let me dispel your callowness. Kurunandana, the Gods have ordained only one husband for every woman, but Draupadi has many. It is certain that she is far from chaste. To bring her in this sabha wearing one cloth, or even to strip her naked here is no crime at all, for she is already such a woman.

Whatever wealth the Pandavas had - she herself and these sons of Pandu, too — have all been justly won by Sakuni.

Dussasana, this Vikarna who seems to speak like a wise man is only a boy. I say strip the Pandavas of their robes and strip Draupadi of her cloth, as well!'

Hearing this, O Bhaarata, the Pandavas take off their upper garments and throw them down. Then, O Rajan, Dussasana lays hold of Draupadi's cloth and begins to pull it away from her body roughly, before all the sabha.

Draupadi, in despair, thinks of Hari, and cries aloud, 'Govinda, you who dwell in Dwaraka, O Krishna, lover of the gopis! Kesava, don't you see how the Kauravas shame me? Lord, Lakshmipathe, Lord of Vraja, destroyer of sorrow, Janardana, save me from drowning in the Kaurava sea. Krishna, Krishna, Mahayogin, Soul of the Universe, Creator of all things, save me, I am in dire trouble and losing my mind here among these Kurus!'

Covering her face, still so stunningly beautiful, thinking of Krishna, of Hari, Lord of the three worlds, Draupadi's cries these words out to him. Krishna hears her and is moved.

At which, while Yagnaseni still wails out to him, as also to Vishnu and Hari and to Nara for protection, invisible Dharma Deva covers her in fine cloths of many colours. Each layer of cloth which Dussasana tears from her reveals another below it, as exquisite and lustrous. Quickly, hundreds and hundreds of robes of many hues lie piled on the floor.

A deep roar of many voices rises from the sabha, and all the kings begin to applaud the amazing spectacle, to applaud Draupadi and to censure Dussasana. Then Bhima, clenching his great fists, his lips quivering in anger, swears a terrible oath in the midst of all those kings, an oath in a loud and echoing voice.

Bhima cries, 'Hear me, you Kshatriyas of the world! Words that I will speak now have never been spoken by another man, nor will anyone in the future ever speak them. Lords of earth, if after what I say I do not do what I swear I will, let me find the realm of my dead ancestors.

I swear that I will tear this beast Dussasana's breast open with my hands and drink his blood. If I do not let me die!'

Hearing Bhima's dreadful oath, their hair stands on end and everyone in that sabha applauds him and curses Dussasana. Masses of bright coloured cloth, all dragged from Draupadi's body, are piled on the floor of the sabha, and finally, exhausted and defeated, Dussasana gives up and sits down in

shame, while again those gods among men gathered in that court cry 'Fie!' at him, to see the plight and disgrace of the sons of Pandu.

So loudly do those Kshatriyas roar that anybody who hears them trembles. Now every honest man in that sabha begins to say, 'Alas! The Kauravas still do not answer the question which Draupadi asked.'

Now they blame Dhritarashtra, all together, making a loud clamour. Then Vidura, master of dharma, waves his hands, silencing them, and says, 'O you who sit in this sabha, Draupadi sobs helplessly having asked her question. Yet you do not answer her and you betray virtue and dharma with your silence.

Like one being burnt by fire does a woman in distress seek the mercy of a conclave of righteous men. With truth and dharma does such an assembly quench that fire. The aggrieved woman asks the sabha what her rights are, according to dharma, and those in the sabha must answer, without prejudice or self-interest.

O Kings, Vikarna has answered Panchali, as he knows dharma, and you must also answer her. He who knows dharma and attends a sabha incurs the sin of lying if he fails to do so, just as he who replies falsely, or with prejudice, gains the same sin. The knowing tell the ancient tale of Prahlada and Angiras's son to illustrate this.

Long ago, there was a king of the Daityas called Prahlada. He had a son named Virochana. To marry a wife, Virochana quarrelled with Angiras' son Sudhanwan. Each staked his life, saying "I am superior to you!" for the sake of the woman, and they made Prahlada their arbiter to decide between them.

They said to him, "Which of us is superior? Answer this without falsehood."

Prahlada was afraid and looked at Sudhanwan, who, blazing in anger even like Yama's danda, said, "If you answer falsely or do not answer, your head will be split in a hundred pieces by Indra's thunderbolt!"

Trembling like a leaf of a fig tree, Prahlada went to Kasyapa of great tejas. The Daitya said to the Sage, "Most illustrious and exalted one, you know dharma entirely and you guide the Devas, the Brahmanas and the Asuras, too.

I find myself on the horns of a great dilemma regarding dharma. I ask you, what realms are found by one who does not answer a question or answers it falsely?"

Kasyapa replied, "He who knows but does not answer a question, from temptation, anger or fear, casts a thousand nooses of Varuna upon himself, just as he does who answers falsely. At the end of each year one paasa shall be loosened. So, he who knows should answer truthfully and not hide anything.

If virtue, struck by sin, comes to a sabha for help, it is the duty of everyone in that assembly to remove the barb, else they themselves shall be pierced by it. In a sabha where a truly censurable act is not rebuked, half the sin of that omission attaches to the head of the sabha, a fourth to the one who has sinned and another fourth to those who held their peace and did not speak out against the crime.

However, in a sabha where the sinner is reprimanded, the lord of the sabha is freed from all his sins and the others also incur none. Then, only the sinner finds sin for himself and pays alone for it.

Prahlada, they who answer falsely those who ask them about dharma, destroy the punya of seven generations before and after them.

The grief of one who loses all his wealth, one who loses a son, one who is in debt, one who is separated from his friends, that of a woman who has lost her husband, of one who loses his all through the king's demand, of a sterile woman, of one who is being eaten by a tiger, a woman who is one of two wives, and of one who is deprived of his wealth by false witnesses: all these the Devas have declared to be equal.

All these combined accrue to one who speaks falsely. A man becomes a witness by his having seen, heard, and understood a thing. So, a witness must always tell the truth. A witness who speaks truly never loses his punya or his worldly possessions."

Hearing Kasyapa, Prahlada told his son, "Sudhanwan is superior to you, just as his father Angiras is my superior. Sudhanwan's mother is also superior to your mother. So, O Virochana, this Sudhanwan is now the lord of your life."

Sudhanwan said, "Because you have kept dharma, unmoved by love for your child, I say let your son live for a hundred years.'"

Vidura continues, 'So, let all those in this sabha think carefully, deeply on what answer they should make to Draupadi's question.'

The other kings do not say a word. But Kama says loudly to Dussasana, 'Take this serving woman away into the antahpura.'

Dussasana begins to haul away the helpless and chaste Draupadi, who is trembling and crying piteously to her lords, the Pandavas."

CANTO 68

DYUTA PARVA CONTINUED

"Draupadi cries, 'Wait a little, O worst of men, evil-hearted I Dussasana. I have something to do, a dharma which I have not yet done because I was hardly in my senses after this wretch dragged me from my chambers. I fold my hands and salute these venerable elders in the Kuru sabha. That I could not do this before cannot be my fault.'

Dussasana hauls her more savagely than before, and Draupadi falls to the ground and wails in that great sabha, 'Only once in my life, during my swayamvara, did such a gathering of kings ever see me, never before or after, until today when I have been dragged here. She whom even the winds and the Sun never saw before, even in her palace, is today exposed to the gaze of this host of men.

Alas, in my palace, the sons of Pandu could not suffer me to be touched even by the wind, and today they can stand my being seized by this dog. Alas, these Kauravas also suffer their daughter-in-law, who is unworthy of such treatment, to be tormented before them. Surely, it seems that the age has grown dark.

I am high-born and chaste. What can wound me more than being forced to come into this public court? Where is that dharma for which these kings were noted? We all know that the kings of old never brought their wives into their courts. Oh, that ancient custom has vanished from among the Kurus, or how has the wife of the Pandavas, the sister of Prihasta's son, she who is Krishna's sakhi, been dragged into this sabha?

O you Kauravas, I am the wife of Yudhishtira Dharmaputra, who hails from the same line as your king. Now tell me if I am your serving maid or not, and I will cheerfully accept your answer. This vile destroyer of the honour of the Kurus, hurts me sorely and, O Kauravas, I cannot bear it anymore.

You Kings, I want to hear your answer to my question: am I won or not? Whatever you say, I will accept your verdict.'

Bhishma answers her, 'Blessed child, I have already said that the course of dharma is subtle, and even the most enlightened in this world cannot always fathom it.

In this world, whatever a strong man calls dharma others accept as being so, even if the truth is very different. But what a weak man calls dharma is hardly regarded, even if it is indeed the highest virtue. What you ask is deep and grave, intricate and subtle, and I find myself unable to answer with any certainty.

However, there is no doubt that all the Kurus have become slaves to greed and folly, and our race shall very soon find its destruction. Blessed child, the family into which you have come as a daughter-in-law never abandons dharma, whatever calamities it faces. Panchali, you are plunged in grief, yet you also keep your eyes on dharma.

These elders here, Drona and the others, of mature years and knowers of dharma, sit with their heads bent down even like dead men, from whose bodies life has gone. I feel that Yudhishtira is the one best suited to answer your question. Let him say if you have been won or not.'"

CANTO 69

DYUTA PARVA CONTINUED

Vaisampayana said, "From fear of Duryodhana, the kings present in that sabha do not say a word, good or ill, although they see Draupadi crying piteously, like a female osprey, and hear her appealing to them repeatedly. Duryodhana sees those kings, their sons and grandsons all keeping quiet, and smiles.

He says to Draupadi, 'Yagnaseni, let your husbands Bhima of mighty strength, Arjuna, Nakula and Sahadeva answer your question. Panchali, for your sake let them declare in the midst of these honourable men that Yudhishtira is not their lord, and let them thus make great Yudhishtira a common liar. If they do, you will be free from the bondage of slavery.

Let the illustrious son of Dharma, who always keeps dharma, who is like Indra himself, declare whether or not he is your lord. And at what he says, accept either the Pandavas or ourselves. Indeed, all the Kauravas in this sabha float upon the sea of your distress. They are kind and generous and, looking at your pitiable husbands, cannot answer your question.'

Everyone in that court applauds loudly, while surreptitiously making signs to one another through movements of their eyes and lips. Some cry, 'Oh!' and 'Alas!' The Kauravas hear what their brother says and are overjoyed, and the other kings look sidelong at Yudhishtira, waiting to hear what he will say. All are curious to hear what Arjuna, Pandu's son never defeated in battle will say, and Bhimasena, and the twins.

When the hum of many voices ceases, waving his mighty arms smeared with sandalwood paste, Bhima says, 'If this Mahatman Yudhishtira Dharmaraja, our eldest brother, had not been our lord, we would never have forgiven the Kurus. He is the lord of all our dharma and punya, the lord of our lives. If he regards himself as won, all of us have also been won. If this were not so, which creature whose feet touches this Earth and is mortal would escape me alive after touching Panchali's precious tresses?

Look at these arms of mine, like iron maces. Even he of a hundred sacrifices could not escape their clasp. Bound by the ties of dharma and bhakti owed to our eldest brother, and urged repeatedly by Arjuna to be silent, I restrain myself from doing terrible things. But if Yudhishtira

commanded me, I would kill these vile sons of Dhritarashtra, making blows do the work of swords, why, like a lion killing a herd of small animals.'

When Bhima says this, Bhishma, Drona and Vidura say to him, 'Forbear, O Bhima, for you can do anything.'"

CANTO 70

DYUTA PARVA CONTINUED

"Karna says, 'Among all in this sabha, three - Bhishma, Vidura, and Drona - seem to be independent indeed, for they speak ill of their master, censure him and never wish for his prosperity.

Excellent Panchali, the slave, the son and the wife are always dependent. They cannot earn wealth, for whatever they earn belongs to their master. You are the wife of a slave, who cannot own anything. Go now to Dhritarashtra's antahpura and serve the king's relatives. That is now your proper place, for O Princess, all the sons of Dhritarashtra and not the sons of Pritha are now your masters.

Beautiful one, choose another husband for yourself, one who will not gamble you away to become a slave. It is known that women, especially slaves, are not to be censured if they freely choose husbands for themselves. So, you do so now.

Nakula has been won, as have Bhimasena, Yudhishtira, Sahadeva and Arjuna. And, Yagnaseni, you are now a slave, and your husbands who are also slaves cannot be your husbands anymore.

Ah, does Pritha's son think of life, prowess and manhood as being useless that he offers this daughter of Drupada, the king of Panchala, in the presence of this entire sabha, as a stake at dice?'

Bhima, a picture of misery, breathed hard, but obedient to his king and bound by dharma, he can only blaze at everything around with his eyes, and say, 'Rajan, I cannot even be angry at what this son of a Suta says, for we have truly become slaves. But Yudhishtira, could our enemies dare say this to me if you had not wagered Draupadi?'

Duryodhana says to Yudhishtira who is silent, as if he has lost his mind, 'O King, Bhima and Arjuna, and the twins also, are under your sway. You answer the question. Say if you think that Krishnaa has been won or not.'

Saying this to Kunti's son, and wanting to encourage Karna and taunt Bhima, Duryodhana suddenly bares his left thigh, his thigh like the stem of a plantain tree or the trunk of an elephant, his thigh graced with every auspicious sign and endowed with the strength of thunder, and shows it to Draupadi.

Bhima's red eyes bulge, and he says to Duryodhana in the midst of all those kings, words like arrows, 'Let not Bhima Vrikodara never attain the realms gained by his sires if he does not break that thigh of yours during the Great War!'

And sparks of fire come forth from Bhima's wrathful body, like those which fly from every crack in a tree on fire.

Vidura now says, addressing the entire sabha, 'You kings of Pratipa's race, behold the great danger which rises from Bhimasena. Know for certain that this great calamity that threatens to overtake the Bhaaratas has been sent by Destiny itself.

Dhritarashtra's sons have gambled, ignoring every tenet of dharma. Even now they insist that a queen of our royal house is their slave, and here will the good fortune of your kingdom end. Look, how they consult evilly among themselves. Kauravas, take into your hearts what I am saying. If you corrupt dharma here, this sabha will be ruined.

If Yudhishtira staked Yagnaseni before he lost himself, he would then certainly have been her master. However, if man who is himself lost and cannot own any possession wagers something, it is like wealth won or lost in a dream. Do not, all of you, listen to this Gandhara king and fall away from the indubitable truth.'

Duryodhana says, 'I am content to abide by what Bhima, Arjuna and the twins say. Let them declare that Yudhishtira is not their master, and Yagnaseni will be free from bondage.'

Arjuna says, "This illustrious Kaunteya, Yudhishtira Dharmatma, was certainly our master before he began to play. But when he had lost himself, let all the Kauravas judge whose master he could be after that.'

Just then, a jackal begins to howl dismally in the very homa-chamber of King Dhritarashtra's palace. Rajan, donkeys bray in response to the jackal's ululating howls. Then dreadful birds also join the cacophony from every side with their various screeches and cries.

Vidura, who knows all things, and Subala's daughter Gandhari, also, understand what those terrible sounds portended. Bhishma, Drona and the wise Gautama cry, '*Swashti! Swashti!*'[1] Gandhari and Vidura anxiously explain the wild omens to the king.

Dhritarashtra says, 'Evil-hearted Duryodhana, ruin has already come to us when you speak in such vile language to a wife of these Kururishabhas, especially to Draupadi herself.'

The wise Dhritarashtra, wanting to save his kin from disaster, begins to console Krishnaa. He says to her, 'Ask me for any boon you want, O Panchali. So chaste and devoted to virtue, you are the first among all my daughters-in-law.'

Draupadi says, 'O Bharatarishabha, if you will grant me a boon, I ask that the handsome Yudhishtira Dharmatma be freed from slavery, for let no thoughtless child call my son Prativindhya, of great tejas of mind, the son of a slave, for my prince is a superior boy and has been raised by kings.'

Dhritarashtra says to her, 'Auspicious Panchali, let it be as you want. Excellent princess, ask for another boon for my heart is inclined to grant you a second wish. You deserve more than one.'

Draupadi says, 'O Rajan, let Bhimasena, Dhananjaya and the twins have their liberty back, and their chariots and bows.'

Dhritarashtra says, 'Blessed daughter, let it be as you wish. Ask me for a third boon, for just two boons do not sufficiently honour you. You are virtuous, the best of all my daughters-in-law.'

Draupadi says, 'Best of kings, most illustrious one, greed always fetches the loss of dharma. I do not deserve a third boon, and so I dare not ask for one. O King of kings, it is said that a Vaisya may ask one boon, a Kshatriya woman two boons, a Kshatriya man three, and a Brahmana a hundred.

Maharajan, now that my husbands are free from ignominious bondage, they can achieve their own prosperity through their dharma and deeds.'"

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[1] A blessing.

CANTO 71

DYUTA PARVA CONTINUED

"Karna says caustically, 'Never have we heard of such a wonderful thing being accomplished by any woman famed through the world for her beauty. When both the sons of Pandu and Dhritarashtra's princes were stirred by anger, this Draupadi has become the Pandavas' salvation. The sons of Pandu were drowning in a sea of distress and Panchali became a boat to them and has brought them safely ashore.'

Hearing this in the midst of all the Kurus, the angry Bhimasena says desperately to Arjuna, 'Devala Maharishi has said that three lights live in every person, their children, their deeds and their knowledge, for from these three all creation springs.

When life comes to an end and the body decays and a man is cast off by his relatives, these three become useful. But the light in us has been dimmed by the humiliation of our wife. How, Arjuna, can a son born from this shamed queen ever be useful to us?'

Arjuna replies, 'Bhima, superior men never react to the harsh words with which inferior men might pierce them. Men who have earned honour for themselves, even if they can retaliate, forget the hostility shown them by their enemies and only treasure their good deeds.'

Bhima says, 'Yudhishtira, shall I kill all these enemies, even here in this sabha, or shall I tear them up by their life-roots outside the palace? Ah, what need have I for words or your command? I will kill them at once and then you will rule over the whole world, without a rival.'

Saying this Bhima and the twins, like lions in the midst of a herd of lesser beasts, glare angrily around them. However, Arjuna Swetakarma, he of white deeds, tries to pacify his older brother with appealing looks. But Bhima Mahabaho blazes again in wrath. Rajan, fire issues from Vrikodara's ears and nostrils with flames, sparks and smoke.

His brow is knit and furrowed, his face is terrible, and he is like Yama himself during the Pralaya. Then Yudhishtira puts his arms around Bhima and forbids him, saying 'Do not be like this. Be silent and peaceful.'

Having restrained red-eyed Bhima, Yudhishtira, with folded hands, approaches his uncle Dhritarashtra."

CANTO 72

DYUTA PARVA CONTINUED

"Yudhishtira says, 'O King, you are our master. Command us what we should do. O Bhaarata, we want to always remain obedient to you.'

Dhritarashtra replies, 'Be blessed, O Ajatasatru. Go in peace and safety. I command you to go and rule your own kingdom with your wealth. And, my child, I have another command for you which, I beg you, take to your heart. It is the plea of an old man and will provide nurture to you.

Yudhishtira, child, you know the subtle path of dharma. You own great wisdom, yet you are humble and you wait upon your elders. Where there is intelligence, there is forbearance; so, O Bhaarata, follow the counsels of peace.

The axe sinks into wood but not stone, and you will listen while Duryodhana will not. The best of men never remember the hostile actions of their enemies, they see only the good and not the evil even in those that harm them. And they never seek enmity or revenge.

Also, the good do good without expecting anything in return. Yudhishtira, only the worst men speak harshly during a quarrel; while mediocre men reply in kind when spoken to harshly. But the good and the wise never pay heed to or retort in kind to harshness.

The good know themselves and understand the feelings of others; hence, they think only of the goodness in other men not the darkness. You have always been honourable, never breaking the bounds of dharma, artha, kama and moksha. My son, forget Duryodhanas harshness.

Look at your mother Gandhari and at me, if you wish to remember only what is good. O Bhaarata, look at me, who am a father to you, and am old and blind, and still alive. It was only to see our friends and also to examine the strengths and weaknesses of my children that I allowed the game of dice.

Rajan, those among the Kurus who have you for their king and the wise Vidura, who knows every Shastra deeply, for their minister, surely have nothing to grieve over. In you is virtue, in Arjuna patience, in Bhimasena might, and in the twins, those best of men, is pure reverence for their elders.

Be you blessed, O Yudhishira! Return to Khandavaprastha, and let there be brotherly love between you and your cousins. Let your heart always be fixed on dharma.'

When his uncle speaks thus to him, Yudhishtira Dharmaraja then pays every homage and courtesy to his elders, and sets out for Khandavaprastha with his brothers. Their hearts glad now, and Draupadi with them, they climb into their chariots, which are all the colour of clouds, and ride towards the city called Indraprastha."

CANTO 73

DYUTA PARVA CONTINUED

Janamejaya says, "How did Dhritarashtra's sons feel when they learnt that, with Dhritarashtra's leave, the Pandavas had left Hastinapura with their kingdom, all their wealth and jewels returned to them?"

Vaisampayana says, "O King, when he learns that wise Dhritarashtra has given the Pandavas leave to return to their capital, Dussasana hurries to his brother. O Bharatarishabha, arriving in Duryodhana's presence, the stricken prince cries, 'Great Kshatriyas, the old man has thrown away what we won with so much trouble! He has given back everything to our enemies, all their kingdom and wealth.'

Duryodhana, Kama and Subala's son Sakuni, all of them ruled by hubris, come together in some haste, and privately, to Vichitravirya's son Dhritarashtra. They speak sweetly and artfully to him.

Duryodhana says, 'O King, have you not heard what Brihaspati the Devaguru said to Indra about mortals and politics? Parantapa, these were Guru's words: "Enemies who harm you by stratagem or by force must be killed."

If we used the Pandavas' wealth to please the kings of the earth and then fight the sons of Pandu, how could we lose? Ah, but if a man wraps angry poisonous serpents around his neck and back, how can he take them off? My father, in their chariots and armed, the angry sons of Pandu are like venomous snakes and they will certainly kill us.

Even now Arjuna rides in his chariot, wearing mail, his twin quivers strapped on, often picking up the Gandiva, while he breathes hard and casts blazing looks around him. Bhima rides in wrath, whirling his mace in his great hands. Nakula rides with his sword and his half-moon shield in his hands, and Sahadeva and Yudhishtira also have made clear what they mean to do.

Whipping their horses, they go like five winds in their chariots towards Khandavaprastha to muster their forces. They will never forgive us for humiliating them. Which of them will forget what we did to Draupadi?

Be you blest, my father, we must gamble again with the Pandavas, this time to send them into exile. Purusharishabha, only thus can we conquer

them again. The wager shall be that either we or they will live in the forest for twelve years wearing deerskin, and a further thirteenth year in some city, in ajnatavasa, undiscovered, unrecognised. Either we or they will live so.

Let us cast the dice immediately, let the sons of Pandu play against us once more. Bull of the race of Bhaarata, O King, this is our highest dharma and Sakuni is a master of the rolling dice. Even if the Pandavas survive their exile, during those thirteen years we will take deep root in the kingdom and, making many allies, collect a vast and invincible army, so if the sons of Pandu reappear we will vanquish them.

Let this plan recommend itself to you, O Parantapa.'

Dhritarashtra says, 'Bring the Pandavas back even if they have gone a good way. Let them come back at once to cast the dice again.'

Drona, Somadatta and Balhika, Gautama, Vidura, the son of Drona, Dhritarashtra's great son by his Vaisya wife, and Bhurisravas, Bhishma and the mighty Vikarna all say, 'Let there be no more dice, let there be peace.'

But Dhritarashtra is partial to his sons. He ignores the counsel of his wise friends and kinsmen and summons the Pandavas back."

CANTO 74

DYUTA PARVA CONTINUED

Vaisampayana said, "Rajan, now Gandhari, in great distress for her sons, says to Dhritarashtra, 'When Duryodhana was born the wise Vidura said, "It would be well for us to send this disgrace to our race to the next world. Look how he howls again and again like a jackal; it is certain that he will cause the destruction of the Kurus."

Take what Vidura said to heart, O King of the Kurus. O Bhaarata, do not drown, from your own fault, in a sea of calamities. My lord, do not listen to these evil and foolish princes. Do not become the instrument of the brutal end of this noble House.

Who can break an embankment once it has been built, or rekindle a forest fire which has been extinguished? O Bharatarishabha, who lives that will provoke the peaceful sons of Pritha?

Ajamida, you remember all things, but still let me remind you that no scripture can restrain those that have evil hearts from doing evil. An immature man will never do as one of mature years will. Let your sons follow you, and not the other way. Let death not take them from you for ever.

I say to you today, my husband, abandon this vile prince of mine, this evil Duryodhana. From fatherly love you could not do it before, but now you must, for the time is here when, if you do not, our very race will be annihiliated.

Do not err in this, my lord, let your mind be guided by counsels of peace, virtue and true policy, and be what it naturally is. The fortune won through evil means is quickly lost, while that acquired gently takes root and swells and goes down from generation to generation.'

The king replies to Gandhari who pointed out the path of dharma to him, 'If the destruction of our race has come, let it takes its course freely, for I cannot prevent it. Let my sons' wish be granted and the Pandavas return to play another game of dice.'"

CANTO 75

DYUTA PARVA CONTINUED

Vaisampayana said, "A royal messenger, sent by Dhritarashtra, rides like the wind to Pritha's Yudhishtira, who by then has come a good way from Hastinapura. The messenger says, 'Your uncle, who is like a father to you, says, "The sabha is ready, O Pandava, come and cast the dice!'"

Yudhishtira says, 'All creatures find fruit, good and ill, by the will of the Creator. They are inevitable, if I play or not. This is a summons to dice; it is, besides, the command of the old king. Although I know that it will prove ruinous to me, I cannot refuse.'

Although a golden living animal could not exist, Rama allowed himself to be tempted by a golden deer. Truly, minds of men over whom calamities hang, become unhinged. So, Yudhishtira returns to Hastinapura with his brothers. Knowing full well how Sakuni cheated, the son of Pritha comes back to sit at dice with him again.

Those mighty Kshatriyas enter that sabha once more, while their friends grieve for them. Compelled by fate, they sit down again to gamble and, indeed, to ruin themselves.

Sakuni says, 'The aged king has given you back all your wealth. That is well. But, Bharatarishabha, listen to me, here is a stake of great value: either defeated by you at dice, we will enter the forest, wearing deerskin, and live there for twelve years, and then spend a thirteenth in a place of men, undiscovered. And if we are discovered during the thirteenth year, we will spend another twelve years in exile. However, if you lose, you, along with Krishnaa, will spend twelve years in the vana and pass the thirteenth in a place of men, in ajnatavasa. If you are found during the thirteenth year, you will go back into exile for another twelve years.

When the thirteenth year is over each one will give his kingdom back to the other. Yudhishtira, for this stake, play with us, O Bhaarata. Cast the dice.'

The other noble ones in the sabha raise their arms up in alarm and cry anxiously, and feelingly, 'Alas, Duryodhana's friends do not warn him of his

great danger. Dhritarashtra, whether he understands the peril or not, it is your duty to tell him plainly.'

Yudhishtira hears this, but from a sense of shame and dharma, sits again to play dice. Though he is most intelligent and knows the consequences well, he begins to play, as if he knows that the end of the Kurus is near and it is ineluctable.

Yudhishtira says, 'Sakuni, how can a king like me, who always observes Kshatriya dharma, refuse to play when he has been summoned to dice? And so I will play with you.'

Sakuni replies, 'We have many horses and milch cows, an infinite number of goats and sheep, and elephants and treasuries and gold, and slaves both male and female. We staked all these before but now let this be our one stake: exile into the forest. If you beat us we will live in the vana for twelve years and the thirteenth in ajnatavasa. Purusharishabhas, with this determination, will we play.'

O Bhaarata, only once does he speak about the exile in the jungle. Yudhishtira accepts it and Sakuni takes up the dice. Casting them, he says to Pritha's son, 'I have won!'"

CANTO 72

DYUTA PARVA CONTINUED

Vaisampayana said, "The vanquished Pandavas prepare for their exile in the forest. One after another, in order of age, they cast off their royal robes and clothe themselves in deerskin.

Seeing those Parantapas wearing deerskin, their kingdom taken from them and ready to go into exile, Dussasana cries, 'The absolute sovereignty of the illustrious King Duryodhana has begun. The sons of Pandu have been vanquished, and plunged into ruin.

We have achieved our goal, be it by the broad or the narrow way. Today, we have more wealth and kingdom than our enemies, and we have become worthy of the praise of men, while Pritha's sons are plunged in everlasting hell. For ever, they have lost their kingdom and their happiness.

Arrogant of their wealth, they once laughed derisively at Duryodhana. Now, beaten by us and their wealth lost, they must go into the vana and exile. Let them take off their armour, their resplendent robes of celestial make; let them put on deerskins, according to the stake of Sakuni, which they accepted.

These who always boasted that they had no equals in the world will now see themselves like grains of sesame without a kernel. Though in this new garb, Pandu's sons seem like wise and powerful men installed in a sacrifice, yet they do not look men entitled to perform yagnas.

When the wise Yagnasena of the Somakas gave his daughter Panchali to the Pandavas he made a great mistake, for these sons of Pritha are like eunuchs. Yagnaseni, what joy will you have in the forest seeing your husbands wearing deerskin and threadbare valkala, impoverished, all their wealth lost?

Choose a husband for yourself from this sabha. The Kurus here are all great and self-restrained, and all of them are vastly wealthy. Choose one of them for your lord, so that the calamity which has overtaken you does not drag you into wretchedness. The Pandavas are now like sesame seeds without a kernel, like stuffed animals, or grains of rice without a husk. When they have fallen, why should you wait on them anymore? Ah, vain is the labour which seeks to press the sesame without a kernel!'

So does Dussasana, the son of Dhritarashtra, speak viciously again in the hearing of the Pandavas. At which, Bhima suddenly rushes at him in fury, like a Himalayan lion at a jackal, and roars, 'Villain, do you rave like this as only sinners do? Dare you brag in this sabha of kings after your cause has been advanced by the cheating skill of Sakuni?

As you pierce our hearts with your words like arrows, I will remember these words and pierce your heart and shed your blood in battle. And I will also send to Yamaloka those who stand behind you today, from their anger or their greed, as your protectors. Yes, them and all their sons and kin!'

But Dussasana begins to dance rudely around Bhima, clad in deerskin, who is restrained by dharma from doing him any harm, crying, 'Cow! O you cow!'

Bhima fumes, 'Dare you, wretched Dussasana? Dare you preen and brag after winning our wealth by the basest means? I say to you that if this Vrikodara, son of Pritha, does not tear open your breast and drink your blood, may he never find heaven for himself.

I say to you all that, before a great host of Kshatriyas, I will kill all these sons of Dhritarashtra and quench my wrath!'

As the Pandavas leave the sabha, the joyful Duryodhana mimics Bhima's leonine gait with mincing steps.

Vrikodara turns to that king and says, 'Fool, you think to put me down with these vile tricks? I will kill you and all who follow you soon enough, and that will be my answer to your strutting.'

With that, controlling the great anger which surges in him, the mighty and proud Bhima turns to follow Yudhishtira from the Kaurava court again. Going, he says, 'I will kill Duryodhana, and Dhananjaya will slay Kama. Sahadeva will kill Sakuni the gambler.

And hear again, all of you in this sabha, the oath I swear, and the Gods will surely make my oath come true. If we ever meet the Kurus in battle, I will kill this dog Duryodhana with my mace, and laying him on the ground I will stamp on his head with my foot. As for this other evil one, so brave with his words, I will drink his blood like a lion!'

Arjuna says, 'Bhima, the resolutions of superior men are not known only by their words. On the fourteenth year from this day, these will see what happens.'

Bhima says, 'The earth will drink the blood of Duryodhana, Kama and the evil Sakuni, and Dussasana will be the fourth.'

Arjuna says, 'Bhima, as you have sworn, I will kill this malicious, envious, harsh-tongued and vain Kama. To please Bhima, Arjuna vows that he will kill Kama and all his followers with arrows in battle. Yes, and I will send to Yama's realm all the other foolish kings who dare face me in war.

The Mountains of Himavat might move from where they are, the Sun who makes the day might lose his lustre, the Moon his coolness, but I will keep my vow. All that I have sworn will happen if, on the fourteenth year from today, Duryodhana does not return our kingdom to us with proper respect.'

After Arjuna, Madri's handsome son Sahadeva, of great tejas, eager to kill Sakuni, waves his arms and, red-eyed and sighing like a snake, cries, 'O you disgrace of the Gandhara kings, those whom you think of as defeated are not really so. You have risked death by arrows in battle, and I will do as Bhima has sworn by killing you and all your followers in war.

So, if there is anything at all that you wish to do, do it before that day comes, for then I will kill you if you keep Kshatriya dharma and do not flee the field like a dog, O son of Subala!'

Now Nakula, handsomest of all men, says, T will kill all these sons of Dhritarashtra, who have dared insult Draupadi in this sabha. They have wished for death and are moved by Fate and the desire to please Duryodhana. I will remember what they have said today and they will find death at Yudhishtira's command. The Earth will be devoid of Dhritarashtra's sons.'

Having sworn these oaths, those Purushavyaghras, tigers among men, all blessed with long arms, approach King Dhritarashtra."

CANTO 77

DYUTA PARVA CONTINUED

"Yudhishtira says, 'I bid farewell to all the Bhaaratas, to my V Pitama, to King Somadatta, the great Bahlika, Drona, Kripa, all the other kings, Aswatthama, Vidura, Dhritarashtra, all the sons of Dhritarashtra, to Yuyutsu, Sanjaya and all the courtiers. I bid you all farewell, and returning, I will see you again.'

Overcome by shame, none of those men can make any reply to him. In their hearts, though, they pray for the welfare of that good and wise prince.

Vidura now says, 'Pritha is a princess by birth. It does not become her to go into the forest. She is old, delicate and used to luxury. She will live in my home. Know this, O sons of Pandu, and let safety always be yours.'

The Pandavas say, Anagha, sinless one, let it be as you say. You are our uncle and so even like our own father. We are all obedient to you, and you are, O learned one, our most revered elder. We must always obey you and, Mahatman, command us, what else shall we do?'

Vidura replies, 'Yudhishtira, in my opinion a man vanquished by foul means need feel no pain at his defeat. You know every law of dharma; Arjuna is ever victorious in battle; Bhimasena is the slayer of enemies; Nakula is the gatherer of wealth; Sahadeva is a great administrator; Dhaumya is the foremost of all who know the Vedas; and Draupadi knows both virtue and frugality well.

You are devoted to one another, feel delight in each other's company, enemies cannot divide you and you are contented. Who is there that will not envy you? O Bhaarata, this patient abstraction from the possession of the world will be of great benefit to you. No enemy, even if he were equal to Indra himself, will be able to withstand it.

Once, on the mountains of Himavat, beside Meru, Savarni taught you; in the town of Varanavata, Krishna Dwaipayana did; upon the cliff of Bhrigu, Rama; and on the banks of the Dhrishadwati, Siva himself. Maharishi Asita gave you instruction on the hills of Anjana; and you became a disciple of Bhrigu on the banks of the Kalmashi.

Narada and your priest Dhaumya will now become your Gurus. In the matter of the next world, never abandon these profound lessons you have

had from the Munis. O Pandava, your intelligence is greater than even that of Ila's son Pururavas; in might, you exceed all other kings, and in virtue, even the Rishis.

Therefore, resolve earnestly to win victory, which belongs to Indra; to control your wrath, which belongs to Yama; to give charity, which belongs to Kubera; and to restrain all passions, which belong to Varuna. O Bhaarata, from the Moon take the power to please; the power to sustain from Water; patience from the Earth; energy from the Sun; strength from the Wind, and affluence from the other elements.

May walfare and immunity from disease be yours; I hope to see you return. Yudhishtira, act righteously and duly in all seasons: those of distress, those of difficulty, indeed, in all things.

O Son of Kunti, go forth with our leave. O Bhaarata, my blessings be upon you. No one can say that you have sinned, and so we do earnestly want to see you return, crowned with success.'

Bowing low to Bhishma and Drona, Yudhishtira, the son of Pandu, of prowess incapable of being baffled, says, 'Tathastu, so be it!' and departs."

CANTO 78

DYUTA PARVA CONTINUED

Vaisampayana said, "When Draupadi is about to set out she goes to the illustrious Kunti and solicits her leave. She takes her leave of the other ladies of the household, all of them plunged in grief. Saluting and embracing every one of them, as each deserves, she asks them to permit her to go away.

Then, within the inner apartments of the Pandavas, a loud wail of grief arises. Kunti, in terrible distress to see Draupadi about to go, says, her voice choking, 'My child, do not grieve that this calamity has overtaken you. You know well the dharma of women, and your behaviour and conduct are as they should be. O my princess of sweet smiles, I need not teach you your duty towards your husbands.

You are chaste and accomplished, and your qualities have adorned the race of your birth, as also the House into which you have come through marriage. Ah, the Kauravas are fortunate that your wrath has not burnt them to ashes. My daughter, go safely, blessed by my prayers. Good women never allow their hearts to come unstrung at what is inevitable. Protected by dharma, which is superior to everything, you will soon find good fortune again.

While living in the vana, keep your eye on my child Sahadeva. See that his heart does not sink under the weight of this tragedy.'

Bathed in tears, still wearing her single cloth stained with her woman's blood, her hair in disarray, saying, 'Tathastu,' Draupadi leaves her mother-in-law. As she goes, sobbing, Pritha follows her in grief. Kunti does not go far, when she sees her sons, shorn of their ornaments and royal robes, clad in deerskin, and their heads bent down with shame. She sees them surrounded by rejoicing enemies and pitying friends.

Filled by a tide of mother's love, Kunti approaches her sons. Embracing them, tears in her eyes and voice, she says, 'You are virtuous and decorous; you own every noble quality, and you are respectful towards all. You are all high-minded and serve your elders, and you are also devoted to the Gods and the performance of yagnas. Ah, then why has such disaster overtaken you?

From where this sudden reversal of fortune? I do not see through whose villainy this sin has come over you. Alus, I gave birth to you, this must be my ill luck visited on your innocent lives, for you are all blessed with the finest virtues, great vitality and prowess, strength, fortitude and power.

Oh, how will you now live in penury in the pathless forest? If I knew that one day this would be your fate, I would never have left the mountains of Satasringa to come to Hastinapura when Pandu died.

Your father was a fortunate man, as I see now, and reaped every fruit of his asceticism. He was gifted with foresight, and he rose into Swarga without feeling any pain on his sons' account. Fortunate, too, was Madri, as I look at it today. She, also, it seems, knew what the future held and chose the high path of freedom from this life, and every blessing which comes with it. Ah, Madri looked on me as her support, and her heart and her love were always fixed upon me.

I curse my desire to live, which makes me suffer like this today. My children, all of you are exceptionally worthy and dear to me. I had you all after long suffering. Oh, I cannot leave you. I will also go with you!

Oh Panchali, why do you leave me? All that lives is sure to die. Has Brahma forgotten to ordain this Kunti's death? Perhaps it is so, and that is why life does not quit me.

Krishna! O you who dwell in Dwaraka, O Sankarshana's younger brother, where are you? Why don't you deliver me and these Purushottamas from such misery? They say that you, who are without beginning and without end, save those that think of you. Why is this being proved false?

These sons of mine have always cloven to virtue, nobility, honour and prowess. They do not deserve this suffering. Oh, show them mercy! When there are such elders in our race like Bhishma and Drona and Kripa, all of whom know dharma and the world well, how does this tragedy overtake us?

O Pandu, where are you? How do you countenance your good princes to be sent into exile, defeated at dice? Sahadeva, do not go! You are my dearest child, dearer to me, O Son of Madri, than my body. Do not forsake me. You must show me some kindness. Let dharma bind your brothers to go into the vana, but you stay with me, my child, and earn your punya through serving me.'

The Pandavas console their weeping mother and, also plunged in grief, set out for the forest. Though grief-stricken himself, Vidura consoles Kunti as best he can and slowly leads her back into his home.

The women of Dhritarashtra's household hear about all that happened, about Draupadi being dragged into the sabha, about the exile of the Pandavas, and they weep and blame the Kauravas openly. Then they sit sunk in gloom, many with their lotus-like faces buried in their fair hands.

Dhritarashtra begins to think of the danger, which his sons now face, and he has no peace of mind but is a prey to constant anxiety. Utterly distraught, he sends a messenger to Vidura, saying, 'Let Kshatta come to me without a moment's delay.'

Vidura comes immediately to Dhritarashtra's palace. As soon as he arrives, the king questions him about how the Pandavas left Hastinapura."

CANTO 79

DYUTA PARVA CONTINUED

Vaisampayana said, "As soon as Vidura of great foresight enters his presence, Ambika's son, the King Dhritarashtra, asks his brother nervously, 'How did Dharmaputra Yudhishtira leave? And how Bhima and Arjuna? And how Madri's twins? How, O Kshatta, did Dhaumya proceed? And the lustrous Draupadi? I want to hear everything, Vidura, tell me everything they did.'

Vidura replies, 'Kunti's son Yudhishtira went forth covering his face with a cloth. Bhima, O King, went staring at his own mighty arms. Arjuna threw pieces of earth around him as he followed Yudhishtira. Madri's son smeared his face darkly when he went, and Nakula, also, covered his handsome face with dirt, and he was full of sorrow.

The large-eyed and beautiful Krishnaa's hair was loose and dishevelled, and she covered her face as well, following the king, and she wept ceaselessly. Rajan, Dhaumya walked with kusa grass in his hands, and he chanted the ominous mantras from the Sama Veda which are for Yama, the God of Death.'

Dhritarashtra asks, 'Tell me, O Vidura, what does all this mean, the manner of the Pandavas' going forth?'

Vidura replies, 'Although your sons persecuted him, robbed him of his kingdom and wealth, the mind of Yudhishtira Dharmatma has not yet deviated from the way of dharma. O Bhaarata, Yudhishtira is always kindly towards your sons.

Though he has been deprived of his kingdom and possessions by vile means, and wrath fills his heart, he does not open his eyes. Thinking, "I will not burn the people by looking at them with angry eyes," Pandu's royal son went forth covering his face.

Let me tell you now why Bhima went forth as he did.

"I have no equal in the strength of my arms": this is what Bhima thought, as he repeatedly flexed his mighty arms. He is proud of his strength, Vrikodara, and he flexed and stretched them to show what he would like to do to his enemies with those arms.

And Kunti's son Arjuna Savyasachin, who is perfectly ambidextrous, followed Yudhishtira, scattering bits of earth which shall be as the arrows he will loose in battle. Bhaarata, he showed the ease with which he will despatch his arrows by what he did.

Sahadeva had darkened his face, thinking that none should recognise him on this dreadful day.

Exalted one, Nakula had smeared himself with dirt, for he thought, "I must not steal the heart of any woman who sees me". So handsome is he.

Draupadi wore one piece of stained cloth, with her hair loose and crying. She meant that the wives of those who had reduced her to this will lose their husbands, their sons and all their kinsmen when thirteen years have passed. And they shall enter Hastinapura, during their periods, smeared with blood, their hair loose and forced to offer tarpana to their dead.

O Bhaarata, the learned Dhaumya, his passions restrained, held the kusa grass in his hand, its blades pointing to the south-west, and walked before the sons of Pandu, singing the mantras of the Sama Veda, which belong to Yama.

What that Brahmana meant is that, when the Kurus are slain their priests will sing the Sama mantras for their dead as he was doing.

As for the people, they are grief-stricken and repeatedly they cried out, "Alas, alas, our lords are going away! Fie on the Kuru elders that, from base greed, they acted like foolish children by banishing the heirs of Pandu. Alas, we shall all be masterless without Pandu's eldest son.

What love can we ever have for the avaricious and evil Kurus?"

Thus, O King, did the sons of Kunti, of great tejas leave, showing by their manner and with signs the resolutions that are in their hearts. As those Purushottamas left Hastinapura, gashes of lightning crackled in a cloudless sky and the Earth herself trembled. Rahu came to devour the Sun, although it was not the day of the eclipse. Meteors fell, keeping the city to their right. Jackals, vultures, crows and other carnivorous beasts and birds shrieked and cried aloud from the temples of the Gods and from the tops of sacred trees and walls and from house-tops.

All these awful omens we saw, O King, portending the destruction of the Kurus as a result of your evil counsels.'

While Dhritarashtra and Vidura speak thus together in the Kaurava sabha, before the eyes of all appears Narada, best of Devarishis.

He says direly, 'Because of Duryodhana's sins, fourteen years from now the mighty Arjuna and Bhima will kill all the Kauravas.'

Saying this, that greatest of divine Sages, adorned with transcendent Vedic grace, rises straight into the air and vanishes.

Then, Duryodhana, Karna and Sakuni think of Drona as their only hope and refuge and offer him the kingdom. Drona says to the envious and choleric Duryodhana, Dussasana, Kama and indeed all the Bhaaratas, 'The Brahmanas all say that the Pandavas are born of the Devas and they cannot be killed. Yet, since Dhritarashtra's sons and these kings seek my protection with reverence, I will protect them to the best of my power. Destiny is supreme, and I cannot abandon the Kauravas.

Beaten at dice, the sons of Pandu have gone into exile in the forest for twelve years. They will practise brahmacharya during these years, return in anger and take revenge on their enemies.

Once, I took his kingdom from Drupada, and he performed a yagna to have a son who would kill me. Helped by the Rishis Yaja and Upayaja, Drupada did have a son, Dhrishtadyumna, born from the sacrificial fire, and also a faultless daughter, Krishnaa. Dhrishtadyumna is now the brother-in-law of the Pandavas and dear to them. It is him that I fear.

No mortal woman bore him; he is resplendent, born with a bow and arrows and clad in armour. I am a mortal, and I do fear him. That Parantapa has taken the side of the Pandavas, and I will lose my life if I ever encounter him in battle.

O Kauravas, the world says, "Dhrishtadyumna is destined to kill Drona". What can be more painful to me? Because of you, Duryodhana, the dread time of war and death has almost come. You must prepare yourself for every exigency.

Do not think that you have achieved everything you wanted by sending the Pandavas into exile. This happiness will last just a moment, for as long as in winter a palm tree's shadow rests at its base. Perform every yagna that you can, Bhaarata, enjoy your life while you are still able and give generous charity. When thirteen years have passed great tragedy will overwhelm you.'

Dhritarashtra says, 'Kshatta, the Acharya speaks the truth. Go and bring back the Pandavas. If they do not come back, let them go with our respect and affection. They are like my sons, let them be given weapons, chariots, footsoldiers and the means to enjoy every luxury in the wilderness.'"

CANTO 80

DYUTA PARVA CONTINUED

Vaisampayana said, "When, beaten at dice, the Pandavas leave for the forest Dhiratarashtra is overcome by anxiety. While he sits restless and sighing in sorrow, Sanjaya approaches him and says, 'Lord of the earth, you have gained the whole world with all its wealth, and you have sent Pandu's sons into exile. Why, O King, are you grieving now?'

Dhritarashtra says, 'Who are they that would not grieve who must face those Kshatriyarishabhas in battle? Fighting from their great chariots, with their allies around them!'

Sanjaya says, 'Rajan, this terrible enmity is because of what you did, and it will surely fetch the destruction of the world as we know it. Although Bhishma, Drona and Vidura forbade him, your evil, shameless Duryodhana sent his Suta messenger to bring the chaste Draupadi into court.

The gods first deprive the man of his reason, to whom they wish to send defeat and disgrace. Then, that man sees everything in strange light. When doom is near, evil appears as good to his mind corrupted by sin, and he clings firmly to it. Adharma appears to be dharma and dharma as adharma to the doomed man, and invariably he chooses to tread the path of sin, for it attracts him inexorably.

The time of doom does not arrive with a cudgel upraised to smash a man's head. No, the mark of impending doom is that it makes a man see good in evil, and evil in good.

The wretches have brought unthinkable nemesis upon us all by dragging the helpless Panchali into our sabha. Who but Duryodhana, cheating at dice, could even think of bringing chaste, beautiful and intelligent Draupadi, born from no woman's womb but from the sacred fire, she who knows dharma, and shaming her in this court?

In her period, wearing only a single cloth, when the lovely Krishnaa was dragged here she looked at the Pandavas. She saw them robbed of their kingdom, their wealth, even stripped of their robes; she saw them as slaves. Bound by dharma, they could do nothing to protect her, and before these assembled kings Duryodhana and Kama spoke vile, savage words to her, while she wept in grief and anger.

All this surely portends fearful consequences.'

Dhritarashtra says, 'Sanjaya, the angry look of Drupada's daughter could consume the world. Will even a single son of mine escape death?

The wives of the Bhaaratas and Gandhari set up a great lament, wailing in grief to see the young, virtuous and beautiful Krishnaa dragged into our court. Even now, they and all my subjects weep every day.

Enraged by what was done to Draupadi, the Brahmanas, in a body, did not perform their Agnihotra that evening. The winds blew in awesome gusts even as they do at the time of the Pralaya, and there was a fearsome thunderstorm. Meteors fell from the sky, and Rahu swallowed the Sun unseasonably, terrifying the people.

Suddenly war-chariots took fire and their fiagstaffs fell down, foreboding evil to the Bhaaratas. Jackals began to howl frightfully from Duryodhana's sacred fire-chamber, and asses brayed in response from all directions. Bhishma, Drona, Kripa, Somadatta and Mahatama Bahlika all left the sabha.

It was then that, at Vidura's advice, I said to Draupadi, "I will grant you boons, O Krishnaa, whatever you ask."

Panchali begged me to set the Pandavas free, and I did, commanding them to return to their capital in their chariots with their bows and arrows.

Vidura told me, "This will prove to be the end of the race of Bhaarata. This Panchali is the faultless Sri Lakshmi herself. She is divinely born and the wife of the sons of Pandu. The angry Pandavas will never forgive this insult to her, nor will the mighty Vrishni bowmen or the dauntless Panchala warriors suffer this.

With Krishna of invincible prowess to support him, Arjuna will assuredly return, surrounded by the Panchala host. Prodigious Bhimasenaa of unequalled strength will come back, whirling his mace like Yama himself with his cudgel. These kings will never be able to bear the force of Bhima's mace.

Therefore, Rajan, to me not hostility but peace for ever with the sons of Pandu seems the best course. The Pandavas have always been mightier than the Kauravas. You know that Bhima killed the great Jarasandha with his bare hands. O Bhartarishabha, make peace with the sons of Pandu.

Without any scruple or favour, unite the cousins. If you do that, you will surely find good fortune."

So Vidura said to me, speaking words of both dharma and artha. But, moved by love for my son, I did not listen to him!'"

So said Vaisampayana to Janamejaya.

End of Sabha Parva

VANA PARVA

(Part 1)

CANTO 1

ARANYAKA PARVA

AUM! I bow down to Narayana, and Nara, foremost of Purushas, and the Devi Saraswati, and utter the word Jaya!

Janamejaya said, "O Dvijottama, having been beaten at dice by Dhritarashtra's sons and their counsellors, incensed by those evil ones who so created a fierce enmity, having been spoken to so harshly, what did my ancestors, Pritha's sons, do?

Equal to Sakra in prowess, deprived suddenly of their wealth and plunged into misery, how did the Pandavas pass their days in the forest? Who followed them? How did those Mahatmas bear themselves, how did they sustain themselves and where did they live? Most illustrious Brahmanottama, how did those Kshatriyas pass twelve years in the vana, those Parantapas?

How did the princess, best among women, devoted to her husbands, so virtuous, always speaking the truth, and surely deserving no such trial, endure the exile? Tell me all this in detail, O Brahmana, for I want to hear the story of those heroes of abundant prowess and lustre. Ah, great is my curiosity."

Vaisampayana said, "Defeated at dice and incensed by Dhritarashtra's evil sons and their counsellors, Pritha's princes set out from Hastinapura through the Vardhamana gate of the city, bearing their weapons and accompanied by Draupadi; they go in a northerly direction. Indrasena and others, with their wives and servants, all together fourteen, follow them in swift chariots.

When the people hear of their leaving, they are grief-stricken and censure Bhishma and Vidura, Drona and Gautama. Gathering, they speak fearlessly to one another, 'Alas, our families, we ourselves, and our homes are all lost, when the malignant Duryodhana, supported by Sakuni, Kama and Dussasana, aspires to this kingdom.

Oh, our families, our customs, our virtue and prosperity, are all doomed, where this sinner, supported by wretches as sinful as him, aspires to the throne. And where can there be happiness, where these are gone?

Duryodhana bears malice towards all his superiors; he has left dharma, and fights with his own kin.

Covetous, vain and mean, his nature is cruel. The very Earth is doomed, when Duryodhana rules. So let us go with the kind and noble Pandavas, who are self-controlled, victorious over their enemies, who are humble, honourable, and devoted to dharma!'

The people follow the Pandavas, and with folded hands say to the sons of Kunti and Madri:

'Be you blest! Where are you going, leaving us in sorrow? Wherever you go, we will follow you. We are distraught to hear how ruthless enemies vanquished you with deceit. We are your loving subjects, your devoted friends who always serve and wish you well, and it does not become you to forsake us.

We do not want to be plunged into ruin, living under the rule of the Kuru king. Purusharishabhas, listen while we describe the punya and paapa which accrue from associating with the good and the evil. As cloth, water, the ground, and sesame seeds are perfumed by contact with flowers, so are the qualities of men always produced through their associations.

Associating with fools creates illusions which entangle the mind, just as keeping company with good men, daily, leads to the practice of virtue. "They who wish for moksha must associate with the wise, the old, the honest and the pure - ascetic men. They must serve such men, for the knowledge, the birth and the deeds of such men are all pure, and associating with them is superior even to studying the scriptures.

Though we have no religious merit ourselves, we will find punya if we keep the company of the good, just as we will find sin by serving sinners. The very sight and touch of the dishonest, conversation with them and their company, all cause diminution of dharma, and such men never find purity of mind.

Associating with the base impairs the understanding, and with the mediocre makes the mind mediocre, while communion with the good exalts the heart. All the attributes which are spoken of as sources of dharma, artha and kama, and which men esteem and which the Vedas extol, dwell in you, individually and jointly.

So, for our own welfare, we want to live amongst you, who possess those qualities!'

Yudhishtira says, 'We are blessed that the people, led by the Brahmanas, moved by kindness and love, credit us with merits which we do not have. But my brothers and I ask all of you to do just one thing, and you must not do otherwise, because of your affection or your pity for us.

Our grandfather Bhishma, King Dhritarashtra, Vidura, my mother and most of my well-wishers are all in Hastinapura. So, if you seek our welfare, unite together, and care for them, for they are plunged in sorrow.

Grieved by our leaving, you have come far! Go back, and let your hearts be directed with tenderness towards the relatives I entrust to you as pledges. This is the one thing upon which my heart is set, and by doing this you will do me great service and give me much satisfaction.'

When Yudhishtira Dharmatma says this the people set up a loud lament, crying, 'Alas, O king!'

Sorrowing deeply when they think of the virtues of Pritha's son, reluctantly they take leave of the Pandavas and turn back towards the city.

When the people followed them no longer, the Pandavas climb into their chariots, and riding, reach the mighty banyan tree called Pramana on the banks of the Ganga. It is dusk and Pandu's heroic sons purify themselves, touching the river's holy water, and pass the night in that place. They spend that night, only drinking water.

Some Brahmanas, both those that kept the sacred fire and those who did not, with their disciples and kin, have followed the Pandavas out of love; they, too, spend the night there with them. Surrounded by those Brahmavadis, the king shines resplendent in their midst.

And that evening, at once beautiful and terrible, those Brahmanas, having lit their sacred fires, begin to chant the Vedas and they speak among themselves. Those Brahmanottamas with swan-sweet voices spend the night comforting that best of the Kurus, the king."

CANTO 2

ARANYAKA PARVA CONTINUED

Vaisampayana said, "When night passes and day breaks, the mendicant Brahmanas stand before the Pandavas of lofty deeds, who are about to enter the forest.

King Yudhishtira, the son of Kunti, says to them, 'We have been robbed of our kingdom and wealth, robbed of everything, and we are about to enter the deep vana in sorrow. We will eat fruit and roots, and what the hunt fetches. The forest is full of danger, abounding in snakes and beasts of prey.

You will suffer privation and misery there. The sufferings of Brahmanas can overpower even the gods. That they will overwhelm me is certain. Therefore, O Brahmanas, turn back, go wherever you will.'

The Brahmanas reply, 'O King, our path is yours. We are your devotees, you who practise true dharma; do not forsake us. The very gods are compassionate to their worshippers, especially Brahmanas of self-restraint!'

Yudhishtira says, 'Regenerate ones, I am also devoted to Brahmanas. But destitution has overtaken me, and I am confused. My brothers who will gather fruit and roots and hunt deer are stupefied with the shock of losing our kingdom and the grief of Draupadi. I cannot employ them in painful or demanding tasks.'

The Brahmanas say, 'Dharmaraja, have no care about supporting us. We will follow you, providing for our own food. Through our dhyana and our prayers we will care for you, and cheer you and ourselves with pleasant conversation.'

Yudhishtira says, 'Indeed nothing pleases me more than the company of good Brahmanas. Yet, in my fall I see myself as deserving reproach. How then will I bear to look at all of you feeding yourselves, while you follow me out of your love? Ah, I curse Dhritarashtra's evil sons!'

Sobbing, the king sits upon the ground. Then a learned Brahmana, Saunaka versed in the knowledge of the Atman and skilled in Sankhya yoga, says to him, 'Day after day, causes of grief in thousands, and causes of fear in hundreds overwhelm the ignorant, but not the wise. Surely, sensible men like you never allow themselves to be deluded by actions

which are contrary to true knowledge, which are fraught with every kind of evil, and which destroy moksha.

In you there dwells the understanding furnished with the eight attributes, the gyana which comes from studying the Sruti[1] and the Shastras, which knowledge provides against all evils. And men like you are never confounded, not upon finding themselves impoverished or at the affliction of their friends, either through mental or bodily unease.

Listen, and I will repeat the slokas told of old by Janaka, which deal with the subject of controlling the self. This world is afflicted with both bodily and mental suffering. Hear now the means of allaying the twin torments, both in brief and in some detail.

Disease, contact with things of pain, toil and being deprived of objects of desire cause bodily suffering. Disease is allayed with medicines, ailments of the mind through yoga and meditation. Good physicians first seek to allay the mental sufferings of their patients with pleasant conversation and offering them desirable objects.

Even as a hot iron rod immersed into a jar heats the water inside, even so mental grief brings bodily agony; and as water quenches fire, so does true knowledge allay mental disquiet. When the mind finds ease, the body finds ease also.

Affection seems to be the root of all sorrow; affection makes every creature miserable and brings on every kind of woe. Affection is the root of misery and of all fear, of joy and grief of every kind, of pain. From affection spring all motives to action, and the love of worldly goods. Both these are sources of evil, though the first is worse than the second.

As a spark fire lit in the hollow of a tree consumes the tree to its very roots, even so affection, be it ever so little, destroys both dharma and artha. A man who has merely withdrawn from worldly life cannot be said to have renounced the world. However, he who, while in active contact with the world, clearly sees its flaws, may be said to have truly renounced the world. Freed from every evil passion, his soul dependent on nothing, such a man has indeed relinquished the world.

No one should seek to attach his affections either on friends or the wealth he has earned. So, also, must attachment and affection for one's own person be extinguished through knowledge. Like the lotus-leaf, which is never wetted by water, are the souls of men who can distinguish between the ephemeral and the everlasting.

Men devoted to the pursuit of the eternal, who know the scriptures and are purified by knowledge, can never be moved by affection. The man influenced by affection is tortured by desire; from the desire that springs up in his heart, his thirst for worldly possessions increases. This thirst is sinful and is the source of all anxiety. This terrible thirst, fraught with evil, leads men to sin.

Those who can renounce this thirst, never the wicked, find the happiness which does not decay with the decay of the body, which is truly the fatal disease. That joy has neither beginning nor end.

Abiding in the heart, desire destroys creatures, like an incorporeal fire. As a faggot of wood is consumed by the fire that it feeds, even so an impure man finds death from the covetousness born in his heart. As all living creatures always have a dread of death, wealthy men live in constant dread of the king and the thief, of water and fire and even of their relatives.

A morsel of meat, if in the air, can be devoured by birds; if on the ground, by beasts of prey; if in water, by fish: even so a man of wealth is exposed to danger wherever he is. To many the wealth they own is their bane, and he who sees happiness in wealth and becomes wedded to it, never knows true happiness.

So, the accession of wealth is seen as what increases covetousness and folly; wealth alone is the root of niggardliness and boastfulness, pride, anxiety and fear. These are the miseries of men that the wise see in owning riches. Men undergo infinite miseries in the acquisition and the retention of wealth. Its expenditure is also fraught with grief. Why, sometimes life itself is lost for the sake of wealth.

Loss of wealth brings misery, and even those whom a man nurtured with his wealth become enemies for the sake of that wealth. When owning wealth is ridden with such sorrow, one should not mind its loss.

Only the ignorant are discontented; the wise are always content. The thirst for wealth can never be slaked. Contentment is the highest happiness; so it is that the wise regard contentment as the highest goal worth striving for.

The wise know the evanescence of youth and beauty, of life and treasure, of prosperity and the company of loved ones, and never covet these. A man must refrain from acquiring overmuch wealth, for none who is rich is free from trouble; this is why the virtuous laud those who are free from the desire for wealth.

And for those that pursue wealth for dharma, it is better for them to desist, since, surely, it is better not to touch dirt at all than to wash it off after having been besmirched by it. Yudhishtira, do not covet anything, and if you seek dharma, free yourself from the desire for possessions.'

Yudhishtira says, 'Dvija, my desire for wealth is not for enjoying it, but only to support you Brahmanas. I am not driven by greed. Why, O Brahmana, do I lead the life of a grihasta, if I cannot cherish and support those who follow me? All creatures divide the food they procure amongst those that depend on them.

A grihasta should share his food with yatis and brahmacharins who have renounced cooking for themselves. The houses of good men must never want for grass, beds, food, water and, fifthly, sweet words. For the standing a seat of grass, for the weary a bed, water for the thirsty, and food for the hungry.

Kind looks, a cheerful heart and sweet words are always due to a guest. Rising, the host must go up to welcome a guest, offer him a seat, and worship him. This is Sanatana Dharma. They who do not perform the Agnihotra,[2] do not care for their cows and bulls, cherish their kinsmen, guests, friends, sons, wives and servants, are consumed by sin for their neglect.

None should cook food just for himself; none should slay an animal without dedicating it to the gods, the manes, and guests. Nor should one eat food which has not been duly offered to the Devas and the Pitrs. One must set food on the earth, morning and evening, for dogs and Chandalas, scatter grain for birds, and then perform the Viswadeva sacrifice.[3]

He who eats the vighasa, what has first been offered during a sacrifice to the gods and the manes, eats ambrosia; what remains after feeding a guest is vighasa and equal to amrita. Feeding a guest is equal to a sacrifice, and the pleasant looks the host casts upon the guest, the attention he pays him, the sweet words in which he addresses him, the respect he pays by following him, and the food and drink which he serves him are the five dakshinas of that sacrifice.[4]

He who gives food, unstintingly, to a tired wayfarer whom he has never seen before, finds great punya.

The grihasta who follows these practices, I have heard, gains great religious merit. O Brahmana, what do you say about this?'

Saunaka says, 'Alas, this world is full of contradictions! He who blames the good pleases the evil. Moved by ignorance and passion, and being slaves to their senses, even fools perform many acts of apparent punya, but only to gratify their appetites in the after-life!

With eyes open, their seducing senses lead these men astray, rather like a charioteer who has fallen, by having restive and wicked horses. When any of the six senses finds its particular object, desire springs up in the heart to enjoy that particular object. When the heart begins to enjoy the object of a sense, it entertains a wish, which then spawns a resolve.

Finally, pierced by the shafts of the objects of enjoyment set loose by the desire which constitutes the seed of the resolve, like an insect falling into a flame from its love of light, the man falls into the fire of temptation. Thereon, blinded by sensual pleasure which he seeks without stint, steeped in dark ignorance and folly, which he mistakes for joy, he does not know himself.

Like a wheel which incessantly turns, every creature, from avidya, karma and kama, falls into various states in this world, wandering from one birth to another, and ranges the entire range of existences from Brahma to the point of a blade of grass, now in water, now on land, and again in the air!

This is the careen of those who are without knowledge. Listen now to the course of the wise, they who are intent on dharma, artha, and who wish for moksha. The Vedas enjoin that we act but renounce action's fruit. You must perform karma, but without ahamkara, ego.

The performance of sacrifices, study of the Vedas, gifts, penance, truth in both speech and act, forgiveness, subduing the senses, and renunciation of desire - these have been declared to be the eight cardinal duties which make up the true path.

Of these, the four first pave the way to the world of the Pitrs, and these must be practised without abhimana, pride. The last four are observed by the pious, to attain the heaven of the Devas. The pure in spirit must always follow these eight paths. Those who wish to subdue the world for moksha, must engage in karma, entirely renouncing motives, subduing their senses, unswervingly observing some vratas, devotedly serving their Gurus, austerely regulating their food, diligently studying the Vedas, relinquishing action as mean and restraining their hearts.

By renouncing desire and aversion, have the gods attained prosperity. Through the wealth of Yoga, the Rudras, the Sadhyas, the Adityas, the Vasus, and the Aswin twins rule other creatures. Therefore, Kaunteya, like them, O Bhaarata, you also refrain from karma with motive; strive towards attaining Yoga through austerities.

Already, you have paid your debts to your ancestors, both male and female; you have successfully performed yagnas and good karma; now in order to serve the Brahmanas, strive to attain success in tapasya. For those who find success at penance can do whatever they like. So, through tapasya gain whatever you wish. "

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[1] The Vedas.

[2] A form of sacrifice which consists of pouring oblations of clarified butter accompanied by prayers into a blazing fire. It is obligatory for Brahmanas and Kshatriyas, except those that take certain vows of great austerity.

[3] The Viswadeva sacrifice is the offering of food to all creatures of the Earth.

[4] A gift. It may be of various kinds. The fees paid to Brahmanas assisting at sacrifices and religious rites, such as offering oblations to the dead, are dakshinas; as also gifts to Brahmanas on other occasions particularly when they are fed, it being to this day the custom never to fete a Brahmana without paying him a pecuniary fee. There can be no sacrifice, no religious rite, without dakshina.

CANTO 3

ARANYAKA PARVA CONTINUED

Vaisampayana said, "Thus addressed by Saunaka, Yudhishtira approaches his priest, and in the presence of his brothers says, 'The Brahmanas versed in the Vedas mean to follow me into the forest. I am beset by misfortune and cannot support them. I cannot abandon them either, but I have no power to offer them sustenance. Holy One, tell me what I should do.'

Dhaumya uses his yogic powers to reflect a moment, then that Dvijottama says to Yudhishtira, 'Once, long ago, all living creatures were sorely afflicted by hunger, and Savita the Sun took pity upon them, even like a father. First, he went north and drew up water through his rays; returning south, he remained above the world, with his heat indrawn.

While the Sun remained thus poised, the Moon made the vapour within the solar orb into clouds, poured them down as rain and created plants. Thus, it is the Sun himself who, drenched by the Moon's influence, is transformed, upon the sprouting of seeds, into holy nutriments furnished with the six tastes. And these constitute the food of all creatures upon the Earth.

So, the food which supports the lives of creatures is infused with solar energy, and hence the Sun is the father of all creatures. Yudhishtira, you must also seek refuge in Surya.

Many illustrious and high-born kings, of mighty deeds, delivered their people through tapasya. The great Kartavirya, Vainya and Nahusha, all, saved their people from calamities by practising dhyana after swearing stern vratas. Virtuous Bhaarata, you also purify yourself with dhyana and vigorously support the Brahmanas.'"

Janamejaya said, "How did that Bull among the Kurus, Yudhishtira Dharmaraja, adore the lustrous Sun for the sake of the Brahmanas?"

Vaisampayana said, "Listen carefully, O King, purify yourself and withdraw your mind from every other thought. King of kings, appoint an hour for it and I will tell you everything in detail.

Listen to the one hundred and eight names of the Sun as Dhaumya disclosed them of old to Pritha's son, the Mahatman.

Dhaumya spoke these names, 'Surya, Aryaman, Bhaga, Twastri, Pusha, Arka, Savitri, Ravi, Gabhastimat, Aja, Kala, Mrityu, Dhatri, Prabhakara, Prithivi, Apa, Teja, Kha, Vayu, Parayana, Soma, Brihaspati, Sukra, Budha, Angaraka, Indra, Vivaswat, Diptanshu, Suchi, Sauri, Sanaischara, Brahma, Vishnu, Rudra, Skanda, Vaisravana, Yama, Vaidyuta, Jatharagni, Agni, Aindhna, Tejasampati, Dharmadhwaja, Vedakarta, Vedanga, Vedavahana, Krita, Treta, Dwapara, Kali, full of every impurity, Kala, Kashta, Muhurta, Kshapa, Yama, and Kshana; Samvatsarakara, Aswattha, Kalachakra, Vibhavasu, Purusha, Saswata, Yogin, Vyaktavyakta, Sanatana, Kaladhyaksha, Prajadhyaksha, Viswakarma, Tamounda, Varuna, Sagara, Ansu, Jimuta, Jivana, Arihan, Bhutasraya, Bhutapati, Srastri, Samvartaka, Vahni, Sarvasyadi, Alolupa, Ananta, Kapila, Bhanu, Kamada, Sarvatomukha, Jaya, Visala, Varada, Manas, Suparna, Bhutadi, Sighraga, Prandharaka, Dhanvantari, Dhumaketu, Adideva, Aditisuta, Dwadasatman, Aravindaksha, Pita, Mata, Pitamaha, Swargadwara, Prajadwara, Mokshadwara, Trivishtapa, Dehakarta, Prasantatman, Viswatman, Viswatomukha, Characharatman, Sukhsmatman, the merciful Maitreya.[1]

These are the hundred and eight names of Surya of measureless energy, as told by the Swayambhuva.

For prosperity I bow down to you, O Bhaskara, who blaze like gold or fire, who is worshipped by the Devas, the Pitrs and the Yakshas, who is adored by Asuras, Nisacharas, and Siddhas.

He who with fixed attention recites this hymn at sunrise, gains a wife and children, riches and the remembrance of his former life; by reciting this hymn a person attains patience and memory. Concentrating his mind, let a man recite this hymn, for he shall become proof against grief, forest-fire and ocean; and every object of desire shall be his.'

Hearing this from Dhaumya, Yudhishtira absorbs himself in dhyana, so he can support the Brahmanas. Worshipping the maker of day with flowers and other offerings, the king performs his ablutions. Standing in the river, he turns his face towards the god of day. Touching the water of the Ganga, the virtuous Yudhishtira, his senses perfectly controlled, the air his only sustenance, stands there, his soul rapt, his breath regulated in pranayama. Having purified himself and restrained his speech, he begins to sing the hymn of praise to the Sun.

Yudhishtira says, 'You are, O Surya, the eye of the universe. You are the soul of all corporeal existences. You are the origin of all things. You are the

embodiment of the deeds of all religious men. You are the refuge of the Sankhyas and the support of the Yogins.

You are a door without bolts. You are the sanctuary of those who seek moksha. You sustain and light the world, sanctify and support it out of pure compassion. Appearing before you, Brahmanas versed in the Vedas worship you with hymns from the Vedas.

The Rishis adore you. Wanting boons from you, the Siddhas, the Charanas, the Gandharvas, the Yakshas, the Guhyakas and the Nagas follow your chariot coursing through the sky. The thirty-three Devas, with Upendra and Mahendra, and the order of Vaimanikas, have attained success by worshipping you.

By offering you garlands of the celestial mandaras, the best of the Vidyadharas have had all their wishes fulfilled. The Guhyas and the seven orders of the Pitrs—both divine and human—became superior only by adoring you. lhe Vasus, the Marutas, the Rudras, the Sadhyas, the Marichipas, the Balakhilyas, and the Siddhas became pre-eminent by bowing down to you.

I know there is nothing in all the seven worlds, including that of Brahma, which is beyond you. There are other beings both great and endowed with tejas; but none of them has your lustre and energy. All light is in you, indeed, you are the lord of all light.

In you are the five elements and all intelligence, knowledge, asceticism and the ascetic qualities. The Chakra with which the wielder of the Saranga humbles the pride of Asuras, the disc with the beautiful nave, was forged by Viswakarman from your tejas.

In summer, through your rays, you draw moisture from all corporeal beings, from plants and fluid things, and pour it down during the monsoon. Your rays warm and scorch, and, becoming clouds, roar and flash with lightning and pour down showers when each season comes. Not fire, shelter, or woollen cloths give greater comfort against the cold than your rays.

With your rays you illumine all the Earth, with her thirteen Dwipas. You alone engage yourself constantly in the welfare of the three worlds. If you do not rise, the universe becomes blind and the wise cannot strive to attain dharma, artha and kama. Through your grace the three varnas, the Brahmanas, the Kshatriyas and the Vaisyas, perform their various duties and sacrifices.

Those who fathom time say that you are the beginning and the end of a day of Brahma, which lasts a full thousand Yugas. You are the lord of Manus and the sons of the Manus, of the Universe and of man, of the Manvantaras, and their lords.

When the time of Pralaya comes, the fire Samvartaka, born of your wrath, consumes the three worlds and exists alone. Born of your rays, clouds of many hues, along with Airavata and the Vajra, bring the appointed deluges, and dividing yourself into twelve parts, becoming as many Suns, you drink up the ocean once more with your rays.

You are called Indra, you are Vishnu, you are Brahma, you are Prajapati. You are fire and you are the subtle mind. You are the Lord and the eternal Brahman. You are Hansa, you are Savitri; you are Bhanu, Ansumalin, and Vrishakapi. You are Vivaswan, Mihira, Pusha, Mitra, and Dharma. You are thousand-rayed; you are Aditya, Tapana, and the lord of rays.

You are Martanda, Arka, Ravi, Surya, Saranya and the maker of day. You are Divakara, Saptasaspti, Dhamakesin and Virochana. They say you are swift as light and the destroyer of darkness, the owner of golden steeds.

He who reverentially adores you on the sixth or the seventh lunar day, humbly and with tranquillity of mind, finds the grace of Lakshmi. They that single-mindedly worship you are delivered from all dangers, agonies and afflictions. They who hold that you are everywhere, being the soul of all things, live long, are freed from sin and are immune to all disease.

O Lord of all food, it becomes you to grant abundant food to me, for I wish to feed my atithis, my guests, with every reverence.

I bow also to all your followers, who have taken refuge at your feet—Matara, Aruna, Danda, Asani, Kshubha and the others. And I bow to the celestial mothers of all creatures: Kshubha, Maitri and the rest.

O let them deliver me, their supplicant!'

Thus, O Maharajan, Yudhishtira adores the Sun, purifier of the world. Pleased with the hymn, the maker of day, self-luminous, and blazing like fire shows himself to the son of Pandu.

Vivaswan says, 'You will have everything that you want. I will provide you with food for five and seven years. O King, take this copper vessel from me, and as long as Panchali holds this vessel, without partaking of its contents, or fruit, roots, and meat and vegetables cooked in your kitchen, these four kinds of food shall well inexhaustibly from it from today.

On the fourteenth year from this, you will regain your kingdom.'

Saying this, the Deva vanishes. He who wants a boon and recites this hymn with his mind absorbed in dhyana, will have whatever he wishes for from the Sun, however difficult of acquisition what he asks for might be.

And the one who hears or chants this stotra, day after day, wanting a son, he or she gets one; and if riches, gets those; and if learning, acquires that too. And the man or woman who chants this hymn every day, during the two sandhyas, is delivered from all danger and bonds.

Brahma himself taught this hymn to the illustrious Sakra; Narada had it from Sakra, and Dhaumya from Narada. Dhaumya gave it to Yudhishtira, and the Pandava got whatever he wished for. Through this hymn a man can always be victorious at war and acquire immense wealth, too. It leads the one who recites it from all sins, to the realm of the Sun.

With the Sun's boon - the copper vessel - Yudhishtira comes out of the water, clasps Dhaumya's feet and embraces his brothers. Going into their kitchen with Panchali, then, Pandu's son begins to cook the day's food. That food, though minuscule in quantity, clean and furnished with the four tastes, increases and becomes inexhaustible.

With it, Yudhishtira begins to feed the Brahmanas; and when they have eaten, he feeds his brothers and eats what remains himself, the portion called vighasa. After Yudhishtira has eaten, Prihasta's daughter Draupadi eats what remains. And when she has eaten, the food for that day is exhausted and the copper vessel empty.

Thus, with his boon from the maker of day, the son of Pandu, himself as splendid as that Deva, begins to feed his Brahmanas the finest fare.

Obedient to their priest, Pritha's sons, on auspicious lunar days, constellations and conjunctions, perform sacrifices according to the ordinance, the scriptures, and the mantras. After the sacrifices, the Pandavas, blessed by the auspicious rites which Dhaumya performs, and accompanied by him, and surrounded also by the Brahmanas, set out for the Kamyaka vana."

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[1] Not exactly 108 names in the KMG text!

CANTO 4

ARANYAKA PARVA CONTINUED

Vaisampayana said, "After the Pandavas have entered the forest, Ambika's son Dhritarashtra, whose knowledge was his eye,[1] grows exceedingly sorrowful. Sitting at his ease, the king says to the virtuous Vidura of profound intelligence, 'Your understanding is as clear as Bhargava's. You know all the nuances of dharma, and you look at all the Kauravas equally.

Tell me what is right for them and for me, as well. Vidura, things having this course, what should we do now? How can I secure the goodwill of the people so that they do not uproot us? Tell us all, for you know every excellent expedient.'

Vidura says, 'My King, artha, kama and moksha are all founded in dharma, and the Sages say that a kingdom also stands if it is based on dharma. So, Rajan, cherish your son and Pandu's son equally, in dharma.

Evil souls, with Subala's son Sakuni leading them, subverted that dharma when your son called the righteous Yudhishtira here and vanquished him at dice. I see one expiation for this base act, by which your son can be freed from his sin and win back his place among good men. Give back to the Pandavas what you first returned to them; give Indraprastha back to them. For, a king's highest dharma is that he must remain content with his own possessions and never covet another's. Thus your honour will remain and nor will dissension arise in your family, and nor any sin attach to you. Your first duty now is to disgrace Sakuni and to satisfy the Pandavas. If you want to restore your sons to the good fortune that they have lost, do this immediately.

If you do not, the Kurus will surely be destroyed because neither Bhimasena nor Arjuna, if angry, will leave any of their foes unslain. What is there in this world that they cannot attain, who have Savyasachin among their warriors, the Gandiva, most potent of weapons his bow, and also the inexorable Bhimasena?

Once, as soon as your son was born, I said to you, Abandon this inauspicious child, for in that lies the good of your clan. But you did not do

as I said then. Now, also, I am showing you the way to your salvation. If you do as I say, you will not have to repent later.

If your son agrees to rule jointly with the sons of Pandu, and in peace, you will pass your days in joy. If he will not, forsake Duryodhana for the sake of your own happiness. Cast him aside and crown Yudhishtira Ajatasatru, who is free from passion, king of all the Kurus, and let him rule the Earth with dharma. And then all the kings of the world will quickly pay homage to us, even like Vaisyas. Let Duryodhana, Sakuni and Kama wait upon the Pandavas; let Dussasana, in the open sabha, ask Bhimasena's forgiveness and the forgiveness of Draupadi also; and pacify Yudhishtira by setting him upon the throne with every show of respect.

You have asked me, and what other counsel can I give you? By doing this, O King, you will do what is right, and keep dharma.'

Dhritarashtra says, 'You said the same thing in this sabha, Vidura, but what you say is only beneficial to the Pandavas, not to me. My heart does not like what you say.

How have you decided all this in your mind? You speak only for the good of the Pandavas and I see that you are not friendly towards me. How can I abandon my son for the sake of the sons of Pandu? Doubtless they, too, are my sons, but Duryodhana has sprung from my body. Who, speaking impartially, will ever advise me to renounce my own body for the sake of another's?

Vidura, though I hold you in high esteem, everything that you say is crooked. Stay here or go as you please. However much he might humour and please her, an unchaste wife will always forsake her husband!'

Saying this, Dhritarashtra rises abruptly and goes into his antahpura.

Vidura says, "This race is doomed', and he goes away to where the sons of Pritha are.'"

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[1] Being blind, Dhritarashtra is described as *Pragnachakshu,* having knowledge for his eye. It may also mean, 'Of the prophetic eye'.

CANTO 5

ARANYAKA PARVA CONTINUED

Vaisampayana said, "Wanting to live in the forest, those bulls of the race of Bhaarata, the Pandavas, with their followers, set out from the banks of the Ganga and journey to the field of Kurukshetra. Performing their ablutions in the Saraswati, the Drisadwati and the Yamuna, they go from one forest to another, travelling in a westerly direction.

Finally, they see the Kamyaka vana before them, favourite haunt of Munis, looming beside a level and wild plain on the banks of the Saraswati. In that forest, abounding in birds and deer, those heroes begin to dwell, entertained and comforted by the Munis. Always yearning to see the Pandavas, Vidura rides in a single chariot to the Kamyaka aranya, abundant with all things good and auspicious.

Arriving in the Kamyaka in his chariot drawn by swift steeds, he sees Yudhishtira Dharmatma, sitting with Draupadi in a secluded spot, surrounded by his brothers and the Brahmanas. Seeing Vidura approach from a distance with swift steps, the king says to his brother Bhimasena, 'With what message does Kshatta come to us now? Does he come sent by Sakuni to invite us to another game of dice? Does the vile Sakuni intend to win back our weapons by gambling?

O Bhima, I cannot refuse anyone who asks me for anything. And if we lose the Gandiva at dice, how will we regain our kingdom?'

The Pandavas rise to welcome Vidura, and he, descendant of Ajamida, sits down among them and makes the customary enquiries after their welfare. When Vidura has rested awhile, those bulls among men ask him the reason for his coming, and he tells them in detail everything that transpired with Ambika's son Dhritarashtra.

Vidura says, Ajatasatru, Dhritarashtra called me, his dependant, to him and honouring me duly, said, "Things have taken their course, Vidura. Now tell me what I should do which will benefit both the Pandavas and myself."

I told him what was dharma and also good for both yourselves and him. But Dhritarashtra did not relish what I said to him, and I could not see what other counsel to offer.

What I advised, O Pandavas, was truly beneficial, but Ambika's son would not listen to me. My words failed to please him, even as good medicine does not recommend itself to one that is ill. And, O Yudhishtira, as an unchaste wife in the family of a man of pure descent cannot be brought back to the path of virtue, so did I fail to bring Dhritarashtra back to dharma.

Indeed, as a young woman does not like a husband of three score years, even so Dhritarashtra did not like what I said. Surely, doom will overtake the Kuru race; surely Dhritarashtra will never find good fortune. For, as water dropped on a lotus-leaf does not remain there, my counsels will have no effect upon my brother.

The incensed Dhritarashtra told me, O Bhaarata, "Go where you like! I will never again seek your help in ruling the earth or my capital."

Best of kings, forsaken by Dhritarashtra, I have come to you. What I said in the open court, I will now repeat. Listen, and bear my words in mind:

The wise man who bears all the gross wrongs heaped upon him by his enemies, who patiently bides his time, and multiplies his resources even as men turn a small fire into a large one by degrees, will rule the whole world. He who shares his substance with his followers in prosperity will find in them sharers of his adversity. This is the best means of securing followers, and he who has followers wins the sovereignty of the world.

O Pandava, divide your prosperity with your followers, be honest with them, and speak to them agreeably. Share your food with them, and never boast in their presence. Such conduct increases the prosperity of kings!'

Yudhishtira says, 'You have such a lofty intelligence, undisturbed by passion, and I will do as you say. Whatever else you advise, in time and place, I will follow carefully and entirely.'"

CANTO 6

ARANYAKA PARVA CONTINUED

Vaisampayana said, "O King, after Vidura leaves Hastinapura and goes to the Pandavas, Dhritarashtra repents. Thinking of Vidura's great intelligence in matters of both war and peace, and also of the rise of the Pandavas in the future, Dhritarashtra, grieving for Vidura, comes to the door of the great sabha and falls senseless in the presence of the waiting kings.

Regaining consciousness, the king rises from the ground and says to Sanjaya standing by, 'My brother is even like Dharma Deva himself. I think of him today and my heart burns in grief. Go Sanjaya, fetch my brother to me, my Vidura master of dharma.'

And the king weeps. Scalded by remorse, overwhelmed with sorrow to think of Vidura, Dhritarashtra, full of brotherly love, says again, 'Sanjaya, go and find out if my brother, whom I so cruelly cast out in my anger, is still alive! He is wise, immeasurably intelligent, and he has never been guilty of the slightest transgression; yet it is him that I have wronged so grievously.

Seek him, wise Sanjaya, and bring him back here. Otherwise, I will kill myself!'

Sanjaya hears the king and approves heartily. Saying, 'Tathastu!' he sets out for the Kamyaka forest. Arriving swiftly in the vana where the Pandavas dwell, Sanjaya sees Yudhishtira clad in deerskin, sitting with Vidura, in the midst of thousands of Brahmanas - Yudhishtira guarded by his brothers, even like Purandara amongst the celestials!

Approaching Yudhishtira, Sanjaya duly worships him and is received with respect by Bhima and Arjuna and the twins. Yudhishtira makes the customary inquiries after his welfare. When he has been seated at his ease, Sanjaya discloses the reason for his visit, 'O Kshatta, Ambika's son Dhritarashtra remembers you, he grieves terribly for you! Return to him immediately, and restore the king's spirits.

O best of men, I say that, with the leave of the Kuru princes, these Purushottamas, it becomes you to return to that lion among kings, your brother, at his command.'

The wise Vidura, always loving towards his kin, hears what Sanjaya says, and with Yudhishtira's leave, he goes back to the city named for the elephant. He comes into the king's presence and Ambika's son, Dhritarashtra of bright tejas, says to him, Ah Vidura, it is my great fortune that you, sinless one, knower of dharma, have come back, thinking of me! Bharatarishabha, while you were away I could not sleep by day or night, like one who had been lost in the world.'

The king takes his brother onto his lap and sniffs the top of his head in love, saying, 'Forgive me, Anagha, sinless one, for what I said to you!'

Vidura says, 'My King, I have already forgiven you. You are my superior, worthy of the highest reverence. Here I am, and I came back eager to see you. Purusharishabha, all men of dharma are naturally partial towards those in distress and this is hardly because of any deliberation. Your sons are as dear to me as the sons of Pandu, but the Pandavas are in trouble and that is why my heart goes out to them.'

Thus conciliating each other, the two illustrious brothers, Vidura and Dhritarashtra, feel happy.'"

CANTO 7

ARANYAKA PARVA CONTINUED

Vaisampayana said, "Hearing that Vidura had returned, and that the king had consoled him, Dhritarashtra's evil son burns with grief. His mind clouded with ignorance, he summons Sakuni, Kama and Dussasana, and says to them, 'The learned Vidura, the minister of the wise Dhritarashtra, has returned! He is partial to the Pandavas, and always seeks to favour them.

I hope he does not persuade the king to bring them back. If ever I see Pritha's sons return to this city, I will starve myself to death, take poison, hang myself, immolate myself or kill myself with my own weapons. But I can never see the sons of Pandu prosper again!'

Sakuni says, 'Lord of the earth, what folly takes hold of you? The Pandavas have gone into the forest, having sworn an oath not to return for thirteen years, so what you fear will never happen. Bharatarishabha, the Pandavas always keep dharma and their word. Even if your father calls them back they will not return.

Yet, if they do, perchance, come back at the king's command, breaking their vow, we must remain calm, keep our own counsel, and be seemingly obedient to the king's wishes, while we watch the sons of Pandu carefully.'

Dussasana says, 'I agree with you, O most intelligent uncle. You always speak words of wisdom which recommend themselves to me!'

Karna says, 'Duryodhana, all of us seek to do your will, O King, and I see that we are unanimous in this thing. The self-controlled sons of Pandu will not return during their time of their exile, and thereby break their solemn word. But if they do, from foolishness, I say beat them again at another game of dice!'

But Duryodhana is cheerless and turns his face away from his confederates. Kama marks this, expands his beautiful eyes, gesticulates angrily, and says vehemently, haughtily, to Duryodhana, Dussasana and Subala's son, 'Kshatriyas, know my mind! We are all servants of Duryodhana, and wait upon him with folded hands. We must always do what pleases him, yet we are not always able to please him promptly because of his father Dhritarashtra.

I say let us put on our armour, take our weapons, mount our chariots and ride at once to kill the Pandavas in the forest. When Pandu's sons have been silenced and sent on the unknown journey, both Dhritarashtra and we will find peace. As long as they are in distress, as long as they are plunged in sorrow, as long as they are without help, we are a match for them. This is my mind!'

They loudly applaud what the Sutaputra says, and finally cry all together, 'Yes, let us do what you say!'

Each of them mounts his chariot, and confident of success, rush forth in a body to kill the sons of Pandu. However, Krishna-Dwaipayana, of pure soul, divines their intention, appears before them and sternly commands them to desist. Sending them back, the holy one, worshipped by all the worlds, quickly appears before the king, whose sight is his knowledge, sitting upon his throne.

The Maharishi Vyasa speaks thus to that sovereign."

CANTO 8

ARANYAKA PARVA CONTINUED

"Vyasa says, 'Dhritarashtra, listen to what I have to say, for I will tell you what is good for all the Kauravas.

Mahabaho, I am not pleased that, deceitfully beaten at dice by Duryodhana and the others, the Pandavas have gone into exile. O Bhaarata, at the end of thirteen years, recollecting all their travail, they may well shower astras of death, even like virulent poison, upon the Kauravas.

Why does your sinful son, always inflamed by anger, seek to kill the sons of Pandu for the sake of their kingdom? Let the fool be restrained; let your son remain quiet. If he tries to kill the Pandavas in exile, he will only lose his own life.

You are as honest as the wise Vidura, Bhishma, or I, as Kripa or Drona. O you of profound wisdom, dissension within one's family is forbidden, sinful and reprehensible. O King, you must refrain from such folly.

Bhaarata, Duryodhana looks upon the Pandavas with such envy that great harm will come of it, if you do not interfere. Otherwise, let this evil son of yours go, alone and unaccompanied, to the forest and live with the sons of Pandu. For then, if the Pandavas, from association, begin to feel attachment for Duryodhana, then good fortune may be yours.

Ah, but this cannot be, for it is said that a man's congenital nature does not leave him, not until his death. But what do Bhishma and Drona and Vidura think? What do you think?

You must do what is beneficial while there is time, or all your purposes will remain unrealised.'"

CANTO 9

ARANYAKA PARVA CONTINUED

"Dhritarashtra says, 'Holy one, I did not favour the gambling, I but, O Muni, I believe that fate made me consent to it. Neither Bhishma nor Drona, Vidura nor Gandhari, liked the game of dice. No doubt, it was folly. And, illustrious one, you who delight in keeping vratas, I know this is folly, yet I am ruled by fatherly love and I am unable to cast off my senseless son Duryodhana.'

Vyasa says, 'Son of Vichitravirya, what you say is true! I well know that a son is the best of all things and there is nothing as good as a son. Taught by Surabhi's tears, Indra learnt that a son surpasses every other possession, however valuable, in worth.

Rajan, let me tell you that best of stories, which deals with a conversation between Indra and Surabhi. In elder days, Surabhi, the mother of cows, was once crying in Devaloka. Indra felt compassion for her, and asked her, "Auspicious one, why are you crying? Is everything well with the Devas? Has any misfortune, ever so little, befallen the world of the Manavas or Nagas?"

Surabhi replied, "No evil which I perceive has befallen you. But I am aggrieved because of my son, and that is why I weep! Look, O Lord of the Devas, where yonder cruel farmer belabours my weak son with a wooden stick, and oppresses him with a plough, so my son is in agony and falls onto the ground.

At this sight, O Devendra, pity fills me and my mind is agitated. The stronger of the pair bears his burden easily, but the weaker, O Vasava, is lean, a mass of skin and bones, with veins and arteries showing. He bears his load with great hardship and it is for him that I grieve.

Look where lashes of the whip mark his hide and he staggers. It is for him I am grief-stricken and these tears flow from my eyes."

Sakra said, "Fair one, when thousands of your sons are daily oppressed, why do you grieve for one?"

Surabhi replied, "Although I have a thousand offspring, my affections flow equally towards them all! But, O Indra, I feel great love and pity for one who is weak and innocent."'

Vyasa continues, 'Indra was greatly surprised to hear these words of Surabhi; he became convinced that a son is dearer than one's life. The illustrious chastiser of Paka suddenly poured a heavy rain and obstructed the farmer's work. As Surabhi said, your affections, O King, flow equally towards all your sons. Let them be greater towards those that are weak!

As my son Pandu is to me, so are you, my child, and so also Vidura of profound wisdom. I say all this to you out of my love. Bhaarata, you have a hundred and one sons, but Pandu has only five. And they are in a sad plight and pass their days in sorrow.

How can they save their lives, how will they thrive - such thoughts about Pritha's sons constantly agitate my soul. King of the earth, if you want all the Kauravas to live, let your son Duryodhana make peace with the Pandavas! "

CANTO 10

ARANYAKA PARVA CONTINUED

"Dhritarashtra says, 'Muni of profound wisdom, it is even I as you say. I know it well as do all these kings. Indeed, what you consider beneficial for the Kurus was pointed out to me by Vidura, Bhishma and Drona. And, if I deserve your favour, and if you bear kindness for the Kurus, I beg you speak to my sinful son Duryodhana.'

Vyasa says, 'The holy Rishi Maitreya comes here, after visiting the Pandavas. This mighty Rishi will admonish your son for the weal of this race. Kauravya, what he says must be followed implicitly, for if it is not, the Sage will curse your son in anger.'

Saying this, Vyasa leaves and Maitreya makes his appearance. Dhritarashtra and his son receive that travel-worn lord of Munis reverentially, with offerings of arghya and other rituals.

Ambika's son Dhritarashtra says respectfully to the Sage, 'Holy one, has your journey from Kurujangala been a pleasant one? Are those heroes, the five Pandavas, living happily there? Do those bulls of the Kuru race intend to serve their exile in full? Will the brotherly affection of the Kauravas be impaired?'

Maitreya says, 'Setting out on a pilgrimage to the different tirthas, I arrived at Kurujangala, and there, to my surprise, I saw Yudhishtira Dharmaputra in the Kamyaka vana. Many other Munis had come there to see Yudhishtira, living in an ascetic asrama, clad in deer-skin and wearing matted jata.

There, King of kings, I heard of the grave sin which your sons committed, and the disaster and danger they have brought upon themselves through the game of dice. So, I have come to you for the good of the Kauravas, because my affection for you is great and I am pleased with you.

O King, it is not fit that your princes should fall out amongst one another for any cause, while Bhishma and you are alive. You, Rajan, are the stake to which all these bulls are tied, and you have the power to reward and to punish. Why do you ignore this great evil that is about to overtake all of you?

The Rishis do not think well of you for the crimes that were committed in your court, sins which are like the deeds of vile chandalas!'

Then, turning to the choleric Duryodhana, the lustrous Rishi Maitreya says softly to him, 'Duryodhana Mahabaho, most eloquent of men, illustrious one, pay heed to what I say, for I speak for your good. Do not seek enmity with the Pandavas!

Purusharishabha, think of your own weal, as also the good of the Pandavas, of all the Kurus, and of the world. All those tigers among men are Kshatriyas of invincible prowess in war, strong each one as ten thousand elephants, their bodies hard as the adamantine Vajra, who never swerve from their vows, and who are proud of their manliness!

They have killed Rakshasas who could assume any form at will, demons like Hidimba and Kirmira. When the noble sons of Pandu went forth from here, the fierce Rakshasa Kirmira stood in their way at night like a hill. As a tiger kills a little deer, Bhima, strongest of all the strong, always delighting in battle, killed that monster.

Do not forget how Bhima killed the mighty Jarasandha, who was himself as strong as ten thousand elephants. The Pandavas are related to Krishna; Drupada's sons are their brothers-in-law; who among mortals will dare face Pandu's sons in battle?

O Bull of the Bhaaratas, let there be peace between you and the Pandavas. Do not yield to envy and anger, listen to what I say.'

Even as Maitreya admonishes him, Duryodhana slaps his own thigh which is like the trunk of an elephant, and, smiling insolently, scratches the ground with his foot, as if he cares nothing for what the Sage says. The vile prince does not say a word but looks down, away from the Rishi.

Rajan, when Maitreya sees Duryodhana slighting him, he becomes angry. As if urged by fate, that best of Munis decides to curse Duryodhana. His eyes red, Maitreya touches holy water and curses Dhritarashtra's evil son.

'You dare slight me, and pay no mind to what I say? You will swiftly reap the fruit of your insolence! During the Great War which will spring from your sins, the mighty Bhima will smash that thigh of yours with a stroke of his mace!'

When the Muni curses Duryodhana, Dhritarashtra hastily tries to placate the Sage, so that his curse does not come true.

Maitreya says, 'If your son makes peace with the Pandavas, my curse will not take effect. Otherwise it must be as I have said!'

Wanting to gauge the strength of Bhima, that foremost of kings, Duryodhana's father asks, 'How did Bhima kill Kirmira?'

Maitreya says, 'I will say no more to you, for your son disregards my words. When I have left, Vidura will tell you everything.'

Saying this, Maitreya leaves and returns to where he had come from. Duryodhana is shaken to hear about the slaying of Kirmira and he also leaves the sabha."

CANTO 11

ARANYAKA PARVA CONTINUED

"Dhritarashtra says, 'O Kshatta, I want to hear about the I death of Kirmira. Tell me about the encounter between Bhima and the Rakshasa.'

Vidura says, 'Listen, then, to the tale of that feat of Bhimasena of superhuman achievements. I heard it often during my stay with the Pandavas.

Beaten at dice the Pandavas went from here, and, after journeying for three days and nights, they arrived in the forest known as Kamyaka. Rajan, after the midnight hour, when nature sleeps, terrible man-eating Rakshasas range that vana, and no ascetic, cowherd or other forester dares go near the Kamyaka aranya for fear of the fiends.

At that very hour, as the Pandavas entered that jungle, a fearsome Rakshasa, a lit brand in his hand and his eyes aflame, appeared in their path. His face terrible, his arms outstretched, he stood barring their way. Eight fangs bared on his face, his eyes coppery, his hair like flames standing erect, he seemed like a great cloud mass reflecting the Sun's rays, or streaked with lightning gashes with flights of cranes below them.

With frightful yells and roaring like a mass of thunderheads charged with rain, the monster began to the use the maya which is typical of his kind. Crying out in fear, birds and other little creatures dropped senseless or dead when they heard that terrible roar. Deer, leopard, bison and bear fled in every direction, so it seemed the whole forest was in motion.

Swayed by the wind raised by the Rakshasa's great sighs, creepers growing leagues away seemed to fling their arms of auburn leaves around the trees and embrace them. At that moment, a violent wind began to blow, and the sky was dark with dust covering it. Even like grief, the worst enemy of the five senses, that unknown enemy appeared before the five Pandavas.

Seeing from a distance the sons of Pandu clad in black deer-skins, the Rakshasa blocked their path through the forest even like the Mainaka Mountain. The lotus-eyed Krishnaa looked at him and shut her eyes in fright. Standing among the five Pandavas, she whose tresses had been

dishevelled by the hand of Dussasana looked like stream chafing among five hills.

Even as the five senses cling to their objects of desire, the sons of Pandu supported the shaking Draupadi. Dhaumya of great tejas dispelled the wild illusions created by the Rakshasa's maya; he chanted powerful mantras to kill the devil.

Seeing his illusion dispelled, the mighty Kirmira, who could assume any form he chose, dilated his eyes in wrath and seemed like Death himself.

Yudhishtira said to him, "Who are you, and whose son? Tell us what we can do for you."

The Rakshasa replied, "I am the brother of Baka, I am the renowned Kirmira. I live at my ease in this empty Kamyaka vana, and daily I eat by killing men in fight. Who are you that have come to me as my food? I will crush you all and feast on your flesh."

Yudhishtira announced his own name and lineage, saying, "I am Yudhishtira, the son of Pandu, of whom you might have heard. Losing my kingdom, I have come with my brothers Bhimasena, Arjuna and the others into this dread jungle, your domain, intending to spend my exile here.'"

Vidura continues, 'Kirmira said to Yudhishtira, "Ah, great fortune! Today fate has accomplished my long-cherished desire. With weapons raised, I have ranged the world with the single purpose of killing Bhima. But I did not find him.

But today, it is my great good fortune that my brother's killer, whom I have sought so long, has appeared before me. Bhima, disguised as a Brahmana, slew my brother Baka in the Vetrakiya forest through some sorcery. He has no real strength!

This evil one is he who also once slew my precious friend Hidimba, and ravished his sister. And the fool has now come into this deep forest of mine, when the night is half spent, even at the time when our kind is abroad. Tonight, at last, I will have vengeance on him, and gratify Baka with his blood in plenty.

By killing this enemy of the Rakshasas, tonight I will free myself from the debt I owe my friend and my brother, and thereby find supreme happiness. Baka once let Bhimasena escape, but tonight, O Yudhishtira, I will devour him in your sight. Even as Agastya ate and digested the mighty Asura Vatapi, will I this Bhima!"

Yudhishtira said angrily, "You cannot!"

Bhima tore up a tree ten vyamas long, and stripped it of its leaves. In a flash, Arjuna strung the Gandiva, powerful as a thunderbolt. O Bhaarata, Bhima stopped Arjuna and strode towards the Rakshasa, who still roared like thunderclouds, crying, "Stop! Stop!"

Bhima tightened his waistcloth, rubbed his hands together, bit his lower lip, and tree in hand rushed at the demon. Even like Indra casting his Vajra, Bhima crashed that tree, which was like Yama's danda, down on the fiend's head. The Rakshasa was unmoved by the blow, and hurled his flaming brand at Bhima like a streak of lightning.

But the Kshatriya deftly struck it with his left foot and the burning thing flew back at Kirmira. Now Kirmira drew up a tree and rushed into the fray like Yama himself with his mace. Quickly, the forest around them was denuded of trees and looked like the place where once, ages by, the Vanara brothers Vali and Sugriva fought for possession of a woman.

Striking the adversaries' heads, the trees broke into slivers, and were like lotus stalks flung at the temples of mating elephants. All around, numberless trees lay strewn like so many crushed reeds. However, the duel between that greatest of Rakshasas and Bhima did not last long, O Bharatarishabha.

The raging Kirmira snatched up a great rock from the ground and flung it squarely at Bhima standing before him, but the Pandava did not flinch. Then, like Rahu flying to devour the Sun, the Rakshasa, arms outstretched, flew at Bhima and they locked together, grappling and pulling and dragging, like two infuriated bulls; or like two mighty tigers, fighting tooth and claw - the encounter between them waxed fierce and hard.

Bhima thought of the humiliation by Duryodhana, he thought of Draupadi watching him, and Vrikodara found the true strength of his arms, strength which swelled in tide. Bhima seized the Rakshasa by his arms, as one elephant in rut seizes another. The powerful Rakshasa also clasped his antagonist, but Bhimasena, strongest of all strong men, flung the monster down violently.

The sounds that the interlocked fingers of the two made echoed like splitting bamboos. Bhima hurled the Rakshasa down, seized him by the waist, and began to whirl him around, like some ferocious hurricane shakes a tree. The Rakshasa was tired, he felt faint; yet, trembling all over, he still pressed the Pandava with all his strength.

Seeing that Kirmira was tiring, Vrikodara twined his great arms around him, even as one binds an animal with rope. The monster began to roar frightfully, like some dissonant trumpet. Bhima whirled him round until the Rakshasa seemed to lose consciousness and then threw him on the ground, where his body shook in convulsions. Bhima swiftly seized him again and killed him like an animal. He planted his great knee on Kirmira's belly and wrung his neck. As the fiend's eyelids closed, Bhima hauled his bruised body savagely across the earth roaring, "Sinful wretch, you will not have to wipe your tears for Hidimba and Baka because you are also bound for Yama's halls!"

Bhima saw the Rakshasa naked, his ornaments torn from his great body; he saw that Kirmira was dead and left him there. When the Rakshasa of the hue of clouds died, Yudhishtira embraced Bhima and praised him joyfully.'

Vidura says, 'So it was, O lord of men, that at Yudhishtira's command, Bhima killed Kirmira the Rakshasa.

Having rid the jungle of its menace, the Pandavas entered the now peaceful vana, and comforting the frightened Draupadi, began living there. In some joy, the Bharatarishabhas often praised Bhima's magnificent deed.

When I passed through the Kamyaka vana, I saw Kirmira's huge corpse lying there, and when I reached the Pandavas' asrama I heard about Bhima's prowess and how he killed the Rakshasa from the Brahmans who live there with the sons of Pandu.'

Dhritarashtra hears about the slaying of Kirmira, he sighs and plunges into deeper gloom."

CANTO 12

ARANYAKA PARVA CONTINUED

Vaisampayana said, "Hearing that the Pandavas have been banished, the Bhojas, the Vrishnis, and the Andhakas come to those heroes living in sorrow in the great forest. The Panchalas, Dhrishtaketu the king of Chedi, and those celebrated and powerful brothers, the Kaikeyas, their hearts fired by anger, come to the forest to see the sons of Pritha.

They reproach the sons of Dhritarashtra, and say, 'What shall we do?'

With Vasudeva Krishna at their head, those Kshatriyarishabhas sit around Yudhishtira.

Krishna reverently salutes that Kurusthama and says in some rage, 'The Earth shall drink the blood of Duryodhana and Kama, of Dussasana and the vile Sakuni! We will kill all these and all who are their allies and follow them and set Dharmaraja Yudhishtira upon the throne of Hastinapura. The evil deserve killing - this is Sanatana Dharma.'"

Seeing Krishna wrathful, why, even bent upon consuming all created things, Arjuna attempts to pacify him by reciting the Lord's own great feats of his past lives, what He, Vishnu of fathomless wisdom, immeasurable one, eternal one, Soul of all things, his tejas infinite, the Lord of Prajapati himself, final sovereign of all the worlds had done in lives and ages gone by.

Arjuna says, 'In olden days, you, O Krishna, wandered upon the Gandhamadana Mountains for ten thousand years as a Muni, whose home was wherever he found himself at dusk. Living on just water, Krishna, you also lived beside the Pushkara Lake for another eleven thousand years!

Madhusudana, your arms upraised and standing on one leg, you passed a hundred years on the high hills of Badari, imbibing just air! Your body bare, emaciated, a mass of veins, you lived on the banks of the Saraswati, engaged in a yagna which lasted twelve years.

And, Krishna of boundless tejas, keeping a vrata you stood upon one leg for a thousand years of the Devas, on the plains of Prabhasa which virtuous men visit in pilgrimage.

Vyasa has told me that you are the cause of the creation and its course. O Kesava, as the Lord of Kshetra,[1] you are the mover of all minds, and the

beginning and end of all things. Ail tapasya rests in you, and you are also the embodiment of all sacrifices, and the eternal one.

Killing Narakasura, son of Bhumi, your first begotten, you took his earrings and performed the first aswamedha, offering the Asura as the sacrificial horse. Lokarishabha, O Bull of all the worlds, with that Yagna you triumphed over all things.

Killing all the Daityas and Danavas mustered in battle, you gave Sachi's Lord Indra sovereignty over the universe, and you have now, O Mahabaho, been born into this world of men.

Parantapa, who once floated upon the primal waters, you later became Hari, Brahma, Surya, Dharma, Dhatri, Yama, Anala, Vasu, Vaisravana,Rudra, Kala, Akasa, Bhumi and the ten directions. Un-born yourself, you are the lord of all the moving and unmoving universe, O First of all existences.

Slayer of Madhu, O you of boundless energy, in the forest of Chitraratha, Krishna, you worshipped the God of gods with your yagnas. Janardana, at each sacrifice you offered gold, in measures of hundreds of thousands.

Yadava, being born as Aditi's son, you became Indra's younger brother. Parantapa, even a child, you traversed with just three strides Swarga, Bhumi and Patala. When you were thus transformed, you entered into the body of the Sun and paled his splendour with your light.

Highest, during a thousand incarnations you slew Asuras past count. You killed the Mauravas and the Paashas, Nisunda and Naraka, and the road to Pragjyotishapura was safe again. You killed Ahvriti at Jaruthi; Kratha and Sisupala and his followers, Jarasandha, Saibya and Satadhanwan!

Riding your chariot, roaring like thunderheads and brilliant as the Sun, you took Bhojas daughter Rukmini for your wife, vanquishing her brother Rukmi in battle. In anger, you slew Indradyumna and the Yavana called Kaseruman. You killed Salva, the lord of Saubha, and destroyed his city.

All these you killed in battle; let me tell of others you despatched. At Iravati, you slew King Bhoja equal to Kartavirya in battle; and both Gopati and Talaketu you killed! Janardana, you have taken for yourself sacred Dwaraka, of measureless wealth and which the Rishis all adore, and finally you will submerge Dwaravati in the Sea!

Madhusudana, how can any crookedness dwell in you, when, Dasarha, you have no anger, envy, untruth or cruelty? O You without decay, all the Rishis come to you, seated in glory upon sacrificial ground, and seek your

protection. You alone remain at the end of the Yuga, contracting all things and withdrawing this universe into yourself, Parantapa!

O Vrishni, at the beginning of the Yuga, Brahma himself sprang from your lotus-like navel, Brahma lord of all mobile and immobile things, to whom this entire universe belongs.

When the dreadful Danavas, Madhu and Kaitabha, were bent on killing you, you were infuriated and from your forehead, O Hari, sprang Sambhu, Trilochana. Thus these two greatest of Gods issued from your body, to do your work. Narada told me this.

Narayana, in the Chaitraratha vana, you performed a multitude of yagnas, marked by a plenitude of gifts. Lord, you with eyes like lotus leaves, what you have done while still a mere boy, along with Baladeva, no one else has ever done, nor will in the future.

Why, you went and stayed on Kailasa with some Brahmanas!'

Saying all this to Krishna, Arjuna who was Krishna's soul, falls quiet.

Janardana says to him, 'You are mine as I am yours, and he who hates you hates me as well, as he that follows you follows me, too. Irrepressible one, you are Nara and I, Narayana; we are those two Rishis born into the world of men for a great purpose. Partha, you are of me, and I of you. Bharatarishabha, who can fathom any difference which exists between us?'

When the illustrious Kesava says as much in that conclave of valiant kings, all excited with anger, Panchali, along with Dhrishtadyumna and her other heroic brothers, approaches him of eyes like lotus leaves, seated with his cousins, and, wanting his protection speaks angrily to that Sanctuary of all beings.

'Asita and Devala have said that in the creation of all things, you are the only Prajapati, Creator of all the worlds. Irrepressible one, Jamadagnya says that you are Vishnu, O Madhusudana, and that you embody the sacrifice, the sacrificer and He for whom the sacrifice is performed.

Purushottama, the Rishis say that you are Forgiveness and Truth. Kasyapa has said you are Sacrifice sprung from Truth. Exalted one, Narada calls you the God of the Sadhyas, and of the Sivas, the only final Creator and the Lord of all things.

Purushavyaghra, you sport repeatedly with all the Gods, including Brahma, Sankara and Sakra even as children play with their toys. Loftiest, your head covers Swarga, your feet Bhumi, and all these worlds are as your womb, O Eternal!

For Rishis sanctified by the Vedas and by tapasya, their souls purified through penance, who are contented with visions of the soul, you are the best of all things. Purushottama, you are the refuge of Rajarishis of dharma who never turn their backs on the field of battle, men possessed of every accomplishment.

You are the Lord of all, you are Omnipresent, you are the Soul of all things, and you are the active power pervading everything. The rulers of all the worlds, the worlds themselves, the stellar conjunctions, the ten points of the horizon, the firmament, the Moon and the Sun are all founded in you.

Mahabaho, the dharma of mortal creatures and the immortality of the universe are established in you. You are the Supreme Lord of all creatures, celestial or human.

And so, O Madhusudana, impelled by the love you bear for me, will I tell you of my sorrows! Krishna, how could I, the wife of Pritha's sons, the sister of Dhrishtadyumna, and your sakhi, your friend, be dragged into the Kuru sabha as I was? Ah, du.ing my period, bleeding, wearing just a single cloth, trembling and weeping, I was dragged into the court of the Kurus.

Seeing me, stained with blood in the presence of those kings in the sabha, the vicious sons of Dhritarashtra laughed at me. While the Pandavas, the Panchalas and the Vrishnis lived, Dhritarashtra's sons dared say they wanted me to be their slave.

By law, Krishna, I am both Dhritarashtra and Bhishma's daughter-in-law, yet they wanted to forcibly make me a slave. I accuse the Pandavas, who are the greatest warriors in the world, because they watched their wife being treated so savagely and did not stir.

Fie on the might of Bhimasena, fie on Arjuna and his Gandiva, for both, O Janardana, suffered me to be shamed by small men. Men of dharma, regardless of however weak they might be, have always protected their wives. By protecting his wife a man protects his children, and that is to protect oneself.

A man begets himself upon his wife, as his children, and that is why she is called Jaya. A wife also must protect her lord, remembering that he takes birth in her womb. The Pandavas never forsake anyone who seeks their protection, yet they forsook me when I turned to them in my dire need.

Through my five husbands five sons of exceptional tejas I have borne: Prativindhya by Yudhishtira, Sutasoma by Vrikodara, Srutakirti by Arjuna, Satanika by Nakula and Srutakarman by the youngest - all of them

dauntless, invincible. For their sake, Janardana, my husbands should have protected me!

My sons are all mighty Kshatriyas, even like your own Pradyumna. My husbands are the greatest archers, and no enemy can defeat them in battle. Why do they bear what Dhritarashtra's sons made me endure, those princes of such negligible prowess?

Deprived of their kingdom through deception, the Pandavas were made bondsmen and I was dragged to the sabha while in my season, and wearing just one cloth!

Fie on the Gandiva, which none else can string save Arjuna, Bhima and you. Fie on the strength of Bhima, and fie on the prowess of Arjuna, because, Krishna, after what he dared do Duryodhana has drawn breath even for a moment!

He once drove the guileless Pandavas and their mother from the kingdom, while my lords were boys, students still, and young brahmacharins. That sinner mixed poison into Bhima's food, but Bhima ate the poison with the food and came to no harm, for his days in the world had not ended.

Krishna, Duryodhana bound the unconscious Bhima hand and foot and, below the house at Pramana, rolled him into the Ganga. But Bhima Mahabaho awoke, tore off his bonds and rose from the river. Duryodhana was responsible for black cobras biting Bhima all over his body, but this Parantapa did not die. Waking, Kunti's son killed all the snakes with his left hand, and he also killed Duryodhana's favourite sarathy, who was the agent for the dastardly crime.

Again, while the Pandavas slept at Varanavata with their mother, Duryodhana had that house set on fire, intending to immolate them inside. Who else could do such an evil thing? Kunti, surrounded by flames, cried out in terror to her sons, "Ah, I am undone! How will we escape? Alas, my children and I will die today."

Then Bhima Mahabaho, mighty as the wind, comforted his mother and his brothers, "I will leap into the air even like Vinata's son Garuda, king of birds. We have no fear from this fire."

Taking up his mother onto his left side, Yudhishtira on his right, the twins on each shoulder, and Arjuna on his back, the mighty Vrikodara cleared the towering flames with one leap. Setting out that night, they came

to the Hidimba vana, and while Kunti and her sons slept the Rakshasi Hidimbi approached them.

She looked at Bhima and desired him. She took Bhima's feet onto her lap and began to press them with soft hands. Bhima tejasvin awoke and asked her, "Faultless featured, what do you want?"

The Rakshasi, who was beautiful, and could also assume any form she chose, replied to the Mahatman Bhima, "Fly from this place. My mighty brother will come to kill you. Do not tarry, fly!"

Bhima said haughtily, "I do not fear him. If he comes here, I will slay him."

Hearing this conversation, her brother Hidimba, vilest of Rakshasas, arrived there. He was terrible to behold, and came roaring. The Rakshasa said, "Hidimbi, who are you talking to? Bring him to me, let me eat him. Quickly, Hidimbi, do not delay."

But moved by compassion, the Rakshasi, whose heart was pure, made no reply. Then the monster, man-eater, rushed roaring at Bhima. He seized Bhima's hand and clenching his own hand into a fist as hard as Indra's thunderbolt, struck Bhima a blow like lightning.

Vrikodara flew into a rage, and a fearful fight erupted between Bhimasena and Hidimba. Both were skilled in the use of weapons, and their duel was even like the one between Indra and Vritra, of old.

Sinless Krishna, Bhima toyed with the mighty Rakshasa, wearing him down, and when Hidimba was exhausted Bhima Mahabaho killed him. Then, setting Hidimbi before them, Bhima, his brothers and Kunti Devi left that forest. Later, Hidimbi would give birth by Bhima to Ghatotkacha.

After that, surrounded by Brahmanas, these Parantapas went towards Ekachakra with their mother. Meanwhile, Vyasa met them and became their counsellor. At Ekachakra, the Pandavas of stern vratas killed another mighty Rakshasa called Baka, as savage as Hidimba.

When he had killed Baka, Bhima went with his brothers to the capital of Drupada. And there, O Krishna, even as you won Bhishmaka's daughter Rukmini, Arjuna Savyasachin won me! Arjuna won me during my swayamvara, first performing an incredibly difficult feat of archery and then defeating all the other kings gathered there.

O Krishna, innumerable griefs afflict me now and we live here, with Dhaumya for our priest and guide, but separated from our beloved Kunti. Why do these, who are gifted with such strength, who have the prowess of

lions, sit here indifferent, doing nothing, after they have seen me humiliated by vile and despicable enemies?

Am I born to suffer such searing indignity at the hands of base sinners, men of little strength beside? Am I to burn endlessly with grief? I was born into a great race, and came into this world in an extraordinary manner. Besides, I am the beloved wife of the Pandavas, and the daughter-in-law of the illustrious Pandu.

I, who am called the best of women, I who am devoted to my husbands, even I, O Krishna, was seized by my hair, and in the sight of the Pandavas, each of whom is like an Indra!'

Draupadi hides her face in her soft hands like lotus buds and sobs. Her tears flow down and wash her deep, full and graceful breasts, which bear every auspicious mark.

Wiping her eyes, sighing frequently, her voice choked, she says, 'No, I have no sons, husbands, friends, brothers or father, I have no one! I do not even have you, Krishna, for all of you see me having been savaged by vile men and you sit here and do nothing.

How will my grief at Kama's ridicule ever be assuaged? Krishna, I say to you that I deserve your protection always: because of our being related, because of your respect for me, because of our friendship and because you are the Lord!'

In that gathering of Kshatriyas in the forest, Krishna says to the weeping Panchali, 'Beautiful One, the wives of those who have angered you will weep even as you do, seeing their husbands lying dead on the ground, covered in blood and pierced by Arjuna's arrows.

Do not cry, for I will do everything in my power to help the sons of Pandu. I swear to you that you will again be a queen of kings. The Heavens may fall, or Himavat split open, the Earth might be rent, or the waters of the Ocean dry up, but my words shall never prove to be in vain!'

Draupadi listens to what Krishna says and looks sidelong at Arjuna. Mighty king, Arjuna says to her, 'You with the lovely copper eyes, do not grieve, it will be even as Krishna has said! Beautiful Panchali, it can never be otherwise.'

Dhrishtadyumna says, 'I will kill Drona, Sikhandin will kill the Pitama, Bhimasena will kill Duryodhana, and Dhananjaya will kill Karna. My sister, with Balarama and Krishna on our side, even Indra himself could not vanquish us in battle, then what are these sons of Dhritarashtra?'

Now, all the Kshatriyas there turn to Krishna, who then speaks to them."

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[1] Nilakantha explains *kshetra* as including Mahabhuta, consciousness, intellect, the unmanifest (primordial elements), the ten senses, the five objects of the senses, desire, aversion, pleasure, pain, the combinations of elements, and chaitanya.

CANTO 13

ARANYAKA PARVA CONTINUED

"Krishna says, 'Yudhishtira, lord of the earth, if I had been in Dwaraka, this evil would not have befallen you. Irrepressible one, I would have come to the game of dice, even if Ambika's sons had not asked me, or the other Kauravas. I would have called upon Bhishma, Drona, Kripa and Bahlika to help me, and prevented the game from being played.

Noble one, for your sake I would have said to Dhritarashtra, "Best of kings, let your sons have nothing to do with dice!" Yes, 1 would have spoken at length on all the evils of gambling, through which once Virasena's son lost his kingdom and through which you have now fallen into such distress.

Rajan, unthought-of evils befall a man from playing dice. I would have told how a man plays in compulsion, even if he wishes to stop. Women, dice, hunting and drinking, to which men become addicted from temptation, are regarded as the four evils that deprive a man of his prosperity. Those who know the Shastras say that evil attends upon all these.

Those who are addicted to dice also know all its evils. Mahabaho, appearing before the son of Ambika, I would have told him that through dice men lose all their possessions in a day and exchange harsh words. I would have named innumerable other ills which attend on dice.

If Dhritarashtra had accepted what I said, both the weal of the Kurus and dharma itself would have been secured. If he had rejected my gentle counsel, offered like a specific, then, Bharatasreshta, I would have compelled him with force. If those who sit in his sabha, professing to be his friends but who are actually his enemies, had supported him, I would have slain them all, along with the gamblers.

Kauravya, it is because I was away from Anarta[1] then that you played dice and have fallen into woe. Kurusthama, when I returned to Dwaraka, Yuyudhana told me about the disaster. As soon as I heard, my heart pierced by grief, I came here to you.

Alas, Pandava, such dire distress has overtaken you and I see you brothers and you plunged in misfortune.'"

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[1] Krishna's country, of which Dwaraka is the capital.

CANTO 14

ARANYAKA PARVA CONTINUED

"Yudhishtira says, 'Krishna, where were you, away from Dwaraka? What did you do while you were away?'

Krishna says, 'Bharatarishabha, I went forth to raze the city of Salva. Best of the Kurus, listen to why I did this.

At your Rajasuya yagna, I slew Damaghosha's son Sisupala, mighty-armed and of great energy, because that evil one could not bear to see me being given the purodasa.

Hearing that Sisupala was slain, Salva, burning with anger, went to Dwaraka while I was away in Indraprastha with you. Arriving in a chariot made of precious metals, the Saubha, he engaged the young Vrishni princes, bulls of our line. Without mercy he slaughtered many young Vrishni heroes, and devastated all the gardens of our city.

Mahabaho, he roared, "Where is Krishna, that wretch of the Vrishni race, Vasudeva's evil son? I mean to humble his pride in battle. Tell me, O Anartas, where he is. I will go and kill him who slew Kamsa and Kesin, and then return.

By my weapons I swear I will not return without slaying him!"

Roaring again and again, "Where is he? Where is he?" the lord of the Saubha dashed here and there, wanting battle with me. Salva also raged, "He has dared kill Sisupala, and I will send him to Yama's halls today! I must kill Janardana for he slew my brother who was just a boy of tender years, and not on a field of battle, but while my brother was unprepared!"

Raging and howling thus, abusing me vilely, he flew up into the sky in his magical chariot, the Saubha which could fly anywhere at his very will. I returned to Dwaraka and heard what the evil king of Martika had said about me. I grew angry, O King, and considering his attack on Anarta, his abuse of me and his intolerable arrogance, I decided to kill him.

I set out from Dwaravati to slay the lord of the Saubha. I looked for him and found him on an island in the sea. I blew on my Panchajanya, challenging Salva to battle. However, at that moment, a host of Danavas attacked me and I slew them all.

Mahabaho, it was because of this that I could not come to you then. As soon as I heard about the game of dice at Hastinapura, I have come to see you and comfort you in your distress."'

CANTO 15

ARANYAKA PARVA CONTINUED

"Yudhishtira says, 'Krishna, tell us in detail about the death of V the lord of the Saubha. You have whetted my curiosity!' Krishna says, 'When Salva heard that I had killed Sisupala, he came to Dwaravati, and with his army besieged that city from above and around. Keeping himself in the sky, he began his assault with a heavy shower of weapons of every kind.

Bharatarishabha, Dwaraka was fortified on all sides with pennons, arches, soldiers, walls, turrets, miners; her streets were barricaded with spikes; she had towers, storehouses full of provisions, engines for hurling burning brands and other fiery missiles, and vats of scalding oil and water; there were skins for carrying water to drink; trumpets, tabors we had, drums by thousands, lances and pitchforks, sataghnis, halayudhas, rockets, balls of stone, battle-axes, iron shields, and other engines for flinging iron balls, bullets and steaming fluids.

Many chariots defended Dwaraka, Kuruvyaghra, with maharathas like Gada, Samba, Uddhava and other great heroes, all nobly born, tried in battle, and who could resist any enemy. All these positioned themselves at their commanding posts, with horsemen and standard-bearers, and began to defend the city.

Ugrasena, Uddhava and others ordered that no one should drink throughout the city, to prevent any folly or carelessness. Knowing that Salva would destroy them if they were in the least careless, all the Vrishnis and Andhakas remained sober and watchful.

The soldiers made all the mimes, singers and dancers of Anarta leave Dwaraka, and they sank the bridges leading to the Sea city; boats were forbidden to ply, and long spikes raised upright in the moats which ring Dwaravati. The land around the city, for two yojanas, is always dug up, in pits and holes, in which explosives are hidden.

Anagha, our city-fortress is naturally protected, and well-defended and stocked with all kinds of weapons. Because of all this, Dwaraka was well prepared to counter any attack; why, she resembled Indra's own Amaravati. When Salva came, no one could enter or leave the city of the Vrishnis and Andhakas without giving a pre-arranged secret signal.

All the streets of the town and the open spaces, too, were filled with numberless elephants and horses. Mahabaho, all our soldiers were paid handsomely and given plentiful rations, weapons and clothes. All of them were paid in gold; all of them were in some way obliged to us, and all were of tried valour.

Yudhishtira of eyes like lotus-leaves, so, comprehensively, did Ugrasena defend Dwaraka!'"

CANTO 16

ARANYAKA PARVA CONTINUED

"Krishna. continues, 'King of kings, Salva, master of the Saubha, great chariot and city of the air, came towards our city with an immense force of infantry, cavalry and elephants. His army, led by four other kings of great power, occupied a level ground commanding a plentiful water-supply.

Apart from cemeteries, temples dedicated to the gods, sacred groves of trees, and grounds covered by ant-hills, that host occupied every other place around Dwaraka. Divisions of that army barred all the roads into our city, and the secret entrances also were all blocked by the enemy.

O Kauravya, even like Garuda, Salva flew towards Dwaraka, with his host bearing all kinds of arms, skilled at all weapons, a dense array of chariots, elephants and cavalry, flying a sea of banners - well-paid and well-fed warriors, of great strength, bearing every mark of heroism, riding those wonderful chariots, armed with magnificent bows.

The young Vrishni princes saw Salvas army and sallied forth from our gates to face it. Charudeshna, Samba, the mighty Pradyumna, all put on mail, mounted their chariots, and decked with ornaments, their colours flying, rode to fight Salvas teeming legions.

Fiercely, Samba attacked Kshemavriddhi, the Senapati of Salva's forces, and struck his chief counsellor too with gusts of arrows. Why, Jambavati's son showered arrows upon the enemy in a river even as Indra does the rain. Kshemavriddhi stood unmoved as Himavan in that deadly storm.

Using maya, Kshemavriddhi discharged an even mightier tide of shafts at Samba. Samba dispelled the sorcery with his own maya and loosed a thousand arrows at his adversary's chariot. Now, pierced by Samba's barbs, overwhelmed, Kshemavriddhi fled in his fleet chariot.

When Salva's evil general left the field, a mighty Daitya called Vegavat rushed at my son. Samba stood his ground calmly. Kaunteya, Samba whirled a flashing mace and cast it at Vegavat, who fell on the ground like a mighty, faded patriarch of the forest whose roots have rotted away.

Upon the death of that ferocious Asura, Samba was at the enemy, spilling blood all around.

Another renowned Danava, Vivindhya, mighty warrior wielding a menacing bow, faced Charudeshna. And, O monarch, the encounter between Charudeshna and Vivindhya was as fierce as the one in olden days between Vritra and Vasava.

In fury, roaring like two great lions, they struck each other with arrows. Rukmini's son fitted a mighty astra, splendid as fire and the sun, to his bowstring; he chanted mantras over it and it could raze every enemy. Yudhishtira, my son loosed that weapon at Vivindhya, and the Danava fell dead.

Seeing Vivindhya slain, and his entire army wavering, Salva advanced again in his beautiful chariot, which could go anywhere. Mahabaho, seeing Salva in his chariot the fighters of Dwaraka trembled and began to retreat.

Then Pradyumna sallied forth, crying to the Anartas, "Do not fear! Watch me, I will drive back Salva in his chariot. Yadavas, today my astras will be like serpents and consume this entire host of the lord of the Saubha. I will kill Salva today and smash his fine Saubha."

Pandava, when Pradyumna spoke to them, fear left the Yadavas and they stayed to fight.'"

CANTO 17

ARANYAKA PARVA CONTINUED

"Krishna continued, 'Bharatarishabha, Pradyumna climbed into his golden chariot, drawn by the finest steeds covered in mail. Over it flew a standard bearing a Makara, a fierce crocodile with jaws agape and dreadful as Yama. His horses more flying than running on the ground, he charged the enemy.

Pradyumna bore quiver and sword, his fingers were encased in leather, and switching his bow, brilliant as lightning, from hand to hand, he twanged its string resoundingly, laughing in the enemy's face, spreading panic through their ranks.

He slew them all around him, contemptuously, and no one could mark any interval between the shafts he loosed. No colour rose into his face, his limbs did not so much as quiver; only his leonine roars rang across the field, while the sea monster's image on his golden flagstaff struck terror in his enemies' hearts.

Pradyumna, destroyer of his enemies, flew at Salva, himself eager for an encounter. But Salva could not bear Pradyumna's assault; he leapt down from his beautiful chariot of untold speed. Ihose watching, the people, saw the duel between Salva and the Vrishni hero which was even like that between Bali and Vasava, of old.

Kshatriya, Salva, mighty and lustrous, climbed back into his chariot and beset Pradyumna with a storm of arrows. Pradyumna fought back, briefly overwhelming Salva, who now shot arrows of blazing fire at my son. But Pradyumna easily parried that burning shower. Salva rained more shafts afire over him.

Best of kings, wounded by Salvas arrows, Pradyumna loosed an astra which could pierce the entrails of any enemy. That winged shaft pierced Salva's armour and entered his heart, at which he fell in a swoon. Seeing their lord fall, the Danava chieftains all fled the field.

Lord of the earth, cries of Oh! and Alas! arose from Salva's army. But Salva regained his senses, jumped up and suddenly loosed a clutch of savage barbs at Pradyumna. Pierced about his throat, Pradyumna staggered in his ratha. Wounding Rukmini's son, Salva roared like a lion, filling the

world with that great sound. O Bhaarata, when my son fell senseless, Salva did not lose a moment but shot him with more deadly arrows. Pierced by numberless arrows, Pradyumna became motionless on the field of battle.'"

CANTO 18

ARANYAKA PARVA CONTINUED

"Krishna continues, 'Seeing Pradyumna felled by Salva, the Vrishnis all grew disheartened and stricken. Their fighters broke into loud cries of *Oh* and *Alas!* while joy swept through the enemy ranks. Daruka's son, his sarathy, bore him swiftly from the field.

The chariot had not gone far when Pradyumna regained his senses, picked up his bow and said to his charioteer, "Sutaputra, what have you done? Why do you leave the battlefield? This is not the custom of the Vrishni heroes in battle!

Were you confounded by the sight of Salva? Or frightened by our duel? Tell me truly, I must know your mind."

The charioteer answered, "O son of Janardana, I am not confounded or afraid. On the other hand, I saw that it was difficult for you to vanquish Salva, and so I left the field. The wretch is stronger than you, and besides a sarathy must protect his warriors, especially when his Kshatriya faints.

Long-lived, I must always protect you even as you must always watch over me. Besides, you are alone while the Danavas are legion. I felt, O Rukminiputra, that you are not equal to them in this fight and began to leave the field.'"

Krishna continued, 'When the charioteer said this, he who bears the Makara on his banner, retorted, "Turn the chariot around! O son of Daruka, never do this again, never flee the field, not while I am alive. No son of the House of Vrishni ever forsakes battle or kills an enemy fallen at his feet, crying I am yours! No Vrishni ever kills a woman, a boy, an old man, or a warrior in distress, who has lost his chariot or has had his weapons broken.

You are born a Suta and are well trained in your craft. O son of Daruka, you know the customs of the Vrishnis in battle. Never again fly from the field as you have done today. What will the irrepressible Krishna say to me when he hears that I left the field in bewilderment or that I was struck in the back, as I fled from battle?

What will Krishna's elder, the mighty-armed Baladeva, wearing blue and drunk on wine, say when he returns? What, O Suta, will that lion among

men, Sini's grandson Satyaki, that great warrior, say when he hears I abandoned the fight?

Sarathy, what will the ever-victorious Samba, the invincible Charudeshna, Durdarsha, Gada, and Sarana, and Akrura of mighty arms say to me? What will the wives of the Vrishni heroes say to one another of me, who have so far been considered brave of noble conduct, honourable and manly?

They will even say, This Pradyumna is a coward who leaves the battle and comes here. Fie on him! They will never say, Well done! Ridicule, O Suta, is worse than death to someone like me. So never again leave the field of battle!

Leaving Dwaraka in my charge, Krishna has gone to the yagna of the Bhaarata lion. I cannot be a bystander now. Suta, when the brave Kritavarman was sallying out to face Salva, I stopped him, saying, You stay, I will fight Salva. And to honour me, Hridika's son desisted. If I leave the field of battle, what will I say to that mighty warrior when I meet him?

When Krishna, wielder of the sankha, chakra and gada, returns, what will I tell him of the eyes like lotus leaves? Satyaki, Baladeva and all the other Vrishnis and Andhakas always boast about me. What will I say to them?

Having left the field of battle and with wounds of arrows on my back, as you bore me away, I will not be able to live! O son of Daruka, turn the chariot around at once, and never flee again during battle, for I do not consider the life worth living which was gained by fleeing the field like a coward.

Sutaputra, have you ever seen me fly in fear from an enemy? It does not become you to leave the battle while my desire to fight on remains unquenched. Hurry, turn back!'"

CANTO 19

ARANYAKA PARVA CONTINUE

"Krishna continues, 'His charioteer replied hastily to Pradyumna, in sweet tones, "O son of Rukmini, I am not afraid to guide your horses on the field, and I know well the customs of the Vrishnis in war. But, O long-lived, the sarathy is taught that his warrior s life is always to be safeguarded by his charioteer.

You were sorely wounded by Salva's arrows, you fell unconscious, O Kshatriya. Only then did I leave the field. But, O lord of the Satwatas, now that you have regained consciousness, watch my skill in driving your horses! Daruka is my father and he has taught me chariotry. Watch me pierce Salva's army, O Hero!"

Saying this, that sarathy snapped his reins and turned back to the field of battle. Struck by his whip, deftly manoeuvred, those fine steeds seemed to fly through the air; beautifully they ran, in circles, now to the left then to the right, in even paths, then uneven. Truly, so light, so deft was the artistry of Daruka's son, his horses blazed along, and it seemed their hooves did not touch the ground, it seemed they read the sarathy's very thoughts.

So effortlessly and swiftly did that chariot dart through and wheel around Salvas force that they who watched were wonderstruck. Salva could not bear this and shot three arrows at Pradyumna's charioteer. But he sped on to the right, taking no notice of the shafts which pierced him.

Salva again loosed a shower of every kind of missile at Pradyumna. But that Parantapa, Rukmini's son, smiled, and with breathtaking lightness of hand cut them all down in flight. Salva used maya now and attacked Pradyumna more savagely still. Using the Brahmastra, Pradyumna again stopped those fell and powerful weapons, all the while shooting a stream of winged arrows at Salva.

And delighting in blood, these shafts truncated Salvas missiles, and flashed on to pierce his head, breast and his face. Salva fell senseless, and Pradyumna aimed another arrow at him, one which could kill any enemy.

Seeing that great astra, which all the Dasarhas worship, burning like fire and deadly as a serpent, fitted to Pradyumna's bowstring, the air was filled with cries of Oh! and Alas!

Now, the Devas, led by Indra and the Lord of treasures, Kubera, sent Narada down, and Vayu, the Wind God, whose speed is that of the mind. Coming to Pradyumna, they gave him this message: "Kshatriya, you must not kill Salva. Do not draw your astra, for you cannot kill him.

There is no man whom that arrow will not kill, but, Mahabaho, Brahma has ordained his death at the hands of Devaki's son Krishna. Do not let what Brahma has ordained be proved false."

Happily, Pradyumna withdrew that best of astras and thrust it back into his quiver. Then, best of kings, wounded sorely by Pradyumna's arrows, the mighty Salva rose, disheartened, and sped away. Afflicted by the Vrishnis, Salva mounted his magical chariot and, leaving Dwaraka, flashed away into the sky."

CANTO 20

ARANYAKA PARVA CONTINUED

"Krishna said, 'When Salva had left Dwaravati, I returned to it, O King, upon the completion of your great Rajasuya yagna. On my arrival, I found Dwaraka shorn of its splendour, and there were no sounds of Vedic chanting or sacrificial offering.

All the lovely young women wore no ornaments, and the gardens were desolated, no longer beautiful. Alarmed, I asked Hridika's son, "Why are the men and women of the city woebegone, O tiger among men?"

Kritavarman then told me in detail about Salva's invasion of Dwaraka, and also how he fled. Bharatottama, I decided to kill Salva. Cheerfully, I said to King Ahuka and Anakadundubhi, and the other great Vrishni heroes, 'Yadavarishabhas, stay in the city, taking every care, for I now go forth to kill Salva and I will not return to Dwaravati until I have.

I will come to you again when I have destroyed both Salva and his precious Saubha. Now strike up the sharp, middle and flat notes of the Dundubhi, which so terrifies our enemies!"

O Bharatarishabha, those Kshatriyas cried joyfully to me, "Go and slay the enemy!"

Taking their blessings and having the Brahmanas chant auspicious mantras, while I bowed down to those Dvijottamas, and to Siva also, I set out in my chariot, yoked to my great steeds Saibya and Sugriva, filling all the world with the clatter of my wheels and blowing on the Panchajanya, best of all sankhas!

I set out accompanied by my redoubtable and ever victorious army, consisting of the four kinds of forces and steadfast in battle. Passing over many countries, mountains crowned with trees, and water bodies, lakes, rivers and streams, I arrived at last in the country of Matrikavata.

There, Purushavyaghra, I heard that Salva flew in his aerial chariot, which was also his township, his city, near the sea and I pursued him there. Parantapa, I found him right in the midst of the billowing, heaving waves. Seeing me from a distance, Yudhishtira, that evil one challenged me repeatedly to fight. I loosed many arrows at him, great missiles, but they did not penetrate his Saubha.

I grew angry, and the evil, powerful son of a Daitya began to shoot thousands of arrows at me in a torrent. He covered my warriors, my sarathy and my horses with arrows, but we fought on.

Salva's legions loosed more arrows, again in thousands, over me. They mantled my ratha, my horses and Daruka with astras which could pierce one's very entrails. Then, I could no longer see my chariot, horses or even Daruka; my army and I were both shrouded in arrows.

Kaunteya, I chanted mantras to summon astras, and loosed tens of thousands of them at the enemy. But the Saubha was far away, two yojanas, and my warriors could not see it. They could only stand below on the battlefield and, like spectators in an arena, cheer me with lions' roars and loud handclapping.

My tinted arrows, meanwhile, pierced Danava bodies like fierce insects, and there arose cries from within the Saubha of those who died by them, and fell into the sea below. Arm and necks cut off, Danavas looking like dismembered kabandhas fell, roaring horribly. Carnivores of the deep devoured them hungrily.

I blew an echoing blast on the Panchajanya, which once rose from those waters, and which is as graceful as a lotus-stalk, and white as milk, the kunda flower, the moon, or as silver. Seeing his soldiers die, Salva began to fight using maya, illusion.

He cast a tirade of maces, ploughshares, winged darts and lances, javelins, battle-axes, daggers, arrows blazing like thunderbolts, nooses, swords, bullets from barrels, other strange shafts, and missiles. I allowed them to fly towards me, then dispelled the sorcery of which they were made.

Salva now cast mountain peaks of maya at me. Then he created uncanny weather changes - darkness and light, alternately, the day was now fair, and now gloomy, now hot, and now cold. He caused a fierce shower of live coals, hot ash and arrows to pour down over me.

With these illusions, he duelled with me; and I dispelled all his maya with my own power, and also continued to loose thousands of shafts at the Saubha. Suddenly, the dome of heaven blazed as with a hundred suns and with a hundred moons, too, and millions of stars; and no one could tell if this was day or night; no one could distinguish the points of the horizon.

Perplexed myself, I fitted the Pragnastra to my bowstring. That weapon blew away Salva's sorcery in the sky even as the wind does wisps of cotton

wool. Now we had light again, and we fought fiercely once more, so those who watched had their hair stand on end.'"

CANTO 21

ARANYAKA PARVA CONTINUED

"Krishna says, 'Tiger among men, Salva flew high into the sky again and cast down blazing sataghnis, and mighty maces, and flaming lances, and thick cudgels. I shot them all down as they flew at me, and the sky echoed.

Salva covered Daruka, my horses and ratha with hundreds of straight, deadly shafts. Daruka seemed about to faint and said to me, "Ah Krishna, I am sorely wounded. I have not left the field only because it is my dharma to stay. But my limbs turn weak and I cannot continue."

Hearing his piteous voice, I looked at him and saw he was wounded by countless arrows. There was no place on his chest, his head, his arms or the rest of his body from which fell arrows did not protrude. Blood flowed profusely from his wounds, and he looked like a mountain of red chalk after heavy rain.

Mahabaho, seeing Daruka wounded, I tried to embolden him and make him cheerful.

Just then, a man from Dwaraka came running to my chariot with a message from Ahuka. He seemed to be one of Ahuka's followers, and said in a voice choking with sorrow, "Ahuka, the lord of Dwaraka, sends you this message. Krishna, listen to what your father's friend says. O Vrishni, irrepressible one, while you were away today, Salva came to Dwaraka, seized your father Vasudeva by main force and killed him. No need for you to fight anymore. Cease, Janardana, you must return to Dwaraka now; to defend her is your only dharma."

My heart grew heavy, and I could not decide what to do. Inwardly I blamed Satyaki, Baladeva, and the mighty Pradyumna, for when I left to attack Salva I had given them charge of protecting Dwaraka and Vasudeva.

In grief I asked myself, "Does the mighty-armed Baladeva live, and Satyaki, and Rukmini's son and Charudeshna of great prowess, and Samba and the others? For, if they did, even Indra himself could not kill Vasudeva. Ah, if Vasudeva is dead, surely all these others and Balarama, too, must also be dead."

Yudhishtira, I was overwhelmed by grief, and in that condition I encountered Salva again. And now I saw Vasudeva himself falling from the Saubha! Oh, my father seemed like Yayati falling down to the earth when he lost his punya; I saw my father fall like a luminary whose punya was exhausted, his clothes in disarray, his helmet loose and his hair flowing free and wild, and I swooned away.

The bow Saranga dropped from my hand and I had to sit down abruptly in my chariot. My legions saw me thus, and their cries rent the air. Ah, my father fell like a dead bird, and Salva's soldiers on the ground hewed savagely at him with sword and axe.

At this my heart shook violently and I regained consciousness. O Kshatriya, nowhere did I see my father or Salva or his Saubha made of precious metals. I knew that it had all just been maya, the enemy's illusion, and recovering quickly, I began to loose my arrows again, in hundreds.'"

CANTO 22

ARANYAKA PARVA CONTINUED

"Krishna continues, 'Seizing up my beautiful bow, I began to decapitate the Danavas who rode in the Saubha. My Saranga streamed arrows formed like serpents, of intense energy and which could fly up to great heights.

Then, I did not see the Saubha anymore, for it had vanished through maya. I was filled with wonder. However, the frightful Danava host set up a loud and joyful howling. I fitted an astra to my bowstring, a missile which would bury itself in an invisible enemy if only his voice was audible. Immediately, their shouting stopped. However, those who had howled were already slain by my arrows blazing like the sun.

When the shouts and yells stopped in one place, they broke out in another, and there too I loosed my arrows. Bhaarata, the Asuras roared from the ten directions, as well as from above and below, and all those who did roar I slew: those that were in the sky and invisible, all with arrows of diverse forms, and astras summoned with mantras.

Suddenly, the Saubha reappeared, of all places at Pragjyotishapura, dazzling my eyes. The monstrous Danavas showered a lashing rain of great rocks over me, covering me entirely, even like some vast anthill. Mighty crags covered my horses, my charioteer and flagstaffs, and I could not be seen anymore.

The Vrishni army panicked and fled in every direction. Seeing me covered over with the massive stones, heaven and earth resounded with shocked cries; all my kinsmen and comrades began to weep and wail aloud, while grief tore at their hearts.

My enemies were delighted, so I heard after I had defeated the enemy! Then, I wielded the Vajra, Indra's thunderbolt, which can rive the hardest stone, and smashed the mountain of rocks. However, my horses could hardly bear the weight of the rocks, and seemed on the point of death. They trembled.

When my warriors saw me again they rejoiced as men do when the Sun breaks out from behind dark clouds, dispelling darkness. Seeing my horses almost at last gasp, sorely wounded by the mass of stones, my sarathy

Daruka said to me, "O Vrishni, look where Salva sits in his Saubha. Kill him, Krishna! Abandon your mercy and mildness, Mahabaho, do not let him live.

Parantapa, you must do everything in your power to kill your inveterate enemies. A strong man should not disregard even a weak enemy who is under his foot, then what to say of someone like Salva, who dares us to fight? Tiger among men, Lord, exert yourself and kill him!

Do not delay any longer, this one cannot be vanquished with milder methods. And surely, he that is fighting you so savagely, he who has devastated Dwaraka, cannot be your friend!"

Kaunteya, listening to Daruka and knowing that what he said was true, I turned my attention back to the battle, now meaning to kill Salva and destroy his Saubha.

I said to Daruka, "Stay here a moment!", and I summoned my favourite weapon, of fire, chakra of blazing energy, irresistible and splendid disc. I cried to that great wheel, "Consume the Saubha and all the enemies inside it!"

In anger, chanting mantras of power, I loosed the inexorable Sudarsana Chakra, which makes ashes of Yakshas, Rakshasas, Danavas and kings born into fell tribes, the disc sharp as a razor, stainless, which is even like Yama the destroyer, and incomparable.

Spuming up into the sky, it seemed like another Sun of the blinding fulgurance with which the yuga ends. Flashing at the airborne township, the marvellous Saubha, whose glory vanished in a moment, the Chakra scythed right through it, even as a saw divides a tree.

Cut in two by the Sudarsana, the Saubha fell like the city of Tripura cloven by the shafts of Maheswara. When the Saubha fell, the Chakra flew back into my hands. I cast it again, crying, "Go now to Salva!"

Salva was about to hurl a sorcerer's mace at me, when the Sudarsana struck him, cut him in half and set him ablaze. When that fierce and valiant Danava died, Asura women lamented everywhere, and were led away sobbing.

I brought my chariot before the townlike vimana Saubha and joyfully blew my conch, gladdening the hearts of my friends. Seeing their city, lofty as the peak of Meru, with its palaces and gateways ruined, and all ablaze, the Danavas fled in fear. Having thus destroyed the Saubha and slain Salva, I returned to the Anartas and my kin and friends were delighted.

Rajan, this is why I could not come to Hastinapura. If I had come, Suyodhana would not be alive nor would the game of dice have been played. What can I do now? It is hard to confine the waters after a dam is breached! "

Vaisampayana continued, "Having addressed the Kaurava thus, Krishna Purushottama, Mahabaho, Madhusudana, owner of all grace, salutes the Pandavas, and prepares to depart.

Reverently, he salutes Dharmaraja Yudhishtira, and in return the king and Bhima, also, sniff the crown of his head affectionately. Arjuna embraces Krishna, and the twins salute him with reverence. Dhaumya duly honours Krishna, and Draupadi, in tears, worships him.

Making Subhadra and Abhimanyu climb into his golden chariot, Krishna mounts it himself. After consoling Yudhishtira, Krishna sets out for Dwaraka in his ratha resplendent as the Sun, chariot to which the horses Saibya and Sugriva are yoked.

After the Dasarha has left, Dhrishtadyumna also sets out for his own city, taking Draupadi's sons with him. Bidding farewell to the Pandavas, Dhrishtaketu, king of Chedi, sets out for his beautiful city Suktimati, taking his sister with him. The Kaikeyas, too, with leave from Yudhishtira of immeasurable tejas, reverentially salute all the Pandavas, and depart.

But the Brahmanas, the Vaisyas and the other people of Yudhishtira's kingdom will not leave the Pandavas, though asked repeatedly to do so. Best of kings, extraordinary is the multitude that surrounds those Mahatmans in the Kamyaka vana.

Yudhishtira honours those high-minded Brahmanas, then commands his men, 'Prepare my chariot!'"

CANTO 23

ARANYAKA PARVA CONTINUED

Vaisampayana continued, "After Krishna leaves, Yudhishtira, Bhima, Arjuna, and the twins, each of them as magnificent as Siva, with Draupadi and their priest, climb into fine chariots yoked to pedigreed horses, and drive into the jungle together.

As they go, they distribute nishkas of gold, clothes and cows to Brahmanas versed in siksha, akshara and mantras, and twenty attendants follow them, all carrying bows, more gleaming weapons, astras and other engines of war. With the princess's clothes and ornaments, her maids and her sakhis, Indrasena follows speedily in another chariot.

Approaching the best of Kurus, the noble-minded citizens walk around him. The principal Brahmanas of Kurujangala cheerfully salute him, and Dharmaraja Yudhishtira and his brothers salute them back in joy. The illustrious king stops there a while, looking at the concourse of the inhabitants of Kurujangala.

Yudhishtira feels for them as a father for his sons, and they also feel for him what sons feel for their father. Coming up to the great Kuru, they stand around him.

Taken with shyness, tears in their eyes, they all exclaim, "Alas, O Lord! O Dharma!" And they say, "You are the lord of the Kurus, our king, and we are your subjects. Where are you going, O king of dharma, leaving all these your people, like a father leaving his sons?

Fie on the cruel son of Dhritarashtra! Fie on the evil-minded son of Subala! Fie on Karna! For, O best of kings, who are steadfast in dharma, these wretches always wish you ill.

Having established the unrivalled city of Indraprastha, splendid as Kailasa itself, where do you go leaving it? O illustrious and just king, O Dharmaptura, where do you go, leaving the peerless Mayaa Sabha, as resplendent as the palace of the Devas, which is even like some divine illusion, always guarded by the gods?"

Arjuna, who knows the ways of dharma, artha and kama, says to them in a loud voice, "By living in the forest, the king means to take away the honour of his enemies. O you with these Brahamans at your head, who

know dharma and artha, ask them privately what they believe will fetch us supreme felicity."

When the Brahmanas and the other varnas hear what Arjuna says, they salute Yudhishtira, that best of men. Walking reverently around the king—Bhima, Arjuna, Yagnaseni, and the twins—and commanded by Yudhishtira, they return to their homes in the kingdom with heavy hearts."

CANTO 24

ARANYAKA PARVA CONTINUED

Vaisampayana said, "After they have gone, Yudhishtira says to his brothers, 'We must live in the forest for twelve years. So, search this mighty vana for some spot which abounds in birds, deer, flowers and fruit, a place that is beautiful, auspicious, and also where Sages dwell, so we might live there pleasantly all those years.'

Arjuna says to his elder brother, as reverently as to a Guru, 'You have worshipfully served all the great and old Rishis, and there is nothing in the world of men that you do not know. Bharatarishabha, with the utmost respect, you have waited upon great Brahmanas, Dwaipayana and others, and Narada of great punya, who with their senses perfectly controlled, journey freely from the gates of this world to those of the realms of the Devas, the Gandharvas and the Apsaras, and even to Brahmaloka.

Beyond doubt, you know the mind of the Maharishis, as well as their power. You also know, O King, what is best for us. We will live wherever you say. Here in this forest called Dwaitavana is a lake full of holy water, enchanting to look at, with its profusion of flowers and every kind of bird.

Rajan, if this place pleases you, shall we remain there for twelve years? Or are you of a different mind?"

Yudhishtira replies, "Partha, what you say recommends itself to me. Let us go the famed, great and sacred Dwaitavana."

Pandu's son goes towards the sacred lake known as Dwaitavana. Yudhishtira is surrounded by many Brahmanas, some of whom sacrifice with fire and some without it; some are devoted to the study of the Vedas, living on alms and they are Vanaprasthas, forest-dwellers. The king is also surrounded by hundreds of Mahatmans, of stern vows, their tapasya crowned with success.

Those Bharatarishabhas, the Pandavs, and their Brahmanas, enter the sacred and enchanting vana of Dwaita. At summer's end, Yudhishtira sees the great jungle full of salas, palms, mango trees, madhukas, nipas, kadambas, sarjas, arjunas and karnikaras, many of them covered with flowers.

Flocks of peacocks, datyuhas, chakoras, varhins and kokilas sit on the tops of the tallest trees, pouring down mellifluous songs. Mighty herds of gigantic elephants, big as hills, he sees, with the juice of rut trickling down their temples, accompanied by herds of cow-elephants.

Approaching the beautiful Saraswati, the king sees many Sannyasins, and other ascetics, within that vana, all wearing valkala, with matted jata upon their heads.

Alighting from his chariot, Yudhishtira enters the forest even like Indra entering Devaloka. Hosts of Charanas and Siddhas, wanting to see that king of dharma, come towards him. Quickly, the dwellers of the Dwaita throng around that lion among kings, of the great intellect.

Saluting all the Siddhas, and saluted by them in return as a king or a god should be, that best of men walks into the forest with folded hands, along with those Dvijottamas. Yudhishtira sits down in the midst of those good ascetics, at the foot of a magnificent tree, adorned with flowers, even as his father Pandu had once.

All of them tired, Bhima, Dhananjaya, the twins, Panchali and their followers, leave their chariots and sit around their king. And that mighty tree, bent with the weight of thick creepers, with those five illustrious bowmen sitting beneath it, looks like a mountain with five noble elephants resting upon its side."

CANTO 25

ARANYAKA PARVA CONTINUED

Vaisampayana said, "In their distress, the exiled princes find a pleasant place to live in the vana. And there in that jungle of plentiful Sala trees, forest washed by the Saraswati, they who are like five Indras begin to besport themselves.

The king devotes himself to befriending, serving and pleasing all the Yatis, Munis and the main Brahmanas in that forest, with offerings of fine fruit and roots. Dhaumya, their priest of tremendous tejas, and like a father to the princes, begins to perform the sacrificial rites of Ishti and Paitreya for the Pandavas in that great forest.

One day, the ancient Rishi Markandeya, of intense and abundant tejas, arrives as a guest in the Pandavas' asrama. Yudhishtira pays devout homage to the great Muni, revered by the devas, by Rishis and by men, and who is as splendid as blazing fire.

Seeing Draupadi, Yudhishtira, Bhima and Arjuna living amongst ascetics of the vana, the lustrous and all-knowing Sage smiles. Yudhishtira asks, 'Muni, all these hermits feel sad to see us here in the wilderness, but you smile as if in joy. Why is it that you alone seem pleased?'

Markandeya replies, 'My child, I too feel sad and do not smile in any joy, nor do I feel any satisfaction to see you here. But seeing you today I am reminded of Dasaratha's son Rama, who lived in the forest at his father's command.

Son of Pritha, I saw him in those olden days, ranging through the jungle, his bow in his hand and Lakshmana beside him. I saw him on the hill of Rishyamooka. Rama was like Indra, the lord of Yama himself, and the slayer of Namuchi. Yet, that sinless one had to live in the forest at his father's command, and he accepted that as his dharma.

Yes, Rama was Sakra's equal in prowess; he was invincible in battle. Yet, abandoning all luxury and pleasure he went to live in the vana. So no one should sin, or leave dharma thinking *I am mighty!*

The king Nabhaga, Bhagiratha and others, too, subdued the Earth bounded by seas, only through dharma, and finally gained the realms beyond. Child, no one should leave dharma, thinking *I am mighty!*

Noblest of men, the virtuous and honest king of Kasi and Karusha was called a mad dog for relinquishing his kingdom and his wealth. No one should sin, saying *I am mighty!*

Best of men, O son of Pritha, the Saptarishis blaze in the sky for having followed the eternal dharma which the Creator has laid down in the Vedas. Ah, no one should leave dharma, thinking *I am mighty!*

Behold, O King, mighty elephants, tusked and great as mountain cliffs do not transgress the laws of the Creator. So, too, no man should break dharma thinking *Might is mine!* Best of kings, look how every creature and species follows its own nature and law, as created by God. Surely, no one should break dharma saying *Might is mine!*

Prithaputra, in truth, in virtue, in righteous conduct and in humility you have surpassed all creatures, and your fame and brilliance are as those of Agni or Surya. You are steadfast in keeping your word, and when you have passed your painful exile in the forest you will take back your lambent fortune from the Kauravas, through your own might!'

Saying this much to Yudhishtira, who sits among his friends and the ascetics of the forest, the Maharishi Markandeya salutes Dhaumya and the Pandavas and walks away towards the north."

CANTO 26

ARANYAKA PARVA CONTINUED

Vaisampayana said, "While the Pandavas live in the forest, the Dwaitavana teems with Brahmanas. The lake always resounds with Vedic chanting, and is like a second holy Brahmaloka, as the very air thrills to the sounds of the Yajus, the Riks, the Samas, and other incantations. These chants mingle with the twanging of the bowstrings of the sons of Pandu, creating a union of Brahmana and Kshatriya customs, noble and beautiful.

One evening, the Rishi Baka of the Dalbhya clan says to Yudhishtira who sits among the Brahmanas, 'Look, lord of the Kurus, it is the time of the homa and the sacred fires have been lit. All these Brahmanas of stern vows sanctify this place with their rituals.

The descendants of Bhrigu and Angiras, along with those of Vasishta and Kasyapa, the illustrious sons of Agastya, the offspring of Atri, indeed all the foremost Brahmanas of the world are here with you! Listen, O Kaunteya, you and your brothers, to what I have to say to you.

As fire helped by the wind consumes a forest, so will Brahmana tejas combining with Kshatriya might consume all enemies. My child, he who wants to subdue this world and the next must never be without Brahmanas beside him. A king vanquishes his enemies only when he has for his priest a Brahmana who knows dharma, worldly affairs, and is free from passion and folly.

King Bali, who loved his subjects, performed his dharma, which led to moksha, knowing of no other means to achieve his ends other than the Brahmanas. For this alone all the wishes of Virochana's son, the Asura, were always gratified, and his wealth was inexhaustible.

He gained the whole world with the help of Brahmanas, and found destruction when he wronged them. This Earth, with her treasures, never for long adores as her lord a Kshatriya who lives without a Brahmana. The same sea-girt Bhumi, however, bows to him who is ruled by a Brahmana and taught his dharma by a Brahmana. Like an elephant in battle without his mahout, a Kshatriya destitute of Brahmanas dwindles in power.

The Brahmanas vision is without compare, and the Kshatriyas might is also unparalleled. When these combine, the whole world joyfully yields to the twain. As fire becomes stronger blown by the wind, and consumes straw and wood, so do kings with Brahmanas consume all foes.

To gain what he has not, and to increase what he has, a Kshatriya should take the counsel of Brahmanas. Therefore, O son of Kunti, you also keep a Brahmana of repute with you, one who knows the Vedas, a man of wisdom and experience. Yudhishtira, you have always had the highest regard for Brahmanas. It is because of this that your fame is great and blazes through the three worlds.'

All the Brahmanas there are delighted to hear Baka of the Dalbhya clan praise Yudhishtira and they, in turn, worship Baka. Dwaipayana, Narada, Jamadagnya and Prithusravas; Indradyumna and Bhaluki and Kritachetas and Sahasrapat; and Karnasravas and Munja and Lavanaswa and Kasyapa; and Harita and Sthunakarna and Agnivesya and Saunaka; and Kritavak and Suvaka, Brihadaswa and Vibhavasu; and Urdhvaretas and Vrishamitra and Suhotra and Hotravahana - these and many other Brahmanas, too, then adore Yudhishtira even like Rishis adoring Purandara in heaven!"

CANTO 27

ARANYAKA PARVA CONTINUED

Vaisampayana said, "Exiled to the forest, one evening as they sit together, in some sorrow, the sons of Pritha and Draupadi speak to one another.

Beautiful, knowing, beloved of her lords and devoted to them, Panchali says to Yudhishtira, 'Ah, when Dhritarashtra's cruel, sinful son could send us into the vana wearing deerskin, surely the evil one feels no twinge of remorse. His heart is made of iron, that he could speak to you, his elder brother, as harshly as he did.

No, causing you, who deserve every happiness, such distress, the evil one rejoices with his friends. O Bhaarata, when you were sent into exile only four men did not shed a tear: Duryodhana, Kama, the vile Sakuni and the beast Dussasana. All the other Kurus grieved and they wept.

Seeing this harsh bed on which you sleep, I think of what you had before and I grieve for you, O King who were raised in every luxury and do not deserve the least hardship. I think of the jewelled ivory throne in your court, and now I see you on this seat of kusa grass, and grief devours me.

Rajan, I saw you surrounded by kings in your sabha. What peace can my heart know seeing you like this today? I have seen your body anointed with sandalwood paste, and now I see you smeared with dust and mud. I saw you clad in royal silken robes, and now I see you wearing rags.

Once, the purest, finest food was carried from your palace in golden plates to thousands of Brahmanas, and you fed delicacies to ascetics, both homeless and grihastas. You lived in your palace once and worshipped the Brahmanas of the earth, satisfying their every wish.

Yudhishtira, what peace can my heart now have, seeing all this? These brothers of yours, young and wearing the costliest ornaments, were once clad in the most expensive clothes and fed by the greatest cooks. Alas, I see them all now, none deserving sorrow, living in the wild, upon what the wilderness yields.

O King, my heart knows no peace! Thinking of this Bhimasena living in sorrow in the vana, does your anger not blaze up? Why are you not wrathful seeing Bhima, who always did everything for us all, now plunged in grief,

though it is every happiness that he deserves? Why does your fury not blaze seeing Bhima, who once lived amidst every luxury, with countless chariots and wearing the most superior clothes, like this today, in this jungle?

This noble one is ready to kill all the Kurus, but he contains his rage and his grief to keep your solemn word.

Arjuna, O Rajan, has but two hands, but he is equal to Kartaviryarjuna of a thousand arms in his prodigious archery. To his enemies, he is even like Yama himself. Was it not through his prowess that all the kings of the Earth waited upon the Brahmanas at your Rajasuya yagna?

How is it that seeing Arjuna, tiger among men, whom both men and the gods worship, in this wretchedness, you anger does not blaze up? I grieve, O Bhaarata, that you are not wrathful at seeing this son of Pritha in exile - Arjuna who deserves no such misery, who had been raised in the lap of every luxury.

Why are you not furious, seeing Arjuna in exile, Arjuna who in a single chariot vanquished the Devas, the Manavas and the Nagas, all? Why are you not furious seeing Arjuna in exile, Arjuna who was honoured with offerings of chariots, horses and elephants, who forcibly took from the kings of the Earth their treasures, who is the conqueror of all foes, who in one moment can loose five hundred arrows? Why are you not furious seeing Nakula in exile, Nakula so fair, able-bodied and young, who is foremost among swordsmen? How can you pardon your enemy, O Yudhishtira, seeing Madri's son, the handsome and brave Sahadeva, in exile? Why are you not furious seeing both Nakula and Sahadeva overwhelmed by grief, though so undeserving of it?

How can you pardon your enemy while seeing me in exile, I who am Drupada's daughter, Dhrishtadyumna's sister, illustrious Pandu's daughter-in-law and the devoted wife of the Pandavas? Truly, O Bhaarata, you are incapable of anger, for how else is it that you are not moved seeing your brothers' distress and mine? It is said that there is no Kshatriya in the world who is free of anger, that the Kshatriya who does not find his anger when the need arises is forever disrespected by all creatures.

O King, you should not forgive your enemies. With your power, you can defeat them all. Know also that the Kshatriya who does not forgive when the time for forgiveness comes is cursed by every creature and meets with destruction both in this world and the next.'"

CANTO 28

ARANYAKA PARVA CONTINUED

"Draupadi continues, 'Once, Vali, son of Virochana, questioned his grandfather Prahlada, the chief of the Asuras and the Danavas, possessed of great wisdom and versed in the subtleties of dharma, saying, "Sire, is forgiveness greater, or strength and anger? I am unsure, Pitama, enlighten me! Tell me, since you know dharma so well, which is better? I will do whatever you command."

Prahlada said, "Know this truth with certainty - neither anger nor forgiveness is invariably greater! He that forgives suffers many ills. Servants and strangers and enemies disrespect him. No creature bows down to him. So it is that the learned do not approve constant forgiveness.

The servants of an ever-forgiving person will seek to deprive him of his wealth and belongings. They do not give others the things that they are directed to by their master, nor do they give their master the respect that is his due. Dishonour is worse than death. My child, sons, servants, attendants, and even strangers speak harshly to the man who always forgives.

Disregarding this man, people even desire his wife, and his wife also behaves as she pleases. Servants who are not punished by their master acquire all sorts of vices, and some even injure such a master. These and many other ills afflict the ever forgiving.

Listen now, O son of Virochana, to the troubles of those that never forgive. The man of wrath who, surrounded by darkness, uses his strength to constantly inflict punishment on others, whether deserved or not, is separated from his friends. Such a man is hated by both relatives and strangers. Such a man, because he insults others, loses his wealth and reaps disregard, sorrow, hatred, bewilderment and enemies.

Because of his ire, the man of wrath listens to harsh words, is parted from his friends, relatives, prosperity and his very life. He who uses his strength against both his friend and his foe, is an object of alarm to the world, as a snake who has taken shelter in a house is to its residents. What prosperity can he have who alarms the world? People will hurt him whenever they have an opportunity.

So, men should never use strength in excess, nor forgiveness on all occasions. One should use might and show forgiveness when appropriate. He who forgives at the proper time and is angry at the proper time finds happiness both in this world and the next.

I will now tell you in detail about the occasions prescribed by the Sages for forgiveness, which everyone should observe. Listen carefully. If someone who has once done you a service wrongs you, even grievously, he must be forgiven in remembrance of the old service. Those who offend because they are ignorant or callow should be forgiven because not all men are learned or wise.

However, those who wrong you knowingly, even if their offence be trivial and they plead ignorance, must be punished. Such false, crooked men should never be pardoned. Although every man's first offence should be forgiven, the second you must punish, even if it is trivial.

But if a man offends you unwittingly, and his plea of ignorance is found to be true after a judicious and thorough enquiry, he should be pardoned. Humility will vanquish might; humility will also vanquish weakness; there is nothing which humility cannot accomplish. Truly, humility is fiercer than it seems!

One must act in accordance with place and time, taking note of his own strength or weakness. No undertaking which does not take place and time into account can succeed; always wait upon place and time. Sometimes, offenders should be forgiven from fear of the people. These have been declared to be times for forgiveness, while on other occasions force should be put forth against offenders."'

"Draupadi continues, 'O King, I believe that this is the time to use your strength and force. Dhritarashtra's greedy sons always seek to harm us, and this is no time to forgive them but to use your power against them.

The ever humble and forgiving person is disregarded; while those that are always fierce and persecute others are despised. But he is indeed a king, who takes recourse to both, each at their proper time.'"

CANTO 29

ARANYAKA PARVA CONTINUED

"Yudhishtira says, 'Anger is the slayer of men and is again V their prosperor. Wise one, know that anger is the root of all prosperity and all adversity. Beautiful one, he who restrains his anger prospers, while he who gives in always to his rage reaps adversity.

In this world, anger is the cause of the destruction of every being; then how can one like me indulge my anger, when it can destroy the very world. The angry man commits sin. The angry man kills even his Gurus. The angry man insults even his elders with harsh words.

The man who is angry cannot distinguish between what he should and should not say. There is nothing that an angry man will not do, no vile word that an angry man will not utter. In anger a man might kill someone who does not deserve killing, and he might worship another who deserves to die.

The angry man might even send his own soul to the land of Yama. Seeing all this clearly, the wise control their anger, wishing for great prosperity both in this world and the next. This is why serene souls banish anger, then how can I indulge in wrath?

Draupadi, I reflect on this, and do not allow my anger to be excited. He who does not respond to an angry man saves himself and others from great fear. Indeed, he can be regarded as the physician of both himself and the angry man.

If a weak man is persecuted by men who are stronger than himself, and foolishly turns his anger on them, he causes his own downfall. Such a one who deliberately throws away his life gains no realms of felicity in the hereafter. So, Draupadi, a weak man should always suppress his anger. And the wise man who, even though wronged, does not allow his anger to be roused, passing over his persecutor in indifference, enjoys great happiness in the next world.

This is why it has been said that, be he strong or weak, the wise man forgives his enemy. Panchali, this is why the good applaud those who have conquered their wrath. Sage men believe that the honest and forgiving man is always victorious.

Truth is ever more beneficial than falsehood, and gentleness than cruelty. Then how can one like me show anger even to kill Duryodhana, when anger has so many faults, anger which men of dharma banish from their souls? The wise surely regard those who only outwardly show anger as being men of character. Men of learning and true insight call him who can control his provoked anger, through his wisdom, a man of character.

O you of the fair hips, the angry man does not see things in their true light. He does not see his way or respect anyone. The angry man kills even those that do not deserve killing. The man of wrath kills even his preceptors. So, the man of character must always banish wrath to a distance.

The man who is overwhelmed by anger does not easily acquire generosity, dignity, courage, skill, and the other qualities which belong with true character. By forsaking anger a man can show his strength and energy at the proper time, while this is very difficult for the angry man to do.

Fools regard anger as being equivalent to strength, but wrath has been given to man for the destruction of the world. So, the man who wishes to live in dharma must always forsake anger. For sure, those who abandon the virtues of their svadharma indulge anger.

Faultless one, if fools, their minds full of darkness, trangresss dharma in every way, should I be like them and do the same? If there were none among men equal to the Earth in forgiveness, there would be no peace in the world, but ceaseless strife caused by wrath.

If the injured return their injuries, if one chastised by his superior were to chastise his superior in return, the consequence would be the destruction of every creature, and sin would prevail throughout the world.

If the man who is spoken harshly to speaks back savagely in turn, if fathers kill sons and sons their fathers, if husbands kill wives, and wives husbands, Draupadi, how can there be any births into such a world where anger held such sway? For, lovely one, know that men are born because there is peace.

Panchali, if kings yield to wrath, their subjects quickly find death. The consequence of anger is distress and destruction for the people. It is because there are men who are as forgiving as the Earth that all beings live and prosper. One should forgive every injury, for every species and race continues because man is forgiving.

Truly, the wise and excellent man, who has conquered his anger, is he who forgives even when he is insulted, persecuted and infuriated by a

strong enemy. The man of power who controls his anger enjoys countless everlasting realms, while the angry man is known to be a fool and finds destruction both in this and the other world.

O Krishnaa, the illustrious and forgiving sang this of men who are always forgiving:

"Forgiveness is virtue; forgiveness is sacrifice; forgiveness is the Vedas, forgiveness is the Sruti. He who knows this can forgive anything. Forgiveness is Brahman; forgiveness is truth; forgiveness is punya; forgiveness protects the punya of the future; forgiveness is sannyasa; forgiveness is holiness; and by forgiveness the universe is held together.

Men of forgiveness attain the realms gained by those who perform great tapasya, or those who are masters of the Vedas, or those that have great ascetic merit. Those who perform Vedic yagnas, as also those who perform other sacred karma obtain lesser realms, while men of forgiveness find the adored realms which are in Brahmaloka. Forgiveness is the might of the mighty; forgiveness is sacrifice; forgiveness is quiet of mind."

How, Krishnaa, can someone like me abandon forgiveness, in which Brahman, truth, wisdom and the worlds are founded? Kasyapa said, "The man of wisdom should always forgive, for when he is capable of forgiving everything, he attains Brahman.

This world belongs to those that are forgiving; the other world is also theirs. The forgiving find honour here, and a state of blessedness hereafter. Men who subdue even their anger through forgiveness gain the loftiest realms. So has it been said that forgiveness is the highest virtue."

So did Kasyapa sing of those who are ever forgiving. Panchali, having heard what he said, content yourself. Do not give way to your anger!

Our Pitama, Santanu's son Bhishma, will worship peace; Krishna, the son of Devaki, will worship peace; Acharya Drona and Vidura will both speak of peace; Kripa and Sanjaya also will preach peace; and Somadatta and Yuyutsu and Drona's son and our grandsire Vyasa, every one of them always speaks of peace.

Urged constantly by these towards peace, I believe that Dhritarashtra will return our kingdom to us. However, if he yields to temptation, he will meet with destruction. Panchali, a crisis has entered the history of the Bhaaratas to plunge them into doom. For some time now, I have been convinced of this.

Suyodhana does not deserve the kingdom, and that is why he has not discovered forgiveness; I, however, do, and for that, forgiveness has possessed me. Forgiveness and gentleness are the qualities of the reposed man. They represent eternal virtue, and I will embrace these gunas.'"

CANTO 30

ARANYAKA PARVA CONTINUED

"Draupadi says, 'I bow down to Dhatri and Vidhatri who have so clouded your good sense! You think differently from your sires and grandsires about the burden you bear.

Influenced by karma, men find themselves in various circumstances of life. Karma produces inevitable consequences; we wish for emancipation from mere folly.

It seems that man can never attain prosperity in this world through virtue, gentleness, forgiveness, honesty and fear of censure. If this were not so, O Bhaarata, this intolerable calamity would never have overtaken you, who are so undeserving of it, and your brothers of great tejas.

Neither in your days of prosperity nor in these of adversity, O Bhaarata, have you held anything as dear as dharma, which you hold even dearer than life. The Brahmanas, your elders, even the Devas know that your kingdom and your life are for dharma alone.

You will abandon Bhimasena, Arjuna, these twin sons of Madri and me, but you cannot leave dharma. I have heard that the king protects dharma, and dharma protects him in return. But I do not see that dharma protects you.

Like his shadow pursues a man, your heart, O Purushavyaghra, single-mindedly always seeks dharma. Never have you disregarded your equals, your inferiors or superiors. Even gaining the whole world, pride never touched you.

O son of Pritha, you always adore the Brahmanas, the Devas and the Pitrs, with swadhas, and other forms of worship. Kaunteya, you gratify Brahmanas by fulfilling their every wish. Yatis, Sannyasins and Grihastas have always been fed in your house from plates of gold, and I served their food.

You always give gold and food to Vanaprasthas. Why, there was nothing in your house which you would not give away to Brahmanas. During the Viswadeva sacrifice, conducted for your peace, in your palace, the consecrated offerings were always first given to sadasyas and every other living being, while you contented yourself with whatever was leftover.

Ishti Pasubandhas, sacrifices for obtaining fruition of desires, the religious rites of domesticity, Paka sacrifices, and sacrifices of other kinds were constantly performed in your royal house.

Even in this great forest so solitary and haunted by robbers, living in exile, divested of your kingdom, your dharma has sustained no diminution. You performed the Aswamedha, the Rajasuya, the Pundarika, and Gosava, the grandest yagnas which demand prodigious gifts and charity.

Rajan, yet during the dire game of dice, perversity moved you to wager me as a stake? You lost your kingdom, your wealth, your weapons, your brothers, and me! You are simple, gentle, liberal, modest and truthful; how, Rajan, could your mind be attracted to the vice of gambling?

Ah, grief overwhelms my heart and I am losing my mind to see this distress of yours, this calamity. Surely, it is true that men are subject to the will of God and never to their own wishes. The Supreme Lord and Ordainer of all things ordains every joy and sorrow, all the happiness and misery of all creatures, even before they are born, in accordance with their karma which is like a seed destined to sprout into this tree of life.

O Kshatriya, God moves men as a puppeteer does his wooden puppets with his wires. Even as akasa covers everything, God pervades every creature, and ordains its weal or woe. As a bird tied with a string, every creature depends on God. Everyone is subject to God and none else. No one can decide his own fate.

Like a pearl on its string, or a bull held by the rope through its nose, or a tree fallen from the bank into the river, every creature follows God's command because they are imbued with His Spirit and because they are established in Him.

Dependent on the Universal Soul, man cannot pass a moment independently. Enveloped in darkness, creatures are not masters of their own joy or sorrow. They go to heaven or hell urged by God Himself.

Like light straws fly on strong winds, all creatures, O Bhaarata, fly on God's will. And God pervades all creatures, engaged in deeds right and wrong; He moves in the universe, but none can say This is God.

This body is only the means through which God causes every creature to reap fruits of karma, good and bad. Ah, look at God's maya which confounds men and makes them kill their fellows.

Truth-knowing Munis see these bodies differently, as rays of the Sun, which is the Lord, while ordinary men see the things of the Earth otherwise.

God creates them all, each one uniquely born and destroyed. O Yudhishtira, Brahma the Pitamaha spreads his maya and kills his creatures through the agency of other creatures, even as one might split a piece of wood with another, crack a stone with another stone or break a piece of iron with an iron rod.

Lord sports with his creatures, creating and destroying them at his pleasure, like a child with his toy. O King, it does not seem to me that God treats his creatures as a father or a mother does their children. Rather, like a vicious man, he seems to treat them with anger, maliciously.

Ah, I am deeply troubled seeing good, superior men persecuted, while sinners thrive and are happy I cannot think or speak well of the Great Ordainer seeing your distress and Suyodhana's prosperity. How can God suffer such iniquity?

What does He gain by allowing Duryodhana, who breaks every sacred law, who is greedy and crooked, who grievously harms dharma, to prosper? If a deed done pursues the doer and none else, then certainly it is God himself who is stained with the sin of every act. If however, the sin of an action does not attach to the doer, then might and not God is the true cause of whatever happens, and I grieve for those who are weak and have no prowess!'"

CANTO 31

ARANYAKA PARVA CONTINUED

"Yudhishtira says, 'You speak beautifully, Yagnaseni, your words smooth, your phrases delightful. I have listened carefully to what you say, but you speak the language of atheism. Princess, I never do anything for the fruits of what I do. I give because it is my duty to give; I sacrifice because it is my duty to sacrifice. Krishnaa, I do to the best of my ability whatever a grihasta should do, regardless of whether what I do benefits me or not.

Round-hipped one, I act virtuously not from the desire to reap the fruits of virtue, but so that I do not break the ordinances of the Veda, and also with an eye on the conduct of the good and wise. Krishnaa, my heart is drawn naturally towards virtue.

The man who wishes to reap the fruit of virtue is a trader in virtue. His nature is base, and he can never be counted among the virtuous; nor does he ever gain the fruit of his actions.

The man of sinful heart, who does a virtuous thing, but doubts dharma in his mind - he, too, does not obtain the fruits of his deed, because of his scepticism. I speak to you by the authority of the Vedas, which constitute the highest proof in these matters - you must never doubt dharma.

The man who doubts dharma is destined to be born into bestial species. The man of weak understanding who doubts religion, virtue or the words of the Rishis, is excluded from the realms of immortality and bliss, even as are Sudras from the Vedas!

Intelligent one, if a young child born into a noble race studies the Vedas and conducts himself virtuously, great Rajarishis regard him as a mature Sage, notwithstanding his years. But the sinner that doubts dharma and transgresses the scriptures, is regarded as even lower than Sudras and robbers.

With your own eyes, you have seen the Maharishi Markandeya of immeasurable soul come to us. Through dharma alone did he acquire immortality in his very body.

Vyasa, Vasishta, Maitreya, Narada, Lomasa, Suka and other Rishis have all been purified through dharma alone. You see them with your own eyes

as having the power of divine asceticism, able to curse or bless, and superior to the Devas themselves.

Anagha, sinless one, all these, equal to the Devas, look at what is written in the Vedas and describe virtue as the foremost dharma. Sweet Queen, so it does not become you to either doubt or censure God, or to act rashly.

The fool that doubts religion and disregards virtue, being proud of his own reasoning, does not regard other great reasons, and thinks of the Rishis, who see into past, present and the future, as being madmen.

The fool regards only the external world as being capable of gratifying his senses, and is blind to everything else. He who doubts religion finds no expiation. The miserable one is full of anxiety and gains no realms of bliss hereafter. A heretic, a slanderer of the Veda, a sinner moved by lust and greed, he goes to hell.

On the other hand, he who always cherishes dharma with faith finds eternal bliss in the other world; while the fool who not does keep dharma, disregarding all the proofs which the Rishis offer, does not prosper in any life. Have no doubt, lovely one, that he who pays no heed to what the Rishis say, and to their lives as living proof, he finds no joy in this world or the next.

Draupadi, do not doubt the ancient dharma which good men live by, the religion framed by Sages of universal knowledge, who can see all things. Dharma is the only raft for those who want to find heaven, even as a ship is to merchants who want to cross the sea.

Faultless one, if the dharma by which men of dharma live were fruitless, all the universe would be shrouded in infamous darkness. No one would then pursue moksha; no one would seek to acquire knowledge or even wealth, but men would live like beasts. If sannyasa, the austerities of brahmacharya, sacrifices, study of the Vedas, charity, honesty were all fruitless, men would not have practised dharma and virtue, generation after generation.

If all karma was fruitless, dreadful chaos would prevail. Think, why do Rishis and Devas and Gandharvas and Rakshasas, all of whom are not human, treasure dharma with such love? Knowing for certain that God rewards the practise of dharma, they all observe dharma. Dharma, Panchali, is eternal prosperity.

While we see the fruit of both gyana and tapasya, dharma and adharma, virtue and sin, cannot be without their fruit. Krishnaa, just think of the

circumstances of your own birth, as you have heard of it, and the birth of the mighty Dhrishtadyumna. O you of the sweet smiles, what better proof of the value of dharma?

They that have their minds under control reap the fruit of their actions, and are content with little. The ignorant are not content with what they receive here, however much it might be, because they have no joy born of virtue to inherit in the hereafter.

When dharma and adharma appear to prove fruitless, and the very origin of all karma - why, my beautiful one, these are mysterious even to the gods. Not everyone knows these things, certainly not ordinary men. The Devas preserve the mystery, for the maya which obscures what the gods do is inscrutable.

Those regenerate ones who have destroyed all desire, who have founded their aspirations on vratas, sannyasa and tapasya, who have burnt up all their sins, and in whose minds and hearts quietness, peace and holiness dwell - they understand all these.

So, though you might not see the fruits of dharma, you must never doubt dharma or the gods. You must perform sacrifices with a will, and practise charity without insolence. All karma in this world has its fruit, and dharma is eternal. Brahma himself told this to his sons, as Kasyapa has said. So, let your doubts be dispelled like mist, Draupadi. Reflecting on all this; let your scepticism give way to faith.

Do not slander God, who is the lord of all creatures. Learn how to know him. Bow down to him. Do not let your mind be sad, and never disregard the Supreme Being through whose grace mortal men, with piety, find immortality!'"

CANTO 32

ARANYAKA PARVA CONTINUED

"Draupadi says, 'Son of Pritha, I never disregard or slander dharma. Why would I disregard God, the lord of all creatures? O Bhaarata, I am griefstricken and ranting. Yet, I will lament again, and you must listen to me.

O Parantapa, every conscious creature must certainly perform karma in this world. Only the immobile, not other beings, may live without doing. Immediately after its birth the calf sucks its mother's teat. Why, men feel pain when fell mantras are chanted using their statues.

So, O Yudhishtira, it seems that beings derive the character of their lives from their karma of past births. Among the mobile, man differs from the rest in that he aspires to affect the course of his life in this and the other world through his deeds.

All creatures visibly reap the fruit of their karma of past lives. Indeed, all creatures exist because of past karma, even Brahma, the Creator and the Ordainer of the Universe, even as a crane lives, untaught, in water. If a creature does nothing, it cannot live; all beings must act.

You must also act, and not incur censure by abandoning karma. Cover yourself with deeds, as with armour. Among a thousand men, there is perhaps one who truly knows the worth of karma, of action. One must act to protect oneself, and to increase one's wealth, for if a man only spends without earning, even if he owns a hoard as great as Himavan, it will quickly be exhausted.

But for karma, doing, all the creatures of this world would have become extinct. If karma bore no fruit, the created would never have multiplied. We see that at times men perform karma even though it bears no fruit, for without doing, life's course itself would be impossible.

Those in this world who believe in destiny, and those again who believe in chance, are both the worst among men. Only those that believe in the efficacy of karma are laudable. He who does nothing, believing just in destiny is soon destroyed, even like an unburnt earthen pot in water. Also, he that believes in chance and sits idle though he can act, does not live long, for his life is one of weakness and helplessness.

If a man gains wealth without effort, it is told that he does so by chance; if he acquires fortune through religious rites, it is deemed providential. But the fruit gained through his own actions is proof of his ability.

Best of men, wealth gained through chance is called spontaneous acquisition; wealth thus gained is through the karma of a previous life. God dispenses the fruit of the karma of past lives to men in this world -good and bad.

This body is only the instrument in God's hands for the performance of karma; inert of itself, it does what God urges it to. Kaunteya, it is the Supreme Lord of all who makes every creature do what it does. The creatures themselves are inert.

O Kshatriya, deciding upon some purpose in his mind, man accomplishes it, working with his intelligence. Thus we say that man himself is the cause of what he does. Purusharishabha, it is impossible to count the deeds of men, for mansions and cities are the result of man's deeds.

Intelligent men know that oil may be had from sesame, curds from milk, and that food can be cooked by igniting fuel. They also know the means for accomplishing all these; and knowing them, they use the required appliances to accomplish them. Through what they do, men support their lives.

If a skilled workman does something, it is well executed; and the opposite happens if a thing is done by an unskilful hand. In karma, if a man was not himself his own karma's doer and cause, then no sacrifice would bear any fruit for him, and nor would anyone be a Guru or a sishya.

It is because a man himself is the cause of his work that he is applauded when he achieves success; and he is censured when he fails. If this were not so, how would praise and blame be justified?

Some say that everything is the result of Providence; others, that this is not so, but that everything is the result of the karma, good and bad, of past lives. Chance fetches possessions, as also does destiny; some things are gained through exertion; there is no fourth cause — so say those who know the truth, men of gyana.

However, if God himself did not dispense good and bad fruit, then there would be no misery among the created. If the effects of past karma are a myth, then a man would achieve everything for which he strives. So, those who believe that chance, destiny and effort are the only causes of success,

and who deny the effects of karma from past lives, are dull, why, inert as the body itself.

Yet, a man must act; Manu himself has said so. He who does not act, surely succumbs, O Yudhishtira. While the man of action usually finds success in this world, the idle never succeed. If success becomes impossible, one seeks to remove the obstacles on one's path to it.

Rajan, if a man works, his debts of karma are paid, whether he succeeds or not. Adversity overtakes the idle man, while the active, skilful one will certainly prosper. Intelligent men, who engage confidently in karma, regard others as being faithless and failures. They think of the confident and the faithful as being men of success.

Misery has found us now, but if you act against it, it will surely be removed. If you fail, it will prove that Bhima, Arjuna and the twins cannot take the kingdom back. But since the efforts of most men meet with success, it is likely that we shall also have what we strive for.

How can anyone predict whether we shall win or lose? Only if you act will you know what fruit your action will bring. The tiller tills the soil with his plough and sows seeds. He then sits quiet, for only the clouds can bring the rain which will make his seeds grow into plants. If the clouds do not favour him, he is absolved from blame.

He says to himself, "I have done what others do. If despite this I have failed, the fault is not mine," and he does not reproach himself.

O Bhaarata, no one should despair saying, "Oh, I am doing what I should yet success is not mine!"

For there are two other causes, besides exertion, for success. One should never despair about the success or failure of any undertaking because both depend upon the concatenation of many circumstances. If one important element is wanting, success does not come immediately, sometimes not at all. But without exertion there can never be any success.

Nor is there anything to applaud in abstaining from action. The intelligent put forth all their might, bringing together time, place, means and auspicious rites to acquire prosperity. With care and vigilance a man must set himself to his task, his main strength being his prowess. In the union of qualities needed to succeed in any undertaking prowess, ability, seems to be the main.

When the intelligent man sees that his enemy is superior to himself in many ways, he should seek success through conciliation. But he must wish

his enemy ill and seek his banishment. Why speak of mortal men, even if his enemy were the ocean or the mountains, these motives should guide him.

A man who seeks to strike at his enemy's weaknesses discharges his dharma to himself and his own. No man should ever disparage himself, for he who does, never finds great prosperity. O Bhaarata, only through such endeavour can success be found in this world. Indeed, success in the world depends on acting when the time and circumstances are ripe.

My father used to keep a learned Brahmana with him. Bharatarishabha, he said all this to my father. My brothers first heard these tenets of dharma, uttered by Brihaspati himself. It was from them that I heard these, later, in my father's house. Yudhishtira, whenever I had time, I would go and sit on my father's lap, and that knowing Brahmana would recite these truths to me, sweetly consoling me by what he said!'"

CANTO 33

ARANYAKA PARVA CONTINUED

Vaisampayana said, "Bhimasena listens to Draupadi, and sighing in anger, approaches the king and says to him, 'Walk, O Rajan, on the ancient path trodden by great kings who went before you! What do we gain by living in an asrama of Sannyasins, deprived of our own dharma, kama and artha?

Duryodhana took our kingdom not by dharma, nor by might, but through a game of dice at which he cheated. Like a weak, offal-eating jackal snatching their prey from mighty lions, he has taken our kingdom from us. Why, Rajan, just for the trite merit of keeping your given word, do you suffer such distress, abandoning our wealth, the source of both dharma and kama?

He who wields the Gandiva protected our kingdom, and not Indra himself could take it by force; yet taken it was, because of your carelessness. Because of you our kingdom was taken like some fruit from a man who has no arms, or cattle from one who has no legs.

You are faithful in dharma. To please you, Bhaarata, we allowed ourselves to be overwhelmed by such a calamity. It is because we are obedient to you that today we rend the hearts of our friends and gratify our enemies.

Ah, how it grieves me that, just to obey you, we did not kill Dhritarashtra's son even then. This is your home in the forest, where you live like a wild animal. Only a weak man would bear this, surely no strong one would ever lead such a life.

Not Krishna, Arjuna, Abhimanyu, the Srinjayas, Madri's sons or I myself, approve of this life you have chosen. Bound by your vows, you always cry Dharma! Dharma! Has despair deprived you of your manliness? Only cowards, who cannot win back their lost wealth, cherish despair - vain despair which destroys one's purposes.

You have ability and eyes; you see that manliness dwells in us. But you have accepted a life of peace, and feel no distress. The Dhartarashtras think of us, who are in truth forgiving, as being weak, inept. This hurts me more than dying in battle.

Even if we all die in fair fight, without showing our backs to our enemies, that would be better than this shameful exile, for then we would find realms of bliss in the next world. Or if we slay them and gain the whole world, that would be wealth well won, and worth the attempt.

We always keep Kshatriya dharma; we always seek grand achievements; we always avenge injustice; it is our bounden duty to win our kingdom back with battle. Then our fame would mantle the world, not our shame.

Rajan, the dharma which torments oneself and one's near and dear ones is no dharma at all; rather, it is evil, fetching calamities. Sometimes, dharma becomes the weakness of a man; and though such a man might always cleave to dharma, yet both dharma and artha forsake him even like pleasure and pain forsaking a dead man.

He who clings to dharma for dharma's sake always suffers. He can hardly be called a wise man, for he does not know the very ends of dharma, like a blind man who cannot see the light of the Sun. He who uses his wealth only for himself does not understand the meaning or purpose of artha. He is really like a servant who tends cows in a forest.

Again, he who hankers only after artha, ignoring dharma and kama deserves censure and killing. He who pursues only pleasure, without seeking dharma and artha, quickly loses his friends and also his virtue and wealth. Without dharma and artha, only indulging indiscriminately in kama, a man exhausts his pleasures and finds death, like a fish when the water in which it lives runs dry.

For these reasons, the wise always cherish both dharma and artha, because a union of these is essential to pleasure, even as fuel is to fire. The root of kama is dharma, and dharma, too, is not apart from pleasure. The two depend on each other as the ocean and the clouds, the ocean causing the clouds and the clouds filling the ocean.

Pleasure, kama, is the joy that one feels from contact with the objects of the senses or from the possession of wealth. It exists in the mind, having no corporeal existence which one can see.

He who desires wealth, first seeks a large share of dharma to have his desire fulfilled. He who wishes for kama, first seeks artha, wealth. But pleasure, in its turn, yields nothing. One pleasure cannot lead to another, being its own fruit - as ashes may be had from wood, but nothing from those ashes in their turn.

As a fowler kills the birds we see, so does sin slay the creatures of the world. So, he who is misled by pleasure or covetousness, and does not see the true nature of dharma becomes wretched both here and hereafter, and deserves killing.

Rajan, you know that pleasure is to be had from possessing the various objects of enjoyment. You also know well the changes these objects of desire and enjoyment undergo. At their loss or disappearance, occasioned by decrepitude or death, there arises distress. That distress has now overtaken us.

The joy which comes from the five senses, the intellect and the heart, all being directed to the objects proper to each, is called kama, pleasure. I believe that pleasure is one of the best fruits of our karma, our actions.

So one must respect dharma, artha and kama, one after the other. One should not devote oneself just to dharma, or think of wealth as the highest object of one's wishes, nor pleasure; one should always pursue all three.

The Shastras ordain that one should seek dharma in the morning, artha at noon, and kama in the evening. The scriptures also say that one should seek pleasure in the first part of life, wealth in the second, and virtue in the last. And the wise pursue all three, dividing their time equally.

Kurunandana, you must think carfeully whether these three should be independent or interwoven, for those that seek happiness. Then you must unhesitatingly act either to acquire them, or abandon them all. For he who lives wavering in doubt between two paths, leads a wretched life.

The world knows that you always live by dharma. Knowing this, still your friends tell you to act. Charity, sacrifice, respect for the wise, study of the Vedas, and honesty - these constitute the highest dharma, and are efficacious both here and hereafter. Yet, these virtues cannot be attained by one who has no wealth, not, O Purushavyaghra, if his other accomplishments are infinite.

All the universe depends upon dharma; there is nothing higher than virtue. And he who has great wealth can attain to virtue. Wealth cannot be earned by leading a mendicant life, nor by a life of feebleness. Wealth can be earned by using intelligence, directed by dharma.

For you, begging alms, which is allowed Brahmanas, is forbidden. So strive to acquire wealth by exerting your might and energy. Neither mendicancy nor the life of a Sudra is proper for you. Might and energy

constitute the special dharma of the Kshatriya. So, adopt your swadharma and kill your enemies.

Destroy the power of Dhritarashtra's sons, with my prowess and Arjuna's. The learned and the wise say that sovereignty is virtue. So acquire sovereignty, for it does not become you to live in this wretched condition. Awake, O King, and understand the Sanatana Dharma. By birth you belong to a varna whose deeds are violent and cause pain to men.

Cherish your subjects and reap the fruit thereof; for that you can never be reproached. This is the dharma ordained by God himself for the Kshatriya! If you fall away from it, you will make yourself ridiculous. There is no praise for leaving the path of one's swadharma. Therefore, set your heart where it ought to be, in concord with the varna to which you belong, cast away this course of feebleness, summon your energy, and bear your burden manfully, as you should.

No king ever gained sovereignty of the earth, prosperity or affluence through dharma alone. As a fowler snares small game by offering them food, so does an intelligent man acquire a kingdom by offering bribes to base and greedy enemies. The Asuras, though elder to the Devas and more powerful and wealthy, were vanquished through stratagem by the gods.

Everything belongs to the mighty. Mahabaho, kill your enemies who used vile strategy to vanquish us. No one can equal Arjuna at wielding a bow in battle; none is my equal with a mace. Depending on their own prowess, strong men fight battles; they care little for the numbers ranged against them, or on information gleaned from spies.

O Pandava, exert your might. Might is the only root of wealth; whatever else is said to be its root is not really so. As in winter the shade of a tree counts for nothing, so also without might everything else becomes fruitless. A man who wants to increase his wealth should spend it, O Kaunteya, in the manner of scattering seeds on the ground.

Have no doubt about this. However, unless the returns from what you spend are not more than or at least equal to what you spend, you must not invest your wealth. For the man who spends wealth unreasonably is like the donkey scratching itself - pleasurable at first but painful afterwards.

So, too, the man who scatters a little of his seeds of dharma to gain greater dharma is considered wise. Have no doubt, it is as I say.

The wise man alienates his enemies' friends by scattering seeds of wealth; once the enemy's friends abandon him, the intelligent man brings

him to subjection. Even the strong engage in battle depending on their courage. Without courage, neither ceaseless efforts nor the arts of conciliation can always win a kingdom.

Sometimes weak men, uniting in great numbers, kill even a powerful enemy, like bees killing a honey-gatherer through the sheer power of numbers. Yudhishtira, adopt the ways of the Sun - who nurtures as well as kills through his rays - to protect our kingdom and the people, as our ancestors did; Rajan, I have heard that this is a sannyasa which even the Veda speaks about.

A Kshatriya cannot acquire the realms of blessedness through asceticism as he can by honourable battle, regardless of whether he wins or loses. Seeing you in this condition, the world has concluded that light may well forsake the Sun and the Moon; good men come and go from here, singly or in groups, and all of them praise you and blame our enemies.

Moreover, the Kurus and the Brahmanas, together, always speak of your absolute truthfulness, how you have never told a lie, from ignorance, from meanness, from greed, or from fear.

Whatever sins a king commits to gain kingdom he later consumes them through sacrifices distinguished by bountiful charity. Like the Moon emerging from behind clouds, a king is purified from all sins by gifting villages to Brahmanas, and cows by thousands.

Almost all the people of the country, young or old, praise you, Yudhishtira. They also say that sovereignty vested in Duryodhana is as milk in a bag of dog-hide, as the Vedas in a Sudra, as truth in a robber, as strength in a woman. Even women and children say this repeatedly, as if it were a lesson they seek to commit to memory.

Parantapa, you have not fallen by yourself; all of us are also lost with you. So, climb into your chariot laden with every weapon, make superior Brahmanas utter benedictions over you, and fly, this very day, at Hastinapura, so that you can give the spoils of victory to your Brahmanas.

Surrounded by your brothers who are great archers, and by other Kshatriya heroes who are like snakes of virulent poison, set out even like

Vritra's slayer surrounded by the Marutas. Kaunteya, you are powerful; decimate your weakling enemies, crush them like Indra did the Asuras; and snatch the prosperity he enjoys from Dhritarashtra's son.

There is no mortal who can even bear the touch of the vulture-feathered arrows, like vicious serpents, loosed from the Gandiva. Bhaarata, there is no

warrior, no horse or elephant which can withstand the blows of my mace when I am enraged in battle.

With the Srinjayas, the Kaikeyas, and the Vrishni Bull fighting for us, why should we fail to wrest the kingdom from the enemy? How will we not take back the Earth, with our allies, if only we put forth our might?'"

CANTO 34

ARANYAKA PARVA CONTINUED

Vaisampayana said, "Yudhishtira is silent for a few moments after listening to Bhimasena; he gathers his patience. Then he says, 'Bhaarata, all this is no doubt true. I cannot reproach you for savaging me with your arrow-like words, This disaster has overtaken you solely through my fault. I cast the dice wanting to take Dhritarashtra's son's kingdom from him. But Subala's son, that expert gambler, played against me on Suyodhana's behalf.

Sakuni is from the hill country, and is exceptionally artful, while I am innocent of any artifice; and he routed me in the presence of all the sabha. Bhimasena, this is why distress and calamity have overtaken us.

I saw how the dice rolled invariably, odds and evens, as Sakuni wished. I could have controlled myself, and stopped playing. But anger drives away a man's patience. Child, when the mind is influenced by arrogance or vanity, it cannot be restrained. I do not reprimand you for what you say to me, or for the harsh words you use.

I believe that what has happened to us is fate, and pre-ordained. When for his greed for our kingdom, Dhritarashtra's son Duryodhana made slaves of us at first; then, O Bhima, it was Draupadi who rescued us. When we were summoned again to the sabha to play dice again, you know, as Arjuna does, what Dhritarashtra's son told me, before all the Bhaaratas, what stakes we would play for.

He said, "Ajatasatru, if you lose, you and all your brothers must live in the forest of your choice for twelve years, then spend a thirteenth year in ajnatavasa. If my spies discover you in the final year, you must live another twelve years in the vana and yet another in ajnatavasa, without being discovered.

Think about this and pledge yourself to it. As for me, I, Duryodhana, swear solemnly in this august sabha that if my agents cannot find you during the thirteenth year, this kingdom of the five rivers shall once again become yours.

And if we lose the game of dice, instead, we will abandon all our wealth and pass the same years in the wilderness, the same rules applying to us."

I replied to him, in the midst of all the Kurus, "So be it!"

The wretched game began; we were beaten and have been exiled. This is why we range in misery and discomfort through these forests. But Suyodhana was not satisfied and, giving himself up to anger, made the Kurus and everyone one else whose allegiance he enjoys express joy at our misfortune.

Having entered into such an agreement in the presence of good men, who dares break his word for the sake of a kingdom on Earth? I think, for an honourable man, death is preferable to gaining a kingdom after breaking one's word.

During the game of dice you wanted to burn my hands, but Arjuna stopped you and you only wrung your own hands. If you had done what you wanted, would this tragedy have overtaken us? You well knew your prowess, Bhimasena, then why did you not object to the second game of dice?

Now it is too late and we are plunged in distress by the word we gave; what use is it for you to berate me now? Bhima, my greatest grief lies in the fact that we saw Draupadi shamed and could do nothing to stop her humiliation. My heart burns as if I have drunk poison.

But having given my word in the midst of the Kuru heroes, I cannot break it now. Bhima, wait for better days to return to us, like the scatterer of seeds waiting for the harvest. When he who has been done an injury succeeds in avenging himself when his enemy's designs have borne flowers and fruit, that man accomplishes a great thing through his prowess. That brave man earns undying fame; he finds immense fortune and prosperity. His enemies bow down to him, and his friends gather round him, like the Devas do around Indra for protection.

But Bhima, know that I will never break my word. I consider dharma as being superior to life itself, I think of it as a divine condition. Kingdom, sons, fame, wealth - all these together do not equal even a sixteenth part of truth.'"

CANTO 35

ARANYAKA PARVA CONTINUED

"Bhima says, 'O King, being insubstantial as froth, impermanent as a fruit falling from a tree, dependent on time, mortal, you have given your word on a matter of time, which is infinite, immeasurable, quick as an arrow, or flowing like a stream, carrying all before it as Death. How can you consider time to which you are subject to be available for you to keep your word?

Kaunteya, how can a mortal man whose life is shortened with each moment, even as some collyrium is reduced each time a grain of it is taken up by a needle, wait for the future? Only an immortal, or he who knows how long he will live, who knows the future as if it were before his eyes, can wait for time, for an exact period of time to arrive.

If we wait thirteen years we will be thirteen years closer to death, which takes us all. We must strive to recover our kingdom before we die. He who does not achieve fame by punishing his enemy is an unclean thing. He is a useless burden upon the Earth, like a castrated bull, and he dies ingloriously. He who has no strength and courage, who does not chastise his enemy, lives in vain; I think of such a man as lowborn.

Your hand can rain gold; your fame can cover the whole world. So kill your enemies in battle and enjoy the wealth won through the might of your arms. Parantapa, if a man kills his enemy who has done him injury and goes that same day to hell, hell turns into heaven for him.

The pain I feel from having to suppress my anger is worse than burning fire; I cannot sleep for it, day or night. This Partha, this Arjuna, is the greatest archer; he, also, surely burns with grief although he lives here like a lion in his den. Like some mighty tusker, he who wants to kill every other bowman in the world single-handedly, represses his wrath.

Nakula, Sahadeva are all silent, to please you; as are all our friends, including the Srinjayas. Only I and Prativindhya's mother burn so much that we speak to you in grief. The rest agree with everything that I say to you, for they are all plunged in sorrow and eagerly wish for battle.

What more wretched catastrophe can overtake us than that our kingdom should be taken from us by weak and contemptible enemies, and enjoyed by

them? You have a weak nature and you feel ashamed to violate your given pledge. But no one lauds you for suffering like this out of your kindliness.

Rajan, your mind does not seem to see the truth - like that of a highborn but foolish man, who commits the hymns of the Veda to memory but does not understand their meaning.

You are kind, like a Brahmana; how have you been born a Kshatriya? Kshatriyas have devious hearts. You have heard the dharma of kings, as taught by Manu, full of crookedness, unfairness and everything opposed to peace and virtue. Then why do you forgive Dhritarashtra's sons?

You have intelligence, prowess, learning and are nobly born. Why are you like a great snake which cannot move? Kaunteya, whoever wishes to hide us will be like one trying to conceal the mountains of Himavat with a handful of grass.

All the world knows you, O son of Pritha; you will no more be able to live undiscovered than the Sun can course through the sky unseen. Like a great tree in a well-watered land, with spreading branches and flowers and leaves, or like Indra's elephant - how will Arjuna live unknown?

How, also, will these children, Nakula and Sahadeva, who are like a pair of young lions, both live undiscovered? How will Drupada's daughter Krishnaa, our princess and mother of heroes, of great virtue and famed throughout the world, live unnoticed?

All the world knows me, as well, from my boyhood; I do not see how I can live unknown anymore than the mountains of Meru can seek concealment.

Then, we expelled many kings from their kingdom; these Kshatriyas will all become the evil Duryodhana's followers and allies, for we robbed them of their wealth and drove them into exile. How will they ever be our friends?

They will join Dhritarashtra and wish to do us harm. They will certainly send countless spies to seek us out. If these find us, great danger will come to us. We have already spent thirteen months in these forests. Rajan, consider them to be thirteen years, for the wise have said that a month is a substitute for a year even as a pot-herb is for Soma.

Otherwise, Rajan, free yourself from the fetter of your pledge by offering savoury food to a quiet bull which bears sacred burdens. Thus, decide to kill your enemies - for the Kshatriya has no higher dharma than battle!'"

CANTO 36

ARANYAKA PARVA CONTINUED

Vaisampayana said, "Listening to Bhima, Yudhishtira Purushavyaghra, Parantapa, begins to sigh, and to reflect silently.

Within himself, he thinks, 'I have heard the dharma of kings recited, and also the dharmas of the other varnas. Only he who always keeps these tenets before his eyes can regulate his conduct both in the present and the future.

I know the true way of dharma, so difficult to know; then how can I use force to try to grind it down, even like trying to crush Meru?'

Thinking thus for a moment, deciding what he should do, he replies firmly to Bhima, without allowing his brother to say another word.

Yudhishtira says, 'Mahabaho, what you say is true, but, my eloquent brother, listen once more to me. Bhima, whatever sin one seeks to commit, rashly, depending purely on one's strength and courage, invariably ends up as a source of failure and pain; while whatever is begun with deliberation, with well-directed prowess, after much thought, inevitably succeeds - the gods themselves favour such designs.

Bhima, you are proud of your strength, and restless, but listen to what I think of what you think we should do immediately. Bhurisravas, Sala, Bhishma, Drona, Karna, the mighty son of Drona, Dhritarashtra's powerful, invincible sons are all great warriors and even now prepare for battle against us.

The kings and chieftains of the Earth, also, whom we have injured, are all on the side of the Kauravas, bound to them by ties of affection. O Bhaarata, they seek Duryodhana's good, not ours. With full treasuries and allied to great forces, they will all surely give their all in battle.

Also, Duryodhana has given much largesse, wealth and every luxury, to the warriors of the Kuru army, their sons and relatives. He honours those heroes and holds them in high regard. I am certain that they will give their lives for him in battle.

Although Bhishma, Drona, and the illustrious Kripa love us as much as we do them, I am also certain they, too, will sacrifice their very lives, than which there is nothing dearer, in return for the royal favours they enjoy in

Hastinapura. All of them are masters of the devastras, and devoted to dharma. Why, I believe even the Devas led by Vasava himself cannot vanquish these three.

Then they have Kama with them, the impetuous, always angry Kama, master of astras, invincible, he who wears impentrable armour.

Without first killing all these awesome warriors, Bhima, how will you kill Duryodhana? Ah, Vrikodara, I cannot sleep when I think of the swiftness of the Sutaputra's hand; to me he is the greatest of all archers!'

Bhima hears what Yudhishtira says and, slightly taken aback, falls silent.

While the Pandavas speak thus among themselves, Satyavati's son, the Maharishi Vyasa arrives there. The sons of Pandu receive him with due worship.

Then Vyasa, most eloquent among all speakers, says to Yudhishtira, 'Yudhishtira Mahabaho, with spiritual vision I saw what was passing through your heart, and I have come to you, Purusharishabha.

I will dispel this fear in your heart of Bhishma, Drona, Kripa, Karna, Drona's son, Duryodhana, and Dussasana. I will dissolve your fear through a secret enjoined in the Veda. Parantapa, hear it from me, acquire it patiently, and having done so, O King, quell this fever of yours quickly.'

Parasara's son, the Muni, takes Yudhishtira apart and speaks words of deep import to him.

Vyasa says, 'Best of the Bhaaratas, when the time of your fortune arrives, Arjuna will kill all your enemies in battle. Now learn this arcane Pratismriti from me, for you are worthy and capable of receiving it. You must then teach it to Arjuna, and with it he will be able to accomplish what needs to be done.

Pandava, let Arjuna go to Mahendra and Rudra, and to Varuna, and Kubera, and to Yama, and from them receive their astras. For his asceticism and prowess, he is fit to look upon the gods. Why, this Arjuna is in truth a Rishi of immense tejas, he is Narayana's friend Nara, the ancient, a god himself, invincible, always attended on by success, knowing no decay.

He will perform mighty deeds, once he receives their weapons from Indra, Rudra and the Lokapalas.

Also, think of leaving here and going to another forest in which to live. It is hardly pleasant to live in one place for too long a time. In your case, it might also cause the hermits here some anxiety. And as you maintain so

many Brahmanas, knowers of the Vedas and their angas, for you to live here too long might deplete the forest of its deer, and its creepers and plants.'

Now, Yudhishtira purifies himself, and Vyasa, of great wisdom, who knows the mysteries of the world, teaches him the Pratismriti, best of hermetic mantras. Then, quickly bidding farewell to Kunti's son, Vyasa vanishes before his eyes.

Having received the Pratismriti, the virtuous Yudhishtira treasures it carefully in his mind and always chants it at the proper times. Glad of Vyasa's advice, the son of Kunti now leaves the Dwaitavana and goes to the Kamyaka forest on the banks of the Saraswati.

Rajan, numberless ascetic Brahmanas follow him as Rishis do Indra. Arriving in the Kamyaka, those illustrious Bharatarishabhas begin living in that vana, along with their friends and attendants. Listening all the while to the Vedas being chanted, devoting themselves to the practice of archery, those mighty Kshatriyas live in that forest for some length of time.

Every day, armed with pure arrows, they go deep into the jungle in seach of deer. And they dutifully perform all the rites in honour of the Pitrs, the Devas and the Brahmanas."

CANTO 37

ARJUNABHIGAMANA PARVA

Vaisampayana said, "After some time, Yudhishtira rememebers the command of Muni Vyasa and calls Arjuna, bull among men, possessed of great wisdom, to him privately.

Taking Arjuna's hands, with a smile, Yudhishtira appears lost in thought for a moment, before saying gently to Arjuna, 'Bhaarata, all of the astra shastra, the sciene of warfare, dwells in Bhishma, Drona, Kripa, Karna and Aswatthama. They are masters of every sort of Brahmastra, Devastra, Manavastra and Vayavyastra, as well as the means to loose and repel them.

Dhritarashtra's son conciliates, honours and pleases all of them; he treats them all as a sishya his gurus. Why, Duryodhana treats all his warriors with great affection; all his allied chieftains he honours and gratifies, and in turn they seek his weal. They will not fail to put forth their might on his behalf.

Besides, remember, the whole world, all its cities, towns and villages, all its seas, forests and mountains, are now under Duryodhana's sway. Arjuna, you are our only refuge and a great burden rests on you. Parantapa, I want you to do something for me now.

Vyasa Muni taught me a secret science. If you use it, the very universe will lie revealed before you. Child, receive that Pratismriti from me, and through it, in due course, find the grace of the gods. Bharatarishabha, first you must devote yourself to a fierce tapasya.

Taking your bow and your sword, wearing mail, keeping stern vows, travel north without giving way to anybody. Arjuna, Indra has all the Devastras because, when they feared Vritrasura, the other gods all invested their might in Sakra. Indra has all the weapons of heaven; go to him and he will give them to you.

Take your bow, and set out even today to see Indra Purandara.'

Yudhishtira Dharmatma teaches Arjuna the Pratismriti, with all the proper rituals. Having communicated the secret gyana to his heroic younger brother, restrained in speech, action and mind, Yudhishtira commands him to go forth. Arjuna takes up the Gandiva and his inexhaustible twin quivers, puts on his kavacha, and his finger guards made of the skin of the iguana.

Pouring oblations into a sacred fire and giving gifts to the Brahmanas and having them utter blessings over him, Arjuna sets out from the Kamyaka vana to find Indra. As he goes, bow in hand, that Kshatriya heaves a sigh and casts a look heavenwards so that he might kill Dhritarashtra's sons.

Seeing Kunti's son, armed and about to go forth, Siddhas and invisible spirits say to him, 'Kaunteya, may you get what your hearts desires.'

The Brahmanas also bless him, 'Achieve your purpose, let victory truly be yours!'

And seeing heroic Arjuna, his thighs like trunks of Sala trees, about to set out, and taking with him the hearts of all, Draupadi says fervently, 'Mahabaho, let everything that Kunti wished for when you were born, and everything that you wish for be yours, Dhananjaya!

Let none among us ever be born again into Kshatriya kind. I always bow down to Brahmanas, who live through mendicancy.

Ah, my great sorrow is that, seeing me in the sabha of Kshatriyas, the wretched Duryodhana called me a cow! Many other savage things he said to me in that assembly of princes, and they are raw wounds. But the grief and pain that I experience at parting from you makes all those insults seem as nothing.

Surely, while you are gone your brothers will spend their days recounting your deeds. Certainly, in your absence, your brothers will while away their waking hours in recalling your heroic deeds, over and over. But Arjuna, if you stay away for long, we will have no pleasure or any joy in our lives. Why, our very lives will become despicable.

Partha, our weal and woe, life and death, our kingdom and prosperity all depend on you. Bhaarata, I bless you, let success be yours! Sinless one, you will accomplish your mission even against the most powerful enemies. Mahabaho, go swiftly and win success. Let no danger be yours.

I bow to Dhatri and Vidhatri! I bless you, let prosperity be yours.

Dhananjaya, let Hri, Sri, Kirti, Dhriti, Pushti, Uma, Lakshmi and Saraswati, all protect you on your way, for you always worship your elder brother and always obey his commands.

I pray to the Vasus, the Rudras and Adityas, the Marutas, the Viswadevas, and the Sadhyas, for your welfare. O Bhaarata, be safe from all evil spirits of earth, sky and heaven, and from all evil spirits in general!'

Crying out these blessings, Yagnasena's daughter Krishnaa stops. Arjuna walks in pradakshina around his brothers, and around Dhaumya, and again taking up his beautiful bow, sets out.

Every creature moves hastily out of the path which the Pandava takes, on his way to meet Indra. Many mountains, homes to countless sannyasis, the bane of his enemies passes over and arrives at the sacred Himavat, resort of the Devas. The Mahatman reaches the holy mountain in a single day, for like the wind he is gifted with the mind's very speed due to his asceticism and the Pratismriti he received from his brother.

Having crossed Himavat, as also Gandhamadana, he passes through diverse uneven and dangerous places, walking night and day without fatigue. And reaching Indrakila, Dhananjaya halts, for he hears a voice in the sky, saying, 'Stop!'

The Pandava looks around him and Arjuna Savyasachin sees a hermit sitting under a tree, an ascetic quite ablaze with Brahmic lustre, his skin tawny, his hair matted into jata, an emaciated sannyasi.

Seeing Arjuna, the ascetic says to him, 'Who are you, child, come here with a bow and arrows, wearing kavacha, a sword, and obviously a Kshatriya? There is no need of weapons here. This is the abode of peaceful Brahmanas devoted to tapasya, who have no anger or pleasure.

There is no use for your bow here, for here there is no dispute of any kind. Child, throw away that bow of yours. You have found grace by coming here, Kshatriya, for truly no man is your equal in energy and prowess.'

Smiling, that Brahmana says this repeatedly to Arjuna. But Arjuna, set firmly on his course, is unmoved.

Then, smiling even more, the Brahmana says, 'Parantapa, be you blest! I am Indra, ask for the boon you want.'

Arjuna bends his head, folds his hands, and replies to him of a thousand eyes, 'Illustrious, give me all your astras, that is the boon I want.'

The king of the Devas, still smiling, says, 'Dhananjaya, when you have come to this blessed place what need have you of astras? You have already found beatitude. Ask me for any realms of bliss that you want.'

Arjuna replies to the thousand-eyed Sakra, 'I want no realms of bliss, nor even to become a god, then why speak of joy? Lord of the Devas, I do not wish for the prosperity of even all the gods.

For if I leave my brothers in the forest, and not avenge myself on our enemies, I will earn infamy forever throughout the world, through all the ages.'

Now, the slayer of Vritra, whom the worlds worship, says gently to the Pandava, 'Child, I will give you all the devastras when you can see the three-eyed Trisulin, Siva, Lord of all creatures. So, seek a vision of Mahadeva, greatest of Gods, because it is only after you have seen him, Kaunteya, that you will have everything you wish for.'

Saying this to Phalguna, Indra vanishes and Arjuna sets himself to tapasya, staying in that very place."

CANTO 38

KAIRATA PARVA

Janemejaya said, "Illustrious one, tell me every detail of how the taintless Arjuna acquired the devastras. Tell me how Arjuna, Purushavyaghra, the mighty-armed, entered that solitary forest without fear. Also, Best among those who know the Veda, what did he do whilst he lived in that forest?

How did he gratify Siva Sthanu and Indra, as well? Dvijottama, bless me by telling me all this. You are omniscient; you know all about the gods and about men. O Brahmana, I have heard that the battle that look place of old between Arjuna and Bhava was most extraordinary and without parallel.

I have heard it makes one's hair stand on end to listen to it. Even the hearts of those lions among men—the valiant sons of Pritha—trembled to hear about it, in wonder, joy, and a sense of their own inferiority.

O tell me everything else that Arjuna did. I do not see even the most trivial thing about Jishnu which is censurable. So, narrate in full the legend of that Kshatriya, that hero."

Vaisampayana said, "Tiger among Kurus, I will narrate the story of that peerless Kshatriya to you, a tale excellent, extensive and unrivalled. Sinless one, hear in detail about Arjuna's meeting with the three-eyed God of gods, and his contact with the illustrious God's person!

At Yudhishtira's command, Dhananjaya of immeasurable prowess sets out from the Kamyaka to see Sakra, lord of the Devas; and Sankara, the God of gods. Arjuna Mahabaho sets out armed with his unearthly bow, his golden-hafted sword; north he goes towards the summit of the Himavat.

Rajan, the best of all warriors in the three worlds, Indra's son, firmly committed to his mission, calms his mind and losing no time devotes himself to fervid tapasya. All alone, he enters that terrible forest full of thorny plants and trees, dense with flowers and fruit of every kind, swarming with wild animals and birds of many species, a vana where Siddhas and Charanas went.

When Arjuna enters that forest, where no human being goes, heaven resounds with conches and drumrolls, and a rain of flowers falls upon the earth, while clouds spread across the sky darkening the earth below. Passing through the dense jungles at the foot of the great mountains, Arjuna soon

reaches the breast of the Himavat; staying there for some time at penance, he shines forth with his dhyana.

He sees great trees, their branches alive with the songs of countless birds. He sees rivers flowing like fluid lapis lazuli, their currents broken by fierce eddies here and there, and echoing with the calls of swan, duck and crane. The banks of those rivers echo with the mellifluous songs of the male kokila and the cries of peacocks.

Seeing those sacred rivers, their waters, pure and sweet, their banks enchanting, the mighty warrior is filled with delight. Arjuna of fierce energy and high soul then performs a stern tapasya in that charmed place.

Wearing valkala and a black deerskin, he holds a stick in his hand and eats only dry leaves fallen onto the ground. The first month, he also eats some fruit once every three nights; the second month he eats fruit once every six nights; and the third month, only once a fortnight.

When the fourth month comes, that Bharatottama, Pandu's mightiest son, does not eat at all but subsists on just the air he breathes. His arms raised up, standing on tiptoe, he continues his penance. Because he bathes frequently, his hair assumes the sheen of lightning, or of the lotus.

Now all the great Rishis go together to the God of the Pinaka, Siva, to inform him of Arjunas tapasya.

Bowing to the God of gods, they say, 'Pritha's son, of great tejas, performs the most difficult penance upon the breast of the Himavat. Heated by his tapasya, the Earth issues smoke all around, O Devadeva. We do not know what his tapasya is for, but he causes us distress. You must make him stop, Lord!'

Pasupati, Umapati, Siva listens to those Munis of perfect self-restraint, and says, 'It does not become you to grieve over Phalguna's tapasya. Return, all of you, to where you came from; go in peace. I know the desire that is in Arjuna's heart. He does not want heaven, wealth or a long life. I will give him, even today, everything he wishes for!'

The Rishis of truth hear what Mahadeva says and go back to their respective asramas and dwellings."

CANTO 39

KAIRATA PARVA CONTINUED

Vaisampayana said, "When the illustrious Munis have left, Siva, who cleanses all sins, the lustrous Hara, assumes the form of a Kirata, a huntsman as resplendent as a golden tree, with a great and stalwart form like a second Meru, and taking up a handsome bow and arrows resembling snakes of virulent poison, and looking like an embodiment of fire, comes quickly down onto the breast of Himavat.

The beautiful Lord comes with Uma in the guise of a Kirata woman, and also with a motley swarm of merry spirits, his ganas, of various forms and attire, and thousands of women also in the form and garb of Kiratas.

Rajan, all that forest suddenly blazes up in splendour, at the arrival of Siva and his company; soon enough, a solemn stillness pervades the place. The sounds of springs, and rivers and birds all suddenly cease.

As Mahadeva approaches Pritha's irreproachable son, he sees an extraordinary thing – the Danava Muka, taking the form of an enormous boar, has come to kill Arjuna. Seeing the demon, Arjuna picks up the Gandiva and some arrows like serpents.

Stringing his bow and filling the air with its twang, he says to the boar, 'I have come here but done you no harm. But you want to kill me, so I will send you to Yama.'

Seeing Phalguna about to kill the boar, Siva disguised as the Kirata suddenly says, 'Stop! I aimed first at the beast the colour of the Indrakila mountain.'

Ignoring him, Arjuna shoots the boar; at the same moment the splendid Kirata also lets fly an arrow like fire at the boar. Both shafts strike Muka's massive body, hard as adamant, at the same instant.

The two astras strike Muka with a sound like Indra's Vajra and the thunder of clouds falling together upon a mountain. Each astra emits countless arrows like snakes with mouths ablaze, and Muka dies, and assumes again his dreadful Rakshasa form in death.

Arjuna now sees the Kirata before him, the mountain hunter whose form blazes like a God's, surrounded by many women. His heart strangely joyful, Kunti's son says smilingly, 'Who are you that wander in this solitary forest,

surrounded by women? O you of the splendour of gold, are you not afraid of this terrible forest?

Why did you shoot the boar? This Rakshasa came here to kill me and I aimed at him first. You will not escape with your life. You have flouted the law of the hunt, and so, O Kirata, I will take your life.'

The Kirata says to the Pandava, softly, 'Kshatriya do not fear for me in this forest, which is our home. But why are you here amidst its danger? Yogi, we live here amongst all the wild creatures, but why are you, who are delicate, raised in luxury, and splendid as agni, here in this lonely place?'

Arjuna says, 'Depending on this Gandiva and arrows which are like fire, I live here like a second Indra. You saw how I despatched the monstrous Rakshasa who came as a boar.'

The Kirata replies, 'I shot the Rakshasa first. I killed him and sent him to Yama. It was my arrow which slew him. You are arrogant of your strength, and blame others for your own faults. Wretch, you are the guilty one and shall not escape with your life today.

Come, I will loose my arrows at you. You do the same!'

Arjuna becomes angry and attacks the Kirata with fierce arrows. However, the Kirata cheerfully receives those deadly shafts upon his breast, saying all the while, 'Wretch, come shoot your most terrible astras at me, shafts which can consume a man's very entrails!'

Arjuna looses a rain of missiles at him. Now the Kirata also shoots back fiercely at Arjuna, storms of barbs, each one like a virulent serpent. Arjuna looses a perfect volley which falls out of the sky over the huntsman, who stands unmoved, unharmed, like some invincible mountain.

Seeing this, Arjuna is full of awe and thinks, 'Wonderful! Wonderful! Ah, a delicate-limbed mountaineer who lives on the heights of Himavat calmly bears arrows shot from the Gandiva. Who is he? Is he Rudra himself, or some other Deva, or a Yaksha, or an Asura?

The Devas do sometimes come down to the summits of Himavat, but only he that wields the Pinaka can stand a thousand arrows shot from the Gandiva. Let him be a Deva or a Yaksha; unless he is Rudra himself, I will send him to Yamaloka!'

Arjuna looses hundreds of arrows, resplendent as sunrays. The lustrous Creator of the worlds, the Trisulin, calmly bears those shafts as a mountain might a shower of stones. Suddenly, Arjuna finds he has no arrows left! In

some alarm, now, he thinks of Agni who gave him his inexhaustible quivers when the Khandava vana burned.

Arjuna thinks, 'My arrows are exhausted. Now what shall I shoot from my bow? Who is this who consumes all my astras? But I will kill him with the tip of my bow, as elephants are killed with spears, and send him to land of the mace-wielding Yama!'

Arjuna rushes at the Kirata, and strikes him some thunderous blows with the Gandiva, at which the mountaineer deftly snatches the divine bow out of the Pandavas hands. Arjuna draws his sword and with all his might, wanting to end this duel, brings it down squarely on the Kirata's head. That blade cuts the hardest rocks like pats of butter, but that best of swords shatters into bits when it touches the Kirata's crown.

The desperate Arjuna now attacks the Kirata with trees and stones; the mountain huntsman bears these rough weapons as calmly as he had arrows, bow and sword. Frothing at the mouth, Arjuna strikes the Kirata some dreadful blows with his fists, blows like thunderclaps. Now the Kirata strikes Phalguna back, and the sounds they make are truly fearsome.

That battery of blows exchanged, which resembles the fight of old between Vritra and Vasava, lasts only moments. The mighty Jishnu clasps the Kirata to him and presses him hard with powerful arms, while the huntsman presses back, so their bodies burn like charcoals in fire, and smoke.

Abruptly, Mahadeva strikes the already beaten Pandava and makes him unconscious, and the bruised and battered Arjuna falls down as one dead. However, he regains consciousness, and rising, his body covered in blood, he is filled with despair.

He prostrates in his mind before Siva, and fashioning an earthen linga of that God, he worships it with a vanamala, a wildflower garland. But he sees the garland he offered the linga of clay decking the crown of the Kirata! Joy surges through the Pandava and he prostrates at the feet of the Kirata. Siva becomes pleased with Arjuna.

Seeing the wonder of Pandu's son, seeing his body emaciated by long austerities, Rudra says to him in a voice deep as rumbling clouds, 'Phalguna, I am pleased with you, for what you just did is without parallel. No Kshatriya is your equal in courage, and patience; and, sinless, why your strength and valour are almost equal to mine!

Mahabaho, I am pleased with you. Behold me, O Bharatarishabha! I will give you sight to see my true form. You were a Rishi before. You will vanquish all your enemies, even those that dwell in heaven. Since I am pleased with you, I will give you an inexorable astra, my own astra. You shall have it soon.'

Then Arjuna sees Siva, God of ineffable splendour in his true form — Mahadeva, who wields the Pinaka, who dwells on Kailasa, with Uma at his side. Falling onto his kness, bowing his head, that conqueror of hostile cities, Pritha's son worships the Lord Hara.

Arjuna says, 'O Kapardin, O Devadeva, O You who put out Bhaga's eyes, Nilakanta, O You with matted jata, I know you are the Cause of all causes, O Three-eyed, O Lord of all!

You are the sanctuary of all the gods; this universe has sprung from you! Not the three worlds of Devas, Asuras and Manavas together can vanquish you. You are Siva in the form of Vishnu and Vishnu as Siva.

Of old, you razed Daksha's great yagna. O Hari, O Rudra, I bow to you! You have a third eye on your brow. O Sarva, who shower the objects of desire, O Trisulin, O Pinakin, O Surya, O You of the pure body, O Creator of all, I bow to you!

Lord of all creatures, I crave your grace with my worship. You are the Lord of the Ganas, the Source of every blessing in the universe, the Cause of the causes of the universe. You are beyond the greatest Purusha, you are the highest, you are the subtlest, O Hara!

Lustrous Sankara, I beg you to forgive my offence. I came to this great mountain, so dear to you, home of Yogis, to have a vision of you, whom all the worlds worship.

Lord, I worship you to have your grace. Rashly and in ignorance did I dare to fight you. O Sankara, I seek your protection, forgive me for what I did!'

Mighty Siva, whose emblem is the Bull, takes Arjuna's handsome hands into his own, and says smilingly to him, 'I have already forgiven you!'

Brilliant Hara clasps Arjuna lovingly in his arms and consoles him again."

CANTO 40

KAIRATA PARVA CONTINUED

"Mahadeva says, 'You were Narayana's friend Nara in your past life. You sat in fierce tapasya in Badarikasrama for many thousands of years. In you dwells great might, even as it does in Vishnu, that Purushottama. You both, through your might, are the holders of the universe.

During Indra's coronation, with your great bow whose twanging is like the roar of thunderheads, you and Krishna, as well, chastened the Danavas. The Gandiva is that bow, O Partha, it belongs in your hands. I took it from you with my maya, and your twin quivers shall again be inexhaustible!

Partha, Kurunandana, the bruises will leave your body, and it shall be free forever from pain and disease. Your prowess shall be invincible. I am pleased with you, ask me, best among all men, for the boon you want.

Parantapa, you who worships me, not in heaven is there anyone who is your equal, nor any Kshatriya who is your superior.'

Arjuna says, 'Illustrious Vrishabhdhvaja, if you would grant my wish, Lord, give me your own Pasupatastra of dreadful power, which destroys all the universe at the end of the Yuga; that weapon through which, Devadeva, with your grace, I can be victorious over Karna the vile-tongued, Bhishma, Kripa and Drona; with which I can kill Danavas, Rakshasas, Pisachas, Gandharvas and Nagas; the astra which when loosed with the proper mantras emits thousands of arrows, fierce maces, narachas like serpents.

O Destroyer of the eyes of Bhaga, this is my first wish so that I can prevail over our powerful enemies.'

Siva replies, 'Mighty one, I will give you my favourite astra, the Pasupata. Pandava, you are capable of bearing, loosing and withdrawing it. Not Indra, Yama, Kubera king of the Yakshas, Varuna, or Vayu know it – then how could man know anything of it?

But, Partha, this astra must not be loosed without adequate cause, because if it is loose against an enemy of small might it can consume the very universe. In the three worlds, with all their mobile and immobile creatures, there is no one whom this astra cannot consume. You can cast it with your mind, your eye, through words and with your bow.'

Arjuna now purifies himself, comes to the Lord of the universe and says with rapt attention, 'Instruct me!'

Mahadeva gives that best of Pandu's sons the knowledge of that weapon, which looks like an embodiment of Yama, together with all the mysteries about loosing and withdrawing it. Now that astra begins to wait upon Arjuna as it does on Sankara. Gladly, too, does Arjuna receive it.

At that moment all the Earth trembles – its mountains, forests, trees, seas, villages, towns, cities, mines. Thousands of conches, drums and horns resound. Whirlwinds and hurricanes sweep land and sea.

The Devas and the Danavas see that terrible weapon stay beside Arjuna of measureless tejas, in its embodied form. Whatever evil there had been in the body of Phalguna is all dispelled by the touch of the three-eyed God.

Three-eyed Siva commands Arjuna, 'Go into Swarga!'

Bending his head, Arjuna worships the God, then gazes at him with folded hands. The Lord of all who dwells in heaven, He who dwells upon mountains, Uma's lord, the Mahayogin whose passions are under perfect control, the source of all blessings, gives Arjuna, best of men, back the Gandiva, bane of Danavas and Pisachas.

As Arjuna watches, Siva, Uma beside him, ascends into the sky, vanishing from that blessed mountain with snowy tablelands, valleys and caves, favourite haunt of sky-ranging Maharishis."

CANTO 41

KAIRATA PARVA CONTINUED

Vaisampayana said, "Siva, whose emblem is the Bull, who wields the Pinaka, vanishes from Arjuna's sight even as the Sun sets on the world.

Arjuna Parantapa is full of awe. He exults, Ah, I have seen the God of gods. Fortunate indeed am I, and greatly favoured, for I have both seen and touched with my hands the three-eyed Hara, in his boon-giving form.

I will win success. I am already great. My enemies have already been vanquished by me. My purposes have already been achieved!'

As he stands thinking all this, suddenly Varuna, Lord of waters, appears before Arjuna, handsome and splendid beyond belief and of the hue of lapis lazuli, surrounded by all manner of aquatic beings, and filling all the points of the horizon with blazing effulgence.

Varuna Deva, lord of all creatures of water, comes with the Rivers—male and female—and Nagas, and Daityas and Sadhyas and lesser deities.

Then Kubera, whose body is like the purest gold, arrives in his splendent vimana, numerous Yakshas coming with him. The most beautiful Lord of treasures, also illumining the sky with his lustre, comes to see Arjuna.

Yama himself, also magnificently beautiful, mighty destroyer of all the worlds, comes to that place, and with him those lords of creation, the Pitrs, both embodied and disembodied. Yama of inconceivable soul, dispenser of justice, destroyer of all enemies, the son of Surya, also flies here in his vimana, mace in hand, lighting up the three worlds, and the realms of the Guhyakas, the Gandharvas and the Nagas even like a second Sun, rising at Yuganta.

Arriving there, upon three refulgent summits of the great mountain, those Lokapalas see Arjuna at his tapasya.

Next moment, the blindingly bright Indra also arrives, with his queen Sachi, upon his mount Airavata, and with all the Devas around him. With the sovereign white parasol unfurled over his head, he looks like the full moon among fleecy clouds.

Eulogised by Gandharvas, and Rishis endowed with a wealth of tapasya, the king of the Devas alights upon a peak of that mountain, like another

Sun.

Now Yama of fathomless intelligence, who knows the depths of dharma, says from his peak in a cloud-deep voice, these auspicious words, Arjuna, look, we the Lokapalas have come here! We will grant you spiritual vision, for you deserve to behold us.

In a past life you were the Rishi Nara of immeasurable soul, of plumbless might. Child, at Brahma's command, you have been born among men. Anagha, sinless, you will vanquish that most righteous grandsire of the Kurus in war, Bhishma of tameless energy, born of the Vasus.

You will also defeat all the ferocious Kshatriyas commanded by the son of Bharadwaja. Besides, you will quell all the terrible Danavas who have incarnated as men, as well as the Danavas on high called the Nivatakavachas.

Dhananjaya, Kurunandana, you will also kill the mighty Karna, who is an amsa of my father Surya, his tejas celebrated throughout the worlds. Kaunteya, Parantapa, you will also kill all the amsavataras of the Danavas and Rakshasas who have been born into the world as men; and slain by you, these will attain the realms they have earned through their karma.

And, O Phalguna, the legend and fame of your achievements will last for ever in the world, for you have pleased Siva himself with your prowess. With Krishna, you will lighten the burden of the Earth.

Here, take this mace, this inexorable danda of mine. With this weapon you will accomplish great things.'

Pritha's son receives that weapon from Yama, and the secret mantras for casting and withdrawing it.

Now Varuna, Lord of all water beings, blue as seas, says from a peak on which he has perched towards the west, 'Son of Pritha, you are the greatest Kshatriya, and you engage in Kshatriya dharma.

Look at me, O you with the large coppery eyes! I am Varuna, the lord of waters. No one can resist my fluid pasas, my weapons that are deadly nooses. Kaunteya, receive these Varunastras and the secrets of casting and withdrawing them. During the Devasura yuddha of old, which began because of Brihaspati's wife Tara, these pasas seized and bound thousands of mighty Daityas.

Here, take them from me. With these in your hands, even if Yama himself is your adversary, he will not escape you. When you range over the

field of war with my pasas, be certain that the land will become destitute of Kshatriyas.'

When Varuna and Yama have given Arjuna their weapons, Kubera, lord of treasures, who dwells on the heights of Kailasa, says, 'O mighty and wise Pandava, I am also pleased with you, and this meeting with you gives me as much pleasure as a meeting with Krishna.

Savyasachin, Mahabaho, once you were a Deva, eternal and immortal. On ancient Kailasa, you performed tapasya with the rest of us. Best of men, I grant you celestial vision. Mighty-armed, you will vanquish even invincible Daityas and Danavas.

Here, take from me, also, a great weapon with which you will consume the legions of Dhritarashtra. Take then this favourite weapon of mine, the Antardhana of awesome energy, power and splendour. It will make your enemies sleep.

When the illustrious Sankara razed Tripura, he loosed this astra and consumed countless great Asuras. Magnificent Arjuna, as dignified as Meru, you are capable of wielding this weapon.'

Arjuna the Kuru prince duly receives that celestial weapon from Kubera.

Now the king of the Devas himself, great Indra, speaks to Pritha's son sweetly, in a voice deep as thunderheads rumbling or a battery of great bass drums. 'Kaunteya, Mahabaho, you are an ancient God. Already, you have achieved the highest success, and acquired the status of a Deva. But, O Parantapa, scourge of your enemies, you have yet to accomplish a mission for the Devas.

You must ascend into Devaloka. So, prepare yourself, splendid Kshatriya! My own chariot, with Matali its sarathy, will soon fly down to the earth. I will bring you to Devaloka in it, and there give you all my Devastras.'

Arjuna is wonderstruck to see the four Lokapalas together upon the summits of Himavat. He worships them with japa, water, and fruit. The Devas return his worship, then vanish, going back to their abodes.

Arjuna, Bull among men, is full of joy to have received the astras of Varuna, Yama and Kubera. He considers himself one whose tapasya has been fulfilled and crowned with success."

CANTO 42

INDRALOKABHIGAMANA PARVA

Vaisampayana said, "After the Lokapalas leave, Arjuna Parantapa begins to think of the chariot of Indra. Even as he does, that vimana of tremendous resplendence, Matali its sarathy, comes, dividing the clouds and illumining the sky, and filling all the firmament with a roar deeper than those of massed thunderclouds. Across its form are gleaming swords, astras with dreadful forms, maces too frightful to be described, winged arrows of unearthly splendour, streaks of dazzling lightning, thunderbolts, whirling propellors and jets, all creating that deafening sound.

Also in that chariot are fierce and immense Nagas with flaming mouths, with precious gemstones on their hoods white as fleecy clouds. Tens of thousands of golden coloured horses, swift as the wind, draw that chariot. Endowed with maya, so swift is that chariot that the eye can hardly mark its flight.

Arjuna sees the flagstaff Vaijayanta, effulgent, of the hue of the emerald or the deep blue lotus, decked with golden ornaments and straight as a bamboo stalk. Seeing a charioteer wearing gold sitting in that ratha, the mighty Partha knows this is a chariot of the Devas.

As he stands thinking about this, the sarathy Matali descends from the ratha, and bending down, says, 'Most fortunate son of Sakra! Sakra himself wishes to see you. Come now, Indra has sent this chariot.

Your father, the God of a hundred yagnas, king of the Devas, said to me, "Fetch Kunti's son here, and let the Devas see him."

Sakra himself, surrounded by the Devas, Devarishis, Gandharvas and Apsaras, waits to see you. At the command of the chastiser of Paka, therefore, come with me to Devaloka. You will return after receiving the astras of Indra.'

Arjuna replies, 'O Matali, lose no time but mount your wondrous ratha, which cannot be attained even after hundreds of Rajasuya and Aswamedha yagnas. Not kings of great wealth who performed Mahayagnas distinguished by vast gifts to Brahmanas, why, not the Devas and Danavas do not ride in this vimana.

He who does not have the wealth of tapasya cannot see or even touch this chariot, far less ride in it. Blessed Matali, after you have climbed into it and the horses have become still, I will follow you like a virtuous man stepping onto the high path of dharma.'

Indra's sarathy climbs back into the marvellous ratha and makes his horses still. His heart full of joy, Arjuna purifies himself with a bath in the Ganga; Kunti's son silently says his daily prayers and makes water offerings, tarpana, to his Pitrs.

Finally, he prays to Mandara, that king of mountains, 'O you who are the sanctuary of holy, heaven-seeking Sages, it is through your grace, O Mountain, that Brahmanas and Kshatriyas and Vaisyas attain Swarga, and then, their anxieties gone, sport with the gods.

O King of mountains, you are the refuge of Munis, and bear many most sacred tirthas upon your breast. Happily have I dwelt upon your heights. I leave you now, bidding you farewell. How long my eyes have dwelt on your tablelands and bowers, your sparkling springs and brooks, and your sacred shrines.

I have eaten the delicious fruit which grow upon your trees, and slaked my thrist with the scented, nectarine water of your streams, sweet as amrita. O Mandara, as a child sleeps happily on the lap of his father, so have I, King of mountains, dwelt and slept upon you, in woods that ring with the songs of Apsaras and the chanting of the Vedas.

O Mountain, every day I have spent upon you I have spent in joy!'

Thus bidding farewell to the mountain, Arjuna, slayer of foes, bright as the Sun himself, climbs into the celestial chariot. Joyfully, then, he courses through the sky in that divine and extraordinary vimana, brilliant as a star.

Once he has vanished from the sight of mortals of the Earth, Arjuna sees thousands of sky ships of extraordinary beauty. And in that realm, there is no Sun, Moon or Fire to give light, but it is lustrous of itself, lit by tapasya! The Pandava sees that the stars, which appear like minuscule lamps from the Earth are in fact great and huge, of exceptional beauty and brilliance.

There he sees Rajarishis, in hundreds upon hundreds, whose lives had been crowned by ascetic success; he sees them ablaze, and also heroes who had given their lives in battle; and men who had gained Swarga through tapasya.

And there are also Gandharvas, illustrious as suns, thousands and thousands of them, as also Guhyakas, Rishis and numerous tribes of

Apsaras. Arjuna is wonderstruck, exhilarated, seeing these self-luminous realms and beings, and asks Matali about them.

And Matali answers gladly, "These, O son of Pritha, are virtuous beings stationed in their places. It is these whom you have seen, great one, as stars from the Earth.'

Now Arjuna sees the gates to Indra's own realm, and standing there, the magnificent, always triumphant elephant Airavata, four-tusked, and resembling the Mountain Kailasa with its peaks. Coursing along that path of the Siddhas, that best of the Kurus, that son of Pandu, sits in beauty even like Mandhata, greatest of the kings of old.

He of the eyes like lotus leaves passes through that realm set apart for kings of dharma. Thus flying through many regions of Swarga, Arjuna of great renown finally sees Amaravati, the city of Indra."

CANTO 43

INDRALOKABHIGAMANA PARVA CONTINUED

Vaisampayana said, "Indra's city, resort of Siddhas and Charanas, is beautiful past describing. Flowers of every season adorn it, and sacred trees of all kinds. Arjuna sees the divine garden Nandana, favourite haunt of Apsaras. Fanned by fragrant breezes charged with the scents of unearthly flowers, the trees of that garden and their lord of celestial blossoms seem to welcome him among them.

This is a realm that none can see who has not performed tapasya or poured libations on sacred fire. Only the virtuous ever come here, and none that ever turn their backs on the field of battle. None who have not performed sacrifices, kept stern vows, or who are not knowers of the Veda, or who have not bathed in sacred waters, or who are not distinguished for sacrifices and gifts can ever see this realm.

None can ever see this place who ever disturbed a yagna, or who are base, or who drink intoxicating liquor, or who violate their Guru's bed, or who eat unsanctified meat, or who are evil can ever come to the enchanted Nandana.

Having seen those celestial gardens full of soft divine music, the strong-armed son of Pandu enters Indra's city. He sees vimanas here, in thousands, which can fly anywhere at all at will, each kept in its place; he also sees tens of thousands of more such craft flying in every dircetion.

Fanned by flower-scented breezes, Apsaras and Gandharvas sing the Pandavas praises. Along with the Siddhas and Maharishis, the Devas joyfully welcome Pritha's son of white deeds, pouring blessings over him, while divine music plays.

Arjuna hears conches and drums, and eulogised all round, at Indra's behest, the Pandava goes to the great starry way known as Suravithi, where he meets with the Sadhyas, the Viswas, the Marutas, the twin Aswins, the Adityas, the Vasus, the Rudras, the Brahmarishis of great splendour, and numerous Rajarishis with Dilipa at their head, and Tumburu and Narada, and that pair of master Gandharvas known as Haha and Huhu.

Having met and duly worshipped all these, the Kuru prince finally sees before him the king of the Devas, Indra of a hundred yagnas. Arjuna alights

from the chariot and approaches the Deva king—his father—the chastiser of Paka.

A great and beautiful white parasol, with a golden staff, is unfurled over Devendra's head; he is fanned by a chamara whisk scented with the perfumes of heaven. Many Gandharvas, led by Viswavasu and others, hymn Indra, as do bards and singers, while the loftiest Brahmanas chant Rik and Yajur mantras.

Kunti's son approaches Indra and bends his head down to the ground before him. Whereupon, Indra embraces him with round, mighty arms. Taking Arjuna's hand, Sakra makes him sit beside him on a part of his own throne, that sacred throne which the Devas and Rishis worship.

Indra, Parantapa, sniffs the top of his son's head in affection, and even took him onto his lap. Sitting on Sakra's throne, at the command of that God of a thousand eyes, Pritha's son of immeasurable tejas begins to blaze in splendour, like a second Indra.

Moved again by love, Indra, slayer of Vritra, comforts Arjuna, touching his handsome face with his scented, beautiful hands. Repeatedly patting and stroking with his hands, which bear the sign of the thunderbolt, Arjuna's mighty arms, which are like two golden columns, hardened by years of a bowstring being drawn across them, Indra and his son appear like the Sun and the Moon illumining the beauty of that divine sabha, as they do the sky on the fourteenth day of the dark fortnight.

A band of Gandharvas headed by Tumburu, masters of music both sacred and profane, sing many rapturously melodious songs. Ghritachi and Menaka and Rambha and Purvachitti and Swayamprabha and Urvasi and Misrakesi and Dandagauri and Varuthini and Gopali and Sahajanya and Kumbhayoni and Prajagara and Chitrasena and Chitralekha and Saha and Madhuraswara – these and thousands of others, all with eyes like lotus leaves, who engage in seducing the hearts of men at tapasya, dance there.

Slim are their waists and ample and fair their hips, as they dance, their bodies twisting sinuously, with astonishing suppleness and agility, and deep bosoms shaking, casting their alluring glances around, and otherwise enticing those that watch them."

CANTO 44

INDRALOKABHIGAMANA PARVA CONTINUED

Vaisampayana said, "Knowing Indra's wishes, the Devas and the Gandharvas procure a most excellent arghya and worship the son of Pritha. Giving him water to wash his feet and his face, they bring the Kshatriya into Indra's palace.

Thus worshipped, Jishnu begins to live in his father's home, and while he is there, he acquires the Devastras, and the secrets of loosing and withdrawing them. From Sakra's hands he receives Indra's favourite weapon, the inexorable Vajra, and other astras too, all awesome – heaven's very gashes of lightning, vari-coloured as clouds and dancing peacocks' fans.

When he has all these astras, Arjuna remembers his brothers and misses them. However, at Indra's command he spends full five years in Devaloka, ensconced amidst every comfort and luxury.

After some time, Indra says to him, "Kaunteya, learn music and dancing from Chitrasena. Learn the instrumental music of the gods, which does not exist in the world of men, for, O son of Kunti, it will benefit you."

And Purandara gives Chitrasena as a friend to Arjuna, who lives happily and in peace with that Gandharva. All the while, Chitrasena teaches Arjuna music, both singing and the instruments; he teaches him dancing.

However, Arjuna is restless and has no peace, because thoughts of Subala's son Sakuni, the game of dice, angry thoughts of Dussasana and of killing him, roil the Pandava. But his friendship with Chitrasena ripens and he does learn the unrivalled dance and music of the Gandharvas.

Finally, even after having learned all the various forms of song and instruments, and dance as well, that Parantapa still finds no peace of mind, thinking constantly of his brothers and his mother Kunti."

CANTO 45

INDRALOKABHIGAMANA PARVA CONTINUED

Vaisampayana said, "One day, knowing that Arjuna's glances turn repeatedly to the Apsara Urvasi, Indra calls Chitrasena to him privately and says, 'King of Gandharvas, go as my messenger to that best of Apsaras, Urvasi, and let her wait upon my son Arjuna, tiger among men.

Tell her that I said, "Even as I have caused Arjuna to learn the secrets of all the astras, as well as all the arts, worshipped by everyone, so should you make him conversant with the arts of disporting himself in feminine company!'"

Chitrasena goes at once to Urvasi, most beautiful among Apsaras. She honours and delights him with her welcome and the worship she offers him.

When he sits at his ease, he says to Urvasi, who sits relaxed in his company, 'O You of the fair hips, know that I come here at the word of the only Lord of Swarga, who asks a favour of you.

You do know Arjuna, who is known among the gods and men for his many natural virtues, for his grace, his conduct, the beauty of his person, his vows and self-control; who is noted for might and prowess, and respected by the virtuous, and quick-witted; who is endowed with genius and splendid energy, is of a forgiving temper and without malice of any kind; who has studied the four Vedas with their angas, the Upanishads, and the Puranas, also; who is blessed with devotion to his preceptors and with an intellect possessed of the eight attributes; who by his abstinence, ability, origins and age, is by himself capable of protecting Devaloka like Maghavat himself; who is never boastful; who shows proper respect to all; who sees the minutest things as clearly as if those were gross and large; who is sweet-spoken; who showers diverse kinds of food and drink on his friends and dependants; who is truthful, worshipped by all, eloquent, handsome, and without pride; who is kind to those devoted to him, and universally pleasing and dear; who is firm in keeping his promises; who is equal even to Mahendra and Varuna for owning every worthwhile quality and attribute.

Know, Urvasi, that Kshatriya is to taste the joys of heaven! Commanded by Indra, let him today find your favours. Do this, O sweet one, for Dhananjaya is inclined towards you, he desires you.'

Urvasi of faultless features smiles; her heart glad to hear the Gandharvas words, she says, 'I would bestow my favours on anyone who owns such qualities. Then why should I not choose Arjuna for a lover? Indeed, at Indra's command, for the sake of my friendship with you, and stirred by Arjuna's numerous virtues, I am already under the spell of the god of love.

O Chitrasena, go where you will now, and I will go to Arjuna.'

CANTO 46

INDRALOKABHIGAMANA PARVA CONTINUED

Vaisampayana said, "Having thus sent away the Gandharva, who has succeeded in his mission, Urvasi of the luminous smiles, moved by the desire of possessing Arjuna, bathes luxuriantly. She decks herself in wonderful ornaments and garlands of heaven's fragrances. Inflamed by the god of love, her heart pierced through by Kama's flowery shafts to think of Arjuna's beauty, her mind entirely absorbed in thoughts of him, she already makes love to him in her imagination, on a wide and fine bed covered with celestial linen.

When twilight deepens and the moon rises, that Apsara of the high hips sets out for Arjuna's palace. In that mood and her soft long tresses adorned with flowers, she is exquisite, absolutely graceful. The movements of her eyebrows, her soft accents are full of enchantment. Her own face like a full glowing moon, she goes forth as if challenging the moon for beauty.

As she goes, her deep, finely pointed breasts, smeared with unworldly unguents and sandalwood paste, covered by a golden chain, begin to tremble. So heavy are they that with each step she takes she seems to bend forward slightly at her lovely waist with three folds.

Faultless are her loins, ah, elegant abode of Kama Deva; her hips are fair, round and wide at their base. Wearing the sheerest clothes, decked in golden ornaments, she could shake the sainthood of any yogi.

Fine are her ankles, flat the soles of her feet, straight her toes the hue of burnished copper, and dorsum high and curved like the back of the tortoise; she wears anklets with little bells tinkling.

She has drunk some wine, she is flushed with desire; soft anticipation and delight course through her; she sways slightly from all these and is more beautiful than ever. And though Devaloka abounds in wonders of every kind, when Urvasi goes to Arjuna as she does, the Siddhas and Charanas and Gandharvas think that she is the most beautiful thing on which they ever laid eyes.

Dressed exquisitely in a fine, cloud-coloured garment, she is surely as lambent as a digit of the moon in the sky with fleecy clouds across his face.

Swiftly as the wind or the mind goes she of the luminous smiles, and soon arrives at Arjuna the Pandavas mansion.

Purushottama, at the gates Urvasi sends word in through the dwarapalaka, and quickly she is inside the splendid and elegant palace. O Rajan, when Arjuna sees her in his palace at night he feels anxiety grip him, but then he comes forward to welcome her respectfully. However, when he sees her as she is, the Pandava shuts his eyes out of modesty.

Saluting her, he offers the Apsara worship that is given to an elder, a superior.

Arjuna says, 'O best of the Apsaras, I bend my head down before you. Command me, for I am your servant.'

Hearing this, and his reverential tone, Urvasi is distraught. She tells Arjuna how Chitrasena the Gandharva came to see her, and of their meeting.

She says, 'Best of men, I will tell you everything which passed between Chitrasena and me, and why I have come here.

Arjuna, because of your coming to this realm, Mahendra called together a large and charming sabha, where celestial festivities were held. The Rudras, the Adityas, the Aswins and the Vasus came to that gathering, as did a number of Devarishis, Rajarishis, Siddhas, Charanas, Yakshas and great Nagas.

O large eyes, when the members of that gathering, all splendid as fire, the Sun or the Moon, all sat according to rank, honour, and prowess, O son of Sakra, the Gandharvas began to play on their vinas and sing songs of divine enchantment. And, Kurupravira, the main Apsaras also began to dance.

Then, O son of Pritha, you looked at me, gazed at me, why, stared only at me. When that assembly of the celestials broke, at your father's command, the gods went away to their respective abodes. The Apsaras also went away to their homes, and the others also, O Parantapa, with your father's leave.

It was then Sakra sent Chitrasena to me, and arriving in my home, O you of the eyes like lotus leaves, he said to me, "Fairest, the king of the Devas has sent me to you. Do something which would please Mahendra, and me, and yourself as well.

O fair hipped, go and please Arjuna, who is as brave in battle as Sakra himself, and is always magnanimous and great-hearted."

Even these, Partha, were his words to me. So, Anagha, commanded by Chitrasena and by your father I have come to serve you, Parantapa. My heart has been attracted by your virtues, and I am already under the influence of the god of love.

Kshatriya, this is also my own fervent wish, and I have cherished it since I first saw you.'"

Vaisampayana continued, "Listening to this, Arjuna is overcome by bashfulness. He stops his ears with his hands, and says, 'Devi, I curse my hearing that you speak to me like this! For, O beautiful one, I think of you as the wife of an elder. Auspicious one, you are even like Kunti to me, or Indra's queen Sachi.

This is the only way I have always thought of you, and that is why I gazed at you and no one else, most blessed one. I have my particular reason for this and I will tell you what it is, O you of luminous smiles.

I stared at you in Indra's sabha, my eyes wide with delight, thinking, "This most exquisite woman is the mother of the race of Kuru!" O Apsara, it does not become you to have other feelings for me, because you are superior to all my superiors – you are the mother of my race!'

Urvasi says, 'O son of Indra, we Apsaras are free and bound to no one; we choose whom we will. You must not think of me as your elder or suprior. The sons and grandsons of Puru's race who came here through their punya have all sported freely with us, without incurring any sin.

So, relent, Kshatriya, it does not become you to send me away. I am afire with desire for you. I am devoted to you. Accept me, take me if you would properly adore me.'

Arjuna replies, 'Listen to me, O you of fautless, perfect features. I speak truly, and let the four directions and the gods hear me as well. Sinless one, as Kunti, Madri or Sachi is to me, so are you, the mother of my race, an object of reverence to me. Return, O fairest, I bend my head down to you and prostrate at your feet. You deserve my worship as a son, and I your love as a mother.'

Hearing this, Urvasi is beside herself with rage. Trembling with it, knitting her brows, she curses Arjuna, 'Since you spurn a woman come to your palace at your father's command and of her own will, a woman, besides, who is pierced by the shafts of Kama, O Partha, you will spend your time among women as a dancer, your manhood gone and scorned as a eunuch!'

With this curse, her lips still pale and quivering, her breasts still heaving in wrath, Urvasi walks out of Arjuna's palace and returns home. Arjuna, Parantapa, desparate, immediately seeks out Chitrasena, and finding him, tells him everything that passed between Urvasi and himself in the night, anguishing repeatedly over the Apsaras curse.

Chitrasena goes to Sakra and tells him everything. Indra calls Arjuna to him privately, and consoles him.

Indra says gently, 'O greatest of all men, today Pritha has truly become a blessed mother for having you as her son. Mahabaho, you have excelled even the Rishis in your self-control.

Do not fear, the curse of Urvasi will benefit you, it will prove a blessing. Anagha, back on Earth you must spend the thirteenth year of your exile in ajnatavasa, unrecognised, undiscovered. That is when you will suffer the curse of Urvasi, and when you have spent one year exactly as a eunuch and a dancer, you will have your manhood back.'

When Indra says this to him, great relief and delight wash over Arjuna; he no longer anguishes over the curse. Pandu's son Dhananjaya spends his time pleasantly in Devaloka in the company of the celebrated Gandharva Chitrasena.'

The desires of the man that listens to this story of Arjuna never turn towards blind lust. The best men who listen to this tale of the awesome purity of Phalguna, son of the lord of the Devas, become devoid of pride, arrogance, anger and every other fault, and ascending into Swarga, sport there in bliss."

CANTO 47

INDRALOKABHIGAMANA PARVA CONTINUED

Vaisampayana said, "One day, during his wanderings, the great Rishi Lomasa comes to Indra's abode, wanting to meet the king of the Devas. The Mahamuni approaches the Lord of the gods and bows reverentially to him. He sees Pandu's son occupying half of Vasava's throne.

Having been worshipped by the Devarishis, that Dvijottama, invited by Indra, sits in a most excellent seat. He wonders how Arjuna, who was a Kshatriya, has attained to the throne of Sakra himself. What great deeds of punya has he performed, what lofty realms has he conquered, that he sits upon the throne which the gods themselves worship?

As these thoughts engage the Rishi, Sakra, slayer of Vritra, reads the Muni's heart. With a smile, Indra says to Lomasa, 'Brahmarishi, I see what you are thinking – this one is no mortal though he has been born among men. Mahamuni, this mighty-armed Kshatriya is my own son born to Kunti.

He has come here to acquire astras, for a great purpose. Alas! Don't you recognise him as an ancient Rishi of the highest punya? Listen to me, O Brahamana, I will tell you who he is and why he has come to me.

Know, those magnificent Rishis of antiquity, Nara and Narayana, are none other than Dhananjaya and Hrishikesa. Nara and Narayana, celebrated throughout the three worlds, have been born on Earth for the sake of dharma.

That sacred asrama, which even Devas and Maharishis never see, which is known through the world as Badari, which nestles by the source of the Ganga, which is worshipped by the Siddhas and the Charanas, was the hermitage, O Lomasa, of Vishnu and Jishnu.

Brahmarishi, at my wish, the two Sages of blazing splendour have been born into the world of men, and endowed with awesome tejas, they will lighten the burden of Bhumi Devi.

Besides this, the Asuras known as Nivatakavachas, arrogant of the boon they have, are constantly engaged in doing us harm. They boast of their power, and are even now plotting to destroy the Devas, for with their boon they no longer fear us. They are fierce and mighty Danavas, who live in the Pataias, and not all the Devas together can withstand their might.

The blessed Vishnu, slayer of Madhu, Kapila who made ashes of the sons of Sagara with just his look when they attacked him roaring in the bowels of the Earth, can indeed quell the Nivatakavachas. Either Hari or Partha, or both, can slay those Asuras.

Just as he subdued the Nagas in the great lake, the lustrous Hari can surely consume the Nivatakavachas and all their followers, with just his look. But the task is too insignificant for Madhusudana himself, for being the awesome mass of energy which he is, if incensed, his wrath might consume the very universe.

This Arjuna can also kill our enemies, and having killed them he will return to the world of men. Now you must go to the Earth, for my sake. You will find the brave Yudhishtira living in the Kamyaka vana. For me, you must tell Yudhishtira of unbaffled prowess in battle that he should not be anxious about Arjuna, because this hero will return as a great master of astras, for without being a complete and perfect master he will not be able to face Bhishma, Drona and the others in battle.

You must also tell Yudhishtira that the mighty Arjuna has not only acquired the devastras, he has also mastered the arts of celestial music, both singing and of instruments, and dancing as well.

You will also tell Yudhishtira that, taking all his brothers with him, and yourself, O Muni, he should set out on a pilgrimage and visit all the sacred tirthas of the holy land. Bathing in the various sacred waters, he will be washed of all his sins, and the fever in his heart will abate. Then, he will be able to enjoy his kingdom, in the knowledge that his sins are gone.

Dvijottama, you must protect Yudhishtira during his wandering over the Earth. Fierce Rakshasas live in mountain fastnesses and rugged plains. Protect the king from those eaters of men.'

When Mahendra has said this much to Lomasa, Arjuna also speaks reverently to that Rishi. 'O, always bless and protect the son of Pandu, and with your protection, Maharishi, the king will undertake his tirtha yatra and give charity to Brahmanas across the land.'

The mighty Sage Lomasa says to them both, 'So be it,' and sets out for the Earth and the Kamyaka aranya. Arriving in that jungle, he sees that Parantapa, Kunti's son Dharmaraja Yudhishtira, surrounded by Rishis and his younger brothers."

CANTO 48

INDRALOKABHIGAMANA PARVA CONTINUED

Janamejaya said, "Surely, the feats of Partha of measureless energy were certainly marvellous. O Brahmana, what did Dhritarashtra of great wisdom say, when he heard about these?"

Vaisampayana said, "When Ambika's son Dhritarashtra hears about Arjuna's arrival and stay in Indra's realm from Dwaipayana, first among Rishis, he says to Sanjaya, "O Sarathy, do you know everything about what Arjuna did, from beginning to end, all that I have just heard?

Sanjaya, my wretched, sinful son even now pursues the most base and vulgar policy. Ah, his soul is evil and he will surely unpeople this very Earth. The illustrious man, who speaks the truth even when he speaks in jest, and who has Arjuna to fight for him, is certain to win the three worlds.

Who that is even beyond the influence of death and decay will be able to stay before Arjuna, when he looses his barbed arrows whetted on stone? My wretched sons, who must fight the invincible Pandavas are all doomed. I think about it night and day but do not see the warrior amongst us who can withstand the wielder of the Gandiva.

If Drona, Karna or even Bhishma advance against him in battle, a great calamity is likely to befall the Earth. Even then, I do not see the way to our victory. Kama is kind and forgiving. Acharya Drona is old, and besides he is Arjuna's teacher.

But Arjuna is wrathful, strong, proud, and of firm and steady prowess. All these warriors are invincible and a terrible battle will take place between them. All of them are heroes skilled in weapons and of great repute. They would not wish for the sovereignty of the world, if it was to be bought by defeat. Indeed, peace will be restored only after the death either of these or of Phalguna.

But there is no one who can kill Phalguna, no one who can vanquish him. Oh, now I am the object of his anger; how will that rage be quenched? Equal to the king of the Devas, that Kshatriya gratified Agni at Khandava; he subdued all the monarchs of the Earth during the occasion of the great Rajasuya.

O Sanjaya, the thunderbolt falling on the mountain top leaves a portion unconsumed; but, child, the shafts shot by Kiriti leave no rack behind. As the rays of the Sun heat this mobile and immobile universe, so will Arjuna's shafts scorch my sons. It seems to me that the legions of the Bhaaratas, terrified by the clatter of Arjuna's chariot wheels, are already broken through on all sides.

Vidhatri has created Arjuna as an all-consuming Destroyer. He stays in battle as an enemy, spewing swarms of arrows. Who will defeat him?'"

CANTO 49

INDRALOKABHIGAMANA PARVA CONTINUED

"Sanjaya says, 'All that you say about Duryodhana is entirely true. Nothing that you have said is untrue, O Lord of the Earth.

The sight of their pure wife Krishnaa dragged into the sabha has filled the Pandavas with rage. They have been so incensed to hear the cruel words of Dussasana and Karna that they will never forgive the Kurus.

I have heard how Arjuna pleased the God of Gods in battle with his bow – Sthanu of eleven forms. Wanting to test Phalguna, the illustrious Kapardin assumed the guise of a Kirata and fought him.

And there it was that the Lokapalas revealed themselves to that Kururishabha, and gave him their weapons. What other man on earth, except Phalguna, would strive to see these gods in their own forms? Rajan, who will weaken Arjuna in battle, when the eight-formed Maheswara could not do so?

By coarsely dragging Draupadi into this sabha and shaming her, and enraging the Pandavas, your sons have brought this terrifying calamity upon themselves. When Bhima saw Duryodhana bare both his thighs to Panchali, with quivering lips Vrikodara said, "Wretch! I will smash those thighs of yours with my mace when thirteen years have passed."

All the sons of Pandu are the greatest warriors; all of them have immeasurable energy; all of them are masters of every kind of weapon; not the gods can vanquish them. Incensed at the insult to their wife, Pritha's sons will kill all your sons in battle.'

Dhritarashtra says, 'O Sarathy, what mischief Karna did by speaking savage words to the sons of Pandu! Was not enough enmity provoked by bringing Krishnaa into the sabha?

How can my evil sons live, whose eldest brother and preceptor does not walk the way of dharma? Seeing me blind, Sanjaya, and incapable of exerting myself actively, my son believes me to be a fool, and does not listen to what I say. The wretches who are his counsellors, Kama, Sakuni and the others, always pander to his vices, because he does not see light.

Arjuna's arrows, even if he shoots them lightly, can consume all my princes; what then when he looses them in anger? Why, arrows shot by

Arjuna's mighty arms, from his great bow, with mantras spoken over them, can turn themselves into astras which can punish the Devas themselves.

He who has for his counsellor, protector and friend that scourge of sinners, the lord of the three worlds, Hari himself, encounters nothing that he cannot conquer. O Sanjaya, we have heard that the Lord Siva himself clasped Arjuna in his arms.

All the world knows what Phalguna did, with Krishna beside him, to help Agni in the Khandava vana. So, when Bhima, Partha and Vaasudeva of the Satwatas are enraged, surely my sons, with their allies and the Subalas are no match for them in battle.'"

CANTO 50

INDRALOKABHIGAMANA PARVA CONTINUED

Janamejaya said, "O Muni, surely, after sending Pandu's heroic sons into exile, these lamentations of Dhritarashtra were perfectly futile. Why did the king allow his foolish son Duryodhana to incense the mighty Pandavas?

O Brahmana, tell us now what did the sons of Pritha eat while they lived in the forest? Was it produce of the wilderness or of cultivation?"

Vaisampayana said, "Those bulls among men gather fruit and roots and also hunt deer with purified arrows. They first dedicate a portion of the food to the Brahmanas, and then eat the rest themselves.

For, O King, while those heroes with great bows live in the forest, Brahmanas of both classes follow them, those that worship with fire and those that do not. Ten thousand illustrious Snataka Brahmanas, all knowers of the means to moksha, Yudhishtira supports in the vana.

Killing Rurus and the black deer with arrows, as well as other clean animals of the wild, fit for eating, he gives them to those Brahmanas. None who stays with Yudhishtira looks pale or ill, or is lean or weak, or melancholy or afraid. Yudhishtira, lord of the Kurus, looks after his brothers as if they are his sons, and his other kinsmen as if they are his brothers.

The chaste Draupadi feeds the Brahmanas and her husbands, even as if she is their mother, and only after they have eaten, does she herself eat.

Daily, bows in hand, the king himself goes east, Bhima to the south, and the twins west and north, and kill deer for meat. Thus do the Pandavas spend five years in the Kamyaka vana, in some anxiety at the absence of Arjuna, and engage all the while in study, prayers and sacrifices."

CANTO 51

INDRALOKABHIGAMANA PRAVA CONTINUED

Vaisampayana said, "Ambika's son, Dhritarashtra Purusharishabha listens to this account of how the Pandavas live in exile, and is filled with grief and dread. Overwhelmed by dejection, sighing heavily and sweating, that king says to Sanjaya, 'Sarathy, I have not a moment's peace, day or night, thinking of my son's terrible conduct during the gambling, and also thinking of the heroism, the patience, the high intelligence, the unbearable prowess, and the extraordinary love for one another of the sons of Pandu.

Among the Pandavas, the lustrous Nakula and Sahadeva, born of Devas and as splendid as the king of the Devas himself, are invincible in battle. They wield their weapons powerfully, loose their arrows over great distances, are resolute in battle, of remarkable lightness of hand, of quenchless wrath, possessed of great steadiness, and blessed with terrific energy. They have the strength of lions and are as inexorable as the Aswins themselves.

When they take the field with Bhima and Arjuna before them, I see, Sanjaya, that my soldiers will all be slain without a remnant. Those mighty warriors, all Devas' sons, unrivalled in battle by anybody, filled with anger at the memory of Draupadi's humiliation, will show no mercy.

The awesome Vrishni warriors, also, the Panchalas of tameless tejas, and the sons of Pritha, led by Krishna of unbaffled prowess, will raze my legions. All the warriors on my side together cannot bear the might of just the Vrishnis, for Balarama and Krishna command them.

Then, Bhima of dreadful prowess, his iron mace raised, he who can kill any Kshatriya, will prowl among my soldiers like Death himself. High above the din of the field, the twang of the Gandiva will resound, loud as heaven's thunder. No king who is with us can withstand the force of Bhima's mace and the mere sound of the Gandiva's bowstring.

And then, Sanjaya, obedient as I have been to the voice of Duryodhana, I will have to recall all the rejected counsels of those who were truly my friends and well-wishers, counsels which I should have attended to more timely.'

Sanjaya says, 'This was your grievous mistake, O King, that although you could have stopped your son from doing what he did, you did not, out of your love for him.

Hearing that the Pandavas had been defeated at dice, Krishna of unfading glory went to the Kamyaka vana and consoled them there. Draupadi's sons, too, led by Dhrishtadyumna arrived in that vana, as did Virata, Dhrishtaketu and the mighty Kekayas.

Through our spies, I learnt everything those Kshatriyas said there, when they saw the Pandavas after they were beaten at dice. I have told you everything I know. When Krishna met the Pandavas, they asked him to be Arjuna's charioteer in battle. Hari replied, "So be it."

Seeing Pritha's sons clad in deer-skins, Krishna was full of rage, and said to Yudhishtira, "During the Rajasuya yagna, in Indraprastha, I saw the prosperity you sons of Pritha had, which no other king of the world could acquire. I saw all the other kings, even those of the Vangas, Angas, Paundras, Odras, Cholas, Dravidas and Andhakas subservient to you at the great sacrifice, as were the chieftains of many islands and countries on the sea-board as also of frontier kingdoms, including the rulers of the Sinhalas, the barbarous Mlecchas, the natives of Lanka, and all the kings of the West, by hundreds, and the kings of the Pahlavas and the Daradas, and the many tribes of the Kiratas, Yavanas and Sakas; and the Harahunas and Chinas; the Tusharas and the Saindhavas and the Jagudas; and the Ramatas and the Mundas and the inhabitants of the kingdom of women; and the Tanganas and the Kekayas and the Malavas and the inhabitants of Kasmira – all officiated as your vassals at the Rajasuya yagna, obedient to your summons, afraid of your prowess.

O King, I will restore that prosperity to you, which is so unstable now and waits upon the enemy! I will take your enemies' lives from them. Lord of the Kurus, with Rama and Bhima and Arjuna and the twins and Akrura and Gada and Samba and Pradyumna and Ahuka and the heroic Dhrishtadyumna and the son of Sisupala, I will kill Duryodhana and Kama and Dussasana and Subala's son and any others who face us in battle, in a single day!

And, O Bhaarata, you will rule from Hastinapura, with your brothers; taking from Dhritarashtra's sons and their allies the prosperity they are enjoying, you will rule this Earth."

Rajan, these were Krishna's words to Yudhishtira. When Krishna had finished, Yudhishtira spoke to him in that conclave of heroes, within hearing of all those valiant Kshatriyas led by Dhrishtadyumna, saying, "O Janardana, I accept what you say as truth. But, Mahabaho, kill my enemies and all that follow them when thirteen years have passed. Kesava, promise me this much, because I gave my word in the presence of the king that I would spend thirteen years in exile, in the wilderness."

Consenting to these words of Yudhishtira Dharmaraja, his counsellors led by Dhrishtadyumna and the others pacified the furious Krishnaa with sweet words. Within Krishna's hearing, they said to Draupadi, "Because of your anger, Duryodhana will lose his life. We swear it, most beautiful one, so grieve no more.

Panchali, those that mocked you will reap the fruit of what they dared do. Beasts of prey and birds of carrion shall eat their flesh, and thus mock them. Jackals and vultures will drink their blood. And, Panchali, you will see the corpses of the wretches who dared drag you into the sabha lying on the ground, being dragged about and devoured by wild carnivores.

They also that gave you pain and ignored you will lie headless upon the Earth and the Earth herself will drink their blood."

Those bulls of the Bhaaratas said all this and more in that place, O King – all of them endowed with boundless prowess and valour, all of them marked with the scars of battle. At the end of thirteen years, those mighty Kshatriyas, chosen by Yudhishtira, led by Krishna, will come to the field of battle.

Rama and Krishna, Dhananjaya and Pradyumna, Samba and Yuyudhana, Bhima and the sons of Madri, the Kekaya and the Panchala princes, with their Matsya kinsmen – all these, illustrious, celebrated and invincible heroes, with their allies and their troops, will come. Who is there, who wishes to live, that will encounter these in battle, these like angry lions with manes erect?'

Dhritarashtra says, 'What Vidura told me during the game of dice is about to be realised. He said, "O King, if you try to vanquish the Pandavas at dice, it will end in great bloodshed, a war which will destroy all the Kurus." It is true what he said, a terrible war will be fought as soon as the thirteen years of the Pandavas' exile is over.'

CANTO 52

NALOPAKHYANA PARVA

Janamejaya said, "What did Yudhishtira and the other Pandavas do when Arjuna went into Indra's realm to acquire the astras?" Vaisampayana said, "When Partha goes to Devaloka, those other ratarishabhas continue to live in the Kamyaka, with Draupadi. One day, those best of men, full of sorrow, sit with Panchali upon a clean and solitary rock; they grieve for Arjuna, they weep for him, all of them equally afflicted by his absence.

Full of anguish at both Arjuna being away and at losing their kingdom, the mighty Bhima says to Yudhishtira, At your command, great King, Arjuna, on whom our lives depend, as well as those of our son, and the Panchalas, and Satyaki and Krishna, has gone away.

What can be sadder than this, that Fe has gone bearing so much grief in his heart? Depending upon the might of his arms, think of our enemies as being already dead and the whole world as belonging to us again.

Why, it was for his sake that I restrained myself from despatching all the Dhartarashtras and the Saubalas, there in that sabha. We are mighty, we have Krishna's support, yet we must perforce suppress the wrath which has been kindled in our hearts because you are the root of that anger.

With Krishna's help, slaying our enemies we can even today rule the world, conquering it through the might of our arms. Manliness we possess, yet we are overwhelmed by calamity, because of your vice of gambling, while the foolish sons of Dhritarashtra grow stronger every day with the tribute they receive from other kings.

Great King, you should keep Kshatriya dharma in your sight. It is not the dharma of a Kshatriya to live in the forest; the first dharma of a Kshatriya is to rule. You know Kshatriya dharma, so do not leave the path of your duty.

Turn away from the forest and let us summon Partha and Krishna, and kill the sons of Dhritarashtra, even before twelve years are over. Illustrious king of kings, even if the Dhartarashtras are surrounded by soldiers in battle array, I will send them to the next world with just my own strength.

I will kill all the sons of Dhritarashtra, along with the Saubalas, Duryodhana, Karna, and anyone else who fights me. After I have killed all our enemies, you can return to the vana, and so no sin will attach to you.

And Parantapa, even if any sin does cling to you, we will wash it away through great yagnas and find a lofty heaven for ourselves.

Yes, we might have such a consummation if our king is not unwise or procrastinating. But you are too virtuous, and the deceitful must be destroyed with deceit. O Bhaarata, there is no sin in killing the deceitful with deceit. Also, those who know dharma all say, great Kshatriya, that one day and one night are equal to a full year.

The Veda also frequently declares that a day passed in keeping difficult vratas equals a year. Glorious brother, if the Vedas are an authority for you, think of the time we have spent in the wilderness as being equal to thirteen years, more.

Parantapa, this is the time to kill Duryodhana and his followers, otherwise he will soon bring the whole world under his sway. Ah Yudhishtira, all this is the result of your addiction to gambling.

Already we live in grave peril because of your word given – to go undiscovered during the thirteenth year. I can think of no land where the evil Suyodhana's spies will not track us down. Once we are found, the evil one will send us into exile for another thirteen years.

Or if, perchance, we pass the ajnatavasa undiscovered, the sinner will challenge you to play dice again, and once more you will lose everything. You are no dice-player, and once you sit down to play you will lose control of yourself again, and yet again you will find exile for yourself.

If you do not want to ruin all our lives, follow what the Veda says — that the deceitful must be killed with deceit. If you only command me, I will go straightaway to Hastinapura, and as fire falling upon a heap of dry grass consumes it, I will put forth my strength and kill Duryodhana. It becomes you, my lord, to give me leave.'

Thus addressed by Bhima, Dharmaraja Yudhishtira sniffs the top of his brother's head affectionately, and pacifying him, says, 'Mahabaho, beyond doubt, along with Arjuna who wields the Gandiva, you will kill Suyodhana, when thirteen years have passed.

But, O son of Pritha, as for your assertion that the time is complete, I will not dare tell a lie, for falsehood is not in me. Kaunteya, you must kill the evil and powerful Duryodhana, and his confederates, but without using deceit.'

While Yudhishthira is speaking to Bhima, the great and illustrious Rishi Brihadaswa appears before them. Seeing the virtuous Sage, the king

worships him with the offering of madhuparka. When the Muni is seated and refreshed, the mighty Yudhishtira sits at his feet, and looking up at Brihadaswa, speaks to him in a piteous tone.

'Holy one, challenged by cunning gamblers skilled at dice, I have lost all my wealth and kingdom at gambling. I am no adept at dice, and am unacquainted with deceit. Sinful men vanquished me at dice, by cheating. 'They even brought my wife, dearer to me than life, into the public sabha.

Defeating me a second time, they have sent me into exile in this great forest, clad in deer-skin, and I live here with my heart heavy, full of grief. The harsh and cruel words they pierced me with, and what my friends and kin later said about the game of dice are all fresh in my memory.

Thinking of these, I cannot sleep at nights but lie awake in anxiety. I am also without Arjuna, upon whom all our lives depend, and that is like being dead. Oh, when will I see the sweet-spoken and large-hearted Bibhatsu, so full of kindness and vitality, return to us, having acquired all the astras?

Is there a king on this Earth who is more unfortunate than me? Have you ever seen or heard of one? To my mind, there is no man more wretched than I am.'

Brihadaswa says, 'Great king, O Pandava, you say that there is no man more miserable than you are. Sinless monarch, if you will listen, I will tell you the tale of a king more wretched than yourself.

Yudhishtira says to the Rishi, 'Illustrious one, tell me, I want to hear the story of the king who fell into such misery.'

Brihadaswa says, 'O King who has never fallen, listen attentively, with your brothers. I will narrate the story of a Kshatriya more miserable than yourself. There was a celebrated king among the Nishadhas, named Virasena. He had a son called Nala, versed in ways of dharma and artha. I have heard that Nala was vanquished through deceit by his brother Pushkara, and overtaken by calamity, lived in the forest with his wife.

While he lived in the vana, he had neither servants nor chariots, neither brothers nor friends with him. But you are surrounded by your heroic brothers, who are like Devas, and also by magnificent Brahmanas who are like Brahma himself. Therefore, it does not become you to complain.'

Yudhishtira says, 'I am anxious to hear in detail, O foremost of eloquent men, the tale of Nala. You must tell me his story.'

CANTO 53

NALOPAKHYANA PARVA CONTINUED

Brihadaswa says, 'There was a king named Nala, the son of Virasena. He was strong, and handsome, a master of horses, and possessed of every accomplishment. A king of kings, he was even like the lord of the Devas. Exalted above all others, he resembled the Sun in glory.

And he was the king of the Nishadhas, intent on the welfare of Brahmanas, versed in the Vedas, and possessed of heroism. He always told the truth, he was master of a mighty army, and he was fond of dice. Men and women loved him; he was a great soul, his passions subdued. He was the greatest bowman, protector of his people, and like Manu himself.

And among the Vidarbhas, there was another king like him called Bhima, of terrible prowess, heroic, kindly towards his subjects and possessed of every virtue. However, he had no children. Single-mindedly, he did his best to have a child.

O Bhaarata, one day a Brahmarishi named Damana came to Bhima. Desperate to have children, Bhima, versed in dharma, and his queen received the lustrous Rishi with every reverence. Well pleased, Damana granted the king and his consort a boon in the form of a jewel of a daughter, and also three sons of lofty soul and great fame.

These were named Damayanti, Dama, Danta, and Damana after the Sage. The three sons were accomplished in every way; they were fierce to behold and fierce in prowess. The slender-waisted Damayanti became celebrated the world over for her beauty and radiance, her good nature, her grace and fortune. Upon her coming of age, hundreds of sakhis and female slaves, all decked in precious ornaments, waited upon her as if she were Sachi herself, while Bhima's daughter shone amongst them like the luminous lightning of the clouds.

Damayanti of large eyes was as beautiful as Sri; not among the Devas, the Yakshas or among men had such beauty ever been seen or heard of before. She filled even the Devas' hearts with joy.

So also, Nala was peerless in the three worlds, for he was as handsome as Kandarpa himself. Admiring heralds sang Nala's praises before Damayanati and Damayanati's praises before the king of the Nishadhas.

Hearing over and over about each other's virtues the two conceived an attachment towards each other, though neither had seen the other.

That affection grew, and then Nala could not contain the love which was in his heart. He began to pass much of his time alone, in the wooded gardens which adjoined his royal apartments in his palace. There he saw a flock of golden-winged swans, wandering among the trees, and one he caught in his hands.

The sky ranging avian said to Nala, "I do not deserve to be killed by you, O King. Let me do something for you instead – lord of the Nishadas, I will speak to Damayanti about you in such a way that she will never want any other man for her husband."

The king let the swan go, and the flock rose in flight and winged its way to the land of the Vidarbhas. Arriving, the birds alighted before Damayanti and her sakhis, and seeing the extraordinary swans, she was full of delight and, along with her maids, tried to catch the sky-coursers.

The swans fled in all directions pursued by that bevy of beautiful young women, while each maiden ran after one bird. The one that Damayanti chased led her to a secluded place, and then spoke to her in human speech.

"Damayanti, there is a king of the Nishadhas called Nala. He is equal to the Aswins in beauty, and has no remote peer among men. Indeed, he is as handsome as Kama Deva. Fair one, slender-waisted one, if you become his wife, your own beauty and your life will become fruitful.

We have seen Devas and Gandharvas, Nagas and Rakshasas, and the best among men, but never have we seen anyone like Nala. You, also, are an incomparable jewel among women, even as Nala is among men. Happy is a union between the best and the best!"

Damayanti said to the swan, "Go and say the same thing to Nala!"

The swan replied, "So be it," and flew back to the land of the Nishadhas, and told Nala everything.'

CANTO 54

NALOPAKHYANA PARVA CONTINUED

Brihadaswa says, 'O Bhaarata, after hearing what the swan said about Nala, Damayanti lost all peace of mind. Sighing repeatedly to think of him, she became full of anxiety and melancholy, she was pale and grew lean. Kama, god of love, seized her heart; she grew paler by the day, and her gaze turned skywards; her mood always abstracted, she seemed to be quite deranged.

She lost all her taste for fine beds and seats, and every object of enjoyment. Night and day, she would not lie down, but always wept, with soft and loud exclamations of despair.

Seeing her like that, her sakhis went and hinted about her condition to her father, the king of the Vidarbhas. King Bhima realised that Damayanti's condition was serious and he asked himself, "Why does my daughter seem to be so ill now?"

Reflecting by himself, the king thought that his daughter had attained puberty and decided that he should hold a swayamvara for Damayanti. That monarch invited all the lords of the Earth, saying, "Kshatriyas, know that Damayanti's swayamvara is at hand!"

When they heard this, all the kings came to Bhima, filling earth and sky with the clatter of their chariot wheels, the trumpeting of their elephants, and the whinnying of their horses, and bringing their magnificent legions decked in ornaments and beautiful garlands. The mighty-armed Bhima paid due homage to those illustrious sovereigns, and honoured by him, they began living in his city.

At this time, those best of Devarishis, Narada and Parvata, both of untold splendour, wisdom and stern vows, arrived during their wanderings in Indra's realm and entered the palace of the Deva king, where they were received with reverence. Indra Maghavat worshipped the two, and asked after their welfare and peace.

Narada said, "Divine one, peace attends on us in every way, and, O Maghavat, peace attends also upon the kings of the whole world."

Indra, slayer of Vritra, said, "Those righteous kings of the Earth who fight leaving all desire to live, and who die by weapons when their time

comes, never fleeing the field of battle – theirs is this Swarga, everlasting for them and granting all desires, even as it is for me.

Where are those Kshatriya heroes? I do not see those kings coming here to me. Where are my favourite guests?"

Narada replied, "O Maghavat, I will tell you why you do not see those Kshatriyas now. The king of the Vidarbhas has a daughter, the renowned Damayanti. In beauty she excels all the women of the Earth. O Sakra, her swayamvara is to take place shortly and every king and prince from every direction and land is going to that swayamvara.

All the lords of the Earth desire that pearl of the Earth for themselves, O slayer of Bala and Vritra."

While they sat talking together, those greatest of the Devas, the Lokapalas, and Agni with them, appeared before the lord of the celestials, and they all heard what Narada said, which was of grave import. As soon as they heard him, they exclaimed in excitement, "We will also go there!"

Mounting their various vahanas and vimanas, taking their attendants with them, the gods set out for the land of the Vidarbhas where all the Kshatriyas of the world had gone.

Kaunteya, meanwhile, Nala also heard of the swayamvara and set out for it, his heart full of joy and love for Damayanti. On his way, the goas saw Nala, as handsome as Kama Deva. Seeing him splendid as the Sun, the Lokapalas were astonished at his wealth of beauty.

Leaving their chariots in the sky, the gods flew down to Nala, king of the Nishadhas, and said to him, "Greatest of the Nishadha kings, O Nala, you are devoted to dharma. You must help us. Best of men, be you our messenger.'"

CANTO 55

NALOPAKHYANA PARVA CONTINUED

Brihadaswa continues, 'O Bhaarata, Nala pledged his word to the gods saying, "I will do what you ask."

Then, approaching them with folded hands, he asked, "Who are you? And who is he that wants me to be his messenger? And what must I do for you? Tell me!"

Maghavat said, "We are the Devas come here for Damayanti's sake. I am Indra; this one is Agni; this the Lord of waters, and this, O King, is even Yama, destroyer of the bodies of men.

You must inform Damayanti of our coming, saying, "The Guardians of the world, great Indra and the others, are coming to your swayamvara. The Devas Sakra and Agni and Varuna and Yama want to have you for their wife, so choose one of them for your lord.'"

Nala said with joined hands, "I too have come here for the same reason. It does not become you to send me on this errand. How can a man who is himself smitten by love bring the suit of another to the woman that he loves? So, spare me, O Devas!"

But the gods said, "King of the Nishadhas, having sworn that you will do what we ask, will you now break your word? Tell us quickly, O Nala!"

The Nishadha king said, "Those palaces are well guarded, how can I hope to enter them?"

Indra replied, "You will be able to enter."

Saying, "So be it," Nala went to Damayanti's palace. Arriving there, he saw, surrounded by her sakhis, the daughter of the king of Vidarbha ablaze with beauty, her form of exquisite symmetry, her limbs so delicate, her waist slender, and her eyes lage and lovely. And she seemed to rebuke the light of the moon with her own luminosity.

As he gazed upon that young woman of the sweet smiles, Nala's love grew, but wanting to keep his dharma, he suppressed his passion. And when they saw the Naishadha, all those finest among women were overpowered by his radiance and rose to their feet in amazement. Full of wonder, they praised Nala in joy, silently in their minds.

"Oh, what beauty, what gentleness belongs to this Mahatman! Who is he? Is he some Deva or Yaksha or Gandharva?"

Quite confounded by Nala's splendour, and full of bashfulness, those best among women did not speak to him at all. But, although stricken by amazement herself, Damayanti spoke smilingly to Nala, who also gently smiled at her.

"What are you, O you of faultless features, who have come here awakening my love? O Sinless, O Hero of celestial form, I am anxious to know who you are, and why you have come here. And how have you come undiscovered into my apartments, when the king's mandates are stern?"

Nala replied, "Beautiful one, my name is Nala, and I come here as a messenger of the gods. The Devas Sakra, Agni, Varuna and Yama want you, lovely one, choose one of them for your lord. It is through their power that I have entered here unobserved, and unobstructed. Gentle one, the gods have sent me here on this mission. I have given you their message, most fortunate one, now do as you please.'"

CANTO 56

NALOPAKHYANA PARVA CONTINUED

Brihadaswa says, 'Damayanti bowed to the Devas, then said to Nala with a smile, "O King, love me with proper regard, and command me what I should do for you. I myself and everything precious which I own are yours. Magnificent one, grant me your love in complete trust, for what the swan said burns in my heart.

Kshatriya, it is for your sake that I called this swayamvara, and for your sake I, who adore you, will take my life with poison, immolate myself in fire, drown or hang myself."

Nala replied, "When the Lokapalas ask for you, you would choose a man? Turn your heart to those great gods, I am not equal to the dust on their feet. If a mortal displeases the gods he certainly finds death. Save me, O you of faultless limbs! Choose the all-excelling Devas. By accepting the gods, enjoy wearing incomparable garments, unearthly garlands of myriad hues, and divine ornaments.

What woman would not choose Hutasana for her lord, he who devours the Earth? What woman would not choose Yama for her lord, from dread of whose danda all creatures tread the way of dharma? What woman would not choose for her lord the virtuous and high-souled Mahendra, the king of the Devas, the scourge of Daityas and Danavas? Or, if you choose Varuna in your heart among the Lokapalas, do so without hesitation.

Lovely one, I beg you, accept my friendly advice!"

Her eyes by now swimming with tears, Damayanti said to Nala, "Lord of the earth, bowing to all the gods, I choose you for my husband. Truly do I tell you this."

The king, who had come as the messenger of the gods, replied to the trembling Damayanti standing before him folded hands, "Sweet one, do as you please. Having pledged my word to the very Devas, how can I dare seek my own interest? If seeking my own interest coincides with dharma, I will seek it, and beautiful one you must also do the same."

Her voice choked with tears, Damayanti of luminous smiles said slowly to Nala, "Lord of men, I see a blameless way, by which no sin whatever will attach to you. Best among men, come to the swayamvara with all the Devas

led by Indra. There, O Kshatriya, in the presence of the Lokapalas I will, tiger among men, choose you, and then no blame will be yours."

Having heard this from Damayanti, Nala returned to where the Devas were. Seeing him, the gods asked him eagerly about what had happened.

"Kshatriya, have you seen Damayanti of the sweet smiles? What did she say to us? Sinless king, tell us all."

Nala replied, "At your command I entered Damayanti's palace of lofty portals, guraded by veteran guardsmen with wands in their hands. By your power, no one saw me as I went in, other than the princess. I saw her hand-maidens, and they also saw me. Most exalted Devas, they saw me and were filled with wonder.

And even as I pressed your suit to her, O you best among gods, that beautiful princess said she had her heart set on me and chose me for her husband. She said to me, 'Purushavyaghra, let the Devas come with you to the swayamvara, and in their presence I will choose you for my lord. At this, Mahabaho, no blame will attach to you.'

O Devas, this is all that transpired, and now everything depends upon you."

CANTO 57

NALOPAKHYANA PARVA CONTINUED

Brihadaswa continues, 'At the sacred hour of the holy lunar day of the auspicious season, King Bhima summoned the kings to the Swayamvara. All the lords of the Earth came with alacrity to his city, all of them keen to have Damayanti. The Kshatriyas entered the great hall decorated with golden pillars and a lofty portal arch, like mighty lions entering the mountain wilds.

Wearing fragrant garlands and polished earrings hung with jewels, the kings and princes sat down on the fine seats provided. And that sacred assembly of kings, graced by those tigers among men, resembled the Bhogavati swarming with Nagas, or a mountain cave with tigers.

They were mighty, resembling iron maces, and well-shaped, and graceful, and looked like five-headed snakes. With lustrous locks, fine noses, eyes and brows, the faces of the kings shone like the stars in the sky.

And when the muhurta arrived, the exquisite Damayanti entered that great hall, dazzling the Kshatriyas, stealing their gazes and hearts. The gazes of those illustrious kings were riveted to those parts of her person where they had chanced to fall first, and never moved.

O Bhaarata, when the names of the monarchs were proclaimed, Bhima's daughter saw five men all identical in appearance. Seeing them sitting there, no difference whatever between the five, doubt filled her mind for she could not tell which one was Nala. All five looked exactly the same and all of them seemed to be the king of the Nishadhas.

Anxiety sweeping through her, the princess thought, "How will I know which are the Devas and which my love?"

Grief had its way with her. She thought of the signs and marks attributed to each of the Devas but saw none of these upon the five who sat before her. Long she thought, and hard, and then decided to seek the help of the Lokapalas themselves.

She folded her hands, and bowing down to them, mind and body, the trembling Damayanti said piteously, "Since I heard what the swan said, I chose the king of the Nishadhas as my lord. For the sake of dharma, and as I have never swerved from my love in my heart or speech — for that truth,

let the Devas themselves reveal him to me. The gods have decided that Nala will be my lord; for that truth, let them show him to me.

Since I have taken this vow to pay homage to Nala, for that truth let the gods reveal him to me. O, let the exalted Guardians of the worlds assume their own forms, so that I may know the good king."

When the Lokapalas saw how firm her resolve was, how fervent her love for Nala, how pure her heart, the gods reassumed their natural forms which they had hidden. She saw the awesome ones, skins untouched by human sweat, eyes winkless, garlands unfading, no speck of dust upon them, feet never touching the ground. Nala Naishadha stood revealed mortal, his garlands fading, himself stained with dust and sweat, feet resting on the ground, and his eyes blinking from time to time.

O Bhaarata, when she saw which of the five were the gods and which Nala, Bhima's chaste daughter chose Nala for her lord. Bashfully, she seized the hem of his robes and draped a bright and graceful garland of flowers around his neck. A great outcry of regret arose from the other Kshatriyas, while the Devas and Rishis cried out in wonder and approval.

O Kauravya, the royal son of Virasena, Nala, his heart filled with joy, said to the beautiful Damayanti, "You have chosen a mortal while you could have had a god. From this day you shall have a husband obedient to your every wish and command. And, O you of sweet smiles, I swear that as long as there is life in this body, I will be yours and yours alone."

Damayanti, also, with folded hands, paid homage to Nala in similar words. Seeing Agni and the other Devas, the happy couple sought their protection, in their minds. When the daughter of Bhima had chosen Naishadha for her husband, the Lokapalas, of blinding effulgence, their hearts pleased, bestowed eight boons on Nala.

Sakra, the lord of Sachi, blessed Nala with the boon that he would be able to see his Deity during sacrifices and that he would attain blessed realms after this life; Agni Hutasana blessed him with the boon of his own presence whenever Naishadha wished, and realms, also, bright as himself; Yama granted him subtle taste in food as well as pre-eminence in dharma; and Varuna, the lord of waters, granted Nala his own presence whenever the Naishadha desired, and also garlands of heavenly fragrance. Thus, each Lokapala blessed Nala with two boons each, and having blessed him the gods returned to Swarga.

Having witnessed, with wonder and delight, Damayanti's choosing of Nala, the kings of the world also returned to their kingdoms. When they had gone, Bhima, well pleased, celebrated the wedding of Nala and Damayanti. Nala remained in the Vidarbha city for some while, to please Bhima, and then returned to his own home.

Having married that pearl of a woman, Nala now passed his days in joy with Damayanti, even as Indra does with Sachi. Like the Sun in glory, that king ruled with dharma and his people were all satisfied and happy. Like Nahusha's son Yayati, the brilliant Nala performed the Aswamedha yagna and many other great sacrifices, and gave abundant gifts to Brahmanas.

Truly like a Deva, Nala dallied with Damayanti in romantic woods and charmed groves, and he begot on his lovely wife a son named Indrasena, and a daughter named Indraseni. Thus, performing countless sacrifices, and making love with Damayanti, Nala ruled the world, and it was a time of grace and plenitude.'

CANTO 58

NALOPAKHYANA PARVA CONTINUED

Brihadaswa says, 'When the blazing guardians of the worlds were returning to their homes after the swayamvara, they saw Dwapara and Kali approaching them. Seeing Kali, Sakra said, "O Kali, say where you are going with Dwapara."

Kali replied, "Sakra, I am going to Damayanti's swayamvara, and I will have her for my wife, for my heart is fixed upon that young woman."

Hearing this, Indra said with a smile, "That swayamvara is already over, and she has chosen Nala for her husband."

Kali, vilest of the celestials, was filled with wrath, and said to the gods, "Since she dared chose a mortal when the Devas were present, she must suffer a heavy consequence."

The Devas replied, "It is with our sanction that Damayanti chose Nala. What young woman would not choose Nala, who is blessed with every virtue? He knows his dharma, always conducts himself with rectitude, he has studied the four Vedas together with the Puranas that are regarded as the fifth. He harms no living creature, speaks only the truth, keeps his vows faithfully, and worships the gods with sacrifices in his house.

In that tiger among men, that king who is like a Lokapala, dwell truth, forbearance, knowledge, asceticism, purity, self-control and perfect tranquillity of spirit. O Kali, the fool that wants to curse Nala, who has such character, curses only himself and destroys himself by what he does. Kali, he who seeks to curse Nala of such immaculate virtue sinks into the wide, bottomless pit of hell, rife with torments."

Saying this to Kali and Dwapara, the Devas went to their heavens. And when the gods had gone, Kali said to Dwapara, "Dwapara, I cannot contain my anger. I will possess Nala, deprive him of his kingdom, and he shall not sport anymore with Bhima's daughter. Enter into the gambling dice; you must help me."

CANTO 59

NALOPAKHYANA PARVA CONTINUED

Brihadaswa says, 'Having made this compact with Dwapara, Kali came to the city of the king of the Nishadhas. Always watching for an opening, the slightest lapse from Nala, he continued to dwell in the country of the Nishadhas for a long lime. In the twelfth year, Kali saw his chance.

One day, after answering the call of nature, Naishadha touched water and said his twilight prayers, but without having washed his feet. Through this ritual lapse, Kali entered into him, and having possessed Nala, he appeared before Nala's brother Pushkara, and said to him, "Come and play dice with Nala. I will help you and you will certainly win. Defeat Nala and, winning his kingdom, rule the Nishadhas!"

Exhorted by Kali, Pushkara went to Nala; and Dwapara also came to Pushkara and became the main dice called vrisha. Appearing before the warlike Nala, that slayer of hostile heroes, Pushkara repeatedly said, "Let us play dice together."

Thus challenged in the presence of Damayanti, the lofty-minded Naishadha could not refuse for long. He fixed a time for the game.

Possessed as he was by Kali, Nala began to lose all his stakes — in gold, silver, chariots with their teams of horses, costly garments. And maddened by the dice, none amongst his friends could make him stop playing.

O Bhaarata, the citizens in a body, with the chief councillors, came to see the king and make him stop. The charioteer came to Damayanti and said, "O Queen, the people and the officers of the state are waiting at the gate. You must tell the king that they cannot bear the calamity which has overtaken him."

Overwhelmed by grief, almost mad from it, Bhima's daughter spoke in a choked voice to Nala, "Rajan, the loyal people and the councillors are at the gates, waiting to see you. You must grant them audience."

But possessed by Kali, the king did not reply to his desperate wife. At this, the people and the officials returned to their homes, in shame and sorrowing, saying among themselves, "He does not live!"

Yudhishtira, for many months Nala and Pushkara gambled, and the viruous Nala always lost.'

CANTO 60

NALOPAKHYANA PARVA CONTINUED

Brihadaswa says, 'Bhima's daughter, the calm Damayanti, saw her husband maddened by the dice, and she was full of alarm; she saw how ciritical the situation was, for he had lost almost everything. She said to her nurse and maid-servant Brihatsena, "Go and summon the councillors in the name of Nala, and tell them also what wealth has been lost and what remains."

The councillors heard Nala's summons and said, "This is fortunate for us". They came to the king, along with all the people, for the second time. Damayanti informed Nala of their coming, but he ignored her and she returned in shame to her apartments.

Hearing that the dice rolled constantly against Nala, and that he had lost everything, she said again to her nurse, "Brihatsena, go again in Nala's name and fetch the charioteer Varshneya. For this is a crisis."

Brihatsena had Varshneya summoned by trusted servants, and the blameless Damayanti said softly to the sarathy, "You know how good the king has always been to you. He is in trouble now, and you must help him. The more the king loses to Pushkara, the more ardently he wants to play on. The dice fall obedient to Pushkara, and roll against Nala.

He is so possessed by the game that he does not listen to his friends and family, not even to me. O Sarathy, I seek your protection; my heart is weak within me and I fear the king will come to grief. I beg you, yoke Nala's favourite horses, swift as the mind, and take these twins, my son and daughter, in the royal chariot to Kundina. Leave them there with my kin, Sarathy, and then do as you will – either remain there yourself or go anywhere else that you please."

Nala's charioteer reported what Damayanti said to the chief officers of the king. With their assent, he then set out for Vidarbha, taking the children in his ratha. Leaving the boy Indrasena and the girl Indraseni, and also that best of chariots and those finest of horses with Bhima, and his heart full of sorrow for Nala, Varshneya the sarathy wandered here and there for some time, then arrived in Ayodhya and entered the service of King Rituparna, as his charioteer.'

CANTO 61

NALOPAKHYANA PARVA CONTINUED

Brihadaswa says, 'After Varshneya left, Pushkara won Nala's kingdom and what remained of his wealth. Then, laughing, he said to Nala, "Let us play on! But what will you stake now? You have lost everything you own except Damayanati. I am prepared to accept her as a wager, if you will put her up."

Nala listened to Pushkara and felt his heart would burst in anger, but he did not say a word. Only gazing at his adversary in anguish, Nala stripped all the precious ornaments from every part of his body. Wearing just a single piece of cloth, his body uncovered, all his wealth lost, having brought great grief to all his friends, the king set out from his city. Damayanti, also clad in one piece of cloth, followed him. Coming to the outskirts of the city, Nala stayed there for three nights with his wife. But Pushkara had it proclaimed that anyone who gave shelter to Nala or paid him the least attention would be put to death. No citizen, O Yudhishtira, dared show Nala any regard or hospitality.

Nala passed three nights upon the city's hem, living just on water. Roiled by hunger, the king went in search of fruit and roots, Damayanti following him. After many days, in agony from starving, Nala saw some birds of golden plumage and the mighty lord of the Nishadhas thought, "These will be my banquet today and also my wealth."

He covered them with the single cloth which he wore, but in a flash the birds rose up into the sky with that last garment. They looked down at Nala, now standing naked and stricken, his face turned down in shame, and those rangers of the sky said to him, "O you of small sense, we are the dice with which you played. We came here to take away your cloth, for we wanted to see you go naked from here!"

Nala now said to Damayanti, "They whose anger took my kingdom from me, they who have ravaged me with hunger, they who keep me from finding food, who kept the Nishadhas from offering me any hospitality have now come as birds and taken away my last cloth.

Ah, I have plunged into disaster, and my mind and senses reel with grief. I am your lord still, so listen to what I say and do as I ask; it is for your own

good. These many roads lead to the southern country, passing by the city of Avanti and the Rikshavat Mountains. This is the mighty Vindhya; yonder, the river Payasvini runs seawards, and there are the asramas of the Rishis, where many roots and fruit grow.

This road leads to the country of the Vidarbhas, and beyond that is the land of the Kosalas. Beyond these roads, to the south, is the Dravida country. Leave me and go there."

Over and over, the almost deranged Nala repeated these words to Damayanti. At which, in grief, her voice full of tears, Damayanti said piteously to the Naishadha, "O King, my heart trembles and my limbs turn weak to think of your purpose. How can I go, leaving you alone in this forest, having lost your kingdom and wealth, naked, worn with hunger and exhausted?

When you think of your old felicity in this deep vana and grieve, I will soothe your sorrow, great king. All the physicians say that in every sorrow there is no physic equal to a wife. It is the truth, O Nala, that I speak."

Nala replied, "Slender-waisted Damayanti, it is even as you say. To a man in distress, there is no friend or medicine that is equal to his wife. But I do not seek to renounce you, so why are you in dread? Faultless one, I can forsake myself but you I can never leave."

Damayanti said, "Mighty King, if you do not intend to forsake me, then why do you point out the way to the country of the Vidarbhas? I know, my lord, that you would not desert me. But, Lord of the Earth, your mind is sorely disturbed and you might desert me. Best of men, repeatedly you point out the road which leads out of here, and you swell my sorrow, O godlike.

If you intend that I go to the country of my kin, then let us both go the land of the Vidarbhas. The king of the Vidarbhas will receive you with honour, and you will live happily in our home.'"

CANTO 62

NALOPAKHYANA PARVA CONTINUED

"Nala said, "Surely, your father's kingdom is as my own. But I will not go there in this condition. Once I appeared there in glory, increasing your joy. How can I go there now in misery, augmenting your grief?"

Saying this again and again to Damayanti, King Nala, wrapped in half a garment now, comforted his wife. Both of them sharing her single cloth, weary with hunger and thirst, they wandered on weakly, and at last came to a wayside shelter for travellers, a meagre shed.

Arriving there, the king of the Nishadhas sat down on the bare earth with the princess of Vidarbha. Sharing the same piece of cloth, dirty and haggard, stained with dust, exhausted, they fell on the ground. Plunged so abruptly in distress, the delicate and innocent Damayanti, every mark of fortune upon her body, fell into a deep slumber.

But Nala, his heart and mind distraught, could not sleep as he used to. He thought about losing his kingdom, the desertion by his friends, and his distress in the wilds.

He thought to himself, "To what avail my living on? Is death better for me now? But can I desert my wife, who is so devoted to me and suffers this hardship for my sake? But if I leave her, she might find her way to her relatives.

She is absolutely loyal and if she stays with me distress can be her only lot; while, if I leave her, she might find fortune and even happiness again someday."

Reflecting upon this repeatedly, he concluded that he should leave Damayanti. He also thought, "She has lofty fame, auspicious fortune; she is devoted to me, her husband, and no one will harm her on her way, such is her tejas."

It was the evil Kali influencing his mind to desert Damayanti. Nala then thought that they were sharing her single cloth, and he wanted to cut half of it away for himself. He thought, "How shall I divide this garment, so that my beloved does not awaken?"

Thinking of this, he paced that shelter and, O Bhaarata, he found a handsome sword lying nearby, unsheathed. That Parantapa used the blade to shear away one half of the cloth, then throwing the weapon aside, he left the daughter of Vidharbha asleep and walked away.

But his heart failed him, and he returned to the shelter, and seeing Damayanti again, burst into tears. He said, "Alas! My beloved, whom not the Wind or the Sun has seen before, lies forsaken and wretched on bare ground, wearing a single cloth. Ah, what will she of the luminous smiles do when she awakens alone? How will Bhima's beautiful daughter find her way through this forest full of wild animals and snakes?

O blessed one, may the Adityas and the Vasus, and the twin Aswins together with the Marutas protect you, your virtue being your best guard."

Saying this softly to his wife, whose beauty was unmatched in the world, Nala, deranged by Kali, tried to leave again. He came back again and again, helplessly, hauled away by Kali but pulled back by love; and it seemed as if the heart of the wretched king was torn in two, and like a swing, he kept going out from the shelter and coming back into it.

At length, after lamenting long and piteously, Nala, entirely stupefied by Kali, went away, forsaking his sleeping wife. Bereft of reason through Kali's touch, the king left in sorrow leaving Damayanti alone in that solitary forest.'

CANTO 63

NALOPAKHYANA PARVA CONTINUED

Brihadaswa says, 'O King, some time after Nala had left, the exquisite and timorous Damayanti awoke in that lonely forest. Not finding her lord Naishadha, she screamed in fright, "My husband, have you abandoned me? I am lost, undone, oh, I am terrified in this dreadful jungle. Illustrious Kshatriya, you are always truthful and you know dharma well. Then how have you deserted me while I slept in this wilderness? Oh, why have you left your wife, who is devoted to you, who has never wronged you, even when everyone else has abandoned you?

King of men, you said in the presence of the Lokapalas that you would always be true to me. Purusharishabha, it is only because mortals die when their time comes that I am alive for even a moment after you have left me.

Ah, Bull among men, enough of this joke! Irrepressible one, I am terribly afraid. Lord, show yourself to me. I see you! I see you hiding in the bushes, why don't you answer me? You are being cruel, Nala, that you see me in this plight but do not come to comfort me.

I do not grieve for myself, nor anything else. I only grieve to think how you will pass your days alone. In the evening, savaged by hunger, thirst and tiredness under the trees, how will you live without seeing me, without having my comfort?"

The anguished Damayanti began to dash here and there, sobbing and wailing. Now the helpless princess would spring up, then sink down to the ground again; now she shrank in terror, and then she wept aloud. Sighing, burning with grief, Bhima's daughter sobbed, "He through whose curse Nala suffers this grief will suffer torment worse than ours! May the evil one who has reduced the sinless Nala to this lead a life of greater misery than ours, bearing greater ills."

So lamenting, the crowned queen of Nala began to seek her husband in that forest, which teemed with predators. Crying bitterly, the daughter of Bhima wandered dementedly, like a madwoman, exclaiming, "Alas! O King!"

As she wailed loudly like a female osprey, and grieved unceasingly and lamented piteously, she came near a gigantic serpent. The huge and hungry

snake suddenly seized Bhima's daughter, who had come within its striking range. Folded in serpent's coils, in pain, she still wept not for herself but for her Naishadha.

She cried, "O Nala, why don't you rush to me now that this snake has seized me in this wild place? Naishadha, how will you bear it when you think of me? O lord, why have you gone away, abandoning me in this jungle? When you are freed from your curse and regain your mind and your wealth, what will you do when you remember me?

Sinless one, who will comfort you when you are tired, hungry and feel faint, O tiger among kings?"

As she cried all this aloud, a hunter ranging through the deep vana heard her and ran to the place. Seeing the doe-eyed beauty in the coils of the snake, he cut off the serpent's head and freed Damayanti. He sprinkled water over her, fed and consoled her, O Bhaarata.

Then the vetala asked her, "Who are you, O gazelle-eyed, and why have you come into the jungle? Beautiful one, how did you fall into this extreme misery?"

Damayanti told him everything. Looking at her wearing half a cloth, her breasts deep and her hips round, her limbs flawless and delicate, her face like the full moon, her long lashes curved, her speech as sweet as honey, the hunter became inflamed. In the grip of Kama Deva, he began to console her in a soft voice, with smooth words.

The chaste Damayanti immediately understood his intentions; she blazed up in anger. The wild fellow, in the grip of lust, also grew angry and tried to force himself on her who was fierce as a flame. Already stricken past endurance, Damayanti cursed him in fury, "I have never even thought of another man other than Naishadha, so let this wretch who subsists on the hunt fall dead!"

As soon as she said this, the hunter fell lifeless on the ground, like a tree consumed by fire.'

CANTO 64

NALOPAKHYANA PARVA CONTINUED

Brihadaswa continues, 'Having killed the hunter, Damayanti of eyes like lotus leaves walked on through that fearful and solitary forest, which rang with the chirping of crickets. The vana abounded with lion, leopard, ruru, tiger, bison, bear and deer. It swarmed with birds of various species, and was, besides, infested by bandits and mlechcha tribes.

Sala trees grew there, bamboo, Dhavas and Aswatthas, Tindukas and Ingudas, Kinsukas and Arjunas, Arishtas, Sanchanas, Nimbas and Tinisas, Syandana, Salmalas and Jambus, and mango trees, and Lodhras, and Khadiras, and the cane, and Padyakas, and Amalakas, and Plakshas, and Kadambas, and Udumvaras and Badaris, and Bilvas, and banyans, and Priyalas, and palms, and date-trees, Haritakas and Vibhitakas.

The princess of Vidarbha saw many mountains with lodes of precious minerals of diverse kinds, and groves resounding with the music of winged choirs, and many glades of great beauty, and many rivers and lakes and tanks and all manner of birds and beasts. She saw numberless Nagas and Pisachas and Rakshasas of grim visage, and pools and rillets and hillocks, and brooks and fountains of wonder.

Herds of bison Damayanti saw, sounders of boar and solitary bears and snakes in that pristine wilderness. Safe in her virtue, glory, good fortune and patience, Damayanti wandered through those forests alone, in search of Nala. Bhima's royal daughter was not frightened by anything—feral creature or sight—in the fearsome vana; she only grieved at being apart from Nala.

O King, she sat down upon a flat stone, full of sorrow, her every limb trembling, and she lamented, "O King of the Nishadhas, you with the mighty arms and broad chest, where have you gone, leaving me in this lone forest? O Kshatriya, you performed the Aswamedha and other sacrifices, gave profuse gifts, then why have you betrayed me, Purushavyaghra?

Best of men, O you of great splendour, O auspicious one, don't you remember what you swore to me, Rajarishabha? Remember what the swan said to both of us! Tiger among men, all the four Vedas together, with the

Angas and the Upangas, mastered, are only equal to a single truth spoken and honoured. So, Parantapa, honour the oath you swore to me.

Alas, O Kshatriya! O Nala! Sinless one, being yours, I am about to die alone in this dreadful forest. Oh! Why don't you answer me? This terrible lord of the forest, of grim face and gaping jaws, and famished with hunger, fills me with fear. Should you not deliver me?

You would always say, 'Other than you there is no one that I love.

O blessed king, keep your word to me now. Nala, why don't you come back to your wife, who is demented with grief, and wailing here, she that you love and who loves you in return? Lord of the earth, O large-eyed, honoured one, bane of your enemies, don't you see me here, emaciated, distraught and pale, wearing a half piece of cloth, alone, crying, desolate, and like a solitary doe separated from the herd?

Nala, it is I, Damayanti, devoted to you, who, alone in this great forest, that speaks to you. Why don't you reply? Oh, I do not see you today upon this mountain, lord of men, you of noble birth and character, your every limb so full of grace! Whom shall I ask in this terrible forest, full of lions and tigers, O King of the Nishadhas, foremost of men, enhancer of my sorrows, if you are lying down, sitting or standing nearby, or gone?

Griefstricken as I am, whom shall I ask, 'Have you seen Nala in this jungle? Do you know where the noble and handsome Nala, scourge of his enemies, has gone?'

From whom shall I hear the sweet words, 'The royal Nala is here!'

Look, here comes the king of the jungle, the lordly tiger, his cheeks high and four fangs showing. I will accost even him fearlessly, and say, 'You are the lord of all beasts, and king of this vana. I am Damayanti, daughter of the king of the Vidarbhas, and the wife of Nala, Parantapa, king of the Nishadhas. I am distrait and griefstricken, seeking my husband alone in this forest. King of beasts, comfort me with news of Nala, if you can, or best of animals, free me from my misery by devouring me.'

Alas, he stalks away without responding.

Look! This king of mountains, this lofty and sacred hill crested with countless peaks hears my piteous appeal and seems to loll towards the sea. Let me, then, ask the mountain king for tidings of my Nala, this lord of mountains with so many heaven-kissing and many-hued and beautiful peaks, abounding in precious ores, decked with gemstones of diverse kinds, and rising like a banner over this great forest, the mountain upon whom

lions and tigers and elephants and boars and bears and stags roam, the mountain which echoes with the songs of birds of every kind, mountain adorned with Kinsukas and Asokas and Bakulas and Punnagas, with blossoming Karnikaras, and Dhavas and Plakshas, and with streams teeming with waterfowl of every kind.

O sacred one! O best of mountains! O you wondrous spectacle! O celebrated massif! O refuge of the distressed! O most auspicious one! I bow to you, O pillar of the earth! Approaching, I bow to you.

Know me for a king's daughter, and a king's daughter-in-law, and a king's wife. I am Damayanti, daughter of Bhima, mighty warrior king of the Vidarbhas, protector of the four varnas. That best of kings performed the Rajasuya and Aswamedha yagnas, with bountiful gifts to Brahmanas. Bhima of the beautiful and large eyes, distinguished for his devotion to the Vedas, of blemishless character, always truthful, devoid of guile, gentle, powerful, lord of immense wealth, versed in dharma, and pure, has vanquished all his enemies and protects all the people of Vidarbha. Holy Mountain, I am that Bhima's daughter, come to you in direst straits.

That best of men, the renowned king of the Nishadhas, Virasena of towering fame, was my father-in-law. His heroic and beautiful son, of invincible prowess, who rules well the kingdom he inherited from his father, is called Nala. Know, O Mountain, that I am the wife of that golden-complexioned slayer of foes, devoted to Brahmanas, versed in the Vedas, gifted with eloquence, that righteous and Soma-drinking and fire-adoring king, who performed great sacrifices and is both liberal and warlike, who punishes evil men – I am his innocent queen who stands before you.

Having lost all that we owned and also my husband now, I have no one to protect me anymore, and I have come before you in deep distress. I have come seeking my husband. O foremost of mountains, with your hundreds of peaks towering into the sky, have you seen Nala in this fearful jungle? Have you seen my husband, that king of the Nishadhas, the lustrous Nala with the tread of a mighty elephant, blessed with great intelligence, long-armed, and of fiery tejas, possessed of prowess and patience and courage and high fame?

Ah, best of mountains, you see me lamenting alone, overwhelmed by sorrow, then why don't you comfort me with your voice, as your own daughter in distress?

O mighty Kshatriya, O warrior of truth and prowess, O you who know every particular of dharma, O lord of the earth – if you are in this forest, O King, show yourself to me. Ah, when will I hear the voice of Nala again, gentle, and deep as that of the clouds, that voice sweet as amrita, of my illustrious king calling me Vidarbhas daughter, in accents clear, rich and holy, and musical as the chanting of the Vedas, and soothing all my sorrows? Nala, I am frightened. Virtuous one, comfort me."

Having said all this to that greatest of mountains, Damayanti walked towards the north, and having gone three days and nights, she came to an incomparable tapovana of Rishis, as beautiful as a grove in heaven. She saw great Sages that adorned that asrama— Valmiki, Bhrigu and Atri—all holy men, at stern tapasya, their senses and minds restrained, some living on water, some on air, and some on fallen leaves, passions in check, eminently blessed, clad in barks of trees and deer-skins, seeking the way to salvation.

Damayanti's spirits revived seeing that charmed hermitage of Munis, where herds of deer grazed and monkeys frolicked in the trees. That best of women, her eyes large and black, her brows graceful, her tresses long, her hips wide, her bosom deep, her face perfect, her teeth like pearls, her form lustrous and noble, entered the hermitage. She saluted those ascetics, grown old practising their austerities, and stood humbly before them.

They said to her, "Welcome! Sit down and tell us what we can do for you."

Damayanti said, "Sinless and most blessed Munis, is all well with your tapasya, your sacrificial fire, religious observances, and your svadharma? And is all well with the beasts and birds of this asrama?"

They answered, "Beautiful, illustrious woman, prosperity attends us in every way. But O you of faultless limbs, tell us who you are, and what you seek. Seeing your lovely form and your bright splendour, we are amazed. Do not grieve. Blameless, blessed one, tell us, are you the Devi of this forest, or of this mountain, or of this river?"

Damayanti replied, "Brahmanas, I am not the goddess of this forest, or of this mountain, or of this stream. O Rishis of ascetic wealth, I am a human woman. I will tell you about my life in detail. I beg you, listen to me.

There is a king called Bhima, the mighty ruler of the Vidarbhas, and O Dvijottamas, I am his daughter. Nala, wise ruler of the Nishadhas, heroic, of great renown, always victorious in battle, and learned, is my husband, the large-eyed Nala, his face like the full moon, who always worships the gods,

who is devoted to Brahmanas, guardian of the line of the Nishadhas, of mighty energy, of great strength, truthful, conversant with dharma, wise, unwavering in keeping his word, crusher of his foes, devout, graceful, conqueror of hostile towns, foremost of kings, equal in splendour to the king of the Devas.

He performs great sacrifices, knows the Vedas well, and their Angas, destroys his enemies in battle, is as splendid as the Sun and the Moon. That king devoted to truth and dharma was summoned to play dice by some deceitful and evil ones, skilled at gambling, and he had his kingdom and his wealth taken from him.

Munis, I am the wife of that Rajarishabha, and my name is Damayanti. My lord has gone missing and I am desperate to find him. I am wandering through forests and among mountains, lakes, rivers and tanks, in sorrow, in search of my husband – Nala, skilled in battle, high-souled, and a master of weapons.

O Rishis, has Nala, lord of the Nishadhas, come to this beautiful asrama of yours? It is for him, O Brahmanas, that I have come to this forest full of terror, haunted by tigers and other beasts. If I do not see King Nala in a few days, I will seek my weal by leaving this body. Of what use is my life without that bull among men? How will I live tormented by grief at being without him?"

The Rishis said to the forlorn Damayanti, "Blessed and beautiful child, with our mystic powers, we see that the future holds joy for you and that you will soon find Nala. O daughter of Bhima, you will see the lord of the Nishadhas, slayer of his enemies, foremost of the virtuous, freed from distress. You will see the king, your husband, freed from all sin, wearing precious jewels, again ruling his own city, punishing his enemies, striking terror into their hearts, and gladdening the hearts of friends, while all success and every blessing crown him."

When they had said this to the princess, Nala's beloved queen, those Sages and all that asrama vanished before her eyes! Damayanti of faultless limbs stood wonderstruck. She asked herself, "Was it a dream that I saw? Ah, what a marvel! Where are all those Brahmanas? Where is that asrama? Where is that sparkling river of sacred water, on which so many kinds of waterbirds swam? Where are those enchanted trees laden with flowers and fruit?"

After wandering for some time, Damayanti was melancholy again and the colour drained from her face from grief for Nala. She went to another part of the forest and saw a great asoka tree. Going up to that first of trees, blossom-laden and full of leaves, resounding with birdsong in its branches, Damayanti, with tears in her eyes and her voice choking, said, "Oh, this graceful tree in the heart of the forest, decked in flowers, is so beautiful, like some charming king of hills. O beautiful Asoka, quickly set me free from sorrow!

Have you seen King Nala, Parantapa, the beloved husband of Damayanti? Have you seen my precious husband, the king of the Nishadhas, clad in half a piece of cloth, his skin delicate, hero plunged in woe who came into this wilderness? O Asoka, free me from my grief! Vindicate your name, for Asoka means destroyer of grief."

Thrice she walked around that tree, then entered an even denser part of the jungle. Wandering in quest of her lord, Bhima's daughter saw many unusual, majestic trees, lovely rills, towering mountains, and beasts and birds, and caves, and cliffs, many rivers of wonderful beauty.

As she went, she came upon a wide path where, in some amazement, she saw a mighty group of merchants, with their horses and elephants, on the banks of a river full of clear and cool water, and lovely to behold, and wide, the banks overgrown with bamboo clumps, echoing with the cries of cranes and ospreys and chakravakas, the river itself full of tortoises, crocodiles and fish, and studded with innumerable islets.

As soon as she saw that caravan, Damayanti, dishevelled, lean, her hair tangled and filthy, wearing half a cloth, went towards the merchants like some madwoman, that lovely queen. Seeing her some of the Vaisyas fled in fear, some grew anxious, while some cried out, and others laughed at her, and yet others despised the very sight of her.

However, some felt pity, O Bhaarata, and asked her, "Blessed one, who are you, and whose? What do you seek in this forest? We are frightened of you, tell us truly are you human or the Devi of this jungle, or this mountain, or of the points of the sky? We seek your protection. Are you a Yakshi or a Rakshasi, or a Devastri? Anyway, bless us, O you of faultless features, and protect us so our caravan passes through this place safely, with ourselves and our goods secure."

Damayanti said, "O leader of the caravan, merchants, youths, old men, children, I am a human woman. I am the daughter of a king, the daughter

in-law of a king, and the consort, also, of a king, eager for the sight of my lord. The king of the Vidarbhas is my father; my husband Nala is the lord of the Nishadhas, and even now I am looking for him.

If you have seen my beloved Nala, tiger among men, razer of hostile armies, tell me quickly!"

At which the leader of that great caravan, Suchi, said to Damayanti of faultless limbs, "Blessed one, you of sweet smiles, I am a Vaisya and the leader of this caravan. Lovely lady, I have not seen any man called Nala. In this great forest, where no men live, there are only elephants, leopards, bison, tigers, bears and other beasts. Other than you I have met no human in this vana, may Manibhadra, king of the Yakshas, help us now!"

She asked, "Tell me where this caravan is bound."

The leader of the band said, "O daughter of a great king, we are bound for the city of Subahu, the honest sovereign of the Chedis, to make some profit from our goods. "

CANTO 65

NALOPAKHYANA PARVA CONTINUED

Brihadaswa said, 'Damayanti went with that caravan, and she was anxious to see her Nala. After travelling for many days, the merchants saw a large lake fragrant with lotuses in the midst of that dense and terrible forest. Its banks adorned with velvet grasses, with plenty of wood to burn as fuel, and with flowers and fruit, it was a charmed place indeed.

The shimmering water abounded with birds of many kinds; it was cool, clear and sweet, and captivated the heart. Worn with their long journey, the merchants of the caravan decided to halt there and spread themselves through the fine woods surrounding the lake. It was dusk.

At midnight, when all was still and quiet, when the tired caravan had fallen asleep, a herd of wild elephants, the juice of rut flowing down their temples, and going to drink from a mountain stream, saw the caravan of sleeping Vaisyas, and also the many tame elephants which went with the merchants. Seeing the domesticated elephants, the wild herd, maddened by musth, rushed at them, meaning to kill them; they came like great boulders loosed down a mountain slope.

The charging wild elephants found their way to the lake of lotuses and the elephants of the caravan barred by sleeping merchants and they trampled the Vaisyas. Many died, while others awoke and fled screaming in all directions, into the deeper forest. Some were gored to death, others scooped up in massive trunks and dashed on the ground, while more were crushed under massive feet.

The wild elephants killed many camels and horses, as well, while in panic the fleeing merchants with weapons drawn even killed one another in the dark. Some fell on the ground, others scrambled up trees, while yet others jumped down into deep pits. O King, great losses that caravan suffered when the wild herd attacked it.

An uproar broke out, for precious jewels the Vaisyas were carrying scattered on the ground.

"Save us!" they screamed.

"Pick up the jewels!"

"Leave them. What do the jewels matter when our lives are in danger?"

"Fly!"

"Where to fly?"

And they dashed about blindly in complete terror. Damayanti awoke in fear, while the slaughter held sway around her; she awoke trembling and panting.

Finally, the elephants lumbered away and those merchants who had escaped with their lives met together, and they asked "What have we done that this disaster has overtaken us?"

"Surely, we did not worship the Manibhadras, and the exalted and graceful Vaisravana, the king of the Yakshas."

"Perhaps, we have not worshipped the gods who fetch calamities, or perhaps we did not pay them the first homage. Maybe, this evil follows the birds we saw on our way."

"Our stars are not unpropitious. From what other cause, then, has disaster come?"

Some, who had lost their wealth and relatives, and were distraught, cried, "This mad looking woman came among us and she was strange and hardly human. Surely she has brought this on us. She must be a Rakshasi, a Yakshi or as Pisachi! Beyond doubt, this evil is her doing.

"If we see that evil creature again, we will kill her!"

Damayanti heard what they said and fled into the forest. She said desperately to herself, "Alas! Fierce and great is the wrath of God upon me. Peace does not follow my paths. What have I done to deserve this? I do not remember that I ever harmed anyone in the least, in thought, word or deed. Then why such terrible consequences?

Surely, some great sins from a past life are being visited on me that my husband has lost his kingdom, and his own kinsmen turned against him and vanquished him. I have been separated from my son and daughter, and my lord, and find myself alone in this dreadful jungle full of savage beasts."

O King, the next day, what remained of the once mighty caravan of merchants left that place, loudly lamenting their lost wealth and their dead brothers, fathers, sons and friends.

And the princess of Vidarbha also lamented, "Ah, what have I done? Surely, it is my misfortune which has devastated the company of men with whom I took refuge. Now, surely, I will have to suffer for a long time. I have heard wise old men say that no one dies before their time; surely, that is why the elephants did not trample me while I slept.

Everything which has happened to me is only because of something I did in a past life, for not even as a child did I commit any such sin in thought, word, or deed, which could bring such tragedy as this one as its consequence. Oh, I do believe that I have been parted from my Nala because I chose him over the all-powerful Lokapalas who came to my swayamvara. It is their power which has brought calamity into my life."

Thus grieving, pale as the autumn moon, Damayanti now attached herself to the Brahmanas, knowers of the Vedas, who had survived the night's massacre. Travelling briskly, towards evening she came to the mighty city of Subahu, king of the Chedis. Wearing half a garment, she entered that magnificent city.

The citizens saw her, full of fear, lean, melancholy, her hair dishevelled and soiled with dirt, and altogether like a madwoman. In curiosity, the boys of that city began following her. Surrounded by them, she came to the palace of the king.

The queen-mother saw her from a terrace, surrounded by the crowd of youths. She said to her nursemaid, "Go and bring that woman to me. She is forlorn and the crowd troubles her. She is in distress and in need of succour. I find her beauty such that it illumines my house. Though she looks like a madwoman, with her large eyes, the fair one is as lovely as the Devi Sri herself."

The woman went out and, dispersing the crowd, brought Damayanti to that fine terrace. O King, wonderstruck, that nursemaid asked Damayanti, "You are plunged in misfortune, yet you are so very beautiful. You shine like lightning in the clouds. Tell me who you are, and whose. Your lustre is celestial; surely you are not merely human. You wear no ornaments, and although you are helpless, you are unmoved by the coarseness of these men."

Damayanti said, "I am a human woman, devoted to my husband. I am a serving woman from good stock. I live wherever I like, eating fruit and roots, and without a companion, and sleep where night overtakes me. My husband is a man of countless virtues and was always devoted to me. I was also deeply attached to him, following him like his shadow.

Once he became involved in a desperate game of dice. Beaten, losing everything, he came into the wilderness. I came with him into the forest, comforting that hero clad in a single piece of cloth, who was demented by

his sudden adversity. Afflicted by hunger, thirst and grief, he was forced to relinquish even his last cloth.

Naked and deranged as he was, I still followed him, myself in a single garment. For nights together, I did not sleep. Many days passed, until, once while I slept, he cut away one half of my garment and abandoned me, who had done him no wrong.

I am seeking my husband but cannot find him, who has the complexion of the filaments of a lotus. Without seeing him who delights my heart, my beloved lord who owns my heart, for he is like a Deva to look at, I am consumed by grief by night and day."

Now the queen-mother herself said to the tearful Damayanti, "Blessed one, you stay with me. I am well pleased with you. Lovely one, my men will search for your husband, or he might come here on his wanderings. Remain here with me and you will have your lost lord back."

Damayanti replied, "Mother of heroes, I can only stay with you on some conditions. I will not eat the leavings of any food, nor will I wash anyone's feet, nor must I have to speak to any other man. If anyone tries to make me his wife or mistress, he must submit to my punishment; more, if he solicits me repeatedly, he must be punished with death.

This is the vow I have sworn. I also want to speak to the Brahmanas who will go forth to seek out my husband. If you can do all this for me, I will certainly live with you. But if you cannot, I also cannot remain here with you."

The queen-mother answered her gladly, "I will do all this. I approve of the vow you have taken."

O Bhaarata, the queen-mother now said to her daughter Sunanda, "Sunanda, take this woman who is like a goddess to be your Sairandhri. She is the same age as you are, let her be your companion, and enjoy her company."

Sunanda cheerfully accepted Damayanti and led her to her own apartments, along with her sakhis. Treated with respect, Damayanti was satisfied and she lived there without any anxiety, for all her wishes were met.'

CANTO 66

NALOPAKHYANA PARVA CONTINUED

Brihadaswa says, 'Rajan, after deserting Damayanti, Nala saw a mighty conflagration that raged in that dense forest. From the great fire, he heard some creature crying repeatedly to him, "O righteous Nala, come here!"

Answering, "Fear not!" he ran into the fire and saw a mighty Naga king in coils. Trembling, with folded hands, the Naga said to Nala, "O King, I am a snake and Karkotaka is my name. I once deceived the Maharishi Narada and he cursed me in anger: 'Stay here immobile as if graven of stone, until one Nala takes you out from this place. And at the very place to which he bears you, you will be free from my curse.

For that curse, I canot move. I will tell you how to save me, and I will be your friend. There is no Naga to equal me, but I will be light in your hands. Pick me up, Nala, and hurry from here!"

Saying this that prince of snakes became as small as a man's thumb. Picking him up, Nala took him out of the forest fire. Coming to an open glade, Nala meant to set the Naga down, when Karkotaka said again to him, "King of the Nishadhas, go on a little further, a few steps more. Mahabaho, I will do you great good."

As Nala walked on, the snake bit him at the tenth step. As soon as he was bitten, Nala found himself transformed; he saw the snake also resume his own massive form.

Karkotaka comforted Nala, "I have taken your beauty from you so that people will not recognise you. And, Nala, he who has deceived you and plunged you in despair will continue to dwell inside you, but now tortured by my venom. As long as he does not leave you, he will be in agony in your body, its every limb filled with my venom. O King, I have saved you from the one who has destroyed you out of anger and hatred, though you are perfectly innocent and undeserving of wrong.

Also, tiger among men, from now through my grace you will feel no fear from any fanged creature, from other enemies as well as Brahmanas who know the Vedas. Nor will you feel any pain from my poison. Kshatriya, you will always be victorious in battle.

Lord of Nishadhas, go to the wondrous city of Ayodhya even today and present yourself before King Rituparna, who is a master of gambling, and say to him, 'I am Bahuka, a charioteer.' In return for your knowledge of horses, he will teach you the skills of dice. He is of the line of Ikshvaku, and prosperous; he will be your friend.

When you are an adept at dice you will have your fortune back. You will find your wife and children and have your kingdom again. I say this to you in truth, so do not let sorrow cloud your mind.

Lord of men, when you want to have back your own form, think of me and put on this garment."

That Naga gave Nala two pieces of celestial cloth, and the king of snakes vanished.'

CANTO 67

NALOPAKHYANA PARVA CONTINUED

Brihadaswa says, 'After the snake disappeared, Nala made his way towards Ayodhya and entered Rituparna's city on the tenth day.

He went to the king and said, "My name is Bahuka. There is no one in this world to equal me in tending to horses. My counsel is also valued in all difficult problems, and I have many other skills besides. I am also a most excellent cook. Why, for you I will excel at every art which exists in this world, and accomplish everything difficult. O Rituparna, keep me in your palace."

Rituparna replied warmly, "Bahuka, stay with me! May fortune befall you, for I believe what you say. I have always particularly wanted to be driven fast; I leave it to you to make my horses swift. I give you charge of my stables, and I will pay you ten thousand coins for that.

Varshneya and Jivala will always be under your direction, and you will spend your time pleasantly with them. So, Bahuka, do stay with me!"

Nala began to live in Rituparna's city, and was treated with respect, while Varshneya and Jivala were his companions. Living there, he thought of Damayanti and every morning and evening he would sing aloud to himself, even like a sloka, "Where is that helpless one, afflicted by hunger and thirst, worn with toil, thinking of that wretch. Ah, on whom does she now wait?"

Once as the king was chanting this in the night, Jivala asked him, "Bahuka, for whom do you so lament daily? I am curious. O you who are blessed with a long life, whose wife is she for whom you so grieve?"

Nala replied, "There is a certain foolish man who had a wife known to all. However, the wretch proved false in his vows to her. He was separated from her and wandered the earth, tormented by sorrow, without rest by day or night. At nights, he remembers her, and he sings this verse. Having wandered over all the world, he has finally found a refuge, and undeserving of the suffering which has overtaken him, he passes his days thinking of his wife.

When calamity overtook this man, his wife followed him into the jungle. Deserted by him of small virtue, her very life is in danger. Alone, with no

knowledge of the ways of the world, ill able to bear grief, faint with hunger and thirst, she can hardly protect herself. And, O friend, that man of small sense and little fortune has abandoned her in that terrible forest, teeming with predators."

Thus always remembering Damayanti, Nala, king of the Nishadhas, continued to live, unknown, in the palace of Rituparna of Ayodhya.'"

CANTO 68

NALOPAKHYANA PARVA CONTINUED

Vaisampayana said, "Brihadaswa says, "After Nala lost his kingdom and became a bondsman, while Damayanti entered the service of a queen-mother, Bhima wanted to see Nala and he sent out Brahmanas to search for him. Giving them profuse wealth, Bhima said, "Seek out Nala and also Damayanti. He who finds the Naishadha and my daughter, and brings them to me, shall have a thousand cows from me, and fields and a village as big as a town. Even if he does not fetch Damayanti and Nala here, he that discovers where they are will have wealth equal to a thousand cows."

The Brahmanas happily went forth in every direction, combing cities and provinces. But nowhere did they find Nala or his queen, until, at last a Brahmana called Sudeva came to the city of the Chedis, and there, during the time of the king's prayers, saw Damayanti in the king's palace, sitting with Sunanda. Lean and soiled as she was, her incomparable beauty glowed like fire hidden in curls of smoke, and he felt certain she was the princess of Vidarbha.

Sudeva said to himself, "I am blessed, that my eyes behold the princess who is like Sri herself, delighting the worlds! Her face is like the full moon; she is in the fullness of her youth, her breasts round and high, illumining this place with her lustre like moonrays, her eyes like lotus petals, fascinating as Kama's Rati herself, although, alas, she seems like a lotus stalk transplanted by ill fortune from the Vidarbha lake, and covered with mire in the process.

Grieving for her husband, she looks like the paurnima night when Rahu swallows the Moon, or like a river which has run dry. Ah, she is like a lake of lotuses, whose blooms have been ravaged by the trunks of elephants, a lake whose birds are terrified by the rampaging herd. Surely, this delicate girl of exquisite limbs, who deserves to dwell in a jewelled palace is indeed like a lotus uprooted and scorched by the sun.

She is beautiful past compare, she is generous; she should wear ornaments but has none, and is like the moon covered by black clouds. Deprived of every comfort and luxury, torn away from her friends, she is in distress, supported only by the hope of seeing her lord, for truly her

husband is the best ornament of a woman, even if she has no other. Without her husband beside her, this lady, though beautiful, does not shine forth as she should.

As for Nala, how does he remain alive separated from such a wife? Why, I look at her, black-haired, her eyes like lotus leaves, unhappy though she deserves to be joyful, and even my heart is pained. When will this girl, graced by every auspicious mark and devoted to her husband, cross this ocean of woe, and be with her lord again, even like Rohini regaining the Moon?

For sure, when Nala finds her again, he will experience the delight of a king regaining his lost kingdom. He is her equal in nature, in age and lineage; Nala deserves Damayanti and this black-eyed beauty deserves the Naishadha. I see how she pines for him, and I should comfort the queen of that hero of immeasurable prowess, energy and might. Let me console this distraught girl, her face like the full moon, and suffering as she never has before, and always thinking only of her husband."

The Brahmana Sudeva approached Damayanti, and said, "Princess of Vidarbha, I am Sudeva the Brahmana, your brother's dear friend. I have come here seeking you at the behest of King Bhima. Your father is well, and also your mother, and your brothers. Your son and daughter, blessed with length of days, live in peace. However, your kinsfolk, though living are almost as dead on your account, and hundreds of Brahmanas range the world in search of you."

Damayanti recognised Sudeva, and asked about all her family, one after the other. O King, then, overwhelmed, the princess began to sob bitterly at unexpectedly seeing that best of Brahmanas, her brother's friend. Sunanda saw Damayanti crying, and speaking privately to Sudeva, and went in some distress to her mother and said, "Sairandhri is sobbing in the presence of a Brahmana. Come and see."

The mother of the king of the Chedis came out of the inner apartments of the palace, to where Damayanti was with the Brahmana. Calling Sudeva, the queen-mother asked him, "Whose wife is this fair one, and whose daughter? How has she of beautiful eyes lost the company of her relatives and of her husband as well? How do you know her? Tell me all this in detail, about this girl of unearthly beauty."

Then, O Bhaarata, Sudeva, that best of Brahmanas, sat at his ease and began to tell the story of Damayanti.'

CANTO 69

NALOPAKHYANA PARVA CONTINUED

"Sudeva said, "There is a virtuous and illustrious king of the Vidarbhas called Bhima. This young woman is his daughter Damayanti. She is also the wife of the wise and righteous Nala, king of the Nishadhas, the son of Virasena. Defeated at dice by his brother, and deprived of his kingdom, that king, taking Damayanti with him, left his city.

We have been ranging the earth in search of Damayanti, and at last we have found her in the palace of your son. No woman exists who can rival her beauty. From her infancy she has had a fine birthmark between her eye-brows, a mark like a lotus. It now seems to have all but vanished, for her face is covered by dust, even as clouds hide the moon. Put there by Brahma himself, to be a mark of fortune and wealth, that lotus is still faintly visible, like the cloud-covered crescent moon of the first day of the bright fortnight.

And though her body, too, is covered with dirt, her beauty has not disappeared. Though she is careless of her person, her beauty still shines through like gold. Ah, by her birthmark and her mole I have recognised her, even as one discovers a covered fire by its heat!"

O King, hearing what Sudeva said, Sunanda washed away the dust that covered the mark between Damayanti's eye-brows, whereupon it became clear like the moon appearing from behind clouds. When they saw the lotus mark, Sunanda and the queen-mother began to cry; they embraced Damayanti and stood silent for a time.

Still shedding tears, the queen-mother said gently, "Through this mark I know that you are my sister's daughter! Lovely one, your mother and I are both daughters of the high-souled Sudaman, king of the Dasarnas. She was given to King Bhima, and I to Virabahu. I witnessed your birth in our father's palace in the kingdom of the Dasarnas. My beautiful child, my house is as your own father's house to you; all my wealth, Damayanti, is yours as much as mine."

At this, Damayanti, her heart glad, bowed down to her mother's sister and said, "Even before you knew me, you took me in and cared for me. I have already been happy in your house, and now I am sure I will be still

happier. But, mother, I have long been an exile and so, I beg you, give me leave to go.

My son and daughter live in my father's palace. Deprived of both their father and mother, they must pass their time in great sorrow. If you want to please me, give me an escort even now and let me go to the Vidarbhas."

Rajan, Damayanti's aunt agreed happily, "So be it."

And with her son's permission, she sent Damayanti in a handsome palanquin, carried by sturdy servitors, protected by a large escort and provided with food and drink and the finest garments. Soon enough, she reached the country of the Vidarbhas, where all her family received her in great joy, while she worhipped the Gods and Brahmanas and gave thanks at seeing her relatives, her children, both her parents, and all her old sakhis well.

King Bhima gave Sudeva a thousand cows and much wealth and a whole village.

Having slept the night in her father's palace, and having recovered somewhat from her exhaustion, Damayanti said to her mother, "O mother, if you want me to live, you must find Nala and bring him to me."

At which, the queen, her mother, began to cry but could give her daughter no reply. Seeing her like that all the women of the harem began to lament and weep loudly. Then the queen went to the mighty Bhima and said, "Your daughter Damayanti grieves heartbroken for Nala. She told me so herself. Let all your men do their utmost to find the Naishadha."

Bhima sent his Brahmanas in all directions, saying, "Do everything you can to find Nala!"

Before going forth, those Brahmanas came to Damayanti and told her of their mission. Bhima's daughter said to them, "Go and cry out in every realm, 'Beloved gambler, where have you gone cutting away half my garment, and abandoning your devoted wife while she slept in the jungle? That girl waits for you, consumed by grief. Relent, O King, O Kshatriya, and answer her, for she weeps incessantly for you!'

Say all this and more so that he is moved by pity. Say, 'Helped by the wind, fire consumed the forest. A husband must always protect and provide for his wife. Why then, good as you are and acquainted with every duty, have you neglected to do both? You have fame, wisdom, lineage, and kindness; why have you been unkind?

I fear that all this is because of my good fortune being lost! O tiger among men, take pity on me, O bull among men! You always said to me that kindness is the highest virtue, why are you not kind now?'

If anyone answers you when you say all this, find out who he is and where he lives. Dvijottamas, come and tell me what that man says who answers you. You must be careful that no one knows that the words you speak are at my behest, nor that you will come back to me. You must discover everything about him who answers you – if he is rich or poor, powerful or powerless, everything about him."

With these instructions from Damayanti, the Brahmanas set out in all directions in search of Nala overtaken by misfortune. They looked for him in kingdoms, cities and villages, in Rishis' asramas and cowherd settlements. Wherever they went they repeated aloud what Damayanti had told them to say.

CANTO 70

NALOPAKHYANA PARVA CONTINUED

Brihadaswa says, 'After a long time, a Brahmana named Parnada returned to the city of the Vidarbhas, and said to the daughter of Bhima, "Damayanti, seeking Nala, king of Nishadhas, I went to the city of Ayodhya, and appeared before the son of Bhangasura, where I repeated your words in the presence of the blessed Rituparna. However, neither that king of men nor any of his courtiers said anything in reply, although I uttered them over and over.

Then, after I had been dismissed by the king, a man in Rituparna's service, a certain Bahuka, accosted me. Bahuka is that king's charioteer, of unseemly appearance and short arms. He is skilled at driving chariots and riding horses very fast, and is also a master cook.

I found that he sighed often, and wept, as he asked about my welfare. Then he said, Although they might fall into great distress, chaste women protect themselves and so secure heaven. Although their lords might abandon them, yet they do not become angry, for women that are chaste lead their lives encased in the armour of virtue. It becomes her not to be angry since he that abandoned her was overcome by calamity, and deprived of everything.

A beautiful and virtuous woman should not be angry with one whom birds deprived of his single cloth, while he went looking for food, with one who, besides, is being consumed by grief. Regardless of whether she is treated well or ill, a chaste wife should never succumb to anger, seeing her husband in such a plight, having lost his kingdom, destitute of prosperity, ravaged by hunger and overwhelmed by disaster.'

After hearing what he said, I returned quickly to you, and now I have told you what transpired. Tell your father the king about it and then do as you see fit."

Tears in her eyes, Damayanti went to her mother and spoke to her in private, "Mother, you must not under any circumstances tell my father King Bhima of what I intend. In your presence, I will send Sudeva, that best of Brahmanas, to Ayodhya immediately, to fetch Nala here just as he did me."

When Parnada had refreshed himself and recovered from his tiredness, the princess of Vidarbha worshipped him with profuse wealth. She also said, "When Nala comes here, O Brahmana, I will give you abundant wealth again, for you have done me a great service by which I hope to see my lord again quickly."

That high-minded Brahmana uttered blessings over her, auspicious mantras, and went home, regarding his mission as accomplished. When he had left, Damayanti, still in the clutches of grief, called Sudeva and, in her mother's presence, said to him, "O Sudeva, go to the city of Ayodhya, straight as a bird, and say there to King Rituparna, 'Bhima's daughter Damayanti will hold another swayamvara. All the kings and princes are going to it. Calculating the time, I find that the ceremony will take place tomorrow. O Parantapa, if it is possible for you, go there without delay.

Tomorrow, after the Sun rises, she will choose a second husband, since she does not know whether King Nala still lives or not.'"

Sudeva went to Ayodhya and declared what Damayanti had told him to King Rituparna.'

CANTO 71

NALOPAKHYANA PARVA CONTINUED

Brihadaswa continues, 'When he heard what Sudeva said, King Rituparna called Bahuka and said gently to him, "O Bahuka, you are a master of horses. I want you to take me to Damayanti's Swayamvara in a single day."

When he heard this, Nala thought his heart would burst with grief that seared his very entrails.

He thought to himself, "Perhaps Damayanti is deranged by sorrow that she is doing this; or, perhaps, she has conceived this wonderful plan for my sake? Alas, I senselessly abandoned the innocent princess of Vidarbha and this is a cruel thing that she plans. The world knows that the nature of women is fickle. Besides, I have wronged her grievously, and she might well be doing this because she has no love for me anymore.

But then, how will the slender-waisted one do this thing when she is the mother of my children? The only way to discover the truth is by going there, and I will go, to accomplish both Rituparna's purpose and my own."

Bahuka folded his hands to Rituparna and, though his heart was full of sadness, said, "Purushavyaghra, I will take you to the city of the Vidarbhas in a single day!"

At the command of Bhangasura's son, Nala went to the stables to choose his horses. Rituparna called repeatedly to him to hurry, and after some scrutiny and carfeul deliberation. Bahuka chose some lean steeds, of high pedigree, docile, strong and which could go a great distance. They had wide nostrils, outthrust cheeks, no inauspicious marks, or ten curls which are considered unfortunate; they were all born in the land of Sindhu and were fleet as the wind.

But when Rituparna saw those horses, he cired, "What are you doing? This is no time for jesting. How can such weak horses bear us to the Vidarbha city in a day?"

Bahuka replied, "Each of these horses has one curl on his forehead, two on his temples, four on his sides, four on his chest, and one on his back. Have no doubt they will go to the country of the Vidarbhas. If, O King, you want to choose some others, point them out and I will yoke them for you."

Rituparna replied, "Bahuka, you know about horses and are a master of driving them. Quickly yoke the ones you think best."

Nala yoked the four fine steeds he had chosen to the king's chariot. Rituparna climbed into the chariot and at once all the horses fell down on their knees! Then, O King, Nala began to soothe those beasts endowed with speed and energy. He lifted them again to their feet by their reins and made the charioteer Varshneya sit beside him at the chariot head; Nala prepared to ride at great speed.

Now, urged by Bahuka, those horses rose into the sky! The king of Ayodhya and his sarathy were dumbstruck; they went at the speed of the wind.

The astonished Varshneya thought, "Is this Matali, the charioteer of Deva king? For the magnificent Bahuka's skills are no less than his. Or, has Salihotra taken human shape? Or is this King Nala who has come here? Or it may be that this Bahuka knows whatever Nala does about horses.

Bahuka and Nala are of the same age; yet, this might not be Nala, only someone who knows as much about horses as he does. However, when misfortune strikes them, the most illustrious men walk this earth in disguise, as ordained by the scriptures. True, he is ugly, but then Nala might even have changed his features. Bahuka and Nala are of similar age, but they are unlike in appearance.

Yet, Bahuka is as accomplished, in every way, as Nala and I feel certain that he is indeed the Naishadha."

Thus, long thought Varshneya, who was once Nala's own sarathy. King Rituparna delighted in the marvellous skills of Bahuka. He looked at how Bahuka held his reins and how he made his horses fly and he was full of joy.'

CANTO 72

NALOPAKHYANA PARVA CONTINUED

Brihadaswa says, 'Like a bird coursing through the sky, Nala crossed rivers and mountains, forests and lakes. Suddenly, Rituparna's upper garment peeled away from his body and fell to the earth below.

Rituparna said to Nala, "I must have my royal garment back. Restrain your steeds, most intelligent one, and let Varshneya bring my cloth back."

Nala replied, "The cloth has fallen far down, and we have come a yojana since. We cannot recover it now."

When Nala said this to him, Rituparna saw a Vibhitaka tree laden with fruit, in a forest. The king said quickly to Bahuka, "Sarathy, observe my extraordinary skill at counting. There is no one who is a master of every art or science. Knowledge in its entirety is not found in any one person. O Bahuka, the leaves and fruit of this tree which are lying on the ground exceed those that are still upon it by one hundred and one. The two branches of the tree have fifty million leaves, and two thousand and ninety-five fruit. Examine the two branches and all their boughs."

Bahuka stopped his chariot and said to the king, "Parantapa, you take credit for yourself in a matter that is beyond my perception. But, O King, I will cut down the Vibhitaka and count the leaves and fruit. Let Varshneya hold the reins of the horses for a while."

The king replied, "We have no time to lose."

But Bahuka replied humbly, "Stay awhile, otherwise make Varshneya your charioteer. The road lies straight and even."

Rituparna said, "Bahuka, you are the only charioteer, there is no other in this world like you. I place myself in your hands, only you can take me to the Vidarbhas. If you make me see the Sun rise in the land of the Vidarbhas, I will give you anything you wish for."

Bahuka said, "Let me count the leaves and fruit of the Vibhitaka and then I will take you to the Vidarbha country."

Reluctantly the king said, "Count, and upon counting the leaves and fruits of a portion of this branch, you will be satisfied with what I said."

Bahuka quickly got down from the chariot and felled the tree. He was amazed to find the fruit to be exactly as many as the king had said. He said

to Rituparna, "This power of yours is extraordinary. O King, I want to learn this art from you."

Wanting to ride on swiftly, the king said, "Know that apart from the art of reckoning, I am also a master of dice."

And Bahuka said to him, "Bull among men, teach me that art and in return receive my knowledge of horses and kine."

Knowing that he depended on Bahuka's goodwill to arrive in the Vidarbha land, and also tempted by the horse-lore that his charioteer possessed, Rituparna said, "So be it. Receive the art of dice from me, O Bahuka, and let the equine science remain with you in trust."

Rituparna imparted that art to Nala, and immediately Kali came out of his body incessantly vomiting the virulent poison of Karkotaka. As soon as he left Nala, the fire of that curse left Kali.

Nala, who had been possessed and tormented for so long, wanted to curse Kali, when terrified and trembling, Kali said with folded hands, "Control your anger, O King! I will make you lustrous. When you abandoned her, Indrasena's mother cursed me and, ever since, I have lived in your body in torment. Unconquered one, miserable and scalded night and day by the venom of the snake prince, I lived inside you.

I seek your protection. If you do not curse me, who am frightened and seek refuge in you, then anyone who attentively recites your story will never have to fear me."

Nala controlled his wrath, and Kali swiftly entered into the Vibhitaka tree. All the while that Kali spoke with Nala, he remained invisible to the others. Delivered from his travail, and having counted the fruits of that tree, Naishadha, filled with great joy and of terrific energy, climbed back into the chariot and urged his fleet horses on.

From that hour, the Vibhitaka tree fell into disrepute because of the touch of Kali.

Nala's horses flew up again into the air even like winged creatures, and he drove them in the direction of the Vidarbha country. When he had gone far, Kali crept out of the tree and returned to his own abode.

O King, when Kali left Nala, that lord of the earth was free again from calamity, though he did not yet assume his natural form.'

CANTO 73

NALOPAKHYANA PARVA CONTINUED

Brihadaswa says, 'Rituparna arrived that same evening at the gates of the city of the Vidarbhas; the people brought news of his coming to King Bhima. And at the invitation of Bhima, the king of Ayodhya entered the city of Kundina, filling the ten cardinal points with the sound of his chariot wheels.

The horses of Nala who were in that city heard that sound and were as delighted as they used to become in the presence of Nala himself. Damayanti also heard the sound of that chariot driven by Nala, like the deep roar of clouds during the monsoon. Bhima and Nala's horses inside Bhima's city felt they were hearing the chariot wheels of Nala himself, as of old.

Like the horses, the peacocks on the terraces and the elephants in their stables heard the rumble of Rituparna's chariot, like that of thunderheads, and they all began to cry out and trumpet, full of joy such as they experience when they hear the actual roar of clouds.

Damayanti said, "The rumble of this chariot fills all the world and gladdens my heart, so it must be Nala. If I do not see Nala, his face bright as the moon, the Kshatriya of countless virtues, I will surely die. If today I am not clasped in that hero's arms, his thrilling embrace, I shall cease to be.

If Naishadha, whose voice is as deep as that of the clouds, does not come to me today, I will walk into a pyre of golden brilliance. If that best of kings, strong as a lion, mighty as a bull elephant in musth, does not appear before me, I will not live anymore. I do not remember a single untruth in him, or a single wrong done by him to anyone. He has never told a lie even in jest.

Ah, my Nala is noble, forgiving, heroic, magnificent, superior to all other kings, faithful to his marriage vow and like a eunuch to other females. Night and day my heart is full of him, and if I do not see him quickly, my heart will burst."

So she spoke to herself, as one devoid of sense, and climbed up to her terrace to catch a glimpse of the righteous Nala. In the central courtyard of the main palace she saw Rituparna in the chariot with Varshneya and

Bahuka. Varshneya and Bahuka climbed down from that fine ratha and unyoked the horses, then left the chariot itself in a proper place.

Rituparna climbed down and presented himself before King Bhima of terrible prowess. Bhima received him with great respect, for without a due occasion, a great man cannot be received as a guest. Honoured by Bhima, Rituparna looked around him again and again, but saw no sign of any swayamvara.

O Bhaarata, the Vidarbha king approached Rituparna, and said, "Welcome! What is the occasion for this visit of yours?"

Bhima asked this without knowing that Rituparna had come to obtain the hand of his daughter. Rituparna saw that there were no other kings or princes here; nor did he hear anything of the swaymvara; nor did he see any concourse of Brahmanas.

The most intelligent Kosala king thought for a while, then said, "I have come here to pay my respects to you."

Bhima was astonished and tried to fathom why Rituparna had come a hundred yojanas. He thought, "It is unlikely that he has passed through so many kingdoms and by countless kings just to pay his respects to me. But I will learn the truth by and by."

Bhima said to Rituparna summarily, "Rest now, you are tired."

Honoured thus by the pleased Bhima, King Rituparna, his heart glad, went to his appointed quarters, followed by the servants of the royal household.

When Rituparna had gone with Varshneya, Bahuka took the chariot to the stables. He freed his horses there, rubbed them down, soothed them with his own hands, and sat down at one end of the ratha.

Meanwhile, having seen the royal son of Bhangasura, and Varshneya of the Suta race, and also Bahuka as a Suta, Damayanti was forlorn and asked herself, "Whose is this chariot-rumble? It was as loud as Nala's, but I do not see the lord of the Nishadhas.

Varshneya has learnt the art from Nala, and that is why this chariot rumbled as Nala's did. Or is Rituparna as skilled as Nala so the sound of his chariot wheels is as that of Nala's?"

Thinking all this, that blessed and beautiful woman sent a female messenger in search of the Naishada.'

CANTO 74

NALOPAKHYANA PARVA CONTINUED

"Damayanti said, "O Kesini, go and find out who that ugly and I short-armed sarathy is, sitting beside the chariot. Faultless one, approach him cautiously, with sweet words, showing him courtesy and discover everything about him. Ah, from what my mind feels and the joy in my heart, I fear that he is King Nala.

Kesini, after asking about his welfare, say the words of Parnada to him and, my beautiful one, listen carefully to his reply."

While Damayanti watched from the terrace, Kesini softly approached Bahuka and said, "Best of men, you are welcome here. I wish you happiness. O bull among men, now listen to what Damayanti says. When did you all set out, and with what object have you come here? Tell us truly, for the princess of Vidarbha wishes to know."

Bahuka replied, "The king of Kosala heard from a Brahmana that Damayanti will hold a second swayamvara, and Rituparna flew here in this chariot yoked to horses swift as the wind, steeds which could fly a hundred yojanas. I am his sarathy."

Kesini then asked, "Who is the third among you, whose son? And whose son are you, and how have you become a charioteer?"

Bahuka replied, "The third one was the charioteer of Nala, and his name is Varshneya. Beautful one, after Nala left his kingdom, Varshneya came to the son of Bhangasura. I am skilled in horse-lore, and so I have been made charioteer. Indeed, King Rituparna himself chose me as his charioteer and cook."

Kesini said, "Perhaps Varshneya knows where King Nala has gone, and, O Bahuka, he may also have spoken to you about his master."

Bahuka said, "Varshneya brought the children of Nala here and then left. He does not know where Naishadha is, nor does anybody else know Nala's whereabouts, for the king wanders over the world in disguise and despoiled of his natural beauty. Only Nala knows who Nala is, for he does not seem like himself anymore, not in the least particular."

Kesini said, "The Brahmana who went to Ayodhya repeated these words suitable to female lips, 'O beloved gambler, where have you gone tearing

off half my piece of cloth, and abandoning me, your devoted wife, asleep in the woods? Your wife waits for you in half a garment still, burning with grief day and night.

'O Kshatriya, relent towards her that weeps ceaselessly for you and give her a reply. Illustrious one, send her a soothing message, for she hungers for your words.'

When you heard what the Brahmana said in Ayodhya, you made a reply. The princess of Vidarbha wants to hear again the words you then spoke."

Hearing Kesini, Nala's heart ached and his eyes filled with tears. Steadying his voice that choked, restraining his grief, that king repeated what he had said to the Brahmana, "Though overtaken by calamity, chaste women still protect themselves, and thereby secure heaven. Even when deserted by their lords, chaste women never become angry, but continue to live sheathed in virtue's mail. Deserted by one fallen into calamity; bereft of sense, and deprived of bliss, it still does not become her to grow angry.

A virtuous woman must not be angry with one that had his garment taken by birds, as he strove to find food, one who, besides, burns in misery. The chaste woman would never be angry, after seeing her husband in that plight, despoiled of his kingdom, bereft of prosperity, oppressed by hunger, and overwhelmed by catastrophe."

Nala could not contain his grief anymore and began to cry. Kesini went back to Damayanti, and told her everything, also about the outburst of sorrow.

CANTO 75

NALOPAKHYANA PARVA CONTINUED

Brihadaswa says, 'Damayanti heard everything and sorrow overwhelmed her, too. She suspected the man beside the chariot was Nala.

She said, "O Kesini, go again and study Bahuka; staying silent beside him, mark his conduct. Lovely one, whenever he does anything skilful, mark it well, how he does it. And, Kesini, whenever he asks for water or fire, be in no hurry to give it to him. Study him carefully and come and tell me how he is and what he does, all that is human and also whatever is superhuman. Everything."

Kesini went to Bahuka and having observed him, that master of horses, with great care, she returned to Damayanti. She told Damayanti all that had happened, everything both human and superhuman that she had seen in Bahuka.

Kesini said, "Damayanti, I have never seen or even heard of a person of such control over the elements. Whenever he comes to a low passage, he never stoops down, but seeing him, the passage itself grows in height so that he may pass through it easily. At his approach, impassable narrow openings open wide.

King Bhima sent diverse kinds of meals, of various meats, for Rituparna's food. Many vessels have been set down there for washing the meat. As Bahuka looked at them, the vessels were full of water. Having; washed the meat, he set himself to cook. He took up a handful of grass and held it in the sun, and fire blazed up all on a sudden.

I saw this marvel and came here amazed. Further, I witnessed other great wonders in him. Most beautiful one, he put his hand into the fire and was not burnt. And at his will, falling water flows in a stream.

Another still greater wonder I saw. He took some flowers and kneaded them slowly with his hands; they were not crushed but became brighter and more fragrant.

All these I saw and hurried back to you."

Damayanti heard all this and knew this was Nala and felt she already had him back. Suspecting that Bahuka was her husband, tears in her eyes,

she said to Kesini softly, "My beautiful one, go out again and, without Bahuka knowing, fetch some meat that he has cooked."

Always eager to please Damayanti, Kesini went to where Bahuka was, and without him noticing, took some hot meat which he had prepared and took it back to Damayanti, who immediately tasted it. Having eaten meat cooked by Nala before, she felt even surer that Bahuka was her husband, and wept.

O Bhaarata, overwhelmed by grief, she then washed her face and sent her two children with Kesini, to Bahuka. Recognising Indrasena and her brother, he ran to them, embraced the children and took them onto his lap even as if they were children of the Devas. Shaken by deep sorrow, he wept aloud.

Naishadha then suddenly put them down and said to Kesini, "Fair maiden, these twins are so like my own children that seeing them suddenly made me cry. If you come often to me like this, people may think evil thoughts, for we are guests from another land. Therefore, blessed one, go at your ease.'"

CANTO 76

NALOPAKHYANA PARVA CONTINUED

Brihadaswa says, 'Seeing the agitation of the virtuous and wise Nala, Kesini went back to Damayanti and told her everything.

Sorrowing, eager to see Nala, Damayanti sent Kesini now to her mother, with this message: "I suspect that Bahuka is Nala and I have tested him in various ways. The only doubt which remains with me is his appearance, and I mean to examine him myself. Mother, either let him into the palace, or give me leave to go to him. Arrange this either with the knowledge of my father or without."

Her mother told Bhima of Damayanti's intention and he gave his consent. Bharatarishabha, with both her parents' consent, Damayanti had Nala fetched to her apartments. When he saw her, suddenly before him, Nala was overwhelmed and he sobbed and tears streamed down his face. Damayanti, best among women, saw him like that and she was also griefstricken.

O King, wearing a strip of red cloth and her hair matted in jata, covered with dust and dirt, Damayanti said, "O Bahuka, have you ever seen a man that knows dharma abandoning his sleeping wife in the heart of a jungle? Who but the virtuous Nala could desert his exhausted wife in the vana?

Of what offence was I guilty in his eyes, that my lord since my early youth should leave me like that and go away while I slept? Why did he whom I chose over the Devas abandon his devoted and always loving wife, and the mother of his children besides?

Before the sacred fire, and in presence of the gods, he took my hand, vowing, '*I will be yours*.' Oh, Parantapa, what happeed to that vow when he left me?'

As she spoke, tears flowed down her face. Nala also shed tears, black as of those of the gazelle with extremities of red.

He said, "Soft, gentle one, neither losing the kingdom nor abandoning you was my doing, but both were because of Kali. Best of chaste women, you cursed Kali in the forest and he possessed me, and began dwelling in my body. Burning with your curse, he lived in me like fire within fire.

Through vratas and tapasya, blessed one, I have vanquished that wretch so that our grief might end. The sinful spirit has left me and that is how I have come here. I have come here only for you and nothing else.

But, gentle one, will any other woman forsake her loving, devoted husband and seek a second lord as you have? At the command of the king, messengers are ranging this earth, crying, '*Bhima's daughter will choose a second husband worthy of her.*'

Immediately on hearing this, the son of Bhangasura has arrived here."

When she heard Nala lament thus, Damayanti, frightened and trembling, said with folded hands, "It does not become you, blessed one, to suspect any fault in me. King of the Nishadhas, I ignored the Devas themselves and chose you as my husband. It was to bring you here that the Brahmanas went forth in all directions, to every horizon, singing my words, as ballads.

Rajan, at last a learned Brahmana called Parnada found you in Kosala, in the palace of Rituparna. When you answered the message he carried, O Naishadha, I devised this plan to get you back.

Lord of the earth, there is no one in the world who can cover a hundred yojanas in a day with horses. O King, touching your feet, I can swear that I have never sinned, not even in thought.

May the all-witnessing Air that courses through this world take my life, if I have sinned. May the Sun that courses through the sky take my life, if I have sinned. May the Moon, that dwells within every creature as a witness, take my life, if I have sinned.

May these three Gods who sustain the three worlds in their entirety, declare that I speak the truth, or let them forsake me today."

The Wind-god said from the sky, "O Nala, I tell you truly, she has done no wrong. O King, Damayanti has protected your family honour, she has enhanced it. Of this we are the witnesses, as we have been her protectors for these three years. It is for your sake alone that she devised this unrivalled scheme, for, other than you, none on earth can travel a hundred yojanas in a single day.

O Naishadha, you have found Bhima's daughter, and she has found you. You have no cause to be suspicious but be united with your wife."

When the Wind-god had spoken, flowers fell from the sky and drums of heaven sounded and auspicious breezes blew. Seeing those wonders, Nala Parantapa cast away all his doubts about Damayanti. He remembered the serpent king, put on the pure garment and regained his native form.

Seeing him back to himself, Bhima's daughter of faultless limbs embraced him and wept. Nala also clasped her, his devoted wife, and his children, and knew great joy. Burying her face in his chest, the lovely doe-eyed Damayanti began to sigh heavily, remembering her griefs. Overwhelmed, that tiger among men stood for some time, clasping the dust-covered Damayanti of sweet smiles.

Rajan, the queen-mother joyfully told Bhima everything that had passed between Nala and Damayanti. That mighty monarch said, "Let Nala pass this day in peace. I will see him tomorrow, after his bath and prayers, with Damayanti by his side."

Pleasantly the couple passed that night, also telling each other all about what had chanced with them in the forest. So, their hearts full of joy, Nala and the princess of Vidarbha passed their days in the palace of King Bhima, intent upon making each other happy.

It was four years after losing his kingdom that Nala was reunited with his wife and, all his desires gratified, once more experienced the highest bliss. Damayanti rejoiced at having recovered her lord even as fields of tender plants on receiving a shower of fine rain. Having Nala back, Bhima's daughter blazed forth in beauty, her weariness gone, her anxieties dispelled and welling over with joy, even like a night that is lit by the bright disc of the full moon!'"

CANTO 77

NALOPAKHYANA PARVA CONTINUED

"Brihadaswa says, 'Having passed that night, Nala, wearing royal ornaments and with a radiant Damayanti by his side, presented himself before the king. Nala saluted his father-in-law with becoming humility; after him, the fair Damayanti paid her respects to her father.

With untold joy, the noble Bhima received him as a son, and honoured him duly with his devoted wife, and comforted them. Accepting the homage paid to him, Nala in return offered Bhima his services, as became him.

When the people saw Nala, they were overjoyed; an uproar of delight arose in the city. The citizens decorated the city with flags and standards and garlands of flowers; the streets were watered and decked in garlands. The people piled flowers at their gates, and all the shrines and temples were adorned with flowers.

Rituparna heard that Bahuka was united with Damayanti, and he was glad. He called Nala and begged his forgiveness. The intelligent Nala also asked Rituparna's forgiveness, for diverse reasons. After being honoured by Nala, Rituparna said to the Naishada, "Through good fortune you have been re-united with your own wife and you have found happiness. O Naishadha, while you lived in my house I hope I did not wrong you in any way, O lord of the earth! If I did knowingly do you any wrong, forgive me!"

Nala replied, "O King, you have never done me the slightest injury, and even if you did, you did not rouse my anger because you deserve to be forgiven. You were my friend and also, ruler of men, you are related to me. Now on, I will find greater delight in you because I lived so happily in your house, all my desires satisfied, indeed, more happily than in my own home.

This Aswa shastra, knowledge of horses, is something I have. If you wish, I will give it to you."

Saying this, Naishadha gave Rituparna that secret science and the latter took it with the ordained rites. Bhangasura's son thus received the mysteries of horses and taught Nala those of dice play; then, taking another charioteer, he returned to his own city.

Rajan, after Rituparna had gone, Nala did not stay long in the city of Kundina.'

CANTO 78

NALOPAKHYANA PARVA CONTINUED

Brihadaswa says, 'Kaunteya, Nala lived in Bhima's city for a month, then, with Bhima's leave, he set out from Kundina taking just a few men with him. With a single white chariot, sixteen elephants, fifty horses, and six hundred footsoldiers, that illustrious king swiftly entered the Nishadha kingdom, his anger swollen and making the earth tremble.

Virasena's mighty son went to his brother Pushkara and said to him, "Let us play again, for I have earned vast wealth. Let Damayanti and everything else that I own be my stake, Pushkara, and let the kingdom be yours.

Let the play begin; I am determined. Let us stake everthing that we own along with our lives. Having won another's wealth or kingdom, it is high dharma to wager it again when the owner demands.

If you do not care to play with dice, let us contend with weapons instead. O King, let one of us, either you or I, find peace through single combat. The Rishis have all said that a lost ancestral kingdom must be recovered under all circumstances and by any means.

Pushkara, choose one of the two – gambling with dice or bending the bow in battle!"

The arrogant Pushkara answered laughingly, "Naishadha, it is good fortune that you have earned wealth enough to gamble, good fortune also that Damayanti's ill-luck has at last come to an end. O King, it is good fortune that you are still alive with your wife, Mahabaho.

I will win all your newfound wealth, and your Damayanti will wait upon me as an Apsara does upon Indra in heaven. O Naishadha, I think of you every day and have been waiting for you, for I find no pleasure in gambling with anyone not related to me by blood.

Today, I will win the exquisite Damayanti of faultless features and consider myself fortunate indeed, for she has always dwelt in my heart!"

Nala's eyes turned red with anger and he wanted to cut off Pushkara's head. However, instead, he said with a smile, "Let us play. You have vanquished me and you can say what you like. But come, let us play."

The game began between Pushkara and Nala, and in a single throw Nala won back everything that he had lost, along with the life of his brother,

which had also been wagered.

Smiling, Nala said to Pushkara, "This whole kingdom is now mine, and, worst of men, you cannot even dare look at the princess of Vidarbha now. Fool, you and all your family shall now be her slaves.

But, though you did not know it, whatever you did was never your own doing, but Kali did it all. So, I shall not impute another's crime to you. Live happily, as you choose, I spare your life.

I also grant you your share in the kingdom and its wealth. Kshatriya, have no doubt that my affection for you is as before, undiminished, as is my brotherly love. You are my brother, Pushkara, live in peace and joy for a hundred years!"

Nala embraced Pushkara repeatedly and gave him leave to return to his own city. And Pushkara saluted his brother of dharma and said to him with folded hands, "O King who grant me both life and refuge, let your fame be immortal and may you live happily for ten thousand years!"

Entertained by the king, Pushkara lived there for a month and then went home to his own city, taking his kindred with him, as well as many obedient servants and a large force of soldiers; his heart was full of joy and that bull among men blazed forth in splendour like a second Surya.

Thus establishing Pushkara, giving him wealth and freeing him from his debt, Nala entered his own magnficent palace. The king of the Nishadhas now comforted his people; citizens and people from the countryside were awash with joy. Led by the officers of state, the people said with folded hands, "O King, throughout the city and the rest of the country your people rejoice today that we have our sovereign back, even like the Devas their Lord of a hundred yagnas!'"

CANTO 79

NALOPAKHYANA PARVA CONTINUED

Brihadaswa says, 'Fear of every kind left the city; it welled with joy. Nala took a large force with him and fetched Damayanti from her father's home. Bhima of awesome prowess, slayer of enemies, of immeasurable soul, sent his daughter back after honouring her duly.

When the princess of Vidarbha arrived, with her son and daughter, King Nala began to pass his days in delight even like the king of the Devas in the gardens of Nandana. Having regained his kingdom and shining forth among the kings of Jambu Dwipa, Nala ruled again. Numerous sacrifices he performed, with abundant gifts to Brahmanas.

Maharajan, Yudhishtira, you also will soon blaze forth in glory with your brothers and your kin. For, O best of men, it was through dice that great Nala and his wife fell into distress. Lord of the earth, Nala suffered direly, and all alone, before he recovered his prosperity, while you, Pandava, your heart set on dharma, sport in joy in this great forest, not alone but with your brothers and Krishnaa.

You keep the company of blessed Brahmanas who know the Vedas and their angas – you have small cause for sorrow. Besides, this itihasa of the Naga Karkotaka, of Damayanti, of Nala and of that Rajarishi Rituparna destroys evil. This tale of unfading glory banishes the influence of Kali, and it comforts those like you who listen to it.

Reflect upon the uncertainty of all human endeavour; it does not become you to exult or grieve at prosperity or adversity. Having listened to this tale, be comforted, O King, and do not yield to sorrow. A great king like you should not succumb to calamity.

Men of self-possession reflect upon the caprice of destiny and the futility of labour, and they never allow themselves to be dejected. Adversity will never lay its hand upon those who repeat the noble history of Nala, as well as those who listen to it.

He that listens to this old and excellent itihasa has his purposes crowned with success and, without doubt, finds fame, besides sons, grandsons, a high position among men, wealth and animals, health and happiness.

Also, Rajan, let me dispel forever the fear you keep in your heart that someone might summon you to another game of dice. Invincible Yudhishtira, I know the science of dice-play in its entirety. I am pleased with you, Kaunteya, take the arcane science from me.'"

Vaisampayana continued, "Gladly, then, Yudhishtira says to Brihadaswa, 'Illustrious one, I want to learn the science of dice play from you.'

The Rishi imparts that art to the high-souled son of Pandu, and having done so, the great Sage leaves for the sacred waters of Hayasirsha for his ablutions.

After Brihadaswa has gone, some Brahmanas and asetics, who come to him from various parts, from holy tirthas of pilgrimage, from mountains and forests, tell Yudhishtira Dridavrata that Arjuna of lofty intelligence, Savyasachin, still sits in the most austere tapasya, living only upon air.

Yudhishtira hears that Arjuna performs penance so fierce that none else has done before him. His mind controlled, his vows unfaltering, sworn to perfect mowna, Pritha's son Dhananjaya, through his tapasya, blazes forth like Dharma Deva himself in his embodied form.

O King, the Pandava hears that his precious brother sits in such a terrible penance in the great jungle, and grieves for him. His heart burning with sorrow, the eldest son of Pandu seeks consolation in that deep vana from the Brahmanas there, men of diverse and profound knowledge."

CANTO 80

TIRTHA-YATRA PARVA

Janamejaya said, "Holy one, after my great-grandfather Partha left the forest of Kamyaka, what did the sons of Pandu do? It seems to me that mighty ambidextrous bowman, vanquisher of armies, was their refuge, as Vishnu of the Devas. How did my heroic grandsires pass their time in the forest, without the company of that hero who was like Indra himself in prowess, and who never turned his back in battle?"

Vaisampayana said, "After Arjuna of unbaffled prowess leaves Kamyaka, the sons of Pandu, child, are filled with sorrow. The cheerless Pandavas are like pearls unstrung from their string, or birds shorn of their wings. Without that Kshatriya of the white horses, that forest is like the Chaitraratha vana without Kubera.

O Janamejaya, those Purushavyaghras continue to live in that forest, in sorrow. Those mighty Kshatriyas kill many kinds of sacrificial animals for their Brahmanas, with arrows purified with mantras. Daily they hunt those wild beasts and offer them to the Brahmanas after sanctifying them.

O King, those bulls among men continue to live in that vana, their hearts empty of all cheer after Dhananjaya's departure. Panchali, in particular, misses her third husband.

She says to the anxious Yudhishtira, 'Without Arjuna, who with two arms rivals the thousand-armed Arjuna of old, this forest has not beauty in my eyes. Without him, whenever I look, this earth seems forlorn. Even this vana with its blossoming trees and so full of marvels, holds no delight as it did before, without Arjuna.

Without him who is like a mass of blue clouds, who has the prowess of an infuriated elephant, and whose eyes are like the leaves of the lotus, ah, this Kamyaka does not seem beautiful in the least. I think of Savyasachin, the twang of whose bow is like thunder, and all that I feel is sorrow, O King!'

Hearing her, Bhimasena says, 'Blessed one of the slender waist, your words are like nectar to me. Without him, whose mighty arms adorned with golden bracelets, like a pair of five-headed snakes, are long and powerful as iron maces, round and marked by the abrasions of bowstrings, whose hands

wield a bow and a sword and other weapons, without that tiger among men the sky itself seems to be without the sun.

Without that mighty-armed one, relying on whom the Panchalas and the Kauravas fear not the hosts of the Devas themselves, without that lustrous Kshatriya relying on whose arms we consider all our enemies already dead and the earth conquered, without our Phalguna I find no moment's peace in this Kamyaka vana.

Wherever I turn my gaze, the ten directions also seem to be empty!'

When Bhima finishes, Nakula, his voice choking with tears, says, 'What pleasure can we find here without him of whose extraordinary deeds on the field of battle even the gods speak, that greatest of warriors? Without him, who went north and vanquished hundreds of great Gandharva chieftains, and who having taken numberless magnificent horses of the Tittiri and Kalmasha breeds, all endowed with the speed of the wind, and gifted them in love to his brother, the king, during the Rajasuya Yagna; without that beloved and luminous warrior, that terrible bowman born after Bhima, without that Kshatriya equal to a god, I have no wish to remain any longer in this Kamyaka aranya.'

After Nakula's lamentations, Sahadeva says, 'He vanquished mighty warriors in battle, won wealth and virgins and brought them unto the king on the occasion of the great Rajasuya. That immeasurably splendid Kshatriya singe-handedly vanquished all the Yadavas assembled together, and then took Subhadra for himself with Krishna's consent. He invaded Drupada's kingdom and gave Acharya Drona his dakshina. Ah, seeing his bed of grass empty in this asrama, my heart is breaking.

Bhaarata, Parantapa, I would prefer to leave this forest, for without Arjuna, there can be no trace of joy here.'"

CANTO 81

TIRTHA-YATRA PARVA CONTINUED

Vaisampayana said, "Yudhishtira's dejection deepens on hearing what his brothers and Panchali say, all of them distraught over the absence of Arjuna. Just then he sees the Devarishi Narada, ablaze with Brahmic beauty, like a fire flaming up at being fed sacrificial libations. Seeing Narada come, Raja Yudhishtira and his brothers stand up and duly worship the illustrious one. Himself blessed with great tejas, the handsome king of the Kurus shines forth like the God of a hundred sacrifices surrounded by the Devas. In obedience to the dictates of dharma, Yagnaseni follows her lords, the sons of Pritha, like Savitri follows the Vedas, or the rays of the Sun the peak of Meru.

Accepting their worship, Narada comforts Dharma's son. The Rishi says to Dharmaraja Yudhishtira, 'Tell me, O foremost of virtuous men, what it is you want and what I can do for you.'

Yudhishtira and his borthers bow reverently to Narada, whom the Devas worship, and Dharma's son, with folded hands, says, 'Lord, most blessed one, whom all the worlds worship, when you are pleased with me, I regard all my wishes as already fulfilled. If, O Sinless, my brothers and I deserve your favour, I beg you, answer the question, the doubt, even, which is in my mind, O best of Munis. Tell me in detail what punya belongs to the man who travels the earth to visit the sacred waters and the shrines that are upon her.'

Narada says, 'O King, listen carefully to what the intelligent Bhishma heard from Pulastya. Once, that best of men, Bhishma, while keeping the Pitriya vrata, lived in the company of Munis in the auspicious and sacred tapovana near the source of the Ganga, where Devarishis, Gandharvas and the Devas themselves come.

Living there, the splendid Bhishma gratified the Pitrs, the Devas and the Rishis with oblations, according to the rites inculcated in the scriptures. One day, while he sat doing silent japa, he saw Pulastya, best of Rishis, altogether marvellous in appearance. Seeing that austere Sage, blazing with beauty, Bhishma was filled with great delight and wonder. O Bhaarata, Bhishma worshipped the blessed Rishi according to the rites of the Veda.

Purifying himself and with rapt attention, he approached that best of Brahmarishis, with the Arghya on his head. And uttering his name aloud, he said, "O you of excellent vows, be blessed! I am Bhishma, your slave. At the sight of you, I am set free from all my sins."

Saying this, Bhishma stood in silence and with joined hands. Seeing Bhishma, that greatest of the Kurus, reduced and emaciated by the observance of vows and the study of the Vedas, the Muni was filled with joy.'

CANTO 82

TIRTHA-YATRA PARVA CONTINUED

'Pulastya said, "O you of excellent vows, I am very pleased with your humility, your self-control, and your truth, blessed one, knower of dharma. Sinless one, it is the punya which you have acquired through your devotions to your ancestors that has pleased me and, O child, given you sight of my person.

Bhishma, my sight penetrates all things. Tell me what I can do for you. Anagha, Kurusthama, I will give you whatever you ask for."

Bhishma said, "O most blessed one, when you, whom the three worlds worship are pleased with me and I have seen you with my eyes, I think of myself as being already crowned with success. Yet, if I have deserved your favour, most virtuous and holy one, allow me to tell you some religious doubts I have in regard to the tirthas, and dispel them for me.

Tell me in detail about the tirthas. O you who are like a Deva, what is the punya of a man who goes round the earth visiting the sacred tirthas and shrines? O answer me this with certainty."

Pulastya said, "O son, listen with attention, I will tell you about the punya which is attached to the tirthas and which is the refuge of the Rishis. He whose hands and feet and mind and knowledge and asceticism and deeds are under wholesome control, enjoys the fruit of the tirthas. He who has ceased to accept gifts, he that is contented, he that is free from pride enjoys the fruits of the tirthas. He that is without sin, he that acts without desire, he that eats light, he that has his senses under control, he that is free from every sin, enjoys the fruits of tirthas.

O King, he that is free from anger, he who cleaves to truth, he that is firm in his vows, he that regards all creatures as his own self, enjoys the fruit of the tirthas. In the Vedas, the Rishis have declared in due order the sacrifices and also their fruits, here and hereafter truly. O lord of the earth, those yagnas cannot be accomplished by him that is poor, for those sacrifices require diverse materials and offerings in large measures. These, therefore, can be performed by kings or sometimes by other men of prosperity and wealth.

However, O lord of men, best of warriors, let me now declare to you that rite which men without wealth, without allies, singly, without wife and children, and destitute of means, can accomplish, whose punya is equal to the sacred fruit of sacrifices. O Bharatottama, visiting the sacred tirthas, which constitute one of the high mysteries of the Rishis, is superior even to sacrifices.

He is a poor man who goes to a tirtha without fasting for three nights, without giving gold as alms, without distributing kine. Why, not by the performance of the Agnishtoma and other sacrifices distinguished by large gifts, does a man acquire the punya which visiting a tirtha confers.

In the world of men, there is that tirtha of the God of gods, celebrated throughout the three worlds by the name Pushkara. One that journeys there becomes equal to Brahma. O noble son of the Kurus, during the three sandhyas – dawn, noon and dusk – there is the presence of a hundred thousand million of tirthas in Pushkara. The Adityas, the Vasus, the Rudras, the Sadhyas, the Maruts, the Gandharvas, and the Apsaras are always present in Pushkara. It was there, O King, that the Devas, the Daityas and Brahmarishis performed tapasya and gained vast punya, and attained godhood.

Men of self-control are purified of their sins by merely thinking of Pushkara, and find high regard in heaven. Rajan, the illustrious Pitamaha, who has the Lotus for his throne, once dwelt with great joy in this tirtha. Having of old acquired great punya, it was in Pushkara that the Devas and the Rishis found moksha.

The wise say that one who is devoted to the worship of the Devas and the Pitrs, and bathes in this tirtha, gains punya which is equal to ten times that of the Aswamedha Yagna. Having gone to the forest of Pushkara, he that feeds even one Brahmana becomes happy here and hereafter, O Bhishma, for that single act. He who lives on vegetables, roots and fruits, may, with pious regard and without disrespect, give even such fare to a Brahmana, and he will gain the punya of a horse-sacrifice.

Illustrious Brahmanas, Kshatriyas, Vaisyas or Sudras that bathe in Pushkara are set free from rebirth. In particular, that man who visits Pushkara on the full moon of the month of Kartika acquires everlasting regions in Brahmaloka. O Bhaarata, he who remembers Pushkara with folded hands, morning and evening, as good as bathes in every tirtha.

Man or woman, one's every sin since being born is destroyed as soon as one bathes in Pushkara. As Madhusudana, the slayer of Madhu, is the first among all the gods, so is Pushkara, the foremost of all tirthas. He who lives a pure life, regulated by vratas, for twelve years in Pushkara gains the merit of all the sacrifices, and goes to the abode of Brahma. The punya of one who performs the Agnihotra for full one hundred years is equal to that of him who spends the single month of Kartika in Pushkara.

There are three white hillocks and three springs known from the remotest times which, we do not know why, go by the name of Pushkara. It is difficult to go to Pushkara; it is difficult to do tapasya at Pushkara; it is difficult to give alms in Pushkara; and it is difficult to live in Pushkara.

Having stayed twelve nights at Pushkara, with regulated diet, and vows, and having walked in pradakshina around the place, one should then go to Jambumarga. He that travels to Jambumarga, where the Devas, the Rishis and the Pitrs go, acquires the punya of the Aswamedha and the fruition of all his wishes. The man who remains there for five nights has his soul cleansed from all sins. He never sinks into hell, but acquires lofty success.

Leaving Jambumarga, one should journey to Tandulikasrama. He who visits this tirtha never devolves into Naraka but rises into Brahmaloka. He that goes to the lake of Agastya and, fasting for three nights, worships the Pitrs and the Devas, acquires the merits of the Agnishtoma. He who subsists there on fruit or plants gains the condition known as Kaumara, lasting youth.

Next, the pilgrim should take himself to the beautiful asrama of Kanva, which is worshipped by the whole world. That sacred forest has existed, Bharatarishabha, from the most ancient times. As soon as a man enters it, he is freed from all his sins. He who controls what he eats and observes vratas, while worshipping the ancestors and god there, obtains the fruit of a sacrifice which can bestow all desires.

Having circumambulated this asrama, the pilgrim must then go to the place where Yayati fell from heaven. He who comes to this place gains the merit of a horse-sacrifice.

Next, one must journey to Mahakala, with senses; bathing there in the tirtha called Koti, one gains the punya of another Aswamedha. Next, a virtuous man should go to the tirtha of Sthanu, the husband of Uma, the sacred place known through the three worlds as Bhadravata. The man who visits Bhadravata has a vision of Isana and gains the punya of making a gift

of a thousand holy cows. Through the grace of Mahadeva, he acquires the state of Ganapatya, blessed with peace, prosperity and great auspiciousness.

He that then comes to the Narmada, the river celebrated throughout the three worlds, and offers oblations of water to the manes and the gods, acquires the punya of an Aswamedha.

He who keeps bramacharya and goes into the Southern Ocean, his senses subdued, gains the fruit of the Agnishtoma yagna and ascends into Swarga.

Food and senses controlled, he who journeys to Charmanwati, also gains the merit of the Agnishtoma, at the command of Rantideva. One must next go, O virtuous lord of Kshtariyas, to Arbuda, the son of Himavat, where there was a hole right through the earth in days of yore. Here there is the asrama of Vasistha, renowned through the three worlds. Spending one night here, one gains the punya of giving a gift of a thousand cows.

Kshatriyavyaghra, the brahmacharin who bathes in the tirtha called Pinga obtains the merit of having made a gift of a thousand Kapila cows. One must go next, O King, to that excellent tirtha called Prabhasa. There Agni Hutasana is always present in his own person. He, the friend of Pavana, O hero, is the mouth of all the gods. The man who, with his souls subdued and sanctified, bathes at that tirtha finds punya greater than even that of the Agnishtoma or Atiratra sacrifices.

Journeying next to the place where the Saraswati mingles with the sea, one obtains the fruit of the gift of a thousand kine and heaven also besides, O Bharatarishabha, blazing forth for all time like Agni himself. His mind and heart subdued, he who bathes in the tirtha of the King of waters, and offers oblations of water to the manes and the gods, remaining there for three nights, blazes forth like the Moon, and also gets the punya of the Aswamedha.

The pilgrim must continue, Bharatasreshta, to the tirtha known as Varadana, where Durvasa gave Vishnu a boon. A man by bathing in Varadana obtains the fruit of a thousand kine. Next, he should procceds to Dwaravati, where by bathing in Pindaraka he can gain an abundant gift of gold. Blessed one, wonderful to tell, to this day in that tirtha, coins with the mark of the lotus, and lotuses also with the mark of the trident, are seen, O Kshatriyavijaya! Bull among men, the presence of Mahadeva is there.

Then, O Bhaarata, arriving at the place where the Sindhu flows into the sea, one should with subdued soul, bathe in that tirtha of Varuna. Bathing there and giving oblations of water to the Pitrs, the Rishis, and the Devas

one acquires the realm of Varuna, and blazes forth in effulgence. Men of wisdom say that by worshipping the God known as Shankukarneswara a man acquires ten times the merit of the horse-sacrifice.

Bharatarishabha, having walked round that tirtha, one should go on to Drimi, another tirtha celebrated throughout the three worlds. This tirtha cleanses from every sin, and it is here that the gods, including Brahma, worship Maheswara. Having bathed there and worshipped Rudra, surrounded by the other gods, one is freed from all sins since birth. It was there, O best of men, that Drimi was adored by the Devas. Bathing there, Purushottama, one surely gains the fruit of the horse-sacrifice, for O you of great intelligence, after killing the Daityas and Danavas, Vishnu the creator of the universe went there to purify himself.

Virtuous, the pilgrim goes next to Vasudhara adored by all. The moment one arrives at that tirtha, one acquires the fruit of the horse-sacrifice. Kurusthama, by bathing there with subdued soul and rapt attention, and giving oblations of water to the Devas and Pitrs, one ascends into Vishnuloka and is adored there.

In that tirtha, O Bharatarishabha, there is a lake of the Vasus. By bathing there and drinking its water, a man becomes honoured by the Vasus.

There is a famed tirtha of the name Sindhuttama, which destroys every sin. By bathing there, one gains gold in plenitude. By going in a state of purity to Bhadratunga, one gains Brahmaloka and a condition of great blessedness.

Then there is the tirtha of the Kumarika of Indra, much resorted to by the Siddhas. O best of men, bathing there, a pilgrim obtains Indraloka. In Kumarika there is another tirtha called Renuka, which also the Siddhas go to. A Brahmana who bathes there becomes as lustrous as the Moon.

Journeying next, senses subdued and food regulated, to the tirtha called the Panchananda, one obtains the fruit of the five sacrifices that have been mentioned one after another in the scriptures. Then one should go to the excellent realm of Bhima. Best of the Bhaaratas, bathing in the tirtha there, which is called Yoni, a man, in his next birth, becomes the son of a goddess, wearing earrings adorned with pearls, and also gains the punya of making a gift of a hundred thousand cows.

Going next to Srikunda, celebrated through the three worlds, and worshipping the Pitamaha, one obtains the fruit of the gift of a thousand kine. After this, one should go to the excellent tirtha called Vimala, where

to this day fish of golden and silver hues can be seen. Bathing there, one quickly acquires the region of Vasava, where one's soul being cleansed of every sin, one attains a high state of blessedness.

O Bhaarata, going next to Vitasta and offering oblations of water to the manes and the gods, a man is purified of all his sins, gains the fruit of the Vajapeya sacrifice and a high state of blessedness. That sin-destroying tirtha known as Vitasta is in the country of the Kasmiras and is the abode of the Naga Takshaka.

One should next travel to Badava famed throughout the three worlds. Bathing there with due rites in the evening, one should offer rice boiled in butter and milk, according to the best of his might, to the deity of seven flames. Men of wisdom say that a gift made here in honour of the Pitrs, becomes inexhaustible.

The Rishis, the Pitrs, the Devas, the Gandharvas, several tribes of Apsaras, the Guhyakas, the Kinnaras, the Yakshas, the Siddhas, the Vidhyadharas, the Rakshasas, Daityas, Rudras, and Brahma himself, with their senses subdued, performed tapasya for a thousand years at Badava in order to move Vishnu to grace.

They cooked rice in milk and butter and gratified Kesava with oblations, each offered with seven Riks at which, the gratified Kesava conferred on them the eight-fold attributes called Aiswarya and other objects that they desired. Having bestowed these, that God disappeared from their sight like lightning in the clouds. And it is for this, O Bhaarata, that that tirtha became known as Saptacharu, and if one offers Charu there to the seven flamed god, one obtains punya superior to that of the gift of a hundred thousand cows, to that of a hundred Rajasuya sacrifices, as also of a hundred Aswamedhas.

Leaving Badava, the pilgrim travels to Raudrapada, and seeing Mahadeva there, obtains the merit of the Aswamedha. Then, soul subdued, observing brahmacharya, he goes to Manimata, and staying there for one night, acquires the merit of the Agnishtoma.

One should then go to Devika celebrated throughout the world. It was there, O Bharatarishabha, that, as I have heard, the Brahmanas first sprang into existence. This is also the realm of the Trisulin, a place famed everywhere. Having bathed in Devika and worshipped Maheswara by offering him, to the best of one's means, rice boiled in milk and butter, a man obtains the merit of a sacrifice that can fulfil every desire.

There also is another tirtha of Rudra's, Kamakhya, which is much resorted to by the gods. Bathing there, a man swiftly finds success. By touching the waters of Yajana, Brahmavaluka, and Pushpamba, one becomes free from sorrow in the afterlife. The learned have said that the sacred tirtha of Devika, resort of the Devas and the Rishis, is five Yojanas in length and half a Yojana in breadth.

The pilgrim next, in due order, journeys to Dirghasatra. There the gods with Brahma at their head, the Siddhas, and the greatest Rishis, with regulated vows and the chanting and acceptance of the initiatory pledge, perform the long-extending sacrifice. By going only to Dirghasatra, O Parantapa, one gains punya which is superior to that of the Rajasuya or the Aswamedha.

Senses restrained, diet controlled, one should next go to Vinasana, where the Saraswati disappearing on the breast of Meru, reappears at Chamasa, Shivodbheda and Nagodbheda. Bathing in Chamasodbheda, one gets the punya of the Agnishtoma sacrifice. Bathing in Shivodbheda, one acquires the merit of the gift of a thousand kine. And bathing in Nagodbheda, one gains the realm of the Nagas.

One should go on to the well-nigh inaccessible tirtha of Shasayana, where the cranes, O Bhaarata, disappearing in the forms of sasas, reappear every year in the month of Kartika, and bathe in the Sarsawati. Bathing there, Naravyaghra, one shines forth like the Moon, and gains the merit of the gift of a thousand kine.

Next the pilgrim must go to Kumarakoti, with subdued senses, and bathing there, worship the gods and the manes. By doing this, he gains the punya of the gift of ten thousand kine, and raises all his ancestors into higher realms.

After this, virtuous one, proceed with subdued soul to Rudrakoti, where in olden days ten million Munis gathered. Filled with great joy at the prospect of beholding Mahadeva, the Rishis each cried, 'I will be the first to see the God!' And, in order to prevent disputes amongst those Rishis, the Lord of Yoga multiplied himself into ten million forms and appeared simultaneously before every Sage, so every one cried, 'I have seen Him first!'

Gratified with the deep devotion of those self-controlled Munis, Mahadeva granted them a boon, saying, '*From this day your dharma shall*

grow' O tiger among men, he that bathes, with a pure mind, in Rudrakoti obtains the merit of the horse-sacrifice and delivers his ancestors.

One should next go to that most sacred and famed confluence where the Saraswati enters the sea. There, the Devas with Brahma at their head, and Rishis with a wealth of asceticism, repair to adore Kesava, on the fourteenth day of the lighted fortnight of the month of Chaitra. Bathing there, O tiger among men, one obtains the merit of giving away an abundance of gold; and his soul cleansed from every sin, he ascends into Brahmaloka. It is here, O Kshatriya, that the Rishis have performed numberless yagnas. A pilgrimage to this place confers the punya of giving away a thousand holy cows."

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TIRTHA-YATRA PARVA CONTINUED

Pulastya said, "One should next travel to the adored Kurukshetra, the sight of which can free any creature at all from all sins. Why, a man who says 'I will live in Kurukshetra, constantly, is set free from his sins. The very dust of Kurukshetra, blown by the wind, leads a sinful man to a blessed course in life and the afterlife.

They that dwell in Kurukshetra, which lies to the south of the Saraswati and to the north of the Drishadwati, are said to dwell in heaven. O greatest of Kshatriyas, one should remain there for a month. There, lord of earth, the gods with Brahma at their head, the Rishis, the Siddhas, the Charanas, the Gandharvas, the Apsaras, the Yakshas and the Nagas, come often, O Bhaarata, to the most holy Brahmakshetra.

The sins of one who merely wishes fervently to visit Kurukshetra are all destroyed, and he finally goes into the world of Brahma. Kurunandana, by visiting Kurukshetra in a pious frame of mind, one obtains the fruit of the Rajasuya and Aswamedha Yagnas.

Next, the tirthayatri salutes the Yaksha Mankanaka, Kubera's mighty dwarapalaka, and gains the punya of giving away a thousand holy cows.

After this, one should repair to the excellent realm of Vishnu, where Hari is always present. Bathing there and bowing down to Hari, the Creator of the three worlds, one obtains the fruit of the Aswamedha and goes to the abode of Vishnu. One should next go to Pariplava, that tirtha celebrated across the three worlds, and bathing there, O Bhaarata, one finds punya that is greater than that of the Agnishtoma and the Atiratra sacrifices.

Journeying next to the tirtha called Prithivi, one gets the fruit of a gift of a thousand kine. The pilgrim should next travel to Shalukini and bathing there in the Dasaswamedha one gains the punya the merit of ten horse-sacrifices. Going on to Sarpadevi, most excellent tirtha of the Nagas, one acquires the merit of the Agnishtoma Yagna and attains to the realm of the Nagas.

After this, the pilgrim goes on to Tarantuka, the gate-keeper, and staying there for one night he gains the merit of giving away a thousand sacred cows. On he goes, with subdued senses and his food regulated, to

Panchananda and bathing in the tirtha there, called Koti, one gains the fruit of the horse-sacrifice.

Proceeding to the tirtha of the twin Aswins, he gets great personal beauty. Virtuous one, one should next go to the fine tirtha called Varaha, where Vishnu once stood in the form of a boar. Bathing there, O best of men, one gains the merit of the horse-sacrifice.

One should next repair to the tirtha called Soma in Jayanti. Bathing there one acquires the merit of the Rajasuya sacrifice. By bathing in Ekahamsa, a man obtains the punya of giving away a thousand cows. A pilgrim who goes to Kritasaucha gains the lotus-eyed Lord Vishnu and perfect purity of soul.

After this, he should go on to Munjavata, a place sacred to the illuminous Sthanu. Remaining there without eating for one night, he acquires the condition of Ganapatya. Then there is the celebrated tirtha Yakshini, bathing at which a man attains the fruition of all his desires. Bharatarishabha, that tirtha is regarded as the gateway of Kurukshetra. His mind absorbed in dhyana, the pilgrim should walk around it. Equal to the Pushkaras, it was created by the high-souled Rama, the son of Jamadagni. Bathing there and worshipping the ancestors and the gods, one gains the punya of the horse-sacrifice and becomes successful in everything.

Next, the rapt pilgrim goes on the Ramahrada. There, as we have heard, the heroic Rama of resplendent energy exterminated the Kshatriyas with his might, dug five lakes and filled them, O tiger among men, with the blood of his victims. And having filled those lakes with Kshatriya blood, Rama offered oblations of blood to his sires and grandsires.

Gratified, those Rishis then addressed Rama, 'O Rama, Rama, O you of great good fortune, we are pleased with you, O you of the Bhrigu race, for this your regard for the Pitrs, and for your prowess, O exalted one! Be blessed, and ask for the boons of your choice. What is it that you want, O you of great splendour?'

Rama folded his hands to the manes in the sky, and said, 'If you are pleased with me and I deserve your favour, O Pitrs, let me have the joy of doing tapasya again. Let me also, through your power, be freed from the sin of wrath I have committed of exterminating the Kshatriya race. Also let these my lakes become tirthas celebrated the world over.'

Gratified, joyful to hear him, the Pitrs answered him, 'Let your tapasya increase because of the regard for the Pitrs. You have exterminated the

Kshatriyas in wrath. You are already free from that sin for they perished from their own crimes. Have no doubt, these lakes of yours shall become tirthas. And if anyone bathed in these lakes, offering tarpana to the manes, they will grant him his desire in this world, however difficult it might be, and also eternal bliss.'

Having granted him these boons, the Pitrs joyfully saluted Rama of the Bhrigus and vanished. It was thus that the lakes of the illustrious Rama became sacred.

Keeping Brahmacharya and observing sacred vows, one should bathe in the lakes of Rama. Bathing there and worshipping Rama, one obtains the merit of a gift of gold in abundance.

The pilgrim next takes himself, O Kurunandana, to Vamsamulaka, and by bathing there uplifts and exalts all his race. Going after this to the tirtha Kayasodhana, and bathing there, he purifies his body, and ascends to the realm of unrivalled grace.

He next repairs to that tirtha, celebrated across the three worlds, called Lokodwara, where once Vishnu of great prowess created the worlds. Arriving at that tirtha, which is adored by the three worlds, and bathing there one earns many lofty worlds for oneself.

Mind subdued, he goes next to the tirtha known as Sri; bathing there, worshipping the gods and manes, he acquires great felicity. Sworn to Brahmacharya, absorbed in dhyana, he should next take himself to Kapila tirtha. Bathing there and worshipping one's own ancestors and the Devas, a man earns the fruit of the gift of a thousand Kapila cows.

Repairing next to the tirtha called Surya and bathing there, heart quietened and worshipping the Pitrs and the Devas, fasting all the while, he gains the punya of the Agnishtoma sacrifice and goes finally to the Suryaloka, realm of the Sun.

The pilgrim travels next to Gobhavana and bathing there obtains the merit of the gift of a thousand kine. O son of the Kurus, he next journeys to the tirtha called Shankhini and bathing in the Devi-tirtha that is there, gains awesome prowess.

O Kshatriya, he should go next then to the tirtha called Tarandaka situated in the Saraswati and belonging to the lustrous chief of the Yakshas who is one of the gate-keepers of Kubera. Bathing there, he gains the punya of the Agnishtoma Yagna.

Virtuous Kuru, one should next go to the tirtha called Brahmavarta. Bathing in Brahmavarta, one ascends to the abode of Brahma. After this, he seeks the sacred tirtha Sutirtha. Here, the Pitrs are ever-present along with the Devas. One should bathe here and worship the manes and the gods. By so doing, one acquires the punya of the horse-sacrifice and goes into the realm of the Pitrs. This is why the Sutirtha in Ambumati is regarded as being so auspicious.

And, Bharatottama, bathing in the Kasiswara tirtha, a man is set free from every disease and is adored in Brahmaloka. There, in that tirtha, is another called Matri; one who bathes in the Matri tirtha has many children and finds great fortune.

The pilgrim next goes, in self-restraint, to the tirtha called Sitavana, whose punya has been observed to be rare and such as hardly any other owns. He who merely goes there becomes holy. O Bhaarata, by offering his hair in that tirtha, the pilgrim acquires great sanctity. In that tirtha, is another called Swavillomapaha, where, O tiger among men, learned Brahmanas go to obtain profound satisfaction by bathing in its waters. Offering their hair in this tirtha, too, good Brahmanas acquire holiness through pranayama and attain a lofty spiritual state.

In that tirtha is also another called Dasaswamedhika, by bathing in which too an exalted spiritual condition can be attained.

One should next proceed to the famed tirtha called Manusha where, once, a herd of black antelope wounded by a hunter's arrows, plunged into its waters, and they were transformed into human beings. Bathing in that tirtha, while observing continence and with one's mind focused in dhyana, a man is freed from all his sins and is worshipped in heaven.

A krosa to the east of Manusha is the renowned river Apaga that the Siddhas resort to. The man who offers syamaka grain here, in honour of the gods and the manes acquires great religious merit; if one Brahmana is fed here, it is equal to feeding ten million Brahmanas. Having bathed in that tirtha and worshipped the Devas and the Pitrs, and staying there for one night, a man gains the merit of the Agnishtoma.

Then, O Bhaarata, the pilgrim should go to that auspicious tirtha of Brahma, known as Brahmodumbara. Bathing in the tank of the seven Rishis which is there, O bull among men, with his diet and mind restrained, as also in the tirtha Kedara of the great-souled Kapila, and beholding Brahma who

is there, the pilgrim's soul is purified of every sin and he goes to the abode of Brahma.

Also, by burning his sins through performing tapasya at the almost inaccessible Kedara tirtha of Kapila, he acquires the siddhi of being able to vanish at will.

The pilgrim continues his journey and goes to the renowned tirtha called Saraka, and seeing Mahadeva there on the fourteenth day of the dark fortnight, he gets everything he might wish for and also goes to heaven. O son of the Kuru race, in Saraka and Rudrakoti and in the well and the lakes that are there, thirty million tirthas are present.

In that place is another tirtha called Ilaspada. After bathing there and worshipping the gods and the ancestors, one will never sink into hell but gain the merit of the Vajapeya Yagna.

Repairing next to Kindana and Kinjapya, the pilgrim gains the punya of giving away boundless charity as also an infinite recitation of prayers. Once he journeys to the Kalasi tirtha, and bathing there devoutly, his senses under control, he gains the fruit of the Agnishtoma.

To the east of Saraka, is an auspicious tirtha, Ambajanma, of the Mahatman Narada. He that bathes there, O Bhaarata, finds, after dying, many unrivalled realms of glory, at the command of Narada Muni.

Next, on the tenth day of the lighted fortnight, the pilgrim should go to the tirtha called Pundarika. Bathing there, he gains the merit of the Pundarika Yagna. After this, he must go to the tirtha called Trivishtapa, famed through the three worlds. In that tirtha flows the sin-destroying river Vaitarani. Bathing there and adoring the god known by the mark of the bull who holds the trident in his hand, the pilgrim's soul is washed of every sin and he attains to the highest state.

Then, he proceeds to the excellent Phalakivana. In this holiest tirtha the Devas performed a tapasya of many thousand years. One should then go on to the Dhrishadwati. Bathing there and worshipping the gods, one obtains, O Bhaarata, punya which is superior to that of both the Agnishtoma and the Atiratra sacrifices.

Bathing in that Sarvadeva tirtha, a man acquires the punya of giving away a thousand cows. Bathing next in the Panikhata tirtha and worshipping all the gods, a man finds punya superior to that of both the Agnishtoma and the Atiratra sacrifices, besides acquiring that of the Rajasuya Yagna; and finally, he attains the realm of the highest Rishis.

Dharmatma, after this, one must visit the Misraka tirtha. There, O tiger among kings, as I have heard, the great-souled Vyasa, for the sake of the Brahmanas, has mingled all the tirthas. He, therefore, that bathes in Misraka bathes in all the tirthas.

Mind and senses restrained, the yatri goes next to the tirtha Vyasavana. Bathing in the sacred waters of Manojava there, he gains the punya of the gift of a thousand cows. He goes on to the Devitirtha which is in Madhuvati; whoever bathes here and worships the manes and the gods receives the spiritual merit of a gift of a thousand cows, through the grace of the Goddess.

He who then bathes at the confluence of the Kausiki and the Dhrishadwati is freed from all his sins. He proceeds to Vyasasthali where Vyasa of great intelligence, burning with grief for his son, had resolved to cast off his body but was put in good heart again by the gods. Here the pilgrim gains the merit of the making a gift of a thousand kine.

Journeying on to the sacred well called Kindatta, he who casts a measure of sesame into it is freed from all his debts and finds success. Bathing in the tirtha called Vedi, one obtains the merit of making a gift of a thousand cows. There are two other celebrated tirthas called Ahas and Sudina. Bathing there, Purushavyaghra, one goes to the realm of the Sun.

The pilgrim continues to the tirtha called Mrigadhuma that is celebrated throughout the three worlds. Here he bathes in the Ganga, worships Mahadeva, and gains the punya of the Aswamedha Yagna. Bathing next in the Devitirtha there he obtains the merit of the gift of a thousand sacred cows.

He goes on to Vamanaka, also celebrated across the three worlds. Bathing there in Vishnupada and worshipping Vamana, his soul is purified from every sin, and he goes to the abode of Vishnu.

Bathing next in Kulampuna, one sanctifies one's race. Going after this to the Pavana-hrada, that great tirtha of the Marutas, and bathing there, O tiger among men, one becomes adored in the realm of the Wind-god. Bathing in the Amara-hrada and worshipping Indra with devotion, the pilgrim becomes adored in Devaloka and he will sit in a scintillating vimana and course through the sky in the company of the immortals.

Best of great men, bathing next with due rites in the tirtha called Sali surya, of Salihotra, he acquires the punya of the gift of a thousand kine.

Bhaaratottama, there is another tirtha called Srikunja in the Saraswati. Bathing there, one gains the merit of the Agnishtoma sacrifice.

The pilgrim goes next to Naimishakunja. In days of yore, the Rishis who performed tapasya in the Naimisha vana took the vows of pilgrimage and went to Kurukshetra. There, on the banks of the Saraswati a tapovana was created, which served as a resting place for them and which pleased them greatly. Bathing in the Saraswati in that sacred grove, one obtains the merit of the Agnishtoma sacrifice.

O Virtuous, one should go after this to the excellent Kanya tirtha. Bathing there one obtains the merit of the gift of a thousand kine. Then, on to the tirtha of Brahma. Bathing here, a person of the inferior varnas becomes a Brahmana, and if he is already a Brahmana, his soul is purified of every sin, and he attains moksha.

After this, the pilgrim journeys to the auspicious Soma tirtha, bathing at which place, he gains the world of Soma. The yatri now proceeds to the tirtha called Saptasaraswata, where the renowned Rishi Mankanaka found ascetic success. As I have heard, in olden days, Mankanaka cut his hand with a pointed blade of Kusa grass, upon which, from his wound flowed not blood but vegetable sap. Seeing this, his eyes wide with wonder, the Sage began to dance. And as the Rishi danced, all the mobile and immobile creatures, overwhelmed by his power, began to dance with him.

Then, the Devas with Brahma at their head, and Rishis of vast tapasya said to Mahadeva, 'Lord, you must stop the Sage from dancing.'

His heart full of joy, Siva went to the dancing Rishi and said, 'Maharishi, most virtuous one, why do you dance? O bull among Munis, what can be the reason for this great joy?'

The Rishi answered, 'O best of Brahmanas, I am an ascetic who treads the path of dharma. Do you not see that vegetable sap flows from the wound in my hand? This fills me with great joy and I dance.'

To the Rishi blinded by emotion, the God laughingly said, 'O Brahmana, I do not wonder at this. Look at me!'

Mahadeva made a cut on his own thumb with the nail of his forefinger, and lo, from the wound there came ashes white as snow. Seeing this, the Muni became ashamed and fell at Siva's feet, and believing that there was nothing better and greater than the God Rudra, he began to hymn him: 'O Trisulin, you are the refuge of the Devas and the Asuras, of, indeed, the universe. You have created the three worlds with all their beings, mobile

and unmoving. It is you again that swallow everything at the end of the Yuga. Not the gods themselves can know you, far less me. O sinless one, the Devas with Brahma at their head are all revealed in you. You are all, the Creator himself and the Ordainer of the worlds. It is by your grace that all the gods sport without anxiety or fear.

Devadeva, God of gods, grant me your grace, so that my tapasya may not diminish.'

The God replied, 'Brahmana, let your tapasya increase a thousandfold through my grace. Great Muni, I will dwell with you in this your asrama. Those who bathe here in Saptasaraswata, and worship me, will attain everything here and hereafter. And without doubt they shall all attain finally to the realm of Saraswata.'

With that, Mahadeva vanished.

After visiting Saraswata, one should travel on to Ausanasa, also famed throughout the three worlds. There, Bhaarata, the gods with Brahma before them, and Rishis endowed with the wealth of asceticism, and the illustrious Kartikeya, are always present during the two twilights and midday, impelled by the desire to do good to Bhargava.

In that tirtha is another called Kapalamochana, which cleanses one from every sin. O tiger among men, bathing there the taint of all one's sins vanish.

The pilgrim should then proceed to the tirtha called Agni. Bathing there, Purusharishabha, one obtains the worlds of Agni and exalts his very vamsa. There in that tirtha is another, O lord of the Bhaaratas, that belongs to Viswamitra. Bathing there, best of men, one gains the status of a true Brahmana.

Purushavyaghra, the pilgrim, his body pure and his mind subdued, goes on to Brahmayoni, and bathing there at the abode of Brahma, he sanctifies his race for seven generations before and after.

Next, he travels to another tirtha renowned through the worlds, Prithudaka, which belongs to Kartikeya. He bathes there, worshipping the Devas and the Pitrs. Whatever evil any man or woman has committed, knowingly or otherwise, is destroyed by a bath in that sacred tirtha, which also confers the punya of an Aswamedha and Swarga, as well. The learned say that Kurukshetra is holy; holier than Kurukshetra is the Saraswati; holier than the Saraswati are all the tirthas together, and that holier than all the tirthas together is Prithudaka.

He who casts off his body at Prithudaka, while chanting holy mantras, becomes an immortal. Sanatkumara and the high-souled Vyasa have sung, and it is in the Vedas also, that one should indeed go to Prithudaka, with soul subdued. O son of the Kurus, there is no tirtha which is superior to Prithudaka. Without doubt, that tirtha is purifying, holy and sin-destroying. The most sinful man who bathes in Prithudaka goes to heaven.

O best of the Bhaaratas, in that tirtha is another called Madhustrava; bathing there, one acquires the merit of giving away a thousand cows.

After this, the pilgrim must proceed to the calebrated and sacred tirtha where the Saraswati unites with the Aruna. Bathing there, after fasting for three nights, one is cleansed of even the sin of killing a Brahmana, and obtains punya that is superior to that of either the Agnishtoma or Atiratra sacrifice, and redeems his race to the seventh generation, up and down.

In that tritha is another called Ardhakila. From compassion for the Brahmanas, Darbhi created that tirtha in days of old. Without doubt, by vows, by investiture of the sacred thread, by fasts, by rites and by mantras, one becomes a Brahmana. However, Bharatarishabha, wise men of old have observed that even a man who is without ritual and mantras becomes learned and blessed with the punya of vratas – merely by bathing at Ardhakila.

Darbhi also brought the four oceans there. Best of men, he that bathes there never meets distress again and also gains the punya of giving away four thousand cows.

The tirtha-yatri goes on to Satasahastraka, next to which is another sacred tirtha also called Sahasraka. Both are renowned, and bathing in them, one obtains the merit of giving away a thousand kine. Fasts and gifts here multiply a thousandfold.

Then, on he must go the wonderful tirtha Renuka, bathe there and worship the Pitrs and the Devas. By this, cleansed of every sin, he receives the merit of the Agnishtoma sacrifice. Bathing next in the tirtha called Vimochana, with passions and senses under control, he is cleansed from all the sins which accrue from accepting gifts.

Senses controlled and observing Bramacharya, he must then go to the forest of Panchavati. A sojourn there brings great virtue and he becomes adored in all the realms of the good and godly.

After this, one should travel to the tirtha of Varuna called Taijasa, blazing with its own effulgence. In that tirtha the lord of Yoga, Sthanu

himself dwells, the bull his mount. He that stays there finds success by worshipping the God of gods. It was here that the Devas, with Brahma at their head, and Rishis endowed with the wealth of asceticism, installed Guha as the Senapati of the celestials.

To the east of that tirtha is another, which is called Kuru tirtha. With senses controlled and keeping brahmacharya, he that bathes in Kuru tirtha is cleansed of all his sins and gains Brahmaloka.

He must go next to Swargadwara. Staying there, the pilgrim finds the merit of the Agnishtoma sacrifice and goes to the abode of Brahma.

After this, he must take himself to the the tirtha called Anaraha. Bathing there, he will never meet again with distress, for there Brahma himself and the other gods with Narayana at their head are always present, O tiger among men. O royal son of the race of Kuru, the wife of Rudra is also present there. Beholding the Goddess, one never meets with any sorrow thereafter. In that tirtha is also an image of Visweswara, the lord of Uma; seeing the God of gods there, one is cleansed of all one's sins. Also, seeing the idol of Narayana, from whose navel the Lotus sprang, the tirthayatri blazes forth, O Parantapa, and goes to the abode of Vishnu.

Bull among men, he that bathes in the tirtha of all the gods is redeemed from all his sins and shines like the Moon.

The pilgrim goes next to Swastipura. By walking in pradakshina around that place, one gains the punya of giving away a thousand holy cows. Arriving next at the tirtha called Pavana, one should offer oblations to the Pitrs and the Devas; with this, he gets, O Bhaarata, the merit of the Agnishtoma sacrifice.

Near Pavana is Ganga-hrada, and another tirtha, O Bhaarata, called Kupa. Thirty million tirthas are present in that Kupa. Bathing there, a person finds heaven. Bathing also in the Ganga-hrada and adoring Maheswara, one finds the condition of Ganapatya and redeems his race.

One should next travel to Sthanuvata, celebrated all over the three worlds. Bathing there, also, one finds heaven. The pilgrim goes on to Badaripachana, the asrama of Vasishtha. Having fasted there for three nights, one should eat the badari fruit. He that lives on badari for twelve years, and he that fasts at that tirtha for three nights acquires punya which is eternal.

Journeying then at Indramarga, and fasting there for a day and night, the pilgrim becomes adored in the realm of Indra. Going on to the Ekaratra

tirtha, he who spends a single night there, with vratas and with perfect truth, becomes adored in Brahmaloka. One should next go to the asrama of Aditya, that lustrous god who is a mass of effulgence. Bathing in that tirtha famed through three worlds, and worshipping the god of light, one goes to the realm of Aditya and saves his own race.

The pilgrim then goes on to bathe in the Soma tirtha and without any doubt finds the realm of Soma for himself.

Next, he must visit the most sacred tirtha of the illustrious Dadhicha, that sanctifying tirtha which is celebrated all over the world. It was here that Angiras of the Saraswatas, that ocean of tapasya, was born. Bathing in that tirtha, one gains the punya of the Aswamedha, and without doubt, also the realm of Saraswati.

With senses subdued observing brahmacharya, the pilgrim goes on Kanyasrama. Staying there for three nights, with subdued senses and a regulated diet, he acquires a hundred Apsaras, and also goes to Brahma's realm.

O Virtuous, he continues his yatra, now to the tirtha called Sannihati. Living there, the gods with Brahma at their head, and Rishis endowed with the wealth of asceticism earn great punya. Bathing in the Saraswati during a solar eclipse, one gains the merit of a hundred Aswamedhas, and any sacrifice that one might perform there produces merit that is eternal. Whatever tirthas exist on earth or in the firmament, all the rivers, lakes, pools, springs, tanks large and small, and places sacred to particular gods all come, O tiger among men, month after month, and mingle with Sannihati! It is because all the other tirthas are united together here, that this tirtha is so named. Bathing here and drinking of its water, one becomes adored in heaven.

Listen to the punya acquired by a mortal who performs a Sraddha there on the day of the new moon during a solar eclipse, after bathing in this tirtha. He gains the punya of one who assiduously and thoroughly performs a thousand Aswamedhas. Whatever sins a man or woman commits are, beyond doubt, all destroyed as soon as one bathes in that tirtha. Bathing here one also ascends to the abode of Brahma in the lotus-coloured vimana.

Bathing next in Koti-tirtha, after having worshipped the Yaksha dwarapalaka Machakruka, one gains the merit of giving away a bounty of gold.

Best of the Bhaaratas, near this is a tirtha called Ganga-hrada. Mind subdued, keeping brahmacharya, and bathing here, a pilgrim acquires punya which is greater than that of the Rajasuya and the Aswamedha Yagnas.

The Naimisha tirtha confers its fruit on earth; Pushkara confers punya in the realms of the firmament; Kurukshetra, however, confers felicity in all the three worlds. Even the dust of Kurukshetra, carried by the wind, leads sinful men to a highly blessed state. They that live in Kurukshetra, which lies to the north of the Drishadwati and to the south of the Saraswati, really reside in heaven.

'I will go to Kurukshetra. I will dwell in Kurukshetra,' he that utters these words even once, becomes cleansed of all sin. Sacred Kurukshetra, worshipped by Brahmarishis, is regarded as the Vedi, the sacrificial altar of the Devas. Mortals that dwell there have nothing to grieve for at any time. That which lies between Tarantuka and Arantuka and the lakes of Rama and Machakruka is Kurukshetra. It is also called Samanta-panchaka and is said to be the northern sacrificial altar of the Grandsire."

CANTO 84

TIRTHA-YATRA PARVA CONTINUED

Pulastya said, "Then, O great Kshatriya, one should journey on to the excellent tirtha of Dharma, where the illustrious god of justice once performed an austere tapasya. And it is for this that he made the place a sacred tirtha which would be known after his own name. Bathing there, a virtuous man with his mind concentrated in dhyana certainly sanctifies his family to the seventh generation.

Next, the pilgrim goes to the wonderful Jnanapavana. Staying there, he acquires the merit of the Agnishtoma, and goes to Muniloka, the realm of the Munis.

Then, he must travel to the Saugandhika-vana. There the Devas dwell, with Brahma at their head, Rishis with a wealth of asceticism, the Siddhas, the Charanas, the Gandharvas, the Kinnaras and the Nagas. As soon as he enters these woods, he is cleansed of all his sins.

After this, he goes on to visit the stream of the Devi Saraswati, known here as the Devi Plaksha. There he must bathe in the water issuing from an anthill, worship the manes and the gods, thereby gaining the punya of the Aswamedha. At a distance of six throws of a heavy stick from the anthill, there is a rare tirtha called Isanadhyushita. The Puranas say, Purushavyaghra, that bathing here a man obtains the merit of giving away a thousand Kapila cows, and also of the Aswamedha Yagna.

Journeying next to Sugandha and Satakumbha and Pancha-yagna, a man becomes adored in heaven. He must visit another tirtha there called Trisulakhata, bathe and set himself to worship the Pitrs and the Devas. Doing so, without doubt, he finds, after his death, the condition of Ganapatya.

The pilgrim travels on to the glorious tirtha of the Devi known through the three worlds as Sakambhari. There, for a thousand celestial years, she of the fervent vow, had subsisted, month after month, only upon herbs. Drawn by their reverence for the Goddess, many Rishis of great tapasya came there, O Bhaarata, and she entertained them with herbs; it is for this that they named her Sakambhari. Bhaarata, the man who comes to Sakambhari, observing brahmacharya and rapt in dhyana, and passes three nights there in

purity, eating only herbs, obtains, at the will of the Goddess, the punya of one who lives on just herbs for twelve years.

From there he goes on to the tirtha called Suvarna, famed through the three worlds, where in days of old Vishnu paid his adorations to Rudra for his grace, and obtained many boons difficult of acquisition even by the gods. And, O Bhaarata, the gratified destroyer of Tripura said, 'Krishna, you will be much beloved in the world, and the foremost of everything in the universe.' Worshipping the God having the bull for his mark, in that place, the tirthayatri gains the punya of the Aswamedha and also the state of Ganapatya.

After this, he goes on to the tirtha of Dhumavati. Fasting there for three nights, he has his every wish fulfilled. In the southern part of this tirtha of the Goddess, there is another tirtha called Rathavarta. With a devout heart and senses controlled one should visit this sacred place, and, through the grace of Mahadeva, attain a lofty condition of grace.

After circumambulating this tirtha, Bharatarishabha, the pilgrim continues his pilgrimage going to the tirtha named Dhara, which, O you of great wisdom, washes away every sin. Bathing there, tiger among men, a man is freed from every sorrow.

Bowing to the Great Mountain Himavat, the pilgrim now takes himself to the source of the Ganga, which is beyond doubt the very gateway to heaven. There, his mind fixed in dhyana, he bathes in the tirtha called Koti, thereby gaining the punya of the Pundarika sacrifice; and he delivers all his race. Spending one night there, one acquires the merit of giving away a thousand cows.

By offering oblations of water to the gods and the manes at Saptaganga, Triganga and Sakravarta, all of which are here, one becomes adored in the realms of the virtuous.

Bathing next at Kanakhala, and fasting there for three nights, a man reaps the punya of the horse-sacrifice and goes to heaven.

After this, O lord of men, the pilgrim should repair to Kapilavata. Fasting for one night there, he acquires the merit of giving away a thousand cows. This tirtha of the illustrious Kapila, king of the Nagas, is celebrated, O best of Kurus, over all the worlds. Bathing at the Nagatirtha, one gains the merit of giving away a thousand Kapila kine.

After this the pilgrim journeys to the most excellent tirtha of Santanu, called Lalitaka. Bathing there, one never sinks into distress thereafter. The

man who bathes at the confluence of the Ganga and the Yamuna obtains the punya of ten horse-sacrifices, and also redeems his race.

Next, the pilgrim should go to Sugandha, celebrated over the world. Here, cleansed of every sin, he becomes adored in the abode of Brahma. Then, on to Rudravarta, where bathing, one ascends to heaven. Bathing at the confluence of the Ganga and the Saraswati, a man finds the merit of the Aswamedha and also heaven.

Going on to Bhadrakarneswara and worshipping the gods, the pilgrim ensures that he will never be in distress again and will be loved in heaven. Then, lord of men, he goes to the Kubjamraka tirtha, and gains the merit of giving away a thousand cows, and swarga also.

From there he journeys to the Arundhativata, observing brahmacharya and his mind fixed in dhyana. Bathing there in Samudraka and fasting for three nights, he acquires the punya of the Aswamedha, that of giving away a thousand cows, and also redeems his entire clan.

One should next go to Brahmavarta, soul concentrated and locked in brahmacharya vratas. By this, one obtains the merit of the horse-sacrifice, and goes to the world of Soma.

The man who goes on to the Yamuna-prabhava, the source of the Yamuna, and bathes there, finds the punya of the Aswamedha and is worshipped in swarga. Arriving after this at Darbisankramana, a tirtha worshipped in the three worlds, a person acquires the merit of the horse-sacrifice and finds paradise.

Repairing next to Sindhu-prabhava, he source of the Sindhu, which is worshipped by Siddhas and Gandharvas, and staying there for five nights, one obtains the merit of giving away an abundance of gold. Going next to the almost inaccessible Vedi tirtha, the pilgrim finds the punya of the Aswamedha and ascends into swargaloka.

Then, O Bhaarata, one should travel to Rishikulya and Vasishtha. By visiting the latter, all varnas attain to Brahmanahood. Bathing at Rishikulya, while living a month eating just herbs, and worshipping the gods and manes, one is cleansed of all one's sins, and obtains the realm of the Rishis. Going next to Bhrigutunga, a pilgrim acquires the merit of the horse-sacrifice.

Going on to Virapramoksha, one is freed from every sin. Travelling then to the tirtha of Krittika and Magha, one, O Bhaarata, gains punya superior to that of the Agnishtoma and Atiratra sacrifices. The man who goes to the

most excellent tirtha called Vidya and bathes there in the evening, becomes a master of every kind of knowledge.

Next, the pilgrim must stay for one night at Mahasrama, capable of destroying every sin; and eat only a single meal. By this, he gains many auspicious realms, and delivers ten preceding and ten succeeding generations of his vamsa.

Dwelling next for a month in Mahalaya, and fasting there for three nights, one's soul is purged of all sin, and one acquires the punya of giving away gold in abundance. Proceeding to Vetasika, worshipped by the Grandsire, the tirtha-yatri obtains the merit of the Aswamedha and the state of Usanas.

He goes on to the tirtha Sundarika, worshipped by the Siddhas, and obtains radiant personal beauty, as witnessed by the ancients. Proceeding to Brahmani, with subdued senses and observing the brahmacharya vrata, a person rises into Brahmaloka in a lotus-hued chariot.

The yatri journeys next to the sacred Naimisha, worshipped by the Siddhas, where Brahma dwells with the Devas. Just the intention of visiting Naimisha, destroys half one's sins; by entering it, one is cleansed of all one's sins. The pilgrim of subdued senses should stay in Naimisha for a month; for, O Bhaarata, all the tirthas of the earth are present in Naimisha. Bathing there, with restrained senses and regulated fare, one obtains the merit of the cow-sacrifice, and also sanctifies his race for seven generations, before and after himself. The wise have always said that he who renounces his life at Naimisha by fasting, enjoys bliss in the heavenly regions, for Naimisha is ever sacred and most holy.

Travelling next to Gangodbheda and fasting there for three nights, a man obtains the merit of the Vajapeya sacrifice, and becomes like Brahma himself. Journeying to the Saraswati, one should offer oblations to the Devas and the Pitrs; with this, the pilgrim will surely enjoy bliss in the regions called Saraswata.

After, he wends his way to Bahuda, with soul subdued and keeping the brahmacharya vrata. Staying there for one night, one becomes beloved in heaven, and also gains the punya of the Devasatra sacrifice. On then he must go to Kshiravati, frequented by the most holy men. By worshipping the gods and the manes there, he acquires the punya of the Vajapeya.

Travelling next to Vimalasoka, mind subdued and keeping brahmacharya, and remaining there for one night, one is adored in heaven.

After this, he must go the exalted Gopratara in the Sarayu, where Sri Rama, with all his attendants and animals, abandoned his body, and ascended to heaven through the power of this tirtha. Bathing in that tirtha, O Bhaarata, through Rama's grace and by virtue of his own karma, one is washed of one's every sin and becomes adored in heaven.

Going next, O son of the Kurus, to the Rama-tirtha on the Gomati, and bathing there, one gains the merit of the Aswamedha, and also sanctifies his race. There, Bharatarishabha, is another tirtha called Satasahastrika. Bathing in it, with senses restrained and fasting, a person reaps the merit of giving away a thousand sacred cows.

Now he should go to the unrivalled tirtha called Bhartristhana, where he finds the merit of the Aswamedha. Bathing next in the tirtha called Koti, and worshipping Kartikeya, a man reaps the punya of giving away a thousand kine, and acquires great energy.

Going next to Varanasi, and worshipping the God having the bull for his mark, after a bath in the Kapilahrada, the pilgrim obtains the merit of the Rajasuya Yagna.

Journeying then to Avimukta, and seeing there the God of gods, he is instantly cleansed of even the sin of killing a Brahmana. By giving up one's life there, one attains moksha.

Arriving next at the rare tirtha Markandeya, celebrated over the world and situated on the Ganga, a person obtains the merit of Agnishtoma sacrifice, and delivers his race. On next to Gaya, with subdued senses and observing brahmacharya, one obtains the punya of the horse-sacrifice and also redeems his race. In that tirtha is the Akshaya-vata, celebrated throughout the three worlds. Whatever is offered here to the Pitrs is said to become inexhaustible. Bathing there in the Mahanadi, and offering oblations to the gods and the manes, a man acquires eternal regions, and also saves his race.

Then the pilgrim travels to Brahmasara in the forest of Dharma, and passing one night there, he attains Brahmaloka. In that lake, Brahma raised a sacrificial pillar; by walking round this stamba, a man acquires the punya of the Vajapeya sacrifice.

After this, mighty Kshatriya, the tirtha-yatri should go to Denuka, famed the world over. Staying there for one night and giving away sesame and cows, one's soul is cleansed of every sin, and one ascends into the world of Soma. Here, of yore, the cow Kapila ranged over the mountains, with her

calf. O Bhaarata, her great hoof-prints and her young ones can be seen in that place even today. By bathing in those hoof-prints, whatever sin a man may have incurred is washed away.

Then should one go to Gridhravata, consecrated to the trident-bearing God. Approaching the Deity having the bull for his mark, the pilgrim should rub himself with ashes. If a Brahmana, he gains the merit of observing the twelve-year vow and if he belongs to any of the other varnas, he is freed from all his sins.

After this, on to the Udyanta mountains, which resound with great and mysterious songs. There, Bharatarishabha, you can still see the the footprints of Savitri. The Brahmana of rigid vows who says his morning, noon and evening prayers here, for a day, finds the punya of performing that service for twelve years.

The famous Yonidwara is in this place; going there one is set free from the pain of rebirth. The person who stays at Gaya during both the dark and lighted fortnights, certainly sanctifies his own kula, up and down, to the seventh generation. One should wish for many sons so that at least one of them might go to Gaya, or celebrate the horse-sacrifice, or offer a Nila bull.

Then, the pilgrim should proceed to Phalgu, where he acquires the punya of the Aswamedha, and finds great success. After this, the pilgrim, his mind quietened, should travel to Dharmaprastha. There, O foremost of Kshatriya, Dharma dwells for ever. Drinking of the water of a well, which is there, and purifying one's self with a bath, he who offers oblations to the Devas and the Pitrs is cleansed of all his sins and ascends into swarga.

In that tirtha is the hermitage of the great Rishi Matanga of the perfectly restrained soul. By entering that beautiful asrama, which can soothe fatigue and sorrow, one earns the merit of the Gavamayana sacrifice, and by touching the image of Dharma, which is there, one obtains the fruit of the horse-sacrifice.

One should next go, O Kshatriya, to the excellent Brahmasthana. Approaching Brahma, that bull among male beings, who is present there, one acquires the merit of the Rajasuya and Aswamedha Yagnas.

The pilgrim should then repair to Rajagriha. Bathing there, one lives as happily as the Rishi Kakshivan. Purifying himself, the pilgrim should partake here of the offerings daily made to the Yakshini. By this, one is freed even from the sin of killing a Brahmana, through the Yakshini's grace.

Going on to Maninaga, one finds the punya of giving away a thousand kine. O Bhaarata, he that eats anything at all offered at the tirtha of Maninaga, becomes immune to the venom of the most deadly serpents. Staying there for one night, one is cleansed of one's sins.

Then should the pilgrim continue to the favourite forest of the Brahmarshi Gautama. There, bathing in the lake of Ahalya, he attains to an exalted slate. After this, seeing the image of Sri, he acquires great prosperity. There in that tirtha is a well famed through the trilokas. Bathing in it, one acquires the merit of the Aswamedha. Here is also a well sacred to the Rajarishi Janaka, a well that the gods worship. Bathing in this well, one rises into Vishnuloka.

Then should one repair to Vinasana that destroys every sin. By going there, one acquires the punya of a Vajapeya sacrifice, and also gains Somaloka. Travelling next to Gandaki, which is created by the waters of every tirtha, a person acquires the merit of the Vajapeya, and ascends into Suryaloka.

The pilgrim journeys next to the Visala, river celebrated across the three worlds, and gains the merit of the Agnishtoma and also rises into Swarga. After this, virtuous one, he goes to the tapovana of Rishis called Adhivanga, and finds great happiness amongst the Guhyakas.

Continuing to the river Kampana, visited by the Siddhas, one obtains the merit of the Pundarika sacrifice, and also ascends into heaven. Arriving then, O lord of earth, at the stream called Maheswari, one acquires the punya of the horse-sacrifice and also redeems his own race.

Journeying after this to the realm of the Devas, the pilgrim earns freedom from misfortune and also the merit of the horse-sacrifice. Next, he must go to Somapada, with subdued soul and keeping brahmacharya. Bathing in Maheswarapada there, one reaps the merit of the Aswamedha. In that tirtha, O Bharatarishabha, it is well known that ten millions of tirthas exist together.

Once a fiendish Asura, in the shape of a tortoise, attempted to carry it away, but the mighty Vishnu recovered it from him. There in that tirtha one should perform ablutions, for by doing this one acquires the punya of the Pundarika sacrifice and ascends into Vishnuloka besides.

Then, O best of kings, one should proceed to the Narayana tirtha, where, O Bhaarata, Narayana is always present and dwells for ever. The Devas with Brahma at their head, Rishis endowed with the wealth of asceticism,

the Adityas, the Vasus, and the Rudras, all adore Janardana in that tirtha, and Vishnu of wonderful deeds has come to be known as Salagrama. Approaching eternal Vishnu, Lord of the three worlds, giver of boons, one gains the merit of the horse-sacrifice, and goes to Vishnuloka.

In that place is a sacred well, capable of destroying every sin; the four seas are ever present in that well. He that bathes in it will be free from misfortune. Beholding the image of the boon-giving, eternal, and fierce Mahadeva who is also there, the pilgrim glows like the moon emerging from behind a cloud.

Bathing then in Jatismara, with a pure mind and subdued senses, one acquires, without doubt, the recollections of his past life. Going on to Maheswarapura, and worshipping the God having the bull for his mark, fasting the while, one gets the fruition of all one's desires.

Journeying, after this, to Vamana, which destroys every sin, and beholding the Lord Hari, the pilgrim is set free from all misfortune. He goes on to the asrama of Kusika that can remove every sin. Going then to the river Kausika, which cleanses even great sins, mahapaapas, one should bathe in it. By this one obtains the merit of the Rajasuya Yagna.

Next, best of Kshatriyas, he should go to the sacred Champaka forest. By spending one night there, he will acquire the merit of giving away a thousand cows. Arriving next at Jyeshtila, tirtha of rare worth, and passing one night there, one reaps the fruit of the gift of a thousand cows. Seeing the image of Visweswara of great splendour there, with his consort the Devi, a person obtains, O bull among men, the world of Mitra-Varuna. By fasting there for three nights, a man acquires the merit of the Agnishtoma.

By visiting Kanya-samvedya, with senses restrained and fasting, the pilgrim gains the region of Manu, the lord of creation. Rishis of stern vows have said that he that gives away rice or makes any gift at the tirtha called Kanya, renders such a gift eternal.

Arriving next at Nischira, celebrated through the three worlds, he gains the merit of the horse-sacrifice and goes to Vishnuloka. Those that give daana at the confluence of Nischira, ascend into blessed Brahmaloka. In that tirtha is the asrama of Vasishtha, known in the three lokas; bathing there, one obtains the merit of the Vajapeya.

Going on to Devakuta, to which Devarishis resort, one acquires the punya of the Aswamedha, and also delivers his vamsa. After this, the tirtha-yatri should go to the lake of the Muni Kausika, where Kausika's son,

Viswamitra, found grace. Bathing there, a man acquires the merit of the Vajapeya. O Kshatriya, at Kausika, the pilgrim should spend one month and reap the punya of an Aswamedha Yagna.

He that lives in that best of tirthas, Maha-hrada, enjoys immunity from misfortune, and also gains the merit of giving away gold in abundance. Next, seeing Kartikeya who dwells at Virasrama a man surely reaps the fruit of the horse-sacrifice. Proceeding to Agnidhara, celebrated across the three worlds, and after a bath there, beholding the eternal and boon-giving Vishnu, that God of gods, the pilgrim acquires the punya of the Agnishtoma.

Journeying on to the pool of Brahma, near the mountains with peaks of snow, and bathing in it, a man gets the merit of the Agnishtoma. Falling from the Grandsire's pool, is that world-sanctifying stream, celebrated through the three worlds, called Kumara-Dhara. Bathing there, one has all his purposes fulfilled. Fasting in that tirtha for three days, one is cleansed even of the sin of slaying a Brahmana.

The pilgrim should go on the peak of the great Goddess Gauri, also renowned across the three worlds. Climbing it, O best of men, one should approach Stana-Kunda. By touching the waters of Stana-Kunda, a person gains the merit of the Vajapeya sacrifice. Bathing in that and worshipping the Devas and Pitrs, one acquires the merit of the horse-sacrifice and also rises into Indraloka.

Arriving next at the well of Tamraruna, frequented by the gods, one acquires, O lord of men, the merit which attaches to human sacrifice. Bathing next at the confluence of the Kalika with the Kausiki and the Aruna, and fasting there for three nights, a man of learning is cleansed of all his sins.

Going on to the Urvasi tirtha, and then to Somasrama, a wise man, by bathing next at Kumbhakarnasrama, becomes loved through the world. The ancients knew that by touching the waters of Kokamukha, while observing steady vows and bramacharya, a man revives the memory of his former life.

The pilgrim goes quickly next to the river Nanda, where a regenerate man becomes free from all his sins and, soul controlled, rises into Indraloka. Then, on he goes to the island called Rishabha, where cranes die, and bathing in the Saraswati he blazes forth in heaven.

Continuing to the tirtha Auddalaka, frequented by Munis, and bathing there, one is cleansed of all one's sins. Repairing next to the sacred tirtha

Dharma, where Brahmarishis come, one acquires the merit of the Vajapeya and becomes respected in Swargaloka.

Proceeding to Champa and bathing in the Bhagirathi, he who goes to Dandaparna, finds the punya of giving away a thousand kine. After this, he must go on to sacred Lalitika, graced by the presence of the virtuous. By this the tirtha-yatri acquires the merit of the Rajasuya sacrifice and is regarded in heaven."

CANTO 85

TIRTHA-YATRA PARVA CONTINUED

Pulastya said, "Arriving next at the excellent Samvedya tirtha in the evening, and touching its waters, the pilgrim surely gains knowldge and wisdom. Created a tirtha in days of old by Rama's power, at Lauhitya one obtains the merit of giving away a bounty of gold.

Then, on to the river Karatoya; and fasting there for three nights, a man acquires the merit of the horse-sacrifice.

This is the injunction of the Creator himself. It has been said by the wisest, O Kshatriya, that if a person goes to the place where the Ganga mingles with the sea, he reaps merit which is ten times that of the Aswamedha Yagna. Crossing over to the opposite bank of the Ganga, he that bathes there, having spent three nights in the place, is cleansed of all his sins.

The pilgrim must next go to the Vaitarani capable of destroying every sin. Arriving after this at the tirtha named Viraja he like the moon, and sanctifying his vamsa, rescues it and is himself purified of all his sins. He that bathes in Viraja further reaps the punya of giving away a thousand cows.

Living in purity at the confluence of the Sona and the Jyotirathi, and offering oblations of water to the gods and the manes, a man reaps the merit of the Agnishtoma sacrifice. Touching the waters of the Vamsagulma, constituting the sources of both the Sona and the Narmada, one obtains the punya of the Aswamedha.

Travelling on to the tirtha called Rishabha in Kosala, O lord of men, and fasting there for three nights, one earns the merit of the Vajapeya sacrifice, and of the gift of a thousand kine, and also delivers his race. Arriving at Kosala, a man should bathe in the tirtha named Kala, and by this he surely obtains the merit of giving away one and ten sacred bulls.

By bathing in Pushpavati and fasting there for three nights, one sanctifies one's own race, besides earning the merit of the gift of a thousand cows. O foremost of the Bhaaratas, by bathing in the tirtha called Badarika, one obtains long life, and also goes to heaven.

Arriving next at Champa, and bathing in the Bhagirathi, and seeing Danda one earns the punya of giving away a thousand kine. Then the pilgrim should go to the sacred Lapetika, graced by the presence of the pious; there he reaps the punya of the Vajapeya and also becomes regarded by the gods.

Proceeding next to the mountain Mahendra, where Jamadagnya lived, and bathing in Rama's tirtha, a person acquires the fruits of a horse-sacrifice. Here is Matanga's tirtha, Kedara, O son of the Kurus; bathing in it, a man gains the merit of giving away a thousand kine.

Going on to the mountain Sri, he who touches the waters of the stream there, worshipping the God who has the bull for his mark, obtains the merit of the horse-sacrifice. On the mountain Sri the effulgent Mahadeva dwells in joy with the Goddess, as also does Brahma with the other gods. By bathing in the lake of Beva, with purity and mind restrained, one gets the merit of the horse-sacrifice, and also attains the highest success.

Proceeding next to the mountain Rishabha in Pandya, worshipped by the gods, he finds the merit of the Vajapeya and rejoices in heaven. After this, he must go to the river Kaveri, frequented by Apsaras. Bathing there, he gains the merit of giving away a thousand cows.

After this he must touch the waters of the tirtha called Kanya on the shores of the sea, and be cleansed of every sin.

Going next to Gokarna, celebrated across the three worlds, which is situated in the midst of the deep, and is reverenced by all the lokas, and where the gods headed by Brahma, and Rishis endowed with the wealth of asceticism, and Bhutas and Yakshas and Pisachas, and Kinnaras and the great Nagas, and Siddhas and Charanas and Gandharvas, and men and Pannagas, and Rivers, Seas and Mountains worship the lord of Uma, one should worship Isana, fasting there for three nights. By this, one acquires the merit of the horse-sacrifice, and the state of Ganapatya. By staying there for twelve nights, one's soul is cleansed of all sin.

One should go to the tirtha known as Gayatri, renowned across the worlds. Staying there for three nights, one acquires the punya of giving away a thousand cows. A strange phenomenon is seen to occur there, O lord of men. If a Brahmana, whether born of a Brahmani or any other woman, recites the Gayatri there, the recitation becomes rhythmic and musical, while, O Kshatriya, one who is not a Brahmana cannot chant it adequately at all.

Going next to the well nigh inaccessible tank of the Brahmana Rishi Samvarta, one acquires personal beauty and prosperity. Repairing next to Vena, he that offers oblations of water to the gods and the manes, gains a chariot drawn by peacocks and cranes.

Going next to the Godavari, ever frequented by the Siddhas, one earns the merit of the cow-sacrifice, and goes to the wondrous realm of Vasuki. Bathing next at the confluence of the Vena, one obtains the punya of the Vajapeya sacrifice.

Bathing next at the confluence of Varada, one acquires the punya of giving away a thousand kine. Arriving next at Brahmasthana, he that stays there for three nights acquires the merit of giving away a thousand kine, and also ascends into swarga.

Coming next to Kusaplavana, with a subdued mind and keeping brahmacharya, and staying there for three nights, he that bathes in that tirtha obtains the merit of the Aswamedha. Bathing next at the romantic Deva-hrada, fed by the waters of the Krishna-Vena, and also in the Jatismara-hrada, one regains the memory of one's former life. It was here that Indra celebrated a hundred sacrifices and ascended to heaven. By visiting only this tirtha, one acquires the punya of the Agnishtoma.

Bathing next in the Sarvadeva-hrada, the pilgrim obtains the merit of giving away a thousand sacred cows.

Going on to the most holy tank Payoshni, best of waters, he that offers oblations of water to the gods and the manes acquires the merit of the gift of a thousand kine. Arriving next at the sacred forest of Dandaka, a person should bathe in the waters there, and immediately gain the punya of giving away a thousand cows.

Journeying next to the asrama of Sarabhanga and that of the illustrious Suka, one acquires immunity from all misfortune, besides sanctifying his race. Then should one travel to Surparaka, where Jamadagni's son lived of old. Bathing in that tirtha of Rama, one acquires the merit of giving away gold in abundance.

Bathing next in the Saptagodavara, with senses subdued and food regulated, one earns great merit, and also goes to Devaloka.

Going on to Devahrada, a man gains the merit of the Devasatra sacrifice. After this, the pilgrim should journey to the forest of Tungaka, in self-restraint and keeping bramacharya. It was here that, in olden days, the Muni Saraswata taught the Vedas to other ascetics. When the Vedas had been lost,

in consequence of the Munis having forgotten them, Angirasa's son, seated at his ease upon the upper garments of the other Munis, duly spread out, pronounced the sacred syllable AUM, and at this the Sages again remembered all that they had learnt before.

It was there that the Rishis and the Devas Varuna, Agni, Prajapati, Narayana who is also called Hari, Mahadeva and the lustrous Pitamaha of great splendour, appointed the resplendent Bhrigu to officiate at a sacrifice. Gratifying Agni with libations of ghee, poured according to the law of ritual, the illustrious Bhrigu performed the Agnidhana sacrifice for all those Rishis, after which both they and the gods went away to their respective homes, one after another.

One who enters the forest of Tungaka, man or woman, is cleansed of every sin. In that tirtha, O Kshatriya, one should remain for a month, with senses and food controlled; by this, one ascends into Brahmaloka, and also delivers one's race. Arriving next at Medhavika, one should offer oblations of water to the gods and the manes, and so acquire the merit of the Agnishtoma sacrifice, and also memory and intellect.

In that tirtha is the mountain famed the world over, called Kalanjara. Bathing in the unwordly lake that is there, one acquires the merit of giving away a thousand kine. He who, after a bath, offers oblations on the Kalanjara mountain is, without doubt, regarded in heaven.

Going on to the river Mandakini, which can destroy every sin, and which flows on that best of mountains, Chitrakuta, he that bathes there and worships the gods and the manes, receives the punya of the horse-sacrifice and attains to an exalted state.

After this, virtuous one, the pilgrim should visit the excellent tirtha Bhartristhana, where Kartikeya, Senapati of the Devas, is ever present; by going to just this tirtha a man finds success.

Bathing next at the tirtha called Koti, he earns the merit of giving away a thousand cows. Having walked around Koti, he must go on to Jyeshtasthana. Looking at the image of Mahadeva there, the tirtha-yatri shines like the moon. There is a renowned well in that place, Bharatarishabha, in which are the four seas. He that bathes there, and with mind subdued, worships the gods and the ancestors, is cleansed of all his sins and attains to an exalted state.

Then, one should journey to the great Sringaverapura, where once Dasaratha's son Rama crossed the Ganga. Bathing in that tirtha, Mahabaho,

one is exorcised of all one's sins. Bathing with subdued senses in the Ganga, while observing brahmacharya, one is washed of every sin, and also receives the punya of the Vajapeya.

After this, the pilgrim goes on to Mayuravata, consecrated to Mahadeva of awesome intelligence. Seeing the image of the God there, bowing down to him and walking around the place in pradakshina, one acquires the condition of Ganapatya. Bathing in Ganga at that tirtha, all one's sins are washed away.

Then, O Kshatriya, one should go on to Prayaga, whose praises have been sung by Rishis and where the gods dwell with Brahma at their head, the cardinal directions with their presiding deities, the Lokapalas, the Siddhas, the Pitrs adored by the worlds, the Maharishis – Sanatkumara and others, stainless Brahmarshis — Angiras and others, the Nagas, the Suparnas, the Siddhas, the Rivers, the Seas, the Gandharvas, the Apsaras, and the Lord Hari with Prajapati.

In that tirtha are three fiery caverns between which the Ganga, that foremost of tirthas, rushes. There in that place the world-purifying daughter of the Sun, Yamuna, celebrated across the three worlds, unites with the Ganga. The country between the Ganga and the Yamuna is regarded as the yoni, mons veneris, of the world, and Prayaga as the foremost point of that.

The tirthas Prayaga, Pratishtana, Kambala, Aswatara and Bhogavati are the sacrificial altars of the Creator. In those places, O Kshatriyottama, the Vedas and the Yagnas, in embodied forms, and the Rishis blessed with the wealth of asceticism, adore Brahma, and there the gods and kings of the world also celebrate their sacrifices. The learned however, say that of all these tirthas Prayaga is the most sacred, in fact, the foremost of all tirthas in the three worlds.

By going to that tirtha, by singing its praises, or by taking a little earth from it, one is purified of every sin. He who bathes in that confluence, celebrated the world over, acquires all the punya of the Rajasuya and the Aswamedha Yagnas. The gods themselves worship this tirtha.

If a man gives ever so little here, it increases, O Bhaarata, a thousandfold. Child, do not let the texts of the Veda, nor the opinions of men turn your mind from the desire to die at Prayaga. O son of the Kurus, the wise say that six hundred million and ten thousand tirthas exist at Prayaga. Bathing in the confluence of Ganga and Yamuna, one obtains the

merit that attaches to the four kinds of knowledge and the merits also of those that are founded in the truth.

At Prayaga is the excellent tirtha of Vasuki, called Bhogavati. He that bathes in it, obtains the merit of the Aswamedha. There in the Ganga is also the tirtha famed throughout the three worlds, called Hamsaprapatana, which confers the merit of ten Aswamedhas.

O Kurunandana, wherever a person bathes in the Ganga, he earns merit equal to that of a visit to Kurukshetra. An exception, however, is made in regard of Kanakhala, while the punya attaching to Prayaga is the greatest. Having committed a hundred sins, he that bathes in the Ganga, has all his sins washed away by the waters, even as fuel is consumed by fire.

It has been said that in the Satya-yuga all the tirthas were sacred; in the Treta, Pushkara alone was holy; in Dwapara, Kurukshetra; and in the Kali-yuga, the Ganga alone is sacred. In Pushkara, one should practise austerities; in Mahalaya, one should perform charity; in the Malaya mountains, one should ascend the funeral pyre; and in Bhrigutunga, one should renounce one's body by forgoing food.

Bathing in Pushkara, in Kurukshetra, in the Ganga and in the confluence of the Ganga and the Yamuna, one sanctifies seven generations of one's vamsa up and down. He that recites the name of the Ganga is purified; he that sees her, receives prosperity; while he that bathes in her and drinks of her waters sanctifies seven generations of his race, above and below himself.

As long as one's bones lie touching the waters of the Ganga, so long does one live regarded in swarga, even as one lives in heaven in consequence of the merit he earns by pious pilgrimages to all the sacred tirthas and other holy places. There is no tirtha like the Ganga, there is no god like Kesava, and there are none superior to Brahmanas – this has been said even by Brahma, the Grandsire.

The land through which the Ganga flows must be regarded as a sacred asrama, and any place on the banks of the Ganga should be regarded as one favourable to the attainment of ascetic success.

One should narrate this description of the tirthas only to the regenerate, to those that are pious, to one's son and friends and disciples and dependants. This narrative, without a rival, is blessed and holy and leads to heaven. Sacred, enlivening and sanctifying, it bestows merit and high worth. Destructive of every sin, it is a mystery that the great Rishis cherish

with care. By reciting it in the midst of Brahmanas, one is cleansed of every sin, and ascends to paradise.

Truly, this description of the tirthas is auspicious and heaven-giving and sacred indeed; ever blessed as it is, it destroys one's enemies; foremost of all accounts, it sharpens the intellect. By reading this narrative the sonless obtains sons, the destitute obtains riches, the Kshatriya conquers the whole world, the Vaisya comes by great wealth, the Sudra has all his desires fulfilled, and the Brahmana crosses the ocean of samsara.

Purifying himself, he that listens daily to the merits of the different tirthas, recollects the incidents of many previous births and rejoices in swargaloka. Of the tirthas that have been named here, some are easily accessible, while others are difficult of access. But he who is inspired with the desire of beholding all the tirthas, should visit them even in imagination.

Wanting to obtain punya, the Vasus, the Sadhyas, the Adityas, the Maruts, the Aswins, and the Rishis equal to the Devas, all bathed in these tirthas. O Kuru, observe the vows I have explained, and with subdued senses, visit these tirthas, increasing your punya. Because of their pure senses, their belief in God, and their knowledge of the Vedas, pious men are able to visit these holy tirthas.

O Kauravya, he who does not observe vows, he whose mind is not conrolled, he that is impure, he that is a thief, and he that is of crooked mind, does not bathe in any tirthas. You always keep dharma, and are of pure character. By your virtue, you have always gratified your father, your grand-father, and great-grand-fathers, and the gods with Brahma at their head, and the Rishis also.

O Bhishma, who resembles Vasava, you will attain to the world of the Vasus, and also find eternal fame on earth!'"

"Narada continues, 'With this, the illustrious Rishi Pulastya, well-pleased, bid Bhishma farewell and vanished before his eyes. And Bhishma, O tiger among men, well knowing the import of the Shastras, wandered over the world at the behest of Pulastya. Bhishma ended his great pilgrimage to all these tirthas, which destroy every sin, at Prayaga.

The man that ranges the earth in accordance with these injunctions, obtains the highest fruit of a hundred horse-sacrifices and earns salvation thereafter. O son of Pritha, you will acquire punya consisting of the eight attributes, even as Bhishma, foremost of the Kurus, did of yore. And since you will lead these ascetics to those tirthas, your merit will be much greater.

These tirthas are infested by Rakshasas, and no one but you, O Kauravya, can go to them. He who rises early and recites this narrative by the Devarishis on the subject of the tirthas becomes free from all sins. Those best of Rishis, Valmiki, and Kasyapa, and Atreya, and Kundajatara, and Viswamitra, and Gautama, and Asita, and Devala, and Markandeya, and Galava, and Bharadwaja, and Vasishtha, and the Muni Uddalaka, and Saunaka with his son, and Vyasa, best of Sages, and Durvasas, foremost of Munis, and Jabali of great austerities – all these lustrous Rishis, endowed with the wealth of tapasya, are waiting for you. Mighty king, meet with these by undertaking a tirtha-yatra to all the tirthas.

A great Rishi of immeasurable tejas, Lomasa, will come to you. Follow him, and me, and visit the tirthas one by one. By this, you will acquire great fame, even like King Mahabhisha! O tiger among kings, even as the virtuous Yayati and King Pururava, you blaze forth with your own virtue. Like King Bhagiratha and the illustrious Rama, you shine among kings even as the Sun himself. And you are, Maharajan, celebrated in the world even as Manu or Ikshvaku, or the famed Puru or Vainya!

As in days of yore, the slayer of Vritra, after burning all his enemies, ruled the three worlds, his mind freed from anxiety, so will you rule your people, after killing all your enemies. And, O you of eyes like lotus leaves, having conquered the earth according to the customs of your varna, you will have renown by your dharma, fame even like Kartaviryarjuna.'"

Vaisampayana continued, "O great King Janamejaya, having comforted and advised the monarch thus, the illustrious Rishi Narada bids him farewell and vanishes before Yudhishtira's eyes. And the virtuous Yudhishtira, reflecting upon what Narada Muni said, begins to describe to his Brahmanas and Rishis the great spiritual merit attaching to the tirthas."

CANTO 86

TIRTHA-YATRA PARVA CONTINUED

Vaisampayana continued, "Having ascertained the opinion of his brothers, and of the intelligent Narada, Yudhishtira says to Dhaumya, who was even like the Pitamaha himself, 'I have sent Purushavyaghra Jishnu away to acquire the Devastras. Arjuna, whose prowess can never be baffled, whose arms are long and his intelligence immeasurable — that hero of immense ability and a master of weapons, who is like the peerless Vasudeva himself, is devoted to me.

O Brahmana, I know both Krishna and Arjuna, those destroyers of enemies, endowed with untold prowess, even as the puissant Vyasa knows them. I know Vasudeva and Dhananjaya to be none else than Vishnu himself, possessed of the six gunas. And this is what Narada also knows, for he has always spoken so to me. I also know the two to be the Rishis Nara and Narayana.

I have sent Arjuna on this mission, knowing that he will accomplish it. Not inferior to Indra and entirely capable, I have sent that son of a god to meet the king of the Devas and to receive astras from him.

Bhishma and Drona are Atirathas. Kripa and the son of Drona are invincible; Dhritarashtra's son has made these mighty warriors the commanders of his army. All of them are versed in the Vedas, they are heroic, and possess of the knowledge of every weapon. Endowed with great strength, they always want to face Arjuna in battle.

And the Sutaputra Kana is also a mighty warrior, a master of celestial astras. As far as the swiftness of his missiles is concerned, he owns the strength of Vayu. Himself a fire, his arrows are like great tongues of flame; the sound his left hand cased in leather makes, when he looses these shafts, are like those flames crackling. The dust of the battlefield is the smoke of the fire. Spurred on by the son of Dhritarashtra, even as the wind urges agni, Kama is like the all-consuming apocalypse at the end of the Yuga, which Death himself sends. He will consume my troops like straw.

Only that awesome thunderhead called Arjuna, helped along by Krishna like a powerful wind, with devastras its fierce lightning, the white steeds the rows of white cranes coursing below it, and the unbearable Gandiva the

rainbow ahead, can extinguish the conflagration that is Kama with arrowy showers loosed with unflagging consistency.

I have no doubt that that conqueror of hostile cities, Bibhatsu, will acquire all the celestial astras, with their awesome might and energy, from Indra himself. I believe that Arjuna by himself is equal to all the great heroes that oppose us; otherwise, we could never hope to vanquish them.

We shall see Arjuna, Parantapa, entirely armed with devastras, for once he undertakes a task he never droops under its weight.

However, without him here in the Kamyaka, Draupadi and we can find no peace. So, tell us of some other vana, which is sacred and full of delight, where game and fruit abound, where pious Munis live in tapasya, and where we can pass our days waiting as eagerly for mighty Arjuna as the Chataka birds do the gathering of rainclouds. Tell us of some asramas; tell us where we can find lakes and streams and beautiful mountains.

O Brahmana, I cannot stay on in this Kamyaka without Arjuna. All of us want to leave and go elsewhere.'"

CANTO 87

TIRTHA-YATRA PARVA CONTINUED

Vaisampayana said, "Seeing the Pandavas so anxious and dejected, Dhaumya, who resembles Brihaspati, comforts them, 'Bharatarishabha, sinless one, listen to me and I will tell you about some holy asramas and lands and tirthas and mountains of which the great Brahmanas approve. Listen to me, yourself, your brothers and Drupada's daughter, and you will find relief from your sorrow. Son of Pandu, by merely hearing of these places, you will acquire punya; by visiting them, you will gain merit a hundred times greater, O best of men!

First, O King, I will, as far as I recall, speak of the beautiful eastern country, much adored by Rajarishis. In that direction, O Bhaarata lies a place called Naimisha which is regarded by the Devas. There, in that land, are several tirthas belonging to the gods. There, too, flows the sacred and beautiful Gomati, worshipped by Devarishis; and there, as well, stands the sacrificial stake of Surya.

In that quarter is also that best of hills, Gaya, and much regarded by royal Sages. On that hill, is the auspicious lake called Brahmasara, which is adored by celestial Rishis. The ancients say that one should wish for many sons, so that at least one among them might visit Gaya, perform the Aswamedha or give away a Nila bull, and thereby deliver ten generations of his clan, up and down.

There, O Yudhishtira, is a great river and a particularly auspicious spot called Gayasira. In Gayasira is a nyagrodha, a banyan tree, which the Brahmanas call the Eternal banyan: for, food that is offered there to the Pitrs becomes eternal, O Mahatman! The great river that flows by the tree is known by the name of Phalgu, and its waters are most sacred.

Bharatarishabha, in that place is also the Kausiki, whose basin abounds in various fruit and roots, and where Viswamitra, his wealth his tapasya, acquired Brahmanahood.

Towards that direction also is the Ganga, on whose banks Bhagiratha performed many sacrifices with profuse gifts to Brahmanas.

They say that in the country of Panchala there is a forest called Utpala, where Viswamitra of Kausika's race performed sacrifices with his son, and

where, seeing the relics of Viswamitra's superhuman power, Rama, the son of Jamadagni, recited the praises of his ancestry. At Kamyaka, Kausika's son once quaffed the Soma rasa with Indra. Then, abandoning the Kshatriya varna, he said, "I am a Brahmana!"

In that quarter, O hero, is the confluence of Ganga and Yamuna, which is celebrated the world over. Holy and sin-destroying, that tirtha is much reverenced by the Rishis. It is here that the soul of all things, Brahma the Grandsire, in olden days, performed his sacrifice; and it is for this, O lord of the Bhaaratas, that the place has come to be called Prayaga.

In this direction, O foremost among kings, lies the beautiful asrama of Agastya, and the forest called Tapasa, which many Rishis adorn. And there also is the great tirtha called Hiranyabindu on the Kalanjara hills, and that best of mountains called Agastya, which is sacred and auspicious.

In that quarter, O scion of the Kurus, is the mountain called Mahendra, sacred to the illustrious Rama of the Bhrigus. There, Kaunteya, the Grandsire performed sacrifices of yore. There, O Yudhishtira, the sacred Bhagiratha enters a lake and there also, O King, is that holy river, the punya-giving Brahmasara, on whose banks live men whose sins have been washed away, whose very sight bestows great grace.

In that direction, also, lies the high-souled Matanga's fine asrama, Kedara, which is holy and auspicious and renowned through the world. There is also the mountain called Kundoda, so delightful and abounding in fruit and roots and waters, where Nala, king of the Nishadhas, slaked his thirst and rested a while.

In that quarter, also, is the delighltful Deva-vana, graced by ascetics; there, too, are the rivers Bahuda and Nanda on the mountain's crest. Mighty king, I have described to you all the tirthas and other sacred places in the eastern quarter.

Hear now of the tirthas, and rivers and mountains and holy places in the other three quarters.'"

CANTO 88

TIRTHA-YATRA PARVA CONTINUED

"Dhaumya continues, 'Listen, O Bhaarata, and I will now I tell you about the holy tirthas of the south. In that quarter flows the sacred and auspicious Godavari, full of crystalline water, abounding in tapovanas and frequented by ascetics.

In the south also are the rivers Vena and Bhimarathi, both of which destroy sin and fear, and their banks abounding in birds and deer, and graced with the hermitages of Munis. In that part, too, O Bharatarishabha, is the tirtha of the Rajarishi Nriga – the river Payoshni, enchanting and brimfull of water and visited by Brahmanas. There the lustrous Markandeya, of lofty ascetic merit sang the praises, in verse, of King Nriga's line.

We have heard what happened to King Nriga while performing a yagna at the auspicious Varaha tirtha on the Payoshni. Indra became intoxicated by drinking the Soma rasa during the sacrifice, and the Brahmanas, with the gifts they received. The water of the Payoshni, taken up in a vessel or flowing along the ground, or as spray blown by the wind, can cleanse a person from whatever sins he may commit until the the day of his death.

Higher than heaven itself, and pure, and created and given by the Trisulin, in that tirtha is an image of Mahadeva, seeing which a mortal attains to Sivaloka. Placing on a scale Ganga and the other rivers with their waters on one side, and on the other the Payoshni, in my opinion the latter would outweigh all the other tirthas in terms of punya.

Then, O Bharatottama, upon the mountain called Varuna-strotasa is the auspicious vana Mathara, with its plenitude of fruit and roots, and containing a sacrificial stake. In the land north of the Praveni, and around the holy asrama of Kanva, are many tapovanas of Rishis.

And, O child, in the tirtha called Surparaka are two sacrificial platforms of the illustrious Jamadagni, known as Pashana and Punaschandra. And, O son of Kunti, in that place is the tirtha Asoka, also with an abundance of hermits' tapovanas.

And, O Yudhishtira, in the country of the Pandyas are the tirthas named Agastya and Varuna. Bull among men, there, amongst the Pandyas, is the

tirtha called the Kumaris.

Listen, O son of Kunti, I will now describe Tamraparni. In that asrama, the Devas, impelled by the desire of obtaining salvation, performed tapasya. In that country, also, is the lake of Gokarna, celebrated across the three worlds, which is full of cool, pure water, and which is auspicious, and can bestow great punya. That lake is extremely difficult of access to men of unpurified hearts and souls.

Near that tirtha is the asrama of Agastya's disciple, the mountain Devasabha, which abounds in trees and grass, and fruit and roots. And there also is the Vaidurya mountain, delightful, replete with gemstones and which bestows great spiritual merit. There on that mountain is the hermitage of Agastya, rich with fruit and roots and water.

Lord of men, I will now describe the tirthas, asramas, and holy rivers and lakes that belong to the Surashtra country. O Yudhishtira, the Brahmanas say that on the sea-coast is the Chamasodbheda, and also Prabhasa, that tirtha which is highly regarded by the gods. There also is the tirtha called Pindaraka, frequented by ascetics and which can bestow great punya.

In that region is a mighty hill named Ujjayanta, which is conducive to quick success, about which Devarishi Narada of great intelligence has composed an ancient sloka. By performing tapasya on the sacred hill of Ujjayanta in Surashtra, which abounds in birds and animals, a person becomes honoured in heaven.

Dwaravati is also in this region, producing great merit, where Madhusudana dwells, who is the Ancient One, in embodied form, and the Sanatana Dharma. Brahmanas versed in the Vedas, and men who know the Atma Vidya say that the illustrious Krishna is eternal Virtue. Govinda is said to be the purest of all pure things, the most righteous of the righteous and the most auspicious of the auspicious.

In all the three worlds, He of eyes like lotus-leaves is the God of gods, and is eternal. He is the pure soul and the Life of life, the Supreme Brahman and the lord of all. That slayer of Madhu, Hari of inconceivable soul, dwells in Dwaravati!'

CANTO 89

TIRTHA-YATRA PARVA CONTINUED

Dhaumya continues, 'O Bhaarata, I will describe to you the holy tirthas, which lie in the west, in the land of the Anartas. There, in a westward course the sacred river Narmada flows, graced by priyangu and mango trees, and garlanded with thickets of bamboo. All the tirthas and rivers and woods and foremost of mountains that are in the three worlds, all the gods with the Grandsire, along with the Siddhas, the Rishis and the Charanas, Kurusthama, always come to bathe in the sacred waters of the Narmada.

And I have heard that the holy asrama of the Muni Visravas once stood there, and that there was born the Lord of treasures, Kubera, who has men for his vahanas. There also is that best of hills, the auspicious Vaidurya peak with abundant trees that are evergreen and always graced with flowers and fruit. Lord of the earth, on the top of that mountain is a tank laden with full-blown lotus, to which the Devas and the Gandharvas come. Many are the wonders, O mighty King, that can be seen on that holy mountain, which is like swarga itself and which is visited by celestial Rishis.

There, O subduer of hostile cities, is the sacred river called Viswamitra, which belongs to the Rajarishi of that name and which teems, O Rajan, with tirthas. It was on the banks of this river that Yayati, the son of Nahusha, fell from heaven among the virtuous, and also obtained once more the eternal regions of the righteous.

In this region also are the famed lake called Punya, the mountain called Mainaka, and that other mountain Asita, rich with fruit and roots. And here also is the hermitage of Kakshasena, and O Yudhishtira, the asrama of Chyavana, also, which is famed in every country, O son of Pandu. In that place, O noble one, men attain to moksha without performing severe austerities.

Here, also, Maharajan, is the land called Jambumarga, inhabited by birds and deer, where Sages of self-restraint dwell, O foremost of those that have subdued their senses.

Next, lie the exceedingly sacred Ketumala and Medhya, always graced by Munis, and, O lord of earth, Gangadwara, and the renowned vana of Saindhava, most holy, where the regenerate ones dwell. Here also is the

celebrated lake of Brahma, called Pushkara, the favourite abode of the Vaikanasas, and Siddhas and Rishis.

Moved by the desire of having its protection, the Creator sang this verse at Pushkara, O lord of the Kurus and most virtuous of men – If a man of pure soul ever imagines a pilgrimage to the Pushkara, he is purged of all his sins and rejoices in swarga!'

CANTO 90

TIRTHA-YATRA PARVA CONTINUED

Dhaumya continues, 'O tiger among kings, I will now describe the tirthas and sacred places that lie in the north. Do you, O exalted one, listen to me attentively. By hearing this narration, O Kshatriya, one acquires a reverential frame of mind, which is conducive to great good.

In those parts, flows the most sacred Saraswati, abounding in tirthas and her banks easy of descent. There, also, O son of Pandu, is the impetuous ocean-going Yamuna, and the tirtha called Plakshavatarana, which bestows high merit and prosperity. It was there that the Brahmanas bathed after having performed the Saraswata Yagna.

Sinless one, in the famed celestial tirtha called Agni-siras, which generates great punya, the King Sahadeva once performed a sacrifice, after measuring out the sacrificial ground by a throw of the Samya. It is for this reason, Yudhishtira, that Indra sang the praises of Sahadeva in verses, which are still current in this world, and recited by the Dvijas – *On the Yamuna Sahadeva worshipped the sacrificial fire, with gifts in a hundred thousands to Brahmanas*.

There, too, the illustrious king, the imperial Bharata, performed thirty-five horse-sacrifices.

O child, I have heard that Sarabhanga once used to fully gratify the desires of the Brahmanas. In this region is his celebrated asrama, which produces great merit. In that land also, O son of Pritha, is the river Saraswati, which is ever worshipped by the gods, where, in elder days, the Balakhilyas, O great king, performed sacrifices.

In the northern region, also, O Yudhishtira, is the renowned river Drishadwati, which bestows great punya. Then, O chief of men, are Nyagrodhakhya, and Panchalya, and Punyaka and Dalbhyaghosha, and Dalbhya, which are, O son of Kunti, the sacred resort in this world of illustrious Anantayasas of excellent vows and great energy, and which are celebrated over the three worlds.

Here, too, O lord of men, the illustrious Etavarna and Avavarana, versed in the Vedas, learned in Vedic lore, and proficient in the knowlegde of Vedic rites, performed sacrifices of great merit, O king of the Bhaaratas.

Here in the north, is also Visakhayupa to which, in days of yore, came the Devas with Varuna and Indra, and performed tapasya. And that is why the place is so eminently auspicious.

Here, also, is Palasaka, where the great and lustrous and most blessed Rishi Jamadagni performed sacrifices, and all the great rivers, in their embodied forms, each bringing their own holy waters, stood surrounding that best of sages. And there also, O king, Viswavasu, Agni himself, at seeing that Mahatmans initiation, sang this sloka – *The rivers, coming to the illustrious Jamadagni, who was sacrificing to the gods, gratified the Brahmanas with offerings of honey.*

O Yudhishtira, the place where Ganga rushes past, cleaving that king of mountains, which is frequented by Gandharvas and Yakshas and Rakshasas and Apsaras, and inhabited by hunters, and Kinnaras, is called Gangadwara. Sanatkumara regards that place visited by Brahmarshis, as also the tirtha Kanakhala that is near it, as being sacred.

There, as well, is the mountain named Puru to which great Rishis come, and where Pururavas was born, and Bhrigu performed tapasya, for which that asrama has become known as Bhrigutunga.

Near that peak is the sacred and extensive Badari, most auspicious asrama, famed over the three worlds, of Him, O Bharatarishabha, who is the Present, the Past and the Future, who is called Narayana and Lord Vishnu, who is eternal and the best of purushas, and who is pre-eminently illustrious.

Near Badari, the cool current of Ganga was once warm, and her banks there were covered with golden sands. There the Devas and Rishis of high fortune and great effulgence, approach the divine Lord Narayana, always, and worship him. All the universe, with all its tirthas and other holy places, is there where the divine and eternal Narayana, the Supreme soul, dwells, for he is Punya, he is the Parabrahman; he is the tirtha, he is the asrama; he is the First, he is the foremost of gods, and he is the great Lord of all creatures. He is eternal, he is the great Creator, and he is the highest state of blessedness.

Learned men, versed in the scriptures, attain to great happiness by knowing him.

In that place are the Devarishis, the Siddhas, and, indeed, all the Rishis, where the slayer of Madhu dwells, that primeval Deity and mighty Yogin. Let no doubt enter your heart that this place is the first of all holy places.

These, O lord of the earth, are the tirthas and other sacred places in the world. These are all visited by the Vasus, the Sadhyas, the Adityas, the Marutas, the Aswins and the illustrious Rishis who resemble the celestials themselves. By journeying, O son of Kunti, to those places, with your Brahmanas and ascetics, and with your blessed brothers, you will be set free from fear!' says Dhaumya."

CANTO 91

TIRTHA-YATRA PARVA CONTINUED

Vaisampayana continued, "O son of the Kurus, even as Dhaumya speaks, Rishi Lomasa of great tejas arrives there; and Yudhishtira, with his followers and his Brahmanas sits around that most righteous Sage, even as the celestials in heaven do around Indra. And having received him with reverence, Dharmaraja Yudhishtira enquires after the reason of his arrival, and the object of his wanderings.

Well-pleased with his welcome, the illustrious Muni replies in sweet words which delight the Pandavas, 'Travelling at will, O Kaunteya, over all the realms, I came to Indra's abode and saw the lord of the Devas there. There, I saw your heroic brother, who can wield the bow with both hands, seated on the same throne with Sakra. Seeing Partha in the lofty place, I was greatly astonished, O tiger among men.

Indra then said to me, "Go, Lomasa, to the sons of Pandu." At his behest, as also that of the noble Arjuna, I have come swiftly here to you, wanting to see you and your younger brothers. Child, I will relate something that will please you greatly, O son of Pandu. Listen to it, O king, with Krishnaa and the Rishis that are with you.

Bharatarishabha, Partha has got that peerless weapon from Rudra for which you sent him on his journey. That fierce astra, the Brahmasira, which arose after the Amrita, and which Rudra once gained through stern tapasya. Arjuna now has that astra, along with the mantras to loose and withdraw it, and the rites for expiation and revival.

Yudhishtira, Arjuna of immeasurable prowess has also acquired Vajras and Dandas and other celestial weapons from Yama and Kubera and Varuna and Indra. He has also music, both vocal and instrumental, thoroughly, and dancing and the art of the proper recitation of the Sama, from Vishwavasu's son. And having thus acquired weapons and mastered the Gandharva Veda, your third brother lives happily in Devaloka.

Listen now Yudhishtira to the message of Indra. He commanded me, "You will go to the world of men. O best of Brahmanas, tell Yudhishtira that I said, 'Your brother Arjuna will soon return to you, having acquired the astras and also having accomplished a great deed for the Devas, which they

themselves cannot accomplish. Meanwhile, devote yourself to sannyasa, along with your brothers. There is nothing superior to asceticism, and it is through sannyasa that a person achieves great results.

And, O Bharatarishabha, I well know that Kama is endowed with great ardour and energy and strength and prowess, all incapable of being baffled. Well do I know that, skilled in fierce battle, he has no rival in war; that he is a mighty bowman, a hero who is a master of great weapons and cased in the best mail. Well do I know that that lofiy son of Aditya resembles Siva's son Kartikeya himself.

I also well know the awesome natural prowess of the broad-shouldered Arjuna. In battle, Kama is not even a sixteenth part of Pritha's son. And as for the fear of Kama which is in your heart, O Parantapa, I will dispel that when Savyasachin leaves Devaloka.

As for your intention, Kshatriya, to set out on a pilgrimage to the tirthas, Maharishi Lomasa will speak to you about that. And whatever that regenerate Sage says to you about the great merits of sannyasa and the tirthas, you must receive with respect and not otherwise,' said the Lord Indra," Lomasa says.

CANTO 92

TIRTHA-YATRA PARVA CONTINUED

Lomasa continues, "Listen now, O Yudhishtira, to what Dhananjaya said – 'Cause my brother Yudhishtira to attend to the practice of dharma, which leads to prosperity. Blessed with the wealth of asceticism, you are conversant with the highest dharma, with ascetic austerities of every kind, with the eternal duties of kings blessed with prosperity, and the high and sanctifying merit that men obtain from the tirthas. Persuade my brothers, the sons of Pandu, to acquire the punya attaching to the tirthas. With all your soul persuade the king to visit the tirthas and to give away kine.'

This is what Arjuna said to me. Indeed he also said, 'Protected by you, let Yudhishtira visit all the tirthas. You must also protect him from Rakshasas, watch over him in inaccessible regions and upon rugged mountain breasts. And as Dadhichi protected Indra, and Angiras protected the Sun, so must you, O Dvijottama, protect the sons of Kunti from demons. Along the way are many Rakshasas, big as mountain-cliffs, but with your protection, these will not be able to approach the sons of Kunti.'

Obeying the command of Indra and the request of Arjuna, and also safeguarding you from all danger, I will come with you on your pilgrimage. I have visited the tirthas twice before, O Kuru, and with you I will go to them a third time.

O Yudhishtira, Manu and other Rajarishis of great deeds journeyed to the tirthas. Indeed, a tirtha-yatra can dispel all fear. They that are crooked-minded, who do not have their minds under control, who are ignorant and perverse, do not, O Kauravya, bathe in tirthas. But you are ever virtuous and conversant with dharma and firm in keeping your promises. You will certainly free yourself from samsara, for, O Pandava, you are even like King Bhagiratha, or Gaya, or Yayati, or any one, O son of Kunti, that is like them."

Yudhishtira replies, 'I am so overwhelmed with delight, O Brahmana, that I cannot find words to answer you. Who can be more fortunate than he who is remembered even by the lord of the Devas? Who can be more fortunate than he who has been favoured with your company, who has Dhananjaya for a brother, and who is thought of by Vasava himself?

As for what you say, illustrious one, about a tirtha yatra, my mind had already been made up at what Dhaumya said to me. O Brahmana, I will set out at whatever hour you may be pleased to appoint, on the pilgrimage. This is my firm resolve!'

Lomasa then says to Yudhishtira, who has made up his mind to go on the yatra, 'O mighty king, be light in your retinue, for so you will travel more easily.'

Yudhishtira then says, 'Let those mendicants and Brahmanas and Yogis that cannot bear hunger and thirst, the fatigues of travel and toil, and the severity of winter, desist from coming with us. Let those Brahmanas also not come that live on sweetmeats, and they also that desire cooked food that is sucked or drunk, as well as meat. And let those also remain behind that are dependent on cooks.

Let those citizens that have followed me from loyalty, and whom I have hitherto suppported, go back to King Dhritarashtra. He will give them succour and allowances. If, however, that king refuses to grant them proper allowances, the king of the Panchalas will, for my satisfaction and welfare, surely maintain them.'

And now, though stricken with grief, the citizens and the prinicipal Brahmanas and Yatis set out for Hastinapura, and out of affection for Dharmaraja Yudhishtira, the royal son of Ambika receives them properly, and gratifies them with proper allowances.

And the royal son of Kunti, with only a small band of Brahmanas, stays for three nights in Kamyaka, consoled by Lomasa."

CANTO 93

TIRTHA-YATRA PARVA CONTINUED

Vaisampayana said, "The Brahmanas, who have been living with him in the forest, see the son of Kunti about to set out on his tirtha yatra, approach him, O King, and say, 'You are about to set out on your journey to the sacred tirthas, along with your brothers and the Rishi Lomasa. O King, O son of Pandu, take us with you, for without you we will never be able to visit them at any time. Surrounded by dangers and difficult of access, they are infested by beasts of prey.

Those tirthas, O lord of men, are inaccessible to small bands of men. Greatest among bowmen, your brothers are always valiant; and with your protection, we also wish to visit the sacred places. Help us also, O lord of the earth, to acquire the punya of the tirthas. Protected by your valour, let us, as well, be cleansed of all our sins by visiting the sacred fords and bathing in their waters.

Bathing in the tirthas, O Bhaarata, you will certainly gain the realms so difficult of acquisition, which only Kartavirya and Ashtaka, the Rajarishi Lomapada and the imperial and heroic Bharata earned for themselves. Rajan, we want to behold Prabhasa and the other tirthas, Mahendra and the other mountains, Ganga and the other rivers, and Plaksha and the other giant trees.

If, O lord of men, you have any regard for Brahmanas, do our bidding; you will surely gain prosperity from this. Mahabaho, the tirthas swarm with Rakshasas that ever obstruct ascetic penances. It falls to you to protect us from them. Watched over by Lomasa and taking us with you, go to all the tirthas of which Dhaumya and the wise Narada spoke, as also to all those of which the celestial Lomasa, blessed with great ascetic wealth, told; and by this, be cleansed of all your sins.'

Thus addressed respectfully by them, the king, that bull amongst the sons of Pandu, surrounded by his heroic brothers led by Bhima, with tears of joy in his eyes, says to all those ascetics, 'Let it be so.'

So, at Lomasa's behest and Dhaumya's urging, that best of the Pandavas, his soul perfectly restrained, resolves to set out, along with his brothers and Draupadi of faultless features. Just then, the blessed Vyasa, as also Parvata

and Narada, all of lofty wisdom, come to Kamyaka to meet the son of Pandu. Seeing them, Yudhishtira worships them with proper rites.

Thus worshipped by the king, those blessed ones say, 'O Yudhishtira, O Bhima, and you twins, banish all evil thoughts from your minds. Purify your hearts and then set out for the tirthas. The Brahmanas have said that the observance of regulations for the body are called earthly vows, while efforts to purify the heart, so that it may be free from evil thoughts, are called spiritual vows.

O King, the mind that is free from all evil thoughts is most pure. Purifying yourselves, therefore, harbouring only friendly feelings for all, go and see the tirthas. Observing earthly vows with your bodies and purifying your minds through spiritual vows, obtain all the fruit, as told to you, of pilgrimages.'

Saying, 'So be it,' the Pandavas, with Krishnaa, have those celestial and human Rishis perform the customary propitiatory rituals. And having worshipped the feet of Lomasa and Dwaipayana and Narada and the divine Rishi Parvata, and accompanied by Dhaumya as also the ascetics that had been living with them in the forest, the Pandavas set out on the day following the full moon of Agrahayana in which the constellation Pushya is ascending.

Dressed in bark and hides, and with matted locks on their heads, they are all cased in impenetrable mail and armed with swords. And, O Janamejaya, the heroic sons of Pandu, with quivers and arrows and swaords and other weapons, and accompanied by Indrasena and other attendants, with fourteen and one chariots, a number of cooks and servants of other classes, set out with their faces turned towards the east!

CANTO 94

TIRTHA-YATRA PARVA CONTINUED

"Yudhishtira says, 'O best of Devarishis, I do not think that I am without merit. Yet I am afflicted with so much sorrow that there never was a king like me. I think, however, that my enemies have no good in them, nor even any dharma. Then why, O Lomasa, do they prosper in this world?"

Lomasa says, 'Do not grieve, O son of Pritha, that sinful men often do prosper as a consequence of the sins they commit. A man may be seen to prosper by his sins, obtain good therefrom and vanquish his enemies. However, destruction overtakes him to his very roots.

O King, I have seen many Daityas and Danavas prosper through sin but I have also seen doom overtake them. O exalted one, I have seen all this in the Krita Yuga.

The Devas practised dharma, while the Asuras abandoned it. The gods visited the tirthas, while the demons did not. And at first the sinful Asuras were possessed by pride; pride begot vanity and vanity begot wrath. And from wrath there arose every kind of evil propensity, and from these sprang shamelessness. And in consequence of shamelessness, good conduct disappeared from amongst them; and because they had become shameless and devoid of virtue and good conduct and virtuous vratas, forgiveness and prosperity and morality forsook them in no time.

And then, O King, prosperity sought the Devas, while adversity found the Asuras; and when the Daityas and the Danavas, deprived of good sense by pride, were possessed by adversity, Kali also sought to possess them. And overwhelmed by pride, and destitute of rites and sacrifices, and devoid of reason and feeling, and their hearts full of vanity, destruction soon overtook them. Covered with infamy, the Daityas were quickly exterminated.

However, the Devas, who were virtuous in their practices, going to the seas, the rivers, the lakes and the holy spots, cleansed themselves of all sins, O son of Pandu, through ascetic penances and sacrifices and gifts and blessings, and found prosperity. And because the gods always performed

sacrifices and holy deeds abandoning every practice that was evil, and visited the tirthas, they acquired great good fortune.

Be guided by this, O King; and you also, with your brothers, bathe in the tirthas, for then you will regain prosperity once more. This is the eternal road. As King Nriga and Sibi and Ausinara and Bhagiratha and Vasumanas and Gaya and Puru and Pururavas performed tapasya and, visiting the tirthas, touched sacred waters and saw illustrious Rishis, gained fame and sanctity and merit and wealth, so will you find fortune that is great. And as Ikshvaku with his sons, friends and followers, as Muchukunda and Mandhatri and King Marutta, as the Devas, through the power of asceticism and the Devarishis also, all gained fame, so will you also find great celebrity. The son of Dhritarashtra, on the other hand, enslaved by sin and ignorance, will, without doubt, soon be destroyed like the Daityas.'"

CANTO 95

TIRTHA-YATRA PARVA CONTINUED

Vaisampayana said, "The heroic sons of Pandu, accompanied by their followers, travelling from place to place, at last arrive at Naimisha. O King, reaching the Gomati, the Pandavas bathe in the sacred tirtha of that river, and having performed their ablutions there, they give away, O Bhaarata, both kine and wealth. Repeatedly offering oblations of water to the Devas, the Pitrs, and the Brahmanas, in the tirthas called Kanya, Aswa, and Gaya, and staying in Kalakoti and the Vishaprastha hills, the Pandavas then come to Bahuda and perform their ablutions in that stream.

Going next, O lord of earth, to the sacrificial realm of the gods known as Prayaga, they bathe at the confluence of Ganga and Yamuna and living there, perform tapasya of great merit. And bathing in that tirtha, the Pandavas, of firm vratas, cleanse themselves of every sin.

The sons of Pandu, accompanied by those Brahmanas, travel next to the tirtha called Vedi, sacred to the Creator and adored by ascetics. Staying there for some time and gratifying the Brahmanas with the fruit and roots of the wilderness and with ghee, those Kshatriyas begin to perform tapasya of deep punya.

They next journey to Mahidhara consecrated by the great Rajarishi Gaya of unrivalled splendour. In that land is the mountain called Gayasira, as well as the enchanting river Mahanadi, her fine banks graced by thickets of bamboo. On that divine mountain of holy peaks is another tirtha, the Brahmsaras, adored by Rishis. On the banks of that lake, of old, Dharma Deva, eternal god of justice himself dwelt, and it was there that the illustrious Rishi Agastya went to see that deity.

From that lake, all those sacred rivers arise, and in that tirtha, Mahadeva, wielder of the Pinaka, is present for ever.

Arriving there, the Pandavas keep the vrata called Chaturmasya, observing all the rites of the great sacrifice called Rishiyagna. There that mighty tree called the Eternal Banyan stands; any sacrifice performed there produces merit that is eternal. In that sacrificial dais of the gods producing eternal punya, the Pandavas begin to fast with concentrated souls. And there, Brahmanas, by hundreds, endowed with the wealth of tapasya, come

to them; these Brahmanas also all perform the Chaturmasya sacrifice according to the rites prescribed by the Rishis.

In that tirtha, those Brahmanas old in knowledge and ascetic merit and masters of the Vedas, become the court of the lustrous sons of Pandu, and they discourse upon various subject of sacred import. And it was in that place that the wise and holy Shamata, who leads a life of celibacy, speaks to them, O King, of Gaya, the son of Amurtaraya.

Shamata says, 'Gaya, the son of Amurttaraya, was one of the greatest of all Rajarishis. Listen to me, O Bhaarata, I will tell of his deeds of dharma. It was here, O King, that Gaya performed many sacrifices distinguished by the vast quantities of food he distributed and the profuse gifts he gave. Those yagnas had hundres of thousands of hills of cooked rice, lakes of clarified butter and rivers of curds, in many hundreds, and streams of rich curries, in thousands.

Day after day, these were prepared and given to all comers, while, over and above this, Brahmanas and others, received more food that was clean and pure. During the conclusion of every sacrifice, when gifts were dedicated to the Brahmanas, the chanting of the Vedas reached the heavens. And so loud, indeed, was the sound of the Vedic mantras that nothing else, O Bhaarata, could be heard, for these sacred sounds filled the earth, the points of the horizon, the sky and heaven itself.

Such were the wonders that people observed on those occasions. Gratified with the excellent food and drink that the illustrious Gaya provided, men, O Bharatarishabha, went about singing these verses:

> *At Gaya's great sacrifice, who is there today, amongst creatures, that still wants to eat anymore? There are yet twenty-five mountains of food there after everyone has been fed! What Rajarishi Gaya of untold splendour has achieved in his sacrifice has never been achieved by men before, nor will be by any in the future. The gods have been so surfeited by Gaya with ghrita that they are unable to take anything that anybody else offers. As sand grains on earth, as stars in the firmament, as raindrops showered by clouds cannot ever be counted by anyone, so, too, can no one count the gifts given during Gaya's sacrifice!*

O son of the Kurus, many times did King Gaya perform such yagnas here, by the side of this Brahmasaras!"

CANTO 96

TIRTHA-YATRA PARVA CONTINUED

Vaisampayana said, "After this, the royal son of Kunti, who always gave profusely to Brahmanas, goes to the asrama of Agastya and takes up his abode in Durjaya. It is here that that best of speakers, King Yudhishtira asks Lomasa why Agastya slew Vatapi in this place. And the king also enquires after the extent of that man-killing Daityas prowess, and the reason, also, why the illustrious Agastya's wrath was stirred against that Asura.

So questioned, Lomasa says, 'O son of the Kurus, there was in the city called Manimati, in days of yore, a Daitya named Ilvala, whose younger brother was Vatapi. One day that son of Diti said to a Brahmana endowed with tapasyashakti, "Holy one, grant me a son equal unto Indra."

The Brahmana, however, did not grant the Asura a son like Indra. At this, the Asura was inflamed with wrath, and from that day, O king, the Asura Ilvala became a killer of Brahmanas. And blessed with the power of maya, the angry Asura would transform his brother into a ram. And Vatapi, who could also assume any form at will, would assume the shape of a ram; and the flesh of that ram, after being properly cooked, was offered to Brahmanas as food. And after they ate, they were killed, for whoever Ilvala summoned with his voice would come back to Ilvala, re-embodied, even if he had gone to the land of Yama, and show himself to Ilvala.

So, tranforming Vatapi into a ram and cooking his flesh and feeding Brahmanas therewith, he would summon Vatapi. And the mighty Asura Vatapi, that enemy of Brahmanas, endowed with great strength and the power of illusion, upon hearing, the loud voice of Ilvala calling, would tear open the belly of the Brahmana and come out chortling! So it was that the evil Daitya Ilvala, having fed unsuspecting Brahmanas, frequently took their lives.

Meanwhile, the illustrious Agastya saw his departed ancestors hanging in a pit with their heads downwards. He asked them, "What is the matter with you?"

Those Brahmavadins replied, "We are your manes, and it is to have offspring that we hang in this pit. Agastya, if you can beget a good son, we

can be saved from this hell and you will also find the blessed state of having a child."

Blessed with great energy and observant of truth and dharma, Agastya replied, "O Pitrs, I will accomplish your desire. Let this anxiety of yours be dispelled."

And the lustrous Rishi then began to think of perpetuating his race. But he did not see a wife worthy of him, from whom he himself could take birth in the form of a son. Then he took every part considered most beautiful from many who possessed these individually, and created an exquisite woman.

That Muni, endowed with great tapasyashakti, gave that girl created for himeslf to the king of the Vidharbhas who was then performing tapasya to have children. Through Agastya's power, the lovely girl he had created was born into Vidarbhas royal line and, beautiful as effulgent lightning, she grew day by day. And as soon as that lord of earth—the king of the Vidarbhas—saw her ushered into life, he joyfully gave the news, O Bhaarata, to the Brahmanas. The Brahmanas blessed the girl and they named her Lopamudra.

Possessed of great beauty, she began to grow as quickly as a lotus in the water or the flame of a fire. And when she attained puberty, a hundred virgins decked in ornaments and a hundred maids waited in obedience upon her; she shone in their midst, brilliant as she was, like Rohini in the firmament amidst an inferior multitude of stars. And possessed as she was of good conduct and excellent manners, none dared ask for her hand even when she attained puberty, through fear of her father, the king of the Vidharbhas.

Lopamudra, devoted to truth, surpassing even the Apsaras in beauty, gratified her father and relatives with her deportment. Seeing his daughter turn into a young woman, her father began to think, "To whom should I give this daughter of mine?'"

CANTO 97

TIRTHA-YATRA PARVA CONTINUED

Lomasa continues, 'When Agastya thought that that girl was competent for domesticity, he approached the king of the Vidharbhas, and said, "I ask you, O king, to give me your daughter Lopamudra."

The king swooned; yet, though unwilling to give the Muni his daughter, he dared not refuse. Going to his queen, he said, "This Rishi has great power. If angered, he may consume me with the fire of his curse. O you of the sweet face, tell me what you wish."

His queen did not say a word. Lopamudra saw them both distraught and came to them. She said, "O king, do not grieve on my account. Give me away to Agastya, and, O father, save yourself."

So, the king gave Lopamudra to the illustrious Agastya with due rites. When she was his wife, Agastya said to Lopamudra, "Cast away these costly robes and ornaments."

At the word of her lord, that large-eyed young woman, of thighs tapering as the stem of the plantain tree, put aside her fine and costly robes, and she dressed herself in rags and tree-bark and deer-skin, and became her husband's equal in vrata and karma.

Going then to Gangadwara that best of Rishis began to practise the severest penances along with his dutiful and helpful wife. Lopamudra, herself well pleased, began to serve her lord from the deep respect that she bore him. The lofty Agastya also began to show great love for his wife.

After a considerable time, O king, the Rishi one day saw Lopamudra, blazing in ascetic splendour, emerge from the stream after the bath, in her season. And pleased with the girl, for her services, her purity, and self control, as also with her grace and beauty, he called her to him for marital intercourse.

However, the girl, folding her hands, said bashfully but lovingly to the Rishi, "The husband, without doubt, weds the wife for offspring. But, O Muni, I beg you show me the same love which I bear for you. O Dvija, it becomes you to approach me on a bed like the one I had in the palace of my father. I also want you to be decked in garlands of flowers and other

ornaments, and that I should come to you adorned in the celestial ornaments that I like.

Otherwise, I cannot come to you, dressed in these rags dyed in red. Nor, O regenerate Rishi, is it sinful to wear ornaments on such an occasion."

Agastya replied, "O blessed girl, you of the slender waist, I do not have wealth like what your father has, Lopamudra!"

She said, "You who have the wealth of tapasya can certainly fetch anything that exists in the world of men, in a moment, by your power."

Agastya said, "It is even as you say, but that would exhaust my punya. O bid me do what may not make me lose my ascetic merit."

Lopamudra then said, "O Muni, my season will not last long, but I do not wish to come to you otherwise, nor do I wish to diminsh your punya in any way. You must do as I wish, without injuring your virtue."

Agastya then said, "O blessed one, if this is your resolve, upon which you have set your heart, I will go out in quest of wealth. Meanwhile, you stay here, as it pleases you.'"

CANTO 98

TIRTHA-YATRA PARVA CONTINUED

Lomasa continues, 'Agastya went to King Srutarvan who was regarded as richer than other kings, to beg for wealth. And that monarch, learning of the arrival of the pot-born Rishi on the frontiers of his kingdoms, went out with his ministers and received the holy one reverentially. The king duly offered the Sage arghya, submissively and with folded hands and then enquired after the reason for the Rishi's coming.

And Agastya answered, "Lord of the earth, know that I have come to you for wealth. Give me what you can afford and without doing injury to anyone."

The king, then, told the Rishi how his income and his expenditure were equal, adding, "Learned one, take from my possessions the wealth you please."

Seeing however that the king's income and what he spent were equal, the Sage thought that if he took anything, he would deprive someone by what he did. So, taking Srutarvan with him, the Rishi went to Bhadhnaswa, who, hearing of their arrival on his frontiers, went forth to receive them. Bhadhnaswa also offered them the arghya and padya, water to wash their feet. Then, with their leave, he asked after the reason for their coming.

Agastya said, "Lord of the earth, know that we have come to you for wealth. Give us what you can, while doing no injury to any of your subjects."

That king informed them of how his income and his expenditure, also, were equal, and said, "Knowing this, take whatever you want."

The Rishi, who saw all things with equal eyes, thought that if he took anything under the circumstances, what he did would injure all creatures. Agastya and Srutarvan, with King Bhadhnaswa then went to Purokutsa's son, Trasadasyu, of enormous wealth. The high-souled Trasadasyu learnt of their arrival on the border of kingdom, went out and received them with reverence. And that best of kings, in Ikshvaku's line, having worshipped all of them duly, asked why they had come.

And Agastya said, "Lord of earth, know that we have all come to you for wealth. Give us what you can, while doing no creature any harm."

That monarch then, also, told them how his income and his expenses were equal, and added, "Knowing this, take what you wish."

However, seeing how that king's expenses were equal to his income, the Rishi, who saw all things with equal eyes, thought that if he took anything, he would harm all creatures.

Now, Rajan, those kings looked at one another, and together said to the Rishi, "O Brahmana, there is a Danava called Ilvala, who of all beings on earth has the most wealth. Let us go together to him today and beg wealth of him."

This suggestion, O king, of begging wealth of Ilvala appeared to them to be proper; and all of them went together to Ilvala.'

CANTO 99

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, 'When Ilvala learnt that those kings along with the Maharishi had arrived on the confines of his domain, he went out with his ministers and worshipped them duly. And that prince of Asuras received them hospitably, entertaining them, O son of the Kuru race, with well cooked meat, which was that of his brother Vatapi, transformed into a ram.

When those Rajarishis saw the mighty Asura Vatapi, who had changed into a ram, thus cooked for them, they became disconsolate and were almost senseless with grief and fear.

But Agastya , best of Rishis, said to those royal sages, "Do not worry, I will eat the Asura."

And the mighty Rishi sat himself down on an excellent chair, and the prince of Asuras, Ilvala, began to serve the food, smiling. Agastya ate up all of the meat of the ram which Vatapi had turned into. When the meal was over, Ilvala began to call out to his brother. But only a great belch of air issued from the belly of Agastya, with a sound, O child, as loud as the rumbling of clouds.

Repeatedly, Ilvala called, "Come out, O Vatapi!"

Then that best of Munis, Agastya, burst out laughing, and said, "How can he come out, I have digested him?"

Ilvala was stricken, and folding his hands, along with his ministers, said, "What have you come here for? What can I do for you?"

Smiling, Agastya replied, "We know, O Asura, that you have great power and great wealth, as well. I have great need of wealth and these kings cannot give it to me, being needy themselves. Give us what you can, without depriving anyone."

Ilvala saluted the Rishi and said, "Say what I should give, and I will."

Agastya said, "O great Asura, give each of these kings ten thousand cows and as many gold coins; and to me give twice as much, as well as a golden chariot and a pair of horses fleet as thought. Why, if you look even now you will find that your chariot has become made of gold."

At which, O son of Kunti, Ilvala made enquiries and learnt that the car he intended to give away was really a golden one. His heart sad, the Daitya

then gave away much wealth and that ratha, to which two steeds called Virava and Surava were yoked. Those steeds, O Bhaarata, took the kings and Agastya and all that wealth to the Sage's asrama, in the twinkling of an eye. Taking Agastya's leave, the Rajarishis went away to their respective cities.

Agastya, using the wealth of the Asura, did all that Lopamudra wanted. And Lopamudra said, "Most illustrious one, you have given me everything I wanted. Now beget a son on me, a child of immense tejas."

And Agastya replied, "Blessed and beautiful one, you have pleased me greatly with your conduct. Listen now to what I have to say with regard to your offspring. Would you have a thousand sons, or a hundred sons each equal to ten, or ten sons equal each to a hundred, or only one son who may vanquish a thousand?"

Lopamudra answered, "Let me have one son equal to a thousand! One good and wise son is preferable to many evil ones."

Saying, "So be it," that pious Muni took his chaste wife to himself, and after she had conceived, he retired into the forest. After Agastya Muni had gone away, the foetus grew inside Lopamudra for seven years. At the end of seven years, from her womb there issued the wise and learned Dridasyu, blazing, O Bhaarata, in his own splendour. He came forth auspiciously, as if chanting the Vedas, with the Upanishads and the Angas.

Endowed with great energy while yet a child, he would carry loads of sacrificial fuel into his father's asrama, and so he was called Idhmavaha – the bearer of sacrificial wood.

When Agastya saw his son, with such virtue, he was greatly pleased. So it was, O Bhaarata, that Agastya begot a splendid son, as a result of which his ancestors, O king, gained the realms they desired. And it is from that line that this place has become known in the world as Agastyasrama.

Indeed, Rajan, this is the asrama of great beauty, of the Rishi Agastya who consumed Vatapi of the race of Prahlada. The sacred Bhagirathi, adored by Devas and Gandharvas, gently flows by this hermitage like a breeze-shaken pennon in the sky. Yonder also she flows over craggy crests, descending lower and lower, and looks like an affrighted she-snake lying along the hilly slopes. Issuing out of the matted locks of Mahadeva, she passes along through the southern country nurturing it like a mother; and ultimately flows into the ocean as if she were his favourite bride.

Bathe as you like in this sacred river, you son of Pandu! And behold there, O Yudhishtira, the tirtha of Bhrigu that is celebrated throughout the three worlds and adored, O King, by Maharishis. Bathing there, Rama, of Bhrigu's race, regained his might, which had been taken from him by Dasaratha's son. Bathing here, O son of Pandu, with your brothers and Krishnaa, you will certainly regain that power of yours, which has been taken by Duryodhana, even as Parasurama regained his, which Dasaratha's son took from him during their hostile encounter.'

At this, Yudhishtira bathes there with his brothers and Krishnaa, and offers oblations of water, O Bhaarata, to the Devas and the Pitrs. And, O bull among men, after Yudhishtira has bathed in that tirtha, his body blazes forth in brighter effulgence, and he becomes invincible to all his enemies.

The Pandava asks Lomasa, 'Illustrious one, why were Rama's energy and might taken away? And how did he regain them? Mahatman, I beg you, tell me everything.'

Lomasa says, 'Listen, O king, to the tale of Dasaratha's son Rama and Rama of Bhrigu's line, of great intelligence. To kill Ravana, Vishnu incarnated himself as the son of Dasaratha. We saw Dasaratha's son in Ayodhya after he was born. It was then that Rama of Bhrigu's line, the son of Richika by Renuka, heard of Dasaratha's son Rama, of immaculate purity, and impelled by curiosity, he went to Ayodhya, taking with him the divine bow which had been the scourge of the Kshatriyas, to test the prowess of Dasaratha's son.

Hearing that Rama of Bhrigu's race had arrived at the borders of his dominion, Dasaratha sent his own son Rama to receive the great one with reverence. Seeing Dasaratha's son approach and stand before him with his weapons, Rama of Bhrigu's line said challengingly, sneeringly, to him, "O king, O lofty one, if you can, with all your might, string this bow, which in my hands became the instrument of the destruction of the race of Kshatriyas."

Dasaratha's son answered, "Illustrious one, it does not behove you to insult me like this. I do not lack the virtues of the Kshatriya varna, and the descendants of Ikshvaku, in particular, never boast of their prowess."

Rama of Bhrigu's line replied, "Be done with clever talk and take the bow!"

At this, Rama the son of Dasaratha, angered, took that celestial bow from the hands of Rama of Bhrigu's, that weapon which had killed the

greatest Kshatriyas. And, O Bhaarata, the mighty prince smilingly strung that bow, effortlessly, and with its twang loud as thunder, terrified all creatures.

Dasaratha's son Rama said to Parasurama Bhargava, "Here, I have strung this bow. What else, O Brahmana, shall I do for you?"

Jamadagni's son Rama handed Dasaratha's Rama a heavenly arrow, and said, "Fit this to the bow-string and draw it to your ear, O Kshatriya!"

Dasaratha's son blazed up in wrath and said, "I have listened to whatever you said and even forgiven you; O Bhargava, you are full of vanity. Through Brahma's grace you have got prowess superior to that of the Kshatriyas, and it is for this that you insult me. But behold me now in my pristine form – I give you sight."

Then Rama, the Bhargava, saw in the body of Dasaratha's son the Adityas with the Vasus, the Rudras, the Sadhyas with the Marutas, the Pitrs, Hutasana, the stellar constellations and the planets, the Gandharvas, the Rakshasas, the Yakshas, the Rivers, the tirthas, those eternal Brahmarishis called the Balakhilyas, the Devarishis, the Seas and Mountains, the Vedas with the Upanishads and Vashats and the Yagnas, the Samans in their living form, the Science of weapons, O Bhaarata, and the Clouds with rain and lightning, O Yudhishtira!

And lustrous Vishnu then loosed that arrow, and the earth was filled with sounds of thunder, and burning meteors began to flash through the sky; and showers of dust and rain fell upon the earth; and whirlwinds and frightful reverberations convulsed everything, and the earth herself began to quake.

And shot by the hand of Rama, that shaft, confounding the other Rama, came back blazing into Rama's hands. Bhargava, who had fainted, regaining consciousness, now bowed to Rama -that manifestation of Vishnu's power. Then, commanded by Vishnu, he went away to the mountains of Mahendra, and then onwards that great ascetic began to live there, in terror and shame.

When a year passed, the Pitrs, seeing Rama there, bereft of all vitality, his pride quelled, and sunk in affliction, said to him, "O son, having approached Vishnu, you did not behave properly towards him. He deserves worship for ever and reverence in the three worlds. Go, O child, to the sacred river Vadhusara. Bathing in all the tirthas of that stream, you will regain your vigour. There in that river is the tirtha Diptoda where your grandsire Bhrigu, O Rama, performed great tapasya in the Krita Yuga."

Rama, O son of Kunti, did as the Pitrs asked, and at this tirtha, he regained the powers he had lost. This, O Pandava, was what befell the great Rama in days of yore, after he met Vishnu incarnate as Dasarathas son.'

CANTO 100

TIRTHA-YATRA PARVA CONTINUED

Yudhishtira says, 'Dvijottama, I want to listen again in detail to the achievements of Agastya Rishi, of awesome glory.'

Lomasa says, 'Listen then, O king, to the excellent and wonderful and extraordinary story of Agastya, as also about the prowess of that Rishi of immeasurable tejas.

In the Krita Yuga there were some tribes of fierce Danavas that were invincible in battle, and they were called the Kalakeyas and possessed dreadful prowess. Banding together under Vritra and arming themselves with diverse weapons they hunted the Devas with Indra at their head, in all directions.

The gods decided that Vritra must be killed, and went with Indra to Brahma. Seeing them standing before him with folded hands, Parameshti addressed them all, saying, "I know everything, O Devas, and why you have come. I will tell you how you can kill Vritra.

There is a high-souled and great Rishi called Dadhicha. Go, all together, and seek a boon from him. He will become pleased, and that virtuous Rishi will grant you the boon. If you want victory, go and say to him: *For the good of the three worlds, give us your bones*.

Renouncing his body, he will give you his bones. With these bones of his, make a fierce and powerful weapon, which will be called Vajra, with six sides, and a terrible roar, and capable of destroying even the most powerful enemies. With that weapon, Indra of a hundred sacrifices shall kill Vritra.

This is all I have to say; see you do as I have told you, quickly."

Taking his leave, the gods came away, and with Narayana at their head went to Dadhicha's asrama, which stood on the banks of the Saraswati, in an entwinement of many diverse trees and vines. The hermitage resounded with the hum of bees as if they were reciting Samans; it echoed with the melodious songs of the male kokila and the chakora. Bison and boar and deer and chamaras wandered there at their pleasure, free from the fear of tigers in this holy place; and tuskers with the juice of rut trickling down

from rent temples, plunged in the stream, sported with she-elephants and made all the place resound with their trumpeting.

The place also echoed with the roars of lions and tigers, while at times those grisly monarchs of the forest could be seen lying stretched in caves and glens, adorning them with their presence. Such was the asrama of Dadhicha, like a bit of heaven, which the gods entered. And there they saw Dadhicha looking like the Sun in splendour and ablaze with grace like the Grandsire himself.

The Devas prostrated at the feet the Rishi, and bowing low before him, begged the boon that Brahma had told them to.

Well pleased, Dadhicha said to those greatest of gods, "Devas I will do anything for your good, even give up this body of mine."

Saying this, that greatest of men, his soul under perfect restraint, suddenly renounced his life. The gods then took the bones of the deceased Rishi as they had been directed to. Glad at heart, the Devas went to Tvashtri, the celestial Artificer, and told him about the way in which they could defeat the Asuras.

Tvashtri was filled with joy, and, with great attention and care, he fashioned the awesome weapon called the Vajra. And having made it, he said happily to Indra, "Great One, make ashes of the terrible enemy with this ayudha; and having slain him, rule all the domains of swarga in joy, with all who follow you."

Purandara took the Vajra from Tvashtri's hand, joyfully and with proper reverence.'

CANTO 101

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, 'Armed with the Vajra, and with the mighty Deva host behind him, Indra confronted Vritra, who was then ruling all of Swarga and Bhumi, heaven and earth. Kalakeyas, of immense bodies, guarded Vritra on every side, with upraised weapons and resembling great mountains with towering peaks.

The battle between the Devas and the Danavas lasted for a short while and was, O lord of the Bhaaratas, terrific in the extreme, appalling the three worlds. Thunderous was the clash of swords and scimitars, wielded by heroic hands. Heads that had been severed fell down from the sky onto the earth like fruits of the palmyra falling onto the ground, when loosened from their stalks.

Armed with iron-mounted bludgeons and cased in golden mail, the Kalakeyas ran against the gods, like moving mountains afire. And unable to stand the shock of that ferocious and haughty host, the Devas broke ranks and fled in fear. Purandara of a thousand eyes saw his gods flying in terror and Vritra growing in boldness, and Indra was dejected.

Now, terrified himself by the Kalakeyas, Indra, king of the Devas, sought refuge with Narayana, the Supreme One. Seeing Indra so distraught, eternal Vishnu infused the Deva with a part of his own infinite prowess; and when the Devas saw that Vishnu now protected Sakra, each of them also transferred a portion of his prowess to Indra.

The taintless Brahmarishis also imparted their mystic energies to the lord of the celestials. Indra was mightier than ever, and when Vritra learnt that the Deva king was infused with powers of others, he sent forth some terrific roars. At these, the earth, the directions, the firmament, heaven, and the mountains, all began to tremble.

Hearing this awful sound, Indra was filled with fear and, wanting to kill the Asura quickly, cast, O king, the mighty Vajra at the Demon. Struck by Indra's Vajra, the great Asura, decked in gold and garlands fell headlong, like the great mountain Mandara hurled of old by Vishnu's hands; and although the prince of Daityas was slain, yet Indra ran in panic from the field, and took shelter in a lake, thinking the Vajra had not killed Vritra.

However, the Devas and the Maharishis were filled with joy, and all of them began to joyously sing Indra's praises. Mustering their forces again, the gods began to slaughter the demons, now dispirited at the death of their leader. The Danavas fled into the depths of the sea; and having entered the fathomless deep teeming with fish and crocodiles, the Asuras assembled together and arrogantly began to conspire to destroy the three worlds.

Those among them that were deemed wise suggested different courses of action, each according to his judgment. In course of time, however, the dreadful resolution those sons of Diti arrived at was that they should, first of all, compass the destruction of all men of knowledge and ascetic virtue: for, the worlds are all supported by tapasya.

Therefore, they said, "Lose no time in wiping out dhyana and yagnas. Kill all those on earth who have ascetic virtues, those who know the ways of karma and dharma, and especially those that have knowledge of Brahman; for when these are dead, the very universe will be destroyed."

Arriving at this decision to destroy the universe, the Danavas were pleased. They made the ocean—that realm of Varuna—with waves high as hills, their fortress, from which to make their attacks.'

CANTO 102

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, 'The Kalakeyas began to put their plan to destroy the universe in motion. During the darkness of night, the angry Daityas would issue from the Sea and devour all the Munis they found in wooded asramas and other sacred places.

In Vasishta's asrama, the evil ones ate a hundred and eighty Brahmanas, besides nine other ascetics. Going on to Chyavana's hermitage, home to many Brahmacharis, they devoured another hundred Brahmanas who lived on just fruit and roots.

While these depredations continued through the nights, they returned to safety under the sea by day. In Bharadwaja's asrama, they killed a score of Brahmanas of subdued souls, Brahmacharis who lived just on air and water. So, the Kalakeyas, intoxicated with power and their lives nearly run out, invaded every Rishis asrama, one by one, during the hours of darknes, and slaughtered numberless holy Brahmanas.

And, O best of men, though they continued with these savage attacks, killing so many Sages in their asramas, no one could find them, or where they hid. Every morning dead bodies of fragile Munis were found, many of them without flesh and without blood, without marrow, without entrails, and with limbs torn from one another; here and there, bones were heaped like conch shells.

And the earth was strewn with the contents of broken sacrificial urns and shattered ladles for pouring libations of clarified butter and with the ruins of sacred fires once kept burning with care by the ascetics.

And the universe, afflicted with terror of the Kalakeyas, and without the Vedas being chanted or vashats or sacrificial festivals or religious rites, was dreary and without any joy. O king, when men began to perish in this way, the survivors, taken with fear, fled for their lives in all directions; some fled to caverns and some hid behind mountain-streams and springs, while others just died of fight.

But some that were brave and mighty bowmen, spiritedly, cheerfully, went out and took great pains to track the Danavas to their lair; however,

they did not find them because the demons hid beneath the sea. The valiant bowmen returned to their homes, at least satisfied that they had searched.

And, O lord of men, while the universe was being ruined, and when sacrificial festivals and religious rites had all ceased, the gods became deeply perturbed. Gathering together around Indra, they held council; and then going to the exalted and un-born Narayana—that unvanquished God of Vaikunta—the celestials sought his protection.

Bowing to Madhusudana, the Devas said, "O Lord, you are the creator, the protector, and the destroyer of ourselves, as well as of the universe. It is you who have created this universe with its mobile and immobile creatures. O lotus-eyed one, in days of old, you took the form of the Varaha and raised the sunken earth out of the Sea, to benefit all beings.

Purushottama, you assumed the form of the Narasimha, and, in ancient times, killed the mighty Asura Hiranyakasipu; taking the form of the Vamana, you subdued the invincible Bali, and thrust him down into Patala. Lord, it was you who killed the evil Jambha, who was a matchless bowman and who always desecrated and obstructed sacrifices.

Achievements like these, beyond count, belong to you. O slayer of Madhu, we are taken with terror and have only you for our refuge. Devadeva, protect the worlds, the gods, and Sakra also, from this terrible fear."

CANTO 103

TIRTHA-YATRA PARVA CONTINUED

The Devas said, "Through your grace everything is born and the four kind of beings increase. And being created, they worship the swargavasis with offerings made to the gods and the manes of departed fathers.

So, protected by you and free from troubles, they live depending on one another, and increase. Now this peril has befallen the people. We do not know who is killing the Brahmanas during the night. But if the Brahmanas are destroyed, the earth itself will cease to exist, and if the earth comes to an end, heaven also will cease to exist.

Mahabaho, O lord of the universe, we beg you to save all the worlds!"

Vishnu said, "Devas, I know the reason why these Brahmanas die; I will tell of it, listen to me with calm minds. There exists a savage and ferocious host of demons called Kalakeyas. Led by Vritra, these were devastating the very universe.

When the thousand-eyed Indra slew Vritra, to save their lives these Kalakeyas submerged themselves in Vaurna's domain, the ocean. Making the ocean deeps, which abound with sharks and crocodiles, their refuge, they come out at nights, and kill the holy sages, with a view to ending the worlds.

But they cannot be killed, since they have made the sea deeps their sanctuary. Think of some way to dry up the ocean, and I say to you -who but Agastya can achieve this thing? Without drying up the sea, you have no way to attack these Asuras.'

The gods listened to Vishnu, then sought leave from Brahma, who lives in the best of all lokas, and then went to the hermitage of Agastya. They saw the high-souled Agastya, the son of Varuna, of resplendent mien, waited upon by sages, even as Brahma is by gods.

Approaching that son of Mitra and Varuna in his asrama, that magnanimous and unswerving one, who looked like an embodiment of pious karma heaped together, they glorified him by reciting his deeds.

The deities said, "You were once the refuge of the gods when Nahusha oppressed them. Thorn of the world that he was, he was cast down from his

throne in swarga – from the very celestial realms.

Vindhya, foremost of mountains, suddenly began to increase his height, due to an angry competition with the Sun, but you commanded him to stop and he could not refuse you and stopped growing.

And when darkness covered the world, the created were all threatened by death, but having gained you for a protector, they found utmost security. Whenever peril besets us, you are always our refuge; this is why we have come to ask a boon from you, and we know that you always grant any boon for which you are asked.'"

CANTO 104

TIRTHA-YATRA PARVA CONTINUED

Yudhishtira says, 'O Maharishi, I am eager to know in detail how Vindhya became so incensed that he began to grow.'

Lomasa says, 'Between his rising and setting, the Sun used to revolve around that monarch of mountains – the great Meru of golden lustre. Seeing this, the Mountain Vindhya said to Surya, "As you go every day round Meru and honour him with your pradakshinas, do the same to me, O maker of light!"

The Sun replied to the great mountain, "I do not honour Meru by my own will. Those who have made this universe have assigned my path to me."

Wrathful in a moment, the Vindhya mountain suddenly began to increase his size, for, O Parantapa, he wanted to obstruct the paths of the Sun and the Moon. All the Devas assembled and came to Vindhya, that mighty king of mountains, and tried to dissuade him from this. But he paid no heed to their entreaties.

Then the gods went to the Sage in his asrama, at his tapasaya, the very best and most powerful of those who are devoted to dharma, and told Agastya Muni what had happened.

The Devas said, "This king of hills, Vindhya, has yielded to anger and stops the paths of the Sun and the Moon, and also the course of the stars. O best of Brahmanas! O most gifted one! None but you can make him desist; we beg you, make him stop."

Hearing what the Devas said, the Brahmana came to the mountain; and, with his wife, he said to the Vindhya, "O best of mountains, give me a path, for I need to go south for a purpose of mine. Until my return, wait for me; and when I have come back grow on as much as you please!"

Parantapa, having made this compact with Vindhya, Varuna's son has not, until today, returned from the southern region. So it is that, by Agastya's power, the Vindhya has not grown any further.

Now, O king, listen to how the Devas killed the Kalakeyas, after getting their boon from Agastya Muni.

Having heard what the gods said, Agastya, the son of Mitra and Varuna, said, "Why have you come here? What boon do you want from me?

The Devas replied, "O Magnanimous, we beg you to drink up the ocean and drain it, for then we shall be able to kill the Kalakeyas, and all their allies."

The Sage said, "So be it. I will do what you wish, and that will bring great happiness to all men."

Saying this, O virtuous one, Agastya went to the ocean, lord of rivers, and with him went Rishis of great tapasya, and the Devas as well. And Manavas and Nagas, Gandharvas, Yakshas and Kinnaras followed the awesome Sages, wanting to witness the event of wonder.

Together they came to the sea, which roared, dancing with its waves, leaping in the wind, and laughing with masses of froth, and gushing into caves on the shore, the ocean thronging with all kinds of sharks, and flocks of diverse birds above and upon his waters.

The Devas, along with Agastya and the Gandharvas and huge Nagas and most gifted Munis, approached the immense waters.'

CANTO 105

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, 'Varuna's son, that blessed saint spoke to the assembled gods, and the sages, "I am going to drink up the ocean, abode of the god of waters. You be ready with whatever preparations you need to make."

With these few words, the unswerving son of Mitra and Varuna, now full of wrath, began to drink up the sea, while all the worlds watched. Indra and the Devas were awestruck and began to give praise to mighty Agastya:

"O you are our protector, and Providence itself for men, why, the very creator of the worlds. By your grace, possibly, the universe with its gods might be saved."

Glorified by the Devas, while the musical instruments of Gandharvas played all around, and while celestial blossoms were showered upon him, the great Agastya drained the vast ocean and it was dry!

Seeing the ocean rendered devoid of water, the host of gods rejoiced; taking up diverse weapons of celestial forge, they fell to slaughtering the demons. Assailed by the Devas of untold strength and speed, who came roaring at them, the Asuras could not stand before the heaven dwellers, O Bhaarata! Only for a moment, did the demons last before the onslaught of the gods, and return battle.

Moreover, the evil ones had already been consumed by the tapasya shakti of the greatest Rishis; the Devas quickly massacred the Kalakeyas. Decked with brooches of gold, wearing ear-rings and armlets, the demons, when slain, looked beautiful indeed, like palasa trees in full crimson bloom.

Then, O best of men, a few of the Kalakeyas who remained alive rent the goddess Earth, and took refuge at the bottom of the Pataias.

When they saw that the demons were slain, the gods gave praise to the mighty sage:

"O Mahabaho, through your grace, all men have found a great blessing, and the ruthless Kalakeyas have been killed by your power, O creator of beings! Now, mighty-armed, fill the ocean again, give up once more the waters that you drained."

The blessed and mighty Muni replied, "I have digested that water, so if you wish to fill the ocean again, you must think of some other expedient."

Great king, the assembled gods were struck with both wonder and sadness. Now, after bowing to the Maharishi and saying farewell to one another, they all went away to their respective homes.

The Devas, with Vishnu, came to Brahma; they consulted again now about how to fill the empty sea. They stood with folded hands, and forlorn.'

CANTO 106

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, 'Brahma Pitamaha said, "Go, O Devas, where your pleasure may lead you, or your desire takes you! It will take a long course of time for the ocean to resume its original state; the occasion will be furnished by the ancestors of the great king Bhagiratha."

Hearing what the Pitamaha said, all those main gods went to their homes, and would bide their time until the day when the ocean was filled again.'

Yudhishtira says, 'What was that occasion, O Muni? And how did Bhagiratha's ancestors furnish it? And how was the ocean filled again through Bhagiratha's efforts? O Sage, who deem your tapasya as your only treasure, O Brahmana, I want to hear the achievements of that king, in detail, from you.'

Thus addressed by the magnanimous and virtuous king, Lomasa, best of Brahmanas, narrates the achievements of the high-souled king, Sagara.

Lomasa says, 'Into the clan of the Ikshvakus, was born a ruler of the earth named Sagara, endowed with beauty and strength. And that king was sonless, O Bhaarata! He brought havoc through the tribes of the Haihayas and the Talajanghas, all of Kshatriya kind under his rule, and then reigned over his own kingdom.

And, O most praiseworthy of the scions of Bhaarata, O chief of the Bhaarata race, Sagara had two wives, proud of their beauty and of their youth – one a princess of the Vidarbhas, and the other of the royal line of Sibi.

Best of kings, Sagara and his wives went to Mount Kailasa, and sat in severe tapasya in order to have a son. Practising rigid penance, and locked in Yoga, Sagara had a vision of three-eyed Siva, who made ashes of the Tripura, who is the Eternal One, the bestower of blessings to all beings, the Great Sovereign, who wields the bow Pinaka, with the Trisula in his hand, in whom infinite peace resides, the lord of all those that are fierce, who can assume any form; and who is the Lord of the Goddess Uma.

Mahabaho, as soon as Sagara saw that God, the giver of boons, he and his two queens fell at Siva's feet, and offered him a prayer to have a son.

Well pleased, Siva said to that most just king and his wives, "Lord of men, considering the moment at which you have offered your prayer to me, sixty thousand sons, valiant and exceedingly proud, will be born in one of your two wives. But they will all perish together.

In the other wife, a single brave son will be born, who will perpetuate your race."

Having said this to him, the God Rudra vanished, and king Sagara came home with his queens, all of them delighted with what had transpired. And, O best of men, there, the two lotus-eyed queens—the princess of Vidarbha and the princess of Sibi— soon became pregnant.

When her time came, the princess of Vidarbha brought forth something shaped like a gourd while the princess of Sibi gave birth to a boy as beautiful as a god. Sagara decided to throw away the gourd, when he heard an asariri speak gravely from the sky, "O King, do not be hasty, you must not become guilty of abandoning your sons! Take the seeds out from the gourd and let them be preserved with care in steaming vessels partly filled with ghrita. Then thou will get, O scion of Bharata's race, sixty thousand sons.

King of men, Mahadeva Siva has decreed that your sons are to be born in this fashion, so do not turn your mind away from what must be."'

CANTO 107

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, 'Most righteous king, when he heard the voice speak from the sky, he believed what it said and did as it asked. Sagara took each seed from the gourd, separately, and immersed it in a vat of ghee. Intent on the survival of his sons, he provided a nurse for every receptacle.

Then, after a long time, there arose sixty thousand immeasurably strong and powerful sons from those vessels of ghee, sons born to the Rajarishi Sagara through Siva's grace.

And they were terrible and their deeds were ruthless. They could fly and range through the sky, and being as many as they were, they were unafraid of anyone, including the gods. They would chase even the Devas, the Gandharvas, and the Rakshasas and all the born, for they were mighty and addicted to fighting.

Harassed by the dull-headed sons of Sagara, all men and the gods with them went to Brahma, as their refuge.

The Grandsire of all beings said to them, "Go your way, Devas, and take these mortal men with you, for very soon the sons of Sagara will find death for all their sins, and a terrible end will they find."

The Devas and the Manavas bade farewell to the Pitamaha, and went back to where they had come from. Then, O Bhaarata, when many days had passed, the mighty king Sagara took the consecration for performing the rites of a horse-sacrifice, an Aswamedha yagna.

Protected by his ferocious sons, the king's sacrificial horse ranged across the earth; when it reached the sea, waterless and frightful to behold, although the horse was guarded with great care it suddenly vanished from where it stood.

Sagara's sons thought that fine steed had been stolen; they returned to their father and told him how it had disappeared.

He said to them, "Go and look for the horse in all the cardinal points."

Great king, at their father's command, his sons began their quest for the horse in all the cardinal points and throughout the surface of the earth. But even all together, those sixty thousand could not find the horse, nor the one who had stolen it.

Returning home, they stood with folded hands before their father, and said, "O Protector of men! O ruler of the earth! O king! At your command, we combed all this world, with all its hills and its forests, with its seas, and its woods, and its islands, with its rivulets and rivers and caves. But we did not find either the horse, or the thief who stole it."

Sagara was insensate with anger, and stirred by destiny, too, he said to them in wrath, "Go again and seek the horse and never return until you find it!"

Again obedient to their father's command, his sons, those awesome Kshatriyas, once more searched the earth and they found a cleft upon her surface, upon the dried up sea-bed. The sons of Sagara began to excavate it.

Exerting themselves to the utmost, with spades and pickaxes they dug the bed of the sea. At their violent excavation, Varuna's abode writhed in agony, and Asuras, Nagas, Rakshasas and all living beings began to cry out in distress, while Sagara's sixty thousand sons slaughtered them.

Hundreds of thousands of living creatures could be seen with severed heads and trunks and with their skins and bones and joints rent asunder and broken.

They went on digging up the ocean, abode of Varuna, and a vast amount of time went by but they still did not find the horse. Then, lord of earth, towards the north-eastern region of the sea, the incensed sons of Sagara dug down as far as Patala, and there they saw the animal, roaming about as it pleased.

And they saw the magnificent Kapila, looking like a perfect mass of splendour. Seeing him shining even as fire does with flames and seeing the horse, as well, they became flushed with joy. Having been sent by fate, and after their fervid exertions, they paid Kapila Muni no heed but ran forward to seize the horse.

Maharajan, Kapila, most righteous of Munis, whom the great sages name Kapila Vasudeva, assumed a fiery look, and the mighty ones loosed flames at Sagara's sons, and burnt them to ashes.

Narada, of vast tapasya, saw Sagara's sons reduced to ashes and he came to that king and told him what had happened. When Sagara heard the terrible news from the Rishi's lips, he was plunged in grief for an hour, until he recalled what Siva had said.

Sending for his grandson Ansuman, the son of Asamanjas, he said, "Because of me, my sixty thousand sons of measureless strength

encountered Kapila's wrath and have met their death. My pure child, taintless Ansuman, I have also forsaken your father for the sake of my Rajadharma and for the weal of my people."

Yudhishtira says, 'O Muni, whose only wealth is your tapasya, tell me why Sagara, foremost of kings, abandoned his own son, endowed with valour – something so diffcult for other men to do.'

Lomasa says, A son was born to Sagara, by the princess of Sibi, and he was called Asamanjas. The prince would seize the weaker children of the townspeople and throw them into the river. Outraged, and stricken by grief and fear, the townsmen met together, and came, hands folded before Sagara, and implored him, "Great king, you protect us from invasions by hostile enemies. Now you must protect us from the peril of Asamanjas."

Hearing the fearful news of his son's doings, the king fell sad and silent for almost an hour, and then he said to his ministers, "Let my son Asamanjas be driven out of our city from this day. If you wish to please me, do it quickly!"

And, O King, the ministers did what he asked without delay. So did the great Sagara banish his son for the welfare of his people. Now listen in full to what Sagara said to his grandson Ansuman of the powerful bow.

Sagara said, "O my child, my heart is broken from having banished your father and now from having sent your uncles to their deaths. Besides, I have not recovered the horse for my sacrifice.

My grandson, grief tears at me and my mind is confounded that I cannot complete my Aswamedha yagna. Your must fetch the horse back and deliver me from hell."

Ansuman went with sorrow to the place where the earth had been excavated; he went down by the same tunnel beneath the dry sea bed, and saw the illustrious Kapila and the horse. Seeing the ancient Sage, most righteous of his kind, who looked like a mass of light, the prince bowed touching his head to the ground, and told the Rishi why he had come.

Maharajan, Kapila was pleased with Ansuman, and told him to ask for a boon. Ansuman first asked to have the horse back for the sacrifice, and then he prayed for the purification of his uncles.

The mighty Kapila said, "I will grant you all that you desire, stainless prince. May good fortune be with you! In you I see forbearance, truth, and righteousness. By you Sagara shall have his wishes fulfilled; you are truly a

grandson to your sire. Through your goodness, the sons of Sagara will find redemption and heaven.

Your son's son will find Mahadeva Siva's grace so your ancestors might be purified of their sin. He will perform a great tapasya that will bring the river of three streams down into this world – the Ganga, O lord of men!

May good fortune be yours! Here, take this sacrificial horse with you and complete the Aswamedha yagna of the great Sagara."

Ansuman took the horse with him, and returned to mighty king Sagara's yagnashala. He prostrated at the feet of the high-souled Sagara, who sniffed the top of his head lovingly; Ansuman told him everything, all that he had seen and heard, and all about the death of Sagara's sons. He also announced that he had brought back the horse.

When Sagara heard all this, he no longer grieved on account of his dead sons. He praised and honoured Ansuman, and completed his sacrifice. When this was done, all the Devas greeted him with honour, and Sagara made the sea, where Varuna dwells, his son.

The lotus-eyed Sagara ruled his kingdom for a great length of time, and then he set his grandson Ansuman upon his throne, laden with responsibility, and ascended into Swarga.

Like his grandsire, the virtuous Ansuman ruled over the world with dharma, as far as the edge of the sea, following in the footsteps of his father's father. His son was named Dilipa, versed in virtue. Finally, Ansuman gave his throne to Dilipa and he also left this world.

When Dilipa learnt of the awful fate that had overtaken his forefathers, he grieved and thought of the means to redeem their souls. That king of men did his utmost to bring the Ganga down into the world, but he did not succeed.

A son was born to him, and known by the name of Bhagiratha, who was beautiful, and devoted to a virtuous life, and truthful, and free from all malice. Dilipa made his son the king, and took to vanaprastha himself. And, O best of all the scions of Bhaarata's race, Dilipa devoted himself to a long tapasya, at the end of which he, too, rose from the forest into heaven.'

CANTO 108

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, 'Bhagiratha, of the mighty bow, Maharatha, lord of all he surveyed, became the delight of the eyes and the soul of the world. He, the Mahabaho, learnt how his ancestors had met an awful end from Kapila, and how they had been unable to attain the realm of the gods.

With a sorrowful heart, he made over his kingly duties to his minister, and, O lord of men, he went to the Himalayas, mountains of snow, to sit in tapasya, and by leading the most austere life, to gain the favour of the Devi Ganga.

He saw Himavana, adorned with peaks of diverse forms, full of bright minerals, strewn on all sides with raindrops from clouds resting upon the breeze; beautiful with rivers and groves and rocky spurs, looking like so many palaces in a city, attended upon by lions and tigers that had hidden themselves in its caves; and also inhabited by birds of myriad species, uttering diverse sounds – bhringarajas, and ganders, and datyuhas, and water-cocks, and peacocks and birds with a hundred feathers, and jivanjivakas, and blackbirds, and chakoras with black-cornered eyes, and the koyals that love their young.

He saw the mountain abounding in lotus plants that grew in enchanted lakes. And kraunchas, cranes, rendered it charming with their sounds; and Kinnaras and Apsaras sat upon its stone slabs.

And the Diggajas, the elephants of the cardinal points, had marked the trees growing there with their tusks; and Vidyadharas frequented the mountain, which was replete with treasures of jewels, as it was infested by serpents with glowing tongues and virulent venom.

In places the mountain seemed to be made of gold, while in others it was silver, and yet other peaks were like massifs of kohl. So was the snowy mountain where the king now found himself.

There, that best of men sat in a fierce tapasya. For one thousand years, he sustained himself on just water, fruit and roots. When a thousand years of the Devas passed, the great Devi, the divine river Ganga, manifested herself before him, embodied and shimmering.

Ganga said, "Great king, what do you want from me? What boon must I bestow upon you? I will do what you ask."

Bhagiratha replied to Himalaya's daughter, "Grantress of boons, O great River, when my father's fathers went in search of their sire's sacrificial horse, Kapila sent them to the land of Yama; in an instant, those sixty thousand perished.

Since then, there has been no place for them in Swarga. O great river, as long as you do not wet their ashes with your water, they will not find moksha. Blessed Devi, I beg you, redeem my ancestors, Sagara's sons, lead them into heaven. I am here to beg you to save their souls."

Ganga, the goddess whom the worlds worship, was pleased to hear what Bhagiratha said, and she said to him, "Great King, I am prepared to do what you ask. But when I descend from the sky to the earth, the force of my fall will be impossible to bear.

Protector of men, in the three worlds none but Siva, greatest of Gods, the Lord Nilakanta whose throat is sable blue, can break my falling into the world.

Mahabaho, with tapasya gain the grace of the Lord Siva, river of boons. He will bear my descent upon his head; he will fulfil your desire, and save your sires, O King."

Maharaja Bhagiratha went to Mount Kailasa and undertook another great penace, and after a long tapasya, he gained the grace of Lord Siva, worker of blessings. Protector of men, that king secured from Mahadeva a boon that the Ganga might fall safely upon his head, and flow into the world.'

CANTO 109

TIRTHA-YATRA PARVA CONTINUED

Lomasa sayas, 'The blessed Siva listened to Bhagiratha's petition, and, also, in order to fulfil the wishes of the dwellers in Swarga, said, "Tathastu! So be it, O guardian of men, O Mighty-armed. For your sake I will contain the descent of the pure and blessed and divine river of heaven, O King!"

Saying this, The Lord came to the snowy mountain, surrounded by his ganas, of awful mien, who bore uplifted weapons of diverse forms. Standing there, he said to Bhagiratha, most praiseworthy of men, Mahabaho, you pray to the river who is the daughter of the king of mountains. I will contain her when she falls down from Swarga."

Reassured by Siva, Bhagiratha made obeisance with utmost devotion, and directed his thoughts again towards Ganga. Seeing that Mahadeva stood to receive her fall, Ganga flashed down suddenly in a pure and crystal torrent from the sky, and the Devas, the Maharishis, the Gandharvas, the Nagas, and the Yakshas, assembled there as witnesses.

Down from the sky came the snow mountain, Himavan's daughter; her whirpools raged and she teemed with fish and sharks. O King, directing her course towards the sea, she separated herself into three streams; and her water was strewn with piles of froth, which seemed like so many rows of white ganders.

Sinuous and twisting, at times, at others stumbling, as it were; covered in foam as with a robe; she came down like a woman drunk. Elsewhere, by virtue of the roar of her waters, she gave vent to loud sounds.

Thus assuming many different aspects, when she fell from the sky, she reached the surface of the earth, and said to Bhagiratha, "Great King, show me the path I must take! Lord of the earth, for your sake I have come down into the world."

Bhagiratha made a course towards where the dead sons of mighty Sagara lay, so that the sacred waters might drench their ashes. Having borne and contained the fall of Ganga, Siva, saluted by all men, went back to Kailasa, best of mountains, accompanied by the Devas.

With Ganga following him, Bhagiratha reached the sea; and the sea, the abode of Varuna, was quickly filled! The king adopted Ganga as his own daughter, and at that spot offered libations of water, tarpana, to the manes of his ancestors; thus was his heart's wish fulfilled.

At your asking me, I have narrated the whole story of how Ganga, running in three streams, was brought down to the earth to fill the sea; how the mighty Sage drained the sea for a particular reason, and how Vatapi, slayer of Brahmanas, was destroyed by Agastya.'"

CANTO 110

TIRTHA-YATRA PARVA CONTINUED

Vaisampayana said, "O lord of the Bhaaratas, next the son of Kunti goes leisurely to the two rivers Nanda and Aparananda, which have the virtue of destroying the dread of sin. Reaching a great mountain Hemakuta, he sees many strange and inconceivable sights there. When their party merely speak among themselves, clouds rumble into the sky and a thousand volleys of stones fall, so they cannot climb the mountain.

Here the winds blow incessantly, and the heavens forever lash down rain; they also hear the chanting of the Veda, yet they see nobody. In the evening and in the morning they see the blessed fire that carries offerings to the gods, and there sharp insects sting them to interrupt their tapasya.

An unaccountable sadness overtakes the soul, and men fall sick. Seeing all these uncanny phenomena, Yudhishtira asks Lomasa what they are and what causes them.

Lomasa says, "Parantapa, Rajan, I will tell you about this as we heard it of old; listen carefully to what I say.

Upon this peak of Rishabha, there was once a Rishi of that name, who lived for hundreds of years. He was devoted to penance and was also wrathful. When some men came and spoke to him, interrupting his dhyana, he said in anger to the mountain, "If any man speaks in this place, cast stones at him and summon the winds to prevent him from making any sound."

This was what the sage said; and so, in this place, as soon as a man utters any words, he is forbidden by a roaring cloud. Rajan, in anger he also forbade other deeds in this place, that Maharishi.

Yudhishtira, tradition has it that, when of old, the Devas came to the Nanda, suddenly a number of men arrived there to look at the gods. However, the Devas, at whose head Indra stood, did not want to be seen; and so they rendered this place inaccessible, by raising obstructions in the form of mountains. From that day, O Kaunteya, men could not cast their eyes, at any time, upon what looked like this mountain, far less climb it.

No one who has not led an austere life can see this mountain, or ascend it.

Therefore, O son of Kunti, keep your tongue under control. Here, at that time, all those gods performed the most sacred yagnas. O Bhaarata, even to this day the marks of those sacrifices can be seen. This grass here has the form of the sacred kusa grass; the ground here seems to be covered by the sacred grass; and, O lord of men, so many of these trees here look as if they are ideal for tying up yagnapasus.

O Bhaarata, the Devas and the Rishis still dwell here and one can see their sacred agni burning in the morning and in the evening. If one bathes here, one's sins are immediately destroyed, Kaunteya! So, best of the Kurus, you and your younger brothers, perform your ablutions here.

Having bathed in the Nanda, you must journey to river Kausiki, to the place where Viswamitra performed his great tapasya."

Yudhishtira, and all that are with him, bathe in that river, and then go on to the Kausiki, crystalline, her waters cool and delightful.

Lomasa says, "This is the pure and divine Kausiki. Lord of the Bhaaratas, here is the enchanting asrama of Viswamitra; and there is the hermitage of the mighty-souled Kasyapa, whose son was Rishyasringa, devoted to tapasya, his passions under control. Through the rigours of his penance he forced Indra to pour down his rain during a drought, for the Deva, slayer of Bala and Vritra, was in dread of Rishyasringa's penance.

That powerful son of Kasyapa was born of a hind. He worked a great marvel in the kingdom of Lomapada; and when the rains brought forth crops in his lands, Lomapada gave his daughter Shanta in marriage to Rishyasringa, even as the Sun gave away his daughter Savitri."

Yudhishtira says, "How was Kasyapa's son, Rishyasringa, born of a hind? And how was he endowed with such holiness, being the offspring of a sinful sexual union? Why did Indra fear this Rishi, so he poured down his rain during a time of drought?

Tell us about the beauty of the princess Shanta, pure in life, she who captivated his heart when he had turned himself into a stag? And since the Rajarishi Lomapada was as virtuous as he is known to have been, why was it that over his lands, Indra, scourge of Paka, withheld rain?

Most holy one, I beg you, relate all this to me in detail, exactly as it happened, for I want to know everything about Rishyasringa's life."

Lomasa says, 'Listen to how Rishyasringa, of dreaded name, was born as the son of Kasyapa Muni's son Vibhandaka, a Brahmana Rishi who had evolved through tapasya, of unfailing seed, who was learned and bright like

the Lord of beings. And the father was honoured, and the son was possessed of a mighty spirit, and, though a boy, he was respected by old men.

Vibhandaka went to a great lake and devoted himself to the practice of austerities. He who was like a Deva performed a long penance. One day, while he was washing his mouth in the water, he saw the Apsara Urvasi, at which he ejaculated his seed.

Rajan, a hind was drinking from the lake and she lapped up his seed, floating on the water, and at once she became pregnant. That hind was, in fact, a Devaputri, and Brahma had once told her, "You will be a hind; and while you have that form, you will give birth to a Rishi; then you will be free."

As fate would have it, and as the word of the Creator can never prove untrue, that female deer bore Vibhandaka's son, a mighty sage, Rishyasringa.

Rishyasringa, devoted to tapasya, always passed his days in the forest, and there was a horn on his head and for this he came to be known as Rishyasringa. Apart from his father, he had never seen any other man; and so, his life was entirely absorbed in brahmacharya.

During this same time, there was a king of the land of Anga known as Lomapada, who was a friend of Dasaratha. We have heard that, from his love of pleasure, he had been guilty of telling a lie to a Brahmana; and for that Lomapada was shunned by all men of the priestly varna, and he had no priest to perform his religious rites.

And Indra of a thousand eyes abruptly withdrew the rains from his kingdom and his people suffered. He asked a number of Brahmanas, devoted to austerities, of cultivated minds, "How will the heavens send us rain? Think of some expedient."

Each of them gave their view, and among them, the best, said to the king, "King of kings, the Brahmanas are angry with you, so you must do something to appease them. Send for Rishyasringa, the Muni's son, who lives in the forest and knows nothing of women, who is the epitome of simplicity.

O King, if he whose tapasya is so great, shows himself in your kingdom, I have no doubt that the rain will also come."

Lomapada made atonement for his sins, and he went away. When the Brahmanas had been pacified, he returned and his people were glad. The king of Anga convened a meeting of his ministers, men who were expert at

giving counsel, and he sought their counsel to devise a plan to fetch Rishyasringa into his lands.

Finally, with the advice of those men versed in all branches of knowledge, very proficient in worldly matters, he settled on a plan. He sent for a number of courtesans, women of the town, all clever.

When they came, Lomapada said to them, "Lovely ones, you must find a way to entice Rishyasringa into my kingdom."

Those women, on the one hand afraid of the king's wrath and on the other dreading a curse from the Rishi, were alarmed and declared the business to be beyond their power.

However, one among them, a seasoned and forward woman, said to the king, "Maharajan, I will try to fetch him whose wealth consists solely of tapasya, into your lands. However, there are some things I will need to put my plan into action. If you can give me these, I might be able to bring Rishyasringa here."

The king gave an order that all that she might ask for should be procured. He also gave her a good deal of wealth and jewels of various kinds. Then, Lord of the earth, taking a number of young and beautiful women with her, she went to the forest.

CANTO 111

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, 'O Bhaarata, she prepared a floating hermitage, both because the king had ordered so, and also because it exactly accorded with her plan. Delightful it was, the floating asrama, with artificial trees adorned with various flowers and fruit, with diverse shrubs and creepers, and it provided delicious fruit. It truly looked as if it had been created by magic.

She moored this great craft very near the hermitage of Kasyapa's grandson, then sent emissaries to survey the places that that Rishi habitually frequented. Then she saw her opportunity, and sent forth her daughter, also a courtesan and of smart sense. That clever woman went to the vicinity of the Rishis's hermitage, and she saw Rishyasringa.

Approaching him, she said, "Muni, I hope that all is well with you and the other tapasvins. I trust that you have a plentiful store of fruit and roots and that you take delight in this hermitage.

I have come to visit you, and I hope the tapasya of the Rishis waxes, daily. I trust your father's spirit has not slackened and that he is well pleased with you. O Rishyasringa, I hope that you pursue the studies that are appropriate for you!"

Rishyasringa said, "You shine with lustre, as if you were made of light; and I say you are worthy of worship. I will give you padya to wash you feet and such fruit and roots that you might like, for this is what my dharma says.

This darbhasana is made of kusa grass and covered with a black deerskin to make it comfotable. Sit upon it, O Brahmana who resembles a Deva, and tell me where is your asrama. And what is this vrata called, which you now seem to be observing?"

The courtesan said, "O son of Kasyapa, my asrama is on the other side of yonder hill; it covers three yojanas and is full of delight. There, it is my faith not to receive obeisance or to touch water to wash my feet. I am not worthy of being worshipped by men like you, rather I must make my obeisance to you.

O Brahmana, this is the vrata that I must observe – to clasp you in my arms!"

Rishyasringa said, "Let me give you ripe fruits, gallnuts, myrobalans, karushas, ingudas from sandy soil, and figs. Be pleased to taste them and find some pleasure."

She, however, flung aside all those pure things he offered and instead gave him unclean things to eat, but deliciously prepared and fine to look at; and the innocent Rishyasringa found them most agreeable.

She gave him the most fragrant garlands, exquisite and shimmering garments to wear, and fine drink; they talked and laughed and played together. In his sight she played with a ball, sinuously, and seemed like a creeping plant broken in two, her lissom body.

Repeatedly she touched his body with her own, and clasped him in her arms. She took flowering twigs from sala, asoka and tilaka trees. Drunk, assuming a bashful look, she continued tempting Rishyasringa; and when she saw that she had touched his heart, she pressed his body with her own, again and again, and with sidelong, seductive glances, slowly wandered away, saying that she was going to make offerings to the fire.

When she left him, Rishyasringa was frantic with desire, and could think of nothing else but her. His mind turned constantly to her and felt empty. He began to sigh and seemed to be in great distress.

At that moment, Kasyapa's son Vibhandaka, whose eyes were tawny like a lion's, whose body was covered with hair down to the tips of his nails, who was devoted to Brahmana dharma, whose life was pure and spent in dhyana, came and saw his son sitting alone, pensive and sad, obviously distraught, and sighing again and again with upturned eyes.

Vibhandaka said to Rishyasringa, "My child, why are you not chopping firewood for the agni. I hope that you have offered havis, the burnt offering, today? I hope you have polished the sacrificial ladles and spoons and brought the calf to the milch cow whose milk gives us all we need to make our sacrificial offerings to the fire?

Surely, you are not yourself, my son. You are pensive, why, you seem to be terribly disturbed. Why are you so sad today? Who has come here this day?"

CANTO 112

TIRTHA-YATRA PARVA CONTINUED

Rishyasringa said, "A Brahmachari with a mass of jata on his head came here today. He was neither short nor tall. He had a spirited look, a golden complexion, and eyes large as lotuses; and he was shining and graceful as a god.

Rich was his beauty, alight like the sun; and he was exceedingly fair, ah his eyes graceful and black. His twisted hair was blue-black and neat and long and fragrant and tied up with strings of gold. A beautiful ornament glittered at his throat, like lightning in the sky.

And under the throat he had two balls of flesh without a single hair upon them, and oh an exceedingly beautiful form, with such a slender waist and a deep navel; and the skin upon his chest was smooth. A golden string shone from under his cloth, just like this waist-string of mine.

There was something on his feet of a wonderful shape which gave forth a lovely tinkling. His wrists, likewise, bore a pair of ornaments that made a similar sound and looked just like these prayer beads. And when he walked, his ornaments sounded like delighted ganders upon a sheet of water.

He wore garments of wonderful make upon his person; these clothes I wear are by no means beautiful like those. His face was was also so wonderful to behold; and his voice was modulated to gladden the heart, just as his speech was as sweet as the song of the koyal; while I listened to him, I felt stirred in my inmost heart.

As a forest in spring is most graceful when swept by a breeze, even so, my father, that fragrant sage is most beautiful when the air fans him. His mass of hair is neatly tied and is slick againt his head and brow, divided evenly by a parting.

His eyes seemed to be covered with chakravaka birds of exceptionally beautiful forms. In his right hand he held a wonderful round fruit, which falls to the ground and again leaps up to the sky, in the strangest way; and he beats it and turns himself round and whirls: like a tree moved by the breeze.

When I looked at him, O father, he seemed to be a son of the Devas, and my joy was extreme, and my pleasure unbounded. He clasped my body,

seized my matted hair, and bent me down, and mingling his mouth with my own, uttered a delightful sound I have never heard.

He does not care for padya or the fruit I offered him, and said to me that this was his vrata. But he gave me many fruit, and these we have do not match those nearly for taste. They have no rind nor any stone within them, like these.

That noble-formed one gave me water of such flavour that I have never drunk before; it was exquisite and having drunk it, I felt uncanny pleasure; why, the ground seemed to move under my feet.

These redolent garlands, entwined with silken threads, belong to him. And he, bright with fervent piety, scattered these garlands here, then went back to his own asrama. His going has saddened my heart; and my body seems to burn all over.

My desire is to go to him as soon as I can, and to have him walk about here every day. O father, let me go to him this very moment. Ah, what tapasya does he practise? As he, that pious one, is performing tapasya, I want to go and live with him, and share his penances. My heart yearns for his unusual mode of practising austerities; my soul will be in torment if I cannot see him."

CANTO 113

TIRTHA-YATRA PARVA CONTINUED

Vibhandaka said, "My child, these are Rakshasas, who walk about in wonderful forms. Their strength is unrivalled and their beauty great, and they always strive to obstruct the practice of true austerities. They assume lovely forms and try to seduce by various means.

Those fierce beings hurled the Rishis, the dwellers in the forest, down from blessed regions won through their piety. And the Muni who has control over his soul, and who wants to gain the realms where the righteous go, must have nothing to do with them.

They are vile creatures, who obstruct tapasya and delight in that, and a Rishi should never look at them.

O my son, those were drinks unworthy to be drunk; they were spirits that sinners consume. And these garlands, bright and fragrant and of many hues, are not intended for sannyasis."

Having thus forbidden his son, saying that those were evil demons, Vibhandaka went in quest of her. When, after a three days' search he could not find her, he returned to his asrama.

In the meanwhile, when Rishyasrinuga went out to gather fruit, the courtesan returned to tempt him.

And as soon as Rishyasringa saw her, he was ecstatic and ran to her, crying, "Let us go to your asrama before my father returns!"

Rajan, those courtesans made Rishyasringa board their floating hermitage. As soon as he was aboard, they unmoored the vessel and cast off. With a myriad of pleasures they kept him engaged and delighted, until they arrived in the kingdom of Anga.

Then, leaving the floating vessel, of dazzling white, upon the water, they fetched the innocent Rishi, Vibhandaka's son, to the king Lomapada, who kept him in his antahpura, among his women. Suddenly, the heavens opened and it poured over the kingdom, why, the very world seemed to become flooded with water.

His fervent wish fulfilled, Lomapada bestowed his daughter Shanta on Rishyasringa in marriage.

With a view to appease the wrath of his father, he ordered kine to be placed, and fields to be ploughed, by the road that Vibhandaka would take to come to his son. He also set stout cowherds along the route, with a plenitude of cattle, and ordered them:

"When the Maharishi Vibhandaka asks you about his son, you must fold your hands and say to him that all these cattle, all these fields belong to his son, and that you yourselves are his slaves, ready to obey his every wish."

Now, having gathered roots and fruit, the Rishi Vibhandaka, whose temper was fierce, returned to his hermitage, and looked for his son; not finding him, he became fiercely angry. He was beside himself with fury and he suspected king Lomapadas hand in what had befallen Rishyasringa.

He set out for the city of Champa, having made up his mind to burn the king, his city, and his whole kingdom. On the way, he was tired and hungry, when he reached the cleverly placed and opulent cowherd settlements, rich with cattle. He felt honoured at the way in which the cowherds welcomed and feted him; and he spent that night in a manner befitting a king.

Having partaken of their great hospitality, he asked them, "To whom, O cowherds, do you belong?"

They surrounded him and said, "All this wealth has been provided for your son."

Vibhandaka continued his journey, and along his way he was similarly honoured, frequently. Finally, arriving, he saw Rishyasringa, his son, who looked like the god Indra in heaven. He also saw his daughter-in-law, shanta, looking like lightning springing from a cloud. Having seen everything provided for Rishyasringa, as well as the exquisite princess shanta, Vibhandaka was appeased.

Rajan, he expressed his satisfaction with Lomapada. The Maharishi, whose powers rivalled those of Surya and Agni, said to Rishyasringa, "As soon as a son is born to you, and having done all that this king wants from you, you must return immediately to the forest."

Rishyasringa did exactly as his father said, and he returned to Vibhandaka's asrama. Rajan, shanta obediently waited upon him, as in the firmament Rohini waits upon the Moon, or as the fortunate Arundhati waits upon Vasishta, or as Lopamudra waits upon Agastya. Just as Damayanti was an obedient wife to Nala, or as Sachi is to the god who wields the thunderbolt, or as Indrasena, Narayana's daughter, was always obedient to

Mudgala, so did shanta wait lovingly upon Rishyasringa, while he lived in the forest.

This is the holy hermitage that was Rishyasringa's; ennobling the great lake here, it bears sacred fame. Perform your ablutions here and have your desire fulfilled. And having purified thyself, direct your course towards other holy tirthas.'"

CANTO 114

TIRTHA-YATRA PARVA CONTINUED

Vaisampayana said, "Then, O Janamejaya, the son of Pandu sets out from the river Kausiki and journeys in succession to all the sacred shrines; and he comes to the sea where the river Ganga flows into it. There, at the nave of five hundred rivers, he performs the holy ceremony of an ablution.

Then, O ruler of the earth, accompanied by his brothers, the valiant Kshatriya goes along the shore towards the land where the Kalinga tribes dwell.

Lomasa says, 'This is the land, Kaunteya, where the Kalinga tribes live. The river Vaitarani passes through it, upon the banks of which river Dharma Deva performed a tapasya, having first placed himself under the protection of the celestials.

This is the northern bank, with its charmed mountain, inhabited by Rishis, ideal for the performance of religious rites, and frequented by Brahmanas. This place rivals the path by which a virtuous man, fit for heaven, repairs to Devaloka. Here, in days of yore, other sages worshipped the Gods with austerities.

It was here, O King, that the Lord Rudra seized the sacrificial beast and cried, "This is my share!" Bharatottama, when Siva carried away the yagnapasu, the Devas said to him, "Do not covet the property of others, flouting the laws of dharma."

They eulogised the Lord Rudra, and pleased him with the offering of a sacrifice, and honoured him duly. Thereupon he gave up the beast, and left by the path trodden by the gods.

Hear what happened to Rudra, O Yudhishtira! Influenced by their dread of him, the Devas forevermore set apart the best of all shares of their offerings, what was fresh and not stale for him.

Whoever performs ablutions at this spot, while reciting this ancient story, will see, with his mortal eyes, the path that leads to Devaloka.'

All the sons of Pandu and the daughter of Drupada—all of whom were the favoured by fate—descend to the river Vaitarani, and offer libations in the names of their fathers.

Yudhishtira says, 'O Lomasa, how great must be the force of a pious deed! Having bathed here, I feel as if I am no more in the world of men! Maharishi, I see all the worlds! And I hear the holy Munis of the forest chanting the Veda.'

Lomasa says, 'Yudhishtira, the place from where the chanting comes is three hundred thousand yojanas from here. Lord of men, be quiet and utter no word. This is the divine forest of the Swayambhuva, which has now come to our view. There Viswakarma, whose name is dreaded, performed a yagna.

During that mighty sacrifice, the Self-existent One made a gift of this entire earth, with all its hilly and forest tracts, to Kasyapa, by way of dakshina, for serving as a priest. As soon as Bhumi Devi was given away, she became sad, and spoke in anger to that great lord, the ruler of the worlds.

"O Mahadeva, it is unworthy of you to give me away to an ordinary mortal, and this daana of yours will come to nothing. For I mean to plunge down into the bottom of Patala!"

When the blessed Rishi Kasyapa saw the goddess Earth despondent and angry, he performed a propitiatory ritual to appease her. Pandava, Bhumi Devi was pleased with his worship and she rose again from within the waters, and showed herself in the form of a sacred altar.

This, O king, is the place which distinctly manifests the form of a vedi. Walk over it, and you will gain valour and strength. Rajan, this is the very altar which reaches as far as the sea, and rests itself upon its bosom.

May good fortune be yours; climb here and by yourself walk out into the sea, while I perform the ritual for averting all evil from you. For, as soon as it receives a mortal's touch, this vedi at once enters into the sea.

Salutation to the God who protects the universe! Salutation to You that are beyond the universe! O Lord of gods, vouchsafe your presence in this sea.

Pandava, you must swiftly climb the vedi, while chanting this mantra: "The god of fire, and the sun, and the organ of generation, and water, and goddess and the seed of Vishnu, and the navel of nectar. The god of fire is the organ that generated the ocean; the earth is your body; Vishnu deposited the seed that caused your being and you are the navel of nectar!"

Chant these words aloud, Pandava, and plunge into the sea even as you do so. Otherwise, O best of Kunti's son, this lord of waters of divine birth,

this most auspicious of all waters of the earth, must not be touched, not even with the tip of a blade of sacred grass.'

When the ritual for averting evil has been completed, Yudhishtira enters the sea, and having done everything that the Rishi had asked of him, repairs to the foothill of the Mahendra mountain, and spends the night in that place."

CANTO 115

TIRTHA-YATRA PARVA CONTINUED

Vaisampayana said, "The king of the earth spends a single night there, and, with his brothers, pays the highest homage to the Rishis. And Lomasa acquaints him with the names of all of them – the Bhrigus, the Angiras, the Vasishtas, and the Kasyapas.

And the Rajarishi visits them all and makes obeisance to them, with folded hands.

And then he asks the valiant Akritavrana, who is a follower of Parasurama, 'When will the worshipful Parasurama show himself to the Rishis here? I, too, wish to have a darshana of the Bhargava.'

Akritavrana says, 'Rama already knows about your coming here, for his soul spontaneously knows all things. He is in every way well-pleased with you, and he will show himself readily to you.

The Rishis who perform tapasya here are allowed to see him on the fourteenth and the eighth day of the lunar month. When this night ends, tomorrow, the fourteenth day of this moon will begin; and you shall see him, clad in a sable deerskin, and wearing his hair in a mass of jata.'

Yudhishtira says, 'You have long been a follower of the mighty Rama, Jamadagni's son; you must have been an eye-witness to all his awesome deeds of yore.

I beg you, tell me how Rama vanquished all the Kshatriyas on the field of battle, and tell me also what the original cause of the conflict was.'

Akritavrana says, 'Bhaarata, gladly, I will narrate that great tale to you, the legend of the the godlike deeds of Rama, the son of Jamadagni, who belongs to the race of Bhrigu.

I will also relate the achievements of the great king of the Haihaya tribe; his name was Arjuna, and Parasurama killed him. He, O Pandava, was endowed with a thousand arms; and through the grace of Dattatreya he also had a golden, heavenly vimana.

His sway extended over all the worlds, and his vimana could go anywhere at his very thought. Become invincible with the boon, he went everywhere in that vimana, and rode rough over the Devas, Yakshas and Rishis, wherever he pleased; he tyrannised all the created.

Finally, the Devas and the Rishis of austere tapasya went together to Vishnu, slayer of demons, God of gods, of inexorable prowess, and said to him, "Blessed and revered Lord, if creation is to be saved, you must kill Kartaviryarjuna."

The mighty king of the Haihayas, riding his vimana, rudely affronted Indra, while that Deva was alone with his queen Sachi. At this, O Bhaarata, the Lord Vishnu consulted with Indra with a view to killing Kartavirya's son Arjuna.

Indra told Vishnu all about Arjuna's depredations and sins, and the God whom the worlds worship went to the enchanted Badari forest, which was his own chosen tapovana.

At this very time, there lived on the earth a mighty sovereign, monarch in the land of Kanyakubja, a king with a vast army. His name was Gadhi and his fame resounded through the world. He, however, retired into the forest, becoming a vanaprastha.

While he lived in the vana, a daughter was born to him, as beautiful as an Apsara was she. And Richika, the son of Bhrigu, asked for her to be his wife.

Gadhi said to that Brahmana, who led a most austere life, "We have a family custom in our race, founded by our most ancient ancestors -know, O Brahmanottama, that he who wishes to marry a princess of our clan must offer a dowry of a thousand fleet horses, whose colour must be brown and every one of which must have a single sable ear.

But, son of Bhrigu, a reverend Muni like you cannot be asked to make the same offering, neither can I refuse to give my daughter to an exalted and holy one like you."

Richika said, "I will give you a thousand fleet steeds, brown in hue and each one with a single black ear; give me your daughter."

Richaka went to Varuna and said, "Give me a thousand swift horses, brown in colour, and each with one black ear. I want them as the dowry for my marriage."

Varuna gave him a thousand steeds. These steeds had issued out of the river Ganga; and so the place has been named Aswatirtha.

In the city of Kanyakubja, the daughter of Gadhi, the princess Satyavati was given in marriage; and the gods themselves were in the bride's party. Thus, Richaka, best of Brahmanas, procured a thousand horses, and saw the

dwellers of heaven and won a wife. And he enjoyed the girl of the slender waist, and gratified all the desire that he ever had.

When the marriage had been celebrated, O king, his father Bhrigu came on a visit to see him and his wife; and he was glad to see his son. The husband and wife together paid their respects to him, who was worshipped by all the gods. Bhrigu sat, and they stood near him with folded hands, waiting to do his bidding.

Maharishi Bhrigu, glad at heart, said to his daughter-in-law, "Lovely child, ask me for a boon, I will give you anything you want."

And she asked that a son might be born to both herself and her mother. And he granted her wish.

Bhrigu said, "During the days that your season lasts, you and your mother must bathe, observing the vrata to bear a son. Then you must both separately embrace two different trees – she a peepal tree, and you a fig tree.

Dutiful child, here are two pots of payasa, rice and milk, which I have prepared with great care. I have combed the universe to find the medicaments that I have blended into this payasa. With great care must you both drink this."

Saying this, he vanished. However, the two women interchanged not only the vessels of payasa that he gave them but also the trees that they embraced. After many days, the Sage appeared again, and he already knew, through his mystic vision, what had happened.

The mighty Bhrigu said to Satyavati, his daughter-in-law, "Dharmaputri, you ate the wrong pot of payasa and you embraced the wrong tree. It was your mother who deluded you. You will have a son who, though born a Brahmana, will have the character and nature of a Kshatriya. Your mother will have a Kshatriya son who will live the life of a Brahmana, and great shall be his power and he will walk the path trodden by the righteous."

She begged repeatedly, "O let my son not be so but my grandson!"

And, O Pandava, Bhrigu replied, "Tathastu, so be it!" and he was pleased to grant her wish.

On the expected day, she gave birth to a son, who was called Jamadagni, endowed with both splendour and grace. As he grew in years and in strength, he excelled all the other Sages in his knowledge of the Vaidik lore. Bhaarata, he rivalled the Sun in lustre and the entire astra shastra, the

martial science, and the fourfold Devastra gyana came to him spontaneously, with no instruction.'

CANTO 116

TIRTHA-YATRA PARVA CONTINUED

Akritavrana says, 'Jamadagni devoted himself to the study of the Veda and the practice of tapasya, and became famous for his .great austerities. He pursued a deep and systematic course of study and gained mastery over the entire Veda.

Then, O king, he went to Prasenajit and sought the hand of Renuka in marriage. That king happily gave the Sage his daughter, and having got Renuka for his wife, the Bhrigunandana, delight of Bhrigu's race, began living with her in his asrama; now, he performed tapasya and she helped and looked after him.

Four boys were born to her, Rama the fifth. Although the youngest, he was superior to all his brothers.

One day, when her sons had gone into the forest to gather fruit, the pure and austere Renuka went to bathe in the river. While bathing, she happened to see the king of Martikavataka, who was known as Chitraratha. This Kshatriya, wearing a lotus wreath upon his chest, was sporting with his wives in the water.

Seeing his magnificent form, Renuka was touched by desire that she could not contain, and she sinned in thought in the very river and was polluted. She returned to the hermitage, trembling in her heart. Her husband instantly saw the condition she was in, and seeing that the lustre of chastity had abandoned his wife, he cried out in anguish and anger.

At that very moment, the eldest of Jamadagni's sons, Rumanvan arrived there; and then, Sushena, and then, Vasu, and Viswavasu also. One by one, the Maharishi ordered them to kill their mother. However, they could not find the heart to do so; they stood silent. He cursed them in anger, and they lost their reason, and became like senseless things, dull as inanimate objects, and in conduct like beasts and birds.

Now, Rama arrived in the asrama, last of all. The mighty-armed Jamadagni, of great austerities, said to him, "Kill this evil mother of yours, without compunction, O my son."

Rama immediately took up an axe and cut off his mother's head. The wrath of Mahatama Jamadagni was appeased; and well-pleased, he said,

"My child, knower of dharma, you have done this most difficult thing at my bidding. Ask me for whatever your heart wishes for and I will give you everything you want."

At which, Rama asked that his mother be restored to life, and that he himself not be haunted by the remembrance of his savage deed and that he might not be affected by any sin, and that his brothers might recover their former condition, and that he might be unrivalled on the field of battle, and have a long life.

Bhaarata, Jamadagni of awesome tapasya granted all those wishes of Rama.

Then, one day, when the Sage's sons had all gone out again, the valiant son of Kartavirya, the lord of the country near the shore of the sea, came to Jamadagni's hermitage. The Sage's wife received him hospitably. However, intoxicated with a Kshatriya warrior's pride, he was; not pleased with the reception given to him, and forcibly seized and carried off the foremost among the cows whose milk supplied the sacral butter, heedless of its loud lowing.

He wantonly tore down the great trees of the forest. When Rama came home, his father told him all that had happened. When Rama saw how the cow lowed for its calf, anger arose in his heart and he rushed towards Kartavirya's son, whose last moments had drawn near.

Then Bhargava, scourge of the Kshatriyas, put forth his valour on the field of battle, and with flat-tipped, sharp arrows loosed from a beautiful bow, cut away Kartaviryarjuna's thousand arms, which were as massive as great door bolts. Touched by the hand of death, Kartavirya's son died at Rama's hands.

Their wrath stirred against Rama, Arjuna's kinsmen rushed at Jamadagni in his hermitage, while Rama was still away. They slew him there; for although his strength was great, he was at tapasya and would not fight. Helplessly, repeatedly, he cried out Rama's name in a piteous voice.

And, O Yudhishtira, the sons of Kartavirya shot Jamadagni dead with their arrows, and left the asrama. When they had gone, and when Jamadagni had breathed his last, Rama Bhrigunandana returned to the hermitage, bearing fuel for the sacred agni in his arms, and saw his father lying slain. He was stricken and railed against the grievous fate that had caused this tragedy.'

CANTO 117

TIRTHA-YATRA PARVA CONTINUED

Rama cried, "The blame is mine, O father, that the wretched sons of Kartavirya have shot you dead with arrows, like a stag in the woods. O father, you were always virtuous and never swerved from the path of dharma, nor harmed any living creature. How did Fate bring you such a vile death?

What an awful sin they have committed, who have killed you with hundreds of arrows, although you were an old man and performing tapasya and would not fight them! With what face will those shameless ones speak of this deed of theirs to their friends and servants? That they have murdered an unassisted and unresisting holy man?"

O King, thus Rama of great penance wailed, piteously, and then, at last, performed the obsequies for his dead sire. Rama, conqueror of hostile cities, cremated his father on a pyre, and vowed, O scion of Bharata, to annihilate the very race of Kshatriyas.

Of awesome strength, with the valour of a great warrior, and comparable to the god of death himself, he took up his weapon in wrath, went forth and singlehandedly put Kartavirya's sons to death. In three encounters, he struck down all the Kshatriya followers of Kartavirya's sons.

And seven times, that powerful one exterminated the warrior tribes of the earth. In the land called Samanta-panchaka, he made five lakes of their blood.

There the mightiest scion of Bhrigu's race offered tarpana to his ancestors, and Richika appeared to him in a visible form, and spoke words of counsel to him; after this, Jamadagni's son performed a mighty sacrifice and gratified the king of the Devas, and gifted the Earth to the ministering priests.

Lord of men, he raised a golden altar there, ten vyamas in breadth and nine in height, and gifted that vedi to the great Kasyapa. At Kasyapa's bidding, the Brahmanas divided the altar into a number of shares, and so they became known as as the Khandavayanas, the share takers.

The exterminator of the Kshatriyas bestowed the earth upon Mahatma Kasyapa, then engaged himself in an atikatora tapasya. He now dwells upon

this Mahendra, monarch of hills.

So it was that there were hostilities between Rama and all the Kshatriyas of the world; and killing them, Rama conquered all the earth,' says Akritavrana.

Then on the fourteenth day of the moon, at the appointed hour, the mighty-souled Rama shows himself to those Brahmanas and also to the virtuous Yudhishtira and his younger brothers. And, O king of kings, the Pandavas worship Rama, and also all the other Dvijas. After worshipping Jamadagni's son and receiving words of praise from him, at Parasurama's behest, Yudhishtira spends the night on the Mahendra Parvata, and then sets out on his journey towards the southern lands."

CANTO 118

TIRTHA-YATRA PARVA CONTINUED

Vaisampayana said, "The great king pursues his journey, and at different places on the sea shore he visits all the auspicious tirthas to which Brahmanas went. And O son of Parikshit, Yudhishtira bathes in them all, and his brothers with him.

Later, they come to a sacred river, holiest of them. There, also, the king performs his ablutions and offers libations to his ancestors and the gods, and distributes riches to the leaders of the dvijas.

Next he comes to the Godavari, river that falls direcdy into the sea. There he is freed from his sins. He reaches the sea in the Dravida land, and visits the holy tirtha bearing Agastyas name, which is exceedingly sacred and exceptionally pure. The valiant king visits the feminine tirthas, of the crocodiles who were Apsaras; here he listens to the story of Arjuna's feat, which no other mortal man could have performed.

Here, the Pandava is praised by the highest men among all Brahmanas, and Yudhishtira experiences the greatest delight. And, O Lokarakshaka, along with Krishnaa, Pandu's son bathes in those tirthas, and lauding Arjuna's valour, spends some delightful time there.

Yudhishtira gives away thousands of cows at those tirthas on the coast of the sea; and with his brothers tells, with pleasure, of how Arjuna had made a gift of kine here. Rajan, one after another, they visit those holy places, both on the coast and many other sacred spots, as well, fulfiling their hearts' desire, until they come to that holiest tirtha known as Surparaka.

Crossing over a stretch of the sea coast, they arrive at a forest celebrated over the world. Here the Devas had performed tapasya in the elder days, and so had the great Rajarishis of dharma undertaken yagnas. Here, Yudhishtira, of long and mighty arms, sees the celebrated altar of Richaka's son, who had been the greatest of archers.

And the vedi is surrounded by hosts of ascetics, altar fit to be worshipped by men of dharma. The king sees the holy, and beautiful, and delightful shrines of all the Devas and of the Vasus, and of the Maruts and of the Aswin twins, the celestial physicians, and of Yama, son of Surya, and of Kubera, the lord of riches, and of Indra, and of Vishnu, and of Brahma

and of Siva, and of Soma the Moon, and of Surya, author of day, and of Varuna, lord of waters, and of the host of Sadhyas, and of the Pitrs, and of Rudra together with all his ganas, and of Saraswati, the goddess of learning, and of the host of Siddhas, and of many other immortal holy gods besides.

In all those shrines the king observes various vratas, and gives away countless gemstones. He bathes in all the tirthas, then returns to Surparaka, from where, with his brothers, he crosses to Prabhasa, whose fame great Brahmanas have spread throughout the world.

There Yudhishtira, of the large reddish eyes, bathes with his brothers and offers libations to the Pitrs and the Devas, as do Krishnaa and all the Brahmanas travelling with them, and Lomasa as well. For twelve days he subsists upon air and water, and performs ablutions during those days and their nights, surrounding himself with kindled fires.

Thus that greatest of all virtuous men engages himself in asceticism, while word reaches Balarama and Krishna in Dwaraka of Yudhishtira's severe penance, and those two lords of all the Vrishnis, bring a large complement of soldiers with them, and come to meet the Pandava of the race of Ajamidha.

When the Vrishnis see the sons of Pandu lying upon the ground, their bodies covered in dirt, when they see the daughter of Drupada in a piteous condition, their grief is great and they cannot stop themselves from breaking out into loud lamentation.

Now the king, whose courage is such that no misfortune can ever prevail over his heart, rises and lovingly meets Rama and Krishna and Krishna's son Samba, and the grandson of Sini and other Vrishnis, and pays his respects to them, suitably. In return, they also honour him and all the sons of Pritha, who in turn honour them.

And they seat themselves around Yudhishtira, as the Devas sit around Indra, O king! He describes the machinations of his enemies to them, and how he has spent his years in the forest, and how Arjuna has gone to Indra's realm to acquire the Devastras; he is joyful in their company and relates all this with a light and glad heart.

And they are happy to learn all this news from him; but when they see the Pandavas so emaciated, the majestic and kindly Vrishnis cannot stanch their tears, gushing from their eyes for the anguish they feel."

CANTO 119

TIRTHA-YATRA PARVA CONTINUED

Janamejaya said, "O you of ascetic wealth, when the sons of Pandu and the Vrishnis reach holy Prabhasa, what do they do and whatconversation do they have between them? For all of them were such Mahatmans, and held each other in high esteem."

Vaisampayana said, "When the Vrishnis arrive in holy Prabhasa, the sacred landing on the coast of the sea, they surround the sons of Pandu and wait upon them.

Then, Balarama, whose complexion is as fair as the milk of the cow, the kunda flower, the moon, silver and the lotus root, Balarama who wears a vanamala and whose weapon is the ploughshare, speaks to the lotus-eyed Panchali, 'Krishnaa, I do not see that the practice of dharma leads to any good or that sin fetches evil upon the sinners, for I see the godly Yudhishtira in this miserable condition, with matted hair, a vanaprastha, and wearing valkala; while Duryodhana rules the earth, and the ground does not open to swallow him.

It would seem that a life of viciousness is more rewarding than a virtuous one. All ordinary men wonder that the sinner Duryodhana flourishes while the righteous Yudhishtira Dharmaputra, who cleaves to justice, is always honest and liberal has been robbed of his throne.

Why, this son of Pritha would give up his kingdom and his pleasure but would not swerve from the path of dharma. How do Bhishma and Kripa and the Brahmana Drona and the old king Dhritarashtra live happily after banishing the sons of Pandu into exile? Ah, fie on the sinful lords of Bharata's race!

What will Dhritarashtra say to the Pitrs of his noble line when the wretch meets them in the next world? He has cast his sinless sons from their throne; how can he ever claim that he is not guilty of the worst crime?

At this time he does not see with his mind's eye that he has acted blindly, and truly gone blind in the sight of the kings of the earth. It is because he has banished Kunti's son from his kingdom! I have no doubt that, when he with his sons perpetrated this inhuman act, Vichitravirya's son saw the dread smasana where bodies are burnt with flowering trees of a golden hue.

Surely, when these stooped towards him, the evil dead with great crimson, staring eyes, he must have heeded their vicious counsel, since he so fearlessly sent Yudhishtira to the forest, even while this son of Pandu had all his weapons with him and his brothers, as well.

This Bhima here, whose voracious appetite is like that of a wolf, can decimate a formidable army just with the strength of his arms and bearing no weapon. The forces on the battlefield were unmanned just to hear his war-cry. And now this mighty one suffers from hunger and thirst, and is emaciated with toilsome journeys.

But when he takes up his arrows and other weapons, and meets his enemies on the field, he will remember the suffering of his wretched forest-life, and kill them to the last man – of this I have no doubt.

Throughout the whole world no one can boast of strength and prowess equal to his. Alas, his great body is denuded by the cold, and heat and the winds. But when he stands up to fight, he will not spare a single enemy.

This mighty Kshatriya is inexorable when he rides a chariot — this Vrikodara single-handedly conquered all the rulers of the east, together with ther armies; and he returned from those wars uninjured. And that same Bhima, clad miserably in the bark of trees, now leads a sorry life in the vana.

This powerful Sahadeva vanquished all the kings of the south; those lords of men who amassed on the sea coast – look at him now in tapasavesham, an anchorite's garb. Valiant Nakula singe-handedly vanquished the kings of the west; and he now roams the jungles, subsisting on fruit and roots, with a matted mass of jata on the head, and his body covered with dirt.

This daughter of a king who is a maharatha, rose from the flames during a sacrifice. She has always known a life of luxury and happiness; how does she now endure this sorry existence in a forest?

And the son of the god of virtue—dharma which stands at the head of the three purusharthas—and the son of the wind god and the son of the lord of the Devas, and these two sons of the Aswini Kumaras – how do they live in the forest deprived of all comforts?

When Dharmaputra was beaten at dice, and when he, his wife, his brothers and his followers were all driven into exile, and Duryodhana began to flourish, why did the very earth not perish with all her mountains?"

CANTO 120

TIRTHA-YATRA PARVA CONTINUED

Satyaki says, "Rama, this is not the time to lament. Although Yudhishtira does not say a single word, we must do what the time and occasion demand. Those who have others to look after their welfare do not need to undertake anything themselves; others do their work, as Saibya and the rest did for Yayati.

So, too, Rama, those who have friends, patrons who, of their own accord, fight their causes meet with no trials, as if they are helpless. How is it that when the sons of Pritha have Balarama and Krishna for friends and patrons, as well as Samba and Pradyumna and myself—we who can protect the three worlds—how is it then that Yudhishtira lives in the forest with his brothers?

Even today our army of Dasarhas, fully armed and wearing chequered mail, should march on Hastinapura, and the Vrishnis should send Dhritarashtra's sons and their allies to Yamaloka. If roused, Krishna by himself, Krishna who wields the bow made of horn, could subdue all the world. Krishna, I ask you to kill Dhritarashtra's son, with all his men, even as Indra did Vritra.

Pritha's son Arjuna is my brother, and my friend, and my guru; he is like another Krishna. It is for this that men wish for a worthy son, and that a guru seeks a pupil who would never contradict him. It is for this that the time has come for that best of all tasks, difficult to perform.

I will baffle Duryodhana's volleys of weapons with my archery. I will overpower them all on the field of battle. In my wrath, I will strike him down with my fine shafts that are no less than snakes, poison and fire. And with the keen edge of my sword, I will cut his head from his trunk, on the battlefield.

After this, I will kill his followers, and annihilate all of Kuru's race. O son of Rohini, let the followers of Bhima look at me with joy in their hearts, when I wield my weapons on the field of war, when I slay all their best warriors, just as fire consumes the worlds like bales of straw, when time ends.

Kripa and Drona and Vikarna and Karna will not stand against Pradyumna's fierce arrows. And I know the power of Arjuna's son – he is like the son of Krishna in battle. Let Samba punish Dusasana; let him kill Dusasana and his charioteer and destroy his ratha, for on the field of battle Jamabavati's son is irresistible and nothing can withstand him. Why, when he was a mere boy he routed the Asura Sambaras army; he slew Asvachakra, whose thighs were like pillars, and whose muscular arms were of great length.

Who can even approach Samba's chariot? Even as all mortals that are born do not escape death, so, too, whoever meets Samba on the battlefield will die.

As for Krishna, he will burn up the enemy troops with his astras of fire; he will kill the maharathas Bhishma and Drona, and Somadatta surrounded by all his sons. Who or what is there in all the world, including the gods, that Krishna cannot vanquish in battle when he takes up arms?

Then let Aniruddha also take up his bow and sword, and let him cover the earth with Dhritarashtra's sons, their heads hewn from their trunks, even as a sacrificial vedi is strewn with blades of kusa grass.

And Gada and Ulmuka, and Bahuka and Bhanu and Nitha and the young Nishatha, so valiant in battle, and Sarana, and Charudeshna, inexorable in war – let them all perform feats that befit their race.

Let the united army of the Satwatas and Suras, together with the best warriors of the Vrishnis, the Bhojas, and the Andhakas slay the sons of Dhritarashtra upon the field of war, and swell their great fame throughout the world.

Then let Abhimanyu rule the world as long as this best of virtuous men, Yudhishtira, is away fulfilling the vow that he swore during the game of dice. After that time expires, he will rule the world again, unchallenged, for we would have slain all his enemies already. No son of Dhritarashtra will remain on earth, neither the Sutaputra.

This is the vital mission before us, which we must accomplish without delay."

Krishna says, "O scion of the race of Madhu, what you say is true and we accept and honour your words, always valiant one! But this bull of the Kurus would never accept sovereignty of the earth, unless it were won by the prowess of his own arms. Neither for the sake of pleasure, nor from fear, nor from greed would Yudhishtira ever renounce Kshatriya dharma; and nor

would these two heroes, the maharathas Bhima and Arjuna; nor the twins, and neither Drupada's daughter Krishnaa.

Vrikodara and Dhananjaya have no equals or rivals in battle throughout the word. And why will this king not rule the whole world when he has Madri's twin sons to fight for him?

The noble king of Panchala, together with the Kekaya king, and we ourselves shall put forth our might, and at that time the enemies of Yudhisthira shall be annihilated."

Yudhishtira says, "It is not strange that you should say this, Satyaki! However, to me dharma must be the first consideration, above that of sovereign power.

But only Krishna knows what I am, just as I alone know who he truly is. Scion of Madhu, most valiant of Sini's race, when Krishna knows that the time for war has come, he, Kesava of the beautiful hair, will also help vanquish Suyodhana.

But today let the Dasarha heroes go back; they are my patrons and the greatest of all men, who have visited me here. O you of immeasurable strength, never fall away from the path of dharma, and I will see you again and that shall be a joyful occasion."

Then, after exchanging mutual greetings and paying obeisance to their elders, and having embraced the youthful, the Yadavas and the Pandavas part. The Yadus return to their home, and the Pandavas continue their tirthayatra.

Leaving Krishna, Yudhishtira, accompanied by his brothers and servants, and also by Lomasa, goes to the sacred river Payoshni, with its fine landing-ford that had been built by the king of Vidarbha. The Pandavas begin living on the banks of the Payoshni, whose waters are mixed with Soma rasa.

There, Yudhishtira is greeted with praise and affection by very many Brahmanas, who are delighted to see him in that place.

CANTO 121

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, "Rajan, King Nriga performed a sacrifice here, he gratified Indra Purandara with the offering of Soma rasa. Indra was refreshed and very pleased. Here, Indra and the Devas and the protectors of all born beings celebrated Mahayagnas of diverse kinds, and gave abundant wealth to the ministering priests.

Here King Amurtarayasa, lord of the earth, gratified Indra Vajradhari, also with Soma rasa, when that king performed seven aswamedha yagnas. All things which in other sacrifices are made of wood and earth, were made of gold at those seven horse sacrifices.

And he himself fashioned for all the rites seven sets of stakes, the rings for the sacrificial stambas, the pots, the ladles, utensils, and spoons. On top of each sacrificial stake, seven rings were fastened, and, O Yudhishtira, Indra and the Devas themselves erected the stakes of shining gold which had been prepared for that king's sacred rites.

In all the magnificent yagnas of Gaya, protector of the earth, he delighted Indra by giving him Soma rasa to drink, and the ministering priests were gratified with the untold wealth the king gave them. As no one can count the sand-grains of the earth, or the stars in the sky, or rain-drops when it rains, so, too, the wealth Gaya gave away was beyond calculation, it was past anything given before, even during the seven aswamedhas.

And Viswakarman created golden images of Saraswati, Goddess of speech, and Gaya gave these away to the Brahmanas who attended his sacrifice, coming from all the directions and cardinal points.

Lord of men, when King Gaya, Mahatman, performed his sacrifices, he erected sacrificial mounds at so many different places that but little space was left upon the surface of the earth. Bhaarata, through this Mahayagna, Gaya attained Devaloka, Indra's realm.

Whoever bathes in the river Payoshni goes to the realms which Gaya attained, so, Rajadhiraja, prince of dharma, you and your brothers must bathe in this river; and, O protector of the earth, you will be freed from all sin.'

Purushottama, Yudhishtira and his brothers perform ablutions in the river Payoshni, after which they journey on to the hill of sapphires and the great river Narmada, where Lomasa names all the sacred tirthas for the Pandava and all the holy shrines of the Devas, as they visit each of these, one after the other, at their leisure.

At each of them, Brahmanas by thousands receive gifts from Yudhishtira.

Lomasa says, 'Kaunteya, he who visits the Vaidurya Parvata, the sapphire mountain, and immerses his body in the river Narmada, attains the lokas of the Devas and the Rajarishis. This is the cusp of the Dwapara and the Kali yugas; this is the time when a man rids himself of all his sins.

This is where Saryati performed sacrificial rites, at which Indra appeared and drank Soma rasa, along with the Aswini Kumaras. And here Bhrigu's son of great tapasya became angry with Mahendra, and the mighty Chyavana paralysed Indra, and gained the princess Sukanya for his wife.'

Yudhishtira says, 'How did Chyavana paralyse the Deva of the six gunas, the scourge of Paka? Why did the Maharishi become angry with Indra? And how, O Brahmana, did Chyavana enable the Aswini Kumaras to drink the Soma rasa? I beg you, tell me about all this exactly as it happened.'

CANTO 122

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, "A son was born to the Maharishi Bhrigu, and he was called Chyavana. He was respelendent and sat in tapasya on the banks of the lake you see there. Pandava, Chyavana of great tejas sat in the posture called Vira; he sat quiet and still as a post, for a very long time, in the same place.

An anthill covered him, and creepers the hillock. Swarms of ants enveloped him, and he looked just like a mound of earth, but he continued his tapasya, lost to the world.

When a long time passed, King Saryati came to this fine lake for his amusement. With him, came four thousand women, his wives all, O Bhaarata! Also with him came his only daughter, Sukanya of the beautiful brows.

She wore jewels fit for the Apsaras, was surrounded by her sakhis, and while wandering here, came to the anthill inside which Bhrigu's son sat in dhyana. She looked around her, enchanted by the beauty of the place, the grand and lofty trees.

Ah, she was exquisite and in the prime of her youth. She was playful and began to break the twigs of the forest trees bearing blossoms. Bhrigu's son of awesome intelligence saw her roaming about bright like a streak of lightning, now having left her maids behind, and wearing just a single cloth and her ornaments.

The Muni was stricken with desire, and he called out to her in a low voice, but she did not hear him. Then she saw his eyes shining through the anthill, and not knowing what they were, and becoming curious, she pierced those eyes with a twig of thorns. From that searing pain of being blinded Chyavana in anger cursed Saryati and his party -freezing their bowels! Unable to answer the calls of nature, the men suffered direly.

Seeing their agony, the knowing king asked, "Who has offended the illustrious son of Bhrigu? He is old and always at tapasya, and he is wrathful. Tell me quickly if you know who has wronged him."

His soldiers replied, "We do not know who has wronged the Rishi. We ask you to inquire into this thing."

At which, using both menace and conciliation, Saryati asked his advisors and friends about what had happened, but they did not know anything either.

When Sukanya saw the distress of the army and her father aggrieved, she said, "Roving in the forest, I lighted upon this anthill and saw something shining inside it. Taking it for glowworms, I pierced the anthill with thorns."

Saryati immediately came to the anthill, and there he saw Bhrigu's son, old both in years and tapasya. With folded hands, the lord of the earth begged the Sage, "My daughter did this atrocious thing in ignorance and youth, it becomes you to forgive her."

Bhrigu's son Chyavana said, "Full of pride, she pierced my eyes. O King, I will forgive you only on one condition – that you give me your beautiful, ignorant and arrogant daughter for my wife."

Saryati never paused but bestowed Sukanya on Mahatama Chyavana. Now the holy one was pleased with the king and withdrew his curse. Having won the Rishi's grace, the king went home to his city, with his troops.

Having become the Muni's wife, the lovely Sukanya quickly proved herself to be dutiful – in tending to his needs, in keeping vows and practising austerities herself, in observing dharma. She was graceful, guileless and she worshipped her husband Chyanava, she looked after his guests, whenever they came, and she kept the sacred fire burning."

CANTO 123

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, "One day the Aswin twins saw Sukanya, when she had just finished bathing and she was naked. They approached her, who was as beautiful as the daughter of the king of the Devas, and they said, 'You of the shapely thighs, whose daughter are you? And what are you doing in this forest? Auspicious, most graceful one, tell us who you ae."

She replied shyly, "I am Saryati's daughter, and Chyavana's wife."

At which, the Aswins smiled, "Why, most fortunate one, has your father given you to a man who is near death? Ah, timid girl, you shine like lightning in this jungle. Why, not in Devaloka have we seen the likes of you. Even wearing no ornament and neither any costly garment, you light up this vana!

Still, faultless limbs, you cannot be as beautiful here as you would decked in every ornament and wearing gorgeous apparel. Why, exquisite one, do you serve a decrepit old husband, who is incapable of satisfying you or even maintaing you, O luminous smiles? Divine beauty, leave Chyavana and take one of us for your husband. You must not lay waste your youth."

Sukanya replied, "I am devoted to my husband, do not think for a moment that I would betray him."

They said to her, we are the Aswins, the legendary physicians of heaven. We will make your lord as young and handsome as ourselves, but then you must choose one among us to be your lord. Swear you will do this and having sworn go and fetch your husband here."

Rajan, Sukanya went and told Bhrigu's son what the Aswin Kumaras proposed. Chyavana Muni said to her, "Do as they ask."

She went back with him to the Aswins and said, "Do what you said."

They said, "Let your husband enter into this lake."

Chyavana, who wanted beauty and youth, quickly walked into the water. The twin Aswins also, O king, sank into the sheet of water. Next moment, all three emerged with surpassingly beautiful forms, and young, and wearing burnished earrings. But all three looked exactly alike, indistinguishable from one another.

They said to Sukanya, "Fortunate one, choose one of us to be your lord, whichever of us takes your fancy."

Finding all three of them identical, she deliberated; and at last her heart discovered who her husband was, and she chose him for her lord.

Having become young and radiantly handsome, and his wife having chosen him, as well, Chyavana of geat tejas was pleased and said to the Aswini Kumaras, those nose-born twins, "You have given me youth and beauty, and I will make you drink Soma rasa in the very presence of Indra. This I solemnly swear."

The Aswins were delighted and flew up into Devaloka. Chyavana and Sukanya passed their days in fine joy, even like a Deva and his wife.'

CANTO 124

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, 'Now the news came to Saryati that Chyavana had been turned into a youth. Well pleased, he went with his troops to the hermitage of the son of Bhrigu. And he saw Chyavana and Sukanya, like Devas' children, and his joy and that of his wife were as great as if the king had conquered the whole world.

The Sage received the king and queen with honour. Saryati sat next to the Rishi, and entered into a happy and auspicious conversation with him.

Bhrigu's son said, "O King, perform a yagna at which I shall be the priest. Procure everything that we need for the sacrifice."

At which, Saryati was overjoyed and expressed whole-hearted approval. On an auspicious day, Saryati ordered a most excellent sacrificial shrine to be erected, provided with all that was needed for the yagna.

Chyavana, the son of Bhrigu, was the king's priest; and listen to the wonderful events which unfolded there. Chyavana took up some Soma rasa to offer it to the Aswini Kumaras, who are physicians to the Devas.

Even as the Rishi was doing this, Indra declared, "These Aswins have no right to receive an offering of the Soma rasa. They are the physicians to the Devas in heaven — their vocation does not permit them to drink the Soma."

Chyavana said, "These two are of mighty enterprise, possessed of mighty souls, and endowed with uncommon beauty and grace. Besides, Indra, they have given me eternal beauty, even as of a Deva. Why should you and the other Devas have a right to drink the Soma juice, and not they?

Lord of the Devas, Puranadara, know that the Aswins are also Devas!"

At this, Indra said, "These two practise the healing arts, they are but servants; assuming different forms at their pleasure they roam the world of mortal beings. How can they justly claim the juice of the Soma?"

Indra spoke these words again and again, but setting him at naught, Bhrigu's son still took up the offering he meant to make. As he was about to offer a sizeable portion of Soma rasa to the Aswins, Indra said, "If you offer the Soma to the Awins, I will burn you with my thunderbolt!"

But Chyavana only gave Indra a smile and took a a goodly portion of Soma rasa to offer it to the Aswins. Indra began to cast the dreadful Vajra as

the Sage, but found his arm frozen by Bhrigu's son.

Chyavana continued to chant mantras and made his offerings into the sacred fire. Through the Rishi's tapasakti, an evil spirit, an immense and mighty demon called Mada sprang forth from the flames. So great was he that neither the Devas nor the Asuras could measure his body.

His mouth was terrifying, chasmal, with rows of razor sharp teeth; one of his jaws rested on earth while the other stretched up into heaven. Four fangs he had, each a hundred yojanas, while his other teeth were ten yojanas each and like the towers of a palace, all pointed and sharp as spears.

The demon's arms were like hills, both of equal bulk, stretching ten thousand yojanas each. His two eyes resembled the sun and the moon; and the fire of his face rivalled the conflagration at the dissolution of the universe.

He licked his lips with his tongue like a gash of lightning, without pause; his maw gaped wide, his gaze was frightful, and it seemed that he meant to swallow the every earth.

This demon rushed at Indra of a thousand yagnas, and he meant to devour that Deva. The world rang with the terrifying roars of the Asura."

CANTO 125

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, "When Indra saw the Asura Mada, looking like Yama himself, rushing at him, jaws agape, certainly meaning to devour Lhim, whle the Deva's arms remained frozen, that god could only lick the corners of his mouth in terror.

Frightened past endurance, Indra cried to Chyavana, "O Bhargava,

O Brahmana, I swear to you in the name of truth itself that from today the Aswini Kumaras shall partake of the Soma rasa! Be merciful to me, for I can never forswear myself.

May your yagna be fruitful; these Aswins shall drink Soma rasa from now because you, most holy one, have entitled them to it. O Bhargava, I did all this to spread the renown of your powers, my purpose being to provide an occasion for their display. My other object was to spread the fame of Sukanya's father Saryati.

So be merciful to me."

Mahatama Chyavana's wrath was quickly appeased and he freed Indra from the spell that held the Deva frozen. As for the Asura Mada, whose name means intoxication, the Rishi divided the demon and put his spirit into drink, into women, into gambling, into field sport.

Having lessened Mada, Chyavana now gratified Indra with a draught of Soma and helped Saryati worship the entire host of Devas, and now the Aswins with them, equally, thereby truly covering the earth with the fame of that king. His yagna complete, Bhrigu's son, best among those blessed with speech, passed his days happily in the forest, in the company of Sukanya, his loving wife.

This is his lake, shining before you, O Yudhishtira, and echoing with the voices of birds. Here you and your brothers must offer tarpana to your Pitrs and to the Devas.

Sovereign of the earth, scion of Bharata, you must go to Sikataksha, as well, then to the Saindhava vana, where you will find a number of small rivers and lakes. You must touch the waters of all these, while chanting mantras to Lord Siva; and so you will find success in every endeavour of yours.

For this is the conjunction of two yugas, the Dwapara and the Kali. It is a time, O Kaunteya, in which a man's every sin can be destroyed.

Perform ablutions here, for this place can take all his sins from a man. And yonder is the Archika hill, where men of evolved souls live; fruit of all seasons grow here perennially and the streams run always full.

Why, this is a place fit for the Devas and indeed they have erected various holy images of diverse forms, which you see. Look, Yudhishtira, here the gods built the bathing tank of the Moon.

Rishis dwell here on every side, in the forest, as do the Balakhilyas and the Pavakas, who live just on air. Here are three peaks and three springs; you can walk around them in pradakshina, one by one; then you may bathe at your leisure.

Santanu, and Sunaka, the sovereign of men, and both Nara and Narayana attained everlasting realms from this place. Here the gods constantly come, as also the manes, together with the greatest sages.

All of them have performed tapasya upon this Archika Parvata. Sacrifice to them, Yudhishtira; here the Devas and the Rishis eat payasa.

And here is the Yamuna, her spring exhaustless; here Krishna sat in tapasya. O Pandava, you who drag the dead bodies of your enemies across the ground, the twins, Bhimasena, Panchali and all of us will come with you to the river.

Lord of men, this is the holy spring that belongs to Indra. Here Varuna Deva also rose up, and here they sat with faith, in dhyana. This sacred hill welcomes kindly and honest folk. This is Yamuna of renown, frequented by hosts of mighty sages, and the setting for diverse religious rituals; she is most holy and destroys the fear of sin.

Here Mandhata himself, of the mighty bow, performed yagnas to the gods; and so did Somaka, the son of Sahadeva, and a most munificent giver of gifts."

CANTO 126

TIRTHA-YATRA PARVA CONTINUED

Yudhishtira says, "Great Brahmana, how was that tiger among kings, Mandhata, Yuvanaswa's son, born, that best of monarchs, celebrated across the three worlds? And how did he of unmeasured lustre attain the very pinnacle of regal power, since all the three worlds were as much under his subjection as they are under that of Vishnu of mighty soul?

I am eager to hear all about the life and achievements of that Rajarishi. I would also like to hear how he was named Mandhata, he whose lustre rivalled that of Indra himself. Tell me also how he was born, for you are a master of narration."

Lomasa says, "Listen attentively, Rajan, to how the name of Mandhata, of the great soul, came to be celebrated throughout all the worlds. Yuvanaswa, ruler of the earth, was born into Ikshvaku's race. That protector of the world performed many sacrifices, noted for their magnificent gifts.

A thousand times, that most virtuous of men performed the Aswamedha yagna. He also performed other sacrifices of the highest order, wherein he gave abundant daana. But that saintly king had no son; and he of mighty soul and rigid vows made over the duties of the state to his ministers, and went away to dwell in the forest.

There, he undertook a stern tapasya during which, once, he kept a fast. Pangs of hunger tormented him and his very soul seemed parched with thirst. In this state, he came to the asrama of Bhrigu. That same night, king of kings, the Maharishi who was the joy of Bhrigu's race had overseen a sacrifice devoted to a son being born to Saudyumni.

In the place where the rituals had been performed stood a great urn filled with holy water, consecrated with mantras; and that water was imbued with the virtue that when Saudyumni's wife drank it she would give birth to a godlike son. Those great Sages had left the blessed water on the altar and had gone to sleep, for they were exhausted after the nightlong ritual.

As Yuvanaswa passed by them, his mouth was dry, and he was in the grip of an agony of thirst; ah, he was desperate for a drink of water. The king entered that hermitage and asked for water, but his voice was feeble

with weakness, and coming from an arid throat the sound he made was like the inarticulate cry of a bird. Nobody heard him.

Then the king saw the jar full of water and he ran to it, and drank deeply, thirstily, emptying the vessel. The water was cool and appeased his thirst. Then, the Rishis there awoke and found that the jar of water had been disturbed from its place and it was empty.

They gathered together and asked who had drunk the water, at which Yuvanaswa confessed that it had been he. The revered son of Bhrigu said to him, 'It was not right. This water was infused with an occult siddhi and had been placed there so that a son could be born to you. I invested the water with the power of my tapasya.

Mighty Rajarishi, you would have had a son of great strength and valour, why a prince who could have despatched even Indra to Yamaloka. So much power had I infused into this water, and now look what you have done.

It is impossible to undo what has been done, and surely what you did was fate's own fiat. Great king, you were thirsty and you drank the water consecrated by my mantras of power and blessed with the punya of my tapasya; there is only one course ahead – you must bring forth the splendid child I have described from your own body!

We will perform a sacrifice to that end, of wonderful effect, and brave as you are, you will bring forth a son as great as Indra. Nor will you experience any pain of labour.'

When a hundred years passed, a son brilliant as Surya burst out from the king's left side, and he was mighty indeed; and neither did Yuvanaswa die, which was also strange.

Indra came to visit the child and the Devas asked great Indra, 'What will this boy suck to feed?'

Indra put his own forefinger into the child's mouth and the Vajradhari said, 'Mandhata – me he shall suckle on.'

The dwellers of heaven and Indra as well named the boy Mandhata. He tasted Indra's forefinger and grew instantly to be thirteen yojanas, and he was incomparably powerful. Rajan, the prince acquired all sacred knowledge, all the Shastras, along with the holy science of arms, just through the power of his thought and intuition, unassisted.

That same day, the renowned bow Ajagava and a host of arrows made of horn, an impenetrable coat of armour, all these came magically into his possession! Indra himself set Mandhata on the throne and that king

conquered the three worlds, always with dharma, even as Vishnu did with his three strides.

Mandhata's chariot was inexorable on its course through the world; and the greatest jewels came of their own accord into that Rajarishi's keep.

Lord of the earth, this is Mandhata's land; it abounds in wealth. Here he performed a number of diverse yagnas, during which vast bounties were given to the officiating priests.

Mandhata of immense power and measureless lustre erected sacred shrines, performed countless deeds of untold piety, and he attained the honour of sitting by Indra's side.

That wise king of dharma sent forth his command and just by its virtue conquered the earth, together with the sea—source of gems—and all the cities of the world. The yagnashalas that he made covered the very face of Bhumi, on all sides.

That great sovereign gave ten thousand padmas of cows to Brahmanas. Once, there came a drought of twelve years and Mandhata made it rain over the parched earth, while Indra could not prevent it but only stared.

Mandhata slew the powerful Gandhara king, born into the House of the Moon, who was dreadful like a thundercloud full of lightning and who wounded Mandhata sore with arrows.

Rajan, he led a virtuous and austere life and with his untold might protected the worlds from all evil, and nurtured the four varnas equally. This is where, lustrous like the Sun, he sacrificed to God. Look at the place – here it is, in the very midst of the field of the Kurus, holiest of holies!

Master of the world, I have told you how Mandhata was born, extraordinarily, and also about his magnificent life."

Yudhishtira immediately asks Lomasa fresh questions, now about Somaka.

CANTO 127

TIRTHA-YATRA PARVA CONTINUED

Yudhishtira says, "O best of masters, how strong and powerful was King Somaka? I want to hear a detailed account of his might and his deeds."

Lomasa says, "Yudhishtira, Somaka was a most virtuous king. He had a hundred wives, all chaste and noble, but he did not have a son by any of them, for a long, long time.

Then one day, when he had become old, a son was born to him, and called Jantu. All day long, the prince's hundred mothers would sit around their child, every one giving him whatever he wanted or whetever they thought would please him.

One day, an ant stung the boy on his leg and he screamed. His mothers were so distressed that they stood around him and set up a chorus of cries of their own – a tumult of shrieks.

That great outcry reached the ears of the king, where he sat in his court among his ministers, with his family priest at his side. He sent forth to discover what had caused the agitation. A royal guard brought him the news of how his son had been bitten by an ant.

Somaka rose and, with his ministers, hurried to the antahpura, and there he tenderly comforted his child, Parantapa.

When the prince grew quiet, the king came out from his harem and sat again in his sabha with his family priest and his council of ministers.

Somaka said sombrely, 'Fie on having a single son! I had rather been a sonless man, for if one thinks of how vulnerable to sickness all men are, to have just one son is only a trouble and a heartache.

O Brahmana, I married a hundred wives so that I might have many sons. But they gave me none, until at last this single boy was born, this prince Jantu.

What grief can be greater than this? Dvijottama, I have grown old and so have my wives; yet, this child is like our very prana, our life-breath. But, tell me now, is there any yagna, performing which one can get a hundred sons? Tell me if the sacrifice is great or small, easy to perform or difficult.'

The family priest, the kulaguru, said, "There is indeed a yagna by which a man may get a hundred sons. If you can perform it, O Somaka, I will

explain it to you.'

Somaka said, 'Whether it be a good or an evil rite, take it that I have already performed the yagna for a hundred sons. Explain it to me.'

The Brahmana said, 'I will begin a yagna and at it you must sacrifice your son Jantu. Then, very soon, you will have a hundred splendid sons. When Jantu's fat is offered into the fire to the gods, the queens must inhale the smoke of the burning flesh and they will bring forth a hundred radiant princes, brave and powerful. Why, and Jantu himself will be born again, of himself, svaymbhuva, and upon his back there will be a golden mark.'

CANTO 128

TIRTHA-YATRA PARVA CONTINUED

Somaka said, 'Brahmana, do whatever you must. I want to have many sons and I will do as you say.'

The priest commenced the sacrifice at which Jantu was to be the offering. But the hundred wailing mothers snatched at their son and tried to save him.

'Ah, we are lost!' they cried, and held the boy's right arms, but the priest snatched him back, while the queens screamed like female ospreys. The Brahmana killed Jantu and offered his flesh as havis, the burnt offering into the sacred agni.

Kurunandana, while the prince's fat burned, the agonised mothers whiffed its smell and fell in a swoon all together. At once, all those women became pregnant, and when ten months passed they delivered a hundred sons to Somaka.

Lord of the earth, Jantu was also born again, to his own mother, and he was the eldest of the hundred princes and the most beloved of all his mothers; not so their own sons. And upon his back there was the mark of gold, and of those hundred sons he was the superior one.

Somaka's kulaguru left this world after a time, and so did that king. After they died, Somaka saw his priest being tortured with fire in a dreadful hell.

Somaka asked him, 'Why are you being roasted in this naraka?

In searing pain, the priest gasped, 'This is my punishment for performing that sacrifice for you.'

Rajarishi Somaka said to Dharmaraja, who punishes dead sinners, 'Lord, free my priest. I am to blame for the torment he suffers; burn me in the fire instead.'

Dharmaraja replied, 'No one can suffer for another's sins or enjoy the fruit of anyone else's good deeds. Look, here is the fruit of all the punya you have done.'

Somaka said, 'Without this, I have no wish to go to the blessed realms. I want to remain with this man, either in heaven or here in hell, for I have done what he has and we should share an identical fate.'

Dharmaraja said, 'O King, if this is what you want, then taste the fruit of his sin for the same time that he does. After that you will find the realms of heaven.'

That lotus-eyed king did exactly that, and when his sins were paid for he and his kulaguru were set free together. Fond as Somaka was of his priest, he shared all the fruit of his punya, his great good deeds, with the Brahmana.

This is his enchanting asrama, which is so lovely before your eyes. Anyone who spends six nights here, with his passions controlled, will attain the blessed realms of heaven. King of kings, let us rid ourselves of all excitations, and spend six nights in this sacred place!'

CANTO 129

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, 'O King, in this place Narayana himself performed a sacrifice of old, the yagna called Ishtikrita, which lasted a thousand years.

Nabhaga's son Ambarisha sacrificed near the Yamuna river; and he gave away ten padmas of gold coins to the attendant priests; and he attained the final felicity through sacrifices and austerities.

Kaunteya, this is the place Nahusha's son, Yayati, lord of all the world, man of dharma, his power measureless, performed his sacrifice. He was as mighty as Indra and performed his yagna here. Look how the ground is strewn with fire pits of diverse kinds, and how the earth seems to subside here under the weight of Yayati's pieties.

Look, here is the Sami tree, which has just one leaf, and look at this sparkling lake. Why, behold all these lakes of Parasurama, and the asrama of Narayana. Rajan, here is the path that Richaka's son of untold tejas trod, who ranged over the world, and practised rites of yoga in the river Raupya.

Kurunandana, listen to what a Pisachi, who wore pestles for her ornaments, said to a Brahmana woman, as I once sat here chanting the timeless lineages.

Having eaten curd in Yugandhara, and stayed in Achutasthala, and also bathed in Bhutalaya, you must remain here with your brothers. Having passed one night here, if you stay another, what happens during the night will be very different from the events of the day, O most righteous of Bharata's race.

We will spend tonight here; this is the threshold of Kurukshetra, field of the Kurus. In this very place did Nahusha's son Yayati perform a yagna and gave gifts of a bounty of gemstones. Indra was pleased with those sacred rites.

This is a most auspicious tirtha along the Yamuna, called Plakshava-tarana, the descent of the banyan tree. Evolved men call it the entrance to Swarga. Here the greatest Rishis performed the sacrificial rites of the Saraswata king, using the sacrificial stake for their pestle, and when the sacrifice ended they performed their ablutions in the river.

Rajan, King Bharata undertook his sacrifice here, sending forth the sacrificial horse for his Aswamedha yagna, the animal which would be sacrificed. Through dharma that king won sovereignty over the earth by righteousness. The horses that he sent forth, many times, were mottled with black.

Purushvyaghra, it was here that Samvarta, greatest among Rishis, helped Marutta perform his renowned yagnas.

Bathing in this tirtha one can see into all the worlds, and is purified of all one's sins. Therefore, you, too, must bathe here, Yudhishtira.'

Yudhishtira, best of Pandu's sons, bathes there with his brothers while the mighty Munis chant his praises.

Yudhishtira says to Lomasa, 'O Rishi whose power is dharma, bathing here I see all the worlds! Ah, from here I see Arjuna, who rides the white charger!'

Lomasa says, 'Mahabaho, the greatest Rishis see all realms even so! This is holy Saraswati, thronged by those that regard her as their sole refuge. You have bathed here and you shall be free of all your sins.

Kaunteya, the Devarishis performed sacrifices for the Saswata king here, as did the Rishis and Rajarishis. This is the Vedi of Brahma Prajapati, extending five yojanas on every side. And this is the field of the magnificent Kurus, who always undertake great yagnas.'

CANTO 130

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, 'Bhaarata, if any of the mortals breathes their last here, they find Swarga. Thousands upon thousands of men come to this place to die. Daksha pronounced a blessing on this place, while he performed his yagna here, saying, "Whoever dies in this place will win a place in Swarga."

Look at this beautful and sacred Saraswati full of crystalline water; and here, lord of men, is Vinasana, where the Saraswati disappeared. Here is the gate of the kingdom of the Nishadas and it is from hatred for them that the Saraswati entered into the earth, so that the Nishadas might not see her.

Here, too, is the sacred land of Chamasodbheda, where the Saraswati became visible to them again. And here she is joined by other sacred rivers flowing seawards. Parantapa, here is the sacred Sindhu — where Lopamudra accepted the Maharishi Agastya for her lord; and, you of sunlike lustre, here is the holy tirtha Prabhasa, which Indra favours and which removes all sins.

Yonder is Vishnupada, and here is the sacred river Vipasa. Grieftsricken at the death of his sons, Maharishi Vasistha bound himsef hand and foot and cast himself into this river. But he rose out of the waters and was unfettered.

Look, O king, with your brothers, at the sacred land of Kasmira, frequented by holy sages. Here, O scion of Bharata, is the place where Agni Deva and Maharishi Kasyapa conferred; and also Nahusha's son and the sages of the north.

Yonder, Kshatriya, is the gateway to the Manasa-sarovara, where Sri Rama opened a gap in the mountain with his astra. And there is the renowned realm of Vatikhashanda, which, although adjacent to the gate of Videha, lies to its north.

There is something else very remarkable about this place- that on the waning of every yuga, the Lord Siva, who can assume any form at will, can be seen here with Uma and his ganas.

In the holy lake, also, those wanting the weal of their familes worship Siva Pinakin with sacrifices during the month of Chaitra. Devoted folk, their passions restrained, who bathe in the Manasa-sarovara are freed from their sins, and attain the holy realms.

And here is the tirtha called Ujjanaka, where the Maharishi Vasistha, his wife Arundhati and also the Muni Yavakri found peace.

Yonder is the lake Kusava, where the lotuses called Kusesaya grow; and here also is the sacred hermitage of Rukmini, where she attained mukti, after conquering that evil passion, anger.

I think, O prince, that you have heard something about that mountain of meditation, Bhrigutunga; look, that is the lofty peak. And there is Vitasta, the sacred stream that absolves men from all sins; its water is cool and limpid, and used mainly by the great sages.

Kshatriya, behold the holy rivers Jala and Upajala, on either side of the Yamuna. By performing a sacrifice here, king Usinara surpassed Indra himself in greatness; wanting to test Usinaras merit and also wanting to bestow boons on him, Indra and Agni came to his yagnashala.

Indra took the form of a hawk, and Agni that of a pigeon, and they flew to the king. In apparent fear of the hawk, the pigeon fell upon the king's thigh, seeking his protection.'

CANTO 131

TIRTHA-YATRA PARVA CONTINUED

The hawk said, "The kings of the earth all say that you are a righteous sovereign. Why, O Kshatriya, have you stooped to this adharma? I am afflicted with hunger, do not keep me from my prey which God has given me to be my food. You think that you serve dharma by this, while, in fact, you forsake it."

The king said, "Best of avians, this pigeon is terrified of you and for its life. It has flown to me to escape you, and to beg for its life. How do you not see that my highest dharma is to give it my protection?

It trembles in fear and I would surely find sin if I abandon it. He that slays a Brahmana, he that slaughters a cow—the common mother of all the worlds—and he that forsakes one seeking protection are equally sinful."

The hawk replied, "O King, all beings live through food, which nourishes and sustains them. A man can live long even after relinquishing what is dearest to him, but he cannot live without food.

If you deprive me of my food, my life will leave this body and find realms where such troubles are unknown. But at my death, pious king, my mate and children will also surely perish, and by protecting this single pigeon, you will take many lives.

The virtue that stands in the way of another virtue is certainly no virtue at all, but in reality is sin. O King, whose prowess consists of truth, only the dharma which does not conflict with a greater dharma is worthy of being called dharma. Compare the conflicting costs in lives; you should not do what you mean to. Take the course of the lesser evil."

The king said, "O best of birds, you speak words fraught with wisdom, and I suspect that you are Suparna, monarch of birds. I have no hesitation in declaring that you are fully conversant with the ways of dharma. You disclose wonders about dharma so that I must believe there is nothing that you do not know about it.

So, then, how can you say that abandoning a creature that seeks my protection is dharma? Sky ranger, you are in quest of food; surely, you can assuage your hunger with some other food, more copious than this pigeon. I

am willing to procure any kind of food for you, which is even more to your taste, even if it be an ox, or a boar, or a deer, or a buffalo."

There hawk said, "Great king, I have have no wish to eat a boar or an ox or any other animal; they are not my natural prey. So, O bull among Kshatriyas, give me this pigeon that heaven has ordained to be my meal today, for, that hawks will eat pigeons is the law of nature. Do not cling to a plantain tree for support, O king; it is not strong enough to support you."

The king said, " Sky rover, I will give you this rich kingdom of my race, or anything else you want; anything other than this pigeon, which has flown to me for my protection. Ah, tell me what I should do to save this bird because I do not mean to give him to you under any circumstance."

The hawk said, "Rajan, if you have such love for this pigeon, then cut off some of your own flesh and weigh it upon a scale until it equals the pigeon's weight. And when it does, give me that flesh and I will be satisfied."

The king said, "I will do so gladly and consider this a favour to me.

The Rajarishi Usinara cut off some of his flesh and weighed it in a balance against the pigeon. He found the pigeon heavier and cut off another piece of his flesh, and still the bird weighed more. Portion after portion of his flesh he cut and added but the scale remained tilted on the side of the bird.

At last there was no flesh left upon Usinaras body and he mounted the scale himself.

Now the hawk said, "King of dharma, I am Indra and the pigeon is Agni, who bears the havis to the gods. We came to your yagnashala to test your merit. You cut all the flesh from your body and your glory shall be resplendent, and will surpass that of all others in the world.

As long as men speak of you, your glory will endure and you will dwell in Swarga, in the holiest realms."

Saying this to the king, Indra flew up into Devaloka. And, after having filled heaven and earth with the punya of his great and pious deeds, Usinara also ascended into heaven in a radiant form.

Look, O King, at the asrama of that noblest-hearted sovereign. Here the Devas and Maharishis come, along with the purest Brahmanas.'

CANTO 132

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, 'And look here, lord of men, at the holy asrama of Uddalaka's son Swetaketu, whose fame as an expert in the sacred mantras is spread across earth. Coconut trees grace this hermitage. Here Swetaketu saw the Goddess Saraswati in her human shape, and said to her, "Bless me with the gift of speech!"

In that yuga, Swetaketu, the son of Uddalaka, and Ashtavakra, the son of Kahoda, who were uncle and nephew, were the greatest masters of the sacred lore. Those two Brahmanas, of matchless tejas, went to King Janaka's yagnasala and bested Vandin in a debate.

Kaunteya, you and your brothers worship the holy asrama of him whose grandson was Ashtavakra, who, even as a child, drowned Vandin in a river, after having vanquished him in a metaphysical debate.'

Yudhishtira says, 'Tell me, O Lomasa, all about the power of this man, who vanquished Vandin. Why was he born as Ashtavakra, crooked in eight parts of his body?'

Lomasa says, 'The Rishi Uddalaka had a disciple named Kahoda, of subdued passions, and entirely devoted to the service of his guru, who had studied long. The Brahmana had served his master for many years, and recognising his service, his preceptor gave him his own daughter, Sujata, in marriage, as well as a mastery over the Shastras.

And she conceived a child, radiant as fire.

One night, while his father was reading the scriptures aloud, the child spoke from his mother's womb, "Father, you have been reading all night but it seems to me that not everything you recite is correct. Through your study, I have become versed in the Shastras and the Vedas, and their Angas. I say to you that what comes from your mouth is inaccurate."

Insulted in the presence of his disciples, the Maharishi cursed the child in the womb in anger, "Because you speak even from the womb, you shall be crooked in eight parts of your body!"

The child was born crooked, and he was known as Ashtavakra. Now, he had an uncle named Swetaketu who was the same age as himself.

Anxious about the child growing in her, one day Sujata said to her impoverished husband, "Maharishi, the tenth month of my pregnancy is near. You have nothing to sustain us once our child is born."

Kahoda Muni went to King Janaka for wealth. In that Rajarishi's court, Vandin, master of dialectics, defeated Kahoda in a debate and drowned him in a river. Hearing of this, Uddalaka said to his daughter Sujata, "You must keep this secret from Ashtavakra."

She did so, and when Ashtavakra was born, he heard nothing about the matter; and he regarded Uddalaka as his father and Swetaketu as his brother. One day, when Ashtavakra was in his twelfth year, Swetaketu saw him sitting in Uddalaka's lap and pulled him roughly down.

Ashtavakra began to cry and Swetaketu said, "It isn't your father's lap!"

Ashtavakra was devastated. He went home and asked his mother, "Where is my father?"

Sujata was stricken by his question and she was also afraid that he might curse her; she told him what had happened.

At night Ashtavakra said to his uncle Swetaketu, "Let us go to the sacrifice of King Janaka, where we might see many wonderful things. We will listen to the debate between the Brahmanas and partake of excellent food. Our knowledge will increase. The recitation of the sacred Vedas is sweet to hear and is fraught with blessings."

Uncle and nephew went to Janaka's splendid sacrifice. Upon being turned away from the entrance to the yagnasala, Ashtavakra spoke to the great king inside.'

CANTO 133

TIRTHA-YATRA PARVA CONTINUED

'Ashtavakra said, "Where no Brahmana is encountered, the right of way belongs to the blind, the deaf, the women, carriers of burden, and the king. But when a Brahmana is on the way, the path belongs to him alone.'

King Janaka said, "I give you the right to enter; go in by whichever entrance you choose. No fire, be it ever so small, is to be slighted. Even Indra bows to the Brahmanas."

Ashtavakra said, "Ruler of men, we have come to witness your sacrifice and our curiosity is greát. Besides we have come here as guests, sadasyas; we want your permission to enter. And, O son of Indradyumna, we have come to meet King Janaka and to speak to him. But your gatekeeper obstructs us and for this our anger burns us like fever."

The gatekeeper said, "We carry out the orders of Vandin. Listen to what I have to say. Boys are not allowed to enter here, only learned old Brahmanas."

Ashtavakra said. "If this is the condition, dwarapalaka, that the door is open only to those that are old, then we have a right to enter. We are old and we have observed sacred vratas and possess energy which comes from the Vedas. We have served our elders and subdued our passions, and have mastered the scriptures.

It is said that even boys are not to be slighted, for a fire, small though it be, burns on being touched."

The gatekeeper replied, "Young Brahmana, I consider you a boy. But if you are a gyani, then recite, if you know it, the mantra that demonstrates the existence of the Supreme Being, the hymn adored by the Devarishis, which, although composed of one letter, is yet multifarious. Make no vain boast, learned men are really very rare."

Ashtavakra said, "True growth cannot be inferred from the mere development of the body, even as the growth of the knots of the Salmali tree cannot signify its age. That tree is full-grown, which although slender and short, bears fruits, while the tree, however large, which does not bear fruit, is not mature."

The gatekeeper said, "Boys receive instruction from the old and in time they also grow old. Knowledge certainly cannot be attained in a short time. Why, then, being a child, do you talk like an old man?"

Ashtavakra said, "One is not old because his head is grey. But the gods regard him as old who, although a child in years, is yet possessed of knowledge. The sages have not laid down that a man's merit consists in years, or grey hair, or wealth, or friends. To us, he is great who is versed in the Vedas.

I have come here, O gatekeeper, to see Vandin in the sabha. Go and inform King Janaka, who has a garland of lotuses around his neck that I am here. Today you will see me enter into dispute with all the learned men, and defeat Vandin in a debate. And when the rest have been silenced, the Brahmanas of mature learning and the king also, with his principal priests, shall bear witness to the superior or the inferior quality of my attainments."

The dwarapalaka said, "You are just ten; how can you hope to enter this yagnasala? Only great scholars can go in here. But I will try to let you in, and you yourself also try."

Then Ashtavakra said to the king, "O Janaka, best of your race, you are the greatest sovereign and all power reposes in you. In times of old, King Yayati was the celebrator of sacrifices, and in this yuga you.

We have heard that the learned Vandin bests the most expert debators and then has your loyal servats drown them. Hearing this, I have come to these Brahmanas, to expound the doctrine of the unity of the Brahman.

Where is Vandin? Tell me so that I can face him, and eclipse him even as the sun does the stars."

Janaka said, "Brahmana, you hope to defeat Vandin without knowing his power of speech. None who knows his powers will dare say what you do. The greatsest masters of the Veda have faced and been vanquished by him; you only say what you do because you do not know how mighty he is.

So many Brahmanas have wilted before him even as the stars before the sun. Countless scholars, arrogant of their learning, merely saw Vandin and lost all their pride. They left my sabha, shamed, without uttering a word."

Ashtavakra said, "Vandin has never debated against a man like me; only so does he look upon himself as a lion, and goes about roaring like one. But meeting me today he will fall dead, even like a cart whose wheels have come loose on a highway."

The king said, "Only he is a truly learned man who understands the significance of the thing that has thirty divisions, twelve parts, twenty-four joints, and three hundred and sixty spokes."

Ashtavakra said, "May that ever-moving wheel that has twenty-four joints, six naves, twelve peripheries, and sixty spokes protect you!"[1]

The king said, "Who amongst the gods bears those two which go together like two mares yoked to a chariot, and sweep like one hawk, and to what also do they give birth?"

Ashtavakra said, "May God, O king, forfend the presence of these two[2] in your house; yes, even in the house of your enemies. He who appears, having the wind for his charioteer,[3] begets them, and they also produce him."

Thereupon the king said, "What does not close its eyes even while sleeping; what is it that does not move, even when born; what is it that has no heart; and what increases even in its own speed?"

Ashtavakra said, "It is a fish[4] that does not shut its eye-lids while sleeping; and it is an a egg[5] that does not move when born; it is stone[6]that hath no heart; and it is a river[7] that increases in its own speed."

The king said, "It seems, O Tejasvin, that you are no human being. I do not consider you a boy, but a matured man; there is no other man who can compare with you in the art of speech. I therefore give you admittance. There is Vandin." '

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[1] This wheel is the wheel of Time—i.e., measured according to the solar, lunar and astral revolutions. The significance of Ashtavakra's reply is: May the meritorious deeds performed at proper times during the revolution of this wheel of Time protect you.

[2] Thunder and lightning or misery and death.

[3] The male being that is ever conscious.

[4] Cloud or the mind.

[5] The mundane egg.

[6] The soul that has renounced connection with the body.

[7] The heart of a *Yogi*.

CANTO 134

TIRTHA-YATRA PARVA CONTINUED

Ashtavakra said, "O king, O leader of fierce legions, in this assembly of monarchs of unrivalled power who have met together, I cannot recognise Vandin, master of the controversialists. But I am searching for him, even as one does for a swan on a vast expanse of water.

O Vandin, you regard yourself as the foremost of debators; yet, when you debate against me you will hardly flow like the current of a river. I am like a fire in full flame. Be silent before me, Vandin! Do not awaken a sleeping tiger. Know that you will not escape unstung, after trampling on the head of a venomous snake licking the corners of its mouth with its tongue. That weak man who, in pride of strength, attempts to strike a blow at a mountain, only gets his hands and nails broken, but no wound is left on the mountain itself.

As the other mountains are inferior to the Mainaka, and as calves are inferior to the ox, so are all other kings of the earth inferior to the lord of Mithila. And as Indra is the foremost of Devas, and as the Ganga is the best of rivers, so you alone are, O king, the greatest of monarchs. O king, have Vandin brought into my presence."

O Yudhishtira, when Vandin stood forth, Ashtavakra thundered at him in wrath, "You answer my questions, and I will answer yours!"

Vandin said, "Only one fire blazes forth in various shapes; only one sun illumines this whole world; only one hero, Indra, the lord of the Devas, destroys all enemies; and only one Yama is the sole lord of the Pitrs."[1]

Ashtavakra said, "The two friends, Indra and Agni, ever move together; the two Devarishis are Narada and Parvata; the twins are the Aswini kumaras; two is the number of the wheels of a chariot; and it is as a couple that husband and wife live together, as ordained by God."[2]

Vandin said, "Three kinds of born beings are produced by acts; the three Vedas together perform the Vajapeya; at three different times, the Adhwaryas commence sacrificial rites; three is the number of worlds; and three also are the divine lights."[3]

Ashtavakra said, "Four are the Asramas of the Brahmanas; the four varnas perform sacrifices; four are the cardinal points; four is the number of letters; and four also, as is ever known, are the legs of a cow."[4]

Vandin said, "Five is the number of fires; five are the feet of the metre called Punki; five are the sacrifices; five locks, it is said in the Vedas, are on the heads of the Apsaras; and five sacred rivers are known in the world."[5]

Ashtavakra said, "Some assert that six cows are given while first lighting the sacred fire; six are the seasons belonging to the wheel of time; six is the number of the senses; six stars constitute the constellation Kirtika; and six, it is found in all the Vedas, is the number of the Sadyaska sacrifice."[6]

Vandin said, "Seven is the number of the domesticated animals; seven are the wild animals; seven metres are used in completing a sacrifice; seven are the Rishis; there are seven forms of paying homage in the world; and seven, it is known, are the strings of the Vina."

Ashtavakra said, "Eight are the bags containing a hundred fold; eight are the legs of the Sarabha, which preys upon lions; eight Vasus, as we hear, are amongst the Devas; and eight are the angles of the yupastamba in all sacrificial rites."[7]

Vandin said, "Nine is the number of the mantras used in kindling the fire in sacrifices to the Pitrs; nine are the appointed functions in the processes of creation; nine letters compose the foot of the metre, Brihati; and nine is also always the number of the figures in calculation."[8]

Ashtavakra said, "Ten are the cardinal points, entering into the cognition of men in this world; ten times hundred make up a thousand; ten is the number of months of a woman's gestation; and ten are the teachers of true knowledge, and ten, the haters thereof, and ten again are those capable of learning it."[9]

Vandin said, "Eleven are the objects that beings can enjoy; eleven is the number of the yupas; eleven are the changes of the natural state of those that have life; and eleven are the Rudras among the gods in heaven."[10]

Ashtavakra said, "Twelve months compose the year; of twelve consists a foot of the metre Jagati; twelve are the minor sacrifices; and twelve, according to the learned, is the number of the Adityas."[11]

Vandin said, "Unaffected by happiness and misery, the Paramatman does exist, but His existence is not susceptible of being proved, nor can the ignorant ever perceive Him. Men attain that condition through these twelve

- virtue, truth, self-restraint, penance, good-will, modesty, forgiveness, freedom from envy, sacrifice, charity, concentration and control over the senses.

The thirteenth lunar day is considered the most auspicious; thirteen islands exist on earth."[12]Saying this much, Vandin stopped; he could not go on. Ashtavakra completed the sloka, "Thirteen sacrifices are presided over by Kesi; and thirteen are devoured by Atichhandas, the longer metres, of the Veda."[13]

And seeing Ashtavakra speaking and the Suta's son silent and pensive, and with his head hung down, the assembly broke into a loud uproar. Delighted, the Brahmanas at king Janaka's splendid sacrifice rose as a man, and, with folded hands, paid Ashtavakra homage."

Ashtavakra said, "Before today, this man would best all Brahmanas in debate and cast them into water. Let Vandin meet the same fate today. Seize him and drown him in water!"

Vandin said, "O Janaka, I am the son of King Varuna. Simultaneously with your sacrifice, there also began another twelve years' yagna. It was to that sacrifice that I despatched the principal Brahmanas; they have gone to witness Varuna's sacrifice.

Look! There they are returning. I pay homage to the worshipful Ashtavakra, by whose grace today I shall join him who begot me."

Ashtavakra said, "Defeating the Brahmanas either with straight debate or sophistry, Vandin had cast them into the waters of the sea. That Vedic truth which he had suppressed by false arguments I rescued by dint of my intellect today.

Now let honest men judge. As Agni, who knows the character of both the good and the bad, leaves the bodies of those whose designs are honest, untouched by his heat, and is thus partial to them, so, too, good men judge the assertions of boys, and are favourably disposed towards them.

O Janaka, you listen to me as if you have been stupefied by eating the fruit of the Sleshmataki tree; as if flattery has robbed you of your good sense; and this seems why, although my words pierce as hooks do an elephant, you do not heed them."

Janaka said, "Listening to you, I find your words extraordinary, more than merely human. Your form is also superhuman. You have vanquished Vandin in debate and I put him at your disposal."

Ashtavakra said, "O king, Vandin remaining alive will serve no purpose of mine. If Varuna really is his father, let Vandin be drowned in the sea."

Vandin said, "I am King Varuna's son. I have no fear of being drowned. Even at this moment, Ashtavakra shall see his long-lost sire, Kahoda."

Then all the dead Brahmanas appeared before Janaka, after having been duly worshipped by the magnanimous Varuna.

Kahoda said, "It is for this, O Janaka, that men pray for sons, by performing deeds of punya. That in which I failed has been achieved by my son. Weak persons may have sons endowed with strength; fools can have intelligent sons; and the illiterate may have learned sons."

Vandin said, "It is with your sharpened axe, O monarch, that even Yama severs the heads of foes. May prosperity attend upon you! In this sacrifice of King Janaka, the principal hymns of the Uktha rites are being chanted, and the Soma rasa is also being amply quaffed. And the gods themselves come to accept their sacred shares of the sacrifice, with joyful hearts."

When the dead Brahmanas rose up, their splendour enhanced, Vandin took his leave of King Janaka and entered into the waters of the sea.

Then Ashtavakra worshipped his father, and he himself was worshipped by the Brahmanas. And thus having defeated the Suta's son, Ashtavakra returned to his own fine hermitage, and his uncle with him.

Then, in the presence of his mother, his father said to him, "Hurry, son, and enter this river, Samanga."

Ashtavakra did so, and as he submerged himself beneath the water all his crooked limbs were instantly made straight. And from that day

that river is called Samanga and she became invested with the virtue of purifying. He that bathes in her is set free from his sins.

Therefore, O Yudhishtira, do you, with your brothers and wife, enter the river and perform your ablutions in her. Kaunteya, scion of the race of Ajamidha, we will remain here with the Brahmanas, and you will perform other deeds of punya with me, for you are bent upon doing good.'

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[1] Ashtavakra comes to Janaka's sacrifice with the object of proving the unity of the Supreme Being. Vandin avails himself of various System of Philosophy to combat his opponent. The iterative form of

the dialogue is unique in being that of enigmas, and the latent meaning is in a queer way hidden under the appearance of puerile and heterogeneous combinations of things.

Vandin opens the debate by saying that as the number of each of these is one, so one only intellect is the lord, leader and guide of the senses.

[2] There is a Vedic revelation that two birds live together on a tree as friends—one of these eats the fruits and the other looks at the former. From this it is manifest that these two are the lords, leaders and guides of the senses. That there is a second faculty besides the intellect is also proved by the fact that in sleep when the intellect is inactive that faculty continues in action, for if it were not so we could not remember having slept, nor connect the state after awaking with that preceding sleep. Accordingly by citing the number two Ashtavakra asserts that besides intellect there is another faculty—conciousness, and that these two are jointly the lords, leaders and guides of the senses and that they act together as Indra and Agni, etc.

[3] By citing the number three Vandin means to say that as it is deeds that produce the three kinds of born beings, etc., so deeds are supreme and that everything else be it intellect alone, or intellect and conciousness together is subservient to Karma.

[4] Ashtavakra here advances the thesis that even if Karma be supreme, still when the Fourth or Supreme Being (Turiya) becomes manifest to the soul, it stands in no further need to act or perform any karma.

[5] By bringing in the quinquennial series, Vandin wants to assert that the five senses are competent to cognise their respective objects and that besides these senses and their objects there is neither any other sense to perceive nor any other object of perception. He also cites the authority of the Veda according to which the Apsaras (or consciousnesses) have five locks on their heads—i.e., five objects of perception.

[6] Vandin admits the existence of the six senses but says that the soul experiences happiness and misery through those as well as through the intellect.

[7] Ashtavakra advances an eighth element, namely, the knowledge of these.

[8] Each of the three qualities (existence, foulness and ignorance) of prakriti (the passive or material cause of the world) mixing with each of the three corresponding qualities of pradhana (the active or spiritual cause of the world) in various proportions produces the mundane order of things. Thus is proved the eternity of prakriti or nature and so, also, established the doctrine of duality.

[9] Prakriti does not really create. It is the Supreme Being who through the medium of illusion in contact with the ten organs (the five locomotive organs and the five organs of sense) makes manifest the System of things. Prakriti therefore has no real existence—her existence is only apparent in the real existence of the soul.

[10] Yupas (stakes) mean here, feelings, etc., which keep men bound to the world. Rudras are those who makes others cry.

[11] Vandin means to say that the soul is not essentially free from the fetters of happiness and misery arising from the eleven objects of perception. In this world all men are subject to happiness and misery. We also hear that there are Rudras in heaven.

[12] According to some, endeavours to attain emancipation can be successful not in this world but in the world of Brahma. Others say that to that end a special yoga is necessary. By bringing forward the objects numbering thirteen, Vandin advances the opinion that, virtue, etc., are not sufficient to attain moksha but that a suitable time and place are also essential.

[13] Ashtavakra concludes by citing the same number thirteen. The soul, which is essentially unaffected, becomes subject to happiness and misery through the thirteen: the ten organs of locomotion and sense, and intellect, mind and egoism. But Atichhanadas, i.e., those that have

surmounted ignorance, namely, the twelve, virtue, etc., destroy those thirteen and that is emancipation.

CANTO 135

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, 'Here, of yore this Samanga was called Madhuvila, and yonder is Kardamila, the bathing place of Bharata. When misery struck Sachi's lord, after he killed Vritra, Indra bathed in this Samanga and was freed from his sin.

Here, Purusharishabha, is where the Mainaka mountain sank his roots into the earth, and so it is called Vinasana.

Once, it was here that Aditi cooked her offering of sacred food to the Brahman, so that she might have sons. Climb this lofty hill, O you bulls among men, and put an end to your inglorious, unreliable sorrow.

Here before you, O king, is the Kanakhala mountain range, a favourite resort of sages. Yonder is the mighty Ganga. In ancient times, the Rishi Sanatkumara found mukti by performing ablutions here in this river.

You will also be freed from all your sins, son of Kunti, if you and your brothers touch the waters of this lake called Punya, and this mountain Bhrigutunga and also the waters of these two rivers, called Ushniganga.

Look, here is the asrama of the Rishi Sthulasiras; here renounce your anger and sense of self-importance. And there, Pandava, is Raibhya's beautiful asrama, where Bharadwajas son, Yavakrita, profound in Vedic lore, perished.'

Yudhishtira says, 'How did the mighty Yavakrita, son of Bharadwaja, acquire profundity in the Vedas? And how also did he perish? I am eager to hear all this, just as it happened. I find great delight in listening to the deeds of such godlike men.'

Lomasa says, 'Bharadwaja and Raibhya were two friends. And they lived here, ever taking the greatest pleasure in each other's company. Raibhya had two sons, named Arvavasu and Paravasu, while Bharadwaja had an only son, named Yavakrita. Raibhya and his two sons were versed in the Vedas, while Bharadwaja practised tapasya. But, O Bhaarata, from their boyhood, the friendship that existed between these two was unequalled.

Sinless, the highspirited Yavakrita found that brahmanas slighted his father, who practised asceticism, while they revered Raibhya and his sons; Yavakrita was overwhelmed with sorrow, and became sorely aggrieved. He

embarked upon severe austerities, in order to obtain knowledge of the Vedas.

He exposed his body to fire. He made Indra anxious with his terrific penance.

Indra went to him and said, "Why, O sage, do you sit in such a dreadful tapasya?"

Yavakrita said, "O you whom the Devas adore, I sit in penance to gain such gyana of the Vedas as no Brahmana has ever had before. O conqueror of Paka, my tapasya is to have the Vedas manifest themselves in me; why, I mean to acquire every manner of knowledge through my tapasya.

Lord, learnt through gurus, the Vedas take a long time to be known. I perfom my austerities to have them in a short while."

Indra said, "Brahmana, the path you tread is not the proper way. Why do you want to destroy yourself? Go and learn from the lips of a preceptor."

Saying this, Sakra went away and Yavakrita of immeasurable energy fell once more to his tapasya. O king, I have heard that by continuing his stern penance he greatly agitated Indra, who came again to that Maharishi and forbade him, saying, "You strive so that the Veda manifests both in yourself and in your father; but your exertions can never be fruitful, nor is this tapasya of yours well-advised."

Yavakrita said, "Lord of the Devas, if you do not give me what I want, I will perform even more stringent tapasya. Indra, if you do not grant me what I want, I will cut off my limbs and offer them as a sacrifice into a blazing fire."

Indra realised how determined the sage was and decided to use some guile to dissuade him. Indra assumed the guise of an ascetic Brahmana, hundreds of years old, and infirm, and suffering from consumption. And he fell to throwing up a dam with sand, at the very place along the Bhagirathi to which Yavakrita used to come to bathe.

Unceasingly, Sakra began to fill the Ganga with sand, and he attracted Yavakrita's attention. When that bull among the sages saw Indra earnestly building his dam, he broke into laughter, and said, 'What are you doing, O Brahmana, and what is your object? Why do you undertake this mighty endeavour for no good reason?"

Indra said, "My child, I am trying to dam the Ganga so that there may be a commodious passage across the water. People experience considerable difficulty in crossing and recrossing the river by boat."

Yavakrita said, "O you of ascetic wealth, you cannot dam this mighty current. O Brahmana, desist from what is impracticable, and take up something that you can achieve."

Indra said, "Rishi, I have imposed this weighty task upon myself just as you have undertaken your tapasya, which can never be fruitful, in order to know the Vedas."

Yavakrita said, "If, Lord of the Devas, my penance is doomed to fail, be pleased to grant me something that I can achieve. Bless me with boons by which I can excel other men."

Indra said, "The Vedas will be manifest in you, and in your father as well; and all your other desires will also be fulfilled. Return home, Yavakrita."

Having thus got the object of his desire, Yavakrita came to his father and said, "Father, the Vedas will be manifest in you as well as myself, and I have obtained boons whereby we shall excel against all men."

Bharadwaja said, "O my son, because you have obtained the objects of your desire, you will become proud. And when you are puffed up with pride and have also become uncharitable, destruction will soon overtake you.

There is a tale that the gods themselves tell. In ancient times, there lived a sage named Baladhi, possessed of great energy. And in grief over the death of a child, he practised the severest penance to have a child that would be immortal; and he got a son even as he desired. But though they were favourably disposed towards him, the gods did not yet make his son immortal.

They said, 'No mortal can be deathless, without some condition by which he can die.'

Baladhi said, 'O Devas, these mountains have always existed and are invincible; let their destruction be the condition of my son's death.'

Baladhi's son was called Medhavi, and he was highly irascible. When he learnt of the only way in which he could die, he grew haughty and began to insult the sages of the earth. And he ranged over the world, doing mischief to the Munis.

One day, he met the Maharishi Dhanushaksha of immense tejas and the arrogant Medhavi insulted him. The Rishi cursed him, 'Be you ashes!'

But Medhavi was not reduced to ashes. Then Dhanushaksha had a vast herd of buffaloes shatter the mountain, which stood as the condition of Medhavi's immortality. The young man instantly died.

Taking his son's corpse in his arms, Medhavi's father began to bewail his fate. Now listen, my child, to what the Rishis, who were masters of the Vedas, chanted when they found the sage mourning: *Never can a mortal overcome what Fate ordains. Lo! Dhanushaksha shattered even the mountain with a herd of buffaloes*.

So do young ascetics, who are puffed up with the pride of the boons they have received, swiftly perish. You do not want to be one of them.

This Raibhya, O my son, is possessed of great tejas, and his two sons are like him. Therefore, be vigilant - never approach him. My child, Raibhya is a Maharishi of short temper; if angered, he can do you harm.

Yavakrita said, "I will do as you say. Do not be anxious, father, for Raibhya deserves my reverence even as you do.'

Yet, after placating his father with sweet words, Yavakrita, fearing nothing and nobody, began to take his delight in wantonly offending other munis.'"

CANTO 136

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, 'One day in the month of Chaitra, while wandering fearlessly, Yavakrita approached the asrama of Raibhya. In that beautiful hermitage, adorned with trees rich with flowers, he saw the daughter-in-law of Raibhya, sauntering about like a Kinnara woman.

Smitten by swift passion, deprived of his good sense, Yavakrita said shamelessly to the bashful young woman, "Be mine!"

At which, knowing his nature, and afraid of a curse, and also thinking of Raibhya's power, she said to him, "I will, wait for me here", promising him everything and, tying him up with vines, sweetly, she went back into her dwelling.

When Raibhya returned to his asrama, he found his daughter-in-law, Paravasu's wife, in tears. Consoling her with soft words, he asked what was the cause of her grief.

Thereupon, the beautiful girl told him what Yavakrita had said to her, and also how she had adroitly kept him at bay.

Raibhya's mind flared up in wrath. He tore off a matted lock of his jata, and with holy mantras offered it to the sacred fire. At this, a woman who resembled his daughter-in-law in every particular, sprang out of the flames.

The Rishi plucked out another dreadlock from his head, and again offered it to the fire. Now a terrible demon leapt forth from the flames, his eyes fiery.

The two said to Raibhya, "What shall we do?"

The angry sage said to them, "Go and kill Yavakrita."

They said, "We shall!" and flew to do as he bid them.

Using her charms, the lovely woman spirit took Yavakrita's sacred water-pot from him. Then, spear upraised, the demon flew at Yavakrita, when he had been deprived of his water-pot and rendered unclean.

Yavakrita jumped up and fled towards a tank. He found it empty of water and flew towards all the rivers, but found them dry too. Threatened repeatedly by the Rakshasa with his spear, the terrified Yavakrita tried to enter his father's Agnihotrasala. But there a blind Sudra seized and prevented him.

Now the demon cast his spear at Yavakrita and struck him through the heart, and Yavakrita fell dead. After killing Yavakrita, the Rakshasa went back to Raibhya, and with the permission of that sage, began to live with the female spirit.'

CANTO 137

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, 'Kaunteya, Bharadwaja returned to his hermitage after performing the nitya karma of the day and having collected wood for the sacred fire of sacrifice. But since his son had been slain, the sacrificial flames that came to welcome him every day, did not come forth to greet the Rishi.

Seeing this change in the Agnihotra, the Mahamuni asked the blind Sudra, "Why, O Sudra, do the fires not rejoice at sight of me? You, also, do not welcome me gladly, as you usually do.

Is all well in my asrama? I hope my son of little sense did not go to Raibhya. Answer me quickly, Sudra, my heart misgives me."

The Sudra said, "Your foolish son did go to the Rishi Raibhya, and that is why he lies dead on the ground, slain by a mighty demon. Attacked by the Rakshasa holding a spear, he tried to force his way into this room, and I barred his way.

Then, wanting holy water while he was unclean and stood hopeless, he was slain by the Rakshasa."

Bharadwaja, griefstricken, took his dead son in his arms and began to lament. He cried, "O my son, you did tapasya for the weal of all Brahmanas, so that the Vedas, which had not been studied by any Brahmana at all, might become manifest in you.

You were always kindly and reverent towards any Brahmana, why towards all creatures.* But, alas, you did lapse into arrogance and rudeness. O my son, I warned you never to go to Raibhya's arama, but even there you went like Yama himself.

Evil is that man, who, knowing that I am an old man, and also that Yavakrita was my only son, gave way to wrath and killed my child. My son, without you, the most precious thing in the world, I will give up my life as well.

Yes, in grief at the death of my child I renounce my life; but this I say, that Raibhya's eldest son will soon kill him, although he be innocent.

Blessed are those to whom children have never been born, for they lead a happpy life, without having to experience this dreadful grief. Who in this

world can be more vile than they, who made senseless with sorrow at the death of a child, curse even their dearest friend? Finding my son dead I cursed my dearest friend.

Ah, which other man in this world has ever suffered such misfortune!"

After lamenting long, Bharadwaja cremated his son and then consigned himself to a full-blazing fire.'

CANTO 138

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, 'At this very time, the mighty king Brihadyumna, of great fortune, who was the Yajamana of Raibhya, began a sacrifice. The two sons of Raibhya, Arvavasu and Paravasu, were engaged by that wise sovereign to assist him in the performance of the yagna.

Kaunteya, with their father's leave, the two went to the sacrifice, while Raibhya remained in their asrama, with Paravasu's wife. One day, wanting to see his wife, Paravasu returned home alone. He met his father in the vana, wrapped in the skin of a black antelope. The night was far advanced and dark; Paravasu, blinded by drowsiness in that deep forest, mistook his father for a wild stag, and fearing for his own safety, killed his father.

Then, after performing the funeral rites for his father, he returned to the sacrifice and said to his brother, "You will never be able to perform this task unassisted. And I have killed our father, mistaking him for a deer. My brother, keep a vrata of expiation for the sin of killing a Brahmana, and I, O Muni, shall complete the yagna by myself."

Arvavasu said, "Do then fulfil this sacrifice of the gifted Brihadyumna; and for you, bringing my senses under perfect control, I will observe the vow to expiate the sin of a Brahmahatya."

Having kept the vrata for that sin, the Muni Arvavasu came back to the sacrifice. Seeing his brother, Paravasu, in a voice choked with malice, cried to Brihadyumna, "O king, see that this slayer of a Brahmana does not enter your yagna, or even look upon it. Even by a glance, the killer of a Brahmana can harm you immeasurably.'

The king ordered his attendants to turn Arvavasu out. As they drove him out the king's men repeatedly cursed Arvavasu, crying, "Brahmana killer!"

More than once Arvavasu protested, "It is not I that have killed a Brahmana!"

He said he had not kept the vrata for his own sake, but to free his brother from the sin that Paravasu had committed.

Having said this in anger, and being reprimanded by the attendants, the Brahmana sage of austere penance retired silently into the forest. There he sat in fierce tapasya, worshipping the Sun. The Surya mantra was revealed

to him, and then Agni Deva, immortal god who has the first share of the havis from any yagna, appeared, embodied, to the Rishi.

The Devas were well pleased with Arvavasu for what he had done; they had him made chief priest at Brihadyumna's sacrifice, and Paravasu dismissed from it.

Agni and the other celestials bestowed boons on Arvavasu, without his asking. He prayed that his father might be restored to life. He prayed that his brother might be absolved from his sin; that his father might have no recollection of his having been slain; that Bharadwaja and Yavakrita might both be restored to life; and that the solar revelation would find celebrity on earth.

The god said, "Tathastu, so be it," and conferred other boons on him also. Yudhishtira, all those who had died were restored to life.

Yavakrita now said to Agni and the other deities, "I gained knowledge of all the Vedas, and also performed tapasya. How, then, did Raibhya manage to kill me as he did, O best of the gods?"

The Devas said, "Yavakrita, never again do what you did. You could be killed because you acquired the Vedas without studying them and without learning from a guru. But Raibhya bore many trials, he satisfied his preceptor with his conduct, and gained the Vedas through great exertion and in a long time."

Having said this to Yavakrita, and having given life back to the dead, the Devas with Indra at their head ascended into heaven.

Look, Yudhishtira, here is the sacred asrama of that sage, with trees that bear flowers and fruit in all seasons. O tiger among kings, by staying here for a while you will be exorcised of all your sins.'

CANTO 139

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, 'O Bhaarata, O king, now you have crossed the mountains Usirabija, Mainaka and Sweta, as well as the Kala hills, and look, O son of Kunti, O Bharatarishabha, here before you flow the seven Gangas!

This is a most pure and holy place. Here Agni blazes forth without pause. No son of Manu can see this wonder. So, Pandava, concentrate your mind in dhyana so that you can behold all these tirthas.

Now you will see the playground of the gods, marked with their footprints. Since we have passed the mountain Kala, we will now cilmb Mandara, the white mountain, inhabited by the Yakshas, by Manibhadra, and Kubera, lord of the Yakshas.

Rajan, here eighty thousand fleet Gandharvas, and four times as many Kimpurushas and Yakshas of various shapes and forms, holding various weapons, attend upon Manibhadra, king of the Yakshas. Great indeed is their power in this realm, and their swiftness is like the very wind.

Why, they can unseat Indra himself from his throne. Protected by them, and also watched over by the Rakshasas, these mountains are inaccessible. Therefore, son of Pritha, fix your mind in dhyana for, besides these, Kubera dwells here with his ministers and his Rakshasa kindred. We will have to encounter them, so muster your energies.

O king, the mountain Kailasa is six yojanas high; upon it grows a gigantic nyagrodha tree. Kaunteya, numberless Devas and Yakshas and Rakshasas and Kinnaras and Nagas and Suparnas and Gandharvas pass this way, going towards Kubera's palace. With my protection, as well as the might of Bhimasena, and also the virtue of your own asceticism and self-command, today you must mingle with them.

May Lord Varuna and Yama, conqueror of battles, and Ganga, and Yamuna, and this mountain, and the Maruts and the twin Aswins, and all rivers and lakes, vouchsafe your safety. And, O effulgent one, may you be safe from all the Devas and the Asuras, and the Vasus.

Devi Ganga, I hear your roar from this golden mountain, sacred to Indra. O Goddess of high fortune, in these mountains, protect this king, worshipped by all of the race of Ajamidha. O daughter of Himalaya, this

king is about to enter into this realm; do you confer your protection upon him.'

Having invoked the protection of the river, Lomasa says to Yudhishtira, 'Be careful.'

Yudhishtira says to his brothers, 'I have never seen Lomasa so anxious, so watch carefully over Krishnaa, and do not be careless. Lomasa knows this place is surely difficult of access. Therefore, observe utmost purity here.'

He now says particularly to his brother Bhima, of vast prowess, 'Bhimasena, watch intently over Draupadi. Whether Arjuna be near or away, in times of danger she always seeks only your protection.'

Then Yudhishtira goes to Nakula and Sahadeva, and after lovingly sniffing the tops of their heads, and embracing them, he says with tears in his eyes, 'Do not be afraid, yet go cautiously in this place.'

CANTO 140

TIRTHA-YATRA PARVA CONTINUED

Yudhishtira says, 'Vrikodara, there are mighty and powerful invisible spirits in this place. We shall, however, pass safely through it with the punya of tapasya and Agnihotra sacrifices. So, Kaunteya, restrain your hunger and thirst by collecting your energies, and also, O Bhima, keep both your strength and your wits at the ready.

You heard what Rishi Lomasa said about Mount Kailasa; so think how Krishnaa will pass this place. Or, mighty Bhima of the large eyes, return from here, taking Sahadeva with you, and all our charioteers, cooks, servants, chariots, horses, and our Brahmanas worn out with travel; while Nakula and I, together with Muni Lomasa of great tapasya go on, subsisting on the lightest fare and observing vows.

You await my return at the source of the Ganga, protecting Draupadi till I come back.'

Bhima replies, 'Bhaarata, although this blessed princess has been sorely afflicted by toil and sorrow, yet she travels on easily in the hope of seeing Arjuna of the white steeds. Your grief also is great at not seeing the noble Arjuna, who never flees a battle.

It goes without sayng that your sorrow will only increase if you do not see me, Sahadeva and Krishnaa, as well.

It is best that the Brahmanas turn back, with our servants, charioteers, cooks, and whoever else you command. I will never leave you in these wild and inaccessible mountain realms, infested by Rakshasas.

And, O tiger among men, this princess of great fortune, always devoted to her lords, does not want to turn back without you. Sahadeva is ever devoted to you; he too will never turn back, I know him well.

Rajan, we are all eager to see Arjuna, and so we will all go on together. If we cannot pass over this mountain in our chariots, because it abounds in defiles, we will go on foot. Do not worry, O King, I will carry Panchali wherever she cannot walk.

This is what I have deceided, so do not be anxious or distracted. Over impassable places, I will also carry our tender-bodied heroes, the twins, the delight of their mother, wherever they cannot walk."

Yudhishtira says, 'May your strength increase, O Bhima, for what you say, that you will carry the illustrious Panchali and these twins. Bless you! No man is as brave as you are. May your strength, fame, merit and reputation increase! O long-armed one, since you offer to carry Krishnaa and the twins, exhaustion and defeat will never be yours.'

Now the enchanting Krishnaa says with a smile, 'O Bhaarata, I will be able to go, so do not be anxious on my account.'

Lomasa says, 'Access to the Mountain Gandhamadana can only be gained through asceticism. So, Kaunteya, we must all do tapasya; and then, O King, Nakula, Sahadeva, Bhimasena, you and I will all see Arjuna Swetavahana.'

Thus speaking together, journeying on, they see with delight the great domains of Subahu, situated on the Himalayas, abounding in horses and elephants, densely inhabited by the Kiratas and the Tanganas, crowded by hundreds of Pulindas, frequented by the Devas, and rife with wonders.

King Subahu, the lord of the Pulindas, receives them joyfully at the frontier of his realms, paying them proper respect. Being received with honour, and dwelling in comfort in that place, they set out for the Himalaya, when the sun shines brightly in the sky.

They entrust the care of all their servants—Indrasena and the others, and the cooks and the stewards, and Draupadi's accoutrements, and everything else those Maharathas, the mighty scions of the Kurus, and Krishnaa with them, go forth from that land, cautiously, all of them glad at heart at the prospect of seeing Arjuna.

Yudhishtira says, 'Bhimasena, Panchali, and you twins, listen to me. The karma done in previous births does not perish, but surely produces its fruit, sooner or later. Look how even we have become rangers of the wilderness!

Exhausted and distressed as we are, we have to support one another, and pass through well-nigh impassable places, so that we might see Arjuna. Kshatriya, I do not see Dhananjaya beside me and this burns me even as fire does a heap of cotton.

I live in the forest with my younger brothers, anxious to see Arjuna again. This thought, as also the memory of the grave insult to Yagnaseni, consumes me.

O Vrikodara, I do not see the invincible Partha of the great bow and incomparable energy, who is younger than you and older than Nakula. For this, Bhima, I am miserable.

Just to see my Arjuna again, I have been wandering to various tirthas for five years, passing through charmed jungles, passing lovely lakes; yet I do not see him. For this, Vrikodara, I am miserable.

I do not see the long-armed Gudakesa, of the dark blue skin, and the lion's gait. For this, Vrikodara, I am miserable. I do not see that Kurusthama, master of weapons, most skilful in battle, and matchless among bowmen. For this, Vrikodara, I am miserable.

I am distraught because I do not see Pritha's son Dhananjaya, born under the nakshatra Phalguni, who goes amongst his enemies even like Yama during the Pralaya; Partha who has the prowess of an elephant in musth, with the juice of rut trickling down its temples; Arjuna of the leonine shoulders; not inferior to Sakra himself in strength and energy; elder in years to the twins; of white steeds; unrivalled in heroism; invincible; and wielding an awesome bow. For this, O Vrikodara, I am miserable.

And he is always of a forgiving temper, even when insulted by the meanest man; and he confers benefit and protection to the righteous; but to a perfidious one who tries to do him harm with treachery, Dhananjaya is like virulent poison, be not the one Sakra himself.

And the mighty Vibhatsu of immeasurable soul and strength shows mercy and extends protection even to a foe, when fallen. He is the refuge of us all and he crushes his enemies in battle. He owns the power to garner any treasure whatever, and he ministers to our happiness.

It was through his prowess that I owned measureless precious jewels of myriad kinds, which now Suyodhana has usurped. It was through his might, O Kshatriya, that I owned the palatial Mayaa Sabha, embellished with every manner of gemstone, and celebrated throughout the three worlds.

Pandava, in prowess Phalguni is like Krishna, and in battle he is invincible and unrivalled, even like Kartavirya. Alas, I do not see him, Bhima, Arjuna who in might is like Krishna and Balarama!

In strength of arms and spirit, he is like Purandara himself; in swiftness, he is like the wind; in grace, like the moon, and in wrath he is like eternal Yama.

Mahabaho, to see that warlike Purushavyaghra, tiger among men, we will go to Gandhamadana, where the hermitage of Nara and Narayana is, beneath the celebrated nyagrodha tree, the asrama inhabited by Yakshas.

We will see that best of mountains, and by doing stern tapasya, we shall walk to Kubera's beautiful lake guarded by Rakshasas. That place cannot be

reached by chariots or carts, Vrikodara, and neither can cruel, greedy or choleric men ever go there, Bhaarata.

Bhima, in order to see Arjuna, there shall we journey, in a company, with Brahmanas of strict vows, girding on our swords, and wielding our bows. Only those who are impure meet with flies, mosquitoes, tigers, lions, and reptiles, but never the pure.

Therefore, controlling our diet, and restraining our senses, we shall go to the Gandhamadana, to see Arjuna Dhananjaya.'

CANTO 141

TIRTHA-YATRA PARVA CONTINUED

Lomasa says, 'Pandavas, you have seen many a mountain, and river and town and forest and beautiful tirtha; you have touched their sacral waters with your hands.

Now this way leads to the devine Mount Mandara; therefore be you attentive and composed. You will now climb to the dwelling place of Devas and Devarishis of great punya. Here, O King, there flows the mighty and lovely river Alakananda, of holy water adored by hosts of celestial ones and sages, and we will trace its source to the great nyagrodha tree.

High-souled Vaihayasas, Balakhilyas and Gandharvas of mighty spirits frequent this holiest asrama. Those unmatched singers of the Sama hymns, the Rishis Marichi, Pulaha, Bhrigu and Angiras chanted them here.

Here the king of the Devas performs his nitya puja, along with the Maruts; and the Sadhyas and the Aswins attend on him. The Sun, the Moon and all the luminaries with the planets come to this river, alternately by day and by night.

Most fortunate king, Mahadeva, protector of the world, the Bull his emblem, received the descent of the Ganga from the sky here, where now her source is.

My children, approach this Goddess of the six attributes and bow down before her with your minds concentrated in dhyana.'

Having listened to the Maharishi Lomasa, the sons of Pandu reverentially worship the Ganga, who flows through the firmament. And after having adored her, the pious Pandavas resume their journey, accompanied by the sages.

And in a while, those best of men behold at a distance a white massif of vast proportions, even like Meru, and stretching on all sides.

Knowing the question in the hearts of Pandu's sons, Lomasa master of speech, says, 'Listen, O sons of Pandu! Purushottamas, what you see before you, vast as a mountain and beautiful as the cliffs of Kailasa, is a mound of the bones of the mighty Daitya Naraka. Being heaped, they resemble a mountain!

The Daitya was slain by that Paramatman, the eternal Lord Vishnu, to help Indra, king of the Devas.

Wanting to usurp Indra's position, Narakasura, of the mighty mind, acquired knowledge of the Vedas and performed a dread tapasya, which lasted ten thousand years. And through this penance, as also by the force and might of his arms he became invincible and forever harassed Indra.

Anagha, Sinless, knowing the might of the Demon and his great penance, Indra became agitated and fear overwhelmed him. In his heart he thought fervently of Vishnu, the eternal One. At which, the gracious Lord of the universe, who is present everywhere, appeared and stood before Indra.

The Devas and Rishis began to sing hymns to Narayana, and to propitiate him with prayers. In his presence even Agni of the six attributes and of blazing beauty was overpowered by his effulgence, and was shorn of radiance.

Seeing Mahavishnu before him, the king of the Devas, the Vajradhari bowed his head low and told Narayana what the source of his fear was.

Vishnu said, "I know, O Sakra, that your fear is from Naraka, lord of the Daityas. He aims for your throne through his tapasya. And so, to please you, I will sever his soul from his body, despite his great tapasya. King of the Devas, wait a moment."

Vishnu then struck Naraka with a blow of his hand; the Asura fell to the ground even like the lord of mountains struck by cosmic thunder. So he died, and his bones gathered in this place.

Another miracle of Vishnu's is also manifest here. Once, when all the Earth was lost, having sunk into Patala, Narayana assumed the form of the Varaha, a Boar with a single tusk, and raised her up.'

Yudhishtira says, 'Worshipful one, tell me in detail how Vishnu, Devadeva, raised up the Earth which had sunk a hundred yojanas. How was Bhumi Devi, of lofty fortune, support of all created things, who dispenses blessings and brings forth all manner of grain, rendered stable?

Through whose power had she sunk a hundred yojanas? And how did the Paramatman come to rescue her with this great exploit? Dvijottama, you certainly know all about what transpired and I want to hear it all from you.'

Lomasa says, 'Yudhishtira, listen to that tale at length.

My child, in ancient days, there came a time of dread in the Krita Yuga, when the eternal and primeval Deity assumed the dharma of Yama; and

when the God of gods began to do the work of Yama, not a creature died, while the births were as usual.

Birds and beasts and kine, and sheep, and deer and all kinds of carnivores multiplied, Parantapa, and the race of humans also swelled in tide, in millions.

My son, when the population multiplied to a frightening extent, the Earth, oppressed with her intolerable burden, sank a hundred yojanas. Agony lanced through all her limbs, and barely conscious from the vast pressure upon her, Bhumi Devi in great distress sought the protection of the Lord Narayana, the foremost of the gods.

The Earth said, "It is through your grace, O possessor of the six attributes, that I was able to remain so long in my position. But now I have been overcome with burden which I cannot sustain any longer.

Most adorable One, relieve me of my burden. I seek your protection, Lord, give me your favour."

Hearing her, the eternal Lord, possessor of the six attributes, Vishnu, said calmly, his words distinct in their every syllable, "Do not fear, O afflicted Bhumi devi, bearer of all treasures. I will relieve you of your burden."

Thus consoling Bhumi, who has the mountains for her earrings, and then sending her away, Vishnu suddenly turned into a refulgent boar with one tusk. Striking terror with his glowing red eyes and his blazing lustre smoking, fuming, he began to grow amazingly.

Kshatriya, then bearing the Earth upon his single radiant tusk, that Being who pervades the Vedas raised her up a hundred yojanas. And while she was being so raised, there was a terrific agitation and all the Devas, and all the Rishis of great tapasya became distraught.

Heaven, and the sky, and the earth, as well, were filled with exclamations of alarm and neither the gods nor men could find any peace. Then countless celestials and sages went to Brahma, who sat blazing with his own lustre.

Approaching Brahma, the lord of every celestial, and the witness of the deeds of all beings, they said to him with folded hands, "Devadeva, all the created are agitated and every being, mobile and immobile, are distraught.

Lord of the Devas, even the oceans are fraught and this whole world has sunk a hundred yojanas. What is the cause of this ferment in the universe? We are bewildered and dismayed; we beg you tell us what is happening."

Brahma replied, "Devas, do not be afraid of the Asuras, in any matter or place. Listen, O celestials, to the reason for all this commotion. The illustrious One, who is omnipresent, eternal and the never-pershiing Soul is responsible for this agitation.

The Paramatman Vishnu has raised up Bhumi, who was submerged a hundred yojanas; the great disturbance is in consequence of the Earth being lifted up. Know this and dispel your doubts."

The Devas said, "Where is that Being who joyfully raises up the Earth? O you who possess the six attributes, tell us where this is happening, so we might go to that place."

Brahma said, "Go, and may good befall you! You will find him resting in the gardens of Nandana. Look, there is the glorious and worshipful Garuda.

After having raised up the Earth, the God from whom the world became manifest, flames forth in the shape of a boar, even like the all-consuming apocalypse during the pralaya. Upon his breast the Srivatsa shines. Go and behold that Being who knows no decay."

Setting Brahma, the Grandsire, at their head the Devas came to that infinite Soul, and having sung his praises, bade him farewell, and went back to where they had come from,' says Lomasa.

Having heard this story, all the Pandavas go with all haste towards the place to which Lomasa pointed."

CANTO 142

TIRTHA-YATRA PARVA CONTINUED

Vaisampayana said, "O King, those foremost of bowmen, of immeasurable prowess, holding bows strung tightly, carrying quivers brimful of arrows, wearing fingerlets made of iguana-skin, and their swords at their sides, go, with Panchali, towards the Gandhamadana, also taking with them the best of their Brahmanas.

On their way, they see lakes and rivers and mountains and forests, and trees of wide-spreading shade upon mountain summits; and places abounding in trees bearing flowers and fruit in all seasons, and frequented by Devas and Rishis.

Restraining their senses within the inner self, subsisting on fruit and roots, the heroes pass through rugged realms, craggy and difficult of passage, seeing diverse and numerous birds and beasts as they go.

Thus those high-souled ones enter the mountain of Rishis, Siddhas and Devas, of Gandharvas, Kinnaras and Apsaras. And, O lord of men, as those mighty Kshatriyas first set foot upon Gandhamadana, a violent wind blows there, bringing a torrent of rain with it. Great clouds of dust, bearing dry leaves, rise up, and all on a sudden cover earth, air and the firmament.

When the heavens are obscured by dust nothing can be seen, and neither can the Pandavas speak to one another. Eyes full of darkness and stung by the wind that carries rock particles, they cannot see one another.

Trees split open, cracking in the gale; towering trees crash down to the ground with force of the wind.

Dismayed by the storm, they think, 'Are the heavens falling down or is this mountain and the very earth cracking open?'

Terrified by the storm, they grope in the pitch darkness with arms outstretched, and shelter under trees, inside large anthills, and in caves.

Holding his bow and supporting Krishnaa, the mighty Bhimasena stands under a tree; Yudhishtira Dharmaraja, with Dhaumya, scurries into some heavy woods; Sahedeva, carrying the sacred fire, takes shelter under a huge rock. Nakula, with Lomasa and the other Brahmanas of great tapasya stand trembling, each one under a tree.

Then when the wind abates and the dust subsides, the sky opens and down comes a cascade of rain. The heavens shake with shocking batteries of thunder, each like Indra's Vajra being cast; and quick-flashing lightning begins to play vividly through the clouds. Without pause it rains, and everything is a solid sheet of water, until rivers of hurtling water rush all around, foam-crested and turbid with mud. These roaring cataracts uproot the greatest trees and plunge them down the mountain like twigs.

As suddenly as it began, the storm ceases, and when the wind is still and the air is clear, each of them comes out cautiously from their places of hiding, and they met together again.

Again, those Kshatriyas and their party set foot upon Mount Gandhamadana."

CANTO 143

TIRTHA-YATRA PARVA CONTINUED

Vaisampayana said, "When the noble sons of Pandu have gone a mere two yojanas, Draupadi, unaccustomed to walking for long, cannot go on. She is weary, Panchala's most delicate daughter, and faint, and the storm has also terrified her.

The black-eyed Krishnaa supports herself with her graceful arms on her thighs, clenched together, for just a moment, before she collapses trembling onto the ground. Seeing her fall like a severed vine, Nakula runs forward and holds her.

The distrait Nakula cries, 'O King, Panchali has fallen down from tiredness. Tend to her, O Bhaarata. She deserves no such misery and has borne long hardship; she is exhausted from our journey. Comfort her, O mighty king.'

Hearing Nakula, Yudhishtira, and Bhima and Sahadeva, as well, rush to Panchali in alarm. They see her pale and drained, and, taking her onto his lap, Yudhishtira laments, 'Ah, accustomed to ease, used to sleeping in luxurious chambers, on beds spread over with fine sheets, how does this beautiful one lie on rough, bare ground now?

Alas! Only because of me, the soft feet and the lotus-like face of she who deserves all the finest things in life are callused pale. O what have I done!

Fool that I am, being addicted to dice, I have been wandering in forests full of wild beasts, taking Krishnaa with me. Her father King Drupada gave this doe-eyed one to me, trusting that his blessed child would be happy by having the Pandavas for her husbands. But because I am a wretch, today she lies on the rough earth, exhausted with every hardship, sorrow and wearying travel.'

As Yudhishtira Dharmaraja laments, Dhaumya and all the other principal Brahmanas come to him, and begin to console him and to honour him with their blessings.

They recite mantras to keep Rakshasas away and also perform some holy rites to restore Panchali's health and spirits. At this, and also at being

stroked soothingly by her husbands' palms, as well as by a cool, moist breeze, she slowly recovers consciousness.

The sons of Pritha now lay her down upon a deerskin, and make her rest. Taking her red-soled feet, bearing auspicious marks, the twins begin to press them gently with their hands scarred by bowstrings. Yudhishtira, foremost of the Kurus, also comforts her.

Dharmaraja says to Bhima, 'Bhima, before us lie so many rough and rugged mountains, full of ice and snow, inaccessible. How, long-armed one, will Krishnaa pass over these?'

Bhima says, 'Rajan, I will carry you, our princess, and these Purusharishabhas the twins; so do not be anxious. Or, Anagha, at your command, with your leave, Hidimba's son, the mighty Ghatotkacha, who is as strong as I am and can fly through the sky, will carry us all to our destination.'

With Yudhishtira's permission, Bhima thinks of his Rakshasa son; and in an instant, the pious Ghatotkacha appears, salutes the Pandavas and the Brahmanas, and stands before them with folded hands. And they also caress him of the mighty arms.

Ghatotkacha says to his father, Bhimasena of dreadful prowess, 'You thought of me and I came at once to serve you. Command me, O long-armed, and I will do whatever you wish.'

Hearing this, Bhimasena hugs the Rakshasa to his breast.

CANTO 144

TIRTHA-YATRA PARVA CONTINUED

Yudhishtira says, 'Bhima, let this mighty and heroic Rakshasa lord, your son, devoted to us, truthful and conversant with dharma, carry his mother Draupadi without delay. Owner of dreadful prowess, depending on the strength of your arms, I will reach the Gandhamadana unhurt, with Panchala's daughter.'

Hearing his brother, that Purushavyaghra Bhimasena commands his son Ghatotkacha Parantapa, 'Invincible son of Hidimba, this mother of yours is exhausted. You are strong and can go wherever you wish. So, sky-ranger, do you carry her.

May good fortune attend upon you! Carry her on your shoulders, and go with us, flying not too high so that she is not frightened.'

Ghatotkacha says, 'Single-handed, I can bear Yudhishtira Dharmaraja, and Dhaumya, and Krishnaa, and the twins. Then what wonder that today I will carry them, where there are others to help me? And, O sinless one, hundreds of other valiant Rakshasas, all of whom can fly, and assume any shape they wish, will together carry you all, and all the Brahmanas.'

Saying this, Ghatotkacha picks up Krishnaa, and the other Rakshasas, the Pandavas, while by virtue of his inherent power, Lomasa of incomparable effulgence courses along the path of the Siddhas, even like a second Sun. And at the command of the lord of the Rakshasas, the other Rakshasas of terrific strength bear all the other Brahmanas.

Flying above enchanted forests, they fly towards the gigantic Nyagrodha tree. Going at great speed, borne by the Rakshasas, the Kshatriyas pass over long distances as if over a few steps.

On their way they see below them lands crowded with Mlechha tribes, rich with mines of diverse gems. They see hills glittering with precious metals, where Vidyadharas throng, and Vanaras and Kinnaras and Kimpurushas and Gandharvas, and full of peacocks, and chamaras, and monkeys, and rurus, and bears, and gavayas, and bison, latticed with networks of rillets, full of countless species of bird and beast, handsome with lordly elephants, the birds all full of rapture in their trees.

Passing over many lands and kingdoms, including that of the Uttarakurus, they see that foremost of mountains, the Kailasa, replete with all wonders, and beside it, they behold the hermitage of Nara and Narayana, with unearthly trees hearing flowers and fruit in all seasons.

They also see the exquisite and mighty Nyagrodha, of the round trunk, fresh and so alive, its shade wide and deep, its foliage thick, soft and sleek; full of health; its boughs enormous and wide-spreading and of incomparable lustre; and bearing full, delicious and holy fruit, dripping nectar.

And this celestial tree is visited by hosts of mighty sages, and its branches teem with birds maddened by spirits; it grows in a grove where no mosquito or fly comes, a spot abundant with fruit, roots and sprakling water, covered in velvet green grasses, where Devas and Gandharvas come.

Its trunk is smooth, cool, its bark delicate and lovely. Reaching that ancestral tree, along with the Brahmanarishabhas, those mahatmans alight from the shoulders of the Rakshasas, and they see the charmed, most holy asrama of Nara-Narayana, where no sorrow comes, nor the rays of the Sun; where no hunger, thirst, heat or cold venture; where all grief melts away; where hosts of Maharishis throng; which hermitage is adorned by the grace of the Vedas, Saman, Rik, and Yajus; asrama inaccessible to men who have no devotion; asrama beautiful with offerings, and homas; and most sacred; and well-swept and fragrant; and shining all around with offerings of celestial blossoms; and spread over with altars of sacrificial fire, and holy women and water-pots and urns of holy waters and baskets, this refuge of all beings; and echoing with the chanting of the Vedas; and heavenly and most worthy of being dwelt in; where all tiredness disappears; and splendent and full of incomprehensible grace; and majestic, divine.

The Maharishis who live in that asrama subsist on fruit and roots, their senses perfectly restrained; they wear black deer-skins; they are effulgent like the Sun and Agni; their souls have been made great through tapasya and they are intent on mukti, while they lead the lives of Vanaprasthas, in communion with the Paramatman; and constantly the sound of Vedic hymns fill that place.

Then, having purified himself, and restraining his senses, Dharmaputra Yudhishtira of great tejas, together with his brothers, approaches those Rishis. And knowing him, for they are all blessed with supernatural knowledge, all the great sages receive him joyfully.

And those Munis, chanters of the Veda, themselves like fire, bless Yudhishtira; they give him holy water and flowers and roots. And Yudhishtira Dharmaraja receives these with reverence and joy.

Now, O sinless one, Pandu's son, along with Krishnaa and his brothers, and thousands of Brahmanas versed in the Vedas and the Vendangas, enters that most sacred asrama, which is like the abode of Sukra himself, and which pleases the mind with scents of heaven, which resembles heaven itself, so beautiful is it.

There Yudhishtira sees the hermitage of Nara and Narayana, made enchanting by the Bhagirathi and worshipped by the Devas and the Devarishis. Seeing that hermitage where Brahmarshis dwell, where fruits dripping ambrosia grow all around, the Pandavas are filled with rare delight.

Having reached that place, those high-souled Kshatriyas begin living with the Brahmanas. There they see the holy lake Vinda, and the mountain Mainaka, of golden summits, where so many species of birds live, and those magnanimous ones live there happily.

The sons of Pandu and Krishnaa delight in ranging through charmed woods and forests, bright with flowers of every season; exquisite on every side with trees bearing full-blown blossoms, and bending with the weight of fruits, and with countless male kokilas among their glossy leaves; and growing thickly and their shade cool and lovely to behold.

They delight in coming upon diverse lakes of limpid water, shimmering with lotuses and lilies. And there, O lord, the balmy mountain breeze blows, bearing the purest fragrances, gladdening their hearts.

And hard by the gigantic nyagrodha, the mighty sons of Kunti see the Bhagirathi falling down, crystalline, cool, bearing fresh lotuses, softly over a gentle descent of steps made of ruby and coral, and graced on both sides with celestial trees and her waters strewn with celestial flowers, and enchanting the mind and heart.

In that place, frequented by Deva and Rishi, and so hard of access, they make themselves pure and offer oblations to the manes, the gods and the great sages in the sacred waters of the Bhagirathi.

Thus those bulls among men, the heroic Kurupraviravas, begin to dwell there with the Brahmanas, making their offerings and practising dhyana. The Purushavyaghras feel particularly joyful to watch the various amusements of Draupadi."

CANTO 145

TIRTHA-YATRA PARVA CONTINUED

Vaisampayana said, "There, in purity, those tigers among men remain for six nights, waiting to see Arjuna. One day, a gust of wind blows from the north-east bringing a heavenly lotus of a thousand petals, effulgent as the Sun. Panchali sees that bloom of unearthly fragrance, brought by the wind and left on the ground; she picks it up and is enraptured.

She cries to Bhimasena, 'Look, Bhima, this unearthly flower has the quintessential source of all redolence within it! Parantapa, it makes my heart soar in joy.

I will give this bloom to Yudhishtira Dharmaraja, so you must fetch some more for me, so that I can take them to our asrama in the Kamyaka. If, O Pandava, you do love me, bring me many, many of these wondrous flowers.'

Saying this, that chaste queen of the beautiful glances approaches Yudhishtira with the flower. Bhima Purusharishabha, mightiest of all men, sets out to satisfy her wish; intent upon bringing her the flowers, he goes swiftly, facing the wind, in the direction from which the flower had come. With his bow and mace inlaid with gold, with his arrows like venomous serpents, he goes forth like an angry lion or an elephant in rut; and all creatures on his way gaze at him with the powerful bow and arrows.

He felt no exhaustion, no languor, no fear or confusion, as that son of Vayu and Pritha. Up the peak he climbs, with the strength of his arms, to please Draupadi. That slayer of his foes ranges that finest mountain covered with trees and creepers, its ground black rock; and frequented by Kinnaras; and with all manner of mineral, plant, beast, and birds of various hues; and appearing like an upraised arm of the Earth adorned with an entire set of ornaments.

His eyes fixed on the slopes of Gandhamadana, fragrant mountain, various thoughts swirling through his mind, his ears thrilling with the sweet songs of male kokilas and the ubiqitous hum black bees, and his eyes enchanted by the vivid colours of the profusion of flowers of all seasons, he of unmatched prowess goes along even like an elephant in musth ranging mad through a forest.

And fanned by the fresh breeze of the Gandhamadana, bearing the scents of myriad blossoms and cooling like a father's touch, Bhima goes along sniffing the bright and perfumed air. The hairs on his body stand on end with delight, as he surveys all of that mountain for the flowers for which he has come, Gandhmadana home to Yakshas and Gandharvas and Devas and Brahmarshis.

Brushed by the leaves of Saptachchada tree, besmeared with fresh red, black and white minerals, he looks as if decorated with lines of holy unguenta drawn by uncanny fingers. With clouds stretching away at its sides, the mountain seems as if it were dancing with outspread wings; with its spring and streams flowing and sparkling, it seems to be decked with necklaces of pearls.

Upon its slopes are romantic caves and groves and waterfalls; brilliant peacocks dance to the chiming of the anklets and bangles of Apsaras; the mountain's jagged surfaces have been worn smooth by the tusks of the Diggajas; with the rivers cascading down, Gandhamadana looks as if its clothes are being loosened.

Cheerfully, playfully, that graceful son of the wind-god hies on, forcing his way through countless intertwined creepers. Great stags gaze curiously at him, with lush grass in their mouths; never having known fear before, they do not flee.

Determined to fulfil the wish of his love, Pandu's mighty and youthful son, stalwart and of splendour like that of gold, his body strong as a lion's, crashing along like a maddened elephant, and with the force of an elephant in rut, and his eyes coppery like those of a musth-stirred elephant, and able to stop the charge of a maddened elephant, ranges the enchanting Gandhamadana with his beautiful and extraordinary eyes upraised - presenting a most novel and unusual spectacle.

The wives of Yakshas and Gandharvas sitting invisible beside their lords, stare at him, turning their faces as he storms past. Intent upon gratifying Draupadi exiled into the forest, as he traverses wondrous Gandhamada, Bhima remembers all the grief and pain that Duryodhana has inflicted upon them.

Bhima thinks, 'What will Yudhishtira do now, with Arjuna not returned from Devaloka and with me here looking for Draupadi's flowers? Surely, out of love and uncertainty about their prowess he will not send Nakula and Sahadeva to look for us. Ah, how can I find these flowers quickly?'

Worried, his mind and eyes fixed to the mountains lovely slopes, that tiger among men goes along as swiftly as the lord of birds, as the wind, with Draupadi's wish his provender, making the earth tremble with his tread, he goes like the wind, even like a hurricane at the equinox; and frightening herds of elephants and prides of lions and lone tigers, and deer; and uprooting and smashing great trees and tearing up plants and creepers, he goes like some wild tusker, climbing higher and higher towards the summit of a mountain, and now roaring fiercely even like a cloud full of thunder.

Awakened by Bhima's dreadful roaring, tigers come out of their dens, while other rangers of the forest hide. The coursers of the skies spring up from their perches and wheel into the air. Deer herds run away in panic; mighty lions awake from their slumber and forsake their caves. Huge bison stand and stare. Terrified elephants, along with their mates, flee that forest and lumber away to more open spaces below.

And the boars and the deer and the lions and the bison and the tigers and the jackals and the gavayas of the forest wood all together set up a dismal outcry of fear; and geese, and gallinules and ducks and karandavas and piavas and parrots and kokilas and herons all fly frantically in every direction.

Some haughty elephants, goaded by their mates, as also some enraged lions fly at Bhimasena, but in their hearts they are afraid and they rush at him spraying urine and dung, and trumpeting and roaring only to embolden themselves.

The wind-god's lustrous and graceful son, the mighty Pandava, promptly begins to kill them all, why he hefts one elephant and swinging it through the air kills another with it; he does the same with some lions; while others he despatches with mere slaps!

At being struck by Bhima, all the elephants, lions, tigers and leopards that come yelp and scream in terror, and discharge more dung and urine. Quickly, he kills them all, those that do not flee, and the majestic and awesomely strong son of Pandu enters the jungle, now roaring and shouting aloud himself, making the forest echo.

Then that long-armed one sees upon the slopes of the Gandhamadana a beautiful and extraordinary grove of plantain trees, spreading over some yojanas. Like some crazed lion, he rushes towards it trampling countless plants on his way. That strongest of men begins to tear up the plaintain trees, each as tall as many palmyras, and flings them all around him like so

many blades of grass. All the while his shouts and yells resound through the forest.

Forging on, he encounters countless beasts of gigantic size, and stags, and monkeys, and lions, and bison, and great fish in the streams; with the cries of these, and the roars of Bhima, even animals and birds in the remotest parts of the jungle all tremble and cry out.

At their cries, a great flock of waterfowl suddenly rise up into the sky on wet wings. Seeing these, that bull of the Bhaaratas now goes towards them, and he sees a great and lovely lake, rippled by soft breezes, fanned by the golden leaves of the plantain tree which grew upon its banks.

Immediately plunging into the water, abounding in lotuses and lilies, Bhima begins to sport lustily just like an elephant in rut. Having thus pleased himself for a long while, the bright one climbs out again, to make his way deeper into the thick jungle.

Filling his great lungs he blows a thunderous blast on his conch; striking his arms with his hands, the mighty Bhima makes all the points of heaven reverberate. Filled by the sounds of the shell, and by the shouts of Bhimasena, and also with the reports of his striking his own arms, the caves of the mountain seem as if they are roaring.

Hearing him smite his arms like thunderclaps, the lions asleep inside those caves howl like terrified cats. Frightened by the lions, the elephants of this deeper forest set up an awful trumpeting, which also echoes upon the mountain.

Hearing those sounds, and also knowing that this was Bhimasena his brother, the Vanara Hanuman, greatest of monkeys, wanting to meet and to bless Bhima, lays himself across the Pandavas path. Not wanting Bhima to go on, Hanuman lies squarely across the narrow way, flanked by plantain trees, obstructing it to keep Bhima safe.

So that Bhima does not face curse or defeat by entering the plantain forest, Hanuman lays his huge body down; he begins to yawn, and lashes the earth with his great tail first, raising it even like a stambha raised to Indra, and that sound is thunder. All around, the maintain caves echo those great reports, like a cow lowing.

As the tail lashes and the mountain quakes, it also begins to crumble on every side; the reverberations drown the trumpeting of frightened elephants and spread across every slope of Gandhamadana.

Bhima hears the sounds and the fine hairs on his body stand on end; he begins to range through that plantain wood in search of the source of the crashes. Upon a raised rocky base, he sees Hanuman, whose body is as brilliant as a streak of lightning and difficult to even look at; his fur is coppery, like the lightning-flash; the whiplashes of his tail are like lightning; the Vanara's waist seems slender for his shoulders are so vast; his neck his thick and short.

Long hairs cover his tail, which is a little bent at the end, and raised like some flag. Bhima sees Hanuman's coppery face, and his tongue between small lips, his ears red, his eyes bright and brisk, and his white sharp teeth.

Hanuman's head glows like the full moon ashine; his mane is tousled wild around it, like a pile of asoka flowers. Amidst the golden plantain trees, that refulgent one lies like some blazing fire, his body radiant, at times looking around him with eyes red as if with wine.

The most intelligent Bhima sees that mighty Vanara chieftain lying like the Himalaya, obstructing the path of heaven. Seeing him alone in that mighty forest, the dauntless Bhima approaches him with rapid strides, and gives a loud shout like thunder.

Birds and beasts are alarmed by that shout and scatter, but the great Hanuman only half opens his eyes, and looks at Bhima with disregard, through his eyes red as if with intoxication.

Then, with a smile, Hanuman says, "I was sleeping sweetly. Why have you awakened me? You have reason, surely, and you must show kindness to all creatures. We belong to the animals and are ignorant of dharma, but possessing reason, men show kindness towards creatures. Then why does a reasonable man like you do things which contaminate body, speech and heart, alike, and destroy virtue?

You do not know what dharma is and neither have you taken the counsel of the wise. Is it that from ignorance, and childishness, that you kill the animals?

Say, who are you, and for what have you come to this forest devoid of humans? And, O foremost of men, tell me also, where you are going today. You cannot go any further, for the hills ahead are inaccessible.

Shura, save the passage gained through tapasya there is no path to that place. This is the path of the celestials; mortals can never go this way. Out of kindness, O hero, I dissuade you. Listen to me, you cannot go on from this place, so desist.

Lord of men, you are welcome here in every way; so rest here and partake of fruits and roots, sweet as amrita and do not go on and have yourself killed for no reason.'

CANTO 146

TIRTHA-YATRA PARVA CONTINUED

Vaisampayana said, "O Parantapa, hearing what the wise Vanara says, Bhima asks, 'Who are you? And why have you assumed the form of a monkey? It is a Kshatriya—one of the varna next to the Brahmanas—that asks you; and he belongs to the Kuruvamsa and the House of the Moon, and was borne by Kunti in her womb, and is one of the sons of Pandu, and is the offspring of Vayu, and is known by the name of Bhimasena.

Hanuman smiles to listen to the Kurupravira; that Vayuputra says to the other Vayuputra, his brother Bhimasena, 'I am a Vanara, and I will not allow you the passage that you desire. It is best that you return; do not go on to meet your death.'

Bhimasena replies, 'O Vanara, arise and let me pass; do not come to grief at my hands.'

Hanuman says, 'I have not the strength to arise; I am ill and suffering. If you must go on, step over me and do so.'

Bhima says, 'The Nirguna Paramatman pervades every body. I cannot disrespect Him that is knowable only by gyana. So, I will not step over you. If I had not known Him from whom all creatures manifest, I would have leapt over you and even the mountain, even as Hanuman once leapt across the ocean.'

At which, Hanuman says, 'Who is this Hanuman, who leapt across the ocean? Best of men, tell me about him if you can.'

Bhima replies, 'He is even my brother, excellent with every perfection, and endowed with intelligence and strength of both mind and body. He is the most illustrious lord of monkeys, renowed in the Ramayana; and for Rama's queen, that lord of the Vanaras crossed the ocean of over a hundred yojanas with a single leap.

That mighty one is my brother. I am his equal in energy, strength, and prowess, and also in battle. And I can chasten you, monkey; so get up. Either give me passage or witness my might today. If you do not listen to me, I will send you to halls of Yama.'

Realising that Bhima is intoxicated with his own strength, and full of pride of the might of his arms, Hanuman chides him in his heart, and says,

'Relent, sinless one. I am so old and weary that I do not have the strength to get up. Take pity on me; move my tail aside and pass.'

Bhima, proud and by now angry, believes Hanuman and thinks, I will seize the weakling monkey by his tail and send him to Yamaloka!'

With a mocking smile, he takes hold of the tail with his left hand; but he cannot move that monkey's tail. Bhima seizes the tail, straight and stiff like a stambha erected for Indra, with both hands; he still cannot shift it at all.

Quickly, the Panadava's brows are knit, his face wrinkled with effort, his eyes roll in their sockets, but he cannot budge the Vanara's tail.

Defeated, Bhimasena returns to the old monkey's side, and stands crestfallen and ashamed. Folding his hands, bowing low, Bhima says in a faltering voice, 'Relent, O Vanarottama, forgive me for the harsh words I spoke to you! Are you a Siddha, a Deva, a Gandharva, or a Guhyaka? I ask you out of curiosity. If it is not a secret and if I may hear it, tell me who you are that have assumed the shape of monkey, O long-armed. I ask you even as a disciple his master, and I, O Anagha, seek your protection!'

Hanuman says, 'O Parantapa, I will satisfy your curiosity fully, and tell you all that you want to know. Listen, O son of Pandu!

Lotus-eyed one, I was begotten by Vayu Deva, life of the world, upon the wife of Kesari. I am a Vanara and my name is Hanuman. All the greatest monkey-kings, and monkey-chieftains once used to wait upon Surya's son Sugriva and Indra's son Vali. Scourge of your enemies, Sugriva and I were friends even as the wind and fire.

Driven out from their kingdom by his brother Vali, Sugriva lived for a long time on Rishyamukha, and I with him. And the mighty son of Dasaratha, the heroic Rama, who is Vishnu's own self in human form, was born into the world.

His great bow in his hand, and his wife and his brother with him, Rama, greatest among archers, began to dwell in the Dandaka vana, to preserve his father's dharma.

From Janasthana, in that forest, the awesome Rakshasa King, the evil Ravana carried Rama's queen away, deceiving, O sinless one, that Purushottama through the agency of a demon, Maricha, who assumed the form of a golden deer marked with gem-like spots.'

CANTO 147

TIRTHA-YATRA PARVA CONTINUED

Hanuman continues, 'After his wife was carried away, Rama, scion of the Raghuvamsa, with his brother Lakshmana, searched for his queen on that mountain, and there met Sugriva, lord of the Vanaras. He made a pact of friendship with the noble Sugriva; Rama slew Vali and installed Sugriva as king of the Vanaras.

Having the kingdom, Sugriva sent forth his monkeys, hundreds and thousands of them, in search of Sita. I, too, with numberless monkeys, set out towards the south in quest of Sita, O Mahabaho.

On our quest, a mighty vulture called Sampati informed us that Sita was in the palace of Ravana. Then, to serve Rama, I leapt across the ocean of a hundred yojanas, the abode of sharks and crocodiles.

In Lanka, I saw in Ravana's palace the daughter of king Janaka, Sita, like the daughter of a Deva. I spoke with Vaidehi, Rama's beloved, and then I burnt Lanka with its towers and ramparts and lofty gates, and proclaimed my name there, and then I returned to Bharatavarsha.

I told Rama everything, and that lotus-eyed immediately set out to rescue his wife. He created a bridge across the ocean for his army of monkeys and we crossed over it. In Lanka, Rama slew the Rakshasas in battle; he killed Ravana, oppressor of the worlds, and all his demons. Having slain the king of the Rakshasas, his brother, his sons and other kin, Rama crowned the pious and kindly Rakshasa lord Vibhishana as king.

Rama recovered his wife, even like the lost Vaidik revelation. Then Raghu's scion and his devoted Sita returned to Ayodhya, inaccessible to enemies; and that lord of men was crowned and began to rule from there.

Then, I asked a boon of the lotus-eyed Rama, saying, "Parantapa, Rama, let me live for as long as the story of your deeds is told in the world!"

Rama said, "So be it."

Bhima, through the grace of Sita, also, in this place I have everything I need or want, every rare luxury, as do all that dwell in this place. Rama reigned for ten thousand and ten hundred years; and then he ascended to his own abode. Ever since, Apsaras and Gandharvas delight me here, singing the pure and mighty deeds of that hero.

Sinless one, Kurunandana, this path is impassable to mortals. For this, O Bhaarata, and also to ensure that noone vanquishes you, or curses you, have I obstructed your passage to this path that the immortals tread. For the celestials, this is one of the paths to heaven; mortals cannot pass this way.

But the lake in search of which you have come lies in that direction.'"

CANTO 148

TIRTHA-YATRA PARVA CONTINUED

Vaisampayana continued, "The powerful Bhimasena Mahabaho bows lovingly, and with a cheerful heart, to his brother Hanuman, the Vanara lord, and says in the mildest voice, 'Noone is more fortunate than I am, now that I have seen my elder brother! Fortune has been so kind to me, and I cannot express my delight.

But now I have a wish that I pray you will fulfil. Shura, I want to see that incomparable form you had when you leapt across the ocean full of sharks and crocodiles, ocean of a hundred yojanas. If you show me that form I will be satisfied, I will believe everything that you have said.'

The mighty Vanara replies with a smile, 'No one today can see that form of mine, not you or anyone else. In that yuga, all things were different, not as they are today, dwindled.

In the Krita yuga, the state of things was one; and in the Treta, another; and in the Dwapara, still another. Diminution is sweeping through this age; and I do not have that form now. Why, the earth, rivers, plants, and rocks, and Siddhas, Devas and Devarishis conform to Time, according to the yugas.

Therefore, do not wish to see my old form, O Kurupravira. I am bound by the nature of this age; time is irresistible.'

Bhimasena says, 'Tell me about the duration of the different yugas, and of the varied manners and customs and of dharma, kama and artha, and of karma, of tejas, and of life and death in the different yugas.'

Hanuman says, 'Child, that yuga is called Krita when the one eternal religion existed, the Sanatana Dharma. In that best of yugas, everyone owned spiritual perfection and, therefore, there was no need for religious deed or rituals. Dharma knew no deterioration, and neither did anyone die. For this, that yuga is called Krita, the perfect.

But in time the Krita yuga has come to be considered as an inferior one. In the Krita, there were neither Devas nor Asuras, nor Gandharvas, nor Yakshas, nor Rakshasas, nor Nagas.

There was no commerce, no buying and selling. And the Sama, the Rik, and the Yajus did not exist. And there was no manual labour. All the

necessaries of life were obtained merely by being thought of, and the only punya lay in renouncing the world.

During that yuga, there was neither disease nor decay of the senses. There was neither malice nor pride, nor hypocrisy, nor discord, nor ill-will, nor cunning, nor fear, nor misery, nor envy, nor covetousness.

And for this, that prime refuge of Yogis, the Supreme Brahman, was attainable to all. Narayana, wearing a white complexion, was the soul of all creatures. In the Krita Yuga, the distinctive characteristics of Brahmanas, Kshatriyas, Vaisyas and Sudras were natural and these always adhered to their respective dharmas.

Brahman was the sole refuge, and their manners and customs were naturally adapted to the attainment of Brahman; and the objects of their knowledge was the sole Brahman, and all their karma also had reference to Brahman. In this way, all the varnas attained punya.

One uniform Soul was the object of their meditation; and there was only one mantra, the Pranava, AUM, and there was one law. And although they had different natures, all of them followed a single Veda; and they had one dharma, one religion.

And according to the divisions of time, they lived the four asramas, without any desires, and so they attained moksha. The dharma which comprises of identifying the Atman with the Brahman is the sign of the Krita Yuga.

In the Krita Yuga, the dharma of the four varnas is universal, entire; thus the Krita Yuga is devoid of the three gunas.

Now listen to the character of the Treta Yuga. In this age, sacrifices are introduced, and dharma decreases by a fourth part. And Narayana, who is the Soul of all creatures, assumes a red colour. And men practise truth, and devote themselves to religion and religious rites; sacrifices and various religious observances come into existence.

In the Treta Yuga, people begin to devise means for the attainment of objects, for possession; and they attain it through karma and dana. However, they never deviate from dharma, and they are devoted to asceticism and to the giving of gifts.

The four varnas adhere to their respective swadharmas, and perform rituals. Such are the men of the Treta Yuga.

In the Dwapara Yuga, the Sanatana Dharma decreases by one half. Now Narayana wears yellow; and the Veda becomes divided into four parts. Now

some men retain the knowledge of the four Vedas, and some of three Vedas, and some of one Veda, while others do not even know even the Riks.

Upon the Shastras becoming so divided, karma multiplies. And largely influenced by passion, men still engage in tapasya and dana. But from their incapacity to study the entire Veda, it becomes divided into several parts; and in consequence of the intellect having decreased, few are established in truth.

And when people fall away from the truth, they become subject to myriad diseases; and then lust and natural calamities ensue. Afflicted by these, some men perform penance, while others celebrate sacrifices, yagnas, wishing to enjoy the good things of life, or to attain heaven.

Upon the coming of the Dwapara Yuga, men become degenerate, in consequence of their impiety.

O son of Kunti, in the Kali Yuga only a quarter of dharma survives. And in the beginning of this iron age, Narayana wears a black hue. And the Vedas and the Shastras, and dharma, and yagans, and every religious observance, all these fall into disuse.

Then Iti'[1] reigns, and disease, and lassitude, and anger and deformities, and natural calamities, and anguish, and fear of scarcity. As the yugas wane, dharma dwindles, and all creatures degenerate. As creatures degenerate, their natures deteriorate.

The religious rites performed at the waning of the yugas produce contrary effects. And even those that live for several yugas conform to these changes.

Parantapa, as for curiosity to know me, I say this —why should a wise person be eager to know a superfluous thing? O long-armed, I have told you in full what you asked me regarding the nature of the different yugas.

May good fortune befall you! Now return from where you came.'

———————————

[1]Iti: six pernicious things for crops: excessive rain, drought, vermin, locusts, birds, and a neighbouring hostile king.

CANTO 149

TIRTHA-YATRA PARVA CONTINUED

Bhimasena says, 'I will not leave without seeing your olden form. If I have found favour with you, show me your pristine self.'

With a smile, the Vanara shows Bhima the form in which he, Hanuman, once leapt across the sea. Wanting to gratify his brother, Hanuman assumes a gigantic body of immeasurable effulgence; the Vanara stands there, covering all the plantain grove, and as lofty as the Vindhya.

Great as a mountain, with coppery eyes and sharp teeth, and a face marked by a dreadful frown, Hanuman stands covering all that grove and lashing his long tail. Bhima sees that gigantic form of his brother, and his hair stands on end in wonder.

Seeing the great monkey ablaze like the Sun, like golden Meru, splendent as the sky, Bhima cannot look upon him and shuts his eyes.

Smiling again, Hanuman says to his brother, 'Anagha, you are able to see my form to this extent. But I can grow on for as long as I wish. Bhima, amidst enemies, my size increases through its own tejas.'

Seeing that wondrous and dreadful body of Hanuman, like the Vindhya mountain, Bhima Vayuputra is bewildered.

Folding his hands, the Pandava says to Hanuman, 'Lord, I have seen the immense dimensions of your body. Awesome one, I beg you make yourself small again, for I cannot look at you, like the sun risen, of measureless power, irrepressible, and resembling the Mountain Mainaka.

O Hero, great is the wonder in my heart today that with you by his side Rama himself needed to encounter Ravana. With your might, you could have annihilated Lanka and all its warriors in an instant, all its horses, elephants and chariots.

Surely, O Vayuputra, there is nothing that you cannot achieve; and in battle, I am certain that Ravana, together with all his Rakshasas, was no match for you, by yourself.'

Hanuman replies in affectionate words, solemnly spoken, 'Mahabaho, O Bhaarata, it is as you say; Bhimasena, that worst of Rakshasas was no match for me. But if I had slain Ravana—that thorn of the worlds—the

glory of Raghu's son would have been obscured; and it is for this that I left him alive.

By killing that lord of the Rakshasas and his demons, and bringing back Sita unto his own city, Rama established his fame among men.

Now, O wise one, since you are intent on the welfare of your brothers, and protected by Vayu, travel on a fortunate and auspicious path. Kurusthama, this path will lead you to the Saugandhika forest.

You will see Kubera's gardens, guarded by Yakshas and Rakshasas. Do not pluck the flowers there, for the gods deserve reverence, especially from mortals. Only if they are worshipped with offerings, and homas, and salutations, and the recitation of mantras, do the Devas confer their favour upon men.

So, do not, my child, be rash; do not deviate from your svadharma. Be faithful to your duty, understanding what the highest dharma is. Without knowing your duty and serving the old, even great ones like Brihaspati cannot understand artha and dharma.

One should ascertain with discrimination that circumstance in which vice goes under the name of virtue, and virtue under the name of vice — circumstances in which men who are without intelligence become perplexed.

From religious observances merit ensues; and in merit are the Vedas founded; and from the Vedas, sacrifices come into being; and through sacrifice the gods are established. The Devas are maintained by yagnas prescribed by the Vedas and the Shastras; while men maintain themselves by following the ordinances of Brihaspati and Sukra; and also by these avocations, by which the world is maintained — serving for wages; receiving taxes; merchandise; agriculture and tending kine and sheep.

The world subsists through profession. The study of the three Vedas and agriculture and trade and government constitutes, say the Rishis, the professions of the twice-born; and each varna maintains itself by following the profession prescribed for it. And when these callings are properly pursued, the world itself is maintained with ease.

However, if the people do not lead righteous lives, the world becomes lawless, in consequence of the lack of Vedic merit and government. If the people do not follow their prescribed vocations, they perish; but by regularly following the three professions, they bring about dharma.

The dharma of Brahmanas consists in the knowledge of the soul; and the hue of only that varna is universally the same. The celebration of sacrifices, and study and bestowal of gifts are well-known to be the three duties common to all the orders.

Officiating at sacrifices, teaching and the acceptance of gifts are the duties of a Brahmana. To rule is the dharma of the Kshatriya; and to tend cattle, that of the Vaisya; while to serve the twice-born varnas is said to be the duty of the Sudra.

The Sudras cannot beg alms, or perform homas, or keep vratas; and they must dwell in the homes of their masters.

Your vocation, O son of Kunti, is that of the Kshatriya, which is to protect. Perform your svadharma, with humility and restraining your senses. That king alone can rule who takes the counsel of experienced men, and is helped by honest, intelligent and learned ministers; a king who is addicted to vices meets with defeat.

Only when the king justly punishes and confers favours is order secure in the world. Therefore, it is needful to ascertain, through spies, the nature of a hostile country, its fortified places and the allied forces of the enemy, and their prosperity and decay and the way in which they retain the adhesion of the powers they have drawn to their side.

Spies are among the important instruments of the king; and tact, diplomacy, prowess, chastisement, favour and cleverness lead to success. And success is to be attained through these, either in separation, or combined - namely, conciliation, gifts, sowing dissensions, chastisement, and might.

And, O Bhaarata, politics has for its root diplomacy; and diplomacy is also the main qualification of spies. Politics, if well judged, confers success. Therefore, in matters of polity the counsel of Brahmanas should be taken.

In secret affairs, these should not be consulted - namely, a woman, a fool, a boy, a covetous person, a mean-minded individual, and one that betrays signs of insanity. Wise men only should be consulted, and affairs are to be despatched through officers that are able.

Policy must be executed through persons that are friendly; but fools should be excluded from all affairs. In matters religious, pious men; and in matters of gain, wise men; and in guarding families, eunuchs; and in all crooked affairs, crooked men must be employed. The dharma or adharma of

the resolve of an enemy, as also his strength or weakness, must be gauged through one's own as well as hostile spies.

Favour should be shown to honest persons who have prudently sought protection; but lawless and disobedient individuals should be punished. And when the king justly punishes and shows favour, the dignity of the law is well maintained, O son of Pritha.

These are the hard duties of kings, difficult to comprehened. Observe them with equanimity, even as they are prescribed for your Kshatriya varna.

Therefore, heroic Kaunteya, let your meeting with me not be fruitless. As my brother, ask me for a boon. If you wish, I can go to Varanavrata, even now, and kill all Dhritarashtra's insignificant sons. Or if you like I can raze that entire city with rocks; I can bind Duryodhana and bring him before you today, mighty one.'

Listening to that Mahatman, Bhima replies happily, 'Vanarottama, I will think that you have already done all this! May every good fortune befall you, Mahabaho. But what I ask of you is this - be well pleased with me. Mighty one, upon your having become our protector, the Pandavas have found help. Even through your prowess, we will conquer all our enemies.'

Hanuman says to Bhimasena, 'From brotherly love, I will do good to you by diving into the army of your enemies armed with arrows and spears. And, O Kshatriya, when you roar like a lion, I will lend force to your roars.

I will set myself on the flagstaff of Arjuna's chariot and give fierce yells that will terrifry your enemies, so that you can kill them easily.'

Saying this to the Pandava, and also pointing the way ahead, Hanuman vanishes before Bhima's eyes."

CANTO 151

TIRTHA-YATRA PARVA CONTINUED

Vaisampayana said, "When that greatest of Vanaras has gone, Bhima treads the path across the mighty Gandhamadana. And as he goes along, he thinks of Hanuman's vast body and splendour unrivalled on earth, and also of the greatness and dignity of Dasaratha's son Rama.

Going on in quest of the place of the saugandhikas, Bhima sees enchanting forests, groves, rivers, and lakes whose banks are graced with trees, blossom-laden, and woods of countless flowers and colours.

Bhaarata, he sees herds of wild elephants smeared with mud, resembling massed thunderheads. Graceful Bhima lopes ahead with speed, seeing among the trees around him deer of quick glances, with their mates, and long tufts of grass in their mouths.

Fearless because of his strength, as if invited by the breeze-shaken trees of the forest always fragrant with flowers, bearing delicate coppery twigs, Bhimasena plunges into mountain realms inhabited by bison, bear and leopard.

And on his way, he passes lotus-lakes over which maddened black bees swarm; on those waters it seemed as if the lotus buds were hands reverently folded to him. His provender for his journey is what Draupadi said, and Bhima speeds on, his mind and his gaze fixed upon the slopes of the mountain abloom.

When the Sun passes his zenith, Bhima sees a mighty river in the deer-filled jungle, a river full of fresh golden lotuses, a river crowded with hamsa and karandava, and graced with chakravakas, river which looks like a garland of fresh lotuses put on by the mountain.

In this river, that mighty Kshatriya found banks after banks of Saugandhika lotuses, brilliant as the rising Sun, and absolutely delightful. Seeing the flowers Bhima thinks that he has attained his objective, and in his heart he thinks of Panchali and presents himself before her in his thought, his beloved Krishnaa worn out by their exile."

CANTO 152

TIRTHA-YATRA PARVA CONTINUED

Vaisampayana said, "In that place, Bheema sees, near the Kailasa massif, that beautiful lotus lake surrounded by lovely woods, and guarded by Rakshasas. He sees that it is fed by waterfalls next to the abode of Kubera. Great flowering trees shade its banks, and green water-lily pads cover its surface.

This unearthly lake is filled with golden lotuses, and swarms with diverse birds; its shallows are crystalline, with no mud at all. This lake is a wonder of the world, health-giving and enchanting. Kunti's son sees that the ambrosial water is cool, lucid, bright and fresh; the Pandava drinks thirstily, profusely, from it.

The lake is covered over with celestial Saugandhika lotuses, and other golden lotuses with stalks of sapphire. Swayed by swans and karandavas brushing past them, the lotuses scatter fresh glimmering pollen.

This lake is where the great-souled Kubera, king of the Yakshas, comes to sport; the Gandharvas, the Apsaras and the Devas hold it in high regard; Devarishis, Yakshas, Kimpurushas, Rakshasas and Kinnaras frequent it. And it is well-protected indeed by Kubera.

Feverish delight sweeps over Bhima as soon as he lays eyes on those waters. Thousands of Rakshasas called Krodhavasas, armed with every kind of weapon, guard that lake, by the command of their lord Kubera.

Bhima of awesome prowess, wearing deerskin, golden armlets, his sword strapped to his side, plunges fearlessly ahead to gather the Saugandhikas.

The Rakshasas see him and shout to one another, 'Let us ask why this man has come here, wearing deerskin and carrying weapons!'

They approach the lustrous Vrikodara of mighty arms and ask, 'Who are you? Answer us! We see you wearing a hermit's garb yet bearing weapons. Intelligent one, tell us why you have come here.'

CANTO 153

TIRTHA-YATRA PARVA CONTINUED

Bhima says, I am the son of Pandu, and next by birth to Yudhishtira Dharmaraja, and my name is Bhimasena. Rakshasas, I came with my brothers to the Nyagrodha which is called Visala. There, Panchali saw a most excellent Saugandhika, which, of a certainty, was borne thence by the wind from this lake. She wishes to have the flowers in some abundance. Know, Rakshasas, that I have come to fulfil the wish of my wife of faultless features; I have come here to gather flowers for her.'

At which, the Rakshasas say, 'Purushottama, this place is dear to Kubera; he comes to sport here. Mortal men cannot enjoy this place. Vrikodara, the Devarishis and the Devas ask Kubera's leave before they drink this water or swim in it. Pandava, the Gandharvas and the Apsaras also come to please themselves in this lake.

The wicked man who, disregarding the lord of treasures, seeks to enjoy himself here surely meets his death. With no regard for Kubera you seek to take away the Saugandhikas from here by force. How then do you claim to be the brother of Yudhishtira Dharmaraja?

First, seek the permission of the lord of Yakshas, only then drink and pluck the lotuses. If you do not do this, you will not be able to have even a single Saugandhika.'

Bhimasena says, 'Rakshasas, I do not see the lord of wealth here. And even if I did see that Lokapala I would not beg him, for Kshatriyas never beg. This is the eternal dharma, and I have no intention of abandoning Kshatriya dharma.

Moreover, this lotus lake has been formed from the waterfalls of the mountain; it has not been excavated in the palace of Kubera. And so, it belongs as much to every creature as it does to Kubera Vaisravana. Who goes to beg another for such a thing?'

With this, the impatient Bhima wades into the lotus lake.

The Rakshasas, forbid him, crying, 'Desist!' and abuse him roundly from every side. Bhima ignores them, and continues wading into the water.

Their eyes rolling in anger, they arms upraised, they rush at him, roaring variously, 'Seize him! Bind him! Hew him! We will cook this Bhima and eat

him!'

Bhima raises his great mace, inlaid with golden plates and like the mace of Yama himself, and turning back to face them, roars, 'Stay!'

Brandishing lances and axes, and other weapons, they run at him. The dreadful Krodhavasas surround Bhima. But he is Kunti's son begotten by Vayu, and he is mighty beyond reckoning and heroic, the slayer of his foes, and always devoted to dharma and satya, no one can vanquish him.

Swiftly, the great Bhima crushes those Rakshasas, beginning with their leader, breaking their arms, killing more than a hundred on the banks of that lake. When they see how strong he is, and that they cannot resist him, the rest of those powerful Rakshasas run in all directions, in bands, so many of them pierced and bleeding.

They fly through the air towards Mount Kailasa. Having beaten his enemy, even as Indra did the armies of the Daityas and Danavas, Bhima plunges into the lake again and begins to gather the golden lotuses as he pleases.

And as he drinks the waters, like nectar, his energy and strength surge back, and he falls to plucking and gathering the fragrant Saugandhikas.

Meanwhile, the Krodhavasas, driven away and terrified by Bhima's onslaught, flee to Kubera, Lord of treasures, and tell him everything that transpired at the lake and especially about Bhima's might.

The Deva smiles, then says, 'I already know what you have told me. Let Bhima take as many lotuses as he likes for Krishnaa.'

Those Rakshasas return to the Pandava and see him alone, enjoying himself in the lake of lotuses."

CANTO 154

TIRTHA-YATRA PARVA CONTINUED

Vaisampayana said, "Bhima gathers the rare, unearthly and fresh flowers as he pleases, in abundance.

Now a high and violent wind begins to blow, blowing up sand and earth, and portending battle. Ominous meteors fall from the sky, and thunder echoes everywhere. Enveloped in darkness, the Sun grows pale, his rays being obscured.

At Bhima displaying his prowess, dreadful explosions ring through the sky; the earth trembles, and dust falls in showers. The cardinal points of the heavens grow red, and beasts and birds begin to cry out in shrill tones.

All things are enfolded in darkness, and indistinguishable; other evil omens appear there. Yudhishtira Dharmaputra sees the strange phenomena, and says, 'Someone means to attack us. Arm yourselves Pandavas, and may good fortune befall you! From what I see, I believe that the time has come for us to show our strength.'

The king looks around and does not see Bhima. He turns to Panchali and the twins, 'Panchali, has Bhima gone to perform some great feat, or has he done so already? These omens surely portend some grave danger; they foretell a great battle.'

To allay his anxiety, Krishnaa of the sweet smile says, 'Rajan, I showed the Saugandhika which the wind blew here to Bhima. I said to him that if he could find more for me he should bring back as many as he could. Pandava, he must have gone looking for the golden lotuses for my sake. He must have gone north-east.'

Hearing her, Yudhishtira says to the twins, 'Let us follow Vrikodara's path. Let the Rakshasas carry those Brahmanas who are tired and weak. Ghatotkacha, you carry Krishnaa.

I am convinced that Bhima has gone into the jungle, for it is long since he has been gone. He travels as swiftly as the wind, or as Vinata's son, and he will even leap into the sky and alight at his will. Rakshasas, we will follow him through your prowess. He will not do any wrong to the Siddhas in the forest, who are versed in the Vedas.'

Saying, 'So be it,' Hidimba's son and the other Rakshasas, who know the lotus lake of Kubera, set out cheerfully with Lomasa, carrying the Pandavas, and many of the Brahmanas.

Soon arriving at the lake, they see it covered with Saugandhika and other lotuses and surrounded by ethereal woods. On its shores they see the noble and fierce Bhima, as also the slaughtered Yakshas of large eyes, with their bodies, arms and thighs smashed, and their heads crushed.

Upon seeing Bhima standing there like an angry lion, his eyes staring, biting his lip, his mace upraised in both hands, even like Yama at the Mahapralaya, Yudhishtira Dharmaraja runs to his brother and embraces him repeatedly.

Gently Yudhishtira says, 'Kaunteya, what have you done? Ah, may good fortune be with you, but if you love me and wish my welfare never again be so rash, nor offend the Devas!'

Now those godlike ones all begin to sport in those waters and to pluck the Saugandhikas as they please. Suddenly, the immense guardians of the gardens, with rocks for their weapons, arrive there.

Seeing Yudhishtira Dharmaraja, Maharishi Lomasa, Nakula, Sahadeva and the other great Brahmanas, those guardian Rakshasas bow down low in humility.

Yudhishtira pacifies them, and they are gratified. Thus, with Kubera's knowledge, for a short time, those Kurusthamas dwell there in those gardens upon the slopes of the Gandhamadana, waiting for Arjuna," said Vaisampayana to Raja Janamejaya.

End of Vana Parva (Part 1)

Ramesh Menon was born in 1951 in New Delhi. He has also written modern renderings of the Mahabharata, Ramayana, Srimad Bhagavadgita, Siva Purana, Devi Purana and Bhagavata Purana.

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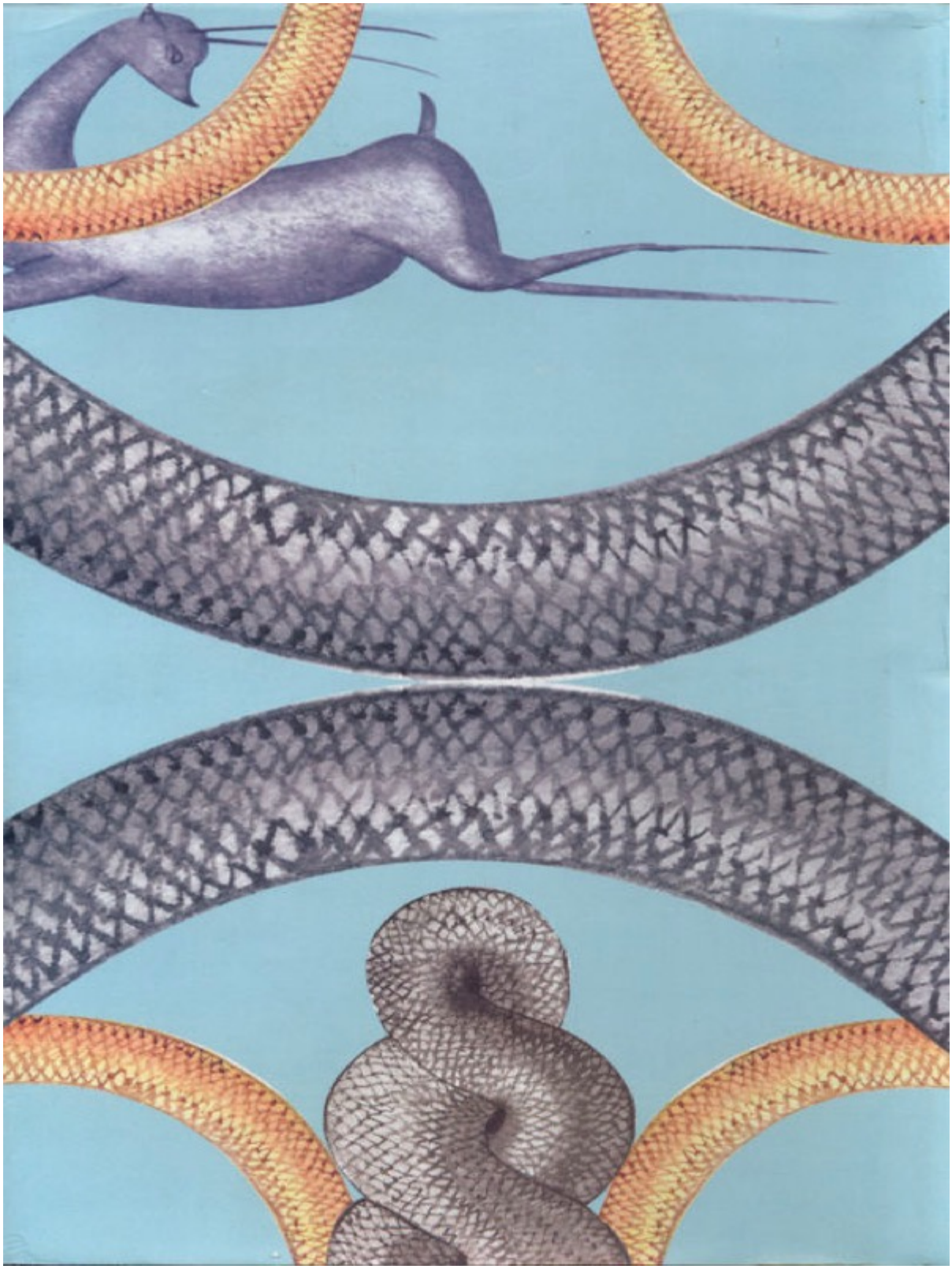

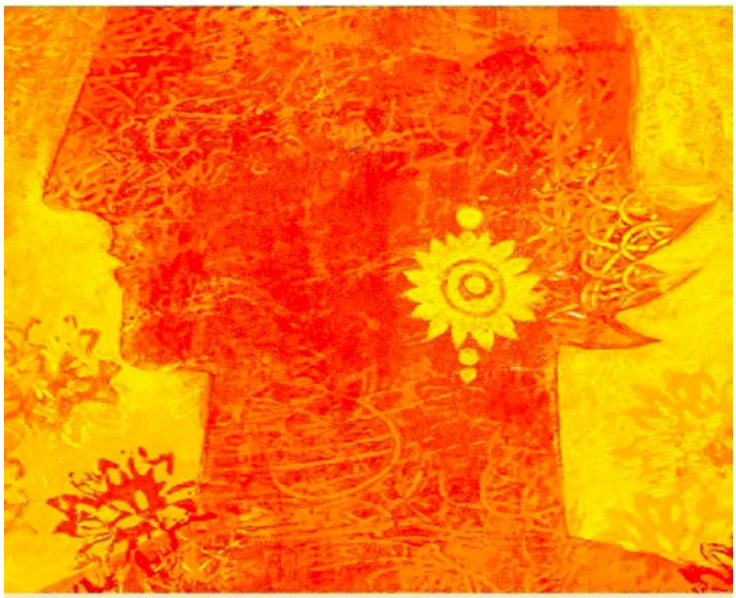

THE COMPLETE

MAHABHARATA

Vana Parva (Part Two) and Virata Parva

{3}

Jayashree Kumar and Katya Osborne
series editor: **RAMESH MENON**

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Virata Parva

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Volume 3

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RUPA

Published by
Rupa Publications India Pvt. Ltd 2013
7/16, Ansari Road, Daryaganj
New Delhi 110002

Sales centres:
Allahabad Bengaluru Chennai
Hyderabad Jaipur Kathmandu
Kolkata Mumbai

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ISBN: 978-81-291-1959-9

10 9 8 7 6 5 4 3 2 1

The moral right of the author has been asserted.

Typeset in Adobe Garamond Pro 12/16.2

For Kumar, my husband and best friend

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A Brief Introduction

The last complete version of the Mahabharata to be written in India in English prose was the translation by Kisari Mohan Ganguli in the late 19th century. He wrote it between 1883 and 1896. To the best of my knowledge, it still remains the only full English prose rendering of the Epic by any Indian.

More than a hundred years have passed since Ganguli achieved his monumental task. Despite its closeness to the original Sanskrit and its undeniable power, in more than a hundred years the language and style of the Ganguli translation have inevitably become archaic.

It seemed a shame that this most magnificent of epics, a national treasure, an indisputable classic of world literature, believed by many to be the greatest of all books ever written, is not available in complete form to the Indian (or any) reader in modern, literary and easily accessible English: as retold by Indian writers.

So we, a group of Indian writers and editors, warmly and patiently supported by our publisher Rupa Publications India, undertook a line-by-line retelling of the complete Mahabharata, for the contemporary and future reader. Our aim has not been to write a scholarly translation of the Great Epic, but an eminently readable one, without vitiating either the spirit or the poetry of the original, and without reducing its length.

This is not a translation from the Sanskrit but based almost entirely on the Ganguli text, and he himself did use more than one Sanskrit version for his work. However, as will be obvious, the style of this new rendering is

very much our own, and our hope is to bring as much of the majesty and enchantment of this awesome epic to you as is possible in English.

Ramesh Menon
Series Editor

ACKNOWLEDGEMENTS

Ramesh Menon: he offered me this work; he believed in me even when I did not. Thank you.

Katya Douglas: my friend and first editor; she taught me how to appreciate the beauty and precision of the English language, that less is often more, all this with kindness and generosity. Thank you.

My mother Kausalya: her long discussions with my grandmother and aunt about the Mahabharata and its characters, as if they were familiar people they knew personally, gave me valuable insights into the meaning of honour, integrity and honesty; her joy in what I was doing encouraged me.

My aunt Radha: she shares my sense of devotion to the spirit of the epic and faith in its essence, The Bhagavad Gita; she shared with me her knowledge, gained from years of reading and re-reading this wonderful work; we had some wonderful discussions.

My son Govind: he made none of the demands that a mother expects of a son living on his own in a foreign country, but provided me with a haven in which I did some of my best writing.

My daughter Anuradha: she upheld me and encouraged me, especially at times when I despaired of being able to continue; made molehills of mountains, as is her wont, and made the impossible seem within reach.

My friends in Kodai, particularly Lathika, Zai, Aruna, Minoo, Shezarin, Saku, Radha, Khokon, Shewli, Philippe and Tiku: their broad shoulders, that I often leaned on, their encouragement and their unconditional friendship meant a lot to me whilst I worked on this volume.

VANA PARVA
(PART 2)

CANTO 155

TIRTHAYATRA PARVA CONTINUED

Vaisampayana said, "In Gandhamadana, Yudhishtira says to Krishnaa, his brother Bhima and the Brahmanas, 'We have seen a succession of sacred tirthas and enchanting forests, which until now only the Devas and Devarishis have visited; and where Brahmanas have worshipped. We performed pujas with our Brahmanas in many hallowed places and heard them tell of the lives of great sages. In various tirthas, we performed ablutions with the Brahmanas and heard them narrate many tales of ancient Rishis and Rajarishis. We worshipped the Devas with water and flowers, and the Pitrs with whatever fruit and roots we could find. With the exalted ones, we performed ritual purification in the holy mountains, in the lakes and in the sacred ocean. We bathed in the Ila, in the Saraswati and in the Sindhu, in the Yamuna and in the Narmada, and in various other tirthas. As we passed the source of the Ganga, we saw splendid mountains and the Himalayas, inhabited by myriad species of birds, and also the yellow-flowered badari tree Visala, where Nara and Narayana have their asrama. And finally, we have set our eyes on this unearthly lake that is worshipped by the Siddhas, the Devas and the Munis. In fact, we have seen one by one all the most famed tirthas with the illustrious Lomasa.

Now, Bhima, how will we come to the sacred home of Vaisravana, where the Siddhas live? Think of how you will take us there.'

When the king says this, an asariri, a heavenly voice, speaks, saying, 'You will not be able to go to that inaccessible place. Return from this land

of Kubera to the place from which you came to Badari—Nara and Narayana's asrama. From there, Kaunteya, go to the hermitage of Vrishaparva, abundant in flowers and fruit, where Siddhas and Charanas dwell. Once you have passed that, go to the asrama of Arshtisena. From there you will be able to see the home of Kubera.'

As this voice speaks, the breeze freshens—cool, redolent with joy and an unearthly fragrance. Flowers rain from the sky at the sound of the celestial voice, and all are amazed, especially the Rishis and the Brahmanas.

The Brahmana Dhaumya says, 'We must do as the voice tells us.'

Yudhishtira returns to the asrama of Nara and Narayana and lives there in contentment, surrounded by Bhimasena, his other brothers, Panchali and the Brahmanas."

CANTO 156

JATASURA VADHA PARVA

Vaisampayana continued, "There in the mountains, the Pandavas and their Brahmanas live in contented expectation of Arjuna's return. All the Rakshasas have left with Bhima's son when, one day while Bhimasena is away, a Rakshasa suddenly carries off Yudhishtira, the twins and Krishnaa. This demon has been living amongst the Pandavas in the guise of a high Brahmana, claiming that he is an experienced advisor and well-versed in the Shastras. He wants the bows, quivers, the other weapons and belongings of the Pandavas, and has been waiting for an opportunity to abduct Draupadi. He is the evil Jatasura.

Yudhishtira encouraged him, little knowing that he is like a fire hiding under ashes. And one day when Bhima is out hunting, and seeing that Ghatotkacha and his followers have gone and that those great Rishis of austere tapasya—Lomasa and the others—have gone to bathe and collect flowers for worship, the Rakshasa reveals a monstrous form. He gathers all the weapons of the Pandavas, seizes Draupadi and the three Pandavas, and flees.

Somehow, Sahadeva manages to struggle free and wrenches the sword named Kausika from the Rakshasa. He calls out, running in the direction in which his mighty brother Bhima went.

While being carried off, Yudhishtira Dharmaraja says to the Rakshasa, 'Foolish one, you have lost all the punya you earned. You do not respect dharma. Whether human or of a lower species, everyone is mindful of

dharma, particularly Rakshasas because they know virtue better than others. You ought to live by dharma.

O Rakshasa, the Devas, the Pitrs, the Siddhas, the Rishis, the Gandharvas, the animals and even the worms and ants depend for their lives on men; and you do, too. If the human race prospers, your race will, also; if humans suffer, so will you, and even the Devas. The gods thrive on the offerings we make. Rakshasa, we are the guardians, rulers and guides of kingdoms. If kingdoms are unprotected, how can prosperity and happiness exist?

Unless a king offends him, a Rakshasa should not harm one. Cannibal, we have committed no sin. We live on vighasa, the leftovers from oblations, and serve the gods and others as best we can; we are always respectful of our superiors and Brahmanas. A friend, a confidant, he whose food one has shared, and he who has given one shelter, these should never be injured. You have lived happily with us, been duly honoured and, evil one, shared our food. How can you abduct us?

What you are doing is sinful; your maturity in years has given you so little wisdom, and your nature is so evil that you deserve to die; and die you shall today. You are a sinner, so give us back our weapons and fight us; and bear Draupadi away if you win. However, if you are fool enough to do this vile thing without a fair fight, you will reap only curses and infamy. Rakshasa, abducting this woman is like shaking the pot to drink the last drop of poison in it.'

Yudhishtira makes his body heavy, weighing the Rakshasa down, and slowing his pace. To Draupadi and Nakula, and to Sahadeva, who has turned back, Yudhishtira says, 'Do not be afraid of the demon. The son of the Wind is near, and he will be here shortly and the evil one will die.'

Staring at the Rakshasa, Sahadeva says, 'There is nothing more honourable for a Kshatriya than to fall in fight or to defeat an enemy. Parantapa, we will fight; and either this Rakshasa will kill us or we shall kill him. This is the place and the time, Rajan. You of limitless prowess, the time has come for us to display our Kshatriya dharma. We shall either find Swarga through victory, or death in defeat.

This I swear—if the Rakshasa is still alive at sunset, I will not call myself a Kshatriya anymore. Rakshasa, I am Pandu's son Sahadeva. Kill me before you abduct our queen, or be killed and lie dead.'

Madri's son Sahadeva is still speaking when Bhima appears with a mace in his hand, like Vasava himself with his thunderbolt. He sees his two brothers and, on the shoulders of the demon, chaste Draupadi. He hears Sahadeva challenge the Rakshasa, and Jatasura hesitates, perplexed. Bhima sees his brothers and Draupadi in the demon's clutches and wrath surges in him.

He says to the Rakshasa, 'I already knew that you were an evil one when I saw how you looked at our weapons. But I did not kill you because you were no threat to me. You appeared to be a Brahmana, and you said nothing harsh to us. Indeed, you seemed to like pleasing us, and did us no wrong. Furthermore, you were our guest. How could I kill you, who were in the guise of a Brahmana and innocent of offence? He who kills one like this, even while knowing he is a Rakshasa, falls into hell. Besides, no one dies before their time comes.

And for you it has come today—wondrous fate made you think of abducting Krishnaa, and you have taken death's bait. Hoping to live now is as futile for you as for a fish whose mouth is already hooked. You will not go where you intended but to the place where Baka and Hidimba have gone.'

Listening to Bhima, the Rakshasa sets the other Pandavas and Draupadi down and, compelled by inexorable fate, prepares to fight. His lips quiver in anger as he says to Bhima, 'Wretched Bhima, I slowed down for you. Today I will offer your blood to all the Rakshasas you have killed.'

Bhima's rage erupts and, like Yama at the time of the pralaya, wetting the corners of his mouth and staring at Jatasura as he strikes his own arms with his fists in challenge, he rushes at the Rakshasa, who also runs at him, yawning wide his fanged maw, even as Mahabali once flew at Indra.

A dreadful battle begins, and when Madri's twins rush forward in fury, Vrikodara forbids them with a smile, 'Watch me! I swear by my brothers, myself, my punya, and my sacrifices, that I will kill this devil.'

The two grasp each other's arms. Unforgiving, the battle between the enraged Bhima and the red-eyed Rakshasa is like that between a Deva and an Asura. They uproot trees and strike each other with them, roaring like two cloud masses clashing against each other. Both are magnificently strong and charge at each other ferociously, breaking tree after tree over their thighs. The duel continues relentlessly, like the long-ago one between Vali

and Sugriva who fought over a woman. They pound each other with massive boles, roaring all the while.

O Bhaarata, when all the trees in that place have been uprooted and smashed to pulp, the two of unbridled strength take up rocks and continue to fight. They are like a mountain and a mighty mass of clouds. Fiery is their wrath, as they cast rocks that resemble brutal thunderbolts. They head-butt each other and seize each other's arms, like two elephants, each raining thunderous blows on the other. They gnash their teeth, like thunder crackling.

Then, with his clenched fist like a five-headed snake, Bhima delivers a mighty blow to the Rakshasa's neck, and Jatasura's knees turn weak. Bhimasena seizes his exhausted adversary.

The godlike son of Pandu lifts him high and smashes him onto the ground, breaking all his limbs. He strikes the Rakshasa's body with his elbow and wrenches his head off, with its bloodied, bitten lips and rolling eyes, like a fruit from its stem. Beheaded by Bhima Mahabaho, Jatasura dies, spouting gore from his open neck.

Bhima presents himself before Yudhishtira, and all those best of Brahmanas begin to praise him, even as the Maruts eulogised Vasava."

CANTO 157

YAKSHA YUDDHA PARVA

Vaisampayana continued, "After the Rakshasa's death, Yudhishtira returns to the hermitage of Narayana and lives there. One day, thinking of his brother Arjuna, Yudhishtira calls all his brothers and Draupadi together and says, 'We have passed these four years peacefully, wandering in these woods. Bibhatsu has said that in the fifth year he would come to that king of mountains, Sweta, always festive with blossoming plants, singing kokilas and humming black bees, peacocks and chatakas, and inhabited by tigers, boars and buffaloes, gavayas, deer and other wild animals. This sacred mountain is lovely with lotuses of a thousand and one hundred petals, bright with lilies blooming and blue lotuses, and frequented by Devas and Asuras.

In eager anticipation of meeting our brother, we, too, have decided to go there. Partha of matchless strength said to me, "I will stay abroad for five years and hone my skills at arms." It will be in a place resembling Devaloka that we will see the wielder of the Gandiva, when he returns with the Devastras.'

The Pandava summons the Brahmanas, and the sons of Pritha walk around these ascetics of unflinching austerity, in pradakshina. They tell them their plan to meet Arjuna, to which the Brahmanas give their approval, saying 'You will prosper. Bhaaratottama, your troubled time will have a happy ending. You will overcome your difficulties and regain the Earth, and rule over her with Kshatriya dharma as your sceptre.'

Bowing to the ascetics, Yudhishtira, scourge of his enemies, sets out with his brothers and the Brahmanas, followed by Ghatotkacha and his Rakshasas, and protected by Rishi Lomasa. With his brothers, Yudhishtira of the dazzling tejas and austere vratas goes on foot wherever he can, and the Rakshasas carry him where he cannot.

The king overcomes every obstacle and travels north, where lions, tigers and elephants roam; on the way, they see Mainaka parvata, the foothills of Mount Gandhamadana, and Sweta, rocky massif. They also see crystal rivulets as they climb to the higher reaches of the mountains, and on the seventeenth day they reach the holy Himalayas.

Rajan, not far from Gandhamadana, on the sacred slopes of Himavan, covered with trees and creepers, Pandu's son sees the holy asrama of Vrishaparva, surrounded by flowering trees that grow near waterfalls. And when those Parantapas have rested and recovered from their tiredness, they go to the Rajarishi Vrishaparva, and greet him. The royal sage receives them as lovingly as if they are his own sons.

Those Kshatriyas spend seven nights here, and are treated with respect and affection. On the eighth day, they take the exalted Vrishaparva's leave to resume their journey. One by one, they introduce all the Brahmanas, who had stayed as friends under his protection in the hermitage. The sons of Pandu entrust all their belongings to Vrishaparva—their sacrificial vessels, their ornaments and jewels. The wise and devout sage, well versed in dharma, and a trikalagyani who sees the future as clearly as he sees the past and the present, advises the Pandavas and the Brahmanas as he would his own sons.

Those heroes set out towards the north. Vrishparva goes a short distance with them, giving the Brahmanas detailed directions of the route they must take; he entrusts the Pandavas into their care and blesses them all before he turns back to his asrama.

Then Yudhishtira of endless might and his brothers set off along the mountain path alive with all kinds of animals. After four days of traversing slopes dense with trees, the sons of Pandu, like a cloud mass, reach the Sweta mountain that flows with countless streams and rich with an abundance of gold and gems.

They follow the route Vrishaparva showed them and pass all the landmarks he mentioned, one after the other. On the way, they see mountains, they cross inaccessible peaks and impregnable caves.

In a group they walk—Dhaumya, Krishnaa, Lomasa and the sons of Pritha—strangely tireless, and finally arrive at the sacred mountain which echoes with the cries of birds and animals. Trees and creepers cover the ground, monkeys are everywhere; enchanting lakes are covered over with lotuses; marshes appear here and there; and the forests are vast.

Thus, their hair standing on end, the Pandavas see Mount Gandhamadana, the home of Kimpurushas, where the Siddhas and Charanas visit, where Vidyadharis and Kinnaras wander, where herds of elephants roam freely, where lions and tigers and wild beasts throng, where the roars of sarabhas fill the air. They enter the denseness of Gandhamadana, as if it were the inviting Nandana grove that delights the soul.

As the Kshatriyas, Draupadi and the Brahmanas enter, they hear bird-song, indescribably sweet and graceful notes, broken only by the sound of animals at play. They see trees heavy with fruit and bent by their weight, and bright with flowers—mango, hog-plum, bhavya and pomegranate; citron, jack, lakucha and plantain; water reed; parvatam, champaka and the lovely kadamba; bilva, wood-apple, rose-apple and kasmari; jujube, fig and cluster fig; banyan, aswattha, kshirika and bhalla; ataka, amalaka and bibhitaka; inguda and karamarda and giant-fruited tinduka; and countless, nameless others clustered with sweet, nectarine fruit, on the slopes of Gandhamadana.

Besides fruit trees, they see champakas, asokas, ketakas and bakulas; punnagas and saptaparnas; karnikaras and petals; beautiful kutajas and mandaras; and lotuses; and parijatas; kovidaras and devadarudras; salas, palmyra palms, tamalas and pippalas; salmalis and kinsukas; sinsapas and saralas. And on these trees live chakoras, woodpeckers, chatakas and various other birds, singing sweetly to please the green world.

They see lakes with water-birds flying overhead, surrounded by kumudas, pundarikas, kokanadas and utpalas; and kalharas and kamalas, and crowded on all sides with mandrakes and red geese; ospreys and gulls; karandavas and plavas; swans; and cranes and cormorants and other aquatic birds.

Those Naravyaghras, tigers among men, see these lakes adorned with endless banks of lotuses, and ringing with the sweet hum of happy bees intoxicated on their nectar and reddened with the pollen falling from lotus cups. In the groves they see peacocks with their hens, driven mad with

monsoon lust by the trumpeting of the clouds; and drowsy with desire, dancing with tails spread in iridescent glory, and crying in plaintive, melodious voices. Some of the peacocks sport with their mates on kutaja trees covered by creepers; some sit on the branches, spreading the gorgeous fans that make the trees look as if they are wearing jewelled crowns.

In the glades they see graceful sindhuvaras looking like Kama's arrows. And on the peaks of the mountain they see karnikara trees in bloom, heavy with their yellow flowers that look like golden eardrops. And in the forest they see flowering kurubakas with their cupid's-dart blossoms that strike feverish desire and restlessness into a man. And they see tilakas that look like the sacred mark painted on the forehead of the forest. They see mango trees with their lacy blossoms, and humming black bees hovering over them, and infusing desire.

On the mountain slopes are diverse flowering trees, wild bouquets of blossoms—some golden, some flame orange, some red, some brown and some still blue-green like lapis lazuli. There are rows and rows of sala and tamala, patala and bakula trees—garlands adorning the peaks. They see on the slopes of the mountain so many lotus-laden lakes, transparent like crystal, swans gliding on them, their waters echoing with the cries of cranes, and sensuous to the touch.

Everywhere are delicately fragrant flowers, luscious fruit, romantic pools and rivers and captivating trees; and the Pandavas' eyes widen in wonder at the sights they see as they penetrate into the fastness. As they go, breezes fan them, perfumed by kamalas and utpalas, and kalharas and pundarikas.

A deeply moved Yudhishtira says in some rapture to Bhima, 'Ah, Bhima, beautiful indeed is this forest of the Gandhamadana. Look at these celestial trees and creepers, decked with foliage and fruit; and every tree bears flowers. On this Gandhamadana the leaves and fruit of all the trees are so bright and glossy. And look! See how these lakes, filled with lotuses unfurled and ringing with the hum of black bees, are churned by elephants with their mates. Look at that lake ringed by rows of lotuses, like a second Sri wearing garlands. Bhima, this is such a forest, rich with the heady scent of flowers and the buzzing of black bees. Behold, all around you, the playground of the Devas!

By coming here, we have attained an extra-human condition, and been blessed. Son of Pritha, look how exquisitely flowery creepers embrace the

mighy trees. Listen, Bhima, to the notes of the peacocks calling to their hens on the mountain slopes. Watch the birds—chakoras, satapatras, lust-maddened kokilas, and parrots—alight gracefully on branches, where, among the twigs are myriad jivajivakas of scarlet, yellow and red, looking at one another; and the cranes in the green and reddish grass and beside the waterfalls. Bhringarajas, upachakras, and herons pour forth their notes to charm all creatures.

And look! With their mates, four-tusked elephants, pale as cream lotuses, agitate that lake of the colour of lapis. See how torrents as high as several palmyra palms placed one upon another cascade from the cliffs. Ah, brilliant silvery minerals, shining like the Sun, and like autumnal clouds, adorn this incomparable mountain. In some places, the minerals are as black as kohl, in some they are like burnished gold, in others pale yellow, and in some vermilion.

I see caves of red arsenic that look like dark, evening clouds, in some places the caves of red chalk are the colour of the hare. There are places where the minerals are like white and grey clouds; and in others, they are radiant as the rising Sun.

My brother, it is all exactly as Vrishaparva said: Gandharvas and Kimpurushas, with their lovers, are visible on the peaks. And listen, Bhima! Hear the songs in myriad ragas and Vedic hymns that all creatures delight in. Look at heaven's river, the sacred and graceful Mahaganga, with swans upon her, and visited by Rishis and Kinnaras. O Slayer of your foes, behold this mountain with its mines, rivers, forests, beasts, Nagas of different shapes and a hundred heads, Kinnaras, Gandharvas and Apsaras.'

The valiant Parantapas, who have attained a spiritually elevated state, Draupadi and the peerless Brahmanas are enraptured, and cannot have their fill of looking at that greatest of mountains.

Soon they come to the hermitage of the royal sage Arshtisena, and they approach the skeletal form of this bare-bodied Rishi of great tapasya."

CANTO 158

YAKSHA YUDDHA PARVA CONTINUED

Vaisampayana continued, "On entering the presence of the venerable one whose sins have been expiated by his penance, Yudhishtira announces himself and joyfully greets the sage, bowing his head in reverence. Krishnaa, Bhima and the twins do the same, and they all stand around the Rajarishi. The priest of the Pandavas, the virtuous Dhaumya, also approaches the sage who, with his all-seeing mind, already knows that it is the Pandavas who stand before him.

This sage of lofty vows invites them to be seated and receives the king of the Kurus with due respect. After Yudhishtira enquires about his well-being, and the brothers are seated, the Muni says, 'Do your minds turn away from dharma, or are you inclined towards virtue? Kaunteya, has your devotion to your parents decreased? Do you honour all your superiors, the aged and those who know the Vedas? And, O Son of Pritha, do you lean towards sinful deeds? Do you, best of the Kurus, perform spiritually beneficial karma and avoid evil? Are you conceited? Do you gratify the pious and honour them? And even while living in the forests, did you cling to dharma?

Yudhishtira, does Dhaumya ever grieve at how you treat him? Do you follow the customs of your ancestors, in charity and religious rites, in asceticism, purity, truthfulness and forgiveness? And do you follow in the footsteps of the Rajarishis of old? On the birth of a son in their lineage, the Pitrs in their regions, laugh and cry at the same time, thinking *Will the sins*

of this son of our house harm us, or will his righteous deeds augment our welfare?

He that pays homage to his father, his mother, his Guru, Agni and, fifthly, the Atman, conquers both this world and the next.'

Yudhishtira says, 'Worshipful one, the duties you speak of are exemplary and, to the best of my knowledge, I can say that I do discharge them properly.'

Arshtisena says, 'During the parvas, full moons, sages subsisting on air and water come unto this best of mountains, flying through the sky. And on the summit of the mountain one sees amorous Kimpurushas and their lovers, entwined, as well as Gandharvas and Apsaras clothed in white silk, and Vidyadharas wearing garlands, and mighty Nagas, and Suparnas, and Uragas, and other wondrous beings.

And there on the summits, one hears the sounds of kettle-drums, tabors, conch-shells and mridangas. Bhaaratottama, you will hear these from here; do not be tempted to climb all the way there. In fact, it is impossible to go any further. That place is the playground of the Devas and mortals do not have access to it. Bhaarata, there all creatures are hostile to mortals, and guardian Rakshasas punish humans that are presumptuous enough to venture into that place. Beyond the summit of Kailasa is the path of the Devarishis, the celestial sages. If anyone is impudent enough to go beyond this, the Rakshasas will kill him with savage weapons.

There, my child, during the parvas, one can see Vaisravana, who is always borne on the shoulders of Yakshas and Guhyakas, in all his pomp and grandeur, surrounded by Apsaras. And when that lord of all the Rakshasas is seated on the summit, all creatures see him as the rising Sun, O Best of Bhaaratas. That peak is the home of the Devas, the Danavas, the Siddhas, and of Kubera. During the parvas, full moons, the sweet notes of Tumburu, as he entertains Kubera, the lord of treasures, are heard all over Gandhamadana.

Child, Yudhishtira, here, when the moon is full, all creatures see and hear marvels such as these. Pandavas, stay here until you meet Arjuna. Eat luscious fruits and the food of the Munis. Child, having come here, do not show any restlessness. Live here at ease, amusing yourself in any way you choose. Eventually, having first conquered it by the strength of your arms, you will rule the Earth.' "

CANTO 159

YAKSHA YUDDHA PARVA CONTINUED

Janamejaya said, "How long did my great-grandfathers live on the Gandhamadana mountain? What did those splendid Kshatriyas do? What did they eat while they lived there? O excellent Vaisampayana, tell me about these things. Describe Bhimasena's valour and what that Mahabaho did upon the Himalaya mountain. Surely, Brahmanottama, he did not fight with the Yakshas again. Did my grandfathers meet Vaisravana? As Arshtisena said, the lord of wealth must have gone there. Great tapasvin, I want to hear all the details, for I have not had my fill, hearing of their exploits."

Vaisampayana continued, "When the Pandavas hear Arshtisena's peerless advice, they do as he says. They live on Mount Himavan, eating the same food that the Munis do—delicious fruit, various kinds of pure honey and the flesh of deer killed with venomless arrows. In this way they pass the fifth year, listening to sacred legends that Rishi Lomasa narrates. Rajan, Ghatotkacha has already left with the other Rakshasas, saying, 'I will return when you need me again.'

The princes pass many months in the asrama and see many wondrous sights.

One day, as the Pandavas are amusing themselves, some devout and stern ascetics and blessed Charanas of pure souls come to see them. Yudhishtira speaks with them of things lofty and spiritual. A few days pass in this way, when Garuda suddenly seizes a mighty Naga living in the lake

in his talons and bears it away. The mountain trembles, and gigantic trees snap in the gale raised by Suparna's awesome wings. The Pandavas and all the creatures there witness the wonder that takes place.

From the crest of that mountain the wind blows in all kinds of fragrant and lovely flowers, and the Pandavas and Krishnaa, with their companions, see some other-worldly five-coloured blossoms.

Krishnaa says to Bhima, as he sits relaxed, 'Best of the Bhaaratas, all the creatures on this mountain see these five-hued flowers, carried by the wind raised by Suparna, raining into the river Aswaratha. In the Khandava vana, your brother Arjuna thwarted Gandharvas and Nagas and Vasava himself and killed fierce Rakshasas, and obtained the Gandiva. You, too, have unquenchable strength and the might of your arms is as irrepressible as Sakra's.

O Bhimasena, terrify all the Rakshasas with the might of your arms, so that they leave the mountain and flee to the ten cardinal points. Only then will we all be free from fear and see the sacred summit of this best of mountains, adorned with the flowers of five hues. O Bhima, I have long cherished the thought of seeing the summit, protected by the might of your arms.'

Like a mettlesome bull wounded, Bhima is stung by what she says; he cannot bear it. And that Pandava who has the gait of a lion, who is graceful and generous, who blazes in golden splendour, who is intelligent and strong, proud, sensitive and heroic, who has red eyes and broad shoulders, who is gifted with the strength of an elephant in musth, who has leonine teeth and a heavy neck, who is tall as a young sala tree, who is honourable, who is handsome in every limb, whose neck has whorls like a shell, whose arms are inexorable, takes up his bow inlaid with gold and his sword. He who has never known fear charges towards the cliff.

All the mountain creatures see him with his bow and arrows, rushing at them like a lion, like a maddened elephant. To Draupadi's delight, Bhima, mace in hand, runs towards that monarch of mountains. Neither exhaustion nor fatigue, nor lethargy, nor the ill-will of others affects the son of Pritha and Vayu as he goes.

He arrives at a rugged pass through which only one person can go. By this narrow way, the irresistible Bhima climbs to the top of the mountain, as high as countless palmyra palms set one on top of the other, and makes Kinnaras, Nagas, Munis, Gandharvas and Rakshasas joyful.

From that summit he sees the home of Vaisravana adorned with gold, and other crystal palaces encircled by golden walls inlaid with radiant gems. So many gardens surround this place taller than a mountain peak, splendid with ramparts and towers, gates and gateways, and row upon row of fluttering flags. Graceful maidens dance while the pennants wave in the breeze.

He leans against his bow and he gazes with wonder at the city of Kubera Vaisravana, lord of treasures. A fine breeze blows gladness into the hearts of all the creatures, wafting sweet perfumes everywhere. Unearthly trees of many colours echo with mellifluous birdsong as the Pandava surveys the palace of the lord of the Rakshasas, which is scattered with piles of gemstones and where many-hued garlands hang in profusion. There stands Bhima Mahabaho, his mind empty of mundane thoughts, steadfast as a rock, with his mace, sword and bow.

Then he blows his conch-shell, making the hair on the bodies of his enemies stand on end; he twangs his bow-string and slaps his arms with his hands, striking terror into the hearts of one and all. Following the direction of the tremendous sounds, the hairs on their bodies standing on end, the infuriated Yakshas and Rakshasas rush at the Pandava. The maces and clubs, swords, spears, javelins and axes in the hands of the Yakshas and Rakshasas blaze and, O Bhaarata, the battle between the Rakshasas and Bhima erupts.

Bhima uses his arrows to cut off the darts, javelins and axes hurled at him by the Rakshasas, who are great mayavis, illusionists. Bhima pierces the bodies of the screaming Rakshasas—those that fly in the sky and the ones that stand on the Earth. Blood sprays from the bodies of Rakshasas and Yakshas and soaks mighty Bhima. Their limbs and hands are struck cleanly off by Bhima's driving weapons.

All the creatures there see the regal Pandava surrounded by the Rakshasas like the Sun darkened by clouds. And just as the Sun sheds his rays over all the Earth, Bhima Mahabaho, of untold prowess, sends his arrows in all directions, decimating his enemies. The Rakshasas still roar menacingly, but Bhima prevails. The terrified Yakshas, their bodies mangled, utter horrible cries and, in sheer dread, fling down their weapons and flee southwards, leaving behind maces, spears, swords, clubs and axes.

Eventually, there is only one warrior left of the Rakshasas—mighty-chested, mighty-armed Maniman, friend of Kubera, his weapons in his

hands. He is majestic as he calls out to the fleeing armies, 'When you come before Vaisravana, what will you say to the lord of wealth, when he asks how so many of his warriors were defeated by a single mortal?'

And, truly like an angry elephant, he charges the Pandava, attacking him with all his weapons. Bhimasena stabs his sides with three arrows, and Maniman casts his mace at the human like a thunderbolt. Bhima catches that baleful mace and throws it into the sky. It looks like a shield of lightning and deflects the searing salvo of arrows with which Maniman showers him. The Rakshasa launches an iron club with a golden arrowhead at its tip. It spews flames and roars as it pierces Bhima's arm, felling him.

Wounded sore, Kunti's son takes up his own mace, his eyes now rolling in his head from rage. Taking up his gold-inlaid mace, which terrorises his enemies and crushes them, Bhima flings it surely at Maniman, who cries out in pain at being struck. Roaring, Maniman draws a fiery astra and looses it at Bhima. But Bhima breaks the shaft with a swing of his mace, and that Pandava, best of all mace-fighters, rushes at the Rakshasa, as intent on killing him as Garuda swooping down on a snake.

Then, suddenly, Bhima springs into the sky. He brandishes his mace and, with a reverberant shout hurls it down on his enemy. Like a thunderbolt cast by Indra, the mace flashes; it strikes the Rakshasa squarely on his head, so it bursts apart, and Maniman falls dead. All the others see how Bhima kills the Rakshasa, as a lion does a bull. The other Rakshasas still left alive see their leader slain and run towards the east crying out in fear."

CANTO 160

YAKSHA YUDDHA PARVA CONTINUED

Vaisampayana said, "Below, Yudhishtira, Madri's twins, Dhaumya, Krishnaa, all the Brahmanas and other friends of the Pandavas hear the caves around them echo with awful sounds; they do not see Bhima anywhere and are worried. Leaving Draupadi in the charge of Arshtisena, the maharathas climb the mountain, carrying their weapons.

On reaching the summit, they see Bhima and, all around, the great Rakshasas whom he has felled lying unconscious. Holding his mace and sword and bow, Bhima Mahabaho looks like Indra after he razed the Danava hosts. In exultation, the other Pandavas run to embrace Bhima and then sit on the mountain-top, making the peak look like swarga graced by the Lokapalas.

Yudhishtira sees the abode of Kubera; he sees the slain Rakshasas on the ground, and he says to his brother, 'Either rashness or ignorance has made you commit this sin. Kshatriya, this indiscriminate slaughter is uncharacteristic of you, especially since you now lead the life of a sannyasi. The wise, who know about dharma, say that one must never do anything to provoke the displeasure of a king. But you have, O Bhimasena, you have perpetrated a deed that will offend even the gods. The man who turns to sin, ignoring artha and dharma, reaps the harvest of his wrongdoing. If you love me, never do such a thing again.'

Saying this to his brother, the virtuous Yudhishtira, of the ineffable tejas and unshakeable resolve, well-versed in every detail of artha, sinks into

thoughtful reflection.

In the meanwhile, the Rakshasas who survived Bhima's assault have fled to the abode of Kubera, and these swift beings quickly reach Vaisravana's palace, crying in distress, and trembling still in fear of Bhima.

Bereft of their weapons, exhausted, their armour streaked with blood and hair dishevelled, they say to Kubera, 'Lord, all your best Rakshasas have been killed, though they fought with maces, clubs and swords, and with lances and barbed arrows. O lord of treasures, a mere human scaled the mountain, and single-handedly massacred all your Rakshasas of the Krodhavasa clan. And, Lord, all the best of your Yakshas and other Rakshasas are also dead. Only we few escaped, while even your friend Maniman was slain. A mere mortal did all this, O Kubera. Now do what you think is right.'

The lord of all the Yakshas and Rakshasas hears this and his eyes redden. The enraged Kubera says, 'Yoke my horses!'

At once, his attendants yoke the horses adorned with golden ornaments to a chariot big as a hill and the colour of dark clouds. Yoked to the chariot, his superb steeds, each endowed with every noble quality and the auspicious ten curls of hair, of incredible strength and speed, decked with various gems and looking splendid, impatient to be off and fly like the wind, begin to neigh to each other as if they are already victorious.

And the king of the Yakshas rides forth, to the singing of his praises by Devas and Gandharvas.

A thousand foremost Yakshas of huge bodies, red eyes and golden lustre, gifted with enormous strength, strap on their swords and follow their lord Kubera. So swift is the flight of those horses that when they arrive at Gandhamadana it appears as if they have hauled the sky back with their speed.

The hair on the bodies of the Pandavas stands on end when they see the lord of wealth's horses and then the graceful and lustrous Kubera surrounded by the Yaksha host.

Kubera sees the sons of Pandu, maharathas armed with bows and swords, and he, too, is delighted, eager to fulfil the task at hand. The Yakshas, swift as the fastest birds, alight on the summit of the mountain and stand before the Pandavas, with their Lord at their head.

Then, O Bhaarata, because their master is pleased to see the Pandavas, the Yakshas and the Gandharvas stand there calmly. Knowing themselves to

be transgressors, the noble Pandavas bow their heads and stand surrounding Kubera with folded hands.

The lord of treasures sits on the remarkable vimana, the elegant Pushpaka, made by Viswakarman and colourfully painted. Thousands of Yakshas and Rakshasas—some with gigantic bodies, some with pointed ears—hundreds of Gandharvas and hosts of Apsaras sit around him, like the Devas surrounding Indra, performer of a hundred sacrifices.

Kubera wears a golden garland around his neck, and has his paasa—his divine noose, his sword and his bow in his hands. Bhima stands gazing at the Lokapala and the sight of the god removes all the pain of the wounds the Rakshasas inflicted on him.

He, who is carried on the shoulders of Yakshas, sees Bhima's naturally warlike stance and his battle-ready weapons, and says to Yudhishtira, 'Kaunteya, all creatures know you as one who wants their welfare. You may live on this summit with your brothers, without any fear. O Pandava, do not be angry with Bhima. These Yakshas and Rakshasas were destined to die; your brother was merely the instrument of their death. There is no need to be ashamed of his impetuousness. The slaying of the Rakshasas was foretold by the gods. I am not angry with Bhimasena. In fact, I am rather pleased with him, Bhaaratottama. What Bhima did has made me happy!'

Now Kubera addresses Bhimasena, 'Child, best of the Kurus, I do not mind what you have done. Since you did it to please Krishnaa and because you depended only on your own strength, even though you disregarded the Devas and me, as well, when you did this reckless thing, I am pleased with you. Vrikodara, today you have freed me from an old curse. The Maharishi Agastya once cursed me in anger for an offence of mine; by what you did, you have liberated me. Pandava, my disgrace at a mortal's hands has long been destined. No offence attaches to you in any way.'

Yudhishtira says, 'Divine one, why were you cursed by the exalted Agastya? I am surprised that you were not consumed in an instant, along with your armies and companions, by the Muni's wrath.'

Kubera says, 'At Kusavati, O King, once a conclave of the Devas was held. I was on my way there with three hundred fierce Mahapadma Yakshas, all carrying various weapons, when we came upon that best of Rishis, Agastya Muni, engaged in severe tapasya on the banks of the Yamuna, where birds sing and trees are full of flowers. We saw him, a mass of blinding light, where he sat facing the Sun with his arms upraised. Out of

foolishness, ignorance and arrogance, my friend, the elegant Rakshasa lord Maniman spat on the head of the Maharishi.

The sage's anger blazed up as if to consume the Earth, and he said to me, "Lord of treasures, your friend has insulted me in your presence. So, he, together with your forces, will meet their deaths at the hands of a mortal. And, evil one, you will grieve when they die, but shall be absolved from this curse when you come face to face with that same mortal. However, this curse will not affect the descendants of those of your people who are obedient to you."

This is how I was cursed by the Maharishi, and now, O great king, your brother Bhima has freed me.' "

CANTO 161

YAKSHA YUDDHA PARVA CONTINUED

"The lord of treasures says, 'Yudhishtira, five qualities lead to success—patience, ability, awareness of the right time and the right place, and resolve. O Bhaarata, in the Krita Yuga, men were steadfast and skilled in their respective occupations, and they knew the laws that dictated the wielding of power. And, foremost of Kshatriyas, only a king who is blessed with patience, who understands the importance of place and time, and who is well-acquainted with the laws of dharma, can rule the world for any length of time. In any transaction, he who conducts himself with dharma acquires fame in this world and a lofty place in the next. By having displayed his prowess at the proper place and time, Sakra, with the Vasus, gained sovereignty in Swarga.

He whose vision is clouded by anger and cannot see his coming fall, he who is addicted to sin because of his evil nature, and he who does not know the appropriateness of the time and place for action will meet with destruction both in this world and the next. All the efforts of such a stupid man are futile, because he does not know the when and where of his actions, and he will not escape doom in this world and the next.

Evil and deceitful men, who commit rash deeds, aiming to gain mastery over everything, are actually committing a sin. Bhimasena is fearless, ignorant of his dharma, haughty, immature and impetuous. You must check him.

Return to the asrama of the pious Arshtisena and stay there during the dark fortnight, free of anxiety. Lord of men, at my command, all the Gandharvas living in Alaka, as well as those living on this mountain, will protect you and these good Brahmanas.

Rajan, upbraid Vrikodara for the rashness that led him here. Now on, O King, beings living in the forest will come to you; they will wait upon you and always watch over all of you. My servants will procure delicious meats and drinks for you. Yudhishtira, my son, just as you were born of a Deva, Arjuna was, too, entitling him to the protection of Indra. So, also, is Vrikodara protected by Vayu and the powerful twins by the Aswins. In the same way, now you are all entitled to my protection.

Phalguna, next in line to Bhimasena, and versed in artha and dharma, is well in Devaloka. Dhanajaya was born with all the perfect attributes that are recognised in the world as leading to Swarga. Self-restraint, generosity, strength, intelligence, modesty, fortitude and boundless energy are all found in this one man of the fathomless soul. Jishnu never commits any dishonourable act, even through ignorance. No one can ever say that Partha has uttered a lie.

And now, Bhaarata, honoured by the Devas, the Pitrs and the Gandharvas, that enhancer of Kuru glory is learning the Astra Shastra, the science of weapons, in Sakra's abode. Santanu, who ruled so justly over all the rulers of the Earth, that boundlessly powerful and wise king, your father's grandfather, dwells in Swargaloka and he is extremely gratified in Arjuna, wielder of the Gandiva and the best of his clan.

Living in Indra's celestial abode, your grandsire Santanu, emperor of the unflinching vratas, who worshipped the Devas, the Pitrs and the Brahmanas on the banks of the Yamuna by performing seven Aswamedha yagnas, who has attained Swarga, asks after your welfare.'

The Pandavas are happy to hear Kubera. Bhima lowers his club and mace, his sword and bow, and he bows down low before Kubera. Seeing Bhima prostrate before him, the lord of treasures says, 'May you be the destroyer of the pride of your foes, and the enhancer of the delight of your friends.

Parantapas, live in our beautiful country. The Yakshas will bring you everything you need. Arjuna will return soon, after mastering the Astra Shastra. Indra Maghavat will bid him farewell and Dhananjaya will join you.'

After speaking to Yudhishtira, the lord of the Guhyakas vanishes from the mountain-top. Thousands of Yakshas and Rakshasas follow him in chariots spread with decorated cushions and ornamented with jewels. As the swift horses fly towards Kubera's abode, they are like flocks of birds coursing across the sky. Indeed, these horses are so swift that it seems as if they suck the sky and swallow it as they go.

At Kubera's command, the corpses of the slain Rakshasas are removed from the summit of the mountain. The curse of Maharishi Agastya has ended and, having died in battle, the Rakshasas are freed. The Pandavas remain there for many nights, honoured by the liberated Rakshasas."

CANTO 162

YAKSHA YUDDHA PARVA CONTINUED

Vaisampayana continued, "O Parantapa, at sunrise Dhaumya finishes his daily devotions and comes to the Pandavas with Arshtisena. The sons of Pandu touch the feet of Dhaumya and Arshtisena, and pay homage to all the Brahmanas.

Then, facing the east, Dhaumya takes Yudhishtira's right hand in his and says, 'O Great King, Mandara, the king of mountains, is vast and spans the earth right down to the ocean. Indra and Vaisravana protect this place graced with airy woods, forests and mountains. My child, the wisest sages, who know all about dharma, say that this realm is the abode of Indra and Vaisravana. Dvijas versed in varna dharma, Siddhas, Sadhyas and the Devas worship the Sun as he rises from here. Righteous Yama, lord of all living beings, presides over that southern region where the souls of departed beings go.

And this is Samyamanam, the abode of the lord of departed spirits, sacred and wonderful to behold, and crowned with bliss. The all-knowing ones have named this monarch of mountains Asta, and Surya arrives here, always abiding by the truth. Lord Varuna, dwelling here on this king of mountains as well as in the ocean, protects all living beings.

O blessed one, lighting up the northern point is the mighty mountain Mahameru, auspicious and the refuge of those who have attained the Brahman. That is where Brahma holds court, and from where Prajapati created all moving and immobile things of the Earth. Meru is the blissful

abode of the seven mind-born sons of Brahma, of whom Daksha is the seventh. Child, it is here that the seven divine Rishis, the Saptarishis with Vasishta at their head, rise and set. Look at the matchless, radiant summit of Meru, where the Pitamaha Brahma sits with the celestials absorbed in the bliss of self-knowledge.

Next to Brahma's dwelling, you can see the home of Narayana, from whom all creation originated, and who has neither beginning nor end. Rajan, that holy place is so concentrated with divine energy that even the gods cannot look at it. By its very nature the abode of Vishnu Mahatman is full of splendour more brilliant than the Sun or Fire, and no one can look at it, not even the Devas or the Danavas. This place lies resplendent, to the east of the Meru, and it is here that the Lord of all creatures, the self-created Creator of the universe, in whom everything is manifested, dwells in a state of illumined grace.

Neither Maharishis nor Brahmarishis have access to this place, only Yatis do. Son of Pandu, in his presence here, the bodies of light cannot shine, because He alone, who is beyond understanding, shines in supreme transcendent lustre.

Here, by virtue of their tapasya and purified by their piety, the Yatis are able to approach Narayana Hari. And, O Bhaarata, once they reach this place and attain the eternal God of Gods, Hari the Self-creator, these spiritual beings, who are free from ignorance and pride, and who have attained perfection through yoga, never return to the mortal world.

Yudhishtira, this place is without a beginning, it does not decay, nor does it end, for it is the very being of Vishnu Narayana. And, O sinless son of the Kurus, the Sun and the Moon circumambulate Meru everyday in pradakshina, in opposite directions. The other planets and bodies of light also travel around this king of mountains.

The Sun God, who dispels darkness, revolves around Sumeru, obscuring other light-giving bodies. The maker of day sets and passes the evening, then takes a northerly course. Always mindful of the welfare of all beings, he turns eastwards again as he nears Meru.

In the same way, the divine Moon goes round this mountain, with the stars, and accurately divides the month into several cantos, marked by his arrival at each parva, each full moon. Unerringly does he circumambulate the mighty Meru and, nourishing all creatures, the Moon returns to Mandara.

The divine Surya Deva, the destroyer of darkness, also moves unfettered on his path, giving life to the universe. When he takes to the south with the intention of causing the rain to fall, winter ensues. And then, when he turns back towards the north, his rays draw out the energy from all beings, mobile and rooted. He makes men perspire, making them tired, lethargic and drowsy. All living things feel drowsy at this time. From here, moving through the mysterious sky, the sacred Sun brings rain and revives the Earth. Having nourished all beings with soothing showers, warmth and winds, majestic Surya begins his course all over again. Kaunteya, with his movements, the Sun unerringly turns the Kaalachakra, wheel of time, with mastery over all created things. His course is unceasing; he never stops to rest, O Pandava. He takes away energy and gives it back again and, dividing time into day and night, kaala and kastha, that Lord, the Sun, gives life and motion to all creation.' "

CANTO 163

YAKSHA YUDDHA PARVA CONTINUED

Vaisampayana continued, "The noble Pandavas live on this peerless mountain, engaging in the most stringent vratas, enchanted by the place, and diverting their minds while they wait impatiently to see Arjuna again. Many Gandharvas and Maharishis visit these indefatigable ones, of the pure hearts, of immense prowess: embodiments of truth and courage.

Those maharathas are delighted with this wonderful place so full of flowering trees, as pleased as the Marutas were when they arrived in Swarga. In great joy they live on these blossom-rich, colourful slopes that resonate with the cries of peacocks and cranes.

On this peerless mountain, they see lotus-heavy lakes, their shores thick with trees, and haunted at night by karandavas and swans. His luxuriant leisure-grounds, glimmering with gems of many kinds, are enchanting enough to captivate Lord Kubera himslf, and, roaming at will here, the tapasvin Pandavas cannot fathom the awesome significance of the summit, with gigantic trees growing under fleeting clouds.

Here, O Kshatriya, due to its innate magnificence and the brilliance of its plants and trees, there is no difference between night and day. The Sun does not leave this place; he sheds his rays of immeasurable energy over everything, nurturing it all. Because they live on this mountain, where Surya Deva always shines to nourish all things, moving and still, those Kshatriyas see the Sun rise and set in the same place. The Pandavas are inspired by the rising and setting points of the ever-beaming Surya and their

locations on the mountain, and the way the Sun's rays fill every little crevice as well as the expansive cardinal points, and all that lies between.

They await their brother, the supreme archer devoted to truth; they chant the Vedas, faithfully perform their nitya karma, and fulfil their holy vratas.

They say, 'Let us all be made joyful by our reunion with the mighty Arjuna!' and become absorbed in yoga. Although they are in charmed forests, every day seems like a year to them, so intensely do they think of him. From the moment when, with Dhaumya's leave, virtuous Jishnu matted his hair and left them to live in the forests, they have known no joy. With thoughts of him filling their minds, how could they know happiness even in this most blessed place?

They were overwhelmed by grief from the moment when, at Yudhishtira's command, Jishnu of the gait of an elephant left for the Kamyaka vana. O Bhaarata, it is with difficulty that the sons of Pandu pass the month on the mountain, thinking constantly of Arjuna Swetavahana, who has gone to Vasava's palace to master the art of weaponry.

Arjuna has now lived five years in the abode of thousand-eyed Indra, and has obtained astras from all the Devas—Agni, Varuna, Soma, Vayu, Vishnu, Indra, Pasupati, Brahma, Parameshti, Prajapati, Yama, Dhata, Savita, Tvashta, and Vaisravana. He bows to Indra of the hundred sacrifices and takes leave of him to come to Gandhamadana."

CANTO 164

NIVATAKAVACHA YUDDHA PARVA

Vaisampayana continued, "One day, as those mighty Kshatriyas are thinking of Arjuna, they see Indra's chariot, yoked to horses as bright as lightning, suddenly arrive. Matali drives this vimana that lights up the sky like a great flame, like a meteor flashing down through the clouds. Wearing heaven's garlands and sparkling ornaments, Arjuna Kiriti sits in it. Dhananjaya, equal in prowess to Indra, alights from the chariot, and blazes in beauty.

Wearing his crown, Arjuna bows down at the feet of Dhaumya and then at the feet of Ajatasatru; he touches Vrikodara's feet in respect, while the twins bow to him. He greets Krishnaa, beside herself with joy, and then he stands humbly before his elder brother. Great is the delight of the brothers on being re-united with the resplendent Arjuna. He, too, rejoices at meeting them and praises the king.

The sons of Pritha walk around that chariot, from which the slayer of Namuchi annihilated seven divisions of Diti's progeny, in pradakshina, and honour Matali as if he is Indra himself. Yudhishtira enquires about the well-being of all the Devas; Matali greets him and, having spoken words of advice to them, as a father to sons, he climbs back into the supreme vimana and flies back to the Lord of the Devas.

After Matali has left, Indra's son, first among all Kshatriyas, the noble destroyer of all foes, gives Krishnaa, the mother of Sutasoma, unearthly precious gems and jewellery, that Indra has sent, and which dazzle like the

Sun. Then, sitting in the midst of those best of Kurus and Brahmanas, he recounts all that has happened, and he is as bright as Fire or the Sun.

He says, 'I acquired astras from Sakra, Vayu, and Siva himself; and all the Devas were pleased with my humility and concentration.' He tells them of his stay in Devaloka, and that night Kiriti of the unblemished deeds sleeps contentedly with the sons of Madri."

CANTO 165

NIVATAKAVACHA YUDDHA PARVA CONTINUED

Vaisampayana said, "When day breaks, Dhananjaya and his brothers pay homage to Yudhishtira Dharmaraja. As they do, O Bhaarata, they hear resonant music from the sky, the rumbling of chariot-wheels and the ringing of bells. All the wild beasts and birds echo a chorus in their own voices. Hosts of Gandharvas and Apsaras appear in their vimanas from all around and follow Indra, king of the Devas, in procession. That Lord of all celestials, Purandara, flies down in his chariot decorated with gold and yoked to incandescent horses, landing near the sons of Pritha. He of the thousand eyes descends from his vimana, and as soon as Yudhishtira sees the exalted one, with his brothers he comes before the king of the immortals.

Magnanimous Yudhishtira worships Indra of the immeasurable soul with ceremony that befits his pre-eminence. Then mighty Arjuna bows to Purandara and stands humbly before him, like a servant. Seeing the pure Dhananjaya of lofty punya, with his matted hair, stand in humility before the Lord of gods, Yudhishtira of fearsome tejas sniffs the top of his brother's head in affection. He is overjoyed to see Phalguna like this, and feels utterly glad as he worships Indra.

The Lord of the Devas says to Yudhishtira, 'You shall rule the earth, O Pandava; I bless you with prosperity. Return to Kamyaka Vana, O son of

Kunti. The learned man who leads a life of brahmacharya for a year, with his senses under control and observing vratas, and keeping in mind this meeting with me, will live in unalloyed happiness for a hundred years, with no anxieties.' ”

CANTO 166

NIVATAKAVACHA YUDDHA PARVA CONTINUED

Vaisampayana continued, "When Sakra has gone back to his own dominion, Bibhatsu, with his brothers and Krishnaa, pays obeisance to Yudhishtira, son of Dharma Deva, who lovingly sniffs the top of Arjuna's head.

Yudhishtira's voice chokes with emotion as he says to Arjuna, 'Oh, how did you spend your time in Indraloka? How did you acquire the weapons, and what did you do to please the Lord of the Devas? Pandava, have you now gained a thorough knowledge of the astras? Did Indra and Rudra give them to you gladly?

How did you see the divine Siva, the Pinakin? How did you get the Devastras? How did you worship them? What service did you perform for that worshipful one of a hundred sacrifices, that he said to you, *You have gratified me*?

O radiant one, I want to hear about all this, as well as how you pleased Mahadeva and Indra. Tell me, also, about the service you rendered to the wielder of the thunderbolt. Dhananjaya, tell me everything.'

Arjuna says, 'Mighty king, listen to how I saw him of a hundred sacrifices and the divine Sankara too. O Parantapa, I acquired the Astra Shastra that you instructed me to learn when I went into the forest to

perform tapasya. From Kamyaka I went to the Bhrigutunga and spent one night there.

While I sat in dhyana the next day, I saw a Brahmana, who asked me, "Son of Kunti, where will you go?" I told him everything that had happened and he was pleased with me. He praised me and said, "Bhaarata, perform your tapasya, and soon you will see the king of the Devas."

I climbed to the top of Mount Saisiram in the Himalaya, where I began my austerities. For the first month I ate fruit and roots; the second month, I took only water; during the third, I fasted; and the fourth month, I stood with upraised arms. I am amazed that I did not lose any strength.

Rajan, at the end of the first day of the fifth month, there appeared before me a being in the form of a boar, digging the earth with his tusks, stamping his feet and rubbing his belly on the ground, and running here and there in a frightful way. Following him came a hunter, a Vetala with bow and arrows and a sword, and he was surrounded by dark and beautiful women, and the one at his side was especially so.

I took up my bow and my two inexhaustible quivers; and I shot that terrible boar. Simultaneously, that hunter raised his bow and struck the beast even more forcefully, making my heart tremble.

Rajan, he said to me, "Why have you broken the laws of hunting by shooting a beast that was my quarry? I will crush your pride with my arrows."

That great black Vetala rushed at me with his bow stretched. He covered me completely with his arrows, even as a cloud does a mountain with rain; and I enveloped him with a shower of my own shafts. I recited mantras and shot flame-tipped barbs, piercing him as Indra would cleave a mountain with his Vajra.

The Vetala multiplied his body a hundred times, and a thousand times, but I pierced them all with arrows. Then, again, all those forms merged into one, O Bhaarata, and at once, I struck it. He began changing shapes—now, a small body with a huge head, and now a huge body with a small head. Finally, he took his original form and came at me ready to fight.

Invoking the potent Vayavyastra, weapon of the Wind God, I affixed it to my bowstring. Amazingly, even this weapon had no effect on him. With more vigour, I covered that hunter with a profusion of mighty astras. I inundated him with the weapons of Sthunakarna, Varuna, Salabha and Asmavarsha. But, Rajan, he swallowed them all.

When all those had been consumed, I loosed the Brahmastra at him. Arrows of light and flames piled over him, he began to expand. The world was in the grip of that weapon and all the points of the compass were lit up by its brilliance; but that hunter frustrated even the Brahmastra. O Rajan, when Brahma's weapon was quelled, I became afraid.

I took up my bow and my two inexhaustible quivers and shot at him again, but he devoured all those arrows as well. And when he had subdued all my weapons, he and I wrestled. We fought with blows, but I could not defeat him and fell bewildered and senseless on the ground.

That wonderful Vetala laughed delightedly and vanished before my eyes, together with the woman; and my Gandiva and two quivers also disappeared.

Now, that godlike hunter assumed another form, unearthly and wearing shining raiment. He renounced the form of a hunter, that Devadeva, and took his own divine Form, and that God stood there, with his Goddess beside him. The Divine One—whose emblem is the Bull, who wields the Pinaka, who wears coiled serpents for his ornaments, and who can assume any form—appeared before me with Uma. Parantapa, he came towards me while I was preparing to fight on, and the bearer of the trident, Trisulin, said, "I am so pleased with you!"

The Divine One held up my bow and my pair of ever-filled quivers and returned them to me, saying, "Ask for a boon, O son of Kunti. I am delighted with you. Tell me, what shall I do for you? Kshatriya, tell me your wish and I will grant it. Other than immortality, I can give you anything your heart desires."

I was intent on having the astras, so, I bowed down to Siva and said, "O Divine One, if you are pleased with me, grant me this—I wish to acquire mastery of all the weapons that the gods command, the Devastras."

Lord Tryambaka of the three eyes said, "So it shall be. Pandava, my own weapon, Raudra, will always await your call." Now Mahadeva gave me the greatest of all astras, his own Pasupata, and having bestowed it, said, "This must never be used against mortals, for if it is loosed at one of small strength it will consume the very universe. It should be used only in a desperate predicament, when all your other weapons have failed you. Only then may you use my Pasupatastra."

When he that uses the insignia of the Bull had been gratified, there appeared at my side the Devastra of the irresistible power, which can

consume all other weapons, kill any truly mighty enemy and raze hostile armies; it is without equal, and even the Devas, Danavas and Rakshasas cannot withstand it.

At Siva's command, I sat down there and, even as I gazed at him, in adoration, the God vanished.' "

CANTO 167

NIVATAKAVACHA YUDDHA PARVA CONTINUED

"Arjuna says, 'Bhaarata, by the grace of Devadeva, God of gods, the Paramatman Siva, I spent the night in that place; and when day broke and I had finished my morning rituals, I saw the Brahmana whom I had seen before. I told him everything that had happened, about my meeting with Mahadeva.

This pleased him, and he said, "Since you have seen the great God, which no one else can do, you will soon meet Vaivaswata and the other Lokapalas, and the Lord of the Devas, too; and Indra will also grant you astras."

He said this, O King, he embraced me again and again, and that radiant Brahmana went away. Parantapa, that evening, a pure breeze began to blow and seemed to renew the Earth. Near where I was, at the foothills of the Himalaya, all at once fragrant, lovely flowers began to bloom. All around me I could hear an enchanting chorus of hymns being sung in praise of Indra. Hosts of Apsaras and Gandharvas sang to that Lord of celestial hosts. The Maruts and the followers of Mahendra, and other Swargavasis, heaven-dwellers, came in their divine vimanas.

Soon after, Indra Marutvan, accompanied by Sachi and all the immortals appeared in chariots yoked with elegantly caparisoned horses.

He that is carried on the shoulders of men manifested himself in front of me. I saw Yama seated in the south and Varuna and the Lord of the Devas in their respective places.

They greeted me and said, "Savyasachi, look at us seated here. You have been granted this vision of the Lokapalas so that you can perform a task for us. Now receive our astras."

Lord, I bowed to those foremost of the Devas in reverence and took those divine weapons, upon which they accepted me as one of them. Then, the gods went back to the place from which they had come.

The Lord of the immortals, the divine Maghavat, ascended his glorious chariot and left, saying, "Phalguna, you must visit Devaloka. Even before your arrival I knew that you would come here. I manifested myself to you, O best of the Bhaaratas; and because you have purified yourself with ablutions in many holy tirthas and strengthened yourself with unflinching austerities, you will gain admittance to Devaloka. You will have to practise severe penance again, for you will have to stay there for a time as a mortal. I have told Matali to bring you to our world. All the Devas and great Rishis have already granted you recognition."

I said, "Divine one, look kindly on me. I wish to learn the Astra Shastra, and beseech you to be my Guru."

Indra replied, "My child, you will achieve terrible feats with the Astra Shastra, but I will fulfil your desire to acquire this knowledge."

To this I said, "O Lord, I will never use the Devastras against mortals except when all my other weapons have been repulsed. Therefore, King of gods, grant me the Devastras so that I may attain the realms reserved for Kshatriyas."

Indra said, "Dhananjaya, it is to test you that I said these words to you. You are my son, and your reply becomes you. Go now, Bhaarata, to my abode and learn all the weapons of Vayu, Agni, the Vasus, Varuna, the Maruts, the Siddhas, Brahma, the Gandharvas, the Uragas, the Rakshasas, Vishnu and the Nairitras. Learn to use all the astras that are mine, as well, O perpetuator of the house of Kuru."

Saying this, Sakra vanished from where he had stood. Then, Rajan, I saw the fabled and sacred chariot of heaven arrive, drawn by unearthly horses and driven by Matali.

When the Lokapalas had gone, Matali said to me. "O splendid one, the king of the Devas wants to see you. Mighty-armed, achieve supreme

competence before you perform your task. Come and see the realms that can only be attained through dharma; enter heaven in your human body. Bhaarata, the thousand-eyed Lord of the celestials wishes to see you."

I took my leave of the Himalaya by walking around the mountain in pradakshina and climbed into the magnificent chariot. The generous Matali, expert sarathy, drove these steeds gifted with the speed of thought or the wind.

When the chariot began to move he saw that I sat steadily and, looking at me in wonder, said, "I find it wonderfully strange that, although seated in this divine vimana, you have not stirred even a little. Bhaaratottama, I have seen that, at the first pull of my horses, the Lord of the Devas sways where he sits. But you have sat unshaken all the while. In this, you are greater than Sakra himself."

Matali soared into the sky and showed me the realms of the Devas and their palaces. The horse-driven chariot flew up, and the celestials and the sages of heaven worshipped it. Manavottama, I saw whole worlds moving anywhere at will; I saw the grandeur of the tejasvins—the Gandharvas, Apsaras and the Devarishis. Sakra's sarathy Matali showed me the Nandana and other magical gardens and groves of the gods.

Then, I beheld Indra's city, Amaravati, adorned with jewels and shining kalpa-vrikshas, trees that bear any sort of fruit that one desires. There the Sun is not hot; no one is affected by heat, cold or fatigue, Rajan. The gods feel neither sorrow nor dispiritedness, nor weakness, nor apathy, Parantapa. Those who live in that place have neither anger nor greed; all are perfectly contented.

There, the leaves on the trees are always green, the branches laden with flowers and fruit; the fragrance of lotuses pervades the numerous lakes. There the breeze is cool and delicious, fragrant and pure, and invigorating. The ground is strewn with all kinds of jewels and with divine blossoms. There countless exotic beasts and birds live, none of our world.

I saw the Vasus, the Rudras, the Sadhyas with the Maruts, the Adityas and the two Aswins, and I worshipped them. And they gave me their blessings, granting me strength and prowess, energy and fame, skill at arms and victory in battle.

Then, I entered that fabled city, so loved by Gandharvas and Devas, and with joined hands I stood before the thousand-eyed Lord of the gods. Sakra,

ever generous, offered me half his throne; and Vasava put his hand on me in affection.

Thus, Bhaarata, with the intention of acquiring astras and learning to master them, I began to live in Indraloka, in the company of Devas and Gandharvas of bountiful souls. Viswavasa's son Chitrasena became my friend, and he imparted the entire body of Gandharva gyana to me. I lived happily in Sakra's home, well cared for, having all my desires gratified, learning about the astras, listening to divine songs and music, and watching the most alluring Apsaras dance.

Without neglecting to study the arts, which I did carefully, I devoted my attention to the acquisition of arms. And that Lord of a thousand eyes was pleased with my sense of purpose. Living in Devaloka, O king, thus did I pass my time.

When I had mastered the Devastras and gained the confidence of Indra, whose mount is Uchchaisravas, one day he said, "Now even the gods themselves cannot conquer you, let alone the mortals of the Earth. You have become irrepressible in strength and invincible in battle."

The hair on my body stood on end as Indra continued, "O Kshatriya, you have no equal in battle. You are ever-vigilant, dexterous, truthful, and have your senses under perfect control. You are the protector of Brahmanas; you are a master of weapons, and warlike. Partha, you have obtained the fifteen great Devastras, as well as the five ways of using them. You now stand alone and without any peer. You have perfected the skill of releasing these weapons and their withdrawal.

You have perfected the Prayaschitta, the revival of harmless beings killed by these weapons, and also how to revive the astras themselves if they are rendered ineffective. Now, Parantapa, the time has come for paying the Gurudakshina. Promise to pay it and I will tell you what you have to do."

Rajan, I said to the king of the Devas, "If it is in my power to do what you ask, consider it already done."

At my words, Indra smiled and said, "There is nothing in the three worlds that is beyond your power. My enemies, the Danavas called the Nivatakavachas, live in the depths of the ocean. There are thirty million of them; they are dishonourable, all identical to look at and equally strong and splendid. Destroy them there, Kaunteya, and that will be your Gurudakshina to me."

Saying this, he gave me his resplendent vimana, with Matali driving it, and cushioned with down as soft and lustrous as peacock-feathers. He set this exquisite kirita, this crown, on my head and gave me glittering ornaments like his own for my body. He gifted me an impenetrable armour —the best of its kind and comfortable to wear. Then, he strung the Gandiva with this everlasting bowstring.

I set out in that marvellous chariot from which, in days gone by, the king of the Devas defeated Bali, the son of Virochana. O ruler of men, startled by the rumbling of the ratha, all the celestial ones came out, thinking that I was the Deva king. Seeing me, they asked, "O Phalguna, what are you going to do?"

I told them everything, adding, "I will go into battle. Auspicious ones, I am going forth to kill the Nivatakavachas. Give me your blessings."

They began to praise me in the same way that they eulogised Purandara. They said, "Riding this chariot, Maghavat conquered in battle Sambara, and Namuchi, and Bala, and Vritra, and Prahlada, and Naraka. From this vimana, Maghavat has vanquished thousands of millions of Daityas. O Kaunteya, riding in this chariot even as Indra did long ago, you, too, shall conquer the Nivatakavachas in battle.

Here is the best of all conches; Sakra used it to conquer the worlds, and blowing on it you will also triumph."

Saying this, the gods offered me this shell, the Devadatta, born in the deep; and I took it for the sake of victory. The gods began to extol me then, and impatient for battle, armed with my conch, my armour, my bow and arrows, I flew towards the sinister home of the demonic Nivatakavachas.' "

CANTO 168

NIVATAKAVACHA YUDDHA PARVA CONTINUED

"Arjuna continues, 'I passed all the places that the Maharishis had spoken highly of and, at last, saw the ocean of Devaloka—the inexhaustible Lord of waters. I saw upon it swelling waves that looked like mountains of water, crashing against each other and then rolling away. I saw thousands of ships filled with gemstones. I saw those great, fabulous fish, timingilas, and tortoises that looked like submerged stone hills. And everywhere in the water were thousands of shells, like stars in a lightly clouded night sky. Thousands upon thousands of jewels floated in clusters and a violent wind whirled them about. O, this was rare and wonderful to see.

As I looked upon the marvellous ocean of the mighty tides, I saw the city of the Danavas, not too far away. Matali, expert sarathy, guided the chariot, and it submerged, and all its embellishments smoothly slid under water. But he sat firmly in his seat and drove the craft with force, frightening all who heard its rumble.

The Danavas heard that sound like clouds rumbling in the sky, and, thinking I was the Lord of the gods, were panic-stricken. They all stood with their bows and arrows, javelins and axes, maces and clubs, terrified. Quickly making arrangements for the defence of their city, the alarmed Danavas clanged shut the gates, hiding everything inside.

I took up my conch, Devadatta of the deafening roars, and blew gleefully on it many times. That sound filled the sky and rang everywhere. Even the mightiest beings were terrified and hid. And then, O Bhaarata, all the Daityas, the children of Diti, the Nivatakavachas shining with ornaments, appeared in their thousands, wearing all kinds of armour, with myriad weapons in their hands.

They had iron javelins, maces and clubs, hatchets, sabres and discs, sataghnis and bhusundis, and colourfully streaked and bejewelled swords. After thinking a moment about which way to go, Matali steered the vimana on to level ground.

O best of the Bhaaratas, the horses were so swift that everything we passed went by in a blur; I could see nothing, and I found this strange. Then the Danavas began to play thousands of oddly-shaped musical instruments, making a discordant, nerve-wracking cacophony. At the awful noise, thousands of enormous fish, that were like hills, streaked away. The stupendous force of demons flew at me, loosing hundreds of thousands of arrows.

O Bhaarata, a savage battle followed between the Danavas and me; I was ready to annihilate the Nivatakavachas. Devarishis, Danavarishis, Brahmarishis and Siddhas came to witness the contention. Eager for my victory, the Munis praised me with the same sweet speeches they had used for Indra in the war of old fought over Tara.' "

CANTO 169

NIVATAKAVACHA YUDDHA PARVA CONTINUED

"Arjuna continues, 'Bhaarata, the Nivatakavachas, armed to their teeth, rushed ferociously at me. They blocked the path of the chariot and, roaring loudly, surrounded the chariot and covered me with their arrows. Other demons flung darts and hatchets, spears and axes at me. My chariot was enveloped in a blizzard of arrows, maces and clubs. Some truly dreadful-looking Nivatakavachas, armed with bows and heavy arrows, ran at me. I shot ten swift, sure shafts from my Gandiva into each of them, driving them back with those stone-sharpened darts.

My horses, in the skilful hands of Matali, moved like the wind, with incredible agility and speed, trampling the sons of Danu and Diti everywhere. Although thousands of horses were yoked to my ratha, Matali's masterly chariotry made it seem they were only a few, so smoothly did our chariot fly. Hundreds of Danavas fell dead by being trampled under the horses' hooves, by being run over by the chariot wheels, and by my blistering arrows. There were others who, though dead, lay in their chariots with their weapons still strapped on; and their charioteers slain, the horses dragged the chariots chaotically here and there.

Now the greatest Danava warriors came to fight, using sorcerous weapons to cover all sides and directions, and I was hard-pressed. I saw Matali's incredible prowess then, as he steered his fiery steeds, breaking

through the net of demon arrows with such ease. Heartened, I killed hundreds of thousands of Danavas with my astras. Parantapa, seeing me range the field and putting forth all my prowess, Sakra's charioteer was pleased.

Some Nivatakavachas were crushed to death by the horses and chariot, some gave up the fight, but others battled on, shooting storms of arrows. I began to kill them with the hundreds of thousands of weapons I could command with mantras of the Brahmastra. Harried by me, enraged, those Asuras attacked me with a torrent of clubs, arrows and swords.

Then, Bhaarata, I invoked Indra's favourite weapon, supreme astra of breathtaking urjas, and loosed it at the attacking Tomara horde, and desiccated the swords and tridents they hurled. When I had destroyed their weapons, I pierced each of them with ten arrows.

Arrows flew from the Gandiva like rows of black bees; and Matali was jubilant. The Danavas showered me with dark shafts, but I deflected them. The Nivatakavachas smothered me in a fog of arrows, and I contained them again with superior astras, swift and fiery, which could baffle other astras; and I killed thousands of demons more. Blood flowed from their torn bodies, like a monsoon waterfall down a mountain slope. My arrows struck them like Indra's thunderbolt, and inflamed them. Their wounds bled copiously; the power of their weapons was diminished; and the Nivatakavachas began to use maya to fight me.' "

CANTO 170

NIVATAKAVACHA YUDDHA PARVA CONTINUED

"Arjuna says, 'A sudden shower of rocks big as trees rained down on me, but I blasted those boulders with a volley from Mahendra's weapon, almost equal to his Vajra. When the rocks had been powdered, a fire sprang up, and the dust fell like sparks.

A cataract of water now fell, each stream of it as thick as an axle-rod; its massive torrents filled the sky in all the directions. Confusion gripped me at the downpour and the howling of the wind and the roaring of the Daityas. The water fell without pause, filling all the space between earth and sky, and for a moment I stood rooted.

Recovering quickly, I discharged another Devastra I had received from Indra, the Visoshana of fire, and all the water was instantly vapourised. O Bhaarata, when the rocks had been pulverised and the water dried up, the Danavas created illusions of fire and wind. I used a weapon of water to put out the flames, and one that made a wall of stone to shield me from the wind.

Now the Nivatakavachas besieged me with a myriad weapons, of stone, water, fire and wind all together. All around, a thick, gloomy darkness spread and, enveloped in that black night of the world, our horses reared, whinnying in terror; Matali fell from his place, and the golden horsewhip from his hands.

He cried, “Where are you? Where are you?” and dread gripped me as well to see him panic.

Then, he said to me, “Partha, the Devas and Danavas once fought a mighty war over the amrita, and I witnessed that battle. Again, when Sambara was killed, there was a dreadful war; then, too, I was charioteer to the king of the Devas. I was Indra’s sarathy when Vritrasura was killed. I also saw the savage encounters with Virochana’s son Bali, Prahlada and the rest. Oh, I saw all those fearful battles, Pandava, but never before did I lose my senses. Pitamaha Brahma must have ordained the destruction of the universe, for I can see no other purpose for this battle of battles.”

When I heard Matali, I made a great effort to calm myself and thought of how I would dispel the illusions that beset us. I said to the frightened charioteer, “Look at the strength of my arms, the power of my astras and of my Gandiva. I will use magical weapons to dispel this turgid darkness and the other sorceries of the Danavas. Fear not, sarathy; calm yourself.”

Fighting for the Devas, I made an illusion that could stupefy all beings. This dispelled the Danavas’ maya, but some of their most powerful demons attacked me with fresh spells, of different kinds. The world seemed to disappear and appear in flashes; it seemed to be swallowed by darkness, or submerged in water. When the world became visible again, Matali sat in his seat in the chariot with the reins of the horses in his hand, and he began to range across the field, like lightning, making everyone’s hair stand on end. The ferocious Nivatakavachas still assailed me but, seizing every opportunity I found, I sent them, one by one, to Yamaloka.

In the midst of the battle that raged, suddenly the Danavas vanished, cloaked in maya.’ ”

CANTO 171

NIVATAKAVACHA YUDDHA PARVA CONTINUED

"Arjuna continues, 'Now the Daityas fought unseen, their weapons unseen, while I battled on with weapons in plain sight. Wherever I sensed they were, I sloughed off Asura heads with arrows from the Gandiva. The Nivatakavachas withdrew their maya, and fled into their city.

When the Daityas fled and the world was visible again, I saw that the dead numbered many hundreds of thousands. Near the slain demons lay their splintered weapons, ornaments, armour and severed limbs. The field was so crowded with bodies that our horses could not move freely, and they took to the sky.

Some Nivatakavachas were still hidden from view, and these filled the sky with rock masses. Bhaarata, other Danavas burrowed underground and seized our horses' legs and chariot-wheels. From above and below, they cast down a barrage of rocks on the horses and attacked me and my chariot. The rocks that lay around us and those that continued to fall hemmed me in as if sealing me into a mountain cave.

Matali saw me oppressed by the rocks that fell and his horses being crushed under their weight. He saw that I was afraid and said, "Arjuna, do not be frightened. Loose the Vajra, Purushottama."

I invoked Indra's favourite weapon, the inexorable thousand-jointed thunderbolt. Saying its mantra over the Gandiva, I aimed at the battery of

falling crags and loosed iron arrows that bore the Vajra. As they issued from that astra, the iron shafts turned into individual thunderbolts. They pierced the demons' sorcery and struck the Nivatakavachas. From the sky, Danavas big as cliffs fell to the earth, cloven by the fervid power of the Vajra. The thunderbolts blasted the Danavas who had dragged our horses into the entrails of the earth, and despatched them to Yama.

All that place was covered with the mountainous bodies of Nivatakavachas—the dead, the wounded and the unconscious lay there like scattered crags.

Strangely, neither I, nor the horses and chariot, nor Matali were in the least injured. Matali smiled and said, "Not even in the Devas, Arjuna, have I seen prowess such as yours."

When the demon hosts had been destroyed, their women began to wail in their city, like cranes in autumn. Matali and I entered that city, terrifying the Nivatakavacha wives with the rumble of our chariot. The women fled in crowds when they saw our ten thousand horses, lustrous as peacocks, and the dazzling chariot, bright as the Sun. The women's ornaments, falling as they ran, made a sound like that of rocks tumbling down a mountain. The panic-stricken wives of the Daityas fled into their golden palaces that were adorned with countless jewels.

Seeing that incomparable city, even grander than the city of the gods, I asked Matali, "Why do the Devas not live in a place like this? This city seems to be superior to Purandara's Amaravati."

Matali replied, "In days gone by, O Partha, this was the city of our Lord of the Devas. Later, the gods were driven from here by the Nivatakavachas. The Nivatakavachas performed the most stringent tapasya and, when they had pleased Brahma, they asked him for a boon—that they might live here, invincible to the Devas.

Then Sakra addressed Brahma saying, *O Lord, do what you consider proper, but keep our welfare in mind*. Then, O Bhaarata, the Lord commanded Indra, saying, *O slayer of foes, using another body, you will become the nemesis of the Danavas*. It was to make this possible that Sakra gave you all the astras. The gods could not themselves slay the demons that you have today. The time had come for you to kill them, and you have done so. Foremost of men, Mahendra gave you these supremely potent Devastras so that you could annihilate the Nivatakavachas."

After killing the Danavas and subduing their city, I returned to Amaravati with Matali.' "

CANTO 172

NIVATAKAVACHA YUDDHA PARVA CONTINUED

"Arjuna says, 'On my way back, I saw an unearthly city, moving at will, radiant like Fire, or the Sun. In this city were trees made of gems, and sweet-voiced birds of many colours. It had four gates, many gateways and towers, and in that impregnable city lived Paulomas and Kalakanjas. It was exquisitely wrought from all manner of jewels, and was ethereal and wonderful to look at. The trees of jewels bore flowers and fruit; extraordinary celestial birds sang from their branches. Blithe Asuras wandered its streets and gardens, wearing garlands and carrying double-edged swords, bows, arrows, maces and clubs.

Rajan, on seeing that city of Daityas, I asked Matali, "What is this place that looks so marvellous?"

Matali replied, "Once, long ago, a Daitya's daughter named Puloma, and Kalaka, a mighty female of the Asura race, preformed tapasya for a thousand celestial years. At the end of their penance, Brahma, the self-created one, conferred boons on them—that their children would never suffer misfortune; that they cannot be slain, even by the Devas, the Rakshasas and the Pannagas; and that they be given a radiant and incomparable aerial city, furnished with all kinds of gemstones, and impregnable by the Devas, the Maharishis, the Yakshas, the Gandharvas, the Pannagas, the Asuras and the Rakshasas.

Bhaaratottama, this is that flying city, devoid of Devas, which was created by Brahma himself for the descendants of Kalaka—the Kalakeyas.

The city has everything one could ever want, and no illness or grief enters here. It is filled with all things desirable, and disease and suffering are unknown. This celebrated city is called Hiranyapura, peopled by the Paulomas and the Kalakanjas, guarded by those mighty Asuras. And, O King, since they cannot be killed by the Devas, they live happily, free from anxiety and having all their desires fulfilled.

But Brahma has ordained their destruction by a mortal. O Partha, it is you who must use the Vajra and destroy the very race of Kalakanjas."

O lord of men, having found out that they could not be touched by the Devas and the Asuras, I cheerfully said to Matali, "Fly into that city. I will obliterate them that hate the king of the gods. I consider it my dharma to kill any enemy of the Devas."

Matali took me near Hiranyapura in the heavenly horse-driven chariot. Seeing me, those sons of Diti, wearing diverse kinds of clothes, ornaments and armour, charged at me in their chariots. They attacked me with arrows, clubs and double-edged swords, with prowess that defies description.

Rajan, using my knowledge of the Astra Shastra, I resisted the great volley of weapons with a wild shower of arrows, and all the Danavas, attacking me from every side, were bemused. Confounded, they began to attack one another. I struck off hundreds of heads with flaming arrows.

The sons of Diti fled into their city and, with their magical powers, flew high into the sky. I barred their way with a vast web of arrows. However, the Danavas stood firm in their city, which flew wherever they willed, radiant as the Sun. The city plunged down to Earth; it took off again; it flew in an arc; it went underwater.

Parantapa, I never paused my attack on that incredible city that was like Amaravati to behold. I stormed Hiranyapura, and all the Daityas in it, with legion Devastras. Broken by my volleys, the city of the Asuras fell to the earth. Grievously wounded by my weapons of the speed and the sound of thunder, demons wandered about in a daze, without will of their own, as if moved only by destiny.

Matali flew our chariot of solar effulgence into the sky, and then down to land on earth. O Bhaarata, surrounding me were sixty thousand war chariots, with enraged Daityas in them, eager for battle with me, but I killed them all with vulture-feathered arrows. Confident that a mortal could hardly

vanquish them, their attack swelled in a surging tide. I loosed the Devastras, one by one. But those Maharathas restrained each one, and on the field I saw hundreds and thousands of mighty demons moving about in their chariots in diverse manoeuvres. They were splendid with the sheer variety of their armour, their ornaments and their flags; they were a delight to the eyes.

Set upon by the innumerable warriors, heavily armed and skilled in battle, I was overwhelmed and fear gripped me. I invoked Rudra, the supreme God and, saying, *May welfare attend on all beings*, I chanted the mantra for the Raudrastra, scourge of all enemies.

At once, I saw a being with three heads, nine eyes, three faces, and six arms. His hair blazed like Fire or the Sun and, O Parantapa, on his body he wore huge snakes darting out their tongues. Seeing Rudra the Eternal before me, my fear melted away and I set his weapon on the Gandiva, bowed to the three-eyed One of the measureless tejas and released it, willing it to consume the Danavas.

Lord of men, as soon as it was loosed, a multitude of forms were manifested—deer, lions, tigers and bears; buffaloes, snakes and cows; and sarabhas; and elephants, apes, bulls and boars; cats and dogs; ghosts; all the Bhurundas; vultures and Garudas, Chamaras and leopards; mountains and seas; Devas, Rishis and Gandharvas; Pisachas and Yakshas; Asuras, Guhyakas and Nairitras; elephant-mouthed sharks; owls; creatures with the forms of fish and horses, other macabre beings bearing swords and other weapons; and Rakshasas brandishing maces and clubs.

When that weapon was loosed, the whole universe appeared, filled with all these and other beings. These multifarious beings—some had pieces of flesh, fat, bones and marrow sticking to them, others had three heads, or four tusks, or four mouths, or four arms—attacked the Danavas again and again, and held them at bay.

Then, my brother, in a single moment I slew all those Danavas with a swarm of arrows imbued with the hardness of rocks, flaming like Agni or Surya, and lethal as thunderbolts. I saw the Danavas, brought down by the Gandiva, fall from the sky, and bowed once more to the Supreme God, destroyer of the Asuras of Tripura.

The celestial sarathy Matali was delighted to see those Daityas, adorned with ethereal ornaments, annihilated by the Raudrastra. Having witnessed

my feat, which even the celestials could not accomplish, Sakra's charioteer paid me homage.

With joined hands, he said, "The gods could not have done what you have today. Indeed, not even the king of Devas himself could have accomplished this. Hiranyapura was invincible, it could not be touched by the Devas or Asuras, but you have destroyed it with your strength and the power of your tapasya, O Kshatriya."

When that ethereal city had been ruined and its demons slain, their wives came streaming out, their hair dishevelled, and keening loudly, like kurari birds. They wailed in grief for the loss of their sons, brothers and fathers; they fell on the ground, crying hoarsely. They beat their breasts for having been widowed, and their garlands and jewellery fell from them.

The golden city of the Danavas, which once looked like a Gandharva city, resounded with lamentation and was denuded of beauty, like a lake without elephants, or a forest stripped of trees. Deprived of its masters, it lost its lustre, and it disintegrated, as if it had been made of clouds.

My task accomplished, Matali took me back to Amaravati, the deathless abode of Indra. Having vanquished and killed the Nivatakavachas, and destroyed Hiranyapura and its Kalakeyas, I came and stood, my head bowed, before Indra. Matali described to him all that I had done, in detail. It was with great delight that the Maruts heard about the destruction of Hiranyapura, the undoing of the illusions and the slaughter of the Nivatakavachas in battle.

Thousand-eyed Purandara was pleased no end, and cried, *Well done!* and Indra and the Devas applauded, even cheered me for a long time.

Indra said, "You have achieved a feat that neither the Devas nor the Asuras could. O Partha, by slaying my enemies, you have paid my Gurudakshina. Therefore, Dhananjaya, I grant that in battle you will always stay calm and discharge your weapons unerringly, and you will be irresistible to Devas, Danavas, Rakshasas, Yakshas, Asuras, Gandharvas, Pakshis and Nagas.

Through the might of your arms, Kunti's son Yudhishtira will conquer the Earth and rule it," ' says Arjuna."

CANTO 173

NIVATAKAVACHA YUDDHA PARVA CONTINUED

"Arjuna continues, 'As I stood there, my wounds still bleeding, Indra, king of the Devas, acknowledged me as his own, and said, "Arjuna, all the Devastras are with you, and no man on earth will be able to overpower you. My son, when you are on the battlefield, Bhishma, Drona, Kripa, Karna and Sakuni, together with all the other Kshatriyas, will not be equal even to a sixteenth part of what you are."

The lord Maghavat gave me this golden garland and this conch-shell, Devadatta of the mighty roars, and also his unearthly, impenetrable mail. With his own hands, he set this crown on my head. Sakra presented me with these heavenly garments and with rare ornaments of unearthly craft. Thus was I honoured, Rajan, and I lived joyfully in Indra's sacred abode with the children of the Gandharvas. Sakra was pleased, as were the Devas. One day he said to me, "O Arjuna, your brothers pine for you; the time has come for you to leave."

O king, this is how I spent my five years in Devaloka, thinking all the while of the troubles that we now endure because of the gambling. Here I am now, come to the foothills of the Gandhamadana and united again with my brothers.'

Yudhishtira says, 'Dhananjaya, we are fortunate that you have acquired the astras and that you have worshipped the king of the Devas. Parantapa, it

bodes well that the Lord Sthanu and his Goddess appeared before you and that you gratified them in battle. You are fortunate to have met the Lokapalas. Partha, we are lucky to have prospered and that you have come back to us. Today I feel elated, as if Dhritarashtra's sons have already been quelled and the Earth, with all her cities, has already become ours.

Bhaarata, I am curious to see these Devastras with which you killed the Nivatakavachas.'

Arjuna says, 'Tomorrow morning, you will see all the divine weapons with which I slew the fierce Nivatakavachas.'

Having thus related all that transpired before his return, Dhananjaya passes the night with his brothers."

CANTO 174

NIVATAKAVACHA YUDDHA PARVA CONTINUED

Vaisampayana continued, "When day breaks, Dharmaraja Yudhishtira rises and, together with his brothers, performs the dawn rituals, then says to Arjuna, the joy of his mother, 'Kaunteya, show me the weapons with which you slew the Danavas.'

Arjuna observes all the proper rites of purification and then displays the Devastras that the gods gave him. Dhananjaya has the Earth for his chariot, the mountain for its central pole, the base of the mountain for its axle and the clump of elephant-bamboo for its socket-pole. He is resplendent in his unearthly armour as he takes up the Gandiva and Devadatta, and invokes the astras, one by one.

As each weapon is set on the bow, the Earth trembles under the weight of Arjuna's feet; trees shudder; rivers and the immense ocean churn; rocks burst apart; the Sun stops shining; fires stop burning; Brahmanas stop reciting the Vedas; and the very air is hushed.

O Janamejaya, the creatures that live under the earth's crust rise to the surface and surround the Pandava, their faces contorted and their hands folded, quivering in fear. The astras scorch them and they pray to Arjuna to spare their lives. The Brahmarishis, the Siddhas and the Maharishis, indeed, all mobile beings arrive there. The foremost Devarishis, the Devas, the Yakshas, the Rakshasas and the Gandharvas; the Garutmats and other

beings of the air also appear. The Pitamaha, the Lokapalas and the divine Mahadeva come with their retinues. Then, O great king, Vayu, the Wind God, comes bearing unearthly flowers and strews them over the Pandava. The Gandharvas sing and Apsaras dance.

Then, Narada arrives and addresses Partha in gentle words, saying, 'O Arjuna, do not loose the Devastras. They should never be released without a proper target; and even when there is one, they should not be used unless every other weapon has failed you. O son of the Kurus, to discharge these astras without legitimate cause is fraught with great evil. Dhananjaya, keeping these weapons as you have been instructed will add to your strength and happiness; but if they are not properly revered, they will become the instruments of the destruction of the three worlds. So, Pandava, never do this again. Yudhishtira, you will see these astras when Partha uses them in battle to raze his adversaries.'

Having stopped Partha from what he was about to do, the immortals and the others who came there go their separate ways. The Pandavas and Krishnaa continue to live in that same forest, in joy and contentment."

CANTO 175

AJAGARA PARVA

Janamejaya said, "When that best among Kshatriyas returned from Indraloka, after having mastered the Devastras, how did the sons of Pritha spend their time?"

Vaisampayana said, "Peerless among men and equal to Indra, those Kshatriyas enjoy the pleasure gardens of the lord of treasures, spread over the woods on that incomparable mountain. Kiriti, best among men, wanders through charming glades, full of trees of all kinds, but with his bow in hand and his mind always on the war ahead.

With Vaisravana's generosity and favour, the princes live in that beautiful place, their minds detached from material pleasures. Rather, they enjoy the simple peace of their lives. Having Arjuna back with them makes the time pass quickly; four years seem like one night. For the Pandavas, ten years—these four years and the previous six—drift smoothly by.

One day, at the end of ten years of exile, the impetuous Bhima, son of Vayu, sits with Jishnu and the godlike twins before Yudhishtira, and in pleasing, earnest words says to him, 'It is only to keep your word that we do not leave the forest to kill Suyodhana and his followers. He has deprived us of our happiness.

This is the eleventh year of our exile in the wilderness; it will be easy to go undiscovered by that evil man. Led by you, we have wandered through these jungles, giving no thought to our condition, and free from anxiety. Suyodhana will not believe that we have left this place for a distant land.

Once we have lived there for a year, we can avenge ourselves on that evil one and his followers. We will easily kill that most malignant of men, and reclaim our kingdom.

O Dharmaraja, you must now return to the world below. If we stay on in this heavenly place, we will forget our sorrows, and your fame will wither away like a wilting flower's fragrance and disappear. By gaining the kingdom of the Kuru sires, you will attain glory and perform many yagnas. What Kubera has given you here you can have on your own, Purushottama, and at any time.

Now, O Bhaarata, it is time to concentrate on punishing the enemies who wronged us grossly. Rajan, the wielder of the thunderbolt himself cannot withstand your power. Arjuna has only universal welfare at heart. He has Krishna, whose emblem is Suparna, for his friend, and Sini's grandson Satyaki as well. Arjuna feels no pain, ever, not even in battle against the Devas. He has no equal in strength, and neither do I.

O Yudhishtira, I am as devoted to your good as Krishna and the Yadavas. And the heroic twins are masters of war. When we meet the enemy, we will extinguish him and ensure your return to wealth and prosperity.'

When he hears the course of action they prefer, the bountiful and peerless son of Dharma, who knows all about dharma and artha, whose prowess is limitless, walks around Vaisravana in reverent pradakshina. Dharmaraja Yudhishtira bids farewell to the palaces, rivers, lakes and all the Rakshasas; and he faces the path they took to come here.

Yudhishtira Mahatman looks at the supreme mountain and says, 'O lord of mountains, grant that I, together with my friends, see you again after I have killed my enemies and regained my kingdom; grant that I perform tapasya here with my senses controlled.'

With his brothers and the Brahmanas, the king of the Kurus will return by the same path that brought them to the holy mountain; and Ghatotkacha and his companions will carry them over the mountain's cascades. As they are about to begin their journey, Rishi Lomasa advises them, as a father would his sons, and he departs for Devaloka. Arshtisena, too, gives them wise counsel, and the sons of Pritha begin their journey, and they see many sacred tirthas, asramas and great lakes on the way."

CANTO 176

AJAGARA PARVA CONTINUED

Vaisampayana said, "When they leave their home in the mountain of a thousand waterfalls, and birds, and eight-legged elephants, and Kubera's supernatural attendants, sadness goes with those best of the Bhaaratas. When they have gone some distance, they see Kubera's favourite mountain, Kailasa, like a great white cloud in the sky; and their hearts surge with elation.

Armed with swords and bows, they continue on their way, and they see hills and narrow gorges, dens of lions and craggy pathways, more waterfalls and the plains below. They see other great forests where deer, birds and elephants throng in great numbers. They come upon blithe woods, turquoise rivers, lakes and mountain caverns, which often become their home during the day as well as at night.

After living in all kinds of inhospitable places and crossing Kailasa of the untold majesty, they reach the asrama of Rajarishi Vrishaparva. He receives them warmly and, shedding their fatigue, they tell him the story of their sojourn in the mountains. They stay only one night in this sacred hermitage, which Maharishis and Devas visit, then travel on to the great badari tree Visala.

Here, at Badarikasrama where Narayana dwells, they remain happily for a time, within sight of Kubera's lake that Devas and Siddhas frequent. Just as blemishless Brahmana Rishis attain bliss on reaching the gardens of Nandana, so do the Pandavas shed all grief when they see that lake. The

Kshatriyas spend a happy month in Badari, and then resume their journey towards the dominions of Subahu, king of the Kiratas, still treading the path by which they came. They have to cross the difficult terrain of the Himalayas, the countries of Pina, Tushara, Darada, pass through all the provinces of Kulinda, rich in treasures, before they reach Subahu's capital.

Subahu is excited when he hears of their arrival and comes out to meet them. Yudhishtira greets him, and here the Pandavas are joined by all their charioteers led by Visaka, their attendants, Indrasena and the others, their personal servitors and kitchen servants. The company breaks journey here for a night.

Then, giving Ghatotkacha and his followers leave to go, they take their chariots and sarathys and head towards the king of mountains, near the Yamuna River. The range of Himavan abounds in waterfalls, silvery against grey slopes and snow-covered summits. The Pandavas find their way to the great forest of Visakhayupa, which is like the forest of Chitraratha. Here, where wild boars and a variety of deer and birds live, they decide to make their home.

Hunting for their food, the sons of Pritha peacefully live in this forest for one year.

In a cavern of the mountain, Vrikodara's heart fills with grief and he panics, when he comes upon a massive, fierce-looking snake, obviously starving and looking like death itself. Yudhishtira, most virtuous of men, of boundless strength, frees Bhima from the coils of the mighty serpent that holds him fast, when he goes near it.

And so the twelfth year of their sojourn in the forests begins. The scions of the Kuru, blazing in splendour, engaging in the most rigid tapasya, devoted to their daily practice of archery, leave that forest—that is like the Chaitra—and go to the edges of the desert, and from there to the river Saraswati, on whose banks they want to live awhile.

From the Saraswati, they go to the lake in the Dwaita vana. The inhabitants of the Dwaita vana are all ascetics of various religious orders, who practise self-restraint, sitting in deep dhyana and, being toothless, subsist on food ground with stone. On the arrival of the Pandavas, these sadhus bring grass mats and water-pots, and come forward to greet them.

On the banks of nearby golden Saraswati grow myriad trees—the holy pipal, the rudraksha, the rohitaka, the plaksha, the badari, the khadira, the sirisha, the bilva, the inguda, the karira, the pilu and the sami. Wandering

contentedly about in the vicinity of the Saraswati, a home of the Devas and the favourite resort of Yakshas, Gandharvas and Maharishis, the princes are at some peace."

CANTO 177

AJAGARA PARVA CONTINUED

Janamejaya said, "How is it, wise one, that Bhima of the mighty prowess, who was strong as ten thousand elephants, was stricken with panic at the sight of that snake? You have described how he was horrified and alarmed, this man who slew hundreds of Yakshas and Rakshasas by the lotus-filled lakes of Kubera's forests, and who, in arrogant defiance, dared Kubera to fight him? I am curious and want to hear about this."

Vaisampayana said, "Rajan, in Vrishaparva's hermitage, those fearful warriors live amidst enchanting glades. Roaming about carefree, bow and sword in hand, Vrikodara comes upon an emerald forest, frequented by Devas and Gandharvas. He sees secret places upon the Himalaya, frequented by Devarishis and Siddhas, and inhabited by Apsaras.

These echo with the sweet warbling of birds—the chakora, the chakravaka, the jivajivaka, the kokila and the bhringaraja—and are lush with shady trees clothed in snow-soft leaves, which bear perennial fruits and flowers. He sees mountain streams whose waters glisten like lapis lazuli, with ten thousand perfectly white ducks and swans upon them, and surrounded by forests of deodar trees that seem to form a net to trap the clouds. He sees other trees—tunga and kaliyaka, interspersed with yellow sandalwood trees. Measurelessly strong, he ranges these uninhabited forests in pursuit of game, shooting animals with purified arrows.

Mighty Bhimasena, strong as a hundred elephants, kills huge wild boar with his bare hands. Blessed with dreadful strength, like some lion or tiger,

he who can fight a hundred at once kills antelope and boar and bison and many elephants whose strength is as his own. He uproots trees and breaks them, filling the forests with noise. Ever youthful, proud and fearless, Bhimasena happily rampages through the woods, bellowing his war-cry, striking his arms and clapping his hands. Fierce lions and great tuskers flee in terror at the sound of this boldest of men fearlessly prowling their home in search of game. He penetrates into the depths of the vast forest and terrifies all the animals with his shouts.

Snakes slither into caves for shelter. The godlike Bhimasena sees an enormous Naga coiled in a cave, its gigantic body filling it entirely, so big that it makes one's hair stand on end. Its colossal body is like a yellow and speckled hill; its cave-like mouth is red and has four fangs; its eyes bulge and its forked tongue darts in and out, licking the corners of its mouth. Looking like Yama, it strikes terror into all living creatures, as it hisses at any intruder.

Seeing him approach, in a flash the infuriated snake seizes Bhimasena in its coils. This serpent has a boon, which makes Bhimasena lose consciousness in its clasp. Although Bhima is supremely strong, the Naga overpowers him and he trembles feebly in its gargantuan coils. His shoulders are like a lion's, his strength is that of ten thousand elephants, but Mahabaho Bhima is overpowered by the snake with the boon and, seized by it, all his strength drains from him. He struggles desperately to extricate himself, but cannot."

CANTO 178

AJAGARA PARVA CONTINUED

Vaisampayana continued, "Bhima says to the prodigious snake, 'O Naga, tell me who you are. O foremost of reptiles, what are you going to do with me? I am Bhima, the son of Pandu, and next by birth to Dharmaraja Yudhishtira. I am as strong as ten thousand elephants; how have you overpowered me? I have killed innumerable lions, tigers, bison and elephants; mighty Rakshasas, Pisachas and Nagas cannot withstand the force of my arms. Do you have magical powers, or have you been given a boon, that although I put forth all my strength, you still hold me helpless? Ah, the strength of men is nothing, for, O serpent, you have proved it so.'

When Bhima says this, the snake, which has coiled its body around him and has him at its mercy, releases just his arms and says, 'It is my lucky day that the gods offer you to me as food to appease my hunger after a very long time. Life is dear to all the living; so I will tell you how I came to have this snake's form. Hear, O strongest of men, how I fell into this plight from the wrath of the Maharishis. I want to be rid of the curse, so I will tell you all about it.

You must surely have heard of the Rajarishi Nahusha. He was the son of Ayu, and an ancestor of yours. I am that very man. And today I am a sarpa because Agastya Muni cursed me for, in my hubris, I once insulted the Brahmanas of heaven.

You are my descendant and a joy to see, and I ought not to kill you. Still, I will eat you today. You are fated to die. No creature that comes

within my reach at this time of day, be it a bison or an elephant, escapes. It is no Naga that has taken you; I have this form only because of the Rishi's curse.

As I changed form and slid from Sakra's throne, on which I once sat, I said to the worshipful Agastya, "Free me from this curse!"

The compassionate Maharishi said to me, "O king, you will be free after a long time has passed."

I fell down to the Earth as a snake, but I did not lose the memory of my former life. This happened a very long time ago, indeed, but I remember everything that was said.

The Rishi said, "A man who has realised the relationship of his Atman to the Brahman, and who can correctly answer the questions you put to him, will deliver you from my curse. Taken by you, even creatures that are stronger than you will immediately lose their strength."

I heard these words of that kindly sage, who felt affection for me, and immediately, all the Brahmanas vanished.

Having become a serpent, I have lived in hell for an age, waiting for the time of my release to come.'

Bhimasena says to the snake, 'I am not angry, mighty Sarpa, nor do I blame myself. Men are not always in control of their own lives; at times, they have the power to bring about joy or sorrow, and at others, not. There is no point fretting over this. Who can divert destiny, even by the greatest effort? Karma is supreme, and effort is useless. Struck by fate, I lost the might of my arms today.

Look at me; for no apparent reason I have become helpless. However, I am not as sorry for myself that I will die as for my brothers who have been deprived of their kingdom and exiled into the forest.

The Himalaya is inaccessible and crawls with Yakshas and Rakshasas. My brothers will be distracted from their purpose by their search for me. If they know that I am dead, they will give up all their efforts, for, although they are determined, in my desire to regain our kingdom, it is I who keep their resolve alive by my insistent urging.

It may be that Arjuna alone will not grieve for me, because he is intelligent, a great master of astras and cannot be vanquished by Devas, Rakshasas or Gandharvas. By himself, that Mahabaho can defeat even a Deva in battle.

What can I say of the deceitful gambler, the haughty and foolish son of Dhritarashtra, the most detested of all men? I grieve for my poor mother, who loves her sons, who is always eager that we should rise above our enemies in fame. O Naga, all the hope that my sorrowing mother vested in me will be dashed if you devour me.

My twin brothers, the manly Nakula and Sahadeva, follow me, their elder brother, and rely on the strength of my arms for their protection. If I die, they will be grief-stricken and lose their will to fight. This is what I think.'

Such is Vrikodara's heartfelt lament; caught in the coils of Nahusha the snake, all his strength is sapped from his body.

In the meanwhile, Yudhishtira sees sinister omens and is alarmed. The cardinal points blaze, weird jackals come to the hermitage and howl. Horribly deformed vartikas, with one wing, one eye and one leg, face the Sun and vomit blood. Dry winds blow and whip up stony eddies.

In the east, all the beasts and birds begin to cry out; behind him black crows caw, *Go! Go!* Yudhishtira's right arm, his chest and left leg twitch. His left eye tics in spasms, auguring some great evil.

O Bhaarata, sensing some calamity, Yudhishtira asks Draupadi where Bhima is. She replies that he has been gone for some time. Dharmaraja tells Arjuna to watch over Draupadi, he tells Nakula and Sahadeva to protect the Brahmanas, and sets out with Dhaumya. They leave the asrama and, following Bhima's wild, brash trail, look for him in the dense forest.

Going east, they come across the dead bodies of bull-elephants, leaders of their herds, and see Bhima's footprints on the ground. They see the carcasses of thousands of deer and hundreds of lions, and they know they are on Bhima's trail. They see trees uprooted by him on his heedless way in pursuit of deer.

The trail leads them to a desolate spot. Dry winds blow; the plants are all leafless and thorny; the air is salty; there is no water anywhere; stones, tree-stumps and scrub cover the rough, uneven ground; and a sharp sense of danger invades them. And here, in a mountain cave, Yudhishtira sees his younger brother, held fast by that most powerful of snakes."

CANTO 179

AJAGARA PARVA CONTINUED

Vaisampayana continued, "Yudhishtira finds his beloved Bhima in the coils of the serpent and says, 'O Son of Kunti, how did this happen? Who is this remarkable Naga, whose body is like a mountain?'

Bhimasena says, 'My brother, this mighty serpent has caught me for his food. He is the Rajarishi Nahusha cursed to be a Naga.'

Yudhishtira says to the snake, 'Chiranjeevi, long-lived, free my brother of the immeasurable strength. We will give you some other food to satisfy your hunger.'

The serpent says, 'This prince came to me of his own accord and provided me with my meal. Go away. You should not stay for, if you do, you will be my meal tomorrow. Mahabaho, this has been ordained—he who comes to where I live becomes my food. You are in my dwelling. I have waited a long time for the meal that is your younger brother. I will not let him go, and I do not fancy any other food.'

Yudhishtira responds, 'O Sarpa, tell me truly who you are—a Deva, an Asura, an Uraga? I, Yudhishtira, ask this. Why have you taken Bhimasena? What object or knowledge will satisfy you? And what food shall I get you, O Snake? How can I secure my brother's release?'

The serpent says, 'O sinless, I am king Nahusha, your ancestor and the son of Ayu, in the fifth generation of descent from Soma, the Moon. By virtue of my tapasya, my yagnas, my spiritual discipline and steadfastness, I

earned dominion over the three worlds. But with this authority came arrogance.

I engaged thousands of Brahmanas as my throne-bearers and, intoxicated by power, I insulted them by kicking them with my feet and crying *sarpa, sarpa*! *Hurry, hurry!* When my foot touched him, Agastya Muni cursed me, *You be a sarpa!* and I fell down to the Earth in this form in which you find me.

Even now, I cannot forget my past life. This evening, Agastya's goodwill brought your brother to me for my meal. I have no wish to set him free, and I do not want to eat anything else. However, if you answer my questions, I will let Vrikodara go.'

Yudhishtira says, 'O Serpent, ask whatever you like. I will try to please you with my answers. You have the knowledge of the truly learned. Therefore, Nagaraja, king of snakes, ask and I will answer.'

The serpent says, 'O Yudhishtira, tell me, who is a Brahmana and what knowledge should he have? You speak so eloquently and I can tell that you are highly intelligent. Tell me, who is a Brahmana and what is the final object of all knowledge?'

Yudhishtira says, 'Foremost of serpents, the wise say that he in whom we see truth, charity, forgiveness, good conduct, benevolence, observance of his svadharma and mercy is a Brahmana. The object of knowledge is the Supreme Brahman, the state devoid of joy and sorrow, attaining which frees man from misery.'

The Naga says, 'Yudhishtira, even in a Sudra we find truth, charity, forgiveness, good conduct, benevolence, devoutness, kindness and knowledge of the Veda that regulates the four varnas and provides guidance in religious matters. As for what ought to be known, which you say is a state of no pain or pleasure, it does not exist.'

Yudhishtira says, 'The Sudra who has these qualities is not a Sudra, and the Brahmana who lacks these is not a Brahmana. Sudras and Brahmanas are not classified by birth alone. The wise say that anyone who has these qualities is a Brahmana, and one who does not is a Sudra, even if he is born a Brahmana. Your assertion that all things that exist must feel either misery or happiness, because without both there is nothing, is erroneous. This is only how it seems. Think of this—cold is the absence of heat; and heat is the absence of cold. Therefore, can there not be a state in which both are absent, and a similar state for joy and grief?'

The serpent says, ‘O king, if a man is recognised as a Brahmana because he possesses these characteristics, caste distinctions become relevant only in relation to these qualities.’

Yudhishtira says, ‘Mighty and most intelligent serpent, in human society it is difficult to ascertain a person’s caste because of promiscuousness among the four varnas. This is my opinion. Men of all castes have children by women of all castes. Four aspects of life that all people have in common are language, sexual intercourse, birth and death. Even Rishis have testified to the difficulty of distinguishing caste, by using this sentence at beginning of every sacrifice—‘Whatever caste you may belong to, we celebrate this sacrifice.’ The learned have asserted that character is the only essential requisite for caste distinctions.

The birth ceremony of a male child is performed before the cutting of the umbilical cord. The mother acts as Savitri and the father officiates as priest. The child is considered a Sudra until he is initiated in the Vedas. Because of doubts that have arisen on this point, O prince of serpents, Swayambhuva Manu declared that the mixed castes are better than the upper castes that do not live according to dharma even after undergoing the rituals of purification. Any man who lives by the laws of dharma, I have always considered a Brahmana.’

The serpent replies, ‘O Yudhishtira, you do indeed know what needs to be known and, after having heard you speak, how can I eat your brother Vrikodara?’ ”

CANTO 180

AJAGARA PARVA CONTINUED

"Yudhishtira says, 'In this world, you are most learned in the Vedas and Vedangas; tell me what one should do to attain moksha.'

The serpent replies, 'O scion of the Bhaaratas, I believe that the man who gives alms to deserving people, the man that speaks kindly, the man that tells the truth and the man that abstains from doing injury to any creature attains salvation.'

Yudhishtira asks, 'Which, O Naga, is the higher of the two—truth or charity? Tell me also, which is more important—kindness or the avoidance of doing harm.'

The snake replies, 'The relative merits of the qualities of truth and benevolence, kind words and abstention from harmful behaviour are measured by their results. Truth is sometimes more praiseworthy than some acts of charity; some daana is more laudable than speaking the truth. Similarly, abstaining from causing injury can be more, or less, important than kind speech. It all depends on the effect your actions have.

Ask me anything more you want, and I will clear your doubts.'

Yudhishtira says, 'Tell me, O Naga, how to understand the soul's transition to Swarga, about its enjoyment of the rewards it has gained and how it perceives through the senses.'

The snake replies, 'By dint of his own karma, a soul takes birth in one of three conditions—as an animal, as a human, or as a heavenly being. Man leaves his human life and attains Swarga by being diligent and

hardworking, by not harming any creature, by being charitable and virtuous. Through the opposite conduct, Rajan, people are reborn as baser humans or as animals. This is particularly true of one who is ruled by anger, lust, greed and malice. This person leaves his human life and is reborn as an animal. Animals can be transformed into the human state, too. The cow, the horse and other beasts have been seen to attain even the divine condition.

My son, living beings transmigrate from one state to the other because of their actions, but the wise man's soul rests permanently in the indestructible Brahman. The embodied spirit, bound by destiny, and reaping the fruits of its karma, undergoes birth after birth; but he that is distanced from his own actions is conscious of the destiny of all beings.'

Yudhishtira asks, 'O Snake, tell me truly and clearly how the spirit that is detached from the body recognises sound, touch, shape, smell and taste. Does one perceive sensations simultaneously? Best of snakes, answer my questions.'

The snake replies, 'The spirit, called Atman, taking existence within a physical body and, manifesting itself in the sense organs, enjoys the perceptions of all objects. Bharatarishabha, the senses, the mind and the intellect, which help the Atman in perception, are called karanas. The eternal spirit leaves its proper place and, assisted by the mind and acting through the senses, perceives all objects with sensory properties. The mind of living creatures is the cause of all perception and, therefore, it cannot recognise more than one thing at a time. This spirit, which resides in the space between the eyebrows, directs the high and low intellect to different objects. The knowledge that Yogis gain from constant use of the higher intellect causes them to finally perceive the Atman.

Yudhishtira says, 'Tell me the distinguishing characteristics of the mind and the intellect. Gaining this knowledge is the chief aim of those who meditate on Brahman, the Supreme Spirit.'

The snake replies, 'Through improper understanding, the Soul becomes subservient to the intellect, which, though inferior to the Soul, directs and controls it. The intellect is moved by perception, but the Soul is independent and exists by itself. The intellect does not cause sensation, such as pain or pleasure, the mind does. This, my son, is the difference between the mind and the intellect. You, too, are learned in this; what is your opinion?'

Yudhishtira says, 'Most intelligent one, you have a superior intellect and know all there is to be known. Why do you ask me this question? You are all-knowing; you have performed wonderful deeds; and you have lived in Swarga. How could illusion overpower you? I wonder greatly at this.'

The snake replies, 'Prosperity intoxicates even wise and valiant men. Those who indulge in luxurious lives lose their intellect. I, too, Yudhishtira, was drunk and infatuated with prosperity, and fell from my height.

Having recovered my reason, I speak to you in this manner. O Victorious, you have done me a favour. Conversing with one as virtuous as you has lifted my painful curse.

In the days of old, when I used to live in heaven and ride in a celestial chariot, I was swollen with pride and, unthinkingly, I would accept tribute from Brahmarishis, Devas, Yakshas, Gandharvas, Rakshasas, Pannagas and all who lived in the three worlds. Lord of Earth, such was the spell of my eyes that I instantly destroyed the power of any creature on which I fixed them.

I had thousands of Brahmarishis draw my carriage, and this sin caused my fall. One day Agastya Muni was drawing my carriage when my feet touched his body. He cursed me in anger, saying, "You will be ruined. You will become a snake."

At once, I lost my glory and fell from the chariot, watching myself turn into a snake as I fell. I implored the Brahmana, "I beg you, remove this curse, O divine one. Forgive my foolishness."

Moved by pity as he watched me hurtling down from heaven, he said, "The virtuous king Yudhishtira will release you from my curse. O Nahusha, when you rid yourself of the sin of pride, you will attain redemption."

I was wonderstruck to see the power of his tapasya. That is why I have asked you these questions about the Brahman and Brahmanas, about truth and charity, about self-restraint and penance, about not doing injury to any creature and adhering to dharma. Rajan, it is these qualities, and not the race or family into which he is born, by which a man may attain mukti. May your brother, the mighty Bhimasena, enjoy good fortune; may you be happy, O Dharmaraja. I must leave you now and return to Swarga.'

With these words, king Nahusha sheds his serpentine form and, assuming his celestial one, ascends into heaven. Dharmatma Yudhishtira returns to his asrama with Dhaumya and Bhima, and there he narrates all that has transpired to the Brahmanas, his brothers and Draupadi. They are

ashamed when they hear how Bhima behaved. The Brahmanas, with the welfare of the Pandavas in mind, admonish Bhima for his foolhardiness and tell him never to be so rash.

The Pandavas are elated that Bhima has been saved from danger, and they continue to live there happily."

CANTO 181

MARKANDEYA SAMASYA PARVA

Vaisampayana said, "While they live in that place, the monsoon sets in. It cools the air, bringing delight to all the living. Dark clouds rumble and cover the skies entirely, forming an opaque cupola; they pour down rain day and night. The light of the Sun is replaced by the stainless lustre of lightning. The Earth turns fecund and mellow—lush grass grows, insects multiply and abound joyfully, and the world is washed clean and spread over with serenity. Water covers the ground, so that the tallest trees and entire hills are submerged and indistinguishable.

At summer's end, swollen rivers augment the beauty of the forest, looking like snakes as they hiss and turn along their courses. Boars, stags and birds are drenched in the rain and chortle in delight, from within the vana. Chatakas, peacocks, kokilas and frogs are all athrob with excitement.

The Pandavas enjoy the monsoon, in its seething richness, and the sound of thunder above and the lashing rain below, while they live on the higher reaches of the mountain.

Autumn sets in—its floor coverd over with thick new grass, the forest teems with swans, ducks, geese and cranes; rivers flow lucid again and the stars shine brightly in the sky. This is a blissful season for the sons of Pandu, crowded as it is with bright and feral birds and beasts. They revel in the clear night air, cooled by clouds, and the sky adorned by glowing planets, stars and the radiant moon. They see cool rivers and ponds ornamented with lilies and white lotuses.

They roam the river Saraswati's majestic banks, thick with bamboo, and dotted with sacral pools; and great is their exhilaration. Those Kshatriyas are especially glad to gaze at the golden Saraswati, brimming with limpid water, and they spend the holy night of Karthika Poornima beside her. The sons of Pandu spend that auspicious day with pure and benevolent Rishis devoted to tapasya and, as soon as the dark fortnight sets in immediately after, they enter the Kamyaka vana, with their charioteers, cooks and the rest of their entourage."

CANTO 182

MARKANDEYA SAMASYA PARVA CONTINUED

Vaisampayana said, "O Scion of Kuru, on arriving at the Kamyaka vana, the Rishi of that jungle warmly receives them, and there they live with Krishnaa. While the Pandavas dwell in safety here, many Brahmanas come to visit them.

One of them says, 'Arjuna's beloved friend, Krishna of the lofty intellect, mighty arms and perfect self-control, the Saurin, will come to this asrama. Hari knows that you have arrived here; he always wishes for your welfare and longs to see you. Markandeya, who has lived many ages, who is devoted to profound study and tapasya, will also come to you.'

No sooner are the words spoken than they see Krishna coming towards them in a chariot yoked with the horses Saibya and Sugriva. With Satyabhama beside him, Devaki's dark blue son is like Indra with Pulaman's daughter Sachi, as he comes to visit the Pandavas of dharma.

The omniscient Krishna alights from his ratha and prostrates before Yudhishtira, and then before Bhimasena. He pays his respects to Dhaumya, and the twins prostrate before him. He embraces Arjuna of the curly hair; and speaks comfortingly to Drupada's daughter. Again and again does Krishna, son of the Dasarhas, the slayer of his foes, clasp Arjuna in his arms; it is so long since he has seen his precious friend. Satyabhama embraces Draupadi. The sons of Pandu, with their wife and priests, worship

Krishna, of the eyes like the white lotus, and crowd around him in adoration.

Krishna glows at being re-united with Pritha's son Arjuna, Dhananjaya the winner of wealth; the terror of Asuras acquires the radiant beauty of Siva, the magnanimous Lord of all creatures, when Mahadeva is united with his son Kartikeya. Arjuna Kiriti tells Krishna all that has transpired in the jungle, and asks after Subhadra and Abhimanyu. After he pays due reverence to Yudhishtira and the Brahmanas, Krishna sits down and praises Yudhishtira.

He says, 'O King, dharma is superior to conquering kingdoms, because it is acquired through tapasya. By your adherence to the truth, and with your honesty, you have conquered this world and the next. Through study and faultlessly performing your svadharma, you have mastered the Astra Shastra. You have gained wealth in accordance to the dictates of Kshatriya dharma, and correctly performed the ancient yagnas. You are not addicted to sensual pleasures, nor do you act, Purushottama, from selfish motives. You do not swerve from the path of dharma out of greed for wealth. You are aptly called Dharmaraja, the righteous king.

Even though you have won wealth and kingdoms, you find your greatest joy in charity, truth, penance, forbearance, meditation and patience. When Krishnaa was humiliated in the Kuru sabha, in a shocking and shameful manner, who but you could have silently borne it? You will soon rule justly over men, and all your desires will be fulfilled. We are here and ready to punish the Kurus, as soon as your obligation to them is completed.'

Krishna says to Dhaumya, Bhima, Yudhishtira, the twins and Krishnaa, 'You are all blessed with good fortune to have Arjuna Kiriti, the crowned, back with you after he has mastered the Astra Shastra in Devaloka.'

Krishna now turns to Yagnaseni, 'How fortunate that you are united again with Dhananjaya! Krishnaa, you have the most excellent sons. They are diligent sishyas; they are well-behaved and emulate the conduct of their virtuous friends. Although your father and brothers offered them their kingdom to tempt them to stay with them there, they declined and preferred, instead, to live with us in Anarta, where, in the city of the Vrishnis, they study the Astra Shastra and live happily amongst our people. Subhadra guides them in the same way that you or Kunti would, perhaps with even more love and care.

Rukmini's son Pradyumna, master to Aniruddha, Abhimanyu, Sunitha and Bhanu, is your sons' guru as well. As a good preceptor would, he gives these valiant young lions lessons in the use of maces and swords, in astras, in charioteering and riding horses. Pradyumna is delighted that his training manifests itself in the brave deeds that your sons and Abhimanyu perform. And when your sons go forth in pursuit of sport, chariots, horses and elephants form their retinue.'

Krishna says to Yudhishtira, 'The fighting men of the Dasarha clan, the Kukuras and the Andhakas are at your command, to do whatever you wish. Lord of men, the army of the Madhus, whose bows are as powerful as the wind, led by Balarama, whose weapon is the halayudha, the plough, is eminently prepared for battle. O Pandava, its cavalry and infantry, horses, chariots and elephants are ready to do your bidding. Drive Dhritarashtra's son Duryodhana, the vilest of sinful men, his followers and friends down to the path of the lord Yama, son of the Earth. You, Rajan, can keep the vow you swore in the sabha, but let the city be prepared for your triumphant return when the Dasarha forces have razed your enemies.

Live wherever you please, visit all the places you want to see, be rid of your grief and wash away your sins; you will go to Hastinapura, and rule from there.'

The noble king listens attentively to Krishna and, after some deliberation, folds his hands in reverence and says 'O Kesava, you are the refuge of the sons of Pandu; in you we have our protector. When the time comes, I am certain that you will do as you have said, and even more. We have spent twelve desolate years in the forest, without breaking our oath. We have yet to complete the thirteenth year, of ajnatavasa, and now we place ourselves under your protection, as is right for those who are your friends.

The sons of Pandu and Pritha do not swerve from the path of dharma. We are charitable and pious, and we lay ourselves and our people, our wives and our friends at your feet.'

Bhaarata, while Krishna of the Vrishnis and the pure-hearted Yudhishtira talk, the venerable Rishi Markandeya arrives in their midst. He is many thousands of years old, and has spent his life in the practice of dharma and tapasya. His age is not visible on him and he is immortal. He radiates the beauty of grace, goodness and benevolence, which make him look like a young man of some twenty-five years. When the aged, ageless

Markandeya, who has seen thousands of yugas, arrives, all the Brahmanas pay him deep homage, as do Krishna and Pandu's sons.

Having been duly honoured, the Muni sits down, and Krishna says to him, 'The sons of Pandu, these Brahmanas, Draupadi, Satyabhama and I are all anxious to listen to you speak, O Markandeya! Tell us the holy stories of ancient times and the abiding laws of dharma which guide kings, women and sages.'

When they had all taken their seats, Devarishi Narada arrives there. The noble Kshatriyas receive him, washing his feet and offering him arghya. The godlike Narada realises that Markandeya is about to speak and shows his eagerness to do the same.

Immortal Krishna, who knows when the time is ripe for all things, says, 'O Brahmarishi, tell us what you were about to say to the Pandavas.'

Markandeya replies, 'Be patient and I will tell you many things.'

And Pandu's sons and the Dvijas wait silently, watching the Rishi who is as bright as the Sun at noon."

Vaisampayana continued, "Pandu's eldest son realises that the great Markandeya is willing to speak, and begins to put questions to him.

Yudhishtira says, 'You, who are venerable in age, know of the legendary deeds of Devas and Asuras, those of exalted sages and kings. You are worthy of worship, and long have we yearned to see you. We also have with us Devakinandana Krishna. I look at myself, bereft of happiness from no fault of mine; I think of Dhritarashtra's evil sons revelling in my misery; and it strikes me that man is the doer of all things, good or bad, and it is man who reaps the fruit of his actions. I wonder, then, how God becomes an agent.

Brahmanasreshta, how does a man's karma affect him? Is it in this world, or in some future existence? O Dvijottama, how is man connected to his good and evil actions? Is it after death, or in this life? Is what we experience in this lifetime the result of our deeds of this same life? Or will the acts of this life bear fruit in lifetimes to come? Where do the actions of one who is dead find their resting place?'

Markandeya answers, 'Purushottama, this is a worthy question. You know all there is to know; and you ask me this question for the sake of edifying some others who are here. Listen attentively and I will explain how a man experiences pleasure and pain in this lifetime and in those to come.

Prajapati, the Lord of all created beings, first created himself, and then, for all embodied beings, created bodies which were blemishless and virtuous. The men of ancient times had all their desires fulfilled, were given to noble deeds, and were truthful, godly and pure. All were equal to the Devas; they could rise to the heavens and come down again, and go wherever they wanted to, at their pleasure.

They had control over life and death; they had but few sufferings and no fear; their wishes were always fulfilled and they lived trouble-free lives. They could visit the Devas and the Rishis; they were versed in all the religious rites and laws; they were self-disciplined and free from envy. They lived many thousand years and had many thousand sons.

In time, they were restricted to walking only on the surface of the Earth and, overpowered by lust and anger, began to employ lies and deceit to garner what they desired. Greed, envy and ignorance overwhelmed them. Because of their evil deeds, when these men died they went to Naraka, to hell. Again and again, they suffered birth and lived miserable lives in this world.

Their desires remained unfulfilled, their aims unaccomplished, and their knowledge was useless to them. Their minds were clouded by tamas; they were full of fear; and they became the instruments of suffering. Their lives were a series of evil deeds; they were born into despicable families; their minds and bodies were diseased and in a constant state of terror. They did not live long and, during their short lives, paid the price for their sins. They coveted all they saw; and they became Godless and cynical, Kaunteya.

The fate of every being after death is determined by what he does in this world. You have asked me where the repository of the karma of the wise and ignorant is, and where they enjoy the fruit of their good and evil deeds. Listen to the laws that govern this matter.

Man accumulates a great store of good and evil karma in his subtle body, his sukshma sarira created by God. When he dies he leaves his sthula sarira, his gross flesh, and is immediately born again into another order of beings. He is never without a body, not for a single moment. Into this new life, his karma follows him like a shadow, inexorably, making him happy or miserable.

The wise man with spiritual insight knows that all beings are tied by the Destroyer to an unchangeable destiny and that they cannot escape the

consequences of their good or evil karma. This, O Yudhishtira, is the fate of all creatures that are steeped in spiritual ignorance.

I will tell you now of the perfection attained by men of spiritual awareness. Such men have great tapasyashakti; they know about all things sacred and are deeply liberal. They are unswerving in their religious duties and devoted to the truth. They honour their Gurus and elders with reverence; they practice yoga; they are forgiving, have their passions and minds under firm control, and are men of extraordinary lustre, piety and energy. In short, they are endowed with all the virtues. They have conquered their passions and subdued their minds; by practising yoga they are freed from disease, fear and sorrow; and their hearts are at peace.

While they are being born, be it premature or in full term, and while they are still in the womb, they see, with the inner spiritual eye, the relationship of the soul to Brahman, the Supreme Spirit. Those high-minded Rishis who were gifted with intuitive knowledge passed through the world of men and returned to Devaloka, home of the gods. O King, it is by destiny or by their actions that men attain joy or sorrow. Do not think otherwise. Yudhishtira, I consider this the highest truth.

Some attain happiness in this world, but not in the next; others do so in the next, but not in this one. Some attain happiness in this as well as in the next world, and others neither here nor in the next world. Those that have vast wealth glitter in their rich ornaments. O slayer of mighty enemies, these are addicted to pleasures of the flesh; they enjoy happiness only in this world but not in the next.

Those who meditate and study the Vedas, who are firm in their asceticism, who use all their energies in the performance of their duties, who have their senses under perfect control, who refrain from killing animals, those men, O Parantapa, attain bliss in the next world but not in this one!

Those who first live a chaste life, then virtuously acquire wealth in due time, and then marry and perform sacrifices find felicity both in this and the next world. However, foolish men who do not acquire gyana, who do not practice dhyana or daana, who do not marry and have children and who do not enjoy the joys this world has to offer, do not attain joy either in this or the next world.

All of you have great knowledge, awesome prowess and celestial energy. You have come from the other world and taken birth in this one to

fulfil the purpose of the gods, to exterminate evil. You, who are so valiant, who practice stern tapasya and exercises of self-control, who observe dharma, who are tireless, who have pleased the Devas, the Pitrs and the Maharishis by performing great deeds, will eventually attain rapture in Swarga by virtue of your own actions.

O jewel of the Kurus, do not let your sufferings create any doubt about this in your heart; your afflictions are for your own good.' "

CANTO 183

MARKANDEYA SAMASYA PARVA CONTINUED

Vaisampayana continued, "The Pandavas say to Markandeya Mahatman, 'We are eager to hear of the greatness of the Brahmanas. Tell us of it, O Mahamuni!'

Markandeya replies, 'A strong, handsome young prince of the Haihaya clan, a conqueror of hostile cities, once went hunting. While roaming in a wilderness of great trees and thickets of tall grass he saw, not far from him, a Muni wearing black antelope skin and, mistaking him for a deer, killed him. When he realised what he had done, he was paralysed with horror and grief. He went to the Haihaya elders and this lotus-eyed prince told them what had happened.

Child, when they heard his story and saw the body of the sage who had subsisted on fruit and roots, they were distraught. They all set out, enquiring everywhere they went, whose son the Muni might be. They reached the asrama of Arishtanemi, son of Kasyapa. They reverently greeted the great sage, who sat in resolute tapasya, and remained standing while he received them formally.

The Haihaya elders said to the illustrious Muni, "By a freak of fate, we are no longer worthy of your welcome, because we have killed a Brahmana!"

The illumined Rishi said to them, “How did you happen to kill a Brahmana? Tell me where he is, and you will see the power of my tapasya!”

The Haihayas related everything to him, exactly as it had occurred. They went back but did not find the body of the dead Rishi where they had left it. They scoured the place, without success, and, ashamed and dazed, returned to the Muni.

The son of Kasyapa said to them, “O Ksatriyas, could this be the Brahmana that you killed? This Brahmana, who has acquired great power from his tapasya, is my son.”

When they saw the Brahmana, they were astonished, and said, “This is incredible! How has one who was dead come to life again? Is it the power of his tapasya that has revived him? We are agog to hear this, O Rishi, if it can be explained.”

The Rishi replied, “Death has no power over us. I will explain why this is so. We perform our sacred dharma and so we have no fear of death; we speak well of Brahmanas and never think ill of them and so death holds no terror for us. We entertain our guests with food and drink, make sure our dependants eat well and we, finally, eat what is left. Therefore, we are not afraid of death. We lead strict and peaceful lives, we are charitable and tolerant, we visit holy shrines and live in sacred places; thus, we have no fear of death. We live amongst people of great spirituality and so death holds no dread for us. This is only a brief explanation. Now return to your home, without vanity and fear of sin.”

Saying *Tathaastu, so be it*, and saluting the great Muni, the princes returned to their country, Bhaaratottama.’ ”

CANTO 184

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'I will tell you more about the glory of the Brahmanas! The Rajarishi Vainya was once performing an Aswamedha yagna, when Atri decided to go to him for alms. However, later, Atri of shining tejas renounced his desire for wealth and wanted to live in the forest.

He called his wife and sons together and said to them, "We will attain perfect tranquillity and fulfilment if we live in the forest. I hope you will agree to live like that and earn spiritual merit."

His wife, a woman of dharma, said to him, "Go to Rajarishi Vainya and beg him for wealth. The royal sage is performing the Aswamedha yagna, and will give you what you ask. Once you have the wealth, you can distribute it amongst your sons and those who serve you and then go wherever you please. Men who are wise in matters of religion say that this is the highest dharma."

Atri replied, "Virtuous one, the exalted Gautama has told me that Vainya is a pious man, devoted to Truth, but there are Brahmanas in his asrama who are jealous of me. So I had better not go to Vainya. If, while I am there, I speak pious words that promote spiritual liberation, they will contradict me with arguments that have no substance or goodness. Yet, I see

the wisdom of what you say, and I will go to Vainya; he will give me cattle and riches."

Atri of great punya went straight to Vainya's sacrifice and, reaching the yagnasala, he paid obeisance to the king, praised him with eulogies and said, "Blessings be upon you, O king! You are the best of the rulers of the Earth. Sages admire you; there is no one who knows as much about dharma as you."

Rishi Gautama, lustrous tapasvin, indignantly responded, "Atri, you seem to have lost your reason. In this world, Mahendra alone is the foremost of all sovereigns!"

Atri said to Gautama, "Just as Indra, the lord of all creatures, controls our destinies, so does this king! It is you whose mind has been clouded by ignorance."

Gautama replied, 'I know that I am right and that you are mistaken. You flatter the king in the presence of his courtiers only to please him. You have no idea what the highest dharma is, nor do you feel the need for it. Despite your great age you are like an ignorant child."

While these two were arguing before the Munis who were conducting the yagna, Vainya asked, "Why do they speak so fiercely?"

Kasyapa, irradiant in his piety and learned in all things religious, approached the disputants and asked them what the problem was. Gautama addressed that assembly of great Munis, "Listen, O Dvijottamas, to the point of dispute between us. Atri says that Vainya is the ruler of our destinies, and I doubt this greatly."

The sages went to Sanatkumara, who was a master of dharma, to clear their doubt. This sage, of fathomless spirit, heard about the dispute and, in words laden with significance, said to those sages, "The power of a Brahmana combined with that of a Kshatriya is as potent as the fire fanned by wind, which burns down forests; it can consume all enemies. Like Indra, the king is the giver of laws and the protector of his subjects; like Sukra, he establishes the code of dharma; like Brihaspati, he is a counsellor. Therefore, he is indeed the ruler of men's destinies.

Is there a man who thinks he is above worshipping Prajapati—Creator of all beings; or Virata—royal emperor; or Kshatriya—lord and protector of the Earth, ruler of men?

Because he is the law-giver the king is the guardian of the order of the varnas. He is the upholder of honour in battle and the keeper of peace; he is

the ever-vigilant, the contented, the sovereign, the guide to spiritual bliss, the easily victorious, Vishnu-like, and of effective anger. He is the winner of wars and the embodiment of devotion to sanatana dharma. The Rishis entrusted Kshatriyas with temporal power because they were afraid of committing sin.

Even as the Sun destroys evil in heaven, the king burns sin on this earth. The king's greatness is confirmed by the Shastras, and I must rule in favour of those that give praise to the king."

Greatly pleased, Vainya said to Atri, who had praised him, "O illumined sage, you have declared me the greatest and most excellent of men, and compared me to the gods. I will give you vast and varied wealth, for to me you seem all-knowing. I will give you, O well-clad and well-adorned one, a hundred million gold coins and ten bharas of gold."

Thus feted, Atri of the stern tapasya and vast spiritual power humbly accepted all the gifts and returned home. He gave the wealth to his sons and went carefree to the forest to live the life of a sannyasi.' "

CANTO 185

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'O conqueror of hostile cities, listen to what Saraswati said when the illumined Tarkshya asked her about how a man may acquire punya through his actions.

Tarkshya asked, "Great Devi, what is the best thing for a man to do, and how must he do so, that he may live a virtuous life? Tell me, most beautiful one, so that I can live by your advice and not fall from the high path of truth. When and how must one offer oblations to the sacred fire, and when must one worship so that dharma remains intact? Tell me this, so that I can live in this world, free of passion, craving and desire."

Saraswati saw that Tarkshya was sincere, and also intelligent.

She said to him, "He who devotes himself to studying the Vedas and, while in a state of purity and equanimity, sees the Brahman, attains the supreme bliss of the immortals and attains Swarga. There, he sees that great and sacred lakes abound, full of fish, flowers and golden lilies. They are like shrines and to look at them suffices to remove all grief. Holy men live in peace on their shores, worshipped by golden-skinned Apsaras.

He who gifts cows to Brahmanas attains the highest spiritual state; by giving bullocks he reaches the solar regions; by giving clothes he goes to the lunar world; and by giving gold he attains the world of the immortals.

He who gifts a beautiful cow with a fine calf, and plentiful in milk, and which will not run away, will live in celestial realms for as many years as there are hairs on the body of that animal.

He who gives a strong, powerful, young bullock that can pull a plough and carry heavy burdens reaches the realms attained by men who give ten cows. When a man bestows a well-caparisoned kapila cow with a bronze milk-pail, along with gold, he will find that the cow will return to him, because she is the giver of boons.

He who gives away cows reaps the rich harvest of his daana, which is measured by the hairs on the body of the animal. He also saves his sons, grandsons and his descendants for seven generations from damnation. He who gives a Brahmana sesame seeds formed in the shape of a cow with golden horns, with a bronze milk-pail, and gold as well, easily attains the realm of the Vasus.

Through his own actions a man descends into the dark, lower regions, infested by the evil spirits of his own passions, and lives in turmoil like a ship tossed by a storm on the high seas; but the gift of cows to Brahmanas saves him in the next world. He who gives his daughter in marriage to a Brahmana, in Brahma vivaha, who bestows land on Brahmanas, and who gives other gifts, goes to the world of Purandara. O Tarkshya, the virtuous man who offers oblations to the sacred fire for seven years, without remit, sanctifies seven generations above and below him by what he does."

Tarkshya said, "Lovely Devi, tell me about the laws for keeping the sacred fire lit, as dictated by the Vedas. I want to learn those timeless laws from you."

And the Mahadevi Saraswati expatiated on those laws from the Vedas, in detail.' "

CANTO 186

MARKANDEYA SAMASYA PARVA CONTINUED

"Yudhishtira asks the Brahmana Markandeya, 'Will you now tell us the story of Vaivaswata Manu?'

Markandeya replies, 'Rajan, there was a great Rishi named Manu. He was the son of Vivaswan and was equal to Brahma in glory. He was stronger, more powerful, wealthier and more spiritually disciplined than his father and grandfather. Manu performed the most stringent tapasya in the forest of badari trees known as Visala. There, with head bowed down, and unblinking eyes, he sat in unflinching penance for ten thousand years.

One day, while he was at tapasya, wearing wet clothes and matted hair, a fish swam up to the banks of the river Chirini and spoke to him. It said, 'Rajarishi, I am a helpless little fish and afraid of the larger fish. Would you be my protector, great and pious sage, since big fish devour smaller ones? Will you save me from drowning in this river of terrors? I will repay you for your help."

Vaivaswata Manu was overcome by pity and he took the fish out of the water with his hands and put it into a clay water-pot. The fish's body glistened as if it was the reflection of the moon he had taken from the river. Manu reared it lovingly as if it was a child, and that fish grew apace. After a time, it became so big that the water-pot could not contain it.

It spoke to Manu again, "O Rajarishi, please me find a bigger home."

Manu took it out of the clay pot and put it into a large tank. There, too, the fish continued to grow rapidly. Although the tank was two yojanas long and one yojana wide, soon there was no room in it for the fish to swim and frolic.

It saw Manu and spoke to him once more. It said, "Holy and adored father, take me to the Ganga, the favourite wife of Sagara the Ocean, or take me elsewhere, as you like. O Anagha, because of you I have grown so much, and I will gladly go wherever you take me."

Manu took the fish to the Ganga and slipped it into the river. There, O desiccator of your enemies, the fish grew again and, after a very short time, said to Manu, "Lord, my body is so big that I find the Ganga restricts me. I beg you, take me to the sea!"

Son of Pritha, Manu took it out of the Ganga and had it borne to the sea. Despite its great size, Manu moved it easily, and its touch and smell were pleasant to him. When Manu cast it into the sea, it said to him, with a smile, "Revered one, you have protected me with such love; listen while I tell you what you should do in the future. O most blessed one, a Pralaya is at hand, the dissolution of the world is near. What I am going to tell you is for your weal.

Mobile and motionless creation faces doom. You must build a strong, vast ship and tie a long rope to it. O Mahamuni, you and the Saptarishis must take all the seeds that the Brahmanas of antiquity listed, preserve them separately and carefully in this boat. In it, you must all wait for me and I will appear to you as a horned creature. That is how you will know me. I leave you now. Do as I tell you because, without my help, you cannot save yourself from the Pralaya."

Manu said to the fish, "I will do as you say, great one."

They both went their separate ways. Manu procured all the different seeds, as the fish said, and set sail in a most excellent ship on the billowing sea. He thought of the fish. Knowing his thought, the fish appeared before him, with horns on its head. Purushavyaghra, Manu saw the horned fish rising from the ocean like a sculpted mountain and he lowered a noose around its head. Yoked to the ship, the fish easly towed the craft through the salt waters and took them across the roaring, heaving sea.

O Parantapa, tossed by the tempestuous ocean, the vessel reeled like a drunken tramp. There was no land to be seen anywhere. There was only water; it covered the sky and heaven too. And, O bull of the Bhaaratas,

when the world was inundated, none but Manu, the seven Rishis and the fish were visible.

Rajan, the fish untiringly pulled the ship through the flood for countless years and then it towed the vessel towards the highest peak of the Himavat and told the Rishis to tie it to the summit. Obedient to the fish, they moored the ship on the peak of the mountain. That peak, Kaunteya, is still called Naubandhanam, or harbour.

The fish addressed the Rishis, "I am Brahman, the Lord of all creation; there is none greater than I. Assuming the form of a matsya, I have saved you from the Pralaya. Manu will create all beings again—Devas, Asuras and Manavas; and all the animate and inanimate things of the universe. He will find the power to do this through tapasya, and my blessing will protect him. Maya will assail him but I will protect him from it." So saying, the fish vanished.

Vaivaswata Manu felt the urge to create the world. During this act of creation, illusion affected him but he overcame it with his tapasyashakti and resumed his task of creating all the beings of the world, in their proper order.

This legend that I have just told you, which destroys sin, is the legend of the Fish, the Matsya Avatara. The man who listens every day to this primeval tale of Manu attains happiness and everything he wants, and then Swarga.' "

CANTO 187

MARKANDEYA SAMASYA PARVA CONTINUED

"Yudhishtira humbly asks the illustrious Markandeya, 'Mahamuni, you have seen many thousands of yugas. Best of Mahatmas, there is no one in this world who has lived as long as you, other than Brahma of the fathomless mind, who lives in the holiest of realms.

Only you, O Brahmana, will worship Brahma at the time of the dissolution of the universe, when this earth is without a sky and without Devas and Danavas. And when that Pralaya ends and Narayana awakes, you alone, O enlightened one, will see Brahma re-create the four orders of beings after filling the void with air and restricting the endless waters with shores.

You, Brahmanottama, have worshipped Brahma in his body, your soul rapt in dhyana, and have been lost in him. You have often been witness to the primeval acts of creation; you have surpassed the Prajapatis in the depth of your tapasya; in the next world, you are revered as one who is nearest to Narayana.

Long ago, you beheld Mahavishnu, not with your bodily eyes but in a pure state of the Spirit, with your blemishless, lotus-like heart—the only way in which the manifold Vishnu of universal knowledge can be seen!

This is why, most learned Rishi, God's grace is upon you, and neither Death the universal destroyer nor old age, the cause of bodily decay, has

any power over you.

When neither the Sun nor the Moon, nor Fire, nor Earth, nor Air, nor Sky remains; when the world, on the brink of extinction, is one vast ocean, Ekarnava; when the Devas and Asuras and the great Nagas are gone; and when Brahma of the fathomless mind, Lord of all creatures, sleeps in a lotus, you alone will remain to worship him.

Brahmanottama, you have seen all that has happened before. You alone have seen many things with your mind's eye. Indeed, there is nothing you do not know, and I want to hear you explain why all things happen as they do.'

Markandeya replies, 'I am happy to tell you what you want to know. First, I must worship the Svayambhuva, the self-existent, primordial Being, who is undecaying, indestructible and inconceivable, and who is saguna and nirguna, both possessed of and without attributes.

Janardana, who wears golden raiment, this Pitambara, is the creator and mover of all things; he is within and outside all things, and he is the Lord of all. He is also called the Great, the Incomprehensible, the Wonderful and the Immaculate. He has no beginning or end; he pervades all the world; he is constant, unchangeable and ageless. He is the creator of all, but is himself Un-created; he is the source of all power. His knowledge is greater than that of all the gods together.

O best of kings and men, after the dissolution of the universe, all this wonderful creation again comes to life. The Krita yuga comes first, and lasts for four thousand years of the Devas, including four hundred years of rising and setting. The Treta yuga is next and lasts three thousand years of the gods, three hundred being its rising and setting. Next is the Dwapara yuga, which is for two thousand years; its rising and setting take two hundred years. The next is the Kali yuga, which is one thousand years long, and its rising and setting take one hundred years. After the Kali yuga is over, the Krita yuga dawns again.

A yugachakra consists of twelve thousand years of the Devas. One thousand such cycles constitute one day of Brahma. Naravyaghra, when the universe is withdrawn into its home, which is the body of Brahma, that withdrawal of all things is called Pralaya, the dissolution.

In the last and short Kali yuga, men become addicted to lying; yagnas, gifts and vratas are performed by representatives rather than by the ones who should be performing them. Brahmanas do work meant for Sudras, and

Sudras begin earning wealth. Kshatriyas conduct religious rites in the Kali yuga, while Brahmanas abandon the performance of yagnas and Vedic study; they give up their deer-skin, their staffs and begin eating meat. In the Kali yuga, Brahmanas neglect their japa and dhyana, and Sudras undertake to do them. Everything is lopsided in the world order, and this foreshadows the apocalypse.

O lord of men, in that time, Mlechcha kings rule over the earth! Those sinful monarchs reign using false precepts. The Andhras, the Sakas, the Pulindas, the Yavanas, the Kambojas, the Bahlikas and the Abhiras become bold sovereigns of the earth. This is the state of the world by the end of the Kali yuga!

Not a single Brahmana adheres to his dharma; the Kshatriyas and the Vaisyas also follow practices contrary to their svadharma. Men have short lives, are weak, with little srength and small bodies, and are dishonest in the extreme.

Human population dwindles, great tracts of the Earth become deserts, and wild animals and beasts of prey roam everywhere. During this age, the recitation of the Vedas is futile; Sudras address Brahmanas with a disrespectful "Bho", while the Brahmanas speak to the Sudras with respect. At the end of the yuga, animals increase in vast numbers, perfumes do not please the senses, and food lacks all taste.

Rajan, women have many children at each birth, and these are physically small, coarse and ill-behaved. Men and women use their mouths for sexual intercourse, famines ravage the country, women of vile character haunt the roads, and all women are immodest and disobedient to their men.

In this Kali yuga cows give little milk; trees swarm with crows and do not produce full yields of flowers and fruit. Dvijas tainted with the sin of killing Brahmanas accept gifts from dishonourable kings. These Brahmanas are greedy and ignorant and, wearing religious symbols, harass and threaten the people while begging for alms.

Grihastas, householders, find the burden of taxes impossible to bear, and resort to deception, and the basest Brahmanas don the garb of ascetics, let their nails and hair grow long, but earn riches by trade. Narapumgava, from their lust for wealth, so many Brahmanas become false Sannyasis.

At this time, men behave in ways that go against their svadharma. They become addicted to intoxicating drinks and violate the beds of even their gurus. Their desires are worldly, and they avidly pursue sensual pleasures.

Hermitages are full of sinful, insolent men who advocate a life of dependence.

Indra does not send down rain in its season, and seeds that are sown do not sprout, O Bhaarata. Men of unholy thoughts and deeds take pleasure in indulging envy and malice. And, Anagha, all the earth is a hotbed of sin.

In the Kali yuga, the virtuous do not live long, and the Earth is amost entirely bereft of dharma. Dishonest merchants and traders sell large quantities of goods, using false scales and measures. The good do not prosper; only the sinful succeed. Dharma has no value, while sin waxes day by day. Men that are devoted to truth and virtue become poor and die young; those that lead immoral lives prosper and live long.

Sin is seen everywhere, even in public places. Men use only evil means to achieve their ends. Even small fortunes intoxicate them with pride. O king, many appropriate wealth that has been left with them for safe-keeping, and then deny that it was given to them at all.

Wild animals and birds of carrion live in public places and in temples. Girls of seven and eight years of age conceive, and boys of ten or twelve years become fathers. By the age of sixteen, men begin to age and soon die. Living such short lives, boys act like old men, indeed bearing all their characteristics. Women become immoral; they deceive even the best of husbands and have sexual relations with servants, slaves and even animals. Even the wives of Kshatriyas form friendships with other men and have liaisons with them while their husbands still live.

Towards the end of the thousands of years that make up the four yugas, and when the lives of men have become short, a drought comes that lasts for many years. Men and creatures of little strength and vitality die of hunger, in their millions.

And then, lord of men, seven blazing Suns appear in the sky and suck up all the waters of the Earth—from the rivers and seas. All things made of wood or grass—wet and dry—are reduced to ashes.

Fanned by high winds, the fire called Samvartaka flares up on an Earth already dried by the seven Suns. In moments, Samvartaka rages through the Earth and deep into it, terrorising the Devas, the Danavas and the Yakshas. In a flash, the fire destroys everything upon and below the Earth's surface.

Samvartaka, fanned by ill winds, consumes this world, all the hundreds and thousands of yojanas. Lordly in its power, and blazing in brilliance, it

consumes the universe—all the Devas, the Asuras, the Gandharvas, Yakshas, Nagas and Rakshasas.

Cloud masses like herds of elephants decked with garlands of lightning fill the sky, and they are wonderful to see. Some are the hue of the blue lotus, some pale like the water-lily, others resemble lotus stamens, yet others are purple, or turmeric yellow, or crow's-egg blue. Some are bright as lotus petals, and some red as vermillion. Some look like the skylines of palaces and cities, some like herds of elephants; some are shaped like lizards, or crocodiles, or sharks. And, O King, these clouds are terrifying to behold and, streaked with lightning, roar frightfully.

These rain-charged masses quickly cover all the sky and flood the Earth—her mountains, forests and mines—with water. Impelled by the Supreme Lord, the clouds inundate the entire surface of Bhumi with great downpours and douse the raging fire.

The clouds bring rain without let for twelve years, flooding the Earth. And then, Bhaarata, the Ocean breaks his shores, flashing over the continents; the mountains shatter into fragments and the Earth sinks under the Deluge.

A sudden mighty wind springs up, and the clouds scud swiftly across the sky and disappear. The Self-created Lord, the origin of everything, whose home is the Lotus, swallows that frightful wind and now falls into sleep, O Bhaarata!

When the universe becomes one vast expanse of water, when all mobile and motionless creatures have been destroyed, when the Devas and the Asuras cease to be, when the Yakshas and the Rakshasas are no more, when man is gone, when trees and beasts of prey have disappeared, when the firmament itself has ceased to exist, I alone, O Lord of the Earth, wander in affliction. And wandering over that dreadful expanse of water, my heart is sore from not being able to see another living being.

I roam without stopping, for a long, long time, and become exhausted, but find no resting place. Then, in that single unending expanse of waters, I see a vast and spreading banyan tree, and a boy sitting on a cot overlaid with celestial bedclothes and attached to a long branch of the tree. His face, great king, is as fair as the lily, as radiant as the moon, and his eyes are as large as petals of a fully-opened lotus blossom!

My heart fills with wonder at this sight, Rajan, and I ask myself, *How does this boy sit here when the world has been destroyed?* Although I know

all there is to know about the past, the present and the future, I still cannot understand this, even with deep meditation.

The boy glows with the lustre of the atasi flower and bears the hallowed mark of the Srivatsa. He seems to embody the Devi Lakshmi. That boy with the Srivatsa, of the lotus-petal eyes and dazzling radiance speaks to me with sweet words.

He says, "Sire, I know that you are tired and need to rest. O Markandeya of Bhrigu's race, rest here as long as you wish. Best of Munis, enter into me and rest there. I have assigned my body to be your home, for I am pleased with you."

When the boy speaks, I feel a complete disregard for my life as a man. The boy opens his mouth and, powerless to stop myself, I enter into it.

I enter the boy's belly and see the Earth there, all her cities and kingdoms. And, Purushottama, while wandering through the belly of that exalted One, I see the rivers Ganga, Satudru, Sita, Yamuna and Kausiki; the Charmanwati, Vetravati, Chandrabhaga, Saraswati, Sindhu and Vipasa; the Godavari, Vaswokasara, Nalini, Narmada and Tamra, the beautiful and sacred Vena, the Suvena, the Krishnavena, the Irama and the Mahanadi; the Vitasti, the great Kaveri, the Visalya and the Kimpuna I see.

I see all these and many other rivers that flow across the Earth. And, Parantapa, I also see the Ocean, home of all waters, with its crocodiles and sharks and its precious gems. I see the Sky, too, adorned with Sun and Moon, and it blazes with the brilliance of fiery Surya.

And I see Bhumi as well, graced with woods and forests. I see many Brahmanas busy with their yagnas, Kshatriyas fulfilling their responsibilities to the other castes, Vaisyas farming, and Sudras devoted to the service of the higher varnas.

Rajan, while wandering through the belly of the boy, that Mahatman, I also see the mountains Himavat, Hemakunta, Nishada and silver-rich Sweta. I see the mountains Gandhamadana, Mandara and the massive Nila; golden Meru and Mahendra and the excellent Vindhyas; Malaya and Pariyatra. These and many other mountains, all bejewelled, do I see within the boy's stomach.

While wandering through his belly, I see lions, tigers, boars and, indeed, all the Earth's other animals. Naravyaghra, as I roam I see the whole pantheon of Devas, with their king Sakra; I see the Sadhyas, the Rudras, the Adityas, the Guhyakas, the Pitrs, the Uragas and the Pannagas, all the

Garutmats of the air, the Vasus, the Aswins, the Gandharvas, the Apsaras, the Yakshas, the Rishis, the hordes of Daityas and Danavas, and the Nagas. I see the sons of Simhika and all the other enemies of the gods; I see everything that exists on Bhumi, mobile and immobile.

I eat fruits and live inside the boy's body for many centuries, but despite wandering over the entire universe inside it, I cannot see how far it extends. When I fail to measure the limits of that sacred body, I prayerfully invoke the boon-bestowing Paramatman and bow to his preeminence. No sooner have I done this than I am shot out of his mouth by a gust of wind.

And, Rajan, I find myself outside once more, looking at the branch of the same banyan tree, at the same being, the boy of blinding tejas and with the sacred mark of the Srivatsa, who has swallowed the universe. And that boy of blinding radiance, clad in fulvid robes, enthralls me with what he smilingly says.

"Markandeya, best of Munis, wandering inside my body has exhausted you, but still, I will speak to you."

At the very moment that he says this to me, I acquire a new sight, which enables me to realise that I have gained true knowledge and been freed from illusion. And, having witnessed the inexhaustible power of that Being of energy beyond measure, I worship his hallowed, beautiful feet—their soles bright as burnished copper, their reddish toes—by placing them carefully on my head and joining my palms together in humility. Then I look up at him with utmost reverence, that Divine Being who is the soul of all things and whose eyes are like lotus petals.

With hands still folded, I address him, "O Divine One, I wish to know you and this wondrous illusion. I saw the entire universe in your belly. The Devas, the Danavas, the Rakshasas, the Yakshas, the Gandharvas and the Nagas, indeed the whole universe of mobile and immobile creation, are all within your body! Although I travelled all through your body at great speed, by your grace, I have not forgotten anything I saw. And, Great Lord, I have come out of your body because you willed it, not because I wanted to.

O lotus-leaf eyed, I want to know about you, who are perfect! Why do you sit here in the form of a boy after having swallowed the universe? You must explain it to me. Why, O Anagha, is all the universe inside you? How long will you stay here? Lord of gods, my curiosity is not improper for a Brahmana, and I would so like to hear all this from you, in detail and

exactly as it happens. What I have seen is wonderful and incomprehensible!'

The Devadeva, of the refulgent splendour and ineffable beauty, that most eloquent among of all speakers, pacified me with these words.' "

CANTO 188

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'The hallowed being said, "O Brahmana, even the gods do not really know me! However, since I am pleased with you, I will tell you how I created the universe. Regenerate Rishi, not only are you devoted to your ancestors, you have also sought my protection. You have, besides, seen me with your eyes, and your punya is great.

In time before memory, I gave the waters the name Naara; and because the waters have ever been my ayana, or home, I am called Narayana. Brahmanottama, I am Narayana, the source of all things, the eternal, unchangeable One. I am the creator of all things, as well as the destroyer of all.

I am Vishnu, I am Brahma and I am Sakra the king of the Devas. I am Vaisravana, and I am Yama the lord of the dead. I am Siva, I am Soma, and I am Kasyapa the lord of the created. I am Dhatri, and also Vidhatri, and I am Yagna embodied.

Fire is my mouth, the Earth my feet, and the Sun and the Moon are my eyes; Heaven is the crown of my head, the Sky and the Cardinal Points are my ears; the Waters are born of my sweat. Space is my body, and Air is my mind.

I have performed many hundreds of yagnas at which I have given bountiful gifts. I am always present at the sacrifices of the gods; and all those who perform Vedic sacrifices make their offerings to me. On Earth, it is me that the Kshatriyas and Vaisyas worship at the yagnas they perform to attain Swarga, heavenly bliss.

Assuming the form of Sesha, I hold upon my head this Earth bounded by the four seas and adorned by Meru and Mandara. O Dvija, long ago I took the form of a Boar and raised this Bhumi that had sunk in the water. It is I who, becoming the fire that spews out of the horse's mouth, drain the waters of the ocean and create them again.

It is from my vitality that Brahmanas, Kshatriyas, Vaisyas and Sudras sprang from my mouth, my arms, my thighs and my feet. It is from me that the Rig, the Sama, the Yajur, and the Atharva Vedas arose, and it is into me that they all merge when the time comes.

Brahmanas devoted to sannyasa, who value peace as the highest attribute, who have their souls under complete control, who yearn for knowledge, who have shed lust, anger and envy, who are detached from the material things of the earth, whose sins have been washed away, who are gentle and virtuous, who have no pride and who truly know the Self, they worship me with profound dhyana.

Named Samvartaka, I am the Flame, the Fire, the Wind and the Sun. Dvijottama, what you see and know as stars in the sky are the pores of my skin. The gem-rich Ocean and the four Cardinal Points are my robes, my bed, and my home. I have distributed them over the Earth in order to serve the purposes of the gods.

Manavottama, lust, anger, joy, fear and confusion, which cloud the intellect, are all different forms of me. I reward men for practising satya, daana, tapasya, shanti and ahimsa towards all creatures, and for other benign deeds. Men wander within my body, under my control, their senses overwhelmed by me. They move not by their will but by mine.

Brahmanas who have thoroughly studied the Vedas, who have tranquil minds, and who have subdued their anger earn great rewards through their numerous sacrifices. These rewards, however, are unattainable by evil men who are overtaken by covetousness, men with dark souls, unblessed and impure.

Know, therefore, Brahmana, that the benefits obtained by men who have disciplined their souls bear great merit, and they are out of the reach of the

ignorant and the foolish.

At the times in human history when dharma and truth wane and sin and adharma rise, I incarnate myself in new forms. O Muni, when fierce and malicious Daityas and Rakshasas, who cannot be slain by even the Devas, are born on Earth I am born in human form into the families of virtuous men and restore dharma by exterminating evil.

Powered by my own maya, I create Devas and Manavas, Gandharvas and Rakshasas, and all unmoving things, and then destroy them all at the appropriate time. For the preservation of righteousness and honour I assume a human form, and keep that form until the time for deeds comes, when I assume my incomprehensible, inconceivable Viswarupa.

In the Krita yuga I am white, in the Treta yuga I am golden-yellow, in the Dwapara I am red and in the Kali yuga I become dark in hue. In the Kali yuga, evil is four times as powerful as goodness. At the end of the yuga I assume the form of Death and destroy the three worlds, with all their moving and motionless things. With three steps I cover the entire universe.

I am the essence of the Universe; I am the source of all happiness; I am the humbler of pride; I am omnipresent; I am infinite; I am lord of the senses; and great is my power. O Brahmana, it is I that set the Kaalachakra, the wheel of time, in motion. Foremost of Rishis, I am formless; I am the Destroyer; and I am the impetus of any effort in all my creatures.

My spirit infuses all beings, but none know me. It is me that the pious and the devout worship in all the worlds.

Sinless one, whatever pain you felt while inside my belly was for your future happiness and good fortune. Whatever mobile and immobile objects you have seen in the world, all that was ordained by my Soul, which is the well-spring of all existence.

The progenitor of all creatures is half my body. I am called Narayana, and I am bearer of the conch-shell, the discus and the mace. Great Rishi, for a period equal to a thousand yugas, I, the universal Soul, sleep, drawing all creatures into that same nidra. I remain here through all time in the form of a boy, though I am the most ancient One, until Brahma awakes.

I am pleased with you and I, who am Brahman, have granted boons to you who are worshipped by revered sages. You were struck by melancholy when you saw the vast expanse of water and realised that all mobile and immobile beings had been destroyed. I knew this, and I showed you the universe within my body.

And while you were inside my body beholding all creation, you were filled with a wonder that stabbed your senses. O Rishi, that is why I expelled you through my breath.

I have now told you about the Soul which cannot be fathomed, even by the Devas and the Asuras. And as long as that glorious tapasvin, holy Brahma, remains asleep, you can live here in peace and bliss. When that ancestor of all creatures awakens, I will then create all creatures with physical bodies, the Sky, Earth, Light, Air, Water and, indeed, everything else that you may see!"

My son, with these words, that wonderful, hallowed Being vanished from my sight, and I then saw this varied and wondrous universe begin to take birth. O best of the Bhaaratas, most virtuous among men, I witnessed this wonder at the end of the yuga.

The Deity, of the eyes as large as lotus leaves, whom I saw so long ago, is this tiger among men, this Janardana who has become your kinsman. It is because of the boon he granted me that I remember everything clearly, and also why my life is so long and death under my control.

That ancient and supreme Lord Hari of mysterious soul has been born as Krishna of the Vrishnis. This Mahabaho seems to sport playfully in this world. He is Dhatri and Vidhatri, the destroyer of the eternal, the bearer of the Srivatsa mark on his breast, the Lord of the lord of all creatures, the highest of the high, also called Govinda! Seeing him, this greatest of all gods, this ever-victorious one clad in yellow robes, this lord of the Vrishnis, my memory returns to me.

Krishna is the father and mother of all creatures. O bulls of the race of Kuru, seek refuge in him, the Protector!'

The sons of Pritha, the twins and Draupadi bow deeply to Krishna; and that tiger among men speaks words of great sweetness to them."

CANTO 189

MARKANDEYA SAMASYA PARVA CONTINUED

Vaisampayana said, "Yudhishtira repeats his question to Markandeya about how the Earth will be ruled.

He says, 'Most eloquent of all speakers, O Muni of Bhrigu's race, amazing indeed is what you have told us about the destruction and re-creation of all things at the end of the yugas. Now I am eager to know what will happen in the next age, the Kali yuga.

When dharma no longer exists, what will remain? What will men be capable of in that yuga? What will people eat? How will they entertain themselves? What will man's longevity be at the end of the yuga? And how long will the yuga last, after which another Krita yuga dawns?

Tell me as much as you can, O Muni; what you say is so fascinating.'

That best of sages begins his discourse again, much to the delight of the tiger of the Vrishnis, and of the sons of Pandu as well. Markandeya says, 'Listen, Rajan, and I will tell you all that I saw and heard; Yudhishtira, listen to everything that, by the grace of God, I gained intuitive knowledge of. Listen while I tell you the way the world will be during the Kali yuga.

The Krita yuga was free from deceit, guile, avarice and acquisitiveness; dharma was a bull with four strong legs, and it walked among men. In the Treta yuga, sin deprived the bull of dharma of one of its legs. In the Dwapara yuga, evil and goodness reigned equally, and dharma was left to

limp on two legs. In the dark age, the Kali yuga, dharma is made of three parts of evil and one part of goodness, and exists thus amongst men. Dharma now depends on man as it cannot support itself on its one remaining leg.

Man's lifespan, his energy, his intellect and his strength dwindle with each yuga. Pandava, in the Kali yuga, Brahmanas, Kshatriyas, Vaisyas and Sudras will make a hollow show of being virtuous, only to deceive the world. Men with false reputations of being learned will constrict and hide the truth.

The shortened lifespan of man will prevent him from gaining true knowledge; and because he has little gyana, he will lack wisdom. Covetousness and greed will overwhelm him. Under the sway of avarice, wrath, lust and ignorance, men will hate and want to kill each other.

With their virtue reduced, and without austerity and truth, Brahmanas, Kshatriyas and Vaisyas will be like Sudras. Men of the lowest varnas will rise to displace those higher-born than themselves, who then sink to the bottom of the social order. Yudhishtira, this will be the state of the world at the end of the yuga.

Flax will be the best material for clothing, and koradusaka, wheat, the best grain. In the Kali yuga man's only friend will be his wife. The people will live on fish and the milk of goats and sheep, for cows will be extinct. Towards the end of the yuga, even those who observe religious rituals and vows will only do so to gain material wealth.

Animosity will prevail between men and they will be filled with murderous intent towards one another. Without yoga, communion, men will become atheists and thieves. The land will lose its fertility and, in desperation, men will dig the banks of streams with spades and sow seeds there. But even those places will prove barren for them.

Even devout men who perform ceremonial rites to honour the Pitrs and the Devas will become avaricious and take what belongs to others. The father will enjoy what belongs to the son; and the son, what belongs to the father. Men will take pleasure from things forbidden by the scriptures. Brahmanas will speak contemptuously of the Vedas and will not keep any vratas; their understanding will be clouded by disputation and dialectical sophistry, and they will no longer perform yagnas or homas. Deceived by false teachings, they will be attracted to all things base and low.

Men will till low-lands for cultivation and use cows and yearling calves as beasts of burden and to draw the plough. Sons will kill fathers, and fathers their sons, with impunity. They will revel in these killings, which will frequently become the means of assuaging anxiety.

The whole world will be filled with the coarse ways of the Mlechchas, their ideas, laws and rituals. Yagnas will no more be performed, and joy will disappear. Men will steal from the weak, friendless and helpless, as well as from the wise. Evil men will give gifts with contempt, which the people of the Kali yuga will readily accept, reduced as they are in gyana and tejas, and prone to greed, folly and sin. The kings of the earth, their hearts in thrall to sin, ignorant while boasting of wisdom, will constantly challenge one another from naked bloodlust.

At the end of the Kali yuga, Kshatriyas will become as thorns of the Earth. They will be filled with greed and puffed up with pride and vanity. Unable and unwilling to protect their subjects, they will revel in inflicting savage punishments on them. The Kshatriyas of this age will repeatedly attack the good and the honest and, pitiless even in the face of their grief-stricken cries, they will forcibly seize their wives and their wealth.

No one will ask for or give a girl's hand in marriage, but girls will choose their own husbands, when the end of the yuga comes. And the kings of the earth, their souls steeped in ignorance, and their hearts in discontent, will rob their subjects in every way they can.

The whole world will be reduced to the level of the Mlechcha. When the end of the yuga comes, the right hand will deceive the left, and the left, the right. Vile men pretending to be learned will abbreviate Truth; the old will exhibit youthful folly, and the young will not respect age. Cowards will be known as brave men, and the courageous will be cast down as cowards.

Towards the end of the yuga men will stop trusting one another; the greedy world will live on one kind of food; sin will increase and prosper, while dharma will fade away; Brahmanas, Kshatriyas and Vaisyas will disappear, leaving no trace of their castes; all men will become members of one common order, without distinction; fathers will not forgive sons the least folly, and sons will not forgive their fathers.

As the end draws near, wives will not wait upon and serve their husbands; men will want to live in countries where wheat and barley form the staple food; both men and women will become entirely licentious and intolerant.

O Yudhishtira, all the world will be a Mlechcha universe. Men will no longer please the gods by offerings of sraddhas; no one will listen to the words of another because none will see another as his Guru. Ruler of men, intellectual darkness will envelop the Earth; sixteen years will be man's span on earth, after which he will die. Five- and six-year old girls will give birth, and boys of seven and eight will be fathers. Tiger among kings, when the end of the yuga comes, wives will never be content with their husbands, nor husbands with their wives.

Men will possess little; they will wear the marks of religion outwardly, while their hearts are full of darkness; envy and malice will fill the world; men will not give each other anything. Drought and famine will stalk the land; lustful men and wanton women will wander the streets; and wives will abhor their husbands.

All the people will adopt the ways of the Mlechchas—they will become omnivorous without distinction; their actions will be infused with cruelty—when the end of the Kali yuga comes.

Bhaaratottama, urged by avarice, men will be deceitful in trade and commerce. Without any knowledge of the laws that govern rituals, men will perform ceremonial rites and then behave in any way they please. When the end of the yuga comes, the dispositions of men will be such that they will tend naturally towards cruelty; they will speak ill of one another; and they will fell trees and despoil gardens without a thought. Men will be constantly anxious about their livelihood.

O King, greed will rule all of mankind and make men kill even Brahmanas in order to have their possessions. The twice-born varnas, oppressed by the Sudras, will wander in fear over the face of the earth, unprotected and crying *Oh!* and *Alas!* When men begin to kill one another, when they become utterly evil and violent, when they have no regard for animal life, then the yuga's end nears.

The best of high-born men will cry like crows and fly in terror when set upon by robbers, and seek refuge beside rivers and on mountains and in other inaccessible places. The first among the twice-born will, Bhumipala, lose his fortitude and become a servant of Sudras, in those terrible times.

Sudras will interpret the scriptures, while Brahmanas wait upon them and accept their duties as guided by these base interpretations. The low will become the high, and everything will be the opposite of what should be.

Men will renounce the gods and will worship bones and other occult relics in secret, inside their homes. At the end of the yuga, Sudras will not wait on Brahmanas. In the asramas of great Rishis, in the gurukulas of Brahmanas, in places sacred to the gods, in sacrificial compounds and in holy tanks, the Earth will be disfigured with tombs, with pillars containing skeletal relics, rather than graced with temples dedicated to the Devas.

All this will come to be at the end of the yuga, and they are the signs that the yuga draws to a close.

When all men become vicious, destitute of virtue, carnivorous and addicted to intoxicating drinks, the yuga comes to an end. O Monarch, when flowers form within other flowers, and fruit within other fruit, then will the yuga come to an end. The clouds will pour rain out of season as the end of the yuga approaches.

The ceremonial rites of passage will not follow one after the other in the proper order; Sudras will take up arms against Brahmanas as the end of the yuga draws near.

The Earth will be full of Mlechchas, and Brahmanas will flee in all directions to escape having to pay inordinate taxes. All men will conduct themselves uniformly; and the people will flee into woods and forests, to escape from the work assigned to them, and subsist on fruit and roots.

The world will be so diseased that honourable conduct will not be seen anywhere. Sishyas will not value the teachings of their Acharyas, and even try to harm them. And men will take no notice of true teachers, all of these by now impoverished. Friends and relatives and kinsmen will offer false friendship for the sake of the person's wealth. When the end of the yuga comes, everybody will be direly needy.

All the points of the horizon will be ablaze, the stars and constellations will no longer shine, and the planets and all their movements will turn inauspicious. Wild winds will blow chaotically, at all times, and countless meteors will flash across the sky, foreboding the darkest evil.

Seven suns will appear in the sky. Bedlam and anarchy will be everywhere, and fires will abound. And the Sun will be in eclipse from dawn to dusk, in an unnatural, perennial night. And the god of the thousand eyes will lash down unseasonable rains.

When the end of the Kali yuga comes, crops will be sparse. Women will speak sharply; they will be hard-hearted, prone to weeping, and they will disobey their husbands in all things. And at the end of the yuga, sons will

kill their fathers and mothers; women, living uncontrolled lives, will kill their husbands and sons. And, O King, at the end of the yuga, Rahu will swallow the Sun, causing eerie and untimely eclipses.

Fires will burn all around. Unable to find food, drink or shelter, even when they ask for these, wayfarers will lay themselves down in resignation, on roadsides, and ask for nothing anymore.

When the end of the yuga comes, crows, snakes, vultures, kites and other animals and birds of prey and carrion will utter frightful cries. When the end of the yuga comes, men will shun their friends, relatives and followers. Men will leave the towns and cities where they live and work, and go in search of new ones. And the people will wander over the Earth, calling out heartrendingly to their loved ones whom they have lost.

When those terrible times are finally over, creation will begin anew. Men will be created again and divided into the four varnas, beginning with the Brahmanas. And, to make men prosper, Providence will smile on them. When the Sun, the Moon and Brihaspati enter the same sign of the zodiac, with the nakshatra Pushyami, the Krita yuga will begin again.

Once more, the clouds release their waters in proper season, and the stars and their movements become auspicious. The planets revolve in their true orbits, and turn gentle and benign. There will be prosperity and plenitude, health and peace everywhere.

In time, a Brahmana named Kalki will be born. He will worship and glorify Vishnu, and have untold energy, great intelligence and mighty prowess. He will be born in the town of Sambhala, into a devout Brahmana family. Chariots and weapons, warriors and arms, and coats of mail shall be available to him as soon as he thinks of them.

By dint of his dharma, he will be a king of kings and ever-victorious. He will restore peace and order to a world thronging with fell creatures and plunged in chaos. Kalki of dazzling tejas will first destroy all things—he will be the universal Destroyer, and only then will he inaugurate a new yuga.

Surrounded by Brahmanas, he will seek out and kill all evil men and women, wherever they may try to hide.' "

CANTO 190

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'Having annihilated thieves and bandits, Kalki will, at a great horse-sacrifice, make a gift of the Earth to the Brahmanas and, having established again the sanatana dharma ordained by the Self-Created One, illustrious Kalki, of the sacred deeds, will retire into a mystic forest.

The people of this world will emulate whatever he does and, when the Brahmanas have finally rid the Earth of criminals and sinners, prosperity will sprout everywhere. The countries of the Earth will be subjugated one after the other, and then, that tiger among Brahmanas, Kalki, will shed his deer-skins, lances and tridents, and roam the world, adored wherever he goes by the greatest sages, showing his reverence for them, while doing away with sinners of every kind. Kalki will kill the evil ones amid piteous cries like *Oh, father! Oh, mother! Oh, son!*

Bhaarata, when sin has been rooted out and dharma re-established at the beginning of the Krita yuga, men will begin to observe true religious rites once more. In the second Krita yuga that sets in, lush gardens, ponds, large tanks, temples, yagnasalas and centres of teaching devoted to the study of Brahmanical lore, will reappear and flourish, everywhere.

Ceremonial rituals and sacrifices will be performed. Brahmanas will return to the ways of goodness and honesty, and the Dvijas—the three

twice-born varnas—will once again devote themselves to austerities and become true Munis. The asramas of Rishis, hitherto filled with vile men, will become homes to men devoted to truth. All the people will begin to live honourable lives in perfect dharma.

All seeds sown in the ground will sprout and every kind of crop will grow all year round. Men will be charitable and observe stern vratas; and the Brahmanas, devoting their lives to meditation and sacrifice, will be pure-hearted and always happy.

The sovereigns of the earth will rule their kingdoms with dharma. In the Krita yuga, Brahmanas will adhere to their six-fold duties—to study, teach, perform sacrifices, officiate at sacrifices performed by others, and to give and receive charity; Kshatriyas will devote themselves to acquiring strength and performing feats of prowess; Vaisyas will till the land and engage in honest trade, and Sudras will occupy themselves in serving the other three castes.

These, O Yudhishtira, are the ways of the Krita, Treta, Dwapara and Kali yugas. I have now told you everything about the yugas. I have also told you, O Son of Pandu, the span of each of them. So, you know all that I do, pertaining to the past and the future, as narrated by Vayu Deva in his Purana, which is revered by the wisest sages. My immortality has allowed me to see, many times, the birth, life and death of the world; and all that I have seen and know I have shared with you.

Now, glorious one, with your brothers, listen to something else I have to say, to clear any doubts you may have about dharma. You should always focus your soul on virtue because, Rajan, a man of high principles attains bliss in his lifetime and after.

Anagha, listen also to these other propitious words—never humiliate a Brahmana, for an angry Brahmana can destroy the three worlds with a curse.'

Hearing Markandeya's words, the king of the Kurus, Yudhishtira of the great intellect and radiant lustre, says to the illumined sage, 'O Muni, by what code should I live if I want to protect my subjects? And how should I conduct myself so that I do not stray from the dharma of a Kshatriya?'

Markandeya says, 'Be merciful to all creatures and devote yourself to their welfare. Love all creatures and scorn none. Speak only the truth, be humble, keep your senses under control and always concern yourself with the protection of your people.

Be ethical, abjure sin, and worship your ancestors and the gods. If you have been guilty of wrongdoing from ignorance or carelessness, give charity to wash away your sins. Renounce arrogance and vanity; clasp humility and goodness to you. Gain control over all the Earth; rejoice and be happy. This is the virtuous life.

What I have told you was true in the past and holds good for the future. There is nothing of the past or the future that you do not know. Therefore, child, do not let your hardships shake you. The wise are never crushed by time's trials and persecutions. Mahabaho, even the Swargavasis, the heaven-dwellers, are not impervious to time. Kaala afflicts all the created.

Sinless, do not doubt the truth of what I have told you; if you let doubt enter your heart, your high-mindedness will be diminished. Bharatarishabha, you are born into the illustrious family of the Kurus and should do as I have told you, in thought, word and deed.'

Yudhishtira says, 'Brahmanasreshta, I will do as you command and live by the wisdom that you have given me, in words so pleasing to hear. Dvijottama, of avarice and lust I have none, and no fear, pride or vanity. Lord, I shall keep dharma close and do whatever you have told me to.'

Having listened to the enlightened Markandeya, the Pandavas and Krishna, wielder of the bow Saranga, all those bulls among Brahmanas, and the others that are there, are filled with joy. Having heard hallowed words of great antiquity from the Muni, they are full of wonder."

CANTO 191

MARKANDEYA SAMASYA PARVA CONTINUED

Janamejaya said, "O Vaisampayana, mighty pauranika, I beg you, relate in full the greatness of Brahmanas, just as Markandeya told it to Pandu's sons."

Vaisampayana said, "The eldest son of Pandu asks Markandeya, 'Tell us more of the greatness of Brahmanas.'

Markandeya says, 'Listen, O King, to how the Brahmanas conducted themselves in ancient times.

In Ayodhya, there was once a king of the Ikshvaku dynasty named Parikshit. One day, Parikshit went hunting and was in pursuit of a deer, which led him deep into the forest, far from human habitation. Tired by the long ride, hungry and thirsty, he saw a pool in the dark, dense jungle in which he found himself. He led his horse to it and refreshed himself and his mount. Then, he laid some lotus fibres and stems on the ground by the side of the pool and sat down on them.

While he rested there, he heard melodious strains of music and wondered where the music came from and who sang, as he had not seen any evidence of people near the pool. The king then saw a most beautiful maiden, gathering flowers and singing.

She came before him, and he asked her, 'Blessed one, who are you, and to whom do you belong?

She replied, ‘I am a kanya.’

And the king said, ‘Will you be mine?’

The maiden answered, ‘I will agree only if you promise me one thing.’

The king asked what it was, and the girl said, ‘Promise me that you will never make me cast my eyes on water.’

The king agreed, saying, ‘So it shall be,’ and he married her and knew her with profound rapture. Later, as he sat quietly with her, his soldiers arrived in that place and, seeing their king, stood surrounding him. The king was happy to see his men and, escorted by them, he rode home with his new bride in a grand chariot.

On arriving at his capital, he secluded himself with her, completely obsessed. Even those closest to the king could not get an audience with him, or speak to him. His chief minister asked the women who attended on the royal couple, “What goes on here?”

And the women replied, “The queen is a devi of unparalleled beauty. The king married her with a promise that she would never look at water, and he is joyful with her.”

On hearing this, the minister had a forest created, full of trees with a profusion of flowers and fruits, and on one side of it, in a secluded place, he had a large pond dug and filled with water as sweet as nectar. He had the pool covered with a net of pearls.

One day he managed to see the king privately, and said to him, “There is a fine vana with no water in it. Enjoy yourself there.”

The king took him at his word and went into the forest with his adored wife, and they sported together in that delightful place. Tired and spent with lovemaking, hungry and thirsty, the king went into an arbour of fragrant Madhavi creepers that he saw nearby.

Entering that bower with his beloved, he saw a pond full of water that was transparent and bright as nectar. The king sat on its bank with her and encouraged her to bathe in that lovely pool. At his word, she plunged into the water, but then she did not surface again. The frantic king dove in and sought her under the water, but he found no trace of her.

He ordered the waters of the tank drained and, at the bottom, sitting at the lip of a hole in the ground, was a frog. The king was furious when he saw the frog, and issued a dreadful edict againt their species.

“Let every frog in my kingdom be killed! Anyone who wants an audience with me must come with a tribute of dead frogs.”

When frogs began to be killed everywhere, the terrified creatures told their king what had happened. The king of the frogs assumed the appearance of a sadhu and came to Parikshit of Ayodhya.

He said, "O King, do not let anger rule you; instead, be inclined to grace. It is not right that you kill innocent frogs."

The king of the frogs, in sadhu's guise, chanted in a low voice: "Unfadingly glorious, slay not the frogs; pacify your wrath; the artha and punya of ignorant souls will diminish. Swear you will renounce your wrath against frogs. Why do you sin? Slaying these creatures serves no purpose."

King Parikshit, who was broken-hearted because of the vanishment of his wife, whom he had loved so dearly, answered the frog king, "I will not forgive the frogs. I will kill them. The wretched frogs swallowed my wife, and all frogs deserve death at my hand. Do not intercede on their behalf, learned one."

Hearing Parikshit's words, the king of the frogs said in a voice filled with pain, "Be gracious, O King. I am Ayu, the king of the frogs. Your wife was my daughter, Susobhana. What she did to you was not dharma. She has deceived many kings in the same way."

The king said to him, "I desire her. Give her to me."

The king of the frogs then bestowed his daughter on Parikshit with the injunction that she wait upon and serve him. He said angrily to her, "You have deceived many kings, and because of your sin your children will disgrace themselves by being disrespectful to Brahmanas."

Regaining her, Parikshit was so overwhelmed by infatuation that he felt as if he had conquered the three worlds. He bowed down to the king of the frogs and worshipped him. Crying for joy, he said, "Truly, have I been blessed."

The king of the frogs bid his daughter farewell and returned to where he had come from. Time went by and king Parikshit and his queen had three sons, whom they named Sala, Dala and Bala. In due course, the king installed the eldest of them on the throne and, setting his heart on tapasya, retired into the forest.

One day when Sala was out hunting he saw a deer and pursued it in his chariot. The king urged his sarathy to go faster, but the charioteer said to his king, "It is pointless chasing the deer; you cannot catch it. If your chariot had been drawn by horses of the Vami breed, you could have overtaken it."

The young king said, "On pain of death, tell me all about Vami horses."

The charioteer became alarmed. He was afraid of the king but on the other hand he was more frightened of Vamadeva's curse and would not tell the king anything. The king lifted his sword and said to him, "Tell me now, or I will kill you."

Fear overcame him, and the sarathy said, "The Vami horses belong to Vamadeva; they are swift as the mind."

Immediately, the king ordered him to take him to Vamadeva's asrama, and when they arrived there, he said to the Rishi, "Holy one, I am in pursuit of a deer that I wounded. You must help me catch up with it by giving me a pair of Vami horses."

The Rishi replied, "I will give you my pair of Vami horses but, when you have achieved your purpose, you must return my horses to me."

The king took those horses and, taking his leave of the Rishi, pursued the deer in his chariot now drawn by Vami steeds. After he left the hermitage he said to his charioteer, "Brahmanas do not deserve to possess such horses. We need not return these two to Vamadeva."

He now easily overtook the deer, slew it and, returning to his capital, stabled those horses in his palace.

Meanwhile, the Rishi reflected, "The prince is young. Having obtained the two excellent steeds, he rides them happily and will not return them to me. What a pity."

After a month elapsed, he said to one of his disciples, "Go, Atreya, and say to the king that if he has finished with the Vami steeds he should return them to me."

Atreya went to the king and spoke to him as he had been instructed; and the king replied, "These horses, jewels of great value, deserve to be owned by a Kshatriya, and not a Brahmana. What need do Brahmanas have of horses? Return in peace."

Atreya went back and told his Acharya what had happened, and Vamadeva was enraged. He went himself to the king and demanded that his horses be returned to him.

The king refused, and the Rishi Vamadeva said, "Bhumipala, give me back my Vami horses. You have used them to accomplish a task which was otherwise impossible for you. O Kshatriya, do not break both Brahmana and Kshatriya dharma and invite death to yourself by Varuna's curse."

The king answered, "Vamadeva, this pair of excellent and docile bulls are suitable animals for a Brahmana like you. O Rishi, you are great indeed.

Take them; you can ride them to any place you choose. What need do you have of horses when the Vedas themselves would carry a saintly man like you."

Vamadeva said, "O king, the Vedas do, indeed, carry ones like us, but that is in the hereafter. In this world, animals like my Vami horses carry me, men like me, and others as well."

The king said, "Let four donkeys carry you, or four mules of the best kind, or even four horses that are as swift as the wind. Take any of these. These Vami horses, however, deserve to be owned by a Kshatriya. Accept that these are not for you."

Vamadeva said, "O king, stern vows have been ordained for Brahmanas. This I swear, that if I have lived in their observance, four dreadful Rakshasas, their bodies like iron, will hunt and kill you, and bear you on their lances, after cutting your body into four parts."

The king said, "Vamadeva, these soldiers of mine, armed with bright spears, know that you are a Brahmana who wants to take a king's life. They will bring you and your disciples to your knees before me."

Vamadeva said, "O king, when you received my horses you swore you would return them. You must give them back to me to save your life."

The king said, "Hunting deer is not an occupation fit for Brahmanas, but I will not punish you for straying from your svadharma. From this day, by obeying all your commands, I will, O Brahmana, attain bliss in Swarga. But the Vami horses remain with me."

Vamadeva said, "A Brahmana cannot be punished in thought, word or deed. The man who learns that a Brahmana has strayed from his dharma does not achieve a lofty position in this world. But now meet your death."

When Vamadeva said this, Rajan, four Rakshasas of horrible appearance, with lances in their hands, set upon the king, to kill him.

The king cried out, "O Brahmana, even if all the descendants of the Ikshvakus, my brother Dala, and all these Vaisyas tell me to, I will not yield the Vami steeds to you, for then these men will be stripped of their dharma."

Even as these words came out of his mouth, the Rakshasas killed king Sala, and the lord of the Earth lay on the ground. The Ikshvakus installed Dala on the throne.

The Brahmana Vamadeva went to the court of the Ikshvakus and addressed the new monarch, "O king, all the sacred books declare that men

should give freely to Brahmanas. If you fear sin, give me the Vami horses without delay."

Angrily did the king hear these words of Vamadeva's, and he said to his charioteer, "Bring me an arrow from my quiver, one which is beautiful to look at and tipped with poison. Let it strike Vamadeva and let him fall down in agony and be torn apart by our dogs."

Vamadeva responded, "I know that you have a ten-year-old son named Senajita, by your queen. My word can command your arrow to kill the boy!" '

Markandeya continues, 'Rajan, the fierce arrow that the king shot flew to the inner apartments of the palace and killed the prince playing there.

When Dala heard of this, he said, "People of the Ikshvaku race, I will deliver you by killing this Brahmana and grinding him into the Earth. Bring me another arrow of blazing energy. Lords of the world, witness my might."

Vamadeva said, "This venomous arrow that you aim at me will not fly a true path; why, you will not be able to release it from your bow."

Now the king confessed, "O Ikshvakus, I find I cannot loose the arrow I have in my hand, and I have failed to kill this Brahmana. Let Vamadeva live and be blessed with a long life."

Vamadeva said, "You may expiate your sin of trying to take the life of a Brahmana by touching your queen with this arrow."

King Dala did as he was told, and the queen then said to the Rishi, "O Vamadeva, give me leave to teach this ignorant and foolish husband of mine daily, and give him wisdom. O Dvija, let me always wait upon and serve Brahmanas and thus acquire sacred realms after I die."

Hearing the queen, Vamadeva said, "Beautiful-eyed one, you have saved this royal race. Ask me for an exceptional boon, for I will grant whatever you ask for. Faultless one, rule over your clan and this great kingdom of the Ikshvakus!"

The queen said, "O lambent one, free my husband from his sin, and direct your mind to the well-being of his son and kinsmen. This is the boon I ask, Brahmanottama."

The Muni said, "*Tathaastu*, *so be it*."

King Dala was extremely glad and, bowing in reverence, gave the Muni his Vami steeds,' says Markandeya."

CANTO 192

MARKANDEYA SAMASYA PARVA CONTINUED

Vaisampayana said, "The Rishis, the Brahmanas and Yudhishtira then ask Markandeya, 'How did the Rishi Baka have such a long life?'

Markandeya says, 'The Rajarishi Baka is a great tapasvin and was, indeed, blessed with long life; but do not ask why.'

Hearing this, O Bhaarata, Yudhishtira Dharmaraja and his brothers say to Markandeya, 'We have heard that Baka, as well as Dalbhya, both illumined souls, are immortal and that they, who are universally revered, are dear to the king of the Devas. We would like to hear about the meeting of Baka and Indra, the story that is, at once, sad and happy. Tell it to us in brief.'

Markandeya says, 'When the great war between the Devas and the Asuras was over, Indra became sovereign of the three worlds. The clouds brought plentiful rain and the people on Earth enjoyed rich harvests; they became contented and lived virtuous, peaceful lives.

Everyone lived according to their svadharma, at peace with each other and the world; and seeing serenity prevail, Indra, slayer of Bala, was filled with joy.

Seated on his elephant Airavata, he of the hundred sacrifices surveyed his subjects. He looked at the Rishis' asramas, at the sacred rivers, at prosperous towns and villages, at the plenitude of the countryside. He saw

kings, living by dharma, ruling justly over their subjects. He looked at tanks and reservoirs, wells, lakes and ponds full of water, beside which devout Brahmanas lived, keeping excellent vratas.

And Indra came down to the felicitous Earth, Rajan, and went to a blessed asrama set in a charming grove on the eastern shore. There, in that asrama, where many animals and birds lived, and trees grew in profusion, Indra saw Baka. Overjoyed to see Indra, Baka received him worshipfully—he washed his feet with water, offered him arghya, spread a carpet for him to sit on and served him fruit and roots to eat.

When he was comfortably seated, the divine ruler of the immortals asked Baka, 'Sinless Muni, you have lived for a hundred years. Tell me, O Brahmana, what are the sorrows of those that are immortal?'

Baka answered, saying, "Living with those one dislikes, separation from loved ones and good men, living amongst the wicked—these are the evils that the immortals have to bear. Among the worst sorrows they have to endure is the death of sons, wives, relatives and friends; and the pain of dependence on others. In my opinion, there is nothing more pitiful than a poor man being insulted by a rich one.

Other iniquities that the immortals have to witness are the acquisition of high status by those that do not have or deserve it; the loss of it by those that do; disharmony and discord; how the wealthy gain all that they want despite not having honour—those that live forever have to see all this, O Lord of the hundred yagnas.

What can be sadder than the calamities and reverses experienced by Devas, Asuras, Gandharvas, Manavas, Nagas and Rakshasas? Those of noble birth suffer by becoming subjects of the low-born, the poor are humiliated by the rich—these are distressing conditions.

The world is replete with such injustices. The foolish and the ignorant are cheerful and glad while the learned and the wise endure misery. There is so much sorrow and pain, and the deathless have to see it all and they suffer."

Indra said, "Blessed one, tell me, what are the joys that the immortals enjoy, which are also enjoyed by the gods?"

Baka answered, "There is none happier than the man who cooks, even a scanty meal, in the eighth or twelfth hour of the day, and the man who has no evil friends. True happiness belongs to one who does not eat too much,

or voraciously, the man who cooks even a few meagre vegetables and fruit that he has earned through his own effort and prepared in his own house.

Such a man is worthy of respect. A man who eats food in another's house, given to him in contempt, does a despicable thing, even if the fare is rich. That is why the wise never touch the food of men that eat in another's house, like dogs or Rakshasas.

There is no better thing than for a good Brahmana to eat what remains after feeding his guests and servants and offering food to his ancestors. No food is sweeter or more sacred. There is nothing more delicious or more sacred than food of which the first serving is given to a guest. Every mouthful of rice that the Brahmana eats after having served his guest is as blessed as giving away one hundred cows, and will wash away whatever sins he committed in his youth. If a Brahmana sprinkles water over the one who serves him such food, that person is cleansed of his sins."

After speaking of these and other matters with Baka, the Lord of the Devas returns to Indraloka.' "

CANTO 193

MARKANDEYA SAMASYA PARVA CONTINUED

Vaisampayana said, "The sons of Pandu say to Markandeya, 'You have told us of the greatness of Brahmanas. Now we want to hear of the glory of the royal caste, the Kshatriyas.'

Maharishi Markandeya says to them, 'Listen while I tell you of the eminence of the Kshatriyas.

A king named Suhotra, of the Kuru clan, went on a journey to visit the great Rishis. As he was returning, he came upon king Sibi, the son of Usinara, riding in his chariot. As they approached one other, each greeted the other in a way he thought most fitting; but neither would give way to the other's chariot as each considered himself the other's equal.

At this moment, the Devarishi Narada appeared there and, seeing them, demanded, "Why are you both blocking each other's way?"

The kings said to Narada, "Holy One, do not ask. The sages of old have declared that the one who is superior or more able should have right of way. We are equal to each other in every respect and neither of us can be judged to be superior to the other."

Hearing this, Narada recited three slokas—"O Kurunandana, the arrogant man treats everyone, even humble folk, with cruelty; one who is humble behaves with modesty and candour to all, even to those who are unprincipled. He who is honest behaves honestly, even towards the

dishonest; why then would he not behave honestly with those who have integrity? The honest man thinks of any service done to him as being a hundredfold. Is this not how the gods are?

It is the royal son of Usinara who is a better man than you. One should win over the mean-minded with charity, the untruthful with truth, the wicked with forgiveness, and the dishonest with honesty.

You are both large-hearted. Keeping these slokas in mind, one of you must give way to the other."

Narada fell silent and, hearing what the Rishi said, the king of the Kurus walked around Sibi in pradakshina, praised his many achievements and allowed him to pass. Then he went on in his way. Narada uses this story to illustrate the greatness of the Kshatriyas.' "

CANTO 194

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'Listen now to another story. One day, as king Yayati, the son of Nahusha, was sitting on his throne, surrounded by his people, there came to him a Brahmana begging for alms on behalf of his guru.

He approached the king and said, "O king, because of my vow to him, I beg for alms for my guru."

The king said, "Holy one, tell me what your vow is."

The man said, "O king, in this world, men are contemptuous of one who begs them for alms. With what feelings will you give me what I ask for, on which I have set my heart?"

The king replied, "Once I give something away, I never boast of it. I do not entertain requests for things I cannot give, but I do hear requests for those that I can; and giving them makes me glad. I will give you a thousand cows. The Brahmana that asks me for a gift is always dear to me. I am never angry with the man who begs alms of me and I am never sorry for having given away anything!"

And the Brahmana then got one thousand cows from the king and went away.' "

CANTO 195

MARKANDEYA SAMASYA PARVA CONTINUED

Vaisampayana said, "The Pandavas address the Rishi once more and say, 'Tell us more about the honour of the Kshatriyas!'

And Markandeya says, 'There were two kings, named Vrishadarbha and Seduka, and both of them were learned in dharma and in the Astra Shastra, and the ways of attack and defence. Seduka knew that Vrishadarbha had sworn a silent vow in his childhood, to give no metal to Brahmanas other than gold and silver.

One day, a Brahmana who had completed his Vedic studies came to Seduka and, blessing him, begged him for alms for his guru, saying, "Give me a thousand horses."

Seduka said to him, "I cannot give your guru what you ask. Go to Raja Vrishadarbha, O Brahmana. He is a virtuous king. If you ask him, he will give you a thousand horses, for that is his vow."

The Brahmana went to Vrishadarbha and begged him for a thousand horses. The king responded by striking the Brahmana with a whip, at which the Brahmana said, "Why do you attack an innocent man?"

The Brahmana was on the point of cursing him, when the king said, "O Brahmana, do you curse the man who does not give you what you ask for? Is this the dharma of a Brahmana?"

And the Brahmana said, “Rajadhiraja, king of kings, I came to beg from you because Seduka sent me here.”

The king said, “I will give you whatever tribute I receive today. How can I send away empty-handed the man I have whipped?”

And the king gave that Brahmana all the proceeds of the day, which was more than the value of a thousand horses.’ ”

CANTO 196

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya says, 'One day the gods decided to come down to Earth and test the dharma of king Sibi, the son of Usinara. Agni and Indra descended to Bhumi, and Agni took the form of a pigeon flying away from Indra, who pursued him as a hawk. And the pigeon fell into King Sibi's lap while he sat on his throne.

The Rajapurohita, the royal priest, said to the king, "This pigeon is afraid of the hawk and has come to you for refuge. Wise men say that a pigeon falling on one's lap is a bad omen and forewarns of some grave danger. You are a king and understand signs; so, give the pigeon to the hawk in charity and save yourself from the danger indicated."

The pigeon spoke to the king, "I am afraid of the hawk and have come to you to save my life. I am, actually, a Muni; I have taken the form of a pigeon and come to you for protection. You hold my life in your hands.

I am learned in the Vedas, I am a brahmachari with self-control, and a tapasvin. Further, I have never spoken disrespectfully to my guru, and I possess every quality of the pure-hearted. I chant the Vedas; I know the poetic form and metre of all their verses; I am letter-perfect in the Vedas. And I am not a pigeon.

Oh, do not give me up to the hawk. Giving up a learned and chaste Brahmana never makes a good gift."

Now the hawk addressed the king, and said, “Creatures are not always born on the Earth in the same form. In some former life you may have been a child of this pigeon. It is not proper for you, O king, to interfere with my procuring food by protecting the pigeon, even though he might have been your father.”

The king said, “Has any one ever heard birds speak the pure language of men? Hearing what the pigeon and hawk had to say, how can we tell what is the right thing to do? He that surrenders a frightened creature, which seeks his protection from its enemy, does not get protection when he himself needs it. Indeed, the clouds do not send rain for him; the seeds he sows do not sprout for him.

He that gives up an afflicted creature seeking protection from its enemies will see his children die in their infancy. The ancestors of such a man will never attain bliss in heaven. The gods do not accept the libations of ghee that such a man pours into the sacred fire. He that gives up a frightened creature which has come to him for refuge from its enemies is struck by a thunderbolt cast by the gods, with Indra at their head.

The food he eats is unclean and he, of the small soul, falls from grace. O hawk, let the people of the Sibi clan place before you a bull cooked with rice, in place of this pigeon. And let them carry an abundance of meat to your home, wherever you live.”

The hawk said, “O king, I do not ask for a bull or for any other meat, nor do I ask for anything more than this pigeon, which the gods have given me. The pigeon’s death has been ordained and it is my meal for today. So, O Rajan, give it to me.”

The king replied, “My men will bring a live bull to your home. Consider the bull the ransom for this terrified bird, and I will myself supervise its being fetched to your dwelling. Don’t kill the pigeon. I will surrender my own life before the pigeon’s.

Do you not see how like a sacrifice dabbed with Soma juice this pigeon looks? Blessed one, do not be obstinate. I can in no way give the pigeon to you.

Command me to do something else that pleases you and satisfies you, something which I am able to do, of which the men of the Sibi clan will be proud and praise me for. I promise to do what you ask.”

The hawk said, “Rajan, if you give me flesh cut from your right thigh, that is equal to the weight of the pigeon, you can save him. This would

please me and be praiseworthy."

The king agreed to this and, cutting a piece of flesh from his right thigh, weighed it against the pigeon. But the pigeon was heavier. The king carved out another piece of his flesh, but still the pigeon was heavier. Then the king cut pieces of flesh from all parts of his body and placed them on the scale, but the pigeon continued to weigh more than all of them. Finally, the king, cheerfully and without a trace of regret, climbed bodily onto the scales, and the hawk vanished from there, exclaiming, *Saved!*

The king said to the pigeon, "O pigeon, tell us who the hawk is. No one other than the Lord of the universe could do as he did. Exalted one, answer me."

The pigeon said, "I am the smoke-bannered Agni, also called Vaiswanara. The hawk is Sachi's lord, the wielder of the thunderbolt. Son of Suratha, you are a bull among men. We came to test you. These pieces of flesh, Rajan, that you have cut from your body with your sword to save my life, have made deep wounds. I will sanctify them; your scars will be the colour of gold and fragrant. You will earn great fame and the gods will honour you.

Long will you reign over your subjects, and you will father a son who will be called Kapotaroma. O King, this child will be born from your body, and you will see him become the best of the Surathas, a prince who will blaze with fame, valour and beauty," says Markandeya.'

CANTO 197

MARKANDEYA SAMASYA PARVA CONTINUED

Vaisampayana said, "The son of Pandu addresses Markandeya once again, saying, 'Tell us more about the greatness of the royal caste of kings.'

And Markandeya says, 'King Ashtaka, descendant of Viswamitra, conducted an Aswamedha yagna, which many kings attended, including his brothers, Pratardana and Vasumanas, and Usinara's son Sibi. After the sacrifice was completed Ashtaka was travelling in his chariot with his brothers when they met Narada coming towards them. They greeted the Devarishi and said to him, "Come; ride on our chariot with us."

Narada agreed, saying, *Tathaastu*, and climbed into the chariot. After paying their respects to Narada, one of the kings said to him, "O Illustrious, I want to ask you something."

The Rishi gave him permission and that king said, "All four of us are blessed with long lives and every virtue. We shall, therefore, go to heaven and live there for a long time. Which of us will be the first to fall?"

The Rishi Narada said, "Ashtaka will be the first to come down."

And the king who had asked the question said, "For what reason?"

And the Rishi answered, "I lived for a few days in Ashtaka's palace. One day, he took me out of the city in his chariot and, there, I saw thousands of cows, all of different colours. I asked him whose they were

and he told me that they were cattle he had given away, thus praising himself. It is because of his answer that he will have to come down from Swarga."

One of the kings, again, asked Narada, "Of the three of us who remain in heaven, who will be the first to fall to Bhumi?"

And the Rishi answered, "Pratardana".

When asked why, the Rishi related this incident. He said, "I lived for some days in Pratardana's household. One day, when I was riding with him in his chariot, a Brahmana stopped him and asked for a horse. Pratardana said he would give him one when he returned home, and the Brahmana urged him to do it soon. Because the Brahmana was impatient, the king gave him the horse that was yoked to the right wheel of the chariot.

We met another Brahmana who, also, wanted a horse. The king said the same thing to him and, in response to the Brahmana's impatience, gave him the horse that was yoked to his chariot's left wheel. The king continued on his way and soon came upon a third Brahmana, who asked him for a horse. The king gave him one more of his horses, and we proceeded on our journey. We met a fourth Brahmana who asked for a horse, and the king gave him the one that was yoked to front left of his chariot. A fifth Brahmana came to the king as we rode along and asked for a horse. This time, the king said he would give him one as soon as he returned home. But, because the Brahmana urged him to do this soon, the king gave him the last horse, unyoking it, and leaving the chariot horseless. The king picked up the yoke of his chariot himself and began to pull it along.

As he pulled his chariot, he said, "Now I have nothing to give Brahmanas." The king had, no doubt, given all his horses away, but his charity was diminished somewhat by his less than wholehearted attitude. Therefore, he is the next to come down from heaven.

Of the two kings who would remain in heaven, one asked, "Which of the two of us will fall first from heaven?"

Narada said, "Vasumanas," and when the king asked for the reason, narrated another incident. He said, "In course of my roving, I arrived at the home of Vasumanas, at the time when the Brahmanas were performing the ceremony of Swativachana on a flower chariot. I came, unseen, into the king's presence and, after the Brahmanas had completed the ceremony, made myself visible. When I praised the chariot, the king said to me, *Holy one, you have admired this chariot, so let it be yours*.

Sometime later, when I needed another chariot, I went once more to Vasumanas. Again, the king gave me the chariot I admired. I went to the king a third time and admired one of his chariots. This time the king showed the chariot to his Brahmanas and, looking at me, said, *Sublime Sage, you have been generous in your praise*, but did not give me the chariot. For this he will fall down from heaven."

One of them said, "One of us will go with you to heaven. Of the two of us, who will come down to earth, and who will continue to dwell in Swarga?"

Narada answered, saying, "Sibi will be the one who stays in heaven, and I the one who falls." When asked the reason for this, Narada said, "I am not the equal of Sibi. Hear why I say this. One day a Brahmana came to Sibi and said, *O Sibi, I come to you for food*.

Sibi responded, *Tell me what to do; I am yours to command*.

The Brahmana answered, *Kill your son, named Brihadgarbha, and cook him for my meal*.

I waited to see what would happen. Sibi killed his son and cooked his flesh, then, putting the food into a serving dish, carried it on his head and went in search of the Brahmana. While he was looking for him, someone told him that the Brahmana he was searching for had gone to the city and, in a frenzy of rage, was setting fire to his house, to his treasury and arsenal, to the women's apartments and to the elephants' and horses' stables. Sibi heard all this, calmly.

He went into his city, found the Brahmana and said to him, *Holy one, the food is ready*. The Brahmana became speechless with surprise and lowered his gaze in discomfiture. Sibi, trying to please the Brahmana, said, *Holy one, here, eat this*.

The Brahmana glanced at Sibi and said, *Eat it yourself*. Promptly, Sibi took the serving dish from atop his head and was about to eat, when the Brahmana caught hold of his hand and said, *You have conquered anger. There is nothing that you will not give a Brahmana*.

Saying this, that Brahmana worshipped Sibi, and when Sibi looked up he saw his son standing before him like a divine child, decked in ornaments, and a heavenly fragrance emanating from his body. Finally, the Brahmana revealed his true self; he was none other than Vidhata, who had come in that guise to try the king.

When Vidhata had left, the king's ministers said to Sibi, *When you know everything, why did you do all this?*

And Sibi answered, *It was not for fame, wealth or from the desire to acquire material enjoyment that I did all this. What I did is not sinful, therefore I did it. The path taken by the righteous is praiseworthy, and I have always leaned towards the virtuous course of action.* '" Narada said.

I know this instance of Sibi's goodness, and I have narrated it,' says Markandeya."

CANTO 198

MARKANDEYA SAMASYA PARVA CONTINUED

Vaisampayana said, "The Pandavas and the Rishis then ask Markandeya, 'Is there anybody blessed with longer life than you?'

And Markandeya answers them, 'There was a Rajarishi named Indradyumna, whose virtue had diminished. He fell from heaven, crying, "All that I have achieved is for nothing."

He came to me and asked, "Do you recognise me?"

I said, "From our anxiety to acquire religious merit, we do not have permanent homes. We stay for only one night in any village or town. People like us, therefore, cannot possibly know who you are. The fasts and vows we observe make us physically weak and unable to follow any worldly pursuits."

He then asked me, "Is there anyone who has a longer life than you?"

I answered him, "On Himavat Mountain there lived an owl by the name of Pravarakarna. He is older than me; he may know you. The place on Himavat where he lives is very far from here."

At this, Indradyumna became a horse and carried me to where that owl lived. And the king asked the owl, "Do you know me?"

The owl reflected for a moment and then said to the king, "No, I do not know you."

Indradyumna asked the owl, "Is there anyone who is older than you?"

And the owl answered, “There is a lake called Indradyumna, in which there lives a crane named Nadijangha. He is older than me. Ask him.”

King Indradyumna took me and the owl to that lake where the crane Nadijangha lived, and we asked, “Do you know Raja Indradyumna?”

The crane thought for a while and then said, “I do not know king Indradyumna.”

We asked the crane, “Is there anyone who is older than you?”

And he answered, “There lives, in this very lake, a tortoise named Akupara. He is older than me. He may know something of this king. Ask Akupara.”

The crane spoke to the tortoise and said, “We want to ask you something. Please come to where we are.”

Obligingly, the tortoise came out of the lake to the bank where we were, and we asked him, “Do you know this king Indradyumna?”

The tortoise reflected for a moment. His heart was moved and his eyes filled with tears; he trembled all over with powerful emotion and nearly lost consciousness. He joined his hands and said, “Do I not know this king! He has planted the sacrificial stake a thousand times for kindling the sacrificial fire. It is the cows that this king gave to Brahmanas that were used to excavate this lake. I have lived here ever since.”

No sooner had the tortoise said this, than a chariot flew down from heaven and a voice spoke from the skies to Indradyumna, “Come! Take your rightful place in heaven. Great are your achievements. Come joyfully to your place in Swarga.”

Listen to these slokas—Reports of virtuous actions spread over the earth and reach heaven. The doer of these actions stays in heaven for as long as these reports last. The man whose evil deeds are talked about will descend to the lowest regions and live there for as long as this talk goes on. Therefore, a man who wants to go to Swarga should be honourable and ethical. He should shun evil and seek refuge in goodness.

Hearing these words, the king said, “Let the chariot remain here and take these old people back to where they came from.” Then, he took the owl and me back to our homes and returned to his own place.

Because I have lived for so long, I saw all this,’ says Markandeya.

Markandeya tells these stories to the Pandavas and, when he has finished, they say to him, ‘Blessings be upon you. You did the right thing to

make Indradyumna regain his rightful place in Swargaloka, from which he had fallen.'

Markandeya says, 'Similarly, Devaki's son Krishna raised the Rajarishi Nriga, who had sunk into Naraka, and restored him to Swarga.' "

CANTO 199

MARKANDEYA SAMASYA PARVA CONTINUED

Vaisampayana said, "Yudhishtira hears the illustrious Markandeya's story of how the Rajarishi Indradyumna regained his place in heaven, and he asks the Muni, 'Mahamuni, how should a man practise charity in order to gain admission into Indraloka? Is it by practising charity while leading a domestic life, in boyhood, in youth, or in old age that he goes to Indraloka? O, tell me what each is worth.'

Markandeya says, 'There are four kinds of life that are useless. So too, there are sixteen kinds of charity that are futile. These men live in vain—he who has no son; he who is corrupt; he who lives on food made by others; he who cooks but does not give first to the Devas, Pitrs and Sadasyas.

The first two kinds of gifts that are worthless are these—those given to a sinful person; and those which have been earned wrongfully. The gift to an adharmic Brahmana, to a thief, to a teacher who is false—these gifts are worthless, too. Also worthless are gifts to a liar, to a sinner, to an ingrate, to one who officiates at sacrifices performed by all classes of people in a village, to one who teaches the Vedas for a fee, to a Brahmana who cooks for a Sudra and to a Brahmana who does not follow the svadharma of a Brahmana. The gift given to one who has married a girl after she has attained puberty, to a female, to one who plays with snakes and to one who

is employed in a menial job, is also in vain. These sixteen kinds of charity earn the giver no punya.

The distressed man who gives from fear or anger enjoys the merit of such gifts while he is in the womb of his mother. The man who makes gifts to Brahmanas, under circumstances other than those listed earlier, enjoys the fruit of his charity in old age. Therefore, O king, the man who wishes to pave his way to heaven should, under all circumstances, give everything he wants to give away to Brahmanas.'

Yudhishtira says, 'How do Brahmanas, accepting gifts from people of all four castes, save others as well as themselves?'

Markandeya says, 'They do this by japa, mantras, homa and the study of the Vedas. With these as tools, the Brahmanas construct a Vedic boat in which they rescue others and themselves from the sea of samsara. The gods are pleased with the man who gratifies the Brahmanas, and a man may attain Swarga at the command of a Brahmana.

You will, Rajan, certainly gain the place of everlasting bliss by virtue of your worship of the Pitrs and Devas, and by your reverence for Brahmanas, even though your body may be filled with contagious phlegm, and be dull and lethargic!

He who wants to be virtuous and find Swarga should worship Brahmanas. He should feed Brahmanas with care during sraddhas. On such occasions, he should exclude those that are cursed or have lapsed in dharmic ways; who are very fair or very dark; have dirty nails; are lepers; are deceitful; have been born illegitimately to widows or married women; and who live as mercenaries.

An impure sraddha consumes the performer like fire consuming fuel. If blind, deaf or dumb people are to be employed at sraddhas, care should be taken to employ them along with Brahmanas conversant with the Vedas.

Yudhishtira, listen now while I tell you who the deserving recipients of your gifts are. He that knows all the Vedas should give only to a Brahmana who has merited the ability to save himself and the giver, for only such a man can be thought of as truly able. Son of Pritha, the attentive care of Sadasyas gratifies the sacred fire more than does the pouring of ghee or offering of flowers and sandalwood paste. Therefore, strive to look after your guests. Rajan, they that give guests water to wash their feet, butter to rub on their tired legs, light during the night, food and shelter, do not have to face Yama.

The removal, after worship, of flowers offered to the gods; the removal of the remnants of a Brahmana's feast; waiting upon a Brahmana with scented pastes; and the massaging of a Brahmana's limbs are each more deserving of merit than the gift of cows.

The gift of a Kapila cow saves the giver from sin. So, foremost among kings, one should gift a Kapila cow decked with ornaments to Brahmanas. Bhaarata, these are the kinds of people one should give to—a person of good lineage who has knowledge of the Vedas; the poor; a grihasta, a householder burdened with the care of a wife and children; a person that worships the sacred fire every day; and a person who has not done you any service. You should always give to such people, not to them that have wealth, for there is no point in it, Bhaaratottama.

One cow must be given to one Brahmana, and not to be shared by many because, if this shared cow is sold, the giver's family will suffer for three generations. Such a gift would definitely not save the giver or the recipient.

Giving eighty ratis of pure gold is as beneficial as giving a hundred pieces of gold, into eternity. He that gives away a strong bull capable of drawing the plough is rescued from all difficulties and finally goes to Swarga. He that gives away land to a learned Brahmana has all his desires fulfilled.

That man who, when asked by an exhausted traveller with tired legs and dusty feet, tells him the name of a person who will feed him, gains as much merit as the giver of food himself. Therefore, give food, rather than any other gift. There is no better gift than food. The man, who, according to his means, gives well-cooked and clean food to Brahmanas, earns the companionship of Prajapati Brahma.

There is nothing superior to food. Thus, food is seen as the first and best of all things to give away. It has been said that food is Brahma. Prajapati is regarded as the year; and the year is yagna. Everything begins with sacrifice, for it is from sacrifice that all creatures, animate and inanimate, are created. That is why food is the foremost of all things.

They who give lakes, tanks, wells, shelter and food; they who speak sweetly to everyone will not hear Yama's accusing voice. Bhumi Devi, the Earth, is pleased with him who gives wealth, earned by his labour, and rice to pious Brahmanas; and She showers him with wealth. The giver of food walks first, next the speaker of truth, and next the one who does not beg, although all three go to the same place.'

Hearing all this, Yudhishtira and his brothers are curious and ask the high-souled Markandeya, 'Great Muni, how far is Yamaloka from Bhumi? How large is it? How do men escape going there? O, tell us all this.'

Markandeya says, 'O king, most virtuous of men, your question is related to a great mystery. It is sacred and treasured by the Rishis. As it has to do with dharma, I will tell you about it.

The distance of Yama's world from the world of men is eighty-six thousand yojanas. The way is over waterless space, and is terrible to behold. Nowhere on that road is there the shade of a tree, any water, or any resting-place for the weary traveller. Men, women and all beings that live on Earth are forcibly led along this way by Yama's messengers, his dutas.

Yama's servitors and they that have given horses and other means of transport to Brahmanas ride on horseback and on chariots. They that have given parasols have parasols to protect them from the sun's rays as they walk to Yamaloka. They that have given food walk without hunger, while they that have not go hungry. They that have given clothes go clothed, while they that have not go naked. They that have given gold go cheerfully, decked in ornaments; they that have given land proceed with all their needs gratified; and they that have given grain go along the way without any wants.

They that have given houses go on chariots; those men that have given something to drink go cheerfully, unaffected by thirst; and they that have given lights go happily, the way lit before them. They that have given cows go in good cheer, freed from all their sins; they that have fasted for a month go on a craft drawn by swans; and they that have fasted for six nights, ride on blithe chariots drawn by peacocks. And, Pandava, he that has fasted three days, on only one meal, goes to a realm free from disease and anxiety.

Water possesses the uncanny quality of creating happiness in Yamaloka, and they that give water on earth find themselves by a river there, named Pushpodaka. These people drink cool, ambrosial draughts from that stream, while they that are evil only have recourse to flowing pus. That river serves all purposes. Therefore, Rajan, show due reverence to the Brahmanas that are with you.

His legs fatigued by the distance he has walked, his body covered in the dust of the highway, the wayfarer asks for the name of the man who will give him food and goes expectantly to his house. Attend to him reverently because he is a guest and a Brahmana. Indra and the Devas walk behind

him and, if he is cared for, they are pleased. If he is not, the celestials and their Lord are unhappy. Therefore, O best of kings, worship these Brahmanas.

I have spoken on a hundred subjects. What else do you want to hear from me?'

Yudhishtira says, 'Mahamuni, you know all there is to know about dharma and punya. I do not want to stop listening to you speak of them.'

Markandeya says, 'Rajan, I will now tell of another sacred subject of eternal interest, which is capable of washing away all sins. Listen attentively to me.

Bhaaratottama, merit equal to that of giving away a Kapila cow in the tirtha called Jyeshtha-Pushkara accrues from washing the feet of Brahmanas. As long as the earth is wet with water in which a Brahmana's feet have been washed, so long do the Pitrs drink water out of lotus-leaf cups.

If a guest is welcomed, the deities of fire become glad; and if he is offered a seat, it is the god of the hundred sacrifices who is gratified. If a guest's feet are washed, it is the Pitrs who are delighted; and if he is fed, it is Prajapati who is pleased.

One should whole-heartedly give away a cow while she is giving birth, when the feet and head of her calf are visible, and before her delivery is complete. A cow with her calf in the air, in the course of falling from the womb to the earth, is equal to the Bhumi Devi herself. The man who gives away such a cow reaps the benefit of giving away the Earth. And he is adored in Swarga for as many thousands of yugas as there are hairs on the bodies of the cow and her young one together.

Bhaarata, the man who, having accepted a gift, gives it away immediately to a good and honest person, gains great merit. Indeed, he reaps the benefit of giving away all the earth with her oceans and seas, caves and mountains, forests and woods.

A Brahmana who eats in silence, keeping his hands between his knees, gains the ability to save others. A Brahmana who abstains from drink and is regarded as faultless, and who reads the Samhitas everyday, also gains this ability. Butter and food given to a Brahmana who is learned in the Vedas are as beneficial as when they were poured into fire.

A Brahmana's weapon is anger, not arms made of iron. A Brahmana can kill a man with his anger as effectively as Indra slays Asuras with his

Vajra.'

Markandeya's discourse on the twin themes of punya and dharma is finished, and the Munis of the Naimisha vana are filled with joy on having heard it. They are freed from grief and anger by listening to it, and also purged of their sins and liberated from the cycle of birth and rebirth.

Yudhishtira asks, 'What does a Brahmana have to do to become, and remain, pure? I want to hear about this from you, most virtuous one.'

Markandeya answers, 'There are three kinds of purity—purity of speech, purity of action and purity achieved through the use of water. The man who practises all three surely attains Swarga.

Brahmanas who adore the goddess Sandhya in the morning and evening, and meditatively recite the sacred mantra of Gayatri, who is the mother of the Vedas, are sanctified by her and freed from all their sins. Even if they accept the very Earth and her oceans as gifts, they do not suffer the least unhappiness. Inauspicious conjunctions of the Sun and other planets become favourable, and auspicious conjunctions become even more propitious to such Brahmanas, because of their conduct.

Fearsome Rakshasas, gigantic and savage, that subsist on the flesh of animals, are unable to defeat the Brahmanas who practise these purifications. These Brahmanas are like blazing fires. They do not acquire the blemishes of teaching, of officiating at sacrifices, and of accepting gifts from others.

Whether a Brahmana knows the Vedas or is ignorant of them, whether his soul is pure or tainted, you should never insult him, for Brahmanas are like fire. Just as the fire that burns on a funeral pyre is not considered impure despite its function, so too is the Brahmana considered pure even if he is ignorant. He is great and godlike.

Cities that are adorned with numerous walls, gates and palaces are bereft of beauty if they have no Brahmanas in them. O king, only a city where Brahmanas, accomplished in the Vedas, duly observing their dharmic duties, and possessing learning and tapasya-shakti reside, is really a city. Son of Pritha, any place where learned Brahmanas live, be it a forest or pasture, is a city. Why, that place becomes a tirtha.

By going to a king who offers protection and to a Brahmana of ascetic merit, and by offering worship to both, a man instantly gets rid of his sins. Wise and learned men have said that bathing in the sacred tirthas, reciting the names of the great Rishis, and talking with good and pure-hearted

people, are all acts worthy of praise. They that are virtuous and honest consider themselves sanctified by the holiness of companionship of others like themselves, satsangha, and by the holy water of pure and godly conversation.

The carrying of three staffs, the vow of silence, matted hair, the shaving of the head, the wearing of bark and deerskin, the practice of vows and ablutions, the worship of fire, living in the forest, the emaciation of the body—all these are useless if the heart is not pure. The indulgence of the six senses is easy if purity is its aim. Abstinence, however, which is difficult anyway, is even more so without purity of aim. Rajan, among the six senses the mind is the most dangerous!

True tapasya is purity of heart and soul, thought, word and action, rather than fasting and penances that result in a wasted body. He who has no compassion for relatives cannot be freed from sin even if his body is pure. His hard-heartedness is the enemy of his asceticism.

I say again, asceticism is not mere abstinence from worldly pleasures. He that is always pure and decked with virtue, he that practises kindness all his life, is a Muni even though he may lead a domestic life. Such a man is purged of all his sins. Fasts and other penances cannot destroy the effect of sin, however much they may weaken and dry up the body.

The man whose heart is without piety suffers torture by undergoing penances in ignorance of their meaning. He is never freed from sin by such hollow acts of reparation. The fire he worships does not consume his sins. It is only piety and virtue that give men access to the hallowed regions, and make fasts and vows effective.

Subsistence on fruit and roots, the vow of silence, living on mere air, tonsuring the head, giving up a fixed home, wearing matted locks, sleeping out in the open, daily fasts, the worship of fire, immersion in water and lying on bare ground—these by themselves cannot produce results. Only they that have true piety succeed, through knowledge and their actions, in conquering disease, decrepitude and death, and acquire spiritual elevation.

Just as seeds that have been scorched by fire do not sprout, so discomforts that have been burnt by knowledge cannot affect the soul. The body is like a block of wood and, when destitute of a soul, is as impermanent as foam in the ocean.

The man who catches a glimpse of the universality of his own soul by reciting one or even half a line of the Vedas needs nothing more. Some

succeed in identifying themselves with Brahman, the Supreme Soul, from just two letters, and some from hundreds and thousands of verses. The knowledge of one's identity with the Parabrahman is the route to salvation.

Men of ancient times, who were distinguished for their knowledge, have said that a man who is plagued by doubt can never attain bliss, in this world or the next. The belief of oneness with Brahman is the way to mukti. He that knows the true meaning of the Vedas and understands their true purpose fears mere Vedic ritual, like a man at the sight of a forest fire.

Give up dry debate, take up the study of sacred knowledge by way of Sruti—recitations of sacred sounds, and Smriti—reading sacred texts; use your intellect, and seek knowledge of the eternal Brahman. One's search becomes futile from lack of means. Therefore, one should carefully strive to obtain that knowledge with the help of the Vedas. The Vedas are Brahman—they are His body; they are the Truth. The soul that is restricted by its bodily confines cannot know Him in whom all the Vedas merge; He can only be known by the pure intellect.

The existence of the gods as taught in the Vedas, the power of action and physical prowess are distinct in every yuga. One can gain freedom from these by purifying the senses. So, the suspension of sensory function is true fasting. One may attain Swarga through asceticism, one may obtain objects of enjoyment by the practice of charity and one may purge himself of his sins by bathing in hallowed tirthas, but it is knowledge alone that can confer complete emancipation.'

When Markandeya has said this, Yudhishtira of great renown says, 'O illustrious one, I want to hear about the laws that govern charity, which make it meritorious.'

Markandeya says, 'Yudhishtira, I highly regard the laws of charity that you wish to hear from me. Listen now to their mysteries, as expounded in the Sruti and the Smritis.

A man who performs a sraddha in the place called Gajachaya, at a spot fanned by the leaves of the aswattha tree, enjoys its rewards, Yudhishtira, for a hundred thousand kalpas. He that establishes a dharmasala and appoints a person to look after all who come there is crowned with the benefits of all the sacrifices. He that gives away a horse at a tirtha where the current of the stream runs in the opposite direction to the river's course gains unending merit.

The guest that comes to one's house for food is none other than Indra himself. If he is entertained with food, Indra bestows an excellent and inexhaustible reward. Just as boats take men safely across the water, the givers I have spoken of are saved from retribution for their sins. What is given to Brahmanas produces, like a gift of curds, endless punya.

A gift given on particular phases of the Moon's orbit results in twice the reward as on other days; given in a certain season it is ten times as powerful; and in a particular year its value is increased a hundredfold. The rewards earned by a gift made on the last day of the last month of the year never expire. The gift made on the days of the Sun's solstice, one made on the last day of the Sun's path through the constellations of Thula, Mesha, Mithuna, Kanya and Meena[1], and the gift made during eclipses of the Moon and the Sun reap limitless merit.

Learned men say that gifts given during the seasons produce merit that is multiplied ten times, a hundred times if made during the cusp of the seasons, and a thousand times if made when Rahu appears in the sky, and greater than at any other time. The gift made on the last day of the Sun's course through Thula and Mesha produces merit that never decreases.

Rajan, one cannot enjoy owning land unless one gives away land, and one cannot enjoy travelling in chariots and other vehicles unless one gives these away. A person is reborn with the enjoyment of the goals he had in mind at the time he gave a gift to a Brahmana.

Gold has sprung from Fire, the Earth from Vishnu and the cow from the Sun. So, he that gives away gold, land and cows reaches the abodes of Agni, Vishnu and Surya Deva. Nothing is as eternal as the act of giving a gift. What can be more auspicious, in all the three worlds? That is why, O king, those of fathomless intelligence say that there is nothing nobler or greater in the three Lokas as a gift.' "

1. Libra, Aries, Gemini, Virgo and Pisces.

CANTO 200

MARKANDEYA SAMASYA PARVA CONTINUED

Vaisampayana said, "Glorious king, Yudhishtira hears from Markandeya the story of how Indradyumna attains heaven and asks that magnificent, blemishless Muni, 'Virtuous one, you know the entire pantheon of the Devas, the Danavas and the Rakshasas. You can trace the genealogies of kings and Rishis. Brahmanottama, there is nothing in this world that you do not know! You also know, Mahamuni, many delightful stories about Manavas, Nagas and Rakshasas; about Devas, Gandharvas and Yakshas; and about Kinnaras and Apsaras. I long to hear these from you.

Why did Kuvalaswa, the unvanquished king of the Ikshvakus change his name to Dhundhumara? Best of the descendants of Bhrigu, I want to know in detail how and why the intelligent Kuvalaswa changed his name.'

The Maharishi Markandeya begins the tale of Dhundhumara.

Markandeya says, 'Yudhishtira, listen and I will tell you everything you wish to know. The story of Dhundhumara is a moral one, so listen to how king Kuvalaswa of the Ikshvaku dynasty came to be known as Dhundhumara.

Bhaarata, there was a well-known Rishi named Utanka, whose asrama was set in a charming wilderness. Rishi Utanka performed a most severe tapasya, and for countless years, with the aim of obtaining the favour of Vishnu. Pleased with his tapasya the illustrious Lord Vishnu appeared

before Utanka. Beholding the Deity, the Rishi in all humility began to glorify Him with hymns of adoration.

He said, "O Effulgent Lord, you have made all creatures - the Devas, Asuras and Manavas, all things mobile or immobile, even Brahma himself, the Vedas and all things that can be known. The Sky is your head, O Lord, the Sun and the Moon are your eyes. You who know no decay, the Winds are your breath and Fire your energy. The directions of the horizon are your arms and the great Ocean your belly. The hills and mountains are your thighs and the Air your hips, Madhusudana. The Earth makes up your feet, and plants the hair on your body.

O Lord, Indra, Soma, Agni and Varuna, indeed all the Devas, Asuras and great Nagas humbly wait upon you and sing hymns in adoration of you. Lord of the Universe, you pervade all creation. The great Rishis of immense tejas, endlessly plunged in dhyana, always worship you. When you are gratified the Universe is at peace; when you are angry terror grips every soul. You are the dispeller of fear.

You are the one, supreme Purusha. You are the cause of happiness of gods and men. O Lord, you covered the three Lokas with three strides. It was you that destroyed the Asuras when they were at the height of their power; it is your prowess that brought peace and joy to the Devas; it was your anger that destroyed hundreds of great Daitya lords. You are the Maker and Destroyer of the world's creatures. It is by worshiping you that the gods attain felicity."

Thus, Yudhishtira, the high-souled Utanka praised the Lord of the senses. And Vishnu said to Utanka, "I am pleased with you. Ask for a boon."

Utanka said, "Seeing you before me is the greatest boon, Hari, Eternal Being, Lord of the Universe."

Vishnu said, "I am happy with your lack of desires and with your devotion, Manavottama, best of men. But, Brahmana, you must let me give you some boon."

When Lord Vishnu insisted, Utanka said with folded hands, "O illustrious, lotus-leaf eyed Lord, if you are pleased with me, then let my heart always dwell on virtue, truth and contentment. And let my heart always turn to you in bhakti."

Hearing Utanka's words, Vishnu said, "Brahmana, by my grace, I grant all you have asked for. I also bestow on you yogic power, with which you

shall achieve a great thing for the Devas as well as for all the inhabitants of Triloka. Even as I speak, a great Asura named Dhundhu is performing a tapasya of fierce austerity with the object of destroying the three worlds.

Let me tell you who will kill that Asura. A king of invincible energy and prowess will be born into the Ikshvaku line, and he will be known by the name of Brihadaswa. He will have a son named Kuvalaswa, who will be endowed with great piety, self-control and fame. This best of kings will be blessed with yogic power that springs from me and, commanded by you, O Rishi, that king will be the slayer of the Asura Dhundhu."

Having spoken to the Brahmana, Vishnu vanished.' "

CANTO 201

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya says, 'O king, after the death of this king of the Ikshvakus, a king of great dharma named Sasada ascended the throne of Ayodhya and ruled the earth. Sasada's son was the powerful Kakutstha, and Kakutstha's son was Anenasa. Anenasa had a son named Prithu, whose son was Viswagaswa, and from Viswagaswa was born Adri.

Adri's son was Yuvanaswa, Sravastha was born to Yuvanaswa and it was he who built the city of Sravasthi. Sravastha had a son named Brihadaswa to whom Kuvalaswa was born. Kuvalaswa had twenty-one thousand sons and all these sons were fierce and powerful, and mastered every skill.

Kuvalaswa himself excelled his father in every way and, when the time came, his father Brihadaswa installed the brave and exemplary prince on the throne. Having handed over the throne to his son, king Brihadaswa retired to a life of sannyasa in the forest.'

Markandeya continues, 'When Rajarishi Brihadaswa was preparing to retire into the vana, Utanka heard of it, and the sage of the dazzling tejas and immeasurable soul came to see Brihadaswa, that best of Kshatriyas. Rishi Utanka tried to persuade him to refrain from taking sannyasa.

Utanka said, "O king, it is your dharma to protect your people. Free us from our anxieties by being our protector. Because you are a great soul, the

Earth will be safe under your guardianship. It is not right for you to take up sannyasa in the forest. Great merit attaches to the karma of protecting the people of this world, punya which you cannot have by living as a sannyasin. Turn your heart away from this course.

Brihadaswa, the merit that the Rajarishis of old acquired was incomparable. The king should always protect his subjects, and it is what you should do. Bhumipala, I cannot perform my tapasya in peace these days. Near my asrama there is a desert named Ujjalaka, which is flat and arid and many yojanas in length and width. In it dwells Dhundhu, a Danava chieftain, the son of Madhu and Kaitabha.

He is savage and powerful, and lives under the ground. You must first kill him before taking to sannyasa.

The Asura is quiet now because he is engaged in the most fierce tapasya; his aim is to rule over the Devas as well as the three worlds. Because of a boon granted to him by the Pitamaha, the Grandsire of all creatures, Dhundhu cannot be slain by Daityas, Rakshasas or Gandharvas. Kill him, Rajan, and be blessed; set your heart firmly on this deed. By killing the Asura you will achieve unequalled greatness and enjoy undying fame.

When, at the end of every year, that malignant Asura, who lies covered with sand, wakes up and begins to breathe, all the Earth with her mountains, forests and woods begins to tremble. His breath blows up clouds of sand and shrouds the Sun; for seven days without let does Bhumi Devi quake; sparks and tongues of smoky flame are everywhere. O king, I have no peace in my asrama. Kill Dhundhu for the good of the world. When that Asura dies the three Lokas will have peace and joy again.

I believe that you have the power to kill this Asura. Vishnu will infuse you with his energy, for long ago Vishnu swore that the king who killed this great Demon would have Narayana's own strength to use. Rajan, imbued with Vishnu's inexorable might, slay the savage Daitya. Dhundhu is so powerful that no one who has any less prowess than the Lord's own, can destroy him, even if he were to try for a hundred years," ' says Markandeya."

CANTO 202

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya says, 'Kurusthama, at Utanka's words, that unvanquished royal sage joined his palms and said to him, "Your visit will not be in vain. Holy one, this is my son Kuvalaswa, who is strong and steadfast. His prowess is unsurpassed on earth. He will undoubtedly accomplish what you ask, with the help of his heroic sons whose arms are like iron maces. Give me leave to go to sannyasa, Brahmana, for I have given up my weapons."

The Muni replied, saying, "*Tathaastu, so be it.*"

Rajarishi Brihadaswa commanded his son to fulfil Utanka's plea and, saying *Do what needs to be done,* he retired to the forest.'

Yudhishtira says, 'Holy one, who was this powerful Daitya? Whose son and whose grandson was he? I have not heard of this mighty Daitya before. I want to know everything, and in detail, O illumined Sage.'

Markandeya says, 'Then listen to everything just as it happened, O ruler of men!

When the world became one immense expanse of water and all the mobile and immobile creatures were destroyed, when all creation ended, Vishnu the Eternal, the Ever-lustrous, the Source of the universe, He whom sages have named the Supreme Lord of the Universe, that sacred Being, lay in Yoganidra, yogic sleep, upon the coils of the Naga Sesha. Vishnu of the

infinite tejas, that blessed and holy Hari, who knows no decay, lay on coils that encircled the Earth and, as the Deity lay asleep on his serpentine bed, a lotus of shimmering beauty, radiant as the Sun, sprang from his navel.

And from that sublime lotus emerged Pitamaha Brahma, the Lord of the worlds, the embodiment of the four Vedas, four-formed and four-faced, invincible by his own energy, mighty of strength and prowess. Lord Hari of the wondrous body, lustrous, adorned with a crown and the Kaustubha jewel and clad in fulvid silk, lay with his body stretched across many yojanas on the superlative snake bed, protected by the hood of the snake that extended wide and far, O king, ablaze with beauty, illustrious as a thousand massed Suns.

When he had been in repose for some time, two mighty Danavas named Madhu and Kaitabha saw him and, seeing Hari in that posture, and seeing lotus-leaf-eyed Brahma sitting on the lotus, Madhu and Kaitabha were excited. Brahma became terrified at their boisterousness and trembled on his seat. The stalk of the lotus on which he sat began to quiver, waking the sleeping Kesava.

Awakened from his slumber, Govinda saw those awesome Danavas and said to them, "Welcome, mighty ones. I am pleased with you, and I will grant you excellent boons!"

Rajan, the proud and mighty Danavas laughingly replied to Hrishikesa, "You may ask boons of us, O Divine! Supreme God, we would like to grant you a boon. In fact we will indeed grant a boon. Therefore, ask us for anything that comes to your mind."

Hari said, "Valiant ones, I will accept a boon from you. There is something I want. Both of you have ineffable tejas. There is no man to equal either of you. Submit yourselves to be killed by me—that is the boon I ask for the good of the world."

At this, Madhu and Kaitabha said, "We have never before told a lie, even in jest, let alone seriously. Purushottama, we have always been steadfast in the path of truth and morality. In strength, in physique, in beauty, in virtue, in asceticism, in charity, in conduct, in goodness and in self-control we have no equal. Kesava, we face grave danger; accomplish what you have said.

No one can prevail over destiny but, Lord, there is one thing that we ask you to do. Best and first of all Gods, you must kill us at a place that is absolutely uncovered; and O Lotus-eyed, we also wish to be born as your

sons. This is the boon that we ask, O Devadeva! Do not break the promise you first made to us."

The Divine One replied, "I will do as you ask. Everything will be as you wish." '

Markandeya continues, 'Govinda searched in his mind for a suitable place, but he could not think of any uncovered space. Failing to discover an absolutely open place, he noticed that his thighs were uncovered and cut off Madhu and Kaitabha's heads on them with his Sudarshana Chakra.' "

CANTO 203

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya says, 'Dhundhu was the son of Madhu and Kaitabha. He was a Demon of immense energy and prowess, and he performed austere tapasya. He stood on one leg and reduced his body to a mass of only veins and arteries, and Brahma, gratified with him, gave him a boon. The boon he asked of Prajapati was that no one would be able to kill him, not the Devas, the Danavas, the Rakshasas, the Nagas or the Gandharvas.

The Pitamaha granted him his wish and the Danava went his way, after reverently worshipping Brahma by placing the God's feet on his head. With this boon in hand, Dhundhu hurried to Vishnu, thinking of how Vishnu had killed his father. Wrathfully, he began wreaking havoc, first conquering the Gandharvas and then the Devas with Vishnu at their head. Finally, O bull of the Bhaaratas, that black-souled Asura arrived at the Ujjalaka desert and began to violate Utanka's asrama.

The fierce Dhundhu, son of Madhu and Kaitabha, lay in his cave under the sands in dread tapasya with the object of destroying the three worlds. It was during this time that the Rajarishi Kuvalaswa set out for that asrama with his troops, accompanied by all his sons and by the Brahmana Utanka.

When Kuvalaswa embarked on his campaign with his twenty-one thousand sons, Lord Vishnu filled him with his own energy, at the command

of Utanka and impelled by the desire to render a service to the three worlds. As Kuvalaswa proceeded, a loud voice spoke from the sky, repeatedly saying, “Blessed and unslayable, you will become the destroyer of Dhundhu today.”

The gods showered divine flowers on him; and the celestial drums began to sound reverberantly, although none played upon them; and during the march, cool breezes began to blow; and the king of the gods sent down gentle rain to moisten the dust on the roads; and, Yudhishtira, the chariots of the celestial ones hovered high over Dhundhu’s subterranean cavern of tapasya.

The Devas, Gandharvas and great Rishis, urged by curiosity, came there to watch the encounter between Dhundhu and Kuvalaswa. Kuvalaswa, bristling with Narayana’s urjas, and his sons with him, soon surrounded the desert and ordered that it be excavated. After seven days of digging in the sand, the king’s sons unearthed the mighty Asura Dhundhu, whose massive body lay nestled, radiant with his own energy, like the Sun himself. He covered the entire western quarter of the desert as he lay.

Kuvalaswa’s sons encircled him and attacked him with arrows and maces, with short, heavy clubs and axes, with iron spikes and darts and with glistening, keen-edged swords. The towering Danava rose in rage from his supine position and began to swallow all the weapons that were hurled at him, and then spat flames from his mouth, flames like those of the fire called Samvartaka that burns at the end of the yuga. The Asura consumed all the king’s sons in his flames, even like the Lord Kapila burnt the sons of king Sagara long ago.

In a mere moment, the furious Asura engulfed the three worlds with the flames that shot out of his mouth in endless tongues.

Bhaaratottama, when all those sons of Kuvalaswa were consumed by the Asura’s angry fire, the king, filled with divine power, approached the Danava, who confronted him, like mighty Kumbhakarna on waking from his slumber.

From the body of the king a jet of water gushed, which quickly extinguished the flames loosed by the Asura. The royal Kuvalaswa, filled with yogic power, slew the Demon with the Brahmastra, which is invoked to relieve Triloka of its fears. Once Rajarishi Kuvalaswa had killed the immense Asura, that foe of the Devas and slayer of all his enemies, with the exceptional weapon, he became like a second king of the three worlds. And

from then on the noble Kuvalaswa came to be known by the name of Dhundhumara for having slain Asura Dhundhu, and came to be regarded as being invincible in battle.

The Devas and the Rishis who had come to witness the encounter were so delighted with him that they said to him, "Ask us for a boon."

The king bowed to them and, filled with joy, said with hands joined in reverence, "Let me always be able to give wealth to devout Brahmanas. Let me be invincible to all my enemies. Let Vishnu always be my friend. Let me love all creatures. Let my heart always turn towards dharma, and let me live in Swarga forever."

The Devas, the Rishis and the Brahmana Utanka were extremely pleased and said, "It shall be as you wish." O king, they bestowed many other blessings on him, and the Devas and Maharishis went away to their respective abodes.

Yudhishtira, after the slaughter of his sons, king Kuvalaswa had only three sons left, and they were called Dridaswa, Kapilaswa and Chandraswa. It is from them, Rajan, that the illustrious line of Ikshvaku kings, all of immeasurable prowess, has sprung.

This was how the great Daitya Dhundhu, the son of Madhu and Kaitabha, was killed by Kuvalaswa, and this was why that king came to be known as Dhundhumara.

I have now told you all that you asked—about the One whose deeds made the story of Dhundhu's death famous. He that listens to this sacred narrative of Vishnu's glory becomes virtuous and is blessed with children. By listening to this story on particular days of the month, one is blessed with longevity and prosperity, and is freed from all anxiety and fear of disease.' "

CANTO 204

MARKANDEYA SAMASYA PARVA CONTINUED

Vaisampayana said, "Yudhishtira then asks the illustrious Markandeya a difficult question about dharma.

He asks, 'Holy one, I want to hear about the high and excellent virtue of women. I want you to tell me, Brahmana, about the subtle truths of dharma. By divine ordinance, the Sun, Moon, Wind, Earth, Fire, one's father and mother, and one's guru appear to us as living embodiments of God. All these are worthy of our reverence. So, too, is the woman who faithfully adores one lord. The worship that chaste wives offer to their husbands seems to be fraught with great difficulty.

Worshipful one, speak to us of the virtue of chaste wives, who have their senses and hearts under perfect control and look on their husbands as gods. This cannot be easy to do. The worship that sons offer to their parents and that wives offer to their husbands seems difficult. I do not think there is anything more formidable than the stern virtue of chaste women. Brahmana, the dharma that good women discharge with care and the conduct of good sons towards their parents must be the hardest to observe.

A woman who is devoted to only one lord, a woman who always speaks the truth, a woman who carries a child in her womb for a full ten month term - there can be no conduct more arduous, O Brahmana, than hers.

Women give birth to their children at great risk to themselves and with intense pain, and then raise them with great love.

Even persons who invoke hatred in others because of their cruelty do succeed in accomplishing their svadharma, which, in my opinion, is a difficult thing. Dvija, tell me the true duties of Kshatriyas. It is not easy for high-souled men to acquire virtue when their dharma obliges them to perform inhuman acts. Holy one, you have the knowledge to answer all questions; and I wish to hear you speak on these subjects. Best of Bhrigu's clan, you of the lofty vows, I wait respectfully to listen to what you say.'

Markandeya says, 'Bhaaratottama, I will tell you all this, however complex the answers to your questions may be. Listen well.

Some regard the mother as the superior parent, some the father. It is the mother that gives birth to and rears the child, which is more demanding than the father's role. Fathers wish for children by observing vratas and by tapasya, by worshipping the gods, by the reverence shown to them, by bearing cold and heat, by mantras and by other means.

When they have children, after these painful observances, they, too, O Kshatriya, are always anxious about their sons' futures. Bhaarata, both parents desire fame, success, prosperity, progeny and virtuousness for their sons. The good son is he who realises these hopes of his parents. Great king, that son with whom his father and mother are gratified achieves eternal fame and everlasting virtue in this world and the next.

When it comes to women, neither yagnas, nor sraddhas, nor vratas are of any use. The only way they can attain the bliss of Swarga is by serving their husbands. Yudhishtira, bear this in mind while I tell you about the chaste woman's dharma.' "

CANTO 205

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya says, 'There was, Bhaarata, a pious ascetic named Kausika, who had great tapasyashakti and who was devoted to the study of the Vedas. He was an excellent Brahmana, and studied all the Vedas with the Angas and the Upanishads. One day as he sat reciting the Vedas at the foot of a tree, a female crane that was on that tree sullied him with her droppings. He looked at the crane in anger, and this was enough to make the crane fall dead to the ground.

Seeing the fallen krauncha under the tree, the Brahmana was moved to pity and began to lament the dead crane saying, "Alas, urged by anger and malice, I have done a sinful thing!"

Having repeated this lament many times, that learned Brahmana went to a village to beg for alms. Bharatarishabha, in course of making his rounds of the houses of noble families, the Brahmana entered one such house that he knew. As he entered the house he said, *Give*, and a woman from inside answered, *Wait*.

Bhaaratottama, while the housewife was cleaning the vessel from which alms are given, her husband suddenly came home and he was very hungry. The chaste housewife saw her husband and, ignoring the Brahmana, gave her lord water to wash his feet and face, and a seat. After that the black-

eyed lady served him savoury food and drink, and humbly stood beside him in ready attendance.

Yudhishtira, that woman was an obedient and chaste wife. She always ate the leftovers from her husband's plate, she was ever respectful of her lord's wishes and commands, and she was devoted in her love for him. Her conduct was always pious; she was skilful in all domestic duties, attentive to all her relatives and always did what was pleasing and beneficial to her husband. She was devout in the daily puja and heedfully saw to the wants of guests and servants, as well as of her mother-in-law and father-in-law.

While this woman of the lovely eyes was busy waiting on her husband, she noticed the Brahmana waiting for alms and remorsefully remembered that she had asked him to wait. This lady, who was well known for her chasteness, took something to give the Brahmana and went out to where he stood.

When she came before him the Brahmana said, "Best of women, blessed one, I am surprised at your behaviour. Having asked me to wait you did not dismiss me, but kept me waiting!"

Lord of men, seeing the Brahmana blazing in anger, the chaste woman tried to pacify him. She said, "O Learned one, it is proper for you to forgive me. My husband is my supreme god. He came home hungry and tired, and I was serving him."

Hearing this, the Brahmana said, "You do not seem to consider that Brahmanas deserve more respect. Do you dare to exalt your husband above them? Are you so involved in your life as a wife that you disregard Brahmanas? Indra himself bows down to them, let alone humans on Earth. Proud woman, do you not know this? Have you never heard that Brahmanas are like fire and can consume all the earth?"

The woman answered, "I am no she-crane, O Rishi! You that are endowed with the wealth of tapasya, cast off your anger. Enraged as you are, what can you do to me with your angry looks? I do not disrespect Brahmanas; blessed with great souls, they are like gods. O Sinless, if I have been remiss, you must forgive me.

I know the mental energy and pride of wise Brahmanas: their anger made the waters of the ocean salty and undrinkable. I know also the power of Munis whose souls are under complete control: they are aflame with tapasyashakti. The fire of their wrath has still not been extinguished in the forest of Dandaka.

It was because of his disrespect towards Brahmanas that the great Asura, the evil Vatapi, was eaten by Agastya. I have heard that the powers earned by high-souled Brahmanas are great indeed, but, O Brahmana, they are as great in forgiveness as they are in anger. Therefore, O Anagha, it is proper that you forgive me my offence.

I favour the punya that serving my husband, whom I consider the highest god, gives me, and what you see is my worship of him and the virtue that accrues from it. I know that you have scorched a she-crane with your anger; Dvijottama, best of the twice-born, a man's greatest enemy is his anger.

The gods only consider a Brahmana the man who has shed his anger and passion, who always speaks the truth, who always pleases his teacher and who, though wounded by another, never retaliates. The gods consider a Brahmana the man who has his senses under control, who is virtuous, pure and devoted to the study of the Vedas, and who has mastered anger and lust.

The gods consider a Brahmana the man who knows dharma and is rich in tejas of mind, who is devout, who looks upon all as his equals, who studies and teaches others, who performs sacrifices himself and officiates at the sacrifices of others, and who gives as much charity as his means allow. The gods consider a bull among the Dvijas, a Brahmana who practices brahmacharya, who has liberated his soul, who is devoted to the study of the Vedas and who always begins his studies with a recitation of the ideals of Brahmanas. The hearts of such men only ever find joy in truth, but never in falsehood.

O Dvijottama, they say that the study of the Vedas, tranquillity of soul, simplicity of living and repression of passion are the eternal duties of the Brahmana. Those that know about dharma have said that truth and honesty are the highest virtues, and that they are not easy to comprehend. Virtue is eternal and is difficult to attain, but whatever kind it is, it is based on truth. The ancients have declared that dharma, because it depends on Sruti, is of many kinds and too subtle to understand. Holy one, you are virtuous, pure and devoted to Vedic study. I think, however, that you do not know the real essence of dharma.

Go to the city of Mithila, where a virtuous butcher lives, and ask him if indeed you really understand true goodness. This butcher is truthful and devoted to the service of his parents, and has his senses under complete control. He will tell you about dharma. Go there if you like, O faultless one.

Forgive me if what I have said is distasteful, for those who are earnest about acquiring dharma must never injure women."

The Brahmana replied, "I am pleased with you; blessings be upon you. My anger is gone, beautiful one. Your censure serves me well. I will go now and do what is good for me." '

Markandeya continues, 'Dismissed by her, Kausika, that best of Brahmanas, left her house and, berating himself, returned home.' "

CANTO 206

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya says, 'Reflecting upon that wonderful discourse of the woman, Kausika began to reproach himself and, meditating on the subtleties of dharma, felt guilty.

He said to himself, "I should respectfully accept what the good woman said and go to Mithila. I am certain that there lives in that city the butcher who has his soul under control and has fathomed the mysteries of dharma. I will go there this very day and ask that great tapasvin about virtue."

He was convinced by the chaste woman's words because she knew about the she-crane, and because of the import of her words. So, Kausika set out for Mithila, humbly contemplating all that she had said, and filled with curiosity. On the way he passed through forests, villages and towns, and at last, reached Mithila, which was ruled by Janaka.

He saw the magnificent city adorned with the flags of various clans and it echoed with the sounds of yagnas and festivities. There were splendid gateways and palaces, many marvellous buildings, and it was protected by walls on all sides.

The city was full of chariots on its many well laid roads and streets, which were lined with a variety of shops. Warriors, horses and elephants shared the roads with the chariots, and everywhere healthy, happy people

thronged the streets in festive mood. And there the Brahmana saw many other things.

He enquired about the virtuous butcher and two Brahmanas directed him to his house. He went there and the Brahmana saw the shaunika in his yard, selling venison and buffalo meat. Because there was such a crowd of people waiting to be served, Kausika waited at a distance, but the meat vendor, realising that the Brahmana had come to see him, rose from his seat and went to where the Brahmana stood.

He said, "Salutations, holy one! Welcome, O best of Brahmanas! I am the butcher. Blessings be upon you. Tell me what I can do for you. I know that the good lady told you to come to Mithila, and also why you have come."

The Brahmana was surprised at these words and thought, "O this is the second wonder that I see!"

The butcher said to the Brahmana, "You are standing in a place that is scarcely proper for you, Anagha. Come, let us go to my house." '

Markandeya continues, 'Saying *Tathaastu, so be it,* the Brahmana gladly walked ahead as the butcher led him to his home. Entering his pleasant house, the butcher reverently offered his guest a seat and gave him water to wash his feet and face, which the Brahmana accepted and then sat at ease.

He said to the butcher, "Your profession does not seem fitting for you. I feel sad that you practise such a cruel trade."

The butcher said, "This is the profession of my family, which I have inherited from my father and grandfather. Dvija, do not grieve; I am only living by the dharma of my birth. By discharging the duties preordained for me by the Creator, I serve my superiors and the elders. Brahmanottama, I always speak the truth, I never envy others and I give to the best of my ability. I live upon what remains after serving the gods, my guests and my dependants; I never speak ill of any creature, big or small. Best of Brahmanas, the actions of your former life always follow you into subsequent lives. In this world there are three main professions—agriculture, cattle-rearing and trade. In the other world the three Vedas, knowledge and morality are important. Service to the three superior castes is assigned to the Sudra, agriculture to the Vaisya, battle to the Kshatriyas, and the practice of brahmacharya, celibacy, asceticism, recitation of mantras and truthfulness to the Brahmanas.

The king should rule justly over his subjects who adhere to their proper duties, and should return those that have fallen from their dharma to it. The king must inspire fear, as he is the lord of his people. He checks his subjects who neglect their dharma, just as he would stop a deer with his arrows.

O Rishi, Janaka is such a king; there is not one subject of his who does not live according to the dharma of his birth. Best of Brahmanas, here all four orders rigidly adhere to their respective duties. King Janaka punishes evil, even if the criminal is his own son, but he never inflicts pain on the virtuous. He uses reliable and good scouts and keeps an impartial eye on all. Prosperity, dominion and the power to punish rest with Kshatriyas. A king who is virtuous craves prosperity. The king is the protector of the four varnas.

As for me, O Brahmana, I always sell pork and buffalo meat without slaughtering the animals myself. I sell the meat of animals that have been killed by others. I never eat meat myself; I never go to my wife except in her season; I always fast during the day and eat at night. Even though the actions expected of a man by his dharma are cruel, the man can be good. A man can be virtuous, although he may be a slayer of animals by profession.

Virtue diminishes and evil prospers because of the sinful deeds of the king; his subjects become corrupt, and they decline. It is then, O Brahmana, that ugly monsters and dwarves, hunch-backed and huge-headed people, men that are blind or deaf, those that are cross-eyed or impotent are born.

It is because of the sins of the king that his subjects suffer. But our king Janaka virtuously watches over his subjects and is always compassionate. On their part, his people always keep to their svadharma. As for me, I try to please everyone, regardless of whether they speak well of me or not. The king that lives in accordance to his dharma, who is always righteous and honest, who has his soul under control and who is always prepared and earnest need not depend on anyone for support.

There are certain attributes that find their place only in a man who desires worldly detachment: giving of food to the extent that one can afford, endurance of heat and cold, steadfastness in virtue and compassion for all creatures. One should avoid telling lies and should do good deeds without being asked.

One should never allow lust, anger or malice to get the better of virtue; one should never give in to extremes of joy and sorrow in good times and bad; one should never feel depressed or abandon the path of righteousness

when overtaken by poverty. One must never repeat a wrong; one should always turn to conduct that benefits others; one should never repay wrong with wrong, but behave honestly with those that have wronged him.

The wretch, who leans towards sin, destroys himself. By doing wrong, one only imitates those that are evil, who abandon dharma and mock the good and the pure in the belief that there is no goodness, and who, therefore, will surely be destroyed. The sinful man bloats like a leather bag puffed up with wind.

The thoughts of these vain and stupid ones are feeble and worthless. The inner soul recognises his foolishness as easily as sunlight reveals everything. The fool does not shine merely because he praises himself; the learned man, however, even if he is not good-looking, shines by not speaking ill of others and well of himself. However, there is no person in this world who has all these attributes.

Repentance washes away the sin of the wrong-doer. The determination never to repeat the sin saves him from future sin as surely as the methods prescribed by the scriptures. This is the Sruti of virtue—the sacred, recited strictures. The good man who commits a sin unknowingly can destroy the sin, for his virtue cleanses him of the sin committed in ignorance.

After committing a sin, a man should no longer consider himself a man. Man cannot conceal his sins: the gods and the man's conscience see what he does. The person, who, with piety and without hatred, conceals the errors of honest and wise men, as he would hide the holes in his clothes, finds salvation.

If a man seeks redemption after having committed a sin, he is purged of all his sins; he looks bright, like the moon emerging from behind clouds. A man who truly wants redemption is washed of all his sins, and, renewed, shines again like the rising sun dispelling the darkness of the night.

O Dvijottama, it is temptation that is the basis of sin. Men that are ignorant commit sin by giving in to temptation. Sinful men generally put on a cloak of virtue, like a well whose mouth is hidden by grass. Outwardly they seem to be self-controlled and devout; they preach virtue which, coming from them, is meaningless. In fact, they are anything but virtuous." '

Markandeya continues, 'At the butcher's words, that wise Brahmana asked, "How will I recognise true dharma? You are blessed, and I want to hear this from you, best of virtuous men. Tell me what you know."

The butcher replied, "Five sacred ingredients make up dharma: yagna—sacrifice, daana—charity, tapasya—asceticism, the Vedas, and satyam—truth. Having quelled lust and anger, pride, avarice and crookedness, they that delight in dharma for dharma's sake are the truly virtuous and praiseworthy. Those who perform sacrifices and study the Vedas have no other way of life other than dharma. They follow only righteousness, and this is the second attribute of the virtuous.

Waiting upon superiors, truth, freedom from anger, and charity—these four, O Brahmana, are integral to dharma. The only way a person can lead a righteous life is by practising these four. The essence of the Vedas is Truth; the essence of Truth is self-control; and the essence of self-control is abstention from worldly pleasures. One sees all these in the conduct of a good man.

They that follow fools who mock men's virtue walk a sinful path and are dragged down to perdition. They that are virtuous and conscientiously observe vratas, who are devoted to the Srutis, who abstain from worldly pleasures, who tread in virtue's path and follow the true dharma; they that are obedient to their gurus, and who contemplate the meaning of the scriptures with patience and concentration, are the truly virtuous. Brahmana, these qualities guide their intellect.

Avoid atheists and men that live on the edge; stay away from wicked and sinful men; rather, acquire knowledge and revere good men. Lust and temptation are like sharks in the river of life, whose waters are the five senses. Cross to the other side of this river in the boat of patience, avoiding the shoals of rebirth into this world.

The supreme dharma, consisting of the exercise of the higher intellect and dhyana, when gradually added to virtuous conduct, becomes revealed in beauty, like coloured dye on white fabric. Truthfulness and non-violence are benign qualities. Of these, non-violence is a cardinal virtue, and based in Truth. The mind works effectively when the foundation of its activity is Truth, the noblest value. Pure conduct is the characteristic of all good men; they that are distinguished for saintliness are men of dharma.

All creatures set principles for themselves based on their inherent nature. The sinful man, who has no control over himself, acquires lust, anger and other vices. It is an immortal truth that virtuous actions are those that are founded on justice; also, sages have declared that all deviant conduct is sin.

Those who are not swayed by anger, pride, haughtiness and envy, and those who are quiet and straightforward, are naturally virtuous in conduct. Those who are diligent in performing the rites prescribed in the three Vedas, who are wise and of pure and good conduct; those who exercise self-restraint and are attentive to the needs of their superiors, are men of dharma.

The ways of great men like these are difficult to emulate. Their sins are washed away by the sanctity of their actions. This piety is wonderful; it is ancient, immutable and eternal; and wise men who lead lives of dharma attain Swarga. Men who believe in God, who have no false pride, who are well-versed in the scriptures, and who respect Dvijas, the twice-born, find heaven for themselves.

Among holy men, dharma is threefold—the supreme dharma that the Vedas teach; the dharma that the Dharmashastras preach; and good conduct. Good karma is the acquisition of knowledge, making pilgrimages to sacred tirthas, truthfulness, forbearance, purity and honesty.

Virtuous men are always kind to all creatures and hold Brahmanas dear; they practise ahimsa by abstaining from doing injury to any creature; and they are always polite. Wise men who know the consequences of their good and evil karma are held in high esteem by the sages. Those who are just and good-natured, and blessed with virtue, who wish all creatures well, who walk steadily on the path of righteousness, conquer Swargaloka.

Godly people praise those who are charitable, unselfish and of unblemished character, who help the distressed, who are learned and respected, who practise stern tapasya, and who are kind to all creatures.

The generous man earns prosperity in this world and bliss in the next; so does the man who, when asked by good men, gives as much as he can, even depriving his family and dependants. Good men act in this way, thinking about dharma and their own welfare, and knowing the ways of the world; and their goodness grows, endlessly.

The good, who are wedded to Truth, who try not to injure any creature, who are honourable, who avoid evil, who are humble, modest and self-restrained; they who are accepting of destiny, wise, free from malice and lust: these are the witnesses of the world.

These three conditions are said to be the perfect way of dharma: a man must not wrong another, he must bestow alms, and he must always be truthful. High-souled men of honourable convictions and righteous conduct,

who are kind to all and full of compassion, leave this world with contentment.

Freedom from malice, patience, peace of mind, contentment, pleasant speech, renunciation of desire and anger, conduct and actions disciplined by the dictates of the scriptures, make for pure goodness. Those who are steady in virtue follow these ways and, having reached the pinnacle of knowledge, and having learnt how to distinguish good from bad, escape putting their souls in grave danger.

O Great Brahmana, I have told you about dharma, as I know it and as I have heard," said the butcher,' says Markandeya."

CANTO 207

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'Yudhishtira, the pious butcher then said to the Brahmana, "My actions are cruel but, Brahmana, destiny is powerful and it is difficult to evade the consequences of your past actions. This is karmic evil arising out of sins I committed in a previous life. O Brahmana, I am always punctilious in avoiding evil.

God takes away life; the executioner is merely an instrument; and we, too, are karmic agents. The animals whose meat I sell also acquire karma, because they give pleasure to gods, guests and servants when they are served as well-prepared dishes, thereby propitiating the spirits of their ancestors.

It is said authoritatively that herbs and vegetables, deer, birds and wild animals are the food of all creatures. King Sibi, the son of Usinara, of great forbearance, reached heaven, which is not easy, by giving away his own flesh.

In olden times, two thousand cows and two thousand other animals were slaughtered every day in King Rantideva's kitchen, and he acquired unrivalled fame by distributing food with meat, daily. Animals have to be sacrificed for the performance of the quarterly rites. The saying that the sacred fire is fond of animal flesh has come down to us from ages past. At yagnas, animals are invariably killed by Brahmanas, and these animals,

purged of sin by the chanting of mantras, find Swarga. O Dvija, if the sacred fire had not been so fond of animal flesh in ancient times, meat could not have become a part of our diet.

As regards meat, this rule has been laid down by sages: whoever partakes of animal food after having first offered it respectfully to the Devas and the Pitrs, is not polluted by what he does, and such a man is not considered to have partaken of the meat in the same way that a brahmacharin who has intercourse with his wife during her menstrual period is nevertheless considered to be a good Brahmana. This law has been declared after deliberations on its propriety, Dvijottama.

King Sudasa, when suffering from a curse, often used to prey upon men; what is your opinion of this? And, good Brahmana, I know that my life is a consequence of my own karma, and I obtain my livelihood from this profession. To forsake one's inherent occupation is considered a sin; whereas pursuing one's svadharma is, definitely, meritorious.

The karma of a former life is inescapable, and in determining the consequences of one's karma, the Creator has maintained this law. A person living out the results of his evil karma must always think about how he can atone and extricate himself from doom. The karma that follows evil can be expiated in many ways. Accordingly, Brahmanasreshta, I am charitable, truthful, and assiduously do I serve my superiors; I am respectful and devoted to Brahmanas, and do not indulge in pride or idle gossip.

Farming is considered a praiseworthy occupation, but it is well-known that even there, great harm is done to animal life because, in the process of ploughing the earth, numberless small creatures living underground are killed. Do you not agree? O Brahmana, vrihi and other types of rice are all living organisms. What is your opinion?

Men hunt wild animals, kill them and eat their meat; they cut down trees and herbs; but, Brahmana, there are countless living things in trees, in fruits and in water. Do you not think so?

All creation, Dvija, is full of animal life, sustaining itself with food derived from living organisms. Have you not noticed that fish prey upon fish, that animals prey upon other species, and that other species eat their own kind? While walking, men trample and kill uncountable living creatures. Even wise and enlightened men destroy life in various ways, while sleeping or resting. What do you say to this? The earth and the air

swarm with living creatures, which are unknowingly killed by men. Is this not so?

The injunction that people should not harm any creature was ordained long ago by men who were ignorant of the true facts. Brahmana, there is not a man on the face of this earth who is innocent of injuring living creatures. I have thought deeply about this and have come to this conclusion. Even the Rishi, good Brahmana, whose vow is to do no harm to any creature, inflicts injury on animal life, except that the harm is less.

Kshatriyas of great qualities defiantly do evil, of which they are not ashamed. Good men acting in an exemplary way are not praised by other good men; nor are bad men acting in evil ways praised by their evil peers; friends are not pleasant to friends, despite their noble qualities; and foolish pedants denigrate the virtues of their teachers. This reversal of the natural order of things, O excellent Brahmana, is common. What do you think about all this?

There is much that one can say about the integrity or vileness of our actions. All said and done, whoever adheres to his dharma surely acquires renown," says Markandeya.' "

CANTO 208

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'O Yudhishtira, the good and compassionate butcher then said to the Brahmana, "Our elders have handed down to us, by word of mouth, the wisdom of the Sruti, which says that the ways of dharma are subtle, diverse and infinite.

When life is at stake and in the matter of marriage, one is permitted to tell an untruth. Untruth sometimes leads to the triumph of truth but, conversely, truth can also maintain lies. Whichever is most conducive to the good of all creatures is considered the truth. Dharma is thus perverted; mark its subtle ways.

Man's actions are either good or bad, and he surely reaps their fruits. The ignorant man, having reached a miserable state, abuses the gods, not knowing that his condition is the consequence of his own evil karma. The foolish, the scheming and the fickle, good Brahmana, always attain the opposite of happiness; they find misery. Neither learning nor morals, nor personal exertion can save them. If the fruits of our efforts were not dependent on anything else, people would gain the object of their desire merely by striving for it.

Able, intelligent and diligent persons are frustrated in their efforts and do not obtain the fruits of their actions. On the other hand, those who live by deception, and who harm others, thrive. There are some who achieve

prosperity without trying too hard; and there are others, who, even with the utmost effort, are unable to achieve their ends.

Misers worship the gods and practise severe austerities with the object of having sons, and those healthy sons, born in full term, turn out to be a disgrace to their family; whereas others born under the same circumstances live decent and comfortable lives, enjoying the wealth passed down to them by their ancestors.

The diseases that a man suffers from are undoubtedly the result of his own karma, which traps him, like a small deer in a hunter's hands; and he suffers agony. And, O Brahmana, just as a hunter cuts off the flight of his quarry, skilful physicians check the progress of the disease with their medicines.

The most devout and knowledgeable men say that those who have the wherewithal to enjoy the good things that life has to offer are prevented from doing so because of chronic bowel disorders; they say that many that are strong and powerful suffer and have great difficulty earning a livelihood; they say that every man is helpless, overcome by sorrow and illusion, and repeatedly tossed about and dragged under by the powerful current of his own actions, his karma.

If there were absolute freedom of action, no creature would die, none would decay, none would have to await his doom, and every man would attain the object of his desire. Everyone wants to outdistance his neighbours in the race of life, and men strive to the utmost of their power to this end; but the result is unpredictable.

Many are born under the influence of the same star and the same astrological concatenations; but there is great diversity in the maturity of their actions. Dvijottama, no person can be the dispenser of his own lot. The actions done in a previous existence bear fruit in our present life. The soul is eternal and everlasting, but the physical body is impermanent and is destroyed in this world. So, when life is extinguished it is only the body that is destroyed; the soul, bonded to its actions, lives on to take birth in another body."

The Brahmana replied, "O learned one, you have grasped the mysteries of karma, and are expert at discourse. I want to know how the soul becomes immortal."

The butcher replied, "The spirit does not die, it only rehouses itself. Those who foolishly say that all creatures die are mistaken. The soul fits

itself to another frame, and its change of home is called death. In the world of men, no man lives the consequences of another man's karma; he reaps the consequences of what he does.

The consequences of actions, once done, cannot be avoided. The virtuous become endowed with great virtues, and sinful men become the perpetrators of evil deeds. Men's karma follows them and influences the conditions of their rebirth."

The Brahmana asked, "Why does the spirit take its birth, and how does it become sinful or virtuous? And how, excellent one, does it come to belong to a sinful or virtuous man?"

The butcher replied, "This mystery has to do with procreation. I shall briefly describe to you, Brahmanottama, how the soul is born again with its accumulated load of karma, the righteous soul in the virtuous and the evil soul in the sinful. Through the performance of virtuous actions it reaches the state of the celestials, and by a combination of good and evil it acquires the human condition; by indulging in sensual and base ways it is born into the lower species of animals; and by outright sin it goes to naraka, to hell.

Afflicted with the miseries of birth, death and old age, man is fated to rot from the consequences of his own actions. Passing through thousands of births, and through naraka, our spirits wander, bound by ropes of their own karma.

Animate beings become miserable in the next world because of their own actions, and as a result of those miseries, they assume lower births and go on to accumulate new karma. They suffer again, like sickly men eating unwholesome food; and although they are thus afflicted, they think they are happy and at ease, and consequently their fetters remain in place and more fresh karma builds. Suffering from all kinds of grief, they spin about dizzily in this world like a loose wheel.

If they shrug off their bonds and purify themselves by their actions, and if they practise penance and tapasya, then, O Brahmanottama, they attain mukti. By casting off their karmic fetters and through purifying deeds, men reach that blissful state where misery is unknown. The sinful man, who is addicted to vice, never stops being iniquitous. So, must we strive to do what is good and desist from doing what is wrong.

The person who, with whole-hearted gratitude and free from malice, strives to do good attains the four purusharthas: dharma, artha, kama and moksha. Those who are purified of sins, wise, forbearing, steadfast in

dharma and self-restrained enjoy uninterrupted well-being in this world and the next. Man must live by the standards of the good and emulate the righteous: there are many learned and virtuous men who are versed in the Shastras. It is man's dharma to follow his own inherent vocation, his svadharma, which prevents confusion.

The wise man delights in virtue and lives by righteousness. Brahmanottama, such a man, with his acquired wealth of righteousness, waters the root of the particular plant of dharma in which he finds the most virtue. Thus does the godly man calm and still his mind. He is pleased with his friends in this world and also attains happiness in the next. Virtuous persons, excellent one, acquire authority and enjoy the pleasures of beauty, flavour, sound and touch as they wish. These are the rewards of dharma.

However, excellent Brahmana, the enlightened man is not satisfied with reaping the fruits of righteousness. Not content with that, and with the light of spiritual wisdom that resides in him, he becomes indifferent to pain and pleasure; and he is unaffected by evil. He chooses to give up worldly pursuits, but he does not forsake dharma.

Realising that everything in the world is transient, he attempts to renounce it all. He does not rely on chance, but designs the means of attaining his salvation. So, renouncing all worldly pleasures and avoiding sin, he becomes pure and, at last, attains moksha.

Spiritual wisdom is the main requirement for man to attain salvation, and surrender and patience are its roots. By this means he achieves all that he desires. By subduing the senses and by a life of truthfulness and fortitude, he attains, O Brahmana, the supreme state of Brahman."

The Brahmana asked, "O most devout of men, what are these senses you speak of, and how are they subdued? What does one gain by subduing the senses, and how does one get the benefits of it? I want to know about these things," ' says Markandeya."

CANTO 209

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'Hear, O Yudhishtira, what the virtuous butcher said when the Brahmana questioned him.

He said, "Men begin by bending their minds to the acquisition of knowledge. Once that end is met, they work on great tasks and then indulge their desires and the pleasures of the senses—beauty, taste, and so on. Dharma, artha and kama.

Attachment follows, then envy, then avarice, and the light of spirituality is extinguished. When men are influenced by avarice, and overcome by envy and attachment, dharma no longer guides their minds, and their lives become a mockery of virtue. Practising dharma with hypocrisy, they are content to acquire wealth dishonourably and, with this ill-gotten wealth, their minds become enamoured of evil ways, and they are filled with a desire to sin. And, good Brahmana, when their friends and wise men try to dissuade them, they answer with sophistry, neither sound nor convincing.

Their addiction to evil makes them sin in thought, word and deed, and kills all their good qualities, and these evil men cultivate other evil ones as friends. They suffer misery in this world as well as in the next. This is the sinful man's nature.

Now hear about the man of virtue. He discerns evil with spiritual insight, and is able to discriminate between joy and grief; he is respectfully

attentive to men of wisdom and from practising virtue, his soul leans towards dharma."

The Brahmana said, "You have explained dharma to me in a way that no one else could. Your spiritual power is great; you seem to be a great sage."

The butcher replied, "We worship the great Brahmanas with the same honour that we give our ancestors, and we always propitiate them, before anyone else, with offerings of food. In this world, wise men put their hearts into doing what pleases them. I will now describe to you what pleases them. But first I will bow in reverence to Brahmanas as a varna. Learn the Brahmana dharma from me.

This whole Universe is unconquerable in its totality and is made of the panchamahabhutas, the five great elements; it is Brahman, and there is nothing higher. The Earth, Air, Water, Fire and Sky are the mahabhutas; and form, odour, sound, touch and taste are their characteristic properties. These properties, too, have their own properties.

Three qualities characterise each property and, of them, consciousness, also called the mind, is the most important. In seventh place is intelligence and after that comes egoism; then come the five senses, then the soul, then the moral gunas—sattva, rajas and tamas. These seventeen are the abstract, or incomprehensible, qualities.

Now that I have described all this to you, is there anything else you want to know?" said the vendor of meat.' "

CANTO 210

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'O Bhaarata, the Brahmana, who found the meat-seller's discourse so pleasing, said, "Devout one, you said that there are five great elements; do describe fully all the lakshanas or properties of any one of the five."

The butcher replied, "Earth, Water, Fire, Air and Sky all have properties that overlap each other. I will describe them to you. Earth, O Brahmana, has five qualities; Water has four, Fire three and Air and Sky together have three. Sound, touch, shape, smell and taste are the five lakshanas of Earth; sound, touch, shape and taste belong to Water; sound, touch and shape are the three properties of Fire; Air has two properties—sound and touch; and sound alone is the Sky's.

O Brahmana, these fifteen properties that are inherent in the five elements exist in everything of which this Universe is made. They are not opposed to one another, but co-exist in combinations. When the Universe is cast into chaos, then every physical being, in its proper time, assumes a new physical body. Each of these bodily receptacles come to life and die in their due order.

There are five elementary substances of which all the mobile and immobile world is composed. Whatever the senses can perceive is called vyakta, knowable or comprehensible, and whatever is beyond the reach of

the senses and can only be perceived by the imagination is known as avyakta.

When a person sets out on the quest for Atma gyana, knowledge of the Self, after having subdued the senses, which have their own roles to play in relation to the external world, then he sees his own soul pervading the Universe, and the Universe reflected in himself. The man who is bound to his previous karma, though learned in the highest spiritual wisdom, can only know his soul's objective existence; but he whose soul is unaffected by the conditions around him is never subject to sorrow, because his soul has absorbed the spirit of Brahman.

When a man has overcome the influence of illusion, his human virtues, consisting of the essence of spiritual wisdom, turn to spiritual enlightenment, which illumines the minds of all beings. The omnipotent Spirit regards such a man as one who is without beginning or end, who is self-existent, unchangeable, without material form, and incomparable.

This, O Brahmana, is the result of self-discipline; and this self-discipline can only be acquired by subduing the senses. It cannot be otherwise, because heaven and hell are both dependent on our senses. When subdued they lead to Swarga; when indulged in they lead to ruin. This subjugation of the senses is the highest path to spiritual enlightenment.

Our senses are at the root of our spiritual advancement as well as of our spiritual downfall. By indulging them, a man becomes addicted to vice, and by subduing them, he attains salvation. The self-restrained person who acquires mastery over the six senses is never tainted with sin, and evil has no power over him.

Man's physical body has been compared to a chariot, his soul to a charioteer and his senses to horses. A dexterous man drives about without confusion, like a confident charioteer with well-broken horses. That man who knows how to wield the reins of spirited horses—the six senses inherent in our nature—is an excellent charioteer.

When our senses become uncontrollable, like swift horses given their heads on the open road, we must patiently rein them in for, with patience, we can bring them under control. When a man's mind is overpowered by any one of the senses, running wild, he loses his reason and becomes like a ship tossed by storms on the high seas.

Men allow illusion to deceive them, with the hope of reaping the fruit of those six senses. The effects of these six are studied by men of spiritual

insight, and they are the ones who reap the rewards of their clear perception," said the meat vendor.' "

CANTO 211

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continued, 'Bhaarata, the Brahmana listened attentively to the meat-seller's discourse and asked him, "Describe the qualities of sattva, rajas and tamas to me."

The butcher replied, "I will describe each of their characteristics separately. Listen.

Tamas is characterised by spiritual delusion; rajas incites men to action; sattva is of great splendour and the greatest of the three.

He who is spiritually ignorant, foolish and a dreamer, who is idle, apathetic and swayed by anger and arrogance, is under the influence of tamas. The man who speaks pleasantly, who is thoughtful and free from envy, and who is industrious because he wishes to benefit from his hard work, and who is compassionate, is influenced by rajas. He who is resolute and patient, who has no anger, who is free from malice, and who is wise and forbearing, who does not work out of a desire to benefit from his work, is said to be under the influence of sattva.

When a sattvic man allows himself to be influenced by worldliness he is unhappy; but he shuns it when he realises its significance. Then, he begins to feel indifferent to worldly matters; his pride decreases, and righteousness increases; and he reconciles the values that are in conflict within him. Conscious self-restraint becomes unnecessary. A man may be born a Sudra,

but if he has sattva, he can attain the level of a Vaisya or of a Kshatriya; and if he is steadfast in dharma, he can become equal to a Brahmana.

I have described the gunas to you; is there anything else you wish to know?" said the meat vendor.'

CANTO 212

MARKANDEYA SAMASYA PARVA CONTINUED

'The Brahmana asked, "How does Fire, the vital force, combine with Earth, matter, to become the physical body which houses living spirits? And how does prana, the life-force, give the parts of the body in which it resides impetus to act?"

The butcher replied, "Prana, the vital spirit, manifesting itself in the seat of consciousness, sparks the body into action. It is the soul, which is present in both, that acts. The past, the present and the future are inseparable from the soul, and it is the highest aspect of any being. It is the essence of the Supreme Spirit, and we adore it. It is the life-giving principle of all creatures, and it is the eternal spirit—Purusha. It is splendid.

It is the intelligence and the ego; it is the seat of all elements. It is sustained by that subtle life-force, prana, while it inhabits a corporeal frame, in all its internal and external interactions with mind or matter.

Each being, however, goes its own way by the action of another subtle force called samana. Samana transforms itself into apana, or air, and, supported by the top of the stomach, carries the body's waste to the kidneys and intestines.

This same force is present in the three elements—effort, exertion and power—and men learned in science have named it udana. When it manifests itself at the energy centres of the human system it is known as

vyana. Vyana disperses heat into the tissues and muscles of the body to transform food and fluids into energy. Vyana combines with prana and the other forces to produce heat, the body's internal energy, which causes digestion.

The energy produced by the combination of prana and apana reacts within samana and udana to generate the physical growth of the body that consists of the seven substances—bones, muscles and the rest.

Apana is that portion of its seat extending as far as the rectum; from there, arteries spread in the five forces, of which prana is one. Heat acts on prana, which strikes the extremity of the apana region and recoils, to react on the heat.

Above the navel is the region of undigested food and below it the area of digestion. Prana and all the other forces of the body are seated in the navel. The arteries coming from the heart run upwards, downwards and obliquely, carrying the essence of our food. The arteries are controlled by the ten pranic forces.

Yogis, who have overcome every obstacle, and who view all things objectively and impartially, whose souls are in their intellect, find the Supreme Spirit.

Prana and apana are present in beings. The soul or atman is clothed in corporeal disguise, and is present in the eleven elemental physical aspects of life forms. Although eternal and undying, its normal state is altered by its habitat, just as fire burns in a fireplace, constant, yet taking the shape of its container.

The soul, which is divine, is related to the body in which it lives in the same way as a drop of water that rolls on the sleek surface of a lotus leaf.

Sattva, rajas and tamas are the attributes of all life; life is the attribute of the soul; and the soul is an attribute of the Supreme Brahman. This living principle, which is active in itself and induces activity in its attributes of sattva, rajas and tamas, is anchored in inert matter. It is that Brahman by which the seven worlds are incited to action and is called the most high by men of spiritual insight.

In all these elements, the eternal spirit does not show itself, but can be known by those who are learned in Atma gyana, who have extraordinary vision. A pure-minded man, by purifying his heart, can destroy the good and evil karmic effects of his actions and attain eternal bliss by the enlightenment of his inner spirit. That state of peace is compared to the

sound sleep of an innocent, happy person, or the steady light of a lamp trimmed by a skilful hand.

A pure man, living on a frugal diet, perceives the Supreme Spirit in his own soul, and by meditating in the evening and the small hours of the night, he sees the Nirguna Paramatman, the Supreme Spirit, by the light of his heart, shining like a bright lamp, and so he attains moksha.

Greed and anger must somehow be subdued, because self-restraint is the most sacred virtue that a man can practise. It is considered the means by which a man can cross the sea of misery. A man must protect his righteousness from being swallowed by the evil consequences of anger; he must safeguard his virtues from his pride; he must protect his learning from vanity, and his own spirit from illusion.

Liberality is the best of virtues, and forbearance is the most powerful; the knowledge of our inner spiritual nature is the best of all knowledge, and truthfulness the best of all religious duties. Speaking the truth is good and so is the knowledge of truth, but the greatest good of all creatures is brought about by what we know as the Highest Truth.

He whose actions are not performed for the sake of reward or blessing, he who has sacrificed everything to achieve renunciation—this man is a real Sannyasin and is truly wise. No one can teach a man to commune with Brahman, not even his spiritual Guru. To solve the eternal mystery the Guru can only set us on the path, which is to renounce the material world through yoga.

We must not harm any creature and must live in peace and friendship with all. In our present existence, we must not avenge ourselves on any creature. Self-denial, peace of mind, renunciation of hope, and equanimity are the ways by which enlightenment can be reached. The knowledge of the Self is the highest knowledge.

In this world as well as hereafter, a man must fulfil his dharma by renouncing all worldly desires and developing an attitude of stoicism and detachment, by which suffering is stilled.

The Muni who wants to have Moksha, salvation, which is so difficult to attain, must observe constant austerities, patience and self-restraint; he must give up attachment, which binds him to people and material things. These practices are the attributes of the Brahman. The gunas that we are conscious of reduce themselves to agunas, non-attributes, in Him, the Supreme Spirit.

He is not bound by anything, and is seen only by the development of spiritual vision. As soon as the illusion caused by ignorance is dispelled, supreme unalloyed joy is attained. By giving up the objects of pleasure and pain, and by severing the bonds to the things of this earth, a man may attain Brahman, and Moksha.

Brahmanottama, I have explained this to you in brief, as I have heard it. What else do you wish to know?" said the meat-seller.' "

CANTO 213

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya says, 'Yudhishtira, when the Brahmana heard the explanation of this subtle mystery of Mukti he was overjoyed, and he said to the butcher, "All that you have explained is sound, and it seems to me that there is nothing you do not know about the mysteries of true religion."

The butcher replied, "Good and great Brahmana, you will see for yourself the truth of all that I have told you, because of which I have attained this blissful state. Come into the inner apartment of my home; you should meet my parents."

The Brahmana went in and saw a fine, beautiful mansion. It was a magnificent house divided into four suites of rooms. The Devas had admired this house and indeed it looked like one of their own palaces. It was furnished with fine chairs and beds, and sweet perfumes hung in the air. The meat-seller's parents, clad in white robes, had finished their meal and were seated at ease. The butcher prostrated himself before them and touched his head to their feet.

His elderly parents said to him, "Rise, O pious one; may dharma shield you. We are always pleased with your goodness; may you be blessed with a long life, knowledge and keen intelligence; may all your desires be fulfilled.

You are a good and dutiful son, and you look after us so well. Indeed, you do not worship any god as you do us.

By constantly controlling yourself, you have gained the discipline and power of a Brahmana. Your ancestors are gratified by your self-restraint and by the way you worship us. In thought, word and action, your attention to us never flags and it seems that you never have any thought in your mind except how to please us. Son, you work as hard to please us as Rama, the son of Jamadagni, did to please his old parents, even more."

Then the butcher introduced the Brahmana to his parents, and they received him with the customary salutation of welcome. The Brahmana, accepting their welcome humbly, enquired if they, their children and servants were in good health, and happy.

The aged couple replied, "O Brahmana, we are all well. Were you able to reach this place without much difficulty?"

The Brahmana replied that he had. Now the meat vendor said to the Brahmana, "Worshipful one, my parents are the idols that I worship; whatever is due to the gods, I do for them. Just as men worship the thirty-three Devas with Indra at their head, I worship my aged parents. Just as Brahmanas strive to procure offerings to make to their gods, I work diligently to make offerings to these two deities of mine.

My father and my mother, O Brahmana, are my supreme gods, and I want to please them always, with offerings of flowers, fruit and jewels. To me they are like the three sacred Agnis that learned men speak of, like the Yagnas, or the four Vedas.

My five pranas, my wife, children and friends are all dedicated to their service. With my wife and children, I always attend on them. Brahmanottama, with my own hands I assist in their bathing; I wash their feet and give them food; and I speak to them only of pleasant matters and never what is unpleasant. I consider pleasing them to be my highest dharma, even if what that entails might not be justifiable. And I am always diligent in serving them.

One's parents, the sacred fire, the soul and the spiritual Guru—these five, good Brahmana, are worthy of the highest reverence by a person who seeks prosperity. By serving them properly, one acquires the punya of perpetually keeping the sacred fire burning. It is the eternal duty of all grihastas," said the vendor of meat.'

CANTO 214

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'Having introduced his parents to the Brahmana as his highest gurus, the butcher said, "Now you see the power of my dharma, which has enhanced my inner spiritual vision. It is for this purpose that the lady, who is self-restrained, truthful and devoted to her husband, told you to come to Mithila to meet the butcher who would explain the mysteries of religion to you."

The Brahmana said, "Pious one, so steadfast in fulfilling your dharma, I remember what that chaste devi said, and I am convinced that you are truly endowed with every fine quality."

The butcher replied, "I have no doubt that the good woman explained all this to you. Now listen to me and I will tell you what will benefit you.

Brahmana of impeachable character, you have wronged your father and mother by leaving home without their permission, in order to study the Vedas. You have not acted properly in this matter, because your sannyasin parents are old and have been blinded by their grief at losing you. Return home to console them, and may this always stand you in good stead. You have a noble mind and great tapasyashakti, and you are devout; but these qualities have not benefitted you. Go back immediately and comfort your parents.

Take my advice seriously, because what I say is for your weal. Brahmana, go home today."

The Brahmana said, "Surely, you speak the truth. May you prosper, pious one; I am pleased with you."

The butcher said, "Brahmana, your perseverance in the practice of the divine and ancient sanatana dharma, which even the pure-minded find so difficult to attain, makes you seem like a god. Return to your parents' side and waste no time in adoring them. I do not know of any higher dharma than this."

The Brahmana said, "It is my singular good fortune that has brought me here, and I am lucky to have met you. It is very difficult to find, in our midst, one who can explain the mysteries of dharma; there is hardly even one man in a thousand who is so knowledgeable about dharma.

I am glad, O great one, to have your friendship. May you prosper. You have pulled me back from the brink of hell. I know this is my destiny because of the manner in which you came into my life.

You have saved me just as his grandsons saved the fallen king Yayati. I will follow your advice and honour my father and mother. I know you are pure-hearted because no man whose heart is sullied could unravel these subtle intricacies of dharma. It is difficult indeed for a Sudra to understand these profound and complex concepts; and this puzzles me. You must have been born a Sudra because of your past karma. Most generous one, I am eager to know the truth about this. Tell me about it, as you see fit."

The butcher replied, "Good Brahmana, I revere Brahmanas. Listen, sinless one, to the story of my previous life. In my last life, I was a Brahmana, well-read in the Vedas, and an accomplished student of the Vedangas. It is my own fault that I have been degraded to my present condition.

A king, a skilled archer who was accomplished in dhanurveda, the science of archery, was my friend; and from being his companion, O Brahmana, I, too became a good archer. One day, the king, with his ministers and best warriors, went hunting. He killed a large number of deer near a hermitage.

I, too, good Brahmana, shot a swift, fierce arrow, which wounded a Rishi while his head was bent in prayer. He fell down on the ground, screaming, and he cried, 'I have done no harm to anyone. What sinful man has done this to me?'

My lord, I assumed I had shot a deer and went up, only to find the Rishi, his body pierced by my arrow. I was dismayed by the evil thing I had done, and said to that sage of great punya, who lay wailing on the ground, 'I did this unwittingly, O Rishi. You must forgive me my sin.'

But, O Brahmana, the Rishi said to me, 'You will be born as a cruel butcher in the Sudra caste,' " said the meat-seller.'

CANTO 215

MARKANDEYA SAMASYA PARVA CONTINUED

'The butcher continued, "Cursed by the Muni, I tried to pacify him, 'Forgive me, O Muni, I did not do this on purpose. Worshipful one, do not be angry.'

The Rishi replied, 'I cannot withdraw the curse I have pronounced, but out of compassion for you I will do you a favour. Though born in the Sudra varna, you will be a pious man and worship your parents. And, by worshipping them, you will attain great punya. You will remember your past life, and you will go to Swargaloka. When you have been redeemed from this curse, you will become a Brahmana once more.'

Manavottama, thus did the powerful Rishi curse me and thus did I atone for my sin and placate him.

Then, excellent Brahmana, I drew out the arrow from his body and took him into the asrama; he was alive and he recovered. This is what happened to me long ago, in my last life, and I have told you how I will find heaven in the hereafter."

The Brahmana said, "O knowing one, do not grieve, for all men are subject to joy and sorrow. It is in keeping with your dharma that you slaughter animals and sell their meat, but you are always devoted to the path of virtue and learned in the mysterious ways of the world. What you do is your duty, and the taint of evil karma will not attach to you. After a short

time, you will regain your Brahmanic status. In fact, I consider you a Brahmana even now. I have no doubt about this.

The Brahmana who is vain and haughty, who is addicted to vice and wedded to evil, shameful practices, is like a Sudra. On the other hand, a Sudra who wears virtue, self-restraint and truth like ornaments is like a Brahmana. A man becomes a Brahmana by dint of his character; and by his own evil karma, a man invites doom. I believe that your sin has now been wiped away. You must not grieve, for men like you, who are so good, and learned in the subtleties of philosophy and the ways of the world, can have no cause for grief."

The butcher replied, "Physical illnesses should be cured with medicines, and mental ones with spiritual wisdom. This is the power of knowledge. Knowing this, wise men should not behave like callow boys. Only men of little intelligence are overpowered by grief when something unpleasant happens to them, or when something desirable does not.

All beings are subject to feelings of grief or joy; it is not unique to any single species of creature or class of men. Knowing that this is so, people quickly change their ways; and if they recognise it early, they can cure themselves of it altogether.

Men who worry about this make themselves unhappy. Wise men, whose knowledge has made them contented, and who are indifferent to sorrow and joy alike, are truly happy. The wise are always contented and the foolish always discontented. There is no end to discontentment; contentment is the highest form of happiness. People who have found the perfect path do not grieve; they are aware of the final destiny of all creatures.

One must not give way to discontent. It is a noxious poison: it kills those who have not developed their intellect, like a snake kills a child. The man who lacks wisdom, and who is confused when he finds himself in a situation where he has to exercise his intellect, is hardly a man.

All our actions have their consequences. The man who lives a life of passive indifference to what happens around him achieves nothing. Instead of merely grumbling, one must try to find the way to gain freedom form spiritual bondage; and when the means to salvation are found, he must free himself from his dependence on the senses.

The man who has attained a high state of spiritual knowledge is always conscious of the impermanence of all phenomena. He keeps the final destruction of everything in mind and never grieves. I, too, O sage one, do

not grieve; I am biding my time while I live out this present life. Purushottama, that is why I am not plagued by uncertainty."

The Brahmana said, "You are wise and evolved; great is your intellect. You, who know the sacred scriptures, are content with your spiritual wisdom. I can see no faults in you. Farewell, O best of the pious; may you prosper; may righteousness be your armour; and may you be constant in dharma." '

Markandeya continues, 'The butcher said to the Brahmana, "*Tathaastu, so be it*."

The Brahmana walked around the meat-seller in pradakshina and left. The Brahmana went back home and was conscientious in his attention to his elderly parents.

This story I have told you, and which you wanted to hear, Yudhishtira my son, is replete with wisdom: the virtues of women's devotion to their husbands and of filial worship.'

Yudhishtira says, 'Mahamuni, you have narrated this wonderful story and, listening to you made the hours pass as if they were a mere moment. But, I am not yet satiated with listening to your discourse.' "

CANTO 216

MARKANDEYA SAMASYA PARVA CONTINUED

Vaisampayana continued, "The noble Yudhishtira listens to this superb religious discourse, and he says to Rishi Markandeya, 'Why did Agni Deva, the Fire God, hide himself in water, and why did the splendid Angirasa become Agni to convey the oblations when Agni had disappeared into the water? Fire is one, but it seems to divide itself and become many. Worshipful one, I want to know about this and other things, as well.

How was Kumara born? How did he come to be known as the son of Agni? How was he born to Rudra, Ganga and Krittika? Holy Bhrigunandana, I am eager to learn how these things happened. Great Muni, I am curious about all this.'

Markandeya replies, 'There is an ancient tale told, about how Agni Deva, the conveyor of oblations, went in a temper to the forest in order to perform a penance. Angirasa transformed himself into Agni and freed the world from darkness and anguish with his warmth.

Long, long ago, Mahabaho, the great Angirasa performed a wonderful tapasya in his asrama. He was more splendid than the bearer of oblations, Agni Deva, and lit up the Universe. Agni was performing a penance at the same time and was annoyed by Angirasa's brilliance. Depressed and not knowing what to do, that god thought to himself, "Brahma has created

another Agni for the world. Because I have been at tapasya, my services as the Deity of fire have been dispensed with."

He thought about how he could re-establish himself as the god of fire. He saw the great Muni Angirasa warming the whole Universe, as fire does, and approached him slowly and fearfully.

Angirasa said to him, "Re-establish yourself quickly as the life-giving fire of the Universe. Everyone in Triloka knows that you were created by Brahma to dispel the primeval darkness. O Destroyer of darkness, occupy your proper place."

Agni replied, "My reputation is tarnished now, and you have become the Fire God. People will know you, and not me, as Agni. I have relinquished my status of being Fire God. You be the primeval fire, and I shall officiate as the second, or Prajapatyaka Agni."

Angirasa said, "You must re-instate yourself as the God of fire and the Destroyer of darkness, and resume your duty of ensuring that the people have a clear path to Swarga. Lord, make me have your first child." '

Markandeya continues, 'Hearing Angirasa's words, Agni complied and Angirasa had a son named Brihaspati. The Devas knew that he was Angirasa's first son, born of Agni, and, O Bhaarata, they came to probe the mystery; and they accepted Angirasa's explanation of how this had happened.

Now I will name and describe all the different types of fire, as the Brahmanas know them, and their uses.' "

CANTO 217

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, "O gem of the Kurus, Angirasa was the third son of Brahma and he had a wife named Subha. Hear about the children he had by her. Rajan, his son Brihaspati's fame was legend; he was generous and powerful. His intelligence and learning were profound, and he had a great reputation as a counsellor.

Angirasa's eldest daughter was Bhanumati; she was the most beautiful of all his children. His second daughter was called Raga, so named because she was loved by all creatures. Sinivali was his third daughter; her body was so slender that she was visible from certain angles and invisible from others; and for this reason she was compared to Rudra's daughter. Archishmati was his fourth daughter, and she was so named because of her radiance. His fifth daughter was Havishmati, so named because she accepted havis, oblations. The sixth daughter of Angirasa was called Mahishmati, and she was very devout. The intelligent Mahamati was his seventh daughter; she is always present at sacrifices of great grandeur. This revered daughter of Angirasa, who is known to be without rival, and about whom people utter the words *kuhu kuhu*, is also known as Kuhu Kuhu.' "

CANTO 218

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'Brihaspati had a wife named Tara, who was from the Moon. She had six of his sons, born of six different fires, and one daughter.

Brihaspati's son Sanju was a great tapasvin; he is the fire in whose honour ghee is offered at the Paurnamasya yagna and other sacrifices. At the Chaturmasya yagna and Aswamedha yagna, animals are offered in his honour, and we know him by the way he manifests himself in multiple flames. Sanju's wife was called Satya; she was of matchless beauty and was born from Dharma, to embody truth. Sanju's son was the whole, blazing fire, and he had three deeply religious daughters.

The fire which is honoured with the first oblations at all sacrifices is his first son, named Bharadwaja. Sanju's second son is called Bharata, in whose honour ghee is offered with the sacrificial ladle, the sruk, at all the full-moon—Paurnamasya—sacrifices. Beside these, there were other sons of whom Bharata was the eldest; and he had a daughter called Bharati.

Bharata is the son of Prajapati Bharata Agni. And, Bhaaratottama, because of the honour accorded to him, he is also called "Great".

Vira is Bharadwaja's wife; and her son is also named Vira. The Brahmanas say that he is worshipped with the same hymns as Soma is, and with offerings of ghee. Joined with Soma during the second round of ghee

oblation, he is also called Rathaprabhu, Rathadhwana and Kumbhareta. He had a son named Siddhi by his wife Sarayu, who outshone the Sun in splendour. As the presiding deity of the fire sacrifice, he is always named in the hymns of praise to Fire.

The fire named Nischayavana only praises the Earth; his good name, splendour and prosperity never wane. The sinless fire, named Satya, blazing with pure energy, is Nischayavana's son. He is free from all impurities and is not defiled by sin; he is the regulator of time. This fire has another name, Nishkriti, because he brought about the Nishkriti, redemption, of all creatures. When properly worshipped, he guarantees good fortune. His son is Swana, the generator of all diseases; he inflicts intense suffering, making his victims cry out aloud. He lives in the intelligence of the Universe.

Brihaspati's third son is called Viswajit by men of spiritual wisdom. The fire that manifests as the internal heat of the body, which digests the food of all creatures, is the fourth son of Brihaspati, known throughout all the worlds, O Bhaarata, as Viswabhug. He is self-restrained, of great dharma, and a brahmacharin; Brahmanas worship him at the Paka yagna. The sacred river Gomati is Viswabhug's wife, and all pious men perform their sacred rites on her banks.

That apocalyptic water-drinking sea fire called Badava is Brihaspati's fifth son. This Brahmic agni has a tendency to move upwards and is, therefore, called Urdhvabhaga. Its home is the vital air, the life force called Prana. The sixth son is Svishtakrit; through him oblations became svishta, or properly offered. The udagdhara oblation is always made in his honour. The fire called Manyuti becomes enraged when the Earth's beings become peaceful.

The inexorable and most volatile fire is Brihaspati's daughter, and is known as Swaha; she is present in all matter. Swaha had three sons by the three gunas, Sattva, Rajas and Tamas. By Sattva she had a son whose beauty had no equal in Devaloka. The gods named him Kama Agni. By Rajas she had a son named Amogha, the invincible fire, the destroyer of his enemies in battle. He is sure of victory, and so, he curbs his anger. He is armed with a bow and sits adorned with flower garlands on a chariot.

By Tamas also Swaha had a son, the great Uktha, the means to salvation, who is praised by the three Ukthas. He is the originator of the sacred words of the Veda, and is, therefore, Samaswasam, or the means to Moksha,' says Markandeya."

CANTO 219

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'Uktha performed a severe penance lasting for many years, with the aim of having a son as pious as a Brahmana. He invoked, with Vyahriti hymns, the five sacred fires—Kasyapa, Vasistha, Prana, Angirasa's son Chyavana, and Shuvarchaka.

The flames emitted a form of bright and vivacious energy in five different colours. The head of this form was the colour of a raging fire; its arms dazzled like the Sun; its skin and eyes were tawny gold; and its feet were black, O Bhaarata. The five who were invoked were of great tapasyashakti and gave the form its five colours, and that is why the celestial being that emerged from the fire is described as being one with these five. This being, Tapa, is the progenitor of the five tribes.

The penance continued for ten thousand years and an awesome, dreadful fire blazed forth, that was born of the Pitrs in order to begin the work of creation. From his head and mouth he created day and night—Brihad and Rathantara—who are the thieves of life. He created Siva from his navel, Indra from his strength, Vayu and Agni from his soul, and from his two arms the hymns Udatta and Anudatta. He produced the mind, and the five senses, and everything else as well.

Next, he created the five sons of the Pitrs: Pranidhi was the son of Brihadratha, who was Kasyapa's son. Bhanu was the grandson of

Chyavana; Saubhara was Suvarchaka's son; and Anudatta was the son of Prana. He is said to have created these twenty-five beings.

Tapa created fifteen other gods who obstruct sacrifices. They are Subhima, Atibhima, Bhima, Bhimabala and Abala, Sumitra, Mitravanta, Mitragna, Mitravardhana, Mitradharma and Surapravira, Vira and Suresha, Suvarchasa and Surahantara. These are divided into three classes of five each and, living in this world, they destroy the sacrifices of the Devas in Devaloka. They frustrate their goals and spoil their oblations of ghee. They do this only to spite the sacred fires that convey these offerings to the gods.

If the officiating priests are watchful, they place oblations in honour of these despoilers outside the sacrificial altar, and this prevents them from entering the place where the sacred fire is lit. They convey the oblations on wings. When appeased with hymns, they do not spoil the sacrificial rites.

Brihadukta, one of Tapa's sons, belongs to the Earth. He is worshipped here in this world by pious men performing Agnihotra sacrifices. Another son, Rathantara, accepts oblations on behalf of Mitravinda. The renowned Tapa was very happy with his sons.' "

CANTO 220

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'The fire named Bharata was governed by strict laws of tapasya. He is also called Pushtimati because, when he is propitiated satisfactorily, he guarantees Pushti, prosperity. He is called Bharata because he nurtures all creatures.

The other fire is named Siva because he is devoted to the worship of Shakti, the feminine energy of the forces of Nature; and because he always alleviates the sorrows of all creatures that are troubled, he is called Siva, the giver of weal.

When Tapa had acquired great ascetic wealth by his tapasya, he had an intellectually brilliant son named Purandara, to inherit this wealth. He had another son named Ushma, who is the fire that is present in matter when it vaporises. A third son was Manu, who officiated as Prajapati. Brahmanas who are learned in the Vedas speak of the exploits of his sons, the fires Sambhu and the effulgent Avasathya.

Thus did Tapa give birth to five Urjaskara agnis, all bright as gold, that take the Soma rasa during sacrifices.

The great Sun God, when tired after his day's labours, is the fire known as Prasanta. He created the Asuras and other terrible creatures. Angirasa created Prajapati Bhanu, one of Tapa's sons. Brahmanas learned in the Vedas refer to this son as Brihadbhanu, the great Bhanu. Bhanu married

Supraja, the daughter of Surya Deva. She and Brihadbhanu gave birth to six sons. Let me describe their children for you.

There is the fire who gives strength to the weak, and he is called Balada, the giver of strength. He is the first son of Bhanu. Then there is the fire that looks dreadful when the world is in a state of tranquillity. He is called Manjuman, and he is the second son of Bhanu. Next is the fire in whose honour oblations of ghee are poured during the Darsa and Paurnamasya yagnas, who is known to the people of the world as Vishnu. He is the third of Bhanu's sons, and he has two names, Angirasa and Dhritiman.

Then there is the fire to whom, with Indra, the Agrayana oblation is given. He is named Agrayana, and he is Bhanu's fourth son. The fifth son of Bhanu is Agraha, from whom the daily oblations made for the performance of the Chaturmasya yagna are taken. And Stubha is the sixth son of Bhanu.

Nisa was another wife of Manu's, and she, too, is named Bhanu. She had one daughter, two Agnishomas, and also five other agnis, fire gods. The effulgent Fire God who is honoured with the first offerings, along with Indra, god of the clouds, is Vaiswanara. The second son of Manu and Bhanu is the agni called Viswapati, the lord of all the worlds. The daughter of Manu is called Svishtakrit, because one earns great punya by offering oblations to her. Rohini is her other name, and though she was the daughter of Hiranyakasipu, she became his wife because of her evil deeds. She is, however, one of the Prajapatis.

And that other fire which inhabits the life-breaths of all creatures, and which gives them life, is called Sannihita. He makes our senses recognise sound and shape. Then comes the divine spirit, whose path is stained with black and white marks, who fans fire, and who, though sinless, is responsible for evil karma. The wise regard him, the fire Kapila, as a great Rishi. Kapila is the propounder of the system of Yoga called Sankhya.

The fire through which the elemental spirits always receive Agra, or offerings, which people make at the performance of all special rites, is called Agrani.

There are the bright fires, known the world over, which were created for the rectification of the Agnihotra rites when they were marred by any defects. If fires overlap because of the wind, they must be set right by performing Ashtakapala puja in honour of the fire Suchi.

If the southern fire comes in contact with the two other fires, then the rectifying Ashtakapala rites must be performed in honour of the agni Viti. If

the fires called Nivesa, burning in its allotted place, comes into contact with the fire called Devagni, then the Ashtakapala rites must be performed in honour of the fire Suchi.

If the constant fire is touched by a woman during her menstrual period, then the Ashtakapala rites must be performed in honour of the agni called Vasuman. If, during the performance of Agnihotra pujas, anyone speaks of the death of any creature, or if an animal dies, the rites can be purified by means of the Ashtakapala rites in honour of the Surabhiman agni.

The Brahmana who, because he is ill, is unable to offer oblations to the sacred fire for three nights, must make amends by performing the Ashtakapala rites in honour of the northern fire. He who has performed the Darsa and the Paurnamasya rites must make any necessary rectifications with the performance of the Ashtakapala rites in honour of the Patikrit fire.

If the fire of a birthing room comes in contact with the undying sacred fire, it must be purified by performing Ashtakapala rites in honour of the Agniman agni,' says Markandeya."

CANTO 221

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'Mudita was the favourite wife of the fire Saha. She used to live in water. And Saha, who was the lord of earth and sky, had a son, the sacred fire named Adbhuta, with her. Learned Brahmanas believe that this fire is the ruler and inner soul of all creatures. He is worthy of worship, resplendent, and the lord of all the mahabhutas, the elements. And this fire, also called Grihapati, is worshipped at all sacrifices and is the instrument by which all oblations made in this world are conveyed to the gods.

This son of Saha, Adbhuta, the great fire, is the soul of the waters; he is the prince and ruler of the sky and the lord of everything great. His son, the Bharatagni, consumes the dead bodies of all creatures. His first offering, Kratu, is known as Niyata at the performance of the Agnishtoma yagna. That mighty elemental fire, Saha, is always missed by the Devas because when he sees Niyata approaching him he hides in the sea from fear of contamination.

On one occasion, the Devas searched for him everywhere but could not find him.

The fire saw Atharva and said to him, "Valiant being, perform the oblations for the Devas. I am disabled and weak. Take the form of the red-eyed fire and do me this favour!"

Having made this request of Atharvan, the fire went away to hide. But the fish revealed his hiding place and the furious fire cursed them in anger, saying, "You shall be the food of all creatures in various ways."

Then that fire, Saha, the conveyor of oblations, spoke to Atharva again and made the same request. The Devas pleaded with him, but he refused to bring them their havis. He lost consciousness and died.

Leaving his material body, he entered the bowels of the earth, and wherever he met the earth, he created different metals. Energy emanated from him: earthly perfumes were created from his pus; the deodar, the cedar, sprang from his bones; glass emerged from his phlegm; the emerald came from his bile, and iron from his liver. Ever since, the Earth has been enriched with these three substances, wood, stone and metal. The clouds were made from his nails, and corals from his veins. And various other metals were produced from his body, O king.

After shedding his physical body, he remained absorbed in dhyana. When Bhrigu and Angirasa performed their penance, they succeeded in waking him and, gratified by their tapasya, he burned with intensity. But as soon as he saw Rishi Atharva, he dove into his watery hideout again.

At this extinguishing of the fire, the whole world was frightened, and sought the protection of Atharva. The Devas and other beings began to worship him. Atharva searched the sea while those anxious beings looked on in eager anticipation. He found the fire and began the work of creation. This is the story of how the fire was destroyed and then called back to life by the venerable Atharva. Now he carries the offerings of all creatures; and, living in the sea and always on the move, produced the various fires mentioned in the Vedas.

The mothers of the fires are the rivers: Sindhu, and the five rivers; Devika and Saraswati; Ganga, Satakumbha, Sarayu, and Gandaki; Charmanwati, Mahi, Medha and Medhatithi; the three, Tamravati, Vetravati, and Kausiki; Tamasa, Narmada and Godavari; Vena, Upavena, Bhima and Vadava, O Bhaarata; Bharati, Suprayoga, Kaveri and Murmura; Tungavena, Krishnavena, Kapila and Sona: these rivers are said to be the mothers of the fires.

The Adbhuta agni had a wife called Priya, and Vibhu was the eldest of his sons by her.

There are as many kinds of Soma yagnas as the number of fires. All this race of fires, first born of the spirit of Brahma, also sprang from Atri. Atri

conceived them as his sons, in his own mind, out of a desire to enhance creation. By this act, the agnis emerged from his Brahmic body.

I have told you the story of the origin of these fires. They are great, glorious and unrivalled in power; they are the dispellers of darkness. The powers of these fires are equal to that of the Adbhuta, as the Vedas tell us, because all these fires are one and the same. The adored and exalted being, the first Agni, must be thought of as the unity of all fires because, like the Jyotishtoma yagna, he issued from Angirasa's body in myriad forms.

This, that I have narrated to you, is the history of the great race of Agni who, when worshipped with various hymns, carries the offerings of all creatures to the gods.' "

CANTO 222

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'Sinless scion of the Kurus, I have given you a detailed history of the many branches of the Agni clan, and I will now tell you the story of the birth of Kartikeya of the great intelligence. I will tell you about that wonderful and illustrious tejasvin, the son of the Adbhuta agni, born to the wives of the Brahmarishis.

In ancient times, the Devas and Asuras were always at war, and the terrible demons always defeated the gods. Indra saw how the Asuras decimated his armies and made up his mind to identify a leader for the armies of Devaloka.

He thought to himself, "I must find a powerful one who can rally and lead Swarga's army that has been devastated by the Danavas."

He went to the Manasa mountains and was absorbed in thought when he heard the heartrending cries of a woman, who said, "May someone come and save me by finding me a husband, or let him be my husband himself."

Purandara said to her, "Have no fear, devi," and, at once, he saw a Kesin, an Asura, wearing a crown and holding a mace in his hand, standing by her, and her hand in his rough grip. And he looked like a distant hill clad in metallic armour.

Indra addressed the Asura, saying, "Why do you behave so insolently towards this lady? Be aware that I am the god who wields the thunderbolt.

Desist from doing her any violence."

Kesin replied, "You leave her alone, Sakra; I want her for myself. Do you really think, O Slayer of Paka, that you will return home alive today?"

And he hurled his mace at Indra. Vasava dissected it in flight with his thunderbolt. Kesin, furious, flung a huge rock at him, which he of the hundred sacrifices shattered with his Vajra. A large piece of the rock fell on Kesin and, grievously injured, he fled, leaving the woman.

When the Asura had gone Indra said to the woman, "Who are you, and whose wife are you, beautiful one? What brings you here?"

CANTO 223

MARKANDEYA SAMASYA PARVA CONTINUED

The woman replied, "I am a daughter of Prajapati Brahma, Lord of all creatures, and my name is Devasena. My sister Daityasena has been ravished by Kesin. We sisters would both take our father's permission and come regularly, with our sakhis, to these Manasa mountains.

The Asura Kesin used to court us every day. My sister Daityasena succumbed to him, but I did not. He took her away, but you have rescued me with your might. And now, Lord of Devas, I want you to find an invincible husband for me."

Indra replied, "You are my cousin—your mother and my mother Dakshayani are sisters. Tell me about your strengths."

The woman replied, "Mahabaho, I am Abala, weak, and so my husband must be powerful. The strength of my father's boons will ensure that Devas and Asuras will respect him."

Indra said, "Faultless creature, tell me, what sort of power do you want your husband to have?"

The devi said, "My husband must be a manly and celebrated one, who is devoted to Brahma, and who is able to conquer all the Devas, Asuras, Yakshas, Kinnaras, Uragas, Rakshasas and evil Daityas, and subdue all the worlds with you." '

Markandeya continues, 'Indra was troubled when he heard this, and he thought, "There is no one who fits this description, to be this woman's husband."

Just then Indra, resplendent as the Sun, saw Surya Deva rising on the Udaya mountain and radiant Soma Deva merging into him. It was the day of the new moon, and the inauspicious moment of Raudra. He of the hundred sacrifices, Satakratu, saw the Asuras and Devas battling for dominance on the Udaya Mountain.

He noticed that the dawn was tinged with red clouds, and saw that Varuna's oceanic abode had turned the hue of blood. He saw Agni entering the orb of the Sun, conveying the oblations that Bhrigu, Angirasa and others had offered, to the accompaniment of hymns.

He also saw the twenty-four parvas, the hours adorning Surya Deva, and the fearsome Soma also present in the Sun.

Sakra looked at the awesome union of the Sun and the Moon and he thought, "This terrible conjunction of Soma and Surya forebodes a fearful battle tomorrow. The river Sindhu flows with fresh blood, and red-faced jackals drink her waters and howl to the Sun.

This conjunction of Sun, Moon and Agni is as dreadful and powerful as it is wondrous. If Soma gives birth to a son now, that child can become a suitable husband for this woman. Agni has a lineage similar to Soma's, and he, too, is a Deva. If these two have a son together, that boy can surely become this woman's husband."

Thinking thus, Indra took Devasena with him and went to Brahma. He greeted the Pitamaha and said to him, "Find an illustrious warrior to be this woman's husband."

Brahma replied, "Danavasudana, slayer of Danavas, it shall be as you wish. The children born of such a marriage will be mighty and ever-victorious. Her husband will be joint leader of your forces with you."

Indra and Devasena bowed to Brahma and went, then, to where those great Brahmanas, the powerful Devarishis, Vasistha and the others, lived. Other Devas followed Indra to the Rishis' asramas, where they were conducting their yagnas, to have a share of the Soma rasa that would be offered. Those exalted Maharishis performed the yagna with towering fires and offered the burnt offerings to the gods.

They invoked Adbhuta, the agni that carries the havis, with mantras. That great fire emerged from the Sun and silently appeared at the yagna.

Bhaaratottama, Adbhuta entered the sacrificial flames that the Rishis had lit, and into which they had poured various offerings to the chanting of hymns, and he took these offerings to the Swargavasis, the dwellers of heaven.

On his return, he saw the wives of those Devarishis sleeping peacefully on their beds. These finest of women had skins that shone like altars of gold, and the blemishless radiance of moonbeams. They sparkled like fiery stars. Adbhuta looked at the wives of the illustrious Brahmanas with lustful eyes; his mind became agitated, and their beauty stabbed him with desire.

Considering it improper for him to be in such turmoil, he quieted his heart, saying to himself, "The wives of these great Brahmanas are chaste and faithful, and beyond the reach of other men's desires. I long to possess them, but since I cannot look at them in this way or touch them, I will become their household fire, Grihapatya and gratify myself by being able to see them every day." '

Markandeya continues, 'Adbhuta transformed himself into a household fire, and was glad indeed, seeing those gold-complexioned women and touching them with his flames. In thrall to their beauty, he lived there for a long time, filled with intense love for them and giving them his heart. Eventually, unable to win the hearts of those Brahmanastris, his own heart tortured by love, he made his way to a forest with the intention of killing himself.

Just before this, Swaha, the daughter of Daksha, had lost her heart to him, and she waited to catch him in a weak moment. She could not find any chink in the cool and apparently passionless Agni.

But now that the god had gone into the forest, tormented by pangs of love, she thought, "I am in an anguish of love; I will assume the guise of the wives of the Saptarishis and, in that guise, go to the Fire God who is so smitten with their charms. He will be gratified, and my desire, too, will be slaked," ' says Markandeya."

CANTO 224

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'Lord of Men, the beautiful Sivaa was the wife of Angirasa, one of the Saptarishis, and she had a virtuous, unblemished character.

Swaha disguised herself as Sivaa and went to Agni and said, "O Agni, I am tortured with love for you. You must satisfy my passion. If you do not, I will kill myself. I am Sivaa, the wife of Angirasa, and I have come here on the advice of the wives of the other Rishis, who have sent me to you after much thought."

Agni replied, "How did you know that I was suffering with love, and how could the others, the beloved wives of the seven Rishis, know this?"

Swaha replied, "You are a favourite with us, but we are in awe of you. The other wives guessed what was in your heart and sent me to you. I have come here to satisfy my desire. Make me happy quickly; my sisters-in-law are waiting for me to return." '

Markandeya continues, 'Filled with delight, Agni and the disguised Swaha made rapturous love together. While having intercourse, she caught and held some of his seed in her hand. To avoid bringing disgrace to the Brahmana women and Agni if she was seen in that disguise while she walked back through the forest, she turned herself into a bird and flew through the forest.

She came to Sweta, the White Mountain. Here the land was covered with grass, shrubs, plants and trees, and the mountain was guarded by strange seven-headed, venomous serpents. There were Rakshasas, male and female Pisachas, dreadful spirits and all kinds of birds and animals. Swaha quickly climbed a peak and dropped Agni's seed into a golden lake.

After this, she took the form of each of the wives of the illustrious Saptarishis, one by one, and had intercourse with Agni. The only one she could not disguise herself as was Arundhati, whose devotion to her husband, Vasistha, protected her. O Kurusthama, on days of the new moon, the Devi Swaha cast Agni's semen six times into the golden lake, and a boy child of great prowess was born from it. Because the Rishis considered him as "cast off", this baby was named Skanda.

The child had six faces, twelve ears, eyes, hands and feet, one neck and one stomach. On the second day after the semen was thrown into the water, it took the form of a baby; he grew into a boy on the third; and Skanda's limbs developed on the fourth day. Red clouds flashed with lightning over the lake and the boy shone like the Sun rising in the midst of a mass of red clouds.

He grasped the wonderful, immense bow that Siva, Destroyer of the Tripura, used to destroy the enemies of the Devas, and that mighty being uttered such a terrible roar that the three worlds, with their animate and inanimate beings, were struck with terror.

The great Nagas, Chitra and Airavata, heard the sound that was like the thundering of massed thunderheads, and trembled with fear. Seeing how distraught they were, the radiant, sun-like boy held them in two of his hands. In one hand he held a spear and in another a sturdy, red-crested rooster, and with these the mighty-armed son of Agni romped noisily.

Holding a beautiful conch in two of his hands, that mighty one blew on it, terrorising even the most powerful creatures. He swatted the air with two hands and played on the hilltop, and Mahasena of unmatched prowess looked as if he was about to devour the three worlds. He shone like Surya Deva at his zenith in the sky.

This wonderful, incomparably strong being sat on the top of the mountain and, with each of his many faces pointing in different directions, roared again and again. All kinds of creatures heard those roars and fell to the ground in fear and, terrified, they begged for protection. All those of

different castes, who asked this great god for refuge, and who followed him, became Brahmanas.

The God rose from his seat and reassured all of them; then, he drew his bow and shot his arrows in the direction of the White Mountain. The arrows split Krauncha Hill, the son of Himavat, in two, making the swans and vultures that lived there fly away to the Sumeru Mountains.

Sorely wounded, the Krauncha fell, groaning fearfully in agony. Seeing him fall, the other hills began to scream, and that mighty being of unrivalled prowess heard the groans of the wounded hills but was unmoved. Instead, he lifted his mace and, with a war cry, hurled the lustrous weapon at the White Mountain and cleaved one of its peaks.

The Sweta, pierced by him, became frightened and, with other mountains, uprooted himself from the earth and fled. The wounded earth gaped, bereft of her ornaments and, in her distress, went to Skanda, who granted that the mountains may return without fear.

Once more Bhumi Devi shone in splendour, and the mountains bowed to Skanda and returned to take their old places. Since then, all creatures celebrate the worship of Skanda on the fifth day of the lunar month.' "

CANTO 225

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'When great Skanda was born all kinds of strange phenomena were seen. There was an uncanny reversal in nature: of male and female, of heat and cold, and of other pairs of opposites. The Planets, the Cardinal Points and the Sky shone with light, and the Earth began to rumble. The Rishis, always working for the world's welfare, saw these signs and were worried. Anxiously, they began to restore equilibrium.

Those who lived in the Chitraratha vana were convinced that the unnatural conditions were the consequence of Agni's intercourse with the six wives of the Saptarishis. Others, who had seen the goddess as a bird, said that the evils were the work of the bird. No one imagined that Swaha was the author of that mischief.

Swaha heard that the child was hers, and she went to Skanda and told him that she was his mother. The seven Rishis heard that a son of great power had been born to them, and they abandoned their wives, except the adored Arundhati, because all the forest-dwellers said that these six women had been instrumental in the birth of the child.

O king, Swaha protested that this was not so, and tried, repeatedly, to convince the seven Rishis that the child was hers and not their wives'.

Earlier, when the seven Rishis had concluded their yagnas, the great sage Viswamitra had followed the god of fire, unknown to him, and had seen how he had been roiled by lust. So, he knew everything, just as it had happened, and he was the first to seek the protection of Skanda Mahasena.

He offered divine prayers to Mahasena and performed all the thirteen rites of passage, such as the Jatakarma, for him. For the good of the world he proclaimed the virtues of the six-headed Skanda and performed ceremonies in honour of the rooster, the Devi Shakti and Skanda's first followers. For this reason, Viswamitra became a great favourite of the divine youth.

Viswamitra told the seven Rishis how Swaha had transformed herself and declared the innocence of their wives; nonetheless, the Rishis abandoned their spouses unconditionally.'

Markandeya continues, 'The Devas heard of Skanda's might and said to Vasava, "O Sakra, Skanda's prowess is unbearable; you must kill him immediately. If you do not, he will conquer the three worlds and us; he will overpower you and make himself king of the Devas."

Sakra said to them, "This child is endowed with unmatched prowess; he can defeat the Creator himself in battle. I dare not fight him."

The Devas said, "You are cowardly, Sakra! Let the Mothers of the Universe go to Skanda. They can summon endless shakti at will. Let them kill this terrible child."

The mothers agreed and left; but when they saw the incomparable boy, they were disheartened. Convinced that he was invincible, they asked for his protection, "Mighty One, become our son. We love you and want to suckle you. See how the milk flows from our breasts."

Hearing this, Mahasena Skanda wanted to feed at their breasts and, receiving them with respect, drank. Then, he saw his father Agni coming towards him. Along with his mothers, Skanda honoured him who is the doer of all that is good; and Agni Deva and the mothers remained by their son's side to look after him.

The devi who, amongst the Matrikas, was born of Anger, watched over Skanda with a spear in her hand, just as a mother would guard her own child. And that moody, red-hued daughter of the Sea, who lived on blood, hugged Mahasena to her breast and nursed him, tenderly as a mother would.

Agni transformed himself into a goat-faced teacher of the Vedas and, followed by many children, delighted his son with marvellous toys, in their

mountain home,’ says Markandeya.”

CANTO 226

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'The Planets with their satellites, the Rishis and the Matrikas, Agni and numerous other brilliant courtiers, and many other fearsome looking Swargavasis waited on Mahasena, along with his mothers. Indra, Lord of the gods wanted to vanquish Skanda. But, being unsure of victory, he mounted his elephant Airavata and, accompanied by the other Devas, he advanced cautiously towards Skanda.

The mighty Indra, followed by all the Devas, and armed with his Vajra, wanted to kill Mahasena. He marched with the splendid celestial army, flying a variety of standards and sounding a shrill war cry. The warriors wore armour of different kinds; they were armed with bows and rode many different mounts.

When Mahasena saw the gloriously decked Sakra, wearing his best raiment, coming to kill him, he went forward to meet the king of the Devas. O Kaunteya, the mighty Vasava shouted to exhort his warriors. He now rode swiftly with his forces, death to Agni's son on his mind; all this to the praises of the Tridasas and the great Rishis.

At last, he reached the home of Kartikeya, and he and the other gods shouted out to him. In response Guha roared deeply like the roaring of the

sea. On hearing that sound, the Deva army became agitated, like a churning ocean, and stood stunned and rooted.

The son of the Fire God saw the Devas coming to kill him and was filled with rage. He breathed flames from his mouth onto the celestial legions, leaving them writhing on the ground. Their heads, their bodies, their arms and the animals they rode were all consumed by that fiery breath, flaring briefly like stars removed from their proper places. The gods abandoned Indra and took refuge with Skanda, instead, and peace was restored.

Forsaken by his Devas, Sakra hurled his thunderbolt at Skanda. It pierced him in his right side, Rajan, and passed through his body. From where the Vajra struck, there sprang from Skanda's body another being—a youth with a club in his hand, and adorned with a divine amulet.

Because he was born from the piercing of the thunderbolt, he was named Visakha. When Indra saw that another being, as fierce as the God of Fire, had been created, he was afraid and, with his hands joined together in worship, asked Skanda for refuge. Skanda told him to cast off his fear, and all the gods were joyful.' "

CANTO 227

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'Now hear about those macabre and grotesque followers of Skanda. Skanda gave birth to a number of male progeny when Indra's thunderbolt struck him, horrific creatures that spirit away little children, whether born, or still in their mother's womb. Skanda had a great many incredibly strong daughters, too. These children adopted Visakha as their father.

The agile, goat-faced Bhadrasakha was surrounded by all his sons and daughters, whom he protected carefully, along with their mothers. It is this quality of his that earned Skanda the name Kumarapitra, or father of children. Those who want to have a son worship Rudra, in his form of Agni, and Uma, in her form of Swaha. This ensures the birth of a son to them.

The daughters, who were born to Tapa, also named Hutasana, went to Skanda, who asked what he could do for them.

Those girls replied, "Bless us so that we may become good and respected mothers of the world."

The generous one replied, "*Tathaastu, so be it*," and repeatedly said, "You shall be divided into Sivas and Asivas, good and evil."

The mothers left after establishing Skanda as their son. They were seven mothers—Kaki, Halima, Malini, Brihata, Arya, Palala and Vaimitra—who gave birth to Sisu through Skanda's blessings. Sisu was red-eyed, fearful

looking and volatile. He is known as the eighth hero born of the mothers of Skanda, but he is sometimes considered the ninth when the Goat-faced is counted as one.

Skanda's sixth face was that of a goat. That face, O king, is in the middle of the six, and his mother looks at it constantly. That head, by which Bhadrasakha created divine energy, is meant to be the best of all his heads. Rajan, these great and wonderful events occurred on the fifth day of the bright half of the lunar month and, on the sixth, a fierce and terrific battle was fought in the same place.'[2]

[2]There are many stories about the birth of Skanda. One of the most popular is that he was born to kill Tarakasura, who had a boon that only a son born to Siva (who has lost Sati and not yet married Parvati) could kill him. So the Devas persuade Sati to be born as Himavan's daughter.

CANTO 228

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'Skanda was adorned with a golden amulet and wreath; his forelock and crown were of gold; his eyes were golden-hued; his teeth were sharp; and he wore a red garment. He was handsome and cut the most splendid figure. Endowed with all the noblest qualities, he was the favourite of the three worlds. He granted boons to anyone who asked; he was brave, youthful, and wore bright earrings.

One day, when he was resting, the goddess of wealth, Sri, looking like a lotus and taking a human form, came to him and gave herself to him. On possessing the Devi, the slender Skanda glowed with the beauty of the full moon.

Exalted Brahmanas worshipped him, and Maharishis said, "O you born of the golden seed, may you prosper, and may you be the instrument of the welfare of the Universe. Devottama, best of gods, although you were born only six days ago, the Universe has already come under your dominion, and you have removed its fear. Therefore, you have become the Indra of the three worlds, and they have no cause to be afraid anymore."

Skanda replied, "Mighty Tapasvins, what does Indra do with the three worlds? How does the king of the Devas constantly protect all the other gods?"

The Rishis replied, “Indra is the giver of strength, power, children and happiness to all creatures and, when propitiated, bestows his devotees with all they wish for. He destroys the wicked and fulfils the desires of the righteous; the slayer of Bala allots their svadharma to all creatures; he acts as Sun and Moon in places where they are absent; and when the occasion demands it, he even assumes the roles of Fire, Air, Earth, and Water. These are Indra’s tasks, and great are his capabilities. You, too, are mighty. Therefore, Sreshta, great one, become our Indra.”

Sakra said to Skanda, “Mighty one, make us glad by becoming our king. You are worthy of that honour and we will anoint you today.”

Skanda replied, “You must continue to rule over the three worlds with equanimity and with your heart set on conquest. I will remain your humble servant; I do not want sovereignty.”

Sakra replied, “Your prowess is unrivalled; O heroic one, defeat the enemies of the Devas. People are wonderstruck by your strength, especially since you vanquished me and stripped me of my power. If I were to be Indra now, I will not command the respect of all creatures, and they would split their loyalties between us and causing dissent. When they have formed themselves into two factions, they will have war between them. And in that war, you would undoubtedly defeat me easily and become the Lord of all worlds.”

Skanda said, “Sakra, you are my lord, as well as Lord of the three worlds. May you prosper. Command me and I will obey.”

Indra replied, “At your behest, I will continue as Indra. If your purpose is true and what you said is in earnest, I will tell you how you can fulfil your wish to serve me. Mighty one, be the Senapati of the armies of Devaloka.”

Skanda replied, “Install me as Senapati, for the demolition of the Danavas, the welfare of the Devas, and for the well-being of Brahmanas and sacred cows.” ’

Markandeya continues, ‘Skanda was anointed by Indra and all the other Devas; the Maharishis honoured him, and he looked splendid. The golden parasol that was held over his head looked like a halo of fire. The lustrous Indra, the conqueror of the three worlds, fastened the celestial garland of gold, created by Viswakarman, around his neck.

Conqueror of your enemies, Mahadeva Vrishadhwaja—the one with the emblem of the Bull—arrived with his consort, Parvati, and honoured

Skanda with a jubilant heart.

The Fire God is also called Rudra, and, therefore, Skanda is called the son of Rudra. The White Mountain was formed from Rudra's semen, and the sexual indulgences of the Fire God with the Krittikas took place on that same Sweta parvata; all the dwellers of heaven saw Rudra heaping honours on Skanda. For these reasons he was known as the son of Rudra.

The child Skanda was born by Rudra entering into the being of the Fire God, and this is also why Skanda is known as the son of Rudra. And, Bhaarata, because Skanda was born of the union between Rudra and Swaha and the six wives of the seven Rishis, he is known as the son of Rudra.

This son of Agni was clad in red cloth and looked resplendent, like the Sun emerging from behind a mass of red clouds. The Fire God assigned the red rooster as his mascot, and perched on the top of his chariot, it blazed like the fire of the Pralaya. His vanguard was the embodiment of the power that is invested in the Devas to give them victory, which is the impetus of all creatures, and which is their glory, their support and their refuge.

A mysterious enchantment entered into his very being, whose prowess is manifested in battle. Beauty, righteousness, strength, vigour, might, radiance, truthfulness, rectitude, devotion to Brahmanas, freedom from illusion, absence of perplexity, protection of his followers, destruction of his foes, and care of all creatures—these, great lord of men, are the intrinsic qualities of Skanda.

Anointed by all the gods, he looked pleased and contented; grandly attired, he was as beautiful as the radiant full moon. The sacred incantation of Vedic hymns, the music of the celestial musicians and the songs of the Devas and Gandharvas filled the air.

The son of Agni, surrounded by Apsaras, many joyful Pisachas and hosts of gods, shone in splendour. Mahasena, anointed as Senapati of the Devas, looked like the Sun rising to extinguish darkness. The forces of Swarga, looking upon him as their leader, surrounded him in their thousands. All creatures followed him in adulation, eager to obey his commands, praising and worshipping him, and he responded with encouraging words.

The performer of a thousand sacrifices then remembered Devasena, whom he had rescued earlier and, considering Skanda as destined by Brahma himself to be the husband of this devi, summoned her to come there, wearing her best ornaments. Indra said to Skanda, "Best of Gods,

even before you were born, Brahma ordained that this devi was to be your bride. Accept her lotus-like right hand with the invocation of the marriage mantras."

Accordingly Skanda married Devasena, and the learned Brihaspati performed the necessary prayers and oblations. She, who is named Shashti, Lakshmi, Asha, Sukhaprada, Sinivali, Kuhu, Sadvritti and Aparajita, is Devasena, the wife of Skanda. Then Skanda was united with Devasena by the indissoluble bonds of matrimony, and the goddess of prosperity faithfully served him, embodied in her own form.

Because Skanda's anointing occured on the fifth day of the moon, that day is called Sripanchami, the auspicious fifth day, and because he obtained his goal on the sixth day, that lunar day is considered to be entirely auspicious.' "

CANTO 229

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'The six wives of the Saptarishis went to Skanda's abode as soon as they heard about his good fortune and that he had been made General of the celestial armies. These virtuous women of great punya had been disowned by the Rishis and they lost no time in calling on Mahasena, the Senapati of the divine forces.

They said to him, "Son, we have been unjustly cast out by our godlike husbands. Some persons spread the rumour that we had given birth to you and, believing this, they were angry and banished us from our rightful places. Now you must redeem us from our disgrace. We want to adopt you as our son and secure eternal bliss. You must do this for us."

Skanda replied, "Good Devis of unblemished character, I hereby declare that you are my mothers. I am your son and you shall attain all that you desire." '

Markandeya continues, 'Sakra indicated that he wanted to say something to Skanda and, when Skanda asked what it was, Vasava said, "Devi Abhijit, the younger sister of Rohini, was jealous of her elder sister and has gone into the forest to perform tapasya. I cannot find a substitute for my fallen star.

Skanda, ask Brahma about how we can fill the empty space created by the absence of this nakshatra. Brahma created Dhanishta and the other

asterisms, and Rohini used to be one of them, making their number complete."

Accordingly, Skanda sent Krittika to a place in the heavens, and there she shines with Agni's grace as if she has seven faces.

Vinata said to Skanda, "To me you are the son who performs the funeral rites. I want to live with you always, my son."

Skanda replied, "*So be it*. I honour you as my mother. Guide me with a mother's love and, honoured by your daughter-in-law, you shall always live with me." '

Markandeya continues, 'The great Matrikas said to Skanda, "Learned men have described us as the mothers of all creatures. However, what we want really is to be your mothers. Do us the honour of accepting us."

Skanda replied, "You are all mothers to me, and I am your son. Tell me what I can do to please you."

The Matrikas said, "In days of old, the Devis Brahmi, Maheswari and others were appointed as universal mothers. Sreshta, we want them to be removed from that position and for us to have their places; we want to be worshipped in their stead by the world. Restore those children of ours that they made you deprive us of."

Skanda said, "I cannot take back what I have given away, but I can give you other children, if you wish."

The mothers said, "We want to live with you and we want to be able to assume different shapes and to devour the children of those mothers as well as their guardians. Grant us this."

Skanda said, "I can grant you progeny, but I am pained by what you ask. May you be prosperous! I honour you, Devis, and promise to protect your children. I leave them in your care.

The mothers declared, "We shall protect them, Skanda, as you want. May you prosper! Still, we want to live with you, always, mighty one."

Skanda said, "Until human children are sixteen years old, you shall be able to afflict them in your various forms. I hereby confer on you a fierce and inexhaustible energy, with which you shall live happily, worshipped by all."

And from Skanda's body emerged a powerful, fiery being whose purpose was to devour the children of mortals. This being fell on the ground, unconscious and hungry. Skanda gave the evil force a horrific form, known by Brahmanottamas as Skandapasmara.

Vinata takes the form known as Sakuni Graha, or evil spirit. She, who the learned Brahmanas know as Putana Rakshasi, is the evil force Putana. The fierce and hideous Rakshasa is the pisacha form, Sita Putana. That terrible spirit causes abortions in women. Aditi takes the form known as Revati, and her evil spirit is called Raivata; she is a dreadful Graha that afflicts children. Diti, the mother of the Daityas, is the form called Mukhamandika; and this terrible creature is partial to the flesh of little children.

O Kuru, male and female children, who are said to have been fathered by Skanda, are spirits of evil, and they kill the foetus in the womb. They, the Kumaras, are the husbands of these devis, and children are caught unawares by these evil spirits. Rajan, the wise say that Surabhi, the cow mother, has the evil spirit Sakuni as her rider; and the two of them together devour children on this Earth. Sarama, the dog mother, habitually kills human beings while they are still in the womb.

She who is the tree mother, who lives in a Karanja tree, grants boons; she has a pleasant face and is always kind to all creatures. They that want to have children bow down to her.

These eighteen evil spirits are fond of meat and wine, and haunt birthing rooms for ten days. Kadru introduces herself in a sukshma rupa into the body of a pregnant woman and there she destroys the foetus and makes the mother give birth to a Naga instead. The mother of the Gandharvas takes away the foetus, and that is how women have abortions.

The mother of the Apsaras removes the foetus from the womb, and such conceptions are said to be still-born.

The daughter of the goddess of blood is said to have nursed Skanda, and she is worshipped as Lohitayani, on kadamba trees. The role of this goddess, Arya, is the same for women as Rudra's is for men. She is the mother of all children and is especially worshipped for their well-being.

These that I have described are the evil spirits presiding over the destinies of young children and, until children reach their sixteenth year, these spirits wield their dark powers, but after that their influence works for the good.

All the male and female spirits that I have described are always counted as the spirits of Skanda. One propitiates them with burnt offerings, ablutions, salves, and sacrifices and other offerings, and by worshipping

Skanda. O king, when one reverently honours and worships them they bestow on men whatever is good for them, as well as courage and long life.

I bow now to Maheswara, before I describe the nature of those spirits that affect the destinies of men after they are sixteen years old.

The man who sees gods, whether while asleep or awake, loses his sanity, and the spirit who is responsible for these hallucinations is called the Deva bhuta. When a person sees his dead ancestors while he is seated at ease, or lying in his bed, he loses his mind, and the spirit which causes this illusion is called the ancestral or Pitr bhuta.

The man who shows disrespect to the Siddhas, and who is cursed by them in return, soon goes mad; the evil force which makes this happen is called the Siddha bhuta. The spirit which makes a man smell a sweet scent and recognise various tastes is a tortured spirit called the Rakshasa bhuta.

And that spirit, which gives Gandharvas, the minstrels of heaven, the ability to insinuate themselves into the bodies of human beings, is called the Gandharva bhuta. The evil spirit, in the form of a Pisacha that torments men is called the Paisacha bhuta. The Yaksha spirit, that accidentally enters a human being, making him lose his mind, is known as the Yaksha bhuta.

The man, who loses his senses on account of a demoralising addiction to vices, becomes quickly insane, and his illness must be remedied according to methods prescribed in the Shastras. Men also turn mad from confusion, from irrational fear and from having seen ghastly sights. The cure for them lies in quieting their minds.

There are three classes of spirits: some are playful, some are greedy and some sensual. Until men attain the age of seventy, these evil spirits have the power to plague them, and after that, fever is the only evil spirit that afflicts them. These evil spirits always avoid those who have subdued their senses, who are self-restrained, who have good habits, who are god-fearing, and who are free from sloth and the touch of evil.

I have now described to you the evil spirits that mould the destinies of men. Rajan, you who are ever devoted to Maheswara, are immune to them.'
"

CANTO 230

MARKANDEYA SAMASYA PARVA CONTINUED

"Markandeya continues, 'When Skanda had bestowed these powers, Swaha appeared to him and said, "You are my natural son and I want you to grant me great happiness."

Skanda replied, "What kind of happiness do you wish to enjoy?"

Swaha said, "I am Daksha's favourite daughter Swaha. From the time I was young, I have been in love with Hutasana, the Fire God, but, my son, he does not know of my feelings. I want to live with him as his wife, forever."

Skanda said, "From this day, Devi, all offerings that good men, who adhere to the path of dharma, make to the Devas or the Pitrs to the accompaniment of purifying mantras chanted by Brahmanas will be made jointly to Agni and Swaha. In this way, Devi, you always live with Agni Hutasana." '

Markandeya continues, 'Swaha was immensely pleased with the boon that Skanda had given her, and with her husband Pavaka, the Fire God, she worshipped Skanda in return.

Then Brahma, the Lord of all creatures, said to Mahasena, "Go and visit your father Mahadeva, the conqueror of Tripura. Rudra, Agni, Uma and Swaha have worked together for the welfare of all creatures and made you invincible. The hiranyaretas of Rudra, the highest, cast into Uma's yoni,

was cast back onto this hill, and the twins, Minjika and Minjika came into being. A portion of it fell into the Sea of blood, another fell into the rays of the Sun, another fell upon the Earth, and thus it was distributed in five portions. These fierce-looking followers of yours, who live on the flesh of animals, were born from that golden semen."

Saying, "It shall be done", Mahasena worshipped his father Siva with a son's affection.'

Markandeya continues, 'Men who want to acquire wealth and those who wish to alleviate illness should worship these five kinds of spirits, born from Mahadeva, with offerings of the sunflower. Those that desire the well-being of their children should worship the twins, Minjika and Minjika, also fathered by Rudra; and those who want children born to them must always worship the female spirits that live in trees, eating human flesh. All Pisachas are divided into innumerable types.

And now, O king, listen and I will tell you how the banners and bells of Skanda came into being. Indra's elephant Airavata had two bells, both named Vaijayanti. The clever Sakra had them brought to him, and personally gave them to Guha. Visakha took one of those bells and Skanda Kartikeya the other. Both standards, Kartikeya's and Visakha's, were red. Mahasena was pleased with what the gods had given him. Surrounded by hosts of Devas and Pisachas, and seated on the Golden Mountain, he was radiant in the splendour of his prosperity.

The mountain was covered with lush forests and, like Mandara with its abundance of caves, shone in the rays of the Sun. This mountain's lustrous beauty was enhanced by Mahasena's presence. The White Mountain, Sweta, was adorned with vast woodlands and covered with blossoming santanaka trees, forests of karavira, parijata, papa, asoka and kadamba trees. Herds of unworldly deer roamed its hillsides, and flocks of celestial birds flew overhead. The rumble of clouds sounded like musical instruments, like the soft murmur of the sea, and to this the Gandharvas and Apsaras danced. A joyous sound of merriment rose from the creatures there.

The whole world, with Indra himself, seemed to have moved to the White Mountain. Everyone was satisfied and none tired of looking at Skanda.'

Markandeya continues, 'After installing the lambent son of Agni as the leader of heaven's army, joyous Siva, shining like the Sun, rode with Parvati on his chariot and went to Bhadravata. Kala was his charioteer and

thousands of lions drew it. They flew swiftly through akasa, as if they would devour the sky. Striking terror into the hearts of all the animate beings of the worlds they passed, the maned beasts growled ferociously. Mahadeva, Lord of all creatures, sat in that chariot with Uma, like a flare of lightning flashing in a mass of clouds arched over by the rainbow, the Indradhanush.

Before him went the venerable Lord of wealth, riding on the backs of his human bearers, with his attendant Guhyakas riding in his exquisite vimana, the Pushpaka. Bringing up the rear was Sakra, the granter of boons, on his elephant Airavata, accompanied by the Devas and marching at the head of his celestial army. On Mahadeva's right flank was the great Yaksha, Amogha, with his attendants, the Jambhaka Yakshas, and accompanied by Rakshasas wearing flower garlands. Also on the right flank were many Devas of wonderful battle prowess, along with the Vasus and the Rudras.

Beside him marched the terrible Yama, with his companion, Mrityu, death, followed by hundreds of dreadful diseases. Behind Mahadeva, the sharp-pointed, adorned Vijaya, Siva's trisula, was borne; and Varuna, Lord of the waters, marched slowly alongside the Vijaya, carrying his own weapon, the Paasa, and surrounded by his aquatic subjects. Immediately to the rear of the trident, Rudra's other weapon, the Pattisa, was carried, guarded by maces, marvellous cudgels and other weapons. Following the Pattisa was Rudra's brilliant parasol and his Kamandalu with their attendant Maharishis, and with Bhrigu, Angirasa and others. Behind all these rode Rudra in his white chariot, providing heartening cheer with a display of his powers.

In his train were the rivers, lakes and seas; Apsaras, Rishis, Devas, Gandharvas and Nagas; the stars and planets; the children of the gods; and many women. The women scattered flowers around them as they walked; and the clouds bowed in obeisance to Mahadeva, who was armed with his bow, the Pinaka. Some of the clouds held a white parasol over his head; and Agni and Vayu waved feathery chamaras.

Mahadeva, the God with the Bull for his emblem, was followed by the glorious Indra, accompanied by the Rajarishis singing his praises. Gauri, Vidya, Gandhari, Kesini, Mitra and Savitri made up Parvati's train, along with all the Vidyas—the deities of all the branches of knowledge. Advancing ahead of the whole formation was the standard-bearer, the

Rakshasa spirit that delivers, to all the different aksauhinis, commands that Indra and the other Devas implicitly obey.

And skipping merrily, in and out and through the procession, was that best of Rakshasas, Pingala, who is Rudra's friend, always busy in smasanas, crematoria, and charming to everyone.

Good deeds are the offerings with which mortals worship Rudra, who is also called Siva. He is the omnipotent Deity, the wielder of the bow Pinaka; he is worshipped in his many forms; he is Maheswara.

Mahasena, the son of Krittika, the Senapati of the Deva army, who reveres Brahmanas, followed the Lord of gods, surrounded by the deva legions. Mahadeva said to Mahasena, gravely, "Command the seventh aksauhini of the army with careful attention."

Skanda replied, "My lord, I will command the seventh legion. Is there anything else you would have me do?"

Rudra said, "You will always find me in the field of war. You will gain great punya by looking up to me and serving me with devotion."

Then Maheswara embraced him and gave him leave to go. Rajan, after Skanda left, the Devas were shaken by many fell omens. The sky and its stars blazed with fire, and all the Universe was plunged in chaos. The Earth quaked and rumbled, and darkness covered the whole world. Seeing these terrible phenomena, Sankara, the blessed Uma, the Devas and the great Maharishis were distressed.

While they were bewildered, there appeared before them a savage host of mighty Danavas, armed with a myriad of weapons and looking like a mass of thunderheads and hills. Those Demons could not be counted and spoke legion languages. They moved purposefully to where Sankara stood with the Devas, and into the ranks of the army of Swarga they shot flights of arrows in all directions, masses of rock, maces, sataghnis, prasas and parighas.

The onslaught threw heaven's army into disarray and their ranks wavered. The Danavas fetched havoc by hewing down soldiers, horses, elephants, chariots and weapons. The disheartened troops of the gods seemed as if they were about to turn their backs upon the enemy. Vast numbers of them fell, slain by the Asuras, like large trees burnt down in a forest fire. The Swargavasis fell with their heads separated from their bodies. There was no one to lead them in that fearful battle, and they were mown down by the enemy.

Indra, the slayer of Bala, saw his forces besieged and tried to rally them. He said, "Do not be afraid, O Heroes. May success reward your efforts! Take up your weapons and keep your courage. You will not face any further misfortune. Crush these evil ones. Come, let us attack the Danavas together and may we find success!"

The dwellers of heaven were reassured and, under Indra's lead, rushed against the Danavas. Thirty-three thousand gods, all the powerful Maruts and Sadhyas, and all the Vasus returned to battle. They loosed arrows that drew blood from the Daityas, their horses and their elephants. The sharp shafts penetrated their bodies and fell on the ground, looking like snakes dropping down the hillside. Pierced by those arrows, the Daityas fell on all sides, and they looked like many small banks of clouds. The Danava host was panic-stricken at the charge of the Devas; they withered before that attack.

Their weapons still at the ready, the gods gave loud vent to their exhilaration; and the heavenly bands struck up joyful music.

The encounter took a dreadful toll on both sides. The battlefield was covered over with blood and strewn with the bodies of Devas and Asuras. The victory of the Devas was short-lived, because the Danavas rallied and flew back into battle, bringing bloody havoc to the forces of Devaloka. This time, the Asuras beat their drums, blew ringing blasts on their bugles and roared their nerve-shattering war cry: *Boomba! Boomba!*

Now a mighty demon, the greatest of them, seized a great crag in his hands and rushed out of that dreadful Daitya army, looking like the Sun flaring out from behind dark clouds. The Devas saw that he was about to hurl that enormous rock at them and fled. The Danava, Mahisha, pursued them and flung the crag at them. Lord of the world, ten thousand warriors of the Deva army were crushed under that immense stone. So Mahisha struck terror into the hearts of the Devas and, with his Danavas, he fell upon them like a lion at a herd of deer.

When Indra and the other gods saw Mahishasura leading the charge against them they abandoned their banners and their weapons and fled. Mahisha, full of wrath swiftly caught up with Rudra's chariot and seized its central pole with both his hands.

When he had seized Rudra's chariot, the Earth began to groan and the great Rishis fell unconscious. Massive Daityas, like thunderheads, became boisterous with joy, thinking that victory was theirs. Although Rudra,

highest of the high, was in that plight, he did not think it worthwhile to kill Mahisha, for he remembered that Skanda would deal that deathblow.

Meantime, the fiery Mahisha, contemplating his prize of Rudra's chariot with satisfaction, sounded his war-cry, terrorising the Devas but filling the Daityas with joy.

The Devas were in this plight when the mighty Mahasena, burning with anger, and ablaze with Sun-like splendour, came to battle. He wore fiery red and was bedecked with a wreath of red flowers. Encased in golden armour, he rode in a golden chariot, bright as the Sun and drawn by glossy chestnut horses. At the sight of him, the Daityas army grew instantly dispirited.

Skanda discharged one blinding shakti at Mahisha, which beheaded the Demon, and he fell dead. His massive head, as big as a small hill, fell to the earth and, extending sixteen yojanas in length, barred the entrance to the country of the Northern Kurus. Now, however, people of that country pass easily by that way, for flesh and gristle have long since turned to bones, and Earth has covered them.

The Devas and the Danavas saw Skanda hurl his shakti again and again on the field of battle, and it returned to his hands after killing thousands of the enemy's forces. The wise Mahasena's arrows brought down numbers of Danavas beyond count, and they were seized by panic. Skanda's followers killed them, then drank their blood and ate their flesh. Joyfully, they exterminated the Danavas in a short time, just as quickly as the sunrise does darkness, or as a great fire consumes a forest, or as the wind drives away clouds.

Thus did the illustrious Skanda slaughter all his enemies. The Devas eulogised him and he, in turn, paid his respects to Siva Maheswara. And Krittika's son shone in glory, like Surya Deva at his zenith.

When Skanda had completely annihilated the enemy and when Maheswara had left the battlefield, Purandara embraced Mahasena and said to him, "You have slain Mahisha, who was made invincible by the grace of Brahma. First of warriors, to him the Devas were as easy to mow down as blades of grass. Mahabaho, you have removed a thorn from the flesh of the gods.

You have killed hundreds of Danavas, all equal in valour to Mahisha, all hostile to us and who always harassed us. And your followers have devoured hundreds of them. You are, O mighty one, invincible in battle, even like Uma's lord; this victory will be celebrated as your first

achievement. Your fame will last forever in the three worlds; all the Devas will pledge their fealty to you."

Saying this to Mahasena, the husband of Sachi left, accompanied by his Devas, and with the leave of Siva, the three-eyed Devadeva. Rudra returned to Bhadravata and all the celestial ones to their respective homes.

Rudra addressed the gods, saying, "You must give your allegiance to Skanda just as you do to me."

The son of Pavaka the Fire God slaughtered the Danavas and conquered the three worlds in a single day; and the greatest Rishis worship him. The Brahmana who reads this story of Skanda's birth gains untold prosperity in this world and the companionship of Skanda in the next,' says Markandeya.

Yudhishtira says, 'O most venerable Brahmana, I want to know the different names of this loftiest of gods, by which he is celebrated through the three worlds.' "

Vaisampayana continued, "Thus addressed by the Pandava in that conclave of Rishis, the worshipful Markandeya of great tapasyashakti responds by listing the sacred names of Kartikeya.

He says, 'Agneya, son of Agni; Skanda, the cast off; Diptakirti, of blazing fame; Anamaya, always healthy; Mayuraketu, the one with the peacock banner; Dharmatma, the one with the noble soul; Bhutesa, Lord of all beings; Mahishardana, slayer of Mahisha; Kamajit, one who has conquered desire; Kamada, fulfiller of desires; Kanta, the handsome one; Satyavak, speaker of truth; Bhuvaneswara, Lord of the jungle of the world; Sisu, child; Sighra, the swift; Suchi, the pure; Chanda, the fiery; Diptavarna, the bright-complexioned; Subhanana, the beautiful; Amogha, who cannot be baffled; Anagha, sinless; Rudra, the terrible; Priya, the loved; Chandranana, of the face like the moon; Diptasakti, wielder of the burning shakti; Prasantatma, tranquil-souled; Bhadrakrit, doer of good; Kutamohana, holder of even the wicked; Shashthipriya, the favourite of Shashthi; Pavitra, holy; Matrvatsala, one who adores his mother; Kanyabharta, protector of virgins; Vibhakta, diffused over the universe; Swaheya, son of Swaha; Revatisuta, child of Revati; Prabhu, the Lord; Neta, the leader; Visakha, raised by Visakha; Naigameya, born of the Veda; Suduschara, difficult to propitiate; Suvrata, of excellent vows; Lalita, the beautiful; Balakridanakapriya, fond of toys; Khachari, ranger of the skies; Brahmacharin, chaste; Shura, the hero; Saravanodbhava, born in a clump of reeds; Viswamitrapriya, the favourite of Viswamitra; Devasenapriya, the

lover of Devasena; Vasudevapriya, beloved of Vasudeva; and Priyakrit, doer of pleasing deeds.

These are the divine names of Kartikeya. Whoever repeats them will secure fame, wealth and salvation.'

Markandeya continues, 'Valiant son of the Kurus, listen to me sing the other names of the mighty, six-faced, valiant Guha, who has no rival, whom Devas and Rishis venerate. Listen well to my stuti.

O devoted to Brahman, born from Brahman, learned in the mysteries of Brahman, Brahmesaya, foremost of those in whom Brahman resides, fond of Brahman, austere like the Brahmanas, knowledgeable in the great mystery of Brahma, leader of Brahmanas! You are Swaha; you are Swadha; you are the holiest of the holy. O invoked in mantras, celebrated as the six-flamed Fire.

You are the year, the six seasons, the months, the fornights, the solar declinations and the cardinal points of space. O Lotus-eyed, O Lotus-faced, O thousand-faced, thousand-armed, Ruler of the Universe, great oblation, life-giving soul of the Devas and Asuras, mighty Leader of armies; Prachanda—furious, Lord, master and conqueror of your enemies; Sahasrabhutva—of many forms; Sahasratushti—content a thousand-fold; Sahasrabhuk—devourer of everything; and Sahasrapad—thousand-legged.

You are the very Earth; you are the one of infinite forms, of one thousand heads and of awesome strength. You can appear, at will, as Ganga's son, as Swaha, as Mahi, or as Krittika. O Six-faced God, your playmate and mount is the rooster; you can assume different forms at will.

You are Daksha, Soma, Maruta, Dharma, Vayu, the prince of mountains, and Indra, for all time. O most eternal of all the eternal ones, O Lord of all lords, you are the mainspring of Truth, the destroyer of Diti's progeny, and the great conqueror of the enemies of the gods; you are the personification of dharma; you are, at once, vast and minute; you know the highest and the lowest of virtuous actions; the mysteries of Brahma reside in you.

O first among Gods, O exalted Lord of the Universe, your tejas pervades creation.

With this prayer, made as best I can, I salute you of the twelve eyes and many hands. All the rest of your attributes defy the scope of my intellect.'

The Brahmana who reads this story of Skanda's birth, or narrates it to Brahmanas, or hears it being told by twice-born men, gains wealth, long

life, fame, children, victory, prosperity, contentment and the companionship of Skanda,' says Markandeya," said Vaisampayana.

CANTO 231

DRAUPADI SATYABHAMA SAMVADA PARVA

Vaisampayana continued, "When the Brahmanas and the noble sons of Pandu are seated, Draupadi and Satyabhama enter the hermitage. Their hearts filled with rare bliss, the two princesses laugh merrily and sit together at their ease. Rajan, these devis, who always speak sweetly to each other, are meeting after a long time and begin to exchange many heroic and delightful tales of the Kurus and the Yadus.

The slender-waisted Satyabhama, favourite wife of Krishna, and daughter of Satrajit, speaks privately to Draupadi and says, 'Daughter of Drupada, how do you manage to rule the sons of Pandu, the strong and handsome Kshatriyas who are like lords of the Earth? Lovely one, how are they so obedient to you and never angry with you? Pandu's sons are always submissive to you and ever eager to do your bidding. Tell me how this is so.

Do you practise vratas, or tapasya; do you chant mantras or take secret herbs during your menstrual period; is there something that you do; or is it the effect of your youthfulness? Do you chant hermetic incantations and bewitchments, or perform special homas, or use medicated salves and potions? Tell me, princess of Panchala, what auspicious means I can use to make Krishna ever obedient to me?'

Chaste Draupadi says to the illustrious Satyabhama, 'You asked me, Satyabhama, about the means that base women use. How can I tell you what these are? It is not fitting, devi, to answer these questions or for you to doubt me, because you are intelligent and Krishna's favourite wife. The

husband who discovers that his wife uses incantations and intoxicating physics begins to be in dread of her, as if she were a serpent hiding in his bedchamber. How can a man who is beset with fear have peace, and how can one who has no peace have happiness? A wife can never ensure her husband's obedience by chanting mantras.

We hear of painful diseases being transmitted by our enemies. Indeed, they that want to kill others send poison disguised as gifts, so that the man who imbibes the drug so sent, by tongue or skin, soon dies. Women have been known to cause the body to bloat through the retention of fluids, leprosy, anaemia, impotence, insanity, blindness and deafness in men by administering drugs to them. These evil and sinful women sometimes disable their husbands for good. The wife should never do the least injury to her lord.

But listen now to the way I conduct myself with the great-souled sons of Pandu. I set aside vanity and, controlling desire and anger, I serve them with devotion. I control my envy and, with deep, heartfelt love, and without feeling that the duties I perform are degrading in any way, I wait upon them. I never say anything that is evil or false, I am careful never to sit or look or walk with impropriety; I am always careful never to let my eyes reveal what is in my heart. This is how I serve Pandu's sons, my Kshatriya husbands who are like the Sun or Fire; they are radiant as the Moon, and they are endowed with fierce energy and prowess and can kill their enemies with a mere look.

My heart does not turn towards any other, be he Deva, Manava or Gandharva; whether he is young or decked with ornaments, wealthy or handsome. I never bathe or eat or sleep before my husbands have, in fact, not until after our attendants have done so. Wherever they may be returning from, be it field, forest or town, I quickly get up and greet my husband with water to wash and a seat to rest on.

I always keep the house and all the things in it, and the food, tidy and clean. I am careful in preparing the rice and serve them food at the proper time. I never use angry words or sulk, and I never imitate women that are wicked. Setting aside sloth, I always do what pleases them. I never laugh falsely, but only at something genuinely amusing, and I never loiter by the gate. I never stay long in the bathing room or in the gardens attached to the house. I always refrain from laughing too loudly; I never indulge in uncontrolled passion; I avoid everything that may offend.

Satyabhama, I am in constant attendance on my lords. I am never happy when apart from them. When my husband leaves home to see a relative, I renounce flowers and perfumes and keep vratas. Whatever my husband does not drink or eat, or enjoy, I do not either. Beautiful princess decked in ornaments, guided constantly by the instruction imparted to me by my elders, I devotedly seek the welfare of my lords.

My mother-in-law Kunti told me of my duties with regard to many aspects of married life: with regard to relatives, alms-giving, offering worship to the gods, oblations to the diseased, boiling food in pots on auspicious days to offer to ancestors and guests. She taught me about reverence and service to those that deserve our attention. These and all else that I know about, I observe and practice conscientiously, day and night. Fixing my heart on humility and the lawful path of dharma, I serve my gentle, truthful and virtuous husbands, thinking of them as snakes that can flare up in anger at the least provocation.

The wife's virtue is based on her devotion to her husband. The husband is the wife's god and her refuge. Indeed, there is no other refuge for her. Under these circumstances, how could a wife hurt her lord, even in the smallest way?

I never act against the wishes of my husband, in sleeping or eating or in the way I adorn myself; I am always guided by them and never speak ill of my mother-in-law. Blessed one, my husbands have become obedient to me because of my diligence, my alertness, and because of the humility with which I serve my betters.

Every day, I myself serve Kunti, revered and truthful mother of these Kshatriyas, with food and drink, and fetch her clothes for her and help her dress. Never do I indulge in my own preferences over hers in food or in dress; never do I reprove that princess who is as forgiving as the Earth herself.

Yudhishtira used to feed eight thousand Brahmanas every day in the palace, on golden plates. He used to care for eighty thousand Snataka Brahmanas leading the lives of grihastas, with thirty serving-maids assigned to each. Besides these, he used to send sattvic food, in plates of gold, to ten thousand celibate Yatis. I would worship all these Brahmanas who recited the Vedas, with food, drink and clothing, taken from our stores after dedicating a portion to the Viswadeva.

The illustrious son of Kunti had a hundred thousand finely attired personal serving-maids, wearing lambent bracelets and golden necklaces, colourful garlands and a profusion of resonant jewellery, and anointed with sandalwood paste. The gold-bedecked maids were all skilled in singing and dancing. I knew their names and recognised them all; I knew who they were and what their duties were. Kunti's most inelligent and brilliant son also had a hundred thousand maid servants to take care of feeding his guests, with plates of gold in their hands.

While Yudhishtira lived in Indraprastha a hundred thousand horses and as many elephants would follow him in his entourage. These were the possessions of Yudhishtira when he ruled the world.

It was I, princess, who regulated their number and framed the rules by which they lived. I listened to any complaints about them. I knew everything that the maid-servants of the palace did or did not do, and about the other servitors, including the royal cowherds and shepherds. Blessed and noble one, I alone kept the accounts of the king's income and expenditure and the sum of his wealth. Those bulls among the Bhaaratas gave me the responsibility of looking after all their dependants, who paid me their respects.

This burden, which was heavy and could not be borne by someone with an evil heart, I shouldered day and night, sacrificing my own ease and remaining lovingly devoted to my husbands all the while. And while my husbands were engaged in the pursuit of dharma, I managed their treasury that was as inexhaustible as Varuna's ever-brimming ocean.

Often knowing hunger and thirst, all day and night I would serve the Kuru princes, and I knew no difference between night and day. I was the first to awake and the last to sleep. This, O Satyabhama, is the charm I used to make my husbands obedient to me. This is what I know. Never have I resorted to the spells or intoxicants of wicked women, nor do I ever wish to use them.'

Quickly contrite now, Satyabhama says, 'O Panchali, among friends, light-hearted conversations happen naturally and without forethought. Yet, I am to blame. Yagnaseni, forgive me!' "

CANTO 232

DRAUPADI SATYABHAMA SAMVADA PARVA CONTINUED

"Draupadi says, 'I will teach you how to capture your husband's heart without deceit. Beloved friend, if you do as I say, you will draw your lord away from other women.

In all the worlds, including Devaloka, there is no god equal to one's husband. When he is pleased with you he will grant you all your wishes, but when he is angry you will lose them all. It is the husband that gives the wife her children, and he gives her the things that she enjoys. He gives soft beds and comfortable chairs, clothes and garlands, perfumes, great fame, and heaven itself in the hereafter.

As a wife, it is not easy to find happiness. Indeed, the chaste woman always gains happiness through hardship. Always adore Krishna by offering him your friendship and love, and by cheerfully accepting physical hardship. Make him sit comfortably in a well-wrought seat, bring him the best garlands and perfumes, serve him promptly, and by this he will devote himself to you, realising that you love him truly.

As soon as you hear your lord's voice at the gate, rise from your chair and stand in readiness in your chamber; and as soon as you see him enter, worship him by leading him to a soft chair and fetching him water to wash his feet. Even when he commands a maidservant to do something, get up

and do it yourself. Let Krishna understand your mind and know that you love him with all your heart.

Satyabhama, do not talk to others of anything your lord says to you, even if it is nothing that needs to be kept secret, for if any of the other wives were to speak of it to him, he might become annoyed with you. Do whatever is in your power to make those he loves happy, and always work for his benefit. Take care to stay away from those who oppose him, who want to hurt him and from deceitful persons in general.

Remain composed and alert at all times, without showing any emotion, in the presence of men. Mask your feelings with silence; do not stay alone, or have private conversations with any man, not even your sons Pradyumna and Samba. You should cultivate friendships only with women that are of noble birth and pure hearts, who are devoted to their lords; shun women that are bad-tempered, addicted to wine, gluttonous, who are prone to stealing, or wicked and fickle.

Such conduct is reputable and augurs prosperity. It can allay hostility, and it leads to Swarga. So, deck yourself in garlands and ornaments, rub unguents and perfumes on your body, and worship your husband.' "

CANTO 233

DRAUPADI SATYABHAMA SAMVADA PARVA CONTINUED

Vaisampayana said, "By this time, having spoken of many pleasant matters with the noble Pandavas and the Brahmanas with Markandeya at their head, and having bid them farewell, Krishna mounts his chariot and calls for Satyabhama.

Satyabhama embraces Draupadi lovingly and says to her, 'Krishnaa, let there be no anxiety or grief for you! You have no reason to spend sleepless nights, because you will surely regain the Earth that your godlike husbands will subdue. O black-eyed one, women who have your character and the auspicious marks that you do, can never suffer misfortune for long. I have heard it said that you and your husbands will surely enjoy this Earth, in peace and freed from all troubles!

Draupadi, you will see Yudhishtira ruling the world after he has slain the sons of Dhritarashtra and avenged their cowardly deeds. You will soon see those Kuru wives, who laughed shamelessly at you when you were going into exile, reduced to helpless despair. Be aware, Krishnaa, that all those that hurt you in any way while you were in that miserable condition have already died.

Your valiant sons, Yudhishtira's Prativindhya, Bhima's Sutasoma, Arjuna's Srutakarma, Nakula's Satanika and Sahadeva's Srutasena are well and have become skilled warriors. Like Abhimanyu they all live happily in

delightful Dwaravati. Subhadra cares for them with all her heart and rejoices in them even as you do. She grieves when they are sad and she is joyful when they are. Pradyumna's mother, too, loves them dearly.

Krishna and his son Bhanu, and all the others, watch over them with special affection. My mother-in-law Devaki does not spare any effort in feeding and clothing them; the Andhakas and Vrishnis, including Rama and others, have great fondness for them. Lovely one, all these love your sons as much as they love Pradyumna.'

Having spoken thus, with warm sincerity, Satyabhama makes her way to Krishna's chariot. She first walks around the Queen of the Pandavas in pradakshina and then climbs into the wonderful ratha. The greatest of the Yadavas comforts Draupadi with a smile and, bidding the Pandavas to return to their house, sets out for his own city, in his chariot yoked to swift horses."

CANTO 234

GHOSHA YATRA PARVA

Janamejaya said, "After they reached the lake in Dwaita vana, how do those best of men, Pritha's sons, pass their days in that forest, exposed to the inclement winter and summer, and to the Wind and the Sun, O Brahmana?"

Vaisampayana said, "When the sons of Pandu arrive at that lake, they choose a place to set up their dwelling far from human habitation. They explore the delightful woods, pristine mountains and picturesque river valleys. Once they have established their dwelling, many venerable Rishis, learned in Vedic lore, visit them regularly. Those Purushottamas always receive these Rishis with the utmost reverence.

One day, there comes to the home of the Kaurava princes a certain Brahmana who is known for his eloquence. He converses with the Pandavas for a while, and then, leaves them and goes to the court of the Dhritarashtra, son of Vichitravirya. The old king of the Kurus receives him with respect, and when the Brahmana is seated, asks him about the sons of Dharma, Vayu and Indra, and about the twins, sons of the Aswins.

The Brahmana tells him of their pitiful state, emaciated from their hardships and by the wind and Sun. The Brahmana also tells the king about Krishnaa, how intense her suffering is, and says that she is bereft of protection although she has those splendid Kshatriyas for husbands.

When he hears what the Brahmana says Dhritarashtra's soul contracts in grief at the thought of those royal princes drowning in a river of sorrow.

Trembling and sighing, he calms himself with great effort, and remembers that he himself is responsible for their plight.

Dhritarashstra says, 'O, how does Yudhishtira, the eldest of our sons, who is truthful and pious, who is righteous in all that he does, Ajatasatru who has not a single enemy, who is accustomed to sleeping on beds made of soft Ranku skins, sleep now on bare ground? O, he who used to be woken every morning by the melodious sound of sutas and magadhas singing his praises, that prince of the Kurus who is like Indra himself: he now rises from his rough bed, woken in the small hours by the harsh-throated birds of night.

How does Vrikodara, reduced by exposure to the elements, and full of rage, sleep on the floor in the presence of the princess of Panchala? He should not suffer so. Perhaps, the intelligent Arjuna does not sleep at night although he is one who can bear any pain, and who, though obedient to Yudhishtira, is pierced to the core by the memory of his elder brother's mistakes. I am certain that, seeing the twins and Krishnaa and Yudhishtira and Bhima plunged in misery, Arjuna sighs deeply, like a fierce serpent, and that his anger keeps him awake through the night.

The twins, too, who are like a pair of gods, and who deserve great happiness, are plunged in woe and pass their nights in restless wakefulness, only prevented by dharma and satya from avenging the wrongs done to them. The mighty son of Vayu, who is equal to his father in strength, no doubt sighs like a serpent as well, and restrains his fury, held fast by his elder brother with bonds of truth. The mightiest of warriors in battle, he now lies quietly on the ground, though fury roils his tameless heart. Burning to kill my children, he bides his time.

The cruel words that Dussasana spoke after Yudhishtira was deceitfully beaten at dice have sunk deep into Vrikodara's heart and consume him, as a bundle of straw set alight engulfs a faggot of dry wood.

Dharmaputra never acts sinfully, and Dhananjaya always obeys him; but Bhima's wrath, stoked by his life in exile, flares up like flames fanned by the wind. That Kshatriya wrings his hands and breathes hot, fierce breath, as if to consume my sons and grandsons with them.

When they are angry, Arjuna and Vrikodara are like Yama and Kaala. They loose their swift arrows like so many thunderbolts, in all directions and raze their enemies in battle. Sadly, when Duryodhana, Sakuni, the Suta's son and evil Dussasana robbed the Pandavas of their kingdom by

cheating at dice, they saw only the honey on the tree and not the terrible ruin what they did would inexorably bring.

Man knows that his actions, good and evil, will bear their different fruit, but he is sometimes confouded by fate. How, then, can man, find salvation? Even if the earth is well tilled and the seed sown in it, and even if Indra sends his showers at the right time, the crop may still not grow. This is what we often hear. How could this saying be true unless, as I have come to realise, Destiny is the ultimate master?

The gambler Sakuni cheated the son of Pandu, who is always honest; and out of blind affection for my sinful sons, I, too, was guilty of vile deceit. It is for this that the Kurus now face their hour of nemesis. Or, perhaps, the inevitable must come to pass, for it is fated and more myterious than we can know. The wind blows, whether made to or not; the woman that conceives will have a child; darkness will be dispelled at dawn; and daylight vanishes at dusk!

When the time comes, whatever material wealth we earn, whether it is spent or saved, brings us misery. Why, then, are men so anxious to garner wealth? If what we acquire is the result of fate, do we need to safeguard it from being divided, or from being frittered away, or from being spent all at once? If left unprotected, it may dwindle into a hundred portions. But whatever the nature of our possessions, our actions in the world are never lost.

Think of the power of Arjuna, who went to Indraloka from the forest. Having mastered the four kinds of Devastras, he has come back into this world. What man is there who, having gone to Indra's world in his human form, wishes to come back? He has returned because he sees that the destruction of the Kurus is imminent. Destiny's instrument is Arjuna, the ambidextrous archer. His bow is the Gandiva, which has no equal, besides which he now has other unearthly weapons. Who is there that can withstand the might of these three?'

After listening to the king, Subala's son goes to Duryodhana, who is sitting with Karna, and tells them all that he has heard. And even the heedless Duryodhana is filled with grief."

CANTO 235

GHOSHA YATRA PARVA CONTINUED

Vaisampayana said, "After hearing what Dhritarashtra says, Sakuni waits for his opportunity and, advised and abetted by Karna, speaks to Duryodhana.

He says, "You have, with your power, sent the heroic Pandavas into exile. Bhaarata, you rule this earth unchallenged, just as the slayer of Sambara rules Devaloka. The kings of the East, the South and the West pay tribute to you. Prosperity once paid court to Pandu's sons, but now she is the vassal of you and your brothers. My king, not so long ago, with heavy hearts we saw Prosperity sitting beside Yudhishtira in Indraprastha, but today she is yours. You have snatched her away from Yudhishtira by dint of your intelligence. All the kings of the earth are now your subjects and at your command, even as they were previously Yudhishtira's and waited on his word.

Boundless Bhumi Devi, girdled by her seas, adorned by her mountains and forests, her towns, cities and mines, and decked with woodlands and hills, is now yours!

Brahmanas adore you; kings worship you; and you blaze, Rajan, with the splendour of your prowess, like the Sun among the Devas. Surrounded by the Kurus, like Yama by the Rudras, or like Vasava by the Maruts, you shine, like the radiant Moon among the stars. Suyodhana, let us go and look at the sons of Pandu, who never obeyed anyone's commands and who never owed you subjection, who are now divested of their prosperity.

We have heard that the Pandavas are living on the shore of the lake in Dwaita vana, with many Brahmanas; the wilderness is their home. Go there, vested in great fortune, and scorch the sons of Pandu with the brilliance of your glory, just as the Sun burns everything with his hot rays. Enjoy the sight of yourself as a king and of them stripped of their sovereignty; of yourself in opulence and of them divested of it; of yourself with wealth and of them in poverty. Let Pandu's sons see you, looking like Yayati, the son of Nahusha, accompanied by a multitude of followers and enjoying great bliss.

O king, true prosperity is that which both friends and foes see. What jubilation can be more complete than that which a man enjoys when he himself is prosperous while his enemies are plunged in adversity? It is like the man, who from his position on the mountain-top, looks down on the man that grovels on the plain below. Tiger among kings, the exhilaration that a man derives from seeing his enemies in grief is greater than what he does from acquiring wealth or dominion.

How euphoric is he who looks upon Dhananjaya wearing tree-bark and deer-skin, while he himself is cloaked in robes of richness. Let your wife, grandly attired, go and see the woeful Krishnaa clad in bark, and add to Draupadi's sorrow. Let Drupada's impoverished daughter be filled with regret, seeing your wife decked in priceless ornaments, grief far greater than what she felt in the sabha when Dussasana dragged her there.'

Having spoken thus to Duryodhana, Karna and Sakuni both fall silent, O Janamejaya, their counsel ended."

CANTO 236

GHOSHA YATRA PARVA CONTINUED

Vaisampayana said, "Duryodhana is delighted with what Karna says. But quickly, he becomes melancholy again and says, 'O Karna, I have been thinking about what you said, but I will not be allowed to go where the Pandavas live. Dhritarashtra grieves for those Kshatriyas. Indeed, he thinks the sons of Pandu have become more powerful than before because of their austere lives and their tapasya. Even if the king understands my motives, he will think of future consequences, and never grant me leave. He will know that we have no other business in that forest than the humiliation of the exiled Pandavas.

You know what Kshatta Vidura said to me, to you and to Subala's son Sakuni during the game of dice. Bearing his words in mind, as well as the lamentations that he and others indulged in then, I am doubtful about whether or not to go and ask the king. I shall most certainly be gratified to see Bhima and Phalguna living in misery with Krishnaa in the jungle. The joy that I will feel in gaining sovereignty of the whole world is nothing compared to the rapture that will be mine on seeing Pandu's sons wearing tree-bark and deer-skin. Is there a greater joy than will be mine, Karna, on seeing Draupadi in the wilderness, dressed in rags?

Only when Yudhishtira and Bhima see how I am graced with vast wealth, will my life's ambition be fulfilled. Yet, I do not see a way in which I can convince the king to let me go to the forest.

You, Subala's son and Dussasana must devise a clever plan by which we can go. I, too, will decide today, whether or not I should go, and see the king tomorrow. When I am sitting with Kurusattama Bhishma, it is then that you and Sakuni must propose the plan you have concocted. I will listen to what the king and Bhishma have to say and settle the matter by pleading with our grandfather for permission.'

Saying S*o be it*, they all go away to their respective mansions.

In the morning, Karna comes to Duryodhana and, with a smile, says to him, 'I have a plan. Listen to it, O lord of men. Our herds of cattle are in the woods that fringe Dwaita vana. I am sure that we can go there under the pretext of inspecting the herds, for it is fitting for kings to go frequently to their cattle stations. If you give this as a reason, your father will surely give you leave to go.'

Sakuni says to them, 'This is the simple, cunning plan that I, too, had in mind. The king will definitely give his approval for our visit to Dwaita vana. Our herds all wait there, expecting you. We will surely be able to go to the cattle station, on the pretext of inspecting our herds and counting their numbers.'

The three men laugh in glee and clasp each others' hands. Having decided on this plan, they go to meet the king of the Kurus."

CANTO 237

GHOSHA YATRA PARVA CONTINUED

Vaisampayana said, "Janamejaya, as planned, they go to see king Dhritarashtra, and when they are in his presence they ask solicitously about his welfare. In return, he asks after theirs. The three connivers have enlisted the services of a cowherd named Samagna to help them and, as instructed, Samagna approaches the king and tells him about the cattle, and that they need to be counted.

At this point, Karna and Sakuni say to Dhritarashtra, 'O Kaurava, our herds are kept in a most pleasant place. This is the time for branding the calves; it is also an excellent time for the prince to go hunting. You must give him leave to go.'

Dhritarashtra says, 'A deer hunt and an inspection of our cattle are excellent ideas, my child; it is not wise to trust the herdsmen completely. But we have heard that those Purushavyaghras, the Pandavas, now live in the vicinity of our herds. I think it is best that you do not go on your own.

The Pandavas live in the forest because they were defeated deceitfully at dice, and they suffer greatly. Karna, they are mighty warriors and they have devoted themselves to severe tapasya. Yudhishtira will not allow his anger to flare, but Bhimasena is naturally volatile and Yagnaseni is fire personified. You are proud and foolhardy, and are bound to offend them. She will burn you with the power of her tapasyashakti, and make ashes of even armed Kshatriyas.

I am also of the opinion that injuring them using a large force of warriors is sinful, besides I do not think you will succeed. Arjuna has returned to join them in the forest. Even before he had acquired mastery of the divine Astra Shastra, he subdued the earth. Mighty Kshatriya that he is, and now a master of the Devastras, will he not slay you all?

Even if, in obedience to my words, you conduct yourselves carefully while you are there, you will have no peace of mind because you will be constantly watchful. Or, some soldier of yours may, even unwittingly, do some harm to Yudhishtira, for which you will be held responsible.

No, let some of our trusted men go for the inspection and see to the branding of the calves. Bhaarata, you must not go there yourself.'

Sakuni says, 'Pandu's eldest son is well-versed in dharma. He made a pledge, which our entire sabha witnessed, that he would live for twelve years in the forest; and the other sons of Pandu are obedient to Yudhishtira. Yudhishtira will never be angry with us. We want, very much, to go hunting and we will use that opportunity to supervise the counting of our cattle.

We have no intention of seeing the Pandavas. We will be careful not to go near their dwelling; there will be no misdemeanour on our part.'

Now Dhritarashtra gives his consent, albeit unwillingly, for Duryodhana and his companions to go to the forest. Permission gained, the son of Gandhari sets out, accompanied by Karna and a large army. Also with him are Dussasana, many of his other brothers, Subala's son, the clever Sakuni, and thousands of princesses.

And as this prince of the mighty arms sets out for Dwaita vana, the citizens of Hastinapura, accompanied by their wives, follow him. Eight thousand chariots, thirty thousand elephants, nine thousand horses and many thousands of foot-soldiers are in his train, as well as moving shops and pavilions, traders, bards and hundreds of thousands of trained hunters.

As Duryodhana begins his journey followed by this massive entourage the uproar they make resembles the roaring of stormy monsoon winds. When they reach the forest, Duryodhana, with his followers, his chariots and laden carts, makes camp four miles from the lake in Dwaita vana."

CANTO 238

GHOSHA YATRA PARVA CONTINUED

Vaisampayana said, "Duryodhana passes through different parts of that forest and finally arrives at the cattle station and settles his troops there. His attendants select a familiar and pleasant wood that has plentiful water and is lush with trees, a place convenient for constructing living quarters for the king. Not too far from the royal residence, they also erect separate dwellings for Karna, Sakuni and the king's brothers.

The king sees his cattle, hundreds and thousands of them; he examines their legs and their identifying marks, and supervises their counting. He supervises the branding of the calves and makes a note of those animals that need to be broken in; and he counts those cows whose calves have not yet been weaned.

Once he has marked and counted every calf less than three years old, the Kuru prince, surrounded by the cowherds, begins to amuse himself in the forest. His people and his soldiers enjoy themselves, even like the Devas, doing as they please. The herdsmen, who are skilled in singing, dancing and playing instruments, and young maidens decked in ornaments pander to the pleasures of Dhritarashtra's son, who, surrounded by the women of the royal household, cheerfully distributes wealth, food and drink amongst those who minister to him.

The king and his followers hunt and kill hyena, bison, deer, ox, bear and wild boar. The king shoots thousands of those animals in the deep forest, and he snares deer in the more light woods. Bhaarata, drinking milk and

enjoying all kinds of delicious food, and travelling through many charming groves and woods swarming with bees drunk on the honey of flowers and echoing with the cries of the peacock, Duryodhana eventually reaches the sacred lake of Dwaita vana.

The place where the king arrives is full of bees inebriated with pushpamrita, flower nectar, and resounds with the sweet notes of the blue jay; the glade is shaded by saptacchadas and punnagas and bakulas. The King, mantled in his bounty, enters that place looking like Indra, the wielder of the Vajra and king of the Devas.

O Kurusattama, Yudhishtira Dharmaraja, of the mighty intellect, is at the time living close to that lake and is, with his wife Draupadi, celebrating the daily sacrifice called Rajarishi in accordance with the precepts laid down for Devas and forest dwellers.

Duryodhana arrives near this very spot and commands his men, 'Build pleasure palaces here without delay.'

The king's loyal servants say *Tathaastu* and come to the lake's shore to build the edifices that the king wants. As these hand-picked soldiers reach the shore of the lake and are about to enter the forest, a number of Gandharvas, led by their lord, appear before them and bar their way.

Rajan, the Gandharva with his followers has already come here from Kubera's kingdom; and, accompanied by the several tribes of Apsaras and by the sons of the Devas, he has come for his own entertainment. He has occupied the vana and closed it to all others.

The attendants of the Kuru king, finding that the Gandharva king has barred entry to the lake, go back to Duryodhana. Haughty Duryodhana hears what they say and despatches a troop of his best warriors, difficult to defeat, and commands them to drive the Gandharvas away.

These warriors, who form the vanguard of the Kuru army, come to the lake and say to the Gandharvas, 'The mighty king Duryodhana, son of Dhritarashtra, is coming here. Make way for him.'

The Gandharvas laugh in their faces and reply roughly, 'Your evil king must have lost his mind. Why else would he command Swargavasis, as if we were his servants? How foolish of you to rush here at his word to meet your deaths; you are impetuous fools to dare to bring us his message. Return at once to the king of the Kurus, or else go even now to Yamaloka.'

Frightened by the majesty and brilliance of the Gandharvas, that force flees back to where Dhritarashtra's son Duryodhana waits impatiently."

CANTO 239

GHOSHA YATRA PARVA CONTINUED

Vaisampayana said, "Rajan, those soldiers return to Duryodhana and tell him what the Gandharvas said. Dhritarashtra's powerful son is furious.

He growls, 'Even if they have come to sport with all the Devas and with him of the hundred sacrifices, kill the impudent Gandharvas.'

Dhritarashtra's sons and the commanders of his army—mighty warriors all—and thousands of foot-soldiers arm for battle. They fill the air in the ten directions with loud roars and, rushing at the Gandharvas who guard the entrance, enter the vana. Even as the Kuru soldiers step into the forest, the fallen guards are replaced by other Gandharvas, who appear as if by magic and forbid them to advance.

Although the Gandharvas speak politely, the Kuru soldiers disregard them and begin to make their way into that deep vana.

When the sky-rangers find that Dhritarashtra's warriors and their king cannot be stopped by words they go to their king Chitrasena and tell him what has happened. In rage, Chitrasena commands his followers, 'Punish these wretches!'

The Gandharvas take up their weapons and charge Dhritarashtra's troops. Seeing the celestial elves rushing towards them, weapons raised, the Kuru warriors flee in all directions, even as Duryodhana looks on. Only Karna remains, undeterred, while all the others turn their backs on the enemy and fly from the field.

Karna stops the Gandharva force with a perfect storm of arrows. With amazing lightness of hand, the Sutaputra strikes hundreds of Gandharvas with kshurapra arrows, bhallas and weapons made of bone and iron. In no time, mighty Karna makes the heads of many Gandharvas roll, and Chitrasena's forces begin to scream in anguish, in their musical voices.

They are slaughtered in great numbers by Karna of the great intellect, but the Gandharvas return in hundreds of thousands. Swarms of Chitrasena's warriors, rushing headlong into battle, soon cover the field, and the Earth itself seems to be filled by the unearthly host.

Then, led by Karna, prince Duryodhana, Sakuni, Dussasana, Vikarna and the other sons of Dhritarashtra, riding chariots, the clamour of whose wheels is like the raucous cries of Garuda, attack the elves and begin to raze the Gandharva host. Eagerly behind Karna, these princes assault the Gandharva army with a great force of chariots and cavalry.

Now all the Gandharva forces come to the fight against the Kauravas, and the encounter that takes place between the opposing armies is so fierce that it makes one's hair stand on end.

At last, afflicted by the arrows of the Kuru army, the Gandharvas appear to be exhausted, and seeing how spent the enemy is, the Kauravas send up a loud cheer.

Chitrasena sees his host yielding to fear, and angrily leaps up, determined to annihilate the Kuru army. Using his sublime mastery at arms and his powers of maya, he continues the battle. The Kaurava warriors are bewildered by the illusions that Chitrasena invokes, which, Bhaarata, makes them believe that they are being attacked by ten Gandharvas each.

The Kuru host is struck by panic, and all those who want to live, run from the field. While the entire Kaurava army breaks up and flees, Karna, son of Surya Deva, stands resolute, as immovable as a hill.

Duryodhana, Karna and Sakuni also fight the Gandharvas, although every one of them has been sorely wounded. The Gandharvas rush in one massed force of hundreds of thousands against Karna, bent on killing him.

They surround the Sutaputra and assail him with swords, battle-axes and spears. Some dissever the yoke of his chariot, some bring down his flagstaff, some his ratha's shaft, some cut down his horses and some strike his sarathy.

Some fell his regal parasol, some pulverise the wooden fender around his chariot, and some its joints. Thousands of Gandharvas attack his ratha in

unison and smash it into little pieces. With his sword and shield, Karna leaps out of that ruined ratha, mounts Vikarna's chariot and lashes the horses away to save himself."

CANTO 240

GHOSHA YATRA PARVA CONTINUED

Vaisampayana said, "O king, when the Gandharvas succeed in chasing great Karna from field, the Kuru army scatters in panic, in the very sight of Dhritarashtra's son. Although he sees his troops fleeing the battle, their backs to the enemy, Duryodhana stands his ground. He sees the mighty Gandharva warriors rushing towards him and showers them with a deluge of arrows. But the Gandharvas unconcernedly brush off his shafts and surround his chariot.

With their own arrows, they chop its yoke into pieces; they shatter the shaft, the fenders, the flagstaff, the triple bamboo poles and the axle of his ratha; and they kill his charioteer and horses.

Chitrasena sees Duryodhana flung from his ruined chariot onto the ground. The Gandharva king rushes at him and seizes him with such violence as if to wring life out of him. The Kuru king taken, the Gandharvas surround Dussasana and capture him. Some Gandharvas seize Vivimsati, some take Vinda and Anuvinda, while others take all the Kuru princesses and women of the royal household.

Duryodhana's personal guard quickly joins the men who have already fled the battle, and together they hasten to the Pandavas, who are living nearby. After Duryodhana's capture by the Gandharvas, his men who are left alive place the Kuru chariots, mobile shops, pavilions, carriages and draught animals under the protection of the Pandavas.

The Kaurava soldiers sob, 'The handsome, mighty-armed son of Dhritarashtra has been taken captive by the Gandharvas. The Gandharvas are hauling away Dussasana, Durvisha, Durmukha and Durjaya in chains, and taking all the royal Kuru women as well. O sons of Pritha, rescue them!'

Wailing, Duryodhana's attendants go to Yudhishtira and beg him to save their king.

Bhima says to Duryodhana's men, who are bowed with grief, 'The Gandharvas have done our work for us. They have done what we should have done. The Kurus came here with some other vile purpose in mind but have been thwarted by circumstances they did not foresee. This is the result of the evil intention of a deceitful king.

It is said that the enemy of a powerless man is overthrown by others. The Gandharvas have, in an extraordinary way, illustrated the truth of this adage before our eyes. It appears that someone in this world still wants our welfare, and has assumed that pleasant responsibility, though we sit doing nothing.

The wretch came here to gloat over us—he wallowing in prosperity, and we sunk in poverty and emaciated by our austere life and the harsh elements. Those who behave like the evil-souled and wretched Kaurava are now witness to his disgrace. And he who persuaded Duryodhana to come also sinned. I say to you, it is not the sons of Kunti who are evil or sinful.'

Yudhishtira says sharply to Bhima, 'This is not the time for such cruel words.' "

CANTO 241

GHOSHA YATRA PARVA CONTINUED

"Yudhishtira says to his wild brother, 'Child, why do you speak so harshly to the frightened Kurus, who are now in adversity and who have come to us for protection? Vrikodara, dissent and dispute often happen between blood relatives; hostilities such as these do go on, but the honour of the family must never suffer.

If a stranger insults the honour of a family, good men do not tolerate it. The king of the Gandharvas knows that we have been living here for some time. Yet, he chooses to ignore us and does something that we abhor. My brother, Duryodhana's capture and the insult to the women of our house by a stranger have tarnished our family honour.

Tigers among men, rise and arm yourselves without delay, we must rescue our kin, who ask for our protection, and protect the honour of our kula. Purushavyaghra, Arjuna, the twins and you, all valiant and undefeated, must free Duryodhana who has been taken prisoner.

These grand chariots, equipped with golden flagpoles and with weapons of all kinds that belong to Dhritarashtra's sons are here. Take them, and use Indrasena and the other skilled sarathys to drive them; use all your might to quell the Gandharvas and rescue Duryodhana.

Even an ordinary Kshatriya would do his utmost to protect one who comes to him for refuge; Vrikodara, from you I can expect no less. Who amongst us is so ignoble as to ignore the plea of even our enemy when we find him begging for help with joined hands? The bestowal of a boon,

sovereignty and the birth of a son are sources of great joy. But, Pandavas, rescuing an enemy from peril is equal to all three put together.

What can be a source of greater joy to you than Duryodhana, plunged in distress, depending on your prowess for his life? Vrikodara, if the tapasya that I am now engaged in had been complete, I would have rushed to help him myself. Do your very best, O Bhaarata, to rescue Duryodhana by placating the Gandharvas. If, however, the king of the Gandharvas spurns your efforts at conciliation, then you must free Suyodhana by means of a small fight. If the lord of the Gandharvas does not release the Kurus even then, you must rescue them by crushing the enemy by any means at your disposal.

Bhima, I cannot say anymore, for my tapasya has begun and has not ended yet.' "

Hearing Ajatasatru, out of reverence for his elder brother, Arjuna instantly swears to liberate the Kauravas. He says, 'If the Gandharvas do not free the sons of Dhritarashtra peacefully, the Earth will drink the blood of their king today!'

When the Kauravas hear Arjuna, they regain their composure."

CANTO 242

GHOSHA YATRA PARVA CONTINUED

Vaisampayana said, "Listening to Yudhishtira, those bulls among men, led by Bhimasena, arise, their faces beaming. Those mighty warriors put on impenetrable armour inlaid with gold, and arm themselves with unearthly weapons of all kinds. The Pandavas mount the Kaurava chariots with their flagstaffs, and with their bows and arrows they blaze in fiery splendour.

Riding those chariots drawn by the swiftest steeds, those tigers among warriors ride forth. Seeing the Pandavas riding to rescue Duryodhana, the Kuru army lets out a great cheer.

Soon, the Gandharvas, the sky-rangers flushed with victory, see the sons of Pandu coming after them fearlessly through the forest. The Gandharvas see the four sons of Pandu riding to battle on their chariots, and they turn back to face the Kshatriyas. The residents of Gandhamadana see the Pandavas like the radiant Lokapalas, guardians of the world, inflamed and eager for a fight.

O Bhaarata, in obedience to the wise Yudhishtira's command, the first encounter is a mere skirmish. Arjuna Parantapa realises that it has not succeeded. He says to the Gandharvas in a conciliatory tone, 'Release my brother Suyodhana.'

The Gandharvas laugh aloud and reply, 'Young man, there is only one lord whose orders we obey, and under his rule we pass our days happily. Bhaarata, we do only what he says, and none can command us except him.'

Arjuna says to them, ‘Contact with other men’s wives and a fight with mortal men are reprehensible in a king of Gandharvas. Release the mighty sons of Dhritarashtra. Set the women free as well, as Yudhishtira Dharmaraja commands. If you Gandharvas do not release the sons of Dhritarashtra peacefully, I will use all my prowess to rescue Suyodhana and his people.’

With that the ambidextrous Arjuna unleashes a shower of arrows on the Gandharvas. The Gandharvas respond with an equal torrent of shafts, and the Pandavas retaliate in return.

Bhaarata, fierce is the battle that rages between the agile and effervescent Gandharvas and the now impetuous sons of Pandu.”

CANTO 243

GHOSHA YATRA PARVA CONTINUED

Vaisampayana said, "Decked in golden garlands, and masters of the astra of heaven, the Gandharvas blaze their arrows at the Pandavas from every side. Since the sons of Pandu number only four and the Gandharvas are thousands, the battle that ensues is extraordinary. The Gandharvas try to shatter the chariots of the four Pandavas as they did the Kauravas'. But these tigers among men easily resist the hosts of elves who rush at them.

Those formidable rangers of skies are arrested on all sides and cannot come near the Pandavas.

Arjuna, provoked, prepares to loose his Devastras at the enraged and frustrated Gandharvas. His Agneyastra sends a hundred thousand Gandharvas to Yamaloka. Bhima, foremost of all warriors in battle, kills hundreds of elves with razorlike arrows. And the powerful sons of Madri, battling with scarcely credible energy, encounter hundreds of Gandharvas, O king, and kill them all.

As the Gandharvas are razed by the Pandavas with divine astras, they fly up into the sky, taking the sons of Dhritarashtra with them. But seeing them go, Arjuna shrouds them with a net of magic arrows, trapping them like birds in a cage. In fury, they cast maces, spears and swords down at Arjuna, but he, the master of astras, easily repels the attack; Dhananjaya retaliates, mangling Gandharva limbs with his crescent-tipped barbs.

Heads, legs and arms begin to fall from the sky in a cascade, and the sight strikes the enemy with panic. The Gandharvas now rain a downpour of shafts on Arjuna, who stands on the ground. That Kshatriya stills the elven shower of arrows with his own, also gravely wounding the Gandharvas.

Arjuna summons all his famed astras: Sthunakarna, Indrajala, Saura, Agneya and Saumya. The Gandharvas are consumed by the fiery weapons of Kunti's son and suffer great losses even as the sons of Diti did when they were torched by Sakra's thunderbolt. When they attack Arjuna from above, his thick mesh of arrows contains theirs; when they attack him from all sides on the ground, his crescent-tipped arrows hold theirs off.

Chitrasena sees that the Gandharvas are terrified by Kunti's son and, Bhaarata, rushes at Dhananjaya with his mace.

As the king of the Gandharvas hurtles down on Arjuna from above, mace in hand, Arjuna splits that mace into seven pieces with his immaculate archery. Chitrasena resorts to maya and continues the fight, now invisible to the Pandava. Arjuna uses many a Devastra to repel all the unworldly weapons that the Gandharva casts at him and, when Chitrasena, mantled in maya, now appearing, now disappearing, sees that the son of Kunti still confounds him, the Gandharva vanishes entirely.

Seeing the lord of the Gandharvas vanish, Arjuna, chanting the proper mantras, invokes an astra to rend Chitrasena's cloak of invisibility. Dhananjaya of the many forms, full of rage, fetches the Gandharva lord back into plain sight with the weapon Sabdaveda.

Assailed by the illustrious Arjuna, his beloved friend Chitrasena reveals himself and says, 'Behold, it is your friend who fights you!'

Arjuna sees that Chitrasena is tired and withdraws his astras. Seeing this, the other Pandavas hold their wind-swift horses and check their weapons, and put away their bows.

Chitrasena, Bhima, Arjuna and the twins sit on their chariots and solicitously enquire about one another's welfare."

CANTO 244

GHOSHA YATRA PARVA CONTINUED

Vaisampayana said, "Arjuna smiles and says to Chitrasena who now stands in the midst of his Gandharva host, 'My friend, what do you achieve by punishing the Kauravas? Why do you chastise Suyodhana and his wives?'

Chitrasena replies, 'Dhananjaya, long before I arrived here, I knew why the evil Duryodhana and the wretched Karna were coming here. They knew that you are exiles in the forest and that you suffer, as if you had no one to protect you. These vile men wanted to enjoy the sight of your adversity while they themselves are flush with prosperity. They came here to mock you and the chaste Draupadi.

The Lord Indra divined their purpose, too, and he said to me, "Go and bring Duryodhana to me in chains, along with his confederates. Always protect Dhananjaya and his brothers in battle, for Arjuna is your dear friend and disciple."

At the behest of the king of the Devas I came here at once. I have the unscrupulous prince in chains, and I will take this sinner now to Devaloka, to Devendra.'

Arjuna says, 'O Chitrasena, if you want to please me, set Suyodhana free, for this is the wish of my brother Yudhishtira Dharmaraja.'

Chitrasena says, 'This sinner is always full of vanity. He does not deserve to be released. Arjuna, he has deceived and wronged both

Yudhishtira and Krishnaa. The Dharmaraja does not know why this wretch came here. Let the king do as he likes, but only after he knows everything.'

All of them go to Yudhishtira Dharmaraja and tell him about Duryodhana. Ajatasatru hears everything that the Gandharvas say and asks them to set the Kauravas free.

He says, 'How fortunate we are that you did not kill the son of Dhritarashtra and all his advisors and kin, though, with your powers you could easily have done so. O Gandharvas, you have done me a great kindness; you will restore the honour of my clan by releasing this evil man.

I am happy to see you. Command me; tell me what I can do for you. You can return to your home on high once you have what you wish.'

The Gandharvas are pleased with what the wise Pandava says and Chitrasena leads his Gandharvas and Apsaras home. The Lord of the Devas comes there and revives the Gandharvas that the Kauravas killed in battle by sprinkling divine amrita over them.

The Pandavas are gratified that they have freed their cousins, their other relatives and the women of the royal household. Those awesome Kshatriyas glow in splendour, like fires blazing in a yagnasala, as the Kurus, their wives and sons pay homage to them.

Yudhishtira then addresses Duryodhana in the midst of his brothers, saying affectionately, 'Child, never do such an imprudent thing again. Bhaarata, a rash man never achieves happiness. Kurunandana, may you and your brothers be blessed! Go back to your capital whenever you wish, without sorrow or despair.'

When the son of Pandu gives him leave to go, Duryodhana salutes Yudhishtira Dharmaraja and, his heart torn with shame, sets out woodenly for Hastinapura, like one whose very life has left him. After the Kaurava prince has gone, the Brahmanas adulate the noble Yudhishtira and his heroic brothers, even like the Devas worship Sakra; and surrounded by those Brahmanas rich in tapasyashakti, Yudhishtira passes his days contentedly in Dwaita vana."

CANTO 245

GHOSHA YATRA PARVA CONTINUED

Janamejaya said, "After his defeat and capture by the Gandharvas, and his rescue by the illustrious sons of Pandu, it seems to me that the entry into Hastinapura of the proud, evil, vicious, insolent Duryodhana, who so enjoyed insulting the Pandavas and bragging about his own superiority, must have been difficult. Describe it to me in detail, O Vaisampayana. How did that prince enter his city, overwhelmed as he was with shame and unmanned by grief?"

Vaisampayana said, "Dismissed by Yudhishtira Dharmaraja, Dhritarashtra's son Suyodhana bends his head in shame and, tormented by shame and melancholy, sets out slowly. He rides towards his city, accompanied by his four forces, his heart ruptured by sorrow and his mind filled with the memory of his defeat.

Along the way, in a place lush with grass and plentiful water, the king makes camp, with his elephants, horses, foot-soldiers and chariots.

Duryodhana is seated on a raised bedstead that is as magnificent as a burning fire, looking like the eclipsed moon, when, towards the small hours of the morning, Karna arrives there and says to him, 'Son of Gandhari, it is fortunate indeed that you are alive, and fortunate, too, that we meet again. It is by great fortune that you vanquished the Gandharvas, who can assume any form at will. And, Kurunandana, it is by good fortune alone that I see that your mighty brothers have vanquished their foes and emerged victorious.

As for myself, assailed by the Gandharvas, I fled before your very eyes and could not rally our terrified forces. My body mangled by enemy arrows, I sought safety. Bhaarata, I marvel at seeing all of you emerge safe and sound, with your wives, troops and chariots, out of that superhuman encounter.

No other man in this world could do what you, O king, with your brothers, have achieved in battle today.'

But Duryodhana replies to the king of the Angas in a voice choked with tears."

CANTO 246

GHOSHA YATRA PARVA CONTINUED

"Duryodhana says, 'O Radheya, you do not know what happened and so I am not upset by what you say. You think that it is with my prowess that I killed the hostile Gandharvas. Mahabaho, my brothers and I did indeed engage in a long battle with the sky-rangers. Both sides suffered heavy casualties. But when the Gandharvas took to the air with their magical powers and began to fight us from there, our contention became unequal. We were defeated and taken captive.

The Gandharvas took us, snared like animals in a net and in agony; they carried away our troops, our chariots, our wives and our children through the skies. It was then that some of our bold men went in despair to the sons of Pandu, those Kshatriyas that never refuse help to those that ask for it.

They said to the Pandavas, "Duryodhana, the son of Dhritarashtra, with his younger brothers, his friends and wives, has been captured and is being borne away through the sky by Gandharvas. Blessings be upon you! Liberate the king and the women of the royal household. Do not allow the royal ladies to be insulted."

When they said this, Pandu's eldest son, that virtuous soul, pacified his brothers and commanded them to free us. Those four bulls among men overtook the Gandharvas and asked them gently to release us, although they could have easily secured our freedom with their prodigious strength.

Though addressed in conciliatory words, the Gandharvas refused to release us. Then Arjuna, Bhima and the twins shot arrows at the sky-

rangers, who abandoned the fight and fled through the sky, gleefully dragging us behind them in our stricken state. Immediately, we saw Dhananjaya spread a net of arrows all around and, at the same time, loose his Devastras at the enemy. Seeing all the horizon covered by Arjuna's arrowy net, Arjuna's friend, the Gandharva king, revealed himself.

Chitrasena and Arjuna embraced each other and enquired after each other's welfare. The other sons of Pandu also embraced the lord of the Gandharvas and were embraced by him in return, and warm and courteous civilities passed between them as well. The Gandharvas threw down their weapons and armour and mingled in friendship with the Pandavas. And Chitrasena and Dhananjaya lovingly worshipped each other.' "

CANTO 247

GHOSHA YATRA PARVA CONTINUED

"Duryodhana says, 'Arjuna smilingly said to Chitrasena, "Best of Gandharvas, you must release my brothers. They will not be humiliated as long as the sons of Pandu live."

O Karna, the lord of the Gandharvas then disclosed our reason for having gone there: that we went there to feast our eyes on the plight of the Pandavas and their wife.

When the Gandharva exposed us, I was so ashamed that I wished the earth would open and swallow me. The Gandharvas and the Pandavas went to Yudhishtira and, after telling him why we had gone there, handed us over to him. What greater sorrow could be mine than that I should be offered as a tribute to Yudhishtira in the very sight of the women of our household, bound in chains and miserable, a prisoner of my enemies. They that I have always maligned and tormented, to whom I have always been an enemy, released me and, wretch that I am, I owe them my life. It would have been far better to have died in battle than for my life to have been spared in this way. If the Gandharvas had killed me, my fame would have spread across the Earth and I would have attained eternal bliss in Indraloka.

Listen, O Manavarishabhas, to what I intend to do next. I will remain here, not eating, while you return home. Let all my brothers also go to Hastinapura; let all our friends, including Karna, and all our relatives led now by Dussasana return to the city of the elephant.

My enemies have shamed me, and I will not go to Hastinapura. I, who stripped my adversaries of honour, who always enhanced the esteem of my friends, have now become a source of shame to my own and one of joy to my enemies.

What will I say to the king if I go to Hastinapura? What will Bhishma, Drona, Kripa, Drona's son, Vidura, Sanjaya, Bahuka, Somadatta and other revered elders say to me? What will the elders of the other varnas and the prominent men of independent professions say to me, and how will I answer them?

Until now, I have stood over the heads of my enemies and planted my feet on their breasts, but now I have fallen. How can I ever face or speak to them? Insolent men who become prosperous and gain knowledge and affluence are rarely blessed for long, even like me who was puffed up with vanity. Alas, folly led me to a vile path, and because of my foolishness, I have sunk to these depths.

And so, I will starve myself to death for my life has become unbearable. What man wants to drag out his days after he has been saved by his enemy? Proud as I am, my enemy stripped me of my dignity and laughed at me. The Pandavas have seen me plunged in wretchedness.'

Now Duryodhana turns to Dussasana, 'O Dussasana, listen to me. Bhaarata, be king in my place. Rule the earth, protected by Karna and Subala's son. Just as Indra looks after the Maruts, take care of your brothers in such a way that they will rest their faith and confidence in you. Let our friends and relatives depend on you, like the gods depend on him of the hundred yagnas.

Always bestow wealth on Brahmanas, promptly, and always be the refuge of your friends and family. As Vishnu looks after the Devas, you must look after all your relatives. You must always cherish your gurus. Go, rule the earth; gladden your friends and chastise your foes.'

And embracing Dussasana, Duryodhana says, 'Go!'

Dussasana is overwhelmed by sorrow when he hears this; his voice choked and with hands joined prayerfully, he bows his head and says to his elder brother, 'Relent.'

His heart so heavy, he falls on the ground; in searing grief, that tiger among men sheds tears on his brother's feet and says, 'Never! This will never be. The Earth may split, the vault of the Sky may shatter, the Sun may cast off his splendour, the Moon abandon his coolness, the Wind forsake his

speed, Himavat may move from his place, the waters of the Ocean may dry up and Fire renounce his heat; but I, O king, will not rule the earth without you.'

Repeatedly saying, 'Relent, Rajan, you alone shall be king of our race for a hundred years', Dussasana weeps at the feet of his elder brother, whom he adores, O Bhaarata.

Seeing Dussasana and Duryodhana sobbing, Karna says to them, 'O Kuru princes, why do you give in to sorrow like children, like ordinary men? Crying can never ease a man's grief; what do you gain by giving way to sorrow? Summon patience; do not give your enemies cause to be joyful.

Suyodhana, the Pandavas only did their duty by freeing you. The subjects of a king must always do what is pleasing to the king. The Pandavas are living happily in your kingdom and under your protection. It is not fitting for you to indulge your anguish, like any common man. Look, how despondent your brothers are to hear that you want to put an end to your life. May you be blessed! Arise! Return to your city and console your brothers.'

CANTO 248

GHOSHA YATRA PARVA CONTINUED

"Karna says, 'O king, your conduct is immature. Kshatriya, what is so surprising in the Pandavas saving you when you were defeated by the enemy? Those that live in the dominions of a king, especially those who are warriors, must always do what is good for the king, whether their monarch knows them or not.

Often, Kshatriyas who raze the ranks of an enemy are finally vanquished by them, and are then rescued by their own troops. Warriors living in a king's realm should always unite and do their utmost for their king.

If the Pandavas, who live in your kingdom, freed you, why should you grieve? Indeed, that the Pandavas did not follow you when you went into battle is unforgivable. They live under your authority and have become your slaves. They are honour-bound to help you, who are brave and strong and never turn away from the field of battle.

You now own the Pandavas' wealth. They are still alive; they have not resolved to fast to their deaths!

Rise up, my king. It is not fitting for you to indulge in such despair for long. It is the bounden duty of everyone in the kingdom to do what is in the king's best interest. Where is the cause for distress in what happened?

If you do not do as I say, I will remain here by your side, worshipping your feet. Purusharishabha, I have no wish to live without you. If you

decide to kill yourself by fasting, you will only become the laughing-stock of other kings.'

Even after hearing what Karna says, Duryodhana remains unmoved and does not stir from where he sits."

CANTO 249

GHOSHA YATRA PARVA CONTINUED

Vaisampayana said, "Normally incapable of tolerating an insult, Duryodhana sits resolutely determined to fast to death, and seeing this, Subala's son Sakuni consoles him.

Sakuni says, 'Scion of the Kurus, you heard what Karna said. He speaks wisely. Why would you so foolishly throw away the enormous wealth I won for you by giving up your life today, Rajan, through this silliness?

It seems to me that you have never paid heed to what wise old men say. He who cannot control sudden occurrences of joy or sorrow is lost even though he may have prospered, even like an unfired earthen vessel filled with water. Subjects seldom respect the king who is destitute of courage, who has no spark of manliness, who is the slave of procrastination, who is indiscreet, or who is addicted to sensual pleasures.

With all the good fortune you enjoy, where does this unreasonable grief of yours spring from? Do not negate this graciousness of Pritha's sons by indulging your grief. Why do you grieve, and reward the Pandavas, when you should be joyful? Ah, your behaviour is inconsistent. Be cheerful; do not throw your life away; instead, remember with a grateful heart the favour they have done you.

Return their kingdom to Pritha's sons, and thereby win honour and fame. In that way, you can show your gratitude. Establish brotherly relations with the Pandavas, in friendship, and give them back their father's kingdom. Then you will be happy!'

Hearing what Sakuni says, and seeing the valiant Dussasana lying prostrate before him, and overcome by fraternal love, the king raises Dussasana up and, clasping him in his mighty arms, sniffs his head in affection. Karna and Saubala's words move Duryodhana to shame, and utter dejection grips his soul.

Sorrowfully, he responds to his friends, 'I have no more need of virtue, wealth, friendship, affluence, sovereignty or pleasure. Do not try to move me; leave me, all of you. I am firmly resolved to fast to my death. Return to Hastina and pay your respects to our elders.'

They reply to that grinder of his foes, 'Whatever course you take, we shall, too, Bhaarata. How can we enter the city without you?'

Whatever his friends and advisors say to him, the king does not waver in his determination. Dhritarashtra's son spreads kusa grass on the ground, purifies himself with water and sits down. He casts away his royal robes, covers himself in rags and grass, and vows to observe Atikatora, the most difficult tapasya. Falling silent, that tiger among kings, his mind focused on Swarga, begins to pray, shutting out the outside world.

Meanwhile, the fierce Daityas and Danavas, whom the Devas defeated long ago, and who live in Patala, the nether realms, find out about Duryodhana's vow and, knowing that if he dies they will be immeasurably weakened, begin a yagna with fire, to fetch Duryodhana into their presence.

Demons, masters of dark mantras, using the methods declared by Brihaspati and Usanas, conduct rites prescribed in the Atharva Veda and the Upanishads. Brahmana Asuras of rigid vows, versed in the Vedas and their many branches, prayerfully pour libations of ghee and milk into the fire whilst chanting mantras. After those rituals have been completed, O king, a macabre and dreadful female spirit, with a yawning maw, rises from the sacrificial fire and asks to be commanded.

The Daityas command her, 'Bring the royal son of Dhritarashtra here from where he keeps a fast to end his life.' She vanishes, saying, *So be it*.

She goes in an instant to where Suyodhana sits, picks the king up bodily and carries him back to Patala, to the great Danavas. The Danavas see the king, who is brought into their midst in the night, and together they address Duryodhana with flattery, their hearts full of hope and their eyes wide with delight."

CANTO 250

GHOSHA YATRA PARVA CONTINUED

"The Danavas say, 'O Suyodhana, great king, perpetuator of the Bhaaratas, you are living in the company of heroic and illustrious men. Why have you sworn this harsh vow of fasting to the death? The man that commits suicide sinks into hell and everyone speaks ill of him. Intelligent men like you never commit such sins, which are contrary to their own interests and that strike at the very root of their purpose. Set aside your resolve: it is against dharma, destroys profit, happiness, fame, prowess and energy, and enhances the joy of your enemies.

Rajan, realise the truth of the divine origin of your soul and your body; summon patience to your aid.

Long ago, Maheswara gave you to us as a reward for our tapasya. Anagha, your upper body is composed entirely of thunder, Vajra, and is invulnerable to any weapon. The lower part of your body, which can captivate a woman's heart by its physical beauty, was made of flowers by Mahadeva's wife, the Devi herself. Best of kings, your body is the creation of Maheswara and his consort. Purushavyaghra, you are not of human origin, but celestial.

Other brave Kshatriyas of mighty energy, headed by Bhagadatta, all of whom have knowledge of Devastras, will kill your enemies. Let this grief of yours end now. You have no need to be afraid. There are countless heroic Danavas who have been born into the world with the sole purpose of helping you.

Other Asuras will insinuate themselves into the atmas of Bhishma, Drona, Karna and the rest. Possessed by them, these heroes will shed their dharma and fight your enemies. When the Danavas enter their hearts and possess them completely they will cast aside their compassion and, becoming savage and cruel, these warriors will strike down everybody who stands against them, not even sparing sons, brothers, fathers, friends, disciples, relatives, nor even children and old men. As destined by Brahma, ignorance and rage will drive these tigers among men. Their hearts steeped in sin, they will, O Kurusattama, depopulate the earth with all kinds of weapons, with manly prowess and strength, all the while boasting to their victims, *You will not escape me with your life*.

These are the men that the Pandavas, who are just five, will face. Vested with uncanny strength and favoured by Destiny, the Danavas will entirely destroy the sons of Pandu. Rajan, many Daityas and Rakshasas have been born as Kshatriyas, and they, too, will fight your enemies, with arrows, maces, swords, spears and astras as well.

As for the fear that rests in your heart because of Arjuna, we have already decided how to kill him. The atma of the slain Narakasura has assumed the form of Karna. In this form, he will remember his ancient hatred and he will kill both Krishna and Arjuna. This Maharatha and best of all warriors, who is proud of his ability, will vanquish Arjuna and all your enemies in battle.

Knowing all this and wanting to save Arjuna, Indra, the wielder of the Vajra, will disguise himself as a Brahmana and take from him Karna's kavacha and kundala, the golden armour and earrings that make Karna invincible.

Also, to this end we have sent hundreds of thousands of Daityas and Rakshasas into the world. They shall be known as Samsaptakas, and these inexorable warriors will slay the heroic Arjuna.

Therefore, Rajan, grieve not. You will rule the earth without a rival. Do not yield to despondency; it does not suit you. If you die, all our kind will be weakened. Come, Kshatriya, do not even think of anything other that annihilating your enemies. You are our refuge, in the same way that the Pandavas are the refuge of the Devas.'

The Daityas embrace that best of kings, and the Danavarishabhas, bulls among Danavas, cheer that irrepressible hero as if he is a son. Bhaarata,

they steady his mind with soft words of deep enchantment and then allow him to leave, saying, 'Go and be victorious!'

The female spirit bears Duryodhana back to the place where he sat. She sets the Kshatriya down and pays him homage. Then she vanishes.

Bhaarata, when she has gone, Duryodhana reflects on all that has happened, as if it were a dream. He says within himself, 'I shall defeat the Pandavas in battle,' and convinced that Karna and the Samsaptaka legions will kill Arjuna, Dhritarashtra's evil son becomes strong with hope.

At this very hour, Karna is possessed by the soul of Narakasura and his heart hardens further in determination to kill Arjuna. The Samsaptakas, their souls taken by the Daityas, and under the control of fell influences, also become intent on slaying Phalguna. Bhishma, Drona and Kripa, they too possessed by the Danavas, lose their fondness for the Pandavas. And Suyodhana does not reveal what he now knows to anyone.

When the night has passed Suryaputra Karna says Duryodhana, with his palms folded in respect, 'A dead man never conquered his enemies. It is only alive that he achieves anything. Of what use is a dead man? O Kaurava, where is his victory? I say to you, this is no time for grief, or fear, or death.'

He embraces his beloved friend, 'Arise, O king! Why do you lie down? Why do you grieve, Parantapa? Having afflicted your adversaries with your strength, why do you wish for death? Does fear grip you at the sight of Arjuna? I promise you this: I will slay Dhananjaya in battle. Lord of men, I swear by my sacred bow that before the thirteen years are over, I will bring the sons of Pritha to their knees before you.'

When he hears what Karna says, he remembers the words of the Daityas, as well as the pleas of his brothers, and Suyodhana rises. The Demons' words have given this Purushavyaghra strength of resolve. He arrays his army, of vast numbers of horses, elephants, chariots and foot-soldiers. With great, royal white parasols, flags and white chamara whisks, with chariots, elephants and foot-soldiers, that army moves like the majestic Ganga, looking as glorious as the sky after the monsoon, when the clouds have dispersed and autumn has signalled its arrival.

Rajadhiraja, king of kings, Brahmanas bless Suyodhana to be victorious and sing his praises. Dhritarashtra's son leads his army, receiving the honour of uncountable hands joined in homage to him, flaming in splendour and flanked by Karna and that gambler Sakuni. All his brothers with

Dussasana at their head, and Bhurisrava, and Somadatta, and the dauntless king Bahlika follow that lion among kings as he marches with a multitude of chariots, horses and the strongest, most massive elephants. Best of kings, shortly the Kauravas enter Hastinapura."

CANTO 251

GHOSHA YATRA PARVA CONTINUED

Janamejaya said, "What did sons of Dhritarashtra, those best of men, superb archers, do while the Pandavas lived in the forest? And how did Karna, Sakuni, Bhishma, Drona and Kripa occupy themselves during that time? Tell me all this."

Vaisampayana said, "O Maharajan, after the Pandavas have freed him, Suyodhana goes to Hastinapura, where Bhishma says to him in the Kuru sabha, 'Child, I told you when you were determined to go to the forest that I was not happy with your plan. You went anyway and you were taken captive by the Gandharvas and then rescued by the honourable Pandavas. Still, you are not ashamed.

O son of Gandhari, you saw how the Suta's son panicked and fled from the Gandharvas with your army. In your distress, you saw for yourself the prowess of the noble Pandavas, and also that of Karna, the sinful Sutaputra. Karna cannot measure up to a quarter of even one Pandava, be it in the Astra Shastra, in courage, or in dharma. For the weal of this house of Kuru, it is best you make peace with the Pandavas.'

Dhritarashtra's son laughs impudently at Bhishma and abruptly walks out with Sakuni. His brothers, mighty bowmen all, with Karna and Dussasana at their head follow Duryodhana, not knowing where he goes. Pitamaha Bhishma, the grandsire of the Kurus, hangs his head and retires sadly to his apartments.

After Bhishma has left, Dhritarashtra's son returns to the sabha and consults his advisors. He says, 'What is the best course for me to adopt? Is there something else I should do? Let us discuss how we can achieve what is best for us.'

Karna says, 'Duryodhana, take to heart what I am going to say. Bhishma always blames us and praises the Pandavas because he dislikes you. He hates me as well; he always insults me in your presence. I will never forget what Bhishma said to you, when he extolled the Pandavas and berated you, Parantapa. My king, give me command of your men, your armies and your chariots, and I will conquer the Earth with her mountains, woods and forests. It took four powerful Pandavas to subdue Bhumi, but I will do it single-handedly.

Let that dreg of the Kuru race, the evil-minded Bhishma, who reproves the innocent and praises the undeserving, witness my might and feel ashamed of himself. O Rajan, only command me; and victory will surely be yours. This I swear to you by my bow.'

Listening to Karna, Duryodhana is delighted and says to him, 'I am blessed with the wealth of your friendship! You are endowed with unrivalled strength and devoted to me. My life has borne fruit today. Go, O valiant one, and vanquish all my enemies as you intend. May good fortune follow you! Command me; what shall I do for you?'

Karna loses no time in gathering all that he needs for his expedition. Then, on a good day of the lunar calendar, at an opportune moment, and under the influence of a nakshatra presided over by an auspicious deity, he sets out. The Dvijas honour him, the Brahmanas pour auspicious and holy water over him in blessing, and all who are gathered sing his praises as he goes forward, filling the three worlds, its mobile and immovable beings, with the rumble of his chariot wheels."

CANTO 252

GHOSHA YATRA PARVA CONTINUED

Vaisampayana continued, "With a teeming army, Karna besieges Drupada's beautiful city. After a hard-fought battle, Karna quells Drupada, makes him surrender his gold, silver and jewels, and also makes him pay a tribute to Duryodhana. Once he has defeated Drupada, he goes on to subdue the vassal kings and extracts tribute from them as well.

He turns northwards and brings those kings under his sway. After defeating the unvanquished Bhagadatta, Radheya Karna climbs to the top of the colossal Himavat, crushing all whom he encounters on the way. He conquers all the kings living on the Himavat Mountain and makes them all pay him rich tributes.

Descending from the mountain and moving to the east, he subdues the Angas, and the Vangas, the Kalingas and the Shundikas, the Magadhas and the Karkakhandas, Avasiras, Yodhyas and the Ahikshatras. Having conquered all the east, Karna goes on to subdue Vatsabhumi, Kevala, Mrittikavati and Mohana; and Pattana, Tripura and Kosala, and forces tribute from them, as well.

He turns his attention to the south, where he vanquishes the Maharathas of those kingdoms. There, the Sutaputra encounters Rukmi.

After a dreadful battle, Rukmi says to Karna, 'Rajendra, foremost of kings, I am impressed by your strength. I will do you no wrong; I have only fulfilled Kshatriya dharma. I will gladly give you as many gold coins as you wish.'

Karna proceeds, then, to the Pandya kingdom and to the Mountain Sri. Defeating king Nila of Kerala, Venudari's son and other mighty kings of the southern kingdoms, he extracts tribute from all of them. The Sutaputra goes on to crush Sisupala's son, and brings all the neighbouring rulers under his dominion.

Bharatarishabha, he subjugates the Avantis and makes peace with them; he defeats the Vrishnis and conquers the west. He goes to the sea kingdoms of Varuna and makes the Yavana and Barbara kings pay him tribute.

Thus, the peerless Karna conquers all the kingdoms of the north, south, east and west. That hero single-handedly subdues all the Mlechcha nations, the mountain kingdoms, the Bhadras, the Rohitakas, the Agreyas and the Malavas. He defeats the mightiest chariot-warriors and the Sasakas and the Yavanas.

Having conquered the whole world, this Maharatha, Purushavyaghra Karna returns to Hastinapura.

Dhritarashtra's son, with his father and his brothers and friends, comes out of his gates and greets Karna; and he pays homage to the warrior crowned with victory. The king proclaims his feats and says, 'You have given me what no one else has, not even Bhishma, Drona, Kripa or Bahlika. May God bless you!

What need is there for lengthy speeches, when in you, Karna, Janeswara, god among men, I have my refuge? Mahabaho, Narapumgava, neither all the Pandavas nor any of the other prosperous kings measures up to a sixteenth of you. Karna, look on Dhritarashtra and the illustrious Gandhari as the Vajradhari does upon Aditi.'

A great uproar rises in the city of Hastinapura; a great clamour and cries of both *Oh!* and *Alas!* fill the air. Some of the kings praise Karna, while others censure him, and some say nothing.

In such short time, Karna has conquered the Earth, replete with her mountains, forests and skies, her oceans and islands, her fields, highlands and lowlands, and her cities. Lord of Earth, he has brought kings under his control and garnered endless wealth. Thus does the Suta's son present himself to the king and, entering the palace, the hero stands before Dhritarashtra and Gandhari. Karna, learned in dharma, takes Dhritarashtra's feet in his hands, as a son would; and Dhritarashtra embraces him affectionately before allowing him to leave.

From then on, Rajan, king Duryodhana and Subala's son Sakuni consider that Pritha's sons have already been defeated and slain by Karna."

CANTO 253

GHOSHA YATRA PARVA CONTINUED

Vaisampayana said, "Lord of men, the Suta's son, slayer of hostile Kshatriyas, says to Duryodhana, 'Suyodhana, keep the words that I now say to you close to your heart, because, Parantapa, after having heard me, you must do as I say. I have rid the Earth of your enemies. Now rule her as Sakra does Devaloka after destroying his enemies.'

The king replies, 'Nothing is unattainable to him who has you at his side, to whom you are devoted and whose welfare you have at heart. I have a plan which I want you to hear. Listen.

Ever since I saw the Pandavas performing the wonderful Rajasuya yagna, I have wanted to celebrate that very yagna. You must make this wish come true.'

Karna says to the king, 'Now that you have conquered all the rulers of the Earth, you may summon the chief Brahmanas and, procuring whatever you need for the sacrifice, undertake it in glory, O Best of Kurus. Let the Ritwiks celebrate the Rajasuya yagna in accordance with the rules laid down in the Vedas. Begin your great yagna, Bharatarishabha; let it be grand, abounding in meat and drink, and indeed an abundance of all things rare and desirable.'

Duryodhana summons the priest and says to him, 'I want you to celebrate that greatest of sacrifices, the Rajasuya yagna, with abundant gifts.'

The Brahmanottama says to the king, 'Lord of the Kauravas, as long as Yudhishtira lives, this sacrifice cannot be performed in your clan. Furthermore, your father, too, is still living. Rajottama, you cannot undertake this yagna.

There is another great sacrifice that is similar, even equal to the Rajasuya. Perform that yagna, Rajan. Listen to me.

All the rulers of the Earth who have become your vassals will pay you tribute in gold, in various degrees of purity. Use that gold to make the sacrificial plough and, Bhaarata, plough the site for the yagnashala with it. There, with the proper rituals, and undisturbed, begin your sacrifice, Rajadhiraja. Sanctify it with mantras and serve all manner of delicious food in plenty.

This sacrifice, worthy of the most virtuous men, is called the Vaishnava. No one other than the ancient Vishnu himself has ever performed it before. This wondrous sacrifice compares with the Rajasuya. Moreover, it will prove most beneficial to you. You can celebrate it without any obstacles, and your desire will be fulfilled.'

When the Brahmanas say this, Dhritarashtra's son says to Karna, his brothers and Sakuni says, 'I like what the Brahmana says. Tell me if you also approve.'

They all say, '*Tathaastu, so be it*'.

Duryodhana appoints his people, one by one, to various tasks; he arranges for artisans to make the sacrificial plough; and all that needs to be done is gradually accomplished."

CANTO 254

GHOSHA YATRA PARVA CONTINUED

Vaisampayana said, "All the sculptors, the chief advisors and the wise Vidura approach Dhritarashtra's son and say to him, 'The preparations for the great sacrifice are complete; the time is right, Bhaarata. The precious golden plough is ready.'

Duryodhana commands the commencement of that mahayagna. The Vaishnava yagna begins, sanctified by mantras, and with an abundance of food being served. The son of Gandhari is initiated as the sacrificer; and Vidura, Bhishma, Drona, Kripa, Karna and Gandhari are happy indeed. Duryodhana sends swift messengers to invite Kshatriyas and Brahmanas from across Bharatavarsha and they go forth on fleet chariots with the king's invitation.

Then, to one of the messengers about to set out, Dussasana says, 'Go to Dwaita vana and invite the Brahmanas and the black-hearted Pandavas.'

That man comes to the hermitage beside the lake and, bowing to the Pandavas, says, 'Having acquired immense wealth through his prowess, the Kuru prince Duryodhana is performing a yagna. Kings and Brahmanas from all over the holy land will attend his great sacrifice. The noble Duryodhana has sent me to invite you. You must come to his Vaishnava mahayagna.'

Having heard the messenger out, that tiger among kings, Yudhishtira, says, 'It is fortunate that Suyodhana, the enhancer of his ancestors' glory, is performing this best of sacrifices. We would surely have come but we are bound by our vow for thirteen years.'

Bhima adds, 'Yudhishtira Dharmaraja will go there only when he can cast Duryodhana into the sacred fire that is kindled by weapons. Go and tell Suyodhana that when the thirteenth year is complete, that lord of men, the son of Pandu, will pour his anger as a libation over the sons of Dhritarashtra at the yagna of war. I will also come to that sacrifice in blood."

The other Pandavas, Rajan, say nothing unpleasant and, on his return, the messenger reports everything to Dhritarashtra's son.

Many lords of men, kings of countless countries and great and pure Brahmanas come to Dhritarashtra's city. All of them are pleased with the reception they receive in Hastinapura, with due ceremony. Dhritarashtra is surrounded by all the Kauravas and is at the pinnacle of his joy.

He says to Vidura, 'Kshatta, make haste and serve everyone who has come with food and delicacies, to their heart's content.'

The learned, honourable Vidura cheerfully entertains all the different people from various ranks in society with meat, rice and drink, after welcoming them with fragrant garlands and a variety of clothing. Opulent pavilions have already been raised to accommodate them. Duryodhana entertains thousands of his Sadasyas and Brahmanas and gives them all kinds of rich gifts, before he takes his leave of them and enters Hastinapura, surrounded by his brothers, and with Karna and Sakuni."

CANTO 255

GHOSHA YATRA PARVA CONTINUED

Vaisampayana said, "Duryodhana enters his city to the sound of eulogies being sung to his endless strength, his might as an archer and his fame as the greatest of kings. The citizens fling fried paddy over him, sprinkle him with sandalwood paste, and say, 'O king, it is by good fortune that you completed your sacrifice without facing any obstacles.'

Some that are bolder, more reckless and caring little for the consequences, say, 'Your sacrifice cannot be compared with Yudhishtira's; indeed, it does not measure up to a sixteenth part of that Rajasuya.'

His friends, however, say, 'Your yagna has surpassed all others. Yayati, Nahusha, Mandhata and Bharata, all performed this very yagna; they were purified and have all found Swarga.'

Hearing his friends' pleasing words, the king happily enters the city and goes to his palace, Bharatarishabha. There he worships the feet of his father and mother, and of others, like Bhishma, Drona, Kripa, and the wise Vidura. In turn, his younger brothers pay their reverences to him, and that giver of joy to his bothers sits on his throne, surrounded by them.

Karna stands and says, 'With good fortune, Bhaaratottama, you have completed your great yagna. I will honour you once again, as I do today, when you have killed Pritha's sons in battle and have performed the Rajasuya yagna.'

Dhritarashtra's mighty son replies, 'Well said, O Purushottama! When I have killed the lowly Pandavas, and when I celebrate the Rajasuya yagna,

you shall, indeed, O Hero, honour me again.'

Saying this, the Kaurava embraces Karna and begins to dream about performing the Rajasuya, best of all yagnas. He declares to the assembled Kurus, 'Kauravas, when I have slain all the Pandavas, I shall celebrate that foremost of yagnas, the Rajasuya!'

Now Karna says to him, 'I vow, O most majestic of kings, that until I have killed Arjuna I will allow no one to wash my feet, nor will I eat meat. I will observe the Asura vrata: I swear that I will never refuse anything to anyone who asks.'

When Karna makes his vow to kill Arjuna in battle, those Maharathas and virile bowmen, the sons of Dhritarashtra, set up a loud cheer, almost as if that the Pandavas have already been killed. The magnificent Duryodhana leaves the others and goes to his apartment, like the Lord Kubera entering the garden of Chitraratha. Bhaarata, all the rest also return to their apartments.

Meanwhile, the Pandavas are distressed by what the messenger said. Then, some spies come and tell them of Karna's vow to kill Arjuna, and Yudhishtira is deeply troubled. Thinking of Karna of the impenetrable mail and of his superb prowess, he knows no peace. The Dharmaraja is full of anxiety and makes up his mind to leave Dwaita vana, emerald forest that teems with game and other creatures of the wild.

Meanwhile, Dhritarashtra's royal son rules the world with his brothers, and with Bhishma, Drona and Kripa, all with the support of Karna crowned in martial glory. Duryodhana bends his mind to the welfare of the kings of the earth. He worships Brahmanas by celebrating sacrifices and giving bountiful gifts; and occupies himself with promoting his brothers' welfare, in the firm conviction that the best use of wealth, its true joy, lies in sharing it."

CANTO 256

MRIGASWAPNODBHAVA PARVA

Janamejaya said, "After saving Duryodhana's life, what did Pandu's mighty sons do in the forest? Tell me about them."

Vaisampayana said, "Once, as Yudhishtira lies asleep at night in the Dwaita vana, some deer, their voices choked with tears, appear in his dream. Their bodies tremble as they stand before him with their forelegs reverently folded.

Yudhishtira says to them, 'What do you want to say? Who are you? Tell me what you want.'

Those deer, which are the ones that remained after the herd had been slaughtered, reply, 'O Bhaarata, we are the deer left alive after the rest of our herd was killed. Soon, we will all be dead. We want you to move to another part of the forest. Great king, all your brothers are Kshatriyas, and skilled archers. They have thinned the ranks of our herd of forest-dwellers. The few remaining of us are left like seed, mighty one. By your grace and favour we can increase again.'

Seeing these deer, which remain like seed stock after a crop has been harvested, shaking in fear, Yudhishtira is grief-stricken. Always mindful of the welfare of all creatures, the king says to them, 'I will do as you say,' and wakes from his dream.

Moved to pity, he says to his brothers, 'The deer that remain alive after our slaughter of their herd came to me in my dream and told me that the few who remained were like the seed of a new herd. They blessed me and

begged me to be compassionate to them. What they say is true. We ought to take pity on the animals of the forest. We have been feeding on them for a year and eight months.

Let us move to the charming Kamyaka vana, that most beautiful forest at the head of the desert near the lake Trinabindu. It has plenty of game and we can live there for the remainder of our exile, until we go into ajnatavasa for its final year.'

The Pandavas gather their spare belongings and, accompanied by the Brahmanas and all the others who live with them, with Indrasena and their other retainers following behind, they move the very next day. They go along roads where excellent corn and clear water are available to travellers, and at length see the sacred asrama of Kamyaka, steeped in the aura of tapasya. Surrounded by their excellent Brahmanas, the sons of Pandu enter the Kamyaka vana, much as pious men enter Swarga."

CANTO 257

VRIHIDRAUNIKA PARVA

Vaisampayana continued, "The noble Pandavas live in the forests for eleven years, in poverty, Bharatarishabha. Although they deserve happiness, they pass their days in some misery, brooding on the circumstances that have overtaken them, and living on fruit and roots.

Rajarishi Yudhishtira thinks about the suffering his brothers endure, and remembering that all this is a result of his gambling, he cannot sleep. He feels as if his heart has been pierced with a lance. He remembers the harsh words of the Suta's son, and repressing the venom of his wrath, he passes his time, outwardly calm, but in anguish all the time.

Arjuna, the twins, Draupadi and that strongest of all men, Bhima, are wracked with heartache when they look at Yudhishtira. Knowing that only a short time remains of their exile, and sustained by rage and hope, those bulls among men submit their bodies to the most rigorous and exacting discipline.

Some time elapses, and one day the great tapasvin, Satyavati's son Vyasa, comes to the Pandavas. Seeing him approach, Yudhishtira goes to receive the Mahamuni reverentially. He bows down to Vyasa, pleasing him; and after the Rishi is seated, the self-retrained Yudhishtira sits down, waiting for the sage to speak. At the sight of his grandson emaciated and living on the wild produce of the forest, the Maharishi is moved to pity.

His voice choking, he says, 'Yudhishtira Dharmaraja, those who do not perform rigorous tapasya do not attain happiness. Joy and sorrow come in

turns; no man enjoys uninterrupted happiness. A wise man, knowing that life has its ups and downs, neither overly celebrates nor grieves. When happiness comes one should enjoy it and when misfortune comes, one should endure it, in much the same way as the farmer lives by the seasons.

Nothing is superior to tapasya; with tapasya one gains great rewards. Bhaarata, there is nothing that asceticism cannot achieve. Truth, sincerity, freedom from anger, justice, self-control, restraint of the mind, avoidance of malice, innocence, sanctity, and subduing of the senses: these purify a man whose deeds are pure.

Foolish ones addicted to vice and bestial ways merit birth as animals in the next life, and they are never happy. The fruit of what one does in this world is reaped in the next. Even so, one must discipline oneself by performing tapasya and keeping vratas.

Cheerfully and without ulterior motives, a man must give gifts that he can afford, after humbly paying his respects to the recipient. The man who always tells the truth gains a trouble free life; the man who has no anger attains sincerity; and one who is free from malice acquires supreme contentment.

The man who has subdued his senses and controls his mind never knows tribulation, nor does he feel envy or sorrow at another's prosperity. The man who gives everyone his due, and who bestows boons, attains felicity and possesses every object of enjoyment; the man free from envy reaps the reward of perfect health.

He who gives honour to one to whom it is due attains birth in an illustrious house; and he who has subdued his senses never sees misfortune. The man whose mind is inclined to good, after paying his debt to nature, is born again with a righteous mind.'

Yudhishtira says, 'O mighty Sage, which has greater benefits in the next world - giving gifts or performing tapasya? And which is more difficult?

Vyasa says, 'Child, there is nothing harder than giving charity. Men thirst for wealth, which is not easy to earn. Magnanimous one, brave men renounce comfort and go deep into the sea or the forest in order to acquire wealth. Some take to farming and cattle-rearing, and some become the servants of others. It is difficult to part with wealth that is obtained with such difficulty. Since nothing is harder to practise than charity; I think that bestowing a boon is superior to everything.

Especially bear in mind that hard-earned wealth should, in the proper time and place, be given away to pious men; but that the giving away of ill-gotten riches can never liberate the giver from the evil of rebirth.

It has been said, Yudhishtira, that by giving even a small gift in a spirit of pure-mindedness to a deserving person a man gains inexhaustible rewards in the next world. There is a story in this connection, about how Mudgala was rewarded for having given a bucket of vrihi, corn.' "

CANTO 258

VRIHIDRAUNIKA PARVA CONTINUED

"Yudhishtira says, 'Why did that Brahmana give away a drona of vrihi? To whom and how did he give it? Tell me all this. I think of the life of a virtuous man as being worthwhile, whose conduct pleases Him of the six attributes who sees and knows everything.'

Vyasa says, 'Rajan, there lived in Kurukshetra a man of dharma named Mudgala. He was truthful, free from malice and had subdued his senses. He lived by the dictates of sila and unchha. Although he lived a life of pigeon-like frugality, that Mahatapasvin entertained his guests, celebrated the sacrifice called Ishtikrita and performed other rituals.

This sage, his wife and son ate during one fortnight and spent the next fortnight collecting a drona of corn, like a pigeon would. This innocent and guileless Rishi celebrated the Darsa and Paurnamasya yagnas and passed his days by taking the food that remained after the Devas and his guests had eaten.

On auspicious lunar days, Trilokapati Indra, accompanied by the celestials, would partake of the food offered at this sage's yagnas. And so, great king, this man lived the life of a Muni and cheerfully entertained his guests on such days. As that pure man happily gave away his food, what remained of the drona of corn increased with the arrival of each new guest!

By dint of the purity of soul with which Mudgala gave food, it increased so much that he fed hundreds of learned Brahmanas with it.

O king, it came to pass that Durvasa Muni heard of the virtuous, vrata-observing Mudgala. The half-naked sage, looking like a madman in his sparse, ragged clothing, his head hairless, came to Mudgala's kutila, Pandava, muttering all kinds of insults.

The Muni said rudely to the Brahmana, "Best of Brahmanas, I have come here in search of food!"

Mudgala said to the sage, "Welcome!" and offered the hunger-crazed ascetic water to wash his mouth and feet and, accustomed as he was to feeding his guests, placed excellent food before Durvasa.

The hungry Rishi frantically ate the food. Mudgala then gave him more and, having again eaten it all, Durvasa smeared his body with the unclean scraps and went away as abruptly as he had come.

He came again, in the same way, during the next season, and again ate all the food that Mudgala gave him. After Durvasa left, Mudgala, without having eaten anything himself, gathered corn, as prescribed by the unchcha vrata. Hunger did not shake his equanimity, nor did anger or guile; nor did a sense of degradation or agitation enter into the heart of that Brahmanottama who, with his son and wife, led the unchha way of life.

Durvasa appeared six times at Mudgala's asrama. Never was he able to detect even the slightest distress in Mudgala's heart; instead, he saw only joy.

Extremely pleased, the Muni said to Mudgala "There is not another being on earth as pure-hearted and charitable as you. Pangs of hunger drive away dharma and rob men of patience. The tongue, which loves delicacies, lures men towards them. Life is sustained by food and the mind is fickle and hard to control.

Dhyana consists of concentrating the mind and the senses. To renounce in a pure spirit something painfully earned is difficult indeed. Yet, pious one, you have achieved this.

In your company we feel grateful and happy. You possess self-restraint, fortitude, justice, control of body and mind, mercy and virtue. By what you have done, you have conquered all the worlds and gained admission into realms of beatitude. Even the Swargavasis proclaim the greatness of your daana. Most holy one, you will go to heaven in your own body."

Whilst the Muni Durvasa was speaking, a Devaduta appeared before Mudgala on a vimana yoked with swans and cranes, hung with a network of

bells, scented with an unearthly fragrance and colourfully painted; and it had the power of going anywhere at will.

The divine messenger said to the Brahmana, “O Rishi, climb onto this chariot; you have earned the right by your deeds. You have attained the reward of your tapasya.”

The sage said, “Devaduta, please describe to me the attributes of those who live in Swarga. What are their austerities, and to what end do they practice them? What constitutes happiness in heaven? What sorrows are there? High-born men have declared that one has friendship with the pious by merely walking seven paces with them. Lord, I ask you these things in the spirit of that friendship. Tell me the truth, without hesitation. And tell me what is good for me. After I hear what you say, I will decide what to do,” ’ says Vyasa.”

CANTO 259

VRIHIDRAUNIKA PARVA CONTINUED

"Vyasa continues, 'The messenger of the gods said, "Maha Muni, you are a simple man. Having been offered heavenly bliss, which brings great honour, you still deliberate like a person of little wisdom. The realms known as Swarga exist above. They tower high and have excellent paths that the chariots of the Devas traverse. Atheists, dishonest people, those that have not practised tapasya and those that have not performed great yagnas cannot go there. Only men of pure souls and subdued minds, who have their bodies and senses under control, who are free from malice, who are intent on the practice of charity, heroes and men with battle scars who have, with subdued minds and senses, performed the most worthy rites, attain these realms, O Brahmana, which are gained only by dharmic deeds, and where only the pious live.

Mudgala, in Swarga are myriads of exotic, resplendent worlds that bestow everything one can want, what the celestial beings—the Devas, the Sadhyas, the Viswas, the Maharishis, Yama, the Dharmas, the Gandharvas and the Apsaras—have. There is that monarch of mountains, golden Meru, extending over thirty-three thousand yojanas.

Mudgala, there are the sacred gardens of the Devas, Nandana the best of them, where the deserving enjoy themselves.

There is no hunger, no thirst, no weariness, no fear, or anything unpleasant or inauspicious in Swargaloka. Delightful perfumes pervade, delicious breezes waft and captivating sounds are everywhere, enchanting

the heart. There is no grief, no old age, no effort and no regret. One attains this world as a reward for one's actions. People go there by virtue of their good deeds.

Everyone who lives there shines in splendour, and this, too, is because of their own karma, not because of anything their fathers or mothers have done. Here, there is neither sweat, nor any excrement nor urine, O Muni. There is no dust to soil one's garments; garlands, redolent with divine fragrance, never fade; and all their vimanas are like this one that I have brought.

Mighty sage, devoid of envy, grief, fatigue, ignorance and malice, men who have reached heaven live there in perfect happiness.

O bull among Munis, above this realm are others with superior celestial qualities. Of these, the beautiful and glorious realms of Brahma are the best. Brahmana, that is where Rishis go, who have been sanctified by the most meritorious deeds.

Beings named Ribhus live there; they are the gods of the gods. Their realms are supremely blessed and adored even by the Devas. These beings shine with their own lustre and bestow every object of desire. They do not suffer from the pangs that women might cause; they do not possess material wealth; and they are free from guile. Unlike the Devas, the Ribhus do not live on havis or amrita, yet their forms are so divine that they cannot be perceived by the senses.

These eternal gods of the Devas have no desire for happiness for happiness' sake, nor do they change at the completion of a revolution of a Kalpa. Indeed, they suffer no changes of age or decay. They feel neither happiness nor sorrow. Then how could they be affected by anger or hatred? Mudgala, the gods covet their state of supreme, blissful freedom, Moksha, that beings who have desires can never achieve.

There are thirty-three Ribhus. To their realms wise men go, after having observed the most excellent vratas or given charity according to the laws of dharma. You have succeeded in acquiring this state by your acts of charity; enjoy the glory of your merit.

Such, O Brahmana, is the bliss of Swarga, with all its worlds. I have described the blessings of heaven. Now let me tell you some of its drawbacks. While living in Swarga and enjoying the fruits of his good deeds, a man cannot perform more actions with a view to increasing his punya. He must first enjoy all the benefits that he has already accrued, until

they are exhausted. The great shortcoming of Devaloka is that once a man's punya has run out, he will fall from there.

The fall of a person whose mind is soaked in bliss has to be counted as the greatest defect of Swarga. The discontent and sadness that result from a life less blissful than one has lived in the bright and blessed kingdom will be hard to bear. Those who are about to descend from Swarga have stunned minds and agitated emotions. As the garlands they wear are about to fade, fear begins to invade their hearts. These are terrible experiences, Mudgala, and extend even to Brahmaloka.

In Swarga, men who have earned their places there are godlike; their virtues cannot be counted. O Muni, yet when their punya karma is exhausted, they are born again as human beings. And in that form, they can acquire much fortune and happiness. However, if they are unable to acquire knowledge here, they devolve to bestial states.

The consequences of karma done in this world are felt in the next. This world has been ordained to be one of deeds; the other is one of fruit. Mudgala, I have described everything to you. Now, if it pleases you, we must go quickly." '

Vyasa continues, 'Mudgala began to think about everything the Devaduta had said. After some thought that best of Munis said to the divine messenger, "O Devaduta, I bow to you. Venerable one, depart in peace. I do not want to have anything to do with Swarga, which has great bliss from which one must inevitably fall. Those that enjoy heaven are doomed to suffer the deprivation of its joys.

I do not desire Swarga. I will strive for that enduring realm where you do not have to lament, or be troubled or agitated ever again, when you are there. You have told me of the great defect of Swarga. Now describe to me a realm that has none."

To that the divine messenger said, "Above the abode of Brahma, there is the supreme seat of Vishnu, pure, eternal and luminous, known as Parabrahman. It is not possible for those attached to material things to go there; nor can those who are arrogant, greedy and ignorant, or those who feel anger or envy. This place is only for those that are free from attachment, pride and conflicting emotions; those that have restrained their senses; and for those given to dhyana and yoga."

Hearing this, the Muni bade farewell to the Devaduta, and that sage continued living by the unchha code and, in time became perfectly content.

Praise and disapproval became equal to him; a brick, a stone and gold were equal in his eyes. With pure Gyana yoga, the Brahmana began to meditate, setting his soul on the path to Brahman. He gained the power of knowledge and understanding and did attain that supreme state of emancipation, Moksha, which is eternal.

Therefore, son of Kunti, you must not grieve. By your stern tapasya you will regain your flourishing kingdom. Sorrow and joy revolve around a man, like the points on a wheel turning on its axle. When the thirteenth year of your exile has ended, you will get back the kingdom that was yours, and your father's and grandfather's before that. So, cool the fever of your heart.'

Saying this to Yudhishtira, the Muni Vyasa returns to his asrama and to his relentless tapasya."

CANTO 260

DRAUPADI HARANA PARVA

Janamejaya said, "While the Pandavas live in the forest, enjoying the company of the Munis, sharing the ambrosial food they got from the Sun's platter and various kinds of venison with the Brahmanas and others who came to them for food all day until it was time for Krishnaa's meal, what did Duryodhana and his sinful brothers, advised by Dussasana, Karna and Sakuni, have to do with them? Worshipful one, tell me about this."

Vaisampayana said, "Great king, when Duryodhana hears that the Pandavas are living as happily in the vana as in a city, he, Karna, Dussasana and the others long to do them harm. While those malignant men hatch evil schemes, the celebrated Durvasa arrives in Hastinapura with ten thousand sishyas. Duryodhana and his brothers welcome the choleric sage with great humility, self-abasement and gentleness, and Duryodhana personally waits upon the Rishi, as a servant would. The illustrious Muni stays there for a few days and, fearing his curses, Duryodhana attends on him day and night.

At times, Durvasa says, 'I am hungry, O king; give me food at once.' At others, he goes for a bath, returns late, says, 'I do not want to eat anything today; I am not hungry,' and vanishes. Sometimes he appears suddenly and asks for food. At others, he wakes at midnight and demands fresh food to be prepared at that hour; then he complains about it and does not touch it. In this way, he tries the prince and, finding that Duryodhana does not get angry or annoyed, he turns kindly towards him.

Then, Bhaarata, the intractable Durvasa says to Duryodhana, 'I have the power to grant you boons. Ask me for whatever is closest to your heart. May you be blessed! I am pleased with you, and I will give you anything I can, as long as I don't break dharma.'

Hearing the great ascetic, Suyodhana's spirit fills with new vigour. Karna, Dussasana and he have already decided what boon he should ask for if the Muni is sufficiently pleased to grant him one.

The evil prince says to Durvasa, 'Yudhishtira is the eldest and the best of our clan. That dharmatma now lives in the forest with his brothers. You must go there with your disciples, as a guest, as you came here to us. The favour I ask is that you arrive when their lovely wife, the famed Panchali, lies down to rest after having served the Brahmanas and her husbands, and after she has eaten her own meal.'

The Rishi replies, 'I will do as you wish,' and goes away in much the same way as he came.

Suyodhana thinks that he has achieved what he wanted; and happily he clasps Karna's hand.

Karna, too, is pleased and says to the king, who is with his brothers, 'By singular good fortune, you have got all that you wanted. It is fortunate, too, that your enemies, struggling to stay afloat on a sea of danger, have to face the fire of Durvasa's anger. They have fallen into a dark abyss.'

Rajan, Duryodhana and others return to their respective homes, full of vile delight."

CANTO 261

DRAUPADI HARANA PARVA CONTINUED

Vaisampayana said, "One day, having made sure that the Pandavas are all lounging relaxed and that Krishnaa is resting after her meal, the Maharishi Durvasa, with ten thousand sishyas, arrives in that forest and the Pandavas' asrama. The noble Yudhishtira sees that a guest has come and goes with his brothers to receive him. Joining his hands together in worship and offering the sage a comfortable seat, he welcomes him respectfully.

The king says to the sage, 'Venerable one, perform your nitya karma and come back soon, while we prepare a meal for you.'

With his disciples, the Muni goes to bathe in the nearby river, wondering how the king will be able to provide food for them all. Meanwhile, Rajan, the lovely Draupadi, ever devoted to her husbands, is stricken by fear; she has eaten and does not know how she will feed the Munis. She knows that there is no earthly way in which she can provide Durvasa and his sishyas with a feast, and she prays in her mind to Krishna, the slayer of Kamsa. The princess says, '*Krishna, Krishna, Mahabaho, Devakinandana, whose power is inexhaustible; Vasudeva, Lord of the Universe, who wipes away the tribulations of those that worship you; you are the soul, the creator and the destroyer of the Universe. O Lord, you are eternal; you are the saviour of the afflicted.*

You are the preserver of the Universe and of all created beings; you are the guardian of cows. You are the highest of the high, and the wellspring of the mind's activities—akuti and chitti. O supreme and infinite One, giver of

all good, you are the refuge of the helpless. Primordial Being, you cannot be perceived by the soul, the mind, or in any other way. You are the ruler of all and the Lord of all. I seek your protection.

Mahaprabhu, you are always compassionate to those that take refuge in you. Be kind to me, take care of me. You, of the complexion as dark as the leaves of the blue lotus, and of eyes as red as the corolla of the lily; Pitambara, clad in yellow, adorned with the bright jewel Kaustubha—you are the beginning and the end of creation, and the sanctuary of all.

You are the supreme light and essence of the Universe. Your face is turned in all directions at once. You are called the supreme seed and the storehouse of all treasures. With your grace, O Devadeva, all evils lose their terror. You protected me before from Dussasana; save me now from this terror.'

Thus adored by Panchali, Krishna of the mysterious ways, who is always kind to his bhaktas, leaves Rukmini's side, and instantly appears before the Pandavas' queen. Draupadi gasps, bows down to him in great joy and tells him about the arrival of Durvasa.

Krishna says to her, 'I am very hungry. Give me some food, and then carry on with your chores.'

Draupadi replies, 'The vessel that Surya Deva gave me remains full until I finish my meal. But I have already eaten, and it is empty now.'

The lotus-eyed Avatara says to her, 'Krishnaa, I am starving. Bring the Sun's vessel and show it to me.'

Krishnaa doubtfully brings the vessel to him, and he sees in it a shred of rice and vegetable, stuck to the rim. He swallows that morsel and says to her, 'May the Lord Hari, the soul of the Universe, that God that shares in every sacrifice, be satiated with this!'

Krishna, remover of misery, turns to Bhimasena, 'Hurry, call the sages to dinner.'

Rajan, Bhimasena sets out for the cool, transparent river where Durvasa and the others have gone to perform their ablutions. These ascetics have entered the river and, as they scrub their bodies, they suddenly find that their stomachs feel full to bursting. Coming out of the lucid water, they look at one another. They turn to Durvasa and say, 'We have come here for our baths, having told the king to prepare a meal for us. But, O Dvijottama, we

cannot eat a thing now because our bellies are full. The feast that has been prepared will go waste. What shall we do?'

Durvasa says, 'By arriving unannounced and making him prepare food that will be not be eaten, we have done a great wrong to Rajarishi Yudhishtira. The Pandavas might well burn us with the fire from their eyes. I know that Yudhishtira has immense tapasyashakti. Brahmanas, I am afraid of men that are devoted to Hari. The noble Pandavas all devout men, learned, warlike, diligent in tapasya and every religious observance, all of them devoted to Vasudeva. They follow dharma punctiliously. If provoked, they can consume us with their anger, as fire would a bale of cotton. My sishyas, you must all flee from here without returning to their asrama.'

The disciples waste no time but run in all directions, and Durvasa with them.

Not finding the sages in the river, Bhima searches for them everywhere, at all the landings. He discovers from other ascetics in the forest that they have fled, and he goes back and informs Yudhishtira. The Pandavas, of the subdued senses, continue to wait for a while, expecting the sages to return.

Then, Yudhishtira says, 'The Rishis will trick us by coming in the middle of the night. What is our way out of this plight fate has landed us in?'

While they are absorbed in such dismal thoughts and sighing frequently with long, deep breaths, Krishna suddenly appears before them and says with a smile, 'Sons of Pritha, Draupadi knew of the danger you were in from the possible wrath of the Rishi and called me in her mind. So, here I am, speedily arrived.

Now you have no need to fear Rishi Durvasa. Afraid of your ascetic powers, he made himself scarce some time ago. Good men never suffer. I beg your leave to let me return home. May you always prosper!'

His words reassure Pritha's sons and Draupadi, and their fever of anxiety leaves them. They say to him, 'Just as people who are drowning in the ocean reach the safety of the shore in a ship, we have, Lord Govinda, escaped from our danger through you. Go in peace, and may prosperity be yours.'

Krishna goes back to Dwaraka, and the Pandavas, wandering from forest to forest, pass their days happily with Draupadi. Rajan, this is the story you asked me to tell you, and this is how the evil plot of Dhritarashtra's son fails."

CANTO 262

DRAUPADI HARANA PARVA CONTINUED

Vaisampayana said, "Those great Kuru warriors wander about and hunt, like Devas, in the deer-rich forest of Kamyaka, gratified by the sights of deep and vast wilderness and broad swathes of woodland resonant with flowers in bloom. The sons of Pandu, each like an Indra, and each the terror of his enemies, remain in that vana for some time.

One day, when they go out in search of game, they leave Draupadi alone in the asrama, with the permission of Maharishi Trinabindu, resplendent with tapasyashakti, and of their spiritual mentor Dhaumya.

At this very time, the king of Sindhu, the son of Vriddhakshatra is on his way to the kingdom of Salva, to be married. He wears his best princely attire and is accompanied by many princes. He stops in the Kamyaka vana, and in that secluded hermitage, comes upon the beautiful Draupadi, standing at the threshold of the Pandavas' asrama.

She is splendid in her beauty and seems to light up the woodland with lustre, as lightning illuminates dark clouds. Those who see her ask themselves, 'Is this an Apsara, or a daughter of the Devas, or some other divine spirit?' and gaze at her perfect and faultless beauty, their hands joined in stunned reverence.

Jayadratha, the king of Sindhu, is struck through by her beauty, and lust ingites in his mind. Inflamed with desire, he says to the prince Kotika, 'Whose is this perfect woman? Is she human? I have no need of my marriage if I can have this lovely creature. I will take her back home with

me. O, find out who she is and where she comes from, and also why this exquisite, most delicate one is in this forest.

Will this ornament of womankind, this beauty with the slender waist, who has lovely teeth and big eyes, take me for her lord? I will think of my life as being complete in every way if I win the hand of this devi. Go, Kotika, and ask who her husband is.'

Kotika, wearing one kundala, jumps down from his chariot and goes up to Panchali, just as a jackal approaches a tigress, and speaks to her."

CANTO 263

DRAUPADI HARANA PARVA CONTINUED

"Kotika says, 'Most beautiful one, who are you, standing alone in this hermitage, leaning against a kadamba tree and holding onto one of its branches, and blazing like a night fire fanned by the wind? O incomparable one, how is it that you are not afraid to be in the forest?

Surely, you are a Devi, a Yakshi, a Danavi, an Apsara or the wife of a Daitya, a daughter of the Naga king or a Rakshasi, the wife of Varuna or Yama or Soma or Kubera. You must have taken human form to wander in these forests. Or, have you come from the heavenly palace of Dhatri, Vidhatri, Savitri, Vibhu or Sakra?

You do not ask us who we are, nor do we know who protects you here. Respectfully we ask you, devi, who is your father, and tell us the names of your husband, your clan and your family. Tell us also what you are doing here.

I am king Suratha's son and my name is Kotika. That man, with eyes as large as lotus petals, sitting on the golden chariot, and looking like sacrificial fire on an altar, is the warrior Kshemankara, king of Trigarta. The man who stands behind him and gazes at you is the famous son of the king of Kulinda. He is armed with a mighty bow, has large eyes and is adorned with flower garlands. He always lives in the mountains. The dark and handsome young man, the scourge of his enemies, standing at the edge of that tank, is the son of Subala of the Ikshvaku dynasty.

And if, devi, you have ever heard the name of Jayadratha, king of Sauviras, he is here, leading six thousand chariots, horses, elephants and footsoldiers, and followed by twelve Sauvira princes as his standard-bearers, whose names are Angaraka, Kunjara, Guptaka, Satrunjaya, Sanjaya, Supravriddha, Bhayankara, Bhramara, Ravi, Sura, Pratapa and Kuhana. They are all mounted on chariots drawn by chestnut steeds, and all of them blaze in splendour, like sacrificial fires.

The brothers of the king, the mighty Balahaka, Anika, Vidarana and others, are among his followers. These noble youths are the flowers of the Sauvira chivalry. The king travels among his friends, like Indra surrounded by the Maruts.

O you of the beautiful hair, who was unknowing of this, tell us whose wife and daughter you are.' "

CANTO 264

DRAUPADI HARANA PARVA CONTINUED

Vaisampayana said, "Thus addressed by that ornament of Sibi's race, the princess Panchali looked at him gently and, letting go of the kadamba branch and arranging her apparel, says, 'I am aware, O prince, that it is not proper for one like me to speak to you, but there is no other man or woman here just now to convey my words. I will speak, respected one, but understand that I am aware that, being alone, I do remember the proper way for a woman to conduct herself and that I should not talk to you.

Prince of the Sibis, I know now that you are Suratha's son Kotika. So, I will tell you of my lineage and my kin. I am the daughter of king Drupada, and my name is Krishnaa. I have five men for my husbands, of whom you might have heard while they were living at Khandavaprastha. Those Manavottamas are Yudhishtira, Bhimasena, Arjuna and the two sons of Madri.

They have left me here and gone hunting, each in a different direction. The king has gone to the east, Bhimasena south, Arjuna to the west and Nakula and Sahadeva towards the north.

Dismiss your carriages; wait here until they come back so that they can welcome you properly. Yudhishtira Dharmaputra likes having guests and will be happy to see you.'

And Draupadi, of the face as radiant as the moon, goes into her kutila, thinking fondly of her husband's hospitable nature."

CANTO 265

DRAUPADI HARANA PARVA CONTINUED

Vaisampayana said, "O Bhaarata, Kotika tells the other waiting princes of his conversation with Krishnaa.

Jayadratha hears this and says to the Sibi hero, 'I have only heard what she said and already my heart is full of love for this jewel among women. Why have you returned without carrying out your mission? Mahabaho, now that I have seen her, other women seem like monkeys. She has captured my heart. Tell me, Saibya, is this woman a human being?'

Kotika replies, 'She is the famed princess Krishnaa, the daughter of Drupada, and the celebrated wife of the five sons of Pandu. She is the greatly respected, beloved and chaste wife of Kunti's sons. Take her away with you to Sauvira.'

The evil Jayadratha, king of Sindhu, Sauvira and other lands, needs no further encouragement, and saying, 'I must see Draupadi,' enters the asrama with six of his men, like a wolf going into a lion's den.

He says to Krishnaa, 'Greetings, devi. Are your husbands well, whose well-being you always wish for?'

Draupadi replies, 'Kaunteya Yudhishtira of the Kurus, his brothers, I, and all those you ask about, are well. Is all well with your kingdom, your treasury and your army? Do you, as king, rule justly over Saibya, Sibi, Sindhu and your other dominions? O Kshatriya, accept this water to wash your feet, and this seat. Accept these fifty animals for your entourage's breakfast. In addition, Kuntiputra Yudhishtira will give you tusked deer,

nanku deer, doe and antelope, sarabhas and rabbits, rurus, bear, sambara and gayal. He will give you wild boar, buffalo and other four-legged animals as well.'

Jayadratha says, 'All is well with me. Your offer of food is as good as having eaten it already. Come! Ride in my chariot and be perfectly happy. It is not fitting that you should still bear any love for the miserable sons of Pritha. They live in the jungle; they are powerless and impotent; they have lost their kingdom; and they are at the lowest ebb of their lives.

A sensible woman does not attach herself to an impoverished, destitute husband. She should follow her lord when he is prosperous but leave him in adversity. The sons of Pandu have lost their prosperity for ever. There is no need for you to share their hardships.

O you of the flaring hips, leave Pandu's sons; be my wife and share the kingdoms of Sindhu and Sauvira with me.'

Hearing the king of Sindhu, Krishnaa turns away, her eyes troubled. Contemptuously ignoring his lustful offer, she of the slender waist rebukes the king of Sindhu. 'Do not dare to speak to me like that again. Are you not ashamed? Be careful.'

And Krishnaa of the blemishless character, anxiously awaiting her husbands' return, begins to speak at length in order to keep Jayadratha at bay."

CANTO 266

DRAUPADI HARANA PARVA CONTINUED

Vaisampayana continued, "Drupadi's lovely face is flushed in anger. Her eyes are inflamed and her brows contract in fury as she speaks to the lord of Sauvira.

She says, 'Are you not ashamed, fool, to speak so insultingly of those Kshatriyas, each of whom is like Indra himself, who are all true to their dharma, and who never waver in battle even if it be against hosts of Yakshas and Rakshasas? O Sauvira, good men never speak ill of the learned, who are devoted to austerities and blessed with wisdom, regardless of whether they live in forest huts or in great palaces, but only sinful wretches like you.

I do not think there is anyone among the Kshatriyas here who can save you from falling into the pit you dig for yourself under your very feet. You have as much hope of vanquishing Yudhishtira Dharmaraja as of separating from his herd a mammoth leader of elephants in the Himalayas, the juice of musth trickling from his temples, with a stick in your hand. Childish folly prods you to awaken a mighty sleeping lion to pluck the whiskers from his face.

You will run when you see Bhimasena in a rage. Courting a fight with the furious Jishnu will be like kicking a powerful, ferocious lion asleep in a mountain cave and waking him. Contention with the two superb youths, the youngest Pandavas, is the act of the fool who knowingly stamps on the tails of two venomous black, fork-tongued cobras. The bamboo, the reed and the

plantain bear fruit once and die. The crab, too, conceives young ones whose birth destroys her. So do you dare try to lay your hands on me, whom these great Kshatriyas protect.'

Jayadratha says, 'I know all this, Krishnaa, and I am aware of the prowess of those princes, but you cannot frighten me with your threats. We, too, are born into the seventeen noble clans and are endowed with the six royal qualities. In fact, we look down on the Pandavas as our inferiors! So, Draupadi, do not waste time, but ride this elephant or this chariot; mere words cannot stop us from taking you. Talk less boastfully and throw yourself at the mercy of the king of the Sauviras.'

Draupadi says, 'Why does the king of the Sauviras not take my power seriously? I do will not demean myself before you, out of fear. Even Indra himself cannot abduct her who is protected by Krishna and Arjuna, who would follow her together in the same chariot. What more can I say of a mere man's chances!

When Arjuna Kiriti cleaves your legions in his chariot, he will strike terror into every heart and consume everything around him like fire burning a stack of dry grass in summer. The warlike Andhaka and Vrishni princes, with Janardana at their head, and the mighty Kaikeya bowmen will follow me tirelessly. Dhananjaya's fearsome arrows, shot from the Gandiva and propelled by his powerful arms, will fly at you, roaring like thunder.

When you face Arjuna shooting dense locust-swarms of arrows from his Gandiva, you will repent this folly of yours. Imagine how you will feel when, armed with the Gandiva and blowing his conch, his gloved hands making his bowstring thrum, he pierces your breast again and again with his arrows. When Bhima rushes at you with his mace, and the two sons of Madri range in all directions, spewing the venom of their wrath, you will feel pangs of untold regret for daring to accost me like this.

I vow by my faithfulness to my husbands that I will have the pleasure of seeing Pritha's sons crush you in battle and drag you along the ground. Cruel as you are, you cannot frighten me by forcefully seizing me, because those Kuru warriors will bring me back to the Kamyaka vana as soon as they see me.'

Then the devi of the large eyes, realising that they are about to seize her, cries, 'Do not sully me with your touch!' In panic, she calls out to Dhaumya.

Darting forward, Jayadratha seizes her upper garment, but she pushes him away violently, so that sinner falls to the ground, like a tree severed from its roots. But he takes hold of her once again, while she pants in fear. Even as she clings to Dhaumya's feet, Jayadratha drags Krishnaa on to his chariot.

Dhaumya says, 'Jayadratha, take heed of the ancient dharma of the Kshatriya. You cannot carry her off without first defeating her husbands in battle. You will reap the painful fruit of your despicable deed when you meet the sons of Pandu with Yudhishtira Dharmaraja at their head.'

Dhaumya says this and, entering into the massed ranks of Jayadratha's footsoldiers, follows the princess as she is borne away by her abductor."

CANTO 267

DRAUPADI HARANA PARVA CONTINUED

Vaisampayana said, "Meanwhile, having gone in separate directions, and each having killed many deer, bear and buffalo, the Pandavas meet in that same mighty forest, crowded with deer, which suddenly echoes with the ominous calls of birds and the cries of other wild creatures, as if some great danger threatens.

Yudhishtira says to his brothers, 'These birds that fly into the sunlight shriek harshly and the other wild beasts seem agitated. I feel certain that there are hostile intruders in the jungle. We must not waste a moment but find them. We have enough game.

My heart clenches in fear and my soul wants to fly out of my body. The Kamyaka vana seems strangely bereft, almost like the lake which Garuda rid of the snake that lived in it, like a pot that thirsty men have drained of water, like a kingdom that has lost its king and prosperity.'

Those Kshatriyas ride towards their asrama in their chariots drawn by hurricane-swift Saindharva horses. As they fly back they see a jackal howling hideously to their left.

Yudhishtira looks intently at it and says to Bhima and Dhananjaya, 'This jackal belongs to a lowly species. It is an evil omen that it is on our left, and howling. Ah, the Kaurava sinners are surely here and bent on doing us some great harm.'

The sons of Pandu enter the grove where their asrama is situated. Here they find their beloved's maid Dhatreyika sobbing piteously.

Indrasena leaps down from the chariot and anxiously questions her, 'Why are you lying on the groung and crying? Why is your face so sad and pale? I pray that no evil has befallen princess Draupadi, who is the very soul of the Pandavas? Dharmaputra is so distraught that if the princess has entered the bowels of the earth or flown into heaven, or dived to the bottom of the ocean, he and his brothers will follow her there.

What fool would dare abduct that priceless jewel of these Parantapas, to whom her life is as dear as their own? Who would think of carrying away this princess who has such awesome protectors, and who is like an embodiment of the Pandavas' hearts? The breast of the man that has done this will be pierced by dreadful arrows today.

Do not weep for her, timid girl; Krishnaa will return this very day, and the sons of Pritha will again be united with Yagnaseni after killing their enemies!'

Dhatreyika wipes her face and says to the sarathy Indrasena, 'With no regard for the five Indra-like sons of Pandu, Jayadratha has carried Krishnaa away. The traces of his tracks have not yet been covered over, because the tree branches he broke on his wild way have not yet dried. Turn your chariots around and follow her; the princess cannot have gone far.

O Kshatriyas mighty as Indra, arm yourselves with your glorious bows, take up your quivers and hurry after her, before, overpowered by threats or violence and losing heart and courage, she gives herself up to an undeserving sinner as wastefully as sanctified libations poured onto a pile of ashes.

O, see that the ghee is not poured into paddy husks that will not catch; see that the vanamala is not cast away in a cemetery. O, take care that the Soma rasa of a yagna is not licked up by a dog through the carelessness of the officiating priests; let not the lily be recklessly torn up by a jackal searching for its prey in the thick forest. O, let no man, like a dog licking the ghee in the sacrificial pot, touch with his lips the perfect face of your wife, who is as lovely as moonbeams. Oh, go swiftly after her and do not let time steal a march on you!'

Yudhishtira says, 'Go away, woman; control your tongue. Do not speak thus before us. King or prince, whoever he is, drunk with power, will come to grief.'

And they go forth, following the trail pointed out to them, frequently giving vent to deep sighs that sound like the hissing of snakes, and

twanging the strings of their great bows. In time, they see a cloud of dust that the horses of Jayadratha's army raise; and they see Dhaumya in the midst of the abductor's footsoldiers, crying out to Bhima to ride more swiftly.

The exhilarated Pandavas tell Dhaumya to take heart and return to the asrama. They charge the enemy in fury, like hawks swooping down on their prey. And they, who are like Indra himself, are filled with rage at the insult to Draupadi, and the sight of Jayadratha sitting smugly in his chariot with their beloved queen fans the flames of their fury.

And those mighty bowmen—Bhima, Dhananjaya, the twins and the king—roar at Jayadratha to stop; the enemy legions are panic-stricken."

CANTO 268

DRAUPADI HARANA PARVA CONTINUED

Vaisampayana said, "Enraged at the sight of Bhimasena and Arjuna, the enemy Kshatriyas roar aloud in the forest. The evil Jayadratha sees the flags of those bulls of the Kurus and says to Yagnaseni, 'Krishnaa, I believe these five great warriors that come towards us are your husbands. You know the sons of Pandu well, so, O you of the lovely tresses, describe them one by one and point out which one rides each chariot.

Draupadi replies, 'Having done me such violence that is sure to shorten your life, of what use is it to you now to know who is who? Foolish man, my husbands have come, and none of you will be left alive. But since you are about to die, I will tell you about them. I see Yudhishtira Dharmaraja and his younger brothers and I am not afraid any longer.

That warrior, on whose flagstaff are two beautiful and melodious mridangams called Nanda and Upananda, that sound constantly, is one who knows his svadharma well. God and successful men always walk in his footsteps. With golden skin, a prominent nose and large eyes, that slim man is my husband Yudhishtira, the son of Dharma. He is the best of the Kurus, and grants life to the enemy who surrenders. So, foolish one, throw down your weapons, fold your hands to him and surrender yourself into his protection.

That other man you see, long-armed and as tall as a full-grown sala tree, who sits on his chariot, biting his lips and frowning, is my husband Vrikodara. Steeds of the noblest pedigree, powerfully built and well-trained,

draw his chariot. His feats are superhuman, and he is known as Bhima. Anyone who offends him does not live. He never forgets an enemy and, on some pretext, he will exact bloody vengeance, and remain dissatisfied even after.

That greatest of bowmen you see there, of great intelligence and fame, who has his senses under complete control, who worships his elder brother Yudhishtira, and is his disciple, is my husband Arjuna. He never forsakes dharma, not from lust, not from fear or anger. He is never cruel. His energy is like fire, and he can withstand every enemy. That parantapa is also Kunti's son.

The youth you see, who is versed in every aspect of dharma and artha, who dispels the fear of the frightened, who is wise, and who is the most handsome of all men on earth, is utterly devoted to his brothers. Dearer to them than their own lives, the other sons of Pandu protect him. He is my husband Nakula. This intelligent and wise man, whose twin is Sahadeva, is dexterous with his sword, and you, foolish one, will see his skills in battle. He will be among you like Indra among the Daityas.

And that fifth Kshatriya, a master of the Astra Shastra, also brilliant and wise, always intent on pleasing Yudhishtira Dharmaputra in all that he does, the youngest of the Pandavas and their favourite, is my husband Sahadeva. Heroic, brilliant, sagacious and quick-tempered, there is not another man as intelligent or as eloquent as he is. He is dearer to Kunti than her own soul; he is always conscious of Kshatriya dharma; and he would sooner jump into a fire or sacrifice his own life than say or do anything that is dishonourable or sinful.

When the sons of Pandu have killed your warriors in battle, you will see your army in the same plight as a ship laden with a cargo of jewels wrecked at sea by a whale. You have acted rashly with little regard for the prowess of the Pandavas. If you escape from them alive, you will indeed have been blessed.'

The five sons of Pritha, each like Indra, are filled with rage. Sparing the panic-stricken infantry who beg them for mercy, they charge the charioteers, attacking them from all sides and darkening the air with barrages of arrows."

CANTO 269

DRAUPADI HARANA PARVA CONTINUED

Vaisampayana continued, "The king of Sindhu issues commands to the princes who are with him, crying *Halt! Strike!* and so on. When they see Bhima, Arjuna and the twins with Yudhishtira, the soldiers send up a loud clamour on the field of battle, and the Sibi, Sauvira and Sindhu warriors quail at the sight of these Kshatriyas who look like ferocious tigers.

Armed with a mace made entirely of Saikya iron and embossed with gold, Bhimasena rushes towards the doomed Sindhu king. But Kotikasya deftly surrounds Vrikodara with a formation of Maharathas, effectively separating him from his quarry. Bhima is assailed with countless spears, clubs and arrows but he does not waver for a moment. Instead, with his mace, he kills an elephant, its mahout and fourteen foot-soldiers in front of Jayadratha's chariot.

Arjuna, too, eager to capture the Sauvira king, slays five hundred bold Maharathas from the mountains, the vanguard of the army, fighting in the front. Yudhishtira kills a hundred of the best Sauvira fighters, in the twinkling of an eye. Nakula, sword in hand, leaps down from his chariot and, like a tiller sowing seeds, scatters heads of the soldiers in the rear. From his chariot, Sahadeva brings down so many elephant-mounted warriors with his iron shafts, and they drop from their lofty seats like birds from the trees.

Bow in hand, the king of the Trigartas leaps down from his great chariot and kills Yudhishtira's four horses with his mace. But seeing the enemy closing in and fighting on foot, the Dharmaraja pierces his chest with a crescent-tipped arrow, so that he vomits blood and falls at his feet, like an uprooted tree. Yudhishtira, his horses slain, takes this opportunity to leave his chariot and climb with Indrasena into Sahadeva's.

Kshemankara and Mahamukha attack Nakula from both sides, like two great clouds, with telling showers of the sharpest arrows, but the son of Madri swiftly kills both. Suratha, king of the Trigartas, an expert in fighting from an elephant's back, lumbers upto Nakula's chariot and makes his elephant seize it with is trunk and drag it about here and there. A little daunted by this, Suratha jumps off his ratha, and then, sword and shield in his hands, stands immovable as a mountain.

Suratha wants to kill Nakula immediately, and he prods his mammoth, excited elephant towards him. When the great beast is near enough, Nakula severs its head, trunk and tusks from its body, and the mail-clad elephant gives a dreadful wail and falls, crushing its riders to crimson pulp. Madri's son quickly climbs into Bhima's chariot and has some respite.

Bhima sees Kotikasya rush into the fray and cuts off his sarathy's head with a horseshoe-shaped arrow, so swiftly that the prince does not even realise his charioteer has been killed, and his driverless horses careen chaotically across the field. Seeing the driverless prince retreating, Bhima storms up to him and kills him with a feathered arrow.

Dhananjaya uses razor-sharp, crescent-tipped arrows and cuts off the heads of all the twelve Sauvira heroes; Maharatha Arjuna kills the Ikshvaku leaders and great numbers of Sibis, Trigartas and Saindhavas. He fells banner-bearing elephants and flag-adorned chariots. Heads and headless bodies lie on the field, covering it entirely. Dogs, herons, ravens, crows, falcons, vultures and jackals feast on the flesh and blood of the dead.

When Jayadratha, king of the Sindhus, sees his soldiers all slain, he is terrified, and eager to be rid of Krishnaa and flee. In the general bedlam, the wretched man quickly leaves Draupadi and runs for his life, following the same forest path by which he came.

Yudhishtira sees Draupadi walking with Dhaumya before her, and lifts her onto the chariot of Madri's valiant son Sahadeva.

A great slaughter follows Jayadratha's unseemly flight. As they run away, Bhima mows down all Jayadratha's men with iron shafts, calling out

their names as he strikes them down, one by one.

Arjuna sees that Jayadratha has fled and asks his wild brother to refrain from killing the rest of the Saindhava army. He says, 'Jayadratha is to blame for all this, and he does not seem to be here anymore. It is him you must seek out and I will pray for your success. What is the point of slaughtering his soldiers? Why are you bent on this useless bloodshed?'

Admonished by the wise Arjuna, Bhima turns to Yudhishtira and says, 'We have killed a great many enemy warriors, and the rest run. My brother, take Draupadi, the twins and Dhaumya with you, and comfort the princess when you return to the asrama. I will hunt down the witless Jayadratha, even if he hides in Patala, or is protected by Indra himself.'

Yudhishtira says, 'Mahabaho, even if the king of Sindhu is evil, for the sake of our sister Dussala, his wife, and the pious Gandhari you must not kill him.'

Draupadi becomes very agitated when she hears this, and bashfully, but in anger, says to her two husbands, Bhima and Arjuna, 'If you want to do what pleases me, you must kill that despicable man. The enemy who abducts a wife or takes a kingdom should never be forgiven in battle, even if they beg for mercy.'

Bhima and Arjuna, admonished, fly in search of the Saindhava king, and Yudhishtira takes Krishnaa and Dhaumya back to the asrama. On entering the hermitage, he finds it covered with darbhasanas for sadhus, and crowded with their disciples. Markandeya and other Brahmanas grace the asrama, and the Brahmanas are lamenting what has befallen Draupadi when the ineffably wise Yudhishtira and his brothers arrive.

Great is the joy of all who are there for the Saindhavas and the Sauviras have been vanquished, and Panchali rescued. The king sits among the sages, while Krishnaa goes into their kutila with the twin brothers.

Meanwhile, Bhima and Arjuna see Jayadratha fleeing some two krosas ahead of them and urge their horses to greater speed. Effortlessly, Arjuna shoots down Jayadratha's horses from that distance with astras which weave their way through intervening trees and surely find their target.

Bhima and Arjuna rush on towards the terrified king of Sindhu, who finds himself alone and bewildered, and also gripped by sorrow to see his horses killed before his eyes. Seeing Arjuna's unearthly archery, Jayadratha decides to run, and takes the same track that brought him through the forest. Phalguna overtakes the petrified Saindhava king and says, 'What a petty

man you are! How did you dare abduct a queen? Turn around, Kshatriya; it is not right that you flee. How can you run like this, leaving your men to face the enemy?'

The king of Sindhu does not look back at all. Bhima impatiently overtakes him, but the compassionate Arjuna begs him not to kill the black-hearted fellow."

CANTO 270

JAYADRATHA VIMOKSHANA PARVA

Vaisampayana said, "Jayadratha still runs headlong from the terrible brothers who come at him with weapons raised and ready to strike. The furious Bhimasena jumps down from his chariot and runs after him. He seizes him by his hair and, hefting him aloft, slams him down on the ground. He holds the prince's head and rains blows on him, until Jayadratha faints.

When the Saindhava recovers consciousness, he groans aloud and attempts to get up, but Bhima Mahabaho kicks his head, felling him. He kneels squarely on Jayadratha's chest and rains dreaful blows on his face, and that prince faints again.

Arjuna now intervenes and persuades the enraged Bhimasena to stop punishing Jayadratha anymore; he reminds his brother of what Yudhishtira has said about their sister Dussala.

Bhima says, 'This wretch has done great injury to the blameless Krishnaa. He deserves to die! Ah, but I am helpless because our brother overflows with mercy and you, too, from a misplaced sense of dharma, constantly stop me from having a Kshatriya's just revenge.'

With his crescented arrow, Vrikodara shaves Jayadratha's head, leaving five symbolic tufts of hair. Silently Jayadratha submits to this and Bhima says to him, 'If you want to live, listen to me, fool, and I will tell you how you can save your worthless life. In public meetings and in open sabhas you

must declare for all to hear, *I am the slave of the Pandavas*! On this condition, I spare your life. This is the dharma of victory in battle.'

Jayadratha, in a swoon, trembling, and covered in dust, says meekly to that ferocious one, 'So be it.'

Arjuna and Vrikodara bind him with rope and bundle him into their chariot. Bhima mounts the chariot and, with Arjuna, rides to the asrama. He comes to Yudhishtira and shoves Jayadratha down to the ground before his elder brother.

The Dharmaraja smilingly tells him to set the Sindhu prince free, and Bhima says to the king, 'Tell Draupadi that this dog is now the slave of the Pandavas.'

His brother says affectionately, 'If you have any regard for me, you will set this man free.'

And now Draupadi, too, urges Bhima to do so. She says, 'Let him go. He has become the king's slave and you have disfigured him by shaving his head and leaving five tufts of hair on it.'

Now at liberty, Jayadratha approaches Yudhishtira and bows low to him. He bows to all the Munis. Seeing the abject Jayadratha, so weak that Arjuna has to support him, the compassionate Yudhishtira says, 'I release you; you are a free man now. Go, and be careful never to commit such folly again. It is shameful that you meant to take a woman by force; no man less vile would think of such a thing.'

Yudhishtira looks with some pity at the Sindhu king and says, 'May your heart grow in dharma, so that such a base thought never enters it again. Go in peace now with your charioteers, cavalry and footsoldiers.'

O Bhaarata, when Yudhishtira says this, Jayadratha is overcome with shame and, bending his head, he silently and sadly makes his way to Gangadvaram, the place from where the Ganga comes down to the plains. He implores Trilochana, Uma's consort, for protection and does severe penance. Siva, the three-eyed One, is so pleased with Jayadratha's tapasya that he comes down to the Earth to accept his offering of penance and tells him to ask for a boon.

Listen, Rajan, to the boon that Jayadratha asks Mahadeva for. The Saindhava says, 'Grant that I am able to defeat all the five sons of Pandu, mounted on their chariots, in battle!'

Lord Siva tells him this is not possible. 'None can slay or conquer them in battle. However, except for Arjuna, I grant that you will be able to

contain them, but only once, on the battlefield. Arjuna is Nara, and Vishnu's own Avatara. He performed an impossibly austere tapasya in the Badari vana, and Lord Narayana supports him, so that even the Devas cannot defeat him. I myself have given him the divine astra called Pasupata. The Lokapalas have given him the Vajra and other Devastras.

Vishnu Devadeva, Hyanantatma the Infinite Spirit, Suraguru Prabhu the Lord Preceptor of all the Devas, Pradhana Purusha the Supreme Being without attributes, Viswatma the Soul of the Universe, Viswamurtiman is embodied in all creation. At the end of a great cycle of time, he assumed the form of the all-consuming Fire and devoured the Universe, with its mountains and seas, islands, hills, woods and forests. After he destroyed the subterranean Naga world as well, huge, many-hued clouds, clashing and flashing with thunder and lightning, spread over the sky and poured water in torrents as thick as chariot axles, filling space and dousing the raging apocalypse.

This happened at the end of four thousand yugas, when the Earth was flooded with water and had become one vast sea, the ekarnava. All was hushed: mobile creatures were dead; the Sun, the Moon and the winds were all gone; and the Akhanda was without stars and planets. It was then that the Paramatman Narayana, unperceivable by the senses, Sahastraksha Sahastrapata—thousand-headed and thousand-limbed—wanted to rest. The serpent Sesha, awesome with his thousand hoods and shining with the splendour of ten thousand suns; white as the Kunda flower, or the Moon, or pearls, or the white lotus, or milk or the fibres of a lotus stalk, served as his couch. That adorable and omnipotent God slept on lap of the fathomless Ocean, enveloping all space with the blackness of night.

When, finally, the urge to create stirred in him he awoke and found the Universe empty. There is, in this connection, a sloka that describes and explains the word Narayana: *Nara created water and it formed his body, therefore, it is called Nara. It was his Ayana, or resting place, and, therefore he is known as Narayana*. As soon as that Eternal Being began to meditate in order to create the Universe again, a lotus sprang spontaneously from his navel, and the four-faced Brahma emerged from that lotus. Brahma Lokapitamaha, the ancestor of all creatures, sat on that flower and, finding that all the Universe was a void, created in his own likeness, and from his mind, the nine great Rishis—Marichi and others.

These nine also became creators and brought Yakshas, Rakshasas, Pisachas, reptiles, men and all mobile and immobile creatures into being.

Brahman, the Supreme Spirit, exists in three states: in the form of Brahma he is the Creator; as Vishnu he is the Preserver; and as Siva he is the Destroyer of the Universe.

O king of Sindhu, have you not heard of the wondrous achievements of Vishnu, which the Munis and the Brahmanas who know the Vedas describe?

When the world was reduced to one vast Sea with only the heavens above, the Lord, like a firefly on a monsoon night, searching hither and thither for a patch of stable ground from where he could begin the act of creation, decided to raise the submerged Earth out of the water for his purpose. He wondered what shape he should take to rescue Bhumi Devi from the flood and, after some contemplation, he chose the form of a wild boar, sporting in the water. He assumed the shape of a sacrificial boar, radiant and aglow with intuitive knowledge of the Vedas. The Varaha was ten yojanas long; it had sharp tusks and was cloud dark. Its body was as massive as a mountain and, roaring like tumultuous rain-clouds clashing, it dove deep and lifted up the Earth with one of its tusks and set Bhumi back in her proper place.

At another time, the Mahatman assumed the marvellous form of a half-man, half-lion—Narasimha, the Manticore. Joining his hands together in supplication, he went to the court of the king of the Daityas. That progenitor of the Daityas, the son of Diti, was the enemy of the Devas, and flared up in rage when he saw this peculiar beast. Eyes inflamed, adorned with garlands and looking like a mass of black thunderheads, this warlike son of Diti, Hiranyakasipu took up his trident and, roaring like thunderclouds, rushed at the Manticore. The Narasimha leapt into the air and tore the Daitya apart with his claws.

Having slain the Daitya king for the sake of the well-being of all creatures, the radiant, lotus-eyed Lord of great effulgence, was born again from the womb of Aditi as the son of Kasyapa.

At the end of a thousand years she delivered him, a Being of superhuman conception, short, dark-skinned, and bright eyed. He held a Rishi's staff and kamandalu in his hands, and the mystic birthmark of Srivatsa, shaped like a curl of hair, on his chest. He had tangeld locks of jata

and wore the sacrificial thread across his chest; he was strongly built and handsome, and shone with lustre.

Arriving at the yagnasala of Bali, king of the Danavas, Vamana the dwarf entered the assembly with the help of Brihaspati.

Bali was pleased to see him and said, "I am happy to see you, O Brahmana. What can I do for you?"

The dwarf replied with a smile, "Lord of Danavas, give me land to cover three paces of my legs," and Bali consented happily to give the Brahmana what he wanted.

As he was measuring the three paces, Hari the dwarf assumed his Viswarupa, and with just three steps, covered the Earth; and then immortal Vishnu gifted it to Indra.

What I have just told you is the famous story of the Vamana Avatara, the incarnation of the dwarf. From him all the gods were created, and from this incarnation onwards, the world is said to be Vaishnava, or pervaded by Vishnu. Vishnu has now been born into the world again, in the race of the Yadavas, to destroy evil and preserve dharma. In this Avatara he is called Krishna.

Saindhava, these are the achievements of the Brahman, whom all the worlds worship and whom the learned describe as without beginning or end, as un-born and divine. They call him Yamahurajitam – the unconquerable; Sankachakragadhadharam—who holds the conch-shell, discus and mace in his hands; Srivatsadharinam Devam – the Lord who is marked with the mystic Srivatsa; Pitakausheyavasasam – attired in yellow silk, and who is the best of all who are skilled in the Astra Shastra.

It is this same Krishna who protects Arjuna. That glorious and lotus-eyed One of infinite power, that slayer of hostile heroes, rides in Partha's chariot and defends him. Thus, Arjuna is invincible. The gods cannot resist him, to say nothing of a mere mortal being able to vanquish Partha in battle.

Therefore, O king, Arjuna you must leave well alone. You shall, however, be able to quell, for a single day only, the rest of Yudhishtira's forces, as well as your enemies, the other four sons of Pandu!'

Having spoken thus to Jayadratha, the Divine Hara, Sarvapaapa Haro Hara—the destroyer of all sins, Umapati—the consort of Uma, Pasupati—the Lord of wild beasts, Yagnaha—the despoiler of Daksha's sacrifice, Tripurardana—He who destroyed the Tripura, He that plucked out the eyes of Bhaga, He who is surrounded by his dwarfish, hunchbacked and dreadful

entourage of ganas that have frightful eyes and ears and uplifted arms – Siva vanishes from that place, O Narashardula, with his beloved Uma.

Jayadratha returns home and the sons of Pandu continue to live in the Kamyaka vana."

CANTO 271

RAMOPAKHYANA PARVA

Janamejaya asked, "What did those Naravyaghras, the Pandavas, do after the trial of Draupadi's abduction?"

Vaisampayana said, "After he has defeated Jayadratha and rescued Krishnaa, Dharmaraja Yudhishtira sits down with that Brahmanottama Markandeya. Hearing the words of sympathy that all the Rishis express, Yudhishtira says to Markandeya, 'Worshipful one, you are known amongst the gods and the ascetics to have the fullest knowledge of the past and the future. I have a doubt that I would like you to clear.

This devi is the daughter of Drupada; she was born from the sacrificial fire and not from a woman's womb; she is highly blessed and is the daughter-in-law of the illustrious Pandu. I know that all creatures are subject to the influences of kaala and kalpa—time and destiny—that were established by Brahman, and to the karma of one's actions. If this is true, how could such misfortune afflict this wife of ours who is so faithful and pure, even like an honest man being falsely accused of theft?

Draupadi has never committed any sin. Indeed, she has never done anything that is not praiseworthy; she has treated Brahmanas with the utmost dharma. Yet, Jayadratha carried her away by force; and as a consequence, he and his allies were defeated in battle, and he had his head shaved.

No doubt, we slaughtered the Sindhu troops and rescued her, but we are tainted by the disgrace of our wife being abducted because of our

carelessness. This life in the wilderness is full of sorrow. We live by hunting and we are forced to kill the animals with whom we share the vana as a home. This exile that we suffer is because of deceitful kinsmen. Is there anyone who is more unfortunate than I am? Have you ever seen or heard of such a man?' "

CANTO 272

RAMOPAKHYANA PARVA CONTINUED

"Markandeya says, 'Bharatarishabha, even Rama suffered unequalled torment because of the evil Rakshasa king Ravana, who used maya and, overpowering the vulture Jatayu, forcibly carried away Rama's wife Sita from their asrama in the forest. With Sugriva's help, Rama brought her back by building a bridge across the sea and burning down Lanka with his fiery arrows.'

Yudhishtira says, 'In what dynasty was Rama born, and how great was he? Whose son was Ravana, and what quarrel did he have with Rama? O Illustrious, tell me all this in detail, for I long to hear the story of Rama of the great deeds.'

Markandeya says, 'Listen, prince of the Bhaaratas, to this ancient Itihasa, exactly as it happened. I will tell you about the suffering that Rama and his wife endured.

There was a great king named Aja in the Ikshvaku dynasty. He had a son named Dasaratha, who was devoted to the study of the Vedas and was pure of heart and mind. Dasaratha had four sons, who were knowledgeable about dharma and artha; they were Rama, Lakshmana, Satrughna, and the mighty Bharata. Rama's mother was Kausalya, Bharata's was Kaikeyi, and those twin scourges of their enemies, Lakshmana and Satrughna, were the sons of Sumitra.

Janaka was the king of Videha, and Sita was his daughter. Tvashta himself created Sita with the intention of making her the beloved wife of

Rama. This was the lineage of Rama and Sita; and now listen to how Ravana was born.

That Lord of all creatures and the Creator of the Universe—Sarvalokanam Prabhu Swayambhu Prajapati, that Rishi-like Deva, was the grandfather of Ravana. He had a beloved son named Pulastya who, in turn, had a mighty son called Vaisravana, who was born of a cow. But Vaisravana left his father and went to live with his grandfather. Rajan, his furious father created another exactly like himself to take revenge on his son Vaisravana, and he called this one Visrava.

Pleased with his grandson Vaisravana, the Pitamaha Brahma gave him these gifts: immortality, the ownership of all the wealth in the Universe, the guardianship of one of the cardinal points, the friendship of Isana Siva, and a son named Nalakubara. He gave him Lanka for his capital, which was guarded by legion Rakshasas; a chariot called Pushpaka that could go everywhere, at the will of he who sat in it; and kingship over the Yakshas, and sovereignty over other kings.' "

CANTO 273

RAMOPAKHYANA PARVA CONTINUED

"Markandeya continues, 'The Muni named Visrava, replicated in a moment of rage from the soul of Pulastya, began to look at Vaisravana with great anger. But Kubera Vaisravana, king of the Rakshasas, knew that his father was angry with him and always tried to please him.

Bhaaratottama, that Rajarajan who lived in Lanka sent three Rakshasa women, borne on men's shoulders, to wait on his father. Their names were Pushpotkata, Raka and Malini; they were accomplished singers and dancers, and attentive to that Mahataman Rishi. Those slender Rakshasis vied with one another in making the Rishi happy, and that worshipful being was pleased with them. He granted them boons, and to every one of them he gave princely sons according to their wishes.

Pushpotkata had two sons, both most magnificent Rakshasas and unequalled in prowess. They were Kumbhakarna and Dasagriva Ravana. Malini had a son named Vibhishana, and Raka had twin children named Khara and Surpanakha. Vibhishana was the most handsome of them all. He was pious and conscientiously performed every religious rite.

The first of Rakshasas, Dasagriva the ten-headed, the eldest, was devout, vivacious and strong beyond belief. Kumbhakarna was the most powerful in battle, for he was a fierce and terrible warrior and a master of maya. Khara was a skilled archer; he hated Brahmanas and lived on human flesh. And the fierce Surpanakha was a constant bane to tapasvins in the vana.

And learned in the Vedas and diligent in ceremonial rites, all these lived with their father on the Gandhamadana mountain. There they saw Vaisravana, owner of great wealth, always borne on men's shoulders, with their father. Gripped by envy, they decided to perform the most severe tapasya to please Brahma.

Dasagriva, subsisting on air alone and surrounded by the five sacred fires, meditated while standing on one leg for a thousand years. Kumbhakarna performed his tapasya with bowed head and hardly ate at all. The wise and magnanimous Vibhishana, undertaking fasts and subsisting only on dry leaves, also sat in dhyana and practised severe tapasya for a long time. Khara and Surpanakha cheerfully protected and attended on them while these others were at their penance.

At the end of a thousand years, the invincible Dasagriva cut off nine of his heads and offered them to Agni. Brahma, Lord of the Universe, was pleased and, appearing to the Rakshasa tapasvins, told them to stop their tapasya and promised to grant boons to each of them.

Brahma said, "I am pleased with you, my children. Stop your tapasya and ask me for boons. I will give you anything you ask for, except immortality. Ravana, your heads, which you offered to me in the great fire, will adorn your body as before, in whatever way you like. Your body will not be disfigured; you will be able to assume any form at will, and conquer your enemies in battle. This is my promise."

Ravana said, "May I never be defeated by a Gandharva, a Deva, a Kinnara, an Asura, a Yaksha, a Rakshasa, a Naga or any other creature!"

Brahma said, "You will never have cause to fear any of those you have named, except man. May good fortune attend you! This is my command."

Ten-headed Ravana was jubilant, for, being an eater of men, he dismissed humans as being of no consequence. The Pitamaha spoke to Kumbhakarna in the same way, and being dull-witted, Kumbhakarna asked for the boon of long sleep, which Brahma granted. Then Brahma addressed Vibhishana and told him to ask for any boon he wanted, as he was pleased with him.

Vibhishana replied, "Lord, grant that even when I am in grave danger, I never swerve from the path of dharma and, that being ignorant, I may be enlightened by the light of divine knowledge!"

Brahma replied, "Parantapa, although you are born a Rakshasa, your soul does not lean towards adharma. And so, I grant you immortality."

Markandeya continues, ‘Having obtained his boon, the ten-headed Rakshasa defeated his half-brother Kubera Vaisravana in battle and wrested the kingdom of Lanka from him. The noble Kubera left Lanka and, followed by his Gandharvas, Yakshas, Rakshasas and Kinnaras, went to live on the Gandhamadana mountain.

Ravana forcibly took the Pushpaka vimana from him, and for this, Kubera cursed him, saying, “This chariot shall never carry you; it will bear the man who will kill you in battle. And because you have insulted me, your elder brother, you will soon die!”

Rajan, the devout and splendid Vibhishana, who always walked the path of dharma, followed Kubera. That divine Lord of wealth was pleased with his younger brother and gave him command of the Yaksha and Rakshasa armies.

In the meantime, the mighty and man-eating Rakshasas and Pisachas came together and made Dasagriva their king. He could take any form at will and his powers were terrifying. Able to fly through the air, he attacked the Devas and the Daityas and took their most valuable possessions from them. Because he terrified all creatures, he was called Ravana; and with the power to muster as much strength as he wanted, without limit, he struck terror into the hearts of the Devas,’ says Markandeya.”

CANTO 274

RAMOPAKHYANA PARVA CONTINUED

"Markandeya says, 'When terror gripped the worlds, the Brahmarishis, the Siddhas and the Devarishis, with Havyavaha as their spokesman, asked Brahma for protection.

Agni said, "Dasagriva, the powerful son of Visrava, cannot be killed because of your boon. Endowed with limitless strength, he oppresses the earth's creatures. Protect us, Bhagavan. We have no other refuge but you."

Brahma said, "Vibhavasu, neither the Devas nor the Asuras can conquer him in battle. I have already ordained the means of his death, and that is imminent. At my command, the four-headed Deva has already incarnated for this. Vishnu Mahatman will accomplish what you want."

The Pitamaha said to Sakra, "You and all the Devas must be born on Earth in amsa as sons born of monkeys and bears: heroic, powerful beings who can take any form at will, who will be Vishnu's allies."

At his word, the Devas, the Gandharvas and the Danavas quickly assembled to decide how they should each be born on Earth. Brahma commanded a Gandharvi named Dundubhi to go to the Earth and accomplish his task. Dundubhi was born in the world of men as the hunchbacked Manthara. All the chief Devas, including Sakra and others, sired children on the wives of the best of vanaras and reekshas. And these sons equalled their fathers in strength and glory.

They could split mountain peaks, and their weapons were rocks and sala and tala trees. They were wonderfully strong and their bodies were hard as

diamonds; they were accomplished in battle and could call on unlimited energy whenever they wished. They were each equal to a thousand elephants in might, and they were as swift as the wind. Some of them lived anywhere, while others lived in forests.

Having contrived all this, Brahma Prajapati instructed Manthara about what she must do. Manthara of the mind quick as lightning understood immediately and, from then on, went here and there, busying herself with creating and fanning quarrels,' says Markandeya."

CANTO 275

RAMOPAKHYANA PARVA CONTINUED

"Yudhishtira says, 'O luminous one, you have told me about the birth of Rama and the others in detail. I want to know the reason for Rama's exile. Brahmana, tell me why the sons of Dasaratha, the brothers Rama and Lakshmana, went to the forest with the renowned Maithili, princess of Mithila.'

Markandeya says, 'The pious king Dasaratha, who was always attentive to the needs of his elders, and devout in performing religious kriyas, was joyful when his sons were born. They grew up, strong and learned in the Vedas and their mysteries, and in the Astra Shastra. After they had completed their Brahmacharya vows, the princes were married; and Dasaratha's cup of joy overflowed.

The intelligent Rama, the eldest son, became his father's favourite, and delighted the people with his charming nature. Then, Bhaarata, the wise king thought that he was getting old, and consulted his ministers and his kulaguru Vasishta about installing Rama as Yuvaraja of the kingdom. All those devoted men agreed that the time was ripe for this. Dasaratha looked at his splendid son Rama, the enhancer of Kausalya's joy, of the red eyes and sinewy arms, of the gait like an elephant's, of the long arms and curly black hair, who was courageous and glowed in splendour, and equal to Indra himself in battle, who was versed in the Shastras, as wise as Brihaspati, and a master of all the arts and sciences. Everybody loved him.

Rama's senses were under complete control, and even his enemies felt happy to see him. He was the terror of the unrighteous and protector of the good. With a sparkling mind, he was irresistible; he was ever-victorious and undefeated. O Kurunandana, Dasaratha looked at his son who flooded Kausalya with joy, and was gratified.

Thinking about Rama's qualities, the mighty king said to the Purohita, "Blessed Brahmana, tonight the Pushya nakshatra will rise in a most auspicious conjunction. Have preparations made for the coronation and call Rama. This auspicious time lasts until tomorrow. My ministers and I will invest Rama as Yuvaraja of all my subjects."

Manthara, Queen Kaikeyi's maid, heard the king, went to her mistress and slyly said to her, "Kaikeyi, today the king has made a proclamation that does not augur well for you. Unlucky one, it is better that you are bitten by an angry and fiercely venomous snake. But Kausalya is fortunate, for it is her son who is to become Yuvaraja. Where is good fortune when your own son does not inherit the kingdom?"

The slender-waisted Kaikeyi put on all her ornaments and sought out her husband in private. Lovingly and with alluring smiles she said to him, "Rajan, you are always true to your word. You swore, once, to give me something I desired. I ask you to keep that oath now and save yourself from the sin of breaking your sacred word."

The king said, "I will give you what you ask for. Ask for anything you like. What man, undeserving though he may be of death, shall I kill today? What man that deserves to die shall I set free? Who shall I give wealth, whose wealth shall I confiscate? Whatever wealth there is in this world, except that which belongs to Brahmanas, is mine. I am the king of kings and the protector of the four varnas. Tell me quickly, blessed devi, what does your heart desire?"

Kaikeyi heard the king and knew that she had bound him to his pledge, and that her power over him was strong. She said, "I want Bharata be made Yuvaraja, and Rama to be sent into exile for fourteen years in the Dandaka aranya, wearing matted jata on his head and clad in rags and deerskin."

Bhaaratottama, the king heard her words like daggers and was speechless with grief. But learning of his father's pledge and Kaikeyi's demand, the noble Rama went into the jungle so that his father's dharma was preserved. His wife Sita, the princess of Videha and daughter of Janaka, and Lakshmana, that best of archers, followed Rama into the forest.

After Rama left, king Dasaratha died, as was destined. Queen Kaikeyi called her own son Bharata to her and said, “Dasaratha has departed for Swarga, and both Rama and Lakshmana are in the forest. Take this vast kingdom that has no rivals to disturb its peace.”

But noble Bharata cried, “You have done an evil thing by killing your husband and having Rama sent into exile. From lust for wealth and power, mother, O accursed woman, you have piled sin on my head.”

And the prince wept bitterly. He proved his innocence before all the subjects of the kingdom and set out after Rama, to bring him back. With Kausalya, Sumitra and Kaikeyi in chariots going before his retinue, and with a heavy heart, he set out with his brother Satrughna.

Accompanying him were the Rishis Vasishtha, Vamadeva and thousands of other Brahmanas, and the people of the cities and the provinces, all wanting to bring Rama back.

On the Chitrakuta mountain, Bharata saw Rama and Lakshmana, dressed like sadhus, with bows in hand. Rama, however, was determined to keep his father’s word and dismissed Bharata. Bharata returned and ruled from Nandigrama, keeping his brother’s wooden sandals in front of him always. Rama was afraid that the people of Ayodhya would come again to Chitrakuta, and made his way through the dense vana to the asrama of Rishi Sarabhanga.

There he paid homage to Sarabhanga and, entering the forest of Dandaka, set up his dwelling on the banks of the Godavari. While he lived there, through the wiles of Surpanakha, Rama was forced to fight Khara, who lived in nearby Janasthana. That righteous son of the Raghuvamsa killed fourteen thousand Rakshasas in order to protect the Rishis at their tapasya, whom the demons preyed on and ate.

By killing mighty Rakshasas like Khara and Dushana, the wise Rama restored the peace of that sacred forest.

After these Rakshasas had been slain, Surpanakha, her nose and lips mutilated by Laksmana, flew to Lanka, to her brother Ravana. When the Rakshasa woman, demented with grief, and dried blood staining her face, saw Ravana she fell at his feet. He was overpowered by anger at seeing how horribly she had been disfigured and, grinding his teeth, sprang up from his throne.

He dismissed his ministers, and when they were alone he asked his sister, “Who has done this to you, forgetting that you are my sister? Who is

he that calls my vengeance and his death so ardently to him? Who is he that sleeps happily with a fire lit so near his head? Who is he that steps on a vicious serpent? Who is he that stands with his hand thrust into the mouth of a lion?"

Flames of fury burst from his body, as a night fire spews out of the hollows in a dry tree.

His sister told him about Rama's prowess and about the defeat of the Rakshasas with Khara and Dushana at their head. Impelled by destiny and the slaughter of his kinsmen, Ravana thought of using Maricha to kill Rama. He resolved on the course he would follow and arranged for Lanka to be ruled by his ministers while he was away.

After consoling Surpanakha as best as he could, he set out on a journey across the sky. He crossed the Trikuta and the Kala mountains and saw the vast ocean of unplumbed waters—the home of makaras.

Crossing the ocean, ten-headed Ravana reached Gokarna, the favoured place of the illustrious Deva armed with the Trisula. And there Ravana met his old friend Maricha who, out of fear of Rama, had become a sannyasin.'

CANTO 276

RAMOPAKHYANA PARVA CONTINUED

Vaisampayana continued, "Markandeya says, 'Maricha received Ravana with a respectful welcome and offered him fruit and roots.

When Ravana was seated and at ease, the eloquent Maricha sat beside him and said to Ravana, "Your skin looks unnaturally pale. Is all well in your kingdom, O king of Rakshasas? What brings you here? Are your subjects as loyal to you as ever? Whatever it is that has brought you here, consider it already done, even if it be difficult to accomplish."

Ravana, his heart in turmoil from anger and humiliation, told him about what Rama had done and that he, Ravana, wanted the prince dead.

An alarmed Maricha said, "You must not provoke Rama; I know his prowess. No one can withstand his arrows. That great one is the reason for my taking sannyasa. What evil creature has instigated you to follow a course that will surely bring ruin upon you?"

Ravana replied simply, "If you do not do as I say, you will die."

Maricha thought within himself, "Since death is inevitable, I will do as he says, because it is better to die at the hands of Rama, who is superior." And he says to Ravana, "I will do whatever I can to help you."

Dasagriva Ravana said to him, "Take the shape of a deer with golden skin and antlers of gold, and go and enchant Sita. When she sees you she will send Rama to hunt you, and then she will be mine to carry away. Losing his wife, the villainous Rama will die of grief. This is what you must do to help me."

Maricha performed his own funeral rites in anticipation of his death and unhappily followed Ravana. They reached Rama's asrama and both did as planned. Ravana took the guise of a sadhu, with a shaven head and carrying a kamandalu and a three-pronged staff.

Maricha took the form of a golden deer. He appeared before Sita and, spurred by her own destiny, she sent Rama after the deer.

Eager to please her, Rama took up his bow, left Lakshmana to protect Sita, and set off in pursuit of the deer. Armed with bow and arrows and his sword, his fingers cased in lizard-skin gloves, Rama went after that deer, even as Rudra followed the astral deer as told in the Purana.

Ravana lured Rama a great distance away by appearing and disappearing from sight, and leading him on. Finally, when Rama realised that the deer was a Rakshasa, the illustrious scion of Raghu shot the golden creature with an unerring arrow. Struck with Rama's arrow, the Rakshasa Maricha cried out in agony, pefectly mimicking Rama's voice and calling out to Sita and Lakshmana. Vaidehi heard the cry and told Lakshmana to hurry to the spot from where the cry came.

Lakshmana said, "Gentle princess, have no fear. Who can harm Rama? O Sita of the sweet smiles, you will see your husband Rama return any moment now."

When Lakshmana said this, the chaste, naturally timid Sita was suspicious of the innocent Lakshmana's motives and began to cry.

She, who was devoted and faithful to her husband, scolded Lakshmana, "Foolish one, what you secretly yearn for can never be yours. I would rather kill myself with a weapon or throw myself from the top of a hill or walk into a blazing fire than forsake my Rama and live with a sorry wretch like you, like a tigress with a jackal."

The good-natured Lakshmana, who was devoted to his brother, covered his ears in anguish and set off on the path that Rama had taken, without a single look at that devi with lips as soft and red as the bimba fruit.

Now Ravana, wearing a gentle guise that hid the great evil that he was, like ashes covering a smouldering fire, came to the asrama. He came in the form of a hermit to carry away that princess of the blemishless character. Sita saw him and welcomed him with fruit and roots, and offered him a seat. Ignoring these that tiger among Rakshasas showed his own form.

He said, "O Sita, I am Ravana, king of all Rakshasas. My peerless city, Lanka, lies across the great ocean. There, among lovely women, you will

live with me and be radiantly happy. O you with the beautiful lips, leave your ascetic Rama and be my wife!"

Janaka's daughter shut her ears and cried, "O do not speak like this. The vault of heaven with all its stars may fall down, the earth may shatter into fragments, fire may change its nature and become cold, but I could never leave Raghunandana. How can a she-elephant who has lived with the mighty leader of a herd, with rent temples, forsake him and live with a pig? Having once tasted the sweet wine prepared from honey or flowers, how can a woman relish coarse arrack made from rice?"

Saying this, she went inside her hut, her lips quivering and her arms trembling with rage. Ravana followed her inside and he seized her by her hair, took her in his arms and flew into the air with her.

A great and noble vulture, Jatayu, who lived on a mountain peak, saw that helpless devi in the Demon's grasp and heard her wailing out to Rama in anguish as she was carried away by Ravana.' "

CANTO 277

RAMOPAKHYANA PARVA CONTINUED

"Markandeya says, 'Jatayu, heroic king of the vultures, whose brother was Sampati and whose father was Arjuna, was a friend of Dasaratha's. Seeing his friend's daughter-in-law on Ravana's lap, that sky-ranger attacked the Rakshasa in fury.

He cried, "Leave the princess of Mithila! Rakshasa, how can you ravish her when I am alive? If you do not release my daughter, you shall not escape from me with your life."

And Jatayu began to tear at the king of the Rakshasas with his talons. He lacerated Ravana with a hundred wounds by striking him with his wings and beak. Blood flowed from Ravana's body, as freely as water from a mountain spring. Attacked by this vulture who fought for Rama's sake, Ravana drew his sword and hacked away Jatayu's two wings and, as the immense avian fell to the earth below, the Rakshasa soared into the air, shooting out above the clouds with Sita in his grasp.

As they flew, whenever Vaidehi saw an asrama of Rishis, a lake, a river, or a tank, she threw down one of her ornaments. She saw five great monkeys on a mountain-top, and that intelligent princess threw down a piece of shimmering cloth torn from her garment. That strip of yellow cloth fell, fluttering through the air and flashing like lightning from the clouds, amongst those five foremost of vanaras.

With dazzling speed, the Rakshasa flew a long way through the sky like a great swift bird, and soon he saw his enchanting city of the many gates,

which was enclosed on all sides by lofty walls, and built by Viswakrit himself. And the king of the Rakshasas entered Lanka, with Sita.

Whilst Sita was being abducted, Rama was walking back to the asrama after killing the deer, when he met his brother Lakshmana. Rama scolded him, "How could you leave Vaidehi alone in this Rakshasa-infested forest?"

He realised that he had been purposefully lured away a great distance by the deer, which was a Rakshasa in disguise, and his heart misgave him sharply when he saw his brother and knew that Sita was alone.

Rama breathed, "Ah Lakshmana, is the princess of Videha still alive? I fear I shall never see her again."

Lakshmana told him everything that Sita had said, especially the harsh words with which she had rebuked him. His heart on fire, Rama and Lakshmana ran back towards the asrama. On the way they saw the vulture, big as a hill, lying on the ground in the throes of death. Suspecting that he was a Rakshasa, Rama and Lakshmana rushed at him, drawing their bows into circles.

The mighty vulture, however, addressed them, "Be blessed! I am Jatayu, king of vultures, and a friend of Dasaratha."

Rama and his brother lowered their great bows and wondered who it was that spoke their father's name in the wilderness. They saw that the speaker was the vulture, who had lost his wings and how blood spouted from his wounds. That hulking bird told them how Ravana had seized Sita and how the Rakshasa had cut off his wings.

Rama asked Jatayu which way Ravana had taken, and the vulture indicated the direction with his grandly crested head, and then Jatayu was dead.

Rama understood that Ravana had gone south. Rama paid his respects to his father's friend and performed his funeral rites. Then those Parantapas, Rama and Lakshmana, filled with grief, took a southern course through the Dandaka aranya.

On their way they saw many uninhabited asramas, with kusa grass cushions scattered about, and leaf umbrellas and broken water-pots, and overrun by jackals. In the depths of that forest Rama and Saumitra saw herds of deer roaming at will. They heard the terrible voices of many predators and other fell beings, and they sounded like a roaring fire devouring the forest.

Shortly, they saw a hideous, headless Rakshasa, dark as rain-clouds and big as a mountain, his shoulders broad as a sala tree, and his arms long and massive. On the creature's chest was a pair of staring eyes, and his mouth was on his bloated belly.

In a trice the headless Rakshasa seized Lakshmana in a giant hand, holding him helpless and, O Bhaarata, the son of Sumitra was confounded. His eyes on Rama, the headless Rakshasa began to slowly draw Lakshmana towards the yawning maw on his belly.

Lakshmana said to Rama in dismay, "Look at my fate! I cannot bear it: your losing your kingdom, the death of our father, then the abduction of Sita and now this. O, I am sure I will not see you return with Vaidehi to Kosala and sitting on our ancestral throne as sovereign of the Earth. Only the very fortunate will see your face, radiant as the moon emerging from behind clouds, after your ritual coronation bath and sanctification with kusa grass, fried paddy and black peas."

The sensitive Lakshmana gave vent to his anguish and lamented in this way for a time.

However, Rama, always unperturbed in the face of danger, said, "Narapumgava, do not give way to grief. What is this creature, when I am here? You cut off his right arm and I will his left."

Even as he spoke, Rama hewed off the Rakshasa's left arm with his sword, as if it was a stalk of corn. The mighty Saumitra did the same to the Rakshasa's right arm, and then struck him time and again in his belly, blows like thunder, and the headless monster fell dead, making the ground shake.

Then, as if in a dream, the brothers saw a divine being rising from the dead Rakshasa's body and hovering in the air, shimmering like the Sun in the sky.

The eloquent Rama asked him, "Who are you? Tell me, what miracle is this? How can such a thing happen? I am struck with wonder!"

That being said, "O Kshatriya, I am a Gandharva and my name is Viswavasu. A Brahmana cursed me and I became a Rakshasa both in appearance and nature. Rama, Sita has been taken by king Ravana of Lanka. Go to Sugriva; he will be your friend. His lives on the mountain peak of Rishyamuka, by lake Pampa of the sacred water, where cranes flock. Sugriva, the brother of the Vanara king Vali, adorned with a golden garland, lives there with four of his counsellors. Go to him and tell him the reason for your grief; he is in a similar plight and will help you. That is all I

can say. You will surely see Janaki, because the king of the Vanaras knows Ravana and the others."

With these words, the radiant, divine being vanished, leaving Rama and Lakshmana marvelling at what had happened.' "

CANTO 278

RAMOPAKHYANA PARVA CONTINUED

"Markandeya says, 'In a torment of grief at Sita's abduction, Rama hurried to Pampa, which was only a short distance away. The lake was lush with lotuses of different kinds, and cool, fragrant breezes fanned the woodland air. Rama remembered his wife, O king, and was suddenly overwhelmed by utter sadness, and he wept.

Lakshmana said to him, "You, who are always respectful to those that deserve it, you should not have to suffer such anguish. Suffering should stay away from you, like illness does from the man who leads a disciplined life. You have found out about Ravana and Vaidehi. Rescue her now, using your intelligence and might.

Let us approach Vanarottama Sugriva, who is on the mountain peak. Be strong and cheerful; I, your disciple, slave and friend, am here."

Rama regained his composure at what his brother said, and turned his mind to what he needed to do. The brothers Rama and Lakshmana bathed in the waters of Lake Pampa and offered oblations to their ancestors; then they set out for Rishyamuka. On arriving there, they saw on the summit of the mountain, whose slopes were adorned with bounties of trees, fruits and roots, five monkeys.

Seeing them approach, Sugriva sent his advisor, the wise Hanuman, large like Himavat, to receive them. The brothers exchanged greetings with Hanuman, who then took them to Sugriva. Rajan, Rama immediately struck up a friendship with the good Vanara. When Rama told Sugriva about Sita,

Sugriva showed him the piece of cloth that she had dropped while Ravana was carrying her away.

Rama received this token of faith from Sugriva and installed him as king of all the monkeys on Earth. Rama also vowed to kill Vali. With this compact, and with utmost confidence in each other, they made their way to Kishkindha, to do battle with Vali. Sugriva announced his arrival in Kishkindha with a roar as thunderous as the sound of a towering waterfall.

Vali could not abide this challenge, and was about to rush out, when his wife Tara stood in his way. Wise Tara pleaded, "From the sound of Sugriva's confident roars, I feel sure that he has found a great ally. Do not go out, my lord."

The Vanara king, the eloquent Vali, wearing a golden garland, said to Tara of the face as bright as the moon, "You recognise the voice and language of every creature from afar. Listen carefully and tell me who helps this brother of mine, brother in name only."

Tara said, "Listen, O Kapiswara, and I will tell you. Dasaratha's son Rama, greatest of arhcers, mightiest of Kshatriyas, whose wife has been abducted, has made a pact of friendship with Sugriva. Rama's brother, the intelligent Lakshmana, also mighty-armed, the unvanquished son of Sumitra, stands beside him to ensure Sugriva's success. Mainda, Dwivida, Hanuman the son of Pavana, and Jambavan the king of bears are Sugriva's ministers; they, too, stand by his side. All these illustrious ones are blessed with vast strength and intellect, and they all want you dead. So do not venture out, my lord."

But the king of the monkeys ignored her advice. He suspected that she had lost her heart to Sugriva, and was filled with raging envy. He upbraided her harshly and came out of his palatial cave to face Sugriva, who stood on the slope of the Malyavat mountain.

Vali said to Sugriva, "Often have I defeated you and, because life is so precious to you and because we are brothers, I have spared you each time. What makes you wish for death again?"

Sugriva answered Vali in such a way as to inform Rama of all that had transpired between him and his brother. He said gravely, "You have robbed me of my wife and my kingdom. What need have I of life? I have come to you in search of death."

The Vanara brothers spat venom with vicious words, then flew at each other in wrath. Fighting with sala and tala trees, and stones, they struck

each other down; they leapt high into the air; they struck with their fists; they raked each other with nails and bit with long sharp fangs. Covered in blood, the two heroes shone like a pair of red-blossomed kinsuka trees.

As they fought, they looked identical and no one could tell them apart. Now Hanuman draped an elephant-flower mala around Sugriva's neck, and that Vanara shone with it, like the Malaya mountain with its circlet of clouds.

Rama could now identify Sugriva by the gajapushpi garland. He raised his best of bows, and aimed his arrow at Vali. The twang of Rama's bow was deafening as his arrow pierced Vali's breast. Vali trembled in fear and, his heart pierced, began to vomit blood. He saw Rama standing before him, Lakshmana at his side. He chastised that prince, for having taken his life without just cause, and fell dead to the ground. And Tara saw him lying on the bare earth, her lord who was as radiant as the Sun.

After Vali was killed, Sugriva regained possession of Kishkindha, and along with it, also of the widowed Tara, of the face as lovely as the moon. Rama of the sparkling intellect lived on the lush Malyavat hill for four months, with Sugriva in worshipful attendance.

Meanwhile, the lust-driven Ravana reached Lanka and ensconced Sita in an asrama-like arbour, in a wood of asoka trees as lovely as the Nandana vana. Sita put on valkala and passed her days in distress, living on fruit and roots, practising tapasya and keeping vratas, and wasting away day by day, pining for her Rama.

The king of the Rakshasas appointed some Rakshasa women armed with bearded spears and swords, lances and battle-axes, maces and flaming brands, to guard her. Some of these had two eyes and some three; some had eyes on their foreheads; some had long tongues lolling down to their throats, and some had none. Some had three breasts and some only one leg; some had three matted braids on their heads; some had only one eye. There were those who had blazing eyes and hair as stiff as the camel's; and they all stood watchfully, surrounding Sita night and day.

And those fearsome Pisacha women with dreadful voices always spoke savagely to her. "Let us eat her, a dainty morsel she will make; let us mangle her and tear her into little pieces. This woman has no regard for our master."

Filled with grief at being separated from Rama, Sita sighed and said to the Rakshasa women, "Devour me at once, good women. I have no desire

to live without my husband who has eyes like lotus leaves and wavy blue-black hair. Else, I will go without food and become emaciated, like a she-snake hibernating in a tala tree; I have no will to live. Know for certain: I will never live with any man other than Raghava, the descendant of Raghu. And knowing this, do what you like with me."

Hearing her, those raucous-voiced Rakshasis went to the king of the Rakshasas and reported what she had said. When the Rakshasis were speaking to Ravana, one of them, Trijata, kind-hearted and pleasantly-spoken, consoled the princess of Videha.

She said, "Listen, O Sita, to what I tell you, for I believe completely in what I am about to say. O you of the lovely hips, cast away your fear and listen. There is an intelligent and old chieftain of the Rakshasas known as Avindhya. He always wishes Rama well and he said this to me.

'Reassure and console Sita. Tell her that her husband the mighty Rama is well and that Lakshmana serves him faithfully. Raghunandana has struck up a friendship with Sugriva, the king of monkeys, and is ready to come to your rescue. Timid one, have no fear of Ravana, whom the world despises. O Daughter, Nalakubara's curse will keep you safe from him. Brahma cursed Ravana once for having ravished his daughter-in-law Rambha, and the Rakshasa's ten heads will blow apart in shreds if he ever forced himself on another woman.

Sita, your husband will come soon, with Sugriva and Lakshmana, and he will take you away from here.

Devi, I have had a terrible dream of evil omen, in which I saw the death of this wretch of Pulastya's race. Vicious and brutal is this night-ranger. His evil nature and ways inspire terror in one and all. Fate has taken good sense away from him, and makes him defy the gods and dharma. In my dream I saw omens that portend his end.

I saw Dasagriva, the ten-headed, with his head shaved, his body smeared with oil and covered in filth, dancing on a chariot drawn by donkeys. I saw Kumbhakarna and other Rakshasas, stark naked and also with shaven heads, and smeared all over with blood and excrement, running southwards.

Vibhishana was alone, with a royal white parasol unfurled over his head, and wearing a turban; his body was adorned in white garlands and his skin anointed with the finest unguents; and I saw him climb to the summit

of the Mountain Sweta. I also saw four of Vibhishana's ministers, similarly adorned, ascending the summit of that hill along with him.

These signs mean that only these five will survive the impending holocaust. Bhumi with her oceans and seas will be enveloped by Rama's arrows. Princess, your husband's fame will fill the earth. In my dream I saw Lakshmana's arrows devouring everything, in all directions; I saw him climbing onto a pile of bones and drinking rice and honey boiled in milk. And I saw you running northwards, weeping and covered in blood, and protected by a tiger. O Vaidehi, very soon you will be united with your lord Raghava and his brother."

The princess with eyes of the gazelle heard what Trijata said and hope woke again in her heart of seeing Rama again. And when the Pisacha women came back, they saw her sitting with Trijata, just as they had left her.' "

CANTO 279

RAMOPAKHYANA PARVA CONTINUED

"Markandeya says, 'The chaste Sita languished in Lanka, sunk in melancholy and filled with grief for her husband, wearing ragged clothes, with only a single jewel on the marital thread on her wrist, weeping constantly as she sat on a rock, and waited upon by Rakshasis. While she was in this state, Ravana, tormented by desire, came to her.

Inflamed by lust, clad in divine attire, decked with jewelled earrings, and wearing a beautiful garland and crown, that virile conqueror of the Devas, Danavas, Gandharvas, Yakshas and Kimpurushas, arrived in the asoka vana, like an embodiment of spring. Ravana had dressed with care and looked like the kalpa-vriksha in Indra's garden. But though he adorned himself with every embellishment, she saw him only as an evil spectre, like a glorious banyan tree in a cemetery.

The night-ranger came near the slender-waisted Devi, like Saturn approaching Rohini. Pierced by the arrows of the god of the flower emblem he accosted that woman of the perfect hips, startling her like some helpless doe.

He said to her, "O Sita, you have shown your devotion to your husband for long enough. Delicate-limbed one, take pity on me. Let these maidservants of mine bathe and adorn you now, and take me for your lord. Put on rich clothes and ornaments, and be the first among all my women. Many daughters of Devas and Gandharvas are mine. I am lord of countless lovely Danava and Daitya women.

One hundred and forty million Pisachas, twice as many man-eating Rakshasas of terrible deeds, and three times as many Yakshas are at my command. Only some of these are ruled by my brother Kubera, who is the lord of all treasures. In my drinking hall, lovely one of the beautiful thighs, Gandharvas and Apsaras wait on me and my brother.

I am the son of that Brahmanottama, Rishi Visravasa, of the immense tapasya. I am celebrated as the fifth Lokapala. Beautiful one, I enjoy the finest food and drink in all the worlds; why, I have as much wealth as the Devadeva himself. Let me put an end to your life of misery in the forest. O you of the fair hips, be my queen, equal to Mandodari."

The exquisite Vaidehi turned away, dismissively, as if he was as insignificant as a piece of straw, and replied to that night wanderer. The princess of Videha, who considered her husband her god, her deep, firm breasts drenched by her unending tears, said to that degenerate Demon, "It is my misfortune, O king of Rakshasas, that I am forced to listen to such noxious words. Blessings be yours, Rakshasa, lover of sensual pleasures. But turn your mind away from me; I am the wife of another and am faithful to my husband. You can never possess me. In this helpless state, I am not a fit wife for you. What joy will you find by forcing yourself on an unwilling woman?

Your father is a wise Brahmana, born of Brahma and equal to Prajapati. Being a Lokapala, why do you not live by dharma? How can you feel no shame for having disgraced your brother, the worshipful Lord of the Yakshas and the nine treasures, Kubera who is the friend of Maheswara himself?"

And Sita began to weep, her breasts trembling in agitation, and she covered her neck and face with her garment. Her long, black, glossy braid tumbled from her head, like a black snake.

Having heard Sita's sharp admonition, Ravana said sadly, "Devi, let the Deva who has a makara for his emblem burn me if I come near you, when you are unwilling. What can I do to you, who still adore Rama, a mere man?"

Saying this to that princess of blemishless character, the Rakshasa king made himself invisible and went away to a favoured spot, alone, to console himself. And Sita, surrounded by the Rakshasa women, and treated with gentleness by Trijata, continued to live there in sorrow.' "

CANTO 280

RAMOPAKHYANA PARVA CONTINUED

"Markandeya continues, 'Meanwhile, Rama and Lakshmana continued to live under the clear blue sky, on the hillside of the Malyavat mountain. One night, while gazing from the mountain-top at the bright moon surrounded by planets and stars in the cloudless sky, cool breezes, redolent with the scent of lilies, lotuses and other lily-like flowers blew, and Rama was reminded sharply of Sita.

Dejected at the thought of Sita in the home of the Rakshasa, Rama spoke to the heroic Lakshmana in the morning. "Go, Lakshmana, to Kishkindha and find that ungrateful king of the Vanaras, that selfish and licentious wretch, whom I set upon the throne of Kishkinda to rule over all apes, monkeys and bears. Mahabaho, look for that ingrate, for whose sake I killed Vali. Lakshmana, that worst of Vanaras has forgotten me in my time of anguish.

I think he will not fulfil his pledge, and out of foolishness, he disregards the one who has done him these favours. If you find him apathetic and indulging himself in pleasure, you must send him on the same path that we did Vali. It will be for the good of all creatures.

If, on the other hand, you find that he happily espouses our cause, bring him here at once. Hurry now and return quickly."

At once, the ever obedient Lakshmana, always mindful of his elders, set off, taking his beautiful bow and arrows with him. He entered the gates of the city of Kishkindha unchallenged. The Vanara king Sugriva came out to

meet him, realising that he had come in anger. He and his wife received Lakshmana in honour and with genuine humility. The heroic Saumitra then repeated Rama's words to him.

Great king, after hearing everything, Sugriva reverently folded his hands and, joined by his wife and servants, said joyfully to that most valiant Kshatriya, "Lakshmana, I am neither wicked, nor ungrateful, nor destitute of dharma. Let me tell you what efforts I have made to discover where Sita is being held captive. I have despatched intelligent monkeys in all directions and instructed them to return within a month. They will search the entire Earth—her forests, hills and seas, and her villages, towns, cities and deep mines. In five days, that month will end, and Rama and you will hear happy news."

Noble Lakshmana was pacified and he, in turn, paid his respects to the king of the Vanaras. They both went back to Malyavat, where Rama waited, and Lakshmana told him that the mission to rescue Sita had already begun. Soon, having meticulously sought Sita, thousands of monkey lords began to return from the three quarters of the earth—the north, the east and the west; only the ones that had gone south were yet to return.

Those that came back reported that although they had searched everywhere—on earth as well as across the seas, they had not found any trace of Vaidehi or Ravana. By now in an anguish of despair, Rama pinned his hopes on the monkeys that had gone south, and somehow eked out the days.

Two months went by, when several monkeys hurried to Sugriva and, in urgent voices said to him, "O king, Pavana's son and Vali's son Angada, along with the other great Vanaras that you sent to the south, have returned and are wrecking your madhuvanam, the vineyard that first Vali and then you nurtured so lovingly."

Sugriva, hearing this, knew that they had succeeded in their mission, for success often leads to such exuberance. Vanarottama Sugriva shared his thought with Rama. Rama, too, felt that Sita had been found. Then, rested and refreshed, Hanuman and the other monkeys came to their king, who was with Rama and Lakshmana. Bhaarata, Rama saw Hanuman's bearing and the colour of his face, and he was sure that this Vanara had actually seen Sita. Those successful monkeys, with Hanuman at their head, bowed low to Rama, Lakshmana and Sugriva.

Rama took up his bow and quiver of arrows and said to the monkeys who stood before him, "Have you accomplished your mission? Are you going to breathe life into me again? Are you going to enable me to reign in Ayodhya after killing my enemy in battle and rescuing Janaki? As long as Vaidehi is a captive, and as long as Ravana remains alive, I do not care to live, robbed of both my wife and my honour."

The son of Vayu said to Rama, "I bring you good news, O Rama: I have seen Janaka's daughter! After searching all the lands of the south for a long time, its hills, forests and mines, we became weary. At last, we saw a great tunnel, many yojanas in length, and went into it. It was dark and deep, overgrown with tree-roots and infested with worms.

We went deep into the tunnel and suddenly emerged into sunshine, and we saw a beautiful palace. Raghava, it was the home of the Daitya Mayaa. There we saw a female Muni named Prabhavati at tapasya. She gave us food and drink and, refreshed, we continued our journey along the way she pointed to us.

At long last, we came out of the interminable tunnel and heard ocean waves; and we saw the Sahya, the Malaya and the great Dardura mountains.

We climbed the mountains of Malaya and saw the vast ocean below us. In pain and tormented by hunger, despairing of ever returning alive, we lost heart at the sight of it. Scanning the great ocean that extended over many hundreds of yojanas, that abounded in whales, crocodiles and other marine creatures, we grew dejected and grieved at our failure. We sat together and decided to starve ourselves to death.

In the course of conversation, we happened to speak of the vulture Jatayu, and just then we saw a bird, as big as a hill, so frightful so as to strike terror into every heart, and like a second son of Garuda Vinata.

Swooping down to devour us, the enormous avian said, 'Who are you that speak of my brother Jatayu? I am his elder brother Sampati, and I am the king of birds. Once, long ago, we both flew in a race towards the sun. My wings were burnt, but not Jatayu's. That was the last time I saw my beloved brother, the king of vultures! With my wings burnt, I fell onto this great mountain, and here I still am.'

We told him briefly of the heroic death of his brother and told him, also, of the calamity that struck you. Rajan, the mighty Sampati grieved and said, 'Who is this Rama, and why was Sita carried away, and how was Jatayu slain? O best of monkeys, I want to hear everything in detail.'

We told him everything, about what had befallen you and the reason for our vow of starvation. The king of birds then persuaded us to abandon our vow. He said, 'I know Ravana. The city of Lanka is his home. I saw it on the other side of the sea in a valley of the Trikuta hills. Vaidehi must be there, I am sure of it.'

Parantapa, we arose and excitedly began to discuss how we could cross the ocean. None dared to cross it, but I invoked the power of my father Vayu and crossed the ocean, which is a hundred yojanas wide. I slew some Rakshasis on the way, and finally I saw the chaste Sita in Ravana's asoka vana. She was at tapasya, and yearning for her lord; her hair was matted; her thin body was covered with dirt; and she sat there broken-hearted and hopeless.

I recognised her as Sita by these unusual signs and, after waiting for a moment when she was alone, I approached that worshipful Devi and said, 'O Sita, I am Rama's messenger; I am a Vanara and Pavana's son. I have flown through the sky to find you, and here I am. The Kshatriya brothers Rama and Lakshmana live in safety, protected and cared for by Sugriva, the king of monkeys. Rama and Saumitra are anxious about you, as is their good friend Sugriva. Your husband will soon be here with an army of Vanaras. Trust me, precious Devi; I am a monkey and not a Rakshasa.'

Sita seemed to meditate for a moment and then replied, 'From what Avindhya told me, I know that you are Hanuman. Mahabaho, Avindhya is an old and respected Rakshasa. He told me that Sugriva is surrounded by faithful advisors like you. You may leave now.'

And she gave me this jewel as a token of proof that I had met her; indeed, this jewel helped the blemishless Sita muster the strength to live.

As further proof, Janaki told me that you once used mantras and turned a blade of grass into a deadly astra, with which you shot a crow, which was no crow but Indra's son, while you lived on Chitrakuta. She said this would confirm that I had really met her and that she truly was Vaidehi herself.

I then allowed myself to be seized by Ravana's soldiers, and I set fire to the city of Lanka," said Hanuman,' says Markandeya."

CANTO 281

RAMOPAKHYANA PARVA CONTINUED

"Markandeya says, 'At Sugriva's command, all the best of monkeys and the Vanara chieftains assembled on the mountainside where Rama sat.

Vali's father-in-law, the illustrious Sushena, accompanied by a thousand crores of powerful jungle-folk, came there; those two foremost of monkeys, Gavaya and Gaja, each accompanied by a hundred crores of monkeys, came there. Rajan, the fearsome Gavakshya, with the tail of a bull, came with sixty thousand crores of monkeys; the renowned Gandhamadana, who lived on the mountain of the same name, came, bringing a hundred thousand crores of monkeys; the intelligent and mighty Panasa mustered fifty-two crores of monkeys, and came to Rishyamuka; that best and most illustrious of monkeys, Dadhimukha of the unquenchable energy gathered a large army of powerful monkeys, and came; Jambavan came, with a hundred thousand crores of ferocious black bears with tilaka marks on their foreheads.

All these and countless other great monkey chieftains came there, O king, to help Rama in his mission. With bodies like mountains, roaring like lions and leaping about everywhere in excitement, these monkeys set up a deafening commotion. Some of the Vanaras looked like mountain peaks; some looked like buffaloes; some were as dark as autumnal clouds; and some had faces as bright red as vermillion. Monkeys swarmed in from all directions, some leaping about, some falling down, and some scattering the

dust as they came. And that monkey army, vast as the sea at full tide, camped there at Sugriva's command.

Once the force of monkeys had gathered, Rama and Sugriva chose a good day, when the stars were in auspicious conjunctions, and led forth that massive host, eager for battle, their minds set on destroying the very world.

Hanuman, the son of Vayu, went in front, while the rear was guarded by the fearless son of Sumitra. Surrounded by the monkey lords, the two princes of Raghukula, with their fingers in lizard-skin gloves, shone as they rode out; and they were like the Sun and the Moon in the midst of the planets.

The monkey host, armed with rocks, and sala and tala trees, was like a vast cornfield under the morning sun. And that mighty army, protected by Nala and Nila, by Angada and Kratha, and by Mainda and Dwivida, marched to accomplish Raghava's purpose. The army made many peaceful overnight camps on their way, in wide, lush fields and valleys rich with fruit, roots and honey, where there was plentiful water and meat. Finally, the Vanara legions reached the shores of the ocean, and looking a sea itself, the jungle army brilliant with countless colours, camped there.

The noble son of Dasaratha called Sugriva to him alone and said, "This army is vast, and the ocean is, as well. How shall we cross the endless waves?"

At this, many vain monkeys said confidently that they could easily cross the ocean. But this was not of much use as they could not all cross on their own. Some of the monkeys proposed that they cross in ships, some in boats and some on rafts of various kinds.

However, appeasing them all, Rama said, "The sea here is a full hundred yojanas wide. O heroes, all the Vanaras will not be able to cross it. Besides, we do not have enough boats to carry across all the troops. It is not dharma for us to interfere with trade by commandeering merchant ships, or fishing boats or rafts.

Our army is immense, and the enemy will use any little weakness to wreak havoc on us. I do not recommend crossing the sea in ships, boats and rafts. I will pray to the Lord of the waters to show us the way. I will fast and lie on this shore. He will certainly show himself to me. If he does not, I will punish him with astras that blaze brighter than fire and are unquenchable."

Both Rama and Lakshmana touched the water in ritual purification and lay down on a bed of kusa grass, spread upon on the sand. The divine

Sagara, the lord of all rivers, surrounded by his aquatic creatures, appeared to Rama in a vision.

The Ocean, surrounded by innumerable gem-filled mines, spoke sweet words to Rama. He said, "O Son of Kausalya, Manavarishabha, tell me how I can help you. I, too, am from the Ikshvaku dynasty, and your kinsman."

Rama said, "O Lord of male and female rivers, I want you to create a pathway for my troops, using which, I can reach Lanka and kill Dasagriva Ravana, that dreg of the Pulastyas. If you do not make me the way I ask of you, I will dry you up with my divine astras."

Hearing what Rama said, the Ocean joined his hands in respect and said in distress, "I do not want to put any obstacles in your way. I am no enemy. Listen, Rama, to what I say and then do what is fitting. If I give your army passage at your command, others will threaten me with their weapons and order me to do the same.

In your army there is a monkey named Nala, who has boundless strength and skills. He is the son of Tashtri, the architect of the Devas. Whatever he throws into my waters, be it wood, grass or stone, I will hold it up on the surface, and you will have a bridge to cross on." Saying this, Sagara disappeared.

Rama arose, called Nala to him and said, "Build a bridge across the sea. You are the only one who can."

It was thus that Rama, scion of the Kakutsthas, had a bridge built, which was ten yojanas wide and a hundred yojanas long. And to this day that bridge remains famed and is known as Nalasetu, Nala's bridge. Only when the bridge was completed did Nala, of the mountainous body, come out of the water, at Rama's command.

While Rama was still on this side of the ocean, the virtuous Vibhishana, brother of the king of Rakshasas, accompanied by four of his ministers, came to him. The noble Rama welcomed him with affection. Sugriva, however, feared that he might be a spy, but Rama was convinced of his good intentions because of his transparent sincerity and demeanour, and he honoured the good Rakshasa. He installed Vibhishana as the sovereign of all the Rakshasas and made him his own counsellor and a friend of Lakshmana's. It was under Vibhishana's guidance, Rajan, that Rama and his troops crossed the great ocean by means of that bridge; and it took them a month.

As soon as they arrived in Lanka, Rama ordered the monkey army to wreck the numerous and expansive gardens. While Rama's troops were thus engaged, Vibhishana captured two of Ravana's ministers and spies, Suka and Sarana, who had disguised themselves as monkeys and come among the Vanaras. When those night-rangers assumed their real forms, Rama showed them around his troops and dismissed them quietly. Then, after creating camps for his legions in the gardens of that verdant island, he sent the wise Angada as his envoy to Ravana.' "

CANTO 282

RAMOPAKHYANA PARVA CONTINUED

"Markandeya says, 'He settled his army in Lanka's groves, abundant in food and water, fruit and roots; and Rama, descendant of the Kakutsthas, took loving care of them.

Ravana's city was magnificent and fortified, with many contrivances built to prevent the entry of enemies. Impregnable with formidable ramparts and gateways, it was circled by seven deep moats that were full of fish, sharks and crocodiles; into these moats pointed stakes of khadira wood had been driven.

The ramparts, heaped with stones for the great catapults that were used to protect them, were unassailable. The warriors who guarded the walls were armed with earthen pots filled with venomous snakes and toxic powders of many kinds; they also had fire-brands, arrows, lances, swords and battle-axes; and satagnis and sturdy maces covered in wax so they could be set alight.

At all the lofty gates of the city were both mobile and fixed encampments manned by large numbers of infantry, supported by countless elephants and horses.

Angada reached one of the gates of the city and announced himself to the Rakshasas. He entered the town without suspicion or fear and, surrounded by Rakshasas, that handsome Vanara prince looked like the Sun amidst dark clouds. He approached that scion of Pulastya's race, who sat in

the midst of his counsellors, and saluting Ravana, the eloquent Angada delivered Rama's message.

He said, "O king, Rama, the descendant of Raghu, who rules in Kosala, and whose fame has spread throughout the world, says these words to you:

Kingdoms are corrupted by sinful kings who cannot control their souls and are ruined by their sins. You have attacked me by abducting Sita, and you will cause the death of many innocent people. Inflated with power and pride, you have killed numberless Rishis living in the jungle and you have insulted the Devas. You have killed great kings and sorrowing women. Retribution for those vicious sins is about to overtake you, for I will kill you and all your advisors.

Fight! Show me your valour. O wanderer of the night, although I am a mere mortal, behold the power of my bow. Release Janaka's daughter Sita. If you do not set her free, I will rid the Earth of all her Rakshasas with my arrows."

The defiant message was intolerable to Ravana, and he became incoherent with rage. Four Rakshasas, adept at reading every nuance of their master's body and face, seized Angada, like four eagles taking a tiger. Held fast in the grip of those four, Angada sprang up and landed on the terrace of the palace with such velocity that the Rakshasas lost their hold on him and fell down to the flagstones below, bruised and their ribs broken. From the golden terrace on which he had alighted Angada leapt down, and out over the walls of Lanka, and flew to his comrades.

He went to Rama and, after relating all that had happened, and with Rama's permission, Angada of the magnificent tejas retired to rest before battle.

Then Rama used all those monkeys, who were as swift as the wind, in a single action, and stormed the walls of the city, bringing them crashing down. With Vibhishana and Jambavan, king of bears, marching ahead of him, Lakshmana blasted down the southern gate of the city that was once impregnable. Rama attacked Lanka with a hundred thousand crores of monkeys, skilled warriors all, and ruddy-skinned like young camels. Crores of grey bears with long limbs and huge paws also rushed forward to support the Vanara forces. The monkeys leapt up and down everywhere, and raised such a pall of dust that the bright orb of the Sun was invisible.

The people of Lanka saw their city-walls turn a tawny colour, covered as it was by monkeys, some as golden as stalks of ripe paddy, some grey as

shirisha flowers, some red as the rising Sun, and some pale like bleached flax or hemp. The Rakshasas, with their wives and elders, marvelled at that wondrous sight.

The monkey warriors pulled down pillars made of precious stones, and wrecked the terraces and roofs of palatial mansions. They shattered the catapults and their missiles into fragments and scattered them everywhere. They flung the sataghnis, the discs, clubs and stones down into the city, with great violence and explosions. The Rakshasas that had been stationed on the walls as guards took to their heels and fled, in their thousands.

Hundreds of thousands of dreadful Rakshasas, who could assume any form at will, came to battle at the command of the king. With a barrage of arrows they drove the forest-dwellers away and the demons stood on the ramparts in a display of strength. Those massive Rakshasas forced the monkeys off the walls and, struck by enemy lances, many monkey chieftains fell from the ramparts. Crushed by falling columns and gateposts, many Rakshasas, too, fell to their deaths.

The monkeys and the dreadful Rakshasas, who began to eat them, locked in a bloody struggle. They seized one another by the hair and tore each other apart with their claws and fangs. The roars of Vanaras and Rakshasas filled the air, and so many on both sides fell to rise no more. Neither side was willing to yield.

All this time, Rama poured a thick stream of arrows on Lanka, like clouds do rain, and his arrows inundated the city, killing innumerable Rakshasas. The mighty Saumitra, Lakshmana, untiring in battle, picked particularly strong Rakshasas on the ramparts and killed them one by one with narachas, iron arrows ablaze. And when the monkey army had pulled down the fortifications of the city of Lanka, making easy targets of everything within, Rama called a halt and commanded his simian forces to desist.' ”

CANTO 283

RAMOPAKHYANA PARVA CONTINUED

"Markandeya said, 'While the withdrawn troops were resting, many small Rakshasas and Pisachas, loyal to Ravana, insinuated themselves invisibly amongst them. Among these infiltrators were Parvana, Patana, Jambha, Khara, Krodhavasa, Hari, Praruja, Aruja and Praghasa. But Vibhishana knew them and undid the maya which made them invisible; the Vanaras leapt on them and killed them all. Ravana could not bear this, and he marched out at the head of his troops.

Ravana, who was as expert in the art of warfare as Usana, marched out, surrounded by his fearsome army of Rakshasas and Pisachas in a vyuha known as Usana, and fell on the monkeys. Seeing Ravana come, with his army arrayed in that formation, Rama deployed his jungle legions in the apposite counter formation recommended by Brihaspati. And the battle between Rama and Ravana began.

Lakshmana faced Indrajit; Sugriva fought Virupakshya; Nikharvata fought Tara; Nala fought against Tunda, and Patusa engaged Panasa. Each warrior on the battlefield fought against one that he considered a match for him. That encounter, so frightful to the timid, became unbearably fierce, like that between the Devas and the Asuras in the days of old.

Ravana covered Rama with a storm of arrows, lances and swords; and Rama tormented Ravana with stone-whetted iron arrows. Lakshmana struck Indrajit with arrows that would penetrate the body's most vital organs; and Indrajit responded with an arrowy deluge. Vibhishana showered arrows on

Prahasta, who countered with a like shower, both fighting recklessly with winged arrows sharpened to deadly points.

And then, between those mighty warriors there followed a duel with awesome Devastras, and the three worlds with their mobile and immobile creatures were terror-stricken.' "

CANTO 284

RAMOPAKHYANA PARVA CONTINUED

"Markandeya says, 'Prahasta suddenly rushed against Vibhishana and, with a roar, fetched him a staggering blow with his mace. Despite being struck with such force, the mighty-armed and wise Vibhishana held his ground and stood firm, like the Himavat mountain. He took up a javelin adorned with a hundred bells and, investing it with the power of mantras, hurled it at Prahasta's head. Like a thunderbolt, that weapon sloughed off Prahasta's head, and he looked like a mighty tree felled by the wind.

When he saw Prahasta killed, Dhumraksha charged the Vanara host in fury. And when the monkey leaders saw Dhumraksha's soldiers flying towards them like swift, dark storm-clouds, they broke ranks and fled. And when that tiger among Vanaras, Pavana's son Hanuman, saw those best of monkey warriors lose heart, he came forward to take up the fight. And, Rajan, when the retreating jungle warriors saw how fearlessly Pavana's son stood on the battlefield they turned back at once to support him.

Fearful was the din that arose from Rama and Ravana's forces clashing; the field was soon a quagmire of blood.

Leading the demon onrush, Dhumraksha attacked the monkey host with volleys of winged shafts; then Hanuman confronted him. Fierce was the contention between the Vanara and the Rakshasa heroes, like the one of long ago between Indra and Prahlada.

The Rakshasa struck the Vanara with maces and spiked clubs, and the monkey struck the demon with uprooted trees. Finally, the enraged Hanuman slew the Rakshasa along with his charioteer and horses, and smashed his chariot into little pieces.

Seeing Dhumraksha killed inspired the monkeys with courage, and abandoning all fear, they charged the Rakshasa army, with whoops and roars. They slaughtered countless Rakshasas, and the remaining fled back into Lanka. The remnants of the Rakshasa host came to their kng and told Ravana of everything that had happened. When he heard how Prahasta and Dhumraksha had been killed and their armies destroyed, Ravana sighed deeply and rose from his throne.

"The time has come for Kumbhakarna to come to battle," he said, and awoke his brother from his long, deep slumber with noisy instruments being blown into that monster's jug-like ears. In an anguish of anxiety, Ravana said to Kumbhakarna, now awake and sitting relaxed on his bed, "How fortunate, my brother, that you can enjoy profound and undisturbed sleep, unknowing of the calamity that has overtaken us. Rama and his monkey army have crossed the ocean by a bridge and, with scant regard for our might, wage a terrible battle against us.

I stole his wife Sita from him, and he has come to rescue her. He has already killed our kinsmen Prahasta and some others. Parantapa, there is no one alive, other than you, who can vanquish Rama. O bravest of all, put on your armour and go at once to dispatch Rama and his followers. Dushana's two younger brothers, Vajravega and Pramathina, will join you with their forces."

After Kumbhakarna, the Rakshasa king gave Vajravega and Pramathina their orders; and the warrior brothers marched out of the city behind Kumbhakarna.' "

CANTO 285

RAMOPAKHYANA PARVA CONTINUED

"Markandeya says, 'Kumbhakarna set out from the city with his legion, and soon saw before him the victorious monkey troops. He scrutinized the monkey army, looking for Rama, and saw Sumitra's son Lakshmana standing at his post, bow in hand.

Seeing the titanic Kumbhakarna, the Vanara warriors rushed at him and, surrounding him, cast great trees at him. Fearlessly, many began to tear at his body with their nails, while other monkeys fought in more conventional ways. They mantled that lord of the Rakshasas with a shower of myriad weapons, but Kumbhakarna only laughed and began to devour them. He ate those best of the monkey-folk—Chala, Chandabala and Vajrabahu.

The other monkeys saw this and they howled long and loud with fear. Hearing the screams of the monkey chieftans, Sugriva, the noble king of the Vanaras, charged Kumbhakarna and struck the Rakshasa a stunning blow on his head with the trunk of a sala tree. The agile Sugriva broke the tree on Kumbhakarna's head, but it made no impression on the gigantic demon. Indeed, as if roused from his torpor by that blow, Kumbhakarna stretched his arms and seized Sugriva, and dragged him away towards the city.

Seeing Sugriva being hauled away, Lakshmana, the heroic son of Sumitra, the giver of joy to his friends, and the slayer of hostile heroes ran at Kumbhakarna and shot an astra embellished with golden wings at him. The arrow pierced the Rakshasa's coat of mail and passed cleanly through his body, and embedded itself in the earth, stained with his blood.

Kumbhakarna, his chest bored through, released Sugriva and, picking up a great boulder, charged at Lakshamana.

As the Rakshasa rushed towards him, Lakshmana cut off his upraised arms with two shafts whose tips were like razors. As soon as the Rakshasa's two arms were severed, twice that number of arms appeared on his body. The hands on every arm scooped up huge rocks, but Lakshmana, masterly bowman, cut them off, as well.

That Rakshasa assumed a stupendous form with many heads, arms and legs; but Saumitra sent forth a Brahmastra and blew the mountainous body apart.

Struck by that divine weapon, the Rakshasa fell on the field of battle, like a huge tree with spreading branches struck by a thunderbolt from heaven. The Rakshasa warriors saw the mountainous Kumbhakarna of the dazzling tejas, who was like Asura Vritra, lying lifeless on the field and ran in terror.

Seeing the Rakshasa warriors flee, the younger brothers of Dushana, rallied them and rushed at Saumitra in fury. However, with a roar, Lakshmana easily deflected the winged arrows with which the enraged Vajravega and Pramathina attacked him.

O Prithaputra, fercious was the battle that ensued between Dushana's brothers and the sparkling Lakshmana, and it made the hairs of the onlookers stand on end. Lakshmana shrouded the two Rakshasas with arrows, and the two enraged Rakshasa heroes covered Lakshmana with a storm of stinging shafts.

That encounter between Vajravega and Pramathina and Mahabaho Lakshmana lasted only a short while, when Pavanaputra Hanuman, an entire mountain peak in his hand, ran at Vajravega and flattened him with it; and the mighty Nala crushed Dushana's younger brother Pramathina, also with a massive crag.

Still, the deadly struggle between Rama and Ravana's soldiers raged unabated. The Vanaras killed hundreds of Rakshasas, and just as many of them were slain, as well. However, the Rakshasa lives that were lost far outnumbered the number of simian dead.' "

CANTO 286

RAMOPAKHYANA PARVA CONTINUED

"Markandeya says, 'Ravana learned of the deaths of Kumbhakarna and his followers; he heard that the great Prahasta and Dhumraksha had been killed, and he said to his son, the heroic Indrajit, "O Parantapa, you must go to battle against Rama, Lakshmana and Sugriva, and kill them all. My son, I had fame because you vanquished the wielder of the Vajra, the thousand-eyed husband of Sachi. My son, use maya to become invisible, use the divine astras you received as a boon from the Devas and annilhilate my enemies, O best of warriors.

Not Rama, Lakshmana or Sugriva will withstand even a mere touch of your weapons, let alone their followers. Let the victory that eluded Prahasta and Kumbhakarna be yours, Mahabaho. Raze, burn my enemies and their jungle legions and enhance my joy, my son, just as you did once by humiliating Indra."

Indrajit put on his armour, mounted his chariot and drove to the battlefield, O king. That Rakshasa loudly announced himself and challenged Lakshmana, the bearer of auspicious marks, to single combat. Lakshmana rose and rushed at that Rakshasa with his bow and arrows, striking fear into his opponent by twanging his bow-string against the leathern glove of his left hand. Awesome and dreadful was the duel between those warriors, both masters of the Devastras, each defying the other to match his prowess, and both desperate to win.

When Ravana's son found that his arrows did not harm Lakshmana, Indrajit summoned his vast energy and hurled countless spears at him with blinding force. The son of Sumitra effortlessly clove the lances with his arrows, and the shredded weapons fell impotent to the ground.

Then the handsome Angada, the son of Vali, pulled up a huge tree and charged Indrajit, and struck him on his head with the bole. Undaunted, Indrajit cast a lance of sorcery at Angada but Lakshmana shattered that weapon.

Undeterred, Indrajit struck Angada, who stood close to him, on his left side with a mace. Warding off the blow, the enraged and vigorous son of Vali flung a massive sala tree at Indrajit. O son of Pritha, pitched with vicious force, the tree smashed Indrajit's chariot and slew his horses and charioteer.

Ravana's son leapt down from his ruined chariot and, using maya, vanished. When Rama saw the Rakshasa, that illusionist, vanish so suddenly, he ran forward to protect his troops. The invisible Indrajit, using Devastras, now freely pierced Rama and Lakshmana all over their bodies; but the brothers were never gravely injured; they fought on against Ravana's son cloaked in maya.

The raging Indrajit besieged those Narapumgavas with thousands of razor-tipped shafts; the Vanara troops, armed with rocks, swarmed around, seeeking the invisible warrior who scorched them with an endless firestorm of arrows, even as he continued to attack the Kosala brothers. Pierced all over with fell arrows, Rama and Lakshmana suddenly fell, like the Sun and the Moon fallen from the sky.' "

CANTO 287

RAMOPAKHYANA PARVA CONTINUED

"Markandeya says, 'Seeing Rama and Lakshmana lying unmoving on the ground, Ravana's son created a mesh of subtle astras and encased them inside it. Snared in Indrajit's arrowy net, those Naravyaghras looked like caged hawks. Sugriva and his Vanaras surrounded the brothers, who lay wounded and captive on the ground. The king of the jungle stood there, stunned, with Sushena and Mainda, Dwivida, Kumuda and Angada, Hanuman, Nila, Tara and Nala.

Meanwhile, Vibhishana, who had secured victory in another part of the field, arrived there and, using an astra called prajna, awakened the brothers from their swoon. Carefully, Sugriva drew Indrajit's arrows from their bodies and applied the miraculous herb Visalya to their wounds, while chanting divine mantras. The Kshatriya brothers arose, their pain gone, and full of vitality again.

Prithaputra, seeing that Rama of the Ikshvakus was quite restored, Vibhishana joined his palms together and said, "O Parantapa, Kubera, king of the Guhyakas, has sent one of his people to you from the Sweta mountains; and with him he has sent a gift of water from his enchanted gardens. Rajan, if you, or anyone you choose to give it to, wash your eyes with the water, you will be able to see anyone who has become invisible."

Saying *Tathaastu,* Rama took that sacred water and washed his own eyes with it; and the noble Lakshmana did the same. Then Sugriva and

Jambavan, Hanuman and Angada, Mainda, Dwivida and Nila, and many other important Vanaras cleared their eyes with that water.

Exactly as Vibhishana had said, O Yudhishtira, now they could all see much that they could not before: worlds and beings hidden to ordinary sight.

Meanwhile, flushed with his success, Indrajit went to his father and, after telling Ravana of his feats, quickly returned to the field of battle and placed himself at the van of his army. Then, urged by Vibhishana, Lakshmana ran towards Ravana's choleric son, who had returned lusting for battle.

Incensed by what had transpired earlier, Lakshmana came to kill the arrogant Indrajit who had not completed his nityakarma, and struck the conqueror of Indra with a torrent of arrows.

The duel between those two, both intent on killing the other, was like the long ago battle between Indra and Prahlada; it defied the imagination. Indrajit struck Sumitra's son with shafts that pierecd deep into his body, and Sumitra's son retaliated with his own fiery arrows. Wounded by Lakshmana, Ravana's son was beside himself and shot Lakshmana with vicious, venom-tipped barbs.

Now listen, Yudhishtira, to how the heroic Saumitra took his adversary's life with three final arrows, burning with energy. With the first one, he severed from Indrajit's body the arm with which the demon prince grasped his bow. With the second arrow he hewed away the other arm, which held arrows, and it fell to the ground. With the third, the last one, a bright and crescent-tipped shaft, he cut off Indrajit's haughty, handsome head with its fine nose and glittering earrings.

Shorn of arms and head, Indrajit's torso was frightful to look at. Thus, Lakshmana killed his greatest adversary and then, that mightiest of mighty men easily dispatched Indrajit's sarathy. The dead prince's horses galloped back to Lanka, dragging an empty chariot behind them.

Ravana saw the chariot without his son on it, and when he heard that his son had been killed his heart was gripped by a pang of intolerable grief. In his anguish, the lord of all Rakshasas wanted to kill the princess of Mithila. Seizing up a sword, Ravana ran to asoka vana, where Sita pined for her husband.

Avindhya saw what Ravana intended to do and tried to pacify him.

Listen, Yudhishtira, to the ways in which Avindhya tried to stop Ravana from the murder he was bent on. The wise Rakshasa said, "You sit on the glorious throne of an empire, and it is not fitting for you to kill a woman. Besides, being your prisoner, this woman is as good as dead. Destroying her body will not kill her spirit; kill her husband and she, too, will die broken. Not even Indra of the hundred sacrifices is your equal. In battle you have often chased away the gods with Indra at their head, as if they were a pack of jackals."

Seaking eloquently, and at some length, Avindhya succeeded in pacifying the seething Ravana, who grew calmer and abandoned his mad resolve. The Rakshasa king sheathed his sword and ordered his chariot to be readied for battle against Rama and his army of the wilds.' "

CANTO 288

RAMOPAKHYANA PARVA CONTINUED

"Markandeya says, 'Smouldering with rage and grief at the death of Indrajit, the ten-headed Ravana climbed into his chariot, inlaid with gold and priceless gemstones. The most terrible Rakshasas, bearing all kinds of weapons, followed him, as the Rakshasa king steamed towards Rama, at whose side the monkey generals fought.

Seeing Ravana flying in high dudgeon towards Rama and the Vanara army, Mainda, Nila, Nala, Angada, Hanuman and Jambavan surrounded him with all their troops. Those foremost of monkeys and bears pounded Ravana's soldiers with tree-trunks, mashing them before their king's eyes. And seeing the enemy slaughtering his troops, Ravana, unparalleled master of sorcery, began to use dark spells against the forest warriors.

He extruded hundreds and thousands of Rakshasas from his body, all armed with spears and double-edged swords. Rama killed all those demons in a flash with Devastras, at which, O Bhaarata, the king of the Rakshasas resorted to more fell wizardry.

Now thousands of dire warriors, all replicas of Rama and Lakshamana, all armed with bows and arrows, sprang forth from his body, and rushed at the brothers from Ayodhya. Lakshmana cried out to Rama to raze that sinister legion. And Rama killed them all.

Now Indra's sarathy Matali came to Rama on the battlefield in a chariot that dazzled like the Sun, and was yoked with tawny horses. He said, "Son of the Kakutsthas, this victorious ratha drawn by this team of chestnuts

belongs to the Lord of the Devas. Purushavyaghra, it is from this chariot that Indra killed hundreds of Daityas and Danavas. Rama, climb into my chariot, and kill Ravana."

But Rama did not believe Matali; he suspected that this was also Ravana's sorcery. Vibhishana said to him, "Narapumgava, this is no maya of Ravana. Climb into the chariot, for it is indeed Indra's."

Rama did so and flew at Ravana, who also flashed forward to meet him. All the Earth's creatures howled loudly, and in Devaloka the gods roared to the beating of drums. And the battle between the ten-headed Rakshasa and the prince of Ayodhya began.

So fierce was it that the like had never been seen before. The Rakshasa hurled a sizzling javelin at Rama, which resembled Indra's thunderbolt, and was powerful as the potent curse of a Brahmana. In a blink, Rama cut that javelin into shards with his arrows. Seeing this, fear lanced briefly through Ravana.

The ten-headed one began to storm Rama with tens of thousands of weapons of all kinds—spears, maces, battle-axes, darts, sataghnis and stone-whetted arrows. With maya, the Rakshasa created monstrous illusions, and the monkeys fled in terror.

Then, from his quiver, Rama took a wonderful arrow, flighted with wings and golden feathers, and with a bright and beautiful head. He fitted it to his bowstring and invoked the Brahmastra. Seeing Rama chant mantras to transform the arrow into the Brahmastra, the Devas, the Gandharvas and the Kinnaras, with Indra at their head, rejoiced, knowing that the Rakshasa was as good as dead.

Rama invoked Ravana's death and loosed that weapon of unrivalled ferocity. Bhaarata, the instant the arrow left the bow, drawn almost into a circle, and found its mark, the Rakshasa, his ratha, his sarathy and horses erupted in fire and were consumed in a flash. The Devas, the Gandharvas, the Charanas and all the other celestial ones were celebrant.

The five vital elements of life left Ravana; the Brahmastra deprived him of earthly dominion and incinerated him. His body was reduced to nothingness, not even his ashes could be seen.' "

CANTO 289

RAMOPAKHYANA PARVA CONTINUED

"Markandeya says, 'Having killed sinister Ravana, king of the Rakshasas and enemy of the Devas, Rama, Lakshmana and their jungle army rejoiced. The Devas with the Rishis at their head paid homage to Rama Mahabaho. They blessed him fervently and shouted *Jaya!* The Devas, the Gandharvas and the Swargavasis delighted the lotus-leaf-eyed Rama with hymns in his praise and showered him with unearthly flowers. After worshipping him so, those ones of light returned to Devaloka, while the sky looked as if a great and joyous festival was being celebrated in its vaults.

Having killed Ravana, Rama of universal fame, conqueror of hostile cities, bestowed Lanka on Vibhishana. Then Ravana's wise old minister Avindhya, walking behind Vibhishana and with Sita before him, came out of the magnificent city.

Humbly, Avindhya said to Rama, "O illustrious one, take this Devi, Janaka's daughter of the unblemished character, to yourself."

Rama of the Ikshvakus alighted from the shining chariot and saw the tear-drenched Sita. Seeing that faultless one crushed by grief, her hair matted, her body covered in dirt, and wearing unwashed clothes, Rama seemed to quiver in fear: that her virtue had been lost.

He said harshly to her, "Vaidehi, you may go wherever you wish, for you are a free woman now. I have done my duty: I killed the Rakshasa because you are my wife, and he kept you forcibly in his home. But

knowing dharma as I do, how, for even a moment, can I take back a woman who has been enjoyed by another? Maithili, whether you are chaste or impure, I dare not touch you; you are like sacrificial butter that has been licked by a dog."

Hearing these heartless words, the princess swooned in grief, like an uprooted plantain tree. The colour that had suffused her face in joy disappeared, as quickly as breath that mists a mirror. The monkeys and Lakshmana, too, grew very still, as if in death, when they heard Rama.

Then, all at once, the Deva who is the embodiment of purity, Brahma of the four faces, Prajapati who sprang from a lotus, flew down on his heavenly Swan before Rama. Sakra, Agni and Vayu; Yama and Varuna; Kubera, Lord of the Yakshas, the holy Rishis and king Dasaratha, radiant in their divine forms, appeared as well, in a chariot drawn by swans. The sky was luminous, crowded with Devas and Gandharvas, as if the brightest in it had drawn near the Earth.

Sita arose from where she had fallen and, in the midst of all those who were there, said to the broad-chested Rama, "O Kshatriya, I do not blame you; you know dharma well, and how to conduct yourself with both men and women. But listen now to what I have to say.

Ever-moving Prana lives in the hearts of all creatures. If I have sinned, let my life-breath leave my body. O, if I have sinned, let the other four mahabhutas—fire, water, earth and ether—also forsake my body. All this while in Lanka, I have thought of none other than you, even in my dreams. Therefore, be my lord as God has ordained."

When Sita spoke, a sacred voice, resounding throughout the Earth, was heard speaking from the skies, bringing untold joy to the Vanaras. Vayu Deva said, "Sita speaks the truth, Rama. I am the Wind God, the witness of all things. The princess of Mithila is sinless. Therefore, O king, be united with your wife."

Now Agni Deva said, "Raghava, I dwell within the bodies of all creatures. Maithili is not guilty of the smallest transgression."

Varuna Deva said, "Rama, every creature's breath originates in me, and I tell you to take Maithili back."

Then, Brahma himself said, "Scion of Kakutstha, my son, I do not find this conduct of yours strange, knowing as I do how honest and pure you are, and how well you know the dharma of a Rajarishi. Yet, listen to what I have to say. You killed the invincible Rakshasa, enemy of the Devas, the

Gandharvas, the Nagas, the Yakshas, the Danavas and the great Rishis. It was because of my boon to him that, until now, none could kill him; and because, though he was evil, he was also so very great, I let him live a long life. But his abducting Sita was the sign that his end was near.

As for Sita, I protected her through the curse of Nalakubara, who said that if ever Ravana ravished an unwilling woman, his head would shatter in a hundred pieces. Rama, you have no need to be suspicious. Glorious one, take your wife back to yourself. You have achieved a mighty feat that benefits the Devas, radiant one."

Finally, Dasaratha said, "I am pleased with you, my child; bless you. I am your father Dasaratha. I command you to take back your wife and rule your kingdom, O Maryadapurusha."

Rama replied, "If you really are my father, I salute you with reverence, Rajarajan! At your command, I will return to wonderful Ayodhya."

Bhaaratarishabha, pleased with Rama, the corner of whose eyes were red, his father said, "Return to Ayodhya and rule your kingdom. My splendid son, your fourteen years of exile have ended."

Rama bowed to the gods, and with his friends' felicitations, was united again with his wife. And they looked like Mahendra, the Lord of the Devas, and Puloma's daughter. That chastiser of his enemies gave a boon to Avindhya; and he bestowed riches and honours on the Rakshasi Trijata.

Brahma, with all the Devas led by Indra, said to Rama, "Son of Kausalya, what boons does your heart desire that we can grant you?"

Rama prayed to him to grant him devotion to dharma, victory over his enemies, and the restoration to life of all the Vanaras that the Rakshasas had killed. Brahma did as he asked, and all the jungle-folk killed in battle came to life again and stood up on the battlefield, as if they awoke from a dream.

Sita granted Hanuman a boon, saying, "May you live for as long as the fame of Rama's achievements does, O Hanuman of the golden eyes; by my grace, may you always enjoy divine food and drink."

Then, even as the warriors of the immaculate deeds looked on, the Devas with Indra at their head disappeared. Seeing Rama united with Janaki, Sakra's sarathy Matali was delighted and addressed Rama as he stood in the midst of his friends.

Matali said, "Invincible Rama, you have dispelled the sorrow of the Devas, the Gandharvas, the Yakshas, the Asuras, the Nagas and Manavas.

As long as the Earth remains, so long will all creatures—Devas, Asuras, Gandharvas, Yakshas, Rakshasas and Punnagas—sing your praises."

Matali worshipped Raghava, the scion of Raghu; then, with his leave, climbed onto that chariot of Sun-like brilliance and flashed away.

With Saumitra and Vibhishana, accompanied by all the monkeys of Sugriva, Rama set Sita before all the rest and, after making arrangements for Lanka's security, crossed the ocean, home of the crocodiles, over the same bridge they had built. Rama rode in the flying vimana, Pushpaka, which could go anywhere at the will of he who rode in it. Rama, of the controlled senses, surrounded by his counsellors, in their order of importance, arrived at the same part of the seashore where he had earlier lain down in prayopavesa; and there, with the Vanaras in attendance, the virtuous king halted.

Raghunandana brought the monkeys before him, one by one, and venerated them all, giving them gifts of jewels and magical gemstones, and then sent them home. When the monkey lords, the bears and the bull-tailed apes had left, Rama went back to Kishkindha with Sugriva and Vibhishana, riding in the Pushpaka, and showing Vaidehi the sights of the forests in which they had been, as they flew over them.

When they arrived at Kishkindha, Rama, that best of warriors, installed the victorious Angada as Yuvaraja of the kingdom. Then, accompanied by the same friends, Sita and Lakshmana, taking them along the same path by which he had come, Rama flew back towards the city of his fathers.

On reaching Ayodhya, he despatched Hanuman as an envoy to Bharata. After careful observation, Hanuman made certain of Bharata's loyalty to Rama and then gave him the good news of his brother's return.

Rama went to Nandigrama, where he saw Bharata covered in dirt and clad in rags, seated with his brother's sandals before, him, talking to them even as if to Rama. O Bull of the Bhaaratas, indescribable was Rama and Lakshmana's joy at being united with Bharata and Satrughna; and great, too, was Bharata and Satrughna's rapture at being united with their brothers and at seeing Sita again.

Bharata worshipped his brother and gladly returned the kingdom that he had held as a sacred trust into Rama's hands. At the auspicious eighth hour of the day, under the Sravana nakshatra, Vasishtha and Vamadeva together crowned Rama as king of Ayodhya.

After his investiture, Rama gave leave to Sugriva, the Vanara king, and all his followers, as well as to Vibhishana of the Pulastyas, to return to their own kingdoms. Having paid homage to them with gifts and due rituals, it was with tears in his eyes and a heavy heart that Rama bid them farewell. He worshipped the Pushpaka Vimana, and sent it home to Vaisravana.

Later, assisted by Devarishi Vasishtha, Rama performed on the banks of the Gomati ten Aswamedha yagnas, with no hindrances of any kind, and with three times as many gifts to Brahmanas as before.' "

CANTO 290

RAMOPAKHYANA PARVA CONTINUED

"Markandeya says, 'Mahabaho, that was how Rama of the ineffable tejas suffered during his exile in the forest. O Tiger among men, do not grieve; you are a Kshatriya, a slayer of your enemies. You walk the same path of dharma, dependent on the strength of your arms, which is sure to lead to success. You are sinless.

Even the Devas, with Indra at their head, and the Asuras will follow you in dharma. It was after similar tribulations that Indra, with the help of the Maruts, slew Asura Vritra, the invincible Namuchi and Dirghajihva, the Rakshasi with the long tongue. The man who has support fulfils all his goals.

What obstacle is there that cannot be overcome in battle by him who has Dhananjaya for his brother? Bhima of the awesome prowess is the strongest of the strong, and the young sons of Madri are mighty bowmen. With brothers like these, why do you despair, Parantapa? They can vanquish the combined armies of the Vajradhari and the Maruts.

Having such brothers, Bharatarishabha, you are sure to conquer all your enemies.

Look how these Kshatriyas performed incredible feats of valour to bring back Drupada's daughter Krishnaa, whom the sinful, arrogant Saindhava abducted. They overpowered Jayadratha, who then lay helpless and pitiful at your feet. Rama had only an army of Vanaras and Reekshas, when he rescued Vaidehi by killing Ravana in battle.

Rajan, bear all this in mind, and do not grieve. Noble souls like you never give in to sorrow, Parantapa.'

So Markandeya comforts the king, and that Kshatriya Mahatman shrugs off his melancholy and speaks once more to Markandeya."

CANTO 291

PATIVRATA MAHATMYA PARVA

"Yudhishtira says, 'Mighty sage, I do not so much grieve for myself, for my brothers or for the loss of my kingdom as I do for Draupadi. When our evil cousins tormented us at the game of dice, it was Krishnaa who saved us; and it is she that Jayadratha carried off from our forest asrama. Have you seen or do you know of any woman as faithful and devoted as this beloved daughter of Drupada?'

Markandeya says, 'Listen, Yudhishtira, to the story of the princess Savitri and how she attained the highest faithfulness. There was once a pious and virtuous king of Madra, who was devoted in his care of Brahmanas, who was pure-souled and true to his word, who was devout in performing yagnas, and who had his senses under firm control. He was the most generous of men and everyone loved him, in towns and villages alike. This lord of the Earth, ever committed to universal welfare, was called Aswapati.

This king, of the honest, self-controlled and forgiving nature, had no children. When he grew old, he was sorrowed over this. With the object of having children, he observed rigid vows and began to live frugally and with his senses subdued, like a brahmachari. Every day, this best of kings offered ten thousand oblations to the fire, recited mantras in honour of the Devi Savitri, and ate a small meal at the sixth hour of the day. He lived in this way for eighteen years.

After eighteen years of his life of austerity, the Devi Savitri was pleased with him and appeared in her physical form before him, from the fire.

The Goddess said to him, "I am pleased, O king, with your brahmacharya, your purity and self-restraint, your observance of vratas, and with all your penance and worship. Mighty king Aswapati, ask for the boon that you desire, bearing dharma in mind."

Aswapati said, "It is to attain dharma that I have striven all these years. O Devi, grant that I will have many sons worthy of my race. If you are pleased with me, grant me this boon. The Dvijas have told me that having children brings great punya."

Savitri replied, "O king, I knew what you wanted and I have spoken to the Pitamaha about your wanting sons. By the grace of Brahma, you will soon have a daughter of vibrant tejas. Brahma told me to give you this glad news, to which you need make no reply." '

Markandeya continues, 'The king accepted Savitri's boon, and when he had worshipped her and said, "May this happen soon," she vanished.

The king went back to his city, and ruled his subjects justly. Some time elapsed, and the eldest queen of Aswapati became pregnant with his child. Bhaaratarishabha, the embryo in the womb of that princess of Malava grew like the Moon in the night sky during the waxing fortnight; and when the time came, she gave birth to a lotus-eyed daughter.

Aswapati joyfully performed the life-passage rituals for her, and because Devi Savitri had rewarded his offerings by blessing him with this child, he and the Brahmanas of his court named her Savitri.

The princess grew in the likeness of Devi Sri herself in an earthly, human form and, in the course of time, attained puberty. Seeing that graceful maiden, of the slender waist and flaring hips, who looked like a living golden statue, the people thought she was a goddess. Intimidated by her blazing energy, none could marry this lotus-leaf-eyed girl who pulsated with splendour.

One day, on the occasion of a parva, Savitri, having fasted and washed her hair, came before the family deity and had the Brahmanas offer the havis and other oblations to Agni. She took the flowers that had been offered to the sacred fire and, looking as beautiful as Lakshmi, went to her noble father.

She paid reverence at her father's feet and offered him the flowers she had brought, and that lovely maiden joined her hands together and stood

beside the king. The king was sad to see that although his divinely beautiful daughter had attained puberty, she had no suitors.

He said, "My child, the time has come to give you in marriage, yet none asks for your hand. Therefore, you must select a husband whose qualities match your own and inform me of your choice. Choose anyone you wish for your husband, and I will, after deliberation, give you to him.

O blest one, listen to what I have heard Brahmanas quote from the Shastras. The father that does not give his daughter in marriage faces disgrace. The husband that does not enjoy his wife in her fertile season faces disgrace. The son that does not look after his widowed mother faces disgrace.

Take heed of what I say and find a husband. Ensure by your actions that the Devas have no cause to chastise us."

Having spoken thus to his daughter in the presence of his faithful ministers, the king instructed his attendants to make preparations to accompany her wherever she chose to go. Bashfully bowing down to touch her father's feet, the gentle girl set out without hesitation, to do her father's will.

In her golden chariot, and accompanied by her father's aged counsellors, she visited the delightful asramas of Rishis and the splendid palaces of Rajarishis. Everywhere, my son, she worshipped the feet of the venerable sages, and she travelled through all the forests one by one, distributing wealth in all the sacred tirthas where Dvijottamas lived.' "

CANTO 292

PATIVRATA MAHATMYA PARVA CONTINUED

"Markandeya continues, 'Bhaarata, one day the king of the Madras was seated in the midst of his courtiers, conversing with Narada, when, accompanied by his ministers, Savitri returned after visiting various tirthas and asramas. Seeing her father with Narada, she worshipped both of them by bowing her head down to their feet.

Narada said, "Where has your daughter been, Rajan, and from where has she come now? Why do you not give her in marriage, now that she has attained puberty?"

Aswapati answered, "It was on this very quest that I sent her, and from which she returns now. Devarishi, let us hear whom she has chosen as her husband."

Savitri took her father's command to be a divine request, and the blessed girl related in detail all that had happened, and at last she said, "There was, amongst the Salvas, a virtuous Kshatriya king named Dyumatsena, who was blind. This wise king had only one infant son, and an old enemy took advantage of the king's disability and seized his kingdom. With his wife and their infant held to her breast, he went to live in the forest, where he observed rigid vratas and practised austere tapasya. His son, though born in the city, grew up in an asrama. That youth Satyavan is the right husband for me, and I have given my heart to him."

Narada said, "Ah, Rajan, Savitri has erred gravely, she has made an ignorant choice. Satyavan, to whom she has give her heart, does have

excellent qualities. It is because his parents are both so truthful that the Brahmanas gave him his name. When he was a child he loved horses and used to sculpt steeds out of clay and paint pictures of horses. For this, he is sometimes called Chitraswa."

Raja Aswapati then asked, "Is prince Satyavan, who is devoted to his father, endowed with tejas, wisdom, a forgiving nature and courage?"

Narada replied, "In energy Satyavan is like the Sun; in wisdom he is like Brihaspati; in courage he is like the Lord of the Devas; and in forgiveness he is like Bhumi Devi, the Earth herself."

Aswapati then said, "And is prince Satyavan devoted and generous to Brahmanas? Is he handsome and charitable, and pleasant?"

Narada said, "In generosity within his means the mighty son of Dyumatsena is like Sankriti's son Rantideva; in truthfulness of speech and devotion to Brahmanas he is like Sibi, the son of Usinara; in magnanimity he is like Yayati; in beauty of face he is like the Moon; and in beauty of form he is like the twin Aswins. He has his senses under control; he is gentle, brave and honest. He is self-restrained, faithful to his friends, free from malice, modest and patient. In short, the exalted sages of tapasyashakti say that his conduct is impeccable in its dharma, and he wears honour like a crown."

Hearing this, Aswapati said, "Lord, you have described him as one who has every noble virtue. Tell me now of his defects, if he has any."

Narada said, "He has only one, and it overwhelms all his virtues. He, who cannot be conquered by any means, has only one defect, and no other. Within a year from today, Satyavan, granted with a short life, will cast off his mortal body."

Hearing these words of the Muni, the king said, "Come, Savitri, choose another for your lord, my lovely child. The single great blemish that this young man has eclipses all his virtues. The illustrious Narada, whom even the Devas honour, says that Satyavan will leave this earthly life in exactly a year from today."

Savitri said, "A die can be cast but once; a daughter can be given away but once in marriage; and only once can a person say, *I give*. These three things can happen only once. Whether he lives long or dies young, whether he is virtuous or bereft of virtue, I have chosen and will not choose a second time. A decision is first made in the mind, then it is declared and, finally, executed in action. Let my decision be proof of this."

Narada said, “Aswapati, your daughter is firm in her resolve and will not swerve from the path of dharma. No one else has Satyavan’s goodness. I give my approval to this union.”

The king said, “Your words must be obeyed, illustrious one, for you speak the truth. You are my Guru, and I shall do as you say.”

Narada said, “May peace reign over the bestowal of your daughter Savitri. I leave you now with my blessings.”

Saying this, Narada rose into the sky and went to Devaloka, and on Earth, king Aswapati began to make preparations for his daughter’s wedding.’ ”

CANTO 293

PATIVRATA MAHATMYA PARVA CONTINUED

"Markandeya continues, "With Narada's words echoing in his mind, the king began to make preparations for the wedding. He summoned all the old Brahmanas, the Ritvijas and the other priests, and set out with his daughter on an auspicious day. On arriving at Dyumatsena's asrama in the sacred forest, he approached the Rajarishi on foot, accompanied by his Brahmanas.

He saw the blind monarch of great wisdom seated on a cushion of kusa grass under a sala tree. After paying his homage in proper fashion, king Aswapati humbly introduced himself, and in response the blind king welcomed him with arghya, a darbhasana to sit on and the gift of a cow.

Then he asked his royal guest the reason for his visit. The king told him why he had come.

Aswapati said, "Rajarishi, this beautiful girl is my daughter Savitri. I ask that you, who are learned in dharma, accept her as your daughter-in-law in accordance with Kshatriya custom."

Dyumatsena said, "Deprived of my kingdom, and living in the forest, we live the disciplined life of tapasvins. Your daughter is not used to this life of hardship, nor does she deserve it. How will she cope?"

Aswapati replied, "My daughter knows, as well as I do, that joy and sorrow are both fleeting; so, do not speak to me of these things. I have come here with my mind made up. I have greeted you in friendship, and you should not crush my hope. It is love that has brought me here and you ought

not to refuse me. We are equals in lineage and an alliance between us is fitting. Accept my daughter as your daughter-in-law and the wife of prince Satyavan."

Dyumatsena said, "For many years, I wanted such an alliance with you, but I hesitated to ask after I lost my kingdom. Let my long-cherished wish be fulfilled today. You are very welcome, indeed."

The two kings summoned all the Dvijas who lived in the asramas of that forest, and he solemnised the marriage with the traditional rites. Having bestowed his daughter, with rich clothes and ornaments, Aswapati went back in great joy.

Having gained a wife graced with every noble quality and accomplishment, Satyavan was happy indeed, and Savitri, too, rejoiced at having got the husband of her heart's desire.

When her father left, she took off all her ornaments and put on valkala and clothes dyed red. By her service and virtue, her affection and selflessness, and by the care she gave so willingly to all, she was a source of delight to all.

She pleased her mother-in-law by attending to her comforts and by adorning her in fine clothes and ornaments. She gratified her father-in-law by worshipping him as a god and controlling her speech before him. She made her husband happy by speaking sweetly to him, by her skill in all kinds of work, by her sweet nature and by demonstrations of her love in private.

They continued to live in the forest asrama, practising tapasya, but Narada's words were never far from the mind of the inwardly sorrowful Savitri.' "

CANTO 294

PATIVRATA MAHATMYA PARVA CONTINUED

"Markandeya says, 'O king, a year flitted by and the time of Satyavan's death arrived. Ever conscious of what Narada had said, Savitri had been counting the days as they passed. On a day when she knew that only four days remained for her husband to live, she fasted day and night in observance of the Triratra vrata. Hearing of the vow she kept, the king was grieved and went to console Savitri.

He said, "Princess, this vrata that you have taken, to fast three nights in a row, is harsh and trying."

Savitri said, "Father, do not be sorry; I can keep the vow. I have undertaken it with firm resolve, and determination brings success."

Dyumatsena said, "I should not ask you to break your vrata. On the contrary, I ought to encourage you to fulfil it." And he said no more to dissuade her.

Savitri continued to fast and began to look wan and thin, like a wooden doll. And, Bharatarishabha, convinced that her husband would die the next morning, the griefstricken Savitri spent the night in anguish while she fasted. When the Sun had risen about two hands into the sky, Savitri, thinking that Satyavan's end was at hand, finished her morning rites and offered oblations to the fire.

She bowed down to the elderly Brahmanas and to her father- and mother-in-law, and she stood humbly before them with joined hands. All the Munis living in that asrama blessed her that she would never suffer

widowhood. Savitri, immersed in dhyana, accepted the words of the tapasvins in her mind, silently saying, *Tathaastu, so be it*.

The princess reflected on Narada's words and sat still, in expectation of the hour and the dreaded moment.

Then, Bhaaratottama, her father- and mother-in-law said to the princess, "You have completed the vrata successfully, and it is time for you to break your fast. You must do what is proper."

Savitri said, "Now that I have completed the vow, I will eat when the Sun goes down. This is my resolve and the vow of my heart." '

Markandeya continues, 'When Savitri spoke thus of her first meal, Satyavan hefted his axe onto his shoulders and was about to go into the forest for wood and fruit, when Savitri said to her husband, "It is not proper for you to go alone. Let me come with you; I cannot bear to be apart from you."

Satyavan said, "You have never gone into the forest before. My love, the paths are rough and you are weak from your fast. How will you be able to walk?"

Savitri said, "I feel neither weak nor tired from fasting. I have decided to go, and you must not stop me."

Satyavan said, "If you wish to come with me, I will not prevent you, but take my parents' leave so that I will not be held responsible."

Savitri bowed to her father- and mother-in-law and said to them, "My husband is going into the forest to gather fruit. With your permission, revered father and mother, I will go with him, for I cannot bear to be separated from him today.

Your son is going to the forest for wood to feed the sacrificial fire and fruit to feed his elders, and you must not stop him. Indeed, he might have been persuaded not to go had it been on some other errand. Do not stop me either; I will go into the forest with him. It is almost a year since I have been outside the asrama. I am so looking forward to seeing the forest in bloom."

Dyumatsena said, "From the time that her father gave Savitri to me as my daughter-in-law, I do not remember her asking for anything. Let her have her wish. My daughter, do not in anyway distract Satyavan from his work."

Having received the permission of her husband's parents, the illustrious Savitri went with her husband, smiling on the outside in seeming happiness,

but her heart torn in grief. As that princess of large eyes went along, she passed through picturesque and charmed glades inhabited by swarms of peacocks, but did not notice them.

Satyavan said sweetly to Savitri, "Look at these rivers of sacred waters and these lovely flower-decked trees."

Looking only at him, the blemishless Savitri continued to watch her lord in all his moods, and remembering Devarishi Narada's words, thought of her husband as already dead. Her heart breaking, she followed him, responding softly to all he said, dreading the final hour.' "

CANTO 295

PATIVRATA MAHATMYA PARVA CONTINUED

"Markandeya says, 'With Savitri helping him, the mighty Satyavan plucked fruits and filled his bag with them. Then he began to cut branches from trees, and as he did so, he began to sweat profusely and his head ached from the exertion.

Exhausted, he came to Savitri and said to her, "The work has made my head ache; my body trembles strangely and my limbs and my heart also hurt. Mithibhashini, you of restrained speech, I feel unwell; oh, my head feels as if it has been pierced by a hundred arrows. I want to sleep, Savitri, for I am too weak to stand."

Savitri quickly went to him, sat on the forest floor, and took his head on her lap. Narada's words still clear in her mind, she began to calculate the arrival of the moment of his death, by the day, the hour and the minute. The next instant, she saw a great being, clad in red, with a crown on his head. He was huge and shone like the Sun. He was dark-skinned, had red eyes, and held a noose in his hand. And he was altogether dreadful to behold.

He stood beside Satyavan, gazing steadily at him. Savitri gently placed her husband's head on the ground. She got up and, her heart trembling, said in an anguished voice, "From your appearance, you must be a Deva. If it pleases you, tell me, great one, who you are and what you intend."

Yama Deva, the Lord of Death, replied, "Savitri, you are devoted to your husband and blessed with tapasyashakti. That is why you see me and why I am talking to you. Blessed one, I am Yama. Prince Satyavan's time to

live has ended, and I must bind him in my noose and take him away. This is why I have come."

Savitri said, "I have heard that your emissaries come to take away mortals, O worshipful one. Why then, have you come in person?"

The great lord of Pitrs found himself captivated by her purity, and wanting to oblige her with a reply. Yama said, "This prince is endowed with dharma and physical beauty. He is a sea of accomplishments and he does not deserve to be taken away by mere dutas. That is why I have come."

Saying this, Yama drew a thumb-sized Satyavan out of his body and bound him firmly in his noose. His linga sarira removed, Satyavan's body, deprived of life-breath, shorn of lustre and motionless, was unsightly. And binding Satyavan's pranatma, Yama went away in a southerly direction.

Overwhelmed by grief, the chaste Savitri, ever devoted to her lord and crowned with the success of her vratas, followed Yama.

Yama said, "Stop, Savitri. Go back and perform your husband's funeral rites. You are freed from all your wifely duties. You have come as far as you may."

Savitri said, "Wherever my husband is taken, or wherever he goes of his own will, I will follow him. This is the eternal dharma. By my tapasyashakti, out of my respect for my elders, from my love for my husband, by the strength of my vratas, and with your favour, my course is clear. Wise men learned in truth have declared that by walking just seven paces with another, one makes a compact of friendship with that person. As your friend now, I will say something to you, to which you must listen.

They that have their souls under control do not acquire punya by merely following the four varnasramas—brahmacharya, grihasta, vanaprastha and sannyasa. Spiritual merit is said to consist of true knowledge. And all the greatest sages have said that it is punya and not the passage of the four stages of life that is important.

By discharging the duties of just one of these four, Grihastasrama, we attain true punya and do not need the two that come after. It is for this that the wise have declared the punya gained in domesticity to be the highest of all."

Yama said, "What you say is true, Savitri, and I am pleased with you. Ask for any boon except the life of your husband, perfect one, and I will give you whatever you ask."

Savitri said, “Deprived of his kingdom and bereft of sight, my father-in-law leads a hermit’s life in our asrama. Give that king back his vision and let him be as powerful as Agni or Surya.”

Yama said, “Faultless one, I grant you this boon. It will be as you have said. You seem to be tired by your journey. Stop following me and turn back. Do not exhaust yourself any more.”

Savitri said, “What weariness can I feel when I am with my husband? My husband’s lot is mine too. Wherever you carry my husband, there I will also go. Best of Devas, hear what I have to say. Even a single conversation with one like you is a great blessing; friendship with such a one is greater still, and always fruitful. Therefore, one should live in the company of the righteous.”

Yama said, “Your words, so full of import, delight the heart and enhance the wisdom of even the learned. Savitri, ask for a second boon, anything other than the life of Satyavan.”

Savitri said, “My wise and intelligent father-in-law was deprived of his kingdom. May he regain it, and may he always adhere to his svadharma.”

Yama said, “The king will regain his kingdom, and never will he abandon his dharma. Princess, I have fulfilled your second wish. Now you must return. Do not trouble yourself anymore.”

Savitri said, “You control all creatures by your laws, and it is by your laws that you take them away, not according to your whims. That is why, Lord, you are called Yama, or the one who upholds the law. I beg you, listen to me.

The eternal duty of the righteous towards all creatures is never to injure them in thought, word or deed, but to show them love and give them their due. For me now everything in this world is like my husband – lifeless. Good men show mercy even to their enemies when these seek their protection.”

Yama said, “Your words are like water to a thirsty soul. Beautiful one, ask for one more boon, anything but the life of Satyavan.”

Savitri replied, “My father Aswapati has no sons. Grant that he may have a hundred natural sons, so that his line is perpetuated. This is the third boon I ask of you.”

Yama said, “Your father will have a hundred illustrious sons, who will perpetuate and increase their father’s line. Now, princess, you have your wish. Turn back now, you have come far enough.”

Savitri said, “Because I walk close to my husband, I am not conscious of how far I have come. Indeed, my mind travels a greater distance. Please listen, as we walk, to what I have to say.

You are the powerful son of Vivaswata, and the wise call you Vaivaswata. Lord, you dispense justice impartially to all beings, and so you are Dharma, the Lord of justice. People do not have as much faith in themselves as they do in those that are righteous. That is why all men aspire for close contact with men of dharma. It is purity of heart alone that inspires the confidence of all beings, and that is why they rely on those that live by dharma.”

Yama said, “I have never heard anyone speak as you do, devi. I am so pleased with what you say. Other than the life of Satyavan, ask for a fourth boon, and then go your way.”

Savitri said, “I wish for a hundred strong and powerful sons born to me of Satyavan, who will perpetuate our line. This is the fourth boon that I ask of you.”

Yama replied, “Devi, you shall have a hundred sons, strong and powerful, and the cause of your delight. Princess, do not tire yourself any more. Stop now. You have already come too far.”

Savitri said, “They that are righteous always practise eternal dharma. The communion of the pious with the pious is always fruitful. There is never any danger to the righteous from those that are righteous. It is the righteous who by their truth make the Sun move in sky, it is the righteous that support the Earth with their austerities, and, O Lord, it is the righteous upon whom both the past and the future depend. Therefore, they that are righteous are always happy in the company of the righteous. Knowing this to be the sanatana dharma, they that are righteous do good to others without expecting any benefit in return.

A good deed is never wasted on the virtuous, and such actions never injure honour or welfare. Since good conduct attaches to the righteous, they often become the protectors of all.”

Yama said, “The more you speak to me with words of deep meaning, in language so sweet to hear, the more I am taken with you. O you who are so devoted to your lord, ask me for some incomparable boon.”

Savitri said, “Bestower of honour, the boon you have already given me cannot be fulfilled without with my husband being alive. So, I ask that you restore Satyavan to life. Without my husband, I am as good as dead;

without my husband, I have no desire for happiness; without my husband, I do not wish for Swarga itself; without my husband, I do not want prosperity; without my Satyavan, I have no wish to live. You yourself granted me the boon of a hundred sons fathered by him, yet you are taking my husband away from me.

I ask for this boon: let Satyavan be restored to life, because only by that can your boon prove true."

Defeated, saying *So be it*, Vivaswata's son Yama, the dispenser of justice, untied his noose and said to Savitri, "Auspicious and chaste devi, I set your husband free. You may take him back whole and healthy. He will achieve great success and he will live with you for four hundred years. He will perform great yagnas and achieve unmatched fame in this world.

Satyavan will give you one hundred sons. And these Kshatriyas with their sons and grandsons will all be kings, and will always bring honour to your name.

Your father, too, will have a hundred sons with your mother Malavi. Known as Malavas, your godlike Kshatriya brothers will be renowned, as will be their sons and daughters."

Having bestowed these boons on Savitri, Yama left for his abode. After the Lord of death had gone, Savitri went back to the place where her husband's grey corpse lay. She went to him, sat down on the ground and took his head onto her lap. Satyavan awoke and gazed long and lovingly at her, like one who has come home after a long journey through an alien land.

He said to her, "I have slept long. Why did you not wake me? And where is that dark being who was dragging me away?"

Savitri said, "Manavarishabha, you have been asleep on my lap for a very long time. That ruler of the destiny of all beings, Yama Deva, has gone away. You are refreshed now and awake, O Prince. If you feel able, rise. Look, night is upon us."

Having awoken, Satyavan got up as if he had enjoyed a refreshing sleep and, seeing that they were in a thick forest, said, "My slender-waisted one, I came here with you to collect fruit. While I was cutting wood I felt a pain in my head and could not stand anymore. So I lay on your lap and slept. I remember all this, Savitri. Then, in your embrace, as sleep stole my senses, I saw that it was dark all around. In the darkness I saw a being of incandescent radiance.

If you know what happened, tell me whether what I saw was only a dream or if it was real."

Savitri said to him, "The night deepens. I will tell you everything tomorrow. Rise now, and may God bless you always. You of the excellent vows, come and see your parents! The Sun set a while ago and night advances. Creatures with fell voices are out. I hear the sounds of predators, rustling through the woods; and the awful howls of jackals that come from the south and east make me tremble in fear."

Satyavan said, "In this absolute darkness the forest is dreadful to see. You will not be able to see the path, and we cannot go now."

Savitri said, "A fire burned in the forest earlier today, and there is a withered tree that still burns. I see its flames every time the wind fans them. Let me fetch some twigs from there and light a fire here. Do not be anxious; I can do this even if you are too tired. You are still weak and will not be able to find your way through the blackness that cloaks the forest. Tomorrow, when we can see our way clearly, we will leave this place. Anagha, tonight let us stay here."

Satyavan said, "The pain in my head has gone and my limbs feel stronger. I want to see my father and mother. I have never returned late to the asrama; my mother keeps me within its enclosure before dusk. Even when I go out during the day my parents become anxious about me, and my father and other asramavasis come in search of me. Often, in their anxiety, my parents have rebuked me for going home late. How they must worry now because of me; they will surely be distraught.

One night, the old couple, who love me dearly, wept from deep sorrow and said to me, 'Without you, son, we cannot live for even a moment. We will live only as long as you do. You are our staff; without you we are blind. The continuance of our race, our funeral oblations, our fame and our descendants, all depend on you.'

My mother and father are old, and I am their crutch. If they do not see me return at night, what will their plight be? I blame myself for having slept, and causing my parents agony. I cannot bear to live without my father and mother. I am certain that by now my blind father, his mind crazed with grief, is asking everyone who lives in the hermitage about me. I am not worried for myself, but for my father and for my feeble mother who depends on him. Ah, they must surely be demented with anxiety about me. I

will live as long they live, and live for them. I know that I must take care of them and do only what pleases them."

The virtuous Satyavan, who loved and revered his parents, began to weep with his arms raised in a paroxysm of grief. Savitri wiped the tears from his eyes and said, "By the virtue of my tapasya, because of whatever I have done that is charitable and my sacrifices, may this night be a benign and peaceful one for my father-in-law, mother-in-law and husband. I do not remember ever having told a single lie, even in jest. Let my father-in-law and mother-in-law remain alive tonight by my truthfulness."

Satyavan said, "I long for the sight of my father and mother. Savitri, let us go immediately. Beautiful one, I swear on my own self that if I find any evil to have befallen my father and mother, I will not live. If you care about dharma, if you want me to live, if it is your dharma to do what pleases me, then go with me now to the asrama."

The lovely Savitri got up, knotted her hair and helped her husband up. Satyavan stood and rubbed his arms and legs briskly with his hands. As he looked about he noticed his bag, and Savitri said to him, "You can gather fruit tomorrow, and I will help you now by carrying your axe."

She hung the bag on the branch of a tree and, picking up the axe, went to her husband. The princess of the shapely thighs placed her husband's left arm on her left shoulder, and holding him with her right, she set out, with the swaying gait of an elephant.

Satyavan said, "Timid one, I know the forest paths well, for I use them regularly. I can also see them by the moonlight that shines from between the trees. We have reached the same path that we took this morning. Blessed girl, go by the way we came, rather than by some uncertain way. Near that glade of palasa trees the path forks. Take the path that goes north. I feel well and strong again, and eager to see my parents."

Saying this, Satyavan hurried towards the asrama.' "

CANTO 296

PATIVRATA MAHATMYA PARVA CONTINUED

"Markandeya says, 'Meanwhile, the mighty Dyumatsena had regained his vision and could see everything around him. Bharatarishabha, he took his wife Saibya with him and went to all the neighbouring asramas in search of their son, becoming increasingly distressed by the moment.

The old couple searched in asramas, by rivers and lakes, and in the woods. Whenever they heard any sound, they stood with their heads raised, anxiously anticipating the return of their son, and saying, *O here come Satyavan and Savitri*. Soon, they rushed from place to place in a frenzy, their feet torn and bleeding, and pierced with thorns and sharp kusa blades.

All the Brahmanas living in their hermitage came to them and, surrounding them, comforted them and brought them back to their own asrama. There the old sadhus diverted Dyumatsena and his wife with stories of kings of the olden days. Although that aged couple yearned for their son, they were consoled, but grew disconsolate again when they began to think of his childhood.

They began to cry heartrendingly, "Ah, Satyavan my son, O chaste Savitri, where are you?"

A pious Brahmana named Suvarcha said to them, "Considering the austerities, self-restraint and purity of Savitri, there can be no doubt that Satyavan is alive."

Another mighty Brahmana, Gautama, said, “I have studied all the Vedas and their many angas, and I have acquired great punya. I have led a celibate life as a brahmachari, and I have pleased Agni and my superiors. With disciplined soul I have observed all the vows, living at times on air alone. By the strength of my tapasya, I know what everyone is doing. I tell you that I am certain Satyavan lives.”

His sishya said, “The words that my Guru has spoken can never be false. Satyavan is definitely alive.”

And the Rishi said, “His wife Savitri has auspicious marks on her body that show she will never be widowed. There is no doubt that Satyavan lives.”

Bharadwaja said, “Savitri’s conduct, self-restraint and tapasyashakti convince me that Satyavan is alive.”

Dalbhya said, “Because you have regained your sight, and because Savitri completed her vow of fasting before she left, I am certain that Satyavan lives.”

Apastamba said, “We hear birds and wild animals all around us in the stillness; miraculously you have got your vision back, and can involve yourself again in worldly matters. These are indications that Satyavan lives.”

Dhaumya said, “Your son is graced with every noble quality and is loved by one and all; he has the marks that indicate a long life. I, too, am in no doubt that Satyavan lives.”

At what those knowing sages said, Dyumatsena’s heartache eased a little. A short while later that night, Savitri and Satyavan reached the hermitage and entered it joyfully.

The Brahmanas said, “Lord of the Earth, greetings to you on being united with your son and on regaining your vision. Being able now to see your son and your daughter-in-law make your blessing manifold. What we have said must come to pass; there can be no doubt of this. From now on, your good fortune will grow rapidly.”

Partha, the Dvijas lit a fire and sat down before Dyumatsena, after which, Saibya, Satyavan and Savitri, who stood apart, sat with their permission, their hearts light. Then all the forest-dwellers who sat with the king, prompted by curiosity, asked Satyavan, “Illustrious prince, why did you not return sooner with your wife? Why have you come so late in the

night? What kept you? We want to know why you alarmed us and your parents so. Tell us what happened."

Satyavan said, "Savitri and I went into the forest with my father's permission. There, as I was chopping wood, I felt a sharp pain in my head, which made me fall into a deep sleep. This is all I remember. I have never slept so long before, and I have come home so late at night so that you will not worry about me anymore. There is no other reason."

Gautama said with a smile, "Then you do not know about your father's vision having returned? I think Savitri should tell us about that. I want to hear about it from you, for you know all the subtleties of dharma.

Savitri, you are like the Goddess Savitri herself in splendour. You must know how this happened. So, tell us truly; if it is no secret, tell us everything."

Savitri said, "I have no secret to keep, so listen to the truth of what transpired. Devarishi Narada predicted the early death of my husband, and today was the appointed day and I could not bear to be separated from him. After he had fallen asleep, Yama came and, tying my husband in his noose, began to take him away towards the abode of the Pitrs.

I followed that Deva and began to eulogise him, and he granted me five boons, of which I will tell you.

For my father-in-law I obtained two boons: the restoration of his sight and his kingdom. For my father I asked for a hundred sons. For myself I asked for a hundred sons and a life of four hundred years for my husband Satyavan. It was for my husband's life that I kept that vrata.

I have told you in detail how my enormous misfortune turned into great joy."

The Rishis said, "Chaste and gentle devi of the stern vows, graced with every noble quality and born of a noble line, you have rescued this best of dynasties, which was overwhelmed by adversity and sinking into an ocean of darkness."

The Rishis applauded her and paid their respects to that holy woman, and taking leave of the king and his son, they left for their homes, with peace and good cheer in their hearts.' "

CANTO 297

PATIVRATA MAHATMYA PARVA CONTINUED

"Markandeya says, 'When the night passed and the Sun rose in the sky, the tapasvins performed their morning rites and congregated at Dyumatsena's asrama. However much those mighty sages talked with Dyumatsena of Savitri's greatness and good fortune, they were never satisfied.

And it happened, O king, that there came to that hermitage a large group of people from Salva. They brought news that Dyumatsena's enemy had been killed by his own minister: how the minister had slain the usurper and all his friends and allies; how all the enemy's people had fled and how all the subjects were unanimous that their legitimate king be restored to the throne.

The emissaries from Salva said, "We have been sent to you with that message. This chariot and this army consisting of four kinds of forces have arrived for you. May God bless you, O king. Come! Your accession has been proclaimed in the city. Occupy forever the throne that belonged to your father and grandfather."

Seeing the king with his vision restored and looking strong, they bowed their heads and their eyes were round with wonder. After worshipping the elderly and the Brahmanas living in the hermitage, and being honoured by them in return, the king set out for his capital. With a force of soldiers protecting them, Saibya rode with Savitri in a golden palanquin, spread with splendid sheets and borne on the shoulders of men.

Arriving in the city, the priests joyfully installed Dyumatsena on the throne, also crowning Satyavan as Yuvaraja. In time, Savitri gave birth to a hundred sons, all warlike and steadfast in battle, who enhanced the fame of the Salvas. She also had one hundred powerful brothers, born to Malavi by Aswapati, the lord of the Madras.

This is the story, Yudhishtira, of how Savitri emerged from a desperate plight and took herself, her father and mother, her father-in-law and mother-in-law, as well as the dynasty of her husband to lofty heights. Like the gentle Savitri, the auspicious Draupadi, graced with a noble character, will save you all,' says Markandeya."

Vaisampayana said, "Encouraged by what the Mahatman Rishi says, the son of Pandu continues to live, now without anxiety, in the Kamyaka vana. The man who listens reverently to the blessed story of Savitri attains happiness, success in all his endeavours, and is never touched by misery."

CANTO 298

KUNDALA HARANA PARVA

Janamejaya said, "O Brahmana, why was Yudhishtira so afraid of Karna that Rishi Lomasa conveyed a message to the son of Pandu from Indra, who promised to remove that fear after Dhananjaya had left? And, Sreshta, why was it that the noble Yudhishtira never spoke of his fear to anyone?"

Vaisampayana said, "Rajashardulam, tiger among kings, listen and I will tell you.

After twelve years of their exile have passed and the thirteenth year has begun, Sakra, who is always a friend of the Pandavas, decides to ask Karna to give him his earrings. Vibhavasu, the Sun God, whose wealth is his light, finds out what Indra intends, great king, and goes to see Karna. Best of kings, one night, when that hero, devoted to Brahmanas and truthful in speech, is sleeping peacefully on his luxurious bed, covered by a silken sheet, the radiant Deva, moved by compassion and a father's love, comes to him in a dream.

He assumes the form of a handsome Brahmana, learned in the Vedas. Surya says sweetly to Karna, 'O best of truthful men, Mahabaho, listen to what I say now for I speak from affection and for your good. Karna, with the welfare of Pandu's sons in mind, Sakra wants to have your kundalas. He will come to you disguised as a Brahmana. He knows, as all the world does, of your vow that you will always give away anything the pious ask you for but never demand a thing in return. My son, you give Brahmanas wealth or

whatever they ask; indeed, you never refuse anyone. Indra is well aware of your oath and will come to beg you for your kavacha and kundala, as alms.

When he asks for the kundalas, you must not give them away, but instead appease him as best you can, for your own good. When he begs for them you must deflect him with many excuses, cite various precedents and refuse him the earrings; instead, offer Purandara other kinds of wealth, gems, women and cattle.

Karna, if you give away your golden earrings, which you were born with, your life will be shortened and you will soon meet your death. Wearing your kavacha and kundala, you are invincible to your enemies in battle. Take what I say to heart. Both your armour and earrings were made from the Amrita of immortality, and you must guard and keep them, if you value your life.'

Karna says, 'Who are you that tells me this and shows me such kindness? Please tell me, O lustrous one, who you truly are, in the guise of a Brahmana.'

The Brahmana says, 'Son, I am the Deva of the thousand rays. I say what I do out of love. Do as I say because it is to save your life that I have come to you.'

Karna replies, 'I am fortunate that the god of splendour is considerate of my welfare, and speaks to me. But listen to what I say; for I, too, speak from love. If you love me, you should not dissuade me from keeping my vow. O Vibhavasu, you are rich with the wealth of effulgence. The whole world knows that I have solemnly sworn to give anything, even my life, to a chaste Brahmana who comes to me for alms.

If Sakra comes disguised as a Brahmana, to beg so he can benefit the sons of Pandu, I will give him my kavacha and kundala, so that my fame, which has spread across the three worlds, does not diminish. It is not honourable for me to save my life by breaking my sworn oath; rather, it is my dharma to die earning the praises of the world. And so, I will give Indra my earrings and armour.

Besides, if the slayer of Bala and Vritra comes to ask for the kundala to help the Pandavas, it will enhance my fame and, also, put Indra to shame. Glorious Surya Deva, I wish for fame and honour in this world, even if it is to be bought with my life, because those who have fame enjoy Swarga, while those who have none are lost.

Renown keeps men alive in this world even as a mother does, while dishonour kills them even though they be physically healthy. Lord of the worlds, greatness is the very life of man, as is told in an ancient sloka that Prajapati Brahma himself sang: *In the next world his fame supports a man, and in this world it lengthens life*.

So, by giving away my earrings and mail, both of which I was born with, to a Brahmana, according to the laws that govern the giving of gifts; by offering up my body as a gift to the gods in the sacrifice of war; by doing what is hard to do and conquering my enemies in battle, I will acquire nothing but renown. By sparing frightened warriors who beg for their lives, and by dispelling the fears of old men, young boys and Brahmanas, I will win the highest fame and attain the loftiest heaven. I will guard my honour even with my life. This I swear.

By giving away such a valuable gift to Indra Maghavat, I will become a legend in this world.' "

CANTO 299

KUNDALA HARANA PARVA CONTINUED

"Surya says, 'Karna, never do anything that is harmful to yourself, your friends, your sons, your wives, your father or your mother. O best of this Earth's creatures, men wish for renown in this world and for lasting fame in heaven, but without having to sacrifice themselves. But you want undying fame at the expense of your very life, and fame will snatch your life from you.

Purusharishabha, in this world the father, the mother, the son and other kin are useful only to the man who is alive. A king's power is useful to him only as long as he lives. Don't you understand this?

O splendid warrior, fame benefits only those that are alive to enjoy it. Of what use is fame to the dead, whose bodies have been burnt to ashes? A dead man cannot enjoy his renown, but only while he lives. The fame of a dead man is like a garland of flowers draped around the neck of a corpse.

Because you worship me daily, I tell you this for your good, for I always protect those that worship me. Mahabaho, your worship is profound and inspires my love for you. Do not doubt me, but do as I say. Besides, there is a deep mystery attached to all this, ordained by fate, which is also why I say this to you. You must trust me. O bull among men, you cannot be told this secret, which even the gods do not know. I cannot reveal it to you now, but you will understand it in time.

I repeat what I have already said, Radheya. Take my words to your heart. When the wielder of the Vajra asks for them, do not give him your

kundala. Ah, with your shimmering earrings you look so radiant, like the Moon himself in the clear sky, amidst the stars of the Visakha nakshatra.

You know that fame helps only he that is living. When the king of the Devas asks for the earrings you should refuse him, my son. Repeat, over and over, different explanations for your refusing him and, in that way, Anagha, you will be rid of Indra's eagerness to have the kundala. Using pleasant and subtle arguments, Karna, remove his desire with reasoning of grave import.

O tiger among men, you always taunt and challenge the ambidextrous Savyasachi, and you will undoubtedly meet him in battle. As long as you wear your kundala Arjuna can never vanquish you, even if Indra himself comes to help him. Karna, if you want to kill Arjuna, you must never give these exquisite earrings of yours to Sakra.' "

CANTO 300

KUNDALA HARANA PARVA CONTINUED

"Karna says, 'Lord of splendour, knowing me as one who worships you, you also know that there is nothing I would not give away as daana in charity. Not my wives, not my friends, not my sons or my own self are as dear to me as you, because of the adoration I have for you. You know, maker of light, that exalted beings love their worshippers dearly. Thinking, *Karna is my faithful devotee and is dear to me; and he knows no other God in heaven*, you have told me what you think is good for me. Effulgent one, again I beseech you with bended head, once more I place myself in your hands, and I repeat the response I have already given you. I beg you, forgive me for refusing to do what you ask.

Death itself is not fraught with such terror for me as to break my vow. Especially when it comes to Brahmanas, I do not hesitate to give even my life for them. O Deva, I understand what you have said to me about Phalguna. Shed your anxiety about him; I will conquer Arjuna in battle. Jamadagni and Drona have both given me weapons of great power.

Permit me now, Devottama, to adhere to my vrata, so that to him of the Vajra coming to beg of me, I may give even my life.'

Surya says, 'If, my son of the mighty strength, you give your kundala to the Vajradhari, to ensure victory you must tell him of the hundred sacrifices that you will give him the earrings on a condition. Remember that with these earrings you are invincible to one and all. It is to see you killed in

battle by Arjuna that the enemy of the Danavas wishes to take your earrings away from you.

Adulate Indra with truthful words, praise Purandara who has irresistible weapons, and plead with him, saying, "Give me an infallible astra which can slay any enemy and I will, O thousand-eyed Lord, give you my kavacha and kundala."

Only on this condition should you give the earrings to Sakra. With that astra, Karna, you will slay your enemies in battle. Mahabaho, that singular weapon of the Lord of Devas does not return to the hand that casts it without killing enemies by the hundreds and thousands.'

The Lord of the thousand rays vanishes. The next day, after his prayers, Karna relates his dream to Surya Deva and tells him all that passed between them in the night. After hearing everything, that enemy of Svarbhanu, the resplendent and divine Surya, says to Karna, with a smile, 'That is so.'

And Radha's son, the slayer of hostile heroes, knowing his dream to be true, and wanting to have Indra's astra, waits for Vasava."

CANTO 301

KUNDALA HARANA PARVA CONTINUED

Janamejaya said, "What was the secret that the lord of the fiery rays would not tell Karna? What were the kavacha and kundala like? From where did the armour and those earrings come? I want to hear all this, O you of the mighty austerities, tell me everything."

Vaisampayana said, "Rajan, I will tell you the secret which the lord of the wealth of radiance does not reveal. I will also describe to you that coat of mail and those earrings.

A long time ago, there appeared before Kuntibhoja a Brahmana of fierce tejas. He was tall, with a beard and matted locks, and he carried a staff in his hand. He was handsome; his form was perfect and blazed in splendour. He had honey-coloured, yellowish-blue skin and his voice was melodious. He shone with tapasyashakti and Vedagyana.

This person said to Kuntibhoja, 'O you who are free of pride, I would live as a guest in your house, eating food that you give me as alms. Neither you nor your people must ever displease or anger me. If, Anagha, this suits you, I will live in your house in this way. I will come and go as I wish, and no one should disturb me when I am eating or sleeping.'

Kuntibhoja cheerfully agreed and said, "*Tathaastu; so be it*, and even more. Wise one, I have an illustrious daughter named Pritha. She has an excellent character, she observes vows, is chaste, and of subdued senses. She will attend on you and take care of you with all reverence. You will be pleased with her disposition.'

Having said this to that Brahmana and paid him homage, the king went to his daughter Pritha of the large eyes and said to her, 'My daughter, this eminent Brahmana wishes to live in our house. I have agreed, my child, and I count on your skills in caring for Brahmanas. You must look after him with honour and reverence, to keep my word. Be prompt in giving this venerable one, who is engaged in the deep study of the Vedas, whatever he may want. Cheerfully give him everything he asks for.

A Brahmana is the embodiment of the highest tejas and also of the highest punya. It is because of the tapasya of Brahmanas that the Sun shines in the heavens. It is because of their cruelty and disrespect to Brahmanas that the Asuras Vatapi and Talajangha were killed by the curses of the holy ones.

And now, my child, I am entrusting the care of a most virtuous Brahmana to you. You must always attend on him with the utmost care. Daughter, I know that since your childhood you have always been attentive to Brahmanas, elders, relatives, servants and friends, and to your mother and me. I know how exemplary your conduct is, how you give due respect to all the deserving. My faultless one, because of your gentleness, there is not one person in the antahpuram of my palace, or even one among the servants, who is displeased with you. That is why I saw fit to have you wait upon the short-tempered Brahmana.

Pritha, you are still a girl; and you are my adopted daughter. You were born in the House of the Vrishnis, and you were Sura's favourite daughter. Your father himself gladly gave you to me because I had no child of my own. You are the natural sister of Vasudeva, and by adoption, the first of my daughters.

Your father promised me his firstborn child, and gave you to me when you were just a baby; and now you are my daughter. Born into a noble line and raised in one, you have come from one royal house to another, like a lotus taken from one lake to another.

My beautiful child, despite being disciplined with difficulty, low-born women develop perverted characters because their hearts are immature. But you are born in a royal race and you are extraordinarily lovely. You are graced with every accomplishment. Renounce pride, hauteur and self-importance, and worshipfully wait upon the boon-giving Brahmana; and you will be blessed, Pritha, and surely attain the realms of bliss. If,

however, you provoke the anger of the Dvijottama, he will destroy my entire race.' "

CANTO 302

KUNDALA HARANA PARVA CONTINUED

"Kunti said, 'Father, I will keep your promise and serve the Brahmana with devotion. Foremost of kings, these are not empty words. It is my nature to worship Brahmanas, and because in this case my doing so will please you, it will surely lead me to good fortune. Whether that worshipful one comes in the morning, evening, or at night, even at midnight, I will not give him cause for anger.

I both benefit and derive joy from serving the twice-born ones, and obeying all your commands. Dispel your anxiety; you can rely on me. Truly, that best of Brahmanas shall never have cause for dissatisfaction while living in your house. I will pay particular attention to what pleases the Brahmana, and also to what will bring punya and his blessings upon you.

Anagha, I know full well that, when pleased, such eminent Brahmanas bestow even moskha, but when offended they can destroy the one who offends them. I will take great care to please this best among Brahmanas.

You will not come to grief from him through any fault of mine. The hubris of kings resulted in Brahmanas bringing about their downfall. This is what happened with Chyavana as a result of what Sukanya did. Father, as you wish, I will diligently serve the Brahmanottama.'

After she had spoken at length to reassure the king, he embraced her, and gave her detailed instructions about her duties towards the Brahmana. And the king said, 'You will conduct yourself in this way, gentle one,

without fear, for my good as well as your own, and for the good of our dynasty, my perfect-limbed child.'

Saying this, the noble Kuntibhoja, who was devoted to Brahmanas, brought Pritha to that Brahmana and said, 'This is my daughter, O Dvija. She is very young and accustomed to luxury. Make allowances for her if she makes any mistakes. Great Brahmanas are never angry with old men, children and ascetics, even if these frequently err. Even a serious wrongdoing deserves forgiveness from a Brahmana. Brahmanottama, you must aceept the best worship and service that my child is able to offer you."

The Brahmana said, '*So be it*,' and the happy king showed him to his apartments, that were bright and white, like swan down, or moonbeams. In the yagnasala the king placed a grand throne that had been especially made for the Brahmana. The food and everything else that he provided were equally excellent. And casting aside idleness and self-importance, the princess devoted herself with all goodwill to serving the Brahmana.

And the chaste Kunti, of the pure character, moved to these apartments to wait upon the sage. Serving him faithfully, as if he was a Deva, she made him happy indeed."

CANTO 303

KUNDALA HARANA PARVA CONTINUED

Vaisampayana continued, "That young princess of the rigid vows succeeded in pleasing the Brahmana by serving him devotedly. Foremost of kings, sometimes, saying he would be back in the morning, he would return in the evening or at night. Regardless, the girl worshipped him at all hours with offerings of delicious food and drink, and a comfortably made bed.

Days passed, and her attention to his needs only grew instead of diminishing. Even when the Brahmana reproved her, finding fault with any of her arrangements, at times speaking harshly, Pritha never showed any displeasure or did anything that was disagreeable to him.

On many occasions, the Brahmana came after the appointed hour had long passed; and on others, in the dead of night, when it was difficult to serve him food, he would demand a meal. At all those times, Pritha would give him whatever he asked for. Like a sishya, daughter or young sister, that blemishless jewel of a girl devotedly served that Brahmana, who was pleased with her conduct and her caring attention, and he valued her service highly.

Bhaarata, every morning her father asked her if the Brahmana was happy with her ministrations, and every day the girl replied that he was. And at that, the noble Kuntibhoja was delighted.

A whole year went by without that Muni being able to find any fault with Pritha. One day, he said to her, 'Gentle maiden, I am pleased with you.

O lovely girl, blessed one, ask me for boons that are difficult for people of this world to obtain, which will make you more famous than all the women on Earth.'

Kunti said, 'I have everything I want because I have made you, who are learned in the Vedas, happy; and my father is pleased with me. I consider every boon I could wish for as having already been given to me, O Brahmana.'

The Brahmana said, 'Susheela of the sweet smiles, if you do not want any boon from me, let me give you this mantra to invoke the Devas. Any of the gods whom you call by chanting this mantra will appear before you and do as you tell them. Willing or not, by virtue of this mantra, the particular deity will become your meek and obedient slave, under your control.'

That faultless princess could not, for fear of incurring a curse, refuse the Brahmana a second time. O king, the Brahmana taught the girl of the tender limbs the invocations that are recited in the beginning of the Atharva Veda.

Then he said to Kuntibhoja, 'Rajan, I have lived happily in your house, always worshipped and lovingly cared for by your daughter. I am going now.'

And saying this, he vanished from where he stood, leaving the king amazed. Kuntibhoja praised his daughter Pritha and looked on her with even more affection."

CANTO 304

KUNDALA HARANA PARVA CONTINUED

Vaisampayana said, "One day, after that great Brahmana had gone, the young Kunti began to think about the efficacy of mantras she had learnt, and she said to herself, 'I wonder what the mantras that the Mahatman taught me can achieve. Let me chant them now and discover for myself.'

Even as she thought this, she noticed the signs in her body that signalled the onset of puberty; she saw that she was menstruating. She was in her room sitting on her luxurious bed, and she saw the Sun rising in the eastern sky. Her eyes and her mind were riveted on Surya pulsing with light, and the slender girl gazed at him in fascination and could not tear her eyes away from the beauty of the Sun at dawn. Hardly aware of what she did, she mumrmured the mantra the Brahmana had taught her.

Suddenly, a celestial vision appeared within her and she saw, with her inner eye, the Sun embodied in a divine form, wearing blazing kavacha and kundala.

At the sight of Surya Deva, her curiosity to test the mantra was aroused, and she decided to try it on him. First she went through her pranayama and then invoked the Maker of Day. Instantly, he presented himself before her. His skin was golden like honey; his arms were powerful; his neck was marked with lines as on a conch-shell; he wore glittering bracelets on his arms and a crown on his head.

And he came to her, smiling and lighting up the chamber with his brilliance. With his yogic power he divided himself, setting to one side his burning half, and the other part of him standing before her.

He addressed Kunti in sweet words. The Deva said, 'Gentle one, I am bound by your mantra, and I have come to you in obedience. I am yours, to do whatever you command, princess. Tell me what you would have me do.'

Kunti said nervously, 'Worshipful one, you may go back to where you came from. It is only from curiosity that I invoked you. Forgive me, Lord.'

Surya said, 'O slender-waisted, I will return to where I have come from, as you command. However, you may not invoke a Deva in vain. Graceful one, your heart's intention was to have a son from Surya, a splendid son, born with kavacha and kundala, and with incomparable prowess. Give yourself to me, maiden with the swaying gait of a she-elephant. You shall have a son, just as you wished for.

Gentle girl of the sweet smiles, I will go back only after enjoying you. If you do not gratify me today, I will curse you in anger and your father and that Brahmana, as well. I will consume them all, and you will be to blame. I will exact retribution from your foolish father, who knows nothing of your wrongdoing, and from that Brahmana, who bestowed mantras on you without knowing your true character.

Purandara and all the Devas are watching me, and they laugh at me for having been deceived by you. Look, you can see them with your celestial vision, which I gave you so that you would be able to see me.'

The virgin princess saw the Devas standing in the heavens, each in his proper place, and in front of her was the resplendent Suryadeva of the blinding rays. The girl was frightened when she saw them all, and she blushed in mortification.

She said to Surya, 'O Lord of Light, please return to your own place. I am horrified at the outrage you propose, for I am still a maiden. Only a father, a mother and other elders can give their daughter's body away. I will not sacrifice my virtue; chastity is a woman's highest dharma. O splendid one, I called you because I was childishly eager to test the mantras. Consider that this is the act of a girl of tender years; you must forgive me, Lord.'

Surya said, 'Kunti, it is only because you are a young girl that I am speaking so gently to you. I would not make such concession to any one else. Surrender, Kunti; you will be happy. Because you have summoned me

with mantras, perfect-limbed one, I cannot leave without achieving my purpose, for if I do, I will be the laughing-stock of the world and ridiculed by the Devas. Give in to me; you will have a son in my image, and you will be praised by the whole world.' "

CANTO 305

KUNDALA HARANA PARVA CONTINUED

Vaisampayana said, "Try as she might, speaking sweetly, the princess could not dissuade the Deva of the thousand rays. Afraid of a curse, she began to reflect on what she ought to do.

She thought, 'How can my innocent father and that Brahmana be saved from the angry Vibhavasu's curse, for which I am to blame. Although tejas and tapasya can destroy sins, even honest people should avoid them, particularly if they are young. Because of my youthful folly, I am in a terrible predicament. I have put myself in the hands of this Deva. Yet, how can I do what is wrong by giving in to him?'

Wracked by the fear of his curse, and by her own anxiety, a languid torpor crept over her. She was so confused that she did not know what to do. Afraid, on the one hand, Rajan, of the reproach of her loved ones if she yielded to the deity and, on the other, of his curse if she did not, at last the girl said to the Deva, in a voice trembling and shy, 'O Lord, as my father and mother and my friends are still living, I cannot violate my dharma. If I commit this sin with you, I will sacrifice the honour of this family. If, O first among heat-givers, you consider this union to be worthy, I will give myself to you, even though my family has not bestowed me. By the truth that every being's virtue, reputation, fame and life are established in you, may I remain chaste after having surrendered my body to you.'

Surya replied, 'Neither your father nor your mother, nor any of your elders has the right to give you away. Blessings be upon you, beautiful girl.

Listen to me:

The word *kanya* is derived from the root *kama,* which means desire, and it is used to denote a virgin because she desires everyone. Therefore, lovely-hipped one of the finest complexion, a virgin is free to do as she pleases. You will not, in any way, be committing a sin by giving what I ask. Would I, who am devoted to the well-being of all creatures, ever do anything that violates dharma?

Nature's law dictates that men and women should not be bound by any restraints. Anything to the contrary is a perversion of nature.

You shall remain a virgin even after having gratified me, and your son shall be illustrious.'

Kunti said, 'If, O destroyer of darkness, I have a son from you, grant that he is born with kavacha and kundala, and that he is mighty-armed and great.'

Surya answered, 'Gentle princess, your son shall indeed be mighty-armed, and decked with divine kavacha and kundala. His armour will be invulnerable and his earrings made of Amrita.'

Kunti said, 'If the armour and earrings of the son you will have with me are truly made of Amrita, then fulfil your desire, O Deva! May my son be powerful, strong, vigorous and beautiful, like you, and may he be blessed with virtue.'

Surya said, 'Noble girl, these kundala were a gift to me from Aditi. Timid one, I will bestow them and this wonderful armour on your son.'

Kunti then acquiesced, 'O Lord of light, if I have such a son, I will do as you say and satisfy your desire.'

Surya Deva said, '*Tathaastu*,' and that sky ranger, the enemy of Svarbhanu, with his soul absorbed in yoga, entered into Kunti and touched her on her navel. Immediately, she lost consciousness and fell onto her bed.

Surya said to her, 'I leave you now, you of the graceful hips. You shall give birth to a son who will become the best of all warriors; and you shall remain a virgin.'

Then, Rajarajan, as the blazing Deva was about to leave, the girl bashfully whispered to him in her swoon, '*So be it*.'

It was thus that the daughter of king Kuntibhoja, having invoked Surya and then asked for a son, fell down in a stupor on her bed, like a broken creeper. And it was thus that, after stupefying her, the god of fierce rays

entered into her through the power of his yoga and impregnated her without breaking her virginal seal and dishonouring her.

When Surya had gone, the young girl regained consciousness."

CANTO 306

KUNDALA HARANA PARVA CONTINUED

Vaisampayana said, "Lord of the Earth, Pritha's son was conceived on the first day of the bright fortnight, in the tenth month of the year. Carrying a child as radiant as the lord of the stars, the maiden of the shapely hips hid her pregnancy from fear of disapproval, and no one knew of her condition. Living as she did in a virgin princess' apartments, and using all her guile to carefully conceal her condition, only her nursemaid knew the truth.

In due time and by the grace of Surya Deva, the young Kunti gave birth to a godlike son. The baby was clad, like his father, in a coat of mail and adorned with glittering earrings. His eyes were tawny, like a lion's; and his shoulders were broad, like a bull's.

As soon as he was born, with the help of her nurse, Kunti placed the infant in a spacious and smooth wicker basket cushioned with silk sheets and a soft pillow. They coated it with wax, so it would not sink, and wrapped it in a rich cover. Then, with tears in her eyes, Kunti carried her baby to the river Aswa and set the basket upon the current.

She knew that an unwed girl should not have a child, yet she wept piteously, as her son was about to be borne away by the river. Listen to what she said, as she surrendered the precious basket to the Aswa.

'My child, may all who live on this Earth—on land, in water, in the sky and in the heavens—do good to you. May all your paths be blessed. May

you face no obstacles. My son, may all whom you meet be your friends and bear you no enmity.

May that Lord of all waters, Varuna, protect you in the water. May the Deva that wanders the skies protect you in the sky. May Surya Deva, first of heat-givers, your father who gave you to me through destiny, protect you everywhere. May the Adityas and the Vasus, the Rudras and the Sadhyas, the Viswas, the Devas and the Maruts, the Cardinal Points with the great Indra and their guardians presiding over them, and all the heavenly ones protect you!

Wherever you may be, I will recognise you by your kavacha and kundala. Your father, the glorious Surya Deva, is fortunate indeed, for, with his celestial vision, he will watch over you as you float down the river. Blessed also is that woman who will, O Devaputra, take you for her son, and who will give you her breast when you are hungry. What a dream she has dreamed, that woman who adopts you who are as splendid as the Sun, who wear divine armour and earrings, with your lotus eyes and skin as lustrous as burnished copper, your lofty, powerful brow and hair ending in silken curls. Lucky is the woman who will see you crawl on the ground, covered in mud and uttering the sweetest inarticulate words of infancy. Blessed is she who will see you reach manhood like a maned Himalayan lion.'

Rajan, Pritha cried over the basket for a long time before she set it afloat down the Aswa, in the dead of night, with only her nursemaid beside her. Though she longed to keep standing there forever, she was afraid that her father might discover what had happened, and she returned to the palace. Meanwhile, the basket floated down the Aswa to the river Charmanwati, and from the Charmanwati into the Yamuna, and then on to the Ganga. Borne by the Ganga, the basket came at dawn to the city of Champa, which was ruled by a Suta, a charioteer.

The wonderful coat of mail and earrings, made of Amrita, and destiny, kept the child safe and alive."

CANTO 307

KUNDALA HARANA PARVA CONTINUED

Vaisampayana said, "It happened that at this time a Suta named Adhiratha, who was a friend of Dhritarashtra, came to the river Ganga along with his wife Radha of great beauty. Parantapa, that otherwise blessed woman had done all she could to have a child, but without success.

Coming that day to the Ganga, she saw a large wicker basket drifting on Jahnavi's current. It veered towards the bank where she stood, as if moved by some unseen hand, and the woman bent to arrest it. She called her husband Adhiratha the Suta, and he lifted the basket out of the water and prised it open.

Inside, he saw a boy, dazzling like the morning Sun. The infant wore golden armour, as if it was his very skin, and his stunningly beautiful face was adorned with earrings. The Suta and his wife were wonder-struck.

Taking the baby onto his lap, Adhiratha said to his wife, 'I have never in my life seen anything so wonderful. This child must be of divine birth. Surely, seeing us childless, the gods have taken pity on us and sent him to me.'

Saying this, O Bhumipala, he gave the infant into Radha's eager arms. And in accordance with divine law, Radha adopted the child of unearthly origin and form, who shimmered like lotus-stamens and was handsome past describing. She lavished him with all her love and care and, naturally endowed with more than human strength, the child grew apace.

After adopting Karna, Adhiratha had other natural children, and seeing the child adorned with shining mail and golden earrings, the Brahmanas named him Vasusena. That is how this resplendent Suryaputra of immeasurable prowess became the son of a sarathy, and came to be known as Vasusena and Vrisha.

Pritha discovered through some spies that her child was growing up amongst the Angas as the eldest son of the sarathy Adhiratha.

When the boy grew into a youth, Adhiratha sent him to Hastinapura. There, Karna lived with Drona, to learn the Astra Shastra, and the powerful youth befriended Duryodhana. He acquired all the four kinds of astras from Drona, Kripa and Parasurama, and achieved renown throughout the world as a mighty bowman. His friendship with Duryodhana ignited in him a hatred of the sons of Pritha, his brothers, though he did not know they were that, and he became obsessed with fighting the noble Phalguna.

O king, from the first time they met, Karna and Arjuna always challenged each other.

That Karna, born to Kunti of Surya Deva, was being brought up as a Sutaputra was Surya Deva's secret. Seeing Karna with his kavacha and kundala, Yudhishtira was troubled by the thought that he would be invincible. When, after bathing, Karna worshipped the irradiant Deva at high noon, Brahmanas came to beg alms of him, and, at that time of his fervent prayers, there was nothing that he would not give away to them.

And so, one day at that hour, assuming the guise of a Brahmana, Indra appears before Karna, and says, 'Give me alms,' to which Radha's son replies, 'You are welcome.' "

CANTO 308

KUNDALA HARANA PARVA CONTINUED

Vaisampayana said, "Karna first sees Indra as just another Brahmana and welcomes him. Adhiratha's son says to the Brahmana, 'What shall I give you—a necklace of gold, beautiful damsels, cattle-rich villages?'

The Brahmana replies, 'I do not want you to give me either a golden necklace or pretty girls, or any other such thing. Give those to men that ask for them. If you are true to your vow, cut the golden kavacha and kundala you were born with from your body, and give them to me. Parantapa, I want you to do this at once; for me this one gift is better than all others.'

Karna says, 'O Brahmana, I will give you land for a house, beautiful virgins, cattle and fields; but I cannot give you my kavacha and kundala.'

Despite Karna trying to deflect him in so many ways, that Brahmana does not want anything else. Although Karna tries his best to placate him and though he pays him much homage, that Brahmanottama refuses to compromise on what he wants.

When that Dvijottama refuses to accept anything else, Radha's son says, 'Dvijottama, I was born with this kavacha as part of my body, and my kundala were created from Amrita. They make me invincible in this world, and I cannot part with them. Brahmanarishabha, let me give you the entire kingdom of the Earth, with no enemies, and full of prosperity, but not my kavacha and kundala. Without them, I can be killed by my enemies.'

When the illustrious Brahmana refuses to take any other gift, Karna says, now with a smile, 'Devadeva, I have recognised you already. O Lord Sakra, it is not right that I give you a gift which will bring ignominy upon you.

You are the king of the Devas, and it is you who should be bestowing boons on me. If I give you my kavacha and kundala, I will surely meet my end, and you will as surely be ridiculed. Therefore, O Sakra, take my mail and my earrings but give me something in return, so that you are not demeaned. Otherwise, I will not give the kavacha and kundala to you.'

Sakra replies, 'Even before I came, Surya Deva knew what I intended and told you about it. Karna, let it be as you wish. Except for the Vajra, tell me what it is you wish to have.'

Indra's words fill Karna with delight; his purpose is about to be accomplished. Intent upon procuring an inexorable astra, he says to Indra, 'O Vasava, in exchange for my kavacha and kundala earrings, give me a weapon that cannot be defied, one which will devour enemy armies in battle array.'

Concentrating his mind to summon that weapon, Indra says to Karna, 'Give me your kavacha that is your skin, and your kundala, and take this shakti, but on one condition. When I meet Daityas in battle and loose this invincible astra, it annihilates the mightiest enemies in their thousands and flies back to my hand after it has achieved its task. In your hand, however, Sutaputra, this shakti will slay only one enemy of yours, and having done so, it will return to me, roaring and ablaze.'

Karna says, 'There is only one enemy that I wish to slay in battle; he burns bright and fierce, like a fire, and I am afraid of him.'

Indra says, 'You shall indeed slay such an enemy in battle, but the one you wish to kill is protected by an exalted One. Those that are learned in the Vedas call this One "Invincible Varaha" and "Incomprehensible Narayana". Krishna himself protects your sworn enemy.'

Karna says, 'Even if this is so, O Illustrious, give me the weapon that will destroy only one powerful enemy, and I will cut the kavacha and kundala from my body and give them to you. However, grant that my body, thus wounded, will not be scarred or ugly to behold.'

Indra says, 'Karna, because you are devoted to the truth, your body will not be disfigured, and it will not have any scars. O Karna, finest among the eloquent, you shall be graced with the brilliance and prowess of your father.

Here is my Vasavi shakti; and remember that if you loose this astra in a fit of anger, while there are still other weapons available to you and your life is not in immediate danger, it will turn on you.'

Karna says, 'O Sakra, I will use this Vasavi astra only when I my life is in imminent peril. This I swear.'

Rajan, Karna accepts the smouldering weapon, and he begins to peel away the natural kavacha that coats his body. And the entire host of Devas and Danavas roar aloud to see him paring his own skin. Karna's face does not betray his pain, instead he still smiles. Celestial kettle-drums begin to beat, and heavenly flowers rain down on him.

Karna cuts his golden kavacha from his body and gives it, still dripping blood, to Indra. From his ears, he cuts his beautiful kundala and gives them, too, to the Deva king. And for this deed of his, he is called Karna.

Thus tricking Karna, but so giving him immortal fame, Indra is pleased that he has accomplished the Pandavas' goal, and he ascends into Devaloka. Hearing that Karna had been deceived, Dhritarashtra's sons are dismayed. On the other hand, learning of what has happened to the Sutaputra, Pritha's princes are filled with joy."

Janamejaya said, "Where were those Kshatriyas, the sons of Pandu, at that time? Who gave them this welcome news? And what did they do when the twelfth year of their exile was over? O Illustrious one, tell me all this."

Vaisampayana said, "By this time, the heroic Pandavas have defeated the Saindhava king and rescued Krishnaa. They have lived out the entire term of their painful exile in the jungle; they have heard ancient legends about Devas and Rishis from Markandeya.

Now those heroes return from their asrama in Kamyaka vana to the sacred Dwaita vana. With them are all their chariots, their sarathys, their followers, citizens of their kingdom and their cattle."

CANTO 309

ARANEYA PARVA

Janamejaya said, "What did the Pandavas do after they had endured such anguish on the kidnapping of Krishnaa, and after rescuing her?

Vaisampayana said, "After their difficult time, when Krishnaa was abducted, the ever-glorious Yudhishtira and his brothers leave the Kamyaka vana and return to the lush Dwaita vana. The sons of Pandu live there with their wife, frugally, eating fruit, and engaged in their vratas. During their stay in Dwaita vana, Yudhishtira, Bhimasena, Arjuna and Madri's sons undergo a great trial for the sake of a Brahmana. However, their troubles turn out to be the very means to their future weal. I will tell you of the strange difficulty that those foremost of Kurus face while living in those woods, which in the end brings them good fortune. Listen.

Once, as a deer is frolicking about, it happens that two arani sticks, which a devout Brahmana used to light his daily fire, and his churning-staff become entangled in its antlers. In alarm, the stag runs out of the asrama, swiftly and with long leaps, with the sticks and staff still caught on his head.

Kurusthama, the Brahmana sees his most precious possessions, which he uses to light his sacred fire, being carried away and, utterly distraught, comes running to the Pandavas.

He goes to Ajatasatru, who is sitting in the forest with his brothers, and cries, 'A deer was playing near my asrama, O king, and my fire-sticks and churning-staff, which I had tied to a tree, got caught in its antlers. That swift creature fled with great leaps, taking my sticks and staff. Pandavas, you

must follow its tracks and retrieve them for me, so that my agnihotra does not pause.'

Yudhishtira is concerned. He takes up his bow, and the son of Kunti sets out at once. His brothers pick up their bows and follow him in search of the deer, all of them eager to help the Brahmana. The Maharathas spot the deer quite close by and shoot it with arrows, but, however they try, they cannot wound the animal at all, and it runs from them.

As they go after it, a long way, the fine stag suddenly vanishes. Dispirited at having lost their quarry, tired, thirsty and hungry, the Pandavas sit down in the shade of a banyan tree deep in the forest.

Here, Nakula, who is both disheartened and impatient, says to Yudhishtira, 'In our clan, Rajan, we never abandon our dharma, nor do we ever lose our wealth from idleness. We never refuse or fail anyone who asks for our help, least of all a Brahmana. Why then have we met this fate today?' "

CANTO 310

ARANEYA PARVA CONTINUED

"Yudhishtira says, 'There is no limit to troubles, nor is it possible to determine their final outcome. The Lord Dharma is solely responsible for giving out the fruits of both punya and paapa.'

Bhima growls, 'This is the bitter fruit of my not having killed the Pratikamin on the spot, when he dragged Krishnaa into the Kuru sabha like a slave.'

Arjuna says softly, 'We have met with this failure today because I did nothing to answer the vicious words of the Sutaputra, words that pierced me to my bones.'

Sahadeva says, 'Surely, Bhaarata, this calamity has befallen us because I did not kill Sakuni when he cheated you at dice.'

Yudhishtira says to Nakula, 'Climb this tree and look around at the ten points of the horizon. Can you see water or water-plants anywhere near us? Child, your brothers are tired and thirsty.'

Nakula quickly climbs the tree and, after looking all around, says, 'Rajan, I see many trees that grow beside some large body of water, and I hear the cries of cranes. There must surely be water somewhere near.'

Yudhishtira says, 'Handsome one, go and fetch water in these quivers.'

At his elder brother's command, Nakula hurries towards the trees he saw, and soon sees a lake of crystallline water, on whose banks cranes live, and he wants to drink from it. Just then he hears a voice from the sky, which says, 'O child, do not drink, for this lake belongs to me. Son of Madri, you

must first answer my questions, and then you may drink to your heart's content and also take as much water as you need with you.'

Nakula, however, is parched with thirst and, ignoring the asariri from the sky, he kneels and drinks the cool water. Immediately he keels over, dead.

Parantapa, seeing that Nakula is late, Yudhishtira says to Sahadeva, 'Our brother has been gone a long time. Go and bring your twin back, and fetch the water, too.'

Sahadeva sets out in the same direction, and soon he comes to the lake where his brother lies dead on its bank. In shock, and in an agony of thirst, he goes towards the water, when he hears a voice saying, 'O child, do not drink, this lake belongs to me. First answer my questions and then you may drink and take away as much water as you want.'

But Sahadeva is also parched and, disregarding the disembodied voice, drinks the water; and immediately he also falls dead.

When Sahadeva does not return, Yudhishtira says to Arjuna, 'It is a long time since your brothers went, Bibhatsu. Go and bring them back, as well as water. You are the one we always turn to when we are in trouble.'

Accordingly, Arjuna takes his bow and arrows, as well as his unsheathed sword, and goes towards the lake. Arriving, Svetavahana sees his two younger brothers who had come to fetch water, lying dead. Seeing them, that lion among men is heartbroken. He raises his bow and looks around but sees no one in the thick forest that surrounds the lake. He, too, is tired and goes towards the water.

As he nears it, he hears a voice speaking from the sky, 'Why are you going to the water? I am a Yaksha and this lake is mine. I forbid you to drink from it. O Kaunteya, if you can answer the riddles I will ask you, only then may you drink and take away as much water as you want.'

Arjuna says, 'Show yourself and then try to stop me. When my arrows pierce you, you will never speak again.' And he sprays his mantra-invoked arrows all around, displaying his expertise at shabdavedi: shooting an invisible target, tracking it only by sound. Annoyed by thirst and fatigue, he looses a towering fountain of countless arrows into the sky.

Then, the invisible Yaksha says, 'Why do you go through all this trouble, Partha? You need only answer my questions to drink from the lake. However, if you drink without doing so, you will also die.'

Arjuna ignores the asariri and helps himself to the water. Immediately, he drops dead.

On not seeing Arjuna return, Yudhishtira says to Bhimasena, 'Parantapa, it is such a long time since Nakula, Sahadeva and Bibhatsu went to fetch water, and they have not yet come back. Bhaarata, bless you, go and bring them back, and the water, too.'

Bhima sets out at once for the lake where those tigers among men, his brothers, lie dead. And seeing them, Bhima, afflicted though he is with thirst, is horrified. The mighty-armed hero thinks that this must be the work of some Yaksha or Rakshasa. Vrikodara thinks, 'I will surely have to fight today. So let me first quench my thirst.' And he goes quickly towards the lake to drink the water.

The unseen Yaksha says, 'O child, do not drink; this lake belongs to me. First answer my questions, then drink and take away as much water as you like.'

Bhima does not bother to reply, but bends and drinks from the lake; and as soon as he does so, he also falls dead.

Yudhishtira waits a little longer, saying to himself, 'Why are the two sons of Madri so late? Why does the wielder of the Gandiva delay? And what keeps mighty Bhima away so long? Ah, I will go and search for them.'

Tiredly, Yudhishtira gets up, his body burning with thirst and his mind with some dismay.

Yudhishtira thinks, 'Is this forest enchanted by some evil spell, or is it infested by deadly predators? Have they all vanished because they have disregarded some mighty being? Perhaps they did not find water where they went and are scouring the forest in search of some? Why have those bulls among men not returned?' Thinking these thoughts, the illustrious Yudhishtira, foremost of monarchs, enters the thick forest where no human sound is heard, where deer, bears and birds live, where bright green trees grow like ornaments, where black bees hum and birds warble sweetly.

He comes upon the lovely lake, which looks as if it has been created by Brahma himself. It is adorned with golden-hued flowers, lotuses and sindhuvaras, and encircled by dense woods of ketaka, karavira and pipala trees. The exhausted Yudhishtira sees the lake and is speechless with wonder."

CANTO 311

ARANEYA PARVA CONTINUED

Vaisampayana said, "Yudhishtira sees his brothers, all as glorious as Indra, lying dead, as if they are the Lokpalas fallen from their places at the end of a yuga. He sees Arjuna's body, his bows and arrows strewn on the ground; he sees Bhimasena and the twins lying still; and the king sighs deeply and tears of sorrow bathe his face.

Dharmaputra, his heart torn in grief, mourns his dead brothers, sobbing, 'Noble Vrikodara, you swore to smash Duryodhana's thighs with your mace in battle. O Mahabaho, you who enhance the glory of the Kurus, your death has made everything meaningless. The promises that men make may be futile, but why has the word of God been rendered impotent?

Arjuna, when you were born, while our mother was still in labour, the gods said to her that you would be the equal of the Deva of the thousand eyes. And all the beings in the northern Pariyatra mountains sang your praises, saying that you would be the one who restored their prosperity, which had been stolen by their enemies. They said that you are invincible in battle. Why then has the mighty Jishnu succumbed to death? O, why does Dhananjaya, on whom we pinned our hopes and thus endured all our misery, lie lifeless on the ground, shattering my faith?

Why have the heroic and mighty sons of Kunti—Bhimasena and Dhananjaya—who always killed their adversaries and who are irresistible in battle been overpowered by an enemy?

This vile heart of mine must be made of stone that it does not burst when I see these twins lying on the forest floor. You bulls among men, who are versed in the Shastras and learned in the proprieties of time and place, who are rich in the wealth of tapasya, who are devout in the performance of all sacred rites, why do you lie so still and not speak to me as you ought? Ah, undefeated one, how do you lie insensible on the earth although your bodies are whole and show no injury or wound?'

Looking at his brothers, seeming as if there are in their usual blissful sleep on the hillside, that king is heartbroken. Sunk in a bottomless well of grief, he begins to think about what caused their deaths. Although the virtuous and mighty-armed king, who is learned in the laws that govern time and place, thinks long and hard, he can come to no conclusion about what he should do.

After lamenting a long time, Yudhishtira restrains his sorrow and thinks about who might be responsible for the deaths of his brothers.

He says, 'There are no marks of weapons on them, nor are there any footprints on the ground. Whoever has killed my brothers must be powerful indeed. I will think about this seriously, but first let me drink some water before I try to discover what happened.

Perhaps the evil Duryodhana arranged for this lake to be created here by the king of the Gandharvas. No sensible man would trust that vile and vicious man who sees no distinction between good and evil. Or perhaps, his own agents have done this awful thing.'

The king reflects in this manner, his mind flying in different directions. Yudhishtira does not believe that the water is poisoned because he sees that the bodies have no grey pallor and that the faces are still bright, as if with life, though they do not breathe.

The king continues his reflections, 'Each of these Manavottamas is as potent as a great waterfall. Who but Yama himself, who destroys all things when their time comes, could have laid my brothers low?'

Coming to this conclusion, he begins to perform his ritual ablutions in the lake.

As he steps into the water, he hears a voice in the sky, saying, 'I am a crane, living on tiny fish. It is I who have brought your brothers under the reign of the Lord of departed spirits. O Kshatriya, if you do not answer the questions I ask, you will become the fifth corpse. Do not do anything rash.

This lake belongs to me. Answer my questions first, Kuntiputra, then drink and take away as much water as you like.'

Hearing this, Yudhishtira says, 'Are you the Lord of the Rudras, or of the Vasus, or of the Maruts? Which Deva are you? This could not have been done by a bird! Who are you that have conquered the four mighty mountains—Himavat, Pariyatra, Vindhya and Malaya? Great is your feat, O strongest of the strong. You have killed my brothers whom the Devas, Gandharvas, Asuras and Rakshasas feared. What you have done is hard to believe.

I do not know what your intentions are, and I am curious but also frightened that you have possessed me. My mind is roiled and my head aches. I ask you, therefore, worshipful one, who are you that live here?'

The voice says, 'I am a Yaksha, not a krauncha. It is I who killed all your brothers.'

Hearing these wretched words spoken in a harsh voice, Yudhishtira approaches the Yaksha and stands before him. That Bharatarishabha sees the Yaksha—he has strange eyes and a huge body with a tail as big as a palmyra tree; he blazes like the Sun, like Fire; he is as indomitable as an immense mountain. He stands on a tree and growls as loudly and deeply as black clouds.

The Yaksha says, 'O king, your brothers ignored my warning and drank from my lake. That is why I killed them. He who wants to live should not drink this water. Prithaputra, be warned again. This lake belongs to me. First answer my questions and then take as much water as you want.'

Yudhishtira says, 'O Yaksha, I do not want what you own. Virtuous persons do not approve of a man who praises himself. Therefore, humbly, and to the best of my knowledge, I will answer your questions. Ask me.'

The Yaksha says, 'What makes the Sun rise? Who stays by him? Who makes him set? And in who is he established?'

Yudhishtira says, 'Brahma makes the Sun rise; the Devas keep him company; Dharma makes him set; and he is established in Truth.'

The Yaksha says, 'How does one become learned? How does one attain greatness? How can one have a second self? And, O king, how can one acquire wisdom?'

Yudhishtira says, 'It is by the study of the Srutis that a person becomes learned; it is by tapasya that one acquires greatness; it is by intelligence that

a person can have a second self; and it is by serving the old that one becomes wise.'

The Yaksha says, 'What is the divine attribute of Brahmanas? What practices of theirs are pious? What is the human attribute of the Brahmanas? And what practices of theirs are sinful?'

Yudhishtira says, 'The study of the Vedas is their divine attribute; their tapasya is their pious behaviour; their vulnerability to death is their human attribute; and slander is their inherent tendency to sin.'

The Yaksha says, 'What is the divine quality of Kshatriyas? What conduct of theirs is pious? What is their human attribute? What practices of theirs are sinful?'

Yudhishtira says, 'Arrows and weapons form their divine aspect; celebration of yagnas is their piety; fear is their human attribute; and a refusal to give protection is their sin.'

The Yaksha says, 'What does sacrificial Sama consist of? What makes the sacrificial Yaju? What is the last resort and essential element of a yagna?'

Yudhishtira says, 'Life is the Sama of the yagna; the mind is the Yaju; the Rik is the essential element, which the sacrifice cannot do without.'

The Yaksha says, 'What is of most value to one that cultivates crops? What is of most value to the one who sows? What is of most value to one who desires prosperity in this world? And what is of most value to those that give birth?'

Yudhishtira says, 'Rain is of most value to those that cultivate; seeds are of most value to those that sow; the cow is of most value to those that desire prosperity; and a child is of most value to those that give birth.'

The Yaksha says, 'Is there a person, who is intelligent, who has the respect and affection of the world, who enjoys sensual pleasures, and who though he breathes, is not alive?

Yudhishtira says, 'The man who makes no offerings to Devas, guests, servants, Pitrs and to himself, does not live, although he breathes.'

The Yaksha says, 'What is heavier than Bhumi herself? What is higher than the Swarga? What is swifter than Vayu? And what is more numerous than grass?'

Yudhishtira says, 'The mother is weightier than the Earth; the father is higher than heaven; the mind is swifter than the wind; and our thoughts are more numerous than grass.'

The Yaksha says, ‘What does not close its eyes when asleep? What does not move after being born? What has no heart? And what swells with its own power?’

Yudhishtira says, ‘A fish does not close its eyes when it sleeps; an egg does not move after being laid; a stone has no heart; and a river swells with its own power.’

The Yaksha says, ‘Who is the friend of the exiled? Who is the friend of the householder? Who is the friend of the ailing? And who is the friend of one about to die?’

Yudhishtira says, ‘The friend of the exile in a distant land is his companion; the friend of the householder is his wife; the friend of one who is ill is the physician; and the friend of one who is about to die is his charity.’

The Yaksha says, ‘Who is the guest of all creatures? What is the eternal dharma? What, O king of kings, is Amrita? And what is this entire Universe?’

Yudhishtira says, ‘Agni is the guest of all creatures; cow’s milk is Amrita; oblation of Amrita is the eternal dharma; and this Universe is just space.’

The Yaksha says, ‘What is that which journeys alone? What is that which renews its birth? What is the antidote for cold? And what is the largest field?’

Yudhishtira says, ‘The Sun journeys alone; the Moon takes birth anew; Fire is the remedy against cold; and the Earth is the largest field.’

The Yaksha says, ‘What is the highest sanctuary of dharma? What of fame? What of Swarga? What of happiness?’

Yudhishtira says, ‘Liberality is the highest sanctuary of virtue; a gift, of fame; truth is the sanctuary of heaven; and a good character that of happiness.’

The Yaksha says, ‘What is the soul of a man? Who is the friend bestowed on him by the Devas? What is a man’s chief support? And what is his chief refuge?’

Yudhishtira says, ‘The son is a man’s soul; the wife is the friend bestowed on man by the gods; the clouds are his chief support; and charity is his chief refuge.’

The Yaksha says, ‘What is the best of all that is praiseworthy? What is the most valuable of all possessions? What is the best of all gains? And

what is the best of all the kinds of happiness?'

Yudhishtira says, 'The best of all praiseworthy things is skill; the best of all possessions is knowledge; the best of all gains is health; and contentment is the best of all the kinds of happiness.'

The Yaksha says, 'What is the greatest dharma in the world? What virtue always bears fruit? What is that which, if controlled, does not lead to regret? And who are they with whom a friendship cannot break?'

Yudhishtira says, 'The greatest dharma is non-violence; the rituals ordained in the three Vedas always bear fruit; the mind, if controlled, does not lead to regret; and friendship with the good never breaks.'

The Yaksha says, 'What, if renounced, makes one likeable? What, if renounced, causes no regret? What, if renounced, makes one wealthy? And what, if renounced, makes one happy?'

Yudhishtira says, 'Pride, if renounced, makes one likeable; anger, if renounced, causes no regret; desire, if renounced, makes one wealthy; and avarice, if renounced, makes one happy.'

The Yaksha says, 'Why does one give to Brahmanas? Why to players and dancers? Why to servants? And why to a king?'

Yudhishtira says, 'It is for punya that one gives to Brahmanas; it is for fame that one gives to players and dancers; it is to support them that one gives to servants; and it is for relief from fear that one gives to kings.'

The Yaksha says, 'What is the world wrapped in? What prevents a thing from showing itself? Why are friends forsaken? And why does one fail to attain heaven?'

Yudhishtira says, 'The world is enveloped in darkness; darkness does not permit a thing to show itself; it is from avarice that friends are forsaken; and it is attachment to the world that prevents one from finding Swarga.'

The Yaksha says, 'When is a person considered dead? When is a kingdom considered dead? When is a sraddha considered dead? And when is a sacrifice considered dead?'

Yudhishtira says, 'A man without wealth may be regarded as dead; a kingdom without a king may be regarded as dead; a sraddha performed without a learned priest may be regarded as dead; and a sacrifice without gifts to Brahmanas may be regarded as dead.'

The Yaksha says, 'What is the way? What is water? What is food? And what is poison? Tell me also what the proper time is for a sraddha; and then you may drink and take away as much water as you like.'

Yudhishtira says, 'The virtuous are the way; the sky is water; the cow is food; and a request is poison. The availability of a Brahmana is regarded as the proper time for a sraddha. What do you think of all this, O Yaksha?'

The Yaksha says, 'What is the sign of asceticism? What is true restraint? What is forgiveness? And what is shame?'

Yudhishtira says, 'Faithfulness to one's dharma is asceticism; the restraint of the mind is true restraint; forgiveness is the ability to endure an enemy; and shame is refraining from evil actions.'

The Yaksha says, 'O king, what is knowledge? What is tranquillity? What is mercy? And what is simplicity?'

Yudhishtira says, 'True knowledge is knowledge of divinity; true tranquillity is that of the heart; true mercy is the desire for universal happiness; and true simplicity is equanimity.'

The Yaksha says, 'What enemy is invincible? What is an incurable disease for man? What sort of man is honest; and what man is dishonest?'

Yudhishtira says, 'Anger is the invincible enemy; covetousness is the incurable disease; the honest man is the one who wants the well-being of all creatures; and the dishonest man is one who has no compassion.'

The Yaksha says, 'O king, what is ignorance? What is pride? What is idleness? And what is grief?'

Yudhishtira says, 'Ignorance is not knowing one's svadharma; pride is having a high opinion of oneself; idleness is not doing one's duty; and grief is ignorance.'

The Yaksha says, 'What do the Rishis refer to as steadfastness? What do they consider patience to be? What do they think of as a proper ablution? And what do they say is charity?'

Yudhishtira says, 'Rishis say that steadfastness is adherence to one's own religion; patience is subduing the senses; washing the mind clean of impurities is the proper bath; and protecting all creatures is charity.'

The Yaksha says, 'Who is a learned man? Who is an atheist? Who is an ignorant man? What is desire and where does it spring from? And what is envy?'

Yudhishtira says, 'He that knows his dharma is learned; he that is ignorant is an atheist, and the atheist is ignorant, too; desire springs from possessions; and envy is nothing but grief.'

The Yaksha says, 'What is pride? What is hypocrisy? What is the grace of the gods, and what is wickedness?'

Yudhishtira says, 'Stolid ignorance is pride. Hypocrisy is to wave the banner of religion; the grace of the gods is the fruit of one's charity; and wickedness is speaking ill of others.'

The Yaksha says, 'Dharma, artha and kama are opposed to one another. How can these exist together?'

Yudhishtira says, 'When a man's wife and his dharma do not oppose each other, then all the three you mention can exist together.'

The Yaksha says, 'O Bharatarishabha, what man is condemned to everlasting naraka? Tell me this quickly.'

Yudhishtira says, 'He who calls a poor Brahmana with the promise of a gift and then tells him there is none lives in hell forever. He who gives false meaning to the words of the Vedas, of the Dharma Shastras, of Brahmana's and of Devas, and of rituals that honour the Pitrs also goes to hell everlasting. He that is wealthy but never gives any charity, nor enjoys his possessions because of miserliness and greed, saying he has none, also lives in eternal hell.'

The Yaksha says, 'O king, how does a person become a Brahmana—by birth, by conduct, by learning or by study? Tell me this with certainty.'

Yudhishtira says, 'Listen, O Yaksha, it is neither birth, nor study, nor learning that makes a Brahmana. Without doubt, it is good character that makes one a Brahmana. Good conduct should always be maintained, especially by a Brahmana. One who is constant in good conduct is always strong. Masters and disciples, and all who study the scriptures, are considered illiterate if they have bad habits. The truly learned man is one who performs his duties faithfully. Even the man who has studied the four Vedas is regarded as vile and wretched, scarcely distinguishable from a Sudra, if his behaviour is unbecoming. Only he who performs the agnihotra and has his senses under control is a Brahmana.'

The Yaksha says, 'What does the man who speaks pleasantly gain? What does the man who acts judiciously gain? What does the man who has many friends gain? And what does he who is devoted to dharma gain?'

Yudhishtira says, 'He who speaks pleasantly is liked by all; he who acts judiciously gets whatever he wants; he who has many friends lives happily; and he who is devoted to dharma gains bliss in the next world.'

The Yaksha says, 'Who is truly happy? What is most wonderful? What is the path? And what are the perennial tidings? Answer these four questions of mine and your dead brothers will return to life.'

Yudhishtira says, 'O amphibious one, a man who cooks in his own house during the fifth or the sixth part of the day, with few vegetables, who is not in debt and who does not leave home, is truly happy. Day after day, countless creatures go to Yamaloka, yet those that remain behind believe they are immortal. What can be more wonderful than this? Argument never to any certain conclusion; the Srutis are all different; there is no Rishi whose opinion everybody accepts; the truth about dharma is hidden in caves; therefore, that is the path that the great have taken. This world, full of ignorance, is like a pot; the Sun is fire, the days and nights are fuel; the months and the seasons make up the wooden ladle; time is the cook that stirs all creatures in that pot. These are unchanging tidings.'

The Yaksha says, 'Parantapa, you have answered all my questions, and correctly. Tell me now, who is truly a man; and what man truly possesses every kind of wealth?'

Yudhishtira says, 'Reports of one's good deeds reach Swarga and spread across Bhumi. As long as these reports are alive, so long does a man, to whom persons pleasant or otherwise, happiness and sorrow, past and future are the same, possess every kind of wealth.'

The Yaksha says, 'O king, since you have correctly told me who is a man and what man has every kind of wealth, one of your brothers may live again.'

Yudhishtira says, 'Let this dark-skinned one, whose eyes are red, who is tall like a large Sala tree, whose chest is broad and arms long, let Nakula, O Yaksha, rise and live.'

The Yaksha says, 'Bhimasena is very dear to you, and Arjuna is the one on whom you all depend. Why, then, do you wish to give life to a half-brother? How can you forsake Bhima, who is as strong as ten thousand elephants, for Nakula? Everyone says that you love Bhima dearly. Then why do you ask for Nakula's life? Why do you sacrifice Arjuna, of the mighty arms, whom all the Pandavas idolise, for Nakula's sake?

Yudhishtira says, 'If dharma is sacrificed, he that sacrifices it is lost; virtue cherishes the man who cherishes it. So I am careful that dharma, by being sacrificed, does not sacrifice us. I never abandon dharma. Abstention from doing injury is the highest dharma, even higher than the most valuable object. I try to practise that virtue. Therefore, revive Nakula, O Yaksha. Let men know that the king is always virtuous. I will never deviate from dharma. Let Nakula, therefore, live.

My father had two wives, Kunti and Madri. Let both of them have living children. This is what I wish. Madri is as much a mother to me as Kunti; I make no difference between them. I wish to act equally towards my mothers. Therefore, let Nakula live.'

The Yaksha says, 'Since you consider non-violence to be more important than artha and kama, I will restore the lives of all your brothers, O bull among the Bhaaratas.' "

CANTO 312

ARANEYA PARVA CONTINUED

Vaisampayana said, "At the Yaksha's words, the Pandavas awake and get up, as if from a deep slumber. They are no longer hungry or thirsty.

Yudhishtira says, 'What Deva are you, invincible one, who stands on one leg in a lake? I cannot believe that you are a Yaksha. Are you a chief of the Vasus or of the Rudras, or the Lord of the Maruts? Or are you the Lord of the Devas, the wielder of the Vajra? Each of my brothers is capable of fighting like a hundred thousand warriors, and I do not see a warrior who could kill them all. They have woken up refreshed, as if from a pleasant sleep. Are you a friend of ours, or our father himself?'

The Yaksha says, 'Child, I am your father Dharma Deva. Bharatarishabha, I came here from a desire to see you. Fame, truth, self-restraint, purity, candour, modesty, steadfastness, charity, tapasya and brahmacharya are my physical body. Non-violence, impartiality, peace, penance, sanctity and freedom from malice are the doors through which I can be reached. You are always dear to me. Fortunately, you are devoted to the practice of the five virtues—equanimity of mind, self-control, abstinence from sensual indulgence, forgiveness and yoga. Fortunately, too, you have conquered the afflictions of hunger, thirst, sorrow, delusion, decrepitude and death. Of the six, the first two manifest themselves in the first part of life, the second two in the middle and the last two at the end in order to send men to the next world.

I bless you, my son! I am Dharma, the Lord of Justice. I came here to test you, and I am pleased to see your spirit of compassion. Anagha, I will grant you boons. Rajarajan, ask what you wish for and I will grant it. Those that are devoted to me never suffer.'

Yudhishtira says, 'A deer carried away a Brahmana's fire-sticks; so the first boon I ask is that the Brahmana's worship of Agni is not interrupted.'

The Yaksha says, 'Kuntiputra, it was I in the form of a deer who carried away the Brahmana's fire-sticks, to test you.' That Deva says, 'I grant you the boon you ask, and I bless you again. Godlike, ask for another boon.'

Yudhishtira says, 'We have spent the past twelve years in jungles and are now in the thirteenth year of our exile. Grant that no one will recognise us, wherever we choose to spend this year.'

The Deva says, 'I grant this boon,' and reassuring Kunti's son whose strength is truth, he says, 'Bhaarata, I grant that even if you range all the Earth in your own forms none in the three worlds shall recognise you. You perpetuators of the Kuru line, by my grace, you will spend this thirteenth year disguised and unrecognised in Virata's kingdom. You will all be able, at will, to assume any form you like. Now give the Brahmana his fire-sticks. It was only to test you that I carried them away as a deer.

Noble Yudhishtira, ask for another boon of your choice, and I will give it to you. I have not had my fill of giving you boons. Take a third boon that is great and incomparable. Rajan, you are my son, and Vidura is an amsa of me.'

Yudhishtira says, 'Eternal Devadeva, it is enough that I have seen you in your physical form. Father, I will gladly accept whatever boon you give me. May I always conquer greed, folly and anger, and may my mind be always devoted to daana, satya and tapasya.'

Dharmadeva says, 'Pandava, you are naturally endowed with these qualities, because you are dharma embodied. However, since you ask, I give you what you ask for.'

With these words, Dharma, on whom all the worlds meditate, vanishes. The noble Pandavas are united with each other after their plumbless sleep. No longer tired, the Kshatriyas return to the asrama and restore his fire-sticks to the Brahmana.

The man who listens to this great and fame-enhancing story of how the Pandavas are revived, and of the meeting of father and son, earns perfect tranquillity of mind, and he gets sons and grandsons, as well as a long life

of more than a hundred years. The mind of the man who takes this story to heart never delights in adharma, in discord among friends, in theft, in taking other men's wives, or in evil thoughts."

CANTO 313

ARANEYA PARVA CONTINUED

Vaisampayana said, "In obedience to Dharma's bidding to spend their thirteenth year, the one of ajnatavasa, in disguise, the Pandavas, observant of vows and with truth as their strength, sit with the learned Munis who, out of love, share their exile in the forest. With their hands joined in reverence, they speak to the tapasvins to have their blessings to spend the thirteenth year in this way.

They say, 'You all know that the sons of Dhritarashtra deceitfully deprived us of our kingdom and wronged us in many other ways. We have passed twelve years of privation in the forest. The thirteenth year, which we have to spend undiscovered, still remains. We ask your permission to spend this year in hiding. If they discover us, Suyodhana, Karna and Subala's vile son will make our friends and our people pay dearly. So, we must part ways here, O adored Djivas, for when our ajnatavasa ends, must we not establish ourselves in our own kingdom again?'

That pure-hearted son of Dharma is overwhelmed with grief at the thought of parting from the loyal Brahmanas and, breaking into loud sobs, he faints. The Brahmanas and his brothers revive him and try to cheer him.

Then, Dhaumya says with some gravity, 'Rajan, you are learned, capable of withstanding great privation, firm in promise, and of subdued senses. Men like you do not crumble in the face of misfortune. The very Devas have wandered the worlds in disguise so they might prevail over their enemies.

Indra lived disguised in the Giriprastha's asrama in the Nishada kingdom and achieved his goal. Before he was born from Aditi, Vishnu spent a long time disguised as Hayagriva, the horse-headed, in order to vanquish the Daityas. You know that He disguised himself as a dwarf and deprived Mahabali of his kingdom. And you have heard how Hutasana went into the water and remained hidden in order to achieve a purpose of the gods.

O Dharmatma, you have heard that, wishing to vanquish his enemies, Vishnu entered Sakra's Vajra and lay hidden there. You have heard of the task that the Rishi Aurva once performed for the gods, by staying concealed in his mother's womb. Living hidden in every part of the Earth, Vivaswata used his energy and consumed his enemies with fire. And living disguised in the home of Dasaratha, Vishnu of the dreadful deeds slew Ravana Dasagriva in battle.

Many exalted ones have conquered their enemies by going for some time disguised, and so you will you.'

Encouraged by Dhaumya's words, Yudhishtira, relying on his own wisdom and knowledge gleaned from the scriptures, recovers his composure.

Now Mahabaho Bhimasena, that strongest of the strong, boosts the king's spirits.

He says, 'The wielder of the Gandiva looks to you for permission to have our revenge and, duty-bound, he has not done anything impulsive. Although Nakula and Sahadeva of the fearful prowess can raze our enemies, I have restrained them from doing so. We shall never swerve from our obedience to your will. Tell us what we should do. We shall conquer our enemies very soon.'

When Bhimasena says this, the Brahmanas bless the Bhaaratas, take leave of them and return to their homes. All those foremost of Yatis and Munis, versed in the Vedas, go back, but in excited expectation of seeing the Pandavas return to the home of their sires. The five Pandavas, equipped with their bows, and accompanied by Dhaumya, set out with Krishnaa.

Each of them is accomplished in a different shastra; all of them are proficient in mantras and know when to make peace and when to wage war. Those Purushavyaghras, who are about to start living in disguise the next day, go a krosa from their asrama and sit down to seek one another's counsel," said Vaisampayana.

The End of Vana Parva

Virata Parva

CANTO 1

PANDAVA PRAVESHA PARVA

AUM! Having bowed down to Narayana and Nara, foremost of Purushas, and to the Devi Saraswati, I invoke the spirit of *Jaya*!

Janamejaya said, "Brahmana, how did my great-grandfathers live undiscovered in the city of Virata, fearful as they were of Duryodhana? How did their devoted wife, the most blessed Draupadi, unswerving in her faith in God, and in the grip of misery, spend her days without being recognised?"

Vaisampayana said, "Hear, O lord of men, how your great-grandfathers pass the period of their exile in King Virata's city without being discovered. Having obtained boons from Dharma Deva, Yudhishtira returns to the asrama and tells the Brahmanas all that has befallen them. Then, to the Brahmana who followed him, he restores the fire sticks and the churning staff that he had lost.

After that, O Bhaarata, Yudhishtira Dharmaputra calls together all his younger brothers and says, 'We have passed twelve years in exile from our kingdom. This, our thirteenth and most difficult year has come. Arjuna, you choose a suitable place where we can spend our days undetected by our enemies.'

Arjuna says, 'Lord of men, Dharma Deva's boon will enable us to go where we please and yet escape discovery. Still, I will suggest some pleasant and secluded places where we can live and you can choose one of them.

Surrounding the kingdom of the Kurus are many beautiful and bountiful lands such as Panchala, Chedi, Matsya, Surasena, Pattachchara, Dasarna, Navarashtra, Malla, Salva, Yugandhara, Saurashtra, Avanti, and the expansive Kuntirashtra. Which of these would you choose, Rajan? Where shall we spend this year?'

Yudhishtira says to his brothers, 'Mahabahos, whatever the Lord of all creatures has decreed must come to pass. Even so, after consulting together we must choose an agreeable and auspicious place where we can live free from fear. The aged Virata, king of the Matsyas, is virtuous, powerful and charitable. All men like him, and he is fond of us Pandavas. In his city then, let us spend this year and enter his service. Tell me, sons of Kuru, in what guises will you each present yourselves before king Virata of the Matsyas?'

Arjuna says, 'God among men, what service will you perform in Virata's kingdom? In what role will you live in the city of Virata? You are mild and kind-hearted, modest and virtuous, and a man of honour. Rajan, in your present adversity, what will you do? A king has to face troubles just like everyone else. How will you rise above yours?'

Yudhishtira says, 'Purusharishabhas, hear what I will do when I appear before king Virata. I will present myself as Kanka, a Brahmana skilled in the game of dice who enjoys playing, and become a courtier in Virata's sabha. I will entertain the king, his courtiers and his friends by astute moves of ivory chessmen—blue and yellow, red and white—on chessboards, and by clever throws of the black and red dice. Nobody will succeed in discovering me. And should the monarch be curious about me, I will say that I used to be a close friend of Yudhishtira's. This is how I intend to pass my days.

What work will you do, Vrikodara, in the city of Virata?' "

CANTO 2

PANDAVA PRAVESHA PARVA CONTINUED

"Bhima says, 'I will present myself before lord Virata as Ballava, a cook. I am skilled in the culinary arts; I will prepare food for the king that is better than anything his best cooks have ever set before him and thus charm him. I will carry mighty loads of wood and, seeing that amazing feat, the king will be pleased. O Bhaarata, the servants of the royal household will honour me when they see my superhuman abilility, and I will gain control of the royal storerooms.

I will be commanded to subdue powerful elephants and mighty bulls, which I will do. I will entertain the king by defeating anyone who challenges me in combat. However, I shall not take a life; I will only bring the man down without killing him. And if I am asked about my past, I will say that I was a wrestler and cook in Yudhishtira's court. Rajan, that is how I will spend our thirteenth year.'

Yudhishtira says, 'And, Bhima, what occupation will Dhananjaya have, this mighty scion of the Kurus, son of Kunti, best of men, long-armed, invincible in battle; to whom, while he was with Krishna, the divine Agni himself, wanting to consume the Khandava vana in flames, appeared humbly in the guise of a Brahmana? What can Arjuna undertake, this mightiest of Kshatriyas who pleased Agni by killing huge Nagas and Rakshasas from a single chariot, and who married the sister of the Naga king Vasuki?

Even as the Sun is the lord of all heat-givers, the Brahmana the best among all humans, the cobra the foremost of all serpents, Fire the first of all things of energy, the Vajra the most powerful of all weapons, the humped bull the greatest among bovines, the Ocean of all water-bodies, as rain-clouds are the best of all clouds, as Ananta is the chief of all Nagas, Airavata the mightiest of all elephants, as a son is the most beloved of loved ones and the wife the best of all friends, so is young Gudakesa the supreme bowman.

Bhaarata, what calling will he pursue, Bibhatsu the wielder of the Gandiva; whose chariot is drawn by white horses; who is equal to Indra and Krishna? What career will he have, who lived five years in the abode of the thousand-eyed Indra? He shines in celestial splendour and has mastered the Devastras. In my eyes he is the tenth Rudra, the thirteenth Aditya, the ninth Vasu and the tenth Graha.

The skin on his long, ambidextrous arms has become callused and scarred, as on the humps of bulls, by constant wielding of the bow. He is the greatest of Kshatriyas: he is as Himavat among mountains, as Varuna among water-bodies, as Sakra among the Devas, as Agni among the Vasus, as the tiger among beasts, as Garuda among birds!'

Arjuna says, 'Lord of the Earth, I will declare myself a eunuch. It is surely difficult to hide the marks of the bowstring on my arms, but I will cover both my scarred arms with bangles. I will adorn my ears with earrings and my wrists with bracelets of conch-shells. I will wear my hair in a long braid and pose as one of the third sex.

Brihannala will be my name, and passing for a hermaphrodite, I will entertain the king and the women of the harem by telling them stories. I will instruct the ladies of Virata's palace in singing and dancing and teach them to play musical instruments. I will also tell of great men's feats of valour, and so hide in disguise.

Should the king enquire, I will say that I worked in Yudhishtira's palace as Draupadi's sairandhri, her main waiting-maid. Best of kings, concealing myself like this, as fire is covered by ashes, I will pass my days quite happily in Virata's palace.' "

CANTO 3

PANDAVA PRAVESHA PARVA CONTINUED

Vaisampayana said, "Arjuna falls silent and Yudhishtira addresses another of his brothers.

Yudhishtira says, 'Gentle Kshatriya Nakula, your tender nature deserves a life of ease. What career will you follow whilst living in the dominions of king Virata? Tell me what you plan.'

Nakula says, 'I will take the name Granthika and become the keeper of the king's horses. I have a deep knowledge of horses; I am skilful in caring for them and enjoy the work. I am good at training them and very fond of them, even as you are, O my brother. In my hands even high-spirited colts and fillies become docile and carry their riders and draw their chariots gently.

And if anyone in Virata's city should ask about me, I will say that I was once employed by Yudhishtira and given charge of his stables. In this disguise, Rajan, I will spend my days happily in the city of Virata. No one will discover my true identity, for I will please the king with my work.'

Yudhishtira says, 'How will you, Sahadeva, present yourself before the king? And what will you do, child, in order to go undiscovered?'

Sahadeva replies, 'Rajan, I will become a keeper of Virata's cattle. I am skilled at milking cows and know all about their pedigrees, and I am also good at taming bulls. I will call myself Tantripala and perform my duties ably. Let your anxiety be stilled, Bhumipala; I used to look after your herds and have deep knowledge of the work.

I know a great deal about cattle, their markings, and also much else about them. I can recognise bulls with certain auspicious marks, the scent of whose urine can make a barren woman fertile. I have always enjoyed this work, so that is how I will live. I will please the king and certainly no one will recognise me.'

Yudhishtira says, 'Draupadi is our beloved wife, dearer to us than our lives. She deserves to be cherished by us like a mother and respected as an elder sister. Unacquainted as she is with any womanly chores, what service will Krishnaa perform? Delicate and young, she is a princess whose virtue and devotion to her lords is well known. How will she live, who from the time of her birth has enjoyed nothing but fragrant flower garlands and perfume, ornaments and fine clothes?'

Draupadi says, 'There is a class of women known as sairandhris, who serve as important waiting-maids. Usually, women from respectable families do not become sairandhris, but some do. I will pose as one of these few. I shall be a sairandhri skilled in dressing hair, and if questioned I will say that I served in Yudhishtira's household as Draupadi's main waiting-woman. And in this way I will pass my days in disguise, serving the famous Sudeshna, king Virata's queen. Surely, she will be pleased with my services. Do not grieve so, Rajan.'

Yudhishtira says, 'Krishnaa, your words are sweet but, beautiful one, you are born into royalty. Chaste and always true to your vows, you have always lived a virtuous life and do not know what sin is; therefore conduct yourself in such a way that sinful men may not cast their eyes on you for their pleasure.' "

CANTO 4

PANDAVA PRAVESHA PARVA CONTINUED

"Yudhishtira says, 'You have all decided how to occupy yourselves sensibly, and I have, too. Our priest, the charioteers and cooks must go to Drupada's palace and keep our sacrificial fires burning. Indrasena and the others will take the chariots and leave at once for Dwaravati. Draupadi's maids can go to the Panchalas with the sarathys and our cooks. All of them must say that they do not know where the Pandavas went after leaving them at the lake in Dwaita vana.'

Now the Pandavas ask Dhaumya for his counsel. Dhaumya says, 'Sons of Pandu, the arrangements you have made for the Brahmanas, your friends, the chariots, weapons and the sacred fires are excellent. But, Yudhishtira and Arjuna, you must be particularly watchful of Draupadi's safety. You know what men are like.

However knowledgeable you are, as your friend I take the liberty of telling you what you already know, which is in the eternal interest of dharma, kama and artha. Listen to me carefully and remember my words.

To live in the court of a king is difficult, but I will tell you how you can be ideal members of a royal household. O Kurunandanas, you must somehow spend this year in the palace without being discovered; only thus will you be able to peacefully live out the final year of your exile.

Pandavas, the king, under whose protection everyone comes, is God in human form; he is like a fire sanctified by mantras.

First of all, only present yourselves before the king after obtaining permission at the gate. None of you should have any contact with royal spies; nor should any of you try to have a court position that someone else aspires to. If you find the king's favour, you must never use the king's personal chariot, sit on his throne or ride on his elephant. Also, avoid important positions whose occupation alarms envious and malevolent men. Only conducting yourselves thus, will you deserve to live in the king's household.

Offer the king advice only when he asks for it. Praise and pay homage to him at the appropriate time; at other times sit silently and respectfully beside him. Kings get annoyed with babblers and courtiers who speak ill of others.

Be wise; don't initiate friendship with the queen or ladies of the antahpura, or with anyone that the king dislikes. Whatever you do must be with the king's knowledge, and you must be willing to perform even the most trivial task for him. If you behave in this way you will not come to any harm.

Even if one of you attains the highest office, you should always uphold the king's dignity by your silence: consider yourself born blind, unless you are commanded by him. Parantapas, if their pride is wounded, the rulers of men do not forgive even their sons, grandsons and brothers. Kings should be served with the same attentiveness with which you serve Agni and the other Devas. If you are disloyal to your sovereign, he will destroy you.

Renounce anger, pride and indiscretion, and always be obedient to the king. After a careful study of various matters at hand, present to the king only those that are both beneficial and gratifying. If there happens to be something that is definitely beneficial, you must tell the king of it, even if it is unpleasant. You must always put the interests of the king first and never speak offensively or unnecessarily.

Be alert and never become complacent in the king's affection. Always focus on his happiness and prosperity, remain steadfast and do not swerve from your allegiance to him. Do not befriend the king's enemies. Never wrong the king. This is the way to succeed in a royal household.

A wise man sits beside the king, on his right or left; he should not sit behind him, for that is the place for his armed guards; and to sit in front of him is forbidden. None of you should ingratiate yourselves with the king by

intervening while he is dealing with his subjects' grievances. Even if the supplicant is poor and needy, such behaviour is inexcusable.

Never reveal a falsehood that the king may have spoken, because the king will hate those who expose his lies. Remember that kings distrust men who show themselves as being clever. You should not be vain about your bravery or intelligence. You will earn the monarch's respect and enjoy a prosperous life by being humble and subservient to the king's wishes. And Bhaaratas, even when you acquire wealth—which is not easy—and lead a comfortable life, you should continue to work towards the king's advantage and pleasure. Which man who is held in high regard would even think of displeasing the one whose anger results in the worst failure and whose favour brings great rewards?

You should always sit still in the king's presence. Speak mildly and use your spittoon softly when you are with the king. Do not laugh loudly or uproariously, nor be unnaturally grave when you see something amusing. Show your interest by smiling discreetly. If you are always conscious of the king's welfare, if you do not allow rewards to elate you or sorrows to deject you, then you will thrive in the king's court.

If you are wise and make the king and his princes happy by speaking pleasantly, you will become the king's favourite. And if, as the favourite courtier, you should then lose royal favour for a good reason, yet still do not speak ill of the king, you will regain it in time. If you are astute, you will speak only in praise of the king, both in his presence and out of it.

If you manipulate the king in order to achieve your own objective, you will jeopardise your position in court and risk death. Never initiate communications with the king's enemies with a view to furthering yourself. You should never try to best the king at any skill or talent. Be cheerful and mild-mannered, honest, strong and courageous; but live in the king's shadow. These qualities will make you worthy of living in the royal household.

When you are given a responsibility, accept it readily. This will make you deserving of living in the king's palace. If you are entrusted with a task, either within or outside the king's dominion, undertake it boldly for then you will deserve to live in the royal household. Although you are far away from home, do not show your grief at the absence of loved ones; show that you are willing to endure deprivation in expectation of future happiness. This is how you will succeed in living in the king's household.

You should not dress as grandly as the king; you should not laugh loudly in his presence; you should never divulge royal secrets. This is how you will win the king's favour. You should never be tempted by bribes to complete work that is assigned to you. This could lead to imprisonment, even death. You should always use the clothes, jewels and chariots that, in his magnanimity, the king gives you. This will please him.

My children, Pandavas, discipline yourselves during this year. Once you regain your kingdom, you can live as you please.'

Yudhishtira says to Dhaumya, 'You have tutored us well, O Dhaumya. May you be blest. No one could have advised us as you have, other than our mother Kunti and the wise Vidura. Now, you must perform the needful ceremonies for our departure, to help us come safely through our difficulties, and finally to vanquish our enemies.'

Dhaumya, the best of Brahmanas, performs the proper rites of leave-taking. He lights the fires and offers oblations accompanied by mantras. He prays for the prosperity and success of the Pandavas and for their re-conquest of the world. The Pandavas walk in pradakshina around sacred Agni and the holy Brahmanas, and set out with Yagnaseni at the head of their little procession of six.

When the noble Kshatriyas have left, Dhaumya takes their sacred fires and sets out for the Panchala kingdom. Indrasena and the others go to the Yadavas and live there in contentment, looking after the Pandavas' horses and chariots."

CANTO 5

PANDAVA PRAVSEHA PARVA CONTINUED

Vaisampayana said, "The princes strap their swords around their waists, put on their lizard-skin finger guards and arm themselves with their other weapons. Closing the chapter of their life in dense forests and inaccessible mountain ranges, impatient to end their exile and recover their kingdom, the mighty warriors stride towards the southern bank of the river Kalindi.

Those Kshatriyas, who have been living like forest-dwelling deer hunters, pass through Yakriloma and Surasena. They pass the Panchala kingdom on their right and the Dasarna kingdom on their left. Now pale and bearded from their years in the forest, they finally emerge from it and enter the Matsya kingdom, still in the guise of hunters.

Here Krishnaa says to Yudhishtira, 'O look at these footpaths and fields. It seems the city is still some distance away. I am tired; let us break our journey and spend the night here.'

Yudhishtira says, 'Arjuna, carry Panchali in your arms. We have just this forest to cross and we shall arrive at the city.'

Like the bull-elephant of the herd, Arjuna picks Draupadi up in his arms and sets her down only when they near the city.

On reaching the city, Yudhishtira says to Arjuna, 'Where shall we leave our weapons before we enter? If, my brother, we go in armed, we will cause alarm. Also, everyone will recognise the Gandiva and it will not take them

long to know who we are. Remember that if even one of us is discovered, by our oath we must pass another twelve years in the forest.'

Arjuna says, 'Close to that smasana you see over there, near that steep hill, is a huge sami tree, difficult to climb because of its wildly spreading branches. Nobody will see us hiding our weapons there, or discover them when they are hidden, Pandava. The tree stands in the heart of a remote forest full of predators and crawling with snakes; and the gloomy cemetery is right beside it. Let us store our weapons in the sami tree and then, without anxiety, go to Virata's city.'

Saying this to Yudhishtira, Arjuna prepares to conceal the weapons in the tree. He loosens the string of the great and dreadful Gandiva, the bow whose twang fills the air like thunder, which razes enemies, with which Arjuna has single-handedly conquered Devas, Manavas, Nagas and entire kingdoms.

Then Yudhishtira unties the wondrous, undecaying string of his bow, with which he defended Kurukshetra. And the illustrious, pure-hearted Bhimasena unstrings his bow, with which he defeated the Panchalas and the lord of Sindhu, with which he singly opposed countless enemies who only had to hear the deafening mountain-splitting sound of his weapon to make them flee in panic from the battlefield.

Nakula, the copper-skinned, soft-spoken son of Pandu, named for his exceptional handsomeness, unfastens the string of his bow, with which he conquered all the western lands. The heroic but mild-mannered Sahadeva undoes the string of his bow with which he subjugated the southern countries.

With the bows, they place their flashing swords and quivers of razor-sharp arrows. Nakula climbs the tree and fastens this armoury in it, tying the weapons securely on high sturdy branches sheltered from the rain.

The Pandavas take a corpse from the neaby cemetery and hang it from the sami tree, knowing that anyone who even whiffs the stench of rotting flesh will avoid that place.

Just at that time, some cowherds happen to pass by and ask about the corpse. The Pandavas say to them, 'This is our mother, who was a hundred and eighty years old. We have hung her body from the tree, according to our ancient custom.'

At last, those slayers of their foes approach the city. Yudhishtira gives himself and his brothers other names to be part of their disguise: Jaya,

Jayanta, Vijaya, Jayatsena, and Jayatbala. They go towards the great city to pass the thirteenth year of their exile undiscovered, as they vowed they would to Duryodhana."

CANTO 6

PANDAVA PRAVESHA PARVA CONTINUED

Vaisampayana said, "As he nears Virata's city, Yudhishtira meditates on the divine Devi Durga and salutes her in praise. She is the supreme Goddess of the universe, born from the womb of Yasoda, font of the boons bestowed on her by Narayana, sprung from the race of the cowherd Nanda, giver of prosperity, enhancer of the glory of his bhaktas, nemesis of Kamsa, destroyer of Asuras. She, who flew into the deepest skies when Kamsa dashed her against a rock, is Krishna's sister; she is adorned in celestial garlands and attired in heavenly raiment; she is armed with sword and shield.

This eternal bestower of blessings always rescues the devotee who, when stuck and drowning like a cow in a quagmire, calls out to her in distress to free him. It is She that Yudhishtira invokes, in his yearning to see her, by chanting her various names in praise and devotion.

Yudhishtira says, 'Salutations, O giver of boons. You are one with Krishna. Devi Brahmacharini, you have observed the vow of brahmacharya. Your being blazes like the Sun at dawn. Your face is as radiant as the full moon.

I salute you! Four-handed, four-faced, round-hipped and deep-breasted, you wear bangles made of emeralds and sapphires, and exquisite bracelets adorn your upper arms. You shine, O Goddess, as Padma, the consort of Narayana. You that roam the akasa, your form and chastity are immaculate. Your face, as dark as black clouds, is beautiful like Sankarshana. Your two

great arms you hold upright in praise of Indra; in your six other arms you hold a vessel, a lotus, a bell, a noose, a bow, a discus and myriad weapons.

I salute you! You are the only truly pure female being in the universe. Your shapely ears are adorned with rings. O Devi, the radiance of your face challenges the Moon in lustre. Wearing a wondrous crown, with braided hair, in snake-skin robes and glittering waistlet you shine like snake-girdled mount Mandara. Iridescent peacock feathers decorate your head. You have sanctified Devaloka with your vow of celibacy. O Slayer of Mahishasura, you are praised and worshipped by the Devas themselves for the protection of the three worlds, Swarga, Bhumi and Patala.

I salute you! First of all Deities, give me your grace, show me your mercy, and bless me. You are Jaya and Vijaya; it is you who gives victory in battle. Grant me victory and boons, O Devi, in this my hour of distress.

I salute you! You are resplendent in your eternal abode on Vindhya parvatam, best of mountains. O Kali, Kali, Mahakali, wine, meat and animal sacrifice please you. You who can go anywhere at will, you who can bestow boons on your devotees, Brahma and the other gods are always with you on these journeys. There is nothing that cannot be had, children or wealth, by supplicants who call upon you for relief from their burdens and by those who bow to you at daybreak on Earth.

You are called Durga because you rescue those who are in distress, whether they are in a wilderness or sinking in an ocean. You are the sole refuge of men when they are attacked by robbers, when they flounder in rivers and seas, when they are oppressed in the wilderness and evil forests. Mahadevi, Great Goddess, men who meditate on you are never struck down.

I salute you! You are Keerti—fame, Sri—prosperity, Dhriti—constancy, Siddhi—success, Neera—modesty, Vidya—learning. You are man's wife and his offspring. You are knowledge and the intellect. You are Sandhya—the two twilights, Ratri—the dark night, Prabha—light, Nidra—sleep, and Jyotsna Kanti—the light of the Sun and the Moon. You are Kshama—forgiveness, Daya—mercy, and every virtue besides.

From those who worship you, you remove their fetters of ignorance, childlessness, poverty, disease, death and fear. I, who have been deprived of my kingdom, beg for your protection. I worship you with bowed head, Sureshwari, Goddess of the gods of light. O Devi Padmapatrakshi—lotus-leaf-eyed one, watch over me.

O Durga, to us who uphold dharma by our actions, be Truth incarnate and the granter of wishes. In your compassion for all who seek refuge in you, in your love for your devotees, give me your protection.'

Hearing these stutis, the Goddess appears before Yudhishtira and says, 'O Rajan, Mahabaho, hearken to me! My grace will help you vanquish the Kaurava army and will give you victory in battle. You will again be lord of the Earth and rid her of evil. And through my grace, you and your brothers will enjoy great felicity; every joy and prosperity will be yours.

All who chant praises of my attributes and victories shall be freed from their sins and made happy. I will bless them with lands, long life, physical beauty and children. They who invoke me as you have done, be they in exile or in their homes, in the midst of battle or in unseen danger from their enemies, in forests or in deserts, in seas or on mountains, will want for nothing in this world. Pandava, those who devotedly recite this powerful hymn of yours, or even listen to it, will enjoy success in all that they do.

My grace will ensure that neither the Kaurava spies nor the people of the Matsya kingdom will recognise you all as long as you live in Virata's city!'

Having spoken to Yudhishtira Parantapa, and having granted her protection to the Pandavas, the Goddess Durga disappears."

CANTO 7

PANDAVA PRAVESHA PARVA CONTINUED

Vaisampayana said, "Yudhishtira wraps in brocade his dice of gold set with blue sapphires, tucks it under his arm and walks towards Virata's court. This illustrious lord of men, noble scion of Kuru, honoured by kings, mighty, irrepressible, as deserving of wariness as a venomous snake, a bull among men, powerful and beautiful, blessed with greatness and godlike in form is now like the Sun shrouded by thick clouds, like fire covered by ashes, when he appears before the famed king Virata in his court.

Virata and his courtiers see Yudhishtira, looking like the full moon veiled by clouds, his face as radiant as Soma Deva's.

The king says to his ministers, the Brahmanas, the Maharathas and the Vaisyas in his court, 'Who is this kingly man who enters my sabha? He cannot be a Brahmana. He looks like a lord among men, a lord of the Earth. He has no slaves, chariots or elephants with him, yet he has the majesty of Indra. I think the marks on his body indicate that he has been crowned at a sacred rite. He approaches me boldly much like an elephant walking towards a bed of lotuses!'

Yudhishtira comes before Virata and says, 'Maharajan, I am a Brahmana. I have lost all my possessions and come to beg you for the means to sustain myself. O Anagha, I will live here and serve you faithfully, my lord.'

The king is pleased and replies, 'You are welcome here. Consider yourself appointed to whatever position you seek.' Happily he gives Yudhishtira the appointment he asks for and says, 'I ask you in affection, what kingdom do you come from? What is your name? Which family do you belong to? What skills and knowledge do you have?'

Yudhishtira says, 'My name is Kanka, and I am a Brahmana belonging to the Vaiyaghra family. I am good at throwing dice, and I was once a friend of Dharmaputra Yudhishtira's.'

Virata says, 'I will grant you whatever you wish. You can even rule the Matsyas and I will be your subject. I like gamblers, even cunning ones. You, on the other hand, are like a Deva and deserve not a mere position in my court, but an entire kingdom.'

Yudhishtira says, 'My first request, lord of Earth, is that my play should not be disputed by any low-born man. Further, I will keep my winnings at dice, whosoever I play against. Honour me by granting me these wishes.'

Virata says, 'I will kill anyone who crosses you; if he be a Brahmana, I will banish him from my kingdom. Let all that are assembled here mark my words: from this day, Kanka is as much lord of this realm as I am! Kanka, you will be my companion and ride with me in my chariot. You will not lack for clothes; you shall have abundant food and drink. You will supervise my transactions, both at home and abroad; and for you my doors will be always open. When the destitute or job-seekers approach you, you will inform me immediately, whatever the hour, and I will help them. As long as you live with me, you need have no fear.'

Having received these assurances from Virata, Yudhishtira settles down to a happy life and quickly earns the respect of all. And during that time, no one suspects who he is."

CANTO 8

PANDAVA PRAVESHA PARVA CONTINUED

Vaisampayana said, "In a short while, another of blazing beauty and strength comes before Virata. Holding a cook's ladle, a spoon and a gleaming, unsheathed sable-hued sword in his hands, he walks toward the king like a lion. Even in the guise of a cook, he lights up the court like the Sun shining on the world at daybreak. This man, strong as Himavat king of mountains, dressed in black, comes forward and stands at a small remove from the king of the Matsyas.

Virata looks at this regal one and says to his courtiers, 'Who is this extraordinarily handsome young man with the shoulders of a lion, this Manavarishabha? The stranger is like the resplendent Sun. Try as I might, I do not recognise him and cannot guess why he is here. His appearance suggests that he is either the king of the Gandharvas or Purandara himself. Find out who he is, and let his wishes be granted at once.'

Virata's messengers go quickly up to Bhimasena, and give him the king's message.

The noble Pandava approaches Virata and says in a cook's humble way, 'O best of kings, I am a cook. My name is Ballava and my skill lies in cooking the most exotic dishes. I beg you, employ me in your kitchen!'

Virata says, 'I cannot believe, Ballava, that cooking is your true calling. You resemble Indra the thousand-eyed; your strength, beauty and grace make you seem like a king.'

Bhima replies, ‘King of kings, first and foremost I am your cook and servant, but in truth it is not only cooking that I am expert at, although I used to prepare food for Yudhishtira himself at one time. Lord of the Earth, I am also a wrestler. There is no one as strong as me: I can fight lions and elephants, O Anagha, and entertain you otherwise.’

Virata says, ‘I will grant your wish; you may have the job you ask for, since you say you are skilled at it. Yet, I do not think that this is work worthy of you. You deserve the Earth with her girdle of seas, but it shall be as you wish. You will oversee my kitchens and have authority over everyone there.’

Once he is established in the kitchen, Bhima soon becomes the favourite of king Virata; he continues to live there unrecognised by the servants and others of the court.”

CANTO 9

PANDAVA PRAVESHA PARVA CONTINUED

Vaisampayana said, "Her incomparable hair—fine, soft, long and black, ending in curls—is plaited. Dark-eyed, dark-skinned Draupadi of the sweet smiles throws her braid over her right shoulder and conceals it under the end of her upper cloth. As befitting her guise of a sairandhri, she is dressed in just a single piece of grand, but old, black cloth. She wanders here and there inside the palace grounds in apparent distress.

Seeing her drifting aimlessly, men and women hurry to her side and ask, 'Who are you? And what are you looking for?'

And she says, 'I am a royal sairandhri. I am looking for someone whom I can serve, who will take care of me.'

So lovely is she, so rich her clothes, so sweet her speech, that people cannot believe she is a maidservant in search of a job. While looking out from her terrace, Virata's beloved queen, the king of Kekaya's daughter, happens to notice Draupadi.

Seeing her forlorn appearance and shabby attire, Queen Sudeshna calls out to her, 'O Sundari, beautiful one, who are you, and what do you want?'

Draupadi answers, 'Foremost of queens, I am a sairandhri, willing to serve anyone who will take care of me.'

Sudeshna says, 'What you say does not match the beauty I see. You might well be the mistress of servants rather than a servant yourself.

Your heels are slim, your thighs rounded, and your navel is deep; you seem intelligent and your words are solemn. Your body is both young and

exquisite: your toes, breasts and hips, your back and sides, your toe-nails, your palms. The palms of your hands, the soles of your feet are the colour of the deep-red wild rose; your voice is sweet like a swan's; your hair is lovely; your breasts are shapely and graceful.

Like a Kashmiri mare you bear the marks of lofty lineage. You have curled eyelashes, pink lips, a slender waist, a neck with conch-like lines, delicate veins, and a face like the full moon. Your eyes are like lotus leaves; your body is fragrant like the lotus blossom. Indeed, you look like Lakshmi, whose best-loved seat is that autumnal flower.

Tell me who you are, incomparable one; you cannot be a sairandhri. Are you a Yakshi, a Devi, a Gandharvi or an Apsara? Are you the daughter of a Deva, or are you a Nagina? Perhaps you are the guardian goddess of some city? A Vidyadhari or a Kinnari? Are you Rohini herself? Or are you Alambusha, or Misrakesi, Pundarika, or Malini, or Indra Deva's queen, or Varuna's? Or are you the wife of Visvakarma, or the consort of Lord Vishnu himself? Of these goddesses who are celebrated in Devaloka, which one are you, most graceful one?'

Draupadi says, 'Revered queen, I am neither a goddess nor a Gandharvi, neither a Yakshi nor a Rakshasi. I am, truly, a maidservant of the sairandhri class. I know how to dress a royal lady's hair; I can make fragrant lotions and colourful malas of jasmines, lotuses, blue lilies and champakas.

At one time, I served Krishna's beloved queen Satyabhama; and I was once maid to Draupadi, most beautiful of Kurus and wife of the Pandavas. I wander about alone now, living as long as I can in any place where I can earn a good meal and fine clothes in exchange for my services. Draupadi used to call me Malini, maker of garlands.'

Sudeshna says, 'I would so love to take you into my care and pamper you if it were not for the anxiety that the king may lose his heart to you. Even the women and maids of the antahpura are drawn by your beauty and cannot take their eyes off you. What man could resist you? Surely, exquisite one of rounded hips, my husband Virata will see your supernatural loveliness and forsake me for you.

You of the perfect limbs, whose large eyes cast darting sidelong glances, any man you look at with desire will be struck by love. You of the sweet smiles and the perfect body, he whose eyes linger on you will be seared by desire. Like the man who risks his life by climbing a lofty tree,

even as the crab conceives her young ones who will kill her by their birth, I may destroy myself by giving you a home.'

Draupadi says, 'Lovely devi, neither Virata nor any other man will have me, for my five Gandharva husbands, sons of a powerful Gandharva king, protect me. No one can injure or dishonour me. My husbands have forbidden me to work for anyone who makes me wash their feet, and I am not allowed to eat food from another's plate. Any man who attempts to have me like a common woman will die that very night. My beloved and mighty Gandharvas protect me silently and at all times.'

Sudeshna says, 'You who gladden hearts, if that is the way of it, I will take you into my household, and you shall not be required to touch food that has been served to another person, nor wash another's feet.'

Janamejaya, with these words of queen Sudeshna, Krishnaa, devoted to her husbands, begins her life in the city of Virata, and no one knows who she really is!"

CANTO 10

PANDAVA PRAVESHA PARVA CONTINUED

Vaisampayana said, "Sahadeva, dressed like a cowherd and speaking in Yadava dialect, makes his way to king Virata's cowsheds. Amazed to see this splendid bull among men, Virata instructs his men to summon the disguised Pandava to his presence.

When Sahadeva appears before him, the king says, 'Whose service are you in and where do you come from? What work are you looking for? I have never seen you before, Purusharishabha. Tell me about yourself.'

That distresser of his foes, Sahadeva, stands before the king, and in a voice as deep as thunder says, 'I am a Vaisya, and my name is Arishtanemi. I served those bulls of the Kuru race, the Pandavas, as a cowherd, but I want to live in your service now, Purushottama, because I no longer know where those lions among kings are, the sons of Pritha. I need a livelihood and I do not want to work for anyone but you.'

Virata says to him, 'You must either be a Brahmana or a Kshatriya. You look as if you are lord of all Bhumi and her seas. Be honest with me, you who mow down your foes. The work of a Vaisya is not fit for you. Whose kingdom do you come from? What knowledge and skills do you have? In what capacity would you like to stay here with us? And what payment would you accept?'

Sahadeva says, 'Yudhishtira, the eldest of Pandu's five sons, has many herds of cattle. One numbers ten thousand and eight hundred heads; one numbers ten thousand, another is twenty thousand strong; and I helped tend

all those cows and bulls. People call me Tantripala. I know the pedigrees of all cows living within ten yojanas. Raja Yudhishtira was familiar with my gunas, and he was very pleased with me.

I also know how to increase the fertility of cows and how to prevent diseases. I can distinguish bulls that have the auspicious marks that make them worthy of worship by men, and by the scent of whose urine barren women can conceive.'

Virata says, 'I have a hundred thousand cattle divided into separate herds. I give you charge of them all; and their keepers too will be under your authority. Henceforth my livestock will be in your care.'

From this day Sahadeva lives contentedly in the Matsya kingdom, working for Virata, his true identity unknown to the king or anyone else, except his brothers."

CANTO 11

PANDAVA PRAVESHA PARVA CONTINUED

Vaisampayana continued, "The next to appear at the gates of the palace ramparts is a great and exquisitely beautiful man decked in women's ornaments. He wears large earrings and the finest conch-shell bracelets set in gold. He has powerful arms and his long, lush hair tumbles about his neck. He walks with the graceful gait of an elephant, and he makes the earth tremble as he comes into the sabha and stands before Virata.

Seeing the lustrous son of Indra, Arjuna Parantapa, disguised as a eunuch, enter the sabha with his magnificent gait and walk towards him, the king says to his courtiers, 'Where does this person come from? I do not recognise him.'

And when the courtiers say they do not know who the stranger is, the king says to Arjuna in wonderment, 'You look amazingly strong, like a Deva, and your youth and dark skin make you look like a bull-elephant, the leader of a herd. Wearing your seashell-and-gold bangles and earrings, decked with flower garlands, and with your soft hair, you shimmer like a fully-armed Kshatriya in his chariot.

I am old and want to give up my burden of kingship. Be like a son to me and share my burden, or even rule the kingdom of the Matsyas by yourself, as I do now. You are surely some great man and not a eunuch.'

Arjuna says, 'I sing, dance and play musical instruments, and I do all these very well. Lord of men, send me to princess Uttaraa to be her dance

teacher. As to how I became a eunuch, is there any point in telling the story when the memory of it only brings me pain? Suffice it to say, O king, that I am Brihannala, son or daughter without father or mother.'

Virata says, 'Brihannala, I will give you the position you ask for. Teach my daughter and the other princesses to dance. To me, however, this occupation seems too lowly for you. You deserve the Earth and her girdle of seas.'

The king of the Matsyas verifies Brihannala's gifts in dancing, music and other fine arts by watching him perform. He consults his ministers and immediately sends Brihannala to be examined by women, who confirm that he is indeed a eunuch and quite impotent. Virata sends him to princess Uttaraa's apartments. And there, Arjuna begins giving lessons in singing and instrumental music to the daughter of Virata, to her sakhis and sairandhris, and he captures their hearts.

In this way, Arjuna lives confidently in disguise, enjoying the pleasure of the princess' company, unrecognised both by those inside the palace and outside it."

CANTO 12

PANDAVA PRAVESHA PARVA CONTINUED

Vaisampayana said, "After a few days, citizens of the Matsya kingdom see Nakula purposefully making his way towards king Virata's palace. Looking like the Sun pushing its way through the clouds as he comes, he keenly inspects the horses he sees in the royal stables.

Noticing this, the king of the Matsyas says to his entourage, 'I wonder where this man, who glows like a Deva, comes from. He looks so intently at my horses; he must be very knowledgeable about them. Bring him to me at once. He seems to be a Kshatriya; truly, he looks like a god!'

Splendid Nakula Parantapa goes up to the king and says, 'Victory to you, O Rajan! May you be blest. I am a horse-trainer who has earned the respect of kings. I will look after your horses with great care.'

Virata says, 'I will give you chariots, wealth and spacious living quarters, and you shall have charge of my stables. But first tell me, where do you come from? Who are you? And what brings you to my kingdom? What other skills do you have?'

Nakula replies, 'Bane of your enemies, I used to work for the eldest of the Pandavas, Yudhishtira. I was in charge of his stables. I am sensitive to a horse's every mood and have mastered the art of breaking them in. I can calm wild or violent horses and know how to treat their diseases. No animal in my care becomes weak or ill. With my training, stallions and mares become docile. Everyone, including Yudhishtira, knows me as Granthika.'

Virata says, ‘From today I put all the horses in my stables in your care. From now, all those who work in the stables and my charioteers, as well, shall be answerable to you. What remuneration will you accept for this?

But you are kingly, almost godlike, and the occupation of an equerry is not worthy of you. You look like a king and I am filled with respect for you. Your presence makes me as happy as if Yudhishtira himself was here. Ah, I wonder how he who is so scrupulously principled passes his time in the forest without anyone to serve him?’

From then on, Nakula, looking like a Gandharva lord, is shown great respect by the delighted Virata and, by his conduct, he makes himself well-liked by everyone in the palace, and no one recognises him while he lives under Virata’s protection.

In this way, the Pandavas, the very sight of whom is a blessing, live in the realm of the Matsyas. With great forbearance in their time of distress, these lords of the earth and seas remain true to their pledge and pass their days unknown.”

CANTO 13

SAMAYAPALANA PARVA

Janamejaya said, "While living disguised in the Matsya kingdom, what did the mighty Kuru princes do, Dvijottama?"

Vaisampayana replied, "Listen, O king, and I will tell you what those sons of Kuru do while they live disguised in the city of the Matsyas and serve that king.

By the grace of Rishi Trinabindu and of the sublime Dharma Deva, the Pandavas continue to live in Virata's city, undiscovered and in peace. Virata and the other nobles find in their new courtier, Kanka, a most congenial companion. An expert in the intricacies of the game of dice, this son of Pandu orchestrates dice games according to his will and makes players sit in the gaming hall like a row of birds on a wire.

Unknown to the king, Yudhishtira divides his winnings amongst his brothers. Bhima sends Yudhishtira meat and other food that he gets from the king. Arjuna distributes the used clothes that he is given in the antahpura of the palace. The Gopa, Sahadeva, gives them milk, curds and ghee. And Nakula shares the wealth that the king rewards him with for managing his stables. Carefully staying away from the gaze of men, forlorn Panchali keeps a watchful, loving eye on her husbands.

Whilst taking care of each other, those mighty Kshatriyas live in Virata's capital, hidden from view as if they are once more in their mother's womb. Ever vigilant of danger from Duryodhana, the Pandavas continue to live in hiding and watch over their wife.

Three months pass, and the grand festival of Lord Brahma is celebrated with pomp in the country of the Matsyas. Athletes from all parts of Bharatavarsha arrive in their thousands, like hosts of Devas flocking to the abode of Brahma or of Siva. They have mighty bodies and great strength, like the Kalakhanja Asuras. Virata honours them and they are proud indeed of their strength and achievements. Their necks, shoulders and waists are leonine. They are pure of body and heart and have already won many royal tournaments.

Amongst them there is one, Jimuta, who towers above the rest, and he challenges them all to a wrestling match. None dares approach him as he proudly stalks the arena. Seeing the dispirited wrestlers, the king of the Matsyas orders his head cook to meet the challenge.

Bhima reluctantly agrees, since he cannot openly disregard the royal request. Ballava the cook bows to the king and enters the capacious stadium, striding in with tigerish fearlessness. Then to the delight of the spectators, the son of Kunti roars a challenge to the towering Jimuta, whose strength and skill are as famed as the Asura Vritra's.

The awesome combatants are like two maddened bull-elephants in their prime. Those tigers among men begin their wrestling match, each one determined to crush the other. The very first clash between them sounds like a thunderbolt striking a stony mountain.

Delighted that they are evenly matched, each will take advantage of his opponent's slightest lapse. The excited adversaries are like elephants in musth. With clenched fists, they crash staggering blows into each other; they hurl each other away; each slams the other on to the ground; each holds the other down on the stadium floor. They get up again and squeeze each other's bodies in bone-crushing grips, in iron arms.

With stunning punches, they throw each other off balance; each grasps the other's legs and whirls him round before ramming him onto the ground. Their open palms strike like thunderclaps. They jab the nails of taut fingers into each other's bodies like spearheads. They kick; they dash head against head like the crash of granite against granite.

To the endless delight of the spectators, the furious hand to hand combat of the two titans rages on, kept up by the strength of their arms and the energy of their minds and bodies. Rajan, all are absorbed by the contention between the two, who battle like Indra Deva and Vritrasura, and they cheer them on with shouts of praise and applause.

The two long-armed, mighty-chested wrestlers heave, thrust, hurl, strike with their knees, all the while yelling taunts at each other. Their bare, glistening arms are truly like spiked iron maces. Then, finally, Bhima roars like some unimaginable lion and seizes his unyielding adversary, as a lion does an elephant. He picks him up, holds him aloft and, as the spectators—athletes and citizens of Matsya—watch in astonishment, he whirls him round and round over his head a hundred times until Jimuta is unconscious. And Mahabaho Vrikodara smashes him to death on the arena floor.

Virata and his friends rejoice at Jimuta's defeat and, in the exuberance of his elation, the king rewards Ballava with the legendary generosity of Kubera.

Bhima goes on to defeat and kill many other wrestlers, pleasing the king enormously. And when there is no one left who dares face him, Virata makes him fight with tigers, lions and elephants, not only in the public arena, but also in the antahpura for the entertainment of the women of the harem.

Arjuna sings and dances and, in his own way, entertains the king and those women of the inner apartments. Nakula keeps the king's stables full of well-trained, swift horses for the king and his men. Virata is pleased and gives Nakula rich rewards. Seeing the goshala filled with healthy bullocks and cows, Purusharishabha Virata makes gifts of all kinds of treasures to Sahadeva. And, O Rajan, poor Draupadi sighs in constant distress at seeing her Kshatriya husbands suffer.

It is in this way that the illustrious exiles render services to king Virata and live in disguise in the Matsya kingdom."

CANTO 14

KICHAKA-VADHA PARVA

Vaisampayana said, "Living in their disguises, those mighty Kshatriyas spend ten months in the Matsya city.

Rajan, accustomed herself to being waited on, Draupadi serves Sudeshna in her apartments and lives in some anguish, even though Virata's queen and the other ladies are delighted with their sairandhri.

One day, towards the end of that year of exile, Sudeshna's brother Kichaka, fearsome commander of Virata's forces, happens to catch sight of Draupadi. Seeing that woman of ethereal beauty, so like the daughter of a Deva, like a goddess who has stepped out of Devaloka to walk on Earth, he is struck by a shaft of Kama and he yearns for her.

The flame of lust burns high in him, and Senapati Kichaka comes to Sudeshna and says to her, 'I have not seen this woman in the palace before, and the sight of her intoxicates me like the fragrance of fresh wine. Tell me, who is this bewitching Apsara, as beautiful as a goddess? Whose is she and where has she come from? She maddens my heart and has enslaved me, and only she can heal me.

Ah, your sairandhri is as beautiful as a Devi. Surely, she is not fit to be your servant. Let her rule over me and whatever is mine. Let her grace my jewelled palace; let her enjoy the abundance of rich food and drink served in fine dishes and goblets. I have a surfeit of everything she could want, besides my countless elephants, horses and chariots.'

Having spoken to Sudeshna, Kichaka goes to Draupadi, like a jackal to a lioness, and says to Krishnaa in a disarming voice, 'Who are you, exquisite one; and whose are you? Sundari, from where have you come to this city of Virata's? Tell me, dark and exquisite one. Your beauty and grace are incomparable, and your face is peerless and radiant as the luminous Moon. O you of the high-arched brows, your eyes are like lotus petals; your voice is sweet like the koyal's song, you of the slender arms. O beautiful-hipped, faultless one, I have never seen any woman as perfect as you.

Are you the Goddess Lakshmi who lives in the midst of lotuses? Or are you Bhuti, O slender-waist? Perhaps you are Hri, Sri, Kirti or Kanti? Or maybe you are Rati, the beloved of Manmatha.

The celestial lustre of your face is like moonlight. What man could resist you once he has seen your face? Your beauty is supreme, your grace divine; your face is lovely as the full Moon, your smile like his soft light, and your eyelashes like the delicate rays of his beams. Your soft, rounded, deep breasts, set close together, should be adorned with garlands of gold. The sight of your lotus-bud breasts stings me with desire and lashes me like Kama Deva's whip.

O sweet-smiling and slender-waisted, when I see your belly, marked with four lines and measuring but a span of my hand, bent forward by the weight of your breasts, when I see your hips flare from your body like the banks of a river, a fever of longing torments me. Ah, its flames ravage me, fierce as a forest-fire, fanned by the hope of possessing you. Sublime one, cool the fever kindled by Manmatha. My desire is the rain-cloud and your surrender its cooling shower.

Sharpened by my need for you, Kama's arrows recklessly stab my heart. Black-eyes, they pierce deep and torture me past endurance. You must release me from this. Embrace me and give yourself to me. Adorn yourself in the finest robes, garlands and jewellery, my sweet one, and enjoy with me all the pleasures you could desire.

You who walk with the swaying gait of an elephant in rut, in this place you are deprived of the happiness that you deserve. You should not have to live in hardship; let me give you joy. Drink nectar-like wines, enjoy myriad entertainments and be joyful, O blessed devi. Your loveliness, youth and purity are being wasted, while you are like a spring vanamala cast aside and unworn.

I will forsake all my wives; let them be your servants. And I too will stay by your side, your obedient slave, exquisite creature.'

Hearing his passionate declarations, Draupadi says, 'Sutaputra, I am a lowborn sairandhri, a mere hair dresser. I am not worthy of your desire. Besides, I am already married. These overtures do not become a man of your stature. I beg you to remember dharma: men should only delight in their wives. Do not let temptation lead you to adultery. Refraining from adharma is the way of good men. Ignorant, sinful men who give in to lust are doomed to shame or some worse disaster.'

Hearing the sairandhri, the lecherous Kichaka loses control of himself and, though aware of the danger of sinning, he is overcome by his lust.

He says to Draupadi, 'It is not right for you to disregard me, for it is you, graceful and bewitching temptress, who have lured me into Manmatha's spell. If you reject one who is enchanted by you and who speaks so adoringly to you, you will regret it later, timid, black-eyed one.

You of the flowing brows and waist like a lotus stalk, know that I am the real master of this kingdom. The people of this land depend on me for their lives. In ardour and vigour I have no rivals on this earth; and there isn't another man on earth as handsome, as virile, wealthy or rich in treasures as I am. Fortunate devi, why do you choose to be a servant when you can bask in luxury and have everything your heart desires? Accept me and I will make you mistress of this kingdom; anything you want will be yours for the asking.'

Draupadi answers Kichaka's wretched proposition, 'Sutaputra, do not be so rash and throw your life away. I am protected by my five husbands. You cannot have me; my husbands are Gandharvas and will kill you if you try. Do not bring death upon yourself. You have embarked on a path that no wise man should take. Fool, you are like an ignorant child on the seashore who wants to cross the waves. Even if you dive to the core of the earth, or fly deep into the sky or cross the ocean to the other shore, you cannot escape my divine Gandharvas who slaughter their enemies.

Kichaka, why do you pursue me so persistently, almost like a sick man who is impatient for death? Why do you yearn for me, like a baby lying on its mother's lap reaching for the moon? For you who crave their beloved wife there is no haven from my Gandharva husbands either on earth or in the heavens. Kichaka, for your own good, be wise and save your life.' "

CANTO 15

KICHAKA-VADHA PARVA CONTINUED

Vaisampayana said, "Rejected by Draupadi, the lust-crazed Kichaka abandons good sense and says to Sudeshna, 'Daughter of Kekaya, O my sister, do whatever you must to make your sairandhri mine. Somehow see that this woman with the swaying gait of a she-elephant accepts me, for I am dying from wanting her, Sudeshna.'

Kichaka's ardent distress moves Virata's gentle queen to pity. She thinks deeply about what her brother wants and about Krishnaa's fears.

She says to her brother, the Sutaputra, 'On a festival day arrange for some special food and wine. I will send my sairandhri to you on the pretext of bringing me wine. When she comes to your home, make sure you are alone with her and undisturbed; then woo her in whatever way you think best. If her mind is soothed, she may be persuaded to give herself to you.'

Kichaka leaves his sister's apartments and in a few days begins his preparations. He procures wines fit for a king's table; he has expert cooks prepare every kind of delicacy, including superb meat dishes. When all is ready, Sudeshna sends Krishnaa to Kichaka's palace.

She says, 'My lovely Malini, go to my brother Kichaka's house and fetch me some wine for I am terribly thirsty.'

Krishnaa replies, 'My queen, I cannot go to Kichaka's home. You know how bold he is. Beautiful devi of the perfect arms, while I work for you in this palace I will not sin by being unfaithful to my husbands. O gentle queen, remember the conditions I made before entering your service. You of

the tresses ending in soft curls, foolish Kichaka is under Kama's spell and will dishonour me. You have so many maids; send any of them, for if I go, Kichaka will surely ravish me.'

Sudeshna says, 'You are going at my behest and from my house; he will surely not hurt you,' and hands her sairandhri a golden flask.

Her eyes full of tears, the helpless Draupadi prays for protection as she sets out for Kichaka's apartments. She prays, 'I have not been with any man other than my husbands; by virtue of my chastity grant that Kichaka be unable to overpower me even while I am in his presence.'

And she invokes Surya Deva. The Sun God hears her and commands a Rakshasa to protect her. The unseen Rakshasa follows the chaste Draupadi.

Seeing Krishnaa enter his presence like a frightened doe, the Suta rises from his chair, jubilant as a man who, desperate to cross a river, manages to acquire a boat."

CANTO 16

KICHAKA-VADHA PARVA CONTINUED

"Kichaka says, 'O welcome, you of the shimmering tresses that end in curls of such beauty! Dawn has brought me an auspicious day for you are here today to be mistress of my house. Make me happy. I will have golden necklaces, conch-shells, bright gold earrings, precious jewels from distant lands, rubies and other gems, as well as silks and the softest deer-skins to be brought for you. I have a luxurious bed prepared. Come; sit on it and share this honey wine with me.'

Draupadi says, 'The queen sent me here to fetch wine. I beg you, give it to me quickly, for she is thirsty.'

Kichaka says, 'Gentle one, someone else will take the princess what she wants,' and seizes Draupadi's arm.

She cries, 'I have never been unfaithful to my husbands, even in my mind. Vile man, you have laid hands on me and I swear I shall see you dragged down to the ground and lying powerless.'

Provoked by the reproof of that large-eyed beauty, Kichaka suddenly takes hold of the end of her upper garment, even as she tries to escape. His brutishness is unbearable; Krishnaa's breath quickens, and her body trembles in rage as she thrusts him away from her, making the evil one fall like a tree whose roots are cut. Having flung Kichaka down, Draupadi, shaking, runs for refuge to the sabha where Yudhishtira sits. Kichaka jumps up and pursues her, catches her by her long hair in the very sabha, throws her down before the king himself, and kicks her savagely.

Then, O Bhaarata, the invisible Rakshasa, whom Surya Deva sent to protect her, attacks Kichaka forcefully as a gale-wind; and Kichaka reels and falls like an uprooted tree.

Yudhishtira and Bhimasena are both in that royal court, and they watch Kichaka's outrage of Krishnaa in fury. Bhima wants to kill Virata's senapati; he gnashes his teeth and beads of sweat break out on his heavy brow. His eyes darken as if with smoke, his eyelashes stand on end, and that slayer of enemies buries his head in his hands.

He is about to fly at Kichaka when, in fear of being discovered, Yudhishtira presses down hard on Bhima's thumbs, restraining him. And looking like an infuriated elephant eyeing a large tree, Bhima stays where he is, prohibited by his elder brother.

Yudhishtira says, 'Are you looking for trees for fuel, O cook? If you need kindling, go to the forest.'

Through her tears Draupadi of the graceful hips sees her enraged husbands, and she remembers their pledge and her duty to maintain her disguise. Her eyes flash fire as she says to the king of the Matsyas, 'Today this son of a Suta has insulted the proud and beloved wife of powerful beings; he will find no sanctuary, even if he puts four kingdoms between himself and them. O, this son of a Suta kicked the wife of great beings of truth who are devoted to Brahmanas and whose charity is unconditional. This son of a Suta has kicked the chaste wife of beings whose drums and bowstrings are never silent. This son of a Suta has dishonoured the dearly-loved wife of heroes who are mighty and vigorous, who are generous and proud. O, this son of a Suta has kicked the wife of beings who could destroy the whole world if they were not bound by ties of dharma.

Ah, where are those warriors now who, though living unknown, always grant protection to those who ask for it? Why do these fiery conquerors allow their wife to be abused by a Suta's son, as if they are eunuchs? Where is that rage of theirs, their power, their ardour? How can they stand by and watch a base wretch humiliate their wife? What can I do when dishonourable Virata calmly watches an evil man abuse an innocent woman?

You do not deal with this Kichaka as a king should. Your behaviour is that of a common criminal; it does no credit to this royal sabha. It is not dharma that I have been vilely abused in your presence and you do nothing to redress the wrong.

Let all who are present here see this outrage. Kichaka has ignored dharma; and Virata has done the same. You courtiers who wait upon such a king are equally lacking in honour,' rages Krishnaa, her eyes streaming.

Virata says, 'I did not see what quarrel led to this. Without knowing the truth how can I rule in one person's favour?'

When the courtiers hear what took place they support Krishnaa with applause saying, *Well done*, and condemn Kichaka.

They say, 'The husband who possesses this lovely-eyed and graceful woman of inestimable worth is a most fortunate man. Rare indeed is a woman of such extraordinary and flawless beauty. Why, she seems to be a goddess.'

Meanwhile, as the courtiers praise Krishnaa, Yudhishtira's brow perspires in anger, and that bull of the Kurus says to his wife, 'Do not stay here, sairandhri; return to Sudeshna's apartments. Wives must endure torment for the sake of their husbands; they attain swarga by suffering great hardships while serving their lords. Your Gandharva husbands, radiant as suns, do not consider this an apt occasion for unleashing their anger, which is why they do not rush to your side.

You weep theatrically in distress because you do not know the deeper significance of all things. Besides, you interrupt the play of dice in the king's court. Leave, sairandhri; the Gandharvas will do what you want. They know of your troubles and will kill the man who has wronged you.'

Krishnaa says, 'My husbands are loving, but they are controlled by one among them and cannot act freely, for that eldest of them is addicted to dice.'

And Krishnaa goes back to Sudeshna's apartments, her hair dishevelled, her eyes blazing and her face flushed and swollen from weeping; she returns like the moon breaking out from behind clouds.

Seeing her like that, Sudeshna asks, 'Ah lovely one, who has hurt you? Why do you cry? Who has upset you, gentle one? Why this grief?'

Draupadi says, 'When I went to fetch wine for you, Kichaka attacked me in the very presence of the king, in his sabha, as if in an unpeopled forest.'

Sudeshna says, 'Lust-maddened Kichaka abused you because he cannot have his way with you. I will have him killed if that is what you wish.'

Draupadi says to her, 'There are others, whom he has wronged, who will kill him. He will go to Yamaloka this very day.' "

CANTO 17

KICHAKA-VADHA PARVA CONTINUED

Vaisampayana said, "Incensed by what the Suta's son did to her, Krishnaa, fervently praying for the death of Virata's senapati, goes to her room. Drupada's dark-eyed daughter bathes herself. She cries as she washes her body and she wonders how she can wash away her grief.

She says to herself, 'What am I to do? Where can I go?' Then she remembers Bhima and says, 'There is no one except Bhima who can do what my heart is set on.'

That night, griefstricken and wrathful Krishnaa, protected by her powerful, unseen Rakshasa guardian, leaves her bed and hurries to Bhimasena's apartment.

She glides into her second husband's chambers and says, 'How can you sleep while Kichaka, Virata's wretched senapati, my enemy, still lives after the vile thing he did to me today?'

The room where Bhima sleeps, his breath loud like a lion's, is lit by Draupadi's beauty and his own magnificence. Krishnaa goes to him in his cook's apartments, eagerly as a young untamed cow in her first heat to a bull, like a heron by the water-side to her mate in season. The princess of Panchala embraces the second son of Pandu as a frail creeper hugs the great sala tree on the banks of the Gomati. Krishnaa takes him in her arms and rouses him, as a lioness does a sleeping lion in the forest.

Embracing Bhimasena as a she-elephant does her mighty mate, Panchali says in a voice as alluring as a celestial veena playing a Gandharva raga,

‘Wake up, Bhimasena! Why do you lie so still, as if you are dead? Surely, one who is alive would not allow the wretch who disgraced his wife to live.’

Bhima Mahabaho wakes up; he sits up on his couch and says to his precious wife, ‘What brings you here in such anxiety? You look pale and worn. What has happened? Tell me everything. I must know the truth, happy or painful, pleasant or unpleasant, and I will find a solution to your distress. Krishnaa, of all your husbands I am most worthy of your trust; for it is I who always save you from danger. Tell me what you want and why; then return to your bed before others awake.’ ”

CANTO 18

KICHAKA-VADHA PARVA CONTINUED

"Draupadi says, 'How can a woman who has Yudhishtira for a husband be free from sorrow; and knowing all that I have sufferd how can you ask me this question? That Pratikami dragged me to the Kuru court and called me a slave before all the sabha. That agony, Bhaarata, still consumes me. Which other princess could suffer such misery and still live?

Who else but I could have borne what the evil lord of Sindhu did to me while we lived in the forests? Which other queen could live after being kicked by Kichaka in full view of the honourless king of the Matsyas? What is the point of my living, Bhima, when despite all this, you ask me why I am miserable?

The evil Kichaka is Virata's brother-in-law and commands his armies; he accosts me daily and propositions me, and asks me to be his wife. Like an over-ripe fruit, my heart is bursting from that wretch, who deserves to die, constantly importuning me.

Chastise your elder brother who is addicted to dice; my unhappiness is his doing. Only a reckless gambler stakes his kingdom and everything he owns, including his wife, on one throw, against a life in the forests. If he had gambled day and night for years and wagered thousands of nishkas and other precious possessions, his wealth: silver and gold, costly robes, cattle, sheep, goats and innumerable horses, would still be past reckoning. But now, stripped of everything by a single throw of the ivory dice, he sits mute and ponders his foolishness.

It is pitiful that he, who travelled with ten thousand elephants adorned with golden garlands in his retinue, now supports himself by throwing dice. Kings idolised Yudhishtira and hundreds of thousands of people worshipped him in Indraprastha. In his halls legions of serving-maids attended on countless guests day and night. That most generous of men, who gave thousands of nishkas in charity every day, is now fallen because of his gambling, that root of all evils, and has sunk to earning his livelihood by daily casting dice.

Throngs of poets and rich admirers decked in jewelled earrings once sang melodious praises and paid homage to him all day long. Sadly, the great Yudhishtira, whom a thousand holy sages, all Vedic scholars, served, and whose every wish he granted; Yudhishtira, who maintained eighty-eight thousand Snatakas with thirty servants each; Yudhishtira, who looked after ten thousand Yatis who had forsaken worldly life—this Yudhishtira now lives ajnatavasa, in pathetic disguise.

Yudhishtira is kind, without malice, and gives every man his due; he who has such admirable qualities now lives behind a mask. He of unquestionable power and steadfastness, who is fair-minded; compassionate Yudhishtira, who tends to the blind, the old, the helpless, the orphaned and the distressed—he is now a servant who calls himself Kanka, a thrower of dice in the Matsya king's court and dependent on him.

He, to whom kings of the Earth used to pay tribute in Indraprastha, now begs for subsistence. He, under whose dominion all the lords of the Earth came, has lost his sovereignty and is the subject of another.

Yudhishtira, who blazed over the world like the Sun, is now a liege of Virata. Pandava, look how your brother, whom kings and sages revered, now waits upon another, lesser king.

How can anyone who sees Yudhishtira fawning on Virata and making adulatory speeches as his courtier, not be heartbroken? How can anyone who sees the wise and noble Yudhishtira waiting on another for sustenance not be griefstricken, undeserving though my lord may be of that sorrow.

O Kshatriya, that Bhaarata whom the entire world worshipped is the one you now see adulating another man. When you can see all this, Bhimasena, why are you not able to see me in my misery, drowning in a sea of sorrow?'
"

CANTO 19

KICHAKA-VADHA PARVA CONTINUED

"Draupadi continues, 'O Bhaarata, I am going to tell you of another great sadness of mine. Do not be upset with me, for I say this out of grief.

Who would not be sad to see you, O Bhima, Bharatarishabha, doing the work of a cook, so entirely beneath you, and pretending to belong to the Ballava caste? What can be sadder than people knowing you only as one who is plunged in servitude as Virata's cook, and called Ballava? When your work in the kitchen is over, you wait on Virata, and despondency grips my heart. When that king makes you fight elephants for his amusement, and the women of the inner apartments titter in enjoyment, oh, I am sorely distressed.

When you wrestle with lions, tigers and bulls for the entertainment of princess Kaikeyi in the antahpura, I almost faint away. Kaikeyi and her maids come to help me and finding that it is only a swoon the princess says to her serving women, "It is the intimacy she has with this man and her love for him that agitates this sweet-smiling sairandhri when she sees the powerful cook wrestling with beasts. She is lovely and Ballava is handsome. It is difficult to know what is in her heart, but they seem to suit each other well. Very likely, she sheds tears for him because they are lovers. They did both enter into our service at the same time."

She scolds me and, when she sees that I am upset, suspects that we are lovers. When she speaks like that, my anguish is terrible. Even though I am

already sunk in grief because of Yudhishtira, in truth, it is when I see you, my awesome Bhima, enduring such torment that I want to end my life.

And he, who on his chariot single-handedly defeated all the Devas and Manavas, is now the dancing-master of Virata's daughter Uttaraa. This son of Pritha, the fathomless soul who pleased Agni in Khandava vana, now lives in the antahpura of the palace like fire hidden in a well. That bull among men, ah, the very same Dhananjaya who was the terror of his adversaries, now pretends to be that which all men abhor: a eunuch!

He, whose mace-like arms have been marked by the strokes of his bowstring, covers his wrists with conch-shell bracelets and lives in grief. Arjuna, the thunderous twang of whose bowstring on his gloves made enemies tremble, now entertains pampered women with his songs. Dhananjaya, who wore a crown of brilliant splendour, now wears braids ending in tawdry curls.

Oh Bhima, when I see that matchless archer wearing braids and living in the midst of women, I am weighed down by despair. That noble Kshatriya, master of all the Devastras and storehouse of all the shastras, now wears women's earrings. The man whom the greatest kings could not contain in battle, just as the waters of the oceans cannot cover the continents, is now dancing-master to Virata's daughter and waits on her in disguise.

My heart clenches in grief for Arjuna, the rumble of whose chariot-wheels made the Earth with all that rests on her tremble, whose birth banished Kunti's sorrows, that most honoured Kshatriya who is your younger brother, when I see him coming towards me with golden earrings and conch-shell bracelets, Bhimasena.

Dhananjaya, whom no bowman in this world can match, spends his time singing and surrounded by women. When I see Partha, peerless in virtue, truth and honour, the most admired man in the world, dressed as a woman, sorrow overwhelms me. The sight of the godlike Arjuna in the midst of women in the hall of music, like a bull-elephant surrounded by she-elephants, waiting on king Virata of the Matsyas, makes my mind reel.

My mother-in-law Kunti does not know that Dhananjaya is in such distress, nor does she know that the son of Kurus, Ajatasatru, thanks to his disastrous addiction to dice, is plunged in misery.

Bhima, when I see the youngest of you all, Sahadeva, disguised as a gopa and tending cattle, I grow pale. Sahadeva's plight is always on my

mind and robs me of sleep; what can I say about the rest of you? Mighty-armed, I do not know what sin Sahadeva, Kshatriya of perfect purity, committed that he suffers like this.

Bhaaratottama, when I see your beloved brother serving the king of the Matsyas as his cowherd, sadness floods my heart. When I see that proud Kshatriya, wearing clothes dyed red, giving his all to please Virata, a fever consumes me.

My mother-in-law Kunti always praised the nobility and unassailable integrity of Sahadeva. She, who is passionately fond of her sons, wept as she embraced him when we were about to set out for the forest, and she consigned him to my care. "Sahadeva is shy, soft spoken and virtuous. He is also my favourite child. Yagnaseni, watch over him day and night. He is delicate and brave, devoted to his elder brother the king and worships him. Panchali, tend to him yourself," she said.

Pandava, how can I bear to live whilst looking at this best of Kshatriyas tending cows and sleeping on a bed of calf-skins?

And then, he who wears like a crown the three qualities—beauty, strength and intelligence—is now the steward of Virata's stables. How destiny has changed Nakula! At the sight of him hosts of enemy forces would flee from the battlefield; now he trains swift horses for the Matsya king; and sad am I to see that handsome young man wait upon the gorgeously bedecked Virata and parade his horses before him.

O my Bhima, beset as I am with untold misery on account of Yudhishtira, how do you, slayer of foes, even dream that I could be happy? Listen to me, Kaunteya, while I tell you all my other heartaches, which are worse than these and which cause me to grow emaciated with anxiety, although you are alive.' "

CANTO 20

KICHAKA-VADHA PARVA CONTINUED

"Draupadi says to Bhima, 'Alas, because of that reckless gambler, I am now under Sudeshna's command and live in the palace as a sairandhri. Parantapa, it is a pitiable condition that I, a princess and a queen, am now forced to endure. I wait in torment for the end of our exile while I cling to the belief that success, victory and defeat are not permanent; and I live in hope that my husbands will rise up again. Prosperity and adversity rotate like a wheel; and so I live in expectation of my husbands' return to prosperity. The same fate that brings victory also fetches defeat. This hope keeps me alive.

Perhaps, Bhimasena, you should think of me as being dead? I have heard that those who give great charity, may, in time, have to beg; those who kill may themselves be killed; and those who vanquish others may themselves be overthrown by their enemies. Destiny will prevail and is inexorable. And so, like a once dry tank filling again, I await the return of good fortune. All the same, when a trade that has flourished by dint of hard work fails, a truly wise person should never try to make it prosper again.

Whether or not you want to hear it, I will explain why I say these things, for my sorrow is great. Who else but I, Drupada's daughter and queen of Pandu's sons, would want to live after sinking to such depths? My desolation is a shame upon the entire Kuru race, as well as the Panchalas and the Pandavas. There is no other woman who has so much to be joyful

about, having a father, brothers, a father-in-law and sons, who finds herself in a state such as mine is today.

I must have done something to anger Dhatri when I was young to deserve this. Yes, see how pale and worn I am; even a life of hardship in the forests did not have this effect. Bhima, you know how sublimely happy I used to be, but now I am reduced to servitude and I have no peace.

The awesome archer Dhananjaya now lives like a fire that has been extinguished; I attribute this to destiny. It is impossible for men to know the karma of living beings, O Prithaputra. Your fall could not have been averted.

She who has you and your brothers to care for her, men who are like Indra himself; she who is chaste and noble by birth and nature, has now to attend to the comforts of her inferiors. Pandava, look at my plight; I do not deserve this. You can see how kaala has inverted the just order of things.

Ah, she who had the whole Earth to the edge of the sea under her sway is now the sairandhri of Sudeshna and lives in fear of her. She who had protectors to walk before and behind her now walks before or behind Sudeshna. This wrteched servitude is something else that I cannot bear, Kaunteya. Listen to me; she who had never, not even for her own use, ground ointments, except for Kunti, now makes sandalwood paste for others. Look at my hands; oh, they were never like this.'

She shows him her callused hands and continues, 'She who had no fear, not of Kunti or of you and your brothers, now lives as a slave in fear of Virata; she worries about what that king might say to her about the preparation of the salves, for he does not like sandalwood ground by others.'

And Krishnaa begins to sob, her streaming eyes on Bhima's face. With tear-choked sighs, she stirs his heart powerfully, saying, 'Bhima, I must have offended the gods so terribly that, in my misery, I am still alive when I would rather be dead.'

Then that slayer of Kshatriya foes, Vrikodara, puts his face in his wife's delicate, scarred hands and begins to weep bitterly. He holds her hands in his and speaks to her through his tears," said Vaisampayana.

CANTO 21

KICHAKA-VADHA PARVA CONTINUED

"Bhimasena says, 'Fie on the might of my arms and fie on the Gandiva of Phalguna, for as your hands, once soft and smooth, are now covered with calluses. I would have brought carnage to Virata's court if Yudhishtira had not forbidden me. Like an elephant a melon, I would have crushed Kichaka's head, drunk with his own power as he is.

Krishnaa, when I saw Kichaka kick you, in my mind I slaughtered the Matsyas. Yudhishtira forbade me with a look and pressing down on my thumbs; I understood and stayed my hand.

Our kingdom has been taken from us and I have not yet killed the Kurus; I have still to collect the heads of Suyodhana, Karna, Subala's son Sakuni and the bestial Dussasana. And this eats away at my very entrails and turns constantly in my heart like a dagger's point.

Noble one of the graceful hips, do not sacrifice your virtue at the altar of wrath; suppress your anger instead. If Yudhishtira hears your rebuke, he will take his own life. If Dhananjaya and the twins hear you say what you have to me, they will do the same. And if they kill themselves, I could not bear to live.

In olden days Sarjati's daughter, the beautiful Sukanya, followed Chyavana of Bhrigu's race into the forest; that sage's mind was under such control that ants built a hill over him while he was lost in dhyana.

You may have heard of how Indrasena, beautiful as Narayani, followed her thousand-year-old husband.

You have surely heard about Janaka's daughter Sita, the princess of Videha, who followed her lord when he went to live in the forest; and how that lovely one, Rama's beloved wife, was beset by calamities and persecuted by Ravana, but was finally reunited with him.

Then, there was the young and captivating Lopamudra, who renounced all pleasures of the material world and followed Agastya Muni.

Lofty-minded and flawless Savitri followed Dyumatsena's brave son Satyavan into Yamaloka.

You have all the virtues that these chaste women possessed, my adored Krishnaa. Be patient for just a little longer; in a fortnight the thirteenth year will be over, and you will be Queen again.'

Draupadi says, 'I cannot bear my sorrows, and grief alone makes me weep; mighty Bhima, I do not condemn Yudhishtira for there is no point brooding over the past; instead one should live for today. I am pained by the efforts that the jealous Sudeshna makes to keep the king far from me. Knowing her anxiety, vile Kichaka constantly propositions me.

Subduing my anger and disgust, I said to the lustful wretch, "Kichaka, be warned. I am the beloved wife of five Gandharvas, and they will kill you, brazen one."

The arrogant son of a Suta replied, "I am not in the least bit afraid of Gandharvas, O sairandhri of the sweet smiles. I can mow down a hundred thousand of them in battle. So, timid one, give yourself to me."

I said to the lust-maddened Suta, "You are nothing before my illustrious Gandharvas. I am virtuous and born of noble blood so I never wish death on anyone. Kichaka, that is the only reason you are still alive!"

The fiend just laughed loudly. Constantly entreated by her brother and moved by her love for him, Sudeshna sent me to him saying, "O sairandhri, bring me wine from Kichaka's palace."

When he saw me, the Suta's son first tried to woo me with cunning flattery and, when that failed, he grew furious and was about to ravish me. I pushed him down and ran to the king, but Kichaka followed me into the royal court; ah, he flung me to the ground and kicked me in Virata's very presence and in full view of Kanka and many others, including charioteers, royal courtiers, elephant-riders and merchants. I rebuked the king and Kanka repeatedly, but Virata did nothing to stop Kichaka, nor did he punish him.

Kichaka's influence over Virata is powerful indeed. He is cruel and bereft of dharma. The queen and king are very fond of him although he is fearless, proud, sinful, adulterous and obsessed with pleasure; he has amassed vast wealth from the king and he forcibly takes anything he likes from other men, even if they cry in distress.

He does not walk the path of dharma, nor does he do anything virtuous. He is black-hearted, vicious, haughty, debased and licentious. Although I have rejected him repeatedly, if he sees me again he will violate me; and if that happens, I will take my life. Bhima, all your dharma and restraint will become meaningless if I die. You might keep your pledge to Yudhishtira, but you will lose your wife.

By protecting a wife, the children are protected, and by protecting the children, one's soul is preserved. In a wife one's own self is born, and that is why wise men call her Jaya. A wife must also protect her husband, thinking, "How else will he be born from me?"

I have heard Brahmanas declare the duties of the different varnas, and they say that a Kshatriya has no other duty than to put down his enemies. Kichaka kicked me in the presence of Yudhishtira and you.

Mighty Bhima, it was you who saved me from terrible Jatasura; with your brother's help, you defeated Jayadratha. Now kill this evil Kichaka who has humiliated me. Confident of being the king's favourite, Kichaka swells my sorrows. Break this lust-driven creature's body like a pot of clay against a stone.

Be warned, O Bhaarata, if another day dawns on this man who is the source of my grief, I will drink poison and put an end to my life. Before I am forced by Kichaka, I think it would be better that I die here in your presence.'

Krishnaa hides her face in Bhima's chest and weeps. And he holds her close and tries to console her as best he can. Soothing the slender daughter of Drupada with words of good sense and reason, he wipes her streaming face with his hands. Thinking of Kichaka, Bhima is dry-mouthed with rage; he moistens his lips and speaks to the distraught Draupadi."

CANTO 22

KICHAKA-VADHA PARVA CONTINUED

"Bhima says, 'I will do as you wish, my gentle one; I will kill Kichaka and all his men. Yagnaseni, tomorrow evening, put aside your sorrow and arrange to meet Kichaka in the dance-hall. The king of the Matsyas had it built for the princess and her companions to use during the day; the girls return to their homes at night, and there is a finely wrought wooden couch there. From that couch I will send Kichaka to his ancestors.

My slender Panchali, you must bring him there and be careful that no one sees you.'

Having spoken thus to each other and having shed tears, they wait impatiently for the night to end. The next morning Kichaka rises and goes to the palace, where he accosts Draupadi again.

He says, 'I threw you down in the court and kicked you in the presence of the king, and no one did anything because none dare face my wrath. This should show you that Virata is king of the Matsyas only in name. As senapati of the forces of the realm, I am the real lord of the Matsyas. Gentle one, yield willingly to me and I will be your slave. You of the graceful hips, I will give you a hundred nishkas even now; I will employ a hundred eunuchs and a hundred women to attend on you; I will give you chariots drawn by mares of the finest pedigree. Let us be together, timid one.'

Draupadi replies, 'O Kichaka, I have one condition. Neither your friends nor your brothers should know of your relations with me. I am

mortally afraid of being found out by my great Gandharvas. Promise me this, and I will give myself to you gladly.'

Kichaka cries, 'Let it be as you wish! I am lost in love of you of the shapely legs that taper like the stem of a plantain tree. I will come alone to your apartments to be with you so that your Gandharvas will know nothing.'

Draupadi says, 'No! When it is dark, go to the dance-hall that the Matsya king has built. The girls who use it during the day return to their homes at night. The Gandharvas do not know that place, and we will escape their notice.'

Dwelling on her conversation with Kichaka, impatient for revenge, the rest of the day seems as long as a month to Krishnaa. Not dreaming that it was Death who had assumed the perfect form of a sairandhri, Kichaka goes home in a fog of delight. His mind athrong with images of passion, he anoints his body with fragrant oils and adorns himself with jewels and garlands. All the while absorbed with thoughts of that doe-eyed beauty, he waits for the interminable day to end.

The magnificent Kichaka, who is about to lose his beauty forever, seems to shine more radiantly, like the flame of a lamp before it dies. Deceived by lust into trusting Draupadi, absorbed in lascivious imaginings of his tryst with her, Kichaka hardly notices the day pass.

Meanwhile, Draupadi goes to Bhima, stands before him in the kitchen, and she of the raven-black tresses says, 'O Parantapa, I have asked Kichaka to meet me in the hall of dance. He will come there alone at midnight. Kill him there, Bhima, this Sutaputra Kichaka who is so vain that he dares mock my Gandharva husbands. O strongest of all Kshatriyas, despatch him from the world, just as Krishna did the Naga Kaliya from the Yamuna. Pandava, dry my tears; and may you be blessed by protecting your own and Kshatriya dharma.'

Bhima says, 'Lovely one, this good news you bring is all I need to hear. I feel as elated as I did when I killed Hidimba. I swear by truth itself, by the lives of my brothers and by dharma that I will kill Kichaka even as Indra did Vritrasura. I will tear him apart, out in the open if I need to, and if the Matsyas fight on his part, I will kill them too.

And when that is done, I will kill Duryodhana and win back the Earth. If he wants to, let Yudhishtira continue to pay homage to the king of Matsyas.'

Knowing Bhima and the danger his unleashed fury could put them in, Draupadi says, 'My Bhima, kill him in secret so that you do not break your word to me.'

Bhima reassures her, 'I will kill Kichaka and all his friends tonight, but secretly and under cover of darkness. Perfect one, like an elephant crushes a mango, I will crush the vile Kichaka's head, for daring to crave the unattainable.'

When night falls, Bhima covers himself in a silken sheet and goes in advance to the meeting-place where he lies on the fine couch like a lion waiting to ambush a deer, waiting for Kichaka. The Matsya senapati arrives at the appointed time, perfumed and adorned and quivering in anticipation of meeting the sairandhri of his dreams.

Instead, in that pitch-black hall the evil one encounters Bhima of the matchless prowess, who is already there, waiting on the couch. Like a moth to a flame, or a small animal to a lion, Kichaka comes to Bhima, death personified, lying covered on the couch, smouldering at the thought of what the Matsya senapati said and did to Krishnaa.

Filled with ecstatic expectation, lecherous Kichaka comes near Bhima and says, smiling, 'O you of the arched brows, I have given you all kinds of precious things from my store-houses, a hundred maids, many beautiful clothes and a fine mansion with an antahpura full of lovely young sakhis, and furnished with everything to amuse and entertain you. Having arranged all these for you, I have come running to your side. You must know that women admire me, saying that no one is as handsome as I or as richly clothed.'

Pretending to be Draupadi, Bhima whispers, 'I am glad that you are so handsome and it is just that you praise yourself. But I do not think you would ever have felt a touch as pleasurable as mine. You are gallant and strong, and your fingers burn my skin. You are an artist at lovemaking and a favourite with women, and surely there is none other like you in this world!'

Then, suddenly, mighty-armed, splendid and terrifyingly powerful Bhimasena, son of Kunti, rises from the couch and says with a laugh, 'Wretch, today your sister will see me drag you along the ground, as lion does an elephant he has killed. With you dead, the sairandhri and we, her husbands, will live in peace.'

Saying this, Bhima takes Kichaka by his flower-decked hair. But the strong Kichaka pulls loose from Bhima's grasp and seizes Bhima's arms. Full of fury, those two lions among men fight like two bull-elephants over a female in season, why, bringing to mind the long-ago titanic battle between the Vanara brothers Vali and Sugriva.

Their arms raised like five-hooded snakes, Bhima and Kichaka tear at each other in a frenzy of fury. Kichaka's onslaught takes Bhima by surprise, but the Pandava does not falter.

Fiercely they fight, locked together, dragging each other this way and that, like two humped bulls, like snarling tigers. With teeth and nails, they fight unarmed; like elephants with temples cracked and oozing the wild juice of musth, they fling each other down. When Bhima seizes Kichaka, Kichaka the strong hurls him violently to the ground. The crash of arm against arm resounds like splitting bamboo.

Then summoning all his great strength, Vrikodara hurls Kichaka across the dance hall; he tosses him about like a tree in a hurricane. Besieged by Bhima, Kichaka begins to tremble with weakness but then he repels the Pandava and even Bhima stumbles. Kichaka strikes him with his knees and fells him, but Bhima gets up quickly, like Yama himself with mace in hand.

At midnight in that lonely place, intoxicated with their own strength, the Suta and the Pandava battle; and the whole edifice shudders with their roars.

Bhima clenches his great fist and strikes Kichaka squarely on his chest, but his lust for Panchali gives Kichaka unnatural strength and he stands his ground, but only for a moment. The Suta is exhausted; Bhima is overpowering and, seeing Kichaka weaken, Bhima pulls him to his chest and begins to crush him in iron arms. Panting in rage, Vrikodara seizes Kichaka's hair and roars like a hungry tiger that has killed some massive prey. Knowing his enemy is near the end, Vrikodara holds him fast, as if trussing an animal with rope.

The dazed Kichaka roars horribly like a broken trumpet as Bhima whirls him round and round; and then, to appease Krishnaa's anger, Vrikodara grasps his enemy's neck and squeezes it with his hands. By now all Kichaka's limbs are broken, and his eyelids are swollen shut, but Vrikodara smashes his knees into Kichaka's belly and unrelentingly crushes the body of that man, the worst of his clan, and kills him as if he is an animal.

At last, seeing that his prey lies motionless, Bhima rolls the inert Kichaka on the ground and, with a heartfelt sigh of deep release, says, 'This dog who wanted to ravish our wife, this thorn in the flesh of the sairandhri is dead. I have discharged my debt to my brothers, and I am at peace.'

Then, still red-eyed, Bhima rises away from Kichaka, whose clothes and ornaments have been torn off but whose eyes roll in his head as his blood-drenched body still twitches in spasms. Wringing his hands and biting his lip in undiminished fury, Bhima launches himself once more upon his enemy.

He thrusts Kichaka's head, neck, arms and legs into his torso and reduces him to a shapeless mass, as the wielder of the Pinaka once did the deer which Yagna became to escape his ire. Having crushed him to pulp, Bhima rolls Kichaka into a ball of flesh, and he calls out to Krishnaa, hiding in a corner, watching riveted, her breast heaving in excitement.

Mighty Bhimasena grinds Kichaka's body under his feet and says to Draupadi, 'Come, Panchali, and see what has become of the lecher!'

And, showing Kichaka's body to Draupadi by the light of a lamp, he says to her, 'Gentle, chaste one, I will kill anyone who lusts after you, exactly as I have done Kichaka.'

Having accomplished his difficult task to please Krishnaa, and having pacified his own rage, Bhima leaves Krishnaa, and hurries back to his kitchen. Her torment assuaged by Kichaka's death, Draupadi, best among all women, is ecstatic.

She calls to the guards of the dance-hall, 'Come all of you and look at Kichaka who lusted after other mens' wives; look where he lies slain by my Gandharva husbands.'

The guards of the dance-hall hear her and rush in, torches in hand. They see Kichaka's bloodied, dismembered body on the ground. They gaze at him in shock and say in amazement, 'Where is his neck and where are his legs?'

When they see how their general has been slain, surely by superhuman forces, they decide that he has indeed been killed by a Gandharva."

CANTO 23

KICHAKA-VADHA PARVA CONTINUED

Vaisampayana said, "Kichaka's kinsmen rush to the dance-hall, see him there and gather round his body, wailing loudly. The sight of him lying there mangled, like a dead tortoise dragged out of the water on to dry ground, is too much for them; the hair on their bodies stands on end in horror. They take his body, crushed by Bhima like a Danava by Indra, and prepare it for the funeral rites.

The Suta clansmen assembled there then notice Krishnaa of the perfect body leaning against a pillar and exclaim, 'This loose woman, for whom Kichaka has given his life, must die. Or even better, instead of killing her here, let us cremate her alive on the pyre of the one who desired her. It is our dharma to do what the dead Sutaputra would have wanted.'

They go to Virata and say, 'It is because of her that Kichaka has died. It is only right that she is cremated along with him, and you must give us leave to do this.'

Virata is aware of the extent of the power the Suta wields and agrees to let the sairandhri be burnt alive with the body of the Suta's son. Kichaka's clansmen violently seize lotus-eyed Krishnaa, who is paralysed with terror. They tie up the slender-waisted one, haul her onto the funeral cart and set off excitedly for the smasana.

O King, as she is forcibly carried to the burning ground by the Sutas, the chaste Krishnaa, who is protected by her husbands, cries out aloud to them, 'Jaya! Jayanta! Vijaya! Jayatsena! Jayadbala! The Sutas are taking

me away! O swift Gandharvas, whose chariot-wheels rumble and whose bowstrings sound like thunderclaps, hear me. Oh, the Sutas are going to burn me alive!'

Bhima hears Krishnaa's cries, leaps out of his bed without a moment's thought and roars, 'I hear you, sairandhri! Have no more fear of the Sutas, gentle one.'

Bhima of the mighty arms stretches his body and dresses with care. He creeps out of the palace, climbs a tree and vaults over the lofty city wall. He runs to the smasana, where Kichaka's kinsmen have gone, and he charges the Sutas with dreadful roars.

On his way, he sees a large tree, tall as a palmyra, with a gigantic trunk and withered top-branches. Bhima grasps this tree that spans ten vyamas and uproots it as easily as an elephant would. With that tree across his shoulders, looking like Yama with his mace, the Kshatriya runs at the Sutas. In his wake, banyans, pipals and kinsukas crash to the ground.

The Sutas see Bhima rushing towards them like a furious lion; they tremble in panic and say fearfully to each other, 'Look! The Gandharva comes full of rage, with an uprooted tree in his hands. It is the sairandhri who has put us in danger; let us set her free.'

Staring at the tree uprooted by Bhimasena, they release Draupadi and run frantically back towards the city. Seeing them run away, Vayu's mighty son flings the tree at the fleeing Sutas and, just as Indra killed the Danavas, despatches a hundred and five of them to Yamaloka. O King, he frees Draupadi from her bonds and comforts her.

Irrepressible Vrikodara says to the agitated Panchali, her face bathed in tears, 'See, gentle one, I have killed those that wronged you. Krishnaa, return to the city; you need no longer be afraid. I will take another way back to the palace kitchens.'

Bhaarata, this is how one hundred and five Kichaka clansmen are slain; and their corpses lie on the ground like a copse of trees felled by a hurricane. The slaughtered Sutas number one hundred and five; including Virata's senapati Kichaka they number one hundred and six. The men and women gathered there watch the incredible feat and are all spellbound, O Bhaarata, speechless."

CANTO 24

KICHAKA-VADHA PARVA CONTINUED

Vaisampayana said, "The citizens witness the massacre of the Sutas and report back to Virata, 'O great king, the mighty sons of Sutas have all been killed by the Gandharvas and lie scattered on the earth like mountain peaks fractured by thunder. The sairandhri has been released and is returning to the palace. Her presence here will endanger your kingdom. The sairandhri is unnaturally beautiful, and her Gandharvas are as powerful as she is lovely. Men are irresistibly drawn to her. O Virata, protect your kingdom from the vengeance of the Gandharvas for the wrongs done to her.'

Virata, lord of vast hosts, says, 'Perform the last rites of the Sutas. Let all the slain men of Kichaka's clan be cremated on one pyre with gemstones and frankincense.'

Then, fearful of what might happen, the king says to his queen Sudeshna, 'When the sairandhri comes back, say to her from me, "Blessings upon you, my beautiful sairandhri. You are free to go wherever you wish. You of the graceful hips, what your Gandharva husbands did has alarmed the king. Because these Gandharvas watch jealously over you, he dares not say this to you himself. A woman, however, cannot give offence by speaking to you; and so, he speaks through one." '

Saved by Bhimasena's slaughter of the Sutas, now the intelligent Krishnaa has no cause for fear. However, after she bathes her body and washes her clothes, she approaches the city, still nervous, like a doe

frightened by a tiger. Rajan, terrified of the Gandharvas, the people run in all directions when they see her. Some even shut their eyes!

Panchali sees Bhima standing at the palace-gates like an infuriated tusker. With eyes wide in adoring wonder, Draupadi whispers to him so no one else can hear, 'I salute you, O prince of Gandharvas, my saviour!'

Bhima declares loudly, 'All who have been living in servitude or debt, who hear these words of hers, are hereby freed from all their obligations.'

Draupadi sees Arjuna in the dance-hall teaching Virata's daughters dance. When Krishnaa arrives there, all the girls come out with Arjuna to meet her.

They say, 'Sairandhri, it is fortunate indeed that you have been rescued from danger, and you are lucky to return safe. We are glad that the Sutas who abused you are dead.'

Brihannala says, 'How were you saved, sairandhri? And how did those sinful men die? I want to hear exactly what happened.'

The sairandhri replies, 'Brihannala, you live contentedly in the women's apartments. Why do you concern yourself with what has happened to a mere sairandhri? You do not face the trials that I have been through. Your questions are only to ridicule me in my distress.'

Brihannala says, 'Blessed one, Brihannala, too, has sorrows of her own. She has become as low as an animal. Dear sairandhri, you do not understand this. I have lived with you and you with us; when you are beset with sorrow, who does not grieve for you? But no one can read another's heart, and you do not know what I feel, gentle Malini.'

Draupadi then goes with the girls to the antahpura to see Sudeshna. When she comes before the queen, Virata's wife says to her, 'Sairandhri, I set you free this moment to go wherever you wish. The king is fearful because of what your Gandharvas have done. Lovely one, you are young and your beauty is without compare in this world. Besides, you are an object of desire for all men, and the Gandharvas are easily provoked to anger.'

The sairandhri says, 'O gracious queen, I beg that the king allow me to live here for just another thirteen days. The Gandharvas, too, will be grateful to him for this. Then they will do what the king asks of them and take me away from here. Virata will reap great benefits if he agrees.' "

CANTO 25

GO-HARANA PARVA

Vaisampayana said, "O Rajan, the slaughter of Kichaka and his kinsmen fills people with awe. The talk in the city and provinces is that the king's cook Ballava is as brave and mighty a warrior as Kichaka but with the notable difference that Kichaka was cruel, lecherous and dishonoured the wives of other men; and that this was why that sinner was killed by the Gandharvas. In provinces all across the kingdom people say this of the hitherto invincible Kichaka, scourge of his enemies.

Meanwhile, the spies sent by Dritarashtra's son comb villages, towns and kingdoms. They fulfil their assignment and return to Nagarupa, pleased with at least one thing they have learnt.

Dhritarashtra's son, Duryodhana of the Kurus, sits in his court with Drona, Karna, Kripa, noble Bhishma, his own brothers and the great warriors the Trigartas, when his spies return to him.

Their leader says 'O Lord of men, we have searched meticulously for the Pandavas. We scoured unpeopled jungles full of deer and other animals, and thick with all kinds of trees and plants; we looked in wooded glades, but we did not discover where Pritha's sons may have gone. We searched everywhere for their footprints—in the mountains and on their unscaleable peaks, in every kingdom, in provinces and towns and in densely peopled cities. We found no sign of the sons of Pandu; bull among men, they seem to have vanished without a trace.

Although we followed those Kshatriyas like shadows we lost them suddenly and do not know where they are now. We even followed their chariots and gleaned some information. The charioteers reached Dwaravati without the sons of Pritha. Rajan, neither the Pandavas nor the chaste Krishnaa are in that Yadava city.

Since, we have not been able to discover where they went or where they are now. We must inform you that the sons of Pandu have disappeared without trace. We know what the Pandavas are like and the feats of which they are capable. Lord of men, tell us what more we should do to discover them.'

The man pauses, then continues, 'However, we do have some news which might please you. The senapati of the Matsya king, evil Kichaka who repeatedly vanquished and brutally killed the Trigartas, is dead along with all his kinsmen. They were killed by invisible Gandharvas. We were delighted to hear this news, O Kaurava.

Lord, now command us what we should do next.' "

CANTO 26

GO-HARANA PARVA CONTINUED

Vaisampayana said, "Duryodhana reflects a while on what his spies tell him and then addresses his courtiers.

He says, 'It is a difficult task but you must find the sons of Pandu, at any cost, in this the thirteenth year, which they must pass undiscovered by us. Most of their ajnatavasa is already over; only a short time of it remains. If the Pandavas, who are punctilious about keeping their word, can stay hidden for the rest of this year, they will have fulfilled their oath. They will then return like mighty elephants with rent temples, or like venomous snakes; and filled with wrath as they will be, their vengeance on the Kurus will be terrible.

Do whatever is necessary, and immediately, to find the Pandavas and make them go back into the forest, swallowing their rage like the bitterest bile. Use any means; make this kingdom peaceful and harmonious with no discontent, rebellion or enmity anywhere, and secure our borders.'

Karna adds to this, saying, 'Let better, more cunning spies be sent out immediately, Bhaarata. Let them disguise themselves well and travel throughout the land, through every populous kingdom and province. Let them make their enquires wherever learned men gather; in pleasant rural retreats; in the inner apartments of palaces; in shrines and holy tirthas; in deep mines and other secret places. The search for the disguised sons of Pandu must be exhaustive and carried out by an army of expert spies who are able, conscientious, and who keep themselves hidden and know the

Pandavas and their ways well. Let them search river banks, holy tirthas, villages and towns, asramas, in mountains and caves.'

The bestial Dussasana says to his elder brother, 'Lord of men, this time send out only those spies in whom we have complete confidence and pay them in advance. We approve of Karna's plan as well. Let these spies renew their search but more rigorously. Let others, too, go from province to province, combing every village and town, every forest and hill.

Yet, I do not believe that we will discover the Pandavas. They are surely well concealed; perhaps they have crossed the ocean. Or it may be that, despite their strength and courage, wild animals have devoured them. Possibly they have died in some rare, unforeseen circumstance. Therefore, O my brother, do not be anxious but do the best you can to achieve what you want.' "

CANTO 27

GO-HARANA PARVA CONTINUED

Vaisampayana said, "Drona says, 'Men like the Pandavas do not die in the ways you imagine. They are masters of all sciences and arts; they are brave, intelligent and have all their senses under control; they are humble and honest; they obediently follow Yudhishtira Dharmaraja. He is knowledgeable about neeti, artha and dharma; he loves them like a father; he is unswervingly truthful and lives strictly by the dictates of dharma.

The Pandavas are devoted to their illustrious elder brother, who is gifted with great intelligence, who never knowingly harms anyone and who, in turn, listens to his younger brothers: such men never die in the ways that you so fondly hope.

Why should Yudhishtira not be able to restore the prosperity of his noble and devoted brothers? They are only waiting for their exile to end. To my mind men like these never perish misfortunately. Therefore, without wasting time and with careful thought, do what has to be done.

Also, think hard and deeply where the Pandavas might have hidden themselves. They are spiritually disciplined, pure and heroic Kshatriyas, and it will be difficult indeed to find them. Yudhishtira is intelligent, possesses every virtue, is devoted to truth, principled, a holy man and the embodiment of immeasurable tejas. This son of Pritha can make ashes of his enemies with a mere glance.

Knowing all this, do what you think you should. Let us search for them once more by sending out holy Brahmanas and well-schooled Charanas,

and others who know about those peerless Kshatriyas.' ”

CANTO 28

GO-HARANA PARVA CONTINUED

Vaisampayana said, "Shantanu's son Bhishma, great uncle to the Kurus, who is well-versed in the Vedas, who is conscious of the appropriateness and timeliness of things, and who has a deep knowledge of the dictates of dharma applauds Acharya Drona's words. He speaks to the Bhaaratas with sage advice that would beneift them; what he says is dharma and expresses his fondness for Yudhishtira. His words are honest and commendable; impartial and revered by the wise are the words of Bhishma.

The Kuru pitama says, 'I approve of what Acharya Drona says; he knows everything that has transpired. I say this without hesitation. The Pandavas are blessed with every auspicious mark; they are strict in their observance of dharma-vratas and have studied the Vedas; they are devout and know all the sciences; they obey their elders and are always truthful. They know how to use time wisely; they have been true to the oath they have sworn; they are honourable and principled; and they live by Kshatriya Dharma. They are always obedient to the exalted Kesava; they are above reproach and have prowess beyond compare; and they are the guardians of Rishis. Misfortune can never put down those noble Kshatriyas.

Their noble qualities support the sons of Pandu who live in hiding, as they vowed to; and they will not die; of this I am convinced. Therefore, Bhaarata, let us be thoughtful about how we should deal with them. It would not be wise to use spies to discover where they are. I will tell you what I think we ought to do about the Pandavas.

Understand that what I say is not from ill-will towards you. I would never offer devious advice to anyone, for one should only ever offer honest counsel. My child Suyodhana, regardless of circumstances, the wise man who is devoted to dharma and respects the wisdom of elders should always speak the truth if he wants to acquire virtue. And so, I am bound to say that I disagree with the rest of you about where Yudhishtira spends the thirteenth year of his exile.

Child, the ruler of the city or province where Yudhishtira Dharmaraja lives will suffer no misfortune. The people of that kingdom will be charitable, generous, humble and modest. Their speech will be pleasing; they will be moderate, truthful, cheerful and healthy. Their conduct will be virtuous, and they will be skilled at what they do. The people who live where Yudhishtira is, will be without envy, malice, vanity or pride; and all will faithfully keep their svadharma.

Where king Yudhishtira lives, Vedic hymns will be chanted everywhere and yagnas performed; the last libations will always be fully poured, and gifts to Brahmanas will be generous. The clouds will bring abundant rain, the harvests will be plentiful and safety will prevail. Every grain of paddy will be full, every fruit juicy, flower garlands fragrant and the conversation of the people will be friendly.

Where Yudhishtira lives, the breezes will be fragrant, the meetings of men always congenial, and never will there be any cause for fear. Cattle will thrive in that kingdom, in robust health and numbers; milk, curds and butter will be sweet and nutritious. Every kind of grain will be wholesome, and all food will be full of taste.

Where Yudhishtira Dharmaraja dwells the five senses will be finely tuned, the lands all around beautiful and the Dvijas virtuous and steadfast in their duties.

Indeed, in the place where the Pandavas spend this thirteenth year of their exile the people will be contented, cheerful and free of sorrow and suffering. They will be devoted to the gods and guests, and worship them with equal reverence. They will be generous, tireless and assiduously practice all the virtues.

Where Yudhishtira is, the people will avoid evil and only strive for what is good. They will conduct yagnas and observe appropriate vows. They will hate lies and always work for what is auspicious and beneficial. They will only aspire to achieve what is honourable; they will be principled and,

because they observe proper vows, they will constantly acquire spiritual merit and great punya.

O child, even keen Brahmanas will not discover Yudhishtira Dharmaraja, who is a repository of intelligence, charity, tranquillity of soul, forgiveness, modesty, prosperity, fame, great vitality and compassion for all living things; how, then will your common spies find him, when he wants to remain hidden? Yudhishtira lives disguised in a place such as I have described. I need say no more about his exemplary life.

If you have any faith in me, O prince of Kurus, think carefully about what I have said and do what you think best.' "

CANTO 29

GO-HARANA PARVA CONTINUED

Vaisampayana said, "Now Saradvata's son Kripa says, 'What Bhishma pitama says is full of good sense; it is in keeping with dharma and artha, reasonable and worthy of him. But listen to my views as well.

You owe it to yourself to put forth your agents and discover where the Pandavas are and then to do whatever benefits you. My child, anyone who is concerned about his own welfare should not disregard even an ordinary enemy. What can I say then about the sons of Pandu who are master Kshatriyas? When the time comes for the return of the Pandavas who, having lived twelve years in the forest, now hide in disguise, you should assess your own military strength and that of other kings, both those allied to you and those who are loyal to Yudhishtira. The return of the sons of Pandu is imminent.

When their term of exile ends, the illustrious and infinitely powerful sons of Pritha will come back full of vigour and with vengeance on their minds. Be clever, Duryodhana; increase your armed forces and build up your treasury so that you can make a treaty with them that is to your advantage. Estimate your power by assessing the strengths and weaknesses of your allies, and the contentment and dissatisfaction, willingness or otherwise of your own forces. And then we must either fight the enemy or negotiate a treaty of peace with Yudhishtira.

You have studied diplomacy; you are experienced in dealing with rebellion, corruption and loyalty, and you know when to reward or to punish. Attack your enemies and subdue those that are weak, and then win over your allies and their troops with persuasion. When you have augmented your army and filled your treasury, you will be able to fight any enemy at all, let alone the sons of Pandu who have few troops, horses or elephants. Follow this strategy with dharma and you will attain lasting happiness, Purushottama.' "

CANTO 30

GO-HARANA PARVA CONTINUED

Vaisampayana said, "Susarman, powerful king of the Trigartas, who has a large force of chariots of war, who suffered many and frequent defeats at the hands of the Matsya's senapati Kichaka and his allies the Salyas, sees that the circumstances are advantageous for him and loses no time in speaking up.

Susarman lets Karna see scepticism in his eyes and says to Duryodhana, 'My kingdom has been invaded many times by the king of the Matsyas, with the mighty Kichaka his senapati. The perfidious and violent general, whose prowess was universally famed, who was cruel and sinful in all he did, has been killed by unknown Gandharvas. With Kichaka's death, Virata has been stripped of his strength and pride, and has no reason left to be courageous. Sinless friend, I think this is a good time to invade his kingdom, if it pleases you, the noble Karna and all the Kauravas.

Destiny has favoured us, so let us invade Virata's bountiful kingdom. We will take his jewels and other wealth, empty his coffers and share all his lands and villages amongst us. Let us plunder his city and seize his superb herds of cattle. If the Kaurava and Trigarta forces unite, we can have all his cattle for ourselves. Together, we can force him to beg for peace after we can destroy his armies. We will defeat him in fair fight, and then return happily to our kingdoms, and your might will surely increase by acquiring the Matsya kingdom.'

Karna says, ‘Susarman is right. The circumstances are favourable and promise us great profit. So, if it pleases you Anagha, let us marshal our forces for battle, array our divisions and set out at once. Or let Saradvata’s son Kripa, Drona and the wise Bhishma tell us how better to plan our strategy. Lord of the Earth, we must confer together and carry out our plans swiftly.

Why should we worry about the sons of Pandu? They have no wealth or power and have either disappeared for ever or are dead. Without misgivings or qualms, let us go forth and forcibly take the Matsya cattle for ourselves and the wealth of Virata’s city.’

Duryodhana agrees with Karna and says to his brother Dussasana, next in line and always obedient to him, ‘Consult the elders and gather our forces without delay. We will take the Kaurava armies and march on the Matsya kingdom. Let king Susarman precede us, with all the chariots and horses he needs, as well as the Trigarta legion of foot-soldiers.

Let Susarman attack with stealth, and we will follow closely the next day and pillage the prosperous Matsya lands. The Trigartas must enter the Matsya city without warning, surprise the cowherds and seize their fine herds; we will do the same the next day, swooping down from another direction, and together we will seize thousands of those invaluable Matsya cattle with the auspicious marks.’

The Trigarta warriors march to the south-east with their powerful foot-soldiers, full of hostile fervour, intent on taking Virata’s herds. Susarman sets out on the seventh day of the dark fortnight when the moon wanes; and, on the eighth day, the Kauravas and their troops capture thousands of Matsya cattle.”

CANTO 31

GO-HARANA PARVA CONTINUED

Vaisampayana said, "O great king, the Pandavas of fathomless souls and measureless might, who have entered into king Virata's service and live disguised in his city, reach the end of their exile. After Kichaka is killed, Virata, bane of his enemies, begins to rely greatly on the sons of Kunti. O Bhaarata, it is on the very day that the thirteenth year of the Pandavas' exile ends that Susarman seizes thousands of Virata's cattle.

When the cattle are taken, Virata's chief herdsman comes running into the city and its palace, where the king of the Matsyas sits on his throne surrounded by his ministers, jewel-adorned warriors all; those bulls among men, the Pandavas, are also present.

In the sabha, the cowherd bows to king Virata, enhancer of his kingdom, and says, 'O foremost of kings, the Trigartas have defeated us in battle and taken hundreds of thousands of your cattle. You must rescue our herds as soon as you can. O, my lord, do not lose them.'

The king immediately assembles the Matsya force of chariots, elephants, horses, foot-soldiers and flag-bearers in battle array. The kings and all the noblemen put on armour that gleams in beauty and in worthiness of its heroic owners.

Virata's beloved brother Satanika, next in line to him, puts on his coat of unyielding mail decorated with burnished gold. The second brother Madiraksha wears his gilded coat of mail, which can withstand every kind of weapon. The king himself dons his splendid kavacha, impenetrable,

adorned with a hundred suns, a hundred circles, a hundred auspicious tilakas and a hundred eyes.

The golden plating of the armour that Suryadatta puts on dazzles like the Sun and is as broad as a hundred fragrant kalahara lotuses. The mail of Virata's eldest son, Sankha, is made of inviolable polished steel and decked with a hundred golden eyes.

Thus do hundreds of godlike, mighty warriors arm and protect themselves with weapons and armour, and eagerly prepare for battle. They yoke their armoured horses to handsome white chariots. They hoist the king's glorious Matsya standard onto his radiant ratha, adorned with gold and incandescent as a heavenly body.

The other Kshatriya warriors also raise their banners of many shapes, all with gold thread woven into them, each with its own device.

When all is ready, the king of the Matsyas says to Satanika, 'Kanka, Ballava, Tantripala and Damagranthi—these men of the dazzling tejas, will surely fight for me. Give them chariots with banners; let them have comfortable, impervious mail and arm themselves with suitable weapons. They have such powerful arms, like the trunks of mighty elephants, and warriors' bearing. I do not believe that they cannot fight.'

O Rajan, Satanika immediately orders chariots for the royal sons of Pritha—Yudhishtira, Bhima, Nakula and Sahadeva—and the king's charioteers swiftly ready them in obedience to his command. Those Parantapas put on the fine coats of mail that the king gives them, those Kshatriyas of legendary fame in disguise. The four sons of Pritha, crushers of their enemies, best among all men, climb onto their chariots yoked to excellent horses, and their hearts sing within them. In their gold-decked rathas, the four master Kshatriyas, bulls of Kuru's race, the sons of Pandu of undiminished might, follow Virata into battle.

Awesome elephants in their prime—huge tuskers, wild juices of musth trickling from their cracked temples and making them look like dark clouds pouring rain—skilled and accomplished warriors mounted on them, amble behind the king like mountains on the move. The principal Matsya warriors who follow the king have eight thousand chariots, a thousand elephants and sixty thousand horses.

And, O Bharatarishabha, as it follows the trail of the hoof-marks of the seized cattle, Virata's army of fighting men who carry shining, powerful weapons, accompanied by majestic elephants, steeds of the purest

bloodlines and glittering chariots, is extraordinary and beautiful; it is splendid indeed."

CANTO 32

GO-HARANA PARVA CONTINUED

Vaisampayana said, "The valorous Matsya legions leave the city and overtake the Trigartas in the afternoon. The two impassioned armies do fervid battle, and they roar in fury as weapons clash and spraks fly everywhere, while the Trigartas are as intent on capturing king Virata as the Matsya are on taking Susarman. Warriors riding enraged elephants manoeuvre them with spiked goads. And O Rajan, when the setting Sun is low on the horizon, the battle between the opposing infantries, cavalries, chariots and elephants is like the long ago one between the Devas and Asuras. The bloody encounter makes brave men's hair stand on end, dyes the earth red and adds to the numbers in Yama's kingdom.

The two armies loose arrows, hurl spears and slash each other with swords, spraying gore everywhere. A cloud of dust rises in a heavy fog, obscuring vision and even settling on birds, which fall to the ground under its weight. Arrows fly so thickly that they block out the Sun, and the sky is lit up as if by myriad swarms of fireflies. The archers spin around and move their gold-inlaid bows from one hand to the other to release their arrows in all directions. Chariots, horsemen, foot-soldiers and elephants crash against each other in the dark. Warriors hew viciously at their enemies with sword and axe and iron club; they shoot feathered shafts, cast long, slender javelins, all with utmost force. But, O King, for all their fercotiy, neither army prevails.

Severed heads roll in the dust, some with handsome noses divided, some with lips cleft, some with crimson gashes in well-tended black hair. And soon the battlefield is covered with the limbs of Kshatriya warriors, cut off and strewn everywhere like the trunks of sala trees. Beheaded faces glitter with earrings, and severed arms smeared in sandalwood paste resemble snakes as they lie on the ground, and they make the field of carnage eerily beautiful.

As chariots, horsemen, foot-soldiers and elephants fight, rivulets of blood soak the frightful dust, and even hardened soldiers faint at the horrible spectacle. Warriors abandon compassion, friendship and fairness, and fight ferally. Though blinded by the unending deluge of arrows, vultures swoop down to land on the field. Still, the armies fight on, and still neither side can vanquish the other.

Satanika has killed a hundred of the enemy; Visalaksha has claimed four hundred lives; and both these penetrate deep into the heart of the Trigarta formations. There, in close combat, the two Kshatriya heroes escalate the battle to even more savagery, as the men of both sides seize each other by the hair and tear at each other with their nails.

Turning away, Satanika and Visalaksha storm a dense cluster of Trigarta chariots. With Suryadatta and Madiraksha behind him, Virata kills five hundred of the enemy, as well as eight hundred horses and five Maharathas fighting from great chariots. Expertly manoeuvring his own chariot, at last the Matsya king encounters Susarman of the Trigartas, mounted on his golden ratha of war. Eager for this duel, the two kings roar to drown every other sound on that field and rush against each other like two bulls in a cow-pen. Truly a bull among men, Susarman meets Virata in single combat on chariots.

The enraged twain warriors shower arrows at each other even like clouds do torrents of rain. Both are masterly and, flitting here and there on the battlefield, attack each other with swords, short and bearded darts, maces and arrows from every direction. Virata pierces Susarman with ten shafts and each of his four horses with five. Irrepressible Susarman, as skilled in war, wounds Virata with fifty whetted shafts. In the swirling dust of that contention, Susarman's and Virata's men cannot distinguish one king from the other."

CANTO 33

GO-HARANA PARVA CONTINUED

Vaisampayana said, "Dust and nightfall envelop the world, and the warriors of both sides rest awhile. When the moon emerges to dispel the gloom on the field and in their hearts, the Kshatriyas resume the battle with greater ferocity than ever, by silvery moonlight.

With his younger brother and all his chariots, Susarman charges king Virata of the Matsyas. Maces in hand, the Trigarta brothers, bulls among Kshatriyas, leap down from their rathas and mount a furious attack on the enemy chariots. Savagely, the hostile legions fall at each other with maces and swords, scimitars and battle-axes and sharply-tempered darts.

Routing the entire Matsya army, Susarman and his brother rush towards Virata. The Trigarta brothers kill Virata's chariot horses, his charioteer and his two bodyguards; and, when he is stranded and alone, they capture him. Susarman attacks Virata brutally, much as a lust-driven man might a defenceless woman, flings the Matsya king into his own chariot and races off the field.

The Matsyas see Virata captured and flee in terror, chaotically. Yudhishtira sees that panic-stricken flight and says to Bhima, 'The Trigartas have taken the Matsya king. O Mahabaho, rescue him from the enemy's clutches. We have lived happily in Virata's city and wanted for nothing. You must free him, Bhimasena, and thereby repay our debt to him.'

Bhimasena replies, 'My brother, I will do what you say. Watch me fight the enemy with my bare hands. Stand aside with our brothers and witness

my might today. I will uproot this great tree and, using its trunk as a mace, rout the Trigartas.'

Yudhishtira sees Bhima eyeing the tree like an angry elephant and says, 'Bhima, do not be rash. Leave the tree alone. You must not use the tree as is your wont, or the people will know who you are. Instead, take some ordinary weapon—a bow, a spear, a sword or an axe—and rescue Virata without being recognised. Nakula and Sahadeva will defend your chariot, and together you can free the king of the Matsyas.'

Without more ado, Bhimasena takes up his bow and lets fly a gale of arrows, thick as a torrent of rain from a thundercloud. Red-eyed, he goes in pursuit of Susarman, roaring, 'Stop, coward!' at Susarman, and so reassuring Virata.

Susarman sees and hears Bhima, like Yama behind him, crying, 'Stop! And see what I do to you.'

The Trigarta king quickly takes up his bow and turns back with his brother. In an instant Bhima shatters all the chariots that face him. Virata watching, awesome Bhima demolishes thousands of chariots and slaughters elephants, horses, brave and skilled bowmen; this done, he pounds the foot-soldiers to death with his mace.

The irrepressible Susarman sees this fearsome onslaught and thinks, 'My brother seems to have succumbed with his vast legion. Shall my army also be annihilated?' And he draws his bowstring to his ear and shoots a rich salvo of keening arrows.

Seeing the Pandavas on their chariots come to help them, the Matsya warriors are encouraged; they urge their horses forward and grind the Trigarta army into the earth. Now Virata's son performs brave and quite amazing feats on the field. Yudhishtira kills a thousand hostile warriors, and Bhima despatches seven thousand to Yamaloka. Nakula slays seven hundred and Sahadeva three hundred fighting men.

Yudhishtira attacks Maharatha Susarman with a sizzling volley of shafts. The enraged Susarman strikes Yudhishtira with nine arrows and draws blood from the Pandava's four horses, piercing them with four barbs each.

But then Kunti's great and mercurial son Bhima kills Susarman's horses and bodyguard with bloody strokes of his mace, and drags his charioteer to the ground. Madiraksha, defender of the Susarman's chariot, sees his king without a sarathy and rides swiftly to help him, but Virata seizes

Susarman's mace, and though he is old, leaps down from the chariot to chase Madiraksha away with all the vigour and fierceness of a young man.

Bhima calls out to Susarman, who is now fleeing, 'Stop, Kshatriya! It is not dharma for a warrior to flee from battle. How could a mighty king like you stoop to lifting cattle? How can you abandon your companions and lose face before your enemies?'

Provoked by this son of Pritha's, Susarman, lord-commander of countless chariots, roars at Bhima, 'Stay!' and turns around and rushes at him. Bhima leaps down from his ratha and attacks the Trigarta king like a lion may a small deer. Titanic Bhima seizes Susarman by his hair and, raising him high, dashes him to the ground. As he lies crying in agony, Bhima kicks his head, then plants his great knee on the fallen king's chest and rains blows on him until he is senseless.

The fall of Susarman strikes panic into the Trigarta army, and his men flee in all directions, in perfect confusion.

The Pandavas have vanquished Susarman, retrieved the Matsya cattle, and saved Virata's life. They now stand before the Matsya king.

Bhimasena says, 'Wretched Susarman does not deserve to live but what can I do when the king is so forgiving!'

Picking up the dazed Susarman from the dust by his throat and tying him up, Pritha's son Vrikodara takes him in a chariot to Yudhishtira at the heart of the battlefield and displays him to his elder brother.

Seeing Susarman's plight, Yudhishtira smiles and says to Bhima, 'Let this worst of men be set free.'

Bhima says to Susarman, 'If you want to live, dog, listen carefully to me. You must declare in every court and assembly of men, "I am a slave." Only if you do this will I grant you your life. This is the law of the victor and the vanquished.'

His elder brother affectionately says to Bhima, 'If you respect my authority, liberate this evil man. He has already become king Virata's slave.' Turning to Susarman he says, 'You are a free man. Go now, and never repeat what you did today.' "

CANTO 34

GO-HARANA PARVA CONTINUED

Vaisampayana said, "On being spoken to thus by Yudhishtira, Susarman hangs his head in shame. He goes to Virata, salutes him wretchedly and leaves, a free man. Having routed the enemy and freeing their captive Susarman, the Pandavas spend that night on the battlefield.

Virata showers these mighty sons of Kunti with wealth and honours. He says to them, 'From now, all my treasures are as much yours as mine. If it pleases you, continue to live happily with me. Parantapas, I will give you maidens decked with ornaments, riches in plenty and whatever else you want. I am victorious today because you four saved me from defeat. Be lords of the Matsyas beside me.'

The Pandavas join their hands in salutation and Yudhishtira says, 'We thank you, O Rajan, but for us it is enough that your enemies have been defeated and that you are free.'

Virata says to Yudhishtira, 'Come, we will install you as king of the Matsyas; we will bestow on you rare and coveted treasures of the earth, for you deserve everything we can give. O Kanka, foremost of Brahmanas of the Vaiyaghra family, I will give you gems and cattle, gold, rubies and pearls. I bow to you. It is because of you that I see my sons and my kingdom once more. I was attacked and my very life threatened, and you saved me.'

Yudhishtira says, 'We are delighted at what you say. May you always be happy and compassionate to all the living. Send your messengers back to

the city to give the good news of your victory to the people.'

The Matsya king commands his messengers, 'Go to the city and proclaim my victory. Let young girls and mature courtesans, duly bedecked with ornaments, come out of the city and welcome us with music and dance.'

At the king's word, his men leave at once for the city to joyfully carry out his command. They arrive there by nightfall and, at daybreak, proclaim the king's victory all over the Matsya capital."

CANTO 35

GO-HARANA PARVA CONTINUED

Vaisampayana said, "When the king of the Matsyas leaves the city to recover his stolen herd of cattle from the Trigartas, Duryodhana and his allies invade Virata's kingdom from another direction. In this army are Bhishma and Drona, Karna and Kripa, Drona's son Aswatthama, Subala's son Sakuni and Dussasana, Vivimsati and Vikarna, Chitrasena, Durmukha and Dussaha and many other great rathikas. They quickly enter the Matsya lands, drive off king Virata's cowherds and lift the rest of his magnificent herds.

The Kauravas come with a multitude of chariots and seize sixty thousand head of cattle. Loud is the wail set up by the cowherds when they are attacked by the matchless Kuru warriors. In terror for his life, the chief among the cowherds hastily climbs into a chariot and rides to the city, crying in fear.

He drives straight to the palace, jumps off the chariot and runs inside. He sees the proud younger son of the Matsya king, prince Uttara, also called Bhuminjaya, and tells him about the seizing of the royal herd.

He says, 'The Kauravas have taken sixty thousand cows. Rise, O enhancer of the kingdom's fame, and bring back your herd. O prince, do not waste a moment, set out yourself! The king of the Matsyas has left you in the empty city, and as he went your father boasted, "My son Bhuminjaya is my equal; he is a Kshatriya and the upholder of our glory. He is a great

warrior, skilled with a bow and every other weapon, and he is brave as a lion."

O, may what the king said be true; best of all owners of cattle-herds, defeat the Kurus and their troops with your arrows and bring back our cows. Just as a mighty bull-elephant charges a herd, cut down the enemy with gold-feathered arrows from your bow.

Your bow is like a veena—its two ends the ivory rests; its string the main chord; its staff, the finger-board and the arrows its notes. Let your bow sing in the midst of the enemy. Lord, yoke your silvery horses to your chariot, hoist your standard with its golden lion; let your razor-sharp and gold-winged arrows flay the Kuru host and eclipse the very Sun.

Vanquish all the Kurus in battle, as the wielder of the thunderbolt did the Asuras of old; return victorious to the city and achieve great fame. O prince of Matsyas, you are the sole refuge of this kingdom even as the great Arjuna is the guardian of the sons of Pandu. As his brothers look to Arjuna for sanctuary so do we look to you. We, the people of this kingdom, look upon you as our protector and saviour.'

The prince's courage is boosted by what the cowherd says to him in the antahpura in the presence of the women of the harem, and he responds valiantly."

CANTO 36

GO-HARANA PARVA CONTINUED

"Prince Uttara says, 'I am a master archer and I would set out at once after our herd if only I had an expert charioteer. But I do not know of such a man. I am ready to leave, so look for a sarathy for me. My own sarathy was killed in the great battle that raged for twenty-eight days. The moment you find me an able charioteer, I will hoist my flag and ride forth. I will cut a swath in the enemy's force of elephants, horses and chariots; I will rout the ill-armed, feeble Kurus and bring back our cows.

Like a second Indra, and as he did the Danavas, I will strike terror into Duryodhana and Bhishma, Karna and Vikartana's son Kripa, Drona and his son, and all the others who have dared come to our kingdom. The Kurus seized our cattle because there was no one to oppose them. I could do nothing for I was not there. Today the Kurus will see my prowess and wonder if it is Arjuna himself who stands against them.'

Arjuna, who is in the antahpura, hears the prince and, well aware of the danger the moment is fraught with, quickly says to Krishnaa of the perfect form, Drupada's slender daughter born from the sacrificial fire, the sairandhri who is virtuous, chaste, truthful and entirely devoted to her husbands.

He says, 'My beautiful one, go at once and say to prince Uttara, "Brihannala was once Arjuna's own charioteer. He has seen many battles; he is a master sarathy and can drive your chariot." '

Panchali cannot bear to hear Arjuna saying this about himself, over and over, in the midst of the women. Shyly the princess of Panchala steps forward and softly she says to the prince, 'This handsome youth Brihannala, who looks like a mighty elephant, used to be noble Arjuna's charioteer. He was that illustrious Kshatriya's disciple and as good an archer as any Kshatriya in the world. I knew him when I lived with the Pandavas. It is he who held the reins of Arjuna's fine steeds when Agni consumed the Khandava vana. It was with him as his sarathy that Partha slew all the fell creatures in Khandavaprastha. In fact, there is no charioteer equal to Brihannala.'

Uttara says, 'Sairandhri, you know this young eunuch and what he is, or not, capable of. However, I cannot myself beg Brihannala to drive my chariot.'

Draupadi says, 'O Kshatriya, Brihannala will surely obey your younger sister, she of the graceful hips. If he agrees to be your sarathy, you will certainly defeat the Kurus and rescue your herd.'

Uttara is persuaded by Draupadi and says to his sister, 'Go yourself, blemishless beauty, and fetch Brihannala to me,' and at her brother's request, she hurries to the dance-hall where the mighty-armed son of Pandu lives in disguise."

CANTO 37

GO-HARANA PARVA CONTINUED

Vaisampayana said, "Wearing a gold necklace, her waist slender as a wasp's, she who has the splendour of Devi Lakshmi, her slim and graceful form decked in peacock-feathers, her hips girdled by strings of pearls, she of the curled eyelashes, that enchanting princess of the Matsyas flies to the dance-hall like a streak of lightning to a dark cloud. Like a she-elephant her mate, Virata's faultless daughter seeks out the son of Pritha. Like a precious gem, the embodiment of Indra's wealth, her loveliness enhanced by her great, shining eyes, the adored and celebrated princess greets Arjuna.

He says to this golden-skinned girl of the closely set thighs, 'What brings you here, O devi wearing a golden necklace? Why have you come in such haste, gazelle-eyed one? Why the solemn face, lovely child? Tell me.'

Thus Arjuna demands to know why she, his pupil at dancing, has come to him in such distress.

Accompanied by her sakhis, the princess approaches that bull among men and says to him, 'The Kurus are driving away our cows, Brihannala, and my brother wants to ride after them and rescue our herd. His charioteer was killed in battle recently, and there is no one to drive my brother's chariot.

The sairandhri told my brother of your skill with horses and even said that you were Arjuna's favourite sarathy. She says it was with you in his

chariot that the mighty Arjuna single-handedly subjugated the Earth. Brihannala, I beg you, drive my brother's horses!

The Kurus must already have taken our cattle far away. I will die if you refuse this favour I ask of you with affection.'

Implored by his friend and disciple of the graceful hips, Arjuna, scourge of his foes, accedes and goes to the prince. As he strides along like an elephant in musth with rent temples, the young princess of the large eyes follows the Kshatriya with quick steps, like a mother elephant running behind her young one.

The prince sees him and says, 'With you as his charioteer, Kuntiputra Dhananjaya pleased Agni in the Khandava vana, why, he conquered the whole world! The Sairandhri, who knows the Pandavas, has spoken of you to me. So Brihannala, take the reins of my horses as you did Arjuna's, for I am eager to fight the Kurus and rescue my cattle. You were Arjuna's favourite sarathy and it was with you that that Pandavarishabha conquered the Earth.'

Brihannala replies, 'What qualifies me to be your charioteer on the field of battle? Yes, I can entertain you with song, dance and music, but what skills do I have to drive your chariot?'

Prince Uttara holds out a coat of armour and says, 'O Brihannala, you may be a singer and a dancer, but for now, don this kavacha, mount my chariot and take the reins of my superb horses.'

Now Arjuna pretends to fumble and be clumsy as he does what the prince asks. He puts on the armour back to front much to the amusement of the wide-eyed women, who burst out laughing. Impatiently prince Uttara himself fastens the rich coat of mail to Brihannala's rippling, powerful body. Then donning his own armour that shines like the Sun, and hoisting his lion-emblazoned standard, the prince hands the reins of his yoked and eager horses to Brihannala. With Brihannala at his chariot-head, the splendid young Kshatriya arms himself with many fine bows and beautiful quivers of arrows, and goes forth to face the Kurus.

Princess Uttaraa and her sakhis say to their friend and teacher, 'Brihannala, when you have defeated the Kurus led by Bhishma and Drona, bring back some special and fine silks for us to make clothes for our dolls.'

Brihannala smiles at their request and says in a voice deep as thunder, 'If prince Uttara can vanquish those mighty warriors in battle, I will certainly bring back some exquisite fabric.'

Heroic Arjuna flicks his reins expertly and urges his horses towards the Kuru army, its countless banners shimmering above a sea of chariots. But before they leave, the older women, young girls and Brahmanas of stern vows see Uttara on his chariot, his leonine standard hoisted high and Brihannala for his sarathy. They walk around the chariot in pradakshina and call down blessings upon them, saying, 'Let victory like Arjuna had when, treading like a bull, he burnt Khandava vana be yours, O Brihannala, when prince Uttara and you meet the Kurus today.' "

CANTO 38

GO-HARANA PARVA CONTINUED

Vaisampayana said, "As they leave the city, Virata's brave son says to his charioteer, 'Ride swiftly to where the Kurus are. They have come certain of victory, but I will crush them, rescue my herds and return to the city.'

Brihannala urges his horses forward; and with their reins in his hands, the wind-swift steeds, caparisoned in chains of gold, seem to fly through the air. They have not gone far when Dhananjaya and the Matsya prince see the awesome Kuru army arrayed in battle formation near the cemetery; it looks like an ocean or a forest of countless trees, its warriors silhouetted against the horizon.

O Kurusthama, the cloud of dust that army raises obscures everything around it. Virata's son sees the mighty force of elephants, horses and chariots led by Karna and Duryodhana, Kripa and Bhishma, the great Drona and his son Aswatthama, and he begins to tremble with fear and the hair on his body stands on end.

He whispers to Arjuna, 'I dare not fight the Kurus. Look how the hair on my body stands on end. I cannot fight this Kuru host, ah, with its fierce and heroic warriors that even the Devas would find difficult to vanquish. I could never hope to penetrate this great Bhaarata army of bowmen, horses and elephants, chariots, foot-soldiers and flag-bearers.

My mind trembles at the very sight of the enemy, with Drona and Bhishma, Kripa and Karna, Vivimsati, Aswatthama and Vikarna,

Saumadatti and Bahlika, Maharatha Duryodhana and countless other splendid archers amidst their heroic legions. O! I feel faint with fear at the sight of the Kurus in battle array.'

The weak-minded and callow Uttara begins to whimper like a child before the battle-ready Arjuna, his charioteer. He says, 'My father took our whole army to meet the Trigartas, leaving me alone in the city. There are no troops to fight for me, and I am alone, a mere boy with little experience of battle. I cannot face these matchless warriors. Brihannala, stop the chariot!'

Brihannala says, 'Why do you add to the joy of your enemies by showing them your fear? You have not yet engaged the enemy. It was you who ordered me to bring you to the Kauravas, and I will take you where their flags fly. I will bear you, Kshatriya of the mighty arms, into the very midst of the hostile Kurus, who will fight for mere cattle like pariah kites over meat, though I would face them even if I thought they fought for the sovereignty of the Earth.

As we set out, you boasted of your manliness before the women of the harem; now why do you shy away from this fight? If you return without the cattle, all men and even women will ridicule you for ever.

As for myself, having been praised so highly by the sairandhri for my skills as a charioteer, I cannot go back to the city without rescuing the livestock. It is the sairandhri's praises and your asking me that made me come. So why should I not fight the Kurus? Control your fear, mighty prince.'

Uttara says, 'Let the Kurus rob the Matsyas of all their wealth; let men and women laugh at me, Brihannala; let my cattle die; let the city be a desert; let me stand stripped of honour before my father; but I shall not go into battle against these dreadful Kurus.'

And the terrified prince, who wears gleaming earrings, jumps down from his chariot, flings down his bow and arrows and, abandoning honour and pride, takes to his heels.

Brihannala cries, 'Fleeing a battle is not Kshatriya dharma. Even death while fighting is better.'

Arjuna climbs down from the glorious chariot and runs after the fleeing prince, his long braided hair and red clothes streaming behind him. Some Kuru soldiers, who are unaware that this is Arjuna himself, laugh at the sight of his plait flapping in the air as he goes.

The greater Kurus see him and say among themselves. 'Who is this person, disguised like fire hidden in ashes? He is part man and part woman; but even in this form, he resembles Arjuna. He has the same head and neck, the same mace-like arms, the same tigerish stride. He can be none other than Dhananjaya. As Indra is among the Devas, is Dhananjaya among men. Who in this world other than Arjuna would dare ride against us by himself?'

'Virata left only one son of his in the empty city. Childish bravado and not heroism brought him here. This must be Uttara who has come from the city; he must have made Pritha's son Arjuna, who is in disguise, his charioteer.

But seeing us, he runs in panic and beyond doubt Arjuna pursues him to bring him back.'

And thus, O Bhaarata, the Kauravas speculate on seeing the disguised son of Pandu, but they cannot be certain that the strange figure is indeed Arjuna.

Meanwhile, Brihannala runs after the fleeing Uttara, and within a hundred paces seizes him by his hair. Virata's son wails loudly, as if from some great affliction. He cries, 'Listen to me, O Brihannala of the handsome waist; turn the chariot around! He who chooses to live will prosper. I will give you a hundred coins of pure gold, eight brilliant gemstones of great clarity and chrysoberyls, cat's-eyes, set in gold, a chariot with a golden flagstaff and drawn by the finest horses, and also ten royal elephants. I beg you, release me, Brihannala.'

In reply, Arjuna, tiger among men, laughingly drags the sobbing, incoherent Uttara back to the chariot.

The son of Pritha says to the prince who is almost fainting from fear, 'If, O Parantapa, you are afraid to fight the enemy, take the reins of your chariot-horses and I will fight them. With the might of my arms you will easily penetrate the formidable array of chariots in which the Kuru heroes ride.

Fear not, O punisher of your enemies, you are a Kshatriya and the bravest of princes. Why do you yield to fear when faced with the enemy, Purushavyaghra? I will break open this seemingly impenetrable formation of chariots, vanquish the Kurus and recover the herds. Purushottama, you be my charioteer; I will fight the Kurus.'

Speaking thus to Virata's son Uttara, the unconquered Bibhatsu calms him down. Arjuna, greatest of all warriors, soothes and exhorts the timid, collapsing prince and helps him back onto his chariot."

CANTO 39

GO-HARANA PARVA CONTINUED

Vaisampayana said, "The great Kuru warriors led by Bhishma and Drona watch that bull among men in a eunuch's guise persuade Uttara back onto the chariot; they watch the chariot drive into the forest and to the sami tree in it, and growing ever more certain that this eunuch is Arjuna, their skins crawl with fear.

Bharadvaja's son Drona, first among Acharyas of weaponry, sees the distraught Kurus; he also notices extraordinary omens all around them.

He says, 'Hot and wild gusts of wind raise palls of gravel and blow them about. The sky is overcast with an ashen gloom; dark clouds are all dry; our weapons magically unsheathe themselves; and jackals howl hideously in fear of the fires that spring up with no apparent cause and proliferate. Our horses weep and our banners wave as if from their own volition.

We must be vigilant of the danger that these fell omens portend. Arm yourselves and prepare the troops for battle. Expect a terrible slaughter and guard the cattle well.

This mighty bowman, this best of all warriors, this Kshatriya who comes disguised as a eunuch is Pritha's son Arjuna. Of this there is no doubt.'

Then to Bhishma the Acharya says, 'O Gangeya, this man is he who has been named after a tree; he is the son of the enemy of the mountains and

has on his banner the form of the ravager of the lord of Lanka's gardens. He will defeat us and take back the Matsya herd.

This slayer of foes is Pritha's inexorable Savyasachi. He does not shy away from battle even against the gods and demons combined. Having endured hardships in the forest he comes in anger. In war, he is like his sire and teacher Indra. O Kauravas, I do not see anyone here who can withstand him. This son of Kunti held up the Lord Mahadeva himself, who came as a hunter to test him in battle, on the slopes of Himavat.'

Stung to hear this praise for Arjuna, Karna says, 'You always demean us by speaking of Phalguna's great qualities. But Arjuna does not measure up to even a sixteenth part of Duryodhana or me.'

And Duryodhana says, 'Karna, if this eunuch is indeed Arjuna, I will have achieved my purpose. For, if they are discovered during this thirteenth year, the Pandavas must go into exile for another twelve years. And if this eunuch is someone else, I will soon bring him down with my arrows.'

Parantapa, hearing what Dhritarashtra's son says, Bhishma, Drona, Kripa and Aswatthama, his son, applaud his manliness."

CANTO 40

GO-HARANA PARVA CONTINUED

Vaisampayana said, "By the time they reach the sami tree, Arjuna realises just how young and inexperienced Virata's son is. He says to the prince, 'Do as I say, Uttara. Climb this sami and bring down the stash of weapons that you will find in it. Your weapons will not compass the span of my arms or withstand my strength when I attack horses and elephants. O Bhuminjaya, on that leafy branch, you will find a bundle secured, and in it are the bows and arrows, the banners and armour of the sons of Pandu—Yudhishtira, Bhima, Arjuna and the heroic twins.

In it, also, is that mighty bow, Arjuna's Gandiva equal to thousands of other bows and which by itself extends kingdoms. It is heavy as a palmyra tree and stands the utmost strain. It is the greatest of all weapons and will stop our enemy. It is radiant, smooth and broad, unblemished and inlaid with gold; it is truly a thing of beauty and without equal in prowess. The other bows in the bundle belong to Yudhishtira, Bhima and the twins, and are just as splendid and strong.' "

CANTO 41

GO-HARANA PARVA CONTINUED

"Uttara says, 'We have heard that there is a corpse tied high in this tree. Being a prince by birth, how can I touch it? It will pollute me for I am a Kshatriya, the son of a great king and I observe daily vratas and chant sacred mantras. Why do you want to make me an unclean bearer of corpses, by forcing me to handle a rotten body, Brihannala?'

Brihannala says, 'You will not be tainted, great Kshatriya; have no fear, there is no corpse in the tree, but only weapons. Why would I make an heir to the Matsya throne do such a vile thing?'

Hearing this, the prince gets down from the chariot and reluctantly climbs the sami tree.

Waiting in the chariot, Arjuna says to him, 'Fetch the bows down quickly, prince, our time is short.'

When the prince cuts away their wrappings and removes the ropes that bind the bundle, he sees the Gandiva and four other shimmering bows. Even as they are being uncovered, the bows radiate splendour like the Sun and blaze like the planets at their birth. At the sight of the awesome weapons like hissing serpents, prince Uttara is afraid. His hands trembling to touch those glorious bows, Virata's son speaks to Arjuna and his voice is also unsteady."

CANTO 42

GO-HARANA PARVA CONTINUED

"Uttara breathes, 'To which illustrious warrior does this magnificent weapon belong, which has a hundred golden studs and shines blindingly at both its ends? Whose is this that has such wide and smooth sides and such an excellent grip, this bow that is embossed with golden elephants that glisten so brightly? And whose is this bow decorated with sixty, evenly-spaced golden dragonflies, indragopakas? Whose is this that has on it three golden suns that blaze with brilliance? And whose is this beautiful bow inlaid with gold and gemstones, and with figures of insects of gold and priceless jewels?

Whose are these thousand gold-tipped, winged arrows in their golden quivers? Who owns these great shafts, so thick and flighted with vulture feathers, stone-sharpened, yellowish in hue, with razor-sharp points made of tempered iron? Whose is this quiver of fur with images of five tigers that holds ten arrows including some boar-eared ones? Whom do these seven hundred arrows belong to, that are long and thick, with ends like the crescent moon and which can surely drink the blood of enemies? Whose are these gold-feathered arrows whetted on stone, winged with parrot-green feathers and their shafts made of tempered steel?

Whose is this remarkable sword, invincible and surely terrible to enemies, with a frog engraved on it and pointed like a frog's head? Whose is this large sword with its exquisite blade embossed with gold and its hilt tinkling tiny golden bells and encased in tiger-skin? And whose is this

beautiful one with a blade polished like a mirror and a golden haft? Whose is this surely unbreakable and irresistible one made in the Nishada country with its blade gleaming in a leather scabbard? And whose is this wonderful, long, cloud-hued sword chased in gold and sheathed in goat-skin? Who owns this heavy, tempered sword, longer than thirty fingers, that shines from many battles and is kept in a case of fiery gold? Whose is this beautiful grey sword covered with golden studs that will cleanly divide an enemy's body with a single stroke, whose touch is as fatal as the bite of a king cobra, and which is inexorable and invokes terror in any adversary?

Answer me, Brihannala; tell me truly. I am awestruck at the sight of these wondrous weapons.' "

CANTO 43

GO-HARANA PARVA CONTINUED

"Brihannala says, 'The first that you asked about is Arjuna's celebrated bow, called Gandiva, which devastates hostile armies. It is embellished with gold; it is the best and the biggest of all weapons, this bow of Arjuna's. It alone is equal to a hundred thousand others and can conquer kingdoms. It is with this bow that Partha defeated all the world's kings and even the Devas in battle. It is worshipped by the Devas, Danavas and Gandharvas; it is great and smooth, many-hued and flawless. It first belonged to Siva for a thousand years; then Prajapati owned it for five hundred and three. Later, Sakra had it for eighty-five years, then Soma for five hundred and Varuna for a hundred years. Now it is Partha Swetavahana's and it has been his for sixty-five years. This divine bow of dazzling tejas is the best of all bows. Partha was given this bow by Varuna.

The golden-hafted bow of the beautiful sides is Bhima's, with which that son of Pritha, chastiser of his foes, conquered all the eastern kingdoms. The exquisitely shaped bow adorned with figures of indragopakas belongs, O Virataputra, to Yudhishtira Dharmaraja. This one here, sparkling in splendour with golden suns on it, and radiating blinding light all round, belongs to Nakula. And this bow inlaid with golden figures of insects and set with gemstones is Madri's son Sahadeva's.

O Uttara, these feathered arrows, numbering one thousand, sharp as razors and deadly as venom, belong to Arjuna. When loosed in battle, these blaze more brilliantly still and become inexhaustible. The long, thick,

crescent-headed shafts, keen and capable of thinning enemy ranks, belong to Bhima. This quiver with five tigers on it, full of yellowish stone-sharpened arrows with golden wings, belongs to Nakula. And this is the quiver of Madri's son Sahadeva of the lofty intellect, with which he conquered all the western realms; his vari-coloured arrows, bright as the Sun, can raze enemies by the thousands. These short, thick, finely-honed shafts with long feathers, golden heads and three knots, belong to king Yudhishtira.

The long-bladed sword, with a frog carved on it and its tip like a frog's head belongs to Arjuna. Sheathed in tiger-skin, this other huge, wonderful and fearsome sword, the longest of all, belongs to Bhimasena. The exquisite sword with a golden hilt and an exquisitely decorated scabbard belongs to the wise Dharmaraja. This next versatile sword with its strong flexible blade and sheath of goat-skin belongs to Nakula. And this long one, encased in goat-leather and irresistible, is Sahadeva's.' "

CANTO 44

GO-HARANA PARVA CONTINUED

"Uttara says, 'Ah, these weapons adorned with gold and belonging to the heroic, light-handed and exalted Partha are handsome indeed. But where are Arjuna and Yudhishtira of the Kurus, and Nakula, Sahadeva and Bhimasena, the sons of Pandu? The noble Pandavas, who can vanquish any foe, have not been heard of since they lost their kingdom at dice. And where is Draupadi, princess of Panchala, famed as a jewel among women, who followed the Pandavas into the forest after their defeat at dice?'

Arjuna says, 'I am Arjuna, also called Partha. Your father's courtier is Yudhishtira, and your father's cook Ballava is Bhimasena; Virata's chief equerry is Nakula, and Sahadeva is his cowherd. The sairandhri is Draupadi, for whose sake the Kichakas were killed.'

His eyes growing ever wider, Uttara whispers, 'I will believe you if you can tell me the ten names of Arjuna, which I already know.'

Arjuna says, 'I will name you my ten names, son of Virata; compare them with what you know. Listen carefully. My names are are Arjuna, Phalguna, Jishnu, Kiriti, Swetavahana, Bibhatsu, Vijaya, Krishna, Savyasachi and Dhananjaya.'

Uttara says, 'Tell me why you are called Vijaya and why Swetavahana. Why are you named Kiriti and Savyasachi? Why are you Arjuna, Phalguna and Jishnu? And why Krishna, Bibhatsu and Dhananjaya? I know the

meanings of all the names of that peerless Kshatriya and I will believe what you say if you do, as well.'

Arjuna says, 'They call me Dhananjaya because I won great wealth during my conquest of all the kingdoms, when I took their treasures.

They call me Vijaya because I am always victorious in battle, even against invincible kings.

I am called Swetavahana because white horses in golden armour draw my chariot when I go into battle.

They call me Phalguna because I was born on Himavat Mountain when the nakshatra Uttara Phalguni was rising.

I am named Kiriti because a crown that dazzles like the Sun was placed on my head by Indra during my battle against the Danavas of Devaloka.

I am known as Bibhatsu among gods and men as I have never done anything dishonourable on the battlefield.

Since I am perfectly ambidextrous when I draw the Gandiva's bowstring I am known as Savyasachi.

They call me Arjuna because my complexion is rare and like that of the arjuna tree, and because my actions are always pure.

I am known among men and celestials as Jishnu because I am irrepressible, a tamer of my enemies, and son of the slayer of Paka.

And my tenth name Krishna was given me by my father out of his affection for a dark-skinned boy of great purity.'

The enthralled son of Virata stands very erect before Arjuna, and folding his hands in reverence, formally introduces himself. 'My name is Bhuminjaya and I am also called Uttara,' he says. 'It is my greatest good fortunte that I meet you, O mighty Arjuna. Welcome, Dhananjaya! You of the flashing red eyes and the arms that are each like an elephant's trunk, I beg you, forgive what I said to you in my ignorance. Knowing your unmatched achievements, all my fears are dispelled. Ah, great indeed is my admiration for you.' "

CANTO 45

GO-HARANA PARVA CONTINUED

"Uttara says, 'O Kshatriya, which enemy division do wish to attack first, mounted on this chariot, with me for your sarathy? Command me and I will drive you there.'

Arjuna says, 'I am pleased with you, O tiger among men. Do not be afraid; I will put your enemies to rout in battle, great warrior. Watch my feats of terror against our foes. Quickly tie my twin quivers to your ratha and draw the gold-adorned sword with the polished blade from its sheath.'

In a trice, Uttara shins down the tree with Arjuna's weapons. Arjuna says to him, 'Yes, I will fight the Kurus and recover your herd. Under my protection the canopy of this chariot will be your fortress, its many sections the streets and buildings of that fort, my arms its ramparts and gateway, this bow and these quivers its impregnable defences. And this single, grand banner, will it not be equal to all the standards of your city? My bowstring is the great catapult of war which will loose missiles at the invaders. My anger will make this a most formidable fortress. And the din of our chariot-wheels, will it not sound like drumrolls of thunder? Riding this chariot, I, with my Gandiva, render it invincible, O son of Virata. So banish your fear.'

Uttara says, 'I am no longer afraid. I know that, even like Indra or Kesava, you never waver in battle. Yet, I am bewildered by the guise and form in which I find you. I wonder what circumstance could have deprived one of such a powerful body with every auspicious mark of his manhood.

Indeed, to me you seem to be Mahadeva, or Indra or the lord of the Gandharvas. But, O Arjuna, in the guise of a eunuch?'

Arjuna says, 'The truth is that I am keeping this vow for one year at the behest of my elder brother. Mighty-armed, I am no eunuch but only became one at another's curse, to serve a higher purpose and gain spiritual punya. Know, O prince, that I have now fulfilled my vow and am fully a man again.'

Uttara says, 'You have done me a great service today, for I now know that my suspicions were not unfounded. Such a one as you, O Manavottama, could not be a eunuch. I now have an ally with whom I can fight the Devas themselves. My fears are gone. What shall I do? Command me!

I was taught the art of chariotry by an expert sarathy and, Purushavyaghra, expertly will I drive this chariot so it will scythe through the massed formations of the enemy. Bull among men, I am as skilful as Vasudeva's charioteer Daruka or Sakra's Matali. The first horse, yoked on the right, whose hooves are barely visible when he gallops, is like Krishna's Sugriva; the handsome one on the left, the best of steeds, is as swift as Meghapushpa. This beautiful creature at the rear left is as fast as Shaibya and even stronger. And the one yoked at the rear right is fleeter and more powerful than Balahaka.

This chariot is worthy of bearing an archer like you into battle, and you are an equally worthy warrior to ride in it. This is my opinion.'

Arjuna, of the measureless tejas, takes the bracelets off his arms and takes up archer's gloves embroidered with gold thread. He ties his wavy, black hair with a piece of white cloth. Then, sitting on that superb chariot, the mighty-armed Kshatriya folds his hands and faces the east to purify his body; he meditates to summon all his astras.

And all the divine weapons come to him and speak to the son of Pritha. 'We are here, O Illustrious. Indraputra, we are yours to command.'

Partha bows to them and receives them, saying, 'Stay with me in my mind,' and in a blur he strings his bow, the Gandiva, which no other man can bend; and he thrums on it, echoingly. That sound reverberates like two mighty bulls colliding. The twang that fills the air is dreadful; violent are the winds that rise and blow. Meteors rain down in torrents and a deep gloom falls everywhere. Birds fly about in alarm and great trees tremble.

From the thunderous sound the Kurus know that it is Arjuna's hands that drew the string of that best of bows.

Uttara says, 'Pandavottama, you are alone, and many are these warriors on their chariots. How will you vanquish all these Maharathas? O Kaunteya, you have no one to help you, while the Kurus are many. But I will be by your side, even if paralysed with fear.'

Laughing, Partha says to Uttara, 'Do not be afraid, Kshatriya. Who did I have to help me when I fought the Gandharvas during the ghoshayatra? What ally did I have in the battle against the Devas and Danavas in Khandava? Who fought by my side when I fought for the Devas against the Nivatakavachas and the Paulomas? Child, who did I have beside me in battle against innumerable kings at the swayamvara of the princess of Panchala?

I was trained in the use of weapons by Acharya Drona, by Sakra and Vaisravana, by Yama and Varuna, by Agni, by Acharya Kripa, by Krishna of Madhu's clan and by Siva who wields the Pinaka. Why would I not fight these who stand before us? Drive my chariot with all speed, and calm your fearful heart.' "

CANTO 46

GO-HARANA PARVA CONTINUED

Vaisamayana continued, "Gathering his weapons, and making Uttara his sarathy, the son of Pandu circles the sami tree in pradakshina and sets out. That Maharatha takes down the lion flag of the Matsya prince and leaves it on the ground beside the sami tree. And he hoists his own golden ensign emblazoned with the figure of a lion-tailed vanara, the emblem of Hanuman, as well as other fierce and warlike beings.

This standard is Visvakarma's divine creation. The moment that Arjuna thinks of Agni Deva, the superhuman creatures take their places on the Pandava's banner. A flagstaff of celestial craft, which holds this wondrous flag, with quivers attached and adorned with gold, falls from the heavens softly onto the chariot. Seeing the staff and its banner on his ratha, Arjuna walks around both in pradakshina.

Flying the monkey-standard, eases his hands into the lizard-skin gloves, takes up his bow and arrows and rides north towards the enemy. That Parantapa blows hard on his conch, a deafening blast that makes men's hair stand on end. The swift horses fall to their knees. Uttara too, sits down in sheer fright. The son of Kunti takes up the reins himself, gently lifts up the horses and guides them back into their proper positions.

He embraces Uttara, saying, 'Have no fear, O best of princes; you are a Kshatriya, a chastiser of your foes. Why do you, Purushavyaghra, lose courage in the face of the enemy? You must often have heard the blare of conches, the blast of trumpets and the roar of elephants from armies arrayed

for battle. Why does the sound of this conch terrify and weaken you as if you were just an ordinary youth?'

Uttara says, 'I have heard the bass of many a conch, the sounding of many a horn and the trumpeting of many an elephant on the battlefield, but never have I heard the sound of such a conch before. Nor have I ever seen a banner like this unworldly one or heard the twang of such a bow. The blast of your conch, the sound of your bow and the raucous cries of the macabre creatures on your banner affright me, and I tremble, for my heart clenches in shock. This flag seems to cover the whole sky, hiding everything above, and the sound of the Gandiva's bowstring has deafened and numbed me.'

Arjuna says, 'Stand firm, press your feet down hard on the floor of the chariot and hold the bridle tight. I am going to blow the conch again.'

Arjuna sounds his conch, the reverberant Devadatta, once more, this sea-shell that fills his enemies with grief and his friends with joy. And the sound is so loud that it seems to split mountains and go echoing through the deepest caves; and it reaches the four corners of the Earth. Uttara falls into his seat again and clings to it. The Earth quakes with the blare of the Devadatta, the rumble of the chariot-wheels and the twanging of the Gandiva. Seeing that Uttara is still afraid, Dhananjaya reassures him once more.

Meanwhile, Drona says, 'The clamour of the chariot, the way the clouds fill the sky and the trembling of the Earth tell me that this warrior can only be Savyasachi. Our weapons have turned dull, our horses droop and our fires do not burn despite being fed. Our horses whinny dreadfully at the Sun, and crows perch on our banners: dire omens all.

The vultures and kites to our right foretell some great danger. Notice the jackal that howls as it skitters through our ranks. Look! It escapes unscathed. This, too, portends some imminent calamity. All of you have your hair standing on end, warning of a great slaughter of Kshatriyas in battle.

All bright things have paled, while animals and birds look fierce; dark omens foretelling the slaying of Kshatriyas abound and warn of havoc coming upon us. O Duryodhana, your forces seem to be overwhelmed by fear at these meteors flaring down from above; your horses and elephants seem to weep; more and more vultures and kites circle overhead, as if come to a feast of corpses that will soon litter the ground.

You will rue this day when you see your army attacked by Partha's arrows. Why, our forces seem to be defeated already, no man among them eager to fight. The faces of our warriors are pale, and they seem stupefied. We should send the cattle ahead and remain here, ready for battle.' "

CANTO 47

GO-HARANA PARVA CONTINUED

Vaisampayana said, "Then, on that field, Duryodhana speaks to his grandsire Bhishma, to that tiger among warriors Drona, and to that Maharatha Kripa. He says, 'Both Karna and I have said this to our Acharyas and I will say it again, for it seems that once is not enough. The Pandavas vowed that, if they lost at dice, they would live in the open for twelve years in the forest, and then for one more year hidden from us. That thirteenth year is not over yet. Arjuna, who should still be hidden, is before us; and if he appears before their ajnatavasa ends, the Pandavas must spend another twelve years in the wilderness.

Whether they have lost count of time in their eagerness for a kingdom or whether we are mistaken is for Pitama Bhishma to say.

Uncertainty always stalks the path of anyone who has a goal in mind. Decisions may not always have the desired outcome. Even philosophers are puzzled when judging their own actions. As for us, we have come here to fight the Matsyas and seize their herds that they keep in the north. If, meanwhile, Arjuna comes to us, we are not to blame. We have come here as allies of the Trigartas to fight against the Matsyas, for Susarman and his people have been attacked many times by the Matsyas. We have come to help our allies the Trigartas, who are full of fear.

It was agreed between us that on the afternoon of the seventh day of the moon they should seize the Matsyas' most valuable herd in the east, and

that at sunrise of the eighth day we would seize the rest of the Matsya herds, while king Virata pursues Susarman's army.

It may be that the Trigartas now herd the Matsya cattle this way; or, having been defeated, they come to us to negotiate with Virata. Else, possibly, the Matsya army has driven away the Trigartas, and Virata comes with his fierce legions to attack us at night. It may be that one powerful warrior among them advances to vanquish us, or perhaps it is the king himself.

Be it Virata or Arjuna, we must fight, for we are sworn to battle. Why do all these superb rathikas—Bhishma, Drona and Kripa, Vikarna and Drona's son—sit panic-stricken in their chariots?

There is nothing for it but to fight. So stand firm and bold even if we meet Indra or Yama himself in our battle for the Matsya herds. Who can now return safely to Hastinapura? The enemy's arrows flying after them, how will the foot-soldiers escape on foot, when it is doubtful whether our horsemen and Maharathas can ride to safety?'

Hearing Duryodhana, Karna says, 'Ignore the Acharya and prepare for battle. He knows what the Pandavas wish to do and strikes terror into our hearts, for he bears them love. I see that his affection for Arjuna is great indeed, and, seeing him come alone, Drona praises him. Make sure that our troops do not break ranks. We have only heard the neighing of horses and a conch being blown, and instantly all is fear and confusion. Our soldiers travelled far from home to this thick forest in the summer heat; let them not fall into disarray and suffer defeat at the enemy's hands.

The Pandavas have always been Acharya Drona's favourites. They have cleverly planted the Acharya amongst us, and he betrays himself by what he says. Who would extol an enemy merely upon hearing the whinnying of his horses? Horses will neigh whether standing still, walking or galloping; the wind blows; Indra showers rain; it thunders frequently: what has Arjuna to do with these? Why are these attributed to him? All this foolish talk is only because Drona wants to help Arjuna, or perhaps because of his anger and hatred towards us.

Brahmanas are wise, pure-hearted and compassionate. However, they should never be consulted in a military crisis. The best place for learned men who make speeches is in grand palaces, their courts and pleasure gardens. They say many wonderful things in a royal sabha, and it is there they had best stay.

They are best consulted about the proper cleaning and placing of sacrificial utensils. It is in seeing others' shortcomings, in studying people's characters, in the science of horses, elephants and chariots, in treating the diseases of livestock—donkeys, camels, goats, sheep and cattle, in planning buildings and arches and in pointing out the imperfections in food and drink that learned Brahmanas come into their own.

Ignore the learned Drona who extols the heroism of Arjuna, and prepare for battle. Secure the cattle in a safe place; array the troops in battle-order and position guards in the proper places so that we can face and kill the enemy, whoever he might be.' "

CANTO 48

GO-HARANA PARVA CONTINUED

"Karna says, 'I see in all these great men alarm, indecision and an unwillingness to fight. Be it Virata or Arjuna, I will contain the one who comes even as the shore does the swollen sea. Arrows will stream like snakes through the air from my swift hands and find their mark. My golden-winged arrows will shroud Partha as locusts do a tree. Stretched to loose them, my bowstring will slap against my leathern gloves like the booming of two great drums.

These past thirteen years, Arjuna has led the life of an ascetic and his skills will have turned mild. Kunti's son will have acquired the saintly qualities of a Brahmana and will meekly allow thousands of my arrows to pierce him. This mighty archer is, indeed, celebrated across the three Lokas, but I am in no way inferior to Arjuna Manavottama. My golden arrows, flighted with vulture-feathers, will fill the air and make the firmament seem to swarm with fireflies. I will kill Arjuna in battle today and, at last, repay my long-standing debt to Dhritarashtra's son.

What man exists, even amongst the Devas and Asuras, who can resist my unerring arrows? My light and lethal shafts, for they are both hollow and of perfect balance, will indeed swarm Partha like fireflies. He may be as strong as Indra's thunderbolt and have the same limitless urjas as the king of the Devas, but I will subdue him like branding an elephant. He may be a Maharatha and the best of all wielders of weapons, but I will snatch the hapless Partha from his ratha as Garuda would a snake in his talons. He is

the weapon-fed Pandava fire that burns up enemies, but I am the thundercloud that lashes down rain to extinguish him; my army of chariots is the thunder, and the speed of my horses, the wind.

My arrows will pierce Arjuna like poisonous snakes, like serpents burrowing through an anthill. My tempered shafts with golden wings, straight and true, and blistering with energy, will draw blood from his body today, and you will see Kunti's son decked in them like a hill covered by crimson karnikara flowers.

My weapons were given me by Jamadagni's son Parasurama Bhargava, and with them I am confident to battle even the Devas. My spear will strike the ape on his flag and it will fall to the ground with terrible cries. The sky will be filled by the howls of the other un-human creatures on his banner and they will fly in all directions.

Today I will pluck out the thorn that has long been in Duryodhana's heart by casting Arjuna down from his chariot. Today the Kauravas will see the great Partha, his chariot shattered, his horses dead, his valour gone, sighing like a snake. Let the Kauravas take the cattle and leave if they wish, or they can stay in their chariots and witness my victory.' "

CANTO 49

GO-HARANA PARVA CONTINUED

"Kripa says, 'O Radheya, your twisted mind is always bent on war and bloodshed. You do not understand the true nature of these things, nor do you consider their consequences. The Shastras tell of many grave matters, and those who have studied them speak of battle as being the most sinful of them.

Battles result in victory only if they are fought at the right place and time. All the omens show that this moment is palpably inauspicious, and no good will come of this encounter. A display of prowess at the apt time and in the right place is beneficial. The appropriateness of any action is determined by its timeliness. Wise men do not follow the rash counsel of a sutaputra. Considering all this, a battle with Arjuna is foolhardy.

It is Partha who, on his own, saved the Kurus from the Gandharvas; alone, he satisfied Agni; alone, he took up Brahmacharya for five years on Himavat; single-handed, he rescued Subhadra on his chariot and challenged even Krishna to a duel. By himself, Arjuna fought Rudra who came to him in the guise of a vetala. Partha rescued Krishnaa from the clutches of Jayadrata in this very forest; he studied the astra shastra from Indra for five years; on his own, he vanquished all enemies and spread the fame of the Kurus throughout the world. Alone, this Parantapa defeated the Gandharva king Chitrasena and all his invisible troops. Alone, he quelled the fierce Nivatakavachas and the Kalakhanjas, whom the gods themselves could not conquer.

O Karna, what have you achieved compared to any of the sons of Pandu? They have each subdued many great kings. Even Indra cannot face Partha in battle. Therefore, he who finds himself filled with a desire to fight Arjuna should instantly disabuse himself of his absurd thought. You might as well want to pull out the fangs of an angry snake by stretching out your right hand and extending your forefinger; whilst wandering alone in a forest, you may want to try mounting an infuriated wild-elephant in musth or to attack a great boar without a hook or a weapon in your hand; you might want to walk through a blazing ghee-and tallow-fed fire, clad in silk and having smeared yourself all over with clarified butter, as you now want to fight Arjuna.

Which man would tie his hands and feet, tie a heavy stone to his neck and try to swim across the ocean? What manliness is there in such folly? Karna, only a fool, who despite being weak and having no real skill at arms, would want to fight the consummate warrior Partha.

Having been deceived by us and now freed from his exile of thirteen years, will the noble hero not destroy us all? We have come unknowingly to the place where Arjuna lay in wait like a fire in a well, and we have exposed ourselves to great danger.

Yet, alas, though he is invincible, we must fight him for that is our dharma. Let our armoured troops stand ready. Drona, Duryodhana, Bhishma, Drona's son, you, Karna, and all of us must go into battle against the son of Pritha.

O Karna, do not be foolish enough to fight Arjuna by yourself. If we six maharathas unite, we might be a match for the dauntless Kaunteya, who is as fierce and mighty as Indra Vajradhari. Supported by our troops, we six will face Arjuna as the Danavas did Vasava.' "

CANTO 50

GO-HARANA PARVA CONTINUED

"Aswatthama says, 'Karna, the cattle are not yet ours, for they have not yet crossed the Matsya borders, nor have they reached Hastinapura. Why do you boast so? Truly heroic men do not brag about having won many victories, or of having amassed vast fortunes or of the enemies they have vanquished. Fire burns silently and so too does the Sun shine. The Earth mutely sustains life, both mobile and unmoving.

Brahma, the self-existent, has ordained the duties of the four varnas so that they can acquire wealth by following their svadharma, without sinning. A Brahmana studies the Vedas, performs yagnas and officiates at sacrifices performed by others. A Kshatriya lives by his weapons and performs his own yagnas but does not officiate at those of others. A Vaisya ensures that the proper Vedic rituals are performed for him after he has acquired wealth. A Sudra always serves the other three orders. Flower-sellers and butchers may use some deceit to make their livelihood.

The noble sons of Pandu became sovereigns of the Earth by living according to their svadharma, as prescribed in the Shastras. They are always respectful to their elders, even if they are their enemies. What true Kshatriya shows delight at having obtained a kingdom by means of cheating at dice, as this evil and shameless son of Dhritarashtra does? Having gained untold wealth through deceit and fraud, like a vendor of meat, which wise man would boast of it?

You have taken their wealth, but have you ever defeated Dhananjaya or Nakula or Sahadeva in combat? In what battle did you best Yudhishtira, or that strongest of men Bhima? In which battle did you conquer Indraprastha? What you have done, however, O unscrupulous Duryodhana, is to drag the princess Krishnaa into court while she was in her period and wore just a single piece of cloth. You have hewn at the very root, delicate as that of the sandalwood, of the Pandava tree. When greed made you enslave the Pandavas, do you remember what Vidura said?

Men and other creatures, even insects and ants, show as much forgiveness as lies in their power. The Pandava may forgive you for everything else, but he will not forgive you for tormenting Draupadi. Dhananjaya comes to kill Dhritarashtra's sons. In an affectation of wisdom you make brave speeches, but Arjuna Parantapa will kill us all.

Dhananjaya will not flee even from Devas, Gandharvas, Asuras or Rakshasas. When inflamed, he will slay whoever he encounters like Garuda crushes a tree in his talons. He is far more powerful than you are; he is equal to Indra at archery and to Krishna himself in battle. Who would not praise Partha? What man is a match for Arjuna who can counter devastras with devastras and wordly weapons with mundane ones.

Those who are well-read in the scriptures say that a disciple is no less than a son in every way; that is why Arjuna is Drona's favourite.

Use the same deceit now, as you did when you played dice, the same stratagems by which you subjugated Indraprastha and the same bravado with which you dragged Krishnaa into the Kuru sabha. Let your clever uncle, who knows full well what Kshatriya Dharma is, the cheating Sakuni, prince of Gandhara, show us his mettle today!

The Gandiva does not cast dice as do the Krita or the Dwapara, but it looses countless fiery, winged arrows at adversaries, with lethal accuracy. The deadly vulture-feathered arrows of inexorable speed that fly from the Gandiva can penetrate even mountains. Yama, the destroyer, Vayu and the horse-faced Agni all leave something behind, but Dhananjaya with his wrath unbridled, does not.

You played dice with your uncle Sakuni's help; fight this battle today with him beside you. Let my father Drona fight if he chooses to, but I will not fight Arjuna. We came here only to do battle against the king of the Matsyas if he comes to retrieve his herds.' "

CANTO 51

GO-HARANA PARVA CONTINUED

"Bhishma says, 'Drona's son speaks well and Kripa is also right. As for Karna, he wants to fight only out of respect for Kshatriya Dharma. No man of wisdom can find fault with Acharya Drona. It is my view that we must fight, giving consideration both to the time and the place.

It is not surprising that any man is bewildered in the face of five adversaries, radiant as suns, Kshatriyas, beside, who have just emerged from adversity having been honed by it. Even those who know dharma would be confused about what they should do. Duryodhana, that is why I say this to you, whether or not you like what I say.

Aswatthama, what Karna said was only to boost our courage; forgive him for it. The task at hand is grave. The appearance of the son of Kunti is not a good time for us to quarrel among ourselves. Acharya Kripa and you must forgive everything. As light is innate to the Sun, the mastery over weapons is within you. As beauty is never separated from Chandrama, the Moon, so are the Vedas and the Brahmastra part of you. Usually, the four Vedas dwell in one man and Kshatriya attributes in another. We have never heard of these two existing together in any person other than the preceptor of the Bhaaratas and his son.

In the Vedantas, Puranas and Itihasas, O king, who other than Jamadagni is Drona's superior? The Brahmastra and the Vedas have never before co-existed in one person. Acharyaputra, be forgiving, for this is no time for disharmony among us. Let us unite and fight Indra's son who has

come to battle. Of all the calamities that may befall an army, wise men say the worst is dissent among its leaders.'

Aswatthama says, 'Purusharishabha, you have been fair and just in what you say. In his anger the Acharya elaborates on Arjuna's virtues. The qualities of even an enemy should be admitted, while the faults of even one's Guru may be pointed out. Therefore one must, to the best of one's ability, declare the merits and shortcomings of a son or a disciple.'

Duryodhana says, 'Let the Acharya grant his forgiveness and let peace be restored. If he is with us, all will be done as it should.'

Then, O Bhaarata, Duryodhana pacifies Drona with the help of Karna, Kripa and Bhishma Mahatman.

Drona says, 'I was already appeased by what Shantanu's son Bhishma said. We must ensure that Partha does not meet Duryodhana in battle lest Duryodhana is captured from his own rashness. Arjuna will surely not have shown himself before the term of his exile expired; nor will he pardon us by merely recovering the cattle. So, make sure that he does not attack Dhritarashtra's son and in one sroke defeat us all and our purpose. Like Duryodhana, I, too, am unsure exactly when the term of exile ends. Only Bhishma can clarify this.' "

CANTO 52

GO-HARANA PARVA CONTINUED

"Bhishma says, 'The Kaalachakra, the wheel of time, revolves with its divisions—kaalas, kashtas and muhurtas; days, fortnights, months and years; periods of the different constellations, planets and seasons. Every five years, their fractional increase of duration and the deviations of the planetary orbits create an excess of two months in time's measure. By my calculations, in thirteen years there would be an excess of five months and twelve nights. Therefore, the sons of Pandu have completed their exile exactly; they have kept their sworn oath. Arjuna makes his appearance because he is sure of this.

The Pandavas are virtuous and deeply-versed in the Shastras. With Yudhishtira to guide them, they would not deviate from the path of dharma, not by a hair's width. The sons of Kunti do not yield to temptation, and they have achieved a difficult feat. If they had wanted to establish their rights to the kingdom through adharma, those Kurus would have displayed their might even during the game of dice. Bound by dharma, they did not flout Kshatriya Dharma. He who thinks that they are ever capable of deceit will surely meet with defeat.

The sons of Pritha would prefer death to falsehood. When the time comes, however, those Purusharishabhas endowed with the limitless vitality of Sakra, will not give up what is theirs even if is defended by the wielder of the thunderbolt.

But now we must face the best of all warriors in battle. So let us plan our strategy without delay, and with the approval of good and honest men, so that Arjuna does not take what is now ours.

Duryodhana, I have never seen a battle in which one side can be certain of victory. In a battle there is victory and defeat, prosperity and adversity; and one side must have one of the two. Therefore, king of kings, despite the propriety, or lack thereof, of a battle at this moment, make your arrangements quickly, for Dhananjaya is here.'

Duryodhana says, 'Pitama, I will not give back the Pandavas their kingdom. So let us prepare for battle in every way, without a moment's delay.'

Bhishma says, 'I will tell you what is wise, if you care to hear it. I always speak for your good, O Kaurava. Ride at once to Hastinapuraa and take a fourth of the army with you. Let another fourth escort the cattle. With half our legions we will fight Pandu's son. Drona, Karna, Aswatthama, Kripa and I will withstand Bibhatsu, or the king of the Matsyas or indeed Indra himself if he comes. We will contain any of them as the shore restrains the surging sea.'

Duryodhna sees the sagacity of what Bhishma says, and the king of the Kauravas immediately does as he is told. When Duryodhana and the cattle have left, Bhishma begins to array his soldiers in battle formations.

He addresses Drona, saying, 'Acharya, stand at the heart of our legions with Aswatthama on the left; and let the wise Kripa defend the right wing. Encased in golden mail, let the Suta Karna station himself at the head of our forces. I will be at the rear and protect the whole army from there.' "

CANTO 53

GO-HARANA PARVA CONTINUED

Vaisampayana said, "O Bhaarata, the Kauravas take their positions, and the din of Arjuna's chariot-wheels fills the air as he flies towards them. The Kurus see his banner; they hear the rumble of his ratha and the deafening twang of the Gandiva.

Drona sees that Maharatha coming towards them and says, 'That glimmer in the distance is Partha's standard, the rumble is his from his chariot-wheels, and that frightful roar is of the ape on his banner. O, the Vanara strikes terror into our troops. And standing on the superb chariot is the greatest Maharatha, who draws the thunderous Gandiva, best of all bows.

Look! Two arrows fall together at my feet and two more skim past my ears. Having completed his exile and achieved many wonderful feats during these thirteen years, Arjuna salutes and whispers to me. It is after so long that I am seeing Dhananjaya, radiant with beauty and grace, this wise son of Pandu, beloved of his family. He blazes like fire in his chariot, with his bow and quivers of arrows, his conch and banner, his splendid armour, his crown, sword and bow, like a roaring ghee-fed yagna fire surrounded by sacrificial urns.'

Arjuna sees the Kurus ready for battle and says to Virata's son, 'O sarathy, rein in the horses as soon as the enemy is within bowshot. Meanwhile, let me locate Duryodhana, wretch of the Kuru vamsa, in the

midst of his forces. I will ignore the others, single out that vain prince and strike him down, for his death will signal the defeat of all the rest.

There stands Drona, and his son Aswatthama behind him, and there are those great archers Bhishma, Kripa and Karna. But I do not see Duryodhana. I suspect that, in his anxiety to save himself, he flees by the southern path, taking the cattle with him. Leave this formation of chariots and ride after Suyodhana. It is him that I will fight, O Virataputra, and the battle will not be in vain. Defeat him I shall, and return with your herds.'

The son of Virata holds back the horses and adroitly steers them away from where the Kurupumgavas stand in their chariots. He guides them towards Duryodhana.

Seeing Arjuna's chariot veering away from the dense cluster of Kuru chariots, Kripa guesses his intention and says to his men, 'Arjuna is after Duryodhana. We must outflank the Pandava's chariot. When his anger is roused, no one can challenge him other than thousand-eyed Indra, Devaki's son Krishna, Dronacharya, his son Aswatthama and Maharatha Bhargava. Of what use would these herds be to us if Duryodhana were to sink like a ship in the ocean that is Partha?'

Meanwhile, Arjuna rides at Kripa's division, announces himself, and in a blur covers the troops with a swarm of arrows, thick as locusts. Enveloped by Partha's countless shafts, the Kuru warriors cannot see, and the earth and sky become overcast, covered by a dome of arrows. The soldiers, who were ready to fight, stand still in stunned awe, unable even to flee; and in their minds they applaud Partha's astounding dexterity.

Arjuna blows his conch, the Devadatta that always makes the hairs of the enemy stand on end; he pulls on his bowstring, to excite the creatures on his flagstaff into even more frightful roars and screams. The boom of his conch, the drumroll of his chariot-wheels, the echoing twang of the Gandiva and the terrifying yowls of the un-human creatures on his flagstaff make the earth tremble.

The cattle low piteously and whisk their tails in terror; and they turn back, now heading south."

CANTO 54

GO-HARANA PARVA CONTINUED

Vaisampayana said, "Having thrown the enemy forces into disarray and recovered the cattle, Arjuna, supreme archer, rides avidly towards Duryodhana. The Kuru lords see the herds running wildly towards the Matsya city and know that Kiriti has already prevailed. As he advances on Duryodhana, they charge Arjuna.

Arjuna Parantapa sees their legions in tight formation, flying a sea of brilliant banners, and he says to the Matsya prince, 'Spur your white horses to fly as fast as they can. Do your best, for I want to confront this mass of Kuru lions. Like an elephant eager to fight another tusker, the evil son of a Suta is impatient to fight me. Take me to him, Uttara, he has grown arrogant under Duryodhana's patronage.'

At Partha's command, Virata's son flicks his whips over his great horses in golden armour. They fly like the wind, break into the formation of chariots and take the son of Pandu into the midst of the battlefield and the Kuru army. The Kuru Maharathas Chitrasena, Sangramajit, Satrusaha and Jaya rush to help Karna, spears and arrows at the ready to meet Arjuna's onrush.

With flaming shafts, the enraged Pandava hero sets all their chariots afire, and incinerates them as a great conflgration does a forest.

The battle rages furiously when, mounted on his ratha, the Kuru hero Vikarna rides at Arjuna and covers him with a rain of thick, long, vicious

barbs. Arjuna severs Vikarna's rugged, gold-tipped bow and cuts down his flagstaff, and that Kshatriya flees in some haste.

Vikarna's flight leaves Satruntapa in an uncontrollable rage, and he looses a deluge of arrows over Partha. Arjuna is wounded by Maharatha Satruntapa but, though he seems to be drowning in a sea of Kuru warriors, he retaliates to Satruntapa's attack. Arjuna pierces that Kshatriya with five razorlike arrows and kills his sarathy with another ten. Then, shot by the bull of the Bhaaratas with another shaft that can cleave the sturdiest armour, Satruntapa falls dead on the field, like a tree on a mountain-top blown down by the wind.

Other valiant Narapumgavas are mangled in battle by that bravest bull among men; they stagger and tremble like vast forests shaken by the wind of the Mahapralaya, that blows at the dissolution of the universe. Struck by Partha, son of Vasava, the gloriously-attired Kshatriyas, those givers of wealth, heroes invested with the vital prowess of Indra, are vanquished and lie senseless on the field, like elephants clad in mail of black steel and gold.

Gandiva in hand, Arjuna rages across the battlefield in all directions, spreading death like a forest fire at the end of a dry summer. Kiriti, greatest of maharathas, like the spring wind that breaks thunderheads open and blows about fallen leaves, strews his adversaries all around him.

First killing the russet horses yoked to the chariot of Vikartana's brother's son, Sangramajit, Arjuna of boundless energy cuts off Sangramajit's head with a single crescent-tipped arrow. When his cousin is slain, Suryaputra Karna rushes at Arjuna like an elephant with tusks lowered, like a tiger at a mighty bull.

The Sutaputra wounds the Pandava with twelve arrows, pierces his horses all over and strikes prince Uttara's hand which holds the reins. Arjuna responds with an impassioned attack as fierce as that of iridescent Garuda swooping on a snake. Both men are superb archers, indefatigable and deadly.

The Kauravas excitedly stand aside to watch the duel between Karna and Arjuna. Incited to fury at the sight of Karna, and glad to be facing him at last, the Pandava casts a dark mantle of arrows over him, rendering him, his horses and chariot invisible. Bhishma's legion of warriors, whose horses, elephants and chariots too Arjuna shrouds and pierces with his arrows, scatter, wailing in terror and pain.

Breaking through the Pandava cloud of arrows, exploding into view like a mass of brilliant flame, illustrious Karna, bow in hand, gives Arjuna answer with countless arrows of his own. Loud applause breaks out as the Kurus cheer Surya's son with booming conches, trumpets and drum-rolls; and the air resonates with the sound of Karna's bowstring slapping his leather gloves. At the sight of Kiriti, who fills the air with the thunder of the Gandiva, of the upraised tail of the Vanara on his flag and of the other terrible creatures screeching furiously from the top of the flagstaff, Karna roars like a pride of lions.

Arjuna attacks Karna, his horses, his chariot and his sarathy with arrows; he releases an unrestrained cloudburst of arrows over him, while glancing briefly at Bhishma, Drona and Kripa. Karna replies with a torrent of his own arrows, and the crown-adorned Arjuna unleashes another downpour of keen-edged barbs. Attacking each other with arrows and astras beyond count, the two create so many arrow-clouds that they appear to the onlookers like the Sun and the Moon in a stormy sky.

Karna, of the light hands, wounds four of Arjuna's horses with whetted shafts and then strikes his sarathy and flagstaff with three arrows each. Provoked, like a lion woken from slumber, Jishnu, crusher of foes, bull of the Kurus, lets fly a hot stream of shafts at Karna.

A blizzard of arrows spumes at the Pandava, as Karna displays his prowess. Arjuna covers Karna's chariot with so many arrows that it looks like the Sun radiating his light over many worlds. Like a lion set upon by an elephant, Arjuna draws his bowstring to his ear and shoots crescented arrows into all parts of the Sutaputra's body. These seething shafts strike Karna's arms and legs, his head and neck, and every other limb like thunderbolts.

At last, somewhat mangled by Partha's superhuman archery, Karna, son of Vikartana, surrenders his position at the van of the Kuru army, and flees the battle like an elephant routed by another."

CANTO 55

GO-HARANA PARVA CONTINUED

Vaisampayana continued, "After Radheya leaves the field, the other warriors, led by Duryodhana, attack the son of Pandu. As the shore withstands the fury of the sea, Arjuna withstands the rage of the teeming legions that rush towards him in battle-formations, shooting fusillades of arrows.

Kunti's son Svetavahana, first among all warriors, rushes at them, now loosing divine astras. Partha's arrows radiate from his Gandiva everywhere like rays from the Sun; amongst rathikas, horsemen, the elephant-mounted, and mail-clad foot-soldiers—there is not one who has even a two finger space left uninjured on his body. For his dexterity with Devastras, for the superbly trained horses and Uttara's skill in maneouvering them, for his infallible aim, for his strength and light-handedness, Arjuna is like the apocalyptic fire that burns to end the world with all its creations; and none can bear to look at him for he blazes in blinding splendour.

Devastated by Arjuna's tirades of arrows, the enemy legions look like clouds rising over the brow of a hill that reflect rays of sunlight, or like groves of upright asoka trees resplendent with clusters of flowers. Afflicted by Partha's arrows the enemy soldiers are like scalded garlands from which withered blossoms fall. Torn flags and royal parasols swirl about in the wind that blows everywhere. Terrified by bloody chaos, horses run in all directions, unyoked by Arjuna's sure arrows, and dragging shards of broken chariots behind them; and beleaguered elephants, their chests, ears, tusks

and trunks pierced, drop on the battlefield, making the ground tremble. Soon the earth is strewn with the corpses of Kaurava elephants and looks like a dark sky, overcast with black thunderheads, with no wind to blow them away.

O King, just as the conflagration at the end of the yuga consumes all that can perish in the world, so does Partha consume his foes in this battle. With the might of his arms, the twang of his bow, the inhuman cries of the creatures on his flagstaff, the dreadful roar of the great monkey and the blast of his conch, the all-powerful Parantapa Arjuna strikes terror such as they have never known into the hearts of Duryodhana's forces. Soon, the courage and strength of every hostile warrior seems to drain into the dust at the very sight of Arjuna.

Unwilling to sin by killing those that are defenceless, Arjuna rides another path and attacks the Kuru army from behind with a storm of feathered barbs that fly, like trained falcons, to find their marks. Soon the very world seems covered by arrows and the sky to stream blood. Just as the infinite rays of the mighty Sun break out from being crowded into an inadequate vessel, so do Arjuna's countless arrows find the vast sky too small.

Those who face him see his chariot only once, for a moment, when it nears them, for then they and their mounts leave this world. His arrows pass unobstructed through men's bodies, and his chariot flies unimpeded through hostile ranks. Arjuna tosses enemy troops carelessly about as if he is the thousand-headed Vasuki playing in the ocean. The noise made by the ceaseless tide of arrows from Kiriti's bowstring exceeds all other sounds, so loud that its like has never, ever, been heard before.

Their bodies pierced closely with arrows on fire, the elephants throng the field like black clouds flashing with lightning braids. As he looses his endless tide in all directions, Arjuna's bow draws perfect circles. The arrows from the Gandiva never miss their mark, not one, even as the eye dwells surely, solely, on things beautiful. The trail made by Kiriti's chariot is like that of a herd of elephants marching through a forest. Struck by Partha's uncanny gales of missiles, his enemies might well believe that, wishing for his son's victory, Indra himself, with all the Devas, is upon them. They see Vijaya, the ever-victorious, at his terrible sacrifice of slaughter, as Death incarnate.

Beset by Partha, the Kuru troops are devastated in a manner that only Arjuna could achieve; just its own metaphor, it cannot be compared to anything but the battles of Partha himself. He beheads his enemies as easily as a reaper snips the tops of paddies, and the Kurus are weak with fear.

Tossed about and torn by the hurricane that is Arjuna, the forest of his enemies bleeds into the earth and stains it purple; and the bloody dust whipped up by death's wind reddens the Sun's rays. Soon the sky is so red that it seems like the hour of sunset. But though the Sun stops shedding his light after he sets, the son of Pandu does not stop his stream of shafts. That Kshatriya of energy beyond imagining, who knows no fatigue, overwhelms all the great archers of the enemy with his divine weapons, despite their irresistible and combined prowess.

Arjuna shoots seventy-three arrows at Drona, ten at Dussaha, eight at Drona's son, twelve at Dussasana and three at Kripa the son of Saradvata, all inside a moment. The Parantapa wounds Shantanu's son Bhishma; he strikes Duryodhana with a hundred arrows; he slashes Karna's ear with a slim eagle-feathered shaft. When Maharatha Karna, who is truly a master of all weapons, is wounded and his chariot shattered, and his sarathy killed, his troops break up and flee.

Seeing Karna's army disintegrate, Virata's son wants to know what Partha intends, 'O Partha, to which division shall I now take you in my glorious chariot? Command me and I will bear you to it like the wind.'

Arjuna replies, 'Uttara, that great warrior you see yonder, clad in tiger-skin, mounted on a chariot with a blue flag and drawn by red horses, is Kripa. You can see the frontlines of his legions. Take me to him and I will show that great bowman my swiftness of hand.

That other Maharatha whose flag bears the device of a golden water-pot is Acharya Drona, greatest among all masters of weapons. I have always revered him, as have all Kshatriyas. Therefore, drive around him in pradakshina and let us bow our heads to him, for that is our dharma. I will strike him only if he strikes me first; then he will not be able to fault me.

The warrior beside Drona, whose flag has the emblem of a bow on it, is the Acharya's son, Maharatha Aswatthama. I and all Kshatriyas honour him too. So pause again when you come to his chariot.

The warrior who sits on his chariot wearing golden armour, surrounded by a third of the army consisting of the best troops, and whose standard bears an elephant against a background of gold, is the illustrious

Duryodhana, son of Dhritarashtra. O Kshatriya, take this chariot to him who can smash enemy chariots. This king is difficult to overcome and he can crush any enemy at all. He thinks of himself as the best of Drona's disciples in lightness of hand. Today, I will show him that I am the superior archer.

The warrior whose flag bears the device of a thick rope used for tethering elephants is Vikartana's son Karna, whom you already know. When you come before that evil son of Radha, be very careful, for he always challenges me to a fight, and he is a great warrior indeed.

The warrior whose flag is blue and has five stars and a Sun at their heart, who has limitless prowess, who sits on his chariot holding a huge bow in his richly-gloved hands, whose head is shaded by a pure-white royal parasol, who stands at the head of a multitude of chariots flying various banners, who looks like the Sun in front of massed black clouds, whose mail of gold sparkles like the light of the Sun and Moon together, and who in his golden helmet strikes fear into my heart, is Shantanu's son Bhishma, the grandsire of us all. Entertained with regal splendour by Duryodhana, he is partial to that prince, and very fond of him. Approach him last, for he might pose an obstacle to us. Now guide our horses with all your great skill.'

Virata's son responds by briskly guiding Arjuna's chariot towards where Kripa stands eager for battle.' "

CANTO 56

GO-HARANA PARVA CONTINUED

Vaisampayana said, "Those ranks of fierce Kuru fighters resemble massed monsoon clouds drifting on a slow wind. Near them are innumerable horses and their riders; there are also ferocious elephants, resplendent in beautiful armour and ridden by skilled warriors who goad them with iron hooks and ankushas.

And O King, in the firmament above, accompanied by the divine Viswas and Maruts, and seated in a splendid vimana is Sakra. Yakshas, Gandharvas and Nagas also crowd the sky, so it seems bejewelled as a clear, star-spangled night. All the Devas have come, each in his own chariot, to see how well mortals use Devastras and to witness the great duel between Kripa and Arjuna. Indra's divine vahana, embellished with myriad gemstones and commanded by the will of its rider, its roof held up by a hundred thousand golden posts and a central one entirely jewel-encrusted, stands out conspicuous among the others.

Thirty-three Devas with Vasava at their head, and Gandharvas, Rakshasas, Nagas, Pitrs and Devarishis have come with the Lord Indra. Seated in the vimana of the king of Devas are radiant Rajarishis of old—Vasumanas, Balaksha and Supratardana, Ashtaka, Sibi and Yayati, Nahusha and Gaya, Manu and Puru, Raghu, Bhanu and Krisasva, Sagara and Nala. Then comes a magnificent procession—the chariots of Agni and Isa, Soma and Varuna, Prajapati, Dhatri and Vidhatri, Kubera, Yama, Alambusha and Ugrasena, and the Gandharva Tumburu. All the Devas, the Siddhas and the

foremost of Munis have come here to witness the encounter between Arjuna and the Kurus.

The sublime fragrance of heavenly vanamalas pervades the air like woodlands redolent with the perfumes of the blossoms of spring. Glorious are the great red parasols, the clothes, the garlands and the waving plumes on the heads of the gods. The dust of the earth has settled; lustre is everywhere, and the divinely-scented breezes waft soothingly over the combatants.

The sky is ablaze with the beauty of the shining craft of the Devas that adorn it—those that have already arrived and the ones that still come, in a train behind the Lord of gods. They surround him, the magnificent Indra, wielder of the thunderbolt, who sits in his awesome vimana, wearing a garland of lilies and lotuses. And the slayer of Bala gazes insatiably at his son on the battlefield below."

CANTO 57

GO-HARANA PARVA CONTINUED

Vaisampayana said, "Partha, scion of the house of Kuru, looks at the Kuru army arrayed for battle and says to Virata's son, 'Ride at Kripa, son of Saradvata; approach the chariot whose flag flies the device of a golden altar from the south.'

At once, Uttara sets out, urging his silver-white horses protected by golden kavacha. Encouraging each of them to run faster and faster, he spurs those spirited, moon-silver steeds forward. As they near the Kuru legions, he expertly reins in his wind-swift steeds. The prince of the Matsyas skilfully wheels them around, making them go in circles and turning them to the left, bewildering the Kurus. Virata's intrepid son finally makes a full circle and arrives near Kripa's chariot; then he stops, facing the Brahmana.

Crying out his own name, Arjuna announces himself and blows a blast on the tremendous Devadatta. Blown on the field of battle by mighty Jishnu, the stentorian sound is like the roar of a mountain splitting. Amazed that the conch has not shattered with the force of Arjuna's blowing, the Kurus and all their warriors begin to applaud it. The din reaches up into the sky and resounds there like a thunderbolt hurled at a mountain by Maghavat.

The fearless Maharatha Kripa is roused to fury by Arjuna; he cannot bear that sound and takes up his own conch-shell and blows it emphatically. Filling the three worlds with that sound, Kripacharya angrily pulls on the

string of his enormous bow. Like two suns, the two warriors stand face to face in their chariots, turbulent as monsoon clouds.

In a flash, then, Saradvata's son Kripa pierces Partha Parantapa with ten light-swift arrows that can penetrate deep into the body. Pritha's son raises the celebrated Gandiva and shoots back a cataract of iron arrows. Kripa shreds Partha's blood-sucking deluge into slivers even as they fly at him.

Arjuna employs every manner of manoeuvre to spray arrows all around him. He fills the sky with them, does Pritha's son of fathomless soul, and cloaks Kripa in a night of dark arrows. Wounded and bleeding, Kripa roars out his rage and looses ten thousand calescent shafts at the noble Partha of the boundless might.

Arjuna responds by wounding Kripa's four horses with four searing arrows from the Gandiva: sharp, straight and golden-winged. Struck by these flame-hot shafts, his horses rear up and Kripa loses his balance. Seeing him stagger in his chariot, Arjuna suspends his onslaught out of respect for his old master; but Kripa quickly composes himself and shoots ten kanka-feathered arrows at Savyasachi, piercing him deep. Partha severs Kripa's bow and shreds his gloves with a crescent-tipped barb. With great care, so as not to injure him, he cuts away Kripa's coat of mail, with arrows that could pierce the heart beating in any man's body. Divested of armour, Kripa looks like a snake that has shed its skin.

As soon as he loses his bow to Partha's arrows, Kripa takes up a new one and strings it in a flash, but Arjuna breaks that one too. And the Pandava breaks all his opponent's bows, one after the other, as soon as the son of Saradvata takes them up.

When most of his bows are broken, Kripa casts his javelin at Arjuna like a thunderbolt. Even as the golden spear flares at him meteor-like, Arjuna cleaves it with ten shafts of iron.

Kripa seizes up another bow and smoothly looses a hundred arrows of curved flights at Arjuna; but Partha cuts these, also, into shards with just ten uncanny barbs. Infused with furious urjas on the battlefield, the son of Pritha shoots thirteen stone-sharpened arrows that are like flames. With one of these, he severs the yoke of his opponent's chariot; with four he bloodies his four steeds; with the sixth he beheads the charioteer; with three he shatters the triple bamboo axle of the chariot, and with two its wheels; his twelfth chops down the flagpole; and with the thirteenth, Phalguna, looking like Indra, and smiling disdainfully, pierces Kripa's chest.

With his bow riven, his chariot broken, his steeds slain and his charioteer killed, Kripa leaps down, quickly takes up a mace and hurls it at Arjuna; but Arjuna uses his miraculous arrows to send that heavy, gleaming weapon back to its source. Kripa's warriors attack Partha from all sides in an effort to rescue the son of Saradvata.

The son of Virata turns his horses to the left and drives in the circular yamaka fashion, holding all those warriors at bay. Those bulls among men lead the chariotless, helpless Kripa away from the dangerous Dhananjaya, the son of Kunti."

CANTO 58

GO-HARANA PARVA CONTINUED

Vaisampayana said, "Now that Kripa has been rescued, invincible Drona takes up his bow with an arrow already notched and ready to fly; he charges Arjuna and his white horses with his own chestnuts.

Arjuna sees his Guru flying towards him on his golden chariot no great distance away and says to Uttara, 'Blessings on you, my young friend; take me before that warrior atop whose lofty banner you see a golden altar that looks like a tall flame, around which many flags fly, whose chariot is drawn by large and handsome chestnut horses, as well-trained, pleasant and docile as they are mighty, whose bodies are the colour of corals and their faces copper-hued. That warrior is Drona, whom I wish to fight.

This son of Bharadvaja is long-armed; he is irresistibly vigorous and illustrious; his prowess is celebrated across the three worlds; his mind is as brilliant as Usanas' and his knowledge of dharma as vast as Brihaspati's; he is well-versed in the four Vedas, and he is a chaste and devout Brahmachari. O my friend, he has mastered the loosing of devastras, as well as the mantras to withdraw them; indeed the science of weaponry, the very Astra Shastra, dwells within him. Forgiveness, self-control, truthfulness, abhorrence of causing injury and faultless conduct are some of the virtues of this Dvija. I would fight this most blest one on this field; so, Uttara, drive me to the Acharya.'

Virata's son urges his horses towards the chariot of Bharadvaja's son. At the same moment, Drona, too, plunges towards the onrushing Partha, like

one enraged elephant charging another, and blows on his conch a blast that equals the sound of a hundred trumpets. At that sound, the whole army is agitated like a tempestuous sea.

Seeing those beautiful, red horses mingling in battle with Arjuna's swan-white ones, all racing swiftly as thoughts, those watching are wonderstruck. Seeing Drona, the guru, and his sishya Arjuna confront each other on the field of battle—both are magnificent—the Bhaarata host trembles.

Arjuna is full of joy when he reaches Drona's chariot, and he salutes his teacher. That Parantapa humbly and affectionately addresses Drona, 'We have completed our term of exile and now want to avenge the wrongs done to us. You who are invincible in battle, there is no need for you to be angry with us. O Anagha, I have no intention of striking you unless you strike me first. It is for you to decide.'

Drona promptly sends more than twenty arrows whistling at Arjuna, but the swift Partha cuts them off before they can reach him. Displaying awesome lightness of hand, the Acharya covers Arjuna's chariot with a thousand arrows, and to provoke Partha he cloaks his silvery white horses with kanka-feathered arrows. The battle between Drona and Kiriti erupts, with both Maharathas shooting arrows of blazing splendour at each other.

The two adversaries are renowned for their achievements; they are both as swift as the wind, masters of all the devastras and invested with extraordinary prowess. They loose clouds of fiery shafts at each other and stupefy the Kshatriyas who watch. All the warriors there are filled with wonder at the sight, and they give Drona a great accolade.

Those that stand there on the battlefield say to one another, 'Well done! Who except Phalguna is worthy of fighting Drona in battle? How stern the dharma of war is: Arjuna fights his own guru!'

Inflamed, inspired, neither mighty-armed hero gains any advantage, as each covers the other with arrows. His rage mounting, Bharadvaja's son draws his huge gold-plated bow and stabs Arjuna repeatedly with a flurry of arrows; he assails Arjuna's chariot with arrows so numerous and so dazzling that they dim the light of the Sun. That Brahmana Maharatha rains arrows on Arjuna like a cloudburst on a mountain, and pierces him with many.

The son of Pandu takes up his Gandiva, the supreme bow, and nonchalantly responds with variegated shafts and checks Drona's lethal

deluge. All who watch are amazed. The handsome Savyasachi whirls about on his chariot, switching the Gandiva from one hand to the other, spraying his arrows on all sides simultaneously. They cover the sky in an expanse of dense shade, and Drona is invisible like the Sun hidden by fog. Shrouded by the golden arrows, Drona looks like a mountain on fire.

Seeing his chariot enveloped by Partha's archery, Drona, that jewel on the battlefield, bends his terrible bow that resounds like clashing clouds. It is a circle of flames as he draws it and lets fly a volley of crescented arrows; and the battlefield echoes with a sound like bamboo crackling in a forest fire.

Still, the smooth, golden-winged arrows of Arjuna's—he of unfathomable soul—choke the air on all sides and obscure the Sun. Planed smooth as mirrors and flighted with golden wings, the Pandava's shafts look like flocks of birds in the sky; while, touching each other, tip to end, Drona's arrows draw an unbroken line in the sky. The gilded arrows of the two splendid archers cover the heavens like a meteor shower, and surely the kanka-feathered ones look like rows of cranes coursing through the autumn sky.

The fierce and terrible encounter between Drona and Arjuna is like that ancient one between Vritrasura and Vasava. Drawing their bows into circles, loosing endless rills of missiles at each other, they are like elephants battling with lowered tusks. Enraged though they may be, those jewels of the battlefield fight strictly by the sacred laws of war, even while exhibiting their mastery over celestial weapons.

Arjuna resists his Acharya's astras with his own; the Pandava puts his marvellous skills on show: that most brilliant Kshatriya fills the air with a bounty of astras. The Acharya sees how fiercely and intently Arjuna fights, and he playfully fights back, in affection. The duel with unearthly weapons between Bharadvaja's son and Phalguna, those lions among men, each invincible to the other, is truly like the Devasura yuddha of old.

The son of Pandu repeatedly checks Drona's Aindra, Vayavya and Agneya astras with his own. The arrow-clouds of the two peerless archers cover the sky and cast a great shadow over the earth.

Arjuna's arrows fall on the hostile warriors like thunder and lightning, O Rajan. Elephants, chariots and horses are bathed in blood and look like kinsuka trees in full bloom. After the savage encounter between Arjuna and Drona, the spectacle of the field strewn with braceleted arms hewn off at the

shoulder, other dissevered limbs, the crimsoned corpses of grandly attired rathikas, gilded armour stained scarlet, horsemen and foot-soldiers and banners cut down, sends waves of panic through the Kuru host.

Wielding their invincible bows, the two sublime archers pare each other's forces. Bharatarishabha, this dread duel between Drona and Kunti's son is akin to the one of yore between Bali and Vasava. Bows drawn into circles of light, they assail each other, staking their lives.

A voice from the sky applauds the Brahmana, 'Drona performs a difficult feat indeed as he fights the firm-handed Arjuna, crusher of foes, invincible bowman, conqueror of Devas and Daityas, greatest of all Maharathas.'

Drona is wonderstruck at Partha's infallible aim, his unflagging vigour, his swiftness and the formidable range of his missiles. O bull of the Bhaaratas, Partha looses a blizzard of arrows at his Acharya. Those who watch from the field applaud on seeing his arrows like locust-swarms, and exclaim, *Excellent!* So swift and continuous is the stream of arrows he unleashes that there is no space between them even for air, and the onlookers see his movements only as a blur.

Lightness of hand rules the duel. Arjuna now shoots his arrows ever more swiftly, and hundreds of thousands of them fall at once on Drona's chariot.

The Kuru forces watch Drona being hidden from view by Arjuna's arrows and set up a dismal wail. Maghavat and the Gandharvas and Apsaras who have come here cheer Partha's magic fleetness of hand.

Then the Acharya's son, Maharatha Aswatthama, confronts the Pandava with a large force of chariots, and despite his rage to see his father sorely embattled, is filled with admiration for the noble son of Pritha. He charges Arjuna and inundates him with a pralaya of arrows. Partha turns his horses towards Aswatthama, giving Drona an opportunity to escape. Wounded, bereft of armour and banner, Drona hastily leaves the field."

CANTO 59

GO-HARANA PARVA CONTINUED

Vaisampayana said, "Now Drona's son thunders forward to meet Arjuna in battle. Seeing Aswatthama charge him, covering him in an arrow-storm and riding at him like a rain-charged hurricane, Arjuna greets his Acharya's son with a flash-flood of his own arrows.

Harrowing is the encounter between them, like that between the Devas and Asuras. They shoot at each other as Virata and Vasava once did, completely enclosing the sky with their shafts and hiding the Sun. The very air falls hushed; and as they strike each other, the explosions of their weapons ring out like dry bamboo stalks bursting in a raging fire. Rajan, Arjuna draws deep blood from Aswatthama's horses; they falter and drag his ratha about in a daze, weakly.

Partha is everywhere at once, but Drona's tremendous son lifts his archery and severs the bowstring of the Gandiva with a horseshoe-headed arrow. The Devas watch this incredible feat and cry, *Well done! Well done!* So, too, do Drona, Bhishma, Karna and the great Kripa excitedly applaud Aswatthama's deed. The Acharya's son draws his own superb bow round and, with kanka-feathered arrows, pierces his adversary, that bull among warriors, squarely through his chest.

But Partha Mahabaho only laughs and restrings the Gandiva in the twinkling of an eye. Moistening the new bowstring with sweat from his brow dark as the new moon, he rushes at his adversary, an infuriated bull of a great elephant herd charging another tusker.

The contention between the two refulgent warriors makes the onlookers' hair stand on end, and they watch in awe, in disbelief as the heroes fight on, calmly, fiercely. They fight on with fiery, hissing, snakelike arrows: narachas. The Pandava's two quivers are inexhaustible, and he dominates the field, immovable as a mountain. Aswatthama's arrows, discharged without let, are soon exhausted, and only so does Arjuna prevail.

Then Karna pulls on the string of his awesome bow with great force, sounding it like spring thunder, and the fighting men of the Kuru army tremble and cry out in fear. Pritha's son turns his gaze in the direction of that sound and sees Radheya. His anger ignites and the Pandava bull stares at Karna with death in his eyes.

Seeing Arjuna now turn away from Drona's son, O King, the Kuru warriors shoot thousands of arrows on him. But Mahabaho Dhananjaya just wheels away and, his eyes turning red as plums, makes a dash at Karna. Eager for single combat with him, the son of Kunti speaks to his inveterate enemy."

CANTO 60

GO-HARANA PARVA CONTINUED

"Arjuna says, 'Karna, the time has come for you to make good the boast you made in the sabha, that you have no equal in battle. Today, Karna, you stand before me in battle; you will discover the limits of your prowess and never again be proud or dismissive. You abandoned good breeding and spoke brashly, but you will find it hard to translate your glib bragging into deeds. Radheya, you will fight me today before all the Kurus; let me see how you make good your lofty claims and all the insults you flung at me.

You will now face the consequences of exhorting evil men to outrage Panchali in the Kuru sabha. Fettered by dharma, I did not avenge her on that darkest of all my days. Today I will unleash my long withheld anger against you. Evil one, we suffered for twelve years in the forests; today you will reap the harvest of our vengeance. Come, Karna, face me in battle and let your Kaurava friends, my vile cousins, be witnesses to what I do to you.'

Karna replies, 'Partha, translate your boasts into deeds, if you dare. The world knows that your arrogance far exceeds your ability. It was not dharma but cowardice that prevented you from seeking revenge earlier. Prove yourself against me and we will acknowledge your prowess. If, as you claim, your forbearance was truly due to dharma, know that you are as bound by dharma today as you were before, although you consider yourself freed from that bond.

But how can you want to fight me, after living a vanaprastha's life for twelve years? Son of Pritha, even if Sakra fought at your side you would cause me no anxiety. Your wish is about to be fulfilled, Kaunteya. Fight me and you will see who the greater archer is and by how much.'

Arjuna replies, 'O Radheya, it is because you fled while fighting me that you are still alive. I have killed your younger brother. What other true warrior but you would flee from the battlefield after seeing his brother slain, and then boast, as you still do, before all these honourable men?'

With that, invincible Arjuna rides at Karna and discharges a salvo of barbs that can pierce any armour. But Maharatha Karna responds with alacrity and covers Partha in a lashing downpour of the keenest shafts. In the fierce duel that follows, arrows fly in tempests from every direction; they lacerate the combatants' arms and horses, and even shred each one's leathern gloves.

Arjuna severs Karna's bowstring but, undeterred, Karna takes up another one and draws blood from the Pandava's hand, loosening his grip on his bow. His rage stoked, Partha Mahabaho desiccates Karna's weapon in his very hands, so it falls to his feet in pieces. Karna picks up a javelin and casts it, like another Vajra, at his sworn enemy; but Arjuna carves it up with a sharp burst of arrows.

The forces that follow the son of Radha rush at Arjuna, who kills them all with deadly fire from the Gandiva. Drawing his bowstring to his ear, Bibhatsu fells Karna's horses with a refrain of rough-hewn arrows; and they drop to the ground, dead. The mighty Kaunteya strikes Karna's chest with a smoking shaft of untold vitality that pierces his armour and embeds itself deep in his body. Karna's vision blurs and he briefly faints. When he recovers, he is in great pain; without further ado, he flees the field and rides away, leaving Arjuna and Uttara looking after him in scorn."

CANTO 61

GO-HARANA PARVA CONTINUED

Vaisampayana continued, "Having defeated Vikartana's son, Arjuna says to Uttara son of Virata, 'Take me towards that division where you see the flag with a golden palmyra tree. My godlike pitamaha, Bhishma, waits there, eager to meet me in battle.'

Uttara, who is badly wounded, sees the great host of chariots, elephants and horses and says, 'O Kshatriya, I can no longer steer your horses. My spirits droop and my mind is clouded. The power of the devastras that you and the Kurus have used makes the world spin before my eyes. The stench of blood and fat from wounded flesh makes my senses reel. The sights I see make my head ache in fear.

Never have I seen such a vast army of war-horses. The slapping of gauntlets, the raucous blare of conches, the roars of the warriors, the shrieking of elephants and the thunderous twang of the Gandiva stupefy me.

O Arjuna, my heart pounds and my vision fails me from watching you draw fiery circles with your blazing Gandiva. I am terrified by the sight of your dreadful arrows and your savage mien when you fight, so like an enraged Indra, even like Rudra wielder of the Pinaka.

I am blinded every time you take up an arrow, fix it to your bowstring and send it forth. Though I am here, my very senses desert me and I cannot see what you do. I wilt and the earth churns before me, leaving me too weak to even hold my whip and reins.'

Arjuna says, ‘Do not be afraid; take heart. You have performed many wondrous feats in battle, O great Kshatriya. You are blessed that you are born into the royal house of the illustrious Matsyas. It does not become you to be downcast when punishing your foes. So, my prince, Parantapa, stay on my chariot, muster your courage and guide my horses once more into battle for me.’

Arjuna Maharatha speaks again to Virata’s son and says, ‘Take me now to the front of Bhishma’s army, and I will sever his bowstring. Today you will see me shoot divine weapons of great wonder and beauty, that flash like lightning amidst dark clouds.

Today the Kauravas will see my gold-backed Gandiva and they will argue about which hand I use—right or left—to shoot my arrows. Today I will create a hideous river to the netherworld; blood will be its waters, chariots its eddies and elephants its crocodiles. Today I will strip the Kuru forest of its branches by hewing off heads, arms and legs, by shredding mighty chests and muscle-rippling backs.

Alone, bow in hand, a hundred paths will open before me as I raze the Kurus. Today you will see the Kuru army beset by me, whirling in a blood-drenched spiral. Today I will show you my true skill at archery. Be the ground rough or smooth, stay firm on the chariot, for my winged arrows can pierce even Mount Sumeru that reaches up into Swarga.

Once, at Indra’s behest, I killed hundreds and thousands of Paulomas and Kalakhanjas, and from him I have inherited my steadfast grasp of my bow. My lightness of hand comes from Prajapati Brahma, and from him I have learnt the tactics of attack and defence when surrounded by enemy forces. On the other side of the great ocean, I defeated sixty thousand chariot mounted warriors—all fierce archers from Hiranyapura.

Today I will vanquish the multitude of the Kuru host as easily as a tempest would blow away a pile of cotton. My fiery arrows will set the Kuru forest aflame, its banners the trees, its infantry the shrubs, its chariot-warriors the wild animals. Just as the wielder of the thunderbolt crushed the Danavas, I will bring the Kuru Maharathas down from their chariots.

In addition to my other weapons, I have obtained the Raudra from Rudra, the Varuna from Varuna, the Agneya from Agni, the Vayavya from Vayu and the Vajra from Sakra. Despite all the great warriors that protect it, I will bring the Dhartarashtra force to its knees. O son of Virata, do not be afraid.’

Thus assured by Savyasachi, prince Uttara penetrates that indomitable array of rathas protected by Bhishma. The illustrious son of Ganga, he of the fierce deeds, however, easily withstands the mighty-armed and relentless Kshatriya. Arjuna confronts Bhishma and, with a magic golden shaft, cuts down his standard, severing it cleanly at its base; and the flag bearing the golden palmyra crashes to the ground.

At this, four great Kauravas, Dussasana, Vikarna, Dussaha and Vivimsati—all of them masters in the use of astras, all decked in beautiful garlands and jewellery—charge towards that fearful bowman and surround hm. Dussasana pierces Uttara with a crescent-tipped arrow and also draws blood from Arjuna's chest. Partha shatters Dussasana's gilded bow with a vulture-feathered shaft, and he bloodies the most bestial Kaurava's hirsute chest with five more.

He cannot withstand the terrible Arjuna, and Dussasana flees the fight; swiftly, his brother Vikarna attacks the raging Pandava with a slew of his own vulture-winged shafts. But the son of Kunti stuns him with a thick, blunt shaft that strikes his head, and Vikarna falls out of his chariot. Dussaha, supported by Vivimsati, smothers Arjuna with a cloud of shining arrows.

Unperturbed, Dhananjaya strikes both of them, simultaneously, with two flashing darts and kills their horses immediately after. Chariotless and bleeding, those sons of Dhritarashtra are spirited away in his chariot by another Kaurava who dashes up to rescue them, with a host of other chariots.

Wearing his crown, the undefeated Bibhatsu, son of Kunti, continues to assail the enemy from every side with his supernal archery."

CANTO 62

GO-HARANA PARVA CONTINUED

Vaisampayana said, "Then, O Bhaarata, all the Maharathas of the Kurus unite; they surround Arjuna and put forth all their might to subdue him. But he of the fathomless soul envelops them all in a fog of arrows, as mist covers the mountains. The trumpeting of enormous elephants and the booming of conch-shells mingle into deafening bedlam.

Partha's arrows fly in their thousands, piercing elephants and horses, as well as steely coats of mail. With incendiary archery, Pandu's son appears to vie with the midday Sun in brilliance.

Terror-stricken warriors leap from chariots and horseback, foot-soldiers flee helter-skelter. All the while, the air reverberates with the deadly clamour of Arjuna's arrows as they bore through armour of steel, silver and copper, and in a short time the field is littered with the corpses of elephant-warriors and horsemen, mangled by hissing serpentine shafts from the Pandava's bow. It is as if Dhananjaya, bow in hand, dances on the field of battle even like Siva at his Tandava.

Terror-struck by the thunderous twang of the Gandiva, many soldiers run from the stained field strewn with severed heads—some turbaned, some with earrings and necklaces of gold. Torsos, butchered by arrows, litter the ground, as well as torn limbs decked in ornaments, some still holding weapons in dead hands.

The Earth looks spectrally beautiful. O Bull of the Bhaaratas, heads sliced off by Arjuna fall in showers like meteors from the sky. And

menacing, formidable Partha ranges the field spewing the fire of his anger over the sons of Dhritarashtra.

Seeing how Arjuna scorches the enemy, the Kuru warriors lose all courage and stop fighting, although they are in Duryodhana's presence; while Arjuna, who has succeeded in terrorising the Kuru host and routing its Maharathas, one by one, continues to wreak havoc.

The son of Pandu creates a ghastly river of blood with rolling waves, quite like the river of death that time creates at the end of a yuga. This blood-river has the dishevelled hair of the dead and dying for its weeds, bows and arrows as its boats, and the flesh and the dying tissues of animals for its mud. Coats of mail and helmets float thick on its surface; it bears elephants instead of crocodiles, and chariots are its rafts; marrow, fat and blood form its foam; and it strikes abject fear into the hearts of those who look at it.

Hideous, horrible, and rippling with the howling of wild carrion-eaters, the scarlet river floats keen-edged weapons menacingly like crocodiles. Rakshasas and Pisachas stalk its banks from end to end. Strings of pearls form its beads of froth and other gemstones its sparkling bubbles. With clutches of arrows for eddies and horses for its tortoises, that river is unfordable. The great Kuru Maharathas form the large island in the ruddy stream, island that echoes with the blast of conches and the boom of drumbeats.

Thus does Partha create an uncrossable river of blood, river of death. So swift is he that no one discerns his taking up an arrow, notching it to his bowstring, drawing the string and loosing the shaft from the Gandiva as separate movements."

CANTO 63

GO-HARANA PARVA CONTINUED

Vaisampayana said, "Duryodhana and Karna, Dussasana and Vivimsati, Kripa, Drona and his son charge Arjuna with their bows bent, determined to kill him. Great king, Arjuna rides forward to meet their attack from his glittering chariot. Kripa, Karna and Maharatha Drona are the clouds that rain arrows on Dhananjaya. Keeping their distance, they cover his body with their arrows, so there is not even a two-digit space left unpierced on him.

Bibhatsu smiles unperturbed and sets the shimmering Aindrastra to the Gandiva. Sunlike, he stands wearing his crown on the battlefield and, like the Sun's rays, covers it with arrows. As lightning flashes in a stormy sky, as a flame flares in a rock cleft, the Gandiva flashes, glorious as the Indradhanush, the rainbow.

Like a thunderhead roaring and lashing down rain to soak the ground, the resonance of the Gandiva and the arrows that fly from it fill the air; and all the Kuru rathikas want to flee. Confusion and dismay strike the hitherto calm foot-soldiers; and despair spreads among those broken men who lose all hope of living."

CANTO 64

GO-HARANA PARVA CONTINUED

Vaisampayana said, "From the midst of the havoc amongst the devastated Kurus, Shantanu's son Bhishma, Pitama of the Bhaaratas, rushes at Arjuna with his golden bow and strikes him with scorching clutches of arrows. With his white parasol unfurled above him, Bhishma Purushavyaghra is full of deep splendour; he is as radiant as the Sun rising over the mountains. The son of Ganga blows his conch to cheer Dhritarashtra's sons, then wheels to his right to confront Arjuna.

The heroic son of Kunti sees him coming and receives him joyfully, as a mountain welcomes a rain-filled cloud. But Bhishma of boundless might cuts down Partha's flagstaff with eight arrows. These arrows flare on to reach the banner and strike the Vanara and the other creatures perched resplendently on it.

Pandu's son fells Bhishma's regal parasol with a great javelin, and it falls onto the earth. Kunti's son of the light hands strikes his grandsire's flagstaff, his horses and the two chariot-warriors who protect Bhishma's flanks.

Bhishma cannot bear Arjuna's onslaught and envelops him in a devastra. The Pandava of the deep soul invokes another divine weapon against Bhishma at the same time as he receives Bhishma's missile of enchantment lightly, as a mountain wears a cloud. Relentless is the duel that ensues between Partha and Bhishma, and the Kaurava troops and warriors

stand by watching in thrall. Arrows meet arrows and glimmer in the air like fireflies of the monsoon.

O Rajan, bent by the ambidextrous Partha, the Gandiva is a hoop of fire as the Pandava's missiles flow from it in a ceaseless stream. The son of Kunti covers Bhishma with a thousand shafts and Bhishma contains the cascade with his own astras, just as its shore does a swollen sea; he batters the Pandava with a fierce torrent in return. Shards of splintered arrows rain down around Phalguna's chariot, whilst the Pandava's golden-winged barbs swarm thickly from his bow like locusts. Bhishma deflects his grandchild's deadly shower with a thousand stone-whetted arrows.

The Kauravas shout *Excellent! Well done!* and applaud Bhishma's marvellous feats as the Pitamaha battles great Dhananjaya who is young, powerful, swift and dexterous. Who but Bhishma son of Shantanu, Devaki's son Krishna and Bharadvaja's son Drona, greatest among Acharyas, can withstand Partha in battle?

Countering astras with other astras, the two Bharatarishabhas, both astoundingly strong, fight as if they are at play, delighting all those who watch them. These two warriors flit here and there at will across the battlefield, wielding unearthly weapons given to them by Prajapati and Indra, Agni, Rudra and Kubera, Varuna, Yama and Vayu. All are wonderstruck by the contention between the illustrious twain, and they shout, *Partha Mahabaho! Ah, Bhishma!* So rare and awesome is the display of devastras that Bhishma and Partha invoke.

The duel between the two, both masters of all the astras, rages on as if it will never end. When they have exhausted the divine astras, they take up their bows and arrows once more. Now Arjuna flies at his Pitamaha and rives Bhishma's gold-covered bow with a razor sharp arrow, but without a moment's pause Mahabaho Devavrata takes up another and strings it.

In a flash the seething Bhishma casts a cupola of arrows over Dhananjaya; the tireless Pandava pierces the crafty dome at all the right points with a flurry of impossible accuracy. Again, Bhishma aims a ferocity of arrows at Pandu's son. Great king, no distinction can be made between those two noblest Kshatriyas as they fight, both masters of mundane and divine weapons.

The ten cardinal points of the sky are obscured by the arrows of Kiriti and the son of Shantanu, as each repeatedly attempts to smother his

adversary with shafts of fire and water, wind and sky. O king, it is past belief that this most wonderful duel is fought in this world of mortals.

Arjuna savagely cuts down the warriors who protect Bhishma's chariot. The Pandava's shafts flare from the Gandiva in all directions, as if they themselves want to slaughter the enemy indiscriminately. As they fly from his chariot, his enchanted barbs with golden wings look like a flight of unworldly swans in the sky. Indra and the Devas watch in wonder from the heavens as Arjuna, amazing archer, invokes yet another devastra.

A joyful Chitrasena sees the supreme Gandiva and says to Indra, 'Look how these arrows of Partha's course through the skies in an unbroken line! Dazzling is Jishnu's skill with this divine bow. It is beyond the power of any other mortal to wield the Gandiva; no other weapon like it exists on Earth. Wondrous and formidable is Arjuna's arsenal of ancient weapons. His movements are so swift that no gap of time or space can be discerned as he takes an arrow, fixes it to his gleaming bow and releases it from the bowstring drawn back to his ear.

The Kuru soldiers are blinded by the brilliance of the son of Pandu who blazes like the Sun at high noon. Neither does anyone try to gaze upon Bhishma, the son of Ganga. Both are celebrated for their achievements; both are powerful; both are equal in their heroic feats, and both are impossible to quell in battle.'

Upon hearing the Gandharva extol Partha and Bhishma, the king of the Devas showers divine blooms of petals of light over them.

Bhishma attacks Arjuna from his left flank. Laughing in delight at the sublime duel, Bibhatsu shatters Bhishma's bow with another vulture-feathered arrow and, although Bhishma fights as fiercely as he can, the Kaunteya pierces his chest with ten more whining shafts. Sorely wounded by these, pain lancing through him, Ganga's hitherto undefeated son staggers and has to lean against his chariot post. Then Bhishma swoons and, knowing what he must to save his warrior's life, his charioteer swiftly bears him away to safety."

CANTO 65

GO-HARANA PARVA CONTINUED

Vaisampayana said, "When Bhishma leaves the battle, Duryodhana hoists his flag high and comes roaring at Arjuna. He bends his bow into a circle and shoots Arjuna squarely through his forehead with a spear-headed shaft. With the arrow embedded in his brow, that Kshatriya looks strange and splendid, O Rajan, somehow like a lone mountain peak. Warm blood gushes from the wound and flows shining down his body like a mala of kinsuka flowers.

Arjuna's rage billows up, and he pierces Suyodhana with clutch after clutch of hissing shafts. A duel erupts between Duryodhana and Partha, first among Kshatriyas, both Purushottamas. Both are born into the Ajamida race; both are formidable; and they attack holding nothing back.

Riding an enormous elephant, with four chariots around him in support, Vikarna also charges Arjuna. Dhananjaya sees the elephant lumbering at him and strikes it between its temples with a blistering arrow. Like a thunderbolt cast by Indra, that barb buries itself to its feathers in the mountainous creature's head. The mastodon trembles in agony and, its knees buckling, crashes down onto the ground, its head riven like a mountain summit by the Vajra. When his great beast falls, Vikarna jumps off its back and runs some eight hundred paces in moments, to clamber onto Vivimsati's ratha.

After he kills the elephant, Partha strikes Duryodhana in his chest with another lightning streak of an arrow, drawing a font of his cousin's blood.

When they see the elephant slain and Duryodhana wounded, all the surrounding warriors, already bleeding from wounds inflicted by the Gandiva, lose their nerve and run in panic, following Vikarna and the Kuru king's bodyguard. And Duryodhana Kurusthama, seeing them go, turns his chariot around and speeds away from the terrible Partha.

He is sorely wounded and vomits blood as he flees, but Kiriti, his battle-lust undiminished, calls after him in anger, 'Why do you sacrifice your honour and glory? Why do you run away? Why don't you sound your trumpets now, as you did when you set out from your kingdom? I, who obey Yudhishtira, am the third son of Pritha; and I stand here ready to do battle.

Do not abandon Kshatriya Dharma; turn and face me, O son of Dhritarashtra. Your name Duryodhana has no meaning left. Where is your famous ferocity and fortitude that you run from battle? I do not see your bodyguards, Duryodhana, in front of you or behind. Go, great man, fly; save your precious life, coward, or this Pandava will take it!' "

CANTO 66

GO-HARANA PARVA CONTINUED

Vaisampayana continued, "Stung deeper than arrows by the searing insult, Duryodhana turns back like an elephant prodded by a goad, like a snake trodden on.

A broad golden necklace shimmering upon his great chest, Karna sees Duryodhana turn back and prevents him from going to certain death. After soothing his beloved friend, Karna himself swings his ratha round to face north, and Partha, in battle. A recovered Bhishma also turns his great tawny horses round and, bow raised, rushes to protect Duryodhana from the fearsome Pandava. Drona, Kripa, Vivimsati, Dussasana and others turn back as well and, bows drawn, ride to defend Duryodhana.

Pritha's son Dhananjaya sees these warriors and their legions flash towards him in a tide and he rushes eagerly at them, as a crane to a rain-charged cloud. Arjuna is quickly surrounded by Maharathas, all armed with devastras.

They scathe him with a torrent of arrows, like clouds lashing a mountain's crest with rain. Arjuna cuts down every last shaft in flight, and then invokes an inexorable weapon against the Kuru bulls, the Sammohana which he got from Indra, an astra of sleep.

Covering all the cardinal points of the sky with his gorgeously-feathered arrows, the great Pandava pulls violently on his bowstring, stunning his enemies. Partha take up his Devadatta in both hands, and he blows it with such force that the sound fills the skies and echoes in the far corners of the

Earth. The Kuru heroes are stupefied and stand entranced from the enchantment of the Sammohana, still holding their bows, which hang limply from nerveless hands.

Seeing the transfixed Kuru army, Partha remembers princess Uttaraa's request and says to her brother, his sarathy, 'Purushottama, go amongst the Kurus while they are still frozen in trance and bring me Drona and Kripa's white silk scarves; bring Karna's beautiful golden one and the blue ones of Duryodhana and Aswatthama. I suspect that Bhishma is not under the astra's spell, for he knows how to repel the power of Sammohana. So pass him by, keeping his horses on your left, for you must avoid any great warrior who is awake.'

The Matsya prince promptly drops his reins, jumps down from the chariot and does what Arjuna asks. He returns with the warriors' silks and takes up the reins of his silver horses again, flicking them lightly over the white steeds' necks, and bearing Arjuna away from the battlefield, beyond the footsoldiers and standard-bearers.

Bhishma sees the Pandava go and strikes him with a flock of arrows, but Partha kills his Pitama's horses and sarathy in a flash and pierces the old warrior with ten vicious shafts. Leaving Bhishma helpless on the field, Arjuna bursts out from the multitude of chariots with the beautiful bow in his hands, surely like the Sun breaking out from behind dark clouds.

Duryodhana wakes from his trance and, seeing Partha riding away at his leisure, as majestic as the king of the Devas, says to Bhishma, 'How did he pass you, Pitama? Attack him; he must not escape!'

Shantanu's son smiles and says, 'Did you lose good sense as well as your strength and weapons whilst you were unconscious? Bibhatsu is not addicted to killing, nor does his soul incline towards sin. He will not violate his dharma even to gain the three worlds, and only because of this are all of us still alive.

Duryodhana, return to your city and let Arjuna go with the herds he has taken back from us. Do not be foolish and disregard what is good for you. Indeed, a man must always keep his own welfare in mind.'

Listening to his grandsire, Duryodhana quickly loses his hunger for battle. He sighs and falls silent. Meanwhile, the other warriors all awaken, one by one, and ponder Bhishma's counsel; they see the wisdom in it and that Arjuna is indomitable and, wanting to protect Duryodhana, decide to turn home.

Arjuna happily watches the Kuru warriors leave; he makes the Matsya prince turn his chariot around and follows them: he wants to pay his respects and speak to them. He honours and worships his Pitama Bhishma and his Acharya Drona with a salvo of beautiful arrows that fall at their feet; he also salutes Aswatthama, Kripa and the other Maharathas. Then, with a final arrow, the son of Pritha breaks Duryodhana's haughty, jewelled crown into pieces.

Having paid his homage to those he reveres and having humiliated his cousin he despises, he fills the three worlds once more with the reverberant twang of the Gandiva. He blows the Devadatta, and the sound pierces the hearts of all his enemies. Having humbled them all, he stands resplendent on the chariot flying the banner which mighty Hanuman adorns.

As the Kurus ride away, Arjuna says to Uttara, 'Turn back your horses. We have recovered your herds, the enemy has retreated, and you can ride home happily to your city.'

The Devas, who have witnessed the astounding encounter between the lone Phalguna and all the Kurus, also turn their invisible vimanas homewards and return to their ethereal abodes. Arjuna's feats are imprinted on their lustrous hearts."

CANTO 67

GO-HARANA PARVA CONTINUED

Vaisampayana said, "Having vanquished the Kurus in battle, he with the eyes of a bull is taking the valuable Matsya herd back to Virata when he sees some wounded soldiers of Dhritarashtra's routed army coming out of the forest. They are terrified when they see Partha; and they stand before him with folded hands, their hair dishevelled, exhausted with hunger and thirst. Confused and afraid, for they are in a strange land, they bow down before Partha and say, 'We are your slaves.'

Arjuna says, 'Welcome, and may you be blessed. Go your way, you have nothing to fear from me. I will not take the lives of the injured. You have my protection.'

The band of soldiers greets this with salutations and they sing praises of his achievements and fame, and bless him with long life. The Kauravas cannot face Arjuna while he is on his way back to the city of Virata; he is like an elephant with rent temples. He has scattered the Kuru army like a gale does fleecy clouds.

Partha, slayer of foes, thoughtfully says to the prince of Matsya, 'You are the only one who knows that the sons of Pritha live in your father's kingdom. Do not speak of them or praise them when you enter the city, for the king himself may hide in fear. Instead, in your father's presence proclaim the defeat of the Kurus as your own doing. Say to him, "I have vanquished the Kurus and recovered our cattle."

Uttara says, ‘What you have done is beyond my power; I could never achieve it. But if you command me, I will not expose you to my father for as long as you forbid it, O Savyasachi.’

After he has vanquished the hostile Kurus and retrieved the precious herds from them, Arjuna goes back to the sami tree in the smasana and stands before it, his body wounded by enemy arrows. In a flash of light, the monkey on his banner flies up into the sky and vanishes, along with the other supernatural creatures on the magical flagstaff; the illusion created by Visvakarma melts away, leaving prince Uttara’s own banner, bearing the device of a lion, on the chariot once more. The Matsya prince fastens the Pandavas’ arrows and quivers back in the tree, along with the matchless Gandiva. With Arjuna for his charioteer again, he rides towards his city in joy.

Having accomplished the stupendous rout of the enemy, Partha braids his hair as before, takes the reins from Uttara, and that glorious one will enter the city of Virata as Uttara’s sarathy Brihannala. Meanwhile, the defeated and dejected Kurus are well on their way back to Hastinapura.

On the way back to Virata’s city, Arjuna says to Uttara, ‘O Kshatriya, Mahabaho, send the cowherds with the cattle in advance, and we will enter the city in the afternoon after bathing our horses and giving them water to drink. Tell the cowherds to go speedily and proclaim the good news of your victory.’

Uttara commands the messengers, saying, ‘The enemy has been routed and the cattle have been recovered. Go and proclaim the king’s victory.’

Thus, well pleased with their victory, having restored the Pandavas’ weapons to the sami tree, having put on the garments and ornaments they left there, the two Kshatriyas triumphally ride into the city of Virata: the heroic son of Virata with Brihannala as his charioteer.”

CANTO 68

GO-HARANA PARVA CONTINUED

Vaisampayana said, "Meanwhile, that morning, his wealth recovered and his own vast forces intact, Virata himself enters his city accompanied by the four still disguised Pandavas. The king and the sons of Pritha bask splendid in glory after shaming the Trigartas in battle and recovering all the Matsya herds. When Virata, enhancer of the joy of his friends, is seated on his throne, his subjects led by Brahmanas come before him. They adulate him, and happily he acknowledges their adoration and dismisses them.

Virata of the Matsyas asks where Uttara is. With some pride and pleasure, the royal women and young girls of the palace and the other women of the antahpura say, 'The Kurus came from the north and took the rest of our herds. Valiant prince Uttara rode against them alone, with Brihannala for his sarathy. He has gone to vanquish the six Maharathas who have come with the Kuru army—Shantanu's son Bhishma, Kripa, Karna, Duryodhana, Drona and Drona's son Aswatthama.'

Virata is filled with dread. He says nervously to his ministers, as if to console himself, 'I am sure that the Kauravas will turn back once they learn that the Trigartas have been defeated. But let my warriors who were not wounded by the Trigartas take a great force out to protect Uttara. Let them go at once.'

A vast army of horses, elephants, chariots and a teeming legion of foot-soldiers, equipped with all kinds of weapons, is mustered without delay, and

ready to go forth against the Kurus. They await their king's command.

A trembling Virata says, 'Go at once to my child. With a eunuch for his charioteer, I fear he may not be alive.'

Kanka, the king's dice-player, smiles and says to the distressed Virata, 'If, O King, Brihannala is his charioteer, the enemy will not escape with your cattle. If Brihannala protects him, your son will vanquish the Kurus today, even if they come with all the lords of the Earth, and even the Devas, the Asuras, the Siddhas and the Yakshas together.'

Just then, the swift dutas despatched by Uttara arrive in Virata's city with their joyful tidings. His chief minister quickly brings the amazing news to Virata in his court. He says, 'It is passing strange, but all our cattle have been rescued, the awesome Kurus defeated and prince Uttara, scourge of our foes, is well, and also his charioteer Brihannala.'

Yudhishtira says, 'These are happy tidings that the herds have been recovered and the Kuru army routed, but I do not find it strange that your son defeated the Kurus, for Brihannala was his charioteer.'

The hair on Virata's body stands on end in unbridled joy to hear of his son's incredible feat. He makes gifts of clothes to the messengers and issues orders to his ministers.

He says, 'Let our highways be lined with flags; let all the gods and goddesses be worshipped with offerings of flowers. Let princes, warriors, musicians and dancing-girls decked in jewels go out to receive my son. Let the bell-ringer go out on a swift elephant and proclaim Uttara's victory at every crossroad. Let Uttaraa put on her finest robes and, surrounding herself with maidens, musicians and singers of eulogies, go out to receive my heroic son.'

Beside themselves with excitement, all the people go to welcome Uttara, of the boundless prowess—some with auspicious gifts in their hands, many with cymbals, trumpets and conches, beautiful women in gorgeous attire, encomiasts and chanters of hymns along with minstrels, drummers and other musicians.

Having sent out his army, as well as maidens and bejewelled courtesans, to welcome his son home, the overjoyed monarch of the Matsyas says, 'Sairandhri, fetch the dice. Come Kanka, let us play.'

Kanka says, 'They say that one whose heart is overflowing with joy should not play against a cunning gambler. Therefore I would rather not gamble with you for you are in a transport of joy and as I am always

conscious of your welfare. However, if that is what you truly want, let us play.'

Virata says, 'Even if we do not gamble, you cannot be protecting my women, my cattle, my gold and all my wealth.'

Kanka replies, 'O king, bestower of honours, why do you want to gamble when it is fraught with evil? It should be shunned. You might have seen or at least heard of Yudhishtira, the son of Pandu. He lost his vast, prosperous kingdom and his godlike brothers at dice. That is why I am averse to the game; but if it is your wish, Rajan, I will play.'

While they play, the Matsya king says to the Pandava, 'Ah, my son has vanquished the formidable Kauravas in battle.'

To which the illustrious Yudhishtira says, 'And why should he not, when Brihannala was his charioteer?'

This cuts the Matsya king to the quick, and he cries, 'Wretch of a Brahmana! Dare you compare a eunuch to my son? Do you know nothing of what to say to your king, that you insult me so? Why should my son not vanquish all the Kurus led by Bhishma and Drona? Brahmana, it is only because of our friendship that I forgive you. But if you want to live, never speak such words to me again.'

But Yudhishtira says, 'Who other than Brihannala can fight a force consisting of Bhishma, Drona, Drona's son, the son of Surya, Kripa, Duryodhana, other Maharathas and, indeed, if the need arises, Indra himself surrounded by the Maruts? None has been, nor ever will be, his equal in prowess. Only Brihannala's heart fills with joy at the prospect of a terrible battle. He vanquished the Devas, the Asuras and Manavas. With such an ally, why should your son not conquer the enemy?'

Virata growls, 'Though I warned you, vile Kanka, you don't care to hold your tongue. If there is no punishment, no one would practise virtue.'

And the enraged king flings his heavy dice in Yudhishtira's face. 'Let this not happen again!' he thunders.

Yudhishtira's nose bleeds from being struck, but he contains the blood in his hands before it falls to the ground. He glances meaningly at Draupadi who stands at his side. Immediately understanding him, she brings a golden vessel filled with water to catch the blood that flows from his nose.

Meanwhile, Uttara enters the city being feted with sweet perfumes and flower garlands by the Matsyas, their women and even people from the

provinces. As he nears the gate of the palace he sends word of his arrival to his father.

The gatekeeper goes to the king and says, 'Your son Uttara is at the gate with Brihannala.'

The joyful Matsya king rises and says to him, 'Show them both in, ah, I am impatient to see them!'

Yudhishtira takes the dwarapalaka aside and whispers, 'Let Uttara enter alone; Brihannala must not come in yet. That Mahabaho has sworn a vow that whoever wounds me or sheds my blood, other than in battle, will not live. He will be enraged to see me bleeding and will kill Virata, even in the presence of his guards and ministers.'

Bhuminjaya enters and, having worshipped the feet of his father, approaches Kanka. He sees him seated in a corner of the sabha, bleeding, and waited upon by the sairandhri.

Uttara asks his father, 'O Rajan, who struck him? Who did this sinful thing?'

Virata says, 'I struck the devious Brahmana, and he deserves further punishment, for while I was praising you, he dared praise the eunuch.'

Uttara says, 'My lord, you have sinned gravely. You must appease him at once so the venom of a Brahmana's curse does not consume you.'

Calming down, his heart brimming over to receive his triumphant son, Virata turns to soothe Kanka the gambler, Yudhishtira like a fire hidden in ashes, and begs his forgiveness.

The Pandava replies, 'My lord, I was never angry that I need to forgive you. I was only worried because if blood from my nose fell on the ground, you and all your kingdom would have burned. Rajan, I do not blame you for having struck me, for those with great power sometimes succumb to unreasonable anger.'

When the bleeding has stopped, Brihannala enters the sabha. He greets Virata and Kanka and stands silent. Having appeased his gambler, Virata begins to sing the praises of his son Uttara in Savyasachi's hearing.

The Matsya king says, 'O you who gives the Kekaya princess so much joy, in you I truly have a son! I never had, nor shall have, another son who is your equal. My child, how did you do battle with the great Karna, whose aim is so unerring that he strikes every one of a thousand targets at once? How did you contend with Bhishma, who has no equal in the world of men? How did you fight Drona, that foremost of all wielders of weapons, the

Acharya of the Vrishnis and Kauravas, the Dvija who is seen as the preceptor of all Kshatriyas? How did you withstand the celebrated Aswatthama? How did you fight Duryodhana, who can pierce a mountain with his arrows?

My foes have all been destroyed and a delicious breeze seems to waft around me. And when you recovered my wealth which the Kurus stole, it seems that all those Maharathas were struck with panic. Without doubt, Purusharishabha, you have routed the enemy single-handedly and snatched the wealth that is my herds from them like his prey from a tiger.' "

CANTO 69

GO-HARANA PARVA CONTINUED

"Uttara says, 'It is not I who retrieved the cattle and vanquished the Kurus. All this was done by the son of a Deva. That divine youth saw me running away in fear when I saw the fearsome Kuru army; he stopped me and himself mounted my chariot, making me his sarathy. It was he who put the Kauravas to rout and recovered the cattle. This incredible deed, father, is that hero's and not mine.

It was his arrows that repulsed Kripa, Drona, the Acharya's powerful son, the Sutaputra Karna and Bhishma. He it was who said to the terrified Duryodhana who fled like the leader of a herd of elephants, "O prince of Kurus, you will not be safe even in Hastinapura. Do all you can to protect yourself, because you will not escape me by fleeing. Prepare to fight. If you win, you will be sovereign of the entire Earth; if you lose, it is Swarga you will gain."

Hissing like a snake, and surrounded by his Maharathas, Duryodhana turned back to fight. He shot arrows like thunderbolts, and my legs trembled at the sight, respected father. Then, that heavenly youth raised his unearthly bow and sprayed the Kuru army of chariots and brave warriors with his divine arrows. He transfixed that throng of Maharathas with an astra of sleep, and that lionish, irradiant youth laughed as he robbed them of silks of different hues.

Indeed, the six greatest rathikas of the Kurus were vanquished by that hero alone, like a whole herd of deer in a forest falling prey to one ferocious

tiger.'

Virata says, 'Where is this mighty-armed youth of celestial origin, this hero who recaptured my wealth from the Kurus? I am agog to see him and pay my homage to that mighty warrior, for has he not saved you as well as my herds?'

Uttara replies, 'The Devaputra vanished immediately. I believe, however, that he will show himself either tomorrow or the day after.'

Virata remains ignorant of the Pandava whom Uttara describes to him, and who lives in his very palace in disguise.

With the noble Virata's leave, Partha gives with his own hands the Kuru silks he has brought to Virata's daughter, and the lovely Uttaraa and her sakhis are delighted with the fine and brilliant cloths with which they make clothes for their dolls."

CANTO 70

VAIVAHIKA PARVA

Vaisampayana said, "Three days later, at dawn, the five Pandavas bathe, clothe themselves in royal white robes, put on their ornaments, and enter Virata's palace with Yudhishtira at their head, looking as splendid as five fierce elephants. They walk into Virata's sabha, seat themselves on thrones reserved for kings, and they look like five sacrificial flames ablaze upon an altar.

In a while, Virata comes into the sabha to hold court; he sees the brothers in their splendour and stops short.

Angrily, he addresses Kanka who sits on the Matsya king's throne like a god, like Indra surrounded by Maruts. He says, 'I employed you as a courtier, a player of dice. How dare you sit on my throne wearing white silk and ornaments?'

Arjuna smiles and says, 'O king, this man is worthy of sharing a throne with Indra himself. He reveres Brahmanas, is well-read in the Vedas and indifferent to luxury and pleasures of the flesh. He performs sacrifices, is firm in his vows and, indeed, he is the embodiment of dharma. He is the very best among all men of power, more intelligent than anyone in the world, devout in his observance of ascetic rites and a master of all weapons. In fact, he knows more about astras than anyone else does, or ever will, in the three Lokas.

There is no one like him even amongst the Devas, Asuras, Manavas, Rakshasas, Gandharvas, Yakshas, Kinnaras and Uragas. He is blessed with

foresight and vitality, and he is much loved by all the people both in the cities and villages. He is the Adiratha, the best chariot-warrior, among the sons of Pandu. He is the Yajaman at countless sacrifices, a man of piety and self-control.

Like the greatest sage, this saintly king is celebrated across the three worlds. He is strong, brilliant, capable, truthful and has his senses under perfect control. He is as wealthy as Indra and has amassed as much treasure as Kubera; he is as mighty a protector of the three worlds as the powerful Manu.

This great man who is as compassionate as he is powerful is none other than that bull of the Kurus, Dharmaraja Yudhishtira.

This king's achievements are like the Sun in brilliance; his fame has travelled over the world even like the rays of the Sun; and, as sunbeams follow the rising Sun, ten thousand elephants and thirty thousand chariots and carriages adorned with the purest gold and drawn by the noblest horses followed him when he lived amongst the Kurus. Eight hundred vabdhis and magadhis, wearing earrings set with shining gemstones, accompanied by minstrels, chanted his praises in those days, even as the Rishis sing in praise of Indra.

And, O Virata, the Kauravas and other lords of the Earth waited upon him like slaves, just as the Yakshas do on Kubera. This great king, who is as glorious as Surya at his zenith, once received tribute from all the lords of the Earth as if they were tenant farmers.

Eighty-eight thousand chaste Snatakas depended on him for their subsistence while they observed stern and lofty vows. This illustrious king of kings took care of the old, the helpless, the crippled and the blind as if they were his children, and he ruled justly over his subjects. Unflinching in dharma and self-control, keeping anger on a tight leash, generous, dedicated to Brahmanas, respectful and truthful, he is the eldest son of Pandu.

His prosperity and power inflamed the minds of Suyodhana and his followers, Karna and Subala's son Sakuni. O lord of men, the virtues of this man cannot be enumerated. This son of Pandu is ever virtuous and never does harm. Possessing such qualities, O Virata, is this bull among kings not worthy of a royal seat?' "

CANTO 71

VAIVAHIKA PARVA CONTINUED

"Virata says, 'If this is, indeed, the Kuru king Yudhishtira Kuntiputra, which amongst these is his brother Arjuna, and which the mighty Bhima? Which of these is Nakula, which is Sahadeva, and where is the celebrated Draupadi? After their defeat at dice, the sons of Pritha have not been heard of by anyone.'

Arjuna says, 'O King, the man you know as Ballava your cook is Mahabaho Bhima of unrivalled strength and mercurial energy. It was he who killed the angry Rakshasas on Mount Gandhamadana and plucked the fragrant saugandhikas for Krishnaa. He is the Gandharva who killed evil Kichaka, and it was he who killed tigers, bears and boars in the antahpura of your palace, for your pleasure.

He who has been the master of your stables is Parantapa Nakula; this one is Sahadeva, the man in charge of your herds. These handsome sons of Madri are famed Maharathas. These two bulls of the Bhaaratas, who, today have again put on royal garments and fine jewellery, are a match for a thousand great chariot-warriors.

This devi of the lotus-petal eyes, slender waist and sweet smiles, your wife's sairandhri, is Drupada's daughter, for whose sake the Kichaka clan perished.

And, O king, I am Arjuna whom you know of already—son of Pritha, Bhima's younger brother and elder brother to the twins.

Rajan, we have happily spent our ajnatavasa in your kingdom, as safe as infants in the womb.'

After Arjuna has identified the five Kshatriyas, the Pandavas, Virata's son Uttara speaks of Arjuna's prowess and confirms the identities of the sons of Pritha.

Uttara says, 'That one, with the glowing, golden complexion, who is tall, majestic as a lion, of the prominent nose, large eyes and broad, ruddy face, is the king of the Kurus.

Look at this other Kshatriya, whose tread is like a mighty elephant's, whose complexion is like molten gold, whose shoulders are huge, and arms long and powerful: he is Vrikodara.

That one who stands beside him, the dark-skinned youth who is like the king bull in a herd of elephants, who has leonine shoulders and an elephant's proud gait, whose eyes are large as lotus leaves, is Arjuna, greatest of all archers.

The two who stand close to the king are those Purushottamas, the twins who, like Vishnu and Indra, are unrivalled in beauty, strength and demeanour.

That devi who stands close to them is Krishnaa, who is beauty personified, the embodiment of light, dark like the blue lotus—a divine queen, like Sri Lakshmi come to life.'

Then Virata's son describes Arjuna's prowess. He says, 'It is he who killed our adversaries like a lion rampaging through a herd of deer. He cut a swath through a host of enemy chariots, slaying so many of their best rathikas. With a single arrow, he killed an enormous, angry war-elephant so it fell in its golden armour and its tusks gored deep into the ground. It is Arjuna who retrieved our herds and vanquished the Kurus in battle; and I was deafened by the boom of his conch. It is this hero of the fierce deeds who quelled Bhishma, Drona and Duryodhana. These achievements were his, not mine.'

The king of the Matsyas is full of both guilt and fear at having offended Yudhishtira. He says quickly to Uttara, 'The time has come for me to appease the sons of Pandu. If you approve, I will give my daughter Uttaraa to Arjuna.'

Uttara says, 'Do so, father. And let us so worship the sons of Pandu who are entirely worthy of worship.'

Virata says, ‘Bhimasena rescued me from the clutches of the enemy, and Arjuna recovered my cows. It is because of their might that we are alive and victorious. We and our ministers will pay our respects to Yudhishtira son of Kunti.’

And to Yudhishtira he says, ‘O Pandavarishabha, Dharmaraja, may you and your brothers be blessed! If we have unwittingly offended you, you must forgive us, most noble and honourable son of Pandu.’

Then the good Virata joyfully proposes an alliance to Yudhishtira by offering him his kingdom, his crown, his treasury and his city.

He says to the Pandavas, and to Arjuna in particular, ‘How fortunate I am to see you!’ and he embraces Yudhishtira, Bhima and Madri’s sons repeatedly and sniffs the top of their heads; but Virata, lord of a vast army, is still not satisfied.

The delighted king says to Yudhishtira, ‘I am the most fortunate man alive that you chose to spend your ajnatavasa in my home, and fortune continued to smile on us that you spent the thirteenth year of your exile undiscovered.

I hereby make a gift of my kingdom and whatever else I own to you sons of Pritha. Pandavas, accept these without hesitation. And let Arjuna Savyasachi accept the hand of my daughter Uttaraa; he is the best of all men and worthy of being her husband.’

In response, Dharmaraja Yudhishtira looks at his brother, and Arjuna says to the king of the Matsyas, ‘Rajan, I gladly accept your daughter, whose virtues I know well; but I will have her for my daughter-in-law. Let her become my son Abhimanyu’s wife. This alliance between the Matsyas and the Bhaaratas is fitting and brings us profound joy.’ ”

CANTO 72

VAIVAHIKA PARVA CONTINUED

"Virata says, 'Pandavottama, why do you not wish to accept my daughter as your wife?'

Arjuna says, 'When I lived in your antahpura I would see your daughter every day and, whether alone or accompanied, she trusted in me as in a father. I know about music and dancing, and she liked and respected me. She always considered me her teacher. I lived with her for a whole year even after she had attained puberty.

Given this circumstance, you or other men may entertain unfounded suspicions about me, or, worse, about her purity. And so, O Virata, I prefer to have Uttaraa for my daughter-in-law and bear witness to her chasteness. There is no difference between a daughter-in-law and a daughter just as there is none between a son and one's self. I am wary of slander and false accusations. I gladly accept your daughter Uttaraa as my daughter-in-law.

My son Abhimanyu excels every warrior on Earth in skill and prowess in battle; he is as handsome as a Deva. He is the favourite nephew of his uncle Krishna, who wields the Sudarshana chakra. O king, he is fit to be your daughter's husband, and your son-in-law.'

Virata says, 'What you say is wise, O Arjuna. Partha, do what you think best and you decide what we should do next. He whose daughter marries Arjuna's son has all his wished fulfilled.'

Yudhishtira gives his consent to the proposal. Bhaarata, Kunti's son and Virata send messengers who bear invitations to the wedding, to Krishna and

to all their friends and relatives.

At the end of the thirteenth year of their exile, the five Pandavas move to Upalavya, one of the finest towns in Virata's kingdom. Arjuna himself rides to fetch Abhimanyu, Krishna and many others of the Dasarha family from the country of Anarta. The king of Kasi and Saibya, who are Yudhishtira's friends, arrive with an akshauhini of troops each. The mighty Drupada, Draupadi's heroic sons, the unvanquished Sikhandi and the invincible Dhrishtadyumna arrive with another akshauhini of troops.

All the kings who come are not only lords of armies, but also conduct sacrifices, give bountiful gifts to Brahmanas, are deeply learned in the Vedas, heroic and always ready to die in battle. As they arrive, the virtuous king of the Matsyas honours them and provides entertainment for their armies, their servants and attendants; great is his gladness at giving his daughter to Abhimanyu.

Others come from different parts of the country. Then, Krishna arrives draped in bright, wild vanamalas made from forest blooms; Balarama, Kritavarma, Hridika's son Satyaki, Satyaki's son Anadhristi, Akrura, Samba and Nisatha, all magnificent Yadavas, come with Krishna. All these Parantapas come to Upalavya, bringing Abhimanyu and his mother Subhadra with them.

Indrasena and the others who have been living in Dwaraka for a year come in Krishna's train, bringing the Pandavas' chariots. Ten thousand elephants, ten thousand chariots, a hundred million horses, a billion foot-soldiers, and countless Vrishni, Andhaka, Kukura and Bhoja warriors of untold prowess form the entourage of the great Vrishni tiger, Krishna the Avatara. Krishna brings many nubile young women, ancient and magical jewels past compare and garments of unearthly weave and design for each of the illustrious sons of Pandu.

Soon, the wedding festivities are underway between the families of the Matsya king and the Pandavas. Conches, cymbals, horns, drums and other instruments sound, making music deep and wondrous, in Virata's palace. Hundreds of deer and other pure animals are slaughtered; wines and other intoxicating fruit juices are pressed and fermented, and flow in rivers. Actors, vabdhis, who are eulogists, and other singers and pauranikas entertain the kings by chanting their praises and genealogies, as well as recounting legends from time out of mind.

With Sudeshna at their head the royal Matsya women, wearing pearls and earrings of every other precious stone, come to the auspicious pandal where the marriage rites will be performed. Krishnaa by far outshines all the lovely, fair-skinned and bejewelled women in beauty, fame, virtue and splendour; dark Panchali is truly like a Goddess among them.

The women lead in princess Uttaraa, wearing rich red silk and ornaments handed down from antiquity in her family, and she looks like a daughter of Indra himself. Gravely, formally, Arjuna of the Kurus accepts Virata's flawless daughter on behalf of his son by Subhadra, and Yudhishtira Dharmaraja, who stands there like Indra, also receives her as his daughter-in-law.

With the formal acceptance, Partha, with Krishna before him, conducts the sacred wedding rituals of Subhadra's son. Virata gives him seven thousand horses, swift as the wind, two hundred elephants of the highest birth and wealth past telling. Libations of ghee are poured on the fire, and the Brahmanas are honoured. Now Virata offers his kingdom, his army, his treasury and himself to the Pandavas.

When the solemn and joyful ceremony is completed, Yudhishtira gives all the wealth that Krishna of immortal glory has brought, in daana to the great Brahmanas who have come to the Matsya kingdom from every corner of Bharatavarsha. He also gives thousands of the purest cows, all kinds of garments, extraordinay ornaments, chariots and carriages, mattresses of swan's-down and serves them the most varied and delicious food and drink. With the proper ceremonies, the king bestows vast lands on the Brahmanas. He gives away thousands of horses, treasuries of gold and other wealth to all the wedding guests, young and old.

Janamejaya, O Bharatarishabha, Virata's city teems with well-fed, contented, festive, celebrant men and women, and is lit by a festive glow, which, for the presence of Krishna, is unearthly and divine."

The end of Virata Parva

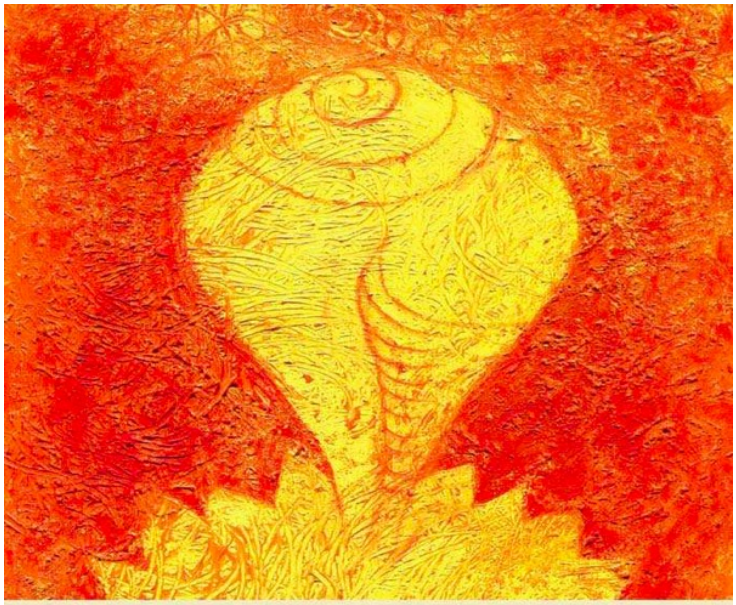

THE COMPLETE

MAHABHARATA

Udyoga Parva

{ 4 }

Jayashree Kumar
series editor: **RAMESH MENON**

THE COMPLETE MAHABHARATA

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Volume 4

Udyoga Parva

Jayashree Kumar

RUPA

Published by
Rupa Publications India Pvt. Ltd 2013
7/16, Ansari Road, Daryaganj
New Delhi 110002

Sales centres:
Allahabad Bengaluru Chennai
Hyderabad Jaipur Kathmandu
Kolkata Mumbai

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ISBN: 978-81-291-2459-3

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The moral right of the author has been asserted.

for my mother

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A Brief Introduction

The last complete version of the Mahabharata to be written in India in English prose was the translation by Kisari Mohan Ganguli in the late 19th century. He wrote it between 1883 and 1896. To the best of my knowledge, it still remains the only full English prose rendering of the epic by any Indian.

More than a hundred years have passed since Ganguli achieved his monumental task. Despite its closeness to the original Sanskrit and its undeniable power, in more than a hundred years the language and style of the Ganguli translation have inevitably become archaic.

It seemed a shame that this most magnificent of epics, a national treasure, an indisputable classic of world literature, believed by many to be the greatest of all books ever written, is not available in complete form to the Indian (or any) reader in modern, literary and easily accessible English: as retold by Indian writers.

So we, a group of Indian writers and editors, warmly and patiently supported by our publisher Rupa Publications India, undertook a line-by-line retelling of the complete Mahabharata, for the contemporary and future reader. Our aim has not been to write a scholarly translation of the Great Epic, but an eminently readable one, without vitiating either the spirit or the poetry of the original, and without reducing its length.

This is not a translation from the Sanskrit but based almost entirely on the Ganguli text, and he himself did use more than one Sanskrit version for his work. However, as will be obvious, the style of this new rendering is

very much our own, and our hope is to bring as much of the majesty and enchantment of this awesome epic to you as is possible in English.

Ramesh Menon
Series Editor

ACKNOWLEDGEMENTS

My thanks go, again, to Ramesh Menon for having given me the opportunity to be involved in this project; and to my mother, my son and my daughter for their love and support throughout the making of this volume.

CANTO 1

SENODYOGA PARVA

AUM! I bow down to Narayana and Nara, the most exalted Purusha, and to the Devi Saraswati and invoke the spirit of *Jaya!*

Vaisampayana said, "After the joyful celebrations of Abhimanyu's wedding, the Kurus of the wedding party rest that night and present themselves in the morning before Virata in his sabha. King Virata's court is full of treasures, the choicest vaiduryas and other precious stones; exquisitely wrought thrones and deep silk-covered armchairs are carefully laid out and the great hall is fragrant with the scent of a wealth of garlands.

The visiting kings are all present, when Virata and Drupada, the eldest among them, enter and occupy the thrones at the head of the sabha. Balarama, Krishna and their father Vasudeva are present. Satyaki, great Kshatriya of the Sini vamsa, and Rohini's son Balarama sit beside the Panchala king. Krishna and Yudhishtira sit beside the king of the Matsyas and with them are all the sons of Drupada, Bhima and Arjuna, Madri's sons, Virata's princes, and Pradyumna, Samba, Abhimanyu. Draupadi's sons, young lions who rival their fathers in courage, grace and prowess, are there as well, and they sit upon rich, gold-inlaid seats.

All these glittering heroes in their resonant ornaments and grand attire make that sabha of kings sparkle like the star-filled sky. Greetings exchanged all round and pleasantries done with, the assembled Kshatriyas fall quiet, their pensive gazes fixed on Krishna. And rising, he calls their

attention to the circumstances of the Pandavas. The sabha is hushed and the Kshatriyas are absorbed by what he says, which is grave and profound.

Krishna says, 'You all know how Yudhishtira was deceitfully defeated at dice by Subala's son, and how his kingdom was stolen from him. You also know of his oath to live in exile in the forest. Although Pandu's sons can conquer the very Earth, they kept the oath they had sworn and those incomparable princes fulfilled the cruel conditions imposed on them. This last, thirteenth year, was the most trying for them, but they have endured their ajnatavasa, disguised, suffering silently and unrecognised. You are all aware of these things.

These illustrious men spent that thirteenth year doing menial service. You must take all this into consideration and decide what course is best, and fair to both Yudhishtira and Duryodhana. What you decide about the Kauravas and the Pandavas must be in keeping with dharma and must have your unanimous approval.

Yudhishtira would not want even Devaloka if he violated dharma to gain the realm of the gods; he would gladly accept a single small village for his kingdom if that was righteous. All you kings and noble princes know how the sons of Dhritarashtra robbed Yudhishtira of the kingdom that was his birthright, and how he has suffered untold adversity. Although Dhritarashtra's sons cannot hope to resist Arjuna's prowess, Yudhishtira and his brothers still wish their cousins well; they wish for peace.

These matchless sons of Kunti and Madri only ask for what is theirs—what they won by vanquishing other kings in battle. When they were mere boys, you know how, many a time and using diverse methods, Duryodhana, his brothers and Sakuni plotted to kill the sons of Pandu, because Duryodhana always wanted the kingdom for himself. Consider how greedy those twisted, evil men are and how virtuous Yudhishtira. Consider deeply the relationship between them. I beseech you all to consult together and to decide on which side dharma lies.

The Pandavas have always been devoted to truth. They have fulfilled their oath faithfully. If the sons of Dhritarashtra do not give them justice now, and their kingdom back, the sons of Pandu will kill them all. When kings friendly to the Pandavas hear about the long suffering inflicted on them, they will all rally behind them and risk their very lives to see their tormentors punished, to see them die. Do not presume that the Pandavas are

too few or too weak to prevail over their enemies. United, and with the support of their allies, they will destroy those who oppose them.

However, we do not know Duryodhana's mind, or what he might do. How can we form any opinion about what is best for both the Pandavas and the Kauravas without knowing what Dhritarashtra's son intends? So, let an able ambassador—a high-born man who is virtuous, honest and alert—go to Duryodhana and persuade him to give half the kingdom to Yudhishtira.'

Full of wisdom and dharma, Krishna's words hang over the hushed sabha; he speaks impartially and for peace. His elder brother listens and then Balarama rises to addresses the gathering of kings."

CANTO 2

SENODYOGA PARVA CONTINUED

"Baladeva says, 'You have all heard Krishna. What he says is in keeping with dharma, prudent and impartial, and equally beneficial for both Yudhishtira and Duryodhana. The sons of Kunti are prepared to give up half their kingdom to Duryodhana; the sons of Dhritarashtra should be willing to do the same. The Kurus should be grateful to us and rejoice that the conflict between them has been so amicably resolved. The Pandavas will be content with this arrangement, provided their cousins do the honourable thing. And the satisfaction of the Pandavas is conducive to the welfare of all mankind.

I would be happy if one amongst us, committed to pacifying both the Kurus and the Pandavas, goes as a duta to Hastinapura, taking Yudhishtira's thoughts with him, and also to discover Duryodhana's intentions. This man must pay his respects to the noble Bhishma, to Dhritarashtra, to Drona and his son Aswatthama, to Vidura and Kripa, to Sakuni prince of Gandhara and to the Sutaputra Karna. Let him also pay his respects to the other sons of Dhritarashtra, who are all renowned for their strength and learning, who know dharma well, who are brave and aware of all that has happened, and who read the signs of the times.

When all these and the elders are assembled, let our messenger speak with humility, since this will best serve the interests of Yudhishtira.

While it is true that Dhritarashtra's sons took the kingdom with some deceit, our messenger must spare no effort to avoid provoking them. When Yudhishtira had his throne he forgot himself; he gambled wildly at dice and lost his kingdom.

Yudhishtira was never adept at dice-play, and despite his brothers and friends trying to dissuade him, he foolishly challenged Sakuni, who is a master gambler. Hundreds of other dice-players were present, whom Yudhishtira could have beaten, but he ignored them and, of all men, he challenged Sakuni. Naturally, he lost game after game but he still refused to play anyone but Sakuni, who easily routed him and took everything he owned. How can Sakuni be blamed for this?

Therefore, our messenger must employ the utmost humility and first placate Dhritarashtra, who might then persuade Duryodhana to deal in peace. We must not incite a war with the Kurus, but approach Duryodhana in conciliation. War can never achieve what a peaceful agreement would, an enduring result.'

While the great and ponderous Balarama is still speaking, suddenly Satyaki, prince of the Sinis, jumps up and, his face red with indignation, roundly condemns what Baladeva advocates."

CANTO 3

SENODYOGA PARVA CONTINUED

"Satyaki says, 'What a man says reflects what is in his heart; as do your words. Men are either brave or cowardly; of two branches of the same tree, only one might bear fruit; in the same dynastic line, there may be foolish men as well as those who have great strength of character.

O you whose banner bears the image of a plough, it is not what you say that I condemn, but those who listen to you. How can they allow a man who dares blame virtuous Yudhishtira to speak in this sabha? Clever dice-players challenged Yudhishtira even though he had little skill and, trusting in their integrity, he was vanquished. Can such men be said to have won honourably?

If they had come to Yudhishtira in his own house, whilst he played dice with his brothers, and bested him there, their victory would have been righteous. They challenged him, who was bound by Kshatriya dharma, and they won by deceit. How can what they did be called dharma? Having agreed to what they made the stakes in the game, a life in the forests, how could Yudhishtira demean himself by asking to be freed from his wager, even if he was beaten with cunning sleight of hand? Even if, by rights, Yudhishtira still owned his ancestral kingdom, it would have been beneath him to beg.

How can the Kauravas be termed righteous and their intentions honourable when they accused the Pandavas of having been discovered,

although the sons of Pandu had completed their ajnatavasa unrecognised? Bhishma and Drona begged them to return the Pandavas' rightful throne, but they refused.

I would use arrows rather than words to convince them. I would use force to make them prostrate at Yudhishtira's feet. They and their allies must bow before him, or they must die. When I, Yuyudhana, am provoked by anger to fight, they will not resist me, even as mountains cannot withstand a striking thunderbolt.

Who can withstand Arjuna in fight? Who can resist him who has the discus for his weapon? Who can stand against me? Who can face the inexorable Bhima? And who that values his life would come near the sons of Madri, whose bows are firmly held and who are like twin embodiments of Yama?

Who would dare face Drupada's son Dhrishtadyumna, or these five sons of Pandu, who glorified Draupadi's name, who rival their father in valour and in every other way, and who are full of Kshatriya pride? Who would ride against Subhadra's son, whose mighty bow neither the Devas, nor Gada, nor Pradyumna, nor Samba can resist, and who is like Death himself, or like the very Vajra, or like Agni?

We will kill Duryodhana, Sakuni and Karna in battle and install Yudhishtira on the Kuru throne. There is no sin in slaying those who are intent on killing us, but to beg from our enemies is both adharma and shameful.

I ask you to do what Yudhishtira wants. Let Pandu's son regain the kingdom that Dhritarashtra surrenders. If Yudhishtira does not get his kingdom today, I will mow down our enemies.' "

CANTO 4

SENODYOGA PARVA CONTINUED

"Drupada says, 'Mahabaho, it will be as you say. Duryodhana will never give up the kingdom peacefully; his doting father Dhritarashtra will go along with him; Bhishma and Drona will, too, from helplessness and loyalty, and Karna and Sakuni from bravado. I like what Baladeva said; we must do as he advises, but only if we want peace.

We should not speak to Duryodhana with mild words. He has a vicious nature, and temperance will not persuade him to see reason. Gentleness is appropriate for dealing with a donkey, but only firmness for cattle. If we speak leniently to Duryodhana, that evil one will think we are fools and presume that he has won.

Let us make preparations and send word to our friends, asking them to gather an army for us. Let swift messengers go to Salya and Dhrishtaketu, to Jayatsena and the prince of the Kekayas. Duryodhana will also send word to these kings. By dharma, men will respond to the first one who asks them. So make haste to reach out to your friends.

A great undertaking awaits us. Send word quickly to Salya and to the kings loyal to him, to Bhagadatta of immeasurable valour who rules the eastern coast, to fierce Hardikya and Andhaka, to the brilliant king of the Mallas and to Rochamanas. Summon Brihanta and Senabindu; Senajit, Prativindhya and Chitravarman; Bahlika, Munjakesa and the ruler of the Chedis; Suparsva, Subahu and that Maharatha Paurava. Call the kings of the

Sakas, the Pahlavas, the Daradas; call Surari, Nadija and Karnaveshta, Neela and Bhumipala Viradharman; call Durjaya and Dantavaktra, Rukmi and Janamejaya, Ashada, Vayuvega and Purvapali; call Bhuritejas, Devaka, Ekalavya and his sons. Send also for the Karushaka kings and the valiant Kshemadhurti, and for the kings of the Kamboja and the Rishika tribes of the west coast; send for Jayatsena and the king of Kasi, for the rulers of the land of the five rivers, and for the son of Kratha; send for the rulers of the mountain realms, for Janaki and Susarman and Maniman, for Yotimatsaka and Dhrishtaketu, for the kings of Pansu, Tunda and Dandadhara, and for Brihatsena. Summon Aparajita, Nishada, Sreniman and Vasuman; call Brihadbala of untold might, Bahu the conqueror of hostile cities and the warlike Samudrasena and his valiant son; summon Udbhava and Kshemaka, Vatadhana, Srutayu and Dridhayu; summon the gallant son of Salva, the king of the Kalingas, and the unconquerable Kumara. Speedily send word to all these men. Yes, this plan appeals to me.

And let this learned Brahmana, my priest, be the messenger who goes to Dhritarashtra. Tell him what he must say to Duryodhana, how to address Bhishma, that noblest of warriors and what to say to Drona, that greatest of Maharathas.'"

CANTO 5

SENODYOGA PARVA CONTINUED

"Krishna says, 'What you counsel surely befits the king of the Panchalas, for your deep kinship and allegiance towards Pandu's son. Yet, we want to adopt a wise course of action, and that is our first duty; it would be foolish to do otherwise. Our relationship to the Kauravas and the Pandavas is equal, regardless of their own inclinations towards each other. You and all of us were invited for a wedding. The marriage has been celebrated; let us go home happily.

You are the first of all the kings here, both in age and learning, and the rest of us are like sishyas to you. Dhritarashtra has always had great respect for you; and you are also a friend of the acharyas Drona and Kripa. So, I ask you to send a message to the Kurus on behalf of the Pandavas. We are unanimously resolved that you should be our duta.

If the Kuru king makes peace on equitable terms, the cordial, brotherly feelings between the Kauravas and Pandavas will be restored. If, on the other hand, Duryodhana takes a haughty stand and refuses peace, send for the others first and then summon us as well.

The wielder of the Gandiva will be ignited with anger; the dull-headed, evil Duryodhana, his kinsmen and his friends will meet their fate.'"

Virata pays homage to Krishna, bids farewell to him, and Krishna sets off home with his kinsmen. After Krishna leaves for Dwaraka, Yudhishtira and his followers join Virata and begin to prepare for war.

Virata and Drupada send messengers to all the other monarchs, and at their request many powerful kings gladly arrive to join them. The sons of Dhritarashtra hear that the Pandavas have amassed a great army and they, too, muster a force of many rulers of the Earth. O king, quickly the world teems with warriors galvanised to the cause of either the Kurus or the Pandavas. Armies composed of the four kinds of forces pour in from all sides and fill the land; and Bhumi Devi, with her mountains and forests, seems to tremble beneath their tread.

The king of the Panchalas consults Yudhishtira and sends his wise and learned priest to the Kurus."

CANTO 6

SENODYOGA PARVA CONTINUED

"Drupada says to his priest, 'Of all beings, those endowed with life are superior to the inert; of living beings, those endowed with intelligence are superior to the others; of intelligent creatures, men are foremost; of men, Dvijas are the highest; of the twice-born, students of the Vedas are the best; of Vedic students, those of refined minds are first; of cultured men, the practical are the best; and of practical men, those who know Brahman, the Supreme Being, are the highest.

You are at the very apex of this pyramid of beings. Distinguished by your age and learning, you are equal in intellect to Indra or Brihaspati. You know what kind of man the king of the Kurus is, and you know what Yudhishtira is. It was with Dhritarashtra's knowledge that the Kauravas deceived the Pandavas and, despite Vidura's counsel, that king follows his son.

On behalf of the Kurus, Sakuni challenged Yudhishtira to a game of dice, although the Pandava was as a callow beginner while he himself was an expert. Unskilled in play, and guileless, Yudhishtira adhered strictly to rules of Kshatriya dharma. The ruthless Kurus cheated and won Yudhishtira's kingdom from him, and they are not going to give it up voluntarily.

If you speak words of dharma to Dhritarashtra, you will certainly gain the hearts of his warriors. Vidura will support what you say and, thereby,

antagonise Bhishma, Drona, Kripa and the others. When the enemy commanders are alienated from their simple-minded fighting men, they will need to regain the confidence of their soldiers. In the meantime, the Pandavas will prepare their armies and gather their supplies, while, with you lingering in their midst and sowing subtle discord in the hearts of their men, the enemy will not be able to make adequate preparations for war. This plan of action seems the best.

It is possible that Dhritarashtra might agree to your proposal and do as you ask. You, being virtuous, must behave toward them with dharma. Win the hearts of the compassionate by discoursing at length on the trials that the Pandavas have endured and convince the elderly by reminding them about the customs of their forefathers.

I have no doubts in this regard, nor do you need to be apprehensive of any danger. You are a Brahmana, well versed in the Vedas; and you are going there as a duta; furthermore, you are elderly. So, old friend, set out at once for Hastinapura to promote the cause of the Pandavas. Set out on the day of the Pushyami nakshatra, during that part of the day called Jaya.'

The priest sets out for Hastinapura, mindful of Drupada's instructions. That learned man, who has a deep knowledge of the Artha Shastra, goes with a retinue of disciples towards the city of the Kurus, to advance the welfare of Pandu's sons."

CANTO 7

SENODYOGA PARVA CONTINUED

Vaisampayana said, "After the Pandavas send the priest to Hastinapura, they send other messengers to the kings of various kingdoms, and Arjuna sets out for Dwaraka. After Krishna and Baladeva leave for Dwaraka with all the Vrishnis, the Andhakas and hundreds of Bhojas, Dhritarashtra's son sends out spies to garner information about what the Pandavas are doing.

Duryodhana hears that Krishna is on his way home and goes at once to Dwaraka, riding on fine horses swift as the wind, and taking a small troop of warriors with him. He and Arjuna arrive on the same day in the beautiful city of the Anarta realm. On reaching there, those two lions of Kuru vamsa find that Krishna is sleeping, and they go to his bedchamber.

Krishna is still asleep when Duryodhana enters the chamber and sits on a fine seat at the head of the bed. Arjuna enters behind him and stands at the foot of the bed, his head bent and hands folded. When Krishna awakes his gaze falls first on Arjuna. He greets both him and Duryodhana, and after asking if they had a safe journey, mildly enquires why they have come to see him.

Duryodhana says, 'You must help me in the impending war. Arjuna and I are both your friends, Madhusudana, and you are related to both of us in the same way. Today, it is I who petitions you first. Men of dharma take up

the cause of the one who approaches them first. This is the way of the ancients.

Krishna, you are the first of all men of dharma, and everyone respects you, at all times. I ask you to follow dharma and do what is right.'

Krishna replies, 'That you have come first, O king, I do not doubt in the least. But, it is Arjuna that I saw first. Because you were the first to approach me and because Arjuna was the first one I saw, I shall help you both. It is said that those who are younger should choose first. That gives Dhananjaya the first choice.

There exists a vast force of Yadavas, numbering ten crores, known as the Narayanas. Each of them is stronger than me and each one can fight in the very thick of any battle. One of you can have these irresistible soldiers. The other will have me; but I will bear no arms and neither will I fight on the field.

Arjuna, you decide first which you will choose, because law dictates that you have the first choice.'

Arjuna chooses Krishna, who will not fight on the battlefield, who is Vishnu himself, creator, preserver and slayer of men, the uncreated one, born among men of his own will, foremost of all Kshatriyas, beyond all the Devas and Danavas. Duryodhana gladly accepts the Yadava army of Narayanas and, though he knows that Krishna will not be with him, he is thrilled at having acquired the massive force. Having secured that awesome army, Duryodhana goes in some delight to his old master, Rohini's son Balarama, to tell him of the reason for his visit and its outcome.

Baladeva says to Duryodhana, 'Remember all that I said at Virata's daughter's wedding. It is for your sake that I spoke against Krishna there and contradicted him. Again and again, I spoke of the equality of our relationship to both sides. However, Krishna did not adopt my views, and I cannot separate myself from Krishna for even a moment. Since I cannot go into battle against him, I have resolved not to fight, either for Kunti's sons or for you.

O Bharatarishabha, born as you are into the noble race of Bharata, go bravely into battle and fight with Kshatriya dharma.'

Duryodhana embraces that hero whose weapon is the plough and, despite being aware that Krishna is not on his side, he still considers Arjuna and the Pandavas as having already been defeated. He then goes to

Kritavarman, who gives him an akshauhini of troops. And surrounded by that terrifying host, he rides forth, to the great joy of his friends.

After Duryodhana has left, Krishna says to Arjuna, 'Why did you choose me, when you knew that I will not fight at all?'

Arjuna answers, 'I have no doubt that you will slay all our enemies, even without fighting yourself. I, too, can kill them all, by myself, Purushottama. You are the most illustrious being in this world, and your renown and honour will come with you. I wish for that, and that is why I chose you. I have always wanted to have you for my sarathy, and I ask you now to fulfil my long-cherished desire.'

Krishna says with a deep smile, 'I am glad that you chose me, son of Kunti. As for your wish, yes, I will be your charioteer.'

His heart full of joy, Arjuna returns with Krishna to where Yudhishtira waits."

CANTO 8

SENODYOGA PARVA CONTINUED

Vaisampayana said, "O king, Salya hears the news that the messengers bring and, accompanied by his sons and a teeming legion of soldiers, every man mighty in battle, he sets out to come to the Pandavas.

His encampment extends over one and a half yojanas, so vast is Salya's force. Rajan, this most powerful king commands an entire akshauhini. In his army are heroes wearing armour of different colours, carrying a myriad of banners and all sorts of bows, adorned with diverse ornaments, garlands and jewellery, and wearing beautiful clothing. Hundreds of thousands of the foremost Kshatriyas are the leaders of his troops, and they are clothed and decorated, each in the tradition of his native land.

Salya moves slowly, majestically, toward the Pandava camp, frequently giving his men time to rest. The Earth's little creatures are crushed and the ground trembles under the tread of his legions. Hearing that the great and mighty warrior is on the march, Duryodhana makes all haste to win him over to his side. He swiftly has finely-decorated, palatial pavilions erected at many enchanting sites for Salya's comfort and pleasure, and sends performers to entertain that king.

The first of these retreats is adorned with garlands and stocked with meat and the choicest delicacies and refreshments. There are fine pools and tanks of different shapes, all delightful to see; there is plentiful food, and

there are spacious apartments. Salya arrives at the first exotic pavilion, and Duryodhana's best servants wait upon him as if he is a Deva.

Salya reaches another hall of entertainment that is as resplendent as an arbour of the gods. And there, luxuriating in comforts fit for any celestial, he thinks himself superior to the lord of the Devas and even thinks of Indra as being shabby in comparison.

The delighted Salya asks the servants, 'Where are Yudhishtira and the others who have arranged for these lavish mansions? Bring the men who built them before me; they deserve to be richly rewarded. I must acknowledge their work. I hope Kunti's son will approve.'

The surprised servants inform Duryodhana, who stays hidden until Salya's pleasure is so great that he is ready to grant even his life, and then he comes forward and reveals himself to his uncle. The king of the Madras sees him and understands that it is Duryodhana who has taken all these pains to fete him.

And Salya embraces Duryodhana and says, 'I want to give you something that you truly want.'

Duryodhana says, 'Auspicious one, let it be as you say, and grant me this boon: I ask you to lead my armies in battle.'

Salya says, 'So be it. What do I need to do?'

The son of Gandhari cries again and again, 'It is done! It is done!'

And Salya says, 'O best of men, go back to your city. I must pay Yudhishtira a visit. I will do that first and come to you very soon.'

Duryodhana says, 'O Bhumipala, come quickly indeed after seeing the Pandava. I depend on you entirely, so remember the boon you have granted me.'

Salya says, 'Blessings upon you! I will hasten back. Go in peace to your city, O protector of men.'

The two kings, Salya and Duryodhana, embrace and Duryodhana returns to his capital. Salya goes to inform the sons of Kunti of what has happened.

When he reaches Upaplavya and enters the encampment there, Salya sees all the sons of Pandu before him. The mighty-armed Salya meets them and accepts the customary courtesies—water to wash his feet with and honourable gifts, including a cow. The king of the Madras asks how they are and, with great joy, embraces Yudhishtira, Bhima, Arjuna and his sister's twin sons.

When they are all seated, Salya says to Yudhishtira, 'Naravyaghra, is all well with you? How fortunate it is that you have completed your exile. Such a difficult task you, your brothers and the princess have accomplished by living in the wilderness! No less trying was the year of your ajnatavasa.

When a man has his throne taken from him, there is nothing but hardship to look forward to. Rajan, what happiness is there for such a one? But after killing your enemies you will gain as much, no, a hundredfold more, felicity and joy than the torment that Dhritarashtra's son inflicted on you.

You are wise in the ways of the world and, so, my son, you never do anything out of avarice. You walk in the footsteps of the ancient Rajarishis. You must remain firmly on your path of generosity, selflessness and truth. Mercy, self-control, truth, universal compassion and every other wonderful quality present in this world are also present in you.

You are mild, generous, devout and large-hearted; and you look on virtue as the highest good. Many are the laws of dharma that prevail amongst men, and you know them all. In fact, you know everything there is to know of this world of ours.

Bharatottama, how great it is that you have emerged from your travails. How fortunate I am to see you, who are a treasure-house of dharma, now free and among your followers.'

Then, Bhaarata, the king tells Yudhishtira of his meeting with Duryodhana, and about the boon he granted him.

Yudhishtira says, 'Pledging your allegiance to Duryodhana out of heartfelt gratitude is dharma indeed. But, Bhumipala, I ask you to do one thing for me. Even if what I ask is not dharma, you must do it for my sake. Listen to my plea.

On the battlefield you are Krishna's equal as a charioteer. When Karna and Arjuna come face to face in a mortal duel, I have no doubt that you will be Karna's sarathy. At that time, I beg you, protect Arjuna, even while you are his enemy's sarathy. You must dampen the Sutaputra's spirits, for his lack of confidence is his only weakness, and only through that can Arjuna prevail over him. Uncle, you must do this, even though it is unseemly. For if Karna is not slain, we will lose the war.'

Salya says, 'Bless you, Pandava, and now listen to me. You ask me to dispirit Karna in battle. Yes, I am sure I will become his charioteer, for he does consider me equal to Krishna. When he prepares to fight Arjuna, I will

point out the dangers he faces. I will extol Arjuna and convince Karna that he is no match for your brother. Shorn of courage and pride, he will be easy to kill.

I swear that I am determined to do what you ask. Whatever else I may be able to do for your good, I will do as well. The anguish you suffered along with Draupadi during the game of dice; the savage words that the Suta's son spoke then; the misery that Jatasura and Kichaka inflicted on you; Draupadi's torment, which was like Damayanti's—this will all end in joy, O Kshatriya.

Do not grieve over what happened, for destiny is inexorable. From time out of mind, the noblest men have endured all manner of suffering; why, even the Devas have found grave misfortunes, Rajan. It is told that Indra and his wife had to endure great grief once, and were plunged in black despair.'"

CANTO 9

SENODYOGA PARVA CONTINUED

"Yudhishtira says, 'Best of kings, how did Devendra and his queen come to endure such torment?'

Salya says, 'Listen, and I will tell you this ancient itihasa. Hear, Bhaarata, how affliction befell Indra and his consort.

Once, Tvashtri, the lord of creatures and among the foremost of Devas, sat in austere tapasya, and out of his rancour against Indra, created a son with three heads. That lustrous being of universal form, Viswarupa, hankered after Indra's throne. He had three awesome faces that resembled the Sun, the Moon and Fire. With one he read the Vedas, with one he drank wine and his gaze from the third seemed to imbibe the whole world. With unflinching tapasya, this imperturbable and self-controlled being lived a life of devout spiritual discipline. Severe and terrible was his penance.

Observing the sternness, courage and truthfulness of this being of immeasurable tejas, Indra worried that he would take his place as the lord of the Devas.

Indra thought to himself, "How can this one be made addicted to sensual pleasures? How can he be made to forsake his tapasya? If he grows any stronger, he will absorb the entire universe."

Having pondered thus within himself, Indra sent Apsaras from Devaloka to tempt the son of Tvashtri.

He commanded them, saying, “Hurry! Go and tempt the three-headed one to plunge deep into pleasures of the senses. You, who are blessed with captivating hips, adorn yourselves in provocative attire, deck yourselves in fine necklaces and employ passionate gestures and language. My lovely ones, my heart is perturbed; distract him and alleviate my dread. Beautiful nymphs, avert this peril that hangs over me. May well-being be yours.”

The Apsaras said, “O slayer of Bala, have no fear, we will seduce him. Together, we will tempt this rishi who sits in tapasya so fearful that his eyes seem to scorch everything they see. We will bring him under our control and put an end to your fears.”

They went to the three-headed one and, arriving there, those exquisite temptresses teased him with gestures of love and their beautiful bodies. Absorbed in deep tapasya, he looked at them but was unmoved. With subdued senses he was like the ocean, full to the brim and unshakeable.

Their efforts were to no avail. The Apsaras came back to Indra and, with hands joined, said, “O, we could not shake that tranquil one. Now do whatever you must.”

Indra honoured the Apsaras and dismissed them, thinking all the while about other ways of destroying his enemy. He soon lit upon a way to be rid of the three-headed one.

He said to himself, “Today, I will cast my thunderbolt at him, and he will die. Even the most powerful man must not take a nascent enemy lightly, of little account though he may yet be.”

And so, with the exhortations of the Shastras in mind, he decided to kill the three-headed being and hurled his Vajra at him. It was terrible to see, such a fire, and struck dread into the heart. Struck by that all-powerful thunderbolt, the three-headed one died, and as he fell he loosened the summit of a mountain.

The lord of the Devas saw that he was dead and lay still, like a mountain, but Indra found no peace. Instead, he was scalded by the effulgence of that being, who blazed in death as he had in life. Lying on the field, his three heads seemed eerily alive. Overawed and in fear of that dazzling lustre, Indra was plunged in dismay.

Just then, he saw a carpenter walking through the forest with an axe on his shoulder.

Indra said to him, “I ask a favour of you. Cut off this dead one’s heads.”

The carpenter said, “His shoulders are broad, and my axe is not big enough. Also, I will not do this sinful thing.”

Indra said, “Have no fear but quickly do as I say. At my command your axe will be as powerful as a thunderbolt.”

The carpenter said, “Who are you, who have done this dreadful thing? Tell me the truth, I want to know.”

Indra said, “Then know this: I am Indra, the lord of the Devas. Now do as I tell you. Do not hesitate, carpenter.”

The carpenter said, “O Indra, why are you not ashamed of your bestial crime? How it is that you do not dread the sin of killing a Brahmana, particularly this son of a Mahamuni?”

Indra said, “I will perform rigorous atonement to purify myself of these sins. He whom I killed with my Vajra was a powerful enemy. I am still uneasy; I fear him even now. Waste no time; cut off his heads and I shall bestow my favour upon you. I grant that in all sacrifices, you will get the head of the sacrificial beast as your share. Now do what I ask!”

Hearing this, the carpenter cut off the heads of the three-headed one with his axe. When the heads were severed, partridges, quails, pigeons and all kinds of birds flew out from the naked throats. From the head which the three-headed one used to recite the Vedas and drink Soma nectar, partridges flew out in a flock. From the head with which he looked at the cardinal points as if to absorb them all, quails emerged. From that head which he used to drink wine came sparrows and hawks.

With the heads removed, Indra’s trepidation left him. He returned to Devaloka with a light heart, and the carpenter went home. Indra was pleased that he had accomplished his objective.

When Tvashtri heard that Indra had killed his son, his eyes reddened, and he said, “Indra has killed my son, who was innocent of any offence, who was absorbed in constant tapasya, who was merciful, who was self-controlled and who had subdued his senses. To destroy Indra, I will create Vritra.

Let the Lokas behold my power; let the worlds see my tapasyashakti; let that inhuman, evil-minded Deva see what I do.”

With these words, the furious Tvashtri, famed for his tapasya, washed his mouth with water in achamana, offered oblations to the fire and created the dreadful Vritra. He spoke to the Asura he had made, saying, “O Vritra,

who are destined to slay Indra, may your might swell by the power of my tapasya."

And that Asura grew prodigiously in strength. Born of fire, like Agni's son, he towered towards the sky.

He said, "I have risen like the apocalyptic Sun; tell me what am I to do."

"Kill Indra," said Tvashtri, and left for the celestial realms.

A great battle ensued between Vritra and Indra. Both were fired with wrath, and the duel between them was terrible. The heroic Vritra seized the lord of gods and whirled him round and threw him into his open maw.

The Devas were terrified to see how easily Vritra had swallowed Indra, and they created Jrimbhika to kill Vritra. Waiting his chance, Indra drew his body into itself and flew out when Vritra opened his mouth to yawn. It is since then that the yawn became a characteristic of living beings in the three worlds. Great was the joy of the Devas at Indra's escape. And the furious battle between Indra and Vritra resumed.

They fought for a long, long time and, finally, Indra could not withstand Vritra, who was infused by the power of Tvashtri's tapasya; the Deva king fled and the Asura prevailed. In disarray after Indra's retreat, all the other Devas were easily overpowered by Tvashtri.

O Bhaarata, they consulted the greatest rishis and deliberated on the proper thing to do. Seized with dread, they sat on the top of the Mandara Mountain and invoked the indestructible Vishnu,' says Salya."

CANTO 10

SENODYOGA PARVA CONTINUED

"Salya continues, 'Indra said, "O Devas, Vritra has consumed the universe, and no-one can withstand him. Once I could have vanquished him, but not any more. What can I do now? He is unassailable: he has inexorable tejas; he is a Mahatman; victory will always be his in battle; he can swallow the three worlds with its Devas, Manavas and Asuras.

Swargavasis, I have decided that we must go to Vishnu and seek his counsel. He will help us find a way to kill this evil one.

At Maghavat's word, all the Devas and the Rishis went to the omnipotent Vishnu, to place themselves under the protection of that protector of all.

They said to the Supreme God, "O Narayana, it was you who once covered the three worlds in three strides. It was you who procured the Amrita and quelled the Asuras in battle. It was you who restrained the Asura Bali and placed Sakra on the throne of Devaloka. You are the Lord of the gods and the Soul of the universe. You are the almighty God whom all beings worship.

Best of Gods, be the means of our salvation, of all the Devas and Indra. O Asurasudana, all creation is pervaded by Vritra."

Vishnu said, "It is my dharma to do what benefits you. I will tell you how Vritra can be killed. Go with the Rishis and the Gandharvas to Vritra,

who has absorbed the universe into himself. Go in an attitude of conciliation and win him over with feigned humility.

By virtue of my power, Indra will be victorious, for I shall invisibly enter his Vajra. Go now, all of you, with the Rishis and the Gandharvas, and make peace between Sakra and Vritra."

When he had spoken, the Rishis and the Devas, with Indra at their head, left all together. As they approached, they saw Vritra's splendour, ablaze as if to incinerate the ten cardinal points and consume the three worlds; and glorious, like the Sun or the Moon.

The Rishis came up to Vritra and said to him in a soothing tone, "O unconquerable one, your energy has consumed the universe. However, you have not vanquished Indra, although you have fought him for so long. All beings, including gods, men and demons, suffer from your conflict. Let there be peace between you and Sakra. You will be happy and live forever in Indra's realm."

The mighty and noble Vritra heard what they said and, bowing his head to them, said, "Great ones, I hear you and the Gandharvas clearly. Now listen to what I have to say. How can there be friendship between Indra and me? How can there be amity between two inveterate enemies?"

The Rishis said, "Concord between righteous beings happens at a single meeting and is always desirable. After that first contact, whatever is destined will happen. One should not lose the opportunity of forming an alliance with a man of dharma. Indeed, one should actively seek the friendship of the righteous. Wise men say that friendship with a good man is like wealth in a time of poverty, for the friend will give sage advice when it is needed. The friendship of a good person is of great benefit and, so, a wise man should never want to kill a righteous being.

Indra is honoured by the just; he is the refuge of the magnanimous; he speaks the truth, always; he is without blame; he knows what dharma is; and his judgment is refined. Let there be eternal friendship between you and Indra. Have faith in him and let your heart not be otherwise inclined."

The illustrious Asura said, "I revere you Rishis who are endowed with supernatural powers. Do as I say, exactly as I say, and then, Devas, I will do everything these Brahmanottamas advise.

My condition is: I shall not be killed with anything that is wet or dry, with anything made of stone or wood, with a weapon used in close combat or with an astra, neither during the day nor at night, not even by Indra

himself or any of the gods. On these terms I will make eternal peace with Indra."

The Rishis agreed. Peace was restored, and Vritra was glad. Indra, too, was pleased, but thoughts of killing Vritra continued to fill his mind. The lord of the Devas passed his time, always uneasy and looking for a chink in the compact he had made with Vritra.

One day, in the eerie twilight of evening, Indra caught sight of the mighty Asura on the sea shore. He thought of the boon that had been granted to the Asura, and he thought, 'It is evening now—neither day nor night. I must kill Vritra, my enemy, who has stripped me of my power. Unless I slay this mighty Asura, even if I have to use deceit, I will not prosper."

At that moment, thinking these thoughts and bearing Vishnu's promise to him in mind, Indra saw a mass of foam in the sea, as big as a hill, and he said, "This is neither dry, nor wet, nor is it a weapon. Let me cast it at Vritra, and he will die."

And he infused that mountain of foam with the Vajra and cast it. Vishnu entered the foaming Vajra and sloughed off Vritra's head, and the matchless demon fell onto white, damp sands, his bare throat spouting a rill of blood. With the Asura's death, the universal pall of darkness lifted and the cardinal points shone again; fragrant breezes blew; and gladness filled all the living. The Devas, with the Gandharvas, Yakshas and Rakshasas, and with the great Nagas and Rishis, glorified Indra with hymns in his praise; and all of them bowed to him.

Indra and the Devas were happy, and Indra spoke soul-stirring words in joy at having killed his enemy. Ever conscious of dharma, Indra worshipped Vishnu, the most praiseworthy One of all.

However, having killed Vritra, bane of the gods, Indra was overcome by his crime of deceit, and black dejection seized his very soul. Terrorised by his sin of Brahmahatya, for he had killed a Brahmana when he slew Tvashtri's three-headed son, he withdrew from the world. He became like one who had lost his very mind. Haunted constantly by his sins, he was unrecognisable. He hid under water, writhing like a snake and, bereft of his presence, the Earth looked as if she had been devastated by a storm of the pralaya.

Bhumi became treeless, and her forests withered; rivers stopped in their courses, and lakes and even seas dried up; and animals were stricken

because it never rained and a drought without remit gripped the world. The Devas and all the great Rishis were seized in fear; the world, without a king, was wracked by cataclysms of every kind. With no lord, panic took the Devas and the Devarishis. They wondered desperately who could replace Indra, but none amongst them had any inclination to be the king of the gods.'"

CANTO 11

SENODYOGA PARVA CONTINUED

"Salya says, 'Then all the Rishis and Devas said, "Let us crown the radiant Rajarishi Nahusha as king of the Devas. He is strong and famed, and always devoted to dharma."

They went to him and said, "O Bhumipala, we want you to be our king."

Nahusha, with self-interest at heart, said to the Devas, Rishis and Pitrs, "I am feeble and cannot protect you. You need a powerful god to be your king. Only Indra always owned that prowess."

The Devas with the Rishis at their head said, "It is true that we all have weaknesses. Rule the realms of Devaloka with the help of our tapasya. Rajarajan, accept the crown of heaven and this boon from us: whatever being stands within your sight—be he a Deva, an Asura, a Yaksha, a Rishi, a Pitr or a Gandharva—you shall absorb his power. Thereby your own power will be enhanced and you will grow in strength. Be guided only by dharma and rule the worlds. Protect the Brahmarishis and the Devas."

Nahusha was crowned king of Devaloka and, placing dharma before everything else, he became sovereign of all the worlds. Nahusha had led a virtuous life, but when he obtained the precious boon and reign over Devaloka, his mind began to turn to sensual thoughts.

He surrounded himself with Apsaras and other celestial nymphs. He began to enjoy myriad pleasures in the Nandana vana, on Mount Kailasa,

upon the crest of Himavat, on the Mandara Mountain, on the slopes of the Sweta, Mahendra and Malaya mountains, and in the oceans and rivers. He listened to captivating stories and enjoyed the sweet strains of musical instruments and divine voices singing. Viswavasu and Narada, bevies of Apsaras, bands of Gandharvas and the six seasons embodied attended upon him. Scented breezes wafted around him, cool and refreshing.

Once, while the profligate king was enjoying himself in this way, he caught sight of Sachi Devi, Indra's favourite queen. He looked at her, and his soul in the grip of lust, he said to his courtiers, "Why does this Devi, Indra's queen, not minister to me? I am the lord of the Devas and the ruler of all the worlds. Let Sachi come to me at once."

Saddened when she heard this, Sachi said to Brihaspati, "O Brahmana, protect me from Nahusha. I take refuge with you. You have always said that I bear auspicious marks, being the favourite of the lord of the Devas; that I am chaste, devoted to my lord and destined never to become a widow. You say all this repeatedly; now let your words be proven true. You have never said anything in vain; therefore, Brahmanottama, all that you have said must come to pass."

Brihaspati said to Sachi, who was beside herself with fear, "What I have said will come true, Devi. It will not be long before you see the return of Indra. Truly, you have nothing to fear from Nahusha, and I shall unite you with Indra very soon."

Nahusha heard that Indra's queen had taken refuge with Brihaspati, the son of Angiras, and he was furious.'"

CANTO 12

SENODYOGA PARVA CONTINUED

"Salya says, 'Seeing that Nahusha was angry, the Rishis and Devas said to their king, who looked so fearsome now, "O Devaraja, shed your rage. When you are angry, the entire universe trembles, with its Asuras, Gandharvas, Kinnaras and Nagas. Let go of this wrath, righteous one. A man like you should not lose his equanimity.

Devi Sachi is another man's wife. Calm yourself. Turn your mind away from the sin of ravishing another's wife. You are the king of the Devas, and may you prosper! Protect your subjects with dharma."

Nahusha was mindless with desire and paid no heed to what they said. Accusing Indra, he said, "Ahalya of the blemishless reputation was the wife of a Muni. Indra ravished her while her husband still lived. Why did you not stop him? Many were the deeds of inhumanity, of unrighteousness and of deceit that Indra committed in times past. Why did you not prevent him?

Let the Devi serve my pleasure; it will do her good and will protect you all, as well."

The Devas said, "We will bring Indra's queen to you, as you command. Set aside your anger and be at peace."

The Devas and Rishis went to inform Brihaspati and Sachi about what had transpired. They said, "Brahmanottama, we know that Sachi Devi has come to you for refuge and that you have promised to protect her. But we, the Devas, Gandharvas and Rishis, beg you to give her up to Nahusha. The

lustrous Nahusha is now the king of the Devas and is above Indra. Let the beautiful Devi accept him as her lord."

Hearing this, Sachi began to sob pitifully, and she said to Brihaspati, "O best of Devarishis, I do not want Nahusha for my lord. I have placed myself in your protection; save me from this calamity."

Brihaspati said, "I am resolved not to abandon you. You of the blemishless life, I shall not forsake you, for you are virtuous and devoted to truth. I do not want to commit a sin, especially since I am a Brahmana who knows dharma, for I worship the truth and am aware of all the dictates of dharma. No, I will never betray you. Go your ways, Devas. But first, hear what Brahma has said about this:

He who surrenders to a foe the terrified person who has asked for protection will not find refuge when he himself is in need of it. The seeds he plants will not grow, and rains will fail.

He who gives up to an enemy the terrified one who has asked for his protection never succeeds in anything that he undertakes. He will lose his senses and fall stricken from heaven. The gods refuse the offerings he makes. His progeny die untimely deaths, and his Pitrs fight among themselves. The Devas with Indra at their head will cast the Vajra at such a one.

Know this to be true. I shall not give up Sachi, who is Indra's queen and his favourite. I, Brihaspati, tell you this, which is for her good and mine. I will never surrender Sachi."

Then the Devas and the Gandharvas said, "Acharya Brihaspati, think of a solution."

Brihaspati said, "Let this auspicious Devi ask Nahusha for some time before she decides what to do. This will be to her advantage and ours, for Kaala might create many obstacles in Nahusha's way while we wait. Only Time knows the future. Nahusha has become powerful and haughty because of the boon you granted him."

Brihaspati's words pleased the Devas, who said, 'You have spoken well, O Guru. This is, without doubt, for the good of all the Devas. However, we must pacify this Devi."

Then the Devas led by Agni spoke soothingly to Indra's queen, saying, "You are the holder of the universe of mobile and immobile things. You are chaste and true. Go to Nahusha. That degenerate who lusts after you will

fail to have what he wants, and Indra will regain sovereignty over Devaloka."

Indra's queen went bashfully to Nahusha of the dreadful mien, but to attain her end, not his. Struck mindless with lust, Nahusha saw her, how young and lovely she was, and was ecstatic.'"

CANTO 13

SENODYOGA PARVA CONTINUED

"Salya says, 'Nahusha saw Sachi come, and said, "O sweet smiles, I am the lord of the three worlds. Take me for your lord as well."

That chaste Devi quivered in terror, like the slender stalk of a young plantain tree in the wind. She bowed her head to Brahma, then joined her hands and spoke to the truly fearsome Nahusha.

She said, "Devaraja, I need time. No one knows what became of Indra, or his whereabouts. I have sent my friends and servitors forth to look for him; if I get no news of him, I will come to you. I tell you this truthfully."

Nahusha was pleased, and said, "It shall be as you say. Come as soon as you discover what has happened. I hope you will keep your word."

The auspicious Sachi Devi went back to Brihaspati's home. There, she told Agni and the other Devas what had happened, and they began to deliberate on what they should do to best benefit Indra.

They went to the all-powerful Vishnu for refuge and said, "Indra has been overcome by the sin of killing a Brahmana. Devadeva, you are the Primeval One, the first creator, the ruler of the universe, and our refuge. You have assumed the form of Vishnu for the protection of all beings. When, by dint of your power, Indra slew Vritra he was guilty of the direst sin of killing a Brahmana, of Brahmahatya. How can he be absolved of his sin?"

Vishnu said, “Let him offer a yagna to me, and I will purify the Vajradharin. If he performs the Aswamedha yagna, the slayer of Paka will regain his position as king of the Devas. Nahusha’s hubris and indulgences will destroy him. Be patient and bide your time, Devas, but remain vigilant.”

Knowing that they are always true, Vishnu’s words were like amrita to their ears. And the Devas, their Acharya and the Rishis went to where the troubled Indra waited in constant terror. And there, they performed a great horse-sacrifice, which could expiate the sin of killing a Brahmana, so that Indra would be purified.

O Yudhishtira, Mahavishnu divided Indra’s sin among trees, rivers, mountains, the Earth and women; and Indra was rid of it. His fever of dread left him and he was himself once more.

From that place, Indra looked at Nahusha, before whom all living beings felt cowed, and who was unapproachable because of the boon that the Rishis had granted him. Sachi’s lord made himself invisible and wandered the universe, biding his time.

When Indra disappeared, Sachi sank into a well of grief. In utter misery she cried, “O Indra! If I have ever given you a gift, if I have ever made an offering to the gods, if I have ever propitiated my gurus, if there is any truth in me, then I pray that my chastity remains inviolate. I bow to Nisha Devi, Goddess of Night, who is holy and pure, and who rules during uttarayana, the northern course of the Sun. I pray that she answers my plea!”

Saying this, she purified herself in body and soul and worshipped Nisha Devi, whom she was able to invoke because of her chastity and devotion to truth, and she said, “Show me where the king of the Devas is. Let truth reveal the truth.”””

CANTO 14

SENODYOGA PARVA CONTINUED

"Salya says, 'Devi Upasruti appeared before the virtuous and beautiful woman. Indra's queen gazed at this young and exquisite goddess and, with a glad heart, paid her worship.

She said, "Who are you, lovely one?"

Upasruti said, "I am Upasruti. I have made myself visible to you because of your truthfulness, noble one. You are devoted to your husband, you are self-restrained, and you are devout in your worship; and so I will show you where Vritrasudana Indra is. Follow me quickly; and you shall see him."

Upasruti, with Sachi following her, crossed celestial groves and many mountains. She crossed the Himavat Mountain and, by its northern flank, arrived at the sea. Many yojanas over the ocean, she flew to a large island covered with marvellous trees and plants of all kinds.

And there the two devis came to an enchanting and heavenly lake, eight hundred yojanas long and wide, with flocks of birds all around and upon the shimmering water. Bhaarata, on its crystalline surface grew full-blown lotuses of five colours with thousands of bees humming above them. In the middle of the lake was a large and exquisite bank of these flowers, at the heart of which stood a singular white lotus upon a tall stem.

Upasruti infused herself and Sachi into the stem of this wondrous flower, and there Sachi saw her lord Indra in a miniature form. Sachi and

Upasruti contracted themselves into tiny forms as well; and Indra's queen began to glorify her lord by reciting a litany of his celebrated deeds.

The divine Purandara said to Sachi, "Why have you come? How did you find me?"

Devi Sachi told him what Nahusha had done. She said, "O performer of a hundred sacrifices, he obtained the sovereignty of the three worlds and became powerful and haughty, and his soul became corrupt and vicious. He commanded me to serve him, and the wretch has even appointed a time by which I must go to him. If you do not save me, my lord, he will force me to give myself to him. That is why I have to come so desperately to you.

Mahabaho, kill the terrible Nahusha of the black soul. Reveal yourself, slayer of Daityas and Danavas. Assume your own power and rule Devaloka again.""""

CANTO 15

SENODYOGA PARVA CONTINUED

"Salya says, 'The illustrious Indradeva said to Sachi, "This is no time for rashness. Nahusha is more powerful than I am, beautiful one. His power has been augmented by the benefits that the Rishis gain every time they make offerings to the Devas and the Pitrs. I have a judicious plan, which you will have to carry out. You must not disclose it to anyone, but do it secretly.

Go to Nahusha in private, address him as lord of the universe and invite him to visit you, riding on a palanquin borne by Rishis. Tell him that if he does this, you will gladly place yourself at his disposal."

Returning to Amaravati, the lotus-eyed Sachi went to Nahusha, who saw her and, smiling, said to her, "Welcome, devi of the rounded thighs and sweet smiles. What is your pleasure? Give yourself to me. I am devoted to you and I will do whatever pleases you. Do not be shy; trust me. I swear by truth that I will do whatever you ask."

Sachi said, "O Lord of the universe, I want the time that you granted me. After that, you will be my lord. And I do have a wish that you must fulfil before I become yours. I ask this indulgence, knowing your love for me. If you grant my wish, I will be yours to command.

Indra had horses to ride on, and elephants and chariots as well. I want you to have a unique vehicle, the like of which neither Vishnu nor Rudra, nor any of the Asuras and Rakshasas possess. Let a number of exalted

Rishis carry you in such a palanquin. This is what I wish. You should not think of yourself as being merely equal to any Asuras or Devas. You absorb their strength as soon as they look at you and, thus, there is no one as great as you."

Nahusha was pleased, and he said to that perfect goddess, "Fairest one, you speak of a conveyance never heard of before. I am taken with your thought, Devi; ah, I am in your power! A man who has Rishis as his palanquin-bearers cannot be a feeble person. I have practised tapasya and am mighty. I am the lord of the past, the present and the future. The universe would cease to exist if I were to be moved to wrath, for all the universe is established in me.

Devas, Asuras, Gandharvas, Nagas and Rakshasas together cannot withstand me when I am angry. My very gaze divests the man it falls on of his energy, whoever he is. And I am pleased to grant your request. The Saptarishis and other lofty sages will carry me, and you will look upon our greatness and splendour, lovely one."

Saying this with arrogant confidence, Nahusha dismissed Sachi. He harnessed a number of Rishis, all devout tapasvins, to him. Contemptuous of Brahmanas, capricious and intoxicated with power and pride, Nahusha made those divine sages bear his palanquin.

Meanwhile, Sachi went to Brihaspati and said, "Just a brief time remains of the period of grace that Nahusha granted me. Out of compassion for one who reveres you so much, I beg you to find Indra quickly."

Brihaspati said to her, "Excellent one, there is no need for you to fear Nahusha. He will not keep his power for much longer. Indeed, the wretch has already fallen for having ignored dharma and making the Maharishis his palanquin-bearers. I will perform a yagna for his destruction, and I will find Indra. Have no fear; for now, farewell."

Brihaspati kindled a sacred fire, in accordance with the Shastras, and made the choicest offerings into it, in order to discover where Indra was. After making his offerings, he commanded Agni to search for Indra.

Agni Deva, the consumer of burnt offerings, assumed a wonderful feminine form and vanished from there. With the speed of the mind, he searched everywhere—on mountains and in forests, on Earth and in the sky—and came back to Brihaspati within the blink of an eye.

Agni said, "Brihaspati, nowhere can I find the king of the Devas. The only place I have yet to search is the waters, which I am loth to enter, O

Brahmana. What would you have me do?”

The Acharya of the Devas said to Agni, “O Illustrious Deva, you must go into the water.”

Agni said, “I cannot enter the water, for extinguishment awaits me there. I put myself into your hands, effulgent one; O may you be blessed. Fire originated in water; Kshatriyas rose from Brahmanas; iron was born in stone. All three, which can consume all other things, are powerless over the sources from which they spring.”””

CANTO 16

SENODYOGA PARVA CONTINUED

"Salya says, 'Brihaspati said, "O Agni, you are the mouth of all the gods. You are the conveyor of sacred offerings. You see into the inmost souls of all creatures. The poets call you single and three-fold at the same time. Consumer of burnt offerings, the Universe would cease to exist if you abandoned it.

By worshipping you, Brahmanas, their wives and sons win in Swarga the rewards of their good deeds. Agni, it is you who are the bearer of the havis offered at every homa and yagna. Why, you are yourself the finest offering. In the most sacred of yagnas, it is you who are worshipped with gifts and oblations.

You created the three worlds, and it is you who will unleash your power and consume them when the time comes. You are the mother of the Universe, and its destroyer, as well. Wise men say that you are the clouds and their lightning; your heat supports all life. All the waters are contained in you, as is this entire world. You purify all things. There is nothing in the Trilokas that you do not know. Every being looks kindly on its parent; enter the water without fear. I will imbue you with strength by chanting mantras from the Veda."

Agni was pleased at being glorified by Brihaspati and said, "I will reveal Indra to you. I say this truthfully."

Then Agni entered the waters, including seas and little ponds, and came to the lake where, as he searched among the flowers, he saw the king of the Devas lying among the fibres of a lotus stem. Quickly, he returned and told Brihaspati how Indra had made himself minuscule and taken refuge inside a lotus stalk. And Brihaspati, accompanied by the Devas, the Rishis and the Gandharvas, went to where Indra lay and eulogised him by reminding him of his great deeds.

He said, "O Indra, you killed the great Asura Namuchi, as well as the terrible Sambara and Bala. Now rouse yourself and vanquish your enemy. Rise, Indra, and see the Devas and Rishis who are gathered here.

You delivered the three worlds by killing the Danavas; with the foam of the sea, infused with Vishnu's fervour, you slew Vritra. You are the refuge of all creatures and worthy of worship. There is no one equal to you. You are the support of all creatures. And you made the Devas great. Now, regain your sway over the worlds and all living beings by reclaiming your might, O Mahatman."

Thus glorified, Indra became bigger, little by little, and finally assumed his own resplendent, magnificent form. His strength flaring, he said to Brihaspati, who stood before him, "What more needs to be done? I have annihilated the two terrible Asuras—Tvashtri's son and the gigantic Vritra who savaged the three worlds."

Brihaspati said, "The mortal king, Nahusha, who gained the throne of Devaloka through the power of the Devarishis, now persecutes us."

Indra said, "How did Nahusha gain the throne of heaven, which is well nigh impossible to have? What tapasya did he perform? How great is his power, O Brihaspati?"

Brihaspati said, "The Devas became insecure when you renounced the lordship of Devaloka, and they wished for a king to rule over them. The Devas, the Pitrs, the Rishis and the Gandharvas met together and asked Nahusha to be their king and protector of the universe. Nahusha claimed that he was feeble and asked them to infuse him with the power of their tapasya.

The Devas and Devarishis obliged him, O Indra, and Nahusha's strength grew and became terrible. That is how he became Trilokapati. And now the wretch has harnessed the Devarishis to his palanquin and travels, thus, over the three worlds.

May you never come within the dreadful Nahusha's vision, for he emits venom from his eyes and absorbs the strength of every being he looks at. All the Devas are in terror of him. They hide from Nahusha and do not dare even cast a glance at him."

While Brihaspati was speaking, there came to that place Kubera guardian of the worlds, Yama the son of Surya, the luminous Soma Deva and Varuna.

They said to Indra, "We are fortunate that you killed Tvashtri's first son and Vritrasura. How lucky we are to see you safe and well, with your enemies dead."

Indra received those Lokapalas and greeted them gladly and with proper ceremony. He said, "Nahusha is the king of the Devas, and is dreadful. You must help me overcome him."

They replied, "Nahusha is truly fearsome. His vision is poison, and we are afraid of him. If you overthrow Nahusha, we, too, should be entitled to a share of the punya.

Indra agreed, "So be it. You Devas—Varuna, Yama and Kubera—will be crowned alongside me. With the help of all the Devas, let us vanquish Nahusha of the venomous eyes."

Agni said to Indra, "Give me a share in sacrificial offerings, and I will help you, too."

Indra said to him, "O Agni, you will receive a large share in Mahayagnas; you and I will have an equal share each."

Accordingly, Indra conferred upon Kubera sovereignty over the Yakshas and the wealth of the worlds; upon Yama authority over the Pitrs; and upon Varuna dominion over the waters."

CANTO 17

SENODYOGA PARVA CONTINUED

"Salya says, 'While the brilliant Indra was with the Lokapalas and other Devas, deliberating the destruction of Nahusha, there appeared at that place the venerable Rishi Agastya.

Agastya paid his respects to the lord of the Devas and said, "How happy I am that you, who killed Vritra and his brother who assumed the form of the universe, are well and growing in strength. Purandara, we are fortunate that today Nahusha has been removed from the throne of Swarga and that you have slain all your enemies."

Indra said, "Have you had a pleasant journey here, Maharishi? I am glad to see you. Oblige me by accepting this padya to wash your face and feet, this arghya and this cow for your yagna."

After the Brahmanottama accepted these, and when he was seated, the happy Indra said to him, "Dvijottama, tell us how Nahusha was cast out of Swarga."

Agastya said, "Listen, Indra, to how the vicious Nahusha, intoxicated with the vanity of power, was cast down from Devaloka.

The chaste Brahmanas and Devarishis who were his palanquin-bearers, weary from carrying him, questioned the haughty one, asking if he believed that the hymns in the Vedas to be recited while sprinkling water over cows were authentic. Nahusha, whose mind had been overpowered by tamas, said that they were not. The Rishis then told him that in fact they were, and that

the Maharishis had declared their sanctity. They accused him of having veered from dharma and of treading a sinful path.

At this, driven by evil, he touched me on my head with his foot. Immediately, he lost his power and majesty, and became agitated and frightened. I said to him, 'Because you have rejected the veracity of the Vedic hymns that the Brahmanas and Rishis validated, because you touched my head with your foot, and because, ignorant wretch, you have turned these exalted tapasvins who are like Brahma into your beasts of burden, I hereby divest you of your grandeur and cast you out of Devaloka.

You will fall straight down into Bhumi, for all your punya is exhausted. For ten thousand years, you will range the Earth in the form of an enormous snake. At the end of that time you may re-enter Swarga.'

O Parantapa, that is how black-souled Nahusha lost his throne. It is fortunate that our strength is waxing and that the thorn in the flesh of the Brahmanas has been removed. Go to Devaloka; subdue your senses, suppress your foes, protect the worlds and let the great Rishis glorify you."

The Devas and Rishis were joyful, as were the Pitrs, the Yakshas, the Nagas, the Rakshasas, the Gandharvas and all the Apsaras; and the lakes, rivers, mountains and seas, as well.

Together they came before Indra and said, "We are filled with gladness at your prosperity, O slayer of your enemies. How fortunate it is that Agastya cast the vicious Nahusha out of Amaravati and turned him into a snake on Earth!"' says Salya."

CANTO 18

SENODYOGA PARVA CONTINUED

"Salya says, 'With the adulation of the Gandharvas and Apsaras echoing all round, Indra mounted his Airavata, the king of elephants blessed with every auspicious mark. Accompanied by Agni, Maharishi Brihaspati, Yama, Varuna and Kubera, he went to Amaravati, surrounded by all the Devas, Gandharvas and Apsaras. There the performer of a hundred sacrifices was united with his queen and joyfully resumed his role as guardian of the three worlds.

The illustrious Devarishi Angiras came, too, to Indra's sabha and eulogised him with hymns from the Atharva Veda. Indra granted him a boon, saying, "Henceforth, your name will appear in the Atharva Veda as Rishi Atharvangiras, and from now on you will receive a share of all yagnas that are performed anywhere."

Maharajan, when Atharvangiras left after this honour was conferred on him, Indra honoured all the Devas and Rishis, rich with the wealth of tapasya and, in happy contentment, he ruled the Trilokas with dharma.

This is the story of the misery that Indra endured before being reunited with his wife; and, in order to slay his enemies, even he had to spend a time in hiding. Rajadhiraja, do not feel sorry for yourself because you, your brothers and Draupadi have suffered privations in the forest.

O joy of the Kurus, you will regain your kingdom in the same manner that Indra did after he killed Vritra. In the same way that Agastya cursed the

arrogant Nahusha, bane of Brahmanas, reducing him to a snake for many long years, you will soon quell your enemies—Karna, Duryodhana and other evil ones. Then you and your brothers, with Draupadi, will enjoy dominion of the Earth, as far as the sea.

When his forces are arrayed in battle formations and ready to fight, the king who desires victory must listen to this story of Indra's triumph. That is why, Yudhishtira, I have narrated it to you, to ensure your victory. Exalted men attain prosperity when they are glorified. The destruction of countless noble Kshatriyas is imminent because of the crimes that Duryodhana has committed, and by virtue of the might of Bhima and Arjuna.

He who reads this story of Indra's victory, with faith in God, is cleansed of his sins. He attains a state of beatitude, both in this world and in the next. He will never need to fear his enemies; he will have sons; he will never encounter peril of any sort; and he will enjoy great longevity. Everywhere his victory will be proclaimed; and he will never face defeat,"' says Salya.

That best of virtuous men, Yudhishtira whom the Madra king Salya so exhorts, honours him with due ceremony and says to Salya, 'There is no doubt that you will be Karna's charioteer. You must dampen his spirits by praising Arjuna.'

Salya says, 'So it shall be. I will do as you ask, and whatever else is within my power to do for you.'

Then Salya bids farewell to the sons of Kunti and goes with his army to Duryodhana."

CANTO 19

SENODYOGA PARVA CONTINUED

Vaisampayana said, "Satyaki, that great hero of the Satvata vamsa, comes to Yudhishtira with a vast army of foot-soldiers, horses, chariots and elephants. His soldiers, all men of valour, hail from diverse lands. Carrying weapons of various kinds, and all of them fierce and doughty, they embellish the Pandava army.

Yuyudhana's army looks splendid, with battle-axes, missiles, spears and lances; with mallets, clubs and staves; with cords; with gleaming swords and daggers; and with a variety of sharp, tempered arrows. The splendid army, made more magnificent by these weapons, is the colour of a cloudy sky, like a mass of clouds flashing with lightning. It consists of an akshauhini of troops, yet when it merges with Yudhishtira's force it is subsumed like a small stream flowing into the sea.

Dhrishtaketu, the powerful king of the Chedis, brings his akshauhini of troops and comes to the sons of Pandu. The immensely powerful Jayatsena, king of Magadha, adds his akshauhini of warriors to Yudhishtira's army; and the Pandya king from his coastal kingdom does the same with his troops.

O king, when all these legions are massed, the army with its finely attired, mighty warriors is a joy to behold. Drupada comes, too, with his tremendous sons and heroic fighting men from different lands, and they further enhance the splendour of that army. Virata, king of Matsyas,

accompanied by the king of the hill kingdoms, leads his legions to the sons of Pandu.

Seven akshauhinis augment the Pandava army, and a multitude of banners flutters in the air. Their eagerness to fight the Kurus gladdens the hearts of the Pandavas.

Raja Bhagadatta gives an akshauhini of his men to Dhritarashtra's son, pleasing him enormously. The unassailable mass of Duryodhana's army, filled with gold-clad Chins and Kiratas, sparkles in beauty, like a forest of Karnikara trees. To Duryodhana's aid come, also, the courageous Bhurisravas and Salya, each with one akshauhini. Kritavarman, the son of Hridika, comes with the Bhojas, Andhakas and Kukuras, with another akshauhini. All those terrific soldiers wear flower garlands and look as captivating as playful elephants ambling through a forest.

Other forces from the land of Sindhu and Sauvira, led by Jayadratha, come in such vast numbers that the mountains seem to tremble under their tread. One akshauhini they are, and as they move they look like clouds driven by the wind.

Rajan, more kings and their forces join the Kuru king. Sudakshina, the king of the Kambojas, along with the Yavanas and Sakas, comes with an akshauhini of troops that resembles a swarm of locusts. This force is absorbed by the Kuru army and blends seamlessly into it. King Nila comes from his capital Mahishmati with great warriors from the southern regions, who carry delicately wrought and lethal weapons. The two kings of Avanti come, each with a separate akshauhini of their men. Those tigers among men, the five princely brothers of Kekaya, hasten to Duryodhana with an akshauhini of warriors, adding to his elation. Illustrious kings from other parts of the land arrive with three divisions of fighting men.

Duryodhana now has an army of eleven akshauhinis, a sea of colour with countless flags, eager to do battle with the sons of Kunti. So crowded is Hastinapura that there is no space in it even for the commanders of Duryodhana's own army. This massive combined force fills the city of elephants and its surroundings.

The land of the five rivers, the entire region of Kurujangala, the wild forest of Rohitaka, Ahichatra and Kalakuta, the banks of the Ganga, Varana and Vatadhana, the hills bordering the Yamuna—the whole of this rich and extensive tract, abundant with corn, is entirely occupied by that Kaurava

army. And the priest whom the king of the Panchalas has sent to the Kurus sees this.”

CANTO 20

SANJAYA-YANA PARVA

Vaisampayana said, "Drupada's priest, the emissary of the Pandavas, comes to the Kaurava king Dhritarashtra who, with Bhishma and Vidura, greets him with ceremonial honour. The priest gives them news of the Pandavas and goes on to enquire about the welfare of the Kauravas. After this, he speaks in the presence of all the leaders of Duryodhana's army.

The wise and seasoned Brahmana says, 'You all know what the dharma of kings is. However, I will remind you of some things again before I begin what I have really come to say. Dhritarashtra and Pandu are sons of the same father. It is clear that they should inherit their father's wealth equally. How is it that the sons of Dhritarashtra possess ancestral wealth, but the sons of Pandu have none? Why did Pandu's sons not receive their share?

You are all aware that Pandu's sons did not receive their inherited share of their father's wealth because Dhritarashtra's sons usurped it. Dhritarashtra's sons attempted to remove them from their path to power even by trying to have the Pandavas murdered; but their destined time on Earth had not run out, and they could not send the Pandavas to Yama's halls. Then, when those noble princes had carved out a kingdom for themselves by dint of their own strength, the wretched sons of Dhritarashtra, helped by Subala's son, robbed them of it by low deceit. As was his wont, Dhritarashtra gave his approval, even to this.

For thirteen years the sons of Pandu were exiled, to live in the wilderness. Honourable though they were, in the sabha they and their wife were scorned, humiliated. Great was the suffering they had to endure in the forests; and unspeakable were the sorrows they had to bear, comparable only to the suffering that sinners undergo when they are reborn into inferior species.

O Kurusattama, the sons of Pandu are willing to overlook all past miseries and injustices; they want a peaceful settlement with the Kurus. Bearing in mind the exemplary conduct of the Pandavas, as well as Duryodhana's sinful ways, his friends should persuade Duryodhana to make peace. The heroic sons of Pandu are not eager for war with the Kurus. They want to reclaim their rightful inheritance without bringing the world to disaster and ruin. If Dhritarashtra's son finds an excuse for war, it can never be a just one.

The sons of Pandu are more powerful than him. Yudhishtira has gathered seven akshauhinis of troops, who are so eager to fight the Kurus that they just wait for his command. He has in his forces tigers among men, who are equal in strength to a thousand akshauhinis—Satyaki and Bhimasena, and the twins of untold prowess.

Yes, truly, these eleven oceanic divisions are arrayed on one side, but they are balanced on the other by the mighty-armed Dhananjaya of many forms. Arjuna's prowess is greater than that of all these legions put together. There is also Vasudeva's son of dazzling effulgence and tejas. Faced with Arjuna's awesome valour and Krishna's plumbless wisdom, who is there that can fight them? So, I ask you to give what ought to be given, in accordance with dharma and the agreement you made. Do not lose this opportunity to do the right thing, and save yourselves and other lives beyond count.'"

CANTO 21

SANJAYA-YANA PARVA CONTINUED

Vaisampayana said, "Bhishma hears what the Purohita says and, after paying his respects to him, speaks wise words, fitting to the occasion.

He says, 'I am glad that the Pandavas and Krishna are well. I am glad that they have found help and that they have set their hearts on a course of dharma. How fortunate that those sons of the Kuru vamsa want peace with their cousins. There is no doubt that you speak the truth; however, you speak bluntly. I presume that is because you are a Brahmana.

The sons of Pandu must indeed have been sorely afflicted, here and in the forest. By law, they are entitled to their father's kingdom. Arjuna is powerful, a master of all weapons and a Maharatha. Who can withstand Dhananjaya in battle? Even the wielder of the thunderbolt cannot, let alone mortal warriors. Arjuna is unmatched in the three worlds.'

Now, an angry Karna insolently interrupts Bhishma even while he is speaking. He directs his glance at Duryodhana, while saying to the priest, 'There is no one in the world, Brahmana, who is not aware of all this. What point is there in repeating them over and over again? Sakuni played the game of dice on Duryodhana's behalf, and won. Yudhishtira went into the forest according to the agreed stipulation, which was that if any of them was seen before thirteen years had passed they must spend another thirteen

years in the vana. He now ignores that covenant and, confident of his alliance with the Matsyas and Panchalas, he wants his kingdom back.

Learned one, Duryodhana will not yield even a single foot of land if you try to threaten him; but if dharma required it, he would give up the whole Earth, even to an enemy. If the Pandavas want their ancestral throne back, they must pass another thirteen years in exile. Afterwards they can live as Duryodhana's liegemen, in safety and peace.

Let them not, out of stupidity, adopt a clearly sinful course. If they decide to abandon the path of dharma and go to war, they will, when they meet the unimpeachable Kurus, remember my words.'

Bhishma says, 'Of what use are your lofty, boastful speeches, Radheya? You would do better to remember the time when Arjuna single-handedly vanquished six Kuru Maharathas in battle. If we do not do what this Brahmana says, you can be sure that Arjuna will kill us all in battle.'

Dhritarashtra lauds Bhishma's words; then he rebukes the son of Radha, 'What Bhishma says is salutary—good for us, for the Pandavas and indeed for the whole world. I will deliberate over this and send Sanjaya to the sons of Pandu.

Brahmana, there is no need for you to wait; you can return today.'

The Kaurava king honours Drupada's priest and sends him back to the Pandavas. He then summons Sanjaya to the sabha and speaks to him."

CANTO 22

SANJAYA-YANA PARVA CONTINUED

"Dhritarashtra says, 'O Sanjaya, we hear that the Pandavas have arrived in Upaplavya. Go and enquire after them. You must greet Ajatasatru with these words: *It is fortunate that you have come out of the wilderness and arrived at a city such as this*. And to all of them you must say: *Are you well, after having endured the hardships of exile, which you did not deserve?* In no time they will think kindly of us, for, though we treated them treacherously, they are righteous and good.

Never have I known the Pandavas to be untruthful. It was their own efforts that won them their prosperity, yet they were always obedient to me. Despite the most severe scrutiny, I cannot find a single transgression for which I can blame them. They always conduct themselves with their status and with dharma in mind. They never yield to sensual temptations, to heat and cold, to hunger and thirst. They subdue sloth and apathy, joy, anger and thoughtlessness. The sons of Pritha are always conscious of dharma and are always pleasant and cordial.

When occasion demands, they give of their riches to their friends. Friendship with them never cools with passing time, for they bestow justly deserved honours and wealth on everyone. No one amongst the Ajamidas has ever hated them, excepting this vile, capricious and foolish Duryodhana and the even more evil-minded Karna. These two always envy and goad those Mahatmans who have been divested of friends and happiness.

The spoilt and pampered Duryodhana, full of initial bluster, thinks he has done well for himself. He is foolish to think that he can rob the Pandavas of their rightful inheritance while they still live. Before war breaks out, he would be wise to yield what is due to Yudhishtira, who has the support of Arjuna, Krishna, Bhima, Satyaki, Madri's two sons and the warriors of Srinjaya. From his chariot, Savyasachi, the wielder of the Gandiva, can devastate the whole world on his own; and so can the ever-victorious and exalted Krishna, the invincible Lord of the three worlds.

What mortal could face him who is the worthiest man in all the world, whose countless arrows roar like clouds and fly like locust-swarms to cover all sides? Alone on his chariot, with his Gandiva in his hands, he conquered the northern realms, including the Kurus who live there, and took all their wealth. He made the Dravida soldiers part of his own army. It was Arjuna who defeated the Devas and Indra in the Khandava vana, he who made offerings to Agni and enhanced the honour and fame of the Pandavas.

Of all mace fighters there is none to equal Bhima, nor any as skilful riding an elephant. On his chariot, he yields not to even Arjuna. As for the power of his arms, he is equal to ten thousand elephants. Of boundless energy, he is bitterly hostile, and his anger would consume my sons, making short work of them. Quick-tempered and immensely strong as he is, even Indra cannot subdue him in battle.

Large-hearted, powerful and endowed with lightness of hand, the twin brothers, Madri's sons, have been meticulously trained by Arjuna. Like a pair of hawks preying on flocks of small birds, they will not leave a single enemy alive.

If truth be told, despite being so vast, our army will be as nothing when it encounters the sons of Pandu. On their side they have Dhrishtadyumna of the boundless tejas, whom the Pandavas consider one of themselves. They have the king of the Somakas, with his legions, who is devoted to their cause and ready to lay down his life for them. Who would be able to withstand Yudhishtira who has the jewel of the Vrishnis, Krishna, for his lord?

I have heard that, though old now, Virata, king of the Matsyas, with whom the Pandavas lived for a year and whose wishes they fulfilled, has espoused the Pandava cause and is loyal to them, as are his sons. The five great princes of Kekaya, who were deposed from their thrones and want to

regain their kingdom, have become allies of the Pandavas; they wield mighty bows and are ready to fight.

All the bravest kings on Earth have come together on the side of Pandu's sons. All these, who have become allies of Dharmaraja Yudhishtira, are infused with great new courage, honour and devotion, by virtue of their love for him. Many warriors from the mountain kingdoms and other inaccessible fastnesses, many old and venerable ones and many Mlechcha tribes boasting weapons of myriad kinds have pledged themselves to the Pandava cause and gathered under the Pandava banner.

The Pandya king, who is as mighty as Indra, has come with innumerable warriors all eager for fight. Extraordinarily brave and of unparalleled might and energy, he is devoted to the Pandavas. Then there is Satyaki who, I have heard, was trained in the use of astras by Drona, Arjuna, Krishna, Kripa and Bhishma, and who is said to be equal to Krishna's son Pradyumna; and he, too, is faithful to the Pandavas.

Once, the kings of the Chedi and Karusha tribes assembled and combined their resources together. And there was one amongst them who blazed in beauty like the Sun, who was considered unassailable in battle and the best archer the Earth had known. Krishna killed him and, in an instant, robbed those Kshatriya kings of all their power. Kesava looked at that Sishupala, adulated by all the kings led by the king of Karusha, and beheaded him to enhance the glory of the Pandavas.

The other kings saw Krishna in his chariot drawn by Sugriva and his other horses, abandoned the king of the Chedis and fled like small animals at the sight of a lion. Left on his own and, from sheer audacity and folly, Sisupala faced Krishna in single combat. Krishna killed him, and he lay dead, looking like a karnikara tree uprooted by a storm.

O Sanjaya, the things I have heard about what Krishna has done for the sake of Pandu's sons, and what I know of his achievements, disturb me and drive away my peace of mind. No adversary can withstand those that have that lion of the Vrishnis for their lord. My heart trembles with fear when I hear that the two Krishnas will be together in one chariot.

If my dull-witted son abstains from fighting those two, he may yet do well. Otherwise, the two Krishnas will consume the very Kuru race, as Indra and Upendra did the Danavas. Arjuna is equal to Indra; and Krishna is Immortal Vishnu himself.

Pandu and Kunti's son Yudhishtira is virtuous and brave, and shuns any low deed. Duryodhana has wronged this man of awesome power. If not for his noble character, he would burn us all in a wink with his rage. Suta, I do not dread Arjuna, Bhima, Krishna or the twin brothers as much as I dread the wrath of Dharmaraja when his anger is kindled. He has practised austere tapasya and kept the vows of brahmacharya, and all his wishes will be fulfilled. When I think of his wrath and how justified it is, I am filled with alarm.

Go swiftly in a chariot, as my emissary, to the encampment of the Panchala forces. Ask Yudhishtira about his well-being and repeatedly address him in affectionate terms. Meet Krishna, bravest of all men, who is the most magnanimous soul. On my behalf, ask him, as well, about his well-being. And tell him that Dhritarashtra desires peace with Pandu's sons. There is nothing that Yudhishtira would not do at Krishna's bidding, for Kesava is as dear to the Pandavas as their life-breath. And wise beyond understanding or description, he is devoted to them. Declare yourself as my messenger and also enquire after the welfare of all the sons of Pandu, the Srinjayas, Satyaki and Virata, and the five sons of Draupadi.

In the midst of all those kings, Sanjaya, as the occasion arises, say whatever you deem appropriate and beneficial for the very race of Bharata, anything that is not distasteful or provocative.'"

CANTO 23

SANJAYA-YANA PARVA CONTINUED

Vaisampayana said, "Sanjaya goes to Upaplavya to see the mighty Pandavas. He goes to Yudhishtira and pays his respects to him before he speaks.

Sanjaya says to Ajatasatru, 'O king, I am so happy to see you in good health and surrounded by your friends, you who are as powerful as Indra. The aged and wise Dhritarashtra, the son of Ambika, enquires after your welfare. I hope Bhimasena is well, and Dhananjaya, and the two sons of Madri also. I hope Drupada's daughter, the princess Krishnaa, is well, too—she who never swerves from the path of truth, that devi of great tejas, that wife of heroes—as I hope are her sons, who are your joy, all that you hold dear, and whose welfare you constantly pray for.'

Yudhishtira says, 'O Sanjaya, have you had a safe journey here? We are pleased to see you. I hope that you are well. I am in good health and so are my brothers. It is after a long time that I hear news of that Bhaarata, the revered king of the Kurus. Seeing you makes me as happy as seeing the king himself. Is our grandsire Bhishma, who is blessed with boundless energy and the highest wisdom, and who is always devoted to Kshatriya dharma, in good health? I trust he is as he ever was.

I hope the noble Dhritarashtra is well, and also his sons. I hope the great and learned king Bahlika, the son of Pratipa, is also in good health. I hope Somadatta is well, and Bhurisravas, and Satyasandha, and Sala, and Drona,

and Drona's son, and Acharya Kripa. I hope all those mighty bowmen enjoy robust good health.

O Sanjaya, the greatest and best archers, all the most intelligent and deeply learned, and the best of warriors, have allied themselves with the Kurus. I hope they receive the honour that they deserve and that they are well. How happy the people are in whose kingdom that mighty and handsome archer, Aswatthama, the honourable son of Drona, lives.

I hope Yuyutsu, the brilliant son of Dhritarashtra by his Vaisya wife, is in good health. I hope Karna, whose counsel the dull-witted Suyodhana takes so to heart, is also well. I hope the elderly mothers of the Bhaaratas are well, and that the kitchen-maids, the servants, the daughters-in-law, the nieces and nephews, and the grandchildren of Dhritarashtra's house are all free from ill health.

I hope the king continues to provide a livelihood to good Brahmanas. I hope Dhritarashtra's son has not appropriated from the Brahmanas the gifts I gave them, and that Dhritarashtra and his sons treat any hauteur on their part with forbearance. I hope he never neglects to provide for them, for that is the only way to Swarga. This is the excellent and clear path that Brahma has revealed to all living beings. If the sons of the Kuru house foolishly abandon tolerance of Brahmanas' shortcomings, they will be ruined.

I hope king Dhritarashtra and his son look after the administrators of the kingdom. I hope they have no enemies who, disguised as friends, plot their downfall. I hope none of these Kurus talk of our having committed any crimes, and that Drona, his son and the heroic Kripa do not think we are guilty in any way.

I hope all Kurus look up to Dhritarashtra and his sons as their protectors. I hope that, when they see a band of criminals, they remember Arjuna's deeds as the greatest warrior of all. I hope they remember how swift, unerring arrows flew from his Gandiva, its bowstring pulled taut, and the thunderous sound his dexterous fingers made as he stretched and released the string again and again. I have yet to see an archer to equal Arjuna, who can shoot sixty-one sharp, feather-flighted arrows with a single fluid motion of his hand.

Do they remember the mighty Bhima, who, like an elephant with the juice of rut trickling from rent temples trampling through a forest of reeds, makes hostile armies arrayed for battle tremble with dread? Do they remember the powerful Sahadeva, who conquered the Kalingas in

Dantakura by shooting arrows with both hands? Do they remember Nakula, whom you accompanied: how he subdued the Sibis and the Trigartas and brought all the western lands under my control?

Do they remember the disgrace they had to face when they came, ill-advised, to Dwaita vana on the pretext of inspecting their cattle? Those malevolent men were crushed in battle by the Gandharvas, and it was Bhimasena and Arjuna that rescued them. In the battle that ensued, Bhima protected Arjuna and Madri's sons from behind, and Arjuna emerged unscathed after savaging the enemy. Do they remember that?

O Sanjaya, a single deed cannot bring happiness now when, despite our many endeavours, we have not been able to win over Dhritarashtra's son.'"

CANTO 24

SANJAYA-YANA PARVA CONTINUED

"Sanjaya says, 'It is just as you say, noble son of Pandu! Those you ask about—the Kurus and the foremost among them—are in good health and spirits.

Dhritarashtra's son is surrounded by noble and righteous men, as well as by sinful, evil ones. He, who gives gifts even to his enemies, is not likely to withdraw the livelihood he provides to the Brahmanas. You Kshatriyas follow a dharma that makes you harm even those that bear you no ill will. Such dharma is fit only for butchers. If Dhritarashtra and his sons harbour ill will against you, who are righteous, they must be held guilty of treachery.

Dhritarashtra does not condone the injury done to you; he is sorry for it. The old man grieves, Yudhishtira, for he has learnt from wise Brahmanas that treachery is the greatest of all sins. O king of men, the Kurus remember your prowess on the battlefield, and that of Arjuna who leads your forces. They remember Bhima wielding his mace, and the sounds of his conch-shell and drum rising to a deafening, maddening pitch. They remember those fearless Maharathas, the sons of Madri, ranging in all directions on the battlefield, endlessly unleashing torrents of arrows at the enemy.

We cannot know what destiny has in store for anyone. See how you, Yudhishtira, who are endowed with every virtue, have had to suffer unendurable trials. I am certain that your wisdom will help you forget all

that misfortune, and cleave to fortitude. The sons of Pandu are all equal to Indra and would never abandon dharma for the sake of pleasure. You in your wisdom will secure peace for the sons of Dhritarashtra and Pandu, for the Srinjayas and all the other kings assembled here. Listen to what your uncle Dhritarashtra said to me after consulting his ministers and sons. Lend your attention to his message.'"

CANTO 25

SANJAYA-YANA PARVA CONTINUED

"Yudhishtira says, 'O Suta, we are all gathered here—the Pandavas, the Srinjayas, Janardana, Yuyudhana and Virata. Tell us everything that Dhritarashtra asked you to say.'

Sanjaya says, 'I greet you all—Yudhishtira, Bhima, Arjuna and the two sons of Madri; Vasudeva, Chekitana, Virata, Satyaki, the venerable Drupada and his son Dhrishtadyumna. Hear what I say; I speak with a desire for the welfare of all the Kuru vamsa.

King Dhritarashtra welcomed the opportunity for peace and wasted no time in having the chariot prepared for my journey here. I hope Yudhishtira and his brothers, and his sons and kinsmen will accept the message I bring: Let there be peace.

The sons of Pritha are blessed with every virtue, with steadfastness, gentleness and candour. Born into a noble house, they are humane and generous, and eschew any shameful deed. They know dharma.

A base deed does not befit you, Yudhishtira, for you are noble, and the lord of a vast army. If you committed a sin, it would be a stain on your good name, like a smear of kohl on a white cloth. No one would ever knowingly acquire the guilt of an action that would result in universal slaughter; it is sinful and will lead to Naraka. Genocide is such an act, regardless of whether it results in victory or defeat.

The truly blessed are they who work for the success of their kinsmen's cause. The true son, relative or friend of the Kurus is he who would lay down his life, even at the risk of it being abused by evil, in order to ensure the welfare of the Kuru vamsa. If you, sons of Pritha, punish the Kurus by killing all your enemies, your life after that would be as death. Is life worth living after having killed your kinsmen?

Not even Indra himself, with all the gods on his side, can defeat you, who have Kesava, Chekitana and Satyaki by your side, and the protection of Dhrishtadyumna. On the other hand, who can defeat the Kurus who have Drona and Bhishma, Aswatthama, Salya, Kripa and Karna, and a host of Kshatriya kings supporting them? Who will be able to slay, without great loss of life on his side, the vast force that Dhritarashtra's son has assembled? I do not see any possible good ensuing from this war, either in victory or in defeat.

How can the sons of Pritha commit such a heinous crime, as if they were lowborn men who know nothing of dharma? I beg of you; I prostrate myself before Krishna and the venerable king of the Panchalas; I put myself under your protection, with folded hands, so that both the Kurus and the Srinjayas may prosper. Krishna and Arjuna are unlikely to ignore my words and spurn my plea. Both, if asked, would give up their lives for truth.

All this I say to ensure the success of my mission. The king and his mentor Bhishma both want to secure peace between you and the Kurus.'"

CANTO 26

SANJAYA-YANA PARVA CONTINUED

"Yudhishtira says, 'What have you heard me say, Sanjaya, that suggests that we wish for war, and which makes you apprehensive? Peace is always preferable to war, Sarathy; which man who had an alternative would choose to fight? If a man can have everything he wants without having to actually do anything, he would not make the smallest discomfiting effort in any direction, far less go to war. Why should a man ever go to war? Who is so cursed by the gods that he would choose this horrible option?

The sons of Pritha do desire happiness, but their conduct is always marked by dharma and promotes the welfare of the world. The only happiness they want is that which accrues from deeds of dharma. The man who, in order to avoid sorrow, allows his senses to lead him in his quest for happiness is lured into actions that are wretched and miserable. A man's hankering for pleasure results in suffering; he who is free of such craving knows no sorrow. Like a fire that blazes more fiercely when fuel is added to it, desire is never satiated with the acquisition of its object; rather, it flares up, like embers when ghee is poured on them, always wanting more.

Compare the abundance that the fortunate king Dhritarashtra enjoys with what we possess. Unfortunate is the man who is never victorious; who does not enjoy music; who does not take pleasure in the fragrance of garlands and perfumes, or in cool, scented salves; and who does not enjoy

wearing fine clothes. If this were not so, we would not have been driven from our kingdom; and although all this is true, none of us brooded over our torments.

The king, in his troubled state, looks to the might of others for protection. This is not wise. Let their behaviour towards him reciprocate his own to them. The man who, at midday in spring, throws a burning log into the dense undergrowth in a forest has every reason to rue his lot as he tries to escape from the fire that is fanned into a blaze by the wind.

Sanjaya, why does Dhritarashtra complain even though his own prosperity is intact? It is because he followed the course of action espoused by his vicious and foolish son? Duryodhana disregarded Vidura, the best of his well-wishers, as if he were his enemy. Dhritarashtra, who wanted only to please his sons, knowingly chose a path of sin. Indeed, from his fondness for his son, he would not pay heed to Vidura who, of all the Kurus, is his wisest and most sincere friend, who is vastly learned, eloquent and virtuous in all that he does.

Dhritarashtra wants to please his son and, at the same time, have the respect of others. His son Duryodhana is full of envy and anger; he breaks the sacred laws laid down for the acquisition of dharma and artha. He has a foul tongue, allows anger to dictate his behaviour; and his soul is absorbed in indulging his senses and his vanity. He harbours hatred for so many; he obeys no law; his life is evil; he is obstinate and ruthless. For such a son as this, Dhritarashtra knowingly abandons dharma and true joy.

Even as long ago as the time when I was playing that game of dice, I suspected that the destruction of the Kurus loomed near, because Vidura's wise words received no praise from Dhritarashtra. It was when they ignored Vidura that the Kurus' downfall began. As long as they placed themselves under the guidance of his wisdom, their kingdom flourished.

Let me tell you, Sanjaya, who greedy Duryodhana's advisors are now: Dusasana, Subala's son Sakuni and the Sutaputra Karna. Look at his foolishness. However hard I think about it, I cannot see how the Kurus and the Srinjayas can prosper when Dhritarashtra has usurped the throne unlawfully and even once banished the far-sighted Vidura. Dhritarashtra and his sons now want undisputed sovereignty over the whole world. Peace is impossible. He thinks of what he has taken with deceit and treachery as being his own.

When Arjuna takes up his Gandiva, Karna believes that he can stand up to him. Why, then, was Karna not able to prevail in any of the battles that have already been fought? Karna, Drona, Pitamaha Bhishma, as well as many other Kurus know that there is no bowman to compare with Arjuna. All the kings know how Duryodhana became a king although Parantapa Arjuna was alive. He continues to convince himself that he can rob the sons of Pandu of what is theirs, despite knowing that it was Arjuna who once came to his rescue when he was helpless, with nothing but a bow, four cubits long, to fight an unearthly Gandharva host.

Dhritarashtra's sons are alive only because they have not yet heard the reverberation of the fully-stretched Gandiva. Duryodhana thinks that he has achieved his objective, because he has not yet seen Bhima's rage. Even Indra would not rob us of our rightful sovereignty as long as Bhima, Arjuna, heroic Nakula and patient Sahadeva live. The old king and his son fondly imagine that his sons will not be consumed on the battlefield by the fire of the Pandavas' anger.

Sanjaya, you know what misery they have made us suffer. Out of regard for you, I would forgive them all. You know what happened between the Kauravas and us, and how we conducted ourselves towards them; let things continue in the same way. I will take your advice and seek peace. Let me have Indraprastha for my kingdom; let Duryodhana give it to me.'"

CANTO 27

SANJAYA-YANA PARVA CONTINUED

"Sanjaya says, 'O Pandava, your unswerving dharma is known the world over. I also see it, Prithaputra. Considering that even a great life is transient, you must not kill the Kurus. Yudhishtira, if the Kurus will not give you your share peaceably, I think it is better for you to live on alms in the kingdom of the Andhakas and the Vrishnis than win your kingdom back through a bloody war.

Our mortal existence is short; blame easily attaches to us; we are subject to constant suffering; life is uncertain; and life can never be as important as a good name. Therefore, never sin. O king, desires cling to men and keep them from leading a virtuous life. A wise man, having extinguished all desire, acquires unblemished fame in the world. The thirst for wealth is a fetter; and the virtue of men who pursue it suffers. The wise man is one who seeks only dharma. Even as a man's worldly desires increase, their impermanence makes his miseries increase.

The man who places dharma before all else shines like the Sun at his most glorious. A man devoid of dharma, of sinful soul, is ruined, although he may gain the very Earth.

You have studied the Vedas and lived the austere life of brahmacharya; you have performed yagnas to satisfy the needs of Brahmanas and have given generously to them. With a view to achieving the loftiest state that a

man can, you have devoted yourself, for years on end, to the pursuit of tapasya.

He who devotes himself excessively to mundane indulgences cannot concentrate his mind on yogabhyasa, spiritual discipline; and such a man is always miserable. These fleeting sensual pleasures forsake him after his wealth is gone, and his lusts continue to drive him, even in frustration. He who has never lived a spiritually disciplined life, and sins, abandoning the path of dharma, has no belief in the permanence of the soul. This fool is slated for torment after death.

In the next world, a man's actions, both good and evil, are not nullified. All his deeds precede a man as he journeys from the mortal world to the next, and he cannot but follow them. Your deeds in this life are celebrated as being exceptionally noble and pure. They are like the delicious sattvik food specially prepared to offer, along with gifts, to Brahmanas and officiating priests at religious ceremonies. All karma is performed only as long as the mortal body lives, Prithaputra. After death there is no karma to be done.

You have performed mighty deeds that righteous men admire, and they will benefit you in the world to come. Death brings entry into the next world and, with it, freedom from old age, fear, hunger and thirst, and from everything that is disagreeable to the mind. After death, there will be nothing to do except to delight; such will be the fruit of your actions.

So, do not allow desire for temporal happiness to spur what you do in this world. At the end of your life and deeds do not, Pandava, take a path that forsakes truth, sobriety, honesty and compassion. You may perform the Rajasuya and the Aswamedha yagnas, but do not even think about any action that is sinful in itself.

If, after such a long time, you sons of Pandu yield to hatred and commit such a horrific crime as this war, you will have endured all these years of suffering in the forests in vain. It will have been for nothing that you went into exile, parting with your army, which was then under your control; from your loyal friends Krishna and Satyaki, golden-charioted Virata of the Matsyas and his son at head of his warriors, and from all the other kings, whom you once vanquished, and who have now come to fight by your side.

With all these mighty resources, with this army, with being held in dread by all, and supported by Krishna and Arjuna, you could well have slain your worst foes in battle; you could have long ago crushed

Duryodhana's pride. Why then have you allowed your enemies to grow so powerful and your friends so weak? What for have you lived in the wilderness for so many years? Why, having let slip the opportune moment, do you now want to fight?

A sinner of no wisdom may win apparent prosperity by fighting; a wise and righteous man can win enduring felicity by shedding his pride and, guided by his higher instincts, refraining from war. Yudhishtira, your instincts do not make you lean towards any adharma, and never have you committed any sin from anger. Why then do you now want to do this ghastly thing, against every dictate of dharma?

Wrath, mighty king, is a drug that cures no disease. Rather, indulging in it brings on a sickness of the mind; it robs a man of his justly earned fame, and leads him to sin. Good men quickly swallow and hold down anger, but not evil ones. I ask you to abjure your wrath and desist from war.

Who would indulge in anger which leads to mortal sin and perdition? Forbearance would be far better for you than the pleasures you would enjoy if your enemies—Bhishma, Drona and his son, Kripa, Somadatta's son, Vikarna, Vivimsati, Karna and Duryodhana—were killed. What happiness can you hope to enjoy after killing them? Tell me.

Even if you win all the sea-girdled Earth, you can never be free from decrepitude and death, pleasure and pain, bliss and misery. Knowing all this, do not go to war. If you want to take this savage course because it is what your advisors recommend, then abdicate everything to them and go away yourself. You must not leave the path that leads to Swarga.'"

CANTO 28

SANJAYA-YANA PARVA CONTINUED

"Yudhishtira says, 'Sanjaya, what you say is true; deeds of dharma are the best of all deeds. But, before you censure me, you should first determine whether my conduct has been in accord with dharma or not.

Sometimes, vice appears to be virtue and virtue to be vice; and sometimes, goodness is truly just that. The learned should use their discernment to distinguish one from the other. Then again, during times of distress, virtue and vice, which are indeed eternal and absolute, can appear to be the other.

A man should live according to the svadharma of his varna; however, one's dharma changes during a crisis. When his means of living are gone, the destitute man should certainly look for ways, other than those prescribed, by which he may fulfil his dharma. Not only such a man, but also one who is not destitute, must both be reproached if they act in contrariness to the condition of their lives at that moment.

The Creator decrees atonement for Brahmanas who, in their desire to avoid being destroyed, act in a manner opposed to their svadharma. Surely, then, all men may, in times of dire distress, do what is contrary to the dharma of their varna. Sanjaya, you should regard as worthy those who live according to their dharma during normal times, as well as those who do not in a time of crisis. Equally, you should censure those who flout their dharma during normal times and those who live by it during a time of distress.

For men who wish to gain self-knowledge and bring their minds under control, the same practices that are ordained for Brahmanas are prescribed. However, for those who have no immediate desire for mukti, and who are not Brahmanas, the code that is prescribed for their particular varnas is the best. This is the path that our fathers, grandfathers and ancestors followed. As for those that want knowledge of the Atman and also to avoid all karma, they, too, hold the same view and consider themselves orthodox. There is no other way.

O Sanjaya, whatever wealth the Earth or the gods have; whatever is beyond reach—in the realm of Prajapati, in Devaloka or in Brahmaloka—I would not seek it by means that violate dharma.

Krishna is Dharmeswara—the lord of virtue; he has an all-lustrous mind and is a master of the artha shastra; he has waited upon Brahmanas; he is all-knowing; and he counsels many mighty kings. Let him say whether I shall be held to blame, whether I would be acting against my dharma by abandoning peace and pursuing war, for he is impartial and desires the welfare of both sides.

Satyaki, the Chedis, the Andhakas, the Vrishnis, the Bhojas, the Kukuras and the Srinjayas follow Krishna's advice and slay their enemies, to the delight of their friends.

The Vrishnis, the Andhakas and Ugrasena, led by Krishna, have become like Indra—high-spirited, devoted to truth, powerful and happy. Babhru of Kasi, having got Krishna, the fulfiller of wishes, as his brother, and upon whom Krishna showers all life's blessings, even as clouds shower the Earth's creatures with rain after the arid summer, has attained great prosperity. So great is Krishna.

Know that he is the authority on the propriety of all karma. Moreover, he is dear to us and our friend. I will never do anything against his advice.'"

CANTO 29

SANJAYA-YANA PARVA CONTINUED

"Krishna says, 'O Sanjaya, my wish is that the Pandavas live and prosper, and that their desires are fulfilled; and I wish the same for Dhritarashtra and his sons. I have always wanted to say to the Pandavas that peace is what king Dhritarashtra wants above all else; and I think it is best for them, too.

Yudhishtira has shown an extremely rare inclination to peace, but Dhritarashtra and his sons are so avaricious that I can understand why the Pandava's hostility has been aroused. You cannot claim to be more knowledgeable about dharma than Yudhishtira or me. Why then do you speak reproachfully of Yudhishtira's conduct? He has great tejas; he is devoted to his svadharma; he fulfils his familial duties thoughtfully and in keeping with justice.

Brahmanas have held various opinions on the matter we are discussing. Some say that success in the world to come depends upon karma; some declare that all action should be shunned and that salvation is attained by knowledge alone. Brahmanas say that although man knows there is food, his hunger is not appeased until he has actually eaten it. They say that only the knowledge that helps a man perform his duties bears fruit, for actions have visible results.

A thirsty man quenches his thirst by drinking water—effort produces results, and therein lies the efficacy of work. If anyone thinks that there is

something more productive than effort, his work and his words are meaningless. In the other world, it is by virtue of work that the Devas flourish. It is by effort that the wind blows. It is by effort that sleepless Surya rises every day and causes day and night, and Soma passes through the months and fortnights and the constellations. Fire uses energy to kindle itself and burn, doing good to mankind. The sleepless Bhumi Devi sustains her great burden by dint of her ceaseless effort. The sleepless rivers carry their waters without rest to sustain all beings. The ever-wakeful Indra pours down rain, making his power resound through the heavens and the cardinal points.

Wanting to be the greatest of the Devas, Indra led an austere life of wakefulness, like a holy Brahmana. He renounced pleasure and the gratification of his senses. Scrupulously and diligently he devoted himself to virtue, truth and self-control, forbearance, impartiality and compassion. It was by no small effort of devoting himself to this way of life that he acquired kingship over the Devas.

Brihaspati, too, did the same. He lived the austere life of brahmacharya with his mind closed to everything else. He gave up pleasure and controlled his senses, and became the Acharya of the Devas. Similarly, the Navagrahas, the Rudras, the Adityas, the Vasus, Yama Deva, Kubera, the Gandharvas, the Yakshas and the Apsaras, all worked hard to attain their positions. In the other world the Rishis shine as a result of their life of study, austerity and work.

O Sanjaya, knowing that this is the way followed by the best of Brahmanas, by Kshatriyas and Vaisyas, you being one of the wisest men, why are you making this plea on behalf of the Kauravas? You must know that Yudhishtira is constantly engaged in the study of the Vedas; that he is inclined to performing the Aswamedha and Rajasuya yagnas. Also, he rides horses and elephants, has a chariot, is arrayed in armour, and bears a bow and all other weapons.

If the Pandavas could see a course of action that does not involve the slaughter of the Kurus, they would take it. Their virtue would be saved, and they would achieve an act of punya, even if meant forcing Bhima to restrain himself. On the other hand, they might, as destined, die whilst fighting. If so, in trying their utmost to fulfil their dharma, their deaths would be praiseworthy.

If you approve of peace, I would like to hear your answer to this question: Is the dharma of a king to fight or not to fight? You must, O Sanjaya, take into consideration the division of the four varnas and their respective callings. You must hear the course of action the Pandavas plan to take. Then you may allot praise or censure, as you wish.

A Brahmana's dharma is to study, offer sacrifices, do charity and go on pilgrimages to holy tirthas; he should teach, officiate as a priest in yagnas offered by those who merit his help, and accept gifts from persons he knows.

A Kshatriya protects the people lawfully; he should practise charity, offer sacrifices, study the Vedas, marry and lead the virtuous life of a grihasta. If his soul is noble, and if he lives by the scriptures, he will easily attain the realm of the Brahman.

A Vaisya's svadharma is to study, work hard to earn and accumulate wealth through commerce, agriculture and cattle-rearing. He should conduct himself in a way that pleases Brahmanas and Kshatriyas; he should be upright, do good works and be a householder.

From olden times, the Sudra has been ordained to serve Brahmanas and be obedient to them. A Sudra should not study or perform sacrifices; he should be conscientious and alert in performing his service.

The king protects all these with care and ensures that all the varnas perform their svadharma. The king should not be addicted to sensual indulgence; he should be impartial and treat all his subjects equally. The king should never give in to sinful desires. If there is, in his kingdom, a man who is more praiseworthy than himself, and who is well-known and gifted with all the virtues, the king should encourage his subjects to recognise that man. An unworthy king, however, would not understand this. He would increase his own strength and grow in inhumanity, and become a target for the wrath of destiny. He would cast a covetous eye on the riches of others.

Now we come to war, for which weapons, armour, bows and arrows came into being. Indra invented these for putting plunderers to death. Punya is acquired by doing away with thieves. Many horrible evils have manifested themselves because the Kurus have been unrighteous and neglected law and religion. This is not dharma, Sanjaya.

Dhritarashtra, with his sons, has taken what rightfully belongs to Pandu's sons. He does not care about the eternal dharma of kings. And all the Kurus follow him. The thief who steals wealth stealthily and the one

who seizes it openly must both be condemned. What is the difference between them and Dhritarashtra's sons? His greed has convinced him that what he does out of anger springs from righteousness.

The share of the kingdom that the Pandavas are entitled to is clear. Why should that share be seized by that fool? This being the state of things, it would be great punya for us to be killed in battle. A kingdom gained as a birthright is preferable to a throne conferred by a stranger. Sanjaya, you must explain these time-honoured laws to the Kurus in the presence of the assembled kings—all those witless ones who have been brought together by Duryodhana and who are already marked by death.

Look once more at that vilest of all their deeds—what they did in the Kuru sabha on the day of the dice. It is shameful that the Kurus, with Bhishma at their head, did nothing while the beloved wife of the Pandavas, the chaste Draupadi of unblemished fame, was seized, even as she wept, by Dusasana, that monstrous slave of lust. All the Kurus, young and old, were there. If they had prevented the humiliation inflicted upon her that day, I would have been pleased with Dhritarashtra, and that would have boded well for his sons also.

Dusasana brutally dragged Krishnaa into the midst of the sabha, where her fathers-in-law sat. Expecting sympathy, she found none to take her part, except Vidura. None of the kings uttered a word of protest, because they were all fools. Vidura alone, from a sense of dharma, spoke just and righteous words; he alone opposed Duryodhana. Sanjaya, at that time you did not speak of law and morality, but now you come to instruct Yudhishtira about dharma.

Panchali, on the other hand, even though she was dragged shamefully into the sabha, set things right; and like a ship at sea, she rescued the Pandavas and herself from a tidal wave of misfortune.

As Krishnaa stood in that ancient hall, in the presence of her fathers-in-law, the Sutaputra said to her, "O daughter of Drupada, you have no refuge. Consider yourself a slave in Duryodhana's house. Your husbands are defeated and are no longer of any consequence. You have a loving heart, so choose someone else for your lord."

Karna's words were like arrows, cutting down all hope, piercing the very soul, so dreadfully. They buried themselves deep in Arjuna's heart.

When the sons of Pandu were about to put on garments made of black-deer skins, Dusasana said, scornfully, "These all are mean eunuchs, ruined,

and damned for a long time to come."

And Sakuni, the prince of Gandhara, spoke slyly to Yudhishtira during the game of dice. He said, "I have won Nakula from you; now what else have you got? You had better stake your wife Draupadi."

Sanjaya, you know all the shameful things that were said at the dice-game. I want to go myself to the Kurus to settle this most difficult matter. If, without injury to the Pandava cause, I succeed in bringing about peace with the Kurus, not only will it fetch great punya, but the Kurus will be saved from certain death. I hope Duryodhana will take heed of what I say to the Kurus, which will be wise, founded in dharma, full of good sense and compassion. I hope that when I arrive, the Kurus will pay me proper respect, or else Dhritarashtra's vile sons, already branded by the evil of what they have done, will be consumed by Arjuna and Bhima, who are keened for battle. Of this you can be certain.

When Pandu's sons were beaten at dice Duryodhana spoke vile and searing words to them. You can be sure that Bhima will remind him of what he said, at the first opportune moment.

Duryodhana is a mighty tree of evil; Karna is its trunk, Sakuni its branches, Dusasana its blossoms and fruits, and the wise Dhritarashtra himself its roots. On the contrary, Yudhishtira is a great tree of truth, Arjuna its trunk and Bhima its branches. Madri's twin sons are its copious flowers and fruits; and I, dharma, and men of dharma are its roots.

Dhritarashtra and his sons are the forest, and the Pandavas are the tigers in it. Do not cut down the forest with its tigers in it, nor drive the tigers from it. The tiger makes easy prey when it is outside its home; and the forest without tigers is easily entered and destroyed. The tiger protects the forest, which shelters it. Dhritarashtra and his sons are creepers, while the Pandavas are Sala trees. Creepers cannot flourish unless they have trees to cling to.

Pritha's sons are as eager to wait on Dhritarashtra as his own sons are keen for war. Let King Dhritarashtra do the right thing. The virtuous sons of Pandu, though well prepared for war, still keep the peace. Learned one, tell Dhritarashtra everything as it truly is.'"

CANTO 30

SANJAYA-YANA PARVA CONTINUED

"Sanjaya says, 'Farewell, O divine one. Pandava, I will leave now; may you be prosperous. I hope I have not been carried away by my emotions and said anything to offend you.

Farewell also to you Janardana, Bhima and Arjuna, sons of Madri, Satyaki and Chekitana; I take my leave of you. May peace and happiness be yours; and I pray that all the kings here will look upon me with affection.'

Yudhishtira says, 'You have our leave, Sanjaya; may peace be yours. Learned one, you harbour no ill will towards us. We all know that amongst those in the court of the Kurus, you are a pure-hearted soul. Besides, you are a faithful ambassador, loved by us, gifted with eloquence, of distinguished deportment and sympathetic to us. Your mind is never clouded and, even if spoken to harshly, you never retort in anger. You never speak harsh or slighting words, or false or bitter ones. We know that what you say is without malice, always full of truth, and serious. Amongst all dutas you are our favourite. Besides you, the other who is welcome here is Vidura. We used to see much of you, and you are as dear to us as Dhananjaya. Go with all speed, Sanjaya.

Go to those Brahmanas of pure tejas, who are devoted to learning and live as brahmacharis, who study the Vedas whilst living on alms; go to the ascetics who live in the forest, as well as to the aged ones of other varnas. Pay your respects to them and enquire about their welfare on my behalf. Go

to Dhritarashtra's priest, his acharyas and his ritvijas; ask after their well-being, too.

There are those who, though not of high birth, are intelligent, righteous and are men of strong moral fibre; men remember us and speak of us; and who live to the extent they are able by their dharma—tell them I am well and ask after their health. Enquire about the welfare of the tradesmen in the kingdom and the officials.

In our name, salute our beloved Acharya Drona—our mentor, who is well versed in dharma; who took a vow of brahmacharya in order to master the Vedas; who has made the astra shastra full and complete and who is always gracious to us.

You should also greet Aswatthama from us and ask after his welfare. He is learned and devoted to Vedic study; by living as a brahmachari, he has acquired lustrous energy, even like a Gandharva youth; and he, too, has made the science of weapons full and complete. Sanjaya, you must go to the home of Saradvata's son Kripa, that Maharatha, that best of all realised souls. Repeatedly salute him and touch his feet in my name.

Convey news of my good health to Bhishma, the foremost of Kurus, who is always valiant and abstains from doing harm; in whom asceticism, wisdom and Vedic learning reside; that steadfast and most excellent of men.

Greet the wise and venerable king Dhritarashtra, the blind lord of the Kurus, who has vast gyana, and is respectful of the old.

Enquire, also, after Dhritarashtra's eldest son Duryodhana, that evil, ignorant, deceitful and vicious man, who now rules the world; and ask about the violent and vile Dusasana, hero and mighty bowman, who is like his elder brother, only more bestial.

Sanjaya, greet the wise chief of the Bahlikas, whose most cherished wish is for peace among the Bhaaratas. You must also pay our respects to Somadatta, who is endowed with the most noble qualities, who is wise and merciful, and whose affection for the Kurus makes him patient with them. The son of Somadatta is worthy of the greatest reverence among the Kurus. He is my friend and a brother to us. A mighty bowman and the foremost of rathikas, he is worthy in every way. Ask after his welfare, from me, as well that as of his friends and advisors.

Then there are the younger Kurus, our cousins. Ask about their health and prosperity and speak to each of them in ways that you deem appropriate. Enquire about the welfare of the kings who have been brought

together by Duryodhana to fight the Pandavas—the Kekayas, the Vasatis, the Salvakas, the Amvashtas and the leading Trigartas; the brave warriors from the east, north, south and west; those who have come from the mountain kingdoms; and all among them who are not cruel and who lead pure lives. Let that mighty host of honourable men know that I am well and that I ask after them; let all the elephant warriors, the horsemen, the chariot warriors and the footsoldiers know that I am well. Ask kindly after the king's servants—the revenue officials, the guards, the leaders of his troops, the accountants and officials who monitor other aspects of the affairs of the kingdom.

Sanjaya, enquire about the welfare of Dhritarashtra's son by his Vaisya wife—that young man who is among the best of all the Kurus, Yuyutsu, who never errs, who has great wisdom, who is blessed with every virtue, and who abhors the idea of this war.

Ask about Chitrasena, who is unrivalled at the intricacies of dice, whose tricks others never detect, who plays with great skill, who is a master of the game, who is unbeatable at the dice-board but not in battle.

Enquire after the health of Sakuni, the king of the Gandharas, native of the mountainous country, who has no equal in cheating at dice, who boosts Duryodhana's pride, and whose cleverness leads him only to ruthless deceit.

Ask about the well-being of Vikartana's son Karna, that hero who, alone on his chariot and unassisted, is ready to vanquish all the Pandavas whom no one else dares challenge in battle; Karna, who is peerless at beguiling the already deluded.

Ask also after the welfare of Vidura, who alone is devoted to us, who is our true guru, who raised us, who is our father, mother and friend, whose understanding is clear and unclouded, whose knowledge is deep, and who is our sagest advisor.

Greet all the elder ladies, of great good qualities, who are like mothers to us. Say this first, *Mothers of living sons, I hope your sons treat you well, with kindness and compassion*. Then tell them that I and my sons are well.

Greet those ladies, Sanjaya, who are equal in rank to our wives, and say to them, "I hope you are well-protected. I hope your good names are unblemished. I hope your lives are blameless and thoughtfully lived. I hope you behave with your fathers-in-law in a kind, praiseworthy manner. I hope you conduct yourselves so that you win your husbands' approval."

Then there are the younger women who are like our daughters-in-law, who have come to us from noble families, who are mothers and who deserve praise. See them all and tell them that Yudhishtira sends his affectionate greetings.

Embrace the daughters of your own house, Sanjaya, and ask kindly after their health on my behalf. Say to them, "May your husbands be kind and loving to you; may you please your husbands; may you have fine, clean homes, ornaments, clothes and perfumes; may you be happy and have all the joys of life at your command; may your faces and forms be beautiful and your words sweet."

You must ask after the others in the Kuru household, and tell them I am in good health—the maid-servants and man-servants, the humpbacked and the lame. Say to them, "I hope Dhritarashtra's son continues to provide you with the same comforts as before."

You must also see the people that Dhritarashtra supports with food and clothing—the physically and mentally disabled, the dwarfs, the blind, the old, the lame and the legless. Tell them I am well and that I ask about their well-being. Say to them, "Have no fear; do not be dispirited by your unhappy lives that are full of pain. They are the consequence of your sins in past lives. When I have defeated my enemies and gratified my friends, I will give you food and clothes in plenty."

I ask that you also see the weak and unprotected, those who strive in vain to make a living, the ignorant and all who lead sorry lives, and anyone who you consider deserving of our concern. Ask on my behalf about their welfare and peace of mind. You should also enquire after any outsiders who have sought Dhritarashtra's protection, those who have come to the Kurus of their own accord or who have been invited, and the ambassadors from other countries. Tell them all that I am well.

As for the warriors that Duryodhana has amassed, there are none on Earth to equal them. Dharma, however, is eternal; dharma is my strength, with which I will destroy my enemies. Sanjaya, say to Duryodhana from me:

That desire which tortures your heart, the desire to rule all the Kurus without a rival, is unreasonable and unjust. We will never do anything that harms you. Most heroic of the Bhaaratas, give me back my own Indraprastha, or fight me.'"

CANTO 31

SANJAYA-YANA PARVA CONTINUED

"Yudhishtira says, 'O Sanjaya, the Creator controls everyone—the righteous and the sinners, the young and the old, the weak and the strong. It is that Supreme Being who imparts knowledge to the child and bestows innocence on the learned, at his will.

If Dhritarashtra asks you about our strength, tell him everything honestly, having first talked with all of us here and ascertained the truth. Go to the Kurus, greet the mighty Dhritarashtra, touch his feet and enquire about his welfare in our name. Then, when he is seated in the midst of his people, say to him,

"O king, the Pandavas live happily, because of your prowess. It was by your grace that those children got a kingdom. Having bestowed their kingdom on them, you should not neglect them now, for they would then be ruined."

Sanjaya, one person cannot rule over the entire kingdom. Say to him for us, "We wish to live united with you. Do not allow your enemies to divide us and vanquish you."

Sanjaya, with head bent, salute our grandfather Bhishma, the son of Santanu. Say to him, "You revived Santanu's race when it was threatened with extinction. Pitamaha, do what you think is best to make sure that your grandsons live in friendship and unity."

Then address Vidura, and say, *Dear friend, for Yudhishtira's sake, counsel peace*.

Then address that brash Duryodhana, when he is amongst all the Kurus; plead with him on my behalf. Say to him:

"We will forget the insults you heaped on our innocent and helpless Draupadi in the midst of the sabha, only because we have no desire to see the Kurus killed. The Pandavas have silently borne all the other injuries too, both before and after that, although they have the power to avenge them. The Kauravas know all this. Dear cousin, you even sent us into exile wearing deer-skins. This also we have endured because we do not want to see all the Kurus slain.

Commanded by you, and ignoring Kunti, Dusasana dragged Krishnaa into the sabha. That too we will forgive. But, Parantapa, we must have our rightful share of the kingdom. Turn your covetous heart away from what belongs to others. Peace will then reign amongst us, and we wish for peace.

Give us each even a single province of the empire. Give us Kusasthala, Vrikasthala, Makandi and Varanavata, and any province of your choice for the fifth. This will end the enmity. Duryodhana, give your five brothers at least five villages."

Wise Sanjaya, let there be peace between our cousins and us. Tell him also, "Let brothers be loyal to each other; let fathers and sons unite; let the Panchalas and Kurus come together in joy, and let the two clans be one. This is my fervent wish. Bharatarishabha, with joy in our hearts, let us make peace."

O Sanjaya, I am as able to make war as I am to strike peace; I am as prepared to acquire wealth as to earn punya; I can be as harsh as I am soft,' says Yudhishtira," said Vaisampayana.

CANTO 32

SANJAYA-YANA PARVA CONTINUED

Vaisampayana said, "Given leave to go, and having listened to what Yudhishtira wants of him, Sanjaya sets out at once for Hastinapura. He enters the city and presents himself at the gate of the palace apartments.

He says to the gatekeeper, 'Dwarapala, inform Dhritarashtra that I have returned from meeting the Pandavas. Do this without delay, if the king is awake. I have important things to tell him.'

The gatekeeper goes to the king and says, 'Bhumipala, Sanjaya is at the palace gate and wants to see you. He comes with a message from the Pandavas. Command me, my lord; what shall I do?'

The king says, 'Tell Sanjaya that I am in good cheer and health. Bid him enter, and welcome him; I am always ready to receive him. Why does he, who is free to enter at any time, wait outside?'

Sanjaya enters the palace and, with folded hands, comes before Dhritarashtra who sits on his throne surrounded by his courtiers—the wise, the heroic and the noble.

Sanjaya says, 'Lord of the Earth, I, Sanjaya, bow to you. Rajan, I went to the Pandavas from here. After paying his respects to you, Yudhishtira, the lustrous son of Pandu, enquired after your welfare. He enquired about your family and asked whether you are pleased with your sons and grandsons, friends and counsellors, and all your dependents.'

Dhritarashtra says, 'O child, my blessings upon Ajatasatru. Is Yudhishtira in good health, and are his sons, brothers and ministers all well?'

Sanjaya says, 'Pandu's son is well, as are those with him. He, who acquires wealth and virtue without doing anything dishonourable, who is intelligent, learned, far-sighted and good-natured, now desires what was once his. Yudhishtira regards ahimsa as being superior to dharma, and dharma as superior to artha. His mind always inclines toward tapasya and inward joy, and to deeds of dharma which are spiritually exalting.

In his worldly life, man is like a wooden puppet controlled by an outside force. Seeing how Yudhishtira has suffered, I realise that the power of destiny is stronger than the force of human endeavour. And seeing your adharma, which is not only sinful and shameful, but will also surely lead to misery, I am convinced that a man like you will enjoy praise only so long as your enemies bide their time.

Having renounced all wrong-doing, like a serpent sloughing its old skin, the heroic Yudhishtira shines resplendent in perfection; his sins are now transferred to you. Rajan, reflect on your actions, which are dishonourable and violate both dharma and artha, and which have earned you evil karma in this world and inevitable misery in the next.

You have followed your son's evil advice, in order to enjoy wealth that would, otherwise, have been hard to come by; and you hoped to keep your enemies at bay. The world has denounced this sin, which is so unworthy of you. Calamity befalls a man who lacks wisdom, or is low-born or cruel, who holds grudges for a long time, who is not steadfast in Kshatriya dharma, who has no tejas, or who is base and shameless.

It is fate that makes a man take birth into a good family, or become strong, or famous, or learned. It is fate that gives him life's comforts and fate that gives him the ability to subdue his senses and discriminate between virtue and vice. No man, who is waited upon by the best of advisors, who is intelligent and can tell right from wrong in times of distress, who performs the necessary rites and rituals, who has full use of all his faculties, would knowingly sin.

These, your loyal counsellors, are united in their determination that the Pandavas must not get back their share of the kingdom. Circumstances seem to move inexorably towards the destruction of the Kurus. Provoked by your crimes against him, if Yudhishtira wants to punish you, the very race

of the Kurus will be prematurely extinguished. He will shift all his sins, such as they are, to you and you shall bear the blame and the burden for them. Nothing other than the will of the gods can prevent this, for Arjuna was honoured by them in Devaloka when he left this world and went there. In the face of fate, all individual effort is as nothing.

The advantages of a noble birth and courage depend on what a man does for their development; and seeing that prosperity and adversity, stability and instability hold equal sway over a man and his possessions, Mahabali the Great, in his quest for the roots of suffering, failed to discover where the chain of karma of a former life began. He thought that the eternal Essence is the cause of everything. The eye, the ear, the nose, the skin and the tongue are the portals of a man's knowledge; if he suppresses desire, he achieves spontaneous gratification through them. Therefore, one must control one's senses, happily and without misgiving.

Of course, there are those that do not agree. They believe that if a man behaves thoughtfully, his actions will produce the desired result, like a newborn child growing when nurtured with food and drink. Men in this world are subject to love and hate, pleasure and pain, praise and blame. The honest man deserves praise, but you I censure for being the root cause of the enmity between the Bhaaratas, which will result in the erasure of countless lives. If peace is not restored, it will be your fault that Arjuna burns the Kurus, as a blazing fire does a heap of dry grass.

Rajan, in this world you are singular in the way you have given in to your son, who is completely unrestrained; in the way you complacently wear the crown of success, having done nothing to prevent the shame that occurred during the game of dice. Now reap the fruit of your weakness. By rejecting the advice of faithful friends and accepting the counsel of treacherous men, undeserving of your confidence, and by acting like a servant to your evil son's whim, you have as good as lost your great and prosperous empire.

I am tired from my journey and ask your leave to retire to bed now, Purushavyaghra, for tomorrow morning the Kurus will assemble to hear Yudhishtira's message to you.'"

CANTO 33

PRAJAGARA PARVA

Vaisampayana said, "When Sanjaya leaves, Dhritarashtra says to an attendant, 'I want to see Vidura; have him come here at once.'

The messenger goes to Vidura and says, 'Wise one, our mighty king wishes to see you.'

Vidura comes immediately to the palace and tells the servant to inform the king of his arrival. The man goes to Dhritarashtra and says, 'Maharajan, Vidura is here as you commanded. He wants to worship your feet. What shall he do?'

Dhritarashtra says, 'Bid him of the great wisdom and foresight enter. I am never unwilling or unprepared to see Vidura.'

The attendant goes out and says to Vidura, 'Kshattri, the king bids you go into his inner apartment. He says he is always ready to see you.'

Vidura goes into Dhritarashtra's chamber and, with hands joined, says to his brother, who is sunk in dark thought, 'Wise one, here I am at your command, to do whatever you want.'

Dhritarashtra says, 'Vidura, Sanjaya has returned and has gone home after rebuking me. Tomorrow in the sabha he will deliver Yudhishtira's message. I could not get him to divulge what that is, and sleep evades my burning body. Tell me what is good for my feverish insomnia, my child, for you know dharma and artha well. Ever since Sanjaya came back from the

Pandavas, my heart has known no peace; and filled with anxious thoughts about the message he will deliver, my senses are in turmoil.'

Vidura says, 'Sleeplessness is for a thief, a lustful man, one who has lost his wealth, one who has failed in his endeavour, or a weak man under attack by a strong one. I hope, my lord, that none of these has overtaken you, and that you do not grieve or covet another's wealth.'

Dhritarashtra says, 'I want to hear you speak wise words of dharma. In our race of Rajarishis it is only you that the Munis respect.'

Vidura replies, 'Yudhishtira is blessed with every virtue; he deserves to be the ruler of the three worlds. Despite his worthiness to rule beside you, you exiled him.

Your qualities, on the other hand, are the opposite of his. Neither your virtues nor your knowledge of dharma entitles you to a share of the kingdom, for you are blind. As a consequence of his mildness and compassion, his righteousness and love of truth, his strength, and his reverence for you, Yudhishtira patiently endures innumerable and grievous wrongs. How can you hope to have prosperity or peace of mind when you have handed over the reins of the kingdom to Duryodhana, Subala's son, Karna and Dusasana?

The wise man is one who uses Atmagyana, hard work, forbearance and adherence to dharma to earn punya. The wise man is one who is known by his dharma, his rejection of sin, and by his faith and reverence. The wise man is one who cannot be swerved from his dharma by anger, joy, pride, false modesty, a crisis or vanity.

The man who keeps what he intends to say and do from his enemies and whose deeds become known only after he has done them is wise. The man who does not allow heat, cold, fear born of attachment, prosperity or adversity to obstruct his plans is wise. The man whose judgment is detached from desire, who pays equal attention to dharma and artha, who disregards pleasure and chooses goals that will stand him in good stead in this world and in the next is wise.

He who exerts as much effort as he can and does his very best, dismissing nothing as insignificant is wise. He who has a quick understanding, who listens patiently, who pursues his goals with good sense and not from desire, and who does not waste his energy on talking, unasked, about other people's affairs is wise. He who does not yearn for the unattainable, who does not grieve for what is lost, whose mind is clear even

in a crisis is wise. He who begins something and strives until it is completed, who never wastes his time, who has his soul under control is wise.

Bharatarishabha, wise men always delight in honest deeds; they do only what leads to their happiness and prosperity and never mock at what is good.

He who neither exults at being honoured nor grieves at being slighted, who remains serene like a lake on the Ganga is wise. He who knows the nature of all creatures—that no one and nothing is immortal—who is aware of the inter-connectedness of all things and all karma, and who knows the means that men may resort to for attaining their goals is wise. He who speaks confidently, who can converse on diverse subjects, who knows the art of debate, who has keen intelligence and who can interpret the meaning of what is written in sacred books is wise. He whose studies are regulated by reason, whose thinking follows the scriptures and who always pays homage to the good is wise.

On the other hand, he who is vain though ignorant of the Shastras, arrogant though poor, and who uses unfair means to reach his goals is a fool. He who ignores his own affairs and pries into those of others, and who deceives his friends is a fool. He who craves things he should not and pushes aside the things he can justly wish for and who maligns powerful men is a fool. He who thinks of his enemy as a friend and hates his friends and who commits evil is a fool.

Bharatarishabha, he who discloses his enterprises, who doubts everything and who dawdles over what can be done quickly is a fool. He who does not perform the sraddha for the Pitrs, who does not worship the Devas and who does not cultivate noble-minded friends is a fool.

He is a fool and the worst of men who enters a place uninvited, who talks a lot without being asked and who trusts the dishonourable. He is the most foolish of men who blames others for something he himself is guilty of and who, though powerless, gives vent to anger. He is a fool who does not know his own strengths, who ignores both dharma and artha and, without equipping himself adequately, yearns for something that is difficult to obtain.

O king, he who punishes the innocent, who pays homage to the undeserving and who keeps the company of misers is a man of little sense.

But he who, having acquired great wealth and prosperity, as well as vast learning, is not haughty is wise.

Who is more heartless than the man who, though wealthy and who eats and dresses well, does not share his riches among his dependants? The sins of one person result in advantages for many; but eventually it is the sinner alone who suffers the consequences of the sin, while the others escape. When an archer shoots an arrow he may or may not succeed in killing anyone, but when an intelligent man applies his mind, he can raze a kingdom and destroy its king.

Discriminate between the two by means of the one. Control the three by means of the four. Conquer the five by knowing the six, abstain from the seven and be joyful. Poison kills only one person, as does a weapon; but one evil man can annihilate an entire kingdom, its king and all his subjects. One should not, on one's own, gorge on tasty food, think about material gains, go on a journey or be the only one awake amongst a group of sleeping people. Listen now to what these are.

O king, that Being who is the Supreme One without a second, whom you have not been able to comprehend, is truth manifest and, like a boat on the ocean, the Way to salvation.

There is only one defect in those who are forgiving by nature—they are considered weak. That defect, however, should be ignored, for forgiveness is a powerful quality—a virtue for the gentle, an ornament for the strong. Forgiveness conquers all; there is nothing that the power of forgiveness cannot achieve. What can an evil person do to one who holds the sword of forgiveness in his hand? Cinder falling on grassless ground extinguishes itself. An unforgiving man defiles himself with many atrocities. Righteousness is the highest virtue; forgiveness is the supreme peace; knowledge is the supreme contentment and benevolence the supreme happiness.

Just as a serpent swallows small animals living in burrows, the earth devours two kinds of people: a Kshatriya who is an inept warrior and a Brahmana who does not undertake pilgrimages to holy tirthas. A man may attain fame in this world by doing two things: refraining from harsh speech and ignoring those that are evil.

Naravyaghra, there are two kinds of people who have no will of their own: women who desire men only because other women want them, and persons who worship another just because others do. Two things are like

sharp thorns tormenting the body: the desires of a poor man and the anger of the impotent. There are two people who never shine because of their contrary conduct: a householder who makes no effort and a beggar who plots intrigues.

There are two kinds of persons, Rajan, who live in a more blissful place than Swarga: a powerful man who is graced with the quality of forgiveness and a poor man who is charitable. There are two ways of misusing that which is honestly gained: by making gifts to the unworthy and by turning away the worthy.

Two kinds of men should be cast into deep water with weights tied to their necks: a wealthy man who does not give and a poor man who is proud. Two other kinds of men shine more splendidly than the Sun: a mendicant accomplished in yoga and a warrior who dies in battle.

Vedic scholars say that a man's means may be great, average or poor. A man's ability may be good, middling or bad. Every man should, therefore, be employed in work for which he is fit.

There are three kinds of persons who cannot have wealth of their own: the wife, the slave and the son; whatever they earn becomes the property of the man to whom they belong. There are three kinds of crimes which inspire great fear: the theft of another's property, the outrage of another's wife and the fight with a friend. There are three qualities which, besides being self-destructive, also lead to hell: lust, anger and greed; everyone should renounce them. There are three kinds of persons whom one should never abandon, even in the face of grave danger: a follower, the person who puts himself under one's protection and a guest in one's house. There are three actions that bring as much merit as rescuing an enemy from distress: conferring a boon, acquiring a kingdom and having a son.

Learned men have declared that a king, however powerful, should never consult with these four kinds of men: the dull-witted one, the procrastinator, the indolent one and the flatterer. Rajan, crowned with prosperity and leading the life of a grihasta, let these four kinds of persons live with you: elderly relatives, noblemen who have fallen on hard times, impoverished friends and childless sisters.

When Indra asked him, Brihaspati declared that there are four things that can come to fruition in a single day: the resolve of the gods, the understanding of intelligent people, the humility of learned men and the destruction of the sinful. These four, which are intended to remove fear,

fetch fear when they are improperly performed: the agnihotra, the vow of silence, study and sacrifice.

A man should worship these five fires: the father, the mother, the sacred fire, the soul and the guru. Men attain great fame in this world by serving these five: the Devas, the Pitrs, other men, beggars and guests. These five follow a man wherever he goes: his friends, his enemies, those that are indifferent to him, his dependents and those that are entitled to his maintenance. If one of man's five senses develops a flaw, then from that single egress all his intelligence leaks out, like water out of a perforated water bag.

These are the six evil habits that a man who wants to attain prosperity must avoid: sleep, heedlessness, fear, anger, sloth and procrastination. These six should be abandoned like a broken ship at sea: a teacher who cannot explain the Shastras, a priest who is illiterate, a king who gives no protection, a wife who speaks unpleasantly, a cowherd who does not want to go out to the pasture and a barber who wants to leave the village to live in the forest.

Man must never forsake these six virtues: truth, charity, diligence, benevolence, forgiveness and patience. These six things are instantly destroyed if neglected: cattle, service, agriculture, a wife, learning and a Sudra's wealth.

These six forget those who have done them favours: educated disciples forget their gurus; married men forget their mothers; men forget the woman once she has gratified their sexual desires; they who have achieved success forget those who helped them; they who have crossed a river forget the boat that carried them over; and patients who have been cured forget their physicians.

These six, O king, promote happiness: good health, freedom from debt, living at home, the companionship of good men, certainty of one's livelihood and living without fear. These six kinds of persons are always miserable: the envious, the malicious, the discontented, the bad-tempered, the suspicious and those depending upon the wealth of others. These six make up the happiness of men: acquisition of wealth, continuous good health, a loving and sweet spoken wife, an obedient son and knowledge that is lucrative.

There are six desires that are ever present in the human heart; and the man who gains mastery over them by controlling his senses never sins or

suffers any calamity. There are six kinds of persons who subsist on six other kinds: thieves upon those who are careless; physicians upon the ailing; women upon the lustful; priests on those that want to perform sacrifices; a king upon men who quarrel; and men of learning upon those that do not have it.

A king should renounce these seven faults that lead to disaster; they can bring even firmly established monarchs to ruin: women, dice, hunting, drinking, harsh speech, inhuman punishment and the misuse of wealth.

These eight conditions indicate a man's imminent downfall: hating Brahmanas, disputes with Brahmanas, appropriation of a Brahmana's possessions, taking the life of Brahmana, taking pleasure in abusing Brahmanas, an aversion to praising Brahmanas, forgetting Brahmanas on ceremonial occasions and giving vent to spite when Brahmanas ask for something. A wise man should understand and avoid them.

Bhaarata, only these eight conditions can produce sublime happiness: meeting with friends, accession of immense wealth, embracing a son, sexual union during intercourse, conversation with friends at proper times, the advancement of those one is allied to, the acquisition of what has been anticipated and being respected in society.

Eight qualities glorify a man: wisdom, noble birth, self-restraint, learning, prowess, moderation in speech, charity according to one's capacity to give and gratitude.

This house has nine doors, three pillars and five witnesses; and it is presided over by the soul. The learned man who realises this is truly wise.

Dhritarashtra, these ten do not know what virtue is: the intoxicated man, the inattentive one, the raving man, the exhausted one, the angry, the starving, the hasty, the covetous, the frightened and the lustful one. The wise man must avoid their company. In this connection there is an old story about what happened between the Asura lord and Duryodhana, for the sake of the Asura's son.

The king who renounces lust and anger; who gives wealth to deserving people; who is discerning, learned and active is a lord of men. The king who knows how to inspire confidence in others, who punishes the guilty with just punishment and knows when to show clemency enjoys great prosperity.

The wise man does not ignore even a weak enemy and is intelligently cautious about the foe who waits for an opportunity; he does not invite

hostilities with people who are stronger than himself; and he shows his strength only when he needs to. He is the most noble-minded of men, who does not grieve once a calamity has struck him, but deals with the crisis sensibly, and who patiently endures adversity; this man will defeat all his enemies.

Always happy is the man who does not live away from home without good reason, who does not make friends with sinners, who never molests another man's wife, who is never arrogant, who never steals, who is never ungrateful and who does not drink.

He is wise, who never boastfully pursues dharma, artha and kama; who always tells the truth when asked; who does not argue even for the sake of a friend; and who never gets angry even if insulted.

Everyone praises the man who has no malice towards others but is kind to all; who, being weak, avoids disputes; who does not speak arrogantly; and who forgives a wrong done to him.

Everyone loves the man who is never haughty, who never speaks ill of others while praising himself, and who never forgets himself and speaks harshly. Sages consider him a good man who does not rake up old quarrels, who is neither arrogant nor obsequious and who never violates dharma even when in distress.

The man who neither exults in his own happiness nor delights in another's misery, and who has no regrets after giving a gift is a good man. The man who is eager to learn about the customs of other countries and the languages and dharma of different varnas knows everything—important and insignificant; and wherever he goes, he gains authority over others, even the great. The intelligent man, who renounces pride, folly, insolence, sinful deeds, treasonous actions, dishonesty, enmity and arguments with men who are drunk, mad or evil is the best of men.

The gods bestow prosperity on the man who makes a daily habit of self-restraint, self-purification, performing sacred rites, worshipping the gods and conducting rituals of penance. The learned man, whose actions are well thought out and properly executed, arranges a marriage with someone of equal status to his own; he looks up to people who are better than him; he talks, mixes and forms friendships with persons of his own status.

The man who eats frugally after dividing the food amongst his dependents, who sleeps little after working hard, and who, when asked,

gives even to his enemies is a man with his soul under control. Disaster stays away from such a man.

The man who keeps his own counsel with plans and executes them without others knowing much about these, and whose actions, consequentially, never injure others, succeeds in achieving even the most trifling goal. The man who is intent upon abstaining from doing injury to all creatures, who is truthful, gentle, charitable and pure-minded shines among his kinsmen like a precious gem of the purest quality from the best mine.

The man who is ashamed of his faults, even though only he knows of them, is the most honourable of men. With his pure heart and boundless energy, with his mind turned inwards, he blazes in energy like the Sun.

King Pandu, suffering under a Brahmana's curse, had five sons born to him in the forest; they are like five Indras. You brought up those children and taught them everything; they are obedient to you. Give them back their fair share of the kingdom, and you and your sons will be happy; and then, Rajan, you will regain the trust and confidence of both gods and men.'"

CANTO 34

PRAJAGARA PARVA CONTINUED

"Dhritarashtra says, 'Tell me how a man copes with sleeplessness and burning anxiety. Only you know dharma and artha. Give me the benefit of your wisdom, generous Vidura; tell me what you think is good for both Yudhishtira and the Kurus. I think of my guilt, and I fear the dreadful things that may be in store for me. It is with terrible apprehension that I ask you this: what is Yudhishtira thinking?'

Vidura says, 'Even if one is not asked, one should be truthful in what one says—be it good or bad, pleasing or hateful—to the man whose downfall one does not wish. I will tell you what is for the good of the Kurus, which is both beneficial and dharma. Listen, Rajan.

Do not set your heart on unjust, sinful ways to achieve your ends. An intelligent man must not grieve if he does not succeed, despite using fair and righteous means. Before he embarks on a course of action, a man must take three things into consideration that all actions depend on: the competence of the person executing the plan, the nature of the deed itself and its purpose. He should think carefully about these and not act on impulse. The wise man must decide either to do something or not, after considering his ability, the act, and the consequences of failure and success.

The king who does not know the true extent of his kingdom, his profits and losses, his treasury, his population and the nature of the danda neeti—the law of punishment, cannot hope to keep his kingdom for long. On the

other hand, the king who is aware of all these, as prescribed in the ancient treatises, and who is learned in dharma and artha will retain his kingdom.

Just as the planets affect the stars, the senses affect this world, regardless of whether they are directed or uncontrolled in their journey to their respective goals. Like the Moon waxing during the bright fortnight, calamities pile up for the man who allows his senses to control him and direct his actions. The man who tries to control his counsellors before controlling himself, or to subdue his adversaries before controlling his counsellors, ultimately succumbs in weakness. Hence, the man who first achieves mastery over himself, thinking of the ego as an enemy, always succeeds in subduing his counsellors and adversaries.

Great prosperity is his who has subdued his senses, controlled his soul and is able to punish all offenders; who acts with discernment and is blessed with patience. A man's body is his ratha; the inner soul is the sarathy; the senses are the horses. When this chariot is drawn by well-trained steeds, the wise man journeys pleasantly through life and finds ultimate peace. Horses that are unbroken and wild always lead an unskilful charioteer to doom during the course of his journey; so, too, do one's senses, if they are not subdued.

The inexperienced man, who is driven by his rampaging senses, thinks he can extract evil from good and good from evil, and he confuses sorrow with happiness. He who forsakes dharma and artha, and follows his senses, soon loses prosperity, wealth, his wife and his life. He who is the master of riches but not of his senses loses his riches. One should strive to know one's self by using the Self, by controlling one's mind, intellect and senses; for the self is as much an ally as an enemy. The man who has conquered his self through the Self, has his self for a friend—the self can be either friend or foe.

Desire and anger tear at wisdom, just as large fish rip apart a flimsy net. The man who strives for success, paying heed to dharma and artha, wins happiness and all that he aspires for. He who wants to vanquish his outward adversaries without first conquering his inner enemies—his five senses—is overpowered by them. Many evil kings, because of their lack of mastery over their senses, are ruined by their own actions, which are directed by their unending lust for more territory and possessions.

Just as wet fuel burns along with the dry, so, too, is an innocent man punished by association with evil men. Friendship with sinful men must be

avoided. The ignorant man who fails to control his five greedy enemies, each of which has its own selfish goals, is overwhelmed by disaster.

Evil men never have these attributes: guilelessness, simplicity, innocence, contentment, sweetness of speech, self-restraint, truth and steadiness. Inferior men do not have Atmagyana; they are never stable, patient or devoted to dharma, and neither trustworthy nor charitable.

Fools try to injure the wise with false accusations and harsh words. In consequence, they acquire the sins of the wise who, freed from guilt, gain forgiveness. Malice is the strength of evil-minded men; protection of the weak and of women is the strength of kings; forgiveness is the strength of the virtuous.

To control speech is said to be most difficult. It is not easy to hold a long conversation full of meaningful words that also delight the ear. Well-spoken words produce many benefits, but harsh ones are the cause of all evils. A forest destroyed by arrows or cut down by hatchets may grow again, but a heart wounded by cruel words never recovers. Weapons such as arrows, spears and bearded darts can be removed from the body, but a dagger of words plunged into the heart cannot. The mouth shoots word-arrows that strike deep and cause anguish through day and night. A learned man should never discharge such arrows; they pierce the very soul.

The man whom the gods have destined for defeat loses his good sense and debases himself by dishonourable conduct. When one's intellect becomes clouded and one's destruction is imminent, one is convinced that wrong is right. Bharatarishabha, you do not see that your sons are in the grip of their deluded minds because of their hostility toward the Pandavas. Neither do you see that Yudhishtira, blessed with every auspicious mark and worthy of ruling the three worlds, is obedient to you.

Dhritarashtra, exclude all your sons and make Yudhishtira Dharmaraja your heir. Intelligent and wise, steeped in dharma and artha, he has suffered untold misery out of kindness and sympathy for you and in order to preserve your good name.'"

CANTO 35

PRAJAGARA PARVA CONTINUED

"Dhritarashtra says, 'Effulgent one, tell me more about dharma and artha. My thirst for them remains unquenched, and your words delight my ears and my heart.'

Vidura says, 'Ritual bathing in all the tirthas and compassion towards all creatures have equal merit, with kindness having the edge. Rajan, be kind to all your sons; by that you will win great fame in this world, and heaven thereafter. A man is glorified in Swarga for as long as his good deeds are spoken of in this world. Listen to an ancient story about the conversation between Virochana and Sudhanwan, both suitors for Kesini's hand.

Once, long ago, there was a maiden named Kesini, whose beauty was unrivalled. Wanting a good husband, she decided to choose one through a swayamvara. Wanting her for himself, one of Diti's sons, Virochana, went to her swayamvara.

Kesini noticed this Daitya lord and said to him, "O Virochana, tell me, who are superior—Brahmanas or the sons of Diti? Why is Sudhanwan not sitting on the grander seat?"

Virochana said, "O Kesini, because we are the firstborn of Prajapati, we are superior to all creatures. The world is ours. Who are the Devas, and what are the Brahmanas before us?"

Kesini said, “We will remain in this pavilion, Virochana. Sudhanwan will come here tomorrow, and I want to see both of you sitting together.”

Virochana said, “Sweet and timid one, I will do as you say. Tomorrow morning, you will see Sudhanwan and me together.”

When the night passed and the Sun rose Sudhanwan came there and saw Virochana waiting with Kesini. Kesini got up; she offered him her seat, padya to wash his feet and arghya.

When Virochana invited him to share his seat, Sudhanwan said, “O Son of Prahlada, I will touch your beautiful golden seat, but since you are not my equal, I cannot sit on it with you.”

Virochana said, “You have the right to sit only on a wooden plank, an animal skin or a mat of grass or straw. You do not deserve to sit on the same seat as me.”

Sudhanwan said, “Only father and son, Brahmanas of the same age and equal learning, two Kshatriyas, two Vaisyas or two Sudras can sit together on the same seat; no others may sit together. Your father used to pay his respects to me and take a seat lower than mine. You are young, brought up in every luxury at home, and you understand nothing.”

Virochana said, “I will wager all the gold, cattle, horses and every other kind of wealth that we have among the Asuras to the one who is able to answer this question that has arisen.”

Sudhanwan said, “Leave aside your gold, your cattle and your horses, Virochana. Let us stake our lives and ask this question of those who can answer.”

Virochana said, “Who shall we go to when we wager our lives? I will not go before any of the Devas and never before any man.”

Sudhanwan said, “With our lives as wager, we will approach your father. Prahlada will never tell a lie, not even for his son’s sake.”

So, they made a wager, and Virochana and Sudhanwan, both roused, went to Prahlada.

Seeing them together, Prahlada said, “These two, who have never been companions, have come here like two angry snakes that have travelled by the same road.

He said, “Have you two become friends now, who never were before?”

Virochana said, “There is no friendship between Sudhanwan and me. Rather, we have both wagered our lives. O Lord of Asuras, I will ask you a question, which you must answer truthfully.”

Prahlada said, “Bring water, honey and curds for Sudhanwan. You deserve our worship, Brahmana. A plump white cow is ready for you.”

Sudhanwan said, “Water, honey and curds have already been given me on my way here. I will ask you a question, Prahlada; answer it truly. Are Brahmanas superior, or is Virochana?”

Prahlada said, “O Brahmana, here you both are in person—my only son and you, a Brahmana. How can I answer this question over which you two have fallen out?”

Sudhanwan said, “Keep your cattle and your other precious wealth, but you must declare the truth to settle our dispute.”

Prahlada said, “What will a person who misuses his tongue, to answer falsely rather than truly, suffer?”

Sudhanwan said, “The person who uses his tongue to lie suffers like a deserted wife who pines at night, with visions of her husband in the arms of another woman. He suffers like a man who loses at dice, or like one who is weighed down with an unbearable load of anxieties. He suffers like a man who is denied entry into a city and sits outside its gates, starving, and he is always faced with his enemies.

He who tells a lie for the sake of an animal will have five of his forefathers cast down from heaven. He who tells a lie for the sake of a cow will have ten of his Pitrs cast down from Swarga; a lie for the sake of a horse causes the downfall of a hundred; and a lie for the sake of a human being results in the fall of a thousand of one’s manes. An untruth for the sake of gold ruins the members of one’s race both born and unborn, while an untruth for the sake of land ruins everything. So never lie about land.”

Prahlada said, “Angiras is superior to me, and Sudhanwan is superior to you, Virochana; and Sudhanwan’s mother is superior to yours. You have been defeated by Sudhanwan; and he is now in command of your life.

Sudhanwan, I ask that you grant Virochana his life.”

Sudhanwan said, “O Prahlada, you have chosen dharma and not been tempted to lie. So, I grant the life of your son, who is so dear to you, and restore Virochana to you. He shall, however, have to wash my feet in Kesini’s presence.”

This is why, Rajan, you must never utter the slightest falsehood about the kingdom. Do not hasten your death and the deaths of your children and close associates by lying for your son. The gods do not protect men by

taking up wooden clubs as herdsmen would; however, they grant intelligence to those they wish to protect.

There is no doubt that the degree of a man's success is in direct proportion to the attention he pays to dharma. The Vedas never save a man who lives by falsehood from the guilt of sin. They forsake him while he is on his deathbed, like fledglings flying from their nests.

Drinking, quarrels, enmity with many, marital disputes, severance of marital relationships between husband and wife, internal dissent and treason are all sins that must be shunned. A palmist, a thief turned merchant, a fowler, a physician, an enemy, a friend and a minstrel are not acceptable witnesses. Performed from motives of pride, an Agnihotra, abstention from speech, study and sacrifice become harmful, although they are intrinsically innocent.

A man who sets fire to a house, one who gives poison, a pander, a vendor of alcohol, a fletcher, an astrologer, one who injures his friends, an adulterer, one who performs abortions, one who violates the wife of an elder, a Brahmana addicted to alcohol, one who is harsh-tongued, one who opens old wounds, an atheist, one who insults the Vedas, a taker of bribes, one whose upanayanam has been delayed beyond the appropriate time, one who secretly kills cattle, one who kills the man that comes to him for protection: all these are as lacking in dharma as a man who kills a Brahmana.

Gold is tested for purity by fire, a high-born man by the way he carries himself and an honest man by what he does. A man's courage is tested in a crisis, a man's self-control in times of poverty and the strength of a man's friendship or enmity in times of danger. Old age destroys beauty; ambition destroys patience; death ends life; envy removes righteousness; anger ruins prosperity; companionship with base persons destroys good conduct; lust sheds modesty; and pride takes away everything. Prosperity is born of good deeds; it grows by dint of work; its roots penetrate deep from well honed skill; it becomes stable from self-control.

Wisdom, good lineage, restraint, knowing the scriptures, prowess, not being garrulous, giving gifts as one is able, and gratitude are the eight qualities that glorify a man. But there is one factor which, on its own, can make all these attributes coalesce: royal favour can make all these qualities cover the favoured person with their lustre. These eight are celestial qualities in this world of men.

Of the eight, four are inherent in good people, and the other four they always practise. The four that are integral to good men are sacrifice, charity, study and asceticism; and the other four that good men always practise are self-restraint, truth, simplicity and abstention from causing injury.

Sacrifice, study, charity, asceticism, truth, forgiveness, mercy and contentment constitute the eight paths of dharma. The first four of these may be practised from motives of pride, but the last four can exist only in those that are truly noble.

No gathering of people can truly be a satsanga unless there are venerable men in it; and no one can be considered worthy of veneration unless he can say what dharma is. It is not dharma if it can be separated from truth; and it is not truth if it is tinged with deceit.

Truth, beauty, knowledge of the scriptures, learning, noble birth, good conduct, strength, wealth, courage and the ability to speak on a variety of subjects are ten qualities of divine origin.

A man who sins is overwhelmed by evil consequences; a man who is virtuous reaps great happiness. So, a man must be firm in his resolve to abstain from sin. Repeated sinning destroys intelligence, and the man who loses intelligence repeatedly sins. Being constantly virtuous enhances intelligence, and the man whose intelligence increases is constantly virtuous. The virtuous man attains bliss. Thus, a man should be firm in his resolve to be virtuous.

The man who is envious, he who is hurtful, the man who is cruel, the man who is quarrelsome and one who is deceitful come to grief. The wise man who is not envious always does what is dharma and never suffers sorrow; instead, he shines. The man who acquires wisdom from wise men is himself learned and wise. He who is wise pays attention to dharma and artha, and achieves joy.

Behave during the day in a way that will ensure an untroubled night; conduct yourself during eight months of the year in a way that will ensures happiness during the monsoon; spend your youth in a way that ensures a comfortable old age; and conduct your whole life on Earth in a manner that ensures bliss in the hereafter.

The wise man thinks highly of food that is easily digested, of the wife who is young no more, of the hero who is victorious and of the sannyasin whose efforts have been rewarded with success. The empty space that a

man tries to fill with wrongfully acquired wealth will never be filled; rather, new voids appear in other places.

The Guru controls those who have restrained their souls; the king controls the black-souled one; Yama controls those who sin in secret. The greatness of Rishis, of rivers, of river-banks, of mahatmans cannot be determined, like a woman's immorality.

O king, the man who is devoted to the worship of Brahmanas, he who is generous, he who is charitable to his relatives, and the Kshatriya who conducts himself honourably rule the Earth for ever. The man who is brave, learned and who knows how to protect others can always gather flowers of gold from the Earth.

Of all works, those performed by using the intellect are the best; next come those performed with the use of one's arms; those for which the legs are used are worse; and those performed by carrying loads are the lowest.

How can you expect to prosper when you have entrusted your kingdom to Duryodhana, Sakuni, the witless Dusasana and Karna? The Pandavas, who are blessed with every virtue, look up to you as a father. You must rely on them as your true sons.'"

CANTO 36

PRAJAGARA PARVA CONTINUED

"Vidura says, 'I know an ancient tale that is told in this connection: of the discussion between Atri's son and the Sadhyas.

Long ago, the deities known as Sadhyas approached the son of Atri, the wise Maharishi of the stern tapasya, while he wandered the world in the guise of a mendicant, and said to him, "O Maharishi, we are deities known as Sadhyas. We cannot tell who you are. You seem highly intelligent and a man of rigid self-control, which comes from a deep knowledge of the Shastras. Share your knowledge with us."

The mendicant Rishi answered, "Immortal ones, I have heard that by untying the knots in one's heart by means of tranquillity, by mastering one's passions and by following true dharma, one must learn to look on all beings —likeable or hateful—as if on oneself. One should not retaliate to slander or accusations, because when one bears pain silently it consumes the slanderer, and one also acquires the merit of his good deeds.

Do not indulge in slander or accusations; do not humiliate or insult others; do not quarrel with friends; do not seek the companionship of the vile and the base; do not be arrogant or dishonourable. Avoid speaking sharp or angry words, because they burn deep—into the heart and bones, and into prana itself. That is why the virtuous man never speaks harshly or in anger. He that does is the very worst of men. With hell on his tongue, he

sears the inmost parts of a man with his piercing words, and always causes misery.

The wise man, when wounded by another's wordy arrows that scorch like fire or the Sun, endures them silently, remembering that the slanderer's blessings become his. The man who serves a good man or an evil one, a saintly man or a thief, absorbs the characteristics of his companion, like a cloth soaked in dye.

The gods like to be with the man who, when stung with criticism, neither criticises nor makes others do so in retaliation; who, when struck, neither strikes back nor makes someone else do so for him; and who does not wish even the slightest injury on the one who hurt him.

Silence is better than speech; if you must speak, then it is better to speak the truth; if the truth is to be spoken, it is better to say what is pleasing; and if what is pleasing is to be said, then it is best to say what is dharma.

A man becomes like the person he lives with, or like the one he sees regularly, or like the one he wants emulate. A man is liberated from those things from which he abstains; and if he abstains from everything, he will not suffer even the least sorrow. Such a man neither vanquishes others, nor is vanquished by any. He is never hurtful or antagonistic to anyone. He is unmoved by praise or reproach. He neither grieves nor exalts.

The best human being is one who wants the prosperity of all and never gloats over the sorrows of others; he is truthful and humble; and he has his senses under control. The mediocre man is one who never consoles another with false platitudes; he gives what he has promised; and he is mindful of others' weaknesses. The despicable man is one who is difficult to control; he is easily affected by the prospect of danger; he is short-tempered; he is ungrateful; he cannot make friends; and he has an evil heart. The worst among men is one who is unappreciative of any good that comes to him from others; he is suspicious by nature; and he drives away all his true friends.

He who wants to prosper should keep the company of good men, perhaps occasionally those that are mediocre, but never those that are bad. The sinful man does, indeed, earn wealth by working hard, by his intelligence and by his strength; but he can never win fame, nor can he acquire the virtues and ways of noble families, even if he is born into one.'

Dhritarashtra says, 'The gods, those who respect dharma and artha and do not swerve from either, and those who have great learning have an

affinity to noble families. Tell me, Vidura, what families are truly noble?'

Vidura says, 'The family whose life is characterised by simplicity, self-restraint, Vedic knowledge, sacrifice, proper marriages and gifts of food is considered noble. Such vamsas never deviate from dharma; their ancestors are never pained by having to see their progeny's wrong-doings; they cheerfully practise all the virtues; they aspire to enhance the fame of their line; and they avoid every kind of falsehood.

Noble families fall and debase themselves because they neglect to perform sacrifices, make impure marriages, abandon the Vedas and insult Brahmanas. They are degraded because their members ignore or speak ill of Brahmanas, or because they misappropriate what others have entrusted to them.

Even if a family is extensive and owns much wealth and cattle, you cannot think of it as a cohesive family if its members lack good manners and deportment; whereas a family that lacks wealth, but is distinguished by good conduct, is noble indeed, and earns a great reputation. So, families must pay attention to good demeanour, for material wealth comes and goes. The man who is wanting in wealth is not really wanting, but the man who is wanting in decorum is really in want. Families that are rich in cattle and agricultural produce do not deserve fame if they lack good conduct.

Let none in our dynasty provoke quarrels, serve another king as minister, take what is not his, stir dissent, be deceitful or false, or eat before serving the Rishis, Devas and Sadasyas. Any of our vamsa who kills a Brahmana or feels antipathy towards them, or who obstructs farming, does not deserve to mix with us.

A seat of straw, a piece of ground to sit on, water to wash one's face and feet, and sweet words are never wanting in the house of a good man. Virtuous men devoted to dharma have these things ready to reverently offer to any guest who might come to his home. Just as the sandalwood tree is able to support weights that larger trees cannot, so too are those from noble families able to shoulder great cares which ordinary men cannot.

A man whose anger inspires fear, or whom people serve in fear is not a friend; but the man who is trusted like a father is. All other friendships are in name only. The man who acts as a friend, though not related by blood, is one's true friend, refuge and protector. The man of wavering affections who does not care for the elderly or one who is restless can never make friends. Like swans abandoning a tank whose waters have dried up, success

forsakes a man whose heart is unsteady, a man who cannot control his mind and a man who is a slave to his senses.

Weak-minded men give in to anger and are gratified too easily; they are as changeable as clouds. Even birds of carrion will not touch the dead bodies of men who are ungrateful to friends who have helped them. Whether you are poor or rich, you must honour your friends. The sincerity of a friend is tested only when you ask for his help.

Sorrow kills beauty; it debilitates; it destroys knowledge; and it makes the body vulnerable to disease. Rather than helping a man achieve his goals, grief dries up his body, to the delight of his enemies. Do not yield to grief. Men repeatedly die and are reborn; repeatedly they wither away and grow; repeatedly they ask others for help, and they themselves are asked for help; repeatedly they lament and are lamented.

Everyone experiences happiness and misery, plenty and want, gain and loss, life and death, at one time or other. The man who is self-controlled should neither exult in joy nor wilt in sorrow at these twinned opposites.

The six senses are always restless. One's understanding leaks out through the sense that is heightened, in direct proportion to the level of its dominance, like water from a pot with holes, big and small.'

Dhritarashtra says, 'I have deceived Yudhishtira, who is like a flame. He will surely kill all my sons in battle. I see danger everywhere and my heart churns within me. Wise one, soothe my anxiety.'

Vidura says, 'Anagha, I see good only in knowledge and tapasya, in restraining the senses and in giving up greed. Atmagyana dispels fear; tapasya brings rich rewards; serving one's superiors gives learning; and self-restraint results in peace. Those who want moksha without first earning blessings by giving charity and practicing Vedic rituals go through life bound by anger and hatred. The happiness gained by a judicious course of study, by a battle fought virtuously or by stern tapasya always increases at the end.

Those who quarrel with their relatives get no sleep, even if they lie on the most comfortable beds; nor do they derive any pleasure from women or from hearing bards sing hymns and eulogies in their praise. Such men can never practise dharma; they can never be happy; they can never have honour. Peace holds no charm for them. They never appreciate good advice; they never get what they want or keep what they have. O king, such men can expect to meet with ruin.

As natural as milk is to cows, so is asceticism to Brahmanas, inconstancy to women and distrust to one's own kin. Many thin threads of equal length can, when stranded together, stand the strain of the shuttle passing constantly over them, because of their numbers. It is the same with family members who are bound by ties of dharma. Burning twigs produce only smoke, singly; but together they burst into flame. It is the same with kinsmen, Dhritarashtra.

Men who want to assert their authority over Brahmanas, women, relatives and cattle soon fall off their pedestals, like ripe fruits from their stems. The trunk of the tree that grows alone, though massive, strong and deep-rooted, is smashed and twisted by a strong wind. However, trees that grow close together in stands can resist violent gales by leaning on each other. In the same way, his enemies see the man who is alone, though blessed with all the good qualities, as being easy to bring down, like a lone tree by the wind. In contrast, relatives who are united grow in strength, like lotus-stalks in a lake.

These must never be killed: Brahmanas, cows, relatives, children, women, hosts whose food one has eaten and persons who surrender and ask for one's protection.

Rajan, without health a man's good qualities do not manifest themselves. If you are healthy, you can do much good; but if you have bad health, you might as well be dead.

Rajan, anger is a bitter, pungent, acrid and scalding drink, painful in its consequences; it is a dark draught not born of any physical illness; and those that lack wisdom can never digest it. Swallow your anger, Rajan, and be at peace. Men who are wracked by disease derive no joy from pleasures or from wealth; they are so full of sorrow that they do not know what happiness is nor enjoy wealth.

When I saw Draupadi won as a wager at dice, I told you that men of dharma never use deceit at gambling and urged you to stop Duryodhana. You paid no heed to me then. True strength is not opposed to softness; rather, the combination of both is the best and most effective course. Prosperity which is dependent on deceit is destined to be short lived; but that which depends on strength and softness is passed down to sons and grandsons intact.

Your sons and the Pandavas must love each other. Let them have the same friends and enemies and live together in happiness and prosperity.

Rajan, you are the refuge of the sons of Kuru. Indeed, the entire Ajamida vamsa depends on you. Preserve your good name by cherishing the sons of Pandu, especially for the great suffering they have endured in exile. O Kaurava, make peace with the Pandavas; do not let your enemies find a chink in your armour. The Pandavas are devoted to dharma. Draw Duryodhana away from his evil ways.'"

CANTO 37

PRAJAGARA PARVA CONTINUED

"Vidura says, 'Manu, the son of the Svayambhuva, the Self-Created One, spoke of the seventeen kinds of men who vainly strike air with their fists, who seek to bend Indra's heavenly bow of vapour—the Indradhanush, or want to catch the intangible rays of the Sun.

These foolish ones are the man who wants to control another who cannot be controlled; the man who is content with small gains; the man who humbly pays court to enemies; the man who seeks to control women; the man who solicits gifts from one who should not be asked for gifts; the man who boasts without having done anything; the high-born man who acts basely; the weak man who enters into hostilities with one that is powerful; the man who talks to one who listens with disdain; the man who desires the unattainable; the father-in-law who flirts with his daughter-in-law; the man who boasts about his fears being allayed by his daughter-in-law; the man who sows his seeds in another man's field; the man who speaks ill of his wife; the man who does not acknowledge having received something from another; the man who, in a holy tirtha, commits to give something away and then makes excuses when asked to make good his words; and the man who tries to prove the truth of what is false. Yama's dutas, with nooses in hand, drag these people away to hell.

A man should behave towards others in the same manner as others behave towards him, for this is good policy. One may behave deceitfully

with the deceitful, but must be honest with those who are honest. Old age withers beauty; patience takes away hope; death ends life; the practice of virtue denudes worldly enjoyments; lust abandons modesty; companionship with evil men destroys good character and deportment; anger ruins prosperity; and pride destroys everything.'

Dhritarashtra says, 'According to the Vedas, man's life-span on Earth is one hundred years. Why is it, then, that not all men attain the allotted span?'

Vidura says, 'Too much pride, excessive speech, overindulgence in food, giving in to anger, yearning for pleasure and inner discord are the six swords that cut short man's life on Earth. It is these six, not death, which kill men. Know this and be blessed.

Bhaarata, these acquire the guilt of killing a Brahmana: one who steals the wife of a friend who trusts him; one who violates the bed of his Guru; a Brahmana who marries a Sudra woman or drinks alcohol; a man who wields authority over Brahmanas, becomes their master or confiscates lands that support them; and one who kills those who give themselves up into his protection. The Vedas declare that contact with these kinds of people requires penance to purify oneself.

These persons attain Swarga: one who accepts the teachings of the wise; one who knows dharma; one who is generous; one who eats only after offering his food to the Devas and Pitrs; one who has no envy; one who is incapable of doing anything injurious; and one who is grateful, truthful, humble and learned.

O king, many are those who always say pleasing things; but rare is the man whose words are not always pleasant but yet medicinal, and the man who listens to him. The man who, without worrying about whether his words will please his master or not, tells him things that may seem unpalatable but are wise and in keeping with dharma, is an asset to the king.

For the sake of the family one of its members may be sacrificed; for the sake of the village, a family may be sacrificed; for the sake of a kingdom a village may be sacrificed; and for the sake of one's soul, the whole world may be sacrificed. A man should conserve his wealth, in case calamity strikes; he should use his wealth to protect his wives; and with his wealth and his wives he should safeguard himself.

From time immemorial it has been obvious that gambling causes disputes. The wise man should never gamble, even light-heartedly. At the time of that game of dice I told you it was sinful and dangerous. To you,

however, my words were as unpleasant as bitter medicine to a sick man. O king, you want to vanquish the sons of Pandu, who compare with your sons as peacocks to crows. You forsake lions in favour of jackals. The time will come when you will regret this.

The master who does not vent his displeasure against devoted servants that want only his welfare, gains their confidence. They stand by him even in times of distress. A man must never seek to save wealth by confiscating grants or not paying his employees; for, deprived of their means of livelihood and prosperity, even those who are fond of him will turn against him and abandon him in his time of need.

A king should first consider all his future plans, then fixing his servants' wages with his own income and expenditure in mind, he should make suitable contracts, for there is nothing that cannot be accomplished by just and strategic alliances. The officer who, with a complete understanding of his king's intentions, discharges his duties promptly and enthusiastically, who is respectable and devoted to his master, always tells him what is best for him. The king should regard the officer who is well aware of the strength of his own and the enemy's forces as a second self. However, the king should immediately rid himself of the servant who is so proud of his own intelligence that he disregards his master's instructions, refuses to obey him and argues with him.

Learned men say that a good servant possesses these eight qualities: he is not arrogant; he does not procrastinate; he is able, kind, clean and incorruptible; he is from a family free of disease; and he weighs his words before he speaks.

A man must never enter an enemy's house confidently after dusk, even with notice; he must never lurk in the yard of another's house at night; and he must never seek to be with a woman whom the king might enjoy.

One must never disagree with the decision arrived at by a man who keeps company with sinners and who is in the habit of consulting all and sundry. Never tell him you disagree with him; instead dismiss him on some pretext.

One must never borrow from, or lend to, these: a king who is inordinately soft-hearted, a woman of bad character, the servant of a king, one's son, one's brother, a widow with a child, one serving in the military and one who has suffered a great loss of wealth.

Eight qualities bestow lustre on a man. They are wisdom, noble lineage, knowledge of the scriptures, self-restraint, prowess, moderation in speech, the giving of gifts such as one can afford and gratitude. These qualities, sire, are mustered and held close by the wise.

The man who performs ritual ablutions acquires strength, beauty, a clear voice, the ability to clearly enunciate all the alphabet, delicacy of touch, a fine sense of smell, cleanliness, grace, delicacy of limbs and beautiful women. The man who eats sparingly wins good health, long life, ease, healthy children and freedom from sloth and accusations of gluttony.

A man should not shelter the following in his house: one who is ill-behaved, one who eats too much, one whom everyone dislikes, one who is deceitful, one who is cruel, one who does not know the correctness of time and place and one who dresses immodestly. A person, even in dire distress, should never ask a favour of a miser, of one who speaks badly of others, of one who has no knowledge of the Shastras, of a forest dweller, of one who is cunning, of one who does not respect those who are worthy of reverence, of one who is cruel, of one who is quarrelsome or ungrateful.

One should never serve these six worst types of men: an enemy, one who always errs, a habitual liar, one who wavers in his devotion to God, a cold-hearted man and one who is overconfident of his own abilities.

One's objectives depend on the means for their success; and means depend on the nature of the objective to be achieved through them. They are intimately intertwined, and success depends on both. A man must have sons, make them independent by providing for them, give daughters in marriage to suitable men and then retire to the life of a Vanaprastha. To receive the grace of the Supreme Being a man must always work for universal good as well as for his own happiness; and this is the root of success of all man's endeavours. A man who has intelligence, energy, prowess, strength, promptness and perseverance need have no anxieties about his livelihood.

Look at the evils that a quarrel with the Pandavas will bring, which would sadden Indra and all the Devas. Firstly, enmity with those who are like sons to you; secondly, a life of constant anxiety; thirdly, the ruin of the fame of the Kurus; and lastly, the joy of your enemies. O you who are as splendid as Indra, the wrath of Bhishma, Drona and Yudhishtira will consume the whole world, like a massive comet blasting through the Earth.

Your hundred sons, Karna and the sons of Pandu can together rule this vast Earth with its girdle of oceans. Rajan, your sons are the forest, and the Pandavas are its tigers. O, do not destroy the forest and its tigers. O, do not let the tigers be driven away from the forest. Without tigers there can be no forest and without a forest there can be no tigers. The forest shelters the tigers and tigers guard the forest.

Those who are sinful look more for the faults than for the good qualities of others. He who desires total success in his material ventures should be virtuous from the very beginning, for true artha is impossible to obtain without dharma, like amrita without swarga. He whose soul has been cleansed of sin and firmly fixed on dharma has understood all things, whether natural or artificial. He who pursues dharma, artha and kama at the appropriate times gains all three, in this world and the next. He who restrains the force of both anger and joy, and never loses his composure in a crisis, wins prosperity.

Listen to me, O great king. Men are said to have five different kinds of strength. Of these, the strength of arms is regarded as the least. The acquisition of good advisors is seen as the second most important. The wise have said that the acquisition of wealth is the third; the strength of one's lineage is considered the fourth. However, Bhaarata, the one by which all these are won, and which is the best and most important of all kinds of strength is the strength of the intellect.

After provoking the hostility of a man who is capable of doing great injury to others, one should not reassure oneself with the thought that one lives far away from him. A wise man does not repose his trust in women, kings, serpents, his own master, enemies, enjoyments or his longevity.

There are no physicians or physics for a man who has been struck by the arrow of wisdom; neither the mantras of homa nor auspicious ceremonies, neither the mantras of the Atharva Veda nor any of the antidotes for poison are of any use.

A man should not ignore snakes, fire, lions and blood relatives; all these are powerful. Fire is a thing of great energy in this world. It hides itself in wood but does not consume it until it is ignited by an outside agent. That same latent fire, when sparked by friction, consumes not only the wood in which it hides, but also an entire forest. Men of noble lineage are just like fire in their energy. Of a forgiving nature, they do not betray outward symptoms of wrath, and lie quiet like fire in wood.

O king, you and your sons are like creepers and the Pandavas are like Sala trees. A creeper cannot grow unless there is a large tree for it to twine round. Your sons are like a forest and the sons of Pandu are its lions. Without its lions the forest is doomed to destruction, and lions, too, are doomed without the forest to shelter them.'"

CANTO 38

PRAJAGARA PARVA CONTINUED

"Vidura says, 'The heart of a young man soars in joy when an older and venerable person comes to his house as a guest. His heart comes down to earth again when he goes forward and greets him. One who has self-control must first offer his guest a seat, then have his feet washed in clean water, after which he must make the usual enquiries of welcome, then give his own news and offer him food.

Wise men say that the man cannot be considered to be truly alive, in whose home a Brahmana conversant with mantras does not accept water, honey, curds or cattle from fear of either being unsure of whether he can take the gifts away, or from the miserliness and unwillingness with which the gifts are made. A householder must look on a newly arrived guest as being very dear, regardless of the fact that he may not be worthy of being offered water to wash his feet, be the guest a physician, a fletcher, a lapsed Brahmachari, a thief, a Brahmana who drinks, an abortionist, a soldier or a seller of the Vedas.

A Brahmana should never sell salt, cooked food, curds, milk, honey, oil, ghee, sesame, meat, fruits, roots, potherbs, dyed clothes, perfumes and sweets. The man who never gives way to anger, the one who is beyond grief, the one to whom friendship and quarrels are meaningless, he who disregards praise and blame and he who is detached from both the pleasant

and unpleasant is completely withdrawn from the world, and is a real Yogin of the Bhikshu order.

The virtuous sannyasin who lives on wild rice, roots or herbs, who has his soul under control, who carefully maintains his sacred fire for worship, who lives in the forest and is always mindful of guests is indeed the best of ascetics.

If a man wrongs an intelligent person, he should never become complacent in that he lives a great distance away from the one he has wronged. Far is the reach of an intelligent man, by which he can avenge the wrongs done to him. One should never trust an untrustworthy man, nor indeed repose too much trust on a reliable man, for both these make one most vulnerable.

Men should renounce envy, protect their wives, give everyone their due and speak pleasantly. A man should always speak sweetly to his wife but must never be enslaved by her. It has been said that wives who are blessed and virtuous, who are worthy of worship and who are the ornaments of their homes are embodiments of domestic prosperity, of the Grihalakshmi. They should be protected.

A man should delegate the supervision of his inner apartments to his father; of the kitchen to his mother; of his cattle to somebody he looks upon as his own self; but he must himself tend to his farming. A man should assign his servants to care for guests who are Vaisyas and give his sons the responsibility of looking after Brahmanas.

Fire has its origin in water, Kshatriyas in Brahmanas and iron in stone. Their energy can affect all things but is neutralised as soon as these things come in contact with their progenitors. Fire lies hidden in wood without showing itself. Good men of a forgiving nature and fiery tejas do not betray outwardly what is within them. The king whose plans are unknown to outsiders as well as to those around him, but who knows what others are planning, through his spies, enjoys long prosperity.

One should never talk about what one intends to do. Let anything you do, with regard to dharma, artha or kama, remain unknown until it is done. Reflect over and settle on your plans secretly, climbing to the top of a mountain or the terrace of a palace or going to a deserted wilderness devoid of trees and plants to do so. O Bhaarata, neither an ignorant friend nor a learned one who has no self-restraint should be trusted with secrets.

Rajan, never make a man your minister without examining him well, for your finances and inmost thoughts are in his hands. Fortunate is the king whose ministers know what he does, with respect to dharma, artha and kama, only after he has acted. The king whose counsels are kept close, and with complete faith, has success.

He who commits reprehensible deeds from ignorance loses his life because of unexpected consequences of those actions. Commendable deeds are always followed by peace of mind, and their omission leads to repentance.

Just as a Brahmana who has no Vedic learning is not fit to officiate at a Sraddha, so too, the king who is ignorant of the six ways of protecting his kingdom is not fit to engage in politics. The king who monitors the increase, decrease and surplus to his revenue, who is familiar with the six ways of protecting his kingdom, who has self-knowledge and whose conduct is always praised brings the whole world under his rule. The king whose anger and joy always produce results, who personally oversees all activity in his kingdom and who keeps his treasury under his own control brings the very earth under subjection.

A king should be content with the name he wins and the royal parasol that is held over his head. He should divide the wealth of the kingdom among those that serve him and not keep everything for himself.

A Brahmana knows a Brahmana, a husband understands the wife, a king knows his minister, and monarchs know monarchs. An enemy who deserves death should never be set free once he is subdued. If a man is weak and he deserves death, he should pay court to his enemies who are stronger than him. However, one must kill such an enemy as soon as one is powerful enough, for otherwise the enemy will become dangerous.

A man should make an effort to control his anger against gods, kings, Brahmanas, old men, children and the helpless. The wise man should avoid unprofitable quarrels, in which only fools get involved. Thus one wins great fame in this world and avoids suffering and sorrow.

The people never want for their master a man whose grace is without favour and whose anger is ineffective, just as a woman never wants a eunuch for a husband. Intelligence does not result in the acquisition of wealth nor idleness in adversity.

Only the wise man knows what causes conditions on Earth to be so diverse. The fool, Bhaarata, always ignores his elders, those eminent in

their conduct, the learned, the intelligent, the wealthy and the noble. Calamities befall those that are wicked, ignorant, filled with envy, sinful, foul-tongued and prone to anger. On the contrary, absence of deceitfulness, generosity, the observance of decorum, and controlled speech give a man domination over all creatures.

The man who is straightforward, active, grateful, intelligent and guileless wins friends, advisors and servants, even if his coffers are empty. Intelligence, tranquillity of mind, self-control, purity, refraining from harsh speech and the unwillingness to do anything unpleasant to friends are qualities that fan the flame of prosperity.

A man must avoid the wretched fellow who does not give others their due, who has an evil soul and is ungrateful and shameless. The guilty man who provokes suspicion about an innocent one cannot sleep peacefully at night, like a man in a room with a snake in it. A man must propitiate, as he would the gods, those who, when angry, put one's possessions and means of acquiring them in jeopardy. Success is doubtful for goals that depend upon women, careless persons, men who do not follow the dharma of their varna and those who are evil.

Like a stone raft has no choice but to sink, so do men who let a woman, a deceitful person or a child guide them. Those who are experts at something look down on men who are generally competent but have no particular skill. A man whom swindlers, actors and women of bad character speak highly of might as well be dead.

Bhaarata, you have forsaken the sons of Pandu, those Kshatriyas of immeasurable energy, and entrusted care of this mighty empire to Duryodhana. You will soon see your burgeoning prosperity falling away, as Bali did from Swarga.'"

CANTO 39

PRAJAGARA PARVA CONTINUED

"Dhritarashtra says, 'Man has no control over his own prosperity or adversity. He is like a wooden string-puppet, and God subjects him to destiny. Go on speaking; I am listening attentively to everything you say.'

Vidura says, 'Bhaarata, words spoken at the inappropriate time, even by Brihaspati, are considered ignorant and reprehensible. There are three ways for a man to become popular—giving gifts, speaking sweet words and using spells and narcotics. However, the man who is naturally likeable is always so.

In the eyes of one who hates him, a man is always dishonest, stupid and foolish. A man attributes everything good to him whom he loves and everything bad to him that he hates.

O king, I told you on Duryodhana's birth that you should do away with this one son, for, by that, you would ensure the prosperity of the rest of the hundred of them; and that by keeping him, you would doom them all. One should never give importance to a gain that leads to loss. One must, instead, place great store by a loss that will eventually bring gain. It is no loss which results in gain; only the loss that begets greater losses is a real loss.

Some gain eminence because of their good qualities, others because they are wealthy. Dhritarashtra, keep away from the wealthy man who lacks dharma.'

Dhritarashtra says, 'You speak wisely and for my good, but I dare not abandon my son. Let us reassure ourselves with the conviction that victory and dharma go hand in hand.'

Vidura says, 'Those who are humble and graced with every virtue are always sensitive to the least suffering of living beings; but those who spend their time speaking ill of others always look for opportunities to quarrel with them and to inflict pain. It is wrong to accept gifts from, or to give to, those whose very presence is inauspicious and whose companionship is fraught with danger.

Those who are contentious, covetous, shameless and deceitful are without dharma, and one should avoid being with them. One should also avoid those who have other serious flaws in their character. When the circumstances which created the friendship end, one must end friendly relations with those of bad character; the good that comes from that connection, and the happiness, come to an end. Such men will then speak ill of the man who was their friend and try to make him suffer losses and be unhappy if the loss is small. Lacking control over themselves, they cannot find peace. The learned man will carefully and objectively analyse everything and shun the friendship of such evil-minded ones.

The man who helps his poor and helpless relatives will have children and animals, and will enjoy unending prosperity. Those who want their own good should always help their relatives. Therefore, Rajan, work for the glory of your great vamsa in any way you can. You will prosper if you treat all your kinsmen well and protect even those who are destitute of virtue.

Bharatarishabha, think about how much more they, who are blessed with goodness and humbly await your favour, deserve your protection. Grace the heroic sons of Pandu with your favour and give them some part of the kingdom for their livelihood. This will bring you fame in this world. You are old. You should control your sons; that alone will benefit you.

Know that I am your well-wisher. The man who wants his own good must never have enmity with his kin. Happiness must always be shared and enjoyed with one's family, and not without them. Relatives should always eat together, talk with one another and love each other; they must never fall out. It is kinsmen who come to your rescue, and kinsmen who ruin you. The righteous ones are the ones who come to your help, while the sinful ones let you down.

O, you who are the giver of honours, use dharma in your dealings with the sons of Pandu. Surrounded by them, you will be invincible.

If a man shrinks in the presence of a prosperous kinsman, like a deer at the sight of a hunter armed with arrows, then the prosperous relative will absorb the sins of the other. Purushottama, you will regret your present course, of doing nothing to prevent a war, when you hear of the deaths of the Pandavas or your sons.

O, think of this: when life itself is uncertain, one should from the start avoid any awful deed that will plunge one into a world of fear and grief and give cause for irremediable regret later. It is true that anyone, other than Bhargava who authored the Dharmashastra, is likely, at one time or other, to sin. Intelligent men understand the justness of the consequences of their crimes.

As an elder of the Kuruvamsa, it is your duty to undo all the wrongs that Duryodhana inflicted on the Pandavas. By reinstating them to their rightful position you will be cleansed of all your sins in this world and be worshipped even by enlightened souls. The man who acts after carefully reflecting on what wise men say about the inexorable fruit of karma never loses renown.

Wisdom imparted by knowledgeable men is imperfect if misunderstood, or if understood but not put into practice. The learned man who never does anything that will result in sin and sorrow always grows in prosperity. The heedless, evil man, who stubbornly pursues the sinful course he has embarked on, falls into a deep mire.

The wise man must always be aware of these six ways by which his plans become known, and if he wants success and a lasting dynasty, he will be on his guard against them. They are intoxication, sleep, heedlessness of spies, one's own demeanour which reflects one's thoughts and confidence placed in evil-hearted advisors and inept representatives. The man who knows of these six doors through which secrets can slip out, who keeps them shut while conducting his life in dharma, artha and kama, succeeds in outwitting his enemies.

Even Brihaspati cannot win dharma or artha if he has no knowledge of the Shastras and if he does not serve the elderly. As anything cast into the sea is lost are words spoken into the ears of one who does not listen. The Shastras are lost on one who does not have his emotions under control. An offering of ghee is wasted if poured over the ashes of an extinguished fire.

The man who is blessed with intelligence forges friendships with the wise, having first used his intelligence to examine, his understanding to investigate and his ears to hear what others who have known and seen the man say about him, and then by relying on his own discernment. Humility prevents humiliation; prowess ends adversity; forgiveness conquers anger; and dharma neutralises evil omens.

Rajan, a man's lineage is judged by the things he enjoys, his place of birth, his home, his demeanour, his food and dress. Even a man who has attained spiritual freedom is tempted to indulge in pleasure, let alone the man who is still a slave to his desires. A king should treasure a minister who reveres the wise; who is blessed with knowledge and virtue; who has a pleasant appearance, good friends, sweet speech and a good heart.

Whether he is of low or high birth, the man who does not break the rules of polite conversation, who is conscious of dharma and who is humble and modest is superior to a hundred men of noble lineage. The friendship of men, whose hearts, private lives, pleasures and acquisitions are in complete accord with one's own, never cools.

The intelligent man should avoid an ignorant and evil man even like a deep pit covered by grass, for friendship with such a man is short-lived and dangerous. The wise man should never make a friend of one who is proud, ignorant, fierce or reckless and who has strayed from the path of dharma. One should want for a friend the man who is grateful, virtuous, truthful, large-hearted and devoted, and one who has his senses under control, who preserves his dignity and never forsakes a friend.

While the detachment of the senses from their objects is like death, excessive indulgence of the senses would ruin even the gods. Learned men say that humility, love of all creatures, forgiveness and respect for friends lengthen one's life. The wise say that the man who, with determination, uses means of dharma to accomplish goals that have been thwarted possesses real manhood. The man who knows of all the remedies that may be applied in the future, who is firmly resolved in the present time and who can predict at the start the result of his actions attains all his goals.

That which a man follows in thought, word and action wins him for itself; therefore, a man should always seek what is truly good for him. After achieving this, many other factors make a man prosper: effort, timely action in the right place, the means to do so, knowledge of the Shastras, diligent work, honesty and frequent contact with the good.

Perseverance is the key to prosperity, achievement and all that is beneficial. The man who pursues his goal with perseverance, without giving up in impatience, is great; and he will enjoy everlasting happiness. Then, O king, there is the quality of mercy; nothing promotes happiness, nothing is more appropriate for a powerful man than forgiveness, anywhere and always. The weak man must be forgiving under all circumstances; the mighty should show forgiveness, keeping dharma in mind; but forgiveness comes naturally to the man who is detached from the success or failure of his endeavours.

One must pursue, to the fullest extent, pleasure that does not go against dharma and artha. However, one should not be a fool and indulge one's senses indiscriminately. Prosperity never attaches itself to a man who tortures himself with grief; nor to one who is addicted to evil, who is an atheist or idle; nor to one whose senses are uncontrolled; nor to one who makes no effort. The humble man's modesty is mistaken for weakness, and the deluded persecute him.

Prosperity fearfully avoids the man who is too honest, who gives without limit, who is too brave or who is vain about his wisdom. She stays neither with the man who is highly accomplished nor with one who is not in the least so. She does not prefer a conjunction of all the virtues, nor is she pleased with their complete absence. At random, like a mad cow that cannot be steered, prosperity blindly finds her home.

The result of studying the Vedas is the performance of the homa; the fruits of knowing the Shastras are good manners and good conduct; the fruits of women are the pleasures of intercourse and children; and the consequence of wealth is the pleasure of doing charity.

He that performs rituals, with ill-gotten wealth, for his good in the next world does not enjoy the usual fruits of such rites because of the means by which the wealth used for this purpose was acquired. The man who has strength of mind knows no fear, not in the midst of the desert, in forests or other inaccessible fastnesses; not amidst dangers, crises or in the face of deadly weapons raised against him. Prosperity is born out of effort, self-control, skill, meticulousness, steadiness, a good memory and mature deliberation before any action.

Tapasya is the strength of tapasvins; the Vedas are the strength of scholars; envy is the strength of evil men; and in forgiveness lies the strength of the virtuous. Eight things could never negate a vow: water,

roots, fruit, milk, ghee, obliging a Brahmana's request, obeying a guru's command and good medicine.

One should never do to others anything that is against one's own self-interest. This is virtue. There are other kinds of virtue, but these issue from caprice. Anger must be conquered by forgiveness, evil by dharma, the miser by generosity, and falsehood by truth.

One must not trust a woman, a swindler, an idler, a coward, a vicious man, one who boasts of his own power, a thief, an ingrate and an atheist. The man who is respectful of his elders and serves the elderly will always see the growth of his achievements, longevity, fame and power.

Do not set your heart on things that can be acquired only through painful exertion, at the cost of dharma or by bowing down to an enemy. A man without knowledge is pitiable, as is intercourse that does not bear fruit, and also the people of a kingdom who have no food and a kingdom without a king. These cause pain and debility in the living. Rain erodes hills and mountains; the absence of enjoyment gives women anguish; and sharp words wound the heart like arrows.

The worst thing for the Vedas is not to study them, and for Brahmanas it is not to observe vratas; the worst beings on Earth are the Bahlikas; the worst characteristic in a man is falsehood and in the chaste woman, curiosity; and the worst condition for a woman is to be away from her home. The worst part of gold is silver; of silver, tin; of tin, lead; and of lead, grit. One cannot conquer sleep by lying down, women by desire, fire by fuel and wine by drinking. The crown of success rests on the man who has won over his friends by gifts, his foes by battle and his wife with food and drink.

Those who have a hundred possessions are just as alive as those who have a thousand. O Dhritarashtra, renounce your greed for excessive possessions. There is no one who cannot live within the considerable means you own. All the paddy, wheat, gold, animals and women on Earth cannot satiate even one man. A wise man reflects on this and does not grieve for want of owning everything. Rajan, I say to you again, treat your children equally—your sons and Pandu's.'"

CANTO 40

PRAJAGARA PARVA CONTINUED

"Vidura says, 'The good man will win fame by abandoning pride and pursuing his goals. He must take care not to overstep the limits of his power because honourable men can make the man who pleases them happy.

The man who voluntarily gives up something, even if it is magnificent, because it is charged with adharma lives happily and shakes off his enemies, like a snake shedding its skin. A victory won by a lie, by treachery towards the king and by insincerity towards one's elders is equal to the sin of killing a Brahmana.

Envy, death and boastfulness destroy prosperity. Carelessness in serving one's elders, undue haste and vanity are the three enemies of knowledge. Idleness, inattention, mental turmoil, restlessness, passing time idly with friends, hauteur, pride and jealousy are particular shortcomings of students. How can they that seek pleasure gain knowledge? Students cannot pursue learning and, at the same time, indulge themselves. Devotees of pleasure must give up knowledge, and those who seek knowledge must first abjure pleasure.

Fire can never have enough fuel; the mighty ocean can never receive enough water from the rivers that feed it; Death cannot be satiated even by devouring all living creatures; and a beautiful woman can never have too many men around her.

Hope kills patience; Yama kills growth; anger kills prosperity; miserliness kills fame; neglect kills cattle; and the anger of just one Brahmana destroys an entire kingdom. Ensure the presence of goats, brass, silver, honey, antidotes to poison, birds, Brahmanas versed in the Vedas, aged kinsmen and impoverished noblemen in your house.

Bhaarata, Manu has said that for the worship of the gods one must always have these in one's house: goats, bulls, sandalwood, flutes, mirrors, honey, ghee, iron, copper, conch-shells, salagramas and gorochana, Brahmanas and guests. All these are auspicious.

I will tell you of another sacred lesson, more exalted than these, one which will bear great fruit: virtue should never be forsaken from desire, fear or temptation, and not for life itself. Dharma is everlasting; pleasure and pain are transitory; indeed life itself is everlasting but transitory in each phase. Abandon the transitory and devote yourself to the permanent; and contentment, that best of all blessings, will be yours.

See how illustrious and mighty kings, having ruled lands abounding in wealth and corn, have fallen to Yama, leaving behind their kingdoms and vast fonts of enjoyment. When the child who is nurtured with loving care dies, weeping and wild-haired men carry his body in grief to the smasana and throw it onto the pyre, where it burns as if it were just another log of wood. Others enjoy a dead man's wealth, while birds and fire feast on his body. Only two things accompany him into the next world: his punya and his paapa. After discarding his body his kinsmen go home, even as birds abandon a tree that has no flowers or fruit.

The one cast into the funeral pyre takes with him only his own deeds. Therefore, men should carefully and purposefully earn punya for themselves. In the worlds above and below ours are regions of terrible darkness, O king, where men's senses suffer great torture. Do not allow yourself to go to there.

If you listen attentively to me and act accordingly, great fame will be yours in this mortal world, and you will never have fear now or hereafter. The soul is like a river; deeds of punya are its sacred tirthas; truth, its water; self-control, its banks; and kindness, its waves. The righteous man purifies himself by bathing in it, for the soul is scared, and the absence of desire is the highest merit. Life is a river whose waters are the five senses, and whose crocodiles and sharks are desire and anger. Make self-control the raft by which you cross its eddies, which are your repeated births.

The man who worships and pleases friends, who are wise, virtuous, knowledgeable and mature in years, is never misguided by the advice they give him. A man must restrain lust and hunger with patience, his hands and feet with his eyes, his eyes and ears with his mind and his mind and speech with his conduct.

The Brahmana who unfailingly performs his ritual ablutions, who always wears his sacred thread, who never neglects his Vedic studies, who avoids unclean food, who always tells the truth and who honours his guru by his actions never falls from Brahmaloka. The Kshatriya who studies the Vedas, who makes offerings to Agni, who performs yagnas, who protects his subjects, who has purified his soul by arming himself with weapons in order to safeguard Brahmanas and his cattle and who dies on the field of battle attains Swarga. The Vaisya who distributes his wealth among Brahmanas, Kshatriyas and his own dependants at the appropriate time, and who breathes the sanctified smoke of the three kinds of fires gains joy in the other world. The Sudra who worships Brahmanas, Kshatriyas and Vaisyas as is their due; who has washed away his sins by gratifying them; and who peacefully casts off his mortal body enjoys celestial bliss.

This is the dharma of the four varnas. Now listen to the reason I have told you all this. Yudhishtira has been unable to fulfil his Kshatriya dharma. You must place him in a position that he may discharge his kingly duties, Rajan.'

Dhritarashtra says, 'What you teach me is always right, and I, too, am inclined to do as you say. Although, in keeping with your advice, my heart moves towards the Pandavas, it veers in a different direction as soon as I see Duryodhana. No one can avert fate, which will always take its course; and I think individual effort is futile.'"

CANTO 41

SANAT SUJATA PARVA

"Dhritarashtra says, 'O Vidura, if there is anything you have not told me, tell me now, for I am eager to listen. Your words delight my heart.'

Vidura says, 'Dhritarashtra, the ancient and immortal Rishi Sanat Sujata, who was a celibate all his life, said that there is no death. That most brilliant of all men will clear every doubt you have.'

Dhritarashtra says, 'Do you not know what the deathless Rishi would say to me? You can advise me as well as he would; you have as much wisdom.'

Vidura says, 'I am a Sudra by birth and cannot say more than I have already said. The wisdom and knowledge of that Brahmarishi is infinite. A man who is born a Brahmana does not incur the disapproval of the gods, even when he expounds the most profound mysteries. This is why I will speak no more to you on this matter.'

Dhritarashtra says, 'Tell me, Vidura, how I, in my mortal body, can meet this immortal and ancient one.'

Vidura meditates on that Rishi of stern vratas and, knowing that he was thought of, the sage appears. Vidura receives him reverently with the ordained rites and when, after a brief rest, Sanat Sujata is seated at his ease, Vidura says to him, 'O illustrious one, Dhritarashtra has doubts which I am not able to clear. I beg you to do what I cannot. He might then overcome his

sorrow, which stems from being confused about gain and loss, what is agreeable and disagreeable, old age and death, fear and jealousy, hunger and thirst, pride and prosperity, dislike, sleep, lust, wrath, decrease and increase.'"

CANTO 42

SANAT SUJATA PARVA CONTINUED

"Vaisampayana said, 'Dhritarashtra applauds what Vidura says and, eager to obtain the highest knowledge, puts his questions to Sanat Sujata without speaking.

In his mind the king asks the Rishi, 'O Sanat Sujata, I hear that you believe there is no death. On the other hand, it is said that Devas and Asuras practise austere tapasya in order to avoid death. Which of these two is true?'

Sanat Sujata says, 'Some say that death can be averted by specific karma; others are of the opinion that there is no death. You have asked me which of these is true. Listen to me, O king, while I tell you about this, so that your doubts are removed.

Kshatriya, both of these are true. The learned are of opinion that death results from ignorance. I say that ignorance is death. Thus, knowledge is immortality.

It is from ignorance that the Asuras became subject to defeat and death, and it is from the absence of ignorance that the Devas attained Brahman. Death does not devour, as a tiger does; its form cannot be known.

Some imagine Yama to be Death, deluded as they are by their weak minds. Immortality lies in the search for self-knowledge, the eternal Brahman. That imaginary Deva, Yama, rules over the realm of the Pitrs; he is the source of joy to the virtuous and a scourge to sinners. It is at his

command that death walks among men, in the form of wrath, ignorance and covetousness.

Swayed by pride, men walk the ways of dharma, and none amongst such men attains Atmagyana. With darkened minds and led by their passions, when they cast off their mortal bodies they fall into Naraka, over and over, and their unruly senses follow them always. That is why ignorance goes by the name of death. So, death also attaches to men who want the fruit of their actions. When the time for enjoying these fruit comes, they cannot avoid death. They leave their mortal bodies and go to Swargaloka. Men who do not desire to see the fruit of their deeds also go to Swarga when they leave their bodies; but for them there is no death.

Creatures with physical bodies are caught in a cycle of birth and re-birth in varying states because of their inability to attain Brahman and due to their attachment to worldly enjoyment. Man has a natural inclination towards pursuits that seek illusory goals, and this is the single cause of his senses being led astray. The soul that is led towards illusions remembers only that with which it is constantly occupied and, so, worships only the mundane pleasures that surround it. The desire for pleasure is the first cause of death for man; lust and anger come next. It is these three—craving for pleasure, lust and anger—that lead foolish men to death.

Those who have conquered their souls by self-restraint escape death. The man who has restrained his soul without falling prey to his ambitious desires subdues them; self-knowledge reveals their worthlessness to him. Ignorance, in the form of Yama, cannot overcome the learned man who controls his passions.

The man who follows his desires is destroyed along with his desires. However, the man who can renounce desire can keep grief away, whatever form it may take. Desire is ignorance; it is darkness and hell for all creatures, for, swayed by it they lose control of their senses. Just as drunken men walking along a street reel towards ruts and holes, so too, men intoxicated by desire and lured by illusory joys stagger headlong towards their downfall.

What can death do to a man whose soul has not been led by desire? For him death holds no terrors; it is like a straw tiger. Kshatriya, if you want to destroy desire, which is ignorance, you must not dwell on or pursue even the smallest wish.

Your soul, which is in your body, enmeshed as it is in wrath and covetousness, is filled with ignorance, which is death. Realising that death comes in this way, the man who relies on knowledge need have no fear of it. Indeed, as surely as death destroys the body, knowledge destroys death.'

Dhritarashtra says, 'The Vedas say that the sacred and eternal realms that Dvijas can attain through prayer and sacrifice offer emancipation. Why then should a learned man not perform such karma?'

Sanat Sujata says, 'It is true that the man who has no knowledge can take the path you mention, and what the Vedas say about bliss and moksha being there is also true. The man who has given up all material wants attains Brahman at once; but even the man who confuses the physical body with the Atman attains Brahman, if he is able to renounce desire. If, however, one seeks mukti without destroying desire, one has to go step by step along the prescribed path, leaving every step he takes irrevocably behind oneself and being careful not to have to retrace one's way.'

Dhritarashtra says, 'Who is it that stimulates the Unborn and Ancient One into action? If He is this universe because he is present in everything, what form do action and happiness take for him who is without desire? Tejasvin Rishi, speak to me of this.'

Sanat Sujata says, 'You should not think of two essentially different things as being one. Creatures come into being by the union of the Purusha with Prakriti, both of which have no beginning, like time. This in no way lessens the supremacy and importance of the unborn and all-pervading Brahman. Men, too, have their origin in the same Supreme Being. All that appears to you is nothing but that everlasting Paramatman. Indeed, the universe is created by the transformations that the Supreme Soul goes through.

The Vedas say that the Paramatman has the power to transform Himself, and by that, causes transformations in this world.'

Dhritarashtra says, 'Some practise dharma; some do not, but renounce all action and take sannyasa. Does virtue destroy vice, or is it destroyed by vice?'

Sanat Sujata says, 'The fruits of virtue and of perfect stillness, or inaction, can both be used to attain moksha. The wise man succeeds by gyana, knowledge; the worldly man acquires punya through karma, action, but in the process he also acquires paapa, sin.

After earning the transitory fruits of both virtue and vice and existing for a limited time in Swarga or Naraka the man of karma is involuntarily drawn to a life of action because of his previous karma. The wiser amongst such men exorcises his sins by his acts of dharma; dharma is powerful and is the path to moksha.'

Dhritarashtra says, 'Tell me about those eternal realms, in the order of their importance, that Dvijas attain as a result of following their svadharma. Tell me about other, similar realms. Learned one, I do not wish to hear of man's nature, sinful and condemnable as it is.'

Sanat Sujata says, 'The Dvijas who have good reason to be proud of their skills at Yoga, as strong men are of their physique, shine in Brahmaloka when they leave this world. Those Dvijas who can take pride in their knowledge and the pure performance of yagnas and Vedic rites attain Devaloka when they are freed from their mortal lives. There are Vedic scholars who believe that the performance of yagnas will lead to moksha. They, too, seek Atmagyana but place undue emphasis on rituals. They are not worthy of the highest respect.

The Yogi should seek his sustenance in a place where sattvik food and drink is abundant, like grass during the rainy season, rather than being a burden on a householder of scanty means. By no means, however, should he suffer from hunger or thirst.

In a situation where revealing one's superiority is fraught with uncertainties, the man who does not do so is more praiseworthy than the one who does. Wise men approve of the food offered by a man who is not offended by one who makes his superiority known and who never eats without first having offered a proper share to Brahmanas and Sadasyas. Just as a dog sickens because it eats its own vomit, so, too, do Yogins who get their sustenance by making their superiority obvious.

Wise men recognise as a Brahmana the man who practices his religion discreetly, so that even his family, in whose midst he lives, is unaware of it. Only such a Brahmana is worthy of realising Brahman, who is formless, unchangeable, singular and without duality. By similar conduct a Kshatriya, too, can realise Brahman as being within himself. He who takes his Soul to be his doing, feeling self sins by robbing the Atman of its true attributes.

A Brahmana should never try too hard or accept gifts; he should earn the respect of men of dharma; he should be quiet and modest about his Vedic knowledge. Only then will he gain Atmagyana and attain the

Brahman. He who is poor in material wealth but rich in punya and sacrifices, becomes unconquerable and fearless; and he is Brahman embodied.

The man who performs yagnas and succeeds in invoking the Devas and having them grant his wishes is a lesser man than one who knows that Brahman is the real performer of his yagnas; the former realises Brahman by effort, whereas the latter attains Him with ease. The man whom the Devas respect, though he does nothing for it, is truly honoured; the respect bestowed by men is not true honour. The lack of the honour of men is no cause for grief.

People generally act unthinkingly according to their natures, as involuntarily as they blink their eyes. It is only the learned who respect other men, and the man who receives respect should be aware of this. Men who are foolish, inclined towards sin and deceitful, never respect those who are worthy; in fact they go out of their way to be disrespectful.

The esteem of the world and the ascetic vow of silence, mowna vrata, can never go together. This world is enjoyed by men who want esteem, while the other world is for those who keep the vow of silence. In this world, Kshatriya, happiness rests in worldly prosperity, which is actually an obstacle to moksha, eternal bliss. Heavenly prosperity cannot be had by one who is not truly wise.

Wise men say that there are several closely guarded gates that are portals to moksha. They are truth, integrity, humility, self-control, purity of mind and conduct, and Vedic knowledge. These six portals destroy vanity and ignorance as one passes through them.'"

CANTO 43

SANAT SUJATA PARVA CONTINUED

"Dhritarashtra says, 'What is the purpose of the mowna vrata? Which of its two kinds do you approve of—not speaking or dhyana? Learned one, tell me about true mowna. Can a learned man attain a state of stillness and freedom by practising it? Muni, how should it be practised?'

Sanat Sujata says, 'Veda gyana, even if acquired with concentration and discipline, cannot reach the Paramatman; therefore Brahman itself is known as mowna. It is from mowna that the Vedic sound AUM and other ordinary sounds have been born; it is the Supreme Word, O king.'

Dhritarashtra says, 'Is the man who knows the Rig, Yajur and Sama Vedas tainted by any sins he may commit?'

Sanat Sujata says, 'A man who has not controlled his senses cannot escape from his sins by virtue of his knowledge of the Rig, Yajur or Sama Vedas. The Vedas never rescue a false man who lives by deceit; on the other hand, they forsake him at his end, like fledglings leaving their nests.'

Dhritarashtra says, 'O you who have restrained your senses, if, as you say, the Vedas cannot save a man from the consequence of his sins, then why do Brahmanas labour under the delusion that the Vedas destroy sin?'

Sanat Sujata says, 'Although this universe has been born from the Brahman uniting with the gunas—attributes such as name and form, the Vedas stress that it is distinct from them. Mowna and yagnas are prescribed

for the attainment of Brahman, and they are the means by which a learned man acquires dharma. Sin is destroyed by virtue and the soul is enlightened by knowledge.

It is with the help of knowledge that a learned man realises Brahman. The man of little wisdom covets the four material goals and takes the fruits of these with him into the next world. There he dwells and enjoys these fruits for a limited time and, because they are only short-lived, he comes back into this world of karma. The worldly fruits of mowna are enjoyed by those who have not restrained their souls; but those who have, enjoy fruits of the other worlds as well.'

Dhritarashtra says, 'Muni, how can the same ascetic austerities be sometimes successful and sometimes not? Tell us how this is so.'

Sanat Sujata says, 'Mowna that is not corrupted by desire or other failings is successful and results in moksha; the aspirant succeeds. The answers to all your questions touch the very roots of tapasya. It is with gyana and mowna that learned men realise Brahman and live forever.'

Dhritarashtra said, 'I now know the eternal mystery, with the understanding you have given me about the mowna that is untainted by defects. Tell me now, Sanat Sujata, about mowna that is marred by faults.'

Sanat Sujata says, 'Twelve human vices mar the effectiveness of mowna: anger, lust, avarice, ignorance of right and wrong, discontentment, cruelty, jealousy, vanity, grief, love of pleasure, envy, and speaking ill of others. Manavarishabha, a man should take care to avoid these twelve, for any one of them by itself can destroy him. Indeed, every one of these vices waits for its opportunity, like a hunter in ambush for a deer.

There are six forms of evil that sinful men practise, which make them arrogantly fearless of dangers in this world and the next: boasting about one's own superiority, enjoying the wives of other men, humiliating others, anger, fickleness and refusing to maintain those who deserve it.

These seven kinds of men—the man who makes the gratification of lust his main aim in life, one who is haughty, one who regrets the gifts he gives, the man who is miserly, one who oppresses his people with excessive taxes, one who delights in the humiliation of others and the man who hates his own wives—are also evil.

Twelve are the true attributes of a Brahmana's way of life: righteousness, non-violence, truthfulness of speech, self-restraint, asceticism, joy in the happiness of others, modesty, forbearance, love of

others, sacrifices, gifts, perseverance and knowledge of the Shastras. The man who acquires these twelve earns the power to control the Earth. A man who has three, or two, or even one of these can consider that he has reached his goal. Moksha lies in self-restraint, renunciation and Atmagyana. Wise Brahmanas say that these attributes are founded in truth.

There are eighteen defects that, if avoided, pave the way for a man to achieve self-control: non-performance of the prescribed rituals from laziness, falsehood, malice, lust, wealth, love of sensual pleasure, anger, grief, thirst, avarice, deceit, joy in the misery of others, envy, injuring others, regret, aversion to piety, forgetfulness of duty, speaking ill of others and vanity. These eighteen faults constitute mada, pride.

Renunciation is of six kinds, and the opposite of these six are also definitions of mada, making the total number twenty-four. All six kinds of renunciation are good; only the third is difficult to practise, but by it a man overcomes all sorrow. In fact, the man who is accomplished in this form of renunciation transcends the pairs of opposites, like joy and sorrow, pleasure and pain.

O king, the first kind of renunciation is not feeling joy on gaining prosperity; the second is giving up non-performance of yagnas and prayers; the third is the abandonment of desire, or withdrawing from the world. As a result of this third kind, one renounces the objects of enjoyment without having enjoyed them, not after knowing them; nor does one relinquish an acquisition after acquiring it and having no appetite for it.

The fourth kind of renunciation is not to allow oneself to grieve at the failure of one's efforts even those made using dharma and artha, wealth. It is to feel no pain when something unpleasant happens. The fifth kind of renunciation is to not ask for anything from anyone, even sons, wives and other dear ones. The sixth kind is to give to a deserving person who asks, which always brings punya. These five enable Atmagyana or Self-knowledge.

The last kind of renunciation has eight characteristics: truth, meditation, the ability to distinguish subject from object, the capacity to draw inferences, withdrawal from the world, never taking what belongs to another, adherence to brahmacharya—the vow of celibacy, and not accepting charity.

In the same way as renunciation has characteristics, so, too, are defects characteristic of mada, which is the opposite of dama—self-restraint—that

the Shastras elucidate. These faults should be avoided. I have told you about renunciation and self-knowledge. Just as self-knowledge has eight virtues, the want of it has eight faults. Those should also be avoided.

Bhaarata, the man who is liberated from his five senses, the intellect, the past and the future becomes happy. Let your soul be devoted to truth; all the worlds are established in truth. Truth is also the first attribute of self-control, renunciation and self-knowledge. Avoid these faults and practise mowna. Brahman has ordained that truth alone should be the vow of the righteous. Mowna that is dissociated from these faults and endowed with the virtues becomes the source of great prosperity.

I have now told you in brief about the sin-destroying and sacred subject which liberates a man from the cycle of birth, old age and death.'

Dhritarashtra says, 'The fifth Veda, the Akhyana, says that the Supreme Soul is the universe. Others recognise four Vedas, while some recognise three, some two and some only one. Then there are those who acknowledge Brahman alone as the one thing that exists, everything else having its existence in Him. Tell me, which of these has true knowledge of Brahman?'

Sanat Sujata says, 'There is but one Brahman, who is Truth. It is from ignorance of that One that men have conceived several Vedas. But who is there, O king, who has attained Brahman, that Absolute Truth?

Without knowing that One object of knowledge that they ought to, men think they have gained wisdom. From the hope of gaining happiness they engage in study and practice daana and perform yagnas. The purposes of such men, who have strayed from Truth, match their condition; they rely on the Vedic texts as the Truth and so emptily perform their yagna and daana.

Some perform and attain the object of sacrifices by dhyana, meditation; some by chanting prayers, japa; some by the completion of the yatishtoma and other costly rites. However, the man who seeks Brahman through Truth gets what he wants, in his very home.

When a man's objectives are aborted by lack of Atmagyana he must adopt vows such as mowna vrata and diksha vrata. In fact, the word diksha is its own root, and it means observance of vratas. For those who have attained Atmagyana, Truth is the highest object of their pursuit.

The fruits of gyana are visible; the fruits of mowna are only enjoyed in the hereafter. A Brahmana who, without gyana and mowna, has read much should only be regarded as a great reader; never assume that a man can be a Brahmagyani—one who knows Brahman—merely by reading the Shastras.

Know, on the other hand, that the true Brahmana is one who never deviates from the Truth.

O Kshatriya, the verses that were recited in olden times by Atharvan to a conclave of Maharishis are also called the Chhandas. Those who have read the Vedas but do not have knowledge of the One Being, that should follow, must not be considered as having acquired true Vedic knowledge. The Chhandas are the independent means of attaining Brahman without the need for doing anything else. Those who are only acquainted with the modes of sacrifice prescribed in the Vedas cannot be regarded as knowing the Vedas. On the other hand, those who have served men with true Vedic knowledge have as good as attained knowledge of the One Being that Veda gyana leads to.

There is no one quality of the intellect that can help a man acquire the true meaning of the Vedas, nor can all the qualities of the intellect; yet there may be some few men who have grasped it. Whatever might happen, the man who has only read them does not gain knowledge of the One Being that can be known through knowing the Vedas; it is the man who is firmly established in the Truth who knows Him.

There are no qualities, which delude men to perceive the physical body as the Self, that can lead to Atmagyana. A man's intellect alone cannot help him distinguish the Self from the not-Self. He who knows the Self also knows what is not-Self; but he who knows only what is not-Self does not know Truth.

He who knows the proofs knows that which he seeks to prove, but neither Vedic knowledge nor the Vedas themselves can perceive its true nature. But Brahmanas who have true knowledge of the Vedas succeed in knowing the One Being that a study of the Vedas can lead to.

Just as the twig of a particular tree is sometimes used for indicating the day of the new moon, the Vedas are used for indicating the highest attributes of the Paramatman. In my opinion, a Brahmana, or one who knows Brahman, is one who explains men's doubts, having first cleared his own; he is one who has true knowledge of his Self, Atmagyana.

You cannot find the Atman by searching in the East, South, West, North or in subsidiary cardinal directions, or even laterally. Very rarely can the man who thinks his body is the Self find Atman. Beyond the conception of even the Vedas, the man of Yoga dhyana can behold the Supreme Being.

Completely restrain all your senses and your mind and seek Brahman who resides in your own soul.

A man is no Muni who practises dhyana in silence, nor is he one who retires from the world and lives in the forest; a Muni is the man who knows his true nature.

A man is said to be a Vaiyakarana, or grammarian, who can trace every word to its root and explain it—Vyakarana. Every word has its root in Brahman. The man who sees all the Lokas before his eyes knows everything; the man who is established in Truth and knows Brahman is a real Brahmana; and a Brahmana possesses universal knowledge.

A Kshatriya who practises Brahmana dharma also beholds Brahman. He can also attain to that supreme state by going step by step in accordance to the teachings of the Vedas. I know all this for certain; and that is why I tell it to you.'"

CANTO 44

SANAT SUJATA PARVA CONTINUED

"Dhritarashtra says, 'O Sanat Sujata, what you say of Brahman and the origin of the universe is illuminating indeed and lightens my heart. Tell me more of such things that are not to do with worldly pursuits and, so, not common among men.'

Sanat Sujata says, 'Brahman, about which you ask me so joyfully, cannot be attained in a hurry. After you have restrained your senses, when conscious thought is merged in pure intellect, the state that succeeds is one of utter absence of worldly thought. That condition is true knowledge and leads to the realisation of Brahman. It can be attained only by practising brahmacharya.'

Dhritarashtra says, 'You say that the mind is where knowledge of Brahman naturally resides, being discovered only through brahmacharya; that, dwelling in the mind, it needs no effort to manifest itself; and that this happens whilst one seeks it through brahmacharya. How then is immortality associated with the attainment of Brahman?'

Sanat Sujata says, 'Though dwelling in and inherent to the mind, the knowledge of Brahman is still unmanifest. Pure intellect and brahmacharya are needed to make it emerge into consciousness. Then, having attained that knowledge, Yogis forsake this world naturally. True gyana is found among great gurus. I will tell you now about this knowledge.'

Dhritarashtra says, 'What should be the nature of brahmacharya by which the knowledge of Brahman might be attained without too much difficulty? Dvijottama, tell me this.'

Sanat Sujata says, 'Those who live in the asramas of their gurus, who win their goodwill and friendship and who practise austere celibacy become earthly embodiments of Brahman. They cast off their bodies and become one with the Paramatman. Those who seek to attain the state of Brahman subdue all desires and, living in dharma, they succeed in dissociating their souls from their bodies, like a blade of grass standing upright on a flat heath.

The mother and father create the human body, but the birth that occurs as a result of obeying the guru is sacred and free from old age and death. The guru who discourses on Brahman, while granting immortality, wraps all his disciples in the mantle of Truth. The sishya should think of him as father and mother; and remembering the good he does, never do him injury.

A sishya must always greet his guru with respect; with a pure mind and body, he must direct his attention to his studies. He must not consider any service too humble to perform for him and must never feel anger. This is the first step of brahmacharya. The disciple who learns about his own duties by observing the duties of other disciples also takes the first step on the path of brahmacharya.

A sishya should do whatever pleases his guru in thought, word and deed, even at the expense of his own life and all his possessions. This is the second step of brahmacharya. Also a second step is for the disciple to behave towards his guru's wife and son in the same way that he does to his guru.

The sishya must appreciate all that his guru has done for him and, understanding the goals, think with joy, *He has taught me and made me great*. This is the third step of brahmacharya. The good disciple should not leave his guru's home without first getting his leave and without paying gurudakshina, while disassociating himself from being the giver of it. This is the fourth step of brahmacharya.

He achieves the first step towards knowledge of Brahman, which is the object of brahmacharya, in due course; the second step is through the guru's teachings; the third is by his own intellect; and finally, the fourth is by satsanga and discussion.

Learned men have said that Brahmacharya consists of twelve virtues; the Yoga practices are called its Angas, and perseverance in Yoga dhyana is its nutrient. The man who has achieved mastery in Yoga, with his guru's help and with true understanding of the Vedas, becomes a successful Yogi.

A man must give whatever wealth he may earn, whilst he is a disciple, to his guru. It is in this way that the guru makes his livelihood by his svadharma. The sishya should do the same for his guru's son. Living in this manner as a Brahmachari, the disciple thrives and is blessed with progeny and renown. Men from all over the world shower him with wealth, and many come to his home to practice brahmacharya. It is through brahmacharya of this kind that the Devas obtained their divinity, and blessed sages of great wisdom attained Brahmaloka. This is how the Gandharvas and the Apsaras acquired physical beauty, and it is through brahmacharya that Surya rises to make the day.

In the same way that seekers of the stone that turns base metals into gold derive joy when they find what they are looking for, the Devas and others obtain great happiness on completion of their brahmacharya, for then they can have whatever they wish.

Rajan, the man who is devoted to tapasya takes up brahmacharya in its entirety and thus purifies himself. This man is wise for, by this, he becomes like an innocent child, free from dark passions; and he triumphs over death. Through karma, men can only obtain worldly wealth, which is perishable; but the man who is blessed with true gyana uses it to attain Brahman, which is everlasting. There is no path other than gyana and the attainment of Brahman that can lead to Moksha.'

Dhritarashtra says, 'You say that a wise man sees Brahman in his own soul. Is Brahman white, red, black, blue or purple? Tell me what is the true form and colour of the omnipresent and eternal Being?'

Sanat Sujata says, 'Brahman may be seen as white, red, black, brown or fulvid. But neither on Earth nor in the sky, nor in the waters of the ocean is there anything like It. You will not see the like in stars, in lightning or in clouds. It cannot be compared with anything one may see in the air, in the Moon, in the Sun or in the celestial bodies.

Neither the Rig nor the Yajur, neither the Atharvan nor the pure Saman has anything that is comparable. It is not to be found in Rathantara, Varhadratha or in great yagnas. It cannot be measured and it lies beyond the

limited reach of the intellect. Even the universal Destroyer loses himself in It after the Pralaya.

One cannot see It, for It is as subtle as a razor's edge and also more immense than a great mountain. It is the basis upon which everything is founded; It is unchangeable; It is this visible universe; It is omnipresent, vast and delightful. All creatures have sprung from It and will return to It. It is free from duality; It is manifest as the universe; and It is all-pervading. Learned men say that It is changeless, except in the language that is used to describe It.

Those that know this Entity in which everything is established are emancipated.'"

CANTO 45

SANAT SUJATA PARVA CONTINUED

"Sanat Sujata says, 'Sorrow, anger, avarice, lust, ignorance, sloth, malice, self-importance, love of profit, affection, jealousy and evil speech are grave and destructive flaws in character. Each of these waits for an opportunity to capture a man, who then yields his good sense up to them, and helplessly sins.

A man who is covetous, one who is fierce, one who speaks harshly, a man who is garrulous, one who fosters anger and a man who is boastful are evil-minded and, once they acquire wealth, treat others discourteously. A man whose life's objective is sensual gratification, one who is vain, a man who boasts about the gift he gives, a miser, a man who is feeble-minded, one who admires himself and a man who hates his own wife are seven that one must consider sinful.

The twelve characteristics of a Brahmana are righteousness, truthfulness, asceticism, self-restraint, contentment, humility, self-sacrifice, selflessness, generosity, knowledge of the Shastras, patience and forgiveness. The man who adheres to these has the power to rule the world. The man who is invested with three, two or even one of these qualities never claims exclusive ownership of anything. Moksha lies in self-restraint, renunciation and knowledge. These are the attributes of wise Brahmanas who regard Brahman as the highest of all goals. Be it true or false, it is not

proper for Brahmanas to speak ill of others; those who do will surely find Naraka.

I have not yet spoken to you of the eighteen defects that mada has. They are ill-will towards others, obstruction of dharma, defaming others, dishonesty, lust, anger, excessive reliance on other people, slander, casting blame, wasting money, disputatiousness, insolence, cruelty to living creatures, malice, ignorance, disrespect of those that are worthy of deference, not recognising right and wrong, and hurtfulness. A wise man should never give in to mada, for its attributes are condemnable.

Friendship is indicated in six ways. Firstly, a true friend delights in the prosperity of his friends. Secondly, he is distressed by their adversity. Thirdly, if his friend asks him for something he values, even that which ought not to be asked for, he gives it unreservedly. Fourthly, a true friend would give away all his wealth, his beloved sons and even his own wife for the sake of his friend. Fifthly, a friend would rather enjoy only what he can earn than live in the home of his friend to whom he may have given everything. Sixthly, a friend would think nothing of sacrificing his own good for his friend.

The affluent man who wants to acquire these qualities, and who becomes charitable and keeps dharma, can do so by restraining his five senses. Such restraint is asceticism. When it grows it can take a man to realms of bliss in the hereafter. Gyana, however, can lead a man to moksha even in this world.

Men who, from impatience, are unable to acquire wisdom, can still gain such asceticism through the power of their goal of attaining moksha. As a consequence of his ability to grasp that Truth, which is Brahman, the source of all yagna, a Yogi can perform sacrifices with the power of his mind; others perform yagnas by sacred chanting, japa; and some by work, karma. Brahman resides in him who knows Brahman as being saguna, vested with attributes, but is established more firmly in him who knows Brahman as being nirguna, without any attribute.

Listen now to something else. All seekers should know this great and exalted philosophy; all other systems of belief are just so many words. The universe is established in this faith; those who know it never die. O king, one cannot attain Brahman merely by virtue of karma, regardless of how well one accomplishes one's work. The man who is destitute of knowledge can never achieve moksha through karma, even if he conducts countless

homas and yagnas. He does not experience lasting joy at their end. A man must restrain all the outward senses and on his own seek Brahman. He should give up all karma and still his mind. By this, he should neither feel elation on being praised nor anger on being censured.

O Kshatriya, by conducting himself in this way, step by step as prescribed in the Vedas, a man can attain Brahman in this very world. Of this I assure you.'"

CANTO 46

SANAT SUJATA PARVA CONTINUED

"Sanat Sujata says, 'The Seed from which the universe originated is called Mahayasas. It is pure knowledge, devoid of extrinsic attributes, and It blazes with lustre. It leads the senses; It is what makes Surya shine. Yogis see the Eternal One with their inner eye.

The Seed, which is bliss itself, gives Brahma the ability to create and to grow. It is this Bija that gives heat and light to luminous bodies; It generates its own light and heat and is an object of terror to all heat-and light-giving bodies. Yogis see the Eternal One with their inner eye.

From Brahman arise the five subtle elements, the mahabhutas, from which are born the five gross elements, the bhutas, which constitute the human body. The heart contains both the living soul, Atman, as well as the divine soul, Iswara, or Paramatman. Respectively, these two lose consciousness during sleep and at the time of Pralaya. Brahman, on the other hand, is ever awake. He is the Sun's Sun and holds up Bhumi and Swarga. Yogis see the Eternal One with their inner eye.

The Seed supports Atman and Paramatman, Bhumi and Swarga, the cardinal directions and the whole universe. The points of the compass and the rivers spring from the Seed; It is the point of origin of the vast seas. Yogis see the Eternal One with their inner eye.

The body is a chariot set on a course of destruction; its deeds, however, are undying. The wheels of that chariot are the deeds of past lives; the

horses that pull it are the senses that draw a man of true knowledge through the realms of the unconscious to the Immortal Being. Yogis see the Eternal One with their inner eye.

The form of the Supreme One cannot be described by comparison with any other. No one ever sees Him with the body's eye; the man of wisdom who sees Him with his mind and heart has no death. Yogis see the Eternal One with their inner eye.

The river of illusion is fearful; it is guarded by the gods and it bears twelve fruits. As they swim along, men drink its waters and see many desirable things in its midst. This river has its source in the Seed. Yogis see the Eternal One with their inner eye.

The Atman is destined to journey to and fro, from life to afterlife, enjoying only half the fruits of earthly actions in the other world. Iswara, however, is all pervading and the ordainer of all sacrifices. Yogis see the Eternal One with their inner eye.

The Soul is originally naked. Resorting to Avidya, which is like a tree with golden leaves, it clothes itself in attributes and takes birth again and again in different castes according to its current dominant guna. Thus does the Paramatman take forms that house the Atman. Yogis see the Eternal One, in whom all souls reside, with their inner eye.

External attributes come into contact with Brahman, giving him many forms. From the One has the universe sprung, and from the One have also sprung outward attributes that are in themselves whole. When a man succeeds in dispelling everything extrinsic, what remains is Brahman who is the intrinsic whole. Yogis see the Eternal One with their inner eye.

It is from the Seed that the five elements have arisen, and the Seed is the seat of power that controls them. It is from the Seed that both the one who consumes and the consumed—Agni and Soma—have sprung; it is in the Bija that all life rests. Everything originates from It. In the Vedas the Seed is named Tat, and it is beyond description. Yogis see the Eternal One with their inner eye.

The vital air called apana is absorbed by the air called prana; prana is swallowed by the mind; the mind dissolves in the intellect; and intellect is consumed by Brahman. Yogis see the Eternal One with their inner eye.

The Supreme Soul, when embodied, is like a man with four legs, each leg a state of being—waking, dream, deep sleep and turiya. In the last, he is like a swan wading out from the deep waters of samsara, hiding one leg

deep in its wing. For the man who sees this hidden state of turiya as the means by which the other three are guided, death and moksha are the same. Yogis see the Eternal One with their inner eye.

Only as large as a man's thumb, this eternal organism, the Seed, the Bija, is ever full. When It becomes part of a human body—with its prana, mind, intellect and ten senses—It is set in motion. That Supreme Sovereign, worthy of reverential hymns, capable of everything when vested extrinsically, the prime cause of everything, is manifest as Gyana in the human Atman. Only a fool does not see him. Yogis see the Eternal One with their inner eye.

There are those who have gained mastery of their minds and those who have not. Yet the Supreme Soul is equally present in all men—in the emancipated and in the bound; the difference being that nectar flows in a thick stream into the emancipated Yogis, who see the Eternal One with their inner eye.

If, on his life's journey, a man attains knowledge of self and not-self, it matters little whether he performs Agnihotra or not. O king, do not let words like *I am your servant* fall from the lips of such a man. Brahman has another name, Pure Knowledge. Only those who have restrained their minds know Him. Yogis see the Eternal One with their inner eye.

He is illustrious and complete; all living creatures are merged into Him. The man who knows this embodiment of Oneness achieves moksha whilst alive in this world. Yogis see the Eternal One with their inner eye.

Everything, even that which flies away, stretching thousands of wings and with the speed of the mind, must come back to the central spirit within the body, in which the most distant things reside. Yogis see the Eternal One with their inner eye.

The eye cannot perceive his form; only the pure of heart can behold him. He is pure-hearted who seeks universal good, succeeds in controlling his mind and does not allow his heart to be touched by grief. Such a man can abandon the world and all its cares and become immortal. Yogis see the Eternal One with their inner eye.

Like serpents lying coiled and hidden in a pit, there are those who despite their learning follow their own instincts; but they keep their vices hidden. They deceive only those who have little sense. They deceive people by an outward show of dharma and lead them to hell. Know that Brahman

may well be attained by companionship with unlikely men. Yogis see the Eternal One with their inner eye.

The man who is freed knows that his impermanent body cannot give him grief or joy, or indeed any other attributes that attach to it. For him there can be no death or birth. Since he realises that Brahman, which has no dualities and which is constant everywhere and all the time, is where reality and illusion both reside, he can be emancipated. He knows that Brahman alone is the beginning and end, all causes and effects. Existing in the form of I, or Self, the divine, Eternal One is beheld by Yogis with their inner eye.

The man who knows Brahman is equal to Brahman. He is neither glorified by good deeds nor defiled by evil ones. It is only in ordinary men that good and bad karma produce different results. The man who has seen Brahman is immortal, Amrita; he is in the singular state called Kaivalya, unaffected by virtue or vice. In this way a man receives the essence of sweetness that is Brahman. Yogis see the Eternal One with their inner eye.

The heart of such a man is not distressed by slander, or by not having studied the Vedas, or by not having performed the Agnihotra. The knowledge of Brahman imparts to him the wisdom that only they who have restrained their minds have access to. Yogis see the Eternal One, the Brahman which frees the soul from grief and ignorance, with their inner eye.

The man who sees himself in everything no longer grieves, for grief is the lot of those who are occupied with worldly pursuits. Just as one's thirst may as easily be quenched in a well as in a vast reservoir, a man's knowledge of Brahman will quench his thirst for knowledge as easily as does knowledge of the entire Veda. Dwelling in the heart, and only as big as a thumb, that illustrious embodiment of wholeness cannot be seen. He is unborn, yet moves in wakefulness, day and night. The man who knows him becomes learned and is filled with ineffable joy.

I am the mother and father. I am the son. I am the soul of all that ever was and of all that shall ever be. I am the venerable grandfather; I am the father; I am the son. You live within my soul; but you are not mine nor am I yours. The Soul is the cause of my birth and procreation. I am the warp and weft of the universe. The foundation upon which I rest is indestructible. Unborn, yet awake, I move day and night. To know me is to be learned and full of joy.

Thus is the Brahman.

Subtler than the subtle, capable of looking into the past and the future, Brahman is awake in every creature. Those who know Him know that the Universal Father dwells in the heart of everything in creation.'"

CANTO 47

YANASANDHI PARVA

Vaisampayana said, "Dhritarashtra passes the night in conversation with Sanat Sujata and Vidura.

In the morning, all the kings and princes come to the sabha, full of joy on hearing that the Suta has returned and looking forward to seeing him. Both anxious and eager, they go to the beautiful hall with Dhritarashtra at their head to hear Yudhishtira's message that is charged with dharma and artha. The capacious sabha is spotlessly clean and adorned with a golden floor. It is as bright as the Moon and sprinkled with fragrant sandalwood water; luxurious seats made of gold, wood, marble and ivory, covered with exquisite fabric, fill that majestic court.

In one body do these kings and powerful others enter the Kuru sabha, with Dhritarashtra leading them: Bhishma, Drona, Kripa, Salya, Kritavarman, Jayadratha, Aswatthama, Vikarna, Somadatta, Bahlika, the immensely wise Vidura and Maharatha Yuyutsu. With the regal and choleric Duryodhana at their head, Dusasana, Chitrasena, Subala's son Sakuni, Durmukha, Dussaha, Karna, Uluka and Vivimsati enter the sabha, looking like Indra with his entourage of Devas. The hall, filled with these heroic men, their arms like iron maces, is like a mountain cave filled with lions. Those mighty and fiery archers blaze like the Sun as they enter and sit down on wonderful thrones.

Once all the kings are seated, the door keeper announces the arrival of the Sutaputra Sanjaya, saying, 'Here comes the chariot that was despatched to the Pandavas. Borne by the fleet Sindhu steeds, our duta has returned swiftly.'

Approaching with speed, Sanjaya, adorned with golden kundalas, alights from the ratha and strides into sabha filled with noble kings.

The Suta says, 'O Kauravas, I have returned from seeing the sons of Pandu. The Pandavas salute all the Kurus, each according to his age. They pay their homage to the elderly and send greetings and blessings to their contemporaries and the younger men. Listen, O Kshatriyas, to what I said to the Pandavas, as I was instructed by Dhritarashtra when I went from here, and hear what they said in reply.'"

CANTO 48

YANASANDHI PARVA CONTINUED

"Dhritarashtra says, 'O Sanjaya, I ask you in the presence of my son and all these kings, what did the illustrious and mighty Dhananjaya, that first among warriors, the scourge of evil men, say?'

Sanjaya says, 'Let Duryodhana hear the words that noble Arjuna, who is eager to fight, said in Krishna's hearing and with Yudhishtira's approval. Fearless in battle, aware of the might of his arms and eager to fight, the heroic Kiriti spoke to me in Krishna's presence.

He said, "O Suta, say these words to Dhritarashtra's son, in the presence of all the Kurus, also in the hearing of that foul-tongued, black-souled, dull-witted Karna, whose days are numbered and who spoils for battle with me, and in the hearing of all the kings who have gathered to go to war against the Pandavas. Make sure that the king and his ministers mark my words well."

O king, as attentively as the Devas listen to Indra did the Pandavas and Srinjayas listen to Arjuna's grave words.

The wielder of the Gandiva, his eyes as red as lotuses and eager for war, said, "If Duryodhana does not give Yudhishtira of the Ajamida vamsa his kingdom, it is plain that the sons of Dhritarashtra must have committed some heinous sin whose consequences they have not yet reaped, for there can be no other reason why they should want to go to war against Bhimasena, Arjuna and the twins, against Vasudeva, Sini's son, the

infallible marksmen Dhrishtadyumna and Sikhandin, and against Yudhishtira, who is a second Indra and who can consume heaven and earth by merely wishing them ill. If Dhritarashtra's son wants war with these men, then the goals of the Pandavas will be accomplished. Therefore, do not propose peace to the sons of Pandu, but let us have war if you like.

Yudhishtira lay on a bed of sorrows in the forest when he lived in exile; O, let a more painful bed than that, on bare earth, be Duryodhana's now, and let him lie down on it at his end, deprived of life. Win Duryodhana's men over to Yudhishtira's side, for my brother is blessed with modesty and wisdom, asceticism and self-restraint, courage and the might of dharma. Our king is also humble, righteous and ever truthful, and though he was deceived and betrayed in so many ways, he has forgiven it all and patiently borne great injustice.

When this eldest son of Pandu, of the controlled soul, directs the terrible anger that has accumulated for years at the Kurus, Duryodhana will repent. In the same way that a blazing fire burns dry grass in summer, so will Yudhishtira's flaming wrath consume Dhritarashtra's army, why, with a mere glance of his eye.

When Duryodhana sees the great and furious Bhimasena standing in his chariot with his mace in hand and vomiting the venom of his wrath, he will repent. When he sees the mail clad Bhima, who always fights in the front, on whom even his own followers can scarcely bear to look, felling hostile heroes and devastating the enemy's ranks, as if he was Yama himself, then vain Duryodhana will remember my words.

When he sees Bhima strike down elephants like mountain peaks, and sees blood flowing from their shattered heads like water from broken casks, Duryodhana will repent. When the fierce Bhima of fearful form falls upon Dhritarashtra's sons, mace in hand, and slaughters them, like a great lion attacking a herd of cattle, Duryodhana will repent. When the heroic Bhima, undaunted even by great danger and skilled in the use of all weapons, that crusher of enemy hosts, mounted on his chariot, grinds into the dust innumerable and better chariots, as well as entire divisions of footsoldiers, seizing enemy elephants with his iron-hard noose and mowing down Dhritarashtra's forces, like a sturdy woodsman a forest with his axe, Duryodhana will repent.

When he sees Dhritarashtra's armies consumed like a village of straw huts by fire, or like a field of ripe corn by lightning; when he sees his vast

army scattered, its leaders slain and the terrified men turning to flee, and all the warriors, humbled to the dust, scorched by fire of Bhimasena's weapons, Duryodhana will repent.

When Nakula, Kshatriya of wonderful feats, foremost of rathikas, shoots endless streams of deadly arrows and mangles Duryodhana's chariot-warriors, Duryodhana will repent. When Nakula, who is accustomed to comforts and luxuries, thinks back on that bed of anguish on which he slept for years in the vana and spews his wrath in a venomous jet, like an angry snake, Duryodhana will repent.

When Duryodhana sees our allied kings, who are ready to lay down their lives for Dharmaraja Yudhishtira, urged into battle by him, furiously advance in their resplendent chariots against the enemy, the son of Dhritarashtra will certainly repent. When the Kuru prince sees the five heroic sons of Draupadi, tender in years but not in deeds, and all masters of arms, storm fearlessly at the Kaurava legions, Duryodhana will repent.

When Sahadeva, bent on carnage, and mounted on his chariot of silent wheels and inexorable course, set with golden stars and drawn by superb horses, makes the heads of kings roll on the field with his volleys of arrows; when Duryodhana sees that masterly warrior, riding his ratha in the frightful havoc of bloody war, attack the enemy in all directions, Duryodhana will repent. Indeed, when the modest but mighty Sahadeva, skilled in battle, truthful, devoted to dharma and of boundless vigour, attacks the son of Gandhari in fierce encounter and routs all his followers, Duryodhana will repent.

When he sees Draupadi's sons, all great archers, all heroes and masters of weapons and fighting from chariots, dart at the foe like vicious, poisonous snakes, then will the son of Dhritarashtra repent for this war. When Parantapa Abhimanyu, as expert in arms as Krishna, overpowers the Kaurava legions with dark gales of arrows, Duryodhana will repent.

When he sees Subhadra's son, a child in years but not in prowess, as skilled with weapons as Indra himself, attack the enemy ranks like Yama, Duryodhana will repent. When young Prabhadraka of leonine vitality, experienced in battle, is among Dhritarashtra's sons and their troops, Duryodhana will repent.

When those veteran Maharathas, Virata and Drupada, attack Dhritarashtra's sons as they stand at the head of their legions, Duryodhana will repent. When the master of astras, Drupada, seated in his chariot and

eager to take the heads off your young warriors, decapitates them with inexorable arrows, Duryodhana will repent. When Parantapa Virata and his cool-headed Matsya warriors penetrate the ranks of the enemy, felling them all around as they advance, Duryodhana will repent. When he sees the eldest son of the Matsya king fighting from the van of the Pandava army, sitting in his chariot, calm and courageous, and clad in shining mail, Duryodhana will repent.

When that greatest of all Kaurava heroes, the virtuous son of Santanu, is slain in battle by Sikhandin, then all our enemies will die. This I know beyond doubt. When Sikhandin advances on his armoured ratha towards Bhishma, shattering multitudes of enemy rathas on the way, Duryodhana will repent. When Duryodhana sees Dhrishtadyumna, who has learnt all the secrets of the astra shastra from Drona, standing in splendour in the van of the Srinjaya force, he will repent.

When the Senapati of the Pandava host, of immeasurable prowess, who can withstand the charge of any army, flies at Drona, on his way razing Dhritarashtra's warriors with his arrows, Duryodhana will repent. What enemy can withstand him, who has for his lord that lion of the Vrishni race, the chief of the Somakas, who is modest and intelligent, mighty and invested with untold urjas and blessed with every noble quality?

Say this also to Duryodhana: Do not covet the kingdom. We have with us the dauntless Maharatha Satyaki, the grandson of Sini, who is an unsurpassed master of weapons on this Earth. Broad-chested and long-armed, that Parantapa, unrivalled in battle and a master of the greatest astras, wields a bow four cubits long. When that bane of his foes, the chief of the Sinis, lashes the enemy with his arrow storms, at my urging, overwhelming their leaders, Duryodhana will repent.

When that shining warrior of the long arms and firm grasp is resolved to fight, then, like cattle that scent lions on the wind, enemy forces flee, even before battle begins. This Kshatriya can split mountains and consume the universe in revelational flames. Blessed with awesome lightness of hand, he shines on the field of war like the Sun in the sky.

That lion of the Vrishnis, scion of Yadu's line, whose tutelage has been meticulous, commands supernal weapons; Satyaki commands all the greatest astras. When he sees Satyaki's golden chariot on the field, drawn by four white steeds, Duryodhana of the uncontrolled passions will repent.

When he sees my own chariot, glittering like gold and with bright gemstones inlaid, drawn by white Gandharva steeds, flying the banner of Hanuman, and driven by Krishna himself, that wretch of uncontrolled passions will repent. When, in the midst of the great war, he hears the incessant thrumming of my leather-gloved hands pulling the bowstrings of the Gandiva, loud as rolling thunder, Duryodhana will repent.

When he sees his troops abandoning him and running like deer from the field, overwhelmed by the darkness that I create with my arrow banks; when he sees countless winged arrows, which excoriate a man's bowels, flash from the Gandiva like lightning from storm clouds, and raze enemies by the thousands and devour horses and armour-clad elephants, Duryodhana will indeed repent.

When he sees me turn enemy arrows back on their courses, or shred them with my own shafts, foolish Duryodhana will repent. When my broad-headed arrows pluck the heads of young warriors from their bodies, like birds picking fruit from the treetops, Duryodhana will repent. When he sees his peerless warriors fall from their chariots, and elephants and horses roll lifeless on the field, slain by my arrows, Duryodhana will repent. When he sees his brothers fall all around him, dying even before they come within range of his enemy's weapons, and without having raised a weapon in battle, Duryodhana will repent.

I will loose an endless river of blazing arrows and, like Yama with mouth agape, swallow multitudes of chariots and foot-soldiers, and then that dog Duryodhana will repent. When he sees his own troops, covered with the dust whipped up by my chariot as it wheels swiftly in all directions, torn to shreds by shafts from the Gandiva, and the living deranged by fear, the wretched Duryodhana will repent.

When he sees his entire army flee in terror, their arms and legs mangled, and their minds unhinged; when he sees his horses, elephants and his best warriors slain, and his dry-mouthed and panic-stricken troops dead or wailing aloud as they lie dying beside their exhausted animals; when he sees hair, bones and skulls lying in mounds, like half-finished works of the Creator, that vile prince will repent.

When he sees on my chariot Krishna with his Panchajanya, and me with my pair of inexhaustible quivers, my Gandiva, my Devadatta and my white horses, Duryodhana will repent. When I consume the Kauravas, as Agni

consumes all the evil souls that throng together at the beginning of a new yuga, Dhritarashtra and all his sons will repent.

When the evil and wrathful son of Dhritarashtra is deprived of his prosperity, along with his brothers, his army and his followers, that fool, stripped of pride and trembling, will repent.

One morning, when I had finished my ritual bath and prayers, a Brahmana said to me, *Partha, you will have a difficult task to perform; you will have to fight your enemies. Either Indra will ride before you on his superb mount and with his Vajra in hand, razing your foes in battle, or Vasudeva's son Krishna will protect you from behind, in his chariot drawn by horses with Sugriva at their head.*

With complete faith in what he said, I have passed over Indra the wielder of the thunderbolt, preferring to have Krishna on my side. I have chosen Krishna to help me annihilate these evil ones. I see the hand of God in all this. The man, whose success Krishna merely wishes for, is sure to prevail over his enemies without Krishna needing to take up arms on his behalf. This is so, even if the adversaries are the Devas with Indra leading them, let alone mere mortals.

The man who wants to vanquish that first among all heroes, Krishna of the mighty urjas, in battle, may as well try to cross the ocean by swimming across it. Such a fool is like a man who tries to split open the Kailasa mountain by striking it with his palm; he does not cause the mountain the slightest damage, while his hand might break and his nails tear. He may as well be able to put out a raging forest fire with his bare hands, or stop the Sun and Moon from moving, or steal amrita from the Devas.

This is the same Krishna who mowed down all the Bhoja warriors and carried off Rukmini in his chariot, to make her his wife; and their son is the noble Pradyumna. Krishna is the darling of the Devas; he devastated the Gandharas and defeated all Nagnajita's sons to rescue the mighty king Sudarshana from confinement. It was Krishna who killed King Pandya by striking him with his chest; and he who destroyed the Kalingas in battle. It is he who burnt the city of Varanasi, which remained kingless for many years because there was no one to succeed its prince Sudakshina.

Ekalavya, the king of the Nishadas, always challenged him to battle; but Krishna slew him and he lay dead on a hillside like the Asura Jambha of old. Krishna, with Baladeva at his side, slew Ugrasena's evil son Kansa, while he sat in the midst of the Vrishnis and the Andhakas, and then gave

Ugrasena the kingdom. It was Krishna who, fearless with his fathomless powers, fought Salya, lord of Saubha, the city that floats in the skies; and Krishna caught the Satagni of a hundred fires in his hand, when Salya hurled it at him at the gates of Saubha. No mortal can face Krishna's might.

The Asuras had a city called Pragjyotisha, formidable and inaccessible. There, Narakasura, the son of Bhumi Devi, kept the jewelled ear-rings of Aditi that he had taken by force. The Devas, who do not fear death, with Sakra at their head, could not subdue Naraka. The Devas saw Krishna's prowess; they saw his irresistible Chakra; they knew the purpose of his birth, and they begged him to quell Naraka and his fell Asuras; and blithely Krishna agreed. In the city of Nirmochana he slew six thousand Asuras; he shredded their arrows and killed Mura and hosts of other Rakshasas; then he entered the city.

There, a stupendous duel erupted between the dreadful Naraka and Vishnu's Avatara; until, slain by Krishna, Naraka lay lifeless, like a karnikara tree uprooted by the wind. Having killed the Earth's son and Mura, and having recovered the incomparable ear-rings, Krishna of unearthly prowess came back, alight with divine lustre and crowned with undying fame. The Devas, who witnessed his ineffable feats, blessed him, saying, *You will never tire in a fight; neither earth nor water will obstruct you; weapons shall never pierce your body.* And Krishna regarded this blessing as ample reward. This is Krishna, who is beyond all compare.

Dhritarashtra's son aspires to vanquish this same Vishnu, of infinite tejas; and the evil one often thinks of imprisoning him. Krishna bears all this for our sake. And vile Duryodhana wants to create a rift between Krishna and me. He will see for himself, when he is on the battlefield, how far he will be able to take Krishna's love away from the Pandavas!

I will bow to Bhishma, to Drona and his son, and to the peerless son of Saradwat, our acharya Kripa; but then I will begin the battle to regain our kingdom. Dharmadeva will bring righteous destruction down on our sinful cousin who is so eager to fight us.

Deceitfully beaten at dice by those base men, we, of royal birth, spent twelve agonising years in the forest and one long year in hiding. While we, the Pandavas, are still alive, how can the sons of Dhritarashtra rejoice in their affluence or power?

If they defeat us in battle, with the help of Indra and the Devas, it will mean that vice is superior to virtue, and the very concept of dharma would

cease to exist. If indeed a man's actions do bear fruit and if we are better men than Duryodhana, I believe that, with Krishna at my side, I will kill Duryodhana and all his kinsmen. Lord of men, if robbing us of our kingdom is evil, if our own good deeds are not in vain, Duryodhana's is doomed.

O Kauravas, you will see with your own eyes that, if they come to war, the sons of Dhritarashtra will surely die. If they desist from fighting, they might live; but if there is a battle, none of them will be left alive. I will kill all Dhritarashtra's sons and Karna, and take the entire kingdom. Do whatever you think is best and, meanwhile, enjoy the time you have with your wives and other sweet things of life.

There are many venerable Brahmanas with us, who are knowers of the Shastras, of pure conduct, of noble birth, witnesses to all the events that have transpired. They, who can understand and interpret the astrological significance of the movements of the planets and their relative positions to the stars; who can explain the mysteries of destiny and predict the future; and who know the signs of the zodiac and what is happening every hour, prophesy a great defeat for the Kurus and the Srinjayas, and final victory for the Pandavas.

Because of this, Yudhishtira, who never made an enemy, considers that he has already achieved his goal, of vanquishing his enemies. Krishna, who sees the invisible future, sees all this; and I, too, with the clear and unerring foresight that I acquired years ago, the chaksushi I had from the Gandharva Angaraparna, see into the future. If they fight, the sons of Dhritarashtra will not live. My Gandiva stretches without my touching it; the bow-string trembles without being drawn; and arrows stand up in my quiver, impatient to fly out. My gleaming sword slides out of its scabbard by itself, like a moulting snake from its old skin; and terrible voices scream from atop my flag-staff, saying, *When will you yoke your chariot, Arjuna?* Hordes of jackals howl hideously at night; Rakshasas land from the sky in dense swarms; deer and jackals, peacocks and crows, vultures, cranes and wolves, and golden-plumed birds follow my chariot when I yoke my white horses to it.

Single-handedly, with torrents of arrows, I will despatch all these warrior kings to Yamaloka. Just as a blazing conflagration consumes a forest in summer, I will consume my enemies with the astras I invoke. I will loose the Sthuna, Karna, Pasupata, Brahma and the other inexorable missiles that Indra gave me; and with my heart set on the death of those

kings, I will obliterate all who enter the battlefield. Only after this, will I rest; this is my resolve.

Tell them all this, Sanjaya.

Look at Duryodhana's foolishness. He is planning to go to war against men who are invincible, even to Indra with the Devas. So let the wish of Santanu's aged son Bhishma, Kripa, Drona and his son, and the unfathomably wise Vidura—*May the Kauravas have long lives*, be proven true!" said Arjuna,' says Sanjaya."

CANTO 49

YANASANDHI PARVA CONTINUED

Vaisampayana said, "O Bhaarata, in the midst of all the assembled kings, Santanu's son Bhishma says to Duryodhana, 'Once long ago, Brihaspati and Indra went to Brahma, accompanied by the Maruts, the Vasus and Agni, the Adityas, the Sadhyas, the seven Devarishis, the Gandharvas, Viswavasu and the Apsaras. Reverentially the Swargavasis bowed to the Lord of the universe and sat surrounding him. Then, the two ancient deities, the Rishis Nara and Narayana, drew into themselves the vital energies of all present there, and left the place.

On seeing this, Brihaspati asked Brahma, "Who are these two that leave without worshipping you? Pitamaha, who are they?"

Brahma replied, "These two, endowed with great tapasya, blaze in lustrous beauty, illuminating both Bhumi and Swarga. They, who are mighty, all-pervading and unequalled, are Nara and Narayana, who have come from the other world to live in Brahmaloka. Of incomparable glory, they shine with their tapasya and, by everything they do, enhance the joy of the world. The Devas and Gandharvas worship them, and their purpose is to destroy the Asuras."

Indra and the Devas, with Brihaspati at their head, went to the place where Nara and Narayana sat in tapasya. At that time, the Devas were in turmoil from a war that raged between them and the Asuras, and Indra asked the exalted pair to grant him a boon. They told him to name his wish,

and Indra asked for their help, promising that the Devas would do as Nara and Narayana wished. It was with their help that Indra vanquished the Daityas and Danavas. Parantapa Nara slew hundreds of thousands of Indra's foes—the Paulomas and the Kalakhanjas.

It was Nara, as Arjuna, who, from his whirling chariot that was broken during their duel, cut off Jambhasura's head with a broad-headed arrow just as the demon was about to swallow him. It was he who stormed Hiranyapura, the Daitya city across the ocean, and vanquished sixty-thousand Nivatakavachas. It was this conqueror, Mahabaho Arjuna, who gratified Agni by vanquishing the Devas led by Indra. Narayana, also, has slain countless other Daityas and Danavas. Such is their inexhaustible tejas and urjas; and you now see them together, their purpose one.

The two Maharathas you face, Krishna and Arjuna, are the same timeless and divine Narayana and Nara. Of all who live on this Earth, they alone cannot be vanquished by the Asuras or, indeed, by the Devas with Indra at their head. Narayana is Krishna and Nara is Phalguna.

They are one soul born as two. Their karma gives them the enjoyment of many eternal and inexhaustible realms; and they are born again and again into the world when cataclysmic wars become necessary to cleanse Bhumi Devi. Their mission is to fight and make a great sacrifice of human blood. This is what Narada, who is an authority on the Vedas, told the Vrishnis.

O Duryodhana, when you see Kesava, with his conch-shell, discus and mace in hand, together with the awesome bowman Arjuna armed with various astras; when you behold those eternal and irradiant ones, the two Krishnas, riding the same chariot, then you will remember what I have just said. Child, danger threatens the Kurus because dharma and artha have deserted your mind. If you pay no heed to what I say, you will hear of an unimaginable, revelational carnage, for all the Kauravas follow your lead.

All the Kurus listen to me but, Bull of the Bhaaratas, you put your faith in the opinions of just three men: Karna, a low-born Suta's son cursed by Parasurama; Sakuni, the son of Subala; and your vile and sinful brother Dusasana.'

Karna says, 'Bhishma, it is not right for you to still mock me as a Sutaputra, for I have adopted Kshatriya dharma without abandoning those who are my own. Besides, what evil is there in me? None among Dhritarashtra's people will accuse me of having committed any wrong; never have I done any injury to Dhritarashtra's son. And I will kill all the

Pandavas in battle. How can wise men make peace again with those who were once their sworn enemies? It is my duty to do whatever I can to please king Dhritarashtra, and especially Duryodhana, for the kingdom is his.'

Bhishma hears Karna and says to Dhritarashtra, 'Although this man often boasts about his intentions to kill them, he is not equal to even a sixteenth part of the noble Pandavas. The great calamity that is about to overtake your evil sons is the work of this Sutaputra. Relying on him, foolish Duryodhana insulted his cousins, those Kshatriyas of divine descent. Over the years, what feat has Karna achieved to equal any that each of the Pandavas has?

What did this man do when he saw mighty Dhananjaya kill his beloved brother? Why was he absent when Dhananjaya charged the assembled Kurus outside Virata's city, routed them in battle and stripped them of their clothes? Where was this son of a Suta, who roars like a bull now, when the Gandharvas captured your son during the Goshayatra? It was Bhima, the illustrious Partha and the twins who challenged the Gandharvas and vanquished them.

Heedless of dharma and artha, what Karna does best is boast. O may you be blessed, Bharatarishabha.'

Bharadwaja's high-souled son Drona listens to Bhishma and, after paying homage to the gathered kings, says to Dhritarashtra, 'O king, do what Bhishma says. It is not wise for you to follow the counsel of covetous men. Making peace with the Pandavas, before war breaks out, is the most judicious course open to you. Arjuna will do everything he has said, which Sanjaya has repeated here, for there is no bowman to equal him in all the three worlds.'

The king takes no notice of what Drona and Bhishma have said and, without responding to them, asks Sanjaya again about the Pandavas. It is at this moment, when the king does not offer any response to Bhishma and Drona, that the Kauravas lose all hope of living.'"

CANTO 50

YANASANDHI PARVA CONTINUED

"Dhritarashtra says, 'What did Dharmaputra Yudhishtira say, Sanjaya, when he heard that a great force has assembled here in our support? What is he doing, in view of the war to come? Which of his brothers and sons look to him, waiting for his command? Who amongst his advisors tries to dissuade that honourable and virtuous king from war, and persuades him to make peace instead, knowing that my son's evil, deceitful deeds have provoked him?'

Sanjaya says, 'May you be blessed! All Pandu's sons, as well as the Panchalas, wait eagerly for his command, but he restrains them. Multitudes of battle-ready war chariots belonging to the Pandavas and the Panchalas have come in separate divisions, making Yudhishtira glad. Just as the sky brightens at sunrise, so have the Panchalas' hearts at being reunited with Kunti's resplendent son, who floods the world with his lustre.

All the Panchalas, Kekayas and Matsyas, even their cowherds and shepherds rejoice with an equally happy Yudhishtira. Bevies of Brahmana, Kshatriya and Vaisya girls have come to catch a glimpse of Arjuna in his coat of mail.'

Dhritarashtra says, 'Sanjaya, tell us about the armies that Dhrishtadyumna, the Somakas and others have brought, using which the Pandavas will fight us.'

With this barrage of questions put to him in the great sabha, Sanjaya falls into dark thought and heaves long, deep sighs. Suddenly, he collapses onto the floor.

Vidura cries to his blind brother, 'Rajan, Sanjaya has fallen to the floor, unconscious and unable to speak.'

Dhritarashtra says, 'I am sure it is from anxiety after seeing those Purushavyaghras, those Maharathas.'

Sanjaya recovers consciousness and is comforted. Then in the presence of all the Kurus in the sabha, he says to Dhritarashtra, 'O Rajarajan, I did indeed see those great warriors, the sons of Kunti. They are lean and trim from the austerities they observed while they lived in the Matsya kingdom. Listen, Rajan, to which kings and princes have joined them to fight you.

The noble Dhrishtadyumna will fight against you. He is a virtuous soul, who never forsakes virtue, not from anger, fear or temptation; not for the sake of wealth or because of an argument. He is an authority on dharma; and he is the best of righteous men. He has never made an enemy, but he will fight on the side of the Pandavas, against you.

Then there is the man who has no equal in the strength of his arms, who with his bow subjugated all the kings of this Earth, who long ago vanquished the kings of Kasi, Anga, Magadha and Kalinga. This man, Bhimasena, will fight for the Pandavas, against you. It is by his strength that his four brothers survived after he rescued them from the burning house of lac. This same Vrikodara saved them from the cannibal Hidimba; it is he who rescued Yagnaseni when Jayadratha abducted her; and it is he who saved the Pandavas from the forest fire at Varanavata. This formidable Bhima will fight for his brothers against you.

Then there is the warrior who slew the Krodhavasas to please Draupadi, successfully crossing the rugged and fearsome mountains of Gandhamadana. His arms have the strength of ten thousand elephants; and with him for their ally the Pandavas will fight against you. Long ago, and with only Krishna's help, this Kshatriya vanquished Purandara in order to please Agni; and he also gratified, with his prowess, the God of gods, Uma's trident-bearing lord Mahadeva, who dwells in his mountain fastness. This Arjuna, the greatest warrior, subjugated all the kings of the Earth, and with him the Pandavas will face you in war.

There is also that wonderful warrior Nakula, who vanquished all of the western world, the Mlechcha lands. He, too, this handsome son of Madri's,

this unrivalled archer, will fight against you, O Kaurava.

Then there is the Kshatriya who defeated the warriors of Kasi, Anga and Kalinga. With Sahadeva on their side, the Pandavas will meet you in battle. There are only four men on Earth to equal him in sheer vitality—Aswatthama, Dhrishtaketu, Rukmi and Pradyumna. And against this youngest of the Pandavas, the terrible Sahadeva Manavottama, source of Madri's joy, you must do battle.

There is also Sikhandin, who was once born on Earth as the king of Kasi's daughter, during which life she practised the most severe tapasya, praying to become the instrument of Bhishma's death in another birth. She passed through death and was born as the Panchala king's daughter; but by divine chance, she has become a man. Sikhandin knows the strengths and weaknesses of both sexes; this invincible prince of Panchala, who fought the Kalingas, who is skilled in all the astras, will now fight on the side of the Pandavas, against you. With this woman who was turned into a man, and a formidable bowman whose destiny it is to bring Bhishma down, the Pandavas will fight against you.

There are others. The mighty archers, the five Kekaya princes clad in wondrous mail, will fight beside the Pandavas against you. You must face Yuyudhana, Satyaki the warrior of the long arms, who is a master of astras, intelligent and of indefatigable prowess, that lion of the Vrishnis. You will encounter Virata, who has been the refuge of the Pandavas for some time.

The lord of Kasi, that Maharatha who rules in Varanasi, has become an ally of the Pandavas, and with him in their army they will fight you. The noble sons of Draupadi, tender in years but invincible in battle, as unapproachable as serpents, will fight beside the Pandavas against you.

Do not forget Abhimanyu, whose tejas is as lustrous as Krishna's and whose self-restraint is as stern as Yudhishtira's; with him on their side the Pandavas will fight you.

Sisupala's warlike son Dhrishtaketu, of great fame and incomparable energy, is inexorable when roused. With this king of the Chedis, who has come to their side with an akshauhini of troops, the Pandavas will fight you.

Krishna is the refuge of the Pandavas, as Indra is of the Devas; and with him on their side they will fight you. Sarabha, brother of the king of the Chedis, has come with Karakarsa; and with both these in their army, the Pandavas will fight you.

Jarasandha's son Sahadeva, and Jayatsena, both unrivalled in battle, have also pledged themselves to the Pandava cause; and with them the Pandavas will fight you. And the mighty and fearless Drupada, with a vast force, is resolved to fight on the Pandava side against you.

O Bharatarishabha, with the support of these and hundreds of other kings from the east and north, Yudhishtira Dharmaraja prepares for war.'"

CANTO 51

YANASANDHI PARVA CONTINUED

"Dhritarashtra says, 'All the men you mention are, indeed, great and valiant, but Bhima is equal to all of them together. I am as afraid of Bhima's anger as a plump deer of a hunting tiger. I pass my nights in fearful sleeplessness, heaving feverish sighs, yes, like a small animal terrified of a lion.

He is mighty-armed and as powerful as Indra, and I do not see in our whole army even one man who can withstand him in battle. Wrathful and unwavering in his hatred, this son of Kunti and Pandu does not smile even in jest; mad with rage, he looks askance at all and speaks in a thunderous voice. Impetuous and with no knowledge of fear, long-armed and dreadfully strong, he will not leave even one of my foolish sons alive.

Vrikodara, that bull among the Kurus, whirling his mace in battle like Yama, will kill all my sons, who have set themselves on this calamitous course. Even as I speak, I see that terrible mace of his—six-sided, made of iron and adorned with gold—raised in fury: like a Brahmana's curse. Bhima will wreak havoc among my troops like a lion amongst a herd of deer. He is the only one of the brothers who will seek the death of all my sons.

Since his childhood, he has a voracious appetite and was endowed with fiery energy; and also since then he has been hostile towards my sons. Even now my heart trembles at the memory of how Bhima crushed Duryodhana and my other princes during their childhood fights. With his superior

strength, he always dominated and bullied my sons, and it is Bhima of the terrible prowess who is the cause, the root, of this enmity.

I see Bhima, mad with rage, and fighting from the very van of their legions, devour my entire force of men, elephants and horses. He is also Drona and Arjuna's equal in his skill with other weapons; he is as swift as the wind, and in wrath like Maheswara himself. Who is there, Sanjaya, who can kill that dreadful Kshatriya in battle? I deem it a blessing that my sons have not already been killed by that awful Parantapa. How can any man withstand the prowess of this absolute warrior who has single-handedly savaged so many great Yakshas and Rakshasas? I was never able to control him even when he was a child. How will I do so now, especially since my dishonourable sons have wounded his great heart?

He is bitter and full of anger; he will not relent. Frowning and ever looking askance, as he does now, he cannot be persuaded away from horrible vengeance. He is heroic and has no equal in might or handsomeness. Fair-skinned and tall as a palmyra, taller than Arjuna by the span of the thumb, this second son of Pandu is swifter than a horse and stronger than an elephant. His voice is soft, deep and dangerous, and his eyes are the colour of honey.

Vyasa told me long ago of his remarkable physique and strength even when he was a child. Swinging his iron mace he will shatter chariots, elephants, men and horses. My child, for his disobedience to me I have, in the past, insulted this best of Kshatriyas, whose rage is so quickly sparked. How will my sons resist the power of his beautiful iron mace, which can kill a hundred men in moments, and which, when hurled at an enemy, makes the most fearful sound?

O, my foolish sons want to cross the vast, shoreless ocean that is Bhima, fathomless, swirling with vicious, tempestuous currents that are as deadly as whistling storms of arrows. My sons believe themselves wise and ignore my piteous appeals for caution. They see only the imagined honey of victory, not their impending doom. My sons, who will not hesitate to do battle with Yama, are doomed to death by the Supreme Ordainer; they are like little creatures already in a great lion's jaws.

Bhima's six-sided mace is four cubits long, and always lethal. When he hurls it at them how will my sons defy it? Bhima will whirl his mace around and smash the heads of our elephants; wetting the corners of his mouth with his tongue, he will draw deep breaths and rush, roaring, against our tuskers,

matching the angry beasts roar for roar. He will erupt into the tight knot of our chariots and with unerring aim kill the greatest of our warriors who dare face him. When this happens, will even one of my men escape this conflagration of a man? Bhima Mahabaho will crush my forces, scythe a passage through them and, dancing with his mace in his hand, reveal the spectacle of the pralaya at the end of this yuga.

Like a maddened elephant which brings flowering trees crashing down, Vrikodara in rage will mow down the ranks of my sons. Sanjaya, he will divest my warriors of their chariots, sarathies, horses and flagstaffs; wildly, he will be among our elephant warriors; and, like the tempestuous Ganga in spate uproots trees on her banks, that Purushavyaghra will devastate my sons' troops in battle. Terrified of Bhimasena, my sons, their followers and the kings allied to them will fly in all directions.

It was Bhima who, long ago with Vasudeva's help, entered the inmost apartments of Jarasandha, the invincible king of Magadha, and killed him, thereby enabling the Pandavas to subjugate Bhumi Devi herself and perform the Rajasuya yagna. That he did not conquer the Kauravas, who were protected by Bhishma's prowess, and the Andhakas and the Vrishnis with their brilliant diplomacy, is only because fortune smiled on these. Ah, Bhima went to Jarasandha, who had no equal, and with bare hands, tore his massive body in two. What could be more astounding than that?

O Sanjaya, like a serpent who has stored his poison for years, Bhima will spew all the venom of his wrath at my sons in battle. As Indra incinerated the Danavas with his thunderbolt, Bhimasena, mace in hand, will blast all my sons to their deaths. Oh, he is irresistible, and in my mind's eye, I see him even now, his coppery eyes ablaze, slaughtering my princes. Even without his mace or bow, chariot or armour, there is no man on Earth who can withstand Bhima.

Bhishma, Dronacharya, and Saradwat's son Kripa know as well as I do, Bhima's intelligence and strength. These bulls among men, who are deep knowers of Kshatriya dharma, and for whom death in battle is desirable, will take their stand in the van of our forces. Destiny is inexorable, especially for men; so, even though I see victory for the Pandavas, I will no more try to restrain my sons. These mighty bowmen of mine, keen to take the time-honoured path to Swarga, will lay down their lives in battle, but without betraying their fame on Earth.

Child, my sons and the Pandavas are equals; all of them are grandsons of Bhishma and disciples of Drona and Kripa.

These three venerable ones are men of honour and will repay the small services that we have done them. For a Kshatriya who has taken up arms and wants to observe his dharma, death in battle is the highest good and brings punya. I weep, however, for all those that will fight the Pandavas. The danger that Vidura foresaw is near.

On the one hand, Sanjaya, wisdom cannot overcome sorrow but, on the other, grief seems to make wisdom evaporate. When even Rishis who are free from worldly concerns and who view the affairs of the universe with detachment are all affected by adversity and prosperity, it is small wonder that I, who am attached to a thousand things, my sons, my kingdom, my wives, my grandsons and my kinsmen, grieve. What good can there possibly be in store for me in the face of this terrible danger? Considering all things, I am convinced that the end of the Kurus is at hand.

That game of dice was the cause of the terrible fate which overtakes us each moment. Foolish Duryodhana committed that sin out of greed, and ever-fleeting, all-knowing Time, who controls all things, made him do it. I am bound helpless to the wheel of Time and cannot escape it. Tell me, Sanjaya, where shall I go? What shall I do? How shall I do it? My foolish Kauravas will all die, for their time has come. Helplessly I will have to hear their women wailing when my hundred sons are killed. Ah, how will death come to me?

As a summer fire, fanned by the wind, consumes dry grass, Bhima, mace in hand and with Arjuna beside him, will raze all who fight for me.'"

CANTO 52

YANASANDHI PARVA CONTINUED

"Dhritarashtra says, 'He whom we have never heard uttering a falsehood, he who has Dhananjaya to fight on his side, will attain sovereignty over the three worlds.

I cannot think of anyone who can face the wielder of the Gandiva in battle. When he shoots winged arrows, nalikas and other shafts that pierce men's mail and breasts, he has no rival. Perhaps, if those bulls among men, Drona and Karna, stand united against him the outcome could be uncertain; but I am sure that final victory will not be mine.

Karna is compassionate and, at the same time, rash; the Acharya is elderly and most fond of his favourite pupil, Arjuna of the firm grasp of the bow, Arjuna who is brilliant and mighty. The encounter between them will be ferocious and will not result in any one's clear defeat. All these are heroic, masters of weapons, and have earned great fame. They might give up sovereignty over the gods if it is offered them, but not the chance to prove themselves in the coming war.

Peace will certainly result if either Drona or Karna or Phalguna falls. However, if truth be faced squarely, there is no one who can kill Arjuna. O, how can we pacify his anger against my foolish sons? There are others who are masters of weapons, who conquer and are conquered, but Arjuna always prevails.

Thirty years have passed since Arjuna gratified Agni Deva in the Khandava vana by vanquishing all the Devas. We have never heard of him being defeated anywhere, my child. Like Indra, victory is always Arjuna's; he has Krishna for his charioteer, who is also never conquered. We hear that the two Krishnas riding in the same chariot and the Gandiva are united as a single ineluctable force. As for us, we do not have a bow of that calibre, or a warrior like Arjuna or a charioteer like Krishna. Duryodhana's foolish followers do not think of this.

O Sanjaya, even a thunderbolt that falls on one's head leaves something undestroyed, but Arjuna's arrows leave nothing. Even now I see him unleashing his arrows in hurricanes, wreaking devastation all round, unerringly plucking heads from bodies. Even now I see flaming arrows flare from the Gandiva, burning all around and consuming the armies of my sons. Even now I see my vast army with its diverse forces struck with panic at the rumble of Savyasachi's chariot, and fleeing in all directions.

Just as a great conflagration, its flames fanned by the wind and spreading wild in all directions, consumes dry leaves and grass, so will the flames that are Arjuna's astras consume my troops. He will loose arrows beyond count each moment; ah, he will be irresistible, like Yama Deva himself.

When I hear that all kinds of evil omens manifest in the homes of the Kurus, on the battlefield and all around them, I am certain that annihilation will overtake our Bharata vamsa.'"

CANTO 53

YANASANDHI PARVA CONTINUED

"Dhritarashtra says, 'The followers of the Pandavas are as strong and eager for victory as the Pandavas themselves are, and determined to sacrifice their lives for it.

My son, you have told me who my enemies are—the mighty kings of Panchala, Kekaya, Matsya and Magadha. Not only them, but Krishna, that Creator of the universe, that all-mighty one who can conquer the three worlds with Indra at their head, is on the side of the Pandavas and bent on giving them victory. Then there is Satyaki, who acquired the entire astra shastra from Arjuna in a moment. That scion of the Sini vamsa will stand on the battlefield, shooting arrows as effortlessly as a farmer sows seeds. The prince of Panchala, Dhrishtadyumna, awesome and ruthless Maharatha, a master of all the astras, will also fight my forces.

Great is my fear of Yudhishtira's anger, of Arjuna's prowess, and of the twins and Bhimasena. I am afraid that when those lords of men spread their mesh of unearthly arrows over them, my troops will not extricate themselves. That is why I weep, Sanjaya.

Pandunandana Yudhishtira is majestically handsome, endowed with great tejas, blessed with the power of Brahma, intelligent beyond common ken, wise and virtuous. He has the best allies and advisors and is surrounded by men who are ready for battle. His brothers and father-in-law are Maharathas. That Purushavyaghra, the son of Pandu, is also blessed

with profound patience; he keeps his own counsel, is compassionate and modest; his might is unassailable; he is deeply learned, has his passions under control and his senses subdued, and is dedicated to serving the elderly. Possessed of every virtue, he is like an unquenchable fire.

What man is fool enough to fly moth-like into that blazing Pandava fire! Alas, I have deceived him and, like a long-tongued inferno, he will burn my foolish sons in battle, leaving none alive. I have come to the conclusion that it is better not to fight against him.

O Kauravas, let your minds be in accord with mine. Without doubt, all the Kuru vamsa will perish if there is war. I am blind, but this I see so clearly. If we do as my better lights urge, my heart might still find peace. If you agree that war is not the best option, we will do our utmost to bring about peace. Yudhishtira will not be unmoved when he sees us in distress; he is angry with me only because he blames me for this unjust war.'"

CANTO 54

YANASANDHI PARVA CONTINUED

"Sanjaya says, 'Great King, you speak truly. In the event of war, the annihilation of the Kshatriyas by the Gandiva is certain. I cannot understand how you, who are wise and well aware of Arjuna's power, still follow your son's lead.

You have wronged the sons of Pritha from the very beginning and repeatedly sinned against them; this is no time for remorse. A father is his children's best friend and, if he is always watchful and selfless in his affection, should swiftly seek their welfare. The man who wrongs them, instead, cannot be called a father.

When you heard of the defeat of the Pandavas at dice, you laughed foolishly like a child and said, *This is won, this is ours!* When cruel words were spoken to the sons of Pritha you did not intervene, for you were pleased at the prospect of your sons gaining the entire kingdom. At that time you did not foresee their inevitable downfall.

The Kuru kingdom, the lands called Jangala, is your paternal inheritance, but you have gained the whole Earth thanks to the might of the Pandava heroes, who made over their empire and all their vast conquests to you. You cannot imagine that you acquired all of it yourself. When the king of the Gandharvas seized your sons and when they were about to sink in a shoreless sea without a boat to save them it was Partha, O king, who rescued them.

In foolish glee you laughed at the Pandavas when they were beaten at dice, and again as they went into exile. When Arjuna looses a shower of his astras the very oceans will dry up and be no more, let alone men of flesh and blood. He is the best of all archers; the Gandiva is the best of all bows; Kesava is the best of all beings; the Sudarsana is the best of all weapons; and his chariot, with the Vanara emblazoned on its banner, is the best of all rathas. That chariot of his, flying that flag and drawn by white steeds, will consume us all in battle like the whirling wheel of Kaala.

Bull of the Bhaaratas, that best of kings who has Bhima and Arjuna fighting for him already owns the world. The Kauravas led by Duryodhana will see their forces fall, terror-struck and in despair; and when Bhima strikes they will all be razed. Paralysed by their fear of Bhima and Arjuna, your sons and their followers will find yawning defeat, and death.

The Matsyas, the Panchalas, the Salvas and the Surasenas have all withdrawn their homage and disregard you. Knowing the tejas of that wise king, they have all joined the son of Pritha and, loyal to him, will oppose your sons. He who has committed evil and wronged the sons of Pandu, who are all wedded to dharma and deserve neither punishment nor death; he who hates them even now, your sinful son Duryodhana, with all his followers, must be restrained by all the means you command.

It is not fitting that you grieve like this. The wise Vidura and I said as much even during the game of dice. Lamenting for the Pandavas as if you had no part to play in what resulted in their present condition is only hypocrisy, and will prove futile, O my king.'"

CANTO 55

YANASANDHI PARVA CONTINUED

"Duryodhana says, 'Fear not, O king; do not grieve for us. We are more than able to vanquish our enemy in battle.

When the Pandavas were living in exile in the forest many Maharathas came to them: Krishna came with a huge army, in battle array and able to crush entire kingdoms; the Kekayas, Dhrishtaketu and Pritha's kinsman Dhrishtadyumna came with numerous other kings. And, assembling in a place not far from Indraprastha, those great warriors denounced you and all the Kurus. Bhaarata, those Maharathas, led by Krishna, paid homage to Yudhishtira, who sat amongst them, wearing deerskin.

The kings urged Yudhishtira to take back his kingdom and expressed their fervent wish to kill you and all your adherents. When I heard this I was struck with fear at the danger that threatened our people and spoke to Bhishma, Drona and Kripa.

I said to them, "I do not think the Pandavas will keep the pact they made. Krishna wants to kill us all. With the exception of Vidura, all of you will be killed; Dhritarashtra, who knows dharma, will also be spared. Krishna wants to bestow the entire kingdom of the Kurus on Yudhishtira.

What should we do? Shall we surrender, or flee? Or shall we fight the enemy, even if it means giving up all hope of life? If we fight them, our defeat is certain, for Yudhishtira still commands all the kings of the Earth.

The people of the realm are disgruntled and our friends are also irate with us. All the kings, especially our friends and relatives, speak ill of us.

There can be no shame in our surrendering, for from time immemorial the weaker side has chosen to make peace. However, I grieve for that Purushottama, my blind father, who will be overcome by sorrow and endless misery. You already know, Rajan, that all your other sons opposed the enemy only to please me. The mighty sons of Pandu will avenge the wrongs done to them by butchering all Dhritarashtra's race along with all our ministers and royal counsellors."

Drona, Bhishma, Kripa and Aswatthama saw how I was wracked with anxiety and said to me, "Have no fear, Parantapa. If the enemy declares war against us, they will not vanquish us in battle. Each of us, singly, can quell all the kings of the Earth. Let them come. Our arrows will curb their pride.

Long ago, inflamed with anger on the death of his father, Bhishma humbled all the kings single-handedly from his chariot. Countless Kshatriyas that furious Kurusattama killed, and in terror those that lived surrendered themselves into his protection. This Bhishma is on our side, and even now can crush all our enemies in battle. Therefore, Bhaarata, you quell your fear."

The Pandavas of great prowess have now resolved to fight us. Once they ruled all the world, but now our enemies without allies and their old power, and cannot possibly defeat us. Bharatarishabha, I am now Sovereign of the Earth, and all these kings assembled here are loyal to me in prosperity and adversity. They will enter fire or water for my sake.

They laugh to see you lament like an ignorant child and so full of fear to hear the Pandavas being praised. Every one of these kings can withstand the Pandavas. Indeed, Rajan, every one of them thinks he is all-powerful. Indra himself cannot subdue my vast host. Brahma himself cannot destroy it, though he may wish to.

Yudhishtira has given up hope of getting a city and asks for just five villages because he is afraid of the army I have assembled and of my power. Your belief in Vrikodara's strength is baseless. You do not know how strong I am. There is no one on Earth who can match me in a duel with maces. No man has ever beaten me in a gada yuddha, nor ever will.

I suffered many privations out of my devotion to learning when I lived in the home of my Acharya. I have mastered all the knowledge and skills he had to impart. I am not afraid of Bhima or the others. Blessed one, waiting

humbly upon my guru Sankarshana as I did, he was sure that I, Duryodhana, have no equal in battle. In battle I am Balarama's equal, and in strength there is no one on Earth superior to me.

Bhima will not bear even a single blow of my mace. One wrathful stroke will send him to Yama. Rajan, I am eager to see Vrikodara with his mace in hand; long have I wished for this. I will strike him like thunder and my detested cousin will die, all his limbs shattered. Why, one blow of my mace will split the mountains of Himavat into thousands of pieces. Vrikodara knows the truth of this, as do Krishna and Arjuna: that there is no one equal to Duryodhana at the mace.

Dispel the fear that Bhima invokes in you, for have no doubt that I will kill him in savage battle. My lord, do not be dejected. After I have slain Bhima, my numberless chariot warriors, all as mighty as me, will quickly bring Arjuna down. Bhishma, Drona, Kripa, Drona's son, Karna, Bhurisravas, Salya, the king of Pragjyotisha and Jayadratha king of the Sindhus can each kill the Pandavas on his own. United, they will send Arjuna to Yama in an instant.

There is no reason why the combined armies of all the kings, fighting as one, cannot vanquish Dhananjaya. Bhishma, Drona, Drona's son and Kripa will cover him in a hundred shrouds of arrows and, broken, Arjuna will vanish into death's catacombs.

Our Pitamaha Bhishma, born of Devi Ganga, is superior to Santanu. He was born amongst men, but he is a holy being, whom even the Devas cannot face. There is no man on Earth who can kill Bhishma. Pleased with the sacrifice Bhishma made for his sake, his father gave him an exceptional boon: *You shall not die except by your own wish*.

Drona was born of Bharadwaja Muni in a water-pot, with complete knowledge of the astra shastra at his very birth. Kripa, the best of Acharyas, whose father is Rishi Gautama, was born in a bank of river reeds and he, too, cannot be killed.

Aswatthama's father, mother and uncle were not born from a woman's womb. That hero, too, is on my side. All these Maharathas are veritable gods and can confound Indra himself in battle. Arjuna cannot even look upon any one of these. When united, these tigers among men will bring him down like a pride of lions does a deer.

Karna is equal to Bhishma, Drona and Kripa. Parasurama, too, declared him his equal. Karna was born with kundalas of dazzling beauty; and to

please Sachi Devi, Indra begged him for them in exchange for an infallible shakti. How will Arjuna escape Karna when Radheya has that astra?

I am sure of victory; it is a fruit I hold in my hand. The rout of my enemies is already being talked about everywhere.

Bhaarata, in war Bhishma kills ten thousand soldiers in a day. As powerful as him are the master bowmen Drona, Drona's son and Kripa. In addition, the Samsaptaka warriors are resolved to fight Arjuna to the death. There are other kings, too, who regard themselves as being superior to Savyasachi, and who are determined to kill him.

Why then are you so fearful of the Pandavas? Once Bhimasena is killed who amongst them will continue to fight? Seven warriors—the five Pandava brothers, Dhrishtadyumna and Satyaki—are the backbone of the Pandava forces. We have Bhishma, Drona, Kripa and Drona's son; Karna, Somadatta and Bahlika; Salya of Pragjyotisha, Vinda and Anuvinda of Avanti, and Jayadratha. We have your sons Dusasana, Durmukha and Dussaha, and the others; we have Srutayu, Chitrasena, Purumitra and Vivimsati; Sala, Bhurisravas and Vikarna. And I have assembled eleven akshauhinis. The enemy's army is far smaller than mine, with only seven. How will they defeat me?

Brihaspati has said that a king should fight an army which is less than his by a third. My army is bigger by more than that, my king. Besides, I know that the enemy has many shortcomings, while my forces are endowed with as many strengths. Knowing all this, and that my force is superior and that of Pandavas inferior, you must not to lose heart and good sense.'

Saying this, Duryodhana questions Sanjaya again, anxious to know more about the Pandavas' thoughts."

CANTO 56

YANASANDHI PARVA CONTINUED

"Duryodhana says, 'Sanjaya, I have gathered an army of seven akshauhinis; what have Yudhishtira and the kings who support him done to prepare for war?'

Sanjaya says, 'Yudhishtira is eager for war and full of assurance. Bhimasena, Arjuna and the twins are also confident and fearless. Arjuna yoked his horses to his chariot and took it out to test the astras he has acquired, lighting up the world in all directions. Clad in mail, he looked like a mass of clouds charged with lightning.

He was thoughtful for a while and then he said to me, "Sanjaya, look at the omens, they all predict our victory," and indeed what he said was true.'

Duryodhana says, 'You are happy to praise these sons of Pritha whom we routed at dice. Tell me, what sort of horses has Arjuna yoked to his chariot, and what banners has he raised?'

Sanjaya says, 'The divine architect Tvashtri has, with Indra and Dhatri's help, created all kinds of wonderful and beautiful forms for Arjuna's chariot. Using maya, he adorned Partha's banner with celestial spirits of diverse forms and sizes. At Bhimasena's plea, Vayuputra Hanuman will also enliven Arjuna's pennant with his own splendid and fearsome form. Tvashtri's genius is so powerful that the flag covers one Yojana, both in width and length, and even great trees cannot obstruct it.

Tvashtri's creation is like Indra's evanescent and colourful bow that appears in the sky; nobody knows what it is made of and its form changes constantly. This banner rears its head like a column of fire and smoke rising up into the sky, filling it with dazzling colours and beautiful shapes, weightless, yet finding no impediment anywhere.

Yoked to the chariot are one hundred celestial white horses endowed with the speed of the mind; they are the gift of the Gandharva king Chitrasena. Nothing can stand in their way, nothing can arrest their careen, not on Earth, in the sky, or in heaven. A boon ensures that their number will always be a hundred, regardless of how often or how many are killed.

Yudhishtira's chariot is drawn by great ivory-coloured horses of equal strength. The horses that pull Bhima's chariot are as fleet as the wind and as splendid as the Saptarishis. Sable-hued horses with backs streaked like the wings of the tittiri bird are yoked to Sahadeva's chariot; they are Arjuna's gift to him, and superior to Dhananjaya's own. And Madri's son Nakula, of the Ajamida vamsa, is borne, like Indra, by exalted steeds given by Indra himself, all mighty and quick as the mind.

Superb horses, gifts of the Devas, large and equal to those of the Pandava brothers in experience and strength, swift and handsome, bear Subhadra's and Draupadi's sons into war.'"

CANTO 57

YANASANDHI PARVA CONTINUED

"Dhritarashtra says, 'Sanjaya, whom have you seen come to the Pandava camp out of love for them? Who will fight for them against my son's forces?'

Sanjaya says, 'Krishna, chief of the Andhakas and the Vrishnis, has arrived. I have also seen Chekitana and Satyaki, also called Yuyudhana, both Maharathas, proud of their strength and renowned the world over; and they have each brought an akshauhini of troops. Drupada, the king of the Panchalas, has come, accompanied by his ten heroic sons—Satyajit and the others, led by Dhrishtadyumna, the fire-born.

Sikhandin has come in Drupada's support to honour Yudhishtira, with a full akshauhini of soldiers whom he has equipped well with everything they need. That lord of Earth Virata, and his two sons, Sankha and Uttara; Suryadatta and others headed by Madiraksha, with one akshauhini of troops and the support of his brothers and sons, have joined the son of Pritha.

Jarasandha's son, the king of Magadha, and Dhrishtaketu, the king of the Chedis, have arrived separately, each accompanied by an akshauhini. The five Kekaya brothers, flying purple flags, have joined the Pandavas with their akshauhini of warriors. All these valiant men, whom I have seen assembled there, will fight on the Pandava side against Duryodhana's armies. Maharathika Dhrishtadyumna, who knows all the vyuhas of Manavas, Devas and Gandharvas, leads the Pandava host as its Senapati.

O Rajan, Sikhandin is appointed to meet Santanu's son Bhishma in battle, with Virata and his Matsya warriors to support him. Yudhishtira will face the king of the Madras, though some feel that the two are not evenly matched. Bhimasena will fight Duryodhana, his sons and his ninety-nine brothers, as well as the eastern and southern kings. Arjuna will meet Vikartana's son Karna and Jayadratha, king of the Sindhus, those irresistible Kshatriyas so proud of their strength.

The five mighty bowmen, the Kekaya brothers, will fight the Kekaya soldiers who are with Dhritarashtra. Also in their lot are the Malavas and the Salvakas, and the two famed Trigarta warriors who have sworn to conquer or die. Subhadra's son has been assigned to kill all the sons of Duryodhana and Dusasana, and also king Brihadbala. And those great archers, the sons of Draupadi, with gold embroidered banners on their chariots, and led by Dhrishtadyumna, will do battle against Drona.

Chekitana wants to meet Somadatta in his chariot, in single combat; Satyaki is anxious to do battle against the Bhoja lord Kritavarman; Madri's heroic son Sahadeva, who roars so dreadfully in battle, means to kill your brother-in-law, Sakuni son of Subala; and Madri's other son Nakula will meet the deceitful Uluka and the Saraswatas. The Pandavas have placed all the other kings under the leadership of one or other of their allies. Thus has the Pandava host been divided. You and your sons must do as you think best, and without delay.'

Dhritarashtra says, 'Alas, my foolish sons, who cheated at dice, are already as good as dead, for it is Bhima they have chosen to meet in battle. Like moths to the flame, all the other kings will rush inexorably towards the Gandiva, as if consecrated for a yagna by Yama himself. In my mind's eye I see my host routed and killed by those illustrious Kshatriyas whom I have grievously wronged. Who will follow my warriors, when the sons of Pandu break their ranks?

The Pandavas are Maharathas of awesome accomplishments, with the energy of the fiery Sun and ever victorious. Indra himself cannot wrest the Earth from them, who have Yudhishtira for their king, Krishna for their protector, the heroic Savyasachi and Vrikodara for their warriors, and Nakula, Sahadeva and Dhrishtadyumna also fighting for them.

Indra cannot prevail against them, who have with them the son of Prishata, Satyaki, Drupada and Dhrishtaketu with his son, Uttamaujas, the unconquerable Yudhamanyu of the Panchalas, Sikhandin, Kshattradeva,

Virata's son Uttara, the Kasayas, the Chedis, the Matsyas, the Srinjayas, Babhru, the sons of Virata, the Panchalas, and the Prabhadrakas. These heroes are calm and steadfast on the battlefield; they can cleave the very mountains; they are endowed with every virtue and blessed with superhuman strength; and it is against them that my foolish son wants to pit himself, ignoring all my pleas.'

Duryodhana says, 'The Pandavas and we are of the same vamsa; we tread upon the same earth. Why do you think that victory will be theirs? Bhishma, Drona, Kripa, the unconquerable Karna, Jayadratha, Somadatta and Aswatthama are all mighty bowmen and endowed with great powers. When even Indra and the Devas cannot subdue them, what can the Pandavas do against them, O my father?

All these noble and heroic kings of the Earth, bearing weapons on my behalf, will easily contain and quell the Pandavas; the sons of Pandu cannot dare look at my troops, let alone face them in war. Why, by myself I can crush the Pandavas and their sons in battle. Bhaarata, all these sovereigns of the Earth, who are anxious to serve my cause, will even capture the Pandavas as they would net a herd of young deer. Rest assured, O Dhritarashtra, that, with our numberless chariots and tempests of arrows, we will annihilate the Panchalas and the Pandavas.'

Dhritarashtra says, 'Sanjaya, my son speaks like a madman; he cannot prevail over Dharmaraja Yudhishtira. Bhishma knows the true might of the Pandavas and their sons, which is why he does not want war with them.

Tell me again, Sanjaya, of their movements. Tell me, who incites those bowmen of the wonderful tejas like priests feeding the homa fire with libations of ghee?'

Sanjaya says, 'Dhrishtadyumna urges the Pandavas to war, saying, "Fight, Bharatottamas! Have no fear whatever. All those rulers of the Earth, whom Dhritarashtra's son woos, will be no more than easy targets for your astras in war. I by myself can devour all the angry kings assembled, together with their kinsmen, like a whale swallowing swarms of little fish. Bhishma, Drona, Kripa, Karna, Drona's son, Salya and Duryodhana—I will contain them all, as the shore does the swelling sea."

Yudhishtira said in reply, "The Panchalas and the Pandavas depend on your prowess and fortitude to see us safely through the war. I know, Mahabaho, that you are devoted to Kshatriya dharma. Indeed, you can kill

the Kauravas on your own. Parantapa, when they face us, eager for war, whatever strategy you decide on will be the best for us, of that I am sure.

Those who know the Shastras say that the Kshatriya who manifests his strength, and then helps those who flee the battlefield after the rout he has made and ask for his protection, is worth a thousand men. Purusharishabha, you are such a man—peerless. I have no doubt that you will be the refuge of those who are taken by fear on the field of war."

When Dharmatma Yudhishtira said this, Dhrishtadyumna said to me, "Go, Suta, without delay and say to all those that have come to fight for Duryodhana—the Kurus of the Pratipa vamsa, the Bahlikas, the son of Saradwata, Karna and Drona, Drona's son and Jayadratha, Dusasana, Vikarna and to Raja Duryodhana and Bhishma: *Do not offer yourselves up to be slain by Arjuna, whom the Devas protect. Before that happens, let some good man approach Yudhishtira with all repair and entreat that son of Pandu, that Purushottama, to accept the kingdom that they surrender to him, without delay.*

There is no warrior on the Earth like Arjuna, of the pure and unquenchable prowess. The Devas protect the wielder of the Gandiva's celestial ratha, and he cannot be vanquished by a human. Therefore, steer your minds away from war.""""

CANTO 58

YANASANDHI PARVA CONTINUED

"Dhritarashtra says, 'Yudhishtira has the power of a Kshatriya by birth and since his youth led a life of brahmacharya. Sadly, my foolish sons ignore me and want to fight this noblest man, which is why I weep.

I beg you, Duryodhana, to turn away from this enmity. War is never commended under any circumstances. Half the Earth is quite enough for you and all your followers. Give back their rightful share of the kingdom to the Pandavas. All the Kauravas consider this course of action—to make peace with the sons of Pandu—to be in keeping both with nyaya and dharma.

Think carefully, my son, and you will realise that your own army will become the instrument of your death. Your folly prevents you from understanding this. I myself do not want war and neither do Bahlika, Bhishma, Drona and Aswatthama; nor do Somadatta, Salya and Kripa; nor Satyavrata, Purumitra and Bhurisravas. If truth be told, none of these kings wants war. The warriors upon whom the Kauravas depend disapprove of the war. My child, accept this. In your own heart, you do not wish for war, but sadly, Karna and the vile-minded Dusasana and Sakuni lead you to it.'

Duryodhana says, 'I challenge the Pandavas to battle without depending on you, Drona, Aswatthama or Sanjaya, on Vikarna, Kamboja, Kripa or Bahlika, on Satyavrata, Purumitra or Bhurisravas, or on any of the others in

our force. Purusharishabha, Karna and I, by ourselves, are prepared to celebrate the Yuddha yagna—the sacrifice of war—with all the needful rites and make Yudhishtira the yagnapasu, the sacrificial animal.

At that yagna my chariot will be the altar; my sword will be the small ladle and my mace the large one for pouring libations; my coat of mail will be the witness; my four steeds will be the officiating priests; my arrows will be the blades of kusa grass; and fame will be the ghrita, the clarified butter. Rajan, by performing such a sacrifice with war in honour of Yama, and by providing the ingredients for it ourselves, we will return crowned with victory and covered in glory after slaying our enemies.

The three of us—I, Karna and my brother Dusasana—will kill the Pandavas in battle. Either I will slay them and rule the Earth or, having killed me, they will. My king, O you of unfading glory, I am ready to sacrifice my life, my kingdom, my wealth and everything else, but I cannot live at peace with the Pandavas. *I will not surrender to the Pandavas even such land as may be covered by the point of a needle!*'

Dhritarashtra says, 'Ah, I now cast Duryodhana off forever; however, I grieve for all you kings who will follow this fool into Yamaloka. Like tigers let loose amongst a herd of deer, the sons of Pandu will devour all of you, who are so agog for battle.

I think of the Bhaarata host as a helpless woman who will be brutalised, then slain and cast into the distance by Yuyudhana of the long arms. Augmenting the strength of Yudhishtira's army, which was already powerful enough, Sini's son will take his stand on the field of battle and scatter his arrows like seeds on a ploughed field. And each one will take a life.

Bhimasena will assume his position at the very front of the Pandava forces with his soldiers arrayed fearlessly behind him, as behind a rampart.

O Duryodhana, when you see elephants as big as hills fallen on the ground with their tusks broken, their heads crushed and their bodies dyed with their own blood; when you see them lying on the field of battle like splintered mountains; then, terrified of Bhima, you will remember my words. When you see your forces of chariots, horses and elephants devastated by Bhimasena, and looking like the ruined, smoking wake of a great conflagration, you will remember my words.

If you do not make peace with the Pandavas, inexorable doom will find you. You will meet your end by the hand of Bhimasena with his gada, and

rest finally in peace. When you see the Kuru host levelled to the ground by Bhima, like a vast forest of trees torn up by their roots, then you will remember my words.'

Having spoken thus to all those rulers of the Earth gathered there, the king addresses Sanjaya once more."

CANTO 59

YANASANDHI PARVA CONTINUED

"Dhritarashtra says, 'Wise one, tell me what Krishna and Dhananjaya said. I am eager to hear that.'

Sanjaya says, 'Listen, O king, and I will tell you how Krishna and Arjuna are, and what those heroes said. With my eyes turned down, my hands joined in reverence and with my senses under control, I entered the antahpura to confer with those gods among men. Not Abhimanyu or the twins have free access to the apartments that Arjuna and Krishna share with Draupadi and Satyabhama. There I saw those Parantapas, anointed with sandalwood paste, and cheerful from having drunk sweet wine. They wore grand clothes and celestial ornaments and sat on a golden dais decked with gems and covered with closely woven, many-hued carpets.

Krishna's feet rested on Arjuna's lap, while Arjuna's lay on Draupadi's and Satyabhama's. Arjuna pointed to a golden foot-stool for me to sit on; I touched it in ritual salutation and sat on the ground. And when he drew his feet away from the foot-stool, I saw auspicious marks on both his soles—two dark lines ran from heel to toe.

Seeing the two Krishnas—both of them tall, dark and straight like the trunks of sala trees—sitting on the same seat, a great foreboding gripped me. They looked like Indra and Vishnu seated together. Relying on Drona and Bhishma, and on Karna's vain boasts, the deluded Duryodhana does not

realise that Yudhishtira, with these two obeying his every command, will have all his wishes fulfilled. My lord, of that I am entirely convinced.

They entertained me with food and drink and honoured me with other courtesies, too; then, raising my folded hands over my head in reverence, I conveyed your message to them. Arjuna, with his cicatrised hand, removed Krishna's auspicious foot from his lap and urged him to speak. Sitting up erect as Indra's banner, adorned with every ornament, and splendid in tejas as Indra himself, Krishna addressed me. His words were sweet, charming and mild, but full of doom for Duryodhana. Krishna spoke directly, clearly and meaningfully, but what he said at the end rent my very heart.

He said to me, "O Sanjaya, after greeting the elders and enquiring about the welfare of the younger ones there, say this to the wise Dhritarashtra, in the hearing of Kurusattama Bhishma and Drona:

'We hope that you have been performing yagnas, giving gifts to Brahmanas, and enjoying your sons and wives, for dire peril is imminent. We hope you have been giving wealth to the deserving, helping your near and dear ones and that you have been blessed with good sons, for Yudhishtira is eager for victory. My old vow to Draupadi remains unfulfilled. You have provoked Arjuna, whose bow is the fiery and invincible Gandiva, and who has me by his side. Even if he were Indra, is there any man who would challenge Arjuna, who has me to help him, unless that man's time on Earth has ended? Only the man who can lift the Earth in his arms, consume all creation in anger and who can cast the Devas out of Swarga, can hope to vanquish Arjuna. I do not see even one among the Devas, Asuras, Manavas, Yakshas, Gandharvas and Nagas who can face Dhanajaya in war.

That wonderful battle in Virata's kingdom is proof of this: when one man faced countless Maharathas and quelled them. That you all fled, routed single-handedly by this Pandava, is proof enough. No one has the might, prowess, energy, speed, lightness of hand, boundless stamina and patience that Partha does.'"

Krishna cheered Arjuna with these words and, also, with roars of exultation, like thunder in the sky, that would frighten even Indra. When he heard what Krishna said, Arjuna, too, spoke in similar vein to me, and his words made the hairs on my body stand on end.'"

CANTO 60

YANASANDHI PARVA CONTINUED

Vaisampayana said, "The wise Dhritarashtra weighs Sanjaya's words, their merits and flaws. Once he has done this as best he can and has gauged the strengths and weaknesses of both sides, the Kuru king compares the might of each side, always keeping his sons' interest at heart. He comes to the conclusion that the Pandavas, endowed with both human and divine ancestry and prowess, are more powerful.

He says to Duryodhana, 'My child, I cannot shake off the anxiety that grips me. It clings to me so that I can almost see it, like some demon. My dark forebodings cannot be explained away by your reasoning; and it is natural, for you are my son. All beings love their progeny; they do everything in their power to please them, and work for their advantage. It is the same with benefactors—good men always want to reciprocate the good done to them and do what pleases their patrons.

Agni will remember what Arjuna did for him in the Khandava vana and will certainly help Arjuna in this unthinkable war. From paternal affection, Dharma, Indra, Vayu and the Aswins will come together to help the Pandavas; other Devas will join them. To protect them from Bhishma, Drona and Kripa, the wrath of the Devas will manifest itself like the very Brahmastra. Those Purushavyaghras, the sons of Pritha, are blessed with immense strength and are masters of all the godly and fell astras. When

they are as one with the Devas, our warriors—mere mortals, all—will not be able to even look at them.

He whose bow is the divine Gandiva; he who has a pair of inexhaustible celestial quivers from Varuna; he whose banner, which flies as freely as smoke in the air, has the Vanara upon it; he whose chariot has no equal on the Earth bound by the four seas, its rumble like clouds roaring, and which, like the crash of thunder, terrifies his enemies; he whose superhuman tejas the whole world knows; he whom all the kings of the Earth know to be the conqueror of the Devas; he who takes up five hundred arrows at a time and in the twinkling of an eye shoots them in a blur into far distances; this son of Pritha, Parantapa, tiger among Maharathas, whom Bhishma, Drona, Kripa, Drona's son, Salya the king of the Madras and indeed all impartial men of thought consider invincible even by kings possessing phenomenal prowess; he who shoots five hundred arrows at each stretch of his bow and whose arms are as powerful as Kartavirya's—I see this great bowman Arjuna, who is equal to Indra or Upendra, this Kshatriya himself without equal, wreaking unimagined havoc in this war.

O Bhaarata, this thought preys on my mind night and day, and I am miserable and sleepless because of my fear for my sons and for all the Kurus. Savage and bloody carnage is about to overtake them unless this war is averted by striking peace. With all my heart, I am for making peace with the Pandavas and not for war. My son, I have always considered them greater than the Kurus.'"

CANTO 61

YANASANDHI PARVA CONTINUED

Vaisampayana said, "At his father's words, Dhritarashtra's volatile son is inflamed with rage and in a voice heavy with envy says, 'You assume that the sons of Pritha are invincible because they have the Devas on their side. Best of kings, dispel your fear. The Devas achieved divinity by virtue of the absence of desire, covetousness, hatred and of detachment from worldly affairs.

Bharatarishabha, once, Dwaipayana-Vyasa, Maharishi Narada and Jamadagni's son Parasurama told us that, unlike human beings, the motive for what the Devas do is never desire, anger, covetousness or envy. Indeed, if Agni, Vayu, Dharma, Indra or the Aswins had actively taken their side, the sons of Pritha would never have fallen into this pit of distress. Do not be anxious, for the Devas always act dispassionately, in accord with principles worthy of their divinity. If envy and lust are incentives, the laws that rule the Devas will nullify them.

Besides, even if he flares into an all-consuming blaze, I will charm Agni into extinguishment. The tejas of the gods is great, but mine is greater. If the Earth herself cleaves in two, or mountain peaks split, I can reunite them with my mantras, Rajan. If a violent tempest or a roaring deluge threatens the universe of animate and inanimate, moving and immobile creatures, I can, from compassion for life, stop them. I have the power to freeze all the great waters of the Earth, so chariots and fighting men can pass over them.

It is I who set in motion all the affairs of the Devas and Asuras. My horses take me anywhere at my will, wherever I go with my akshauhinis, on whatever mission. Within my dominions there are no fearful nagas and, protected by my mantras, innocent creatures within my kingdom never fall prey to others. The clouds bring rain at the appointed time and in the quantity wished for by my people. All my subjects are devout, and natural calamities never visit them.

The Aswins, Vayu, Agni, Dharma and Indra with the Maruts will not dare protect my enemies. Had they been able to, would the sons of Kunti have suffered for thirteen years? Know that neither Devas nor Gandharvas, neither Asuras nor Rakshasas can save him who has incurred my wrath. I have never before had any doubt about the aptness of reward or punishment to friend or foe. Parantapa, whenever I say something it is always just so. The people know me as a speaker of truth.

Everyone can bear witness to my greatness, whose fame has spread all around. I say this, Rajan, for your information and not from vanity. I have never praised myself before; to sing one's own praises is petty. And I say to you, my father, you will soon hear of my victory over the Pandavas, the Matsyas, the Panchalas, the Kekayas, Satyaki and Krishna.

Just as rivers cease to be when they enter the ocean, so will the Pandavas and all their followers when they encounter me. My intelligence is sharper, my energy is greater, my prowess is mightier, my knowledge is deeper and my resources are superior, by far, to theirs. The knowledge of weapons that our Pitamaha, Drona, Kripa, Salya and Sala have, I have it all.'

Saying this, Parantapa Duryodhana questions Sanjaya once more about Yudhishtira's preparations for the war.

CANTO 62

YANASANDHI PARVA CONTINUED

Vaisampayana said, "Ignoring Dhritarashtra, who was about to ask about Arjuna, Karna addresses Duryodhana with words to cheer the spirit of the assembled Kurus.

He says, 'When Parasurama discovered the false pretence by which I obtained the Brahmastra from him, he cursed me that I would forget the mantra for that astra at the end of my days. Even for so great an offence, that Rishi, my guru, cursed me lightly; that Maharishi of the fierce tejas can consume the very Earth with her seas. By my diligence and bravery, I appeased him. I have that weapon with me still, and my end has not yet come. I am confident of victory. Let the charge of winning the war be mine.

Through my guru's favour, I will, in the twinkling of an eye, wipe out the Panchalas, the Karushas, the Matsyas, as well as the sons of Pritha, their sons and grandsons. I will win the war and bestow many realms upon you. Let the Pitamaha, Drona and all the kings remain here with you. I will go forth with the best of my warriors and kill Kunti's sons. Let that task be mine.'

Bhishma says to him, 'What are you saying, Karna? The approach of your end has dimmed your intellect. Do you not know that when our chieftains are killed, all the sons of Dhritarashtra will die? Considering that you know how Arjuna burnt down the Khandava vana, with only Krishna helping him, you ought to restrain yourself and your friends and relatives.

You will see the shakti that Indra gave you burnt to ashes when Krishna strikes it with his chakra. Your other astra, with the serpent's head, that shines in your quiver and which you worship with offerings of flowers, will be consumed and you with it, when Arjuna's arrows flare at you. Karna, remember that it is Krishna, who killed Bana and Bhumi's son Naraka in fervid battle, and who has slain many others much greater than you, who protects Arjuna.'

Karna says, 'There is no doubt that Krishna is all that you say, and I believe he is even greater. Pitamaha, you are invariably harsh to me, and this is my response to you today: I hereby lay down my weapons! From now, you will see me only in the sabha and not on the battlefield. When death stills your voice, Bhishma, and only then, will the rulers of the Earth see my prowess,' and with these words, the great archer, Mahadhanushman Karna, leaves the Kuru sabha and goes home.

Bhishma laughs mockingly and says to Duryodhana in the midst of the Kurus, 'How truly the Sutaputra keeps his word. When Bhimasena arrays his forces and brings havoc by decimating our legions, scattering hundreds of thousands of heads, how does Karna intend to keep his pledge to kill the kings of Avanti and Kalinga with Jayadratha, Chedidhvaja and Bahlika looking on?

When he presented himself as a Brahmana before the holy Parasurama, he did indeed obtain the Brahmastra, but he lost his dharma and punya.'

When Bhishma says this after Karna lays down his weapons and leaves, Vichitravirya's foolish grandson Duryodhana testily addresses Bhishma."

CANTO 63

YANASANDHI PARVA CONTINUED

"Duryodhana says, 'Pritha's sons are men like any others, mortals like other men. Why then are you so sure victory will be theirs? Both we and they are equal in energy, in prowess, in age, in intelligence, in our knowledge of the Shastras, in our mastery over astras, in the art of war, in lightness of hand and every other skill. We are all human by birth. How then, Pitamaha, do you know that victory will be theirs?

I do not seek to accomplish my goals by relying on you, Drona, Kripa, Bahlika, or on any of the other kings. Vikartana's son Karna, my brother Dusasana and I will slay the five sons of Pandu in battle. Having done this, we will gratify Brahmanas by performing great yagnas of all kinds, with abundant dakshina and gifts of cattle, horses and wealth.

When my warriors haul the Pandavas' legions across the field, like hunters a herd of deer caught in a net, or like whirlpools do a crewless boat, Pandu's sons will see the might of our vast host of soldiers, chariots and elephants, and not only they, but Krishna as well, will surrender their pride.'

Hearing this, Vidura says, 'Venerable men of infallible knowledge say that self-restraint is the best of all virtues; and for a Brahmana it is his eternal dharma. He whose self-control follows the path of daana, tapasya, gyana and Veda dhyana, always wins success, forgiveness and the punya of his charity. Self-restraint enhances a man's tejas and is a most holy

attribute. By absolving a man of his sin and increasing his vitality, it even leads him to Brahman.

People always fear those who have no self-restraint, as if they are Rakshasas; and it is to curb Rakshasas that Brahma created Kshatriyas. Indeed, self-restraint is an excellent vow for all the four varnas to keep.

And these are the qualities of a man with self-restraint: forgiveness, firmness of mind, non-violence, respect for all things, truthfulness, simplicity, control over the senses, patience, gentle speech, modesty, steadiness, liberality, mildness, contentment and faith. He who is self-controlled sheds lust, avarice, pride, anger, sloth, vanity, malice and sorrow. Purity and straightforwardness are the hallmarks of a self-restrained man.

He who is not covetous, who is content with a little, who is indifferent to all things provocative or seductive, and who is as deep as the ocean, is a man of self-restraint. He who is virtuous, always pleasant and contented, who has Atmagyana and wisdom wins great respect in this world and bliss in the hereafter. The man who is wise and mature, who has no fear of other creatures and whom other creatures do not fear is the foremost of men.

Such a man, who seeks the good of all, is a universal friend and makes one and all happy. Blessed with depth of character, like the ocean, and happily content by virtue of his wisdom, this man is always serene and light-hearted. A man who has self-control and serenity, regulates his life by the example of men of dharma of the past and the present, and lives in joy. Alternatively, such a man, whose gyana has endowed him with contentment, abandons karma and, with his senses firmly restrained, wanders over the Earth, impatient for death and absorption into Brahman.

The path of the man who enjoys the contentment that his gyana brings is as invisible as the paths of birds in the sky. He who abandons the world and takes to sannyasa in pursuit of Moksha can look forward to the bright and eternal realms that are reserved for him in Swarga.'"

CANTO 64

YANASANDHI PARVA CONTINUED

"Vidura says, 'O king, there is a tale told by men of old of the fowler who spread his net on the ground to snare birds. Two birds that lived together were trapped in the net at the same time, but they took the net up and soared up into the air. Seeing them fly into the sky, the fowler, without giving way to despair, began to follow them on the ground. Just then, a hermit living in a nearby asrama, who had finished his morning prayers, saw the fowler running to catch the birds.

The Muni said to the man, "Fowler, I find it strange and wonderful that you, who walk on solid ground are pursuing a pair of winged creatures of the air."

The fowler said, "These two, united now, are taking away my snare. Once they fall out I will indeed catch them."

Sure enough the two doomed birds soon began to quarrel, and they fell to the ground. Still caught in the net and facing death, they argued angrily with each other. The fowler came up stealthily and seized them both.

Kinsmen who fall out with one another over wealth fall into the hands of their enemies, like the quarrelling birds. The duty of kinsmen is to eat together and talk with one another, and not argue under any circumstances. Family members who lovingly wait on the elderly become unconquerable, like a forest guarded by lions; but those who are mean, although wealthy,

always contribute to the prosperity of their enemies. Dhritarashtra, cousins are like charcoal, blazing when united but only smoking when divided.

I will tell you of something else I once saw on a mountainside. Listen to this, O Kaurava, and then do what you think best. Once, we went to the northern mountain, Gandhamadana, accompanied by some hunters and a number of Brahmanas who liked talking about magical charms and medicinal plants.

Gandhamadana was a great sylvan tapovana, its slopes covered with trees and luminous herbs, and Siddhas and Gandharvas lived there. There we saw a jar of bright golden honey perched on an inaccessible precipice. That honey, which was Kubera's favourite drink, was guarded by poisonous snakes. To the one who drank it, it had the power to grant immortality to the mortal, sight to the blind and youth to the old. It was this honey, too, that those Brahmanas had spoken of. The hunters saw that honey and, in their frantic attempt to secure it, they all died either falling from that snake ridden cliff or being stung by the vicious serpents.

In much the same way, your son lusts for unrivalled ownership of the Earth. He sees the prize but, foolishly, not the terrible fall. Duryodhana wants to do battle with Savyasachi, but I do not see in him enough prowess or vigour to give him success.

On a single chariot Arjuna conquered all the Earth. Bhishma, Drona and others, with huge armies behind them, were terrified of Arjuna, who routed them outside Virata's city. Keep in mind what happened there. Arjuna still forgives you and looks to you in hope, waiting for your decision. When roused, Dhananjaya, Drupada and the king of Matsyas will leave no remnant of your army; they will be like apocalyptic flames fanned by the winds of yuganta.

O Dhritarashtra, embrace Yudhishtira. If you go to war, neither side can win without dreadful losses to themselves, not under any circumstances.'"

CANTO 65

YANASANDHI PARVA CONTINUED

"Dhritarashtra says, 'O my son Duryodhana, think carefully about what I tell you. Like an ignorant wayfarer, you mistake the wrong path for the right one.

The five sons of Pandu, whose tejas you are so eager to extinguish, are like the Panchabhutas, the five elements that support the very universe. You cannot vanquish Yudhishtira without sacrificing your life in the effort; this son of Kunti is the most virtuous man in the world. Like a weak tree against a howling storm, you dare defy Bhimasena, whose strength is unrivalled on Earth, and who is like Yama himself in battle. And what man of any sense would choose to face the wielder of Gandiva, greatest of all Kshatriyas, who is a man among men as Meru is among mountains?

There is no man whom Dhrishtadyumna cannot vanquish, the prince of Panchala who looses astras at his enemies even like Indra hurling his Vajra. The noble, irresistible Satyaki, whom the Andhakas and the Vrishnis honour, is always with the Pandavas. He, too, will slaughter your forces.

No man in his right senses would face the lotus-eyed Krishna, whose tejas and might surpass any in the three worlds. This same Krishna puts his wives, relatives, his own soul and the entire Earth on one side of a scale, and considers Arjuna on the other side to be equal to them all. Krishna, on whom Arjuna relies, is invincible; and the army with which he allies himself also becomes irresistible.

Listen, my son, to your well-wishers; they advise you for your own good. Accept your Pitamaha Bhishma as your mentor and guide. Listen to what I say and to what these other true friends of the Kurus—Drona, Kripa, Vikarna and Raja Bahlika—say. They feel for you as I do, and you would do well to regard them as you do me. Bhaarata, they all know dharma and love you as much as I do.

The rout by one man, and the ensuing panic of your troops, which you and your brothers saw outside Virata's city, is proof enough of the truth of what I am saying. When Arjuna could single-handedly do that, what can the Pandavas not achieve when united? Take them by their hands as your brothers and cherish them with a share of the kingdom.'"

CANTO 66

YANASANDHI PARVA CONTINUED

Vaisampayana said, "Having said this to Duryodhana, the wise Dhritarashtra asks Sanjaya, 'Now, Sanjaya, tell me what you have not yet told me—what Arjuna said after Krishna spoke. I am eager to hear it.'

Sanjaya says, 'Having heard what Krishna said, the irresistible Dhananjaya spoke to me in Krishna's presence.

He said, "O Sanjaya, all the kings and the others who have assembled here to fight for the Kauravas are about to die—our Pitamaha, Dhritarashtra, Drona and Kripa; Karna and king Bahlika; Drona's son, Somadatta and Subala's son Sakuni; Dusasana, Sala, Purumitra and Vivimsati; Vikarna, Chitrasena and Jayatsena; Vinda and Anuvinda; the two lords of Avanti; Bhurisravas, Bhagadatta and Jarasandha and the other rulers of the Earth. Dhritarashtra's son has brought them together to serve as a libation in the Pandava fire.

In my name, Sanjaya, enquire after the welfare of those kings according to their status, making sure that you accord them proper respect. In their presence, address Duryodhana, that worst of evil men, who is wrathful, of sinful soul, and covetous. Make sure that fool and his advisors hear my message."

Saying this first, Pritha's son, Dhananjaya of the large eyes with red corners glanced at Krishna and then spoke words of dharma and artha.

He said to me, "You have heard the measured words of the high-souled lord of the Madhus. Tell the assembled kings that they are mine as well.

Say this for me to those kings, *Make peace with us so that you will not be poured as offerings into the arrow fire of the great yagna of war, in which the rumble of chariot wheels are the mantras and the annihilating bow is the sruva, the ladle which will pour blood into death's great fire. If you do not give his rightful share of the kingdom to Yudhishtira, I will send all of you, with your footsoldiers, horsemen and elephants, into the dark regions of departed spirits*."

I bowed before Dhananjaya and Hari of four arms and took leave of them, and here I am, come speedily to convey their grave message to you who are as effulgent as the Devas themselves.'"

CANTO 67

YANASANDHI PARVA CONTINUED

Vaisampayana said, "Duryodhana shows scant regard for Sanjaya's words; the other kings mutely rise to leave the sabha. As they go, Dhritarashtra, who, out of blind love, always does whatever his son wants, wishes all those kings success and secretly asks Sanjaya what the Kurus plan, and what the hostile Pandavas.

Dhritarashtra says, 'Tell me truly, Gavalgana putra, what are the strengths and weaknesses of our forces? You are minutely acquainted with the affairs of the Pandavas, so tell me where their superiority and inferiority lie. You are aware of the strength of both sides; you know everything; and you are versed in all matters pertaining to dharma and artha. I ask you, Sanjaya, which side will lose in the war?'

Sanjaya says, 'I will not say anything to you in secret, Rajan, for then you might bear ill-will towards me. Have your father Vyasa of the stern vratas and your queen Gandhari come here. Being knowledgeable about dharma, perceptive and able to discern the truth, they will remove any ill-feelings that you might have. In their presence, I will tell you what Arjuna and Krishna intend.'

Dhritarashtra sends for Gandhari and Vyasa, and Vidura ushers them in. Vyasa Dwaipayana, the wise, says, 'Sanjaya, tell Dhritarashtra everything he wants to know. Tell him honestly all that you know about Krishna and Arjuna.'"

CANTO 68

YANASANDHI PARVA CONTINUED

"Sanjaya says, 'Those wonderful archers Arjuna and Krishna, who are equally godlike, have been born of their own divine will. Krishna's chakra, of the boundless energy, is five krosas wide. At will, and empowered by maya, he can cast it at any adversary, great or small. It blazes in refulgence but will be invisible to the Kurus. Krishna's Sudarshana chakra is what determines the strength or weakness of the Pandavas.

With it that mighty scion of the Madhus effortlessly, almost playfully, vanquished the formidable Naraka, Sambara, Kamsa and the Chedi king Sisupala. Krishna is the most exalted of all men; he is divine and a Paramatman; and he can bring Bhumi, Akasa and Swarga under his sway, just by willing it. Again and again you ask me about the strengths and weaknesses of the Pandavas. Listen and I will tell you of these, simply.

If the whole universe is placed on one side of a balance and Krishna on the other, Krishna will be heavier. He can, at his pleasure, reduce the universe to ashes, but if all the forces in the universe combine, they cannot do the same to him. Wherever there is truth, righteousness, modesty and compassion, there is Krishna; and where he is, victory must be.

Janardana is the soul of all creatures; he is the highest of all Purushas; and he guides, as if in sport, the earth, the sky and heaven. Beguiling the world, he uses the Pandavas as his instruments to destroy your evil sons,

who are great sinners. The divine Kesava keeps the wheel of time, the wheel of the universe and the wheel of the yuga in constant motion.

Know that this glorious One is the lord of time, of death and of this brahmanda of mobile and immobile things; and this Mahayogi Hari, though the Lord of the universe, still performs his dharma, even like a humble labourer who tills the fields.

Indeed, Krishna beguiles the world with his maya; only those who have attained Him are not deceived.'"

CANTO 69

YANASANDHI PARVA CONTINUED

"Dhritarashtra says, 'How have you come to know Krishna as the Lord of the universe, and I have not? Tell me this, Sanjaya.'

Sanjaya says, 'Listen, Rajan. You have lost your gyana, while the gyana I have acquired has not diminished. The man who has no gyana is wrapped in the dark cloak of ignorance and does not know Krishna. Through my gyana I know that in Madhusudana the three states—the gross, the subtle and the causal—come together. He is the Creator of all but is, himself, uncreated. He is divine; from him everything arises and into him everything returns.'

Dhritarashtra says, 'What is the nature of your faith in Krishna, which makes you know him to be the union of the kartaram, the akrutam and Devam?'

Sanjaya says, 'Rajan, worldly pleasures, which are really maya, hold no importance for me. I never perform empty rituals, like keeping vratas without a pure heart or faith in Krishna. With faith I have purified my soul and then realised Krishna through the shastras.'

Dhritarashtra says, 'O Duryodhana, turn to Krishna for protection. My child, Sanjaya is one of our truest friends. Seek refuge with Krishna.'

Duryodhana says, 'Even if the divine son of Devaki, united with Arjuna, were to destroy all mankind, I will not surrender to him.'

Dhritarashtra says, ‘Gandhari, this evil son of yours is determined to plunge us all into hell. Envious, black-souled and vain, he disregards the wisdom of his elders.’

Gandhari says to Duryodhana, ‘O covetous child who ignores the commands of your elders, you abandon your father and me; you give up prosperity and life; you enhance the joy of your enemies; and I am deeply distressed. When Bhimasena strikes you down and you die, you will, foolish boy, remember what your father said to you.’

Vyasa says, ‘Listen to me, Dhritarashtra. Krishna bears you love. Sanjaya, as your envoy, will do what is good for you. He knows Krishna, the ancient and exalted One. If you pay heed to him, he will certainly save you from the great danger that threatens you.

Son of Vichitravirya, men trap themselves because they are victims of krodha and kama. Those who are not content with what they have are like the blind leading the blind, into deep pits; deprived of their senses by avarice and desire, their actions lead them to a never-ending cycle of births and deaths. The path that the wise take is the only one that leads to Brahman. Those who are superior overcome death by keeping that path in view and reach their goal by it.’

Dhritarashtra says, ‘Sanjaya, tell me of that path without terrors, by which I can realise Hrishikesa and attain mukti.’

Sanjaya says, ‘A man of uncontrolled mind cannot know Krishna Janardana, who has perfect and absolute control over his soul. The performance of yagnas with uncontrolled senses is not the means to that end. Renunciation of the objects of our turbulent senses comes from true gyana. Spiritual enlightenment and abstention from injury arise from true wisdom. Therefore, O king, subdue your senses with all possible effort; let your mind not deviate from true knowledge; and detach your heart from the worldly temptations that surround you. Learned Brahmanas say that this subjugation of the senses is true wisdom; and this wisdom is the path by which learned men strive for their goal.

Rajan, Krishna cannot be realised by men who have not subdued their senses. He who has subdued his senses is gratified by spiritual knowledge that he gains from knowing the shastras and from the joy of absorption in Yoga, communion.’”

CANTO 70

YANASANDHI PARVA CONTINUED

"Dhritarashtra says, 'Sanjaya, tell me again about the lotus-eyed Krishna, so that, by knowing the significance of his names, I may attain that Purushottama.'

Sanjaya says, 'I have heard many of Krishna's auspicious names, and I will tell you of those that I know. They all describe him as immeasurable and beyond description.

He is called Vasudeva because he wraps all creatures with the cloak of maya, because of his glorious splendour and because he is the foundation and resting-place of the Devas. He is called Vishnu because he is all-pervading. He is called Madhava because he is an ascetic whose energy is always focused on the truth and absorbed in Yoga.

He is called Madhusudana because he killed the Asura Madhu and because he is the substance of the twenty-four objects of knowledge. He is called Krishna because he is of the Sattvata vamsa, because he is the embodiment of the unity of the words Krishi, *that which exists*, and Na, *eternal peace*.

His name Pundarikaksha comes from Pundarika, *the high and eternal abode*, and Aksha, *indestructible*.

He is called Janardana because he strikes fear into the hearts of all evil beings. He is called Sattvata because the sattva guna is embodied in him. He is called Vrishabhakshana because he is the union of Vrishabha—the

Vedas—and ikshana—eye: the Vedas are the eyes through which he can be seen. He is called Aja because he is Unborn; he has not taken birth in the usual way.

That Supreme Soul is called Damodara because, unlike the Devas, his effulgence is not acquired but emanates from him and because he has self-control and great splendour. He is called Hrishikesa because he is the union of joy and divinity—Hrishika, *eternal happiness* and Isa, *the six divine attributes*. He is called Mahabahu because of his mighty arms with which he supports the Earth and the sky.

He is called Adhokshaja because he never falls or deteriorates in any way. He is called Narayana because he is the refuge of all human beings. He is called Purushottama because he is the one who creates, preserves and destroys the universe—Puru means creator, preserver and destroyer. He is called Sarva because he knows and is all things. He is called Satya because he is the truth of Truth—Krishna exists in Truth and Truth in him. He is called Vishnu because of his prowess and Jishnu because of his success. He is called Ananta because he is eternal and Govinda because he knows all languages.

He makes the unreal appear real and beguiles all creatures. With these his attributes, being ever devoted to dharma, and divine, the slayer of Madhu, that mighty-armed one who does not decay, will come here to try and prevent the slaughter of the Kurus.'"

CANTO 71

YANASANDHI PARVA CONTINUED

"Dhritarashtra says, 'O Sanjaya, I envy those who are gifted with sight, who will see Krishna, his beauty and radiance illuminating all the cardinal points of Earth and sky; Krishna, whose words the Bhaaratas listen to with reverence, which the Srinjayas consider sacred and auspicious, which those who seek prosperity regard as faultless and that the doomed find unpalatable; Krishna, who is full of exalted resolve, who is eternal and incomparably heroic, who is the bull of the Yadavas and their lord; Krishna who inspires awe in his enemies, who slays them and destroys their fame.

The assembled Kauravas will behold that high-souled and adorable One, that Parantapa, the lord of the Vrishnis, speaking words of kindness and enthralling my people. I surrender to the refuge of that Eternal One, whom Rishis blessed with Atmagyana, that ocean of eloquence, that Being whom ascetics realise, that bird called Arishta of the beautiful wings, that destroyer of creatures, that refuge of the universe, that thousand-headed one, that Creator and Destroyer of all things, that Ancient One without beginning, middle or end, of the infinite achievements, that cause of the primeval Seed, that Un-born one, that embodiment of Eternity, that highest of the high, that Creator of the three worlds and of Devas, Asuras, Nagas and Rakshasas, that foremost of all the learned and rulers of men, that younger brother of Indra.'"

CANTO 72

BHAGAVAD-YANA PARVA

Janamejaya said, "When Sanjaya left the Pandava encampment and went back to the Kurus, what did my grandfathers, the sons of Pandu, do? Brahmanottama, I want to hear all this; I beg you, tell me."

Vaisampayana said, "After Sanjaya has gone, Yudhishtira addresses Krishna, scion of Dasarha vamsa and lord of the Sattvatas.

He says, 'O you who are faithful to your friends, the time has come to show your friendship. There is no one but you who can save us from our distress. We put our faith in you and fearlessly demanded our share of the kingdom from Duryodhana, who is swollen with bottomless pride, and from his counsellors.

Parantapa, you protect the Vrishnis during all their times of misfortune; do the same for us Pandavas, who are in grave danger, for we deserve your protection.'

Krishna says, 'Here I am, Mahabaho. Tell me what you want and I will do it.'

Yudhishtira says, 'You have heard about Dhritarashtra's intentions; all that Sanjaya has said to me has Dhritarashtra's approval. Sanjaya, whom we must think of as Dhritarashtra's soul, has spoken the king's mind. A duta says what he is instructed to, for otherwise he deserves to die.

With a mind not inclined to look impartially upon all that is his, and impelled by avarice and a sinful heart, Dhritarashtra wants to make peace

with us without giving us back our kingdom. It was at Dhritarashtra's command, and believing that he would honour the pledge we made with him, that we spent twelve years in the forests and one more year in hiding. The Brahmanas who were with us will bear out the fact that we did not deviate from our given word.

Now the covetous Dhritarashtra does not want to keep Kshatriya dharma. Out of his love for his son, he listens to the counsel of evil men. Prompted by greed and selfishness, he takes Duryodhana's advice and treats us deceitfully.

What can be more sorrowful, Janardana, than my being unable to look after my mother and my friends? Even with the Kasis, the Panchalas, the Chedis and the Matsyas for my allies, and with you, Madhusudana, as my protector, I asked for only five villages—Avisthala, Vrikasthala, Makandi, Varanavata, and any one more of their choice.

Grant us five villages or towns, we said, *where we five may live together; we do not want to see Bharata vamsa destroyed.*

However, the evil-minded son of Dhritarashtra thinks he is the sole master of the whole world, and he did not agree. What can be more sorrowful than this?

When a man, born and raised in a noble family, covets the possessions of others his avarice destroys his intelligence. Once intelligence is lost, he feels no shame; the lack of shame leads to an erosion of dharma; and the loss of dharma leads to the withering of prosperity. The destruction of prosperity, in its turn, ruins a man, for poverty is like death. Kinsmen, friends and Brahmanas shun a poor man, just as birds avoid a tree that has neither flowers nor fruit. Krishna, to me my relatives shunning me feels like death; I feel as if my prana is leaving my body.

Sambara said that nothing is more distressful than being wracked with anxiety about where one's next meal will come from and the uncertain future. It is said that wealth is the highest dharma and that everything depends on it. Those who have it are considered alive, whereas those who have none might as well be dead. A man who forcibly robs another of his wealth not only kills his victim but ruins his dharma, artha and kama.

When poverty overtakes them, some men choose death; others leave their cities and retire to villages; many retire to the forest; while some become sadhus and beggars in a bid to destroy themselves. For the sake of wealth, some drive themselves to madness; others live as subjects of their

enemies; and many go into the service of others. Poverty is more distressful to a man than death, for prosperity is the sole cause of a man's dharma as well as his kama. Actual death is not as painful, for it is inevitable and none can overcome it.

Krishna, a man who is poor from birth does not suffer as much as the man who, born into wealth and used to living in luxury, loses his prosperity. He may lose his wealth through his own fault, but he blames the gods and Indra, rarely himself. Even knowledge of the shastras fails to mitigate his pain.

Sometimes he gets angry with his servants and harbours malicious envy towards his friends. In his anger, he loses the clarity of his mind and, because his intellect is clouded, he commits evil. His sinfulness makes him careless about maintaining caste divisions. Varnasankarshana, the mixing of castes, leads to Naraka and is the worst sin of all. If a man is not made aware soon, he goes straight to hell. Wisdom is the only thing that can awaken him, and if he regains the eye of wisdom, he is saved. When wisdom returns the man turns to the shastras, which enhance his virtue. Shame becomes a treasured ornament.

The man who feels shame has an aversion to sin; his prosperity increases; and he is truly a man. He who is devoted to dharma, who has his mind under control and who always acts after careful deliberation, is never inclined towards adharma, nor does he sin.

He who feels no shame and has lost good sense is neither man nor woman. He cannot earn punya and is like a Sudra. He who feels shame pleases the Devas, the Pitrs and his own self, and thus attains moksha, the highest aim of all men of dharma.

Madhusudana, in me you have seen the truth of all that I say. You know how we have lived these years in exile, deprived of our kingdom. It is against our dharma to abandon what is rightfully ours. Our first efforts will be towards ensuring that both ourselves and the Kauravas enjoy prosperity and be united in peace. Otherwise, we will kill the Kauravas and regain the kingdom that is ours by right, although success won through bloodshed, even by killing the most hateful enemy, and in this case our close kin, is the very worst of violent deeds.

We have many kinsmen, and many of our elders have ranged themselves against us. To slaughter these is a grievous sin indeed. What good can come of war? Sadly, war is the dharma of a Kshatriya; and we are

born into that wretched varna. Sinful or virtuous, any other way of life would be wrong for us. A Sudra serves; a Vaisya lives by trade; the Brahmana has the wooden begging bowl to sustain himself; we have to live by war! A Kshatriya kills a Kshatriya; fish live on fish; a dog eats a dog. See how they all live according their inherent dharma.

O Krishna, Kali, wrath, is always present in battlefields; lives are lost; and despite the strict laws that govern warfare, success and defeat cannot be foretold. None of Earth's creatures control their own lives; and neither prosperity nor adversity come until their time is ripe.

Sometimes one man kills many; sometimes many together kill one; a coward may slay a renowned and celebrated hero. In war both sides cannot win, and both cannot lose, even though both sides may suffer equal losses. If a Kshatriya flees a battle, he loses honour and glory. Ah, under any circumstances war is a sin.

Who in striking another is not himself struck? For the one attacked, victory and defeat are the same, O Hrishikesa. Defeat is almost as bad as death, but the victor's losses are no less. Even if the victor is himself not killed, one or more of his dear ones may die and, stricken by the loss of his kin, he becomes indifferent to his own life.

Those who are quiet, modest, virtuous and compassionate are generally killed in battle, while evil ones escape unscathed. After killing his enemies a man is gripped by remorse. Moreover, the vanquished survivor will muster another army, to challenge the victor. In the hope of ending a dispute with finality, one often tries to annihilate the enemy, at times without success; and victory creates hatred, for the vanquished lives on in sorrow.

The man who wants peace sleeps happily, giving up all thoughts of victory and defeat, while the man who provokes hostilities sleeps in misery and anxiety, as if he shares the room with a serpent. The man who kills seldom wins renown; in fact he gains eternal and universal infamy. A war waged over a long period of time never ends, because even if there is one family member left alive, there is no dearth of those who will remind him of past enmities.

Krishna, enmity is never converted to peace by further enmity; it feeds on itself like a fire on ghee. There can be no peace without the complete obliteration of one side, because otherwise there will always be chances for a survivor to take revenge on the victor, a vice to which opportunists are addicted.

Confidence in one's own prowess is an incurable disease that can bring heartache. The only way to know peace is by renouncing war, or by death. Madhusudana, although it is true that we can achieve the goal by ridding oneself of an enemy by tearing him up by the very root, that is savage and cruel. The peace that one may achieve by giving up kingdom is almost like death, which comes if one loses one's kingdom and is utterly ruined by the enemy. We do not wish to give up our kingdom, nor do we wish to see the extinction of our vamsa. Considering all this, it is better to make peace by giving in to the Kauravas.

The time to show one's might is when those who desire peace and not war fail at conciliation and war becomes inevitable. Horrible results follow the failure of peacemakers. Learned men have seen this in fights even between dogs. First, the dogs wag their tails, then they bark, then they circle each other and bare their teeth, then growl and, finally, attack each other. The dog that is stronger prevails and takes his meat. It is the same with men; there is no difference whatever. Those who are powerful should avoid disputes with the weak, who will yield, for they must.

The father, the king and the elder always deserve respect and, so, Dhritarashtra deserves regard and reverence from us. But Dhritarashtra's love for his son is great; he will be obedient to his son and reject what we propose. What do you, O Krishna, think is best at this juncture? How can we preserve both our interest and our virtue? Whom else, besides you, Madhusudana, shall we consult in this most difficult matter? What other friend do we have, who is as dear to us as you are, who wants our welfare, who knows the consequences of all karma, and who knows the truth?'

Krishna says to Yudhishtira, 'I will go to the sabha of the Kurus, for both your sakes. If I can make peace without sacrificing your interests, I will have performed an act of great punya, which will bear immortal fruit. I will also have saved the angry Kurus and Pandavas, as well as Dhritarashtra's sons and this sacred Bhumi herself from the snare of death, and perdition worse than death.'

Yudhishtira says, 'I am not in favour of you going to the Kurus; Duryodhana will never do as you ask, even if you use the best advice to persuade him. All the Kshatriyas of the world are assembled there, obedient to his command. I do not like the thought of you going into their midst. If any harm comes to you, nothing, not the promise of godhood, not

sovereignty over all the Devas, let alone mere mundane success, will please us.'

The Divine One says, 'Rajan, I know how base and vicious the son of Dhritarashtra is; but by going there we will escape the censure of the kings of the Earth. Just like other animals before the lion, all the kings of the Earth united cannot stand before me when I am roused. If by some chance they try to do me harm, I will consume the Kurus. My going there will not be fruitless, for if our object is not fulfilled, we shall at least escape blame. And this is my intention.'

Yudhishtira says, 'Krishna, do whatever pleases you. May your plan be blessed. Go to the Kurus. I hope to see you return successful and in joy. Go and make such a peace that all the sons of Bharata may live together happily and in contentment. You are our brother and friend, as dear to me as to Arjuna. So close are we to you that we are not in the least concerned that you might neglect our welfare. Go there for our good.

You know us and you know our enemies; you know what our intentions are and what to say. Whatever you say to Duryodhana will be for our good. By whatever means peace is achieved, Kesava, keep our welfare at heart.'"

CANTO 73

BHAGAVAD-YANA PARVA CONTINUED

"Krishna says, 'I have heard what Sanjaya said and now I have heard you. I know Dhritarashtra's intentions as well as yours. Your wishes are based on dharma, while theirs stem from malice. You greatly value what you might obtain without war.

Yet, a long life of brahmacharya is not the way of a Kshatriya, O lord of the Earth. Men of all four varnas say that a Kshatriya should never live on alms. Brahma has ordained that either victory or death in battle is the eternal dharma of a Kshatriya; humiliating yourself by surrender is not for you. Yudhishtira Mahabaho, you cannot live by humbly giving in. Display your prowess and vanquish your enemies, Parantapa.

Through his long association with many kings, and because of their affection and friendship, Dhritarashtra's son has become powerful indeed. There is no hope that he will make peace with you. The Kurus think they are strong because they have Bhishma, Drona, Kripa and others with them. As long as you behave mildly towards them, they will not give up your kingdom. Dhritarashtra's sons will not accede to your wishes from compassion or mildness or from a sense of righteousness.

There is, Pandava, more evidence that they will not make peace with you. They felt no remorse despite having made you suffer terrible deprivation and hardship and making you wear a kaupina for your attire. The ruthless Duryodhana cheated to beat you at dice, in the sight of

Pitamaha Bhishma, Drona, the wise Vidura, many holy Brahmanas, the king, the citizens and all the important Kauravas; he deceived you, who are charitable, gentle, self-controlled, virtuous and of stern vratas; and he was not ashamed of his vile deed. Do not show the wretches any compassion. These men, who are so deserving of death at anyone's hands, are that much more deserving of it at yours, O Bhaarata.

With what ugly words Duryodhana, with his brothers, gladly and boastfully, tormented you and your brothers. He said, "The Pandavas now own nothing in this wide world. Their names and lineage are already extinct. In time, which is eternal, they have already died. I have all their punya, and they will now be scattered into the five elements."

While the game of dice was being played, the brutal Dusasana seized the weeping Draupadi by her hair and dragged her to the sabha, as if she had no protectors. In the presence of Bhishma, Drona and others he repeatedly called her "cow". Restrained by you and bound by dharma, your mighty brothers did nothing to avenge her. After you were exiled to the forests, Duryodhana spoke savage words and boasted to his kinsmen, who knew you were innocent and sat mute in the sabha and wept silently.

The assembled kings and the Brahmanas did not applaud him for this deed. Indeed, all in the court censured him. To a man of noble descent, Parantapa, censure is equal to death. Death is many times better than a life of blame. That was when he already died; but he felt no shame although all the kings of the Earth disapproved of what he did.

He whose character is utterly despicable is destroyed as easily as a tree supported by a single weak root. Duryodhana deserves death by any hand, like a snake. Kill him, Parantapa, without the slightest hesitation or remorse.

It is incumbent upon you, and I approve of it, that you should pay homage to your uncle Dhritarashtra and to Pitamaha Bhishma. I will go there and remove the uncertainty of all men who are still in any doubt of Duryodhana's evil nature and ways. There, in the presence of all the kings, I will tell of your shining virtues and Duryodhana's vices. The rulers of kingdoms, who hear my words full of dharma and artha, will recognise that you are virtuous and truthful while Duryodhana is moved only by his greed.

I will speak of Duryodhana's vices before the citizens of Hastinapura and the other people of the kingdom, before the young and the old, of all the four varnas, who will be gathered there. Because you ask for peace no one

will consider you sinful, while all the lords of the Earth will castigate the Kurus and Dhritarashtra. When Duryodhana dies the death of dishonour and of being forsaken by all men, my work will be complete. After that, do what needs to be done.

Mindful of your noble intentions but never sacrificing your interest, I will go to the Kurus and try to make peace. I will observe their preparations for war and return to make you victorious, Bhaarata.

I fear that war is certain; all the omens I see point to it. Birds and animals screech and howl at dusk; the best elephants and horses assume dreadful shapes; fires flame in many sinister hues. Such signs appear only when the pralaya is imminent.

Let your warriors ready their weapons, their machines of war, armour, chariots, elephants and horses, and prepare for battle. Collect everything you need for the war that looms. As long as he lives Duryodhana will never give back your magnificent kingdom, which he stole from you at a game of dice.'"

CANTO 74

BHAGAVAD-YANA PARVA CONTINUED

"Bhima says, 'Madhusudana, speak in such a way that there may be peace with the Kurus. Do not threaten them with war. Do not speak harshly to Duryodhana, who is always quick to anger, resentful, flouts his own best interest and is arrogant. Treat him gently. His heart, like a criminal's, is naturally inclined to sin; he is intoxicated with pride in his own prosperity, and he is hostile towards the Pandavas. He has no foresight, is cruel and always blames others for his own sins; his strength is vicious; his wrath is not easily or quickly subdued. He does not learn from the mistakes of others or his own; his very soul is evil and he is full of deceit and treachery. He would rather give up his life than his opinion. Peace with such a man, Krishna, is difficult.

Duryodhana disregards the advice of his well-wishers; he is without virtue and loves falsehood; his actions violate the advice of his best counsellors, which wounds their hearts. Like a snake hiding in the reeds, he is a slave to his evil nature and his anger, and he sins again and again. You know well the strength of Duryodhana's army, his ways, his character and his prowess. Until now the Kauravas and their sons passed their days happily, and we, too, with our friends and Indra, as if we were Indra's younger brothers. But now, sadly, Duryodhana's wrath will consume all the Bhaaratas, as fire does forests at the end of winter.

O Krishna, you know about the eighteen kings who killed their friends and relatives. When Dharma's time came to an end, Kali[1] was born among the Asuras, who blossomed in prosperity and blazed with energy; Udavarta was born among the Haihayas; Janamejaya was born among the Nipas; Bahula among the Talajghanas; proud Vasu among the Krimis; Ajabindu among the Suviras; Rushardhika among the Surashtras; Arkaja among the Balihas; Dhautamulaka among the Chinas; Hayagriva among the Videhas; Varayu among the Mahaujasas; Bahu among the Sundaras; Pururavas among the Diptakshas; Sahaja among the Chedis and Matsyas; Vrishadhvaja among the Praviras; Dharana among the Chandravatsas; Vigahana among the Mukutas and Sama among the Nandivegas.

Vile and powerful souls, Krishna, take birth at the end of each yuga, in their respective races, for the destruction of their kinsmen. So has Duryodhana, the embodiment of sin, and the disgrace of his vamsa, been born at the end of the yuga into our clan, of the Kurus. Therefore, mighty one, you should speak gently to him in sweet, not bitter words, imbued with dharma and artha, and in depth on his favourite subjects, so you please him. All of us would rather submit humbly to Duryodhana than let the Bhaaratas be annihilated.

Krishna, conduct yourself in such a way that we may rather live as strangers to the Kurus than incur the sin of destroying the whole vamsa. Encourage our Pitamaha and other elders and counsellors to foster feelings of kinship amongst us cousins and to pacify the son of Dhritarashtra.

I say this and Yudhishtira approves. Arjuna, too, is opposed to war, for he is deeply compassionate.'"

[1]Kali refers to the demon Kali, not the Goddess Kaali.

CANTO 75

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "Hearing Bhima speak with such uncharacteristic mildness, as unexpected as hills without their bulk, or fire without heat, Krishna throws back his head and laughs aloud. And as if to provoke Bhima, like the wind fanning a fire, he speaks to him who was at that moment seized by an impulse of kindness.

Krishna says, 'O Bhimasena, you usually applaud war in your longing to slaughter Dhritarashtra's vile sons who delight in every bestiality, in destroying the lives of others. Parantapa, you stay awake the whole night, sitting with your head bent down. Frequently, you utter frightful exclamations of anger that express the storm that rages in your heart. Inflamed by the fire of your fury, you sigh in restlessness, like a smoking flame. You go off by yourself and lie down, your fevered breaths labouring, like a weak man weighed down by a heavy burden. Those who do not know the reason for all this think that you are mad.

Just as an elephant trumpets in rage while it tramples uprooted trees to pulp, you run wildly here and there, heaving sighs and making the Earth tremble under your tread. You take no delight in company and pass your time in solitude. Night or day, nothing pleases you so much as seclusion. Sitting by yourself, you suddenly laugh out loud; at times, you put your head between your knees and stay like that interminably, with your eyes

shut; at other times, you frown and bite your lips and stare fiercely, fixedly ahead of you, your eyes seeing nothing. These are all symptoms of anger.

Once, in the midst of your brothers, you seized your mace and cried, "As surely as the Sun rises in the east and displays his radiance, and as truly as he sets in the west by journeying around Meru, so do I swear that I will kill Duryodhana with this gada of mine. And this I, Bhima, solemnly vow."

How does this same heart of yours now advocate peace, Parantapa? When fear enters even your heart, Bhima, all those who want war are dismayed as war draws nearer. Asleep or awake, you see inauspicious omens. Perhaps that is why you want peace. You seem to have lost your manliness, even like a eunuch. Panic grips you, which is why you are distraught. Your heart trembles; your mind is taken by despair; your thighs quiver in weakness, and all this makes you want peace. The hearts of mortal men, O son of Pritha, are as inconstant as the pods of a salmali seed in the wind.

At this moment, your words are as soft and mild as the language of cows; and your brothers' hearts sink into a sea of despair to listen to you, like swimmers in the sea without a raft. That you of all men should speak such tame and cowardly words is as strange as a mountain moving. Remember your strength, your achievements, and the race into which are born; and do not give in to grief. Be strong, Bhima. This weakness is not worthy of you; a Kshatriya never enjoys anything he has not acquired through his own prowess.'"

CANTO 76

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "The choleric Bhima, who can never tolerate a slight, is stung to the quick, and responds like a mettlesome thoroughbred to a whip.

He cries, 'Krishna, you wrong me! What I want is one thing and one thing alone: war. We have known each other a long time and you well know that I delight in war and that my prowess is irresistible. Or, perhaps you don't know me at all, like a swimmer unaware of the depth of the lake he swims in. That is why you speak to me like this. No one else, knowing Bhimasena, could say what you have to me.

And so let me tell you, O joy of the Vrishnis, about my unrivalled might. I know that to boast is vulgar, but you have wounded me, and I will tell you about myself and what I am.

Krishna, Sky and Earth are immovable, immense and infinite; they shelter the countless beings that are born into them. If, through anger, they suddenly come to collide like two mountains, I can keep them apart with my arms. Look at my mace-like arms; no man alive can extricate himself from their grasp. Indeed, the mountain Himavat, the Ocean and the mighty wielder of the thunderbolt—the slayer of Bala himself—cannot free the one that I seize in my great arms.

I will grind under my feet all the Kshatriyas who come to fight against the Pandavas. You do not know, Krishna, the prowess with which I

vanquished the kings of the Earth and subjugated them. If you really do not know my strength, which is as fierce as the midday Sun, you will see soon it in battle. You wound me deep with your cruel words; I feel the pain as of a foetid tumour being lanced. Ah, know that my strength is greater than I have described!

On the very day that the havoc of war breaks out you will see me fell elephants, warriors on chariots, elephants and horseback; and, my long withheld fury unleashed, you will see me butcher countless brave Kshatriyas. You and the others will see me do all this, and mow down the greatest Maharathas. The marrow in my bones has not yet dried, nor does my heart tremble. Even if the whole world rush at me in wrath, I will feel no fear.

Madhusudana, it is only from compassion that I advocate showing goodwill to the enemy. I quietly bear all our injuries, lest our Bharatavamsa become extinct.'"

CANTO 77

BHAGAVAD-YANA PARVA CONTINUED

"The Divine One says, 'I said what I did in affection and from a desire to know your true mind; it was not in reproach, from pride of knowledge, in anger, nor from any desire to hold forth. I know the magnanimity of your soul, your strength and your accomplishments. That is not why I was critical of you.

O Bhima, the benefit that the Pandava cause will gain from you is a thousand times greater than you give yourself credit for. You, Vrikodara, with your kinsmen and friends, are exactly the man that should be born into a noble house such as yours, which is honoured by all the kings of the Earth. However, those who have doubts about the consequences of dharma and adharma, and strength and weakness, can never arrive at the truth. Indeed, the very thing that is responsible for a man's success also causes his downfall. The consequences of human actions can never be certain.

Learned men, who can gauge the evil in any deed, declare how worthy or not any action is; yet, action can have the opposite and unforeseen results, even like the wind suddenly changing direction. Even those deeds of men, performed after great deliberation and with well directed policy, and consistent with dharma, are baffled by providence. Then, again, providential circumstances, such as heat, cold, rain, hunger and thirst, which do not depend on human endeavour, can be overcome by man's efforts. Also, apart from the course that a man is destined to follow as a

result of his past lives, he can be rid of all other karma if he so pleases; the Smritis and the Srutis testify to this.

Pandava, one cannot move through life on Earth by doing nothing. One should act in the knowledge that one's goals will be achieved by a combination of destiny and effort. The man who does with this belief is never pained by failure, nor delighted by success. To explain this, Bhimasena, was what I intended, not to proclaim that war would ensure victory for you.

When a man's mind is upset he should not lose his cheer or succumb to lassitude or dejection. This is why I spoke to you as I did: to put heart into you. Tomorrow I will go before Dhritarashtra; and I will strive to make peace without compromising your interests.

If the Kauravas make peace, everlasting fame will be mine; your goals will be achieved, and they, too, will reap great benefits. However, if the Kauravas disregard my advice and are obdurate with their opinion, there will surely be war. Bhimasena, the burden of fighting this war rests on you and Arjuna, and you two will have to lead all the others. In case of war, I will drive Arjuna's chariot; that is his wish, not that I want to fight.

I was fearful of the weakness your words conveyed. I only re-ignited your wrath, Mahabaho.'"

CANTO 78

BHAGAVAD-YANA PARVA CONTINUED

"Arjuna says, 'O Janardana, Yudhishtira has already said whatever needed to be said. But after hearing you, it appears that you think that Dhritarashtra's greed and our relative weakness will make peace difficult to attain. Also, you think that human prowess alone is fruitless, that without showing our might our goals cannot be achieved. What you say may be true but, also, perhaps not always so. Nothing should be regarded as impossible. It is true that peace does seem to be unattainable, given our present condition, yet if peace is properly proposed, they might agree.

O Krishna, strive to strike peace with our enemies. You are the truest friend of both the Pandavas and the Kurus, even as Prajapati is of the Devas and the Asuras. Accomplish what is in the best interests of both sides. Bringing about our welfare is not difficult for you to achieve; if you try, you will surely succeed. Why, as soon as you go to Hastinapura, it will be done. Even if you decide to deal with Duryodhana in any other way, you must do as you wish. Whether you want peace or war with the enemy, Krishna, we will honour your decision.

Does the vile Duryodhana, with his sons and kinsmen, not deserve death when, unable to bear the sight of Yudhishtira's prosperity and finding no other honest course to assuage his own burning envy, he took our kingdom by cheating at dice? When invited to combat, what Kshatriya turns away from the fight, even if death is certain for him? When Duryodhana

defeated us with the lowest treachery and banished us to the forest, I thought that he deserved death at my hands. What you want to do for your loved ones is not strange; what is mysterious, though, is how you will achieve your objective, by mildness, or other means. If you think that for you to kill them all immediately is best, do it now; we need no further debate.

Surely, you know how Duryodhana shamed Draupadi in the Kuru sabha, and how we bore it with profound fortitude. I cannot believe that the same Duryodhana will now behave with dharma towards the Pandavas. Wise counsel will be lost on him, like seeds sown in barren soil.

So, Krishna, do what you think is right, and beneficial for the Pandavas, and also decide what should be done next.'"

CANTO 79

BHAGAVAD-YANA PARVA CONTINUED

"The Divine One says, 'I will do as you say, Mahabaho, and do my best to bring about an outcome that will benefit both the Pandavas and the Kauravas.

Arjuna, of the two options, war and peace, only peace lies somewhat within my power. A farmer may, through his effort, water and weed his field, but without rain it will not yield crops. Some do say that his effort will result in success if he irrigates his field artificially; but even that is uncertain because a drought sent by fate may still make it dry. In view of all this, the Rishis of old have said that human endeavour will only succeed when providence collaborates. I will do all that can humanly be done, but I cannot prevail over providence.

Duryodhana goes in defiance of dharma and the world, and he feels no remorse. Moreover, his appetite for sin is fed by Sakuni and Karna, and by his brother Dusasana. Duryodhana will never make peace by giving back your kingdom, even if his obstinacy entails a bloody death for himself and his kinsmen at our hands. Yudhishtira does not wish to meekly give up his kingdom; neither will Duryodhana surrender it at any price. I think I need to deliver Yudhishtira's message to him, though Duryodhana will not agree to Yudhishtira's conditions. If he refuses, he deserves to die. Bhaarata, he deserves death at my hands because he is the one who always tormented all of you, ever since you were children, and later after cheating you of your

kingdom when he could not restrain his overweening envy of Yudhishtira's prosperity.

Many times he has tried to draw me away from you, but I never paid him any heed. You know what dreams Duryodhana dreams, and you also know that I want Yudhishtira's welfare. Knowing Duryodhana's heart and my own wishes, why do you doubt me, as if you knew nothing?

You know that an apocalyptic, revelational war has been ordained by the gods; how then, can we make peace with the enemy? I will say and do as much as I can, but do not expect peace. When Duryodhana made off with Virata's cattle, did Bhishma not try to persuade Duryodhana to make peace for the good of all?

I say to you today: as soon as you decided to fight them, their death was a foregone conclusion. Inexorably, and not surprisingly, Duryodhana has refused to part with even a very small part of the kingdom, for even a short time. As for me, I am always obedient to Yudhishtira's commands, and I must ponder again the sins of the wretched Duryodhana.'"

CANTO 80

BHAGAVAD-YANA PARVA CONTINUED

"Nakula says, 'O Krishna, the benevolent Yudhishtira, who knows about dharma, has spoken at length; Bhimasena has heard him and has weighed his own strength against the desire for peace on the scales of dharma; you have heard what Arjuna said, too; and I have repeatedly expressed my own opinion, as well.

Set all this aside; concentrate now on what the enemy has in mind and do what you think is best, given the circumstances. Kesava, each situation warrants a different decision, but a man wins success if he does the apt thing for the particular situation in which he finds himself. A decision that suits one situation becomes the opposite in another. One cannot hold the same opinion all the time.

While we were in the forest, we adopted a particular way of life; things were different during the ajnatavasa. Now, when we need no longer hide, what we want has changed again. While we wandered in the vana, we were not as eager to have back our kingdom as we are now. Now our exile has ended and we have returned; and we hear that an army of seven akshauhinis has gathered to help us, by your grace, Janardana. Seeing these tigers among men, of immeasurable force, armed and ready for battle, what enemy of ours will not be terrified? Go to the Kurus; speak mildly first, then employ threats, so that the vile Duryodhana is filled with fear and anxiety.

What man of flesh and blood can stand up to Yudhishtira and Bhimasena, to the invincible Arjuna and Sahadeva, to Satyaki of the scintillating tejas, to me, to you or Balarama in battle, Kesava? Who can face Virata and his sons, Drupada and his allies, Dhrishtadyumna and the powerful king of Kasi, and Dhrishtaketu, lord of the Chedis?

Mahabaho, Yudhishtira Dharmaraja's objective will be accomplished immediately as you arrive there. Vidura, Bhishma, Drona and Bahlika will understand the wisdom of what you say. They will advise Dhritarashtra and the sinner Duryodhana to do as you say. When you, Krishna, are the speaker and Vidura is the listener, what is there in any of the worlds that cannot be communicated easily and effectively?'"

CANTO 81

BHAGAVAD-YANA PARVA CONTINUED

"Sahadeva says, 'What the king says is Sanatana Dharma, but you, Parantapa, must ensure, by what you do and say in Hastinapura, that there is war. Even if the Kauravas express a desire for peace with the Pandavas, you must provoke war with them. Krishna, you know how Panchali was dragged into the sabha and shamed. How can my anger be appeased without killing Duryodhana? Even if Bhima, Arjuna and Yudhishtira chose to be virtuous and peaceful, I will abandon dharma and meet Duryodhana in battle.'

Satyaki says, 'Mahabaho, noble Sahadeva speaks the truth. The anger I feel towards Duryodhana can be appeased only by his death. Do you not remember how enraged you were when you saw the distressed Pandavas in the forest, wearing rags and deer-skin? Purushottama, all the kings and warriors gathered here support what this fierce Kshatriya, Madri's heroic son, says.'

Hearing this, all the Kshatriyas set up a huge roar. They applaud Satyaki with shouts of *Excellent! Well said!* and, eager to fight, they are exhilarated.'"

CANTO 82

BHAGAVAD-YANA PARVA CONTINUED

"Vaisampayana said, 'Grief-struck Krishnaa of the long black tresses applauds Sahadeva and the great warrior Satyaki, whose words for her are resonant with dharma. Overwhelmed with sorrow to hear Bhimasena speak for peace, she turns to Krishna.

Her eyes are bathed in tears as she says, 'Madhusudana, you know how deceitfully Dhritarashtra's son, with his counsellors, robbed the Pandavas of their every happiness. You also know what message Yudhishtira sent through Sanjaya.

Effulgent one, he said, "Give us just five villages—Avisthala, Vrikasthala, Makandi, Varanavata, and for the fifth, any other of your choice." Krishna, this was the message sent to Duryodhana and his counsellors. Duryodhana heard what the humble Yudhishtira wants, and despite knowing that he is anxious to make peace, has done nothing towards it. If Duryodhana wants peace only without returning our kingdom, there is no need for you to go to Hastinapura.

The Pandavas, with the Srinjayas, can easily withstand the Dhartarashtra forces. When they are not amenable to conciliation, it is not right for you to show them mercy. To safeguard himself, a man must be severe with enemies with whom he cannot make peace either by conciliation or gifts. Krishna, the punishment you mete out, with the help of the Pandavas and Srinjayas, must be immediate and harsh. This is the best

course for the sons of Pritha and will, if accomplished, add to your glory and that of the entire Kshatriya race.

The man who is covetous, be he a Kshatriya or of any other varna, other than even the most sinful Brahmana, must surely be killed by a Kshatriya, true to his dharma. The exception in the case of a Brahmana is because a Brahmana is the teacher of all the other varnas, and he is the first to get a share in everything. Those who know the shastras declare that sin is incurred only by killing one who does not deserve killing. It is just as sinful not to kill one who does deserve it. With the Pandava and Srinjaya forces behind you, you must act in a manner that will not taint you with sin. I keep repeating what has already been said because I have faith in you.

Krishna, what other woman is there on Earth like me? I am the daughter of King Drupada, born from the fire of yagna. I am your beloved friend Dhrishtadyumna's sister. By marriage I have become a queen of the Ajamida vamsa, the daughter-in-law of the illustrious Pandu. I am the queen of Pandu's sons, who are each like Indra in splendour. To these five heroic Kshatriyas I have borne five sons, all mighty warriors, who are as close to you as Abhimanyu is.

I, this same woman, was dragged by my hair into the Kuru sabha and humiliated in the very sight of the sons of Pandu, and even while you live. Krishna, the Pandavas, the Panchalas and the Vrishnis all lived to see me treated like a slave by those sinners. And while the Pandavas sat silent without giving way to their anger, I called out to you in my heart, saying, "Save me, Krishna, save me!"

Then the illustrious Dhritarashtra, my father-in-law, said to me, "Ask for any boon, O princess of Panchala. You deserve that and honour from me."

I said, "Let the Pandavas be free men with their chariots and weapons."

The Pandavas were freed, only to be exiled into the forest. Janardana, you know all these sorrows of mine. Save me, lotus-eyed One, with my husbands, kinsmen and relatives, from that grief. By dharma I am a daughter-in-law to Bhishma and Dhritarashtra. Yet, I was forcibly enslaved before them. O, shame on Arjuna's skill as an archer; shame on Bhimasena's might, for letting Duryodhana live for even a moment after what he did. If I deserve any favour from you, if you have any affection for me, Krishna, direct your wrath at the sons of Dhritarashtra.'

The bewitching Panchali, her black eyes, large like lotus leaves, bathed in tears, walks with the lovely gait of a she-elephant and comes up to Krishna. Taking in her hands her lustrous tresses with wavy ends, so dark, almost deep-blue, scented with myriad perfumes, of every auspicious sign and, though braided, soft and glossy like some mighty serpent, she addresses him.

She says, 'O Lotus-eyed, who are anxious for peace with the enemy, remember in all that you do, these tresses of mine that Dusasana seized in his coarse hands. If Bhima and Arjuna have stooped so low as to long for peace, my old father will avenge me, with battle. My five sons, too, of the mighty tejas, with Abhimanyu at their head, will fight the Kauravas. What peace can my heart know unless I see Dusasana's dark arm severed from his body and cut into pieces?

Thirteen long years have I passed in expectation of better times, hiding my anger in my heart like a smouldering fire. Now, pierced by Bhima's words like arrows loosed by dharma, my heart is about to break.'

The doe-eyed Draupadi is convulsed with sobs, tears pouring down her cheeks and over the lovely princess's breasts like liquid fire.

The mighty-armed Kesava speaks comfortingly to her, 'Krishnaa, you will soon see the women of Bharata vamsa weep as you do. Timid one, they will cry for their relatives and friends who have been slain. They, with whom you are angry, have already lost their warriors and their power. For, at Yudhishtira's command, and with Bhima, Arjuna and the twins, I will accomplish what is ordained by destiny.

Their hour has come. If they do not listen to me, the sons of Dhritarashtra will lie on the earth and become food for dogs and jackals. Himavat might shift from his place; Bhumi might shatter into a hundred fragments; the sky with its countless stars might fall down; but what I say can never be in vain.

Stem your tears, Panchali; I swear that soon you will see your husbands crowned with prosperity, and their enemies slain.'"

CANTO 83

BHAGAVAD-YANA PARVA CONTINUED

"Arjuna says, 'O Kesava, you are the truest friend of all the Kurus. You are related to both sides and a dear friend to both. You must bring peace between the Pandavas and the sons of Dhritarashtra, for only you can. Lotus-eyed Parantapa, go now with that intention and say what needs to be said to our irascible cousin. If the foolish Duryodhana does not accept your good advice, in keeping with dharma and artha, he will surely fall prey to what fate has destined for him.'

The Divine One says, 'Yes, I will go to Dhritarashtra. I want to achieve dharma, and weal for both ourselves and the Kurus.'

The night has passed and the Sun risen brightly in the east. The hour called Maitra has begun, and the rays of the Sun are still mild. The month is Kaumuda Kartika, the nakshatra Revati. It is the season of dew, for autumn has departed; and the Earth is verdant with lush crops.

This is how the world's stage is set that day, when Krishna, that mightiest of men, hears the auspicious and sacred sound of Brahmanas chanting the sweet mantras of prayer, like Indra hearing the adorations of the Devarishis. He performs his morning rituals, purifies himself with a bath, puts on his pitambara robes, adorns himself with ornaments and rubs himself with unguents, and worships Surya and Agni. He touches the tail of a bull and reverently bows to the Brahmanas; then he walks around the sacred fire and looks at the auspicious offerings laid out.

He remembers Yudhishtira's words and says to Satyaki, who sits nearby, 'Have my chariot prepared. Have my conch-shell, discus and mace, my quivers and arrows, and all my other astras placed in my ratha. Duryodhana, Karna and Subala's son are evil men and, yet, they must not be taken lightly.'

Krishna's attendants immediately begin to yoke his chariot, which is as effulgent as the fire that rages at the Pralaya, and which has no comparison in speed. Its two wheels are like the Sun and the Moon in lustre; it is emblazoned with crescent and full moons, fish, animals and birds; and it is adorned all over with garlands of flowers and with pearls and other gemstones of various kinds. It is grand and beautiful, and as splendid as the Sun. Besides its gold and jewelled decorations, it bears a wonderful flag-staff flying the finest pennants. Equipped with everything needed for battle, it is irresistible. Covered with tiger-skins, it can strip every enemy of his fame and enhance the joy of the Yadavas.

Yoked to this ratha are the superlative horses, Saibya, Sugriva, Meghapushpa and Balahaka, all of which have been bathed and exquisitely caparisoned. And adding to Krishna's glory is Garuda, the Lord of birds, who is perched on the flagstaff of that awesome chariot.

Krishna ascends his ratha as lofty as Meru's summit, the deep rumble of its wheels like massed clouds, which, like the pushpaka vimana, takes its rider where he wills it. Taking Satyaki with him, Krishna sets out, filling the earth and the sky with the thunder of his chariot-wheels.

The sky becomes cloudless; cool, fragrant winds blow in the pure, clear air. Auspicious animals and birds, whirling always to their right, fly around the ratha; cranes, peacocks and swans follow the slayer of Madhu, uttering cries of good omen. The fire, fed with libations to the accompaniment of mantras, blazes up, smokeless, also sending its flames towards the auspicious right.

Vasishta, Vamadeva, Bhuridyumna, Gaya, Kratha, Sukra, Kusika, Bhrigu and other Brahmarishis and Devarishis stand to the right of Krishna, the joy of the Yadavas and Indra's younger brother. Worshipped by these and other illustrious Rishis and Munis, Krishna sets out for the city of the Kurus, being seen off by Yudhishtira, Bhima, Arjuna and the twin sons of Madri; as well as by the heroic Chekitana, Dhrishtaketu of the Chedis, Drupada and the king of Kasi, that great warrior Sikhandin, Dhrishtadyumna, Virata with his sons and the princes of Kekaya. All these

Kshatriyas ride a respectful distance behind that bull of the Kshatriya race to honour him.

Yudhishtira Dharmaraja follows Krishna for some distance and then speaks to him in the presence of the other kings. The son of Kunti embraces that Purushottama, who has never sinned, not from desire, anger, fear or any wish for profit; whose mind is steady; who knows no greed; who is dharma embodied, and endowed with fathomless intelligence and wisdom; who knows the hearts of all creatures; who is the Lord of all and the God of gods; who is eternal; who has every virtue and bears the auspicious Srivatsa on his chest. The king embraces Krishna and tells him what he must do.

Yudhishtira says, 'We should ask after the welfare of our mother, who always keeps dharma, performing tapasya and propitiatory rituals; who is devout in her worship of Devas and Atithis; who always waits upon her superiors; who loves her sons with a boundless affection; and whom we love dearly. She rescued us from Duryodhana's many snares, like a boat saving shipwrecked sailors from the terrors of the sea. Krishna, though undeserving of woe, she has suffered untold misery because of us. We should pay homage to her. Embrace and comfort her repeatedly by telling her about the Pandavas.

Ever since her marriage she has been the victim of pain and grief because of the way her father-in-law behaved; suffering has been her lot. Krishna, will I ever see the day when my afflictions end and I can make my grieving mother happy? On the eve of our exile she ran after us, crying in anguish, but we left her behind and went into the forest. Sorrow does not always kill; she might still be alive and, though grieving constantly for her sons, being looked after in Hastinapura.

Glorious one, salute her for me, and salute Dhritarashtra also, as well as all the kings who are older than us. Greet Bhishma, Drona, Kripa, Bahlika, Aswatthama, Somadatta and everyone of the Bharata vamsa. Salute the wise Vidura, counsellor of the Kurus, of the profound intellect and knowledge of dharma. Madhusudana, embrace everyone on our behalf.'

Having said this to Krishna in the presence of the kings, Yudhishtira circles him in pradakshina and asks his leave to return. Arjuna walks ahead a few steps and says quietly to his friend Krishna, the Avatara, 'Illustrious Govinda, all the kings know that we have decided to ask for our kingdom back. If, without insulting us and by honouring you, they give us what we demand, I will be pleased and they will escape mortal danger. If, however,

Dhritarashtra's son, who is always deceitful, does otherwise, I will obliterate the very race of Kshatriyas.'

Bhima is delighted when Arjuna says this. That Pandava, who constantly quivers with rage he can scarcely contain, now lets out a dreadful roar of joy. Hearing him, all the bowmen tremble, and horses and elephants helplessly urinate and excrete in terror.

Having declared his resolve to Krishna, Arjuna takes his leave and turns back after embracing his divine cousin. Once all the other kings are persuaded to turn back, as well, Krishna sets out with a cheerful heart, on his chariot drawn by Saibya, Sugriva and the other horses. Urged by his sarathy Daruka, those steeds fly, devouring road and sky as they go.

On his way, Krishna Mahabaho meets some Rishis who shine with Brahmatejas, standing on both sides of the road. He gets down and greets them reverently and worships them.

He says, 'Is there peace in the world? Is dharma being practised? Are the other three varnas obedient to Brahmanas? Where have you met with success? Where are you going and why? What can I do for you? What brings you illustrious ones to Earth?'

Jamadagni's son, Brahma's friend, that lord of Devas and Asuras, comes forward and embraces Krishna. Parasurama Bhargava says, 'O Dasarha, Devarishis of pious deeds, Brahmanas of deep knowledge of the Shastras, Rajarishis and venerable Munis, who are witnesses to the feats that the Devas and Asuras have achieved, want to see all the Kshatriyas of the Earth gathered together from everywhere, the counsellors sitting in the ancient Kuru sabha, the kings, and, amongst them, you who are the Truth incarnate, O Janardana.

We are going to Hastinapura to witness that awesome sight. We are also anxious to hear what you will say to the Kurus in the presence of all those kings, words full of dharma and artha. Bhishma, Drona and others, as well as the illustrious Vidura and you, Yadavapumgava, will adorn that ancient sabha. We want to hear what you say there—divine words of wisdom.

You now know our purpose, Mahabaho. We will meet you again; go safely. We hope to see you in the midst of that sabha, seated on a noble throne, radiating lustre and might.'"

CANTO 84

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "O Parantapa, when Devaki's mighty-armed son sets out for Hastinapura, ten powerful, fully armed and battle-ready Maharathas follow in his train. A thousand foot-soldiers, a thousand horsemen and hundreds of attendants carrying plentiful provisions also go with him."

Janamejaya said, "How does the illustrious Krishna of Dasarha vamsa, the slayer of Madhu, leave on his journey? What omens appear when he sets out?"

Vaisampayana said, "I will tell you about the earthly and heavenly omens that appear on Krishna's departure for Hastinapura. At first, the sky is clear and cloudless, yet thunder rolls and lightning flashes above. Later, light, fleecy clouds appear and pour down rain behind him, in his wake, as if in tribute. The seven great rivers, including the Sindhu, change their eastward courses and flow west instead. The cardinal directions seem to be reversed and all things seem in dizzy thrall. Fires blaze up everywhere, Rajan, and the Earth trembles.

In hundreds of wells and earthen pots water gushes up spontaneously and overflows. The whole universe is enveloped in darkness. Akasa is filled with dust that obscures the cardinal and subsidiary points of the horizon. Loud roars sound in the sky, but no creature is seen to make them. This wonderful phenomenon is seen all across the land. A southwesterly wind,

roaring, uproots trees by the thousands and crashes them down upon the city of Hastinapura.

However, in those places through which Krishna passes delicious breezes blow and everything becomes auspicious. Lotuses and fragrant flowers fall in showers from above. The road becomes smooth and miraculously free from prickly grasses and thorns. Wherever Krishna stays, thousands of Brahmanas glorify that munificent One and worship him with offerings of curds, ghee, honey and rich gifts. Women come out onto the road and fling redolent wildflowers over him who is devoted to the welfare of all creatures.

Bharatarishabha, Krishna comes to wonderful Salibhavana abundant with every crop, an enchanting and sacred realm. He sees, with delight, villages crowded with animals; he passes through many cities and kingdoms. He passes through Upaplavya where its happy, good natured citizens, who have the protection of the Bhaaratas and, so, free from fear of invasion, and unknowing of danger or calamities of any kind, come out of their town and stand together on the way, eager to set eyes on holy Krishna. They see that illustrious one like a fire, and they worship him as they would an honoured and welcome guest.

When at last Krishna comes to Vrikasthala, the Sun is reddening the sky with his last rays of light. Alighting from his chariot, the Avatara performs the customary rites of purification, orders the horses unharnessed and sits down to his sandhya vandana. Daruka unyokes the horses, tends to them and lets them loose to graze and drink.

Krishna says, 'We must spend the night here, for the success of Yudhishtira's mission.'

His attendants quickly set up camp and serve fine food and drink.

Rajan, amongst the Brahmanas who live in that village, those who are of noble descent, and humble and obedient to the injunctions of the Vedas in their ways, approach Krishna and honour him with blessings and worship. They place their rich homes at his disposal.

Krishna joyfully accepts their hospitality and pays homage to each of them as befits their status. He visits their homes, then returns with his own people to his ample tent. Having eaten his meal with them and fed all the Brahmanas with sweet-meats, Krishna passes the night happily in Vrikasthala.'"

CANTO 85

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "Dhritarashtra, in the meantime, has discovered through his spies that Krishna is on his way. His hair stands on end as he reverently faces the mighty-armed Bhishma, Drona, Sanjaya and the illustrious Vidura, and Duryodhana and his confederates.

He says, 'O son of Kuru vamsa, we hear strange and wonderful news. Old men, women and children are talking of it in their homes; most speak of it in awe; others gather in groups outside and talk of it; wherever men congregate, in homes or open spaces, they are discussing just one thing. They all say that Krishna, the great scion of Dasarha vamsa, is one his way here on behalf of the Pandavas. He is worthy of every honour we can do him and our worship. He is the Lord of all creatures; everything in the universe depends upon him; intelligence, strength, wisdom and energy are centred in him.

This Narasreshta deserves the reverence of good men, for He is eternal virtue—Sanatana Dharma incarnate. He will bestow felicity and happiness if worshipped, and misery if not. If we please him with our offerings, we might have all our wishes fulfilled by his grace, in the presence of these kings.

Parantapa, waste no time; make arrangements to receive him worshipfully; have pavilions built on the road and furnish them with every luxury, so that Krishna is pleased with you. What does Bhishma think?'

Bhishma and the others warmly laud what Dhritarashtra says. Duryodhana immediately orders pavilions to be erected at regular intervals, at the most charming sites, and adorned with myriad jewels. The king has them furnished with luxurious beds and seats; he sends beautiful maidens, perfumes, ornaments, fine clothes, a variety of the best food and drink and fragrant garlands of many kinds. Especially for Krishna's reception and use, the king has a splendid, gem-studded pavilion built at Vrikasthala. Once these arrangements, made by superhuman or even divine effort, are complete, Duryodhana informs Dhritarashtra of them.

Krishna arrives at the Kuru encampment, but casts not even a glance at these opulent pavilions.'"

CANTO 86

BHAGAVAD-YANA PARVA CONTINUED

"Dhritarashtra says, 'Vidura, Krishna has left Upaplavya. He is in Vrikasthala now and will be here tomorrow. He is the lord of the Ahukas; he is the foremost of the Sattvatas; he is a Mahatman endowed with great lustre and might. He is the guardian and protector of the prosperous kingdom of the Vrishnis; he is the Pitamaha of the three worlds. The vastly intelligent Vrishnis and Andhakas worship Krishna's wisdom, just as the Adityas, the Vasus and the Rudras do Brihaspati's. Virtuous one, I will, in your presence, offer our worship to this noble son of the Dasarha vamsa. Let me tell you what I plan to do.

I will give him sixteen rathas made of gold, each drawn by four superb, well-adorned, identically coloured Bahlika horses. I will give him eight elephants with the juice of musth running down their temples, with tusks as big as plough shares, which can smite down hostile ranks, and eight mahouts for each one. I will give him a hundred lovely maidservants with golden skins, all virgins, and a hundred man-servants as well.

I will give him eighteen-thousand soft woollen blankets that the mountain dwellers gave us. I will give him a thousand deer-skins from Cheena, and everything else that one like him deserves. I will give him this great and serene gemstone of the purest rays that shines day and night, for only Krishna is worthy of it. I will give him my own chariot, which can traverse fourteen yojanas in a day. I will set food and drink before him,

eight times more than what the animals and attendants in his entourage need.

All my sons, except Duryodhana, will go out to welcome him on their chariots. Thousands of graceful dancing girls, decked in ornaments and unveiled, will receive Krishna. Let all the citizens with their wives and children feast their prayerful eyes on the illustrious Madhusudana with as much devotion as they look at the rising Sun. Let pennants and banners be raised and the road by which Krishna comes be well-watered to settle the dust.

Let Dusasana's palace, which is better than Duryodhana's, be cleaned and decorated for Krishna to stay in. With its many beautiful mansions, and its abundant riches, it is enchanting indeed. All my wealth, as well as Duryodhana's, is kept there. Give Krishna all that befits one as great as him.'"

CANTO 87

BHAGAVAD-YANA PARVA CONTINUED

"Vidura says, 'O Rajan, you have the respect and love of everyone in all the three worlds, and you are considered the best of men. You are venerable and your mind is so serene that whatever you say will be in accord with the shastras and the dictates of reason. Your subjects are confident that dharma is as integral to you as writing etched on stone, as rays to the Sun or waves to the ocean. Your virtues make your subjects love you. Take care to preserve your noble traits. Be straightforward in all that you do. Do not, out of foolishness, be the cause of a slaughter of your sons, grandsons, friends, kinsmen and all your dear ones.

You plan to give much to Krishna as your guest; he deserves all that and more, indeed he deserves the Earth. However, your generosity does not stem from motives of dharma or a desire to please him, but from selfish reasons. It reeks of insincerity, falseness and deception. I clearly see the hidden intentions behind what you plan to do.

The Pandavas want only five villages, but you do not want to give them even that for the sake of peace. Instead, you are trying to win Krishna over with gifts and to alienate him from the Pandavas. You will not succeed in separating Krishna and Arjuna, neither with wealth, nor worship, nor with all your cunning stratagems. I know Krishna's magnanimity; I know how unshakeable Arjuna's devotion to him is; I know that Arjuna is as Krishna's life and he will never forsake him.

Krishna will not accept any hospitality from you other than water to wash his feet and to drink; the only courtesy he will offer is to enquire after the well-being of those he sees with you, nothing else. Rajan, offer him the honour of a welcome that he will accept. He is worthy of every reverence and deserves no less. Give Krishna what he comes for, which he desires for the good of both the Kurus and the Pandavas. He wants peace between you and Duryodhana, on one side, and the Pandavas on the other.

Do as he says, Rajan; you are like a father to the Pandavas; you are old and they are children to you by age. Behave as a father would towards them, for they look upon you as one.'"

CANTO 88

BHAGAVAD-YANA PARVA CONTINUED

"Duryodhana says, 'All that Vidura has said about Krishna is true. Krishna is devoted to the Pandavas and inseparable from them. The gifts that you plan to give him are inappropriate. Kesava is indeed worthy of it all, but this is neither the time nor the place for it. He will think that we are honouring him out of fear. An intelligent Kshatriya must never do anything that may be considered cowardly or shameful.

I am well aware that Krishna of the large eyes is worthy of the worship of the three worlds, but given the circumstances we should not give him anything. The war that we have set our minds on should not be set aside or delayed out of considerations of hospitality.'

Listening to Duryodhana, the Kuru Pitamaha Bhishma says, 'Krishna will not be pleased or angry whether he is honoured or not; nor will he be insulted, for he is above such things. No one, however powerful he may be or however hard he may try, can obstruct his purpose. Do not hesitate to do as Krishna says, and use him to make peace with the Pandavas. He is righteous and his advice will be in keeping with dharma and artha. What is fitting is that you gratify him by doing what he asks.'

Duryodhana says, 'Pitamaha, I cannot live if I have to share my fortune with the Pandavas. I have made my own decision: when he arrives here in the morning, I will imprison Krishna, who is the refuge of the Pandavas. With him confined, the Vrishnis and the Pandavas, indeed the whole world,

will submit to me. Tell me how I should do this, so that Krishna does not guess what I intend, and so that we are not endangered.'

Dhritarashtra and his advisors are shocked to hear Duryodhana's abysmal plan.

Dhritarashtra says to Duryodhana, 'Never speak of this again, it is sinful! Hrishikesa comes as an ambassador. Besides, he is related to us and we love him. He has done us no wrong; how can you even think of imprisoning him?'

Bhishma says, 'Your sinful son faces his end by choosing evil over dharma despite his well-wishers' pleas; and you follow the lead of this wretch, who ignores all wise counsel and treads the path to doom. This vile prince of yours, with all his counsellors, will die the instant they lay hands on the pure Krishna. I dare not tarry to listen to this sinner anymore.'

And the inflamed Bhishma of the awesome might gets up and leaves the Kuru sabha."

CANTO 89

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "Krishna rises at dawn and, having performed his morning ablutions and rituals and taken leave of those who rode with him, sets out for Hastinapura. The citizens of Vrikasthala bid farewell to the mighty-armed one and return to their homes.

Other than Duryodhana, all the grandly attired sons of Dhritarashtra, along with Bhishma, Drona, Kripa and others, go out to meet Krishna. Thousands of people come out to look at him—on chariots and on foot. He meets Bhishma of the immaculate deeds, Drona and Dhritarashtra's sons on his way; and they escort him into the city of elephants.

In honour of Krishna's visit, Hastinapura is vividly adorned and the main streets are bedecked with gold and gemstones of all kinds. Rajan, not a single man, woman or child remains indoors, so eager are the citizens to see Krishna. They come out and line the streets, and bow their heads in worship while they sing in his praise as he passes. Noble women crowd the balconies and terraces of great mansions to look at Krishna as he passes by; filling them until it seems they might collapse under their combined weight. And although swift, Krishna's horses move slowly through the thronging streets.

The lotus-eyed Parantapa enters the compounds of Dhritarashtra's ash-coloured stone palace with its numerous edifices. He passes through the first three chambers of the palace and then he meets Dhritarashtra. The blind

king stands to honour Krishna in welcome, and Drona, Bhishma, Kripa, Somadatta and king Bahlika rise with him. The Vrishni hero comes forwards and pays his respects first to the illustrious Dhritarashtra and Bhishma; he then greets the other kings one by one, in proper order. Finally, after Krishna has greeted Drona and his son, Bahlika, Kripa and Somadatta, Dhritarashtra shows him to a throne of wondrous artistry, made of gold and inlaid with resonant jewels.

When Krishna is seated, Dhritarashtra's priests make a ritual offering to him of a cow, honey, curds and water. Krishna stays awhile, surrounded by the Kurus, exchanging pleasantries with each one as befits their relationship with him. In due course, having accepted the honours of welcome accorded to him and having greeted all the Kurus in their sabha, he takes Dhritarashtra's leave and goes to Vidura's fine home. Vidura comes out to welcome Krishna of the Dasarha vamsa with all kinds of auspicious and loving offerings.

Tears in his eyes, Vidura says, 'O Lotus-eyed Lord, I cannot begin to describe the joy I feel to see you, for you are the inner soul of all the living, the antaratman.'

Vidura, who knows dharma, asks after the Pandavas. Krishna, for whom the past and future are merged into the present, who knows that the Pandavas love Vidura and he them, that he is learned, constant in dharma, ever truthful and wise, and that he bears no anger against the sons of Pandu, tells him in detail about what the sons of Pandu have been doing.'"

CANTO 90

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "After noon, after visiting Vidura, Krishna, chastiser of his enemies, goes to see his aunt Kunti. When she sees him, his face glowing with the radiance of the Sun, she embraces him and begins to pour out her sorrow for her sons. At the long denied sight of Krishna, who is her sons' very prana, her tears flow. When Krishna has received her ritual welcome she speaks to him, her face careworn, her voice choked with tears.

Kunti says, 'O Kesava, from their childhood my sons have served their elders and superiors with reverence. They were always devoted to each other. They were cheated of their kingdom and sent into exile, when they ought to have lived in the midst of their friends and kin. They have mastered anger and joy; they are devoted to Brahmanas and always truthful. These children of mine, the noble sons of Pandu, tore my heart out when, abandoning kingdom and pleasures, and leaving me behind, they went into the forest. How did my sons live in the vana full of lions, tigers and wild elephants?

They have suffered untold misery. Deprived of their father in their infancy, I raised them all so tenderly. How did they live in the forest without seeing their mother? From their infancy the music of conches, drums and flutes woke them from their sleep. While at home, they slept in palatial apartments on soft sheets and skins of the runku deer; and were woken in

the morning by the trumpeting of elephants, the neighing of horses, the clatter of chariot-wheels, and the music of flutes and veenas, the sounds of conches and cymbals. They would worship at dawn while listening to sacred hymns chanted by Brahmanas; they worshipped the eldest of those Brahmanas with grand gifts of clothes, jewels and ornaments. And those illustrious Dvijas blessed them in return.

I cannot imagine how they slept in the deep forest where only the feral cries of predators ring. O how unjustified was their torment. They who were roused from their beds by music of cymbals, drums, conches and flutes, by the sweet voices of singers and by their praises being sung, how could they bear to be awoken in the forest by the roars of panthers and tigers?

My eldest son is modest and devoted to truth; he has his senses under control, and compassion for all creatures; he has conquered lust and malice; he always walks the path of dharma; he was able to bear the heavy burden of the ancient Rajarishis—Ambarisha, Mandhatri, Yayati, Nahusha, Bharata, Dilipa and Usinara's son Sibi; his character is taintless and his disposition immaculate; he is deeply versed in dharma; his prowess is irresistible; his accomplishments make him fit to rule the three worlds; his profound learning and devotion to dharma make him rightfully the foremost of the Kurus; he is handsome and mighty-armed; and he has no enemies. How is my Yudhishtira, O Krishna?

My pure-souled and golden-skinned second son is as strong as ten thousand elephants and as swift as the wind; he is the mightiest of the Pandavas and the most quick-tempered; he is devoted to his brothers and is beloved of them all. It is he who killed Kichaka and his brothers; he who slew the Krodhavasas, Hidimba and Baka. In prowess he is Indra's equal, in might Vayu Deva's; his anger is terrifying and like Rudra's; he is the foremost of all warriors. This Parantapa, this wrathful son of Pandu, restrains his anger, might and impatience, and he controls his soul in implicit obedience to his elder brother. Tell me, Krishna, how is my Bhimasena of immeasurable valour, whose terrifying appearance suits his name Vrikodara?

Krishna, what of my Arjuna, who with only his two arms is more powerful than his thousand-armed namesake of long ago, my son who shoots five hundred arrows with one draw of his bow? He is Kartavirya's equal with the astras; Surya Deva's equal in blinding energy; a Maharishi's equal in self-restraint; Bhumi Devi's equal in forgiveness. It is by his

strength that the Kuru kings have acquired their vast empire that blazes in splendour; and the Pandavas greatly value his prowess. This son of Pandu is the foremost of all Maharathas; his might is true and irresistible; no enemy has ever escaped him with his life; he is the conqueror of all, and invincible; he is the refuge of the Pandavas, as Indra is of the Devas. Krishna, how is your brother and friend, my Dhananjaya?

Ah, tell me about my tender-hearted son, who is kind to all creatures and blessed with modesty, who is a master of powerful astras, who is delicate and virtuous, who is my most beloved child. The mighty archer Sahadeva is the hero and ornament of all sabhas; he is young and devoted to the service of his brothers; he knows artha and dharma; his brothers always praise his noble character and manner. Madri and Pandu's son, the heroic Sahadeva, is the best of warriors; he waits submissively on his older brothers and reverentially on me; he is tender in years and of a gentle disposition; he is brave and handsome. He is loved by all and most dearly by his brothers, whose very life he is, though he inhabits his own body.

And tell me about my Nakula, who is a master of the various vyuhas of war; who is strong and a mighty archer also. My precious child was raised in luxury; is he well in body and mind? Mahabaho, shall I ever see my Nakula again? That Maharatha is still a stripling to me; he does not deserve this grief. O, how could I, who knew no peace if Nakula was out of my sight for even the blink of an eye, be still alive today?

Dearer to me than all my sons is Draupadi. She is nobly born and completely beautiful; she is endowed with every accomplishment; she always speaks the truth. She chose to accompany her husbands rather than stay with her sons and, leaving her children behind, followed the Pandavas. Once, a retinue of servants waited on her; her husbands, who love her, gratified her every little wish. She bears all the auspicious marks on her person and is accomplished in every way. Krishna, how is Draupadi?

Although she has five heroic husbands, all slayers of foes and all peerless bowmen who are each equal to Agni in urjas, she has suffered great torment. I have not seen my daughter-in-law Panchali for fourteen years; she herself has not seen her sons for as long, and must have endured constant anxiety for them. That Draupadi does not enjoy the happiness that should be hers for her wonderful character convinces me that happiness is not the result of one's deeds or nature.

Whenever I remember how she was forcibly dragged into the Kuru sabha, I stop loving Yudhishtira, Arjuna, Bhima, Nakula and Sahadeva. Never before have I borne a heavier burden of grief as when the villainous Dusasana, driven by rage and lust, hauled Draupadi, who was in her menstrual period and wore only a single length of cloth, into the sabha where her father-in-law sat; and exposed her to the gaze of all the Kurus. Everyone knows that Dhritarashtra, Bahlika, Kripa, Somadatta and all the others were struck by sadness at this; but of all who were present in that sabha, it is only Vidura who spoke out for her, only him that I worship.

One does not become worthy of homage by learning or wealth. It is one's character alone that makes a man deserve honour. Krishna, the illustrious Vidura, with his great intellect and deep wisdom, is an ornament that adorns the world.'

Pritha is filled at once with joy at Krishna's presence and sorrow for her sons; and she vents all her grief. She says, 'O Parantapa, dissolute kings of ancient times occupied themselves with gambling and hunting deer. Can this be a happy way of life for the Pandavas? I am consumed by dark thoughts and images, Krishna—of Draupadi being violently dragged into the presence of the Kurus in their sabha by Dhritarashtra's sons, and abuse worse than death being heaped on her; of my sons being banished from their city; of them wandering in the wilderness. These and other sorrows fairly crush me.

Nothing could have been more painful to me or my sons than to have lived a year in wretched hiding, in a stranger's house. Fourteen years have passed since Duryodhana exiled my sons. If suffering destroys the karma of paapa, and if happiness depends on punya, then considering the torment we have been through, we might yet enjoy happiness again. I never treated Dhritarashtra's sons differently from mine. By virtue of that, O Krishna, surely I will see you emerge safely from this war, and with the Pandavas, their enemies slain and their kingdom restored to them. My sons have kept the oath they swore and lived so faithfully by dharma that their enemies cannot hope to vanquish them.

As for my sorrows, I blame neither myself nor Duryodhana, but my father alone. Like a wealthy man making a gift of money, my father gave me away. When I was still a girl, playing with toys, or with a ball in my hands, your grandfather gave me away to his friend, the illustrious

Kuntibhoja. Abandoned then by my father and now by my father-in-law, and suffering unbearably as I do, what point is there in my being alive?

On the night of Arjuna's birth, a disembodied voice said to me, "This son of yours will conquer the whole world and his fame will reach the heavens. Your son will destroy the Kurus in a great war and recover the lost kingdom, and with his brothers he will perform three mahayagnas."

I do not doubt the truth of that marvellous announcement. I bow to dharma that upholds creation. If dharma is real, you will surely make good all that the asariri said. Neither the death of my husband, nor the loss of wealth, nor our conflict with the Kurus inflicted such eviscerating pain on me as the separation from my children. What peace can my heart know when I do not see Dhananjaya, wielder of Gandiva and best of all Kshatriyas? I have not seen Yudhishtira, Arjuna and Bhima for fourteen years, Krishna. Men perform sraddha, last rites, for those who have gone missing for a long time, assuming that they are dead. Practically, my children are dead to me and I to them.

Tell Yudhishtira Dharmaraja that his dharma diminishes with each passing day. Tell him to stop this with a Kshatriya's rough deeds. Cursed are they, Krishna, who live as dependents at another's mercy. Death is better than a livelihood gained by such meanness.

You must tell Dhananjaya and Vrikodara that the time has come for them to fulfil the purpose for which a Kshatriya woman bears a son; that if they let time slip by without achieving anything, then, although they are still universally respected, they will become objects of contempt; and that if men's disdain taints them, I will abandon them for ever. Tell those Purushottamas that when the time comes even life, which is precious, should be laid down.

Tell Madri's sons, who are more devoted to Kshatriya dharma than to life itself, that they must strive to win comfort and wealth back through their prowess, for only objects gained like that can please the heart of a man who wants to live by Kshatriya dharma.

Go now, Mahabaho, and tell Arjuna, foremost of all Kshatriyas, to walk the path that Draupadi shows him. You know well, Krishna, that when inflamed Bhima and Arjuna are each like Yama and can vanquish even the Devas. Their wife Krishnaa being dragged into the sabha and spoken to as she was by the beasts Dusasana and Karna was a searing insult to them. Duryodhana, too, insulted the mighty Bhima in the presence of the Kuru

kings. I am certain he will pay for that, for Vrikodara knows no peace when an enemy provokes him. Indeed, once provoked, Bhima remembers the slight until he has killed his foes and their allies.

The loss of kingdom did not crush me; the defeat at dice did not sadden me; but the illustrious and beautiful princess of Panchala being dragged into the sabha, wearing only a single cloth, and there forced to hear the vilest taunts and abuse, grieved me more than anything I have known. Krishna, what could be a greater sorrow for me? Alas, that incomparable Kshatriya princess, so devoted to her dharma, had to suffer such savagery while in her delicate period and, though she had powerful protectors, was as helpless as if she had none.

O Madhusudana, I find it strange that I have had to bear such a burden of grief in spite of you, and that mightiest of men Balarama and that Maharatha Pradyumna being protectors of my children and myself; and despite my sons, the invincible Bhima, and Arjuna who never turns his back on the enemy, being alive.'

Krishna comforts his aunt so grief-stricken by the plight of her sons. He says, 'There is no other woman in the world like you, Matuli. You are the daughter of King Surasena, and by marriage you are of the Ajamida vamsa. The families of your birth and marriage are both noble; you are like a lotus transplanted from one great lake into another. You were blessed with prosperity and adored by your husband. You are the wife of a hero and have given birth to heroic sons. You possess every virtue and are endowed with great wisdom. It is fitting that you should bear joy and sorrow with equanimity and patience.

Your children have overcome sleep and sloth, anger and joy, hunger and thirst, cold and heat and enjoy happiness in the true Kshatriya way. They are endowed with great light and strength and, abandoning the sensual pleasures which the low-minded are addicted to, pursue the noble felicity which Kshatriyas should. Nor are they content with a little. Wise men enjoy the limits of joy or unhappiness from objects that give these. Ordinary men choose mediocre pleasures and are content with lethargy. Those that are superior desire either the most acute human suffering or the highest bliss that man can have. The wise delight in extremes; they find no pleasure in mediocrity. They hold the extremes with true happiness and see the in-betweens as real sorrow.

The Pandavas and Draupadi greet you through me. They send the message that they are well and ask after your welfare. You will soon see them become the lords of the whole world, with their enemy slain and themselves reinstated to power and prosperity.'

Consoled by Krishna, the sorrowing Kunti shakes off the gloom in which temporary ignorance has enveloped her and says to Krishna, 'Mahabaho, let us do whatever you think is proper, without abandoning dharma, and without deceit. I know the power of your truth and of your birth. I know also what wisdom and strength you will employ to accomplish what is best for your beloved cousins. In our vamsa you are dharma personified; you are truth; you are the embodiment of tapasya; you are Brahman. Everything is founded in you; and what you say must always be true.'

The mighty-armed Krishna bids her farewell, and after walking around her in pradakshina, leaves for Duryodhana's palace.'"

CANTO 91

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "Having taken leave of Kunti and walked round her in pradakshina, Krishna goes to Duryodhana's opulent palace. It is richly adorned, with beautiful furniture, and as grand as Indra's abode. Krishna walks unobstructed through three large courtyards and enters the palace, which is as imposing as a mass of clouds, as tall as a hill, magnificent and resplendent.

There he sees Dhritarashtra's son of the mighty arms seated on his throne in the midst of a thousand kings and surrounded by all the Kurus. There he also sees Dusasana, Karna and Subala's son Sakuni, who sit next to Duryodhana. When Krishna enters the sabha, Dhritarashtra's illustrious son and his counsellors rise to honour him. Krishna greets Duryodhana and his counsellors, as well as all the kings present, according to their status, and then sits on a beautifully wrought golden throne spread over with a rich gold-embroidered cover.

The Kuru king makes the ritual offering to Krishna of a cow, honey, curds and water; and he places at his service all his palaces and other mansions, and the whole kingdom. In the presence of all the kings, the Kauravas worship Krishna, who is like the Sun in all his glory. Once the ritual of worship is completed, Duryodhana invites Krishna to eat with him in his palace. Krishna declines.

Duryodhana glances at Karna and, in a deceptively mild voice underlaid with malice, says to Krishna, 'O Janardana, why will you not accept the feast of food and drink, and the garments and beds that I have arranged for you? You are helping both sides in this dispute; you want the good of both. You are the greatest of Dhritarashtra's relatives and he loves you dearly. You also know dharma and artha, fully and in detail. Krishna, I want to hear the reason for your refusing my hospitality.'

Krishna raises his mighty right arm and, in a voice as deep as rumbling clouds, says to Duryodhana, 'Rajan, envoys accept food and worship only after the success of their missions. So, Bhaarata, when my mission succeeds, you may entertain me and my attendants.'

Duryodhana says, 'Krishna, it is not fitting that you behave in this manner. We are trying to please you because of your kinship to us, regardless of the success or failure of your mission. Our efforts seem to be futile; and we see no reason why you reject our worship, which we offer out of love and friendship. We have no quarrel or war with you; and on reflection, it seems what you say and do is not becoming.'

Krishna looks at Duryodhana and all his counsellors and says, 'I could never forsake dharma, not from desire, from wrath or malice; not for gain or for the sake of argument and not from temptation. One accepts food from another when one is in distress. You have not inspired love in me by anything you have done, nor am I in distress. Without any reason, you hated your gentle cousins the Pandavas, who have every virtue, from the moment they were born. The unreasonable hatred you bear the sons of Kunti does not become you.

The sons of Pandu are all devoted to dharma. Who would hurt them in the least? He who hates them, hates me; he who loves them, loves me. Know that the Pandavas and I have one soul. He who is driven by lust, anger and by the darkness of his heart, who hates and seeks to injure one who owns every good quality is the worst of men, even if he possesses every noble quality himself.

That wrathful villain of uncontrolled soul, who, from ignorance and greed, hates his godlike kinsmen, will never enjoy his prosperity for long. On the other hand, the one who, through good judgement, wins over virtuous men, even if he has an aversion to them in his heart, enjoys undying felicity and fame. The food you offer me is defiled by your

vileness, and I cannot eat it. The only food I will eat here is what Vidura offers me.'

Saying this to the wilful Duryodhana, who cannot bear to hear anything contrary to his wishes, Krishna leaves the glittering palace and sets out for Vidura's home. While he is there, Drona, Kripa, Bhishma, Bahlika and many of the Kauravas come to see him.

The Kauravas who have come place their palaces with all the wealth in them at Krishna's disposal. Krishna thanks them for the honour they have done him and gives them leave to go.

After the party of Kurus has left, Vidura entertains Krishna, the unvanquished, with lavish hospitality, providing him with everything he could want; and Kunti places sattvik, delicious food in abundance before him. Krishna first gratifies the Brahmanas who know the Vedas; he gives them food and gold. Only then he and his attendants, like Indra with the Maruts, dine on what remains of the feast that Vidura has prepared.'"

CANTO 92

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "In the night, when Krishna has dined and is refreshed, Vidura says to him, 'O Krishna, your coming has not been a well judged one. Dhritarashtra's son violates dharma and artha; he is evil and wrathful; he insults anyone he pleases, while he himself craves honour; and he disobeys the elders. He ignores the shastras; he is foolish and vile; he has set himself on a fateful, inexorable path to perdition; and he is malevolent towards those who are concerned for his welfare.

His soul is overcome by desire and lust, and he foolishly believes he is wise. He is the enemy of all his true friends. He is always suspicious, has no control over himself, is ungrateful and, having abandoned dharma, is infatuated by every sin. He is vain and immature, a slave to his senses, driven by bottomless greed, and indecisive.

And these are not his only faults. Even if you point out what is good for him, his arrogance makes him ignore such counsel. He has great faith in the prowess of Bhishma, Drona, Kripa, Karna, Drona's son and Jayadratha and, so, he spurns peace. Dhritarashtra's sons and Karna firmly believe that the Pandavas cannot even face Bhishma, Drona and the other Kshatriyas, let alone fight against them. Duryodhana has assembled an immense army and thinks that victory is already his. The fool believes that Karna can single-handedly vanquish the enemy, and so Duryodhana will never make peace.

Krishna, you want peace and brotherhood between the Kauravas and the Pandavas; but know that Dhritarashtra's sons have decided not to give the Pandavas what is rightfully theirs. Whatever you say to these men will be in vain, for they their minds are already made up. A wise man would not waste his breath when his words, good or bad, will surely prove ineffectual, even like singing to the deaf. Just as a Brahmana's discourse is wasted on Chandalas, your words will be utterly disregarded by these ignorant and evil men, who have no reverence for anything that is worthy of it.

Duryodhana is fatuous and, as long as he has strength, he will never heed your advice; everything you say to him will be futile. I do not think it is apt for you to go into the midst of these sinners, and speak out against them, who are black-souled, and many. Because they have no respect for age, are blinded by wealth and vanity, are full of the arrogance of youth and impatient, they will never accept your wise counsel.

Duryodhana has mustered a strong force and does not trust you. He will never do as you say. Dhritarashtra's sons are inspired by the conviction that Indra himself, with all the Devas, cannot defeat them in battle. Your words, always profound, will not move men of such dark beliefs, men driven by lust, greed and anger.

Secure amidst his vast army of elephants, chariots and soldiers, Duryodhana is fearless and thinks he has already conquered the Earth. He wants his empire without rivals. Peace with him is not possible, for he assumes that what he owns is unalterably his. Sadly, the end of the world as we know it is at hand because of Duryodhana, for kings of the world and all their Kshatriya warriors have gathered here to fight for him against the Pandavas.

Krishna, in the past, you have made all these kings, who are now arrayed against you, suffer grievous losses. Prompted by fear of you, these Kshatriyas have joined Karna and made an alliance with Dhritarashtra's sons. Reckless, and even prepared to die, they have joined Duryodhana for the pleasure of fighting against the Pandavas and you. I do not think it wise for you to go to them. How will you manage, surrounded by so many treacherous enemies all seated together? I am aware that you cannot be vanquished by the Devas themselves; I know how powerful and intelligent you are.

Krishna, I love you as much as I love the sons of Pandu, and what I say is from affection, respect and friendship for you. Need I tell you how

delighted I am to see you, Lotus-eyed One? You are the inner soul of all the living.'"

CANTO 93

BHAGAVAD-YANA PARVA CONTINUED

"The Divine One says, 'Vidura, all that a wise man should say; all that a far-sighted man would say; all that a man could to say to me as a friend; all that is truly worthy of you, in keeping with dharma and artha: all this you have said to me, as if I am your child. What you have told me is true, praiseworthy and sensible. Now, Vidura, listen to my reason for being here.

I am well aware of Duryodhana's evil nature and of the hostility of the Kshatriyas who support him; yet I have come to the Kurus. The Earth is in the grip of an enormous danger, and the man who saves her, with her elephants, chariots and horses, from imminent death will earn great punya. If this man does not succeed despite his best efforts to do what is dharma, he is anyway certain to merit the punya attached to that achievement, even though he fails. Similarly, as men who are versed in religion and the shastras know, if a man does not actually commit a sin, even if he intended to, he will not accrue the punishment attached to that sin.

I will try with all sincerity to bring about peace between the Kurus and the Srinjayas, who are about to be slaughtered in battle. Doom hangs over them because of the Kurus, fetched by the crimes of Duryodhana and Karna, while the other Kshatriyas only follow their lead.

Learned men condemn the man who does not persuade a friend who is about to plunge into death's maw to save himself. A man must do his

utmost, even seizing his friend by the hair, to turn him away from a grave sin. Such a man will win praise, not blame. Duryodhana would do well to accept my good advice, which is in keeping with dharma and artha, and which can avert the unimaginable war that looms. I will sincerely try to secure the welfare both of Dhritarashtra's sons and Pandu's, as well of all Kshatriya kind. If Duryodhana disregards me, I shall at least have the satisfaction of having followed my conscience, for a true friend is one who mediates when hostility breaks out between kinsmen.

I have come here so that no one can later say that, although he could have done so, Krishna made no attempt to stop the Kauravas and the Pandavas from slaughtering one another. I have come here to serve both sides and not all the gathered kings can reproach me.

If, after listening to my well-meant advice, Duryodhana does not accept what I say, he will only invite a horrific destiny to take millions of lives. If I can bring about peace among the Kurus without sacrificing the interests of the Pandavas, what I accomplish will be worthy indeed, and the Kauravas will be freed from death's clutches. If the sons of Dhritarashtra reflect calmly on what I say, then my objective will be achieved and the Kauravas will worship me as the one who brought peace to them.

If, instead, they try to injure me, I tell you now that all the kings of the Earth together are no match for me. They will be as a herd of deer before an angry lion.'

Saying this to Vidura, that bull of the Vrishnis and joy of the Yadavas lies down on his soft bed to rest."

CANTO 94

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "The starlit night is spent in conversation between these two illustrious tejasvins. The night passes too quickly for Vidura, who listens and talks to Krishna about so many things, both of them speaking words filled with dharma and artha and delight.

At dawn, a choir of singers awaken Krishna with melodious voices, accompanied by the sweet sounds of cymbals and conches. Krishna rises and performs his morning rituals; he bathes, recites the sacred mantras and pours ghee onto the sacrificial fire. He dresses himself and worships the rising Sun.

While he is still at his morning devotions, Duryodhana and Sakuni come to him and say, 'Dhritarashtra is in his sabha, with all the Kurus headed by Bhishma, and all the kings of the Earth. They request your presence, Krishna, with as much yearning as the Devas desire Indra's.'

Krishna greets them both with courtesy, and when the Sun has risen a little higher into the sky he calls for a number of Brahmanas and presents them with gold, clothes, cattle and horses. After he has made generous gifts he sits down; his sarathy Daruka come and salutes him; at Krishna's word, the sarathy fetches his master's dazzling chariot adorned with rows of tinkling bells and harnessed to the superb horses. Seeing his ratha, which rumbles like massed thunderheads, ready, Krishna walks in pradakshina around the sacred fire and the Brahmanas present, puts on the jewel

Kaustubha and, blazing in beauty, surrounded by the Kurus and escorted by the Vrishnis, climbs onto the chariot.

Vidura follows Krishna, foremost of all the living and most brilliant among men, on his own chariot. Duryodhana and Sakuni follow in one Kuru chariot; Satyaki, Kritavarman and the other Vrishni Maharathas follow Krishna in chariots, and on horses and elephants. Rajan, those exotic chariots, adorned with gold and drawn by wonderful horses, flash and rumble as they move along.

In the lead, Krishna, radiant in beauty, comes to a broad avenue that has been swept and watered, and made fit for the most kingly of kings. As he approaches cymbals clash, conches sound and other instruments pour out their music in homage. Many young Kshatriyas, the most heroic in the world and lionish in their strength, surround Krishna's chariot as his escort. Thousands of soldiers, attired in a variety of uniforms and carrying swords, lances and axes, march in front of Krishna. Five hundred elephants and thousands of chariots follow that unconquered hero as he proceeds in majesty.

All the citizens of the city, men and women of all ages, come out onto the streets to catch a glimpse of him. The terraces and balconies of houses are so crowded by women that they look as if they will collapse. Worshipped by the Kurus as he comes down the king's highway, Krishna looks around, his eyes seeing everyone, he hears their adulations and responds to each one's greetings, individually, magically.

When at last he reaches the Kuru sabha his attendants blow their conches and trumpets, shaking the skies. And all the great kings assembled in the Kuru sabha shiver in excited anticipation of seeing Krishna. Hearing the rumble of his chariot, deep as the roll of thunderclouds, they know that he is near and the hair on their bodies stands on end.

Krishna reaches the lofty gates and, alighting from his chariot that is like the summit of Mount Kailasa, he enters the sabha, which glimmers like newly risen clouds and is as splendid as Indra's own court. He walks in with Vidura and Satyaki on either side; and he overshadows the splendour of the Kurus with his own, like the Sun dimming the lesser lights of the heavens.

Karna and Duryodhana face Krishna, and the Vrishnis with Kritavarman are behind him. Bhishma, Drona, the blind Dhritarashtra and his courtiers rise to honour Krishna. When Dhritarashtra stands the thousands of kings who surround him also rise. Krishna accepts the exquisite golden throne

that has been prepared for him at Dhritarashtra's command. He smiles and greets the king, Bhishma, Drona and all the other kings, according to each one's age. All the kings and all the Kurus worship him in return. Through a vast window Krishna sees at the great palace gates the Rishis he saw in the sky on his way to Hastinapura.

Seeing them here, with Narada at their head, Krishna calmly says to Santanu's son Bhishma, 'These Devarishis have come to this earthly conclave of ours. Invite them in and offer them the finest seats and your gracious courtesy, for none of us can sit until they do. Without delay, offer worship to these Rishis who have mastered their souls.'

Bhishma sees the Rishis at the palace gate and orders the servants to fetch the finest seats for them, inlaid with gold and gem-set. Only after the Rishis are seated and have accepted the arghya offered to them does Krishna sit, and then so do the other kings. Dusasana assigns an excellent seat to Satyaki, and Vivimsati gives another golden one to Kritavarman. Not far from Krishna that illustrious and wrathful pair, Karna and Duryodhana, sit together on the same wide couch. Subala, the king of Gandhara, surrounded by the chiefs of his country, sits with his son beside him. The high-souled Vidura sits on a jewelled armchair covered with a white deer-skin, so close to Krishna's that it touches it.

All the kings gaze at Krishna for a long time but, just as people who drink amrita are never satisfied, even after imbibing cup after cup of it, their eyes remain unfulfilled. Krishna, clad in pitambara robes and his skin like the dark atasi flower, sits in the midst of the sabha, like a sapphire set in gold. A profound silence descends, for no one stirs, or speaks a word, why, they hardly breathe."

CANTO 95

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "Finally, Krishna, master of silence, of the perfect teeth and deep voice speaks. Although his words are addressed to Dhritarashtra, his words resound through all the sabha like thunderheads rumbling, and all the assembly hears him.

He says, 'I have come here to bring about peace between the Kurus and the Pandavas, to prevent a slaughter of Kshatriyas. I have nothing new to say, as you, Rajan, know everything there is to be known in this world. Because of its gyana and dharma, and because it is adorned with every accomplishment, your vamsa is the most distinguished of all royal dynasties. Joy in the happiness of others, grief at the sight of another's suffering, desire to alleviate distress, abstention from injury, sincerity, forgiveness and truth: all these prevail amongst the Kurus. Your dynasty is so noble that it would be sad indeed if anyone born into it did anything to break dharma, and tragic if it were you, King, who did so. For, you should be the first to restrain the Kurus if they sin against strangers or even their own people.

Know that your sons, led by Duryodhana, have abandoned dharma and artha and, deprived of their good sense by greed, now treat their own cousins despicably, most viciously. What your sons do is the cause of the terrible danger which threatens us all. If you ignore it, their deeds will result

in a massacre past imagining. If you so will, you can prevent this calamity even now, Bharatarishabha; peace is not difficult to achieve.

The establishing of peace depends on you and me, Rajan. You correct your sons and I will pacify the Pandavas. Your sons and their followers must obey your command, whatever it is. Indeed, their best course is to obey you. If you strive for peace by controlling your sons, it will be to your benefit, as well as to that of the Pandavas.

O great king, reflect carefully over this and do the proper thing. Let the Pandavas be your allies, and with their support seek dharma and artha. You cannot have better allies than them. With them as your protectors, Indra himself could not vanquish you. How can mere kings of the Earth withstand your might?

If you have the support of Bhishma, Drona, Kripa, Karna, Vivimsati, Aswatthama, Vikarna, Somadatta and Bahlika, of the rulers of the Sindhus and Kalingas, of Sudakshina the king of the Kambojas, of Yudhishtira, Bhimasena, Arjuna and the twins, of the mighty Satyaki and Yuyutsu, what man is there who is so misguided that he would dare challenge you? If you have both the Kurus and the Pandavas at your side, you will be invincible, and the sovereignty of the whole world will be yours.

All the rulers of the Earth, your equals as well as your superiors, will want an alliance with you. Protected on all sides by sons, grandsons, fathers, brothers and friends, you will live in unalloyed felicity. With all of them around you, and treating them affectionately, as you once used to, you will enjoy lordship over all this Earth. With your sons, allies and the sons of Pandu to support you will easily subdue all your enemies. Dhritarashtra, this is the most advantageous course for you to take. In unity with your sons, kinsmen and counsellors, you will be lord of the whole world, which they surely win for you.

O great king, nothing but death lies in war. What good can you see in the annihilation of both sides? Tell me, Bharatarishabha, if the Pandavas are killed in battle or if your own sons fall, what happiness will you enjoy? All of them are brave and skilled warriors; all of them want war. Save them from the terrible danger that threatens them. After the war you will not see all the Kurus or all the Pandavas; Maharathas will kill each other and you will see both sides decimated.

All the rulers of the world are gathered here. They will exterminate the very population of the Earth in their anger. Save the world; do not let the

people of this sacred Bhumi be destroyed. If you regain your natural goodness, the world will continue to be peopled as it is now. Rajan, save these kings from the horrible danger that threatens them; they are all of pure descent, modest, generous and devout, and related to one another by blood or marriage.

Let go of your wrath and enmity; let these kings embrace one another in peace. Let them eat and drink together; let them return to their homes in joy, dressed in rich clothes, decked with garlands and paying kind courtesies to one another.

Let the affection you had for the Pandavas be revived in your heart and let it lead to peace. They lost their father while they were mere boys, and you raised them. Now cherish them as befits you, as if they were your own sons. It is your duty to protect them, especially when they are in distress. Do not abandon dharma and artha.

The Pandavas have greeted you reverently and said, "At your command, we have suffered great misery. For twelve years we lived in the forests, and we lived unknown in the thirteenth year. We never broke our sworn pledge and believed that our father, too, would keep his word. The Brahmanas who were always with us will testify that we never once broke our word.

We have kept our side of the agreement; now you must abide by yours. Our travail has been long and great; now let us have our share of the kingdom. Knowing dharma and artha as you do, it falls to you to rescue us. We have endured our suffering in silence because we owed you obedience. Be a father and elder brother to us now.

A guru should behave with his sishyas in ways that befit a teacher; and being your disciples, we regard you as our guru. So, treat us a guru should treat his sishyas. If we go wrong, it is the duty of our father to set us right. Therefore, set us on the right course and you, too, take the high path of dharma."

Your sons, the Pandavas, said this to the kings who have come here: "If the men in a sabha know dharma, they will not allow any impropriety to occur in their hallowed court. When, in the presence of men of dharma, sinners overpower the righteous and subvert truth by deceit, it is the evil ones who are vanquished. When, struck through by the arrow of adharma, good men seek the protection of a noble court, those who occupy that sabha are themselves pierced through by the arrow, if they do not extract it.

Indeed, in that case, dharma will fell the men of that assembly, even like a river eating away the roots of trees on its bank."

Bharatarishabha, be your own judge. The Pandavas have kept peace, with their hearts set firmly in dharma, and deeply reflecting on all things. Whatever they have said is in keeping with dharma and nyaya. Rajan, what can you say to them except that you will restore their kingdom to them? Let these kings who are here tell you what your answer to the Pandavas should be.

If you think that what I say is dharma and true, save all these Kshatriyas from certain death. Make peace, and do not give in to anger. Give the Pandavas their rightful share of their father's kingdom; then enjoy happiness and prosperity with your sons; and have all your hopes fulfilled, Parantapa.

You know that Yudhishtira always walks the path of dharma. You know how he has conducted himself with you and your sons. Although you tried to have him burnt him alive in the house of lac, he fled into the wilderness, he returned and put his faith in you, only to be banished by you to Khandavaprastha. Ruling from Indraprastha, he brought all the kings of the Earth under his sway and yet looked up only to you, to honour you. In spite of the noble manner in which he conducted himself, Subala's son robbed Yudhishtira of his kingdom and wealth, at a deceitful game of dice. And despite being reduced to absolute penury, and having to watch Krishnaa dragged brutally into this sabha, Yudhishtira of the immeasurable soul did not swerve from Kshatriya dharma.

I want both your good and theirs. For the sake of dharma and artha, for happiness, Rajan, do not mistake evil for good or good for evil and, thereby, allow the Earth's population to be razed. Restrain your sons, whose greed has made them cross every limit. The sons of Pritha are as willing to wait upon you dutifully as they are to fight. Do what you think is best, Parantapa.'

In their hearts, all the kings in the sabha laud what Krishna says, but none of them dares speak out for dharma in Duryodhana's presence."

CANTO 96

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "All in that sabha fall silent on hearing Krishna, the hair on their bodies stands on end. All the kings think that there is no man who would dare respond to what Krishna has said.

Seeing that all the kings sit silently, Parasurama addresses Duryodhana but speaks to the entire gathering of Kurus. He says, 'Listen to what I have to say and to the story I will tell to illustrate it; if you are convinced by me, do what will benefit you all.

There was a king named Dambhodbhava, who ruled all the world. They say that his kingdom covered all this Bhumi. Every morning, when he rose, he would call his Brahmanas and Kshatriyas to him and ask them if they knew of anyone—a Sudra, a Vaisya, a Kshatriya or a Brahmana—who was better than, or even equal to him in battle. The king wandered over the face of the Earth asking this question, and he became drunk with vanity.

High-souled Brahmanas, who knew the Vedas and who feared nothing, advised the boastful king to curb his pride. However, the king continued to ask his question day after day. Some great Brahmanas of immense tapasya became angry and spoke to the conceited king.

They said, "There are two men, who are the best of all men, and who are always victorious in battle. Dambhodbhava, you will be no match for either of them."

The king asked those Brahmanas, “Where might I find these two heroes? To what vamsa do they belong? What feats have they achieved? Who are they?”

The Brahmanas said, “We have heard that these two are Munis, named Nara and Narayana. They have both been born as mortals. Go and find them, O king. This illustrious pair practises the severest tapasya in a remote fastness of the Gandhamadana mountains.”

The king could not bear to hear of the greatness of Nara and Narayana. He mustered his vast army of six kinds of forces and hastened to the rugged Gandhamadana mountains, where those unvanquished Rishis lived. There, he began to search for them and finally discovered them hidden in a deep vana. He saw that they were emaciated from hunger and thirst; their veins were swollen and stood out; and extremes of cold and heat had debilitated them. He approached them, touched their feet and enquired after their welfare.

The two Rishis received the king hospitably, with fruits and roots, with a darbhasana and water. They enquired about the king’s business, and then blessed him, saying, *Tathaastu*. Dambhodbhava asked them what he always asked everyone.

He said, “I have conquered the Earth with the strength of my arms, and killed all my enemies. I have come here because I want to do battle with you. Do me the courtesy of hospitality by granting my wish, for I have wished for this for a very long time.”

Nara and Narayana said, “Best of kings, anger and covetousness have no place in this mountain asrama. How then can we do battle here? There are no weapons here, no adharma or malice. Look somewhere else for a fight; there are many Kshatriyas on Earth.”

Undeterred, the king tried to persuade them, but the Rishis ignored his repeated request and continued to try and placate him. Dambhodbhava, who was beside himself to fight them, would not relent.

Finally, Nara took up a handful of grass and said, “Since you are so eager for a fight, Kshatriya, take up your weapons and array your troops. I will rid you of your eagerness forever.”

Dambhodbhava said, “Rishi, do you really think this weapon you hold is fit to be used against me? Nevertheless I will fight you, for I have come here expressly for that.”

And with that, Dambhodbhava and his warriors shot arrows at the Muni from all sides. The Rishi, however, warded off those deadly banks of shafts that could mangle any enemy, with his blades of grass. The invincible Rishi directed his own astra, made just of the blades of grass, yet irresistible, at the king's army. Such was that weapon that it cut off the eyes, ears and noses of the troops.

The king saw the sky turned pale by those blades of grass, and he fell at the Rishi's feet and cried, "Bless me!"

Nara, who was always ready to grant refuge to anyone who asked for it, said to Dambhodbhava, "O king, always obey Brahmanas and live by dharma. Never again do what you have done today. The conqueror of hostile kingdoms, a Kshatriya who is mindful of his dharma, should never be as you are, even in his inmost heart. You must never, from pride in yourself, insult anybody at any time, be they inferior or superior to you. Conduct yourself in a manner that befits you.

Acquire wisdom, abandon covetousness and pride, control your soul, restrain your passions, be forgiving and humble, cherish your subjects and be well loved. Never slight anyone under any circumstances without first determining their true strengths and weaknesses. With our blessings, and by our leave, go now and change your ways from this day forth. We command you to ask sage Brahmanas what is good for you."

The king worshipped the feet of the two Maharishis and returned to his capital. And from that day on he began to live by dharma. This was the great feat that Nara achieved long, long ago.

The Rishi Narayana was superior even to Nara, for many more and greater qualities had their home in him. That is why the eight astras—Kakudika, Suka, Naka, Akshisantarjana, Santana, Nartana, Ghora and Asyamodaka—are integral to that best of bows, the Gandiva. Rajan, give up your pride and go humbly to Dhananjaya. His astras take lives.

These eight astras correspond with the eight sensual passions—lust, wrath, covetousness, vanity, insolence, pride, malice and selfishness. When these astras strike a man, he loses his senses and wanders about in bewilderment. Under their influence, men fall into a stupor, behave violently, vomit, pass urine and excreta, and weep and laugh uncontrollably.

Arjuna has Narayana—the Creator, the Lord of the Trilokas, the one who knows the destiny of every created being—as his ally beside him, and he is invincible in battle. Who is there in the three worlds who can vanquish

that Kshatriya—Arjuna of the Vanara banner—who has no equal in battle? Countless are the virtues that reside in Arjuna, and Krishna is his superior. You know Kuntiputra Arjuna well. I say to you, the ancient Nara and Narayana are now Arjuna and Krishna. Great king, that is who these foremost of men are. If you believe this, and if you trust me, make peace of dharma with the sons of Pandu. Realise that it is for your good not to have discord within your clan, then do not set your heart on war but make sacred peace.

You are the foremost of the Kuru vamsa. The dynasty to which you belong has high honour through time. Let the vamsa continue to be worthy of that regard. Blessings be upon you; think of what is conducive to your own welfare.'"

CANTO 97

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "The noble Rishi Kanva, who is present in the sabha, hears Parasurama and speaks to Duryodhana.

Kanva says, 'Loka Pitamaha Brahma is indestructible and eternal, as are the Maharishis Nara and Narayana; for, of all Aditi's sons, Vishnu alone is eternal. Only he is unconquerable and indestructible; he alone exists for ever; he is the Lord of all and the possessor of divine attributes. All others, the Sun and Moon, Earth and Water, Wind and Fire, Sky, the planets and stars, can be destroyed; when the end of the universe comes all these will cease to exist. They are destroyed and created over and over, again and again. Human beings, animals, birds and other living creatures that live in the mortal world have impermanent lives. Even kings, having enjoyed great prosperity, reach the hour of their death and are reborn to reap the fruits of their good and evil karma.

Therefore, it is essential that you make peace with Yudhishtira. Let the Pandavas and the Kauravas both rule this Earth together. Duryodhana, do not be vain about your strength, for there are always men more powerful than those who are considered strong. Mere physical strength is not regarded as true strength by the wise. The Pandavas are all blessed with prowess equal to that of the Devas and they live by dharma; they are truly strong.

There is an ancient tale told that illustrates this, of Matali's search for a husband for his daughter.

Indra, king of the three worlds, has a charioteer named Matali, whom he loves dearly. A daughter was born to Matali, and she came to be celebrated across the world for her beauty. The girl, named Gunakesi, was blessed with celestial beauty; and in loveliness of face and form she outshone other women. Knowing that the time for giving her in marriage had come, Matali and his wife became anxious, and he wondered what he should do.

He thought to himself, "Alas, the birth of a daughter in families that are noble and upright, that are respected and of great humility, brings evil in its wake. Daughters, when born into noble families, always endanger the honour of three families—their maternal and paternal families and the family into which they marry. In my mind's eye I have scanned the worlds of Devas and Manavas, but I have not found an eligible groom for my daughter."

Amongst the Devas, Daityas, Gandharvas, Manavas and Rishis, not one did Matali consider a suitable husband for his daughter. One night, after consulting his wife Sudharma, he decided to travel to Nagaloka, thinking that since he had not found an eligible groom for Gunakesi amongst the Devas and Manavas, he might find one amongst the Nagas.

Telling his wife this, he took her leave and, sniffing the head of his daughter in affection, Matali set out for the under-world.'"

CANTO 98

BHAGAVAD-YANA PARVA CONTINUED

"Kanva says, 'On his way, Matali saw Narada Muni going towards Varuna Deva's abode. Narada asked him, "Where are you going? Are you on some work of your own or is it at Indra's bidding that you journey?"

Matali told Narada about his quest, and the Muni said, "Let us go together. I am coming from Devaloka to visit Varuna. While we range through Nagaloka, we will seek out a suitable husband for your daughter."

The illustrious pair went into the underworld and there they saw Varuna, the Lord of the waters. Narada was worshipped in a manner befitting a Devarishi, and Matali received what would be offered to Indra. The two of them, pleased that they could get on with the business at hand, explained why they were there. With Varuna's leave, they began to wander about in Nagaloka and, while doing so, Narada, who knew all the inhabitants of that realm, described them in detail to his companion.

Narada said, "O Sarathy, you have seen Varuna with his sons and grandsons around him. Now see his kingdom, so enchanting and rich. Varuna's son of great wisdom is distinguished for his conduct and saintly character. This beloved son has eyes like lotus leaves, is blessed with great beauty and is a joy to look at. Soma's daughter has chosen him for her husband. Her name is Jyotsnakali and she is as beautiful as Sree Devi. I remember that she once chose the eldest of Aditi's sons for her husband.

Matali, look at Varuna's dwelling, made of gold, where the wondrous wine called Varuni flows abundant. It is from having imbibed this wine that the Devas acquired their godly status. These blazing weapons of every kind that you see once belonged to the Daityas, who have since lost their sovereignty. These astras never decay and, when loosed at an enemy, return unerringly to the hand that cast them. The Devas obtained them as the spoils of war. Tremendous tejas is required for them to be used against enemies. Many tribes of Rakshasas and Daityas, who possessed all kinds of devastras, lived here long ago, but they were all vanquished by the Devas.

Look at that great fire in Varuna's lake; see where Vishnu's Chakra dazzles in the midst of those mighty flames. Look, there is that gnarled bow that was created for the destruction of the world. The Devas protect it constantly and vigilantly, and it is after this bow that Arjuna's Gandiva was named. It has the strength of a hundred thousand other bows, and the power that impels it in battle is indescribable. It quells all evil kings who are friendly towards the Rakshasas. Brahma, the first expounder of the Veda, created this fierce weapon, and Indra has declared it to be one of the most terrible of all weapons. This awesome astra obeys the command of Varuna's sons.

Look at Varuna Deva's sovereign parasol in that royal chamber. Like clouds, it showers cool water. The water that drops from it is as pure as the Moon and yet cloaked in such dense darkness that no one can see it.

Here, Matali, there are innumerable wonders to be seen. However, your mission will suffer if we spend more time in this palace of wonders. So let us go now," said Narada Muni,' says the Maharishi Kanva."

CANTO 99

BHAGAVAD-YANA PARVA CONTINUED

"Kanva says, 'Narada continued, "Here in the heart of Nagaloka is the city of Patala. It is celebrated across the universe and the Daityas and the Danavas worship it. Creatures that live on Earth cry out in terror if the ocean washes them to it. Here the fire, known as the Asura-agni, which is fed by water, burns continually. The Devas revere this fire, which does not move, being confined to this place.

It was here in Nagaloka that the Devas, when they had defeated and killed all their enemies, disposed of the Amrita that remained after they had drunk their fill. It is here that the waning and waxing of the Moon originate. It is here that son of Aditi, the horse-headed Vishnu, Hayagriva, rises and fills the universe with his lustre on festive occasions, to the accompaniment of Vedic hymns, at which times he is called Suvarna. This wondrous place is called Patala because the Moon and other forms of water shed blissful showers on it.

From here, the celestial elephant Airavata sucks cool water with which he fills the clouds for the nurture of the universe; and Indra pours the water down as rain. All kinds of aquatic animals of diverse shapes, the timingala and others, which get their nourishment from the Moon's rays, live here. Also living here are creatures that sunlight kills during the day and which are restored to life at night by the Moon. This is where the Moon rises every day and, with its rays, resuscitates the dead creatures with his touch. It is

here that many demonic Daityas, whom Indra defeated and deprived of their prosperity, stay imprisoned. It was here that the lord and master of all creation, Bhutapati, sat in austere tapasya for their benefit.

Many Maharishis live here, who observe the vrata called *go*, who are emaciated from their arduous study and chanting of the Vedas, who have suspended their pranas and achieved Moksha by their tapasya. A man is said to live by the *go-vrata* when he can sleep wherever he chooses, and when he lives only on food and clothes that are given to him. Here were born all the best of elephants descended from the elephant Supratika of great renown—Airavata the king of his tribe, Vamana, Kumuda and Anjana.

Look around, Matali, and see if there is a bridegroom here who stands out because of his superior qualities. I will go to him and ask him to accept your daughter's hand.

Look at that dazzlingly beautiful Egg in the water. It has been here from the beginning of the creation. It does not move, nor does it hatch. I have never heard how it was born or what it is, and nobody knows who its father or mother is. It is said, Matali, that when the end of the world comes, a mighty fire will erupt from within it and consume the three worlds, with all their moving and rooted beings."

Matali heard all that Narada said and replied, "I do not see anyone here who is eligible. Let us leave this place."""

CANTO 100

BHAGAVAD-YANA PARVA CONTINUED

"Kanva says, 'Narada continued, "Here is that great and most famous of cities, Hiranyapura. It belongs to the Daityas and Danavas who are skilled at one hundred types of maya. It was planned by the Danava Mayaa, and built by the divine architect Viswakarma. Many tejasvin Danavas, who obtained boons from Brahma long ago, live here, practising their thousand magical illusions. No one could vanquish them, neither Indra nor any other Deva, neither Yama, nor Varuna nor Kubera the Lord of treasures.

Also living here are the Kalakhanja Asuras, who sprang from Vishnu; and the Yatudhana Rakshasas, who came forth from Brahma's feet. All these violent beings have frightful fangs, are as swift and powerful as the wind, and have great powers of maya. Besides these, another invincible tribe of Danavas called Nivatakavachas also live here.

You know that Indra cannot vanquish them. Many times you with your son Gomukha, and Sachi's lord Indra Deva with his son, have had to flee before them. Look at their homes, Matali; they are all made of silver and gold, and grandly adorned. All these mansions are decked with vaiduryas and corals, and shine from the lustre of the jewels—arkasphatika and ajrasara. Many of these palaces seem as if they have been made of brilliant padmaragas, or of bright marble or of the most excellent wood. They dazzle like the Sun, or a blazing fire. Look how tall these jewelled edifices are, and

they stand close together. They are of magnificent proportions and beauty, and it is impossible to determine exactly what materials they are built of, or to describe them. Indeed, they are lovely.

Look at these grounds that the Daityas use for recreation and sport; look at their bedsteads, their opulent utensils set with precious stones, their majestic thrones. Look at these hills of theirs that seem like massed clouds, these water fountains, these trees that move of their own will and yield all the flowers and fruit that they are asked for.

Matali, see if you can find a suitable groom here for your daughter. If you cannot, we will go elsewhere."

Matali said, "Devarishi, it is not wise or fitting for me to do anything that the Devas might disapprove of. The Devas and Danavas, though brothers, are always at war with each other. How can I make an alliance with our enemies? Let us go to some other place. I must not look among the Danavas for a husband for my child. Ah Muni, I know your nature and how you love instigating and fanning quarrels.""""

CANTO 101

BHAGAVAD-YANA PARVA CONTINUED

"Kanva says, 'Narada said, "This region belongs to luxuriantly feathered birds that feed on snakes. They are tireless in their prowess, whether in flight or carrying loads. This avian tribe is descended from Garuda's six sons—Sumukha, Sunaman, Sunetra, Suvarchas, Surucha and that prince of birds Subala. These best of avians, born of Kasyapa's line, have multiplied and increased to create a thousand dynasties of birds. They are all of noble lineage and bring glory to Vinata's dynasty.

These birds are blessed with great prosperity; they all bear the auspicious Srivatsa mark; they are wealthy; and they are mighty. Their deeds are like a Kshatriya's, but living as they do on snakes, they are without compassion. And because they also prey on their own kind, they can never attain Brahman.

I will tell you their names, Matali. Listen well; these birds are respected because of the grace that Vishnu showers on them. They all worship Vishnu, who is their protector. He is always in their hearts and he is their refuge.

These are their names—Suvarnachuda, Nagasin, Daruna, Chandatundaka, Anila, Visalaksha, Kundalin, Pankajit, Vajraviskambha, Vainateya, Vamana, Vatavega, Disachakshu, Nimisha, Animisha, Trirava, Saptarava, Valmiki, Dwipaka, Daityadwipa, Saridwipa, Sarasa, Padmaketana, Sumukha, Chitraketu, Chitravara, Anagha, Meshahrit,

Kumuda, Daksha, Sarpanta, Sahabhojana, Gurubhara, Kapota, Suryanetra, Chirantaka, Vishnudharman, Kumara, Parivarha, Hari, Suswara, Madhuparka, Hemavarna, Malaya, Matariswan, Nisakara and Divakara.

These descendants of Garuda all live in one province of this subterranean realm. The names I have recited are only of those who are distinguished by their power, fame and achievements. If you do not find one to your liking here, I will take you to another region, where you might find an eligible groom for your daughter," said Narada,' says Kanva."

CANTO 102

BHAGAVAD-YANA PARVA CONTINUED

"Narada said, "This, now, is called Rasatala: the seventh stratum below the Earth. Here Surabhi lives, the mother of all bovine species, who was born of Amrita. She continuously yields milk that is the essence of all the best things of the Earth; its unique, unmatched taste is an amalgam of the six tastes.

Surabhi, the embodiment of perfection, sprang in that ancient time from Brahma Pitamaha. When he was satiated with Amrita the best of everything flowed out of his mouth. A single jet of Surabhi's milk fell on the Earth and created the Kshirasagara. The shores of that ocean are always covered with white surf that looks like a flower garland. The best of ascetics, who are known as Fenapas, foam-drinkers, live by this ocean and subsist only on its surf, and so their name. They practise the most austere tapasya and even the Devas fear them.

Surabhi gave birth to four calves, who stand one each at each of the four cardinal points and support them. They are called the Dikpalis. Surupa supports the east and Hansika the south; Subhadra, of the wonderful nature and universal form, supports the west, which is ruled by Varuna; and Sarvakamadugha supports the north, where dharma reigns supreme and is named after Kubera, the lord of treasures.

The Devas and Asuras, with the Mandara Mountain as their rod, churned the waters of Kshirasagara to obtain the wine called Varuni. Devi

Lakshmi, Amrita, the prince of horses Uchchaisravas, and that most precious of jewels the ruby Kaustubha emerged from it as well. Matali, those waters that yielded these precious things are mixed with the milk of these four cows. As for Surabhi's milk, it becomes Sudha for those that live on Sudha, Swadha for those that live on Swadha and Amrita for those that live on Amrita.

Even today, learned men recite the verse that the dwellers of Rasatala sang in days of old: Neither in Nagaloka, nor in Swarga, nor in Vimana nor in Trivishtapa is one as happy as in Rasatala," says Kanva.'"

CANTO 103

BHAGAVAD-YANA PARVA CONTINUED

"Kanva says, 'Narada said, "This best of cities that you see now, which is like Indra's Amaravati, is Bhogavati. Vasuki, the king of the Nagas, is its ruler and he lives here. He supports the vast Earth by dint of having performed the most austere tapasya. His body is the size of Swetachala, the White Mountain; he is decked in celestial ornaments; he has a thousand heads; his tongues are like flames; and he is immeasurably strong.

Countless Nagas of varied forms and adorned in all kinds of ornaments, all sons of Surasa, live here happily. They are adorned with the marks of gems, swastikas, chakras and kamandalas. All of them are fierce and mighty; some have a thousand heads, some five hundred and some three; some have two heads, some five and some seven; all of them have mountainous bodies. There are perhaps millions of Nagas of each dynasty, or even tens of millions; they cannot be counted. Listen now as I name a few of the more famous amongst them.

They are Vasuki, Takshaka, Karkotaka, Dhananjaya, Kaliya, Nahusha, Kambala, Aswatara, Bahyakunda, Mani, Apurana, Khaga, Vamana, Elapatra, Kukura, Kukuna, Aryaka, Nandaka, Kalasa, Potaka, Kailasaka, Pinjaraka, Airavata, Sumanomukha, Dadhimukha, Sankha, Nanda, Upanandaka, Apta, Kotaraka, Sikhi, Nishturika, Tittiri, Hastibhadra, Kumuda, Malyapindaka, the two Padmas, Pundarika, Pushpa,

Mudgaraparnaka, Karavira, Pitaraka, Samvritta, Vritta, Pindara, Bilvapatra, Mushikada, Sirishaka, Dilipa, Sankhasirsha, Jyotishka, Aparajita, Kauravya, Dhritarashtra, Kuhura, Krisaka, Viraja, Dharana, Subahu, Mukhara, Jaya, Badhira, Andha, Visundi, Virasa and Sarasa. There are these as well as many other sons of Kasyapa. Matali, see if there is anybody here whom you can choose."'

All this time Matali was gazing intently at one who stood before them, at a small remove, and when Narada stopped speaking, the celestial sarathy, looking very pleased, asked Narada Muni, "What vamsa does that handsome, radiant youth belong to, who stands in front of Aryaka of Kauravya vamsa? Who are his parents? Of which line of Nagas is he, who stands tall and erect like a flagstaff? His intelligence, patience, beauty and youth make my heart lean towards him. He will make an excellent husband for my Gunakesi."

Narada saw how delighted Matali was at seeing the young Sumukha and told him of his noble parentage and feats.

He said, "This prince of Nagas is Sumukha. He is born in Airavata's line; he is Aryaka's favourite grandson, and his maternal grandfather is Vamana. His father was the Naga Chikura, whom Vinata's son Garuda killed not so long ago."

Matali was delighted to hear this and said to Narada, "Lord, I would like to have this best of Nagas for my son-in-law. I beg you, try to make this match, for I am extremely pleased at the thought of bestowing him on my precious daughter,""'

CANTO 104

BHAGAVAD-YANA PARVA CONTINUED

"Kanva says, 'Narada said to the great Naga Aryaka, "This is Indra's sarathy Matali, and Sakra's dear friend. His conduct is pure; he has an excellent character and has many virtues; he has strength of mind, great tejas and might. He is Indra's companion, advisor and charioteer. In every battle, one sees that there is very little difference between him and Indra, in strength and prowess. In all the wars between the Devas and Asuras it is Matali who, with his mind, drives Indra's glorious and ever-victorious chariot, drawn by a thousand horses. The enemies of the Devas are defeated by Matali's expert handling of those unworldly steeds and by the might of Indra's arms: Matali first outmanoeuvres them and then Indra kills them.

Matali has an excellent daughter, of unrivalled beauty. She is truthful and accomplished; and her name is Gunakesi. Matali has searched all the trilokas for a suitable husband for her.

O Aryaka of godlike splendour, he finds your grandson Sumukha to be a suitable match for his child. If you think his proposal acceptable, decide quickly to receive his daughter as a gift to your grandson. As Lakshmi does Vishnu's, or Swaha Agni's, let the slender-waisted Gunakesi grace your vamsa. Accept her for Sumukha, for they are born for each other, like Sachi and Indra.

Although this youth has lost his father, we chose him for his good qualities and for the honour of being related to Airavata and yourself. Sumukha's virtues, his disposition, purity, self-restraint and other qualities have persuaded Matali to offer his daughter to him. Do Matali the honour of accepting her."

Aryaka was filled with delight and sorrow, at once, on hearing Narada's words—delight to see his grandson being chosen as a bridegroom and sorrow at the memory of his son's death.

He said to Narada, "How, Devarishi, how can I have Gunakesi for a daughter-in-law? That I do not approve is not for lack of reverence for you, for who is there who would not want an alliance with Indra's own sarathy? Mahamuni, I hesitate only because I feel that the alliance will not be a lasting one. Effulgent one, this boy's father—my son—was devoured by Garuda, and we are in deep mourning. Worse still, when he left Nagaloka, Garuda swore that, in a month's time, he would devour Sumukha as well. Suparna will surely do as he said. His parting words have plunged us in grief."

Matali then said to Aryaka, "I have a solution for your fear. I have chosen your grandson as a son-in-law. Let him come with Narada and me to Indra, lord of Devas. I will do everything in my power to make Garuda desist from doing as he has sworn. If he does not agree, I will ascertain the life span allotted to Sumukha. Blessings upon you, O Naga; let your grandson come with me to Indra."

Saying this, Narada, Matali and Aryaka took Sumukha with them and these radiant ones went to Indra, in Devaloka. Vishnu, who happened to be there at that time, heard Narada's account of Matali's search and his eventual choice.

Vishnu said to Indra, "Give this youth Amrita; let him be immortal like the Devas. By your grace, let Matali, Narada and Sumukha have everything they wish for."

Thinking about Garuda's awesome might, Indra agreed and commanded that Sumukha be given Amrita. To this, Vishnu said, "You are the lord of all mobile and unmoving creatures. Who would refuse a gift from you?"

Indra then granted the young Naga the boon of longevity, that he become a Chiranjeevi even without having to drink any Amrita. Sumukha's face was suffused with radiant joy, making him truly *sumukha*! He married Matali's daughter and returned home. Narada and Aryaka, delighted with

the success of their venture, departed after worshipping Indra, lord of the Devas.'

CANTO 105

BHAGAVAD-YANA PARVA CONTINUED

Kanva says, 'Meanwhile, Garuda heard about Indra's boon of longevity to Sumukha. Inflamed with rage the sky-ranger flapped his wings furiously and punished the three worlds with a hurricane.

He came to Indra and said, "Illustrious one, why have you deprived me of my food? Having granted me a boon of your own will, why do you now withdraw it? From the very beginning the Supreme Lord has ordained what my food is to be. Why do you now obstruct that divine decree?

I had chosen this great Naga and had appointed a time to kill him, for I wanted to offer the meat of his body as sustenance for my numerous young ones. Now your boon has made him immortal, how can I kill another of his species? How can you do as you please, so frivolously? I, my family and my servants will die of hunger; perhaps that will gratify you, Indra. Indeed I deserve this and worse because although I am powerful enough to be lord of the Trilokas, I agreed to become the servant of another. O Trilokapati, Vishnu is not the only cause of my inferiority. I am your equal, yet the sovereignty of the three worlds is yours.

Like you, I have Daksha's daughter for my mother and Kasyapa for my father. Like you, I can untiringly bear the weight of the three worlds. I have immeasurable and irresistible strength; no creature can withstand me. In the war with the Daityas I, too, achieved wondrous feats. I killed Srutasri and

Srutasena, Vivaswat, Rochanamukha, Prasrura and Kalakaksha and other sons of Diti.

I perch on the flag-staff of your younger brother Vishnu's chariot and protect him in battle; I sometimes carry him on my back. Perhaps this is why you disregard me. Who else in the universe can bear such heavy burdens? Who is stronger than me? In spite of my superiority, I carry your younger brother and his companions on my back. By interfering with my prey, my sustenance, you insult me, just as your brother does when he makes me carry him.

As for you, Vishnu, of all the mighty and strong ones that Aditi has given birth to, you are the most powerful. Yet I can carry you, without feeling any fatigue, on just one of my feathers. Think then, brother, which of us is stronger."

Hearing the Bird's haughty words, Vishnu, wanting to forestall the crisis he saw looming, provoked Garuda further, saying, "How do you think of yourself as being strong when in fact you are a weakling? It does not become you to brag like this in our presence. The three worlds together cannot bear the weight of my body. The truth is that I carry my own weight and yours as well. Come now, lift my right arm. If you can, I will consider your boast to be true."

Saying this, Lord Vishnu placed his arm on Garuda's shoulders, and the golden Eagle fell down unconscious. To Garuda the weight of Vishnu's arm felt as great as that of the entire Earth with her mountains. Compassionate Vishnu did not submit him to more suffering, and spared his life.

Crushed by the immense weight of the Lord's arm, Garuda gasped for breath and shed his feathers. His limbs were weak and terror confounded him. He bowed his head low before Vishnu and spoke to him.

Garuda said feebly, "Illustrious Lord, the power that sustains the universe dwells in you. It is no wonder that one arm of yours, stretched out but lightly, crushes me. Divine One, forgive this worthless winged creature that perches on your flag-staff, this fool intoxicated with pride in his own strength, for, O Lord, I am entirely helpless. I did not know how great your strength is and, so, thought my own unrivalled."

Vishnu was gratified and, affectionately saying to Garuda, "Never yield to such arrogance again," with his toe he cast Sumukha onto Garuda's breast.

From that time, Rajan, Garuda has always lived in friendship with that Naga, and that is how that mighty and illustrious kings of birds, the son of Vinata, was crushed by Vishnu's might and cured of his pride.

In the same way, Duryodhana, you will live as long as you do not confront the heroic Pandavas in battle. Who is there that Vayu's son Bhima, and Indra's son Arjuna cannot slay in battle? Your enemies are verily the gods themselves—Vishnu, Dharma, Vayu, Indra and the two Aswins. You are not worthy of even looking at them on the field, let alone face them in battle. Rajan, do not set your heart on war; with Krishna's help, make peace. It is your duty to save your very race by doing this.

Mahamuni Narada saw with his own eyes the incident I have just narrated; it should tell you how great is Vishnu. Krishna is that Vishnu, the wielder of the discus and the mace,' says Kanva.

Hearing what Kanva Muni says, Duryodhana's face darkens; frowns and breathes heavily. Then he looks at Karna and bursts into loud mocking laughter and slaps his thigh that is like the trunk of an elephant.

He says to the Rishi, 'Maharishi, I am what the Creator has made me. What will be must be. Whatever is ordained for me must happen; and I cannot prevent it. Of what use then are your futile sermons?'"

CANTO 106

BHAGAVAD-YANA PARVA CONTINUED

Janamejaya said, "Why did Duryodhana's friends not try to dissuade him from taking the path that led surely to doom, knowing that he was wedded to evil, blinded by avarice, addicted to sin and determined to bring ruin upon himself, thereby filling his kinsmen with grief, afflicting his friends and well-wishers with sorrow and making his enemies joyful. And why did neither Krishna nor Pitamaha Bhishma say anything out of affection?"

Vaisampayana said, "Krishna and Bhishma both advise him. Narada, too, says much. I will tell you what they all say.

Narada says, 'Rare is the man who takes his friends' advice; and rare, too, is the friend who gives honest advice. The man who needs advice is never where the man who is willing to offer it is. Kurunandana, I think you ought to listen to what your friends say. Do not be obstinate; the path you choose for yourself is fraught with evil and danger. I will tell you an ancient story to illustrate this, of how Galava disgraced himself because of his unyielding disposition.

In an ancient time, Dharma Deva assumed the form of the Rishi Vasishta and came down to Earth to test Viswamitra, who sat in austere tapasya. In this form—of one of the Saptarishis—and pretending to be hungry and in dire need of food, he came to Kausika's asrama. Viswamitra was awestruck and prepared charu—rice and honey boiled in milk—for

him. He cooked with such careful concentration that he could not properly wait on his guest; and it was not until after his guest had eaten what some other hermits gave him that he was able to offer the charu that he had made, which was still hot.

The holy one said he had already eaten and, telling him to wait there, went away. The Mahatapasvin Viswamitra waited, standing as still as a post, holding the food on his head with his arms raised, and subsisting on air. As he stood there, a muni named Galava began to wait upon him out of reverence and affection for him, and in order to please him.

A hundred years passed and Dharma Deva assumed the form of Vasishta once more, and came to Viswamitra to ask for food. Seeing the wise Maharishi still standing there with the food on his head, living all the while on air alone, he accepted the still warm and fresh charu from him. After eating, Dharma Deva expressed his gratification and went away.

At Dharma Deva's word, Viswamitra, once a Kshatriya, was, to his great joy, elevated to being a Brahmana. Pleased with the services and devotion of his disciple Galava, Viswamitra gave him leave to go wherever he liked.

Galava was happy with his Guru's command and affectionately said to the radiant Viswamitra, "Exalted one, what shall I give you as Gurudakshina? Bestower of honours, any spiritual deed becomes successful only when accompanied by this final gift, and the giver attains Moksha. Gifts are the fruit of one's actions, which one enjoys in heaven, and they are the embodiment of peace. Tell me what I should give to you, my Guru?"

Viswamitra knew that he had been won over by Galava's devotion and repeatedly tried to dismiss him, but Galava kept asking him what he should give as Gurudakshina. Annoyed with Galava's persistence, Viswamitra finally said, "Give me eight hundred horses, all of them as white as the Moon's rays and each with one black ear. Galava, go now!""

CANTO 107

BHAGAVAD-YANA PARVA CONTINUED

"Narada says, 'Viswamitra's words filled Galava with such consternation that he could not sit, sleep or eat. He became a victim of anxiety and regret and, lamenting bitterly and burning with remorse, Galava grew pale and skeletal.

Duryodhana, smitten with sorrow, he cried, "O where will I find rich friends? Where will I find money? Have I any savings? Where will I find eight hundred moon-white horses? How can I enjoy food or the things I like? The very love of life is extinguished in me. Why do I need to live? I will go to the opposite shore of the great ocean, or to the furthest part of the Earth and give up my life. What is the use of living? What happiness can there be, without extreme exertion, for one who is poor, unsuccessful, deprived of all the good things of life, and burdened with debt? The man who has, from friendship, enjoyed a friend's wealth and cannot repay him is better dead than alive.

When he fails to keep his word, a man's good deeds lose their punya and become stained with falsehood. One who is tainted in this way cannot be beautiful, have children, or acquire power or influence. How can such a man attain bliss? What ungrateful man has ever earned fame? What is his proper place and where is his happiness? An ungrateful man can never win esteem or affection; neither can salvation ever be his. The wretched man

who has no wealth is barely alive; he cannot support his relatives or his friends. He is unable to repay favours, he will certainly be ruined.

I am this ungrateful wretch, destitute of resources and tainted with falsehood, for I have got what I wanted from my Guru but cannot do as he asks. I will do my best and then lay down my life.

I have never before begged the gods for anything, and they respect me for this in yagnas. I will seek the protection of Vishnu the divine lord of the Trilokas; I will place myself in Krishna's hands; he is the refuge of all who deserve protection. I will bow down and ask to see Krishna, that most exalted of ascetics, the Eternal One from whom all blessings flow to the Devas and the Asuras."

While Galava was thus lamenting, his friend Garuda, the son of Vinata, appeared before him and, wishing to help him, cheerfully said to him, "You are my dear friend. It is the duty of one who is prosperous to fulfil the wishes of his friends. Brahmana, Indra's younger brother Vishnu has blessed me with good fortune. I have spoken to him on your behalf and he is pleased to grant my wish to help you.

Come, we will go together wherever you like. I will carry you comfortably to the other shore of the ocean, or to the farthest end of the Earth. Come, Galava, do not linger."'

CANTO 108

BHAGAVAD-YANA PARVA CONTINUED

"Narada says, 'Garuda said, "God, who is the source of all knowledge, has commanded me. In which direction shall I take you first, to show you what there is? Shall I go east, south, west or north, Dvija?

That cardinal direction where Surya, the illuminator of the universe, rises; where the ascetics practice their evening tapasya; where the Primeval Intelligence that pervades the universe was born; where the two eyes of Dharma are positioned to guide the universe; where ghee was first offered in sacrifice and from where it then flowed: that direction is the gateway of day and time, Dvijottama.

There in time out of mind the daughters of Daksha gave birth to their children; and there the sons of Kasyapa first multiplied. That quarter is the source of all the prosperity of the Devas, for it was there that Indra was first anointed as their king. It was there that Indra and the other Devas performed tapasya. That is why this cardinal quarter, the East, is called Purva, or the First; and also because in the earliest times it was the home of the Devas and said to be owned by the oldest inhabitants of the universe.

The Devas performed all their religious ceremonies here. It is here that the Creator first sang the Vedas. It is here that the Devi Savitri was born from Surya's mouth to live as a sacred mantra. It is here that Surya presented the Yajur Veda to Yagnavalkya. It is here that the Gods first drank

sanctified Soma during yagnas. It is here that the Homa—the sacrificial fire—first accepted ghee and milk; and it is here that Varuna became prosperous when he left for the netherworld.

Here the ancient Rishi Vasishta was born, grew famous and died. Here *Om*, the mystical beginning of every mantra, was born and developed its one hundred branches. Here the smoke-imbibing Munis live as the smoke of sacrificial fires. Here Indra killed boar and other wild animals and dedicated them as sacrificial offerings to the Devas. Here the thousand-rayed Sun rises and in anger consumes all ungrateful and evil Manavas and Asuras.

This is the gateway of the three worlds, of Swarga and of happiness. This cardinal quarter is called Purva. If you like, we will go there. I will do whatever pleases you, my friend. Galava, tell me if there is any other direction to which you wish to go, and we will fly there. Listen, I will tell you about another cardinal quarter.""

CANTO 109

BHAGAVAD-YANA PARVA CONTINUED

"Narada says, 'Garuda said, "Long, long ago Vivaswat performed a yagna and gave this quarter away as Dakshina to his Guru, which is why this region, the South, is known as Dakshina.

It is here that the Pitrs of the three worlds live; the Devas who live on smoke and the Devas known as Viswadevas also live here. They are worshipped in sacrifices in all the worlds and partake equally of the sacrifices with the Pitrs.

This cardinal direction is known as the second door of Dharma. It is here that the span allotted to man is calculated in periods of time known as trutis and lavas. It is here that the Devarishis, Pitrlokarishis and Rajarishis live, beyond the reach of pain. Here reside Dharma and Satya; here man's deeds bear fruit.

This quarter is the ultimate resting place of the deeds of the dead, and it is where everybody must eventually come. However, as all of them are shrouded by ignorance, they cannot be happy here, for thousands of Rakshasas have been created to obstruct the paths of men, and those who have not brought their souls under perfect control see them as obstacles.

Here, Brahmana, in Mount Mandara's glades and in the asramas of Rishis, Gandharvas chant hymns that entrance the heart and mind. Here the Daitya Raivata heard the hymns of the Sama Veda sung so sweetly that he left his wife, friends and kingdom and retired to the forest. Here the son of

Savarna and Yavakrita set a boundary which Surya cannot cross. Here illustrious Ravana of the Pulastyas, the king of the Rakshasas, performed austere tapasya and asked the gods for a boon of immortality.

It is here that Vritrasura brought Indra's hostility upon himself by his evil ways. It is here that the lives of all beings come, to be broken up into their five elements. It is here that men of evil deeds rot in agony. It is here that the river Vaitarani flows, filled with the bodies of those who cannot cross it to obtain Moksha. People who come here are subject to the extremes of joy or sorrow.

When it arrives here the Sun drops sweet water on the Earth and then, continuing towards the cardinal direction named Vasishta, sheds dew. Once when I was hungry, in this realm, I found for food a huge elephant battling with an enormous tortoise.

It is here that Maharishi Chakradhanu was born from Surya. That Devarishi later came to be known as Kapila and it was he who made ashes of Sagara's sixty-thousand wild sons. It is here that a class of Brahmanas known as Sivas, who mastered the Vedas, were crowned with the fruit of their tapasya and finally attained eternal Moksha.

In this region is the city called Bhogavati, ruled by Vasuki, the Naga Takshaka and Airavata. Those who come here after they die encounter a heavy gloom that is so dense that neither Surya nor Agni can penetrate it.

Worthy as you are of worship, you still have to pass this way. Tell me now if you wish to go in this direction. Otherwise, listen while I tell you about the West."'

CANTO 110

BHAGAVAD-YANA PARVA CONTINUED

'Garuda said, "The cardinal quarter, the West, is the favourite of Varuna, the lord of the ocean. He was born here and rules over it. Because it is here that the Sun sends his rays at paschata—the end of the day—it is called Paschima.

The divine Kashyapa installed Varuna as the king here to rule over all marine creatures and to protect the waters themselves. Here the Moon, the dispeller of darkness, drinks all six of Varuna's juices and renews himself at the beginning of every bright fortnight. It is here that Vayu defeated and captured the Daityas, who fled, panting, before a mighty tempest and finally laid themselves down to die.

Here, everyday, the mountain Asta lovingly embraces the Sun in welcome and dispels the evening twilight. It is from here that Ratri and Nidra—Night and Sleep—emerge at the close of day and spread themselves over the Earth to steal half the life-span of all living beings from them. It is here that Indra, seeing his pregnant stepmother Diti lying asleep, cut up the foetus in her womb into forty-nine parts, from which the forty-nine Maruts were born.

It is towards this cardinal direction that Himavat Parvata's base stretches to touch the immortal Mandara Parvata who is sunk in the ocean, and even if one travels for a thousand years one cannot reach it. It is here that Surabhi, the first cow, goes to the shores of the sea that is adorned with

golden lotuses and pours forth her milk. Here, in the midst of the ocean, is the headless torso of radiant Svarbhanu, Rahu, who is always intent on devouring the Sun and the Moon.

Here the invincible and ever youthful Suvarnasiras, of the immeasurable tejas, loudly chants the Vedas. It is here that Muni Harimedha's daughter Dwajavati was transfixed in the sky by Surya's command to stop and stay. Here wind, fire, earth and water are all deprived of their inherent capacity to inflict pain. It is from here that the Sun's course starts its deviation; it is here that all luminous bodies enter the solar sphere, and after travelling for twenty-eight nights with the Sun they leave the Sun's orbit and move with the Moon. It is in this region that the rivers which always feed the ocean have their sources.

In this, the abode of Varuna, dwell the waters of the three worlds, Ananta—the king of snakes, Vishnu, who is without beginning and without end, and Maricha's son Maharishi Kashyapa.

I have told you now about Paschima. Tell me, where shall we go?""

CANTO 111

BHAGAVAD-YANA PARVA CONTINUED

"Narada says, 'Garuda said, "O Brahmana, the cardinal quarter of the North saves a man from sin, and it is here that one attains salvation. The power to do both these is called Uttarana and hence this direction is called Uttara. It is sometimes called Madhyama, central, because the repository of all its treasures stretches in a straight line from east to west.

Dvijarishabha, this quarter is the best of all—no one who is unfriendly, of uncontrolled senses or unrighteous can live here. In a refuge known as Badari live Krishna who is Narayana, Arjuna who is Nara, that most exalted of men, and Brahma the Creator. Here on the slopes of the Himavat Mountain dwells Maheswara, blazing in effulgence like the fire at the end of a yuga, like Purusha with the universal mother Prakriti. Only Nara and Narayana can see him, and not all the different classes of Munis, or the Devas with Indra at their head, or the Gandharvas, Yakshas and Siddhas. Vishnu, of the thousand heads and thousand eyes, which appear as one by the power of his maya, lives here.

It is here that that Chandramas, the Moon, was crowned king of all twice-borns. It is here that Siva first received Ganga on his head and afterwards let her flow from heaven into the world of men. It is here that the Devi Uma performed tapasya from her desire to have Siva as her lord. It is here that Kama, Siva's anger Rosha, Himavat and Uma were born and

shone in unity. It is here that Kubera was vested with sovereignty over Rakshasas, Yakshas and Gandharvas.

Kubera's gardens, named Chitraratha, and the asrama of the Vaikshana Munis are here; the celestial river Mandakini and the mountain Mandara are here. The gardens called Saugandhi Kanaka are here, constantly guarded by Rakshasas. There are grassy, verdant plains, plantain forests and the celestial trees called sautanakas in this realm.

This is where the Siddhas, who have their souls ever under control and who wander as they please, have their luxurious and heavenly homes. This is where Arundhati and the Saptarishis reside, and where the constellation Swati rises. This is where Pitamaha Brahma lives, near the embodied Yagna. This is where the movements of the Sun, Moon and other stellar bodies are visible.

O Brahmanottama, here those illustrious and utterly truthful Munis called Dhamas guard the source of the Ganga; and no one knows where they came from, or how they look, or even what tapasya they perform. Indeed, the thousand dishes they use to serve food to those who go there, as well as how they prepare the food are all a mystery. Anyone who crosses the line of their protection is sure to meet with death; only the divine Narayana and the eternal Nara, Arjuna, can pass and remain unharmed.

It is in this cardinal quarter that Kailasa Parvatam lies and where Kubera lives. It is here that the ten Apsaras known as Vidyutprabhas were born. It is this quarter that Vishnu covered with three strides when he accepted the three worlds at the Asura king Bali's sacrifice; and one of his footprints is marked by a spot named Vishnupada.

Here, by the shore of the golden lake named Jambunada, is a place called Usirvija, where Raja Maruta performed his yagna. Here the lustrous gold mines of Himavat made themselves visible to Rishi Jimuta, who gave all their mined wealth away to Brahmanas and asked that it be named after him. That gold is called Jaimuta. Here, every morning and evening, the guardians of the four cardinal points call out and ask each other which person's affairs they should attend to.

O Brahmanottama, it for all these and many other reasons that the North is superior—uttara—to all the other cardinal quarters, and that is another reason for its name Uttara. I have described all four realms to you in detail. To which direction would you like to go? I am ready to show you all four quarters and all the Earth, so climb on to my back.""

CANTO 112

BHAGAVAD-YANA PARVA CONTINUED

"Narada says, 'Galava said, "O Garuda, slayer of the king of serpents, you of the beautiful feathers, Vinataputra, carry me to the east, on which the two eyes of Dharma are focused. Take me to that region you described first, where the Devas are always, where Dharma and Satya reside. I want to meet all the Devas; so take me there.'

Narada continues, 'Accordingly, at Garuda's prompting, Galava climbed onto the Bird's back and said to him, "Devourer of snakes, your beauty as you fly is as radiant as that thousand-eyed maker of day, the morning Sun. Sky-ranger, you are so swift that the trees break in the storm of your flapping wings and seem to fly behind you in your wake; why, you seem to tow Bhumi with all her waters, mountains and forests in the airs you stir. The tempest that your wings blow lifts the waters of the oceans with all their fish, snakes and crocodiles into the air.

The fish, the timis and timingalas, that look alike, and snakes with human faces are all dashed about by your wing-storm. And I am so deafened and stunned by the roar of the oceans that I seem to forget the reason for my journey. Slow down; remember that you may be endangering a Brahmana's life.

O Garuda, I can no longer see the Sun, the cardinal points or the sky. I see only a thick gloom all round me. I cannot see my body, but only your eyes, shining like two brilliant gems. I cannot see your body, but at every

wing-beat I see fire spewing from it. Put out this fire and extinguish the dazzle from your eyes; I beg you, slow down! I do not need to go on this journey with you. Blessed one, I cannot bear your speed. I have promised to give my acharya eight hundred moon-white horses with one black ear each. I do not see how I can make good my word.

The only course open to me is to lay down my life. I have no wealth of my own, nor a wealthy friend; indeed, no wealth, however immense, can give me what I need."

Laughingly, and without slackening his speed, Garuda said to Galava, "Your wish to end your life shows that you are a man of little wisdom, O twice-born Rishi. Death can never be brought about by one's own effort. Death is God himself. Why did you not tell me what your intention was before we set out? There are many excellent ways by which your goal can be accomplished.

Here is the mountain Rishabha, on the seashore. We will rest here for a while and refresh ourselves with some food before we turn back.""""

CANTO 113

BHAGAVAD-YANA PARVA CONTINUED

"Narada says, 'The Brahmana and the Eagle landed on the summit of Rishabha and there they saw a Brahmana woman named Sandili in tapasya. Galava and Garuda bent their heads in respectful greeting and worshipped her. The devi asked after their welfare and invited them to sit. Seated, they accepted the food she offered, having first dedicated it with mantras to the Devas. After eating, they lay down on the ground and fell into a deep sleep. Garuda woke up, wanting to leave, but discovered that his wings had fallen off and that he had become a ball of flesh with only a head and legs.

Galava, seeing him in that plight, said, "What has staying here done to you? O how long will we have to remain here? Did you have any evil thoughts in your mind, for it cannot be a trivial sin that has taken your wings from you."

Garuda replied to the Brahmana, saying, "Actually, Dvija, I did think about carrying this Brahmani, of the tapasyashakti, away from here to where Mahadeva the Creator, Vishnu, and both Dharma and Yagna dwell, for I thought she ought to live there. For my own good, I will prostrate before this holy devi and pray to her.

Garuda said to the Brahmani, "With a sore heart, I confess that I entertained the idea of carrying you away. Whether I acted rightly or wrongly, my intention, of which you evidently disapprove, was prompted

by my regard for you. I beg you, from the nobility of your heart forgive me."

Pleased with the prince of birds and the Brahmana, she said to Garuda, "Do not be afraid, beautiful-feathered one. Here, have your wings back and cast off your fear. You insulted me, and I do not forgive insults. The sinner who insults me will quickly fall from Swarga. I bear no inauspicious signs at all and, being blemishless in my purity, I have achieved exalted tapasyashakti. Dharma and artha are the fruits of pure conduct, which removes all that is inauspicious.

Go from here where you wish, prince of birds, and take care never to insult a woman, even in thought, even if she is not chaste. You shall regain your strength and energy as they were before."

At these words Garuda had back his splendid wings, and they were more powerful than before. Taking leave of Sandili, Garuda flew away with Galava on his back. They could not, however, find the kind of horses they were looking for.

On their way, they met that most eloquent of men, Viswamitra, and in Garuda's presence he said to Galava, "Brahmana, the time has come for you to give me what you promised. I do not know what you will do to get me the horses but, since I have waited so long, I will wait a little longer. Find a way of making good your solemn word."

Hearing this, Garuda said to the downcast Galava, who was plunged in sorrow, "I have now heard what Viswamitra said to you earlier. Come, Brahmanottama Galava, we will think about it together. You cannot rest until you have given your Guru what you swore.""""

CANTO 114

BHAGAVAD-YANA PARVA CONTINUED

"Narada says, 'Garuda said to the cheerless Galava, "This wealth is called Hiranya because Agni created it in the bowels of the Earth, which is also named Hiranmaya, and then Vayu increased it. Because this wealth supports the world and sustains life it is called dhana; indeed that has been its purpose in the Trilokas from the beginning.

On the particular Friday, when either the constellation Purvabhadra or Uttarabhadra rises, Agni creates more wealth by his will and confers it on mankind in order to add to Kubera's store of treasures. Deities called Ajaikapats and Ahirbudnas guard the wealth created in the Earth's core, making it rare and well nigh impossible to obtain. This wealth is your only chance to acquire the horses; beg some king born into a vamsa of Rajarishis to help you, without harming his own subjects.

I have a friend who is a king born into the Chandra vamsa. Let us go to him for, amongst all who live on Earth, he has the greatest wealth. This Rajarishi Yayati is the son of Nahusha, and has irresistible prowess. If you plead with him and I endorse your plea with my commendation, he will give us what we need; he is immensely wealthy, as wealthy as Kubera the lord of treasures. Learned one, by accepting this king's gift, we can pay your debt to your Guru."

Talking together in this way and thinking about the best thing to do, Garuda and Galava went to King Yayati in his capital. The king received

them hospitably and offered them arghya, and padya to wash their feet. Then he asked them why they had come.

Garuda said to him, "O Son of Nahusha, this ocean of tapasya is my friend Galava, who has been Viswamitra's sishya for several thousand years. This devout Brahmana, whom Viswamitra commanded to go wherever he chose, told his Guru that he wanted to give him gurudakshina. Viswamitra knew he was poor and did not ask for anything, but then, annoyed by his persistence, he asked for eight hundred moon-white horses with one black ear each. The Rishi told Galava that since he insisted, this is what he should give. The great tapasvin Viswamitra spoke in anger and it is this that grieves the Brahmana so painfully.

Unable to fulfil his Guru's command, he has come to you for refuge. Purushavyaghra, when he has accepted this favour he asks of you, he will pay his gurudakshina and happily devote himself to tapasya once again.

A Rajarishi such as you, endowed as you already are with great punya, will be even more enriched when this Brahmana gives you a share of his own tapasya. Lord of men, giving a horse as a gift entitles you to as much bliss as there are hairs on a horse's body.

This man is as worthy to accept the gift as you are to make it. Give it to him, as you would pour milk into a conch shell.""

CANTO 115

BHAGAVAD-YANA PARVA CONTINUED

"Narada says, 'Yayati, ruler of all the Kasis, performer of a thousand sacrifices, that most generous of men, reflected deeply on Garuda's words of truth.

He saw his friend Garuda and Galava's request for alms as an auspicious omen; he thought about Galava's tapasya, and he pondered the fact that these two had passed over all the other kings of the Surya vamsa and come to him.

Yayati said, "I and the vamsa into which I was born are blessed today. Sinless Garuda, you have blessed my kingdom. My friend, there is one thing that I wish to say to you. I am not as rich now as before, for my wealth is greatly reduced. Regardless, I cannot render your visit fruitless, nor can I disappoint this Rishi.

I will give him enough to allow him to accomplish his purpose. If a man who comes for alms leaves unfulfilled, he might destroy my entire race with a curse. There is nothing more sinful than to say, *I have nothing,* and dash the hopes of one who comes in need. The disappointed man can ruin the sons and grandsons of the one who fails to help him.

O Galava, take this daughter of mine, who will be the perpetuator of four dynasties. In beauty, she is like a daughter of the Devas; she will promote every virtue; and for her beauty, Devas, Manavas and Asuras are always me asking for her hand. The kings of the Earth would give entire

kingdoms for her, let alone eight hundred horses with a black ear each. Take my daughter Madhavi. My only wish is to have a grandson by her."

Galava accepted the king's gift and left with Garuda, saying to the king, "We will see you again," and taking the maiden with them.

Then Garuda said to Galava, "We finally have the means to obtain the horses," and took his leave and went home.

After the prince of birds had gone, Galava, with the maiden beside him, began to think about going to a king who would give him a fitting dower for her. He first thought of that best of kings Haryaswa of the Ikshvakus, who ruled in Ayodhya, who was endowed with great tejas, who possessed a great army consisting of the four kinds of forces, who had a well-filled treasury and an abundance of corn, whose subjects loved him and who respected all Brahmanas. Wishing to have children, he lived quietly, performing austere tapasya.

Galava went to Haryaswa and said, "Rajadhiraja, this maiden will increase her husband's family by bearing many children. Accept her from me as your wife, Haryaswa, by giving me a dower. Listen to what dower I expect and then decide what you will do.""

CANTO 116

BHAGAVAD-YANA PARVA CONTINUED

"Narada says, 'Raja Haryaswa reflected for a long time, breathing deep and fervent sighs at the thought of having a son. At last he said, "The six parts of the body that ought to be raised in one's body are well elevated in this maiden. The seven parts of the body that ought to be slender are indeed so in her. The three that ought to be deep are deep in her; and the five that ought to be reddish are flushed in her. It seems that her beauty is worthy of being gazed upon by Devas and Asuras, and she is accomplished in all the arts and sciences. With all these auspicious signs, she will certainly bear many children, and indeed one of them might become an emperor.

As for the wealth you seek, Brahmanottama, what should her dower be?"

Galava said, "Give me eight hundred horses of a lofty pedigree, which are all moon-white and with one black ear each. This blessed and large-eyed maiden will then become the mother of your sons, as the fire-stick gives birth to fire."

Hearing this, Rajarishi Haryaswa was filled with sorrow, but blinded by passion, he said, "I have only two hundred horses of the kind you want, but there are many others which roam in my kingdom. Galava, I want only one son with this maiden. Grant me my wish."

At this, the maiden said to Galava, “One who had attained Brahman once granted me a boon that I would, after the birth of every son, regain my maidenhood. Give me away to this king and accept his horses. In this way, you will get eight hundred horses from four different kings, and I will have four sons, as well. Collect the wealth that you want to give your Guru like this. This is what I think, but you may do as you think fit.”

Galava said to Haryaswa, “O Haryaswa, best of men, accept this maiden for a fourth of the dower that I have asked for, and have only one son with her.”

Haryaswa worshipped Galava and took the princess. In due time, she gave the king the son he so longed for, and the boy was named Vasumanas. He became richer than the wealthiest kings of the Earth and looked like one of the Vasus; and he came to be a great and generous king.

After some time had passed, Galava came back to the delighted Haryaswa and said to him, “O Rajan, you have had a son, a child who is as splendid as the Sun. The time has come for me to go to another king for alms.”

Haryaswa, being truthful and honourable in all that he said and did, and remembering the balance of six hundred horses that he had been unable to give the Brahmana Galava, gave Madhavi back to him. Madhavi left that radiant and prosperous king and, becoming a virgin once more, she followed Galava.

Galava said to Haryaswa, “Let the horses stay here with you,” and went with Madhavi to Raja Divodasa.’”

CANTO 117

BHAGAVAD-YANA PARVA CONTINUED

"Narada says, 'Galava said to Madhavi, "The ruler of the Kasis is the illustrious king Divodasa, who is Bhimasena's son. He is an immensely powerful king. Blessed one, we are now going to Divodasa; follow me slowly and do not worry. This king is virtuous and devoted to truth, and has his passions under control."

Muni Galava came before the king, who received him with due reverence and hospitality. Galava urged the monarch to have a child.

Divodasa said, "I have already heard about your quest, so you need not tell me much, Brahmana. As soon as I knew what you would come for, my heart was set upon it. I am honoured that you have passed over all other kings and come to me. What you want will be yours, but my wealth is like Haryaswa's, reduced. I shall, therefore, have only one royal son with this maiden."

The Brahmana gave the girl to the king, who duly married her. Rajarishi Divodasa enjoyed his time with Madhavi like so many illustrious couples: Surya with Prabhavati, Agni with Swaha, Vasava with Sachi, Chandra with Rohini, Yama with Urmila, Varuna with Gauri, Kubera with Riddhi, Narayana with Lakshmi, Sagara with Jahnavi, Rudra with Rudrani, Pitamaha Brahma with Saraswati, Vasishta's son Saktri with Adrisyanti, Vasishta with Akshamala, Chyavana with Sukanya, Pulastya with Sandhya, Agastya with princess Lopamudra of Vidarbha, Satyavan with Savitri,

Bhrigu with Puloma, Kasyapa with Aditi, Richika's son Jamadagni with Renuka, Kusika's son Viswamitra with Himavati, Brihaspati with Tara, Sukra with Sataparva, Bhumipati with Bhumi, Pururavas with Urvasi, Richika with Satyavati, Manu with Saraswati, Dushyanta with Sakuntala, the eternal Dharma with Dhriti, Nala with Damayanti, Narada with Satyavati, Jaratkaru with Jaratkaru, Pulastya with Pratichya, Urnayus with Menaka, Tumburu with Rambha, Vasuki with Satasirsha, Dhananjaya with Kumari, Rama with Sita the princess of Videha, Janardana with Rukmini.

And to Raja Divodasa, who delighted in her, Madhavi bore a son named Pratardana. After the child's birth, Galava came to Divodasa and said to him, "Let the maiden come with me, but let the horses that you are giving me remain here. I need to go to another kingdom to obtain more dowry."

The virtuous Divodasa, who was devoted to dharma, gave Madhavi back to Galava.""""

CANTO 118

BHAGAVAD-YANA PARVA CONTINUED

"Narada says, 'Madhavi was faithful to her promise and, abandoning prosperity and becoming a virgin once again, followed Galava. Galava, whose heart was set upon the accomplishment of his own business, had reflected on what he should do next and went to the city of the Bhojas, to King Usinara.

When he arrived before that king of the unrestrainable prowess, Galava said to him, "This maiden will bear you two royal sons, who will be like the Sun and the Moon. With these two princes you will be able to attain all that you hope for in this world and in the hereafter. O you who are knowledgeable about dharma, in exchange you must give me four hundred horses of moon-white splendour with one black ear each. My effort to obtain the horses is only for my Guru's sake; I myself have no need of them. If you accept my terms, do as I tell you, without hesitation.

Rajarishi, you are childless. Have two children, for children are like a life-saving raft, who will rescue you and your Pitrs. The man who enjoys the punya of having had a son never falls from heaven, nor will he ever have to go to that frightful hell, Naraka, to which the childless are doomed."

Raja Usinara said to him, "I have heard your words, Galava, and my heart is inclined to do as you say. However, only the Supreme Lord has ultimate power over all things. I have only two hundred horses of the kind

you want, but I have thousands of other kinds in my kingdom. I will do as Haryaswa and Divodasa did and have only one son by Madhavi.

My wealth is for all my subjects, in the city and in the country, and not for my own comfort and pleasures. The king who gives away, for his own benefit, the wealth that belongs to others can never earn virtue or fame. Give this divinely radiant girl to me. I will accept her to bear me only one child."

Hearing these and other things that Usinara said, Galava approved of him. He gave Madhavi to him and went away into the forest. And as any man of dharma enjoys well deserved happiness that his good deeds have earned him, Usinara enjoyed Madhavi, and they sported in valleys and dales of the mountains, beside fountains and waterfalls, in charming mansions, in gardens, forests and woods, in other places of delight, and on palatial terraces beneath the stars. In due time, a son was born to them, who shone like the morning Sun, and who later became the great king Sibi.

After the birth of this boy, Galava came to Usinara, took Madhavi from him and went to Garuda.'"

CANTO 119

BHAGAVAD-YANA PARVA CONTINUED

"Narada says, 'Garuda saw Galava and said to him, "How happy I am to hear of your success."

Galava, however, informed him that a fourth part of his task was still unfinished, at which Garuda said, "Do not try to get the remaining two hundred horses, for you will not succeed. Long ago, Richika wanted to marry Satyavati, the daughter of Gadhi of Kanyakubja.

Gadhi said to Muni Richika, *Holy one, give me a thousand horses, all as brilliantly white as the Moon and each having one black ear.*

Saying, *So be it*, Richika went to Aswatirtha, the great home of horses in Varuna's abode, and found what he wanted, which he promptly gave the king. The king performed a yagna named Pundarika and gave those horses away as dakshina to deserving Brahmanas. The three kings, whom you made agreements with, each bought two hundred of those horses from the Brahmanas. The remaining four hundred were claimed by the river Vitasta, while they were being led across it.

You can never have that which is not there to be had. Virtuous one, give this girl as a gift to Viswamitra, along with the six hundred horses you have acquired. You will be freed from your grief and crowned with success."

Saying "*Tathaastu*," Galava went with Garuda to Viswamitra, taking Madhavi and the horses with him. On arriving, he said, "Here are six hundred horses of the kind you asked for. I offer you this maiden in place of

the remaining two hundred. I beg you, accept what I offer as gurudakshina. This girl has had three virtuous sons by three Rajarishis; let her fourth, and best, son be yours.

Let these six hundred horses be the complete discharge of my debt to you, so that I can be free to practice tapasya as I like."

Viswamitra saw Galava with the Bird and the maiden, and he said, "O Galava, why did you not give this girl to me before? All four sons, sanctifiers of my race, would have been mine. I accept this maiden, to give me one son. The horses can graze in my asrama."

Viswamitra lived happily with Madhavi, and she bore him a son, named Ashtaka. As soon as the child was born, Mahamuni Viswamitra instructed him in dharma and artha, and gave him the six hundred horses. Ashtaka went to live in a city, bright as the city of Soma; and Viswamitra gave Madhavi back to Galava and went away to the deepest forest.

The happy Galava who, with his friend Garuda's help, had succeeded in giving his Guru the dakshina he had asked for, said to Madhavi, "You have given birth to one son who is most charitable, to another who is very brave, to a third who is devoted to dharma and satya, and to a fourth who is a performer of great yagnas. Lovely Madhavi, through your sons you have saved not only your father but four kings and me, as well. Go to your father now, slender-waisted one."

Saying this, Galava bid farewell to Garuda that devourer of snakes, and after restoring the maiden to her father, went to live in the forest.'"

CANTO 120

BHAGAVAD-YANA PARVA CONTINUED

"Narada says, 'King Yayati wanted to give his daughter in marriage by way of a swayamvara. He took Madhavi, decked in flower malas, in his chariot to a sacred asrama at the confluence of the Ganga and Yamuna, with his sons Puru and Yadu following him. Gathered in that place were innumerable Nagas, Yakshas, Manavas and Gandharvas; animals and birds; dwellers of mountains, trees and forests; and many inhabitants of that particular province. The vanas that surrounded the asrama were home to many Rishis, who were like Brahma himself.

The swayamvara began, and that loveliest of maidens passed over all those assembled there and chose the vana as her lord. Descending from her chariot and greeting all her friends, Yayati's daughter went into the sacred forest and devoted herself to a life of tapasya.

She emaciated herself by fasting, performing religious rites and rigid vratas; and she took to living the life of a deer. She ate soft, green grass whose tender stems looked like lapis lazuli and tasted bitter-sweet; she drank the cool, sweet, crystalline water of sacred mountain streams. She roamed with other deer through forests where no lions or tigers lived, in deserts where there was no danger from forest fires and in dense forest, leading the life of a wild doe. She earned great spiritual punya because of her life of austere tapasya and brahmacharya.

King Yayati lived for many thousands of years and, like many before him, eventually succumbed to inexorable Time. The progeny of his sons Puru and Yadu multiplied, thereby earning great reverence for Yayati in this and the other worlds. Yayati lived in Swarga, like a Maharishi; he was greatly honoured and respected, and enjoyed the best of those regions.

One day, after many thousands of years had passed in great joy, when Yayati sat amongst illustrious Rajarishis and Maharishis, he mentally ignored all the Devas, Rishis and Manavas who were there, from folly, ignorance and pride. Indra immediately saw into his heart. The Rajarishis, too, saw this and disapproved.

Everyone began to ask, "Who is this man? What king's son is he? Why is he in Swarga? What has he done to deserve this honour? Where did he practice tapasya and earn punya? What is he known for? Who knows him?"

The Swargavasis questioned each other about Yayati and asked hundreds of heaven's charioteers, gatekeepers and those who were in charge of the seats in heaven; but all replied that they did not know. Their minds were suddenly clouded so that none of them recognised the king, who immediately lost his heavenly splendour."""

CANTO 121

BHAGAVAD-YANA PARVA CONTINUED

"Narada says, 'In this state—deprived of his place in Swarga and cast out, his trembling heart consumed by fear and burning with remorse, his unfading garlands withered, his senses in turmoil, shorn of his crown and ornaments, his head reeling, his limbs weak and his body unadorned and unclothed—no one recognised Yayati. In the bewilderment of the fog that blanketed his mind, the Swargavasis swam in and out of his vision as Yayati fell headlong towards the Earth.

As he fell, the king thought, "What sinful thoughts did I think that lost me my place in Devaloka?"

All the kings, the Siddhas and the Apsaras laughed to see Yayati fall. At Indra's command, came a Duta whose task was to remove from Swarga those whose punya had run out.

He said to Yayati, "Intoxicated with pride, there is no one whom you have not disregarded. It is because of your vanity that Swarga is no longer for you. You do not deserve to live here, Rajaputra. We do not recognise you here, so fall you must."

At the Devaduta's words, Yayati, the son of Nahusha, said three times, "If I must fall, let me fall amongst the righteous," and this king, who was the best of all who had attained Swarga, thought about where he should fall.

As he plunged down, Yayati saw the four mighty kings, Pratardana, Vasumanas, Sibi and Ashtaka, in a forest, and he fell toward them. At the

time, those kings were performing the Vajapeya yagna to gratify Indra, and the smoke that rose from their fire had reached the gates of Swarga, looking like a river that flowed between heaven and Earth. It resembled the sacred Ganga during her descent to Earth. It was the smoke that guided Yayati as he fell toward the Earth and brought him to those four lions among men, all blessed with great splendour, the foremost of all sacrificers, who were in fact his own kin, who resembled the four Lokapalas, and who blazed in glory like four mighty sacrificial fires. Having exhausted his store of punya, Yayati fell toward them, and hung in mid-air above the kings, and he was still dazzlingly beautiful.

Seeing him and how he shone, the kings asked, "Who are you? What race, country and city are you from? Are you a Yaksha, a Deva, a Gandharva or a Rakshasa? You do not appear to be a human being. Why are you here?"

Yayati answered, "I am Rajarishi Yayati. I have fallen from Swarga because my punya was exhausted. I wanted to fall amongst men of dharma and have fallen amidst you."

The kings said, "Purushottama, may your wish come true. Accept as yours our punya and the fruits of all our sacrifices."

Yayati said, "I am not a Brahmana but a Kshatriya, and I cannot accept charity; nor do I want to take others' punya from them."

Just at this time, Madhavi, in course of her wandering, came there. The four kings greeted her and said, "What brings you here? What would you command us to do for you? You have the right to command us, for we are your sons, O Tapasvini."

Madhavi was filled with delight when she heard this. She came before her father with reverence and greeted Yayati; and she touched the heads of all her sons.

She said to her father Yayati, "Rajadhiraja, these are my sons, your grandsons. They are not strangers. They will save you. This practice is not new; it has its origins in antiquity. I am your daughter Madhavi, and I have been living in the forest like a deer. I have earned punya, and you must accept half of it because all men have the right to enjoy a portion of the punya earned by their children. That is why men want their daughters to have sons. That is what you wished for when you gave me to Galava."

At their mother's words, the four monarchs paid homage to her and to their grandfather. They reiterated what their mother had said, as clearly and

affectionately as she had; and the whole Earth resounded with their wish to save their fallen grandfather.

Galava too came there and said to Yayati, “Accept an eighth of my tapasya from me and go back to Swarga.”””

CANTO 122

BHAGAVAD-YANA PARVA CONTINUED

"Narada says, 'No sooner was Yayati recognised by those virtuous ones, than he rose once more into Swarga, without having touched the Earth at all. He regained his celestial form and shed his grief. Once again he was adorned in celestial garlands, raiment and ornaments; sprinkled again with celestial perfumes and vested with heavenly attributes; all this without having actually set foot on the Earth's surface.

Vasumanas, whose generosity was renowned through the worlds, announced to Yayati, "I hereby give you the punya that I have won on Earth by my blemishless conduct towards men of all varnas. Let it all be yours King. I have acquired the punya that one gains from generosity, and redemption from my sins through the yagnas I have performed; let those, too, be yours."

Then Pratardana said, "My devotion to Kshatriya dharma has earned me fame and a heroic name. I hereby give you this punya."

Sibi, the intelligent son of Usinara, affectionately said, "I have never spoken an untruth to children, to women or in jest, to those in danger, in a crisis or during a game of dice. I can give up all objects of desire and pleasure, my kingdom and my life itself, but I cannot give up satya. By virtue of this and of us having gratified Dharma, Agni and Indra, you will ascend to Swarga.

Lastly, Rajarishi Ashtaka—Madhavi and Kusika's son, said to Yayati, "I have performed hundreds of Pundarika, Gosava and Vajapeya yagnas. Take the punya of these. I have spared nothing for their performance, not jewels, gold or other treasures. By that truth, ascend to Swarga."

Immediately, Yayati left the Earth and began to soar towards Swarga, higher and higher as his grandsons said what they were doing for him, one after the other. That is how those kings saved Yayati, who had been cast down from heaven, and how these royal grandchildren of Yayati's, those perpetuators of their dynasties, made their grandfather rise again into Swargaloka by means of their dharma, yagnas and dana.

The four kings said in unison, "We are your daughter's sons, O Rajan, endowed with nobility and every virtue. By our dharma and punya, ascend again into heaven.""

CANTO 123

BHAGAVAD-YANA PARVA CONTINUED

"Narada says, "Restored to his place on high by his grandsons, distinguished by the largesse of their sacrificial gifts, Yayati blazed in beauty, adorned by his own great deeds, showered with fragrant flowers and enveloped in scented, balmy breezes. He was welcomed back with the joyful clash of cymbals and entertained with songs and dances by diverse clans of Gandharvas and Asuras. Devarishis and Rajarishis paid homage to him, and the Devas worshipped him with arghya and other honours.

After he had returned to Swarga and, free from anxiety, regained tranquillity of heart, Brahma Pitamaha spoke words of approbation to him, saying, "You had earned the full measure—four padas—of dharma by your deeds on Earth. You had attained Swargaloka and renown for eternity. Rajarishi, you nullified all this punya by your vanity, which cloaked the hearts of Swargavasis in darkness so impenetrable that they could not recognise you, and you were cast down. You have been saved by the love and affection of your daughter's sons and returned, regaining this eternal, sacred, wonderful and deathless realm you won earlier by your own deeds."

Yayati said, "Holy One, I have a doubt, which only you can dispel. My punya was vast, augmented by my reign of dharma over my subjects for thousands of years, and won by innumerable sacrifices and gifts. How could

such immense punya become exhausted, and I be cast down from here? You know that the place created for me was eternal. Why was it destroyed?"

The Pitamaha said, "Your merit, earned by countless yagnas and increased by your rule of dharma, perished because of a single fault: your vanity, and it made you the object of contempt of all the Swargavasis. Vanity, pride of strength, malice, deceitfulness or deception will all reduce your time in Swarga. Never disregard those that are inferior, superior or equal to you. There is no greater sinner than the man who is consumed by the fire of vanity. Those who tell of your fall and re-ascension will be protected from all calamities."

Rajan, this is the story of how vanity brought Yayati's downfall, and the distress that Galava suffered because of his obstinacy. Those who want their own good should listen to their well-wishers. One must never be stubborn, for it is the root of ruin.

O Son of Gandhari, forsake vanity and wrath; make peace with the Pandavas. Abandon anger; let go of what you have once given away, that which is done, austerities that you have practised and libations that you have poured on fire. These are indestructible and cannot be diminished. Also, no one other than their doer enjoys their fruit.

The man who understands this greatest and best of stories, which is praised by those who know the scriptures and who are free from anger and greed, gains knowledge of dharma, artha and kama, and sovereignty over the world.'"

CANTO 124

BHAGAVAD-YANA PARVA CONTINUED

"Dhritarashtra says, 'Holy one, it is as you say. I, too, want to do exactly as what you tell us to, but I am powerless.'"

Vaisampayana continued, "The Kuru monarch then addresses Krishna and says, 'O Kesava, you have spoken about the path that leads to Swarga, which is for the world's good, full of dharma and wise. However, being blind, I cannot act independently, and Duryodhana never pays heed to me. Krishna, you must persuade my foolish, unprincipled and disobedient son. He never listens to the advice of Gandhari, Vidura or other true friends, or Bhishma the chief of them, all of whom want his good.

Counsel my dishonest and evil prince, for by so doing you will have acted nobly, as a friend should.'

Krishna, all-knowing about dharma and artha, says to Duryodhana, 'Kurusattama, listen to what I say, which is good for you especially, as well as for your followers. You are born into a vamsa that is distinguished for its great wisdom, and you are honour-bound to keep dharma.

You are learned and possess so many excellent and qualities. Only low-born, evil, shameless and cruel men do what you mean to. Men of dharma are always inclined towards virtue while sinful men lean the opposite way. Everything you are thinking of doing is against dharma. Insisting on going to war is nothing but sinful, vicious and evil, and will lead you to death.

Abandon this dangerous path you have chosen to tread; it is unworthy of you and will only lead to untold suffering and doom.

You will do yourself, your brothers and your followers a great service if you make peace with the Pandavas instead. The sons of Pandu are wise, courageous and learned; they have immeasurable tejas and perfect control over their souls. If you do what I ask, that will please Dhritarashtra, as well as Pitamaha Bhishma, Drona, Kripa, Somadatta, Bahlika, Aswatthama, Vikarna, Sanjaya, Vivimsati and many of your kinsmen and friends. The whole world will benefit from that peace.

You are blessed with modesty, noble birth, learning and kindness. Listen to what your father and mother tell you; a good son always obeys his father's command, knowing it will benefit him. When calamity strikes, men remember their father's advice, which they once ignored. Making peace with the Pandavas will please your father; so let peace recommend itself to you and your advisors.

The man who hears the counsel of his well-wishers but does not heed it will be consumed by the consequences of his disregard, even as if he has eaten the poisonous kimpaka fruit. The fool who rejects sage advice and procrastinates will fail to achieve his objective and then repent. On the other hand, the man who heeds wise counsel and accepts it, setting aside his own opinion, will always be happy.

He who discards the words of well-meaning friends, deluded that what they say is not in his best interest, will be crushed by his enemies. The man who ignores the views of the righteous and clings only to those of the sinful, who flatter his vanity, will sink into misery and make his friends weep for him. He who turns away from superior advisors and seeks out inferior ones will fall into distress, from which he will not be able to extricate himself. The Earth will abandon the man who befriends sinners, who behaves deceitfully, who ignores what his friends say, who honours strangers but hates his own people.

Bharatarishabha, you have chosen to make enemies of the Pandavas and look to incompetent, foolish and sinful men for support. What other man is there on Earth besides you, who would disregard kinsmen who are all Maharathas, each like an Indra, and instead seek refuge and help from strangers? You have persecuted the sons of Kunti from the time they were born, but because they are virtuous they were not angry with you. Indeed, although you have been deceitful to them since their birth, those noble men

have always been noble and generous to you. You ought to reciprocate their magnanimity in like measure.

Do not yield to anger. Wise men's energies are always focused on dharma, artha and kama. If all three cannot be attained, men pursue at least dharma and artha. Even if these three are followed separately, superior men, who have their senses under control, choose dharma as their priority; those who have a position between good and evil choose artha, which is subject to dispute; while those whose minds are darkened by tamas concentrate on gratifying their desires, however base.

The fool who abandons dharma to pursue artha and kama by sinning is soon destroyed by his own senses. The man who seeks artha and kama should first practice dharma, because all three are inextricably linked. Rajan, the wise say that dharma is the primary source, and so he who seeks all three purusharthas will, by practicing dharma alone, flourish, like fire when it touches a hayrick.

Bharatarishabha, you want to employ sin to obtain sole sovereignty over this vast and flourishing empire. The man who deals falsely towards those who live by dharma cuts himself down, like a forest felled by the axe. One seeks to destroy the very mind of the man one wants to defeat, for with his mind in chaos he cannot devote his attention to his true welfare.

The man who has his soul under control is never heedless of anyone, not even the most common of creatures, far less those bulls among men, the Pandavas. He who gives in to anger loses his sense of right and wrong. Evil must not be allowed to grow; look at the proof of this.

Solidarity with the sons of Pandu is far better for you than union with sinners. If you make peace with them, you will make peace with yourself, and have everything that you wish for. You now enjoy the kingdom that the Pandavas founded, but you ignore them and go to others for friendship and protection. Wanting the undiminished continuance of your prosperity, you have vested the care of your kingdom with Dusasana, Durvisha, Karna and Subala's son, men far inferior to the Pandavas in knowledge, in dharma, in their ability to garner wealth and in prowess.

Let alone these four men, all these kings together, with you at their head, cannot even look at an angry Bhima on the battlefield. This army of so many kings of the Earth is at your command. Also with you are Bhishma, Drona, Karna, Kripa, Bhurisravas, Somadatta, Aswatthama and Jayadratha. All of them together cannot face Arjuna, whom even the Devas,

Asuras and Gandharvas cannot quell. Do not set your heart on war, Duryodhana.

Have you seen any man who has encountered Arjuna in battle and come away unscathed, let alone victorious? What can you gain from a universal slaughter? Show me one man who will defeat Arjuna, whose defeat alone can ensure your victory. Who will face that son of Pandu in battle, who vanquished all the Devas, Gandharvas, Yakshas and Nagas at Khandavaprastha? There is also that marvellous account of the encounter in Virata's city, of one against many, which should convince you.

Do you hope to vanquish an enraged Arjuna, invincible, irresistible, ever-victorious and unfading, that hero who gratified even Mahadeva Siva in fight? When, with me as his sarathy, that son of Pritha storms on to the battlefield, like Indra himself, who will dare challenge him? He who would vanquish Arjuna in battle could lift up the Earth in his arms, consume in his rage the entire population of the world and cast the very gods out from heaven.

Look at your sons, brothers, cousins and other relatives. Let them not die because of you. Let the Kaurava vamsa not horribly dwindle or even become extinct. Rajan, let the people not call you the exterminator of your dynasty and the destroyer of its noble achievements. If you make peace with them, the Pandava Maharathas will install you as Yuvaraja and your father Dhritarashtra as the king of this vast empire.

Do not dismiss the prosperity that awaits you, which is sure to come if you tread the path of dharma. Give half the kingdom to the sons of Pritha and win great prosperity. Listen to your well-wishers. By making peace with the sons of Pandu and living with them in harmony you will be blessed for eternity.'"

CANTO 125

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "After listening to Krishna, Bhishma says to the angry Duryodhana, 'Krishna has spoken to you out of a desire to establish peace between cousins. Follow his advice; do not give in to vindictiveness. If you do not do as Krishna says, you will never gain prosperity, happiness or your own welfare.

What Krishna said to you is in keeping with dharma and artha. Do as he says and you will achieve your every objective; do not obliterate the Earth's population. Do not destroy this resplendent prosperity of the Bhaaratas amongst all the kings of the Earth, even while your father Dhritarashtra is still alive. If you disregard Krishna, your father and the wise Vidura, your stubborn arrogance will take you to your death and, with you, all your counsellors, sons, brothers and kinsmen will also die. What your true well-wishers counsel is dharma and will benefit you greatly.

Do not become the extinguisher of your vamsa; do not cleave to evil; turn your heart away from sin; do not tread the path of adharma; do not drown your parents in a sea of grief.'

When Bhishma has spoken, Drona says to Duryodhana, who by now is panting with rage, 'Rajan, what Krishna said is consistent with dharma and artha, and Bhishma has said the same. Accept their counsel. Both of them are wise, learned, of superior intelligence, have their souls under control and want only what is good for you. What they say is salutary; listen to

them. Wise king, do as Krishna and Bhishma say; do not disregard Krishna, who counsels you gravely out of your vain delusion.

The men who have been blithely encouraging you cannot give you victory. They will deny their responsibility and cast the burden of war onto others. Do not slaughter the Earth's population nor slay your sons and brothers. The army which has Krishna and Arjuna in it is invincible. If you reject what Krishna and Bhishma have said, you will have cause to repent. Arjuna is even greater than Bhishma describes, and as for Devaki's son Krishna, not the gods can withstand him.

Bharatarishabha, there is no use in continuing to tell you what is good for you. Everything that needed to be said has been said. Now do as you wish; I have nothing further to add.'

After Drona has spoken, Vidura looks at Duryodhana and says, 'Duryodhana, I have no sympathy for you. I do grieve, however, for your elderly parents Gandhari and Dhritarashtra. With an unprincipled protector like you, whom they will soon lose, they will be left to wander the Earth like beggars and, deprived of their friends and counsellors, as well, they will be like a pair of birds whose wings have been shorn.

Having a sinful son, who will cause the extermination of the human race as we know it, they will sorrowfully roam the Earth, living on alms.'

Now the king turns to Duryodhana, who sits among his brothers and all the other kings. Dhritarashtra says, 'Listen, Duryodhana, to what Krishna Mahatman advises. Do as he says, for his words are eternal, auspicious and will lead to your salvation. With the help of blemishless Krishna we, of all the kings, are sure to achieve our most cherished goals.

Join Krishna and reconcile your differences with Yudhishtira; give this the same importance you would a mahayagna, for the weal of all the Bharatas, the Pandavas and Kauravas as one. With Krishna's help, bind yourself closely with the Pandavas, in love. This is the time to make peace; do not let the opportunity pass.

If you choose to disregard Krishna, who wants your welfare as much as that of the sons of Pandu, and who urges you to make peace for your own good, you can never win the war that will be and ruin will overtake us all.'"

CANTO 126

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "Dhritarashtra's impassioned words prompt Bhishma and Drona, who sympathise with the old king, to speak to the recalcitrant Duryodhana.

They say, 'While the two Krishnas are not yet clad in their armour; while the Gandiva is still quiet; while Dhaumya has not yet begun to burn his enemies in the fire that he will light and feed for the war; and while that mighty archer Yudhishtira, who wears modesty like a garment, has not yet begun to look on your army with anger, let all hostilities cease.

While Bhimasena has not yet positioned himself in the midst of his troops, let enmity end. While Bhima has not yet entered the battlefield with his mace in hand and begun to smash down his enemies, make peace with the Pandavas. Before Bhima with his deadly gada makes the heads of elephant-warriors roll on the field like ripe palmyra-fruit, make peace. While Nakula and Sahadeva, Dhrishtadyumna of Prishata's vamsa, Virata, Sikhandin and Sisupala's son, all seasoned warriors versed in the astra shastra, have not yet donned their armour or penetrated your army, like crocodiles cutting through helpless waters, and showered you with fusillades of burning arrows, put a stop to this insane enmity.

As yet, fierce-winged barbs do not fall upon the vulnerable bodies of the assembled kings; as yet, iron shafts, shot by mighty bowmen who unerringly find any target at whatever distance, do not pierce the breasts of

your warriors, who sit here smeared with sandalwood and other fragrant pastes and adorned with golden necklaces and jewelled ornaments. Let hostilities end before they do.

Let that elephant among kings, Dharmaraja Yudhishtira, receive you with an embrace while you salute him with your head bowed down. Bharatarishabha, let that king, renowned for the munificence of his sacrificial gifts, place his right hand marked with the signs of banner and hook on your shoulder. Let him set his gem-adorned and red-palmed hands on your back when you are seated before him.

Let Mahabaho Vrikodara, his shoulders as broad as the sala tree, embrace you with goodwill for the sake of peace. When Arjuna and the twins greet you with respect, sniff their heads in affection and speak lovingly to them.

Let all these kings who have gathered here shed tears of joy on seeing you united with your heroic cousins. Let the news of this happy union be proclaimed in their cities. Rule the Earth with brotherly affection in your heart and let her forever be freed from the fever of envy and anger.'"

CANTO 127

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "In the Kuru sabha, Duryodhana is not pleased to hear this, and he says to Krishna, 'O Kesava, it is indeed just that you speak as you have after reflecting on all the circumstances. Yet you speak harshly and, without reason, find fault only with me, whilst always speaking kindly to the Pandavas. Have you weighed the strength and weaknesses of both sides before censuring me?

You, Vidura, the King, the Acharya and the Pitamaha all reproach only me and none other. I do not find the least fault in myself, yet all of you, including my own father, despise me. Parantapa, even after reflection I cannot find any shortcoming in me, grave or insignificant.

At the game of dice, which the Pandavas happily accepted, Sakuni defeated them and won their kingdom. How can I be blamed for that? On the other hand, I commanded that the wealth I won from the Pandavas be returned to them. It cannot be any fault of mine that the invincible Pandavas lost again at dice and had to go into exile in the forest. What fault do they lay at my door and make me their enemy?

Krishna, why do the weakened Pandavas so confidently choose to have war with us, as if they were as strong as they were once? What have we done to them? For what injury do the sons of Pandu, as well as the Srinjayas, seek to slaughter the sons of Dhritarashtra? Neither their fierce

deeds nor their intimidating words will deprive us of our good sense and make us bow in fear, to them or even to Indra.

I do not see any Kshatriya who can conquer us in battle. Let alone the Pandavas, the Devas themselves cannot vanquish Bhishma, Kripa, Drona and Karna. If, Madhava, we die while keeping our Kshatriya dharma in battle, we will still go to Swarga.

Our highest duty as Kshatriyas is that we lay ourselves down on the field of battle on a bed not of down but arrows. If we do this without bowing to our enemies, that sharp bed will not injure us. Is there a Kshatriya who lives by his dharma, who would bow to an enemy out of fear and the wish to save his own life? Warriors who seek their own good honour what Rishi Matanga said: *a Kshatriya should always keep himself erect and never bow down, for effort is manliness; he should rather break than bend*.

A Kshatriya like me should only bow to Brahmanas, out of piety, and not to anyone else; and with all others, I must conduct myself as Matanga said. This is Kshatriya dharma, and I have always been true to it.

The portion of the kingdom that my father gave the Pandavas can never be theirs again, not as long as I live. As long as Dhritarashtra lives, both we and they must put away our weapons and live under his command as his dependents. The kingdom was given away from ignorance and fear when I was a callow youth and a dependent. It will never be given away again, and the Pandavas will never have it.

As long as I live, I shall not give the Pandavas even as much of our land as may be covered by the point of a needle!'"

CANTO 128

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "Krishna is thoughtful for a moment and then, his eyes reddening ominously, he addresses Duryodhana in the presence of all who have come to the Kuru sabha.

Krishna says, 'You wish for the bed of heroes, and you shall have it, and your counsellors as well. For a great slaughter will soon happen. Does your small intelligence truly make you believe you have not committed any sin against the Pandavas? Let the kings who are assembled here be your judges.

Piqued by the prosperity that the noble sons of Pandu enjoyed, you and Subala's son conspired to arrange the game of dice. Why would those virtuous, honest and noble cousins of yours otherwise play such a vile game with the deceitful Sakuni? Gambling robs even the best of their intellect; as for the evil, it fetches disputes and other problems. It was you who, with your evil confederates, planned that disaster in the form of a game of dice, without consulting any men of dharma.

Who else could shame his brother's wife in the way that you shamed Draupadi by dragging her into the sabha and speaking as coarsely to her as you did? She is of noble birth and of pure conduct, and dearer to Pandu's sons than their lives; yet you treated Panchali despicably.

All the Kauravas know what Dusasana said that day in the sabha to Kunti's sons when they were about to set out for the forest. Who could behave so disgracefully towards honourable kinsmen, who are always

virtuous, untouched by greed and cleave to dharma? Karna, Dusasana, and you, too, used words that only the most cruel and contemptible men use.

You took great pains, albeit without success, to immolate the Pandavas and their mother at Varanavata, when the princes were just youths. They escaped and were forced to hide in the home of a Brahmana in the town of Ekachakra. You tried again to kill them with poison, with snakes and by strangling; indeed you used every means to have the Pandavas killed, but none of your plans succeeded. When you have always behaved so malignantly towards the noble sons of Pandu, how can you say you have not offended them?

O sinful one, you are not willing to give them their rightful share of the kingdom, although they beg you for it. But you will be forced to give it to them when you are vanquished in battle and forcibly stripped of your prosperity. Having wronged the Pandavas so cruelly and so grievously, you now want to present yourself in a different light.

Repeatedly, your parents, Bhishma, Drona and Vidura tried to persuade you to make peace, but you did not. Peace would be advantageous to both you and Yudhishtira, but you fail to see the good in it. What else can be said of you than that you are ignorant? Going against the advice of your well-wishers, your true friends, can never bring you felicity. What you are about to do is fraught with disgrace, sin and danger, and will fetch a doom you cannot begin to imagine.'

Now Dusasana speaks to Duryodhana. In the Kuru sabha he says, 'My brother, if you do not willingly make peace with the Pandavas, the Kauravas will bind and surrender you to Kunti's son; Bhishma, Drona and your own father will hand Karna, you and me to the Pandavas.'

His heavy breath hissing like a great snake's, Duryodhana rises in rage. He ignores Vidura, Dhritarashtra, Bahlika, Kripa, Somadatta, Bhishma, Drona and Krishna, indeed, all those present, and stalks out of the sabha, followed by his brother, his counsellors and all the other kings loyal to him.

Bhishma says, 'The enemies of the man who abandons dharma and artha to follow his greed and anger rejoice when he falls into distress. This evil son of Dhritarashtra, this foolish Duryodhana who knows nothing of dharma, who is undeservingly vain of his sovereignty, obeys only the dictates of wrath and avarice. Alas Krishna, I see that the end of all these Kshatriyas has come, all these deluded kings who follow Duryodhana.'

Lotus-eyed Krishna says to those that remain, chief among them Bhishma and Drona, 'This is the great sin that all the Kuru elders are guilty of: that they do not stop this evil king from enjoying sovereignty. The time has come to stop him, for that may still do some good. Listen to me, sinless ones. What I say will benefit you.

During the lifetime of the old Bhoja king, his son, who was evil and a slave to his passions, usurped his father's throne and was eventually killed. It was I who killed Ugrasena's son Kansa, whom his friends and relatives abandoned, in a great battle for the weal of the world. My kinsmen and I then paid homage to Ugrasena, son of Ahuka, and re-installed him on the Bhoja throne. All the Yadavas, Andhakas and Vrishnis found prosperity and peace by abandoning a single evil one: Kansa.

Rajan, when the Devas and Asuras were arrayed for battle with their weapons raised and ready to strike, Paramesthin, the lord of all creatures, said something which is pertinent to the situation in which we now find ourselves.

When the peoples of the worlds were divided into two sides and were about to be slaughtered, the divine Creator and Protector of the universe said, "The Asuras, Daityas and Danavas will be vanquished, and the Adityas, Vasus, Rudras and other Swargavasis will be victorious. The Devas, Asuras, Manavas, Gandharvas, Nagas and Rakshasas will massacre one another in this war."

With this in mind, Paramesthin commanded Dharma, saying, "Tie up the Daityas and Danavas securely and hand them over to Varuna," which Dharma accordingly did. Varuna bound them again, fastening his knots over Dharma's and even now keeps them in the depths of his watery kingdom, guarding them carefully.

Even so, secure Duryodhana, Karna, Sakuni and Dusasana and give them up to the Pandavas. For the sake of a family, an individual may be sacrificed; for a village a family may be sacrificed; for a province a village may be sacrificed; and for the sake of one's soul, the very Earth may be sacrificed.

Rajan, restrain Duryodhana and make peace with the Pandavas. Do not be the instrument by which the entire race of Kshatriyas is annihilated.'"

CANTO 129

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "Dhritarashtra turns to Vidura, who knows all aspects of dharma.

He says, 'Go to the wise, far-seeing Gandhari and bring her here. Together with her, I will plead with my black-hearted son. If she can pacify him, we may yet be able to do as Krishna says. By speaking for peace, she might bring my greedy, foolish son, influenced by his evil friends, back to the path of dharma. If she can avert the calamity that Duryodhana is about to cause, we might be able to preserve peace and enjoy happiness for ever.'

Vidura brings Gandhari into the sabha, and Dhritarashtra says to her, 'My queen, with utter disregard for my commands, and greedy for power, your son is about to sacrifice the kingdom and his very life. Like some rough peasant, showing contempt for his superiors and the advice of his well-wishers, he walked out of our court with his sinful friends.'

Gandhari says, 'Have that sinful son of mine fetched here. The man who has a coarse soul and sacrifices dharma and artha does not deserve to rule a kingdom. Arrogant, envious and greedy, obtained a kingdom by the vilest means. Indeed, Dhritarashtra, you who are so fond of your son, are to blame for this, for, knowing his evil heart, you did as he wanted. Lust and wrath have seized this son of yours and he is a slave to delusion. You cannot force him to change his ways, Rajan; it is too late for that. Now you

reap the fruit of having given charge of the Kuru kingdom to an ignorant, selfish and evil prince, and one with unscrupulous advisors.

Are you not affected by the imminence of the war that will be fought between such close relatives? Your enemies will rejoice at your discord with the Pandavas, who are as your own sons. What sane man would use force to overcome a calamity that can be resolved by conciliation and generosity?'

At Dhritarashtra and Gandhari's command, Vidura brings Duryodhana into the sabha. His tread is heavy, his angry breath hisses snake-like and his eyes glitter coppery as he comes back into the sabha to hear what his mother has to say. Gandhari rebukes him and speaks to him in an attempt to make him see reason and to secure peace.'

Gandhari says, 'Duryodhana, my son, listen to what I say; it is for your good and that of your followers as well. What I say is easy for you to do, and it will bring you prosperity and happiness. Duryodhana, do as your well-wishers tell you, those Bharatottamas: your father, Bhishma, Drona, Kripa and Vidura. If you make peace, you will pay homage to Bhishma, to your father, to me and to all the others who love you with Drona at their head.

Nobody succeeds in acquiring, retaining or enjoying a kingdom by his own effort alone. The man who does not have his passions under control can never enjoy a throne for any length of time. Only the restrained man, one endowed with great intelligence, can rule a kingdom. Unbridled lust and wrath make a man lose his possessions and enjoyments. It is after first conquering these enemies within himself that a king brings the Earth under his subjection.

Sovereignty over men is a great thing. Evil men may want to win a kingdom, but they cannot rule it when they do acquire it. He who desires to acquire an empire must firmly tether his senses to dharma and artha, for, if the senses are restrained, intelligence increases, like a fuel-fed fire. If uncontrolled, his senses can even kill him, like unbroken, wild horses can kill an unskilled rider.

The man who tries to win over his counsellors without first conquering himself, and who tries to conquer his enemies without subduing his counsellors, is soon vanquished and ruined. He who masters himself first, taking himself for his worst enemy, will later succeed in conquering his confederates and outside enemies. Prosperity worships the man who

commands his senses and his advisors, who metes out punishment to transgressors, who acts after deliberation and who is calm and wise.

Lust and wrath, which live within a man, are like two small fish caught in the net of wisdom and restrained. These two, when they manage to escape and grow, make the gods shut the doors of heaven against a man who has shed his worldly desires and who is, otherwise, qualified to enter. The king who understands how to conquer lust, wrath, greed, boastfulness and pride can indeed rule the whole world.

The king who wants to acquire artha and dharma, and who wants to vanquish his enemies, should always restrain his passions. The man who, influenced by lust or anger, behaves deceitfully towards his kinsmen or others can never win true allies. By uniting with the heroic sons of Pandu, who are all blessed with great wisdom, you can happily enjoy the Earth, my son. What Santanu's son Bhishma and Maharatha Drona tell you is true—Krishna and Arjuna are invincible. So, seek the protection of this Mahabaho, to whom any exertion is as nothing, for if Krishna decides to be gracious, both sides will be happy.

The man who does not obey wise and learned friends, who want his prosperity, will gladden only his enemies. My son, there is no good in battle, no dharma, no artha. How then can it bring felicity? Besides, child, victory is far from certain. Do not set your heart on war. Bhishma, your father and Bahlika gave the Pandavas their share of the kingdom from fear. Parantapa, never even think of going to war against Pandu's sons. The peaceful state of your sovereignty over the Earth is the result of their rule, during which they removed all obstacles to harmony.

Give the Pandavas what is only their due. If you wish to enjoy, with your friends and advisors, your half of the empire, give them their share. Half the Earth is enough to support you and yours. By doing as your well-wishers say, you will win great fame, Bhaarata. A war with the sons of Pandu will result only in the loss of everything you now have, for they are all blessed with prosperity; they have their souls under control; they are vastly intelligent and they have conquered their passions. Dispel the anger of your elders and rule your kingdom in a manner that becomes you: by giving the Pandavas back their rightful share.

My son, for thirteen years you have made the Pandavas suffer; it is enough. Douse the fire that your lust and anger have fed. Neither you who covet their wealth, nor the always angry Sutaputra nor your brother

Dusasana is a match for them. The fury of Bhishma, Drona, Kripa, Karna, Bhimasena, Dhananjaya and Dhrishtadyumna can obliterate the Earth's very population. Do not let your anger become the cause of the end of the Kurus. Do not let the world be destroyed for your stubbornness.

Your limited intellect deludes you into thinking that Bhishma, Drona, Kripa and all the rest will fight whole-heartedly for you. That will never happen, for these men, who have Atmagyana, are just as fond of the Pandavas as they are of you. Even if they are willing to give up their lives in gratitude for the care that Dhritarashtra has given them, they could never be angry with Yudhishtira.

Men never acquire true wealth through greed. Give up your avarice and desist, my son, O Bharatarishabha.'"

CANTO 130

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "Duryodhana ignores his mother's words and, again, angrily walks away to be with his evil friends. Now the prince conspires with Sakuni, the crafty player of dice, and, together, he, Karna, Sakuni and Dusasana alight on a foul plan.

They decide, 'Krishna is always quick to act and, with Dhritarashtra and Santanu's help, he will want to seize us. So we must take him captive first, even as Indra did Bala. When the Pandavas hear of his being our prisoner they will lose heart and become hapless, like snakes without fangs. Mahabaho Krishna is their protector and their refuge. If we imprison this granter of wishes, this bull of all the Sattvatas, the Pandavas and the Somakas will despair and become impotent to fight.

We will ignore Dhritarashtra and take Krishna captive, even here in Hastinapura, and then go to war against the enemy.'

The intuitive Satyaki, who can read men's intentions by what he sees around him, soon realises what Duryodhana is plotting. He comes out of the sabha with Kritavarman.

Satyaki says to Kritavarman, 'Array our troops now! Wait with your armed men at the entrance to the sabha, while I speak to Krishna.'

He walks back into the sabha, like a lion into a mountain cave, and informs first Krishna, then Dhritarashtra and Vidura of the conspiracy.

Then he laughs, 'What these evil men have plotted violates dharma, artha and kama. Besides, they will never be able to achieve what they plan. Overwhelmed by their passions and yielding to their wrath and greed, these sinners want to commit the most heinous sin. These despicable men, who want to seize lotus-eyed Krishna, are like children who want to hold a blazing fire in their hands.'

Vidura says to Dhritarashtra in the Kuru sabha, 'O Rajan, the hour of all your sons' deaths is at hand for what they are plotting, however incapable they might be to actually accomplish this unspeakable plan. Alas, they are united in their wish to vanquish Indra's younger brother and make him their prisoner. When they encounter this Purushavyaghra they will all perish like insects in a fire. Even if they fight as one, if Krishna wants he can send all of them to Yama, like an angry lion dispatching a herd of deer.

However, he will not do anything so sinful. This best of men, of everlasting glory, will never leave the path of dharma.'

Krishna looks at Dhritarashtra, who sits in the midst of so many good men, all heedful of sage counsel, and he says to the Kuru king, 'Rajan, if these men of anger want to use violence against me, allow them to. As for me, easy though it may be for me to kill all of them, I will not commit any sin. Because of their greed for what belongs to the Pandavas, your sons will lose even what is rightfully theirs. And if they try to take me their prisoner, Yudhishtira will accomplish his purpose without fighting a war, for I will seize them and all their followers and make them over to the Pandavas. I tell you, it will not be difficult for me.

However, Bhaarata, I will not be driven by anger or evil, nor commit this offence in your presence. Let Duryodhana do as he likes; I give him and all your sons my leave to do as they plan.'

Dhritarashtra says to Vidura, 'Bring sinful Duryodhana, with his friends, counsellors, brothers and followers into my presence. I will make one last attempt to set him on the right path.'

Again, Vidura fetches the reluctant Duryodhana into the sabha with his brothers and the kings who follow him. Dhritarashtra says to Duryodhana, who stands haughty and defiant, surrounded by Karna, Dusasana and all those other kings, 'O, you wretch of accumulated sins, how do you even dream of doing what you and these sinful allies of yours have plotted? O, you disgrace to your race, only you could think of committing this impossible crime. You want to make the invincible and inexorable lotus-

leaf-eyed Krishna you prisoner! Like a child wanting the Moon, you want to do what even all the Devas led by Indra cannot achieve.

Do you not understand that no one can withstand Krishna in battle, not the Devas, Gandharvas, Asuras, Uragas or Manavas? As impossible as seizing the wind, as reaching for the Moon with one's hand or as supporting the Earth on one's head is taking Krishna by force.'

Vidura looks at Duryodhana and says to Dhritarashtra's malignant son, 'Duryodhana, listen to what I have to say. At the gates of Saubha, the great Vanara Dwividha, who fought beside Rama at the gates of Lanka in the Treta yuga, covered Krishna with a thunderous shower of rocks, wanting to capture him. He did not succeed. And you want to apprehend Krishna by force?

When Sauri went to Pragjyotisha, Narakasura with all the Danavas could not overcome him. And you want to seize him by force? He slew Naraka, rescued a thousand women from his city and married them all, by law.

In the city of Nirmochana, six thousand awesome Asuras could not capture him with their sorcerous nooses. And you think you can take him by force? When he was a child he slew Putana and two other Asuras who took the shape of birds. He held up Govardhana on his little finger to protect the herd from Indra's deluge. He slew Arishta, Dhenuka, the powerful Chanura, Aswaraja and the evil Kansa. He vanquished Jarasandha eighteen times in battle, and killed Vakra and Sisupala, Bana and countless other kings.

His strength is limitless, immeasurable. He vanquished Varuna and Agni, and when he brought the Parijata tree down from Devaloka, he routed Lord Indra himself, along with all the gods. While floating on the Ekarnava, the single infinite ocean, he slew Madhu and Kaitabha; and in another birth he killed Hayagriva. He is the Creator of everything but is himself uncreated. He is the origin of all power. Whatever he wishes, he accomplishes without effort.

Don't you know that sinless Krishna is permanent and undecaying? Like an angry cosmic snake, he is the never ending source of energy. By trying to use violence against Krishna, you and all your followers will perish, like insects that fall into a great fire.'"

CANTO 131

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "When Vidura has spoken passionately, Krishna says mildly to Duryodhana, 'You are under the delusion that I am alone, which is why you think of overpowering me and taking me captive. But look, foolish prince, here are all the Pandavas and all the Vrishnis and Andhakas. Here are all the Adityas, the Rudras and the Vasus, with all the great Rishis.' And throwing back his beautiful head, he laughs ringingly.

As the divine one laughs, from his body emerge myriad gods, each flashing like brilliant lightning and no bigger than a man's thumb. On his brow Brahma appears, on his breast Rudra, on his arms the Lokapalas, and from his mouth issue Agni, the Adityas, the Sadhyas, the Vasus, the Aswins, the Marutas, Indra, the Viswadevas and hosts of Yakshas, Gandharvas and Rakshasas, all in miniature forms.

From his two arms Balarama and Arjuna appear. Arjuna stands on his right with his bow in hand, and Baladeva on his left armed with the plough. Behind him are Bhima, Yudhishtira and the two sons of Madri, and before him are all the Andhakas and the Vrishnis with Pradyumna and other chieftains, with mighty weapons raised. In his countless other arms, now in view, flash the conch, the discus, the mace, the bow called Saranga, the plough, the javelin, the Nandaka and every other weapon, all shining with lustre and ready to strike. From his eyes, nose, ears and every part of his

body burst forth dazzling sparks of fire and smoke; and from his pores flames spring, like the rays of the Sun.

Beholding the magnificence of this form of Krishna, all the kings shut their eyes in fearful awe, except Drona, Bhishma, the wise Vidura, the blessed Sanjaya and the saintly Rishis imbued with their profound tapasya, for the Lord has revealed this divine form to them before. While this wondrous vision is manifested in the Kuru sabha celestial drums beat in the sky, flowers rain down upon Krishna, the Earth trembles and the oceans churn turbulently. And, O Bharatarishabha, all living things on Earth are filled with uncanny wonder.

Krishna withdraws his divine and auspicious form and, taking the Rishis' leave, and his arms linked with Satyaki's and Kritavarman's, he leaves the Kuru sabha. An uproar breaks out, during which the Rishis, Narada and others, vanish from sight to return to their sacred abodes. And this, too, is marvellous to see.

Seeing Krishna leave the sabha, the Kauravas and all the kings follow him, like the Devas behind Indra. However, without a thought for any who walk behind him, Krishna of the fathomless soul emerges into the open, like a fire. At the gate his sarathy Daruka waits for him with his white chariot of the tinkling moonbells and golden embellishments, of untold speed, whose wheels rumble like thunderheads, its seats covered with white tiger-skins, and to which Saibya and his other horses are harnessed. Mounted and ready to ride with Krishna is that favourite of the Vrishnis, Hridika's son, Maharatha Kritavarman.

Krishna is about to leave when Dhritarashtra calls after him:

'O Parantapa, Janardana, you have seen how powerless I am to control my sons. You know everything now. Having seen how fervently I try to bring peace between the Kurus and the Pandavas, and knowing that I am blind and helpless, it is not fitting for you to doubt me. Kesava, I have no ill-will towards the Pandavas. You heard what I said to Duryodhana. The Kauravas and all the kings of the Earth also know that I have done everything in my power to make peace.'

Krishna now says to Dhritarashtra, Drona, Pitamaha Bhishma, Vidura, Bahlika and Kripa, 'You have all witnessed what transpired in the hallowed Kuru sabha. You have seen how Duryodhana, like some lout, walked out of the court in anger, and how Dhritarashtra describes himself as being

powerless. Now with leave from you all, I will return to Yudhishtira.' And, saluting them, Krishna climbs into his chariot and departs.

Those Bharatarishabhas, those maharathas Bhishma, Drona, Kripa, Vidura, Aswatthama, Vikarna and Yuyutsu follow him. And as the Kurus look on, Kesava turns his great white ratha of the tinkling bells toward the home of his aunt Kunti."

CANTO 132

BHAGAVAD-YANA PARVA CONTINUED

"Vaisampayana said, 'After entering Kunti's house and worshipping her feet, Krishna tells her briefly about all that happened in the Kuru sabha.

He says, 'The Rishis and I spoke in many ways and reasonably to persuade Duryodhana, but he would not heed anything we said. The time of his and his followers' end has come. Let me go now to the Pandavas. What message would you send them? Wise Matuli, speak to me, I want to hear what you have to say.'

Kunti says, 'Krishna, say to virtuous Yudhishtira: "My son, your dharma has diminished. Your mind is afflicted and you are like a man who vainly reads the Vedas without understanding their inner meaning, and who, thus, remains ignorant. You choose to take the Vedas literally while only your own intellect can see the truth. Think about your svadharma, for which Brahma created you. The Kshatriya was created from his arms, and by the strength of his arms he must live and perform the harsh deeds he may need to in order to protect his people. There is a story told in this connection, which I heard long ago.

In the days of yore, a gratified Vaisravana gifted the Earth to the Rajarishi Muchukunda. The sage refused the gift and said he wanted only to enjoy what he had won by his own prowess. The delighted Vaisravana

marvelled at his response. In keeping with Kshatriya dharma, Muchukunda conquered the Earth by the strength of his arms and ruled over it.

Remember, Bhaarata, that a fourth of the punya gained by the subjects of a king who protects them accrues to the king himself, if a king keeps dharma that confers divine status on him, but if he sins, he finds Naraka, hell, for himself. Dandaneeti, the law of punishment, enforced by the king, ensures that the four varnas live by their inherent svadharma; and this leads to the king acquiring dharma, artha and moksha.

When the king fully upholds the Dandaneeti, the law, without discarding any part of it, the golden immaculate age, the Krita Yuga, sets in. Have no doubts about whether the king makes the yuga, or the yuga makes the king, do as he does. We know for certain that it is the king who ushers in the yuga. Indeed, it is the king who is responsible for ushering in all the yugas—Krita, Treta or Dwapara, and even the Kali yuga.

That king who ushers in a Krita yuga enjoys Swarga to the fullest. The king who causes a Treta yuga to set in does enjoy heaven but not fully. For fetching a Dwapara yuga, a king enjoys Swarga in proportion to his deeds. However, the evil king who causes a Kali yuga earns untold sin and lives in Naraka for countless years. This king's sins affect the world, and the world's sins affect him.

Observe your kingly duties as befits your lineage. The path you want to take is not the way of a Rajarishi. The man who, from faintness of heart, allows his compassion to shake him from his dharma does not find the punya that accrues from cherishing his subjects with love. When we blessed you, neither Pandu, nor your grandfather Vyasa or I ever wished on you the impulses which now prompt you. What we prayed for was sacrifice, charity, merit, courage, subjects and children, greatness of soul, and might and energy.

Brahmanas who wished you well worshipped and gratified the Devas and the Pitrs for life, wealth and children for you, whilst adding *Swaha* and *Swadha* to their mantras. As do the Devas, parents expect from their children generosity, tolerance, performance of yagnas, study and protection of their subjects. Whether this is virtue or not, you must perform these duties because of your birth. Though nobly born, my sons are destitute and persecuted. Hungry men can approach a brave and benevolent king and he will give them food and refuge. What can be more virtuous than for a man, who has acquired a kingdom, to make all the people of the world his own

with his generosity, or establish his authority over them by the truth of his words?

A Brahmana's dharma is to be a priest or a mendicant, a Kshatriya's is to protect his subjects, a Vaisya's dharma is to earn wealth and a Sudra's is to serve the other three varnas. The life of a beggar is forbidden for you, and so is farming. You are a Kshatriya and, therefore, the protector of all who are in distress. You have to live by the prowess of your arms. Mahabaho, recover your rightful share of the kingdom, which you have lost, by conciliation, by argument, by giving gifts, by diplomacy or violently.

What can be sadder for me, who brought you into this world, than to be dependent on others for my sustenance? Fight, in keeping with your duty, the dharma of kings. Do not allow your Pitrs to sink into the disgrace of infamy. Do not exhaust your punya and, with your younger brothers, meet a sinful end.""

CANTO 133

BHAGAVAD-YANA PARVA CONTINUED

"Kunti says, 'Krishna, there is an ancient story told of the conversation between Vidula and her son. You must tell Yudhishtira this story, or any other that you think better. Listen to the tale.

There was a noblewoman, a queen called Vidula, who was blessed with great wisdom and foresight. She was famous, prone to anger and devoted to Kshatriya dharma. She was well-educated, and all the kings of the Earth knew of her. Vidula would listen to discourses of all kinds given by eminent sages.

One day, she rebuked her son, who lay prostrate with grief and despair after having been defeated in battle by the king of the Sindhus. She said, "You are not my son, making your enemies joyful as you do. You are not born from your father and me; from where have you come? You have no anger and cannot be called a man; and your unmanly body is a eunuch's and bears no sign of strength. Do you mean to spend your life in dejection and despair? For your own sake, be as a Kshatriya should and do your duty by your subjects.

Do not disgrace your soul; do not be satisfied with a little. Set your sights on great things and shed your fear. Rise, coward; you collapse like a woman after one defeat; do not be the source of delight to your enemies and grief to your friends; do not abandon honour and good sense.

Little streams are filled with only a little water. The palms of a mouse hold a very small quantity. It takes very little, small acquisitions, to satisfy a coward. It is better to die pulling out the fangs of a serpent than to die like a dog. Exercise your strength and risk your life. Like an intrepid hawk that ranges the skies, fearlessly wander the Earth, display your strength, silently watch your enemies and wait for an opportune moment.

You lie here like a man struck by lightning, a corpse. Rise, coward; shake off the memory of your defeat. Do not cower in hiding, so miserably. Let your deeds bring you renown. Eschew mediocrity; do not stand behind anyone, but proudly stand at the head of all. Blaze forth like a roaring fire. Even if for a moment, shine like a tinduka twig, rather than smoulder from unfulfilled desire like chaff. It is better to blaze for a single moment than to smoke impotently for ever.

It does not befit a Kshatriya to be either too fierce or inordinately mild. By achieving every possible feat on the battlefield, a brave man discharges his Kshatriya dharma and never disgraces himself. Whether he gains his objective or not, the man of good sense never wallows in grief. A true Kshatriya forges ahead to accomplish his next objective, without caring for even his life.

So, my son, show your strength or give up your life. What use is living like this, without honour, in shame, in disregard of Kshatriya dharma, and having lost the punya of all the yagnas you performed and nullified your past achievements? The basis of all your joy has been destroyed. Why, then, do want to live? If a man must fall, he should seize his enemy and fall with him. Even if his roots are severed, a man must not give in to despair. Think of the horse, which uses all its strength to pull carriages and chariots, or carry heavy burdens, and use your own strength and honour.

Understand what real manliness is, and work to redeem and elevate the honour of your race that has been lost because of you. The man who has failed to accomplish anything great or noteworthy only increases the human population by one. He is neither man nor woman. He whose fame is not based on charity, asceticism, truth, learning and the acquisition of wealth is only waste born of his mother's body; while, he who surpasses others in learning, asceticism, wealth, prowess and deeds is truly a man.

For you to adopt the idle and wretched life of begging alms is in no way noble but only cowardly. A man can never have joy from a weak friend, whom enemies are delighted to see, who is despised by others, who has

neither possessions nor fine clothes, who is pleased with the smallest acquisitions, who is destitute, who has no courage and who is base.

Driven out of our home, exiled from our kingdom, deprived of all sources of enjoyment and wealth, we will soon die. I have given birth to Kali himself in the form of my son, who is a sinner among the virtuous, and who destroys our dynasty and family. O, let no woman ever have the misfortune of bearing a son like you, apathetic, weak, self-pitying and the joy of his foes. Do not smoulder sadly, but flare up like a great flame and show your prowess. Slay your enemies. Even if for a brief moment, blaze over your enemies' heads.

A real man nurtures his wrath and gives no quarter, whilst a man who forgives easily and has no anger is neither a man nor a woman but a eunuch. Contentment, softness of heart, fearfulness and the lack of effort destroy prosperity. The man who makes no effort does not win greatness. My son, exert yourself to undo the shackles of these failings that will lead to ruin. Steel your heart and go after your lost wealth.

A man is called a purusha because he can overcome his enemy. The man who acts like a woman does not deserve to be called a purusha. A brave and mighty king, who goes majestically through life like a lion, is subject to fate, like all other creatures, but his subjects are never unhappy. The king who disregards his own happiness and pleasure and seeks the prosperity of his kingdom is the source of great joy to his ministers and friends."

Hearing these words, the son said, "If you do not see me, of what use would the whole Earth be to you, of what use your ornaments, all objects of pleasure, and life itself?"

The mother said, "Let your enemies conquer regions that are the domain of the poor and low-born; let your well-wishers enjoy realms that are reserved for noble souls. Do not live the wretched life of a beggar, destitute and without servants, a weak and powerless life, lived on food given in charity. Our Brahmanas and your friends should depend on you for their sustenance, just as all the living depend on clouds for rain, as the Devas depend on Indra.

The life of a man, on whom all other beings depend for their well-being, is not in vain, but like the tree full of ripe fruit that birds flock to. Indeed the life of that brave man, by whose strength his friends attain happiness, like the Devas derive happiness through Sakra's prowess, is blessed. The man

who lives on the strength of his arms wins fame in this life and bliss in the hereafter.”’

CANTO 134

BHAGAVAD-YANA PARVA CONTINUED

"Kunti says, 'Vidula said, "If, defeated, you choose to give up manliness, you will soon find yourself on the path that the lowly walk. A Kshatriya who does not exercise his might to the best of his ability, from fear of death, is like a thief.

Ah sadly, my grave words, which are for your good, and fitting and reasonable as well, fall uselessly on your ears, like medicine given to a dying man. What I say makes no impression on you.

It is true that the king of the Sindhus has many followers. Discount them, for they are weak and ignorant; but though discontented under his command, they can do nothing for themselves but wait for their master to be overtaken by some disaster to be free of him. As for his enemies, they will join their forces with yours when they see your strength. Unite with them and bide your time in the mountains, until fate strikes at your enemy, as it must, for he is old and not immune to disease or death.

Your name, Sanjaya, means victorious. I hardly see you living up to it. Be true to your name; do not prove it falsely given. A great Brahmana saw you when you were a child and predicted that you would fall into distress but rise to greatness again. Remembering his words, I feel some hope, and that is why I repeat myself over and over, my son.

The man who pursues his objectives prudently, and with determination, and who has others working with him towards the same end, will surely be

successful. Whether I stand to gain, or lose what I have, Sanjaya, I will not stop fighting.

Sambara said that there is nothing more miserable than not to know where one's next meal will come from. It is worse than losing a husband or a son. Poverty is only another form of death.

I was born into a noble family and have been taken from one great lake to another. I am much blessed; my husband respects and cherishes me and I wield authority over so many. My friends have seen me living amongst well-wishers, my body bathed and adorned in rich clothes, garlands and ornaments. When you see me and your wife emaciated by hunger, you will not want to live, Sanjaya. Of what use will life be to you when you see our servants, our Acharyas and our Brahmanas leave us from want of sustenance?

What peace can my heart have if I do not see you following your dharma again, to reach for mighty achievements in the way you once used to? My heart will burst if I have to turn away a Brahmana, for my husband and I have never done so in the past. We were the protectors of others and never had to ask for protection ourselves. I will die if I have to be dependent on someone else.

My son, be our means of crossing this stormy ocean; be our raft. Make lavish room for us where now there is none. Bring us back to life. If you have a lust for life, you will be able to face any enemy. But if you insist on behaving like a eunuch and wallowing in self-pity, it would be better to end your life.

A brave man wins fame by killing even a single enemy. By killing Vritra, Indra achieved greatness; he acquired sovereignty over the Devas, the cup for drinking Soma and the lordship of all the worlds. When a Kshatriya declares himself in battle and challenges his mail-clad foes, when he slays the best of the enemy warriors, when he wins renown in fair fight, his enemies feel pain and bow to him. Men who are not brave contribute their own wealth to his cause and fight his fight, uncaring of their lives. Whether kingdoms are overtaken by ruin, or whether life itself is endangered, noble men do not give up until they destroy the enemy who is within reach.

Sovereignty is either Amrita or the gate of Swarga. Think of it as such and, bearing in mind that it is now shut against you, fall like a burning torch amongst your enemies. Rajan, slay your foes in battle; do your duty as a

Kshatriya; let me not see you downcast. Enhancer of your enemies' fears, let me not see you dejected and miserable, surrounded by us who also grieve, while your enemy exults.

Rejoice in your wealth, and with the Sauvira daughters; do not be weak and ruled by the daughters of the Sindhus. If a handsome, educated, noble young man of renown, like you, yields in this unbecoming manner, like an angry bull with its yoked burden, life is like death itself.

How can my heart know peace if I see you eulogise other men or walk submissively behind them? Never has there been anyone in our race who walked behind another. My son, it is not fitting for you to live as a dependent.

I know what the essence of Kshatriya dharma is, as declared by our elders and sages of antiquity. Eternal and constant, Brahma himself ordained it. He who has been born into this world as a Kshatriya of a noble family, and who has studied Kshatriya dharma, will never be anxious about his sustenance, or bow to anybody on this Earth. You must stand erect with courage and honour and put forth your effort to vanquish your enemy, for effort is manliness. One should rather break in the joints than bend his will to another's. A noble Kshatriya should always walk like an infuriated elephant. He should, my Sanjaya, bow only to Brahmanas, for the sake of dharma. He should rule over all other varnas, destroying every evil-doer. Whether or not he has allies, this is how he should live, all his life.""

CANTO 135

BHAGAVAD-YANA PARVA CONTINUED

"Kunti says, 'Hearing his mother's words, the son said, "O cruel and wrathful mother, you value heroism on the battlefield so highly, it seems as if your heart is made of stone. Fie on Kshatriya dharma, with which you urge me to battle, as if I were a stranger to you and not your only son, as if you were not my mother. If you do not recognise me, if you disown me, of what use will all the Earth be to you, of what use your jewels and riches, indeed, of what use your life itself?"

The mother said, "My son, wise men always base their actions on dharma and artha. I urge you to focus on these virtues and go to battle. This is time to show your prowess. If you do not fight, you will earn general contempt and my disapproval. If I say nothing when you are about to be tainted with dishonour and ridicule, my love for you would be as worthless a donkey's for her young.

Do not take the path that the wise disapprove of, which fools would take, for it is a base and ignorant way, in which innumerable common creatures of the world take refuge, with neither honour nor glory. However, if you choose the way of the Kshatriya, the way of war, you will endear yourself to me. If you tread the high path of dharma and seek artha, while using only ways of the godly and the honest, and relying on your own effort, you will be dear to me indeed. Real joy comes from sons and grandsons who are well taught and brave; while one who is happy with a

son who is apathetic, immodest and without dharma might as well not have a son.

The base man, who never performs his duty but cleaves to cowardice and sin, does not find happiness here or in the hereafter. A Kshatriya is born to do battle and win victory. Whether he wins or dies, he will attain Swarga. The joy that a Kshatriya experiences by conquering his enemies has no equal even in the realms of Indra. If a great Kshatriya meets with defeat many times, he would still wait, burning with anger, for a chance to avenge himself and vanquish his enemy. How can he have peace of mind other than by killing his enemy or dying himself in the attempt?

The wise man considers pettiness distasteful. Insignificant things will eventually become the source of great pain to the man who finds them attractive. The man who does not have what is worthy soon becomes unhappy. He becomes needy and is overwhelmed, like the Ganga when she enters the ocean."

The son said, "Mother, you should not be saying such things to your son. Be loving and stand by him silently."

The mother said, "I am pleased to hear this. You have the right to remind me of my duty. And so, I will urge you even more to do yours. I will honour you only when I will see you crowned with success after slaughtering all the Saindhavas."

The son said, "With no wealth or allies, how can I have success or victory? Knowing this, I have relinquished the desire for kingdom, as a sinner does his wish for heaven. If, in your wisdom, you can see how I can succeed, tell me of it, and I will do as you command."

The mother said, "My son, do not disgrace yourself by anticipating failure. In the past, you have had victories as well as losses. You should never try to attain your goals using anger and foolhardiness. Success is never certain, yet men still act. Sometimes they succeed and sometimes do not. However, those who do nothing will never succeed. How can anyone dream of success without effort?

Effort can have one of two results—success or failure. The man who already believes that he will fail will never have success or prosperity. With firm belief in yourself, and with alertness, put all your energy into everything you do. Prosperity comes to the wise king who acts with valour and forethought, after having performed all auspicious rites to propitiate the

Devas and Brahmanas. As the Sun does to the east, the goddess of fortune comes to him.

You have heard what I want you to do; now show me your manliness. It is your dharma to do your utmost to achieve your goals. Gather to you others who have enmity towards your enemy, men who are also hungry for victory and prosperity, men whom your enemy has weakened, who are jealous of him, whom he has humiliated. With their help you can break the ranks of the Saindhava, even as a violent storm does clouds.

Give your allies their share of wealth before it is due, be active and speak pleasantly, respectfully, to them; and they will stand by you in battle. When the enemy realises that you care little for your life, he will be as fearful of you as of a snake living in his house.

If a man does not try to kill in war an enemy he knows is powerful, he should at least conciliate him with friendly overtures and gifts, which is almost a victory. You can find artha through diplomacy, and if your wealth increases, your friends will adulate you and look on you as their refuge. If you lose your wealth, your friends and relatives will abandon you and, worse still, mistrust and despise you.

However, the man, who befriends his enemy, can never regain his kingdom.""

CANTO 136

BHAGAVAD-YANA PARVA CONTINUED

"Kunti says, 'The mother said, "Whatever calamity may strike a king, he must never betray his fear. Seeing a frightened king, the whole kingdom, his army and ministers will also be afraid and his subjects will become disunited. Some will defect to the enemy; others will abandon the king; some, whom he has humiliated, will try to finish him. His close friends might stay loyal to him and want his welfare, but will wait helplessly, like a cow for her tethered calf.

Well-wishers grieve for their king when he is plunged in distress, as true friends will. There are many, whom you have honoured in the past, who still bear friendship for you; and you have many true friends, who grieve over your loss of the kingdom and who want to share your troubles. Do not make them abandon you at seeing how frightened you are.

I tell you all this because I want to see your strength, manliness and intelligence; and to encourage and awaken your strength. If you understand that I speak the truth, gather courage and set your mind on victory, Sanjaya. We have a number of treasure-houses that you are unaware of; only I know they exist. I will place all these at your disposal. You also have many sincere friends who will share not only your joys but your troubles, and will not turn away from battle. Parantapa, such men are fitting allies and advisors of a king who wants victory."

Although he was not greatly intelligent, his mother's words melted away the despair that had gripped Sanjaya's heart; and he said to her, "With you, who are so devoted to my welfare, for my guide, I will lift my kingdom out of the depths into which it has sunk, or die in the attempt. I stayed mainly silent while you spoke, because I wanted to hear more. Just as a man's thirst for amrita is never slaked, I am not yet satiated with your love and wisdom.

Mother, I swear to you, I will win the support of my friends, and rouse myself to crush my enemy and be victorious!"

Stung by what his mother said, Sanjaya reared up like a proud horse of high pedigree and soon achieved everything she had urged him to.

When enemies beleaguer a king and he is overwhelmed by despair, his minister should tell him this excellent tale, to arouse his courage and infuse him with strength. Indeed, this story is called Jaya, and everyone who desires victory should hear it. And, having listened to it, a Kshatriya may vanquish his enemies and conquer the whole world.

A pregnant woman who hears it will give birth to a son, and repeatedly hearing it will ensure that a hero is born to her. The Kshatriya woman who listens to it will have a son of irresistible prowess, deeply learned and the most generous of men; who practises the severest tapasya and is utterly devout; who blazes with tejas and is the best of men; who is mighty and greatly blessed; who is a Maharatha, highly intelligent, irresistible in battle, ever victorious and invincible; and who suppresses the sinful and protects the righteous.""""

CANTO 137

BHAGAVAD-YANA PARVA CONTINUED

"Kunti says, 'Say to Arjuna, "When you were born and I was in the asrama surrounded by my sakhis, a celestial voice spoke from the sky, saying, *Kunti, this son of yours will rival the thousand-eyed Indra. He will vanquish all the assembled Kurus in battle. With Bhima, he will conquer all the Earth and his fame will reach into the heavens. With Vasudeva as his ally he will slay the Kurus in battle and recover his lost kingdom. He will be blessed with great prosperity and, with his brothers, he will perform three mahayagnas.*

Ever-glorious one, you know how devoted to truth Arjuna is, and how irresistible. Let it be as that asariri said. If dharma exists, those words will prove true, and you will fulfil them. I do not doubt what the voice said. I bow to dharma, which supersedes everything else. Tell my Dhananjaya all this.

To Bhima, who is always ready for battle, say these words, "The time has come to fulfil the reason for which a Kshatriya woman gives birth to a son. The best men never grieve when a war has to be fought." You know Bhima's heart. That Parantapa will not rest until he has exterminated his enemies.

Krishna, speak next to the beloved Draupadi of great renown, noble Pandu's daughter-in-law, who knows every detail of dharma. Say to her,

“Panchali, you are of noble descent and endowed with great fame. You are an exemplary wife to my sons and I bless you.”

You must say to the sons of Madri, who always live by Kshatriya dharma, “Treasure that which you acquire by prowess more than life itself. Objects thus won fill the heart of a true Kshatriya with joy. Even while you lived a virtuous life, before your very eyes the Kurus spoke cruel and abusive words to Panchali. Will any Kshatriya worth his name forgive such an insult?

The loss of the kingdom did not distress me nor did the defeat at dice; but to see the noble, beautiful Draupadi weeping in the sabha broke my heart. Alas, she, who is ever devoted to Kshatriya dharma, found no protector then, though her husbands are such powerful men.”

O Mahabaho, tell Purushavyaghra Arjuna, that best of warriors, that he should always do as Draupadi says. You know that, when angered, Bhima and Arjuna can send even the Devas to Yamaloka. Was it not an unbearable torment for them to see their wife being dragged into the sabha? Kesava, remind them of the vile things that Dusasana said to her in the presence of all the Kuru warriors.

Ask after the welfare of the Pandavas, Draupadi and their children for me. Tell them that I am well. Now go on your auspicious mission and, precious Krishna, protect my sons,’ says Kunti.

Krishna pays homage to her by walking around her in pradakshina, and then the mighty-armed one walks in leonine majesty out of Pritha’s apartments. He dismisses the Kurus, who follow him with Bhishma at their head, and, taking Karna with him in his chariot, leaves the Kuru capital accompanied by Satyaki.

And after he leaves, the Kurus gather and discuss what Krishna said and the wonderful vision he showed them. They say, ‘Overcome by ignorance, the Earth is caught in death’s meshes. Through Duryodhana’s folly, everything is doomed.’

Krishna leaves the city and goes on his way, talking at length with Karna, before letting him go and urging his horses to greater speed. With Daruka holding their reins those horses fly with the speed of the mind and flash across the sky, devouring it as they go. Covering the long distance like swift hawks, they arrive at Upaplavya, bearing the wielder of the Saranga,” said Vaisampayana.

CANTO 138

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "When they hear of Kunti's message to her sons, Bhishma and Drona say to the defiant Duryodhana, 'Naravyaghra, did you hear the fiery words that Kunti said to Krishna? Her sons will do as she says, especially as Krishna approves. They will not be pacified until they have their share of the kingdom.

You inflicted untold pain on Draupadi and the sons of Pritha in the sabha. Bound by dharma, at the time they swallowed your savage insults. Now that Yudhishtira has Arjuna, master of the astra shastra, the determined Bhima, the Gandiva and its inexhaustible quivers, Arjuna's chariot that flies the Vanara banner, Nakula and Sahadeva, both blessed with brilliant tejas and awesome might, and Krishna and his allies by his side, the Dharmaraja will be unforgiving.

Duryodhana, you saw for yourself how Arjuna vanquished us in battle outside Virata's city. Dhananjaya, who flies the emblem of Hanuman on his flag, singly annihilated the dreaded Nivatakavachas. Have you forgotten the incident with the cattle, when the Gandharvas routed Karna and seized you and your brothers, whilst you wore armour and rode in your rathas? It was Arjuna who rescued you. Is all this not proof enough for you of what will happen if you go to war against Kunti's sons?

Bharatottama, you and your brothers must make peace with the Pandavas. O save this mother Earth from the apocalypse that looms.

Yudhishtira is your elder brother; he is virtuous, affectionate, sweet-spoken and learned. Give up your evil plans and unite with that tiger among men.

If the Pandava sees you put away your bow, and wipe the angry frown from your face and look cheerful, it will bode well indeed for your vamsa. Go to him with your ministers and embrace him as a brother. Pay your respects to him as a king, as you used to, and let Yudhishtira hold you lovingly in his arms.

Let that most terrible warrior Bhima, of the lionish shoulders, mighty thighs and long, powerful arms embrace you. Then let Dhananjaya, of the lotus-petal eyes, wavy hair and conch-like neck greet you respectfully. Let those Purushavyaghras the twins, their beauty unrivalled on Earth, wait on you as their guru, affectionately and reverently. Let all the Kshatriyas with Krishna at their head shed tears of joy.

Divest yourself of pride and reunite with your brothers. Rule the whole Earth with them. Let all the kings embrace one another and joyfully return to their homes. There is no need for war, Duryodhana. Listen to your friends' sage advice, for they warn you that a complete decimation of Kshatriyas will be the only outcome of the war you mean to fight.

The stars are not propitious: animals and birds of ill omen, and all kinds of ominous signs can be seen, particularly in our kingdoms, which portend an unprecedented massacre of Kshatriyas. Meteors fall on your forces; our animals are listless and seem to weep; vultures wheel above our troops. The city and the palace have lost their old appearance and seem sinister. Jackals howl and run in all directions, and fires blaze up everywhere of their own accord.

Listen to your parents and to us, who want only your good. Mahabaho, war and peace both lie within your control. If you ignore the advice of your friends, you will repent when your army is shredded by Partha's arrows. You will remember these words when you hear mighty Bhima's terrible battle cry and the twang of the Gandiva. If you cannot find it in yourself to return to dharma, what we say will inexorably come to pass.'"

CANTO 139

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "Duryodhana frowns, his eyes glitter and he averts his gaze from his elders, saying not a word in reply. Bhishma and Drona look at each other and address him once more.

Bhishma says, 'What can be sadder for us than to have to fight against Yudhishtira, who is devoted to serving his elders, who has no envy, who knows himself and is truthful?'

Drona says, 'I love Arjuna more than I love my son Aswatthama; and that hero who flies the ape-emblazoned banner reveres me more than my son does. Alas, out of loyalty to the Kuru House, I will have to fight him, who is dearer to me than my son. Fie on Kshatriya dharma. By my grace, there is no archer to equal Arjuna on Earth.

He who hates his friends, he who is sinful, he who denies God and he who is crooked and deceitful never receives the worship of the righteous, like a sacrifice performed by an ignorant man. Though dissuaded repeatedly, a sinful man will still want to continue sinning, while a righteous man will never abandon dharma, even if he is tempted to sin. Though you have been deceitful and vicious to the Pandavas, they still want to do the right thing by you.

O Duryodhana, your sins will bring you to disaster. The Kuru Pitamaha, Vidura, Krishna and I have all spoken to you, but you have not understood what is good for you. Like the Ganga flowing into the ocean, which

abounds with sharks, crocodiles, timingalas and giant tortoises, you want to penetrate the Pandava host, which teems with heroes. You enrobe yourself in Yudhishtira's wealth as if it was discarded by him, and you think of it as your own.

Though Pritha and Pandu's son lived twelve years in the forest with Draupadi and his brothers, who, even amongst kings, can vanquish him? Yudhishtira shone in splendour even in the presence of Kubera, to whom all the Yakshas and their kings are servile. The Pandavas went to Kubera's court and obtained immense wealth from there, and now they want to attack your swollen kingdom and take back their sovereignty.

Both Bhishma and I have given gifts, poured libations on the fire, studied the scriptures and gratified Brahmanas by gifts of wealth. Our life on Earth has come to an end. Our work is done. You, however, have much to lose—happiness, your kingdom, friends and wealth—and great will be the catastrophe you face, if you go to war against the Pandavas.

How can you vanquish Yudhishtira when Draupadi, who is ever truthful and devoted to stern vratas and tapasya, prays for his success? How will you overcome that son of Pandu who has Krishna for his mentor, who has Dhananjaya for a brother? How will you defeat that son of Pandu, of the austere tapasya, who has on his side so many greatly intelligent Brahmanas who have mastered their senses?

In the way that a well-wisher would when he sees his friend drowning in an ocean of distress, I tell you again—there is no need of war. Make peace with those heroes for the sake of the prosperity of all the Kurus. Do not court defeat and death, with your sons, allies and our army.'"

CANTO 140

BHAGAVAD-YANA PARVA CONTINUED

"Dhritarashtra says, 'O Sanjaya, in the presence of all the princes and vassals Krishna left the city, taking Karna with him in his chariot. What did he of the immeasurable soul say to Radheya? What pacifying words did Govinda speak to the Sutaputra? Tell me, Sanjaya, whatever Krishna, of the voice as deep as newly formed monsoon clouds, said to Karna, mild or stern.'

Sanjaya says, 'Bhaarata, I will repeat the very words, both intimidating and mild, full of dharma, fraught with truth, beneficial and pleasing to the heart, that Krishna spoke to Radha's son.

Krishna said, "Radheya, you have worshipped many Brahmanas who have perfect knowledge of the Veda. With dhyana, and a mind free of envy, you have frequently sought knowledge from them, and thus you know the eternal truth of the Vedas and the subtleties of the Shastras.

Those who know the Shastras say that sons are of two kinds—kanina and sahoda. Both are born before her marriage to an unwed maiden who later marries their father. You were born in this way, Karna; you are Pandu's son. Be a king, as the Shastras dictate you should. On your father's side you have Pritha's sons for kin, and on your mother's, the Vrishnis. Bharatarishabha, both these families are your own.

Come with me today and let the Pandavas know that you are Kunti's son, born before Yudhishtira was. The five Pandava brothers, Draupadi's

five sons and Subhadra's invincible son will all worship at your feet. All the kings and princes, who have gathered for the Pandava cause, all the Andhakas and all the Vrishnis, will do the same. For your investiture, queens and princesses will bring water in gold, silver and earthen jars, aromatic herbs and all kinds of grain, jewels and flowers. Draupadi will be a wife to the six of you.

Let Dhaumya, of the restrained soul, pour ghee on the sacred fire, and let the Pandavas' Brahmanas, for whom the Vedas are the final authority, perform your investiture. Let the Pandavas' family priest, who is devoted to Vedic rites, the five sons of Pandu, all bulls among men, Draupadi's five sons, the Panchalas, the Chedis and me join in installing you as sovereign lord of the Earth.

Let Dharma's son Yudhishtira, of the great soul and stern vows, be your heir apparent and rule the kingdom under your authority. Let him stand behind you in your chariot, holding the white chamara fan. Let Bhimasena hold the royal white parasol over your head. Arjuna will drive your chariot drawn by white horses, adorned with a hundred tinkling bells, its sides covered with tiger-skins. Nakula and Sahadeva, Draupadi's five sons, the Panchalas and that Maharatha Sikhandin will all follow. I with all the Andhakas and the Vrishnis will walk behind you. All the Dasarhas and the Dasarnas will be your kinsmen.

O Mahabaho, enjoy the sovereignty of the Earth with your brothers the Pandavas, with japas and homas and auspicious rites being performed in your honour. Let the Dravidas, the Kuntalas, the Andhras, the Talacharas, the Chuchupas and the Venupas, all walk ahead of you. Let vabdhis and magadhis sing hymns in your praise. Let the Pandavas proclaim, *Victory to Vasusena*!

O Kuntiputra, rule the kingdom surrounded by the Pandavas, like the Moon by the stars, and gladden Kunti's heart. Let your friends rejoice and your enemies tremble. Even today, let there be a union between you and the sons of Pandu, your brothers.'"

CANTO 141

BHAGAVAD-YANA PARVA CONTINUED

"Sanjaya says, 'Karna said, "O Kesava, I have no doubt that you speak out of love, affection and friendship for me, and also because you wish me well. I already know and understand everything you have said.

By descent, as well as by the laws of the Shastras, I know that I am Pandu's eldest son. Before she married Pandu, my mother, while still a virgin, conceived me through intercourse with Surya Deva, and, at his command, abandoned me as soon as I was born. Yes, by dharma I am indeed the firstborn son of Pandu.

Kunti abandoned me without a thought. The Suta, Adhiratha, saw me floating down the river, took me home and gave me to Radha. Her breasts filled with milk out of a mother's love, and she adopted and raised me as her own. How can we, who know dharma and are always listening to scriptures deprive her of her pinda?

Adhiratha, too, looked upon me only as a son and I loved him as my father. It was he who, with a father's love, performed all the samskaras for me from my infancy, as prescribed in the shastras. He had the Brahmanas name me Vasusena. When I grew to be a young man I married the girls my father chose. Through them all my sons and grandsons were born. My heart is bound to them by love. Neither from joy nor fear, neither for all the Earth nor mountains of gold will I break those bonds.

For thirteen years I have enjoyed lordship, without a thorn in my side, under Duryodhana's patronage. At the same time, I have performed the yagnas that being a Suta demands; and all my family rites and marriages were performed in accordance with Suta customs. Knowing that I am loyal to him, Duryodhana has made preparations for war and taken an openly hostile stand against the Pandavas. This is also why I have been chosen to fight Arjuna in the war that will be. O Krishna, I could never be disloyal to Duryodhana, not from fear of death, nor for ties of blood or any temptation at all. If I now withdraw from meeting Arjuna in battle, I will disgrace both myself and him.

I know that you said whatever you did out of love for me. The Pandavas are obedient to you and will do as you say. However, you must keep our conversation to yourself. If Yudhishtira comes to know that I am Kunti's first-born son, he will never accept the kingdom; and if this mighty and burgeoning empire becomes mine, I will give it to Duryodhana.

Let Dharmaraja Yudhishtira become king. He, who has Krishna for his mentor, Dhananjaya and Bhima for his warriors, and Nakula, Sahadeva and the sons of Draupadi by his side, is fit to rule the Earth. The Panchala prince Dhrishtadyumna, that mighty Maharatha Satyaki, Uttamaujas, Yudhamanyu, the prince of Somakas who is devoted to dharma, the ruler of the Chedis, Chekitana, the invincible Sikhandin, the Kekaya brothers whose skin is the hue of indragopaka insects, Bhimasena's uncle Raja Kuntibhoja who has rainbow coloured horses, Maharatha Syenajit, Virata's son Sanka and you yourself, Krishna, are on his side. This assemblage of Kshatriyas is like an ocean. Yudhishtira has as good as already won this radiant kingdom, celebrated among all the kings of the Earth.

Duryodhana is about to perform a great astra yagna, a sacrifice with weapons, of which you, Krishna, will be the Yajaman, as well as the Adhvarya, the head priest. Clad in his coat of mail, Arjuna, who flies the Vanara-emblazoned banner, will be the Hotri, the giver of offerings. His bow Gandiva will be the sruva, the sacrificial ladle, and the prowess of his warriors will be the ghrita he pours. The Aindra, Pasupata, Brahma and Sthunakarna astras he invokes will be the sacrificial mantras. Arjuna and Subhadra's son Abhimanyu, who is equal to, if not more powerful than, his father, will be the hymn that is sung. Mighty Bhima who roars in battle, that destroyer of elephant legions, that Naravyaghra will be the Udgatri, who chants the Veda, and the Prastota, who makes all the preparations, at this

yagna. Dharmatma Yudhishtira, who is devoted to the performance of japa and homa, will be the Brahmana of that sacrifice.

The sounds of conches, tabors and drums, and the leonine roars rising into the heavens will be the gong that announces the meal. Madri's two sons Nakula and Sahadeva, of the great renown and strength, will be the slayers of the sacrificial animals. Rows of shining chariots, flying flags of all colours, will be the stakes to which the yagnapasus are tied. Karninas, nalikas, narachas and arrows with heads like calf-teeth will be the spoons used to distribute the Soma rasa; tomaras will be the vessels holding the Soma, and bows will be the pavitras—kusa leaves for pouring ghee.

Swords will be the papalas—the chalices, the heads of slain warriors will be the purodasas—the oblations, and their blood the ghrita. Lances will be the paridhas—the kindling, and bright maces will be the saktis—pokers used to stir the fire. Drona and Kripa's disciples and Saradwat's son will be the Sadasyas—the guests and assisting priests. The arrows shot by Arjuna, by other mighty warriors, by Drona and Drona's son will be the ladles for serving the Soma.

Satyaki will be the chief assistant to you, Krishna, the Adhvarya. Duryodhana will be the Dikshita—performer of this yagna, and his vast army will play the role of his wife. When the evening rites of this yagna begin with the animal sacrifices, mighty Ghatotkacha will be the slayer of the animals. Dhrishtadyumna, who was born from a sacrificial fire, will be the Dakshina—the fee paid to the priest—of the yagna.

I am consumed with remorse for my sin of speaking harsh words to the Pandavas in order to please Duryodhana. Krishna, the moment of my death at Arjuna's hands will mark the commencement of the punaschiti, the second part of the yagna of war. When Pandu's second son Bhima drinks the blood of the roaring Dusasana, only then the part of the yagna when the Soma rasa is drunk will occur.

When the two Panchala princes Dhrishtadyumna and Sikhandin overthrow Drona and Bhishma the yagna will be paused for a while; and when mighty Bhimasena kills Duryodhana the yagna will end. When the wives of Dhritarashtra's sons and grandsons stream onto the battlefield haunted by dogs, vultures and other birds of prey, and weep loudly in mourning with Gandhari for their slain husbands, sons and protectors, then the avabhrita snana, the final bath at the conclusion of the yagna, will take place.

Krishna, I pray you, for your own sake, do not let the old and learned Kshatriyas die miserable deaths. This vast host of Kshatriyas must die honourably by weapons on Kurukshetra, that most sacred of all places in the three worlds. Lotus-leaf-eyed one, somehow enable us to achieve our goal, so that the Kshatriya race may attain Swarga. As long as mountains stand and rivers flow the fame of this sacrifice in blood will last. Brahmanas will recite the Mahabharata, this great war of the Bhaaratas. The fame that they achieve in battle is Kshatriyas' true wealth.

O Krishna, bring Kuntiputra Arjuna before me to fight; and keep our conversation a secret forever.""""

CANTO 142

BHAGAVAD-YANA PARVA CONTINUED

"Sanjaya says, 'Krishna smiled and said to him, "Karna, do you not wish to have the empire in the way I have shown you? Do you not want to rule over the Earth, which I am giving you?

The victory of the Pandavas is certain; there is no doubt of that. Arjuna's triumphal banner with the fierce Vanara on it seems to be flying already. The divine illusionist Bhaumana has created it with such enchantment that it stands high, like Indra's banner, and displays on it celestial creatures of forms that symbolise victory. Rising upwards and across for a Yojana, unobstructed by mountains or trees, it blazes like fire. When you see Arjuna in battle on his chariot drawn by white horses, with Krishna as his sarathy; when he looses the astras Aindra, Agneya and Maruta; and when you hear the twang of Gandiva splitting the air like thunder, then all signs of the Krita, the Treta and the Dwapara yugas will disappear. Only the wrath of the Kali will remain.

When you see in battle the invincible Yudhishtira, who is devoted to japa and homa, and who dazzles in brilliance like the Sun, protecting his mighty army and burning the army of his enemies, then all signs of the Krita, the Treta, and the Dwapara yugas will disappear.

When you see in battle the mighty Bhimasena, having drunk Dusasana's blood, dance like a fierce elephant with rent temples that has killed a

fearsome antagonist, then all signs of the Krita, the Treta and the Dwapara yugas will disappear.

When you see in battle Arjuna contain Drona, Bhishma, Kripa, Duryodhana and Jayadratha of the Sindhus, all of whom rush to attack him, then all signs of the Krita, the Treta and the Dwapara yugas will disappear.

When you see in battle the two mighty sons of Madri, those Maharathas who shatter enemy chariots into shards, wreak havoc on the armies of Dhritarashtra's sons from the very moment that weapons begin to clash, like a pair of maddened elephants, then all signs of the Krita, the Treta and the Dwapara yugas will disappear.

Karna, go back and tell Drona, Bhishma and Kripa that this month is a delightful one, with an abundance of food, drink and all things salubrious. Plants and herbs are in a season of vigorous growth; the trees are full of fruit, and the flies are gone. The roads are free of slush, the water is sweet and the weather is pleasant, neither hot nor cold.

Seven days from now will be Amavasya, the day of the new moon. Let the battle begin then, for it is Indra's day. Tell all the kings who have come to fight that I will fulfil their cherished desires. All the kings and princes who are with Duryodhana, and who are killed by weapons, will attain Moksha.""

CANTO 143

BHAGAVAD-YANA PARVA CONTINUED

"Sanjaya says, 'Hearing Krishna's auspicious words, Karna worshipped him and said, "Knowing everything, why do you still want to confuse me? The destruction of the whole world is at hand because of Sakuni, Dusasana, Duryodhana and me. Certainly, Krishna, a great and fierce war will soon be fought between the Pandavas and the Kurus, which will soak the earth with blood. All the kings and princes who follow Duryodhana will be consumed by the fire of weapons and go to Yama.

Frightful visions and omens appear, making the people's hair stand on end; and they all portend Duryodhana's defeat and Yudhishtira's victory. That fierce planet of dark effulgence, Sanaischara—Saturn—is in opposition to the star Prajapatya, and will bring untold suffering on Earth. The planet Angaraka—Mars—wheels towards the constellation Jyeshta and approaches Anuradha as if seeking friendship, foretelling a great slaughter. Without doubt, Krishna, a terrible calamity for the Kurus is at hand, especially as all the planets oppose the nakshatra Chitra. The Sun spot has changed its position and Rahu approaches Surya to devour him. Meteors, thundering and shaking, fall from the sky.

Elephants trumpet loudly, the horses shed tears and shun food and water. Mahabaho, these omens forecast a great and universal slaughter. In Duryodhana's army the horses, elephants and soldiers, eat little but excrete a lot. Wise men say that these conditions are harbingers of defeat.

The elephants and horses that belong to the Pandavas are all in good spirits and the animals all wheel to the right. These signs augur success. In Duryodhana's army, all the animals move to the left while disembodied voices speak overhead, warning of doom. Auspicious birds—mayuras, hamsas, kraunchas, chatakas, jivajivas and sankhas—follow the Pandavas, while kazhukas, lankas, vakas, hawks, pisachas, jackal packs and swarms of bees follow the Kauravas. The Pandava drums boom without being struck, while those in Duryodhana's camp stay silent even when they are beaten.

Many other signs of defeat manifest themselves in Duryodhana's encampment: water tanks roar like bulls; soldiers are drenched in rains of flesh and blood; misty, ethereal edifices with high walls, deep trenches and imposing entrances suddenly appear, shimmering in the skies over the Kuru camp; and a black ring encircles the Sun. Sunrise and sunset are macabre, and jackals howl hideously at these sandhyas. These omens all foretell defeat.

Bizarre birds, all one-winged, one-eyed and one-legged, screech horribly, also portending defeat. Other ferocious birds with black wings and red legs hover over the Kuru camp at nightfall. Duryodhana's soldiers show hatred for Brahmanas, for their gurus and for all their loyal servants. From Duryodhana's camp the eastern horizon appears red; the south has the hue of weapons; and the west the colour of the Earth; and all the four directions seem ablaze. I know that all these omens augur grave danger.

I had a vision, Krishna, in which I saw Yudhishtira and his brothers climbing to a palace built on a thousand pillars. They all wore white robes and crowns and sat on white thrones. I saw you wrap the blood-dyed earth in an uncanny cover of weapons. Yudhishtira climbed upon a heap of bones and happily ate payasa and ghrita out of a golden cup. I saw him swallow the Earth, which you handed to him. He will surely rule this Bhumi.

I saw Vrikodara, of fierce deeds, standing on the summit of a mountain with his mace in his hand, and he looked as if he was devouring this world. For sure, he will slay us all in savage battle. I know that victory follows dharma.

I saw Dhananjaya, wielder of the Gandiva, riding with you on the back of a white elephant, and he shone with lustre. I have no doubt, O Krishna, that you will kill all the kings led by Duryodhana in the war that will be.

I saw Nakula and Sahadeva, and that Maharatha Satyaki, adorned with white bracelets, white necklaces, white garlands and wearing white robes.

Those tigers among men sat on grand palanquins borne on men's shoulders, with great royal parasols held over their heads. I saw three of Duryodhana's warriors—Aswatthama, Kripa and Kritavarman of the Sattvatas—also clad in white turbans, while all the other kings wore red turbans.

I saw the Maharathas Bhishma and Drona climbing into a carriage drawn by camels, and they rode past Duryodhana and me towards Agastya's kingdom. We shall soon find Yamaloka for ourselves. I have no doubt that all the kings and I, and indeed the entire assemblage of Kshatriyas, will enter the Gandiva fire and die."

Krishna said, "Yes, Karna. If you spurn my advice, the Earth will soon be destroyed. When a pralaya is at hand, adharma assumes the appearance of dharma and lodges itself in the heart."

Karna said, "Krishna, if we emerge alive from this great battle, which will raze numberless heroic Kshatriyas, we might meet here again. Otherwise we shall meet in Swarga and, O Anagha, to me this latter seems the only possibility."

Saying this, Karna clasped Krishna to him in a fervent embrace. With that, he alighted from Krishna's chariot and, riding in his own gold-decked one, the dejected Karna returned here to Hastinapura,' says Sanjaya."

CANTO 144

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "When Krishna's mission for peace in Hastinapura fails, and after he leaves the Kurus and sets out for the Pandava camp, Vidura comes to Kunti and speaks to her, slowly, in grief.

He says, 'O Jivaputri, mother of living children, you know that I am always inclined to peace, but, although I cry myself hoarse, Duryodhana pays no heed to what I say. Yudhishtira has as allies the Chedis, the Panchalas and the Kekayas; he has Bhima, Arjuna, Krishna, Satyaki and the twins. Despite this he remains in Upaplavya, and out of his love for his kinsmen, still looks to dharma, seeming weak though he is in fact so powerful. Dhritarashtra, though he is old, does not care for peace and, intoxicated with pride in his sons, walks a sinful path.

The evil-mindedness of Jayadratha, Karna, Dusasana and Sakuni has caused this strife between cousins. Their sins against Yudhishtira Dharmaraja will soon fetch nemesis upon us all. Is there anyone who would not be filled with sorrow to see the Kurus persecuting dharma? When Krishna returns without having been able to make peace, the Pandavas will prepare for war, and the sins of the Kurus will lead to the very race of Kshatriyas being annihilated. My mind is filled with these thoughts and I get no sleep by day or by night.'

Kunti listens to Vidura, who has always wished her sons well and, sighing deeply in grief, she thinks to herself, 'Fie on wealth, for the sake of

which this great slaughter of kinsmen is about to take place. In this war friends will slay friends and kinsmen their own blood. What can be sadder than to see the Pandavas, the Chedis, the Panchalas and the Yadavas assembled to fight the Kurus? Ah, I see no benefit whatever in war. On the other hand, if we do not fight, we face poverty and humiliation. Death is preferable to poverty, but the extermination of one's kinsmen is not victory.

As I reflect on this my heart wells with sorrow. That Pitamaha Bhishma, Acharya Drona and Karna are on Duryodhana's side sharpens my fear. Surely Drona will never fight willingly against his pupils. Why does the Pitamaha not show any affection for the Pandavas? That leaves the sinful Karna, who follows the deluded Duryodhana who hates the Pandavas.

Single-mindedly pursuing the ruin of the Pandavas, Karna is powerful indeed. This thought is what most burns me now. I will meet him today and disclose the truth of his birth to him, and try to draw his heart towards the Pandavas.

When I was a maiden in my father Kuntibhoja's antahpura, Durvasa Muni was pleased by the way I looked after him and gave me a boon of mantras. With a trembling heart, I thought of the power of those mantras and what Durvasa said: that they were incantations to summon any Deva I chose. I was just a girl then, and had not attained puberty; and I thought constantly about the mantras. Watched over by my nursemaid and surrounded by my sakhis, not wanting to incur any reproach and wanting to keep my father's honour, I thought long about how I could use the secret mantras without sinning.

Finally, I bowed to the Muni in my mind, and from curiosity and childish folly, I spoke the mantras to invoke Surya Deva into my maidenhood, and that is how Karna was born. Why should this child that I held in my virginal womb not obey me, when what I will say to him is both dharma and beneficial to himself and his brothers?'

After reflecting in this way, Kunti makes a decision. She sets out for the sacred Bhagirathi, and arrives on the banks of the Ganga. There she hears her son chanting slokas from the Veda. Karna stands facing the east with his arms raised above his head. Kunti stands behind him and waits for him to complete his prayers. In the noonday heat Kunti begins to wilt, like a faded lotus garland; she comes closer and stands in the shade cast by awesome Karna's great body.

Karna continues his prayers until his back burns from the Sun's heat and his body radiates lustre. At last, he finishes his worship, lowers his arms and turning round, he is startled to see Kunti. He greets her respectfully, folding his hands together; he bows and speaks gently to her."

CANTO 145

BHAGAVAD-YANA PARVA CONTINUED

"Karna says, 'I am Karna, son of Radha and Adhiratha. Devi, what brings you here? What can I do for you?'

Kunti says, 'You are Kunti's son, not Radha's, and Adhiratha is not your father. Karna, you are not a Suta; believe what I say to you.

You were born to me when I was a girl; I carried you in my womb. My son, you were born in Raja Kuntibhoja's palace. Resplendent Surya Deva, who makes everything visible, is your father. You were born in my father's house, wearing ear-rings and armour that were a part of your body, and you were radiantly beautiful. It is not right that you remain ignorant of who your brothers are and serve Duryodhana. It is a sin. The laws of dharma state that a man's highest duty is to obey and please his father and his mother. His mother is the one who most loves her child.

Evil men have, from avarice, taken Yudhishtira's wealth, which Arjuna won for him. Retrieve it from Dhritarashtra's sons and enjoy that prosperity. Let the Kurus see Karna and Arjuna uniting today in brotherly love; and let the evil ones bow to you. Let yours and Arjuna's names be spoken of in the same breath as Krishna's and Balarama's. If you two are united, what is there in this world that is unattainable?

O Karna, surrounded by your brothers, you will blaze in glory, even like Brahma surrounded by the Devas at a mahayagna. Endowed with every

virtue, you are my first born. Let the world no more call you a Sutaputra; you are a Partha—a son of Pritha, and you are a great tejasvin.'"

CANTO 146

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "When Kunti has finished speaking, Karna hears a voice redolent with love coming from the Sun above. The far away voice is Surya Deva's.

The voice says, 'What Pritha says is true. Karna do as your mother tells you; great good will come of it.'

Though his mother and his natural father have spoken to him, Karna's heart is resolute, for he is devoted to the truth.

He says, 'O Kshatriya Devi, I cannot accept what you say, that to obey you is my highest dharma. Mother, you abandoned me as soon as I was born. This grievous injury not only put my life at risk, but has been detrimental to my achievements and fame. If indeed I am a Kshatriya, you have deprived me of all my rightful samskaras. An enemy could not have done me more harm.

You mercilessly robbed me of the rites of passage that are my birthright, and now you come to demand my obedience. Never until now have you cared about my welfare, as a mother should; and you have come to me today only for your own good. Who is there who would not be afraid of Dhananjaya, who has Krishna as his sarathy? If I go to your sons now, everyone would think that I do so because I am afraid. Nobody knows I am their brother. If this becomes known on the eve of battle, and I join the Pandavas, what would all the Kshatriyas say?

Dhritarashtra's sons have given me everything I want, and they have worshipped me purely from a desire to make me happy. How can I make a mockery of this friendship and render it futile? Even though they have initiated hostilities with others, they have always honoured me and bowed to me, even as the Vasus do to Vasava. They base their confidence that they can conquer their enemies on my might. How can I betray their cherished hope? With me as their boat, they would cross the impassable ocean of war. How can I abandon them, when I am their only refuge?

This is the time when all those who have received patronage and support from Dhritarashtra's sons should show their gratitude and loyalty. I, surely, will fight for them, uncaring of even my life. Sinful, faithless men who, at the time to repay the kindness done to them, turn traitors to those who have fed them and met their every need, are like thieves who steal their master's food. They will not prosper in this world or in the next.

I will not lie to you. For Duryodhana's sake I will fight against your sons, putting forth all my strength and might. At the same time, I will be compassionate, and I will observe my dharma. Therefore, however benevolent your words may be, I cannot obey them. Yet, your pleas shall not be in vain. Other than Arjuna, I will not kill your other sons—Yudhishtira, Bhima and the twins; I will spare their lives even when I hold them in the palm of my hand.

Of all the warriors in Yudhishtira's army, it is with Arjuna alone that I will fight. If I kill Arjuna, I will achieve great renown, and if he kills me, I will yet be covered in glory. Devi, you will always have no less than five sons. Five they will number, either including me, or Arjuna, if I am killed.'

Kunti trembles in grief and embraces her son, who remains resolute, and she says, 'Karna, even if what you say is true, the Kauravas will certainly be killed. Destiny rules supreme. You have sworn you will not harm four of your brothers. Remember this oath when you are in the midst of battle. Be blessed with good health, my son.'

Karna says *Tathaastu*, and they both leave, each in a different direction."

CANTO 147

BHAGAVAD-YANA PARVA CONTINUED

Vaisampayana said, "Krishna returns to Upaplavya from Hastinapura and tells the Pandavas all that has transpired. He confers with them for a long time, and then goes to his own apartments to rest. The Pandavas give leave to Virata and the other kings, and at sunset they say their evening prayers.

With their hearts set on Krishna they think worshipfully of him. At last, they bring Krishna into their midst and deliberate again on what they should do.

Yudhishtira says, 'O you of the eyes like lotus-petals, tell us what you said to Duryodhana in the Kuru sabha when you went to Nagapura.'

Krishna says, 'What I said to Duryodhana in Nagapura was honest, reasonable and benign. But that evil one paid me no heed.'

Yudhishtira says, 'When Duryodhana declared his intention to take the path of sin, what did the Kuru Pitamaha say to the vindictive prince? What did the noble Acharya, the son of Bharadwaja, say? And what did Duryodhana's parents Dhritarashtra and Gandhari say? What did our uncle Vidura, who is the best of all those who know dharma, who grieves for us whom he loves as his own sons, say to Duryodhana? What did all the kings who sat in that ancient court say? Krishna, tell us everything, exactly as it happened.

You have already told us all that Bhishma and Dhritarashtra, as well as the others in that sabha, said to Duryodhana, who believes himself wise, while he is ruled only by lust and greed. But I wish to hear everything again. Lose no time, Krishna, you are our refuge, our lord, our guide.'

Krishna says, 'Rajan, listen to what was said to Duryodhana in the Kuru sabha, and remember the words.

After I had spoken, Duryodhana laughed aloud, at which Bhishma grew incensed and said, "Duryodhana, listen to me for the sake of our vamsa. Then do whatever you think is best for your family.

My father Santanu was famed throughout the world. At first, I was his only son, but he began to wish for another because the wise say that an only son is as good as not having any. He wanted his vamsa to live and his fame to spread. Knowing what he wished for, I made the dark Satyavati my step-mother and swore the most difficult vow, of lifelong celibacy: for my father's sake and for the continuance of our royal line. You know how I could not be king and remain celibate, without breaking my solemn vow. I have no regret; I have lived contentedly, keeping my vrata. My step-mother bore my younger brother Vichitravirya, mighty-armed and handsome supporter of Kuru vamsa.

When my father attained Swarga I installed Vichitravirya as ruler of the kingdom and served him as his subject. Later, I defeated several monarchs at the swayamvara for the daughters of the king of Kasi, and I brought home suitable wives for him. You have heard all this many times.

Sometime after, I fought a duel against my guru Parasurama Bhargava, and my brother fled from fear of Rama and because his subjects deserted him. During this time, he indulged himself entirely in his wives and, because of the time he spent with them, was afflicted by consumption and died. There was anarchy in our kingdom.

Indra did not send us a drop of rain, and the subjects, plagued by fear of hunger, came to me and said, 'Your people are on the point of extinction. Be our king for our good. End this drought, and be blessed, O perpetuator of Santanu's dynasty. Your subjects suffer from fearsome diseases, and very few are left alive. It is incumbent on you to save them, Gangaputra. Put an end to our suffering and rule your subjects with dharma. Let your kingdom not be destroyed even while you live.'

I remained unmoved by their tearful pleas. Remembering dharma, I wanted only to be faithful to my vow. Then, Rajan, the citizens, my step-

mother Kali, our servants, priests, acharyas and many learned Brahmanas, all beset with sorrow, begged me to take the throne.

They said, 'While you still live will this ancient kingdom that was once ruled by the illustrious Pratipa go to ruin? Generous one, be the king for our sake.'

I joined my hands together and, filled with anguish, I told them about the vow I had sworn for my father's sake. I told them that it was for the sake of our kingdom, and especially for my step-mother, that I had taken the vow of celibacy and renounced the throne. I begged them not to place the burden of kingship on me.

I joined my hands once more and pacified my step-mother, saying repeatedly, 'Mother, as Santanu's son, and a Kuru, I cannot break my word. I took this vow especially for your sake; and I am your servant and yours to command, my loving mother.'

I placated her and the people, and then she and I begged Mahamuni Vyasa, who was also Satyavati's son from the Rishi Parasara, to father children on my brother's widows. He granted our prayers. The Rishi fathered three sons, Bharatottama: Dhritarashtra, Pandu and Vidura. Your father Dhritarashtra was born blind and he could not be king. Instead, the noble, mighty and celebrated Pandu ruled the Kuru kingdom; he expanded its boundaries immeasurably and the people flourished under his golden reign.

Since Pandu was the king, his sons must rightfully inherit their father's kingdom. Rajan, do not go to war; give them half the kingdom. While I am alive, what other man is fit to reign? Do not disregard what I say. My only wish is for peace amongst you. I make no distinction between you and them, and love all of you equally.

What I have said to you now is also the opinion of your father, Gandhari and Vidura. One must always pay heed to one's elders; do not ignore what I say. Do not destroy all that you have and the very Earth as well.""

CANTO 148

BHAGAVAD-YANA PARVA CONTINUED

"Krishna says, 'After Bhishma spoke, Drona, always eloquent, says to Duryodhana in the midst of the assembled kings, "May you be blessed, Duryodhana. Pandu was as devoted to the Kuru vamsa as Pratipa's son Santanu was, and as Devavrata Bhishma is. Pandu was devoted to truth, had his senses under control, was virtuous, practised excellent vratas and was attentive to all his duties in dharma. Although he was king and conqueror, that perpetuator of the Kuru vamsa made over the sovereignty to his elder brother Dhritarashtra, of deep wisdom, and to his younger brother Vidura. After installing Dhritarashtra on the throne, Pandu went to live in the forest with his two wives.

Vidura, in great humility, placed himself under Dhritarashtra's command and waited on him like a servant, fanning him with palm leaves. All the subjects of the kingdom took his lead and submitted to Dhritarashtra just as they had to Pandu.

Having handed the kingdom over to Dhritarashtra and Vidura, Pandu, conqueror of hostile cities, wandered the Earth. Vidura, ever devoted to dharma, took charge of the treasury, and of administering the kingdom and the welfare of its subjects. Bhishma, of the mighty tejas, took charge of the army, of making war and peace, and the giving or withholding of gifts to other kings. All the time that Dhritarashtra has sat on the throne, the noble Vidura stayed near him.

How could you, who have been born in Dhritarashtra's dynasty, even think of creating a rift in the family? Unite with your brothers the Pandavas and enjoy every pleasure. Rajan, I do not say this to you from cowardice or for the sake of wealth. Best of kings, the wealth I enjoy is what Bhishma, and not you, gave me. I do not desire any means of sustenance from you. Where Bhishma is, there Drona must be.

Do what Bhishma has told you. Parantapa, give the sons of Pandu half the kingdom. I was their teacher as much as yours. Indeed, Arjuna is as much a son to me as Aswatthama. But, ah, of what use are speeches? Victory and dharma go together."

Now the virtuous Vidura turned to his uncle Bhishma and, looking him in the face, said, "O Devavrata, pay heed to what I say. When Kuru vamsa was threatened with extinction you revived it. That is why you are now indifferent to my pleas. Duryodhana is a blot on our royal house; and you follow his inclinations, although he is evil, ungrateful, and a slave to greed and lust.

Duryodhana disregards his father's command, which is in keeping with dharma and artha, and the Kurus must face the dire consequences of war. O Maharajan, do what needs to be done so entire house of Kuru is not extinguished. Even as an artist creates a painting, you brought Dhritarashtra and me into this world. The Creator creates beings and destroys them; do not do as he does, for you are not Him. Do not turn away in indifference from the coming extinction of your vamsa, which you see plainly before your eyes. If the imminence of a pralaya of blood has robbed even you of your vision, then take sannyasa in the forest, and take Dhritarashtra and me with you. Otherwise, this very day restrain Duryodhana, who uses deceit as wisdom, and rule this kingdom yourself with the sons of Pandu guarding its boundaries.

Relent, O tiger among Kshatriyas. A great slaughter of the Pandavas, the Kurus and of other mighty kings is about to happen," Vidura said, and he stopped and sighed deeply, his heart overflowing with sorrow.

Then, alarmed at the prospect of the destruction of an entire race, King Subala's daughter Gandhari spoke in anger to her sinful son Duryodhana in the Kuru sabha, words of dharma and artha.

She said, "Let all the kings present in this ancient sabha, the twice-born Rishis and others who have gathered here listen to me proclaim your guilt for the sins that you and your companions have committed. The kingdom of

the Kurus is inherited in the proper order of succession. This has always been the custom of our royal line, but you, of evil soul and inhuman deeds, seek to destroy the kingdom. The wise Dhritarashtra now rules the kingdom, with the far-sighted Vidura as his advisor. Why do you want the kingdom for yourself? What is your right to pass them by?

Indeed, Dhritarashtra mahatman and Vidura should both be subordinate to Bhishma while he is alive. Gangaputra Bhishma has foresworn sovereignty for the sake of dharma. That is how Pandu became the king. And only his sons are the true kings today. This vast kingdom rightfully belongs to the Pandavas, and to their sons and grandsons, as their inheritance by the laws of succession.

We must all do as Pitamaha Bhishma says, in accord with Kshatriya dharma and for the sake of our kingdom. In obedience to Bhishma's command, Dhritarashtra and Vidura must declare the same thing, as must everyone who wishes us well, setting dharma above all else. I say let Dharmaputra Yudhishtira, guided by Dhritarashtra and with Bhishma for his mentor, rule this kingdom of the Kurus for many long years.""

CANTO 149

BHAGAVAD-YANA PARVA CONTINUED

"Krishna says, 'Then Dhritarashtra addressed Duryodhana in the midst of the assembled monarchs, saying, "Duryodhana my son, listen to what I say, and may you be blessed. Obey me if you have any respect for your father.

Soma Deva, the lord of creatures, was the original progenitor of the Kuru vamsa. Nahusha's son Yayati was sixth in descent from Soma; and Yayati had five sons who were all Rajarishis. The eldest of them was tejasvin Yadu and the youngest was Puru, from whom we are descended. Puru's mother was Vrishaparva's daughter Sarmishta, and Yadu's mother was Devayani, and thus he was the grandson of Sukra of the immeasurable tejas, who is also called Kavya.

Our ancestor Yadu was mighty, but also arrogant and seized by evil. Intoxicated with his prowess, he humiliated all the Kshatriyas of the world; and disobeyed his father, and insulted his younger brother. Yadu became all-powerful on Earth and, suppressing everyone, he established himself in his capital city, which he named Hastinapura. His enraged father cursed him and expelled him from the kingdom. The furious Yayati cursed his other sons, too, who were obedient to their arrogant eldest brother. He set his youngest son Puru, who was obedient and devoted to him, on the throne. Thus the eldest son may be passed over and deprived of the kingdom, and

younger sons may, because of their reverence towards their elders, inherit the kingdom.

Then there was my great-grandfather Pratipa, who was devoted to dharma and celebrated through the three worlds. This narasimha, this virtuous king, had three sons, all of great renown and like three Devas. Devapi was the eldest, Bahlika was second and my grandfather Santanu, of the scintillating intellect, the youngest. Devapi, who suffered from an ailment to his skin, was endowed with prodigious energy; he was virtuous, truthful, and devoted to the service of his father. Respected and popular among his subjects, loved by young and old, in cities and villages, Devapi was generous, firm in his adherence to dharma, devoted to the good of all creatures and obedient to his father and the Brahmanas. His noble brothers Bahlika and Santanu loved him dearly.

In time, in accord with the shastras, Pratipa began to prepare for Devapi to inherit the throne, and all the arrangements he made were auspicious. However, the Brahmanas and the elders in the kingdom forbade him. Hearing this, the voice of the old king became choked with tears and he began to grieve for his son. Thus, though Devapi was liberal, virtuous, devoted to truth and loved by the subjects, he was deprived of his inheritance because of his sickly skin, for the gods do not approve of a king who has a physical disability. Those best of Brahmanas did not allow Pratipa to enthrone his eldest son as king. Devapi saw how his father grieved for him and took sannyasa in the forest.

Bahlika left his father's city and lived with his maternal uncle, whose rich kingdom he inherited. On Pratipa's death, Santanu took Bahlika's leave and became king. That is why, though I am the eldest, wisely, and after much thought, I was excluded from inheriting the Kuru throne, and, though he was younger than me, Pandu became king.

After his death, Parantapa, our kingdom must pass to his sons. When I could not have the kingdom, how can you want it? You are not the son of the true king and you have no right to this kingdom. Despite that, you want to take what rightfully belongs to another. Dharmatma Yudhishtira is the eldest son of the king and this kingdom is his in dharma. This magnanimous soul is the sovereign lord of our Kuru vamsa.

Yudhishtira is devoted to truth, clear thinking, heedful of the advice of his well-wishers, honest, loved by all his subjects, kind-hearted, master of his passions and a chastiser of criminals and sinners. All the kingly

attributes dwell in him: forgiveness, renunciation, self-control, a deep knowledge of the scriptures, compassion and the ability to rule with dharma as his sceptre.

You are not the son of a king, and are always inclined to sin against your own blood. How can ever you appropriate this kingdom that lawfully belongs to another? Dispel this delusion and give away half the kingdom with the proper share of wealth, animals and other possessions and treasures. Then, Duryodhana, you can hope to live a long life with your younger brothers.""

CANTO 150

BHAGAVAD-YANA PARVA CONTINUED

"Krishna says, 'Although Bhishma, Drona, Vidura, Gandhari and Dhritarashtra spoke to him, the evil one could not be made to see sense. Duryodhana ignored them all and left the sabha, his eyes red with anger. All the kings he had called upon followed him, prepared to lay down their lives for his cause.

Duryodhana said to those kings, "Today the Pushya nakshatra rises. Let us march at once to Kurukshetra!" And, inexorably propelled by destiny, those kings gladly set out with their armies, making Bhishma their Senapati, their Commander-in-chief.

Eleven akshauhinis of troops have assembled on the Kaurava side. At the head of that host, Bhishma shines, flying the flag with the palmyra emblem on his chariot.

In view of all that has happened, do what you think proper, Yudhishtira. I have told you everything that Bhishma, Drona, Vidura, Gandhari and Dhritarashtra said in my presence. I did my very best to establish brotherly feelings between yourselves and your cousins: for the preservation of the race of Kuru and for the survival and prosperity of the Earth's people. When conciliation failed, I used the art of dissent by creating disunity amongst his warriors, and I spoke about all your extraordinary powers and feats.

When Duryodhana showed no interest in my attempts at conciliation, I had all the kings gather together and tried to create dissension amongst them. I showed them strange and terrible manifestations. I rebuked those kings and ridiculed Duryodhana; I terrified Karna and upbraided Sakuni for contriving the game of dice. I tried once more to disunite the kings with intrigue; and again, I resorted to diplomacy. To unite the Kurus, and given the uniqueness of the circumstances, I spoke also of charity.

I said, "As subjects of Dhritarashtra, Bhishma and Vidura, the sons of Pandu will sacrifice their pride. You keep the kingdom; let them not have any power; let it all be as Dhritarashtra, Bhishma and Vidura decide. Let the kingdom be yours. Give just five villages to the Pandavas. Best of kings, the Pandavas deserve your father's support and protection."

That malevolent one would still not yield; Duryodhana said he would not give up even land that would cover the point of a needle. The only method one can use against this evil man is danda, punishment. Why, even as we speak, those kings have already marched to Kurukshetra.

I have told you everything that happened in the Kuru sabha. Pandava, they will not give you your kingdom without battle. Death awaits them, and they have chosen to become the cause of an apocalyptic war that will see the very race of Kshatriyas perish.'"

CANTO 151

SAINYA NIRYANA PARVA

Vaisampayana said, "Dharmaraja Yudhishtira now says to his brothers in Krishna's presence, 'You have heard all that happened in the Kuru sabha; you have understood what Krishna said. Purushottamas, array our troops for battle.

Seven akshauhinis of fighting men have gathered to give us victory. Listen to the names of the seven celebrated warriors who will lead these akshauhinis. They are Drupada, Virata, Dhrishtadyumna, Sikhandin, Satyaki, Chekitana and Bhimasena. These heroes are learned in the Vedas; they are valiant, and they have all practised excellent vratas. They are modest, conversant with politics, Maharathas and masters of mundane weapons and astras of the gods.

Tell us now, Sahadeva, my wise brother, which warrior will be our Senapati? Who will lead our seven akshauhinis in battle, who knows about all the divisions of our forces? And who can withstand Pitamaha Bhishma, who will be an unimaginable fire shooting arrows of flame. Tell us, Narashardula, who you think is capable of being our Commander?'

Sahadeva says, 'Mighty Virata, king of the Matsyas, is closely related to us; he sympathises with our cause; he is powerful, knows dharma, is skilled in weapons and irresistible in battle. We should rely on him to win our kingdom back, for he can surely withstand Bhishma and all the other Maharathas.'

The eloquent Nakula says, 'There is one, who is an elder, who is learned in the Shastras, whose family and birth are impeccable and who is widely revered. He is blessed with modesty, strength and prosperity; he is deeply-versed in all branches of learning; he has studied the astra shastra under Rishi Bharadvaja; he is invincible; he is steadfast in dharma; he boldly challenges Drona and Bhishma; he belongs to one of the foremost royal houses; he is a renowned leader of armies; he resembles a tree of a hundred branches, so many sons and grandsons surround him. Impelled by wrath, this king, with his wife, performed the most arduous tapasya to effect the death of Drona; this Kshatriya is an ornament of any sabha; this bull among monarchs cherishes us as a father would. I speak of our father-in-law Drupada, and he should have full command of our army.

I believe that he will withstand Drona and Bhishma in battle, for he is Drona's peer and as much a master of the devastras as the Acharya.'

After the two sons of Madri express their opinions, Indra's son, Arjuna, his father's equal, says, 'There is a mighty-armed, celestial man, who was born from fire through austere tapasya and Rishis being gratified. He emerged full-grown from a sacrificial fire armed with bow and sword, clad in iron mail and mounted on a chariot, yoked to superb horses, the clatter of whose wheels was as deep as the roar of massed thunderclouds. This Kshatriya is endowed with lionish energy and strength, and leonine are his shoulders, arms and chest; even his voice is like the lion's roar. This splendid hero is handsome with a chiselled face, perfect teeth, round cheeks, long arms, sturdy thighs, large eyes, strong legs and a powerful frame.

This prince, who cannot be pierced by weapons of any kind, and who looks like an elephant with rent temples, is Dhrishtadyumna. He is truthful in speech and has his senses under control; he was born to kill Drona.

It is Dhrishtadyumna who will resist Bhishma's arrows, which look like snakes with fiery tongues and strike with the fierceness of thunderbolts, which are as swift as Yama's dutas and which fall like flames consuming everything they touch, and which so far only Parasurama Bhargava could bear in battle. Rajan, I do not see any man other than Dhrishtadyumna who will withstand Devavrata Bhishma.

Blessed with lightness of hand, a master of every vyuha of war, and accoutred in impenetrable mail, this brilliant Kshatriya is like the lord of a great elephant herd. Only Dhrishtadyumna is fit to be our Senapati.'

Bhima says, ‘O king, Rishis and Siddhas have said that Drupada’s son Sikhandin was born to kill Bhishma. On the battlefield, with his devastras, he looks like the illustrious Rama himself. I do not see the man who can cleave Sikhandin’s kavacha when he stands in his chariot ready for battle. No warrior, other than Sikhandin, can kill Bhishma. I think that only Sikhandin is fit to be our Senapati.’

Yudhishtira says, ‘Rajan, Krishna knows the strength and weakness of everything in the universe; he knows the mind of every man here. Be he a Maharatha or not, be he old or young, let Krishna choose the man who will lead my forces. Krishna is the bedrock of our victory or defeat. In him our lives rest, our kingdom, our prosperity or adversity, our happiness or sorrow. He is the Ordainer and Creator; in him dwells the fruition of our endeavours. Yes, let Krishna name the leader of our force.

And let him tell us his choice now, for night draws near. Once Krishna has chosen our Senapati, we will worship that man with offerings of weapons, flowers and perfumes, and then under Krishna’s will, we will march into battle.’

The lotus-eyed Krishna looks at Arjuna and says, ‘Rajan, I approve of all the powerful warriors that each of you has named to be your Senapati. All of them can withstand your enemies. They can affright Indra himself in battle, let alone the greedy and evil sons of Dhritarashtra.

Mahabaho, for your sake, I made great efforts to prevent the war and bring about peace. We have discharged our duty to dharma. Even the most critical man cannot fault us. Foolish Duryodhana has lost all good sense; he thinks that he is a great Maharatha, and, though weak with sins, imagines he is strong.

Array your troops quickly, for war is the only way to retrieve your kingdom. When they see Arjuna with Satyaki behind him, when they face Abhimanyu and the five sons of Draupadi, and Virata, Drupada and our other mighty kings, all of them lords of akshauhinis, Dhritarashtra’s sons will not stand their ground.

Our army is great and invincible; it is inexorable. Our forces will raze Dhritarashtra’s legions. And for our Senapati, I name Parantapa Dhrishtadyumna.’”

CANTO 152

SAINYA NIRYANA PARVA CONTINUED

Vaisampayana said, "When Krishna has spoken, all the kings are filled with joy and shout out their delight. The troops swiftly begin to array themselves, calling out *Draw up! Draw up!* The air is filled with the whinnying of horses, the trumpeting of elephants, the rumble of chariot wheels, the blare of conches and the booming of drums, making a tremendous din. The Pandava host teems with chariots, foot-soldiers, horses and elephants; and the invincible Pandava warriors bustle, putting on their armour and shouting battle-cries; and they look like the turbulent Ganga in spate, churning with fierce eddies and waves.

At the van of the army march Bhimasena, Madri's two sons, Subhadra's son, Draupadi's five sons and Dhrishtadyumna of the Prishata vamsa. Behind Bhimasena march the Prabhadrakas and the Panchalas. The joyous roar made by the marching hosts is like the boom of the sea at high tide on a new moon night. Such is the tumult that it seems to reach the heavens, as those warriors march in joy.

Kuntiputra Yudhishtira marches with them, accompanied by his chariots and other conveyances to transport food, fodder for the animals, tents, carriages, draught animals, treasury-chests, war-machines and weapons, surgeons and physicians, even invalids and weak soldiers, attendants and camp-followers.

Panchali remains in Upaplavya with the noblewomen of the household, and surrounded by her servants and maids. To protect them and safeguard their treasures, soldiers are posted in a circle around them and more men in a vigilant, mobile outer ring. The Pandavas are ready to set out with their awesome host. First they give gifts of cattle and gold to the Brahmanas, who walk around them and utter blessings; and then the sons of Pandu march, riding in jewelled chariots.

Behind Yudhishtira march the Kekaya princes, Dhrishtaketu, the prince of Kasi, Sreniman, Vasudana and the invincible Sikhandin, all men in their prime, wearing shimmering armour, bearing weapons and glittering with rich jewels. Bringing up the rear are Virata, Dhrishtadyumna the son of Yajnasena of the Somakas, Susarman, Kuntibhoja, Dhrishtadyumna's sons, forty-thousand chariots, five times as many horsemen, foot-soldiers numbering ten times as many as those, and sixty-thousand elephants[2]. Anadhrishti, Chekitana, Dhrishtaketu and Satyaki ride in formation around Krishna and Arjuna.

Those warriors arrive at the field of Kurukshetra in battle-array and, like a herd of bellowing bulls, the Parantapas blow their conches; Krishna and Dhananjaya sound theirs as well. The Pandava army hears the thunderous boom of the Panchajanya and rejoices. The Earth, the skies and the oceans resound with the leonine roars of those warriors, mingled with the blare of conches and drum beats.'"

[2]The actual numbers should far exceed these, given the composition of an akshauhini.

CANTO 153

SAINYA NIRYANA PARVA CONTINUED

Vaisampayana said, "Yudhishtira orders his troops to set up camp on a part of the field that is flat, cool and rich in fodder and fuel to burn. At this delightful, fertile and auspicious site, where no cemeteries, temples, shrines, asramas or other sanctified places will be violated, Yudhishtira establishes his camp.

After the animals have rested, the Pandava monarch rises and, surrounded by hundreds of thousands of kings, stands forth in joy that this hour is upon them. Krishna and Arjuna range the perimeters of the field, putting to flight hundreds of Dhritarashtra's soldiers posted there as sentries. Dhrishtadyumna and Satyaki supervise the measurement of the camp boundaries. Krishna orders the soldiers to dig a moat around the camp and to fill it by diverting the clear, pure water of the sacred lake Hiranvati, where a holy asrama is located, and whose bed is free of sludge and pebbles. He has soldiers stationed there as guards. Krishna instructs the other kings who are Yudhishtira's allies to establish their camps and erect their tents, exactly as the Pandavas have done.

Lakhs of rich and impregnable tents are put up, separately for each of the kings; and they look like palaces, replete with food, drink and fuel to cook and warm the nights. Hundreds of skilled and experienced workmen are engaged in creating and fortifying the camp; surgeons and physicians, experts in their fields, are provided with everything they might need. In

special pavilions, veritable mountains of bows and bow-strings, armour, weapons, honey, ghee, powdered lac, water, cattle-feed, chaff, coal, heavy machines, spears, lances, battleaxes, breast-plates, swords and quivers are heaped. Countless war elephants covered in armour and spiked mail, giant tuskers that can crush lakhs of fighting men, are tethered to iron stakes and pillars.

O Bhaarata, when they learn that the Pandavas have camped on that field, numerous other kings arrive from their respective kingdoms, with their legions and animals, to support the sons of Pandu. Many of the kings who come to ensure the Pandavas' success have practised strict brahmacharya, imbibed consecrated Soma rasa and have given generous gifts to Brahmanas at yagnas."

CANTO 154

SAINYA NIRYANA PARVA CONTINUED

Janamejaya said, "What measures does Duryodhana take when he hears that Yudhishtira has come with his army and set up camp on Kurukshetra, ready for battle under Krishna's protection, supported by Virata and Drupada with their sons, surrounded by the Kekayas, the Vrishnis and numberless other kings, and by countless mighty Maharathas, and looking like glorious Indra surrounded by the Adityas?

O Mahatman, I want to hear in detail all that happened in Kurujangala on that horrific occasion. The son of Pandu, with Krishna, Virata, Drupada, the Panchala prince Dhrishtadyumna, the Maharatha Sikhandin and the mighty Yudhamanyu, whom even the gods cannot withstand, could strike fear into the hearts of all the Devas with Indra at their head. O you of tapodhana, tell me everything that the Kurus and the Pandavas did, just as it happened."

Vaisampayana said, "When Krishna leaves the Kuru sabha, Duryodhana says to Karna, Dusasana and Sakuni, 'Kesava has gone to the sons of Pritha, without fulfilling his goal. He is furious and will stir up the Pandavas. He is anxious to see a war between me and Pandavas, and Bhimasena and Arjuna are of the same mind. Yudhishtira, who has no animosity, is influenced by Bhimasena and, besides, I have indeed persecuted him and his brothers. Virata and Drupada, against whom I have

fought, are obedient to Krishna, and both have become leaders of Yudhishtira's forces. The war will be savage and terrible.

With meticulous care and heedfulness, make preparations for war. Let all the kings who are my allies pitch their thousands of tents on Kurukshetra. Their tents must be large, well protected and within easy reach of plentiful water and fuel; their camps should be in positions where the enemy cannot sever communications and supplies between them; they must be stocked with a plenitude of all kinds of weapons and adorned with streamers and flags. Have the road from our capital levelled in preparation for the march of our armies. Make a proclamation today, at once, that we will set out tomorrow.'

Saying *Tathaastu*, those great warriors make arrangements for the kings, who hear Duryodhana's command and rise from their thrones, now focusing their Kshatriya wrath on the enemy.

The kings massage and flex their mace-like arms that dazzle with gold bracelets and are smeared with sandalwood paste and daubed with fine perfumes. With their lotus-like hands, they tie their turbans, fasten their upper and lower garments and put on their ornaments. Maharathas supervise the equipping of their chariots; syces harness the horses; mahouts prepare the elephants. The warriors don kavachas made of gold and arm themselves with every sort of weapon. Foot-soldiers pick up their weapons and put on their gold-inlaid armour. And, O Bhaarata, Duryodhana's capital city Hastinapura, filled by these jubilant warlike millions, looks festive.

With the excitement of impending battle, the city swells like the ocean at high tide; the vast crowds of the people are its current; the chariots, elephants and horses are its fish; the tumult of conches and drums is the ocean's roar; the treasure chests are the jewels on the ocean floor; the warriors' ornaments and armour are its waves and their shining weapons are its surf; the rows of houses are the mountains on the shore; and the masses of chariots are the lakes on the sea bed.

His warriors shine on Duryodhana like the Moon over the ocean, making him look like the ocean at moonrise."

CANTO 155

SAINYA NIRYANA PARVA CONTINUED

Vaisampayana said, "Yudhishtira remembers what Krishna said, and says to him, 'O Krishna, how could Duryodhana say what he did? Ever glorious one, what should we do? How shall we conduct ourselves so we do not swerve from Kshatriya dharma?

You know how Duryodhana, Karna and Sakuni think, and you know my brothers' and my mind as well. You have heard what Vidura and Bhishma said, as well as Kunti's wise message to us. But set all that aside, and you tell us unequivocally, Krishna, what is best for us.'

In a voice that booms as deeply as thunderclouds, or great drumbeats, Krishna says, 'What I said to Duryodhana in his sabha was to his advantage and in keeping with dharma and artha, but I got no response from the Kuru prince, whose wisdom has been replaced by delusion and deceit. That sinner does not pay the slightest heed to Bhishma, Vidura or to me. He relies just on Karna, and assumes he has already won the war.

Black-hearted Duryodhana even wanted to make me his captive, but he did not succeed. Neither Bhishma nor Drona said anything about that; and all, except Vidura, follow Duryodhana's lead.

Subala's son Sakuni, Karna and Dusasana, all equally foolish, constantly give Duryodhana evil counsel about what he should do. Is there any use in my repeating everything that Duryodhana said? Suffice it to say that the wretch bears you nothing but ill will. More sinfulness resides in

Duryodhana's black heart than in all the kings and all the men in your army put together. As for us, we do not want to make peace with the Kauravas at the cost of losing what is ours. Yudhishtira, war is the only course open to you.'

All the kings hear Krishna and wordlessly look at Yudhishtira, who understands their silence and quietly tells Bhima, Arjuna and the twins to see that their forces are arrayed for battle. His command passes around like light, and a great tumult rises in the Pandava host and fills the warriors with joy. Yudhishtira, however, sighs, seeing in his mind's eye the impending massacre of the undeserving.

He says to Bhima and Arjuna, 'I went into exile in the forest and suffered to avoid the very calamity that now overtakes us. The thing that we strove for so intensely slips out of our grasp even as if because of our striving for it. Instead, Kali Yuga comes to us uninvited. How are we going to fight against our revered elders, whom we must not kill for any reason whatever? What kind of victory shall we achieve by slaying our acharyas?'

Seeing Yudhishtira's mood, Arjuna repeats everything Krishna has said, and he says to his brother, 'Rajan, you know and understand what Kunti and Vidura said, which Krishna also affirms. I am certain that neither Vidura nor Kunti would say anything that is adharma or sinful. Kuntiputra, we cannot turn away from war.'

Krishna vouchsafes what Arjuna says, and then, O Rajan, with their soldiers, Pandu's sons pass the night in some hope, and even happiness, their minds now resolved on war."

CANTO 156

SAINYA NIRYANA PARVA CONTINUED

Vaisampayana said, "When the night has passed, Duryodhana deploys his army of eleven akshauhinis, in proper order. He divides men, elephants, chariots and horses into three classes, superior, medium and inferior, and sets them in the front, middle and rear of his ranks.

Well equipped and cared for is Duryodhana's army: it has timber and wooden planks for repairing damage to the chariots in the battle; large containers of tiger-skins and other stiff leathers to encase the sides of the chariots; and barbed javelins. Elephants and horses carry quivers full of iron spears, and foot soldiers carry heavy wooden clubs. Flagstaffs fly vivid banners; long, heavy arrows for bows are heaped in hillocks, as are all sorts of nooses and lassoes, armour of many kinds and in every size, and short, sharp clubs made of wood. Oil and sand; earthen pots filled with poisonous snakes, pulverised lac and other inflammable materials; short spears with tinkling bells; weapons of iron and machines for hurling hot oil, water and stones; whistling hardwood clubs, wax, heavy mallets, spiked clubs, plough-poles and poisoned arrows: all these are stocked in plenty. Long syringes for spraying hot oil over the enemy, planks of cane, battle-axes, forked lances, spiked gauntlets, axes and pointed iron-spikes; chariots whose sides are covered with tiger- and leopard-skins; razor-sharp discs, horns and every other weapon imaginable; kuthara axes, spades, cloths soaked in oil and ghee: these, too, are stocked in endless store.

Handsome warriors glitter in their gold embroidered battle-dress; they are radiant in jewels and gemstones. Kshatriyas of noble birth, in glittering kavacha, all master horsemen, swordsmen and archers, ride in splendid chariots, which carry stores of potent medicaments for wounds and are drawn by horses that have rows of bells and pearls on their heads; they fly fine banners on towering, richly ornamented flagstaffs; they bear loads of shields, swords, spears, slender javelins that can be flung far and spiked maces. Each ratha is yoked to four pedigreed horses; each carries a hundred bows; and each has one sarathy for the pair of horses in front, and two for the horses yoked to the wheels on either side; and all three charioteers are men of the highest skill. These chariots, numbering thousands, protected even like fortified towns and unassailable, are positioned on all sides.

The elephants, too, are decked with rows of bells, pearls and other ornaments; on their backs each mighty beast carries seven warriors and, so, look like jewelled hills. Two of the warriors are armed with hooks, two are archers, two are expert swordsmen, and one is armed with a lance and trident. Duryodhana's army teems with countless war-elephants, which bear loads of weapons and quivers filled with arrows, and all the great beasts are devastating in battle.

Thousands of richly caparisoned horses fly their heroic riders' flags. Hundreds of thousands of these well-broken and superbly trained steeds stand patient and docile before the war, neither restive nor whinnying in any excitement, though knowing full well why they are here.

Hundreds of thousands of foot-soldiers of diverse races, wearing golden ornaments and armour of diverse hues and kinds, armed with a variety of weapons, have all come as part of the eleven teeming akshauhinis. Every chariot is protected by ten elephants, every elephant by ten horses and every horse by ten foot-soldiers. A large force is kept to regroup broken ranks, and this reserve force has countless chariots each with fifty elephants surrounding it; one hundred horsemen, and seven foot-soldiers follow each horse.

One sena consists of five hundred chariots, five hundred elephants, one thousand five hundred horses and two thousand five hundred foot-soldiers. Ten senas make a pritana, and ten pritanas make a vahini. In common parlance, however, the words sena, vahini, pritana, dhwajini, chamu, akshauhini and varuthini are used in the same sense.

The brilliant Duryodhana arrays his force in this manner, and, between the two sides there are eighteen akshauhinis, with seven in the Pandava army and eleven for the Kauravas.

Two hundred and fifty men make a patti. Three pattis make a senamukha or gulma. Three gulmas make a gana. In Duryodhana's army, there are hundreds and thousands of such ganas of able warriors, all impatient for battle. Duryodhana selects from among them the bravest, most intelligent men and makes these the leaders of his troops. He places an akshauhini of troops under each of those Purushottamas—Kripa, Drona, Salya, Jayadratha the king of the Sindhus, Sudakshina of the Kambojas, Kritavarman, Drona's son Aswatthama, Karna, Bhurisravas, Subala's son Sakuni and the mighty Bahlika. The king summons them every day and at all hours, looks after them himself, talks to them and honours them personally, making them and their followers eager to please him."

CANTO 157

SAINYA NIRYANA PARVA CONTINUED

Vaisampayana said, "With all his allied kings gathered round, Duryodhana, with folded hands, says to Bhishma, 'Without a great Senapati, even the mightiest army can be crushed in battle like a swarm of ants. Two intelligent men will have different opinions and are often jealous of each other's prowess.

Wise one, I have heard the story of how, once, the Brahmanas, fighting under a banner of Kusa grass, clashed with the mighty Kshatriyas of the Haihaya clan. Pitamaha, the Vaisyas and the Sudras followed the Brahmanas, so that three varnas were on one side with the Kshatriyas alone on the other. In the battles that ensued, the Kshatriyas vanquished the combined force of the three varnas. The Brahmanas asked the Kshatriyas to explain how this had happened.

The truthful ones among the Kshatriyas said to them, "In battle we obey the orders of one man blessed with great intelligence, while your forces are not united, but each follow different paths."

The Brahmanas made one amongst themselves as their Senapati, a man who was brave, a skilled tactician and diplomat, and they vanquished the Kshatriyas. Those who appoint a seasoned, courageous, wise and sinless man, devoted to the good of his men, always win battles.

You are equal to Usanas himself, and always look to my welfare; you are invincible and devoted to dharma. Pitamaha, you be our Senapati. You

shine amongst us like the Sun among the planets, like the Moon over fragrant herbs, like Kubera among the Yakshas, like Indra among the Devas, like Meru among mountains, like Suparna among birds, like Kumara among the Devas, like Havyavaha among the Vasus. If you protect us, as Sakra protects the Devas, even the gods will not be able to defeat us. Ride at the head of our forces, as Agni's son Kumara leads the Devas; we will follow you like calves behind a mighty bull.'

Bhishma says, 'Mahabaho, what you say might be true, but the Pandavas are as dear to me as you are and, although I will fight on your side because I have given you my word, I must be mindful of their welfare as well. There is no warrior on Earth who is my equal, except Arjuna. He is brilliant, and is a great master of the devastras, but he will never engage me in open war.

With all the astras I command I can destroy this universe of Devas, Asuras, Rakshasas and Manavas in an instant, but Pandu's sons are invincible, even by me. But every day I will kill ten thousand enemy warriors and denude the Pandava forces, as long as I am not killed in battle.

Then, there is one more condition that you must fulfil before I accept the command of your forces. Either Karna or I shall fight, but not both together. The Sutaputra always boasts and compares his prowess with mine.'

Karna says, 'O king, as long as Gangaputra Bhishma lives I will not fight. After he is killed, I will fight Arjuna.'

Duryodhana makes Bhishma the Senapati of all his army and distributes generous gifts all round. Installed in his command, Bhishma blazes in splendour. The king orders musicians to joyfully beat drums and sound the conches in their hundreds of thousands. Loud roars of soldiers and the sounds of their animals fill the air. From the cloudless sky bloody showers rain down, soaking the ground; whirlwinds and earthquakes shake the Earth; horses whinny in fear, elephants trumpet, and the soldiers' hearts tremble in dread. Ethereal voices are heard, and falling meteors flash across the sky; jackals howl hideously, foretelling a great cataclysm. A hundred other dreadful omens appear at Bhishma's installation as the Senapati of Duryodhana's army.

Duryodhana gives an abundance of cattle and gold to Brahmanas and asks for their blessings. Basking in their benedictions and surrounded by his troops, with Bhishma in front and his brothers alongside him, Duryodhana

marches to Kurukshetra with his immense host. He inspects the plain with Karna and decides to camp on a level field, a pleasant and fertile place, rich in grass and firewood, and it dazzles with that awesome force of men, their armour, ornaments, gold and weapons, like Hastinapura."

CANTO 158

SAINYA NIRYANA PARVA CONTINUED

Janamejaya said, "When Yudhishtira hears that Ganga's mahatman son Bhishma, first among Kshatriyas, Pitamaha of the Bhaaratas, foremost of all regents, and Brihaspati's equal in wisdom, deep as the ocean in character, calm and unshakable as Himavat, like Brahma himself in nobility, like the Sun in tejas; Bhishma who razes whole armies single-handedly, even as Indra does, has been made Senapati of the Kaurava army on the eve of the horrific war to be, the prospect of which makes the hair on men's bodies stand on end, until death strips him of the command, what did Pandu's mighty-armed son, Yudhishtira Dharmaraja say? What did Bhima and Arjuna say? And what did Krishna say?"

Vaisampayana said, "When the news reaches him, Yudhishtira calls his brothers and Krishna to him.

He says calmly, 'Make your rounds among the men and take precautions by putting on your armour. Our first encounter will be with our Pitamaha. Inform the leaders of our seven akshauhinis.'

Krishna says, 'Bharatarishabha, let it be as you say. I approve. Let us summon the seven lords of our akshauhinis'

Yudhishtira summons Drupada, Virata, Satyaki bull of the Sini vamsa, Dhrishtadyumna prince of the Panchalas, Dhrishtaketu, Sikhandin, and Sahadeva lord of the Magadhas, all of whom are eager for battle. Dhrishtadyumna, born from a sacrificial fire, is Senapati of the Pandava

forces, the Panchala prince born to kill Drona. Yudhishtira sets Arjuna, of the curly hair, at the head of the other seven commanders, and gives Krishna charge of being Arjuna's sarathy and guide.

Upon learning that the war of the age is at hand, many other kings come to the Pandava encampment to support them: Halayudha with Akrura, Gada, Samba, Uddhava, Rukmini's son Pradyumna, Ahuka's sons, Charudeshna and more. Mighty-armed and handsome Balarama arrives, surrounded by the foremost Vrishni warriors, who resemble a herd of mighty tigers, and he looks like Indra in the midst of the Maruts. He arrives in his lion's gait, wearing his customary blue silken robes, the corners of his eyes red from drink, and looking like the peak of Mount Kailasa.

Dharmaraja Yudhishtira, Krishna of matchless effulgence, Vrikodara of terrible deeds, Arjuna wielder of Gandiva and all the other kings there rise from their places and offer worship to Balarama; and Yudhishtira touches his hands lovingly in greeting. Rama, in return, greets them all, with Krishna at their head and, respectfully saluting Virata and Drupada, he sits beside Yudhishtira on the same seat.

After the other kings have resumed their seats, Rohini's son Rama looks at Krishna and begins to speak.

He says, 'This great and brutal slaughter is inevitable. It is fate's decree, and it cannot be averted. I hope to see all of you, with your friends, come safely and uninjured out of this war. Without doubt, all the Kshatriyas of the world who are assembled here have reached the end of their days. This war without precedent, this war like no other will cover the Earth with flesh and blood.

Many times I said to Krishna, "Madhusudana, be impartial to all that are related to us in the same way. As are the Pandavas to us, so is Duryodhana. Give Dhritarashtra's son the same help you do Yudhishtira. Indeed, he always asks for it."

However, for your sake, Krishna ignored what I said. For Arjuna's sake, he has devoted himself entirely to your cause. I am certain that a Pandava victory is what he wants. As for me, I dare not face the world without Krishna by my side. That is why I aspire to whatever Krishna seeks to achieve. However, Bhima and Duryodhana are both my disciples and I love them equally. Hence, I will go to the tirtha of the Saraswati to bathe, for I cannot be indifferent to the slaughter of the Kauravas.'

Mahabaho Balarama takes leave of the Pandavas and, preventing Krishna from following him, sets out on his journey to the sacred river."

CANTO 159

SAINYA NIRYANA PARVA CONTINUED

Vaisampayana said, "At this time, there comes to the Pandava camp Bhishmaka's son Rukmi, one of the most truthful men in the world. The Rajarishi Bhishmaka, also named Hiranyaroman, is Indra's friend; he is the most illustrious of the descendants of Bhoja; and he is the ruler of the whole southern country. Rukmi was a disciple of that lion among the Kimpurushas, Drona, who lived on Gandhamadana Mountain. He learnt the entire astra shastra of four divisions from his guru, and also obtained the celestial bow Vijaya, which once belonged to Indra, and which is as powerful as the Gandiva and Krishna's Saranga.

Three celestial bows were owned by the lords of heaven: Varuna owned the Gandiva, the Vijaya belonged to Indra, and Vishnu the Saranga; all of them struck fear in the hearts of enemy warriors. Indra's son Arjuna had the Gandiva from Agni after he burnt down Khandava Vana, and Rukmi had the Vijaya from Drona. Krishna obtained the Saranga when he baffled the Asura Mura's paasas, deadly nooses, slew that demon, and then vanquished Bhumi's son Naraka Asura to recover Aditi's jewelled earrings, sixteen thousand exquisite women and various jewels and gems of beauty and power.

Rukmi, who has the Vijaya, whose twang is like the roar of thunderclouds, comes to the Pandavas, and fills the universe with dread.

The heroic Rukmi was arrogant of his might and, unable to tolerate Krishna's abduction of his sister Rukmini during her swayamvara, he set out in pursuit, swearing that he would not return to his city without killing Krishna. With a large army of four kinds of forces, clad in beautiful mail and armed with every kind of weapon, and looking like the swollen Ganga, Rukmi went after Krishna.

When he overtook Krishna, despite the power of every punya that tapasya can possibly confer, Rukmi was routed. In shame, he did not to return to his capital Kundina, but built a great new city for himself in the very place where Krishna vanquished him, and he called it Bhojataka. He filled the city with innumerable soldiers, elephants and horses, and it became renowned throughout the world.

Now, this great Kshatriya and tejasvin enters the Pandava camp clad in mail, bearing many bows, lances, swords and quivers, and with an akshauhini of troops. He marches with his vast army under a flag as bright as the Sun, and comes haughtily before the Pandavas, expressing his wish to serve under Krishna's command. Yudhishtira comes forward and pays his respects, and the Pandavas worship him and praise him. He salutes them in return and rests for a while with his troops.

Then he addresses Arjuna grandly in the presence of the assembled Kshatriyas, saying 'If, Panduputra, you are afraid, I am here to support you in battle. Your enemies will not withstand me. No man in this world is my equal in prowess. I will slay whichever of your enemies you ask me to. I will kill Drona, Kripa, Bhishma or Karna. Let all the kings who are here step aside; I will annihilate all your enemies myself and make a gift of the Earth to you.'

When Rukmi says this in the presence of Yudhishtira, Krishna, their allied kings and all the others in the camp, Arjuna looks at Krishna and Yudhishtira and replies, smiling, 'Having been born into the Kuru vamsa, and especially being a son of Pandu; having had Drona for my guru and having Krishna for my ally; and having the bow Gandiva for my weapon, how can I be afraid?

O Kshatriya, when I fought the mighty Gandharvas to free Duryodhana, who was there to help me? When countless Devas and Danavas united against me in Khandava vana, who fought by my side? When I fought the Nivatakavachas and the Kalakeyas, who was my ally? When I fought countless Kurus outside Virata's city, who helped me in battle?

I, who have paid due obeisance to Rudra, Sakra, Vaisravana, Yama, Varuna, Pavaka, Kripa, Drona and Krishna before going to war; I, who wield the Gandiva; I, who have twin quivers that well with inexhaustible arrows and all the devastras to command, how can a man like me say to my father Indra, who wields the Vajra, words of shame: that I am afraid? Mahabaho, I am never afraid, nor have I any need of your help. Go away or stay; do as you please.'

Rukmi takes his ocean-like army and goes to Duryodhana. He says the same thing to Duryodhana, but that proud king spurns him scornfully, as the Pandavas did. Thus, two great Kshatriyas take no part in the war on Kurukshetra—Balarama and Rukmi.

After Rohini's son Rama has set out on his tirtha-yatra, after Bhishmaka's son Rukmi has left, the sons of Pandu sit together once more in consultation. Yudhishtira presides over this meeting attended by many kings, and that conclave dazzles like the sky spangled with stars with the Moon in their midst."

CANTO 160

SAINYA NIRYANA PARVA CONTINUED

Janamejaya said, "O Brahmanarishabha, after the troops have been arrayed on Kurukshetra, what did the Kauravas do, impelled as they were by destiny?

Vaisampayana said, "O Bharatarishabha, when his troops have been arrayed, Dhritarashtra says to Sanjaya, 'Come, Sanjaya, and tell me in the fullest detail all that is happening in the Kuru and Pandava camps. I am convinced that destiny reigns over effort, for, although I understand that this war will lead only to ruin, I cannot restrain my son, who rejoices in gambling and considers deceit to be wisdom. I understand all this, yet I can do nothing to prevent the slaughter that will be.

O Suta, I clearly see my son's defects, but when I am with him my mind turns away from dharma. Sanjaya, what will be must be. To sacrifice of one's body in battle is the duty of every Kshatriya, and it is praiseworthy.'

Sanjaya says, 'What you say is true, but you cannot blame Duryodhana entirely. Listen to me, O king.

The man who comes to evil because of his own sins can never impute the fault to either time or the gods. The man who perpetrates great evil deserves to die. The sons of Pandu silently bore all the injuries inflicted on them during the game of dice, looking only to you for refuge, which you denied them.

Let me tell you now, Rajan, of the general carnage that stalks us close, the bloody massacre of horses, elephants and kings of measureless tejas. Listen patiently, wise one, to the destruction of the world as we know it that this war of wars will inexorably fetch; and the only conclusion you can come to is that man is never the agent of what he helplessly does, right or wrong.

Like a wooden puppet, man is not the doer. However, there are three differing opinions about this. Some say that God ordains everything; some say that we act out of free will; and some say that all our actions are a result of our past lives. Now hear about the evil that is upon us.'"

CANTO 161

ULUKA DUTA GAMANA PARVA

"Sanjaya says, 'Rajan, after the great-souled Pandavas established their camp by the Hiranvati, the Kauravas too set up theirs. Duryodhana deployed his troops; he paid homage to all the kings on his side; he set up outposts and deployed soldiers in these to protect the camp. Then he summoned Karna, Dusasana and Sakuni. First he consulted with Karna and next with his brother Dusasana and Sakuni together. He summoned Uluka and spoke to him privately.

He said to Uluka, "O Uluka, you are the son of a master of dice. Go now to the Pandavas and Somakas and repeat what I say to Yudhishtira, in Krishna's hearing.

Say to him, 'The long awaited war between the Kurus and the Pandavas is at last upon us. The time has come, Kuntiputra, to make good the boasts you roared out with your brothers and Krishna, which Sanjaya repeated to me in the Kuru sabha. Now let us see you actually do everything you so glibly said you would.

How does your virtuous character allow you, with your brothers, the Somakas and the Kekayas, to fix your heart on a sinful war? How can you want the destruction of the very world when you should be the dispeller of all people's fears?

O Bharatarishabha, this is the sloka, which Prahlada chanted when the gods took his kingdom from him: *O Devas, the man who always flies the*

flag of dharma, whose sins are hidden, is like the cat in this story. Listen to that excellent story Narada told my father.

O king, long ago, a wicked cat began to live on the banks of the Ganga, sitting still and with his arms raised above his head in the way of a tapasvin. Wanting to lull the other creatures there into trusting him, he announced that he had indeed begun to practice tapasya and had purified his heart. In time, the birds in that place trusted him and came to praise him. Seeing the feathered ones come to worship him, the cat, bird-eater that he was, considered the reason for his tapasya already accomplished.

Time passed, and mice began to come there as well, and they too saw him as a virtuous creature practising tapasya. Firmly convinced of the cat's virtue, they, who had many enemies, decided to make the cat their matulan, their maternal uncle, and ask his protection for the young and old of their kind.

They went to the cat and said, "With your grace, we want to live our lives happily and without fear. You are our friend, and we place ourselves under your protection. You are devoted to dharma and always engaged in acquiring punya. Wise One, protect us in the same way as Indra Vajradhari does the Devas."

The cat answered the mice, "I do not see how my tapasya and this protection you ask for are connected. However, I am your well-wisher and I cannot refuse what you ask. All of you must obey me and do what I say. My tapasya has weakened me I and cannot move from where I sit. Everyday, you must carry me to the river for my ablutions."

The mice agreed and sent all their old and young ones to attend on the cat. That sinful feline began feeding on the mice and became fat, healthy and strong. The mice reduced in numbers, while the cat grew fatter daily. One day, all the mice met together and remarked that their uncle grew fatter by the day, while their numbers decreased.

A wise mouse called Dindika told his entire tribe to go to the riverside together and said that he would follow with their uncle the cat. They did as Dindika said, for his words seemed grave and important to them. The cat knew nothing of this and ate Dindika that day.

When Dindika did not appear at the river, the worst suspicions of the other mice were confirmed. A very old mouse called Kilika said to them, "Our uncle, the cat, does not really want to acquire punya. He is a hypocrite, and pretends to be our friend while he is really our enemy. The

excreta of a creature that lives only on fruit and roots never contains hair or fur; and look how he grows fatter by the day, and our numbers dwindle. We have not seen Dindika for eight days."

The mice fled in all directions and the cat went back to where he had first come from.

Sinful Yudhishtira, you are like that cat. You treat your kinsmen in the same way as the cat did the mice. You have honeyed words of dharma on your lips, but your actions are a sinner's. Your devotion to the shastras and your mildness is only for show. You are no Brahmana. Stop your hypocrisy, O king, and be a Kshatriya; and you might deserve to be called Dharmaraja.

Win the Earth through your prowess and give gifts to Brahmanas and offerings to your Pitrs, as you ought. Look to the welfare of your mother, whom you have distressed for many years; dry her tears and honour her with victory over your enemies in war. You have humbly asked for only five villages, and we refused even that. All we wanted was to anger you sons of Pandu and provoke a war.

Remember that we dismissed the cowardly, treacherous Vidura because of you; remember, also, how we tried to burn you alive in the house of lac; at least now, be a man and fight, as you told Krishna you would when he set out from Upaplavya for the Kuru sabha. You sent a message to us through him, telling us that you are prepared both for peace or for war. The time for war has come, Yudhishtira, and I am ready for it. What better way is there for a Kshatriya to acquire punya than battle?

You were born a Kshatriya; your fame has spread across the world; you have got weapons from Drona and Kripa; why then, Bharatarishabha, do you depend on Krishna, who is not in any way better than you by birth, as a Kshatriya, or in might?"

Uluka, in the presence of the Pandavas say to Krishna, "For your own sake, as well as for the Pandavas, face me in battle as best you can. Use your powers of maya and take the form which you took in the Kuru sabha and, with Arjuna, fight me. A conjuror's tricks can be frightening but only provoke rage in the man who stands ready for war. I, too, can use maya, sorcery, to fly into the sky, to plunge into the bowels of the Earth, to ascend into Indraloka and to assume many forms. However, it is not by terrifying another that a man attains his goal. The Creator brings all creatures under his control by the power of his will alone, and not by conjuring tricks.

You say that you will confer absolute sovereignty on the sons of Pritha by annihilating Dhritarashtra's sons in battle. Sanjaya brought me this message from you. You also said that when we declare war against Arjuna, it will also be against you. Keep your word now and put forth all your might for the Pandavas. Show us that you can be a man.

The man, who knows his enemy's faults and, using his manliness, makes them suffer, is truly a man. Your fame in the world is unjustified. The truth will soon be known that there are those in the world who appear to be manly but are really eunuchs. You were Kansa's slave, and it does not befit me as a king to don armour to fight you."

O Uluka, next give this message to that stupid, ignorant and gluttonous Bhimasena, who is like a bull without horns, a bullock even. Say to him, "Prithaputra, you became a cook and called yourself Ballava in Virata's city, because of what I did to you. Let the vow you swore before me in the Kuru sabha not be a lie. Drink Dusasana's blood if you dare. You have often boasted that you will kill all Dhritarashtra's sons in battle. The time has come to make good that boast. Bhaarata, you always deserve to be plied amply with food and drink, but there is a great difference between cooking food and fighting a war. Fight now; be a man. You will lay down your life and fall on the field, clutching your mace. And all your boasts in the Kuru sabha shall be proved vain, Vrikodara."

Then, Uluka, say to Nakula, "Fight us, Bhaarata; we want to see your manliness, your reverence for Yudhishtira and your hatred for me. Remember all the suffering that Draupadi has endured."

Next, say to Sahadeva in the presence of the assembled monarchs, "Fight now, to the best of your little prowess. Remember all your sorrows and meet us on the field."

Then say to Virata and Drupada, "Since the beginning of time, slaves, however accomplished, have never fully understood their masters; nor have wealthy kings been able to understand their slaves. Possibly, you pit yourselves against me assuming that I have done nothing praiseworthy. Unite now and fight to kill me; do your utmost to accomplish your goal, which is the same as the Pandavas'."

Say to Dhrishtadyumna prince of the Panchalas, "Your time has also come, and your end is near. When you face Drona in battle, you will discover the harsh truth. Yet, fight for your friends, your kinsmen, and die trying to accomplish the impossible."

Next, Uluka, say to Sikhandin, and emphasise these words, "Gangaputra Bhishma, foremost of all bowmen, will not kill you, since you became a woman once. So fight fearlessly and put forth your best in battle. We want to see your prowess."'

Duryodhana laughs aloud and continues, saying to Uluka, 'Address Arjuna once more, in Krishna's hearing. Say to him, "Kshatriya, either vanquish us and rule the world, or submit to us and lay down your life on the field of war. Remember how you suffered when you were banished from the kingdom; recall the sorrows you endured whilst you lived in the forest; remember Krishnaa's torment; and be a man, Pandava. The time has come to fulfil the purpose for which a Kshatriya woman gives birth to a son.

Display your might in battle; show us your tejas, your courage, your manliness, your dexterity and speed with weapons; appease your wrath. Is there a Kshatriya whose heart would not have broken had he been driven from his kingdom, as you have, tormented with grief and despondent in long exile? Is there a man born into a noble house, who is brave and not covetous of another's wealth, who would not be enraged when his ancient kingdom, handed down through the generations, is attacked and seized?

Translate your lofty speeches into deeds. Good men regard the man who boasts without doing anything as worthless. Recover your kingdom and your wealth, which are now in the hands of your enemies. These are the twin objectives of a Kshatriya who wants war; so, Dhanajaya, show us your might.

We defeated you at a game of dice and we dragged Krishnaa into the sabha. This alone should have been enough fuel to ignite the wrath of a real warrior. You have spent twelve long years in the forests, exiled from your home; and you have spent a year in Virata's service. Remember the pangs of banishment, the hardships of your life in the vana, the torment that Draupadi has suffered, and show yourself to be a man. Vent your righteous anger on those who spoke cruel words to you and your brothers, for this is the way of a Kshatriya.

Express your rage; display your might and your knowledge; show us your lightness of hand. Fight, Kaunteya, and prove your manhood. You have invoked your astras; the field of Kurukshetra has been cleared; your horses are strong and fleet; your soldiers have received ample wages. With Krishna as your sarathy, fight us.

Why do you brag even before you have encountered Bhishma in battle? You are like the fool who boasts of scaling the summit of Gandhamadana before beginning to climb it. How can you eye your kingdom without defeating the invincible Karna, or Salya, or Drona that mightiest of Maharathas, our Acharya who is Indra's equal in battle? How vain is your fond desire to conquer the effulgent Drona, commander of armies, teacher of the Vedas and archery, master of both bodies of knowledge, open and hermetic, foremost in the arts of war, unshakeable as a mighty tower, whose strength knows no diminution. It is like dreaming of the wind moving Mount Meru! If what you wish for does come to pass, the wind will blow Sumeru away, heaven will fall to the Earth and the yugas will change their order and duration.

Which man, Arjuna or anyone else, could hope to escape with his life if he dares fight Drona? What man who walks the Earth could escape alive after facing Drona and Bhishma's arrows in battle? Like a frog in a well, you do not see the vastness of the mighty armies of the countless kings who are with me, the armies that look like the celestial host, and which they protect just as the Devas do their forces. This army is ready for war and as difficult to ford as the Ganga; the kings of the East, the West, the South and the North lead it; as do the Kambojas, the Sakas, the Khasas, the Salwas, the Matsyas, the Kurus of the middle country, the Mlechchas, the Pulindas, the Dravidas, the Andhras and the Kanchis.

Foolish Arjuna, how can you dare fight against me when I, Duryodhana, stand in the midst of my elephant legion? We will test your inexhaustible quivers, your chariot that Agni gave you and your ape banner. Do not brag, Arjuna, come and fight. Why so much vaunting? Victory in battle comes from fighting, never from vainglorious boasting. If boastfulness could indeed garner success, all men would achieve their objectives, for who is there that cannot boast?

I know that you have Krishna for your ally. I know that your Gandiva is six cubits long. I know that there is no warrior equal to you. Yet, despite all this, I still hold your kingdom. A man can never win success merely by virtue of his lineage. It is Brahma alone who, if he wills it, can turn the tide of misfortune. For the past thirteen years, I have enjoyed sovereignty while you wept. I will kill you, your brothers and your kinsmen and continue to do so.

Where was your Gandiva when you were put up as a stake in the dice game and we won you for a slave? What happened to Bhima's might then? Your deliverance came neither from Bhimasena armed with his mace, nor from you with your Gandiva, but from the faultless Draupadi. It was the daughter of Prishata's house who rescued you all who had been bound in slavery to work as menials. You were all like de-husked sesame seeds, and covered by nothing but shame.

Partha, did you not later wear a woman's braid whilst living in Virata's city, and was Bhima not exhausted by cooking in Virata's kitchens? Is this what you call manliness or being a Kshatriya? Arjuna, you became a eunuch, covered yourself in hip- and waist-chains, braided your hair and taught young girls to dance. All from fear of fighting us. This is how Kshatriyas punish lesser Kshatriyas.

I will not give up my kingdom out of fear of you or of Krishna. Fight, with Kesava as your ally. Neither deception, nor conjuror's tricks, nor jugglery can frighten the Kshatriya who is armed for battle. Instead, these pretty tricks will only provoke his wrath. A thousand Krishnas and a hundred Arjunas will fly from me in panic and in all directions. Encounter Bhishma in war; you will find it is like butting the hill with your head or swimming across the vast, deep sea.

My army is like the ocean; Saradwata's son is its sharks, Vivimsati its huge snake; Bhishma is its immeasurably powerful tide, Drona as its unconquerable alligator; Karna and Salya are its fish and whirlpools, the king of Kambojas is the badavamukha, the horse-headed creature that spits fire from his mouth; Brihadbala is its fierce waves, Somadatta's son its whale, Yuyutsu and Durmarshana its waters, Bhagadatta its wind; Srutayus and Hridika's son is its gulfs and bays, Dusasana its current; Sushena and Chitrayudha are its hippopotami and crocodiles, Jayadratha its submarine rocks; Purumitra its deeps and Sakuni its shores!

Plunging into this surging ocean with its inexhaustible waves of weapons, you will see all your relatives and friends killed, and you will repent. Then your heart will turn away from the thought of ruling the Earth, like the heart of a sinful man turning away from hope of heaven. Indeed, for you to win a kingdom is as impossible as for one without tapasya punya to attain Swarga," said Duryodhana to Uluka,' says Sanjaya."

CANTO 162

ULUKA DUTA GAMANA PARVA CONTINUED

"Sanjaya says, 'The gambler's son Uluka went to the Pandava camp and, presenting himself to the Pandavas, addressed Yudhishtira and said, "You know full well the role of envoys and how they speak. So you must not be angry with me for repeating Duryodhana's words exactly as he told me to."

Yudhishtira said, "You have nothing to fear, Uluka. Tell us without any anxiety what the greedy and short-sighted Duryodhana thinks."

In the midst of the illustrious Pandavas, the Srinjayas, of Krishna of the great renown, of Drupada and his sons, of Virata and of all the kings, Uluka delivered Duryodhana's message.

Sakuni's son said, "This is what the noble king Duryodhana, in the presence of all the Kuru heroes, instructed me to tell you. Listen to what he said, O Yudhishtira.

'We beat you at dice and dragged Draupadi into the sabha. Any real Kshatriya would be enraged at this. You were exiled to the forest for twelve years, and then lived for a year in Virata's service. Remember the reasons for your wrath—your exile, and our shaming of Krishnaa—and be a Kshatriya, O Pandava. Despite his weakened state, Bhima made a vow; now let him drink Dusasana's blood. You have worshipped your weapons and invoked the deities who preside over each of them. The field of

Kurukshetra is clear; the roads are smooth and your horses are well-fed. Begin the battle tomorrow, with Kesava as your ally.

Why do you boast glibly without having faced Bhishma in battle? Like the fool who brags of his intention to climb Gandhamadana, without having set foot on it, you want sovereignty without having vanquished invincible Karna and Salya the mightiest of men, who is equal to Indra in combat.

Salya is a preceptor of the Vedas and archery, having attained the ultimate levels in both branches of learning. You wish, in vain, to vanquish the illustrious Drona, who fights from the front. He is infinitely strong, unshakeable. We have never heard of the mountains of Sumeru being stirred by the wind! But the wind will blow away Sumeru; Swarga will fall down on Bhumi and the very yugas will be reversed if what you said to me comes to pass. Could any man escape with his life after facing Parantapa Drona in war, even if he fought from on the back of an elephant, a horse, or from a chariot?

What creature that walks on Earth could escape with his life, if Drona and Bhishma attack him in battle and pierce him with their terrible arrows? You are like a frog in a well, that you do not see the awesome massed armies of kings, like the very host of the gods. My legions teem with the kings of the East, West, South and North; with Kambojas, Sakas and Khasas; with Salvas, Matsyas, Kurus of the middle country, Mlechchas, Pulindas, Dravidas, Andhras and Kanchis. Indeed, so many nations ready for battle are uncrossable like the swollen tide of Ganga. O, foolish cousin, how will you fight me when I take the field with my legion of elephants?'"

Having repeated Duryodhana's words to Yudhishtira, Uluka turned to Arjuna and delivered the message Duryodhana sent to him:

"'Arjuna, why do you brag so much? Fight, instead. Victory comes from deeds. A war is never won by boasts. If enterprises could succeed just by boasting, then all men would achieve their goals, for who cannot brag? I know that you have Krishna for your ally. I know that your Gandiva is six cubits long. I know that there is no warrior equal to you. Knowing all this, I still hold your kingdom. A man never wins success merely because of his lineage. It is the Supreme Ordainer alone who, by his will, turns hostility into friendship and subservience.

For the past thirteen years have I enjoyed sovereignty, while you were sunk in grief. And I shall continue to rule, after killing you and your people. Where was your Gandiva when you were made a slave won at dice? Where,

Phalguna, was Bhimasena's might then? Your deliverance came neither from Bhimasena with his mace, nor from you with the Gandiva, but from the faultless Krishnaa. It was she, the daughter of Prishata's house, who delivered you all, who were bound to us in slavery. I think of you as husks, sesame seeds without kernels, eunuchs. Did you not wear a braid while living in Virata's city? Bhimasena tired himself out, working as a cook in Virata's kitchens. Is this evidence of your manliness, Kuntiputra? To avoid facing me in battle, you braided your hair and taught girls how to dance. This is how Kshatriyas punish Kshatriyas.

I will not give up the kingdom, Arjuna, from fear of Krishna or of you. Fight us, with him as your ally. Neither deception, nor conjuror's tricks, nor jugglery can affright a Kshatriya armed for battle; on the contrary, these only ignite his wrath. A thousand Krishnas and a hundred Arjunas will fly from me in all directions. Encounter Bhishma in combat; it is like shattering the mountains with your head. Penetrate my army; it is like swimming across the vast and deep ocean. My army is a veritable ocean; Saradwata's son is its large fish, Vivimsati its smaller fish, Brihadbala its waves, Somadatta's son its whale, Bhishma its mighty current, Drona its unconquerable alligator, Karna and Salya its fish and whirlpools, Kamboja its horse's head vomiting fire, Jayadratha its submarine rock, Purumitra its depth, Durmarshana its waters and Sakuni its shores.

When, having plunged into this swelling ocean with its inexhaustible waves of weapons, you wilt from fatigue and have all your relatives and friends slain, then repentance will grip your heart. Then your heart will turn away, Partha, from the thought of ruling the Earth, like the heart of a sinner giving up hope of heaven. Indeed, for you to win a kingdom to rule is as impossible as for a man without any tapasya to attain Swarga,'" said Uluka,' says Sanjaya."

CANTO 163

ULUKA DUTA GAMANA PARVA CONTINUED

"Sanjaya says, 'O Rajan, Uluka repeated these words to Arjuna, provoking him who is like a venomous snake further. The haughty, scornful message Uluka brought goaded the already incensed Pandavas beyond endurance.

They began to flex their mighty arms and, truly like angry cobras, looked at one another, fire in their eyes. Bhimasena, with his head bent down and his breath hissing like a great hamadryad's, turned his blood-red eyes to look at Krishna. Krishna saw how Bhima suffered and spoke to Uluka.

He said, "Go now, Uluka, and tell Duryodhana that we have heard and understood his words. Let it be as he wishes."

Having said this, Krishna looked once more at the wise Yudhishtira. Then in the presence of all the Srinjayas, of Draupadi, of Drupada and his sons, of Virata and of all the other kings, Uluka yet again repeated what he had already said to Arjuna, like prodding a great and already furious serpent with a stick.

And he repeated the same message again to Krishna and the others.

Arjuna's mighty body quivered with rage, and sweat beaded his brow. The kings saw him like that and were afraid; and the Pandavas' Maharathas were greatly agitated to listen repeatedly to Duryodhana's mocking message. They were all men of firm equanimity, but now they burned with

anger. Dhrishtadyumna, Sikhandin, Maharatha Satyaki, the five Kekaya brothers, the Rakshasa Ghatotkacha, the sons of Draupadi, Abhimanyu, Dhrishtaketu, Bhimasena and the twins jumped up from where they sat, their eyes crimson, swinging their splendid arms that were decked with red sandalwood-paste and golden ornaments. Knowing what was in their hearts, as Bhima sprang up he gnashed his teeth and wet the corners of his mouth with his tongue. Beside himself with anger, he clenched his huge fists and, turning his furious gaze on Uluka, spoke to him.

He said menacingly, "Fool, we have heard Duryodhana's vile message, sent to taunt us. Now listen to what I say, and, in the hearing of the Suta's son and your black-hearted father Sakuni, repeat it to Duryodhana, who stands protected in the midst of his many Kshatriyas. Say to that sinner from me:

'We always want to please our elder brother. That is why we tolerated everything you did to us. Do you not see this as being fortunate for you? It was for only the good of our entire vamsa that Yudhishtira Dharmaraja sent Krishna to the Kurus to try and make peace. But fate drives you to long for death. Come, fight us! Tomorrow, there will be war. I have sworn to kill you and your brothers. Sinful fool, do not have the slightest doubt that I will fulfil my vow.

Varuna's abode, the ocean, might suddenly flood the continents; and the mountains might split open, but what my oath will never prove false. Even if Yama, Kubera, or Rudra himself helps you, the Pandavas will still accomplish what they have sworn to do. I will drink Dusasana's blood as I have sworn. I vow that I will kill any Kshatriya who comes to me in anger, even if he comes with Bhishma himself before him. All I have said in the Kuru sabha will come to pass. This I swear by my very soul.'"

When Bhima finishes, Sahadeva, whose eyes have also turned red as plums, spoke before the assembled forces, in the ringing voice of a great, proud Kshatriya.

He said to Uluka, "Listen well, sinner, to what I say, and convey this message to your father:

'No difference would ever have arisen between us and the Kurus, if Dhritarashtra had not befriended you. You were born an embodiment of dissent and to be the instrument of the destruction of Dhritarashtra's vamsa and of the whole world.'

O Uluka, from the time we were born your evil father always tried to do us injury. I will cross the sea of malice and first kill you before his eyes, and then kill him in the sight of all the warriors."

Hearing Bhima and Sahadeva, Arjuna smiled and said to Bhima, "Bhimasena, those who have incited your enmity will not live. Even if they think they are safe in their homes now, they will surely be caught in death's meshes. My brother, Uluka does not deserve to be spoken to harshly. What is his fault, who is only a messenger, and merely repeats what he has been instructed to say?"

Then Arjuna Mahabaho addressed his allies and well-wishers, led by Dhrishtadyumna, saying, "You have heard the foul message of the sinful son of Dhritarashtra, sent to insult Krishna and especially me, and you are full of anger because you wish us well. Before Krishna's might and yours, all the Kshatriyas of the Earth together, count for nothing. With your leave I will give Uluka a response to his message, to take back to Duryodhana:

'When tomorrow comes, I will keep myself at the head of my legions, and answer to your vile message with the Gandiva, for it is only eunuchs who respond in words:'"

And all the kings applauded Dhananjaya. Now Yudhishtira Dharmaraja spoke respectfully to the friendly kings, to each according to his age and as befitted his rank; and, finally, to Uluka he gave this message for Duryodhana.

Yudhishtira said, "No good king should patiently bear an insult. I have heard what you had to say; this is my reply."

Bharatottama, in response to Duryodhana's message Yudhishtira, eyes red with rage, breath hissing like a serpent's, tongue wetting the corners of his mouth, and trembling with anger, looked at Krishna and his brothers and spoke both gently and strongly to Uluka.

Flexing his great arms, he said to the gambler's son, "Go, Uluka, and say to Duryodhana, that ungrateful, evil embodiment of violence, that wretch of his race:

"Malignant one, you always hated us Pandavas and treated us with deceit. The man who relies on his own strength, calls his enemies to battle, displays his prowess and makes good his boasts is a true Kshatriya. Be a Kshatriya and face us in war. Do not come to battle with those whom we revere at your head. Kaurava, rely on your own might and on that of your servants when you summon the sons of Pritha to war; be a Kshatriya in

every way. He who declares war on his enemies, counting on the might of others, is a eunuch.

You think highly of yourself, but you rely on the might of others. Being so weak and incapable yourself, why do you roar at us so grandly?"

Krishna said, "O Son of Sakuni, take my words, as well, to Duryodhana:

'When tomorrow the war dawns on you, show yourself to be a man, O evil one. You are foolish to think Krishna will not fight because the Pandavas have chosen him to be a charioteer; that is why you are fearless. But I say to you that if my anger is ignited, I will consume all the kings whom you have brought together, as fire burns a heap of straw. But since Yudhishtira commands me, I shall be a sarathy to Arjuna, and he alone will actually fight.

But hear me, sinner, even if you hide beyond the three worlds, or deep in the bowels of the Earth, you will, even there, see Arjuna's chariot flying at you tomorrow. You think that Bhima's boasts are empty, but know that Dusasana's blood is already as good as drunk. Know also that, although you have said a lot, and so haughtily and mockingly, not Arjuna, Yudhishtira, Bhimasena or either of the twins thinks much of you.'"

CANTO 164

ULUKA DUTA GAMANA PARVA CONTINUED

"Sanjaya says, 'Arjuna looked at Sakuni's son Uluka with angry red eyes, and then at Krishna and, raising his arms, he said to Uluka, "The man who challenges and fights his enemies fearlessly, relying on his own strength, is a Kshatriya. While the man who summons his enemies to battle, depending on the strength of others, is a disgrace to all Kshatriyas and is considered the lowest of men. Tell Duryodhana from me, again:

'Cowardice makes you use the strength of others as your own, and you depend on them to vanquish your enemies. You have given the command of your forces to Bhishma, who is the eldest of the Kshatriyas, who is devoted to dharma, who has his passions under control and who is wise; and by this you make him face certain death. And then you brag! We know that you assume that we Pandavas will not kill our Pitamaha. But, Duryodhana, Bhishma is the first man that I will kill, and in full view of both armies.'

Uluka, go back to the Bhaaratas and tell Duryodhana that I, Arjuna, say this to him: 'So be it. Tomorrow the great war will begin. Bhishma, of tireless might and devotion to truth, has already said to you that the task of destroying the Srinjaya and Salweya armies is his, and that he can kill anyone on Earth, excepting Drona; and that you need have no fear of the Pandavas. His assurances make you presume that the Pandavas will be easily vanquished and that you will become the undisputed sovereign of the

world; and this fills you with pride. But what you will find is your own defeat and death.

First of all, I will slay Pitamaha Bhishma before your very eyes. At sunrise tomorrow come with your chariots and banners to protect your Senapati, who is firm in his resolve; and watch my arrows fell him, who is your refuge. Tomorrow, when you see our Pitamaha covered by my arrows, you will realise the difference between bragging and battle.

Duryodhana, very soon you will see Bhima fulfil the angry oaths he swore in the Kuru sabha to your bestial brother Dusasana. You will reap the terrible consequences of vanity, of wrath and cruelty, of arrogance and boastfulness, of vicious words and deeds, of adharma and sin, of speaking ill of others, of disobedience to elders, of prejudice and of all your vices.

O you scum of the Earth, how can you hope to live or keep the kingdom if I, with Krishna beside me, give rein to my anger? After Bhishma and Drona have been stilled, and after Karna is slain, you will have no hope of any kingdom, of your son's lives or your own worthless one. When you hear of the slaughter of your brothers and sons, and when Bhima strikes you a final, mortal blow, you will remember all your sins.'

Tell him, Uluka, that I make a vow only once. I swear that everything I have said will come to pass."

Now Yudhishtira said, "Repeat my words as well when you go to Duryodhana. Say to him:

'Do not judge me by your own dark nature and ways. We are as different as dharma and adharma. I never wish harm to even the smallest creatures, ants and other insects, let alone desire the massacre of my cousins. That is why I asked for just five villages. Why don't you see the horrific calamity that threatens you? Your soul is overwhelmed by greed and lust, and you boast from being deluded. And you ignore even Krishna's counsel. But the time for words is past; fight us with all your allies.'

Uluka, also say to the pathetic Kuru prince: 'I have heard and understood what you said. Let it be as you wish.'"

Then Bhimasena said, "Uluka, take my message to Duryodhana, who is an embodiment of sin.

Say to him: 'You are destined to find a home either in a vulture's belly or in Hastinapura. I will fulfil the vow I swore in the Kuru sabha. I swear in the name of Truth: I will kill Dusasana in battle and drink his blood. I will kill all your brothers and then smash your manhood, and you will die in

agony. Know, Duryodhana—I am the nemesis of all Dhritarashtra's sons, and Abhimanyu will be the scourge of your younger princes. I will gratify you all with my deeds.

Duryodhana, when I have killed you and your brothers, I will kick your stamp on your head with my foot in the sight of Yudhishtira Dharmaraja.'"

Nakula said, "Uluka, tell Duryodhana that I have heard and understood everything he has said. Tell him that I will do exactly as he has asked me to."

Sahadeva said, "Tell Duryodhana for me: 'Your fond hopes will all prove vain. You will repent, with your sons, kinsmen and your friends, that you bragged in joyful anticipation of killing us.'"

The two old kings, Virata and Drupada, said to Uluka, "We are glad to serve a good man. Tomorrow we shall see who is the servant and who the master, and who will prevail in battle."

Now Sikhandin said to Uluka, "You must say to Duryodhana, who is addicted to sin: 'Watch helplessly, O king, my fierce deeds on the field. I will kill your grandfather, on whose prowess you depend for victory. I was created by Brahma to kill Bhishma, and I will do what I was born to in the sight of all your bowmen.'"

Dhrishtadyumna said to Uluka, "Say to Duryodhana: 'I will kill Drona with all his followers; this task is mine and no one else's.'"

Yudhishtira spoke again, noble and compassionate words: "'Rajan, I do not want the slaughter of my kinsmen, and everything that is now sure to happen is your fault. I have no choice but to sanction what all these great men around me will do.'

Now either go from here without delay, Uluka, or stay with our blessings; for we too are your kinsmen."

Uluka took leave of Yudhishtira and went back to Duryodhana, taking with him all that had been said; and when he came before Duryodhana, he repeated everything that Arjuna had told him to say. He faithfully delivered the messages that Krishna, Bhima, Yudhishtira, Nakula, Virata, Drupada, Sahadeva, Dhrishtadyumna and Sikhandin had given him; and then what Arjuna and Krishna had said later.

Duryodhana listened to Uluka, and he ordered Dusasana, Karna and Sakuni to array their own and the troops of the allied kings for war before dawn broke. At Karna's command, messengers mounted their chariots,

camels and horses and rode through the camp, calling out, *Into battle formations before sunrise!"*

CANTO 165

ULUKA DUTA GAMANA PARVA CONTINUED

"Sanjaya says, 'After listening to Uluka's messages from Duryodhana, Yudhishtira also deployed his army led by Dhrishtadyumna and the others: the vast army of the four kinds of forces—infantry, elephants, chariots and cavalry—as awesome and immovable as the Earth herself. The Pandava army was protected by mighty Maharathas led by Bhima and Arjuna, and was like the ocean, immense, still and calm.

At the head of that sea-like force was the invincible bowman Dhrishtadyumna, prince of the Panchalas; and he chose Drona as his particular adversary and target. As Senapati, Dhrishtadyumna picked individual warriors from the enemy ranks and told his own warriors which one they would fight. He gave his chariot-warriors battle instructions, each according to his strengths.

He assigned Karna to Arjuna, Duryodhana to Bhima, Salya to Dhrishtaketu, Kripa to Uttamaujas, Kritavarman to Nakula, Jayadratha to Satyaki, and Bhishma to Sikhandin. He pitted Sahadeva against Sakuni, Chekitana against Sala, and the five sons of Draupadi against the Trigartas. He set Abhimanyu against Karna's son Vrishasena as well as against the rest of the kings, for he considered Abhimanyu superior to Arjuna himself in battle. He allocated responsibilities to his warriors, individually and collectively, and finally this Maharatha, brilliant as a blazing fire, reserved Drona for himself.

And having arrayed the Pandava troops and its maharathas, Dhrishtadyumna waited coolly for the war to begin, his mind firmly fixed on victory for the sons of Pandu.'"

CANTO 166

RATHATIRATHA SANKHYANA PARVA

Vaisampayana said, "Dhritarashtra says, 'After Arjuna had sworn to kill Bhishma in battle, what did my evil sons, led by Duryodhana, do? Ah, I can already see the sure-handed Arjuna, with Krishna by his side, killing my uncle Bhishma. And what did that greatest Kshatriya Bhishma, who is immeasurably wise, say when he heard Partha's words? Having accepted the Kaurava command, what did that splendid warrior do?'

Sanjaya tells him everything that Pitamaha Bhishma said.

Sanjaya says, 'Rajan, having been given the command of the Kaurava force, Bhishma spoke words to Duryodhana that pleased him greatly.

Bhishma said, "I bow to Lord Kumara, Velayudha, bearer of the inexorable spear, Senapati of the armies of Devaloka and I gladly accept command of your army. I know about the affairs of state, about every kind of battle formation, and how to inspire fighting men to give their best efforts. I know as much about the deployment of the vyuhas of war and their strategic movements as Brihaspati himself. I know the methods of attack and defence that the Devas, Gandharvas and Manavas use; and with these I will confound the Pandavas. Dispel the fear in your heart. I will fight the enemy, whilst protecting your army, in keeping with the dharma of war. Cool the fever of your mind."

Duryodhana said, "O Gangaputra, Mahabaho, I do not fear the hosts of the Devas and Asuras combined; then how will I fear these Pandavas with

you as my Senapati and with Drona beside you, fighting for me? With you both on my side I will surely win this war; why, I could I could even win sovereignty over the gods.

But tell me, Pitama, who amongst our warriors we count as a Ratha and who as an Atiratha. Pitamaha, you know the strengths of every warrior on both sides. I want to hear what you think with all these kings present."

Bhishma said, "Listen, Rajarajan, and I will tell you who the Rathas and Atirathas in your army are. In your legions are many millions of Rathas, but I will name the main ones. Firstly, there is you. Amongst your brothers, including Dusasana, you are the foremost of all the Rathas. All of you are skilled fighters, experts at attacking and destroying chariots. You are all great charioteers when you take the reins of the sarathy, and expert elephant-riders, as well. You are all doughty mace-fighters, excellent archers and swordsmen; you also wield impenetrable shields. You are learned in the astra shastra and ably discharge your duties. You are all Drona's and Kripa's disciples in archery and at others weapons. In the coming war, the mighty sons of Dhritarashtra will put forth their prodigious energy to destroy the irresistible Panchalas.

Next come I, the Senapati of your troops. I will vanquish the Pandavas and extirpate the enemy forces. It does not become me to speak of my own strengths, but I believe you know me well.

One of the finest among all warriors is Raja Kritavarman of the Bhojas. He is an Atiratha, and he will accomplish your goal in battle. No man, not the most skilled warrior, can overcome him. Shooting or hurling his weapons to great distances, and a master swordsman in close combat, he will raze the enemy ranks, just as Indra did the Danava hordes.

The lord of the Madras, the mighty Salya, is an Atiratha. He considers himself equal to Krishna in every battle he fights. He has deserted his sister's sons to take your side. In this war he will decimate the Maharathas of the Pandava army with tidal waves of arrows.

The great archer Bhurisravas, the son of Somadatta, is an Atiratha and one of your sincerest friends. He has overall command of the heads of all our chariot divisions. He will wreak havoc among the enemy and swiftly reduce their numbers.

Jayadratha king of the Sindhus is, in my opinion, equal to two Rathas. That best of chariot-warriors will display his prowess in battle. He still smarts from the humiliation the Pandavas meted out to him when he

abducted Draupadi. He practised severe tapasya and obtained a boon most difficult to acquire, one he will use while fighting the Pandavas themselves. Harbouring his old hatred, he will fight, reckless of his life, which is well nigh impossible to take anyway.""

CANTO 167

RATHATIRATHA SANKHYANA PARVA CONTINUED

"Sanjaya says, 'Bhishma said, "Sudhakshina, king of the Kambojas, is equal to one Ratha. He wants your victory, and he will fight boldly against your enemies; and the Kauravas will see that the prowess of this lion amongst Maharathas as he fights for you is equal to Indra's. His Kamboja force of fierce chariot-warriors will swarm over the battlefield like locusts.

Then there is Nila of Mahishmati, clad in blue mail; he is one Ratha. With his chariot army he will bring bloody havoc to your enemies. He detests Sahadeva and will fight loyally for you. The princes Vinda and Anuvinda of Avanti are powerful and seasoned warriors; they are two Rathas. These two will consume the enemy's troops with maces, feathered arrows and swords, with spears and javelins. Lusting for battle, these Kshatriyas will range across the battlefield like bull elephants sporting in the midst of a herd, each of them looking like Yama.

The five princely Trigarta brothers are, in my judgment, the best of Rathas. Pritha's sons provoked enmity with them outside Virata's city. Like great crocodiles churning the stream of the Ganga into high crested waves will they agitate the ranks of the Pandavas in battle. All five are Rathas, with Satyaratha being the first among them. They still remember the shame that Arjuna inflicted on them, many years ago, when he swept through the

land with his white horses, on his campaign to subjugate all the kings of the Earth. They will give their all and, having already fought many of the leading Pandava warriors in the past, they will surely slay them now.

Your son Lakshmana and Dusasana's son are both tigers among men and unwavering in battle. In the prime of youth, of lithe limbs, and endowed with powerful energy, these two princes are expert warriors and could well lead all the Kuru chariots. I believe they are our two best Rathas and devoted to Kshatriya dharma. They will achieve great feats.

Dandadhara is equal to a single Ratha. Guarded by his own soldiers, he will fight for you. Raja Brihadbala of the Kosalas, who is blessed with mighty tejas and strength, is equal to one Ratha. A fierce fighter, this great bowman is devoted to the Dhartarashtra cause, and will exert himself powerfully in battle, to the joy of his friends.

Saradwata's son Kripa is a commander of leaders of chariot forces. Uncaring of his life, he will consume your enemies at will. Kripa, who was born in a clump of heath as the son of Mahamuni Saradwata, also called Gautama, is as invincible as Kartikeya. Burning numberless warriors with all kinds of astras, he will rage across the field like a blazing fire.""

CANTO 168

RATHATIRATHA SANKHYANA PARVA CONTINUED

"Sanjaya says, 'Bhishma said, "Your uncle Sakuni is equal to one Ratha. Being the cause of the hostilities with the sons of Pandu, he will definitely fight. His troops are irresistible when they charge the enemy and are armed with arsenals of all kinds of weapons; and they are as swift as the wind.

Drona's son Aswatthama is superior to all other archers. He is a profound knower of the astra shastra and his weapons are inexorable. He is a great Maharatha. Like Arjuna's arrows shot from the Gandiva, Aswatthama's shafts fly in an unbroken line, touching one another. This best among Rathas, whom I cannot laud enough, can consume the three worlds, if he sets his mind to it. He has performed austere tapasya and augmented his fury and energy. Brilliant is his intellect, and Drona has favoured his son with the gift of devastras.

However, Aswatthama has one great defect, and for that I do not consider him a Ratha or an Atiratha: he loves his life too much, and holds it too dear. Yet, there is not a man amongst the warriors of both armies who is his equal.

From a single chariot he can put the army of the Devas to rout. So powerful is his powerful body, that he can rive mountains merely by slapping his bowstring on the leather sleeve of his arm. Blessed with

countless exceptional qualities, Drona's son of fierce effulgence will range over the battlefield, as irresistible as Yama with his mace. Lustrous Aswatthama of the lion's neck will extinguish your enemies like the fires of the pralaya do at the end of a yuga.

His father Drona is endowed with great tejas, though old, he is superior to any younger man. He will perform great deeds in battle; of this I have no doubt. Standing immovable on the field, he will burn Yudhishtira's troops with many fires. The Pandava army will be the dry grass and fuel in which those fires will be sparked, and the power of Drona's weapons will be the wind that fans it into mighty flames. This bull among men is a leader of Maharathas. The son of Bharadwaja will achieve astounding feats for you.

The venerable Acharya Drona, guru of all the royal Kshatriyas, will exterminate the Srinjayas. However, he loves Dhananjaya and, remembering the remarkable virtues Arjuna has acquired, and remembering that Arjuna is his most beloved disciple, he will never be able to bring himself to kill him. Indeed, Drona always prides himself on Arjuna's accomplishments, and looks on him with more affection than on his own son. Otherwise, such is his prowess that he can, from a single chariot, vanquish all the Devas, Gandharvas and Manavas united together, with his devastras.

Narashardula Paurava is one of your finest Maharathas, and he can shatter the ranks of enemy chariots. He will attack the enemy from the front of his own large force and consume the Panchalas like fire burns dry grass.

Satyasravas, the son of Brihadbala, is equal to one Ratha. He will sear through your enemy's troops like Death himself. His men, wearing motley armour and armed with all manner of weapons, will spread across the field, killing all that stand against them.

Karna's son Vrishasena is one of your best chariot-warriors and is a Maharatha. He will devastate your enemy's forces.

Then there is the great tejasvin Jalasandha, and he is among your foremost Rathas. Born in Krishna's vamsa, he is always willing to give his life in battle. He is a true warrior and will scatter the enemy before him, whether from his chariot or elephant back. That best of kings is, in my judgment, a Ratha. He will fight a brutal battle, ready to surrender his life for your sake, and among his mighty legions, expert in all types of warfare, he will be fearless.

Brave and like Yama himself, Bahlika is an Atiratha. He rushes headlong into any encounter and never retreats. He will blow away any enemy in his path even like Vayu Deva.

Another router of hostile chariot divisions, Maharatha of wonderful feats in battle, is Satyavan. He knows no fear of war. He will fall like a blood-storm on those that stand on his way; and in the fierce press of battle he will achieve all that a Kshatriya should.

The lord of Rakshasas, the feral Alambusha, is a Maharatha. Remembering his old hatred of the Pandavas, he will kill a countless enemy fighters. He is the best of Rathas amongst all the Rakshasa warriors and, with his magical powers and his uncompromising enmity, he will be merciless on the field.

The great sovereign of Pragjyotisha, the powerful Bhagadatta, is the best of all elephant-warriors. Once, he and Arjuna fought for days on end, each avid for victory. Then, for the sake of his friendship with Indra, Bhagadatta made a treaty of peace with Indra's son. And during this war, that king will fight from his formidable elephant's back like Indra mounted on Airavata and fighting for the Devas.""

CANTO 169

RATHATIRATHA SANKHYANA PARVA CONTINUED

"'Bhishma said, "The brothers Achala and Vrishaka are Rathas. They are invincible in battle and will raze your enemies. These Naravyaghras are the best of Gandharvas and never relinquish their anger. They are young, handsome and of unworldly prowess.

This brings me to your dearest, most devoted friend Karna, always so proud of his battle skills, and who constantly goads you into fighting the Pandavas. You have taken this braggart as your advisor, guide and friend and elevated him to too high a position. The arrogant fellow is neither a Ratha nor an Atiratha. Yet he is generous and, deprived of good sense, he gave away his natural coat of mail and his divine earrings, which made him invincible. Without his kavacha and kundala, because of his guru Parasurama's curse, as well as that of another Brahmana, he is merely an ardharatha, half a Ratha. When he faces Arjuna in battle, he will not escape with his life."

Hearing this, Drona said, "I agree with Bhishma. Karna boasts on the eve of every battle, and he has fled from every encounter. I judge him to be only half a Ratha because his generosity in giving away his kavacha and kundala was reckless and because of his brash and unrestrained ways."

Karna heard all this and his eyes widened in anger. He glared at Bhishma and said, "O Pitamaha, I am innocent, but your dislike for me

makes you malign me as you please, with words like arrows at every step. I tolerate it for Duryodhana's sake. You calling me an ardharatha makes plain how worthless you think I am, why, as if I were a coward!

You, Gangaputra, are an enemy of the whole universe, especially of all the Kurus. But the king is unaware of this. What man but you, Bhishma, would seek to create envy and discord among us, to sap the united purpose and energy of these kings, all equals in rank and courage, as you do from your contempt for their great accomplishments?

Neither years, nor wrinkles, nor wealth, nor possession of friends would entitle a Kshatriya to regard himself as a Maharatha! It has been said that a Kshatriya acquires greatness only through might proven on the field, just as Brahmanas acquire eminence through superiority in their knowledge of mantras, Vaisyas through wealth and Sudras with age. Influenced by hatred and envy, and speaking loosely from malice and ignorance, you list Rathas and Atirathas, capriciously, according to your whim.

May you be blessed, Mahabaho Duryodhana; you be the true judge of this. Abandon the evil Bhishma, who wrongs you. Once seeds of discord are sown it is difficult to reunite warriors who have been divided by cunning comparisons. With some effort, your own army can be reunited in spirit, but it will be far more difficult to do the same with the armies from outside. Look how doubt has already raised its head in the hearts of your warriors. Bhishma subtly weakens us, even as we stand here, before the first arrow has been loosed in war. Besides, judging the true merits of Rathas is beyond Bhishma of the limited intellect.

Alone, I, Karna, will withstand the Pandava army. My every arrow is unerring and deadly; when they face me, the Pandavas and the Panchalas will fly in all directions, like oxen before a tiger.

Bhishma is old and twisted; he is not the one who should speak of battle or the dangers of war; he should not be the one to rely on for sage advice. Indeed, he is fated to be the first victim of destiny. He challenges the whole world, and deludes himself that no one else is a man or a warrior. It is true the shastras teach us to heed the elderly. But they do not mean those who are far too old, for they become children again.

Alone, I would extinguish the Pandava army. However, the fame of that feat will go to Bhishma. You have made him your Senapati, and recognition always belongs to the leader and not to those who fight under him. Rajan, as

long as Bhishma lives I will not fight. After Bhishma falls I will fight all the enemy Maharathas together, and kill them all for you."

Bhishma said, "I am about to assume the onerous burden of fighting Duryodhana's war against the Pandavas. I have thought of this day for many years and now the time for this dreadful battle is upon us, I still would not have conflict between the Bhaaratas. It is you, Sutaputra, who were born for that vile task. It is fated; otherwise, old though I am and you young, I would quell your lust for war by taking your life.

Your guru, Jamadagni's son Parasurama, could not do me the least injury with his unearthly astras; so what could you do? Good men do not approve of self-praise. O wretch of your vamsa, I speak like this because I am angry and I am sad.

From my lone chariot, I vanquished all the assembled Kshatriyas of the world at the swayamvara of the king of Kasi's daughters and carried away those princesses. Alone, on so many fields, I stopped the charge of countless kings with their soldiers.

With you as an embodiment of violence, a great carnage is about to overtake the Kurus. Yes, Karna, strive to vanquish our enemies; be a man and fight Arjuna, whom you envy so much and never tire of challenging. Evil one, I want to see how you come out of that encounter alive."

Duryodhana said to Bhishma, "Look at me, Gangaputra. The task we have at hand is dire and grave. Think earnestly of what is best for me. Both of you will render me great services. I want to hear now of the best of the enemy's chariot-warriors, of their Rathas and Atirathas. I want to hear of the strengths and weaknesses of my enemies. When this night is over our great war will begin.""""

CANTO 170

RATHATIRATHA SANKHYANA PARVA CONTINUED

"Sanjaya says, 'Bhishma said, "I have told you who your Rathas, Atirathas and Ardharathas are. Listen now to who the Pandavas' Rathas and Atirathas are. If you truly wish to know, hear, with these kings, of the Rathas in the army of the Pandavas.

Yudhishtira himself, the son of Pandu and Kunti, is a mighty Ratha. Without doubt he will course unimpeded through the battlefield like a blazing fire.

Bhimasena is equal to eight Rathas; none can remotely match him with the mace or with arrows. With the strength of ten thousand elephants, and with his enormous pride, his might and energy are superhuman.

The two sons of Madri are both Rathas. In beauty they are like the twin Aswins, and they are blessed with mighty tejas. Stationed at the head of their divisions, they will remember the torment you inflicted on them and range the field like many Indras.

All the Pandavas have noble souls; they are tall like Sala trees, taller than other men by half a cubit; they are brave as lions and blessed with awesome prowess. Rajan, all of them have practised brahmacharya and other stern austerities; they are modest; they have tigerish strength; in speed, in smiting and crushing foes, they are more than human. During their campaign of universal conquest before the Rajasuya yagna, each of them

vanquished many great kings. No other men can wield their weapons; no other men can even string their bows or heft their maces, let alone shoot their arrows.

In speed, in aim, in eating and in every sport they used to excel all of you even when you were all boys. With their prodigious might, they will exterminate this army. War with them is not desirable. Each of them, by himself, can slay all the kings of the Earth. You saw for yourself, Rajan, what happened during the Rajasuya yagna. Now they will remember Draupadi's sufferings and the abusive, vicious words you spoke after the game of dice, and they will come to war like so many Rudras.

As for Arjuna Gudakesa, of the reddish eyes, with Krishna as his sarathy, there is no warrior in either army who is remotely his equal. Let alone men, I have not heard of any among the Devas, Asuras, Uragas, Rakshasas and Yakshas, who has been born already or yet to be born, who can compare with him.

His chariot flies the banner of Hanuman; Krishna is his sarathy; Dhananjaya himself is the Kshatriya who fights from it; his bow is the Gandiva; his horses are as fleet as the wind; his unworldly coat of mail is impenetrable; his two quivers are inexhaustible; he has obtained his astras from Indra, Rudra, Kubera, Yama and Varuna; and his chariot bears maces of dread and all sorts of other astras, including the Vajra.

What warrior can equal Arjuna, who killed a thousand Danavas in Hiranyapura from his lone chariot? Inflamed with wrath, his prowess beyond your imagination, this Mahabaho will raze your army even as he protects his own legions.

Dronacharya and I, with no third warrior, can stand against Dhananjaya's arrow storms for a time. Yet, when this son of Kunti comes to war, with Krishna seated before him, his gales of astras will not cease, but blow like monsoon winds. He is masterly and young, while Drona and I are both old and worn; we will not last against Nara and Narayana."

Listening to Bhishma, and now vividly remembering, with a trembling heart, the valour of Pandu's sons, and thinking of the war as if it was already happening before their eyes, the kings' great arms, decked with bracelets and smeared with sandal-paste, seemed to hang limp, sapped of their strength,' says Sanjaya."

CANTO 171

RATHATIRATHA SANKHYANA PARVA CONTINUED

"Bhishma said, "Draupadi's five sons are Maharathas. Virata's son Uttara is among the best Rathas. The mighty-armed Abhimanyu is a commander of the leaders of their chariot divisions; this youthful Parantapa is Arjuna or Krishna's equal. Gifted with marvellous lightness of hand, and steeped in the ways of the astra shastra and every kind warfare, he has untold energy and is firm in his vratas. He will remember his father's agonies and put forth all his valour.

Brave Satyaki of the Madhu vamsa is also a commander of leaders of chariot divisions. Foremost among the Vrishnis and of towering wrath, of fear he knows nothing. Uttamaujas is also a magnificent chariot-warrior, as is Yudhamanyu. All the kings own many thousands of chariots, elephants and horses, and they will fight, uncaring of their lives, to please Kunti's sons. They will unite with the Pandavas and sweep through your troops like fire and wind, burning through and scything down all warriors that confront them.

Virata and Drupada, bulls among men, are both blessed with awesome prowess. Both are Maharathas. Though old, they are devoted to Kshatriya dharma, and will give their utmost in battle. Because of their relationship to the Pandavas, the energy of these two great bowmen will only swell in tide. Men become heroes or cowards by the righteousness of their cause.

Motivated by a singleness of purpose, both these aged kings will lay down their lives to destroy your troops. Fiery in battle, leading great akshauhinis, these most noble Kshatriyas will accomplish great and terrible feats, and justify both the confidence that the Pandavas have placed in them and their relationship with them.""

CANTO 172

RATHATIRATHA SANKHYANA PARVA CONTINUED

"Sanjaya says, 'Bhishma said, "Sikhandin, scion of the Panchalas, is a subjugator of hostile cities and is among the foremost of Yudhishtira's Rathas. He will fight your troops to win great fame. He has a vast legion of Panchala and Prabhadraka troops to support him. With his hosts of chariots he will achieve dreadful feats.

Dhrishtadyumna, Senapati of Yudhishtira's army, disciple of Drona, is a Maharatha. He is an Atiratha. He will harry his foes and, by himself, sweep the field clean, as Mahadeva does the worlds with his Pinaka at the Pralaya. Great warriors will speak in awe of his oceanic chariot forces, which are like those of the Devas.

Dhrishtadyumna's son Kshattradharman is young and inexperienced, and so I consider him only half a Ratha. Sisupala's heroic son Dhrishtaketu, who is kin to Pandavas, is a mighty bowman and a Maharatha. This king of Chedis and his son will perform deeds of valour in battle that are difficult even for a Maharatha.

Kshattradharman is a conqueror of enemy cities, and he is devoted to Kshatriya dharma; and his son Kshattradeva is one of the best of the Pandavas' Rathas. Then there are the dauntless Panchala warriors—Jayanta, Amitaujas and the Maharatha Satyajit. They are all noble Maharathas and will fight like angry elephants. Aja and Bhoja are both Maharathas and will

fight for the Pandavas. Both are gifted with uncanny lightness of hand; they use every manner of weapon and are exceptional warriors.

Five Kshatriya brothers, related to the Pandavas by blood, are almost impossible to defeat. They, too, fight with diverse weapons, and are skilful, fierce and unshakeable. These five who fly blood-red banners, Kasika, Sukumara, Nila, Sankha, also called Madiraswa, and Suryadatta, are incomparable Rathas.

Vardhakshemi is a Maharatha. Raja Chitrayudha is a superlative Ratha and, besides being an asset in battle, he is utterly devoted to Arjuna. The two Maharathas, Chekitana and Satyadhriti, are tigers among men and two of the Pandavas' unrivalled Rathas, as are Vyaghradatta and Chandrasena.

Senabindu, also named Krodhahantri, is a warrior equal to Krishna and Bhimasena; he will fight with formidable audaciousness. That best of kings is proud of his achievements in battle. You should think of him as you do of Drona, Kripa and me. Then there is Kasya, who is truly praiseworthy for his dexterity with every weapon. This subduer of hostile cities is equal to one Ratha.

Drupada's son Satyajit, though young in years, shows great prowess in battle, and he is equal to eight Rathas. He is Dhrishtadyumna's equal and, thus, an Atiratha. He will also accomplish great and savage deeds in battle in his eagerness to spread the fame of the Pandavas.

Devoted to Pandu's sons and brave beyond common ken is another great Ratha—Pandya, bowman of scintillating tejas. The superb archer Dhridadhanwan is a Maharatha; and Kurusattama Srenimat and Raja Vasudeva are both Atirathas.""

CANTO 173

RATHATIRATHA SANKHYANA PARVA CONTINUED

"'Bhishma said, "Rochamanas is another Maharatha in the Pandava army. He will fight against us like a Deva. Bhima's uncle Kuntibhoja is an Atiratha. He will fight with the same might as Indra did against the Danavas, and his renowned warriors are all accomplished and fearless. Devoted to his nephews, he will achieve extraordinary feats for their sakes.

Bhima and Hidimba's son, the Rakshasa prince Ghatotkacha is gifted with powerful magical powers. He is a commander of the leaders of chariot-divisions. He revels in battle and, using maya, he and his feral Rakshasa legion will also fight without fear.

All these and many other kings, with Krishna at their head, have gathered to fight Yudhishtira's cause. I have listed the main Rathas, Atirathas and Ardharathas of the Pandava army, and these will lead Yudhishtira's fearsome legions, protected by Kiritin Arjuna. I will confront these warriors in battle, some of whom will fight with sorcery, and all of whom are fired by a consuming will to win the war; and I, too, am prepared for victory or for death.

I will ride against Krishna and Arjuna who, with the Gandiva and the Chakra, are like the Sun and the Moon shining together in the evening sky. I will face Yudhishtira's other Maharathas and their swarming troops.

Duryodhana, I have named for you, in their order of importance, the Rathas, Atirathas and Ardharathas in your army and theirs. I will fight Arjuna, Krishna and all the other lords of Earth whom I encounter, but I will neither strike nor kill Sikhandin, prince of Panchalas, not if I see him rushing at me with his weapons raised.

The world knows how, to please my father, I renounced the kingdom I inherited and have lived as a brahmachari. I made Chitrangada king of the Kurus and the child Vichitravirya the Yuvaraja. I swore a pledge in the presence of all the kings of the Earth that I will never kill a woman or one who was once a woman. Sikhandin was a woman once. Born as a girl child, he later changed himself into a man. I will not fight against him.

Also, Rajan, although I will strike down all the other kings I meet on the battlefield, I could not kill the sons of Kunti.""

CANTO 174

AMBOPAKHYANA PARVA

"Sanjaya says, 'Duryodhana said, "Why will you not kill Sikhandin even if you see him riding at you to take your life? You once told me that you would destroy the Panchalas and the Somakas; why now this reluctance, Gangaputra?"

Bhishma said, "Duryodhana, I will not kill Sikhandin, even if I meet him in battle. Hear why, you and all these other kings.

My father Santanu was renowned throughout the world. When that virtuous king died I crowned my brother Chitrangada king of the vast Kuru kingdom. On Chitrangada's death, in keeping with dharma and with Satyavati's acquiesance, I made Vichitravirya king. Vichitravirya was a mere boy then, and though I had invested him with sovereignty, I ruled in his name and he looked to me in all things.

When the time came, I wanted to him to wed and began to look for princesses from a royal house equal to our own. I heard that the three daughters of the king of Kasi, Amba, Ambika and Ambalika, of unrivalled beauty, were to hold a swayamvara, and that all the kings of the Earth had been invited. Amba was the eldest, Ambika the second and Ambalika the youngest. On a chariot, I rode on my own to the city of Kasi and saw the three girls clad in finery and bejewelled, and I saw all the kings who had been invited there.

Bharatarishabha, I seized the three princesses, lifted them into my chariot and said to the kings, *I, Bhishma, son of Santanu, abduct these young women! O kings, do your best to rescue them. I am taking them away by force, with all of you as witnesses.*

The kings sprang up and shouted to their sarathies to fetch their chariots. Those Kshatriyas rode after me in their rathas, with weapons unsheathed—chariot warriors looking like dark clouds massed; those mounted on elephants, and others on horseback. They surrounded me with countless chariots, but I vanquished them all, as Indra does Danava hordes.

Laughing, and easily, I cut down the kings' many-coloured flags embroidered with gold thread. I felled their horses, elephants and sarathies, each one with a single arrow. Seeing my lightness of hand, they stopped fighting and yielded. I returned victorious to Hastinapura and brought the young princesses to Satyavati, as brides for my brothers, telling her everything I had done.""

CANTO 175

AMBOPAKHYANA PARVA CONTINUED

"Sanjaya says, 'Bhishma said, "Coming before my mother Satyavati, a daughter of the dasa clan, I saluted her, the mother of heroes.

I said to her, *I defeated all the kings and took these daughters of Kasi, who have their beauty as dowry, to be Vichitravirya's brides*.

Rajan, Satyavati's eyes streamed tears as she sniffed my head in affection and she was joyous at my triumph. With Satyavati's approval the nuptials approached, when Amba, the Kasi king's eldest daughter spoke bashfully to me.

She said, 'Bhishma, you know dharma well and the shastras. Hear what I have to say and then do what you think is just. I had already chosen the king of the Salvas to be my husband before when you took me away from the swayamvara. He proposed to me privately, without my father's knowledge. Can you, O Bhishma of the Kuru vamsa, go against dharma by forcing someone who longs for another to live in your household? Bear this in mind and decide what you will do.

The king of the Salvas waits for me, and you must let me go to him. Be merciful to me, O most righteous of men. All the world knows of your devotion to dharma.""'

CANTO 176

AMBOPAKHYANA PARVA CONTINUED

"Sanjaya says, 'Bhishma said, "I shared what Amba told me with my mother Kali, otherwise called Gandhavati, as well as with our ministers and our priests, and we allowed the eldest princess Amba to leave. She went to the city of the Salva king with an escort of Brahmana elders and her own maid.

She went before the king and said, 'Mahabaho, I have come to you, take me for your wife.'

But the king of Salva laughed and said to her, 'Princess, you have already been taken by another, and I will not marry you. So, go back to Bhishma. He abducted you and I no longer desire you. When he defeated the other kings and took you away, you went happily. He humiliated and vanquished all the kings of the Earth, and I do not want another man's leavings. I am a king and a lawmaker, who knows the shastras; how will I take a woman already given into my home? Devi, go wherever you wish; do not waste your time here.'

Amba, who was struck by Kama Deva's subtle arrows, cried to Salva, 'Ah, do not say this, Rajan, for it is not true. Parantapa, I did not go happily with Bhishma. He seized me by force, defeated all the kings, and I wept the whole time. Accept me; I am innocent.

The shastras do not approve of a man abandoning one who loves him. I told Bhishma about our love, begging him to release me, and I have come

to you with his leave. Besides, Bhishma does not want me for himself; it is for his brother that he abducted me. He has given my two sisters Ambika and Ambalika to his younger brother Vichitravirya. O lord of the Salvas, I swear on my very life that I have never thought of any man but you as my husband. I do not come to you as a betrothed woman. I speak the truth, Salva; I swear it on my soul.

Take me as a maiden who comes to you on her own, as one who is not promised to another, as one who asks for your grace.'

Although she spoke in this vein, Salva rejected the princess of Kasi, like a snake sloughing off his old skin. Although she entreated him repeatedly, the king of the Salvas would not relent. Then rage filled Amba and, her eyes streaming, she cried, 'You may have cast me out, Rajan, but righteous people will protect me wherever I may go, for truth is indestructible.'

This is how the lord of the Salvas spurned the princess, who pleaded with him and sobbed so piteously in grief.

The king of Salva said, 'Go, go! I am in terror of Bhishma, you of the lovely hips, and you are Bhishma's prize.'

Thus evicted by Salva, the princess Amba left his city, crying like an osprey.""

CANTO 177

AMBOPAKHYANA PARVA CONTINUED

"'Bhishma said, "As she left the city, sobbing, Amba thought, 'There is no woman in the world in as miserable a plight as me. Without family or friends and cast out by Salva, I cannot return to Hastinapura after begging Bhishma to let me leave. Who can I blame—myself, or the invincible Bhishma, or my father who held a swayamvara for me?

Perhaps it is my own fault. I could have leapt off Bhishma's chariot when he fought the other kings, and gone to Salva then. My turmoil and anguish are because I did not do that. I curse Bhishma. I curse my own wretched and misguided father, who fixed valour as my bride price, as if I were a commodity to be sold. I curse myself. I curse the king of Salva. I curse my Creator too. I curse them all, who have been the cause of my terrible misery.

Human beings suffer what they are destined to; but the cause of my suffering is Bhishma, and I will avenge myself on him, either through tapasya or by battle. But is there a king who would dare face Bhishma in battle, to fight my cause?'

Deciding that she would have revenge on Bhishma, she set out for an asrama of virtuous Munis, where she stayed the night, protected by them. The once sweet-smiling devi told them all that had happened to her, to the smallest detail, of how Bhishma abducted her and how Salva betrayed her love. She begged their help.

There lived in that asrama a Brahmana of great tapasya called Saikhavatya, who was a teacher of the shastras and aranyakas. This Muni said to the suffering princess, from whom pitiful sighs came like her very breath, 'Princess, how will we Rishis, who perform tapasya in the forest, help you?'

Amba said, 'Be merciful to me. I have renounced the world and wish to live in the forest. I will practise the severest of tapasya. My suffering is the result of the sins I committed in ignorance. I have no desire to return to my family, and grief has its way with me after Salva humiliated me. You are a godly man, who have washed away your sins; teach me how to perform tapasya. Be merciful to me.'

The Muni comforted her with examples and explanations from the scriptures, and he and the other Brahmanas promised to help her.""

CANTO 178

AMBOPAKHYANA PARVA CONTINUED

"Sanjaya says, 'Bhishma said, "Those Munis then went about their daily chores, study, penance and worship, thinking all the while about what they could do for that devi.

Some amongst them said that she should be taken back to her father; some said she ought to blame me; some thought that they should go to the king of Salva and persuade him to accept her; some disagreed with this for he had shamed her in his court.

After some time had passed in such deliberations, Saikhavatya Muni said to her, 'Devi, what can sadhus of self-restraint do for you? Do not renounce the world and devote yourself to a life in the forest. Listen to me; I speak for your good. Go from here to your father's palace. Your father, the king, will do what needs to be done. You can live there happily, in luxury. You are a woman and, so, your only protector is your father.

Fair child, a woman's protector is either her father or her husband. Her husband is her protector when she is happy, but when she is plunged in grief it is her father she goes to. A life in the wilds is very difficult, especially for one who is delicate. You are a princess by birth and you are fragile. Devi, a life in the forest entails many hardships and tribulations, none of which you have known in your father's house.'

The other Munis looked at the helpless girl and said, 'Seeing you alone in the deep and lonely forest, wild hunters, bandits or even kings may seek

to ravish you. Do not set your heart on a life of sannyasa.'

Amba said, 'I cannot go back to my father's house in Kasi, for I am certain to be shunned by all my relatives. Rishis, I spent my childhood there, but I cannot return to my father's city. With your protection, I want to practise penance, so that someday I can be rid forever of suffering. Maharishis, I want to be a tapasvin.'

Whilst the Brahmanas deliberated on what to do with her, there came to that forest the mighty sage, Rajarishi Hotravahana. The Munis paid their homage to him and welcomed him courteously, offering him padya, arghya and a darbhasana. After he was seated and had rested a while, the Munis began to talk to the devi once more, in his hearing.

Hearing the story of Amba and the king of Kasi, Hotravahana grew distraught. He heard how she spoke and saw how distressed she was, and that Rajarishi was moved to pity. In fact, Hotravahana was her grandfather, and he stood up suddenly, tears springing in his eyes; and, taking her onto his lap, he comforted her lovingly. He asked her in detail about her sorrows from the beginning, and she told him everything that had happened. He was filled with sadness when he had heard it all and decided what she should do.

Trembling in some agitation, he said to the tormented girl, 'Do not go back to your father's house. Devi, I am your mother's father. I will remove your grief; rely on me, child. Your suffering must be great that you are so wan and thin. You must go to Jamadagni's son Parasurama Bhargava. He will rid you of your deep sorrow. He was Devavrata's guru and will kill Bhishma in battle if the Kuru does not obey him. Go to that greatest of all the Bhrigus, whose tejas and urjas are like the flames of the pralaya. That Maharishi will set you on the right path.'

The girl, who wept on while he spoke, bowed her head reverentially to Hotravahana and said to him, 'I will go to that greatest of sages, but will I succeed in even catching a glimpse of Parasurama, whose renown echoes through the world? How will the Bhargava dispel my torment? How will I find him? Tell me, O my grandfather.'

Hotravahana said, 'You will find the mighty Parasurama in the great tapovana on the mountain Mahendra, where he sits in tapasya with many Rishis learned in the Vedas, many Gandharvas and Apsaras. Go with my blessings and tell the Mahamuni what I said, after first bowing your head to him in worship. He is a sage of strict vratas and fathomless ascetic punya.

Tell him whatever you wish for. If you name me, Parasurama will do anything for you, for he is my devoted friend and always wishes me well.'

Even as Hotravahana was speaking to the princess, Akritavrana, a close companion of Parasurama's, arrived there. All the hundreds of Munis and the Srinjaya king Hotravahana rose, and together they performed all the rituals of welcome and hospitality and then sat down around him. Delighted to have him amongst them, they spoke with him on many profound and wonderful subjects. When silence fell on the sacred gathering, Hotravahana asked Akritavrana where Parasurama was at the time.

Akritavrana said, 'Lord, Parasurama always speaks of you as his dear friend, and I believe he will arrive here tomorrow morning, for he comes even to see you.

But why has this maiden come to the forest? Whose is she, and what is she to you? I wish to know all this.'

Hotravahana said, 'She is the favourite daughter of the king of Kasi, and her mother is my daughter. She is Amba, the eldest daughter of the king of Kasi. She and her two younger sisters Ambika and Ambalika were in their swayamvara in Kasi, for which all the Kshatriya kings of the Earth had come. Great festivities were underway there, when Santanu's son, Bhishma of mighty valour, brushed aside all the kings and abducted the three princesses. Bhishma of Bharata vamsa took them to Hastinapura and to Satyavati. He asked his brother Vichitravirya to marry the princesses he had brought.

Seeing arrangements for the wedding being made, this devi Amba said to Bhishma, 'O Kshatriya, in my heart I had already chosen the lord of the Salvas to be my husband. Knowing dharma as you do, you know that your brother must not marry me, when my heart is given to another.'

Bhishma consulted his ministers and after deliberation, and with Satyavati's consent, gave Amba leave to go to Salva. She went to that king and told him that she had come with Bhishma's permission; that she had not done anything to break adharma and that she had chosen him, Salva, for her husband.

But Salva rejected her, suspecting her purity. Now she has come to these sacred forests, fervently wanting a life of tapasya. I recognised her from what she told me of her parentage. She blames Bhishma for her sorrow.'

Then Amba said to Akritavrana, 'Holy one, what my grandfather says is true. I cannot go back to my own city for fear of disgrace and shame. I have

decided to obey whatever Parasurama tells me to do.’

CANTO 179

AMBOPAKHYANA PARVA CONTINUED

Akritavrana said, 'Devi, for which of your two problems do you seek a remedy? Do you wish that the king of Salva should be persuaded to marry you? Parasurama Mahatman will certainly urge him to do so for your sake. Or, if you want to see Gangaputra Bhishma defeated in battle by Parasurama, Bhargava will gratify even that wish of yours. Let us hear what Hotravahana has to say further, and what you say as well, and decide today what should be done for you.'

Amba said, 'Holy one, Bhishma abducted me without knowing that I had given my heart to Salva. Bear this in mind, and dharma, when you decide what I should do. Do what is just, towards both Bhishma and Salva. I have told you honestly about the root of my grief; now you must decide what is best for me.'

Akritavrana said, 'Lovely Devi, what you say is imbued with dharma, and worthy of you. If Bhishma had not taken you to Hastinapura, Salva would have married you on Parasurama's asking him to. It is because Bhishma carried you away by force that Salva is suspicious of you. Bhishma is proud of his valour and is crowned with success. Your vengeance should be directed at him.'

Amba said, 'Dvija, I too dearly want to kill Bhishma in battle. Mahabaho, be it Bhishma or Salva, punish the man you think guilty, the one who has made me suffer.'

With a delicious, balmy breeze blowing, that day passed, and the night as well, while they discussed Amba's plight. In the morning, awesome, splendid Parasurama arrives in that asrama, his matted hair in jata, clad in deer-skin and carrying his bow, sword and battle-axe.

He came to Hotravahana, and that Rajarishi, all the Munis and the distressed princess stood up and waited on him with joined hands. They worshipped Bhargava with offerings of honey and curds, and he sat down in their midst, and Hotravahana and the great Bhargava began to speak of many profound and mysterious matters.

Finally, at an opportune moment, Hotravahana said, 'Rama, this girl is the daughter of my daughter and the king of Kasi. She needs your blessing from you. You are the lord of all things; I beg you, listen to what she has to say.'

Now Parasurama asked the princess to tell him what she wanted to say. Amba approached Parasurama, who blazed with tejas, like a fire. She laid her head at his feet in worship, touched them with her two lotus-like hands, and then stood silently before him. Overwhelmed by grief, and her eyes bathed in tears, she asked for his protection, for he was the refuge of all those in distress.

Parasurama said, 'Tell me what grief you hold in your heart, and I will do what needs to be done.'

Encouraged, Amba said, 'O holy one of the great vratas, I seek refuge with you. Free me from my suffering and raise me out of this ocean of sorrow.'

Seeing her beauty and her youthful, tender body, Parasurama sat silently in thought for a time, filled with pity, wondering what she would ask. Then he asked Amba to tell him everything, and she told him all that had happened.

Parasurama heard her out and, having first resolved what he should do, said to the exquisite girl, 'Beautiful devi, I will send word to Kurusattama Bhishma. He will do whatever I ask, and if he does not, I will consume him in battle. Or, if you prefer, I can speak to the heroic king of the Salvas and tell him to marry you.'

Amba said, 'O Bhargava, Bhishma allowed me to leave Hastinapura as soon as he heard that I had already given my heart to the lord of the Salvas. I went to Salva and spoke to him in forthright words. Doubtful of my purity,

he refused to accept me. O great one, reflect on all this, and in your wisdom, do what you think is best.

However, Bhishma is the root cause of my distress, for he assumed control over my life by carrying me away in his chariot. Ah, kill Bhishma for me, Mahabaho; it is because of him that I suffer so grievously. Bhishma is covetous, mean and proud of his victory. Anagha, you must punish him. In my heart I wished for Devavrata Bhishma's death even while he was abducting me. Sinless Parasurama, gratify this desire of mine; slay Bhishma, as Purandara slew Vritra.""

CANTO 180

AMBOPAKHYANA PARVA CONTINUED

"Sanjaya says, 'Bhishma said, "O Rajan, Parasurama said to the weeping girl, who repeatedly urged him to kill Bhishma, 'Daughter of Kasi, I do not take up arms on any account now except on behalf of Brahmanas. Tell me what else I might do for you.

Both Bhishma and Salva are implicitly obedient to me. Do not grieve, I will accomplish what you wish for. But I will not take up arms, unless I am asked to by a Brahmana, for this is the law I live by.'

Amba said, 'Ah, holy one, somehow dispel my misery, which Bhishma has caused. Do not delay, kill him!'

Parasurama said, 'Princess of Kasi, you have only to ask and I will have Bhishma set your feet on his head.'

Amba said, 'Parasurama, slay Bhishma, who roars like an Asura. If you want to allay my torment, let him call you to a duel and kill him there. You have given me your word that you will help now; you must not break it.'

Now Rishi Akritavrana intervened, 'Mahabaho, you should not break your word to this child, who seeks your protection. If, when you summon Bhishma, he comes and does what you ask, or you humble him in battle, if he does not, Amba's wish will be fulfilled and you will not forswear yourself.

Mahamuni, you swore an oath that after you have conquered all the Kshatriyas, you would kill any man, be he a Brahmana, a Kshatriya, a

Vaisya or a Sudra, who is an enemy of us Brahmanas. You also swore that as long as you lived you would not forsake anyone who sought your protection in fear. You also said that you would slay the arrogant warrior who vanquished all the Kshatriyas of the Earth.

Lord, Bhishma, scion of Kuru vamsa, has achieved such a victory. Go to him now, O Bhargava, and humble him.'

Parasurama said, 'Best of Rishis, I remember that vow I once took. However, in this instance, I must first use the way of conciliation as best I can. What the princess of Kasi wants is grave indeed, Brahmana. I will take her with me and go to Bhishma. If he does not do what I ask, I will kill that arrogant one. The arrows I shoot do not glance off the bodies of my enemies, but pass through them. You know this when I fought the Kshatriyas of the Earth and spilled their blood in rivers.'

Parasurama and the Brahmanas decided to set out from the asrama. They spent the night there and duly performed their homas and recited their prayers the next morning; then they set out, intending to kill me.

Rajan, Parasurama came to Kurukshetra with the young princess and his followers. With the Bhargava at their head, those great Munis arrived on the banks of the Saraswati," said Bhishma.'"

CANTO 181

AMBOPAKHYANA PARVA CONTINUED

"Sanjaya says, 'Bhishma continued, "On the third day, Parasurama sent a message to say that he had come to help me.

Hearing that this Rishi of tejas, vast as the ocean had entered our kingdom, I went to him at once, and in joy. A cow led my retinue, and many of our family priests went with me, as also other great Brahmanas, whom we employed for special occasions such as this.

Parasurama accepted the worship that I offered and said to me, 'Bhishma, having cleansed yourself of desire, what were you thinking when you abducted the king of Kasi's daughter during her swayamvara, and then later when you let her leave? You have sullied her virtue; and, since you have touched her who will marry her now? Salva spurned her because you abducted her. Take her for yourself, Narapumgava, and let this princess fulfil a woman's dharma. It is not dharma that she be humiliated like this.'

I saw Parasurama's anguish at the princess' plight and said to him, 'O my guru, there was no way that I could bestow this girl on my brother once she herself told me that she belonged to Salva; and so I let her go to him. As for me, I cannot break my vrata and abandon Kshatriya dharma; not for fear, pity, wealth or lust.'

Parasurama's eyes rolled, and he said to me, 'Bharatarishabha, if you do not do as I say, I will kill you and all your followers this very day,' and he repeated this again and again in his fury.

I pleaded with him, but to no avail. I bowed my head before that Brahmanottama and asked him why he wanted to fight me.

I said, 'When I was a child it was you who instructed me in all four parts of the Dhanurveda. I am your sishya, O Bhargava.'

His eyes still red, he retorted, 'Bhishma, you acknowledge me as your guru, but you refuse to please me by taking this princess of Kasi for your wife. I will not be satisfied unless you do what I ask. Take this devi and safeguard the dharma of your vamsa; you abducted her forcibly from her swayamvara, and now she cannot find a husband. You must marry her yourself.'

I said, 'That I cannot do. I am eager to please you because you were once my guru. I refused this princess before I was aware of the great evil that the frailties of women can bring. No man will welcome into his household a woman whose heart belongs to another, and who is, thus like a venomous snake. I would never forsake my dharma by breaking my solemn oath, not even for fear of Indra. Be gracious, or do to me now what you think is just.

There is a sloka from the Puranas, which Maruta Mahatman once told me of: A man may disobey the command of even a guru who is filled with vanity, who does not know right from wrong and who walks a path of adharma.

You are my guru and I have revered you out of my love for you. However, you do not know the dharma of a guru, and I would fight you. But I could never kill a guru in battle, especially if he is Brahmana, and more so, one who is blessed with boundless tapasya. And so I forgive you.

It is a well known scriptural truth that no guilt attaches to a man who kills a Brahmana who has taken up arms as if he were a Kshatriya, and who fights in anger without trying to escape. I am a Kshatriya, and I am devoted to my dharma. One does not sin, neither does one do any harm, by treating a person as he deserves. When a man, who is aware of the timeliness of things, and versed in dharma and artha, is doubtful about anything, he should, without misgivings, follow his svadharma, for that will give him the most punya.

O Bhargava, you have violated dharma by asking me to break my vow, and I have no qualms about fighting you. You know that my prowess is superhuman, and I will give my all when I face you on the field of

Kurukshetra. Effulgent one, prepare yourself for single combat; take your position.

My arrows will purify you and you will attain the regions to which your tapasya has entitled you. I will come to fight you, who so love battle, on Kurukshetra, where long ago you propitiated your ancestors with sea-like offerings of Kshatriya blood. There, Bhargava, I will propitiate those slain Kshatriyas by killing you.

Come, do not delay. On Kurukshetra I will curb your pride, of which the Brahmanas speak. For long years you have boasted that you single-handedly slew all the Kshatriyas in the world. And well you could boast, for in those days Bhishma was not yet born, nor were there any Kshatriyas like him. Only later did the truly valiant Kshatriyas come into this world.

All your vaunted conquests were against men of straw. The man who can quell your pride has since been born. I, Bhishma, am that man: the conqueror of enemy kingdoms. I will crush your pride of old conquests.'

Parasurama said to me, laughing, 'I am glad that you will do battle with me, Bhishma. I will come to Kurukshetra with you even now. Yes, I will do what you want. Come there, and let your mother Jahnavi see you lying dead on the battlefield, pierced by my arrows and become carrion for vultures, crows and jackals. Let that Devi, whom the Siddhas and Charanas worship, Bhagiratha's blessed daughter who took the form of a holy river and who gave birth to you, weep today when she sees you lying lifeless on Kurukshetra, although she does not deserve the grief of such a sight.

Come, Bhishma; follow me, arrogant Kshatriya always hungry for battle, and bring your chariot and weapons.'

I worshipped Parasurama with my head bent and answered him by saying *Tathaastu*.

He strode away toward Kurukshetra, and I went to our city to inform Satyavati of what had happened. I performed propitiatory rites for victory, took my mother's blessings, and made the Brahmanas utter their blessings over me. I mounted a superb silver chariot yoked to white horses. It was finely crafted, spacious and covered on all sides with tiger-skin; it had many great weapons in it. My sarathy was a brave nobleman, an expert horseman and charioteer, and one who had seen many battles.

I wore a white coat of mail and carried my white bow; and I set out, Bharatottama. A royal white parasol was held over my head and white chamaras waved over me. Clad in white silk and with white head-gear, all

my adornments were also white. I rode out of Hastinapura to songs of praise and to the sound of Brahmanas wishing me victory, and I rode to Kurukshetra.

Spurred by my sarathy, the steeds, fleet as the wind or the mind, bore me swiftly to the great encounter. Upon Kurukshetra, Parasurama and I, both keened for battle, would display our prowess. When I came within sight of Parasurama I blew a loud blast on my conch. Many Brahmanas and sadhus who lived in the forest had come to watch our duel. Divine garlands, celestial music and canopies of clouds were all around and above us, and the Rishis who had come with Bhargava stood on the periphery of the field.

Suddenly, my divine mother Ganga, who washes the sins of men in her sacred waters, appeared before me in her human form and said, 'What is this that you are about to do? I will go to Jamadagni's son and beg him not to fight Bhishma, who is his disciple. My son, you are a Kshatriya; you must not fight Parasurama; he is a Brahmana.'

She continued to reproach me, 'My son, Parasurama Bhargava is as powerful as Mahadeva himself; he once exterminated the entire Kshatriya varna. You do not know this as I do, who saw it all, and you want to face him in battle!'

I saluted the Devi reverentially and with folded hands recounted the events that had taken place at the swayamvara; I told her everything that happened with the princess of Kasi, and how I had tried to dissuade Parasurama from fighting me.

My mother Ganga went to Parasurama and beseeched him to desist since I was his disciple. He said to her that she ought to urge me to obey him, and that he had challenged me because I refused to do what he wanted."

Out of her love for him, Ganga came back to persuade Bhishma to relent, but the angry Bhishma refused. And just then, Parasurama of the Bhrigu vamsa came to Bhishma and said they should begin their duel,' says Sanjaya."

CANTO 182

AMBOPAKHYANA PARVA CONTINUED

“‘Bhishma said, “Smiling, I said to Parasurama, ‘You stand on the ground and I do not want to fight you from my chariot. Mount a chariot and put on a coat of mail, if you wish to fight me.’

He also smiled and said, ‘The Earth is my chariot and the Vedas are the steeds that pull me; the wind is my sarathy and the mothers of the Vedas are my coat of mail—Gayatri, Savitri and Saraswati. With their protection, I will fight.’

With that, he covered me with a barrage of arrows; and indeed I saw him, standing on a supernal chariot equipped with weapons of every kind. Wondrous was his chariot, created by his will, and great and beautiful, like a town. Celestial horses were yoked to it, and it was armoured on all sides. It was decked with ornaments of gold, covered with tough skins, and it bore the symbols of the Sun and the Moon. Parasurama was armed with a bow and quiver of arrows, and his fingers were encased in leather gloves. His friend Akritavrana was his sarathy.

Parasurama repeatedly summoned me to battle, crying, *Come, come, make me a happy man!* And so that invincible exterminator of Kshatriya kind, resplendent like the rising Sun, became my adversary in battle.

He showered me with three bursts of arrows, curbing my horses; I alighted from my chariot, set aside my bow and walked up to him. I paid reverent homage to him.

I said, ‘My lord, whether you are equal or superior to me, I will fight you, my virtuous guru. Bless me and wish me victory.’

He said, ‘The man who desires victory should do as you have. Those who fight with warriors elder and more eminent than themselves must perform such homage. Kshatriya, I would have cursed you if you had not come to me in this way. Go; fight carefully and call on all your patience. I cannot, however, wish you victory, for I am here to vanquish you. Go, fight in dharma. I am pleased with you.’

Bowing to him, I quickly returned and, climbing onto my chariot once more, I blew my conch. The fervid duel between us began. It lasted many days. Parasurama drew first blood, striking me with nine hundred and sixty vulture-feather-winged arrows, which covered my horses and my sarathy, although I myself was unscathed in my coat of mail.

Bowing to the Devas, and especially to the Brahmanas, I said to Parasurama, ‘Although you have shown scant respect for me, I have paid you full reverence as my guru. There is another auspicious duty to be discharged if you want to earn punya. I do not loose my arrows at the Vedas you have absorbed, or at you as a Brahmana or at your great tapasya. I take aim at the Kshatriya warrior you have chosen to become. When a Brahmana takes up weapons he becomes a Kshatriya. Now witness the power of my bow and the might of my arms. Look how I sever your bow with my single arrow!’

I shot a sharp broad-headed arrow at him and cut off one of the horns of his bow, which fell on the ground. I then shot a hundred arrows at his chariot. They flew through the air like serpents and pierced him. Blood covered his body and poured out. And he shone in battle, like Mount Sumeru with molten lava flowing down its sides, or like an asoka tree in spring when it is covered with red flowers, or the kinsuka tree in bloom.

Angrily, he took up another bow and inundated me with keen, golden-winged arrows and, like snakes, fire or venom, these vicious barbs of terrific impetus flashed at me from all sides, piercing me deep and making me tremble. I gathered myself, and struck Parasurama with a hundred shafts that were like fire, or the Sun, and which also looked like snakes spitting venom, and he seemed to swoon away.

Pity surged in me and I lowered my bow, in disgust of battle and Kshatriya dharma. Grief quite overwhelmed me and I kept saying to myself,

Ah, great is the sin I have committed by observing my dharma. I have sorely wounded my own guru, who is a virtuous Brahmana, with arrows!

Thousand-rayed Surya, having warmed the Earth, now sank away to his abode in the west at the close of day; and the duel between the Bhargava and me ceased.""

CANTO 183

AMBOPAKHYANA PARVA CONTINUED

“‘Bhishma said, “After the day’s battle ended, my sarathy skilfully drew out the arrows embedded in his own body, from the bodies of our horses and from mine as well. The next morning, at sunrise, we resumed battle.

My horses had been bathed, fed, given water and had rested, rolling luxuriantly in the grass, and they were re-invigorated. Seeing me come, in my coat of mail, Parasurama refitted his chariot with care. And when I saw him ride towards me, eager to fight, I put down my bow and got down from my chariot. I paid him worship, before climbing back on, and now stood fearlessly before him, ready for battle.

I overwhelmed him with a thick shower of arrows, and he mantled me with a barrage of shafts in return. His rage mounting, my guru loosed a storm of serpentine shafts with blazing mouths. I retaliated with lakhs of arrows, cutting off his barbs before they could reach me.

He now invoked devastras against me, which I repelled with greater astras of my own; the spirit of war risen in us absorbed both of us entirely. The thunder of astra fusing with astra rose into the sky. I cast the Vayavyastra at him, but he quelled it with his Varunastra. And so we fought, each of us subduing the astras of the other.

Suddenly, he wheeled to my right and struck me squarely through the chest, and I fainted in my chariot. My sarathy quickly bore me away from

the field. Great was the joy of Akritavrana, Amba and all Parasurama's followers, who began to shout with joy when they saw me being borne away unconscious.

Regaining my senses, I ordered my sarathy to take me back into battle, for I was recovered. He flicked his reins over the superb wind-swift horses, which seemed to dance as they flew across the plain, and we were soon there.

In fury, and now determined to vanquish my adversary, I covered him with a deluge of arrows that fell from the sky. But the Bhargava shot three missiles for every one of mine and bisected my arrows in the air. His followers were joyous again, seeing my countless arrows cloven by his.

Now the urge to kill him seized me. I struck him with an arrow of blazing effulgence, with Death sitting at its head. He fell unconscious from his chariot. Exclamations of *Oh!* and *Alas!* arose on all sides, and everywhere was confusion and alarm, as might have been if the Sun were to fall from the sky.

All the gathered ascetics and the princess of Kasi rushed, in great anxiety, to where he lay. They embraced him and soothed him with the soft touch of hands cooled by having been dipped in water, and with assurances of victory.

Parasurama rose, fixed an arrow to his bow and roared at me, *Stay, Bhishma. You are slain!*

The arrow he shot at me pierced my left side and I began to tremble like a young tree in a gale. Calmly, he killed my horses and, with unearthly lightness of hand, shot locust-like swarms of winged arrows which enveloped me in darkness. I, too, loosed arrows beyond count to stem his tide. Our arrow clouds covered the sky, suspended there interlocked and not falling down. The Sun's rays could not penetrate them and the wind could not pass through them. From their vast friction a conflagration flared up in the sky. Every arrow burst into flames and fell to the Earth as ashes. Beside himself with fury, Parasurama loosed crores and crores of deadly barbs at me; and I shot them into fragments and they fell around us like snakes chopped up.

Finally, when the shadows of evening fell, my guru withdrew from the field.""""

CANTO 184

AMBOPAKHYANA PARVA CONTINUED

"Sanjaya says, 'Bhishma said, "The next day, the duel was no less frightful. Day by day, that Mahatman, master of celestial weapons, invoked more devastras, of diverse kinds. With no thought for my life, so difficult to sacrifice, in the ferocity of that duel, I baffled all his weapons with astras of my own. And, Bhaarata, when his astras proved ineffectual, Jamadagni's mighty son cast a fierce and sorcerous lance at me, blazing like a meteor, with a flaming mouth, filling the whole world with its effulgence, and like Yama's very dart. But I cut that missile in three, that occult weapon which shone like the Sun that rises at end of the yuga.

At this, fragrant breezes began to blow around me. His anger burning higher, Bhargava loosed a ferocious astra at me. Their forms, Bhaarata, I cannot describe, but terrible was their lustre and speed. I saw those missiles flare at me from all sides, interminable tongues of flame, truly like the twelve suns that arise at the pralaya, and I was filled with fear. Holding my nerve, I doused the fire of those missiles with a great astra of water, and never pausing, shot down the twelve with twelve arrows of my own.

Undeterred, Parasurama showered a fusillade of golden-winged darts over me, with variegated handles chased with gold, which were like comets afire. I warded them off with my shield and sword so they fell impotent on the ground. I covered Parasurama's horses and charioteer with clouds of

gold-shafted arrows. His wrath mounted further to see my barbs like snakes coming out of their nests, and once more he summoned the devastras.

Locust-like swarms of missiles overwhelmed me, my steeds, my charioteer and my chariot. Indeed, Duryodhana, my ratha, horses and sarathy were completely enmeshed by those arrow nets. The yoke, shaft, wheels and the wheel-spokes of my chariot broke.

When his arrow storm ceased, I, too, covered my guru with a heavy shower of weapons. That sage of Brahmic punya began to bleed copiously. I was also densely pierced by his barbs.

When, at last, the Sun set behind the western hills, our savage duel ended for the day.""

CANTO 185

AMBOPAKHYANA PARVA CONTINUED

"'Bhishma said, 'The next morning, Bhargava and I resumed our contention. From his chariot, he rained a downpour of arrows on me, as clouds do on a mountain. My sarathy was struck and fell unconscious to the ground; to my great grief, he succumbed to his injuries.

Rajan, fear gripped my heart, and while I was still numb Parasurama shot me with an arrow that pierced deep into my chest, and I fell to the ground with the arrow. Presuming that I was dead, Parasurama roared in triumph, like a thundercloud. All his followers rejoiced loudly with him, while the Kurus who had followed me, and all the rest who were watching, were stricken.

As I lay there, I saw eight ethereal Brahmanas, who shone like the Sun. They surrounded me and picked me up in their arms. My breathing was laboured as they held me; and, sprinkling me with water and still carrying me, they blessed and reassured me repeatedly. Soothed by their words, I got up, and I saw my mother Ganga standing embodied on my chariot.

O king of the Kurus, it was that great Devi who had held my horses' reins after my sarathy fell. I worshipped my mother's feet and my Pitrs, and I climbed onto my chariot with my weapons. I begged my mother to leave and took the reins myself and, restraining those steeds gifted with the speed of the wind, I resumed my duel with Parasurama and we fought until that day ended.

I shot him with an arrow that pierced his breast, so he lost his grip on his bow and fell onto his knees, and then out of his chariot, unconscious. Masses of clouds filled the sky and rained blood. Hundreds of meteors fell and thunder rolled across the sky, making everything tremble. Rahu covered the Sun, and violent winds blew. The Earth herself trembled, and vultures, crows and cranes began to alight in joy, in anticipation of a feast. The points of the horizon seemed to be on fire, and jackals howled. Drums rang out spontaneously in cacophony. When the great Parasurama embraced the Earth all these frightful omens of evil appeared.

All of a sudden, he arose and came towards me, more furious than ever and ready to fight again. That Mahabaho took up his bow of immeasurable power and shot a deadly arrow at me; but I struck it down in flight. The Rishis who watched were filled with horror and pity, but Bhargava felt only rage. I shot an arrow fulgurant as the fires of the pralaya, but Parasurama of the fathomless soul baffled my weapon. Clouds of dust obscured the splendour of the Sun as it moved to the western sky. Night came with its cool breezes, and both of us suspended our duel till the morrow.

In this way, stopping when dusk came and resuming at daybreak, we fought relentlessly for twenty-three days.”’’

CANTO 186

AMBOPAKHYANA PARVA CONTINUED

"Sanjaya says, 'Bhishma said, "That night, after paying my respects to the Brahmanas, the Rishis, the Devas, the creatures of the night and the kings of the Earth, I lay down on my bed, and in the solitude of my chamber I began to reflect.

I thought to myself, *The battle between Bhargava and me has gone on for many days without my being able to defeat this tejasvin. If indeed I am going to overcome Parasurama, then let the gods appear before me tonight.*

As I lay asleep on my right side, my body fairly mangled by arrows, the same Brahmanas who had lifted me up when I fell from my chariot on the field, and who reassured me then, appeared in a dawn dream. They stood around me and said:

'Rise, Kurupravira. Gangaputra, have no fear; we will protect you, for you are our own body. Jamadagni's son Parasurama can never vanquish you in battle. Instead, you will conquer him. In another life you commanded the matchless Praswapastra, which belongs to the Lord of all creatures, and which Tvashtri forged; it shall be yours again to invoke. Neither Parasurama nor anyone else but you knows it. Think hard of it, Mahabaho, and it will come to you on its own.

With the Praswapa, you can vanquish the greatest tejasvins of the world. But you will not be able to kill Parasurama, so you will not sin by using it

against him. Overpowered by the mighty astra, Parasurama will fall into sleep, and you will awaken him with the Sambodhanastra.

In the morning, from your chariot, do what we have said. We think of sleep and death as being the same; Parasurama will not actually die, but fall into a deathlike slumber. At the right moment, invoke the Praswapastra gladly and use it against the Bhargava.'

Saying this, those eight lustrous and identical Brahmanas vanished.""""

CANTO 187

AMBOPAKHYANA PARVA CONTINUED

“‘Bhishma said, “When the night passed, I awoke and, thinking of my dream, was filled with joy. Then, Bhaarata, we took to the field again and fought with so far unprecedented ferocity, so the hairs of all those who watched stood on end.

Bhargava unleashed a deluge of arrows over me, but I checked it with a rising shower of my own. Then, filled with wrath at what he had seen the day before and what he now saw, he hurled an occult spear at me, as hard and as brilliant as Indra’s Vajra, like Yama’s very mace. It flew towards me, flaming, hungrily consuming the whole battlefield, before falling on my shoulder like a bolt of lightning.

Blood gushed from me like streams bubbling down a mountain after rain. Shaken, stung, I shot a naracha like a venomous snake at him. It struck him on the brow, ah, turning him so handsome, like a crested hill. He assumed a fresh archer’s stance, drew his bowstring taut and shot a deathly shaft at me. It streaked through the air and took me in the chest. I fell on the ground, covered in blood.

Coming quickly awake, I cast a dazzling missile, another veritable thunderbolt, which pierced his breast, so he trembled and, his eyes glazing over, swooned. Akritavrana held him close and comforted him. Waking, his eyes now turned red as plums, and Parasurama invoked the Brahmastra. I

called upon the same astra myself, and the two weapons fused high above us and broke into a conflagration that occurs only at the end of a yuga.

The sky was on fire; all the Earth's creatures were terrified; the Rishis, the Gandharvas and the Devas panicked; the Earth, her mountains, seas and trees shook violently; and every living being burned in the energy the fused astras radiated. As the sky blazed, all ten points of the horizon billowed with smoke, and sky creatures fell helplessly to the ground.

The whole world with the Devas, the Asuras and the Rakshasas cried out in terror, and I thought that the time had come for me to invoke the Praswapastra. At my very thought, the mantras for the astra flashed into my mind.""

CANTO 188

AMBOPAKHYANA PARVA CONTINUED

"'Bhishma said, "A tumult of unearthly voices sounded in the sky, begging me not to invoke the Praswapastra. When I still aimed the astra at the Bhargava, Narada appeared there and said to me, 'In the sky, O Kaurava, are the Devas. They forbid you from what you are about to do. Do not loose the Praswapastra. Parasurama is a tapasvin of Brahma punya, and he is also your guru. Never humiliate him.'

As Narada spoke, I saw those eight Brahmanas in the sky. Smiling, they said to me, 'Bharatottama, do as Narada says, for it will benefit the whole world.'

I recalled that astra and invoked, instead, the Brahmastra. When Parasurama saw the Praswapastra being withdrawn, he exclaimed, *Bhishma, you have vanquished this wretch!*

Then he saw before him his father and his grandfathers. They stood around him and spoke words of consolation to him, 'Never again challenge Bhishma or any Kshatriya to a fight, Bhargava, for it is their dharma to fight and not yours. The study of the Vedas and practice of vratas are a Brahmana's greatest wealth. Once, we did indeed command you to take up arms, and you annihilated all the Kshatriyas of the world. Let this battle with Bhishma be your last, for you have done enough already. Retreat from battle, Mahabaho. Our blessings be upon you. Let this be the last time you pick up a bow. Throw your weapon away and return to your tapasya.

See how the Devas forbid Bhishma. They try to pacify him and make him desist from this battle; they try to prevent him from fighting against you, who are his guru, for, they say, it is not proper that he vanquishes you in battle. They tell him to do you every honour on the field. As his superiors they forbid him to humiliate you.

Bhishma is the greatest of the Vasus. You are fortunate to be alive. How can you defeat this son of Santanu and Ganga? Stop, Bhargava. Brahma has ordained that Indra's mighty son Arjuna will be the one to slay Bhishma.'

Parasurama answered his Pitrs, 'I cannot abandon a battle; that is my solemn vow. I have never yet given up a fight or left any battlefield. Pitamahas, if you so wish, tell Bhishma to stop, for I cannot.'

Hearing him, the Rishis with Richika at their head came to me with Narada and said, 'Bhishma, desist from battle. Honour your guru the Bhargava.'

I replied, 'In keeping with Kshatriya dharma I have sworn never to yield in battle, or turn my back, or allow arrows to strike me in the back. Not from temptation, distress, fear, or for any gain or wealth, renounce my dharma. In this I am resolved.'

All those tapasvins and Narada, as well as my mother Bhagirathi, stood on the battlefield before me. I stood quietly, with my bow and arrows as before, determined to fight on.

They turned towards Rama once more and said to him, 'The hearts of Brahmanas are soft like butter. Be pacified, Bhargava, give up this battle. You cannot kill Bhishma; and neither can he kill you.'

They stood between us as they spoke and made Bhargava set aside his weapons. Just then I saw those eight Brahmanas once more, irradiant, and like bright stars in the sky.

They said to me gently, with great love, 'Mahabaho, Parasurama is your guru; you must go to him first. Do what is good for the world.'

When I saw that the Bhargava restrained himself, I too, set aside my weapons, for the weal of the world. Although I was sorely wounded, I came before Parasurama and worshipped him.

The Maharishi smiled and, with great affection, said to me, 'There is no Kshatriya equal to you on Earth. Go now, Bhishma, for you have pleased me greatly in battle.'

He summoned the princess of Kasi into our presence and spoke to her with some regret in the midst of all those Mahatmans.""

CANTO 189

AMBOPAKHYANA PARVA CONTINUED

"Sanjaya says, 'Bhishma said, "Parasurama said, 'Devi, in the presence of all these great ones, I put forth all my prowess and fought as hard as I could. Even by using the most formidable astras I could not prevail over Bhishma. Beautiful Amba, go wherever you wish, unless there is something else you want from me. Seek refuge with Bhishma, for you have no other now. He has vanquished me in battle.' The Bhargava sighed and fell silent.

Amba said, 'Holy one, it is true what you say: Bhishma of the great intellect cannot be vanquished, even by the Devas. You have done what I asked, as best you could. You used tejas that cannot be dimmed and weapons of all kinds. Yet, you could not conquer Bhishma. As for myself, I will not go to Bhishma a second time. Instead, I will go to the place where I might acquire the means to kill Bhishma in battle myself.'

Saying this, Amba left, wild-eyed in anger, my death her sole aim, and resolved to devote herself to tapasya. Bhargava bid me farewell and, with the tapasvins, departed for the mountains from where they had come. I also left on my chariot, praised by the Brahmanas, and when I entered Hastinapura I told my mother Satyavati everything that had taken place; and she invoked blessings on me.

I sent forth trusted agents to discover where Amba had gone and what she did, and these loyal spies brought me regular reports of her, from day to

day. When Amba went into the forest, resolved to perform tapasya, melancholy and heartache gripped me and I became unwell. No Kshatriya can vanquish me in battle, other than one who knows Brahman, and who observes perfectly austere and praiseworthy vratas.

O king, I humbly told Narada and Vyasa all about Amba, and they both said to me, 'Bhishma, do not yield to sorrow because of the princess of Kasi. Who would try to avert destiny by his own efforts?'

Meanwhile, Amba went to live near some asramas and began practising tapasya so stern that it was beyond human endurance and belief. Without food, emaciated, dry, with matted-locks and grimy, for six months she lived only on air, and stood immobile like a post. After this, that devi, now rich in tapasya, fasted for a year, standing in the waters of the Yamuna. The whole of the next year, her anger unabated, she stood on her toes, having eaten only one fallen leaf. In this way, for twelve years, she scalded heaven with her austerities, and though her relatives tried to dissuade her, she would not be moved.

She then went to Vatsabhumi tirtha, the retreat of lofty, pious Rishis, and where Siddhas and Charanas lived. There she bathed frequently in the sacred waters and wandered about as she pleased. In this way she went to many tirthas, one after the other. She went to Narada's asrama, then to Uluka's, then to Chyavana's, then to the place most sacred to Brahmanas, then to Prayaga the yagnashala of the gods, then to that forest sacred to the gods, then to Bhogavati, then to the Viswamitra's asrama, to Mandavya's, to Dilipa's, then to the sacred lake Ramahrida, and then to the hermitage of Garga. In the sacred waters of all these places the princess of Kasi performed ablutions, while constantly observing the most difficult of vratas.

One day, from the waters my mother Ganga asked her, 'Blessed devi, why do you torture yourself like this? Tell me truly.'

That faultless princess answered with folded hands, 'O you of the beautiful eyes, Bhishma vanquished Parasurama. What other Kshatriya king would venture to face Bhishma in battle when he has his weapons raised? I am performing the severest tapasya in order to kill Bhishma. I wander over the Earth with just one purpose—that I obtain the means to kill that Kshatriya. Devi, in everything I do this is my only goal.'

Ganga said, 'Devi, what you do is not wise. Weak girl, you will never achieve your end. If you observe these vratas for Bhishma's death, and if you lose your own life whilst doing so, you will become a river in your next

birth, sourceless, its course crooked and filled only by rain water. All the bathing ghats along your course will be difficult to reach and filled only during the rainy season. You will be dry for eight months of the year. You will be full of terrible crocodiles and other frightful monsters. ‘

Speaking to Amba in this way, my mother Ganga, the thrice-blessed Devi, sent the princess of Kasi away. Amba renewed her tapasya, going without food and water, sometimes for eight months and sometimes for ten. She wandered here and there in her passionate quest of holy tirthas until she came back once more to Vatsabhumi. It is here that she became a river, filling only during the monsoon, abounding with crocodiles, her waters flowing a crooked course, and difficult to find or ford. But, O king, because of her tapasya only half of her turned into this river in Vatsabhumi, while her other half remained a woman.”””

CANTO 190

AMBOPAKHYANA PARVA CONTINUED

"Sanjaya says, 'Bhishma said, "All the Rishis living in Vatsabhumi saw how intent the princess of Kasi was in her tapasya, and they tried to dissuade her from it. The aged ascetics asked her what she wanted, to which Amba responded, 'Bhishma cast me out and deprived me of the dharma of living with a husband. I keep these vratas for his destruction, and not to gain Swarga. O you of tapasyadhana, I will find peace only with Bhishma's death.

I will not rest until I kill the son of Ganga in battle. All my grief is because of him; he has robbed me of the punya I would have gained by having a husband; because of him I am neither man nor woman. As a woman, I no longer have any desire. I want to be a man, for then I can take my revenge on Bhishma. So, you should not try to keep me from my penance.' And she kept repeating this to the munis.

Soon, the divine lord of Uma, the Trisulin, appeared before that tapasvini who lived amongst the Maharishis. Mahadeva Siva told her to ask for a boon; she begged for my death.

You shall slay him, were the words Siva said to that devi of the great strength of mind.

Amba was reassured but said again to him, 'How can I, a woman, defeat mighty Bhishma in battle? Umapati, as a woman, my heart is perfectly

calm. However, you have promised me Bhishma's death. Vrishabdhvaja, do what you must to keep your word that I will kill Santanu's son in battle.'

The Devadeva said to Amba, 'The words I have uttered cannot be false. Blessed Amba, they will prove true. You will become a man and slay Bhishma. You will also remember everything about this life even when you inhabit a new body. You will be born in Drupada's house and become a Maharatha. You will be swift in the use of astras, and a fierce warrior; and you will be skilled in battle. O princess, all that I have said will be come to pass, in time.'

The god of gods, the Kapardin, who has the bull for his emblem, vanished while the Brahmanas looked on in awe. Without delay, that faultless and lovely princess, eldest daughter of the king of Kasi, gathered wood from the forest and, in the presence of those Maharishis, heaped a large funeral pyre on the banks of the Yamuna. She lit it, and eagerly entered the blaze, her heart yet another fire. As she walked into the flames, she repeatedly reminded herself of her purpose, *This I do for Bhishma's death*.""

CANTO 191

AMBOPAKHYNA PARVA CONTINUED

"Sanjaya says, 'Duryodhana said, "Tell me, Pitamaha, how Amba, having been a woman, later became a man."

Bhishma said, 'Duryodhana, the eldest and beloved queen of king Drupada of the Panchalas was at first childless. Drupada went into the vana and worshipped Lord Sankara with a fervid tapasya for the sake of sons, for he wanted to have a son who would kill me.

He begged Mahadeva, 'Let a son, and not a daughter, be born to me. I want a son to take revenge on Bhishma.'

Mahadeva said to him, 'You shall have a child who will be both female and male. Stop your penance, king, it will not be otherwise.'

Returning to his capital, Drupada said to his wife, 'Devi, I worshipped Siva and He said to me that my child would be a daughter first and then become a man.

And though I asked him repeatedly, all Siva said was, 'This is fate's decree. It will not be otherwise; that which is destined must come to be.'

Drupada's queen came to Drupada as her fertile time drew near. Purifying herself, she came to him and in due time she conceived. Narada told me this. And that lady, of eyes like lotus-petals, held the embryo in her womb, and Mahabaho Drupada saw to his beloved dear wife's every comfort. Kaurava, the queen of that childless lord of the Earth had all her wishes granted when she gave birth to a beautiful daughter.

The strong-minded queen announced that she had given birth to a son. King Drupada had all the samskaras prescribed for a male child to be performed for his daughter, as if she were a son. Drupada's queen guarded her secret closely; nobody in the city other than she and Drupada knew the sex of the child. With faith in what the ever-glorious Siva had said, the Panchala king also kept the secret, saying, *It is a son*.

Drupada named the child Sikhandin. But, through my spies and from Narada's news, I knew the truth, for I knew from my spies about Amba's tapasya and what Siva had promised her.""

CANTO 192

AMBOPAKHYNA PARVA CONTINUED

“‘Bhishma said, “O Parantapa, Drupada paid careful attention to the education of his daughter. He taught her writing, painting and all the arts. In the astra shastra the child became a disciple of Drona. And when the time came, Sikhandin’s lovely mother urged her husband to find a wife for their daughter, as if she were a son.

When the king saw that his daughter had reached puberty and her femininity become apparent, he spoke to his queen.

Drupada said, ‘Our daughter, who fills me with sorrow, has attained maturity. On the strength of Mahadeva’s word, I have so far kept the truth secret.’

The queen said, ‘Great king, what Siva says can never be untrue! Why would the Lord of the three worlds say something that will not happen? If it pleases you, my husband, listen to what I have to say and then follow your own heart. Have our child married to a young woman, for Siva words can never prove false. Of this I am certain.’

The royal couple chose the daughter of the king of the Dasarnakas to be Sikhandin’s wife. Drupada, lion among kings, made inquiries from all the kings of the world about the purity of her lineage before he chose this maiden. And Hiranyavarman of the Dasarnakas gave his daughter to Sikhandin.

Hiranyavarman was a powerful king, not easy to vanquish. He himself was irresistible and he had a large army. A while after the wedding, Hiranyavarman's daughter attained puberty. Sikhandin returned to Kampilya and his wife soon knew that her husband was a woman like herself. Shyly, Hiranyavarman's daughter told her sakhis and servant-maids about Sikhandin's secret.

The women who had come to Kampilya with the Dasarnaka princess were aghast and sent word to Hiranyavarman. When he heard about the fraud that had been perpetrated against him, Hiranyavarman was beside himself, and sent a messenger to Drupada's palace.

The king's messenger approached Drupada and said to him in private, 'Rajan, the king of the Dasarnakas is outraged at the deceit you have shown him. Sinless one, he is furious and he said these words to you:

Foolish Drupada, you have humiliated me by making my daughter your daughter's wife. Now reap the consequence of your vile deception; wait just awhile, and I will kill you with all your relatives and advisors!'" said Bhishma.'"

CANTO 193

AMBOPAKHYANA PARVA CONTINUED

"Sanjaya says, 'Bhishma said, "Drupada, found out, was numbed by Hiranyavarman's message. He made every effort to pacify the Dasarnaka king; he sent messengers to him with instructions to speak sweetly and persuasively. King Hiranyavarman, however, having confirmed that the child of the Panchala king was really a daughter, left Kampilya immediately.

He sent messages to all his powerful friends about what Drupada had done. That best of kings mustered a great army to march against Drupada. Hiranyavarman consulted his ministers, and it was decided that they should bind Drupada and drag him out of his city; and after installing another king to rule over the Panchalas, they would kill both Drupada and Sikhandin.

Hiranyavarman again sent a duta to Drupada with the same message, *I will kill you, just wait*.

King Drupada was not naturally brave and, because he was guilty, he was filled with fear. He sent his own messenger again to Hiranyavarman to placate him; and panic-stricken by now, he went to his wife to discuss the matter with her.

The terrified king said to his favourite wife, Sikhandin's mother, 'The powerful Hiranyavarman has gathered a large force and is coming here in rage. My queen, we have both been fools; what are we to do now about Sikhandin? Hiranyavarman and his allies want to kill me for deceiving him.

O you of the beautiful hips, tell me what you think, and I will decide what to do. I am in grave peril and so is Sikhandin. Why, my queen, you are also in danger. For all our sakes, tell me where you think dharma lies.

Although you misled me about my duty towards our son, who is no son at all, I show you both mercy. So have no fear, and do not let our daughter be afraid either.

I have indeed deceived the king of the Dasarnakas. Tell me what I must do now so that everything turns out well?'

Drupada had always known the truth about Sikhandin, but now he spoke to his wife in the presence of others in this way, to proclaim his own innocence. And his queen answered him.""

CANTO 194

AMBOPAKHYANA PARVA CONTINUED

"'Bhishma said, "Sikhandin's mother openly declared the truth about her daughter, keeping up the pretence that Drupada had not known the truth.

She said, 'I was childless, Rajan, and it was from fear of your other wives that, when she was born, I pretended that our daughter was a son. Out of your love for me, you did not question me and had all the samskaras for a son performed, for our Sikhandin. You had her married to the daughter of the king of Dasarnakas, and, remembering the words of Mahadeva, I approved of the wedding. I did not try to stop the marriage because Siva said, *She will be born a daughter, and she will become a son*.

Thus, subtly, Drupada Yajnasena informed all his counsellors of the truth, and sought their advice on how to protect his subjects from Hiranyavarman's invasion. Although he had himself deceived the king of the Dasarnakas, he made it seem as if he had not known about Sikhandin's sex; and then he turned his undivided attention to the looming threat from Hiranyavarman.

King Drupada's city was already well-protected, but he now bolstered its fortifications. The king and his queen were, however, consumed by the thought of how to avoid a war. Drupada began to pay fervent homage and adoration to the gods, and his wife did as well.

Then she said to him, 'Paying homage to the gods has its benefits and is approved of by the righteous. What shall I say of those that are plunged in

an ocean of distress? Pay homage to your elders and superiors and worship all the gods; making bounteous gifts to Brahmanas; pour oblations on the fire to pacify the ruler of the Dasarnakas. My lord, think of a way of pacifying Hiranyavarman without a war. The grace of the gods will help you make peace with him.

Take the counsel of your ministers for the protection of our city. Do everything they advise, for reliance on the gods, when supported by human effort, always leads to success. These two must go hand-in-hand; one by itself cannot be successful. So, consult your advisors and make every arrangement to defend our city, and also worship the gods.'

While husband and wife were conversing, both full of grief and fear, their hapless daughter Sikhandin was full of shame and guilt. Thinking that it was because of her that her parents were in such anguish, she decided to end her life. She left Kampilya, her heart breaking, and went into a dense and lonely forest that was the haunt of a formidable Yaksha called Sthunakarna, for fear of whom no-one ever entered that forest.

In that vana stood a mansion with high walls; it was plastered with clay and rich with smoke that bore the fragrance of roasted paddy. Sikhandini entered that mansion and began to emaciate herself by fasting for many days. The Yaksha named Sthuna, who was a kindly being, appeared before her.

He said to her, 'What is the purpose of your endeavour? I will accomplish it for you; tell me what it is.'

Sikhandini replied, 'You cannot.'

The Yaksha retorted, smiling, 'Accomplish it I will! I am a follower of the Lord of treasures and I can grant boons, princess. I will grant you even the impossible. Tell me what you want.'

Now Sikhandini told Sthunakarna everything that had happened, in detail. She said, 'O Yaksha, my father will soon meet his end. The king of the Dasarnakas marches against him in rage. Hiranyavarman in his golden armour is mighty and invincible. Yaksha, save me, my mother and my father! You have already said you will give me what I want. Through your grace, Yaksha, I want to become a man in all my parts. Be gracious to me, great Yaksha."'

CANTO 195

AMBOPAKHYANA PARVA CONTINUED

“‘Bhishma said, “Bharatarishabha, the Yaksha heard Sikhandin’s strange story and saw it was fraught with destiny, when she said, ‘It was all pre-ordained, and it was ordained for my grief.’

The Yaksha said, ‘Blessed princess, I will do what you wish. Listen, however, to the condition I have. For a specified time, I will give you my own manhood, and take your womanhood upon myself. But you must come back to me at the specified time. Promise me this, and you shall become a man. I am a ranger of the skies and wander at my pleasure; I have great powers and I can accomplish whatever I want. Take my boon, and save your city and all your kin. Swear in truth to return my manhood to me, and I will do what you want.’

Sikhandin said to him, ‘Holy one of most excellent vows, I will return your manhood to you. Wanderer of the night, bear my womanhood for a short time only. After the king of the Dasarnakas, who wears golden mail, has left my city, I will become a woman once more and you will be a man again.’

Thus, the two made a pact with each other and exchanged their genders. The Yaksha Sthuna became a female, while Sikhandin obtained the resplendent form of the Yaksha.

Sikhandin of the Panchala vamsa entered Kampilya in great joy and approached his father. He told Drupada everything that had happened and

Drupada heard it and was very glad; and the king and his wife remembered Mahadeva's words.

Forthwith, Drupada sent a messenger to Hiranyavarman saying that his Sikhandin was indeed a son. Meanwhile, the king of the Dasarnakas arrived suddenly outside Kampilya and despatched a messenger to the Panchala king, a man who was one of the foremost of Vedic scholars.

The king of the Dasarnakas said to his messenger, 'O duta, say to that worst of kings, the ruler of the Panchalas:

O evil-minded one, you chose my daughter as a wife for your daughter. Today, you will taste the fruit of deception.'

The Brahmana messenger went before Drupada. The king of the Panchalas, with Sikhandin, offered the duta a cow and honey. However, without accepting that worship, the Brahmana delivered Hiranyavarman's rough message.

The duta said, 'My lord Hiranyavarman says: *O vile Drupada, you have deceived me. I will kill you and all your counsellors, sons and kin!*'

Forced to listen to King Hiranyavarman's censure in the midst of his counsellors, Drupada assumed a mild and friendly manner and said, "My reply to my brother's words I will send to him with my duta."

Drupada sent a Brahmana, learned in the Vedas, to Hiranyavarman.

The messenger delivered this message: "Sikhandin is my son, you can have him examined. Somebody has lied to you; do not believe the liar."

King Hiranyavarman of the Dasarnakas was filled with sorrow. He sent some beautiful virgins to ascertain the truth about Sikhandin's sex. These maidens returned and told the king that Sikhandin was a powerfully built man. The king of the Dasarnakas was filled with great joy. He accepted Drupada's hospitality and stayed happily with him for a while.

In his joy, he gave Sikhandin much wealth, many elephants, horses, cows and bulls. For as long as he was there, Drupada treated him worshipfully, and, before leaving, Hiranyavarman rebuked his daughter for what she had done. Sikhandin rejoiced that Hiranyavarman left in joy and with his anger pacified.

Meanwhile, a while after Sikhandin became a man, Kubera, in the course of his wanderings over the world, borne as always on the shoulders of men, arrived at the home of the Yaksha Sthuna. From the sky, he looked down at the Yaksha Sthuna's palace and saw that it was adorned with beautiful garlands of flowers, and perfumed with fragrant extracts of fine

grass and other sweet scents. It was decked with canopies, and incense wafted in the air. Beautiful flags and banners adorned the palace, which was filled with food and drink of every kind.

Kubera, lord of the Yakshas, saw Sthuna's glorious abode filled also with strings of jewels and gems, perfumed with the fragrance of many different kinds of flowers, well-watered and swept.

He said to the Yakshas in his train, "My mighty ones, grand indeed is this mansion of Sthuna's, but why does the wicked one not come out to greet me, though he knows I am here? He deserves some stern punishment."

The Yakshas said, "Lord, the king Drupada had a daughter born to him, named Sikhandini. Sthuna has given her his own manhood and become a woman in her place. He remains inside his palace because he is ashamed to come before you. Now do what you think is right."

Kubera ordered his chariot to stop there and Sthuna brought before him, still repeatedly vowing to punish Sthuna. Summoned by the lord of Yakshas, Sthuna came out and stood before his Lord, head bent in shame.

The Lord of treasures cursed him in anger, "Guhyakas, let this wretched Yaksha remain a woman!

Sinner, you have shamed all Yakshas by giving your manhood to Sikhandini and becoming a woman. You have done what no one has ever done before, and from this day you shall remain a woman and she a man."

Now all the Yakshas tried to pacify him for Sthunakarna's sake and begged him to limit his curse.

Kubera relented, "After Sikhandin's death, O Yakshas, this one will regain his own form. So, let the noble Sthuna not worry."

And the illustrious lord of the Yakshas received worship and departed with his colourful and wild people, who could travel great distances in short time. And, thus cursed, Sthuna continued living in his fine sanctuary.

When Hiranyavarman left, Sikhandin came at once to the Yaksha Sthuna, as he had promised. Sthuna was pleased that the prince had kept his word, and he told Sikhandin everything that had happened.

The Yaksha said equably, "O Kshatriya, because of you, Vaisravana cursed me. Go now and live happily amongst men as you please. Both your arrival and Kubera's visit were fated, and they could not be avoided."

Sikhandin went back to his city, full of joy. He worshipped the gods, the Brahmanas, the great ancestral trees and the crossroads with all kinds of

garlands and costly gifts. Drupada, king of the Panchalas, his son Sikhandin whose wish had been crowned with success, and his kinsmen, all rejoiced. The king sent his son Sikhandin, who had once been a woman, to Acharya Drona as a sishya. With all of you, Sikhandin mastered all four parts of the astra shastra, as did his brother Dhrishtadyumna.

Rajan, I gathered all this information through my spies whom I set on Drupada, disguised as fools or blind men.

This is how Maharatha Sikhandin of the Panchalas was born as a girl, and later became a man. And it was the king of Kasi's eldest daughter, Amba, who was born into Drupada's royal house as Sikhandin.

If Sikhandin comes to fight me, bow in hand, I will not so much as look at him, let alone attack that prince. The world knows that I have vowed never to take up arms against a woman, or one who was once a woman, or one who has a woman's name, or one who looks like a woman. I will not kill Sikhandin. Now that I know about this prince's past, I will not slay him in battle even if he rides at me with his weapon raised. If I, Bhishma, kill a woman, the righteous will speak ill of me." When he heard this, Duryodhana, after a moment's reflection, agreed with Bhishma.'

CANTO 196

AMBOPAKHYANA PARVA CONTINUED

Sanjaya says, 'When night passed and morning broke, your sons, standing in the midst of their vast legions, asked their Pitamaha, "O Gangaputra, Yudhishtira's army is ready for war; it teems with men, elephants and horses; Maharathas throng its ranks and protected by these mighty bowmen—Bhima, Arjuna and others headed by Dhrishtadyumna, who are all like the rulers of the world—that great force is impregnable, invincible; it resembles the endless sea. Even the gods cannot perturb it in battle; how long will it take you to raze Yudhishtira's army? How long will Acharya Drona need, and Kripa, and Karna who loves battle? How long will that Brahmanottama, Aswatthama son of Drona, need? My army has you all, who have devastras at your command.

I am beset by curiosity. Mahabaho, tell me what I want to know."

Bhishma said, "First among Kurus, your question about the strength and weakness of your enemy is worthy. I will tell you of my prowess in battle, of my own strength and the power of my weapons. One should fight common soldiers in a simple, straightforward way, but one must use cunning with those who resort to deception. This is the dharma of a Kshatriya.

I can indeed raze the Pandava army. Every morning, I can mark ten thousand common warriors and a thousand chariot-warriors to kill, and accomplish my task by dusk. So, given time, donning my impenetrable

kavacha and putting forth my tireless urjas, I can entirely destroy the vast enemy forces. However, if I loose my devastras, which consume thousands in moments, I can complete the massacre in a month."

Duryodhana then asked Drona, "Acharya, in how much time can you annihilate the legions of Pandu's son?"

Drona said, smiling, "I am old, Mahabaho. My tejas and urjas have both waned, but with the fire of my astras I can, like Santanu's son Bhishma, consume the Pandava army in a month."

Then Kripa declared that he could finish the enemy in two months. Drona's son Aswatthama swore that he would do the same in ten nights; and Karna, who commanded the most potent astras, claimed he would achieve that feat in five days.

Bhishma laughed aloud to listen to Karna, "Radheya, your vainglory will last until you encounter Arjuna, flying into battle on his chariot, with his conch, bows and arrows, and with Krishna beside him. You can say anything you like, for talk is cheap."'

CANTO 197

AMBOPAKHYANA PARVA CONTINUED

Vaisampayana said, "When Yudhishtira hears what the Kuru commanders said, he summons his brothers and speaks privately to them.

Yudhishtira says, 'The spies I sent into Duryodhana's army brought me news this morning.

They told me that Duryodhana asked Bhishma how long it would take him to raze our army and Bhishma said he could do it in a month. Drona declared that he could achieve the same thing in the same time; Kripa indicated twice that period; so we have heard. Aswatthama, who has powerful astras, said he would take only ten nights; and Karna, who, also, can summon the most devastating astras, declared that he could complete the slaughter in five days.

Arjuna, I want to hear what you have to say. How long will you take to vanquish the enemy?'

Dhananjaya, of the curly hair, glances at Krishna and says, 'Bhishma and all these other warriors are Mahatmans, masters of arms and all the methods and vyuhas of war. They can, doubtlessly, destroy our forces as they have said. But, my lord, dispel the anxiety in your heart. With Krishna beside me, from a single chariot, I, Arjuna, can incinerate the three worlds, with even the gods, and indeed all living creatures that were, are and will be in the blink of an eye. This is my belief.

I still command the awesome astra which Mahadeva, Lord of all creatures, gave me when I fought him hand-to-hand, when he came as a Vetala; the Pasupatastra is still mine. O Naravyaghra, I have, besides, the astra that Mahadeva uses to destroy creation during the Pralaya at the end of a Yuga. Bhishma knows nothing of that astra, nor do Drona, Kripa and Drona's son. How can the Sutaputra Karna have any knowledge of it? However, it is adharma, and a great sin, to use such devastras against ordinary mortals in war. We will vanquish our enemies in a fair contention.

Then, Rajan, look at all these mighty kings, your allies. They are all masters of devastras and all eager for battle. After their initiation into the Vedas, they have all performed the final ritual bath in great yagnas. All of them are undefeated, and they can vanquish even the host of the Devas in battle.

You have for your allies these incomparable Kshatriyas: Sikhandin and Yuyudhana; Dhrishtadyumna of Prishata vamsa; Bhimasena and Madri's twins; Yudhamanyu and Uttamaujas; and Virata and Drupada who are Bhishma and Drona's equals in battle; Mahabaho Sankha, Hidimba's mighty son and his son Anjanaparva, whose strength and prowess defy description; Sini's descendant, Mahabahu Satyaki; and Abhimanyu and Draupadi's five sons.

And then, you, by yourself, Dharmaraja, can destroy the three worlds. O you who are blessed with the effulgence of Indra himself, I know, for it is manifest, that you can turn any man, whom you look upon in anger, to ashes.'"

CANTO 198

AMBOPAKHYANA PARVA CONTINUED

Vaisampayana said, "The next morning, under a cloudless sky, led by Duryodhana, all the kings in his army, prepare themselves for the great war, what will be the Mahabharata yuddha, against the Pandavas. They leave Hastinapura and go forth to Kurukshetra like a sea leaving its bed.

They take ritual baths of purification; they put on royal white robes and drape garlands around their necks. They pour ritual offerings onto sacred fires, and when they have received the blessings of their Brahmanas they take up their weapons and raise their standards. All these kings are knowers of the Vedas; they are courageous without exception, and have observed stern vratas. They are great warriors, and men of kingly generosity. Those mighty lords of the Earth, all of them equally confident of their own prowess and that of their companions, share the single-minded desire to attain mukti through battle: the greatest goal of any Kshatriya.

First, the Avantis, Vinda and Anuvinda, the Kekayas and the Bahlikas go forth with Bharadwaja's son, Drona, at their head.

Then come Aswatthama, Bhishma and Jayadratha of the Sindhus; the kings of the southern and the western countries and of the mountainous regions; Sakuni, king of the Gandharas, all the chiefs of the eastern and the northern regions, the Sakas, the Kiratas, the Yavanas, the Sibis and the

Vasatis with their Maharathas at the heads of their respective divisions: all these great chariot-warriors ride in the second legion.

And next: Kritavarman, at the head of his swarming troops; that Maharatha—the king of the Trigartas; Raja Duryodhana surrounded by his brothers; Sala, Bhurisravas, Salya and Brihadratha the king of the Kosalas. All these, with Dhritarashtra's sons at their head, make up the rear; they are magnificent warriors, without exception, and, uniting together in immaculate formations, their armour shimmering like some vast lake of lustre, they make camp on one side of the hallowed field of Kurukshetra.

Duryodhana has his encampment adorned to look like a second Hastinapura. Indeed, even the citizens of Hastinapura could hardly distinguish their city from the sprawling cantonment. By order of the Kaurava king, there are hundreds of thousands of inaccessible pavilions, each one as grand as his own, for every king in his army. The tents for the troops occupy five yojanas of the field, and the lords of the Earth and their fighting men enter those countless pavilions and tents, all richly appointed and replete with every excellent manner of provender and comfort, even like some unimaginable pride of lions.

Rare and of the finest quality are the supplies and comforts Duryodhana orders for the kings, their footsoldiers, elephants and horses, and all their followers. He makes more than ample provisions for the engineers, bards, singers and panegyrists loyal to him, for the vendors and traders, for prostitutes, spies and the people who have come to witness the great war."

CANTO 199

AMBOPAKHYANA PARVA CONTINUED

Vaisampayana said, "Like Duryodhana, Yudhishtira, too, commands his heroic legions and warriors led by Dhrishtadyumna. He does this through his Senapati the Panchala prince, through Dhrishtaketu of the Chedis, Kasis and Karushas, as well as through Virata, Drupada, Yuyudhana and Sikhandin, and the two other Panchala princes, the peerless bowmen Yudhamanyu and Uttamaujas.

These warriors in their shining kavachas, adorned with golden kundalas, blaze like flames in a ghrita-fed yagna fire and are as resplendent as the great planets in the sky. Yudhishtira Dharmaraja honours all his warriors and then commands them to take the field. He, also, provides the best of food and drink for the Mahatman kings, as also for their footsoldiers, elephants and horses, their camp followers and engineers.

Yudhishtira first has Abhimanyu, Brihanta and Draupadi's five sons set, with Dhrishtadyumna at their head; he then sends Bhima and Arjuna with the second division of his forces. The din that the men make as they harness their horses and elephants and load the chariots with weapons and other battle equipment, and the excited shouts of the soldiers, rises into the heavens. And last of all, the king himself sets out, with Virata, Drupada and all the other kings come to fight for him.

And the army of fierce bowmen that Dhrishtadyumna leads, which until now was gathered in one place, now streams into interminable columns, and

looks like the wide and turbulent Ganga. Yudhishtira sends forth his divisions in formations calculated to bewilder Duryodhana; and at this, he succeeds.

In Yudhishtira's first division ride the five sons of Draupadi, Maharathas; Abhimanyu, Nakula, Sahadeva and all the Prabhadrakas are part of this vast complement of warriors, as are ten thousand horses, two thousand elephants, ten thousand foot-soldiers and five hundred chariots. And Yudhishtira gives charge of this force to Bhimasena.

In the middle division of his army he places Virata and Jayatsena; the two Maharathas Yudhamanyu and Uttamaujas, those noble Panchala princes, both of great prowess and both armed with maces and bows; and Krishna and Arjuna, as well as countless other master warriors who seethe with rage and warlust. Countless are the valiant horsemen, five thousand the elephants, all these surrounded by fleets of chariots. A thousand fearless footsoldiers, armed with bows, swords and maces, march behind them and a thousand before them, all united in spirit and purpose like a single terrible Being.

In the oceanic division, in which Yudhishtira himself is, numberless great kings ride, along with thousands of elephants, tens of thousands of horses, and thousands upon thousands of chariots and footsoldiers.

Chekitana and the Chedi king Dhrishtaketu march with their own immense akshauhinis; with them rides the most brilliant Satyaki, best of the Vrishni Maharathas, whom hundreds of thousands of chariots surround. The Purusharishabhas Kshattradharma and Kshattradeva bring up the rear, where, also, are carts, stalls, wagons laden with battle-fatigues, other conveyances for immense stores of weapons and provisions, and draught animals, as well; here go thousands of elephants and tens of thousands of horses.

Yudhishtira goes forth slowly, majestically, his elephant divisions bringing all the sickly and women, all the emaciated and the weak to watch the great war; pack animals carry the Pandava king's treasures, and the contents of his granaries. The ever truthful and invincible Sauchitti follows him; and Srenimat, Vasudeva and the king of Kasi's son Vibhu, as well, with twenty-thousand chariots, and a hundred million mettlesome horses with bells on their legs. Twenty-thousand fighting elephants with curved tusks as long as plough-shares, all of the highest pedigree, and looking like

dark, rolling cloud masses, bring up the rear, ambling behind the kings, in lordly gait.

Besides these twenty-thousand war-elephants in Yudhishtira's division, are seventy-thousand more, in his army of seven akshauhinis. The juice of musth trickles down their trunks and spills out of their mouths, and they are like moving mountains with spring water flowing down them.

Thus does Yudhishtira array his awesome army, upon which he relies in the war against his cousin Duryodhana. Besides these that I have named, there are others: lakhs of smaller legions of free men, who follow the main body of Pandava army, roaring as they march. Thousands of warriors infused with the joy of imminent battle upon them beat thousands of drums and sound tens of thousands of booming conches," said Vaisampayana.

The End of Udyoga Parva

THE COMPLETE

MAHABHARATA

Bhishma Parva

{5}

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Bhishma Parva

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Published by
Rupa Publications India Pvt. Ltd 2013
7/16, Ansari Road, Daryaganj
New Delhi 110002

Sales centres:
Allahabad Bengaluru Chennai
Hyderabad Jaipur Kathmandu
Kolkata Mumbai

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For Richa, naturally.

And for Akshay, necessarily.

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ACKNOWLEDGEMENTS

I am grateful to Ramesh Menon, my editor, for guiding my learning in this journey.

And to Jayashree Kumar, my friend, for drawing me into its joys and struggles and staying by my metaphorical side throughout.

And to Roshan Ghose and Sheila Menon, my gurus, for instructing me in the ways vital for understanding the world of this compelling epic.

CANTO 1

JAMBU-KHANDA NIRAMAN PARVA

AUM! Having bowed down to Narayana, and Nara, the most exalted of Purushas, and also to the Devi Saraswati, I invoke the spirit of *Jaya!*

Janamejaya asked, "How did those heroes, the Kurus, the Pandavas and the Somakas, and the great kings assembled together from various countries, fight?"

Vaisampayana replied, "O lord of the earth, hear now how those heroes, the Kurus, the Pandavas, and the Somakas fought on the sacred plain of Kurukshetra. Seeking victory, the mighty Pandavas, along with the Somakas, advance against the Kauravas. Accomplished masters of the Vedas, they take great delight in battle. Eager for success, they and their legions face the war.

Approaching the army of Dhritarashtra's son, those invincible warriors and their troops station on the western part of the plain, facing the east. Yudhishtira, the son of Kunti, has thousands of tents erected beyond Samantapanchaka. The whole earth seems then to be empty, divested of horses and men, destitute of chariots and elephants, with only the children and the old left at home.

That immense force has come from all of Jambudwipa over which the sun sheds his rays. Men of all races assemble together and occupy an area of many yojanas over plains, rivers, hills and forests. That bull among men, king Yudhishtira, orders excellent food and other things of enjoyment for all of them and their animals. He fixes diverse code-words for them so that anyone saying these would be known as belonging to the Pandavas, and also gives names and badges to all of them for recognition during the war.

Seeing the standard-top of Pritha's son, the great son of Dhritarashtra, with a white royal parasol held over his head, in the midst of a thousand elephants, surrounded by his ninety-nine brothers and allied kings, begins to dispose his troops against the son of Pandu. Seeing Duryodhana, the Panchalas, who take delight in battle, are filled with joy and blow on their booming conches and clash cymbals of sweet sounds.

Watching the happy troops, the hearts of Pandu's son and Vasudeva fill with joy. And those tigers among men, Krishna and Arjuna, seated together in one chariot, blow their celestial conches. And hearing the blast of the Panchajanya and the echoing blast of the Devadatta, the enemy soldiers are terrified, even as other animals are filled with fear on hearing the roar of the lion; many helplessly urinate and even defecate.

A frightful pall of dust arises and nothing can be seen, for, suddenly enveloped by it, the sun himself seems to have set. A black cloud pours a shower of flesh and blood over the troops all around. All this seems macabre and extraordinary. A wind rises, blowing along the earth numberless tiny stones, and harries the hundreds and thousands of fighting men.

Despite that, O king, both armies, filled with joy, stand keen for battle on Kurukshetra like two stormy seas. Indeed, that encounter of the two armies is wonderful, like that of two oceans when the end of the Yuga has arrived. The whole world is empty, having only the children and the old left at home, from that vast army having been mustered by the Kauravas.

O Bharatarishabha, then the Kurus, the Pandavas, and the Somakas make certain covenants, and agree on the laws governing the different kinds of combat. In order to fight fairly, men equally circumstanced must encounter each other. And if, having fought fairly, the combatants withdraw, they should be able to do so without fear of being attacked. Those who engage in contests of words should be fought with words. Those that leave the ranks should never be killed.

A warrior in a chariot should be opposed by another such warrior; one on the neck of an elephant should have a similar adversary; a horseman should be met by a horseman, and a foot-soldier, O Bhaarata, should be met by a foot-soldier.

Guided by considerations of fitness, willingness, daring and strength, one fighting man should strike another, after giving notice. An unprepared or panic-stricken opponent must not be attacked. A soldier who is engaged with another, or is seeking refuge, or retreating, or one whose weapon is broken, or one unprotected by armour, should never be shot at or struck. Charioteers, animals yoked to chariots or bearing weapons, men engaged in the transport of weapons, drummers and blowers of conches, must never be assaulted.

Having decided on these rubrics of battle, the Kurus, and the Pandavas, and the Somakas gaze at each other in awe. After positioning their troops, the exhilaration felt by these powerful and high-souled men is reflected in their faces, which shine."

CANTO 2

JAMBU-KHANDA NIRMANA PARVA CONTINUED

Vaisampayana said, "Seeing the two armies standing on the east and the west for the fierce and imminent war, the holy Rishi Vyasa, the son of Satyavati, learned in the Vedas, that grandfather of the Bhaaratas, trikalagyani, knower of the past, the present and the future, seeing everything every time as if they were before his eyes, says these words in private to the royal son of Vichitravirya, who is distressed and dejected, thinking of the evil policy of his own sons.

Vyasa says, 'Dhritarashtra, the day of reckoning for your sons and the other kings has arrived. Assembled for battle they will kill one another. O Bhaarata, their hour having come, they will all perish. Bearing in mind the changes brought on by time, do not grieve. O king, if you wish to see them fighting, I will grant you vision. Behold the war.'

Dhritarashtra says, 'O Maharishi, I would not like to watch the slaughter of kinsmen. I will, however, through your powers, listen to the details of this battle.'"

Vaisampayana continued, "Upon his not wanting to see the battle but wishing to hear of it, Vyasa, that lord of boons, gives a boon to Sanjaya and says to Dhritarashtra, 'O Rajan, Sanjaya will describe the war to you. Nothing in the war will be hidden from his eyes. Endowed with celestial vision, Sanjaya will describe the fighting to you. He will have knowledge of everything.

Sanjaya will know everything: that which is manifest or concealed, occurring by day or by night, even that which is thought of in the mind. Weapons will not hurt him and exertion will not fatigue him. This son of Gavalgani will come out of the battle alive.

As for myself, I will spread the fame of these Kurus, and of the Pandavas. Do not grieve. This is destiny, O tiger among men. It does not become you to give way to grief. The war cannot be prevented. As for victory, it lies with the righteous.

There will be great slaughter in this war. I see numerous omens of terror. Hawks and vultures, crows and herons, together with cranes, alight on the tops of trees and gather in swarms. Delighted at the prospect of battle, these birds look down on the field before them. Carnivorous beasts will feed on the flesh of elephants and horses. Fierce herons, foreboding terror, and uttering merciless cries, circle across the centre of the field towards the south.

In both the twilights of every day, I see, O Bhaarata, the sun, while rising and setting, covered by headless trunks. Tri-coloured clouds with their white and red ends and black necks, charged with lightning, and shaped like maces, envelop the sun at both dawn and dusk. I see the sun, the moon and the stars to be all ablaze, with no difference in their appearance at nightfall. I have seen this all day and all night. All of it forebodes fear.

On even the full moon night of the month of Kartika, the moon becomes invisible, or turns the colour of fire, the sky being of the hue of a lotus. Many heroic kings and princes, with arms like maces, will be slain and strewn upon the earth. Every night, in the sky I hear the fierce cries of battling boars and cats. The idols of the Devas and Devis sometimes laugh, sometimes tremble; sometimes they vomit blood through their mouths, sometimes they sweat and sometimes fall down.

Drums, without being beaten, sound, and the great chariots of Kshatriyas move without being drawn by yoked horses. Kokilas, wood-peckers, water-cocks, parrots, crows, and peacocks utter fell cries. Here and there, cavalry soldiers, encased in mail, armed with weapons, shout fiercely. At sunrise, millions of insects fly everywhere in thick swarms. At both dawn and dusk, the four quarters of the earth seem to be on fire, and the clouds, Bhaarata, shower down dirt and flesh.

Arundhati, who is celebrated over the three worlds and applauded by the righteous, keeps her lord Vasistha at her back. The planet Sani appears to afflict the constellation Rohini. The sign of the deer in the moon has shifted from its usual position. A great terror is indicated. A dreadful roaring can be heard in the cloudless sky. The animals are all weeping, their tears falling fast.'"

CANTO 3

JAMBU-KHANDA NIRMANA PARVA CONTINUED

"Vyasa says, 'Cows are giving birth to asses. Men desire sexual pleasure with their mothers. The trees in the forests exhibit unseasonal flowers and fruit. Pregnant women, and even those who are not, are giving birth to monsters. Carnivorous beasts and birds live and feed together. Ill-omened beasts, some with three horns, some with four eyes, some with five legs, some with two sexual organs, some with two heads, some with two tails, some with fierce fangs, are being born, and maws agape, utter unholy cries. Horses with three legs and strange crests, with four rows of teeth and horns, are also being born.

O Rajan! Strange sights are seen in your city: the wives of many Brahmavadis are giving birth to eagles and peacocks, the mare is bringing forth a calf and the bitch jackals and cocks, while deer and parrots all screech inauspiciously.

Some women give birth to four or five daughters together, who begin to dance, sing and laugh as soon as they are born. The coarse laughing, dancing and singing of the lowest born portend dire events. Infants, as if drawn by death, fight each other with clubs and break down the little towns they built while playing.

Many kinds of lotuses and lilies grow on trees. Fierce winds blow and dust flies everywhere.

The earth trembles frequently and Rahu approaches the Sun. The white Ketu stays still, having passed beyond the asterism of Chitra. All these prophesy the destruction of the Kurus. A fierce comet rises, afflicting the constellation of Pusya. This great thing will bring calamity on both the armies.

Mars spins towards Magha and Brihaspati towards Sravana. Sani approaches the nakshatra Bhaga, afflicting it. Sukra, ascending towards Purva Bhadra, shines brilliantly, and wheels towards and faces the Uttara Bhadra arranging itself next to a smaller planet. Ketu, blazing like fire

mixed with smoke, is stationary, having attacked the bright star of Jyeshta so sacred to Indra.

Dhruva burns strongly and turns to his right. Both the Moon and the Sun afflict Rohini. Ferocious Rahu has taken up his position between the constellations of Chitra and Swati. The red-bodied, fiery Mars orbits circuitously, staying aligned with the nakshatra of Sravana over-ridden by Brihaspati.

The Earth that produces crops each in their season is now covered with crops of every season. Every barley-stalk is graced with five ears, and every paddy-stalk with a hundred. When milked after their calves have suckled, cows, those best of creatures upon whom the universe depends, flow only blood.

Radiant beams of light emerge from bows, and swords shine brightly. It appears that the weapons can already see the war before them, as if it is already being fought. The weapons, the water, and the coats of armour all assume the colour of fire.

A great slaughter will take place. In this battle between the Kurus and the Pandavas, O Bhaarata, the earth will be a river of blood and the standards of warriors its rafts. The wild cries of animals and birds with blazing mouths are evil omens of dreadful outcomes. A fierce bird with but one wing, one eye, and one leg, hovering over the sky in the night, screams in such great anger, so as to make its hearers vomit blood.

It seems, O great king, that all weapons are now shining radiantly. The lustre of the Saptarishi mandala has been dimmed. Having approached the asterism of Visakha, Brihaspati and Sani, ablaze, have been still there for a whole year.

Three lunations twice meeting together in the course of the same lunar fortnight, the duration of the latter is shortened by two days. On the thirteenth day, therefore, from the first lunation, according to whether it is the day of the full moon or the new moon, the Moon and the Sun are afflicted by Rahu. Such strange eclipses, both lunar and solar, forebode a great carnage.

Overwhelmed by showers of dust, all the quarters of the earth look inauspicious. Predicting danger, angry clouds rain bloody showers during the night. Rahu of fierce deeds also balefully impacts the constellation of Krittika. Rough winds of evil omen are constantly blowing. All these will beget a war of numberless sorrows and untold grief.

The Nakshatras are of three types: the Deva, the Asura and the Manushya. A malignant planet casts its influence upon at least one of each, foreshadowing terrifying dangers. A lunar fortnight usually consists of fourteen, fifteen or sixteen days. Never have I known the day of new moon to fall on the thirteenth day from the first lunation, or the day of full moon on the thirteenth day from the same. And yet, in the course of the same month both the moon and the sun have undergone eclipses on the thirteenth days from the day of the first lunation. These will result in a great massacre of the earth's creatures.

Though drinking blood in mouthfuls, the rakshasas are not satiated. The great rivers are flowing back to their sources, and their waters have become bloody. The wells are frothing and bellowing like bulls. Meteors, effulgent like Indra's thunderbolt, fall in showers with loud hisses. This night will be followed by direst evil.

People will have to light torches when they emerge from their houses to assemble and still be enveloped in the encircling thick gloom. Great Rishis have said that in such circumstances the earth drinks the blood of thousands of kings.

From the peaks of Kailasa, Mandara and Himavat, thousands of explosions are heard and hundreds of great crags and peaks come crashing off their summits. Earthquakes swell the four oceans, which threaten to break their banks and sweep over the continents to drown the land.

Violent winds filled with sharp pebbles blow and mighty trees fall. In villages and towns both sacred and ordinary trees are struck by lightning and felled by savage winds. When Brahmanas pour libations onto the sacrificial fire, it burns blue, or red, or yellow. Its flames bend towards the left, giving off a vile stench and loud reports.

Touch, smell and taste, O king, have changed their very nature.

The flagstaffs of warriors tremble continually and emit smoke. Drums and cymbals shower coal-dust. And from the tops of tall trees all around, crows, wheeling in circles from the left, utter fierce cries of *paka! paka!* and perch upon the tops of standards for the destruction of the kings.

Demented wild elephants, their great bodies shaking in fear, dash here and there, spraying urine and dung. The horses in our stables are all melancholy, while our elephants wade into water. O Bhaarata, pay heed to all these omens, and do what needs to be done so that the world may not be completely destroyed.'"

Vaisampayana continued, “Hearing these words of his father, Dhritarashtra says, ‘I think all this has been preordained. A great slaughter of men will indeed take place. If the kings die in battle observing Kshatriya dharma, they will be assured a place in those blessed regions where heroes go when they die and will find only happiness there. These great Purushavyaghras, who give up their lives in this battle, will win fame in this world and great bliss in the next.’

O great king, thus addressed by his son Dhritarashtra, that prince of poets, the Muni Vyasa concentrates his mind in supreme dhyana. After meditating for a short time, Vyasa says, ‘Without doubt, O king of kings, it is Time that destroys the universe. It is Time also that creates the worlds. Nothing here is eternal. Show the path of dharma to the Kurus, to your kinsmen, relatives and friends. You have the power to restrain them. The slaughter of kinsmen has been declared sinful. Do not do that which is disagreeable to me.

Rajan, Death himself has been born in the guise of your son. Killing is never praised in the Vedas. It can never be beneficial. The members of one’s race are as the limbs and organs of one’s own body. Those limbs slay him that destroys them. Although you can well walk the righteous path of dharma, it is for the destruction of this race and of those kings of the earth that Time makes you deviate onto the evil path like one in distress.

O Rajan, your kingdom brings calamity upon you. Your virtue has been greatly diminished. Show your sons the meaning of dharma. You invincible one, of what value is that kingdom which brings sin upon you? Protect your good name, your virtue, and your fame. Then alone can you win heaven. Let the Pandavas have their kingdom, and let the Kauravas have peace.’

While Vyasa Brahmanottama is speaking, sadly, Dhritarashtra, the eloquent son of Ambika, once more addresses him, ‘My knowledge of life and death is similar to yours and I know the truth of these things. Yet when a man’s own interests are involved, he loses his discernment.

Father, I am like any ordinary man. I ask you to extend your boundless power to us. As a self-controlled soul you are our refuge and our guru. My sons do not obey me, great Rishi. I too am not inclined to commit this enormous sin. You are the cause of the fame, the achievements, and the inclination for virtue, of the Bhaaratas. You are the revered grandfather of both the Kurus and the Pandavas.’

Vyasa says, ‘Royal son of Vichitravirya, tell me openly what is in your mind and I will remove your doubts.’

Dhritarashtra says, ‘Holy one, tell me about all that happens to those that will be victorious in battle.’

Vyasa says, ‘The sacred fire glows and its light ascends upwards. Its flame bends towards the right. It blazes up without being smoky. The offerings poured on it give out a sweet fragrance. It is said that these are the indications of future victory. The conches and cymbals emit deep, sweet sounds. The Sun and the Moon emanate pure rays. It is said that these are the signs of future success.

Crows, whether stationary or in flight, utter agreeable cries. Those that are behind them, encourage the warriors to advance; while they that are ahead forbid all advance. Where vultures, swans, parrots, cranes and woodpeckers utter delighted cries, and turn towards the right, the Brahmanas say that victory in war is certain there. Those armies whose ornaments, armour and standards shine so brightly that one cannot gaze upon them, and whose horses neigh melodiously, will always defeat their enemies.

The warriors who utter cheerful, energetic shouts, O Bhaarata, and whose garlands do not fade, always win in battle. Having penetrated the legions of their adversaries with cheerful cries, they who utter kind words, even to the enemy, and warn them before attacking, are victorious. The objects of the senses, not changing for the worse, become auspicious. Another indication of a victorious army is the joy among the soldiers at all times. Other signs of success include favourable winds, clouds and birds, while clouds and the rainbows bring beneficial rain.

This, O king, is what happens to the armies about to be crowned with victory, while the opposite happens to those that are about to be destroyed. Whether the army is small or large, the morale of the combatants is said to be a sure indication of victory.

One panic stricken soldier can cause even a vast army to take flight. And when this happens, it frightens even heroic warriors. If such an army is once broken and put to flight, it cannot be stopped, even like a frightened herd of deer or a powerful wave of water.

It is impossible to rally a mighty army once routed; why, seeing this, even those best fighters lose heart. Watching frightened and fleeing soldiers makes the panic spread in other directions, and soon the whole army is

demoralised and scatters in all directions. And when an army is routed, even brave leaders cannot rally them.

Always exerting himself with activity, an intelligent man should strive to win success using peaceful means. It is said that the noblest success is that which is won through negotiation. That which is achieved by creating dissension in the enemy ranks is undistinguished. But the victory which is won by war is the worst.

There are many evils in battle, the first and greatest one being killing. Even fifty brave men who know one another, who are calm and determined, and free from family ties, can crush a large army. Even five, six, or seven men, who are unyielding, can achieve victory.

Vinata's son Garuda, O Bhaarata, did not ask for the help of many followers to defeat a great flight of birds. The numerical strength of an army is not always the reason for its victory. Victory is uncertain. It depends on chance. Even those who are victorious have to sustain losses.'"

CANTO 4

JAMBU-KHANDA NIRMANA PARVA CONTINUED

Vaisampayana said, "Having spoken thus to Dhritarashtra, Vyasa departs. And Dhritarashtra, having heard those words, reflects in silence and soon begins to sigh repeatedly.

And then, Bharatarishabha, he tells the noble-souled Sanjaya, 'O Sanjaya, these kings, these lords of the earth, so brave and taking pleasure in battle, are in favour of striking one another with a variety of weapons. They are prepared to lay down their lives for the sake of owning the earth. Impossible to restrain, they are, indeed, killing one another to increase the population of Yama's kingdom. They are incapable of tolerating each other because of their desire to possess the earth and be prosperous.

Therefore, I believe that the earth must have many wondrous qualities. Tell me about these, O Sanjaya. Many thousands, millions, tens of millions, many hundreds of millions of heroic men have come together at Kurujangala. I want to hear in accurate detail about the locations and sizes of their countries and cities. Through the power of Vyasa's boundless tejas, you are endowed with the light of divine vision and knowledge.'

Sanjaya says, 'Wise king, I will describe to you the merits of the earth according to my knowledge. You can see them with your eye of wisdom. I bow to you, O bull of Bharata's race.

Creatures in this world are of two kinds, mobile and immobile. By birth mobile creatures are oviparous, viviparous, and those engendered by heat and damp. Of these the foremost are the viviparous of which the leading ones are men and animals. There are fourteen species of animals, O king. Seven live in forests, and seven are domestic. Lions, tigers, boars, buffaloes, elephants, bears and monkeys are regarded as wild. Cows, goats, sheep, horses, mules, asses and men are the seven animals regarded as domestic by the learned.

These fourteen species of domestic and wild animals are mentioned in the Vedas, and sacrifices rest upon them. Of creatures that are domestic,

men are foremost, while lions are the foremost of those that live in forests. All creatures support themselves by living upon one another.

Vegetables are said to be immobile; their five species include trees, shrubs, creepers, creeping plants living for only a year, and all stemless grasses. Thus there are a total of nineteen species of mobile and immobile creatures, and there are five of their universal constituents, the panchabhutas.

These twenty-four are described as Gayatri Brahman as everyone knows. He who truly knows these to be the sacred Gayatri, having every virtue, cannot be annihilated in this world. Everything comes from the Earth and everything, when destroyed, merges back into the Earth. Bhumi is the home and refuge of all creatures, and it is eternal. He who has the Earth, controls the entire universe with its mobile and immobile creatures. It is for this desire to possess the Earth, that kings kill one another.'"

CANTO 5

JAMBU-KHANDA NIRMANA PARVA CONTINUED

Dhritarashtra says, 'O Sanjaya, so knowing of all things on the earth, the names of rivers and mountains, and its forests, and their dimensions, give me a detailed description of them all.'

Sanjaya says, 'Great king, since everything in the universe possesses the five elements, the wise deem all of them equal. These panchabhutas are space, air, fire, water, and earth. Their respective attributes are sound, touch, sight, taste, and smell. In addition to what is notably its own quality, each of these elements has the attribute or attributes of that or those coming before it.

The earth, say the Rishis, is the first among them all, possessing as it does the qualities of the other four, besides what is specially its own. Water has four attributes but not scent. Fire has three, sound, touch, and sight. Sound and touch belong to air, while space, akasa, has sound alone.

The existence of all living things depends, O king, on these qualities of the panchabhutas.

When the universe is held in balance, they exist in their natural state, separate and independent. When, however, they exist in conjunction with one another, then creatures with bodies spring into life. This is the unchanging order of things.

The elements are destroyed and the one succeeding merges into the one that precedes; and so also do they spring into existence, one arising from the one before it. All these are immeasurable, their forms being Brahman itself. In the world creatures consisting of the five elements can be seen. Men strive to discover their forms by using reason. However, inconceivable matters should never be sought to be understood by reason. That which is beyond human nature is an indication of the inconceivable.

But, O Kurunandana, I will describe to you the island of Sudarsana. This dwipa, Rajan, is formed like a wheel. Rivers and lakes cover it and its mountains look like a blur of massed clouds; it has many cities and

delightful regions. It is also full of blossoming trees, which bear sweet fruit, varied crops, and other kinds of wealth. The ocean of salt surrounds it on all sides.

As a man can see his own face in a mirror, even so is the island called Sudarsana seen in the lunar disc. Two of its parts seem to look like a pipal tree, while two others appear like a large hare. It is surrounded on all sides with an assortment of deciduous plants. Besides these, the rest is covered by water. I will describe more to you in brief, and the rest later. Now listen to what I describe in brief.'

CANTO 6

JAMBU-KHANDA NIRMANA PARVA CONTINUED

"Dhritarashtra says, 'You are intelligent, O Sanjaya, and know the truth about everything. You have described the dwipa in brief. Now tell us about the island in detail. Tell me about the size of the expanse of land that looks like a hare. Then speak of the part resembling the pipal tree.'"

Vaisampayana said, "Sanjaya says, 'Stretching from east to west, between the two oceans, are six mountains of equal majesty. These are Himavat, Hemakuta, that most excellent mountain named Nishadha, Nila abundant with lapis lazuli, Sweta as white as the moon, and the mountain Sringavat made of many metals.

These six mountains are always the abodes of Siddhas and Charanas. A thousand yojanas lie between each of them, and many delightful kingdoms are situated there.

These divisions are called Varshas, O Bhaarata. Creatures of diverse species live in those kingdoms. The land where we are is in the Varsha named after Bharata. Moving northwards, the next is the Himavatvarsha. The land beyond Hemakuta is called Harivarsha. South of the Nila range and north of the Nishadha is a mountain called Malyavat that extends from east to west. Beyond Malyavat to the north is the mountain Gandhamadana.

Between these two lies the greatest mountain, called Meru, made of gold. Effulgent as the morning sun, it is like fire without smoke. Both its height and its depth measure eighty-four thousand yojanas. It stands bearing the worlds above, below and across.

Four islands are located near Meru: Bhadraswa, Ketumala, Jambudwipa otherwise called Bharatavarsha, and Uttara-Kuru which is the abode of men of dharma. The bird Sumukha, the son of Suparna, seeing that all the birds on Meru had golden plumage, thought that he should leave that mountain since no distinction could be made between the good, average and lowly

birds. The luminous Sun, the Moon with its attendant nakshatras and Vayu the Wind-god all circle Meru.

The mountain, O king, is abundant in celestial fruits and flowers, and it is dotted with sparkling golden mansions. There, on that mountain, the heavenly beings, the Gandharvas, the Asuras, and the Rakshasas, accompanied by the Apsaras, frolic and play.

There Brahma and Rudra and also Sakra the king of the Devas, assemble to perform many kinds of sacrifices with bountiful gifts. Tumburu, and Narada and Viswavasu, and the Hahas and the Huhus, go there to praise them with sublime hymns.

The great-souled Saptarishis and Kasyapa, the lord of creatures, go there on every parva day. Upon its peak, Usanas, Sukra otherwise called the Kavi, sports with his disciples, the Daityas.

All the jewels and gemstones that we see and all the mountains abounding in precious stones are of Meru. A fourth part of this is enjoyed by the holy Kubera. Only a sixteenth part of that wealth is given to men. On the northern side of Meru is the lovely forest of karnikaras, extending over a range of hills and covered with the flowers of every season.

There the illustrious Pasupati himself, the creator of all things, resplendent with his three sun-like eyes, surrounded by his celestial ganas and accompanied by Uma, wears a chain of karnikara flowers on his neck, which reach down to his feet. Only the ascetic Siddhas can gaze upon him for they are truthful, steadfast and practise austere tapasya. Indeed, Maheswara cannot even be seen by evil men.

From the summit of that mountain, like a stream of milk, O ruler of men, the sacred and auspicious Ganga, Bhagirathi adored by the most righteous, gushes like a cataract, with a tremendous sound, falling headlong into the delightful lake Chandramas.

Indeed that sea-like sacred lake was formed by Ganga herself. While leaping from the mountains, Ganga, too turbulent to be supported by even the mountains, was held for a hundred thousand years by Siva, the bearer of the Pinaka, on his head.

On the western side of Meru, lie Ketumala and Jambu-khanda, both great seats of humanity. There, O Bhaarata, the span of human life is ten thousand years. The men all have golden complexions, and the women are like Apsaras. They dwell in happiness without sickness or sorrow. The men born there are of the radiance of liquid gold.

On the summits of Gandhamadana, Kubera, the lord of the Guhyakas, with many Rakshasas and Apsaras, passes his time in joy. Besides Gandhamadana there are many smaller mountains and hills. The measure of human life there is eleven thousand years. There, O king, the men are most energetic, strong and full of good cheer; the women are all very beautiful, with the complexion of lotus flowers.

Beyond Nila is the Varsha called Sweta, beyond Sweta is Hiranyakavarsha, and beyond that lies Airavatavarsha, the vast. The last Varsha in the extreme north and Bharata's Varsha in the extreme south are both shaped in the form of a bow.

The five Varshas of Sweta, Hiranyaka, Elavrita, Harivarsha, and Himavatvarsha lie in the middle, and Elavrita is at the very heart of them all. Amongst these seven Varshas, the five already mentioned and Airavata and Bharata that which is further north surpasses the one to its immediate south in respect of the lifespan, stature, health, dharma, kama and artha of its inhabitants.

In these Varshas, O Bhaarata, creatures of diverse species co-exist.

Thus is Earth covered with mountains. The majestic mountains of Hemakuta are otherwise called Kailasa where Vaisravana passes his time joyfully with his Guhyakas. Immediately to the north of Kailasa and near the mountains of Mainaka there is a large and beautiful mountain called Manimaya with golden peaks. Beside this mountain is a great, splendid lake with crystal-clear waters called Bindusaras with a beach of golden sand on its shores. There seeing Ganga, since called Bhagirathi after his own name, the Rajarishi Bhagiratha lived for many years in an awesome tapasya.

Numberless sacrificial stakes made of gems and the Chaitya tree made of gold can be seen there. It was there that Indra of a thousand eyes and great fame gained spiritual triumph by performing a thousand sacrifices.

There the Lord of all creatures, the eternal Creator of all the worlds, Siva of supreme tejas, surrounded by his ghostly attendants, the ganas, is adored. There Nara and Narayana, Brahma and Manu, and Sthanu are ever present.

And there the celestial Ganga of three streams, issues out of Brahmaloka, and first shows herself; she then divides herself into seven streams, and becomes Vaswokasara, Nalini, the sin-cleansing Saraswati, Jambunadi, Sita, Ganga and Sindhu. The Supreme Lord himself arranged for the divine river, beyond human understanding, to flow from that place

down into this world. It is there that since the beginning of creation, on thousands of occasions, the Devas and Rishis have performed sacrifices, after every pralaya, when creation begins afresh.

As for the Saraswati, in some parts of her course she becomes visible and in some parts remains hidden. This celestial seven-fold Ganga is renowned across the three worlds.

Rakshasas live on Himavat, Guhyakas on Hemakuta, and serpents and Nagas on Nishadha, while Rishis dwell on Gokarna. The Sweta mountains are said to be the abode of the Devas and the Asuras. The Gandharvas always stay on Nishadha, and the regenerate Rishis on Nila. The mountains of Sringavat also are regarded as the resort of the gods.

Thus, O great king, is the world divided into the seven Varshas. Diverse creatures, moving and unmoving, are found in all of them. Both providential and human prosperity are seen in these realms. They cannot be counted. Those who want their wellbeing believe what I have now told you about this delightful land in the form of a hare about which you asked.

At the edges of that region are the northernmost and southernmost Varshas. I have described these as well. The two islands Naga-dwipa and Kasyapa-dwipa are the two ears of this great land shaped like a hare.

The beautiful mountains of Malaya, whose rocks look like plates of copper, are another prominent part of Jambudwipa whose shape resembles a hare.'"

CANTO 7

JAMBU-KHANDA NIRMANA PARVA CONTINUED

Dhritarashtra says, 'Tell me in detail, O wise Sanjaya, about the regions to the north and the east of Meru, as also of the mountains of Malyavat.'

Sanjaya continues, 'To the south of the Nila mountain and the northern side of Meru are the sacred Northern Kurus, O king, which are the home of the Siddhas. The trees there are always covered with sweet fruits and flowers. All the flowers are fragrant, and the fruits delicious. Indeed, some of the trees bear fruits according to the desire of the plucker.

Some other trees are described as milk-yielding. These produce milk and the six different kinds of food that taste of Amrita. They also provide cloth and in their fruits lie ornaments to be used by men.

The entire land is covered in fine golden sand. A part of the region has the radiance of gemstones like rubies or diamonds, or of the lapis lazuli. All the seasons there are pleasant and the land has no swamps.

The tanks are charming and full of delicious pellucid water. The men born there have descended from the Devas. All are of pure birth and extremely handsome. Of the fraternal twins the women resemble Apsaras in beauty. They drink the milk, sweet as Amrita, from those milk-yielding trees. Of the twins born there, both men and women possess equal beauty, both are endowed with similar virtues, and both equally resplendent, grow up in love, like a couple of chakravakas.

The people of that province are always happy and free from illness. They live for tens of thousands of years and never abandon one another. A species of birds called bharunda, who have sharp beaks and great strength, lift them up when they die and throw them into mountain caves. I have just described to you, O king, the Northern Kurus briefly.

I will now describe to you the eastern side of Meru. Of all the regions there, the best is called Bhadraswa, where there is a large forest of Bhadrasalas, and a huge tree called Kalamra which always bears flowers

and fruit. That tree is a yojana in height and is adored by the Siddhas and the Charanas.

The men there are fair in complexion, and possess great energy and strength. The women have the colour of lilies, and are very beautiful to behold. White and radiant, their faces resemble the full moon; their bodies are as cool as its rays. All of them are skilled in singing and dancing. The life span of humans there, O Bharatarishabha, is ten thousand years. They remain young by drinking the juice of the Kalamra.

To the south of Nila and the north of Nishadha, stands a gigantic Jambu tree that is eternal. Adored by the Siddhas and Charanas, that sacred tree grants every wish. This realm has been named Jambudwipa after this tree. That prince among trees, a thousand and a hundred yojanas tall, touches the very heavens. The circumference of its fruit measures two thousand five hundred cubits, and it bursts open when ripe.

These fruit fall on the earth with a loud sound, and then pour out a silvery juice. That juice of the Jambu becomes a river, and encircling Meru, reaches the land of the Northern Kurus. If the juice of that fruit is drunk, it produces peace of mind. After drinking it, no thirst is ever felt again, nor the weakening effect of ageing.

A type of dazzling gold of the colour of Indragopaka insects called Jambunada, used for celestial ornaments, is found there. The men born there look like the morning sun.

On the summit of Malyavat, the fire called Samvartaka can always be seen, which blazes forth to destroy the universe at the end of the yuga. There are many small mountains towards the east on its peak, and Malyavat, itself, measures eleven thousand yojanas. The men born there have golden-coloured skins and these Brahmavadis are descended from the world of Brahma.

They perform the severest tapasya, drawing their vital seed up into their bodies. For the protection of creatures they all enter the Sun. Numbering sixty-six thousand, they fly before Aruna, surrounding the Sun's chariot. Heated by the sun's rays for sixty-six thousand years, they then enter the Moon.'

CANTO 8

JAMBU-KHANDA NIRMANA PARVA CONTINUED

"Dhritarashtra says, 'Tell me, O Sanjaya, the names of all the Varshas, and of all the mountains, and also about all those that live on those mountains.'

Sanjaya says, 'To the south of Sweta and the north of Nishadha, is the Varsha called Romanaka. The men that are born there are fair in complexion, of good parentage, and handsome. These men also do not have any enemies. And they live joyfully for eleven thousand and five hundred years.

To the south of Nishadha lies the Hiranmayavarsha where the river Hiranvati flows. There, O king, lives that great bird named Garuda. And the people there are all followers of the Yakshas, wealthy, and attractive in appearance. These men are endowed with great strength and happy dispositions. And they live for twelve thousand and five hundred years.

The mountains of Sringavat, O ruler of men, have three beautiful summits. One of these is made of jewels and gemstones; another, also made of all kinds of gems, is adorned with palatial mansions. There lives the self-luminous lady named Sandili.

From the north of Sringavat upto the sea is the Airavatavarsha, the most excellent of them all because of the presence of this jewelled mountain. The Sun gives no heat to this land and men do not age or decay. The Moon and the stars in the sky are the only source of light.

The men born there have the radiance, complexion and fragrance of the lotus; even their eyes resemble lotus-petals. With unblinking eyes, and an agreeable scent, they live without food and have mastery over their senses. Descended from the heavens, they are all without any sin. They live for thirteen thousand years.

To the north of the milky ocean, the Lord Hari of unlimited strength lives in his golden chariot. That vimana, with the speed of the mind, has

eight wheels, with many supernatural creatures in it. It is the colour of fire, covered with Jambunada gold, and has a powerful energy.

Lord Hari is the lord of all creatures, and enjoys great wealth. The universe merges into him at the moment of Pralaya, and it again emanates from him when the desire to create takes him once more. He is the principal actor, and the One who directs the actions of others. He, O monarch, is earth, water, space, air, and fire. He is Yagna embodied for all creatures, and Agni is his mouth.'"

Vaisampayana continued, "When Sanjaya says this, the great Dhritarashtra becomes absorbed in thought about his sons. Having thought deeply, and filled with energy, he says, 'Without doubt, O Suta's son, it is Time that ends the universe. And it is Time that again creates everything. Nothing here is eternal. It is the all-knowing Nara and Narayana that destroy all creatures. The gods speak of him as Vaikuntha, of immeasurable might, while men call him Vishnu, one that pervades the Universe!'"

CANTO 9

JAMBU-KHANDA NIRMANA PARVA CONTINUED

Dhritarashtra says, 'Tell me Sanjaya about this Varsha that is named after Bharata, where this senseless force has been collected, a land which I know both my son Duryodhana and the sons of Pandu want to possess. Tell me about this place; you are all-knowing.'

Sanjaya says, 'Listen to me, O king. The sons of Pandu do not covet this earth. It is Duryodhana who is greedy, and Sakuni, the son of Subala, and many other Kshatriya rulers who are inimical towards one another.

I will now tell you about Bharatavarsha. This land is loved by Indra, and also by Manu, the son of Vivaswar. It is the beloved of Prithu, of Vainya, of the high-souled Ikshvaku, of Yayati, of Ambarisha, of Mandhatri, of Nahusha, of Muchukunda, of Sibi, the son of Usinara, of Rishava, of Ila, of King Nriga, of Kusika, of the great Gadhi, of Somaka, and of Dilipa, and also of many other mighty Kshatriyas.

Let me describe to you that land as I heard of it. Listen to me, Rajan, as I tell you about what you have asked me. Mahendra, Malaya, Sahya, Suktimat, Rakshavat, Vindhya, and Paripatra, these seven are the Kala-mountains of Bharatvarsha. Besides these there are thousands of unknown mountains that are tall and mighty cloven with wondrous valleys. There are also many other smaller mountains inhabited by barbarous tribes.

Aryans and Mlecchas, O Kauravya, and many other races drink the waters of these rivers: the magnificent Ganga, Sindhu, and Saraswati; the Godavari, and Narmada and the great Yamuna; the Drishadwati, Vipapa, Vipasa and Sthulavaluka; the river Vetravati, and the Krishna-vena; the Iravati, Vitasta, Payosyini and Devika; the Vedasmrita, Vedavati, Tridiva and Ikshumalavi.

They also drink from the Karishini, Chitravaha, and Chitrasena; of Gomati, and Dhutapada and the mighty Gandaki, of Kausiki, Nischitra, Kirtya, Nichita and Lohatarini; of Rashasi and Satakumbha, and also the Sarayu; of Charmanwati, and Vetravati, and Hastisoma, and Disa; of the

river called Saravati, and Venna and Bhimarathi; of Kaveri, Chuluka, Vina, and Satabala; of Nivara, and Mahila, and Suprayoga; of Pavitra, and Kundala, and Rajani, and Puramalini; of Purvabhirama, and Vira, and Bhima, and Oghavati; of Palasini, and Papahara, and Mahendra, and Patalavati, of Karishini, and Asikni, and the wide Kusachira; of Makari, and Pravara, and Mena, and Hema, and Dhritavati; of Puravati, and Anushna, and Saivya, and Kapi, O Bhaarata; of Sadanira, and Adhrishya, and the great stream Kusadhara; of Sadakanta, and Siva, and Viravati; of Vatsu, and Suvastu, and Kampana with Hiranwati; of Vara, and the mighty river Panchami, of Rathachitra, and Jyotiratha, and Viswamitra, and Kapinjala; of Upendra, and Bahula, and Kuchira, and Madhuvahini: of Vinadi, and Pinjala, and Vena, and the mighty Pungavena; of Vidisa and Krishna-vena, and Tamra, and Kapila, of Salu, and Suvama, the Vedaswa, and the mighty river Harisrava; of Sighra, and Pischala, and the river Bharadwaji, of the river Kausiki, and Sona, and Chandrama; of Durgamantrasila, and Brahma-bodhya, and Brihadvati; of Yaksha, and Rohi, and Jambunadi; of Sunasa and Tamasa, and Dasi, and Vasa, and Varuna, and Asi; of Nila, and Dhrimati, and the Parnasa; of Pomasi, and Vrishabha, and Brahma-meddhya, and Brihaddhani.

These they drink from, and many other great rivers, like the Sadonirmaya and Krishna, and Mandaga, and Mandavahini; and Mahagouri, and Durga, O Bhaarata; and Chitropala. Chitraratha, and Manjula, and Vahini; and Mandakini, and Vaitarani, and Kosa, and Mahanadi; and Suktimati, and Ananga, and Pushpaveni, and Utpalavati; and Lohitya, Karatoya, and Vrishasabhya; and Kumari, and Rishikulya and Marisha, and Saraswati; and Mandakini, and Supunya, Sarvasanga.

These rivers, O Bhaarata, are all mothers of the universe and confer deep punya. Besides these, there are hundreds and thousands of rivers whose names are not known. I have now recounted to you all the rivers I remember.

Now listen to the names of the peoples of the various kingdoms. They are the Kuru-Panchalas, the Salwas, the Madreyas, the Jangalas, the Surasena, the Kalingas, the Bodhas, the Malas, the Matsyas, the Saubalyas, the Kuntalas, the Kasi-kosalas, the Chedis, the Karushas, the Bhojas, the Sindhus, the Pulindakas, the Uttamas, the Dasarnas, the Mekalas, the Utkalas; the Panchalas, the Kausijas, the Nikarprishthas, Dhurandharas; the

Sodhas, the Madrabhujingas, the Kasis, and the Ati-Kasis; the Jatharas, the Kukuras, O Bhaarata.

There are the Kuntis, the Avantis, and the further-Kuntis; the Gomantas, the Mandakas, the Shandas, the Vidarbhas, the Rupavahikas; the Aswakas, the Pansurashtras, the Goparashtras, and the Karityas; the Adhirjayas, the Kuladyas, the Mallarashtras, the Keralas, the Varatrasyas, the Apavahas, the Chakras, the Vakratapas, the Sakas; the Videhas, the Magadhas, the Swakshas, the Malayas, the Vijayas, the Angas, the Vangas, the Kalingas, the Yakrillomans; the Mallas, the Suddellas, the Pranradas, the Mahikas, the Sasikas.

There are the Balhikas, the Vatadhanas, the Abhiras, the Kalajoshakas; the Aparantas, the Parantas, the Pahnabhas, the Charmamandalas; the Atavisikharas, the Mahabhutas, O Sire; the Upavrittas, the Anupavrittas, the Surashatras, Kekayas; the Kutas, the Maheyas, the Kakshas, the Samudranishkutas; the Andhras, and many hilly tribes, and many tribes living on lands in the foothills, and the Angamalajas, and the Manavanjakas; the Pravisheyas, and the Bhargavas; the Pundras, the Bhargas, the Kiratas, the Sudeshnas, and the Yamunas, the Sakas, the Nishadhas, the Anartas, the Nairittas.

There are the Durgalas, the Pratimasyas, the Kuntalas, and the Kusalas; the Tiragrahas, the Ijakas, the Kanyakagunas, the Tilabharas, the Samiras, the Madhumattas, the Sukandakas; the Kasmiras, the Sindhusauviras, the Gandharvas, and the Darsakas; the Abhisaras, the Utulas, the Saibalas, and the Valhikas; the Darvis, the Vanavadarvas, the Vatagas, the Amarathas, and the Uragas; the Bahuvadhas, the Kauravyas, the Sudamanas, the Sumalikas; the Vadhras, the Karishakas, the Kalindas, and the Upatyakas; the Vatayanas, the Romanas, and the Kusavindas; the Kacchas, the Gopalkacchas, the Kuruvarnakas; the Kiratas, the Varvasas, the Siddhas, the Vaidehas, and the Tamraliptas; the Aundras, the Paundras, the Saisikatas, and the Parvatiyas.

There are other kingdoms, O bull of Bharata's vamsa, in the south. They are the Dravidas, the Keralas, the Prachyas, the Mushikas, and the Vanavashikas; the Karanatakas, the Mahishakas, the Vikalpas, and also the Mushakas; the Jhillikas, the Kuntalas, the Saunridas, and the Nalakananas; the Kankutakas, the Cholas, and the Malavayakas; the Samangas, the Kanakas, the Kukkuras, and the Angara-marishas; the Samangas, the Karakas, the Kukuras, the Angaras, and the Marishas.

There are also the Dhwajinis, the Utsavas, the Sanketas, the Trigartas, and the Salwasena; the Bakas, the Kokarakas, the Pashtris, and the Lamavegavasas; the Vindhyachulakas, the Pulindas, and the Valkalas; the Malavas, the Vallavas, the further-Ballavas, the Kulindas, the Kalavas, the Kuntaukas, and the Karatas; the Mrishakas, the Tanavalas, the Saniyas; the Alidas, the Pasivatas, the Tanayas, and the Sulanyas; the Rishikas, the Vidarbhas, the Kakas, the Tanganas, and the further-Tanganas.

Among the tribes of the north are the Mlecchas, and the Kruras, O best of the Bhaaratas; the Yavanas, the Chinas, the Kambojas, the Darunas, and many Mleccha tribes; the Sukritvahas, the Kulatthas, the Hunas, and the Parasikas; the Ramanas, and the Dasamalikas. These countries are, besides, the abodes of many Kshatriya, Vaisya, and Sudra tribes.

Then again there are the Sudra-abhiras, the Dardas, the Kasmiras, and the Pattis; the Khasiras; the Atreyas, the Bharadwajas, the Stanaposhikas, the Poshakas, the Kalingas, and diverse tribes of Kiratas; the Tomaras, the Hansamargas, and the Karamanjakas. These and other kingdoms are on the east and on the north. My Lord, alluding to them briefly, I have told you all.

If the Earth's resources are properly used according to their qualities and nature, Bhumi is like an ever-yielding cow, which may be milked for its fruits of dharma, artha and kama.

Powerful kings who know of dharma and artha have become greedy for the Earth. They are restless in their craving for this wealth, for which they are willing to sacrifice their very lives in battle.

Bhumi is the home of both creatures with heavenly bodies and those with human ones. Wanting to enjoy the pleasures of Earth, the kings have become like dogs that snatch meat from one another. Their unbounded ambition cannot be satisfied.

It is for this that the Kurus and the Pandavas are striving for possession of Earth, by negotiation, creation of discord, bribery, and battle. If Earth is well nurtured, it becomes the father, mother, children, sky and heaven of all creatures, O Purusharishabha.'

CANTO 10

JAMBU-KHANDA NIRMANA PARVA CONTINUED

Dhritarashtra says, 'Tell me, Sanjaya, in detail, about the lifespan, the strength, the virtues and vices, the future, past and present, of the people of Bharatavarsha, of Himavatvarsha, and also of Harivarsha.'

Sanjaya says, 'Bharatarishabha, the four yugas set in Bharata's Varsha are Krita, Treta, Dwapara and Kali. The yuga that comes first is Krita; next comes Treta; after Treta comes Dwapara; and at the very end, the Kali.

In the Krita Yuga, men live for four thousand years, while in the age of Treta they live three thousand years. At present in Dwapara, men live on Earth for two thousand years. In the Kali, however, there is no fixed measure of life, so much so that men sometimes die while still in the womb, or soon after birth.

In the Krita Yuga, men are born and have children, in hundreds and thousands. They have great strength and power, and are endowed with great wisdom, wealth and beauty. In that age Munis are born with the knowledge of asceticism and are naturally capable of great tapasya. They have great souls, are virtuous and truthful in speech.

The Kshatriyas born in that age are agreeable in appearance and able-bodied. Having great tejas, they are accomplished in the use of the bow, highly skilled in battle and brave.

In the Treta Yuga, all the Kshatriya kings are emperors ruling vast lands, which extend from sea to sea. They give birth to invincible warriors, who enjoy long lives, are heroic, and wield the bow in battle with great skill.

When the Dwapara sets in, all the four varnas born are energetic and ambitious, wishing to conquer one another.

The men born in the Kali Yuga have little energy, and are given to anger, greed and dishonesty. Jealousy, pride, anger, deception, malice and covetousness, O Bhaarata, are the qualities of the creatures in this age. A small part of the Dwapara Yuga remains before the advent of Kali.

With respect to all qualities the Varsha known as Himavat is superior to Bharatavarsha, while Harivarsha is more excellent than Himavatvarsha.'

CANTO 11

BHUMI PARVA

Dhritarashtra says, 'Sanjaya, you have described Jambu-khanda to me. Now tell me of its size and expanse. Tell me also, in detail and without omission, about the extent of the ocean of Sakadwipa, and Kusadwipa, of Salmalidwipa and Kraunchadwipa. Tell me also of Rahu, Soma and Surya.'

Sanjaya says, 'There are many islands, over which the Earth extends. I will speak of only seven islands to you, and of the Moon, and the Sun, and the planet Rahu.

The Jambu mountain spreads across eighteen thousand six hundred yojanas. The extent of the ocean of salt is said to be twice this size. That ocean is dotted with many kingdoms, and is adorned with precious stones and corals. It is also covered with mountains made of many metals. Thickly peopled by Siddhas and Charanas, the ocean is circular in form.

I will now speak to you of Sakadwipa; listen to me, O Bhaarata, as I describe it. That island is twice the size of Jambudwipa and the ocean is twice the extent of that island. Indeed, Sakadwipa is surrounded by the ocean on all sides. The kingdoms there are infused with dharma, and the men there live eternal lives. How can famine occur there? The people are all full of forgiveness and great tejas.

I have now briefly described Sakadwipa to you. What else, O king, do you wish to know?'

Dhritarashtra says, 'You have given me, wise Sanjaya, a brief description of Sakadwipa; now tell me everything in detail.'

Sanjaya says, 'On that island, there are seven mountains strewn with jewels and have mines of gemstones. There are also many rivers whose names I will recount to you. Everything there is excellent and delightful.

The first mountain is named Meru. It is the home of the Devas, Rishis, and Gandharvas. The next mountain is called Malaya, stretching towards the east. It is there that clouds arise, and from there they scatter in all directions. The next one is Jaladhara from where Indra daily draws the finest water. It is from this water that we get seasonal rain.

Over the next high mountain called Raivataka, the constellation of Revati has been fixed in the sky. Brahma himself has done this.

To the north of this is the lofty mountain Syama. Its beautiful bright body is made brilliant by ascending clouds. And since those mountains are dark, the people living there are all dark in complexion.'

Dhritarashtra says, 'A great doubt arises in my mind because of what you say. Why do the people there have dark complexions?'

Sanjaya says, 'On all islands, there are fair and dark men, and those produced by a union of the fair and the dark races. But that mountain is called the Dark Mountain because all its people are dark. Beyond this lies the great mountain called Durgasaila, and the next one is called Kesari. The breezes that blow from that mountain carry sweet fragrances. The height of each mountain is twice that of the one mentioned immediately before it.

O Kurunandana, the wise say that there are seven Varshas in that island. The Varsha of Meru is called Mahakasa; that of the water-giving Malaya is called Kumudottara. The Varsha of Jaladhara is called Sukumara: while that of Raivataka is called Kaumara; and of Syama, Manikanchana. The Varsha of Kesara is called Mandaki, and that named after the next mountain is called Mahapuman.

At the heart of that Dwipa is a mighty tree called Saka equal in height and breadth to the Jambu tree in Jambudwipa and the people there always worship the Saka.

In the many delightful provinces of that island, Siva is worshipped, and it is there that the Siddhas, the Charanas, and the unearthly beings find rest and rejuvenation. The people are virtuous, and all the four varnas devote themselves to their svadharma. There is no theft. Freed from decay and death and gifted with long lives, the people grow as rivers during the monsoon rains.

The rivers there are full of holy water. Ganga herself, divided into many streams, is there, as are Sukumari, Kumari, Seta, Keveraka, and Mahanadi; so also are the rivers Manijala, Chakshus, and Vardhanika, O Bharatottama. There are other innumerable sacred rivers, from which Indra draws water for showering rain. It is impossible to recount the names and lengths of all these rivers. All of them are awesome and sin-cleansing.

There are four sacred provinces known to men on the island of Saka. They are the Mrigas, the Masakas, the Manasas, and the Mandagas. The Mrigas are largely inhabited by Brahmanas devoted to their svadharma.

Amongst the Masakas are virtuous Kshatriyas who grant the Brahmanas their every wish.

The Manasas live by following the duties of the Vaisya order. They, too, have all their desires fulfilled; they are brave and steadfast in their devotion to dharma and artha. The Mandagas are all brave and upright Sudras.

In these lands there is no king, no punishment, indeed no person that deserves to be punished. They are all conversant with and diligently engaged in the practice of their respective duties and protect one another. This is what can be said about Sakadwipa.

To listen to the description of this great island also confers merit on the listener.'

CANTO 12

BHUMI PARVA CONTINUED

Sanjaya says, 'O Bhaarata, I will tell you about what is known of the islands in the north. Listen to me. In the north, the first ocean has waters of ghee. Then is the ocean whose waters are curds. Next comes the ocean whose waters are wine, and then is another ocean of water. The islands double in area as we proceed further north and these oceans surround them.

In the centremost island is a lofty mountain called Goura made of red arsenic; on the western island is the mountain Krishna, the favourite abode of Vishnu. There celestial gemstones are found in abundance, guarded by Kesava who, inclined to grace, bestows happiness on all creatures.

Along with the kingdoms there, a field of divine Kusa grass in Kusadwipa and the Salmali tree in Salmalika are adored.

In the Kraunchadwipa the mountain called Maha-krauncha is a mine of precious stones and is worshipped by all the varnas. On the mighty Gomanta, rich in all kinds of precious metals, lives the mighty Narayana, endowed with wealth and eyes like lotus leaves, with those who have attained moksha.

In Kusadwipa there is another mountain mottled with varicoloured corals and named after that island itself. This mountain is inaccessible and made of gold. O Kauravya, there is another splendid mountain there called Sumida. The sixth is called Harigiri.

These are the six principal mountains. The intervening space between these mountains doubles, moving further and further towards the north.

The first Varsha is called Audhido; the second is Venumandala; the third is called Suratha; the fourth is known by the name Kamvala; the fifth Varsha is called Dhritimat; and the sixth is Prabhakara; the seventh Varsha is called Kapila. These are the seven successive Varshas.

In these, Devas and Gandharvas, and other beings of the universe, sport and find their delight. The inhabitants of these Varshas are immortal. There are no robbers, nor any tribes of Mlecchas. All those who live there are almost white in complexion and very delicate.

As for the rest of the Dwipas, I will tell you all that I have heard. Listen with an attentive mind. In the Kraunchadwipa there is a towering mountain called Krauncha. Next to Krauncha is Vamanaka; and next to Vamanaka stands Andhakara. And next to Andhakara is that excellent massif Mainaka. After Mainaka lies the most wonderful of mountains called Govinda; and after Govinda is the mountain called Nivida.

Rajan, the spaces between these mountains increase twofold. I will now tell you about the lands that lie there. Listen to me.

The land near Krauncha is called Kusala; that near Vamanaka is Manonuga; that next to Manonuga is Ushna. After Ushna is Pravaraka; and after Pravaraka is Andhakaraka. The country after Andhakaraka is Munidesa. After Munidesa, in the land called Dundubhiswana live Siddhas and Charanas. The people there are almost white in complexion.

All these lands are inhabited by Devas and Gandharvas. In the island of Pushkara is a mountain by the same name, rich in jewels and gemstones. There dwells Prajapati himself praised and worshipped by all the Devas and Maharishis. A variety of precious stones from Jambudwipa is found there, and used for diverse purposes.

In all these islands the celibacy, honesty, discipline, health and lifespan of the inhabitants doubles as one moves northwards.

The land in those Dwipas, O Bhaarata, comprises but one country in which but one religion prevails. The Supreme Prajapati himself lives there; he holds the danda of chastisement and protects those islands. He is the king and the source of their bliss. He is the father, and the grandfather; he protects all creatures there, mobile or immobile. Cooked food appears by itself and is enjoyed by the people.

Mahabaho, after these vast lands can be seen Sama, a starshaped land with four corners, and thirty-three mandalas. There, O Kauravya, live four grand elephants adored by all. They are Vamana, Airavata, Supratika and Sarvabhauma. All efforts to calculate the proportions of these four Diggajas are fruitless. Their length, breadth and width remain unknown.

In those regions winds blow irregularly from all directions and are caught by those elephants with the tips of their splendid trunks that have the colour of lotuses and can draw up everything in their path. They then exhale to release these winds which then arrive on Earth thus allowing all creatures to breathe and live.'

Dhritarashtra says, 'You have, Sanjaya, told me everything about the first subject in detail. You have also indicated the positions of the islands. Speak to me now about what remains.'

Sanjaya says, 'Indeed, O great king, the Dwipas have all been described to you. Listen now to what I tell you about the heavenly bodies and about the size of Swarbhanu. The planet Swarbhanu is large and round with a diameter of twelve thousand yojanas, and a circumference of forty-two thousand yojanas, according to the learned of ancient times.

The diameter of the moon is said to be eleven thousand yojanas while its circumference is declared to be thirty-eight thousand nine hundred yojanas of the illustrious planet of cool rays.

Anagha, sinless, it has been said that the great, swift, beneficent, and luminous Sun, is ten thousand yojanas across, and thirty-five thousand eight hundred around. These are the dimensions estimated here, O Rajan, of Arka.

The planet Rahu, on account of his great size, eclipses both the Sun and the Moon at regular intervals. I recount this to you briefly. I have now given you answers to all your questions. Let peace be yours. I have told you about the construction of the universe as indicated in the Shastras. Therefore, O Kauravya, pacify your son Duryodhana.

Having listened to this charming Bhumi Parva, a Kshatriya is endowed with prosperity, obtains the fruit of his desires, and wins the approval of the righteous. The king who listens to this on days of the full moon or the new moon, while carefully observing vows, finds enhancement in his lifespan, his fame and energy. The spirits of his ancestors are appeased. You have now heard of all the merits that flow from Bharatavarsha!'

CANTO 13

BHAGAVAT-GITA PARVA

Vaisampayana said, "Knowing the past, the present and the future, and seeing all things as if present before his eyes, Sanjaya rushes grief stricken into court from the battlefield. To Dhritarashtra, who sits lost in thought, he announces that Bhishma the grandfather of the Bhaaratas has been killed.

Sanjaya says, 'I am Sanjaya, O great king. I bow to you. Bhishma, the son of Shantanu and the grandsire of the Bhaaratas, has been cut down in battle. That foremost of all warriors, that Pitamaha of the Bhaaratas, is fallen. That greatest Kshatriya, who embodied the urjas of all archers, that grandfather of the Kurus, lies today on a bed of arrows.

That Bhishma, on whose strength your son relied as he played the game of dice, now lies on the battlefield felled by Sikhandin. That Maharathika who defeated all the kings of the Earth gathered together in a fierce contention at the city of Kasi, he who fearlessly fought Rama, the son of Jamadagni, oh, even he has today fallen to Sikhandin.

Resembling the great Indra himself in courage, and Himavat in firmness, like the ocean in gravity, and the Earth herself in patience, that invincible warrior with arrows for teeth, a bow for his mouth, and a sword for his tongue, that lion among men, has been brought to grief by the prince of Panchala.

That Parantapa, on seeing whom in battledress even the mighty army of the fearless Pandavas would tremble like a herd of cows facing a lion, having protected your army for ten nights and having accomplished mighty and well-nigh impossible feats, has set like the Sun.

He, who like Sakra himself, calmly shot arrows by the thousands, killed ten thousand soldiers every day for ten days: even he, slain by the enemy, lies, undeserving on the bare ground like a mighty tree felled by the wind, as a consequence, Rajan, of your evil counsels.'"

CANTO 14

BHAGAVAT-GITA PARVA CONTINUED

Dhritarashtra says, 'How has Bhishma been cut down by Sikhandin? How has my father, who resembled Vasava himself, fallen from his chariot? What has become of my sons, O Sanjaya, deprived of the support of mighty Bhishma, he who was like a divine being, and who led the life of Brahmacharya for the sake of his father? How do our warriors feel about the loss of that tiger among men who was filled with great wisdom, great power and great energy?

Hearing that that great leader of men, that unfaltering Kshatriya, is fallen, a terrible sadness pierces my heart. While advancing against the enemy, who followed him and who marched ahead? Who stayed by his side? Who moved alongside? What brave fighters followed protecting the rear of that Maharathika, that wonderful archer, that bull among Kshatriyas, while he penetrated into the ranks of the foe?

While attacking the enemy's divisions, which warriors opposed that great luminary of a thousand rays, who spread fear and destruction among their ranks like the Sun destroying darkness, and who accomplished near impossible feats in battle among the ranks of Pandu's sons?

How, indeed, Sanjaya, did the Pandavas stand up to the son of Shantanu, that invincible Kshatriya, when he attacked them? How did Kunti's son conquer the unconquerable one, who, though modest, was a tiger among men slaughtering the enemy's ranks with great ferocity, having arrows for his teeth, a bow for his mouth, and a terrible sword for his tongue?

Oh, how undeserving is he of such a fate, that fierce archer shooting raging arrows, mounted on this chariot, beheading his foes, that irresistible hero, irresistible as the fires at the end of the yugas, seeing who in readiness for battle made the great army of the Pandavas falter in its advance.

Having achieved great feats on the battlefield, destroying the hostile armies for ten nights, alas, that greatest of Kshatriyas has set like the Sun. He who, like Sakra himself, loosed an unending stream of arrows, and killed millions of soldiers in ten days, that descendant of Bharata's race,

now lies on the bare ground, on the field of battle, a mighty tree uprooted by the winds, as a result of my evil counsels!

Seeing Shantanu's son, how could the army of the Pandavas succeed in striking him down? How did the sons of Pandu fight Bhishma? How is it that Bhishma fell when Drona lives? When Kripa was near him, and Drona's son Aswatthaman also, how could Bhishma, that foremost of destroyers be himself destroyed?

How could Bhishma who was an Atiratha and who could not be vanquished by the very gods, be defeated by Sikhandin, the prince of Panchala? He, who always regarded himself equal to the mighty son of Jamadagni in battle, he whom Jamadagni's son himself could not quell, he who resembled Indra in valour, alas, O Sanjaya, tell me how that hero, Bhishma, born in the race of Maharathas, was brought down, for without knowing all the details I cannot regain my composure.

Which great archers of my army did not desert that glorious hero? What heroic warriors, at Duryodhana's command, stood protecting him? When all the Pandavas with Sikhandin in the vanguard moved against Bhishma, did not all the Kurus stay by his side?

Hard as my heart is, surely it is not unbreakable, for why does it not break on hearing the news of the fall of Bhishma! In him lay boundless truth, intelligence, and political acumen. Alas, how was he slain in battle?

Like an imposing cloud, the twang of his bowstring, its roar, his arrows its raindrops, and the sound of his bow for thunder, that Kshatriya shot his arrows at the Pandavas and the Panchalas and the Srinjayas who stood at their side; he struck hostile charioteers like the slayer of Bala smiting the Danavas.

Who were the heroes that resisted, like the shores of the surging sea, him that punished enemies, who was a terrible ocean of weapons, an ocean in which arrows were inexorable crocodiles and bows were the waves? Who resisted this limitless ocean, without an island, agitated and with no raft to cross it, in which maces and swords were like sharks, and horses and elephants like eddies, foot-soldiers like fishes in abundance, and the sound of conches and drums like its roar?

Who resisted this Kshatriya, this ocean that swallowed horses and elephants and foot-soldiers, an ocean that devoured enemy heroes and that seethed with wrath that constituted its Yadava-fire?

When, in Duryodhana's interests, Bhishma achieved great feats in battle, who were in his vanguard? Who were they that protected the right wheel of that tremendous warrior? Who were they that resisted hostile heroes who came from behind him with patience and vigour?

Who positioned themselves to guard him from the front? Who protected the fore-wheel as he battled the adversary? Who struck at the Srinjayas from beside his left wheel? Who were they that defended the irresistible advance troops? Who protected the flanks of that warrior who has made his last painful journey? And who, O Sanjaya, fought the enemy heroes in the general conflict?

If he was protected by our heroes, and if they were protected by him, why could he not then swiftly humble the army of the Pandavas, invincible though it may be? Indeed, how could the Pandavas succeed even in striking Bhishma who was like Siva Parameshti himself, that Lord and creator of all creatures?

Sanjaya, you speak of the fall of Bhishma; that tiger among men, that mighty warrior, our refuge upon whom the Kurus were relying to fight the Pandavas, how was he slain by the enemy? In ancient times, all the Devas sought that Kshatriya's assistance to annihilate the Danavas. That foremost of sons filled with great tejas, on whose birth the famous Shantanu cast aside all grief, despair, and sorrows, how can you tell me that that celebrated hero, that great refuge of all, that wise and holy man who was devoted to his dharma and conversant with the truths of Vedic knowledge, has been slain?

Accomplished in the use of every weapon and imbued with humility, if the son of Shantanu, gentle, restrained, yet so intrepid, has been felled, then I regard the rest of my army as already destroyed. In my judgment, immorality has now become stronger than righteousness, for the sons of Pandu desire sovereignty even by killing their venerable elder! In olden days, Jamadagni's son Rama, who was acquainted with every weapon and who was superior to all, when fighting on behalf of Amvya, was defeated by Bhishma in combat.

You tell me that Bhishma, that greatest of warriors who resembled Indra himself in his feats, has been vanquished. What can bring greater despair to me than this? Suffused with great intelligence, he who was not slain even by that destroyer of hostile heroes, that Rama, the son of Jamadagni, who repeatedly defeated hordes of Kshatriyas in battle, he has now been laid low

by Sikhandin. Surely then, Drupada's son Sikhandin, who has quelled that bravest and most skilful Kshatriya, who commanded the most powerful weapons, must be superior in energy and strength to the mighty Bhishma!

In that encounter, who were the heroes that accompanied that destroyer of enemies? Tell me how the battle was fought between Bhishma and the Pandavas. The army of my son, O Sanjaya, bereft of its hero, is like an unprotected woman. Indeed, that army of mine is like a panic stricken herd of cows lost without its herdsman. When he, who was braver than anyone else, was vanquished, what was the state of mind of my army? What power remains in our lives, when we have killed our all-powerful father, the most righteous of men in the world?

Like a man who wishes to cross the sea as he watches his boat sink in deep waters, my sons, I imagine, are weeping grievously on Bhishma's death. My heart must surely be hard that it does not tear apart even on hearing of Bhishma's fall. Endowed with vast weapons, intelligence, and insight, how could that invincible warrior have been quelled?

A man cannot free himself from death using weapons or courage, ascetic merit or intelligence, firmness or offerings. Indeed, time cannot be transgressed by anything in the world, when you tell me that Shantanu's son Bhishma is fallen. Consumed by grief because of my sons, indeed overwhelmed with great sorrow, I had hoped for relief from Bhishma. When he saw Shantanu's son lying on earth like the Sun fallen from the sky, what other refuge did Duryodhana seek?

Reflecting on this, I cannot foresee how this will all end, both for our allies and for our enemies as they range themselves in opposition to each other.

Sadly the duties of the Kshatriya varna as laid down by the Rishis are cruel; the Pandavas desire sovereignty even at the cost of the death of Shantanu's son, and we too crave it by offering up in sacrifice that great hero. The sons of Pritha and mine do all observe their Kshatriya dharma and, thus, incur no sin. This is the path of a righteous man in times of terrible calamity. The display of valour and great strength has been laid down among the duties of Kshatriyas.

How, indeed, did the sons of Pandu oppose my father Bhishma in battle? How were the troops arrayed, and how did he fight against those high-souled adversaries? How, O Sanjaya, was my father Bhishma cut down, and

what did Duryodhana, Karna, the deceitful Sakuni, the son of Subala, and Dussasana say when Bhishma fell?

In the house of death that is war, where the chessboard is made up of the bodies of men, elephants, and horses, where arrows and javelins, mighty swords and darts kill and maim, who were those wretched gamblers, who staked their very lives? Who won in this game, who were defeated, who cast the dice successfully, and who have been killed, besides Bhishma, the son of Shantanu?

Tell me all, Sanjaya, for I am not at peace, hearing that Devavrata has been slain, that father of mine, of great and terrible deeds, that jewel of battle, Bhishma! Anguish like a blade pierces my heart, born of the thought that all my children will die. As a fire blazes brighter when ghee is poured on it, you do deepen my sorrow.

My sons must even now be grieving, seeing Bhishma fallen, that great Bhishma celebrated in all worlds and who took upon himself a heavy burden. I will listen to all those sad outcomes of Duryodhana's terrible folly. Therefore, tell me everything that happened there, everything that happened in the battle, born of the folly of my wicked son. Confused or clear, tell me everything, Sanjaya.

Whatever was achieved in the war by the tejas of the great Bhishma who desired victory; tell me everything and in complete detail of how each battle between the armies of the Kurus took place.'

CANTO 15

BHAGAVAT-GITA PARVA CONTINUED

Sanjaya says, 'You are deserving and this is a noble question. However, it does not befit you to blame Duryodhana. The man who incurs evil as the consequence of his own misdeeds, should not attribute the blame to others.

Great king, the man who injures others deserves to be killed for his sins. The upright and blameless Pandavas, along with their friends and counsellors, look up to you; they have endured their injuries, forgiven them, and lived peaceably in the forest.

Do not grieve as you listen to the grim stories of horses and elephants, and powerful kings I have seen by Yoga-shakti. For all this was pre-destined.

I have bowed before your wise and high-souled father, the Mahatman Vyasa, who has bestowed upon me the boon of divine understanding, a sight beyond the vision of the eyes, heightened hearing from a great distance, a knowledge of other people's thoughts and of the past and the future, a knowledge also of the origin of all those who transgress the sacred ordinances, the delightful power of coursing through the skies, and protection from all weapons in battle.

Now listen to me carefully as I narrate the romantic and awesome battle between the Bhaaratas, a battle that makes one's hair stand on end.

When the combatants were ready and arrayed by the rules of war, Duryodhana says to Dussasana, 'O Dussasana, let chariots be moved swiftly to protect Bhishma, and order our akshauhinis to advance.

I now recollect what I have been thinking for many years about the war between the forces of the Pandavas and the Kauravas. For us, nothing is more important than keeping Bhishma safe. If protected he will annihilate the Pandavas, the Somakas and the Srinjayas.

That pure-souled Kshatriya has said that he will not slay Sikhandin. Sikhandin was a woman in an earlier birth, and so Bhishma refuses to fight him. For this, Bhishma should be particularly well protected.

Let all my soldiers take up their positions, and be determined to kill Sikhandin. Also let the troops from all cardinal directions, skilled in the use of every kind of weapon, watch over the Pitamaha. Even the mighty lion, if left unprotected, may be slain by the wolf. We must not allow Bhishma to be slain by Sikhandin like the lion by the jackal.

Yudhamanyu guards the left wheel and Uttamauja the right wheel of Arjuna, and thus shielded, Phalguni himself safeguards Sikhandin. O Dussasana, ensure that Sikhandin, who is protected by Arjuna, and whom Bhishma will not attack, does not kill Ganga's son.'

CANTO 16

BHAGAVAT-GITA PARVA CONTINUED

Vaisampayana said, "Sanjaya says, 'When the night passed, loud exclamations of the kings rend the air. The blast of conches and the sound of drums resembling the roars of lions, the neigh of horses and the clatter of chariot wheels, the noise of raucous elephants and the shouts, clapping of arm-pits, and cries of roaring combatants, all raise a thunderous noise.

The teeming armies of the Kauravas and the Pandavas, rising before dawn, complete all their deployments. When the Sun rises, the fierce weapons of attack and defence, the armour of your sons and the Pandavas, and the great splendid armies of both sides, are fully seen. Elephants and chariots, adorned with gold, look radiant like clouds streaked with lightning. The arrays of chariots look like cities.

Standing there, your father shines brilliantly like the full moon. And the warriors armed with bows and swords, scimitars and maces, javelins and spears, and other bright weapons of many kinds, take up their positions in the ranks. Resplendent standards, belonging to us and the enemy, are seen, hoisted by the thousands. Thousands of golden banners decorated with gemstones blaze like fire. They look beautiful even like the armoured heroes longing for battle.

Countless great Kshatriya commanders, wearing quivers, and with eyes big as those of bulls, and with hands cased in leather gloves, stand at the heads of their divisions, with shining weapons raised.

Subala's son Sakuni, and Salya, Jayadratha and the two princes of Avanti, Vinda and Anuvinda, the Kekaya brothers, Sudakshina the ruler of the Kambojas and Srutayudha the lord of the Kalingas, and king Jayatsena, Brihadbala, king of the Kosalas, and Kritavarman of the Satwata vamsa—these ten powerful tigers among men, whose arms resemble maces, these performers of sacrifices and givers of gifts to Brahmanas, stand each one at the head of an akshauhini of troops.

These and many other kings and princes, maharathikas all, knowers of statecraft, obedient to the commands of Duryodhana, all sheathed in mail,

are seen at the head of their legions. All of them, wearing black deerskin, imbued with great strength, accomplished in battle, and cheerfully prepared, for Duryodhana's sake, to give up their lives and attain Brahmaloka, stand there commanding ten powerful akshauhinis.

The eleventh great division of the Kauravas, consisting of the Dhartarashtra troops, are positioned in front of the great army.

There in the vanguard of that division is Shantanu's son. With his helmet, royal parasol, and armour, all in white, we see the unfailingly mighty Bhishma looking like the risen moon. His standard bears the sign of a golden palmyra; he himself is mounted on a silver ratha. Both the Kauravas and the Pandavas gaze upon that hero, looking like the full moon encircled by white clouds.

On seeing Bhishma, the great archers amongst the Srinjayas, led by Dhrishtadyumna, appear like little lesser animals looking at a mighty yawning lion. Indeed, all the warriors led by Dhrishtadyumna tremble in fear.

These, O Rajan, are the eleven splendid divisions of your army.

So also the seven akshauhinis belonging to the Pandavas are protected by the greatest Kshatriyas. Indeed, the two armies facing each other look like two oceans at the end of the Yuga agitated by fierce makaras, teeming with monstrous crocodiles. Never before did we see or hear of two such armies encountering each other like these of the Kurus.'"

CANTO 17

BHAGAVAT-GITA PARVA CONTINUED

Sanjaya says, 'Just as predicted by the holy Krishna-Dwaipayana Vyasa, the kings of the Earth gather in that manner for the great contention. On the day the battle begins, Soma approaches the region of the Pitris. The seven great planets are ablaze as they appear in the sky.

The Sun, as he rises, seems to be split in two, and bursts into flames. Carnivorous jackals and crows, expecting to feed upon the dead, call out fiercely from all burning directions.

Every day the Pitamaha of the Kurus, and the son of Bharadwaja, rising from their beds in the morning, say with dhyana, "Victory to the sons of Pandu", while those mighty warriors are pledged yet to fight for your cause. Your father Devavrata, aware of varna dharma, summons all the kings and speaks to them.

"Kshatriyas, the broad door into heaven is open to you. Pass through it to the region of Sakra and Brahma. The ancient Rishis have shown you this eternal path. Bring honour upon yourselves by fighting with alert minds. Nabhaga and Yayati, and Mandhatri, and Nahusha and Nriga, were triumphant in battle and attained bliss. It is a sin for a Kshatriya to die of sickness at home; to die in battle is his eternal duty."

Thus addressed by Bhishma, the magnificent kings, in their majestic chariots, move to the heads of their respective akshauhinis. Only Vikartana's son Karna, with his friends and relatives, puts aside his weapons for the sake of Bhishma. Without Karna then, your sons and their allies forge ahead, to the ten points of the horizon which reverberate with their leonine roars.

And their legions shine brightly with white sovereign parasols, banners, standards, elephants, horses, chariots, and foot-soldiers. And the Earth fills with the sounds of drums and cymbals, and the clatter of chariot wheels. And the maharathas, bedecked with golden ornaments and with their bows streaked with gold, look as resplendent as hills of fire.

And with his large palmyra-standard, bearing five stars, Bhishma, the Senapati of the Kaurava army, looks like the radiant Sun himself. He orders

your noble archers to take up their positions, which they do with alacrity.

King Saibya of the country of the Govasanas, accompanied by all the others, goes forth on a royal elephant graced with a banner on its back. And the lotus-complexioned Aswatthaman rides out prepared for every contingency, stationing himself at the very head of all the divisions, with his standard bearing the emblem of the lion's tail.

And Srutayudha and Chitrasena, and Purumitra and Vivimsati, and Salya and Bhurisravas, and that mighty maharathika Vikarna—these seven great archers mounted on their chariots and encased in excellent mail, follow Drona's son with Bhishma behind them. The lofty golden standards adorning their chariots shine brilliantly.

The standard of Drona, that most excellent of acharyas, bears the emblem of a golden shrine ornamented with a kalasha and a bow. That of Duryodhana, bearing a jewel-encrusted elephant, guides many hundreds and thousands of divisions. The rathas of Paurava, the king of the Kalingas, and Salya, are positioned in Duryodhana's vanguard.

The king of the Magadhas guides his akshauhini against the enemy on a bejewelled chariot with his standard bearing the image of a bull. The great force of the Eastern Kingdoms, protected by the chief of the Angas, Karna's son Vrishaketu, and the powerful Kripa, appears like the soft white clouds of approaching winter.

Stationed in front of his troops, with his silver standard bearing the emblem of the boar, is the splendid Jayadratha. A hundred thousand rathas, eight thousand elephants, and sixty thousand cavalry are under his command.

Commanded by the king of the Sindhus, that vast akshauhini in the forefront of the army with countless chariots, elephants and horses, is truly magnificent. With sixty thousand chariots and ten thousand elephants, the ruler of the Kalingas, accompanied by Ketumat, advances. His majestic elephants, looking like hills, and adorned with yantras, lances, quivers and standards, are strikingly beautiful.

The ruler of the Kalingas blazes forth with his lofty standard effulgent as fire, his royal parasol, golden cuirass, and the chamaras which fan him, all shining. Ketumat, riding on an elephant and holding a wonderful and beautiful goad, is also stationed in battle, O king, like the Sun in the midst of dark clouds.

And king Bhagadatta, fiery with energy and riding on his legendary elephant, goes out like the wielder of the thunder. And the two princes of Avanti, Vinda and Anuvinda, regarded as equal to Bhagadatta, follow Ketumat, riding on the necks of their elephants.

Thus arrayed by Drona and Bhishma, and by Drona's son, and by Bahlika and Kripa, the Kaurava vyuha, of numberless divisions of chariots, appears as if elephants form its body, the kings, its head; and the horses, its wings. Facing all sides, that fearsome vyuha seems to smile in readiness to spring upon the enemy.'

CANTO 18

BHAGAVAT-GITA PARVA CONTINUED

Sanjaya says, 'A loud uproar made by the fighting men in readiness for battle causes the heart to tremble. Indeed, the Earth seems to split into two with the sounds of conches and drums, the bellows of elephants and the clatter of chariot wheels. Soon the Sky and the Earth are filled with the neighing of chargers and the shouts of warriors.

O great Rajan, the troops of your sons and of the Pandavas both tremble when they face each other. There on that battlefield, elephants and chariots, decked in gold, are as beautiful as clouds flecked with lightning. And the standards of your allies, adorned with golden rings, glow like fire. And those standards of your side and theirs resemble the banners of Indra in his celestial mansions.

And the heroic warriors, all fitted out in golden coats of mail with the brilliance of the blazing Sun, themselves look like Agni or Surya. All the leading Kshatriyas amongst the Kurus, with magnificent bows, and other weapons ready, with leather gloves on their hands, and with standards, those mighty bull-eyed archers, stand lordly at the heads of their akshauhinis.

Protecting Bhishma from behind, among your sons are Dussasana, and Durvishaha, Durmukha and Dussaha and Vivimsati, and Chitrasena, and that maharatha Vikarna; also amongst them are Satyavrata and Purumitra, Jaya, Bhurisravas and Sala.

And twenty thousand maharathas follow them. The Abhishahas, the Surasenas, the Sibis, and the Vasatis, the Swalyas, the Matsyas, the Ambashtas, the Trigartas, and the Kekayas, the Sauviras, the Kitavas, and the dwellers of the Eastern, Western, and the Northern kingdoms, these twelve brave races are resolute in their determination to fight, heedless of their lives.

These protect the Pitamaha with an awesome array of chariots. And with a division of ten thousand war elephants, the king of Magadha follows that akshauhini. They who guard the wheels of the chariots, and they who protect the elephants, number a stupendous six million.

And the foot-soldiers that march ahead, armed with bows, swords, and shields, number many hundreds of thousands. And they fight using also their nails and bearded barbs. And the eleven akshauhinis of your son, O Bhaarata, look like Ganga separated from Yamuna.'

CANTO 19

BHAGAVAT-GITA PARVA CONTINUED

Dhritarashtra says, 'Seeing our eleven akshauhinis laid out in battle formation, how does Yudhishtira, the son of Pandu, with his smaller number of legions, make his counter-array? How does Kunti's son, Sanjaya, create his battle formation against that Bhishma who was a master of all kinds of vyuhas, Manushya, Deva, Gandharva, and Asura?'

Sanjaya says, 'Seeing Dhritarashtra's legions arrayed, Pandu's son of virtuous soul, Yudhishtira Dharmatma, says to Arjuna, "We have long known the wise words of Maharishi Brihaspati, that a small army must be made to fight by compressing its troops, while the large army may be stretched out at will. In encounters of the few with the many, the vyuha to be formed is the suchimukha, the needle-mouthed one. Our troops compared with the enemy's are few. Deploy our troops, Arjuna, in accordance with the precept of the great Rishi."

Arjuna answers Yudhishtira, "I will create for you an unshakeable and invincible vyuha known as the Vajra, designed by the very wielder of the thunder-bolt himself. He who is like the bursting tempest, he who cannot be defeated by the enemy in battle, Bhima that greatest of smiters, will fight at our head. That foremost of men, knower of all ayudhas, will be our leader at the front destroying our adversaries, shattering their very confidence.

Seeing Bhima, awesome in battle, all the enemy soldiers led by Duryodhana will retreat in panic like smaller animals upon seeing the lion; Bhima will protect us like a wall and dispel our fears like Indra who gives refuge to all heavenly beings. There is no living man who can even look upon Vrikodara of fierce deeds when he is angry."

Having said this, Dhananjaya moves to form his vyuha. He swiftly orders his troops into battle-array and advances against the enemy. And the mighty army of the Pandavas, seeing the Kuru army move, appears itself to look like the swelling, rushing and powerful current of Ganga. And Bhima, and Dhrishtadyumna blessed with great tejas, and Nakula, and Sahadeva, and king Dhrishtaketu, become the leaders of that force.

And king Virata, surrounded by this akshauhini, along with his brothers and sons, marches in the rear, protecting them from behind. The two radiant sons of Madri become the guardians of Bhima's wheels, while the five sons of Draupadi and the son of Subhadra, all blessed with tejas, protect Bhima from behind. And that maharathika, Dhrishtadyumna the prince of Panchala, with the valiant Prabhadrakas, protects those princes from the rear.

And behind him is Sikhandin, who in turn is guarded by Arjuna, and who advances with dhyana for the destruction of Bhishma. Behind Arjuna, to guard his wheels, rides the powerful Yuyudhana and the two princes of Panchala, Yudhamanyu and Uttamaujas, along with the intrepid Kekaya brothers, and Dhrishtaketu, and Chekitana.

Bhima, wielding his mace made of the sternest metal, moving with fierce speed on the battlefield, can dry up the very ocean. And there the sons of Dhritarashtra with their counsellors, stand looking at him. This, O Rajan, is what Bibhatsu says pointing out the mighty Bhima to Yudhishtira; while Arjuna speaks, all the gathered troops bow to praise and worship him.

King Yudhishtira, the son of Kunti, takes up his position at the heart of his army, surrounded by vigorous overpowering elephants which resemble moving hills. The high-souled and valorous Drupada, lord of the Panchalas, stations himself behind Virata with an akshauhini to fight for the Pandavas. And on the chariots of those kings are high standards bearing diverse emblems, decorated with beautiful ornaments of gold, and with the radiance of the Sun and the Moon.

Moving those kings to make space for himself, Maharatha Dhrishtadyumna, his brothers and sons around him, watches over Yudhishtira from behind. Transcending the lofty standards on all the chariots, yours and those of your opponents, is the gigantic Vanara on Arjuna's chariot.

Hundreds and thousands of foot-soldiers, armed with swords, spears and scimitars, advance in front to safeguard Bhima. And ten thousand dauntless elephants, big as hills, emblazoned with golden armour follow the king like moving mountains. With temporal juice trickling down their faces, they resemble great rain clouds, and emit the fragrance of lotus flowers.

And the unconquerable Bhimasena, Mahatman, swinging his fierce mace that resembles a parigha surely looks as if he can easily crush the sprawling army of your son. Appearing like the Sun himself, and scorching

the hostile army like fire, it is impossible for the warriors to even look at him.

This fierce and fearless Vajravyuha, facing all sides, and having bows for its lightning sign, is protected by the wielder of the Gandiva himself. Deploying their legions in this manner against your army, the Pandavas await battle. And protected by the Pandavas, that vyuha is veritably invincible in the world of men.

And as both armies stand waiting for sunrise, a wind begins to blow, gentle rain falls with no clouds in sight, and the roll of thunder is heard. Dry winds blow showering the ground with sharp stones and a thick dust arises covering the world with darkness. Meteors begin to fall towards the east and, striking against the rising Sun, shatter loudly into fragments.

As the troops stand ready for battle the Sun rises without his customary splendour, and the Earth trembles and cracks open reverberantly in many places. The sound of thunder, O king, can be heard frequently on all sides and so thick is the billowing dust that nothing can be seen.

And the towering standards of the warriors, furnished with strings of bells, decked with golden ornaments, garlands of flowers, and rich cloths, graced with banners and like the Sun in splendour, are shaken by the wind, and jingle loudly like a forest of palmyra trees with a gale blowing lustily through.

Thus stand those tigers amongst men, the sons of Pandu, joyful in battle, having arrayed their legions against the army of your son, sucking as it were, the marrow of our warriors, with Bhima, mace in hand, stationed at their head.'

CANTO 20

BHAGAVAT-GITA PARVA CONTINUED

Dhritarashtra says, 'When the Sun rises, O Sanjaya, of my army led by Bhishma and the Pandava army led by Bhima, which, in joyful readiness for battle, approaches the other first? To which side are the Sun, the Moon and the Wind hostile, and against whom do the beasts of prey utter inauspicious cries? Who are those beautiful and daring young men? Tell me everything and in detail.'

Sanjaya says, 'Both armies look equally joyful and equally beautiful like blooming forests. Both armies abound in elephants, chariots and horses. Both are vast and terrible to behold, and hostile to each other. Both of them teem with outstanding warriors organised to conquer the very heavens.

The Kauravas stand facing the west, while the Pandavas face the east, ready to fight. The troops of the Kauravas appear like the army of the Danavas, while those of the Pandavas look like the army of the Devas. The wind begins to blow from behind the Pandavas against the face of the Dhartarashtras, and the predators howl against your son's legions. The elephants of your sons cannot bear the strong odour of the temporal juice emitted by the majestic elephants of the Pandavas.

And Duryodhana rides on a lotus coloured elephant, with rent temples, graced with a golden kaksha on its back, and protected by netted steel armour. He is at the very heart of the Kurus and is extolled by bards and singers. And a white sovereign parasol with a golden chain and moon-like brilliance is held over his head.

Sakuni, the lord of the Gandharas, follows, surrounded by his mountain men. And the revered Bhishma is at the head of all the troops, with another royal white parasol over him, armed with bow and sword, with a white helmet, a white banner atop his chariot yoked to white horses, looking altogether like a white mountain.

In Bhishma's legion are all the sons of Dhritarashtra, and also Sala of the Bahlikas; there are also all those Kshatriyas called Amvastas and Sindhus, and also the Sauviras, and the heroic people of the land of the five rivers.

And on a golden chariot drawn by red horses stands the valiant Mahatman Drona, bow in hand, the Acharya of almost all the kings, who remains behind all the troops, protecting them like Indra. And Saradwat's son Gautama, that frontline fighter, that high-souled and mighty archer familiar with all manner of warfare, accompanied by the Sakas, the Kiratas, the Yavanas and the Pahlavas, takes up his position at the northern point of the army.

That immense force which is well guarded by maharathas of the Vrishni and the Bhoja vamsas, as also by the fighting men of Surashtra, well-armed and masters of weapons, and which is led by Kritavarman, goes towards the south of the army. Ten thousand chariots of the Samsaptakas, masterful warriors all, who were created for either the death or the fame of Arjuna, and who intend to stay close to and hunt Arjuna, all advance along with the brave Trigartas.

In your army, O Bhaarata, are a thousand magnificent war elephants to each of which are assigned a hundred chariots. A hundred horsemen are given to each chariot; each horseman has ten archers, each of whom is accompanied by ten foot-soldiers armed with sword and shield. Thus does Bhishma lay out your legions.

As each day dawns, your great Senapati, Bhishma the son of Shantanu, sometimes moves your troops in the Manava vyuha, sometimes in the Deva, sometimes in the Gandharva, and at others in the Asura. Thronged with a large number of maharathas, and roaring like the very ocean, the Dhartarashtra army, disposed by Bhishma, stands facing the west for battle. Unbounded and dreadful as your army is, the army of the Pandavas, though smaller, appears to me to be colossal and invincible since Krishna and Arjuna lead it.'

CANTO 21

BHAGAVAT-GITA PARVA CONTINUED

Sanjaya says, 'Seeing the vast Dhartarashtra army ready for battle, king Yudhishtira, the son of Kunti, gives way to grief. Seeing that formidable vyuha formed by Bhishma and knowing it to be impenetrable, the king grows pale and says to Arjuna, "Dhananjaya, how will we fight the Dhartarashtras who have the Pitamaha as their Senapati?

How will we withstand the unshakeable and invincible vyuha which has been designed by that destroyer of foes Bhishma of transcendent glory, by the directions laid down in the scriptures? Parantapa, given the numbers of our troops we are doubtful of success. How, indeed, will we obtain victory in the face of this mighty formation?"

Arjuna answers Yudhishtira who is troubled by grief at the sight of your army, "Listen, O king, to how a few soldiers may defeat a vast army having many strengths. Since you are without malice, I will tell you the means by which we can triumph.

The Rishi Narada knows it, as do both Bhishma and Drona. Brahma himself in olden days during the battle between the Devas and the Asuras said to Indra and the other celestials, 'They who desire victory do not conquer by might and force so much as by truth, compassion, righteousness and vitality.'

Discriminating then between dharma and adharma, and understanding what covetousness is and what it is to fight without arrogance, victory lies with righteousness. Know, O Rajan, that victory is already assured to us in this war.

Indeed, as Narada says, 'Where Krishna is, there is victory. Victory is inherent to Krishna, indeed it follows him. And as victory is one of his attributes, so is humility. Govinda possesses infinite energy. Even in the midst of uncountable enemies, he is without pain. He is the most eternal of Purushas. And victory surely lies where Krishna is.'

Even he, indestructible and impossible to conquer with weapons, appearing as Hari in olden days, said clearly to the Devas and the Asuras, 'Who amongst you would be victorious?' Even the conquered Devas

replied, ‘With Krishna to lead us we will prevail.’ And it was through Hari’s grace that the three worlds were conquered by the gods led by Sakra.

I do not, therefore, see any reason for you to be dejected, you who have the Sovereign of the Universe and the Divine Lord of the gods himself wishing you triumph.”’

CANTO 22

BHAGAVAT-GITA PARVA CONTINUED

Sanjaya says, 'Then king Yudhishtira, laying out his own troops against the legions of Bhishma, urges them on, saying, "The Pandavas have now deployed their forces in counter array in keeping with the scriptures. Fight fairly, you sinless ones, who wish to enter the highest heaven!"

In the midst of the Pandava army is Sikhandin, and his troops are protected by Arjuna. And Dhrishtadyumna advances in the vanguard, protected by Bhima. The southern akshauhinis are guarded by that mighty archer, the handsome Yuyudhana of the Satwatas, who resembles Indra himself.

Yudhishtira is stationed on a chariot that is worthy of bearing Mahendra himself, adorned with an excellent standard, mottled with gold and glittering gemstones, and furnished with golden reins for the horses, in the midst of his war elephants. His sovereign white parasol with an ivory handle, unfurled over his head, is resplendent; and many great Rishis walk around him singing his praises.

Many priests, and regenerate Rishis and Siddhas, chant laudatory hymns, praying for the destruction of his enemies, with the help of japas and mantras, potent drugs, and a variety of propitiatory ceremonies. That Mahatman king of the Kurus, showering the Brahmanas with gifts of cows and fruit, flowers and gold, along with rich cloths, advances like Sakra, king of the Devas.

The chariot of Arjuna, with a hundred bells, the best Jambunada gold, having excellent wheels, possessing the effulgence of fire, and pulled by white horses, shines brilliant as a thousand suns. And on that chariot whose banner bears the Vanara emblem, whose reins are held by Krishna, stands Arjuna with the Gandiva and arrows in hand, peerless archer whom none can ever equal.

For crushing your sons' troops, the mighty Bhimasena Vrikodara, who assumes the most terrifying aspect, who without weapons and with his mere bare hands pounds men, horses, and elephants into the dust, that Mahabaho

accompanied by the twins, is the protector of the heroic maharathikas of the Pandava army.

Seeing indomitable Vrikodara, like the towering leader of a herd of elephants, an enraged prince of sprightly lions, or like great Indra himself in earthly form, at the forefront of the army, the strength of your fighting men turns weak with fear, and they begin to tremble like elephants in mire.

And Krishna says to the valiant Arjuna standing in the midst of his troops, "There is the banner of Kuru's race, Bhishma, who scorches us with his wrath and stands rocklike in the midst of his forces. He who will attack our men like a lion, he who has performed three hundred Aswamedha yagnas, stands surrounded by great Kshatriyas who envelop his brilliance like clouds. Great Kshatriya, Purushottama, kill those troops and seek out that greatest of warriors, Bhishma Bharatarishabha!"'

CANTO 23

BHAGAVAT-GITA PARVA CONTINUED

Sanjaya says, 'Seeing the Dhartarashtra army approach ready for battle, Krishna says these words to Arjuna.

The Holy One says, "Purifying yourself, O Arjuna, on the eve of the battle, recite the hymn to Durga to achieve the enemy's defeat."

Thus addressed on the eve of battle by Krishna of fathomless intellect, Pritha's son Arjuna, alighting from his chariot, recites this hymn with folded hands.

Arjuna says, "I bow to you, O Mahayoginis, you who are Brahman, you who dwell in the forest of Mandara, free from decay and dissolution, O Kali, wife of Kapala, of a black and dusky hue, I bow to you! I submit to you, Mahakali, wife of Siva, the destroyer of the universe, you who bestow blessings on your devotees.

O exalted Durga, you who rescue us from danger, you who are blessed with every auspicious attribute, which has sprung from the Katas, you who deserve the most devoted worship, fierce one, giver of victory, victory's own self, you who bear a banner of peacock plumes, decked with every ornament, bear a terrible spear, hold a sword and shield, you who are the younger sister of the lord of cowherds, O Eldest, born amongst the Nanda cowherds, always fond of buffalo's blood, born in the race of Kusika, O Pitambara, you who, assuming the face of a wolf, have devoured Asuras, I bow to you who take delight in battle!

O Uma, Sakambhari, you who are white in hue, you who are also black, you who slew the Asura Kaitabha, O tawny-eyed and many-eyed, you who have eyes the colour of smoke, I venerate you!

You are the Vedas, the Srutis, and the highest virtue; you are auspicious to Brahmanas performing yagnas. O you who know the past, you who are ever present in the sacred shrines erected for you in the cities of Jambudwipa, I bow to you!

You are the Brahmavidya among sciences, and you are that slumber from which there is no waking. Mother of Skanda, who possesses the six

noblest qualities, Durga, you dwell in the remotest corners of the Earth, and are described as Swaha and Swadha, as Kala, as Kashta, and as Saraswati, as Savitri, the mother of the Vedas, and as the Vedanta.

With inner soul cleansed, I praise you. Mahadevi, let me always be victorious on the battlefield, always minister to me through your grace on the field of war. You dwell in remote regions, where there is fear, in places of hardship, in the homes of your worshippers and in Patala. You always vanquish the Danavas. You are the mahanidra, the great sleep, the illusion, the modesty and the beauty of all creatures.

You are the twilight and the day, you are Savitri, and you are the Mother. You are contentment, you are sustenance, and you are light. It is you who supports the Sun and the Moon and make them shine. You are the wealth of the prosperous. The Siddhas and the Charanas look upon you in dhyana."'

Sanjaya continues, 'Understanding the depth of Arjuna's devotion, Durga, who is always graciously inclined towards mankind, appears in the sky, and in the presence of Krishna, the Devi says, "You will swiftly defeat your enemies, O Pandava. Invincible one, you have Narayana on your side. You cannot be vanquished even by the Vajradhari Indra himself."

The boon-granting Goddess disappears. Having that boon from her, the son of Kunti now regards himself as already victorious and mounts his magnificent chariot. And then Krishna and Arjuna, seated on the same chariot, blow their celestial conches.

The man who recites this hymn rising at dawn, does not fear Yakshas, Rakshasas or Pisachas. He can have no enemies; he does not fear snakes and any animal with fangs and teeth; nor does he fear kings. He is certain to be victorious in all battles, and if bound, he is freed from his shackles. He is sure to overcome all obstacles, is free from thieves, ever victorious in battle and has the blessings of Lakshmi Devi for eternity. In health and strength, he lives for a hundred years.

I know all this through the grace of Vyasa imbued with great wisdom. However, your evil sons, all entangled out of ignorance in the snare of death, do not recognise them as Nara and Narayana. Nor do they, ensnared by death, know that the hour of the end of this kingdom has arrived. Dwaipayana and Narada, Kanwa and the sinless Rama have all warned your son. But he does not accept what they say.

Where dharma is, there lie glory and beauty. Where modesty is, prosperity and intelligence are to be found. And in righteousness, there is

Krishna; and where Krishna is, there is victory.'

CANTO 24

BHAGAVAT-GITA PARVA CONTINUED

Vaisampayana said, "Dhritarashtra says, 'There on that field, Sanjaya, which army first advances gladly into battle? Whose hearts are filled with confidence, and who are dispirited and downcast? In that war which makes the hearts of men tremble, who strikes the first blow, my forces or those belonging to the Pandavas? Tell me all this, Sanjaya. Among whose troops do the flowery garlands and balms emit fragrant scents? And whose troops, roaring fiercely, speak merciful words?'

Sanjaya says, 'The fighters of both armies are joyful and the flowery garlands and perfumes of both armies emit equal fragrance. Fierce is the collision that takes place when the tightly compacted ranks arrayed for battle encounter each other.

And the sound of musical instruments, mingled with the blast of conches and the noise of drums, and the shouts of brave warriors roaring fiercely at one another, reverberate all around. Terrible is the impact of the encounter of the warriors of both armies, filled with assurance and staring at one another, with the elephants uttering boisterous grunts.'"

CANTO 25[1]

SRIMAD BHAGAVAD GITA

Aum Sri Ganapatheyah namaha
Aum Sri Saraswatheyah namaha
Aum Sri Krishnayah namaha

Arjuna vishada yoga: The despair of Arjuna

"Dhritarashtra says:
'Upon the field of dharma,[2] field of Kuru, gathered keened for war, my force and the sons of Pandu, what did they do, Sanjaya?'
Sanjaya says:
'Seeing the Pandava army arrayed, Duryodhana then
his honoured master approaches; the king says these words:
"Behold this immense army, master, of the sons of Pandu,
deployed by Drupada's son, your brilliant pupil.
Here, heroes, mighty bowmen, of Bhima and Arjuna equals in war—
Yuyudhana and Virata, and Drupada maharatha;[3]
Dhrishtaketu, Chekitana, and the valiant Kasiraja,
Purujit and Kuntibhoja, and the Saibya, bull among men.
And Yuddhamanyu the brave and the intrepid Uttamaujas,
Subhadra's son[4] and Draupadi's princes—surely, maharathas all.

Be aware, also, of the distinguished amongst us, O best of dvijas[5],
the commanders of my army—let me name them for you to know.
Yourself and Bhishma and Karna, and Kripa winner of wars;
Aswatthaman and Vikarna, and the son of Somadatta, as well.
And so many other heroes, too, willing to give their lives for me;
myriad weapons they wield, all of them masters of war.

Our army is invincible, defended comprehensively by the might of Bhishma;

their force is inferior, guarded by Bhima's strength all around.
And positioned at every ingress, each at your station,
Bhishma alone you must all perfectly protect, surely, from every side."

To hearten him, the mighty Kuru ancient,[6] the grandsire,
a lion's roar lets out and blows his conch reverberantly.
Then, conches and bugles and trumpets, kettledrums, horns
resound suddenly, all together: that sound was tumultuary.

When, from a magnificent chariot, white horses yoked to it,
Madhava[7] and the Pandava,[8] also, their divine conches sound.
The Panchajanya, Hrishikesa;[9] the Devadatta, Dhananjaya;[10]
the great conch Paundra blows Vrikodara[11] of awesome deeds.
The Anantavijayam, the king, Kunti's son Yudhishtira;
Nakula and Sahadeva: the Sughosha, the Manipushpaka.
And the Kaasi, supreme archer, and Sikhandi, maharatha;
Dhrishtadyumna and Virata and Satyaki, the unvanquished.
Drupada and all the sons of Draupadi, O lord of the earth,
and Subhadra's mighty-armed son sound their conches, every one.
That clamour Dhritarashtra's sons' hearts pierces;
and sky and earth, also, that fierce uproar shakes.

Now, watching in formation the sons of Dhritarashtra, the monkey-bannered[12] Pandava, when weapons are about to be loosed, raises his bow.
Then, to Hrishikesa he speaks these words, lord of the earth.

Arjuna says:
"Between the two armies, set my chariot, Achyuta.[13]
So I can look at those arrayed against us, seeking war,
against whom I must fight—before battle begins.
The warriors let me see, that have come together here,
wanting to please Dhritarashtra's evil-minded son with war."'

Sanjaya says:
'Asked this by Gudakesa,[14] Hrishikesa, O Bhaarata,[15]
drawing up that fine chariot between the two armies,

before Bhishma, Drona and all the rulers of the earth,
says, "Partha,[16] look at these massed Kurus."

Then Partha sees standing there fathers and grandfathers,
masters, uncles,[17] brothers, sons, grandsons and friends,
fathers-in-law and well-wishers—and in both armies, besides;
the son of Kunti looks closely at all those kinsmen deployed there.
By great pity overcome, stricken, he says this.

Arjuna says:
"I see my kinsmen, Krishna, gathered avid for war.
My limbs turn weak, my mouth is parched;
and my body trembles, and my hair stands on end.
The Gandiva slips from my hands and my skin burns;
and my anxiety I cannot control and the fierce whirling of my mind;
and omens I see, evil, Kesava,
and nor do I see what good can come from killing my kinsmen in battle.
I do not want victory, Krishna, neither kingdom nor happiness;
for what a kingdom, Govinda, what for pleasures or even life?
Those for whose sake we want a kingdom, pleasures or happiness,
they are here for war, leaving their lives and wealth.
Masters, fathers, sons, and grandsires, too;
uncles, fathers-in-law, grandsons, brothers-in-law and other kinsmen;

I do not want to kill them even if they kill me, Madhusudana:[18]
not for lordship over the three worlds,[19] what then of this earth?
Killing Dhritarashtra's sons, what joy will we get, Janardana?[20]
We will only find sin ourselves if we slay these sinners.
So we must not kill the sons of Dhritarashtra, who are our kin;
for, after killing our own, how can we be happy, Madhava?[21]
Even if these, their hearts ruined by greed, see no
atrocity in destroying the clan and no crime in harming friends,
why don't we realise that we must desist from this sin,
when we see clearly how heinous it is to exterminate one's race, Janardana?

With the destruction of the clan, ancient family traditions are lost forever;
when dharma is no more, evil takes all that race.

When adharma rules, Krishna, the women of the clan become loose;
when the women are depraved, Vaarshaneya,[22] the varnas[23] become mixed.
Crossbreeding only casts into hell those that ruin the clan, and the clan, itself;
their manes surely fall, for the ritual of the offering of rice-balls and holy water having disappeared.
Through the sins of these clan-destroyers, defilers of the varnas,
lost are sacred traditions[24] of caste and family, forever.
Men whose kuladharma has been destroyed, Janardana,
will live forever in hell, as I have heard.

Ah, what a great sin we have decided to commit:
that from greed for the pleasures of kingdom, we are ready to kill our kinsmen.
While I am unarmed and unresisting,
let Dhritarashtra's sons kill me on the field of war—that I could still bear."'

Sanjaya says:
'Saying this, Arjuna sits down in the back of that chariot, in war;
he casts aside his arrows and bow, his heart plunged in profound anguish.'

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1. The translation of the Bhagavad Gita given here is a verse translation by Ramesh Menon from the original Sanskrit. It preserves the Sanskrit order of words, and tries to reflect the Sanskrit cadences. This is not a reworking of Ganguli's translation.
2. truth; righteousness
3. great (chariot) warrior
4. Abhimanyu
5. the twice-born, the two upper castes; in this case, the Brahmanas
6. Bhishma
7. Krishna
8. Arjuna
9. Krishna; Vishnu
10. Arjuna; lit. 'winner of wealth'
11. Bhima; lit. 'wolf-belly'
12. Hanuman
13. Krishna; immaculate one
14. Arjuna; curly-haired; conqueror of sleep
15. Dhritarashtra is a descendant of the ancient king Bharata, after whom Bharata-varsha is named
16. Arjuna; Pritha's (Kunti) son
17. maternal

18. Krishna, slayer of the demon Madhu
19. Swarga, Bhumi and Patala; heaven, earth and the under-world
20. Krishna
21. Krishna
22. Krishna, scion of the Vrishnis
23. castes
24. dharma, spiritual

CANTO 26

SRIMAD BHAGAVAD GITA CONTINUED

Samkhya yoga: The way of Samkhya[25]

Sanjaya says:
'Seeing him so, in the grip of pity, tearful, agitated,
grief-stricken, these words to him speaks Madhusudana.

The Gracious Lord says:
"From where has this stain come over you at this critical time?
This is the way of the base; it does not lead to heaven but fetches infamy, Arjuna.
Do not go this cowardly way, Partha; it is beneath you;
abandon this vile faint-heartedness, and arise, O bane of your enemies!"

Arjuna says:
"How will I attack Bhishma and Drona in battle, Madhusudana,
with arrows, when they are worthy of worship, Arisudana?[26]
Surely, without killing one's masters and noble elders, it is better to live by begging alms in this world;
else, by killing our masters, if we enjoy wealth and pleasures we shall enjoy blood-stained spoils.
We do not know which of these would be better for us:
that we conquer them or that they vanquish us!
They whom killing, we would not wish to live—standing before us, the sons of Dhritarashtra.
The weakness of pity besieges my nature; my mind confounded about what dharma is, I ask you—
tell me what is unquestionably best for me. I am your disciple;
teach me, I submit to you.
Because I cannot see what can exorcise this anguish that withers my senses,

not if I gained a thriving and unrivalled kingdom on earth, and even lordship over the gods of light.[27]"'

Sanjaya says:
'Speaking thus to Hrishikesa, Gudakesa, scourge of his enemies,
says "I will not fight" and falls silent.

Then, Hrishikesa speaks smilingly, Bhaarata,
between two armies, to him who sorrowed, these words.

The Gracious Lord says:
"You grieve for those not worth grieving over, and argue as if you were a wise man discoursing;
not for the dead or for the living do the wise grieve.
Surely, at no time ever did I not exist, or you, or all these kings;
and for sure, not in any future to come will any of us cease to exist.
Just as the indweller passes, in the body, through childhood, youth and old age,
the soul also assumes new bodies; the wise are not perplexed by this.
Contact between the elements alone, son of Kunti, causes cold and heat, pleasure and pain;
these come and go, they are evanescent; endure them, Bhaarata.
Whom these cannot perturb, the wise man, O bull among men;
who is the same in sorrow and joy, steadfast, is fit for immortality.
Never does the unreal exists, and the real never ceases to be;
of both these, surely, the end has been seen by seers of truth.
But, know, what pervades all this is immortal;
that everlasting being no one can destroy.
Mortal these bodies; eternal, it is said, the embodied soul;
It is immortal, ineffable—so, fight Bhaarata!

He that thinks of it as being a killer and he who thinks *This* is slain:
both do not know—it neither kills nor is slain.
This is not born nor ever dies, not in the past, present or future;
un-born, changeless, eternal it is, primeval; it is not killed when the body is slain.
Knowing this is indestructible, constant, un-born, immutable,

how does a man kill anyone, Partha, whom does he kill?

Even as a man abandons old, tattered clothes and puts on other fresh ones,
the indweller leaves old, worn bodies and enters other new ones.
Weapons cannot pierce *it*; fire cannot burn it;
water does not wet it, nor dry it, the wind.
Not pierceable, not burnable, not wettable, and also not dryable—
permanent, ubiquitous, abiding, invariable, eternal.
unmanifest, *it*; inconceivable, it; changeless, it, they say;
So, knowing it is such, you must not despair.
and if you think that it is constantly being born and continually dying,
even then, mighty-armed, you ought not to despair.
For he who is born death is certain, and birth is certain for who dies;
so, over what you believe to be ineluctable, you should not despair.
Unmanifest the source of beings, manifest their interim, Bhaarata;
unmanifest, too, their end; so why grieve for them?

As a miracle, some see it; and others say it is marvellous;
and others learn that it is ineffable; and some, after having learnt,[28] still do not know it.
This eternal spirit is unkillable, in every body, Bhaarata;
so, you must not grieve for any of the living.
And also, looking at your svadharma[29] you must not falter;
for, there is nothing higher for a Kshatriya than a war for truth.
Fortuitous and just, an open portal to heaven—
joyful are Kshatriyas, Partha, who find such a war!

But if you do not fight this battle of dharma,
then, forsaking your svadharma and your fame, you will find sin.
Besides, of your ignominy all men will tell forever,
and for the honoured, infamy is worse than death.
That out of fear you quit the battle these maharathas will think;
and in those that once held you in great esteem, you will find contempt.
And your enemies will malign you with vile slander,
scoffing at your prowess; what can be more painful than that?
Either being killed you will attain heaven, or, victorious, enjoy the earth;
so arise, Kaunteya, resolved to fight!

Pleasure and pain equally treat: gain, loss: victory,
defeat; then join battle—you will no sin incur.

I have told you about samkhya;[30] to the yoga of buddhi[31] now listen;
yoke[32] your intellect with this, Partha, the bonds of karma put to sword.
In battle, with this,[33] there is no-one killed, no sin to consider;
even the least bit of this dharma preserves from great fear.
In the resolute soul, the mind is one, joy of the Kurus;
many-branched and unending are the thoughts of the irresolute.
With these memorised flowery words those of small vision
eulogise the panegyrics of the Veda, Partha, saying nothing else[34] exists.
Their hearts of desire, swarga their ideal, the rewards of births and rites they seek;
frequent, unvarying rituals, to have pleasure and power, they perform.
To pleasure and power attached, their thoughts beguiled by these;
with devoted mind to attain samadhi[35] they do not strive.
With matters of the three gunas[36] the Vedas deal; be without the three gunas,
Arjuna:
free from duality; always established in sattva,[37] unattached, serene.

As much use as in a well to a deluge of water everywhere:
so much in all the Vedas to a Brahmana of enlightenment.
You surely have the right to do your karma,[38] not to its fruit, at any time;
the fruit of karma should not become your motive, nor be attached to sloth.
Steadfast in yoga, do your duty, renouncing attachment, Dhananjaya;
success and failure becoming the same: that equanimity is called yoga.
Far inferior is ritual to the yoked mind, Dhananjaya;
in wisdom seek refuge: pitiful are those driven by gain.
Mind yoked, you can be free here[39] of both good and evil;
so, to yoga devote yourself; yoga is genius at karma.

Performing karma, mind devoted, but its fruit renouncing, wise men,
from the bondage of birth entirely freed,[40] come to the place of no sickness.
When beyond this chaos of illusions your mind passes,

then you will arrive at indifference to what you have heard and what you will hear.[41]
By the srutis confused:[42] when your mind becomes still, unmoving,
in samadhi permanently, then you will find yoga."

Arjuna says:
"How can you tell a man of resolution, who is founded in samadhi, Kesava?[43]
How does a realised one speak? How does he sit, how walk?"
The Gracious Lord says:
"When a man abandons all desires, Partha, which spring in the mind,
and gratifies himself in just his soul, a man of unshakeable wisdom he is said to be.
Unaffected by adversity, whose mind, in fortune unmoved to desire;
free of passion, fear and anger, a true muni is called.
Who everywhere is without affection; who, upon finding fortune or misfortune,
neither exults nor feels aversion, his wisdom is founded.
And when, like a tortoise completely retracts all its limbs, a man
does his senses from their objects of desire, his wisdom is founded.
Through restraint the embodied can refrain from indulging the senses,
but not from desire; even his desires disappear at the vision of *God*.

Of even, son of Kunti, a restrained man,
his turbid senses forcibly ravish his mind.
All the senses restraining, the sage sits intent on me;
for, one whose senses are tamed, his wisdom is established.
Dwelling on the objects of desire,[44] a man becomes attached to these;
from attachment is born desire; from desire anger arises.
From rage comes upheaval;[45] from turmoil, the wavering memory;
after the loss of memory, destruction of the mind; when the mind is destroyed, he dies.

Emancipated from attraction and revulsion, but going among the objects of the senses,
tamed by the Atman, ruled by the soul, he attains grace.
With grace, of all suffering the end comes;

the tranquil one's wisdom, surely, is quickly constant.
No wisdom for the wilful, and not for the reckless, faith;
and for the faithless, there is no peace; for the peaceless, from where joy?
Which ever of the ever-roving senses the mind yields to,
that bears his wisdom away, as the wind a boat on the sea.

So, he, Mahabaho, who withdraws completely
the senses from the objects of sensuality, his wisdom is profound.
When night comes for all creatures, is when the ascetic awakes;
what is waking for the rest, that is night for the visionary.
Always still, the ocean, though being filled by water entering into it;
equally, he who contains all desires entering him, acquires peace, not he who submits to desire.
Leaving the things of desire, who roams the earth, unattached,
without 'mine', without 'I', he attains peace.
This is the Brahmi state,[46] Partha; attaining to this, he is no more tempted;
abiding in this at his final hour, as well, he goes to Brahmanirvana."[47]

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25. see appendix for samkhya and yoga
26. slayer of enemies
27. the Devas
28. one who knows, has studied, the Veda; knowing the scriptures
29. inherent caste duty, here as a Kshatriya warrior
30. system of philosophy founded by Kapila muni
31. mind
32. Yoga means to yoke; control, restrain, here.
33. yoga of knowledge
34. higher
35. communion with God, liberation
36. sattva, rajas and tamas
37. the pure guna
38. natural duty
39. in this world
40. repeated birth, death and rebirth
41. srotasi refers to what you will hear in the Vedas, too
42. now confused
43. Krishna
44. sense objects; objects of sensuality
45. 'delusion' is the most common translation for sammohah
46. union with Brahman

47. Nirvana: absorption; eternal bliss; highest felicity; union; dissolution in; extinction; death; vanishment

CANTO 27

SRIMAD BHAGAVAD GITA CONTINUED

Karma yoga: The way of action

Arjuna says:
"If you think knowledge superior to action, Janardana,
then why to this ghastly deed do you commit me, Kesava?
With your seemingly ambiguous words, you only confuse my mind;
say one thing, decidedly, by which I can attain felicity."

The Gracious Lord says:
"In this world, two kinds of devotion were of old ordained by me,
O sinless—
the yoga of knowledge for samkhyas, the way of deeds for yogis.

By not doing his duty a man does not achieve freedom from karma;
nor by mere abstention is transcendent perfection attained.
Nor, certainly, can anyone even momentarily ever stay inactive;
because all are helplessly made to act by the Prakriti-born gunas.
He that restrains the organs of karma but continues to dwell in his mind on the objects of sensuality, that foolish soul is deemed a hypocrite.
But he who, restraining the senses with the mind, Arjuna, engages the organs of action in karma yoga, dispassionately—he excels.
You must always do your duty; because action is higher than inactivity;
besides, you will not succeed even in keeping your body through inertia.
All karma other than that done as an offering binds this world in rebirth;
for that, act, Kaunteya, free from attachment, consummately.

Together with sacrifice, creating men, of old Prajapati[48] said,
'By this, you will generate and multiply; let this be the yielder of your wishes.
Adore the Devas by this; let the Devas succour you;

by each other nourished, supreme felicity you will have.
Bound by the nurture of sacrifice, the gods will surely give you the pleasures you desire;
one who enjoys these gifts, without giving to them, he is certainly a thief.'

The saintly who eat the leftovers of a sacrifice are liberated from all sins;
but the sinful eat sin, who cook food just for themselves.
From food are born beings; from rain, food grows;
from sacrifice, come the rains; sacrifice from karma[49] springs.
Karma from Brahma arises, know; Brahma of the Imperishable is born;
so, ubiquitous Brahma always abides in sacrifice.
Hence, this turning wheel, who does not live by it here,[50]
lives in sin, indulging the senses—in vain, Partha, he lives.
But for him who is devoted only to the Atman,[51] and remains absorbed in the Atman, the man
who, also, is fulfilled only in the soul—for him no duty is ordained.
He surely has nothing to gain here, either by doing or by not doing;
nor does he, among all the living, seek any gain.
Thus, without attachment, always do your duty consummately;
for, by performing karma without attachment man attains the Supreme.
Indeed, only through karma did in absolute perfection abide Janaka[52] and others;
besides, also considering the good of the world, you must act.
Whatever a great man does: all that other men also do;
whatever norm he sets, that all the world follows.

Not for me, Partha, is there any duty in the three worlds,
nor anything to attain that is unattained; and I am always at work.
Surely, if ever I am not at my work, tirelessly,
my path would be followed by men, Partha, of every walk.
Plunged into ruin these worlds, if I did not do my work;
and I would be the cause of crossbreeding,[53] diminishing these generations.
As the ignorant perform karma with desire, attachment, Bhaarata,
so must the knowing act, unattached, wanting the weal of the world.
Not creating confusion in the minds of the unknowing attached to karma,
silently the wise man does all his work, yoked, absorbed.
Nature's essences perform karma, in every way;

he who is beguiled by egoism thinks, 'I am the doer'.
But he who knows the truth, Mahabaho, about the difference between guna and karma—
the gunas act upon the gunas—so knowing, is not attached.
Those deluded by the gunas of nature become enmeshed in karma born of the gunas;
those dull ones that do not know the *All*[54], a knower of everything must not agitate.

To me all karma consigning, to the Atman your thought;
becoming desireless, dispassionate, do battle, leaving panic.
This my teaching, those men who always follow,
with faith, without derision, are also liberated from karma.
But they who slight this, do not follow my precept,
fools to all knowledge, are, know, lost, insensate.
In concord with his nature, acts even the wise man;
nature, beings obey—what can inhibition achieve?
For the senses, attraction and revulsion towards the objects of sensuality are inexorable;
no man must come under their sway, for they are his enemies.
Better in one's own dharma, flawed, than another's dharma immaculately done;
death in one's own dharma is auspicious; another's dharma is dangerous."

Arjuna says:
"Then what makes a man to commit sin,
even unwillingly, Vaarshaneya, with force as if coerced?"
The Gracious Lord says:
"It is desire, it is anger, arisen from the rajoguna[55]—
voracious, direly sinful, know this, here, for an enemy.
As fire is obscured by smoke and a mirror by dust,
as the womb hides an embryo, so is *it* hidden by that.
Shrouded, wisdom by this, of the wise the constant enemy,
with lust's form, Kaunteya, and an insatiable fire.
Senses, mind, intellect, its abode, it is said;
by these confounding, it shrouds the wisdom of the embodied.
So, your senses first control, Bharatarishabha;

kill this malignant thing, for this is the ruiner of knowledge and wisdom.
The senses are lofty, they say; higher than the senses is mind;
and beyond mind is intellect; but past intellect is *He*.
So, knowing what is beyond the intellect, stilling the self with the soul,
vanquish, Mahabaho, the enemy, lust-formed, unassailable."

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48. Brahma, the creator; lord of the people
49. action, duty, caste duty, sacred duty
50. in this world
51. Soul; Self
52. the Rajarishi king Janaka, Sita's father, Sri Rama's father-in-law
53. varnasamkarasya: anarchy through mixing of the castes
54. the Truth, Brahman
55. the second guna, mode of Prakriti, of the essence of passion

CANTO 28

SRIMAD BHAGAVAD GITA CONTINUED

Gyana yoga: The way of knowledge

The Gracious Lord says:
"This yoga to Vivaswat[56] I revealed, immortal;
Vivaswan to Manu[57] taught it; Manu to Ikshavaku[58] imparted it.
So, by lineal tradition received, this the Rajarishis[59] knew;
after great time, here, the yoga was lost, Parantapa.
That very same have I to you today revealed, the ancient yoga:
for you are my devotee and my friend, because this is the secret supreme."
Arjuna says:
"Recent your birth, earlier the birth of Vivasvat;
so how do I comprehend this—you first taught him?"

The Gracious Lord says:
"Myriad births of mine are past, and yours, Arjuna;
these I know, every one; you do not know, Parantapa.
Though un-born, my soul immortal, the Lord of creatures though being,
abiding in my own nature, I incarnate through my soul's maya.[60]
Whenever there is a decline of dharma, Bhaarata,
an ascendancy of adharma, then myself I manifest.
For the deliverance of the good and for the destruction of sinners;
in order to establish dharma, I come from age to age.
So, who my divine birth and deeds knows truly,
after leaving the body does not find rebirth; he finds me, Arjuna.
Gone, passion, fear, anger; absorbed in me, sheltering in me,
many, purified by wisdom's penance, have come to my being.
As they come to me, so do I cherish them;
my path men walk, Partha, on every path.

Those who wish for gain from karma sacrifice here to the gods;

for, speedily in the world of men gain attends on ritual.
The four varnas, my creation: by gunas, karma, divided;
its creator, also, know that I am act-less, immutable.
I am not by karma tainted; I do not desire the fruit of karma;
one who recognises me to be thus, he is not bound to karma.
This knowing, the ancients, too, performed karma, the seekers after mukti;[61]
so must you do your duty, as the ancients did of old.

What is karma, what is akarma? By this even the seers are baffled;
of that karma I will tell you, knowing which you will be saved from every ill.
What karma is must also be understood, and what is forbidden karma;
and what is not karma be known—deep is the way of karma.
Who in work repose sees, and in inactivity ado,
he is wise among men; he is a sage, all his duty done.
Whose every endeavour is without desire's intent;
whose deeds are burnt in wisdom's fire, him the wise call a sage.
Renouncing attachment for the fruit of work, always contented, independent,
though incessantly at work, he does nothing at all.
Desireless, he of restrained mind, leaving all possessions,
just the body doing work, finds no sin.
With whatever chance gives contented, beyond duality, without envy,
and equable in success, failure—though doing, he is not bound.
Whose attachments are gone, who is free, mind founded in wisdom;
who acts only as a sacrifice—all his karma dissolves entirely.

Brahman the sacrifice, Brahman the oblation;
Brahman the fire into which Brahman makes the offering;
Brahman he surely attains through the devotion of Brahmakarma.[62]

Only with sacrifices to the Devas, some yogis worship;
into the fire of Brahman others sacrifice itself as sacrifice offer.
Hearing, the other senses, some into restraint's fire offer;
sound, the other objects of sensuality, others into the fire of the senses offer.
All the senses' karma and the karma of life, others

offer into self-restraint's yogic fire, kindled by wisdom.

Material sacrifice; penance as sacrifice; with yoga, too, others sacrifice;
sacred study and knowledge, sacrifice the ascetics of stern vows.
Inhaling they offer into exhalation; exhaling into in-breath, as well, others:
prana, apana's, movement stilling, those devoted to pranayama.
Others curb what they eat, into prana, prana offer;
all these, also, knowers of sacrifice: by sacrifice, their sins expelled.
Eating sacrificial remains, ambrosia, they go to eternal Brahman;
not this world is for the unsacrificing, much less any other, best of Kurus.

So, many kinds of sacrifice are spread across Brahman's face;
karma-born, know, all these; so knowing, you will become free.
Better than sacrifice of wealth, the devotion of wisdom, Parantapa;
all karma, in entirety, Partha, culminates in wisdom.
That learn, through homage, by inquiry and service:
the wise, seers of truth, will teach you wisdom.
Which knowing, not again will delusion so torment you, Pandava;
with this, all creatures, without exception, you will see in yourself, and in me.
Even if you, of sinners, of them all, are the greatest sinner,
all distress, by wisdom's boat, you will surely cross.
Just as its fuel of wood a fire makes ashes, Arjuna,
wisdom's fire all karma to ashes turns, as surely.
Nothing to equal wisdom in purity exists here;
that, of himself, one evolved in yoga, in time, within himself attains.
He of faith attains wisdom: absorbed, senses restrained;
wisdom gained, to supreme peace, also, he quickly comes.

The ignorant and the faithless and the doubting soul perishes;
not this world, not the next, nor happiness for the doubting soul.
Through yoga renouncing karma, with wisdom severing doubt,
a self-possessed one no karma binds, Dhananjaya.
So, cut away ignorance-born doubt seated in your heart, with wisdom's soul sword;
turn to yoga—arise, Bhaarata!"

56. the Sun god; Surya Deva
57. Surya's son Vaivaswata Manu: progenitor of the Manushyas or Manavas, humankind
58. Manu's son, great king, founder of the Suryavamsa, royal house of the Sun, into which Rama was born
59. royal sages, saintly kings
60. mysterious power of illusion
61. liberation; final salvation
62. working for Brahman; serving Brahman

CANTO 29

SRIMAD BHAGAVAD GITA CONTINUED

Sannyasa yoga: The way of renunciation

Arjuna says:
"Renunciation of karma, Krishna, then again, yoga you extol;
which one of the two is better for me, say for certain."

The Gracious Lord says:
"Sannyasa and karma yoga effect liberation, both;
but of the two, doing karma is superior to inaction.

Know him as a constant renunciate, who neither dislikes nor desires;
for, detached from duality, Mahabaho, he is easily freed from bondage.
The callow say that samkhya and yoga are different, not the wise;
for, who is absorbed in one, of both enjoys the fruit.
The condition the samkhyas achieve, that yogis also attain;
and as one, who samkhya and yoga sees, he sees.
But sannyasa, mighty-armed, is difficult to attain without yoga;
the sage yoked to yoga, to Brahman swiftly comes.
Who is absorbed in yoga, pure soul, master of his mind, subduer of the senses,
who is the soul of all souls—though he does, he is not tainted.
'I do nothing' a yukta[63] thinks, a knower of truth:
while seeing, hearing, touching, smelling, eating, moving, sleeping, breathing,
speaking, emitting, ingesting, staring and blinking:
the senses in sensuality are engaged—in this awareness.

Resigning his karma to Brahman, without attachment, who works:
he is not stained by sin, as a lotus leaf by water.
With the body, with the mind, with the intellect, or merely with the senses,

yogis perform karma, leaving attachment—to purify the soul.
The yoked, sacrificing the fruit of karma, attains profound peace;
the unyoked, moved by desire, devoted to the fruit, is bound.
All karma with the mind relinquishing, dwells the restrained one, at ease,
in the city of nine doors,[64] the embodied—surely, neither doing nor causing.[65]
Neither doer nor deed for the world, the Lord creates;
not union of work with its fruit; only nature acts.

Neither anybody's sin nor, indeed, their virtue does God assume;
wisdom is shrouded by ignorance; by this the living are deluded.
But whose ignorance is destroyed by knowledge of the Atman,
their sunlike wisdom illumines *that*, highest.
That their mind, that their soul, that their faith, that their devotion—
they go to non-return, by wisdom their sins destroyed.

A Brahmana endowed with learning, humility; a cow, an elephant,
and even a dog and a dog-eater,[66] the wise see as equal.
Even here, they conquer nature, whose minds are founded in equalness;
because Brahman is immaculate, equal, so they abide in Brahman.
Not elated at getting the agreeable and not dejected upon finding the unpleasant;
mind calm, undeluded, the knower of Brahman in Brahman dwells.
Who is detached from the outward touch,[67] finds the bliss in the Atman;
the one yoked in Brahman through yoga, he immortal bliss enjoys.
Surely, the pleasures of the touch of the senses, they are only wombs of sorrow;
they begin and end, Kaunteya; not in them dwells a wise man.
Who can, even here, before leaving the body, endure
the lust- and anger-born rush, he is a yukta; he is the happy man.
Who joy within, rest within, and also light only within finds;
that yogi dissolution in Brahman, union with Brahman, attains.
Those rishis find Brahmanirvana, whose sins are exhausted,
doubts scattered, minds restrained: to the felicity of all beings devoted.
Freed from lust, anger, yatis, with minds restrained,
live subsumed in Brahmanirvana, those who know the Atman.

Outward objects of sensuality shutting out, and gaze fixed between the brows;
making equal outward and inward breath, moving within the nose;
with restrained senses, mind and intellect, the sage devoted to liberation,
who has departed desire, fear and anger, he is surely always free.
Enjoyer of sacrifices and penance, great Lord of all worlds,
friend to all beings—me, knowing, he comes to peace."

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63. a yoked one, who is united with the divine
64. the body of nine inlets
65. anything to be done
66. Chandala
67. of sensual contact, pleasure

CANTO 30

SRIMAD BHAGAVAD GITA CONTINUED

Dhyana yoga: The way of meditation

The Gracious Lord says:
"Not seeking karma's fruit, who does his ordained work,
he is the sannyasi and the yogi; and not one without the fire,[68] and not him without ritual.
So, what they call sannyasa, know that is yoga, Pandava;
for, without renouncing desire, no one becomes a yogi.
For the sage who aspires to yoga, karma is the way, it is told;
who has attained yoga, only for him is quiescence the way, they say.
Only when neither to the objects of sensuality attached,
he who renounces all desire is said to have attained yoga.
Raise yourself through the Atman; never abase yourself;
for, only you are your own friend; you alone, your own enemy.
His Atman is his friend only to him who has mastered himself;
for the uncontrolled, his very soul is hostile like an enemy.

Who has conquered himself, who is tranquil, his soul is entirely composed,
in heat and cold, joy and sorrow, also, in honour and ignominy.
In knowledge and wisdom, fulfilled, unshakeable, master of his senses;
that yogi is said to be yoked for whom the clod of earth, a stone and gold are the same.
With the friend, the companion, an enemy, a stranger, an arbiter, an odious man, a relative,
as well as a saint and a sinner, he who is equal-minded, excels.

The yogi should constantly yoke himself: in seclusion,
alone, heart and mind controlled, without desire and possession.
In a clean place, setting his seat firm, himself,

neither too high nor too low, with kusa grass, cloth and deerskin, one over the other.
There, making his mind one-pointed, controlling his thought and senses,
sitting upon the seat, he should absorb himself in yoga, to purify his heart.
Aligning body, head and neck, keeping still and steady;
fixing his gaze on the tip of his nose, and not looking around;
serene, fearless, steadfast in the vow of celibacy;
mind controlled, intent on me, yoked, he sits devoted to me.
Thus yoking himself always, the yogi of subdued mind
to peace, supreme nirvana which abides in me, attains.

Not for one who eats too much is yoga, nor for him who overly fasts;
and not for him given to too much sleep, nor yet for the overly wakeful, Arjuna.
Who is restrained in food and pleasure, devoted in thought and deed;
moderate in sleep and waking, attains yoga, leaving sorrow.
When the restrained mind is founded exclusively in the Atman,
indifferent to every desire, then he is said to be a yukta.

As a lamp in a windless place does not flicker: similar, it is recorded,
is a yogi of restrained thought, engaged in the yoga of the Atman.
Where thought ceases, curbed by the practice of yoga;
and where, also, the mind sees the soul, and is fulfilled in the Atman;
in which infinite joy, through the intellect experienced, beyond the senses,
he knows; and in which established, he surely does not move from truth;
and gaining which, no other gain he considers as greater than that;
wherein founded, no grief, even the heaviest, shakes him:
that, know—the disunion from union with pain—to be absorption in yoga;
this, with conviction, practise: yoga, with an undismayed heart.

Will-spawned desires, all, renouncing entirely;
with the mind, the host of senses surely restraining, on every side;
by degrees growing still, through firmly restraining the intellect;
in the soul having established the mind, let him not think of anything.
Wherever the restless and fickle mind strays, from there it must be restrained,
brought back under the sway of just the Atman.

Who is of serene mind, only to this yogi the highest bliss
comes, his passion stilled, his spirit in Brahman, sinless.
Thus constantly devoting himself, the yogi, delivered from sin,
easily communes with Brahman, enjoys infinite bliss.

In all beings the Atman, and all beings in the soul:
the one absorbed in yoga sees everywhere the same.
Who sees me everywhere, and everything sees in me,
to him I am never lost, and he is not lost to me.

As abiding in all beings, who worships me, founded in oneness,
whatever his life, he is a yogi and lives in me.
In the image of himself, who everywhere sees the same, Arjuna,
be it in pleasure or in pain, he is deemed the highest yogi."

Arjuna says:
"This yoga you have said to be sameness, Madhusudana,
for this I see no enduring stability—out of restlessness.[69]
Fickle, surely, is the mind, Krishna, turbulent, strong, obstinate;
to control it, I think, is so difficult—like[70] the wind."

The Gracious Lord says:
"Doubtless, Mahabaho, the mind is difficult to control, unsteady;
but with practice, Kaunteya, and dispassion, it is restrained.
For the unrestrained, yoga is difficult to attain, I agree;
but the restrained soul, striving expediently, can attain it."

Arjuna says:
"Who cannot control himself, though he has faith, whose mind strays from yoga,
without attaining consummation in yoga, to what end, Krishna, does he come?
Does he not, from both fallen,[71] and like a rent cloud, surely perish,
unstable, Mahabaho, confounded along the path of Brahman?
This my doubt, Krishna, you must dispel entirely;
none but you, for sure, can effect the undoing of this doubt."

The Gracious Lord says:
"Partha, neither here nor hereafter, does he find harm;
for never does any good man, my friend, come to evil.
Having attained worlds of the righteous, living there for countless years,
into a home of the pious and the prosperous, the one fallen from yoga is nobly born.
Else, born even into a family of yogis of wisdom;
though rare indeed in the world is such a birth.
Thereupon, the evolution of his past life he recovers;
and, with that, strives again for perfection, Kurunandana.[72]
Also, that same previous practice bears him away, inexorably;
even a seeker after yoga transcends the Veda.[73]
But the yogi who strives with zealous mind, purified of all sin,
through many lives perfected, then comes to the supreme.
Than the tapasvin[74] greater the yogi; also greater than the gyani,[75] regarded;
Than the karmi[76] greater the yogi—so a yogi become, Arjuna.
Of all yogis, even, who abides in me in his inmost soul,
who devotedly worships me, him I consider the foremost yukta."

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68. who does not light the sacred fire
69. of mind
70. controlling
71. devotion and yoga
72. joy, child of the Kurus
73. Vedic ritual
74. ascetic
75. man of knowledge, wisdom
76. man of deeds, work

CANTO 31

SRIMAD BHAGAVAD GITA CONTINUED

Gyana Vigyana yoga: The way of knowledge and realisation.

The Gracious Lord says:
"To me the mind cleaving, Partha, devoted in yoga, taking refuge in me,
without doubt, you will know me in full—listen how.
This knowledge to you, I, together with wisdom, will tell in full,
which knowing, nothing else here will remain to be known.
Among thousands of men scarcely one strives for perfection;
among these seekers, even among sages,[77] hardly one knows me in truth.

Earth, water, fire, air, ether, mind, intellect and also
ego—this my differentiated nature, eight-fold.
This is my lower nature; know my other transcendent nature—
the *Living Spirit*, Mahabaho, which supports this world.
These two are the womb of all beings, know;
I am all the world's source and its dissolution, as well.
Than me higher nothing else at all exists, Dhananjaya;
in[78] me all this is strung like so many jewels on a thread.

Taste am I in water, Kaunteya; light I am in moon and sun;
Aum in all the Vedas, sound in ether, manliness in men.
The pure fragrance in the earth I am, and brilliance in fire;
life in all beings am I, and austerity in ascetics.
The seed am I of all creatures, know, Partha—eternal;
the intelligence of the intelligent I am; the splendour of the splendid, I.
And I am the strength of the strong; of lust, passion devoid;
in beings, legitimate desire am I, Bharatarishabha.
And whatever sattvik existences, of rajas and tamas there are:
from me alone they are, know—I am not in them; they are in me.

By all these, the three gunas' manifestations, this whole world,
deluded, does not know me, transcendent, supreme, immutable.
For, this divine, guna-comprised maya of mine is impenetrable;
only who in me refuge, they cross over this maya.
Not in me evil-doers, fools, refuge, lowest of men;
robbed by maya of wisdom, they yield to demonic ways.

Four kinds of men worship me, virtuous ones, Arjuna:
the distressed, the aspirant,[79] the material seeker,[80] and the wise man, Bharatarishabha.
Of these the wise man, always in communion, of singular devotion, is the best;
for, most dear to the wise man I am, and he is dear to me.
Noble are all these, surely, but the gyani I regard as my own self;
Because he, the yoked soul, is absorbed just in me, as his highest refuge.
At the end of many lives, the wise man resorts to me:
'Because Vasudeva is all'—such a great soul is exceedingly rare.

Through desire they whose wisdom is swayed, worship other gods,
a myriad of rites observing, by their own natures compelled.
Whatever form, however, any devotee wishes to worship with faith,
in just that his faith I make firm.
He, to this faith yoked, *that*[81] to propitiate seeks;
and through that, obtains his wishes, which in truth by me alone are granted.
But they have an end, the fruits of these small-minded ones;
to the Devas, the worshippers of Devas go; and my devotees come to me.
The Unmanifest as reduced into manifestation: the ignorant regard me;
my supreme nature not knowing—imperishable, unsurpassed.
I am not plain to all, being cloaked by my yogamaya;
this foolish world does not know me: un-born, immortal.
I know equally, Arjuna, past and present
and future beings; but me no one knows.
By desire- and aversion-arisen duality seduced, Bhaarata,
all creatures are born to ignorance, Parantapa.
But whose sins have come to an end, men of virtuous deeds:
they, from duality's delusion freed, worship me with unswerving devotion.

For liberation from decay, death, who strive, sheltering in me,
they the Brahman truly know, the Atman entirely, and all about karma.
As the Lord of creatures,[82] master of gods, the support of sacrifice, me who know,
with absorbed minds they also know me even at the hour of death."

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77. Siddhas: the perfect. A Siddha is also a semi-divine being of great purity, characterised by eight supernatural faculties, or siddhis
78. on *me*
79. after knowledge; the spiritual seeker
80. of wealth, gain
81. form, deity
82. the elements, the material world

CANTO 32

SRIMAD BHAGAVAD GITA CONTINUED

Akshara Brahma yoga: The way of immortal Brahman
Arjuna says:
"What is that Brahman, what Adhyatma,[83] what karma, Purushottama?
and what is called Adhibhutam, what said to be Adhidaivam?
Who is the Adhiyagna, and how: here in this body, Madhusudana?
And at the hour of death how are you known by the restrained soul?"

The Gracious Lord says:
"Deathless Brahman is supreme; nature is called Adhyatmam;
beings, souls, that which creates, sends forth, is named karma.
Adhibhutam is mortal forms, and Purusha,[84] Adhidaivatam;
Adhiyagna even I am, in this body, O most excellent of the living.
And at the time of the end, only me remembering, while leaving the body,
who departs, he comes to mybeing: of this there is no doubt.
Or else, of whatever thinking he gives up the body,
even to that he surely attains, Kaunteya, being ever absorbed in that thought.
So, at all times, think of me, and fight;
to me your heart and mind offered, to me you will surely come, without doubt.
Mind engaged in absorption in yoga, not straying,
who meditates, Partha, the supreme Purusha, divine, attains.
Who meditates on the Seer, the Ancient, the Ruler, smaller than the smallest,
the support of everything, of inconceivable form, Sun-coloured, beyond darkness,
at the hour of death, mind stilled, with devotion, yoked, and also, with the power of yoga,
prana fixed firmly between the brows—he, that supreme Purusha attains, divine.

That *Immortal* of which Veda knowers speak, which passionless sages enter;
wanting which, they practice brahmacharya—that condition to you briefly I will tell.

All inlets[85] restrained, and the mind confined in the heart;
in the head fixing the soul's life-breath, founded firm in yoga,
AUM, the one-syllabled Brahman, uttering, remembering me,
who departs, leaving the body, he goes to the highest destination.
Of nothing else aware, who ever remembers me, with constancy,
to him I am attainable, Partha, to the always yoked yogi.
Attaining me, to rebirth, house of sorrow, impermanent,
great souls do not return—the highest perfection they have reached.
Up to Brahma's realm, all worlds are subject to rebirth, Arjuna;
but upon me attaining, Kaunteya, there is no experiencing birth again.

A thousand yugas lasts Brahma's day, who know,
that his night lasts a thousand yugas, they are knowers of day and night.
From the Unmanifest all the manifest come forth at the advent of day;[86]
at the coming of night, they then dissolve into that same, called the Unmanifest.
The host of beings, they the same which recur, dissolves,
when night comes, helplessly, Partha, comes forth, when day arrives.
But beyond this existence is another unmanifest unmanisfestation eternal:
He who, when all beings perish, is not destroyed.
This Unmanifest is said to be imperishable: this, which is called the supreme condition,
whom attaining, they do not return—that is my supreme abode.
He is the supreme Purusha, Partha, but through singular devotion can be attained—
in whom all beings dwell, by whom all this is pervaded.

Now the times of yogis not returning, and also returning,
when departing hence—those times I will tell you, Bharatarishabha.
Fire, light, day, the bright fortnight,[87] the northern course:[88]
by these departing, those who know Brahman to Brahman go.
Smoke, night, also the dark fortnight, the six months of the southern course:

there, the lunar light, the yogi, obtaining, returns.

The bright, the dark: surely these paths of the world are considered eternal;
going by one, he does not return; by the other he comes back again.
Not, these paths, Partha, knowing, is the yogi deluded, ever;
so, at all times, yoked in yoga be, Arjuna.
By the Veda, by sacrifice, through penance, and also from charity what good fruits accrue—
the yogi transcends all that, and, this knowing, the supreme place attains, the primeval."

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83. the Supreme Soul
84. the Cosmic Person
85. of the body, the senses
86. Brahma's day
87. when the moon waxes
88. the six months of the sun's northern course

CANTO 33

SRIMAD BHAGAVAD GITA CONTINUED

Rajavidyarajaguhya yoga: The way of royal knowledge, the royal secret

The Gracious Lord says:
"Now to you, this deep secret I will reveal, O unenvious,
along with knowledge, wisdom—knowing which, you will be delivered from evil.
The sovereign knowledge, sovereign secret, sacred, this, supreme,
directly perceived, righteous, most easily practised, immortal.
Men who are faithless in this teaching, Parantapa,
not attaining me, return to the path of this world of death.[89]

By me is pervaded all this world: in unmanifest form;
in me are all creatures, and not I in them situated.
And not in me are the creatures founded—behold my divine yoga!
The support of beings and not founded in the beings, my soul the beings' source.
As in akasa[90] is founded, ever, the great wind going everywhere,
even so do all beings in me abide, reflect.
All beings, Kaunteya, into Prakriti pass, mine,
at kalpa's[91] end;
again, these, at kalpa's beginning, I send forth.
In my own nature resting, I emit, again and again,
this entire host of beings, helpless, in Prakriti's sway.
And not me do these acts bind, Dhananjaya;
as one indifferent I remain, unattached amidst these works.
Under my rule, nature gives birth to all the moving and the immobile;
because of this, Kaunteya, the world revolves.

Fools mock me, who have assumed a human body:
my supreme nature not knowing—the Great Lord of beings.

Of vain hopes, of vain deeds, of vain knowledge, witless;
and also of Rakshasas' and Asuras' deluded nature partaking.[92]
But great souls, Partha, abiding in divine nature, me worship, single-mindedly,
knowing[93] the source of beings, imperishable.
Always hymning me, and striving, with stern vows;
venerating me with devotion, ever yoked, they worship.
And through the ritual of wisdom yet others sacrifice, worship me:
as one, as apart, as many, universe-faced.

I am the ritual; I am sacrifice; the ancestral oblation, I; I, the herb;
the mantra, I; I alone the clarified butter; I, the fire; I, the offering.
the father, I, of this world, the mother, supporter, grandsire;
That which is to be known, the purifier, *Aum*, Rik, Sama and Yajus, also.
The goal, sustainer, lord, witness, abode, refuge, friend;
the origin, dissolution, the ground, the receptacle, the seed eternal.
I give heat; I withhold and send forth rain;
immortality and death, also, and reality and unreality—I, Arjuna.

Veda-knowers[94] who drink soma and are cleansed of sin, worshipping
me with sacrifices, pray for the passage to heaven;[95]
they attain the holy world of Indra, enjoy in heaven divine pleasures of the gods.
They that enjoy the vast world of swarga, when their merit is exhausted enter the mortal world;
thus, followers of the triune faith, seekers after pleasure, come and go.

With no other thought, they who worship me:
constantly, assiduously, their welfare I support.

Those, too, other gods' devotees, who sacrifice with faith,
they, also, only to me, Kaunteya, sacrifice;[96] not by ancient law.
For, I of all sacrifices am the enjoyer, and the lord, as well;
but they do not know me truly; so, they fall.
Deva worshippers go to the Devas; to the manes go adorers of the Pitris;
To spirits go spirit worshippers; and my worshippers come to me.
A leaf, flower, fruit, water, who, to me, with devotion offers:

that devout offering, of a pious soul, I accept.
Whatever you do, what you eat, that which you sacrifice;
whatever penance you perform, Kaunteya—that make an offering to me.

Thus from good and bad consequences you will be free, the bondage of karma;
to renunciation and yoga mind yoked, liberated, me you will attain.
The same, I, to all beings: none to me is hateful, none dear;
but those who worship me with devotion, they are in me and I, too, in them.
If even a most sinful one worships me, single-mindedly,
a saint he must be considered, for he has rightly resolved.
Quickly he becomes a righteous soul, eternal peace attains;
Kaunteya, know for certain, never does my bhakta perish.
For, in me, Partha, those who refuge, even they of sinful birth,
women, vaishyas and sudras, they also attain the supreme goal.

How much more then, pure Brahmanas and devout Rajarishis;
this impermanent, unhappy world having found—worship me.
Your mind on me; be my devotee; to mesacrifice; to mebow;
to me you will surely come, thus devoted, your mind on me intent."

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89. Samsara is also the world of illusions
90. space, sky, cosmic ether. The fifth element
91. see appendix: note on time
92. those that mock me
93. I am
94. knowers of the three Vedas. The Atharva is often not included in Vaishnava texts.
95. Swarga
96. though

CANTO 34

SRIMAD BHAGAVAD GITA CONTINUED

Vibhutih yoga: The way of Brahman

The Gracious Lord says:
"Yet again, Mahabaho, hear my supreme word,
which to you, I, holding you dear, will tell, wishing your weal.
Neither the hosts of Devas my origin know, nor the Maharishis;
for I am the source of the Devas and the Maharishis, in every way.
Who me, un-born and beginningless, Great God of the world, knows—
undeluded, he, among mortals, from all sin liberated.
Intelligence, knowledge, clarity, patience, truth, self-control, calm;
joy, sorrow; being, non-being; and fear and also fearlessness;
non-violence, equanimity, contentment, austerity, charity, fame, infamy—
born, these dispositions of beings, from me alone, of different kinds.

The great sages, the seven,[97] and the earlier four;[98] the Manus, also:
of my being, mind, born—from these, this world's progeny.
This power and work of mine who knows in truth,
he to unfaltering communion is joined—of this, no doubt.
I, of all the source; from me everything begins;
this knowing, me the wise worship, with devotion.
In me their thought, to me given their life, awakening one another;
and speaking of me always; and contented and joyful.
To them, always devoted, worshipping with love,
I give buddhi yoga, by which to me they come.
For these, out of tenderness alone, I their darkness of ignorance,
dwelling in my Self, dispel—with the lamp of wisdom, resplendent."

Arjuna says:
"The supreme Brahman, the highest abode, absolutely pure, you are,
the Purusha eternal, divine, the primeval God, un-born, immanent,

say all the sages, Devarishi Narada, too,
Asita, Devala, Vyasa; and you yourself tell me so.
All this I hold true, which to me you say, Kesava;
not, surely, Lord, your origin the Devas know, nor the Danavas.[99]
Only you yourself your soul, with your soul, know, Purushottama,
Source of beings, Lord of beings, God of gods, Lord of the world.
Surely, you alone can tell fully of the divine powers,
with which glories these worlds, you, pervading, abide.
How can I know, O Yogin, you, with constant contemplation?
And in which various forms are you, Lord, to be thought of by me?
Expatiate again on your power and might, Janardana;
for, I am not satiated hearing your words, like nectar."

The Gracious Lord says:
"Yes, I will tell you my divine manifestations,
only those which are main, best of the Kurus—there is no end to my extent.
I, the soul, Gudakesa, in all beings' hearts dwelling,
and I the beginning and middle, and, also, the end of beings.
Of the Adityas I am Vishnu; of luminaries, the Sun, radiant;
Marichi of the Maruts I am; of stars I am the Moon.
Of Vedas, the Sama Veda am I; of Devas, I am Vasavah;[100]
and of senses the mind, I; in beings I am consciousness.
Of Rudras, Sankara I am; Vittesha[101] among Yakshas and Rakshasas;
and of Vasus I am fire; Meru among mountains, I.
And of priests, the chief, I, know, Partha: Brihaspati;
of generals, I am Skanda; of lakes, I am the ocean.
of Maharishis, Bhrigu, I; of speech, the single syllable;[102]
of sacrifices the Japa yagna[103] I am; of mountains, Himalaya.
The Aswattha among all trees, and of Devarishis Narada;
of Gandharvas, Chitraratha; among Siddhas, Kapila muni.
Ucchaisravas among horses, know me to be, nectar-born;
Airavata among elephant lords, and among men, the king.
Of weapons, I, the Vajra; of cows am I Kamadhenu;
and among progenitors, I am Kandarpa;[104] of serpents I am Vasuki.
and Ananta I am among Nagas; Varuna of ocean-dwellers, I;
and of the manes Aryaman am I; Yama of regulators, I.

And Prahlada I am of Daityas;[105] Time, of reckoners;
and of beasts, the king of beasts, I, and Vainata[106] of birds.

The wind among purifiers I am; Rama of weapon-bearers, I;
and among fish the crocodile I am; among rivers I am Jaahnavi.[107]
Of creations, the beginning and end, also the middle, I, Arjuna;
metaphysics of sciences, the dialectic of debaters, I.
Of alphabets, the *a* am I and of compounds, the dual;
I alone, eternal Time; the Creator, I, facing everywhere.
And death, taking all, I, and the source of what is to be;
fame, fortune, speech of women, memory, intelligence, fortitude, patience.
The Brihat Saman, also, of hymns, the Gayatri among mantras, I;
of months, Margasirsa, I; of seasons, the flower-mine.[108]
Of deceivers, gambling I am; the splendour of the splendid, I;
victory I am; effort I am; the goodness of the good, I.
Of Vrishnis, Vaasudeva[109] I am; of the Pandavas, Dhananjaya;
of sages Vyasa, also, I; of poets, the poet Usana.[110]
The rod[111] of punishers I am; the strategy I am of conquest seekers;
and the silence, also, I am, of secrets; the wisdom of the wise, I.
And, further, what is the seed of all beings—that, I, Arjuna;
which can exist without me: there can be no being, moving or unmoving.
No end is there to my divine manifestations, Parantapa;
All this that I have said are[112] illustrative of my infinite glories.
Whatever existence is glorious, graceful or powerful, surely,
that, know you, from a portion of my splendour is born.
Anyway, of what avail all these knowing, to you, Arjuna?
I pervade all this with an iota of myself, support the Universe."

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97. Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasishta
98. Sanatkumara, Sanatana, Sananda and Sanaka
99. demons, sons of Danu
100. Indra
101. Kubera
102. Aum
103. chanting god's names
104. Kama, god of love
105. demons, sons of Diti

106. Vinata's son, Garuda
107. Ganga
108. Spring
109. Vasudeva's son, Krishna
110. Sukra
111. Yama's danda, rod of chastisement
112. merely examples

CANTO 35

SRIMAD BHAGAVAD GITA CONTINUED

Viswarupa darshana yoga: The way of the vision of the Cosmic Form.

Arjuna says:
"To bless me, the supreme, secret, Adhyatmam, you revealed;
with these words that you spoke, my bewilderment has gone.
Indeed, of the appearance and passing of beings, I have heard extensively
from you, Lotus-eyed; and also your greatness, imperishable.
It is just so: what you have said about yourself, Parameswara—
I want to see your Form Divine, Purushottama!
If you think *That* can be seen by me, Lord,
Yogeswara, then, to me show your Self Eternal."

The Gracious Lord says:
"Behold, Partha, my forms, hundreds and thousands,
of many kinds, divine, vari-coloured and -shaped.
Behold the Adityas, Vasus, Rudras, the two Asvins, also the Maruts;
many previously unseen wonders, behold, Bhaarata.
Here, as one, the Universe, whole, see now, moving and immobile,
in my body, Gudakesa; and whatever else you wish to see.

But you cannot see me with just these your eyes;
I give you divine sight—behold my Sovereign Yoga."'

Sanjaya says:
'So saying, then, my king, the Great Lord of yoga, Hari,
shows Partha his supreme Form Divine.

Countless mouths, eyes; countless amazing visions;
countless divine ornaments; countless divine weapons raised;
divine garlands, raiment, wearing; with divine perfumes anointed;
of all wonders, refulgent; infinite, faces everywhere.

In the sky, if a thousand suns were together risen,
light like that might perhaps compare with the splendour of that *Great Being*.

There, as one, the Universe, whole, of divisions manifold,
sees, in the God of gods' body, then, the Pandava.
Then, he, wonderstruck, horripilating, Dhananjaya,
bowing his head before *God*, with hands folded, speaks.

Arjuna says:
"I see the Devas, O God, in your body, and also all the myriad hosts of beings,
Brahma, the Lord upon lotus-throne seated, and all the Rishis and Uragas[113] divine.

With countless arms, bellies, mouths, eyes: I see your infinite form everywhere;
neither your end nor middle, nor again your beginning, do I see,
crying, the Maharishi, Siddha hosts
With crowns, maces, and chakras, a mass of light, everywhere shining,
I see you, hard to look at, on all sides with irradiance of fire, blazing sun—immeasurable.
You, the imperishable, the supreme,[114] to be known; you are the universe's ultimate basis;
you, the changeless guardian of everlasting dharma; the eternal Purusha, you, I believe.
Without beginning, middle, end; of infinite power; endless armed; the Sun, Moon, your eyes,
I see you, burning fire your faces, with your refulgence this universe searing.
This space between heaven and earth, surely, is pervaded by just you, and the dishas all;[115]
seeing this your astounding, dreadful form, the three worlds are terrified, Mahatman.
Ah, you these hosts of Suras enter; some, in fear, hands folded, give praise;
Svasti!,[116] so crying, the Maharishi, Siddha hosts adore youwith hymns of mighty praise.

The Rudras, Adityas, Vasus, and these Sadhyas; the Viswas, the two Asvins and the Maruts, and the Usmapas;[117]
the Gandharvas, the Yakshas, the Asuras, Siddha hosts gaze at you in wonder, also, surely, all.
Your great *Form*, many-mouthed, -eyed, Mahabaho, of many arms, thighs, feet,
many bellies, many fangs, horrible, seeing, the worlds tremble, as also I.
Sky-touching, ablaze, countless-hued, mouth agape, huge blazing eyes:
seeing only you, my inmost soul quails; no stability do I find, nor peace, O Vishnu.
And seeing your fearful, fanged mouths, like time's fire flaming,
the directions I do not know, nor find joy—be merciful, Lord of gods, abode of the universe!

And Dhritarashtra's sons, all, with the hosts of kings;
Bhishma, Drona, and that Sutaputra,[118] also, with our side's main warriors, too,
into your fearful jaws, terrible with fangs, rush;
some stick between the teeth; are seen, heads crushed.
As many rivers' swift waters just towards the ocean flow,
even so, those heroes of the world of men enter your fiery mouths.
As a burning fire moths enter, to perish swiftly,
even so, to perish, these men, also, fly into your mouths at great speed.

You lick,[119] devouring on all sides the worlds, entirely, with mouths aflame;
your brilliance covers all the universe, you lustre terrible, searing, O Vishnu.
Tell me who you are, of dreadful form; salutations to you, best of gods, have mercy!
I want to know you, the first, for I do not understand what you do."

The Gracious Lord says:
"Time I am, world-waster, ancient—the world to annihilate, here, my mission;
even without you,[120] no future have all these, arrayed hostile, the warriors.
So, arise, glory gain: defeating your enemies, enjoy a thriving kingdom;

by me alone these have been killed already—the instrument, only, become, Savyasachin.[121]
Drona and Bhishma and Jayadratha and Karna, as also other warrior heroes, by me slain already, you raze; do not be afraid—fight, you will conquer in battle, the enemies.”’

Sanjaya says:
‘Hearing these words of Kesava, hands folded, trembling, Kiriti[122]
bows, again, speaks to Krishna, falteringly, in terror, prostrating.

Arjuna says:
“Rightly, Hrishikesa, by your praises is the world enraptured and fascinated;
Rakshasas, terrified, flee in all directions, and the Siddha hosts pay homage.
And why not worship you, Mahatman, who are greater than Brahma even, the first creator;
O Infinite, Lord of gods, Abode of the universe, you are deathless; real, unreal; and what is beyond that.
You, the first God, the ancient Purusha; you are the supreme home of the universe;
you are the knower and the known[123] and the final resort—by you the universe is pervaded, infinite-formed!
Vayu, Yama, Agni, Varuna, Sashanka, and Prajapati,[124] the great Grandsire—you.

Hail, hail to you, a thousand times, and again, yet again, hail, hail to you!
Obeisance in front, also from behind, to you; obeisance to you on every side, O All!
Of endless prowess, boundless compass, you; everything you suffuse, so you are all.
‘My friend’, so thinking, rashly, whatever I said, ‘O Krishna’, ‘O Yadava’, ‘O friend’, thus,
not knowing *This* your greatness, out of my carelessness or out of love,
and whatever slight, in jest, was shown, at sport, lying down, seated, while eating,
alone or, Achyuta, in the presence of others—all that forgive me, O Incomprehensible.

The father you are of this world, of the moving, the unmoving; you are its adored and loftiest guru;
none is your equal, how then any greater, in the three worlds, as well, O unequalled power?

So, bowing, prostrating my body, I worship you, Lord adorable;
as a father his son, a friend his friend, a lover his beloved, you must, Lord, suffer me.

The never-before-seen, seeing, I rejoice, and with fear my heart is shaken so;
so, Lord, your other form show me—be merciful, God of gods, home of the universe!
crowned, with mace, disc in your hands—I want to see you, just as before;
that same form, four-armed, assume, O thousand-armed, universe-bodied!"

The Gracious Lord says:
"By my grace, to you, Arjuna, this *Form Supreme* was shown, through my divine yoga—
resplendent, universal, infinite, primal, which none but you has seen before.
Not by the Veda, sacrifice, learning, not by charity, and not by rituals, not by fierce penance,
in this form can I, in the world of men, be seen by anyone but you, O Kurupravira.[125]
Do not be afraid, nor confounded, seeing this terrible *Form*, like this, of mine;
free from fear, with a glad heart, again, then, the same, this my form, see."'

Sanjaya says:
'Thus to Arjuna saying, Vaasudeva his own form shows again,
and comforts that terrified, becoming once more the gentle, beautiful Mahatman.

Arjuna says:
"Seeing this human form of yours, gracious, Janardana,
now, I become calm, return to myself."

The Gracious Lord says:
"Most difficult to see, this form which you have seen, of mine;
the Devas, even, always, this form to see are keen.
Not through the Veda, not by tapasya, not through daana, nor yet by yagnas,
can I like this be seen, as you have seen me.
But through devotion, singular, can I like this, Arjuna,
be known, seen, and, in truth, also entered into, Parantapa.

Who for me does work; I his supreme; my devotee, of attachment rid;
without hostility towards any of the living, he comes to me, Pandava."

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113. serpents
114. the thing to be known
115. the four quarters, directions of the sky
116. hail, peace!
117. manes, ancestors
118. Karna
119. them up, while
120. killing them
121. Arjuna was ambidextrous
122. Arjuna, the crown-wearer
123. knowable, that which is to be known
124. the Gods Wind, Death, Fire, Sea, Moon, Brahma
125. great hero of the Kurus

CANTO 36

SRIMAD BHAGAVAD GITA CONTINUED

Bhakti yoga: The way of devotion.

Arjuna says:
"Thus, always yoked, those devotees who worship you,
and, again, those who do the Imperishable, the Unmanifest—of these, which have yoga?"

The Gracious Lord says:
"On me fixing the mind, who, ever absorbed, me worship,
with devotion supreme endowed, them, I the best yogis consider.
But who the Imperishable, ineffable, unmanifest, worship, the ubiquitous and inconceivable, highest, unmoving, permanent,
restraining all the senses, everywhere even-minded,
they attain me, surely—to the weal of all beings devoted.
The travail greater of them, on the Unmanifest whose minds are set;
for, the way of the Unmanifest is painfully by the embodied attained.
But who all karma to me renounce, on me intent,
with singular yoga, me, through meditation, worship:
of them, I, the deliverer from death, samsara's[126] sea,
become, quickly, Partha—on me whose minds are set.

On me alone your heart set; in me let your mind dwell:
you will live in me, surely, thereafter, beyond doubt.

If your mind you cannot fix on me, steadily,
through the practice of yoga, then, me seek to attain, Dhananjaya.
Abhyasa,[127] even, if you cannot do, let my work your highest be;
for my sake, even, work doing, perfection you will find.
If even this you cannot do, in performing yoga for me refuge;
all karma's fruit renounce, then, with subdued mind.

Better, surely, knowledge than routine; than knowledge meditation is superior;
than meditation, the sacrifice of karma's fruit—upon renunciation, peace follows.

Without aversion towards any creature, friendly and compassionate, only,
without 'mine', without 'I'; equal in pain, pleasure; forgiving;
contended always, the yogi, self-controlled, of firm resolve,
to me given heart, mind—who is my devotee, he is dear to me.
By whom the world is not disturbed; and the world does not disturb him;
from exultation, anger, fear, agitation who is free, he, too, is dear to me.
Independent, pure, competent, indifferent, free from pain;
who all endeavour has abandoned—my devotee, he is dear to me.

Who neither exults nor dislikes; neither grieves nor desires;
good, evil, abandons—that devotee, he is dear to me.
And alike with enemy and friend; also, to honour, dishonour;
in heat, cold, joy, sorrow, the same; free from attachment;
equal in blame, praise; quiet, contented with anything;[128]
Homeless, of firm resolve—my devotee, a man dear to me.
But who this immortal dharma, as told, follow,
with faith, me the[129] goal, those devotees are very dear to me."

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126. the mortal world of delusion, transmigration
127. the exercise, practice of yoga
128. which comes
129. their

CANTO 37

SRIMAD BHAGAVAD GITA CONTINUED

Kshetra Kshetrajna vibhaga yoga: The way of discernment between the field and its knower.

Arjuna says:[130]
"Prakriti and Purusha, also; kshetra and kshetrajna, too:
these, I wish to know; knowledge and the known, Kesava."

The Gracious Lord says:
"This body, Kaunteya, the field it is called;
this who knows, he is called kshetrajna,[131] by those who know.
And the kshetrajna, also, me in every field, Bhaarata;
of kshetra, kshetrajna,[132] the knowledge: that, true knowledge, in my view.
and what that field is, and what its nature, and what its transformations, whence arisen,
and what *He*[133] is, and of what origin—that, in brief, from me hear.
By the rishis, variously, sung, in chhandas,[134] diversely, distinctly;
and also in Brahma sutra[135] passages, logical, decisive.
The mahabhutas,[136] ego, intelligence, and also the unmanifest;
the senses, ten, and the one,[137] and five sense pastures;
desire, aversion; pleasure, pain; the organism, consciousness, fortitude—
thus, the field, in brief, is described, with examples.

Humility, integrity, non-violence, patience, uprightness;
serving the guru, purity, stability, self-control;
for the objects of sensuality, aversion; lack of egotism; and also,
in birth, death, old age, sickness—pain, evil, seeing;
detachment, no clinging to son, wife, home, the likes;
and, always, even-mindedness to desired,[138] unwanted happenings;
and for me, through exclusive yoga, devotion abiding;
to solitary places resorting; distaste for gatherings of men;

in spiritual wisdom, constancy; the knowledge of truth's end seeing—
all this gyana is called; ignorance, what is other than this.

That which is known, I will tell you, which knowing immortality is gained;
beginningless, *It*, supreme Brahman; neither being, *That*, nor un-being, it is told.
Everywhere, hands, feet: that; everywhere, eyes, heads, faces;
everywhere, ears—in the world everything enveloping, it dwells.
all the senses' qualities reflecting, of all the senses devoid;
unattached and also all-supporting; without gunas and experiencing the gunas.

Outside and within the living, mobile and unmoving, too;
being subtle, that, imperceptible; and far and near, that.
And undivided, in beings, also, seemingly, divided, exists;
and as beings' support that is known, devourer and creator.
Of lights, also, that the light, beyond darkness, said to be;
knowledge, the known, gained through knowledge, in the hearts of all seated.
Thus, the field and also knowledge and the known, told in brief;
my devotee, this knowing, to my being attains.

Prakriti[139] and also Purusha,[140] know, are beginningless, both;
and transformations and also gunas, know—of Prakriti born.
Effect, cause, instrument, agency—Prakriti, it is told;
Purusha, of joy, sorrow's, experience, the cause, it is said.
For, the Purusha, dwelling in Prakriti, enjoys the Prakriti-born gunas;
the cause, attachment to the gunas: of its birth in good, evil wombs.
Witness and sanctioner, lord, experiencer, great God,
and also the supreme soul, it's told—in this body, the Purusha transcendent.
Who thus knows Purusha and Prakriti, with the gunas,
whatever his life, he is not born again.

Through meditation, the Atman see, some, in the Atman, with the Atman;
others, through samkhya yoga, and by karma yoga, others.
Yet others, not thus knowing, hearing from others, worship;
and they also, surely, transcend death by devotion to what they hear.[141]

Whatever being is born, motionless or mobile—
from kshetra and kshetrajna's union: that know, Bharatarishabha.

Equally in all creatures abiding, the Supreme God,
amidst the perishing, imperishable, who sees, he sees.
For, the same God seeing, everywhere, omnipresent,
he injures not the Atman with the Atman, so attains the final goal.
And only by Prakriti, karma is done, in every way,
who sees, also that the Atman is act-less, he sees.
When the diversity of beings as situated in the one, he sees,
and also, therefrom, their spread, the Brahman he then becomes.
Beginningless, without attributes, this Paramatman, immortal,
though dwelling in the body, Kaunteya, neither acts nor is tainted.
As, being subtle, the ubiquitous ether is not tainted,
so also, everywhere located, in the body, the Atman is not stained.
As one sun illumines this whole world,
so, too, the kshetri[142] illumines this entire kshetra,[143] Bhaarata.

Between kshetra, kshetrajna, thus, the distinction, with eye of wisdom,
and the deliverance of beings from Prakriti, who know, they attain the Supreme."

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130. this verse is not included in many versions. If it is, the number of slokas in the Bhagavad Gita becomes 701, instead of 700. As in Radhakrishnan's translation, I have not numbered it here.
131. knower of the field
132. Swami Vireswarananda: matter and spirit
133. the kshetrajna
134. Vedic hymns
135. aphorisms of Brahman
136. the five elements
137. mind
138. and
139. nature, the feminine principle
140. soul, the masculine principle
141. Sruti is also the Veda
142. embodied soul
143. field, universe

CANTO 38

SRIMAD BHAGAVAD GITA CONTINUED

Gunatrai vibhaga yoga: The way of the division of the three gunas.

The Gracious Lord says:
"Again, the highest I will tell you, of wisdoms the best wisdom;
this knowing, the sages, all, to final perfection from here passed.
This wisdom resorting to, my nature attaining,
at creation, even, they are not born, and not during the dissolution disquieted.
My womb great Brahma, into which the seed cast I;
to birth all beings, from that, come, Bhaarata.
In all the species, Kaunteya, whatever forms take birth,
of them, great Brahma the womb, I the seed-giving father.
Sattva, rajas, tamas, these gunas, Prakriti-born,
bind, Mahabaho, into the body the dweller imperishable.

Of these, sattva, being pure, is illumining, health-giving,
through attachment to happiness binds, and through attachment to knowledge, O sinless.
Rajas has passion's nature, know, from craving, attachment, sprung;
it binds, Kaunteya, with addiction to action, the embodied.
But tamas, ignorance-born, know, deludes all the living;
through rashness, sloth, stupor, it binds fast, Bhaarata.
Sattva to happiness binds; rajas to activity, Bhaarata;
but, wisdom shrouding, tamas to rashness, it is told.

Rajas and tamas subduing, sattva prevails, Bhaarata;
Rajas, the same, over sattva and tamas; tamas, even so, over sattva and rajas.

When through all doors[144] of this body, light radiates,

knowledge: then, know, sattva surely waxes.
Greed, activity, undertaking karma, disquiet, desire—
when rajas increases, these prevail, Bharatarishabha.
Darkness and inactivity, neglect and also delusion:
when tamas increases, these prevail, joy of the Kurus.

Now, while sattva waxes, if to dissolution[145] the embodied goes,
then, worlds of the highest sages, taintless, it gains.
In rajas, death finding, among those addicted to karma it is born;
and if dissolved during tamas, in dark wombs it is born.
Of virtuous karma, it is told, sattvik and pure the fruit;
while rajas' fruit is sorrow, and darkness the fruit of tamas.

From sattva arises knowledge; and from rajas only greed;
heedlessness, delusion, from tamas come, and also ignorance.
Upwards go those founded in sattva; midway remain the rajasas;
those steeped in the vile guna, go downwards, the tamasas.

No other agent than the gunas, when the seer sees,
and what is beyond the gunas knows, to my being he attains.
These gunas transcending, triune, which spring from the body, the embodied,
from birth, death, old age, pain, is liberated, immortality gains."

Arjuna says:
"What signs of one who these three gunas has transcended, Lord?
what his deportment, and how does he the three gunas transcend?"

The Gracious Lord says:
"Light and activity and, even, delusion, Pandava,
he does not shun, when they arise, nor, when they cease, long for.
As if indifferent seated, by the gunas who is not moved;
the gunas act: this knowing, who is still, unwavering.
The same in joy, sorrow, contented; equal[146] a clod, stone, gold;
the same to the pleasant, unpleasant; calm; equal to blame of himself, to praise.
In honour, disgrace, the same; equal to a friend, an enemy;

all endeavours who has renounced—gone beyond the gunas, he is said to have.
And me who, with unfailing yoga of devotion, serves,
he, these gunas transcends, for becoming Brahman is fit.
For, Brahman's abode I, immortal and imperishable;
and of eternal dharma, and absolute bliss."

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144. of perception
145. death
146. for him

CANTO 39

SRIMAD BHAGAVAD GITA CONTINUED

Purushottama yoga: The way of the Supreme Person.

"Root above, branches below, the Aswattha,[147] they tell of, imperishable,
of which the chhandas are the leaves; who knows this, he is a Veda knower.

Below and above, extend its branches, guna-nourished,
sense-objects for twigs;
and below its roots stretch, binding in karma the world of men.
Not its form,[148] either, is here perceived, not its end, nor beginning, and neither its foundation.
This aswattha, deep-rooted, with the mighty sword detachment severing,
then, let that condition be sought, going where, there is no returning again;
only to that original Purusha surrender, from whom this ancient world came.
Without pride, delusion; quelled, the sin attachment; spiritual always; rid of desire;
liberated from the dualities, called pleasure, pain—the undeluded go to that state eternal.

Not that, the sun illumines, not moon, not fire;
who go there do not return—that abode supreme, mine.

A mere particle of myself, a living spirit, eternal,[149]
into the world of jivas the senses, mind the sixth, founded in nature, draws.[150]
A body when assuming, and also when leaving it, the Lord
takes all these, leaving, even as the wind scents from their places.

Ears, eyes, and touch, taste, and also smell
dwelling in, and mind, he the sense-objects enjoys.

Departing or dwelling, as also experiencing, while associated with the gunas,
the deluded do not see;[151] they see who have wisdom's eye.
Striving yogis also, *That* see, in themselves situated;
even striving, the unrestrained do not see it, unawakened ones.

That lustre of the sun, which the whole world illumines,
that in the moon, and that in fire—that light, know, is mine.
And the earth entering, creatures I support with energy;
and nourish all plants, the moon becoming, sapful.
I the fire become, in creatures' bodies dwell;
prana, apana,[152] uniting with, digest food, the four kinds.
And, of all, I in their hearts am lodged; from me, memory, wisdom, and their loss;
and in all the Vedas, I alone, the known; Vedanta's author, and also the Veda-knower, I.

And two persons in this world: the mortal, and also the immortal;
mortal, all creatures; the unchanging, the immortal called.
But the highest being, another, Paramatman called,
who the three worlds enters, sustains them, imperishable *God*.

Because the mortal I transcend, and even the immortal surpass,
so, I am, in the world and in the Veda, known as Purushottama.[153]
Who, thus, undeluded, knows me, Purushottamam,
he, knowing everything, worships me with all his being, Bhaarata.

Thus, this most secret Shastra has been taught by me, O sinless;
this, understanding, wise he becomes; and all his duty done, Bhaarata."

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147. peepul tree
148. true form
149. becoming
150. to itself
151. the indweller; *It*
152. inward and outward breaths
153. the Supreme Person

CANTO 40

SRIMAD BHAGAVAD GITA CONTINUED

Daivaasurasampad vibhaga yoga: The way of the distinction between the divine and the demonic qualities.

The Gracious Lord says:
"Fearlessness, essential purity, in wisdom's yoga steadfastness,
charity and self-control and sacrifices, sacred study, austerity, rectitude;
non-violence, honesty, without anger, renunciation, not critical, mercy
for the living, non-covetousness, gentleness, modesty, free of caprice;
vitality, forgiveness, fortitude, purity, without malice, without hubris—
the wealth of one with divine nature born, Bhaarata.
Ostentation, arrogance and great conceit, anger, and also violence,
and ignorance—the endowments of those born, Partha, demonic.

The divine inheritance liberates, the demonic binds, it is thought;
grieve not: you to wealth divine are born, Pandava.

Two kinds of being in the world, the divine and also the demonic;
the divine at length have been spoken of; of the demonic, Partha, from me hear.

Neither what to do nor what not to, they know, the demonic;
no purity and neither conduct, no truth, in them found.
Unreal, un-founded, they say, the world, *God*-less,
of continuing origin, nothing other than lust-begotten.
To this view cleaving, lost souls, of small minds,
come forth, of savage deeds, for the destruction of the world, its enemies.
To lust surrendered, insatiable; by hypocrisy, arrogance, conceit, possessed;
through delusion seizing fell designs, they act, sworn to evil.
And to cares boundless, ending in death, surrendered;
sensual enjoyment the highest:[154] that this is all convinced;

by desire's bonds, hundreds, bound; to lust, anger, yielded;
they strive, in order to gratify their desires, unscrupulously, great wealth to amass.
'This, today, by me gained; this heart's desire I will satisfy;
this there is, and this, too, I will have:[155] more wealth.
By me[156] slain that enemy; and I will kill others, too;
the lord, I; I, the enjoyer; successful, I, strong, happy;
rich, well-born I am; who else is[157] like me?
I will sacrifice, give charity, rejoice!'—thus, by ignorance deluded.

By countless fancies confounded, in delusion's net ensnared;
addicted to satisfying lusts, they fall into foetid hell.

Smug with conceit, obdurate, with wealth's pride intoxicated,
they sacrifice,[158] in name sacrifice, with ostentation, disregarding precept.
To egotism, force, pride, lust and rage given:
me, in their own and other's bodies, hating, these envious ones.
These, haters vicious, vilest of men, in samsara,
I cast repeatedly only into inauspicious, demon wombs.
Fiendish wombs finding, the deluded, birth after birth,
me far from attaining, Kaunteya, then devolve to the basest state.

Triune, of this hell, the gates, which destroy the soul—
lust, anger and greed; so, these three abandon.
From these the man who is liberated, Kaunteya, gates to darkness, three,
does what is good for his soul, then reaches the supreme condition.

Who scriptural law forsakes, acts by desire's dictates,
he does not perfection attain, not happiness, not the highest goal.
So, let the Shastras[159] be your authority: what may be done, what is forbidden, to determine;
knowing what the scripture's laws declare, your karma you must do, here."[160]

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154. aim

155. in future
156. already
157. there
158. only
159. scriptures: the Vedas, the Vedanga/Upanishads, the 18 great Puranas. The Ramayana and Mahabharata are traditionally only considered Itihasas, histories
160. in this world

CANTO 41

SRIMAD BHAGAVAD GITA CONTINUED

Sraddhatrai vibhaga yoga: The way of the divisions of the three kinds of faith.

Arjuna says:
"Who scriptural laws forsake, but worship, with faith—
what is their condition, Krishna, sattva, rajas or tamas?"

The Gracious Lord says:
"Threefold is the faith of the embodied, of their nature born—
sattvik, rajasik and also tamasik; and hear about it.

In concord with his nature everyone's faith is, Bhaarata:
of his faith's nature, man—what his faith is, that indeed is he.

The sattvikas worship the Devas; the rajasas do yakshas and rakshasas;
pretas and other kinds of bhutas, tamasik men worship.

Not ordained by the Shastras, violent austerities those men perform,
to pride, egotism yoked, by lust, passion's force possessed.
Torturing the elements in the body, the senseless,
and me, also, dwelling in the body—these, know, of demonic resolve.

The food, too, by all liked, is of three kinds;
sacrifice, austerity, charity, as well; of the divisions of these, hear.
Longevity, vitality, strength, health, happiness, love, which augment;
succulent, soft, nourishing, tasty—foods dear to the sattvik.
Bitter, sour, salty, hot, pungent, harsh, burning—
foods by the rajasika liked: pain, grief, disease causing.
Cold, insipid, putrid, stale and what is
refuse and also unclean—food to tamasas dear.

By those expecting no reward, the sacrifice which by scriptural decree is offered,
exclusively as a duty, mind absorbed, that is sattvik.
But aiming for its fruit, and also for display, what
is offered, best of Bhaaratas, that sacrifice, know, is rajasik.
Against law,[161] where no food is given, without mantras, without dakshina,[162]
of faith devoid, the yagna is tamasik, they say.

Of the gods, the twice-born, gurus, the wise, worship; purity, rectitude,
continence and non-violence—bodily austerity is called.
Speech which no offence causes, and which is truthful, pleasant and benign,
and also regular recitation of the Veda—verbal austerity is called.

Mental calm, gentleness, silence, self-control,
purity of feeling, all these—austerity of mind are called.
With faith transcendent undertaken, this three-fold penance, by men
who wish for no gain, devoted—sattvik is called.

For respect, honour, reverence, the austerity, and which with ostentation
is performed, that, here, is deemed rajasik: fleeting, impermanent.
From foolish belief, the self-torturing, the penance that is practised,
or to others meaning harm—that tamasik is said to be.

'To give is a duty': thus,[163] to give charity, without[164] obligation,
and at a proper time and place—that charity is sattvik regarded.

But that which to be reciprocated, or aiming for its fruit, in future,
and given grudgingly—that charity rajasik is considered.
at the wrong place, time: that charity given, and to the undeserving,
without respect, contemptuously—that tamasic is told.

Aum tat sat—this is declared Brahman's triad name:
Brahmanas, by this, and the Veda and Sacrifice, were created of old.
So, *Aum*, thus uttering, acts of sacrifice, charity, austerity are
performed, scripture-enjoined, always by Brahmavadis.[165]
Tat: thus,[166] without desiring their fruit, acts of sacrifice, penance

and various deeds of charity are performed, by liberation seekers.
Reality and goodness, *sat* for these is used;
for laudable deeds, as well, the word *sat*, Partha, is used.
In sacrifice, austerity and charity, constancy—*sat* is called;
and also karma done for *that*, *sat*, indeed, is named.

Without faith, oblation,[167] gifts,[168] austerity performed, and whatever[169] done—
Asat it is called, Partha, and is of no account hereafter nor here."

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161. scriptural
162. the fee paid to priests
163. thinking
164. expecting
165. expounders, followers of the Veda
166. they say
167. offered
168. given
169. else

CANTO 42

SRIMAD BHAGAVAD GITA CONTINUED

Moksha Sannyasa yoga: The way of renunciation, liberation.

Arjuna says:
"Of sannyasa[170], Mahabaho, the truth I wish to know,
and about tyaga,[171] Hrishikesa,[172] separately, Kesinisudana.[173]

The Gracious Lord says:
"Desire-impelled karma abandoning, as sannyasa the seers understand;
all karma's fruit sacrificing, call tyaga, the knowing.

'Renounced as an evil, all karma,' say some thinkers;
'Acts of sacrifice, charity, austerity must not be abandoned,' and so say others.

Decisively hear from me about this tyaga, best of the Bhaaratas;
for, relinquishment, Purushavyaghra,[174] of three kinds is declared.

Works of sacrifice, charity, these are not be relinquished but surely performed;
sacrifice, charity and also austerity are purifiers of the wise.
But even these works done, attachment leaving and fruit,
as duty—this, Partha, my decided view, the best.
But with religious duty, the renunciation of[175] karma is not proper;
through delusion its abandonment, tamasik is declared.
Painful: so being, a duty; bodily suffering fearing, if it is abandoned—
he, performing merely a rajasik relinquishment, surely does not relinquishment's fruit gain.

When just because it ought to be, a prescribed duty is done, Arjuna,

leaving attachment, and also its fruit, that relinquishment is considered sattvik.
Neither averse to unpleasant karma, nor to pleasant work attached—
the tyagi: of sattva possessed, intelligent, doubts dispelled.

Surely, impossible, for the embodied to renounce karma entirely;
but who the fruit of karma relinquishes, he a tyagi is said to be.

Unpleasant, pleasant and mixed: of three kinds karma's fruit,
accruing to non-relinquishers after death, but not to sannyasis, ever.

These five, Mahabaho, causes, learn from me,
in the samkhya doctrine mentioned, for the accomplishment of all karma.

The place and also the doer; and the various actions;
the many and different endeavours; and also destiny, the fifth of these.
With body, speech, mind, whatever karma a man undertakes,
whether just or the opposite, these five are its causes.
This being so, who, yet, as the only doer himself
sees, from ignorance, he does not see: a foolish one.

Who no egotism has, whose intellect is not defiled,
though he kills these men, he neither slays nor is bound.[176]

Knowledge, the known, the knower: the triple impulse to karma;
the instrument, action, the agent, these the three-fold conjunction of karma.
Knowledge and action and agent, of three kinds only, the distinctions of the gunas,
said to be, in the philosophy of the gunas; respectively, hear, of these, also.

In all beings, the knowledge by which the *One*, imperishable, is seen,
undivided in the divided, that wisdom, know, is sattvik.
But separately, which knowledge, diverse entities, of various kinds,
perceives, in all creatures—that knowledge, know, is rajasik.
But what, as the whole, to one effect clings, illogically:
The unreal and trivial, that tamasik is said to be.

Which, ordained, without attachment, without attraction or aversion is done,
by one not desiring its fruit, that karma is sattvik called.
But that karma, prompted by desire, or again, with egotistical motives,
done, with great strain, that is rajasik called.
For consequence, loss, violence: disregard, and for capability;
through delusion the karma undertaken, that tamasik is called.

Free from attachment, not egotistical, of fortitude, zeal, possessed;
by success, failure, unmoved—that doer is sattvik called.
Passionate, keenly wanting karma's fruit, greedy, violent-minded, impure;
by elation, dejection moved—that agent rajasik is deemed.
Unstable, feral, obstinate, deceitful, spiteful, lazy;
morose and procrastinating—that doer tamasik is said to be.

To the divisions of intellect and also fortitude, according to the gunas, threefold, listen,
told fully, separately, Dhananjaya.

Action and inactivity and what to do, what not to do, fear, fearlessness,
bondage and liberation the intellect which knows, that, Partha, is sattvik.
By which dharma and adharma, and what to do and also what not to,
is erroneously known—that intellect, Partha, rajasik.
Adharma as dharma that which regards, in darkness shrouded,
and all things perversely—that intellect, Partha, tamasik.

The fortitude by which one rules mind, life breaths, senses' functions,
through yoga unwavering—that firmness, Partha, sattvik.
But the fortitude by which to dharma, kama, artha one clings, Arjuna,
through attachment to the desire for gain[177]—that firmness, Partha, rajasik.
By which sleep, fear, sorrow, dejection and also arrogance
a fool does not leave—that obduracy, Partha, tamasik.

But of happiness, now, the three kinds, hear from me, Bharatarishabha—
long practice through which enjoyed, and sorrow's end attained.
That which at first like poison, at the end like amrita,[178]
that joy sattvika, it's told, of the soul's intelligence,[179] serene, born.

From contact between objects of sensuality,[180] the senses, which arises, at first like amrita,
but at the end is like poison—that joy rajasik is called.
And which joy, both at first and at the end, binding in delusion the soul,
and which from sleep, sloth, heedlessness arises—that tamasik is deemed.

There is not on earth or, again, in heaven among the gods,
a being that is free from these Prakriti-born three gunas.
Of Brahmanas, Kshatriyas, Vaishyas and Sudras, Parantapa,
their duties are divided, by their innate qualities.
Serenity, self-control, austerity, purity, forbearance, and also uprightness;
knowledge, wisdom, belief in God—a Brahmana's duties, of his nature born.
Valour, boldness, fortitude, skill, and even in war not fleeing;
generosity and lordliness—a Kshatriya's duties, of his nature born.
Farming, tending the cow, commerce—a Vaishya's karma, nature born;
karma of the essence of service, a Sudra's, also of his nature born.

Each to his own duty devoted, man attains perfection;
in his own karma absorbed, how perfection one attains, that hear.
From Whom beings arise; Who all this pervades:
through one's own karma Him worshipping, perfection a man achieves.

Better in one's own dharma, imperfectly, than in another's dharma, immaculately;
by one's naturally ordained karma doing, one incurs no sin.
The karma one is born to, Kaunteya, though flawed, one must not abandon;
for, all endeavours by faults, even as fire by smoke, are clouded.

Unattached, his intelligence, everywhere; mind conquered; desire gone;
to inaction's perfection supreme, through renunciation, he comes.
Finding this perfection, Brahman, also, how he finds learn from me,
in brief, Kaunteya, that consummation of knowledge, transcendent.
With intellect, pure, endowed, and firmly the mind restraining,
sound and objects of sensuality leaving, and likes, dislikes, rejecting;
living in solitude, eating little, controlling speech, body, mind;
in dhyana yoga[181] absorbed, always, in dispassion sheltering;

egotism, force, arrogance, lust, anger, possessions,
forsaking, without 'mine', peaceful—to become Brahman, he is fit.

Becoming Brahman, clear-souled, he neither sorrows nor desires;
alike to all beings, for me devotion he finds, supreme.
Through devotion, me, he knows, how much and what I am, in truth;
then, me truly knowing, he enters into me.

Even[182] all karma always doing, in me sheltering,
through my grace, he attains the eternal state, immutable.
Through thought, all karma to me renouncing; me the ultimate;
to buddhi yoga resorting, on me your heart constantly fix.

On me your thought,[183] all difficulties by my grace you will cross;
but if you, from pride, do not listen, you will perish.
If, ego indulging, 'I will not fight', you think:
Vain this resolve of yours—your nature will compel you.
By your own nature-born karma, Kaunteya, bound,
what you do not want to do—being deluded—even that you will do, helplessly.

God in all beings' hearts, Arjuna, dwells,
deluding[184] all creatures, as[185] upon a contrivance, with maya.
To Him alone for refuge go, with all your heart, Bhaarata;
by his grace, supreme peace you will find, the place eternal.

Thus, to you, has the wisdom, more secret than secrets, been told by me;
reflect on it fully, and do as you wish.

Of all the most secret, again, hear: my supreme word;
since dearly loved you are by me, so I tell you, for your good.
Mind[186] on me; to me be devoted; to me sacrifice; to me prostrate;
to me you will surely come—truly, I promise you, who are dear to me.

All duty abandoning, to me, the sole refuge, come;
I will liberate you from every sin, do not grieve.

This, you must not to the in-austere, nor the devotionless, ever,
nor one who has no wish to listen, tell, nor me who derides.
Who this supreme secret to my devotees teaches,
the highest devotion to me performs, to me surely comes, without doubt.
Nor is there among men anyone who to me does dearer service than he;
nor will there be than he, to me, another, dearer on earth.
And who studies this sacred conversation of ours,
through knowledge's sacrifice, by him, I adored will be—this, my view.
Faithful and without cavil, who just listens, that man:
he, too, liberated, to blessed worlds attains, of those of virtuous deeds.

Has this been heard, Partha, by you, with singular thought?
has your ignorant delusion been dispelled, Dhananjaya?"

Arjuna says:
"Dispelled my delusion, understanding gained, through your grace, Achyuta;
I stand firm, doubts gone; I will do as you say.[187]"'

Sanjaya says:
'So, I, between Vaasudeva and Partha, great souls,
this converse heard, wondrous, making my hair stand on end.
Through Vyasa's grace heard I this secret, supreme
yoga, from the Lord of yoga, Krishna, directly, as he told it himself.

O king, I remember, again and again, this wonderful conversation
of Kesava, Arjuna, sacred, and thrill with joy, over and over.
And as I repeatedly recall that *Form*, most awesome, of Hari,
great my astonishment, O king, and I tremble with joy again and again.

Where the Lord of yoga, Krishna, where Partha the bowman:
there, fortune, victory, prosperity, eternal justice—this, my belief!'"

Aum shanti shanti shanti.
Hare Krishna.[188]

170. renunciation
171. relinquishment
172. Krishna
173. Krishna, Vishnu: slayer of the demon Kesin
174. best of men; tiger among men
175. such
176. by what he does
177. the fruit of karma
178. nectar
179. in the sense of realisation, enlightenment
180. and
181. meditation
182. while; though
183. fixing your thought on *me*
184. whirling, spinning, turning around
185. if mounted
186. fix your
187. your bidding
188. Appendix for the Bhagavad Gita at the end of this volume

CANTO 43

BHISHMA VADHA PARVA

Vaisampayana said, "Sanjaya says, 'Upon seeing Dhananjaya once again take up his arrows and Gandiva, the mighty Pandava maharathas utter a tremendous shout. And those heroes, the Pandavas and the Somakas, and those who followed them, filled with joy, blow their sea-born conches. And drums, and pesis, and krakachas, and cow-horns are beaten and blown together, to make a loud uproar.

And then there come the Devas, with Gandharvas and the Pitris, and the hosts of Siddhas and Charanas, wanting to witness the sight; and a host of most blessed Rishis accompany Indra of a hundred sacrifices leading them, to witness that great slaughter.

Then, seeing the two armies, that look like two oceans, ready for the encounter and restlessly moving, Yudhishtira Dharmaraja takes off his coat of mail and puts aside his excellent bow, and quickly alighting from his chariot, with joined hands, goes quietly on foot towards his Pitamaha Bhishma, facing the east, towards the direction where the enemy army stands.

Seeing this, Arjuna hastily alights from his chariot and follows Yudhishtira, accompanied by his brothers. And Krishna also follows; and the chief kings of his army, filled with anxiety, also follow Yudhishtira.

Arjuna says, "What are you doing, O king, that abandoning your brothers, you go on foot, facing east, towards the enemy?"

Bhima says, "Where are you going, O king of kings, having cast off your armour and weapons, towards the enemy warriors, leaving your brothers?"

Nakula says, "You are my eldest brother, O Bhaarata; seeing you go this way, I am afraid. Tell us, where do you go?"

Sahadeva says, "When these vast and powerful forces are by our side ready to fight, where do you go, O king, in the direction of our enemies?"'

Sanjaya continues, 'Yudhishtira of restrained speech says nothing but walks on towards the enemy army. The high-souled, wise Krishna smilingly says to them, "I know his purpose. He will fight the enemy only after

having paid his respects to all his superiors: Bhishma, Drona, Kripa and Salya.

It is heard in histories of olden times that he who fights against those that are his superiors, after having paid his respects, according to dharma, to his preceptors, those revered in years, and his kinsmen, is sure to be victorious in battle. This is my view as well."

When Krishna says this, loud exclamations can be heard among the ranks of Dhritarashtra's son, but the Pandava army remains perfectly still. Seeing Yudhishtira, the heroic warriors of Dhritarashtra's son speak among one another, "This one is a wretch of his race. It is clear that he is coming in cowardly terror to Bhishma's side. Yudhishtira, with his brothers, is seeking Bhishma's protection.

When Dhananjaya protects him, and Bhima, and Nakula, and Sahadeva also, why does the eldest son of Pandu come here in fear? Though renowned through the world, he could never have been born in the Kshatriya varna, for he is weak and his heart is filled with fear at the prospect of battle."

Then those soldiers all praise the Kauravas. Rejoicing with cheerful hearts, all of them wave their cloths. All the fighting men there then censure Yudhishtira and his brothers and Krishna too. The Kaurava army, having disdained Yudhishtira, becomes perfectly still. What would this king say? What would Bhishma say in reply? What would proud Bhima say, and what Krishna and Arjuna? What, indeed, has Yudhishtira to say?

Both the armies are filled with great curiosity. Meanwhile, penetrating the hostile vyuha bristling with arrows and spears, Yudhishtira, surrounded by his brothers, walks quickly towards Bhishma. Seizing his feet with his two hands, the royal son of Pandu speaks to Shantanu's son who stands there ready for battle.

Yudhishtira says, "I salute you, O invincible one. We will wage war against you. Grant us your leave to do so. Give us also your blessing."

Bhishma says, "Had you not thus come to me in this battle, I would have cursed you, O Bhaarata, to bring about your defeat. I am gratified, my son. Fight then and let victory be yours. O son of Pandu, whatever else you desire, may you obtain it in battle. Ask us also for any boon you want and if it is in my power to give, then you will not be defeated.

A man is the slave of wealth, but wealth is no one's slave. This is the truth and I have been bound by the Kauravas with their wealth. It is for this

reason, Kurunandana, that I speak these words like a eunuch. Bound am I by the Kauravas with wealth. Beyond battle, what do you desire?"

Yudhishtira says, "Wise Pitamaha, keeping my welfare in mind, from day to day, look after my interests. Do battle, however, for the Kauravas. This is my prayer to you."

Bhishma says, "Rajan, what help can I give you in this? I shall, of course, fight for your adversaries. Tell me plainly what you have to say."

Yudhishtira says, "Bowing to you, I ask you, O Pitamaha, how shall we vanquish you who are invincible in battle? Tell me this for my benefit, if you see any good in it."

Bhishma says, "I do not, O son of Kunti, see the warrior who, even if he were the Lord of the Devas himself, can defeat me in battle when I fight."

Yudhishtira says, "My salutations to you, Pitamaha! And that is why I ask you this. Tell us how your own death may be achieved by your enemies in battle."

Bhishma says, "I do not see the man who can quell me in battle. The time of my death has also not yet arrived."'

Sanjaya continues, 'Saluting him again, Yudhishtira accepts Bhishma's words with a bow of his head. And that Mahabaho, along with his brothers, goes towards the chariot of Acharya Drona amidst all the soldiers who watch him. Saluting Drona and walking around him in pradakshina, the king speaks to that invincible warrior.

Yudhishtira says, "With your leave, Acharya, I will fight with dharma, and thus permitted by you, O sinless one, I will defeat all my enemies."

He now goes to get the blessings of Acharya Kripa, who says, "If, having resolved to fight, you had not come to me, I would have cursed you, O king, for your complete overthrow. A man is the slave of wealth, but wealth is no one's slave. This is so true. Since I have been bound with wealth by the Kauravas, I must fight for them. I therefore speak like a eunuch in asking you: besides battle, what do you desire?"

Yudhishtira says, "Sorrowfully, I ask you, Acharya, to listen to what I say." Saying this, the king, greatly troubled and confused, stood silent.'

Sanjaya continues, 'Understanding, however, what he intended to say, Gautama Kripa says, "I cannot be killed, Rajan. Fight and triumph. I am gratified by your coming. Rising every morning I will pray for your victory. I say this to you sincerely."

Hearing Kripa's words, and paying him due respect, Yudhishtira goes to where the ruler of the Madras stands. Saluting Salya and walking around him in pradakshina he says to that invincible warrior, words that are for his own benefit.

Yudhishtira says, "With your leave, invincible one, I will fight without incurring sin, and so defeat my valiant enemies."

Salya says, "If, having resolved to fight, you had not come to me thus, I would have cursed you to be routed in battle. I am gratified and honoured by you. Let it be as you wish. I grant you leave: fight and be victorious. Speak, O Kshatriya, what do you need? What shall I give you?

Under these circumstances, beyond battle, what do you wish? A man is the slave of wealth but wealth is no one's slave. This is the truth. I have been bound with wealth by the Kauravas, and so I speak to you like a eunuch: I will grant you your cherished desire. Besides battle, what do you wish?"

Yudhishtira says, "Think daily of what is for my greatest good. Fight, according to your pleasure, for the sake of my enemy. This is the boon that I seek."

Salya says, "Given these circumstances, tell me how I can support you? I must, of course, fight for your enemy, having been bound by the Kauravas with their wealth."

Yudhishtira says, "O Salya, the boon I want is the one I sought during the preparations for the war: that you must weaken the energy of the Suta's son Karna during battle."

Salya says, "I grant you your wish, son of Kunti. Go, fight at your pleasure. I shall ensure your victory."'

Sanjaya continues, 'Having obtained the permission of his maternal uncle, the ruler of the Madras, Yudhishtira, surrounded by his brothers, comes out of that vast army.

Krishna goes up to Radha's son on the battlefield. And on behalf of the Pandavas, Krishna says to Karna, "I have heard, Karna, that because of your hatred of Bhishma you will not fight. Come to our side, O Radheya, and remain with us as long as Bhishma is not slain. After Bhishma is killed, you can fight for Duryodhana, if you have no preference for any of the sides."

Karna says, "I will not do anything that is offensive to Dhritarashtra's son, Kesava. Devoted to Duryodhana's good, know that I have offered up

my life for him." Krishna stays silent, and rejoins the Pandavas.

Amidst all the fighting men, Yudhishtira loudly exclaims, "He who will choose us now shall be our ally!"

Seeing them, Yuyutsu says cheerfully to Yudhishtira Dharmaraja, "I will fight under your banner in war, against the sons of Dhritarashtra, if you will accept me, sinless one!"

Yudhishtira says, "Come, all of us will fight against your foolish brothers, Yuyutsu. Krishna and we all say to you: we accept you, Mahabaho, fight for my cause. It appears that both the thread of Dhritarashtra's line as also his funeral rites rest upon you. Splendid prince, accept us who receive you. The wrathful and evil-minded Duryodhana will cease to live."'

Sanjaya continues, 'Yuyutsu, abandoning the Kauravas, your sons, crosses over to the army of the Pandavas, to the beating of drums and cymbals. Yudhishtira, again joyfully puts on his radiant coat of armour.

Those bulls among men mount their respective chariots and they organise their troops in battle formation as before. They cause hundreds of drums and cymbals to be sounded. They roar like lions. Seeing those tigers among men, the sons of Pandu, on their chariots, the allied kings, with Dhrishtadyumna and others, once more set up shouts of joy.

Observing the nobility of the Pandavas, who had paid due honour to those that were deserving of it, all the gathered kings praise them. And the kings talk with one another about the friendship, the compassion, and the kindness to kinsmen, displayed at the proper time by those high-souled ones. *Excellent! Excellent!* These are the words spoken everywhere, together with eulogies about those famed heroes.

As a result of this, the minds and hearts of everyone present are drawn to them. The Mlechchas and the Aryas there, who saw or heard of what the Pandavas had done, all weep, deeply moved. Those great warriors, of terrific tejas, cause large drums and pushkaras by the hundreds and thousands to be sounded; they blow their milk-white conches.'

CANTO 44

BHISHMA VADHA PARVA CONTINUED

Dhritarashtra says, 'When the legions of both my side and that of the enemy are thus arrayed, who strikes first, the Kauravas or the Pandavas?'

Sanjaya says, 'Hearing the words of his elder brother, your son Dussasana advances with his troops, with Bhishma at their head. The Pandavas, led by Bhima, also advance with joyful hearts, wanting battle with Bhishma. Leonine shouts, the noise of krakachas and the blare of cow-horns, and the sound of drums and cymbals, rise on all sides. The fighting men of the enemy assail us, and we too charge against them with loud shouts. The ensuing uproar is deafening.

In that terrible encounter, the vast armies of the Pandavas and the Dhartarashtras shudder for that reverberance of conches and cymbals, like forests shaken by the wind. The clamour of the hordes of kings, elephants and horses, rushing against one another in that evil hour, is as loud as that of tempestuous oceans.

And when that din, making one's hair stand on end, arose, Mahabaho Bhima begins to roar like a bull. Bhima's roars resound above the clamour of conches and drums, the grunts of elephants, and the leonine shouts of the warriors. Indeed, the shouts of Bhima transcend the neighing of the thousands of horses in both armies.

Hearing Bhima roaring like thunderclouds, his voice like the report of Sakra's thunder, your warriors are terrified. At those roars of that Kshatriya, the horses and elephants all urinate and excrete as other animals do at the roar of the lion. Thundering like a deep mass of clouds, and assuming an awful form, Bhima falls upon your sons.

Duryodhana, Durmukha and Dussaha, and that maharathika Dussasana, and Durmarshana, and Vivimsati, and Chitrasena, and the mighty maharatha Vikarna and also Purumitra, and Jaya, and Bhoja, and the valiant son of Somadatta, shake their splendid bows like masses of clouds streaked with flashes of lightning.

Drawing from their quivers long arrows resembling snakes that have just cast off their skins, they surround that mighty archer charging towards them, covering him with flights of arrows like the clouds shrouding the sun.

The five sons of Draupadi, and the majestic warrior Saubhadra, and Nakula, and Sahadeva, and Dhrishtadyumna of Prishata's race, attack those Dhartarashtras, rending them with arrows like mountain peaks with bolts of lightning. In that first encounter of the awe-inspiring twang of bowstrings and their flapping against the leather gloves of the fighting men, no warrior, on either side, retreats.

Bharatarishabha, I saw the lightness of hand of Drona's disciples, in particular those who, shooting countless arrows, always succeed in finding their target. And the sound of bowstrings is unceasing, and the blazing arrows flare through the air like meteors falling from the sky.

All the other kings stand as silent spectators witnessing that dread encounter of kinsmen. Those maharathikas remember the old injuries sustained at one another's hands, and wrathfully strive in battle, Bhaarata, always challenging each other aloud.

The two armies, of the Kauravas and the Pandavas, teeming with elephants, horses and chariots, look exceedingly beautiful on the battlefield like figures in a painting. The other kings all take up their bows. And the Sun himself is veiled by the dust raised by the soldiers.

They attack one another, at the heads of their respective troops, at the command of your son. The uproar of the elephants and the horses of those kings dashing into battle mingles with the leonine shouts of the warriors and the blast of conches and the sounds of drums. The tumult of that ocean, having arrows for its crocodiles, bows for its snakes, swords for its tortoises, and the bounding leaps of warriors for its gale, resembles a real surging sea. And kings in thousands, commanded by Yudhishtira, along with their forces, fall upon your son's legions.

The encounter between the warriors of the two armies is intense, and no difference can be seen between the men of the two warring sides, whether battling, or retreating in disarray, or rallying again to the fight. In that terrific and dreadful melee, Pitamaha Bhishma is most radiant, dominating that teeming host.'

CANTO 45

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'On the morning of that fateful day, the war that mangled the bodies of many kings begins. And the deafening shouts, the leonine roars of the Kauravas and the Srinjayas, both wanting victory in battle, resound through earth and sky. And a tumultuous pandemonium is heard mingled with the flaps of leather gloves and the blast of conches. Like roaring tigers, the men shout against one another.

The sound of bowstrings stretched by gloved hands, the heavy tread of foot-soldiers, the furious neighing of horses, the falling of sticks and iron hooks on the heads of elephants, the clash of weapons, the jangle of the bells of elephants as they rush against one another, and the rumble of chariots like thunderclouds, mix to produce a clamour that makes one's hair stand on end.

And all the Kaurava warriors, reckless of their very lives and their intentions cruel, charge, with standards raised, against the Pandavas. Bhishma himself, taking up a bow that resembles the rod of Yama, charges Dhananjaya on the field. Arjuna of flaming tejas, seizes up the celebrated Gandiva, and rushes against Ganga's son. Both these tigers among the Kurus are determined to kill each other.

The mighty son of Ganga, despite a searing attack on the son of Pritha, cannot make him falter. And so also Arjuna cannot make Bhishma waver in battle.

The great archer Satyaki rides against Kritavarman. The battle duel these two is fierce and makes the hair of onlookers stand on end. With loud yells, Satyaki strikes Kritavarman, and Kritavarman smites Satyaki, and each weakens the other. Pierced all over with arrows, these maharathas shine like two blossoming kimsukas in spring bedecked with blood flowers.

The awesome young Abhimanyu battles Brihadbala. Soon, however, the ruler of Kosala cuts off the standard and kills the sarathy of Subhadra's son. Abhimanyu wrathfully pierces Brihadbala with nine arrows, and with two more that parantapa cuts down Brihadbala's standard, and with yet another,

kills one of the protectors of his chariot wheels, and his charioteer as well. And the two continue to exhaust each other with vicious arrows.

Bhima faces your son Duryodhana, that maharathika, proud and pompous, who had so harmed the Pandavas. Both princes are tigers among men and maharathas. And on the battlefield, they cover each other with showers of arrows. And seeing these high-souled warriors fight, all are amazed.

Dussasana charges maharathika Nakula and pierces him with countless barbs which can pierce an enemy's very vital organs. Laughing, the son of Madri severs his adversary's standard and bow, and strikes him with twenty-five fine arrows. In the ferocious encounter, your powerful son kills Nakula's horses and cuts down his standard.

Durmukha assails the mighty Sahadeva, covering him with a storm of shafts. The heroic Sahadeva fells Durmukha's charioteer with a razor-tipped arrow. Both men, irrepressible in fight, attempt to strike terror into each other with vigorous shafts.

King Yudhishtira himself faces the ruler of the Madras, who breaks Yudhishtira's bow in his hands. Throwing aside the riven bow, Kunti's son takes up a stronger bow and one that can loose arrows more swiftly. With wrathful cries and unerring aim, he covers the Madra king with deadly shafts.

Dhrishtadyumna, O Bhaarata, rushes against Drona in wrath, and the great Drona breaks the unyielding bow of the high-souled prince of Panchala that always finds its deadly mark. He looses a terrible shaft that is like the rod of Yama; this barb pierces the body of the Panchala prince. Swiftly snatching up another bow and fourteen arrows, the son of Drupada stabs Drona with a fluent volley. In high rage, they battle fiercely on.

The impetuous Sankha encounters Somadatta's son who is equally impulsive in battle and, asking him to stop and fight, shoots him in his right arm. The son of Somadatta strikes Sankha through the shoulders. The duel that follows between these two proud Kshatriyas soon becomes as ferocious as an encounter between the Devas and the Danavas.

Maharatha Dhrishtaketu of immeasurable soul and great wrath storms against Bahlika, himself an embodiment of rage. With a leonine roar, Bahlika draws blood from Dhrishtaketu with a shower of keen shafts. The king of the Chedis swiftly pierces Bahlika with nine savage arrows. Like two incensed elephants, they duel in thunderous rage.

They confront each other, appearing even like the planets Angaraka and Sukra.

The feral Ghatotkacha encounters the brutal and mighty rakshasa Alambusha like Sakra facing Bala in battle. And Ghatotkacha, O Bhaarata, pierces the rakshasa with ninety keen shafts.

Alambusha strikes Bhima's son copiously with his straight and wild wooden barbs. Lacerated, they shine like the mighty Sakra and the powerful Bala during the ancient Devasura yuddha.

Sikhandin rides against Drona's son Aswatthaman, only to be deeply wounded with a long arrow, making him tremble. Sikhandin also strikes Drona's son deep with an elegant shaft, and they continue in this vein with various kinds of barbs, plain and exotic.

Virata, the Senapati of a vast legion, swiftly advances to face Bhagadatta in battle, and covers Bhagadatta with a shower of arrows like the clouds showering rain upon a mountain breast. But Bhagadatta, that lord of the earth, swiftly envelops Virata with his own arrow cloud like thunderheads might the risen sun.

Kripa, son of Saradwat, rushes against Brihadkshatra, king of the Kaikeyas, and shrouds him in a barrage of arrows. Brihadkshatra also rains arrows down on the incensed son of Gautama. And having killed each other's horses and cloven off each other's bows, those two soon find themselves deprived of their chariots. In rage, they approach each other to fight with swords. And dreadful and unparalleled is the duel which ensues between them.

King Drupada wrathfully attacks Jayadratha, king of the Sindhus, who is cheerfully awaiting battle. Jayadratha stabs Drupada with three arrows and Drupada pierces him with a brace of barbs in return. And the battle between them, also, is awesome and fierce, and brings great satisfaction to all onlookers for it resembles a conflict between Sukra and Angaraka.'

CANTO 46

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Bhaarata, I will now describe to you the clashes between hundreds and thousands of foot-soldiers, who abandon all restraint. Here the son does not recognise the father, or the father the son of his loins; the brother does not acknowledge the brother, nor the sister's son his maternal uncle. The maternal uncle does not acknowledge the sister's son, the friend not the friend.

The Pandavas and the Kauravas fight as if possessed by demons. Some mighty warriors fall with their chariots shattered. The axle rods of chariots break as they clash against shafts, and the spikes of chariot yokes against spikes of chariot yokes.

And some warriors unite together to fight others that are similarly together, all wanting to kill. Some chariots, obstructed by other rathas, cannot move. Lofty elephants with rent temples fall upon other elephants, rending one another in many places with their tusks. Others encountering massive tuskers with arched howdahs and standards on their backs, and trained to fight with their tusks, scream in agony.

Disciplined by training and goaded by pikes and hooks, elephants not in rut attack those in demented musth. And some leviathans, encountering those in rut, run in all directions, screeching like cranes. Many towering mastodons, well-trained, and with juice trickling down from rent temples and mouth, lacerated by swords, spears and arrows in their vital parts, trumpet awfully and fall dead, shaking the earth. Some utter frightful cries and run in all directions.

The broad-chested, powerful foot-soldiers that protect the elephants are armed with pikes and bows, and bright battle-axes, and with maces and clubs mounted with iron spikes, and short arrows, and lances, and brightly polished swords; they, too, charge in all directions seeming determined to kill each other. And the swords of brave fighters, steeped in human blood, shine brightly.

And the sound of the swords of Kshatriyas as they whirl and fall upon the vital parts of enemies is sickening. The heartrending wails of the hosts

of fighting men, crushed with maces and clubs, and cut down with well-tempered swords, and pierced with the tusks of elephants, and grained by tuskers, calling upon one another, can be heard, Bhaarata, ah, like the cries of those cursed to hell.

Horsemen, on flying chargers with outstretched tails resembling the plumage of swans, dash against one another. And hurled by the riders, long-bearded golden barbs, polished and sharp, fall like snakes. Some heroic horsemen, on agile coursers, leaping high, hew off the heads of warriors in their chariots.

Here and there a maharatha, finding a host of cavalry within range, decimates them with arrows. Many incensed elephants bedecked with trappings of gold, and looking like newly-risen clouds, trample the horses underfoot to bloody pulp. Some elephants, struck on their frontal globes and flanks, and mangled by spears, scream horribly.

Massive tuskers, in the bewildering commotion, fling down and crush horses along with their riders; and some, overthrowing horses and riders with the points of their tusks, roam about smashing chariots with their standards.

Some majestic bull elephants, bursting with a surfeit of energy and gushing temporal juice, kill horses and their riders with trunks and legs. Nimble arrows, polished and pointed, so like snakes, fall upon the heads, the temples, the flanks, and the limbs of these great beasts.

And polished javelins, meteoric, hurled by noble arms, fall on all sides, piercing coats of mail in scarlet bursts and penetrating the bodies of men and horses. Many, drawing polished swords from sheaths made of the skins of leopards and tigers, cut down the enemy with fell strokes. Others, though themselves attacked and with gashed bodies, angrily fall upon their foes with swords, shields and axes.

Some tuskers, dragging down and hurling chariots and their horses with their trunks, begin to wander in all directions, exhorted by the cries of those behind them. The men, some pierced by spears, some dismembered by battle-axes, and some crushed by elephants and others trodden down by horses, and some slashed by chariot wheels, and others by axes, cry out plaintively to their kinsmen.

Some call out to their sons, and some to their fathers, and some to brothers and other kinsmen. Some call to their maternal uncles, and some to their sister's sons. And some call out to others, on this frightful battlefield.

Countless warriors lose their weapons, or have their thighs broken. Others with arms torn off or with gaping wounds, wail loudly, desperately wanting to live. And some, with a little remaining strength, tortured by thirst, and lying gasping on the field of battle, on the bare ground, beg for water. And some, soaking in pools of blood, O Bhaarata, censure themselves and your sons gathered for battle.

Brave Kshatriyas, who having injured one another, do not abandon their duels or cry out. Instead, lying on the battlefield, they roar with joyful hearts, and in great fury, they bite their own lips. They glower at one another with faces rendered fierce by the furrowing of their brows. And still others, enduring the pain caused by arrows and ghastly wounds, with strength and tenacity, remain perfectly still and silent.

Other maharathikas, deprived of their own chariots, and flung down and wounded by elephants, ask to be taken up on to the chariots of others. Many look glorious with their wounds like blooming kinsukas. In all the legions, countless cries can be heard, rising into the heavens.

And in this awful war that destroys Kshatriyas, the father kills the son, the son kills the father, the sister's son cuts down the maternal uncle, and the uncle the sister's son. Friend fells friend, and all kinsmen one another. Such is the slaughter in this conflict of the Kauravas with the Pandavas.

In that monstrous war of no mercy, the forces of the Pandavas, approaching Bhishma, begin to waver.

Mahabaho Bhishma, with his silver standard graced with the sign of the palmyra with five stars, sitting on his majestic chariot, shines like the full moon under Meru's peak.'

CANTO 47

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'After most of the morning of that terrible day passes in that awesome engagement, so destructive of the most magnificent men, Durmukha and Kritavarman, and Kripa, and Salya, and Vivimsati, urged by your son, ride to Bhishma to protect him. Shielded by those five maharathas Bhishma penetrates the Pandava host.

The palmyra standard of Bhishma glides through the Chedis, the Kasis, the Karushas, and the Panchalas. With broad-tipped arrows, that Kshatriya razes the enemy, cutting off heads, and shattering chariots with their yokes and standards. Bhishma seems to veritably dance on his chariot as it courses along its path.

Elephants, struck by him in their vital parts, shriek dismally. Abhimanyu, mounted on his chariot yoked to excellent tawny steeds, charges at Bhishma's chariot in fury. With his standard adorned with a golden karnikara tree, he draws near Bhishma and the five maharathas who protect him. Abhimanyu strikes the standard of the palmyra-bannered warrior with a keen shaft, and hotly engages Bhishma and his defenders.

Piercing Kritavarman with one arrow, and Salya with five, Abhimanyu draws blood from the great patriarch with nine more. And with one shaft brilliantly shot from his bow drawn to its fullest stretch, he cuts off his adversary's gold standard.

With another barb, piercing through every defence, he severs the head of Durmukha's sarathy from his body; with another, he breaks Kripa's gold bedecked bow. With a flurry of jagged shafts, this young maharatha strikes so furiously, he also appearing to dance the while.

And seeing the lightness of his hand, the Devas are gratified. The deadly accuracy of Abhimanyu makes the other maharathas, headed by Bhishma, look upon him as being as much an archer as Arjuna himself. Sounding a twang even like that of the Gandiva, while stretched and re-stretched, his bow seems to revolve like a circle of fire.

Bhishma charges forward and pierces Arjuna's son with nine seething barbs; in turn, Abhimanyu burns the standard of that warrior of great tejas,

while Bhishma strikes Abhimanyu's charioteer.

And Kritavarman, and Kripa, and Salya also, shoot Abhimanyu, but he stands before them like the Mainaka mountain. Though surrounded by these maharathas of the Dhartarashtra army, he continues to rain a ceaseless storm of arrows upon them.

He obstructs their mighty weapons with his tumult of arrows, and showering Bhishma with them, he sends up a joyful roar. And in this battle with Bhishma, the strength of Abhimanyu's handsome young arms is wonderful to see. Despite this prowess, Bhishma also looses his arrows at him. But Subhadra's son wards them off, and fells Bhishma's standard with nine arrows. And seeing that wondrous feat, the soldiers there set up a loud shout.

Bedecked with jewels, Bhishma's lofty silver standard, bearing the device of the palmyra, falls to the ground. Seeing this, the proud Bhima sets up a great roar to cheer on the son of Subhadra.

The irresistible Bhishma now invokes powerful devastras to appear. The Pitamaha of immeasurable soul envelops Abhimanyu with thousands of mystic arrows. Ten great archers and maharathas of the Pandavas swiftly advance in their chariots to protect the youthful hero Virata with his son, and Dhrishtadyumna of Prishata's race, and Bhima, the five Kekaya brothers, and Satyaki.

As they recklessly fall upon him, Bhishma pierces the prince of Panchala with three sizzling shafts, and Satyaki with ten. And with one winged, razor like arrow, shot from his bow fully drawn bow, he cuts off Bhima's standard. That standard made of gold and bearing the device of a lion, plunges from Bhima's chariot. Bhima enraged stabs Bhishma with three arrows, Kripa with one, and Kritavarman with eight.

And Uttara, the son of Virata, seated on a tusker with upraised trunk, attacks the king of the Madras. Salya, however, succeeds in checking the unparalleled speed of that prince of elephants racing towards his chariot. Uttara wrathfully sets his leg upon the yoke of Salya's chariot, and kills his four magnificent horses.

Salya remains in that chariot, and hurls an iron spear like a venomous snake at Uttara. The lance pierces Uttara's coat of mail and he falls dead from his elephant's neck, with the hook and the lance loosened from his grasp. And Salya takes up his sword and, leaping down from his chariot, severs the enormous trunk of that mighty elephant. His coat of mail pierced

all over with a torrent of arrows, and his trunk hacked, the elephant cries out and falls dead.

Salya hastily climbs into Kritavarman's splendid chariot. Seeing his brother Uttara slain and seeing Salya with Kritavarman, Virata's son Sweta blazes up in fury, like a fire on which ghee is poured. Stretching his majestic bow that resembles the bow of Sakra himself, the mighty Sweta rushes forward to kill Salya.

Surrounded on all sides by a host of chariots, Sweta moves towards Salya's chariot raining arrows at him. And seeing him charging like an incensed elephant, seven of your maharathas, Rajan, surround him on all sides, to save the king of the Madras from a certain death.

Those seven warriors are Brihadbala king of the Kosalas, and Jayatsena of Magadha, and Rukmaratha, the gallant son of Salya, Vinda and Anuvinda of Avanti, and Sudakshina, king of the Kambojas, and Jayadratha, lord of the Sindhus and the kinsman of Brihadkshatra. The stretched bows of these high warriors, decorated with many colours, look like flashes of lightning in the clouds. And they all rain unceasing arrows on Sweta's head like the clouds tossed by the wind that pour rain on the mountain breast at the end of summer.

That brilliant Kshatriya, enraged, strikes their bows with seven swift broad-headed arrows, and continues to assail them. And in the same moment as their bows are riven, they all instantly take up other bows. And they shoot seven arrows at Sweta.

And again that Mahabaho of immeasurable soul breaks these other bows with seven shafts. Their anger mounting, the maharathas whose bows have been riven, seize seven lances, roar loudly, and cast those seven javelins at Sweta's chariot. Those fiery spears, which course through the air like comets, with the sound of thunder, are all cleaved by seven uncanny shafts before they can reach that most excellent warrior, master of the most fearful astras.

Taking up a missile which can pierce every part of the body, he unleashes it at Rukmaratha. And this powerful weapon, with a force greater than that of a thunderbolt, pierces Rukmartha's body and he falls unconscious in his chariot. His charioteer fearlessly carries him away, unconscious, before the eyes of all.

Taking up six other arrows adorned with gold, Mahabaho Sweta cuts off the standard-tops of his six adversaries. That chastiser of enemies, piercing

their horses and charioteers, and raining ceaseless barbs upon these six fighting men, moves towards the chariot of Salya. And seeing that commander of the Pandava forces moving swiftly towards Salya's chariot, a loud uproar of anxious cries rises up in your army, O Bhaarata.

Your valiant son, with Bhishma at the head of his forces, and supported by noble Kshatriyas and vast troops, advances towards Sweta's ratha, and rescues the Madra king from the jaws of death. A hair-raising battle erupts between your soldiers and those of the enemy, one in which chariots and elephants are all embroiled in bedlam. The old Kuru Pitamaha rains a flurry of arrows upon Abhimanyu and Bhima, and the maharathika Satyaki, and upon the ruler of the Kekayas, and Virata, and Dhrishtadyumna, and upon the Chedi troops.'

CANTO 48

BHISHMA VADHA PARVA CONTINUED

Dhritarashtra says, 'When that brilliant archer Sweta advances towards Salya's chariot, what do the Kauravas and the Pandavas do, Sanjaya? And also what does Bhishma do? Tell me, I entreat you.'

Sanjaya says, 'Rajan, hundreds and thousands of noble Kshatriyas, all brave maharathas, placing Sikhandin in the vanguard, and displaying their strength to your royal son, want to rescue Sweta. And they move swiftly towards Bhishma's chariot, bedecked with gold, to kill that meridian warrior. The battle that follows is hair raising to watch.

I will describe to you that astonishing and chilling battle between your troops and those of the enemy. Bhishma empties many chariots of their maharathas by sloughing off their heads with a barrage of arrows. Imbued with energy equal to that of the sun, he shrouds the very sun with his shafts; he eliminates his enemies that encircle him, like the rising sun dispels the surrounding darkness.

The son of Shantanu shoots hundreds of thousands of arrows that claim the lives of countless Kshatriyas. He cleaves the heads of countless valiant fighting men. Elephants cased in spiked armour fall like mountains peaks struck by lightning.

Chariots are seen entangled with one another. One chariot lies upon another chariot, and one horse upon another. And reckless chargers bear the corpses of daring young riders, hanging from their saddles with their bows still in their lifeless hands.

With swords and quivers as yet attached to their bodies, and loosened coats of mail, hundreds of men lie dead on the ground, sleeping on beds worthy of heroes. Charging against one another, falling down and rising up again, and charging once again, they fight hand to hand. Wounded deep by each other, they reel on the battlefield.

Incensed elephants rush in all directions, and hundreds of maharathas are slaughtered. Chariots and their riders are crushed on all sides. And they fall upon each others' chariots, and are killed by the arrows of another. A

maharatha can be seen to plunge from a height, his charioteer also having been slain.

A thick pall of dust rises, and it is only by the twang of a hostile bow that the presence of an opponent is known to an embattled fighter. From the pressure upon their bodies, warriors gauge their enemies. And they fight on with arrows, guided only by the sound of bowstrings.

The very hiss of the arrows shot by the fighting men at one another cannot be heard. And so loud is the sound of drums that it seems to pierce the ears. In that tumultuous uproar making the hair stand on end, the name of the warrior called out as he shows his prowess, cannot be heard. The father does not recognise the son of his loins.

As a wheel breaks, or the yoke is torn off, or a horse killed, the maharatha is flung from his chariot, along with his sarathy. Many daring fighters, deprived of their rathas, are seen to take flight. Some are killed, while others are struck in their very vitals: but none escape unscathed, when dreadful Bhishma attacks the enemy.

In that burning, awesome fray, Sweta slaughters a vast number of the Kauravas. And he kills hundreds upon hundreds of noble princes with his inexorable arrows; in every direction, he smashes the bows and cuts off the heads of hundreds of great warriors, their arms decked with angadas.

Sweta annihilates maharathas and splinters chariot wheels, the chariots themselves, and shreds standards both small and large and precious, and numerous horses, and a multitude of men. As for me, fearing Sweta, and abandoning the magnificent Bhishma, I retreated from the battle and now stand before you, Rajan.

And all the Kauravas, though armed for war, desert Bhishma, and stand like spectators beyond the range of arrows. Joyful in the hour of widespread gloom, that tiger among men, Bhishma, alone stands unshakeable like Meru.

Melting the enemy, like the sun at winter's end, he stands in the shining radiance of his chariot like the irradiant sun. And that great archer shoots a tempest of arrows and mows down the enemy.

And being slaughtered by Bhishma in that fierce fight, the enemy warriors break ranks and flee from him, as if from a dire inferno. Encountering the prodigious Sweta, Bhishma alone stands calm and undaunted. Devoted to the cause of Duryodhana, he begins to ravage the

Pandava warriors. Uncaring for his life, which is so precious to all men, he fearlessly destroys the Pandava army.

Seeing Sweta strike down the Dhartarashtra legions, your father Bhishma charges him. Sweta covers Bhishma with a fusillade of arrows. And Bhishma also cloaks Sweta in a shroud of shafts. And roaring like two bulls, they fall upon each other, like colossal maddened elephants or two raging tigers.

Thwarting each other's weapons with their own, those bulls among men, Bhishma and Sweta, fight, each to kill the other. In a single day the angry Bhishma can obliterate the Pandava army, if Sweta did not protect it.

Seeing Sweta holding off the Pitamaha, the Pandavas are filled with joy, while your son becomes despondent. Supported by his allies, Duryodhana garners his troops and wrathfully attacks the Pandava host.

Momentarily turning away from the son of Ganga, Sweta begins to energetically slaughter your son's forces like a violent wind uprooting trees. Beside himself with wrath, having routed your army, the son of Virata advances again towards Bhishma.

And those two high-souled maharathas, both blazing arrows, battle each other like Vritra and Vasava of old. Drawing his bow to the fullest stretch, Sweta pierces Bhishma with seven shafts. Bhishma swiftly checks his adversary like an incensed elephant curbing an angered rival.

Sweta, who delights the Kshatriyas with his prowess, strikes Bhishma, who in return stabs him with ten shining barbs. Yet that glorious warrior stands still like a mountain. Sweta gores Shantanu's son with twenty-five shafts, filling all those around them with wonder.

Smiling and licking the corners of his mouth, Sweta shatters Bhishma's bow into ten pieces with ten perfect arrows. Then aiming a plumed iron barb, he cleaves the palmyra on top of Bhishma's standard.

Seeing the standard of Bhishma cut down, your sons think that Sweta has killed the Pitamaha. The elated Pandavas, thinking the same, blow their conches. Seeing the palmyra standard of the great Bhishma laid low, a furious Duryodhana urges his troops into battle. And they all converge to protect Bhishma who was in danger.

To both his forces and to bystanders, the king says, "Either Sweta will die today, or Bhishma!"

Hearing Duryodhana, his maharathas swiftly advance to protect the son of Ganga. With great alacrity, Bahlika and Kritavarman, and Kripa, and

Salya also, O Bhaarata, and the son of Jarasandha, and Vikarna, and Chitrasena, and Vivimsati surround Bhishma, and shower Sweta with a high storm of arrows.

That celebrated Kshatriya adroitly checks those angry opponents, displaying his own dexterity. Stopping them like a lion might a herd of elephants, Sweta smashes Bhishma's bow with a singing cloud of arrows.

Bhishma takes up another bow and pierces Sweta, Rajan, with feathered barbs. Sweta animatedly strikes Bhishma with numerous shafts before everyone's eyes.

Duryodhana is distraught seeing Bhishma, that most excellent Kshatriya, thwarted in battle by Sweta, and your whole army is alarmed. And all who see great Bhishma, mangled by Sweta's arrows, believe him to be dead.

Enraged, seeing his standard fallen and the Dhartarashtra army checked, Bhishma looses a refulgent volley at Sweta. But Sweta, magnificent maharatha, wards off Bhishma's arrows, and once again rives the Pitamaha's bow with a thick and heavy shaft.

Beside himself, Bhishma flings aside that bow and takes up another bigger and stronger one. Aiming seven flat, whetted arrows, he kills Sweta's four horses with four, cuts down his standard with two, and with the seventh, provoked beyond all measure, cuts off his charioteer's head.

The stricken Sweta jumps down from his chariot. Bhishma attacks him from all sides with dense, relentless broadsides of arrows. Bleeding from many wounds, Sweta leaves his bow on his abandoned chariot and seizes up an occult golden lance.

Taking up that fierce astra which resembles the rod of Yama and could slay Death itself, Sweta furiously cries to Bhishma, "Stop and watch me, best of men!" And that great young hero hurls the serpentine lance, displaying his valour on behalf of the Pandavas. Loud exclamations arise among your sons, as they see that awesome missile in all its splendour. And launched by Sweta's arm, that ayudha like a snake that has just cast off its skin, falls like a meteor from the sky. Without the slightest quiver of fear, Bhishma cuts the shining thing that blazes through the air into nine fragments with eight winged arrows.

All your forces roar in jubilation. The son of Virata, seeing his lance of power desiccated, stands shocked, trembling suddenly, uncertain like one touched by the arrival of his final hour. But his rage still high, Sweta masters himself, and smiling, takes up a recondite mace to kill Bhishma.

His eyes ruby red, and even more like a second Yama now, he assails Bhishma like a swollen river dashing against rocks.

So knowing of the strengths of others, knowing that Sweta's gada is impossible to thwart, Bhishma leaps down from his chariot to escape that sorcerous weapon. Sweta whirls the heavy mace in fury and casts it at Bhishma's chariot like Siva himself. And the mace, intended for Bhishma's destruction, reduces his chariot, its standard and its charioteer, its horses and its shaft, all to ashes. On seeing great Bhishma reduced to fighting on foot, many maharathas like Salya rush to his rescue.

Mounting another chariot and rather dejectedly stretching his bow, Bhishma slowly advances towards Sweta; he hears a celestial voice, an asariri in the skies, fraught with his own good, which says, "Mahabaho Bhishma, strive without losing a moment. This is the hour fixed by Brahma for your victory over this one."

Hearing those words spoken by the celestial voice, Bhishma joyfully moves towards Sweta to kill him. Seeing maharatha Sweta fighting on foot, many great Pandava warriors rush to his rescue: Satyaki, and Bhimasena, and Dhrishtadyumna of Prishata's race; and the five Kekaya brothers, and Dhrishtaketu and Abhimanyu of great energy.

And seeing them, Bhishma, along with Drona and Salya and Kripa, arrests them all like a mountain stopping the force of the wind. When all the high-souled warriors of the Pandava side are thwarted, Sweta cleaves Bhishma's bow with a sword. Throwing aside that bow, the Pitamaha, having heard the celestial message, decides it is time to slay Sweta.

Though baffled by Sweta's genius, maharatha Bhishma seizes up another bow, as splendid as that of Sakra himself, and instantly strings it. He advances towards Sweta alone, though the prince is surrounded by those tigers among men with Bhima at their head.

Seeing Bhishma near, Bhima pierces him with sixty shafts. But Bhishma checks Bhima, Abhimanyu and the other maharathas with awesome astras. He also strikes Satyaki with a hundred arrows, Dhrishtadyumna with twenty and the Kekaya brothers with five.

Holding up all those great archers with his own deadly fire, the Pitamaha advances purposefully towards Sweta. Invoking an inexorable weapon of Death, Bhishma sets it to his bowstring. And that winged shaft, imbued with the force of the Brahmastra, is watched by the Devas and Gandharvas, and Pisachas and Uragas, and Rakshasas at the moment Bhishma releases it.

In an eruption of blood, that blazing ayudha plunges cleanly through Sweta's coat of mail and his body and passes into the earth, with a flash akin to lightning. Like the setting sun that divests the earth of light, the astra passes through Sweta, carrying away his life. Thus slain in battle by Bhishma, we see that young tiger among men fall to the ground like a crumpled mountain peak.

And all the maharathas of the Kshatriya race on the Pandava side lament. Your sons and all the Kauravas are elated. Seeing Sweta slain, Dussasana dances in joy on the battlefield to the loud music of conches and drums.

When that magnificent archer, that jewel of battle, is killed by Bhishma the other Pandava archers led by Sikhandin tremble in fear. Arjuna and Krishna slowly withdraw the men for the nightly rest. Bhaarata, the forces of both sides withdraw with frequent roars. And the Partha maharathas enter their quarters downcast, thinking of the dreadful slaughter of their splendid commander.'

CANTO 49

BHISHMA VADHA PARVA CONTINUED

Dhritarashtra says, 'When Sweta is killed, how do the Panchalas, those mighty archers, on the Pandava side, respond? Hearing that Sweta has been slain, what transpires between his comrades and his opponents that retreat before them?

Sanjaya, hearing of our victory, your words please me. My heart feels no shame in remembering our wrongdoing. The Pitamaha of Kuru's race is ever triumphant and devoted to us.

As for Duryodhana, having provoked war with that intelligent son of his uncle, on one occasion he looked for the protection of the sons of Pandu as he was anxious and afraid of Yudhishtira. At that time, abandoning everything, he was despondent. In view of the skill of the Pandavas, and thwarted and ensnared on all sides, Duryodhana for some time showed honourable behaviour, and placed himself under their protection.

Why, therefore, Sanjaya, has Sweta, who was loyal to Yudhishtira, been killed? Indeed, this magnificent prince has been hurled down to patala by a number of these despicable enemies of ours.

Bhishma does not support the war, nor does Acharya Drona; neither Kripa nor Gandhari likes it. Sanjaya, nor do I like it; neither does Krishna of Vrishni's race, nor Yudhishtira; nor Bhima, nor Arjuna, nor the twins, Nakula and Sahadeva, bulls among men. Always warned by me, by Gandhari, by Vidura, by Rama the son of Jamadagni, and by the high-souled Vyasa also, the depraved and corrupt Duryodhana, with Dussasana, always following the evil counsels of Karna and Subala's son, has behaved maliciously towards the Pandavas, and so great misfortune has fallen upon him.

After the killing of Sweta and the victory of Bhishma, what does the enraged Partha, with Krishna, do in battle? Indeed, it is Arjuna that I fear, and these fears cannot be dispelled. He is so very brave and powerful. He can decimate his enemies with his arrows. The son of Indra, and equal to Upendra, the younger brother of Indra, he is a warrior whose fury and intent

are never futile. When you behold him on the field of war, what is your state of mind?

Valiant, familiar with the Vedas, resembling the Fire and the Sun in radiance, and owning knowledge of the Aindrastra, this Kshatriya of immeasurable soul is always victorious. His weapons always descend on his enemies with the force of the thunderbolt and he is blindingly quick in drawing his bowstring.

The formidable son of Drupada is also endowed with great wisdom. What does Dhrishtadyumna do when Sweta is killed? I am certain that the implacable hearts of the Pandavas burn for the injustices heaped upon them and the death of Sweta. Thinking of their wrath I am never at ease, by day or by night, on account of Duryodhana. How does the great war unfold? Tell me all about it, Sanjaya.'

Sanjaya says, 'Listen carefully, Rajan, to the account of your own wrongdoings. It is not fitting for you to attribute their outcome to Duryodhana. Your understanding is much like the construction of an embankment after the waters have disappeared, or like the digging of a well when the house is on fire.

With the passing of the morning, and the killing of Sweta by Bhishma, Virata's son Sankha, that grinder of the enemy, always delighting in battle, seeing Salya stationed with Kritavarman on his chariot, suddenly blazes in anger, as does a fire when ghee is poured on it. Stretching his immense bow that is like the bow of Indra himself, he rides to kill the king of the Madras, supported on all sides by a legion of chariots. And Sankha shoots a torrent of arrows as he dashes towards Salya's chariot.

Seeing him come like an enraged elephant, seven of your maharathas surround Salya to save him from the jaws of death. Mahabaho Bhishma, thundering like the very clouds, and taking up a bow six cubits long, rides swiftly at Sankha.

And seeing great Bhishma charge, the Pandava host trembles like a skiff tossed in a storm. Arjuna swiftly places himself in front of Sankha to protect him from Bhishma. And the duel between Bhishma and Arjuna begins. Loud exclamations arise among the gathered. One army blurs into the other, and all are filled with wonder.

Salya alights from his great chariot, and savagely kills Sankha's four horses with his mace. Sankha jumps down from his chariot and, sword in hand, runs to Arjuna's chariot where he is safe, and mounts it. A dense

cloud of arrows from Bhishma's chariot covers all the sky and the earth. The arrows that fall from that most excellent archer's deadly cloud annihilate the Panchala, the Matsya, the Kekaya and the Prabhadraka horde and rills of blood flow on Kurukshetra.

Leaving Arjuna Savyasachin, the perfectly ambidextrous bowman, Bhishma dashes towards Drupada, king of the Panchalas, surrounded by his forces. And he shrouds his beloved kinsman with a dazzle of arrows. Like a forest consumed by fire at winter's end, the troops of Drupada are obliterated.

Bhishma stands in that battle like a radiant smokeless fire, or like the sun himself at noon scorching everything with his heat. The Pandava fighting men are unable to even look at him. In terror, they look around for a protector, and seeing none, seem like a herd of trembling cows.

The Pandava forces, slaughtered or retreating dejectedly, lament dispiritedly while being pursued.

Bhishma, with bow always drawn in a circle, shoots fiery shafts like virulent poison, creating a continuous stream of arrows in all directions; that hero of rigid vows kills the Pandava maharathas naming each aloud as he picks them off one by one. When the Pandava troops have been routed and crushed, corpses askew strewn across the battlefield, the sun sets and nothing can be seen.

And then, Bharatarishabha, beholding Bhishma, proudly standing before them, the Parthas withdraw their forces for the night.'

CANTO 50

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'When the troops have been withdrawn on the first day, and when Duryodhana is elated seeing Bhishma in full fury of battle, Dharmaraja Yudhishtira hastily approaches Krishna, accompanied by all his brothers and his allies.

Filled with great despair thinking of his rout, and seeing Bhishma's dominance, he says to Krishna, "See how Bhishma of terrible prowess consumes my forces with his arrows like fire consuming dry grass. How can we even look at that high-souled warrior who is sweeping through my men like flames fed with ghee?

Watching that purushavyaghra with his mighty bow, my men flee, excoriated by his barbs. Enraged Yama himself, or Indra armed with the Vajra, or even Varuna with Paasa in hand, or Kubera with his mace may be defeated. But maharatha Bhishma is impossible to overcome. I am drowning in the fathomless ocean called Bhishma, without a boat to rescue me.

Kesava, it is from my abysmal ignorance that I have Bhishma as my adversary in war. I want to quit this terrible massacre and take sannyasa in the forest. To live there is preferable to sacrificing these earthly kings to Death come hunting us in the form of Bhishma.

Bhishma is a master of the greatest astras, and he will annihilate my army. My fighting men are like insects rushing into a raging fire to their certain death. In fighting for a kingdom, I am being led only to sure destruction.

My gallant brothers also bear arrows for my sake, having lost both sovereignty and happiness for the love of me, their eldest brother. We regard life highly, and it is too precious to be so lightly sacrificed. During the rest of my days I will practise the severest tapasya. I will not anymore be the cause of the deaths of my friends and my kinsmen.

The resplendent Bhishma, with his divine weapon, ceaselessly thwarts thousands of my maharathas, the most excellent of great warriors. Tell me, Krishna, without delay, what should I do for my own good?

As for Arjuna, I see that he is an unmoved spectator in this battle. Only great Bhima, remembering Kshatriya dharma, fights with all his strength. With his mighty mace, this high-souled Kshatriya achieves the most difficult victories over foot-soldiers and horses, chariots and elephants. But this hero cannot in fair fight destroy the enemy even in a hundred years. Only your Arjuna can achieve this with his Devastras.

He looks on indifferently as we are overpowered by Bhishma and Drona. The unceasing astras of Bhishma and Drona raze all our Kshatriyas. Unquestionably, the raging Bhishma and his allies will annihilate us. Krishna, go look for that great archer, that maharatha, who can extinguish Bhishma like rain clouds a forest fire. Then with your blessings, the sons of Pandu, their enemies defeated and their kingdom restored, will be at peace with their kinsmen."

Having said this, Yudhishtira, with a grieving heart and mind in turmoil, remains silent in reflection for a long time. Seeing the son of Pandu stricken with grief, Krishna lifts the spirit of the Pandavas saying, "Do not mourn, lord of the Bhaaratas. It does not befit you to lament, when your brothers are all brave archers renowned the world over.

I also am engaged in working towards your welfare, as are the revered maharathas Satyaki and Virata and Drupada, and Dhrishtadyumna of Prishata's line. All these kings and their legions honour you and are devoted to you. Maharatha Dhrishtadyumna, who commands your army, wants your welfare, as also Mahabaho Sikhandin, who is the one certain to kill Bhishma."

Hearing these words, before the assembled men and in the presence of Krishna, Yudhishtira says to Dhrishtadyumna, "You of Prishata's lineage, listen to my words which must not be violated. Approved by Vasudeva, you have been our Senapati. As Kartikeya was the Senapati of the divine forces, in bygone days, so also are you for the Pandava army.

Use your prowess, O tiger among men, and exterminate the Kauravas. I will follow you along with Bhima, and Krishna also, and the sons of Madri, all united together, the sons of Draupadi in full armour, and all the other valiant kings."

Dhrishtadyumna says, "Ordained by Shambhu himself, I am the proclaimed destroyer of Drona. I shall wage war against Bhishma, and Drona and Kripa, and Salya and Jayadratha, and all the proud kings on the Kaurava side."

When that most glorious of princes, that slayer of enemies, the son of Prishata, says this defiantly, the Pandava warriors are once more filled with great unyielding courage and heart, and roar loudly.

Yudhishtira says to Dhrishtadyumna, "Form the vyuha called Krauncharuma. This formation was the one advocated by Brihaspati to Indra in ancient days when the Devas and the Asuras fought, and it devoured enemy hosts. Unseen before, dazzle the Kauravas with its power."

Thus addressed by that god among men, Yudhishtira, like Vishnu by Indra, Dhrishtadyumna places Arjuna in the vanguard of the army at dawn. And Dhananjaya's standard, crafted by divine power at Indra's command, waves gloriously in the crisp morning air.

Decked with the colours of the Indradhanusha, the rainbow, that standard coursing through the air looks like an edifice of vapour which seems to glide along its chariot. And the bearer of the Gandiva, adorned with jewels, and that standard beside him, looks doubly brilliant, like Brahma with the Sun, and the Sun with the Self-created One.

King Drupada, surrounded by a host of fighting men, becomes the head of that vyuha. And the two kings Kuntibhoja and Saibya become its two eyes. And the ruler of the Dasarnas, and the Prayagas, with the Daserakas, and the Anupakas, and the Kiratas are its neck, Bharatarishabha.

Yudhishtira with the Patachcharas, the Hunas, the Pauravakas and the Nishadas, so also the Pisachas, with the Kundavishas, and the Mandakas, the Ladakas, the Tanganas, and the Uddras, and the Saravas, the Tumbhumas, the Vatsas, and the Nakulas, become its right wing. And Nakula and Sahadeva place themselves on the left wing.

On the joints of the wings are ten thousand chariots, and on the head a hundred thousand; on the back of the vyuha are a hundred million and twenty thousand rathas, and on the neck a hundred and seventy thousand. On the joints of the wings and their tips move majestic elephants, like blazing mountains. And the rear is protected by Virata with the Kekayas, and the ruler of Kasi and the king of the Chedis, with thirty thousand chariots.

Forming this mighty vyuha, the Pandavas, eager for sunrise, await battle in armour. And their white royal parasols, rich and sparkling, as brilliant as the sun, bedazzle on their elephants and chariots.'

CANTO 51

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Seeing the awesome Krauncha vyuha, formed by Pandu's son of immeasurable energy, your son approaches Acharya Drona, and Kripa, and Salya, and Somadatta's son, and Vikarna, and Aswatthaman also, and all his brothers, led by Dussasana, and other mighty Kshatriyas gathered for battle, and speaks these judicious and pleasing words, "Armed with diverse weapons, you are all familiar with the shastras. Each of you maharathas is singly capable of decimating the sons of Pandu with their legions. How much more then we can accomplish when you are united. Our forces, protected by Bhishma, are beyond measure, while theirs, protected by Bhima, are limited.

Let the Samsthanas, the Surasenas, the Venikas, the Kukkuras, the Rechakas, the Trigartas, the Madrakas, the Yavanas, with Shatrunjayas, and Dussasana, and that admirable Vikarna, and Nanda and Upanandaka, and Chitrasena, along with the Manibhadrakas, protect Bhishma with their fighting men."

Then Bhishma and Drona and your sons form a mighty vyuha for resisting that of the Parthas. And Bhishma, surrounded by a vast fighting force, advances like the king of the Devas himself. And that mighty archer, the son of Bharadwaja, endowed with immense tejas, follows him with the Kuntalas, the Dasarnas, and the Magadhas, and with the Vidarbhas, the Melakas, the Karnas, and the Pravaranas also.

The Gandharas, the Sindhusauviras, the Sibis and the Vasatis with all their legions follow Bhishma, that ornament of battle; and Sakuni, with all his warriors, protects him. King Duryodhana, with all his brothers, with the Aswalakas, the Vikarnas, the Vamanas, the Kosalas, the Daradas, the Vrikas, as also the Kshudrakas and the Malavas, advances spiritedly against the Pandava army.

And Bhurisravas, and Sala, and Salya, and Bhagadatta, and Vinda and Anuvinda of Avanti, guard the left flank. And Somadatta, and Susarman, and Sudakshina, the ruler of the Kambojas, and Satayus, and Srutayus, are on the right flank. Aswatthaman, and Kripa, and Kritavarman of Satwata's

race, with a very large akshauhini, are at the rear of the army. And behind them are the kings of many lands, Ketumat, and Vasudana, and the powerful son of the king of Kasi.

All the forces on your side joyfully await battle, blowing their conches with delight, and roaring like lions. Hearing these happy shouts the revered and powerful Bhishma also roars and blows his conch. Conches and drums, and many kinds of pesis and cymbals are sounded by others, setting up an upsurge of pulsating noise.

Krishna and Arjuna, both on a majestic chariot yoked to white horses, blow their beautiful conches decked with gold and jewels. Hrishikesa blows the Panchajanya, and Dhananjaya the one named Devadatta. Bhima of terrible deeds blows the enormous Paundra, and king Yudhishtira blows the Anantavijaya, while Nakula and Sahadeva blow upon the Sughosa and Manipushpaka.

The ruler of Kasi, and Saibya, and maharathas Sikhandin and Satyaki, and Dhrishtadyumna, and Virata, and that awesome archer, the king of the Panchalas, and the five sons of Draupadi, all blow their conches and set up leonine roars. And the great uproar of these Kshatriyas reverberates thunderously through the earth and the sky.

Thus, Rajan, the Kauravas and the Pandavas advance against each other eager to scorch each other in further battle.'

CANTO 52

BHISHMA VADHA PARVA CONTINUED

Dhritarashtra says, 'When the two armies stand ready in battle formation, how do those excellent warriors begin their attack?'

Sanjaya says, 'When all the forces are arrayed, the fighting men wait, in full armour, with their beautiful standards raised. And seeing the Kaurava army looking like the boundless ocean, your son Duryodhana, standing within it, commands his forces into fight.

The soldiers, with savage intent, abandoning all caution, charge the Pandavas, with standards aloft. The battle is fiercely fought and makes one's hair stand on end. The chariots and elephants blur into each other. And vigorous, beautifully feathered shafts shot by maharathas rain down on the elephants and horses.

Mahabaho Bhishma of awesome prowess, encased in mail, takes up his bow, and approaching them, looses a torrent of arrows on the valiant son of Subhadra, and maharatha Arjuna, and the king of the Kekayas and Virata, and Dhrishtadyumna, as also upon the Chedi and the Matsya warriors.

And that mighty Pandava vyuha wavers at Bhishma's onslaught. Terrible is that encounter, terrible the Kuru grandsire. Horses and riders, and maharathas, fall swiftly. The Pandava chariot akshauhinis melt away.

Then that tiger among men, Arjuna, seeing the supreme Bhishma, angrily says to Krishna, "Press forward towards the Pitamaha. Bhishma incensed will annihilate our army for Duryodhana's sake. And this Drona, and Kripa and Salya and Vikarna, united with Dhritarashtra's sons headed by Duryodhana, and protected by this awesome archer, will slaughter the Panchalas. I must stop him."

Krishna cautions him saying, "Be careful, Dhananjaya, as I take you towards the Pitamaha's chariot." And he drives Arjuna's celebrated chariot towards Bhishma's.

With numerous banners waving, with handsome steeds resembling a flight of white cranes, with a raised standard bearing a roaring Vanara, Arjuna, the friend of friends, swiftly draws up on his chariot of sunlike

radiance and the thunder of clouds, razing the Kaurava and the Surasena hordes.

Dashing like an incensed elephant he terrifies brave warriors felling them all round with his shafts, and encounters Bhishma, protected by the forces headed by Saindhava and by the fighting men of the East, and the Sauviras and the Kekayas. Who other than Bhishma, Drona and Karna can advance in battle against the bearer of the Gandiva?

Bhishma strikes Arjuna with seventy-seven arrows and Drona shoots him with twenty-five, and Kripa with fifty, and Duryodhana with sixty-four, and Salya with nine; and Drona's son, that purushavyaghra, with sixty, and Vikarna with three barbs; and Saindhava with nine and Sakuni with five. And Artayani pierces Pandu's son with three thick shafts.

Though pierced from all sides with sharp arrows, Mahabaho Arjuna does not falter; he is like a mountain struck by straws. In response, this Kiriti of immeasurable soul pierces Bhishma with twenty-five and Kripa with nine barbs, and Drona with sixty, and Vikarna with three shafts, and Artayani with three, and Duryodhana also with five.

And then Satyaki, and Virata and Dhrishtadyumna, and the sons of Draupadi, and Abhimanyu, all ride up, surrounding him for protection. The prince of the Panchalas, supported by the Somakas, advances towards the great Drona, who guards Bhishma.

Maharatha Bhishma swiftly stabs the son of Pandu with eighty fierce arrows, greatly pleasing your soldiers. Hearing the shouts of those maharathikas, Arjuna joyfully enters into their midst raining fire upon them.

Watching his troops struggle in battle against the son of Pritha, Duryodhana says to Bhishma, "This mighty son of Pandu, with Krishna, felling all our troops, cuts away our roots, even while you and Drona live. It is on your account that Karna has laid aside his weapons, and does not fight against the Pandavas. O son of Ganga, Arjuna must be killed!"

Bhishma Pitamaha saying, "Fie on this cruel Kshatriya dharma!" rides towards Arjuna's chariot. And all the kings, seeing both those warriors with white horses yoked to their chariots, roar like lions and blow their conches. Drona's son and Duryodhana, and your son Vikarna, encircle Bhishma and stand prepared; and so also do all the Pandavas, surrounding Dhananjaya. And the battle begins.

Bhishma pierces Arjuna with nine shafts; Arjuna strikes him in return with ten, probing his very vitals. With a thousand adroit missiles, Arjuna,

famed for his archery, shrouds Bhishma in a net of arrows. Bhishma responds with a like mesh of his own. And both are pleased, and both delighting in battle, contend with each other without either gaining any advantage.

The flights of arrows from Bhishma's bow are dispersed by Arjuna's shafts. And so the torrents of arrows shot by Arjuna, cleaved by the arrows of Ganga's son, all fall tamely to the ground. Arjuna strikes Bhishma with twenty-five keenly whetted barbs. Bhishma strikes Partha with nine.

And these two glorious warriors, those Parantapas, sport with each other, piercing each other's chariots, horses, shafts and wheels. Suddenly Bhishma strikes Krishna squarely in his chest with three sizzling barbs, and Krishna bleeds red, Rajan, like a flowering kinsuka.

Infuriated at seeing Krishna wounded, Arjuna strikes Bhishma's sarathy with three searing arrows. Both maharathas strive against each other, without success. The dexterity of their charioteers allows them to display beautiful circles and advances and retreats with their chariots. They zealously seek any slight opening to strike, frequently changing positions.

Both Kshatriyas blow their conches echoingly, the boom of which mingles with their leonine roars; those maharathas twang their bows deafeningly. The resonance of their conches and the rattle of their chariot wheels agitate the very Earth, which begins to tremble and make cavernous sounds.

No one detects any weakness in either of them. Both are strong and courageous, and a match for the other. Guided by his fleeting standard, the Kauravas seek refuge in Bhishma; the Pandavas are inspired by Arjuna's moving banner. Seeing this stunning display of prowess, all present are filled with wonder.

No one, Bhaarata, observes any difference between the two, just as no one finds lapses in a man of dharma. At times, both become perfectly invisible in the prevailing clouds of arrows. At times, both are clearly seen.

The Devas with the Gandharvas and the Charanas, and the great Rishis watching this, say to one another, "These wrathful maharathas cannot be defeated by the Devas, the Asuras and the Gandharvas. This breathtaking battle will be held in awe in all the worlds. Indeed, such a war will never take place again.

Bhishma cannot be overcome by even brilliant maharatha Arjuna raining down arrows. So also Arjuna, who cannot be vanquished by the

very gods, will not be defeated by Bhishma. As long as the world itself lasts, so will this battle continue without an outcome." We hear these words in praise of both embattled warriors.

While these two are engaged in displaying their magnificent dexterity, other soldiers of both armies kill one another with sharp-edged swords, polished battle-axes, innumerable arrows, and a variety of weapons. Brave fighting men continue to fell each other in the murderous war.

And the clash between Drona and the prince of the Panchalas is terrible too.'

CANTO 53

BHISHMA VADHA PARVA CONTINUED

Dhritarashtra says, 'Tell me, Sanjaya, how that great archer Drona and the Panchala prince of Prishata's race fight, each striving to put forth his utmost. I regard destiny to be superior to exertion, considering that Bhishma could not escape Arjuna in battle. Indeed, when enraged, Bhishma can destroy all mobile and immobile creation; then why can he not kill the son of Pandu?'

Sanjaya says, 'Listen attentively, Rajan, to the story of this awesome war. The son of Pandu cannot be defeated by the very gods led by Indra. With a range of arrows Drona pierces Dhrishtadyumna and fells his charioteer. He also strikes Dhrishtadyumna's four horses with four brilliant shafts. The daring Dhrishtadyumna strikes Drona's body deep with nine arrows and arrests him.

Bharadwaja's son, of great prowess and immeasurable soul, shrouds the wrathful Dhrishtadyumna with his arrows. And he takes up a forbidding missile, like a second rod of death, as powerful as Indra's Vajra. Seeing that astra aimed by Drona, fearful shouts arise among the fighting men.

We watch Dhrishtadyumna's prowess as he stands alone like a mountain, adamant. He cuts down that blazing arrow flying towards him like his own death, and rains a storm of barbs on Drona. Seeing that incredible feat of Dhrishtadyumna's, the Panchalas with the Pandavas roar in delight.

Always seeking Drona's death, that fire prince hurls a spear at him, decked with gold and stones of lapis lazuli, like a thunderbolt. Drona smiles and cuts it into three slivers. Seeing his missile frustrated, Dhrishtadyumna looses a gale of arrows on Drona. Containing that squall, maharatha Drona smashes the Panchala prince's bow in his hands.

His bow riven, Dhrishtadyumna casts a mace weighty as a mountain at Drona. As it flies for Drona's life, we witness the astounding dexterity of Bharadwaja's son. By a nimble movement of his chariot, he avoids that golden arcane mace, in a wink, and looses a clutch of inscrutable golden-

winged shafts at Prishata's son. These pierce Dhrishtadyumna's armour drinking his blood.

The high-souled Dhrishtadyumna takes up another bow, and strikes Drona with five barbs. Those two bulls among men, both covered in blood, look quite beautiful, like two blossoming kinsukas in spring.

Drona again breaks Drupada's son's bow in his hands. That profound Kshatriya, the Acharya with arrows, like clouds lashing a mountain with rain. Roaring like a lion, he fells his enemy's sarathy and his four horses from his bay in the chariot; elegantly, fiercely he cuts away the leather glove that protects Dhrishtadyumna's right hand.

His bow broken, deprived of his chariot, his horses slain, and charioteer overthrown, the prince of Panchala begins to alight from his ruined ratha, mace in hand, ready to display great prowess. But before he can leap down, Bhaarata, Drona smashes his mace into fragments with arrows swifter than seeing. Ah, that is breathtaking to see!

The stalwart prince of the Panchalas, that Mahabaho, takes up a grand shield decked with a hundred moons, and a mighty sword, and dashes out, like a ravenous lion towards an incensed elephant to kill Drona. With lightness of hand and power, we see Bharadwaja's son curb Prishata's son with a spate of arrows.

Yet for all his great power, Drona cannot himself advance, for the maharatha Dhrishtadyumna stands resolute and unmoving, warding off those arrow clouds with his shield with unmatched skill. Bhima swiftly moves to help Dhrishtadyumna. He stabs Drona with seven arrows, and forces him to clamber on to another chariot. Duryodhana cries at the king of the Kalingas, with his large force, to protect Drona.

The fearsome Kalinga legion charges against Bhima at your son's command. And Drona, abandoning the prince of Panchala, faces Virata and Drupada together. Dhrishtadyumna advances to support Yudhishtira. A fierce fight breaks out between the Kalingas and Bhima, making one's hair stand on end; it quickly swells into an encounter that threatens to destroy the universe.'

CANTO 54

BHISHMA VADHA PARVA CONTINUED

Dhritarashtra says, 'How does the king of the Kalingas, that commander of a vast army, goaded by my son, fight Bhima of stupendous feats, that Kshatriya ranging over the field of war with his mace like Death himself?'

Sanjaya says, 'Driven by your son, the mighty king of the Kalingas, accompanied by a colossal force advances on Bhima's chariot. And Bhima, supported by the Chedis, charges that army, replete with chariots, horses and elephants, and bristling with powerful weapons, flying towards him with Ketumat, the son of the king of the Nishadas.

And Srutayus also, lively and armoured, followed by his troops in battle formation, rides with king Ketumat to assail Bhima. The lord of the Kalingas with thousands of chariots, and Ketumat with ten thousand elephants, and the Nishadas encircle Vayu's mighty son.

With Bhima at their head, the Chedis, the Matsyas and Karushas, along with others, plunge wildly at the Nishadas. A fierce and majestic battle erupts between Bhima and his enemies, all avid to kill one another, a terrific fray that resembles the clash between Indra and the host of Diti's sons. The uproar of that horde reverberates like the booming ocean.

The fighting men fell one another, transforming the battlefield into a cremation ground strewn horribly with flesh and flowing blood. The warriors, in their frenzy of killing, cannot distinguish friend from foe, and so men strike down their own. Ah, feverish is the encounter between the few and many, between the Chedis on one side, and the Kalingas and the Nishadas on the other.

After briefly displaying fierce valour, the Chedis abandon Bhima, and turn away. Unruffled by the desertion, the son of Pandu takes on the Kalingas single-handedly. The mighty Bhima stands unwavering, and inundates the Kalinga legions with torrents of arrows.

That mighty archer, the king of the Kalingas, and his son the maharatha Sakradeva, both strike Bhima painfully. Mahabaho Bhima fights back bravely, but his horses are felled by Sakradeva's volleys. Seeing Parantapa

Bhima without a chariot, Sakradeva attacks him fervently with a gale like a cloudburst at the end of summer.

Bhima remains in his horseless chariot, and hurls an iron mace at Sakradeva. The son of the Kalinga king plunges to the ground, with his standard and sarathy, dead. Seeing his son killed, maharatha Srutayush surrounds Bhima with thousands of chariots.

Bhima discards his mace and takes up a sword. Crimson eyed with anguish and wrath, the great Kalinga rubs his bowstring, takes up an arrow deadly as a king cobra, and shoots it at Bhima. Bhima cleanly divides that coursing arrow in two with his imposing sword. And he roars in triumph, terrifying the soldiers.

In deranged fury, the Kalinga launches fourteen bearded stone-whetted shafts at Bhima, who in a blur smashes those arrows surging through the sky into bits with his sword. Bhima, husky bull among men, attacks Bhanumat. Bhanumat envelops Bhima with a shower of arrows, and makes the sky echo with a resounding shout. Bhima responds with strident roar after roar, like an angry tiger.

Hearing him roar so awfully, the Kalinga army grows fearful. That army suddenly sees Bhima as being more than a mere man. Levering himself by its tusks, Bhima, sword in hand, leaps onto the back of Bhanumat's elephant, and slices through Bhanumat with his magnificent sword, bisecting his trunk in a flash of scarlet.

Having killed that prince of the Kalingas, Parantapa Bhima dissevers the neck of his tusker which falls to the ground with a deafening bellow, like a cliff whose base has been eroded by the heaving sea. Leaping down from that dying elephant, the prince of Bharata's race stands once again on the ground, his mighty chest heaving, sword in hand and impervious as ever.

Destroying numberless elephants on all sides, he wanders across the battlefield, looking like a moving wheel of fire, decimating akshauhinis of cavalry, elephants, chariots, and hordes of foot-soldiers.

And that lord among men, the mighty Bhima, moves hawklike, cleaving the bodies and heads of elephants and their riders with his keen-edged sword. On foot and furious, he strikes fear into his bravest opponents and baffles them single-handedly, like Yama during the pralaya. Only the foolish dare challenge him rashly as he roams the battleground, sword in hand.

That hulking, terrifying Kshatriya smashes the shafts and yokes of chariots, also killing their warriors. Bhima displays all kinds of movements, so surprisingly agile and graceful for one of his bulk: he turns, and wheels, makes side-thrusts, jumps, runs, and leaps high. He races forwards and flies upwards. And some are mangled, struck by his sword through their very vitals, and others beheaded.

Many elephants, Bhaarata, some with their trunks and tusks severed, others with their temporal lobes slit open, deprived of riders, kill their own ranks and fall down with plaintive cries. And broken spears, and the heads of elephant drivers, and beautiful caparisons of elephants, and dazzling golden chords, and collars, and arrows and mallets and quivers, many kinds of war machines, and beautiful bows, short arrows with polished heads and hooks, and iron goads for driving elephants, bells of many shapes and tones, and hilts decked with gold, are seen tumbling to the ground along with horsemen past count.

And with elephants spread on the ground with parts of their bodies and their trunks cut, or killed, the field appears to be spread with fallen hills. That bull among men, having killed those majestic tuskers, moves on to raze the horses, and also fells their riders. Savage and ferine is the battle between him and them.

We see hilts and traces, and radiant golden saddle girths and covers for the backs of horses, and bearded shafts, and costly swords, and coats of mail, and shields, and beautiful ornaments scattered all around in that virile encounter. Bhima covers the earth with blood as if it were dotted with crimson lilies.

The mighty son of Pandu leaps high and dragging some maharathas down, fells them and their standards with his sword. Filled with entirely boundless energy, that Kshatriya sometimes lunges, or dashes on all sides, along many sudden paths; and the fighting men all look on in wonder.

And some he kills with his legs, and others he drags down, thrusting them into the earth. Some he strikes with his sword, and others he petrifies with his roars. Some men are thrown to the ground by the force of his thighs as he runs through them; others escape hastily, terrified to see him.

Yet again, the vast and vigorous force of the Kalingas rushes at the dreadful Bhima and surrounds him. Seeing Srutayush at the head of the Kalinga forces, Bhima charges him. The Kalinga king pierces Bhima's

chest with nine whistling arrows. Like an elephant pierced with a goad, Bhima blazes up in anger, like a fire fed with ghee.

Ashoka, that most excellent sarathy, brings up a golden chariot for Bhima to mount. The son of Kunti swiftly climbs on and rides at the ruler of the Kalingas, calling out to him to halt.

The mighty, infuriated Srutayush looses a luculent volley at Bhima, flaunting his marvellous lightness of hand. Struck forcefully by nine shafts from Kalinga's bow, Bhima shivers like a snake beaten with a rod. With a growl he raises his bow and kills the Kalinga king with seven massive iron shafts.

With another two arrows he brings down the two powerful protectors of Srutayush's chariot wheels. He despatches Satyadeva and Satya to Yamaloka. Of immeasurable soul, Bhima has Ketumat's life with a mad flurry of arrow and spear. Supported by a force of many thousands, the Kshatriyas of the Kalinga country rise in incensed froth to confront the raging Bhima.

With spears and maces, swords and battle-axes, hundreds upon hundreds of the Kalingas besiege Bhima. Grandly foiling their torrents of missiles, the mighty one takes up his mace and again leaps from his chariot.

Bhima on his fresh rampage kills another seven hundred brave Kshatriyas; that Parantapa sends two thousand more Kalingas to their death. Ah, truly wonderful, even by his lofty norm, is his feat. Thus does Bhima of awesome prowess fell teeming bands of the Kalingas.

Elephants deprived of their riders by Bhima, and stricken with arrows, blunder frenetically across the battlefield, trampling their own men, with deafening roars, like masses of clouds driven by the wind. Mahabaho Bhima, sword in hand, triumphantly and stridently blows his conch.

And that blast makes the Kalinga forces tremble, all of them absolutely panic-stricken. The warriors and the animals quake in terror for Bhima charges down many paths, impetuously, in every direction, like a prince of tuskers, roaring, leaping high time and again. His enemies are flung into a trance.

The Kalinga army shudders in dread of Bhima like a vast lake agitated by a great crocodile. And seeing Bhima's wondrous feats, the Kalinga forces flee in all directions. When they rally again, the Pandava Senapati Dhrishtadyumna, Bhaarata, orders his own troops to fight.

Obeying their Senapati, many warriors of the Pandava army led by Sikhandin surge towards Bhima with their akshauhinis of consummate chariots. Dharmaraja Yudhishtira follows them with a grand elephant force the colour of clouds. Exhorting his men, the son of Prishata, surrounded by so many great warriors, takes upon himself the protection of one of Bhima's flanks.

There exists no one on earth who is more cherished by the prince of the Panchalas than Bhima and Satyaki; indeed he values them more highly than his life. As that Parantapa, the son of Prishata, watches Mahabaho Bhima rampaging among the Kalingas, he roars in exultation. He blows his conch and lets out a leonine roar. And Bhima, seeing the red standard of Dhrishtadyumna's chariot decked with gold and yoked with horses white as pigeons, is reassured. Soon enough he remounts his own chariot again.

Dhrishtadyumna of immeasurable soul advances to rescue Bhima beleaguered by the Kalingas. And both those Kshatriyas, Dhrishtadyumna and Bhima, of pulsating tejas, noticing Satyaki at a distance, furiously fall upon the Kalingas.

And that bull among men, Satyaki Yuyudhana, grandson of Sini, foremost of victorious warriors, swiftly rides to defend the flanks of Bhima and Prishata's son. Bow in hand, fighting ferociously, he devastates the enemy's ranks. Bhima lets flow a crimson river, a bloody current floating the shredded flesh of the Kalinga fighting men.

Beholding Bhima the men cry out, "This is Yama himself fighting against the Kalingas in Bhima's form!" Hearing those cries, himself encircled by armed adversaries, Bhishma breaks free of his encirclement and rides at Bhima.

Satyaki and Bhima, and Dhrishtadyumna rush at Bhishma's silver chariot decked with gold. And all of them surround Ganga's son and pierce him, each with three scathing barbs.

Bhishma pierces each of those mighty archers with three straight shafts. And checking those maharathas with thousands of arrows, loosed in moments, he kills Bhima's horses. Resplendent with golden armour and filled with tejas, Bhima stands firm on that horseless chariot and launches a spear at Bhishma's chariot, which the Pitamaha cleaves in two before it can reach him.

Bhima seizes a mighty mace made of Saikya iron and leaps down from his chariot. Dhrishtadyumna swiftly takes him into his own chariot and

carries him to safety in plain view of all the soldiers.

Satyaki kills Bhishma's sarathy with a single arrow, and Bhishma is borne away from the battlefield by his horses with the speed of the wind. Bhima remains in the midst of his men, burning like a mighty fire consuming dry grass as he kills all the Kalingas. None of your warriors, Bharatarishabha, dare to oppose him.

And revered by the Panchalas and the Matsyas, he embraces Dhrishtadyumna and then Satyaki. In the presence of Dhrishtadyumna, Satyaki, tiger among the Yadus, of unthwarted prowess, gladdens Bhima by saying, "By our good fortune the king of the Kalingas, and his son Ketumat, and their kinsman Sakradeva, indeed, all the Kalingas, have been killed. With the strength of your arms alone, the vast legions of the Kalingas teeming with elephants, horses and chariots, noble Kshatriyas, and brave fighting men, have been decimated."

Having said this, the long-armed grandson of Sini, that Parantapa, climbs back into his chariot and embraces the son of Pandu. That maharatha begins to slaughter your forces vigorously augmenting Bhima's efforts.'

CANTO 55

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'As the morning passes, and the destruction of chariots, elephants, horses, horsemen and foot-soldiers and cavalry continues, Dhrishtadyumna engages with the three maharathas, Drona's son, Salya, and the high-souled Kripa.

And the valiant heir of the king of Panchala kills the celebrated steeds of Drona's son with a storm of arrows. Deprived of his animals, Aswatthaman climbs into Salya's chariot and showers him with his shafts.

Seeing Dhrishtadyumna battling Aswatthaman, the son of Subhadra rushes forward, loosing a tide of fire. He pierces Salya with twenty-five arrows, Kripa with nine, and Aswatthaman with eight. Drona's son retaliates, striking Arjuna's son with a fusillade of winged shafts; Salya stabs him with twelve, and Kripa with three fierce barbs.

Your grandson Lakshmana storms at Abhimanyu and a duel between them ensues. Duryodhana's vehement son covers Abhimanyu in a fury of arrows. His feat, O king, appears truly wonderful!

The magnificent Abhimanyu blithely shoots five hundred arrows at his cousin, in a flash. Lakshmana responds by carving up his adversary's bow in his hands, seeing which all the warriors send up a loud shout. That Parantapa, the son of Subhadra, discards his broken bow and seizes up another strong one.

The two young bulls among men defy each other ferociously, drawing rich, royal blood. Seeing his powerful son afflicted by Abhimanyu, Duryodhana himself rides to where the cousins fight feverishly. All the enemy kings surround the son of Arjuna with hosts of chariots. Invincible in battle and equal to Krishna himself in prowess, that resplendent Kshatriya remains unperturbed. Seeing Subhadra's son in the midst of fierce fighting, Arjuna rushes to rescue him. The kings allied to the Kauravas, led by Bhishma and Drona, with their chariots, elephants and horses, briskly attack Savyasachin.

A pall of dust, raised by foot-soldiers and horsemen, horses and chariots, obscures the sky. Coming within range of Arjuna's arrows, those thousands

of elephants and hundreds of kings cannot advance. All the creatures there wail loudly and darkness cloaks every direction.

The violation of the Kauravas assumes a fierce and dreadful mien. Neither the sky nor the sun, nor any of the cardinal points of the earth can be distinguished for Arjuna's tempest of arrows.

Many elephants have the standards cut down from their backs, and many maharathas their horses killed. Some commanders of chariot akshauhinis can be seen wandering purposelessly on foot, bereft of their chariots. And other maharathas, their arms graced with angadas, roam aimlessly with their weapons.

Fearing Arjuna, riders of horses and elephants abandon their beasts, and flee in all directions. Kings are felled by Arjuna's arrows or plunge to the ground from chariots and elephants and steeds. With his terrible volleys, Arjuna, fierce-faced, dissevers the upraised arms of warriors grasping maces and swords, or spears, quivers, arrows, bows, hooks, or standards.

Bhaarata, we see spiked maces shattered, and mallets, and bearded shafts, and short arrows, and swords, and sharp battle-axes, and spears and shields smashed into shards, and coats of mail and standards, and other weapons of all kinds, and parasols furnished with golden staves, and iron goads, and whips, and traces strewn across the battlefield in stacks.

There is no warrior who can face Arjuna in battle; whoever advances against him is killed. When all your fighting men scatter, Arjuna and Krishna blow their conches.

Bhishma sees the routed host and smilingly addresses the brave son of Bharadwaja, "The daunting, with Krishna in his chariot, frustrates all our forces. He cannot be overpowered today by any means; today he is like Siva at the end of the yuga and we cannot rally our legions, vast though they be.

Look how our forces scatter. The setting sun is about to reach that best of mountains, the sunset mountain Asta. Bharatarishabha, I think that the hour has come for us to withdraw our army. Our warriors are weary and panic-stricken and cannot fight anymore."

Having said this to Acharya Drona, Maharatha Bhishma orders the retreat of your army. And thus at nightfall, both sides withdraw.'

CANTO 56

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'With the arrival of dawn, Parantapa Bhishma gives the order for the Kaurava army to prepare for battle. The son of Shantanu, eager for the victory of your sons, forms the Garuda vyuha.

And on the beak of that Garuda is Bhishma himself. Its two eyes are Drona and Kritavarman of Satwata's race. The famed Aswatthaman and Kripa, supported by the Trigartas, the Matsyas, the Kekayas, and the Vatadhanas, stand at its head. Bhurisravas and Sala, and Salya and Bhagadatta, and the Madrakas, the Sindhu-Souviras, and the Pancha-Noadas, together with Jayadratha, are placed on its neck.

And upon its back is Duryodhana with his followers. Vinda and Anuvinda of Avanti, and the Kambojas with the Sakas, and the Surasenas, Rajan, form its tail. The Magadhas and the Kalingas, with all the tribes of the Daserakas, encased in mail, form the vyuha's the right wing. And the Karushas, the Vikunjas, the Mundas, and the Kaundivrishas, with Brihadbala, are its left wing.

Arjuna, seeing this vyuha, forms another with Dhrishtadyumna to oppose it. The son of Pandu forms the commanding crescent moon vyuha.

Surrounded by kings of many lands, abundantly armed, stationed on the right horn, Bhima dazzles. Beside him are those maharathas Virata and Drupada; next to them is Nila bearing deadly weapons. After Nila stands the maharatha Dhrishtaketu, surrounded by the Chedis, the Kasis, the Karushas, and the Pauravas.

Dhrishtadyumna, and Sikhandin, with the Panchalas and the Prabhadrakas, supported by other forces, are stationed in the centre, Bhaarata, ready for battle. And there also stands Yudhishtira Dharmaraja surrounded by his akshauhini of elephants. Next to him are Satyaki and the five sons of Draupadi. Immediately beyond is Iravan. After these are Bhima's son Ghatotkacha and those maharathas, the Kekayas.

On the left horn of that vyuha stands that best of men, he whom Janardana, the preserver of the Universe, protects. It is thus that the

Pandavas form their powerful vyuha to counter and destroy your sons and their allies.

Conches boom and the war between your forces and those of the enemy begins again. Chariots and elephants charge one another and blur on grim Kurukshetra. Hordes of elephants and hosts of chariots can be seen everywhere rushing wildly forward to effect the destruction of the enemy.

The roar of the chariots swiftly moving to either join the general fray or to fight individually is fused with the thunder of drumbeats. The shouts and yells of the dauntless warriors on both sides as they cut each other down reaches the very heavens.'

CANTO 57

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'After the two armies have been disposed in battle formations, maharatha Arjuna wreaks great carnage on the commanders of the enemy's hosts of chariots with his arrows. Despite being slaughtered by him, who is truly like Siva at the end of the yuga, the Dhartarashtras persevere to fight the Pandavas.

Wanting to win blazing glory, unrelenting and absorbed in their task, scorning death, they break the Pandava ranks in many places and are also themselves broken. In places, Pandava and the Kaurava troops both briefly scatter and flee.

Nothing can be distinguished. A swirling dust arises and shrouds the very sun. The cardinal and subsidiary directions are a haze; the warriors are guided only by the indications of colours, passwords, names and tribal distinctions. Protected by great Drona, the vyuha of the Kauravas remains whole and steadfast. So also the formidable Pandava vyuha holds firm, defended by Arjuna and Bhima.

Chariots and elephants, in close ranks, and hordes of fighting men of both the armies, clash vigorously. In that savage fight, riders on horses kill one another with polished swords and long spears. Maharathas cut each other down with golden-winged arrows. And elephant-riders mow down others with broad-headed shafts and lances.

Hosts of doughty foot-soldiers cheerfully slaughter others with short arrows and battle-axes. Maharathas kill elephants and their riders; and are in turn slain by the latter. Bharatarishabha, the horseman fells the maharatha with his spear, and is in turn flung down to the ground by the chariot warrior. In both the armies, the foot-soldier kills the maharatha only to be razed by another rathika. Elephant-riders fell horse-riders, and horse-riders fell warriors on the backs of elephants.

All this seems all too awesome and so very bloody. Roars and screams of slayer and slain thicken the air and men quit their bodies in their thousands, each moment, and the air is a denseness of the shocked or bemused spirits of fighting men.

Everywhere foot-soldiers, elephant-riders and horse-riders despatch each other; and strewn with broken standards and bows, spears and housings of elephants, costly shawls and feathered barbs, maces and spiked clubs, kampanas and arrows, mottled coats of mail and kunapas, iron hooks, and polished swords, and golden winged shafts, the gore-slicked battlefield shines as if with floral wreaths.

The earth, mired with chunks of hewn off flesh and spilt blood, becomes impassable with the corpses of men and horses and elephants killed in that most dreadful war. Drenched with human blood, the dust settles, and the cardinal points become perfectly clear once again. Many headless bodies rise up in macabre pageant to intimate the end of the world. And in that fell and gruesome battle, maharathas can be seen escaping in all directions.

Then Bhishma and Drona, and Jayadratha, king of the Sindhus, and Purumitra, and Vikarna, and Sakuni the son of Subala, all leonine and invincible in battle, break through the ranks of the Pandavas. Bhima and Ghatotkacha, and Satyaki, and Chekitana, and the sons of Draupadi, supported by their allies, begin grinding down your forces and your sons, like the Devas razing the Danavas.

And those bulls among Kshatriyas, smiting one another, are awesome to behold; covered in blood, dripping blood, they glow like kinsukas. The foremost warriors of both armies, striking down their opponents, look like the luminous planets in the sky.

Your son Duryodhana, supported by a thousand chariots, storms at the Pandavas and Ghatotkacha, the Rakshasa. The Pandavas, with a great host of fighting men, charge the Parantapas Bhishma and Drona.

The diadem-decked Arjuna furiously attacks all the foremost among the enemy kings. Abhimanyu and Satyaki ride against the forces of Subala's son Sakuni. A bloodthirsty encounter breaks out again between the two sides both of whom yearn for victory, a battle that makes one's hair stand on end.'

CANTO 58

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Then those kings, seeing Arjuna in battle, furiously hem him round with thousands of chariots and shroud him with a dark and dense cloud of arrows. And they hurl shining spears, and maces, and spiked clubs, and feathered barbs and battle-axes, and mallets and bludgeons at his chariot—braids of eerie lighting flashing.

With golden shafts Arjuna thwarts that shower of weapons coursing towards him like a flight of locusts. Watching the superhuman lightness of that hand, the Devas, the Danavas, the Gandharvas, the Pisachas, the Uragas and the Rakshasas cry out: "Magnificent, truly magnificent!"

The daring Gandharas, led by Subala's son with a vast force, encircle Satyaki and Abhimanyu. With diverse astras, Sakuni's warriors shatter the chariot of the Vrishni hero. Satyaki abandons his chariot and swiftly mounts Abhimanyu's. The two begin to slaughter the army of Subala's son.

Drona and Bhishma steadily dwindle the forces of Yudhishtira Dharmaraja with jagged shafts furnished with the feathers of the kanka bird. The son of Yudhishtira and his uncles, Madri's twins, now savagely raze Drona's legions in plain sight of both vast armies. That hair-raising battle can be likened to the one between the Devas and the Asuras in ancient times.

Bhima and Ghatotkacha achieve stupendous feats; until, riding up in fury, Duryodhana thwarts them both. We see Hidimbi's son displaying his prowess and even transcending his father. Enraged, Bhima shoots Duryodhana squarely through his chest, smiling the while. Duryodhana slumps onto the floor of his chariot and faints. His charioteer quickly bears him away to safety, and the forces supporting Duryodhana break rank and scatter.

Pursuing them, Bhima hunts the fleeing Kaurava army with inexorable archery.

Even before the eyes of Drona and Bhishma, blazing Dhrishtadyumna, foremost of warriors, thins their army with stunning flurries from his great bow. The Acharya and the Pitamaha together cannot stop your son's host

from breaking ranks and fleeing from the terror that the Panchala prince brings.

When those thousands of maharathas have fled in all directions, Subhadra's son and Satyaki, that bull of Sini's race, together in the same chariot, attack the army of Subala's son. And Sini's grandson and that bull of the Kuru vamsa are radiant like the sun and the moon together in the sky after the last lunation of the dark fortnight.

Arjuna yet furiously rains down his remitless arrow storms on your army in mighty cloudbursts. Trembling like children, the Kaurava army flees his terror and his slaughter. Seeing their army run from battle, the enraged Bhishma and Drona move to stop its retreat.

Duryodhana himself comforts the fighting men and prevents a further flight of his unnerved forces. All the maharathas stop when they see your son. The common soldiers, seeing them halt, stop of their own accord; ashamed and wanting to display their courage to one another, Rajan, your army rallies like the surging sea at moonrise.

Seeing his legions revive, Duryodhana quickly rides upto Bhishma and says, "Pitamaha, while you are alive, and Drona, master of weapons, with Aswatthama and all our other friends, still alive, and that mighty archer Kripa, it is dishonourable that my army should take flight.

The Pandavas are not any match for you or for Drona, or for Drona's son, or for Kripa. Pitamaha, you are favouring the sons of Pandu by disregarding this massacre of my army. You should have told me before this war began that you will not fight against the Pandavas.

Had you and Drona said this, I would have reflected upon the course I should pursue with Karna. If I do not deserve to be abandoned by you both in battle, O bulls among men, fight with your full powers."

Hearing these words, Bhishma laughs and, rolling his eyes in anger, says to your son, "Many a time, I spoke to you in the interest of your good. As long as Krishna is with them, the Pandavas are invincible even against the Devas.

However, what my age and strength permit, best of kings, I will do in this war. With your kinsmen, witness it today! In the sight of all, single-handedly I will contain the sons of Pandu as they lead their forces with all their kin. I will kill ten thousands of their men each day."

Thus addressed by Bhishma, your son has conches blown and drums beaten in joy. And the Pandavas also, hearing that loud uproar, blow their

conches, and sound their drums and cymbals.’

CANTO 59

BHISHMA VADHA PARVA CONTINUED

Dhritarashtra says, 'After his dreadful vow made when stirred by the words of my son, what, Sanjaya, does Bhishma do to the sons of Pandu; what do the Panchalas do to the Pitamaha? Tell me all, O Sanjaya.'

Sanjaya says, 'After the passing of that morning, as the sun moves on his westward course, and after the high-souled Pandavas are victorious, Bhishma, knower of every nuance of dharma, protected by a vast force and by all your sons, rides on his ratha yoked to the swiftest horses towards the Pandava army.

As a result of your sinful policy, O king, a horrific battle breaks out between us and the Pandavas. The twang of bows and the flapping of bowstrings against leather gloves, unite to make a tumult like the cracking of mountains.

"Stay! Watch me! Know this one! Turn back! Stand! I await you—strike!" These roars resound everywhere. And the sounds of tumbling golden coats of mail, of crowns and diadems, and of standards, resemble the clatter of stones onto a great bed of rock. Heads and arms decked with ornaments fall by the thousands upon the field of the awful sacrifice of living men.

Some warriors, with heads severed from their bodies, continue to stand, weapons in hand or armed with drawn bows. Soon a ghastly turbulent river of blood flows, choked with lifeless dismembered men and hewn limbs, and the corpses of elephants its jutting rocks. It flows from the bodies of horses, men, and elephants, delighting swarming raucous vultures and jackals, and it races towards the ocean of the next world. A war such as this one, Rajan, fought between your sons and the Pandavas, has never been seen or heard before.

The bodies of slain soldiers render the field impassable for chariots. And dead elephants lying on the ground make Kurukshetra appear to be covered with the peaks of blue hills. And, ah, the battleground, strewn with

multicoloured coats of mail and turbans, is also as beautiful as an autumn sky.

Some fighting men, though sorely wounded, can be seen charging joyfully and proudly against the enemy. Many fallen on the field, cry out, "O father, O brother, O friend, O kinsman, O companion, O uncle, do not abandon me!" Others shout, "Come! Come back! Why are you frightened? Where do you go? I stand firm in battle, do not be afraid."

In that deathly conflict, Bhishma, with bow drawn to a circle, looses astras like deadly snakes. Raining down a continuous tempest of arrows in all directions, that hero of rigid vows strikes the Pandava maharathas naming each one. Displaying his unearthly skill, and dancing as it were along the path of his chariot, he appears to be present everywhere, like an ubiquitous circle of fire.

The Pandavas, along with the Srinjayas, behold that lone Kshatriya as multiplied a thousand-fold; all who are there regard Bhishma as having multiplied himself with maya. Having seen him now in the east, the next moment they see him in the west. Having seen him in the north, the next instant they see him in the south. Thus the son of Ganga fights that war. None among the Pandavas is able to even gaze upon him. They see only the bankless, seamless blaze of arrows radiating from his bow.

Valiant warriors, seeing him butcher their ranks, lament loudly. And, kings in thousands attempt to face the Pitamaha, who seems to fly over the field in a superhuman way, falling into the fire, the conflagration that is the enraged Bhishma, like senseless insects that fly into a flame, only to be devoured.

Not a single shaft of that warrior is futile; each one claims a life, felling men, elephants and horses without favour. With a single arrow he kills a mighty tusker like a hill being riven by the Vajra. Another single shaft does to bring down two or three armoured elephant-riders standing together.

Whoever approaches Bhishma, that tiger among tigers among men, is seen for but a moment before slumping to the ground. And being annihilated by Bhishma of incomparable prowess, that vast host of Yudhishtira Dharmaraja scatters in all directions. Assailed by Bhishma's simoom of arrows, the immense Pandava army trembles despite the presence of Krishna and Arjuna.

The gallant efforts of the heroic leaders of the Pandava army cannot check the flight of the maharathas afflicted by Bhishma's volleys; the

prowess that routs this great legion equals that of Indra himself. Yudhishtira's army is so completely dispersed, that no two men can be seen together.

Chariots and elephants and horses are pierced all over, and standards and shafts of chariots strewn across the field. The Pandava forces cry out in anguish. The father strikes the son and the son strikes the father; and friend challenges the dearest of friends to battle to death as if goaded by destiny.

Many of the Pandava allies flee, dishevelled and distraught, flinging off their coats of mail. Loudly, dismally, the Pandava army wails and screams as it witnesses the best of its maharathas appearing as bewildered as a herd of cows lost in a terrible jungle.

Krishna, observing the rout of the army, stops the chariot and says to Arjuna, "The hour you awaited has arrived, Partha. Strike Bhishma now before you are lost. Remember, in an assembly of kings you said, 'I will slay all the warriors of Dhritarashtra's sons, headed by Bhishma and Drona; why, I will not leave a single man who fights against me alive.'

Son of Kunti, Parantapa, make those words true. Bibhatsu, look at your legions being routed on all sides. Seeing Bhishma looking like Rudra himself with open maw, watch how Yudhishtira's allies flee. Terrified they run, like weaker beasts on seeing the lion."

Arjuna replies, "Plunging through this sea of the hostile host, drive the horses to where Bhishma stands. I will overwhelm that invincible warrior, the revered Kuru Pitamaha."

Krishna drives his silvery horses to where Bhishma's chariot stands, chariot that shines like the sun, impossible to even gaze upon. Seeing Mahabaho Arjuna charging at Bhishma, the mighty army of Yudhishtira rallies for battle.

Bhishma, that foremost of Kuru warriors, roars like ten lions, and swiftly shrouds Arjuna's chariot with a gale of arrows. In a moment, that chariot, with standard and charioteer, becomes invisible. Patiently, fearlessly, Krishna guides his horses wounded by Bhishma's barbs. And Arjuna takes up his celestial bow, whose twang resembles the roar of thunderclouds, and cleaves Bhishma's bow with a clutch of jagged shafts.

The Pitamaha takes up another and strings it in a flash; with his two hands, he stretches that bow whose reverberations are like thunder. But Arjuna, excited with wrath, severs that bow as well.

The son of Shantanu applauds Arjuna, saying, “Excellent, Mahabaho, son of Pandu! Magnificent Dhananjaya, such a marvellous feat is truly worthy of you. I am pleased with you. Fight hard against me.”

Having praised Arjuna, Bhishma seizes up another great bow and unleashes a fiercer storm on Arjuna’s ratha. Krishna displays divine skill guiding that chariot in sharp, impossible circles, frustrating Bhishma’s transcendent archery. But tireless Bhishma soon strikes both Krishna and Arjuna with subtle, whetted barbs. And pierced by those shafts, those two tigers among men look like two roaring bulls with the gashes of horns on their bodies.

In high dudgeon, Bhishma covers the two Krishnas from all sides with an unprecedented fusillade, which makes Krishna shiver. Laughing loudly, Bhishma fills even blue Krishna with wonder.

Mahabaho Krishna contrasts the prowess of Bhishma with the mildness of Arjuna; he sees Bhishma loosing incessant firestorms of arrows, looking like the all-consuming sun himself in the midst of the two contending armies. And marking that that Kshatriya ancient was killing the best of Yudhishtira’s warriors, bringing havoc to the legions as if Pralaya had arrived, Kesava of the fathomless soul, slayer of enemy hosts, thinking that Yudhishtira’s army will be annihilated, cannot bear what he sees.

He thinks, “In a single day this Bhishma can kill all the Daityas and the Danavas. How easily then will he crush the sons of Pandu with their forces and allies. The vast Pandava army is again being scattered. And the Kauravas, seeing the Somakas routed, fight in high spirits, much to Bhishma’s delight.

Protected by my kavacha, I will stop Bhishma today for the sake of the Pandavas. I will lighten their burden. As for Arjuna, though struck with keen shafts, he still hesitates, out of his reverence for Bhishma.”

While Krishna thus reflects, Bhishma again looses a deep and violent swarm of arrows at Arjuna’s chariot. All the cardinal directions are completely shrouded. And neither the sky nor the quarters nor the earth nor the brilliant sun can be seen. The gusts of winds that blow are mixed with smoke, and all the points of the compass are agitated.

And Drona, and Vikarna, and Jayadratha, and Bhurisravas, and Kritavarman, and Kripa, and Srutayush and the ruler of the Amvashtas and Vinda and Anuvinda, Sudakshina and the rulers of the western kingdoms,

and the tribes of the Sauviras, the Vasatis, and the Kshudrakas, and the Malavas, swiftly advance towards Kiritin, at Bhishma's command.

The grandson of Sini sees that Arjuna is surrounded by hundreds of horses and foot-soldiers, chariots and colossal elephants. Seeing both Krishna and Arjuna encircled, Satyaki rides swiftly forward. Coming to Arjuna's side like Vishnu to the aid of Indra, that noblest archer charges the gathered enemy.

In grand exhilaration, he addresses Yudhishtira's host of fighting men who, cowed by Bhishma, their elephants, steeds, chariots and standards slain, mangled and shattered, roaring, "Brave Kshatriyas, where do you go? This is not the dharma of the righteous as proclaimed by the ancients. Excellent heroes, do not break your vows. Keep your Kshatriya dharma!"

Unable to bear the flight of the army, marking the mildness with which Arjuna fights, and seeing Bhishma's forceful exertions, and the Kauravas rushing in from all sides, Krishna, younger brother of Vasava, and protector of all the Dasarhas, cries to the intrepid and famed Satyaki, saying, "O hero of Sini's race, let they who retreat go. And let they who remain, let them also flee.

I will fling Bhishma down from his chariot, and vanquish Drona, too, and all their followers. No one in the Kaurava legions will escape my wrath. I will kill Bhishma of high vows with my Sudarshana. Killing those two greatest of maharathas, Bhishma and Drona, and their forces, O my Satyaki, I will please Arjuna and Yudhishtira, and Bhima, and the twin Aswins. And killing all the sons of Dhritarashtra and all their allies, I will joyfully deliver unto king Ajatashatru a kingdom today."

Saying this, Vasudeva's son releases the reins of his horses, leaps off the chariot, and materialises over his right hand his beautiful chakra whirling, sharp as a razor, as radiant as the sun, with the force of a thousand thunderbolts. Making the earth tremble under his step, Krishna runs towards Bhishma.

And that Parantapa, the younger brother of Indra, charges Bhishma in the midst of his forces, like a lion wanting to kill a prince of elephants blinded with fury, proudly awaiting the attack. The fringes of Krishna's yellow pitambara robe flutter in the air like a lightning-charged cloud in the sky.

That lotus-like Sudarsana, having for its stalk the beautiful arm of Saurin, is as beautiful as the primeval lotus, bright as the morning sun,

which springs from the navel of Vishnu Padmanabha. Krishna's anger is the morning sun that makes that lotus sway. And the exquisite leaves of that lotus are as sharp as a dagger's edge.

Krishna's body is the beautiful lake, and his right hand the stalk that, springing from it, holds the shining lotus. Seeing him, in wrath and roaring loudly, armed with that chakra, all creatures howl piercingly, thinking that the destruction of the Kauravas is imminent. With his chakra, Krishna looks like the Samvarta fire that appears at the end of the yuga to consume the world. And the preceptor of the universe blazes like a fierce comet risen to consume all creatures.

Seeing that Avatara advancing with the Sudarsana, Bhishma standing in his chariot, bow and arrow in hand, cries fearlessly, "Come, come, Lord of the Devas, you who dwell in all the universe! I bow to you, you who are armed with mace, sword and Saranga.

Lord of the universe, cast me down from this chariot, O you who are the refuge of all creatures in this war. Krishna, were I to be slain here by you, great will be my fortune both in this world and the next. You show me exalted regard, Lord of the Vrishnis and the Andhakas. My fame will be celebrated in all the three worlds."

Hearing Shantanu's son, Krishna charges him and says, "You are the cause of this great slaughter on earth. You will see Duryodhana killed today. A wise minister who walks the path of dharma must restrain a king addicted to the evil of gambling. That despicable one who transgresses dharma should be abandoned as one whose intelligence has been led astray by destiny."

Hearing this, the royal Bhishma says to the Lord of the Yadavas, "Destiny is all powerful. The Yadavas abandoned Kamsa for their own good. I said this to Dhritarashtra but he paid no heed. Destiny perverts the listener's understanding and, to his own detriment, he cannot receive good advice."

Meanwhile, leaping off his chariot, Mahabaho Arjuna runs towards Krishna and seizes him by his two hands. That supreme deity is incensed, and, though seized, he forcibly drags Jishnu after him, like a tempest bearing away a single tree. The high-souled Arjuna forcefully holds Krishna's feet, as he rushes towards Bhishma, and succeeds, Rajan, in stopping him with great difficulty at the tenth step.

And when Krishna halts, bedecked with a beautiful gold garland, Arjuna joyfully bows down to him and says, “Subdue your anger. You are the refuge of the Pandavas, O Kesava. I swear by my sons and my brothers that I will not retreat from what I have pledged myself to. Krishna, at your command I will annihilate the Kauravas.”

Hearing Arjuna’s vow, Krishna grows calm; he is gratified. And devoted to the cause of that most excellent Kuru, he once more mounts his chariot, still armed with his chakra. And that Parantapa takes up the abandoned reins, and blowing on his conch the Panchajanya, he fills all of the earth and the sky with its blast.

Seeing Krishna, decked with necklace and angada and earrings, with curling eyelashes coated with dust, and with teeth of perfect whiteness, take up his conch again, the Kuru heroes cry out stridently. The clash of cymbals and drums, and the thunder of chariot wheels and the clatter of smaller drums, mingle with those leonine shouts to become a fierce uproar. And the twang of Arjuna’s Gandiva, like the roll of thunder, fills the sky and all the quarters of the earth. Its burning shafts flare out in all directions.

The Kaurava king, with a vast force, along with Bhishma and Bhurisravas, arrows in hand, resembling a comet risen to consume a constellation, dashes against him. Bhurisravas hurls seven spears with wings of gold at Arjuna, while Duryodhana flings a brutal lance; Salya launches a mace, and Bhishma looses an astra.

Arjuna stops Bhurisravas’s spears with seven shafts, and cleaves the lance hurled by Duryodhana with another. He thwarts the blazing pike, as luminous as lightning, cast by Bhishma, and the mace of the ruler of the Madras, with two mighty arrows of his own.

Then drawing with both hands and with great energy his magnificent Gandiva, he invokes with fitting mantras the awesome Mahendra astra to appear in the sky. With it, that maharatha, decked with diadem and a garland of gold, produces an intense storm of flaming arrows that frustrates the Kaurava host.

Those shafts from Arjuna’s bow sever arms, bows, standard-tops, and chariots; they pierce the bodies of the enemy kings and their imposing tuskers and horses. Arjuna fills the cardinal and subsidiary directions with his awe-inspiring arrows and makes the hearts of his adversaries tremble with the twang of Gandiva.

The blast of conches, the beat of drums and the sonorous rumbling of chariots are silenced by the resonance of the Gandiva. Following that reverberation, king Virata and other Kshatriyas, and the brave Drupada, the king of the Panchalas, all joyfully advance towards Arjuna.

All your warriors are fearful and become rooted to where they stand when they hear the Gandiva. None dare to venture to the place from where the sound springs. In that terrific war of kings, valiant warriors are killed along with maharathas and their sarathies. And elephants with resplendent golden howdahs and beautiful standards, pierced with broad-headed shafts, fall dead, their bodies truncated by Arjuna.

Struck by Partha's winged wide shafts, the standards of many kings stationed at the heads of their yantras and Indrajalas are cut down. Hordes of foot-soldiers and maharathas, and horses and elephants, fall rapidly on the battleground, their limbs paralysed, or themselves killed, by Arjuna's arrows.

Rajan, many fighting men have their armour and bodies perforated by the all-powerful Mahindra astra. And with his deadly shafts, Arjuna makes a vile river of blood course across the battlefield, formed by the twisted bodies of the warriors, with their fat as its froth. The bodies of slain elephants and horses form its banks.

Its mire consists of the entrails, the marrow, and the flesh of men, while Rakshasas are the majestic trees on its banks. And a profusion of human skulls, covered with hair, forms its floating morass; heaps of human bodies, forming its sandbanks, cause the current to flow in a thousand directions. The coats of mail strewn all over form its hard pebbles.

Its banks are infested with jackals and wolves, cranes and vultures, crowds of Rakshasas and Pisachas, and packs of hyenas. And they that are alive gaze upon that terrible river of fat, marrow and blood, caused by Arjuna's arrows, the river that embodies man's cruelty, like the great Vaitarani.

Seeing those outstanding warriors of the Kaurava army decimated by Phalguni, the Chedis, the Panchalas, the Karushas, the Matsyas, and all the Pandava allies roar jubilantly in unison to terrify the Kaurava fighting men. Their triumphant shouts proclaim the victory of Arjuna, who razes the Kaurava legions, though they are protected and led by the noblest men, the greatest maharathas, mighty leaders of akshauhinis; Arjuna terrifies them like a lion frightens herds of small animals.

And then the bearer of Gandiva himself and Krishna roar in delight. The Kauravas, with Bhishma, and Drona and Duryodhana and Bahlika, are savagely wounded by Arjuna's weapons. Watching the setting sun, and seeing the irresistible Aindrastra spread out as if to invite the end of the yuga, they withdraw their forces for the night and rest.

Famed for crushing his enemies, the victorious Arjuna, having achieved a great feat, seeing the sun turn red as dusk approaches, also retires with his brothers to their camp.

Then when darkness is about to descend, there arises a terrible lament in the Kaurava camp. And all cry, "In today's battle Arjuna has killed ten thousand maharathas and seven hundred elephants! All the forces of the western kingdoms, and all the tribes of the Sauviras, and the Kshudrakas and the Malavas, have been annihilated. Arjuna has achieved a mighty feat indeed. There is no other who could do this.

Srutayush, the ruler of the Amvashtas, and Durmarshana, and Chitrasena, and Drona, and Kripa, and the ruler of the Sindhus, and Bahlika, and Bhurisravas, and Salya, and Sala, and other warriors united in hundreds, along with Bhishma himself, have been defeated today by the angry son of Pritha, Arjuna, that most wondrous of warriors."

Talking thus among themselves, Bhaarata, all your soldiers leave the battlefield and enter their tents. Petrified by Kiritin, your warriors enter their beautiful tents illuminated by countless torches and lamps.'

CANTO 60

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Next morning, the incensed Bhishma, supported by an enormous force, at the head of the Bhaarata army, advances against the enemy. And Drona and Duryodhana and Bahlika, and also Durmarshana and Chitrasena, the mighty Jayadratha, and other royal warriors, backed by massive legions, surround him on all sides. Protected by those magnificent maharathas, Bhishma shines forth like Indra in the midst of the Devas.

The colourful standards, red, yellow, black and brown, waving in the air, on the backs of the elephants in the vanguard, look beautiful. The entire army, with Bhishma and other chariot warriors, with their elephants and horses, glows, like a mass of clouds charged with lightning, or like dark thunderheads gathered in the sky during the monsoon.

The Kaurava army, ready for battle and led by Bhishma, charges towards Arjuna like the turbid current of the Ganga rushing towards the sea. Filled with many kinds of mighty forces, and having in its wings a profusion of elephants, horses, foot-soldiers, and chariots, Arjuna, with the great Vanara on his banner, sees that vyuha like a dense mass of approaching clouds.

That Kshatriya mahatman, bull among men, upon his chariot furnished with a lofty standard, yoked to white horses, riding at the head of his own great army presses forward against the enemy.

Seeing the warrior with the wild Hanuman on his banner, lofty standard and chariot shaft wrapped in costly sheath, with Krishna Yadupumgava, his charioteer in battle, your sons and all the Kauravas are dismayed. Your army gazes upon that most excellent vyuha with four thousand elephants at each corner, protected by maharatha Arjuna with astras ready.

This vyuha of the Pandavas is as wonderful at the one formed just yesterday by Dharmaraja Yudhishtira, the like of which has never been seen or heard before by men.

Thousands of drums are pounded, and the deafening sound of conches, the blast of trumpets, and many leonine roars arise from every legion. The

twang of countless bows stretched by noble warriors and the blowing of conches, silence that din of drums and cymbals.

The sky resounds with the booming of the conches and, diffused with an earthly dust, is awesome to behold; the sky looks like a vast canopy spread overhead. Seeing that canopy, the fighting men charge into battle.

Maharathas are overthrown by maharathas, with their sarathies, horses, chariots, and standards. Elephants fall to the ground, attacked by elephants, as do foot-soldiers struck by other foot-soldiers. Racing horsemen are felled by horsemen with spears and swords. And all this seems amazing.

Beautiful shields decked with golden stars and radiant like the sun lie smashed on the field, riven by battle-axes, lances and swords. Many maharathas, gored and mangled by the tusks and the trunks of elephants, collapse along with their charioteers; many are struck down by other chariot warriors. Hearing the cries of riders and foot-soldiers pierced by the tusks or crushed by the massive legs of elephants as they charge in close ranks, other warriors fall senseless to the ground.

As the horsemen and foot-soldiers fall fast, and elephants, horses and chariots scatter in fear, Bhishma, surrounded by maharathas, glimpses him who has the mighty Vanara on his standard. The five Palmyra bannered warrior, attacks the diademed Arjuna, the Kiritin, whose chariot, because of the swift horses yoked to it, and the power of his mighty astras, blazes with energy like lightning.

And so against that son of Indra who was like Indra himself, advance many warriors headed by Drona and Kripa, and Salya and Vivimsati, and Duryodhana and Somadatta's son.

The gallant Abhimanyu, son of Arjuna, master of all weapons and protected by golden armour, attacks those warriors; and he of most wondrous feats, thwarts their mighty weapons, fiery like the adored Agni himself, on the sacrificial altar, invoked with mantras.

Bhishma of great tejas, letting a veritable river of the blood of his enemies, avoiding Subhadra's son, encounters Arjuna himself.

With sparkling coronet and bright garlands, with his Gandiva of wonderful mien and twang as loud as thunder, shooting cataracts of arrows, Arjuna foils the astras of Bhishma. And that invincible Kshatriya, with Hanuman on his banner, looses a towering gale of shafts upon the son of Shantanu.

Your troops watch that swarm of arrows shot by Arjuna dispersed by Bhishma like the maker of day dispelling the darkness of night. And the Kurus and the Srinjayas, and all the men there, behold that clash between those two supreme heroes, Bhishma and Dhananjaya, distinguished by the dreadful twanging of their bows.'

CANTO 61

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Drona's son, and Bhurisravas, and Chitrasena, and the son of Samyamani also, all attack Subhadra's son, who fights back single-handedly with great urjas against those five tigerish men, like a young lion against five tuskers. None among them equals Krishna's nephew in bravery, in lightness of hand or in the knowledge of astras.

Seeing his son, that Parantapa, displaying his prowess, Arjuna sets up a leonine roar. And seeing your grandson, Rajan, thus afflicting your army, your warriors encircle him. The valiant son of Subhadra, advances cheerfully against the Dhartarashtra host. His powerful and radiant bow is seen to be relentlessly stretched, always ready to strike.

Piercing the son of Drona with one shaft, and Salya with five, he overthrows the standard of Samyamani's son with eight. With another whetted arrow he cleaves the snakelike golden spear hurled at him by Somadatta's son. The heir of Arjuna cuts down his many deadly shafts and kills his four horses.

Bhurisravas, and Salya, and Drona's son and Samyamani, and Sala, terrified by this display of arms, cannot stand before him. Goaded by your son, the Trigartas and the Madras, with the Kekayas, numbering twenty-five thousand, all excellent men skilled in the science of weapons and unconquerable in war, surround Arjuna and his son to destroy them.

The Senapati of the Pandava army, the prince of the Panchalas, sees their chariots surrounded. Leading thousands of elephants and chariots, and hundreds of thousands of horsemen and foot-soldiers, he stretches his bow in great wrath, and advances against that horde of the Madras and the Kekayas.

That division of the Pandava army, protected by this brilliant archer, and consisting of chariots, elephants, and horsemen, is so majestic as it advances. Moving towards Arjuna, that perpetuator of Panchala's race pierces Saradwat's son's shoulder with three keening arrows. He swiftly strikes the Madrakas with ten shafts, killing him who protects Kritavarman from the rear.

With a thick shaft, that Parantapa slays Damana, the heir of the high-souled Paurava. The son of Samyamani stabs the indomitable Panchala prince and his charioteer with ten arrows each. Though wounded, Dhrishtadyumna merely licks the corners of his mouth, resolutely, and cleaves his enemy's bow.

The prince of Panchala attacks his adversary with twenty-five arrows and kills his horses, and both the protectors of his flanks. Bharatarishabha, Samyamani's son, standing on that horseless chariot, looks intently at the son of the famed Drupada. Taking up a terrible sword of steel, Samyamani's son walks towards the Panchala prince who awaits him in his chariot.

The Pandavas, the soldiers and Dhrishtadyumna of Prishata's race watch him come like a surging wave, a snake falling from the skies. Dazzling like the sun, he whirls his sword and advances with the tread of an incensed elephant.

As Samyamani's son, sword and shield in hand, nears his enemy's chariot, the enraged prince of Panchala takes up a mace and smashes his head. The young warrior plunges to the ground, dribbling blood and brains, with his shining blade and shield loosened from his grasp. And so, having killed his opponent, Dhrishtadyumna wins great glory.

Upon the slaying of that maharatha and most excellent archer, loud lamentations can be heard among your troops. Beside himself at seeing his son killed, Samyamani charges towards the invincible fire prince of Panchala. All the kings of both the Kaurava and the Pandava armies watch those two noble maharathas lock in battle.

The Parantapa Samyamani strikes down the scion of Prishata's race with three shafts much like a mahout of an elephant felling a mighty tusker with hooks. Thus does Salya, that jewel among kings, pierce the valiant son of Prishata in the chest. And another battle begins.'

CANTO 62

BHISHMA VADHA PARVA CONTINUED

Dhritarashtra says, 'I regard destiny to be superior to exertion, Sanjaya. This is clear to me as I watch my son's army being decimated by the Pandava host. You always describe my forces as being slaughtered, and you speak of the Pandavas as being unslain and cheerful. Indeed, you speak of mine as stripped of manliness, felled and falling, even as they fight uncompromisingly and strive hard for victory.

You portray the Pandavas as achieving victory and my sons as becoming progressively weaker. I incessantly hear of countless causes of unbearable and poignant sorrow caused by Duryodhana's deeds. I do not see, Sanjaya, the means by which the Pandavas may be diminished and my sons can triumph in this war.'

Sanjaya says, 'This great evil has ensued from you, Rajan. Listen now with patience to the annihilation of men, elephants, horses and maharathas. Dhrishtadyumna, wounded by Salya's nine shafts, pierces the ruler of the Madras with many steely arrows. We watch the awesome prowess of Drupada's son as he swiftly impedes Salya.

The battle between them is brief, and they fight vigorously without rest. Salya rives Dhrishtadyumna's bow with a tempered shaft; he covers him with a deluge of arrows like a cloudburst on a mountain's breast during the monsoon. While Dhrishtadyumna is being attacked, Abhimanyu wrathfully charges towards the chariot of the ruler of the Madras. Nearing it, he stabs Artayani with three sizzling barbs.

To oppose Abhimanyu, your warriors quickly surround Artayani's chariot. And Duryodhana, and Vikarna, and Dussasana, and Vivimsati and Durmarshana, and Dussaha, and Chitrasena, and Durmukha, and Satyavrata, and Purumitra position themselves to defend that chariot.

Incensed, Bhima, and Dhrishtadyumna, and the five sons of Draupadi one by each Pandava, and Abhimanyu, and the twin sons of Madri and Pandu attack the Dhritarashtra army with a rage of astras. They fight to kill one another, Rajan, as a result of your evil deeds.

When those ten enraged maharathas clash with the enemy ten, the other maharathas of both armies stand still like spectators, and gaze. Those powerful warriors bellow stridently and strike one another with myriad astras. With ever rising anger, they roar fiercely and challenge each other. They unite and fight the enemy with deadly, mighty weapons.

Choleric Duryodhana pierces Dhrishtadyumna with four shafts. Durmarshana pierces him with twenty, and Chitrasena with five, and Durmukha with nine; he shoots Dussaha with seven, and Vivimsati with five, and Dussasana with three barbs. Dhrishtadyumna resists each of them expertly with twenty-five arrows of his own.

Abhimanyu pierces Satyavrata and Purumitra each with ten shafts. The sons of Madri shroud their uncle with sheets of lean missiles. And all this appears wonderful. Salya attacks his nephews, those two excellent maharathas who want to counter their uncle's exploits; but the sons of Madri do not falter.

The mighty Bhima, seeing Duryodhana, and wanting to end the very war, takes up his mace. Beholding Mahabaho Bhima with raised mace and looking like the peak of Kailasa, your sons flee in terror. Duryodhana, incensed, goads the Magadha legion of ten thousand majestic tuskers to attack. Surrounded by that legion and placing the ruler of Magadha before him, Duryodhana rushes at Bhimasena.

Watching that legion of elephants coming towards him, Vrikodara, mace in hand, leaps down from his chariot with a lion's roar. Armed with that awesome mace, having the weight and strength of adamant, he charges like Siva himself with cavernous mouth agape.

Like a slayer of Vritra among the Danava host, Bhima ranges across the battleground killing elephants with his mace. With his frequent roars, that make the heart and mind tremble, the elephants cower and cannot move.

The sons of Draupadi, and the son of Subhadra, and Nakula and Sahadeva, and Dhrishtadyumna of Prishata's race, protecting Bhima's rear, move swiftly behind him, and stop all by loosing a barrage of arrows, truly like the very clouds pouring rain on a mountain's breast. From the backs of elephants, those Pandava warriors sever the heads of their adversaries with exquisite shafts.

The heads of elephant-riders, and arms decked with ornaments, and hands still holding iron-hooks, falling fast, resemble a downpour of strange rocks. The headless bodies of those riders on the necks of the beasts they

rode look like crownless trees on mountain peaks. And we see mighty elephants felled and falling, killed by Dhrishtadyumna.

The ruler of the Magadhas goads his elephant which looks like Airavata himself towards the chariot of Subhadra's son. Parantapa Abhimanyu kills it with a single shaft. After killing his elephant, Abhimanyu cuts off that king's head with a silver-winged arrow.

Bhima penetrates that horde of elephants and meanders about, crushing those royal beasts around him like Indra crushing the mountains of yore. We watch Bhima kill those tuskers, each with but a single stroke of his mace, like hills riven by thunder. Numerous elephants as grand as hills perish, having their tusks broken, or temples, bones, backs, or frontal lobes shattered. Others lie dead, with foaming mouths. Many mighty elephants, with frontal lobes smashed, vomit streams of blood. And some, from fear, lie down on the ground side by side like a range of hills.

Smeared with their fat and blood, and almost bathed in their marrow, Bhima roams over the field like Siva himself; whirling his blood-soaked mace, he is terrible to behold, like Rudra armed with his Pinaka. Being crushed by the raging Bhima, those massive tuskers run wildly in pain, trampling their own warriors.

All the while, the daring archers and maharathas, led by Subhadra's son, guard that awesome Kshatriya, whirling his gory mace, dripping the blood of elephants, like the Devas protecting Indra. Of terrible soul, Bhima now truly looks like none but Sankara.

Indeed, Bhaarata, displaying his strength on all sides, we see Bhima like Siva dancing his Tandava at the end of the yuga; his heavy and resounding mace resembles the club of Yama, it echoes with the sound of Indra's thunderbolt. His bloodthirsty mace, smeared with marrow and hair, seems to be the Pinaka annihilating all creatures during Rudra's rage.

As a herdsman chastises his herd of cattle with a goad, Bhima smites that elephant legion with his club. Slaughtered by Bhima and pierced with the arrows of the warriors who protect his rear, the elephants scatter, crushing your chariots. Driving away those great beasts from the field like a mighty wind great clouds, Bhima stands like the wielder of the Trisula on a cremation ground.'

CANTO 63

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'When that elephant akshauhini is destroyed, your son Duryodhana rouses his entire army, commanding his warriors to kill Bhima. The whole awesome force rushes towards Vrikodara. That vast host, a challenge for the very Devas, impossible to cross like the surging sea at the full or new moon, teeming with chariots, elephants and horses, resounding with the blast of conches and the beating of drums, with countless foot-soldiers and maharathas, and shrouded by the swirling dust it raises, that sea of hostile forces, is arrested by Bhima, like the shore containing the ocean. We are wonderstruck by Bhima's superhuman exploit.

With his mace, he fearlessly checks all those kings cholerically attacking him, with their steeds and chariots and elephants. Withstanding that vast force with his mace, Bhima stands in that fierce melee as unyielding as Meru.

And in that tremendous encounter, his brother and sons, and Dhrishtadyumna of Prishata's race, and the sons of Draupadi and Abhimanyu, and the undefeated Sikhandin do not cravenly abandon him. Taking up his hefty mace made of Saika iron, Bhima charges the warriors of your army like Mahadeva turned to ire. Grinding a multitude of chariots and throngs of horsemen into the earth, Bhima roves across the battleground like the fire consuming all at the end of the yuga.

Pandu's son of infinite prowess smashes a host of chariots just with his legs like iron and kills another host of your fighting men. He crushes your troops with such ease, like an elephant ploughing through a forest of reeds. Dragging down maharathas from their chariots, and horsemen from their horses, and foot-soldiers as they stand their ground in your son's forces, Mahabaho Bhima demolishes them all with his mace like the mighty wind risen uprooting frail trees.

Slaughtering elephants and horses, smeared by now richly with fat, marrow, flesh and blood, his mace looks gruesome indeed. With the bodies of warriors and horsemen lying scattered, Kurukshetra appears like Yama's

abode. Bhima's mace, that bludgeon of death with the brilliance of Indra's Vajra, is like the Pinaka of Rudra claiming all living creatures.

That swinging mace is fiercely resplendent like the Khatvanga of Siva at the end of the yuga. Seeing him routing that enormous force, your fighting men are dismal. Wherever Bhima casts his eye, there all the warriors seem to melt away.

Beholding Vrikodara consuming those legions, himself impregnable, Bhishma charges at him on his chariot radiant like the sun and with the sound of thunderous clouds, covering the sky with his gale of arrows like a misty rain-filled awning.

Seeing Bhishma charging him like another Rudra, Mahabaho Bhima attacks him fiercely. At that moment, that foremost Kshatriya of Sini's race, the matchless Satyaki, also assails the Pitamaha, killing so many of the enemy as he gloriously rides, filling your son's army with fear. Your warriors, Bhaarata, cannot stop or stand up to him at all, flying along with his silvery horses, spraying splendid winged shafts.

Only the Rakshasa Alambusha pierces him with ten shafts. Satyaki shoots Alambusha with four arrows and continues on his careen. Watching that recalescent warrior whirl through his enemies, scything through the foremost of Kaurava fighting men, and roaring loudly all the while, your warriors shower him with clouds of arrows. But their deadly rain falls as onto a mountain's breast of rock. They cannot impede that gallant hero who looks like the noon-day sun in full glory.

Everyone is despondent, except for Somadatta's son, Bhurisravas, who, seeing the maharathas of his side dispersed, charges against Satyaki with his mighty bow.'

CANTO 64

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Bhurisravas, excited with great wrath, pierces Satyaki with nine arrows. Before the eyes of all, Satyaki stabs the Kaurava warrior with nine shafts of his own. Duryodhana and his brothers surround Somadatta's son as he fights passionately.

The Pandavas quickly encircle Satyaki, protecting him. Ever furious Bhima, mace raised, roars his challenge at all your sons led by Duryodhana. Supported by thousands of chariots, your son Nandaka attacks Bhima with arrows winged with the feathers of the kanka bird.

Duryodhana strikes Bhima in the chest with nine shafts. Mahabaho Bhima, standing in his chariot, says to his sarathy Vishoka, "These heroic and mighty sons of Dhritarashtra, all maharathas, are furious, and want to kill me. I will slaughter all of them today. So steer my horses carefully into battle."

O Dhritarashtra, saying this, Pritha's son strikes your son with a rash of gold decked arrows. And he pierces Nandaka with three barbs in his chest. Duryodhana stabs the mighty Bhima with six shafts and Vishoka with three. Duryodhana calmly cuts off Bhima's resplendent bow at its grasp with three arrows of incredible aim.

Bhima, bull among men, cannot bear to see Vishoka wounded by Duryodhana; he seizes another excellent bow to kill your son. Drawing a crescent-tipped winged arrow, he cleaves Duryodhana's bow in his hands. Roaring, your son discards it and plucks up a more robust one.

Aiming a fearful shaft blazing like Yama's danda, Duryodhana strikes Bhima. Deeply and painfully pierced in his chest, the mighty one drops down in his chariot and faints. Unable to endure seeing Bhima wounded, the illustrious maharathas of the Pandava army, led by Abhimanyu, with unwavering accuracy, loose a harmattan of arrows upon your sons.

Bhima regains consciousness and first covers Duryodhana with a hail of shafts. That gallant son of Pandu pierces Salya with twenty-five golden-winged barbs. Salya is carried off in a swoon from the battleground.

Your fourteen sons, Senapati, Sushena, Jalasandha, Sulochana, Ugra, Bhimaratha, Bhima, Virabahu, Aolupa, Durmukha, Dushpradarsha, Vivitsu, Vikata, and Sama, face Bhima. Unitedly they charge Bhima and with eyes red with anger wound him deeply with countless arrows.

Mahabaho Bhima, licking the corners of his mouth like a wolf amidst smaller creatures, falls upon them with the ferocity of Garuda. With a crescent-tipped shaft, Bhima decapitates Senapati. Exultant, laughing all the while, that towering Kshatriya kills Jalasandha with three arrows. Smiting Sushena, he dispatches him to Yama. And with a single barb he hacks away the stately head of Ugra, beautiful as the moon, decked with turban and adorned with ear-rings.

With seventy arrows, Bhima kills Virabahu and his horses, standard and charioteer. The smiling Bhima slays both the brothers Bhima and Bhimaratha. In that great war, Bhima also fells Sulochana. The rest of your sons, seeing indomitable Bhima roused like that, flee.

Bhishma addresses all the maharathas of his army saying, "Bhima, excited with wrath, can annihilate the mighty sons of Dhritarashtra and every other maharatha, all united together, regardless of their knowledge of weapons, and their valour. All of you must attack and kill that son of Pandu."

Hearing this, the vast legions of the Dhritarashtra army rush at Bhima. Bhagadatta, on his elephant of rent temples, dashes to where the massive Pandava stands. He mantles Bhima with countless arrows, like the clouds covering the sun.

But those intrepid maharathas of the Pandava army cannot bear seeing that shrouding of Bhima by the torrent of Bhagadatta's shafts, and they surround Bhagadatta, raining arrows on him. They also pierce his elephant with showers of barbs. Struck by the awesome shafts of those maharathas, that elephant of the ruler of the Pragjyotishas, with blood flowing down his body, appears as strikingly handsome as a mass of clouds stained by the sun's rays. With temporal juice pouring down, that elephant Supritika is goaded by Bhagadatta to race forward, shaking the earth with his tread.

The Pandava maharathas, gazing upon the beast's dreadful appearance, lose all courage. King Bhagadatta, lion among men, forcefully strikes Bhima in the chest with a straight shaft of great length. Bhima faints and falls to the floor of his chariot, holding onto his flagpole. Seeing the fear of

the enemy maharathas and an unconscious Bhima, Bhagadatta roars exultantly.

Seeing his father Bhima fainted, the feral Rakshasa Ghatotkacha is incensed and vanishes from sight using maya. Creating a macabre illusion, he reappears the next moment in a form so prodigious and fierce as to fill the hearts of the timid with nameless dread. Riding on an Airavata created by his maya shakti, the other celebrated elephants, Anjana, Vamana, and Mahapadma, follow him.

Ridden by Rakshasas, those massive tuskers, with juice profusely trickling down in three lines, thunder into battle. Ghatotkacha spurs his own elephant forward to demolish Bhagadatta and his great beast. The other mastodons, each endowed with four tusks, goaded by huge and sinister Rakshasas, attack Bhagadatta's elephant from every side, goring him, shooting him with savage arrows.

Wounded by excruciating shafts, Supritika bellows boomingly as loud as Indra's thunder. Hearing those deafening cries, Bhishma says to Drona, Suyodhana and all the kings, "The mighty Bhagadatta, battling the evil son of Hidimbi, is in distress. The Rakshasa is formidable, and the king beside himself with anger. They will slaughter each other. Loud shouts of the rejoicing Pandavas can be heard, as can the agonised cries of king Bhagadatta's terrified elephant.

Let us all ride to save the beleaguered king or he will be killed! Warriors of great urjas, do not delay. The battle becomes even fiercer, making one's hair stand on end. That legion's commander is of high varna, brave, and devoted to us. O my heroes of unfading glory, we must save him."

Hearing Bhishma's words, all the kings of the Kaurava army, led by Drona, charge towards Bhagadatta, sovereign of the Pragjyotishas. Seeing them come, the Panchalas with the Pandavas, led by Yudhishtira, pursue them. Ghatotkacha, mighty prince of Rakshasas, roars shatteringly as he sees the enemy legion press forward.

Hearing that roar and seeing those battle elephants, Bhishma says to Drona, "I do not wish to fight today with the evil son of Hidimbi. Mighty and vigorous, he is so well supported at the moment that even Indra could not vanquish him. He has a deadly aim. As for us, today our animals are tired. We have been crushed by the Panchalas and the Pandavas. I would not like a fresh encounter with them just now. Order our army to withdraw. Tomorrow we will fight anew."

Hearing these words of the Pitamaha, the Kauravas, terrified of Ghatotkacha and ready to use nightfall as a pretext, obey him promptly. After the Kauravas have withdrawn, the conquering Pandava lions roar and roar in victory, and their roars echo with the blast of conches and mingle with the notes of flutes. Bhaarata, in this way did the Kauravas and the Pandavas led by Ghatotkacha fight each other on that day.

The Kauravas, overcome with shame at being decimated and humiliated by the Pandavas, retire downcast to their tents. And those maharathas, the sons of Pandu, lacerated by arrows and wearied by the fighting, also retire to their camp led by Bhima and Ghatotkacha. Joyfully, they praise these two heroes. Their triumphant shouts mingle with the music of horns. Those sounds make the very earth tremble, carving the hearts of your sons.

Thus those Parantapas retreat into their tents. Duryodhana, stricken by the death of his brothers, is forlorn, overcome with grief and weeping. He passes the hours in meditation, anguish over the killing of his brothers burning him.'

CANTO 65

BHISHMA VADHA PARVA CONTINUED

Dhritarashtra says, 'Hearing of those feats of the Pandavas, before whom the very Devas appear powerless, my heart, Sanjaya, is filled with awe and fear. Hearing also of the humiliation of my sons, I dread the outcome of this war. Vidura's words trouble me. Everything that has occurred appears to be the will of fate.

Led by Bhishma, The warriors of the Pandava army confront and annihilate our exceptional fighting men who are led by Bhishma and are so skilled in using every weapon. What ascetic penances have the high-souled and mighty sons of Pandu performed, what boon have they obtained, what science is known to them, that they do not diminish like stars in the sky? I cannot bear that my army is being slaughtered by them. This divine and cruel punishment has fallen on me alone.

Tell me everything truly, Sanjaya, that explains the invincibility of the Pandavas and the vulnerability of my sons. I am drowning in this ocean of anguish and cannot see the other shore. I am like a man thrashing to cross this vast ocean by just the strength of my two arms. I know that a great calamity has engulfed my sons. Certainly, Bhima will crush them. I do not see any hero who will be able to protect them. Their death, in this war, is assured.

I implore you, O Suta, to tell me everything about the true cause of all these events. Seeing his troops retreating from the melee, what does Duryodhana do? And what the respected Bhishma and Drona, and Kripa, and Subala's son, and Jayadratha, and that forceful archer, Drona's son, and mighty Vikarna? Wise Sanjaya, watching my sons withdraw, what do the Pandavas resolve to do?'

Sanjaya says, 'Listen carefully, Rajan, and having heard, understand this. Nothing is the result of a spell, or the outcome of chimera of any kind. Nor have the sons of Pandu created any new terrors. They are mighty, and fight fairly in this war. Seeking glory, the sons of Pritha always cleave to dharma, even when their own lives are at risk.

Having both great wealth and strength, they continue to battle, never straying from righteousness. And victory lies with the virtuous. This is why the sons of Pritha are unassailable and always victorious. Your sons are evil and sinful. They are cruel and shameful in what they do. This is why they are being diminished.

Your sons' actions towards the Pandavas have been devious and ruthless. The sons of Pandu have always disregarded these offences. On many occasions your sons have humiliated them. Let them now reap the terrible fruit, like poison, of that persistent course of sins. Rajan, you too will harvest that fruit, along with your sons and kinsmen, since you could not be persuaded to return to dharma despite the counsel of your well-wishers.

Repeatedly forbidden by Vidura, by Bhishma, by the high-souled Drona, and by me also, you would not understand, disregarding what we said for your good, like a sick man refusing medicine that would save him. Instead believing your sons' opinions, you considered the Pandavas already defeated. Again, listen to me about the true cause of the Pandava victory. Parantapa, I will tell you what I have heard.

Duryodhana asked the Pitamaha this very question. Seeing his brothers, all mighty chariot warriors, routed in battle, your grief-stricken son humbly goes to the wise Bhishma during the night and asks him this same thing. Rajan, I will tell you all about it.

Duryodhana says, "Drona and you, and Salya, and Kripa, and Drona's son, and Kritavarman the son of Hridika, and Sudakshina the ruler of the Kambojas, and Bhurisravas, and Vikarna, and Bhagadatta of exceeding prowess, are all deemed maharathas. All are dvija, and prepared to sacrifice their lives in battle.

It is my view that these are a match for even the hosts of the three worlds combined. All the warriors of the Pandava army jointly cannot oppose your prowess. A doubt has risen in my mind. Explain it to me. Whom do the Pandavas rely on to repeatedly subdue us?"

Bhishma says, "Listen to me, Suyodhana. I frequently advised you about this but you did not listen. Bharatarishabha, make peace with the Pandavas. This will benefit both the world and you. Enjoy this earth with your brothers and be happy, gratifying all your well-wishers and delighting your kinsmen.

Although I beseeched you, you did not heed my counsel. You have always scorned the sons of Pandu. The outcome has now overwhelmed you. Listen also to the reason why the tireless Pandavas cannot be slain.

There is not, was not, nor will be, in all the worlds a warrior who can overpower the sons of Pandu who are all protected by the wielder of the Saranga. Knowing dharma as you do, listen to that ancient history, itihasa, which was narrated to me by sages of restrained souls.

In olden days, all the Devas and the Rishis, united together, waited respectfully on the Pitamaha Brahma upon the mountains of Gandhamadana.

And the Lord of all creatures, seated in their midst, saw a wonderful luminous chariot in the sky. Having gained knowledge of it through dhyana, calmly joining his hands, Brahma, with delighted soul, greeted the highest Divine Being. The Rishis and the Devas, beholding this form in the sky, all stood up with folded hands, their eyes fixed on that wonder of wonders.

Worshipping him duly, Brahma, the Creator of the universe, aware of Brahman, conscious of the highest rectitude, spoke these noble words: 'With your form, you endow magnificence upon the universe. You are indeed the protector of the universe. O most Supreme One, the universe is your creation. You are Vasudeva. Therefore, I seek refuge in You who are the soul of yoga and the highest God. Victory to You who are the Supreme Deity!

Victory to You who personify all the good of the worlds. Victory to you, Lord of yoga, who are omnipotent. Victory to You who both precede and succeed yoga. With the lotus springing from your navel, and having all-embracing eyes, victory to You who are the Lord of the Devas. O Holy Being of the past, the present, and the future, victory to You, the embodiment of gentleness!

You are the sun of suns. The receptacle of countless attributes, the refuge of all things, may You triumph. You are Narayana, too deep to be fathomed. Wielder of the Saranga, may victory be yours.

Unsullied and blessed with every attribute, having the universe for your form, may you always prevail. Lord of the universe, Mahabaho, one who blesses the worlds, victory to You. O great Snake, mighty Varaha, O first Cause, with tawny hair, all-powerful One, may You always be victorious!

Saffron-robed Lord of the cardinal and the subsidiary directions, You, who pervade all the universe, are infinite and eternal, the manifest and the

unmanifest. You that are the immeasurable Akasa, with all your senses under control, who attains what is good, You that are immeasurable, You who alone know your own nature, victory to You!

You are profound and vast; you grant all wishes, One without end, known as Brahman, You that are eternal, the Creator of all creatures, ever successful and wise, are familiar with dharma, the One who confers victory, You of mysterious Self, You are the soul of all yoga. You who cause everything to be born, who are the knowledge of the selves of all beings, Lord of the worlds, victory to you. Svayambhu, most blessed, you are also the veritable Destroyer.

Inspirer of all thoughts, dear to all conversant with Brahman, ever creating and destroying, controller of all wishes, Supreme Lord, the cause of amrita, You are all-existent, nityasya. You are the first to appear at the end of the yuga, guardian of victory, Divine Lord of the Lord of all creatures, from whose navel springs the lotus, mighty and, arisen from Yourself, embodying the great elements in their primeval state, You who are the soul of all rites and rituals, victory to You who grants everything!

Bhumi Devi represents your two feet, the cardinal and the subsidiary directions your arms, and the sky your head. I am your form, the Devas your limbs, and the sun and the moon are your two eyes. Tapasya and satya born of dharma and yagna are your strength. Agni is your energy, Vayu is your breath, and the waters have sprung from your sweat. The Aswins form your ears, and Saraswati is your tongue. The Vedas are your knowledge, and upon you rests this Brahmanda. Lord of yoga and yogins, we do not know your extent, your measure, your energy, your prowess, your power, your origin.

Vishnu, we worship you fervently, with vows and ceremonies, as the Supreme One, and depend upon you. The Rishis, the Devas, the Gandharvas, the Yakshas, the Rakshasas, the Pannagas, the Pisachas, the Manavas, animals and birds, were all created by me on Earth through your grace.

Krishna, with the lotus springing from your navel, O you of large expansive eyes, you dispel all despair and are the refuge and guide of all creatures. The Universe is your mouth and the Devas delight in your blessings. Through your grace the Earth is freed from terrors.

Therefore, take birth in the Yaduvamsa. Establish dharma, slay the sons of Diti, and uphold the universe. Vasudeva, I sing your supreme mystery

through your own benevolence.

Having created the divine Sankarshana out of your own self by yourself, Krishna, you then made yourself as Pradyumna born of yourself. From Pradyumna you created Aniruddha known as the eternal Vishnu. And it was Aniruddha who created me as Brahma, the support of the universe. Created out of Vasudeva's essence I have, therefore, been created by you.

Krishna, dividing yourself into amsas, take birth among human beings. Slaughtering the Asuras there for the bliss of all the worlds, establishing virtue, and winning fame, You will again realise Yoga.

The regenerate Rishis on Earth and the Devas are devoted to you and sing of your wonder, pronouncing all your names. Mahabaho, all classes of creatures depend on you, having taken refuge in You who grants boons. The regenerate ones sing of you being Setu, the world's bridge to salvation, having no beginning, middle and end, possessing unlimited Yoga.''''

CANTO 66

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Bhishma says, "Then the Lord of the worlds said to Brahma in a soft rumbling voice, 'Through Yoga, I know what you desire. It will be as you wish.'

And saying this, he disappeared. Then the Devas, Rishis and Gandharvas, filled with great wonder and curiosity asked Brahma, 'Who is that one that you worshipped with such humility and praised so highly? Tell us.'

The celebrated Pitamaha replied to all the Devas, the regenerate Rishis, and the Gandharvas, in sweet tones, 'He who is called TAT, He who is Supreme, He who exists now and for all time, He who is the highest Self, He who is the Soul of beings, and who is the great Lord, it was to Him that I spoke. I pleaded with the Lord of the universe, for the good of the universe, to take his birth among men in the family of Vasudeva.

I said to Him: Take birth in the world of men to slaughter the Asuras! Those fierce and strong Daityas and Rakshasas, killed in unworldly battle, have been born among men. Incarnating in a human womb, You will live on the Earth accompanied by Nara.

Those ancient and excellent Rishis, Nara and Narayana, cannot be defeated in battle by even all the Devas united. Of immense effulgence, those Rishis when born together in the world of men will not be recognised by fools.

He, from whose Self, I, Brahma, the Lord of the whole Universe, have sprung, that Vasudeva, that Supreme One, is worthy of your adoration. Imbued with great tejas, and holding the conch, the discus, and the mace, he should never be regarded as a mere man. He is the Unmatched Mystery, the Ultimate Refuge, the Supreme Brahman, and the Greatest Glory.

Unmanifest and eternal, he cannot perish. He has been praised as Purusha, though no one can understand him completely. The Creator has extolled him as the Supreme Energy, the Supreme Felicity, and the Supreme Truth.

Therefore, Vasudeva of vast capacities should never be considered as just a man, not by all the Asuras and the Devas led by Indra. Someone who speaks of Hrishikesa as only a man is a fool and a wretch.

People who disregard that Yogin of illustrious soul for entering into human form are blind. They labour under darkness who do not know that Divine luminary, that Soul of the mobile and the immobile creation, that one bearing the Srivatsa on his chest, that one of dazzling brilliance, that one from whose navel has sprung the primeval lotus.

He who disdains that high souled one, the wearer of the divine crown and the Kaustubha ruby, one who dispels his friends' fears, sinks into deep darkness. Vasudeva should be adored by all.'

Having said these words to those Devas and Rishis, the illustrious Brahma, dismissing them all, returned to his own abode. The Devas and the Gandharvas, and the Munis and the Apsaras, having heard those holy words of Brahma, were delighted and returned to Devaloka. I myself heard this about Krishna from Rishis of cultured souls speaking in their assembly.

You who know the Shastras well, I heard this from Rama, the son of Jamadagni, and Markandeya of great wisdom, and Vyasa and Narada. Having learnt all this and heard of the illustrious Vasudeva as the Eternal Lord, the Supreme God of all the worlds, and the great Master, from whom Brahma himself has sprung, I ask: why should not that Vasudeva be adored and worshipped by men?

You were forbidden by great sages who asked you never to go to war with that Vasudeva armed with his bow as also with the Pandavas. Your foolishness prevented you from comprehending what they said. I hence consider you a wicked Rakshasa. You are also enveloped in ignorance. It is for this reason that you hate Krishna and Arjuna, for who else among men would hate the divine Nara and Narayana?

It is for this, Duryodhana, that I say to you that this one is Eternal and Unfading, pervading the whole Universe, Unchanging, the Ruler, Creator and Upholder of all, and the truly Existent. He supports the three worlds. He is the Supreme Lord of all mobile and immobile creatures, and He is the great Master. He is warrior, He is Victory, He is Vanquisher, and He is the Lord of all nature.

He is full of goodness and without all the qualities of tamas and rajas, darkness and passion. Where Krishna is, there is righteousness; and where righteousness dwells, there is victory. It is by the Yoga of his Supreme

Excellence, and the Yoga of his Self, that the sons of Pandu are supported. Therefore, they will surely triumph.

To the Pandavas he imparts understanding permeated with righteousness, and strength in battle; and He always protects them from danger. He is the Eternal God, pervading all beings, and ever blessed. Known as Vasudeva, he is humbly served by all, Brahmanas and Kshatriyas, Vaisyas and Sudras, who, fulfilling their own dharma, worship Him with restrained hearts.

Towards the close of the Dwapara Yuga and the beginning of the Kali Yuga, it is He who is praised with songs of devotion by believers. It is that Vasudeva who creates, yuga after yuga, the worlds of the Devas and Manushyas, all the cities encircled by the sea, and all the regions where men live."'

CANTO 67

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Duryodhana says, "In all the worlds Vasudeva is known as the Supreme Being. Pitamaha, I want to understand his origin and glory."

Bhishma says, "Vasudeva is the Supreme Being. He is the God of all Gods. With eyes like lotus petals, there is none more exalted than him. Markandeya speaks of Govinda as the Most Wonderful and the Most High, as the All-being, as the All-soul, as the Highest soul, and as the Supreme Purusha.

He created Water, Wind, and Fire. That Divine Master created this Earth. That Supreme Being of illustrious soul and all kinds of Tejas laid himself down on the ocean and slept in Yoga. From his mouth He created Fire, and from his breath, the Wind. Of unfading glory, He created from his mouth Vak, the Word and the Vedas.

It was thus that he created first the Worlds and also the Devas along with the many classes of Rishis. And he created the decay and death of all beings, as well as birth and maturity. He is Dharma itself. He grants us boons and desires. He is the Actor and Action, and He is himself the Divine Guru.

He created the Past, the Present, and the Future; He is the Creator of the Universe. Of illustrious soul, He is the magnificent Preceptor. He created Sankarshana, the First-born of all creatures. He created the divine Sesha Ananta, who supports the Earth with all her creatures and mountains.

Of matchless Tejas, the regenerate ones know Him through Yoga. Sprung from the secretions of his ear, the fierce and merciless Asura Madhu, who intended to and almost destroyed Brahma, was slain by Vasudeva. And so the Devas and the Danavas, the Manavas and Rishis call Janardana the slayer of Madhu, Madhusudana.

The great Varaha, the great Narasimha, He is the Three-stepped Vamana. He is the Mother and the Father of all living creatures. There never was, nor will be, any more excellent than He of eyes like lotus petals.

He created the Brahmanas from His mouth and the Kshatriyas from His arms; from His thighs He fashioned the Vaisyas, and from His feet the Sudras. One who serves Him dutifully, observing vows with ascetic austerities on days of the full-moon and the new-moon, is sure to obtain the Divine Kesava, that refuge of all embodied creatures, that essence of Brahman and Yoga.

Kesava is the higher Energy, the ancestor of all the worlds. The sages call Him Hrishikesa. All should know Him as the Acharya and the Pitamaha. Him with whom Krishna is delighted, attains eternal regions of blessedness.

He who is fearful should seek Kesava's protection; and he who repeatedly reads this stuti, achieves happiness and prosperity. Those who attain Krishna are never deceived; Janardana always sustains those who are frightened.

Rajan, knowing this truly, Yudhishtira, has wholeheartedly sought refuge in Krishna, the Lord of Yoga, and the Lord of the Earth."'

CANTO 68

BHISHMA VADHA PARVA CONTINUED

'Bhishma says, "I will recite this hymn that Brahma himself sang. In ancient times, this hymn was imparted by regenerate Rishis and the Devas to men:

'Narada described you as the Acharya and the Supreme Lord of the Devas and all the Sadhyas and the heavenly beings, and as one who knows the nature of Brahman. Markandeya spoke of you as the Past, the Present, and the Future, the sacrifice of sacrifices, and the austerity of austerities.

The celebrated Bhrigu said that you are the God of the gods and all creatures, the ancient form of Vishnu. Dwaipayana said that you are Vasudeva of the Vasus, who establishes Sakra. When mortals were being born, the sages described you as Daksha, the Father of creation.

Angiras said that you are the creator of all beings. Devala said that your body comprised the unmanifest, your mind the manifest, and that all the Devas are produced by your breath. The heavens are filled with your heads, and your arms support the Earth. In your stomach are the three worlds and you are the Eternal Being.

Even thus do men exalted by asceticism know you. You are the Sat of Sat, with Rishis gratified with sight of the Atman. With royal sages of liberal minds, resolute in battle and with ethical aims, you, destroyer of Madhu, are the only refuge.'

The Supreme Being, Hari, is thus adored and worshipped by Sanatkumara and other ascetic yogis. I have now described the truth about Kesava to you, both in brief and detail. Turn to him in love."'

Sanjaya continues, 'Hearing this sacred story, your son begins to revere both Kesava and the Pandava maharathas. Then, O Rajan, Bhishma says to Duryodhana, "You have now heard about Krishna's glory and about Nara. You also now know why Nara and Narayana have incarnated among men.

You have also been told why those heroes are invincible and have never been defeated in war, and why also no one can kill the sons of Pandu in war. Krishna greatly loves the sons of Pandu. And so I say: Make peace with the Pandavas. Curb your passions and enjoy the Earth with your mighty

brothers. By disregarding the divine Nara and Narayana, you will be destroyed."

Having said these words, the Pitamaha becomes silent, and dismissing King Duryodhana, enters his tent. Duryodhana also returns to his tent, after paying his respects to Bhishma. And then, Bharatarishabha, he lies down to sleep.'

CANTO 69

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'When the night passes and the sun rises, the two armies face each other again. Each side moves forward in united and furious ranks to overcome the other. And as a result of your evil deeds, the Pandavas and the Kauravas advance, encased in armour and in battle formation.

The vyuha that Bhishma protects from all sides is that of the Makara, the great crocodile. The Pandavas also form and protect their vyuha. Maharatha Bhishma rides with a large akshauhini of chariots. Chariot warriors, foot-soldiers, elephants, and horsemen, all follow him, positioned in assigned places.

Seeing them ready for battle, the Pandavas deploy their forces in the invincible Syena vyuha. On that vyuha's beak shines the formidable Bhima. The invincible Sikhandin and Dhrishtadyumna are its eyes. In its head is the heroic Satyaki of indomitable prowess.

On its neck stands Arjuna vibrating his Gandiva. Upon its left wing is the high-souled and blessed Drupada with his son supported by an akshauhini of all forces. And the king of the Kekayas, with an akshauhini, forms the right wing of that vyuha. On its back are the sons of Draupadi, and Subhadra's wonderful son. And at its tail is the heroic and excellent Yudhishtira himself, supported by Nakula and Sahadeva.

In the battle that ensues, Bhima penetrates the Kaurava vyuha of Makara through its mouth, and approaching Bhishma, covers him with stern arrows. Mighty Bhishma looses his deadly weapons, baffling the Pandava forces. And when the Pandava fighting men are thus confounded, Arjuna swiftly strikes Bhishma with a thousand shafts. Countering Bhishma's weapons, Arjuna, supported by his own spirited men, erupts into battle.

Maharatha Duryodhana, seeing the bloody carnage wreaked on his army and remembering the slaughter of his brothers, rushes up to Drona and says to him, "Acharya, ever my well-wisher, relying on you and on the Pitamaha, we hope to defeat the very Devas in battle, let alone the sons of

Pandu who are floundering with neither energy nor prowess. O blessed one, fight today so that the Pandavas are annihilated."

At this, Drona plunges into the Pandava vyuha before Satyaki's very eyes, who quickly retaliates to stop the son of Bharadwaja. The battle that follows is pitched and fierce. Roused, the great Drona, smiling the while, pierces the grandson of Sini with ten shafts in his shoulder. Bhima shoots Drona with a rash of arrows, seeking to protect Satyaki. Infuriated, Drona, Bhishma and Salya shroud Bhima with their fire. Abhimanyu and the sons of Draupadi wound those armed warriors with their sharpest barbs.

In that brutal contention, the great archer Sikhandin charges against Bhishma and Drona who have fallen upon the Pandavas. Firmly grasping his bow, whose twang is the roar of clouds, that Kshatriya, obscuring the very sun with his volleys, ferociously attacks his adversaries. The Pitamaha, finding Sikhandin before him, avoids him, remembering his once womanhood.

Spurred on by your son, Drona, wanting to protect Bhishma, presses forward. Sikhandin quickly turns on Drona, avoiding the Pitamaha, fearing that warrior who is like fire that appears at the end of the yuga. Duryodhana moves to protect Bhishma with a vast legion.

And the Pandavas, resolved on victory, also press forward, and the encounter between the two sides, both seeking fame and triumph, is breathtaking, indeed like the Devasura yuddha of old.'

CANTO 70

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Bhishma, son of Shantanu, fights awesomely to protect your sons from Bhima. The battle between the kings of the Kaurava and the Pandava armies is shocking and bloody, annihilating great Kshatriyas. From that war, a tumult rises, reaching the very heavens. Deafening is that bedlam, as tuskers scream and horses whinny, while conches blast and drums pound, and mighty enemies roar at one another like contending bulls in a cow-pen. Severed heads fall ceaselessly, like some grisly rain of weird rocks from the sky.

Bharatarishabha, countless heads lie strewn across the battlefield, with bright earrings and ornamented turbans. And the earth is covered over with limbs hacked away with broad-headed shafts, and bejewelled arms; with bodies sheathed in gleaming, red-stained armour, with braceleted arms, with moon-like faces and kohl-tinted eyes; limbs of elephants, horses and men lie everywhere. Dust swirls everywhere in a thick cloud, and bright weapons flash like lightning. The sound of all the weapons together is the roar of thunder.

The horrible war between the Kauravas and the Pandavas lets flow a bloody river, sprung from a million wounds made by the incessant tirade of arrows loosed by invincible Kshatriyas upon Kurukshetra. Bleeding from that gale of vicious barbs, the elephants of both armies shriek, and course furiously in all directions. Everything is hidden in the twang of virile bows and the mighty flapping of bowstrings against the leathern gloves of incensed and heroic fighting men.

On Kurukshetra, looking like a lake of blood, stand headless trunks, briefly; kings determined to kill their enemies charge reckless at them; mighty warriors, with club-like arms, slaughter one another with barbs, maces and swords; riderless horses and elephants, pierced with arrows, plunge wildly in all directions; many soldiers on both sides leap high and fall, heads stricken off.

In the battle between Bhima and Bhishma, ever-growing heaps of arms and heads, as also of bows and maces and spiked clubs, and hands and

thighs, of legs, and jewels and bracelets, are strewn over the field. Across that dreadful field, Rajan, masses of unretreating elephants, horses and chariots can be seen. Kshatriya warriors, moved by destiny, decimate one another with maces, swords, spears, and arrows. Heroic and skilled fighting men contend with bare arms that resemble spiked iron clubs.

Other valiant men of your army fight the Pandava host, killing thousands with clenched fists and knees, slaps and blows. The fallen and falling warriors, and those lying on the ground wounded and in agony, make the fell field a horrible spectacle; maharathas, bereft of their chariots, still holding their swords, always eager to kill, attack one another in mad rage.

Surrounded by a large Kalinga akshauhini, with Bhishma at its van, Duryodhana charges the Pandavas. The Pandava warriors supporting Bhima ride wildly, intently against Bhishma with their fine horses and lumbering elephants.'

CANTO 71

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Seeing his brothers and the other kings battling Bhishma, Arjuna storms towards him, weapons raised. Hearing the blast of the Panchajanya and the twang of the Gandiva, and seeing his standard, we are terrified. That standard bears the emblem of a lion's tail and looks like a mountain blazing in the sky. Beautiful and of divine workmanship, it is flecked with many colours, looking like a rising comet on a horizon unobscured by any trees.

All the warriors see the Gandiva, chased with purest gold, as magnificent as a great flash of lightning amidst dense clouds in the sky. While razing the soldiers of your army, Arjuna's shouts are like the thunderous roars of Indra himself; the slaps of his palms are deafening.

Like a cloud mass charged with lightning, bolstered by a raging wind, Arjuna relentlessly looses his arrows on all sides, completely shrouding the ten points of the compass. He of the terrifying astras advances rapidly towards the Pitamaha. We that watch are struck senseless and cannot distinguish the East from the West.

Bharatarishabha, your men are bewildered and depressed, their animals tired, their horses slaughtered; huddling close to one another, together with your sons, they seek Bhishma's protection. And in that battle Bhishma becomes their protector.

Fearstricken maharathas leap from their chariots, horsemen from the backs of their steeds, and foot-soldiers fall where they stand. Hearing the thunder of the Gandiva, all your fighting men flee, shutting their ears.

With many swift horses of the Kamboja breed, surrounded by thousands of Gopas with a large Gopayana force, and supported by the Madras, the Sauviras, the Gandharas and the Trigartas, surrounded by all the principal Kalingas, along with king Jayadratha accompanied by all the kings, and supported by a large force of diverse races with Dussasana at their head, and fourteen thousand leading horsemen, spurred by your son, the great Kamboja king encircles Sakuni, son of Subala, to protect him.

All the sons of Pandu, united, again desiccate your forces from their chariots and animals. And the dust raised by maharathas, horses and foot-soldiers, flecked generously with spraying blood, renders Kurukshetra hideous, like a dark precinct of hell.

With a vast legion of elephants, horses and chariots, armed with spears, barbs and arrows, Bhishma fights Arjuna Kiritin. The king of Avanti engages the lord of the Kasis, and the ruler of the Sindhus, Bhima. With his sons and advisors, Yudhishtira battles Salya, his uncle, the famed ruler of the Madras. Vikarna engages with Sahadeva, and Chitrasena with Sikhandin. The Matsyas fight Duryodhana and Sakuni, while Drupada and Chekitana, and the maharatha Satyaki encounter the high-souled Drona and his son Aswatthaman. Kripa and Kritavarman both charge against Dhrishtadyumna.

Thus, all over the field, storming bodies of horses, elephants and chariots break upon each other. Although there are no clouds in the sky, flashes of lightning are seen on high. Every direction is darkened by flying clouds of dust raised by the hostile forces. Fierce meteors fail with loud reverberations. Violent winds blow swirling the dense dust everywhere. The sun is eclipsed by these. And all the warriors, wielding weapons, are choked by that dust and swoon.

The roar of weapons, discharged from the arms of the fearless, missiles which can cut through armour like knives through butter, rises to another tumult. Bharatarishabha, those weapons of stellar brightness, illuminate the sky. Dappled leather shields plated with gold are scattered all around. Heads and limbs are seen falling on all sides, cut down with radiant swords and spears. Their chariot wheels, axles and carriages smashed, their horses killed, valiant maharathas plunge to the ground, their proud standards toppling about them.

The horses of these slain chariot warriors, dragging their riderless chariots, mangled with weapons, finally crash to the ground. Some excellent horses, despite having their limbs mangled with arrows, continue to run, dragging their chariot yokes behind them. Maharathas, their sarathies and horses are all flattened like meat on a cook's board by powerful tuskers.

Many elephants, smelling the temporal juice of others, sniff the air repeatedly through wrinkled trunks. And the whole field is strewn with hilly corpses of these massive beasts, slaughtered by arrows, fallen along with their howdahs and mahouts. Many elephants, with their standards and

riders, are trampled by others goaded on by their riders. Terror stalks Kurukshetra in every sinister guise.

Swinging thick trunks, the colossal war beasts, each one an Airavata, shatter chariot shafts all around; and many maharathas, with the jalas of their chariots cracked, are dragged by the bloodthirsty elephants from their rathas by their long hair, like branches of trees, and smashed again and again on the ground, crushed into shapeless heaps. Other enormous tuskers drag tangled chariots as if they were lotus stalks in lakes, and run bellowing in all directions.

And so we see that Kurukshetra grimly, copiously, adorned with the bodies of horse-riders and foot-soldiers, maharathas and their standards.'

CANTO 72

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Sikhandin, with Virata the Matsya king, swiftly nears the invincible Bhishma. Arjuna encounters Drona and Kripa, and Vikarna and many other brave kings, all powerful archers; he also faces that mighty bowman, the ruler of the Sindhus, supported by his friends and kinsmen and many kings of the west and the south.

Bhima marches against your malicious son Duryodhana, and also against Dussaha. Sahadeva advances against those invincible warriors, Sakuni and the maharatha Uluka, those great archers, father and son. Maharatha Yudhishtira, so treacherously treated by your son, presses forward against the Kaurava akshauhini of elephants.

And that son of Pandu and Madri, the valiant Nakula, who can reduce any enemy to tears, faces the excellent Trigarta maharathas. Satyaki and Chekitana, indomitable, and the mighty son of Subhadra ride against Salya and the Kekayas. The unassailable Dhrishtaketu and the Rakshasa Ghatotkacha break upon your sons' chariots.

Maharatha Dhrishtadyumna, Senapati of the Pandavas, opposes fierce Drona. Thus those fearless and heroic archers of your army and the Pandavas engage in battle.

When the sun is overhead and the sky brilliantly illuminated by his rays, the Kauravas and the Pandavas massacre one another. Beautiful chariots, draped in tiger skins, race across the field, their flags and pennants fluttering in the wind. Warriors let out leonine roars as they contend fiercely.

Furious and wonderful to watch is the encounter between the noble Srinjayas and the Kauravas. Arrows fly thickly in every direction, covering the sky, the sun and every point of the compass.

The splendour of polished barbs looking like blue lotuses, of bearded spears hurled like thunderbolts, of tempered swords, of flecked coats of mail, and of the ornaments worn by the fighting men, light up the sky and the earth with blinding radiance. And Kurukshetra shines with the brightness of embattled kings as if with the lustre of the sun and the moon.

Brave maharathas, tigers among men, glow in that battle, Rajan, like the planets in the sky.

Maharatha Bhishma challenges the mighty Bhima before the eyes of all. Bhishma's golden-winged arrows strike Bhima. Bhima looses a serpentine astra at Bhishma, who cleaves that tangential weapon as it courses towards him with a flight of straight shafts. With another, he breaks Bhima's bow in two.

Satyaki flies up in his ratha and recklessly pierces Bhishma with a constellation of shimmering barbs shot from his bowstring drawn to his ear. Bhishma fells Satyaki's sarathy, while his horses bolt. Swift as the mind or a storm, they run wildly over the battleground.

Roars, yells, shouts and cries rise all around from the horrible melee: *Run, seize, check the horses, hurry!*

And this uproar follows Yuyudhana's chariot. Bhishma meanwhile begins to destroy the Pandava forces like Indra killing the Danavas. But the Panchalas and the Somakas, though suffering, courageously attack the Kuru grandsire. Other Pandava warriors, led by Dhrishtadyumna, determined to thin the ranks of your son's army, charge at Bhishma.

In this manner, the warriors of your army, headed by Bhishma and Drona, fearlessly harry their enemies. Then the warriors ride away from their many contentions and other fresh battles begin.'

CANTO 73

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Virata pierces Bhishma with three shafts; he strikes his opponent's horses with three golden winged arrows. Aswatthaman, the deadly maharatha, shoots Arjuna through his chest with six whistling barbs. Arjuna rives Aswatthaman's bow and strikes him deep with five shafts. Incensed, Drona's son snatches another great bow and pierces Arjuna with ninety whetted arrows and Krishna with seventy.

Arjuna and Krishna breathe deeply and pause to take thought. Firmly grasping the Gandiva in his left hand, Arjuna fits some vicious astras to his bowstring, and looses them at Aswatthaman. They plunge through the armour of Drona's son and drink his blood. But Aswatthaman does not flinch. With his heart set firm on protecting Bhishma, he unleashes his own robust volley back at Arjuna. And since he has faced the two Krishnas undaunted, the Kaurava legions roar his praises.

Aswatthaman has been taught the great astras by his father Drona, and he fights without fear.

"He is the son of my Acharya. He is Drona's beloved son. He is a Brahmana, and worthy of my respect," thinks Arjuna. And so he is lenient towards Drona's son. He avoids him, and instead decimates your other forces with terrible swiftness.

Duryodhana strikes Bhima with ten keen golden shafts winged with feathers of vultures. With a roar, Bhima seizes up a powerful bow which can despatch any enemy, and ten terrific arrows. He aims those shafts, draws his bowstring to his ear, and pierces the Kaurava king's wide chest. The pendant of Duryodhana's necklace, surrounded by those arrows, shines like the sun in the sky encircled by the planets.

Hissing like a beaten snake, Duryodhana responds in fury, covering Bhima with a rash of golden barbs. Thus your two mighty sons battle and draw blood from each other, looking like two Devas.

Abhimanyu assails Chitrasena with a haze of arrows and Purumitra with seven. Piercing Satyavrata with seventy shafts, Arjuna's son is like Indra

himself in battle, as he seems to dance on the battleground drawing geysers of blood and sowing death all around.

Chitrasena attacks him with ten missiles, Satyavrata with nine, and Purumitra with seven. Abhimanyu is covered in blood, but he smashes Chitrasena's formidable bow, and strikes him deep through his breast with a potent shaft.

The wrathful kings of your army, magnificent maharathas, together stab Abhimanyu with barbs beyond count. And Abhimanyu, knower of the deadliest astras, shrouds them in supernal arrows. Seeing the splendid young Kshatriya consume your army like a blazing fire burning dry grass in summer, your sons surround him. As Abhimanyu devours your forces, he glows like a god on the profound and dreadful field of death.

Seeing him like that, Rajan, your grandson Lakshmana rounds on him. In a flash, Maharatha Abhimanyu pierces Lakshmana and his charioteer with six fleet shafts. Lakshmana responds with a flare of his own barbs. And this duel between the young princes is glorious.

Abhimanyu kills his four horses and his sarathy, and charges at Lakshmana, who looses a snakelike astra at Abhimanyu's chariot. Abhimanyu easily foils that ayudha, and Kripa rides up quickly to bear Lakshmana away from the field in full sight of all the warriors.

The fighting spreads like a dread disease, with men killing and dying thickly on every side. The great archers of your army and the maharathas of the Pandava host slaughter each other without pause, recklessly. Kurukshetra is a yawning portal to Yamaloka through which fervid hosts of warriors flow into death, in dark tide. With wild, dishevelled hair, deprived of armour and chariots, and their bows riven, the Srinjayas fight the Kauravas with their bare arms.

Mahabaho Bhishma continues to vigorously massacre the soldiers of the Pandava army with his divine weapons. And the earth is covered with the fallen bodies of elephants, horses, chariot warriors and horsemen.'

CANTO 74

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Mahabaho Satyaki takes up a fresh powerful bow and covers the field of Kurukshetra in a swathe of death. He is like a looming cloud of murder, as he draws his arrows, fits them to his bowstring and unleashes his bankless storms all round him in a seamless blur.

Seeing him blaze like a fire of the pralaya, Duryodhana sends ten thousand chariots against him. Satyaki is unmoved; he kills those maharathas in a flash flood with his divine weapons. He flares on towards Bhurisravas. Noble Bhurisravas, stricken to watch the decimation of the Dhartarashtra army, charges Satyaki in blind rage. Drawing his vast bow like Indra's, he looses a towering masterly salvo of thousands of shafts at the Vrishni. The warriors who follow Satyaki cannot endure that fulminant fire and scatter in all directions, abandoning their invincible leader.

Satyaki's mighty sons, celebrated maharathas all, cased in shining mail, bearing diverse weapons and flying fine standards, advance towards the great Bhurisravas, with his pennant with the emblem of a yupastamba, a sacrificial stake. They cry at him, "Kinsman of the Kauravas, come and fight us, jointly or separately. Either defeat us in battle and win fame, or be crushed by us and die!"

Proud of his strength, Bhurisravas roars back, "Kshatriyas, you speak nobly! Fight me jointly and vigilantly. For I will kill all of you in battle."

Those heroic archers energetically cover that lone Parantapa in a deluge of arrows. That majestic battle between Bhurisravas and those united against him is fought in the afternoon. The ten Kshatriyas, Satyaki's sons, rain unending storms on Bhurisravas, hiding him in a shroud of ferocious shafts. But none finds a mark on his leonine body, for he cuts them down with unworldly dazzling archery. All the while the Vrishni heroes press in on Bhurisravas, surrounding him, drawing nearer each moment. With incredible genius and prowess, whirling round and round in his ratha, he breaks their bows in their hands and sloughs off their handsome heads in scarlet explosions. And they plunge to the ground like majestic trees felled by thunder.

Seeing his mighty sons killed, Satyaki roars deafeningly and rushes at Bhurisravas. They thrust their chariots against each others. They destroy each other's horses. They leap down to the ground from their useless chariots. Taking up mighty swords and great shields they charge into each other, glow radiantly, those purushavyaghras. But then, armed with a mighty sword, Bhima streaks up to Satyaki and spirits him away in his chariot. And your son Duryodhana takes Bhurisravas into the safety of his chariot.

In that great war, the Pandavas fight vigorously, spiritedly against maharatha Bhishma. Near sunset, Arjuna massacres twenty five thousand maharathas. These had been sent by Duryodhana against him, but he destroys them entirely before they can even approach him, burning them with astras like insects by a blazing fire.

The Matsyas and the Kekayas, all masters of astras, surround Arjuna and Abhimanyu to bolster them. Just then the sun disappears, and all the fighting men are exhausted.

His horses tired, Bhishma orders the withdrawal of the forces. And the armies of the Pandavas and the Kauravas, both anxious and shaken by the day's carnage, return to their camps. The two armies rest for the night in accordance with the laws laid down for war.'

CANTO 75

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Having rested the night, most sleeping only fitfully with nightmares of the dreadful day raging through their sleep, at dawn of the next morning, the Kauravas and the Pandavas emerge again for battle.

A deafening roar rises from fearless, still excited Kshatriya maharathas as they ready themselves to take the field. And great tuskers trumpet as they are readied for the day's conflict, and foot-soldiers shout, at least to embolden themselves, as they wear their armour, and restless horses whinny, their eyes wild. The boom of conches and the beat of drums resound again across Kurukshetra.

King Yudhishtira addresses Dhrishtadyumna saying, "Mahabaho, deploy the forces in the Makara vyuha that will scorch the enemy," and maharatha Dhrishtadyumna arrays his rathikas in that formation of the great crocodile.

Drupada and Arjuna form the war beast's head, Sahadeva and Nakula its two eyes, and mighty Bhima is its snout. Subhadra's son and the sons of Draupadi and the Rakshasa Ghatotkacha, and Satyaki, and Dharmaraja Yudhishtira are positioned at its neck. King Virata, with a large akshauhini, becomes its back, supported by Dhrishtadyumna and his vast force. The five Kekaya brothers comprise its left flank, and that tiger among men, Dhrishtaketu, and Chekitana of great prowess, are its right flank, to protect the vyuha.

The great reptile's two feet are formed by the maharathas Kuntibhoja and Satanika, solidly supported. And the illustrious Sikhandin, surrounded by the Somakas and Iravat, make up the tail of the Makara.

Having shaped this wondrous formation, the armoured Pandavas, Rajan, stand ready for battle at dawn. With elephants and horses, chariots and foot-soldiers, with raised standards and unfurled parasols, with weapons gleaming, they march against the Kauravas.

Seeing the Pandava vyuha, Bhishma forms a great Krauncha vyuha, formation of the crane. On its beak is Drona. Aswatthaman and Kripa form its two eyes. Kritavarman, most excellent archer, with the king of the

Kambojas and with the Bahlikas is stationed on its head. In its neck are Surasena and your son Duryodhana, surrounded by many other kings.

The ruler of the Pragjyotishas, along with the Madras, the Sauviras, and the Kekayas, followed by a massive force, make up its chest. Susarman, king of Prasthala, with his legion forces, stands in full armour as the left wing. The Tusharas, the Yavanas and the Sakas, along with the Chulikas, form the right wing of that vyuha. And Srutayush and Satyatish and Somadatta's son stand in the rear protecting the others.

The Pandavas charge the Kauravas. The sun rises above the horizon as the battle begins. Elephants advance against elephants, horse-riders against horsemen, chariot warriors against others like them, and also against war elephants in the war to end all others.

Maharathas attack riders of elephants, who bear down on horsemen. Foot-soldiers engage with maharathas, horse riders with foot-soldiers. All the fighting men storm against each other in battle.

The Pandava army, protected by Bhima and Arjuna and the twins, seem beautiful as the night spangled over with stars. And your army also, with Bhishma and Kripa, and Drona and Salya, and Duryodhana, shines like the sky sparkling with luminous planets.

Powerful Bhima, seeing Drona, wildly attacks the Acharya's akshauhini of swift horses. The spirited Drona pierces Bhima with nine iron arrows, deeply wounding his arms and legs. Bhima, roused, kills Drona's sarathy.

The adroit son of Bharadwaja, himself guiding his horses, begins to consume the Pandava army like fire consuming a stack of cotton. Slaughtered by Drona and Bhishma, the Srinjayas along with the Kekayas flee. Your troops also, mangled by Bhima and Arjuna, are benumbed and they stand still, like a magnificent lioness in her pride. In this war that annihilates Kshatriyas, both armies suffer grievously.

We are overwhelmed by the sight of men fighting frenziedly, unconcerned for their very lives. In this war, the Pandavas and the Kauravas oppose each other with all their energies and weapons.'

CANTO 76

BHISHMA VADHA PARVA CONTINUED

Dhritarashtra says, 'Our army is skilled, resourceful and has diverse forces. It is organised, deployed expertly and should be invincible. It is loyal to us. It is obedient, and free from the vices of drunkenness and licentiousness. Its abilities are proven. The soldiers are neither very old nor very young. They are neither thin nor fat. They are robust, muscular and healthy.

They are well armed and armoured. They are proficient in the use of all kinds of astras. They fight skilfully with swords, maces and even bare arms. They are well trained in the use of spears and arrows of many kinds.

The men are fit, adept in mounting and alighting from the backs of elephants, in marching forward, attacking and retreating, and in effectively striking the enemy. They have been often tested in their handling of elephants, horses and chariots. They are paid soldiers, hired not because of their lineage, or on the basis of their earlier associations with us; neither have we chosen them in order to favour them.

They are upright and honest; their kinsmen have been treated well by us in the past. We have esteemed them highly for their services. They are all eminent and capable men.

They are in turn led by many dynamic and famed warriors, rulers of the earth, celebrated all over the world. Countless illustrious Kshatriyas, who have freely allied with us, with their forces also protect them.

Our army is like the vast ocean filled with the water of a myriad rivers flowing from all directions. It has countless elephants, and its chariots, though wingless, fly even like birds. Warriors are the waters of that ocean, and the horses and other animals are its lashing, terrifying waves. Swords, maces, spears and arrows are the oars of our vast and numberless craft. Rich in emblems and jewels, adorned with cloth inlaid with gold and gems, the charging horses and elephants are the stormy winds that make that ocean surge.

Our host resembles the vast, shoreless, raging ocean. It is defended by Drona and Bhishma, and by Kritavarman and Kripa and Dussasana, and

others headed by Jayadratha. It is also protected by Bhagadatta and Vikarna, by Drona's son, and Subala's son, and Bahlika, and by other mighty and high-souled Kshatriyas.

That our army is being destroyed is only due to Destiny, Sanjaya. Neither men nor highly blessed Rishis have ever before seen such preparations for war on earth. That such a vast and loyal force, deployed so scientifically, can be slaughtered in battle can only be the outcome of Destiny. All this appears strange and inexplicable.

Vidura had often given useful and wise advice. But my evil son Duryodhana would not accept it. I believe that Vidura foresaw all that is happening now; and hence he gave his counsel. Or it may be that all these, in every detail, has been predetermined by God, for that which is ordained by the Creator must happen and not otherwise.'

CANTO 77

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'You are the victim of this calamity because of your own weakness. Bharatarishabha, you, and not Duryodhana, clearly saw that what was done to the Pandavas was wrong.

That the game of dice was ever played was your folly. And it is your fault that this war against the Pandavas has been fought. Having done wrong, you must now face the outcome. One reaps the fruit of one's own actions. You must now reap the fruit of your sins in this life and the next. Rajan, be calm and accept the unfolding tragedy; listen to my narration of the battle.

Having smashed your awesome vyuha with his shafts, Bhima advances upon Duryodhana's younger brothers. Mighty Bhima sees Dussasana and Durvisaha, Dussaha and Durmada and Jaya, Jayasena and Vikarna and Chitrasena and Sudarsana, and Charuchitra and Suvarman and Duskarna and Karna, and other maharathas of the Dhartarashtra host approach him; he attacks your vyuha protected by Bhishma.

Seeing him amidst them, these warriors cry, "Let us kill Bhima!" and Bhima is surrounded by his indomitable cousins. He resembles the burning sun encircled by the malevolent planets at the end of the yuga.

Though besieged in the very heart of the Kaurava vyuha, Bhima is fearless, like Indra surrounded by the Danavas in the ancient battle between the Devas and the Asuras. Thousands of maharathas engulf him with deadly arrows. Valiant Bhima ignores the sons of Dhritarashtra and slaughters many other mighty Kaurava warriors fighting from chariots and from the backs of elephants and horses.

Then, knowing that his cousins are determined to kill him, Bhima sets himself to exterminate them all. Leaping down from his chariot, mace in hand, he begins to destroy the enemy.

As he penetrates the Kaurava army, Dhrishtadyumna turns away from Drona whom he has been fighting and swiftly advances towards Subala's son Sakuni. Killing so many warriors of your army, he notices Bhima's empty chariot. He sees Bhima's sarathy Visoka, and is distraught.

Filled with sudden sorrow, and in a choking voice, he asks Visoka, "Where is Bhima who is as precious to me as life itself?"

Visoka replies humbly, "Bhima commanded me to wait here, while he strikes out alone into the heart of the Dhartarashtra host vast as the ocean. He cheerfully said to me, 'Wait here with my horses for some time, until I kill those who are determined to kill me.' Seeing him storm ahead, mace in hand, all our fighting men were elated. Bhima smashed through the enemy's mighty vyuha in his awesome way."

Hearing Visoka's words, Dhrishtadyumna says to him, "My life would be worthless if I deserted Bhima in battle. If I return without Bhima, what will the Kshatriyas say about me? What will they say when they know that while I was on the battlefield Bhima charged alone into the enemy vyuha?

The Devas led by Indra curse those who abandon their comrades in war and return unharmed themselves! Brave Bhima is my friend and kinsman. He is devoted to me, and I too love that Parantapa dearly. I will go where he has gone. Watch me raze the enemy like Vasava slaying the Danavas."

Dhrishtadyumna rides right through the enemy, along the path opened up by Bhima and marked by elephants crushed under his mace. He sees Bhima consuming the Kaurava host, felling Kshatriya warriors like a storm ravaging trees. Maharathas and horsemen, foot-soldiers and tuskers scream aloud as he slaughters them. Your men cry in anguish as he massacres them.

The Kaurava warriors surround Bhima and shower him relentlessly with their arrows. Dhrishtadyumna sees Bhima attacked from all sides; mangled with shafts, on foot, and vomiting the poison of his anger, mace in hand, he looks like Siva at the end of the yuga. Dhrishtadyumna moves towards him and takes him into his chariot; he plucks out the shafts from his body, and embraces him in the sight of the enemy.

Duryodhana, seeing this, says to his brothers, "Dhrishtadyumna has allied with Bhima. Let us attack and kill him. We must be on the offensive and not wait for the enemy to strike us."

Goaded by their eldest brother's command, the Dhartarashtras, with raised weapons, hurtle towards Dhrishtadyumna, looking like fierce comets at the hour of universal dissolution. Like clouds shrouding a mountain with torrential rain, these Kshatriyas loose a volley of arrows on him, wielding their beautiful bows, making the earth shiver with the twang of their bowstrings and the rattle of their chariot-wheels.

But Dhrishtadyumna, proficient in all kinds of warfare, does not falter for a moment. Seeing your sons ready to kill him, he uses the Pramohana astra against them, again looking for all the world like Indra facing the Danavas. The Pramohana of sleep instantly makes the Kaurava princes weak and they swoon. Seeing your sons faint, your forces flee in all directions, with their horses, elephants and chariots.

Drona advances towards Drupada and pierces him with three searing shafts. Drupada, remembering his earlier enmity with Drona, leaves the battlefield. Drona blows his conch triumphantly, and the Somakas are terrified on hearing that blast.

Wielder of weapons, Drona, full of tejas, now hears of your sons being overwhelmed by the Pramohana astra, and rides in a flash to where they struggle vainly to remain conscious. Drona sees Dhrishtadyumna and Bhima careering across the battleground. And the maharatha watches your sons rendered unconscious. He uses the Prajna astra to make powerless the Pramohana loosed by Dhrishtadyumna. Your sons recover and again storm ahead to fight Bhima and Dhrishtadyumna.

Yudhishtira says to his warriors, "Send twelve brave maharathas, led by Abhimanyu, to Bhima and Prishata's son. Let them find out about those two warriors. I am anxious."

Those Kshatriyas sally forth at mid-day. The Kekayas and the sons of Draupadi, and Dhrishtaketu, supported by a large force and with Abhimanyu at their head, form the Suchimukha vyuha and drive deep into the Dhartarashtra chariot akshauhini.

Your forces, already terrified by Bhima and Dhrishtadyumna, cannot withstand the charge of those maharathas led by Abhimanyu. They are weak like an unprotected woman.

With standards flecked with gold, the Pandava warriors cleave swiftly through the Kaurava ranks to rescue Dhrishtadyumna and Bhima. Seeing them approach, Bhima is elated and, with a glad roar, continues to demolish your soldiers.

The heroic Dhrishtadyumna sees the Acharya advance towards him, to protect your sons. He has the chariot of the king of the Kekayas take Bhima away, while he himself engages the superlative Drona.

With a broad-headed shaft Parantapa Drona cuts down Dhrishtadyumna's bow even as the Panchala prince rides recklessly towards

him. Remembering his loyalty to Duryodhana, he also shoots hundreds of arrows after Prishata's son.

Dhrishtadyumna seizes another bow and pierces Drona with seventy whetted shafts, all golden winged. Drona again severs his bow and slaughters his four horses with four incredibly excellent barbs, and also kills his charioteer with a heavy shaft. Mahabaho Dhrishtadyumna leaps off his chariot and climbs onto Abhimanyu's colossal ratha. Right before Bhima and Dhrishtadyumna, Drona makes the Pandava army with all its chariots, elephants and horses tremble in fear.

Seeing that army devastated by Drona, all its maharathas cannot stop its flight. Slaughtered by Drona, that army heaves like a stormy sea. Seeing the Pandava army reduced, your forces are jubilant. Seeing the fiery Acharya consume the enemy, all your warriors roar loudly in praise of Drona.'

CANTO 78

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'On recovering, Duryodhana again looses a tide of arrows at Bhima. And again those maharathas, your sons, unite and bravely oppose the great Pandava. Mahabaho Bhima mounts his chariot and rides straight at your sons. He takes up a golden bow, with the power to overcome any enemy, and he covers your sons with his wrath.

Duryodhana strikes him deep with a spear. Roaring, Bhima draws his bow in a circle and pierces Duryodhana through his arms and his chest with three fierce barbs. But the king stands firm like a prince of mountains.

Seeing those great Kshatriyas fight, Duryodhana's younger brothers renew their resolve to kill Bhima and attack him again, prepared to die if they must. The mighty Bhima charges them like an elephant charging another. With untold power, Bhima strikes your son Chitrasena with a long arrow, and your other sons with many kinds of swift and golden-winged shafts.

Dharmaraja Yudhishtira meanwhile sends his twelve maharathas led by Abhimanyu to follow Bhima. These ride towards your sons. Looking at those Kshatriyas on their chariots, resembling the Sun himself or a radiant fire, beautiful and resplendent in their golden ornaments, your mighty sons turn away from Bhima. The Pandavas, however, are determined not to let them leave the battle alive.'

CANTO 79

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Abhimanyu, along with Bhima, hunts and dismays all your sons. The maharathas of your army, including Duryodhana, see Abhimanyu and Bhima united with Dhrishtadyumna in the very middle of the Kaurava forces; they seize their bows and ride swiftly at those three warriors.

Ah, such a dreadful battle there is that afternoon, Rajan, between the two armies. Abhimanyu kills Vikarna's horses and pierces him with twenty-five fine arrows. Maharatha Vikarna abandons that chariot and mounts Chitrasena's shining one.

Abhimanyu envelops those two brothers of Kuru's race, standing together on one chariot, with a barrage of shafts. Durjaya and Vikarna stab Abhimanyu with five iron barbs. Abhimanyu stands firm like the mountain Meru.

Dussasana fights valiantly with the five Kekaya brothers. All these feats are more awesome than can be told. The Pandavas furiously round on Duryodhana and each of them pierces your son with three arrows. Your indomitable prince, too, shoots each of them with whetted shafts. Thus pierced and drenched in blood, he glows like a mountain with rivers of muddy water running down its sides.

And the mighty Bhishma persists against the Pandava army like some herdsman belabouring his recalcitrant herd. The twang of the Gandiva is heard repeatedly as Arjuna slaughters his opponents on the right of the army. In that corner of the battlefield thousands of headless bodies of both sides can be seen still standing macabre among the living forces. And Kurukshetra resembles an ocean with blood for its water, with arrows as its currents. The elephants are its islands and horses its waves. Chariots form the boats that bold men use to cross that ocean. Thousands of brave warriors, with arms amputated, without armour, and hideously mutilated, lie on the ground.

With the bloody bodies of massacred elephants, the battleground looks as if scattered with hills. What a sight! Not a single warrior in both armies

is less than eager to fight. And so they battle on: those daring warriors of both your army and that of the Pandavas, seeking victory and glory.'

CANTO 80

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'At sunset, Duryodhana charges Bhima, always to kill him. Seeing him come with loathing in his heart, Bhima says, "The awaited hour has come. If you do not yield, I will kill you today.

By killing you I will dispel Kunti and Draupadi's sorrows, and all our anguish during our exile in the forests. You arrogantly humiliated the sons of Pandu. O son of Gandhari, you will reap the fruit of all your sins today.

You always listened to the vicious counsel of Karna and Subala's son, and, dismissive of the Pandavas, you had treated us unjustly. You ignored Krishna who had pleaded with you for peace. Jubilantly you had sent haughty, mocking messages to us through Uluka. Today I will kill you and all your kinsmen, and avenge all the insults and suffering you inflicted on us."

Bhima stretches his bow, takes up many terrible shafts that shimmer like lightning, and looses thirty-six of them at Duryodhana. Flaming they fly at his cousin like thunderbolts. With two shafts, Bhima smashes Duryodhana's bow in his hands, and strikes his charioteer with two more. With four shafts he kills Duryodhana's four horses; with another two he cuts down the king's royal parasol. With three others he fells the Kaurava's magnificent, jewel worked standard, which falls to the earth like a flash of lightning from the clouds. All the gathered rulers see that radiant Kaurava standard, bearing the emblem of a great tusker, adorned with precious stones, plunge to the ground, and Bhima roars triumphantly.

Smiling, maharatha Bhima stabs Duryodhana with ten shafts like a mahout piercing a colossal elephant with his hook. The mighty king of the Sindhus, with many brave warriors, swiftly sets himself at Duryodhana's flank, while maharatha Kripa quickly takes the seething Duryodhana onto his own chariot. The king, deeply wounded by Bhima and suffering, collapses on its platform.

Jayadratha surrounds Bhima with thousands of chariots to have his life. Dhrishtaketu and Abhimanyu, and the Kekayas, and the sons of Draupadi, all clash with your sons. And the high-souled Abhimanyu strikes each of

them with five straight shafts that appear like dark lightning or guises of Yama.

They, in turn, unleash a storm of arrows at Abhimanyu, like black clouds pounding Meru with rain. But brilliant Abhimanyu makes your sons tremble like Indra did the mighty Asuras during the ancient Devasura yuddha. In a moment, he shoots fourteen broad-headed shafts like snakes at Vikarna; as if dancing in battle, Abhimanyu destroys Vikarna's standard and kills his charioteer and horses.

Subhadra's resplendent son covers every direction around him with astounding gales of arrows, shafts that can pierce the best armour. Plumed with feathers of the kanka bird, these barbs pass right through Vikarna's body and enter the ground like hissing snakes. And decked with gold, drenched in Vikarna's blood, they seem to vomit blood on the earth.

Seeing Vikarna wounded, his brothers charge the maharathas led by Abhimanyu and engage the heroes of the Pandava army, who shine like so many suns.

Durmukha pierces Srutakarman with five shafts, breaks his standard with a single shaft and strikes his sarathy with seven. Advancing, he butchers his enemy's horses, as swift as the wind and wearing bright armour, with six arrows, and kills his charioteer too.

Srutakarman stands firm on his horseless chariot and casts a meteor-like astra at Durmukha; that weapon cuts through Durmukha's kavacha and plunges into the ground behind him, glowing all the while. Sutasoma helps Srutakarman into his chariot, in plain sight of all the forces.

The heroic Srutakirti storms at Jayatsena. Your son severs Srutakirti's bow with a horse-shoe headed arrow. Seeing his brother's bow broken, brave Satanika rides up swiftly roaring like a lion. In a blink, Satanika pierces Jayatsena with ten shafts, and then bellows his victory like a wild elephant trumpeting.

Satanika stabs Jayatsena deeply in the chest; Dushkarna who is near his brother Jayatsena, breaks Satanika's bow. The mighty Satanika seizes another powerful bow and, roaring dreadfully, looses a tide of arrows at Dushkarna before Jayatsena arrests him with some serpentine nagapasas.

Recovering in a moment, Satanika destroys Dushkarna's bow with one fell barb, kills his charioteer with two more, and pierces Dushkarna himself with seven unerring astras. That flawless warrior slaughters all Dushkarna's swift glossy horses with twelve sharp shafts. Satanika strikes Dushkarna

deeply through his chest and Dushkarna plunges to the ground like a tree felled by lightning.

To avenge Dushkarna's death, five maharathas surround Satanika determined to kill him. They attack him with dense volleys. The five Kekaya brothers press forward to protect Satanika. Seeing them advance, your sons fly at them like elephants thundering at other colossal tuskers.

Your sons Durmukha and Durjaya, and the youthful Durmarshana and Satranjaya and Satrusha, all celebrated warriors, plunge red-eyed at the five Kekaya brothers. They ride on splendid chariots that look like fortified cities, yoked to bejewelled horses and bearing beautifully coloured standards; those Kshatriyas carry formidable bows, and wearing beautiful coats of mail they penetrate the enemy force like lions entering one forest from another.

A pitched earthshaking battle erupts, in which chariots and elephants are shattered and mangled. With untold hatred, they fight until sunset; countless warriors on both sides are killed. Thousands of great chariot-warriors and horsemen are strewn over the battlefield, like rag dolls now, drenched in crimson.

In rage, Bhishma continues his massacre of the Pandava forces with banks and banks of straight shafts, streaming ceaselessly from his matchless bow. His arrows annihilate the Panchala fighting men. Having savagely reduced the ranks of the Pandavas, the Pitamaha withdraws his forces and retires to his camp.

And seeing Dhrishtadyumna and Bhima both safe, Yudhishtira is relieved and he also leaves the field and enters his tent.'

CANTO 81

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Those Kshatriyas return to their tents, blood-spattered and with the hatred and enmity in their hearts undimmed. They praise each other for their glorious feats of the day and spend the night, some in deep sleep, others tossing and turning in their beds from the dark and violent dreams which plunge through their sleep. The next morning finds them again in full armour and ready for battle, which is now their very life to them; no other thought occupies their minds.

Duryodhana is anxious, and with blood still oozing from his wounds, asks his Pitamaha, "Our fierce forces carry countless standards. They are perfectly drilled and deployed. Yet the Pandava maharathas penetrate our vyuha, slaughter our men, and escape unharmed.

They humble us and win fame in battle. Smashing through our Makara vyuha, powerful as the Vajra, Bhima wounded me with terrible shafts each like a Yama danda. I was baffled by him. Even now I cannot regain my composure. Pitamaha only you can help me kill the sons of Pandu and achieve victory."

Foremost of all wielders of weapons, and imbued with great tejas, Bhishma understands Duryodhana's anguish; though inwardly despondent, he cheerfully says, "My child, I truly exert myself wholeheartedly, to crush the Pandava forces and bring you victory and joy, O king. For your sake I do not hesitate.

The Pandava's allies in this war are many and magnificent. Celebrated maharathas, they are more than merely brave and great masters of astras. Tireless, they spew forth their righteous anger. They hate you, Suyodhana, and swelling with prowess, they will not be easily defeated. I will fight them with my whole soul, risking my life. For your sake, for your glory, I will stake my life.

For you, my child, I would consume all the worlds with the Devas and the Daityas, not just your enemies on this battleground. And I will fight the Pandavas, and do whatever pleases you."

Hearing these words, Duryodhana is reassured and filled with hope and joy. He cheerfully orders his forces, along with the allied kings, to advance. And his army of chariots, horses, foot-soldiers and elephants moves regally forward.

And sensing their king's fresh confidence, that vast force, armed with every kind of weapon, is also full of joy. It looks wonderful with its elephants, horses and foot-soldiers. And its colossal tuskers, brightly caparisoned, formed in massive akshauhinis, and skilfully goaded, look the most resplendent. Many royal Kshatriyas, all accomplished in the use of diverse weapons, are seen amidst your forces. And the dust, red as the morning sun, raised by the chariots and foot-soldiers and elephants and horses as they move across the field, is deeply beautiful, even as it swirls up to obscure the face of the sun.

And the vari-coloured banners on the chariots and elephants wave in the air and look like many-hued lightning in clouds in the sky. The din raised by the twang of stretched bows is like the roar of the ocean when the Devas and the Asuras churned it together during the Krita Yuga, to fetch up the Amrita.

The stately and accomplished army of your sons, consisting of a great variety of fighting men, roar and shout fiercely, looking like the clouds of the Pralaya that appear at the end of the yuga.'

CANTO 82

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'O Bharatarishabha, Bhishma once again addresses your thoughtful son with these pleasing words:

"Drona and I, and Salya and Kritavarman of Satwata's race, and Aswatthaman and Vikarna, and Bhagadatta and Subala's son and Vinda and Anuvinda of Avanti, and Bahlika with the Bahlikas, and the mighty king of the Trigartas and the invincible ruler of the Magadhas, Brihadbala the king of the Kosalas, and Chitrasena and Vivimsati and thousands of maharathas with lofty standards, excellent horses mounted by superior riders, many incensed tuskers with the juice of rut trickling from their mouths and temples, and numberless brave foot-soldiers from many lands, are all prepared to fight for you.

These, and many others, are ready to lay down their lives for you, capable as they are of defeating the very gods in battle. I will however advise you again in your best interests.

The Pandavas are unconquerable even by the gods. With Krishna for an ally they are equal to Mahendra himself in prowess. As for myself, I am at your command. Either I shall crush the Pandavas or they will overcome me."

Saying this, Bhishma applies a poultice of medicinal herbs to Duryodhana's wounds and these heal instantly, magically.

At dawn, with a clear sky overhead, the valiant Bhishma, consummate master of vyuhas of all kinds, himself organises his fighting men in the Mandala vyuha, the formation of the Galaxy, bristling with weapons. And it still abounds in outstanding warriors, elephants and foot-soldiers.

It is protected on all sides by thousands of chariots, and with legions of horsemen armed with swords and spears. Near every elephant are seven chariots, and besides every chariot are seven horsemen. Behind every horseman are seven archers, and behind every archer are seven soldiers with shields. Thus, your army, assembled by mighty maharathas and protected by Bhishma, stands ready to fight.

Ten thousand horses, and as many elephants, and ten thousand chariots, and your sons, all covered in mail, the heroic Chitrasena and many others, all guard the Pitamaha. Thus Bhishma is protected by those intrepid princes, and they in turn are safeguarded by him. And Duryodhana in his coat of mail sits on his chariot, graceful and resplendent like Sakra himself.

Your sons let out thunderous shouts, and the clatter of chariots and the sound of musical instruments is deafening. The mighty and impenetrable Mandala vyuha of the Dhartarashtras created by Bhishma begins to move westwards. It is invincible and so beautiful to behold.

Seeing the Mandala vyuha, Yudhishtira himself arrays his forces in the Vajra vyuha. When all the akshauhinis of chariot-warriors and horsemen are suitably stationed, he roars like a most noble lion. The warriors of both armies advance; a thirst for battle, they want to destroy the other's vyuha, leaving not a single enemy alive.

Bharadwaja's son Drona rides against the king of the Matsyas, and his son, Aswatthaman, against Sikhandin. And king Duryodhana himself strikes out at the son of Prishata. Nakula and Sahadeva attack the king of the Madras.

And Vinda and Anuvinda of Avanti charge against Iravat. Many kings unite to oppose Arjuna. Bhima challenges the son of Hridika, while Abhimanyu faces your sons Chitrasena and Vikarna and Durmarshana.

Hidimbi's son, Ghatotkacha, that prince of the Rakshasas, charges the mighty Bhagadatta, king of the Pragjyotishas, like one incensed elephant against another. The Rakshasa Alambusha, Rajan, with rising anger, battles the indomitable Satyaki surrounded by his Vrishni warriors. And Bhurisravas fights with vim against Dhrishtaketu.

Dharmaraja Yudhishtira advances against king Srutayush. Chekitana challenges Kripa. Other Kaurava fighting men confront maharatha Bhima. And thousands of other kings armed with spears, arrows, maces, and spiked clubs surround Arjuna.

Arjuna says to Krishna, "Behold, O Madhava, the Dhartarashtra troops, assembled by Bhishma conversant with every kind of vyuha. Look at these myriad daring warriors who seek to fight me. Kesava, look, there stands the lord of the Trigartas with his brothers. Today I shall kill them all, Janardana, before your eyes."

Saying this, Arjuna rubs his bowstring to warm it, pulls it to affright his foes and overwhelms that host of kings with his arrows. And those

celebrated archers also cover him in gales of shafts, like monsoon clouds filling a lake with their torrents. Strident roars are heard in your army as the two Krishnas are mantled in a deluge of arrows. Seeing this from on high, the Devas, the celestial Rishis, and the Gandharvas with the Uragas are awestruck.

Arjuna, enraged, invokes the Aindra astra. We can only marvel at his impossible prowess, as he repels his enemies' scathing volleys, effortlessly. Thousands of kings, horses and elephants are direly wounded by Arjuna's unearthly archery; others are each pierced with two and three of his barbs and quickly flow blood.

The wounded warriors seek Bhishma's protection. The Pitamaha comes to their rescue as they flounder in the bottomless ocean that is Arjuna's mystic archery. Rajan, as they scatter in fear and confusion and tangle with other warriors, your broken ranks appear like a sea heaving in a storm.'

CANTO 83

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'When the battle rages on, after Susarman stops fighting, and the other valiant Kshatriyas of the Kaurava army are routed by the high-souled son of Pandu, indeed, after your army has been tossed like a slight fleet of boats upon a great and turbulent ocean, and Bhishma has charged swiftly against the chariot of Vijaya, Duryodhana, seeing Arjuna straddle Kurukshetra like Yama come hunting, rides up and speaks comfortingly to those belaboured, lacerated kings, and to the mighty Susarman in the vanguard.

Duryodhana says, "This Bhishma, the son of Shantanu, uncaring for his very life, will fight wholeheartedly against Arjuna. United, exert yourselves, and protect Bhishma as he forges at the enemy."

All the akshauhinis rally and follow the magnificent Pitamaha. Mighty Bhishma charges to confront Arjuna, who also thunders towards him on his splendid chariot yoked to white horses, flying his standard bearing the fierce Vanara, who gives vent to the most bloodcurdling cries and roars.

Your entire army, seeing the diadem-decked Dhananjaya advancing into battle, cries out in terror. And your forces cannot gaze upon Krishna, as he stands, reins in hand, a fiery, magnificent sun.

The Pandavas also cannot look at Bhishma, who, with his white horses and gleaming bow, resembles Sukra rising in the sky. The son of Shantanu is ringed by the noble Trigarta warriors led by their king with his brothers and sons, and by many maharathas.

Drona strikes the king of the Matsyas with his winged shafts. He cuts down Virata's standard with a single arrow, and his bow with another. Virata, Senapati of a vast akshauhini, discards the cloven bow and swiftly takes up another that is strong and resilient. He seizes many blazing arrows resembling poisonous snakes, stabs Drona with three of these and his four horses with four. He fells Drona's standard with another barb, and his sarathy with five. Cracking Drona's bow in his hands with yet another shaft, he enrages that bull among Brahmanas.

Drona kills Virata's horses with eight long shafts, and then his charioteer with one. Virata has to leap down from his chariot whose horses have been slaughtered. Virata, that most excellent maharatha, mounts his son Sankha's chariot. Riding together, father and son powerfully resist Drona with a refulgent wrath of arrows.

In fury, Drona strikes Sankha with a missile like a serpent spitting venom. This shaft pierces Sankha's chest and he falls to the ground bathed in his own spraying gore. He plunges down from his chariot, before his father's eyes, his bow and arrows falling out of his grasp. Seeing his son killed, Virata flees howling in shock and terror, flees from the awful Drona who looks like Death with mouth agape.

Drona rapidly thwarts the vast Pandava host. Sikhandin strikes Drona's son in his forehead with three sharp darts. Aswatthaman glows like Meru with its three golden peaks. Incensed, in less than a blink of the eye, Aswatthaman overwhelms Sikhandin's charioteer and cuts down his standard, horses and weapons, covering them all in a swathe of arrows. Sikhandin, scorcher of enemies, leaps off his horseless chariot. Taking up a gleaming sword and shield, he moves as he wishes, wrathfully and sharply like a hawk. Aswatthaman cannot kill Sikhandin and all are filled with wonder.

Aswatthaman looses thousands of arrows at his enemy but mighty Sikhandin wards them off with his whirling sword and shield, as if in another dimension of time. Drona's son shoots Sikhandin's radiant shield decked with a hundred moons into shards, and cuts his sword in two. He now stabs Sikhandin himself with a volley of winged arrows.

Sikhandin whirls the remaining length of his snake like blade, and hurls it at Aswatthaman like lightning. Drona's son shoots that blade into slivers even as it flies at him, brilliant like the fire that blazes at the end of the yuga. And he strikes Sikhandin himself with countless solid iron arrows. Deeply wounded and in agony, Sikhandin climbs onto Satyaki's chariot.

Satyaki pierces the feral Rakshasa Alambusha all over, on every side, deeply with his lusty arrows. That prince of Rakshasas shatters Satyaki's bow with a crescent-tipped shaft, then draws blood from Satyaki himself with countless other barbs. Using his Rakshasa's maya to create a formidable illusion, he shrouds Satyaki with torrents of fire and water, and storms of very real sharp missiles.

The grandson of Sini displays breathtaking prowess as he remains undaunted by that ferocious fusillade. The son of Vrishni's race intones a profound mantra and launches the Aindra astra, which he had from his guru Arjuna. The astra burns down that demonic illusion and envelops Alambusha in a torrid arrow storm. Wounded sorely by that exceptional Kshatriya, Alambusha flees to avoid facing Satyaki.

Defeating that prince of Rakshasas, unbeatable by Maghavat himself, the grandson of Sini flings back his handsome head and roars and roars before your stunned forces. The indomitable Satyaki now begins to decimate and scatter your fighting men at will.

Meanwhile, O Rajan, Dhrishtadyumna covers your son in a shroud of fire. Your royal Suyodhana stands rocklike and undaunted. He strikes Dhrishtadyumna with sixty shafts, and in a wink with thirty more. And all these feats seem amazing. The Pandava Senapati responds by smashing your son's bow in fury. That maharatha slaughters your son's four horses, and pierces him with seven finely-honed arrows.

Your son, so strong and vigorous, leaps from his horseless chariot, and runs straight at the son of Drupada wielding a raised sword. The mighty and loyal Sakuni quickly takes Duryodhana into his own chariot. Having routed their king, Drupada's fire prince begins to raze your forces like Indra killing the Asuras.

Kritavarman swathes maharatha Bhima with his shafts, overwhelming him like a mass of clouds hiding the sun. That nemesis of enemies, Bhima, only continues to furiously shoot arrows at Kritavarman, laughing in glee. That atiratha of the Satwatavamsa, outshining everyone, boldly strikes Bhima with a ceaseless stream of lean missiles. The colossal Bhima kills Kritavarman's four horses and strikes down his sarathy and his beautiful standard; and masterful Bhima stabs Kritavarman with many kinds of arrows.

Pierced all over, his limbs mangled, Kritavarman runs to Vrishaka's chariot, in the sight of both Salya and your son. Fury unabated, Bhima begins to butcher your men all around. He beats them to pulp, like Siva with his mace.'

CANTO 84

BHISHMA VADHA PARVA CONTINUED

Dhritarashtra says, 'I hear you speak of the countless awesome single contests between the Pandavas and my warriors. You do not mention, however, Sanjaya, the heroism or high spirits of anyone of my side. You talk of the cheerful and invincible sons of Pandu, and of mine as being listless, dejected and vulnerable in battle. Unquestionably, all this is Destiny.'

Sanjaya says, 'Bharatarishabha, your fighting men display strength and courage to their utmost. But just as the sweet waters of the celestial Ganga turn salty when they meet the sea, so is the valour of your sons rendered futile when they meet the heroic sons of Pandu in battle.

They exert themselves forcefully, and accomplish the most difficult feats: you should not censure your forces. It is your sins, and those of your sons, that have resulted in this horrific destruction of the world, all this shameful and bloody waste and ruin.

It does not befit you, Rajan, to mourn what you have caused. The duty of kings in this world is not merely to protect their lives. Wishing to win the realms of the righteous, they fight daily, thrusting into enemy akshauhinis, with the heavens alone as their aim.

In the bright morning, widespread carnage ensues, yes, even like in the Devasura yuddha, the first of all wars. Hear of it with undivided attention.

The two lustrous princes of Avanti, those mighty archers, rush at Iravat. The battle that breaks out between them is brutal, making one's hair stand on end. The incensed Iravat strikes the divine brothers with a luminous and deadly volley, which they cut down in a shower of sparks. Hotly the three battle their only thought to have the enemy's life; so feverishly do they fight that they cannot be distinguished one from the others in the rage of arrows with which they darken earth and sky.

Iravat kills Anuvinda's four horses with four terrific shafts, and demolishes Anuvinda's bow and standard with another two, all of which pierce the general cloud of arrows all round. And this feat is truly wonderful.

Abandoning his chariot, Anuvinda leaps onto Vinda's. From that single ratha, the inspired brothers of Avanti unleash an elemental fury of missiles at the high-souled Iravat. Those golden arrows course through the air and cover the sky. Cut to the quick, Iravat creates a thunderhead of shafts in the sky and they lash down in a cataract on the two splendid maharathas and fell their sarathy.

When their charioteer falls dead to the ground, the unrestrained horses run amok, dragging the chariot wildly behind them. In some satisfaction, Iravat begins to consume your foot-soldiers all around him. And the mighty Dhartarashtra host, thus slaughtered, reels like a man drunk on poison.

Mounted on his black ratha, its flag flying high, that prince of Rakshasas, Hidimbi's looming son Ghatotkacha charges Bhagadatta. The king of the Pragjyotishas rides his prince of elephants, Supritika, even like Indra did Airavata in the battle of antiquity provoked by Taraka's molestation.

The Devas, the Gandharvas, and the Rishis all assembled in the subtle akasa cannot distinguish between Ghatotkacha and Bhagadatta. As the infuriated king of the Devas once infused the Danavas with fear, so does Bhagadatta terrify the Pandava warriors. And stricken on all sides, they look around vainly for a protector among their ranks.

The son of Bhima stands valiant with darkly glimmering defiance on his chariot, while other maharathas melt away disheartened. When the Pandava forces rally, there rises a deafening roar among your fighting men. Ghatotkacha, O Rajan, pours down a thunder shower of arrows on Bhagadatta, as the clouds of the monsoon do on Meru's great summit. Bhagadatta foils every falling shaft from the Rakshasa's bow, and strikes Ghatotkacha deeply in all his marmas, the vital parts of his hulking body, lancing agony through him. That prince of the Rakshasas does not waver for a moment but stands still like a mountain pierced.

Rage mounting, the Pragjyotisha king hurls fourteen spears, all of which the magnificent Rakshasa cuts in slivers. Mahabaho Ghatotkacha stabs Bhagadatta with seventy keening shafts, each one like Indra's Vajra.

But laughing all the while, Bhagadatta slaughters the Rakshasa's four horses. Ghatotkacha remains steadfast on his ratha and launches a deadly javelin at Bhagadatta's elephant. The mountain king smashes that swift golden lance hurtling wildly towards him into three harmless stalks.

Ghatotkacha flees terrified, like Namuchi, that foremost of the Daityas, did from Indra in the primordial battle.

Having defeated that daring Kshatriya, unassailable even by Yama himself or Varuna, king Bhagadatta with his elephant begins to crush the Pandava forces like a wild tusker trampling the lotuses in a lake.

Salya of the Madras fights his sister's sons, the twins. And he overwhelms them with salvos of arrows. Sahadeva shrouds his dead mother's splendid brother with arrows like clouds veiling the sun. Covered by these shafts, the king of the Madras is delighted, and the twins also are satisfied for their mother Madri's sake.

Maharatha Salya kills Nakula's four horses. Nakula leaps down from his own chariot and mounts his brother's. Standing on one ratha, the two brilliant Kshatriyas draw their bows in circles and pound Salya's chariot with a battery of arrows. That purushavyaghra remains unmoved as a mountain. Laughing, happy to see his nephews' prowess, he also inundates them with arrows.

Sahadeva charges at Salya, adroitly stabbing him with a powerful astra. Like Garuda's beak, the arrow pierces the Madra king and he falls in a faint in his chariot. Seeing him felled by the superb twins, and unconsciousness and prostrate, his sarathy steers him away to safety. Watching Salya's chariot leave the field, the Dhartarashtras are shocked, crestfallen, thinking he is dead.

Having bested their uncle, the twins blast their conches and roar triumphantly. They fly exultantly, Rajan, towards your forces like Indra and Upendra at the Daitya host.'

CANTO 85

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'At noon, seeing Srutayush, Yudhishtira goads his horses at that Kshatriya. He attacks Srutayush, that chastiser of foes, striking him with nine keen shafts. Foiling those arrows, the illustrious Srutayush pierces Yudhishtira with seven barbs loosed in a single moment, which pierce his armour, spilling his blood and sapping the Dharmaraja's tejas.

Though painfully wounded, the son of Pandu shoots a missile formed like a boar's ear into Srutayush's breast and fells his standard from his chariot with another shaft. Seeing his proud standard destroyed, Srutayush strikes Yudhishtira with seven emerald arrows. The Dharmaraja is inflamed, and flares up like the fire that blazes at the end of the yuga consuming all creatures.

Seeing the son of Pandu's towering wrath, the Devas, the Gandharvas and the Rakshasas tremble on high, and the very universe is disturbed. And they fear that Yudhishtira will incinerate the three worlds that very day. And the Rishis and the Devas pray for peace. Still enraged and frequently licking the corners of his mouth, Yudhishtira looks like the sun that rises at the end of the yuga. Rajan, all your warriors fear for their lives.

With perfect composure, mighty Yudhishtira cleaves Srutayush's bow at its very grasp, and before the eyes of all the fighting men, he strikes Srutayush with a long arrow squarely though that king's chest. Summarily, the Pandava king despatches Srutayush's horses and his charioteer.

Srutayush abandons his horseless chariot and flees, and a wave of shame courses through Duryodhana's army. And now Yudhishtira begins to decimate your men at will, like Yama himself with mouth agape come hunting to Kurukshetra.

All see Chekitana of the Vrishnis cover maharatha Kripa Gautama with an extravagance of arrows. Cutting these down in flight, Kripa son of Saradwat shatters Chekitana's bow and fells his sarathy. Kripa kills Chekitana's horses, and the two warriors that protected his flanks.

Chekitana leaps down from his chariot with a mace in his hands. Dashing forward, he kills Kripa's horses and his charioteer with five

sickening, bloody blows. Kripa, too, jumps down from his useless ratha and from the ground looses sixteen flashing arrows at Chekitana in the blink of an eye. Those barbs pierce cleanly through that noble Kshatriya and plough into the earth. Blossomed in blood flowers, in pain and enraged, Chekitana flings his mace at Kripa, like Purandara when he wanted to kill Vritra.

Gautama pulverises that gleaming gada coursing at him with a thousand arrows shot in an instant. Chekitana draws his sword and charges Gautama, who discards his bow, and drawing his own polished blade, also rushes towards his opponent. Both mighty warriors flay each other with their glinting weapons, sparks flying. Both bulls among men are wounded and fall onto the Earth, mother of all creatures. Exhausted, they faint.

Karakarsha, moved by friendship, rides up, and that invincible Kshatriya quickly lifts Chekitana into his chariot. And your brother-in-law, the intrepid Sakuni, swiftly helps maharatha Kripa onto his ratha.

Dhrishtaketu strikes the son of Somadatta in his chest with a blur of ninety shafts. And adorned with those arrows, Somadatta's son looks like Surya Deva with his burning rays.

Bhurisravas destroys maharatha Dhrishtaketu's chariot and kills his sarathy and his horses. Seeing him defenceless, Bhurisravas cloaks Dhrishtaketu with a veil of fine arrows. Dhrishtaketu abandons his chariot and mounts Satanika's. Encased in golden armour, maharathas Chitrasena, Vikarna and Durmarshana unite to attack the son of Subhadra. A fierce battle ensues between them and Abhimanyu, like the struggle of the body with vata, pitha and kapham, wind, bile, and phlegm.

Abhimanyu, tiger among men, smashes your sons' chariots, but does not kill them, remembering Bhima's vow to kill all the sons of Dhritarashtra himself. Arjuna sees Bhishma, invincible even against the Devas, advancing to save your sons from the terrible young Abhimanyu, already a maharatha among maharathas.

He addresses Krishna, "Urge your horses, Hrishikesa, to where those indomitable maharathas gather. Guide our horses so that the enemy does not annihilate our forces."

Krishna steers the chariot yoked to white horses into battle. Seeing Arjuna advance on your army, a loud clamour is heard among your fighting men. As he nears the kings protecting Bhishma, Arjuna addresses Susarman, "I acknowledge you both as excellent warriors and as our dire

enemy. Today you will taste the harsh fruit of your sins. Today I will send you to the resting place of your ancestors."

That commander of chariot akshauhinis, Susarman, makes no reply to Arjuna's threat. Riding at Bibhatsu, with a large host of his allies, he surrounds him, and, supported by your sons, envelops him in a billowing gale of arrows, which hide the face of the sun.

Another dreadful battle breaks out between your army and that of the Pandavas, in which blood runs like water.'

CANTO 86

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Mighty Arjuna, pierced by Susarman and his host, inhales deeply and dissects the bows of those maharathas with his own arrow storm; he draws copious blood from all their bodies. Many of them fall bleeding on the ground. The limbs of some lie dissevered, and the heads of others roll, cut cleanly from their neck. Some die with bodies twisted and their coats of mail mangled. Struck by Arjuna's tremendous arrows, they plunge to gory death.

Seeing this carnage, Susarman, king of the Trigartas, yet advances on his chariot. And thirty-two other maharathas, who had been protecting the rear of those slain warriors, also attack Arjuna. Surrounding him, drawing their powerful bows in circles, they assail him relentlessly with deadly fire. Wounded by their deluge, Arjuna is incensed, and kills them all with six extraordinary shafts. Having slain sixty maharathas in moments and their legions in a few more, the glorious Kshatriya is exhilarated and he dashes ahead to kill Bhishma.

Seeing his allies overthrown, Susarman of the Trigartas still rushes at Arjuna with some other kings in his vanguard. Watching them press forward, the Pandava legion led by Sikhandin charges at them to protect Dhananjaya's chariot.

Arjuna turns and unleashes another arrow storm from the Gandiva at Susarman and his Samsaptakas. Eager to confront Bhishma, great Arjuna sees Duryodhana and some other kings led by the sovereign of the Sindhus, guarding the Kuru grandsire. Erupting into a grand inspiration of unearthly archery, sublimely thwarting the warriors who protect Bhishma, Arjuna who knows no fear adroitly avoids Duryodhana, Jayadratha and others, and forges on to engage the awesome son of Ganga.

Dharmaraja Yudhishtira also nimbly avoids the Madra king Salya, who has been assigned to harry him, and, along with Bhima and the sons of Madri, rides furiously at Bhishma.

Dominating the field of war as ever, peerless Bhishma faces the unified onslaught of the sons of Pandu, never wavering. The dexterous Jayadratha

takes careful aim and with gusto smashes the bows of all those Pandava maharathas. Always wrathful, Duryodhana strikes Yudhishtira, Bhima, Arjuna and the twins with a firetide of flaming shafts. Pierced roundly by Kripa and Sala and Chitrasena, Rajan, the Pandavas appear like the Devas attacked by the united Daitya hordes in ancient times.

Yudhishtira sees Sikhandin flee when Bhishma, with some disdain, consumes an astra loosed by the Panchala prince, and the Dharmaraja is stirred to anger. He cries at Sikhandin, "In the presence of your father, you had sworn to me that you would kill Bhishma. That was your solemn oath. Why do you not fulfil it now? O Kshatriya, do not neglect your vow. Defend your virtue, your noble race and your honour.

Look how Bhishma burns my troops with his fiery shafts, consuming them like Death himself. Your own bow is riven and you are repeatedly vanquished by Shantanu's terrible son. Where do you go, deserting your kinsmen and brothers? This does not befit you.

Ah, you are terrified, and the colour fades from your face to watch indomitable Bhishma, and our army routed and in retreat. But you do not yet know that Arjuna has joined this dreadful fray. O celebrated Kshatriya, why are you afraid of Bhishma today?"

Hearing Dharmaraja Yudhishtira, harshly though the Dharmaraja speaks, Sikhandin is quickly reassured, and turns back to fight, once more his sole and fervid purpose to destroy great Bhishma. As that prince rides back with verve into battle, Salya greets him with a flaming agneyastra. The son of Drupada, powerful as Indra himself, is undaunted, by that weapon, luminous as the fire that burns at the end of the yuga. Sikhandin stands firm, and invokes a Varunastra, and douses Salya's flames with a great tide of water in the sky. The Devas in the akasa and the kings of the earth all watch that awesome spectacle in wonder.

Meanwhile, the noble Bhishma breaks Yudhishtira's bow and cuts down his standard. Seeing Yudhishtira suddenly seized by fear, Bhima sets aside his bow and arrows, and, seizing a club, rushes roaring at Jayadratha on foot. Jayadratha riding in a circle pierces Bhima from all sides as the great Pandava runs at him, with five hundred whetted arrows each like a Yamadana. Calmly ignoring those barbs, the daring Vrikodara, incensed, turns his fury on Jayadratha's horses, foaled in Aratta, the kingdom of the Sindhus, and slaughters them all in explosions of blood.

Seeing Bhima fighting on foot, your son, the unrivalled Chitrasena, who, also, resembles the king of the Devas, swiftly attacks him from his chariot with astras. Mace in hand, Bhima bellows like ten wild bison and storms recklessly at your prince. Seeing Bhima's raised rod of Death, the Kauravas abandon your brave son and run like terrified boys.

In that fierce and bewildering fray, O Bhaarata, Chitrasena is undaunted as he watches that blood-dripping club flung by Bhima's tremendous hand course towards him through the air. Taking up a shining sword and shield, he leaps down from his chariot like a lion from the top of a cliff, to fight on foot. In that moment, falling on them like some meteor from the sky, Bhima's mace crushes Chitrasena's magnificent chariot, its horses and its sarathy. Watching your son's heroic and narrow escape, your forces are elated and shout triumphantly to applaud his deed.'

CANTO 87

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Your son Vikarna dashes up to Chitrasena and lifts him on to his own chariot. As the relentless war, fought at terror's very heart, continues, Bhishma attacks Yudhishtira. The Srinjayas, despite their chariots, elephants and horses, tremble to see the utterly frightening grandsire, and they believe Yudhishtira to be near his end.

Yudhishtira, accompanied by the twins, presses forward towards Bhishma, most illustrious archer, tiger among tigers among men. He shrouds Bhishma with thousands of arrows, clouds hiding the sun. And those countless arrows, so skilfully shot by Yudhishtira, reach the son of Ganga in distinct flights of hundreds and thousands.

And Bhishma responds by releasing a myriad shafts that are like dense locust swarms. In a flash, Bhishma mantles Kunti's son in several cerements of arrows which he looses in tide upon tide. Yudhishtira, stung, responds with an elongated nagapasa with venomous jade scales. Maharatha Bhishma destroys Yudhishtira's shaft in the air with a horse-shoe headed arrow.

Bhishma slaughters Yudhishtira's gold decked horses and the Pandava king abandons his horseless chariot and swiftly mounts Nakula's. Bhishma, conqueror of hostile cities, confronting the twins in battle, covers them entirely with his arrows. Seeing his afflicted brothers, Yudhishtira begins to seriously plot Bhishma's end.

He goads his friends and allies to the deed, crying, "Unite and kill Bhishma!" Hearing these words, the kings surround the Pitamaha with many chariots. But Bhishma, almost playfully, fells the maharathas, one after the other with his transcendent archery.

The Pandavas helplessly watch Bhishma thundering all over the battlefield, Bhishma like a young lion in a forest amidst a herd of deer. Roaring, he terrifies the bravest warriors; all the gathered Kshatriyas before him are like lesser animals before a lion. They see his swirling majestic movements in his chariot as being like a blazing wind-blown inferno devouring a heap of dry grass.

And Bhishma beheads maharathas like a forester felling ripe fruits from palmyra trees with stones. And those heads of helmeted soldiers fall upon the earth with the clatter of cascading rocks.

As that dreadful battle rages, utter chaos reigns among the armies. The carefully deployed legions of both armies fall into complete disarray. And the Kshatriyas challenge one another to individual combat.

Sikhandin charges at the Pitamaha, shouting to him to stop and fight. But Bhishma thinks of the princess Amba that Sikhandin once was, and disdaining him, advances against the Srinjayas who are delighted at seeing him approach. They cheer deafeningly and blast their conches.

Another bloodthirsty battle erupts in which chariots and elephants are mangled, and a thousand good fighting men die each moment. And the day passes as in a scarlet nightmare.

Dhrishtadyumna, prince of the Panchalas, and maharatha Satyaki are tormented by a barrage of arrows and spears aimed at them. With riptides of fire they begin to burn columns and columns of your warriors. Though under fiery siege, your forces do not retreat, but fight back bravely by now determined to die for honour if they must. Slaughtered by the illustrious son of Drupada, they cry out in anguish and fall in waves into the sea of blood which spreads everywhere and congeals upon sacred ground.

Hearing the desperate screams of those dying legions, maharathas Vinda and Anuvinda of Avanti ride in a froth at Dhrishtadyumna at his horrible sacrifice of living men. Abruptly killing his horses, they envelop him in deadly storms of dark arrows. The prince of the Panchalas leaps off his chariot and mounts that of the noble Satyaki.

King Yudhishtira, supported by a vast akshauhini, rides against the two enraged princes of Avanti. And your son surrounds them defensively.

Arjuna fights against many bulls of the Kshatriya race, like Indra against the Asuras. Drona, always ready to defend your son, begins to devour the Panchalas like fire consuming a heap of cotton. Your other sons, Rajan, loyal to Duryodhana, surround Bhishma, and confront the Pandavas.

When the evening sun turns red, Duryodhana says to your forces, “Hurry!” And as the sun sets behind the western hill, and the soldiers accomplish difficult feats, the ghastly river of blood flows and swells, infested by jackals.

And the battlefield turns hideous, full of spectres, and the jackals howl, portending further evil. Thousands of Rakshasas and Pisachas and other

flesh eaters and blood drinkers are seen all round.

Having routed the kings led by Susarman and their soldiers, in the very midst of their akshauhini, Arjuna returns to his tent. And Yudhishtira and his brothers, followed by his men, withdraw to theirs.

Bhima, too, having brought deadly havoc among Duryodhana's warriors, returns to his tent. And Duryodhana, with his troops, after defending Bhishma successfully another savage day, turns back to his.

And Drona, and Drona's son, and Kripa, and Salya, and Kritavarman of the Satwata vamsa, all of the Dhartarashtra army, retire to their tents. Satyaki too and Dhrishtadyumna, the son of Prishata, shepherding their army, withdraw towards theirs.

Thus those fearless chastisers of enemies, your forces and the Pandavas, stop fighting at sunset. Both the Pandavas and the Kauravas enter their tents and praise one another.

Making arrangements for the protection of their fearless legions through the night, having their watch posts manned, they pluck out the day's arrows from their bodies and bathe in many kinds of water. And Brahmanas perform propitiatory rites for them, and poets sing their praises.

Those illustrious men amuse themselves with singing and instruments. And for a while the whole place resembles heaven itself! Those bulls among men do not speak of the war. And when both armies sleep, exhausted men and elephants and horses, they are serene and beautiful to watch.'

CANTO 88

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Having passed the night in sound sleep, at daybreak the Kauravas and the Pandavas once more advance into battle. As they come onto the battleground again, a great deep sound like the roar of the ocean is heard.

Duryodhana, and Chitrasena, and Vivimsati, and that most excellent maharatha Bhishma, and Drona, all united and in full armour, expertly array the Kaurava vyuha against the Pandavas. Fierce as the stormy sea, with horses and tuskers for its billows and current, the Pitamaha leads that dwindled but still vast army, supported by the Avantis and the Malavas, the people of the southern kingdoms.

Beside him is the noble son of Bharadwaja, with the Pulindas, the Paradas, and the Kshudraka-Malavas. The valiant and stalwart Bhagadatta is in your ranks, along with the Magadhas, the Kalingas, and the ghoulish Pisachas.

Behind Bhagadatta is Brihadbala king of the Kosalas with the Melakas, the Tripuras, and the Chichilas. Next to Brihadbala is the brave Trigarta, king of the Prasthala, surrounded by a vast number of the Kambojas, and by Yavanas in thousands.

Next to the lord of the Trigartas, Bhaarata, advances that mighty Kshatriya, Aswatthaman son of Drona, filling the earth with leonine roars. Alongside is king Duryodhana himself with his entire army, surrounded by his magnificent brothers. Behind Duryodhana rides Kripa the son of Saradwat.

Thus, that mighty vyuha, resembling the turbulent ocean, presses into battle. And standards and royal white parasols, beautiful bracelets and costly bows, shine radiantly. Watching the enemy advance, maharatha Yudhishtira says to Dhrishtadyumna, "'Behold that oceanic vyuha! O son of Drupada, create another swiftly to contain and destroy it."

The gallant Dhrishtadyumna forms the Sringataka vyuha, which is known to raze all other vyuhas. At its horns are Bhima and Satyaki, with thousands of chariots, horsemen and foot-soldiers. Near them is Arjuna,

with his chariot yoked to white horses driven by Krishna. In the centre stand Yudhishtira and Madri's twin sons.

Other royal archers, all knowers of the vyuha shastra, with their forces, fill the remaining spaces. Abhimanyu, and Virata, the sons of Draupadi and the Rakshasa Ghatotkacha are told to bring up and defend the rear.

Having created this awesome vyuha, the noble Pandavas stand on the field, longing for battle and eager for victory. And the crashing of drums mingles with the blast of conches; the leonine roars of the soldiers and the slapping of their armpits are thunderous and fill every direction.

Those mighty warriors advance, and stare across Kurukshetra, field of dharma, chasmic field of death, unwinkingly. After a moment's perfect silence they erupt into fierce roars and yells, challenging each other, and attack! The war on the crack of the ages between your sons and their enemies, their cousins, resumes beneath its enveloping canopy of wrath.

Quickly lethal shafts fall like showers of serpents with mouths agape, and polished gleaming barbs rain down like gashes of lightning. Glittering maces loosed from bright slings fly up and whistle down over the enemy in batteries of thunder and blue swords and leather shields decked with a hundred moons look wondrous as they adorn the field of endless death.

The two hostile armies look at once awful and resplendent, like the Devas and Asuras fighting each other. In every direction they storm against one another, and the air is a thick hoarseness of roars and screams.

Celebrated maharathas crash violently into others, the yokes of their chariots tangling with those of their opponents. The friction of the tusks of elephants as they collide sets off flashes of fire and smoke.

Warriors on the backs of elephants, struck through with spears, fall like loosened rocks from hillsides. And the spectacle of foot-soldiers, fighting with bare arms or impaling one another with spears, is both magnificent and poignant.

With unending banks of arrows of every size and description, Kaurava and Pandava warriors mow each other down as if in some terrible game, a nightmare difficult to conceive. Bhishma charges the Pandavas, filling the air with the clatter of his chariot, while the twang of his bowstring petrifies his enemies all over again.

The resolute Pandava maharathas, led by Dhrishtadyumna, roar stridently and rush at him. This ignites a general battle between the foot-soldiers, chariot warriors, and elephants of both sides, in which countless

bright fighting men, old and young, killing and dying, become tangled with one another, their bodies and already written destinies.’

CANTO 89

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'The Pandavas cannot even look upon Bhishma who rages over the battleground scorching every side like the Sun himself. The Pandava army, commanded by Yudhishtira, attacks the son of Ganga who destroys everything around him with blazing tides from his noble bow.

In elation, Bhishma razes the best of the Srinjaya and the Panchala archers. Yet the Panchalas and the Somakas continue to attack him with no thought for their lives. Bhishma severs the arms and heads of their maharathas. He smashes their chariots. And the heads of horsemen fall like eerie hail as they are hewn off in vermilion blasts.

We see countless war elephants, paralysed by Bhishma's astras, sprawled like hills on the ground, their riders crushed under them. None among the Pandavas can resist Bhishma, but only the formidable Bhima. Bhima rides to face his Pitamaha in battle, scything a bloody path through the Kaurava ranks, who roar or scream at him even as kills them. The jubilant Pandavas too roar like lions to see the carnage Bhima inflicts on the enemy.

Duryodhana, surrounded by his brothers, protects Bhishma. Inexorable Bhima still thunders up and beheads Bhishma's charioteer. Uncontrolled, his horses run wildly from the field, dragging their chariot behind them. Bhima decapitates Sunabha with horse-shoe headed arrow, so that son of yours falls out from his chariot. Seven of his brothers watch this cool brutal slaying and cannot bear it.

Adityaketu and Bahavasin, Kundadhara and Mahodara, and Aparajita, and Panditaka and the invincible Visalaksha, dressed in silver-flecked armour and carrying splendid weapons, attack Bhima in fury. Mahodara pierces Bhima with nine thunderbolt like arrows, quite like Indra assailing the great Asura Namuchi.

Adityaketu stabs him with seventy shafts and Bahavasin with five. Kundadhara strikes him with ninety barbs and Visalaksha with seven. And that conqueror of enemies, the maharatha Aparajita makes Bhima's mighty

body a home for countless smoking barbs. And Panditaka also pierces him with three shafts.

Bhima does not flinch, instead he laughs, roars, in echoing peals and roars to make your sons' blood run cold. His bow firmly held in his left hand, Vrikodara of the cavernous appetites sloughs off your son Aparajita's most handsome head. And that head falls to the ground and rolls some way like some grisly ball.

While both armies watch transfixed, Bhima cuts your son Kundadhara's body in two with an exceptional sword-headed arrow. His next shaft, Rajan, is aimed at Panditaka and its rips through his armour so his heart bursts in a hot red font, and passing clean through your son's body, that irresistible barb burrows into the ground like a snake entering its hole after claiming its marked victim.

In great joy now, for he thinks of all the pain and shame your sons inflicted on him in the past, he cuts away Visalaksha's head. Bhima strikes the mighty Mahodara square through his chest with an interminable arrow which excoriates this next son of yours and your prince plunges lifeless to the ground. Slashing down Adityaketu's royal chatra with one light like shaft, he beheads this boy of yours as well with another. Animated, roaring, roaring all the while, Bhima next kills Bahavasin in a bright red flash of gore.

Suddenly remembering the solemn oath that dreadful Bhima swore in the Kuru sabha, that he would kill every one of your sons, your other princes panic and flee from him. Stricken, sobbing, wailing to watch the brutal death of his brothers, Duryodhana roars at his forces, "There stands Bhima, preening. Destroy him!"

And your sons, those famed archers, seeing their brothers killed, painfully remember the wise and precious warning and counsel of the dignified and upright Vidura. For whatever nemesis he warned them of they now see unfolding before their eyes. Indeed, Rajan, everything that Vidura warned you of is coming to pass on Kurukshetra, field of dharma, field of death. But then you were blinded not just in your eyes, but your very heart by your greed, your foolishness and your inordinate love for your sons.

Ah, to watch that mahabaho decimating the Kauravas, it is amply clear that Bhima has undoubtedly been born to kill all your sons.

Overwhelmed by sorrow, Duryodhana rides up to Bhishma, and laments, "Bhima slaughters my brave brothers in battle like animals in a hunt. Our

forces fight courageously, but they are failing. You seem to be an indifferent spectator, unconcerned about our fortunes. What terrible path have I taken? Ah, behold my evil destiny."'

Sanjaya continues, 'Hearing Duryodhana's sad and cruel outburst, Bhishma's eyes fill with tears, and he says, "I said this before, as did Drona, Vidura, and the revered Gandhari. O my child, you did not understand it then. Parantapa, I have long ago determined that neither I nor Drona will leave this war alive.

But I also tell you this: Bhima will kill all whom he targets in this war. So muster your fortitude, and firmly resolved on battle, fight the sons of Pritha, making only Swarga your goal. As for the Pandavas, with Krishna on their side, they cannot be vanquished by the very Devas. Be resolute and brave; fight, O Bhaarata!"'

CANTO 90

BHISHMA VADHA PARVA CONTINUED

Dhritarashtra says, 'Seeing so many of my sons killed by a single man, Sanjaya, how do Bhishma and Drona and Kripa respond?

Day after day my sons are being slaughtered. Ah, I believe they are being overtaken by dark destiny; for they seem unable to find victory and always appear to face defeat. If my sons are being overcome despite Drona and Bhishma, and the high-souled Kripa, and Somadatta's gallant son, and Bhagadatta, Aswatthaman and other invincible heroes being with them, it can only be the will of fate.

Though reproached by me, Bhishma and Vidura, heinous Duryodhana paid no heed to what we said. Gandhari, too, warned him, but the dissolute Suyodhana did not realise his folly. And his folly now results in the death of my reckless sons at the hands of Bhima, day after day in battle.'

Sanjaya says, 'You yourself did not then understand Vidura's august words spoken for your good, but they have now come true. Vidura said, "Restrain your sons from gambling."

Like a man whose hour is come, refusing the remedy which can save him, you did not listen to the counsel of your well-wishers. The words of the righteous are being fulfilled and the Kauravas now perish for disregarding what the wise Vidura and Drona and Bhishma and other well-wishers warned them about. Why, O king, the dark omens portending the unthinkable tragedy which would ineluctably unfold were in evidence even when you refused to listen to their dire warnings.

It is far too late now and you cannot turn time back. So listen instead to my narration of the war exactly as it happens.

At noon, the battle turns even more savage and bloody. At the command of Dharma's son, the Pandava forces charge Bhishma yet again, always seeking to kill him. Dhrishtadyumna and Sikhandin, and maharatha Satyaki, with their spirited legions, ride at Bhishma as he stands alone like some great and unassailable column of light and death looming over Kurukshetra.

Maharathas Virata and Drupada, with all the Somakas, attack the solitary Bhishma. And the Kaikeyas, and Dhrishtaketu, and Kuntibhoja,

armoured and bolstered by their forces, advance against the grandsire. Arjuna and the sons of Draupadi, and the fierce Chekitana press forward against all the kings commanded by Duryodhana who protect Bhishma. The noble Abhimanyu, terrible Ghatotkacha, and the smouldering Bhima fall upon the remaining Kauravas.

These three Pandava legions begin to slaughter the Kauravas, and the Kauravas also kill their enemy in ever mounting numbers. Drona assails the Somakas and the Srinjayas, meaning to raze them from the face of the earth. Shrill cries of anguish rise among the brave Srinjayas as they are mown down by Drona's remorseless tide of fire.

Countless Kshatriyas, struck by Drona, shudder and writhe in agony like men in the grip of some terrible disease. All over the field wounded men moan, some scream in pain, some groan hollowly like men dying of thirst or starvation.

And so also, like a second Yama, Bhima ravages the Kaurava forces. The river of blood swells and surges frothing across Kurukshetra and every moment hundreds of souls increase the population of Yama's kingdom. Bhima runs amok among the elephant akshauhini of the Kauravas, striking the great beasts down at will with arrows and mace, so their trumpeting rings horribly with the screams and mortal cries of dying men and their blood foams copiously into the ankle-deep lake of gore which spreads across the field of horror.

Struck with Bhima's shafts, some of those tuskers plunge to the ground, some are paralysed and cannot move, some bellow in pain, while others run dementedly everywhere crushing men and chariots of both armies. Majestic elephants, their trunks cut off and limbs mangled, scream like cranes, and briefly pirouette ungainly before plummeting to the ground, shaking the earth.

Nakula and Sahadeva are at the Kaurava horsemen. Thousands of the finest horses, wearing garlands of gold on their heads and golden jewels on their necks and chests, are butchered by the radiant twins. The earth is strewn with handsome fallen steeds. Some have had their tongues cut away; some lying limbs askew with wild eyes, their flanks heaving; some whinny weakly in agony, while others are still, no movement or breath stirring in them and their noble spirits fled. The field of war presents a strange and unnerving sight, adorned with fallen horses of many breeds and colours.

The very earth looks fiercely resplendent, with the bodies of countless kings killed by Arjuna; and with broken chariots, slashed banners and brilliant parasols, with rent chamaras and fans, and mighty ayudhas smashed in pieces, with garlands and gold necklaces, with jewelled bracelets, with heads still decked with ear-rings, with crowns fallen from royal heads, with standards, with jutting bases of beautiful chariots ruined, O Rajan, and with traces and reins Bhumi Devi is as radiant as she is in spring when strewn with flowers. But with such a grim and eerie splendour.

Bhaarata, thus the Pandava host is devastated when Bhishma and Drona, and Aswatthaman, and Kripa and Kritavarman fight with their utmost ferocity, while your army also faces similar devastation when the Pandava heroes unleash their long withheld simmering rage and put forth their might.'

CANTO 91

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'As that war greater and more horrible than any other continues to claim brave Kshatriyas all around, Sakuni charges the Pandavas. Hridika's son of the Satwata vamsa also rides at them.

Suddenly, joyfully, as if some hidden tide has turned in their favour, your warriors encircle the Pandava army; their horses are the best of the Kamboja breed and those born in the northern plains, those of Aratta and Mahi and Sindhu, Vanayu's white horses, and those of the mountain kingdoms. The Tittiri horses, swift as the winds, surround the Pandavas. And with swift, mail-covered horses, decked with gold, Parantapa Iravat, son of Arjuna, rides at the Kaurava legion.

Iravat is the son of Arjuna, born to the daughter of the king of the Nagas who was vulnerable and despondent when her husband was killed by Garuda. Childless, she was given to Arjuna by Airavat. Partha took her to be his wife for she desired him. Thus that son of Arjuna was born to the wife of another.

Abandoned by his uncle who hated Arjuna, he was raised among the Nagas, protected by his mother. He grew up handsome, strong and accomplished, with unassailable strength and many occult powers. Hearing that Arjuna had gone to Indraloka, he promptly went there. He approached his father and greeted him with folded hands. He introduced himself to Arjuna, saying, "I am Iravat. Blessed are you, and I am your son."

He reminded Arjuna of the circumstances of the Kshatriya's meeting with his mother. Arjuna embraced his son who was so like him in heroic deeds, and exulted. Mahabaho Iravat was then joyously commanded by Arjuna, "When the war begins, you shall fight for us." Agreeing happily, Iravat left.

And now at the hour of battle he presents himself, with many swift and beautifully coloured horses. Decked with gold ornaments, they glide across the field like swans on the surface of a lake. Those stallions dash headlong against yours and both fall to the ground with a reverberation like the swish of Garuda's wings. And the horse-riders hack one another down. The

riderless chargers of both sides break free and scatter wildly in every direction.

Their strength sapped by receiving so many arrows upon their splendid bodies, their horses killed under them, brave Kshatriya horsemen stagger exhaustedly on Kurukshetra and die. When those legions of horses diminish and only a few survive, the younger brothers of Sakuni ride out of the Kaurava vyuha to the front, mounted on fresh, rested, well trained chargers, neither old nor young, swift and forceful as a gale.

Those six powerful brothers, Gaya, Gavaksha, Vrishava, Charmavat, Aarjavam, and Suka storm out of the Kaurava vyuha. They are supported by Sakuni and by their ardent fighting men, all wearing armour. Breaking through the hitherto inviolable Pandava legion of horsemen, those indomitable and jubilant Gandhara warriors penetrate deep into it, longing for victory or death and the bliss of heaven.

Seeing these exhilarated warriors, Iravat says to his bejewelled Naga soldiers, "Destroy these, their astras and their beasts." And his uncanny fighters, many of them half human and half great serpents, begin to cold-bloodedly harvest the onrushing cavalry of spirited Dhartarashtra warriors.

Watching their horsemen being coolly erased by Iravat's nerveless legion, the distraught sons of Subala charge Iravat and surround him. Their forces attack Iravat and his Naga cavalcade with spears, and gory pandemonium rules all Kurukshetra.

Pierced with deep spears and drenched in blood pouring free from his wounds, Iravat looks like an elephant repeatedly pierced with a hook. Though wounded deeply in his chest, back, and thighs, he faces his adversaries alone and never wavers, not for a moment, Arjuna's heroic son.

Iravat stuns his rivals with a tornado of arrows so they swoon. That parantapa rips out the spears from his body, and flings them back at the sons of Subala striking them deep. He charges them with sword and shield in hand to kill them. They recover consciousness and attack him ferociously. Undaunted, Iravat continues to run at them, blade upraised. So swiftly does he weave and run, that even on their fleet chargers they cannot accost him.

His enemies ring him round and try to capture him. But as they near him that parantapa hacks off their arms in a flurry and hacks away the legs of some. Their ornamented arms and weapons fall, and Arjuna's terrifying Naga son cuts off their heads all around.

Only the wounded Vrishava, Rajan, escapes alive from Iravat. Seeing those valiant Kshatriyas killed in moments, Duryodhana says to the sinister Alambusha, master of maya, who loathes Bhima for having killed his brother Baka once, "Look how Iravat has slaughtered my troops. You, too, have maya at your command and can go anywhere at will. You loathe Arjuna. Now kill his son in battle."

Alambusha roars like a lion and, with the fiendish Rakshasas of his akshauhini, wielding weirdly shining spears, charge Iravat. With the remainder of the Kaurava horsemen, too, Alambusha rushes at the mighty Iravat, who covers him in blizzard of arrows in the twinkling of an eye. Immediately, the Rakshasa begins to uses sorcery against the Naga prince. He conjures illusory chargers ridden by Rakshasas armed with spears and axes.

Two thousand die in moments in the battle between Iravat and Alambusha, and the two of them quickly come face to face like Vasava and Vritra. As Alambusha closes on him, Iravat cleaves his bow with his sword, and, whirling like some dervish, cuts down the Rakshasa's arrows all round him.

Alambusha flies up into the air and flitting here and there, changing his form moment to moment, tries to confound Iravat with maya. But Iravat can also shift his shape at will, and baffles Alambusha with his chimeras, and swiftly hacks off the fiend's arms and legs, shredding them with lightning sword strokes.

But lo, Alambusha reappears in a wink, now with a youthful appearance. Making illusion is natural to rakshasas, and they can choose their age and form at will. The Rakshasa's severed limbs join magically together and are now darkly splendid and rippling with youth and vigour. With a howl, Iravat hacks at Alambusha with his axe, like a woodsman cutting down a tree, mangling him again so his blood flows in rills. Alambusha's horrible roaring echoes across the field entirely patinaed with a skin of blood.

Yet again, Alambusha's desiccated body rejoins miraculously and now assuming a more macabre form than any he yet has, he rushes forward to try to seize Iravat bodily. Arjuna's son never flees a battle. Quickly a great Naga, a kinsman of his mother, appears at his side, and through that uncle's maya, Iravat is surrounded by his serpentine kin.

Surrounded by glimmering emerald-scaled Nagas, Iravat assumes a form as vast as Ananta himself. He then mantles monstrous Alambusha in a

writhing mass of snakes. The Rakshasa reflects for only a moment and, assuming the form of Garuda, devours those snakes and Iravat's uncle with them. Seeing that Naga of his mother's line consumed through illusion, Iravat is momentarily confounded. In that moment, the Rakshasa kills him with his sword; Iravat's crowned head, lovely as a lotus, beautiful as the moon, rolls to the ground.

When Arjuna's noble son is slain by the Rakshasa, the Dhartarashtra legions erupt in celebration. Conches boom and drumrolls fill the air thick with ghosts of men and their beasts dying in thousands all the while, and hardly aware yet they have been killed.

What a bloodletting there is on both sides in the war on Kurukshetra. Horses and elephants and foot-soldiers are killed by rampaging tuskers, gored and trampled. And glossy steeds and countless elephants are felled by swarming foot-soldiers. Maharathas annihilate chariots and warriors in numbers that cannot be counted or told as death's hurricane swirls on, only mounting in savagery by the passing day, by the hour.

Unaware of his son's death, Arjuna continues to decimate the kings who shield Bhishma. The warriors of your army and the Srinjayas sacrifice their lives by the thousands as libations in the yagna fire of war. And having lost their swords and bows, many maharathas, with dishevelled hair, fight with their bare arms.

Bhishma kills so many maharathas with supernal astras of wind, fire and shafts of solid water and the Pandava forces tremble before him. He massacres horses, elephants, horsemen and chariot warriors without favour, the river of blood surging before him most of all. Surely, Bhishma's prowess appears equal to Sakra's.

The fearsome valour of Bhima and Parshata is no less than Bhishma's, and scintillating handsome Satyaki's no less than theirs. Yet on this day the Pandavas are most fearful when they see Drona put forth his might. They think: "Drona can destroy us and our forces singlehandedly. What can he not do when he has a legion of maharathas with him?" Even Arjuna thinks like this and is afraid to watch his Acharya sow death all around him as casually as a farmer sowing seeds in a fertile, darkling field.

With every passing hour of war, the warriors of both sides become more ruthless and cruel, as if demons possess them and impel them to commit every atrocity they can. Quickly the war, which began with noble covenants

being made between both armies, degenerates in this horrible contention that is like a fell carnage between two Rakshasa hosts.'

CANTO 92

BHISHMA VADHA PARVA CONTINUED

Dhritarashtra says, 'Tell me, Sanjaya, how does Arjuna respond when the Pandavas learn that Iravat is dead?'

Sanjaya says, 'Seeing his cousin Iravat slain, the Rakshasa Ghatotkacha roars terribly again and again in anguish. And the earth, with her oceans and mountains and forests, trembles. The sky and the four quarters of the world shudder.

Hearing those roars, the legs and arms of warriors quiver, and they sweat profusely. Your army is terrified. Everywhere, your soldiers stand frozen, like a herd of tame elephants fearing the charging lion.

With shattering roar after roar, Ghatotkacha assumes a truly terrifying form; with a raised flaming spear, encircled by many fierce Rakshasas all wielding astras, he charges in wrath like Siva at the end of the yuga. Seeing him come like some plague and his own troops scatter in absolute panic, Duryodhana, roaring like a pride of lions, rides headlong at the wild Rakshasa loosing a rage of flaming arrows at Ghatotkacha. Behind Duryodhana rides the king of the Vangas, with ten thousand great tuskers with musth juice trickling down.

The sight of your son with a legion of elephants angers Ghatotkacha further and his slanted eyes seem to spew flames. A pitched battle, that makes the hair stand on end, breaks out between him and Duryodhana. Seeing the lumbering elephant force towering on the horizon, the infuriated Rakshasas rush at it, weapons in hand, thundering forward like clouds charged with lightning, with chilling cries and yells. With sword and arrow, spear and mallet and rough hewn axe, they begin to raze that elephant host.

They kill majestic tuskers with great rocks and uprooted trees. As the Rakshasas demolish the elephants, we see some of the mighty beasts with their frontal globes smashed, some bathed entirely in their own blood, others with their limbs mangled or trunks sliced off leaving blood spraying hollow stumps whistling.

As his elephant host is laid waste, Duryodhana charges the Rakshasa horde recklessly. He looses cataracts of arrows at Ghatotkacha's legion of

night, killing any number of those dark and excellent warriors. Inflamed, Suyodhana strikes four of the best and most dangerous Rakshasas, Vegavat, Maharudra, Vidyujihva and Pramathin, with four particularly deadly arrows and swathes the entire fell force in a calorific mantle of arrows. Many handsome and magnificent Rakshasas perish.

Bhima's wild son blazes up at your son's success. He draws his resplendent bow and charges Duryodhana. But your son is unperturbed at seeing Ghatotkacha storming towards him like Yama at Siva's bidding.

With fiery eyes, Ghatotkacha says to Duryodhana, "Today I will be released from my debt to my elders, and my mother; they were exiled by your vile game of dice. You dragged Drupada's daughter Krishnaa, in her period and clad in a single garment, into the Kuru sabha and humiliated her. Your persecution did not end there, and at your command, Jayadratha of the Sindhus tried to ravish her in the forest. Wretched Duryodhana, if you do not surrender, I will avenge all those injuries today!"

With that, Hidimbi's son bites his lower lip with his fangs, and licking the corners of his mouth with his long sharp tongue, covers Duryodhana in a scathing tide of arrows.'

CANTO 93

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Duryodhana calmly bears that storm of arrows, hard even for the Danavas to withstand, like a bull elephant, lord of his herd, enduring the rains. Bharatarishabha, your son is in grave danger, but heedless of it he looses twenty five keen arrows, which flash to strike great Ghatotkacha, like poisonous snakes on the chest of Gandhamadana. Pierced by those shafts, blood trickles down the Rakshasa's body and he looks like an elephant with rent temples and juices flowing down.

Ghatotkacha turns his attention on Duryodhana, to kill your son no less. He seizes up an enormous spear, which could rive even a mountain. He chants an arcane mantra over it and it begins to blaze with light, like a comet, like a streak of lightning in his awesome hands. The Rakshasa raises it high above his head to cast it at Duryodhana, certainly impaling him, having his life.

Even as the recondite and dreadful thing burns and fizzes in Ghatotkacha's hand, Bhagadatta king of the Vangas, riding an elephant taller than any other, the peerless Supritika, thunders and sets himself squarely between Suyodhana and the Rakshasa, shielding your son completely.

Ghatotkacha fumes to see his intention foiled and casts his incendiary lance at Bhagadatta's elephant instead. Supritika gives a most abysmal bellow as the fiery ayudha strikes him with a huge explosion, blasting a gaping hole in his side, blowing his great heart to shreds, and slowly, his eyes screaming a legend of grief and pain that lord of all mountain elephants buckles at his knees and falls over dead, shaking the earth. Bhagadatta leaps down to save his life, with a heartbroken roar to see his beloved beast die.

Duryodhana is anguished to see that prince among elephants killed and his troops give way to the wave of despair that sweeps over them and they run in dismay in every direction. But steadfast himself, cleaving to his Kshatriya dharma and his dignity, and full of fresh wrath, the Kaurava king

unleashes an astra seemingly made of the flames of the pralaya at Ghatotkacha.

With alacrity, Ghatotkacha thwarts that burning shaft in flight. He seems to grow even taller with the mahima siddhi he commands and looming like some great shadow over the cowering Kaurava legions, his eyes shining crimson red with rage, he gives a roar truly like a thundercloud's, so your warriors stand rooted and trembling before him. Again and again, Ghatotkacha roars and all Kurukshetra quakes to hear him.

Hearing him, Bhishma rides up to Drona and says, "Hidimbi's son is battling Duryodhana and no creature on earth can quell Ghatotkacha. O blessed one, go and protect the king or the Rakshasa will have his life today. Hurry Drona, and all your parantapas, this is our highest dharma!"

Drona and the other maharathas rush towards where the king of the Kauravas stands facing the roaring Rakshasa. They meet Duryodhana and Somadatta, Bahlika and Jayadratha, Kripa and Bhurisravas and Salya, and the two princes of Avanti, along with Brihadbala, Aswatthaman and Vikarna, Chitrasena and Vivimsati, all in the thick of the wheeling, whirling, blood spraying battle.

Thousands of other maharathas and their legions press forward to defend your son who is being cornered. Seeing those invincible forces dash towards him, Ghatotkacha stands unyielding as the Mainaka mountain, bow in hand, surrounded by his fiendish kinsmen armed with clubs and mallets and many astras.

The Rakshasas on one side and the best of Duryodhana's akshauhinis on the other launch into a mortifying battle. The twang of bows everywhere is like the ear-splitting cracks of burning bamboos cracking at their knots. The clatter of weapons falling upon coats of mail is as deafening as mountains shattering. Spears hurled by noble arms course through the sky like snakes.

Ghatotkacha raises his enormous bow, roars like a pride of lions, and cleaves Drona's bow with a strange, curved arrow. He fells Somadatta's standard with another broad-headed one. He pierces Bahlika with three shafts through his chest. He strikes Kripa with one arrow and Chitrasena with three. With another swift one from his fully stretched bow, he strikes Vikarna in the shoulder. Spouting blood, Vikarna falls to the floor of his chariot.

The Rakshasa vigorously drives fifteen shafts into Bhurisravas; they pierce through his armour and flesh and enter the earth. He smashes the

chariots of Vivimsati and Aswatthaman. They drop the reins of their horses, and fall to the ground.

With another crescent-tipped arrow he fells Jayadratha's standard bearing the emblem of a golden boar; with a shaft he rives the Sindhu king's bow. In frightful rage, he kills the king of Avanti's four horses with four unerring barbs. With another well tempered shaft, he stabs king Brihadbala deep, and the wounded king stumbles in his chariot. Never pausing, Ghatotkacha looses a clutch of serpentine narachas, which pierce the celebrated Salya.'

CANTO 94

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Having scattered all your warriors, the rampant Rakshasa attacks Duryodhana, at which many indomitable warriors of your army rise up to kill Ghatotkacha.

Those maharathas draw their mighty bows and charge at him, roaring like a countless lions. Surrounding him, they lash him with arrows like clouds belabouring a mountain with torrential rain. Deeply struck and in agony Ghatotkacha is like an elephant pierced repeatedly with a cruel hook. Then, like Garuda, he soars up into the sky, from where he thunders like stormclouds, and his fierce roaring resounds in every direction.

Hearing the Rakshasa's roars, Yudhishtira says to Bhima, "Listen to Ghatotkacha! For certain he is battling the maharathas of the Dhartarashtra army. The Pitamaha stands always ready to slaughter the Panchalas and Arjuna fights to protect them. Mahabaho, both these tasks demand your immediate attention; go and support Hidimbi's son who is in grave danger."

Bhima advances swiftly, terrifying the enemy with his tigerish roars that sound like the ocean at full moon. The valiant Satyadhriti and Sauchiti, and Srenimat and Vasudana, and the powerful son of the king of Kasi, all follow Bhima Vrikodara. Countless other rathikas led by Abhimanyu, and by the sons of Draupadi, and the bold Kshatradeva, and Kshatradharman, and Nila follow these. To protect Ghatotkacha they encircle him with a great force of chariots and six thousand war elephants.

Their loud shouts and roars, the thunder of their horses' hooves and the clatter of their chariot wheels make the earth shudder. Hearing that tumult, your anxious forces, ever fearing Bhima, turn ashen. Leaving Ghatotkacha, they flee. An unrelenting battle breaks out between those high-souled warriors and yours. Maharathas unleash astras at each other.

The war makes the brave exult and strikes terror into the hearts of the timid, as horsemen and elephant warriors face each other, and foot-soldiers and maharathikas. Absolutely possessed by the spirit of battle and bloodlust, they fight blindly, in rage.

In that seething ferment of chariots, horses, elephants, and foot-soldiers, a pall of dust rises from chariot wheels and the running feet of men and animals. Impenetrable, like red smoke, it obscures Kurukshetra. The warriors cannot distinguish friend from enemy. The father does not recognise the son, nor the son the father, in that vicious, unfeeling war which makes one's hair stand on end.

The ceaseless ominous whine of coursing weapons and the roars and screams of fighting men are like the howls of dead souls in torment. The blood of men and their beasts flows in frothing rivers; warriors' hair upon dissevered heads form its ghastly weeds and moss. Indeed, severed heads fall like hail on Kurukshetra. The earth is scattered with headless corpses of men, alongside mangled bodies of elephants and hacked limbs and bodies of horses.

Maharathas pursue each other and loose elemental astras to consume the enemy. Chargers, goaded by their riders, dash against others and fall down dead, their wild eyes glazing over in death. And men with burning, mad eyes, who have lost their weapons, dash against each other breastplate on breastplate, helmet on helmet, and fall stunned. Cruelly prodded by their mahouts, elephants gore other elephants disembowelling one another. Covered with bleeding wounds, their backs decked with standards, they are seen locked horribly, inextricably into each other like clouds charged with ivory lightning.

Some lie on top of others; some have their frontal lobes split with spears; they run wildly thundering like roaring clouds. Some, with their trunks lopped off, others with mangled limbs, plunge to the ground like mountains shorn of their wings of old by Indra. Other majestic tuskers bleed copiously, their sides ripped open; they look like mountains with red muddy streams gushing down their sides after a cloudburst. Others, riderless and pierced with arrows and spears, are like mountains shorn of their peaks.

Some of the great beasts are blind with fury, with juice streaming down their temples and cheeks and over their maddened eyes; no longer guided or restrained by any goad, for their riders have fallen, they trample hundreds of chariots, horses and foot-soldiers.

Horses, attacked by horsemen with bearded arrows and spears, whinnying in pain and rage and helplessness, careen at their assailants, disturbing all the points of the compass. Noble maharathas, encountering others, all fight without fear, recklessly. All those that fight on that abysmal

field seek earthly glory or eternal life as they hew and smite and loose coruscating tumults of arrows.

Then, their spirits suddenly broken by the primeval brutality of it all, the Dhartarashtra troops quit the battle and flee the field.'

CANTO 95

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Duryodhana is incensed on seeing his forces decimated and he charges Bhima. With his bow luminous as lightning, he envelops Pandu's son with a wither of arrows. He cleaves Bhima's bow with a crescent-moon-tipped winged shaft. He ruptures his detested enemy's chest with a missile with the power to split mountains. Pain screaming through him in a flash, yet Bhima remains tenacious, clasping his golden flag pole.

Seeing his father spurting blood, Ghatotkacha blazes up like a wrathful inferno. With booming shouts, a swarm of Pandava maharathas, led by Abhimanyu, attacks Duryodhana.

Seeing them, Drona says to your maharathas, "The Pandava maharathas, with Bhima at their head, hem Duryodhana in. They terrify our own warriors with squalls of fire. The king is in mortal peril, fly to protect him!"

Led by Somadatta your rathikas fall upon the Pandava ranks. Kripa and Bhurisravas and Salya, and Drona's son and Vivimsati, and Chitrasena and Vikarna, and Jayadratha, and Brihadbala, and the two princes of Avanti, encircle Bhima in a ring of protection. The Pandavas and the Dhartarashtras encounter each other a mere twenty paces apart.

Mahabaho Drona bends his colossal bow and strikes Bhima with twenty six shafts. He bedevils Vrikodara with a luciferous volley like a cloudburst upon a mountain. Mighty Bhima swiftly pierces his Acharya with ten barbs through his left side. Frail with age, and tormented by pain, Drona faints on to the floor of his chariot. Roaring, Duryodhana dashes at Bhima with Aswatthaman beside him.

Seeing them come, each like a Yama at the end of the yuga, Bhima seizes a mace, and, leaping off his chariot, he stands like a hill on the field, unyielding. Why, he is like the imposing Kailasa, as Aswatthaman and Duryodhana attack him fervidly. Bhima, who knows no fear, runs straight toward them mace aloft. So terrible is his face that the Kaurava aim great astras at him to stop him somehow. Led by Drona, they harangue him from every side. Such is the immediate danger to his life and such his disdain for

it, that the host of Pandava maharathas, led by Abhimanyu, dash forward, all of them ready to sacrifice their lives to save him.

Looking like a mass of blue clouds, heroic Nila charges Aswatthaman. A famed archer himself, he had long desired a duel with Drona's son. He strikes Aswatthaman with an irruption of winged shafts, even like Sakra who chastised Viprachitti, the Danava who once terrified the Devas and the three worlds.

Blood drenched in moments, infuriated, Aswatthaman draws his bowstring and, with a twanging as loud as Indra's thunder, unleashes a refulgence of flaming barbs at Nila. He fells Nila's standard and four horses with six rutilant shafts. With a seventh, he find Nila's chest and Nila, gushing blood, slumps down in his chariot.

Seeing Nila swoon, Ghatotkacha, with his invincible Rakshasas, falls upon Aswatthaman, who turns calmly to ride directly at his assailants. Quick as light, deadly as venom spitting king cobra, Drona's son despatches a host of Rakshasas in Ghatotkacha's vanguard. His anger stoked, Ghatotkacha uses powerful maya to create a great and demonic illusion. Aswatthaman stands bewildered and momentarily afraid. Your men run from that hellish vision, as part of which they see one another, though alive and breathing, lying dead, convulsed by death's spasms on the field of all horrors.

Drona and Duryodhana, Salya and Aswatthaman, and other noble Kaurava archers scatter before Ghatotkacha's fell sorcery. In his hallucinatory illusion, all your maharathas appear as being already routed, and all your allied kings slain. Meanwhile, the Pandava maharathas raze thousands of your horses and horsemen. Wailing, your legions escape to the safety of their tents.

Bhishma and I cry out to them, "Fight, do not run away! This is merely Rakshasa maya conjured up by Ghatotkacha."

Panic-stricken, they pay no attention to us, they do not stop. Watching this flight, the Pandavas regard themselves victorious. Along with Ghatotkacha they roar like lions. The air resounds with their shouts, the blast of their conches, and the throbbing of their drums.

By dusk, your entire army has been routed and scattered by Ghatotkacha.'

CANTO 96

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'After that rout, Duryodhana approaches Bhishma and, with a humble salutation, tells him about the defeat at the hands of Ghatotkacha.

Dejectedly he says to the Pitamaha, "O sire, relying on you, just as the Pandavas rely on Krishna, I began a fierce war with the Pandavas. Parantapa, I and my eleven akshauhinis obey your command. Despite this, I have been routed in battle by the Pandavas drawing on the powers of Ghatotkacha.

Ah, this consumes my limbs like a fire burning down a dry tree. O Parantapa, with your support and blessings, I want to crush Ghatotkacha myself. It befits you to fulfil my desire."

Bhishma says to Duryodhana, "O king, you should always conduct yourself suitably. Protect yourself in battle under every circumstance. Fight against Dharmaraja Yudhishtira, or with Arjuna, or with the twins, or with Bhima. In accordance with varnadharma, a Kshatriya must only contend with another Kshatriya.

Myself, and Drona, and Kripa, and Drona's son, and Kritavarman of the Satwata race, and Salya, and Somadatta's son, and that maharatha Vikarna, and your valiant brothers led by Dussasana, will all combine to fight the Rakshasa. Or if you are inconsolable at the carnage he brought to your legions, let Bhagadatta, who is equal to Purandara himself in war, fight Ghatotkacha."

And Bhishma says to Bhagadatta, "Advance swiftly, Rajan, against the son of Hidimbi. Engage that savage Rakshasa with caution, like Indra in ancient times did Taraka. You have divine weapons; your prowess is great. You, who have vanquished many Asuras in the past, are a true match for Ghatotkacha on the field. Backed by your vast forces, kill that bull among Rakshasas."

Hearing Bhishma's words, Bhagadatta advances towards the enemy, roaring like a lion. Seeing him approach like a storm of thunderheads, many Pandava maharathas furiously move against him: Bhima, Abhimanyu and

Ghatotkacha, the sons of Draupadi, and Satyadhriti, and Kshatradeva, and the rulers of the Chedis, and Vasudana, and the king of the Dasarnas.

Mounted on his great new elephant, Bhagadatta charges into battle. A truculent encounter erupts. Forceful shafts, shot by maharathas, fall on elephants and chariots. Majestic trained tuskers with rent temples fall upon one another. Blind with rage, with temporal juice trickling down their bodies, they gore one another with column-like tusks.

Regal horses, ridden by warriors armed with spears, are goaded to fearlessly fly at each other. And thousands of foot-soldiers, attacked by legions of foot-soldiers with spikes and arrows, plunge to the ground, their legion spirits quitting their carved and mangled bodies in thick swarms. Roaring maharathas slaughter their daring adversaries with livid coruscations of barbed arrows.

In that battle which makes one's hair stand on end, the famed Bhagadatta, mounted on his elephant of rent temples with juice trickling down in seven streams, which makes him look like a mountain with seven rivers gushing down after heavy rain, like Indra himself riding Airavata, attacks Bhima in fury. Riding on the head of his massive beast, he looses a fulmination of arrows on the hulking Pandava.

King Bhagadatta unleashes that volley on Bhima like clouds lashing rain on to a mountain at the end of summer. Incensed, Bhima kills more than a hundred fighting men that protected Bhagadatta's rear and flanks in a sanguinary flash.

Wrath surges up in Bhagadatta and he goads his elephant straight at Bhima's chariot, why, even like some unimaginable arrow from a great god's bow! Bhima leads a host of Pandava maharathas directly at the attacking elephant. These warriors are the five Kekaya princes and Abhimanyu, the five sons of Draupadi and the ruler of the Dasarnas, Kshatradeva and the ruler of the Chedis, and Chitraketu. They wield divine astras with consummate skill and prowess, and they quickly surround their opponent's elephant.

That majestic tusker, stabbed with many arrows, streams blood from his wounds, and looks resplendent like a mountain plastered with red mud after the rains. The ruler of the Dasarnas rides his elephant out towards Bhagadatta. Bhagadatta's beast contains the attack like a continent the surging sea. Seeing this remarkable resistance, even the Pandava troops applaud and marvel.

The ruler of the Pragjyotishas is enraged and casts fourteen spears at the Dasarna king's regal mammoth. Like snakes entering anthills, these pierce the tusker's gold-decked armour. Deeply pierced and sorely wounded, that elephant's fury subsides and it swiftly retreats. As it flees, it mows down the Pandava host of its own side like a gale smashing down young trees.

With their elephant defeated, the maharathas of the Pandava army roar like lions and setting Bhima at their head, storm at Bhagadatta loosing all manner of arrows and astras at him. Bhagadatta is unmoved by these weapons and the legion that surges roaring at him; instead, he goads his great prince among elephants at them, prodding it with his hook and spurred boots. That elephant provoked with hook and spur seems to assume the form of the Samvarta fire that destroys everything at the end of the yuga.

Crushing hordes of chariots, elephants and horses with their riders, it thunders about in every direction, pounding down foot-soldiers by the thousands. The vast legions of the Pandavas shrink like leather exposed to fire.

As Bhagadatta thins the Pandava vyuha, Ghatotkacha, with fiery eyes and blazing face, charges towards him. Assuming a terrible form alight with rage, he seizes a bright lance that can penetrate a mountain and hurls the flaming thing at Bhagadatta's elephant. Seeing it course towards him, the ruler of the Pragjyotishas cuts it in two with a crescent-headed arrow, and the golden spear plunges into the earth like Indra's thunderbolt.

With a shout, Bhagadatta takes a glittering spear and in a fluid blur casts it at Ghatotkacha, who leaps up into the air and seizes it in his hand. The Rakshasa snaps it like a twig against his knee before the eyes of the assembled kings. All this appears awesome. The Devas, the Gandharvas and the Munis are wonderstruck. And the Pandava warriors, led by Bhima, also cry out their praises at what Ghatotkacha incredibly does.

Bhagadatta cannot endure these exultations. He roars, draws his radiant bow, and shoots a scintillation of fire shafts at all the Pandava maharathas. He strikes Bhima with one arrow and Ghatotkacha with nine. He shoots Abhimanyu with three, and the Kekaya brothers with five. With his bow drawn in a circle, he pierces Kshatradeva's right arm deeply so that the Kshatriya's bow falls from his hand.

Bhagadatta strikes the five sons of Draupadi with five arrows; he kills Bhima's horses; with three feathered shafts, he cuts down Bhima's standard bearing the lion emblem. And with three more searing arrows he pierces

Bhima's charioteer Visoka, who plunges to the floor of his chariot in agony. Bhima leaps down from his chariot with his mace. All your forces are terrified, watching him with gada upraised, looking like a mountain peak.

As Bhima and Ghatotkacha are battling the ruler of the Pragjyotishas, Arjuna appears, slaying the enemy on all sides. He sees his embattled brothers and radiates tides of fire in every direction. Duryodhana swiftly moves his legion of chariots and elephants. Arjuna charges that Kaurava akshauhini on his chariot of white horses.

Riding his elephant, Bhagadatta crushes the Pandava ranks, and storms towards Yudhishtira. A fierce battle begins between Bhagadatta and the Panchalas, the Srinjayas and the Kekayas. Bhima narrates the details of the slaughter of Iravat to Krishna and Arjuna.'

CANTO 97

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Hearing of his son Iravat's death, Arjuna's eyes glisten with tears and he sighs deeply. He says to Krishna, "Ah, the wise Vidura Mahatman surely saw this terrible destruction of the Kauravas and Pandavas clearly with his mind's eye. And so did he warn Dhritarashtra repeatedly.

Krishna, the Kauravas have killed so many of our heroes, and we have killed many of theirs. What contemptible deeds have been done in the pursuit of kingdom and wealth! I curse these that have led to such slaughter of kinsmen.

For him who is penniless, even death would be better than acquiring a fortune by killing his relatives. Krishna, what will we gain by destroying our own blood and lineage? Duryodhana, Sakuni and Karna are to blame for the extermination of the very Kshatriya race.

I now understand, Mahabaho, that Yudhishtira was wise to ask Suyodhana for only half the kingdom, indeed for only five villages. And even that was not given. Seeing so many brave warriors lying dead on the field, I curse myself and curse the dharma of a Kshatriya.

I continue to fight only so that I am not called weak and cowardly. Otherwise, this war repulses me. Ah, drive the horses forward towards the Dhartarashtra army; let me continue with this bloodthirsty sacrifice. There is no time to lose."

And Krishna goads those fleet white horses forward, while your troops are disturbed like the stormy ocean at high tide. The battle between Bhishma and the Pandavas is dreadful and deafening like thunder.

Your sons surround Drona like the Vasus surrounding Vasava, and storm into battle against Bhima. Bhishma and maharathas Kripa, Bhagadatta and Susarman advance against Arjuna. Kritavarman and Bahlika attack Satyaki. And king Amvashta sets himself before Abhimanyu. Other great chariot-warriors clash with each other. On every side, the war is ever more fierce and gruesome.

Bhima is a fire that blazes up with offerings of ghee. Your sons shroud him with arrows, but that Kshatriya, his body and litheness like a tiger's, licks the corners of his mouth in savage glee. Bhima kills your son Vyudoroska with a horseshoe-headed arrow; with another keen shaft, he blows Kundalin's heart to shreds like a great lion killing a small cub. He covers your other sons who are close in gusts of fire, killing Anadhriti, and Kundabhedin, and Virata, and Dirghalochana, and Dirghabahu, and Subahu, and Kanykadhyaja, who topple lifeless from their chariots, Bharatarishabha, looking like mango trees sprouted with red blossoms in spring.

Your other sons flee from Bhima as if from Yama himself. Drona envelops him in a shroud of arrows. But Bhima is irresistible, his prowess astounding as he continues to massacre your sons in the face of Drona's best efforts to thwart him. Bhima laughing aloud wildly, magnificently foils Drona's intense volleys, while he continues to feed the blood and corpses of your sons to yawning thirsty Kurukshetra. He sports among your sons like a tiger among a herd of deer. Like some mythic wolf, Vrikodara terrifies your sons and kills them one after the other.

Meanwhile, Bhishma, Bhagadatta and Kripa oppose the daring Arjuna. Dhananjaya thwarts the astras of his adversaries with his own, and kills many leading warriors of your army.

Abhimanyu divests king Amvashta of his chariot with a flurry of arrows. Amvashta leaps out of his ruined ratha in shame, hurling his sword at the high-souled Abhimanyu. And he hastily mounts the chariot of Hridika's son, while Abhimanyu shatters his sword in the air. The Pandava warriors marvel at the inspired archery of Subhadra's son and cheer loudly. Others led by Dhrishtadyumna continue to raze your forces, which still stand valiant, fighting on, facing death squarely.

With great feats of daring, the war swells and plunges on, claiming thousands of lives across grisly Kurukshetra every moment. Brave fighting men seize one another by the hair, fight with their nails and teeth, fists and knees, heads and hands and swords, and strapping arms. With frightening vigour they slaughter each other.

Father and son kill one another. The soldiers fight desperately using all their limbs. Beautiful bows with golden arrows slip from the hands of fallen warriors, and precious jewels and gleaming feathered shafts lie scattered thickly across the killing field; glistening arrows resemble snakes with shed skins.

Golden swords with ivory handles, and shields dappled with gold, lie fallen on the field, blood slicked, glistening under the hazy sun. Arrows, axes, swords and spears, many decked with gold, beautiful coats of mail, and heavy and spiked clubs, and howdahs of elephants, and yak tails, and fans, are strewn everywhere.

Lifeless maharathas, still clasping their weapons, look as if they are still alive, biting bloodied lips. Their arms and legs shattered with maces and heads smashed with clubs, or crushed by elephants, horses and chariots, foot-soldiers lie like broken puppets on the crimsoned earth. The earth laden thickly with the corpses of horses, men and elephants, looks beautiful, Rajan, as if dotted with hills great and small. How copiously Kurukshetra of the terrible blood sacrifice is covered with arrows, axes, swords, spears, cudgels, satagnis and mangled bodies.

Bleeding profusely, warriors lie with limbs askew, some silent in death, others moaning in anguish. What a sight the Earth presents! Smeared with sandalwood paste and wearing fine leather gloves and golden armlets, severed arms of powerful warriors are to be seen everywhere one looks; also mighty, shapely thighs like the trunks of elephants, and fallen bejewelled turbaned heads; and all this fills the field of dread with strange and poignant beauty.

The field of the Kurus, stained with blood, covered with bloodied coats of armour and radiant ornaments, looks as if on fire. Like a beautiful woman adorned with jewels, Bhumi appears eerily lovely with scattered ornaments, bows, arrows with golden wings, smashed chariots with silvery bells, and horses with tongues lolling out, with standards, quivers, banners and great conches of heroes, and elephants with severed trunks—with all these.

Wounded elephants groan in agony and appear like shifting mountains. Colourful mantles and finely wrought hooks studded with stones of lapis lazuli, and bells, flecked cloths and deerskin, neck-chains and golden girdles that once adorned majestic tuskers, are spread across the ground as if in some great and bizarre exhibition.

Various devices lie broken by golden darts, and embroidered saddles of horses, caked with mud. The hacked arms of horsemen, decked with bracelets, are everywhere, along with shining spears and swords, and turbans fallen off noble heads.

The earth looks like the star-strewn sky with crescent-headed arrows, crushed saddles of ranku deer skin, and glistening jewels from the coronets of kings. It glows with the resplendent parasols, yak tails and fans, and with faces, bright as the lotus or the moon, of daring Kshatriyas, with gleaming ear-rings and elegant beards, who lie lifeless.

Thus the two armies annihilate each other in the fight. The warriors are exhausted in body and spirit; the events and sights of the day have been splendid and horrifying beyond imagining; until, dark night sets in and nothing can be seen. The Kauravas and the Pandavas withdraw their armies. Retiring to their tents, they rest for the night.'

CANTO 98

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Duryodhana, Sakuni, Dussasana and the invincible Karna sit together and evaluate their situation. How can the sons of Pandu and their allies be defeated? This is the subject of their discussion.

Duryodhana says to them, "Drona, Bhishma and Kripa, and Salya and Somadatta's son do not challenge the Pandavas. I do not know why. Unopposed, they are destroying my forces. Karna, I am being weakened and my weapons exhausted. I am baffled by my adversaries; I feel that even the Devas cannot vanquish them. My mind is filled with doubt; how can I quell the Pandavas in battle?"

Karna replies, "Do not be distressed, O lord of the Bhaaratas, for I will achieve the end you desire. Let Bhishma withdraw from the great war. When he puts down his weapons, I will kill the Parthas and the Somakas, before Bhishma's eyes.

I swear I will do this. Indeed, Bhishma shows mercy towards the Pandavas everyday. He cannot defeat those maharathas. Bhishma is proud in battle. He enjoys the fight. Why would he subdue the Pandavas, for then the war itself will end?

Go to Bhishma's tent, and ask the revered Pitamaha to set aside his weapons. When he does this, consider the Pandavas dead, slain along with all their supporters and kinsmen by me alone."

Thus addressed by Karna, Duryodhana says to his brothers, "Dussasana, get ready to accompany me." He says to Karna, "Parantapa, I will persuade Bhishma to consent to what you ask, and then promptly come to you. After Bhishma retires from the fight, you will destroy the enemy."

Accompanied by his brothers, your son sets out like He of a hundred sacrifices accompanied by the Devas. Dussasana makes him mount on his horse. Adorned with bracelets, with a crown on his head, and ornaments on his arms, he shines brilliantly as he goes forth. Smeared with fragrant sandalwood-paste, bright as the burnished gold of the bhandi flower, wearing spotless garments, Duryodhana goes forth like a great lion, looking like the glowing sun in the sky.

And as that tiger among men goes towards Bhishma's tent, many celebrated archers follow him. His brothers also accompany him, like the Devas walking behind Vasava. Other gallant men, riding on horses, elephants and chariots, go with him.

Like the Devas surrounding Sakra, his well-wishers assemble in hordes to protect him. Adored by all the Kauravas, Duryodhana rides slowly, regally towards Bhishma's tent.

He raises his right arm, like an elephant's trunk with which he can crush all enemies, and accepts the homage paid to him by the bystanders who stand with folded hands raised above their heads. As he canters along, he hears the sweet voices of the people of many lands. He is praised by their bards and poets. That great king responds with equal respect to all.

Many high-souled men stand around him with golden lamps burning with perfumed oil. Duryodhana looks radiant like the moon surrounded by blazing planets. Attendants with head-gear decked with gold, with canes and jhariharas in hand, gently part the crowd.

The king reaches Bhishma's tent and dismounts from his horse. He greets the Pitamaha and sits on a golden seat covered with an ornate cloth.

With hands folded, tearful eyes, and in a grieving voice, he says to Bhishma, "Parantapa, under your protection, we could defeat the very Devas and Asuras led by Indra. What can I say, then, of the gallant Pandavas, their kinsmen and friends?

Son of Ganga, be merciful. Kill the sons of Pandu like Mahendra destroying the Danavas. *I will slay all the Somakas and the Panchalas, and the Karushas along with the Kekayas*: these were your words to me. Stand by those words.

Kill the Parthas, and the Somakas. Honour your promise. If your love for the Pandavas, or loathing towards me, sways you to spare them, then allow Karna to fight. He will put a swift end to them along with their allies and kinsmen."

Having said this to Bhishma, your son Duryodhana falls silent.'

CANTO 99

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Bhishma is saddened by your son's dagger like words. But he does not reply with a single harsh word. He is overwhelmed with grief and anger, sighs deeply and reflects silently for a long time.

Looking up, as if angrily swallowing the world with the Devas, Asuras, and Gandharvas, Bhishma speaks calmly to Duryodhana, "Why do you stab me with such sharp words? I always try hard to achieve your interests. For this I am prepared to sacrifice my life in this battle.

The Pandavas cannot be defeated. This is clear ever since the brave son of Pandu pleased Agni in the Khandava vana, after vanquishing Sakra himself in battle. O Parantapa, Arjuna rescued you when you were captured by the Gandharvas; even that was a clear sign.

On that occasion, your brave brothers fled, as did Radha's son. What Arjuna did even then clearly revealed his prowess. In Virata's city, he single-handedly subdued us all. That was a sufficient indication.

He defeated and disrobed both Drona and me. That was ample evidence. When the cows were stolen, he overcame Aswatthaman and Saradwat. This surely should have shown you what he is.

Having easily quelled Karna, who boasted loudly of his manliness, Arjuna took his robes and gave them to Uttara. That should have been unmistakable proof for you. Arjuna defeated the Nivatakavachas who were invincible even to Vasava. How much clearer could it be, Suyodhana?

Who can hope to defeat such a hero, and besides one protected by the Protector of the Universe armed with sankha, chakra and gada? Krishna has infinite power, and is the Destroyer of the Universe. He is the highest Lord of all, the God of Devas, the eternal Paramatman. He is eulogised by Narada and other great Rishis.

But, ah, you are foolish and do not know what should be said and what should not. To a man on the point of death, all trees appear to be made of gold. Son of Gandhari, you see everything as being the opposite of what they truly are. Having provoked war with the Pandavas and the Srinjayas,

fight them now. Let us see you not moan and whine like a boy, but fight like a man.

As for me, I will bring death to the Somakas and the Panchalas, avoiding only Sikhandin. If killed, I will go to Yama's abode; if I kill them, I will give you joy.

Once, Sikhandin was born in Drupada's palace as a woman. Upon receiving a boon, she became a man. She is Sikhandini. I cannot kill him even to save myself. She is the same Sikhandini created by Brahma. Sleep peacefully tonight. Tomorrow I will fight so fiercely that men will remember the battle as long as the world lasts."

Duryodhana comes away with these words. He bows to the Pitamaha and returns to his own tent. He dismisses his attendants. He enters his tent and sleeps. At dawn he rises, and orders the royal warriors, "Gather our forces. Today Bhishma will slay all the Somakas."

Bhishma regards Duryodhana's lamentations as commands to himself. Saddened, and deploring his servile position, he thinks carefully about a possible duel with Arjuna.

Duryodhana anticipates Bhishma's plan and commands Dussasana, "Deploy the chariots to defend Bhishma. Press all our twenty two legions into battle formation. The moment that we have been thinking about for years, the slaughter of the Pandava army and seizing the whole kingdom, has arrived.

For this, our first duty is to protect Bhishma. Well guarded, he will protect us and kill the Parthas in battle.

Bhishma said to me, 'I will not kill Sikhandini, for he was a woman once and I will not face him in battle. The world knows that, to honour my father, I gave up a vast kingdom. I will not kill any woman or anyone who was once a woman. This is the truth by which I live and the dharma I will never break.

Sikhandin was first born a woman. You have heard that story as I have narrated it to you before the war began. Killing herself first and taking birth as a daughter, she who was once the princess Amba of Kasi has become a man. She will fight me, but I will never aim an arrow at her.

Other Kshatriyas who fight for the victory of the Pandavas, I will consume them all with devastras.' These were the wise Bhishma's words to me.

Our first and last duty is to protect the son of Ganga. If a lion is left unprotected in the jungle, he can be killed even by a wolf. We cannot allow the Pitamaha to be slain by Sikhandin like the lion by the wolf. Let Sakuni and Salya, Kripa and Drona, and Vivimsati safeguard Bhishma. If he is safe, our victory is assured."

Hearing Duryodhana, all surround Bhishma with a majestic legion of chariots. Your sons position themselves around him and ride into battle. As they advance the earth and the sky shudder and strike fear into the hearts of the Pandavas.

The Kaurava maharathas stand around Bhishma, in full armour, backed by that resplendent chariot force and by their elephants. They hold their positions to protect the Pitamaha even like the Devas watching over Indra in the war against the Asuras.

Duryodhana says to his brother, "Yudhamanyu protects the left wheel of Arjuna's chariot, and Uttamaujas his right wheel. Arjuna in turn protects Sikhandin. Dussasana, see that Bhishma is never left unprotected for even a moment so that Sikhandin might attack him."

With his surging forces, Dussasana rides with Bhishma in the vanguard of the Kaurava army. Seeing Bhishma encircled by so many chariots, Arjuna says to Dhrishtadyumna, "Prince of Panchala, place Sikhandin before Bhishma today, and I myself will be your brother's protector."'

CANTO 100

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Bhishma advances with his forces. He ranges them in the sweeping, encompassing Sarvatobhadra vyuha. Kripa and Kritavarman, and maharatha Saibya, and Sakuni, and Jayadratha of the Sindhus, and Sudakshina king of the Kambojas take their positions at the forefront of the army and the vyuha, along with Bhishma and your sons.

Drona and Bhurisravas, and Salya and Bhagadatta, guard the vyuha's right flank. Aswatthaman and Somadatta, and those maharathas, the two princes of Avanti, with a vast host, protect the left. Surrounded by the Trigartas, Duryodhana places himself in the middle, ready for the Pandavas. Maharathas Alambusha and Srutayush, position themselves behind that vyuha and the whole army.

Your mail-clad warriors form this enveloping vyuha and they look like flames upon Kurukshetra.

Yudhishtira and Bhima, Nakula and Sahadeva, in glistening armour, position themselves in the vanguard of their vyuha, in front of all their fighting men. Dhrishtadyumna and Virata, and maharatha Satyaki stand ready, hungry for battle. Sikhandin and Arjuna, the Rakshasa Ghatotkacha, Mahabaho Chekitana, and the valiant Kuntibhoja, all encircled by their forces, stand prepared. Abhimanyu and Drupada, and the five Kaikeya brothers, all in their chariots, are splendid to behold, weapons at the ready.

Having formed their mighty vyuha, the Pandavas serenely wait for the conches to boom, the drums to roll and the day's fighting to begin. Today, the kings in your vyuha and their warriors set Bhishma at their head and with a tumult of blaring sankhas and deafening roars, they charge out against the Parthas. The Pandavas, led by Bhimasena, rush out against Bhishma seeking victory.

Roaring and shouting, blowing their krakachas and cow-horns, beating their drums and cymbals, the Pandavas forge into battle. We respond to their call with the pounding of our drums, and clash of cymbals and conches; roaring like lions, we attack our enemies furiously.

Those sounds from both armies mingle like two surging seas and the warriors of the two armies charge wildly into the ranks of the enemy, so that in moments there are no longer two great forces facing each other but a single throng of men all intent on killing one another as brutally as they can. The earth shudders with the clamour of that vast collision.

Birds scream and wheel in the sky. The radiant sun dims. Fierce winds blow, portending ever greater terrors. Jackals roam howling, foretelling another horrible carnage. All corners of the earth seem to be on fire, and dust rains down.

A rain of hewn limbs and spurting, splashing blood falls on to the earth. And tears fall from the eyes of weeping animals. In their distress they urinate and defecate. The cries of the Rakshasas drown every other roar and shout of the battle. Jackals and vultures, and crows and dogs wheel at the perimeter of the holocaust and also in the air above the canopy of arrows and spears that quickly covers Kurukshetra.

Ominous meteors collide against the sun and fall to the earth, foreboding incomprehensible tragedy. The blast of conches and drums shake the Pandava and the Dhartarashtra hosts like forests in a hurricane. The uproar of the two armies, kings, elephants and horses, which face each other in that malevolent hour, resembles that of a raging ocean.'

CANTO 101

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Riding his tawny horses, the dashing Abhimanyu charges Duryodhana's host, his bow flaring arrows. Bharatarishabha, your warriors cannot withstand him, as he plunges into the sea of Kaurava hordes with his wealth of astras.

Subhadra's son kills many Kshatriyas with deadly shafts that are like venom-spitting cobras and rods of death. Phalguni's son truncates maharathas and their chariots, horses and riders, elephant-warriors and their tuskers. The kings of the earth are delighted, and laud these feats and those who achieve them, regardless of whether they are ally or enemy.

Abhimanyu tosses those Kaurava legions about like a storm that scatters a heap of cotton in every direction. Like elephants stuck in mire, your men flounder without a protector. Having routed them, Abhimanyu stands like a fire which blazes pure and smokeless. Like insects drawn irresistibly to a fire but consumed by it, your warriors cannot endure that Parantapa. Abhimanyu looks like Vasava himself armed with his Vajra.

His gold inlaid bow flashes like lightning amidst clouds as it courses through the enemy in its magnificent archer's hand, loosing endless shafts like swarms of bees from trees blossoming in the forest. No one is able to strike or contain Abhimanyu, as he careers over Kurukshetra in his golden chariot. Riding swift as the wind, the sublime youth baffles Kripa and Drona, Aswatthaman and Jayadratha. He consumes your forces, his bow always bent in a circle, his chariot also wheeling in a circle, resembling the bright halo sometimes seen around the sun.

Seeing him lustily decimating the enemy, brave Kshatriyas think that the world contains two Arjunas. The vast host of the Bhaaratas reel under that golden prince's onslaught like a drunken woman. He routs them everywhere, terrifying maharathas and delighting his friends, like Vasava who pleased the Devas when he vanquished Mayaa.

Your warriors roar in anguish even like thunderclouds. Hearing that awful wail like the turbulent sea raging at full tide when lashed by violent winds, Duryodhana says to Rishyasringa's Rakshasa son Alambusha,

“Abhimanyu single-handedly destroys my army like Vritra routing Indra’s legions. You, who know war so well, must challenge him for it seems none else can. Ride swiftly, Alambusha, and kill the preening sons of Arjuna. And led by Bhishma and Drona, we will kill Arjuna himself.”

That dreadful Rakshasa charges into the fray, his roars like thunderclouds rumbling, and the Pandava host trembles. Why, many warriors are so terrified by those roars that they fall dead. Jubilant, dancing in glee, it appears, in his chariot, Alambusha advances towards Abhimanyu with bow drawn round. On reaching Arjuna’s son he begins to despatch his supporters. Alambusha dwindles the Pandava legion, like Balasura once did the divine host.

Carnage and rivers of blood flow once more when the Rakshasa assails the Pandava force with thousands of immaculate arrows. Terror-stricken, the Pandava army flees his slaughter. Ravaging the enemy like an elephant trampling lotus-stalks, Alambusha now rides at the Pandavas themselves. The five sons of Draupadi attack the Rakshasa like five planets plunging at the Sun. They torment him as the five planets afflict the Moon at the end of the yuga.

Prativindhya pierces the Rakshasa with shafts as heavy and sharp as battle-axes, which can cleave any armour, drawing geysers of blood from the Rakshasa, who looks like clouds stabbed by the sun’s rays. Lacerated by golden-winged shafts, he looks like a mountain with peaks ablaze.

The Pandavas wound him grievously with gusts of arrows that look like angry snakes. Alambusha is enraged like the king of the Nagas himself. Pierced all over by those maharathas, he faints and remains unconscious for a long time. Awakening, he jumps up with a fulminant roar and using the mahima siddhi grows to twice his size, and in fury carves up their bows, arrows and standards. Baring great fangs in a hideous smile, he shoots them each with five seething shafts.

Wild Alambusha dances in his chariot, and kills their horses and sarathies. Burning, he stabs them with thousands of every kind of fell barb. That night ranger dashes forward now to kill the beleaguered sons of Pandu. Seeing them tormented by the Rakshasa, Abhimanyu attacks him. The battle between him and the Rakshasa compares with that between Vritra and Vasava. The maharathas of both armies witness that encounter. Their eyes bloodshot, both warriors seem to be aflame with wrath, and regard each other as the fire that burns at the end of the yuga.

The duel between them is like the ancient one between Sakra and Sambara in the war between the Devas and Asuras.’

CANTO 102

BHISHMA VADHA PARVA CONTINUED

Dhritarashtra says, 'Sanjaya, how does Alambusha resist Abhimanyu who so imperiously dominates our maharathas? How does the son of Subhadra face Rishyasringa's son? Tell me all this in detail, exactly as it happened. How do Bhima, and Ghatotkacha, Nakula and Sahadeva, and maharatha Satyaki, and Arjuna confront my forces? You are a master narrator, Sanjaya; tell me everything.'

Sanjaya says, 'I will describe the merciless, tumultuary duel between Alambusha and Abhimanyu. I will also describe Arjuna's prowess in battle, and the marvellous feats of Bhima, Nakula and Sahadeva, and the achievements of your warriors led by Bhishma and Drona.

Alambusha roars at Abhimanyu to stand and fight and then charges him. Abhimanyu whirls around to face his father's sworn enemy. Mounted on their chariots, like Deva and Danava, man and Rakshasa confront each other. Alambusha owns the hermetic powers of maya, while Abhimanyu is accomplished in the use of divine astras.

Abhimanyu strikes the Rakshasa with three sizzling shafts, and yet again with five. Alambusha pierces Abhimanyu's chest with nine barbs like a mahout goading his elephant with his hook. In a wink, he looses a scathing volley of a thousand shafts at Arjuna's superb son. Incensed Abhimanyu makes a bloody home in the Rakshasa's hirsute breast for nine steely arrows, which delve deep into Alambusha's innards. The bloodied Rakshasa looks like a mountain lush with flowering kinsukas. The Rakshasa bears those golden-winged shafts and glows like a mountain on fire.

Alambusha shrouds Abhimanyu, equal to Mahendra himself, in clouds of smoking arrows. Like Yama dandas these pass through Abhimanyu into the earth. Abhimanyu's golden shafts plunge through the Rakshasa and also enter the ground. Alambusha retreats before the prince's scintillating barrage of arrows, like Mayaa repulsed by Sakra. Quickly the Rakshasa invokes sorcery, mantling the field in perfect darkness using maya. All the warriors on Kurukshetra are lost in that blind night. Abhimanyu is hidden by it, and friend and enemy cannot be distinguished.

Abhimanyu calls forth the blazing Suryastra and Alambusha's illusional night is dispelled in a moment, and everything is visible again. With renewed ferocity Abhimanyu covers the Rakshasa with a solid swath of brilliant arrows.

Now Alambusha creates a slew of magical illusions, hunts of sinister beasts and monsters bound at Arjuna's son from every side. Abhimanyu dissipates them all with knowing astras. His every sorcery pierced and made impotent, and bleeding from countless wound mouths that Abhimanyu opens all over his devilish body, Alambusha flees in terror from the lustrous prince.

After routing the devious Rakshasa, Abhimanyu begins to demolish your forces, truly like a maddened tusker wading into a lake of lotuses. Seeing the field being richly strewn with his warriors' corpses, Bhishma looses a tremendous volley at Abhimanyu, shrouding him in a wave of arrows.

Swiftly, numerous maharathas of the Dhartarashtra army encircle that angelic and terrible young Kshatriya and strike him repeatedly. So resembling his father and equal to Krishna in profound valour, Abhimanyu demonstrates his stunning genius worthy of both his vamsas. He astounds his gathered enemies with archery not yet seen on Kurukshetra.

Seeing his precious magnificent son hemmed in, Arjuna arrives at the place where Abhimanyu continues to raze your warriors with breathtaking ease. Immediately Bhishma rides at Arjuna, like Rahu approaching the Sun. Supported by chariots, elephants, and horses, your sons surround the Pitamaha as he comes. And the Pandavas ride with Arjuna and a feverish battle breaks out.

Kripa stabs Arjuna with twenty-five arrows, as Dhananjaya engages Bhishma. Like a tiger attacking an elephant, Satyaki pierces Kripa with countless whetted shafts. Enraged, Gautama bloodies his chest with nine arrows like time. Sini's grandson draws his bow round and looses a deadly astra him at Kripa, but fiery Aswatthaman cuts it down as it flames at the old Acharya. Satyaki leaves Kripa and charges Drona's son like Rahu flying to devour the Moon. Aswatthaman rives Satyaki's bow in two, and launches a fury of barbs at the bright Vrishni.

Satyaki seizes up another colossal bow and strikes Aswatthaman with six searing arrows through his chest and arms, drawing a howl of pain from him. Aswatthaman faints and falls to the floor of his chariot, clinging on to

its flagpole. Regaining his senses in a moment, he looses a long shaft at Satyaki, which passes right through the handsome body of Sini's grandson, and plunges into the earth like a young snake entering its hole after the end of winter.

Another arrow shatters Satyaki's standard. Drona's son roars like five lions and covers his adversary in a rain of arrows as the clouds do the sun at the onset of the monsoon. Like the sun from behind clouds, Satyaki emerges undimmed, and shrouds the son of Drona with twisting sheets of arrows, vicious windings. Aswatthaman unravels them unscathed. Anger mounting, with a roar, Satyaki unleashes a thousand arrows in a moment, a deadly relucent torrent of shafts. Seeing his son afflicted like the Moon by Rahu, Drona storms at Satyaki, striking him deep with a streak of lightning from his great bow.

Satyaki turns away from Aswatthaman and pierces Drona with a scourge of twenty stinging barbs. Immediately, Arjuna rushes at Drona, and these two, guru and sishya, assail each other like the planets Budha and Sukra in the sky.'

CANTO 103

BHISHMA VADHA PARVA CONTINUED

Dhritarashtra says, 'How do those famed warriors, Drona and Arjuna, face each other in battle? The son of Pandu is as dear as a son to Drona. Arjuna worships the Acharya. Both maharathas delight in war, and both are awesomely powerful. How do they battle each other?'

Sanjaya says, 'In battle Drona remains distant from his love of Arjuna. Arjuna focuses on his dharma as a Kshatriya and does not recognise his teacher but only an enemy. Kshatriyas never turn away from battle. They are detached, and fight their fathers and brothers.

Arjuna stabs Drona with three scalding shafts. Drona remains unperturbed. Arjuna covers the Acharya in a mantle of arrows. Drona blazes up in anger at the heart of the dreadful war, like a fire in a dense forest. Drona covers Arjuna with myriad arrows. Duryodhana sends Susarman to protect Drona's flank. The king of the Trigartas swathes Arjuna in countless iron-tipped missiles, beautiful like cranes flying through the sky. They pierce Arjuna like birds vanishing into a fruit laden tree. Arjuna roars and savages Susarman and his son with riptides from the Gandiva.

Despite the towering attack, and quite ready to die, they do not retreat. They target Arjuna's chariot and the Pandava faces their onslaught like a mountain receiving a cloudburst. Partha's prodigious archery is superhuman as, almost with disdain, he scatters his enemies' combined, virile flurries of fire, cutting down their storms of arrows as if he were facing some boys in battle, why like a high wind scattering fleecy clouds. The Devas and Danavas congregated in the firmament acclaim his feat.

Arjuna invokes the Vayavya astra against the Trigarta legion. A mighty gale sweeps across Kurukshetra, shaking the sky, felling trees, and blowing away enemy chariots and soldiers like bits of straw. Drona looses the Sailastra, which makes Arjuna's squall abate and calm returns to all quarters. But, fearing Arjuna now that they have seen some part of his actual prowess, the Trigarta maharathas are despondent and leave the battlefield.

Duryodhana and Kripa, and Aswatthaman, and Salya, and Sudakshina, the king of the Kambojas, and Vinda and Anuvinda of Avanti, and Bahlika supported by the Bahlikas, surround Arjuna with their chariots. Bhagadatta and the mighty Srutayush encircle Bhima with an akshauhini of elephants. And Bhurisravas, and Sala, and Subala's son attack the twins with luminous whetted arrows. Along with your sons, Bhishma rides to surround Yudhishtira.

Bhima watches that legion advance and licks the corners of his mouth like a hungry lion. He seizes his mace, leaps off his chariot again, terrifying your warriors. The elephant-warriors besiege him from all sides. At the very heart of your sons' forces, Bhima looks like the sun in the midst of dark clouds. And like the wind that scatters those clouds, the Vayuputra swings his mace all around him in scarlet eruptions to slaughter your son's elephant legion. The shrill trumpeting of those tuskers and Bhima's dreadful roars shake the very earth; covered with gashes inflicted by the tusks of the elephants, Bhima blossoms in blood like a flowering kinsuka.

Seizing some of the elephants by their tusks, he rips them out and then with those tusks smashes other elephants on their round foreheads and kills them like Siva himself. Like Rudra, his body and mace are drenched in blood. A few surviving tuskers run in every direction, crushing their own ranks as they blunder away from the fearful Bhima. Duryodhana's frantic forces quit the field any way they can.'

CANTO 104

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'At high noon a bloody battle breaks out between Bhishma and the Somakas. Bhishma denudes the Pandava ranks with thousands of immaculate arrows, every one claiming a life. He crushes them like a herd of bulls grinding paddy clumps under their hooves.

Dhrishtadyumna and Sikhandin, and Virata and Drupada attack maharatha Bhishma with a torment of arrows. Bhishma pierces Dhrishtadyumna and Virata each with three exquisite barbs, and aims a long lance at Drupada. Wounded, shamed by Parantapa Bhishma, those maharathas are like snakes stamped upon. Sikhandin darts within range and besieges the Pitamaha with countless arrows. Bhishma does not shoot back, still regarding his enemy as a woman.

Dhrishtadyumna skewers Bhishma with three lean shafts through his arms and chest. Drupada pierces him with twenty-five barbs, Virata with ten, and Sikhandin with another twenty-five. Bhishma is covered in blood, and looks quite magnificent like an ashoka in full carmine bloom. Bhishma shoots them each with three arrows. He cracks Drupada's bow with a broad-headed shaft. Drupada seizes another bow and strikes his adversary with five barbs quick as one. He stabs Bhishma's sarathy with three shafts.

Draupadi's five sons, the five Kaikeya brothers and Satyaki, all led by Yudhishtira, charge Ganga's son to protect the Panchalas and Dhrishtadyumna. All your warriors attack the Pandava host to defend Bhishma.

Another pitched battle ensues, resulting in another carnage. Maharathas kill maharathas. Soldiers, elephant-riders and horse-riders kill others with inhuman, heartless projectiles. Riderless chariots are hauled wildly across death's abysmal field. Careening blindly, these crush countless men and mow horses down; they dash everywhere like the wind strewing cloud forms across a sunset sky, bathing it in stains of blood.

With sparkling ear-rings, bright garlands and bracelets, handsome as the sons of Devas, surpassing Vaisravana in wealth and Brihaspati in

intelligence, great rulers of vast kingdoms, brave maharathas left without their chariots, run like ordinary men in every direction.

Mighty tuskers, their skilled riders slain, crush friendly ranks and run wildly until they fall. These mammoths, their armour cut away by arrows and spears, flowing blood from all over their massive bodies, roar like clouds and scatter in all directions. The chamaras and dappled standards, their golden parasols, and the dazzling spears of their riders lie in ruins everywhere.

Elephant-riders of both armies, their mounts slain, run on foot in that awful melee. Thousands of horses with golden ornaments gallop away from death's field. Armed with swords, but without horses, horsemen run from their assailants.

Elephants continue to dash against other elephants, crushing foot-soldiers and horses on their way. They smash countless chariots; chariots ride tilting over fallen horses lying in their path. Horses trample foot-soldiers under their hooves. Thus, O Rajan, they massacre one another and mercy has fled this war entirely.

The river of blood swells every hour, frothing across Kurukshetra with a hundred tributary streams. Fallen bows obstruct its straight course, and the hair of dead warriors forms its moss. Smashed chariots are its islands, and arrows beyond count create its eddies. Horses make up its fish; heads of tuskers its boulders; butchered elephants are the river's crocodiles. And coats of mail and helmets form its froth.

Bows still clutched by fallen warriors regulate its swift current and swords are its tortoises. Banners and emblems stand like forlorn trees on its banks. And bodies of men are its banks relentlessly consumed by the russet river. Countless carnivores are its swans, drinking thirstily of its sanguine waters.

That river swells not the ocean but Yama's kingdom. Noble and fearless maharathas try to cross that river with their chariots, elephants, and horses for rafts and boats. Like the river Vaitarani bears the dead to Yama's realm, so does that bloody river on Kurukshetra sweep along diffident and unconscious men.

The Kshatriyas look upon that horrible carnage and exclaim, "Alas, the very race of Kshatriyas will perish from Duryodhana's sin. Deluded by greed, why, O Dhritarashtra, was he so envious of the virtuous Pandavas?"

Such cries are accompanied by others that praise the sons of Pandu. Hearing these reproaches, Duryodhana says to Bhishma and Drona and Kripa and Salya, “Fight without pride. Why do you delay?”

The murderous war caused by a game of dice, resumes between the Kauravas and the Pandavas.

Son of Vichitravirya, you see now the dreadful outcome of disdaining the advice of your true friends. Neither the Pandavas nor their forces and allies, nor the Kauravas, fear for their lives in this war. And for this very reason, Rajan, of savage Kshatriya dharma, such a terrible destruction of kinsmen is underway on Kurukshetra, ah, caused either by Destiny or your wicked design.’

CANTO 105

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'With banks of razor like arrows Arjuna kills the warriors who ride with Susarman. Susarman strikes Arjuna with an angry volley. He pierces Krishna with seventy barbs and Arjuna again with nine. Serenely, Arjuna continues to kill Susarman's men.

Those maharathas flee from Arjuna as if Death himself had come to hunt them at the end of the yuga, for indeed the Dwapara Yuga is drawing to its end and the Kali, age of wrath, is rising near. Some of the Trigartas jump down from their horses, some from their chariots, others clamber down from their elephants and flee. Others swiftly escape on their very mounts and chariots. Foot-soldiers throw away their weapons in panic, and run helter-skelter with no thought for their comrades. Though stridently forbidden by Susarman and other noble kings, they desert their armies.

Seeing this rout, Duryodhana, together with Bhishma, mounts a driving attack against Arjuna to protect Susarman. While his men take to their heels all around him, Duryodhana is unyielding and, surrounded by his brothers, continues to engage the enemy with undiminished vigour.

To protect Arjuna, the other Pandavas advance on Bhishma. Aware of Phalguni's prowess, they still dash forward roaring, and the Pitamaha relentlessly dwindles the Pandavas army with every moment, his every arrow a killer. At noon, absolute, bloody, chaos reigns on Kurukshetra so it seems unclear whether the war between cousins is being fought in the realm of the living or the dead, whether on Bhumi or in Yamaloka.

Striking Kritavarman with five arrows, the triumphant Satyaki kills thousands of Dhartarashtra men with uncanny archery so like his master Arjuna's. King Drupada, having already drawn blood from his old and hated enemy, his boyhood friend Drona, strikes the Acharya with seventy shafts, all loosed in a moment, and Drona's sarathy with another nine.

Bhima roars like some mythic tiger after wounding his great granduncle, king Bahlika. Chitrasena wounds Abhimanyu deep with a brace of torrid shafts, and the luminous Abhimanyu adorns Chitrasena's broad breast with three perfect barbs. Locked in battle, the two are as glorious on the field as

Venus and Saturn in the sky. Then, in a flash, Abhimanyu kills his noble adversary's horses and charioteer and maharatha Chitrasena leaps off his chariot and mounts Durmukha's.

Drona repeatedly carves slivers off Drupada's ratha, and remembering their enmity of such long standing, the Panchala king retreats with his swift horses.

Bhima kills Bahlika's horses and sarathy. Finding himself in grave danger, Bahlika jumps down from his chariot and mounts Lakshmana's and they ride away from dreadful Bhima.

Satyaki thwarts Kritavarman, who fights for Duryodhana, and looses a plethora of every kind of barb upon the Pitamaha whom Kritavarman protects. Piercing Bhishma with sixty whetted feathered shafts, the ebullient Satyaki seems to dance on his chariot, brandishing his bow. Bhishma shoots an extraordinary iron arrow at the Vrishni, flecked with gold, serpentine and beautiful as a Naga woman.

But Satyaki intercepts it with another astra and both exceptional weapons explode into flames and lunge harmless to the ground like extinguished meteors. Satyaki seizes up a shimmering golden spear and casts it like a streak of lightning at Bhishma. It flies at the Kuru ancient like his very death coming to claim a doomed man. Quicker than seeing, Bhishma trisects it with two lean horseshoe-headed arrows and it falls to the ground in three strips, undone.

Possessed by the murderous spirit of war, yet smiling the while, Parantapa Bhishma strikes Satyaki through his chest with nine arrows in an incredibly close and neat cluster. With their chariots, elephants and horses, the Pandava warriors besiege Bhishma from every side to rescue Satyaki.

Yet another general fray, always more bloody than the ones gone before, breaks out between the Pandava and the Kaurava hosts, both seeking glory, both wanting victory more than life itself.'

CANTO 106

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Seeing Bhishma seethe upon Kurukshetra, encircled by the Pandavas, like the sun in the sky by monsoon clouds, Duryodhana says to Dussasana, "Parantapa Bhishma is surrounded by the Pandavas. Your only charge is to protect him. If we guard him well, our Pitamaha will destroy the Panchalas and the Pandavas. Defending Bhishma is our first and highest dharma, for he is our protector and our main hope. Surround him with your legions, Dussasana, and make sure he comes to no harm!"

Dussasana surrounds Bhishma with a vast force and stands ready to fight anyone who threatens his grandsire. With thousands of horsemen carrying shining spears, swords and standards, forming a confident legion, together with twice as many proficient foot-soldiers, Subala's son Sakuni assails Nakula, Sahadeva and Yudhishtira.

Duryodhana sends ten thousand horsemen to attack the Pandavas. As they fly like so many Garudas, the earth trembles and groans under their horse hooves, the din of which resounds like a bamboo forest on fire. They raise a cloud of dust as they hurtle across the battlefield, obscuring the sun. They unnerve the Pandava host like a flight of swans that disturbs a lake while descending on it. Nothing can be heard above their loud neighing.

Yudhishtira and the sons of Madri contain their charge like the shore the surging sea at high tide. Those three maharathas mow down line after line of horsemen with tides of arrows. Themselves wheeling across the battleground, the three Pandava brothers display some incredible archery in concert as they decapitate those onrushing lines of horsemen while never so much as scratching any other part of their bodies.

Felled with swords and arrows, heads drop like fruits from tall trees. Everywhere riders and their horses fall dead to the ground. Many horses bolt in fear like deer on seeing lions. And the Pandavas blow their conches and beat their drums in triumph.

Duryodhana is crestfallen to see his forces demolished again and says to Salya, king of the Madras, "Before your eyes, Yudhishtira and the twins

have routed our army. Mahabaho, you are powerful and irresistible. Stop Yudhishtira, like the continent that resists the ocean."

Salya rides at Yudhishtira with a legion of chariots. As he rushes at Yudhishtira like a tidal wave, the Pandava calmly strikes Salya through his chest with ten thudding shafts. Nakula and Sahadeva assail him with seven more. Salya, whose very name means to menace, to harry, pierces them each with three arrows, and further stabs Yudhishtira with sixty keen darts. Enraged, he makes the twins bleed with two shafts each. Parantapa Bhima sees Yudhishtira within Salya's reach, as in the jaws of Death, and rushes to his defence.

And as the sun begins to set, one more dark and destructive battle begins.'

CANTO 107

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Bhishma bestrides the yawning field and his great bow radiates arrows in every direction, every shaft claiming an enemy soldier's life or drawing blood from a Pandava maharatha. Yet he fights without rancour even with deep sadness in his aged heart, and even for this is more terrible. He strikes Bhima with twelve arrows and Satyaki with nine. Stabbing Nakula with three barbs, he shoots Sahadeva with seven. Yudhishtira he pierces through his arms and chest with twelve faultless shafts. Lacerating Dhrishtadyumna with a flat flight of barbs, that mighty old lion roars deafeningly.

Nakula stabs him with twelve arrows and Satyaki with three. Dhrishtadyumna shoots him with seventy shafts and Bhima with seven. Yudhishtira pierces the Pitamaha with twelve barbs. Drona attacks Satyaki and Bhima at once, stabbing them each with five whetted arrows like Yama dandas. Bhima and Satyaki retaliate without a moment's pause.

Rulers of the eastern, western and northern regions, the Sauviras, the Kitavas, the Malavas, the Abhishahas, the Surasenas, the Sibis, and the Vasatis, vigorously assail Bhishma despite his endless barrage of arrows. Other kings of various realms loose many astras of fire, water and air at the Pandavas themselves.

The Pandavas surround the Pitamaha. Encircled and doubly defiant, the aged lion blazes like a forest fire, continuing to raze the enemy army with transcendent archery. His chariot is his fire-chamber; his bow its flames; swords, arrows and maces are his fuel; his shafts are sparks; and Bhishma himself becomes the fire that consumes his adversaries.

Bhishma shrouds the Pandava hosts with golden-winged shafts decked with the feathers of vultures, with nalikas, and dirghastras, elongated barbs. He fells elephants and chariot-warriors. He makes the Pandava legion of chariots look like a forest of palmyras shorn of their leafy heads. He decimates riders of horses, elephants and chariots without favour. Hearing the thunder of his bowstring and the thunderclaps of his palms as he looses his tirades of fire, all the soldiers tremble.

His arrows shot from his bow pierce through armour like through butter. And again, endlessly, we see riderless chariots dragged across the battlefield by their yoked horses. Fourteen thousand celebrated and noble maharathas, with golden standards, of the Chedis, the Kasi, and the Karushas, stand firm and ready to sacrifice their lives; they do not retreat, and are swiftly despatched, in blasts of gore, along with their horses and elephants, by Bhishma like Siva with mouth agape.

We see thousands of chariots with smashed axles, terraces and wheels. The ground is covered with wrecked chariots, arrows, axes, ruined coats of mail and the mighty bodies of maharathas, which seem to glow on even after life has left them. Maces and arrows, quivers and bows, swords, and jewelled severed heads lie scattered in profusion; as do gloves and felled standards, and riven bows.

Riderless elephants and horse-riders lie dead as if they are mere clods of earth, so plentiful are they. The most valiant efforts of the Pandavas cannot any more rally their maharathas who lose their nerve and flee before Bhishma's relentless arrow storms. By himself the Kuru Pitamaha disperses that teeming force of fighting men with the ageless energy of Indra. With its chariots, elephants, horses and standards felled, the Pandava army in disarray laments loudly and scatters. Driven by ruthless destiny, fathers, sons and friends kill one another, on and on.

The Pandava warriors tear off their armour and run dementedly in all directions, like terrified bulls lowing in despair, and running wild and unrestrained from the great terror which is Bhishma.

Seeing the Pandava army disbanding, Krishna reins in Arjuna's chariot, and says to his warrior, "The awaited hour has arrived. Strike now, O tiger among men, or you will be lost. You said, in Sanjaya's presence, in the assembly of kings in Virata's city, 'I will kill all Duryodhana's warriors and their followers, including Bhishma and Drona, if they oppose me in battle.' Son of Kunti, O Parantapa, honour your words now. Remember your Kshatriya dharma; fight fearlessly."

Arjuna, troubled and unsure, says, "I can seize the kingdom, slaughtering the innocent, or accept exile in the forest. These are my choices. Which of these should I strive for? Spur the horses on, Krishna; I will obey you. I will kill the invincible Bhishma." Krishna goads the silvery white horses to where Bhishma stands dazzling like the sun.

Seeing Arjuna riding at Bhishma, Yudhishtira's host rallies to the fight. Roaring, the Pitamaha shrouds Arjuna's chariot in an opacity of arrows so it is hidden from view. Krishna adroitly urges the wounded horses on. Arjuna raises the Gandiva and slashes Bhishma's bow into pieces. Bhishma promptly strings another bow. Arjuna breaks this one as well. Bhishma cries out in some delight, "Wonderful, Mahabaho! Well done, son of Kunti."

Bhishma takes up another beautiful bow and looses a crescendo of arrows at Arjuna's chariot. Krishna skilfully manoeuvres his horses and avoids the searing volley. Yet some shafts find their mark, and those two tigers among men look like two angry bulls gored by horns in a fight.

Meanwhile, yet again, Krishna sees that while Bhishma, positioned between the two armies, unleashes his firestorms of arrows, scorching everything like the Sun himself, and killing Yudhishtira's warriors relentlessly, proclaiming, as it were, the end of the yuga, Arjuna still hesitates and turns mild when faced with his grandsire.

Leaving Arjuna's horses, Krishna leaps off the chariot in fury. His eyes crimson, his body burning with terrible light, and the whip in his hand his only weapons, the Lord of the universe runs straight at Bhishma, like some great lion, his strides appearing to cleave the earth, and his heart set on killing the Kuru ancient.

All the assembled warriors can only watch, rooted and stunned as they see Krishna rush Bhishma. "Bhishma is dead!" they cry. Their shouts of dismay are loud and fearful.

Dark as lapis lazuli, clad in yellow silk, Krishna streaks towards Bhishma, like a thunderhead charged with lightning. Like a lion at an elephant, or a great bull thundering at another, Krishna roars as he storms at Bhishma.

Seeing the Dark One come with cosmic fury on his brow and in his eyes, Bhishma stands perfectly calm and fearlessly draws his great bow. Serenely he says to Krishna, "Come, O you with eyes like lotus petals. O Lord of the Devas, I bow to you. O best of the Satwatas, kill me today in this great war, for, Govinda, I will be blessed in every way if I die by your hand in battle. Krishna, the honour in the three worlds is mine today. Kill me as you please, for I am your slave."

But Arjuna has leapt down from his chariot and running after Krishna, seizes the Blue God in his arms, restraining him. Krishna hardly seems to

notice Arjuna and drags him along as if he were not there at all. At the tenth step, Arjuna falls to the ground and stops Krishna by clinging to his legs.

Arjuna cries in despair to the terrifying Lord, “Stop, Krishna! You must not break your vow that you will not fight or men will say that Krishna is a liar. This burden is mine and I will kill the Pitamaha. I swear by my weapons, by truth, and my punya that I will do everything in my power to destroy all my enemies. Watch me now and I will effortlessly quell this great maharatha, even like the crescent moon being extinguished at the end of the yuga, at the moment of final destruction.”

Krishna’s brow is still like thunder, but he remains silent and allows Arjuna to lead him back to their chariot. The moment of absolute dread passes and the universe breathes again!

Bhishma once more envelops the two Krishnas in a cloud of arrows, while continuing to consume the Pandava ranks like the sun sapping the life force of all things in summer. The Pitamaha kills two Pandava soldiers for every life that the sons of Pandu claim from his own army. Without being able to even look upon him who blazes like the noonday sun, thousands of helpless dispirited warriors perish at Bhishma’s hands.

Fearful and grown timid, the Pandavas themselves are powerless before Bhishma’s super-human feats in war. Unprotected, their forces flee like a herd of cows swarmed by an army of ants, his millions of arrows.

The Pandavas, too, cannot bear to look upon that maharatha who turns his fire on Yudhishtira, their king. As the sun sets ever so slowly for the decimated Pandava army, and too swiftly for the triumphant Kauravas, the exhausted soldiers withdraw from the battlefield.’

CANTO 108

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Even while they fight like figures in a nightmare scathed by the many flares of Bhishma, the sun sets and in the deep twilight nothing can be seen, not the corpses now past all count with which the awesome grandsire has strewn Kurukshetra. Yudhishtira sees the remnants of his devastated forces throw down their weapons and eagerly quit the battlefield before the conches have been sounded for the day's slaughtering to end. But Bhishma stands still blazing in the gloom of dusk, still unleashing his arrow storms all around him. The shaken Pandava king orders the conches to be blown for the armies to withdraw.

In honour, Bhishma also withdraws his legions, and all the wounded and weary maharathas, those left alive, return to their tents.

As they have their wounds inflicted by Bhishma tended, the Pandavas reflect on how entirely terrible and invincible their Pitamaha had been through the day he has won so resoundingly for the Kauravas, and they are deeply distraught. Across the darkling field on which numberless corpses lie under the stars, Duryodhana and the Kauravas eulogise Bhishma's exploits as the old lion makes his way to his tent with some satisfaction surrounded by your jubilant sons.

Night, that quietens all creatures, sets in. In that intense hour, the Pandavas, the Vrishnis and the Srinjayas confer. Those noble ones, experienced in deliberations, discuss the courses that lie before them.

Yudhishtira says sombrely to Krishna, "Ah, look how the Pitamaha savaged our men like an elephant trampling a forest of reeds. We dare not even look at him, while he consumes my army like a raging fire. He is grown as fierce as the poisonous Takshaka. Yama can be defeated, even Indra armed with the Vajra, or Varuna, noose in hand, or the Lord of the Yakshas with his mace. But Bhishma cannot be killed.

Krishna, I am helpless, and drown in anguish, when I face Bhishma in battle. I will go into the forest and take sannyasa. That would benefit me. I do not want to fight this hopeless war any more. Bhishma conquers us always. Riding against him, I am like an insect that flies into a fire only to

meet certain death. By foolishly fighting for a kingdom, I am being destroyed.

My brave brothers have all been wounded, look how they still bleed. Out of their love for me, their eldest brother, they lost their kingdom and followed me into exile. For my sake, Krishna, you also suffer. Life is so precious and now even that is threatened. If I survive this war, I will devote the rest of my days to the performance of penance and good deeds. If you bear us good will, Krishna, tell me what I should do, without forsaking the duties of my varna, my Kshatriya dharma."

Krishna speaks kind, comforting words to Yudhishtira, "Son of Dharma, you are unwavering in your commitment to truth; do not be sad, blessed as you are with Parantapas for brothers. Arjuna and Bhima are imbued with the energy of the Wind and Fire. The twin sons of Madri are as valiant as the king of the Devas.

Honour our friendship; use me and achieve victory. I will fight with Bhishma myself. Only command me and I will show you my prowess in war. If Arjuna will not, I will challenge Bhishma and kill him, in the very sight of the Dhartarashtras. If you think that killing noble Bhishma will help you triumph, I will single-handedly destroy the Pitamaha. My prowess is equal to Indra's in battle. I will overpower that Kshatriya of great weapons.

He, who is an enemy of the Pandavas, is also my enemy; and my detractors are yours. Your brother Arjuna is my friend, kinsman, and devotee. I will cut off my flesh and sacrifice it for Arjuna's sake. He, too, will give up his life for me. This is our sacred bond, and we will protect each other.

So command me: how should I fight? At Upaplavya, Arjuna vowed that he would kill Bhishma. Now he must honour his words with deeds. If he asks me to, I will fulfil what he swore he would do, unquestioningly. Otherwise, he must accomplish the task himself. It is not difficult for him, he can kill Bhishma easily, for this Arjuna can achieve feats that others cannot.

He can annihilate the very Devas, along with the Daityas and the Danavas. What then of Bhishma? Bhishma is old now, dull, his strength reduced by his years, and he cannot stand against Arjuna, if Arjuna once decided that he will indeed bring Bhishma down."

Yudhishtira says, "It is as you say, Mahabaho. When you both are united, not Bhishma or all the Kaurava maharathas together can stand

before you. Krishna, with you by my side I am certain to have victory and everything that I might wish for. With you as my defender, I can overcome the very Devas with Indra at their head. And Bhishma, though he is the greatest maharatha, can also be vanquished.

But, Krishna, for my own honour and truth, I cannot let you break your vow that you would not actually fight. Give me the support you promised, but without actually fighting yourself. Bhishma said to me, 'I am obliged to fight for Duryodhana and against you. But you can always come to me for advice.

Krishna, Bhishma might still help me regain my kingdom by telling me what I should do. Taking you with us, we will all go to the Pitamaha once again and ask him how he can be killed. Let us go to him even now and I will do whatever he tells me to in battle. He is honourable and a man of unswerving dharma. His heart lies with us and he will tell me how I can win this war."

Yudhishtira's eyes are moist and his voice is low as he says, "We were orphans, mere children, and our Pitamaha raised us with his love. Ah, how cruel this Kshatriya dharma is that today I must go and ask my grandfather how I can kill him."

Krishna says to Yudhishtira, "Wise king, I approve of what you say. Bhishma is an unrivalled maharatha, the greatest master of astras. He can kill an enemy with just a look from his eyes. Yes, let us go to him and ask him how he himself can be killed. He will answer truthfully, especially if you are the one that asks this question. Let us go to him even now and ask him how we can win this war."

The Pandavas and Krishna set aside their armour and weapons and go towards Bhishma's tent; they enter, and bow to him. The Pandavas pay him obeisance and worship, and ask for his blessings.

The Pitamaha, Mahabaho Bhishma, says warmly to them, "You are welcome, my sons. Welcome to you Arjuna. Welcome Yudhishtira Dharmatma, and you also, my Bhima. Welcome Nakula and Sahadeva. Tell me why you have come to me at this hour. What can I do for you? Let it be anything, however demanding, and I will do it wholeheartedly."

His head bowed, Yudhishtira replies, "Pitamaha, wise Bhishma, tell us how we can win this war and have our kingdom back. Tell us how we can end this terrible slaughter of men. You, great Kshatriya, are invincible on the field of battle, you leave no chink through which an enemy might strike

you down. As long as you live, we can never hope to win this war. O Pitamaha, tell us how you can be killed!

Your bow is always drawn and streams tides of arrows razing my army. Day after day, we see you, Parantapa, mounted on your chariot, blazing like a second sun, as you consume our chariots and horses, men and elephants.

Bharatarishabha, there is no man who can defeat you, and you wreak destruction on us with your arrows. Pitamaha, tell me how we can triumph against you in battle, regain what is rightfully ours, and prevent any more bloodshed."

Bhishma says to Yudhishtira, "'As long as I live, you cannot win. This is the simple truth. Sons of Pandu, only if you vanquish me can victory be yours. Indeed, if you want to win this war, you must kill me immediately otherwise your cause will be lost. I gladly give you leave to strike down me in any way. Why, I would be the happiest one if you did so for I hate this war in which I must fight against you. After you kill me, the others can all be slain. I do not ask you to do this, I, your Pitamaha, command it."

Yudhishtira says, "Tell us how we can defeat you in battle, you who are like the mace wielding Siva himself. Indra, Varuna, or Yama may be quelled, but not the Devas and Asuras united under Indra's command can overcome you."

Bhishma says, "What you say is true, Mahabaho. As long as I fight with my bow and my astras, I cannot be defeated by the Devas and Asuras led by Indra. But if I lay down my weapons, these brothers of yours, these maharathas can surely kill me. I never fight against one who has discarded his weapons, who has fallen, who has lost his armour, whose standard has collapsed, or who is fleeing from battle; nor will I confront anyone who is afraid, who humbles himself before me, or one who is weak and vulnerable, or a man who has only one son, or a vulgar lowly man. And I will never bear arms against a woman or a man who bears a woman's name.

This is my old resolve. I will never fight if I see an inauspicious sign. Sikhandin, son of Drupada, brave and tenacious in war, fights on your side; he was once a woman, a royal princess, before he became a man. We all know how this happened and the reasons for it.

Let Arjuna set Sikhandin in front of him, and then attack me. When I see that inauspicious sight, that ill omen in the form of a prince who was once a woman, I will never attack him. I will put down my bow and Arjuna must

seize that moment to strike me down me with his arrows, piercing me through every limb and organ, from every side.

Even if I lay my weapons down, other than Krishna and Arjuna, there is nobody from any of the three worlds who can kill me in battle. Setting Sikhandin before him, let Arjuna, with his Gandiva and every astra, strike me down from my chariot. Then, and only then, will your victory be assured. Do as I have told you, Rajan, and after I have fallen you will surely kill all the Dhartarashtras."

The Pandavas listen numbly to what their grandsire says. They can only bow in silence to acknowledge the terrible counsel he gives them. Taking the dust from his feet, they return grimly to their tents.

Arjuna hears Bhishma's awful advice, he sees how his beloved Pitamaha is ready, so eager to die, and he is filled with shame and anguish. He cries to Krishna, "Krishna, how can I do what Bhishma asks me to? How can I kill our Pitamaha, who is so great and wise, and the eldest of our race?

In my childhood, I would climb onto his lap and playfully smear his face and body with dust. He is my father Pandu's father. As a child I once called him father as I clambered on his lap; and he said: I am not your father, but your father's father. That was his reply.

How can I kill someone who said those words to me? Ah, let my army perish and let me also die. I do not care if we lose this war, but I will never fight my Pitamaha. And how can I even think of killing him in the cowardly, shameful way that he commands me to? Ah Krishna, save me from this sea of grief in which I am drowning. Tell me what you think!"

Krishna says, "Having once sworn to kill Bhishma, how can you now break your solemn vow, without violating your sacred dharma as a Kshatriya? Arjuna, you must strike Bhishma down, for you cannot win this war unless you kill Ganga's invincible son. And he has told you the only way by which he can be sent to Yama's realm, and you are the only one who can do this thing.

The Devas decided this a long time ago and what is destined to happen must happen. It cannot be otherwise. You alone, not even Indra, can conquer Bhishma, who is like Siva with mouth agape. Fearlessly kill the Kuru Pitamaha.

My words are but those that Brihaspati said to Sakra. One should kill even an old person, however meritorious and revered, if he comes as an enemy, indeed one must kill anyone who comes to destroy you. Arjuna, this

is the eternal dharma of Kshatriyas; they must fight, protect their subjects, and perform sacrifices, without hatred."

Arjuna says, "Sikhandin will certainly become the cause of Bhishma's death, for as soon as he sees the prince of the Panchalas my Pitamaha will put down his bow. We will keep Sikhandin in front of us, I will thwart the other archers who surround him and thus we will vanquish Bhishma. Sikhandin will fight Bhishma alone. I know that he will not strike Sikhandin, for he was once a woman."

Yet again, Krishna gives Arjuna the courage he needs for the great and violent deed. Having decided on their course, at Bhishma's own counsel and with his leave and blessings, the Pandavas feel relieved and hopeful again. And past midnight, these bulls among men retire to sleep.'

CANTO 109

BHISHMA VADHA PARVA CONTINUED

Dhritarashtra says, 'How did Sikhandin ride against Bhishma, and how did Bhishma press forward against the Pandavas? Tell me everything, Sanjaya.'

Sanjaya says, 'At dawn, to the beating of drums and the clash of cymbals, and the blast of milk white conches, the Pandavas advance into battle, setting Sikhandin before them. They form a daunting vyuha.

Sikhandin is positioned in the vanguard. Bhima and Arjuna defend his chariot wheels. The sons of Draupadi and Abhimanyu ride behind the Panchala prince. In turn, Maharathas Satyaki and Chekitana guard them. Behind them is Dhrishtadyumna surrounded by the Panchalas. Behind Dhrishtadyumna ride Yudhishtira and the twins, filling the air with roars. They are followed by Virata, surrounded by his troops.

Alongside Virata is Drupada. And the five Kaikeya brothers and the valiant Dhrishtaketu protect the rear of the Pandava army. Having prepared their vyuha, the Pandavas, taking their lives in their hands, charge your army by first light.

The Kauravas place maharatha Bhishma at the head of their army and advance against the Pandavas. That indomitable Kshatriya is protected by your mighty sons. Behind him are Drona and Aswatthaman.

Bhishma is followed by Bhagadatta surrounded by his elephant akshauhini. Behind Bhagadatta are Kripa and Kritavarman. Behind them are Sudakshina of the Kambojas, and Jayatsena of the Magadhas, and Sakuni and Brihadbala. Countless other kings, all great archers, protect the rear of your army.

Every day, Bhishma forms vyuhas, sometimes like those of the Asuras, sometimes similar to those of Pisachas, at other times comparable to ones of the Rakshasas. The battle between the two forces begins yet again; sweeping into each other, both forces recommence the great slaughtering, the blood sacrifice on Kurukshetra.

The Parthas with Arjuna leading them place Sikhandin before them all, and attack Bhishma with every kind of arrow and astra maiming and killing

your warriors in waves. Nakula, Sahadeva and maharatha Satyaki vigorously annihilate your forces.

Such is the carnage the Pandavas bring to your warriors this day, from every side, that it does not take them long to scatter and flee from the rampaging maharathas. Felled by the whetted arrows of the Pandavas and the Srinjayas, your troops cannot defend themselves.'

Dhritarashtra says, 'Tell me, Sanjaya, what does Bhishma do when he sees my army afflicted by the Parthas? How does that greatest Kshatriya, that Parantapa, storm the Pandavas and slaughter the Somakas?'

Sanjaya says, 'I will tell you what Bhishma does when attacked by the Pandavas and the Srinjayas. In great heart after the night's secret meeting with Bhishma, the Pandavas assail your son's forces, slaughtering all in their path. Seeing their inexorable, bloody advance, seeing his men, elephants and horses razed at will, Bhishma blazes up in wrath.

Uncaring of his life, that greatest maharatha unleashes a tornado of every kind of shaft at the enemy, elongated arrows, calf-toothed and crescent-headed ones, and many others. He covers the five mighty Pandavas in sheets of fire, holding them up; countless elephants and horses he kills; and that bull among men unseats so many maharathas from their chariots, riders from their horses, elephant-warriors from the backs of their beasts, and strikes fear into the hearts of the enemy.

All together, the Pandava warriors charge maharatha Bhishma, like the Asuras assailing Indra in unison. He brings them up sharply with a storm of stone-whetted arrows, each like Indra's thunderbolt, and so fierce his very countenance, that the enemy quails to look at him. Like Sakra himself, his vast bow is always drawn in a circle, and arrows flare from it in tide.

Watching their Pitamaha, your sons are awestruck and humbled. The Pandavas are as shaken as they look at Bhishma dominate Kurukshetra as he pleases as the Devas were dejected by the feats of the Asura Viprachitti. They have neither the nerve nor the prowess to face that Kshatriya who looks like Siva with mouth agape.

On that tenth day of the great Mahabharata yuddha, the day on which the Dwapara Yuga ends and the Kali Yuga actually rises over the world, Bhishma devours Sikhandin's akshauhini like a fire burning down a dry forest. Resembling an angry Naga, or indeed Siva goaded by Yama himself, Sikhandin pierces the flaming Kuru grandsire squarely through his breast

with three sizzling shafts. The surprised, wounded Bhishma sees that it is Sikhandin who has struck him.

Incensed, yet Bhishma laughs and says, “Whether you attack me or not, I will never fight with you. You remain the same Sikhandini, the princess Amba whom the Creator first made.”

Sikhandin’s eyes turn red, and licking the corners of his mouth he says to Bhishma in a ringing voice, “I know you, Parantapa, to be the exterminator of the race of Kshatriyas. I have also heard of your battle against your guru, Jamadagni’s son. I have heard a great deal about your superhuman prowess. Despite all that I have heard, I will fight you today.

What satisfies the Pandavas is also what I want; Parantapa, I will not only fight you but surely kill you today. I solemnly swear this. You have heard me now; do whatever you must. Whether you resist me or not, you will not escape alive. O mighty, ever-triumphant Bhishma, look at this world for the last time.”

Having loosed these word barbs, Sikhandin pierces Bhishma with five straight shafts. Arjuna urges the Panchala prince on, “Sikhandin, I am behind you, and the enemy will not stand before my arrows. Attack Bhishma and kill him now!

If you return without killing Bhishma today, you will be ridiculed by all. Kill him now, so that we may not be mocked in this great war. I will protect you from the Kaurava maharathas. Kill Bhishma, O Sikhandin!

I will contain Drona and his son, and Kripa, and Suyodhana, and Chitrasena, and Vikarna, and Jayadratha of the Sindhus, Vinda and Anuvinda of Avanti, and Sudakshina of the Kambojas, and the mighty Bhagadatta, and Salya of the Magadhas, and Somadatta’s son, and Rishyasringa’s son Alambusha and his fierce Rakshasas, and Susarman and the Trigartas, and all the other Kaurava maharathas.

I will contain them all like a continent does the surging sea. Destroy the Pitamaha even now!”’

CANTO 110

BHISHMA VADHA PARVA CONTINUED

Dhritarashtra says, 'How does Sikhandin attack the noble and righteous Bhishma? Which Pandava maharathas, armed with astras and seeking victory, protect Sikhandin? On the tenth day of the war, how does Bhishma fight the Pandavas and the Srinjayas? I cannot bear the thought of Sikhandin meeting Bhishma in battle. When Sikhandin attacks Bhishma what happens to the Pitamaha's chariot and to his bow?'

Sanjaya says, 'Neither Bhishma's bow nor his chariot is in the least damaged in that battle. He continues to mow down the enemy with deadly banks of arrows. Thousands of your maharathas and elephants and horses, led by the Pitamaha, advance into battle. Bhishma fulfils his word given to Suyodhana to massacre the Pandava forces. The Panchalas and the Pandavas can in no way withstand the magnificent Kshatriya and he destroys their forces as he likes.

On the tenth day, Bhishma scythes through the enemy with his countless shafts. Rajan, the sons of Pandu cannot remotely contain him for he is truly like Siva with his flaming trident come to Kurukshetra. Then Arjuna, with Krishna at his chariot head, appears and the perfectly ambidextrous Savyasachin is at your maharathas like some dreadful plague.

Roaring like a lion now, the greatest of them all, he seems to be everywhere, so prodigious is Krishna's chariotry, and the Pandava's bow, the peerless Gandiva, appears to have life of its own for it seems to hang in the air, always drawn in a round of flames, so one cannot see that awesome archer's hands or any apparent movement from them, while firetides of unearthly arrows flare in seamless spate from his chariot, incinerating the enemy all around him wherever he goes.

Your warriors are petrified, and either stand rooted while this Kshatriya like one they have never seen the like of before, while this bowman like Yama strews the field with their corpses, reduces them to ashes, or they flee like small animals at the growl of the lion.

Duryodhana, alarmed, cries to Bhishma, "Look at Arjuna, white horses yoked to his chariot, driven by Krishna, consuming your army like a flame

of the pralaya burning a forest. O great Kshatriya, see how he devours our men, thinning our army by a thousand lives every moment.

My maharathas are as hard pressed as some cowherds in the jungle trying to control their stampeding herd attacked by a two great lions. From every side Arjuna and Bhima beset my legions and my men are butchered, and those that still live are terrified, their spirits broken. Satyaki, and Chekitana, and the twin sons of Madri, and the terrific Abhimanyu hunt with Arjuna and Bhima, and panic sweeps through my legions and they flee as they can.

Dhrishtadyumna and Ghatotkacha also put my men to rout so their blood flows again in rills. Ah, in this carnage, I see no one other than you, with your divine powers, who can prevent the Pandava maharathas from winning this war within the hour. Pitamaha, save us or we are lost!"

Bhishma ponders these words, and says slowly to your son, "Duryodhana, listen calmly to what I say. I vowed that I would kill ten thousand noble Kshatriyas every day, and return triumphant from the battlefield. I have fulfilled that vow!

Even today I will achieve a great feat as you watch me. I will either kill the Pandavas or die. Tiger among men, today I will free myself from my debt to you by sacrificing myself while leading your army." And Bhishma attacks the Pandava host.

The Pandavas oppose the son of Ganga who stands at the heart his forces seething like an angry snake. He annihilates thousands of warriors on that tenth day of the war. Like the sun sucking the earth dry of her moisture, he exhausts the regal ranks of the Panchala maharathas. He kills ten thousand spirited elephants, ten thousand horses with their riders, and two hundred thousand foot-soldiers; like a smokeless fire, Bhishma blazes like a flame which burns at its brightest just before being extinguished.

And none among the Pandavas can even look at him who is like the sun fixed in the northern solstice. The heroic Pandavas and the Srinjaya maharathas still storm at him in waves. Battling the countless warriors who surround him, Bhishma looks like Meru's steep slopes covered by dense clouds.

Your sons surround Bhishma with a vast protective force. Another fierce battle between the Kauravas and the Pandavas ensues.'

CANTO 111

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Watching Bhishma ablaze, more fearsome than he has yet been, Arjuna says to Sikhandin, "Ride towards the Pitamaha. Do not fear him today. For it is I who ride behind you and I who will strike him down from his chariot today."

Sikhandin charges Bhishma, and Dhrishtadyumna and the radiant Abhimanyu ride with him, their bows streaming many fires. Splendid in their armour, old Virata and Drupada, and Kuntibhoja also attack Bhishma before your son's eyes. And Nakula, Sahadeva, and Yudhishtira too, along with the other warriors ride at only Bhishma.

As for your Kshatriyas, listen, O Rajan, as I speak of them who advance so bravely, united against the Pandava army. Like a young tiger attacking a bull, Chitrasena charges Chekitana who is harrying Bhishma. Kritavarman holds up Dhrishtadyumna who is threateningly close to the Kuru Pitamaha.

Somadatta's son fearlessly attacks Bhima who is also furiously trying to make Bhishma's great frame a home for his powerful arrows. Vikarna creates a magical wall of shafts between Nakula's gales of barbs and the grandsire.

Kripa prevents Sahadeva from approaching Bhishma's chariot. Durmukha storms against the mighty Ghatotkacha who also wants to kill just the son of Ganga. Duryodhana stops Satyaki from advancing. Sudakshina, king of the Kamabojas, engages and holds up Abhimanyu as he nears Bhishma's chariot. And Aswatthaman foils both Virata and Drupada.

Drona somewhat easily contains Yudhishtira who also is bent just on having Bhishma's life today. Showing incredible skill today, Dussasana thwarts Arjuna himself who, with Sikhandin before him, is dashing towards Bhishma, lighting up the ten quarters of the world with his shining astras.

Other warriors of your army clash with the Pandava maharathas advancing against Ganga's majestic son.

Dhrishtadyumna rides at Bhishma alone, crying to his forces, "Look at Arjuna storming at Bhishma. Be without fear today and attack just the son of Ganga. Bhishma will be helpless to harm you today. Why, Vasava

himself cannot face Arjuna in battle, then what to say of Bhishma who, though he great indeed and courage incarnate, is also old and weak?"

Hearing this from their Senapati, the Pandava maharathas are jubilant and rush all together towards Bhishma's chariot. Many excellent men of your army spiritedly resist those Kshatriyas hurtling hungrily towards Bhishma.

To shield him from the hunting Arjuna, Dussasana fearlessly attacks the Pandava. The other sons of Pandu assail your mighty sons who surround Bhishma's chariot. It is wonderful to see Arjuna stopped short by Dussasana. As the shore contains the surging sea, your son Dussasana holds up the storming son of Pandu.

Both of them are excellent maharathas. Both are invincible. Both magnificent to behold, they resemble the sun and the moon. Both are incensed, and both want to kill the other. They fight like Mayaa and Sakra in olden days.

Dussasana stabs Arjuna with three shafts and Krishna with twenty. Enraged to see Krishna bleed, Arjuna looses a hundred shafts at Dussasana, which flash through his armour and draw spouts of blood. Dussasana strikes Arjuna in the chest with five barbs, and upon his brow with three whetted shafts. These project from his head, making him look like Meru with lofty peaks. Looking like a radiant kinsuka, your son harangues Arjuna in that duel.

Inflamed like Rahu on a full moon night, Arjuna unleashes a flurry of arrows winged with the feathers of the kanka bird, and wounds Dussasana deeply. Arjuna cleaves Dussasana's bow and smashes his chariot with three shafts, and looses countless arrows like barbs of death at your son. But splendid Dussasana swiftly thwarts them in flight. All this appears so marvellous.

Dussasana strikes Arjuna with a hundred shafts and the angry Partha replies with flocks of searing arrows that plunge into Dussasana's body like swans diving into a lake. Covered in his own blood and staggering from the wounds of Arjuna, your son now runs towards Bhishma's chariot. He seeks Bhishma out like a drowning man clings to an island.

Finding refuge, your heroic Dussasana once more rains arrows at Arjuna, even like Purandara resisting Vritra. Though he is so mighty and powerful, his best efforts to vanquish Arjuna are in vain.'

CANTO 112

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Alambusha thwarts Satyaki and rides towards Bhishma to offer his protection. The incensed Satyaki strikes the Rakshasa with nine dire arrows. Alambusha responds with nine shafts as well. Satyaki unleashes a storm of arrows at the Rakshasa, who, roaring dreadfully, responds in kind. Deeply injured by Alambusha, Satyaki laughs off his wounds. Bhagadatta stabs him with more keenly whetted shafts like a mahout piercing a tusker with his hook.

Satyaki turns away from Alambusha to vent his wrath upon Bhagadatta, who calmly breaks the shining Vrishni hero's massive bow in his hands. Satyaki Yuyudhana seizes another and pierces Bhagadatta deeply, drawing small fonts of blood from his great frame. Bhagadatta licks the corners of his mouth and flings a most deadly iron spear, shimmering with gold and lapis lazuli, fierce like Yama's rod, at his enemy.

Satyaki cuts down that coursing shaft even as it flies at him, and it falls lustreless, like a burnt out meteor. Duryodhana surrounds Satyaki with many chariots.

He says to his brothers, "Kauravas, ensure that Satyaki does not escape from this encirclement. If he is killed, consider the vast host of the Pandavas also destroyed." Before Bhishma's eyes, those Kaurava maharathas attack Satyaki all together.

The king of the Kambojas sees Abhimanyu sweeping towards Bhishma and rides to bar his way. In a flash, Arjuna's son strikes Sudakshina with sixty four shafts. The Kamboja pierces Abhimanyu with five arrows and his charioteer with nine, to defend Bhishma. The duel between these two is ferocious and wonderful.

Meanwhile, Sikhandin continues to advance towards the Pitamaha. Destroying the teeming Kaurava army, maharathas Virata and Drupada also press their way towards Bhishma but they are confronted by an infuriated Aswatthaman.

Virata strikes Drona's son, that ornament of battle, sharply, as he dashes at them, and Drupada pierces him with three heavy shafts. Aswatthaman

looses a fuming volley at the twain. With awesome archery the two old warriors serenely thwart Aswatthama's arrow storm.

Like an incensed elephant charging another in a forest, Kripa rides at Sahadeva who is also advancing upon Bhishma. He strikes Sahadeva with seventy golden shafts. The son of Madri cleaves Kripa's bow in his hands and pierces his first acharya with nine barbs.

Seizing another great bow, Kripa shoots ten immaculate barbs at Sahadeva in the space of a wish. Possessed by the single thought of killing Bhishma, annoyed at being thus held up, Sahadeva unleashes an altogether more savage clutch of missiles at his aged master's chest. And another zealous duel begins.

Parantapa Vikarna, also wanting to protect Bhishma, strikes Nakula with sixty shafts and Nakula replies with a hot salvo of seventy-seven barbs. Quickly, those purushavyaghras battle like two bulls in a herd over a cow. For Bhishma's sake, too, your son Durmukha whirls at Ghatotkacha who is slaughtering your army as he also rides at Bhishma. Hidimbi's son opens a deep gash in Durmukha's breast with one arrow like time. Durmukha only roars at the wound, even in elation, and stabs Ghatotkacha with sixty keen darts.

Dhrishtadyumna, also, sweeping down on Bhishma and Hridika's son Kritavarman, obstructs him. Drupada's fire prince looses a sear of five molten shafts at Kritavarman and strikes him with another fifty iron barbs in his chest, most of which glance off his mail. Dhrishtadyumna swift as the mind shoots nine more burning arrows, winged with the feathers of the kanka bird at the Yadava prince.

They battle impassionedly for Bhishma's sake, as fiercely as Vritra and Vasava. Bhurisravas assails Bhima who is also advances ever nearer the mighty Bhishma. That grand Kuru warrior pierces Bhima's commodious chest with a telling golden-winged arrow; so awesome does Bhima look as dramatic as the Krauncha mountain did of old when it bore Lord Skanda's barb. Ablaze, the two Kshatriyas, Purusharishabhas both, loose livid rivers of missiles, bright as sunflares, at each other. Bhima fights, longing for Bhishma's death, while Somadatta does to secure Bhishma's victory, and each matches the other's stunning feats.

Drona arrests the careen of Yudhishtira storming towards Bhishma. The Prabhadrakas tremble hearing the roar of Drona's chariot that is like the

rumble of massed thunderheads, and that vast Pandava host cannot advance even a step because of Bharadwaja's formidable son.

Your tenacious son Chitrasena impedes the fierce Chekitana, also riding at Bhishma. Chekitana attacks him vigorously, and scintillating is the duel between these two. Though Dussasana powerfully obstructs Arjuna's path to Bhishma, that irresistible Pandava overwhelms him and forces your son to retreat. Arjuna strews the field with Kaurava corpses at his majestic, inexorable will, and the other Pandava maharathas also decimate your legions which try to keep Bhishma safe.'

CANTO 113

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Like an incensed elephant, Drona penetrates the Pandava ranks, and mows them down on every side with his godlike archery.

Drona, knowing interpreter of omens, sees the signs of an age ending and another rising all around him and says to Aswatthaman who also ravages the enemy on every side, "This is that day on which Arjuna will put forth all his prowess to have Bhishma's life.

My arrows leap out from their quiver by themselves. My bow seems to yawn. My astra seems unwilling to obey me, and I feel a great despondence. Animals and birds cry relentlessly in fearful voices. Vultures fly down and vanish under the feet of the Bhaarata forces.

The Sun appears dull. The four quarters are on fire. Everywhere the Earth seems to wail and tremble in some great fear. Kankas, vultures and cranes cry out repeatedly warning of some dreadful evil. Jackals scream and wheel in inauspicious apradakshina also predicting grave danger.

Immense meteors seem to flare down from the heart of the Sun. The Parigha constellation appears around Surya Deva, shrouding his light. The Sun and Moon look threatening, foretelling a massacre of Kshatriyas. The statues in the temples of the Kauravas tremble and laugh and dance and weep, as if they have gone mad. The glowing crescent moon rises with horns turned down. The bodies of the kings in the Kaurava army appear pale, and though clad in armour, they are strangely dull.

The blast of Panchajanya and the twang of Gandiva resound all around both armies, above every other sound. Today, bearing all his astras, Arjuna will surely mow his way through all our maharathas and mount his attack on Bhishma.

The pores of my body contract, and all my hope drains from me, when I think of the coming battle between Bhishma and Arjuna. Ah, look! Keeping the deceitful Panchala prince before him, even now Arjuna rides at the Pitamaha. Bhishma has said that he will not kill Sikhandin because this prince was born a woman, and only later became a man.

That mighty son of Yajnasena is himself the most inauspicious omen. Bhishma will never fight with such an unnatural one. Ah, my son, fear grips my heat in a vice knowing that every moment Arjuna draws nearer the revered Pitamaha.

Yudhishtira's anger, which has been restrained so long, the very thought of Arjuna fighting his beloved grandsire, and me, a Brahmana taking to arms in a war, all portend the gravest tragedy. Arjuna is imbued with untold tejas; he is powerful, brave, and a great master of weapons. Apart from loosing his arrows farther and more powerfully than any other man, he too is a sure reader of omens.

So strong, intelligent and tireless is Arjuna that not the Devas with Vasava at their head can defeat him in battle. He has the most virulent astras and he is called Vijaya because he never loses a battle but always triumphs in war. Avoid him, my son, and ride to defend Bhishma from this terrible son of Pandu.

Today we shall see such carnage that not even this war among all wars has yet shown us. The beautiful golden armour of heroic Kshatriyas will be riven by his arrows, and Arjuna will cut down their flags, and bearded javelins in flight, and bows, and bright pointed spears, and glittering arrows, and the standards on the backs of their elephants.

O my son, this is not the time to care for our lives. Focussed on heaven, fame and victory, go and fight. There, the Vanara-bannered Arjuna crosses the treacherous river of battle in his chariot, the river that has blood for its currents and shattered chariots, dead elephants, and horses for its islets.

Regard for Brahmanas, self-restraint, liberality, asceticism, and noble conduct are to be found in Yudhishtira alone; for his brothers he has Arjuna, the mighty Bhima, and the twin sons of Madri by Pandu; and he has Krishna of the Vrishni vamsa for his protector.

His body has been purified by the flames of tapasya, and Yudhishtira's anger, born of grief, is directed at the black-souled son of Dhritarashtra and this righteous anger is what destroys the Bhaarata host.

There comes Arjuna; with Krishna as his sarathy and refuge he advances irresistibly and lays waste the entire Dhartarashtra army. Look, he terrifies our host like a great whale stirring up an ocean with towering waves. Listen to the frantic sad cries of our army.

Charge against the heir of the Panchala king. I will ride against Yudhishtira. The heart of his vyuha is difficult to penetrate. Inaccessible as

the depths of the sea, it is guarded on all sides by Atirathas. Satyaki, and Abhimanyu and Dhrishtadyumna, and Bhima, and the twins, all protect Yudhishtira.

Dark as the younger brother of Indra, and standing like a tall sala tree, behold Abhimanyu storming ahead at the head of the Pandava host, like a second Arjuna! Seize your mighty weapons, and with your great bow ride against Sikhandin and Bhima.

Who doesn't want their son to live long? However, I now observe the dharma of a Kshatriya, and I assign this task to you. Ah, look where Bhishma also razes the swarming Pandava host. O son, the Kuru Pitamaha is equal to Yama or Varuna himself in battle."'

CANTO 114

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Hearing what Drona says, Bhagadatta and Kripa and Salya and Kritavarman, and Vinda and Anuvinda of Avanti, and Jayadratha of the Sindhus, and Chitrasena and Vikarna and Durmarshana, these ten warriors of your army, supported by a legion of diverse soldiers, boldly face Bhima, wanting to win fame in the war for Bhishma's sake.

Salya strikes Bhima with nine arrows, and Kritavarman stabs him with three, and Kripa with nine. And Chitrasena and Vikarna and Bhagadatta, each pierce him with ten barbs. Jayadratha strikes him with three, and Vinda and Anuvinda of Avanti each with five shafts.

Duryodhana attacks him with twenty arrows. In return Bhima relentlessly pierces each one of those kings, those maharathas of the Dhartarashtra army. He shoots Salya with seven arrows and Kritavarman with eight. And he cleaves Kripa's bow in two. He pierces Kripa once more with seven shafts. And he strikes Vinda and Anuvinda with three barbs each.

Bhima strikes Durmarshana deep with twenty arrows, Chitrasena with five, Vikarna with ten, and Jayadratha with five; and once more flaying the king of the Sindhus with three astras, Bhimasena roars loudly with delight.

Kripa, maharatha, angrily stabs Bhima with ten polished shafts. Pierced like an elephant by a goad, Bhima's eyes turn red in a moment and he looses a vicious salvo at Kripa, drawing founts of blood from his old master. Splendid as Yama, as he appears at the end of the yuga, Bhima kills Jayadratha's horses with three scarlet explosions, and also his charioteer. Maharatha Jayadratha leaps down from his horseless chariot and looses a squall of keen shafts at Bhima.

Bhima destroys Jayadratha's bow with two broad-headed arrows. His bow broken, his chariot stranded, his horses and sarathy killed, Jayadratha mounts Chitrasena's chariot. Triumphant Bhima draws blood from all the maharathas before him; celebrant, he smashes Jayadratha's chariot into pieces in the very sight of all the Kaurava army. Watching Bhima's dreadful

feats, Salya roars out a challenge to him; he looses a gale of gleaming barbs at the monumental Pandava.

Kripa and Kritavarman and the valiant Bhagadatta, and Vinda and Anuvinda of Avanti, and Chitrasena, and Durmarshana, and Vikarna, and Jayadratha all attack Bhima in concert. Irrepressible Bhima stabs each of them with hot clutches of arrows, five for each one. And he harries Salya with seventy shafts loosed in the twinkling of an eye, and again with ten more. Salya drives nine steaming arrows through him, and then five more. With another broad one he pierces Bhima's charioteer deep.

Seeing his charioteer Visoka wounded deep, with a terrible cry, Bhima drills three searing shafts into the arms and chest of the Madra king; he riddles the other maharathas each with three perfectly straight arrows and, throwing back his massive head, lets out a deafening, lion's roar.

Those mighty archers gore Bhima, probing his very vitals. Wounded, he yet remains still, like a mountain drenched by lashing rain clouds. That Pandava maharatha, that celebrated Kshatriya, wrathfully reams the ruler of the Madras with three light like arrows; he punishes the ruler of the Pragjyotishas with a hundred.

He castigates Kripa with countless barbs and, with astounding dexterity, cleaves Kritavarman's bow with a single shaft—all this in a breathtaking instant. Kritavarman, parantapa, scourge of his enemies, takes up another bow and strikes Bhima right between his eyes with a fine long arrow.

Having pierced Salya with nine iron arrows, and Bhagadatta with three, and Kritavarman with eight, Bhima chastens the others led by Kripa, each with two shafts. These warriors reply with calid flurries, making blood flowers sprout on great Bhima. They scathe him with diverse astras, but Bhima remains nonchalant and courses effortlessly across the battleground, spraying Kurukshetra liberally with enemies' blood. Hundreds of thousands of arrows rain down on him from every side.

Bhagadatta casts a fierce golden javelin spear at him; the Sindhu king, Mahabaho, flings both a javelin and a battle-axe at Bhima in wrath, to remember the humiliation this Pandava inflicted on him once in the forest. Kripa unleashes a satagni of a hundred flames at Bhima, and Salya a single arrow as fulgurant. The other archers each aim five punitive shafts at him.

The son of Vayu cleaves Bhagadatta's missile along its deadly length; he pulverises Jayadratha's axe as if were a stem of sesame. He douses the satagni with five occult shafts winged with the feathers of the kanka bird,

blows Salya's one arrow of dread into dust. Proud Bhima, who knows neither doubt nor fear, cuts every other arrow flying at him in three. And he strikes each of those illustrious archers who attacked him with blinding archery that rivals, why, now exceeds, his brother Arjuna's.

As the war burns on, Arjuna sees Bhima devouring the enemy on all sides like Yama and rides towards him on his chariot. The warriors of your army watch those two enkindled sons of Pandu come together, and their spirits tremble.

Arjuna has only a single intention today—to kill Bhishma. Setting Sikhandin before him, he nears Bhima who has been battling the ten Kaurava maharathas by himself; Arjuna descends on those fierce ten like some dreadful plague. In a wink he strikes all of them with arrows that fling them back in their chariots or strike them down.

In some alarm, Duryodhana cries to Susarman, the Trigarta king, "Great Susarman, fly taking your Trigarta host with you. Let the earth drink the blood of Pandu's sons Dhananjaya and Vrikodara today!"

Roaring, his host of sterling archers riding with him, Susarman, king of the Trigartas, lord of Prasthala, swoops on Bhima and Arjuna and surrounds them with thousands of chariots. A stupendous duel spumes up between him and Arjuna.'

CANTO 115

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'With shafts of fierce precision, Arjuna envelops maharatha Salya who fights him gallantly. Arjuna pierces Susarman and Kripa with three arrows each.

Atiratha Arjuna torments your army all around him; he adorns Bhagadatta and Jayadratha, and Chitrasena, and Vikarna, and Kritavarman, and Durmarshana, and those two maharathas, the princes of Avanti, each with three barbs winged with the feathers of the kanka and the peacock.

Jayadratha, whom Siva blessed, putting forth his best fight, pierces Arjuna and also Bhima from Chitrasena's chariot. Salya and Kripa both strike Arjuna with diverse arrows, which burrow deeply into his virile form. Your sons led by Chitrasena, Rajan, each pierce Arjuna and Bhima with five arrows like daggers.

Kunti's two prodigious sons, both maharathas without compare, Bhima and Arjuna, begin to pound the mighty Trigarta host. Then Susarman looses nine extraordinary arrows at Arjuna, all of which find their mark, and roaring loudly terrifies the Pandava forces.

Other noble Kshatriyas rack Bhima and Dhananjaya with many whetted golden winged shafts. Standing amidst them, those two bulls of the Bharata vamsa only ever more look magnificent and they seem to tantalise their opponents like two furious lions hunting in a herd of cows.

The two peerless Kshatriyas cleave their most valiant adversaries' bows and barbs and fell the heads of countless warriors. Innumerable chariots they smash, hundreds of horses they kill, and so many elephants, along with their riders, in that tumultuary and dreadful battle. Chariot warriors and untold numbers of horsemen and elephant-riders are slain outright or seen convulsing in death's final spasms all over Kurukshetra. And the earth is covered with the corpses of elephants, horses and foot-soldiers, and chariots destroyed in many ways.

Arjuna's prowess is wonderful to behold, as he thwarts his enemies and slaughters them in droves. Kripa, and Kritavarman, and Jayadratha, and Vinda and Anuvinda of Avanti remain resolute. And as if inspired at being

opposed by any, Bhima and Arjuna appear to raise the level of their archery and where hundreds died at their hands each moment now thousands perish and the rout of the fierce Kaurava host swells exponentially. The enemy kings loose millions of arrows with peacock feathers at Arjuna's chariot. Dazzling, thought-swift Arjuna cuts all these missiles down as in some dream and in the same moment, it seems, annihilates his challengers.

Inflamed to watch this, Salya strikes Arjuna in his chest with some broad headed shafts. With five startling barbs, Arjuna breaks Salya's bow and shreds his leather gloves, and pierces him deep in his body. Snatching up another powerful bow, the Madra king furiously attacks Arjuna with three arrows and Krishna with five. He gores Bhima in the arms and the chest with nine shafts.

At Duryodhana's urgent command, Drona and the Magadha king ride swiftly to where Arjuna and Bhima massacre the mighty Kaurava army at will. As his rides up, Jayatsena pierces Bhima of terrible weapons with eight serrated arrows. Bhima looses a flash of fifteen searing shafts at him. With another broad-headed arrow he fells Jayatsena's charioteer from his chariot head, and the Magadhan's unrestrained horses dash wildly away and carry him out of battle in the sight of all the troops.

Drona, seeing an opening, stabs Bhima with eight unusual barbs with heads like a frog's mouth. Bhima, always delighting in battle, wheels round and strikes the Acharya with five heavy arrows, and O Bhaarata, with sixty more fleet ones.

Arjuna looses countless iron barbs at Susarman himself, while also demolishing his Trigarta forces like a high wind dispersing massed clouds. Bhishma and Duryodhana, and Brihadbala, king of the Kosalas, wrathfully advance upon Bhima and Dhananjaya. At this, the gallant Pandava warriors and Dhrishtadyumna charge against Bhishma who is pressing forward like Yama with mouth agape.

Sikhandin sees the Pitamaha of the Bhaaratas; he charges fearlessly and jubilantly towards that greatest maharatha. All the Parthas with Yudhishtira at their head, uniting with the Srinjayas and setting Sikhandin in their van, come hunting Bhishma. With Bhishma at their head, all the warriors of your army confront all the Pandava legions with Sikhandin in their van. That pitched battle between the Kauravas and the Pandavas, fought for Bhishma's victory or his death, is the fiercest and most terrifying one yet.

Indeed, on that fateful tenth day, first of the fell Kali Yuga, age of vileness and wrath, in that brutal game of war, being played out on sacred, bloodied Kurukshetra, field of dharma, Bhishma becomes the stake wagered, his life the precious thing on which the success or defeat of your army depends.

Dhrishtadyumna roars his command at all his men, "Charge against the son of Ganga. Be fearless, O you wonderful maharathas!"

Hearing their Senapati's call to the moment of a great reckoning, the Pandava host swarms towards Bhishma, themselves roaring, ready to lay down their lives to achieve holy, priceless victory. Great Jaya! Maharatha Bhishma receives that storming host like a continent withstanding the surging sea.'

CANTO 116

BHISHMA VADHA PARVA CONTINUED

Dhritarashtra says, 'Sanjaya, how does mighty Bhishma fight the Pandavas and the Srinjayas on the tenth day of the war? How do the Kauravas oppose the Pandavas? Describe the great endeavour of that jewel of battle.'

Sanjaya says, 'I will tell of how the Kauravas fight the Pandavas, and the details of their battle. Day after day, Arjuna Kiritin obliterates countless maharathas of your vast army with his astras. The triumphal Bhishma also wreaks great carnage upon the Pandavas. O Parantapa, seeing Bhishma ablaze at the head of the Kurus, and Arjuna at that of the Panchalas, it is hard to say who will be victorious.

On the tenth day, when Bhishma and Arjuna face each other, there is an unprecedented bloodbath on Kurukshetra. Bhishma slaughters thousands of unknown but heroic warriors, all resolute in battle. Scorching the Pandava army for ten days, Mahabaho Bhishma fights without the slightest care for his life, and magnificently, yet with sorrow in his noble heart. And on this day of moment, he wishes fervently that he may not take any more noble lives discharging his terrible Kshatriya dharma, and he wishes for his own death.

Seeing Yudhishtira near him, he says, "Wise Yudhishtira, listen to my righteous words. I no longer want to save my body. I have already killed countless great warriors. If you want to truly please me, your Pitamaha, set Arjuna with the Panchalas and the Srinjayas in your van, and exert yourself to the utmost to take my life."

Understanding him, Yudhishtira presses forward with the Srinjayas. Also having heard what Bhishma said, Dhrishtadyumna goads his legions forward.

Yudhishtira cries with as much rage as grief, "Fly at Bhishma and kill him even now! Arjuna will protect you, as will Dhrishtadyumna and Bhima. Srinjayas, do not fear Bhishma today. With Sikhandin before us, we will surely vanquish the Pitamaha."

Determined to either triumph or die, led by Sikhandin and Arjuna, the Pandava host essays at Bhishma giving their all and with nothing to lose. Many powerful kings, urged on by your son Suyodhana, along with Drona and his son and a vast force, with Dussasana at the head of all his brothers, also fly toward Bhishma at the very heart of all the unspeakable and resplendent butchery.

Keeping Bhishma at their head, your legions spiritedly engage with the Pandavas led by Sikhandin. Supported by the Chedis and the Panchalas, the Vanara-bannered Arjuna, keeps Sikhandin before him, and storms at his Pitamaha. Satyaki clashes first with Drona's son, and Dhrishtaketu with Puru's descendant; Yudhamanyu grimly fights Duryodhana and his legion. Virata leads his heroes against Jayadratha's.

Parantapa, Vardhakshatra's heir encounters Chitrasena of the most excellent bow. And Yudhishtira faces the haranguing Salya at the head of his forces. Bhima, purest, mightiest and most unalloyed of all Kshatriyas in spirit, roaring, always roaring in exultation at being in battle at last, storms yet against the Kaurava elephants.

Dhrishtadyumna, fire prince of Panchala, along with his brothers, furiously attacks the unconquerable Drona, foremost of all wielders of weapons. Parantapa Brihadbala, who flies the lion on his standard, hurtles at Abhimanyu whose standard bears the karnikara flower. With countless kings going with them, your sons advance upon Sikhandin and Arjuna. When these warriors clash, the earth trembles.

Seeing Bhishma approach, both armies fall into disarray and become hopelessly entangled, flailing out with sword and spear, covering the air with a single dense cloud of arrows. Great is the commotion they make, those warriors inflamed with rage charge madly, bloodthirstily at one another. The tumult rings all around, a ceaseless deafening din, shattering the eardrums of warriors so blood oozes down their necks before those necks are hewn.

The blast of conches and the tigerish roars of fighting men form what appears to be an unending bellow of pain from the wounded earth's very womb. The radiance of the bracelets and crowns of all the heroic kings, equal to that of the sun or the moon, is dimmed by the dust raised by flying hooves, thundering elephants' charges, the running feet of millions of foot-soldiers, the whirling swerving wheels of numberless chariots; against this

dark thunderhead of dust and smoke, the flash of weapons everywhere is like braids and streaks of lighting.

The twanging bows, the stentorian hum of arrows like that of black bee swarms beyond count disturbed, the booming conches, the pounding drums, and the dementedly barbarous clatter of chariot-wheels, of both the armies, is numbing. And the sky darkens deeper by the moment with rich flights of bearded barbs, spears, swords wildly flung and the ceaseless rain of fell astras.

Maharathas and horsemen cut each other down as if offering rivers of noble blood to the earth in some ghastly sacrifice in that awesome war, at once so abominable and so irresistibly beautiful. And elephants gore down elephants, and foot-soldiers butcher foot-soldiers. And the war on that tenth day, being fought for Bhishma's life, between the Kauravas and the Pandavas assumes an incrementally hideous aspect, while it is also like a fight between two hawks for a fine piece of flesh. The crimson river of death foams ever higher and darker on bleeding, incomparable Kurukshetra.'

CANTO 117

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Abhimanyu displays his prowess before Bhishma, and challenges your mighty eldest son. Duryodhana strikes Abhimanyu through his chest with nine straight arrows, and in a flash with three. Arjuna's son hurls a fierce and strange lance resembling Yama's rod at Duryodhana's chariot. Your son cleaves it along its length as it courses towards him.

Seeing his spear plummet, Abhimanyu seizes his bow and strikes Duryodhana deep with three shafts through his arms and breast. Quicker than the eye sees, that scintillating young maharatha stabs the Kaurava king with a blur of ten barbs making a neat feathered circle of quivering arrows on his wide chest.

And the duel between those two Kshatriyas, one fighting to kill Bhishma and the other to vanquish Arjuna, is brutal and breathtaking to watch, and gratifying to the senses; it is praised by all the kings.

The son of Drona, that bull among Brahmanas and chastiser of enemies, bloodies Satyaki's chest with a salient arrow. The grandson of Sini also pierces all his vital limbs with nine signal shafts winged with the feathers of the kanka bird. Aswatthaman stabs Satyaki's arms and breast with nine horned barbs, and then with thirty significant shafts more. That celebrated bowman of the Satwatavamsa returns the fire cardinally, covering Aswatthaman in blood.

Maharatha Paurava swathes Dhrishtaketu with his remarkable volleys and fairly mangles him. But the formidable Dhrishtaketu is unmoved and looses a jagged volley of lightning bolts at Paurava. Paurava smashes Dhrishtaketu's bow, and roaring loudly, strikes him repeatedly with a clutch of keen arrows. Dhrishtaketu seizes another bow and gouges Paurava with an astonishing salvo of seventy-three shafts all shot in the heart of a moment.

Those two illustrious archers cover each other with arrows. Each shatters the other's bow, and each kills the other's horses. They face each other with gleaming swords drawn, and bull's hide shields, one adorned

with a hundred moons and the other with a hundred stars. They run at each other like two lions in the forest, over a lioness in heat. They wheel around in elegant circles, advance and retreat, and display other dancelike movements, all the while looking for an opening to strike the adversary.

Growing impatient, Paurava roars at Dhrishtaketu to stop and fight, and swiftly strikes him on his mail-covered collar bone, a mighty blow. Not flinching, the Chedi king fetches Paurava a powerful stroke on his shoulder, so some blood flies from the wound. In a blink, they rain a dreadful flurry of cuts, thrusts and wild swings on each other, so that both fall to the ground. Your son Jayatsena takes Paurava into his chariot and bears his away from the field, while Sahadeva bears Dhrishtaketu away.

Chitrasena, having already pierced Susarman with manifold arrows, looses a fresh salvo of sixty-nine burning shafts at him. The incensed Susarman wounds your son all over his body with hundreds of barbs. Chitrasena, infuriated, retaliates with thirty penetrating shafts, and Susarman strikes Chitrasena again.

In that battle for Bhishma's life, Subhadra's son further swells his fame and honour when he flays Brihadbala, drawing that maharatha away from Arjuna, and then marching towards Bhishma. The Kosala king attacks Abhimanyu with five heavy iron shafts, and then with twenty more. Abhimanyu stabs Brihadbala with eight similar missiles, which Brihadbala only shrugs off and Arjuna's son lifts his archery to rive Brihadbala's bow in his hands, and strikes him again thirty barbs swifter than light. Brihadbala takes up another bow and covers the brilliant youth of just sixteen summers in fire.

Both Kshatriyas, one so young and the other seasoned and mature, are such masters of war, that the duel between them is surely reminiscent of the contention between Indra and Bali during the Devasura yuddha in time out of mind.

Bhima, wild and bloody amongst the elephants, looks as resplendent as thunderous Sakra after splitting lofty mountains. The screams and dismal bellows of the great beasts, big as cliffs, that he strikes down as he pleases, fill the world. Hillocks of antimony, the tuskers lying dead across Kurukshetra with their round temples cloven by terrible Bhima are like mountains scattered over the earth.

Well protected, Yudhishtira attacks Salya, king of the Madras, who loses no time turning on his assailant. Jayadratha of the Sindhus strikes Virata

with nine keen arrows, and seamlessly with thirty more. Commanding a vast legion, Virata makes a home in Jayadratha's chest for thirty polished shafts. And radiant are those two, the lord of the Matsyas and the ruler of the Sindhus, both armed with beautiful bows, swords and other weapons, wearing dazzling armour, and flying brilliant pennants.

Drona encounters Dhrishtadyumna and mounts a ferocious attack on the prince sworn, why, born to kill him. Smashing Drupada's son's bow, Drona excoriates him with a hum of fifty barbs. That parantapa raises another bow and vents his wrath on the Acharya with a fiery volley. Maharatha Drona slices those arrows along their length even as they flare at him, and looses five keening barbs at his old enemy Drupada's prince. Dhrishtadyumna, roaring, hurls a knobbed golden mace at the Brahmana warrior and Drona nervelessly shatters it with fifty arrows loosed in a blink.

Dhrishtadyumna launches a most refined astra at Drona, who effortlessly foils it with a clutch of nine smoking barbs, unsettling the Pandava Senapati. Rajan, thus they fight, master and disciple, both inspired to draw upon their deepest skills, during this duel fought for the life of Bhishma.

Arjuna, meanwhile rushes towards Bhishma like one king elephant at another, showering ceaseless fire over his Pitamaha. Bhagadatta arrests Arjuna's dangerous careen, setting his massive Supratika between the marauding Pandava and the Kuru grandsire and lashing down a gale of arrows from his height. Arjuna storms straight at Bhagadatta, unleashing a fury of silver shafts at his towering beast, so that Bhagadatta quickly turns away and thunders down upon Drupada's chariot.

Again, Arjuna sets Sikhandin before him and courses on towards Bhishma, who is all he sees before him, his only real target. With loud yells and roars, hordes of your brave fighting men assail Arjuna, who so calmly sows death all around him, in a carmine flash flood. And, ah, all this appears wonderful.

Like the high wind scattering fleecy clouds in a summer sky Arjuna disperses your son's akshauhinis, all the while thinning them, thinning them dreadfully. Each moment, Sikhandin of the single obsession that has possessed him through two strangest lives, heralding his advent with an endless stream of wooden arrows, plunges ever nearer Bhishma.

As for Bhishma, his chariot is his fire-chamber. His bow is the flame of that fire. And swords, shafts and maces are its fuel. The arrows he shoots are the blazing sparks that consume Kshatriyas in that grisly war. As a

raging fire rolling across a field of dry grass with the wind, Bhishma burns gloriously as he unleashes his divine astras.

And he decimates the Somakas that follow Arjuna into battle; that effulgent maharatha attenuates the other Pandava legions that ride with Arjuna with swarms of golden-winged shafts. Bhishma fills all the directions, with his leonine roaring, and endlessly strews the awful field of dharma with corpses of chariot warriors and horses with their riders. He reduces the massed chariots to look like palm forests with their leafy heads severed. He strips horses, elephants and chariots of their riders, a thousand each moment.

Hearing the twang of his bow and the slap of his palms against his bowstring, like rolling thunder, terror sweeps through the Pandava ranks; even your own fighting men are affrighted. Not an arrow shot by the daunting Pitamaha misses its mark. They do not just pierce or slay his numberless victims; his barbs plough right through their armoured bodies in bright red eruptions and enter the earth behind them. What count is there of chariots careering across the field of death, with riders and sarathies slain and yoked horses dragging them on all sides with the speed of the wind?

Fourteen thousand noble maharathas, all ready to sacrifice their lives, with gold-worked standards, great warriors belonging to the Chedis, the Kasis, and the Karushas, attack Bhishma, Kshatriya who can only be Siva himself with mouth agape; in moments they are destroyed along with their horses, chariots and elephants.

Rajan, not a single maharatha of the Somakas returns alive from that encounter with Bhishma. Seeing his prowess, all know that none who dares ride against Bhishma this day will escape with his life. And indeed, after the massacre of the Somakas, no rathika will approach Bhishma anymore, but only Arjuna Swetavahana of the white horses, with Krishna as his charioteer, and Sikhandin, prince of Panchala.'

CANTO 118

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Sikhandin storms within range of Bhishma and strikes him squarely through his chest with ten broad-headed arrows. The son of Ganga merely looks at Sikhandin as if to kill him with withering disdain. Bhishma will not shoot back at Sikhandin.

Sikhandin pauses, bemused. Arjuna cries at the Panchala prince, "Do not hesitate, Sikhandin. Destroy Maharatha Bhishma, for you alone can. This is the truth. Kill him, Purushavyaghra, kill him now!"

Like a dreamer waking, Sikhandin covers Bhishma in a tirade of every kind of arrow. Ignoring these, Bhishma only looses his own shafts at Arjuna; he also razes the Pandava ranks behind these two. Like grim clouds occluding the sun, the Pandavas, with their vast hosts, push forward to engulf Bhishma.

Bharatarishabha, though surrounded on all sides, that Kshatriya without equal continues to consume the advancing legions like the forest fire does countless trees. Dussasana's shining prowess is wonderful to see as he battles Arjuna to protect the Pitamaha. Even his enemies laud his sheer courage as he fights alone and gloriously against all the Pandavas, and they cannot resist him.

Dussasana smashes the chariots of so many maharathas. With deadly salvos he fells mighty archers from horseback, powerful rathikas and elephants. The great beasts thunder away from the terror and pain of the incandescent Dussasana; flowing blood from the wounds he inflicts on them they scatter in all directions.

Like a fire that blazes more fiercely when fuelled, so does your son rage against the Pandava host. And no Pandava maharathika dares to advance against him as he is then, other than Arjuna with his white horses and Krishna for his sarathy. And, watched by all the warriors, Arjuna, the Vijaya, ineluctably quells the flaming Dussasana and flashes past him towards Bhishma. Though beaten, your son, still relying upon Bhishma's invincible might, comforts his forces and continues to fight fiercely against

the Pandavas. Arjuna is radiant; his body seems to blaze with light as he scythes through his enemies.

Sikhandin pierces the Pitamaha with many arrows deadly as lightning and fatal as a snake's venom. But all the Panchala prince's missiles have little impact as Bhishma receives them smiling, as if with delight. Even as a man whose body is fevered by summer heat welcomes torrential rain so does awesome Bhishma seem to welcome Sikhandin's arrows.

All the assembled Kshatriyas behold Bhishma as a great and fierce being, more than merely a man, who relentlessly devastates the Pandava warriors. Duryodhana says to his troops, "Attack Arjuna from all sides. Bhishma will protect you."

The Kaurava forces shed their fears and charge the Pandavas. Duryodhana says again to them, "With his lofty standard with the golden palmyra, Bhishma stands resolute, protecting the honour and the power of all the Dhartarashtra warriors. The very Devas cannot defeat him. What then to say about the Pandavas who are mere mortals? Kshatriyas, do not flee when you face Arjuna. I myself will fight the Pandavas, and be your support."

Hearing your son's words, Rajan, enraged warriors of the Videhas, the Kalingas, and the many tribes of the Daserkas fall upon Phalguni. And many belonging to the Nishadas, the Sauviras, the Bahlikas, the Daradas, the western and northern kingdoms, the Malavas, the Abhighatas, the Surasenas, the Sibis, the Vasatis, the Salwas, the Sakas, the Trigartas, the Ambashtha, and the Kekayas, also swoop down on Arjuna, like swarms of insects upon a fire.

Arjuna aims his devastras at the maharathas leading their akshauhinis; he makes ashes of them, like a fire swallowing insects. As he creates thousands upon thousands of arrows with his astras, his Gandiva dazzles.

Wounded by those arrows, their grand standards torn, those Kshatriyas, even united, cannot so much as draw near Arjuna. Assailed by Kiritin's shafts, rathikas fall with their standards, horsemen with their horses, and elephant riders with their elephants. Soon the earth is covered with the fleeing forces of those kings, routed by Arjuna's arrows.

Having crushed the Kaurava army, Arjuna looses a storm of arrows at Dussasana. The iron shafts pierce through him, and enter the earth like snakes through ant-hills. Arjuna kills Dussasana's horses and his charioteer.

With twenty barbs he smashes Vivimsati's chariot, then strikes that prince with five straight shafts. Attacking Kripa and Vikarna and Salya with a terrific volley, he demolishes their chariots. Defeated, they flee, along with Dussasana and Vikarna and Vivimsati.

Victorious over those maharathas, Arjuna blazes like a god on Kurukshetra. Unleashing waves of arrows on every side, even like the sun streaming rays, Partha overcomes many other kings. Bhaarata, killing them disdainfully with his unearthly archery, he makes another bloody river flow between the Kaurava and Pandava hosts.

Elephants and horses and maharathikas are slaughtered by chariot warriors. And many chariot warriors are trampled by elephants, and many horses are butchered by foot-soldiers. The bodies of elephant-riders and horsemen and chariot warriors are hacked to pieces, which, along with their heads, tumble to the ground.

And the field of the dread war, Rajan, is strewn with the corpses of princes, maharathikas all falling or fallen, decked with ear-rings and bracelets. The bodies of warriors bisected by chariot wheels, or crushed by elephants, also lie scattered. And foot-soldiers and horse riders flee.

Elephants and maharathikas plunge to the earth on all sides. Numerous chariots, with their wheels, yokes and standards smashed, lie strewn across Kurukshetra, as if by some vengeful god's hand. Dyed with the gore of numerous elephants, horses and chariot warriors, the earth looks beautiful like a red cloud in the sky.

Dogs, crows and vultures, wolves and jackals, and other terrifying beasts and birds howl and screech, hungering for dead flesh. Many fell winds blow from all sides. And Rakshasas and Pisachas can be seen with monstrous and ghoulish visages roaring fiercely. Golden strings and costly banners flap in the unnatural wind. Thousands of royal parasols and lofty chariots with splendid standards lie ruined on the ground.

Before all the archers, Bhishma invokes an agneyastra and aims it at Arjuna. His kavacha glittering, Sikhandin rides between the Kuru ancient and Arjuna and attacks Bhishma fiercely. Bhishma promptly withdraws the blinding astra of flames. Arjuna of the white steeds continues to raze your forces, letting ever more streams of blood, while Bhishma is a helpless spectator to the massacre of his army.'

CANTO 119

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Resolved to fight to the death, the teeming legions of both armies are ranged against each other, tenacious Kshatriyas ranged in vyuhas which have long since been violated. And no more, as had been agreed before the war began, do rathikas exclusively fight other chariot warriors, or foot-soldiers against foot-soldiers, or horsemen face other horsemen, or elephant-warriors other elephant-warriors. Instead, possessed completely by the feral spirit of war they attack each other wildly, chaotically, like men gone mad.

Ghastly devastation sweeps both armies, as elephants and men fight each other without distinction.

Then Salya and Kripa, and Chitrasena, and Dussasana, and Vikarna, mounted on their shining chariots, bring swift terror to the Pandava host. Savaged by those great Kshatriyas, the Pandava army reels and lurches like a boat tossed on the ocean by the wind. Like the biting cold that chills the blood of soft cows, Bhishma ploughs through the forces of sons of Pandu.

Immaculate and absolute mayhem rules Kurukshetra. Celebrated Arjuna fells your mighty tuskers like bulging clouds; his arrows drink the blood and claim the lives of great rathikas by now past all count. Struck by tempests of arrows and spears, whole elephant legions fall trumpeting. And oh, the battlefield looks eerily magnificent with the lifeless bodies and heads of warriors still adorned with sparkling ornaments.

Watching the Pitamaha exert himself against the storming Arjuna, your sons draw near him and surround him with their forces. Wanting to give up their lives and attain swarga this very day, they ride fearlessly at the Pandavas. Remembering all the insults and injuries inflicted upon them by you and your son, the noble Pandavas, eager for revenge and victory, joyfully engage your sons and their army.

The Pandava Senapati Dhrishtadyumna roars to his men, "Somakas and Srinjayas, attack Bhishma!" And though wounded by innumerable arrows, they charge at the son of Ganga. Himself in the grip of the fury of battle, the Pitamaha turns on the Srinjayas. When he was a boy, Bhishma learnt the

astra shastra from great Parasurama, who imparted to him knowledge of mighty devastras which could consume hostile armies. Using that knowledge now, the Kuru ancient wreaks havoc on the enemy ranks, killing ten thousand great warriors every day.

Bharatarishabha, on the tenth day, Bhishma single-handedly slaughters ten thousand elephants. He kills seven famed maharathikas of the Matsyas and the Panchalas; he kills five thousand foot-soldiers, one thousand tuskers, and ten thousand horses and horsemen.

Having razed the troops of all the kings who have come to war for the Pandavas, he kills Satanika, Virata's beloved brother. The incomparable Bhishma annihilates a thousand Kshatriyas with his broad-headed inexorable shafts. He cuts a russet swathe through the Kshatriyas of the Pandava army as they advance towards him following Arjuna.

Enveloping the Pandava host with dense barrages of arrows, with fire, water and wind of awesome devastras, Bhishma stands imperious at the head of the Kaurava forces. On the tenth day of the war, he stands between the two armies, bow in hand, and none of the kings can even look at him, for he burns like the mid-day sun in the summer sky. As Sakra scorched the Daitya host in battle, even so does Bhishma sear the Pandava army.

Seeing the Kuru Pitamaha's torrid prowess, Krishna says blithely to Arjuna, "'There between the two armies stands Bhishma, the son of Shantanu, devouring our ranks. Only you can withstand Bhishma's arrows. Only you can bring him down. Kill Bhishma today, Arjuna, or this war will be lost."

The Vanara bannered Arjuna lifts his archery and shrouds Bhishma, his chariot, horses and standard with his blistering arrow storm. But serenely Bhishma cuts Arjuna's every shaft down.

Dhrishtaketu, Bhima, Dhrishtadyumna, Nakula and Sahadeva, Chekitana, and the five Kaikaya brothers, and Mahabaho Satyaki and Subhadra's son, and Ghatotkacha, and the five sons of Draupadi, and Sikhandin, and the valiant Kuntibhoja, and Susarman, and Virata, and countless powerful Pandava warriors have been wounded by Bhishma's arrows, and they all seem plunged in an ocean of despair, until Arjuna arrives to rescue them.

Protected by Arjuna, Sikhandin seizes a mighty astra and charges toward Bhishma alone. The indomitable Arjuna makes short and bloody work of those who surround and follow Bhishma, and then himself attacks

the Pitamaha. Satyaki, and Chekitana, and Dhrishtadyumna, and Virata, and Drupada, and Madri's twin sons, all led and shielded by Arjuna, attack Bhishma. And Abhimanyu, and the five sons of Draupadi, with raised weapons, also storm against him.

All those unwavering maharathas pierce various parts of great Bhishma's body with deadly barbs. Disregarding them entirely, Bhishma plunges ahead into the Pandava ranks with undimmed assurance. Effortlessly he thwarts all the arrows they rain down upon him and strikes them with terror and death.

Glancing frequently at Sikhandin, always with a mocking smile, always remembering this prince was born a woman, he does not aim a single arrow at him. Instead he kills seven maharathikas of Drupada's akshauhini. Confused and despairing shouts arise amongst the Matsyas, the Panchalas, and the Chedis, who unitedly attack that preternatural Kshatriya. With vast numbers of foot-soldiers and horses and chariots, and with unending volleys of arrows, they engulf Bhishma, son of Bhagirathi, that devourer of his enemies, like clouds hiding the sun.

Truly now, the war is turned as awesome as the Devasura yuddha of old at its most brutal, and Arjuna Kiritin sets Sikhandin before him and strikes Bhishma repeatedly with transcendent archery, with terrible fusillades.'

CANTO 120

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Keeping Sikhandin in front, the Pandavas surround Bhishma and rain wave upon wave of arrows at him. All the Srinjayas unite to strike him with hundred-flamed satagnis, with spiked maces and battle-axes, clubs and bearded barbs, golden winged shafts and spears and Kampana, arrows with heads shaped like the calf-tooth and myriad other missiles.

His coat of mail is pierced all over; he is wounded in every vital part and blood gushes from all him limbs; but Bhishma feels no pain. And to his enemies, he looks like the fire that blazes at the end of the yuga. His bow and arrows are the apocalyptic flames of that fire. The flight of his astras is like the winds of the pralaya. The clatter of his chariot wheels is its heat, and his weapons are its blinding brilliance. His beautiful bow forms its fierce tongue and the bodies of heroic warriors he slays is the source of its energy.

Bhishma blasts his scarlet way through hosts of chariots that encircle him and emerges triumphant from the welter of that seething throng. Ignoring the king of the Panchalas and Dhrishtaketu, he penetrates deep into the Pandava army. He stabs the six Pandava maharathas, Satyaki and Bhima, Arjuna and Drupada, Virata and Dhrishtadyumna, with a many headed dragon of arrows which can melt any armour on earth.

Those maharathas foil Bhishma's beast of barbs and strike him forcefully with ten barbs, always closing in on him still. Sikhandin continues to pierce great Bhishma's body with his golden winged arrows, and Bhishma never offers him any response. And protected by Sikhandin, Arjuna dashes at Bhishma and smashes his bow in his hands.

The seven maharathas, Drona and Kritavarman, Jayadratha and Bhurisravas, Sala and Salya, and Bhagadatta cannot bear to watch this affront. Inflamed, they assail Arjuna; they cover him with elemental devastras and the thousands of shafts that these divine weapons spew. As they charge Arjuna's chariot, their roaring is like that of the raging ocean at

the end of the yuga: *kill, bring up our forces, take, pierce, hack them down!* These shouts resound all around.

Hearing that tumult, the Pandava maharathas fly up to defend Arjuna. Satyaki, and Bhima, and Dhrishtadyumna of Prishata's race, and Virata and Drupada, and the Rakshasa Ghatotkacha, and the wrathful Abhimanyu: enraged, and bearing mighty bows, they advance like seven storms. And the battle that breaks out between them and the Kaurava warriors makes one's hair stand on end, even on this tenth blood-soaked day of the war, for it is like the battle of the Devas against the Danavas.

Guarded by Arjuna, the Kiritin, Sikhandin strikes Bhishma with ten deep arrows after the Pitamaha's bow was broken. He strikes Bhishma's charioteer with another volley, and fells his standard with yet another.

Bhishma takes up another colossal bow. That too is riven by Arjuna with three barbs. Bhishma seizes up another, quick as thinking, but ambidextrous Arjuna, switching the Gandiva from hand to hand, breaks that one as well, and, indeed, every other bow which his Pitamaha picks up.

Bhishma licks the corners of his mouth and takes up a spear charged with an astra which can split a mountain. He hurls it furiously at Arjuna's chariot. Watching it course towards him like lightning, Partha looses five thick arrows swift as the mind and shatters Bhishma's recondite missile into five pieces. And it plummets, extinguished, like a flash of lightning separated from a mass of clouds.

Bhishma flares up in anger. That Kshatriya, that conqueror of enemy cities, now says to himself, "With a single bow I could kill all the Pandavas, if they were not protected by Mahavishnu himself.

But I will not fight them for two reasons: because they cannot be slain and because Sikhandin is a woman. When my father married Kali, he granted me two boons: that no one could kill me in war, and that I could choose the time of my death. I believe that this is the fitting hour, and I should now wish my own death."

Knowing Bhishma's resolve, the Rishis and the Vasus in the sky say, "We commend your decision, O son! Do as you have resolved and withdraw your heart from battle." As they finish speaking, a fragrantly moist and auspicious breeze blows along a natural direction. Heavenly cymbals clash and a shower of bright unearthly flowers rains down upon Bhishma.

Only Bhishma hears the words spoken by the Rishis and the Vasus. And I hear them through the power given to me by the Muni. The hearts of the Devas are full of anguish at the thought of Bhishma, that favourite son of all the worlds, falling from his chariot.

Having heard those divine words, though deeply pierced already, Bhishma of great tapasya attacks Arjuna more violently than ever. Incensed, Sikhandin strikes the Pitamaha in the chest with nine sharp arrows. Bleeding profusely, yet Bhishma remains fearless, and unyielding as a mountain during an earthquake. With a ferocious laugh, Arjuna draws his Gandiva, strikes the son of Ganga with twenty five barbs, and then roaring he pierces him through every limb and vital organ with a fiery sermon of hundreds of arrows.

Maharatha Bhishma remains unmoved and returns Arjuna's mighty fire, shaft for shaft. As for Sikhandin's whetted arrows with golden wings, they make not the least impression on the Kuru grandsire.

Still keeping Sikhandin before him, and his rage quickening each moment, even as if he finds himself hurtling, now helplessly, toward some great and fateful moment in time, Arjuna continues to advance towards Bhishma and once more breaks the bow in his hands. Striking Bhishma with ten punitive arrows, he cleaves the Pitamaha's standard with another. Pounding Bhishma's chariot with ten explosive shafts, he makes him shudder.

The son of Ganga takes up an even greater bow. But no sooner does he heft it than Arjuna slices it into three slivers with a trinity of broad-headed shafts. And thus the son of Pandu destroys all Bhishma's bows in that duel.

Suddenly the last vestige of resistance within Bhishma, the pure Kshatriya, gives way and with it Bhishma no longer wants to fight Arjuna. Arjuna strikes him with another tremendous volley of twenty five thudding shafts. Dripping blood, down his noble face and his magnificent body, Bhishma says to Dussasana, "Behold Arjuna, this magnificent Pandava maharathika, who has single-handedly pierced me with countless arrows. Not even Indra can vanquish Arjuna in battle. As for me, even united, the Devas, Danavas and Rakshasas cannot quell me. What then of maharathas among men?"

Even while Bhishma is speaking, Arjuna, still with Sikhandin before him, continues to attack his Pitamaha.

Deeply wounded by Arjuna's unearthly shafts, Bhishma says to Dussasana with a smile, "These arrows coursing at me in a straight line, whose touch is like lightning, are not Sikhandin's but Arjuna's. They plunge easily through my impenetrable armour, strike me with the force of mushalas and shake me with their ferocity. These shafts are not Sikhandin's.

Hard as the Brahmana's rod of punishment and with an irresistible force like lightning, these arrows ravage my very prana. These are not Sikhandin's. Each as forceful as a mace or a jagged club, these arrows destroy my strength like messengers sent by Yama himself. These are not Sikhandin's. Like angry serpents, flicking their tongues, these barbs eat into my vitals. These are not Sikhandin's—these that cut through me like the biting cold of winter that kills cows.

Other than the valorous wielder of Gandiva, the Vanara-bannered Jishnu, all other kings, even united, cannot harm me in the least."

And then, once more Kshatriya fire blazes up in the old warrior, like a lamp burning high just before it is put out, and Bhishma unleashes a terrible astra at Arjuna as if to destroy all the Pandavas with that single weapon. Before all the great warriors of your army, Arjuna truncates the incendiary shaft with three light like arrows, and it falls harmlessly to the ground. Ready for either death or victory, Bhishma takes up a sword and a golden shield. Before he can even alight from his chariot, Arjuna shatters that shield into a hundred pieces. All this, my lord, is breathtaking.

Yudhishtira goads his forces on crying, "Charge at Ganga's son. Do not be afraid!" And roaring all together, as if in some god's gigantic voice, they attack that solitary warrior from all sides with bearded shafts and long spears, axes and swords, with calf-toothed and thick arrows.

Longing for Bhishma's triumph, your sons surround him also roaring like lions. On that tenth day of the great war, when Bhishma and Arjuna face each other in that final contention, the two armies, with everything at stake this momentous day, fight a battle like none yet seen, inundating Kurukshetra with noble warriors' gore. An abysmal whirlpool of killing and dying rises and spins wildly where the two armies collide, even like the vortex that occurs where the Ganga meets the ocean. And the bloody Earth assumes a fierce form. Her even and rough surfaces can no longer be distinguished; the swollen tide of blood covers them.

Although pierced in all his limbs and vital organs, Bhishma stands serene, having annihilated ten thousand warriors. At the head of his forces,

Arjuna breaks through the very heart of the Kaurava legions. With white horses yoked to his whirling chariot, he terrifies us with his astras, and your men flee from the nightmared field.

The Sauviras, the Kitavas, the kings of the eastern, western and northern regions, the Malavas, the Abhishahas, the Surasenas, the Sibis, the Vasatis, the Salwas, the Sayas, the Trigartas, the Ambashthas, the Kaikeyas, and many other illustrious warriors, all mutilated by implacable, paramount Arjuna, desert Bhishma and flee.

The Pandava hosts encircle Bhishma and overwhelm the Kauravas that protect him. *Kill, hack them to pieces, show no mercy, drink his blood, off with their heads!* These are the unmitigated roars and yells which ring out around Bhishma's chariot.

Having killed so many thousands, now every inch of Bhishma's body is pierced by arrows, most of them Arjuna's keen shafts. And then, with a final echoing roar, with his head to the east, just before sunset, before your sons' very eyes, mighty, mighty Devavrata falls out of his chariot and onto to the waiting, grieving earth.

When Bhishma falls, the sky is rent with the sad cries of the Devas and of earthly kings. Seeing the high-souled Pitamaha fall, our hearts fall with him. That greatest of all maharathas, that Mahabaho, plunges to the ground like Indra's standard cut down, and the earth shakes.

With arrows protruding from him all over, his body never touches the ground. O Bharatarishabha, at that awful moment a miracle reveals him lying on a bed of arrows all plunged deep into his own body! Cloud scud into the sky at that twilight hour and bathe his resplendent, bleeding form with a soft, cool, fragrant shower; and Bhumi Devi trembles.

Fallen Bhishma observes that the sun is in the southern solstice, and he does not allow himself to die, for it is Dakshinayana still and an inauspicious time. The very sky is full of divine voices saying, "Why does Ganga's son, that foremost of all men, give up his life during the southern declension?"

Hearing them, Bhishma replies, "I am alive!"

Although fallen, Bhishma waits for Uttarayana, the northern declension, to die. Learning of his resolve, Ganga, the daughter of Himavat, sends some great Rishis to him. They come as swans who dwell on the Manasa lake, and fly down together to Bhishma, where he lies on his bed of arrows.

Those Rishis alight from the sky and walk around him in pradakshina. Knowing well that it still Dakshinayana, while the Sun is on his southern journey, they say to one another, “Being such a Mahatman, why should Bhishma pass from the world during the southern declension?”

Having said this, they fly up and towards the southern direction. Knowing Bhishma sees them and reflects for a moment. And he says to them, “I will not leave this world as long as the sun is in the southern solstice. I will die when the Sun resumes his northern journey, during Uttarayana. O swans, I swear this to you. I will keep my breath in this broken body until the northern declension.

I can choose the hour of my death, it was my father’s boon to me and let his boon be proved true. I will stay alive, and die only when the Sun resumes his northern course during Uttarayana. I will hold life within this body and I have the power to decide the time of my death.” Having said these words to the swans, Bhishma continues to lie upon his bed of arrows.

The Pandavas and the Srinjayas rejoice when they see Bhishma fall, and your son is aghast when the Pitamaha is overthrown. All the Kauravas are stricken, benumbed. Led by Kripa and Duryodhana they stand transfixed, tears leaking from their disbelieving eyes. Overcome, they remain motionless for a long time; as if frozen in that abyssal moment, they no longer fight the Pandavas.

When the unslayable Bhishma of untold tejas is felled, all the Kauravas think that the destruction of the Kuru king is now certain. Routed by Arjuna, in the midst of their fallen heroes, themselves mangled, they are all bemused, not moving a muscle, not knowing what to do.

The daring Pandavas, raise massive arms that look like spiked maces, and exult in their victory and blow their great conches. And the Somakas and the Panchalas rejoice. Thousands of trumpets are blown, and the mighty Bhima slaps his arm-pits and roars and roars above the shocked silence, peals of thunder.

When Bhishma falls, the warriors of both armies put down their weapons. Some then scream loudly and some flee, while others faint. Some condemn the ways of the Kshatriya varna while others praise the fallen Bhishma.

The Rishis and the Pitris all extol Bhishma of lofty vows; the departed ancestors of the Bhaaratas also honour Bhishma. Meanwhile, wise Bhishma himself, the noble son of Shantanu who knows the final Yoga, the

communion described in the Vedanta, prays silently. He is quiet, and awaits his hour.’

CANTO 121

BHISHMA VADHA PARVA CONTINUED

Dhritarashtra says, 'Alas, deprived of Bhishma, god-like Brahmacharin, what is the state of my warriors, O Sanjaya? The very moment that Bhishma did not attack Sikhandin, even though he despised him, I knew that the Kurus would soon be vanquished by the Pandavas.

Ah, I am dejected to hear of the Pitamaha's fall. What can be a heavier sorrow than this? My heart must surely be made of stone that it does not break into a hundred pieces on hearing of Bhishma's end! Tell me of his achievements for, alas, the war has claimed even he who was invincible.

I cannot bear that Devavrata should be killed in battle. He who could not be overcome by Jamadagni's son himself, even with divine astras, alas, he is now felled by Drupada's son Sikhandin, that paltry prince of Panchala.'

Sanjaya says, 'Overpowered in the twilight hour, the Pitamaha Bhishma dismays the Dhartarashtras and delights the Panchalas. Falling onto the lap of the Earth, he lies on his bed of arrows without his body touching the ground.

When he plunges from his chariot, despondent cries are heard among all creatures. When that great tree of shelter of the Kurus, the ever victorious Bhishma, plummets, the Kshatriyas of both armies are astounded. Seeing Bhishma overthrown with his standard, his armour desiccated, the Kauravas and the Pandavas are both grief-stricken. And the sky darkens and the Sun himself is dimmed. The Earth seems to cry out when Bhishma is cut down.

This one is the foremost of those with knowledge of the Vedas! He is unsurpassed in this learning! This is what all men say of that Purusharishabha as he lies on his bed of a thousand arrows.

Once, discovering that his father Shantanu had been struck by Kama, he resolved to draw up his vital seed and to remain a brahmacharin throughout his life—this is what the Rishis, Siddhas and the Charanas say of Bhishma as he lies on his bed of arrows.

When Bhishma, the Pitamaha of the Bhaaratas, is struck down, your sons stand as if in a nightmare, bewildered, disbelieving, not knowing what

to do next. Their hearts and faces are suffused with sadness. Their splendid appearances are dull. They hang their heads low in shame.

The victorious Pandavas, on the other hand, stand jubilantly at the head of their forces; and they blow their golden conches. As thousands of trumpets blast celebrantly, we see the mighty Bhima, drenched in blood, looking like some gory phantasm, prancing about, dancing, roaring, even singing in delight, having himself slaughtered countless enemy maharathas, among them many of your sons.

The Kauravas are crippled in spirit. Karna and Duryodhana sigh deeply. When Bhishma falls, cries of anguish and dismay are heard all around, and great confusion sweeps your son's ranks.

Seeing Bhishma fall, your son Dussasana swiftly rides into Drona's akshauhini. Duryodhana had given charge of protecting Bhishma's life to his younger brother, with his legion. Dussasana is now surrounded by a sea of abject, shocked fighting men. The Kauravas surround him wanting to hear what he has to say.

Dussasana gives Drona the grave tidings, and the Acharya staggers as if struck by an astra and falls down in a dead faint. When he recovers, he stops the Kuru army from continuing the battle. Seeing the Kauravas hold back, the Pandavas send messengers on horseback to forbid their forces also from fighting on. The kings of both armies remove their armour and move towards Bhishma.

Thousands of other warriors too put down their weapons and advance towards the high-souled Bhishma, like the Devas towards Indra. The Pandavas and Kauravas approach Bhishma, lying on his bed of arrows, and bow reverently to him.

Bhishma speaks to the Pandavas and the Kurus who stand sorrowing and silent before him. He says, "Welcome to you, blessed ones! Welcome to you, maharathas! I am pleased to see you, who are the equals of the very Devas." His head lolls back awkwardly unsupported. Bhishma says, "My head need a pillow, fetch me one."

The assembled kings rush away and bring back many soft and fine pillows. The Pitamaha refuses them all. That purushavyaghra says with a laugh, "These are not fitting for a Kshatriya's bed." Seeing the world's greatest maharatha, Arjuna, he says "Dhananjaya, Mahabaho, my head hangs back. Give me a pillow that you regard fitting."'

CANTO 122

BHISHMA VADHA PARVA CONTINUED

Sanjaya says, 'Stringing the Gandiva and bowing, Arjuna, with tear-filled eyes, says, "Command me, you invincible one, greatest of all Kshatriyas, O foremost among the Kurus, for I am your slave! What should I do, Pitamaha?"

Bhishma says, "My head droops. O Phalguna, quickly get me a pillow for my bed. You are the most outstanding archer. You know Kshatriya dharma, and you are both wise and noble."

Arjuna says, "So be it," and sets himself to the task. He raises the Gandiva and, with Bhishma's leave and chanting mantras, drills three arrows into the ground beneath the Pitamaha's head, to be its support! Bhishma is satisfied and he praises Arjuna.

Looking at all the Bhaaratas there, he says to Dhanajaya, "Son of Pandu, you have given me a fitting pillow for a fallen Kshatriya. Had you done otherwise, I would have cursed you. Mahabaho, a Kshatriya should sleep on the battlefield on even such a bed of arrows."

Bhishma then says to the gathered kings and princes, "Look at the pillow that Arjuna has given me. I will lie on this worthy bed until the sun turns north again at Uttarayana. Those kings who come to see me then will watch me die. When the Sun moves towards Vaisravana on his swift chariot yoked to seven horses, only then will I leave my body even like the dearest friend.

Dig a ditch around me, O kings. Lying upon these hundreds of arrows, I will worship the Sun. As for you, forsake your enmity and stop fighting."'

Sanjaya continues, 'Now some physicians and men skilled in drawing out arrows, bring the tools of their trade. Seeing them, Bhishma says to your son, "Dismiss these physicians with gifts, after paying proper respect to them. I have no need for them now. I have won the highest and most praiseworthy state ordained for Kshatriyas!

Lying on this bed of arrows, it is not proper for me to accept any treatment. I should be burnt with these arrows in my body." Duryodhana honours and dismisses the physicians. The rulers of different realms who

witness this display of great Bhishma's steadfast virtue are moved to wonder.

The Pandavas and the Kauravas together draw near Bhishma Mahatman lying on his magnificent bed. They pay him worship and circumambulate him three times in pradakshina; posting guards around him, those Kshatriyas, with bodies drenched in blood, retire to their tents in anguish, reflecting on what they have seen this dreadful day, the first of the Kali Yuga.

Krishna comes to the Pandavas, as those maharathas sit together both elated and grief-stricken at the fall of Bhishma, and says to Yudhishtira, "Your victory is the outcome of your good fortune. Through good fortune alone the indomitable Bhishma has fallen. Or perhaps it is destiny that he who was a master of every weapon found you, O king of dharma, as his enemy and has been consumed by your wrathful eye!"

Dharmaraja Yudhishtira replies feelingly, "Krishna, through your grace comes victory, and through your fury defeat! You dispel the fears of those who worship you. You are our refuge. It is no surprise that they whom you have always protected in battle, in whose welfare you have always been engaged, Kesava, should triumph. With you as our protector, I do not regard anything as surprising, fortunate or wonderful!"

Krishna answers with a smile, "O best of kings, only you can speak such words!"'

CANTO 123

BHISHMA VADHA PARVA CONTINUED

"Sanjaya says, 'The next morning, all the kings, the Pandavas and the Dhartarashtras go again to the Pitamaha. They worship that incomparable Kshatriya, lying on his hero's bed, and stand before him with folded hands. Thousands of maidens shower powdered sandalwood, cooked rice grains over him; they drape auspicious garlands of flowers on him.

And women and old men and children, and countless other spectators to the gruesome war, all approach Bhishma like earthly creatures wanting to gaze at the setting sun. Hundreds of thousands of conches boom and trumpets resound, and actors, mimes, and skilled craftsmen draw near the aged Pitamaha to pay homage.

The war pauses, as the Pandavas and the Kauravas put aside their armour and weapons and together come to that Parantapa. And once more, as in earlier times, they stand there together, kinsmen and enemies, and speak to each other amiably. That assemblage of hundreds of Bhaarata kings, adorned by Bhishma in their very midst, is glorious like a gathering of the Devas in Swarga. And they honour him like the Devas adore Brahma.

Though his body is broken by the very arrows on which he now lies, and they sear pain through him like burning fire, Bhishma shows hardly any sign of agony. Almost unconscious because of his wounds, Bhishma looks at the kings and asks for water. Those Kshatriyas bring him many beautiful jars of cool, crystalline water, and other exquisite drinks besides.

Seeing all that sweet water and wine, Bhishma says curtly, "I am now distanced from worldly pleasures and this fine water and wine is of no use to me. I am lying on a bed of arrows, waiting for the return of the Moon and the Sun!" Thus reproaching the kings in a low voice, he says, "I want to see Arjuna."

Mahabaho Arjuna comes forward, stands with folded hands, and says, "What shall I do?"

The righteous Bhishma says to him, "My body burns with your shafts and I am in agony. My mouth is parched. Give me water, O Arjuna. You are

a great archer, and only you can give me water to quench my thirst."

Arjuna says, "I will, Pitamaha."

He mounts his chariot, and stretches the Gandiva. Hearing the twang of his bow and the slap of his palms like a thunderclap against his bowstring terrifies the armies and the kings. That maharatha mounts his chariot and circles the fallen Pitamaha. Before both vast hosts, chanting mantras to invoke the Parjanyastra, Arjuna shoots a candescent arrow into the ground, slightly south of where Bhishma lies.

Nectar-like in scent and taste, a spring of pure, auspicious and cool water gushes out of the earth and up into Bhishma's lips. And with that jet of water Arjuna slakes the thirst of Bhishma, that bull among the Kurus, of godlike deeds and prowess.

Watching that Sakra-like feat of Arjuna's, all the kings are amazed; and seeing his superhuman ability, the Kurus tremble like cows shivering in the cold. The gathered sovereigns of the world wave their pennants in admiration. And the deafening blast of conches and the pounding of drums are heard all over the battlefield.

His thirst quenched, Bhishma praises Arjuna before all the kings saying, "O Mahabaho, this is not as amazing as it seems, O son of Kuru's race, for, you of immeasurable effulgence, even Narada spoke of you as the ancient Rishi Nara!

With Krishna for your ally, you will accomplish things that even Indra may not try to achieve. Those who know such things recognise you as the destroyer of the entire race of Kshatriyas. You are the supreme archer. You are the most superior man. Just as humans are the best of all animals, and as Garuda is the foremost of all avians; as the Ocean is the best among all water bodies, and the cow foremost among all quadrupeds; as the sun is the most brilliant among all luminous bodies and Himavat among all mountains; as the Brahmana is among all varnas, you are the greatest archer!

Duryodhana did not listen to what Vidura and Drona and Rama and Janardana and I, and also Sanjaya repeatedly said to him. Rashly, foolishly, he ignored our most earnest advice. Beyond all counsel, he will die at the hands of Bhima!"

Hearing these words, Duryodhana is plunged in dejection. Bhishma says, "Listen to me, O king, and at least now discard your anger. You have

seen how Arjuna created this spring of water like amrita for me. No one else on earth can achieve such a feat.

The weapons of Agni, Varuna, Soma, Vayu, and Vishnu, those of Indra, Pasupati, and Paramesthi, and those of Prajapati, Dhatri, Tashtri, Savitri, and Vivaswat—in this world of men, all these are known only to Arjuna. Yes, Krishna also knows them. But there is no one else.

Not even if the Devas and Asuras unite can they defeat this son of Pandu in battle. His powers are more than superhuman. Make peace with this mighty warrior, this ornament of battle. Before great Krishna is moved to complete wrath, king of the Kurus, it is dharma for you make peace with the heroic sons of Pandu. As long as a few of your brothers still remain unslain, let peace, O Rajan, be struck. Before Yudhishtira, with eyes blazing fury, entirely annihilates your forces, let peace be made. Before Nakula, and Sahadeva, and Bhima exterminate your army, you must befriend the Pandavas again.

Let this war end today with my death. Make peace with the Pandavas; listen to me, Anagha, and do as I say! Only this can still save you, and indeed the entire Kuru vamsa. Put aside your rage and make peace with your cousins.

What Arjuna has achieved is enough. Let Bhishma's death renew love between the sons of Dhritarashtra and those of Pandu. Let the surviving warriors live. Relent, O Rajan! Give half the kingdom to the Pandavas. Let Dharmaraja Yudhishtira go to Indraprastha. Do not be small-minded or incite further bloodshed; this will only bring you eternal disgrace among the kings of the earth.

With my death, let peace come to all. Let all the rulers of the earth embrace and mingle joyfully with one another. Let father be united with son; let sister's son join his uncle. Ah Suyodhana, if ignorance and foolishness keep you from listening to me, you will repent greatly. This is the truth. Stop this war now!"

Having said this kindly to Duryodhana in the midst of the gathered kings, Bhishma falls silent. The arrows burn his body and, withdrawing his mind from the pain with dhyana, he applies himself to yoga.

Your son disregards what Bhishma has told him, those words of dharma which might still have saved him, like a dying man refusing medicine.'"

CANTO 124

BHISHMA VADHA PARVA CONTINUED

"Sanjaya says, 'After Bhishma shuts his eyes and falls silent, all the assembled kings return to their encampments. When he hears that Bhishma has been struck down, Radha's son Karna comes alone to him, in some fear. He sees that most illustrious Kshatriya lying on his bed of reeds.

With eyes closed, he approaches Bhishma and falls at his feet. His voice choking, Karna says, "O Lord of the Kurus, I am Radha's son, whom you always looked upon with hate whenever I was near."

Bhishma opens his failing eyes, asks the guards around to withdraw, and suddenly he embraces Karna with one arm, like a father holding his son, and speaks to him lovingly. "Come, come near me. You are my adversary who always challenges me. If you had not come to me, I would have been sad indeed.

You are Kunti's son, not Radha's. Adhiratha is not your father. Mahabaho, I heard this from Narada and from Krishna. And it is true. Ah Karna, I do not bear you any grudge. I only spoke harshly to you to weaken your resolve.

You of excellent vows, you speak ill of the Pandavas for no reason. You were born out of wedlock and that is why you have said and done whatever you have. Through pride, and keeping the company of base men, you have come to hate men of worth. And so I spoke unkindly about you in the Kaurava camp.

I know too well that your prowess in battle is irresistible. I also know of your deep reverence for Brahmanas, your courage, and your charity. You are like a Deva and there is none like you among men. I wanted to prevent this war between brothers and that is why I always spoke cruelly and contemptuously about you, for I knew that Duryodhana depended on you to win this war for him. And, my child, as a warrior and an archer you are Arjuna's equal in battle, why, even Krishna's peer!

O Karna, you rode by yourself to Kasi with your bow and vanquished all the kings there single-handedly to get a bride for Duryodhana. The

invincible Jarasandha, who always boasted of his great prowess, was no match for you in battle and you quelled him.

You are devoted to Brahmanas; you always fight fairly. In strength and vigour, you are equal to a child of the Devas and superior to all men. I have never felt any true anger towards you and that which I showed is now dispelled. For I have learnt that men's best efforts cannot prevent Destiny from taken its course, having its way.

O Parantapa, the valiant sons of Pandu are your brothers. Mahabaho, if you want to gratify me, your Pitamaha, join them. O Suryaputra, let this war end with me. Even today let all the kings of the Earth who remain alive be freed from danger!"

Karna says, "I know this, Mahabaho! It is as you say. I know I am Kunti's son, and not the son of a Suta. But I was abandoned by Kunti, and I have been raised by a Suta. Having enjoyed the wealth and friendship of Duryodhana, I cannot betray his trust now. Like Krishna who fights resolutely for the Pandavas, I too am willing to sacrifice my possessions, my body itself, my children, and my wife, for Duryodhana's sake. It is fitting for a Kshatriya to die on the battlefield, and not from disease or old age!

Relying upon Suyodhana I have always chosen to oppose the Pandavas. This choice will run its full course. It cannot be changed. Who dares, O Bhishma, to challenge Destiny? Who can prevail against what is written in the stars before we are even born?

Pitamaha, you saw and spoke of various signs and omens which portended the destruction of the world. I know only too well that Arjuna and Krishna cannot be conquered in battle. Still we will fight them. And I will overcome Arjuna in war! This I am determined to do. I cannot put aside this hatred I have for the Pandavas. Readily and unwaveringly, I will face Arjuna in battle. I am firm in my resolve, so give me your leave to go to war.

Now that you have fallen, I will fight. This is my only wish. Ah Pitamaha, forgive me any cruel words that I may have spoken to you, or any angry or callous deed which I might have directed against you."

Bhishma says, "I allow you to fight, Karna, if you cannot root out this loathing in your heart. Fight, moved by the wish to attain Swarga! Without anger and spite, serve your king righteously with all your power and courage.

You have my leave, Karna! Achieve what you seek. Through Arjuna you will attain what is possible by fulfilling the dharma of a Kshatriya. Free of pride, fight vigorously and well, for a Kshatriya's source of happiness lies in a just war. For a long time I tried to make peace between the sons of Pandu and the sons of Dhritarashtra. But, Karna, I failed. This is the truth."'

Sanjaya says, 'Having obtained Bhishma's forgiveness and his blessing, Karna takes the dust from his Pitamaha's feet, bows deeply to him, mounts his chariot and rides towards Duryodhana's tent.'"

End of Bhishma Parva

APPENDIX FOR THE BHAGAVAD GITA

1. Samkhya

Notes directly quoted from Sanskrit-English dictionary of Vaman Shivram Apte:

1. Relating to numbers. 2. Calculating, enumerating. 3. Discriminative. 4. Deliberating, reasoning, a reasoner. 5. Of one of the 6 systems of Hindu philosophy, attributed to the Sage Kapila. The philosophy is so called because it enumerates 25 tattvas or true principles; its chief objective is to enter the final emancipation of the 25th tattva, the Purusha or Soul, from the bonds of this worldly existence—the fetters of phenomenal creation—by conveying a correct knowledge of the 24 other Tattvas and by properly discriminating the Soul from them. It regards the whole universe to be a development of an inanimate principle called Prakriti q.v., while the Purusha is altogether passive and simply an onlooker. Samkhya agrees with the Vedanta in being synthetical and thus differs from the analytical Nyaya or Vaiseshika; but its great point of divergence from the Vedanta is that it maintains two principles that Vedanta denies, and it does not admit God as the creator of the universe, which the Vedanta affirms.

2. Yoga

Also from the dictionary of Vaman Shivram Apte:

1. Joining, uniting. 2. Union, conjunction. 3. Deep and abstract meditation, contemplation with the Supreme Spirit. 4. The system of philosophy established by Patanjali, which is considered to be the second

division of the Samkhya philosophy, but is practically reckoned as a separate system. The chief aim of the Yoga philosophy is to teach the means by which the human soul may be completely united with the Supreme Spirit and thus secure absolution; and deep abstract meditation is laid down as the chief means to securing this end, elaborate rules being given for the proper practice of such Yoga or concentration of mind.

3. For further details on Samkhya and Yoga philosophy, see:

1. 'Samkhya and Yoga. Two classical Hindu "paths of insight", by Professor Russell Kirkland, University of Georgia.
2. Samkhya and Yoga, Encyclopaedia Britannica article.
3. Samkhya and Yoga, Wikipedia.
4. *Classical Samkhya and Yoga: An Indian Metaphysics of Experience*. Mikel Burley (Routledge. July, 2006).

4. Kalpa

A NOTE ON HINDU TIME

365 human years make one year of the Devas and Pitrs, the Gods and the manes.

Four are the ages in the land of Bharata: the krita, the treta, the dwapara and the kali. The krita yuga lasts 4800 divine years, the treta 3600, the dwapara 2400, and the kali 1200; and then, another krita yuga begins.

The krita or satya yuga is the age of purity; it is sinless. Dharma, righteousness, is perfect and walks on four feet in the krita. But in the treta yuga, adharma, evil, enters the world and the very fabric of time begins to decay. Finally, the kali yuga, the fourth age, is almost entirely corrupt, with dharma barely surviving, hobbling on one foot.

A chaturyuga, a cycle of four ages, is 12,000 divine years, or 365 x 12,000 human years long. 71 chaturyugas make a manvantara; fourteen manvantaras, a kalpa. A kalpa of 1000 chaturyugas, 12 million divine years, is one day of Brahma, the Creator.

8,000 Brahma years make one Brahma yuga, 1,000 Brahma yugas make a savana, and Brahma's life is 3,003 savanas long.

One day of Mahavishnu is the lifetime of Brahma.'

ANJULI KAUL grew up in Mumbai, lives in Goa, but dreams of Kodaikanal. She has been a teacher for thirty years. More recently, her love of language and literature has drawn her into editing and writing. She is passionate about education, organic farming, sustainable living and sunsets.

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Performing karma, mind devoted, but its fruit renouncing, wise men,
from the bondage of birth entirely freed, come to the place of no sickness.
When beyond this chaos of illusions your mind passes,
then you will arrive at indifference to what you have heard
and what you will hear.

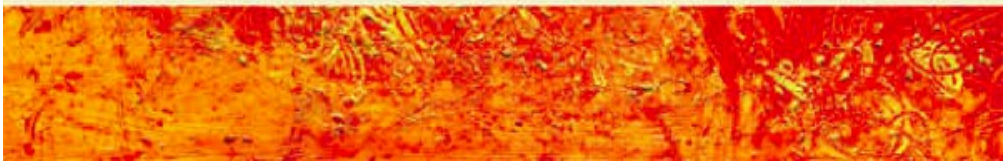

THE COMPLETE

MAHABHARATA

Drona Parva

{6}

S.B. Pillay

series editor: **RAMESH MENON**

THE COMPLETE MAHABHARATA

Drona Parva

Born in 1951, S.B. Pillay is a retired Indian Audit and Accounts Service officer. He was educated at St Xavier's High School (Delhi), Loyola College (Kolkata), and received his master's degree from Loyola College in Chennai. He went on to study Law at St Xavier's College, Mumbai.

During an illustrious career in the IA&AS, he worked all over India and abroad, as well, and has a deep insight of Indian life. He was director general of the NAAA in Shimla and retired as additional deputy CAG in 2011.

He has always been an avid reader and is the author of several comic and satirical pieces.

THE COMPLETE MAHABHARATA

Volume 6

Drona Parva

S.B. Pillay

RUPA

Published by
Rupa Publications India Pvt. Ltd 2014
7/16, Ansari Road, Daryaganj
New Delhi 110002

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ISBN: 978-81-291-3261-1

First impression 2014

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To my wife Anita

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A Brief Introduction

The last complete version of the Mahabharata to be written in India in English prose was the translation by Kisari Mohan Ganguli in the late 19th century. He wrote it between 1883 and 1896. To the best of my knowledge, it still remains the only full English prose rendering of the epic by any Indian.

More than a hundred years have passed since Ganguli achieved his monumental task. Despite its closeness to the original Sanskrit and its undeniable power, in more than a hundred years the language and style of the Ganguli translation have inevitably become archaic.

It seemed a shame that this most magnificent of epics, a national treasure, an indisputable classic of world literature, believed by many to be the greatest of all books ever written, is not available in complete form to the Indian (or any) reader in modern, literary and easily accessible English: as retold by Indian writers.

So we, a group of Indian writers and editors, warmly and patiently supported by our publisher Rupa Publications India, undertook a line-by-line retelling of the complete Mahabharata, for the contemporary and future reader. Our aim has not been to write a scholarly translation of the great epic, but an eminently readable one, without vitiating either the spirit or the poetry of the original, and without reducing its length.

This is not a translation from the Sanskrit but based almost entirely on the Ganguli text, and he himself did use more than one Sanskrit version for his work. However, as will be obvious, the style of this new rendering is very much our own, and our hope is to bring as much of the majesty and enchantment of this awesome epic to you as is possible in English.

Ramesh Menon
Series Editor

ACKNOWLEDGEMENTS

Thanks to my old friend Ramesh Menon, who brought me to this project. And to Kadambari Mishra, who proofread this volume.

CANTO 1

DRONABHISHEKA PARVA

AUM! Having bowed down to Narayana, Nara, the foremost of Purushas, and to Devi Saraswati, I invoke the spirit of *Jaya*!

'Janamejaya said, "O regenerate Rishi, what does the powerful and disconsolate Dhritarashtra, his eyes bathed in tears, do when he hears that Sikhandin, prince of the Panchalas, has felled his sire, the incomparable Bhishma of matchless tejas? His son Duryodhana wants to vanquish the sons of Pandu, mighty bowmen all, through Bhishma, Drona and other maharathas, and have undisputed sovereignty. Tell me, O Tapodhana, you of the wealth of penances, what the scion of the Kurus does after Bhishma, greatest of all bowmen, falls."

'Vaisampayana replied, "When he hears that his sire has fallen, Dhritarashtra is filled with anxiety and sorrow, and has no peace of mind. While he is plunged in grief, Gavalgana's son Sanjaya, who has returned that night to Hastinapura, visits the son of Ambika. With a cheerless heart and anxious for his son's victory, the king in great distress laments and then questions Sanjaya, 'Tell me, Sanjaya, after weeping for the felled mahatman, the invincible Bhishma of terrible prowess, what did the Kauravas do next, sunk as they were in an ocean of grief? Indeed, now that

the swelling forces of the Pandavas would strike fear into even the three worlds, what did the assembled kings do after the Bharatarishabha Bhishma's fall?'

Sanjaya says, 'Listen attentively, Rajan, and I will tell you what happened after great Bhishma's fall.

Your warriors and the Pandavas both reflect on the dharma of the Kshatriya and are filled with wonder and joy. Then, following their swadharma, they all bow to the maharatha and make a bed of straight arrows for him, as well as a pillow, and also arrangements for his protection, all the while engaging one another in pleasant converse. The Kshatriyas bid Ganga's son farewell and circumambulate him in pradakshina; looking at one another with angry red eyes and urged by fate, they take the field once more to do battle again.

The best part of the day has passed, when the divisions of your army and those of the enemy, sally forth with a blast of trumpets and the beat of drums. With hearts filled with wrath and touched by fate, they engage each other again, disregarding the wise counsel of Ganga's son Bhishma. Due to your folly and your son's folly and the fall of Bhishma, Death himself seems to summon the Kauravas with all the kings allied to them.

Deprived of Devavrata and filled with great anxiety, the Kurus resemble a herd of goats and sheep without a herdsman lost in a forest teeming with beasts of prey. Indeed, the Kuru army looks like the firmament without its stars, like the sky without the planets, like the earth with her crops all burnt, like an oration flawed by bad grammar, like the ancient Asura sena after Mahabali was struck down, like a beautiful bride deprived of her husband, like a river whose waters have dried up, like a doe who has lost her mate and is surrounded in the vana by wolves, or like a spacious mountain cave with its lion killed by a Sarabha. Indeed, O king, the Bharata army is like a frail boat on the bosom of the ocean, tossed by a tempest blowing from every side.

Hard pressed by the heroic and inexorable Pandavas, the Kaurava host, its steeds, maharathas and elephants are distressed, helpless and panic-stricken. With the frightened kings and the common soldiers no longer relying upon one another, the army deprived of Devavrata seems to sink into the deepest Patala.

Then the Kauravas remember Karna, who, indeed, is equal to Bhishma himself. All hearts turn to the greatest of all wielders of weapons, the one

resembling a Guest resplendent with gyana and tapasya, even as the suffering heart of a man turns to a friend who can allay his distress. The kings then cry out, "Karna! Karna! The son of Radha, our friend, the Sutaputra, who is ever prepared to lay down his life in battle! The illustrious Karna, with his followers and friends, did not fight these ten days. O, summon him quickly!"

In the presence of all the Kshatriyas, Bhishma, during the enumeration of valiant and mighty maharathas, called Karna an ardharatha, although that bull among men is equal to two maharathas! Thus did Bhishma slight Karna who is easily the greatest of all rathas and atirathas, he whom all Kshatriyas respect, he who would venture to fight even Yama, Kubera, Varuna and Indra!

In anger at this insult, Rajan, Karna vowed, "As long as you live, O Bhishma, I will never fight! And if you succeed in slaying the sons of Pandu in battle, I will, with Duryodhana's leave, retire to the forest and take sannyasa. But if, Bhishma, the Pandavas kill you and you find swarga, then I will fight from a single chariot, and kill all those whom you regard as great maharathas."

Having said this, and with your son's approval, Karna Mahabaho did not fight for the first ten days of the war. The awesome Bhishma slew a multitude of Yudhishtira's warriors but when he is struck down, your sons think of Karna, like men wanting to cross a river thinking of a boat.

Your warriors and sons, together with all the kings, cry out in unison, "Karna!" And they all say, "This is the time to display your valour."

We look to the invincible Karna, whom Jamadagni's son Parasurama taught the astra shastra! He, Rajan, can save us from great peril, why, even like Govinda always rescues the Devas from the gravest dangers."

To Sanjaya who thus repeatedly lauds Karna, Dhritarashtra sighs like a snake and says, 'I understand that your hearts are all turned towards Vikartana and Radha's son Karna and depend on the hero of the Sutas who is always ready to give his life in battle. I hope that shura will not belie the expectations of the grieving Duryodhana and the Kauravas, all of whom look to him for sanctuary. With Bhishma, the refuge of Kauravas fallen, will Karna, greatest of bowmen, fill the void he left and strike fear into the hearts of the enemy and crown my sons' hopes of victory with success?'"

CANTO 2

DRONABHISHEKA PARVA CONTINUED

"Sanjaya says, 'Then Karna, Adhiratha's son of the Suta varna, knowing that Bhishma has fallen, comes like a brother who wants to rescue your son's army from the distress into which it has fallen. Indeed, hearing that Santanu's son, the maharatha of unfading glory, has been struck down from his chariot, Karna, greatest of all wielders of bows, swiftly joins the battle, coming to rescue the Kuru host which is like a boat sunk in the ocean, like a father to save his children.

Karna addresses the soldiers, "When Bhishma parantapa, who possessed firmness, intelligence, prowess, vigour, truth, self-restraint and all the virtues of a Kshatriya, and also devastras, humility, modesty, pleasing speech and freedom from malice, the slayer of the enemies of Brahmanas, in whom these attributes resided as permanently as Lakshmi in the moon, alas, has fallen, I regard all the other Kshatriyas as already slain. Due to the eternal connection of all things with karma, nothing exists in this world that does not perish. When Bhishma Mahavrata has been felled, who can say with certitude that tomorrow's sun will rise? When he, endued with prowess equal to that of the Vasus, born of the tejas of the Vasus, when he, the

sovereign of the earth, has fallen, do you grieve then for your possessions, your children, for this very Bhumi, the Kurus and this host?"

Thus does Karna, with a dismal heart and eyes filled with tears, attempt to console your sons. Hearing what he says, your sons and their soldiers, initially wail and weep copious tears. However, when the dreadful battle is rejoined, the Kaurava akshauhinis, urged on by the kings, once more set up loud shouts, and Karna, bull among maharathas, speaks to the great chariot warriors of the Kaurava army, words which bring great joy.

Karna says, "In this transient world, I regard all things as ephemeral for they continually flit towards the jaws of Death. Still, with all of you present, how could Bhishma, bull of the Kurus, immovable as a hill, be struck down from his ratha? The son of Santanu even now lies on the ground like the Sun himself fallen from the firmament and the Kuru kings are scarcely able to face Arjuna, like trees that cannot bear the mountain-wind. Let the burden to protect this helpless and despondent Kuru army, whose greatest warrior the enemy has already cut down, now devolve on me. In this fleeting universe, since the greatest of all Kshatriyas has been laid low, why should I have any fear of battle? Rampaging through this field, I will despatch the Pandavas to Yama. I hold honour and fame as the highest objectives in the world and I will annihilate them in battle, or be slain and sleep on the field of war.

Yudhishtira possesses determination, intelligence, virtue and might; Bhima is equal to a hundred elephants in strength; Arjuna is young and is the son of Indra, the king of the Devas; thus, even the gods cannot easily vanquish the Pandava force. They include in their ranks, the twins, each like Yama himself, Satyaki and Devaki's son Krishna. Approaching them is like entering the jaws of Death from which no coward can return.

As the wise meet growing ascetic power with their own tapasya, so should force be opposed by force. Truly my mind is fixed firmly upon fighting the enemy and protecting my own. O sarathy, today I will defy the enemy's might and vanquish him on this Kurukshetra. I will not allow this feud between cousins to continue. When the troops are broken, he who helps in the endeavour to rally them is truly a friend. I will either achieve this deed of dharma worthy of an honest man, or casting off my life, I will follow Bhishma. I will either slay all my enemies united, or killed by them, find for myself the regions reserved for heroes. O Suta, I know that this is what I must do when women and children cry for help, or when

Duryodhana's power sustains a diminution. Therefore will I today vanquish the foe in this terrible war, heedless of my very life; I will protect the Kurus and destroy the sons of Pandu and all my other enemies banded together. And then I will bestow undisputed sovereignty on Dhritarashtra's son.

Let me don my golden kavacha, bright and radiant with jewels and gemstones, and my crown, effulgent as the sun, let me take up my bows, and arrows that resemble fire, poison or serpents. Let also sixteen quivers be tied to my chariot in their proper places and let a number of superior bows be stocked in it as well. Let also shafts, spears, heavy maces and my conch worked with gold, be got ready. Fetch my many-coloured, beautiful and brilliant gold standard, with the lustre of the lotus and bearing the device of an elephant; clean it with a fine cloth and deck it with garlands and cover it with a mesh of wires. O Suta's son, bring me some fleet horses, not lean, of the hue of tawny clouds, bathed in water sanctified with mantras and caparisoned in trappings of bright gold. Quickly bring me such an excellent ratha, decked with garlands of gold, adorned with gems bright as the sun or the moon, stored with every weapon and yoked to superb steeds. Bring me also a number of strong bowstrings for my bows; bring me quivers, large and full of arrows, and armour for my body. Bring me also with haste, every auspicious thing needed before setting out for battle, the brass and gold vessels full of curd. Bring garlands of flowers and tie them to the limbs of my body. Let drums be beaten for victory!

Then fly to where Arjuna Kiritin, Vrikodara, Dharmaputra Yudhishtira and the twins are. I will either kill them, or being killed by them, follow Bhishma. Arjuna, Krishna, Satyaki and the Srinjayas are a force that cannot be conquered by the kings. But even if all-destroying Death himself, with unremitting vigilance, is to protect Arjuna, I will still have his life; or go myself to Yamaloka like Bhishma. Truly I say to you, I will ride into the very midst of those Kshatriyas. The kings that are my allies are not provokers of feuds, or of weak attachment to me, or of unrighteous souls."

And so, riding on a wonderful, rich and mighty chariot, with an excellent flagstaff and to which are yoked the best horses, fast as the wind, decked with gold, auspicious and flying a noble standard, and whose rumble resembles the rumbling of clouds, Karna rides forth fully prepared for battle. Worshipped by the greatest of Kuru maharathas, even like Indra by the Devas, the mahatman and fierce archer, of immeasurable energy like the

Sun himself, rides leading a large force to the heart of the battlefield where Bharatarishabha Bhishma has paid his debt to nature.

Handsome and with the splendour of fire, the son of Adhiratha, the matchless bowman and mighty warrior, then mounts his radiant chariot and shines like Indra riding on his celestial vimana.'"

CANTO 3

DRONABHISHEKA PARVA CONTINUED

"Sanjaya says, 'Seeing the Pitamaha, the venerable Bhishma, that destroyer of all the Kshatriyas, the soul of dharma, and of infinite tejas, that matchless archer shot down from his chariot by Arjuna with his devastras and lying on a bed of arrows, looking like the vast ocean dried up by mighty winds, the hope of your sons for victory disappears along with their peace of mind. He was always an island for men sinking in the fathomless ocean in their endeavours to cross it; and that Kshatriya now lies covered with arrows that coursed in a stream as continuous as that of the Yamuna, looking like Mainaka of awesome splendour struck down by Indra. He lies prostrate on the earth like the sun fallen from the firmament, he who looks like the inconceivable Indra himself after his defeat of long ago by Vritra. The depriver of all warriors of their very senses, the greatest of all shuras, the idol and ideal of all bowmen, bull among men, your Pitamaha Bhishma Mahavrata, the grandsire of the Bharatas, has been struck down in battle, covered with Arjuna's terrible shafts, and lies on a Kshatriya's bed.

Adhiratha's son Karna alights from his chariot in great sorrow, numb with grief and in tears. He approaches on foot and with joined palms, says

reverentially, “I am Karna. Be you blessed! O Bhaarata, open your eyes and look at me and speak sacred and auspicious words to me. Certainly no man can enjoy in this world the fruits of his pious deeds, when you, venerable in years and devoted to dharma, lie mortally wounded on the ground. O Kurusattama, I do not see that there is anyone else among us who is remotely your equal in filling the treasury, in counsels, in the deploying of troops in the vyuhas of war and in the use of weapons. Alas, you who are endowed with a righteous intellect and have always protected the Kurus from every danger and killed numberless warriors are now on your way to the realm of the Pitris.

From this day, the Pandavas, energised by this success, will slaughter the Kurus like tigers hunting deer. Today the Kauravas, familiar with the force of the twang of the Gandiva, will view Arjuna with complete terror, like the Asuras do Vajradhari Indra. Today, the sound of the arrows shot from the Gandiva, like heaven’s thunder, will fill the Kurus and all other kings with absolute fear and like a raging conflagration devours a forest, the shafts of the Kiritin will consume the Dhartarashtras. In the parts of a forest through which fire and wind flare together, they burn all plants, vines and trees. Without doubt, Arjuna is such a surging fire and Krishna is like the wind. The blast of the Panchajanya and the twang of the Gandiva will fill all the Kaurava troops with abject terror and panic.

Without you, when Arjuna rides at them, our kings will hardly bear the thunder of his monkey-bannered chariot. Who among the kings, save you, can match him whose feats in battle the wise say are all superhuman? Superhuman was the battle that he fought with the Mahadeva of three eyes. From Him he obtained a boon that men of unsanctified souls can never attain. Delighted by the duel, Siva blessed the son of Pandu and gave him his own astra. Who is there to vanquish him whom even you could not defeat although you vanquished the fierce destroyer of the very Kshatriya race, Parasurama, whom the Devas and the Danavas worship?

I am skilled and can withstand the son of Pandu, that greatest of Kshatriyas. With your leave and blessing, I will even kill this valiant and ferocious warrior who is like a snake of virulent poison and who slays his enemies with just the looks from his eyes!”””

CANTO 4

DRONABHISHEKA PARVA CONTINUED

"Sanjaya says, 'After listening to Karna, the aged Kuru Pitamaha, with a happy heart, gives this valuable advice, "Like the ocean to rivers, like the Sun to all luminous bodies, like men of dharma to Truth, like fertile soil to seeds, like the clouds to all creatures, be the refuge of your relatives and friends! As the Devas depend on him of a thousand eyes, let your kinsmen look to you. Be the conqueror of your enemies and the enhancer of the joys of your friends. Be to the Kauravas what Vishnu is to the dwellers of swarga.

O Karna, for Dhritarashtra's son you once conquered the Kambojas of Rajapura. In Girivraja, you defeated many kings, among whom Nagnajit was the greatest, as well as all the Ambashtas, the Videhas and the Gandharvas. You forced the Kiratas, so fierce in battle, who dwell in the fastness of Himavat, to accept Duryodhana's sovereignty. You subdued all the Utpalas, the Mekalas, the Paundras, the Kalingas, the Andhras, the Nishadas, the Trigartas and the Balhikas. In many other countries, Karna, driven by just the wish to benefit Duryodhana, you crushed many vamsas and kings of great tejas.

Like Duryodhana, with his kinsmen, relatives and friends, be you also the refuge of all the Kauravas. In words of blessing I command you, go and fight the enemy. Lead the Kurus in battle and bring victory to Duryodhana. You are my grandson just as Duryodhana is. According to the law, all of us also are as much yours as Duryodhana's! The wise say that the companionship of the righteous with other men of dharma is a superior relationship to the one with those born of the same womb. Therefore, regard the Kaurava army as your own and protect it even as Duryodhana would."

Karna reverentially touches Bhishma's feet, bids him farewell and joins the other Kaurava archers. Looking at the vast and matchless Kuru army he encourages and exhorts the well-armed and broad-chested warriors. All the Kauravas led by Duryodhana are overjoyed and seeing the Mahabaho Karna take the field and station himself at the head of their army; eager again for battle, they receive him with loud shouts, slapping of armpits, leonine roars, twanging of bows and diverse other kinds of loud bold sounds.'"

CANTO 5

DRONABHISHEKA PARVA CONTINUED

"Sanjaya says, 'Seeing Karna Purushavyaghra mount his chariot, Duryodhana is filled with joy, and says, "With your protection, this army now has a proper leader. Let us decide our strategy and what we can achieve with our might.'

Karna replies, "Tell us yourself, O Naravyaghra, for you are the wisest of kings. No one can know better what to do than the one who is the most concerned. All these kings want to hear what you have to say. And I am sure that you will say nothing that is amiss."

Duryodhana says, "Bhishma was our commander, our aged and seasoned senapati, mighty, learned and supported by all our warriors. He achieved great glory, massacred vast numbers of my enemies, and served us by fighting with dharma for ten days. He achieved the most difficult feats but now that he is fallen, who, Karna, do you think is fit to be our senapati after him? Without a senapati, an army cannot fight a war for even a short while. You are the greatest warrior among us. An army without a general is like a boat without a helmsman or a chariot without a charioteer. Like a merchant who falls into every kind of distress when he is unacquainted with the ways of the country he visits, an army without a senapati is exposed to

every kind of danger and loss. Therefore, look among the noble warriors of our host and identify a commander who can succeed the son of Santanu. All of us, without hesitation, will accept anyone you choose as the one fit to lead us."

Karna says, "All these best of men are mahatmans, and every one of them deserves to be our senapati. There is no need for any minute examination since all of them are highborn and masters of the art of war; they all own prowess and intelligence, and are heedful men who know the shastras. They are all wise and resolute in battle. Yet, since not all of them can at once be the supreme commander of our forces, we must choose just one of them in whom there are special and exceptional merits to be our senapati. All of them regard one another as equals and if you honour one among them, the others will be discontented and will no longer fight wholeheartedly for you.

Drona, however, is the Acharya of all these warriors; he is venerable in years, and worthy of reverence. Therefore, let this greatest of all warriors be made our senapati. Who else is worthy of becoming our supreme leader, when the invincible Drona, foremost of men who know the Brahman, equal to Sukra or Brihaspati, is among us? Among all the kings in your army, Bhaarata, there is not a single warrior who will not gladly follow Drona when he takes the field. Drona is the foremost of all our commanders, our greatest warrior, and the first among all intelligent men. Besides, Rajan, he is your guru. So, Duryodhana, make him the senapati of your forces without hesitation or delay, even as the Devas made Kartikeya theirs in their war against the Asuras."'

CANTO 6

DRONABHISHEKA PARVA CONTINUED

"Sanjaya says, 'Hearing what Karna says, king Duryodhana addresses Drona, who stands amongst the troops. "For the superiority of the varna of your birth, for the nobility of your parentage, for your learning, your age and intelligence, for your prowess, skill, invincibility, knowledge of the world, policy, self-conquest, as well as for your tapasya and your gratitude, superior as you are in every virtue among these kings, there is none who will make a better senapati than you. Protect us, therefore, as Indra did the Devas. With you as our general, we will, O best of Brahmanas, vanquish our enemies.

As Kapali among the Rudras, Pavaka among the Vasus, Kubera among the Yakshas, Vasava among the Maruts, Vasishta among Brahmanas, the sun among light-givers, Yama among the Pitris, Varuna among aquatic beings, as the Moon among the stars, and Usanas among the sons of Diti, so are you the greatest of all lords of armies. Therefore, be you, O Anagha, our lord in war. Let these eleven akshauhinis be obedient to your command. Deploy these men for battle and destroy our enemies like Indra slaying the Danavas. You lead us all, even like Pavaka's son Kartikeya at the head of the celestial host.

We will follow you into battle, like bulls following the leader of a herd. You are a fierce and great archer, and besides, seeing you stretch your bow at the head of our forces, Arjuna will not strike. Without doubt, Naravyaghra, if you become our senapati, I will vanquish Yudhishtira with all his followers and kinsmen in this war."

After Duryodhana says these words, all the kings in the Kaurava army cry "Jaya! Jaya Drona!" They delight your son with a tremendous shout. The troops, with Duryodhana at their head, filled with joy and eager to win great renown, begin to glorify that best of Brahmanas. Then, Rajan, Drona addresses Duryodhana.'"

CANTO 7

DRONABHISHEKA PARVA CONTINUED

'Drona says, "I know the Vedas and their six angas. I am also familiar with the science of human affairs and know the Saivastra and diverse other weapons. I will attempt to display all the virtues that you have attributed to me, while I fight the Pandavas. However, O king, I will not be able to kill Drupada's son Dhrishtadyumna, for he was born to kill me. I will fight the Pandavas who will not fight me with happy hearts and I will raze the Somakas."

Thus permitted by Drona, your son, Rajan, then makes him senapati of his forces with the rites laid down in the shastras. The kings in the Kaurava army led by Duryodhana perform the investiture of Drona as the supreme commander of their forces, even like the Devas led by Indra in the ancient days, performing the investiture of Skanda.

The pounding of drums and the blare of conches follow this ritual—the expression of the Kaurava army's joy. They honour Drona with such cries as greet one's ears on a festive day, with auspicious invocations by Brahmanas, and gratify him with cries of *Jaya!* from the foremost of Brahmanas and with the dance of mimes and other players. The Kaurava warriors regard the Pandavas as already vanquished.

Then maharatha Drona, Bharadwaja's son, now senapati of the Kaurava army, deploys his troops for battle, and goes forth to the field with your sons to engage the enemy. The ruler of the Sindhus, the king of the Kalingas and your son Vikarna, all clad in mail, take up their positions on Drona's right side, supported by Sakuni and a squadron of great horsemen belonging to the Gandhara tribe, bearing bright lances. Kripa, Kritavarman, Chitrasena, and Vivimsati, led by Dusasana, protect the left flank supported by the swift cavalry of Kambojas led by Sudakshina, the Sakas and the Yavanas. The rear guard is comprised of the Madras, the Trigartas the Ambashtas, the westerners, the northerners, the Malavas, the Surasenas, the Sudras the Maladas, the Sauviras, the Kaitavas, the easterners and the southerners with your son Duryodhana at their head.

The Suta's son, Karna, at the head of the bowmen, adds prowess to the advancing force and gladdens the warriors of their army. His blazing, large and tall standard bearing the device of the elephant's girth rope, shines with an effulgence like that of the sun, gladdening his own akshauhinis; seeing Karna, no one anymore regards Bhishma's death as a calamity and the kings, along with the Kurus, are rid of their grief.

Large numbers of warriors huddle together and tell one another, 'Finding Karna on the field, the Pandavas will never be able to face us in battle. When Karna can vanquish the very Devas with Indra at their head, what can the sons of Pandu do, who are of little energy and strength? The Mahabaho Bhishma spared the Parthas in battle, but Karna will kill them with his scorching shafts.' Speaking thus to among themselves and filled with elation, they advance boldly, applauding and worshipping Radha's son Karna.

Drona arrays our legions in a Sakata vyuha, the cart formation, Rajan, while the serene Yudhishtira chooses the vyuha of the Krauncha, the crane, for his army. At the head of their formation are those two greatest of all men, Krishna and Dhananjaya, flying their banner with the device of the great Vanara. The inspiration of the whole army and the refuge of all its bowmen, Partha's banner, imbued with immeasurable tejas as it floats in the sky, seems to illumine the entire host of Yudhishtira Dharmatman. The potent standard of Arjuna seems like the blazing sun that rises at the end of the yuga to consume the world.

Among archers, Arjuna is the best; among bows, the Gandiva is the foremost; among all beings, Krishna is the first; and among all kinds of war

chakras, the Sudarshana chakra is the greatest. Bearing these four embodiments of tejas, Swetavahana in his chariot takes up his position at the front of the enemy army, quite like the fierce chakra upraised to strike. Thus, the two greatest warriors stand at the very head of their respective forces—Karna at the head of your army and Dhananjaya at the head of the hostile one. Both excited with wrath and each wanting to kill the other, Karna and Arjuna glower at each other.

When Bharadwaja's son, maharatha Drona rides into battle like a storm, the very earth seems to tremble with a deep, chasmal wailing. The thick dust raised by the wind envelops the sky and the sun like a canopy of tawny silk. Though the firmament is cloudless, a shower of pieces of flesh, bones and blood falls on the earth. Vultures, hawks, cranes, kankas and crows in thousands, incessantly fall upon the Kaurava troops. Jackals howl and many fierce and terrible birds repeatedly wheel to the left of your army, in evil omen, impatient to eat flesh and drink blood; showers of blazing meteors, illuminating the sky and with their tails spread wide, fall on the field echoing with loud and uncanny sounds. And when the senapati of the Kaurava army rides forth, the wide disc of the sun, Rajan, seems to emit flashes of lightning and peals of thunder. One sees these and many other fierce portents, indicating an imminent devastation of Kshatriyas.

Battle erupts again between the armies of the Kurus and the Pandavas, each wanting to annihilate the other. So loud is the din that it seems to fill the whole world; and the Pandavas and the Kauravas, all masters of war, all in the grip of battle's consuming rage, strike each other with every manner of weapon, all determined to win the war.

Drona of blazing glory rides recklessly, furiously at the Pandava host, spraying hundreds of arrows at the enemy every moment. The Pandavas and the Srinjayas reply, O king, with their own searing fusillades. But swiftly routed by Drona, the vast host of the Pandavas and the Panchalas break ranks, like flights of cranes buffeted irresistibly by a dread wind. Invoking a slew of devastras, in moments Drona dreadfully besieges the Pandavas and the Srinjayas, while their blood sprays everywhere. Drona slaughters the Panchala forces led by Dhrishtadyumna, like Indra the Danavas. The Acharya lances terror through the enemy ranks.

Then, spurred to blind rage, Yagnasena's son, maharatha Dhrishtadyumna, master of devastras looses storms of recondite shafts at Drona's troops and rends them savagely all around, hundreds of men falling

to his towering archery. He, the Pandava senapati, slaughters as many of Drona's men as the Acharya does his. The mighty-armed Drona quickly rallies his forces around him, and charges Drupada's son ablaze on Kurukshetra. Like an enraged Maghavat attacking the Danavas, Drona assails the Pandava and the Srinjaya ranks, so powerfully and remorselessly that they break ranks and flee before the terrible Brahmana like a herd of small animals set upon by a great lion. The mighty Drona devastates the Pandava force like the fabled ring of fire that protects the chalice of amrita.

It is truly amazing, wondrous, O Rajan, how Drona mounted on his magnificent ratha even like a city coursing through the sky, his horses past superb, his sarathy masterful, his flagstaff like shining crystal, and his banner flapping wide in death's wind, strikes perfect and absolute terror into the hearts of the enemy and wreaks unprecedented carnage among them.'"

CANTO 8

DRONABHISHEKA PARVA CONTINUED

"Sanjaya says, 'Seeing Drona furiously destroy horses, riders, maharathas and elephants, the Pandavas surround him. Yudhishtira tells Dhrishtadyumna and Arjuna, "Carefully surround the pot-born Drona with our men and check the slaughter he brings to us."

The maharathas Arjuna and Dhrishtadyumna, along with their soldiers, challenge Drona's wild onslaught. The Kekaya princes, Bhimasena, Subhadra's son, Ghatotkacha, Yudhishtira, Nakula and Sahadeva, Virata of the Matsyas, Dhrishtadyumna and the five sons of Draupadi, all exhilarated, and Dhrishtaketu, Satyaki, the fierce Chitrasena, the maharatha Yuyutsu, and many other kings who follow the sons of Pandu, all achieve diverse feats in keeping with their lineage and prowess, while now Drona looks on in frustrated rage.

Further inflamed, the invincible Brahmana warrior standing erect in his ratha yet consumes the Pandava host like a tempest dispelling cloud masses. Tilting from all sides at chariot-warriors, horses, foot-soldiers and elephants, Drona, despite his years, careens over the field like a young man. His thoroughbred chestnut horses, fleet as the wind, covered in blood, are beautiful and awesome. Yudhishtira's soldiers flee when they see him razing

their ranks like an angry Yama. And as some take flight, others rally, some look at him dazed, and others remain on the field, the noise they make is tumultuous and terrible. The fearful din, which delights the brave and makes the timid tremble, fills all the sky and the earth. And once more Drona, roaring out his own name like a battle cry, makes himself still more awful, scourging his enemies with hundreds of arrows.

Indeed, though old, the mighty Drona even looks half his years as he rides everywhere loosing his tides of arrows at the Pandava legions like Death himself, striking off heads and arms decked with ornaments, emptying chariots in gory blasts, all the while uttering tigerish roars. At his terrifying roars and the force of his shafts, the enemy warriors, my lord, shiver like a herd of cows beset by deep winter's cold.

Kurukshetra resounds with the rumble of Drona's chariot, the twanging of his bow. His shafts fly in thousands from his bow, enveloping all the points of the compass, and fall upon enemy elephants, horses and horsemen, chariots and foot-soldiers.

The Panchalas and the Pandavas unflinchingly advance on Drona, who, with his mighty bow, resembles a dread fire with arrows and astras for its leaping flames. Countless elephants, foot-soldiers and horsemen he despatches to Yama and turns the battleground into bloody mire. Invoking mighty astras and spraying his shafts thickly on every side, Drona soon covers all the points of the compass, so that among millions of foot-soldiers, chariots, horsemen and elephants, one can see nothing save Drona's arrows. The pennant on his chariot is all that one sees, flashing here and there like streak lightning amidst all the other chariots.

The irrepressible Drona attacks the five princes of Kekaya, Drupada of the Panchalas, and then dashes against the akshauhini of Yudhishtira Dharmaraja.

Bhimasena, Arjuna, Satyaki, the sons of Drupada, the ruler of Kasi, the son of Saibya, and Sibi himself, gladly and with loud roars, swathe him with their arrows. Shafts in thousands, with wings of gold, shot from Drona's bow, pierce right through the bodies of the elephants and the young horses of these warriors, and plunge into the earth, their feathers dyed in blood. Strewn with chariots and the prostrate forms of numberless warriors, elephants and horses torn by the Brahmana's shafts, Kurukshetra looks like the sky covered with banks of black clouds.

Ever seeking victory for your sons, Drona rampages to decimate the divisions of Satyaki, Bhima, Dhananjaya, Subhadra's son, Drupada, the king of Kasi, and excoriates many other Kshatriyas as well. Indeed, achieving these and many other terrible feats, that maharathin scorches the world like the sun as he rises apocalyptic at the end of the yuga.

After Drona entirely destroys more than two Pandava akshauhinis of brave and resolute warriors, the canny hero Dhrishtadyumna Mahabuddhi finally slays the Brahmana shura with the golden chariot; and Drona attains mukti, the highest state. Indeed, Rajan, it is only after he has brought the most horrific carnage to the Pandava and Panchala legions with his astras, letting rills of blood on hallowed ground, do they finally kill him.

When the Acharya dies, a loud uproar from all creatures and all the troops fills the sky. Resounding through heaven, earth and the intermediate space and through the cardinal and the subsidiary directions, one hears the loud cry "O Fie!" from all beings; and the Devas, the Pitris, and his friends; all watch that incomparable maharatha, the son of Bharadwaja, slain. With this triumph, the relieved and overjoyed Pandavas give vent to leonine shouts, and the earth trembles with their celebrant roaring.'"

CANTO 9

DRONABHISHEKA PARVA CONTINUED

"Dhritarashtra asks, 'How did the Pandavas and the Srinjayas kill Drona, who was such a matchless warrior? Did his chariot break down in the fight? Did his bow break while he was shooting at the enemy, or was Drona careless at the moment when he was killed? Sanjaya, how could Prishata's son kill the greatest of Brahmanas, that invincible hero gifted with such speed of hand, who could loose torrents of gold-winged shafts to great distances in the twinkling of an eye, who was a master of all the forms of warfare, of astounding skills, self-restrained, and also a master of the devastras?

It is plain to me that destiny is superior to effort and exertion since Dhrishtadyumna has killed the magnificent Drona, maharatha of unfading glory, who was always cautious, who achieved incomparable feats in battle, the Brahmana who verily embodied the four kinds of weapons. Ah, alas, you tell me that the same Drona, Acharya of archery, is slain!

Oh, hearing that the hero who rode his bright ratha covered with tiger skins and adorned with the purest gold is dead, I cannot contain or drive out my burning grief! Undoubtedly, Sanjaya, no one dies of grief from another's end, since, wretch that I am, I am still alive after hearing of

Drona's death. Destiny is truly all-powerful and all effort fruitless. Surely, my heart is made of adamant, since it does not break into a hundred pieces after hearing of Drona's death. How can Death take him whom Brahmanas and Kshatriyas alike came and served to acquire instruction in the Vedas and divination and archery? Oh, I cannot brook the killing of Drona; it is even like the ocean drying up, or Meru being uprooted from his place, or the sun falling from the sky.

He restrained the evil, and protected men of dharma, and now he has given up his life for the wretched Duryodhana! He was equal to Brihaspati or Usanas himself in intelligence and upon his ability rested the hope of victory that my evil sons entertained. Alas, how was he slain?

Did his great, strong, keenly-trained, chestnut Sindhu horses, caparisoned in golden mesh, swift as the wind, yoked to his mighty chariot and drawing it so wonderfully, always neighing joyfully and invincible to every weapon, and always protecting him in the midst of war, grow suddenly weak and collapse? How did they overwhelm those Sindhu steeds of wonder that drew Drona's chariot, which could calmly face the sound of elephants trumpeting in war, the blare of conches and the pounding of drums; which were unmoved by the twanging of bows and showers of arrows and other weapons; those steeds that were ominous by their very appearance, never short of breath, exhausted or in pain? When such were the horses that drew his golden ratha, why could he not cross the sea that is the Pandava army?

What feats did Drona achieve in battle, the warrior who always drew tears from other Kshatriyas, and upon whose knowledge of weapons all the best archers of the world rely! What all did this mighty man of dharma do in battle?

Who were the maharathas who challenged that doer of fierce deeds, the best of all the bowmen, first among shuras, who was like Indra himself?

Did the Pandavas flee on seeing him, mighty and strong on the golden chariot, and invoke devastras? Or, did Dharmaraja Yudhishtira and his brothers with Dhrishtadyumna for their binding cord, fall upon Drona after surrounding him with their troops on all sides? Arjuna with his faultless arrows must have checked all the other chariot-warriors, and then, protected by Partha, Dhrishtadyumna must have brought death to the mighty Acharya. Possibly the brave Kekayas, Chedis, Karushas, Matsyas and the other kings surrounded the Acharya, like ants crawling over a snake, even

while he was engaged in some difficult feat, and so allowing the wretched Dhrishtadyumna to bring him down.

How could the venerable Brahmana, master of the four Vedas with their angas and the Itihasas the fifth Veda, the refuge of all Brahmanas as the ocean is of rivers, that blazing parantapa, who lived both as a Brahmana and as a Kshatriya, alas, meet his end at the point of a weapon?

A proud spirit, he had yet to often endure humiliation and to suffer much pain on my account. However undeserving, he met his end at the hands of his pupil Arjuna. Such a dharmatman and yuddhavira, whose feats all bowmen in the world looked up to—alas, how could men greedy for riches kill such a one? Foremost in this world, like Indra in swarga, of great might and energy, alas, how could the Parthas kill him, like a whale being killed by smaller fish? He, from whose presence no challenger could ever escape with life, he whom, while he lived, the two sounds of the Vedas being chanted by those learning Vedic lore and the twang of bows, never left; he who was never dispirited or dejected, alas, that Naravyaghra, that shura endowed with prosperity and never vanquished in battle, that warrior of prowess equal to that of the gaja or the simha, has been slain!

Sanjaya, I cannot bear the very thought of his death. How could Dhrishtadyumna, in the sight of all the greatest men in the world, murder the invincible Drona whose might was unequalled and his fame never tarnished?

Who fought in Drona's van, protecting him, and who, riding by his side? Who guarded his rear and who were the maharathas who shielded the right and the left wheels of Drona? Who were before him while he strove in battle? Who were they, who reckless of their lives, met death with him and joined him on his last journey? Did any of these Kshatriyas assigned to protect Drona prove false and abandon him in battle, thus letting the enemy kill him while he was alone? However great the danger, Drona would never turn his back on battle from fear. How then did the enemy kill him? Even in great distress, Sanjaya, an illustrious man should demonstrate his prowess to the full measure of his might. All this was in Drona. Ah, Sanjaya, I am losing my mind! Let us stop this speech a while until I regain my reeling senses.'"

CANTO 10

DRONABHISHEKA PARVA CONTINUED

'Vaisampayana said, "Saying this to Sanjaya, Dhritarashtra, in extreme grief and distressed about the hopelessness of his son, Duryodhana's, victory, falls unconscious onto the ground. His attendants rush forward to fan him and sprinkle him with perfumed cold water, while the royal Bhaarata women surround him, weeping, gently rub him with their soft hands; and slowly lifting him up from the ground, seat him on his throne. He remains insensate and still, until a tremor passes through his body and he slowly regains consciousness.

He begins to question Sanjaya again about the incidents that occurred on the battlefield.

Dhritarashtra asks, 'Ajatasatru Yudhishtira who, like the risen sun, dispels darkness with his own light, who charges an enemy like an inflamed tusker in musth, whom no other herd leader can arrest, rushing eagerly towards a female elephant in heat—which of my warriors keep him at bay when he charged Drona? Who are the Kshatriya heroes that surrounded that best of glorious men, who killed so many of my brave men, that intelligent, courageous king of unbaffled prowess, who, bent on victory, could single-handedly consume the entire host of Duryodhana with just his terrible

glances, that resplendent archer, that self-restrained king whom the whole world reveres?

Which valiant men of my army surround the invincible prince, Kunti's son Bhimasena, bowman of unfading glory, Naravyaghra, hero of gigantic fame and untold valour, strong as ten thousand elephants, when he rushed wildly at Drona?

When Arjuna, maharatha of exceeding tejas, came looking like a mass of clouds discharging thunderbolts, loosing showers of arrows like Indra pouring down rain, and making all the points of the compass resound with the slapping of his palms and the rattle of his chariot-wheels; when he whose bow is like the lightning's flash, whose chariot too resembles a cloud with the sound of its wheels its thunder, the hum of whose arrows is so very fierce, whose wrath resembles a dreadful thunderhead and who is as quick as the mind or the tempest; who always strikes an enemy deep in his very vitals, who is terrible to look at, who like Yama himself bathes all the points of the compass with human blood and who, with awful visage and fierce noise, wielding the Gandiva, lashes my warriors led by Duryodhana with arrows whetted on stone and fletched with vultures' feathers—alas, when that hero of great intellect descended upon you, what was your state of mind?

When Arjuna, with Hanuman upon his banner, obstructed the sky with dense swarms of arrows, what was your state of mind? Did Partha advance upon you, slaying your troops at will, with the Gandiva pealing in his hands, accomplishing great feats on the way? Did he take your lives like the tempest destroying gathering cloud-masses or felling forests of reeds by blowing through them? Who is there that can face the Gandivi in battle?

Just hearing that he leads the enemy's forces, the heart of every opponent would seem to be broken. In the war in which the troops tremble and even great Kshatriyas are terrified, who stood firm by Drona and which cowards abandoned him from fear? Who, reckless of their lives, met Death himself, facing them squarely in the shape of Dhananjaya who can vanquish even unworldly adversaries in battle?

My troops cannot withstand the impetus of Swetavahana and the twanging of the Gandiva that is like the thunder of the very clouds. Why, I believe the very Devas and the Asuras united together cannot conquer the chariot that has Vishnu himself for its charioteer and Dhananjaya for its warrior.

When the son of Pandu, Nakula, delicate, young, intrepid and so handsome, gifted with exceptional intelligence, skill, wisdom and prowess, invincible in battle, attacked Drona with loud roars, which shuras of my army contained him?

When Sahadeva, who resembles an angry snake of virulent venom, that invincible hero of the white steeds, who observes laudable vows, is resolute and modest attacked us, which Kshatriyas of our army encircled him?

O Sanjaya, which of my warriors resisted Satyaki who, having crushed the mighty host of the Sauvira king, took for his wife the beautiful, perfect-limbed Bhoja maiden, that bull among men Yuyudhana, gifted with decisiveness, awesome courage and brahmacharya, that maharatha always keeping dharma, never unhappy, never vanquished, who in battle is equal to Krishna and is regarded as Krishna's second self, who, through Arjuna's tutelage has become the greatest of bowmen, why, equal to Partha himself. Who resisted Satyaki, at least trying to keep him away from Drona?

Know, O Sanjaya that Satyaki of the Satwata vamsa, Yuyudhana greatest hero of the Vrishnis, is equal to Parasurama himself in his knowledge and genius in the use of weapons. Ability, fame, truth, determination, intelligence, heroism, the knowledge of Brahman, and of the great astras, are all to be found in him, as the three worlds are in Krishna. Which Kshatriyas of my host confronted this peerless bowman, the indomitable Satyaki whom not the Devas can contain?

Which of my warriors surrounded Uttamaujas, greatest among the heroic Panchalas, ever achieving wondrous feats at arms, high-born, favourite among champion warriors, devoted to Arjuna, born just to destroy my evil, equal to Yama, Vaisravana, Aditya, Mahendra, or Varuna, fearless maharatha always ready to lay down his life?

Who opposed that singular Chedi warrior Dhrishtaketu, ally of the Pandavas, when he charged Drona?

Who resisted the heroic Ketumat, slayer of prince Durjaya, even when Durjaya took refuge in Girivraja? Who kept the predatory Ketumat away from Drona?

Which of my Kshatriyas challenged the Naravyaghra Sikhandin, Yagnasena's son who knows the strengths and weaknesses of his own nature, who is man and also woman, who is always unperturbed in battle, the Kshatriya who became the cause of Mahatman Bhishma's fall? Who kept Sikhandin away from Drona?

O which Kshatriyas of my army defied the greatest hero of the Vrishnis, the noble Abhimanyu, Subhadra's son, that most transcendent of all archers, the intrepid son of Arjuna more accomplished than Dhananjaya himself, in whose weapons truth and brahmacharya dwell, who is equal to Krishna in tejas and Dhananjaya in urjas, who in splendour is equal to Aditya and in intelligence to Brihaspati, who is like Yama himself with yawning maw? Which of my heroes contained the youthful and radiant Abhimanyu when he charged Drona? What was your state of mind when that Parantapa of boundless vigour plunged towards the Acharya?

Which Kshatriyas surrounded the Purushavyaghras, the sons of Draupadi, when like rivers rushing towards the sea they hurtled at Drona? Who tried to keep those children, the heroic sons of Dhrishtadyumna—Kshatranjaya, Kshatradeva, Kshatravarman and Manada, who gave up all boyishness and sport for twelve years to observe stern vratas and to wait upon Bhishma to acquire the astra shastra from him? Who kept those ferocious youths away from the Acharya?

Who defied the great archer Chekitana, whom the Vrishnis regard as superior in battle to a hundred other maharathas, to keep him away from Drona?

O, which of the Kshatriyas of my army attempted to stop the onrush of the five Kekaya brothers, valiant, virtuous, irresistible in fight and of exceptional skills and prowess, who have the hue of the Indragopaka insect, clad always as they are in red coats of mail, with red weapons and red banners, cousins and fervent supporters of the Pandavas? Who faced those heroes when they rode at Drona to have his life?

Which champion from my army withstood Yuyutsu, lord of war, first among great bowmen, of unerring aim and prodigious strength, Naravyaghra whom many vengeful kings battled for six months at Varanavrata but could not quell him, and who, in a swayamvara at Varanasi, overthrew the prince of Kasi with a broad-headed arrow, and seized a young princess for his wife?

Which Kshatriyas of my host confronted the mighty, mighty Dhrishtadyumna, raised almost in Drupada's lap, the fire-born prince who is the chief counsellor and senapati of the Pandavas, who so hates Duryodhana, who was born to kill Drona, when he attacked the Acharya, breaking through my ranks, destroying all my warriors in battle in scarlet tide?

The Maharatha Saibya measured this earth on his chariot as if with a leather belt, and as a substitute for all other sacrifices, performed without hindrance ten Aswamedha yagnas with ample and excellent food, drink and gifts offered in profusion. He rules his subjects as if they are his children, gives away in sacrifices kine as numerous as the grains of sand in the Ganga; he whose feats none among men has or will ever be able to imitate, and after the performance of which, the very Devas once cried out, "We do not see in the three worlds with their mobile and immobile creatures anyone other than Usinara's son, who ever was, is, or will ever be born, who has acquired the rarest realms in the after-life unattainable by other men." O, Sanjaya, who in my army stood firm against this Saibya, Usinara's grandson, while he attacked Drona?

Which heroes of my army encircled the chariot-division of Parantapa Virata, king of the Matsyas, when it neared Drona on the field?

Who kept the gigantic Ghatotkacha away from Drona, that heroic Rakshasa who always puts forth his inhuman strength for the Pandavas' victory, Ghatotkacha who owns great powers of maya, apart from enormous strength and superhuman prowess, he who was born to Bhima in the course of a single day and of whom I entertain such terrible fears?

Who, Sanjaya, can remain unconquered by those who are prepared to lay down their lives in battle? How can the sons of Pritha meet with defeat, when they have the greatest of all beings, Krishna, wielder of Saringa, for their refuge and benefactor? He is, indeed, the Master of all the worlds, the Lord of all, the Eternal One! Narayana Divyatman, of infinite power, is the refuge of men in battle. The wise tell of his unearthly feats. Ah, let me also recite them with devotion, so that I may recover my composure and resolution!'"

CANTO 11

DRONABHISHEKA PARVA CONTINUED

"Sanjaya says, 'Yes, as I saw everything that happened with my own eyes, I will describe how Drona falls, slain by the Pandavas and the Srinjayas.

After he is appointed senapati of the Kaurava army, Bharadwaja's son, Drona maharatha, says to your son in the midst of all the troops, "O Rajan, how can I thank you for honouring me with the command of your legions after the son of Ganga? What desire of yours can I now fulfill? Ask any boon that you wish."

Having consulted with Karna, Dusasana and others, Duryodhana says to the Acharya, "If you will give me a boon, seize Yudhishtira alive and bring him here to me!"

Drona replies, gladdening all the men there, "Praise be to Yudhishtira, Kunti's son, whom you wish only to capture O invincible one. Why do you, Duryodhana, who are a strategist, not seek Yudhishtira's death? It is wonderful that he has no enemy wishing his death. Do you want him to live to preserve your race from extinction, or having vanquished the Pandavas in battle, are you keen to establish brotherly relations with them by giving back their kingdom? Auspicious was the birth of the intelligent prince

Yudhishtira Mahabuddhi. He is truly called Ajatasatru—the man with no enemies, for even you have affection for him."

Hearing these words of Drona, the feeling that is ever present in your son's heart is plainly exposed. Not even a Brihaspati can conceal the expressions of his countenance! Your son filled with joy, answers, "By killing Kunti's son in battle, Acharya, victory cannot be mine. The very Devas cannot slay all of them and if Yudhishtira is slain, Arjuna or he among them who survives, will surely annihilate us. Yudhishtira, however, is truthful in his promises. If brought here alive and defeated once more at dice, the Pandavas will again go into the vana, for they are all obedient to their eldest brother. Such a victory will be an enduring one. This is why I do not wish to kill Dharmaraja Yudhishtira but to take him alive."

Ascertaining this crooked purpose of Duryodhana, Drona, conversant with the truths of the science of artha and gifted with great intelligence, reflects a little and gives him the boon, circumscribing it in the following way. Drona says, "If Arjuna does not protect Yudhishtira, you can consider the eldest Pandava as already brought captive to you. As for Arjuna, the very Devas and the Asuras together, led by Indra, cannot face him in battle. It is for him that I dare not do what you ask of me. Without doubt, Arjuna is my sishya and I am his Acharya. He is, however, young, blessed with great good fortune, and set upon achieving his purposes. He has obtained many astras from Indra and Rudra; and, besides, you have provoked him direly. I dare not, therefore, do what you ask.

However, if Arjuna is removed from the battle by whatever means, you may regard Yudhishtira as already taken. Since our victory rests upon his being captured alive, and not upon his death, we can accomplish this by stratagem, O bull among men! Seizing the king devoted to truth and dharma, this very day, I will yield him up to you. But only if he faces me in direct battle for at least a moment, and if you can lure Arjuna away from the field. For otherwise Yudhishtira cannot be captured."

After Drona promises that he would seize Yudhishtira, but if Arjuna is far from him, your foolish sons consider the Dharmaraja as already taken. Duryodhana knows Drona's partiality for the Pandavas and in order to make Drona fulfil his given word, he proclaims Drona's oath before all his troops.'"

CANTO 12

DRONABHISHEKA PARVA CONTINUED

"Sanjaya says, 'When your troops hear of Drona's vow to capture Yudhishtira, they roar their approval, mingling their lusty yells with the whistling of their arrows and the booming of their conches. Dharmaraja Yudhishtira, however, soon learns of Drona's oath and his intention through his spies. He brings together all his brothers and the other kings of his army and tells Arjuna, "You have heard, Naravyaghra, of Drona's plot. Take such measures that will prevent him from capturing me. It is true that Drona has sworn his pledge but its success or failure depends on you. Therefore, stay and fight today in my vicinity so that Drona will not keep his word given to Duryodhana."

Arjuna says, "Just as I can never cause the death of my Acharya, I can never give you up, my brother. O Yudhishtira, I would rather sacrifice my life in battle than fight against my guru. This son of Dhritarashtra wants sovereignty by taking you his captive in battle. He will never succeed. The Sky with its stars may fall down, the Earth herself may split in pieces, but Drona will not take you his captive as long as I am alive, not even if Vajradhari Indra or Vishnu at the head of the Devas comes to help him. As long as I live, Rajan, do not have any fear of Drona, although he is the

greatest of all warriors. I further assure you that my word is never broken nor does what I swear ever remain unfulfilled. I do not recollect ever having spoken an untruth, ever being defeated, or leaving the least part of a vow unfulfilled."

Then, Rajan, small and big conches, drums and cymbals are sounded and beaten in the Pandava camp. The noble Pandavas roar and shout, and the awful twanging of their bowstrings and the slaps of palms reach into the high heavens. Hearing the loud booming of conches that arises from the camp of the mighty sons of Pandu, your divisions also sound diverse instruments.

Your legions and the enemy's forces slowly advance against each other in battle order and soon savage, bloodcurdling battle breaks out again between the Pandavas, the Kurus, Drona and the Panchalas. The Srinjayas fight vigorously but cannot make headway as Drona himself shields his forces. So also, your son's best maharathas cannot beat back the Pandava army, for the diademed Arjuna Kiritin protects it. Guarded by Drona and Arjuna, both sides appear as if to stand quite still, like two blossoming forests in the silence of the night.

Then Drona, mounted on his golden chariot, like the magnificent Sun, bursts headlong through the ranks of the Pandavas, smashing them down at will. The Pandavas and the Srinjayas are afraid and feel as if this single mahatejasvin warrior upon his racing ratha has multiplied into many maharathas. Drona's terrible shafts fly in all directions, petrifying his opponents and he is indeed like the Sun himself at mid-day shedding a thousand rays of light all around. Just as once the Danavas could not face Indra, there is no one among the Pandavas who is able to face the raging son of Bharadwaja. After he confounds the hostile troops, Drona swiftly begins to decimate the legion led by Dhrishtadyumna, mowing them down with his incessant volleys of arrows which cover all the points of the compass.'

CANTO 13

DRONABHISHEKA PARVA CONTINUED

"Sanjaya says, 'Seeing Drona, wrathful warrior in his golden chariot, causing great havoc among the Pandava host and destroying their divisions like a forest-fire consuming a vana, the Srinjayas tremble in fear.

In battle, the twang of the maharatha's taut bow resounds like roaring thunder. Fierce arrows that Drona shoots with light like speed decimate chariot-warriors, horsemen, elephant-warriors and foot-soldiers, along with their elephants and horses. Showering down arrows, like roaring clouds helped by the wind raining hailstones at the close of summer, he brings terror to the hearts of the enemy. Raging through the hostile ranks and petrifying the troops, the mighty Drona swells the unnatural fear that his enemies feel. The gold-decked bow on his fleeting ratha is like the streak of lightning in a mass of dark clouds.

The shura, firm in truth, wise and always devoted to dharma, causes an awful river of angry current to flow there, such as seen only at the end of the Yuga. The river has its source in the recklessness of Drona's wrath and is haunted by thronging carnivores. Fighting men are the waves that cover its surface, and great heroes constitute the trees on its banks whose roots the

river's current constantly erodes. Its waters are the blood shed in the battle, chariots are its eddies, and elephants and horses form its banks. Coats of mail are its floating lilies, the flesh of men is the mire on its bed, the fat, marrow and bones of fallen animals and men are the sands on its banks, and fallen head-gear is its froth.

The battle itself is the canopy above its surface; lances, the fish with which it abounds, and it is uncrossable for the vast number of slain men, elephants and horses that fall into it. The impetus of shafts loosed constitute its flow, corpses the timber floating on it; chariots its tortoises; heads the stones strewn on its banks and bed; swords and scimitars its fish in profusion; chariots and elephants form its lakes and it is decked with many adornments. Maharathas constitute hundreds of little whirlpools and blood-damp earth its wavelets. Though it can easily be crossed by men of exceptional valour, the timid can never ford the dread river of death. Heaps of bodies pile up on sandbanks, obstructing its navigation, and it is the seething haunt of kankas, vultures and other birds of prey.

It bears away thousands of maharathas to Yama's abode. Long spears are the snakes that infest it in profusion and the living combatants are the fowl frolicking on its waters; torn chatras, parasols, are its swans, and diadems the smaller birds that adorn it. Wheels are its turtles, maces its alligators, and arrows its smaller fish. It is home to frightful swarms of crows, vultures and jackals.

The river carries away hundreds of those that Drona kills in battle to the region of the Pitris. Dammed by these numerous bodies floating upon it, the hair of slain warriors and animals are like its moss and weeds. The inexorable and awesome Drona causes even such a river to flow there, terrifying the timid, magnifying their fears.

While Drona is thus desiccating the enemy army everywhere, the Pandava warriors led by Yudhishtira rush at him from all sides. Seeing this, your brave soldiers counter attack from every direction and a hair-raising battle ensues. Sakuni, full of a hundred kinds of deceit, attacks Sahadeva and pierces his charioteer, standard and chariot, with many keen shafts. Sahadeva, however, remaining unruffled, first cuts down Saubala's standard, breaks his bow, strikes his charioteer and carves splinters from his ratha; and he then pierces Sakuni himself with sixty shafts like thunderbolts.

Seizing up his mace, Sakuni jumps down from his fabulous chariot and fells Sahadeva's charioteer with a blow, so the sarathy falls out of his ratha. Then, Rajan, those two heroic and mighty warriors, both on foot and armed with gadas, battle like the peaks of two mountains.

Drona and Drupada, king of the Panchalas, draw blood from each other with braces of searing arrows. Bhimasena strikes Vivimsati sharply, but Vivimsati remains wonderfully unmoved. Serenely he cuts down Bhimasena's horses, standard and bow winning the worship of all the witnessing troops. The incensed Bhima cannot brook this and in a blur kills Vivimsati's pedigreed horses, at which the mighty Vivimsati, taking up a shield and sword, jumps down and charges Bhimasena and they fight like two demented elephants.

The heroic Salya, laughing the while, pierces, as if in jest, his own beloved nephew Nakula with a flurry of arrows, mainly to annoy him. Nakula, however, in a hot flash shoots down his uncle's horses, royal parasol, standard and charioteer, and blows his conch in echoing triumph.

Dhrishtaketu engages Kripa, wards off diverse kinds of arrows Kripa looses at him, pierces him with seventy fiery barbs and then cuts down the device of his standard with three perfect arrows. Kripa replies with a thick shower of shafts and the fight between the Brahmana and Dhrishtaketu rages on.

An amused Satyaki bloodies Kritavarman squarely through his chest with a special long arrow and then strikes him in a wink with seventy more. The Bhoja replies in kind but like swiftly coursing winds failing to move a mountain, Kritavarman cannot move Satyaki at all or affright him in the least.

The Pandava senapati strikes Susarman deeply in his vitals and is himself stabbed with a lance through his shoulder-joint. Virata, with his energetic Matsya warriors, manfully resists Vikartana's son and this feat of the Matsya king is a deed of great valour for he singly contains an entire legion with his immaculate archery.

King Drupada engages with Bhagadatta, and the combat between these two warriors is quite beautiful to watch. Bhagadatta, bull among men, lacerates Drupada, his sarathy, his standard and whole chariot with a myriad of arrows. The wrathful Drupada swiftly strikes the maharatha squarely through his chest with a flawless shaft. The two great warriors, Somadatta's son Bhurisravas and Sikhandin, masters of every kind of weapon, fight a

fierce duel that terrifies all. Bhurisravas covers Yagnasena's son Sikhandin with a heavy downpour of arrows and is in turn pierced with ninety shafts, making him tremble.

Both capable of creating a hundred illusions, and swelling up with pride, Hidimbi's son Ghatotkacha and Alambusha, fierce Rakshasas, battle each other in the most astonishing manner, using their powers of maya, vanishing and reappearing at will—each set on vanquishing the other.

The fierce Chekitana fights Anuvinda, and they range right across the field, causing great amazement. Lakshmana fights Kshatradeva fiercely, even like Vishnu, long ago, against the Asura Hiranyaksha. The mighty Paurava roars at Abhimanyu as he attacks him wildly. Abhimanyu retaliates fiercely but Paurava envelops him in a mantle of arrows. Arjuna's marvellous son fells his antagonist's standard, parasol and rives his bow. He pierces Paurava with seven arrows and with another five strikes deep his charioteer and horses, gladdening his own troops, and then repeatedly roars like a lion.

In a blur, Abhimanyu fits an arrow to his bowstring that is certain to take Paurava's life. Seeing this, Kritavarman, Hridika's son, with two thunderbolt like shafts, breaks both Abhimanyu's bow and arrow. Abhimanyu flings aside his broken bow, takes up a bright sword and a shield decked with many stars, and whirling these at great speed, he careens across the field, putting his prowess on display. Whirling them overhead and then brandishing them fiercely, and leaping high himself, he makes no difference between using blade and shield for defence and vicious attack.

He leaps suddenly onto the axle-shaft of Paurava's ratha, gives a mighty shout and next moment is in the chariot and seizes Paurava by his hair, meanwhile breaking his sarathy's neck with a terrific kick, and cutting down his proud standard with a fluent stroke of his sword. Abhimanyu raises Paurava up high, like Garuda a snake from the bottom of the sea, agitating the waters. All the kings see Paurava helplessly flung down and dragged about on his chariot floor, his hair disheveled, and looking like an ox deprived of its senses and on the point of being killed by a lion. Jayadratha cannot bear to watch Paurava being so roughly mishandled; seizing up a sword and a shield that bears the device of a peacock, decked with a hundred little bells hung in rows, he jumps down from his chariot with a roar. Abhimanyu sees the king of the Sindhus, lets Paurava go and springs like a launching hawk from that warrior's ratha, landing lithely on

the ground. Like some dancer, he effortlessly wards off with his sword and shield the javelins, arrows and swords that his enemies aim at him, showing off the strength of his own arms.

Mighty Abhimanyu once more raises his great sword and shield, and now rushes at Vriddhakshatra's son, a sworn enemy of his father, why, like a tiger rushing at an elephant. Both shuras, they joyfully fall on each other, just like a tiger and a lion with claw and tusk. No one finds any difference between them in the swinging strokes and the flashing thrusts and parries of their swords and shields. They circle each other gracefully, quite beautifully, and seem like two winged mountains of old.

Abhimanyu bends low and thrusts out with his sword, and in a blink Jayadratha dances aside and swings down mightily from above with own blade but it breaks in shards against the gold-plated shining shield of Arjuna's son. Jayadratha hastily retreats six steps and in the twinkling of an eye, is back on his own chariot. The duel with the sword over, Abhimanyu also climbs back into his own chariot. Ten enemy kings of the Kuru army now unite and surround him, but still eyeing Jayadratha, mighty Abhimanyu continues to whirl his sword and brandish his shield and lets out a deafening roar of triumph.

Having bested Jayadratha, Abhimanyu proceeds to burn the Kaurava legions like the Sun scorching the world at midday. Salya casts a vicious iron spear at him, decked with gold and like a blazing flame. Abhimanyu jumps up high and catches it in flight, as Garuda may a mighty snake in the air. Seeing this, all the kings together give a great howl and in a flash Arjuna's son casts Salya's own spear back at him like a streak of lightning. Looking like, a snake that has recently cast off its slough, the missile kills Salya's charioteer in a burst of blood and fells him from the ratha. Virata, Drupada, Dhrishtaketu, Yudhishtira, Satyaki, Kekaya, Bhima, Dhrishtadyumna, Sikhandin, Nakula and Sahadeva, and the five sons of Draupadi all exclaim, "Uttamam! Excellent!"

Diverse kinds of sounds fill Kurukshetra—the loud hum of arrows, leonine shouts, all exhorting the aggressive son of Arjuna. Your sons cannot bear these sounds and all of them suddenly surround Abhimanyu and cover him with hails of arrows like clouds pouring down rain on a mountain-breast. The parantapa Salya storms up to support your sons and remembering the death of his own charioteer, attacks Abhimanyu furiously.'"

CANTO 14

DRONABHISHEKA PARVA CONTINUED

"Dhritarashtra says, 'O Sanjaya, you have described to me many awesome duels. Hearing about them, I envy those that have eyes. All men will speak of this battle between the Kurus and the Pandavas, which reminds one of the great and wonderful wars of ancient times between the Devas and the Asuras. Ah, I am agog to listen to your narration of this stirring battle. Tell me more about the duel between Salya and Abhimanyu.'

Sanjaya says, 'Seeing his charioteer killed, Salya, with his iron mace upraised, jumps down in rage from his ratha; at which, Bhima hefts his own huge gada and rushes at Salya who looks like the blazing Yuga-fire or the Destroyer Himself, armed with his cudgel. Abhimanyu, too, plucks up a remarkable mace like the Vajra itself, and taunts Salya, crying, "Come! Come on!"

Bhimasena, though, persuades his nephew to stand aside, and advances on Salya who stands immovable as a hill, calmly watching Bhima come towards him like a tiger at an elephant. The blare of trumpets, thousands of conches booming, roars and shouts and the sound of drums then erupt and

cries of “Jaya! Jaya!” arise among hundreds of Pandava and Kaurava warriors charging towards each other.

There is no one among all the kings, O Bhaarata, other than the king of the Madras who can bear the might of Bhimasena in single combat; similarly, who else in the world, save Vrikodara, can withstand the illustrious Salya’s mighty mace? Grasped by Bhima, his prodigious gada, bound in hempen strings mixed with wires of gold and magnificent to behold, shines so brilliantly. And Salya’s mace, adorned with beautiful circles, looks like a blaze of lightning. Both of them bellow like bulls, circle each other, and standing as they do with their maces slightly bent, truly resemble a hillocky pair of horned bulls. The duel between the two lions among men is in every way evenly matched. Bhimasena strikes Salya’s formidable mace with his own, and draws a burning cascade of sparks. And Bhima’s gada, struck by Salya, is like a beautiful tree covered by fireflies at eventide, during the monsoon.

The mace that Salya hurls at Bhima lights up the sky; likewise, the gada that Bhima flings at his enemy scorches Salya’s forces like a meteor falling from the sky. Both wonderful maces strike each other like hissing she-snakes and we see flashes of fire. Like two great tigers mauling each other with their talons, or like two mighty elephants goring each other with their tusks, the titanic warriors circle, striking one another with utmost violence; and soon, covered with blood, they look like a couple of flowering Kinsukas. The sound of the blows of the maces wielded by those two lions among men is as loud as Indra’s thunder; and it echoes on all sides. Soon, they are so battered that they can hardly move, like hills stricken by lightning. Yet, both of them are still full of vigour and, moving in smaller circles, quickly fall upon each other again like two bull-elephants, the leaders of their herds, and pound each other with their iron maces, and then fall down at the same moment like a pair of Indra’s massive sacrificial stakes!

In a wink, Maharatha Kritavarman darts up to Salya lying breathless and senseless on the field, hauls him up into his chariot and bears him away. Immediately, reeling like a drunk, Bhima gets up and stands ready, gada in hand, for further fight. Seeing Salya of the Madras turn away from the battle demoralizes your sons, along with their elephants, foot soldiers, horsemen and chariot-warriors. Sensing victory, the Pandavas quickly attack the

frightened men of your army, who break ranks and flee in all directions, like masses of clouds scattered by the wind.

The triumphant Pandava maharathas are resplendent in that moment, Rajan, like blazing fires. Elated and joyful, they let out loud yells and roars, blow their conchs, beat their drums, large and small, clash cymbals and sound other instruments.'"

CANTO 15

DRONABHISHEKA PARVA CONTINUED

"Sanjaya says, 'Seeing your army comprehensively routed, Rajan, Karna's son, the valiant Vrishasena, single-handedly comes to their defence, creating an astounding mayic illusion with his astras. He sends flights of thousands of arrows of blinding effulgence soaring in all directions, like the rays of the sun in mid-summer, and striking men, horses, chariots and elephants, destroying chariot-warriors and horsemen, who fall like trees broken by the wind, in their thousands. Watching this single warrior wheel fearlessly on the field, all the kings of the Pandava army unite to surround him. Nakula's son, Satanika, attacks him and strikes him with ten keen barbs, but in a flash Vrishasena breaks his bow and cuts down his standard.

The other sons of Draupadi, anxious to rescue their brother, charge Vrishasena and shroud him with their arrows. Immediately, many maharathas led by Aswatthama dash up to defend Vrishasena and lash the mighty sons of Draupadi with all kinds of shafts, which fall like rain on mountain breasts. The Pandavas join the fray. The ensuing battle between your troops and those of the Pandavas is fierce and enthralling, indeed like the Devasura yuddha of old.

Having stoked intense enmity between them for past wrongs, in the grip of wrath, the heroic Pandavas and Kauravas fight savagely, even like Garuda and the mighty Nagas battling in the sky. With Bhima, Karna, Kripa, Drona, Aswatthama, Dhrishtadyumna and Satyaki, the battlefield is lustrous, terrible and resplendent as the all-destroying Sun that rises at the end of the Yuga. The brutal and awesome contention is surely like the Devasura yuddha of yore. Roaring like the swollen sea, Yudhishtira's host brings slaughter to your army, and even your maharathas flee the fight. Seeing the debacle, Drona rallies them, crying, "Kshatriyas do not run!"

Drona of the red steeds, now fuming with rage, is like Indra's four-tusked elephant Airavata, and surging forward he scatters the Pandava soldiers, penetrates deep into their host and attacks Yudhishtira. Yudhishtira responds with a fever of arrows fletched with the feathers of the kanka bird, drawing blood on his Acharya. Drona breaks Yudhishtira's bow in his hands and forges ever closer to the Pandava king.

Kumara, renowned prince of the Panchalas, protector of Yudhishtira's chariot-wheels, confronts the advancing Drona, like a continent receiving the surging sea. Seeing Drona, that bull among Brahmanas, contained by Kumara, loud shouts of "Uttamam! Wonderful!" are heard from the Pandava warriors.

Excited and his blood risen, Kumara roars and roars, and pierces Drona deep with an arrow through his chest. Holding up the dangerous Acharya, though tiring, the mighty Kumara shows amazing lightness of hand, and strikes Drona with a thousand shafts. But then, the incensed Drona, bull among men, kills valiant Kumara, Kshatriya of dharma, who knew both mantras and astras well.

The inexorable Brahmana plunges on, loosing firestorms of arrows in every direction, mowing down your legions at his august will. He strikes Sikhandin with twelve arrows, Uttamaujas with twenty, Nakula with five, Sahadeva with seven, Yudhishtira with twelve searing shafts, each of the five sons of Draupadi with three barbs, Satyaki with five, Virata with ten. He attacks each of the Pandavas, one after the other, and beleaguers their entire host. All the while, he is advancing on Yudhishtira, seeking to capture him. Yugandhara looms before the threatening Drona, and holds him up for a while. He only provokes the raging Drona, like the ocean whipped into fury by the tempest. The Acharya strikes him with a fusillade of immaculate

arrows in the heart of a moment, and then with a wedge-headed shaft beheads him, and brave Yugandhara falls out of his chariot.

Virata, Drupada, the Kaikeya princes, Satyaki, Sibi, Vyaghradatta, the Panchala princes, the valiant Singhasena and many others rush forward to protect Yudhishtira from the marauding Drona. They surround Drona to slow him down, while he burns on loosing riptides of fire on every side. Vyaghradatta, prince of the Panchalas, strikes Drona with fifty keen barbs, and the Pandava troops shout in exultation. Singhasena also draws blood from the Brahmana; Drona bristles and then, throwing back his head, gives such a dreadful roar that even those Pandava maharathas feel terror touch their hearts. Red-eyed Drona glares, twangs his bowstring like thunder and charges the pair that dares confront him. With two perfect wedge-headed arrows, he decapitates both Singhasena and Vyaghradatta. Flaring on, harrying the other maharathas of the Pandavas with remitless tirades of arrows, he stands before Yudhishtira's chariot, like all-destroying Yama himself.

Then, Rajan, loud cries of *The king is slain!* are heard among Yudhishtira's warriors; seeing Drona's fearsome, ineluctable prowess, many cry in dismay, *Today Dhritarashtra's son will have victory for Drona has captured Yudhishtira!*

But even as black despair grips them, Arjuna Swetavahana thunders up on his chariot of white steeds and suddenly stands implacable between the Brahmana and his brother. He comes bringing carnage with him, leaving a river of blood in his terrible wake, whose eddies are broken chariots and the severed limbs, heads and bodies of brave warriors, whose froth is floating arrows, whose fish are spears and other weapons clutched in the hands of fallen men, river that bore them in swift tide to where spirits of the departed dwell. Driving the enemy before him like wretched animals on a hunt, Arjuna Kiritin breaks like a flash-flood upon Drona's divisions and mantles them in a thick cloud of deadly arrows, every shaft claiming a life.

No one can distinguish when he sets his arrows to his bowstring or looses them; it is a single uninterrupted motion, without pause or let, a fluid blur, a dance, a tandava of slaughtering. Neither the four cardinal directions, nor the firmament above, nor the earth, Rajan, can be distinguished, for the singular darkness of Arjuna's arrows, engulfing all. And then the Sun also sets in a pall of dust, and friend and enemy cannot be told apart. Drona, so

close to taking Yudhishtira alive, is frustrated and lets out a howl that reaches into the very sky.

The day's battle ends, and Drona and Duryodhana, Arjuna and the others slowly withdraw their denuded legions. The Pandavas, the Srinjayas and the Panchalas are full of relief and joy, and praise Partha as the Rishis eulogise the Sun. Having thus vanquished his enemies, a happy Arjuna, rides slowly to his tent at the very rear of the rest of the army, with Krishna for his companion. Standing on his beautiful chariot decked with the costliest of sapphires, rubies, gold, silver, diamonds, corals and crystals, the son of Pandu is glorious as the Moon in a firmament spangled with stars.'"

CANTO 16

DRONABHISHEKA PARVA CONTINUED

"Sanjaya says, 'The troops of both the armies retire in disciplined order to their tents, Rajan, according to the divisions and the subdivisions to which they belong.

Having withdrawn the legions, Drona, in great sadness, says to Duryodhana "I told you that when Arjuna is with Yudhishtira, he cannot be captured even by the very Devas. Look how, although all of you fell upon him, Partha frustrated all of you. Do not doubt me when I say that Krishna and Arjuna are invincible. If, however, Swetavahana Arjuna can somehow be lured away from Yudhishtira's side, I say to you that Yudhishtira will be your captive. Let someone challenge Arjuna to a battle and draw him away to a far corner of the field from where he cannot return without vanquishing the challenger. While Arjuna is away, I will penetrate the Pandava host and, in the very sight of Dhrishtadyumna, seize Yudhishtira. This I swear I will do, but only if the son of Dharma stands alone before me for at least a moment in battle. And surely, that single feat of mine will benefit us more than defeating the whole Pandava army!"

Hearing this from Drona, Susarman, king of the Trigartas, who is present there with his brothers, says, "Arjuna constantly wrongs and

humiliates us, Rajan, although we have done him no injury. Remembering all those humiliations, we burn in anger and cannot sleep at nights. With some good fortune, Arjuna will confront us on the field and we will have revenge on him, which will not only suit your purpose but also bring us renown. We will lure him out of the very field and kill Arjuna. We solemnly swear that today the Earth will be either without Arjuna or without the Trigartas. Our oath will never prove false."

The five brothers Satyaratha, Satyavarman, Satyavrata, Satyeshu and Satyakarman also endorse what he says. With ten thousand chariots, they come to Duryodhana, having sworn their oath on the battlefield. The Malavas, the Tundikeras with a thousand chariots, and Purushavyaghra Susarman, lord of Prasthala, with the Mavellakas, the Lalithyas, and the Madrakas, also with ten thousand rathas, and his brothers, with another ten thousand chariots from diverse realms, also come.

They bring fire and each prepares for lighting one for himself. They take up ropes of Kusa grass and after they don remarkable coats of mail, they bathe in ghrita, put on robes of Kusa grass and tie their bowstrings as girdles around their waists. These Kshatriyas, who have given away hundreds and thousands of cows and gold nishkas as gifts to Brahmanas, who have performed many yagnas, who have been blessed with children, who have nothing more to achieve in this world, who have earned blessed regions in the hereafter, who are prepared to lay down their lives in battle, who have devoted their souls to the attainment of fame and victory, now only want to reach those unearthly kingdoms through dharma yuddha, those realms attainable by yagnas, with abundant dakshina to Brahmanas and through sacred rites, the chief among which are Brahmacharya and study of the Vedas. Having each gratified Brahmanas by giving them gold, cattle, fine clothes, and having addressed one another in loving discourse, those Kshatriyas kindle their sacred fires and take the solemn vow to either kill or be killed by Arjuna.

In ringing voices they declare in the hearing of all men, "Those realms shall be ours that are reserved for men of mahavratas, worlds which are not for those who drink wine, or have adulterous relations with their guru's wife, steal from Brahmanas, enjoy the king's favour without satisfying its conditions, or who abandon those who seek protection, who slay a rival out of selfish greed. Those exalted worlds are not for those who set fire to homes, who kill kine, who wound others with words or deeds, who harbour

malice against Brahmanas, who from folly do not seek the companionship of their wives in their season, who seek the congress with women on the day they are to perform the Sraddha for their ancestors, who harm themselves, who misappropriate what is given to them in trust for safekeeping, who destroy learning, who have battle with eunuchs, who follow mean base men, who are atheists, or those who abandon their sacred fires, their mothers, and who are generally sinners.

May we lose those lofty, sacred worlds if we return from the field without killing Dhananjaya, or if we run from him on the field in fear. While if we do indeed achieve the most difficult feat in the world, of killing Arjuna, we will indeed attain to those most blessed realms of felicity and grace!"

Having said these words, sworn the grave oath for which they are henceforth called the Samsaptakas, Rajan, those Kshatriya shuras go forth into battle, and loudly challenge Arjuna, summoning him to the southernmost part of Kurukshetra. Thus challenged, Arjuna, tiger among men, subjugator of hostile cities, immediately says to Yudhishtira, "I never refuse a challenge. It is a sacred vow I have sworn. These men, Susarman and his brothers, themselves sworn to conquer or die, have challenged me to battle. You must give me leave to kill Susarman with all his followers, O Purusharishabha, for I cannot brook their arrogance and I say to you that these enemies are already dead."

Yudhishtira says, "You know, my child, what Drona has resolved to accomplish. You must not let him succeed in keeping his vile word given to Duryodhana. Drona is endowed with great prowess. He is a shura, accomplished in arms and tireless, and he has vowed to seize me."

Arjuna says, "Rajan, this Satyajit will protect you today in battle. As long as Satyajit lives, the acharya will never succeed in taking you. If, however Satyajit is slain in battle, you must not remain on the field for a moment, even if all our other warriors surround you."

Yudhishtira then gives Arjuna leave to face the Samsaptakas; the king embraces his brother lovingly and chants many mantras of blessing over him. After he makes this arrangement for Yudhishtira's protection, the mighty Partha rides against the Trigartas, like a hungry lion hunting a herd of deer. Filled with joy at Arjuna's absence from Yudhishtira's side, Duryodhana's men are eager to capture Yudhishtira. Both armies plunge

furiously at each other, like the Ganga and the Sarayu in spate in the season of rains, when both rivers are swollen with water.'"

CANTO 17

DRONABHISHEKA PARVA CONTINUED

"Sanjaya says, 'The Samsaptakas, sworn to kill Arjuna or die, are full of delight as they take their stand on a level part of the field, arraying their chariots in the vyuha of the Half-moon. Seeing Arjuna Kiritin come towards them, they give vent to lusty shouts that fill the sky and all the points of the compass. Because it is an open plain covered only with men, their roars create no echoes.

Seeing them so full of joy, Dhananjaya, with a small smile, tells Krishna, "Look, the Trigarta brothers, who are about to die, are full of delight when they should weep instead. Or, perhaps this is their moment to rejoice, since they will go to those transcendent realms that cowards can never attain."

Arjuna comes upon the arrayed ranks of the Trigartas, takes up his gold embellished conch, the Devadatta, and blows it with great force, filling the place with its blare, suddenly terrifying the Samsaptaka chariot legion, and all their animals, who stand, petrified, with staring eyes, ears, necks and lips paralysed. They urinate helplessly and some even vomit blood.

When they regain composure, they quickly form their ranks and loose their arrows all together in a stream at Arjuna. The mind-swift Pandava

invokes fifteen astras and shoots down all those thousands of shafts in flight, before they can reach him. The Samsaptakas strike Arjuna with ten arrows each, and he, them with three. Each of them pierces Arjuna with five shafts; he, with two of storm force.

They shower Arjuna and Kesava with a downpour as thunderclouds do when they open. Thousands of arrows fall upon Arjuna, like swarms of bees on a flowering stand of trees in the forest. Thirty of these gold-winged barbs pierce Arjuna's crown of adamant and stick there, so he seems to wear golden ornaments, and shines like the newly risen sun.

With a wedge-headed arrow, Arjuna shreds Subahu's leathern shield; he covers Sudharman, Sudhanwan and Subahu in searing fire. They find Partha with ten arrows each, and he, the monkey-bannered shura, strikes them all with rashes of arrows, also cutting down their golden standards. He breaks Sudhanwan's bow, kills his horses and then, in a scarlet flash, cuts his turbaned head from his neck.

This terrifies the Samsaptaka troops and, panic-stricken, many break ranks and run headlong back to Duryodhana's main army. The incensed Arjuna inundates the mighty legion with a flood of arrows; he falls upon that host and begins to raze it with a ceaseless torrent of arrows, like the Sun destroying darkness with his rays. The Trigarta forces visibly melt away on all sides. The Samsaptakas are as full of fear as Arjuna is of wrath; they stand transfixed, helpless before him like a terrified herd of deer, and he slaughters them with his supernal archery. And then even their maharathas turn their chariots to flee from the terrible Pandava.

Susarman roars in rage at his maharathas, "Stand and fight, Kshatriyas! It is shameful to flee from battle. You swore such a dread and solemn oath before all the army. What will you say to Duryodhana's great commanders when you go running back to them? The whole world will mock us for such cowardice. Stand and fight!"

Hearing him, Rajan, those shuras roar aloud and blow on their conches to embolden themselves. The Samsaptakas return to the field, along with the fighting Narayana cow-herds, resolved now to face Yama himself.'"

CANTO 18

DRONABHISHEKA PARVA CONTINUED

"Sanjaya says, 'Seeing the Samsaptakas return to the field, Arjuna says to his sarathy, the divine Krishna, "Hrishikesa, ride at the Samsaptakas! They will not yield as long as they are alive. Today you will see the might of my arms and of this Gandiva. Today I will slaughter all these men like Rudra does the creatures at the end of the Yuga."

The invincible Krishna smiles, heartens his warrior with some auspicious words, and sets his chariot towards the enemy. That chariot yoked to white horses is as splendid as a celestial vimana coursing through the sky. And like Indra's ratha, Rajan, in the war between the Devas and the Asuras in olden days, it could fly in every direction.

Armed with diverse weapons, the wrathful Narayanas surround Dhananjaya, and cover him with a thick darkness of arrows. Bharatarishabha, in moments Arjuna and Krishna are entirely shrouded, invisible. His face dark with anger, Arjuna grips the Gandiva more tightly, rubs its bowstring and, his great brow furrowed deep, he blows a reverberant blast on his prodigious conch, the Devadatta. His ire provoked, his greater might summoned, the Pandava invokes and looses the devastating astra called the Tvashtri. Thousands of shining terrible Arjunas

and Krishna appear on that field. Confounded and maddened by that sight, the enemy soldiers turn on one another for they see just Arjunas and Krishnas everywhere, and their every comrade one!

"Hah! Arjuna!"

"Krishna!"

"Pandu's son!"

"Yadava!"

Bewildered by the hallucinations of the astra, crying out thus, they hew blindly at one another, and their bodies are quickly like blossoming Kinsukas, sprouted in red flowers and beautiful. The astra consumes all the thousands of arrows they shot at the real Arjuna and Krishna, plunging them in a solid night; the two emerge from darkness glorious as ever. All the while, the occult weapon sends Samsaptaka heroes past counting to Yama's halls. Then, laughing in exhilaration, Arjuna turns to further raze the Lalithya, the Malava, the Mavellaka, and the Trigarta warriors. Arjuna massacres those Kshatriyas in the grip of fate, but they valiantly continue to besiege him with so many different kinds of missiles.

Yet again, the Samsaptaka arrows plunge Arjuna and Krishna in darkness and neither they nor their ratha can be seen. Seeing their arrows find their mark, their enemies roar in joy; they already celebrate, waving bright silks scarves, thinking the two Krishnas are dead. They blow their conches, beat their drums and clash cymbals in thousands, and roar in exultation like some vast pride of lions.

Krishna, bathed in sweat and weak, speaks to Arjuna in the unnatural dark, "Where are you, Partha? I do not see you. Are you alive, O Parantapa?"

At once, Arjuna invokes the Vayavyastra, weapon of the Wind, and blows away the sinister cupola of arrows, and the darkness with it. Illustrious Vayu, god of that mighty astra, blows away whole legions of Samsaptakas, thousands of men, with their horses, elephants, chariots and weapons, as if they are dry leaves. And ah, they look beautiful, like flights of birds taking wing all together from their trees!

Even while they are borne through the air and along the ground, Arjuna cuts off thousands of martial and royal heads; he cuts away weapon-wielding hands from wrists, dissects warriors' thighs like elephants trunks, and strikes others deep and fatally through backs, arms and eyes.

Arjuna dismembers his enemies and shatters their richly adorned chariots that look like cloud palaces in the sky; he kills rathikas, horsemen, elephant-riders and their beasts of war. Ruined chariots lie everywhere in dense profusion, with standards broken, looking like forests of headless palmyra trees. Elephants bearing proud banners, hooks, goads and royal standards, fall like wooded mountains split by Indra's Vajra.

Horses in mail with yak-like tails, roll on the ground with their riders, in death's spasms, their entrails and eyes gouged out, all struck by Partha's shafts. Foot-soldiers lie askew in the final postures of death, their hands no longer grasping the swords that had been their talons, their armour shredded, their bones broken and protruding ghastly, their vitals excoriated, all slain by Arjuna's irresistible arrows.

Kurukshetra, field of war, is dreadful with corpses, with warriors still being killed, the fallen and then falling, standing or being swept away. The showers of blood sprayed copiously all around by Arjuna's indescribable archery wetly clears the air of it dust. The ground strewn with thousands of headless trunks is impassable.

Arjuna's chariot shines fiercely like Rudra's ratha at the end of the Yuga, when the Lord comes as Hara to destroy creation. The warriors, with their holy horses, chariots and elephants, slaughtered by Arjuna become the guests of Indra. Strewn thickly with dead maharathas, Kurukshetra is as macabre as Yama's domains that teem with the spirits of departed creatures.

Meanwhile, as Arjuna is furiously engaged with the Samsaptakas, Drona at the head of his forces in battle array, along with many armed and famous maharathas, hunts Yudhishtira, determined to capture him. The ensuing battle is unimaginably brutal.'"

CANTO 19

DRONABHISHEKA PARVA CONTINUED

"Sanjaya says, 'The next morning, Maharatha Drona tells Suyodhana, "'I am ready! I arranged for Arjuna to be lured away by the Samsaptakas."

When Partha rides after the Samsaptakas, Drona, at the head of his vyuha, sets out to capture Dharmaraja Yudhishtira. Seeing Drona array his forces in a Garuda vyuha, Yudhishtira deploys his troops in an Ardhachakra vyuha.

At the beak of the Garuda is Drona himself while Duryodhana surrounded by his brothers forms the head with Kritavarman and the illustrious Kripa being the two eyes of that Eagle. Bhutasarman, Kshemasarman, the valiant Karakaksha, the Kalingas, the Singhalas, the Easterners, the Sudras, the Abhiras, the Daserakas, the Sakas, the Yavanas, the Kambojas, the Hangsapadas, the Surasenas, the Daradas, the Madras and the Kalikeyas, with hundreds and thousands of elephants, horses, chariots, and foot-soldiers are stationed at its neck. Bhurisravas, Salya, Somadatta, and Balhika, surrounded by a full Akshauhini, take up their position as the right wing, while Vinda, Anuvinda of Avanti and

Sudakshina, king of the Kambojas, station themselves at the left wing with Drona's son Aswatthaman.

At the rear of that Garuda are the Kalingas, the Ambashtas, the Magadhas, the Paundras, the Madrakas, the Gandharas, the Sakunas, the Vasatis, the Easterners and the Mountain-men. At its tail is Vikartana's son Karna, with his sons, kinsmen and friends, leading a large force raised from diverse kingdoms. At the heart of that formation are Jayadratha, Bhimaratha, Sampati, the Jayas, the Bhojas, Bhuminjaya, Vrisha, Kratha, and the mighty king of the Nishadas, all masters of war, surrounded by a large host, keeping Brahmaloka in their hearts and as their goal.

Drona's vyuha with its foot-soldiers, horses, chariots and elephants, heaves like a tempest-tossed ocean, as it advances to engage the enemy. Impatient warriors sally forth from its flanks, like roaring summer clouds charged with lightning, scudding in from all sides. In the midst of that army, the king of the Pragjyotishas, mounted on his war elephant, is magnificent, Rajan, like the rising sun. Decked in garlands of flower and with a royal white chatra held over his head, he is like the full moon when Soma is in conjunction with the Krittika nakshatra. His elephant, blind with the wine-like exudation from its temples rent in musth, looks like a mass of black antimony and shines like a mountain washed by the showers of mighty clouds. Bhagadatta himself, armed with various weapons, riding in the midst of many heroic kings of the hill countries, is like Indra himself surrounded by the Devas.

Yudhishtira sees that superhuman and invincible vyuha and tells Dhrishtadyumna, "O you of the steeds white as doves, do whatever you must to ensure that the Brahmana does not take me his captive."

Dhrishtadyumna replies, "O Punyavrata, Drona will never take you, however he strives to, for I myself will contain him and his forces. As long as I am alive, O Kurusthama, have no fear. Under no circumstances can Drona vanquish me in battle."

With this, Dhrishtadyumna, the mighty son of Drupada, with bow raised and streaming arrows charges Drona. Seeing the fire-born Panchala prince ride straight at him like an evil omen, Drona feels a pang of fear and weakness. Watching this, your son Durmukha, rides between the Acharya and Dhrishtadyumna, and a pitched battle erupts between them, O Bhaarata. Dhrishtadyumna covers Durmukha in a rage of arrows, and looses a

scathing volley at Drona as well. Durmukha replies with thick swaths of violent shafts, arrow clouds of every hue and kind.

Even while they are thus engaged, Drona consumes many legions of Yudhishtira's army, like the wind scattering a cloudbank. Only briefly does that battle resemble an ordinary encounter, Rajan, for it swiftly turns into a wild carnage of men of absolute wrath, in the grip of the feral spirit of kali. The men can no longer distinguish their own from the enemy and the battle rages with the warriors guided only by instinct and the crying out of names. Rays of light like those of the Sun seem to fall and play upon the gemstones on their helmets, their necklaces, other ornaments and upon their coats of mail, and turn the chariots, elephants and horses adorned with streaming banners, into clouds with flocks of cranes under them.

Foot soldiers butcher other foot soldiers, cavalrymen riding horses of fiery mettle slay other horsemen, chariot-warriors kill other rathikas, and the elephant-mounted bring down other elephant-riders. Perhaps the most ferocious contention is between the elephant legions with lofty standards on their backs. The mastodons lumber at one another and great bodies collide in thunder; they gore each other deep with curved tusked, while smoke issues from white tusks locking and grinding against other tusks, so that the spectacle is like dark clouds massed in the sky and charged with lighting. The earth, spread over with elephants in mortal combat, dragging along other leviathans, trumpeting shrilly in fury and pain, drawing geysers of blood and then falling with dismal screams, quakes and looks beautiful like the autumn sky covered with clouds. The deep cries of the great beasts cut down by thousands of arrows and savage spears are like the rumble of thunderheads during the monsoon.

Some of the massive beasts, wounded with lance and barb, are panic-stricken and their tails curling run wildly from the field trumpeting in terror even like the roaring of the apocalyptic clouds of the pralaya when a Yuga ends. Some are turned back by their redoubtable riders, to the fray with sharp hooks and goads to charge the enemy again. They come back in renewed frenzy trampling, crushing to bloody pulp all that stand in their way.

Mahouts attack other mahamatras with arrows and lances and fell them from the backs of their beasts, their weapons and hooks falling from dead hands. Many riderless elephants blunder about like clouds torn from greater masses until they encounter one another and then fall to again. Some

towering beasts, bearing slain warriors on their backs, or those whose weapons have fallen from their grasps, wander singly, aimlessly in all directions.

In that awful carnage of mammoths, untold numbers of the great animals are killed with spears, arrows, swords and battle-axes, and fall, shaking the earth with their heavy bodies and the sky with their echoing screams. The earth trembles repeatedly, struck all around by the falling creatures heavy as hills. With elephants killed along with their riders lying everywhere with the standards still on their backs, the earth looks eerily beautiful as if strewn with shapely grey hills running streams of red down their sides. The mahamatras on the backs of countless hulking beast, their breasts pierced by broad-headed shafts, collapse, their spears and hooks loosened from nerveless hands. Some elephants, struck through with long shafts, utter crane like cries and bolt in all directions, trampling allies and enemies alike, leaving ghastly patches of crushed bodies in their wake.

Covered with countless corpses of elephants, horses and chariot-warriors, the Earth, Rajan, is sludge of flesh and blood. Large chariots with wheels and many without wheels, shattered by great tusks, are tossed high into the air by the maddened elephants on the rampage, ever cruelly goaded by the warriors perched on their backs. Chariots are seen careering everywhere, their charioteers and warriors slain; and riderless horses and elephants, pouring blood from deep wounds and all crying out pitiably.

On horrible Kurukshetra, father slays son, and son kills father, for the war has turned altogether ghastly; the kali yuga is upon the world and dharma has left the sacred field stalked by unseen demons and every manner of sinister savagery. Men sink ankle-deep in the gory mire and look like tall trees whose lower parts have been swallowed in a forest-fire. Fine Kshatriyas' capes, coats of mail, parasols and standards are all dyed with blood and everything on the yawning field of Yama seems to have turned death's stark crimson. Muscular corpses of slain steeds ripple no more, chariots lie sad and broken, as do brave fighting men beyond count; yet the war rages on and these are further ridden over and truncated by the chariot wheels of those that fight on.

The sea of troops with elephants for its stream, slain men for its floating moss and weeds, and chariots for its fierce eddies, makes a grim and horrific spectacle. Warriors, with horses and elephants for their large craft, seeking victory for their spoil, plunge into that sea, and do not sink but soldier

madly on to have their enemies' lives at any cost. When all the warriors, each bearing his particular insignia, are lashed by scathing arrow-storms, none among them loses heart, not though all have lost their proud emblems. In that greatest and most awful battle, Drona flays all the maharathas ranged against him, protecting Yudhishtira, confounding them with archery that defies both imagination and belief. Finally, the Brahmana afire draws near enough to charge Yudhishtira himself.'"

CANTO 20

DRONABHISHEKA PARVA CONTINUED

"Sanjaya continues, 'Seeing Drona near him, Yudhishtira greets him fearlessly with a thick shower of arrows. Yudhishtira's troops receive this like a herd of elephants trumpeting when a lion attacks their leader. Seeing Drona close in on Yudhishtira, the powerful Satyajit rushes at the Acharya; the Panchala prince and the Brahmana come hunting the Pandava king fight lustrously, stirring their troops even like Indra and Bali.

In a blur, Satyajit strikes Drona's charioteer with five barbs smoking like snake-venom, each one looking like Death himself. Drona swoons. Satyajit swiftly kills Drona's horses with ten deadly shafts; incensed, he pierces each of Drona's Parshni charioteers with ten arrows. Flaring around the field in a circle at the head of his troops, wrath of battle high in him, he cuts down Drona's standard.

Recovering himself, seeing his enemy's feats, Drona resolves to dispatch him. The Acharya first breaks Satyajit's bow, even as the prince draws the weapon's string back with an arrow fitted, and then plunges ten more terrible shafts deep into that Kshatriya's body. In a flash, valiant Satyajit takes up another bow and quick as thinking strikes Drona with thirty barbs winged with the feathers of the Kanka bird. The Pandavas roar

in joy and wave their capes to celebrate Satyajit's valour. Now the mighty Vrika amazes all by striking Drona squarely through his chest with a swath of sixty arrows shot in a single moment. Mighty Drona glowers and reaching into his great heart summons all his energy.

He breaks both Satyajit and Vrika's bows, and with six missiles like thunderbolts, in a red flash, he kills Vrika with his charioteer and horses. Satyajit seizes up another stronger bow and again makes Drona, his sarathy and his horses a home burning shafts. Drona cannot bear this ignominy and pounds Satyajit with a hail of shafts, drawing blood from his horses, cleaving the very grip of his new bow, and wounding both his Parshni sarathies. Yet, though his bows are thus repeatedly riven, the Panchala prince, master of the greatest astras, continues to ferociously engage the Brahmana of the red chargers. Seeing Satyajit grow in energy in their pitched duel, Drona strikes off that shining young warrior's handsome head with a crescent-tipped arrow.

When he sees the Panchala prince die, Yudhishtira does not pause a moment but, borne away by his fleet steeds, flees that perilous encounter for fear of the hunting Acharya. The Panchalas, the Kekayas, the Matsyas, the Chedis, the Karushas and the Kosalas dash at Drona from every side to protect Yudhishtira. However, awesome Drona, razer of teeming enemy hosts, calmly begins to consume those legions, like fire consuming some heaps of cotton. Virata's younger brother Satanika leads a sally against Drona, and roaring like a tiger, strikes Drona, his charioteer and horses with six streaks of lightning, polished bright as sunrays. Never pausing, though it is a hard and wild thing he does, for Drona is a Brahmana, Satanika bathes Bharadwaja's maharatha son with arrow showers.

Then, Drona aroused roars back at Satanika and, with an arrow sharp as a razor, dissevers the Matsya hero's head decked with bright earrings. And the Matsya warriors all flee. Having vanquished the Matsyas, the inexorable son of Bharadwaja repeatedly routs the Chedis, the Karushas, the Kaikeyas, the Panchalas, the Srinjayas, and the Pandus.

Seeing the enraged warrior of the golden chariot consuming their akshauhinis like a fire devouring a forest, the Srinjayas tremble with rage and fear. Drona is everywhere massacring the enemy, and we hear the awful twang of his bowstring everywhere. Fierce arrows stream from his bow without pause or let, cutting down elephants, horses, foot-soldiers, chariot-warriors and elephant-riders. As a mighty mass of roaring summer clouds

blown by violent winds batters down hailstones, so Drona does arrows and fills fear in the hearts of his enemies. He blows in every direction, seemingly ubiquitous, agitating the enemy sea. We see his gold chased bow in his hands of untold genius, all around us, like streak lighting amidst dark clouds. The beautiful emblem of the Vedi, the altar on his banner resembles a peak of Himavat.

The carnage that Drona fetches to the Pandava troops is like the slaughter that Vishnu, adored by both the Devas and the Asuras, brought to the Daitya army. Heroic, truthful in speech, wise beyond measure, mighty and inexorable, the illustrious Brahmana lets a fierce river of blood, which strikes terror into the timid. Coats of mail are its waves, standards its eddies, and it bears away, as it flows, countless numbers of mortal creatures, elephants and horses its great crocodiles, and swords its fish. Ah, no one can easily cross Drona's river of death.

The bones of heroes form its pebbles; drums and cymbals its tortoises; shields and armour are its boats; the hair of Kshatriyas its floating moss and weeds; arrows are its wavelets and bows its current; the writhing arms of soldiers form its snakes; and that river of fierce tide runs over the battlefield, sweeping away both Kurus and Srinjayas. Human heads, are its grisly stones; their thighs its large fish; maces form the rafts by which many seek to cross it; and floating helmets are the froth that covers its surface and the entrails of animals of war are its reptiles. Terrible in aspect, it bears away numberless heroes to the other world; blood and flesh make up its sludge; elephants its crocodiles and flagstaffs the trees on its banks. Thousands of Kshatriyas sink in it. Fierce corpses clog it and with horse-soldiers and elephant-warriors for its sharks, Drona's blood river is impassable, as it hurtles towards Yamaloka. It abounds with Rakshasas, wild dogs and jackals and macabre pisachas haunt its banks and drink thirstily from it.

Then, led by Yudhishtira, a host of Pandava warriors attacks Drona, as he burns on Kurukshetra like the Sun beating down on the world and devours their legions greedily like Death himself. The Pandava forces surround Drona from every side, hemming him in. At this, Rajan, the kings and the princes of your army, with weapons raised, all rush to support the Brahmana shura. Meanwhile, Sikhandin strikes Drona with five perfectly straight barbs, Kshatradharman with twenty, and Vasudeva with five; Uttamaujas pierces him with three shafts, and Kshatradeva with five;

Satyaki drills him with a hundred thunderbolts, and Yudhamanyu with eight. Yudhishtira shoots the fearsome Brahmana with a dozen shafts, and Dhrishtadyumna with ten and Chekitana with three.

But then Drona, like an elephant with rent temples, routs the chariot-division of the Pandavas and he kills Dridhasena. Attacking king Kshema, who fights without fear, the wild Acharya kills him with nine arrows loosed in the space of a wish and Kshema falls lifeless in his very ratha. Ploughing his way into the very heart of the hostile troop, Drona careening everywhere, Drona bestriding the war, protects his own luminously, while he himself needs no protection at all. He strikes Sikhandin with twelve singing shafts and Uttamaujas with twenty. He despatches Vasudeva with a wedge-tipped arrow that severs his head so very cleanly; Drona savages Kshemavarman with eighty arrows shot quicker than seeing, and Sudakshina with six and twenty. He shoots Kshatradeva down from his chariot with a thick and heavy shaft. Having wounded Yudhamanyu with sixty-four arrows and Satyaki with thirty, Drona of the golden chariot once again rounds on Yudhishtira, that best of kings, who wisely flees like the wind from his Acharya.

Panchala, son of Drupada, attacks Drona feverishly. Drona in his froth breaks his bow, fells his horses and his charioteer and with a single final shaft that plunges through Panchala's armour and blows his noble heart to shreds kills Drupada's son with some satisfaction, and the young hero falls lifeless from his sad chariot like a bright star come loose from the sky.

Upon the fall of the illustrious Panchala, we hear loud cries, "Kill Drona! Kill Drona!"

But the imperturbable and violent Brahmana continues to maim and slaughter the Panchalas, the Matsyas, the Kaikeyas, the Srinjayas and the Pandavas. Supported by your Kurus, Drona then triumphantly quells Satyaki, and Chekitana's son, and Senabindu, and Suvarchas, and many other majestic Kshatriyas. Your warriors, Rajan, are victorious in that fervid encounter, and massacre the Pandava forces as they fly in all directions. The Panchalas, the Kaikeyas and the Matsyas shake with fear as they are butchered on all sides like the Danavas were of old by Indra.'"

CANTO 21

DRONABHISHEKA PARVA CONTINUED

"Dhritarashtra asks, 'When Bharadwaja's son breaks through the Pandavas and the Panchalas is there anybody who challenges him? Alas, seeing Drona standing there at the head of his troops like a tiger or an elephant in musth, such a terror to his enemies, and willing to die for Duryodhana's cause, was there no man who could face him, none of courage to enhance the fame of the Kshatriyas, a spirit that lower men can never have and which is distinctive only of the greatest? Tell me, O Sanjaya, which shuras faced Bharadwaja's son at the head of his forces?'

Sanjaya replies, 'Seeing Drona ravish the Panchalas, the Pandavas, the Matsyas, the Srinjayas, the Chedis, the Kaikeyas with his astras, so they shamefully flee from his unbearable archery, so they are like skiffs by the dreadful waves of a tempested ocean, your sons the Kauravas, roaring like lions, and blowing their conches and beating their drums, suddenly fall recklessly upon the enemy's chariots, elephants and foot-soldiers from all sides. The Pandava fighters break ranks entirely and flee blindly from the fray. At the head of his own forces, surrounded by his brothers and kinsmen, Duryodhana exults, and laughingly says to Karna, "Look Radheya, the Panchalas before Drona are like a herd of the wild deer

terrified by a lion. I do not think they will come back to battle for our Acharya has blown them away as a great storm does mighty trees.

Each man for himself, they flee from his golden-winged arrows, no two of them together. They panic as men caught in whirlpools; and look now how they huddle together like elephants in a forest-fire. They are like trees in blossom swarmed by the dark bees that are Drona's arrows. With their blood flowing, they run all together, for they have no answer to the Acharya.

Look there Karna, the sight of the angry Bhima, abandoned by the Pandavas and the Srinjayas and surrounded by my warriors, delights me most of all! Ah today, that evil one see the world full of just Drona! I have no doubt that Pandu's wretched son has lost all hope today of life and kingdom."

Karna replies quietly, "Mahabaho Bhima will not abandon the battle as long as there is life in him. Neither will he brook our triumphant shouts, and nor will the Pandavas be vanquished in battle. They are valiant, resilient, powerful beyond common understanding and hard to resist in war. When they remember how we tried to poison them and burn them alive, and the shame and exile that arose from the game of dice, the Pandavas will not abandon the war.

Look where the mighty-armed Vrikodara of endless tejas has already turned back to the fight. This son of Kunti will certainly kill many of our best maharathas. With sword and bow, with astras, horses, elephants, men, chariots and with his iron gada, he will raze many legions of our soldiers. Other maharathas of the Panchalas, the Kekayas, the Matsyas, and especially the Pandavas themselves, follow him. All of them are intrepid, powerful and skilled. The mighty Bhima leads them again in wrath. Vrikodara surrounded by the bulls of his vamsas, like the clouds around the Sun, engages Drona from all sides.

Intent upon their one object, they will besiege the unprotected Drona, like insects near death flying at a burning flame. They are masters of weapons and equal to facing the Acharya in battle. Heavy is the burden that now rests on Bharadwaja's son. Let us ride quickly to Drona. We must not let them kill him like wolves hunting down a mighty elephant!"

Listening to what Karna says, Duryodhana with his brothers rushes to Drona's rescue. The sound of the Pandava warriors returning to the fight on

their chariots drawn by superb horses of diverse colours, all bent upon Drona's death, is deafening.'"

CANTO 22

DRONABHISHEKA PARVA CONTINUED

"Dhritarashtra says, 'Describe for me, Sanjaya, the distinctive marks of their rathas, all those who fight for Bhimasena against Drona.'

Sanjaya says, 'Vrikodara rides a chariot drawn by dappled horses coloured like the antelope, while the brave Satyaki's has a ratha is harnessed to silvery chargers. The furious and irresistible Yudhamanyu rides a ratha with superb horses of variegated hue. Dhrishtadyumna's chariot has fleet horses yoked, in trappings of gold and grey. Red horses draw the ratha of Dhrishtadyumna's son, Kshatradharman of firm vows, who fights to protect his father and ensure his complete success. Sikhandin's son Kshatradeva's finely caparisoned horses are of the colour of lotus-leaves and have pure white eyes.

Beautiful Kamboja chargers, decked with the feathers of the green parrot, bear Nakula towards your army. Horses dark like thunderclouds take Uttamaujas into the battle, against the invincible Drona standing with arrow drawn. Sahadeva, his weapons raised, has horses fleet as the wind and of variegated hues, during that fight encounter.

Yudhishtira Naravyaghra's steeds are ivory coloured with black manes, high-strung and fleet like the wind. He rides at the head of many warriors borne along by equally swift horses, decked in gold trappings. Behind him is Drupada, the king of the Panchalas, with a golden parasol over his head, protected by all these soldiers that follow Yudhishtira. Sautabhi, great archer, has truly beautiful horses that can endure every frightful sound of war, and Virata follows him.

The Kaikeyas, Sikhandin and Dhrishtaketu, surrounded by their respective troops, follow the king of Matsyas. Excellent horses of the pale red tint of trumpet-flowers are most handsome to behold as they bear Virata into the fight, while fleet yellow steeds yellow drawn with chains of gold, carry his son Uttara. Chargers of deep red hue bear the five Kekaya brothers. The aureate Kshatriyas, with red pennants and decked with golden chains, all great heroes, loose arrows like clouds pouring down rain.

Superb steeds of the colour of unbaked earthen pots, the gift of Tumburu pull the chariot of Sikhandin, Panchala prince of great tejas.

Altogether, twelve thousand maharathas of the Panchala race take the field. Of these, six thousand follow Sikhandin. Spirited piebald horses, dappled like the antelope, carry the son of Sisupala into the fray. The bull among the Chedis, the strong and invincible Dhrishtaketu, has Kamboja steeds of variegated complexion, while, fabulous Sindhu horses of beautiful limbs and of the hue of straw smoke draw the Kaikeya prince Brihadkshatra's chariot. Of eyes of pure white their skins the colour of the lotus, horses foaled in the country of the Balhikas and decked with fine ornaments, bear Sikhandin's son, brave Kshatradeva. Senabindu, scourge of his enemies, has quiet horses of the rich hue of red silk, caparisoned in gold. Exceptional stallions of the colour of cranes bring the youthful maharatha, the delicate son of the king of the Kasi, into battle.

White steeds with black necks, swift as the mind, yet always obedient to their sarathy, bear Prince Prativindhya. Arjuna's son Sutasoma has cream-coloured steeds, which he has received from Soma Deva himself. He was born in the Kuru city of Udayendu. Blessed with the brilliance of a thousand moons he came to be called Sutasoma because he also had won great renown in an assembly of the Somakas. Horses of the colour of sala flowers or of the morning sun bear Nakula's praiseworthy son Satanika. Horses of the hue of the peacock's neck, in trappings of gold, carry Draupadi's son by Bhima, the Naravyaghra Srutakarman, her son Srutakirti,

who like Arjuna is an ocean of learning, uses marvellous steeds coloured like kingfisher.

The youthful Abhimanyu, who is regarded as one and a half times superior to Krishna or Arjuna in battle, has tawny horses yoked. Horses of gigantic size bear Yuyutsu, the only son of Dhritarashtra who, abandoning his brothers, fights for the Pandavas, into battle. Plump and well-decked horses of the colour of the dried paddy stalk, bear the most energetic Vardhakshemi into the terrible battle while the youthful Sauchitti has obedient horses with black legs, fitted with golden breastplates. Srenimat has well-broken horses, their skins like red silk, whose backs are covered with golden armour and drawn with chains of gold.

Satyadhriti, accomplished in the astra shastra and in the divine Vedas, yokes red horses. Steeds coloured like pigeons draw the ratha of Dhrishtadyumna, senapati of the Pandava army, who always views Drona as his victim by fate. He follows Satyadhriti, the irresistible Sauchitti, Srenimat, Vasudana and Vibhu, son of the Kasi king. They have thought-swift steeds of the best Kamboja breed adorned with chains of gold. Each resembles Yama or Vaisravana as they take the field, striking fear into the hearts of the enemy soldiers.

Six thousand Prabhadrakas of the Kamboja country, with exceptional steeds of different colours yoked to their gold-decked chariots, and resolved to die together, ride into battle, their bows always stretched and loosing tirades of arrows at their enemies, making them tremble. Exceptional warhorses, the shade of tawny silk, decked with shining chains of gold, heartily bear Chekitana into battle.

Arjuna's uncle Purujit, also called Kuntibhoja, has extraordinary rainbow-coloured horses. Steeds the colour of the star-spangled firmament draw king Rochamana's ratha, while stallions the colour of red deer, with white streaks on their bodies, are yoked to the chariot of the Panchala prince Singhasena, son of Gopati.

That tiger among the Panchalas called Janamejaya, has sturdy horses of the hue of mustard flowers. Fleet, massive and dark blue, with golden chains, their backs the colour of curd and faces that of the Moon, are the animals of Drupada himself, which bring him storming into battle. Fearless red steeds with striking white heads, their splendour like that of the sky or the lotus, are Dandadhara's. Vyaghradatta has light brown horses with

mouse-coloured backs and their necks proudly drawn up. The Purushavyaghra Sudhanwan, prince of Panchala, yokes dark-spotted horses.

Chitrayudha drives fiercely mettlesome horses of the bright colour of Indragopakas, with variegated patches, and they resemble Indra's very Vajra; while Sukshatra, the son of the king of the Kosalas' horses, draped in golden chains, have bellies the colour of the chakravaka. Stunning tall beasts of many colours and giant bodies, yet exceedingly docile, and draped with chains of gold, fetch the seasoned Satyadhriti to the fight; Sukla's standard, armour, bow and horses are all white.

Magnificent steeds born on the sea-coast and white as the moon, are yoked by Samudrasena's son Chandrasena of burning tejas, while Saiba rides an exotic chariot drawn by horses of the complexion of the blue lotus, lavishly adorned with golden ornaments and bright garlands of flowers. The inexorable Rathasena has superior steeds the colour of kalaya flowers with white and red streaks, while white horses carry that bravest of men Chitrayudha, king who slew the Patachcharas. His chariot is also drawn by other pedigreed horses red as kinsuka flowers, and Chitrayudha himself wears beautiful garlands and wears striking armour, bears diverse marvellous weapons and flies a majestic standard.

King Nila comes to battle with standard, armour, bow, banner and horses all the same colour—blue.

Chitra's chariot-fence, standard and bow are bejewelled and his horses and banner remarkable. Grand steeds of the colour of the lotus carry Hemavarna, the son of Rochamana, into the fight, while bold, strong stallions, which can haul a heavy load of weapons, whose backs are the colour of reeds, and their testicles white as the hen's egg, pull Dandaketu's ratha.

Chargers like the moon's rays wearing kavacha set with stones of lapis lazuli draw the chariot of the mighty Sarangadhwaja, king of the Pandyas, and he advances upon Drona, stretching his tremendous bow into a circle. Krishna had killed his father in battle; his country had been invaded and his kinsmen had fled. Prince Sarangadhwaja learnt and acquired the devastras from Bhishma, Drona, Rama and Kripa, and became the equal of Rukmi, Karna, Arjuna and Krishna in battle. He then wanted to destroy Dwaraka and to subjugate the whole world. Wise friends counselled him against this reckless course. Having given up all thoughts of revenge, he now rules his own dominions. Horses all the colour of the atrusa flower carry a hundred

and forty thousand principle mama-rathas that follow Sarangadhwaja into battle.

Chargers of diverse colours and many different kinds of troops follow the heroic Ghatotkacha. Enormous steeds of the Aratta breed are yoked to the golden ratha of Mahabaho Brihanta of the red eyes, prince, who flouted the counsel of all the Bharatas, and singly, from his reverence for Yudhishtira, went over to him, abandoning all his most cherished hopes and desires.

Yudhishtira Dharmaraja yokes the most exceptional steeds shining like gold.

Bhimasena leads a large contingent of Prabhadrakas with horses of various colours, all flying standards of gold and ready to battle with their very lives. Rajan, that force of Bhima's truly resembles the celestial army of Swargavasis, with Indra at their head. This assembled host pleases Dhrishtadyumna no end.

Yet, Drona surpasses all these warriors in splendour. His standard with a black deerskin and the beautiful kamandalu waving in the wind is the most striking. Bhimasena's standard, with the device of a great lion emblazoned in silver, its eyes of lapis lazuli, is also splendid. Yudhishtira's standard of great tejas bears the device of a golden moon with planets around it; it, too, is marvellous. Two large and exquisite kettledrums, called Nanda and Upananda, are fastened to it. Played upon by a yantra, these create wonderful music that delights all who hear it.

We see the tall and fierce standard of Nakula, which strikes terror into the enemy, for it bears the emblem of a golden-backed Sarabha. A graceful silver swan graces Sahadeva's banner, with bells upon; it is somehow terrible, as well, and brings grief to the enemy. The pennants of the five sons of Draupadi bear the marvellous images of Dharma, Maruta, Sakra and the twin Aswins. On youthful Abhimanyu's chariot is a gorgeous flag with a peacock, bright as molten gold. On Ghatotkacha's banner is a vulture which shines brilliantly and his horses can go anywhere at will, like those of Ravana in old days.

In Yudhishtira's hands is the celestial bow Mahendra; Bhimasena has the Vayavya; Phalguni wields the Brahmaa which was created to protect the three worlds; Nakula grasps the Vaishnava, and Sahadeva the Aswina. In Ghatotkacha's hand is the terrible Paulastya.

The jewels among weapons wielded by the five sons of Draupadi are the Raudra, the Agneya, the Kauverya, the Yamya and the Girisa. The great bow called the Raudra, which Rohini's son Baladeva had, he later gave to the noble son of Subhadra, being delighted with Abhimanyu.

We see these and many other standards decked with gold flying on Kurukshetra, all of which belong to brave warriors, all of which strike their enemies with dread. The host that Drona commands does not have a single faint-hearted man in its ranks. Its countless standards flying high together seem to obscure the sky, looking like magic images in a painting. As is the custom, we hear the brave warriors announce their names and lineage as they charge Drona in battle.

Then the royal Drupada takes the field against him at the head of a mighty akshauhini and their encounter is terrible, like that between two aged and mighty tuskers, the leaders of their herds, and yet in musth. Vinda and Anuvinda of Avanti, with their troops, encounter Virata, the Matsya king at the head of his forces, as Indra and Agni did the Asura Bali in days of yore. The dread contention between the Matsyas and the Kekayas, in which horses, maharathas and elephants fight so savagely, is like the Devasura yuddha of older days. Bhutakarman, also called Sabhapati, keeps away from Drona. However, Nakula's son Satanika attacks this Bhutakarman and with three broad-headed shafts, sharper than razors, hews off both that Kshatriya's arms and then his head.

Vivimsati intercepts the heroic and mighty Sutasoma as he advances towards Drona, spraying him with arrows. Inspired in wrath, Sutasoma drills his uncle with a clutch of line-straight barbs and, cased in mail, stands ready for a duel. Duryodhana's brother Bhimaratha looses six shafts of solid iron at the other Salwa, not the uncle of Madri's twins, and sends him straight to Yama, along with his horses and charioteer.

Chitrasena's son, Rajan, closes with your grandson Srutakarman as Srutakarman rides into battle with horses that are coloured like peacocks. These two grandsons of yours, both invincible in battle, and each determined to kill the other, fight vigorously, each one for his grandsire. Seeing Prativindhya in the van of the thick and heady fray, Aswatthaman attacks him wildly—for the honour of his father. The infuriated Prativindhya looses a rash of arrows, drawing blood from Aswatthaman who flies a lion's tail upon his standard.

Srutakirti, Draupadi's eldest son by Arjuna, sprays Drona's son with his barbs, like a farmer scattering seeds in the sowing season. The son of Dusasana bars the way of maharatha Srutakirti as Draupadi's prince flashes towards Drona. Srutakirti, however, who is equal to Arjuna himself, breaks Dusasana's son's bow in his hands, lacerates his standard and charioteer with three keen wedge-headed missiles, and charges on towards Drona.

Duryodhana's son Lakshmana stands firm against the slayer of the Patachcharas, whom both the armies regard as the bravest of the brave. Srutakirti, however, destroys both Lakshmana's bow and the standard and drawing blood-flowers from his enemy with great swiftness of hand, flares up in splendour. The wise and youthful Vikarna rounds on Sikhandin, son of Drupada, who greets Vikarna with a hot burst of arrows. The mighty Vikarna stands firm against this onslaught and is glorious on darkling Kurukshetra.

Angada confronts the heroic Uttamaujas as that Panchala prince dashes at Drona. Ferocious is the encounter between those two Naravyaghras and it infuses their troops with zeal. The mighty Durmukha covers the valiant Purujit with sizzling arrows as Durmukha also rides towards Drona. Purujit strikes Durmukha between his eyes with a long and slim shaft, so Durmukha's face resembles a lotus on its stalk!

Karna faces the five Kekaya brothers who fly red standards and course at Drona; he burns them with scorching volleys. Scathed by Karna's majestic archery, the five brothers respond with fire of their own, and a running battle erupts. Engulfed by arrows, neither Karna nor the five brothers can be seen, nor their horses, chariots, charioteers and standards.

Your sons Durjaya, Jaya and Vijaya set upon Nila, and the king of the Kasis and Jayatsena; intense is the encounter between these and it enthralls those who watch; it is as if they saw a fight between a lion, a tiger and a wolf, on the one side, and a bear, a buffalo and a bull on the other! The brothers Kshemadhurti and Brihanta harry Satyaki as the Satwata flies at Drona. The battle between these two and Satyaki is breathtaking, like one between a lion and two mighty elephants in musth, in a dim forest.

The king of the Chedis, aflame, kills hundreds of men with wrathful volleys; Ambashta, always delighted by bloody battle, keeps him far from Drona. Ambashta then strikes his antagonist with a long, long arrow that plunges into his very entrails and fells him from his chariot, the bow and arrow loosened from his grasp.

The noble Kripa, son of Saradwata, holds up Vardhakshemi of the Vrishnis, who is fury incarnate on the field, with a storm of short, thick shafts. Those who watch this duel stand riveted; they cannot tear their gazes away from the tremendous contest.

Somadatta's son, fighting of Drona, challenges the vital king Manimat. Manimat breaks his bowstring, flagstaff and sovereign parasol, so they fall out of his chariot. The son of Somadatta, who flies a yupastamba, device of the sacrificial stake, on his banner, leaps down from his ratha and with his great curved sword hacks down his adversary, along with his horses, charioteer, and carves his chariot into shards. Climbing back onto his own ratha, taking up another bow and his horses' reins himself, he begins, Rajan, to consume the Pandava host.

Vrishasena, the gifted son of Karna, looses a thick flock of arrows at the Pandava king, who is rushing into battle like Indra himself after the Asuras. With gadas, spiked cudgels, swords, stones, thick clubs, mallets, discs, short arrows, battle-axes, occult storms of dust and wind, fire and water, ashes, bricks, straw and trees, does Ghatotkacha fall on your forces, smiting and shattering—altogether terrifying as he lets rills of blood flow, also on his careen towards Drona. The fell Rakshasa Alambusha bars Ghatotkacha's way with a myriad of weapons common and strange. The battle between those fiercest and greatest of Rakshasas resembles the one between the Asura Sambara and Indra of long ago.

Thus, with your blessings, O king, hundreds of fervid single battles blaze between the maharathas, elephants, horses and foot-soldiers of your army and theirs in the midst of the dreadful general engagement. Such is the battle, at whose eye is Drona, so bloody and so brutal, that none like it has ever been seen or heard of before. Indeed, O lord, numberless are the pitched encounters that burn across all parts of the field, some of them vile and horrible, some inspired and even beautiful, and some just so fierce.'"

CANTO 23

DRONABHISHEKA PARVA CONTINUED

"Dhritarashtra asks, 'When the troops in separate akshauhinis are thus ferociously engaged, how does Arjuna fight my army, how does he battle the maharathas of the Samsaptakas? And how, O Sanjaya, do the Samsaptakas face Arjuna?'

Sanjaya says, 'As the battle swells all around, your son Duryodhana himself leads his elephant division against Bhimasena. Like one elephant encountering another, like a bull meeting a bull, Bhima, challenged by Suyodhana himself, falls gleefully on the Kauravas' elephant legion. With gales of arrows, awesome Bhima brings bloody havoc to the great beasts of war, big as hills, with blood and ichor trickling from every part of their bodies. Single-handedly, and like a terrific wind scattering clouds massed in it path, Bhima savages the elephant host and the beasts left alive turn tail and flee from him in terror. Bhima is as magnificent as the risen Sun striking everything in the world with his rays swifter than thoughts. Struck by Bhima's bolts of thunder and lightning, the looming, lumbering beasts, bathed in blood, look like cloud masses in the sky painted upon by red rays of the sun.

Duryodhana, livid, looses a wrath of shining arrows at Vayu's son, his detested cousin who mows down his much-vaunted elephant force so joyfully, so disdainfully. He draws blood from Bhima whom, more than any other, Duryodhana would love to kill. Bhima's eyes turn red as plums and he unleashes a lucific volley at your son, whom he hates as much as he is hated by the Kaurava king. Pierced all over by Bhima's manic shafts, stricken with his cousin's warm barbs, but outwardly cool and grinning mockingly, Duryodhana responds with a brace of arrows bright and hot as the sun, piercing Bhima deep.

In a flash Bhima breaks Duryodhana's bow with two flat-headed shafts; he cuts down your son's black banner with the device of the jewelled elephant, unnerving Duryodhana with his ferocity. Seeing Duryodhana violently set upon by Bhima, the king of the Angas quickly thunders up on his loudly trumpeting elephant to rescue your son. Turning on the Anga, Bhimasena shoots a long arrow deep into that great grey beast's head, directly between its temples. The elongated barb drives right through the mastodon's head in a scarlet eruption and plunges into the earth beyond the beast. With an echoing bellow Anga's elephant falls like a hill riven by thunder, and the Mleccha king falls with it. Quicksilver for all his bulk, Vrikodara cuts Anga's head from his neck before that king's body strikes the ground.

When the heroic king of the Angas falls, his akshauhinis panic and flee in all directions. The fleeing chargers, elephants, chariot-warriors trample and run over their own foot-soldiers.

Then the king of the Pragjyotishas, Bhagadatta, riding his elephant, comes to challenge Bhima. Its eyes rolling in rage, it raises its trunk and forelegs and crashes them down on Bhima blazing like a dread fire on Kurukshetra. The great beast pulverises Bhima's chariot and crushes his horses into bloody pulp. Bhima, who has leapt out of his ratha just in time, does not flee but runs under that towering animal's belly. For Bhima knows the Anjalikabedha, the science of fighting the war elephant on foot.

From below Bhima repeatedly strikes Bhagadatta's elephant Supratika with thunderous blows of his mighty fists. The elephant turns and twists in frenzy, desperate to find Bhima and impale him on its tusks. But Vayu's son was born with the strength of ten thousand elephants and he seizes the great pachyderm and begins to whirl it around as potter does his wheel. Having dealt many staggering blows to that colossus, Bhima once more darts out

from under its body and stands facing the beast. In a blink, Supratika seizes Bhima in his trunk, by his throat, and lifting him high dashes him down on the ground.

Twisting the elephant's trunk viciously, Bhima frees himself in trice and again gets under the body of the massive creature. Meanwhile, an elephant from the Pandava's side thunders up to face Supratika and now Bhima escapes, running quick as the wind! So swiftly does he go, that believing him dead, a dismal cry goes up from the Pandava army, 'The elephant has killed Bhima!'

Affrighted by the elephant Supratika, the Pandava host breaks and runs, back to a living, waiting Bhima. Meanwhile, Yudhishtira thinks that Bhima has been killed and in fury, riding with the Panchalas, he surrounds Bhagadatta with countless chariots, covering him in gales of vengeful arrows. But Bhagadatta, king of the mountains, strikes aside those arrow showers with his iron goad. Then falling like a natural disaster on the Pandavas and Panchalas, he tramples their legions with his terrible, hulking beast. Rajan, it is wonderful to watch—Bhagadatta and Supratika rampaging among the enemy, crushing them on every side.

The king of Dasarnas, mounted himself on a swift elephant, its temples too rent and the juice of mad musth streaming down, storms at Bhagadatta, attacking him from a flank. The battle that erupts between those two beasts of awful size is as the mythic one of old between two winged mountains covered with forests. Bhagadatta's elephant wheels around in a flash and, with tusks like streaks of lightning, rakes the Dasarna king's animal, tearing open its flank, killing it instantly. Even as that beast totters and falls, Bhagadatta kills the Dasarna king with seven lances cast in the blink of an eye, and bright as sunrays.

Yudhishtira once more surrounds Bhagadatta with a number of chariots, and makes his body a home for countless arrows. Ah, Bhagadatta seated lordly on Supratika, surrounded by the Pandava maharathas, blazes like a fire on a mountaintop, in a dense forest. He stays fearlessly in the midst of these serried rathas ridden by fierce archers, all of whom rain arrows at him.

The king of the Pragjyotishas presses down on his beast's back, hard with his great toe, urging Supratika to thunder down on Satyaki's chariot. The prodigious beast seizes Satyaki's ratha with his trunk and hurls it like a toy through the air so it shatters on the ground some distance away. Satyaki,

however, jumps off in time and escapes. His charioteer, also, abandons the great Sindhu steeds yoked to his chariot and quickly follows his warrior.

Meanwhile, Supratika easily breaks out from the encirclement of Pandava and Panchala chariots, and brings mayhem to the Kshatriyas that stand in his dreadful way. Terrified out of their wits by that singular mastodon attacking them, those bulls among men look up at it in awe as if it has multiplied into a hundred great elephants, why, a thousand. From that indomitable animal's back Bhagadatta razes the Pandava army, even like the king of the Devas mounted on Airavata mowing down the Danavas in ancient times.

Their own elephants trumpeting shrilly and their horses whinnying awfully in fright and panic, the Panchalas flee in all directions. All the while Bhagadatta destroys the Pandava troops. And then wrathful Bhima rushes at the king of the Pragjyotishas. But Supratika terrifies Bhima's horses by spraying thick streams of water over them and the animals bolt from the field with a helpless Bhimasena.

Now Kriti's son, Ruchiparvan, rides at Bhagadatta, spewing arrows like Death himself. The handsome and magnificent Bhagadatta of the mountains shoots just a single shaft and sends Ruchiparvan to Yamaloka.

Upon the fall of the brave Ruchiparvan, Subhadra's son, the sons of Draupadi, Chekitana, Dhrishtaketu and Yuyutsu turn their attention to killing the elephant Supratika. With loud roars, they loose downpours of arrows on the colossal beast, like clouds drenching the earth with rain. Goaded by the masterful Bhagadatta, with heel, hook and toe, with trunk outstretched and eyes fixed and glittering, Supratika thunders at the enemy. Stamping down Yuyutsu's horses, the elephant kills his charioteer as well; Yuyutsu has to abandon his chariot and flee.

The Pandava warriors continue their combined assault on Supratika, prince of all elephants, inundating him with ceaseless volleys of deadly fire. And now, your son, incensed Duryodhana, wildly attacks Abhimanyu in his chariot.

Bhagadatta on his elephant, loosing arrows in tornadoes over the enemy, is radiant like the Sun himself covering the earth with his rays. Abhimanyu strikes Supratika with a dozen shafts Yuyutsu with ten, and each of the sons of Draupadi and Dhrishtaketu with three feral barbs. Bleeding from these missiles, the grand elephant looks magnificent like a mighty thunderhead wounded by the Sun's rays, bleeding. Impervious to his wounds, Supratika

charges ahead tossing enemy warriors, their chariots and horses, around like straws in his mighty path.

Like a cowherd belabouring his cattle in the forest with his staff, Bhagadatta repeatedly strikes the Pandava host. Like the frenzied cawing of scattering crows attacked by hawks, we hear a loud and raucous din among the Pandava troops as they run from the savage elephant and his rider. Prodded repeatedly by Bhagadatta's sharp hook, Rajan, that prince of elephants resembles, an ancient winged mountain; and Supratika fills his enemies' hearts with naked fear, akin to merchants fearful at the sight of a swollen surging sea. As they flee, the elephants, maharathas, horses and kings of the Pandavas, create a resounding commotion, an echoing clamour that fills earth, sky, heaven and all the directions. Mounted on that greatest of elephants, Bhagadatta cleaves the hostile army like the Asura Virochana, who ripped through the celestial host though it was well protected by the Devas.

A violent wind begins to blow; a thick cloud of dust covers the sky and the troops and always the enemy sees that single elephant as multiplied into many, and stampeding murderous across all Kurukshetra.'"

CANTO 24

DRONABHISHEKA PARVA CONTINUED

"Sanjaya says, 'You asked me about the feats of Arjuna in battle. Listen, O Mahabaho to what Partha achieves in the fight. When he sees the rising pall of dust and hears the wail of the troops when Bhagadatta buffets them like a bloody tempest having sway over all the war, Arjuna says to Krishna, "O Madhusudana, it seems that the king of the Pragjyotishas has come to the field on his elephant. This din that we hear must be from his advent. He fights from elephant-back and stamps on all that come in his way. He is no less than Indra himself in battle, why, I believe he is the greatest of all elephant-warriors in the world.

His elephant Supratika, again, has no rival in war. He is amazingly nimble for all his massive bulk; he knows no fatigue, and is impervious to all weapons. Not even fire burns Supratika; by himself, he can destroy the entire Pandava army today. Other than the two of us, no one else can check this giant from the mountains.

Krishna, turn our horses towards Bhagadatta. He is arrogant because of his elephant's strength, and proud of his age. This very day I will send him to be a guest in the halls of Indra."

Krishna turns his chariot to where Bhagadatta continues to devastate the Pandava forces. While Arjuna is riding at Bhagadatta, the mighty Samsaptaka maharathas, numbering fourteen thousand, of which ten thousand are Goals or Narayanas, who once followed Krishna, return to the field and summon him to battle. Seeing the Pandava host broken by Bhagadatta, and challenged on the other hand by the Samsaptakas, Arjuna finds himself in a quandary. He asks himself, "Should I return to fight the Samsaptakas or ride to help Yudhishtira?"

Reflecting on this for a moment, O Kurupravira, Arjuna decides that he would devote himself to extirpating the Samsaptakas.

Wanting only to kill as many maharathas as possible—in their thousands—flying his banner with the image of Hanuman, greatest of Vanaras, Arjuna suddenly turns back. This is exactly as both Duryodhana and Karna had planned. Arjuna's heart wavers for a time, but finally he resolves to face the Samsaptakas and he appears to serve his enemies' purpose.

The excited Samsaptaka maharathas greet Arjuna's return with extravagant salvos, thousands of missiles loosed all together in a moment, shrouding him entirely with a dense locust swarm of arrows so one can no longer see Kunti's son, Krishna, their horses or their shining chariot. So sudden and overwhelming is the onslaught that Krishna briefly breaks into a profuse sweat and even swoons; at least he appears to! Now Arjuna is compelled to summon the Brahmastra and loose it at his enemies. In an apocalyptic flash, with a sound as if the earth broke in two, that astra of the Creator obliterates almost the entire Samsaptaka force in a moment. Thousands of arms with bows, arrows and bowstrings in their grasp, cut clean from their trunks, and thousands of standards, steeds, charioteers and maharathas, fall in the blinding flash of that astra. Elephants big as forested hills, or cloud masses, fall with muffled peals of thunder, their riders dead.

Arjuna does not pause. Countless elephants fall to his supernatural archery, their fine trappings shredded by the Kiritin's arrows, their housings torn, their riders crushed by them. Partha's flat-headed arrows shear countless arms from their shoulders, their hands still clutching spears and swords, clubs and axes. Heads, also, handsome as the morning sun, the lotus or the moon, severed cleanly by Arjuna roll onto the earth. While Phalguni in rage razes the Samsaptakas with storms of diverse missiles, the enemy host seems to be alight. Seeing great Dhananjaya crush the

Samsaptaka legion like an elephant trampling some lotus-stalks, all men, why, all creatures applaud him, saying, “Uttamam! Wonderful!”

Krishna marvels seeing Partha’s feat which is no less that those of Vasava himself. Indeed Madhava folds his hands to Arjuna and says, “Truly, Partha, I believe that not Sakra, Yama or Kubera can do what you have just done. Ah, in moments you have killed thousands of mighty Samsaptaka warriors.”

Having despatched the battling Samsaptakas, Arjuna says to Krishna, “Now let us ride at Bhagadatta.”””

CANTO 25

DRONABHISHEKA PARVA CONTINUED

"Sanjaya says, 'Krishna turns his white chargers, wearing golden armour and swift as the mind, towards Drona's akshauhini. Even as the Kurusattama courses along toward his brothers beset by Drona, Susarman with his brothers ride after him roaring out a challenge.

The ever-victorious Arjuna says to Krishna, "O you of unfading glory, Susarman and his brothers challenge me again! Towards the north, Drona has broken our army once more. Lord, my heart is full of uncertainty. Shall I kill the Samsaptakas now or save my beleaguered troops from further harm? Which shall I do?"

Without a word, Krishna turns the chariot back towards Susarman, king of the Trigartas. Arjuna stabs Susarman deep with seven visceral shafts and breaks both his bow and standard with two more razor-headed arrows. Never pausing, he sends the Trigarta king's brothers to Yama with another six barbs loosed in the space of a wish. Roaring in shock, Susarman looses a serpentine iron naracha at Arjuna, and casts a thunderbolt of a spear at Krishna. Arjuna cuts both missiles down in flight and with a sizzle of arrows strikes Susarman unconscious in his chariot.

Partha turns back and courses again towards your army, lashing it with his mighty volleys like Vasava pouring down rain. And none among your troops ventures to oppose him. Like a fire consuming bales of straw as he comes, he flares on scorching all the Kaurava maharathas with his flaming missiles. As no living creatures can stand the touch of fire, your troops cannot bear the irresistible Arjuna.

Decimating your legions, Arjuna rides at Bhagadatta, king of the Pragjyotishas, like Garuda swooping down on his prey. Kunti's matchless son grasps the Gandiva in his hands, mighty and mystic bow which protects the Pandavas and is deadly to all enemies. Your son Suyodhana, Rajan, brought destruction down on the race of Kshatriyas when he used deceit in the game of dice to achieve his ends. And now, assailed by Partha, your army shatters like a boat striking a great rock.

The ten thousand archers, all brave and fierce, engage Arjuna and with dauntless hearts those maharathas surround him. Unruffled, mighty Arjuna is upon them like an angry elephant of sixty years in musth among a bed of lotuses; he crushes that legion of your army. Bhagadatta on his elephant charges Arjuna, Naravyaghra, who turns calmly to face him.

Fierce and fervid is the encounter between Arjuna's ratha and Bhagadatta's elephant. These two heroes wheel all over the field, one on his chariot and the other on his elephant. Like the lord Indra from his elephant, looking like a mass of clouds, Bhagadatta rains down arrow showers on Dhananjaya. Intrepid Arjuna fluently cuts all these down in flight before they can reach him. Avoiding Arjuna's fire, the king of the Pragjyotishas now strikes both Partha and Krishna with a veritable cloudburst of arrows, overwhelming them. He prods his Supratika forward to trample the two Krishna in the ratha. Seeing the angry elephant come at them like Death himself, Krishna adroitly maneuvers his chariot out of harm's away, keeping the great beast on his left.

Arjuna has the opportunity to kill both Supratika and Bhagadatta from behind, but always remembering the laws of a dharma yuddha, he has no wish to do this cowardly thing. However, when he sees Supratika wildly slaughtering other elephants and horses, crushing chariots that comes in his way, red rage rises in Arjuna.'"

CANTO 26

Dronabhisheka Parva continued

"Dhritarashtra asks, 'Tell me all, O Sanjaya, what does the wrathful Partha, the son of Pandu, do to Bhagadatta? And what Bhagadatta to the son of Pandu?'

Sanjaya says, 'While Partha and Krishna are engrossed with the king of the Pragjyotishas, all around them saw them as if in the very jaws of death. From his perch on the neck of his elephant, Bhagadatta looses gales of arrows down on the chariot borne Krishnas. Drawing his bow in a circle, He pierces Devaki's son with many golden-winged arrows of black iron. These sizzling bolts of fire pass right through Krishna into the earth.

Arjuna then breaks Bhagadatta's bow and kills the warrior who protects his flank; why, the inspired Dhananjaya seem to toy with the Pragjyotisha king. Bhagadatta hurls fourteen formidable spears, bright as sunrays, at Arjuna, who with dazzling virtuosity cuts each lance into three slivers. With a thick swath of shafts, he neatly disjoints the armour that encases Supratika, and the kavacha clatters to the ground. Bare without his coat of mail, grievously wounded by Arjuna's arrows, Supratika looks like a naked mountain without any cloud cover, with red streams frothing down its sides.

Once more Bhagadatta flings a vicious iron spear at Krishna, lance streaked with gold that Arjuna neatly bisects in flight. Cutting down the mountain king's standard and parasol, quicker than seeing, Arjuna, smiling, strikes him with a beautiful volley of ten shafts, winged with kanka feathers. Pierced deep, roaring, the incensed Bhagadatta casts a flurry of thick spears down on Arjuna's head, knocking down his crown. Arjuna calmly picks up his kirita, sets it back on his head and cries up to the ruler of the Pragjyotishas, "Look well on this world! For you will not see it long."

Bhagadatta's fury mounts; he seizes up another bright bow and unleashes a torment of arrows down on both, Arjuna and Govinda. Partha, quick as the mind, breaks Bhagadatta's bow, rends his quivers, and then strikes him with a rage of seventy-two shafts, piercing him deep, lancing agony through all his limbs. Roaring still more loudly, Bhagadatta invokes the Vaishnava astra into his goad with mantras, and hurls it straight at Arjuna's chest.

But Krishna sways into the path of that fatal weapon and, shielding Arjuna, receives the Vaishnavastra himself. Striking Krishna's breast, the astra turns into a triumphal garland of flowers!

Arjuna bleakly asks Kesava, "Sinless one, you said that you would only guide my chariot and not fight the war! O lotus-eyed one, why do you break your word? Only if I am helpless and cannot resist an enemy or a weapon, should you intervene; not when I am still standing and able. You know that I can subdue all these worlds of the Devas, Asuras and Manushas with my bow and arrows."

Krishna replies, "Listen, O Partha, to this secret and ancient itihasa! I have four forms, eternally engaged in protecting the worlds. Dividing my own Self, I maintain the weal of the worlds. One form of mine stays on the earth and is engaged in tapasya. Another sees the good and the evil deeds in the world. My third form is in this world of men, engaged in karma. My fourth form lies in sleep for a thousand years and, upon awakening, grants exceptional boons to deserving men. Once, the Earth, knowing that the time had come, asked me for a boon for her son Naraka. The boon, Partha, was for the Vaishnavastra for her son, so that the Devas and the Asuras could not kill him. "You must give me this astra, she pleaded.

Hearing her prayer, I gave of old the supreme Vaishnavastra to the Earth's son. I also said at that time, 'O Bhumidevi, this astra will protect

Naraka. No one will be able to kill him, and your son will be invincible in all the worlds and vanquish his enemies.'

Saying, 'Tathaastu!' the Devi went away, her wish fulfilled. And so Naraka became invincible and always destroyed his enemies.

It was from Naraka, O Partha, that the lord of the Pragjyotishas received my weapon. There is no one in the entire world, not even Indra and Rudra, who cannot be killed with this weapon. So, it was for your very life that I received it upon myself. I have divested the great Asura of that supreme astra. Now kill your invincible enemy Bhagadatta, enemy of the Devas, even as, for the good of the worlds, I slew the Asura Naraka."

Hearing this, Arjuna suddenly overwhelms Bhagadatta with a solid swath of jagged arrows. In a blur, Arjuna looses a long arrow straight into the brow of Supratika, missile that rives the elephant like thunder splitting a mountain and pierces its body up to its wings, like a snake flashing into an anthill. Bhagadatta repeatedly prods it with his iron goad, but even as a poor man's wife will not obey her lord, Supratika does not obey him. Its limbs paralysed, the great beast's legs buckle and it falls forward, its tusks goring the earth. With a last dreadful bellow, the mighty elephant dies.

Never pausing, Arjuna looses a deathly shaft straight into Bhagadatta's chest, killing the king of the Pragjyotishas in a crimson explosion. His bow and arrows fall from his lifeless hands; loosened from his head, his rich and precious turban falls off his head like a petal from a lotus whose stalk is violently shaken. Bhagadatta himself, decked with golden garlands, falls from his immense beast's back like a flowering kinsuka uprooted from a mountaintop by a terrific gale.

Having killed the king who resembled Indra himself in power, Bhagadatta who was Indra's friend, Indra's son Arjuna now sweeps unobstructed through your army devastating it like a great storm tearing down a forest of trees.'"

CANTO 27

DRONABHISHEKA PARVA CONTINUED

"Sanjaya says, 'After killing Bhagadatta, who was always Indra's favoured friend and a hero of untold tejas, Arjuna circumambulates the fallen warrior, the Earth's grandson, in solemn pradakshina.

The two sons of the Gandhara king, Sakuni's brothers Vrishaka and Achala, subduers of hostile cities, attack Arjuna feverishly. They ride at him from in front and behind and scourge him with ferocious volleys. Magnificent Arjuna, ablaze after killing Bhagadatta, fairly shreds Vrishaka's horses, charioteer, bow, chatra, standard and chariot. With clouds of arrows and diverse other missiles, Arjuna falls upon the Gandhara army, killing five hundred brave and mighty warriors in moments.

Jumping down from his ruined chariot, its horses dead, Vrishaka swiftly mounts his brother's ratha and takes up another bow. From their single chariot, the Gandhara brothers once more mount a raging attack on Arjuna. They cover him with dark arrow clouds even as Vritra or Bala did Indra in time out of mind. Their aim unerring, the two princes, themselves unhurt, strike Arjuna viciously, tormenting him as the two months of summer do the world.

But then, Rajan, Arjuna kills the two princes, those tigers among men, Vrishaka and Achala, cutting both down as they stand side by side in their chariot—with a single arrow! The splendid brothers, both so alike, both red-eyed, both like lions, both beloved of their kinsmen and their friends, fall onto the earth at the same moment, and lie there, spreading sacred fame all around.

Seeing their heroic uncles cut down by Arjuna, your sons rain a fury of fire down on the Pandava. Sakuni, dark and master sorcerer, sees his brothers die and creates sinister illusions of maya to confound the two Krishnas. Cudgels, iron balls, rocks, sataghnis, darts, gadas, spiked maces, swords, spears, mallets, axes, kampanas, curved scimitars, showers of nails, short clubs, flights of razors, arrows with sharp broad heads, nalikas, calf-tooth tipped shafts, arrows with heads of bone, discs, snake-headed shafts, and diverse other weapons, fall upon Arjuna from everywhere. Donkeys, camels, buffaloes, tigers, lions, deer, leopards, bears, wolves, vultures, monkeys, various reptiles, diverse pisachas and swarms of crows, all ravenous and in frenzy, fly at Arjuna. But Dhananjaya, knower of devastras, greets these occult assailants with mystic weapons of his own; crying out in fear and pain, they either vanish or perish.

Now a turgid darkness appears and covers Arjuna's chariot; from within the gloom, harsh voices rebuke Arjuna. He invokes the Jyotishkastra, which dispels Sakuni's awful night of sorcery. Immediately, cataracts of water rush at Arjuna from every side; he vaporises them with an Adityastra.

Smilingly does Arjuna dispel and destroy the mayic weapons that Sakuni repeatedly creates to assail him. Seeing the ease with which the Pandava negates his most powerful and abstruse spells, fear unmans Sakuni and he flees the duel like some low and vulgar coward, borne by swift horses.

Arjuna, transcendent master of war, puts his unearthly genius on display, and continues to raze the Kaurava forces at will. He is like a mountain that cleaves the very Ganga into two streams, as he faces your legions squarely and massacres your men. One of these panicked streams flows towards Drona and the other, with loud cries, towards Duryodhana.

A thick pall of dust rises and covers all the troops, and we cannot see Arjuna. We only hear the reverberant twanging of the Gandiva, echoing above the blare of conches and the beat of drums and the noise of all the other instruments across the field. Then, on the southern part of the field, a

fierce battle breaks out between many great Kuru maharathas and Arjuna. However, I followed Drona.

The various akshauhinis of Yudhishtira's army beset the enemy on every part of the field. Arjuna strikes your son's divisions, O Bhaarata, like the hot wind of summer destroying cloud masses in the sky. Arjuna falls on your legions, loosing clouds of arrows, like Vasava pouring down heavy showers of rain; and there is none in your army who can resist that tiger among men.

Struck by the storm of fear, pain and death that is Partha, your warriors flee, trampling so many of their own as they escape. The arrows Arjuna shoots are fletched with kanka feathers and they pierce every armour, and cover earth and sky like a dire locust swarm. Piercing right through horses, rathikas, elephants and foot-soldiers, the shafts enter the earth like snakes plunging into anthills. Arjuna never shoots twice at any elephant, steed or man; every arrow of his is a killer.

With dead men, elephants and horses lying all around, and echoing with the yowls of dogs and jackals, Kurukshetra presents a strange and horrific sight. Wounded by Arjuna's arrows, fathers abandon sons, friends desert friends and sons leave behind fathers as each one flees for his own life. Struck by Partha's shafts, many warriors abandon the very animals that bear them in war.'"

CANTO 28

Dronabhisheka Parva continued

"Dhritarashtra asks, 'What is our state of mind when my akshauhinis are routed and all of you flee the field? To rally broken and fleeing men, who find nowhere to make a stand, is always difficult. Tell me all about it, O Sanjaya!'

Sanjaya says, 'Although your general ranks are broken, Rajan, many great kshatriyas of the world, who fight Duryodhana's cause and want to keep their honour and fame, still follow Drona. In the dreadful pass, they fearlessly follow their senapati, achieving great feats against the Pandava troops and Yudhishtira within striking distance.

Taking swift advantage of a careless oversight from Bhimasena, Satyaki and Dhrishtadyumna, the Kuru leaders fall upon the Pandava army. The Panchalas exhort their troops, chanting, "Drona, Drona! Death to Drona!"

Your sons, however, roar to all the Kurus, "Let not Drona be killed! Let Drona not die!"

One side crying, "Kill Drona!", "Kill the Brahmana!" and the other, "Don't let Drona be killed!", "Let not Drona be slain!" the Kurus and the Pandavas seem to gamble again, now with Drona as their stake.

Dhrishtadyumna, fire-prince of the Panchalas, rides up to all the Panchala maharathas whom Drona seeks to annihilate. The kali yuga come and the war turned feral, they no longer observe any law of dharma yuddha about which enemy each warrior could fairly choose to fight. The battle is appalling with Kshatriya fighting Kshatriya with bestial cries and roars. But now maharathas wipe out phalanxes of foot-soldiers with astras; chariot-warriors hack down horsemen; great heroes crucify lesser soldiers. A new darkness falls on sacred Kurukshetra; all nobility melts away.

Their enemies cannot make the Pandavas flinch; while the sons of Pandu remember all their sufferings, and make their enemies tremble with fear. Though humble, yet agitated by rage, and in the grip of the naked spirit of revenge, and they fight as men possessed, reckless of their very lives, to kill Drona. They fight heroes of immense energy, making a sport of horrible war, with life the only stake. The two hosts falling on each other resemble elemental iron colliding with pristine adamant.

And not the oldest men can remember hearing of, let alone seeing, a battle as brutal as this. Carnage spreads in a great stain across the earth; weighed down with those two enormous hosts, Bhumi shudders; the bedlam raised by your army and theirs paralyses blood-drenched holy ground, pierces the firmament, and rings even in Devaloka.

Coming upon the Pandava forces in their thousands, Drona is everywhere on the field in his magnificent ratha, mowing the enemy down at his supreme ease and will. Seeing the awesome Brahmana cover Kurukshetra in blood, Dhrishtadyumna, the Pandava senapati, rides himself to contain him. Breathtaking is the duel between Drona and the Panchala prince. Ah, Rajan, I am convinced that it has no equal.

Like a fire, of which his bow is the flame and his arrows the flaring sparks, Nila begins to consume the Kuru ranks like heaps of dry grass. Drona's great son Aswatthaman, who always wanted to fight Nila, cries smilingly to him, "O Nila, what honour do you gain by burning so many common soldiers with your astras? Fight me instead!"

Nila, the brightness of whose face resembles the splendour of a full-blown lotus, instantly looses a ferocious volley at Aswatthaman, whose body is like a bank of lotuses and whose eyes are like lotus-petals. Deeply and suddenly struck by Nila, Drona's son breaks his adversary's bow and cuts down his standard with three broad-headed arrows. Leaping down from his chariot, with a shield and a marvellous sword, Nila rushes at

Aswatthaman wanting to pluck his head from his neck like a bird bearing away its prey in its talons. But, instead, in a gory flash, Drona's son severs Nila's handsome head, with its fine hooked nose, and long kundalas. The tall mighty Nila, whose face is bright as the full moon, and his complexion of a lotus, sprawls dead never knowing how he was killed.

Shocked and grief-stricken, the Pandava host trembles when Drona's son kills Nila of blazing tejas. The Pandava maharathas all wonder in some despair, "Ah, how will Arjuna save us when he is far away to the south locked in battle with the remnant of the Samsaptakas and the Narayana force?""

CANTO 29

DRONABHISHEKA PARVA CONTINUED

"Sanjaya says, 'Bhima cannot bear to see the slaughter of his army. He attacks Balhika with sixty wrathful arrows and Karna with ten. Drona wants to kill mighty Bhima and excoriates him with twenty-six shafts of untold violence, which plunge into the very vital organs of Vayu's son like snakes of virulent poison.

Karna strikes Bhima with a dozen shafts, Aswatthaman with seven, and Duryodhana also with six more. Dauntless Bhimasena roars like five lions, and unleashes fifty burning arrows at Drona, ten at Karna, a dozen at Duryodhana, and eight thunderbolts at Drona.

Yudhishtira sees his mighty brother, his favourite brother, beset by a host of enemies who all fight reckless of their lives, in that battle where death is so easy to find; the Dharmaraja despatches a cohort of his own maharathas to Bhima's side. These tejasvin Kshatriyas, led by Nakula and Sahadeva, and others led by Satyaki, fly to Bhima's rescue. Full of battle lust, those bulls among men unitedly storm Drona's legions, protected by so many stalwart bowmen, and they are determined to tear the Acharya's forces apart.

Together now, Bhima and the others fall furiously upon Drona's host. But serene Drona, ablaze, easily checks their surging careen, holding them all at bay. The warriors of your army fight the Pandavas without a thought for their own kingdoms, without fear for their lives.

The war burns on; horsemen encounter horsemen, and maharathas other maharathas; arrows fly against arrows, swords clash against swords, and axes ring against axes. Fiercest is the battle of swords, making a terrible carnage. The elephant legions of both sides collide again in earthshaking thunder. Men plunge head first from elephant back and horseback, countless warriors, while others are struck out of their rathas dismembered by arrow showers everywhere.

In the brutal press, some lose their armour and fall to be crushed by elephants, their handsome bodies and noble heads pulped. Indeed, everywhere elephants stamp on fallen men, grinding them into flat patches of blood, flesh and bone; other great beast impale standing men on flashing tusks and fling their corpses high into the air or tear them apart after laying them on the ground. The dark and wild spirit of war possesses man and beast equally and absolutely.

Other elephants, with arrows protruding from their trunks, range madly across the field, goring and crushing men in their hundreds; while others great beasts continue to stamp fallen warriors, horses and smaller elephants cased in armour of black iron, as if these were mere reeds. Many humble and brave kings, their hour having come, lie in the last sleep on beds of pain, overlaid with vultures' feathers.

Battling from chariots, father slays son; and maddened son, also, attacks his father. The wheels of rathas are broken; banners are torn; regal parasols fall onto the earth. Dragging broken yokes, horses run everywhere. Arms still grasping swords, and heads decked with twinkling ear-rings fall continually in macabre rain. The irresistible elephants haul chariots around, then overturn them and smash them into fragments. Waylaid by elephants, horses and their riders are strewn everywhere, maimed, disfigured past recognition.

Savage pandemonium reigns; the merciless war rages on, the battle from which every shred of mercy and nobility have gone so it seems like a contention of demons.

Oh father! Oh son! Where are you, friend? Wait! Where do you go! Strike! Kill this one!—these cries and roars echo all around, as does the

deranged laughter of butchery. The blood of men, horses and elephants mingle and flow together in streams, covering all the filed in scarlet. The brave exult and cowards tremble at the heart of unbridled savagery loosed upon the sacred earth.

Here a Kshatriya gets his chariot-wheel entangled with that of another, and at this intimate proximity, smashes the other's head with his mace. Why the bravest, most seasoned warriors wish for safety where there is none; they drag one another by the hair, and fight with fists, teeth and nails. Here a hero's arm upraised, sword in its hand, is hacked off at the elbow; there another's arm is lopped off at the shoulder, the hand still wielding bow, arrow or hook. Here, one roars a ringing challenge at another; and there, another turns his back on the battle and flees. Here, one cuts another's head from his throat, finding him within reach; while another rushes with loud shouts at an enemy. One soldier is filled with fear at another's roar, while another hews down another, who was a dear friend and is now an enemy.

Somewhere, a bull elephant, big as a hill, his heart pierced with an elongated shaft, falls on the field and lies like an island in a river during the summer. Elsewhere, another elephant, with sweat streaming down its body, like a mountain with rivulets flowing down its breast, also lies on the field, having crushed a glorious maharatha and his horses and charioteer when it fell.

Seeing grave and awesome warriors, masters of war, covered in blood and fighting passionately on, the timid and faint-hearted, are sombre, some even swoon. Darkness of spirit and savagery mantle Kurukshetra, as does the pall of dust raised by the teeming hosts. Suddenly, Dhrishtadyumna roars, *This is the time!* and plunges forward to assail the most vigorous and heroic enemy warriors. Riding after him the Pandavas themselves strike the Kaurava army like a storm of death and fly towards Drona's chariot like swans towards a lake.

Roars and yells of *Seize him! Stand firm! Do not run! Do not fear! Hack them to pieces!* echo close to of Drona's ratha above the rest of the tumult.

Drona, Kripa, Karna, Aswatthaman, Jayadratha, Vinda and Anuvinda of Avanti and Salya, rally to thwart the marauding Pandava Kshatriyas. They draw blood from the Panchalas and the Pandavas; but stirred by dharma and the desire for noble revenge, the attacking warriors ride on at Drona. Then Drona, enraged, looses hundreds of arrows and brings a great carnage to the Chedis, the Panchalas and the Pandavas. We hear the twanging of his

bowstring and the slaps of his palms on all sides; and they are like peals of thunder and strike fear into the hearts of all.

Meanwhile, Arjuna, having killed a large number of Samsaptakas, storms up to join battle with Drona who sows death so liberally among the Pandava troops. Arjuna fords many lakes of blood, whose fierce waves and eddies are Drona's arrow gales, and arrives at the heart of the dreadful war. Suddenly he erupts on Drona's troops, Vijaya of measureless fame, Dhananjaya splendid as the Sun, flying wild Hanuman on his shining banner, whose roars terrify his enemies. Having dried up the Samsaptaka ocean with his astras, the third son of Pandu now scathes the Kurus as if he is the very Sun that rises at the end of the Yuga; as if he is like the Fire that appears then to devour all creatures.

Elephant-riders, horsemen and rathikas fall before Arjuna's lucific barrages of arrows, leaking blood onto already wet earth Some utter cries of distress while others set up loud shouts. Some struck by the shafts of Partha fall dead. Arjuna still fights the dharma yuddha—he will not shoot at those who have fallen from their mounts or in their chariots; he does not aim at those who flee the battle; he spares those that are unwilling to fight.

Deprived of their chariots and overawed, almost all the Kauravas run from the filed with piteous cries, and call out to Karna to save them. Hearing their shouts and screams, Karna roars his assurance to the Kuru troops, *Do not fear!* and he dashes up to confront Arjuna.

Karna, greatest among all the Kaurava maharathas, invokes the Agneyastra and unleashes the weapon of fire at Arjuna. Quicker than sight, Arjuna douses it with an astra of his own, of water. Without a moment's pause he looses another elemental missile at Karna, who as swiftly quells it with another astra. A lofty and dangerous contention of devastras ensues between the two, and each is the other's equal. Then Dhrishtadyumna, Bhima and Satyaki all ride at Karna; each one striking him deep with three long and vicious barbs. Even as he fights his towering duel with Arjuna, Karna, incredibly, breaks the bows in the hands of the other three maharathas, leaving them like snakes without fangs.

They fling deadly lances at him from their chariots, with tigerish roars. The fierce and brilliant javelins hurled by mighty arms fly like snakes at Karna's ratha. Unruffled, lightning swift Karna calmly destroys those lances with three of his own, all the while covering Arjuna with arrows; Karna maharatha gives a great roar. Arjuna drills Karna with seven shafts; he kills

Karna's young brother Satrunjaya with another six, and with a wedge-headed barb, strikes off Vipatha's head. Before the eyes of the Dhritarashtras and Karna, Arjuna kills Karna's three brothers.

Bhima leaps down from his ratha, fierce as another Garuda, and hacks down fifteen of Karna's followers with his huge sword. Mounting his chariot again in a trice, seizing up another bow, he strikes Karna with ten arrows and his charioteer and horses with five. Dhrishtadyumna also hefts a sword and a dazzling shield, and kills Charmavarman and Brihadkshatra, king of the Nishadas. Remounting his chariot, swooping up another bow, the Panchala prince strikes Karna with a fusillade of seventy-three arrows, and then gives a shattering roar.

Satyaki, splendid as Indra himself, also takes up a fresh bow, strikes Karna with sixty-four barbs, and he also roars like a pride of lions. In wink he severs Karna's bow in his hands and pierces his arms and chest with three shafts like serpents.

Duryodhana, Drona and Jayadratha rush forward to rescue Karna from the Satyaki-ocean, in which he is about to drown. Hundreds of your foot-soldiers, horses, chariots and elephants swarm to where Karna still terrifies his assailants. Dhrishtadyumna, Bhima, Abhimanyu, Arjuna himself, Nakula and Sahadeva dash to Satyaki's defence. The fevered battle between these archers swells towards some unthinkable crescendo.

All fight without any thought for their lives. Infantry, chariots, cavalry and elephants fight against rathas and footsoldiers, while maharathas engage with elephants and men on foot and horsemen; and rathas and infantrymen confront chariots and elephants. We see horses tilt at horses, elephants thunder at other elephants and foot-soldiers run at foot-soldiers. Thus is the horrific battle fought, marked by great bedlam, and hundreds of noble fighting men and beasts perish every moment, to the delight of the blood-drinking pisachas and carnivores that stalk Kurukshetra with burning eyes. Indeed, every moment the grisly war swells the population of Yama's kingdom.

Men, rathas, horses and elephants destroy each other in vast numbers. Elephants kill elephants and chariot-warriors with weapons raised are slain by other rathikas, horsemen by horsemen, and the massacre of foot-soldiers by other foot-soldiers is ceaseless, ubiquitous. But, also, elephants are killed by rathikas, and magnificent steeds gored or trampled by grey tuskers; horsemen mow down foot-soldiers, and cavalrymen are killed by chariot-

warriors—all these against the laws of dharma yuddha, for the kali yuga has indeed dawned darkly on the world. With tongues lolling, teeth and eyes gouged out, with coats of mail and ornaments crushed into the dust, the slaughtered creatures fall in hundreds every moment.

Others who are struck or flung down onto the ground are then trampled into the earth by horses' hooves, by the mighty tread of elephants, and mangled and vivisected by heavy chariots and flying chariot wheels. Ah, how the pisachas, jackal and wild dog packs, the wolves, vultures, crows and other birds and beasts of prey delight in the vigorous, endless butchering—for the feast that will follow.

When men and beasts now beyond all count have been sacrificed to Death's maw yawned wide on Kurukshetra, the survivors bathed in blood take panting pause and look glazed-eyed at each other. The Sun sets in the western hills, and slowly both armies, O Bhaarata, retire to their encampments and tents.'"

CANTO 30

ABHIMANYU-VADHA PARVA

"Sanjaya says, 'We look upon your warriors as defeated because the invincible Arjuna first breaks them and then Drona fails to keep his vow to capture the well-protected Yudhishtira. All of them, dusty and with rent coats of mail, cast anxious glances around. With Drona's consent they retire from the battlefield, after their flawless enemies vanquish and humiliate them; and, as they march, they hear everyone praise the countless merits of Arjuna and speak about Krishna's friendship with him. They pass the night like men under a curse, reflecting upon the course of events and in perfect silence.

Next morning, from petulance, wrath and distraught at the success of his enemy, Duryodhana, in the hearing of the troops, says to Drona, "Dvijottama, I have no doubt now that you have marked us as your enemies, that we face such defeat. You did not seize Yudhishtira today, though you had him within reach. No foe can escape you once you have him in your sights, not if the Pandavas, helped by the very gods, protect him. You granted me a boon; but now you do not honour it. The noble never betray the hopes of those devoted to them."

Drona is mortified by Duryodhana's words and, says, "You must not even think this let alone speak thus to me. I have always tried to fulfill your wishes. The three worlds with the Devas, the Asuras, the Gandharvas, the Yakshas, the Nagas and the Rakshasas cannot defeat a force that the diadem-decked Arjuna leads. Where Krishna, the Creator of the universe is, and where Arjuna leads the army, whose might can prevail against them, save the three-eyed Mahadeva's? I vow that today that I will slay a maharatha for you, one of the greatest heroes of the Pandavas. Today I will also form a vyuha that the very Devas cannot penetrate. However, Duryodhana, lure Arjuna away from the battle again, for there is nothing that he does not know or cannot achieve in war."

After this, the Samsaptakas once more challenge Arjuna to battle and draw him away to the southern side of the field. There a battle ensues place between Arjuna and Susarman's forces the likes of which has never been seen or heard of before.

Meanwhile, Rajan, the chakra vyuha that Drona forms, is magnificent, why, even hard to look at, like the sun at his zenith when he scorches everything below. At Yudhishtira's command the dashing, invincible Abhimanyu pierces the otherwise impenetrable circular formation. Once inside he kills thousands of the enemy, fighting like a god, until six great Kaurava maharathas face him together. Finally, Abhimanyu succumbs to Dusasana's son and gives up his life. This fills our side with joy and the Pandavas with black grief. After Abhimanyu dies, we withdraw our troops for the night.'

Dhritarashtra says, 'Oh Sanjaya, my heart seems to break in pieces when I hear of youthful Abhimanyu's death. Cruel and savage is Kshatriya dharma that the law-givers have laid down, when brave men, who want sovereignty have no scruples and ruthlessly butcher even a child. Tell me how so many maharathas slay that boy who, though raised in luxury, fights so fearlessly? Tell me how our warriors quell Subhadra's son of immeasurable tejas, who stormed into our chakravyuha.'

Sanjaya says, 'Rajan, I will describe the death of Subhadra's son to you in detail. Listen to how, after breaking into our midst, Abhimanyu wields his weapons even as if he were at play, and how he dismays and routs all the irresistible heroes of your army. Like the denizens of a dense forest fear a forest conflagration, Abhimanyu terrifies all the warriors of your army.'"

CANTO 31

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'The very devas cannot oppose the five sons of Pandu and Krishna, all maharathas, as their feats in battle show. There never was and never will be another man so blessed as Yudhishtira, in dharma, karma, lineage, intelligence, achievements, fame and prosperity. Devoted to satya and dharma and with his passions under control, because of his worship of the Brahmans and other virtues, Yudhishtira always seeks and enjoys the bliss of Swarga.

We also speak of these three as being equal—the Destroyer himself at the end of the Yuga, Jamadagni's son Parasurama, and Bhimasena on his chariot, Of Arjuna, wielder of the Gandiva, who always fulfills his battle vows, I do see no equal on earth. These six qualities—reverence for elders, keeping his own counsel, humility, self-restraint, a handsome and radiant appearance and bravery—are always present in Nakula. In the knowledge of the shastras, gravity, sweetness of temper, dharma and prowess, the heroic Sahadeva is equal to the Aswins themselves.

Yet all the noble qualities that are in Krishna, and all those that the Pandavas possess, together, can be found together only in Abhimanyu. In resolve, he is equal to Yudhishtira, in conduct to Krishna; in exploits, to

Bhimasena of terrible deeds; in comeliness, in skill and in knowledge of shastras, he is the equal of Arjuna, and in humility, he is equal to Sahadeva and Nakula.'

Dhritarashtra says, 'I wish, O Suta, to hear in detail, how the invincible Abhimanyu, the son of Subhadra, is slain on the battlefield.'

Sanjaya continues, 'Be calm, Rajan, and endure your insupportable grief. I will tell you about the death of your young and incomparable kinsman.

The Acharya forms the great circular vyuha, a Chakra, and in it he positions all the kings of our side that are each equal to Indra himself. At the entrance, he stations all the princes of sun like refulgence and who have all sworn to stand by one another. They have standards decked with gold, all of them wear red robes with red ornaments, red banners and are adorned with garlands of gold and wildflowers; they are smeared with sandalwood-paste and other scented liniments.

All the renowned Kaurava archers, numbering ten thousand, face Abhimanyu in a body. They set your handsome grandson Lakshmana at their head and all of them are in consort, are comrades in joy and grief, emulate one another in feats of courage, want to excel one another and are also devoted to one another.

Surrounded by the maharathas Karna, Dusasana and Kripa, Duryodhana stands at the heart of his forces and has a white royal chatra over his head. Fanned with yak tails, he is as resplendent as the king of the Devas. At the head of your army is the senapati, Drona like the rising sun. Immovable as Meru stands the striking Jayadratha, ruler of the Sindhus. At his side and led by Aswatthaman, are your thirty sons, resembling the very gods. Also beside Jayadratha, are these maharathas—the gambler Sakuni, king of Gandhara, Salya and Bhurisravas.

The day's battle begins, fierce, breathtaking, making one's hair stand on end, both sides fighting to the death.'"

CANTO 32

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'Led by Bhimasena the Pandava forces advance on the invincible chakravyuha created by Bharadwaja's son. All of them are seasoned and skilled warriors, wily and full of battle lust, keened for the fight—Satyaki, Chekitana, Dhrishtadyumna, the son of Prishata, Kuntibhoja of great ability, the mighty Drupada, Abhimanyu, Kshatradharman, the valiant Brihadkshatra, Dhrishtaketu, the ruler of the Chedis, the twin sons of Madri, Ghatotkacha, the powerful Yudhamanyu, the unvanquished Sikhandin, the irresistible Uttamaujas, maharatha Virata, the five sons of Draupadi, the valiant son of Sisupala, the Kaikeyas of terrific energy and the Srinjayas in their thousands. These and others, all master warriors at the head of their forces, charge roaring against Bharadwaja's son Drona.

The heroic Drona, however, coolly checks all of them with a torrid storm of arrows. Like a mighty wave striking an impregnable hill, like the surging sea restrained by its shores, Drona drives them back. The Pandavas and the Srinjayas suffer grim losses and cannot sustain their charge against the prodigious Acharya. Seeing Drona advance in fury, a frantic Yudhishtira thinks of what he can do to arrest the Brahmana warrior. Finally, in despair,

Yudhishtira places the intolerable burden on the young shoulders of Abhimanyu.

Yudhishtira, who is not less than Vasudeva himself, and whose tejas is superior to Arjuna's, says to Abhimanyu, "My child, fight today so that when Arjuna returns after killing the Samsaptakas, he will not reprove us. We do not know how to break into the chakravyuha. Only you, Arjuna, Krishna, or Pradyumna can pierce the wheeling circle; there is no fifth. Abhimanyu, child, you must accomplish this thing, you must do this for us; it is your sires, your uncles, and all these troops that ask this boon of you. Take up your weapons and destroy Drona's vyuha before Arjuna returns to rebuke us all!"

Abhimanyu says, "I will breach this most difficult vyuha that Drona has formed and bring victory to my vamsa. My father has taught me how to attack and pierce the chakravyuha. However, he has yet to teach me how to come out of it once I am in, if danger overtakes me."

Yudhishtira says, "Break the vyuha once, O maharatha, and make a passage for us. In battle, you are equal to Arjuna himself. Once you break in the rest of us will follow you and protect you from all sides."

Bhima says, "I will follow you close, and Dhrishtadyumna, Satyaki, the Panchalas and the Prabhadrakas. Once you make the first breach, we will break the chakravyuha apart, and kill the greatest warriors within it."

Abhimanyu says, "I will break into Drona's impenetrable vyuha, why, like a frenzied insect flying into a flame. Today I will do what will benefit both my father and my mother's vamsas. I will make my mother and my uncles proud. Today, everyone will see the endless carnage that I, a boy by himself bring to the teeming enemy. If anyone who faces me in battle today escapes with his life, I will not call myself the son of Arjuna and Subhadra anymore. If from a single chariot I do not truncate the very race of Kshatriyas into eight slivers, I will no longer regard myself the son of Arjuna!"

Yudhishtira says, "Abhimanyu, child of splendour, glorious Kshatriya, let your strength, O son of Subhadra, increase a thousand fold to break Drona's vyuha protected by Naravyaghras, such great and fierce bowmen, warriors that resemble the Sadhyas, the Rudras, or the Maruts, who are like the Vasus, Agni or Aditya himself in prowess!"

When Yudhishtira says this, Abhimanyu cries to his charioteer, Sumitra, "Fly at Drona's vyuha, sarathy!""""

CANTO 33

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'Abhimanyu charges headlong at Drona's chakravyuha, roaring to his sarathy, "On! Ride on!"

The charioteer says to Abhimanyu, "Ah, you are blessed with length of days, and heavy is the burden the Pandavas have laid upon you! Think well if you are ready to engage Drona, who is an old master of war and all the great astras. While you have been reared in luxury and are new to war."

Abhimanyu replies with a laugh, "O Suta, who is Drona? What is this vast gathering of Kshatriyas? I will defy Indra himself in battle, riding his Airavata and all the devas with him. I feel no anxiety whatever about all these Kshatriyas, for they do not measure up to even a sixteen part of myself. O son of a Suta, fear will not enter my heart even if my uncle Krishna, conqueror of the universe, Vishnu himself, or my father, Arjuna confronts me in battle."

Disregarding the charioteer's advice, Abhimanyu presses on, crying, "Fly like the wind at Drona's army!"

His heart heavy, the charioteer Sumitra whips Abhimanyu's three-year old horses, caparisoned in gold, with greater speed towards Drona. Seeing him dash at them all the Kauravas led by Drona, advance to meet him,

while the Pandavas follow Abhimanyu. Wearing golden armour and flying the device of a karnikara tree, Abhimanyu fearlessly attacks those warriors led by Drona, like a lion-cub a herd of elephants!

The elated warriors begin to strike Abhimanyu while he attempts to pierce their vyuha. For a moment, the disturbance there is like the one in the ocean where the Ganga flows into it. Quickly it grows frenzied and appalling; and then in a flash, under Drona's very eye, Abhimanyu breaks into the chakravyuha.

Legion elephants, cavalry, chariots and infantry surround the young hero and attack him all together. The earth resounds with the noise of diverse musical instruments, with shouts and slaps on arm-pits and roars, with yells and leonine shouts, with exclamations of *Stop! Stop!* with fierce cries *Wait! Fight me!* with repeated exclamations of *Here! I am the enemy!* With trumpeting elephants, with the chiming bells and ornaments, with bursts of laughter and the din of horses' hooves and chariot-wheels, the Kaurava warriors lay into Abhimanyu.

But that tremendous young shura, who knows all the marmas of the body, unleashes a keen hot wind of astras at his enemies, missiles that pierce all their vital organs, scorching the advancing warriors, mowing whole legions down in moments with a myriad of astras, so swiftly reducing them to helplessness. Like insects falling upon a blazing fire, they yet ride and run at Abhimanyu; he cuts off thousands of warriors' weapon-bearing arms and scatters the earth with bodies and limbs, like priests strewing the altar at a sacrifice with blades of Kusa grass.

Some of them wear corselets made of iguana skin, some hold bows and shafts, some swords or shields or iron hooks and reins; some, lances, battle axes, maces, iron balls or spears, some, rapiers, crowbars or axes. Several of them grasp short barbs, spiked maces, darts, or kampanas. Many have goads and prodigious conches; some, bearded darts and kachagrahas; a few wield mallets; several others, all manner of missiles—some nooses, some heavy clubs and some stones and bricks. Their arms are decked with amulets and laved with delightful perfumes and lotions; and with these arms dyed brightly with blood, the field of battle soon presents a startling sight, as if strewn with five-headed snakes slain by Garuda.

Abhimanyu casually scatters countless heads, graced with fine noses, faces and hair, and adorned with ear-rings. Blood flows copiously from these heads, their lips bitten with anger. Wearing gorgeous garlands,

crowns, turbans, pearls and gems, and splendid as the sun or the moon, they fall like lotuses severed from their stalks. Fragrant with many perfumes, these heads could speak so pleasantly and eloquently while life was in them.

Abhimanyu destroys well-equipped and ethereal looking chariots, fitted with bamboo poles, with grand pennants flying, and their wonderfully crafted janghas, kuvaras, nemis, dasanas, wheels, standards and footboards. He breaks all the instruments of war they carry; blows away the rich cloths with which they are overlaid, and slays by thousands the warriors riding in them. Mangling everything before him with unearthly archery, rampaging Abhimanyu desiccates elephant-warriors and elephants, shredding their standards, hooks, banners, quivers, coats of mail, girths and neck-ropes blankets, bells, trunks, breaking their tusks; and also razing the foot-soldiers who protect the elephants.

We see so many horses of the Vanayu, the Hilly, the Kamboja and the Balhika breeds, with tails, ears, eyes motionless and fixed, fleet, well-trained, and ridden by accomplished warriors armed with swords and lances, lose everything, even the excellent ornaments on their lush tails. Many lie with tongues lolling out and eyes detached from their sockets, entrails and livers gouged out, the rows of bells that adorn them all ruined while the riders on their backs lie lifeless by their sides. Lying thus all over the battlefield, they delight the pisachas, rakshasas and beasts of prey, the blood-drinkers and flesh-eaters.

With the coats of mail and the other leather armour covering their limbs cut open, they lie in dung they excrete themselves. Thus slaying many great horses of your army, Abhimanyu looks splendent. Achieving the most difficult feats, alone, like the inconceivable Vibhu in days of old, Abhimanyu crushes your vast host of chariots, elephants and cavalry, like the three-eyed Mahadeva of immeasurable power crushing the terrible Asura host. Indeed, Abhimanyu, performs feats his enemies cannot match, mowing down whole divisions of your foot-soldiers everywhere.

Seeing him slaughter your army single-handedly, like Skanda the Deva-senapati did the Asuras, your warriors and sons look around vacantly, dazed. Their mouths are dry; their eyes restless; sweat covers their bodies; and their hair stands on end. Fearing complete defeat, they run for their lives. They call one another by their names and the names of their families, abandon wounded sons, fathers, brothers, kinsmen and relatives by

marriage on the field, and try only to escape, goading their horses and elephants to their greatest speed.'"

CANTO 34

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'Seeing Abhimanyu of blinding tejas put his army to flight, an angry Duryodhana takes the field against him. At this, Drona roars to all the Kaurava warriors, "Rescue the king! Look where the valiant Abhimanyu kills anyone he wants at will. Go quickly against him, and bravely protect Duryodhana."

Then many grateful, mighty warriors, who fear for Duryodhana, lay a protective ring around your son. Drona, his son, Kripa, Karna, Kritavarman, Subala's son, Brihadbala, Salya of the Madras, Bhuri, Bhurisravas, Sala, Paurava and Vrishasena loose tirades of arrows at Abhimanyu to keep Duryodhana safe. Abhimanyu attacks the maharathas, their charioteers and the horsemen with thick deluges of arrows, and roars in triumph when he makes them turn back. Hearing him roar like a hungry lion, your warriors, with Drona at their head, cannot stand it. They surround him again with a host of chariots and shoot all kinds of arrows at him.

Abhimanyu not only cuts down all their shafts before they reach him, but wounds your warriors with his own barbs, killing many. Ah, his feat is extraordinary and wonderful to behold. Scathed by his arrows like serpents, they encircle him, desperate to kill him. However, Abhimanyu singly holds

off the sea of Kaurava troops, like the continent resisting the surging ocean. None among those Kshatriyas, neither Abhimanyu nor his opponents, turns away from the battle.

In that pitched and awesome encounter between a youth and an army, Duhsaha pierces Abhimanyu with nine shafts; Dusasana strikes him with a dozen; Saradwata's son Kripa, with three; Drona strikes him with seventeen arrows, each one a virulent snake; Vivimsati with seventy; Kritavarman with seven; Brihadbala with eight; Aswatthaman with seven shafts; Bhurisravas shoots him with three barbs; the king of the Madras with six, Sakuni with two, and king Duryodhana with three arrows.

The valiant Abhimanyu, however, dancing on his chariot, wounds each of these warriors with three shafts in return, quicker than seeing. Filled with rage at your sons' attempts to frighten him, he displays his wondrous prowess, inborn and honed with long practice. Borne by his marvellous steeds, fleet like Garuda or the Wind and obedient to their sarathy, he confronts the handsome heir of Asmaka, crying *Stop!* and strikes him first with ten shafts and then with ten more; he kills his horses and charioteer and cuts off his standard, his two arms, breaks his bow and severs his head; so all these fall to the ground, while Abhimanyu smiles all the while.

After Abhimanyu kills the heroic king of the Asmakas the whole of his fickle army quits the field. Then Karna, Kripa, Drona, Drona's son, the ruler of the Gandharas, Sala, Salya, Bhurisravas, Kratha, Somadatta, Vivimsati, Vrishasena, Sushena, Kundavedhin, Pratardana, Vrindaraka, Lalithya, Prabahu, Dirghalochana, and a livid Duryodhana cover the radiant Pandava prince with their arrows. Struck by the many barbs from these great bowmen, Abhimanyu responds by striking Karna deep with shafts that pierce both his armour and body. One arrow passes right through Karna's kavacha and his body and streaks down into the earth like a snake through an anthill. In agony, mighty Karna trembles like a hill during an earthquake.

Still seething, Abhimanyu kills Sushena, Dirghalochana and Kundavedhin, all in a flash. Meanwhile, Karna recovers and pierces Abhimanyu with twenty-five shafts; and Aswatthaman strikes him with twenty, and Kritavarman with seven. Covered all over with arrows stuck into him, Arjuna's son storms all over the field in rage and your troops see him as Yama with his noose.

He attacks Salya, who happens to be near, with a burn of arrows, and raises loud shouts, frightening your men further. Struck deep in his very

vital organs by Abhimanyu, Salya gives a sigh and faints on his chariot's platform. Seeing Salya collapse, all your troops flee like a herd of deer attacked by a lion, even as Drona looks on. And Abhimanyu is resplendent, like a sacrificial fire fed with ghee; and the Pitris, the Devas, Charanas and Siddhas, as well as different beings of the earth sing praises of his heroism and unworldly skill.'"

CANTO 35

ABHIMANYU-VADHA PARVA CONTINUED

"Dhritarashtra asks, 'While Abhimanyu devastates our best bowmen, which of my warriors try to check him?'

Sanjaya replies, 'Hear, Rajan, of the superb skill the youthful Abhimanyu displays while putting to rout the chariot-ranks of the Kauravas, which Drona himself leads.

Seeing Abhimanyu's volleys unman Salya, the Madra king's younger brother, filled with fury, rushes at the youthful, incredible prince, raining arrows on him. But Abhimanyu kills his charioteer, cuts down his triple bamboo-pole, smashes his seat on the ratha, his chariot-wheels, his yoke, shafts, quiver and his chariot's floorboard, his banner and every other implement of war with which the chariot is equipped; and he beheads Salya's brother as well. All this happens in the space of a thought, so swiftly that none can discern the prince's movements; they occur in another dimension where time stands still before Abhimanyu's staggering genius. Never knowing how he dies, Salya's brother, great Kshatriya, falls headless onto the ground like a hill uprooted by a tornado. His followers flee in all directions. Witnessing this feat, all men and indeed all creatures, O Bhaarata, cry out *Uttamam! Wonderful!* in their different tongues.

After Salya's brother is killed, many of his followers, wanting revenge and armed with diverse weapons, with ringing battle cries proclaiming their families, homelands and names, charge Abhimanyu; some of them on rathas, some on horses, some on elephants, while others run at him on foot. All of them are fierce warriors and they rush the son of Arjuna with the loud hum of arrows, the deep rumble of chariot-wheels, fierce whoops, shouts and yells, roars, twanging bowstrings, and the slaps of their palms, crying, *Today you will not escape us alive!*

Smiling, down those who wounded him earlier. With wonderful astras, diverse, beautiful and swifter than sight, Abhimanyu the shura fights them almost gently, using astras that he has received from Krishna and Arjuna, just as they would have.

With no thought for the great burden he has assumed, untouched by any fear, he looses his missiles in an endless stream. Such is his speed that no one can see any interval between his bending his bow, aiming and loosing his arrows; from every side, one only sees his vibrating bow drawn in a circle, like a blazing disc of the autumn sun. The twang of his bow and the slap of his palms, O Bhaarata, resound like thunder clouds.

Modest, reverential to his elders, ah, so handsome, yet ferocious and passionate in war, Abhimanyu, out of regard for these hostile heroes, merely skirmishes with them. However, beginning gently, Rajan, he soon grows fierce, like the Sun in autumn after the monsoon. Like the Sun himself blazing forth his rays, his battle rage growing by the moment, Abhimanyu soon unleashes thousands of golden-winged shafts. In the very sight of Drona, he covers the chariot-division of the Kaurava army with diverse astras—the Kshurupra, sharp as razors, the Vatsadantas, with heads like the calf's tooth, the Vipatha, a long, heavy and inflexible missile, the Naracha Ardhachandrabhai, its head a half-moon, Anjalikas with broad-heads.

Harried unbearably by Abhimanyu your army once more turns its back on the fray and runs.""

CANTO 36

ABHIMANYU-VADHA PARVA CONTINUED

"Dhritarashtra says, 'My heart, O Sanjaya, is agitated by both shame and delight, on hearing how Subhadra's son singly curbs my son's army. Once more tell me in detail about the youthful Abhimanyu's exploits which appear to be so like Skanda's battle of old with the Asura host.'

Sanjaya says, 'I will describe to you the fearful encounter, between the radiant prince fighting alone against countless adversaries. Mounted on his chariot, Abhimanyu, with absolute daring, shoots a thick swarm of shafts at your warriors, parantapas all, full of great valour. Charging them with astounding speed, like a circle of fire, he strikes Drona, Karna, Kripa, Salya, and Drona's son, Kritavarman of the Bhoja vamsa, Brihadbala, Duryodhana, Somadatta, mighty Sakuni and various other kings, princes and their troops. As he rages around slaughtering the enemy with his remarkable weapons, Abhimanyu mahatejasvin seems, O Bhaarata, to be everywhere at once.

Seeing this, your soldiers tremble with fear, Drona, his eyes alight with joy, rides up to Kripa and says to him in Duryodhana's hearing, "There comes the youthful Abhimanyu at the head of the Parthas, enthralling his

friends, and king Yudhishtira, Nakula, Sahadeva, Bhimasena, his other kinsmen, and all the rest who watch the battle as spectators, taking no part in it. I do not consider any archer on earth to be Abhimanyu's equal. If he wants, he can destroy this vast army by himself. It seems that for some reason, he does not wish it."

It is as if his words eviscerate your son. Duryodhana's eyes turn red and Drona looks at him with a faint and mocking smile. Duryodhana, his very heart on fire, says to Karna, Balhika, Dusasana, Salya and the other leading maharathas of his army, "The Acharaya of the entire Kshatriya varna, the first among all Brahmagyanis, does not want to kill this son of Arjuna. No one in battle can escape the Acharya with his life, not even the Great Destroyer himself, if Drona fights him as an enemy. What, then, to say of any mortal?

I tell you that Abhimanyu is the son of Arjuna, and Arjuna is the Acharya's beloved sishya. It is for this that Drona protects this youth, for their disciples and their sons are always dear to men of dharma, why, dearer than their own sons! Protected by Drona, the callow son of Arjuna regards himself as valorous. He is only a fool to entertain such a high opinion of himself. Ah, kill this foolish brat without delay!"

Goaded by the Kuru king, the already shamed and incensed warriors charge Abhimanyu all together. Dusasana, in particular, that tiger of the Kurus, assures Duryodhana, "Rajan, I say to you that I will kill this prince before the very eyes of the Pandavas and the Panchalas. I will consume Subhadra's son today, like Rahu swallowing Surya."

Once more addressing the Kuru king loudly, Dusasana says, "When the two vain Krishnas hear that I have killed their precious Abhimanyu, they will quit their lives and leave this world of men. Hearing of their death, the other sons of Pandu and all their friends and kinsmen will not last another day from despair. It is plain to me that if we kill this one Abhimanyu, we will kill all your enemies and victory shall be yours. Wish me well, Rajan, and I will despatch this prince swiftly to his dead sires!"

Saying this, your excited Dusasana gives a shattering roar and charges Abhimanyu, covering him with dark arrows. Abhimanyu retaliates in wrath with twenty-six keen shafts. The battle between Dusasana, who is like an infuriated elephant, and Abhimanyu is wild and savage. Both maharathas, they wheel around each other in circles, one to the left and the other to the right. While, with their panavas, mridangas, dundubhis, krakachas, great

anakas, bheris and jharjaras, your army makes deafening din, mingled with deep roars, like the very sea!'"

CANTO 37

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'Abhimanyu, lacerated by arrows, says smilingly to Dusasana, "It is my good fortune that I see before me the vain, cruel Kshatriya, who has abandoned dharma and lustily shouts his own praises. In the Kuru sabha, in the hearing of king Dhritarashtra, you humiliated and angered Yudhishtira Dharmaraja with your vile conduct and words. Relying on deceit at the game of dice and Sakuni's skill at cheating, and maddened by low success, you taunted great Bhima repeatedly!

You are about to reap the fruits of your arrogance that you dared anger those illustrious ones. O evil-hearted one, you are about to be punished for all your sins—for stealing what does not belong to you, for your haughty wrathfulness, your hatred of peace, your avarice, your ignorance, your enmity towards your kinsmen, for the injustice and persecution you have meted out to them, for depriving my sires, these fierce bowmen, of their kingdom and for your always vicious nature and temper.

I will punish you with my arrows today, wretched Dusasana, in the sight of your whole army. Today, I will unburden myself of the rage which I carry against you and free myself of the debt I owe the angry Krishna and my father Arjuna, who always looks for an opportunity to punish you. Kaurava,

today I will free myself of the debt I owe my uncle Bhima. You will not escape me with your life today, if you do not run away from the battle."

Mahabaho Abhimanyu, razer of his enemies, invokes a shaft endued with the splendour of Yama, Agni or Vayu, an astra that will send Dusasana to the next world. Flashing straight at Dusasana's chest, the arrow strikes his shoulder-joint and plunges into his body up to its very wings. His bow drawn to its fullest stretch, Abhimanyu strikes him with twenty-five arrows more, all like fire. Struck deep and in agony, Dusasana sighs, sits down abruptly in his chariot and faints.

His charioteer swiftly bears him away senseless from the field. At this, the Pandavas, the five sons of Draupadi, Virata, the Panchalas and the Kekayas roar their approval and the elated Pandava troops blow their conches and beat their drums. Seeing Abhimanyu's spectacular feat they laugh aloud in exhilaration, especially to watch the proud and violent Dusasana humbled. The mighty sons of Draupadi, who fly banners with the images of Yama, Maruta, Sakra and the twin Aswins, Satyaki, Chekitana, Dhrishtadyumna, Sikhandin, the Kekayas, Dhrishtaketu, the Matsyas, Panchalas, the Srinjayas and the Pandavas led by Yudhishtira, are all overjoyed. They dash forward now to pierce Drona's chakravyuha, to shatter it. A dreadful battle breaks out at its rim between all these fierce heroes, all bent on victory.

Duryodhana turns to Karna and says, "Look where valiant Dusasana, who until now burned our enemies like the Sun himself, has succumbed to Abhimanyu. Look where the Pandavas, filled with war lust, come hunting us like a pride of lions to rescue Abhimanyu. Karna, do something!"

Always sensitive to Duryodhana's least concern, Karna is quick to blaze up in anger and lashes the invincible Abhimanyu with stinging torrents of arrows. Now roused, gallant Karna, as if in contempt of his young adversary, also strikes the radiant youth's followers with countless exceptional shafts. But the high-souled Abhimanyu has set his sights on Drona, and he unleashes a flurry of seventy-three arrows at Karna, drawing fonts of blood from that hero.

No maharatha of your army succeeds in obstructing Abhimanyu's charge towards Drona; indeed, Arjuna's son, Indra's grandson, brings havoc to them all, even the greatest of them. But recovering in a moment, great Karna, most honoured of all bowmen, scathes Abhimanyu with hundreds of

fiery shafts, consuming the young warrior's most formidable astras; Karna bars Abhimanyu's path to Drona.

He bleeds from Karna's awesome archery, but Abhimanyu, the godlike, feels no twinge of pain! He serenely continues to break many great Kaurava heroes' bows in their hands, and also holds Karna at bay. With serpentine narachas, shot from his bow drawn into a circle, Abhimanyu destroys Karna's royal chatra, cuts slivers from his standard, and grievously hurts his sarathy and horses, ah, smiling all the while.

In froth, Karna picks up another bow and looses five immaculate arrows at Abhimanyu, who receives them fearlessly. In a wink, with a single arrow, the scintillating youth breaks both Karna's bow and flagstaff, so they fall onto the ground. Seeing Karna beset, his younger brother drawing his bow with great force, charges Subhadra's overweening son. The Parthas and their followers raise loud cheers and blow their conches and beat their drums again to celebrate the heroism of the peerless, indomitable Abhimanyu.'"

CANTO 38

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'Roaring, bow in hand, its string stretched full, Karna's younger brother sets himself between the two illustrious warriors. He pierces invincible Abhimanyu with ten shafts, and his chatra, standard, charioteer and horses, smiling the while. Seeing Abhimanyu, who fights with superhuman prowess even like his father and grandfather, wounded, the warriors of your army are delighted. But with a dazzling smile, Abhimanyu bends his bow and with one winged arrow cuts off his adversary's head and drops it onto the ground.

Seeing his brother defeated and slain like a karnikara tree shaken and flung down by the wind from a mountain top, Karna is stricken. Abhimanyu unleashes such a ferocious volley at him that he has to turn away from the battle; immediately, Abhimanyu attacks the other great bowmen and again demolishes the enemy elephants, cavalry, chariots and infantry. With Karna fleeing the carnage on his swift ratha, the Kaurava vyuha is shattered.

Abhimanyu's shafts shroud the sky like dark locust swarms, Rajan, and one can see nothing. All your warrior flee; other than the lone Jayadratha, king of the Sindhus. Abhimanyu, Purusharishabha, blows his conch and falls on the Bharata host like a burning brand thrown into the midst of dry

grass. Gleefully, he begins to consume his enemies, charging at will through the Kaurava host. Piercing deep into their vyuha, he mangles chariots, elephants, horses and men with cataracts of shining arrows; he strews the field with headless trunks and trunkless heads. The Kaurava warriors turn tail, running down their comrades.

Arrows, loosed in an endless downpour, miraculous arrows past counting, annihilate maharathas, elephants and horses. Severed arms, decked with angadas and other golden ornaments, hands cased in leathern gloves, arrows, bows, bodies and heads adorned with chariot-rings and garlands of flowers, lie in their thousands on Kurukshetra. Covered over with upaskaras, adhishthanas, akshas, broken wheels and yokes, in thousands upon thousands, and with arrows, bows, swords, fallen standards, shields everywhere, and with the bodies of slain Kshatriyas, horses and elephants, the battlefield is quickly impassable.

Deafening is the noise the princes make, as they call out to one another while Abhimanyu slaughters them, and cowards quail at it. The din, O lord of the Bharatas, fills all the points of the compass. Abhimanyu tears into the Kaurava troops, cutting down the greatest maharathas, horses and elephants and consuming his enemies truly like a fire in the midst of a heap of dry grass. Past count are the men and beasts he kills; as he dashes everywhere at will through the heart of the Kaurava army. Surrounded by our troops and covered with dust, none of us can catch a glimpse of him as he flies joyfully killing horses, elephants and warriors, with no moment's pause. Corpses fall like rain before dreadful, inexorable Abhimanyu of sixteen summers.

Soon after, we see him flare out of the press, still burning his enemies like the meridian sun. Equal to Vasava himself in war, Abhimanyu in the midst of Duryodhana's army is beyond being merely glorious.'"

CANTO 39

ABHIMANYU-VADHA PARVA CONTINUED

"Dhritarashtra asks, 'When Abhimanyu, a mere child in years, raised in luxury's lap, proud of the strength of his arms, a wizard at war, absolutely heroic by nature, the perpetuator of his race, and heedless of his life, pierces the Kaurava army with his chariot yoked to three-years old spirited horses, does any maharatha of Yudhishtira's army follow him?'

Sanjaya says, 'Yudhishtira, Bhimasena, Sikhandin, Satyaki, Nakula and Sahadeva, Dhrishtadyumna, Virata, Drupada, Kekaya, Dhrishtaketu, and the Matsya warriors all stream fiercely behind him. Abhimanyu's sires, along with uncles, all maharathas, arrayed in battle order, come thundering in his wake, along the very path that he creates. Seeing them come in fearsome tide, your troops back away from the fight.

It is then that your son-in-law, Jayadratha of the Sindhus, his brief time of glory come, faces the Parthas and all their followers, standing at the fateful moment between them and Abhimanyu, and holding them all at bay! Like a lone elephant appeared in a bloody marsh, Vriddhakshatra's formidable son invokes great devastras to arrest the charge of the Pandavas.'

Dhritarashtra says, ‘Sanjaya, the burden of Jayadratha must have been heavy, for he faced the angry Pandavas by himself, even as they stormed forward to the rescue of their beloved prince. Surely, his might and heroism are more than wonderful. Tell me about that noble Kshatriya’s prowess, and how he accomplishes the incredible feat.

What dana has he given, what libations has he poured onto the sacred fire, what sacrifices has he performed, what tapasya has he undergone, that he now succeeds in holding up all the Parthas single-handed?’

Sanjaya says, ‘Once, when Jayadratha tried to abduct Draupadi in the forest, Bhimasena crushed and humiliated him savagely. Utterly shamed, Jayadratha went into a deep forest and performed the most arduous tapasya. He restrained his senses, endured hunger, thirst and heat, and he emaciated his body until his veins stood out like blue snakes through his skin. Chanting the eternal mantras of the Vedas, he worshipped Mahadeva.

Finally, the illustrious Siva, who is always kindly towards his devotees, appeared in a dream and said to Jayadratha, “Ask for the boon you want. I am pleased with you, Jayadratha! What do you wish for?”

Bowing down to the Lord with folded hands, Jayadratha said, “Grant that, alone on a single chariot, I once vanquish all the sons of Pandu together, for all their terrible tejas and prowess.”

This, O Bhaarata, was the boon he asked for. Mahadeva said to him, “I grant you your boon. Other than Arjuna, you will one day defeat the other four sons of Pandu in battle.”

Jayadratha said to the Devadeva, “Tataasthu!” and awoke, O Rajan, from his sleep.

It was because of that boon and also through the power of his devastras that Jayadratha single-handedly arrests the entire Pandava force. The virile twanging of his bowstring and the slaps of his palms as he looses his missiles fill the enemy Kshatriyas with uncanny fear; and they delight your troops. Seeing Jayadratha’s astonishing feat, the emboldened Kshatriyas of your army ride back into battle against Yudhishtira’s forces.’”

CANTO 40

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'You ask me, Rajan, about the prowess of Jayadratha of the Sindhus. I will describe in detail how he opposes the Pandavas.

Great horses of the Sindhu breed, well-trained, fast as the wind and obedient to the commands of his sarathy, are harnessed to his chariot, which looks like a cloud palace in the sky. His flag that bears the device of a large silver boar is striking to behold. He shines like the moon in the firmament with his white chatra and banners, and he is fanned with yak-tails—all the emblems of sovereignty. Pearls, diamonds, rubies and gold deck his iron chariot rails and it glitters like the starry sky. Drawing his ample bow and shooting a fusillade of missiles, quick as thinking, he blocks the breach that Abhimanyu made in the chakravyuha. He pierces Satyaki with three arrows, Vrikodara with eight, Dhrishtadyumna with sixty, Drupada with five, and Sikhandin with ten.

He then draws blood from the Kaikeyas with twenty-five keen bolts. Jayadratha strikes each of the five sons of Draupadi with three arrows; he wounds Yudhishtira with seventy; pierces the other heroes of the Pandava army with thick showers of shafts: ah, a feat altogether wonderful. Rajan,

then with a gleaming arrow, Yudhishtira breaks Jayadratha's bow with a smile. However, in the twinkling of an eye, the Sindhu takes up another bow and pierces Yudhishtira with ten sharp barbs and each of the others with three.

Amazed by Jayadratha's newfound dexterity, Bhima cleaves his bow, and knocks down his standard and royal parasol with three wedge-headed shafts. Jayadratha sweeps up another bow, strings it in a flash and fells Bhima's flag, bow and horses, forcing him to abandon his useless chariot. Bhima leaps onto Satyaki's ratha like a lion bounding onto a mountain. Seeing this, your troops applaud Jayadratha, and shout, "Wonderful! Wonderful!"

Indeed, they and all beings repeatedly applaud the feat of the Sindhu king who, single-handedly, holds all the Pandavas together at bay. Jayadratha bestrides and fills the path that Abhimanyu made for the Pandavas by slaughtering so many warriors and elephants. Indeed, with great effort do the mighty Matsyas, Panchalas, Kaikeyas and the Pandavas themselves manage to draw near Jayadratha; but none of them can subdue him. Jayadratha, using Mahadeva's boon, holds up every one of your enemies who tries to break into Drona's chakravyuha.'"

CANTO 41

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'Jayadratha, king of the Sindhus, effectively halts the onrush Pandavas and the battle between them is marvellous and dreadful. First, the invincible Abhimanyu breaks into the Kaurava array and shakes it like a makara agitating the ocean. Then the principal warriors of the Kaurava army attack him in turns, each according to his rank and precedence. Fierce and bloody is the contention between these powerful maharathas on the one side and Abhimanyu alone on the other.

Surrounded on all sides by the enemy with massed chariots, the splendid prince kills Vrishasena's sarathy and demolishes his bow. He excoriates Vrishasena's horses with a brace of unerring shafts, and those horses swift as the wind bolt, bearing a helpless Vrishasena from the battle. Abhimanyu's charioteer escapes from the thick melee, whisking his young hero away to another part of the field The numerous maharathas who watch this feat are all filled with admiration and exclaim, "Uttamam! Wonderful!"

Seeing the lion Abhimanyu furiously mowing down the Kauravas like some force of nature, Vasatiya charges him and falls upon him. He pierces Abhimanyu with sixty golden-winged shafts and cries, "As long as I am alive, you will not escape with your life."

Although Vasatiya wears an iron kavacha, Abhimanyu blows his heart apart with a single arrow, and that Kshatriya falls dead out of his chariot. Incensed at this, many bulls among Kshatriyas besiege your grandson all together, Rajan, to try and overpower him. Stretching bows of diverse kinds, they assail him and another fierce battle ensues. A vengeful Abhimanyu shreds their bows and arrows, their limbs, and plucks off their heads decked with ear-rings and crowns of flowers. He lops off their arms adorned with various golden ornaments, which still hold swords, spiked maces and battle-axes in fingers cased in leather gloves.

The earth is strewn with garlands, ornaments, fine cloaks, fallen standards, coats of mail, shields, golden chains, diadems, parasols, yak-tails; with upaskaras, adhishthanas, dandakas, banduras, with crushed akshas, broken wheels, and yokes, numbering thousands; with anukarshas, banners, charioteers, horses; and also with broken chariots and felled elephants. The hallowed field spread over so liberally with slain Kshatriya shuras, rulers of different kingdoms, all come here for victory, presents a fearful sight.

When Abhimanyu angrily rides across Kurukshetra, everywhere at will, his very form becomes invisible. One sees only his coat of mail, glimmering with gold, his ornaments, bow and arrows. Indeed, he razes the enemy like the sun himself in his blazing effulgence, and no one can even look at him so bright is he.'"

CANTO 42

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'Abhimanyu at war resembles the Destroyer, Rudra himself claiming the lives of all creatures upon the advent of the Pralaya. His prowess like his grandsire Indra's, that prince is magnificent, ineffable! He pierces the enemy ranks like Yama and seizes Satvasravas like an angry tiger seizing a deer. Seeing this, many Maharathas, wielding all kinds of weapons, rush at him, calling out, "I will go first! Let me strike first!"

Just as a whale in the sea catches a shoal of small fish with great ease, so does Abhimanyu consume that whole division of Kshatriyas. Like rivers that never retreat as they approach the sea, none among the charging Kshatriyas draw back when they reach Abhimanyu. That legion reels like a boat tossed on the ocean where a mighty tempest rages, its crew panic-stricken by the violence of the wind.

Great Rukmaratha, son of Salya of the Madras, roars, "Kshatriyas, have no fear! When I am here, what is Abhimanyu? I will take him alive."

Riding his beautiful and well-equipped chariot, Rukmaratha dashes at Abhimanyu and bloodies him with three shafts that whistle into his torso, three into the right arm and three the left. Arjuna's son, however, breaks

Rukmaratha's bow, and in a blink cuts off his arms and his head with its beautiful eyes and high-arched brows. Seeing Rukmaratha, who vowed to either kill Abhimanyu or take him alive, die gorily, a hundred of his friends, each one a heroic Kshatriya, flying gold adorned pennants, join the battle. These maharathas, stretching their bows that are full six cubits long, surround Abhimanyu and loose tornadoes of arrows at him.

Seeing him besieged by all those great princes, Duryodhana rejoices and considers Abhimanyu already a guest in Yama's halls. The princes shroud Abhimanyu with dense gusts of golden missiles, making him well nigh invisible. We quickly see Abhimanyu with his standard and his chariot covered over with barbs like a great tree with flights of locusts. His blood flowing, his ire rising, he responds like an elephant goaded with an ankusha.

O Bhaarata, he invokes the Gandharvastra and the illusions it creates. Arjuna received this astra from the Gandharva Tumburu and others through tapasya and yagnas; he gave it to his son. Now unleashing it at his enemies Abhimanyu bewilders them. He is a circle of fire and we see him sometimes as one prince, sometimes as a hundred and sometimes as a thousand. Confounding his massed adversaries with the magic illusions of that weapon, he forges ahead on his ratha and vivisects the enemy kings, sending hosts of spirits soaring into the next world while here their bodies fall onto the ground tike tops that spin no more, many cut into a hundred raw sections. He destroys their bows, horses, charioteers, standards, why, their very legions while time seems to stand still for him. He kills the hundred princes like five-year old mango-trees on the point of bearing fruit, swept down by a tempest.

Seeing Abhimanyu single-handedly massacre all these youthful princes, brought up in every luxury and resembling angry snakes, along with their rathikas, elephants, horses and foot-soldiers, fear and blind rage grip Duryodhana and the shocked Kuru king rushes roaring at Abhimanyu. The incendiary duel between them lasts only a short while, before your son, harried past endurance by the resplendent Abhimanyu, is obliged to turn away from the fight.'"

CANTO 43

ABHIMANYU-VADHA PARVA CONTINUED

"Dhritarashtra says, 'What you tell me, O Suta, about the battle between the lustrous Abhimanyu fighting alone against so many enemies, seems wonderful, why, incredible. However, I do not regard such feats as unbelievable marvels in those who have dharma for their refuge. After Duryodhana is beaten back and a hundred princes are slain, what do the warriors of my army do next against Abhimanyu?'

Sanjaya says, 'Their mouths become dry, their eyes restless; sweat covers their bodies, their hair stand on ends and they are ready to quit the field in despair. Abandoning their wounded brothers, fathers, sons, friends, and kinsmen they flee, urging their horses and elephants to their utmost speed. Seeing them broken and in full flight, Drona, Aswatthaman, Brihadbala, Kripa, Duryodhana, Karna, Kritavarman and Subala's son Sakuni come swarming to quell the invincible Abhimanyu. But your grandson, Rajan, routs all of them and only one warrior, Duryodhana's son, the noble Lakshmana, accomplished tejasvin, fearless now because his is both proud and callow, takes the field against Abhimanyu. Anxious for his son, Duryodhana turns back to follow him, as do other maharathas.

Like dark thunderheads inundating a mountain-breast with rain, all of them lash arrow showers over Abhimanyu. Abhimanyu sweeps over them the dry wind in the sky that blows in every direction scattering cloud masses. Then, like one infuriated elephant fighting another, he engages your grandson, the handsome, brave and strapping Lakshmana, who stands near his father with his bow stretched, like a prince of the Yakshas; Lakshmana who strikes Abhimanyu through his arms and his chest with robust shafts that drink his blood.

Abhimanyu Mahabaho is like a snake beaten with a stick. He cries to Lakshmana, "Look well on this world, for you will soon go to the other one. In front of all your kinsmen, I will dispatch you to Yama's realm."

He looses a broad-headed astra that resembles a snake just emerged from its slough, and dissevers Lakshmana's beautiful head, graced with a strong and noble nose, fine eye-brows and handsome curls, and with sparkling kundalas. Seeing Lakshmana killed, your troops cry out in shock and grief.

Blood leaping into his eyes to see his precious son die, Duryodhana howls long and echoingly truly like some dreadful demon, and screams at his Kshatriyas, *Kill him!*

Six maharathas—Drona, Kripa, Karna, Aswatthaman, Brihadbala and Kritavarman, son of Hridika, surround Abhimanyu. He drills each of them with his burning arrows, and beats them off like a lion might a pack of dogs. The incandescent son of Arjuna falls upon the vast forces of Jayadratha with redoubled ferocity. With their elephant-division, the Kalingas, the Nishadas and the valiant son of Kratha, all clad in gleaming mail, encircle him and block his way ahead. Another pitched battle breaks out and tameless, invincible Abhimanyu quickly melts those forces; he is at them like a hurricane.

Kratha's son showers him with deadly fire, while many other rathikas led by Drona, who returns to the field, rush at him, discharging their violent fusillades at the meridian prince. Containing their assault with some disdain, Abhimanyu looses a flash flood of arrows at Kratha's son, cutting down all his barbs, breaking his bow, severing his arms and then his head with its golden coronet. Seeing Kratha's noble, mighty and famed son, master of astras, die in the incarnadine blasts of Abhimanyu's unworldly shafts, your other maharathas quickly ride away from this terrible prince of tender years.'"

CANTO 44

ABHIMANYU-VADHA PARVA CONTINUED

"Dhritarashtra asks, 'While young and invincible Abhimanyu, who never flees a battle, strikes deep into our vyuha, so effortlessly, and achieves feats more than worthy of his lineage, which of my heroes stand up to him?'

Sanjaya answers, 'Once he breaks into the chakravyuha, Abhimanyu brings bloody mayhem to your forces and all your heroes and the kings that fight for your son turn away from Arjuna's prince, for he fights like a god and they cannot bear him. Then it is that the six maharathas surround him again—Drona, Kripa, Karna, Aswatthaman, Brihadbala and Hridika's son Kritavarman of the Yadavas.

The other warriors harry Yudhishtira, to support Jayadratha who single-handedly holds up the Pandavas, Many powerful Kshatriyas draw their six cubit long bows and shower arrows on him like rain. Abhimanyu paralyses all these great archers. He strikes Drona with fifty arrows, Brihadbala with twenty, Kritavarman with eighty, and Kripa with sixty shafts. Abhimanyu draws his bow into a circle and stabs Aswatthaman with ten gold fledged barbs, and Karna with a keen bright, bearded arrow shot with great force.

Cutting down Kripa's horses and both his Parshni charioteers, mighty Abhimanyu bloodies Kripa's chest with ten searing shafts. In the very sight of your heroic sons, he overwhelms the brave Vrindaraka, the pride of the Kurus. While Arjuna's incredible son mows down your greatest warriors, one after another, Aswatthaman strikes him with twenty-five small and clever barbs. Abhimanyu turns on Drona's son with a sizzling volley and Aswatthaman responds with sixty fierce darts. But Abhimanyu stands immovable as the Mainaka mountain.

Mahatejasvin Abhimanyu looses seventy-three gold-winged shafts in a wink at Aswatthaman so he staggers in his ratha. Drona rides to his son's rescue, striking Abhimanyu with a hundred arrows, while Aswatthaman also pierces him with sixty. From another side, Karna strikes him with twenty-two broad-headed shafts; Kritavarman with fourteen; Brihadbala with fifty and Saradwata's son, Kripa, with ten. Abhimanyu, majestic dancer in his chariot, makes each of them a home for ten missiles from his implacable bow.

Brihadbala, king of the Kosalas, drills a slender barbed shaft into Abhimanyu's chest; in a flash, that superlative prince cuts down his antagonist's horses, standard, bow and charioteer. Brihadbala seizes up a great sword and, leaping down from his ruined chariot, runs at Abhimanyu to hew his head off. With one inexorable shining shaft, Abhimanyu find Brihadbala's heart, and that great Kshatriya falls dead without a sound. Seeing this, ten thousand illustrious Kshatriyas break away from the fray and flee, cursing Duryodhana.

Having killed Brihadbala, Abhimanyu courses around the field, sowing death all around him.'"

CANTO 45

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'Arjuna's dazzling son again strikes Karna with a heavy barbed bolt, then quick as the mind with fifty more. Now Duryodhana pierces Abhimanyu with a relucent clutch of shafts. Covered all over by now with arrows, Abhimanyu presents a striking appearance; mad with rage, he bathes Karna in blood so that he, too, mangled by that astounding prince's archery, wears a burnished look; and both of them resemble a couple of flowering kinsukas. Without a moment's pause, amazing Abhimanyu kills six of Karna's bravest warriors, with their horses and charioteers, and shatters their chariots.

Fear lays no hand on that luminous sixteen-year-old god among men and, never pausing, he shoots the six maharathas with ten more shafts each. With six unerring barbs, he strikes off the head of the youthful Aswaketu, son of the Magadha king, in the same moment killing his four horses and charioteer; no, never pausing, he despatches the Bhoja prince of Martikavata, whose banner has an elephant emblazoned on it. Roaring like several lions, so the field echoes with his strong and youthful voice, Abhimanyu blows like a desert storm of death on Kurukshetra; like a lion in a cattle pen is he.

Dusasana's son scathes Abhimanyu's horses with four shafts, his sarathy with one and Abhimanyu himself with ten; Abhimanyu plunges two smoking barbs into his enemy's body. Red-eyed, he cries, "Your father has fled battle like a coward. It is well that you are not like him. But you will not escape me alive today."

And Abhimanyu looses a long polished arrow at his enemy, but Drona's son cuts it down from a side with three light-like bolts.

Letting Aswatthama alone, Abhimanyu turns on Salya and shreds his chest with nine fierce barbs, vulture-feathered. The riverine arrows from his uncanny weapon break Salya's bow, kill both his Parshni charioteers, and bloody Salya himself, forcing him to quit his chariot and mount another. Tireless Abhimanyu, unchained, kills five maharathas in a blur—Satrunjaya, Chandraketu, Mahamegba, Suvarchas and Suryabhasa; he strikes Sakuni hard making him lurch in his chariot. Subala's evil son drills Abhimanyu with three barbs and says to Duryodhana, "We must attack him all together, or this boy will kill us all today. Rajan, take counsel with Drona and Kripa and think of how this horrible prince can be killed."

Karna asks Drona, "Abhimanyu crushes us all as he pleases. Tell us how we can stop him."

Drona says to all his maharathas, "You have all seen him close, this magnificent youth. Have you found any weakness in him? He careens everywhere among us all, but have any of us seen the faintest frailty in him? Ah, we can only gaze at the unearthly swiftness of this incomparable young lion, while he slaughters us, and gaze on in wonder.

We see his chariot fly among us like a streak of lightning; we see his bow always drawn in a circle; but so quickly does he aim his arrows and shoot them that it seems time is his servant. Ah, this dreadful son of Subhadra delights me, even while he razes our army, and afflicts my very prana, for he is so entirely wonderful. Our greatest maharathas are flabbergasted and I myself enchanted by the skills of Abhimanyu. Truly, I see no flaw in him, no chink to pierce so we might bring him down.

There is no difference between this youth and his father; if anything his son exceeds Arjuna! Look how he fills all the points of the horizon with his mighty shafts."

Still bleeding from Abhimanyu's arrows, Karna says between clenched teeth, "I am sorely wounded by this boy, and I fight on only because I am a

true warrior. I fear that my injuries are grave, for the force of his arrows is like none I have ever known, and I fear my wounds weaken my heart."

The Acharya tells Karna, with a smile, "Abhimanyu is young, his prowess is great. His kavacha is impenetrable because I myself taught his father how to wear his coat of mail. This young parantapa surely knows that subtle science completely. Yet with shafts well shot, you can destroy his bow, bowstring, the reins of his horses, the steeds themselves and his two Parshni charioteers.

O Karna, mighty archer, do this if you can and make him turn his back on the fight; and then strike him from behind. With his bow in hand, the very Devas and the Asuras together cannot conquer Abhimanyu. If you want to kill him, first deprive him of his chariot and divest him of his bow."

Not hesitating a moment, Karna cleaves Abhimanyu's bow in his hands, even as that prince continues to vigorously burn his enemies; Kritavarman of the Bhojas kills his horses and Kripa his two Parshni charioteers. After breaking his bow, the six maharathas fall ruthlessly on the now chariot less youth, unleashing a black storm of arrows at him. Bowless and his chariot useless, but always the pure Kshatriya who never knows fear, Abhimanyu takes up a sword and shield and leaps high into the air. He hangs there, using the arcane Kausika way, going freely through the sky like Garuda, prince of all birds!

With thoughts like *He will fall upon my sword!* the maharathas, their gazes now turned up, continue to loose their arrows at the suspended prince, always wary of him striking down at them. They draw blood from Arjuna's son turned into the ultimate embodiment of a warrior.

Then, with a perfect shaft, mighty Drona breaks Abhimanyu's sword at its jewelled hilt; at the same moment Karna shatters his shield in shards. Abhimanyu falls from a height but lands unhurt on his feet. Undaunted, with never a thought for his life, he pulls a wheel free from his ratha and holding it aloft, runs roaring at the Acharya.

Ah, this world has hardly ever seen any sight equal to Abhimanyu at that moment, covered in dust, but his body shining so brightly through it, with the chariot-wheel in his hands like Krishna's very Sudarshana, and still full of fierce valour. His clothes dyed red with the blood flowing from his countless wounds, his brow knit and formidable with deep furrows, still roaring like a pride of young lions, lord Abhimanyu of immeasurable tejas,

is magnificent, splendid, my king, glorious past telling or imagining on heartless Kurukshetra.'"

CANTO 46

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'Abhimanyu, the joy of Krishna's sister, Abhimanyu the Atiratha, flaunting his wheel like the Sudarshana, is so beautiful; he is like a second Janardana. With his lambent locks flying in the wind, his body alight, and that strangest weapon, so dazzling now in his hands, the very Devas are blinded by that prince and cannot look at his splendour.

Seeing him with the chariot wheel, the unnerved maharathas tremble and, somehow, all together, cut that wheel into a hundred pieces. Peerless Abhimanyu takes up a great mace and runs at Aswatthaman. Seeing the gada aloft, and looking like Indra's Vajra, Aswatthaman, tiger among men, jumps out of his chariot and runs three loping stride to escape that blazing prince. Abhimanyu, like a flame burning brightest just before it is put out, kills Aswathaman's horses and Parshni charioteers with dreadful strokes of his mace.

Pierced all over with arrows, looking like some ethereal porcupine, he smashes Subala's son Kalikeya's head like a red melon; never stopping, never doubting himself, he fells Kalikeya's seventy-seven Gandhara followers with his supernatural mace. Next, he slaughters ten rathikas of the

Brahma-Vasatiya vamsa, and then ten massive elephants! Flying then at Dusasana's son, he smashes his chariot along with its horses and pounds them down into the earth.

The indomitable son of Dusasana takes up his own gada and rushes at Abhimanyu, roaring, *Stop! Wait!* The cousins, the two young Kshatriyas heroes, begin to swing their maces at each other wildly, landing sickening blows. Both have a single thought; both *are* a single thought—to kill the other. They fight like the three-eyed Mahadeva and the Asura Andhaka in days of old. Finally, at the same instant, both land thunderous blows on each other and both fall at once onto the earth, like two uprooted yupastambas, sacrificial stakes raised in honour of Indra.

But it has been a day as long as several lives for Arjuna's matchless son. Dusasana's son, enhancer of the fame of the Kurus, is first to rise. Even as Abhimanyu begins to haul himself onto his feet, Dusasana's son swings an awful blow of his mace down squarely on the crown of noble Abhimanyu's head, shattering it. With a soft sigh, Parantapa Abhimanyu, sixteen years old, who has killed so many thousands of your greatest warriors by himself, falls dead on sacred Kurukshetra, the hint of a smile still on his bloody lips.

Thus, Rajan, many join together to finally kill this one hero, who by himself razes a vast portion of your army, like an elephant trampling lotus-stalks in a lake. And as he lies dead on the field, Abhimanyu looks like a wild elephant slain by hunters. Your troops surround the fallen Kshatriya who now resembles a raging summer conflagration extinguished after consuming a whole forest; or like a tempest divested of its fury after devastating mountain crests; like the Sun arriving at the western hills after having consumed the Bharata army; or like Soma swallowed by Rahu; or like the Ocean dried of water.

The maharathas of your army gaze at Abhimanyu whose face still has the splendour of the full moon and whose lashes black as the feathers of the raven made his eyes luminous and beautiful, Abhimanyu now lying prone on the bare earth. They are filled with joy and roar in relief and triumph again and again.

Indeed, Rajan, your troops are in transports of joy, while tears fall fast from the eyes of the Pandava heroes. Seeing Abhimanyu lying on the field of battle, like the moon fallen from the sky, diverse beings of the air lament, "Alas, he who fought alone, like an army himself, lies dead on the

battlefield, murdered by six mighty maharathas of the Dhartarashtra army, led by Drona and Karna. This killing was not a deed of dharma."

Upon fall of that transplendent prince among the countless corpses he has strewn her with, the earth looks like the star-filled sky with the moon now among the fainter lights. Bhumi assumes a beautiful aspect, covered with wavelets of blood, scattered with innumerable arrows with wings of gold and spread over with the noble heads of Kshatriyas, wearing ear-rings, variegated turbans of great value, with banners, yak-tails, beautiful cloths, priceless jewel-encrusted weapons, with the bright ornaments of chariots, horses, men, elephants; sharp and well-tempered swords looking like snakes freed from their sloughs, bows, broken arrows, spears, swords, kampanas and all kinds of weapons.

The ground in many places is impassable because of the horses that lie upon her dead or dying, all weltering in blood, with their riders lying near them, felled by Subhadra's son. Kurukshetra wears a grim and terrible aspect, with iron hooks and elephants big as hills, with shields, swords and standards, lying everywhere, all cut down by Abhimanyu. Superb chariots deprived of their horses, charioteers and maharathas lie all around in death's final attitudes, some crushed flat by elephants. Ample corpses of foot-soldiers with diverse weapons lie on the bloody ground and the indescribable sight fills all faint hearts with terror.

Seeing Abhimanyu, splendent as the sun or the moon, fallen on the ground, your troops rejoice, while the Pandavas are grief-stricken. When youthful Abhimanyu of sixteen summers falls, the Pandava legions all flee in shock from the very presence of Yudhishtira. Seeing his army breaking up, Yudhishtira addresses his warriors, "The heroic Abhimanyu was killed without retreating from battle, and he has certainly risen into swarga. So stand and fear not, for we shall yet vanquish our enemies."

Endued with great energy and lustre, Dharmaraja Yudhishtira, the best of Kshatriyas, attempts to put heart into his stricken men.

He says, "Arjuna's son has given up his life after killing countless enemies princes who were like snakes of virulent poison in battle. Razing ten thousand warriors, Abhimanyu who was like Krishna or Arjuna himself, has assuredly gained the realm of Indra. He destroyed chariots, horses, men and elephants, thousands of them, and was not content with what he did. He fought as no other Kshatriya ever has, and died in battle. We should not

grieve so for him for he has attained the bright regions of the righteous, realms that men acquire only through great punya karma.""""

CANTO 47

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'And thus, on that momentous day, after killing one of their greatest warriors, after suffering untold losses and injuries at his hands, we return to our camp in the evening, covered in blood. Under the unwavering gaze of our enemy, we slowly leave the battleground, in a stupor for such have been our losses.

The wonderful twilight hour arrives. We hear inauspicious howls of jackals and the Sun, now turned the pale-red of the filaments of a lotus, sinks low on the horizon, having reached the western mountains of Astama. Surya takes with him the brilliance of our swords, arrows, blades, chariot-railings, shields and ornaments. Colouring sky and earth with the same hue, the Sun assumes his favourite form of fire.

Kurukshetra, spread over with the motionless bodies of innumerable dead elephants, looks like the crests of cloud-capped hills riven by thunder, and lying all around are their standards, hooks, and riders fallen from their backs. The earth presents an amazing spectacle with great chariots smashed to pieces, and their warriors, charioteers, ornaments, horses, standards and banners all destroyed, many past recognition. The great rathas look like living creatures whose lives the enemy has taken with his shafts. The field

of battle wears a fierce and awful aspect with the legion horses and riders all lying dead, with costly trappings and coverlets of varied kinds torn and scattered about as if by some terrible storm; and tongues, teeth, entrails and eyes of men and beasts falling out of their proper places. Men wearing fine coats of mail, ornaments, bright robes and weapons, lie with dead horses, elephants and broken chariots on bare ground this twilight, although they deserve to sleep on costly beds and sheets.

Dogs, jackals, crows, cranes and other scavenging birds, and wolves, hyenas, ravens, diverse tribes of Rakshasas and sinister hosts of Pisachas arrive on the field of horror; they tear away the skins of the corpses and suck up their fat, blood and marrow, and then begin to feast greedily on their flesh and the vilest among them on all the secretions of rotted corpses. The Rakshasas laugh horribly and sing aloud, dragging dead bodies away in thousands, preventing noble Kshatriyas from having their last rites performed with honour and sanctity. The kali yuga has arrived.

A horrible river flows across the field of death, like the Vaitarani itself. Its waters are blood; chariots are its rafts; elephants its large rocks and the heads of dead men its smaller stones. It is soggy with the loosened flesh of slain steeds, elephants and men. The diverse kinds of beautiful weapons are the garlands floating on it or lying on its banks. The terrible river flows fierce through the heart of the field, bearing its dreadful cargo to the regions of the dead.

Hosts of Pisachas, their forms horrible and repugnant, rejoice as they drink and eat from that scarlet rill; wild dogs, jackals and scavenging birds, vultures, crows and the rest, partake of the same grisly feast, their ghoulish carnival. The warriors, whom death has spared on this day, gaze numbly at the field and its ghastly river, and before their eyes corpses seem to rise up and dance! Then, all those who have survived the apocalyptic day, slowly leave the field, for their eyes fill when they see Abhimanyu, who was like Sakra himself, lying there, his ornaments broken and fallen around him. Dead Abhimanyu looks like a sacrificial fire on an altar no longer fed with ghee.'"

CANTO 48

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'After the slaying of Abhimanyu, all the Pandava warriors leave their rathas, take off their armour, throw aside their bows, and sit surrounding Yudhishtira, all of them plunged in untold grief, their hearts fixed on one thought—dead Abhimanyu.

Upon the fall of his meteoric nephew, Yudhishtira is unmanned by sorrow and laments aloud. "Alas, Abhimanyu pierced the chakravyuha that Drona formed against me. He put so many mighty bowmen to flight, all of them masters of weapons and well-nigh invincible. He stormed our implacable enemy Dusasana and, striking him senseless, forced him to flee the field. Alas, that gallant son of Arjuna, having crossed the vast sea of Drona's army, is now a guest in Yama's halls, killed by the same Dusasana's son. Ah, how will I face Arjuna, and the blessed Subhadra who has lost her favourite son? How will I break this tragic news to Krishna and Dhananjaya? What hollow words will I speak to them? With what voice?

Wanting victory at any cost, it is I who has done this great evil to Subhadra, Kesava and Arjuna. He who is greedy never sees his own faults. Covetousness springs from folly. Honey-gatherers do not see the fall before them; and I am like them. Alas, we set our prince who was still a child in

the van of our army, while he should instead have been cossetted with fine food, carriages and chariots, rich beds and ornaments. How could our child of tender years, unskilled in battle, ride with any hope into such grave danger? Like a noble steed of proud spirit, he sacrificed himself instead of refusing to do what I asked.

Alas, today we too will lay ourselves down on the bare earth, blasted by the glances of grief that the angry Arjuna will cast on us. The very Devas applaud the feats of Arjuna, for he is mighty, handsome, liberal, intelligent, modest, forgiving, a shura who is respectful to his elders and superiors, who is heroic, beloved and devoted to truth—Arjuna of glorious achievements. This Kshatriya slew the Nivatakavachas and the Kalakeyas, Indra's enemies in Hiranyapura. In the twinkling of an eye he slew the Paulomas with all their followers. Yet he grants mercy to even his most inveterate enemies, if they but ask!

And it is his son that we could not protect from danger today. The Dhartarashtras, endued though they might be with great power and strength, will rue this day! For when he hears of Abhimanyu's death, Arjuna exterminate the Kauravas in wrath; and then, foolish Duryodhana, who has vile counsellors, who is the destroyer of his own race and friends, will give up his life in anguish. Seeing this son of Indra's son, with no remote rival in splendour and prowess, lying lifeless on the field, neither victory, sovereignty, immortality, nor living with the very Devas, can anymore fetch me the least delight!""

CANTO 49

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'While Kunti's son Yudhishtira thus laments, the Maharishi Krishna-Dwaipayana Vyasa comes to him. Worshipping him duly, and offering him a seat, the grief-stricken Yudhishtira says, "Mahamuni, while he fought alone, magnificently, several great maharathas surrounded Abhimanyu and killed him treacherously. He was but a child and he fought gloriously against a whole army. I asked him to open a passage for us and he broke into Drona's chakravyuha. We wanted to follow him but Jayadratha, with Siva's boon, barred our way. A dharma yuddha is fought fairly and against an equal adversary. But here Abhimanyu was besieged by an entire army. Ah, my heart is broken when I think that I sent that child to his death, and tears leak from my eyes, and I have no peace of mind."

The illustrious Vyasa says to the distraught, shattered Yudhishtira, "Wise Yudhishtira, men like you, who are masters of yourselves and of all knowledge, never allow any calamity to overwhelm them. Having killed countless enemies, Abhimanyu has risen into swarga. Indeed, though young in years, he fought like a grown and seasoned warrior. Yudhishtira, let alone

men, Death takes all Devas, Danavas and Gandharvas, without exception, and his law is inviolable."

Yudhishtira says, "Alas, these lords of earth that lie on the bare earth, slain in the midst of their forces, were all men of great prowess and valour. Some had the strength of ten thousand elephants while others were gifted with the impetuosity and force of the wind. They have all perished in battle, slain by men of their own varna.

They possessed great skills, energy and strength. Alas, the wise Kshatriyas who took daily to the field, always in the hope that they would conquer, now lie dead on Kurukshetra. The meaning of the word Death has today been amply revealed, for almost all these great lords of the earth are dead. These Kshatriyas lie motionless, bereft of vanity, having succumbed to their enemies. Many princes, themselves full of wrath, have been consumed by the fire of their enemies' fury.

A great doubt possesses me—from where comes Death? Whose son is Death? What is Death? Why does Death take away all beings? Pitamaha, O you who are like a god, tell me this."

Vyasa says, "Rajan, let me tell you this ancient story about the origin of Death that Narada once told Akampana, whilst that king suffered great and unbearable grief because his son had died. By listening to this most excellent tale, you will be freed from sorrow and the touch of affection's attachment. Listen well to this Itihasa, for it lengthens one's life, kills grief and bestows health. It is sacred, destroys hosts of enemies and is the most auspicious of all auspicious things. Indeed, this Itihasa is even like the study of the Vedas, Rajan, and every morning the best of kings, who wish for long-lived children and their own weal, should listen to it.

In olden days, there was a great and fearless king named Akampana. Once, on the battlefield, enemies surrounded and overpowered him. He had a son called Hari, equal to Narayana himself in strength. Hari was exceptionally handsome, a master of astras, gifted with great intelligence, and was like Sakra himself in battle. Surrounded by countless enemies, he shot thousands of astras at the warriors and elephants that hemmed him in. When he had achieved the most difficult feats in that battle, Yudhishtira, they finally killed him.

Performing the obsequies for his son, king Akampana purified himself. However, he continued to grieve for his Hari day and night and could regain

neither happiness nor peace of mind. Learning of his grief, the Devarishi Narada came to him.

Seeing Narada, the related everything that had happened—his defeat at the hands of his enemies and the killing of his son. Akampana said, “My son was endued with great energy, and equalled Indra or Vishnu himself in splendour. Alas they slew him, who had displayed his prowess on the field against countless enemies! O illustrious one, who is this Death? What is the measure of his energy, strength and prowess? O greatest of intelligent men, I truly wish to hear all this.’

The boon-giving lord Narada said, ‘Listen, Rajan, to this long Itihasa which will destroy your grief! In the beginning, the Pitamaha Brahma created all creatures. Invested with mighty energy, he saw that his creation showed no signs of decay. So Brahma began to reflect upon the destruction of the universe but failed to find any method to achieve it. He then became angry and from his anger a fire sprang from the sky. The fire spread in all directions consuming everything in the universe, and flames filled all swarga, akasa and bhumi.

Thus Brahma began to consume the whole universe and to destroy his creatures, mobile and unmoving, terrifying all with his wrath. Then Hara, who is also called Sthanu or Siva, with matted locks on his head, the Lord of all Rakshasas and Asuras, the night-rangers, appealed to the divine Brahma, the Lord of the Devas. When Sthanu fell at Brahma’s feet for the good of all creatures, the Supreme Deva said to the Mahayogin blazing with splendour, “What wish of yours can I grant, O you who deserve to have all your wishes fulfilled? O you who have been born of our wish, we will do anything that will please you! Tell me, Sthanu, what is your desire?”’’’

CANTO 50

ABHIMANYU-VADHA PARVA CONTINUED

"Siva replied, 'O Lord, you took great pains to create and nourish creatures of diverse kinds. However, you now destroy them with your fire. I am filled with pity. O illustrious one, be merciful.'

Brahma said, 'I have no wish to destroy the universe. I only want the good of the Earth, and this is why anger has possessed me. Bhumidevi suffers because of the heavy burden of creatures, and constantly urges me to destroy them. But I could not find the means to put an end to this infinite creation. At this, anger maddened me.'

Rudra said, 'Be merciful, O Lord of the universe; do not annihilate all living beings with your wrath. Let no more creatures, immobile and unmoving, perish. Through your grace, let the three-fold universe, the Future, the Past, and the Present, continue to exist. A fire has sprung from your wrath and even now it consumes rocks, trees, rivers and all kinds of plants and trees. Indeed, the fire devours all the universe and reduces it to ashes.

Be merciful, O Illustrious! Do not give way to anger. This is the boon I seek. Your rage destroys everything that belongs even to you; appease your wrath and quench it in your own self. Look on your creatures with

compassion and do good for them. Ensure that creatures with life and the power of generation do not cease to exist.

O Creator of the worlds, you have appointed me their Protector. Let not the mobile and the unmoving universe be destroyed. You are naturally inclined to grace, and it is for this that I plead with you.'

Narada continues, "Hearing what Mahadeva said, Brahma withdrew the fire of his wrath into himself and contained it there—for the weal of the world and all its creatures. Extinguishing the fire, the divine Benefactor of the world, the great Master, declared the dharma of procreation and emancipation. And while the Supreme Deity exterminated the fire born of his wrath, there emerged through the portals of his diverse senses, a young woman, dark, red and tawny, her tongue, face and eyes crimson, and decked with two brilliant ear-rings and diverse other scintillating ornaments. Issuing out of his body, she smilingly looked at the two Lords of the universe and then set out for the southern quarter.

Then Brahma, regulator of creation and destruction, named her Mrityu, and said to her, 'Slay these creatures of mine! You have been born of my wrath which I nourished for the destruction of the universe. Kill all creatures, be they fools or and seers, at my command. By doing this, you will benefit yourself.'

The lotus-devi, called Death, reflected deeply and then wept aloud and piteously in a melodious voice. The Pitamaha caught the tears she shed in his two hands.'"

CANTO 51

Abhimanyu-vadha Parva continued

"Narada said, 'The compassionate young Devi repressed her sorrow and, bending with humility like a vine, with her hands folded, asked the Lord of creation, "O Lord of words, how can I, being a woman, and created by you, do what you ask when I know that it is cruel and evil? I greatly fear adharma, I fear sin. O divine Lord, be merciful. Sons, friends, brothers, fathers and husbands are always dear; if I kill them, I fear that their kin will seek to do me harm.

The thought of the tears that will fall from the eyes of grief-stricken and weeping ones, fills me with dread! I seek your protection, O greatest of Devas, I will not go to Yama's abode. O boon-giving one, with bowed head and folded hands, I beg your clemency. Pitamaha of the worlds, I beg just this one wish from you—with your leave, I want to perform tapasya. Grant me this boon, O Divine One, O Master, if you allow me, I will go to the great asrama of Dhenuka! I will undergo the severest tapasya there and worship only you. I will not be able, O Devadeva, to take the precious prana of living creatures weeping in sorrow. Protect me from sin!'

Brahma said, 'Mrityu, you have been born for achieving the destruction of creatures. Go, kill all living creatures, you need not have any scruples. It

must be so. It cannot be otherwise. Do as I say and no one in the world will find fault with you.'

But she was still afraid. Looking into Brahma's face, she stood silently with joined hands. Wanting to do good to all beings, she could not bring herself to set her heart upon their destruction. Brahma also remained silent. And then, soon, the Pitamaha became pleased with himself and smiled looking upon all his creation. Thereupon, living beings were enlivened and continued to breathe as before, untouched by untimely death. When the invincible and illustrious Lord shook off his wrath, the dark and kindly girl left the presence of the wisest Deity.

Leaving Brahma, without having to destroy all creatures, Mrityu quickly went to the asrama called Dhenuka where she performed fierce tapasya and observed the sternest, most austere vratas. She stood there on one leg for sixteen billions of years, and another fifty billions, through pity for living creatures and from her wish to do them good, all the time restraining her senses from their favourite objects.

And once again, Rajan, she stood there on one leg for twenty-one times ten billions of years. And then she wandered for ten times ten thousand billions of years with the creatures of the Earth. Next, going to the sacred Nanda full of cool and pure water, she spent eight thousand years in those waters and performed a great tapasya there as well; at Nanda, she cleansed herself of all her sins.

Then, keeping her vow, she went first of all to the sacred Kausiki. Living only upon air and water, she practised tapasya there. She then went to Panchaganga and after that to Vetasa, where, by different kinds of especial austerities, that pure kanya emaciated her own body. Then she visited Ganga and from there went to great Meru, where she remained motionless like a stone, suspending her breath. Then at the summit of Himavat, where the Devas had performed their yagna in the most ancient days, the auspicious and compassionate girl remained for a billion of years standing on just her toe. Going then to Pushkara, Gokarna, Naimisa and Malaya, she emaciated her body further, practising austerities which satisfied her heart.

Without acknowledging any other God, with steady devotion only to the Pitamaha, she lived and delighted Brahma in every way.

At last, gratified with her, his heart softened and full of delight, the unchangeable Creator of the worlds said to that maiden. 'O Mrityu, why do

you perform so severe a tapasya?'

Mrityu replied, 'Living beings exist in health and do not injure one another even through words. I will not be able to kill them. O Lord, I want just this boon from you. I fear sin, and this is why I am engaged in tapasya. Most blessed one, undertake to remove my fears for ever. I am a woman, in distress, and innocent. I beg you, be my protector.'

To her, the divine Brahma, knower of the past, the present and the future, said, 'You will commit no sin, O Mrityu, by killing these creatures. My words can never prove false, O amiable one! Therefore, auspicious girl, kill these creatures of the four kinds. Eternal dharma will always be yours. Yama, the Regent of the world, and the various diseases will become your helpmates. I myself and all the Devas will grant you boons, so that, freed from sin and perfectly cleansed, you will even acquire glory.'

Thus addressed, Rajan, Mrityu, joining her hands and bowing down to him, once more said, 'If, O Lord, this cannot be achieved without me, then I bow my head to your command. But I beg you, listen once more to what I say. Let covetousness, wrath, malice, jealousy, quarrel, folly and shamelessness and other violent passions rend the bodies of all embodied creatures.'

Brahma said, 'O Mrityu, it will be as you say. Meanwhile, do away with living beings appropriately and sin will not be yours, nor will I seek to injure you. Your tear drops that are in my hands will now become diseases, springing from living creatures themselves. They will kill men; and if men are killed, do not fear, for sin will not be yours. Be devoted to dharma, observe your duty, and casting off both desire and anger, take the lives of these mortal beings. This will be your eternal virtue. Sin will destroy men of evil ways. By doing my bidding you will cleanse yourself. It will be your dharma to sink them in their sins. Therefore, cast off both kama and krodha, and kill these beings endued with life.'

Seeing that Brahma persistently called her Death, she feared to do otherwise. In terror of his curse, she said, 'Yes!' Helpless not to obey, casting off desire and wrath, she began to take the lives of living creatures when the time came for their death.

It is only the living that die. Disease spring from living creatures themselves and is an abnormal condition as it causes them distress and pain. So do not indulge in fruitless grief for anyone after they are dead. The senses, after death, go with them to the other world. Achieving their

respective functions, they return once more with each individual jiva when the spirit is reborn.

Thus all creatures, including the very Devas, are subject to death; they too are mortal. The awful wind, omnipresent and with infinite energy, with its terrible howl and great strength irresistibly drives the bodies of living creatures. It will not demonstrate active energy, nor will it suspend its functions; but do this naturally. Even all the Devas have the appellation of mortals attached to them.

Therefore, lion among kings, do not grieve, for your son is passing his days in perpetual happiness in swarga for he has attained those delightful regions that are reserved for Kshatriyas. Casting off all sorrows, he has gained the companionship of great souls of dharma. The Creator himself has ordained Death for all beings and when their hour comes, they are destroyed. The death of all beings arises from the creatures themselves for they are responsible for their own deaths.

Death does not kill anyone, armed with her bludgeon! Therefore, those who are wise truly know death to be inevitable because Brahma himself has ordained it. So never grieve for those who are dead; and knowing that the Supreme God has ordained this death, cast off your grief for your dead son!'

Vyasa continues, "Hearing these profound words of advice from Narada, king Akampana said to his friend, 'O illustrious Maharishi, after hearing this Itihasa from you, my grief is gone and I am contented. I am grateful to you and I worship you.'

Hearing this, the Devarishi Narada of immeasurable soul left for the Nandana vana.

The frequent recital of this story to others, and listening to it, is said to be purifying. It leads to fame and heaven, is worthy of approbation, and also enhances the life-span. Now that you have heard this tale, cast off your grief, Yudhishtira. Reflect on the duties of a Kshatriya, and the high state of punya that can be attained by heroes. Abhimanyu, the maharathin the mahatejasvin, has attained swarga after killing numberless enemies in full view of all the mighty archers. He has fallen on the battle field, struck with sword, mace, dart and bow. Sprung from Soma Deva, he has returned into the lunar essence, cleansed of all his impurities.

Therefore, O Pandava, you and your brothers should muster all your courage and without allowing yourselves to be stupefied by sorrow, take the

field again, inflamed with fury for battle.""”

CANTO 52

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'Hearing of the origin of Mrityu and her strange deeds, Yudhishtira humbly addresses Vyasa once more. He says, "There were many kings of dharma in blessed countries, their prowess equal to that of Indra himself. They were rajarishis, O Muni, who were sinless and spoke only truth. Once more, tell me of their feats in ancient times so that I am consoled. What was the extent of the gifts they made at yagnas? Who were these mahatmans, these royal sages of dharma? Tell me all, O illustrious one!"

Vyasa replies, "There was a king named Switya. He had a son called Srinjaya. The Rishis Narada and Parvata were his friends. One day, the two munis came to visit Srinjaya in his palace. Duly worshipped by Srinjaya, they were pleased with him, and continued to stay happily with him. Once, as Srinjaya was seated at his ease with the two rishis, his beautiful daughter came to him, smiling sweetly, and greeted him with reverence. Srinjaya blessed the delightful girl.

Seeing her, Parvata smilingly asked Srinjaya, 'Whose daughter is this girl of restless glances, who has every auspicious mark? Is she the

splendour of Surya, or the flame of Agni? Or is she Sri, Hri, Kirti, Dhriti, Pushti or Siddhi, and the lambency of Soma?'

King Srinjaya answered, 'O illustrious one, this girl is my daughter. She seeks my blessings.'

Then Narada asked king Srinjaya, 'If, Rajan, you wish for great fortune for yourself, give your daughter to me as a wife.'

Delighted with the Rishi's proposal, Srinjaya said to Narada, 'I give her to you.'

At this, the other Rishi, Parvata, indignantly said to Narada 'I had in my heart chosen this girl first, but you have taken her as your wife. O Brahmana, you will not go to swarga.'

Narada replied, 'For a man to be a husband he must first give his heart and seek consent. This is followed by the solemn commitments by both parties, and the actual gift is made by the sprinkling of holy water and the recital of the mantras ordained for the taking of the bride's hand. These have been declared as the indications by which one becomes a husband. Even this ceremonial is not all. Above all is the pradakshina of seven paces by the bride circumambulating the groom. Without these your marriage is not complete. You have cursed me, and you will also not go to heaven without me.'

Having cursed each other the two Rishis continued to live there in the palace.

Meanwhile, king Srinjaya, who wanted a son, purified himself and scrupulously entertained the Brahmanas to the very best of his power, with food and clothing, and saw to their every other need and comfort. After some time, those greatest of Brahmanas became pleased with the king and wished a son for him. Together they went to Narada and said to him, 'Give this king a son of the kind he wants.'

Narada replied to them, saying, 'Tathaastu, so be it.'

Then the Devarishi said to Srinjaya, 'O Rajarishi, the Brahmanas are pleased and they wish you a son! Ask them for the boon; tell them what manner of son you want.'

With joined hands, the king asked for a son with every accomplishment, famous, of glorious feats, of great tejas and a parantapa who would vanquish all his enemies. And he further asked that the urine, the excrement, the phlegm and the sweat of that child should be gold! And in due time the king had a son born to him, who came to be named

Suvarnashthivin and because of the boon, the child began to increase his father's wealth beyond all calculation.

King Srinjaya had all the objects of his desire to be wrought of gold. His houses, walls, forts, the houses of all Brahmanas within his dominions, and his beds, vehicles, plates, all manners of pots, cups, the palace that he owned, and all implements, utensils, and weapons were made of gold. And in time his fame increased.

Then some thieves heard of the prince and banded together and sought to harm the king. Some among them said, 'Let us seize the king's son for he is his father's gold mine.'

They broke into the king's palace and forcibly abducted prince Suvarnashthivin and made off with him to the forest. There those fools, urged by greed, but not knowing what to with the prince, killed him and cut his body into pieces. They did not see any gold inside him. When the prince was dead, all the rest of the gold, got through the Rishi's boon, also vanished. The thieves began to fight among themselves and killed each other, and with them perished that most wonderful prince. Those evil men plunged down into the most unimaginable and awful hell.

Seeing his son killed, king Srinjaya, in deep sorrow, began to lament piteously. Seeing the king so grief-stricken on account of his son, the Devarishi Narada appeared before him.

Listen, Yudhishtira, to what Narada said to Srinjaya. 'Srinjaya, you will have to die with your desires unfulfilled, although we Brahmavadis live in your house. Even Avikshita's son Marutta had to die.

Annoyed with Brihaspati, Marutta had Samvatta perform his great yagnas! The illustrious lord Mahadeva himself had given wealth in the shape of a golden plateau of Himavat to that royal sage. With that wealth, king Marutta performed various yagnas so that afterwards different groups of gods, the creators of the universe, with Indra himself in their company and with Brihaspati at their head, used to visit him.

All the carpets and furnishings of his yagnasala were made of gold. At his yagnas, the Munis all ate food as they pleased, food that was clean and to their taste. The milk, curds, ghee, honey and other kinds of victuals, were the very best; the robes and ornaments were enviably costly; and the Brahmanas who were masters of the Vedas were gratified.

The very Devas would serve the food in king Marutta's palace, while the Viswedevas were his courtiers. Those dwelling in swarga were happy

with the libations of clarified butter and they, in their turn, increased the powerful ruler's wealth of crops with abundant rains. He always contributed to the satisfaction and joy of the Rishis, the Pitris and the Devas, by practising Brahmacharya, studying the Vedas, performing obsequial rites and giving all kinds of gifts.

Such was his immense store of wealth and gold that it was difficult to give away. And he did, in fact, give all his untold wealth away in dakshina to the Brahmanas. Sakra himself used to wish him well. He made his subjects happy by always living in dharma, and he ultimately went to those eternal realms of bliss, which he acquired through his inexhaustible punya.

With his children, counsellors, wives, descendants and kinsmen, king Marutta, in his youth, ruled his kingdom for a thousand years. When such a king died, Srinjaya, who was your superior in the four cardinal virtues—tapasya, truth, compassion and liberality—and who, being superior to you, was far greater than your son? Do not grieve saying, "O Swaitya!", for your son who performed no yagnas nor gave any dakshina at a sacrifice.'

CANTO 53

ABHIMANYU-VADHA PARVA CONTINUED

"Narada said, 'O Srinjaya, it is said that King Suhotra also fell prey to death. He was the greatest of Kshatriyas and invincible in battle. The very Devas would come to visit him. Acquiring his kingdom through dharma, he always sought the advice of his Ritwijas, and other domestic priests and Brahmanas and followed their behests. Virtuous and liberal, familiar with the duty of protecting his subjects, king Suhotra performed yagnas, subjugated his enemies and wished to increase his wealth. He worshipped the Devas by the ordinances of the Shastras, and defeated his enemies with his astras. He brought joy to all that lived within his domains through his pure and majestic deeds.

He ruled the earth, freeing her from Mlecchas and forest-brigands. The Deva of the clouds showered gold upon him all the year around. In those times out of mind, the rivers in his kingdom flowed liquid gold and it was available to everyone. The Devas blessed his kingdom with a large number of crocodiles, crabs and fish of different species and countless objects of desire, all made of gold.

The artificial lakes in the king's dominions each measured full two yojanas. Looking at the thousands of dwarfs, humpbacks, alligators,

makaras and tortoises, all made of gold, king Suhotra wondered greatly. He performed a yagna at Kurujangala and gave away the unlimited wealth of gold to Brahmanas before the completion of the sacrifice. After he had performed a thousand Aswamedha yagnas, a hundred Rajasuya yagnas, many sacred Kshatriya yagnas, at all of which he gave lavish gifts to Brahmanas, and after countless daily rituals performed for specific wants, the king ultimately obtained a most desirable end.

When, O Srinjaya, the life of such a king who was superior to you in the four cardinal virtues, had to come to an end, and who, being superior to you, was thus far greater than your son, you should not grieve saying, "Oh Swaitya, Oh, Swaitya!" for your son performed no sacrifice and made no sacrificial dakshina.'

CANTO 54

ABHIMANYU-VADHA PARVA CONTINUED

"Narada said, 'The heroic king Paurava too, O Srinjaya, fell prey to death. This king gave away a thousand times a thousand horses that were all perfectly white. Countless learned Brahmanas, all versed in the principles of Siksha, one of the six Vedangas, and Akshara, the letters of the original alphabet, came from different kingdoms to the Aswamedha yagna that royal sage performed. The king gave priceless gifts to these Brahmanas, purified by the Vedas, by gyana, and by vratas, men of liberal and gracious countenances—fine robes, houses, excellent beds, carpets, carriages and draft-cattle, and actors, dancers and singers who were marvellous exponents of their respective arts, and always entertained them.

At each of his yagnas, in due time, he gave away as sacrificial gifts ten thousand elephants of golden magnificence, with ichor trickling down their bodies, and chariots made of gold with wonderful standards and banners. He also gave away a thousand times a thousand maidens decked with ornaments of gold, chariots, horses and elephants for riding, and mansions, fields, hundreds of thousand of kine and thousands of cowherds—all decked out in gold. They who are acquainted with ancient history, sing this song about the yagna at which king Paurava gave away cows with calves with

golden horns and silver hooves, brass milking pots, female slaves, male slaves, asses, camels and sheep, all countless in number, diverse kinds of gems and varied hill-like mounds of food.

Countless yagnas the king of the Angas successively performed, in the order of their merit, and according to his varna dharma, so many auspicious yagnas which yielded every possible object of desire. O Srinjaya, when such a king died, who was better that you in respect of the four cardinal virtues, and who being superior to you, was far greater than your son, you should not lament, "Oh, Swaitya, Oh, Swaitya!" and grieve for your son who performed no yagnas and gave away no dana.'

CANTO 55

ABHIMANYU-VADHA PARVA CONTINUED

"Narada said, 'Usinara's son Sibi, too, O Srinjaya, fell prey to death. That king had, as it were, cast a leathern girdle around the Earth, making Bhumi with her mountains, islands, seas and forests resound with the clatter of his chariot. The Parantapa, king Sibi always slew his greatest enemies. He performed many yagnas and gave away gifts in profusion to the Brahmanas. That king of great prowess and intelligence had acquired enormous wealth. In battle, he won the praise of all Kshatriyas. He subjugated the whole world and performed many Aswamedha yagnas, without any impediment, giving away as sacrificial dakshina a thousand crores of golden nishkas and so many elephants, horses, deer, sheep and other animals, and hills of grain, earning him untold punya.

King Sibi also gave away the sacred Earth of diverse kinds of soil to the Brahmanas as dakshina. Indeed, Usinara's son Sibi gave away as many kine as the number of rain-drops that fall on the earth, the number of stars in the firmament, the number of sand-grains on the bed of Ganga, or the number of rocks that constitute the mountain called Meru, the number of gems or fish in the ocean.

The Creator himself had not met with and will not meet in the present or the future, another king who could bear the burdens that king Sibi carried. Many were the sacrifices with every kind of ritual that Sibi performed. In his yagnas, the sacrificial stakes, the carpets, the mansions, the walls and the arches, were all made of gold. Delicious and pure food and drink were served in profusion to the Brahmanas who went there in numbers past all count. With delicacies of every description laid out, one heard nothing but pleasing words like *Give away* and *Take*, being spoken there. Milk and curds were collected in lakes. In his yagnasala, there were rivers of drink and white hills of food. *Bathe, drink and eat as you like!* These were the only words heard there.

Gratified with his righteous karma, Rudra granted Sibi a boon, saying, "As you give away, let your wealth, devotion, fame, dharma, the love that all creatures bear you, and the heaven you attain, all be inexhaustible."

Having obtained these boons, even Sibi, when the time came, left this world for swarga. When, O Srinjaya, he who was superior to and far superior to your son had to die, you should not lament, crying, "Oh, Swaitya, Oh, Swaitya!", and grieve for your son who performed no sacrifice and gave no sacrificial gift.'

CANTO 56

ABHIMANYU-VADHA PARVA CONTINUED

"Narada said, 'Srinjaya, Rama, the son of Dasaratha, fell prey to death. His subjects were as much delighted in him, as a father is with the children of his loins. He possessed great tejas and was a home to countless virtues. Of unfading glory, at his father's command, Rama, the elder brother of Lakshmana lived for fourteen years in exile in the forest, with his wife. In Janasthana, that Bharatarishabha slew fourteen thousand Rakshasas for the protection of the munis of the vana.

The Rakshasa called Ravana who, beguiling both him and Lakshmana, abducted his wife Sita, the princess of Videha. Like the three-eyed Mahadeva killing the Asura Andhaka in the olden days, Rama in wrath slew Ravana, the offender of Pulastya's race, with all his kinsmen and followers, Ravana whom even the Devas and the Asuras together could not quell, the evil Ravana who was as a thorn to the Devas and the Brahmanas.

Because of his loving nurture of his subjects, the very Devas worshipped Rama. Filling all the Earth with his achievements, even the Devarishis lauded him. Compassionate to all beings, that king, after conquering different realms and protecting his subjects virtuously, performed a great yagna without hindrance. The lord Rama also performed

a hundred Aswamedha yagnas and the mahayagna called Jaruthya. With libations of ghrita he pleased Indra. Through all these, Rama conquered hunger and thirst and all the diseases to which living creatures are subject. He possessed every accomplishment and blazed with his own tejas. Indeed, Rama, the son of Dasaratha, by far outshone all other living creatures.

When Rama ruled his kingdom, the Rishis, the Devas, and Manushyas, all lived together on the Earth, and their lives were never as full and wonderful as during Ramarajya. All life's sacred and mighty breaths, Prana, Apana, Samana, and the others, performed their functions blemishlessly. All luminous bodies shone brighter, and no calamity ever came near. All his subjects had long lives, and none died in their youth.

The dwellers of heaven were highly pleased for they received, according to the vidhis of the four Vedas, libations of clarified butter and other offerings of food made by men. Rama's realm was free from flies, gnats and other pernicious insects; and there were no beasts of prey or poisonous reptiles. There was no adharma; no one was covetous, and none ignorant. The subjects of all the four varnas engaged in acts of dharma and other worthy deeds.

When the Rakshasas in Janasthana obstructed the flow of offerings to the Pitris and the worship of the Devas, Lord Rama killed them. Men were each blessed with a thousand children, and their life-span was a thousand years. Elders had never to perform sraddhas of those younger than them. Youthful in form, with a dark-blue complexion and reddish eyes, Rama had the tread of a mighty elephant in musth. He had a lion's shoulders, untold strength, his arms reached down to his knees, and were great and handsome, and all creatures loved him. Rama ruled his kingdom for eleven thousand years and his subjects always uttered his name.

While Rama ruled his kingdom, the world was full of divine beauty and joy. Having established his own dynasty on earth, consisting of eight royal houses of the Suryavamsa, finally Rama ascended into swarga taking with him, his four kinds of subjects, all the species, men, beasts, birds, insects and plants of every kind.

O Srinjaya, even he who was vastly superior to you in the four cardinal virtues and superior to your son, died. You should not lament, crying, 'Oh, Swaitya! Oh, Swaitya!' for your son performed no yagna and gave no sacrificial dakshina.'

CANTO 57

ABHIMANYU-VADHA PARVA CONTINUED

"Narada said, 'O Srinjaya, we hear that even king Bhagiratha died. He caused the Bhagiratha ghats of the Ganga, so named after him, to be covered with flights of steps made of gold. Surpassing all kings and all princes, he gave the Brahmanas a thousand times a thousand girls decked in ornaments of gold, riding on chariots yoked to four horses, and with a hundred kine behind each chariot, with many goats and sheep behind each cow. King Bhagiratha gave away vast gifts at his yagnas for which an immense gathering of men assembled.

The Ganga was aggrieved by her burden, so she said "Protect Me," and sat down in his lap because of which she, like the Apsara Urvasi, came to be regarded as his daughter and was named Bhagirathi after him. Having become the king's daughter, she became like a son, and thus the means of salvation to his deceased ancestors.

Soft-spoken Gandharvas of celestial splendour, gratified, sang all this in the hearing of the Rishis, the Devas and the Manavas. Thus, O Srinjaya, did the Devi, the ocean-going Ganga choose for her father king Bhagiratha, descendant of Ikshvaku, and performer of yagnas who gave lavish gifts to Brahmanas. The very Devas with Indra at their head always attended his

sacrifices. The Devas used to facilitate his yagnas in every way by removing all impediments to them, in order to take their shares of the havis.

Possessed of great punya, Bhagiratha gave the Brahmanas whatever they wanted, wherever they wanted, without requiring them to move. There was nothing which he would withhold from Brahmanas. Every one received from him everything they wished for. Finally, the king ascended to the world of Brahma, through the grace of the Brahmanas. For the very object on which the Rishis who subsisted on the rays of the Sun would wait upon the Sun and the Deity of the Sun, they used to wait upon the lord Bhagiratha, the ornament of the three worlds.

O Srinjaya, when he who was superior to you as regards the four cardinal virtues, and who, being superior to you, was far superior to your son, had to die, you should not grieve, crying, "Oh, Swaitya! Oh, Swaitya!" for your son performed no yagnas and gave no sacrificial gifts.'

CANTO 58

ABHIMANYU-VADHA PARVA CONTINUED

"Narada said, 'Dilipa, the son of Havila, O Srinjaya, we hear, also fell a victim to death. Brahmanas, vested with the knowledge of Truth, devoted to the performance of yagnas, blessed with children and many grandchildren, were present during his hundreds of yagnas. King Dilipa, after performing his yagnas, gave away this very Earth filled with her treasures to those Brahmanas. At Dilipa's yagnas, the roads were all paved with gold and the very Devas, with Indra at their head, would come to visit him, equating him to Dharma himself.

The upper and lower rings of his sacrificial stake were of gold. Eating the Raga-khandavas at his yagnas, many were seen to lie down on the very streets, sated. It was exceedingly wonderful to see that while crossing water, the wheels of his chariot never sank but skimmed upon the water's surface. This never happened to other kings, Even those who witnessed king Dilipa, the indomitable, always truthful in speech, give away lavish gifts at his yagnas, ascended into swarga.

In Khattanga, the home of Dilipa, one always heard these five sounds—the sound of Vedic chanting, the twang of bows, and cries of *Drink! Enjoy!* and *Eat!*

O Srinjaya, when even he, who was superior to you in the four cardinal virtues, and therefore far superior to your son, had to die, you should not cry, “Oh, Swaitya! Oh, Swaitya!” and grieve for your son who performed no yagnas and gave no sacrificial gifts.’

CANTO 59

ABHIMANYU-VADHA PARVA CONTINUED

"Narada continued, 'Mandhatri, the son of Yuvanaswa, O Srinjaya, fell prey to death. That king vanquished the Devas, the Asuras and Manavas. The Aswin twins brought him out of his father's belly with magical surgery.

Once upon a time, king Yuvanaswa while hunting deer in the forest became thirsty and his horses were exhausted. Attracted by a wreath of smoke, which turned out to be from a yagna fire, Yuvanaswa went and drank the sacred ghrita that he found lying there. The king, thereupon, conceived. Seeing that Yuvanaswa was advanced with child, the physicians of the Devas, the twin Aswini Kumaras, extracted the child from the king's belly.

Seeing the child of celestial splendour lying on the lap of his father, the Devas said to each other, "What sustenance will support this child?"

At this Vasava said, 'Let the child suck my fingers.'

At which, from the fingers of Indra there issued milk sweet as nectar. And since Indra, from compassion, said, "He will draw his sustenance from me", and showed him that kindness, the Deva named the child Mandhatri. Springs of milk and divine ghee fell into the mouth of Yuvanasva's son

from the hand of Indra. The boy grew up sucking nourishment from Indra's fingers. In twelve days he grew to twelve cubits in height and acquired prodigious abilities and prowess.

He conquered the whole of this Earth in a single day. Virtuous, intelligent, heroic, devoted to truth and a master of his passions, Mandhatri with his bow vanquished Sudhanwan, Jaya, Suna, Vrihadratha and Nriga. The lands lying between the mountain Udaya where the Sun rises and the Astama where it sets, are known to this day as the dominion of Mandhatri.

Rajan, after performing a hundred Aswamedha yagnas as well as a hundred Rajasuya yagnas, he gave away to Brahmanas, Rohita fish made of gold that were ten yojanas long and one yojana wide. Others, who came to his yagnas and contributed to their success, ate the mountains of savoury food of diverse kinds, but after he had entertained the Brahmanas. The vast quantities of food, drink, and mountains of rice, looked incredible and delightful where they were piled. Rivers and lakes of ghee, with different kinds of soup for their base, curds for their froth and liquid honey for their water, were beautiful to behold and, wafting honey and milk, encircled mountains of solid viands.

Devas, Asuras, Manushas, Yakshas, Gandharvas, Nagas, Pakshis, and many Brahmanas, accomplished in the Vedas and their angas, and innumerable great Rishis came to Mandhatri's yagnas. No one among those present was illiterate or less than learned.

King Mandhatri, having bestowed the Earth confined by the seas and full of wealth upon the Brahmanas, vanished like the Sun at night. Filling all the points of the compass with his fame, he left for the regions of great souls of dharma. When he, O Srinjaya, who excelled you in the four cardinal virtues and who was thus far superior to your son, had to die, you should not grieve, crying, "Oh, Swaitya! Oh, Swaitya!" for him who performed no yagna and made no sacrificial gifts.'

CANTO 60

ABHIMANYU-VADHA PARVA CONTINUED

"Narada said, 'O Srinjaya, Yayati, the son of Nahusha, was also a victim of Mrityu. He performed a hundred Rajasuyas, a hundred Aswamedha yagnas, a thousand Pundarikas, a hundred Vajapeyas, a thousand Atiratras, innumerable Chaturmasyas, various Agnishtomas and many other kinds of yagnas, at all of which he gave away lavish dakshina and dana to great Brahmanas. Having counted it first, he gifted to Brahmanas all the wealth that existed on the Earth and was in the possession of Mlecchas and other Brahmana-haters.

When the Devas and the Asuras were arrayed for battle, king Yayati went to the Devas' help. He divided the Earth into four parts and gave it away to four great ones. Having performed various yagnas and virtuously fathered admirable offspring upon his wives Devayani, the daughter of Usanas, and Sarmishta, king Yayati, like a Deva, like a second Vasava, roamed through the Nandana vana at his own pleasure.

When Yayati, profound master of all the Vedas, found that indulging his passions did not satisfy him, he, with his wives, retired into the forest, saying, "Even all the paddy, wheat, gold, animals and women there is on

Earth is not sufficient to satisfy one man. Considering this, one should cultivate contentment."

Thus abandoning all his desires and attaining true peace and satisfaction, the lord Yayati, installed his son on his throne and retired into the forest.

When he, O Srinjaya, who was superior to you in respect of the four cardinal virtues, and therefore far superior to your son, had to die, you should not cry, "Oh, Swaitya! Oh, Swaitya!", and grieve for your son who performed no yagna and made no sacrificial gifts.'

CANTO 61

ABHIMANYU-VADHA PARVA CONTINUED

"Narada continued, 'Nabhaga's son Ambarisha, O Srinjaya, we know, fell prey to death. Alone he battled a thousand kings, a thousand times. These enemies, all masters of weapons and desperately wanting victory, attacked him from all sides, with fierce war cries. With the measureless strength, vigour and skill he had acquired through long abhyasa, and his awesome astras, he destroyed his enemies' royal chatras, weapons, standards and chariots and dispelled his own apprehensions.

Throwing off their armour, these men begged him for mercy. They sought his protection, saying, "We yield ourselves to you!"

Reducing them to subjection and conquering the whole Earth, he performed a hundred yagnas of the best kind, according to the rites ordained in the shastras. At these yagnas, people of all varnas ate his pure and delicious fare and they worshipped the Brahmanas and thus greatly pleased them. The Munis ate delectable sweet-meats, purikas, puras, apupas, sashkalis and large karambhas, prithumridwikas, and diverse kinds of other dainties, and drank various kinds of soups, maireyaka, and ate ragakhandavas, and every sort of confectionary, well-prepared, soft and

fragrant, as well having as nectarine ghee, honey, milk, water, sweet curds, and many kinds of exotic and succulent fruits and roots.

Those accustomed to wine, drank so many different kinds of intoxicating drinks for their pleasure, and sang and played their musical instruments. Eager revellers by the thousands, intoxicated with drink, danced and merrily sang hymns in praise of Ambarisha; while others, unable to stand, fell down. At these yagnas, king Ambarisha gave, as sacrificial gifts, the kingdoms of hundreds and thousands of kings to the ten million priests he engaged. After he had performed various yagnas the king gave to the Brahmanas, as dakshina, a number of princes and kings whose coronal locks had been washed in the sacred bath, all wearing golden armour, all having white chatras spread over their heads, all seated on golden chariots, all attired in rich robes and having large trains of followers, and all bearing their sceptres and bringing their treasuries.

Seeing this, the Maharishis were highly gratified, and said, "No one in the past has done, and none in future will be able to do, what king Ambarisha of unequalled munificence, does now."

When he, O Srinjaya, who was superior to you in the four cardinal virtues, and therefore far superior to your son, had to die, you should not cry, "Oh, Swaitya! Oh, Swaitya!" and grieve for him who performed no yagna and made no sacrificial gifts.'

CANTO 62

ABHIMANYU-VADHA PARVA CONTINUED

"Narada said, 'O Srinjaya, we hear that king Sasabindu, too, fell prey to death. He was a handsome man of great ability and intelligence and he performed a host of yagnas. The noble king had one hundred thousand wives from each of whom were born a thousand able sons. Proficient in the Vedas, these princes performed millions of yagnas, and many mahayagnas. They wore golden armour and were superlative archers. Every one of them performed Aswamedha yagnas.

Sasabindu at his own Aswamedha yagna gave away as dakshina all these sons of his to the Brahmanas! Behind each of these princes were hundreds upon hundreds of chariots, elephants and gorgeous maidens decked in ornaments of gold. With each maiden were a hundred elephants; with each elephant, a hundred chariots; with each chariot a hundred horses wearing garlands of gold. With each of these horses were a thousand kine; and with each cow were fifty goats. Such was the limitless wealth that the most blessed Sasabindu gave away to the Brahmanas.

The king caused as many sacrificial stakes of gold to be made for his great Aswamedha yagna as were ordained, and he doubled that number of the sacrificial stakes of wood in other yagnas. There were mountains of

food and drink some two yojanas high. Upon the completion of his yagna, thirteen such mountains of food and drink remained untouched. His kingdom was free from evil and full of contented, well-fed and perfectly happy people.

Having ruled for many long years, Sasabindu finally ascended to swarga. When he, O Srinjaya, who was superior to you in respect of the four cardinal virtues and therefore, far superior to your son, had to die, you should not cry, “Oh, Swaitya! Oh Swaitya!”, and grieve for him who performed no yagna and made no sacrificial gifts.’

CANTO 63

ABHIMANYU-VADHA PARVA CONTINUED

"Narada said, 'O Srinjaya, Gaya, the son of Amartarayas, we know, fell a victim to death. He, for a hundred years, ate nothing but the leftovers of the libations of ghee poured into the sacrificial fire. Gratified with his proof of great devotion Agni offered to grant him a boon.

Gaya said, "I wish to have a complete knowledge of the Vedas through tapasya, through the practice of brahmacharya, by observing vratas and niyamas, and through the grace of my superiors. I also want to acquire inexhaustible wealth through practice of the duties of my swadharma and without injury to others. I also wish to be able to make gifts to Brahmanas with veneration. Let me also beget sons upon wives belonging to my own varna and not upon others. Let me be able to give away food with devotion. Let my heart always delight in dharma. O Agni, supreme cleanser, let no impediment overtake me while I am engaged in sacred karma for the attainment of punya."

Saying "Tathaastu", Agni disappeared.

King Gaya got all he had asked for and also subdued his enemies in fair battle. Then, for a full hundred years, he performed a myriad yagnas with generous gifts to the Brahmanas, as well as the vratas called chaturmasyas

and many others. Every year, for a century, the king gave the Brahmanas one hundred and sixty thousand kine, ten thousand horses and one crore of gold nishkas—upon rising after the completion of his yagnas. Further, he gave away as Nakshatra-dakshinas under every constellation, the gifts ordained for each of these occasions. Indeed, the king performed his many yagnas like another Soma or Angiras.

At his great Aswamedha yagna, king Gaya made a golden Earth and gave it away to the Brahmanas. His sacrificial stakes were past all calculation in value, being of gold, encrusted with such jewels and gems as fascinated and delighted all beings. Willing to fulfil every wish, Gaya gave those sacred stakes of sacrifice to delighted Brahmanas and other deserving men. He gratified all the different species of beings dwelling in the ocean, the forest, the islands, the rivers, male and female, the tanks, pools and lakes, the towns, the provinces and even in swarga, with the wealth and food distributed at his yagnas. And they all said, "No other yagna can measure up to this one of Gaya's."

The sacrificial altar of Gaya was thirty yojanas long, twenty-six yojanas wide, and twenty yojanas high. It was made entirely of gold and studded with pearls, diamonds and other precious stones. He also gave away this vedi, along with fine clothes and ornaments to the Brahmanas, as well as other gifts of the kind laid down in the shastras. Upon the completion of the yagna twenty-five hillocks of food remained untouched, and many lakes and several beautifully flowing rivulets of exquisite drink, besides many heaps of fine clothes and ornaments. Due to the merit of the great yagna, Gaya came to be renowned through the three worlds. It is because of Gaya's mahayagna that the eternal Pipal tree and the sacred Brahmasaras came into existence.

O Srinjaya, when he, who was superior to you in respect of the four cardinal virtues and, therefore, greatly superior to your son, had to die, you should not cry, "Oh, Swaitya! Oh, Swaitya!" and grieve for him who performed no yagna and made no sacrificial gifts.'

CANTO 64

ABHIMANYU-VADHA PARVA CONTINUED

"Narada said, 'Great Rantideva, too, we hear, met with death. The noble king had two hundred thousand cooks to prepare and distribute unmatched food, raw as well as cooked, dishes like amrita, to the Brahmanas who came to his palace as atithis, day and night. He gave away his wealth acquired through deeds of dharma to great Brahmanas. Having studied the Vedas, he quelled his enemies in dharma yuddha. Being of strict vows and always engaged in the performance of yagnas, countless animals, wanting to attain swarga, came to Rantideva of their own accord to become his yagnapasus, his sacrificial beasts.

So large was the number of animal yagnas in the Agnihotra that the secretions flowing from his kitchens from the heaps of skins deposited there, created a veritable river which so came to be called the Charmanwati.

He incessantly gave away thousands of nishkas of bright gold to Brahmanas, saying gently, lovingly, "I give you nishkas. I give you nishkas."

After gifting in a single day one crore of such coins, he thought that he had given away very little and would give more. Who else is there that would be able to give as much as him?

The king gave away wealth, thinking, “If I do not give wealth to the Brahmanas, I will experience great and eternal grief.”

For a hundred years, every fortnight, he gave thousands of Brahmanas a golden bull each, followed by a hundred cows and eight hundred pieces of nishkas. All that was needed for his Agnihotra and other yagnas—karukas, water-pots, plates, bedsteads, carpets, carriages, mansions, houses, diverse kinds of trees and various kinds of viands—he gave away to the Rishis.

Whatever utensils and other possessions Rantideva had were of gold. Those who in ancient times saw the phenomenal affluence of Rantideva, sing this song, “We have not seen such treasures even in the abode of Kubera; what then to say of mortal men?”

People wonderingly said, “Undoubtedly, the kingdom of Rantideva is made of sacred Svarna, of gold!”

On such nights, when guests assembled in Rantideva’s palace, he sacrificed twenty-thousand and one kine to feed them. Yet the royal cook, adorned with bejewelled earrings, had to cry out, “Drink as much soup as you like, for there is not as much of meat today as on other days.”

Rantideva gave away even the gold that remained with him, and was his due, to the Brahmanas during one of his yagnas. In his very presence, the Devas would come down to take the libations of clarified butter poured into the fire for them, and the Pitris the food that was offered to them in Sraddhas. Rantideva was wont to fulfill all the wishes of all true and great Brahmanas.

When he, O Srinjaya, who was superior to you in the four cardinal virtues and, so, vastly superior to your son, had to die, you should not cry, “Oh, Swaitya! Oh, Swaitya!” and grieve for him who performed no yagna and gave no dakshina or sacrificial gifts.’

CANTO 65

ABHIMANYU-VADHA PARVA CONTINUED

"Narada said, 'O Srinjaya, Dushyanta's son Bharata, we know, fell a victim to death. While only a boy living in the vana, he achieved feats no other could. He was so strong that he would bring down snow-white lions, with great fangs and talons, and drag them around like little cats. He would tame tigers also, which were fiercer and more ferocious than the lions. Seizing other mighty beasts of prey, even great elephants, dyed with red arsenic and spotted with other liquid minerals, by their tusks, he would fetch them to their knees or force them to bolt from him. He would drag the mightiest of bison by their horns; he was a master of prides of hundreds of proud lions, and powerful srimaras, horned rhinoceros, and other beasts. He would bind them by their throats, beat them within an inch of their lives and then let them go.

For his feats the regenerate rishis with whom he lived, called him Sarvadamana—the controller of all. Finally, Sakuntala, his mother, forbade him to torment animals in this way.

Gifted with great ability, he performed a hundred Aswamedha yagnas on the banks of the Yamuna, three hundred on the banks of Saraswati, and four hundred on the banks of the Ganga. Having performed these sacrifices,

he yet again performed a thousand Aswamedha yagnas and a hundred Rajasuyas, great yagnas in which his gifts to the Brahmanas were more than bounteous. Other yagnas, such as the Agnishtoma, the Atiratra, the Uktha and the Viswajit, he performed, together with thousands and thousands of Vajapeyas, without any impediment, and gratified the Brahmanas with vast gifts of wealth.

The renowned Bharata gave ten thousand billions of coins, made of the purest gold, to Kanwa, who had raised his mother Sakuntala as his own daughter.

The Devas with Indra at their head, accompanied by the Brahmanas, came to his yagna, to set up his sacrificial stake made entirely of gold and measuring a hundred vyamas in width. Bharata, the noblest soul, vanquisher of all his enemies, the king never defeated by anyone, gave away millions and millions of beautifully caparisoned horses, elephants, chariots, decked with gold and exceptional gemstones of all kinds as well as camels, goats, sheep, and slaves, both male and female, and wealth, grain, milch cows with calves, villages, fields, and different kinds of robes, to the Brahmanas.

O Srinjaya, when Bharata, who was superior to you in respect of the four cardinal virtues and who was far superior to your son, had to die, you should not cry, “Oh, Swaitya! Oh, Swaitya!” and grieve for your son who performed no yagna and gave no sacrificial gifts.’

CANTO 66

ABHIMANYU-VADHA PARVA CONTINUED

"Narada said, 'O Srinjaya, Vena's son, king Prithu, we know, fell prey to death. In the Rajasuya yagna that he performed, the maharishis installed him as emperor of the world. He vanquished all and his achievements became known throughout the three worlds. For this, he came to be called Prithu, the celebrated. And because he protected all the people from injury, he became a true Kshatriya. Seeing Vena's son Prithu, all his subjects said, "We are pleased with him!"

Due to the love of his subjects, he came to be called a Rajan. During the time of Prithu, the Earth, without being cultivated, yielded crops in plenty, and cows yielded milk whenever they were touched. Every lotus was full of honey, the kusa blades were all of gold, pleasant to the touch, and otherwise delightful so that the subjects of Prithu made clothes and their beds from these grasses.

His subjects lived on fruits, which were all soft and sweet like Amrita, and none of them had ever to starve. All men were joyful, hale and robust, with all their wishes granted and with nothing to fear. They dwelt as they liked upon trees or in caves. His dominions were not divided into provinces and towns and the people lived happily and as they pleased.

When king Prithu stepped into the sea, the waves stood still. The very mountains used to yield him openings so that he might pass through them. The flagpole of his chariot never broke. Once, the tall trees of the forest, the mountains, the Devas, the Asuras, Manushas, the Nagas, the seven Rishis, the Apsaras, and the Pitris, all came to Prithu, who was seated at his ease and said to him, "You are our emperor. You are our king. You are our protector and father. You are our Lord. Therefore, O Rajan, give us the boons that we wish so that we may have gratification and joy forever."

Prithu, the son of Vena, replied, "Tathaastu".

Then taking up his bow, the Ajagava, and some dreadful astras the like of which did not exist other than with him, he reflected for a moment. He then addressed the Earth, saying, 'Come quickly, O Bhumi! Yield to them the milk they wish for. From that, blessed be you, I will give them the food they want.'

The Earth said, "You may, Shura, regard me as your daughter." And she became Prithvi.

Prithu answered, "Tathaastu"! And then the Rajarishi, his passions under perfect control, made arrangements for milking the Earth. Then the entire assembly of living beings began to milk the Earth. First of all, the tall trees of the forest rose to milk her. The Earth, full of love, stood there wanting a calf, someone to milk her, and vessels to hold the milk. The blossoming Sala tree became the calf, the Pipal became the milkman, buds became the milk and the auspicious Nyagrodha became the vessel.

Next, the mountains milked her. The Eastern mountain Udaya, where the Sun rises, became the calf; the prince of mountains, Meru, the one to milk her; the diverse gems and herbs became the milk; and the stones became the vessels to hold that milk.

Next, one of the Devas milked her, and all things that bestow tejas and urjas became the coveted milk.

The Asuras then milked the Earth, having wine for their milk and using an unbaked pot for their vessel. During this milking, Dvimurdha milked her and Virochana became the calf.

The Manavas milked the Earth for cultivation and crops. The self-created Manu became their calf and Prithu himself the milker.

Next, the Nagas milked the Earth, getting poison as milk and using a vessel made of a gourd. Dhritarashtra was the one to milk and Takshaka the calf.

The seven Rishis, who could create everything by their decree, milked the Earth, getting the Vedas as their milk. Brihaspati became the one to milk her; the Chhandas were the vessel and the excellent Soma, the calf.

The Yakshas, milking the Earth, got the power to disappear at will like the milk in an unbaked pot. Vaisravana Kubera was the one to milk her and Vrishadhvaja their calf.

The Gandharvas and the Apsaras milked all fragrant perfumes in a vessel made of a lotus-leaf. Chitraratha became their calf, and the powerful Viswaruchi the one to milk Bhumi.

The Pitris milked the Earth, getting Swaha as their milk in a vessel of silver. Yama, the son of Vivaswat, became their calf and the Destroyer Antaka the one to milk her.

Thus, the assembly of great creatures milked the Earth and all got as milk what each desired. The calves and vessels they employed exist to this day and will always exist. The powerful Prithu, the son of Vena, performed many and diverse yagnas, and gratified the desires of all creatures by gifts of whatever they wanted. He had golden images of everything found on Earth to be made and gifted them to the Brahmanas at his great Aswamedha yagna. The king caused six and sixty thousand elephants to be made of gold as well as this whole Earth to be adorned with jewels, gems and gold and gave her away as dakshina to the Brahmanas.

O Srinjaya when Prithu, who was superior to you in the four cardinal virtues and who, therefore, was far superior to your son, died, you should not, cry, "Oh, Swaitya! Oh, Swaitya!" and grieve for your son who performed no yagna and made no sacrificial gifts.'"

CANTO 67

ABHIMANYU-VADHA PARVA CONTINUED

"Narada said, 'Even Jamadagni's son Maharishi Rama, the shura worshipped by all other heroes, he of great fame, will die, without being content with length of his life. Rooting out all evils from the Earth, he ushered in the primeval Satya Yuga. He obtained unrivalled prosperity, and no one could see any fault in him.

The Kshatriyas killed his father and stole his calf, and without any boast, he slew the invincible Kartavirya, whom no enemy had ever bested. With his bow, he killed sixty-four times ten thousand Kshatriyas. In that awesome carnage were included fourteen thousand Brahmana-hating Kshatriyas of the Dantakura country. He massacred a thousand Haihayas with his short club, a thousand with his sword and a thousand by hanging them. Enraged at the murder of his father, the wise Rama killed great warriors and scattered their corpses on the battlefield, with their chariots, horses and elephants.

Rama slaughtered ten thousand Kshatriyas with his Parasu, his battle-axe, because he could not brook their arrogant ways and talk. When many great Brahmanas called out the name of Rama of Bhrigu's race, the valiant son of Jamadagni continued against the Kashmiras, the Daradas, the Kuntis,

the Kshudrakas, the Malavas, the Angas, the Vangas, the Kalingas, the Videhas, the Tamraliptakas, the Rakshovahas, the Vitahotras, the Trigartas, the Martikavatas, by the thousands, and slew them all with his astras.

Moving from kingdom to kingdom, province to province, he razed thousands of crores of Kshatriyas. Creating a deluge of blood and filling many lakes with gore as red as indragopakas or the wild fruit bandujiva and subjugating all the eighteen Dwipas of the Earth, he performed a hundred mahayagnas of great punya, all of which he completed and gave profuse dakshina to the Brahmanas.

The sacrificial altar, eighteen nalas high made entirely of gold, and wrought according to the injunctions of the shastra, full of different kinds of jewels, gems, and adorned with hundreds of standards, Kasyapa accepted as the sacrificial dakshina along with this Earth full of her animals, domestic and wild, that Rama, the son of Jamadagni, offered him. Rama also gave him many thousand prodigious elephants, all caparisoned in gold. Indeed, freeing the Earth from all thieves and brigands and filling her with honest and gracious men, Rama gave her away to Kasyapa at his great Aswamedha yagna.

Again, after he had divested the Earth of Kshatriyas twenty-one times and after performing hundreds of yagnas, that puissant Rama gave away this Bhumi to the Brahmanas. And it was Kasyapa who then accepted the Earth with her seven islands from him. Then Kasyapa said to Rama, "I command you to leave this world."

At Kasyapa's word, in obedience to the Brahmana, Rama used his arrows to make the very ocean stand aside, and going to the best of mountains called Mahendra, lived there. Even that enhancer of the fame of the Bhrigus, possessed of numberless virtues, the famed and splendid son of Jamadagni, incalculably superior to your son, will die. Do not, therefore, grieve for your prince who performed no yagna and made no sacrificial gifts. All these men, superior to you in the four cardinal virtues and also a hundred other merits, all these greatest of great men, have died, O Srinjaya, and they who are like them will also die.'"

CANTO 68

ABHIMANYU-VADHA PARVA CONTINUED

"Vyasa says, 'Hearing this sacred itihasa of sixteen kings, which can increase the listener's life, king Srinjaya remained silent. The illustrious Rishi Narada then said to the silently seated king, "O you of great majesty, have you heard these tales and understood their purport? Or, are they lost on you like a Sraddha performed by a Muni with a Sudra wife?"

Srinjaya then replied with joined hands, "O Tapodhana, after listening to these great and laudable itihasas of ancient rajarishis, all of whom performed great yagnas with lavish dakshinas to the Brahmanas, wonder has scattered all my grief, like the rays of the sun dispelling darkness. I have been cleansed of my sins, and feel no pain now. Tell me, what I should do next."

Narada said, "It is through good fortune that your grief has been dispelled. Ask any boon that you wish for and it will be granted. I never make false promises nor ever speak an untruth."

Srinjaya said, "O holy one, I am happy that you are gratified with me, for nothing is unattainable here for those with whom you are pleased."

Narada said, “I will bring back your son, whom the brigands senselessly killed like an animal slaughtered in a yagna. I will fetch him back from terrible hell.”

Then Srinjaya’s wonderful and magnificent son appeared, that prince resembling the son of Kubera himself, restored by the gratified Rishi to the bereaved father. King Srinjaya, united again with his son, was overjoyed. Srinjaya’s son had not fulfilled the purusharthas of his life. He had performed no yagnas or given away any generous gifts upon their completion and had sired no children. He had done nothing brave and had perished miserably and not in battle. This was why he could be brought back to life.

As for Abhimanyu, he was valiant and heroic. He had fulfilled the purposes of life, for the brave son of Subhadra annihilated his enemies by the thousands before he left the world, dying on the field of battle. Your son has found even those inaccessible realms that only brahmacharya, gyana, a profound knowledge of the shastras, and the greatest of yagnas bestow.

Men of knowledge always desire swarga through their deeds of dharma. Those who live in swarga never prefer this world to it. Thus, it is not easy to bring back into this world Arjuna’s son slain in battle and now dwelling in heaven; for he has no great purpose that he did not accomplish here. Your son has attained that eternal goal that yogins achieve with eyes shut in dhyana, or performers of great yagnas, or those possessed of great punya. After death, gaining a new body, he shines forth in glory like a king, with his own immortal lustre. Indeed, he has regained his own and true body of Soma rasa that all munis want.

He does not deserve your grief. Knowing this, be quiet, and slay your enemies. O sinless one, bear this with fortitude for it is the living that stand in need of our grief, and not those who have attained to paradise. Rajan, the sins increase of those for whom the living grieve. Therefore, the wise should abandon grief and strive for the good of the dead. The living man should think of the joy, the glory and the happiness of the dead.

Knowing this, the wise never indulge in grief, for grief is painful. Understand this to be the truth. Rise up! Strive to achieve your purpose. Do not grieve. You have heard of the origin of Death, and her unprecedented tapasya, and also of her impartiality towards all creatures. You have heard that prosperity is unstable and fleeting, and how the dead son of Srinjaya

was revived. O wise and learned king, do not grieve. Peace be upon you. I go now, farewell!'

Having said this, the holy Vyasa, most eloquent of men, wisest of the wise, whose complexion is like that of the clouded sky, disappears before their eyes. Yudhishtira, with tejas equal to that of Indra himself, derives consolation from what he has heard about the merit and prosperity that accrued from the yagnas performed by those great kings of old, all of whom had acquired wealth by righteous means. The Dharmaraja lauds and worships those illustrious ones in his heart and is freed from grief.

However, with a melancholy heart he asks himself, "What will we tell Arjuna?""

CANTO 69

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'When that terrible day, so full of slaughtering, comes to an end with the sunset, soothing twilight spreads itself over earth and sky. The troops of both the armies, Bharatarishabha, retire to their tents. And now the victorious vanara-bannered Arjuna makes his way back towards the Pandava camp on his triumphal chariot, after annihilating a great host of Samsaptakas with his devastras.

As he rides back, suddenly his heart clenches in a knot of grief and tears choke him. His voice low, he asks Krishna, "Why is my heart afraid, O Kesava, and why does my speech falter? I see evil omens and my limbs feel weak. Thoughts of terrible disaster fill my mind. I see everywhere, many kinds of omens and portents, which tell of some terrible tragedy. Is everything well with my brother the king, and all his companions?"

Krishna says, "It is evident that everything is well with your brother and his companions. Do not grieve; some trifling evil might have transpired."

The two shuras, Krishna and Arjuna, worship the twilight sandhya, and continue discussing the day's battle, which had claimed so many Kshatriya lives and during which they had achieved so many extraordinary feats. Finally, they arrive at the Pandava encampment.

Arjuna notices the joyless and melancholy air that hangs over the camp, a stricken pall, and again the pang of fear clutches at his heart. Trembling, he says to Krishna, "Janardana, no one blows the auspicious trumpets today, mingling its blasts with the beat of drums and the boom of conches. I hear no sweet vinanadam or the victorious slapping of palms. Our bards do not sing the auspicious songs of eulogy.

Ah, look how our warriors all turn away from me, with their heads hung down. They do not as usual tell me of the feats they have achieved. Madhava, is all well with my brothers today? Seeing our men all plunged in grief, I have no peace. Does all fare well with the lord of the Panchalas, with Virata, with all our warriors, O you of unfading glory? Alas, Subhadra's son, ever cheerful, does not come out today with his brothers, smiling radiantly to receive me as he always does."

Krishna and Arjuna enter their own quarter of the camp and find the Pandavas all plunged in deep sorrow. Seeing his brothers and sons sitting with their heads hung down, in complete silence, Arjuna is quickly distraught, full of awful fear.

Not seeing Abhimanyu there, Arjuna says, "I see that all your faces are pale, and I do not see Abhimanyu. He does not come running to embrace and welcome me as he always does. I heard that Drona formed the chakravyuha today. None among you save my son could break into that formation. I taught him myself, but I did not teach him how to break out of it again. Ah, did you make my boy enter that vyuha?

Did Subhadra's mighty son go alone into the enemy's midst? Did he kill countless maharathas there and finally fall to countless enemies combined against him? Oh, tell me how that indomitable hero of mighty arms and red eyes, born into our vamsa like a lion upon the mountain breast, Abhimanyu equal Vishnu himself, perished on the field of battle?"

Moment by moment certainty of the tragedy seizes Arjuna. His voice rises, and he cries desperately, "What warrior, whom Death deprived of his reason, dared kill Subhadra's beloved son, he who was the favourite of Draupadi and Krishna, the child whom Kunti loved most? He was equal to Krishna himself in prowess, learning and dignity; how has he been slain on the field of war? If I do not see the favourite son of the daughter of the Vrishnis, whom I loved more than my life, I will not live another moment but kill myself!"

No one makes any reply, and like one caught in a deepening nightmare, Arjuna continues, biting his lip, speaking to himself as much as to the others.

"With locks ending in soft curls, of tender years, with eyes like those of a young gazelle, with a tread like that of an elephant in musth, tall like a young Sala tree, of sweet speech, ah, such sweet smiles, quiet, ever obedient to his elders, though so young, always conducting himself like one of mature years, of untold courage and energy, his eyes like lotus-petals, always kind to those who loved him, self-restrained, never doing anything mean, always grateful, learned and wise far beyond his years, a great master of astras, never fleeing from battle, instead always delighting in fight and striking fear into his enemies, ever engaged in his kinsmen's welfare, wishing victory to his sires, never striking first, perfectly fearless in war—if I do not see that son of mine, I will follow him even now to the land of Yama."

Arjuna continues truly like a man in a dreadful dream, "He was a maharatha among maharathas; he was one and a half times the warrior I am. Of tender years, of mighty arms, so very dear to Pradyumna, Kesava and myself—if I do not see my son I must leave you and go to Yama's world.

With a beautiful nose and lofty brow, with startling, brilliant eyes, and arched lips—oh, if I do not see that face, what peace can my heart have? His voice melodious as the voice of the male kokila, enchanting and sweet as the soft, deep sounds of the vina—without hearing his voice, what peace can my heart have?

His beauty is unrivalled, rare even among the Devas. Without casting my eyes on that form, what peace can my heart have? Accomplished in greeting his elders with reverence, and always obedient to the behests of his sires—alas, if I do not see him, what peace can my heart have?

Brave in battle, accustomed to every luxury, deserving of the softest bed—alas, he sleeps today on the bare earth, as if there is none to take care of him, although he is first of those who have protectors. He was attended on by the most beautiful women, in his bed; alas, mangled with arrows, inauspicious jackals, prowling the field, will attend to him today. He who was once roused from his slumbers by singers, bards and panegyrists—alas, today he will be awakened by discordant cries of beasts of prey.

His handsome face that eminently deserves to be shaded by a royal chatra—alas, the dust of the battlefield will soil it today. O my child,

unfortunate that I am, death forcibly takes you away from me, who was never sated with looking at you. Today you will illumine the palace of Yama, mansion of delight, which is always the goal of men of dharma, and your brilliance will add to is lustre. Without doubt, Yama, Varuna, Indra and Kubera, finding you their favourite guest, even now make much of you, O my heroic son."

Thus lamenting like a merchant whose vessel has sunk, grief-stricken Arjuna asks Yudhishtira, "O, Kurusthama, has he ascended into Swarga after facing their fiercest warriors in battle and slaughtering the enemy? Ah, while he single-handedly fought the greatest maharathas, countless in number, his heart must have turned towards me seeking help. While set upon by Karna, Drona, Kripa and the others with arrows of every kind, with glittering heads, my son must have repeatedly thought, 'My father will be my rescuer in this peril.'

Even while he thought of me and grieved, I feel sure that savage warriors must have felled him. Or, perhaps, as he was my son, the nephew of Krishna and born to Subhadra, he would not have uttered any lamentation. But oh, my heart is made of the adamant of the Vajra, since it does not break even though I do not see that mighty-armed shura with the red eyes.

How could these cruel maharathas shoot their deep-piercing arrows at my son of such tender years, the child who was Krishna's nephew? Every evening the noble-hearted prince would rush out to greet me when I rode home; where is he today? Terrible certainty grips me that he lies slain and bathed in his own blood on naked ground. Ah, making this bhumi beautiful with his body, my child surely lies like the sun fallen from the sky.

I grieve for Subhadra, who, when she hears of her fearless son's death in battle, will end her own life in sorrow. Missing Abhimanyu, what will she say to me? What will Draupadi say to me? Ravaged by grief as they are, what will I say to them? Surely, my heart is made of the adamantine essence of the very Vajra, since it does not break in a thousand pieces at the sight of my weeping daughter-in-law Uttaraa, impaled on her grief.

I did indeed hear the leonine shouts of the Dhritarashtras swelling with pride. Krishna also heard Yuyutsu censuring the Kshatriyas of the Dhritarashtra army saying, 'Maharathas, why do you rejoice when, unable to vanquish Arjuna, you have killed only a child? Why, having done what is intolerable to Kesava and Arjuna, why do you roar like lions in joy, when in

truth it is the hour for sorrow that is come? The fruits of this horrible sin of yours will overtake you swiftly. Heinous is the crime you have perpetrated. How long can it take to bear its fruits?'

Rebuking them in these words, the noble son of Dhritarashtra by his Vaisya wife rode away, flinging aside his weapons, seized by rage and grief. O Krishna, why did you not tell me all this during the battle? I would have consumed all those heartless, bestial maharathas."

Krishna consoles the stricken Arjuna, whose eyes are bathed in tears, "Do not yield so to grief. This is the way of all brave heroes, and especially of Kshatriyas, whose dharma is battle. O Mahabuddhi, such is the goal the authors of our shastras ordain for fearless warriors in war. Death is certain for Kshatriyas who do not retreat. There is no doubt that Abhimanyu has ascended to those lofty realms that are reserved for men of the highest dharma. Bharatarishabha, all brave men wish to die in battle, facing their enemies.

As for Abhimanyu, he killed so many maharathas, before meeting with a death coveted by Kshatriyas. Do not grieve, Naravyaghra, our lawgivers of old have declared the death in battle to be the eternal punya of the Kshatriyas. Best of the Bharatas, your brothers are all forlorn, as is the king, and our friends, to see you plunged in despair. You must not sharpen their grief but comfort them by being calm and brave yourself."

Controlling himself somewhat, Arjuna, his voice still choking, says to Yudhishtira and his brothers, "Lord of the earth, tell me now how my heroic Abhimanyu fought, that shura of eyes like lotus-petals. You will see me annihilate my son's killers with their elephants, chariots, horses and all their followers and kinsmen.

Yet, my great brothers, you are all masters of arms, and you were all armed in battle. How then was Subhadra's son slain, even if it were Vajradhari Indra himself whom he fought?

Alas, if I had known that Pandavas and the Panchalas would not be able to protect my son in war, I myself would have done so. You were mounted on your chariots; you held your bows and loosed your arrows. Alas, how could the enemy kill Abhimanyu, and bring a great carnage to your ranks?

Ah, you have neither manliness nor prowess, since they killed Abhimanyu before your very eyes. Or I should blame myself, because knowing that you all are weak, cowardly and irresolute, I went away! Are your coats of mail and weapons only ornaments to embellish your bodies,

and were you given words only to make fine speeches in sabhas, that you failed to protect my son, despite being clad in mail, fully armed and although you gave me your solemn word that you would safeguard my son?"

Arjuna suddenly sits down, his fists clenched around his great bow and fine sword. Indeed, no one can even look at him at that time, for he is like Death himself, repeatedly drawing deep breaths. None of his friends or kinsmen venture to look at or speak to Arjuna, as he sits there, with tears streaming down his face. No one dares address him, save Krishna or Yudhishtira. These two he reveres so much that they are free to speak to him under any circumstances, and at any time.

At last, in that deep and terrible silence, slowly, Yudhishtira speaks to Arjuna.'

CANTO 70

ABHIMANYU-VADHA PARVA CONTINUED

'Yudhishtira says, "Mahabaho, after you rode to face the Samsaptakas, Drona did everything he could to capture me. However, we resisted the Acharya at the head of his vyuha, deploying our own forces in a powerful formation. Contained by a large number of our warriors, and I too was well protected, the infuriated Drona began to assail us with his devastras, burning up whole legions of common soldiers. We could not even look at his army, far less face it in battle.

It was then that all of us asked Abhimanyu to break Drona's vyuha! And he unquestioningly sought to fulfil our wish, dreadful though the task was. The brilliant child plunged into the chakravyuha even like Garuda into the sea. As for us, we followed Abhimanyu close, but then suddenly the wretched Jayadratha barred our way, using the boon he had from Siva. Why, by himself the vile Saindhava held all of us at bay!

And then six maharathas, Drona, Kripa, Karna, Aswatthaman, the king of the Kosalas and Kritavarman, surrounded Abhimanyu. Having encircled the child, the six, who proved more than he could contain after all the fighting and killing he had done, shattered his chariot. Abhimanyu battled on foot but finally, by great mischance, Dusasana's son struck him dead.

During the day, Abhimanyu killed many thousands of men, horses and elephants; he destroyed eight thousand chariots and nine hundred elephants more, two thousand Kshatriya princes, and a vast number of warriors, all heroes if unknown to fame, and sent king Brihadbala also to heaven. Finally, through dark misfortune, your glorious son met his death.

Arjuna, that he died alone within the treacherous chakravyuha only makes our grief sharper than it might be otherwise." Yudhishtira's voice is a hoarse whisper now, "My brother, it was thus that your magnificent son, that tiger among all men, ascended to swarga!"

Arjuna moans, "Oh my son!" and heaving a great sigh, keels over on his side, swooning in agony he cannot endure. Their faces dark with sorrow, all the Pandava warriors stand around the unconscious Dhananjaya, and stare mutely at one another.

When Arjuna regains his senses, he awakes in rage that is terrible to see. Sighs like a great serpent's hisses issue from his trembling body; he draws deep shuddering breaths and tears flow in a rill down his face. He casts manic glances around him, eyes darting everywhere, like a madman, like one possessed.

In a truly dreadful voice, Arjuna says, very quietly, "I swear that tomorrow I will kill Jayadratha. If he does not forsake the Dhritarashtras from fear of death, or come to beg for our protection, or for Krishna's protection, or yours, Rajan, I will surely kill him tomorrow.

Forgetting his friendship for me, eager only to please Dhritarashtra's son, the wretch caused the death of my precious child. And tomorrow I will kill the sinner Jayadratha. Whoever faces me in battle tomorrow to protect the vile Saindhava, be it not Drona or Kripa—I will smother them with my arrows. I will kill them if they stand in my way!

O Purusharishabhas, if I do not achieve this in tomorrow's battle, let me not attain the heaven reserved for men of dharma. Why, if I do not kill Jayadratha tomorrow, let me find those hellish realms that sinners do who kill their mothers, or their fathers, or violate their guru's beds, the most vile and evil men, they who are envious of righteous men, they who speak ill of others or appropriate wealth entrusted to their care, betrayers of trusts, who speak ill of their dead wives, or who have slain Brahmanas, or sacred kine, or they who eat payasa, meat or other delicacies without having first dedicated them to the Devas. May those narakas become mine to which men who insult Brahmanas devoted to the study of the Vedas go, or speak

harshly to other men worthy of respect, or to their very gurus—if I do not kill Jayadratha tomorrow!

The end that becomes theirs who lay their feet on Brahmanas or sacred fire, those who cast phlegm, excreta and urine into pure water—may even such an end be mine if I do not kill Jayadratha!

Let me find the end which is his who bathes naked in water, or his who does not hospitably entertain a guest, or he who takes bribes, speaks falsehoods and deceives and cheats others, or who offends against his own soul, or who falsely praises others, or of those low sinners who eat fine sweets in the sight of servants, sons, wives and dependents without sharing them—if I do not kill Jayadratha tomorrow!

The end of the cruel brute who does not support an obedient sishya of dharma but casts him off; the end of him who, without giving the offerings in Sraddhas to deserving neighbours, gives them instead to those who do not deserve them in the least; the end which is his who drinks wine, or insults those who are worthy of respect; or one who is ungrateful, or speaks ill of his brothers—let that end swiftly be mine if I do not kill Jayadratha!

I vow that I will immediately attain to the end of all the sinners whom I have mentioned, and also those whom I have not named, if after this night, I do not slay Jayadratha tomorrow.

And listen now to another oath of mine! If tomorrow's Sun sets without my killing that wretch, then even here will I enter a blazing fire and immolate myself! You Asuras, Devas and Manushas, you Pakshis and Nagas, you Pitris and all you Rakshasas, you Maharishis and Devarishis, O all you mobile and immobile creatures—not all of you together will succeed in protecting my enemy from me tomorrow! Even if he enters the Patalas, or rises into Akasa, or runs to the Devas in Swarga, or to the realms of the Daityas, upon the expiration of this night, I will yet with a hundred arrows, sever the head of Abhimanyu's enemy!"

Having said this, Arjuna begins to stretch the Gandiva mightily with both his arms. Echoing beyond Arjuna's voice the sound of the great bow rises and touches the very heavens. After Arjuna swears his oath, Krishna, filled with wrath, blows his conch the Panchajanya, while Arjuna blows the Devadatta. At the reverberant booming of the great Panchajanya, the rulers of the cardinal and the subsidiary points, the nether regions, why, the Lords of the whole universe tremble, as if it is the end of the Yuga. After Arjuna

Mahatman has sworn his solemn oath, the sound of thousands of musical instruments and lionish warriors' roars arise from the Pandava camp.'"

CANTO 71

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'Duryodhana's spies quickly come to inform their masters of the cause of the great uproar raised by the Pandavas. Jayadratha is overwhelmed by terror, and feels as if he is sinking in a vortex of black despair. He sits plunged in thought for a time, numb, then slowly rises and comes into the assembly of the Dhartarashtra kings. He stands mute for a while in that conclave of those gods among men, and then breathes, "He whom Indra sired in Pandu's soil has sworn to send me to Yamaloka tomorrow! May fortune smile on you, I will return to my home for I have no wish to die. O Kshatriyarishabhas, protect me with your weapons, for Arjuna seeks to kill me. Make me fearless! Drona, Duryodhana, Kripa, Karna, Salya, Balhika, Dusasana and all you others can protect a man from Yama himself. When Phalguna alone threatens me, will these the lords of the earth not join together and protect me?

Great is my fear after hearing the Pandavas shouting loud in joy. My limbs, Bhumipalas, have turned weak like a dying man's. The Gandeevi has sworn to kill me. And that is why the Pandavas are roaring in joy at a time when they should weep! Let alone the rulers of men, the very Devas, Gandharvas, the Asuras, the Uragas and the Rakshasas cannot thwart

Arjuna when he has sworn to kill me. And so, you bulls among men, blessed be you, give me leave to depart the Kuru camp for I have no wish to die. Even Arjuna cannot take my life if he does not find me here!"

Thus does the terrified Jayadratha babble in fear, but Duryodhana, always looking to achieve his own ends over everything else, says, "Do not fear, Naravyaghra! Who will dare seek to kill you when you are in the midst of all these Kshatriya tigers? Vikartana's son, Karna, Chitrasena, Vivimsati, Bhurisravas, Sala, Salya, the invincible Vrishasena, Purumitra, Jaya, Bhoja, Sudakshina of the Kambojas, Satyavrata, the Mahabaho Vikarna, Durmukha, Dusasana, Subahu of the Kalingas, and I myself, with weapons raised, Vinda and Anuvinda of Avanti, Drona, Drona's son, and Subala's son Sakuni—all these and many other kings, with their armies, will protect you on all sides. Let the fever of fear in your heart be dispelled.

You are yourself one of the greatest maharathas. O splendid Jayadratha, you are a shura, a magnificent hero. And being what you are, how can you see any cause for fear? My own eleven akshauhinis will fight just to protect you tomorrow. O king of the Sindhus, let your fears be dispelled!"

Comforted somewhat by your son, the king of the Sindhus, along with Duryodhana, goes then to meet Drona, the senapati of the Kuru army. Touching Drona's feet with reverence and taking his seat with humility, Jayadratha earnestly asks the Acharya, "Illustrious one, tell me the difference between Arjuna and myself in striking a target from a distance, in the firmness of our grips, and the force of shooting our arrows. O Acharya, I want to know accurately the difference as bowmen between Arjuna and myself! I beg you, tell me this truthfully, for only you can."

Drona says, "O son I have given both Arjuna and you the same measure of instruction. However, through yoga and because of the hard life that Arjuna has led, he is superior to you. But for no reason should you be afraid of Partha. For have no doubt that I will protect you from what you fear. The very Devas cannot prevail over him whom my arms protect. Tomorrow I will form a vyuha that Partha will not succeed in piercing!

So have no fear and observe your swadharma. O maharatha, walk in the path of your fathers and grandfathers. Having studied the Vedas, you have poured libations, according to the laws, into fire. You have performed many yagnas. Death cannot be an object of terror for you. For if you die, you will acquire the great good fortune which evil men cannot attain and you will

gain all those felicitous regions in heaven that only the might of arms can bestow!

The Kauravas, the Pandavas, the Vrishnis and other men, and also my son and I, are all mortal and short-lived. Think of this. One after another, all of us, killed by Kaala which is all powerful, will go to the other world, carrying only our deeds with us—the same regions that munis acquire through severe penances and heroic Kshatriyas who observe their swadharma."

Thus, Bharadwaja's son consoles the king of the Sindhus. Banishing his fear of Partha, he sets his heart on the battle to follow. Then, Rajan, your troops also feel great delight and one hears the loud sounds of musical instruments, mingled with lusty roars."'

CANTO 72

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'After Partha vows to kill Jayadratha, Krishna says to Arjuna, "With only your brother's consent and without consulting me, you have sworn to kill the Saindhava. You have been rash to swear this oath and taken a great burden upon yourself. Alas, how will we escape the ridicule of all men? I sent some spies into Duryodhana's camp and my men report that after you vowed to kill the king of the Sindhus, the Dhartarashtras heard our loud roaring, mingled with the sounds of our musical instruments. This terrified them and their well-wishers, and they thought these tigerish shouts could not be without good reason and waited to see what would ensue.

O Mahabaho, a clamour has arisen among the Kauravas, their elephants, horses and foot-soldiers; and we hear the terrible rattle of their chariots. After hearing of the death of Abhimanyu, they fear that you, Arjuna, will set out in the very night, raging for battle!

The Kaurava king waits ready for battle. While preparing themselves, O you of eyes like lotus-petals, they learnt of the vow that you swore to kill Jayadratha. All Duryodhana's counsellors became faint-hearted and frightened like little animals. Jayadratha, king of the Sindhus and the

Sauviras, was overwhelmed by fear and hastily called his closest advisors for a consultation.

After consulting them, he went to the assembly of the allied kings and there said to Duryodhana, "Arjuna thinks of me as his son's killer and will challenge me to battle tomorrow. In the midst of his army, he has sworn to kill me. The very Devas, Gandharvas, Asuras, Uragas and Rakshasas cannot frustrate Arjuna's solemn vow. So protect me. Do not let Dhananjaya set his foot on your head, and find his mark, which is my life! Make every arrangement to safeguard me; otherwise, if you think you cannot save me from Arjuna on the field, give me leave to return to my kingdom."

Seeing Jayadratha so terrified, an unhappy Duryodhana sat with his head hung down and reflecting in silence. Seeing the Kuru king distraught, Jayadratha slowly says, "I do not see any archer here who can match Arjuna in war. Who, even if it were Satakratu himself, can stand against Arjuna who has Krishna for his sarathy, and wields the Gandiva? I hear that Partha fought Lord Maheswara himself once on the mountains of Himavat. At Indra's behest, from a single chariot he slew a thousand Danavas of Hiranyapura.

And now that the clever Vasudeva is his ally, I feel certain that Arjuna can destroy the three worlds including their very gods. I beseech you that you either grant me permission to leave Kurukshetra or ensure that the high-souled and heroic Drona with his son will assuredly protect me. I await your pleasure."

O Arjuna, hearing Jayadratha's pitiful plea, Duryodhana also added his voice to humbly beseech Drona to protect the Saindhava. And they have indeed taken every measure in their power to protect Jayadratha. They have deployed all their chariots and cavalry. Karna, Bhurisravas, Drona's son Aswatthaman, the invincible Vrishasena, Kripa, and Salya of the Madras—these six will be in Jayadratha's van. Drona will form a vyuha half of which will be a Sakata, a cart, and half a Padma, a lotus. In the midst of the leaves of that lotus will be a needle-mouthed formation, a suchimukha vyuha. At the eye of the needle, Jayadratha will take his stand, protected by those six greatest Kuru maharathas!

In the use of the bow, and every other weapon, in the ability to kill their enemies, in sheer prowess, and also in lineage, these six maharathas are

well nigh without equal. Without first vanquishing these six, you will not be able to reach Jayadratha.

Think, O Arjuna, of the individual prowess of each of the six. When united they cannot be vanquished easily, if at all! And so, for our benefit and our success, we should once again take counsel with our well-wishers, who are familiar with strategy!"'

CANTO 73

ABHIMANYU-VADHA PARVA CONTINUED

"Arjuna says, 'The prowess of the six maharathas of Dhritarashtra's army whose united might you think so highly of, I believe is not equal to even half of mine! You will see, O Madhusudana, how I destroy their weapons and render them impotent, when I confront them on my way to kill Jayadratha! In the very sight of Drona and all his men, I will behead the king of the Sindhus, and Duryodhana's whole army will weep and lament.

Even if the Siddhas, the Rudras, the Vasus, with the Aswins, the Maruts, with Indra at their head, the Viswadevas with the other Gods, the Pitris, the Gandharvas, Garuda, the Ocean, the Mountains, the Firmament, Heaven, Earth, the cardinal and subsidiary points of the compass and the regents of those points, all the beasts that are domestic and all that are wild, in fact if all the mobile and the unmoving beings together become the protectors of Jayadratha, O Krishna, you will see me kill him tomorrow with my arrows! I swear by Truth; I touch my weapons and swear by them that I will, at the very outset, face the mighty Drona, who has become the protector of the sinner Jayadratha. Duryodhana believes that this game of war hinges upon

Drona. And even so, hewing my way through the very van that Drona himself commands, I will strike at Jayadratha!

Tomorrow you will see the great Acharya blown away by my arrows like the summits of a hill struck by thunder. Blood will flow in rills from the breasts of fallen men, elephants and horses, eviscerated by my showers of shafts falling heavily upon them. The astras shot from the Gandiva, fleet as the mind or the wind, will claim the lives of thousands upon thousands of men, elephants and steeds.

In tomorrow's battle, all men shall see the awesome astras that I have acquired from Yama, Kubera, Varuna, Indra and Rudra. You will witness how my Brahmastra nullifies the weapons of all those who come to protect Jayadratha.

O Krishna, tomorrow you will see the Earth strewn with the heads of kings cut off cleanly by my shafts! Tomorrow I will gratify all the thirst and hunger of all the ravening Rakshasas that stalk Kurukshetra. I will mow down the enemy and gladden my friends, and finally I will cut the head of the ruler of the Sindhus from his throat.

He is a vile and heinous sinner; he has not behaved like a relative; he is born in a sinful country and when I kill him, it will plunge dark grief through all that are his own. Krishna, tomorrow you will see the wretched Jayadratha, who was raised in every luxury, die from my inexorable arrows!

Tomorrow, Krishna, I will do that which will make Duryodhana believe that there is no bowman in the world who is Arjuna's equal. My Gandiva is a celestial bow. I, Arjuna, am the warrior. You, O Hrishikesa, are the charioteer. What can come between me and my prey, who is there that I cannot vanquish? Through your grace, O Holy one, what is there that I cannot achieve in battle? Knowing well that my power is irresistible, why, O Krishna, do you still rebuke me?

As Lakshmi is ever present in Soma, as water is ever present in the ocean, know, O Janardana, that I always accomplish what I have sworn to do. Do not think lightly of my weapons. Do not think lightly of my great bow. Do not think lightly of the might of my arms. Do not think lightly of your Dhananjaya. I will go into battle in such heart that I shall not lose but surely prevail. When I have vowed it, know that Jayadratha has already been slain. Truly, in the Brahmana is truth; in men of dharma is humility; in yagna is prosperity, and always in Narayana is victory!"

Having said these words to Krishna, having said all this to himself, as well, in a deep voice Arjuna once more addresses the Lord Kesava, saying, “Krishna, yet the task before us is grave and not easy, and you must prepare our chariot by the hour of dawn. We must ride forth at break of day and conquer!”’

CANTO 74

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'Stricken with sorrow and frequently sighing like two snakes, Krishna and Arjuna both get no sleep that night. Realising that Nara and Narayana are in wrath, the Devas along with Vasava grow anxious and think, "What will come of this?"

Fierce dry winds, foreboding danger, begin to blow, howling, and a headless trunk and a mace appear on the disc of the sun. And although the sky is cloudless, there are frequent peals of thunder, and flashes of lightning. The earth with her mountains, rivers and forests, shake; and the seas, the habitation of makaras, swell in agitation and crash against their shores. And the rivers flow back towards their sources, opposite to their normal course. The lips of chariot-warriors, horses, men and elephants, begin to tremble unaccountably. The animals on the field began to spray urine and dung and utter loud cries, to the delight of Rakshasas and pisachas, and foretelling a great exodus of men to the domain of Yama. Seeing these omens that make the hair stand on end, and hearing of the fierce vow of mighty Arjuna, all your warriors, Bharatarishabha, are desperately agitated.

Arjuna, the mighty-armed son of Indra, says to Krishna, “O Madhava, go and comfort your sister Subhadra, her daughter-in-law Uttaraa and her companions. Speak soothing words to her, words of deep truth and solace.”

Krishna reluctantly makes his way to Arjuna’s tent, and begins to console his sister grieving at the death of her son. Krishna says, “O you of Vrishni’s vamsa, do not grieve, you and Uttaraa, for your son. All creatures have but one end ordained by Time. The end your son has met is the most desirable one for any Kshatriya of proud lineage. Do not grieve, for by good fortune your maharatha of great intelligence, of prowess equal to that of his father, has met with an end that all Kshatriyas covet.

After vanquishing numberless enemies and sending them to Yama’s land, he himself has gone to the eternal realms of men of dharma, worlds that grant the realisation of every wish. Your son has attained the end which men of dharma attain only through tapasya, brahm, knowledge of the shastras and gyana. The mother, the wife, the daughter and a kinsman of such Kshatriyas, O Subhadra, do not grieve for a son who has obtained the supreme end.

The evil king of the Sindhus, my beautiful sister, the murderer of a child, will, with all his friends and kinsmen, find the fruit of his arrogance before the end of this day. Even if he enters Indra’s domain he will not escape Arjuna. Tomorrow you will hear that his head has been cut from his neck to roll dismally on the hem of Samantapanchaka!

Abandon your sorrow and do not grieve, for your valiant son has attained the end that men of dharma who observe the svadharma of a Kshatriya fervently wish for. Your splendid, magnificent Abhimanyu has attained swarga. Drive away this fever of sorrow. Comfort your daughter-in-law, O queen, that, obedient to his fathers and his mother’s kinsmen, the heroic Abhimanyu has slain thousands upon thousands of his enemies before dying a great Kshatriya’s death in the field of war. Do not grieve too much, O Kshatriya woman!

Drive away your grief, gentle Subhadra, for tomorrow will bring great tidings. Arjuna will accomplish what he has sworn to do. It cannot be otherwise, for your husband never fails to do as he has sworn. Even if all Manavas, Nagas, Pisachas, Rakshasas, great Avians, and all the Devas and the Asuras come to help the king of the Sindhus, Jayadratha will still die tomorrow.”””

CANTO 75

Abhimanyu-vadha Parva continued

"Sanjaya says, 'But Subhadra cannot control her terrible grief and wails, "Oh, my son, of prowess equal to your father, O my child, how could you die? Alas, how does your face like a blue lotus, with its perfect teeth and brilliant eyes, look now covered over with battle's dust?

You were so entirely brave, your head so handsome, your neck, arms, your deep chest, your low flat belly, your splendid limbs decked with ornaments, your beautiful sparkling eyes! All creatures looked upon you as the rising moon, and now you have been mutilated, my perfect child, and fallen on the yawning field of death. Alas, your bed was always overlaid with the whitest and costliest sheets; you who deserved every luxury, how do you sleep today on the bare earth, your body mangled with arrows?

The mighty Kshatriya, whom the most beautiful women waited on, has now fallen on the field, to pass his time in the company of jackals! He whom vabdhis and magadhis daily hymned at dawn is today greeted by the savage cries and growls of Rakshasas and beasts of prey.

O my precious son, who killed you, and how, when you had the Pandavas and all the Panchalas for your protectors? Oh my son, O sinless one, I am not yet satisfied with looking at you. Wretched as I am, it is plain

that I will have to go to Yama's realm now for my eyes have not seen enough of you. When will I cast my gaze again on your face with its lotus-like eyes and shining locks, the smooth radiant face from which endearing words and the most delicate fragrance constantly issued?

Fie on the strength of Bhimasena, on the archery of Partha, on the prowess of the Vrishni heroes and the might of the Panchalas! Shame on the Kaikeyas, the Chedis, the Matsyas and the Srinjayas, who could not protect you, O my shuravira! I see the Earth as being empty and hollow today, and made of just sorrow and despair. My eyes hurt and stream tears that they do not see my Abhimanyu. You were Krishna's sister's son, the son of the wielder of Gandiva, and yourself an incomparable hero and an atiratha. Alas, how will I look at you dead!

O Kshatriya, to me you were like a treasure that is briefly won and lost in a dream. Oh, everything human is as fleeting as a bubble of water on this river of time. Your young wife is overwhelmed by grief at the evil that has befallen you. And how will I, who am like a cow without her calf, comfort her? O my sweet prince, you have so untimely fled from me, even as your greatness was about to flower and bear wondrous fruit. Oh my son, can you see how my heart is breaking over and over for just a glimpse of your face! Ah, there is no doubt that not the wisest can fathom the inexorable ways of Death, since despite having Krishna for your protector you were killed as if you were quite helpless.

O son, let that end be yours which is theirs that perform yagnas, who are Brahmanas of purified souls, those who have practised brahmacharya, have bathed in all the sacred tirthas, who are grateful and charitable and devoted to the service of their gurus, and those who have given sacrificial dakshina in profusion. The end that is theirs who are intrepid and fearless in battle, or theirs who have fallen most heroically in war, after slaying their enemies—O my Abhimanyu, let that end be yours!

The auspicious end which is theirs who have given away a thousand cows, or theirs who have given lavish dana in yagnas, or theirs who give away houses and mansions, the end which is theirs who give away gems and jewels to deserving Brahmanas, or theirs who are punishers of crime—O, let that end be yours.

The end that Munis of rigid vows attain through brahmacharya, or that which women who remain faithful to one husband, attain—O son, let that end be yours.

The eternal end which kings get by their good deeds, or by those men who have cleansed themselves by leading all the four varnasramas one after another, and by duly observing their dharma, the end of men who are compassionate to the poor and the distressed, or those who equitably divide sweets among themselves and their dependants, or those who are never given to deceit and evil—O my son, let that end be yours!

O child, the end of those who observe chaste vows, or who are virtuous, devoted to the service of their gurus, or those who have never sent away a guest without entertaining them—let that end be yours.

O son, let the end of those who succeed in adversity and of those who have the most difficult trait of preserving the equanimity of their souls, however much they are burnt by the fires of grief, let that end be yours.

O son, let that end be yours which is theirs who are always devoted to the service of their fathers and mothers, or theirs who are exclusively devoted to their own wives.

O son, let that end be yours which those wise men attain who restrain themselves from the wives of others and seek the companionship of only their own wives in season.

O son, let that end be yours which is theirs that look upon all creatures with an eye of peace, or theirs that never give pain to others, or theirs that always forgive.

O son, let that end be yours which is theirs who abstain from honey, meat, wine, pride and falsehood.

Let that goal be yours which they attain who are modest, acquainted with all the shastras, content with knowledge, and have their passions under control."

While the stricken Subhadra thus laments, wildly, Draupadi accompanied by Virata's daughter Uttaraa, comes to her. All of them, in great sorrow, weep copiously and indulge in heart-rending expressions of grief. Quite lost to reason through sorrow, they faint and fall onto the earth. Then Krishna the lotus-eyed one, who stands ready with water, himself deeply affected, sprinkles water over his weeping, unconscious and trembling sister, pierced through her very heart. When she comes to her senses, he attempts to comfort her again, and the others as well.

"Grieve not, Subhadra! O Panchali, console Uttaraa! Abhimanyu, bull among Kshatriyas, has found the most laudable end for himself. O Sumukhi, you of the beautiful face, may all the other men yet alive in our

race obtain the end which Abhimanyu of great fame has. We, with all our friends, together only wish to achieve in this war the feats which your son, the atiratha, achieved by himself! So do not grieve for that hero with no remote equal."

Finally, having somewhat consoled his sister, and Draupadi and Uttaraa, through his presence and grace as much as by what he says, Krishna, returns to Arjuna. Saluting the kings, friends and Arjuna himself, Kesava enters the inner apartments of Arjuna's palatial tent while the other kings return to their own tents.'"

CANTO 76

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'Lord Kesava, of eyes like lotus petals, enters the sprawling tent, Arjuna's unrivalled mansion on Kurukshetra; he touches water, and lays out on the auspicious and even floor for Arjuna an excellent bed of kusa grasses, which are the colour of lapis lazuli. And arranging his majestic weapons around the bed, duly adorns it with garlands of flowers, fried paddy, perfumes and other auspicious things. After Partha also touches water, gentle and attentive attendants bring the nightly yagna offerings for the three-eyed Lord Mahadeva. With a serene soul, Arjuna smears Krishna with perfumes and offers him the sacred nightly offering adorned with flowers.

With a faint smile, Govinda says to Arjuna, "Bless you, Partha, lie down and sleep. I will leave you now."

Seeing that doorkeepers and well-armed guards are in their places, Krishna, followed by Daruka his charioteer, goes to his own tent. There the illustrious one of eyes like lotus petals lies on his white bed and thinks of different ways to dispel Partha's grief and anxiety and enhance his confidence and greatness. Then he, the Supreme Lord of all, Vishnu of

universal fame, who always does what is for Arjuna's weal, immerses himself in yoga and dhyana.

Everyone else in the Pandava camp, Rajan, is awake, thinking, "Burning with grief at the death of his son, the Gandivi has swiftly vowed to kill the Saindhava. But how will Arjuna Parantapa accomplish his rash vow? He has sworn a difficult oath, for Jayadratha is invested with great prowess and great protection too. Oh, may Arjuna succeed in fulfilling his dire vow that he swore while he was in the grip of searing grief!

The sons of Dhritarashtra are all mighty warriors and their forces are countless. Duryodhana has assigned all of them to be just Jayadratha's protectors tomorrow. Oh, let Dhananjaya return to our encampment tomorrow after slaying the king of the Sindhus. Let him fulfil his vow. If he fails, he will surely enter the fire and immolate himself, for he never swears a false oath. If Arjuna dies, how will Dharmaputra Yudhishtira, who has reposed all his hopes of victory in Arjuna, succeed in recovering his kingdom? If we have all acquired any punya, if we have ever poured libations of ghrita into fire, let Savyasachin benefit from our punya and vanquish all his enemies!"

Speaking thus amongst themselves, and deeply anxious for the morrow, the Pandava warriors pass that long night.

In the heart of the night, Krishna awakes, remembers Arjuna's vow, and says softly, but in a terrible voice, to his charioteer, "Daruka, grief-stricken at his son's death, Arjuna has vowed, that before tomorrow's sun sets he will kill Jayadratha or take his own life. Hearing this, Duryodhana will surely take counsel with his advisors about how Partha can be prevented from fulfilling his vow. His several akshauhinis will all protect Jayadratha. Drona, too, with his son Aswatthaman, will stand watch over the Saindhava. And even Indra himself, the thousand-eyed scourge of the pride of the Daityas and Danavas, will hardly be able to kill one whom great Drona protects. And if Arjuna does not do as he has sworn he must take his own life. I mean to help Kunti's son to kill Jayadratha before the sun sets.

My wives, my kinsmen, my relatives, none among these are dearer to me than Arjuna. Daruka, I will not be able to look upon an Earth without Arjuna in it for even a single moment. I say to you, the Earth shall not be without Arjuna for I will raze them all, with their horses and elephants, by putting forth my might for Partha's sake. I will kill them all along with Karna and Duryodhana. Tomorrow let the three worlds witness my prowess

when I join the fray for Arjuna's sake, and thousands of kings and hundreds of princes, with their horses, chariots and elephants, flee the battle or die from fear of me.

Daruka, you will see my wrath for I will decimate the army of kings, and the three worlds with the Devas, the Gandharvas, the Pisachas, the Nagas and the Rakshasas, will know me as a true friend of Savyasachin. Those who hate him hate me. Those who follow him, follow me. You are intelligent, Daruka, so know that Arjuna is half of myself.

When morning comes after this night ends, you, Daruka, must equip my chariot with the Kaumodaki, my Sudarshana Chakra, my Saringa and my astras, and everything else I might need, and then you must follow me discreetly into battle. O Suta, make room upon my chariot for my standard and for heroic Garuda thereon, who adorns my chatra. Yoke my horses Balahaka, Meghapushpa, Saibya and Sugriva, after having them cased in golden mail of the splendour of the Sun and Fire; and then put on your own armour and remain in the chariot vigilantly waiting.

When you hear the blast of my Panchajanya blowing the shrill Rishabha note, fly to me. In a single day, Daruka, I will dispel the wrath and the many sorrows of my cousin, the son of my aunt. I will do everything in my power to see that Arjuna kills Jayadratha in the very sight of the Dhartarashtras. Why, Daruka, I say to you that I will ensure that Dhananjaya will surely kill everyone he wants to."

Daruka says, "He, whose charioteer, O Naravyaghra, you become is certain to be victorious. Indeed, from where can defeat come to him? As for myself, I will do as you have commanded. This night will bring in its wake an auspicious morning for Arjuna's triumph and glory.""

CANTO 77

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'Kunti's son, Dhananjaya of inconceivable prowess, also lies thinking of ways to accomplish his vow. He recollects the mantras Vyasa had taught him and chanting them silently is soon lulled into sleep. To the Kshatriya of the Hanuman banner, his heart burning with grief even in slumber, Krishna of the Garuda banner appears in a dream. Arjuna Dharmatma always rises and advances a few steps to greet Krishna in bhakti whenever he sees him. And now in his dream as well he rises and offers Govinda a seat, while he keeps standing himself.

Krishna Mahatejasvin says to Kunti's son, "Let not your heart grieve, O Partha. Time is immutable and it forces all creatures into its inevitable course. Greatest of men, why do you grieve? Grief should never be indulged in, for it is an impediment to action. Fulfil your karma; accomplish what you have sworn to do. Dhananjaya, the grief that makes a man abandon all effort is an enemy of the warrior. By giving in to sorrow, a Kshatriya pleases his enemies and saddens his friends, while he himself is weakened. It does not become you to grieve."

The unvanquished Vijaya of deep learning says, "Grave is the vow that I have sworn, to kill Jayadratha. And tomorrow I will slay the evil one, my

son's murderer. This is my solemn vow, Kesava! To frustrate me, the Dhartarashtras will keep Jayadratha at their rear, protected by all their maharathas.

Their army consists of the remnants of eleven akshauhinis of troops, still difficult to vanquish. Surrounded as he will be by all of them and by all their great maharathas besides, how will we even catch a glimpse of the vile Saindhava? O Krishna, I may not be able to fulfil my oath! And if I fail, how can I continue to live, Kesava? Ah, I fear that I will not succeed in keeping the impossible vow that I have sworn, demented as I was by Abhimanyu's death. And this is what makes me grieve.

Besides, at this time of the year, Krishna, the Sun sets early!"

Hearing this, the cause of Arjuna's grief and anxiety, Krishna gently touches water with his fingers and sits with his face turned to the east. The lotus-leaf-eyed One says to his cousin who has sworn to kill Jayadratha the next day, "Partha, there is an inexorable, supreme astra called the Pasupata. With it, the Lord Maheswara once slew all the Daityas! If you meditate upon that final weapon now, you will be able to kill Jayadratha tomorrow. If you do not know that Pasupatastra, worship Maheswara, who has the Bull for his mark. Think of the Mahadeva in your heart and fix your mind on him in dhyana, Arjuna. You are his devotee and through his grace, you will have that invaluable weapon."

Hearing Krishna's words, Arjuna now touches water and sits on the ground in deep dhyana, his thought fixed on the Lord Bhava. It is the auspicious Brahmamuhurta when Arjuna meditates on Siva. Arjuna sees himself journeying through the sky with Krishna, and travelling with the speed of the mind to the sacred foot of Himavat and the Manimat mountain replete with many brilliant gemstones, Manimat frequented by Siddhas and Charanas.

Krishna seems to hold his left arm as they course along, and Arjuna sees many wonderful sights there. Dharmatma Arjuna then finds himself at the White mountain of the north, Sweta, where, in the pleasure-gardens of Kubera, he sees the crystalline exquisite lake, the Bindusaras festooned with lotuses. He also sees the Ganga, greatest of rivers, brimful of pellucid water. Flying on, he arrives at the Mandara mountains covered with unearthly and awesome trees that are always laden with flowers and fruit.

Fine stones lie strewn everywhere in this place; all of them are the finest lucent crystals. Lions, tigers and diverse animals abound here, some truly

exotic and found nowhere else, as do auspicious asramas of Munis, which echo with the sweet songs of brightly plumed birds, and also the transcendent songs of Kinnaras. Many golden and silver peaks grace this wondrous realm, and different magical herbs and plants illumine it; and Mandara trees with their gorgeous loads of flowers.

Then Arjuna comes to the mountain called Kala that looks like a great mound of antimony, and its summit Brahmatunga, and flying on, comes to many sparkling rivers and peopled realms, inhabited by men as well as unearthly beings. He comes to Satasringa, and the vana called Sharyati and sees the sacred Horse-head, the realm of Atharvana. He sees that prince of mountains called Vrishadansa, and the great Mandara, graced by Apsaras and Kinnaras.

Wandering on that mountain, Arjuna and Krishna see a place where exquisite fountains plash, a place shimmering with the rarest gold of the gods, lambent like the Moon, and with many shining cities and towns. In this fabulous zone of dreams, he also comes upon uncanny seas of marvellous shapes and diverse mines of untold wealth. And going through the sky, and over the earth, he arrives at the place known as Vishnupada. Like an arrow shot from a bow does Arjuna fly through the vaults of these skies of dream, with Krishna beside him, while below them indescribable landscapes unfold.

Soon Partha sees a mountain whose splendour equals that of the stars, the constellations, or fire. And at the summit of this lone and towering massif, he sees the Great God whose mount and emblem is the Bull. Arjuna sees Lord Siva who is always at tapasya, Mahadeva whose lustre is like that of a thousand suns fused, ah, ablaze with his own effulgence. Siva sits with trident in hand, matted jata upon his awesome head, his complexion white as snow or moonbeams, and wearing bark and deerskin.

Of tejas past telling, Maheswara's body seems to be alight with a thousand mystic eyes. He is seated with Parvati, with many creatures of fantastic and brilliant forms around him, his ganas, while his attendants sing and play musical instruments, full of joy, laughing and dancing in bliss, moving about and stretching their arms as if in waking trance, and often shouting aloud in primeval ecstasy. Divine fragrances perfume that place, and Rishis who worship the Brahman, worship Siva here with exceptional hymns of unfading glory—the God who is the Pasupati, the Lord and Protector of all creatures, who wields the great bow called the Pinaka.

Seeing Rudra, Krishna Mahatman and Arjuna prostrate and touch the earth with their heads, uttering the eternal words of the Veda. Krishna worships with speech, thought, intellect, and by what he does, the God who is the first source of the universe, himself uncreated, the Supreme Lord of unfading glory, who is the highest cause of the mind, who is Akasa and Vayu, who is the cause of all the luminous bodies in the universe, who is the cause of rain, and the Supreme, Primordial Essence of the Earth, who is the object of the adoration of the Devas, the Danavas, the Yakshas, and Manushas; who is the supreme Brahman that Yogins see and the refuge of those who know the Shastras, who is the Creator of all mobile and unmoving creatures and their Destroyer too; who is the Wrath that burns everything at the end of the Yuga; who is the Paramatman, the Supreme Soul; who is Sakra and Surya, and the origin of all the gunas.

Krishna seeks the protection of that Bhava, whom men of knowledge, wanting to attain to that which is called the sukshma and the adhyatma, seek; that Uncreated One who is the Soul of all causes. Arjuna also repeatedly worships the Great God, knowing that He is the Origin of all beings, the Cause of the past, the future and the present.

Seeing those two, Nara and Narayana, arrive, Bhava Anandatman, He of blissful soul, smilingly says, "Welcome greatest of men! Arise and let the tiredness of your journey leave you. What, O heroes, do you wish for? Tell me quickly, what brings you here? I will grant everything you want and do everything that will benefit you besides."

At these words of Siva, Krishna and Arjuna rise and then, with joined hands, the immaculate twain, both of great wisdom, praise that noblest Deity with a most resonant and excellent hymn. Krishna and Arjuna say, "We bow to Bhava, to Sarva, to Rudra, to the boon-giving Siva. We bow to the Pasupati, Lord of all creatures endued with life, to the Deva who is Ugra, fierce, to Him who is called Kapardin!

We bow to Mahadeva, to Bhimasankara, to Tryambaka, to Him who is Satchitananda. We bow to Isana, to Him who is the destroyer of Daksha's yagna.

We salute the slayer of Andhaka, the father of Kumara, to He who is Nilakantha, and the First Creator.

Our salutations to the wielder of the Pinaka, to Him who is worthy of the offering of libations of ghrita, to Him who is Truth, to Him who is All-

pervading, to Him who is unvanquished, to Him who has luculent blue jata, to Him who is armed with the Trisula, to Him of celestial vision!

Our greetings to him who is Hotri, to Him who protects all, to Him who has three eyes, to Him who is disease, to Him whose hiranyaretas fell into Agni, to Him who is inconceivable, to him who is the Lord of Ambika, to Him who is adored by all the Devas!

Our salutations to Him who has the Bull for his mark, to Him who is bold, to Him who has matted dreadlocks, to Him who is a Brahmachari, to Him who stands as an ascetic in water, to him who is devoted to the Brahman, who is the Brahman, to Him who has never been conquered, to Him who is the Soul of the universe, to Him who is the Creator of the universe, to Him who lives pervading the whole universe!

We bow to You who are the object of the reverence of all, to You who are the Original Cause of all creatures, to You who are called Brahmachakra, to Sarva, Sankara, and Siva! We bow to You, the Lord of all great beings!

We bow to You who have a thousand heads, to You who have a thousand arms, to You who are called Death, to You who have a thousand eyes and a thousand feet, to You whose great deeds are innumerable!

We bow to You, Hiranyavarna, whose complexion is of gold, to You who are cased in golden kavacha, to You who are always compassionate to your devotees!

O Lord, let our wish be granted."

Having adored Mahadeva thus, Krishna and Arjuna then begin to further gratify Him to have the great Pasupatastra from the God of gods.'"

CANTO 78

Abhimanyu-vadha Parva continued

"Sanjaya says, 'Partha, with a full soul and joined hands, his eyes wide with wonder, gazes at the God with the bull for his mount, He who is the home of all tejas. Partha sees the offerings that he makes every night to Krishna lying before the Three-eyed Deity. The son of Pandu worships both Krishna and Sarva in his heart, and says to Siva, "Lord, I wish to have the Pasupatastra from you."

Siva smilingly says to Vasudeva and Arjuna, "Welcome Purushottamas! I know what you want and the reason why you have come here. I will give you what you wish for. Parantapas, there is a lake full of amrita, not far from this place. In it, I left my celestial bow and astra, with which I once slew all the enemies of the Devas. Krishna, go and fetch that divine bow with the arrow fixed to it."

Hearing what Siva says, Vasudeva and Arjuna answer, "Tathaastu, so be it."

Accompanied by all the ganas of Siva, the two heroes set out for the unearthly lake replete with countless heavenly wonders, the sacred lake that can grant every object of desire. Reaching the lake, the Rishis Nara and Narayana, who are Arjuna and Krishna, go fearlessly up to the water bright

as the disc of the sun, and see within it a great and terrible snake and yet another enormous, which has a thousand heads, the effulgence of fire and spews flames from all its jaws. Krishna and Partha touch the water, join their hands together, and approach the snakes, bowing in their minds to the God Siva. As they approach, the amazing Nagas, who know the Vedas, chant the hundred hymns of the Veda that praise Lord Rudra, bowing all the while with their devout souls to Bhava of immeasurable power.

Then, all at once, from their worship of Siva, the two awesome serpents abandon their snake-forms and assume the shapes of an enemy-destroying bow and arrow! Gratefully, Krishna and Arjuna seize the bow and arrow of blinding refulgence and bring them back to the illustrious Mahadeva. Now, from one side of Siva's body a Brahmacharin of tawny eyes emerges, who seems to be the very refuge of asceticism. Of blue throat and red jata, he is invested with untold might. Taking up the great bow effortlessly, the Brahmacharin places his feet in alidha, the archer's stance, fixes the brilliant arrow to the bowstring, and begins to stretch the bow.

Watching the way the Brahmacharin stands, holds the bow and draws back the string, and listening to the mantras that Siva recites, Arjuna instantly masters what he watches and hears. The mighty Brahmacharin unleashes the arrow to the same lake from which it was brought and, with a cry, flings the bow into that lake. Arjuna remembers the boon that Siva granted him in the vana when He came as a Kirata; he recalls the Vision of Himself that Siva showed him in the vana and knows that Bhava is pleased with him. Silently, Arjuna prays, "May all this bear fruit."

Understanding this to be his wish, Bhava blesses him with power over the Pasupatastra and the accomplishment of his vow to kill Jayadratha.

Thus having again obtained the Pasupata from the Devadeva, the invincible Arjuna, his hair standing on end, regards his vow as being already fulfilled. Full of joy, Arjuna and Krishna worship Mahadeva by bowing their heads deeply. Then, permitted by Bhava, the two shuras instantly return to their camp on Kurukshetra, in a transport of delight. Their joy is as great as that of Indra and Vishnu when those two Gods, wanting to slay Jambha, had Siva's blessing to kill the great Asura.

All this, Rajan, transpires in Arjuna's dream and Krishna's dhyana.'"

CANTO 79

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'Krishna and Daruka pass the night in conversation until day dawns. Paniswanikas, Magadhas, Madhuparkikas and Sutas come to sing Yudhishtira's praises, as they do daily, and greet him with music and dance, while sweet-voiced singers sing melodious songs of praise for the Kuru vamsa. Skilled musicians play on mridangas, jharjharas, bheris, panavas, anakas, gomukhas, adambaras, sankhas, loud dundubhis and diverse other instruments. All this joyous sound, deep as the roar of clouds, touches the very heavens and they awaken Yudhishtira Dharmaraja, who lies asleep on his luxurious bed, from his slumber.

The king rises from his bed and proceeds to perform his morning ablutions. A hundred and eight freshly bathed young servants, all attired in white, approach the king with many golden jars filled to the brim with the purest water. Sitting at his ease on a royal throne, wearing a thin cloth, the king bathes in several kinds of water made fragrant with sandalwood and purified with mantras. Strong and well-trained servants wash and rub his shining body with water soaked with diverse kinds of medicinal herbs. He then washes himself with adhivasha water rendered fragrant by various

exquisite scents. Yudhishtira ties a long cloth as white as the feathers of the swan, and kept loose before him, around his head to dry the water.

He smears his body with sandalwood-paste, drapes wildflower garlands around his majestic person, puts on clean clothes, and the Mahabaho sits facing the east, his hands joined together and silently says his morning prayers. Then with great humility, he enters the chamber in which the sacred fire is kept. He worships the agni by feeding it pieces of fine wood and with libations of ghee sanctified with mantras. He comes out and enters a second chamber, where many learned Brahmanas, all deep knowers of the Vedas, all self-restrained, purified by the study of the Vedas and by keeping vratas, are gathered after they have taken the ritual bath upon on the completion of the yagnas they have performed.

There are a thousand worshippers of the Sun, as well as eight thousand others of the same varna. The mighty-armed Yudhishtira presents them with honey, clarified butter, auspicious fruits of the best kind, a nishka of gold each, a hundred horses decked with ornaments, costly robes and other such gifts that they like, and in return receives their blessings in clear and distinguished voices. Yudhishtira also gives them gifts of cows that yield milk whenever touched, along with calves with their horns covered with gold and their hooves with silver; after which he circumambulates them in pradakshina. Now looking at and touching auspicious swastika symbols, which increase good fortune, nandyavartas made of gold, flower garlands, water-pots, the sacred fire, vessels full of sun-dried rice, other auspicious offerings, the yellow pigment prepared from the urine of the cow, auspicious and well-adorned virgins, curds, clarified butter, honey, auspicious birds and diverse other things held sacred, he finally comes into the outer chamber.

The attendants waiting in that chamber bring a wonderful round throne of gold, encrusted with pearls and lapis lazuli and overlaid with a priceless rug over which is spread another cloth of the finest loom. This seat is the handiwork of the Viswakarman himself. When the Dharmaraja takes his place, the servants bring him all his invaluable, bright ornaments, which Yudhishtira puts on; and his magnificence is such as to sharpen the envy of his enemies.

The servants fan him with white golden-handled yak-tails luminous like the Moon and Yudhishtira is resplendent like a mass of clouds charged with lightning. Bards begin to sing his praises and panegyrists utter his eulogies;

and other singers sing to the delighter of Kuru's vamsa, and their voices swell harmoniously and resonantly.

We then hear the rumble of chariot-wheels and the drumming of horses' hooves; and the noise mingles with the chiming of great elephants' bells, the blare of conches and the tread of numberless men, and the very Earth seems to tremble. One of the guards in charge of the doors, sheathed in armour, youthful in years, wearing brilliant ear-rings, and with his sword strapped to his side, enters the private apartment, kneels on the ground and, bending his head, salutes the Dharmaraja who deserves all worship. The young guardsman announces that Hrishikesa is waiting to enter.

Yudhishtira orders his servitors, "Get ready an excellent throne and prepare an arghya for him."

Krishna of Vrishni's race is welcomed warmly and seated on the fine throne. Greeting Madhava with the customary enquiries of welcome, Yudhishtira worships Krishna fervently.'"

CANTO 80

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya continues, 'Then the royal son of Kunti asks Krishna, "Have you spent the night happily, Madhusudana? Are all your faculties clear, O you of unfading glory?"

Krishna makes similar enquiries of Yudhishtira. Then the guardsman comes again and says that the other Kshatriya warriors are waiting to be announced. Commanded by the king, the man announces a roll of heroes, which consists of Virata, Bhimasena, Dhrishtadyumna, Satyaki, Dhrishtaketu, the ruler of the Chedis, the Maharathas Drupada and Sikhandin, the twins Nakula and Sahadeva, Chekitana, the king of the Kalikayas, Yuyutsu of Kuru's race, Uttamaujas of the Panchalas, Yudhamanyu, Subahu, and the five sons of Draupadi. These and many other Kshatriyas, approach Yudhsihtira Mahatman, that bull among Kshatriyas, and greeting him, sit down on the rich seats provided for them. Krishna and Satyaki sit together on the same wide throne.

Then in the hearing of them all, Yudhishtira addresses the lotus-eyed slayer of Madhu, and says humbly, "Relying on you alone, do we, like the Deva of a thousand eyes, seek victory in battle and eternal happiness. You are aware, O Krishna, of how we were deprived of our kingdom, of our

exile at the hands of the enemy, and our various sorrows in exile. O Lord of all, you who are compassionate to those who are devoted to you, the happiness and the very existence of all of us rest solely and entirely on you!

O you of Vrishni's vamsa, do that by which my heart will ever find its rest in you! Also do that, O Lord, by which Arjuna may fulfil his vow. Rescue us today from the sea of grief and rage that confronts us. Madhava, become today a ship for us who wish to cross the dreadful sea. The great maharatha who wants to kill the enemy in battle cannot do what his sarathy can, if the charioteer will exert himself subtly!

Janardana, you always save the Vrishnis from all danger and calamities, and you must save us from this looming distress! Sankhachakragadadhara, become a boat to rescue the sons of Pandu sunk in the fathomless Kurusagara.

I bow to you, O God of the lord of the gods, O you who are eternal, O supreme Destroyer, O Vishnu, O Jishnu, O Hari, O Krishna, O Vaikuntha, O best of friends! Narada described you as that ancient and best of Rishis called Narayana, who grants boons, who wields the Saranga, and who is the greatest of all Rishis. O Madhava, prove his words true!"

Krishna, most eloquent of all speakers, replies to Yudhishtira in a voice deep as that of clouds charged with rain, "In all the worlds, including Devaloka, there is no archer equal to Dhananjaya. Mahatejasvin, mahadhanurvan, of great prowess and untold genius, celebrated in battle, always fierce, Arjuna is the greatest of all men. Youthful in years, bull-necked and of long arms, he is endowed with measureless strength. His tread like a lion or a bull's, and divinely handsome he will kill all your enemies for you today.

As for myself, I will do what I can to help Arjuna consume the legions of Dhritarashtra's son like a great forest fire. This very day, Arjuna will despatch vile Jayadratha, sinner and murderer of Subhadra's son down the road from which no traveller returns. Today vultures, kites, ravening jackals and other carnivores will feed on the Saindhava's flesh. Yudhishtira, even if all the gods with Indra become his protectors today, Jayadratha will still leave this world for Yamaloka. And having slain the king of the Sindhus, Jishnu will return triumphantly to you in the evening. Dispel your grief and your heart's fever, Rajan, and be graced with calm and felicity.""""

CANTO 81

ABHIMANYU-VADHA PARVA CONTINUED

"Sanjaya says, 'While Yudhishtira, Krishna and the others thus converse together, Arjuna enters the auspicious chamber to meet Bharatottama Yudhishtira and also his friends and well-wishers. Solemnly, reverently he salutes his king and brother. Rising, Yudhishtira greets Arjuna with great affection, embracing him and sniffing the top of his head, blessing him warmly.

Smiling, Yudhishtira says, "Judging by your bright and cheerful countenance and from the fact that Krishna is well pleased with you, Arjuna, it is plain that complete and absolute victory awaits you in battle today!"

Now Arjuna says, "Be you blessed, Rajan, through Kesava's grace I have seen something entirely marvellous in the night."

To reassure his brothers and friends, Arjuna relates his dream of the night, and everything about his meeting with the three-eyed Lord Siva. All that listen are filled with amazement; they bend down and touch the earth with their heads to worship Mahadeva whose emblem is the Bull, and cry, "Uttamam! Wonderful!"

Then, at the command of the Dharmaputra, their hearts filled with fury against the enemy the Pandava warriors set out towards the battlefield. Saluting the king, Satyaki, Krishna and Arjuna, set out from Yudhishtira's tent; and Arjuna and Krishna ride together on the same chariot to Arjuna's tent. Arriving, Hrishikesa, like a professional charioteer, begins to prepare Arjuna's ratha, which flies the mark of the prince of the Vanaras. The wonderful chariot with the radiance of molten gold, whose rumble is like the deep roar of thunderheads, shines like the morning sun. Soon enough, Krishna, now wearing armour, comes to inform Partha, who has finished his morning prayers, that his chariot is ready. Arjuna Kiritin, clad in golden mail, his bow and magical quivers in hand, circumambulates the chariot in grave pradakshina.

Now his Brahmanas, mature in tapasya, gyana and years, always engaged in the performance of pujas and yagnas, with passions ever restrained, adore and bless Arjuna. He climbs into his great ratha, which has already been sanctified with mantras to give him victory in battle; he mounts his chariot like Surya Deva ascending the Eastern mountain. Arjuna, the greatest of all maharathas, is truly like the blazing Sun God upon the breast of Meru.

Arjuna, Satyaki and Krishna mount the chariot, like the twin Aswins riding the same chariot with Indra when they attended Saryati's yagna. Govinda, greatest of maharathas, takes the horses' reins even like Matali took the reins of Indra's steeds when he rode to slay Vritra. Mounted on that best of chariots with his two friends, Partha rides out to kill the king of the Sindhus; he goes forth like Soma rising into the sky with Budha and Sukra, to destroy the darkness of night, or like Indra going forth with Varuna and Surya to the great battle against the Asuras when the Daityas abducted Brihaspati's wife Tara.

Bards and musicians sing the praises of heroic Arjuna, as he rides forth to the sound of musical instruments and auspicious hymns of good omen. The sonorous voices of the vabdhis and magadhis uttering resonant blessings for victory and wishing for a triumphant day, mingling with the sounds of the musical instruments, are deeply gratifying to those Kshatriyas. An auspicious and fragrant breeze blows from behind Partha, vitalising him and enervating his enemies. And many propitious omens of various kinds appear, indicating victory for the Pandavas and defeat for your warriors!

Seeing these portents of victory, Arjuna says to the great archer Satyaki, now in his own chariot on the right, "Yuyudhana! Look at all the auspicious omens around us. I will surely have victory today, O bull of Sini's vamsa. I will ride straight to where Jayadratha waits, fully expecting me to send him to Yamaloka. Satyaki, today it is as much your duty to protect Yudhishtira from Drona as it is mine to ride out and kill the Saindhava. You must guard him as I myself would. I do not see anyone in the world who can vanquish you, for you are Krishna's equal in battle. The king of the Devas himself cannot defeat you. Reposing this burden on you, and on maharatha Pradyumna, I can hunt Jayadratha down with no anxiety shadowing my heart.

O Satwata, dearest friend, have no fear for me. You must wholeheartedly protect the king. Where this Krishna Mahabaho is, and where I am, together, not the slightest danger can ever befall either him or me."

Satyaki, the Parantapa replies, "Tathaastu!" He then rides to where Yudhishtira is.'"

CANTO 82

JAYADRATHA-VADHA PARVA

"Dhritarashtra says, 'On the day after Abhimanyu was killed, what did the grief-stricken Pandavas do? Who among my warriors gave them battle? Knowing, as they did, the awesome prowess Arjuna, tell me how the Kauravas, having committed such a heinous crime, could remain unafraid? How could they venture even to look at him as Arjuna Naravyaghra advanced upon them like all-destroying Death himself in fury, burning with grief at the murder of his son? Seeing the maharatha with the image of Hanuman on his banner, grieving for his dead son and brandishing his awesome bow, what did my warriors do? What, O Sanjaya, has happened to Duryodhana?

A great sorrow overwhelms us today and I no longer hear any sounds of joy. The enchanting strains of music and celebration that we once heard from Jayadratha's palace here are alas all fallen silent.

In Duryodhana's camp, we no more hear the sounds of countless vabdhis and magadhis singing my sons' praises nor the songs of musicians or the chiming of dancers' anklets. Earlier, such sounds would fall incessantly upon my ears. Alas, as they are plunged in grief, I do not any longer hear these merry noises. Previously, Sanjaya, while sitting in the

home of Somadatta, who is devoted to truth, I would always hear such delightful sounds. Alas, how destitute of punya I am, for I hear the palaces of my sons today echoing instead with the sounds of grief and lamentations, and none full of the old life, energy and joy. In the mansions of Vivimsati, Durmukha, Chitrasena, Vikarna and my other sons, I do not hear a single sound of cheer, which they were filled with in the past.

The great archer Drona's son Aswatthaman, who is the refuge of my sons and upon whom Brahmanas, Kshatriyas, Vaisyas and a large number of disciples waited, who takes pleasure day and night, in talk, in debate and animated disputation, in the stirring music of different instruments and in various kinds of delightful songs, whom many among the Kurus, the Pandavas and the Satwatas worship—alas, his home is utterly silent today, and no singers sing there or dancers ply their sublime art.

Alas, we no longer hear the clamour of boisterous celebrations that echo in the camp of Vinda and Anuvinda every evening. Today in the camp of the Kaikeyas, we do not hear any songs or hand clapping in which their soldiers, at their music, dance and revelry, daily indulged.

Ah, we no longer hear the reverberant chanting of priests proficient in the performance of yagnas, men who are repositories of pujas, who wait upon Somadatta's son, Bhurisravas. The virile twanging of bowstrings, the sounds of Vedic chanting, the whistling of spears and the humming strokes of swords; the rumble of chariot-wheels, all of which were heard unceasingly in the abode of Drona: we hear none of these from there today. Sanjaya, today we no longer hear the swell of music from diverse kingdoms, or the rhythms and harmonies of musical instruments, which never failed to fill Drona's great and sacred home.

When Janardana of unfading glory came from Upaplavya out of his compassion for every living creature, seeking peace, O Suta, I said to the evil Duryodhana, "My son, use Krishna as the means to arrive at an amicable understanding with the Pandavas. I think it is time to make peace, so do as I say. If you spurn Krishna, who now begs you for peace and entreats you for my welfare, you will never find victory."

But Duryodhana refused Krishna, the bull among all the bowmen of Dasarha's race, Krishna who sought Duryodhana's own good. And by doing this, my foolish son embraced disaster and tragedy. Seized by Death himself, my evil-hearted prince would not obey me but followed Dusasana and Karna instead, into the jaws of doom. I did not approve of the game of

dice. Nor did Vidura, Jayadratha, Bhishma, Salya, Bhurisravas, Purumitra, Jaya, Aswatthaman, Kripa or Drona, O Sanjaya! If my son had paid heed to their counsel, he would then have lived for ever in happiness and peace with his kinsmen and friends.

I said to Duryodhana: Charming and delightful in their speech, always saying what is pleasing to their kinsmen, high-born, loved by all, and wise, the sons of Pandu are sure to find success and felicity. The man, who keeps his eye on dharma always, and in all places, will find happiness and he will win great rewards and blessings after his death. The Pandavas are noble and accomplished; they are able and deserve to enjoy half the Earth. The Earth girthed by the seven seas, is as much their ancestral possession as it is of the Kurus. Once they win back sovereignty, the Pandavas will never deviate from the path of dharma.

O child, I have kinsmen to whom the Pandavas will always listen: Salya, Somadatta, the Dharmatman Bhishma, Drona, Vikarna, Balhika, Kripa, and many others among the Bharatas who are illustrious and revered because of their years. If they speak to them on your behalf, the Pandavas will surely do what they ask. Do you think, for a moment, that anyone who is with them will counsel them otherwise? Krishna will never abandon the path of dharma and the Pandavas are all obedient to him. My words of dharma, too, those Kshatriyas will never disobey, for the Pandavas are all righteous men.

Piteously lamenting, Suta, I spoke to my son. Fool that he is, his heart full of darkness, he did not listen to me! I believe that all this is the malignant and inescapable influence of Kaala! Where Vrikodara and Arjuna are, the Vrishni hero Satyaki, Uttamaujas of the Panchalas, the invincible Yudhamanyu, the irrepressible Dhrishtadyumna, the unvanquished Sikhandin, the Asmakas, the Kekayas, Kshatradharman of the Somakas, the ruler of the Chedis, Chekitana, Vibhu, the son of the lord of the Kasis, the sons of Draupadi, Virata, the mighty maharatha Drupada, the Purushavyaghras Nakula and Sahadeva and, most of all, the slayer of Madhu, Krishna himself, is—who is there in this world, or even the next, that can fight them and expect to live?

Who else is there who would dare resist these my formidable enemies when they summon their devastras in war, save the witless Duryodhana, Karna, Sakuni the son of Subala, and Dusasana their base fourth? For I do not see a fifth who is so blind and senseless! They who have Vishnu himself

driving their chariot, clad in armour and reins in his divine hands; they who have Arjuna for their warrior—they can never find defeat!

Does Duryodhana not remember my pleas and implorations now, when it is too late? You say that the invincible Bhishma has been cut down. Surely now, my sons grimly recall the prophetic words uttered by the far-seeing Vidura, and lament their folly! Seeing his army overwhelmed by Sini's grandson Satyaki and Arjuna, and seeing their countless empty chariots, my sons surely shed bitter tears today. Ah! Sanjaya, terrible Arjuna will devour my troops even like a raging fire fanned by the gusting wind consumes a heap of dry grass at the close of winter.

Sanjaya, you are a most accomplished narrator. Tell me everything that transpires in the evening after they committed the great wrong to Partha. When Abhimanyu was killed, what was their state of mind? After having grievously offended the Gandivi, my warriors cannot face him in battle. What measures do Duryodhana and Karna decide to take to contain Arjuna? What do Dusasana and Subala's son do? O Sanjaya, what has overtaken all my sons is surely because of the sins of Duryodhana, who walks the way of avarice, whose heart and mind are full of evil, whose judgment anger perverts, who blindly covets sovereignty, who is foolish besides and his reason lost to greed and anger. Tell me, O Sanjaya, what does Duryodhana do now? Are the preparations he makes and the plans he has shortsighted or well-judged?'"

CANTO 83

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'I will tell you everything, as I saw it with my own eyes. Listen carefully, for your own guilt in this war is great. Just as an embankment is useless after the waters of the field have drained away, Rajan, your lamentations now are useless! Bharatarishabha, do not grieve. Wonderful and terrible are the decrees of Time the Destroyer, and they cannot be violated. Do not lament, for this is not a recent development. If you had restrained both Yudhishtira and your sons from the game of dice, this calamity would never have overwhelmed you. Again, if you had stopped both the sides who were inflamed by anger, this tragedy would never have occurred.

Indeed, if you had once urged the Kurus to kill the wayward Duryodhana, this disaster would never have come to you, and the Pandavas, the Panchalas, the Vrishnis and the other kings would have never had cause to blame you. Again, if you had done your duty as a father, shown Duryodhana the path of dharma, and led him to tread the way of righteousness, this misfortune would never have beset you.

You are the wisest man on earth. Forsaking sanatana dharma, how could you follow the counsels of Duryodhana, Karna and Sakuni? Therefore,

Rajan, these your lamentations are in truth wedded to worldly wealth, and seem to me to be like honey mixed with poison. Time was when Krishna himself did not regard Yudhishtira or Drona, as much as he respected you. However, when, he found you to have fallen from Rajadharma, Krishna has ceased to look upon you with respect.

Your sons spoke harshly, vilely, to the sons of Pritha, and you sat silent. Nemesis for that grave sin of omission has now overwhelmed you, O Anagha, and your kingdom is in danger.

At best, you will find the shame and bitterness of ruling over a world bestowed upon you by the Pandavas. It is the virtuous Pandus who added to the kingdom and also the fame that the Kurus enjoy. These achievements, however, became fruitless and barren for them when they encountered your greed, for you deprived them of even their ancestral kingdom.

Now, Rajan, when the war has begun, you absolve yourself of all wrongdoing and censure your sons, pointing out their various faults. And this is not becoming. While they fight, Kshatriyas leave off care for their very lives, and plunge fearlessly into the Pandavas' vyuhas. Why, who but the Kauravas would dare fight and army which Krishna, Arjuna, Satyaki and Vrikodara lead? Which mortal archer is there that would dare fight them who have Arjuna for their warrior, Krishna for their adviser and Satyaki and Vrikodara for their protectors? Only your sons and their allies.

The friendly kings, full of heroism and always conscious of Kshatriya dharma, do all that they can, taking their lives in their hands. So now listen to everything that transpires in the savage war between the Naravyaghras, the Kurus and the Pandavas.'"

CANTO 84

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'When the night ends and dawn breaks, Drona begins to array his akshauhinis for the battle of the momentous day. One hears diverse sounds, of enraged shuras' voices raised in shouts and roars, all of them eager to be at the enemy and spill blood. Some stretch their bows some strum their bowstrings and some draw deep breaths. And many of them roar in challenge, "Where is Dhananjaya?"

Many warriors throw their glinting swords high into the air and then catch them again, and brandish them, naked blades the colour of the sky, keenly honed, and with beautifully wrought hilts. One sees thousands of brave warriors, their skills perfected through years of practice, swordsmen and bowmen, all keened for battle. Some whirl their great maces decked with bells, smeared with sandalwood paste encrusted with gold and diamonds, and challengingly demand that the sons of Pandu come forth to fight. Other warriors with massive bodies and arms like pillars, intoxicated with the pride of their strength, obscure the sky with their spiked clubs that resemble a forest of great stakes raised in honour of Indra.

Still others, heroes all, wear gorgeous vanamalas, and armed with various other kinds of weapons, takes their positions across the field of fate,

and they also roar, “Where is Arjuna? Where is Govinda? Where is proud Bhima? Where are their allies?”

Drona blows his conch, and urging his horses to great speed, moves everywhere with amazing celerity as he deploys all his divisions. When all the troops, every man of them ardent for battle, have taken their stations, Drona says to Jayadratha, “Somadatta’s son Bhurisravas, maharatha Karna, Aswatthaman, Salya, Vrishasena and Kripa, with a hundred thousand horsemen, sixty thousand chariots, four and ten thousand elephants in musth, one and twenty thousand foot-soldiers clad in mail, will be positioned behind me to a distance of twelve krosas. You will be behind all of these. When the very gods with Vasava at their head will not be able to attack you where you are, what can the Pandavas do? Take comfort, Jayadratha, O king of the Sindhus.”

Thus does Drona comfort Jayadratha who then himself moves to the place Drona indicates, surrounded by many Gandhara warriors and with many mail-clad foot-soldiers armed with paasas, nooses, all ready give their all in battle. Jayadratha’s well-trained chariot-horses are all decked with chamari yak-tails and ornaments of gold. Seven thousand such horses and three thousand other steeds of the Sindhu breed go with him.

Your son Durmarshana, eager for combat, stations himself at the head of all the Kaurava troops today, along with a thousand five hundred infuriated elephants of awesome size, covered in mail, and all ridden by well-trained mahamatras. Your two other sons, Dusasana and Vikarna, take up their positions among the vanguard.

The vyuha that Drona forms- part sakata and part a circle is full forty-eight miles long and twenty wide, front to rear. Drona arrays that great formation with countless heroic kings, in a sea of chariots, horses, elephants and foot-soldiers. Behind the sakata vyuha, the formidable cart, is yet another impregnable legion in the form of a lotus, a Padma vyuha. And buried deep that lotus is another dense vyuha, the suchimukha, the needle formation.

Having formed his mighty vyuha thus, Drona takes up his own station. The mouth of the needle is held by the great archer Kritavarman. Next to Kritavarman, stands the ruler of the Kambojas and Jalasandha, and then Duryodhana and Karna. Behind them thousands of dauntless Kshatriyas stand ready for fierce battle, specifically position to protect the eye of the

most crucial suchimukha. Behind them all, Rajan, surrounded by a teeming force, is Jayadratha at the far end of the needle.

At the head of the Sakata, is Drona, barring the way into it; behind him the chief of the Bhojas protects Bharadwaja's son. Clad in white armour, with a superb helmet, broad chested and with mighty arms, Drona stands tall, stretching his great bow, like the Death himself in wrath. Seeing Drona's chariot graced with a beautiful standard, bearing red sacrificial altar and a black deerskin, the Kauravas are filled with joy.

Seeing the awesome vyuha Drona forms, which resembles the ocean itself in agitation, the Siddhas and the Charanas in the sky are filled with wonder and all beings think that the vast formation would devour the very Earth with her mountains, seas and forests, Bhumi abounding with life and creatures and everything else she bears. And seeing the mighty and wonderful sakata, packed dense with chariots, foot-soldiers, horses and elephants, trumpeting dreadfully, and hearing its great clamour, which could rive the hearts of his enemies, Duryodhana exults!'"

CANTO 85

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'After the akshauhinis of the Kuru army are thus arrayed, a tumult arises from the beating of drums and mridangas, the roars and fierce shouts and the sound of different musical instruments, the blowing of conches. The awful uproar makes one's hair stand on end as the Bharata heroes eager for battle, slowly advance. Then the hour called Rudra sets in and Arjuna makes his appearance.

Many thousands of ravens and crows, O Bhaarata, sport in front of Arjuna's chariot. Various animals, giving terrible cries and inauspicious jackals begin to scream and howl on our right, as we went forward into battle. Thousands of blazing meteors fall out of a clear sky with loud noises, and all the Earth trembles on the dreadful occasion. Dry winds blow in all directions, peals of thunder crack the sky, driving gravel and gusts of little pebbles ahead of him, as Kunti's son comes to begin the days' battle.

Nakula's son Satanika, and Dhrishtadyumna, the two wise and expert warriors, array the Pandava legions into an attacking vyuha. Accompanied by a thousand chariots, a hundred elephants, three thousand Kshatriyas, and ten thousand foot-soldiers, which cover the length of fifteen hundred bows, your son Durmarshana takes up his position at the very van of all the troops,

and says, “Like the continent resisting the surging sea, I will today contain the wielder of Gandiva, that irresistible Parantapa in battle today. Today let everyone witness the raging Dhananjaya collide with me, like one stone mountain against another. You maharathas eager for battle, stay back and watch me fight all the Pandavas by myself, watch me enhance my honour and fame today!”

Your noble son, the daring archer says this and stands there prepared and full of valour, surrounded by many other great bowmen.

Then, like an angry Yama, or Vajradhari Indra himself, or like Death’s irresistible self armed with his cudgel and urged on by Time, or like unruffled Mahadeva armed with his trident, or like Varuna with his paasa, or the blazing fire which consumes all creation at the end of the Yuga, the slayer of the Nivatakavachas, inflamed with rage and swelling with might, the ever-victorious Vijaya, clad in mail, armed with a sword, wearing a golden coronet, adorned with garlands of white flowers, attired in white robes, his arms decked with beautiful angadas and ears with brilliant kundalas, faithful to dharma and determined to fulfil his great vow, incomparable Arjuna mounts his incomparable chariot.

The incarnate Nara, with Narayana for his sarathy, holding his Gandiva, shines as brilliantly on Kurukshetra as the risen sun. Setting his ratha, Rajan, at the very van of his army, where densest showers of arrows will fall, Dhananjaya blows an echoing, deafening gives a blast on his conch the Devadatta. Then Krishna, too, fearlessly blows with his great Panchajanya —peal after peal of booming thunder. And all your warriors quail and tremble at the massive twin sound, their hearts feel faint within them and their hair stands on end.

Just as the sound of the thunder fills living creatures with fright, even so does the chasmal booming of those conches terrify your warriors; and all their animals helplessly urinate and excrete. All your army with its animals is filled with dread, Rajan, and the limbs of your fighting men turn weak. Some among them even faint.

And then the Hanuman in his terrifying aspect on Arjuna’s banner, his mouth agape, as well all the fierce spirits and creatures that surround him give vent to the most fearful and macabre sounds, further dismaying your men. But then Drona and the other maharathas of your army collect themselves, raise their conches, horns and anakas and blow resoundingly on them, and the other fighting men follow suit beating drums, clashing

cymbals together, and letting out great cheers and loud yells and roars, so that the wave of terror blows away and they are emboldened again. Sounds of other instruments fill earth and sky and further defiant roaring and the loud clapping of hands and armpits. Your maharathas roar leonine challenges at their adversaries and your army is again filled with exhilaration. As that tumult rises, an uproar that raises fear in the hearts of the timid, Arjuna, the son of Pakasasana, filled with great delight, says to him of Dasarha's race, "Urge the horses, O Hrishikesa, to where Durmarshana stands. I will cut our way through his elephant legion and break into the enemy army."

Krishna flicks his reins over his gandharva horses' necks and flashes ahead at Durmarshana. Fierce and tremendous is the encounter that erupts there between one and the many, a savage encounter that destroys chariots, elephants and men. Like a cloud lashing down torrential rain on a mountain breast, Arjuna inundates his enemies with thick showers of shafts. Showing great lightness of hand, the opposing maharathas swiftly envelop Krishna and Dhananjaya in clouds of arrows.

Quickly incensed, Mahabaho Partha begins to slough off great chariot-warriors' heads at his supreme will; he strews the field with noble and handsome heads, decked with earrings and turbans, their lips bitten through, and the eyes upon their faces still dark with anger. Ah, the scattered heads are resplendent like lotuses clipped off their stems, lying everywhere.

Golden coats of mail dyed with gore lie all over the field, looking like cloud masses charged with lightning. The sound, Rajan, of severed heads falling onto the earth resembles the falling of ripened palmyra fruit. In weird pageant, headless trunks arise, some holding bows in hand and some with naked swords upraised in the very act of striking. Those valiant warriors, who swarm forward to have great Arjuna's life, never know when he strikes their heads off!

Then, quickly, the horrific and magnificent field is scattered by the absolute and sublime genius of Arjuna's incredible archery with not just the heads of great warriors but also those of horses and the trunks of elephants, while Kurukshetra rings with their screams, as well the arms, legs and other limbs of both Kshatriyas and their beasts of war. Bloody chaos sweeps your army, O king.

"This one is Partha!"

"Where is Partha? Here is Partha!"

Obsessed with just the single thought of Arjuna, these cries rise from your army. Deprived by Time of their reason and very senses, they see the whole world as being full of just Partha, innumerable Arjunas everywhere. And striking out and loosing their arrows at one another, many of your men perish. Why, some kill themselves in their delirium! With woeful cries, many heroes, not in their right minds, covered with blood and in agony, lay themselves down, calling out piteously to their friends and kinsmen.

Arms, bearing short arrows, or lances, or darts, or swords, or battle-axes, or pointed stakes, or scimitars, or bows, or spears, or other shafts, or maces, and cased in armour, and adorned with angadas and other ornaments, arms that look like large snakes, that resemble thick clubs, hacked off from trunks with mighty weapons leap from their owners, jerk and thrash about with great force, as if in separate rage of their own. Every last man who attacks Partha perishes, body pierced with the fatal shafts of that transcendent shura. While he seems to dance in his ratha, fleeting everywhere, and his bow seems always drawn in a magic circle, no adversary can find the minutest chance to strike him. The speed with which he draws, fits them to his bow, and looses them is inscrutable, a single uninterrupted blur, and fills all his enemies with wonder.

Phalguna strikes elephants and elephant-riders, horses and horsemen, rathikas and their charioteers. There is no one among his enemies, whether facing him, trying to shoot him down from a distance, or wheeling about, whom the son of Pandu does not kill. Even as the sun rising in the sky destroys a thick darkness does Arjuna annihilate Durmarshana's elephant-legion with his uncanny missiles fletched with kanka plumes.

Swiftly, the field that your troops occupy looks like the earth strewn with grey hills at the hour of the pralaya. Just as no creatures can gaze at the midday sun, Dhananjaya's enemies cannot look upon the face of Arjuna tejasvin ablaze. Stricken by Partha's arrow storms, your troops break and flee the dreadful Kshatriya.

Like a towering wind dispersing a bank of clouds, Partha rides at the Kaurava army and puts it to bloody rout, and truly none of them can even look at him as he razes them at will. Whipping and spurring their horses to greater speed, prodding them with their bows to fly faster, with threatening growls and roars at the helpless creatures, their eyes wild and full of fear, your cavalry, chariot-warriors, and your foot-soldiers as well, beset by Arjuna, flee in every direction.

Others, who ride elephants, lumber away from him by digging their sharp hooks and goads cruelly into the sides of their great mounts. Such bedlam grips the field, such panic, that many who seek to escape him run straight at Arjuna instead and are consumed by him. Awful fright, confusion and dismay seize your men entirely.'"

CANTO 86

JAYADRATHA-VADHA PARVA CONTINUED

"Dhritarashtra asks, 'When the van of my army is slaughtered by the Kiritin and falls apart and flees, who are the heroes that stand up to him? Do any of them actually fight Arjuna, or do they all abandon courage and run back into the sakata vyuha, to hide behind the fearless Drona, that immovable wall?'

Sanjaya replies, "When Indra's son breaks like a gale of death upon the frontline of your army, Rajan, many Kshatriyas are killed or run. Not one can even look at Arjuna's alight, let alone fight him.

But then, your son Dusasana, Rajan, who has watched the rout, and your men dying and fleeing, is filled with wrath and he dashes straight at Arjuna. Your fierce son, wearing a shimmering coat of golden mail, his head covered by a turban, surrounds the rampaging Partha with his own formidable elephant legion, a force that looks as if it can devour the very world. The Earth, the points of compass and the sky seem to be entirely filled with the sound of the elephant's bells, the blare of conches, the twanging of bowstrings and the deep grunts and bellows of the tuskers.

Now a pitched and ferocious battle ensues. Seeing the angry beasts, with trunks extended, thundering down on him, like winged mountains

urged on with goads, Dhananjaya throws back his head and gives a shattering lion's roar. Then, in the twinkling of an eye, he begins to decimate the elephant legion. Like a makara plunging into a surging ocean, Arjuna wades into the elephant-host.

The Vijaya is like the apocalyptic Sun that rises infracting every law of direction and hour on the day of the pralaya. In moments, at his unearthly archery, men and elephants alike have their spirits broken and are deranged by the elemental force they come up against, the cosmic tempest that is Kunti's son. The sound of horses' hooves, the maddening rattle of chariot-wheels, the shouts of warriors, the twanging bowstrings, the cacophony of diverse musical instruments, and most of all the blare of the Panchajanya and the Devadatta and the deafening twang of the Gandiva serves to dement your forces even further.

And Savyasachin shreds men and elephants with his arrow that are like snakes of virulent poison, every one of them claiming a Kaurava life, man's or beast's. Thousands and thousands of deadly shafts flare from the Gandiva spraying blood everywhere, desiccating your elephant legion. Countless great grey beasts fall, shaking the sacred field, their screams echoing in the vaults of the sky; they fall like the mountain of old when Indra sheared their golden wings.

Some hulking beasts he shoots savagely through their mouths, others through their round temporal lobes, and the elephants cry out like cranes as they die. And now, Arjuna begins to clip the heads from the necks of the warriors mounted on the elephants with unerring arrows like lopping lotus flowers from their stalks. The heads shining with earrings, continually falling onto the earth, resemble a multitude of lotuses that Partha offers to his gods. While numberless elephants blunder across the field, one sees warriors hanging from their backs, stripped of armour, grievously wounded, painted in blood as if in a picture.

In some cases, he kills two or three warriors with a single arrow plumed with beautiful feathers and they plunge down to the ground. And so many elephants excoriated by long shafts, continue to fall, vomiting blood, and their riders tumble from their backs. Partha destroys standards, bows, bowstrings, yokes and shafts of the chariot-warriors that oppose him. And still no one can discern when Arjuna draws his arrows, when he fixes them to his bowstring, when he draws back the string or when he shoots them.

All that they see is Partha seemingly dancing on his ratha with his bow always drawn to a circle.

Elephants fall like ranges of hills, one after the other, gored deep, immediately as they are struck, and the blood they vomit seeps across the field of dharma. In the midst of that great carnage, one continues to see innumerable headless trunks standing upright, though their arms have also been dissevered and lie about with bows in grasp, their fingers are cased in leather, some holding swords, and adorned with striking angadas and other golden ornaments.

Kurukshetra is copiously strewn with innumerable upaskaras, adhishthanas, shafts, crowns, crushed chariot-wheels, broken akshas and yokes, warriors armed with shields, bows, wildflower garlands, different sparkling ornaments, fine robes and broken standards. The Earth there assumes a most surreal aspect from the slain elephants, horses and the fallen Kshatriyas. And absolutely routed by Arjuna, Dusasana's forces turn tail. Himself direly injured and in great pain, and now stricken with such terror as he never expected, Dusasana also flees the battle and seeks shelter in the sakata vyuha behind Drona.'"

CANTO 87

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'After annihilating Dusasana's forces, Arjuna, never pausing, sweeps on towards Drona, for his quarry Jayadratha lies beyond the Acharya and is still far. Nearing Drona at the lip of the sakata vyuha, at Krishna's behest, Arjuna folds his hands to his old master and says, "Wish me well, O Brahmana, and bless me, saying Swasti. Through your grace, I would pierce this unassailable vyuha. I tell you truly, O sinless one, you are like my father to me, or Yudhishtira, or even Krishna. Maharishi, I deserve your blessing and protection even as Aswatthaman does. And with your blessing, I want to kill Jayadratha the Saindhava today. O lord, see that my vow is accomplished."

The Acharya, smiling, replies, "Arjuna, you will not be able to strike at Jayadratha without first vanquishing me."

With this, still smiling, in a flash Drona covers Arjuna, his ratha, horses, standard and charioteer with a great burst of arrows. Arjuna cuts down the flurry of shafts, and strikes his master with nine thought-swift arrows. Drona, too, cuts down Partha's arrows in flight, and pierces both Krishna and Arjuna with clutches of venomous bolts like fire.

Then, while Arjuna is still thinking of destroying Drona's bow with his arrows, the great Brahmana, quicker than thinking, breaks the Pandava's bowstring, and draws blood from him, his horses and sarathy, and cuts slivers from his flagstaff, still with the superior smile on his lips.

Arjuna restrings his bow in a blink and shrugging off his initial hesitation unleashes a storm of six hundred blinding shafts at Drona, as if they were just a single barb; next moment, he looses another seven hundred searing arrows, and then another thousand, all in the space of a wish. He is still not done and follows these with a full ten thousand light like blazing thunderbolts, razing so many warriors of Drona's stolid vyuha, and horses and elephants as well. Maharathas fall out of their great chariots, their horses, standards, weapons and lives lost.

Elephants founder like mountain peaks, or cloud masses, or like towering palaces, loosened, dispersed and incinerated by thunder, wind and fire. Struck by Arjuna's arrows, thousands of horses collapse like swans upon the breast of Himavat struck down by the force of a sudden flashflood. Like the Sun that rises at the end of the Yuga drying up the oceans with his rays turned murderous, the son of Pandu obliterates a vast number of chariot-warriors, cavalry, elephants and foot-soldiers.

Then, like clouds covering that fulminant Sun, the Drona-cloud covers the Pandava-sun with lashing arrow showers; Drona obscures the thick swath of shafts with which Arjuna covers the great Kuru Kshatriyas of the sakata vyuha. The Acharya strikes Dhananjaya deep through his breast with a long shaft unleashed with awful ferocity, an arrow that will take the life of any adversary. Great Arjuna trembles at the force of that barb, his limbs feel faint; he shakes like a mountain during an earthquake.

But only for a moment, after which Indra's son, like whom there is no warrior, in heaven or earth, is back to himself and strikes his forbidding teacher with a volley of golden-winged missiles. Drona, unperturbed, strikes Krishna with five bolts, Arjuna with seventy-three and his standard with three. Having the better of his disciple, in a wink Drona mantles Arjuna, his chariot and sarathy entirely in a dense cloud of arrows. We see the shafts of Bharadwaja's son fly and fall in unbroken lines and his bow present the wonderful aspect of being incessantly drawn to a circle. His vicious projectiles, winged with kanka feathers, fall with the least pause on Dhananjaya and Vasudeva.

Krishna watches the soaring battle between Arjuna and Drona for a short time, then says to his warrior, “Partha we must not waste time here for Jayadratha awaits. You must ride past Drona and on towards your quarry.”

Partha replies, “As you will, O Krishna!”

Now they keep Drona to their right and ride swiftly past him, which Arjuna continues to inundate with his arrows. Drona cries to Arjuna, “Where are you going, O Pandava! Is it not true that you never stop fighting until you have defeated your enemy?”

Arjuna answers, “You are my guru and not my enemy. I am your sishya and, so, like your son. There is no man in this world that can vanquish you in battle.”

With this Arjuna flares on, cleaving your army, bringing death with him. The noble Panchala princes, Yudhamanyu and Uttamaujas, follow him to protect his chariot wheels.

Rajan, they find themselves facing Jaya and Kritavarman of the Satwata vamsa, and the king of the Kambojas, and Srutayus, who have ten thousand maharathas between them. Clad in glittering mail, a master of all the different forms of warfare, prepared to lose his life, the mighty and brave Abhishahas, the Surasenas, the Sibis, the Vasatis, the Mavellakas, the Lalithyas, the Kaikeyas, the Madrakas, the Narayana Gopalas and the various tribes of the Kambojas whom Karna once vanquished, all swarm recklessly at the speeding Arjuna, who comes among them in fury like the great leader of an elephant herd, eager to crush them all, to consume their entire army.

A savage battle erupts between all those heroes on the one side and Arjuna on the other, making one’s hair stand on end. Like a whole host of powerful specifics resisting a raging disease, they combine to stop the inexorable Pandava flaring ahead to have Jayadratha’s life.’”

CANTO 88

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Drona swiftly turns his chariot and rides after Arjuna, whom the others attempt to hold in some check. But the son of Pandu is like an army of dread plagues by himself and the arrows that blaze from his Gandiva like rays from the Sun razing those that come in his way. He cuts down warhorses, mauls chariots and riders, brings down elephants, cuts down royal chatras and shatters the wheels of countless rathas. Soon, your men, bloodied, their nerve broken, flee from the irresistible, unearthly storm that is Dhananjaya.

Thus does the furious contention between the massed Kuru warriors and Arjuna unfold, a gory dream in another dimension of pure war, which is shrouded in arrows and where the resplendent Vijaya harries his enemies with inspired perfect archery. Steadfastly devoted to dharma and determined to fulfill his vow, he attacks Drona who has flashed up on his ratha drawn by red horses. The Acharya strikes his disciple with twenty-five immaculate shafts that can eviscerate an enemy; Arjuna cuts them all down. Partha quickly invokes the Brahmastra and confounds Drona's deadly fusillades.

And now we witness Drona's supernal genius unbridled, for Arjuna, putting forth his own, cannot pierce the Acharya with a single shaft. Like a

mass of clouds letting fall torrents of rain, Drona lashes down a ceaseless cascade of vicious barbs on the Partha-mountain. Tejasvin Arjuna receives his master's downpour by invoking the shielding Brahmastra and truncates Drona's searing shafts with his own.

The dreadful Brahmana, aroused, strikes Swetavahana with twenty-five arrows and Vasudeva with seventy, barbs that pierce their torsos and arms. Partha serenely contains his invincible Acharya, who rages like the fire at the end of the Yuga.

Nimbly avoiding Drona's brilliant and brutal onslaught, Arjuna begins to slaughter the Bhoja host. Turning away from Drona who stands immovable like the Mainaka mountain, Arjuna rides between Kritavarman and Sudakshina the Kamboja king. Kritavarman, lord of the Bhojas, calmly strikes Partha with ten scorching shafts, kanka-feathered, but Arjuna stuns the Satwata shura with a hundred and three arrows shots in the space of a thought.

Recovering quickly, the Bhojaraja, with a laugh like rolling thunder, strikes Arjuna and Krishna with twenty-five arrows each. Arjuna breaks Kritavarman's bow and stabs him with twenty-one arrows like blazing flames or angry snakes of virulent poison. Kritavarman seizes up another bow and pierces Arjuna's chest, O Bhaarata, with ten arrows swift as light; Partha bloodies his powerful antagonist's breast with nine shafts shot in a neat circle.

Again, Krishna sees his Kshatriya held up by Kritavarman, who is a Satwata fighting for Duryodhana, and cries, "Show Kritavarman no mercy! Do not think of your kinship with him. Kill him, Arjuna!"

Abandoning affection and restraint, Arjuna staggers Kritavarman with some archery for which the Bhoja has no response; Krishna dashes ahead past Kritavarman towards the Kambojas. In red-eyed fury, Kritavarman turns his frustration and ire on the two Panchala princes who guard Arjuna's rear as they follow him everywhere. The Bhoja hero strikes Yudhamanyu with three violent barbs and Uttamaujas with four. The heroic brothers instantly pierce him deep with ten shafts each, and break his bow and cut down his standard as well. Roaring, Kritavarman, son of Hridika, sweeps up another bow and rives the bows of both brothers and covers them with his scathing arrows. Yudhamanyu and Uttamaujas, quick as thinking, take up fresh bows and loose twin ferocious invectives of shafts at the Satwata.

Arjuna forges ahead, piercing deeper into the enemy army, while the Panchala princes occupy Kritavarman, who holds them up. Swetavahana attacks the akshauhinis drawn up against him but does not kill Kritavarman although he is within reach. Seeing Partha's violent progress the brave king Srutayudha rushes at him, brandishing his big bow and strikes Partha with three arrows, Janardana with seventy and Partha's standard with a razor-headed barb. Arjuna retaliates in fury, piercing his antagonist deep with ninety straight shafts, like a mahout a mighty elephant with his ankush.

Srutayudha, undimmed, finds Arjuna with seventy-seven thunderbolts but Arjuna breaks his bow, shreds his quiver, and in wrath strikes him deep through his chest with seven heavy shafts. An incensed Srutayudha takes up another bow and drills Vasava' son with nine barbs, his arms and chest. Laughing all the while, the Pandava unleashes a gale of thousands of arrows, killing his horses and charioteer. Never pausing, Arjuna bores his antagonist with seventy arrows. Leaping down from his useless chariot, valiant Srutayudha rushes roaring at Arjuna with his mace raised high.

The heroic king Srutayudha is the son of Varuna and Parnasa, the mighty river of cool, limpid waters. His mother, Rajan, once begged Varuna, "Let my son never be killed on earth."

Varuna, well pleased with her, had promised, "I will give him an ayudha, by which your son will not be killed on the ground by any enemy. No man can have immortality, O greatest of rivers, for everyone who is born must inevitably die. This child, however, will always be invincible in war through the power of this weapon. Let the fear in your heart be dispelled."

Varuna then gave Srutayudha, with mantras, a mace, and with his gada, Srutayudha became invincible on earth. However, the illustrious Lord of the waters had also said to him, "This mace should not be cast at anyone who is not actually fighting. If flung at such a one, it will fly back and fall on you, O brilliant, and take your life!"

And now, his hour to die come, Srutayudha violates that injunction. He casts his lethal mace at Krishna, who receives it upon his dark and tremendous shoulder. Like the wind failing to shake the Vindhya mountains, it has no impact on the Avatara. Instead, the occult gada flies back and fells Srutayudha himself, like a powerful spell consuming the sorcerer. Your troops see Srutayudha slain by his own mace and cries of dismay rise from your ranks.

The river Devi Parnasa's beloved son falls with his head and body shattered before the eyes of all the archers, he falls, resplendent, like a tall pipal tree with spreading branches broken by the wind. Seeing Srutayudha perish, panic grips your warriors and they flee.

Brave Sudakshina, son of the king of the Kambojas, now attacks the flashing Arjuna. Partha looses seven arrows at him that pass right through his body and burrow into the ground behind him. Though spouting blood, Sudakshina strikes Arjuna back with ten kanka-feathered shafts, Krishna with three, and Partha again with five. Arjuna severs his bow, lops off this standard and pierces him with two wedge-headed arrows.

Sudakshina stabs Partha again with three sizzling arrows, and gives an echoing roar. He looses a dread iron astra at the Pandava, a weapon decked with little bells, which blazes like a meteor, giving off sparks of fire, strikes the Vijaya squarely and fells him to his chariot floor!

Recovering in a moment, great Arjuna, now licking the corners of his mouth in anger, shoots a dazzle of fourteen barbs, drawing fonts of blood from his enemy, his horses, and charioteer, breaking his standard and bow into shards. With no instant's pause, Partha pulverises Sudakshina's chariot and then looses a mighty arrow, which blows Sudakshina's heart to shreds. With a sigh, the valiant Kamboja prince, his armour ruined, his limbs turned weak, his crown and angadas come loose, falls head first from his ratha, and his spirit departs his mangled body.

Like a beautiful Karnikara tree in the spring with handsome branches lying uprooted by the wind on a mountaintop, Sudakshina of the Kambojas lies on the bare ground lifeless, instead of on the costliest bed, wearing precious ornaments. Handsome, with coppery eyes and on his head a garland of gold, and radiant like a fire, even in death the mighty-armed Sudakshina is splendent as some wonderful mountain.

Seeing Srutayudha and Sudakshina slain, your warriors yet again take to their heels in terror.'"

CANTO 89

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, "After he kills Sudakshina and Srutayudha, and when they recover their courage, your legions set on Arjuna more fiercely than ever. The Abhishahas, the Surasenas, the Sibis and the Vasatis loose storms of weapons of every kind at the Kiritin, but Arjuna responds with an awesome volley of six hundred arrows, unleashed in a moment, sprayed in all directions. Struck by panic by his archery the likes of which they have never imagined let alone seen before, your men take flight from this dreadful god come hunting them, like little animals from a great tiger.

However, they soon rally and once more surround Partha, who continues to massacre his enemies at imperious and terrifying ease; arrows flare in a constant stream from the Gandiva, hewing off heads and warriors' arms until there is no inch of the field that is not strewn with these grisly ornaments of death. The flights of crows, vultures and ravens that hover over Kurukshetra form an eerie canopy in the sky.

Seeing their men decimated, Srutayus and Achyutayus are full of belligerence and continue to fight Dhananjaya in wrath. Mighty, strong, proud, heroic, of noble lineage, the two archers, Rajan, anxious to win great fame and victory for your son, by extinguishing the elemental Arjuna,

envelop him with arrows from his right and left. A thousand deadly shafts they lash down on Arjuna like two thunderheads filling a lake. Maharatha Srutayus suddenly strikes Dhananjaya with a fell spear and, deeply wounded, Arjuna Parantapa faints, to Krishna's puzzlement.

Immediately, as if to pour acid into his wound, Achyutayus from the other flank drives another javelin into Partha. In excruciating agony, Arjuna totters in the chariot and clutches at his flagstaff to support himself. And all the fighting men give a great jubilant roar, thinking that the Pandava they dread has been killed.

Krishna, grieved to see Partha swoon, soothes him with divine, comforting words. Srutayus and Achyutayus do not cease their onslaught; wheeling around the son of Indra, they mantle the Pandava's chariot with a tempest of missiles so completely that the ratha, its warrior and sarathy and its horses vanish from view. Even the banner of snarling Hanuman cannot be seen anymore.

Meanwhile, Arjuna slowly regains his senses, like someone returning from the very land of the dead. Seeing his ratha with Vasudeva overwhelmed by arrows and finding his two antagonists before him like two blazing fires, Partha the paladin invokes the Indrastra. Thousands of arrows flame forth from it, cutting down their volley in the sky and striking both their heads from their necks in scarlet bursts and they fall like two great trees brought down by the wind. This done, Arjuna ploughs on through the dense enemy, encountering many great warriors, besting them all. Shock sweeps through your ranks at the deaths of Srutayus and Achyutayus; your men stand as if they have seen the ocean dried up. Arjuna effortlessly despatches fifty maharathas who followed the two slain princes, and plunges on strewing the field with corpses of numberless great warriors. Seeing Srutayus and Achyutayus die, O Bhaarata, their sons Niyatayus and Dirghayus charge Arjuna, covering him in a gale of diverse weapons. Invincible Partha Arjuna, in an incarnadine moment, sends both princes to Yama. Arjuna thunders on through the helpless Kuru army like some elephant trampling his way through a red lake of lotuses.

Then thousands of Angas surround Arjuna with their elephant-force. Urged on by Duryodhana, many kings of the west and the south, and many others led by the king of the Kalingas also encircle Arjuna with their great elephants. But Arjuna today is a god on Kurukshetra, and more quickly than I can tell you, Rajan, the field of death is bestrewn with thousands of heads

and arms more, all richly ornamented, all struck off by the arrows than radiate endlessly from the magical Gandiva. The severed heads look like golden stones entwined by snakes. Arms lopped off from the elephant riders fall to the ground like birds dropping from trees; while the elephants, pierced by thousands of arrows and flowing blood from their wounds, look like hills in the monsoon with melted red chalk streaming down their sides.

Different kinds of Mlecchas, all variously ugly, wearing garish attire, armed with many strange and crude weapons, sit on the backs of elephants bathed in blood, while others look weirdly resplendent, as they lie prone on the field, having been killed by Arjuna. Thousands of elephants and their riders, and those on foot that urged them forward, all struck by Partha's bolts, vomit blood, scream in agony, and either fall or run in all directions.

Many of the huge beasts, terrified, lumber away from the fearsome Kshatriya and crush their own men, including countless warriors fierce as poisonous snakes. Many terrible Yavanas, Paradas, Sakas, Balhikas and Mlecchas born of the cow belonging to Vasishta, with fierce eyes, accomplished in war and looking like Yamadutas, all of them experts of the mayic powers of the Asuras, many Darvabhisaras, Daradas, Pundras in thousands of bands, and together forming a force that is beyond count, shower their missiles all together over Arjuna aflame.

The wild and skilled Mlecchas pound Arjuna with their arrows. Arjuna fluidly shoots lethal torments of shafts from the Gandiva, barbs like locust swarms which cast a deathly shadow over the Dhartarashtra troops, and mow down almost all the Mlecchas, whose heads are completely shaved or half-shaved or covered with matted locks, who are unclean in all their ways and have crooked faces.

The remaining hill dwellers flee.

In dark glees, ravens, kankas and wolves lap up the blood of elephants, horses and their Mleccha-riders lying upon the field, all felled by the Partha's burning volleys. Partha lets flow a bubbling river of blood; the slain foot-soldiers, horses, chariots and elephants are its banks; the showers of arrows, its rafts; the hair of the dead its moss and weeds and the fingers cut off from warriors' hands its little fishes—ah, river as awful as Death itself at the end of the Yuga. The bloody river flows towards the realm of Yama with the bodies of dead elephants floating on it and slowing its current.

The Earth covered with the blood of Kshatriyas, elephants, horses and their riders, has become a crimson lake, like one formed by Indra's torrential rains when they cover lands both high and low. The Kshatriya bull despatches six thousand horsemen and a thousand of the greatest rathikas into the jaws of death. Thousands of elephants, pierced all over by his arrows, lie prostrate on the field, like hills struck down by thunder and lightning.

Arjuna hurtles across Kurukshetra, an elephant in musth trampling a forest of reeds, killing horse riders, ratha-warriors and elephants with supreme ease. Just as a wind fuels a conflagration that devours a dense forest of trees, creepers, plants, dry wood and grass, Dhananjaya's fire, with shafts for its flames and fanned on by the Krishna-wind, hungrily consumes the forest of your warriors. Emptying chariots in carmine flurries, covering the ground everywhere he goes with corpses, Dhananjaya truly seems to dance, bow in hand, among teeming legions of enemies, flooding the earth with blood with his thunderous shafts.

Energized by all the killing he does, he penetrates deeper into the Bharata host and confronts Srutayudha, king the Ambashtas. Arjuna slaughters his horses with a slew of kanka-feathered arrows; he breaks that king's bow in his hands with a single unerring shaft.

The briefly shaken Ambashtha king picks up a great mace and rushes at Arjuna's chariot and strikes Krishna a stunning blow. Arjuna's eyes turn red and he looses a vicious flight of gold-winged barbs at the Ambashtha, shrouding that hero in a small cloud, shimmering. Arjuna shatters that king's mace with another clutch of arrows, smashing the heavy weapon into dust. Quick as thinking, that king hefts another gada and, undaunted, storming the Pandava's ratha, rains a flurry of heavy blows on both Krishna and Arjuna.

Next moment, Arjuna hacks his opponent's massive arms off at their shoulders with two wedge-headed short arrows, spraying blood in the air. With another shaft, he removes Srutayudha's head from his neck in a bright ruddy blast. That Kshatriya falls like a stake raised to Indra with its ropes cut.

Hundreds of elephants and chariots beyond count surround the battling Pandava and he becomes invisible like the Sun hidden by dark clouds.'"

CANTO 90

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Arjuna, his heart set just on killing Jayadratha, furrows deep into the Bharata host, decimating the invincible akshauhinis of both Drona and the Bhojas; he kills prince Sudakshina of the Kambojas, as well as the valiant Srutayudha. Relentlessly he razes the Kuru army and panic takes your forces like a fever.

Seeing his army mown down at the Vijaya's will, Duryodhana rides up to Drona and cries, "Arjuna has already humbled our great army, Acharya; he has already cloven through your sakata vyuha. He brings such carnage to us, you must tell us what to do to stop him! Bless you, Acharya! You are our only refuge; do what you must to see that the Pandava does not kill Jayadratha. Like a raging fire consuming heaps of dry grass and straw, the Dhananjaya conflagration, fanned by the wind of his wrath, devours my troops.

Seeing the son of Kunti burning his way so easily through our legions, the maharathas who guard Jayadratha are full of doubt if they can stop Partha. All the kings say that Arjuna could never defeat Drona. But Pandu's son stormed disdainfully through your vyuha, most splendid one. Ah, my army must be weak indeed, why, even as if I have no warriors of any worth.

O most splendid, blessed Drona, I know that in your heart, you are devoted to the Pandavas, and that is why Arjuna has his way with us. I also seek to please you, Acharya, with everything in my power, and I cannot think of what more I can do. But you seem to disregard all that I do for you. Ah Drona, we are devoted to you but your favour lies only with the Pandavas, although you receive your livelihood from us! I did not know until now that you are a razor hidden in honey. If you had not assured that we would contain, no, even humiliate the Pandavas, I would never have prevented Jayadratha from returning to his own country. I am a fool to expect protection from you.

I assured Jayadratha that he would be safe with us and now I see him being offered up as a yagnapasu, a sacrificial animal to Yama. Any man might escape from death's very jaws, but there will be no escape for Jayadratha once he is within Dhananjaya's reach.

O you of the red horses, do whatever you must to save Jayadratha! I am deranged with anxiety. Pay no heed to my raving at you; I beg you protect the Saindhava from dreadful Arjuna!"

Drona replies, "I do not find fault with what you say. Duryodhana, I tell you truly that you are as dear to me as Aswatthaman. So do what I tell you now, Rajan! Of all charioteers, Krishna is the greatest and his horses are the best of their great pedigree. Arjuna's chariot flashes through the small gap in our forces. Do you not see the countless arrows the Kiritin unleashes from his great Gandiva that fall full two miles behind his ratha as he flies ahead, and every shaft taking a life?

I am old now, child; I cannot ride as swiftly as Pandu's son. Besides, the entire Pandava army is now close upon our van.

Arjuna has left Yudhishtira by himself, and this is my chance to seize their king, as I vowed I would before all our Kshatriyas. I cannot leave the entrance to our vyuha, and so you must fight Phalguna!

Riding with the best support, you can match Arjuna, who is alone and who only is your equal in lineage and achievements. Do not be afraid, go and fight him. You are the sovereign of the world, a great king, a famed Kshatriya and a master of quelling your enemies. O heroic subduer of enemy cities, ride swiftly and face Kunti's son yourself!"

Duryodhana says, "O Acharya, how can I fight Arjuna who passed even you, who are our greatest warrior by far? The lord of the Devas, armed with the Vajra, can be vanquished in battle but not Arjuna Purandara. He has

defeated Hridika's son Kritavarman of the Bhojas and you, who are equal to a Deva. He has killed Sudakshina and king Srutayudha; he has killed both Srutayus and Achyutayus and numberless Mlecchas. How can I challenge this invincible son of Pandu, who is like an all-consuming fire? How can you think I am fit to fight Arjuna today? Ah, I am dependent on you like a slave. Protect my honour and my fame, O Drona!"

Drona says, "You rightly say, O scion of Kuru, that Dhananjaya is irresistible. Yet, today I will ensure that you will face him and contain him. Let all the archers in the world witness the wonderful feat of Arjuna being held in check by you in the very presence of Krishna. I will sheath your body in my golden kavacha in a way that no weapon will so much as graze your skin! Even if the three worlds with the Asuras, the Devas, the Yakshas, the Uragas and the Rakshasas, together with all Manavas, take the field against you today, you will still have no cause to fear them. Neither Krishna nor Arjuna, nor any other warrior, will be able to pierce your armour. Cased in this armour, ride swiftly against Arjuna today. He will not resist you!"

Then Drona, the one who knows Brahma the best, touches water, utters some powerful secret Mantras, and quickly fastens his own remarkable kavacha around Duryodhana's, astonishing everyone there, and ensuring the your son will be invincible.

Drona says, "Let the Vedas, Brahman, and the Brahmanas bless you. Let all the greater Nagas bless you, O Bhaarata!

Let Yayati, Nahusha, Dhundhumara, Bhagiratha and the other Rajarishis watch over you and do what benefits you.

Let blessings be upon you from creatures that have but one leg, and from those having many legs and from creatures that have no legs.

Let Swaha, Swadha and Sachi all be with you and help you. O sinless one, let Lakshmi, Arundhati, Asita, Devala, Viswamitra, Angiras, Vasishta and Kasyapa do what is favourable to you.

Let Dhatri, the Lord of the worlds, the points of the compass, the Lokapalas, the regents of those cardinal points, and the six-faced Kartikeya all be benign toward you.

Rajan, let the divine Vivaswat help you completely. Let the four elephants, the Diggajas of the four quarters, Bhumi, Akasa, the Navagraha, the Lord Sesha, the greatest Naga, who is below the Earth and holds her on his head, give you what fetches you weal!

O son of Gandhari, once upon a time, an Asura named Vritra, displaying his prowess, defeated the best of the Devas in battle. Those inhabitants of swarga, led by Indra and numbering thousands upon thousands, their bodies lacerated, sapped of their vitality and strength, and in terror of Vritrasura, went to Brahma and sought his protection.

The gods said, 'O best and foremost of Devas, Vritra has crushed us in battle. Be our refuge now; rescue us from this great dread.'

Addressing Vishnu beside him and the Devas led by Indra, Brahma said to the unhappy ones, these words filled with truth. 'Indeed, I will always protect the gods led by Indra, and the Brahmanas too. The tejas of Tvashtri from which Vritra has been created is invincible. Having in olden days performed tapasya for a million years, Tvashtri then created Vritra with the leave of Maheswara. This mighty enemy of yours has vanquished you through the grace of Mahadeva Siva. You must go to Sankara's abode to see him. Once you behold him, you will be able to defeat Vritra. So go without delay to the mountains of Mandara where the origin of tapasya, the destroyer of Daksha's yagna, the wielder of the Pinaka, the Lord of all creatures, the slayer of the Asura Bhaganetra, lives.'

The Devas flew to Mandara with Brahma, and saw there that mass of energy and light, that Supreme God endued with the splendour of a million suns. Seeing the Devas, Maheswara welcomed them and enquired what he could do for them. Said He, *The sight of a radiant person can never be fruitless. Let the fruition of your desires proceed from this.*

The dwellers of swarga replied, 'Vritra has deprived us of our tejas and strength. Be the refuge of the swargavasis. Look, O Lord, at our bodies battered and bruised by his blows. We seek your protection. Be our refuge, O Maheswara!'

The God of Devas, called Sarva, said, 'Devas, you well know how this originated from the fervid wish and tapasya of Tvashtri the divine artificer, whose son is Vritra. It is surely my dharma to help you dwellers of heaven. O Indra, take this lustrous armour from my body and, O king of the Devas, put it on while chanting these mantras in your mind.'

And the boon-giving Siva gave Indra the armour with the mantras to be chanted by the wearer. Protected by the armour, Indra went to battle against the army of Vritra and although they cast all kinds of astras at him, the joints of Siva's armour could not be breached. Then Indra slew Vritra, and later he gave Angiras the kavacha, whose joints are made of mantras.

Angiras passed on those mantras to his son Brihaspati, who indeed has knowledge of all mantras. Brihaspati imparted that knowledge to the very intelligent Agnivesya. Agnivesya passed it down to me, and it is with those same mantras, O Duryodhana, best of kings, that I fasten this armour onto your body."

Saying this, Drona, that bull among acharyas, says again to your magnificent son, "Rajan, I sheath your body in this divine, joining its links with the Brahma mantras, even as in olden days Brahma himself fastened this kavacha to Indra's body during the Devasura yuddha sparked by the abduction of Tara. Here, I do now swathe you in the same ancient armour."

Having thus fastened the impenetrable armour onto Duryodhana with the arcane mantras of Brahma, Drona sends the king to battle Arjuna. Now wearing the armour of the Mahatman Acharya, Duryodhana rides at Arjuna's ratha with a thousand mighty war-maddened elephants, a hundred thousand horses and many maharathas. He storms forth to the sound of conches, drums and other instruments, going even like Virochana's son Bali of yore. Then, O Bhaarata, seeing the Kuru king himself go forth a fathomless ocean, a deafening uproar of joy arises among your troops.'"

CANTO 91

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'After Duryodhana sallies forth to hunt down Partha and Krishna, who have penetrated deep into the Kaurava army, the Pandavas, accompanied by the Somakas, charge Drona with loud shouts. A ferocious battle erupts between the Kurus and the Pandavas at the portal to the sakata vyuha, the sight of which fills all onlookers with awe and makes their hair stand on end. Rajan, the sun is in the meridian and the encounter between the two forces is truly such that we have never seen or heard of its like before.

Led by Dhrishtadyumna, the Parthas all in immaculate battle array cover Drona's legions with heavy showers of arrows. We, too, with the maharatha Drona leading us, envelop the Pandava forces under Prishata's son Dhrishtadyumna, with our missiles.

The two hosts, massed with rathas, are past magnificent, like two immense clouds in the summer sky, driven at each other by opposing winds. Locking in bloody battle, they fight wildly, recklessly, like the Ganga and Yamuna swollen with rainwater during the monsoon hurtling into confluence. Their myriad weapons are like the winds that blow before them; their legions are packed dense with elephants, horses and chariots and the

maces the warriors wield their lightning that charges the awesome dark cloud formed by the Kuru host, whirled on by the Drona-tempest, and pouring incessant shafts: lashing torrents of rain that seek to quench the blazing Pandava-fire.

Like a spinning, blasting summer typhoon agitating the ocean, Drona blows at the Pandava host. The Pandavas rush towards the Acharya with terrific energy, to breach his vyuha, like a driving flood dashing against a strong embankment, to sweep it away. But Drona resists the furious Pandavas, Panchalas and Kekayas like a mountain stopping the fiercest tide. Quickly, many other avid and great kings of your army attack the Pandavas from all sides.

Then, rallying the Pandavas, Naravyaghra Dhrishtadyumna repeatedly attacks Drona, fervently trying to pierce his stolid defences. Indeed, as Drona showers his arrows on Prishata's son, so does he on Drona. With blades and swords for the winds that blow before it, richly furnished with arrows, spears and sabres, with the bowstring its lightning, and its twang its thunderclaps, the Dhrishtadyumna-cloud decants on all sides, killing many Kaurava maharathas and large number of horses, and swamps the hostile akshauhinis with his ceaseless gales of arrows.

Dhrishtadyumna stops Drona in his tracks, as the Brahmana attempts to scythe through the chariot-divisions of the Pandavas, felling their rathikas with his extraordinary thunderbolts. Although Drona struggles valiantly, his army, on encountering the fire-prince Dhrishtadyumna is truncated into three columns. One of these retreats towards Kritavarman, the Bhoja king; another towards Jalasandha; and the third, savagely set upon by the Pandavas, retreats towards Drona himself.

Drona repeatedly rallies his troops but every time Dhrishtadyumna splits them again. And the Pandavas and the Srinjayas massacre the Dhartarashtra army divided into three, like many beasts of prey a herd of cattle left unprotected by its herdsmen in a forest. Such is the slaughtering that it is as if Death himself swoops down to swallow Drona's warriors after Dhrishtadyumna first stuns them. As famine, pestilence and robbers destroy the kingdom of a weak or evil king, the Pandavas consume your army. The rays of the sun reflected by the warriors' weapons and the pall of dust raised by the fighting men blind and sting the eyes of all.

Seeing the Kaurava forces rent in three parts by Dhrishtadyumna and then butchered by the Pandavas, Drona, stirred to great wrath, begins to

denude the Panchalas with his elemental astras of fire, water and wind. The Brahmana burns like the fire at the end of the Yuga. He shatters chariots, strikes down elephants, steeds and foot-soldiers, each with just a single missile. No warrior in the Pandava army can withstand Drona's grievous archery.

Scorched by the sun and blasted by the astras of Drona, the Pandava akshauhinis reel and give way on abysmal Kurukshetra. And your host, too, ravaged by Dhrishtadyumna, seems to burst into flames all around like a dry forest on fire. While both Drona and Dhrishtadyumna decimate the two vast hosts, killing untold numbers, the maharathas, the great warriors of both armies, in utter disregard for their lives, continue to fight manfully everywhere. Neither in your army, nor in that of the enemy, O Bharatarishabha, is there a single warrior who flees that hellish carnage through fear.

The brothers Vivimsati and Chitrasena and the maharatha Vikarna surround Bhimasena, while Vinda, Anuvinda of Avanti and Kshemadhurti of marvellous skill support your three sons who engage the incomparable Bhimasena.

The noble and energetic king Balhika, with his troops, fights the sons of Draupadi. Saibya, lord of the Govasanas, with a thousand of his best warriors, faces the son of the great warrior king of the Kasis and resists him. Salya, king of the Madras, surrounds Dharmaraja Yudhishtira with his legion, gentle Yudhishtira who today is a blazing fire on the abysmal harrowing field. Brave and choleric Dusasana, ably supported by his own akshauhini, as always in fury, his brow knit darkly, rides against the matchless Satyaki.

Rajan, I led my own troops, all in armour, well armed and supported by four hundred of the finest bowmen, to fight Chekitana.

Sakuni with seven hundred Gandhara warriors armed with bows, darts and swords, faces Sahadeva the son of Madri. The two great archers, Vinda and Anuvinda of Avanti, fight Virata, king of the Matsyas, with no care for their lives, fighting for their friend Duryodhana. King Balhika furiously confronts the mighty Sikhandin, son of Yajnasena. The lord of Avanti, with the Sauviras and the cruel Prabhadrakas fend off the rampaging Dhrishtadyumna of the Panchalas.

The fierce-faced Rakshasa Alambusha rushes, fangs bared, at the feral and heroic Ghatotkacha, Bhima's son who comes like Death into battle. The

maharatha Kuntibhoja, with a large force, attacks the horrible Alambusha. Thus, O Bhaarata, hundreds of separate duels break out between the warriors of your army and theirs.

Meanwhile, Rajan, Jayadratha remains at the rear of the Kuru army protected by so many great archers and maharathas; among them is Kripa whose chariot wheels are guarded by Aswatthaman on his right, and Karna the Sutaputra on the left. Behind Jayadratha, protecting his rear, is a small host of heroes led by Kripa, Somadatta's son, Vrishasena, Sala and the invincible Salya, who are all masters of every aspect of warfare. After making these arrangements for the protection of Jayadratha, the Kuru army continues the tremendous battle against the Pandavas.'"

CANTO 92

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Listen further to that astounding encounter between the Kurus and the Pandavas. Flying straight at Drona, who stands at the lip of his great vyuha, the Pandavas put forth all their might to break into the fortress like formations. Drona and his legions fight staunchly, in rage and inspiration to keep them at bay.

Vinda and Anuvinda of Avanti, fighting for your son, unleash ten torrid shafts at Virata and a terrific battle ensues between them. Blood sprays in the sunlight and flows like water during that contention that resembles an encounter in the forest between a lion and a pair of wild elephants in musth.

The powerful son of Yajnasena strikes king Balhika with excruciating arrows piercing his innards, and Balhika drills Drupada's son with nine coruscating shafts fletched with golden wings. Indescribably brutal is the duel between those two, one that swells the delight of the brave and makes the timid wilt in terror. The dark deluges of arrows they loose over each other shroud the sky and all the points of the compass, so that darkness falls on Kurukshetra and nothing can be seen.

Saibya, king of the Govasanas, leads his fearless and wild men against the prince of the Kasis, and they lock in battle like two bull elephants.

The belligerent king of the Balhikas is glorious indeed, as he faces all five of Draupadi's sons; their unrestrained encounter is like that of the battle between the mind and the five senses! Loosing torrents of arrows from all sides Draupadi's warrior princes are like the objects of the senses constantly besieging the body.

Your son Dusasana strikes Satyaki deeply with nine keen bolts so the Vrishni almost swoons. Recovering quickly, Satyaki stabs your son deep with ten kanka-feather winged shafts. Lacerating each other, their blood flying, the two look as splendid as two kinsukas in bloom.

Mauled by the arrows of Kuntibhoja, an angry Alambusha also looks like a beautiful flowering kinsuka. The pale Rakshasa, fighting at the head of your army, begins to roar most horribly and gashes Kuntibhoja with a squall of wooden barbs. The two resemble Sakra and the Asura Jambha of old.

The two sons of Madri meanwhile find Sakuni, whom they most loathe, and a violent, hate-filled encounter erupts between them; the twins fetch carnage to Sakuni's Gandhara troops.

The fire of the Pandava's wrath, which you kindled, which Karna stoked and your sons fanned into a conflagration, blazes now as if it will surely consume the entire world. Forced to turn his back on the fight against Nakula and Sahadeva, so ferocious is their onslaught on him, Sakuni stands briefly bemused, not knowing what to do. Seeing him turn back, the fearsome twins again lash down their arrows on him like two thunderheads upon a dimmed mountain. Subala's son, overwhelmed, sorely wounded by countless powerful shafts, turns his chariot and flees towards Drona for refuge!

Magnificent, black Ghatotkacha dashes towards the vile Alambusha with gusto and the duel between the two Rakshasas is like the one between Rama and Ravana of old.

Having struck Salya of the Madras with all of five hundred arrows in a dazzle of bowmanship, Yudhishtira pierces him deep with seven more. The duel between them swells to breathtaking proportions, and is like the one between the Asura Sambara and Indra of the Devas in olden days.

Your sons Vivimsati, Chitrasena and Vikarna, at the head of a large force, skirmish with Bhimasena.'"

CANTO 93

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'The Pandavas wildly beset the Kauravas who have been divided into three divisions. With blood-curdling roars, Bhimasena rushes against the mighty-armed Jalasandha; Yudhishtira leads his legions against Kritavarman; and Dhrishtadyumna tears into Drona, Rajan, and his arrows flaring at the Brahmana like sunrays.

Now the individual duels cease and a great and general battle begins between all the archers of the Kuru and the Pandava armies, every man of them bright-eyed with battle lust, and an unprecedented bloodbath ensues. Great Drona looses a dense swarm of missiles at Dhrishtadyumna and his legions, and a gasp goes up from both armies. In a moment, which seems to occur in another dimension of time, Drona's virulent shafts sever the heads of some thousands of fighting men and they roll in macabre pageant on the battlefield, which then resembles a forest of ghoulish lotuses.

Fine robes, ornaments, weapons, standards and coats of mail are strewn on the ground everywhere amidst every division of the armies. Coats of golden mail, dyed with blood, appear like clouds charged with lightning.

Other mighty maharathas, drawing great swords measuring full six cubits long, shoot down elephants, horses and men. In that frightful melee,

one sees swords, shields, bows, heads and coats of mail lying scattered all around; one sees innumerable headless trunks rise up weirdly, Rajan, in the midst of the horrific battle and vultures, kankas, jackals and swarms of other carnivores rending at the flesh of fallen men, horses and elephants, drinking their blood, or dragging them by their hair, or licking up their marrow through bones bitten through, or hauling whole corpses and severed limbs, or rolling their heads on the ground.

Masters of war, seeking only fame, fight at the ends of their strength and skills. Many warriors wheel across the field, displaying various incredible maneuvers of swordsmen. The noblest men butcher one another in frenzy, with swords, darts, lances, spears, axes, maces, spiked clubs and other uncommon weapons, why they strangle each other with bare hands until tongues loll out blue, eyes roll up in their sockets and fierce spirits finally quit their manly bodies.

Maharathas fight other chariot-warriors, horsemen against horsemen, elephants other elephants and foot-soldiers fall upon foot-soldiers. The elephants present the most dramatic and gory spectacle, maddened and trumpeting shrilly, as they gore each other viciously in the manner they do in sporting arenas.

All mercy and dharma have departed Kurukshetra, on this fourth day of the kali yuga of wrath unleashed, and the greatest warriors fight like senseless beasts rather than highborn heroes. Dhrishtadyumna horses are entangled with those of Drona. Those steeds fleet as the wind, the former's white as doves and the latter's red as blood, are still so beautiful, even at the grim heart of darkness; they are like stunning clouds charged with lightning.

O Bhaarata, abruptly Prishasta's son parantapa Dhrishtadyumna sees Drona again, and in froth, flings down his bow and engages him the most difficult kind of combat—hand-to-hand, with sword and shield. Seizing the shaft of Drona's ratha, he vaults onto it, sometimes leaping onto the middle of the yoke, sometimes on its joints and sometimes just behind the horses.

And as the fire-prince moves nimbly from place to place, even upon the very back of Drona's red horses, Drona finds no opportunity or opening to strike at him. All of us watch this in amazement! Indeed, Dhrishtadyumna's sudden attack is like the strike of a hunting hawk in the forest.

Recovering from his initial surprise, Drona first smashes Dhrishtadyumna's shield, emblazoned with a hundred moons, next his sword with ten more shafts, and finally with four and sixty arrows, kills his

horses. With a few broad-headed shafts, the Brahmana fells the Panchala prince's standard, his royal chatra and then kills both his Parshni charioteers. The terrible Acharya now draws his bowstring to his ear and looses a fatal arrow straight at Dhrishtadyumna standing on his horses' necks, even like Indra casting his Vajra at an enemy.

Even as the deadly shaft flies to claim the life of the prince born to kill the grand Drona, Satyaki from a side cuts it in slivers with fourteen perfect arrows. The bull of the Sinis saves the prince of the Panchalas whom the greatest of acharyas had seized like a deer held by a lion in its jaws. Seeing Dhrishtadyumna saved, Drona in fury shoots twenty-six arrows at Satyaki, to which now the emboldened, relieved Panchala, having leapt gratefully off Drona's chariot horses, replies with precisely twenty-six of his own that thud squarely into Drona's chest in a neat round clump, even while the Brahmana turns to slaughtering the Srinjayas.

All the Panchala maharathas, agog to see the inspired Satyaki vanquish the Kuru Acharya and senapati, quickly converge and whisk their own prince Dhrishtadyumna away from immediate danger.'"

CANTO 94

JAYADRATHA-VADHA PARVA CONTINUED

"Dhritarashtra asks, 'O Sanjaya, after Satyaki saves Dhrishtadyumna's life, what does Drona do against that Naravyaghra Satyaki, the grandson of Sini?'

Sanjaya replies, 'Like a mighty Naga, with wrath for his venom, his stretched bow his yawning jaws, his sharp shafts his fangs, his eyes red as copper from the frenzy of battle, and breathing hard, Drona, his red chargers seeming to soar into the sky to scale a mountain top, turns viciously on Satyaki, covering the Vrishni who has deprived him of his most precious prey with a tempest of golden-winged arrows.

Seeing the irresistible Drona cloudburst, with the rumble of chariot-wheels its roar, the twanging of its always bent bow its thunderclaps, long arrows its lightning-flashes, the Brahmana's fury its gale winds and flying at him upon the horses that are the hurricane that impel it, Satyaki coolly rushes ahead to meet it, smilingly saying to his charioteer, 'O Suta, whip the horses to fly at this Brahmana fallen from his swadharma, this refuge of Dhritarashtra's son, the dispeller of the Kuru king's sorrows and fear, the acharya of all the princes, the warrior always so proud of his skill.'

At which, Satyaki's superb silver horses, with the speed of the wind, hurtle directly towards Drona. The two Parantapas collide, and each rains down thousands of arrows at the other, shafts that fill the firmament and obscure the ten points of the compass. Like two clouds are they, which empty themselves over the Earth at summer's end. The sun becomes invisible, the very wind ceases to blow and an endless thick pall of gloom descends on the battlefield, so that, blinded, all the other warriors on Kurukshetra are forced to stop fighting.

The thunder of the fusillades of the awesome twain is no less than that of Indra's Vajra striking. Pierced all over with long shafts, O Bhaarata, both look as if they are covered by nests of snakes. Brave warriors hear the incessant twanging of their bows and the sounds that their palms make, and to them it is just like the crash of thunder falling upon mountaintops.

The rathas of both warriors, their horses and their charioteers pierced by barbs of golden wings, are beautiful to behold. Fierce and incessant is the downpour of bright straight arrows, splendent like snakes freshly freed from their sloughs. Their canopies and their standards are shredded; their glorious bodies are bathed in blood, but spurred by the single thought of victory, they continue to strike each other with deadly shafts. With blood flowing down their limbs, they resemble a pair of elephants in musth, ichor streaming from lust rent temples.

The roars, shouts and other cries of the soldiers, the blast of conches and the beat of drums all cease, Rajan, for no one make the slightest sound. All the akshauhinis fall silent, and all their warriors stop fighting and become spectators of that single duel. Maharathas, elephant riders, horsemen and foot-soldiers surround these two bulls among men and witness their duel with unwinking eyes. The elephant-divisions, the horse-divisions, and the chariot-akshauhinis, all stand still in their ranks, like figures in a painting of war. Adorned with gems and gold, studded profusely with pearls and corals, with flags waving, with coats of shining golden mail, with triumphal banners and richly caparisoned elephants, with fine cloaks and robes, with bright and sharp weapons glinting, with the heads of horses ornamented with chamaras, yak-tails and with gold and silver, with wildflower garlands draped around the frontal lobes of elephants and shimmering rings round their tusks—the Kuru and Pandava armies look like a vast gathering of cloud banks at the close of summer, decked with

rows of cranes and myriads of fire-flies under them and embellished with rainbows and flashes of lightning.

Riveted, our men as well as those of Yudhishtira watch the battle between Satyaki and the noble Drona, as do the Devas led by Brahma, Soma, the Siddhas, the Charanas, the Vidyadharas, and the great Nagas, from their invisible wondrous vimanas in the sky. All that watch are wonderstruck by the two lions among men who dash forward and fall back, striking at each other all the while.

Both of untold prowess and skill, Drona and Satyaki put their astounding genius at battle on display, and draw gushing fonts of blood from each other, always as if in sport! Satyaki cuts down a rash of Drona's powerful missiles in flight, and next moment breaks the Acharya's bow in his hands. In the twinkling of an eye, Bharadwaja's son sweeps up another and strings it, but Satyaki cleaves that one too.

Drona picks up another bow in a wink, but no sooner does he string it than Satyaki splits it; and this happens a full nine and seven times!

Watching Satyaki fight, Drona thinks, "Such prodigious archery that this greatest of the Satwatas shows may be found in Rama and Arjuna, in Kartavirya and the Purushavyaghra Bhishma! But hardly in anyone else."

In his heart he applauds the prowess of Satyaki. Seeing the Vrishni prodigy's dexterity as being equal to that of Vasava himself, Drona, greatest of all masters of weapons, is deeply stirred and gratified. So, too, are the Devas above with Indra at their head, for they have never seen another archer of such brilliance and light like swiftness of hand as Satyaki although they, the Siddhas and the Charanas are acquainted with Drona's feats.

Finally, Drona, that scourge of Kshatriyas, strings a fresh bow and launches an astra of profound maya at Satyaki. The Vrishni hero baffles that recondite weapon with a hermetic astra of his own; and then he continues to lash Drona with his arrow storms. In truth, Rajan, I have no words with which to describe the superhuman skill and unworldly feats of the two heroes, one old and the other still young. I have never before seen such a duel, which all the most knowing among both your warriors and the Pandavas' cheer and applaud. Satyaki and Drona both summon the exact same astras at the very same moments, and when they themselves become aware of this, they fight with somewhat diminished fury, as if

acknowledging each other's unequalled greatness. It seems their spirits turn mild for a moment.

Then, Rajan, his wrath returning, Drona begins to invoke the most potent devastras to kill Satyaki. Seeing the dreadful foe-slaughtering Agneyastra, Satyaki invokes the Varuna. Seeing them both now summon celestial weapons, loud cries of alarm are heard and the very birds of the sky cease to fly through it. The two astras flare out at each other at the same moment and locking on high are extinguished against each other, falling away in embers and a drizzle.

Just at this time, the sun begins to sink toward the western horizon. Anxious for Satyaki, Yudhishtira, Bhimasena, Nakula, and Sahadeva charge Drona bringing the Matsyas and the Salweya troops with them. At which, thousands of Kuru princes led by Dusasana at their head, rally to protect Drona who is now surrounded by his enemies. Another pitched and tumultuous battle breaks out. The earth is quickly covered with a thick skin of dust and showers of arrows shot by both sides; and nothing is visible anymore. The battle rages on complete disregard of life and limb, of kinship and friendship.'"

CANTO 95

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'The sun moves into his downward course towards the summit of the Asta hills, Surya turns cool, the sky is covered with dust, and the day begins to fade fast. As for the soldiers, some rest, some fight, some return to the field they have let in fear, now to vie again for victory. As the great war burns on behind them, Arjuna and Krishna fly on towards Jayadratha. With his irresistible arrows, Arjuna creates a path through the enemy forces, wide enough for his chariot and Krishna plunges his ratha along that narrow way. Awesome is the Parthasarathy's skill, quicksilver, as he flashes expertly along the narrowest openings. Your troops give way to Krishna blazing with lustre.

Arjuna's arrows, each one engraved with his name, some of bamboo, others of iron, of long range, flame from his Gandiva like the yuga fire, every last one claiming an enemy life, drinking the blood of living men and their beasts, killing scavengers and birds of prey and ill omen as well, who rend at the noble blood and swill thirstily from the river of gore flowing on Kurukshetra. Standing tall and erect upon his chariot, Arjuna shoots his arrows full two miles ahead of him, and his chariot driven by his divine

sarathy arrives where he aims even as the shafts pierce and dispatch his enemies!

Hrishikesa drives his ratha, yoked to gandharva horses swift as Garuda or the wind, with such speed that the whole universe marvels to watch him. Indeed, Rajan, the chariot of Surya himself, or those of Rudra or Vaisravana, have never gone as fast. No chariot has ever before been driven with such speed in war, as Arjuna's moving with the swiftness of a wish cherished in the mind. However, as Krishna and Arjuna race along through the enemy ranks, the superb horses begin to tire. Hunger and thirst afflict them as do the countless barbs that have pierced their sides along their careen. Yet, the wonderful beasts prance as they flash along flying over slain enemies' bodies, over dead horses, over broken chariots and even the massive corpses of fallen elephants.

Rajan, the two heroic brothers of Avanti, Vinda and Anuvinda at the head of their forces, notice that Arjuna's horses are tired, challenge him and strike him with sixty-four sizzling shafts, Janardana with seventy, and their four horses with a hundred. Infuriated, Arjuna, with his knowledge of the marmas of the body, pierces them with nine perfectly aimed barbs, striking them deep through the most critical and painful parts of their bodies. Roaring like two tigers, the brothers drown Krishna and Arjuna in a flood of arrows.

With two wedge-headed arrows Arjuna Swetavahana of the white steeds seamlessly breaks Vinda and Anuvinda's wonderful bows, and cuts down their standards bright as gold. The Avantis seize up fresh bows and resume their onslaught but great Partha easily frustrates their fire upon him. Never pausing he kills their horses, their charioteers, the two rathikas that protect their backs and the others that follow them.

Next, with another broad-headed arrow, sharp as a razor, he severs the older brother's head and Vinda falls out of his ratha like a tree broken by the wind. His eyes turning crimson to see his precious brother die, Anuvinda abandons all restraint, leaps down from his horseless chariot, mace raised high, and rushes towards Arjuna to wreak vengeance on him. He strikes Krishna on his brow, but the Avatara stands unmoved as the Mainaka mountain. In a blur of six arrows, Arjuna cuts away his legs, his arms and head and blows his wide chest apart, and Anuvinda falls onto the hallowed field like a riven hillock.

Seeing both the brothers dead, their followers, mad with grief, attack Arjuna, shooting hundreds of arrows in frenzy. Arjuna, resplendent as a fire consuming a forest at the end of winter, consumes them all in a few moments. He trundles over the fallen troops with some difficulty, shining bright like the rising sun destroying the clouds that had hidden it. Fear fills the Kauravas but seeing that he is tired and that Jayadratha is still far away, they recover quickly and surround him, shouting and roaring.

Arjuna says softly to Krishna, "Our horses are injured and tired and Jayadratha is still far away. Tell me, O Krishna, wisest of men, what should we do now? With you for their vision, the Pandavas will vanquish their enemies. I think that we should unyoke the horses and draw out luck the arrows that are stuck in them."

Kesava replies, "I too think the same, O Partha."

Arjuna then says, "I will hold the enemy forces at bay, O Kesava, while you tend to the horses."

Alighting from his chariot, Dhananjaya takes up his Gandiva, and stands fearlessly there like an immovable hill. Seeing him stand alone on the ground, the Kuru Kshatriyas, scenting victory, roar louder and surround him with a number of chariots; all of them stretch their bows and shower arrows over him. Filled with battle lust, they brandish their weapons and entirely shroud Partha with their shafts like clouds shrouding the sun. The great warriors rush impetuously at him like angry elephants attacking a lion.

And now the might of Partha that we witness is more extraordinary than ever, as he stands alone holding those countless warriors at bay. Cutting down his enemies' multitudinous shafts, he covers them all with a maelstrom of fire. The banks of shafts colliding in the sky sets the azure vaults ablaze, cascading rivers of sparks down on the field below. The air on Kurukshetra is steamy with the hot breath of Kshatriyas covered in blood, and their horses' heaving breath, and the gasping trumpeting elephants; that great crush of warriors and their beasts resounds with yells, shout, neighing, and wild roars.

That impassable, limitless, surging and implacable ocean of chariots has arrows for its tide, standards for its eddies, elephants for its crocodiles, foot-soldiers for its countless fishes, the blare of conches and the beat of drums for its roar, rathas for its surging waves, helmets for its tortoises, chatras and banners for its froth, and the bodies of slain elephants for its submarine

rocks. With his arrows, Partha contains the advance of this sea like a continent.

Now Krishna says to Arjuna, “There is no well here on the field, O Arjuna, for our horses to drink from. They do not want a bath but thirst for water to drink.”

Arjuna cheerfully replies, “Here it is!” And he pierces the earth with an astra and creates a wonderful lake from which the horses can drink! Swans glide on the magic lake, ducks and chakravakas; and it is wide, full of crystalline water with the finest of full-blown lotuses, and teeming with all kinds of fish. Fathomless, it is the resort of many a Rishi; and the Devarishi Narada comes there to look at Arjuna’s lake of wonder. And Partha, who is capable of achieving marvels even like the celestial artificer Tvashtri himself, creates a hall of arrows there, arrows its beams and rafters, arrows its pillars, and arrows for its roof.

Smiling in joy, Krishna cries, “Uttamam! Wonderful!”””

CANTO 96

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'After the noble son of Kunti creates the lake, even while holding off the enemy, after he creates the hall of arrows, Krishna alights from the chariot and unyokes the horses lacerated by arrows. Watching this extraordinary sight, the Siddhas, the Charanas and all the Kuru warriors, too, applaud loudly.

The maharathas ranged against Arjuna cannot defend themselves against him, even when he fights on foot. It is wonderful to see that although myriads of chariots, elephants and horses attack him, Partha does not flinch but battles on as if he has juts begun his day of war, and prevails over all his enemies. The hostile kings shoot a solid swath of arrows at him, but the son of Vasava, in no anxiety whatever, seems to receive the hundreds of arrows, maces and lances cast at him as the ocean does the hundreds and hundreds of rivers flowing into it, even gladly.

Mahabaho Partha serenely receives all the weapons that the greatest of the enemy warriors loose at him in utmost fury. Fighting from the ground, he still confounds all the kings massed against him on their chariots—like that one fault, avarice, destroying a host of accomplishments!

The Kauravas, Rajan, applaud the astonishing prowess of Partha and Vasudeva, saying, "What more wonderful thing has ever been seen in this world, or will ever be than this that Partha and Govinda, in the very thick battle, have unyoked their horses? These maharathas inspire us with their energy and unshakeable assurance!"

Then Krishna, of eyes like lotus-petals, smiling as if he is in the midst of a group of women and not armed enemies, leads the horses into the hall of arrows, in the very sight of all your troops, and there takes away their fatigue, pain, their trembling and heals their wounds. At his ease, he plucks out the arrows that stick in them and, rubbing them down with his tender hands, makes them trot around slowly and coaxes them to drink. After quenching their thirst and removing their tiredness and pain, he once more carefully yokes them to the wonderful chariot. This done, Sauri, greatest of all living men, mahatejasvin Krishna, mounts the ratha again along with Arjuna and they ride back into battle, swifter then ever.

Seeing the chariot of the two Krishnas fly back into the war, its horses now refreshed, the Kauravas are crestfallen. They sigh, O Rajan, like snakes whose fangs have been pulled out, and say, "Oh, shame, shame on us! Partha and Krishna storm our ranks again slaughtering our troops even like boys playing with a toy. Shame on us that, despite all our best efforts, they vanquish us with such ease and disdain."

Other warriors cry, "O brave Kauravas, kill Krishna and the Kiritin! For their horses have drunk and been refreshed and they fly closer to Jayadratha every moment, decimating us on their way."

Some great lords, Rajan, having seen the never before witnessed sight at the very heart of a war, say among themselves, "Alas, through Duryodhana's sins, king Dhritarashtra's warriors, the other mighty Kshatriyas, and the very Earth has been plunged into calamity and are being destroyed. But ah, Duryodhana still does not understand it."

Thus speak many redoubtable Kshatriyas. Others, O Bhaarata, say, "Jayadratha has already been despatched to Yama. Let the small-minded Duryodhana, with diminished resources, prepare for the funeral obsequies of the Saindhava, his brother-in-law."

Meanwhile, Arjuna sees the sun rapidly westering and Krishna urges his heartened steeds to still greater speed. The Kuru warriors cannot impede his progress at all, as Partha furrows a bloody trail through them, menacing them all like a lion a herd of deer, killing thousands on his inexorable way,

drawing nearer a quailing Jayadratha with each moment as he races the Sun to the horizon.

Krishna now whips his fabulous horses and blows a reverberant blast on his Panchajanya the colour of clouds. So swiftly do the gandharva horses fly along now that they overtake Arjuna's arrows!

Seeing danger draw nearer, many Dhartarashtra kings and other Kshatriyas group together and surround Arjuna in some frenzy. Thus confronted by them all, Arjuna has to stop for a moment and now Duryodhana races up and catches up with his lustrous cousin. Seeing the chariot whose rumble is the roar of thunderheads, the ratha that flies the terrible standard bearing Hanuman animated upon it, howling and roaring terribly at them, your forces are quickly unnerved. And when the sun is almost entirely shrouded by the dust that the armies raise, the Kuru warriors, wounded and bleeding from awesome Arjuna's onslaught can no longer bear to even look at the two blindingly splendid Krishnas.'"

CANTO 97

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Rajan! I watch Vasudeva and Dhananjaya penetrate deep into our forces, after overrunning many akshauhinis, with their captains running away in fear. A little later, however, the Maharathas, filled with excitement and shame, and spurred on by their innate valour, regain their composure and begin to defy Arjuna again. However, the men who now ride against Arjuna do not return, like the rivers that never return from the ocean. Seeing this, many ignoble Kshatriyas incur sin and hell by turning their backs and running away, like atheists turning away from the Vedas.

Blasting their way through the squadron of Kuru chariots, the two bulls among men finally issue out of it, looking like the Sun and the Moon freed from the jaws of Rahu. The two Krishnas, their tiredness dispelled come through the great host of enemies like two fish passing through a strong net. Truly, they look like Yuga-suns risen in the sky, like men who have escaped from a raging conflagration, or like two fish emerging from the jaws of a makara. And they agitate the Kuru host like a pair of antediluvian makaras agitating the ocean.

While Partha and Krishna were in the midst of Drona's division, your warriors and sons thought that they would never emerge from it. However, now seeing them blithely dash out of its confines, they no longer have hopes for Jayadratha's life. They had thought that the two Krishnas would never be able to escape Drona and Hridika's son Kritavarman. Frustrating their hopes, the two Parantapas, Rajan, slice through Drona's division, and also the impenetrable Bhoja akshauhini. Seeing them, lick their way through the formidable akshauhinis like two blazing fires, your men despair and no longer hope to save Jayadratha's life. Then the intrepid Krishna and Dhananjaya begin to discuss among themselves how they could kill Jayadratha.

Arjuna says, "Six of the very greatest maharathas among the Dhartarashtras have set Jayadratha in their midst. But today, if I only see him, he will not escape me even if Indra with all the Devas become his protectors."

Thus, do the two Krishnas talk, O Mahabaho, while constantly looking for Jayadratha. Hearing them, for they speak freely and aloud, your sons set up a loud outcry. These two Krishna look like a pair of thirsty thunderous elephants, refreshed by drinking water after having crossed a desert. Beyond death and above decay, they look like two merchants who have crossed a mountainous country infested with tigers, lions and wild elephants. Indeed, seeing them free of Drona and Kritavarman and the dreadful light on Partha and Krishna's face, your warriors set up a loud bewailing from all sides.

Having shaken off Drona who is like a deadly poisonous snake or a great fire, as well as the other lords of the Earth, Partha and Krishna are like two blazing suns. Indeed, free of Drona's ocean-like division, they are full of joy like men who have safely crossed the vast deep itself. Free from the dense showers of shafts from the Drona and Kritavarman and their legions, Kesava and Arjuna look like Indra and Agni, or Suns of blinding effulgence. Pierced by the arrows of Bharadwaja's son, and their dark bodies dripping blood, they are as glorious as two mountains covered with flowering karnikaras.

Having crossed the vast lake, of which Drona is the crocodile, numberless arrows the fierce water-snakes and makaras, and great Kshatriyas the deep waters; having emerged out of the cloud of Drona's astras, whose thunder is the twanging of bows and the lightning the flashes

of maces and swords, Partha and Krishna are like the Sun and Moon liberated from an engulfing darkness.

Crossing the field which Drona's arms had barred, all beings regard the dark splendid twain as men who have forded the five rivers—the Satadru, the Vipasa, the Ravi, the Chandrabhaga and the Vitasta—, with the ocean for their sixth, all in spate during the monsoon, and full of crocodiles. Wanting to kill Jayadratha who is no longer far from them, the two heroes look like two tigers waiting to fall upon a ruru deer. Their very faces make your warriors, Rajan, think of Jayadratha as one already dead.

Krishna and Arjuna together, with red eyes, are bursting with excitement and joy, and give vent to a battery of jubilant shouts and roars at their first sight of Jayadratha. Indeed, Rajan, the splendour then of Krishna, standing with reins in hand, and of Partha armed with his bow, is like that of Surya or Agni. Free from Drona's restraint, their joy at sight of Jayadratha not far off is like that of two fierce hawks at the sight of a piece of flesh; and even like a pair of hunting hawks do they swoop down on the hapless Saindhava.

But seeing Hrishikesa and Dhananjaya rout Drona's divisions, your valiant son, the king Duryodhana, whose mystic armour Drona has fastened to his majestic form with Brahma's own mantras, dashes forward in a single chariot to protect Jayadratha. He overtakes Krishna and Partha and wheels back to face Kesava of the lotus-like eyes. Seeing this incredible happening, your troops joyfully blow on horns and conches and beat a hundred thousand drums and utter deafening roars to match. Those who stand like burning fires around Jayadratha as his final guardians are also filled with joy on seeing your son.

Seeing Duryodhana confront them, now with his followers rallied behind him, Krishna speaks softly to Arjuna.'

CANTO 98

JAYADRATHA-VADHA PARVA CONTINUED

'Krishna says, "Look Arjuna, how wonderfully Duryodhana overtook us! There is no maharatha equal to him. He is a great bowman and can shoot his arrows to a great distance. He is a master warrior, almost invincible in battle, and knows all the different arts of war. Raised in luxury, he is held in great esteem by even the most renowned maharathas. Partha, he has always hated the Pandavas and it is best that you fight him now. For upon him rests, even as on a stake at dice, victory or defeat. Arjuna, expend the venom of your wrath which you have nurtured so long against Duryodhana. He is the root of all the wrongs the Pandavas have suffered and he is now within reach of your arrows. Trust your prowess.

Why has Duryodhana come to do battle with you? Fortune has brought him to you; Dhananjaya, kill him. He was born into a great palace, and he has never known want or deprivation. O bull among men, he also does not know your true might in battle. When there is none in the three worlds of the Devas, the Asuras and Manushyas who can vanquish you in battle, what can one Duryodhana do? Partha, now that he is within range of your ratha, kill him as Purandara slew Vritra.

Duryodhana has always tried to harm you. He cheated Yudhishtira at dice, and this prince with a sinful soul has sinned in many ways against the Dharmaraja. Arjuna, have no scruple, and kill this evil, wrathful and cruel man who is the very embodiment of avarice. Remember the theft of your kingdom through vile deceit; think of your exile in the forest; remember the shame of Draupadi; and remembering all that, put forth your strength and kill this most evil prince.

He has come to bar your way to Jayadratha. Providence has fetched him to you and he is within range of your arrows. He knows that he will have to fight you and today all your purposes, even those that you have not thought of, will be crowned with success. Arjuna, destroy this wretch of his race, the son of Dhritarashtra, even as Indra did of old the Asura Jambha at the Devasura yuddha. If you kill Duryodhana, you can then easily pierce through this headless army. Cut the very root of this evil one, and perform the avabhrita snana, the final cleansing bath of this war, with his blood."

Having heard Krishna out, Arjuna says, "Tathaastu! I will do what you say. Ignore everything else and ride at Duryodhana. I will cut off the head of this devil, who has enjoyed our kingdom for too long without a qualm. Will I not succeed, O Kesava, in avenging myself against this sinner who had Draupadi dragged by her hair into the Kuru sabha when she was in her period and had done no wrong herself?"

Speaking thus among themselves, the two Krishnas are filled with exultation; they urge their great white steeds towards Duryodhana. As for your son, Bharatarishabha, as he nears Partha and Krishna, he feels no fear, even though the occasion is charged to inspire dread. The Kshatriyas of your army applaud him for his daring; indeed, the entire Kuru host roars in exhilaration to watch their king dash forward to bar Arjuna and Krishna's way.

Held up by your son with his bow upraised, Arjuna is furious, and Duryodhana, too, is no less in fury. All the fierce Kshatriyas stop to watch their duel. Duryodhana, Arjuna and Krishna, all eager for the fight, roar and the three of them together raise their conches to their lips and blow resounding blasts on them. Hearing the deep boom of the Panchajanya and the Devadatta drown Duryodhana's lesser sankha, dread quickly seizes your warriors, who are certain that your son will die; they regard him already as a libation poured into the mouth of the sacred fire.

Your warriors cry in fear, "The king is slain! Our king is slain!"

But Duryodhana roars at them, “Dispel your fears! I will send the two Krishnas to Yama.” Feeling certain of victory, wearing Bramha’s magic kavacha, he further cries to Arjuna, “If, Partha, you are truly Pandu’s son loose all your weapons, of this world and unworldly, at me. Let me see your much vaunted manliness today that wins the praise of so many great Kshatriyas.”””

CANTO 99

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Roaring out his challenge, Duryodhana strikes Arjuna with three lethal shafts that can excoriate an enemy; with four more, he pierces his enemy's four horses; and with another ten searing missiles he bloodies Krishna's chest and shoots the whip out of the Blue One's hands.

Partha, calm as ever, swift as ever, looses fourteen searing barbs at Duryodhana, stone-whetted and beautifully fletched with shining feathers. They fly true to their mark but every one of them glances harmlessly off the armour that Duryodhana wears. In some surprise, Arjuna shoots another nine and five keen arrows at his hated enemy. But these, too, glance mildly off Duryodhana's kavacha.

Krishna says to Arjuna, "Ah, this is passing strange, even as if mountains moved! Your arrows, O Partha, have turned weak. Has your Gandiva lost its power? Tell me, have the might of your grip and the power of your arms grown womanish? Will this not to be your last meeting with Duryodhana? For I am amazed to watch your terrible shafts fall soft as flowers on Duryodhana. What misfortune is this that your astras filled with

the power of thunder and which never fail to pierce an enemy now glance so kindly off this sinner?"

Arjuna replies, "Krishna, I feel certain that Drona has wrapped Duryodhana in his own armour, his ancient kavacha which has the powers of the three worlds, whose secret only the Acharya knows, and which he once shared with me. None of my weapons can pierce this armour; not Indra can pierce it with his Vajra.

But you know all this too well, Krishna! Then why do you berate and provoke me? You know everything that has ever happened in all the worlds, in the past, the present, and what is in the womb of future. Madhusudana, no one knows all this as you do! Duryodhana wearing Drona's armour is fearless in battle. Yet, he does not know what one wearing this kavacha should do for he wears it only like a woman.

Watch now, Janardana, the might of my arms and of my bow. Even though he wears this greatest coat of mail, I will still vanquish Duryodhana. Brahma himself gave this golden armour to Angiras, who gave it to Brihaspati. Purandara had this kavacha from Brihaspati, and Indra once showed it to me with the mantras to be chanted while putting it on. Krishna, though this armour is divine, though Brahma himself created it, it will still not protect the wretched Duryodhana from my arrows."

Saying this, Arjuna invokes an inexorable astra with potent mantras and fits it to his bowstring. But even as he draws back the string of the Gandiva, from a long way off Aswatthaman burns up Arjuna's weapon in his very hand with another astra of untold power. Seeing Aswatthaman, the Brahmavadi, consume his occult weapon from a distance, a stricken Arjuna Swetavahana says to Kesava, "Janardana, I cannot use this astra twice, for if I do it will turn itself on me and kill me and all our troops."

Meanwhile, Rajan, Duryodhana pierces each of the Krishnas with nine barbs like venom-spitting serpents, and then showers down a veritable storm of other shafts over them. Your warriors exult to see this and blow on conches and horns and beat deafening rhythms on their drums; and their roaring fills earth and sky. A fuming Partha, licking the corners of his mouth, closely examines his enemy's body but sees no part that is not covered by the impenetrable armour.

Nothing else for it, the Vijaya in a savage flash kills his adversary's horses, his two Parshni charioteers, and then cleaves Duryodhana's bow and cuts away his leather finger guards, with a perfect incredible volley. The

Pandava shatters the Kaurava's chariot next and, having cut away his gloves, strikes him agonisingly through his fingers and palms!

Seeing Duryodhana stricken by Arjuna's canny brilliance, seeing him with his chariot ruined and his bow broken and wringing his hands in pain, a host of Kuru warriors rush to rescue him and surround Arjuna's chariot with thousands of rathas, elephants and horses, and also with teeming legions of foot-soldiers, so that they can no longer be seen.

Dauntless, serene Partha begins to massacre the maharathas, other warriors and elephants, in their hundreds, striking off limbs and heads at his mighty will, so they fall thick and fast on the field. Slain, or in the very moment of being killed, they all fail to reach Arjuna's chariot which stands motionless full two miles from the besieging force on every side.

Now Krishna says urgently to his warrior of light, "Draw your bow forcefully, Partha, and raze the enemy as swiftly as you can, and I will blow my conch!"

Arjuna then draws his bow Gandiva to the fullest stretch and begins to decimate the enemy horribly, in a tide of blood. Meanwhile, his face covered with dust, Krishna raises his Panchajanya to his lips and blows reverberantly on it so all Kurukshetra shakes at the sound. From the thunderous twanging of the Gandiva and the awful blast of the Panchajanya, the Kuru warriors all around, their bodies turning weak, all fall down on the ground.

Arjuna's chariot, suddenly freed from the encircling press, flashes ahead like a bright cloud driven by the wind. Seeing Arjuna flare at them, the protectors of Jayadratha and their followers, all maharathas and mighty bowmen, are shaken and shout aloud. They unleash tempests of arrows at the lone chariot descending so swiftly upon them, and fill the field of the great hunt with the whistling of their arrows, the blare of their conches and other fierce noises—all this in as much fear as wrath!

Hearing the awful uproar that your troops raise, Krishna and Arjuna blow their conches, Rajan, and the twin sound seems to fill all the Earth, with her mountains, seas, islands and the nether worlds. The blast echoes through all the points of the compass, and is echoed back by both the armies. Your maharathas are at first terrified to see Krishna and Dhananjaya but they soon recover and continue to fight. The sight of the two most blessed Krishnas charging towards them is a wonderful one!'"

CANTO 100

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'When your greatest warriors finally see those greatest of all the heroes of the Vrishni–Andhaka and the Kuru races, they lose no time, each striving to be the first, in engaging them in battle. On their great rattling chariots, decked with gold, spread with tiger-skins, resembling blazing fires and drawn by mettlesome steeds, they charge, illumining the ten points of the compass, brandishing their bows, the backs of whose staves are chased with dazzling gold. With terrible roars, eight great chariot-warriors, Bhurisravas, Sala, Karna, Vrishasena, Jayadratha, Kripa, Salya and Aswatthaman attack as if they will devour the sky and illuminate the world around in their splendid chariots, adorned with golden moons.

Fighting inspired, on the edge of madness even, they envelop Arjuna on every side with eight gales of fire. Their shining chariots, which rumble like thunderheads, are drawn by the very best horses of different species bred in diverse countries, some in mountainous realms, some in the land of rivers, and some in that of the Sindhus. And other Kuru maharathas converge on Arjuna's chariot to protect your son Duryodhana.

These great warriors, Rajan, take up their conches and blow them, filling the sky, the earth and her seas, with their booming blare. Then Vasudeva blows his Panchajanya and Dhananjaya his Devadatta, those best of all conches on Earth. The blast of the Devadatta fills the world, the sky and the ten cardinal points; and the Panchajanya, surpassing all sounds, fills the highest heaven and the deepest earth. The awesome and appalling clamour persists, filling the timid with fear and the brave with excitement.

Thousands of great maharathas, matchless bowmen, kings from diverse realms, some fighting for the Kuru cause and other for the Pandavas, beat drums, jharjharas, cymbals and mridangas. And the Kuru heroes, filled with rage, for they cannot stand the blasting of Arjuna and Krishna's unworldly conches, also blow great conches, while their troops roar behind them in support.

Though being urged forward by the blare of conches, the chariot-warriors, elephants and horses of the Kuru army are yet full of fear, and indeed, O lord, they look ill. The booming conches of Krishna and Arjuna agitate the Kuru host and their bravest warriors seem to be like the very heavens fallen down through some vast convulsion of nature. The stunning din, Rajan, resounds all around and affrights your troops as if this is some critical moment and event at the end of the Yuga terrifying all living creatures.

Then Duryodhana and the eight great maharathas chosen to protect Jayadratha all surround Arjuna. Aswatthaman strikes Krishna with three and seventy shafts, and Arjuna with three broad-headed ones, and their standard and four horses with five others. Seeing Krishna injured, a furious Arjuna looses a hundred arrows at Drona's son. Then piercing Karna with ten arrows and Vrishasena with three, Dhananjaya destroys Salya's bow with arrows fitted to its string. Salya takes up another bow and stabs the son of Pandu with a blistering barb, while Bhurisravas cuts him sharp with three stone-whetted shafts, golden-winged.

Karna strikes Arjuna with thirty-two arrows and Vrishasena with seven. Jayadratha himself pierces Arjuna with three and seventy shafts and Kripa with ten. The king of the Madras also lacerates Arjuna with ten shafts and the son of Drona first with sixty arrows, and again with five arrows; Aswatthaman makes Krishna a home for twenty more of his scathing barbs. Unruffled, Arjuna of the white steeds, displaying supernal dexterity, and

speed that is past believing, strikes Karna with a dozen shafts, Vrishasena with three, and Partha breaks Salya's bow at the grip.

Shooting the son of Somadatta with three arrows and Salya with ten, he strikes Kripa with five and twenty thunderbolts, Jayadratha with a hundred, and Drona's son with seventy: all in what seems, what is, a single moment. A battling, wrathful Bhurisravas cracks the goad in Krishna's hand, and bloodies Arjuna with three and twenty shafts. Dhananjaya retaliates with a flashflood of missiles, hundreds and hundreds of arrows, like a tempest tearing at some masses of clouds.'"

CANTO 101

JAYADRATHA-VADHA PARVA CONTINUED

"Dhritarashtra says almost abstractedly, 'Describe to me, O Sanjaya, the beautiful and resplendent standards which both the Parthas and our warriors fly.'

Sanjaya says, 'Then listen, Rajan, as I describe to you the banners that blaze on that field of death like fire and are flaunted there. They are made entirely of gold thread, or chased with strings of gold, and look like the fulvid Mount Meru. Attached to them all around are the most striking banners of different colours. Fluttering in the wind, seeming to float on the breeze, the banners of the maharathas are like exquisite women dancing in an arena of pleasure; they are magnificent like the rainbow.

Arjuna's standard, with the image of Hanuman on its main flag, the great Vanara his face snarling and a lion's tail, and also adorned with many other banners, all with strange and dreadful spirits animated upon them, which cry out and roar and screech chillingly, terrifies the Kuru host.

The lion-tail pennant atop Aswatthaman's ratha shines with the lustre of the rising sun. Decked with gold, wondrous like the rainbow, it floats and flaps in the wind high above, inspiring the greatest Kuru warriors.

The standard of Adhiratha's son Karna bears the motif of a golden elephant-rope and seems to fill the entire sky. Adorned with banners of gold and garlands, it appears to dance upon his chariot when the wind shakes it.

Kripa, son of Gotama, and the first Acharya of the Pandavas, the Brahmana given to tapasya, has for his emblem a superb bull and Kripa looks as glorious as Mahadeva the destroyer of the Tripura with his bull.

Vrishasena's pennant is always in the van of the army and his emblem is a peacock calling out, made of gold and embellished with jewels and gems. Rajan, it glows like the ratha of Skanda the celestial Senapati. Shining with his brilliant mayura and with a beautiful golden ploughshare, Vrishasena looks resplendent on his chariot, like a great flame.

Salya, the ruler of the Madras, has on his standard-top an image like Annalakshmi, the Goddess of corn, lovely and bountiful. Salya's standard also shows a huge silver elephant with golden peacocks on every side. His great presence graces your army like the immense white elephant Airavata adorning the host of the celestial king.

A silver boar adorns the top of Jayadratha's flagstaff, which is wound about with golden chains, and shimmers like white crystal and glorious as Surya in the battle between the Devas and the Asuras of long ago.

The standard of Somadatta's son, who is devoted to yagnas, bears the sign of a golden sacrificial stake, shining like the sun or the moon and it glitters like the lofty yupastamba erected in the greatest of sacrifices, the Rajasuya.

On king Duryodhana's towering standard chased with gold is a great black elephant encrusted with glittering jewels. Tinkling with the sound of a hundred bells, it waves on top of his chariot and, Rajan, your son, that bull among the Kurus, looks magnificent.

These nine excellent standards stand tallest among your divisions. The tenth great banner is Arjuna's, with the terrific Vanara and with it Arjuna looks like Himavat with a blazing fire on his summit.

These mighty chariot-warriors, all parantapas, take up their wonderful, bright and colossal bows to face Arjuna. Partha, too, achiever of celestial feats, raises his incomparable, enemy-destroying Gandiva—all because of your evil policy, Rajan. And because of you, so many royal warriors, rulers of men from different kingdoms called to arms by your sons, will be slain in battle and with them countless noble, blameless horses and elephants.

The maharathas led by Duryodhana on one side and the bull of the Pandavas on the other, utter loud shouts and roars and begin the encounter. And astounding and unearthly is the feat that Arjuna, with Krishna for his charioteer, achieves there by battling all your great warriors single-handed. Resplendent is the mighty-armed hero as he stretches his Gandiva, determined to vanquish all your maharathas in order to kill Jayadratha.

In a supernatural shimmer of archery, Arjuna casts a mantle of arrows, thousands upon thousands of deadly arrows, over your forces so that they become invisible. On their part, they respond with a haze of shafts loosed from every side. Seeing Arjuna engulfed, obscured, your troops set up a loud cheer.'"

CANTO 102

JAYADRATHA-VADHA PARVA CONTINUED

"Dhritarashtra asks, 'O Sanjaya, once Arjuna has Jayadratha in sight, what do Krishna and he do?'

Sanjaya says, 'It is late afternoon of the momentous day, Rajan, in the battle between the Panchalas and the Kurus, when Drona becomes the wager for which each side fights to win or lose. Intent on killing the Acharya, the Panchalas, roaring all together besiege him with multitudinous volleys. Fierce, dreadful and extraordinary as the battle of yore between the Devas and the Asuras is the encounter between the forces of Drupada and his inveterate enemy, the meridian son of Bharadwaja.

All the Panchalas with the Pandavas, finding Drona's chariot within reach, unleash many great astras in their feverish attempt to breach and destroy his vyuha. Chariot-warriors ride slowly, purposefully Drona's ratha, making the earth tremble, and loosing rivers of arrows at the master.

Brihadkshatra, the Kaikeya maharatha, attacks Drona incessantly with heavy shafts forceful as thunderbolts. The famed Kshemadhurti quickly comes between Brihadkshatra and Drona, firing scathes of razor-headed barbs at Kshemadhurti. Seeing this, the mighty Dhrishtaketu, bull among the Chedis, also swiftly assails Kshemadhurti, quite as Mahendra did the

Asura Sambara. Seeing him dash forward, like the Yama himself with mouth agape, the mighty Viradhanwan confronts him.

Meanwhile, resolved to win the war by himself, Drona rides at Yudhishtira. Your son, the gifted, fearless Vikarna, confronts the marauding, potent Nakula. Parantapa Durmukha covers the onrushing Sahadeva with thousands of light-swift barbs. The heroic Vyaghradatta manfully faces Satyaki the Naravyaghra, making him repeatedly tremble with bolts like fire. Bhurisravas, son of Somadatta, stands firm against the five maharatha sons of Draupadi, he also lashes them with gales of arrows.

The sinister and powerful maharatha, the Rakshasa Alambusha, Rishyasringa's fierce son of awful mien, confronts the charging Bhimasena. That encounter between manusha and rakshasa, Rajan, resembles the mythic battle of old between Rama and Ravana.

Yudhishtira, lord of the Bharatas, strikes Drona with ninety perfectly aimed arrows in all his vital organs. The enraged Drona bloodies the Dharmaraja's chest with five and twenty excruciating shafts. In sight of all the archers, Drona looses twenty arrows at Ajatasatru's horses, charioteer and standard, but Yudhishtira, truly a majestic Kshatriya at war today, cuts them all down in flight.

Further incensed, Drona breaks Yudhishtira's bow in his hands and covers the Dharmaputra with a thousand barbs shot in a moment. Seeing the king engulfed by Drona's dark torrent, men of both armies believe that the Pandava is either dead or has fled the battle. Many Pandava warriors cry out in despair, "Oh, the Brahmana has killed our king!"

In some strife, Yudhishtira puts down the bow that Drona broke and takes up another, stronger and of exceptional brightness. Now, raising his won archery, he quite easily burns up Drona's dense tirades in the air. Rajan, the son of Dharma is altogether breathtaking to watch and, having consumed all Drona's shafts, a red-eyed Yudhishtira invokes a great astra that can rive Yudhishtira mountain. With a golden shaft, eight bells attached to it, of awesome appearance and entirely terrible, the mighty Yudhishtira raises his bow with this weapon fitted to it and gives such a roar that all the living tremble at it.

Seeing the astra that Yudhishtira holds aloft, all creatures, in accord, pray, "May Drona be saved!"

Loosed by the king, that missile like a snake just freed from its slough, flies at Drona, illumining the sky and all the directions cardinal and

subsidiary, like a Nagina with a fiery mouth. Watching the Nagastra flare towards him, Drona the master invokes the Brahmastra, which flies at Yudhishtira's chariot blowing the Nagastra to dust on its way. Yudhishtira

Quicker than thinking, Yudhishtira summons his own Brahmastra and the two great ayudhas extinguish each other in the sky. Not pausing, Ajatasatru pierces Drona deep with five immaculate shafts and, with a sixth razor-faced arrow, he breaks Drona's great bow.

With a growl, Drona, the Kshatriya-grinder, flings aside his broken bow and hurls a mace like a thunderbolt at Yudhishtira. Instantly the Pandava snatches up a mace of his own and casts it at his master's gada. The two mighty weapons explode against each other showering an effusion of sparks all around Yudhishtira. His rage mounting by the moment, Drona kills Yudhishtira's horses, with four unerring deadly barbs, and with another broad-headed shaft, he breaks the king's regal bow, which is like a stake erected to worship Indra.

With another arrow, he cuts down Yudhishtira's banner and with three more, he injures the Pandava himself. Yudhishtira leaps down from his ratha and stands weaponless and with his arms raised, helpless.

O Bharatarishabha, seeing Yudhishtira without a chariot and unarmed, Drona startles his enemies, why both armies, by cleaving to the base vow he had sworn to Duryodhana and, violating every dharma of war, continues to shoot deadly showers of arrows at the Dharmaraja and charges towards him like a lion bounding at a deer.

Cries of *Oh*! and *Alas*! arise from the Pandava army.

Many cry, "Bharadwaja's son has killed our king!"

O Bhaarata, these and other loud wails go up from the Pandava forces. But before Drona can reach his brother, Sahadeva dashes up on his chariot and, mounting it with alacrity, Yudhishtira flees the field, escaping the dangerous Brahmana, who is left howling in frustration.'"

CANTO 103

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Kshemadhurti strikes the valorous Brihadkshatra in his chest with several arrows, and the advancing prince of the Kaikeyas strikes him back with ninety deadly straight barbs. The Kshemadhurti smashes Brihadkshatra's bow with a broad-tipped shaft and immediately stabs him deep with another longer arrow, drawing a gush of blood. Great Brihadkshatra takes up another bow and, smiling at his enemy, kills maharatha Kshemadhurti's horses, charioteer and ruins his chariot, in a flurry. Then, with another wedge-headed shafts, he cleanly dissevers his royal antagonist head, with its sparkling ear-rings, and graced with wavy locks and a crown; the noble head rolls onto the ground, shimmering like a star fallen from the sky. Having slain his enemy, the triumphant Brihadkshatra falls upon your troops with great ferocity.

The seasoned Viradhanwan flies to check Dhrishtaketu who rides intently against Drona. The two heroes lash each other with thousands of arrows. Those two Naravyaghras fight like two leaders of elephant herds in the deep jungle, both determined to kill the other, or two angry tigers in a mountain-cave, and their duel is one to be seen, O Rajan, breathtaking it is.

The very Siddhas and the Charanas, in great numbers, gaze down at it raptly.

Then, with a rumbling laugh, Viradhanwan shatters Dhrishtaketu's bow with a thick and heavy arrow. Throwing down the broken bow, the king of the Chedis seizes an iron spear, its head of gold, and casts it with immense force at Viradhanwan's chariot. The lance strikes Viradhanwan squarely through his heart he falls dead, his blood spraying from both his breast and back.

After the fall of the Trigarta maharatha, the Pandavas break right through your army. Your son Durmukha looses sixty slender shafts at Sahadeva, and roars out an echoing challenge. Sahadeva, unmoved, indeed smiling, drills your son, his cousin, with a squall of arrows, flinging him back against his flagstaff. The mighty Sahadeva, roused, never pausing, gores Durmukha with nine powerful barbs, then cuts down his proud standard and fells his four horses. As his cousin stands stunned, Madri's son now beheads his sarathy, and in the same instant breaks your prince's bows in his hands grown weak.

Still not desisting, Sahadeva pierces Durmukha himself with a sizzle of five molten arrows, at which your son jumps down from his horseless chariot, and clambers onto Niramitra, prince of the Trigartas', ratha. Sahadeva kills Niramitra in the very midst of his army with a thick arrow; that prince falls headless from his chariot, plunging your army in grief. Slaying him, the mighty-armed Sahadeva looks as glorious as Dasaratha's son Rama, after he killed the feral and mighty Rakshasa Khara. O Rajan, seeing maharatha Niramitra die, loud cries of lamentation rise among the Trigarta warriors.

Nakula, in a moment, amazingly vanquishes your son, the large eyed Vikarna.

With a cloud of arrows, Vyaghradatta makes Satyaki and his horses, charioteer and standard invisible in the midst of his forces. However, Sini's mighty grandson cuts down all those missiles, and in a great scarlet eruption kills Vyaghradatta along with his horses, charioteer, felling his standard as well. At the fall of that prince, the Magadhas, fighting vigorously, surround Satyaki from all sides, covering him with their arrows and spears by the thousands, as also with mallets, thick clubs and keen lances. The invincible Satyaki, bull among men, with the greatest ease, laughing, vanquishes and annihilates almost all of them. A small remnant escapes from the field.

Seeing this, your army, already distressed by Yuyudhana's fearsome shafts, breaks apart, my lord!

After slaughtering your troops, Satyaki raises his bow high and shakes it in triumph and he is resplendent. Your army shrinks from the radiant Vrishni hero and none dare approach him. Then a fuming Drona, rolling his eyes, charges the uncontainable Satyaki.'"

CANTO 104

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says 'The illustrious son of Somadatta strikes each of the sons of Draupadi, all great archers, with five arrows, and then seven more. Badly wounded by that fierce shura, they are dazed and for a while do not know what to do. Then Satanika, Nakula's son, strikes Somadatta's son with two searing shafts and gives a ringing roar. At once, his other brothers also resume battle and draw copious spurts of blood from Somadatta's son, each with three arrows.

That Kshatriya shoots five terrific barbs, piercing each son of Draupadi viciously. The five brothers surround him and bloody him savagely with their arrows. Arjuna's son by Draupadi despatches Saumadatti's four horses to the land of Yama, while Bhimasena's son destroys his bow, and with a loud shout transfixes his enemy with razorine barbs. The son of Yudhishtira fells his standard, while Nakula's son kills his charioteer from his ratha.

Now Sahadeva's son sees that the enemy is on the point of leaving the field and cuts off his head with a crescent-tipped shaft. The head of that illustrious warrior, decked with earrings of gold, falls on the ground and adorns the field like the burning sun that rises at the end of the Yuga. Seeing

this, your troops, O Rajan, are overcome by stark terror and run in all directions.

The Rakshasa Alambusha, Rishyasringa's son, fights the mighty Bhimasena in frenzy; their contention is like Ravana's son Indrajit's encounter with Lakshmana. Seeing the Rakshasa fight the human warrior, all are enthralled and wonderstruck. An amused Bhima wounds the fiend with nine heavy arrows making the Rakshasa scream in the most hideous way. He charges Bhima with all his followers. Alambusha strikes Bhima with five thunderbolts and quickly destroys thirty rathas that support him. He blasts another four hundred of Bhima's rathas all the while lacerating Bhimasena himself with a barrage of barbarous winged missiles.

Ah, the mighty Bhima, struck deeply by the Rakshasa, swoons and sits down on the deck of his ratha. However, the son of Vayu recovers quickly and leaping up, crimson-eyed with rage, draws his tremendous bow and strikes Alambusha in every part of his body, with arrows like thunder. And the Rakshasa, who resembles a great mass of antimony, looks resplendent, O Rajan, indeed like a flowering kinsuka in full bloom.

While being struck by the shafts that fly from Bhima's bow, the Rakshasa remembers the slaying of his brother Baka by the titanic Pandava. Assuming an awful, monstrous form, he says to Bhima, "Fight a little longer, Pandava, and behold my prowess today! Evil-hearted one, the best of Rakshasas, the mighty Baka was my brother. It is true that you killed him but that was when I was away."

Saying this, Alambusha makes himself invisible with maya, and covers Bhimasena with a black storm of arrows. But Bhima, O Rajan, covers the very sky with a tremendous fusillade and forces Alambusha back to his chariot. But, next moment, the Rakshasa uses sorcery again to dive deep underground, and then once more soars high into the sky.

Alambusha assumes myriad uncanny forms, now becoming tiny and then enormous, filling earth and sky with his dreadful roaring. From above he chants many dark spells so thousands of fell arrow showers flare down on Bhima and his men, as well as kunapas, lances, spiked maces, short barbs, scimitars, swords and bolts of thunder. These eerie weapons raze Bhima's troops as well as countless elephants, horses and foot-soldiers.

Another river of blood flows, with rathas for its eddies, elephants its crocodiles, the chatras of maharathas its swans, and the flesh and marrow of animals, its mire and severed human arms its snakes. Hordes of Rakshasas,

pisachas and other blood-drinkers and flesh-eaters stalk the banks of the darkling river and carry away numberless Chedis, Panchalas and Srinjayas.

Seeing Alambusha haunt the field so fearlessly, and his dark prowess, the Pandavas are full anxious; while joy fills the hearts of your troops. Amongst your army turned irrevocably to evil, hair raising sounds of musical instruments blares cacophonously, which the Pandavas cannot bear even as a snake cannot bear the clap of human palms.

Bhima, the son of the Wind-god, his eyes red as copper with rage, with glances that like fire consumes everything, invokes the astra called Tvashtri, like the divine artificer himself doing so, and millions of arrows flash out from his ratha in every direction. Bhima aroused puts your dense legions to rout, mowing them down all around him. The Tvashtrastra dissolves the maya with which Alambusha has mantled Kurukshetra; it direly wound the Rakshasa himself.

Struck violently through every part of his body, Alambusha abandons the fight and takes refuge with Drona's akshauhini. At the defeat of that prince of the Rakshasas by the noble Bhima, the Pandavas fill every point of the compass with leonine roars and joyously worship the mighty son of Marut, even like the Maruts worshipping Sakra after the defeat of Prahlada in the ancient war between Deva and Asura.'"

CANTO 105

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'After escaping from Bhima, Alambusha fights fearfully in another part of the field, where he confronts Hidimbi's son Ghatotkacha, and harries him viciously with a spate of flaming arrows. A horrific duel breaks out between those two lions among Rakshasas. As Indra and Sambara did in olden days, they fight with deep sorcery, spells of maya, and their battle resembles that between Rama and Ravana on Lanka!

Ghatotkacha strikes Alambusha through his chest with twenty exceptionally long arrows, and repeatedly roars like a tiger. Also roaring shatteringly, and smiling to show curved fangs, Alambusha strikes back viciously. Quickly, both mighty Rakshasas, in mounting frenzy, use their powers of maya in a duel of sorcery, but neither gains any advantage so equally matched are they. Each a powerful mayavi, they create a hundred sinister spells, and bewilder the other.

Seeing Alambusha dissolve all Ghatotkacha's conjurations with his own spectres, the Pandavas are anxious and many of their foremost maharathas surround him in a protective cordon. Bhimasena and others all attack Alambusha and, hemming him in from all sides with their rathas, rain astras on him, like men in a forest cornering an elephant with blazing brands.

Annulling their arrow storms with his maya shakti, Alambusha frees himself from that press of chariots like an elephant escaping a forest fire. Drawing his terrible bow whose twang resembles Indra's Vajra striking, he pierces Bhima with twenty-five sizzling shafts, Ghatotkacha with five, Yudhishtira with three, Sahadeva with seven, Nakula with three and seventy, and each of the five sons of Draupadi with five arrows, and gives a weird and bloodcurdling scream.

Bhimasena strikes him square with arrows with the power of the wind, Sahadeva with five, Yudhishtira with a hundred, Nakula with three and Ghatotkacha with five hundred. Alambusha, unmoved, returns their fire, goring Ghatotkacha with seventy wicked barbs, and pale devil gives another horrible bellow shakes the Earth, O Rajan, with her mountains, forests, trees and waters.

Deeply wounded by those maharathas, Alambusha pierces with five arrows each, and then he swiftly covers Ghatotkacha with countless sable-hued missiles, fletched with wings of gold and whetted on stone. Every barb burns into Ghatotkacha, like angry snakes a mountain summit.

The anxious Pandavas and Ghatotkacha continue to pour on their firetides, from every side. Wounded by the Pandavas, Alambusha mortal as he is, soon does not know what to do and his chariot in flames and he himself flows blood from a thousand wounds. Seeing this, Bhima's terrific son sees the time come to kill Alambusha. He leaps out of his own ratha and, rushing up to Alambusha's ratha, which now resembles a burnt mountain peak or a broken heap of antimony, seizes his dreadful enemy, snatching him down from it like Garuda snatching up a snake in his talons.

Ghatotkacha lifts Alambusha high with his mighty hands, whirls him round over his head, so like his awesome father Bhima does his enemies, and smashes him down onto the hard ground so his body is blown apart like an earthen pot flung against a rock. Such an eruption of flesh and blood, O Rajan! Roar after roar of triumph erupts from the triumphant son of Bhima, in absolute frenzy, drenched with his enemy's blood and spattered with pieces of his flesh from head to foot, and your troops tremble, whimper like small boys and many sully themselves. Alambusha, so terrible and indomitable a moment ago, lies like a tall sala tree uprooted and shattered by a wrathful wind.

Upon the slaughtering of the wanderer of the night, the Parthas are ecstatic, give vent to a vast chorus of roars, and wave their bright scarves

and other cloths in the air. Your brave warriors, however, see the mighty Alambusha, prince of the Rakshasas, lying like a crushed mountain, and cry out and howl in shock and defeat. Many curious ones go up to look closely at the shattered body lying like some great piece of charcoal, no longer able to burn.

Ghatotkacha roars reverberantly like Vasava after slaying the Asura Bala. His sires and other kinsmen applaud him for felling the Rakshasa, like an alambusha fruit, and he celebrates with his friends, and there arises a loud tumult in the Pandava army of conches and arrows being rattled together. Hearing that noise the enraged Kauravas shout back in anger, filling the whole world with echoing tumult.'"

CANTO 106

JAYADRATHA-VADHA PARVA CONTINUED

"Dhritarashtra says, 'Tell me, Sanjaya, how Satyaki Yuyudhana battles Drona so valiantly. I feel a great curiosity to hear about it.'

Sanjaya says, "Listen, O wise one, to an account of the hair-raising battle between Drona and the Pandavas led by Yuyudhana. Seeing the Kuru army slaughtered by Satyaki, Drona himself attacks the brilliant Vrishni hero. Satyaki swiftly assails him with blistering ferocity with five and twenty short and savage barbs. Drona pierces Satyaki, with five perfect golden-winged shafts, which plunge through his resilient mail, and drinking his blood, enter the earth behind him like hissing serpents.

Like an elephant prodded hard with a goad, an inflamed Satyaki gores Drona with fifty long shafts that are like flames. Drona responds with fervid volleys, wounding Yuyudhana direly so the Satwata's radiant face suddenly shows anxiety, while Drona continues to loose his tide of burning arrows. Seeing Satyaki stagger in his chariot and even lower his bow, your sons and troops, O Rajan, exult and roar repeatedly.

Some way off, Yudhishtira hears that celebrant uproar and sees Satyaki in danger. He cries to all his soldiers, 'Drona is about to devour Satyaki

even as Rahu does the Sun. Ride swiftly, you must save our Yuyudhana from the dreadful Acharya."

Yudhishtira cries to Dhrishtadyumna, "Why do you linger, Dhrishtadyumna? Don't you see the great peril that has already arisen from Drona? He toys with Satyaki like a cruel boy does with a bird tied with a string. Fly all of you, with Bhima, to Satyaki. I will follow with my men. Satyaki is in the very jaws of death. Do not waste a moment but go and snatch him away from the murderous Brahmana!"

And not hesitating a moment himself, Yudhishtira, with his troops behind him, charges towards Drona. Bless you, my king, but the Pandavas and the Srinjayas attack Drona all together, surrounding him, and unleash torrents of arrows at him, winged with kanka and peacock feathers shimmering in the gloom.

The Acharya receives them smiling, even like a householder welcoming honoured guests with seats and water! And he satisfies them amply with his extravagant hospitality of arrows. And none of them can even gaze at him, who is like the thousand-rayed Surya at midday who scorches all those great bowmen with lavish banks of arrows, like the Sun burning everything below him with his rays.

Struck like ten deadly storms by Drona, the Pandavas and the Srinjayas find no protector, like elephants sunk in a quagmire. And indeed the mighty arrows of the Brahmana Drona are like the scalding rays of the sun blasting everything around. In moments, he has slain five and twenty of Dhrishtadyumna's Panchala maharathas, as all the Pandava and Panchala legions are helpless onlookers. He continues to raze their greatest warriors like children before him.

After slaughtering a hundred Kekaya warriors and routing their army, Drona stands, Rajan, like Yama with maw agape, still hungry. The Brahmana vanquishes the Panchalas, the Srinjayas, the Matsyas and the Kekayas. Millions of living men suddenly breathing no more because the dreadful Acharya has hewn off their heads or blown their hearts to shreds. Their teeming troops invaded by his arrows cry out pitifully like the denizens of a forest engulfed by a conflagration. But Satyaki is rescued.

Above, riveted, the Devas, Gandharvas, and the Pitris say, "Look, the Panchalas and the Pandavas, with all their troops, are running away from Bharadwaja's son."

As Drona annihilates the Somakas, none venture to stand up to him and none succeed in wounding him in the least. While the Brahmana turned from his swadharma calmly butchers maharathas, past all count by now, Yudhishtira suddenly hears a faint tone of the great Panchajanya that Krishna blows. Such bedlam reigns on Kurukshetra, as the heroic protectors of Jayadratha fight Arjuna, and while the Dhartarashtras roar and shout before the great ratha of the two Krishna surging toward the Saindhava, that even the virile twang of the of the Gandiva is inaudible.

Yudhishtira feels faint, thinking, "Ah, Arjuna fares darkly! For I do not hear the Panchajanya anymore and the Kauravas roar so lustily and gleefully!"

Stricken with anxiety, a dazed Yudhishtira says to Satyaki, "O Yuyudhana, the time for that sanatana dharma which the mahatmans of old said that friends must do for their friends has come. Satyaki, none among all my warriors is a greater well-wisher of ours than you. Only one who is always courteous, obedient and valorous beyond all common measure should be entrusted with a grave mission in times of trouble. As Krishna is ever the refuge of the Pandavas, so are you, who are equal to him in prowess and affection.

And so I will lay a burden on you knowing that you will not frustrate my purpose. Arjuna is your brother, friend and acharya, O bull among men, so go to his help now when he is in distress, O Satwata. Mahatman, you are devoted to truth. You are a great Kshatriya. You are the dispeller of the fears of friends and celebrated in the world for your deeds and as one who is always truthful. Satyaki, he who casts away his body while fighting for friends is equal to him who gives away the Earth to Brahmanas. We have heard of many kings who are in heaven for giving away this Earth as dakshina to Brahmanas, with due rites. I beg you with folded hands, that you too attain the rewards of giving away the very Earth to Brahmanas, or something even higher, by incurring danger to yourself for Arjuna's sake.

Krishna, the dispeller of the fears of his friends, is ever willing to sacrifice himself for them. You, Satyaki, are another such. None but a hero can help another hero by fighting valorously in battle purely for fame. An ordinary man cannot do this. And now there is none but you who can protect Arjuna. Once, while lauding your many great feats, Arjuna gave me much pleasure by recounting them repeatedly. He said of you that you are

gifted with unearthly dexterity of hand, and that you are a master of every manner of warfare, that you are a man of great abilities and great deeds.

My brother said, "Satyaki is endued with great wisdom, he knows every weapon thoroughly, is a true hero, and is never baffled in battle. With his powerful neck and broad chest, with mighty arms and wide face, with awesome strength and prowess, Satyaki is a maharatha among maharathas and he is the noblest of men. Yuyudhana is my disciple and my friend; I am dear to him and he is dear to me. Becoming my ally, Sini's grandson will crush the Kauravas.

Even if Krishna, Rama, and Aniruddha, the mighty Pradyumna, Gada, Sarana, Samba, with all the Vrishnis, arm themselves to fight for us, I will only appoint Satyaki, tiger among men, Satyaki of unfazed prowess, to the task, for there is none equal to him."

This is what Dhananjaya told me in the Dwaita vana while extolling your merits in an assembly of Rishis. It is only appropriate that you now live up to Arjuna's expectation, as well as Bhima's and mine! When we were on our way back from the various tirthas, I witnessed your reverence for Arjuna in Dwaraka. While we were at Upaplavya, I saw no one else who showed us as much affection as you did. You are of noble lineage and bear us both respect and love. And so, O Vrishni hero, out of your love and regard for Arjuna, who is your friend and your guru, you must do what is demanded in this critical hour by, O great bowman, your friendship, your genius, your noble lineage and truthfulness.

O Satyaki of Madhu's vamsa, Duryodhana wearing Drona's armour has gone in pursuit of Arjuna! The other great Kaurava maharathas already hunt Arjuna and I hear a great tumult in the vicinity of Arjuna's ratha. Satyaki, you must ride there like the wind for your guru is in mortal peril. Bhimasena and the rest of us will resist Drona with all our forces, if he advances against you.

Ah, look where the Kaurava troops are fleeing the battle, wailing as they run. Like the ocean at full tide agitated by a mighty tempest, Arjuna stirs the Dhartarashtra host. Look at the cloud of dust that rises and spreads across the field from the men and rathas that dash about. Ah, look where the Sindhu–Sauviras, armed with spikes, lances surround Arjuna with their horsemen.

Arjuna will never be able to kill Jayadratha without first vanquishing this host of ferocious fighters for every man of them will lay down his life

for the Saindhava king before allowing Partha near him. Look at the invincible Dhartarashtra force stationed there bristling with arrows, spears, their tall standards, and teeming with cavalry and elephants. Listen to the beat of their drums and the blare of their conches, their tremendous roars, and the earthshaking rumble of their chariot-wheels. Listen to the deep grunts and trumpeting of their elephants, the heavy tread of their foot-soldiers, and the hoof-beats of their charging horses, al of which make Bhumi devi herself tremble.

Facing Arjuna is Jayadratha's akshauhini, and behind him is Drona's. The enemy is so great in numbers that it would dismay the Lord of the Devas himself. Plunged in the midst of this fathomless host, Arjuna could well lose his life. And if he is killed, how can I live on? Oh Satyaki, is this calamity to befall me when you are alive? The son of Pandu is dark-blue in colour, young in years, with wavy locks and exceptionally handsome. Vigorous in battle and familiar with every kind of warfare, the mighty-armed Arjuna penetrated the Bharata host at sunrise. The day is about to end, Satyaki, and I do not know whether he lives or not. The vast Kuru host is like the ocean and Arjuna has breached it on his own, the army which even the gods cannot overcome. My mind is clouded and Drona attacks my forces with irresistible might! You see, O Mahabaho, how the Acharya fights.

You are discerning when several tasks present themselves at once. And it must be you who take this critical task upon yourself, none other. I am certain that going to the embattled Arjuna's help and rescuing him must be our first priority. I have no fear for Krishna of Dasarha's race because he is the Protector and the Lord of the Universe. When this Naravyaghra can vanquish the three worlds assembled together, what need be said of this insignificant Dhritarashtra host? But Krishna is sworn not to fight.

Arjuna however, Satyaki, faces the most in today's battle and may lose his life. This is what fills me with dread and grief. So go to him, mighty, Satyaki, for men like you should follow men like him, at a time like this, sent forth by one like me.

Among the greatest of the Vrishni vamsa, we regard two as Atirathas. They are the mighty-armed Pradyumna and yourself, O Satyaki great renown. In the mastery of weapons, you are equal to Narayana himself, and in strength to Sankarshana. O Naravyaghra, in courage you are equal to Dhananjaya, and exceed Bhishma and Drona and all the other greatest

warriors. The wise say of you, ‘There is nothing that Satyaki cannot accomplish.’

So accede to the wishes of all of us here, of myself and of Arjuna. It would not be dharma, O Mahabaho, to refuse what we ask of you today. Reckless of your very life, ride into battle like the great hero you are. The scions of Dasarha’s race never care to protect their lives in war by avoiding the most dangerous battle, or fighting from behind breast-works, or fleeing an encounter—Dasarhas never adopt the ways of cowards.

The virtuous Arjuna is your superior, and Krishna is superior to both of you. And I also say to you that I am the superior of your superiors and Arjuna agrees with me in this matter. Go then to Arjuna and, at my behest, penetrate the army of Dhritarashtra’s evil son. Challenge the great maharathas who protect Jayadratha and accomplish, O Satyaki, feats you are worthy of!”””

CANTO 107

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Hearing these warm and loving words from Yudhishtira Dharmaraja, Satyaki, the Sini bull, says, "O you of unfading glory, I have heard you well, and what you say to me is just, delights my heart and inspires me to earn fame and honour for myself by fighting Arjuna's grave cause.

At a time like this, it is high dharma and ineluctable fate that you find me, who am devoted to you, to command at your will, as you would Arjuna himself. As for myself, I am always prepared to give my life for Arjuna, without a thought!

Lord, at your command what is there I would not do in battle let alone to Dhritarashtra's weakling army? At your command, I would go into battle against the three worlds, with the Devas, the Asuras and Manushyas massed together. Why, for your sake today I will raze Duryodhana's entire army. I vow to you, O Yudhishtira, king of kings, that I will fight my way to Arjuna and return to you only after Jayadratha is dead.

Yet, Rajan, I must also tell you of what both Krishna and Arjuna said repeatedly to me before all our warriors.

Arjuna said, “Today, O Satyaki, noble and determined in battle, protect my brother the king with your very life until I kill Jayadratha! By entrusting Yudhishtira’s safety to you, or to maharatha Pradyumna, I can hunt Jayadratha down with an easy heart. You know that Drona is the greatest warrior among the Kurus. You also know the vow he has sworn to take Yudhishtira alive, which he is well capable of doing. So I charge you with his protection while I go today to kill Jayadratha.

Ensure that Drona does not succeed in seizing Yudhishtira for if that happens I will not be able to kill Jayadratha, and grief will break my heart and take my very life from me. If Drona takes my brother, we will have to return to the forest and my killing Jayadratha will be of no avail. Therefore, Mahabaho Satyaki, for my sake as well as for the success of my enterprise and my honour, protect the king today at all costs!’

You see, Rajan, Arjuna has left you to me to defend for he is in constant fear of Drona. O Dharmaraja, I myself daily see that there is none, save Rukmini’s son Pradyumna, who can match Drona in battle. I am also regarded to be a match for the Brahmana. Great Yudhishtira, I find myself torn between two choices: I must either obey my master Arjuna or ride after him, leaving your side, thus obeying you and disregarding what his command!

Once he corners you, Maharajan, Acharya Drona will toy with you as a child with a little bird. If Krishna’s son Pradyumna, flying the Makara on his banner were here, I could entrust you to him, for he would protect you like Arjuna himself. But I do not see him here and if I leave you who will protect you from Drona?

Rajan, do not be anxious on Arjuna’s account for no burden can vanquish him. All his opponents together, the Sauvirakas and the Sindhava–Pauravas warriors, those from the north and those from the south, and those led by Karna, whom I regard as the greatest maharatha—all these together do not constitute even a sixteenth part of Arjuna. The very Earth rising up against him, with the Devas, the Asuras, and Manushyas, with all the tribes of Rakshasas with the Kinnaras, the great Nagas, and in fact, all the mobile and the immobile beings massed together, would be no match for Arjuna. Know this, Rajan, and dispel your fears on Arjuna’s account.

Wherever the two potent and inexorable Krishnas are, no obstacle can prevent them from accomplishing their mission. Think of their celestial power, their mastery over weapons, their resourcefulness, their fury in

battle, their gratitude and the compassion of your brother. And think also, Rajan, of the mighty prowess of Drona, if I leave to ride out to Arjuna. The Acharya is eager to seize you for he is proud and determine to fulfill his vow, O Bhaarata!

Think first of your own safety. Who will watch over you in my absence and to whom can I entrust your protection so that I can go to Arjuna? I say to that I will not ride after Arjuna without first ensuring that you will be safe. Employ your great intelligence, O Yudhishtira Mahabuddhi; reflect on this from every angle, and then command me after deciding what is for your greatest good!"

Yudhishtira says, "It is as you say, Mahabaho! However, for all that, my heart is uneasy on Arjuna's account. I will take the greatest precaution in protecting myself; so, at my command, go without delay to Arjuna. Weighing my own safety against Arjuna's dire need, my judgment tells me that your going to Arjuna's side is the first need of the hour. Therefore, Satyaki, prepare to ride to Arjuna.

The mighty Bhima as well as Prishata's son Dhrishtadyumna, with all his brothers, our other mighty kings, and the sons of Draupadi will not fail to protect me. The five Kekaya brothers, and the Rakshasa Ghatotkacha, Virata, Drupada, and the maharatha Sikhandin, the powerful Dhrishtaketu, Kuntibhoja, Nakula and Sahadeva, the Panchalas, the Srinjayas—all of them are with me and I will be safe in their midst. Not Drona at the head of his troops, or even Kritavarman, will succeed in defeating us or harming me.

Parantapa Dhrishtadyumna will contain the raging Drona even like the continent the sea, and however he fights, Drona will never overcome our troops. Dhrishtadyumna sprang from the fire clad in mail, armed with bow, arrows and sword, and wearing unworldly ornaments; he was born just to kill Drona. Go, O grandson of Sini, with an easy heart; do not be anxious on my account. Dhrishtadyumna can always defy Drona in battle.'"

CANTO 108

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Satyaki still fears the censure of Arjuna if he leaves the king. However, he is certain that he will be called a coward if he disobeys Yudhishtira, and says to himself, "Let no one say that I am afraid of riding out to help Arjuna."

Reflecting repeatedly on this, that invincible Vrishni hero says to Yudhishtira, "If you think that these arrangements will suffice to keep you safe, I will do your bidding and follow Arjuna. I tell you truly that there is no one in the three worlds who is dearer to me than he, and I will follow in his wake because you command me to and because there is nothing that I will not do for you.

O best of men, the commands of my guru always weigh with me, but yours are still more important. Your brothers, Krishna and Arjuna, always do what pleases you. I too accept your command, and I will ride out for Arjuna's sake, cleaving my way through this impenetrable host of Drona, like a fish through the sea, to where Jayadratha, supported by his troops, hides in fear of Arjuna, protected by the maharathas Aswatthaman, Karna and Kripa.

O Rajan, the distance from here to where Partha forging ahead to kill Jayadratha is three yojanas, I will follow in his trail with a brave heart, and support him until Jayadratha dies. Who goes into battle without the command of his superiors? Dharmaraja, who will not fight if you command him, as I have been? I know the place where I must go, teeming as this ocean-like enemy does with ploughshares, darts, maces, shields, scimitars, swords, lances and the most potent shafts, this ocean that I will agitate today.

The enemy's elephant legion consists of a thousand elephants of the formidable Anjana breed, ridden by Mlecchas who love battle and are accomplished fighters. These musth-maddened elephants that shed their juice of rut like rain from dark clouds never retreat if goaded forward by the warriors upon their backs. They cannot be vanquished unless one kills them.

Rajan, the chariot-warriors you see, also numbering thousands, are all of royal lineage and maharathas all. They are called Rukmarathas and are all impressive warriors who fight from rathas as well as from elephant-back. They are masters of weapons as also of hand-to-hand combat. Skilled mace-fighters, they are also masters of the art of close combat, and are equally adroit with scimitars, sword, and shield.

They are brave, learned and animated by an intense spirit of rivalry and every day they vanquish a vast number of men in battle. Karna commands them and they are devoted to Dusasana; even Krishna lauds them as great maharathas. Always solicitous of Karna's welfare, they are ever obedient to him. It is at Karna's command that, after turning back from their pursuit of Arjuna, fresh as when they began and with no trace of tiredness, these heroes, wearing impenetrable armour and armed with exceptional bows, certainly wait for me, as Duryodhana also wants. I will crush them in battle for you, Yudhishtira, and then follow in Arjuna's trail.

Rajan, Kiratas ride these other seven hundred elephants that you see, all covered in armour and with ornaments, which the king of the Kiratas, fearing for his life, gifted to Arjuna together with many servitors. They were once in your employ. Behold the vicissitudes that time brings, for they now fight against you. Kiratas are sprung from the race of Agni, and they are all expert elephant warriors and they and their beast are well nigh impossible to defeat. Arjuna once quelled them all in battle and, never having forgotten the shame of that, they now stand in wait for me, under

Duryodhana's command. These Kiratas, too, I will kill with my arrows and follow Arjuna as he nears Jayadratha to have the wretched Saindhava's life.

Those other hulking elephants of impenetrable hides have sprung from the race of the great elephant sire Arjuna. Caparisoned entirely in gold, with ichor running down from their rent temples and mouth, they resemble Airavata himself and are even more formidable in battle. They have come from the northern hills, and fierce bandits of mighty limbs and sinews ride them, wearing steel coats of mail. These men are great warriors, brigands though they are.

Among them are men born of the cow, the ape, diverse other creatures, as well as of humans. Look how they appear at a distance to be of a smoky hue, these terrible Mlecchas, sinners all who hail from the fastnesses of Himavat.

With these and countless great Kshatriyas, as well as Kripa and Drona, foremost of maharathas, and Karna, also, to protect him, Jayadratha thinks lightly of the Pandavas. Impelled by fate, he regards himself already crowned with success. These whom I have named will soon be within reach of my arrows. They will not escape me, O son of Kunti, even if they acquire the speed of the mind. Duryodhana, the prince who depends upon the abilities of others, regards them highly, but I say to you that when my arrows cover these warriors they will find destruction.

These other chariot-warriors with golden standards, O Rajan, whom you see, are the Kambojas. They are brave and skilled, and devoted to the astra shastra, the science of weaponry. They are close knit, firmly united and constitute a full akshauhini of furious warriors, O Bhaarata; and are on the alert, with their eyes on me and wait well protected by the Kuru heroes. I will destroy them all, like fire consuming a bale of straw.

Therefore, O Rajan, let our attendants prepare my ratha and equip it well with bows, swords, spears, arrows, quivers, every other kind of weapon and all else that I will need to take dreadful war against our enemies.

Let my chariot be furnished with weapons five times more than what acharyas of military science direct, for I will have to encounter the Kambojas and the Kiratas who are armed with diverse, and both of whom are like serpents of virulent poison, accomplished in war, and fiercely loyal to Duryodhana who has always treated them well. I will also have to fight the Sakas who are as powerful as Sakra himself, and are ferocious and

difficult to extinguish as a burning forest fire. Yudhishtira, I will face many indomitable warriors today; and for this let renowned horses of the best breed with auspicious markings be yoked to my ratha, after grooming them and slaking their thirst."

Yudhishtira ensures that quivers full of arrows, all manner of weapons, and everything else that he might need are placed in Satyaki's ratha. The attendants give his four superb horses water to drink and feed them; and then after they are walked, bathed and adorned with golden chains, and the arrows stuck in them drawn out, these well-trained, fleet, docile, steeds of golden complexion are yoked again to Satyaki's ratha.

Then a tall standard with the symbol of a lion with a golden mane is mounted on the ratha embellished with gold, which carries a heavy load of weapons, and flies banners of the hue of white clouds. Then, Daruka's younger brother, who is the charioteer and the dear friend of Satyaki, comes and reports to him that the ratha is ready: like Matali reporting to Vasava himself.

Having bathed and purified himself with every auspicious ceremony, Satyaki gives nishkas of gold to a thousand Snataka Brahmanas who shower their blessings on him. With these, the radiantly handsome Satyaki, hero worthy of our worship, drinks two jars of rich, invigorating kairata and honey, and ah, he is resplendent and rolls reddened eyes in some intoxication. He touches a brazen mirror and is filled with great joy, his energy doubled, and he looks truly like a blazing fire.

Picking up his bow and strapping a quiver full of arrows across his lion's shoulders, putting on his shimmering mail and sparkling, priceless ornaments, Yuyudhana has the Rishis perform for him the profound rites of propitiation. Fair lovely young virgins honour him by showering fried paddy over him, daubing him with delicate perfume and draping vanamalas over his rippling body.

Then, with folded hands, he worships the feet of Yudhishtira, and Yudhishtira nuzzles and sniffs the top of his head in deep affection. Finally, Satyaki mounts his grand chariot. His horses, good natured, strong, swift as the wind and invincible, belong to the Sindhu breed, and bear him forward on that triumphal ratha.

Bhimasena, too, honoured by Dharmaraja Yudhishtira, reverentially salutes the king and sets out with Satyaki. Watching those two warriors advance to engage your army, your troops all stand waiting for them, with

Drona at their head. When Satyaki sees Bhima cased in mail and following him, he salutes him and with every limb filled with joy, says, "O Bhima, do you protect the king for that is your first duty and I will cleave my way through this host whose hour has come. Whether now or later, the king's protection is your highest dharma. You know my ability and you wish me well, so return, O Bhima!"

Bhima replies, "Go then, and achieve your purpose, O best of men. I will protect the king."

Satyaki replies, "Go back, O Bhima! As for me, I am certain to succeed, for today all my merits are obedient to my wishes. Indeed, the omens all around tell me that I shall be victorious. After the noble Arjuna kills the sinner Jayadratha, I will embrace Dharmaraja Yudhishtira."

Saying these words to Bhima and releasing him with an embrace, the illustrious Satyaki eyes your troops like a tiger eyeing a herd of deer. Seeing his dreadful gaze, your troops tremble. And then, Satyaki dashes forward in his ratha and bursts upon your army like some dreadful plague.'"

CANTO 109

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'O Rajan, when Satyaki attacks your troops, Yudhishtira and his forces follow him to get at Drona's ratha. The indomitable Dhrishtadyumna, the son of the Panchala king, and king Vasudana both loudly exhort the Pandava host, crying, "Come, let us be at the enemy so that Satyaki can pass easily through the Kaurava host. For many maharathas will put forth their might to vanquish him."

At this, the mighty maharathas of the Pandava army fall wildly on their enemies saying, "We will crush those that try to stop Satyaki."

Then one hears a loud pandemonium near Satyaki's ratha. Your son's host, overwhelmed by Yuyudhana's tempestuous onslaught, turns tail and runs from the terrible Yadava. With such archery as we have not yet seen, Sini's grandson truncates the united Kuru army into a hundred portions, and then straightaway beheads seven great maharathas in stunned van of Drona's vyuha. With banks of lustrous, flaming shafts, he dispatches hundreds of heroes and kings of diverse realms.

At one moment he pierces a hundred warriors with a single arrow, and at others one great maharatha with a hundred arrows. Even like Rudra devouring living beings at yuganta, Satyaki the Vrishni slaughters elephant-

riders and chariot-warriors, horses and horsemen. Quickly, none among your troops dares face Satyaki, who shows blinding lightness of hand and covers them with storm clouds of fire. Panic-stricken, ravaged by the Kshatriya of long arms, all your bravest run away on seeing that radiant Kshatriya come hunting them like a god. His energy dazes them, and they see a thousand Satyakis everywhere, all come to take their lives.

The field is a horrible work of art with demolished chariots, their broken seats and wheels, with fallen canopies, standards, anukarshas, banners, with helmets decked with gold, human arms smeared with sandalwood-paste and adorned with angadas, with human thighs that resemble the trunks of elephants or the tapering bodies of great pythons, and with faces handsome as the Moon and twinkling with the kundalas of large-eyed warriors, lying all across Kurukshetra where Satyaki the Yadava holds sway.

The Earth is littered with the huge bodies of fallen elephants, cut up in diverse ways, like a plain strewn with hills. Carved by Satyaki, the carcasses of dead horses, of handsome breed and build, look striking in their traces made of burnished gold hung with rows of pearls. After razing your various troops, Satyaki of the Satwata vamsa breaches your army's ranks, agitating and routing them as he flies along unobstructed, following the very trail that Arjuna blazed.

Then Drona confronts him and, facing the son of Bharadwaja, rage flares up in Satyaki, and at first, like a tidal wave flashing past an ineffectual embankment he sweeps past the great Brahmana. Doubling back, Drona strikes him deep with five shafts like bolts of lightning. Satyaki, pausing, lacerates the Acharya with seven stone-whetted arrows, fletched with golden wings and the feathers of the kanka and peacock. Drona draws blood from the Yadava, his horses and charioteer, with six thunderous missiles.

Beside himself now, and roaring like a full pride of lions, maharatha Satyaki stabs the Brahmana with three volleys of ten, six and eight barbs, which lance agony through the Kaurava Senapati. Never pausing, glorious Yuyudhana drills Drona with ten more shafts, his charioteer with one and his four horses with four; and with another thick shafts strikes Drona's standard. Drona, his eyes crimson, envelops Satyaki, his ratha, horses, charioteer, and standard, with a locust swarm of dark arrows. Fearless Satyaki responds in kind, shrouding the Acharya in a blizzard of arrows.

Now Drona says to the Yadava, "Your master Arjuna avoids fighting me like a coward. He passed me by in fear. If you do not do the same, O

grandson of Sini, you will not escape with your life!"

It is as if Drona himself tells Satyaki what he should wisely do. Satyaki says to the towering Brahmana, "I follow in Arjuna's wake at the command of Dharmaraja Yudhishtira. Bless you, O Brahmana, much as I would love to continue this battle, I will lose time if I fight you. A sishya must always follow his guru, and if Arjuna rode past you, I will do the same. Farewell, O Drona!"

Saying this, Satyaki quickly dodges past Drona and says to his sarathy, "Drona will try everything he can to stop us so go carefully and cleverly, O Suta. There you see the splendid Avanti horde and next to them the mighty army of the Southerners, and beside that, the great host of the Balhikas. Next to the Balhikas stands majestic Karna, with his powerful forces.

Suta, all these forces are dissimilar, but on the battlefield, they depend on one another for support and protection and fight as one. So guide your horses towards the open space between these divisions at a moderate speed, and aim for the place where the Balhikas stand with diverse weapons, and the countless Southerners led by the Sutaputra's division presents a serried array of elephants, cavalry and rathas and foot-soldiers from various kingdoms."

They ride on and Satyaki says again, "Now fly through the gap between those two divisions towards the Karna's fierce and mighty host!"

A wrathful Drona, however, pursues him closely, loosing countless arrows after the Vrishni shura, but the most blessed Satyaki rides on and finds no need to turn back to face the Brahmana. Smiting the great host of Karna with hurricanes of arrows, Satyaki penetrates into the vast and limitless army of the Bharatas, who flee at his advent.

A fuming incensed Kritavarman rushes up to contain Satyaki, but in a flash the inspired Yuyudhana strikes Kritavarman with six shafts and kills his four horses with four more. He unerringly finds Kritavarman's chest with four more arrows, and, all in the space of a wish, drills him with another sixteen of ferocious velocity. Kritavarman cannot bear this and, drawing his bowstring to his ear, plunges a calf-toothed astra, serpentine and swift as the wind, into Satyaki's breast drawing a geyser of blood. That weapon of beautiful feathers pierces Yuyudhana's golden kavacha, bores its way through his body and enters the ground behind him, dyed in blood.

O Rajan, heartened to see his adversary stagger in his chariot, Kritavarman unleashes a clutch of stormy arrows, and desiccates Satyaki's

great bow with keen barbs fitted. In exhilaration, roaring, Kritavarman adorns Satyaki's chest with a bunch of ten thudding shafts.

Satyaki, his bow broken, hurls a spear at Kritavarman's right arm, and quickly taking up and drawing a stronger bow, he unleashes a dense cloud of fire, thousands of shafts loosed in the twinkling of an eye, and entirely shrouds Kritavarman and his ratha. With no instant's pause, he decapitates his enemy's sarathy with a wedge-headed missile so the suta falls dead from his seat. Kritavarman's horses bolt and the distraught hero is forced to take their reins and control them himself.

Yet undaunted, and bow in hand, heroic Kritavarman stands upon his chariot ready for battle again. Seeing this feat, his troops cheer deafeningly and, after drawing a few moments' breath, Kritavarman guides his fine horses and resumes fighting. Devoid of fear, he strikes fear into his enemies.

However, by this time, Satyaki has left him behind. A thwarted, frustrated Kritavarman does not pursue him anymore but instead charges Bhimasena. Blasting his scarlet way out of the legion of the Bhojas, Satyaki swoops down on the mighty Kamboja akshauhini. Many maharathas challenge him all together, and Satyaki cannot advance at all.

Meanwhile, Drona, having regrouped and arrayed his troops again, gives charge of them to Kritavarman of the Bhojas, and rides after Satyaki. Seeing Drona pursue Yuyudhana once more, the greatest Pandava warriors combine to thwart the Acharya. The Panchalas, led by Bhimasena, challenge Hridika's son Kritavarman. He displays his prowess, and holds them all up; faced with his prodigious archery, they still fight back with some vigour.

Kritavarman violently attacks his enemies' horses and elephants. However, though sorely beset by him, his valiant foemen stand firm like high-born warriors they are, resolved to vanquish the entire Bhoja akshauhini, for fame and honour.'"

CANTO 110

JAYADRATHA-VADHA PARVA CONTINUED

"Dhritarashtra says, 'O Sanjaya, our army too can boast of many outstanding attributes. Our forces are regarded as being equally superior, equally well arrayed, and equally numerous! We always treat our soldiers well, and they are always devoted to us. They are beyond count and their skill is exceptional and proven. Our men are neither too old nor very young, nor are they overly lean or corpulent. They are energetic, well built and strong, and free from disease.

They are all sheathed in excellent mail, well-armed and subject themselves to stern disciplines and arduous training. My fighters are adept in mounting and alighting from the backs of elephants, in marching, advancing, retreating, and striking with the utmost effectiveness. They have been often tested in managing elephants, horses and riding chariots. Our warriors are recruited only after passing stringent tests, and not merely because of their lineage, or from favoritism or nepotism. They are not a rabble come of their own accord, nor have they been admitted into my army without handsome payment.

My army consists of well-born and honourable men, who are contented, well fed, and obedient. They are generously rewarded and are all famed and

intelligent. They are, besides, led and protected by many of our foremost advisers and other men of dharma, all of whom are the best of men, and are like the very regents of the world. They are also led by innumerable rulers of the world, seeking to please us and who have, out of sheer goodwill and friendship, allied themselves to us with their forces and followers.

Indeed, our army is like the vast ocean filled with the waters of countless rivers flowing from all directions. It has a plenitude of horses and chariots, which, though wingless, fly like the very birds of the air. We also have an abundance of war elephants in musth. Sanjaya, only destiny can destroy such an army.

Ocean-like, the vast numbers of warriors are its interminable waters, the horses and other animals its terrible waves, the numberless swords, maces, darts, arrows and lances are the oars plied on this ocean, and the abundant standards, ornaments and the pearls and gems of the warriors represent the lotuses that adorn it, and the running horses and elephants, the winds that agitate it into fury.

Drona is the fathomless cavern of that ocean, Kritavarman its vortex, Jalasandha its mighty makara, and Karna the Moon that makes it swell in tide with pride and energy.

When Arjuna, the Pandava bull on his single chariot, has battled his way so swiftly and with such aplomb through my oceanic army, and when Satyaki has also followed him, I do not, O Sanjaya, nurture any hope that these two will leave the smallest remnant of my legions alive. Seeing that these two mahatejasvins have scythed their way through the packed van and heart of my forces, and seeing that now Jayadratha is also within reach of the shafts from the Gandiva, what measures do the Kauravas, driven by rough fate, now adopt?

What has become of my sons during this intense battle? Ah, I believe that Death himself has overcome the massed Kurus. Their prowess no longer appears to be what it once was. Krishna and Arjuna have both breached the Kuru host unharmed. There is none in our army, O Sanjaya, who is capable of resisting them. We recruited so many of our great maharathas after a careful evaluation. We honour them with the remuneration each deserves and others with accolades. There is no one among my legions who is not rewarded and each receives his assigned payment and rations according to the extent and nature of his services. Sanjaya, there is none in my army who is unskilled in battle, none who

receives payment less than what he deserves, none who does not receive any wage at all. I have acknowledged the soldiers to the best of my ability with gifts, honours and position. My sons, my kinsmen and my friends behave in the same manner towards them. Yet, Arjuna and Satyaki's mere approach has vanquished them. What can this be but Destiny ranged against us?

The protected and those who protect them all go the same way! Seeing Arjuna arrive where Jayadratha is secreted, what measures does my foolish son adopt? Seeing Satyaki also furrow a bloody path into the Kuru host, what does Duryodhana think appropriate to do? Seeing these two maharathas, who are invincible to all weapons, breach my host, what decision do my warriors take?

For myself, I must believe that the sight of both Krishna and now Satyaki engaged in Arjuna's cause, and mowing their gory way through my teeming ranks, fills my sons with shock and grief. I fear that they must be saddened and benumbed to watch their greatest maharathas flee in all directions, that they must truly despair of vanquishing the enemy. I fear they themselves must now think only of escaping with their lives.

Surely, my sons must be heartbroken to watch their thousands upon thousands of cavalry, elephants, chariots and heroic warriors run from the battle in abject fear. Surely, Duryodhana's heart must bleed to watch his great war-elephants excoriated by Arjuna's fiery tides of arrows, and turn tail, while others fall dead all around them shaking the earth.

I feel sure that, seeing Satyaki and Arjuna deprive horses of riders and warriors of rathas, and seeing Madhava and Partha rout and kill vast numbers of horses, my sons are stricken by grief.

I am certain, that seeing whole divisions of foot-soldiers flee in all directions, my sons, despairing of success, are grief-stricken.

Seeing those two heroes pass through Drona's vyuha, unvanquished, in mere moments, I am sure that my sons are full of grief.

I am shocked and aghast, O Sanjaya, to hear that Krishna and Dhananjaya, heroes of unfading glory, and Satyaki, as well, have penetrated my host. After maharatha Satyaki storms through the Bhojas, what do the Kauravas do? Tell me also, Sanjaya, about the battle where Drona disconcerts the Pandavas. Drona is imbued with immense power; he is the foremost of all warriors, and unconquerable in battle. How did the

Panchalas quell this great bowman in the fight? The Panchalas and Drona are sworn enemies in Arjuna's quest for victory.

O Sanjaya, you are an eloquent raconteur; tell me everything that Arjuna does to bring death to Jayadratha.'

Sanjaya says, 'O Bharatarishabha, you should not indulge in such lamentations like an ordinary man, when you are overwhelmed by a calamity that is the result of your own sins. Years ago, many of your wise well-wishers, including Vidura, told you, 'Do not, O king, abandon the sons of Pandu.'

But at that time, you paid no heed to what they said and the man who ignores the advice of well-wishers will weep when he falls into great despair. O Rajan, he of Dasarha's vamsa came to beg you to make peace. For all that, Krishna of universal fame, could not get you to listen to his plea and the Lord of all the worlds himself realised your worthlessness, your jealousy of the Pandavas, and understood your malicious intentions towards them.

He calmly heard out your delirious protestation and then caused the flame of war to blaze forth among the Kurus. This enormous destruction has overtaken you solely because of your own guilt. It is not correct to impute the fault to Duryodhana because no merit can be attributed to you either in the beginning, the middle, or at the end in the unfolding of events. This bitter defeat is entirely due to you. Therefore, knowing as you do the truth about this world, quieten yourself and hear about the apocalyptic war on Kurukshetra, the Mahabharata yuddha that is even akin to the Devasura yuddha of time out of mind.

After the scintillating Satyaki pierces deep into your army, the Parthas led by Bhimasena also attack your troops. However, the maharatha Kritavarman, by himself, resists the Pandavas who take the furious offensive against your host. As the continent resists the surging sea, even so does Kritavarman, son of Hridika, resist the Pandava legions and he displays such wonderful skill that the united Parthas cannot defeat him.

Then the mighty-armed Bhima strikes Kritavarman with three dreadful shafts and blows his conch resoundingly, gladdening the hearts of all the Pandavas. Sahadeva strikes the Bhoja with twenty arrows, Yudhishtira with five, Nakula with a hundred, the sons of Draupadi with three and seventy, Ghatotkacha with seven, Virata and Drupada and Dhrishtadyumna each

with five spiteful shafts, and Sikhandin, first with five, and again with twenty-five brutal barbs.

Seamlessly, Kritavarman strikes every one of those maharathas with five arrows, and Bhima with seven. He fells Bhima's chariot from his chariot, breaks his bow in his hands and quickly gores him with seventy barbs through his massive chest. Deeply wounded, the mighty Bhima trembles on his ratha like a mountain in an earthquake.

Seeing Bhima in danger, the Parthas led by Yudhishtira surround Kritavarman in fury, covering him in fire to protect Vayu's son. The Vayuputra recovers swiftly casts a steely spear with a golden shaft at Kritavarman's ratha. That fierce spear hurled so powerfully from Bhima's hands is like a snake freed from its slough and blazes as it flies at Kritavarman. Seeing the dart invested with the brilliance of the Yuga-fire coursing towards him, Kritavarman slices it in two as it falls onto the ground, still burning, like a meteor from the sky, illumining the ten points of the compass.

Seeing his occult lance cut down, Bhima roars in anger and, sweeping up another stronger bow, its twang like thunder, bloodies Kritavarman's chest with five throbbing shafts.

All this, Rajan, is the result of your evil policy!

Kritavarman, king of the Bhojas, lacerated in every limb by Bhimasena, is resplendent like a red asoka tree covered with flowers. Roaring himself like a hunt of lions, he plunges three fervent shafts into Bhima, and slashes every maharatha ranged against him, with three passionate barbs. They strike him back with seven arrows.

Then, with a razor-tipped shaft, the battling Bhoja breaks Sikhandin's bow, but the Panchala quickly takes up a sword and a bright shield adorned with gold and a hundred moons; whirling the sword in his hands, he flings it like a dagger at Kritavarman's ratha, riving his bow with a mighty astra fitted to it, so it falls onto the earth like a star come loose from the sky, burning briefly there before dying out.

The other maharathas also cover Kritavarman with their stern shafts; upon which, casting aside the broken bow, he takes up another and strikes each of the Pandavas with three shafts like streaks of lightning. He strikes Sikhandin first with three, and then with five shafts. The illustrious Sikhandin takes up another bow, and responds with a barrage of fleet barbs fitted with heads like tortoise nails. Inflamed, Kritavarman rushes recklessly

at the powerful Sikhandin, son of Yajnasena, who was the cause of a great fall in the battlefield. He dashes at Drupada's son like a tiger at an elephant.

The two parantapas, who resemble a couple of wild elephants or two blazing fires, clash in a shower of arrows. They use their best bows and shoot their arrows in hundreds, like twin suns shedding their rays and they shine in glory like two suns appearing at the end of the Yuga.

Kritavarman pierces Sikhandin first with three and seventy shafts and again with seven. Deeply wounded, Sikhandin sits down in his ratha in shock and pain, drops his bow and arrows, and faints. Seeing this, your troops hail Kritavarman and wave their bright cloaks and scarves in the air. Sikhandin's charioteer quickly takes him out of the battle.

Watching this, the Parthas encircle Kritavarman with their rathas. The maharatha Kritavarman then demonstrates a feat of great wonder there, as, by himself, he holds all the Pandavas and their followers at bay. He vanquishes the Chedis, the Panchalas, the Srinjayas, and the Kekayas. The Pandava forces scatter; they cannot bear the flaming Kritavarman. Having defeated the sons of Pandu led by Bhimasena himself, the son of Hridika shines forth like Agni himself on Kurukshetra, and all the Pandava maharathas, soundly beaten by the Bhoja's torrents of arrows, cannot find the heart to face him.'"

CANTO 111

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'After Kritavarman, the noble son of Hridika, routs the enemy and humiliates the Parthas, your troops are jubilant. Hearing the uproar from your army, Sini's grandson Satyaki, protector of the Pandavas when they sink in that fathomless sea of distress in this awful war, quickly turns back and attacks Kritavarman who covers him with a torment of arrows. Satyaki looses a wide-tipped shaft at the Bhoja and follows this with four more terrific arrows, which kill his horses and destroy his bow. He inundates Kritavarman's charioteer and the warriors who protect his back with a deluge of shafts. They cannot withstand the lustrous Vrishni, and fall apart. The incomparable shura Yuyudhana quickly turns his chariot around and continues on his way towards his master Arjuna.

Now listen, O Rajan, to what Satyaki does to your army. After fording the sea that is Drona's division, and triumphant after vanquishing Kritavarman, he says to his charioteer, "Go with care but fearlessly."

However, he then sees your thronging army of rathas, cavalry, elephants and foot-soldiers, and says again to his sarathy, "This great legion, dark as clouds that you see on the left of Drona's vyuha, consists of a vast contingent of elephants led by Rukmaratha, and is difficult to subdue.

Positioned there by Duryodhana, these warriors belong to the country of the Trigartas, are of princely birth, are great bowmen, skilled in battle, and they are all illustrious maharathas, with their standards decked with gold. All of them are prepared to die fighting. These heroes seek battle with me, so drive your horses at them swiftly! I will fight the Trigartas in the very sight of Bharadwaja's son."

His sarathy, Daruka's brother, always obedient to Satyaki, cracks his whip over his superlative steeds, white as silver or the kunda flower, swift as the mind, and the shining ratha that flies a flag bright as the sun, flies towards the elephant legion of great Rukmaratha. The elephants surround that chariot, and their riders lash down all manner of arrows over the raiding Satyaki.

Satyaki, shooting up at them, covers them in a storm-cloud of radiant fire, shredding the great beasts' flesh, felling many outright, felling their riders from their backs, all in a moment, a violent dream. Their caparisons and blankets coming loose, their very tusks cloven, their huge bodies covered in blood, their round temples split open, the flapping ears, great faces and trunks sliced in slivers, their shrill screams echoing across the grim field, the mastodons lumber away in terror from this dread god come hunting them.

The Satwata ablaze mangles the grey beasts with arrows long as spears, with calf-tooth-headed bolts, broad-headed shafts, anjalikas, razor-faced and crescent-tipped barbs, and they flee from him in perfect terror, spraying urine and dung as they go. Some of them limp away as quickly as they can for the fearsome warrior has lamed them, some just fall, and others, fleeing, are pale with tears flowing down their faces. Stricken by mighty Yuyudhana with astras that are like the sun or fire, the elephant division bolts in all directions.

When Satyaki has put Rukmaratha's elephant legion to flight, when he has slaughtered so many of the beasts, the mighty Jalasandha nonchalantly lumbers up on his elephant to confront Satyaki's ratha drawn by white horses. Wearing a golden angadas, with kundala and kirita, armed with a huge curved sword, smeared with red sandalwood-paste, his brow wreathed with a shining chain of gold, his breast covered with a brilliant kavacha, his neck also adorned with a golden chain, Jalasandha, Kshatriya of sinless soul, enthroned upon the neck of his outsized elephant, shaking his gold-inlaid bow, is as glorious as a cloud charged with lightning.

As the continent checks the surging sea, Satyaki checks the Magadha king's Jalasandha's exceptional elephant that bears down on him in fury. Finding his elephant hesitate against Satyaki's tirade of arrows, Jalasandha's eyes turn red and he strikes Yuyudhana through his chest with an angry volley. Shooting down at his adversary, the Magadhan shatters Satyaki's bow in his hands, and then drills five more serpentine shafts down into the Yadava's body.

Ah, Rajan, it is wonderful to see how the mighty-armed Satyaki hardly winces though struck so violently. Seizing up a fresh bow, and actually smiling, he makes a mess of blood on Jalasandha's wide chest with sixty shafts loosed up at his in a blink, then breaks his bow at its very grip with another razor-headed shaft, and strikes him hard with three more barbs that thud into his breast again like a single shaft.

Jalasandha flings aside his bow and hurls a terrible lance at Satyaki, which passes right through his left arm and enters the earth, like a hissing snake of gigantic proportion. Heedless of his gaping wound, the invincible Satyaki drives another thirty keen arrows deep into Jalasandha's body already covered in blood. Jalasandha takes up his sword and a large bull's hide shield embellished with a hundred moons, whirls the great blade round and casts it like summer lightning at the Satwata, demolishing his bow. The occult sword then lies upon the earth like a circle of fire.

A wrathful Satyaki takes up another bow big as a sala-offshoot, the sound of its bowstring like Indra's Vajra; drawing it in a circle he strikes Jalasandha with a heavy, ferocious arrow, stunning the Magadhan. Next moment, with two razor-sharp, crescent-headed shafts he cleanly hews off Jalasandha's ornamented arms like spiked maces at their shoulders, so they fall from the elephant's back like two thick squirming five-headed snakes falling from a mountain cliff. With a third razorine shaft Satyaki severs his antagonist's great head, with shining perfect teeth and sparkling earrings, in a carmine blast. The macabre trunk still astride the elephant dyes Jalasandha's hulking beast with gushing blood.

Rajan, Yuyudhana quickly fells the wooden warrior's frame and its rider's throne-like seat from that beast's lofty back, so that, bathed in his master's blood, Jalasandha's elephant suffers the costly seat to hang from his back, and wounded terribly by Satyaki's arrows, in absolute anguish, he blunders across the field trampling Jalasandha's own ranks to pulp, all the while trumpeting wildly in pain.

At the sight of Jalasandha slain by the Vrishni bull, wails of woe arise among your troops; and your warriors, turning their faces, flee in all directions, despairing entirely of success. Meanwhile, Drona advances again on Satyaki, on his red chargers. Many other Kuru warriors, seeing Satyaki swollen with rage and pride, furiously follow Drona. Then commences a battle, O Rajan, between the Kurus and Drona on one side and Satyaki on the other, that is yet another like the one of old between the Devas and the Asuras.'"

CANTO 112

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'O king, shooting clouds of arrows, all these seasoned warriors cautiously advance on Satyaki. Drona strikes him with seven and seventy shafts, Durmarshana with a dozen, Dusasana with ten and Vikarna pierces him through his side as well as his chest with thirty keen kanka-feathered arrows.

Durmukha strikes him with ten shafts, Dusasana with eight, Chitrasena with two; Duryodhana and many other heroes also draw blood from Sini's sublime grandson with their dense fire. Though they surround him and lash him with their arrows, Satyaki the magnificent makes the bodies of every last one a home for his robust missiles.

He pierces Drona savagely with three, Dusasana with nine, Vikarna with five and twenty, Chitrasena with seven, Durmarshana with a dozen, Vivimsati with eight, Satyavrata with nine, and Vijaya with ten sinewy barbs. After striking Rukmangada also, Satyaki, shaking his bow, swiftly attacks Duryodhana and, in the sight of all that teem there, draws deep fonts of blood from your son. A relucent duel breaks out between the two and, each renders the other invisible with thick arrow shrouds.

Injured by the Kuru king, and blood flowing freely down his body, Satyaki soon looks like a sandalwood tree bleeding its ruddy juices. Your son too, struck often by Yuyudhana, is conspicuous, like a stake set up at a yagna, decked with gold. Then, with an imperious smile, Satyaki breaks Duryodhana's bow and strikes him with a flurry of arrows, past counting.

But Duryodhana is far from ready to concede defeat. Snatching up a fresh bow, he gashes the Vrishni hero with a hundred shafts shot like one. Stabbed deep by your mighty son's barbs, Satyaki blazes up in dreadful anger. He launches such an intense assault on your son that your other maharathas, fearing for his life, rush in to pour down opaque gales of missiles, mantling the menacing Vrishni with their fierce fire.

Satyaki pierces each of them first with five arrows, and again with seven more. He strikes Duryodhana with eight scorching arrows and serenely breaks your son's massive bow that frightens all enemies. With a few arrows more, he fells the king's standard adorned with the jewelled black elephant; and with another four arrows kills Duryodhana's four horses and then his charioteer with a razor-faced shaft. Elated by his success, Satyaki strikes Duryodhana deep with some slender missiles that pierce into his very vitals.

Rajan, wounded by Satyaki's great shafts, Duryodhana leaps out of his ratha and runs to mount Chitrasena's chariot, and arms himself with another bow. Seeing Satyaki overwhelm Duryodhana, indeed like Rahu swallowing the Moon, cries of woe arise from every part of the Kuru host. Hearing that great lament, maharatha Kritavarman quickly rides up to where Satyaki, the puissant Madhava, rules the war. Shaking his bow, crying to his charioteer, "Go! Fly at Satyaki!" comes the dauntless Kritavarman.

Seeing Kritavarman racing towards him like Death himself with jaws agape, Satyaki says to his sarathy, "Look where Kritavarman comes dashing at us. Ride to meet his charge, O Suta!"

His horses spurred to their greatest speed, Satyaki meets the king of the Bhojas, Kritavarman first among all bowmen. The two naravyaghras, both inflamed with rage, and like fire, encounter each other like two raging tigers. Kritavarman strikes Satyaki first with six and twenty whetted and keen arrows, and his sarathy with five; he stabs Satyaki's four superb steeds of the Sindhu breed with four cruel shafts. Flying a standard decked with gold, and wearing golden mail, and his arrows all golden-winged,

Kritavarman, shaking his formidable bow, stops the storming Satyaki in his tracks.

Satyaki is by now more than eager to arrive at Arjuna's side. He raises his archery and plunges eight truly dreadful shafts into Kritavarman, wounding him so fiercely that invincible warrior begins to tremble like a hill during an earthquake. Fluidly, Satyaki strikes Kritavarman's four horses with three and sixty keen missiles and his sarathy with seven; he then aims another astra of golden wings that emits flames and resembles an angry snake, or the rod of Yama himself, and pierces Kritavarman with it. The flaming ayudha burns through Kritavarman's effulgent armour, his body, and enters the ground behind him.

Gravely wounded now and bathed in blood, Kritavarman, the lion-toothed hero of untold prowess, that bull among men, drops his bow and arrows and falls on his knees in his ratha. Having stopped Kritavarman who is like the thousand-armed Kartaviryarjuna of old, or the Ocean himself of immeasurable might, Satyaki dashes on once more. Mowing easily through Kritavarman's division bristling with swords, darts and bows, and thick with elephants, horses and rathas, and out of the ground mired in the blood shed by hundreds and hundreds of the best Kshatriyas, the bull of the Sinis forges on like Indra through the fell Asura legions.

Meanwhile, Kritavarman recovers, and taking up another huge bow, remains where he is, giving up his chase of Satyaki and fighting the Pandavas instead.'"

CANTO 113

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'As Satyaki storms through the Kuru host, Drona engulfs him with a dense bank of arrows. Another pitched battle erupts between them before all the troops, even like that between Bali and Vasava in days of old.

Drona strikes Yuyudhana's forehead with three shimmering iron quarrels that are like snakes of virulent poison and Sini's grandson briefly looks like a mountain with three peaks. Drona continues to pour fire over him, shafts that roar like Indra's Vajra.

Satyaki strikes back with two beautifully winged arrows, after he cuts down all Drona's shafts in flight. Drona sees his young adversary's dexterity, and with a smile, looses thirty arrows at him in a wink, and now showing even greater speed of hand than Satyaki, in two blurred instants he strikes him first with fifty shafts and then with a hundred more. These deadly shafts spume from Drona's ratha like angry snakes boring through an anthill.

And Satyaki, not outdone, covers the Brahmana's ratha with thousands of blood-drinking missiles. None that watch the duel can mark any

difference between the skills of the Acharya and the Satwata; both bulls among men, they appear to be perfectly equal.

A fiery Satyaki strikes Drona and his standard with nine straight arrows, and in Drona's sight, he berates his suta with a hundred shafts. Drona pierces Satyaki's charioteer with seventy barbs, and each of his four horses with three; with a single flawless missile he cuts down Drona's proud standard, and with another broad-headed arrow, streaked with gold, he shatters his bow.

His rage mounting by the moment, Satyaki hefts a heavy mace and hurls it like lightning at Bharadwaja's son. However, Drona smashes it to dust with an imperious volley. Satyaki picks up another bow, drills Drona with a clutch of strident shafts, and gives a deafening shout. Drona cannot bear that roar and he launches a golden-shafted lance, charged with an astra, at the Vrishni hero. But the lethal weapon passes through Satyaki's ratha never touching Sini's grandson, and plunges into the earth, and is extinguished with a loud report.

Satyaki ravages the Acharya with a still more fervid volley, drawing geysers of blood from the Brahmana, and especially his right arm. Invincible Drona once more severs Yuyudhana's great bow with one of his favoured crescent-tipped shafts and also gores his sarathy with such ferocity that the suta collapses briefly on his chariot-head.

O Rajan, what Satyaki does next is surely superhuman, for he snatches up the reins from his supine charioteer's hands, and continues to battle great Drona while guiding his own horses! Indeed, he strikes the Brahmana with a hundred arrows, and rejoices at his own marvelous feat, which even his enemies applaud. Drona unleashes five ferocious barbs at his brilliant antagonist; they pierce his armour and drink his blood.

Resorting to cunning, Satyaki looses a squall of arrows directly at Drona, absorbing him, but with a single shaft in its midst beheads the Brahmana's sarathy; Drona's already lacerated horses panic, and their reins hanging loose, careen wildly across the field, dragging the Brahmana's bright chariot in wide circles, like an unrestrained sun in chaotic motion. All the kings and princes of the Kaurava host cry out, "Quick, seize Drona's horses!"

And leaving Satyaki, all the Kuru maharathas rush towards Drona's ratha. Your troops see this and think that they are fleeing from Satyaki and yet again their spirits plummet. Meanwhile, borne far away from Satyaki by

his maddened horses, Drona, in some resignation, returns to the mouth of his vyuha. There he finds that the Pandavas and Panchalas have smashed the great cart formation; he makes no further attempt to follow Yuyudhana but employs himself in rallying his broken vyuha. Turning on the Pandava and the Panchala legions, the Drona fire, blazing up in wrath, remains there consuming all around him with dreadful astras never used against common soldiers. He burns like the uncommon Sun that rises at the end of the Yuga.'"

CANTO 114

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'O Kurusthama, after vanquishing Drona and other warriors of your army that Hridika's son Kritavarman leads, Satyaki, the Sini bull, jocularly tells his charioteer, "O Suta, Kesava and Phalguna have already consumed our enemies, and in vanquishing them, we are merely the apparent instrument. Already slain by Nararishabha Arjuna, the son of Indra, we have but slain the dead."

Satyaki presses on, continuing to raze the Kaurava ranks all around him, arrowing on like a hawk in search of prey. Although the Kuru warriors still attack him from all sides, they cannot stop him from surging ahead, borne by his horses white as the moon or a conch, like the sun of a thousand rays. Indeed, O Bhaarata, no one can oppose the irresistible Satyaki of valour equal to that of the thousand-eyed Indra, and looking like the autumnal sun in the sky.

Then the great king maharatha Sudarshana rides at the racing Satyaki and attempts to stop him. Another calescent duel breaks out, which both your warriors and the Somakas acclaim as being like the one between Vritra and Vasava. Sudarshana looses hundreds of arrows at Satyaki from a

distance, while cutting down the handful of shafts that Yuyudhana blazes at him.

But consummate Satyaki easily thwarts Sudarshana's volleys, and enraged by his enemy's disdain, fierce Sudarshana draws his bow into a circle and unleashes three exceptional astras of fire at the Vrishni hero. These burn through Satyaki's kavacha and pass through his body, momentarily fetching him up. In a flash, Sudarshana plunges four burning shafts into Satyaki's silver steeds.

But the Vrishni is as powerful as Indra himself, and, unperturbed, he slaughters Sudarshana's horses in four scarlet explosions and roars like four tigers. Next moment, he hacks off Sudarshana's sarathy's head and then, with a razor-faced arrow like the Yuga-fire, strikes off Sudarshana's own head radiant as the full moon, indeed again like Indra once did the head of the mighty Bala in that battle of long ago.

Satyaki, karmayogin, noble bull of the Yadus, is exultant after he kills prince Sudarshana and shines on Kurukshetra like the king of the Devas himself. Not pausing, he flares on along Arjuna's trail, thwarting all your troops with firetides of arrows, and filling all with amazement as he goes. All the greatest warriors gathered there, even his enemies, applaud his amazing feats, for he consumes all that come within the reach of his arrows, like a sweeping forest fire fanned by the wind.'"

CANTO 115

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Having killed Sudarshana, Satyaki speaks again to his charioteer, "We have forded the impassible ocean of Drona's vyuha, teeming with rathas, horsemen and elephants, whose waves are arrows and darts, its fishes swords and scimitars and its makaras maces, the great sea that roars with the songs of astras and the thunder of diverse weapons colliding, the ocean of terror, death and blood which resounds with the noise of conches and drums, whose touch is unbearable, and whose shores fierce Rakshasas and carnivores infest.

I think, beloved Suta, that now we can easily cross what remains of the vyuha, which is like a poor stream of willow water. Urge your horses on without reserve or fear, for I feel certain that I am very near Arjuna. Yes, having vanquished the invincible Drona and his legions, and the mighty Kritavarman, I do believe I cannot be too distant from my master Arjuna.

I never feel fear even if I see countless enemies before me. To me they are like a heap of straw and dry grass to a blazing conflagration in the forest. This is the path by which Arjuna Kiritin, the greatest of the Pandavas, has gone and numberless corpses of foot-soldiers and horses, chariot-warriors and elephants have rendered the earth uneven. Look at the

Kaurava army running away, routed by the noblest warrior. Look, Suta, at the brown dust the fleeing chariots, elephants and horses raise.

Yes, I am very near to the Swetavahana, Arjuna who has Krishna for his sarathy. Ah, listen! The sweet thunder of the Gandiva! From the omens I see all around me, I am certain that Arjuna will kill Jayadratha before the sun sets.

Without tiring our horses, now guide them slowly to where the warriors led by Duryodhana, their hands cased in leather gauntlets stand; and there, where the Kambojas of fierce deeds and the Yavanas with their marvellous bows; and towards the Sakas and Daradas and Barbaras and Tamraliptakas, and countless other Mlecchas, armed with diverse strange weapons. All these, with vile Duryodhana at their head, wait with their faces turned towards me, excited at the prospect of doing battle against me.

Suta, think of us as already having passed through this fierce fastness, having slain all these legions with their chariots, elephants, horses and footsoldiers."

His charioteer replies, "O you of Vrishni's vamsa, I too have no fear. Why, O indomitable one, if you face Jamadagni's son Parasurama himself in anger, or Drona, best of maharathas, or the king of the Madras, fear will not enter my heart, as long as I have the shade of your protection.

Parantapa, you have already decimated countless invincible Kambojas, invincible in battle, as many intrepid Yavanas, including Sakas, Daradas, Tamraliptakas, and many other Mlecchas armed with their myriad weapons. Never have I experienced fear in any battle. Why will I then be afraid in this miserable fray?

O you who are blessed with long life, by which route should I take you to where Dhananjaya is? With whom are you angry, and who are they that will run away from battle, when they see you demonstrate the prowess of the Destroyer himself as he appears at the end of the Yuga? O Mahabaho, who are they of whom king Vaivaswata is thinking today?"

Satyaki replies, "Like Vasava destroying the Danavas I will slay these Kamboja warriors with shaved heads and fulfil my vow. Take me there and causing a great carnage among them, I will join Arjuna. The Kauravas, with Duryodhana at their head, will see my prowess today, when I exterminate this legion of Mlecchas of shaved heads and put the whole Kaurava army to the greatest grief. Today, hearing the loud wails of the Kaurava host,

mangled and broken by me in battle, Duryodhana will suffer the grief he deserves.

Today I will show my guru, the noble Swetavahana, my skill with weapons that I acquired from him. When he sees thousands of mighty warriors slain by my arrows, king Duryodhana will be plunged into great grief. The Kauravas will behold the bow in my hands to resemble a circle of fire when, light-handed, I stretch the bowstring to loose multitudes of missiles. Seeing the incessant slaughter of his troops, their bodies covered with blood and pierced all over with my arrows, Duryodhana will be filled with sorrow. While I kill the foremost Kuru warriors today, he will see not one but two Arjunas. Seeing me dispatch thousands of kings in battle, intolerable pain will fill his body and heart. Slaying those thousands of kings today, I will show my love and devotion to the noble sons of Pandu. And the Kauravas will know the measure of my might and energy, and my gratitude to the Pandavas."

The charioteer then urges his coursers of the hue of the moon to their utmost speed. The excellent steeds, swift as the wind or thought, fly forward as if to devour the very skies, and bear Satyaki to where the Yavanas are stationed. The numerous Yavanas, expert archers all, envelop the charging Satyaki with showers of arrows. The wrathful Satyaki, Rajan, destroys all their shafts and other weapons; with hosts of arrows, winged with gold and vulture's feathers he dismembers the Yavanas, striking off their heads and arms so they fall like eerie hail. Many of his shafts pass through their iron or brass coats of mail, and stick in the earth. The Mlecchas perish in hundreds; his arrows flowing in spate, a torrid river from his bow drawn to its fullest stretch, he fells five, six, seven, or eight Yavanas at a time.

Satyaki massacres thousands of Kambojas, Sakas, and Barbaras, and the great carnage makes the earth impassable with a horrible sludge of flesh and blood.

The battlefield looks exotic like a sky covered with coppery clouds, with the strewn helmets of the Mlecchas and their shaven heads, which with their long beards look like featherless birds; and the field is also covered even more thickly with headless trunks dyed in blood. Slaughtered by Satyaki, whose touch is like that of Indra's thunder, the dead Yavanas sprawl everywhere, cover the earth with their dead. The small living remnant of those warriors, Rajan, and their spirit broken, face to face with

death, they whips their horses and flee in all directions, overwhelmed by the terror of Satyaki.

Thus, the insuperable Satyaki routs the invincible Kamboja host as well as the Yavana army and the large force of the Sakas, and crowned with victory, cries to his charioteer, “On! Fly!”

Seeing his indescribable feats in this battle, never achieved by anyone before, the Charanas and the Gandharvas in the sky applaud him. Indeed, O king, the Charanas, and your warriors, seeing Satyaki flying to help Arjuna, are filled with delight at his heroism.’”

CANTO 116

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Having vanquished the Yavanas and the Kambojas, Satyaki, most magnificent maharatha, courses on towards Arjuna, blasting his way through your terrified troops, decimating them on every side at his great will. Brandishing his glorious bow, which many moons adorn, he forges on irresistibly.

Golden angadas deck his arms; his helmet is adorned with gold; his body is covered in golden mail and his standard and bow too are embellished with gold, so that he shines like the summit of Meru. So lustrous is he, with the bow always bent into a circle, that he does resemble a second Surya in autumn. Yuyudhana, with his mighty shoulders, tread and lion's gaze, looks like a bull in a cow-pen in the midst of your troops.

Your warriors surround him again, Sini's grandson who stands so tall and proud, radiant in his chariot, like some incomparable tusker with rent temples. Indeed, after he ploughs through Drona's division, and the unfordable Bhoja division; after he wades through the sea of Jalasandha's troops as well as the host of the Kambojas; after he escapes Kritavarman the makara, after he traverses the entire oceanic Kuru host, once more many infuriated chariot-warriors of your army attack the Yadava. Duryodhana,

Chitrasena, Dusasana, Vivimsati, Sauna, Duhsaha, the youthful Durdharshana, Kratha, and many other great warriors, all difficult to defeat, wrathfully chase Satyaki as he dashes on, nearer and nearer Arjuna with each moment.

Then, O Sire, loud is the uproar that arises among your troops, like that of the ocean at full tide when lashed into fury by a tempest. Seeing all those warriors dashing at him, Satyaki smilingly says to his charioteer, "Drive slowly, Suta. Swollen with rage and pride, and swarming with elephants, horsemen, rathas and foot-soldiers, rushes towards me, filling the ten points of the compass with deep rumble of its chariots and making the earth, the sky, and the very seas to tremble.

This sea of troops, O Suta, will I contend with in a great battle, like the continent resisting the ocean risen to its height at full moon. Watch my prowess, O friend, which is equal to that of Indra himself for I will devour this hostile force with my arrows. Look at the foot-soldiers, horsemen, chariot-warriors, and elephants I slew in thousands, their bodies pierced by my fiery arrows."

While he speaks to his charioteer, the enemy host breaks upon the unassailable Satyaki. They come with a deafening din, and roars of *Kill him!* fill the field of dharma. Satyaki kills three hundred horsemen and four hundred elephants of those brave warriors in less time than it takes to tell. The exchange of arrows between the enemy bowmen and Satyaki is yet again comparable to that between the Devas and the Asuras in the days of old. Carnage rules the field; Yuyudhana's astras are like venomous snakes, not one failing to find its target and he shrouds them with his missiles in an unearthly cloudburst.

The surging sea of troops, seething with chariots rathas, elephants, cavalry and foot-soldiers, which are its waves, is stilled as soon as it comes upon the Satyaki Dwipa. Such slaughtering does he bring to them, that in no time they break ranks and flee, utterly shattered, in a daze, trembling as if struck by the icy winds of winter.

We see no foot-soldier or chariot-warrior or elephant or horseman or a horse that Yuyudhana's arrows do not strike. Not even Arjuna, O Rajan, has brought such carnage there as the dauntless Satyaki!

Then Duryodhana strikes Satyaki's charioteer with three keen arrows, his four horses with four, and Satyaki himself first with three and again with eight. Dusasana pierces him with sixteen, Sakuni with five and twenty

arrows, Chitrasena with five; Dusasana drills fifteen thunderbolts into his chest. The Vrishni never flinches but proudly wounds each of them with three arrows. Yet, fiercely wounded, by enemy shafts, maharatha, mahatejasvin Satyaki flits all over the battlefield with the speed of a hawk.

He demolishes Sakuni's bow and shreds his leathern gloves, bloodies Duryodhana's chest with three shafts, Chitrasena with a hundred arrows, Duhsaha with ten, and Dusasana with twenty. Your brother-in-law Sakuni takes up another bow and strikes Satyaki first with eight arrows and again with five; Dusasana wounds him with three, Durmukha with a dozen, Duryodhana with three and seventy and then his charioteer with three keening barbs.

Satyaki excoriates each of those maharathas with five blazing shafts. He swiftly strikes Duryodhana's charioteer with a broad-headed shaft, and drops him dead on the field. At this your son's horses bolt, bearing Duryodhana madly away from the field of battle, quick as the wind. Seeing this, your other sons and warriors flee in their hundreds. Satyaki unleashes burning arrow storms after the fleeing enemy, golden-winged and shimmering.

Thus routing all your legions, thousands and thousands of men, Satyaki again courses on towards Arjuna's ratha. If truth be told, Dhritarashtra, your troops worship Satyaki, when they see him loose his gales of arrows, even while protecting his charioteer and himself. They have never before seen archery like this, or valour!'"

CANTO 117

JAYADRATHA-VADHA PARVA CONTINUED

"Dhritarashtra says, 'Seeing Satyaki fight his way towards Arjuna, smashing the large force as he went, Sanjaya, what do my shameless sons do? When he who is equal to Savyasachin himself confronts them, how can these wretches, face to face with death, feel any eagerness to fight? What do all those Kshatriyas, routed in battle, then do? Yet, how can Satyaki of renown pass through our ranks when my sons still live? Tell me all this, O Sanjaya, for I am astonished to hear about this encounter between a single hero and the many maharathas.

O Suta, fate has surely turned against my sons, that one warrior of the Satwata vamsa has killed so many mighty maharathas. Alas, my army is no match for even this one Satyaki inflamed. Let all the Pandavas hang up their weapons. Vanquishing Drona himself, Satyaki will kill all my sons, like a great lion hunting little animals. So many maharathas, Kritavarman the first among them, all fighting vigorously, cannot stop Yuyudhana. The Vrishni will surely slay my sons. Truly, Arjuna himself does not fight as the renowned Satyaki does!'

Sanjaya replies, 'All this, O Rajan, is the consequence of your evil counsels and the sins of Duryodhana. Listen attentively to what I say.

At the command of your son, the Samsaptakas now rally once more, all determined to fight to the death. Three thousand archers led by Duryodhana, with a number of Sakas, Kambojas, Balhikas, Yavanas, Paradas, Kalingas, Tanganas, Ambashtas, Pisachas, Barbaras and mountain-men—inflamed with rage and armed with stones—all rush in frenzy at Satyaki, like insects into a blazing fire. Five hundred other warriors also charge Yuyudhana. Another mighty contingent of a thousand chariots, a hundred maharathas, a thousand elephants, two thousand Kshatriyas and countless foot-soldiers also attack him. Dusasana urges all these warriors on, crying, "Surround Satyaki and cut him down like a dog!"

And then still more grand and wonderful is the fight that we see from Sini's grandson, as he fights alone against these innumerable enemies. He kills the entire body of maharathas, the elephant force, all the horsemen and the Mlecchas. Like the autumn sky spangled with stars, the battlefield is strewn with chariot-wheels his mighty weapons break apart with volleys of innumerable akshas; and reduce beautifully wrought chariot-shafts to fragments; like the star-strewn autumn sky is Kurukshetra with felled elephants and fallen standards, with coats of mail and shields scattered all around, with garlands and ornaments and fine cloaks and anukarshas, O great King!

Many hilly elephants, born of the race of Anjana or Vamana or of other noble lines, so many immense tuskers lie there on the ground, unbreathing, and their eyes shut forever. Satyaki kills the great horses of the Vanayu, the Malaya, the Kamboja and the Balhika breeds: in thousands. He razes hundreds of thousands of foot-soldiers, born in various kingdoms and belonging to diverse nations.

Even while all these men and beasts are being slaughtered, Dusasana exhorts the virile Mleccha brigands, "You warriors who know no dharma, fight now as savagely as you can! Why do you retreat? This is just one man, cut him to pieces and feed on his flesh!"

But they ignore him and just run. Now Dusasana turns to the mountain men, the wild stone-fighters, saying, "You are masters of fighting with stones and slingshots, while Satyaki knows nothing of this way of battle. So stop this Vrishni. The Kauravas also know nothing of your method of fighting. If you rush fearlessly at Satyaki, he will be helpless against you."

Those mountain-dwelling Kshatriyas, all masters at the unusual art of fighting with stones, run towards Satyaki like ministers towards a king, with

stones big as elephants' heads raised in their hands. Others, urged by your son, and wanting to kill Yuyudhana, surround him, also armed with rocks. Satyaki pulverizes the heavy cascade of rocks and stones they fling so expertly at him; he kills many of the mountain Kshatriyas, while the shattering rock fragments pierce others in hundreds blowing heads asunder, smashing open brawny chests, and countless more fall dead. Next moment, he hacks off the arms of five hundred stone-throwers, so scarlet geysers spray from their armpits, while their hands still clasp great rocks.

Never pausing, growing more fierce by the moment, Satyaki kills a thousand mountain men next, and then a whole hundred thousand, all of them never coming near him, all with their rough weapons raised above their heads, even as he strikes off those heads. It is an exceptional and incredible feat that the Yadava on fire accomplished quick as seeing.

The hordes of stone-throwers continue to rush at Satyaki in waves, for they are numerous, and he continues to kill them as they come. Many Daradas, Tanganas, Khasas, Lampakas and Pulindas fling swords and lances at him for what they believe to be a safe distance. Satyaki carves all these in flight, the rocks exploding with loud reports, which frighten horses, and elephants that flee yet again, while bedlam reigns with Satyaki its dreadful heart. The shattering fragments continue to sting and kill countless men and beasts, even as if cobras are stinging them.

The small remnant of the elephants that attacked Satyaki also flees from the Vrishni's ratha, covered with blood, their heads and frontal lobes split open. While he annihilates your legions in an unprecedented carnage, a loud and deep wailing rises from your troops, even as if the Earth herself bellowed in agony, or the sea at full tide.

Hearing the great and dismal sound, Drona says to his charioteer, "O Suta, Satyaki fights like Yama himself enraged and annihilates our forces. Ride to where this great tumult has arisen. I have no doubt that Yuyudhana decimates the mountain men who fight with rocks and stone. And look where our maharathas also flee everywhere in terror of the Yadava. Look where they fall, the wounded and the dead, while the charioteers cannot restrain their horses."

His sarathy tells Drona, the greatest of wielders of weapons, "O you who are blessed with length of days, look at the Kaurava troops flee and all our warriors, routed by one hero, run in all directions. And here, the Panchalas and the Pandavas, united, converge on you from every side to

have your life. You must decide which of these should have your first attention? Should we stay here to face the advancing Pandavas or should we find Satyaki who is so far from us?"

Even as his charioteer says this to Drona, Satyaki suddenly appears in hot pursuit of a large number of rathikas who are fleeing from him towards Drona's army. Some other chariot-warriors, Dusasana's troops, all panic-stricken, also fly towards Drona's ratha.'"

CANTO 118

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Seeing Dusasana's chariot near his, Drona asks him, "Why are all these rathas fleeing? Is the king not well? Is Jayadratha still alive? You are a prince, a king's brother, a maharatha. Why do you run away from battle? Hand the throne over to your brother and become the Prince Regent. You once told Draupadi, "We have won you at dice; you are our slave. Do not limit yourself to your husbands; set aside your chastity and take these robes to the king, my brother Duryodhana. Your husbands are all good as dead; they are as worthless as grains of sesame without their kernels."

And now you run away from battle? Having provoked such fierce enmity with the Panchalas and the Pandavas, why are you afraid to fight a lone Satyaki? When you took up the dice in the Kuru sabha, could you not divine that one day they would transform themselves into fierce arrows? It was you that abused the Pandavas. You are the cause of Draupadi's torment. Where is your pride now, your insolence and your brag? After stirring their wrath, now why do you run away from the Pandavas who are like terrible snakes of virulent poison?

As a brave brother of Suyodhana, you should protect the routed, panic-stricken Kaurava army with your might, instead of running like a common coward. With this dastardliness you will increase the joy of your enemies. O Parantapa, when you who are the leader of your host, flee like this, who else will stay to fight? When you, its refuge, are frightened, who in our army will not be afraid?

You run in terror from just one Satwata warrior. Kaurava, what will you do when you face Arjuna the Gandivi in battle, or Bhima, or Madri's twins? Satyaki's arrows from which you flee in terror are hardly equal to Arjuna's astras, which are like the Sun or Fire.

If you are bent on escape, let us declare peace and hand over the sovereignty of the Earth to Dharmaraja Yudhishtira. Make peace with the Pandavas before Arjuna's astras like thunderbolts enter your body. Before the noble Parthas kill your hundred brothers and wrest the Earth from you by force, make peace with the Pandavas. Before king Yudhishtira is truly enraged, and Krishna, who delights in battle, also, make peace with the sons of Pandu.

Before the Mahabaho Bhima blasts his terrible way through our vast army and seizes your brothers like a lion seizes lambs, Dusasana, make peace with the Pandavas.

Bhishma once said to your brother Duryodhana, 'The Pandavas are unconquerable in war, so make peace with them.'

Your evil brother did not listen to him. So now set your heart firmly on war and fight the Pandavas with all your might, fearless for your life. Go, coward, fly to where Satyaki is. Without you, O Bhaarata, this host will melt away. For your own sake, fly and fight the indomitable Satyaki."

Thus addressed by Drona, your son Dusasana, his heart burning with shame, says not a word in reply, feigning not to have heard him. However, taking a large force of brave Mlecchas with him, Dusasana rides at Satyaki, burning like the yuga-fire on Kurukshetra, and engages him in a pitched battle. Heartened by this, Drona turns back to attack the Pandavas and the Panchalas again.

Loudly announcing himself, that he is the great and invincible Drona, son of Bharadwaja, he plunged straight into the midst of the enemy, and begins to decimate their forces, killing thousands and thousands of fighting men. He brings another dreadful carnage to the Pandavas, the Panchalas, and the Matsyas.

The illustrious Viraketu, another son of Drupada, faces Drona boldly and strikes the Brahmana with five sizzling barbs, sticks another deep into his flagstaff and rakes his sarathy with another seven. It is an amazing sight, Rajan, to watch Drona exert himself vigorously and yet not be able to approach, let alone vanquish that Panchala prince!

The other Panchalas swoop down to surround the beleaguered Acharya, and they lash him with dense smoking gusts of fiery shafts, with whistling spears flung from all around and other powerful missiles. Cutting all these down with his own banks of astras, like the wind driving away masses of clouds in the sky, Drona is magnificent. Then he looses an astra blazing like Surya or Agni at Viraketu; the shafts of fire flames its way right through that prince and burns into the ground behind him, simmering blood. Viraketu falls dead from his ratha like a champaka tree uprooted by the wind.

The Panchalas all rush in rage at Drona—Chitraketu, Sudhanwan, Chitravarman and Chitraratha, covering him with a wrath of arrows to avenge their slain brother. Struck from all sides by these royal maharathas, the Brahmana bull summons all his energy and anger.

Drona rakes them with a hurricane of fire from his bow drawn into a circle, and they are dazed and have no reply to this awesome onslaught. Then the angry Brahmana, his lips curled in a grim smile, kills their horses and charioteers, he shatters their rathas; and before they even realise what is happening, with his favourite crescent-headed arrows he plucks their handsome heads from their throats like flowers from their stems. The Panchala princes fall out of their chariots even like the Danavas of old during the Devasura yuddha.

Roaring, Drona raises his golden-backed bow high and shakes it in triumph. He has killed five sons of his great enemy Drupada.

An anguished Dhrishtadyumna sheds tears for his brothers, who were like gods among the Panchalas; losing all control of himself, he wildly attacks Drona. So violent is the assault that a great and fearful cry goes up from your troops, for they are certain that the fire-prince, the Pandava Senapati, will have the Brahmana's life.

But Drona, smiling all the while, continues to battle, triumphant and unperturbed. Blood leaping into his eyes, Dhrishtadyumna drills a rash of terrific shafts into Drona's chest and the Acharya faints in his ratha. Seeing him swooned, Dhrishtadyumna flings down his bow and, seizing up a

sword, leaps off his own chariot and running forward mounts Drona's ratha, intent on having the Brahmana's head for his trophy.

Meanwhile, Drona regains his senses, snatches up his bow and unleashes a scathing volley of special short barbs meant just for such a duel at close range at Dhrishtadyumna, wounding him deep and sharply. Dhrishtadyumna finding himself thwarted, jumps down again from Drona's chariot, runs back to his own, and again picking up a great bow once more covers Drona with savage fire.

The two duel like Indra and Prahlada once did for the sovereignty of the three worlds. Their chariots wheel and flash everywhere and torrents of arrows issue from both, cover earth, sky and all the directions, and also drawing copious blood from each other. Watching, the rest of the greatest Kshatriyas, O Rajan, and all the other warriors as well marvel at the unworldly skills of the two.

The hopeful Panchalas exclaim, "Drona fights Dhrishtadyumna who was born to kill him. The Brahmana's end is here!"

But then, like a man plucking a ripe fruit from a tree, Drona takes the head of Dhrishtadyumna's charioteer from his neck with a crescent-tipped shaft; the Panchala's horses bolt, leaving Drona to annihilate the Panchalas and the Srinjayas. After slaughtering so many of these, Drona resumes his lordly station at the heart of his own vyuha. And the Pandavas, my lord, do not venture to challenge him.'"

CANTO 119

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Meanwhile, Rajan, Dusasana attacks Satyaki with some vehemence. He strikes the Vrishni first with sixty arrows and then with sixteen, but fails to shake the shura who stands immovable as the Mainaka mountain. Leading a large group of rathas from various kingdoms, Dusasana fills the field with his roars deep as rumbling clouds.

Seeing the Kaurava come to battle, the mighty Satyaki flashes straight at him, covering him with arrows. Those in the van of Dusasana army all flee in terror and only your son, Rajan, remains and faces the irradiant Vrishni hero fearlessly. He pierces Satyaki's horses with aggressive shafts, his charioteer with three, and Satyaki himself with a hundred and roars yet again, challengingly. An incensed Satyaki quickly shrouds Dusasana's ratha, sarathy, banner and your son himself in a cloud of shafts, making him invisible. Yuyudhana is like a spider entangling an insect in its web.

Watching this, Duryodhana despatches a legion of Trigartas at Satyaki's ratha to bolster Dusasana. Three thousand fierce Trigarta maharathas, seasoned warriors all, surround Satyaki with their chariots, resolved to engage him and vowing not to retreat. In a trice Satyaki shoots down five

hundred of their leading warriors. They fall from their rathas like tall trees from mountaintops, uprooted by a tempest.

O Rajan, Kurukshetra, strewn with mangled elephants, dead horses decked in trappings of gold and torn to shreds by Satyaki's arrows, weltering in blood and littered with fallen standards, presents a striking appearance, like a ghastly garden overgrown with flowering kinsukas. Slaughtered by Satyaki, your soldiers can find no refuge; they are as elephants sunk in mire. And all of them turn back in haste towards Drona's ratha, like mighty snakes making for their holes from fear of the hunting prince of birds. After killing those five hundred, Satyaki again makes his majestic way towards Arjuna.

As he goes, Dusasana strikes him with nine fine shafts. Turning, Satyaki pierces Dusasana with five golden-winged vulture-feathered arrows. Dusasana, smiling, shoots back three bolts, followed by another five, to which Satyaki replies with five of his own that smash your son's bow in his hands; and a smiling Yuyudhana rides on towards Arjuna. An incensed Dusasana hurls an iron spear, which Satyaki destroys with kanka-feathered shafts.

Rajan, your son takes up another bow, rakes Satyaki with a clutch of arrows and gives a lion's roar. Satyaki, aroused, turns back and plunges five arrows that burst into flames, and then eight more thick iron shafts. Dusasana, bestirred by Drona's censure, heroically lacerates the Yadava with twenty stinging shafts.

Yuyudhana, roaring now, finds Dusasana's chest with three vicious barbs; next moment, he kills Satyaki's horses. With another broad-headed arrow he cleaves your son's bow, and with five more slim missiles, shreds his leather gauntlet. Satyaki, master of weapons, severs Dusasana's standard and the wooden shafts of his chariot and kills both his Parshni charioteers in crimson eruptions.

Left without a bow, a ratha, horses and charioteer, Dusasana is rescued by the lord of the Trigartas on his ratha. O Bhaarata, Satyaki pursues him briefly and has him at his mercy, but does not kill him for he remembers the vow that Bhima swore in the Kuru sabha that he would kill all hundred of your sons. Thus, having vanquished and shamed Dusasana, Satyaki again courses ahead in Arjuna's trail.'"

CANTO 120

JAYADRATHA-VADHA PARVA CONTINUED

"Dhritarashtra says, 'O Sanjaya, are there no mighty maharathas in my army who can stop or defy Satyaki as he scythes his way towards Arjuna? Why, the Yadava's exploits are like those of Indra himself when he fought the Danavas! Perhaps, the path Satyaki rode was not defended? But no, the truth is that he has superior prowess and skills and by himself annihilates countless of our warriors. Tell me how this grandson of Sini, all alone, cleaves through the vast force facing him?'

Sanjaya replies, 'Rajan, the fierce effort and the uproar of your army, which teems with numberless chariots, elephants, horses and foot-soldiers, resembles what one sees at the end of the yuga. When your army assembles daily, it seems to me that one has never seen another such a vast gathering of men and beasts on Earth. The Devas and the Charanas who watch from above say, "This muster will be the last of its kind on Bhumi."

Truly, never has such a vyuha been formed in the past as the one that Drona has on this day of Jayadratha's killing. The din made by the vast multitude of soldiers meeting each other in battle is no less than that of the ocean lashed into fury by the tempest. In your host, as well as that of the

Pandavas, are hundreds of thousands of kings. The sound these inflamed heroes of fierce deeds make while battling each other is hair-raising.

Now Bhimasena, Dhrishtadyumna, Nakula, Sahadeva and Dharmaraja Yudhishtira all cry variously, "Forward! Charge! Strike! For Krishna and Arjuna have broken into the enemy army! Do whatever we must so that they easily find Jayadratha's ratha."

Dhrishtadyumna says, "If Satyaki and Arjuna are killed, the Kurus will achieve their objective and we will be defeated. All of you unite quickly and agitate their oceanic army, like impetuous winds stirring the very deep."

And responding to their great commanders' call, the Pandava warriors surge forward in tide and, heedless of their own lives, smother the Kauravas. All of them are not merely prepared but even eager to die for their friends and lords, at either the point or the edge of the sword, expecting swarga as a reward. So also, do your warriors too crave fame and stand ready, determined to fight to the end, to kill or be killed.

In the midst of this fierce and horrible battle, Satyaki, after besting all his opponents, drives on towards Arjuna. The glare of the sun reflects from the bright armour of the warriors and dazzles all the combatants. Duryodhana, too, Rajan, pierces the mighty army of the noble Pandavas and fights dreadfully there, bringing great and dire butchery with him."

Dhritarashtra asks, 'Duryodhana must be hard-pressed while fighting the Pandava army. I hope he does not turn his back on the battle, O Suta! The contention between him and the Pandava army seems to me to be a most unequal one. Besides, Duryodhana has been raised in great luxury, in wealth and possessions and now he is a king of men. Encountering so many alone, I truly hope he does not turn back from the fight.'

Sanjaya replies, 'Listen to me, Rajan, as I describe your son's wonderful feats. Duryodhana agitates the Pandava army like an elephant stirring a bank of lotus-stalks in a lake. Seeing their forces being mown down at will by your son, the Panchalas led by Bhimasena rush at him. Duryodhana pierces Bhimasena with ten arrows, each of the twins with three, Yudhishtira with seven, Virata and Drupada with six, Sikhandin with a hundred, Dhrishtadyumna with twenty arrows and he strikes each of the five sons of Draupadi with three.

With his astras, meanwhile, he slaughters hundreds of lesser warriors, and elephants and many other maharathas, too, like an angry Yama. His bow appears to be drawn to a circle, whether while aiming or loosing his

shafts. Indeed, his formidable bow, inlaid with gold, is always seen as a circle, while he destroys his enemies with it.

Then, Yudhishtira, with a brace of broad-tipped arrows, rives your son's bow and with another ten exceptional shafts strikes your son lustily. However, on touching Duryodhana's armour, Yudhishtira's arrows shatter into dust. The Parthas, filled with delight, surround Yudhishtira, like the Devas and the great Rishis in olden days surrounding Sakra when he killed Vritra. Taking up another bow, your son roars at Yudhishtira, "Stop and fight me!" and attacks him.

Seeing Duryodhana charge headlong at Yudhishtira, the Panchalas, hope of victory surging in their hearts, eagerly rush forward to meet his charge. However, Drona intercepts the onrushing Panchalas, like a mountain looming in the path of a mass of wind driven, rain-charged clouds. Brutal, O king, the ensuing bloodletting, why, like the sport of Rudra at the end of the Yuga.

Then, above every other sound in the general bedlam, there arises a spine-chilling uproar from where Arjuna is fighting.

Thus, O Mahabaho, the battle develops between Arjuna and your archers, the contention between Satyaki and your men at the heart of your army, and thus continues the bloodshed between Drona and his antagonists at the lip of his vyuha. Thus, indeed, O lord of the world, the carnage on this Earth continues, with Arjuna and Drona and Satyaki, all afire.'"

CANTO 121

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Beyond noon, O Rajan, another dreadful battle, marked by roars and bellows, deep as those of thunderheads, ensues between Drona and the Somakas. Drona, keened for a bloodbath, advances against the Pandavas. The pot-born magnificent son of Bharadwaja, always serving your cause, cuts down many leading enemy warriors, why, even as if he sports in battle.

Then the mighty maharatha of the Kaikeyas, irresistible Brihadkshatra, the eldest of five brothers, challenges him. Like a great cloud mass emptying itself over Gandhamadana, he lashes torrents of arrows down on Drona. Drona looses five and ten stone-whetted, golden-winged barbs at Brihadkshatra but the Kekaya prince shatter them all in flight. Drona, the Brahmana bull shoots eight whistling shafts at him; these, too, Brihadkshatra cuts down.

Your troops are filled with amazement at the prince's feat. Applauding Brihadkshatra himself, Drona invokes the Brahmastra and looses that celestial ayudha at the Kekaya prince, who, quicker than thinking, extinguishes it with a Brahmastra of his own. Immediately, he strikes the surprised Acharya with a terrific volley of sixty glittering shafts. Drona,

provoked, unleashes a formidable missile at his adversary, a bolt of lightning that plunges through Brihadkshatra's armour, his body and flies on like a black cobra, hissing into the earth behind him.

Pain screaming through his every nerve, filled with rage and rolling his handsome eyes, Brihadkshatra drills Drona with seventy arrows; with another, he gores the Brahmana's sarathy through his very vitals. Lifting his archery, Drona now shoots so ferociously at the Kekaya prince that Brihadkshatra staggers in his chariot, his limbs turning weak.

In a flash, Drona kills his horses, his sarathy, cuts down that brave prince's standard and regal chatra. And then, as Brihadkshatra stands helpless, shocked by the raging Brahmana's tirade, Drona serenely blows his heart to shreds with another perfect arrow and that radiant hero falls dead.

Seeing Brihadkshatra die, Dhrishtaketu, son of the Kaikeya maharatha Sisupala whom Krishna killed at Yudhishtira's Rajasuya yagna, cries to his charioteer, "Suta, take me to where Drona stands, slaughtering the Kaikeya and the Panchala hosts!"

His charioteer turns his fleet of Kamboja horses towards Drona, and Dhrishtaketu, king of the Chedis, swelling with fury and prowess, flies at the dreadful Brahmana, like an insect towards a blazing fire to be consumed. And like a man rousing a tiger from sleep, he rakes Drona, his red chargers, his ratha and standard first with a burst of sixty shafts and again with many others. Drona the tiger responds with a razor-faced arrow winged with vulture feathers, neatly bisecting Dhrishtaketu's bow. The Chedi picks up another bow and draws blood from Drona with a flurry of shafts winged with the shiny feathers of kankas and peacocks.

Drona kills Dhrishtaketu's noble horses, strikes off his sarathy's head and wounds him direly with another five and twenty robust arrows. Dhrishtaketu jumps down from his ratha with a mace and hurls it at Drona like an angry naga. Seeing the heavy gada, hard as adamant and inlaid with gold, fly towards him like Death, Drona smashes it to dust with a thousands shafts loosed in the heart of an instant; the earth echoes with the report of that weapon being blown apart.

Now the wrathful and fearless Dhrishtaketu hurls a spear embellished with gold at the Brahmana. Drona slices the lance into slivers with five breathtaking shafts; and it falls onto the ground like a serpent mangled by Garuda. Not pausing, Drona looses another keen barb that cleaves the Chedi

king's kavacha, his muscled chest and dives into the earth behind him like a swan into a lake overgrown with lotuses. And Sisupala's son keels over, dead. As a hungry blue jay seizes and devours a little insect so does Drona take the life of Dhrishtaketu.

When Dhrishtaketu dies, his enraged son, a considerable warrior himself, attacks Drona. Him Drona smilingly despatches to Yamaloka, like a great tiger in the deep vana killing a fawn.

While the Pandavas, O Bhaarata, are thus being thinned, the heroic son of Jarasandha charges Drona and covers the Acharya with such an opacity of arrows that the Brahmana is briefly invisible, like the sun hidden by black clouds. Then Drona, the scourge of the Kshatriyas, looses a hundred thousand deadly shafts at the gifted prince and kills him in the very sight of all the other great archers.

Truly, Drona is like Yama the Destroyer, jaws agape, swallowing every warrior who dares confront him. Once again roaring out his own name and his lineage in ringing proclamation and challenge, the Brahmana who has abandoned is swadharma and is far more terrible than any Kshatriya, swathes the Pandava host with millions of arrows. Each of these is engraved with his name and they massacre men, elephants and horses in thousands like the Asuras were once slain by Sakra; the Panchalas begin to tremble like a herd of cattle beset with winter's cold.

Indeed, an awful bewailing arises from the terrified Panchalas, scorched by the sun above and made ashes by Drona below. Benumbed by Drona, the greatest Panchala maharathas feel like men whose thighs have been seized by makaras.

Then, Rajan, the Chedis, the Srinjayas, the Kasis and the Kosalas band together and, with great heart attack Drona all together, roaring to one another to embolden themselves, "Drona is slain! Drona is dead!"

These Naravyaghras fall upon the illustrious Drona, bent on sending the fulminant Brahmana to Yama. But the implacable Drona annihilates those brave warriors, especially the greatest ones among the Chedis; and, struck brutally by Drona's shafts, the Panchalas quail.

They call loudly to Bhimasena and Dhrishtadyumna, crying, "This Brahmana has performed the most terrible tapasya and acquired great punya, for now, inflamed by rage, he consumes the greatest Kshatriyas. A Kshatriya's dharma is battle; a Brahmana's, mahatapasya. A Brahmana galvanized by tapasya and gyana can make ashes of anything with just his

angry gaze. Here countless great Kshatriyas, O Bhaarata, have been blasted by the fire of Drona's astras. The illustrious Drona has abandoned all restraint and devours our troops as he pleases, while none can stand before him."

At this, Kshatradharman, Dhrishtadyumna's mighty son, severs Drona's bow in his hands with a crescent-tipped shaft such as the Acharya himself favours. Drona, bane of the Kshatriyas, is further incensed, and takes up another bright bow and in a blur transfixes Kshatradharman to his flagstaff with an arrow through his heart.

Now the Pandava troops quake with fear. The redoubtable Chekitana falls upon Drona and bloodies his torso with ten fulvid arrows; he pierces Drona's charioteer with four shafts and his chestnut horses with another four. The Acharya ablaze pierces Chekitana's right arm with sixteen arrows, his standard with another sixteen, and his charioteer with seven. With his charioteer killed, Chekitana's horses bolt, dragging his chariot with them, and filling the Panchalas and the Pandavas with more panic yet. And dominating, resplendent, terrifying Drona routs the united forces of the Panchalas and the Srinjayas all around him. Ah, Raja, he is beyond being merely magnificent.

The venerable Drona, full five and eighty years of age, dark in complexion and with pure white hair, dashes all over the battlefield like a youth of sixteen. Rajan, his enemies look upon him as none else than Vajradhari Indra himself come to hunt them.

Then the mighty-armed and intelligent Drupada says, "This vile and dreadful Brahmana is killing noble Kshatriyas like a hungry tiger killing small animals. The sinful Duryodhana will surely find the most vicious hell for himself in the next world. It is through his greed that countless great Kshatriyas lie dead the field like mangled bulls, weltering in their own blood and becoming food for dogs and jackals."

Saying this, O Rajan, Drupada, the lord of an akshauhini, sets the Parthas at its head, and rides with great speed towards Drona.'"

CANTO 122

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'When the Pandava army is set upon from all sides, the Parthas, the Panchalas and the Somakas retreat to a great distance. O Bhaarata, during this harrowing battle, reminiscent of the pralaya at yuga's end, Drona, straddling the field, repeatedly roars, shaking earth and sky and continues to obliterate the Panchalas and the Pandavas.

And when Yudhishtira can find no succour in his extreme distress, he begins to wonder how the war can ever be won as long as the Brahmana, his old Acharya, is alive. Looking around him desperately for Arjuna, Yudhishtira sees neither him nor Krishna. Not finding the Naravyaghra who flies Hanuman on his banner and not hearing the twang of the Gandiva, and not seeing Satyaki anywhere either, the Dharmaraja loses all peace of mind.

Yudhishtira, fearing the world's censure, begins to think of Satyaki. "I sent the brilliant Satyaki, dispeller of the fears of friends, to follow Arjuna. Earlier I had only one source of anxiety, but now I have two. I should have some tidings of both Satyaki and Dhananjaya by now. Having sent Satyaki to follow Arjuna, whom can I now send to follow Satyaki? If I try to find intelligence only of my brother without enquiring after Satyaki, the world will reproach me. They will say, 'Yudhishtira Dharmaputra seeks only his

brother and leaves Satyaki of Vrishni's vamsa, the hero of unfailing prowess, to his fate!'

Fearing as I do the reproach of the world, I will send Bhimasena to find the noble Yuyudhana. The love I bear for the invincible Satwata is no less than the love I have for Arjuna, the Parantapa. Ah, I fear I have set the delighter of the Sinis a task more difficult than he can accomplish on his own. Yet, either at a friend's request or for honour, he has pierced deep into the Bharata army like a great Makara into the ocean. Loud is the outcry I hear from enemy heroes, fighting together against him. They appear to be too many for him and I must think quickly of rescuing him.

Bhimasena should go to the two mighty maharathas. There is nothing on earth that Vrikodara cannot face and if he fights with resolve, he is a match for all the archers in the world and with the might of his arms he can stand by himself against all his enemies. It is relying on the strength of arms of noble Bhima in the wilds that we returned from our exile and have never been vanquished in battle.

If Bhimasena joins Satyaki, both Satyaki and Arjuna will find great and real support, and I will be anxious for them anymore. Both of them are masters of weapons and Krishna protects them both. Yet, I will allay my own anxiety and send Bhima after Arjuna and Satyaki. No one can then accuse me of being carless of Yuyudhana's life."

Making up his mind, Yudhishtira tells his charioteer, "Drive me to Bhima."

His sarathy does as he is told. Typically, once he sees Bhima before him, Yudhishtira is filled with remorse, and begins to press Bhima with diverse solicitations. Finally he says, "O Bhima, I do not see Arjuna's standard—he who on a single ratha vanquished all the Devas, the Gandharvas and Asuras!"

Bhimasena replies, "Never before have I seen or heard you so agitated. Indeed, in the past, when we were stricken with grief, it was you who were our comforter. O King of kings, stop your prevarication and command me what I should do, for there is nothing that I cannot do for you. O Kurusathama! Do not be unhappy."

Then, with a sorrowful face and his eyes bathed in tears, and sighing like a cobra, Yudhishtira says to Bhimasena, "We hear the repeated blasts on Panchajanya that Krishna wrathfully blows. Ah, I fear they are telling us that your brother Arjuna lies dead on the field and that Krishna is fighting.

Our Arjuna, to whom we always turn when in trouble even as the Devas to thousand-eyed Indra, has fought his way deep into the Kuru army on his quest for Jayadratha. I know this, my Bhima, but he has not returned.

Dark in complexion, youthful in years, with wavy locks, exceedingly handsome, broad of chest and with long arms, with the tread of an angry elephant, with eyes like chakras the colour of burnished copper, the mightiest maharatha, this brother of yours, Arjuna, always terrifies his enemies. This is the cause of my grief, Parantapa! My pain increases like a fire fed with libations of ghee, because of Arjuna, as well as for Satyaki. I am dazed with sorrow for I do not see his banner emblazoned with great Hanuman.

Oh, I have no doubt that he has been killed and that it is Krishna who now fights. Know also, Bhima, that I fear that the other tiger among men, the mighty Satyaki, is also slain. Alas! Satyaki followed in the wake of Arjuna out of his great love. Without seeing Satyaki, too, I am benumbed by grief.

O Kaunteya, if you think it your dharma to obey me, you must rush to Arjuna and Satyaki. O you who know dharma well, remember that I am your eldest brother. You should consider Satyaki dearer to you than Arjuna himself. Satyaki went forth after Arjuna for my sake, following a trail that only the noblest men can tread. Now you must follow after Yuyudhana and upon finding the two Krishnas and Satyaki of the Satwata vamsa, safe, send me a message, O son of Pandu, beloved Bhima, by giving a loud roar."

CANTO 123

JAYADRATHA-VADHA PARVA CONTINUED

Bhima replies, "The two Krishnas have gone in the ratha which once carried Brahma, Isana, Indra and Varuna to battle, so they can be in no danger. However, to obey your command, my brother, look, I too ride after them! Do not be anxious. As soon as I meet those Naravyaghras, I will send you the message you want with a roar of joy.'"

"Sanjaya says, 'Bhima prepares to set out and repeatedly entrusts Yudhishtira's care to Dhrishtadyumna and other friends, saying, "You know how Drona is always looking to seize Yudhishtira by any means. Indeed, O son of Drupada, I should never set my riding out to help Arjuna and Satyaki above my duty to protect the king. But because he has himself commanded me to go, I cannot disobey him. I will go where Jayadratha, the wretched king of the Sindhus waits in the suchimukha vyuha, at the point of death. In truth, I should only do what Arjuna and Satyaki asked me to, and remain here beside Yudhishtira. But, my dearest friend Dhrishtadyumna, I am helpless and entrust my brother's care to you. You must protect him at any cost. Of all tasks, this is your highest duty today."

To this, Dhrishtadyumna replies, "I will do as you wish. Go, O son of Kunti, without anxiety of any kind. Without killing me, Drona will never

harm or take Yudhishtira. And Drona fears me more than any other warrior for he knows that his death is written at my hands."

Thus entrusting Yudhishtira to Dhrishtadyumna and saluting his elder brother, Bhimasena rides forth in search of Arjuna. Before he leaves, Yudhishtira embraces Bhimasena and sniffs his head affectionately and blesses him, for it is well known that Bhima has always been his favourite brother. After worshipping a number of Brahmanas, circumambulating them in pradakshina; after gratifying them with many gifts; after touching the eight kinds of auspicious articles and drinking potent kairataka honey, Bhimasena, the shura of all shuras, the corners of whose eyes have turned red with intoxication, feels that his natural, boundless strength has doubled.

The Brahmanas perform propitiatory ceremonies for him, various omens indicating success greet him; and seeing all this, he already feels the delight of anticipated victory. Favourable winds begin to blow to predict his success. Then, Mahabaho Bhimasena, foremost of maharathas, strongest man on earth, decked with earrings and angadas, and his hands cased in leather gauntlets, mounts his excellent ratha. His priceless armour made of black steel inlaid with gold, looks like a cloud charged with lightning. Yellow, red, black and white robes gracefully cover his great body. Also wearing a coloured cuirass that protects his neck, Bhimasena is as resplendent as a cloud ornamented with a rainbow.

Just as Bhimasena is on the point of setting out, we hear the fierce blasts of Panchajanya again, which can fill the three worlds with fear. Yudhishtira says to Bhima, "The Vrishni hero blows his conch again and fills the earth and sky with its thunder. Surely, Arjuna has fallen and Krishna now fights the Kurus. I am certain that Kunti, Draupadi and Subhadra, with their relatives and friends, have all seen inauspicious omens today. So fly to Arjuna, my brother, for all the world seems empty to my eyes that long to see Dhananjaya and Satyaki."

Bhima puts on his leather gloves, takes up his bow, calls for the drums to be beaten, blows his conch with great force and roaring like ten lions, pulls on his bowstring, shaking the field and making his enemies' hearts tremble. Assuming a dreadful form, he rides out in his great chariot yoked to horses of the finest breed, gifted with the speed of the wind or thought, their reins held by Visoka and whinnying furiously as they dash ahead into the fray.

Losing a gale of arrows, powerful as his father the Wind, be quickly begins to raze the enemy vyuha, while the valiant Panchalas and the Somakas follow him, like the Devas following Maghavat.

The brothers Dusasana, Chitrasena, Kundabhedin, Vivimsati, Durmukha, Duhsaha, Sala, Vinda, Anuvinda, Sumukha, Dirghabahu, Sudarshana, Suhasta, Sushena, Dirghalochana, Abhaya, Raudrakarman, Suvarman and Durvimochana surround him and these resplendent shuras attack him with their troops. Bhima is at them with the wild imperiousness of a lion hunting herds of deer. They loose devastras and other incandescent arrows that cover him like clouds shrouding the sun.

Blasting them out of his way, truly like some towering gale of his father Vayu, Bhima attacks Drona's elephant-force and covers them with fire. In no time, the Vayuputra demolishes that division and those that remain alive bolt in all directions. Like animals in the forest terrified at the roar of a Sarabha, the elephants all run, with frightful cries. Racing along, Bhima comes upon Drona's main host.

The Acharya checks his advance, like the continent resisting the surging sea and, smiling, strikes Bhimasena on his forehead with a shaft whereupon he looks like the sun with his rays streaming up. Drona thinks that Bhima will show him reverence as Arjuna had, and says to him, "Mighty Bhimasena, you cannot enter my vyuha without vanquishing me! Krishna, with your brother, went into my army with my consent, but you will never succeed."

Bhima, enraged, his eyes the colour of blood, red or burnished copper, replies roughly, "O wretch of a Brahmana, it cannot be that Arjuna entered this host with your consent. He is invisible and can break into an army commanded by Sakra himself. If he offered you reverence, it was only because he respects you. But know, O Drona, that I am not compassionate like Arjuna. I am Bhimasena your enemy.

We regarded you as our father, Acharya, and ourselves as your sons and so we were always humble before you. However, when you speak to us as you do today, and fight us with devastras, all that is a thing of the past. You regard yourself as our enemy, so let it be as you wish. I am Bhima and I will now show you the force of my enmity!"

And Bhima whirls a great mace, like Yama himself twirling his danda, and hurls it at Drona like lightning. Drona leaps out of his chariot in the nick of time and Bhima's massive gada shatters the Brahmana's ratha,

killing his horses and sarathy in an explosion of wood and blood. Then Bhima destroys countless Kuru warriors, truly like a tempest felling trees. Your sons once more surround him while Drona, mounting another chariot, returns to the mouth of his vyuha and remains there, recovering himself, waiting for Bhima to come to him again.

The infuriated Bhima covers the chariot-division before him with showers of arrows, with force not yet seen on the field. Your sons, the maharathas, fight back manfully. Dusasana casts an iron spear at his cousin; Bhima divides it neatly, marvellously along its length as it flies towards him. With three immaculate shafts he kills your sons Kundabhedin, Sushena and Dirghanetra; he beheads your heroic son Vrindaraka, pride of the Kurus. He next despatches your sons Abhaya, Raudrakarman and Durvimochana.

Your other princes then surround Bhima, and shower fulminations of arrows over him, like lashing rain upon the mountain breast at summer's end. And like the mountain does Bhima receive those heavy salvos. Bhima feels no pain and smiling awfully sends your sons Vinda, Anuvinda and Suvarman to Yama. He does not pause and blows your son Sudarshana's chest apart, killing him instantly.

The titanic Pandava trains his wrath on the rathas of your army, and within moments overwhelms them with his fury and they flee in all directions. Like a herd of frightened deer, your sons terrified by Bhimasena, all turn and flee from their dreadful cousin. He, however, goes coursing after their vast legion and careening everywhere as he belabours your warriors from every side. Your best soldiers spur their horses, as swiftly as they can go, away from the force of nature that is Bhima come hunting them.

Stupendous Bhimasena gives roar after shattering roar, slaps his armpits like peals of thunder, further deranging your rathikas, and flares on towards Drona's main vyuha, trampling over the corpses with which he has scattered the field.'"

CANTO 124

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'After Bhima mows down the chariot-division, Drona, smiling, shrouds him in a downpour of arrows to stop his furious progress. However, Bhimasena confounds your army with his powers of maya and absorbs the Acharya's fusillade, while your sons attack him again. Inspired by your princes, many kings, all great archers, rush to surround him.

Bhima grins fearsomely, gives a great roar and casts a mace at them like a thunderflash, like Indra's very Vajra. Blazing with splendour, emitting streaks of lightning, that mace fills the whole world with a deafening sound and overwhelms your soldiers. It terrifies your sons and your other warriors flee again in alarm, with loud cries. Many foot-soldiers fall where they stand at the unbearable sound made by the fierce gada; many maharathas fall out of their chariots.

The occult and magical mace flies everywhere, killing hundreds; it flies back into Bhima's hands and he casts it, again and again. Slaughtered by Bhimasena's great gada, once given him by Mayaa Danava, all your warriors run away in fear, like deer attacked by a monstrous tiger. The colossal Bhima demolishes the enemy, blasting his way through their ranks

in a furrow of blood. He tears his way through your army like Garuda of the beautiful feathers.

Rajan, while Bhimasena, the great leader of chariot-divisions, brings bloody carnage to your troops, Drona rushes at him again and stops him still with a supernatural volley of shining arrows; Bharadwaja's son roars in triumph and fear seizes the Pandavas. Yet another feverish duel develops between Drona and Bhima, this one also like the Devasura yuddha of yore.

Drona's luciferous astras consume brave Pandava warriors, thousands of them. Losing all control of himself, with a roar like none heard before during this war, Bhima shuts his eyes, leaps down from his chariot and runs straight at Drona's ratha, ignoring all the arrows that pierce him on his mad way like a massive bull might the rain that falls upon him.

Staggering Bhima seizes Drona's ratha by the shaft, and lifts it above his head and flings it down smashing it into shards. However, Drona nimbly jumps out of his chariot just before Bhima seizes it, and running with some celerity, quickly mounts another chariot and with his sarathy whipping his horses to great speed, the Acharya retreats, mildly dazed by Bhima, to defend the entrance to his vyuha again. Who has ever thought of a feat like the one Bhima performs, let alone seen such a thing?

Bhima quickly remounts his ratha and once more advances imperiously towards your son's army, defying all the enemy warriors like a mountain a surging sea. As he forges on, he destroys the Kshatriyas before him like a tornado uprooting rows of trees.

Bhimasena now erupts on the Bhoja troops led by Kritavarman, and flattens them. He affrights them with the very sound of clapping his huge hands; he overwhelms them like a tiger a herd of cattle. Blasting through the Bhoja division, with blood spraying all around him as he goes, and through the Kambojas as well as countless tribes of Mlecchas, he sees some way ahead of him the splendid Satyaki, fighting like an army by himself! Bhimasena flashes on relentlessly, anxious now to catch sight of Arjuna.

After he effortlessly blows his way through all your warriors, in scarcely any time at all, the gale that is Bhimasena finally sights Arjuna, fighting fervidly to reach and kill Jayadratha. And seeing his brother, Bhima gives the roar that Yudhishtira wanted of him; he roars and roars as the greatest thunderheads do during the monsoon, exhilarating his own forces and making his enemies' blood run cold.

At the heart of the raging battle, Arjuna and Krishna hear those awesome roars, and they reply with roars of their own, elated and eager to lay eyes on Vrikodara. Then, they resume their hot charge to discover Jayadratha, for their time is short. Far away, Yudhishtira clearly hears Bhima's roars and then in delight he hears Arjuna and Krishna roaring as well. In a moment, all Yudhishtira's anxiety leaves him and, a smile wreathing his noble face, he repeatedly prays for Dhananjaya's success.

While Bhima continues to bellow out his roars, to make certain that his brother has heard him above the bedlam of the war, Yudhishtira happily says to himself, "Bhima my brother, you have indeed sent me the message I asked for. You have indeed fulfilled the wish of your brother. Those who have you for their enemy can never be victorious!

It is our great good fortune that Arjuna Savyasachin is still alive and the heroic Satyaki as well.

It is my great good fortune that I hear both Vasudeva and Dhananjaya roaring as they do. Arjuna, who vanquished Sakra himself in battle and gratified Agni in the Khandava vana, still lives and my hope surges high within me again that we shall yet win this horrible war.

A benign providence has kept Arjuna Parantapa, on whose might we rely, alive.

Truly, it is kindly fate smiling on our cause that Partha, who vanquished the Nivatakavachas, whom the gods themselves could not kill, still lives.

It is through good fortune that Dhananjaya, who crushed all the Kauravas come to seize Virata's kine outside the Matsya king's city, still lives.

Ah, the Partha who slew fourteen thousand Kalakeyas, still lives—through sheer good fortune and against all likelihood.

It is because of great destiny that the Vijaya, who for Duryodhana's sake vanquished Chitraratha, the Gandharva king in the forest, still lives.

Only providence has kept my Arjuna, always dear to me, who wears the kirita and golden garlands, who is Swetavahana of the white steeds, with Krishna himself for his sarathy, alive.

Ah, I am still anxious. Will Arjuna, burning with grief over the death of his son, succeed in his most difficult mission to kill Jayadratha? After he fulfills his vow, protected by Vasudeva, will I see Arjuna again before the sun sets?

Will the killing of Jayadratha, who is devoted to Duryodhana, break our enemies' spirit? Will they make peace with us when Jayadratha dies? Seeing his brothers all killed by Bhimasena, will he make peace with us? Seeing other great warriors lying prone on the ground in the piquant postures of death, will the dark-hearted and obdurate Suyodhana give way to remorse? Will our enmity not cease with the single sacrifice of Bhishma? Will Duryodhana make peace with us to save the remnants of what is still left to him and us?"

Diverse reflections of this kind pass through the mind of Yudhishtira, who is overwhelmed with compassion. Meanwhile, the war between the Pandavas and the Kauravas continues to rage.'"

CANTO 125

JAYADRATHA-VADHA PARVA CONTINUED

"Dhritarashtra says, 'While mighty Bhimasena roars repeatedly and loud as thunder, which of our heroes surround him? I do not know of a warrior in the three worlds, Sanjaya, who can face an angry Bhimasena armed with a gada and resembling Death himself. Not even Sakra himself can stand against our Bhima, who can destroy a ratha with a ratha and an elephant with an elephant.

Who among those devoted to Duryodhana dares to do battle with an incensed Bhimasena, ardently engaged in slaughtering my sons, like a forest fire consuming dry leaves and grass? Who are they that encircle Bhima after seeing him slay my sons one after another like Yama himself? I do not fear Arjuna, Krishna, Satyaki or the fire-born Dhrishtadyumna as much as I do Bhima. Tell me, O Sanjaya, who are the heroes that attack the conflagration that is Bhima, who devours my sons?'

Sanjaya says, 'While maharatha Bhimasena roars and roars, the great Karna cannot bear it and rushes at him with a shout. Karna bends his bow forcefully, reveals his vehement prowess, and stops Bhima's rampage like a lone great tree withstanding a hurricane. And Bhima, finding Vikartana's

son before him, flares up in wrath and charges at him, unleashing a thick torrent of arrows at the Sutaputra.

Karna serenely faces all these thunderbolts and shoots as many back at Bhima. All the other warriors, maharathas and horsemen, tremble when they hear the resounding twanging of the bowstrings of those two. Indeed, to all the great Kshatriyas there the dreadful bellowing of Bhimasena seems to fill all the earth and the sky, so both quake with it. All around him, bows clasped in the hands of warriors drop from their hands turned weak by the Pandava's terrific yells and roars. And horses and elephants, O Rajan, spray urine and dung in fear.

Various fearsome evil omens make their appearance. The sky swarms with dark flights of vultures and kankas during the remarkable duel between Bhima and Karna. Then Karna strikes Bhima with twenty arrows and quickly pierces his charioteer also with five. Mighty Bhima, with a smile, looses four and sixty sizzling shafts at Karna. Karna responds, O Rajan, with four flaming astras, which Bhima adroitly smashes into fragments. Now Karna covers him with dense showers of arrows, and Bhima breaks Karna's bow and strikes the Suta's son with ten perfect arrows.

Maharatha Karna, of terrible deeds, takes up another bow and stringing it quickly, strikes Bhima savagely with countless cruel barbs. A livid Bhima drills three straight and vigorous shafts into Karna's chest. O Bharatarishabha, with these barbs protruding from his breast, Karna looks as stunning as a mountain with three peaks; blood begins to flow from his wounds like rills of red chalk flowing down the mountain.

Wounded and bleeding, Karna is a little distraught. He strikes Bhima with one shaft of exceptional force, then assails him with hundreds, why, thousands of quicksilver barbs. Suddenly shrouded in Karna's torrid arrows, Bhima, unperturbed, almost playfully severs Karna's bowstring; then, with a broad-headed arrow, he strikes off Karna's charioteer's head in a red burst and, next moment, kills the Sutaputra's four horses. Karna, his pride sorely wounded, is forced to jump down from his chariot and hastily mount Vrishasena's ratha.

And after vanquishing Karna, the roar that erupts from Bhima is louder than any gone before; it is like booming thunder. Hearing that roar, Yudhishtira is elated knowing that Bhimasena has defeated Karna. The warriors of the Pandava army also blow their conches from all sides and your warriors, hearing this noise, shout and roar back defiantly, and sound

their horns and conches. Arjuna pulls resonantly on the bowstring of the Gandiva and Krishna blows the Panchajanya. Yet, drowning all these sounds, all Kurukshetra hears the bellowing of Bhima, O Sire!

Karna and Bhima loose storms of flawless arrows at each other. While the son of Radha shoots his arrows calmly, the son of Pandu does so with great force.'"

CANTO 126

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'After routing your army, Arjuna and Bhimasena go after Jayadratha, while your son Duryodhana rides to Drona astride his single ratha, thinking on the way about what he must say and do. His ratha endued with the speed of the wind, flies along towards Drona. His eyes red with anger, your son tells the Acharya, "O Parantapa, Arjuna, Bhimasena, the invincible Satyaki and many other maharathas have put our troops to rout and are nearing Jayadratha by the moment.

O bestower of honours, how have both Satyaki and Bhima bested you? Foremost of Brahmanas, your defeat at the hands of Satyaki, Arjuna, and of Bhimasena is like the ocean drying up: incredible to us all. All our warriors blame you and ask loudly, 'How has Drona, the greatest master of the astra shastra, been vanquished?'

When three maharathas have vanquished you in succession, it seems that I will surely lose this war. Acharya, tell me now what you have to say on what awaits us since what has happened is past and irretrievable. Think now of what remains and say quickly what we should do next to save Jayadratha's life."

Drona replies, “I have reflected upon this, Duryodhana, and listen to what I have to say. As yet only three great maharathas among the Pandavas have overwhelmed us. We have as much to fear from those behind these three, as we have to dread those that have gone ahead. Where Krishna and Dhananjaya are, our fear must be greatest. They have attacked the Bharata army, both on the front and now from behind. Surely, now protecting Jayadratha is our main task. The Sindhu is terrified of Arjuna and deserves our protection. And now the fearless Satyaki and Bhima both hunt Jayadratha. And all this is the result of the game of dice that Sakuni contrived.

Nothing of final worth was won or lost in the Kuru sabha during the game of dice. But this sport that we are engaged in now will fetch real victory or defeat. The apparently innocent die, which Sakuni cast in the Kuru sabha, have turned into deadly arrows that claim millions of lives. Today, O Rajan, Kshatriya warriors are the dice players, their lethal arrows are the long dice, and the wager is Jayadratha’s life.

There is only one thing for us to do: without care for our lives, we must fight to save him from Arjuna. Today the game has become real; and here on Kurukshetra, where our greatest warriors guard Jayadratha, is where we will find final victory or defeat. So, ride with all speed to support the maharathas who are already engaged in saving his life. I myself will stay here and direct other assistance to you, while holding up the joint advance of the Pandavas and the Srinjayas.”

At the Acharya’s command, Duryodhana flies with his legions towards Jayadratha, now determined to accomplish the difficult task of saving him. Meanwhile, the two guardians of Arjuna’s chariot-wheels, the Panchala princes Yudhamanyu and Uttamaujas, are attempting to rejoin Arjuna by skirting around the Kuru array. You may remember, O Dhritarashtra, that earlier, while Arjuna penetrated into your host, Kritavarman stopped the Panchala brothers. Now, seeing them go around his army, Duryodhana loses no time in engaging them in fierce battle.

Yudhamanyu and Uttamaujas, both known to be great maharathas, stretch their bows and attack Duryodhana fiercely. Yudhamanyu strikes Duryodhana with twenty arrows, and his horses with four shafts. But, with a single arrow, Duryodhana demolishes Yudhamanyu’s standard, with another his bow, and finally with a wedge-headed arrow, fells Yudhamanyu’s charioteer from his niche, stunning but not killing him. Again, he rakes

Duryodhana's horses with four more arrows, and then, in ferocious inspiration, plunges thirty barbs in a blink straight into your son's chest.

Equally animated, Uttamaujas kills Duryodhana's sarathy with gold-embellished arrows. Duryodhana in rage brutally kills Uttamaujas' four horses and his two Parshni charioteers. Uttamaujas quickly jumps down from his useless ratha and clambers onto his brother Yudhamanyu's chariot. Red-eyed, he kills Duryodhana's horses.

Yudhamanyu immediately severs Duryodhana's bow and shreds his leather shooting gloves. Your son, the bull among men, leaps down roaring from his ratha with a great mace in his hand and rushes headlong at the Panchala princes. Seeing him come at them, like Yama himself with his cudgel, Yudhamanyu and Uttamaujas hastily jump out of their ratha.

Then Duryodhana, wrath incarnate, pulverizes the chariot in frenzy; with manic blow after dreadful blow he makes a pulp of blood and bone of the horses and their charioteer. Continuing to vent his blind fury, he shatters the gold-inlaid wooden ratha into fragments, which he then drives down into the earth with an uncontrolled barrage of blows. Finally spent, Duryodhana, his eyes still red as plums, climbs onto Salya's nearby chariot.

Meanwhile, those two Panchala maharathas also mount two other chariots and drive on towards Arjuna.'"

CANTO 127

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'At the chaotic heart of the general pandemonium, Karna and Bhima duel again, like two great wild elephants in rut in the heart of a wild jungle.'

Dhritarashtra says, 'Tell me about the duel between Bhima and Karna, as they fight not far from Arjuna's chariot. Earlier Bhimasena defeated Karna, so how does the mighty Karna now fight Bhima? How does Bhima fight the Suta's son, whom so many say is the greatest maharatha on earth? Dharmaputra Yudhishtira, having prevailed over Bhishma and Drona, does not fear anybody more than he does Karna; indeed, he passes sleepless nights from fear thinking of him.

So say, O Sanjaya, how Bhima faces great Karna, who is always devoted to Brahmanas and never flees a battle? Karna now knows that he is the Pandavas' brother, and feels kindly towards them. He also remembers the solemn word he gave Kunti that he would not kill any of her sons other than Arjuna. Then how will he vanquish mighty Bhima? As for Bhima, he only remembers all that the Suta's son inflicted on him, his brothers and their beloved Panchali. Tell me how he fights Karna.

My son Duryodhana has put his faith most of all in Karna to overcome all the Pandavas in this war. How does Radheya, in whom my wretched son rests his hope of victory, fight Bhimasena of terrible deeds?

How does Bhima fight the Sutaputra, relying upon whom my sons chose to fight this war against the maharatha sons of Pandu? Burning within himself to recall all the indignity and injuries that Karna has heaped upon the Pandavas, how does Bhima contend with him?

How, indeed, does Bhima face Karna in single combat, Karna is endowed with such valour that he subjugated all this Earth on a single ratha, for Duryodhana's sake? How does Bhima fight this son of a Suta, who was born wearing blazing golden kundalas like drops of the fiery sun?

You are a masterly narrator, O Sanjaya! Tell me, therefore, in detail, how the duel unfolds between these two incomparable heroes; tell me who among them is victorious?'

Sanjaya replies, 'Maharatha Bhimasena is anxious to leave Karna behind him and join Krishna and Dhananjaya. However, the Sutaputra lashes him with relentless flights of arrows, and holds him up. The mighty son of Adhiratha, his face handsome, radiant as a full-blown lotus, and lit up with a smile, challenges Bhimasena to fight him again.

Karna says, "O Bhima, I did not in my dreams ever think that you were a coward who would show his back to a battle. But why else do you run from me in such haste to find Arjuna? O delighter of the Pandavas, this is not becoming of a son of Kunti. Stay and show me your valour, if indeed you are at all valiant. Come, loose your fiercest arrows at me!"

Bhimasena, expectedly, is cut to the quick by Karna's sneering challenge; growling, he turns his chariot around and rushes fuming at Karna. Bhima Parantapa, Pandu's choleric son who has killed so many of your princes, my lord, looses a windstorm of arrows like his father Vayu at the calm Sutaputra. The titanic Vayuputra now wants to kill Karna as quickly as he can.

O Rajan, Karna, with the tread of a royal elephant, effortlessly cuts down Bhima's frenetic torrents with just a handful of astras. With his superior knowledge of the art of war, Karna takes on the aspect of a great Acharya. He seems to mock and even toy with Bhimasena with his light-swift, feather-light touch, as the infuriated Pandava fights with great prowess but little finesse or restraint. Bhima seethes at Karna's amusement,

which the many brave warriors gathered all around to watch this duel, witness.

Roaring and his eyes bulging, Bhima strikes Karna through his chest with a tempestuous clutch of calf-toothed barbs. He pierces the Suta's son, who now wears rainbow-hued armour after Indra took the golden kavacha he was born with, with three and seventy powerful shot arrows of beautiful feathers; he strikes Karna's horses sheathed in golden armour, each with five stormy barbs.

Then, in the twinkling of the eye, Karna raises his archery to a supernal level, covering Bhima, his chariot, his horses and sarathy with a network of arrows as delicate and perfect as it is violent. Next moment, with untold ferocity, the Sutaputra pierces the Pandava's impenetrable armour with sixty-four lethal barbs that plunge deep into the hulking Bhimasena's massive body.

Briefly startled, Mahabaho Vrikodara entirely disregards the onslaught, for he who once drank Nagamrita feels no pain whatever at being struck deep by Karna's missiles like serpents of virulent venom. Never flinching, Bhima rakes Karna with thirty-two flat-headed shafts, loosed with indescribable force. Mighty Karna shrugs off these arrows with the greatest disdain and again envelops Bhima in a cloud of fire.

In truth, Karna, who is beyond compare and who knows that Bhima is his brother, fights Bhima with mildness, while Bhima, his heart burning with remembering old wrongs, fights with utmost ferocity. Further incensed by Karna's cool manner, his maddening, almost tender smile for which he does not know the cause, wrathful Bhimasena unleashes a swarm of arrows at his enemy that plummet down on him like hunting falcons. Golden-winged and keen, Bhima's shafts cover the superior son of Radha like a flight of insects covering a roaring fire, and are all consumed.

Karna, still languidly, returns Bhima's fire, shaft for shaft, and Bhima cuts all these arrows down with a slew of broad-headed thunderbolts, before they can reach him. Karna, son of Vikartana, chastiser of foes, again swathes Bhimasena with some more intense volleys, indeed, now so profusely that the Pandava begins to resemble a porcupine with its quills erect.

Like the sun containing his own rays, Bhima remains unmoved by the dense clusters of golden-winged, stone-whetted barbs that protrude from

him all over. With all his limbs bathed in blood, Bhimasena looks resplendent as an asoka tree in spring, bearing its flowery burden.

But he cannot countenance what Karna does, still playfully, and, rolling his eyes in rage, he strikes Karna with twenty-five great and long shafts, with all his might. At which, Karna looks like a white mountain with countless snakes hanging from its sides. And once more, Bhimasena, endowed with the skill of a Deva, pierces the undaunted Sutaputra, always ready to lay down his life for honour, with fourteen more stinging shafts.

As Karna receives these, Bhima, now smiling to himself and exerting himself truly to the fullest, breaks Karna's bow, kills his horses, his sarathy and ruptures the Sutaputra's chest with a host of elongated arrows brilliant as the sun. Those winged shafts pierce through Karna's body and into the earth, like rays of the sun piercing through the clouds.

Stricken by these arrows and with his bow destroyed, the haughty Karna's face turns red and, in considerable pain, he takes to another ratha and rides briefly away.'"

CANTO 128

JAYADRATHA-VADHA PARVA CONTINUED

"Dhritarashtra says, 'O Sanjaya, what does Duryodhana say when he sees Karna, upon whom my sons have reposed all their hopes of victory, turn away from the field? How did the mighty Bhima, arrogant of his prowess, fight on? What does Karna do after he faces Bhimasena in that fiery encounter?'

Sanjaya replies, 'Mounting another ratha that is swiftly prepared for him, Karna comes storming back to confront Bhima again; he comes with the fury of the ocean stirred by a tempest; now he comes in rage. Seeing the Sutaputra like that, his brow dark and his face set grim, your sons, Rajan, consider Bhimasena as having been already poured as a libation on the Karna fire.

Furiously pulling on his bowstring and making terrifying sounds with his palms, Karna sends scathing volleys of shafts of dire intent at Bhimasena's chariot. And once more, a pitched and awful duel erupts between the two. Both equally stirred now, both great mahabahos intent on killing the other, they glare at each other as if to consume the other with their very gaze. Their eyes are red as roses and both breathe fiercely, like a couple of snakes.

Like two fighting or two angry Sarabhas, they set upon each other, drawing gushes of blood, mangling each other. Bhima again recalls all that he endured during the game of dice, during his exile in the vana and in Virata's city; he remembers how your sons robbed the Pandavas of their kingdom full of riches; dark images of all their sufferings of the past fourteen years and before, flash before his eyes: all the numerous wrongs inflicted on his brothers and himself and Panchali by you and Karna.

Bhima remembers how you conspired to immolate Kunti and her sons in the house of lac; most of all he remembers the torment of Draupadi in the Kuru sabha. He recalls clearly, as if it were happening again before his eyes, how the bestial Dusasana dragged a wailing Panchali into the hallowed Kuru court, and what Karna said to her then rings in his ears as if all the war around them has fallen hushed: "Take another husband, for your husbands are all dead! The sons of Pritha have sunk into hell and are like sesame seeds without kernels."

Awesome Bhimasena also remembers everything your sons said to the pure Draupadi, telling her that she was now their slave and they would enjoy her as one. Bhima recalls the harsh words that Karna spoke to the sons of Pandu when, attired in deer-skins, they were about to be banished to the vana; he recalls the coarse and unbridled joy that your wrathful, envious and foolish son showed, when he himself was prosperous and the sons of Pritha were plunged in distress. The virtuous Bhima, terrible Parantapa, remembers these and indeed all the sorrows he has suffered since his very childhood, and he is beside himself in a moment, utterly reckless of his very life. He sees Karna before him and Vrikodara, wolf-belly, wants to devour him at once!

Bhima draws his gold inlaid, redoubtable bow and that tiger of Bharata's vamsa, utterly reckless of his life, bears down on Karna, covering him with shining storms of arrows, obscuring the sun. A smiling Karna destroys Bhimasena's arrow showers and pierces him with nine keen formidable bolts. Struck by these like an elephant prodded viciously with a hook, Bhima yet continues to rush at him like an angry elephant.

Blowing his conch then, whose blast is like the sound of a hundred trumpets, Karna turns his fire on Bhima's legion of elephants, horses, chariots and foot-soldiers, agitating them, like a tempest the sea. Bhima undeterred continues to attack the Suta's son with a ceaseless tirade. Now Karna artfully entangles his snow-white horses with Bhima's coloured like

black bears of the Himalaya, and still envelops him with his shining river of arrows.

Seeing the traces of Bhimasena's steeds snarled with those of Karna's, loud shouts arise from your troops. Tangled together, the eight horses look like white and black clouds blown together in the sky. Watching both the heroes in their frenzied duel, the maharathas of your army begin to tremble, as the battlefield, liberally strewn all around with the corpses of men and beasts, is quickly as dreadful as Yama's dark and horrible realms.

The greatest maharathas of your army look upon that terrible duel, like spectators watching some gory sport in an arena, and they see that neither awesome warrior has any advantage over his adversary. They only see the clash of mighty weapons, all this, Rajan, I remind you again, is the fruit of the evil policy of you and your sons.

Both slayers of their foes, both gifted with wonderful strength and skill, they continue to assail each other in absolute ferocity, filling the air and sky with their arrows, razing one another's troops all around. Ah, past glorious is the duel between Karna and Bhima; the sky is alight with the lustre of their arrows like meteors, arrows that are like flights of cranes in the autumn sky.

Krishna and Arjuna also see the fearsome contention between Karna and Bhima, and think that Bhima might be in danger. All around Karna and Bhima, the arrows they loose at each other fell thousands of elephants, horses and men—bloody mayhem rules the field. Blood blows in streams, corpses cover the earth darkly.'"

CANTO 129

JAYADRATHA-VADHA PARVA CONTINUED

"Dhritarashtra says, 'Bhimasena is surely an archer of great skill if he succeeds in balking Karna, who is a greater warrior than anyone. Sanjaya, tell me why Karna, who can challenge the very Devas, with the Yakshas and Asuras, let alone men, could not vanquish Bhima. Tell me more about their duel, for I now believe that either could kill the other.

It is relying upon great Karna that Duryodhana went to war against the Pandavas and Krishna and the Satwatas. But hearing how Bhima repeatedly defeats Karna, I feel faint, O Suta; why, I fear that the Kauravas are already as good as slain because of my son's sins.'

I fear that Karna will not succeed in overcoming the sons of Pritha. In all the battles that Karna fought the sons of Pandu, they have invariably defeated him. Ah, I do believe now that not the Devas led by Indra can quell these Pandavas. Alas that my evil son Duryodhana does not know this. Having vilely robbed Yudhishtira, who is like Kubera himself, of his kingdom and his wealth, my son of little intelligence is like a honey gatherer climbing a tree overhanging a cliff. He still does not see the fall that lies ahead.

Steeped in deceit, he regards the treasures that are not rightfully his belonging to him forever; and in his delusion, he continues to provoke and insult the Pandavas and dharma itself. Sanjaya, I too am a crude soul and ruled by my blind love for my children. I also showed no scruple when I betrayed Pandu's noble sons who observe dharma. Yudhishtira, with great foresight, always wants peace but my sons foolishly think of him as being weak and despise him.

And with all the sufferings and shame they have endured at our hands, the mighty-armed Bhimasena fights Karna. Tell me, Sanjaya, how Bhima and Karna do battle, each intent on killing the other.'

Sanjaya replies, 'Then listen, Rajan, to how the battle develops between Karna and Bhima. By now in considerable rage, Karna, son of Vikartana, lifts his archery and powerfully strikes Bhima with thirty golden arrows; no longer does the Sutaputra fight with any mildness. But the wild and raging Bhima breaks Karna's bow with three exquisite arrows; with a wedge-headed shaft he fells Karna's sarathy from his seat.

In a smooth blur, Karna seizes up a magnificent spear, adorned with gold and lapis lazuli, a thing of beauty but one that is most of all a missile of death. Like Indra casting down his Vajra, Karna hurls that spear at Bhima with force enough to kill the Pandava, and then the Sutaputra roars like a pride of lions! Your sons are exultant to hear that roar; they believe Bhima will die.

However, for all his bulk, Bhima strikes down Karna's spear bright as the sun or fire, deadly as a snake that has just shed its old skin, with seven arrows too swift to see. With no moment's pause, Bhima unleashes a sizzle of splendid arrows, all golden-winged and peacock-feathered, all of which are like Yama's danda.

Mahatejasvin Karna takes up another intimidating bow, its back inlaid with gold, and, stretching it, looses a barrage of arrows at Bhima, who cuts them all down with nine true barbs and he also roars like ten lions. Roaring, and bellowing at each other like two bulls for a cow in season, or like two tigers for the same meat, they continue to loose rivers of arrows at each other, always seeking a fatal lacuna through which they can kill the other.

At times they stand still and glare at each other like bulls pawing the earth, resting briefly. Then, again, the gales of arrows from bows drawn round.

They do their utmost, Rajan, their worst; they scorch each other always with blazing anger and hatred in their eyes, for, they are pure warriors, absorbed in battle, and in the moment all else is forgotten, indeed ceases to exist. Sometimes laughing at each other, at others taunting and mocking each other, and occasionally blowing their conches, they continue to duel upon the very edge of life and death.

Then Bhima breaks Karna's bow at the grip again, and sends his white horses to Yama in a crimson flurry; he fells the Sutaputra's sarathy as well. Finding himself without horses or charioteer and bleeding freely from al his limbs, Karna is plunged into swift anxiety and does not know what to do.

Seeing Karna, dearer to him than his brothers, stricken and helpless, Duryodhana blazes up in anger and commands his brother Durjaya, "Look where the beast Bhima is about to devour the son of Radha. Kill that beardless Pandava, and put heart into Karna!"

Crying "Tathaastu!" Durjaya rushes at Bhima and strikes him with nine searing shafts, his horses with eight, his charioteer with six, his standard with three, and Bhima once more with seven. Turning away from Karna with a terrible growl, red-eyed Bhima plunges a lethal volley into Durjaya's body, striking all his vital organs at once, and that brave son of yours falls, dying in agony. Seeing this, Karna, with tears flowing down his great face, circumambulates Durjaya, who, adorned with regal ornaments, lies on the earth, writhing like a snake in death's last throes.

Having destroyed Karna's chariot, Bhima, grinning awfully, covers him with arrows and makes him look like a sataghni with numberless spikes on it. Yet, Atiratha Karna, though pierced all over direly, makes no attempt to escape the preening Bhima.'"

CANTO 130

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'The chariot-less Karna, yet again comprehensively beaten by Bhima, mounts another ratha and flies at the Pandava again. Like elephants goring each other with tusks, they strike one another with arrows shot from bows drawn to the fullest stretch. Karna scathes Bhimasena with a scorching volley, roars, then bloodies the Pandava's brawny breast.

Bhima, in return, first rakes Karna with ten deadly straight arrows and then again with twenty. Karna pierces Bhima with nine arrows and takes a substantial shard from his standard with a flat-headed shaft. The Pandava responds quick as light with three and sixty arrows, like a mahout stabbing an elephant with his goad, or a rider whipping his horse.

Bleeding profusely, Karna begins to lick the corners of his mouth, and his eyes turn redder than ever. Beside himself by now, Karna looses an extreme missile, now in deadly earnest to have his brother's life. The shaft flares from his bow, passes through Bhima, and plunges deep into the earth. Bhima, whose eyes can turn no redder, suddenly hurls a huge and heavy six-sided gilded mace, measuring full four cubits in length, and kills all four of Karna's horses.

With two razor-faced arrows, he cuts down Karna's standard and with another savage volley, kills his enemy's charioteer. Yet again, Karna must leap down from his ratha and stands bared on the ground, drawing his bow. But now the prowess that we see from Radha's son is wondrous in the extreme, as he continues to hold off the chariot-mounted Bhima.

Seeing that Karna has lost his chariot again, Duryodhana cries to his brother, "The animal Bhima has deprived Radheya of his ratha again. Take your chariot to him, my brother. Fly!"

Durmukha rushes up to support Karna and envelops Bhima with his arrows. Bhima is delighted to see your son and begins to lick the corners of his mouth. Then, even as he fends off Karna's incessant fire, he whirls his chariot round and dashes straight at Durmukha and in a flash, Rajan, slaughters him with nine irresistible shafts. Bhima, triumphant on his ratha is like the blazing sun. Seeing Durmukha sprawled dead, his powerful body blown apart by Bhima, Karna lowers his bow, stops the duel momentarily, and weeps.

Circumambulating the fallen Durmukha and leaving him there, the heroic Karna begins to draw long, hot breaths and stands dazed, not knowing what to do. Seizing the opportunity, Bhimasena strikes him deep with fourteen long barbs, vulture-feathered. Those blood-drinking shafts of golden wings, infused with great power, illuminate the ten directions of the sky as they blaze into Karna, pass right through him, drink his blood and bore their glittering way into the earth behind him.

Karna shoots back fourteen golden arrows, which pass through Bhima's right arm and dive into the earth like birds a grove of trees. Sticking in the ground, those shafts shine like the rays of the sun while he sinks towards the Asta mountains of sunset. Bhima's arm spouts blood like a mountain stream of water. Bhima, never unnerved, strikes Karna with three shafts imbued with the impetuosity of Garuda and then his charioteer with seven.

O Rajan, wounded by Bhima's might, Karna finally loses heart and that illustrious warrior abandons the battle, borne away by his fleet horses. Roaring in triumph, Atiratha Bhimasena continues to stretch his bow and radiates arrows, sowing death all around him. Like a great fire he blazes, gloriously.'"

CANTO 131

JAYADRATHA-VADHA PARVA CONTINUED

"Dhritarashtra says, 'Ah, I do believe now that destiny is supreme. Fie on men's prowess and striving, which is all in vain if Adhiratha's son Karna cannot vanquish Bhimasena, despite fighting so resolutely. Karna boasts that he can vanquish all the Parthas with Krishna. I often hear Duryodhana maintain that he has not seen another warrior like Karna in the world!

Indeed, Sanjaya, the wretched Duryodhana often told me, "Karna is no Sutaputra but a mighty Kshatriya, an unyielding archer who never feels fatigue. If I have the Vasusena for my ally, the very Devas cannot vanquish me, what then need be said of the sons of Pandu?"

So tell me what Duryodhana says when he sees Karna defeated, and flee the field like a snake that has lost its venom. Alas, mindlessly Duryodhana sends Durmukha, who has no experience of battle, alone to face Bhima, like an insect into a great fire.

O Sanjaya, even Aswatthaman, Salya and Kripa, united together, cannot stand up to Bhimasena. Even they know the terrible might of Bhima, equal to that of ten thousand elephants; they know he is endowed with the tejas of Vayu himself, as well as his brutal intentions. Why did they provoke the

savage hero of cruel deeds; why did they stoke the fire of that Kshatriya who, when roused, is like Yama himself at the end of the Yuga? And then only the dauntless Karna dared fight Bhima by himself. Ah, no one can quell this son of Pandu who routed Karna in battle like Purandara vanquishing an Asura.

Who is there that can face dreadful Bhima and hope to live? Bhima who ploughs his bloody way through my army by himself, after brushing aside even Drona, Bhima who rides in quest of his brother Arjuna? Indeed who in my army, O Sanjaya, will dare to face titanic Bhimasena? Who among the Asuras will venture to face the great Indra with his thunderbolt, the Vajra, in his hand?

A man may return from the land of the dead, but no one can return alive after doing battle with Bhimasena Vayuputra! These men of little strength who senselessly rush into battle against the wrathful Bhima are truly like insects flying into a blazing fire. When I think of the gruesome oath that this Pandava swore in the Kuru sabha on the day of the game of dice that he would kill all my hundred sons, and when I hear about how he put mighty Karna to flight, I have no doubt that Duryodhana and his brothers are terrified to fight Bhima.

My evil son repeatedly bragged in our court, "Karna, Dusasana and I together will vanquish the Pandavas in battle." After seeing Bhima rout Karna thrice and deprive him of his chariot, Duryodhana is now consumed by grief not only because Draupadi rejected his suit but also to see Bhimasena butcher his brothers in battle, one after the other, as a result of his own heinous crimes.

Who that values his life will ride against Panduputra Bhima, when he straddles the field like Yama himself, burning with wrath and armed with terrible astras? A man may escape from the very jaws of the Badava fire, but I am convinced that no one can escape from Bhima. Indeed, neither Partha nor the Panchalas, nor Kesava, nor Satyaki, all excited with battle lust, shows the least care for their lives. O Suta, the lives of all my sons are in danger.'

Sanjaya replies, 'O Kaurava, you who now grieve like this after hearing of the carnage your enemies bring to your army are yourself the real root of this destruction of the world! Obedient to the sinful counsels of your sons, it is you who have yourself provoked this ghastly war. Though your well-wishers repeatedly advised you against this enormous folly, you were like a

sick man who is fated to die and will not accept the only medicine that can save his life. O Rajan, best of men, having drunk the most virulent poison, now you must accept its consequences.

Your warriors all fight to the best of their abilities, putting their lives at risk. Yet, sitting here, you speak ill of them. But now listen to me and I will describe to you how the war for truth rages on.

Seeing Karna defeated by Bhimasena, five of your sons, Durmarshana, Duhsaha, Durmada, Durdhara and Jaya, all clad in beautiful armour, surround Bhimasena and shroud him with their shafts like locust swarms. Bhimasena stands smiling before these princes of celestial handsomeness. Karna dashes into battle again, losing torrents of golden-winged shafts, so that Bhima turns to face Karna, although your sons are attacking him.

Your sons continue to cover Bhimasena with showers of precise shafts. But then, with an earth-shaking roar, Bhima unleashes twenty-five lethal arrows from his massive bow and sends your five sons, with their horses and charioteers to Yama, their blood spraying in the westering sun. They fall from their rathas along with their charioteers, like large trees uprooted by a hurricane because of the weight of their variegated flowers.

And wonderful is Bhima's grisly feat for he achieves it even as he battles Karna. Attacked from every side by Bhima wheeling around him, a shocked Karna can only gaze at the massive Pandava in some disbelief that he is such an archer as well. Bhimasena, too, with eyes crimson, glowers at Karna, while stretching his awesome bow.'"

CANTO 132

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Seeing your sons lying dead on the field, a surge of fresh rage fills Karna. He no longer cares for his life for he considers himself responsible for the death of your sons, slain before his eyes by Bhima. Bhimasena, meanwhile, always sees images from the past of the sufferings of the Pandavas and Panchali before his mind's eye. Full of rancour, he continues to loose flaming, unerring arrows at the Sutaputra.

Smiling, or still sneering, Karna rakes Bhima first with five arrows and again with seventy razor-sharp ones with golden wings. Brushing aside the cascade of barbs that Karna pours over him, Bhima strikes him with a hundred perfect arrows, followed by five more which plunge deep into his body, and finally, with a wedge-headed arrow, he severs his bow. The dispirited Karna takes up another bow and envelops Bhimasena with some luminous archery. But indomitable Bhima gives a dreadful laugh, which rocks the field and, easily cutting down Karna's shafts in flight, yet again kills his horses, charioteer, and, with reverberant twang of his bowstring breaks great Karna's golden-backed bow once more.

Karna leaps down from his chariot with a mace in his hand that he hurls furiously at Bhima. In full view of all your troops, Rajan, Bhima blows that

gada into powder with a thought-swift volley, and immediately looses a thousand arrows at Karna. Karna cuts them all down, then cuts away Bhima's armour, disjointing it neatly with some perfect shafts, and then strikes Bhima's body with twenty-five vicious short arrows.

All this, Rajan, occurs as if time has paused for the two heroes; it takes one's breath away. His fury always mounting, Bhima looses nine intense barbs at Karna, piercing his armour and his right arm and then flashing on down into the earth. Shrouded with showers of shafts from Bhimasena's bow, Karna yet again escapes by running away on foot.

Seeing this, Duryodhana tells his brothers, "Fly! Protect Karna from every side. Surround Bhima and kill him."

Your sons Chitra, Upachitra, Charuchitra, Sarasan, Chitrayudha and Chitravarman charge Bhimasena, shooting a solid swath of arrows at him. And now Bhima, showing himself to be truly the son of Vayu; Bhima who is only half-human, kills these six sons of yours, Rajan, with a single incredible arrow! And now, Karna, tears springing to his eyes again, ruefully remembers what Vidura said in dire warning fourteen years ago.

Mounting yet another ratha, Karna sweeps back into battle, to face Bhima again. The two duel feverishly, covering one another with clouds of golden missiles; they both look splendid like two cloud masses pierced by the rays of the sun.

Now Bhima cuts away Karna's armour with six and thirty flat-headed arrows shot with utmost force. The mighty-armed Karna gores Bhima with fifty immaculate barbs and, smeared with red sandalwood paste and streaming blood from all their limbs, the two resemble the newly risen sun and bronze moon. Their armour cut away, their bared bodies covered in blood, Karna and Bhima look like a couple of snakes just freed from their sloughs.

The two Naravyaghras maul each other with their shafts, like two tigers tearing into one another with fangs and talons. Circling each other in their rathas, they cover each other in ceaseless fire, drawing blood, slicing off shreds of flesh, roaring like two mythic tigers, bellowing like two massive bulls battling over a cow in season. Indeed, they are two lions from bygone times, their eyes crimson as they battle like Indra and Virochana's son Prahlada.

Bhima, thunderhead charged with lightning, mantles Karna, the mountain, with a downpour of a thousand harsh kanaka-feathered arrows.

Your sons watch Bhima incredulously, for they had never imagined their cousin was such a bowman; Arjuna watches him in delight, as do Krishna and Satyaki and Yudhamanyu and Uttamaujas. Your sons are awed; they are all dismayed for it seems that the dreadful Pandava will indeed keep the vow that he swore.'"

CANTO 133

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Hearing the twang of Bhimasena's bow and the sound of his palms striking each other, Karna cannot bear what he sees and experiences, no more than a maddened wild elephant can the trumpeting of a rival. Turning away for a moment from Bhimasena, Karna looks with deep sorrow at the corpses of your sons whom Bhimasena has killed. Drawing hot, long breaths, he once more takes up arms against the second son of Pandu, the son of the Wind.

Eyes burning like copper, and sighing in fury like a mighty snake, Karna, as he shoots his arrows, is as resplendent as his natural father, Surya Deva, radiating his rays. Vrikodara, bristling with the shining shafts shot from Karna's bow, looks like a plant reflecting the rays of the sun. The beautiful shafts fitted with peacock-feathers penetrate every part of Bhima's majestic body, like birds entering a tree to roost there. Karna's golden winged arrows, falling incessantly, resemble an infinite flight of cranes. So numerous are they, that they seem to issue not from his bow alone but from his standard, his royal parasol, the shaft, yoke and base of his ratha! Karna shoots his sky-ranging golden shafts fitted with vulture feathers so he fills the sky with them.

Seeing him so galvanised with fury and now rushing towards him like Yama himself, Bhima still neither wavers nor feels the least trace of fear. Instead, becoming utterly reckless of his life, he strikes Karna with nine meridian missiles and stops Karna's onrush. He strikes the radiant Sutaputra, the Suryaputra, with twenty more brutal arrows. Indeed, swiftly he shrouds Karna with as many arrows as his antagonist did him a moment ago.

Seeing the prowess of Bhimasena, your warriors, as well as the Charanas on high, are filled with joy and applaud him. O Rajan, Bhurisravas, Kripa, Aswatthaman, Salya of the Madras, Uttamaujas, Yudhamanyu, Kesava, and Arjuna, all these great maharathas, among both the Kurus and the Pandavas, loudly cheer Bhima, crying, "Uttamam! Wonderful!" and they shout aloud and roar in exhilaration, friend and foe alike, for they are all noble Kshatriyas and master warriors and recognise the extraordinary archery of Bhimasena the Pandava against his redoubtable adversary.

When this pandemonium breaks out, Duryodhana tells all the kings and princes and particularly his brothers, "Bless you all, mighty ones! Ride swiftly to Karna's rescue, or Bhima will have his life today."

At this, seven of his brothers, Rajan, rush forward and surround Bhimasena, enveloping him with torrents of arrows; they assail Vrikodara like the seven planets afflicting the moon at the hour of the Pralaya. But the son of Kunti kills them all in a moment with seven luminous shafts. His lustrous shafts pass cleanly, lethally through their bodies, taking their lives with them, and soar up into the sky like birds of superb, now incarnadine plumage.

Your seven sons whom Bhima kills are Satrunjaya, Satrusaha, Chitra, Chitrayudha, Dridha, Chitrasena and Vikarna. But Bhimasena grieves bitterly for Vikarna who was dear to him. And he says in grief, his bloodshot eyes glimmering with tears, "It is only for the oath I swore that I would kill all of you in this war, O Vikarna, that I have taken your life. O Shura, you came to fight to discharge your dharma as a Kshatriya. Otherwise, you alone among your brother always wished us well, Kaurava, and you especially loved Yudhishtira. I have kept my vow as a Kshatriya and I should not grieve but my heart does grieve, for you were noble and illustrious, my cousin!"

Having killed those seven princes, O Rajan, before Karna's very eyes, Bhimasena again gives a fulminant roar, which informs Yudhishtira at a distance that victory is his. Indeed, hearing Bhima's tremendous shout, Yudhishtira feels joy course through him in the midst of the gory battle and he responds with loud conches booming and batteries of drums being beaten. Elated to hear his brother Vrikodara's echoing message across the field, Yudhishtira, emboldened, launches an attack against Drona.

Duryodhana on the other hand, seeing one and thirty of your sons, his brothers slain, recollects the wise words of Vidura and in some anguish he thinks, "Vidura's prophecy is being realised!"

Thinking this, Duryodhana is benumbed. All that your foolish and black-hearted son, with Karna at his side, said to the princess of Panchala during the game of dice, after having Draupadi hauled roughly into the Kuru sabha, all the harsh, coarse words that Karna said to Panchali, in your presence, O Dhritarashtra, and what was said to the sons of Pandu, returns to haunt Duryodhana and paralyses him.

O Draupadi, the Pandavas are lost and have sunk into eternal hell, so choose other husbands for yourself!

Alas, my king, the bitter fruit of all that now manifests itself. On that day your despicable sons said so many vile things, calling the noble Pandavas sesame seeds without kernels. Today, Bhimasena spews forth the fire of wrath, which he has restrained for thirteen years, and massacres your haughty sons. Oh Rajan, despite his repeated pleas, his many lamentations, Vidura failed to persuade you towards peace.

O King of the Bharatas, now reap the harvest of all that you and your sons have sown. You are mature, patient, and entirely capable of foreseeing the consequences of all deeds. So it truly seems that your refusal to follow the sage counsel of your well-wishers is the result of fate. Ah, do not grieve, O Naravyaghra! All this is your fault. In my opinion, you are yourself the cause of the destruction of your sons.

Vikarna has fallen, as has Chitrasena of great prowess. Many other maharathas and the greatest among your sons have also fallen. Yes, whichever of your sons Bhima found within range, he killed in a trice. It is for you, to narrate this horrific war to you, day after day, that I had to see our vyuha annihilated by Pandu's son Bhima!'"

CANTO 134

JAYADRATHA-VADHA PARVA CONTINUED

"Dhritarashtra says, 'O Sanjaya, I do believe that it is my evil rule that is responsible for the terrible consequences that now overtake us. I have so far thought only about the past, but what should I do now? I am calm again, so tell me how this slaughter of Kshatriyas continues.'

Sanjaya replies, 'Rajan, Karna and Bhima continue to discharge arrows at each other like two rain-charged clouds. The shafts winged with gold, whetted on stone and marked with Bhima's name, strike Karna and pierce his body, as if piercing into his very life. Similarly, Bhima is shrouded by Karna's arrows in their hundreds and thousands, each one a venomous serpent. With their arrows falling on all sides, an agitation like that of the very ocean is created among the troops. The arrows Bhima shoots from his grand bow kill countless men of your army. Bestrewn with fallen elephants and horses, and the corpses of men, Kurukshetra is like a field of trees broken by a tornado. Mown down on every side by Bhima's arrows, your warriors flee, screaming, "Ah, what is this?"

The army of the Sindhus, the Sauviras and the Kauravas are afflicted by the shafts of both Karna and Bhima, and withdraw to a great distance. The

remnant of these brave soldiers, with their steeds and elephants killed, flee in all directions away from both Karna and Bhima, crying out, "Truly, the Devas are confounding us for the sake of the Pandavas, for the arrows shot by both Bhima and Karna are razing our forces!"

Your frightened troops run away beyond the range of Karna and Bhima's arrows and stand at a safe distance to watch the blazing duel. While, on Kurukshetra another river of terror flows, a river that makes heroes exult and cowards quail, a river flowing the blood of elephants, horses and men. The Earth, O Bhaarata, is weirdly resplendent covered with the lifeless forms of men, elephants and horses along with their ornaments, with flagstaffs and the bases of chariots, with broken rathas and wheels and akshas and kuveras, with bows inlaid with gold, and gold-winged arrows in millions shot by Karna and Bhima, with countless javelins, spears, swords, battleaxes, with maces and clubs all adorned with gold, with standards of diverse shapes, with darts and spiked cudgels, and with beautiful sataghnis.

The field of war looks like the sky scattered with stars, being strewn all over with earrings, necklaces of gold, bracelets loosened from wrists, rings, precious gems worn on diadems and crowns, helmets, golden ornaments of diverse kinds, coats of mail, leather gauntlets, elephants' ropes, broken chatras, Yak-tail fans, with the shredded bodies of elephants, horses and men, with blood-dyed arrows, and with diverse other objects, lying loosened from their true and living places.

Watching the inconceivable feats of those two warriors, the Charanas and the Siddhas above are full of amazement. Like a great fire, fanned by the wind, courses through a heap of dry grass, Karna engages fiercely with Bhima. Both of them shoot down countless standards and rathas, slay horses, elephants, and men: like a pair of fighting elephants trampling a forest of reeds. Your host looks like a mass of clouds, Rajan, and great is the scarlet carnage Karna and Bhima cause.'"

CANTO 135

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Rajan, Karna pierces Bhima with three arrows and deluges him with a relentless downpour of shafts. The mighty-armed Bhimasena stands unmoved like a mountain. In return, he rakes Karna's ear with a barbed arrow rubbed with oil and Karna's large and exquisite kundala falls from his lobe like a star from the sky.

Smiling in mockery, Vrikodara stabs Karna through his chest with another broad-headed arrow, and swiftly follows these with ten long shafts, which strike Karna's brow and pierce it like snakes entering an anthill. With these shafts protruding from his forehead, the Suta's son looks quite stunning, as if with a chaplet of blue lotuses encircling his lofty brow.

Hurt deep, Karna lurches, supports himself on the kuxara of his ratha, and shuts his eyes in a brief swoon. He soon regains consciousness and, with his face and body bathed in blood, he seems to lose all restraint and rushes roaring and wild-eyed at Bhima, unleashing a hundred vulture-winged shafts at him.

Bhima, however, ignores this tirade of shafts and looses his own scathing volley at Karna. The suddenly energised Karna strikes Bhima with nine arrows through his torso. Both Naravyaghras, roaring and growling

like two tremendous tigers, continue to belabour each other with endless banks of arrows. They seek to unnerve each other by sudden bursts of thunderous hand clapping, and with uncanny missiles rarely used or seen. Then Bhima severs Karna's bow with a razor-faced arrow, and gives a bloodcurdling roar.

Throwing away the broken bow, the Suta's son seizes up another stronger one. Karna's body blazes with strange effulgence as he looks in anger at the slaughter of the Kuru, the Sauvira, and the Sindhu Kshatriyas, seeing coats of mail, standards, discarded weapons as well as the lifeless forms of elephants, foot-soldiers, horsemen and rathikas lying all around, covering the Earth. Stretching his fresh bow into a circle, he eyes Bhima wrathfully and begins to unleash his anger at him, looking like the autumn sun dazzling at mid-day.

None that watch him can see when he draws an arrow from his quiver, fits it to his bowstring, draws the string back and looses his shaft; Karna's archery is like a river in spate, his bow always drawn in a ring of fire and arrows flowing in tide from it all around him, covering the sky and dimming the sun. Karna's volleys are like flights of thousands of cranes in the sky, like locust swarms, why like a single ubiquitous missile that never stops. A raging Karna swathes Bhima with his vulture-feathered, golden-winged barbs.

And your sons, O Bhaarata, and their troops see the strength, energy, prowess and fortitude of Bhima, for with scant regard for the arrows pouring down on him, continues to attack Karna like a raging sea. Bhima stretches his bow and shoots his arrows with such ferocious speed that it seems like a second bow of Indra, his weapon also incessantly drawn to a circle. The golden shafts issuing from it form a continuous line in the sky and appear like a bright garland of gold.

Bhimasena marvellously cuts down Karna's torrents in the air, and sparks cascade down onto the field below. The sun is shrouded, the wind ceases to blow, and nothing can be seen.

Then, both atirathas raise their archery so that the very sky seems to catch fire: a conflagration on high! Karna, straining himself, unleashes a volley of golden-winged scintillating barbs at Bhima in rage, but Bhima truncates every one of them into three neat slivers and roars in jubilation.

Pandu's tremendous son afire harries his enemy with his own savage streaks of lightning. Their leather gauntlets slapping against their

bowstrings, their clapping palms, their terrible roaring, the deep rumble of their chariot-wheels and the deafening twang of their bowstrings all create absolute pandemonium. All the other warriors stop fighting and stand rooted, with eyes peeled, to watch this duel that exceeds all duels. The Devarishis, Siddhas and Gandharvas applaud them, saying, "Uttamam! Wonderful!" The tribes of Vidyadharas rain flowers on them.

Cutting down Karna's incendiary shafts, Bhima lacerates his opponent with a handful of arrows. Karna, also, confounds most of Bhimasena's fire on him; he plunges nine long barbs deep into the great Pandava's vast body. Bhima, unmoved, replies with his own shafts that rake Karna sorely.

Suddenly, Bhima unleashes an astra like Yama's danda, why, like Yama himself at Karna, who with a superior smile smashes it into shards in flight with three light-like arrows. Bhima, roaring louder than ever so Kurukshetra trembles, again looses a firetide of barbs that Karna serenely douses in the air. Next moment, he shreds Bhima's quivers so the arrows fall out of them; he breaks his bow and severs the reins of his horse. Inspired, Karna kills Bhima's horses and gouges his charioteer deep with five arrows like streak lightning.

Visoka the sarathy falls out of his chariot, takes to his heels and finds refuge in Yudhamanyu's ratha. Now, smiling broadly, Karna, burning like the yuga fire, fells Bhima's flagstaff and banner.

Deprived of his bow, Bhima Mahabaho seizes up a curved dart, such as rathikas use and, whirling it round in his hand, hurls it like a meteor at Karna's ratha. Karna shatters it with ten exact arrows. Bhima picks up a shield decked with gold and a sword, but again Karna, still smiling, calmly smashes that shield into fragments with a sizzle of shafts.

In a flash a desperate Bhima flings his sword at Karna breaking his bow in his hands so it hangs limp. Cool as ever, Karna takes up another dreadful bow and unleashes a gale of a thousand arrows at the Pandava. Struck by many of these shafts, Bhima gives an agonised cry and hops about in pain. At once, Karna's soft heart melts in sorrow for his enemy who he knows is his brother.

Now sensing victory, Karna beguiles Bhima by concealing himself on the floor of his ratha. Bhima darts forward and seizes Karna's flagstaff from the ground and stands firm waiting to haul Karna out of his ratha. All the Kurus and the Charanas above applaud Bhima, who means to lay hold of Karna like Garuda snatching up a snake. His bow destroyed, his ratha

ruined, Bhima stands unflinching and resolute, true to Kshatriya dharma, fearless for his life, still wanting just battle.

A livid Karna now advances against Bhima in his chariot; they rush at each other, roaring out challenges, roaring like thunderheads at the close of summer. The passage-at-arms that then takes place between the two lions among men does indeed again resemble that of old between the Devas and the Danavas.

However, Bhima's store of weapons is soon exhausted, and he is forced to turn back while Karna pursues him. Seeing the elephants that Arjuna killed lying near, the unarmed Bhimasena runs into their hilly midst, for Karna cannot follow him there in his chariot. And lo, the son of Pritha and Vayu actually hefts a great elephant that Arjuna slew and he waits there even like his half-brother Hanuman with the peak of Gandhamadana!

But Karna with unearthly archery shreds that great carcass in Bhima's hands. Bhima flings the pieces of flesh at his enemy, and then laying hands on anything he can find, chariot-wheels and dead horses, hurls all these at Karna. Karna carves and smashes everything that Bhima flings at him. But Bhima rushes straight at the brother he does not know, taking Karna by surprise. Bhima raises his great fists imbued with the power of thunder and then suddenly remembers that Arjuna has sworn to kill the Sutaputra and he spares Karna's life.

Karna, beside himself, now gashes Bhima with fierce bursts of arrows and finally the Pandava collapses under the onslaught and the Sutaputra has him squarely in his sights; he can kill Bhima now. Karna's rage cools quickly; he remembers his word given to Kunti that he would not kill any of her sons other than Arjuna; he remembers that the vulnerable magnificent Kshatriya now at his mercy is his brother. Instead of taking Bhima's life, he rides up to him and repeatedly prods him with the tip of his bow.

Hissing like a snake, Bhima snatches the bow from Karna's hands and strikes him a stunning blow on the head with it! Struck by Bhimasena, Karna's rage blazes up again and, his eyes burning red once more, he says to Bhima, "Beardless eunuch, ignorant fool, and glutton! You are no archer, so don't dare fight me again. You are like an overgrown child, a lout and a laggard in battle!

Pandava wretch, you should be in either a kitchen or a dining hall, not on a battlefield. Bhima, you should pass your days in the vana eating roots and flowers, keeping vratas and doing tapasya, for as a warrior you are

nothing. Great is the difference between battle and the life of a muni. O Vrikodara, you are suited to a life in the forest since battle does not suit you at all.

Otherwise, glutton, you are fit to order cooks, servants and slaves, as you did in Virata's palace and reprove them when you do not like your dinner! O dimwitted one, take sannyasa and gather fruits for your insatiable appetite. Go into the forest, O son of Kunti, for you are fit to fight a war. Employ yourself in plucking fruits and roots, or in waiting upon guests, for battle does not suit you at all."

Rajan, I believe that Karna's harsh words reflect all the wrongs done to him in his youth, the shame of being spurned as a Sutaputra. As Bhima stands helpless before him, he prods Vrikodara yet again with his bow, and, laughing loudly, says again to the red-faced Pandava, "Well, if fight you must, pick on your equals not Karna! For you now see what happens to those that dare face me in battle. Go, great lout, to where the two Krishnas are so that they protect you. Or go home, for, child that you are, what place do you have on this field of heroes?"

But Bhimasena laughs in Karna's face, and says in the hearing of all, "Evil spirit, I have repeatedly beaten you! And yet you continue to boast? In this world the ancients have witnessed the victory and defeat of Indra himself. Lowborn fellow, son of a Suta, fight me with bare arms if you dare and I will kill you before all these kings even as I did the giant Kichaka."

But the intelligent Karna refuses to be provoked into such folly before all the maharathas. Instead, having deprived Bhima of his chariot and having humiliated him, Karna mocks him again in the hearing of Krishna and the noble Arjuna. Then, incited by Kesava, Arjuna looses a blazing volley of arrows from the Gandiva at Karna, golden shafts that plunge into Karna's regal frame like cranes into the Krauncha mountains. Partha drives Karna away from the imperiled Bhima. His bow broken by Bhima, and now raked by Arjuna's terrific arrows, Karna quickly rides away from Bhima on his great ratha.

Bhimasena mounts Satyaki's chariot and they hurtle after Arjuna Savyasachin. In fury Arjuna looses a dreadful astra at Karna, a missile like Yama danda, which flashes at the Sutaputra like Garuda flying at a great snake. The shafts would have killed Karna, but in that moment, from a fair distance, Aswatthaman cuts it in two, saving the Suryaputra's life. Flaring

up in anger, Arjuna strikes Drona's son with sixty-four arrows, and roars at him, "Do not run away, O Aswatthaman, but stay a moment and fight me."

But, scathed by Arjuna's shafts, Drona's son quickly finds refuge in a dense division of the Kaurava army, full of maddened elephants and teeming with rathas. Pulling on the bowstring of the Gandiva, drowning every other sound on the field, Arjuna follows the hastily retreating Aswatthaman, frightening him with his shafts. As he goes after Drona's son, Partha razes hosts of men, elephants and horses with his arrows fletched with the feathers of kankas and peacocks.'"

CANTO 136

JAYADRATHA-VADHA PARVA CONTINUED

"Dhritarashtra says, 'Day by day, O Sanjaya, my once radiant glory is being tarnished. Untold numbers of my army have perished. Ah, all this is from the reversal of fortune that time inexorably brings. Arjuna, stirred by the death of his son, has broken through my legions, which Drona's son and Karna protect and which the very gods could hardly breach.

United with the two of blazing tejas, Krishna and Bhima, as well as the bull of the Sinis, Satyaki, Arjuna's powers have increased manifold. Ever since I heard of Dhananjaya's success, grief, like fire burning dry grass, consumes my heart. I see that an evil destiny has descended upon all the kings of the Earth, and Jayadratha of the Sindhus among them. Having done the Kiritin grievous wrong, if Jayadratha comes within Arjuna's reach, he will not escape with his life. Why, I already infer from the way the war swings against us, that the Saindhava, my son-in-law, is already slain.

However, relate to me exactly how the battle rages on, for you are a gifted narrator, O Sanjaya; describe to me further how the Vrishni hero Satyaki fights. He entered my vast force alone, resolutely for Arjuna's sake, indeed like an elephant plunging into a lake overgrown with lotuses.'

Sanjaya replies, 'Seeing Bhima fight on though sorely wounded by Karna's shafts, Satyaki follows him on his ratha, drawn by silver horses, roaring like the clouds at the close of summer and blazing like the autumn sun, and begins to slaughter your son's army with his formidable bow. None of your maharathas can check his progress; indeed they tremble to see him ride at them.

Then a warrior king Alambusha, who never leaves a battle, rushes at Satyaki, greatest of the Sinis. The battle between them is one that defies description. All your warriors, and the enemy, too, stop fighting and become mere spectators of the duel between these two ornaments of war. Alambusha shoots ten arrows at Satyaki, which that bull of Sini's race destroys with his own shafts before they reach him.

Once more, Alambusha draws his bowstring to his ear and, with the force of fire or the wind, strikes Satyaki with three beautifully winged arrows that burn like fire and pierce Yuyudhana's kavacha and bore into his body. He next strikes Satyaki's four white horses, each with a vicious barb. Satyaki, endued with tejas and urjas like Kesava himself, looses four shafts to slaughter Alambusha's horses. With a broad-headed arrow, he strikes off Alambusha's head, handsome as the full moon and fierce as the Yuga-fire.

Having slain the descendant of a long line of kings, the Yadu bull forges on in Arjuna's wake, killing countless enemy warriors at will as he goes. Indeed, the Vrishni hero destroys your forces like a hurricane dispersing masses of clouds. Wherever this lion among men wants to go, his resplendent Sindhu horses, white as milk of the kunda snow, take him.

Then all the leaders of your various akshauhinis surround Satyaki and inundate him with arrows. Dusasana in particular attacks the Yadava fiercely. Satyaki, however, is undaunted and swiftly checks them all with fire tides from his impressive bow. Turning on Dusasana, he kills your son's horses. Watching him, Arjuna and Krishna are filled with joy.'"

CANTO 137

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Then the great archers of the Trigarta country, their banners woven with golden thread, surround the mighty-armed Satyaki, who has accomplished everything that was required of him, indeed far more, and now attacks Dusasana and his legion to lend Arjuna his support. They blockade him from all sides with a multitude of rathas and cover him with a barrage of arrows. The peerless, radiant Satyaki, having blasted his way through the Bharata army, which is like a shoreless sea, which is filled with the sound of twanging bowstrings, which bristles with swords, darts and maces, by himself vanquishes those fifty Trigarta princes.

Ah, Sini's grandson is past being merely wonderful, and so swift, effortless and light are his movements that he flits in moments from west to east, north to south, back to east to west again, as well as the other subsidiary directions, and the shura seems to dance all over the battlefield, as if he is a hundred warriors in his single self. Finding Satyaki with tread of a lion, the Trigarta warriors cannot withstand his dexterity and flee towards a greater division of their own countrymen.

Next the valiant Surasenas try to stop Satyaki, covering him with dark arrow showers. The noble Satyaki quells them in no time and then dashes

against the Kalingas and, smashing his way through their mighty legions, he finally reaches Dhananjaya! Like a tired swimmer arriving ashore, the very sight of Dhananjaya, tiger among men, comforts the brilliant Satyaki.

Seeing him approach, Krishna says to Arjuna, "Here comes the grandson of Sini, following in your wake. Satyaki is your disciple and friend, and he has consumed the Kaurava warriors like straw to find you. Past all count are those that he has slain on his way here. This Satyaki comes to you, O Arjuna, after vanquishing Drona himself and Kritavarman of the Bhojas with his arrows!

Intent on achieving Yudhishtira's weal, the brave and irresistible Yuyudhana comes to you after killing countless maharathas!

Having achieved the most difficult feats in the midst of the Kaurava troops, the dashing Satyaki has come to gaze on you, O son of Pandu!

Having, from a single ratha, fought and defeated so many mighty maharathas, with Drona himself at their head, does Satyaki come to you, O Partha!

Sent by Yudhishtira, Satyaki comes to you, Arjuna, after razing a vast portion of the Kaurava army all on his own. Invincible in battle, Satyaki, whom no Kaurava warrior can match, flies to join you after decimating Duryodhana's vast legions. Look where he comes like a lion charging out of a herd of cattle.

Having strewn the earth with the heads of thousands of kings, all handsome as full-blown lotuses, does our Yuyudhana come to meet you, O Partha, after vanquishing Duryodhana himself and his brothers, and having killed Jalasandha. Having let flow a gruesome river of blood on Kurukshetra, mired with a sludge of corpses of men and beasts, ruins of rathas, look where he flashes towards you in joy!"

But Arjuna shows no great joy. He says somberly to Krishna, "I am hardly pleased to see Satyaki arrive here! I do not know how my brother Yudhishtira is. Now that he is separated from Satyaki, I doubt that he is alive. Satyaki should have protected the king. Why then, O Krishna, has he left Yudhishtira to follow in my wake, leaving the king at Drona's mercy?

I have not yet killed Jayadratha and look where Bhurisravas now attacks Satyaki. I must now protect Satyaki as well while the sun sinks lower in the sky by the moment and I have yet to kill Jayadratha. As for Satyaki, he is weary; he has exhausted his astras, and his horses and his charioteer are

worn out, O Madhava! Bhurisravas, on the other hand, is not tired and he has supporters behind him. How will Satyaki defeat him?

Having crossed the very ocean of war by himself, will this bull among the Sinis not succumb? Bhurisravas is beyond doubt among the greatest Kuru warriors. Will fortune favour Satyaki against this mighty hero? O Kesava, I think Yudhishtira has erred in his judgement to send Satyaki out here to us. Forgetting his fear of the Acharya, he has sent away Satyaki from his side. Like a sky-ranging hawk after a peace of meat, Drona is always waiting for an opportunity to seize my brother. Is the king free from danger, Krishna?""""

CANTO 138

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Seeing Satyaki, the invincible Satwata, riding to join Arjuna, Bhurisravas swiftly advances on him and says, "It is fate that has brought you within my grasp and today I will fulfil my long-cherished wish. If you do not flee from battle, you will not escape me with your life. And by killing you who are so proud of your valour, I will gladden Duryodhana's heart. Krishna and Arjuna will see you lying dead on the field riddled with my arrows.

Hearing that I have killed you will disgrace Yudhishtira, who sent you here. Arjuna will see my prowess when he sees you lying dead on the earth, covered in blood. I have always wanted to face you in a battle, like the one between Sakra and Bali during the Devasura yuddha of old. Today, Satwata, you will feel my prowess! And then you will understand the true measure of my might and manliness.

Slain by me, Yuyudhana, you will find yourself in Yamaloka, even as Ravana's son Indrajit did when Lakshmana killed him. Today, Krishna, Partha and Dharmaraja Yudhishtira will watch you die and, grief-stricken, they will concede this war. Killing you today, O Madhava, I will bring joy

to the wives of all those whom you have killed. Now that you are in my sight like a deer before a lion, you will not escape with your life."

Hearing this, Satyaki, O Rajan, laughs, "O Kurusattama, I am not frightened by my enemies' arrows and I hardly fear your words! Only he who can vanquish me at arms can kill me, and such a one will always be victorious. What use your long-winded vainglorious bragging, O Bhurisravas? Let me see your deeds not tire of your empty threats, which are like autumn cloud that fetch no rain.

Listening to you, O Kshatriya, and your hollow roars, I can only laugh. Let us fight like men and have between us the duel that you have so long wanted. My heart also longs for this battle; let us not delay! And I solemnly swear, O wretched Bhurisravas, that I will not leave this place without killing you."

And those bulls among men, both excited and charged with old animosity, unleash fiery storms of arrows at each other. Somadatta's son Bhurisravas, who has been resting while Satyaki fought his way through the entire Kuru host, draws first blood. He plunges ten pugnacious shafts into Satyaki's body, and then covers the tired Yadava in a haze of arrows.

Satyaki, summoning deep resources, invokes an astra, which quells Bhurisravas' arrow storm before it can fall on him. And then, we watch those two shuras, enhancers of the fame and honour of the Kuru and Vrishni vamsas, fight a duel that lights up the swiftly dimming sky. They mangle each other with utmost rancour and ferocity. Quickly, blood spurts richly from both in this fresh game of death, with their lives for the wager.

Like wild tigers, like great tuskers, leaders of their clans, the two heroes battle, both ardent for either victory or death, while Kurukshetra echoes with their yells and roars, while all the Dhartarashtra army watches them transfixed, the other maharathas delighted by the sublime duel. Then each one kills the other's horses and destroys the other's bow, and now they fight with swords ringing together with sparks flying brightly at each dreadful stroke.

Having taken up two great and handsome shields and two shining blue swords, they stalk each other in circles, and in parallel lines, then suddenly fly at each other striking out with fabulous skill and strength. Both master swordsmen, they put their lofty skills on display. They wheel about, make side-thrusts, rush forward abruptly, and spring high into the air to strike one another, both intent on having the other's life. And having lashed out with

their blades and parried the other's strokes, they pause to rest, their gazes locked like other blades all the while.

Truly like superb dancers they are, and all the other fighting men around them their awed audience. After a brief moment's pause, the wonderful exhibition of prowess erupts again and they carve each other's beautiful shields emblazoned with a hundred moons into pieces, until both shields are useless strips, which they fling away, and their swords have been broken as well. And then they rush at each other to wrestle with bare hands.

Both wide-chested and long-armed, both equally magnificent wrestlers, they grapple. They strike each other stupendous blows and seize one another by the throat, with their arms hard as iron that resemble spiked maces. Their skills and prowess, their speed and ferocity enthrall those that watch.

Loud and fearful are their roars, yes, like thunder falling upon the mountain breast. Like two elephants goring each other with their tusks, or like two bulls locking horns, the two most illustrious Kuru and the Satwata heroes at times struggle with brawny arms entwined, at other butt heads, intertwine massive legs, now slapping their armpits in bravado, sometimes clawing each other with their nails, sometimes clasping each other in tight holds, or twining their legs round each other's waists, at others rolling on the ground locked together, sometimes advancing, sometimes retreating, sometimes rising up to their full height, and at other leaping into the air and then colliding thunderously.

Indeed, they employ all the thirty different kinds of expert tactics that characterise such encounters between masters of the art of wrestling.

When Satyaki exhausts his weapons during his duel with Bhurisravas, Krishna says to Arjuna, "Look at Satyaki, best of all archers, fighting without a chariot. He has scythed through the Bharata host, following in your wake, O son of Pandu! He has fought all the Bharata maharathas and, now in exhaustion, meets the mighty Bhurisravas, the giver of bounteous dakshina at yagnas."

The formidable Bhurisravas, excited with wrath, vigorously strikes Satyaki, Rajan, like an infuriated elephant dashing against another, blow after staggering blow. The two battle on, with Krishna and Arjuna watching.

Then Krishna says urgently to Arjuna, "Look where Satyaki, tiger of the Vrishnis and the Andhakas, is succumbing to Somadatta's son. Exhausted

after his superhuman exploits, he has now lost his ratha. Arjuna, you must protect your devoted sishya otherwise Bhurisravas, of countless yagnas, will have his life. Mahabaho, you must hurry!"

But Arjuna says quite cheerfully to Krishna, "The bull of the Kurus and the best of the Vrishnis sport wonderfully with each other, like a crazed elephant and a mighty lion in the forest!"

Just then, loud cries ring out from the troops, O Bharatarishabha, for suddenly Bhurisravas unleashes a flurry of thunderous blows to Satyaki's head and face and fells him to the ground. And like a lion dragging an elephant, the mighty Bhurisravas, giver of lavish dakshina at yagnas, roughly drags the supine Satyaki around as he likes, roaring in glee as he humiliates the noble Yadava before your troops.

Then Bhurisravas draws another sword from its sheath, seizes Satyaki by his hair of his head and, setting his foot upon his chest, draws his arm back to cut the Vrishni's head, its earrings glittering, from his trunk. But, fighting to save his life, Satyaki whirls his head around a few times and with it Bhurisravas's arm that grasps his hair, even like a potter wheel being whirled along with the staff.

Seeing Bhurisravas coarsely drag Satyaki along the ground, Krishna says again to Arjuna, "Bhurisravas is about to kill Yuyudhana. The very name Satyaki means the invincible one, and that name will be proven false is the wretched Bhurisravas kills my kinsman, your disciple."

At this, Arjuna mentally salutes Bhurisravas, thinking, "I am pleased that Bhurisravas, enhancer of the fame of the Kurus, is dragging Satyaki across the ground, as if in sport, without killing him."

Silently admiring his kinsman, the Kuru tiger, Arjuna replies to Krishna, "My eyes are fixed on the Sindhus, and I cannot, O Madhava, see Satyaki. Yet, for his sake and for yours, I will achieve an impossible feat."

Then, in obedience to his Lord and charioteer, Krishna the Avatara, Arjuna, although he truly cannot see Satyaki, in a blur looses a blind shaft from the Gandiva, which, like a meteor falling from the sky, hacks off Bhurisravas's bejewelled arm with the sword in its hand in a bloody eruption.'"

CANTO 139

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Severed by the unseen Arjuna's sudden shaft, Bhurisravas's angada-decked arm, still grasping the sword, which was raised to hew off Satyaki's head, falls onto the ground like a five-headed snake. The Kuru warrior turns around in shock and wrathfully reproves the son of Pandu.

Bhurisravas says, "O son of Kunti, what is this cruel and heartless thing you have done, for without engaging me in battle, you cut off my arm in stealth? Will you not have to say to Yudhishtira Dharmaputra, 'I killed Bhurisravas while he fought another battle?'

Were you not taught the astra shastra by the noble Indra, by Rudra, by Drona, and by Kripa? In this world, you know the dharma of war better than anyone else does. How then have you cut off the arm of a warrior who was not fighting you? Dharma requires that one should never strike those who are unaware, those that are afraid, those who are without a chariot, those who beg for life or protection, or those who are suffering. How then, O Partha, have you done this heinous, sinful and cowardly thing that only the most lowborn, ignoble and evil wretch would do?

Dhananjaya, an upright man can easily achieve a noble feat, while a dishonourable sinful deed he can do only with great pain to himself.

A man quickly adopts the behaviour of those with whom he moves. This is surely seen in you, O Arjuna! Being of royal lineage and born especially into Kuru's race, you have forgotten the dharma of a Kshatriya, although you are known for your purity and keep stern vratas. I have no doubt that you have done this vile thing, for Satyaki's sake, at Krishna's word. Who other than a friend of Krishna's would inflict such an injury upon one who was unaware of you and fighting another battle? The Vrishnis and the Andhakas are base Kshatriyas, always engaged in sinful deeds, and are, by nature, given to disreputable conduct. Why, O noble Arjuna, have you taken them to be your models?"

Arjuna replies, "My lord Bhurisravas, it is evident from all the senseless words you utter, that with the decrepitude of the body one's intellect also becomes feeble. Although you know Hrishikesa and me well, how is it that you rebuke us like this? Knowing as I do the dharma of war and conversant as I am with the meaning of all the scriptures, I would never commit a sin in battle. You of all men know this well, and you still reproach me.

The Kshatriyas fight their foes, surrounded by their own followers, their brothers, sires, sons, relatives, kinsmen, companions, and friends. They fight, relying on the strength of their leaders. Why then should I not protect Satyaki, my disciple and dear kinsman, who is fighting for our sake without caring for his life? Invincible in battle, Satyaki is like my very right hand. In war one should not look out only for oneself, but also protect those that fight for one's cause, risking their very lives.

This is what ensures that the king is protected in the press of battle. If I had not intervened when I saw Satyaki on the point of being killed, I would have been responsible for his death and would have grievously sinned for my negligence! You know all this, then why are you angry with me for saving Satyaki?

Again, you reprimand me, O king, saying, 'Though I was fighting another, you cut off my arm without challenging me first.'

In this matter, my answer is that I erred in my judgement. Sometimes adjusting my armour; sometimes riding on my ratha, sometimes drawing my bowstring, I am at war with my enemies in the midst of a host resembling the vast deep, full of rathas, elephants, horses and foot-soldiers and echoing with fierce shouts and roars. Among friends and enemies

engaged with one another, how can you say that the Satwata warrior was fighting only one warrior? Having fought many and vanquished many maharathas, Satyaki is tired, wounded and disheartened.

It is under such circumstances, and while you yourself had returned freshly to battle, that you vanquished the mighty Yuyudhana and sought to display your superiority. You were about to behead him with your sword and I could not stand by and watch that with indifference, for Satyaki is my friend and my sishya and as dear to me as my brothers. You should rather rebuke yourself that you did not take care to defend yourself while attacking another. Indeed, O Shura, I ask how, if you were in my place, how you would have behaved towards someone who depends on you as Satyaki does on me?"

Thus addressed by Arjuna, the mighty-armed and illustrious Bhurisravas, who bears the device of the sacrificial stake on his banner, leaves Satyaki, and decides to die according to the vow of praya, to starve and, here, to bleed to death. A Kshatriya distinguished by many righteous deeds, he spreads with a bed of arrows for himself with his left hand, and looking to ascend into Brahmaloka, he relinquishes his senses to the care of the deities that preside over them. Fixing his gaze on the sun, setting his cleansed heart on the moon, and meditating on the mantras in the great Upanishad, Bhurisravas sits down on the bed of arrows, yokes himself in yoga, and stops speaking.

Seeing this, your entire army, led by your sons, begins to curse Krishna and Dhananjaya and to laud Bhurisravas, bull among men. Though roundly censured, the two Krishnas speak not a word distasteful to the dying hero. Bhurisravas, also, although thus lauded, feels no joy.

Then Arjuna cannot bear to listen to the curses of your sons, and what Bhurisravas said to him. Without anger and only grief in his heart, as if to remind them all, Arjuna says, "All the kings know my solemn vow that no one will succeed in killing anybody from our army within range of my bow. Knowing this, Bhurisravas, it is not appropriate, without properly understanding the laws of dharma, for one to censure others. That I have cut off your arm while you, well armed in battle, were on the point of slaying the unarmed Satyaki is not at all contrary to dharma. But what righteous man is there that would applaud the slaughter of Abhimanyu, a mere child, unarmed, deprived of his ratha, and without his armour by six maharathas uniting against him while he stood helpless?"

Hearing this, Bhurisravas of dazzling effulgence, touches the ground with his left palm—for the right one has been lost—and remains silent, with his head hanging down.

Then Arjuna says, "O eldest brother of Sala, the love I have for you is equal to what I bear Dharmaraja Yudhishtira, Bhima, Nakula, or Sahadeva. I now say to you, as does the illustrious Krishna: *Go, O sire, to the realm of the righteous, and join Sibi, the son of Usinara, there!*'

Krishna says, "You have constantly performed yagnas and agnihotras. Go straight into my pure realms that blaze with endless splendour, which the greatest deities, even Brahma, wish for, become equal to me, borne on the back of Garuda."

Meanwhile, Satyaki rises to his feet and, his eyes burning, draws his sword to cut off the noble, sinless head of Bhurisravas, who now sits in yoga with his senses withdrawn from battle, blood gushing from where Arjuna hacked away his right arm. All the maharathas cry out to Satyaki to stop: Krishna and Arjuna, as well as Bhima, Yudhamanyu and Uttamaujas, Aswatthaman, Kripa, Karna, Vrishasena and even Jayadratha. Even the other troops, watching aghast, forbid him. But Satyaki hews off Bhirusravas's head in a crimson blast even as that great Kuru sits in praya, lost in dhyana to free his soul from his body. Cries of outrage fill Kurukshetra.

The Siddhas, the Charanas, and all the fighting men, as also the Devas witness the slaying of Bhurisravas even as he sits with his eyes shut and his senses withdrawn in deep dhyana, and all of them laud that great Kuru.

Your soldiers argue the matter. "It is not Satyaki's fault; what was fated has happened. We must not yield to wrath, for anger is the root of men's sorrow. Brahma ordained that Satyaki would kill Bhurisravas in battle and there is no point in our judging what inevitably transpired."

Satyaki rages, "You sinful Kaurava wretches! You wear the outward garment of dharma, and tell me sanctimoniously that I should not have killed Bhurisravas. But where did this dharma of yours go when you slew that child, Subhadra's son Abhimanyu, while he was unarmed?

Once in a mood of pride, I vowed that I would kill anyone who flings me down alive in battle and kicks me, even if that enemy should take praya or even sannyasa. While I still struggled against Bhurisravas to stay alive, you thought me dead. This was your folly. O you Kuru bulls, the death of Bhurisravas at my hand is just and in accord with dharma!

I would have killed him anyway, but Arjuna deprived me of my glory by cutting off his arm out of his love for me and his vow to protect all that fight for Yudhishtira. Indeed, what is ordained must come to pass. Everything is destiny; fate has slain Bhurisravas in the press of battle. What sin have I committed?

Once upon a time, Valmiki sang this verse: 'You say, O Vanara, that women should not be killed. However, in all the ages, men should always and without fail do whatever brings pain to his enemies.'"

After Satyaki speaks in his ringing voice, none among the Pandavas and the Kauravas, O Rajan, say anything. However, in their hearts they are with Bhurisravas because no one there approves of Yuyudhana killing one who was like a Rishi made holy by countless yagnas, Bhurisravas who gave away incalculable gold during all his sacrifices, and who was purified beyond all common measure by the holiest mantras. The head of that hero, graced with rich blue locks and eyes red as those of a pigeon, now looks like the head of a horse decapitated at an Aswamedha yagna and placed on the sacrificial altar. Sanctified by his prowess and by the death he obtains at the edge of a weapon, the boon-giving Bhurisravas, worthy of every boon, casts off his body and ascends into swarga, sanctifying the exalted realms with his high punya.'"

CANTO 140

JAYADRATHA-VADHA PARVA CONTINUED

"Dhritarashtra says, 'Having crossed the ocean of the Kaurava army, unvanquished even by Drona, Karna, Vikarna or Kritavarman, to keep his word given to Yudhishtira, how was it that the heroic Satyaki was humiliated by Bhurisravas and flung down on the ground and almost killed?'

Sanjaya replies, 'Listen, Rajan, to the antecedents of Sini's grandson Bhurisravas. Maharishi Atri had a son called Soma, the Moon, and Soma's son was called Budha. Budha had one son, of the splendour of Indra, called Pururavas. Pururavas had a son called Ayus whose son was Nahusha. Nahusha's son was Yayati, a Rajarishi equal to a Deva. Yayati and his wife Devayani's eldest son was Yadu. In Yadu's race was born a prince of the name of Devamidha, whose son Sura was acclaimed in the three worlds. Sura's son was the greatest of men, the celebrated Vasudeva. Sura himself was the equal of Kartavirya in battle. Sini was born into Sura's vamsa, equal to Sura in tejas!

About this time, Rajan, there occurred the swayamvara of the noble Devaka's daughter Devaki, to which all the great Kshatriyas of the world came. During that swayamvara, Sini vanquished all the others and, for

Vasudeva's sake, swept the princess Devaki into his chariot. Seeing Devaki in Sini's ratha, that bull among men, the mahatejasvin Somadatta could not bear the sight and he challenged Sini to a match of wrestling, which lasted half a day and was stunning and wonderful to witness. During the wrestling, Sini threw Somadatta down on the earth. Lifting up his sword and seizing him by the hair, Sini kicked his adversary before the many thousands of kings who stood as spectators all around. Finally, out of compassion, Sini spared Somadatta's life, saying in contempt, "Live!"

Humiliated by Sini, Somadatta worshipped Mahadeva for his blessings so he could avenge himself on Sini. Mahadeva, the great Lord of all boon-giving deities, was pleased with him and asked him what boon he wished. The royal Somadatta asked for his boon: "I want a son, O Divine Lord, who will strike Sini's son down in the midst of thousands of kings and kick him with his foot."

Mahadeva Siva said, "Tathaastu! So be it," and vanished from Somadatta's sight. It was from Siva's boon that the most noble and benign Bhurisravas was born as Somadatta's son. And that is also why Bhurisravas was able to fling down Sini's grandson Satyaki in battle and kick him before the eyes of the whole army.

This is the story, Rajan, and indeed, other than for Siva's boon, not the greatest of warriors can conquer the Satwata hero Yuyudhana in battle. The Vrishni heroes are all superlative archers, and masters, besides, in every other form of warfare. They are conquerors of the very Devas, the Danavas and the Gandharvas. They are never nonplussed and always fight, relying upon their own prowess and are never dependent on others. There is no one in this world equal to the Vrishnis. None, O Bharatarishabha, has been, is, or will be equal in might to the Vrishnis. They never show disrespect to their relatives and they are always obedient to the commands of their elders. When the very Devas, Asuras, Gandharvas, the Yakshas, the Uragas and the Rakshasas cannot vanquish the Vrishni heroes in battle, what need be said of men?

They never covet the possessions of those whom they help in distress. Devoted to the Brahmanas and truthful in speech, they never display any pride although they are wealthy. The Vrishnis regard even the strong as weak and rescue them from their troubles. Always devoted to the Devas, they are self-restrained, charitable, and free from pride. This is why the abilities of the Vrishnis are never questioned. A man may uproot the

mountains of Meru or swim across the ocean, but no one can defeat the Vrishnis. I believe I have cleared all your doubts, Rajan. However, O king of the Kurus, remember that all that is happening is due to your evil policy!'"

CANTO 141

JAYADRATHA-VADHA PARVA CONTINUED

"Dhritarashtra says, 'After the great Kuru warrior Bhurisravas is killed, under these extraordinary circumstances, tell me, Sanjaya, how the battle progresses.'

Sanjaya replies, 'After Bhurisravas left for the next world, Bhaarata, Mahabaho Arjuna says to Krishna, "Urge the horses, Lord, to greater speed to take me to Jayadratha, for the sun sinks swiftly towards the Asta hills. O Naravyaghra, I have yet to fulfil my vow and many maharathas still protect Jayadratha. Ah, we must fly, Krishna, racing the sun to the horizon for I must kill the Saindhava before Surya Deva sets."

Flicking his reins and whip, Krishna, greatest of all sarathies, spurs his silver horses, white as moonbeams, towards Jayadratha's chariot. At once, many great Kuru rathikas like Duryodhana, Karna, Vrishasena and, now, Jayadratha himself dash forward to stop Arjuna's careen. Finally, Arjuna sees Jayadratha before him, and glares at him fearfully, as if to burn him up with his very gaze.

Duryodhana quickly tells Karna, "O son of Vikartana, the critical hour is upon us. Now show us your true prowess, beloved friend, and ensure that Arjuna does not kill Jayadratha! The day is about to end, so cover the

Pandava with clouds of arrows and slow him down! If we can protect Jayadratha until the sun sets, Arjuna would have failed to fulfil his oath, and he will take his own life by immolating himself, and then victory will be ours! For Arjuna's brothers, with all their followers, will hardly last a few moments in a world without him. And upon the death of Pandu's sons, we will enjoy the whole Earth, Karna, with her mountains, waters and forests, and without any thorn in our sides and no limit to our power!

Arjuna swore his oath in anger at his son's death; he became fate's victim for he took leave in his grief of his judgement. Karna, I have no doubt that fate favoured us at that moment, for Pandu's son, the Kiritin swore his vow to kill Jayadratha only for his own destruction.

How, when you, my great Karna, are alive, will Arjuna succeed in killing the Saindhava before the sun sets behind the Asta hills? How will he kill him when Salya of the Madras and the illustrious Kripa protect Jayadratha? How will Arjuna, who is being led to his death by fate, even reach Jayadratha when Aswatthaman, Dusasana and I protect him? Many are the heroes among us who are engaged in this battle and the sun hangs low in the sky and plummets towards the sunset mountain.

Partha will not even come near Jayadratha. So, Karna, summon your greatest determination and resolution, along with me and our other brave maharathas like Drona's son, the king of the Madras and Kripa, and resist Arjuna with all your might."

Karna replies, "Deeply has my body been injured by mighty Bhimasena, who is more of an archer that I had dreamt. I am still in battle because it is ordained that I should be here. Pain wracks my every limb from Bhima's arrows. Yet, for you I will fight with all my might. My life itself is for you and I will do everything in my power to ensure that Arjuna, greatest of the sons of Pandu, does not succeed in killing Jayadratha.

As long as I am able to fight, the ambidextrous Savyasachin, who looses his arrows with equal facility with both his hands, will not reach the king of the Sindhus. Kurusathama, all that one who bears you the great love that I do, and is always concerned for your welfare, I will do. As for victory, that depends on destiny. I will exert myself to my utmost for Jayadratha's sake and for yours. Victory, however, is dependent on fate.

Fear not, Naravyaghra, I will fight Arjuna today for you as I have never fought before. Yet, fate and fate alone will decide who wins or loses. O king

of the Kurus, let all our troops witness today the fierce battle between me and Arjuna, which will make their very hair stand on end."

While Karna and your son are thus speaking together, Arjuna begins to slaughter your host again, hewing off the great arms of helpless heroes, arms like spiked clubs or the trunks of elephants. He cuts off heads, as well as actual trunks of elephants, beheads horses, and carves up the akshas of rathas all around, as well as blood-dyed horsemen armed with spears and javelins. From horses and the best of elephants, standards, royal parasols, bows, yak-tails and heads fall thick and fast on all sides. Consuming your army like a wind-fanned great fire a heap of dry grass, the invincible Arjuna covers the earth with blood, and swiftly reaches Jayadratha.

Protected by Bhimasena and Satyaki, Arjuna looks as glorious as Agni himself. Seeing Arjuna thus ablaze, the mightiest bowmen of your army, bulls among men, endowed with great energy, cannot face him at all. Then the maharathas Duryodhana, Karna, Vrishasena, Salya and Aswatthaman set Jayadratha behind them and surround Krishna and the Kiritin, who dances wildly on his ratha to the savage, reverberant music of the Gandiva's bowstring and the slap of his palms against that incomparable weapon.

Arjuna is like Death himself, with open maw, come hunting the trembling Sindhu king. The sun turns red in the sky and, wanting it to set quickly, the Kaurava warriors bend their bows with arms that resemble the tapering bodies of Nagas and cover Partha with hundreds of arrows like the very rays of the setting sun. That peerless one, however, dissects every shaft into two, three, or eight slivers, and gashes the bowmen with his raking shafts.

Aswatthaman, who flies a lion's tail on his banner, charges at Arjuna, striking him with ten whistling barbs and Krishna with seven and barring Arjuna's way to Jayadratha. Quickly, many Kurus hem Arjuna in with a mass of rathas. Stretching their bows to the fullest and shooting countless arrows, they shield Jayadratha from the Pandava, at your son's command.

And now we witness glorious Arjuna's unearthly genius; we witness the might of the Gandiva and see how his magical twin quivers well inexhaustibly with arrows. Confounding the high weapons of Aswatthaman and Kripa, he pierces all the warriors that surround him with nine bolts of thunder each. Drona's son pierces him with five and twenty arrows, Vrishasena with seven, Duryodhana with twenty, Karma and Salya with

three each. And all of them roar at him and, shaking their bows, hem him in closer still and continue to strike him frequently.

They draw their rathas up in serried ranks around Arjuna and, willing the sun to set quickly, those great maharathas of the Kaurava army roar awfully at Arjuna and lash him with dense gusts of arrows. These intrepid, mighty warriors, their arms like maces, loose devastras at the battling Dhananjaya.

But the relucent Arjuna shatters all their missiles, mundane and unworldly; breaking through the encirclement of chariots he rides straight at Jayadratha. Then Karna appears as if out of nowhere, and stops Arjuna with a towering gale of arrows, in the very sight of Bhimasena and Satyaki. Arjuna cuts these arrows down and strikes Karna, before all the troops, with ten steaming shafts. Satyaki drills the Sutaputra with three stinging barbs. Bhimasena pierces him with three arrows, and Arjuna, again, with seven.

An unfazed Karna, fighting for his beloved Duryodhana to save Jayadratha's life, unleashes sixty terrific arrows, each, at Arjuna, Bhima and Satyaki. In moments, the battle between the lone Karna and his three adversaries swells to momentous proportions. Karna's skill that we then see is wondrous, as, mad with battle lust, he singly resists those three matchless maharathas.

Then Arjuna looses a torrid volley at Karna, piercing him through every limb. Bathed in blood, the Suta's son gores Arjuna with fifty lofty arrows. Arjuna breaks his bow and bloodies his chest with shafts. Seeing how the sun plunges towards the sunset mountain, Arjuna unleashes a devastra at Karna, to kill him with that single missile incandescent as the very sun. It flies inexorably towards Karna and the Dhartarashtras hold their breath for they are certain he will die. But then, from a side Drona's son Aswatthaman bisects that flaming astra and it falls tamely to the ground.

Karna takes up another bow and envelops Arjuna with a swath of thousands of arrows. Like the wind dispersing a locust swarm, Arjuna shoots them all down and covers Karna with his own arrow storms. Karna, destroyer of armies, shreds these in flight and returns Arjuna's fire, shaft for shaft. Roaring at each other like two mighty bulls, those incomparable maharathas obscure the sky with clouds of arrows. Each made invisible by the other's rain of shafts, they continue their transcendent duel, often shouting taunts at each other.

Ah, Rajan, surely unearthly is the duel between Karna and Arjuna, for each is a match of the other and they put forth their best skills and strength. All the others around stand disbelieving of what they see, lowering their own weapons and gazing at the luculent contention. Applauded by Siddhas, Charanas and Pannagas, the two fight at the limits of their prowess, entirely absorbed, each bent on killing the other.

Then Duryodhana says to his maharathas, "Do everything you can to protect Karna, for Vrisha has sworn that he will not rest until he has killed Arjuna."

With the sun plunging down every moment, Arjuna kills Karna's horses and with a broad-headed arrow, he fells Karna's charioteer from his niche in the ratha. Before Duryodhana's eyes, Arjuna Swetavahana shrouds Karna in a blizzard of arrows, overwhelming him so he stands helpless and stunned. Seeing this, Aswatthaman dashes up and, mounting Drona's son's chariot the two continue to assail Arjuna.

Salya of the Madras pierces Arjuna with thirty arrows while Kripacharya strikes Krishna with twenty telling shafts and Partha with a dozen. Still from a fair distance, joining the battle to save his life, Jayadratha now shoots the two Krishnas with four barbs each; Vrishasena also rakes them both with seven shafts. Radiant Arjuna lacerates them all in return—Aswatthaman with four and sixty tremendous arrows, Salya with a hundred, Jayadratha with ten flat-headed ones, Vrishasena with three and Saradwata's son with twenty. The lustrous Dhananjaya throws back his head and roars.

Intent on stopping the Pandava from fulfilling his vow, your warriors swarm at him from all sides. And now, terrifying the Dhartarashtras, Arjuna invokes the great Varunastra, which radiates an awesome tide of fluid arrows all around his chariot. Well aware of what is at stake and that they need only contain the godly Pandava for a brief while before the sun sets, the Kauravas withstand his occult flashflood and continue to advance upon him.

Arjuna Kiritin remains serene and intent on his single purpose; arrows of all sorts, high and plain, continue to flare from the Gandiva, darkening all the field, all the directions.

The sky, dense with shafts, is ablaze with meteors and on the ghastly ground innumerable crows alight from the sky to perch on fresh corpses, picking out eyes and swallowing them whole before setting their black

beaks to work on noble steaming flesh. And Arjuna continues to provide a grisly feast for these and other birds and beasts of carrion with the Gandiva, why, like Mahadeva slaying the Asuras with his Pinaka with the tawny string. So many great Kuru maharathas, riding their best horses and elephants the inescapable Pandava sends to Yama.

Then a host of kings, taking up heavy maces and clubs of iron and swords and darts and different kinds of powerful weapons of terrible forms, rush suddenly at Partha. Bending the Gandiva Arjuna consumes them all, now uncanny laughter bubbling up in him as if at some great intuition of success; he never ceases devouring your troops with their rathas, elephants, foot-soldiers and supporting bowmen and swell the population of Yama's domain.'"

CANTO 142

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya continues, 'Hearing the twang of Dhananjaya's bow, which is like the beckoning of Death himself, or the frightful peal of Indra's thunder, your army, Rajan, is like an ocean swept by a tempest of mountainous waves that surges up at the Yuganta. Krishna pilots Arjuna's ratha across Kurukshetra so that he seems to be in a hundred places at once, and from a hundred places apparently do his tides of arrows flare sowing death in every shaft. A hundred Gandivas afire appear all around, all bent in a constant circle, all spewing relentless, ceaseless waves of flame.

Arjuna invokes the Aindrastra, lancing terror through your legions. A hundred thousand flaming arrows issue from that fulminant celestial weapon and fetch fresh carnage to your army; so brilliant is that astra that no one can bear to look at it and then death comes for them in the twinkling of an eye. Arjuna traverses Kurukshetra at will, driven by his sarathy the Avatara, his prowess on full display, scattering the darkness that the Kauravas caused with their arrows, which no other can disperse even in imagination. But Arjuna, with his elemental devastras, summoned with ringing mantras, dispels the sinister Kaurava darkness as Surya Deva does the night when he rises over it.

Arjuna evaporates the lives of your warriors like the summer sun the waters of tanks and lakes. He mantles your legions with his shafts like the sun does the earth with his rays. With other precise arrows he enters and breaks the hearts of great enemies, even like beloved friends! He consumes your akshauhinis as a blazing fire does swarms of insects.

Devouring the lives of his enemies and their fame, Partha rides like Death embodied over Kurukshetra. He severs crowned heads, massive arms adorned with angadas, and long-lobed noble ears with earrings. He hacks away the arms of elephant-riders clutching spears to cast at him; those of horsemen with javelins clasped to fling at him; those of foot-soldiers with shields to stop his arrows; those of maharathas with mighty bows; and those of charioteers and mahouts with whips and goads. He is scintillating, a conflagration burning your army with incessant flames.

For all their resolve, the hostile Kauravas cannot even look at Arjuna, greatest of all warriors, the shura equal to Indra, the greatest bull among men. One sees him everywhere at the same time, dancing on his ratha, with no moment's pause in his apocalyptic rant of lucific astras. Ah, my lord, he is handsome, he is beautiful, and he is godly: the Kiritin like some banks of massed thunderheads adorned with many rainbows, for he is in so many places at once, in this hour that he was born for, that he learnt and suffered for.

Arjuna's immaculate inundation of devastras sees many great warriors shrink in fright, as he makes an unfordable morass upon the field of dharma and death. Strewn with elephants whose trunks or tusks have been severed, with horses that have lost hooves and heads, with rathas smashed in smithereens, eviscerated warriors with entrails hanging out, and others with legs hacked off, with corpses of men and besats lying, either still forever or convulsed in death's last throes, the vast field of Kurukshetra, which Arjuna bestraddles, resembles the coveted arena of Death, increasing the terror of the timid, or the sporting ground of Rudra when he devastated all creatures in time out of mind.

Parts of the field, strewn with the trunks of elephants cut off with razor-headed arrows, look as if scattered with thick snakes. Portions covered with the dissevered heads of warriors, look as if spread with garlands of lotuses. Variegated with beautiful head-gear, crowns, keyuras, angadas and ratha-rings with coats of mail decked with gold and with the trappings and other

ornaments of elephants and horses, and scattered over with hundreds of coronets lying everywhere, the Earth looks beautiful like a new bride!

Arjuna has a gory river flow, like the Vaitarani itself and affrights the timid. The marrow and fat of men and animals forms its mire, blood its current, and limbs and bones fill it and moment by moment it grows fathomless in depth. The hairs of the dead, men and beasts, are its moss, weeds; heads and arms form the rocks and stones on its shores, and standards, and banners that brightly colour its appearance deck it. Royal parasols and bows are its wavelets and it abounds with the vast corpses of dead elephants and teems with rathas that float like countless rafts on its surface.

The carcasses of countless horses forms its banks and it is impassable because of the wheels, yokes, shafts, akshas and kuveras of rathas, and from spears, swords, darts, battle-axes and snake-like arrows. Ravens and kankas are its crocodiles, jackals, its terrible makaras, and fierce vultures, its sharks. It ripples and rings with the howls of jackals. It abounds with capering bhutas and pisachas, and thousands of other dreadful spirits that feed and drink blood from the numberless corpses of warriors that float upon it.

Seeing Arjuna's astounding prowess, the Vijaya whose visage resembles that of Yama himself, panic like never before. He obliterates all that comes before him; he seems to reveal himself truly now for what he is. His body is full of blinding light and none can even gaze upon him let alone face him in battle.

Intent on having Jayadratha's life before the sun sets, the Savyasachin demolishes all the great maharathas before him, stunning them with archery possibly never seen in this age of men. Dhananjaya, with Krishna for his charioteer, continues to blaze across Kurukshetra like streak lightning on the ground. His arrows, hundreds of thousands of them, cover the field in a cupola of endless death, his Gandiva always bent in an inscrutable circle of flames. And then blasting his bloody way through all the maharathas and other warriors arrayed in thousands before him, he finally arrives at where the terror-stricken Jayadratha is, and drills him with four and sixty deadly straight, light-swift shafts.

The Kuru warriors freeze, every one of them by now, those not dead, bleeding from Partha's arrows; they despair for Jayadratha's life. And maharatha Arjuna, greatest of victorious men, his astras blazing like pralaya

fire, saturates your army with kabandhas, headless trunks of men, and fetches absolute havoc to your legions consisting of four kinds of forces.

He gashes Aswatthama with fifty thunderbolts, Vrishasena with three, mildly strikes Kripa with nine, Salya with sixteen and Karna with two and thirty. He plunges another sixty-four barbs deep into Jayadratha and gives a bloodcurdling roar. But now, actually faced with his shining hunter, Jayadratha's fear leaves him! Rage takes the place of terror, and, the Sindhu king who bears the emblem of the Varaha on his banner roars like a great tiger himself and unleashes a gale of arrows, vulture-feathered and hissing like venomous serpents, at Arjuna.

The Saindhava strikes Govinda with three shafts, Arjuna with six, Arjuna's horses with eight and his standard with one. Arjuna, unmoved, the hungry tiger, hacks away Jayadratha's sarathy's head with a wedge-tipped shaft and fells his flame like standard with another.

Meanwhile, the sun perches on the brim of the Asta mountains and Krishna tells Arjuna, "Look, Partha, they have set Jayadratha in the midst of six mighty maharathas and he waits there in fear. Bull among men, you will not be able to kill him without vanquishing the six. I will use my yoga shakti to hide the sun so everyone thinks Surya has set. They will all rejoice, thinking that, having failed to keep your vow, you will immolate yourself. Jayadratha will emerge from hiding and you must shoot him dead. Though it will seem as if night has fallen, know that the sun will not have set and kill the Saindhava!"

Arjuna replies, "Tathaastu. So be it!"

Then Krishna, the Mahatapasvin, creates darkness through his cosmic Yoga. Your warriors, O Rajan, think the sun has set and are ecstatic; they throw their heads back, including Jayadratha, gaze skywards, where the stars have appeared on high and cry out in celebration that Arjuna must now take his own life. Krishna says fiercely to Arjuna, "Look how the wretched Jayadratha look up at the sky and has lost his fear of you. Kill him now, Bhaarata. Cut off his head and fulfil your vow!"

Arjuna, in a fearsome blur, shining himself like the sun that has not truly set, strikes Kripa with twenty arrows, Karna with fifty, Salya and Duryodhana each with six, Vrishasena with eight and Jayadratha himself with sixty. Finding that he attacks them even after the sun has set, and like a great fire with its tongues of flame extended, the protectors of Jayadratha are perplexed. But they return his fire swiftly with torrents of arrows.

Shrouded by their mantle of shafts, and raging, Arjuna raises his prodigious archery and creating a mesh, a great net of intertwined flaming arrows, casts it over the Kuru maharathas. Having never seen the like of this, your warriors abandon Jayadratha in fear and flee in all directions, with no two heroes going the same way.

The prowess that Arjuna now displays is uncanny, unseen ever before and will never again be witnessed. Like Rudra himself slaughtering all creatures during the pralaya, Dhananjaya butchers elephants and elephant-riders, horses and horse-riders, maharathas and charioteers. I do not see, Rajan, a single elephant, horse or warrior that is not struck with Partha's arrows. Their vision blurred by dust and darkness, your warriors cannot distinguish one another in the sudden night, and strange blackness envelops their senses and mind as well.

Urged by fate, and with their bodies cut open and lacerated by Arjuna's arrows, they begin to wander like men in a dream, to limp and fall down. Some among them are paralysed and some deathly pale. During the ensuing carnage, Arjuna the Pandava showers, drenches the earth with rills of gore, while the air clears marvellously with the blood that sprays everywhere absorbing all the raised dust and a sudden gusting wind blowing the rest away. So deep is the river of blood that the wheels of chariots are mired almost fully and thousands of terror-stricken elephants thunder about in all directions, their limbs mangled, their riders slain, trumpeting horribly and trampling your own ranks as they go.

Horses without riders and foot-soldiers, too, as well as your great warriors, Rajan, all struck by Dhananjaya's arrows, flee in abject fear, abandoning the field, their hair dishevelled, their armour cut away and blood pouring from their wounds. Some stand frozen as if crocodiles from the macabre red river have seized their legs, while some others hide behind and under the bodies of dead elephants.

Routing your army thus, Rajan, Arjuna savagely attacks the six maharatha protectors of the Sindhu king—Karna, Aswatthaman, Kripa, Salya, Vrishasena and Duryodhana. So quicksilver is his archery that in a wink he shatters Karna's and Vrishasena's bows, and fells Salya's charioteer. With dreadful storms of shafts he deeply wounds Kripa and his nephew Aswatthaman.

All of them stricken, Arjuna invokes a mahastra of the splendour of Indra's Vajra, a great weapon that he has always worshipped with incense

and garlands of flowers. He summons it with the most recondite mantras and affixes it to the Gandiva and we hear loud cries from the sky for that astra is bright and fiery as the sun himself.

Krishna says again to Arjuna, "Quick, Partha, cut Jayadratha's head from his neck! The sun is about to set behind the Asta mountain, so listen to what I say to you now. Jayadratha's father Vriddhakshatra is famed the world over. It was after a long time and tapasya that Jayadratha, the Parantapa, was born to him.

At his birth, an asariri, a disembodied voice deep as rumbling clouds said to Vriddhakshatra, 'Among men in this world, in respect of blood, conduct, self-restraint and the other qualities, your son will become worthy of the two races of the Sun and the Moon. He will become one of the greatest Kshatriyas of all and will always be worshipped by heroes. However, one day in battle, a bull among all Kshatriyas, the greatest one in the world will cut off his head.'

Hearing what the asariri said, Vriddhakshatra reflected for a long while. Overwhelmed by his love for his son, he summoned all his kinsmen and said, 'The head of the man who causes my son's head to fall on the earth will burst asunder like a melon in a hundred pieces!'

Having said this, Vriddhakshatra installed Jayadratha on the throne and retired to the vana to devote himself to tapasya. Endowed with great tejas, Arjuna, he is still engaged in the observance of the austerest of penances outside this very Samantapanchaka. So, after you take Jayadratha's head, you must with the great Pasupastra ensure that the head does not fall onto the ground but flies on with the arrow and falls into Vriddhakshatra's lap! For if Jayadratha's head falls onto the ground, have no doubt that your own head will burst apart in a hundred pieces. O son of Indra, there is nothing in this world that you cannot achieve. So do this now."

Hearing this, Arjuna licks the corners of his mouth and looses the arrow he has charged with Siva's astra, which has always been worshipped with incense and garlands. The ultimate ayudha, with which once Mahadeva torched the Tripura from the sky, takes Jayadratha's head from his neck in a crimson eruption, like a hawk snatching a small bird from a tree. Arjuna follows this by shooting a dozen more shafts in a blur, arrows that carry the severed head through the sky, out to the far limits of Samantapanchaka, where your son-in-law's father, mahatejasvin Vriddhakshatra, is at his sandhya vandana, his evening worship.

Adorned with thick black hair, with sparkling kundalas, Jayadratha's bleeding head falls perfectly into Vriddhakshatra's lap, where he sits in padmasana at his twilight prayer. So deep is his dhyana that at first Vriddhakshatra does not even notice. He duly completes his worship and then slowly rises to his feet. His son's head now falls onto the earth and Vriddhakshatra's own head blows apart in a hundred pieces of flesh bone and brain, for it is he himself who has at last made his son's head fall onto the earth! And all that learn of this wonderful, terrible feat of Arjuna laud both the Krishnas.

Rajan, after the Kiritin kills the Saindhava, Krishna withdraws the darkness, the false night that fell over Kurukshetra through his maya. As all the stars that peeped out from on high vanish, your sons and their men see that they were deceived and the sun has not yet set. And that, O Dhritarashtra, is how Arjuna kills Jayadratha and keeps his vow to avenge the death of Abhimanyu. On that day, amongst them, Arjuna, Satyaki and great Bhima slaughter eight whole akshauhinis of your army! Seeing Jayadratha killed, tears fall from the eyes of your sons that remain alive, Duryodhana weeps the most bitterly.

After Arjuna kills Jayadratha, Krishna blows a clarion blast on his Panchajanya and Arjuna raises the Devadatta to his lips and blows resoundingly on his conch. And, as if to send the message of triumph not merely to Yudhishtira but into the very heavens, Bhima fills Kurukshetra with a battery of dreadful roars drowning every other sound on the filed of dharma. Yudhishtira Dharmaputra hears these sounds across the field and knows that Arjuna has killed Jayadratha. Exultantly he has his own troops sound conches and horns and beat on drums.

And the excited, elated Yudhishtira charges at Drona to do battle with him.

By now the sun has actually set, and a most horrifying battle breaks out, by night's darkness, between Drona and the Somakas, descended from the moon. Jubilant after the killing of Jayadratha, the Pandava maharathas now attack Drona to kill him; why, they fight intoxicated with success. Having kept his vow, a celebrant Arjuna also engages many of your great chariot-warriors and now, with the great burden, upon which the very outcome of the war hinged, lifted from his shoulders, he destroys your ranks like truly the Devaputra that he is. He razes your legions like the Devas mowing down the Danavas, like the sun scattering darkness.'"

CANTO 143

JAYADRATHA-VADHA PARVA CONTINUED

"Dhritarashtra says, 'Tell me, O Sanjaya, what my warriors did after Arjuna killed the heroic Jayadratha?'

Sanjaya replies, 'After Arjuna, O sire, kills Jayadratha, an angry Kripa, son of Saradwat, confronts Arjuna and envelops him with a barrage of arrows, while a furious Aswatthaman attacks him from the rear. A tiring Arjuna bleeds from the many wounds these two maharathas inflict on him and is in considerable pain. Yet, he does not want to kill his guru, Kripa or the son of his other acharya, Drona, so he treats the encounter like some exalted lesson in archery, and instruction even.

Thwarting both Aswatthaman and Kripa, he covers both in his arrows storms, but his shafts are mild and none loosed to take either of their lives. Yet, they injure Kripa and Aswatthaman fiercely, coursing pain through their bodies while avoiding all the vital marmas that, pierced, could kill them. So swift and so many are the arrows that Arjuna unleashes that Kripa faints in his ratha. His sarathy thinks that Arjuna has killed the old Acharya and whisks him away from the field. At this, Aswatthaman also flees in fear!

Seeing his guru Kripa swoon and fall, Arjuna is overcome by great grief. His face tearful and his voice full of anguish, he says, "Vidura clearly foresaw all this long ago in his mind. When Duryodhana was born, Vidura said to Dhritarashtra, 'Have this demon born into the noble house of Kuru killed. Otherwise, unimaginable calamity will overtake the greatest Kurus.'

Ah, how true Vidura's warning has proved. It is because of Duryodhana that I see my precious Acharya Kripa lying fallen to my arrows. Fie on this unholy Kshatriya dharma! Shame on my much vaunted might and prowess! Who else will fight a Brahmana who is also his guru? Kripa is the son of a Rishi; he is my Acharya; he is also Drona's great friend and brother-in-law. Alas, now he lies sprawled on his ratha, dying from my arrows.

Krishna, I had no wish to kill him, yet that is what I have done. My heart breaks to see him like this. Even if he wounded me sorely with his arrows, I should have only looked fondly at that warrior of dazzling splendour and never attacked him in return. And now, I have sent him, my first teacher, whom I always loved and revered to Yama. I say to you Krishna, this causes me more agony that even Abhimanyu's death. Ah, look at the plight I have reduced him to; look where he lies so pitiable and dying in his chariot.

Kshatriyas who acquire knowledge from their gurus and then gift them with the dakshina that they desire, attain to Godhead. On the other hand, the lowest of men, evil ones who learn from their acharyas and then do them harm: such men go straight to naraka. And I have no doubt that I will find hell for myself having done this ghastly thing today. I have horribly wounded my Acharya Kripa with ruthless showers of arrows. While I was learning the astra shastra at his feet, Kripa once told me, 'Do not, O you of Kuru's vamsa, ever strike your acharya.'

I have not obeyed that grave command of my righteous and noble guru; on the contrary today I have struck the same Kripa, my sacred master with cruel arrows and felled him. Oh, I bow to this worshipful son of Gotama, to this inexorable shura. And everlasting shame be on me for what I have done."

While Arjuna is crying in remorse at having wounded Kripa, he thinks mortally, Karna sees that Jayadratha has been slain and rushes in fury at the victorious Pandava who has kept his vow. Seeing this, the two Panchala princes, Uttamaujas and Yudhamanyu, and Satyaki attack Karna.

Arjuna now wipes his tears and, smiling wanly at Krishna, says, “Here comes Karna, viciously attacking Satyaki. No doubt, he is incensed at the death of Bhurisravas, and the manner in which Yuyudhana killed him. Take my steeds there, O Janardana, so that Karna does not make the Satwata follow in the wake of Bhurisravas.”

Krishna says, “Satyaki by himself is a match for Karna. How much more he will be with the two sons of Drupada beside him. For the time being, it is not wise for you to fight Karna. He has with him a blazing spear, like a meteor, a shakti that Indra gave him when Karna gave Sakra his golden kavacha. Parantapa, he has kept it to use against you, worshipping it with reverence. Let Karna ride against Satyaki. I know when this evil man’s hour will come, and then you will dispatch him from this world, you and no one else, Arjuna.”

Dhritarashtra says, ‘Tell me, O Sanjaya, about the battle between Karna and Satyaki, after the fall of Bhurisravas and Jayadratha. Satyaki was without a ratha; so whose chariot does he mount? How did the guardians of the wheels of Arjuna’s ratha, the two Panchala princes, fight?’

Sanjaya says, ‘I will describe to you all that happens. Listen patiently, my lord, to the consequences of your own evil conduct. Before the battle, Krishna knew in his heart that Bhurisravas, who flew a banner with the insignia of a sacrificial stake, would vanquish the heroic Satyaki. Rajan, Krishna knows both the past and the future. It was for this that, the previous night, he summoned his sarathy Daruka, and said to him, “Keep my ratha ready tomorrow and wait until you hear me blow the rishabha svara on the Panchajanya.”

Neither the Devas, nor the Gandharvas, nor the Yakshas, nor the Uragas, nor the Rakshasas, nor Manushyas can ever conquer the two Krishnas. The Devas with the Pitamaha Brahma at their head, and also the Siddhas, know the incomparable prowess of these two. But listen now to the battle as it unfolds in grim reality, as if upon the edge of Yamaloka.

Seeing Satyaki without a ratha and facing Karna ready for battle, Krishna blows his conch long and loud in the rishabha note. Daruka hears what he has been waiting for, and comes flying to Krishna on his unearthly ratha with the golden standard. With Krishna’s leave, Satyaki climbs into the deva ratha, driven by Daruka, which is like Surya or Agni in splendour. To that chariot are yoked the greatest of all - Saibya, Sugriva, Meghapushpa and Balahaka, all caparisoned in gold. These unearthly steeds fly anywhere

at will, and now bearing Satyaki, they fly at Karna, while Yuyudhana looses a fresh torrent of shafts at the Sutaputra.

Yudhamanyu and Uttamaujas leave Dhananjaya's side and ride to help Satyaki. The duel between Karna and Satyaki is another that has hardly ever been seen on earth or in heaven, not between Devas, Gandharvas, Asuras, Uragas, or Rakshasas. Yet again, both great armies stop fighting to watch the stunning encounter; they are as awed by the superhuman skills of the two archers as they are by Daruka's wizardly chariotry, as he flies across Kurukshetra, his unearthly horses obedient to his very thought, in the most incredible manoeuvres.

The Devas, the Gandharvas and the Danavas in the sky watch the battle between Karna and Satyaki, never blinking.

The two maharathas fight one another, each for the cause of their friends. Karna, looking like a Deva now, and the brilliant Satyaki cover each other with scathing interminable volleys. Karna still has the brutal slaying of his friend Jalasandha, whom Satyaki despatched, before his eyes, and he fights the Vrishni hero in absolute rage.

Full of grief for all the Kuru maharathas that Satyaki has killed on this day, Karna glowers at Yuyudhana as if to burn him up with his eyes. The dense swarms of steaming arrows he unleashes at Sini's grandson never pause. Sinuous and powerful as two mighty tigers, the two Naravyaghras maul each other in fury.

Satyaki drills slender iron shafts into Karna's every limb, and then he fells Karna's charioteer from his ratha with a flat-headed shaft. He kills Karna's four white horses, smashes Karna's standard into a hundred pieces with a hundred arrows, and yet again Karna finds himself without a chariot in Duryodhana's sight.

All your warriors, O Rajan, are quickly dispirited. Then Karna's son Vrishasena, Salya of the Madras, and Aswatthaman surround Satyaki and a smoking fray ensues and one can see nothing anymore. When Satyaki deprives the heroic Karna of his ratha, cries of *Oh!* and *Alas!* arise from your troops. Satyaki continues to rake the already weakened Sutaputra, until Duryodhana dashes up and helps his precious friend into his chariot. Karna is distraught, hissing and sighing like a serpent now, ashamed when he thinks of how he boldly swore that he would make your son undisputed king of the world.

After he destroys Karna's ratha, the self-restrained Satyaki stops himself from killing either the Sutaputra or your sons led by Dusasana, O king, for he honours Arjuna's oath that he would kill Karna and Bhima's that he would kill all your princes. He only wrecks their chariots and wounds them sorely with his radiant archery, weakening but not killing them.

However, although all these maharathas led by Karna tried concertedly to slay the Vrishni hero, Yuyudhana shames them all. Using just one bow, he crushes Aswatthaman, Kritavarman and other maharathas, as well as hundreds of great Kshatriyas. He fights Yudhishtira Dharmaraja's cause and to attain to Swarga, and truly Parantapa Satyaki is no less than either of the two Krishnas in tejas. Always smiling, for he, the pure Kshatriya, delights in war, he puts all your troops to rout, O best of men! I say to you with conviction that, in this world, there are only three truly matchless archers—Krishna, Arjuna, and Satyaki. There is no fourth.'

Dhritarashtra says, 'Riding the invincible ratha of Krishna, with Daruka for charioteer, Satyaki, proud of the might of his arms and equal in battle to Krishna himself, destroys Karna's ratha. Did Satyaki ride any other chariot after his battle with Karna was over? I want to know this, Sanjaya, O most gifted narrator. Truly, I believe Satyaki is endowed with enormous, superhuman prowess. Tell me everything, Sanjaya!'

Sanjaya says, 'Hear, O Rajan, what transpires on the dharmakshetra. Daruka's younger brother brings out another chariot for the battling Satyaki. It has shafts attached by chains of iron, it has gold in profusion and bands of silk; it is adorned with a thousand stars and festooned with bright banners; this ratha flies the figure of a great lion on its standard, and yoked to it are horses fleet as the wind and wearing trappings of gold; and the rumble of its wheels are like thunderheads sounding. Mounting the fresh chariot, Satyaki besieges your troops again, while Daruka goes to Krishna's side.

A new ratha is also fetched for Karna, to which are yoked pedigreed horses white as milk, caparisoned in gold. Its kaksha and standard are wrought from gold. Furnished with colourful banners and a profusion of weapons of every kind, this excellent ratha has a superb sarathy as well. Mounting that chariot, Karna also mounts an unrestrained assault on his enemies.

I have now told you all that you asked me. However, Rajan, listen once more to the extent of the horrible destruction that your evil plotting caused. Bhimasena has killed thirty-one of your sons. Led by Durmukha, they were

all masters of weapons. Satyaki and Arjuna also have slain hundreds of great heroes and Bhimasena more than either of them, and so has Bhagadatta. Still, the carnage begun by your evil ways is far from over.'"

CANTO 144

JAYADRATHA-VADHA PARVA CONTINUED

"Dhritarashtra says, 'Tell me now what Bhima did, Sanjaya, at this stage of the war. Indeed, tell me everything!'

Sanjaya replies, 'After Bhimasena loses his ratha, Karna cuts him deep with his words like arrows, as Bhima stands helpless before him. Karna's acerbic words still burning him, Bhima says to Arjuna in some anger, "In your very hearing, Dhananjaya, Karna repeatedly mocked saying, 'Eunuch, fool, glutton, you are no warrior. Why have you come to fight, when you cannot bear the heat of battle? Take yourself where you belong, you overgrown child, to a kitchen or a dining table.'

I will kill any man who dares speak to me like that, Arjuna, and Karna said all this and more. You know the vows that we swore together in the Kuru sabha. Remember them now and let us fulfill both our oaths!"

Hearing this, Arjuna rides near Karna and tells him, "O false Karna, son of a Suta, you always brag and praise yourself. O evil one, listen to what I have to say to you. Heroes in battle meet with either victory or defeat, both of which are uncertain. It is no different even for Indra. Your ratha smashed by Satyaki and standing in a daze, exposed before Yuyudhana, you were on

the point of death. But Satyaki remembered that I have sworn to kill you and to honour my oath he spared your life.

It is true that you deprived my brother Bhimasena of his ratha in fair battle. But the manner in which you taunted and abused him then was a shameful sin. No man of dharma ever humiliates an enemy after vanquishing him in battle. Your heart and mind are small, Sutaputra, as is your wisdom, and that is why you boast so loudly and speak so vilely.

Then again, the abuse that you have heaped on my brother Bhima, who is a great Kshatriya warrior and devoted to dharma, is neither true nor acceptable. In plain sight of all the troops, of Krishna, and me, how many times Bhima defeated you in battle and left you stranded without a chariot. He never once abused you, Karna. Since you have spoken harshly to Vrikodara many times, and since you were one of the six who combined to kill Abhimanyu, while I was far away, I say to you, Sutaputra, that you will find the reward for your crimes this very day. It was to call death to you, evil one, coward, that you severed Abhimanyu's bow from behind. And for that, O you of small wit, I will kill you, along with all your followers, your forces and your beasts of war.

Finish everything that you still need to do in this world, because a great misfortune will soon overtake you. I will first kill your son Vrishasena before your eyes. Then, all the other kings that ride against me I will despatch to Yama. This I swear, laying my hand on this Gandiva. You are a fool, Karna, unwise and full of vanity. I tell you that Duryodhana will soon see you lying dead on this field as carrion for vultures and jackals, and that evil prince will lament bitterly."

When Arjuna swears to kill Karna's son, a great uproar arises among the maharathas. At that very moment, when pandemonium reigns all around, the sun enters the Asta mountain.

Krishna, in the van of army, embraces Arjuna who has fulfilled his vow, and says to him, "By great good fortune, O Jishnu, you have accomplished your great vow and Vriddhakshatra has also died along with his son. Had Kumara, the Deva Senapati himself, encountered the Dhartarashtra forces, I have no doubt that he would not have prevailed. Naravyaghra, I cannot think of a single warrior in the three worlds other than you who can fight this oceanic army.

So many great maharathas of untold prowess, some equal or even superior to you, are united under Duryodhana's command. Yet, clad in

armour, they cannot face you in battle when you are roused. Your tejas and urjas are equal to those of Rudra or Yama himself. No one else could have shown the prowess and genius in war that you, by yourself and alone, have done today.

And so, Arjuna, will I truly applaud and embrace you again after you kill the evil Karna and all his followers, yes, I will glorify you when you have vanquished this, your greatest, enemy."

Arjuna replies, "It is through your grace, O Madhava, that I have fulfilled my vow that even the gods might have found difficult to accomplish. And my victory is no matter of wonder for those who have you, O Krishna, for their Lord. Through your grace, Yudhishtira will regain the whole world. All this is because of your power, O Vrishni. This is your victory, O Lord! Our victory is in truth only yours; our fortune is in your care and we are your servants, O Madhusudana."

Krishna smiles slightly, and slowly drives the horses and, as they traverse the battlefield full of brutal sights, he points them out to Arjuna saying, "Having fought for victory or great fame so many heroic kings lie on the earth, struck by your arrows, their weapons and ornaments scattered, their horses, chariots and elephants mangled and their armour cloven, all of them having attained to the final sorrow. Some of them are still alive, in agony, and some dead. But look, Arjuna, even the dead still seem alive for their lustre and greatness.

Look at the field covered over with their golden-winged arrows, with their numberless other weapons, and with their dead animals. The earth is resplendent with coats of mail and necklaces of gems, with severed heads gleaming with earrings, and helmets and crowns shining with great jewels, and garlands of flowers, and kanthasutras, angadas, collars of gold and with diverse other beautiful ornaments. Strewn with anuskaras and quivers, with standards and banners, with upaskaras and adhishthanas, with shafts and crests of chariots, with broken wheels and beautiful akshas in profusion, with yokes and trappings of horses, with belts and bows and arrows, with elephants, their housings, with spiked maces and hooks of iron, with darts and short arrows, with spears and pikes, with kundas and clubs, with sataghnis and bhushandis, with scimitars and axes, with short and heavy clubs and mallets, with maces and kunapas, with whips decked with gold, with the bells and diverse other ornaments of elephants, and with rich robes,

all loosened from the bodies of men and animals, the earth shines brilliantly, like the autumn sky strewn with planets and stars.

The lords of the earth, slain for the sake of earth, lie asleep on the earth clasping her like a wife. Like mountains flowing streams of liquid chalk through their caves and fissures, these elephants big as mountains, which look like Airavata himself, flow profuse streams of blood through the wounds in their bodies.

See, O Shura, where some of these vast creatures, struck by hundreds of arrows, lie spamming in death's last throes, their eyes full of pain and grief. Look where countless horses lie, their golden caparisons stained with scarlet.

Look, O Partha, at these empty chariots, which once resembled celestial vimanas of vapoury forms in the evening sky, now lying on the ground, with standards, banners, akshas and yokes cut into pieces, with broken shafts and crests, and with their warriors and charioteers slain and flung out of them. Foot-soldiers, also, holding bows and shields and slain in hundreds of thousands, lie everywhere, bathed in blood, clasping the earth with every limb and their long hair undone and smeared with dust.

Look, O Mahabaho, at all the warriors who lie unmoving, their bodies mutilated by your astras. Look at Kurukshetra scattered with yak-tails and fans, parasols, standards, steeds, chariots and elephants with diverse kinds of rich blankets, and the cut away reins of horses, and exquisite garments and the costly varuthas of the rathas. The field appears as if it is spread over with embroidered tapestry.

Many warriors fallen from the backs of elephants look like lions struck down by thunder and fallen from mountaintops. Lying among their horses and their bows, horsemen and foot-soldiers welter in blood. Ah, look how fearful this earth is to gaze upon, covered over with multitudes of slain elephants, horses, maharathas, and mired with blood, fat, and rotten flesh, on which wild dogs and wolves and pisachas and diverse fell wanderers of the night feed and around which they dance in sinister glee!

Only you, O Arjuna, or Indra himself, could have accomplished such a feat and fetched such carnage."

Thus showing the Kiritin the grisly field of devastation, Krishna raises his Panchajanya and blows triumphal thunder on it and the joyful soldiers of the Pandava army respond by blowing their conches too. And Janardana

drives his chariot swiftly towards Yudhishtira Ajatasatru and brings him news of the killing of Jayadratha.'"

CANTO 145

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'After Arjuna kills Jayadratha, Krishna drives to Yudhishtira, worships him with a glad heart and says, "Through good fortune, Rajan, your prosperity increases and you have killed your enemy. By great good luck, your brother has fulfilled his vow."

Yudhishtira, the subjugator of hostile towns, is overjoyed and climbs down from his ratha! His eyes fill with tears of joy and he embraces the two Krishnas and then, wiping his bright and lotus-like face, he says to Kesava and Arjuna, "Mighty Maharathas, it is destiny that I see both of you now after you have accomplished your mission. It is indeed great good fortune that you have killed the sinner Jayadratha.

You Krishnas have filled me with untellable joy, and plunged our enemies into an ocean of grief. You are the sovereign Lord of all the worlds, Krishna, O Madhusudana! In the three worlds, there is nothing that those who have you for their lord and master cannot achieve.

Through your grace, O Govinda, we will conquer our enemies, as Indra did the Danavas in olden times. Be it the conquest of the world, or be it the conquest of the three worlds, everything is assured for those with whom

you are pleased. They can be stained by no sin, nor can they meet with defeat in battle, O Lord of all the gods!

It is through your grace, Hrishikesa, that Indra became the king of the Devas. It is through your benevolence that he won the sovereignty of the three worlds on the field of battle. It is through your kindness, O Devadeva, that he gained immortality and enjoys the eternal regions of bliss. Having slain thousands of Daityas with powers acquired by your grace did Indra win lordship over the Devas.

It is through your grace, Hrishikesa, that the mobile and immobile universe, without swerving from its ordained course, is engaged in prayers and homa. In the beginning, this universe, enveloped in darkness, was one vast expanse of water, the Ekarnava. Through your grace, O Mahabaho, the universe became manifest! You are the Creator of all the worlds, you are the Supreme Soul, and you are immutable.

Those who see you, O Hrishikesa, are never mystified. You are the Supreme God, you are the God of the gods, and you are Ananta. Those who seek refuge with you, O Lord of the Devas, are never lost. Without beginning and without death, you are Divine; you are the Creator of all the brahmandas, and Absolute. Those who are devoted to you, O Hrishikesa, always tide over every difficulty. You are Supreme, the Ancient One, the Divine Being, and that which is the Highest of the high. He who attains your Supreme Self obtains the highest felicity.

You are sung in the four Vedas and the four Vedas sing of you. By seeking your protection, O noblest one, I will enjoy unrivalled prosperity. You are the Supreme God, you are the God of the highest gods, you are the lord of winged creatures, and the lord of all humans. You are the Supreme Lord of everything. I bow to you, O Best of beings!

You are the Lord, the Lord of lords, O Omnipotent One! Prosperity to you, O Madhava! O you of the louts eyes, O Universal Soul, You are the origin of all things.

He, who is a friend of Arjuna or is devoted to Arjuna's welfare, finds you who are the Guru of Dhananjaya and attain ultimate bliss."

Thus addressed by him, Kesava and Arjuna cheerfully say to Yudhishtira, "The fire of your wrath has consumed the sinful Jayadratha, O puissant one. Although the Dhartarashtra host is vast and swells in pride, yet it daily faces death and diminution; the Kaurava host is being annihilated. It is because of your wrath that the Kauravas are being

destroyed. Having angered you, most gentle and patient soul, who can kill with just your gaze, the evil Duryodhana with all his friends and kinsmen will have to lay down his life in battle. Already slain because of your ire, and struck down by the gods themselves, the invincible Bhishma, Pitamaha of the Kurus, now lies on a bed of arrows.

O Parantapa, victory in battle is impossible, and death waits for those who have you for their enemy. Kingdom, life, dear ones, children, and all kinds of bliss will soon be lost by him with whom you are angry. I look upon the Kauravas as having already lost their sons and kinsmen, when you, who observe, why, embody Rajadharma, are wroth with them."

Then Bhima, O king, and Satyaki, both lacerated and bleeding by arrows past count, come and pay their salutations to Yudhishtira. Those two mighty bowmen then sit on the ground surrounded by the Panchalas. Seeing the two heroes brimming with joy and waiting with folded hands, Yudhishtira embraces them both and cries, "It is through good fortune that I see you both before me, O Shuras, see you after you have escaped with your lives from the raging sea of enemy legions, the sea in which Drona is an invincible crocodile and Kritavarman, the son of Hridika, a ravening shark. It is destiny that you two have vanquished all the greatest kings of the earth.

It is by good fortune that I see both of you victorious in battle. It is by good fortune that you have defeated Drona as well as the mighty Kritavarman. It is by providence that you have defeated Karna in battle with your barbed shafts. It is by good fortune that Salya was forced away from the field by you both, O you bulls among men. By good fortune, I see you both returned from battle safe, you who are the greatest of all maharathas and masters of war!

It is my good fortune that I see you heroes again, who have forded that sea of enemy troops at my command, you who went into battle to honour me! You are true and pure Kshatriya heroes who revel in battle. You are dear to me like my own life. Ah, it is through great good fortune that I see you both again alive!'

Having said this, Yudhishtira embraces Satyaki and Bhima, the Naravyaghras, again, and tears of joy flow down his noble face. Then, the entire Pandava army is full of good cheer and a tide of joy surges through all the warriors. All of them are once more determined to give battle and win this war to end all wars.'"

CANTO 146

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Upon the fall, O Rajan, of Jayadratha, your son Duryodhana, his face bedewed with tears, breathing hot sighs like a snake whose fangs have been drawn, this offender against the whole world, experiences bitter sorrow. Seeing the terrible slaughter of his troops that Arjuna, Bhimasena and Satyaki have wrought, he becomes pale and dejected. He begins to believe that no warrior on earth can compare with Arjuna.

"Neither Drona, Karna, Aswatthaman, nor Kripa can stand up to Arjuna when he is provoked," Duryodhana says to himself, "After defeating all the maharathas of my army, Arjuna has kept his vow and killed Jayadratha. No one can resist him and the Pandavas have almost exterminated my once vast army. Ah, no one can protect my army, no, not even Purandara himself. He, upon whom I relied most in this war, Karna, has been defeated and Jayadratha slain. I believed so much in Karna's prowess that I thought of even Krishna, who came to me to sue for peace, as being but a straw in gale; and now, Karna has been vanquished in battle."

Grieving thus, his dark and powerful spirit all but broken, Duryodhana comes to see Drona. He informs the Acharya of the immense slaughtering

of the Kurus, the victory of his enemies, and the grim catastrophe that faces the Dhartarashtras.

Duryodhana says fervidly, "Look, Acharya, at this vast carnage of kings. Setting the invincible Bhishma at our head, I came to war. Having cut the Pitamaha down, Sikhandin, his aspirations fulfilled, leads his troops, surrounded by all the Panchalas and seeking another triumph. Another disciple of yours, the invincible Savyasachin, decimated seven akshauhinis of troops and has despatched Jayadratha to Yama. How, Acharya, will I ever free myself of the debt that I owe those allies of mine who, fighting this war for my sake, have lost their lives? Ah, those lords of the earth now lie prone and lifeless upon the earth, having lost their kingdoms, possessions and prosperity.

Alas, it is true that I am a coward! Having caused such a massacre of my friends, I dare not believe that I can purify myself with even a hundred Aswamedha yagnas. I am covetous, sinful and a transgressor of dharma. Because of my greed and envy, and nothing else, these lords of the earth, in their quest for victory, have gone to Yama's halls. Why, in presence of all these kings, does the kindly Earth not yield me a hole through which I can sink, for I am the greatest sinner ever and the sole fomenter of this horrible war between cousins? Alas, what will the Pitamaha of bloodshot eyes, the invincible shura who has conquered the other world, say to me in the midst of all the great kings when he meets me?

There lies the mighty bowman Jalasandha, killed by Satyaki. How proudly he came to fight, ready to lay his life down for me. Looking at the dead king Kambojas, as well as Alambusha and so many, many other allies of mine, all slain, what reason can I have to continue living? Ah, all of them died savage deaths, even as they put forth their great valour to vanquish my enemies.

Acharya, today I will give my all in battle to free myself from the debt that I owe them and then gratify them with oblations of water by going to the Yamuna. O greatest of warriors, I tell you truly and swear by all the punya I have ever done, by the prowess and skill that I possess, and on my sons' heads, that I will kill all the Panchalas along with the Pandavas, and find peace of mind, or, killed by them in battle I will go to the realms where my friends and allies have gone while fighting my cause during this war.

Seeing that we are not able to protect them, our allies that still live no longer wish to stand by us, Mahabaho, and they now regard the Pandavas as

being preferable to us. And you, Acharya, have fetched doom upon us by showing your favourite sishya Arjuna softness and leniency in battle. This is why all these heroes, who endeavoured to secure victory for us, have been slain. It seems that only Karna now truly wishes us victory. A man of weak understanding, who without properly examining another, accepts him for a friend, and enlists him in matters that require true friends for their achievement, is certain to suffer disappointment. You, upon whom I so relied, have brought dreadful disappointment and defeat to me, O Drona.

I am inordinately covetous, sinful, crooked, and avaricious! Alas, Dussala's husband Jayadratha has been killed, and Somadatta's son Bhurisravas of great tejas, and the Abhishahas, the Surasenas, the Sibis, and the Vasatis. And I myself mean to leave this world today and join those bulls among men, whom Arjuna slaughtered while they fought for me. With them gone, I have no wish to live on. O Acharya of the sons of Pandu, let me have your leave to die fighting.""

CANTO 147

JAYADRATHA-VADHA PARVA CONTINUED

"Dhritarashtra says, 'After Savyasachin kills the king of the Sindhus, after the death of Bhurisravas, what was the state of mind of our army? After Duryodhana passionately addressed Drona in the midst of the Kurus, what did the Acharya say to him? Tell me, Sanjaya!'

Sanjaya says, 'Loud wails arise among your troops, O Bhaarata, after the killing of Bhurisravas and Jayadratha. Now all of them show scant regard for the command and policy of Duryodhana, based on which hundreds of great maharathas have died.

As for Drona, he listens to what your son says and is full of grief. Reflecting for a short while, Rajan, he says in anguish, "Duryodhana, why do you pierce me so with your wordy shafts? I have already told you that no one can defeat Arjuna in battle. Protected by Kiritin, Sikhandin cut Bhishma down. This feat by itself, O Kuruttama, should have convinced you of the invincible prowess of Arjuna. For myself, I was certain on that day, seeing Bhishma, whom the Devas and the Danavas could not vanquish, felled, that this Bharata army is doomed. After the fall of Bhishma, whom we all looked upon as the greatest Kshatriya in the three worlds, whom else can we rely upon now?

The loaded dice that Sakuni spun in the Kuru sabha were not dice but keen arrows that would claim countless lives. The same arrows, unleashed now by Jaya, are now decimating us. Though Vidura said this even then, you did not understand him or chose not to. With tears in his eyes, he begged you to make peace with the Pandavas, but you did not listen to him. The calamity that he foretold has come to pass.

This horrible carnage, Duryodhana, is the result of your defiance of Vidura's sage counsel. The foolish man who disregards the precious advice of true and trusted friends, and follows only his own lusts, falls swiftly into deep trouble and distress. O son of Gandhari, you had Draupadi dragged into the Kuru court before us all, while she was in her period and wore but a single cloth. How did you dare do this to one as pure as her, she who owns every virtue, she who was born from the sacred fire?

Yet, know Duryodhana that all this is as nothing, for in the next world you will be visited with retribution before which this carnage will seem pale. Beating the Pandavas at dice by deceit, you sent them into the forest, wearing deerskins. Which other Brahmana in this world, other then I, would seek to harm the sons of Pandu, Kshatriyas of dharma, who are like my own sons. In the Kuru sabha, with your father Dhritarashtra's approval, you, with Sakuni for your collaborator, provoked the ire of the Pandavas. Together with Dusasana, Karna then fanned that wrath. Disdaining Vidura's wisdom, you repeatedly stoked that fire yourself.

With great determination and resolve, all of you surrounded Arjuna, to save Jayadratha. Why, then, have you all been vanquished and why has Jayadratha been killed? Why, when you, Karna, Kripa, Salya and Aswatthaman are alive, O Kauravya, has the king of the Sindhus been killed? All the mighty kings who fight this war for you spared no effort to save his life; how was Jayadratha beheaded in their very midst? Relying on me, Jayadratha thought he would be saved from Arjuna. He did not find the rescue he expected.

Suyodhana, I too do not see any safety for myself. Until I succeed in killing the Panchalas with Sikhandin, I always feel like one sinking deeper in the mire that is the fire prince Dhrishtadyumna. Having failed to save Jayadratha's life, why do you pierce me with your words like arrows of fire, when you plainly see that I too burn with grief?

No more do you see Kurukshetra adorned with the golden standards of Bhishma, who knew no tiredness in battle, whom no warrior could face.

How, then, can you have any hope for victory? When the king of the Sindhus and Bhurisravas have been slain in the very midst of so many mighty maharathas, do you still not see how this war must inevitably end?

Kripa, well nigh impossible to defeat, is still alive, Rajan! He did not follow Jayadratha out of this world, and I applaud him. When I saw Bhishma himself, whom not the Devas led by Indra, could vanquish in battle, felled before your very eyes, I thought that the Earth had abandoned you.

Look where the troops of the Pandavas and the Srinjayas, united, come rushing at me. To bring you victory, I swear that I will not remove my armour until I have killed all the Panchalas. Rajan, go and tell my son Aswatthaman that even at the risk of his life he must attack the Somakas without let.

Say to him and yourself follow what I tell you now: Observe all the teachings you have received from your father. Be firm in deeds of humility, in self-restraint, in satya and dharma. Observe dharma, artha, and kama, but, most of all, you must always follow the way of dharma. You must always gratify the Brahmanas with gifts. All of them deserve your worship. You must never do anything to hurt them. They are like flames. As for myself, I will break into the enemy army, O Parantapa, for a great battle, for you have pierced me with words sharper than arrows. If you can, Suyodhana, go and protect the troops. Both the Kurus and the Srinjayas are full of rage. They will fight even during the night."

Saying this to Duryodhana, Drona rides against the Pandavas. He, the Brahmana warrior, goes forth to eclipse the tejas of the Kshatriya like the sun dimming the light of the stars.'"

CANTO 148

JAYADRATHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Duryodhana, a being of absolute rage now, sets his heart on battle: to kill or be slain. He says to Karna, "Look how the Kiritin son of Pandu, with only Krishna going with him, penetrated three vyuhas of Drona, formations that the Devas themselves could not pierce and, in the very sight of the illustrious Acharya and all our other maharathas, killed Jayadratha.

Look, Karna, at the countless great kings lying dead on the earth, killed by Arjuna, like a host of little creatures by a single great lion, despite Drona and I doing our utmost to stop Arjuna. The son of Indra has reduced my army to a small remnant of what it was. How could Arjuna have kept his impossible vow unless Drona himself allowed it? Ah, truly, Arjuna always was and still is exceedingly dear to our illustrious Acharya! And for this he allowed Arjuna into the great Sakata vyuha, without properly fighting him.

My friend, look at my misfortune! Having first assured Jayadratha of his protection, Drona let Arjuna into our army like a tiger into a calf-pen. If the Brahmana had allowed Jayadratha to return to his kingdom, as the Saindhava so dearly wanted to, this day's unimaginable carnage would never have occurred and our army would not have been reduced to a mere

fraction of its great size. Ah, I was a fool to believe Drona when he swore to protect Jayadratha! I should have let Dussala's husband return to his kingdom. And for my foolishness, today so many of my brothers, led by mighty Chitrasena, have perished before our very eyes."

Karna says, "Do not blame the Acharya, for he is giving his all in battle, and without a care for his very life. If Arjuna broke into our army, no fault attaches to Drona. Arjuna is a great maharatha, and he is young compared to the Acharya; the Pandava is renowned for his speed. Armed with devastras and mounted on his ratha that flies the Hanuman banner, with the reins of his horses in the hands of Krishna, cased in impenetrable armour and wielding the celestial Gandiva, Arjuna bested Drona, who is old now. There is nothing to wonder at this and certainly nothing to blame Drona for. He has not betrayed you in any way, only that his age slows him and tires him quickly, and, most of all, Arjuna has Krishna for his sarathy!

For myself, I believe that whatever Fate had ordained will come to pass, for while Arjuna swept his way deep into our vyuhas and slew Jayadratha, Drona, for all his prowess, could not vanquish the Pandavas and take Yudhishtira captive. Despite all our concerted efforts, despite all of us giving our all in battle, Arjuna yet succeeded in killing Jayadratha and fulfilling his impossible vow. Surely, this could only have happened because Fate did not smile on us.

Duryodhana, the truth is that we have always tried to harm the Pandavas, resorting to both deceit and strength. Whatever a man crossed by Fate attempts is undone by Fate, however the man himself may strive to achieve his end. Whatever a persevering man should do, he must do fearlessly, without caring for the outcome of his exertions. Success and failure depend on destiny!

We have wronged the sons of Pandu. We first tried to poison them, and then immolate them in the house of lac. Finally, we vanquished them deceitfully at the game of dice; we humiliated them and banished them to the forest. Fate seemed to be with us at that time and now seems to have turned against us. It appears, Duryodhana, that now you must reverse the present course of fate as well as fight the Pandavas. Fight resolutely, fight with all your might and valour and only then can you still possibly prevail. Fight without doubt and fear and the side which excels the other will triumph.

The Pandavas have used no superior intelligence or strategy in this war, and neither have your methods been inferior or wanting. I say to you again that inscrutable Fate alone decides the outcome of all karma, wise or unwise. Fate, ever intent on its own purposes, is awake when all else sleeps. Vast was your army, and your warriors numberless, when the battle began. Though their host was smaller, it would seem that their warriors were more effective in battle and we find ourselves terribly reduced. I fear it is the work of Fate that has frustrated our efforts."

Rajan, while Karna and Duryodhana thus confer, the Pandava akshauhini comes into view, eager for fight. Another fevered battle breaks out between your legions and theirs, with chariots, horsemen and elephants flying at each other.

Remember, O Dhritarashtra, that your evil policy towards the Pandavas is the single root and cause of all this bloodshed!'"

CANTO 149

GHATOTKACHA-VADHA PARVA

"Sanjaya says, 'Your elephant force, Rajan, burgeoning with might, fights everywhere, prevailing over the Pandava forces. Determined either to find the next world or to triumph, the Panchalas and the Kauravas fight for admission into the swelling domains of Yama. Fearless warriors face valiant rivals, drawing geysers of blood with arrows, spears and darts and despatch one another to Yama's abode in thick streams. Dreadful and savage is the battle between the maharathas who cause blood to flow furiously across Kurukshetra.

Infuriated elephants gore each another deep with great curved tusks. Horsemen, seeking glory, cut one another down in the terrific melee with lances, arrows and battle-axes. Foot-soldiers too, in hundreds, repeatedly attack one another with resolute ferocity! So great is the bedlam, that the Panchalas and the Kurus can only be distinguished from the tribal, family and personal names they shout as battle cries. Horrible and relentless is the carnage everywhere, and darkness mantles the field of death for by now the sun has set. Deranged with wrath at the slaying of Jayadratha, and more than willing to lay down his life, Duryodhana charges straight into the midst of the Pandavas. Filling the earth with the rumble of his chariot-wheels and

making Bhumi tremble, your son and his forces attack the Pandava host headlong and terrific is the battle between the two forces and blood runs in frothing streams on the ground.

Like the meridian sun that burns everything with his rays at midday, the blazing Suyodhana scathes the enemy forces with relentless flights of arrows so that the Pandavas cannot even look at him. Indeed, so terribly and gloriously does he fight, that the sons of Pandu and their legions despair of defeating the Kauravas and, slaughtered by your lustrous son, his tides of gold-winged arrowheads ablaze, the Panchalas flee in all directions.

Duryodhana mows down the Pandava legions as he pleases, heads and severed arms falling like rain onto the gory ground. Truly, Rajan, none among the Pandavas has achieved the feats that Duryodhana now does on the darkling field. He ravages the enemy like great Surya and Vayu wilting a pool of lotuses with their searing rays and arid winds.

He strikes the Panchalas and Bhimasena with ten shafts, each of the sons of Madri with three, Virata and Drupada each with six, Sikhandin with a hundred, Dhrishtadyumna with seventy, Yudhishtira with seven, Satwata with five, each of the five sons of Draupadi with three, Ghatotkacha also with many barbs, and the Kaikeyas and the Chedis with innumerable keen arrows, and then roars like a mythic lion from time out of mind. Annihilating hundreds of other warriors as well as elephants and horses with his fierce shafts, he is like Rudra devouring the creatures at the pralaya.

Then Yudhishtira rives his bow in three with two immaculate broad-headed arrows. He strikes Duryodhana with ten potent shafts loosed in an unbroken line that pass clean through Duryodhana's limbs and pierce the earth behind him. The Pandava troops surround Yudhishtira, as the Devas did Purandara when he killed Vritra.

Another mighty shaft from Yudhishtira fells Suyodhana onto his knees in his great ratha. Thereupon, the Panchala troops roar in jubilation, "Duryodhana is slain!"

Now we hear a great and wild buzzing of countless arrows, like many swarms of bees, O Bhaarata, and Drona appears, holding up the enemy with a firestorm of arrows that light up the early night. Meanwhile, Duryodhana recovers, seizes up a fresh bow and charges Yudhishtira, roaring, "Stop and fight!" Sensing victory, the Panchalas charge Drona, who, unruffled, implacable, has rushed to the rescue of your son and now beats back the

Panchalas and decimates their troops spraying blood copiously everywhere. Yet another pitched and lethal battle erupts and rills of blood flow glimmering in the soft and dreadful dark.'"

CANTO 150

GHATOTKACHA-VADHA PARVA CONTINUED

"Dhritarashtra says, 'When the mighty Drona breaks through the Pandava ranks and rides his ratha all over the battlefield, how do the Pandavas stop him? Who protects the right wheel and who the left wheel of his chariot as he slaughters the enemy? Who are the brave warriors who follow him and protect his back? Who are those who confront the maharatha? When that the greatest of all warriors, dancing in his chariot scythes his way into the Pandava host, his enemies must feel an unseasonable cold in their very bones. They must tremble like cattle exposed to wintry blasts. How does the bull among rathikas, who consumes all the Panchala troops like a raging conflagration, meet his death?'

Sanjaya says, "After killing Jayadratha at the twilight hour, Arjuna meets Yudhishtira and Satyaki, and then rides at Drona, as do Yudhishtira and Bhimasena, each with an akshauhini of troops. The intelligent Nakula, the invincible Sahadeva, and Dhrishtadyumna, with their divisions, Virata, and the king of the Salwas with a large force, also advance against Drona. Dhrishtadyumna's father, king Drupada, leads the Panchalas against the Acharya as do the sons of Draupadi and the Rakshasa Ghatotkacha with his feral army. The Prabhadraka–Panchalas, too, six thousand strong and all

great fighters led by Sikhandin, advance against Drona. Other leading Kshatriyas and maharathas among the Pandavas unite and take the field against Drona.

As these heroic warriors, O Bharatarishabha, fly into battle, the night by now is pitch dark, increasing the terrors of the timid. During this hour of darkness, Rajan, numberless warriors, elephants, horses and foot-soldiers die and jackals howling all around create great fear with their blazing mouths and predatory owls with lamp like eyes perch on the standards of the Kauravas and hoot abysmally, foretelling further murdering.

A grim and resounding uproar arises everywhere from the troops, mingling with the loud beating of drums and cymbals clashing, deep grunts of elephants, neighing of horses, and stamping of horses' hooves and a truly dreadful battle ensues between Drona and all the Srinjayas. The world is enveloped in utter darkness; the sky is obscured by the dust raised by the combatants and nothing can be seen. The blood of men, horses and elephants flow freely together with palls of dust and disappears into the thirsty earth and all of us are overwhelmed by dejection and panic.

During this grimmest night, we hear weapons clashing, which sound like a burning forest of bamboos upon a mountain. With the sounds of drums like mridangas, anakas, vallakis and patahas, with the shouting and neighing, horrific pandemonium rules the dark. No one can tell friend from foe and madness possesses all in the night. The showers of blood everywhere quickly settle the dust arisen, O Bharatarishabha, and the golden coats of mail and the bright ornaments of the warriors glint some light through the gloom.

When the blood-drenched dust settles, the air clears and the Bharata host adorned with gems and gold and wielding spears and standards looks like the sky strewn with dim twinkling stars. Kurukshetra resounds with the howls of jackals, the cawing of crows, the grunts of elephants, and the shouts, roars and screams of warriors. All these sounds mingle into a hair-raising din and fill all the points of the compass like the report of Indra's thunder.

At dead of night, the Bharata host is illumined by the angadas, earrings, cuirasses, and the other weapons of the fighting men. The elephants and chariots, adorned with gold, look like clouds charged with lightning. Swords, arrows, maces, scimitars, clubs, lances and axes, as they fall, are dazzling flashes of fire. Duryodhana is the gust of wind that is the precursor

of the two tempestuous armies. Chariots and elephants are its dry clouds and the loud noise of drums and other instruments form the peals of its thunder and the bright standards and bows its lightning flashes.

Drona and the Pandavas are its rainclouds, while swords, darts and maces are its thunder, arrows are its downpour, and ceaseless flights of every other kind of weapon are its blasting winds. Hot are these deadly storms that blow, or agonisingly cold, as they claim lives past all count. There is nothing that can protect the warriors from death's night gale. Brave men who still lust after battle enter into the frightful fray on this dread night that echoes with horrifying sounds, which sharpen the fears of the timid and swell the joy of heroes.

As the war at night swells, the Pandus and the Srinjayas unite and attack Drona. However, Rajan, all who advance against the illustrious Drona are either forced to turn back or despatched to the halls of Yama. Indeed, on this appalling night, Drona by himself cuts down thousands of elephants, tens of thousands of chariots, and millions of foot-soldiers and horses.'"

CANTO 151

GHATOTKACHA-VADHA PARVA CONTINUED

"Dhritarashtra asks, 'As the invincible Drona Mahatejasvin, his wrath stirred by Jayadratha's death, wreaks havoc upon the Srinjayas, what do my sons and the rest of you feel? After the death of Jayadratha and of the great Bhurisravas, and after the Acharya says what he did to my recalcitrant Duryodhana, when that maharatha Brahmana breaks viciously on the Panchalas by night, scattering them, what does Arjuna do? What does Duryodhana think that he should do now? Who follows the boon-giving hero, the foremost of Brahmana warriors, and stands behind him while he fights so dreadfully, like all the spirits of darkness embodied, and who fights in his van? Ah, Suta, as you speak I can feel upon my very skin the fear and devastation that Drona brings to the Pandava host; I feel them tremble like cows under a wintry sky.

After he breaks into the midst of the Panchala forces, how does this Parantapa, the Naravyaghra, meet with his death? When on that night all the troops unite and all the great Pandava maharathas combine and Drona still rules the dark disdainfully, imperiously, which of our best warriors stand and face him?

You also say that my troops are either being slain or huddle together, and that my maharathas have lost their chariots having had them shattered by the sons of Pandu. While the Pandavas fetch terror and death to our forces, how do they withstand those shuras in the gruesome dark? You say that the Pandavas are heartened and full of hope for victory, while my troops are dejected and panic-stricken. How, O Sanjaya, do you perceive this distinction between the Kurus and the advancing Parthas? Tell me all, old friend, and in every detail.'

Sanjaya says, 'As the red and black night deepens, Rajan, the Pandavas and the Somakas all attack Drona. As if he sees through the dark as clearly as by daylight, Drona kills all the Kaikeyas and the sons of Dhrishtadyumna, as well as many other maharathas. At this, king Sibi, master archer, challenges the heroic son of Bharadwaja, and seeing this great hero riding at him, maharatha Drona strikes him with ten thick iron barbs. Sibi drills Drona with thirty arrows, fitted with kanka feathers; smiling fiercely, he fells Drona's charioteer with a broad-headed shaft. Drona kills the illustrious Sibi's horses and his charioteer and, quicker than it takes to tell, hacks off Sibi's head, with its crown and helmet.

Duryodhana sends a charioteer out to Drona and as soon as this sarathy takes up the Brahmana's reins, the Acharya resumes his savage decimation of his enemies.

Full of rage at Bhima having slain his father, the Kalinga king, supported by his troops, attacks Bhimasena. He first strikes Bhima with five arrows and again with seven more; rakes Bhima's sarathy Visoka with three perfect shafts and cuts a wedge from his proud standard with another. Roaring, Vrikodara leaps off his chariot straight onto his adversary's ratha, kills the Kalinga with his bare hands, tears him limb from limb, and strews black Kurukshetra with the pieces of his body!

Karna, the brother of the slain prince and others cannot bear to watch the brutal deed and looses narachas like venomous serpents at the giant Pandava. Jumping down from Kalinga's ratha, Bhima, covered in gore, runs to the chariot of Dhruva, the brother of the king whom he has just dismembered, and strikes that Kalinga prince a single blow with his fist that shatters his royal head like a melon and Dhruva dies.

Bhimasena, now roaring like a king lion in great fury, runs to the chariot of Jayarata, and dragging Jayarata down onto the ground with his left hand, kills him with a slap of his right, which blasts his head off his neck and

inundates Bhima with his blood as well. All this he does before Karna's eyes and Karna casts a golden spear like a gash of lightning at him. But, smiling hideously, the Pandava seizes the golden lance and hurls it back at Karna! In the very nick of time, Sakuni divides that lance before it can reach Karna.

Having killed these three Kalingas, Bhima returns to his own chariot in some satisfaction, dripping scarlet, and charges your troops again, mowing them down before him like Yama himself enraged. Your sons steel themselves to stand firm against the advent of the horrible apparition and cover the hulking Pandava with ceaseless showers of arrows.

Grinning fiendishly, Bhima unleashes a gust of arrows at Durmada's charioteer and horses, sending them in a wink to Yama. Durmada quickly mounts Dushkarna's chariot and together they charge Bhima, even like Varuna and Surya rushing against Taraka, that best of Daityas. They pierce Bhima with a hundred arrows. However, in the very sight of Karna, Aswatthaman, Duryodhana, Kripa, Somadatta and Balhika, Bhima stamps his great foot with such violence that the wheels of Dushkarna's ratha sink into the earth. In a flash, Bhima is upon them, striking them wildly with inexorable blows of his prodigious fists, beating both into a pulp of blood, bone and flesh so they are a single mangled corpse. Horrified wails arise from your watching troops.

Their kings look at Bhima and say, "That is Rudra who fights from Bhima's body. This is Rudra come among the Dhartarashtras." And deranged by the titan's awful ferocity, they all flee in all directions whipping their horses to their greatest speed. Indeed, no two of them can be seen fleeing together such is their absolute panic in the hellish night.

Many kings applaud Vrikodara when he brings bloody havoc to your army in the night. His eyes as beautiful as full-blown lotuses, he goes to Yudhishtira and pays his respects to his brother. Nakula and Sahadeva, Drupada, Virata, the Kaikeyas, and Yudhishtira are overjoyed and honour Vrikodara just as the Devas did Mahadeva after he had killed Andhaka.

Then your sons, all equal to the sons of Varuna, and fulminant with wrath, ride with the awesome Drona and a large force of chariots, foot-soldiers, and elephants, and they surround Bhima, intent on putting an end to him. On this terrible night, Rajan, when everything is enveloped in darkness as if by a black thunderhead, another dreadful battle erupts

between those illustrious warriors, an unbridled contention that pleases the ravening hearts of wolves, crows and vultures.'"

CANTO 152

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'After Satyaki kills his son Bhurisravas, while he sat in praya, an outraged Somadatta says to Yuyudhana, "Why, O Satwata, have you abandoned the Kshatriya dharma that the great Gods ordained and taken to the ways of base bandits? Why would one who observes Kshatriya dharma and possesses wisdom strike a man who turns his back on battle, or one who has become helpless, or one who has laid down his weapons, or one who begs for quarter? Two among the Vrishnis are reputed to be the best of great maharathas—Pradyumna of mighty tejas and you, Satyaki! Why then did you act so cruelly and sinfully towards one who sat on praya and who had, besides, his arm hewn off by Partha?

Now reap the fruit of what you did to my son, sinner! For I mean to cut your head off with a winged and powerful astra. I swear by my two sons who are dear to me and by all my deeds of punya, that if I do not kill you before this night passes, you who are so proud of your heroism, with your sons and younger brothers, unless Pritha's son Arjuna protects you, then let me sink into terrible hell, O wretch of the Vrishnis!"

Saying this, and demented with grief, the mighty Somadatta blows his conch and gives a leonine roar. Satyaki, with eyes like lotus-petals and teeth

like a lion's, says angrily to Somadatta, "O you of Kuru's race, whether fighting you, or any other, no trace of fear enters my heart. Even if you fight me protected by all your troops, I will have no complaint! I always observe Kshatriya dharma and you cannot frighten me with brave, brash words or with insults. If you want to fight me today, strike me with arrows and I will do the same.

Your son, the maharatha Bhurisravas, Rajan, I have slain; and Sala, and Vrishasena, I have vanquished. And I will kill you as well today with all your sons and kinsmen. Fight with resolve for you, Kaurava, are endowed with great strength. Yet Somadatta, you are already dead for you fight against mahatejasvin Yudhishtira Dharmaraja, of the drum banner, in whom there is always charity, self-restraint, purity of heart, compassion, modesty, intelligence, forgiveness, and all else that is indestructible. You will die along with Karna and Subala's son Sakuni. I swear by Krishna's feet and by all my punya that I will kill you and your sons. You will save yourself only if you flee from battle.

After addressing each other thus, their eyes red with fury, the two great Kshatriyas begin to fight with arrows. Then with a thousand rathas and ten thousand horsemen, Duryodhana casts a defensive circle around Somadatta, as does Sakuni armed with every kind of astra and supported by his sons, grandsons and brothers: why, a power to equal Indra's. Your brother-in-law, Rajan, young in years and his body hard as the Vajra, and canny and wise, has a hundred thousand brave horsemen with him with which force he defends Somadatta. Protected by these powerful ones, Somadatta shrouds Satyaki with clouds of arrows.

Seeing Satyaki so besieged, Dhrishtadyumna rushes up to protect him with a large force, and the two vast legions collide with a sound like that of many oceans lashed into fury by tearing hurricanes. Somadatta pierces Satyaki with nine arrows; Yuyudhana strikes him back also with nine shafts of such power that Somadatta staggers and sits down abruptly in his chariot, fainted. His sarathy whisks him away from the battle. Drona sees this and arrives swiftly to face the Yadu hero.

Seeing the Acharya attack him, many Pandava warriors led by Yudhishtira come to Satyaki's rescue. Then commences a battle between Drona and the Pandavas, like that between Bali and the Devas for the sovereignty of the three worlds. Drona covers the Pandava host with a barrage of arrows and sharply wounds Yudhishtira. He strikes Satyaki with

ten barbed shafts, Dhrishtadyumna with twenty, Bhimasena with nine, Nakula with five, Sahadeva with eight, Sikhandin with a hundred, and each of the five sons of Draupadi with five. Next, he shoots Virata with eight arrows, Drupada with ten, Yudhamanyu with three and Uttamaujas with six. And piercing many other warriors, he rushes towards Yudhishtira whose troops run in all directions wailing.

Seeing Drona slaughter his forces, an incensed Arjuna quickly rides up to contain the Acharya. Now Yudhishtira's army rallies to support him and, again, the fierce battle between Drona and the Pandavas ensues. Drona, supported by your sons, begins to consume the Pandava host like a fire devouring a heap of cotton. He is radiant like the sun at dead of night, and like a blazing fire he looses his ray-like arrows without any moment's lapse from his bow, which is always drawn into a circle. Like the sun he scorches everything around him and consumes his enemies, and there is none in that army who can stop him.

Drona's shafts hack away the heads of all who venture to confront him before burrowing into the earth. Butchered by the illustrious Brahmana, the Pandava host once more turns tail and flees in the very presence of Arjuna. Seeing the rout that Drona perpetrates, at Arjuna's instance, Krishna guides his ratha harnessed to horses white as silver, or milk, or the kunda flower, or the moon, towards Drona's chariot. Bhimasena, too, seeing Phalguna ride at Drona, says to his charioteer, "Take me towards Drona's legion."

Visoka urges his horses down Arjuna's wake. Seeing the two brothers ride towards Drona's akshauhini, the greatest maharathas among the Panchalas, the Srinjayas, the Matsyas, the Chedis, the Karushas, the Kosalas, and the Kaikeyas, all follow them. Then, Rajan, a hair-raising battle breaks out as two mighty squadrons of rathas led by Arjuna and Bhima attack your host; the former on the right and the latter in the van. Seeing them dimly in the night lit by flaming astras, Dhrishtadyumna and Satyaki rush to support them.

The two hosts come together with a sound that is like the noise made by many seas lashed into fury by many tempests. Spying Satyaki in the battle, Aswatthaman, wroth at the killing of Bhurisravas, rides furiously against him. However, Bhimasena's Rakshasa son, the towering Ghatotkacha, riding on a massive chariot of black iron covered with bear-skins, which is twelve thousand cubits tall and wide, swoops down on Drona's son, coming like another night himself.

The eerie creatures yoked to it are neither horses nor elephants, but strange beasts big as elephants. On its lofty flagstaff is perched a prince of vultures with outstretched wings and outspread talons, with glaring, unwinking eyes, and shrieking dreadfully. The immense ratha is festooned with red flags, decked with the entrails of various animals and fitted with eight wheels. Riding on it, is a full akshauhini of the most ferile and macabre Rakshasas armed with spears, great clubs, rocks and trees, all surrounding their prince Ghatotkacha.

Seeing Ghatotkacha come to battle at night, the time when his kind are at their strongest, the enemy kings are struck with fear. He, the prince of Rakshasas, looms like some great black hill of terrible aspect, altogether frightful, with terrible fangs bared and his visage fierce, with arrowhead-like ears and high cheek-bones, stiff hair rising straight up from his head, glittering eyes, a sunken belly, a blazing mouth yawned wide as a chasm, and a crown on his head, darkly splendid, and waves of terror sweep your son's army even like the current of the Ganga agitated by the wind.

At his dreadful roars, elephants spray urine and dung and the kings tremble. Then the Rakshasas, whose day is night, cover the field with a shower of stones, with wheeling chakras, bhundis, darts, lances, spears, sataghnis and axes. Rajan, all your sons and Karna flee from that ghastly phalanx. Only Drona's proud son Aswatthaman, ever arrogant of his valour, stands fearlessly and quickly dispels the mayic illusions that Ghatotkacha creates.

His rage mounting, Ghatotkacha looses a tirade of arrows at Aswatthaman, which pass through his body, emerging dyed with his blood and streak into the earth like snakes into an anthill. However, an inspired Aswatthaman does not flinch but wounds Ghatotkacha deeply in all his marmas with ten arrows that lance agony through the great Rakshasas so he throws back his head and howls abysmally. Bhima's son takes up a chakra with a thousand spokes and an edge sharp as a razor, shining like the rising sun and adorned with diamonds, and hurls it at Aswatthaman. As the wheel flies spinning towards Drona's son, he shatters it into fragments with a tremendous volley and it falls onto the earth, like the cherished hopes of an ill-fated man.

Ghatotkacha swiftly mantles Aswatthaman with a torrent of thunderbolts, even like Rahu swallowing the Sun. Meanwhile, Ghatotkacha's splendid son Anjanaparvan, looking like a mass of shining

antimony, checks the Brahmana warrior like Meru, king of the mountains, checking the coursing wind. Beleaguered and bleeding profusely from the recalescent arrows of Bhimasena's grandson, Aswatthaman looks like Sumeru receiving a lashing of rain from a mighty cloud.

By the moment battle fury mounts in Aswatthaman, who is no less than Rudra, of whom he is often called an amsa, or Upendra in prowess, and with one shaft he smashes Anjanaparvan's standard, with two more kills his two charioteers, and with three others, his trivenuka. Next, with a single astounding shaft he destroys his bow and slaughters his horses with four more thick barbs. His ratha rendered useless, Anjanaparvan picks up a sword engraved with golden stars but Aswatthaman breaks it in two in his hands with a single arrow.

Hidimba's grandson hefts a gold-chased mace and, whirling it over his head casts it like fell lightning at Aswatthama, who calmly smashes it into dust even as it flares at him. Now, Anjanaparvan flies up high into the air, snatching up some trees as he goes! Roaring like a thunderhead from above, he hurls the trees down over Aswatthaman like thunderbolts. Adroitly avoiding these, Drona's son covers Anjanaparvan, the mayavi hanging in the sky, with an upward storm of shafts.

The Rakshasa descends again on to his gold-decked chariot, still looking like a high and beautiful hill of antimony running rillets of blood. And finally, Aswatthaman kills Anjanaparvan, cased in a heavy iron coat of mail, even like Mahadeva killed the Asura Andhaka in olden days. Seeing his mighty son slain, Ghatotkacha's roars erupt like peals of thunder across dark Kurukshetra; he rides up to Drona's son who now consumes the Pandava troops like a raging forest-fire, and cries: "Stop and fight me, O son of Drona! You will not escape me alive! I will kill you today like Agni's son did Krauncha."

Aswatthaman replies, "Go, child, and fight others, O you who have the power of a Deva. It is not proper, O son of Hidimbi, that I should have battle with one who is like a son to me. I have no grudge against you! Yet, when one's ire is roused, one may even kill one's own self."

Ghatotkacha, stricken at the death of his son, and his eyes red as copper, tells Aswatthaman, "Am I a coward, O son of Drona, that you try, like some vulgar fellow, to frighten me with this talk? Your words do not become you. I have been sired by Bhima in the celebrated Kuru vamsa and I am a son of the Pandavas, the heroes who never retreat from battle. I am also the king of

the Rakshasas, equal to the ten-headed Ravana in prowess. Stop, Stop, O son of Drona! Brahmana, I will remove your very wish for battle and you will not escape me alive today!"

With that, Ghatotkacha, son of Bhima, attacks Aswatthaman like a lion a prince of elephants. He unleashes a gale of arrows of the measure of akshas at the Brahmana bull among maharathas. Aswatthaman consummately cuts down the furious shafts before they can reach him. The night sky is lit up bright with the astras the two loose at each other, and the sparks that flow down in cascades from the unearthly weapons locked together are like vast swarms of fireflies.

Ghatotkacha uses fluent sorcery, maya, against Drona's son, who, however, is particularly adept at dispelling such illusions and proud of his prowess at this. Ghatotkacha quickly makes himself invisible with maya and again suddenly assumes the towering form of a great mountain appeared out of nowhere, crowded with cliffs, trees and fountains from which spears, lances, swords and heavy clubs flow in a cataract. Aswatthaman remains unmoved and invokes the Vajrastra, imbued with the force of thunder, which blasts the mayic mountain into the stuff of dreams of which it is made.

Now the Rakshasa becomes a mass of deep blue clouds in the sky, decked with a rainbow, and begins to hurl down storms of stones and rocks on Drona's son. Then summoning the Vayavyastra, Aswatthaman blows away the sorcerous cloud mass. Seamlessly, he turns his attention back to the ground and the battlefield plunged in night and now using every devastra at his command, without the least restraint, covers all the points of the compass with his flaming arrows and, in moments, kills a hundred thousand maharathas.

He sees Ghatotkacha riding fearlessly at him, with bent bow and a large cohort of tigerish Rakshasas, some riding elephants, some on dark chariots and some on enormous horses, all followers of the son of Hidimbi, their faces fearsome, their heads and necks great and outlandish. These Rakshasas are from the strains of both Paulastyas and Yatudhanas, their powers equal to that of Indra, and they carry large and exotic weapons and wear diverse kinds of mail not seen among human warriors. So terrible are they and so obviously hard to quell, and swollen with rage, that Duryodhana looks at them and is plunged into swift dejection.

Aswatthaman tells him, “Stop, O Duryodhana! You need have no fear. Stand aside with your brothers and these lords of earth, powerful as Indra. I swear that I will kill all your enemies and you will not face defeat. Meanwhile, reassure your troops of this.”

Duryodhana replies, “I do not find what you say surprising for your heart is great, O son of Drona, and your love for us greater.”

Then he says to Sakuni, “Arjuna fights supported by a hundred thousand maharathas of untold valour. Ride against him, Matulan, with sixty thousand rathas, while Karna, Vrishasena, Kripa, Nila, Kritavarman, the sons of Purumitra, Dusasana, Nikumbha, Kundabhedin, Puranjaya, Dridharatha, Hemakampana, Salya, Aruni, Indrasena, Sanjaya, Vijaya, Jaya, Purakrathin, Jayavarman, Sudarshana, and the Northerners will follow you with sixty thousand foot-soldiers. O my uncle, kill Bhima, the twins and Dharmaputra Yudhishtira, as Indra did the Asuras. You are my hope of victory. Drona’s son has already grievously wounded them, mauling all their limbs; so now kill the sons of Kunti, O Sakuni, like Kartikeya slaying the Asuras.”

Sakuni hears this and, without hesitating a moment, rides forth to have the Pandavas’ lives, filling your son’s heart with delight. Meanwhile, Rajan, a fearsome battle is underway between the Rakshasas and Aswatthaman, truly like that between Sakra and Prahlada in days of yore. A raging Ghatotkacha strikes Drona’s son in the chest with ten powerful shafts, fierce as poison or fire, and Aswatthaman trembles on his ratha like a tall tree shaken by a storm. With a broad-headed arrow, Bhima’s son severs the bright bow in Aswatthaman’s hands.

Aswatthaman sweeps up another mighty bow and looses an occult, spreading torrent of shafts at all the Rakshasas. These shafts draw gushes of blood from the great Rakshasa legion and they are like a herd of elephants harried by a pride of lions. Drona’s son overwhelms Ghatotkacha’s Rakshasas with their horses, charioteers and elephants, and blazes forth like Agni consuming all the living at the end of the Yuga.

With astras of recondite fire, he incinerates a full akshauhini of Rakshasa troops, and looks as magnificent as the divine Maheswara in Swarga after the Lord torched the triad city of Tripura from the sky. Aswatthaman shines forth on dark Kurukshetra like the apocalypse of the pralaya after it has cremated every creature.

A wild Ghatotkacha roars at his vast Rakshasa force, “Slay the son of Drona!”

Their fangs curved and bright like diamonds, their faces great and frightful, their mouths agape with long tongues lolling out, and their eyes burning in the darkness like ominous slitted flames, the night-rangers fill the world with their devastating roars; armed with strange and glinting weapons, they rush headlong at Aswatthaman, attacking him ferociously with thousands of sleek lances, sataghnis, spiked maces, asanis, axes, scimitars, maces, short arrows, heavy clubs, thick spears, swords, polished kampanas, kunapas, hulas, strange keening rockets, stones, vats of hot oil, thunas of black iron, and massive mallets, all dreadful and eerie.

Seeing this downpour of weapons fall upon the head of Drona’s son, your warriors are shaken. Aswatthaman, however, nervelessly destroys the entire lot of ayudhas, looming in magnificence like a golden cloud rising by dark. Never pausing, he yet again razes entire hordes of the demons. The skill that Aswatthaman displays is wondrous, my lord, incomparable.

Alone and unsupported, an expert with great and mighty weapons, he consumes the seething Rakshasa army with his blazing astras in the very presence of Ghatotkacha, so they turn into pillars of ashes, which the wind scatters. Drona’s son is irradiant in the night as the Samvartaka fire.

Indeed, Rajan, there is no warrior among all the thousands of great kings and Kshatriyas on that chasmal field that can face Aswatthaman as he devours the Pandava host as he pleases, none except Bhima’s son Ghatotkacha. His coppery eyes by now rolling in wrath, biting his lips until they bleed, Ghatotkacha says in deathly quiet to his sarathy, “Take me to the son of Drona.”

Riding on the formidable chariot that flies banners of victory, Bhima’s son by Hidimbi rides again at Aswatthaman ablaze. With a roar to drown all gone before, he whirls a grave asani, an iron mace of celestial craft fitted with eight golden bells, and flings it like a thunder flash at Drona’s son. But in a blink, Aswatthaman leaps high in his chariot, seizes the lethal weapon in his hands and casts it right back at the Brahmana! Now Ghatotkacha hurls himself out of his ratha and the incandescent asani explodes on his massive chariot, turning it to a heap of ashes along with its horses, charioteers and standard, and then lies still smouldering on the ground before subsiding in a reverberant susurrus.

Everyone applauds this feat of Drona's son. Ghatotkacha now runs to Dhrishtadyumna's chariot, takes up a bow as great as that of Indra himself, and shoots again at Aswatthaman. Dhrishtadyumna, too, pierces Aswatthaman's chest with many gold-winged shafts, all vicious as serpents. Drona's son retaliates with burning arrows by the thousands, which Ghatotkacha and Dhrishtadyumna repel with their own shafts of fire. The battle that swells between Ghatotkacha and Aswatthaman is awesome, terrible and it enthralls all the warriors around them, O Bharatarishabha!

Then, with thousands of rathas, three hundred elephants, and six thousand horsemen, Bhimasena arrives there. With unflagging zeal, Aswatthaman continues to fight Ghatotkacha and Dhrishtadyumna with his forces. Wondrous, past describing is the genius that Drona's son displays; why, one might well say that no one else could match his valour. In the flash of an eye, he slaughters a full akshauhini of Rakshasa troops with horses, charioteers, rathas and elephants, in the presence of Bhimasena, Ghatotkacha, Dhrishtadyumna, the twins, Yudhishtira, Arjuna and Krishna.

Struck deep by Aswatthaman's arrows, elephants fall on elephants like crestless mountains. Strewn all around with the still convulsing trunks of elephants lopped off, Kurukshetra looks as if it is overspread with writhing snakes. The field is resplendent with golden staves and royal parasols, like the sky at the end of the Yuga, shining with planets, stars, and many moons and suns. He lets flow a river of the blood of elephants, horses and warriors. Tall standards are its great frogs; drums its large tortoises; white royal parasols its rows of swans; yak-tails its kankas, vultures, and crocodiles; weapons its fish; elephants the rocks on its banks; horses, its sharks; chariots, its broad and shifting banks; and banners, its rows of fine trees. With arrows for its smaller fish, the frightful river has spears, darts and swords for snakes; marrow and flesh for its mire, and trunkless bodies floating on it for its rafts. It is choked with the hair of men and beasts, which are its moss and it filled the timid with fear. We see bloody waves on its surface and it is frightful because of the corpses of foot-soldiers that fill it. Yama's world is the ocean towards which this river flows.

After killing the Rakshasas, Aswatthaman now turns his supernatural archery on Ghatotkacha. He also lacerates the mighty Parthas, Vrikodara, the sons of Dhrishtadyumna and hacks away the head of Suratha, one of Drupada's sons. He kills Suratha's younger brother Satrunjaya, and then Valanika, followed by Jayanika and Jaya. He beheads Prishadhra with a

roar, and next the proud Chandrasena and, with ten exact arrows, despatches Kuntibhoja's ten sons.

Then, Rajan, he sends Srutayus to Yama, the Lord of Death. Now Aswatthaman, the terrible, affixes a devastra to his bowstring, draws it to his ear and unleashes that celestial weapon, like the very Yama danda, the rod of death, at Ghatotkacha. The astra blasts through Ghatotkacha's chest and bores into the ground behind him. Bhima's son collapses in his chariot.

Believing him dead, maharatha Dhrishtadyumna spirits him away and sets him on another chariot. And, Rajan, Yudhishtira's chariot legion flees the battle from Drona's invincible son, who throws back his head and gives a triumphant roar that shakes the earth, while all your sons and your army cry out his name and hail his feat. The earth, strewn all around with the fallen, hilly bodies of dead rakshasas, mangled and shredded by thousands of arrows, presents the face of an indescribable nightmare. The Siddhas, Gandharvas, Pisachas, Nagas, Pitris, black ravens, large numbers of pisachas, bhutas, Apsaras and Devas, all laud Aswatthaman, the son of Drona.'"

CANTO 153

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'On finding the sons of Drupada, Kuntibhoja and the Rakshasas, in their thousands, killed by Aswatthaman, Yudhishtira, Bhimasena, Dhrishtadyumna and Satyaki converge on him together, determined to stop him.

Somadatta sees Satyaki and rage surges up again in him and he looses a cataract of arrows at Yuyudhana. A bloody and thrilling battle breaks out again between your army and the enemy, Seeing Satyaki beset, Bhima attacks the Kaurava hero Somadatta, raking him with ten searing arrows. Somadatta replies with hundred frenzied shafts.

Then an angry Satyaki looses ten razor like thunderbolts at the grand old warrior, grieving over the death of his son Bhurisravas—Somadatta blessed with every estimable virtue, who is even like Yayati, the son of Nahusha. Yuyudhana strikes him again with seven excruciating shafts, while Bhimasena casts a dreadful adamantine parigha at the ancient. Satyaki gores Somadatta's chest with an exceptional astra fierce as fire. The parigha and the fire shaft, both strike him at once and fell the heroic Somadatta.

Seeing his son fallen into a swoon, Balhika rushes at Satyaki, covering him with arrows as a cloud does a mountain during the monsoon. Bhima, defending Satyaki, strikes the illustrious Bahlika with nine arrows, at which the mighty-armed son of Pratipa casts a javelin like Indra's Vajra at Bhima's great chest. Struck squarely, mighty Bhima trembles on his ratha and faints for a moment.

Recovering quickly, with a shattering roar, the titanic Pandava hurls a mace at Balhika, which strikes his head off in a scarlet explosion and that aged shura falls like an old and great tree struck by lightning. Upon his death, your sons Nagadatta, Dridharatha, Virabahu, Ayobhuja, Dridha, Suhasta, Viragas, Pramatha and Ugrayayin, each equal in prowess to Dasaratha's son Rama, rush at Bhima, their bows streaming deadly fire. Seeing them, Bhimasena's eyes light up and with nine marvellous arrows, loosed in a single moment, he kills them all, either taking their heads or blowing their hearts to shreds.

After killing your nine sons, Bhima shrouds Karna's favourite son in a swathe of arrows. The vaunted Vrikaratha, Karna's brother, strikes Bhima with a slew of powerful shafts but growling, the mighty Pandava takes his head from his neck with a wide-headed arrow. Next, O Bhaarata, he slays seven maharathas of Sakuni's forces, and strikes Satachandra down and rides over him with his chariot, crushing him into the earth. Unable to bear watching this savagery, Sakuni's brothers, five mighty Kshatriyas, Gavaksha, Sarabha, Vibhu, Subhaga and Bhanudatta rush at Bhimasena showering arrows at him. A calm Bhima gladly kills all five with five heavy shafts. Seeing those heroes killed, many other great Kshatriyas feel the touch of fear upon them and waver.

Showing uncommon fury, now Yudhishtira attacks your troops and begins to raze them as he pleases, in full view of Drona and your sons. He despatches the Ambashtas, the Malavas, the brave Trigartas, the Sibis, the Abhishahas, the Surasenas, the Bahlikas and the Vasatis, turning the earth soggy with flesh and blood. Turning in another direction, with ferocity so unexpected of the Ajatasatru, he sends the Yaudheyas and a large host of the Madrakas to Yama.

Now a loud tumult arises around Yudhishtira's chariot, and we hear roars and cries of, "Kill!" "Hack him to pieces!" "Seize him!"

Seeing the Dharmaraja raze your troops, Drona, urged on by your desperate son, unleashes the Vayavyastra at Yudhishtira. But the son of

Pandu counters the astra of the Wind with his own weapon of Vayu. Inflamed by this, Drona looses a clutch of unearthly astras at the Dharmaputra—the Varuna astra, the Yamya astra, the Agneya astra, the Tvashtra astra and the Savitra astra. But amazingly the gentle Yudhishtira, now turned into a pure Kshatriya warrior, easily negates every unworldly weapon that his Acharya aims at him.

Drona, determined to keep his vow to Duryodhana, invokes the Aindra and the Prajapatya astras to kill the son of Dharma. However, Kuruttama Yudhishtira, with the gait of an elephant or lion, of broad chest, large red eyes and endowed with tejas hardly less than that of Drona, summons the Mahendrastra to confound all Drona's celestial ayudhas. The Mahendra extinguishes Drona's entire volley. A livid Drona, his eyes aflame to kill the Pandava, his disciple, summons the Brahmastra so the dark filed is suddenly illumined as if by another blinding sun and all that watch are terror-stricken.

Seeing the Brahmastra invoked, Yudhishtira summons his own Brahmastra and the two great weapons extinguish each other. All the great maharathas there applaud both Drona and Yudhishtira.

In frustration, in great rage, his eyes turning the colour of copper, Drona turns away from Yudhishtira and begins to annihilate Drupada's akshauhini with the Vayavyastra. Before the very eyes of Bhimasena and Arjuna, the Panchala forces flee from the Acharya. Arjuna and Bhima check the flight of their troops and attack the enemy with two large divisions of rathas. Arjuna assails the right and Bhima the left, and they confront Bharadwaja's son with two veritable tornadoes of arrows. The Kaikeyas, the Srinjayas, and the vigorous Panchalas again follow the two brothers, Rajan, as do the Matsyas and the Satwatas.

And now Arjuna Kiritin brings such devastation to your army, already besieged by exhaustion and sleep, that they break ranks and flee. Drona and Duryodhana try to rally them but they cannot check their troops in their flight.'"

CANTO 154

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Looking at the vast, seething army of the Pandavas your son Duryodhana now thinks it impossible to withstand the enemy. He says to Karna, "Loyal friend, the hour has come when your friends need you most. O Karna, save us! Our army is encircled by the Panchalas, the Kaikeyas, the Matsyas, and their maharathas, all full of rage and like hissing snakes. There, the Pandavas, sure of victory, shout for joy. The teeming chariot-force of the Panchalas is now as powerful as Indra himself."

Karna replies, "If Purandara himself comes here to save Arjuna, I will vanquish even the Deva king before I kill that son of Pandu. Believe me that this is the truth. Be of good cheer, O Bhaarata! I will kill Arjuna and all the Panchalas and bring you victory even as Pavaka's son gave Vasava. I will achieve whatever you need to win this war.

Among all the Pandavas, Arjuna is most powerful and I will use Indra's shakti against him. Upon his death, his brothers will either surrender themselves to you or retire once more to the forest. As long as I am alive, O Kauravya, never yield to grief or despair. I will vanquish the united forces of the Pandavas, the Panchalas, the Kaikeyas, and the Vrishnis. I will make

porcupines of them with my arrows and I will give you the Earth and everything in it."

At this, Kripa, who is near enough to hear what Karna says, tells him with a sardonic smile, "Your speech is fair indeed, Karna! If fine words could fetch victory, surely with you for his protector, this Bharatarishabha Duryodhana would be thought to have abundant protection. But you boast so much in the presence of the Kuru king, but we seldom see you prove yourself with deeds to match.

Many times we have seen you fight the sons of Pandu, and on every occasion, O Suta's son, they have beaten you soundly. When the Gandharvas captured Duryodhana, all the men fought except you, who were the first to run away. Outside Virata's city, Arjuna defeated all the Kauravas including you and your younger brother. You are no match for even one of the sons of Pandu in battle; how can you expect to vanquish all of them together led by Krishna?

Karna, you brag too much! Sutaputra, good men, men of true worth, do not talk they prove themselves with their deeds. You, on the other hand, are always thundering like the dry clouds of autumn, and you have shown yourself to be a man of no substance. Sadly, Duryodhana does not seem to understand this.

You rant and roar, Karna, as long as you do not see Arjuna. And, as soon as you see him near, you fall silent. Indeed, you roar as long as you are out of range of Arjuna's arrows and your bragging is stanched the moment Partha's thunderbolts strike you. Kshatriyas prove themselves by their feats of arms; Brahmanas, by their wise and sacred speech; Arjuna proves himself with his bow, but Karna only by the castles he builds in the air.

Fool, who is there that can stand up to Pandu's son Partha who pleases Rudra himself?"

Thus railed at by Saradwat's son, Karna answers, "Heroes always boom like the clouds of the monsoon, and just like seeds planted in fertile soil, quickly sprout. I do not see any fault in heroes who accept great loads on their shoulders before making boastful speeches on the field of battle. When a man mentally resolves to bear a burden, Destiny itself helps him in its execution. Wishing in my heart to accept a great responsibility, I am always firm and resolved. If before killing the sons of Pandu with Krishna and Satwatas, I do proclaim what I will do, what is it to you, O Brahmana? True

heroes never roar fruitlessly like autumn clouds. Conscious of their own might, only the wise dare tell of it.

In my heart I am determined to vanquish Krishna and Partha today! It is for this that I declare myself, O son of Gotama! Now behold the fruit of my roars, Brahmana. Slaying the son of Pandu with all their followers, Krishna and the Satwatas, I will bestow this whole Earth on Duryodhana without a thorn in it."

Kripa replies, "I do not give much credence, Sutaputra, to your delirious boasting, for they are mere words not deeds. You always deprecate the two Krishnas and Dharmaraja Yudhishtira. But Karna, Yudhishtira will have victory for he has the two Krishnas on his side. I tell you, the Devas, the Gandharvas, the Yakshas, Manavas, the Nagas, and the Garudas cannot defeat Krishna and Arjuna.

Yudhishtira Dharmaputra is devoted to the Brahmanas, truthful in speech and self-controlled. He reveres the Pitris and the Devas, is devoted to the practice of satya and dharma, is a master of weapons, possesses great intelligence, and he is also grateful. His brothers are endowed with great strength and are masters of war. They are devoted to the service of their elders, possess wisdom and fame, and practise dharma. Their kinsmen are all powerful as Indra and great warriors, and they are all exceptionally devoted to the Pandavas. Dhrishtadyumna, Sikhandin, Janamejaya, the son of Durmukha, Chandrasena, Madrasena, Kritavarman, Dhruva, Dhara, Vasuchandra, Sutejana, the sons of Drupada, and Drupada himself, all maharathas and owners of devastras, and the king of the Matsyas with his younger brothers, all fight resolutely for Yudhishtira's cause.

Gajanika, Virabhadra, Sudarshana, Srutadhwaja, Balanika, Jayanika, Jayapirya, Vijaya, Labhalaksha, Jayaswa, Kamaratha, the handsome brothers of Virata, and the twins Nakula and Sahadeva, the five sons of Draupadi and the Rakshasa Ghatotkacha all fight for the Pandavas. The sons of Pandu cannot be destroyed. Why, Bhima and Phalguna with their cosmic weapons can annihilate the entire universe, with the Devas, Asuras, and Manavas, with all the tribes of Yakshas and Rakshasas and with all the Gajas and Nagas, and all other creatures.

As for Yudhishtira, he can consume the whole world with just an angry look from his pure eyes. How, Karna, can you vanquish these enemies for whom Krishna of immeasurable might has donned armour? This intention

of yours, Sutaputra, is just your folly, that you dare contend with Sauri himself, who is the Lord of the universe."

Karna replies, smiling, "O Brahmana, whatever you say about the Pandavas is true. All the virtues you see in them, and many more besides, can be found in the sons of Pandu. It is true also that even the Devas led by Vasava, the Daityas, the Yakshas, and the Rakshasas cannot vanquish the Parthas. For all that, I, Karna, will defeat the Parthas using the inexorable astra given me by Indra. With that shakti, I will kill Arjuna and when he dies, all his brothers, and Krishna too will never enjoy sovereignty over the Earth, not without Arjuna. They will all perish. And then, this Bhumi, with her seas, will belong undisputedly to Suyodhana.

In this world, one can achieve anything one wants, as long as one plans carefully for it. This I know well, and that is why I venture to proclaim what I will do, O Kripa. As for you, you are old, a Brahmana by birth, and no Kshatriya. You bear too much love for the Pandavas and that is why you repeatedly belittle me. I have been patient, but if you speak mockingly to me again, I will cut out your tongue, O wretch!

You want to praise the Pandavas to frighten all our troops and the Kauravas. Listen to what I say now. Duryodhana, Drona, Sakuni, Durmukha, Jaya, Dusasana, Vrishasena, Salya, you, Somadatta, Drona's son and Vivimsati—all these maharathas are here with us, clad in armour. Which enemy, even if he has the power of Indra, can vanquish you all? All that I have named are great warriors, knowers of dharma, and have earned their place in Swarga. They can match the very gods in battle, and they have taken the field to kill the Pandavas for Duryodhana's sake.

I regard victory and defeat to depend on destiny, even in the case of the greatest maharathas. When Mahabaho Bhishma himself lies pierced with a hundred arrows, and Vikarna, Jayadratha, Bhurisravas, Jaya, Jalasandha, Sudakshina, Sala the great, Bhagadatta mahatejasvin and many others equal to them, heroes all and mightier than the Pandavas, lie on Kurukshetra, killed by the Pandavas, what can you think, O wretched Brahmana, except that all this is the result of destiny?

As for the enemies of Duryodhana, whom you so adore, their brave warriors, too, have been slaughtered in thousands. The armies of both the Kurus and the Pandavas diminish with every passing moment; I do not see in this the prowess of the Pandavas! For Duryodhana's sake, O lowest of

men, I will challenge the sons of Pandu with all my heart and all my might. As for victory, that depends on destiny.""

CANTO 155

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Aswatthaman is at hand and, hearing his uncle Kripa spoken to so harshly and contemptuously by Karna, Drona's son draws his sword and, in the very presence of Duryodhana, rushes roaring at Karna.

Aswatthaman says, "Vile of men, Kripa speaks of the virtues that Arjuna truly has. And you dare rebuke him from being evil-minded and malicious. Your pride and insolence make you brag without a sane care for any of the world's great bowmen! Where was your great prowess when, after chasing you away like a dog, the Gandivi slew Jayadratha in your very sight? Vainly, O wretch of a Suta, do you carry in your mind the hope of beating him who once fought Mahadeva himself.

The very Devas and the Asuras united, and with Indra at their head, failed to vanquish Arjuna, with only Krishna for his ally. How then do you, Sutaputra, hope to defeat the greatest shura in the world, the unconquered Arjuna? But look now, vile Karna, what I, Aswatthaman, do to you today. Lowest of men, dimwitted, evil-minded Karna, I will cut your head from your neck!"

And Aswatthaman rushes furiously at Karna but Duryodhana and Kripa seize him together and firmly restrain him.

Then Karna says, “This dark-hearted dog of a Brahmana thinks he is great and boasts of his strength. Set him free, Duryodhana, and let him feel the might of Karna.”

Aswatthaman replies, “Son of a Suta, O you with an evil mind, we may pardon you, but Phalguna will quell your rising pride.”

Duryodhana intervenes and says, “Aswatthaman, control your anger. You must forgive, Anagha, and not be angry with Karna. Upon you, him, Kripa, Drona, Salya and Sakuni a great burden rests. Drive away your wrath, O best of Brahmanas! Look where all the Pandava troops advance to attack Karna. Indeed, here they come, challenging us all.”

Pacified by the king, Aswatthaman, the noble son of Drona, suppresses his fury and forgives Karna. Then the quiet and mild Acharya Kripa says to Karna, “Dark-hearted Sutaputra, we forgive you, but Arjuna will quell your pride.”

Meanwhile, the Pandavas and the Panchalas charge your army unitedly, with reverberant roars. Mahatejasvin Karna maharatha, leading many great Kuru warriors and looking like Indra in the midst of the Devas, waits, his bow drawn. As if each battle that erupts is more frightful and deafening than the ones gone before, so is the one that now breaks out between the Pandavas and the Panchalas and Karna and his forces.

The enemy warriors roar, *There stands Kana in his ratha!* and *Evil one, come fight us now!* Others, with eyes bulging in rage, cry, “Let our great Kshatriyas kill this arrogant wretch of little discernment, this son of a Suta. He must not live. This sinner is the Pandavas’ worst enemy. Loyal to Duryodhana, he is the root of all these evils that we have seen on Kurukshetra. Kill him!”

With these and other cries, and exhorted by Yudhishtira, many great Pandava and Panchala maharathas rush at Karna, unleashing a cataract of arrows at him. But the Sutaputra is supremely unmoved; no trace of fear lays its fingers on his heart and a mocking smile curves his fine lips. Seeing that sea of troops, Karna, like Death himself, begins to mow them down with clouds of arrows.

The Pandavas respond with arrows from their lakhs of bows; they fight Radha’s son as the Daityas of old fighting with Indra. Indeed, so evenly

matched are the two vast forces that the gory, magnificent contention between them is like the Devasura yuddha of old.

Karna's archery is wonderful, for not all his enemies combining against him can find a home in his body for a single arrow. He cut down all the barbs that streak at him in flight and responds by severing royal parasols, smashing chariots and killing enemy horses—all with arrows that bear his name upon them, every one. Harried by Karna so they quickly lose all assurance, the Pandava Kshatriyas begin to wander across the field like a herd of cattle stricken by bitter cold.

Struck by Karna's transcendent, godlike volleys, countless horses, elephants and maharathas fall dead and yet again the entire field is strewn with the severed heads and limbs of noble Kshatriyas. With the dead, the dying, and the wailing of wounded warriors, Kurukshetra by night truly resembles Yama's realm.

Duryodhana watches Karna at his splendid best, goes to Aswatthaman and tells him proudly, "Look where Karna torments and routs all the enemies massed against him! Why, he overwhelms them as Kartikeya did against the Asura host. And look where Arjuna now rides to kill him. Aswatthaman, my friend, you must protect Karna!"

Aswatthaman, Kripa, Salya and the great maharatha Kritavarman, son of Hridika, all ride against against Partha dashing towards them like Sakra against the Daitya host. They go gladly to support the heroic Karna. However, Rajan, Arjuna surrounded by the Panchalas presses on against Karna, like Purandara against the Asura Vritra.'

Dhritarashtra asks, 'Finding Phalguna advancing like Rudra himself, as he appears at the end of the Yuga, what does Karna do? Maharatha Karna, son of Vikartana, has always challenged Partha and always maintained that he can defeat the invincible Arjuna. What then, O Suta, does he do when he is suddenly face to face with his inveterate enemy?'

Sanjaya says, 'Seeing Arjuna rushing towards him like an elephant towards a rival elephant, Karna stands fearlessly up to him. Partha covers Karna with showers of shafts with wings of gold, and Karna envelops Vijaya with his arrows. Clouds of golden-winged, uncanny barbs they exchange, until, his rage boiling up, Karna strikes Arjuna with three deadly missiles. Arjuna can hardly bear to watch his adversary's virtuosity and looses a swath of thirty shafts at him, all with burning heads.

Arjuna strikes Karna through his left wrist with another long arrow, smiling, and forcing Karna to drop his bow. But Karna recovers in a flash, picks up his bow again and once more covers Arjuna with gales of wondrous fire, now showing his true unearthly skill. Not to be outdone, Dhananjaya cuts down Karna's arrow storms with his own.

Approaching each other quite close, these two greatest of all archers, fighting for honour, fighting at the outer limits of their incomparable prowess, continue to shoot at each other in an astounding display of genius, which makes one's hair stand on end.

Arjuna, inspired by his antagonist's prowess and swiftness of hand, lifts his archery and breaks Karna's bow at the very grip, kills his four horses with a scathe of wedge-headed shafts, and decapitates Karna's charioteer. As Karna stands vulnerable, Partha drills him with deadly volleys, so blood spouts from the golden Sutaputra. Karna leaps down from his useless ratha and quickly finds sanctuary in Kripa's chariot. Seeing Karna beaten again, your warriors run in all directions.

Duryodhana roars to them to stop. "Shuras, do not turn your backs on the battle. You bulls among Kshatriyas, stop! I will kill Partha myself, and all the Panchalas. When I fight the Gandivi today, he will see that my prowess is as that of Rudra at the end of the yuga. Today the Pandavas will find my arrows among them like locust swarms, like the torrents of rain that fall at summer's end.

Today I will put the proud Arjuna to rout and remove your fear of him. Arjuna will not withstand me today, brave heroes, even as the ocean can only dash helplessly against the continents."

His eyes red, Suyodhana rides at Arjuna, taking a teeming host with him. Seeing this, Kripa tells Aswatthaman, "Look, where Duryodhana, made mad by anger, goes to fight Arjuna, like an insect flying into a blazing fire. Stop him before this great king loses his life, in our very sight. He will certainly die if comes within range of Partha's arrows. My son, stop the king before Arjuna's astras make ashes of him. While we are still here and alive, it is a crime for the king to go into battle himself as if he has no one to fight for him. And if he engages Arjuna, his life will be good as lost!"

Aswatthaman rides quickly to the canny Duryodhana and says to him, "When I who love you am alive, O son of Gandhari, you must not go into battle yourself! Do not be anxious about vanquishing Arjuna, for I will stop

him for you. Stay here, O Suyodhana, and watch me fight the son of Pandu."

Duryodhana replies, "Drona always protects the sons of Pandu, as if they are his own sons. You, also, either do not put forth your true prowess against the Pandavas or it is my fate that your awesome might wanes as soon as you are faced with Kunti's sons. Perhaps, you bear Yudhishtira or Draupadi some exceptional love for otherwise I cannot fathom why you do not fight the Pandavas as you do our other enemies.

Ah, shame on me for my bottomless greed, for whose sake all my dearest friends, who dearly want to please me, find themselves vanquished and shamed on the field and plunged into great grief! But you, Aswatthaman, who are Mahadeva's very equal and can destroy the enemy, will not do it. O son of my Acharya, I beg you, be pleased with me and vanquish my enemies!

Neither the Devas nor the Danavas can stand your astras, O son of Drona. For my sake, for all our sakes, kill the Panchalas and the Somakas with all their followers. The rest, with your protection, we ourselves will slay. Look, O Brahmana, where the famed Somakas and the Panchalas blaze among my troops like a great forest fire. Douse them, Aswatthaman, as only you can, and the Kalikeyas; otherwise, led by Arjuna, they will annihilate us all.

O Aswatthaman, Parantapa, ride there in haste. Whether you achieve it now or later, you must accomplish this feat and fetch us victory. The Rishis have all said that you have been born for the destruction of the Panchalas and that you will remove them from this world. It will be as they have predicted. O Naravyaghra, fulfil your destiny and kill the Panchalas with all their forces. When even the Devas with Indra at their head cannot face your astras, what can these Parthas and Panchalas do?

I speak truly when I say that the Pandavas united with the Somakas are no match for you. Ride, O Mahabaho! Do not delay another instant for look, where stricken by Arjuna's tides of arrows, our army breaks up and flees. Use your celestial tejas, my friend, for you can bring ruin to the enemy by yourself!""

CANTO 156

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'After Duryodhana speaks to him, Aswatthaman the insuperable is determined to annihilate the enemy. He tells your son, "It is as you say, O Kuruttama! The Pandavas are always dear to both my father and to me just as both of us are precious to them. But not in battle. We fight fearlessly, to the best of our abilities, and reckless of our lives. Karna, Salya, Kripa, Kritavarman and I could destroy the Pandava host in the twinkling of an eye just as the Pandavas could destroy the Kaurava host, if we were not here.

We fight the Pandavas to the best of our might, and they too fight us with their best strengths. Power, encountering power, is neutralised, O Bhaarata! I say to you, the Pandava army cannot be overcome as long as the sons of Pandu themselves are alive. The Pandavas are born with unworldly prowess and they are fighting in their own interest. Why, Duryodhana, should they not be able to kill your troops?

However, you are covetous and deceitful, Rajan, beyond all measure. You are vainglorious and suspicious of everything, which is why you suspect even us. I also think that you are evil, mean-spirited, selfish, why,

an embodiment of sin, that you question us after everything that we do for you, day after harrowing day.

As for myself, I fight with determination for your sake, always prepared to lay down my life for you. I will return to battle now, O Kuruttama, and will fight and kill a great host of your enemy. I will do battle with the Panchalas, the Somakas, the Kaikeyas, and the Pandavas as well, only to please you. Seared by my arrows today, the Chedis, the Panchalas and the Somakas will scatter like a herd of cattle hunted by a lion. Today, seeing my prowess, the Dharmaputra with all the Somakas will find the whole world filled with Aswatthamans. Yudhishtira will be heartbroken to watch me slaughter the Panchalas and Somakas.

I will, O Bhaarata, slay all who dare come near me and no one will escape me alive today."

Saying this to your son, the mahabaho Aswatthaman charges the enemy, his arrows flaring in all directions. He cries to the Panchalas and the Kaikeyas, "Great maharathas, strike me! Show me your prowess."

At this, all the enemy warriors shower their shafts upon Drona's son. Easily cutting down all their arrows, Aswatthaman kills ten brave warriors among them, in the very sight of Dhrishtadyumna and the sons of Pandu. The Panchalas and the Somakas abandon the fight and flee. Dhrishtadyumna rides into the fray surrounded by a hundred unflinching maharathas in their chariots, the rattle of whose wheels is like the thunder of rain-charged clouds.

Looking at this, Dhrishtadyumna says to Aswatthaman, "O foolish son of Drona, of what use is killing common warriors? If you are a hero, then fight me. I will kill you, wretched Brahman. Stop and fight me for a moment without fleeing."

He shoots the Acharya's son countless savage barbs, which fly in an unbroken line and pierce Aswatthaman's body like honey bees entering a flowering tree. Deeply wounded and swelling with rage like a snake trodden upon, Aswatthaman, astra in hand, says, "Dhrishtadyumna, stop for a moment and I will send you straight to Yama!"

With astonishing dexterity, bending his arrows in flight at impossible trajectories, he covers Dhrishtadyumna from every side with a cascade of gold-winged shafts. Dhrishtadyumna says, "You know nothing of my birth, evil Brahmana, or of my vow. I will not kill you today when Drona himself

is still alive. After this night passes and day dawns, I will first kill your father and then send you to your ancestors. This is my purpose today.

So, until then display the hatred you bear towards the Parthas, and the devotion you cherish for the Kurus. Come morning and you shall not escape me with your life. The Brahmana who abandons his svadharma and takes to the dharma of a Kshatriya can be killed by any Kshatriya, O lowest of men. So I will break no law by killing both your father and you."

So harshly does Dhrishtadyumna speak, as if to a servant, insulting the finest of Brahmanas, that, mustering all his choler, Aswatthaman answers him, saying, "Stop! Stop and fight, you Panchala wretch!" And he glares at him as if to burn him up with his eyes.

Sighing with rage like a snake, Aswatthaman looses a scorching volley at Dhrishtadyumna, striking him squarely and drawing blood. Dhrishtadyumna hardly winces but returns the fire with his own torrid salvo. The two are matched so evenly that no arrow separates them, one from the other. The duel escalates and each one kills hundreds of the other's common soldiers on every side even as they fight one another. Such is that marvellous contention between Drona's son and Dhrishtadyumna that the Siddhas, Charanas and other sky-ranging beings applaud them from above.

Filling the sky and all the points of the compass with veritable cloudbursts and covering the dim stars therewith, the two great warriors continue to duel and none can see them or where their arrows fly, land or claim countless lives in pitch darkness. As if dancing with their bows drawn into circles, intently trying to kill each other, those mahabahos fight so remarkably that even the greatest maharathas around them tremble in wonder, while others are terrified. Indeed, loud cheers and handclapping breaks out among both armies and every true warrior is filled with elation to watch that duel among duels. We hear loud shouts and so many combatants blow their conches, and begin to sound thousands of musical instruments.

This duel blazes equally but for a brief while. Then, darting forward suddenly, Aswatthaman cleaves Dhrishtadyumna's bow, standard, royal parasol, and kills his two Parshni charioteers, the principal sarathy, and his four horses. Roaring aloud, he then massacres the unprotected Panchalas in thousands! The Pandava host quakes with fear, for Drona's son is no less than Indra himself in the night.

In the very sight of Dhrishtadyumna and Arjuna, Aswatthaman slays a hundred Panchalas that face him with a hundred arrows, including three

maharathas with three thunderbolts. The Panchalas and the Srinjayas turn tail with their banners torn. Having vanquished his enemies, Drona's son give a roar like stormclouds thundering at summer's end. He is as resplendent as the blazing fire at the end of the Yuga, after it has consumed all living creatures. Cheered deafeningly by all the Kauravas after he kills thousands of enemies, the valiant Aswatthaman shines in splendour, like the king of the Devas himself after vanquishing his enemies.'"

CANTO 157

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Now Yudhishtira and Bhimasena besiege Aswatthaman. Seeing this, Duryodhana and Drona ride against the Pandavas and a tumultuary battle ensues, to make the timorous tremble. A furious Yudhishtira despatches vast numbers of Ambashtas, Malavas, Vangas, Sibis and Trigartas to the land of the dead. Bhima, too, mauls the Abhishahas, the Surasenas and other mighty Kshatriyas, and makes the earth a swamp of blood.

Then, Rajan, Kiritin Swetavahana sends the Yaudheyas, the Madrakas, the Malavas and the Mountain-men to the regions of Yama. Struck by arrows shot with terrific force, elephants fall onto the earth like twin-peaked hills. Strewn with the lopped-off trunks of elephants that still writhe in convulsions, the field again looks as if covered with wriggling snakes. Kurukshetra is horribly magnificent, covered with the fallen golden chatras of kings; it looks like the firmament at the end of the Yuga, spangled with suns, moons and stars beyond count.

At this very time, there is an uproar near Drona's chariot, in which one can hear the words, "Kill!", "Strike!", "Hack!", "Pierce!", "Cut him to pieces!" Drona swiftly summons the Vayavyastra and begins to decimate

the enemies that surround him, like a mighty tornado destroying gathering masses of clouds, and the Panchalas run away from fear, while Bhimasena and the noble Partha look on. However, they soon check the flight of their troops and lead a large force of chariots against the equally vast force of Drona. Arjuna attacking the right and Vrikodara the left, they lash Bharadwaja's son with two heavy torrents of arrows.

The maharathas among the Srinjayas and the Panchalas, with the Matsyas and the Somakas, Rajan, follow the two against Drona. While, many maharathas loyal to your son, bringing a great host with them, rush forward to support Drona. However, swiftly slaughtered by Arjuna and overcome by the turgid darkness, your Bharata host falls apart. Your son and Drona try to rally them but to no avail. Indeed, razed mercilessly by the arrows of the incomparable Arjuna, your army takes to its heels in all directions in that hour when the world is plunged in night. Abandoning the animals and chariots they ride, many great kings flee, Rajan, overwhelmed with fear of the hunting Kiritin.'"

CANTO 158

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Finding Somadatta brandishing his massive bow, Satyaki tells his charioteer, "Drive me towards Somadatta. I tell you truly, O Suta, I will not return from battle today without killing that worst of the Kurus, the son of Balhika."

The sarathy whips his fleet horses of the Sindhu breed, white as conch shells, and strong, so they fly at Somadatta, bearing Satyaki towards him even as the steeds of Indra bore him in the olden days against the Danavas. Seeing the Satwata hero coming like a storm, Somadatta turns fearlessly turns towards him and shrouds Yuyudhana in a cloudburst of shafts.

Satyaki, who knows no fear ever, returns Somadatta's calescent fire, and two gales of flaming shafts light up the thick darkness of Kurukshetra. Somadatta strikes Satyaki's chest with sixty shafts, while Satyaki draws blood all over Somadatta's body with arrows like streaks of lightning. Lacerated by each other the two look magnificent, like a couple of flowering kinsukas in spring. Dyed all over with blood, those illustrious warriors of the Kuru and the Vrishni races glare at each other as if they will ignite the darkness and each other with their eyes.

Riding on their chariots, these maharathas of terrible countenances circle each other, glowering like two baleful planets. Their bodies torn all over by arrows that still protrude from them, Rajan, they are like two porcupines. Pierced with countless golden-winged shafts, the two warriors glitter like a pair of tall trees covered with fireflies. Their bodies bright with the blazing arrows planted in them, the two maharathas look like two angry elephants caparisoned with burning torches. Then, Rajan, all at once, with a crescent-tipped arrow, Somadatta cleaves Satyaki's bow and, with dazzling swiftness, strikes him with thirty thunder flashes loosed quick as a thought.

Satyaki snatches up another bow, pierces Somadatta with five iron shafts and, with another broad-headed arrow smilingly rives his golden standard. Somadatta drills Satyaki with five and twenty shafts and in rage, with a razor-faced arrow, Satyaki breaks Somadatta's bow and savages him with a hundred straight gold-winged barbs, reducing him to the state of a snake without fangs.

However, Somadatta picks up another bow and looses banks and banks of arrows at Satyaki, who responds in kind. Somadatta continues to assail Satyaki without let. Then Bhima joins the fight to support Satyaki and gashes Somadatta with ten arrows and the great Kuru strikes back with many fanged shafts of his own properly inflamed Satyaki aims a terrible parigha at Somadatta's chest, an astra with a golden shaft and hard as the Vajra itself. However, smiling the while, Somadatta slices the dreadful astra as it flashes toward him, and riven in two, it falls to the earth like some mountain peak cloven by lightning.

With a broad-headed arrow, Yuyudhana severs Somadatta's bow again, and with another five arrows, cuts the leather gauntlet that covers his fingers into shreds. Never pausing, he cuts down Somadatta's four great horses, and with another immaculate shaft, beheads his sarathy. He now draws a stone-whetted, oil-slicked, gold-winged and occult arrow, a most exceptional shaft, and unleashes it at his hated enemy with such ferocity that it ignites into blinding light and flame as it falls like a hawk upon the old Kuru warrior, plunges into his chest, blows his heart into pieces and maharatha Somadatta, the hitherto invincible Kuru Kshatriya, falls dead without a murmur.

Seeing maharatha Somadatta killed, your warriors attack Satyaki with a force of rathas. Meanwhile, the Pandavas also, Rajan, with all the Prabhadrakas, and a large legion, tear into Drona's army. Yudhishtira leads

this attack and puts Drona's forces to rout, killing hundreds of brave soldiers in his Acharya's very presence. Drona rushes in to defend his troops and strikes Yudhishtira deep with seven keen arrows. Yudhishtira responds by goring his master with five whistling shafts. Bleeding profusely, Drona licks the corners of his mouth and cuts down Yudhishtira's standard and breaks the bow in his hands.

Quicker than seeing, when speed is of the essence, Yudhishtira sweeps up another bow and covers Drona, his horses, charioteer, standard, and grand chariot with a thousand arrows! And all are spellbound with amazement, for they can hardly believe that this is the gentle, patient Dharmaraja they are watching.

Wounded and in great pain, Drona, the bull among Brahmanas, sits down for a while on the floor of his chariot. Then, recovering, sighing like a snake and full of rage, the Acharya invokes the Vayavyastra. However, Yudhishtira calmly summons a weapon of the Wind himself and nullifies Drona's astra; in the same moment, he breaks the Acharya's bow in two. Drona takes up another bow, which Yudhishtira again breaks.

Now Krishna says to Yudhishtira, speaking into his heart from afar, "Listen to me, O Mahabaho. Do not fight Drona anymore for he means to take you his captive. He who has been born to kill Drona will slay him; that task is not yours. Leave the Acharya and fight Duryodhana, for kings should battle kings, and not others. Surround yourself with elephants, horses and chariots and come where Dhananjaya and I, and Naravyaghra Bhima are fighting the Kurus with but a small force."

Yudhishtira reflects for a moment and then goes to that part of the field where Bhima, fighting in fury, is slaughtering your troops like Death himself with maw agape. Making the earth resound with the rumble of his chariot, like the roar of thunderheads at the end of summer, Yudhishtira forms the flank of Bhima's forces. Meanwhile, Drona, too, in the horrible night, turns away and begins to destroy his most detested enemies, the Panchalas.'"

CANTO 159

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'While the dreadful war is being fought, when the world is enveloped in darkness and dust, the warriors on the field cannot see each other; they battle with sheer instinct and by calling out names to discern friend from foe. O Bharatarishabha, during this unmentionable carnage of maharathas, elephants, horses and foot-soldiers, Drona, Karna, Kripa, Bhima, Dhrishtadyumna and Satyaki wreak havoc on one another's troops. The common soldiers of both armies, demoralised all around by these great maharathas in the hour of darkness, break and flee in all directions. Even as they run, they are massacred and thousands of leading maharathas slaughter one another, while they are blind in the dark and full of fear.

All this is the result of the evil counsels of your son. Indeed, at the hour when the world is shrouded in darkness, all creatures, even the greatest Kshatriyas, are overcome with panic, and quite lose their minds.'

Dhritarashtra asks, 'What is the state of mind of the troops when, in the dark, all of you are sapped of your courage and sorely pressed by the Pandavas? O Sanjaya, when everything is swathed in darkness how do the Pandava and my troops become visible again?'

Sanjaya replies, 'Drona somehow masses again in a compact array the remnants of the army of the Kauravas, under their leaders. He sets himself in the van, Salya at the rear, Aswatthaman and Sakuni on the right and the left flanks. Duryodhana on this most dreadful night busies himself with protecting all his legions. The king, your son, puts heart into the foot-soldiers, Rajan, and tells them, "Lay aside your weapons and take up torches and lamps in your hands instead. Let the maharathas alone continue to fight."

The foot-soldiers gladly take up burning lamps and the Devas, Rishis, Gandharvas, Deva-rishis, the diverse tribes of Vidyadharas and Apsaras, Nagas, Yakshas, Uragas, Kinnaras, looking on from the heavens, also joyfully take up blazing celestial lanterns. We see many wondrous floating lamps, filled with sweet-scented oil, fall from the Regents of the principal and the subsidiary directions. For Duryodhana's sake, we see many come down especially from Narada and Parvata, lighting up the stagnant darkness so full of death. Now arrayed in a compact vyuha, the Kaurava army looks dazzling with the light of the marvellous lamps shining on their costly ornaments and the Devastras blazing as they are shot or hurled. On each chariot five lamps are set, three on each maddened elephant and on each horse one large lamp. Thus, the Kuru warriors light up the field and the army, revealing now the true extent of the massacre that has occurred by darkness.

Set in their places quickly, these lamps light up your army wonderfully. All the great Kshatriyas, made radiant by the foot-soldiers with oilfed lamps in their hands, are as handsome as clouds in the night sky illumined by flashes of lightning. When the Kuru host has been thus lit up, Drona, of the effulgence of fire, scorching everything around, looks as radiant Rajan, in his golden armour as the midday sun. The light of the lamps reflects from the golden ornaments, the bright cuirasses, the bows and the other polished weapons of the warriors, from their maces twined with strings, from the bright parighas, their chariots, arrows and javelins, as they fly in scintillating arcs and streaks.

The royal parasols, yak-tails, swords, blazing brands and necklaces of gold, as they are whirled or moved, mirror the lamplight and the spectacle of Kurukshetra is now entirely beautiful. Your army burns with soft splendour that no artist has beheld or captured. Ornaments, beautifully

wrought weapons, red with blood and whirled by heroes, create a glowing effulgence like dim flashes of lightning in the sky at the end of summer.

The faces of warriors, impetuously pursuing foes to strike them down and themselves trembling in the ardour of battle, are altogether breathtaking. As the sun is fierce when a forest is on fire, in the same manner, the terrible night grows in grandeur both from the fighting and the now lamplit host.

Seeing our army illuminated, the Parthas too with great alacrity exhort the foot-soldiers throughout their army to imitate what ours have done. On each elephant, they place seven lamps; on each chariot, ten; and on the back of each horse, two; and on the flanks and rear of their rathas as well as on their flagpoles, they place multiple lamps. Also, on the flanks of their army, at the rear, in the van, all around and within, they light numberless lamps. And now, both armies are strangely and gloriously lit up in the fleeting night of all horrors.

Throughout your army, foot-soldiers carrying lamps mingle with elephants and chariots and cavalry. The army of Pandu's son is also illuminated by foot-soldiers with blazing torches in their hands. The twin hosts are refulgent as fire and sun when they burn together. As more and more lamps are lit, the splendour of both armies seems to illumine not just the field of war but the very sky and all the directions. Both armies are clearly visible and distinguishable from each other.

Awakened by the light that reaches into the sky, the Devas, the Gandharvas, the Yakshas, the Rishis, other Mahatapasvins and the Apsaras all gather directly above Kurukshetra. Thronged with Devas, Gandharvas, Yakshas, Maharishis, Apsaras, and the spirits of slain warriors about to enter the celestial realms, the battlefield looks like a second Swarga. Teeming with chariots, horses and elephants, by now brilliantly illumined with a million lamps, with wild warriors either lying in the poses of death or wandering bemused across the field like madmen, and horses slain or roaming dazed, the immense hosts resemble the vyuhas of the Devas and the Asuras in days of old when they fought.

The dense swish of shafts form the fierce winds; great rathas, the clouds; the neighing and trumpeting of horses and elephants, the thunder; the lash of arrows landing and the spraying, gushing blood of warriors and animals is the flood of the tempestuous nocturnal encounter between all those godlike men.

In the very midst of the battle, the greatest of Brahmanas, the noble Aswatthaman, scorching the Pandavas with flames from his bow, is the midday sun at the end of the season of rains, burning everything with his fierce rays.'"

CANTO 160

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'When the battlefield which had been plunged in darkness is illumined, great warriors, maharathas, again attack each other ferociously. With so many thousands of lamps burning all around and with the unearthly lanterns of the Devas and the Gandharvas now set on golden stands decked with jewels, and fed with fragrant oil, Kurukshetra, O Bhaarata, is wonderfully resplendent, bright as the earth lit by the lesser flames of the pralaya! With every side scintillating with lamps, of this world and the one above, the field of death looks like a forest covered over by fireflies on a monsoon evening.

At your son's command, maharathas engage with other maharathas, elephants with elephants, horsemen with horsemen, all filled with joy on this fiercest night. Terrible and now plainly visible is the war between the Kaurava army and that of the Pandavas without the sun above.

Then Arjuna begins to annihilate the Kaurava ranks with unprecedented ferocity and swiftness, weakening the position of all the kings who fight for you.'

Dhritarashtra says, 'When the invincible Arjuna breaks into the ranks of my son's army, what is the state of their minds? Indeed, what do our

soldiers feel and think? What steps does Duryodhana take to contain Partha?

Who challenges the Kiritin? When Swetavahana breaks into our army, who protects Drona? Who guards the right wheel, who the left wheel and who the rear of Drona's ratha? Who are they that fight in his van? The mighty Drona battles his way into the midst of the Panchalas, dancing on his ratha, and shatters a huge number of Panchala chariots with his arrows; alas, how does the Acharya meet with his death?

You always speak of my enemies as cool, unvanquished, cheerful and swelling with might. However, you do not speak of my men in such words. On the other hand, you describe them to be dead, pale, and beaten, and you speak of my maharathas as always deprived of their chariots in all the battles they fight!'

Sanjaya replies, 'Understanding the wishes of Drona who is determined to give his all in the war at night, Duryodhana says to his brothers Vikarna, Chitrasena, Suparsva, Durdharsha, Dirghabahu, and all the men who follow them, "You heroes of great valour, fight with resolve and protect Drona's rear. Kritavarman will protect his right and Sala his left flanks."

Saying this, your son sets these brothers of his in the van of his forces, and then himself advances with the remnant of the Trigarta maharathas, saying, "The Acharya is merciful! The Pandavas fight with great resolution, so unite and protect him well. Drona is mighty; he is endued with great agility and valour. He can vanquish the very Devas; what need then be said of the Pandavas and the Somakas? All of you, however, must remain united and support the invincible Acharya against the dangerous maharatha Dhrishtadyumna. Other than Drupada's fire-born prince, I do not see the man among all the Pandava warriors who can vanquish Drona. And so, we must, with all our souls, guard the son of Bharadwaja against the Panchala prince.

Protected by us, Drona will massacre the Somakas and the Srinjayas, one after another. After the slaughter of all the Srinjayas at the head of the Pandava army, Aswatthaman will kill Dhrishtadyumna, and Karna will vanquish Arjuna maharatha. As for Bhimasena and the other sons of Pandu, I myself will kill them all. After that, our army will easily raze what remains of the Pandava forces. It is all plain to me now. And when we have won the war, my victory will last forever, and I will rule the earth unopposed, with all of you beside me.

I have given you the reasons. Now go forth, taking courage in both hands and, at all costs, protect Acharya Drona."

Saying this, Duryodhana charges headlong into the fray with his best troops around and behind him. The two armies collide again, each side intent on securing victory. Arjuna continues to inflict heavy losses on the Kauravas, and now the massed Kauravas begin to trouble Arjuna with diverse kinds of weapons.

Aswatthaman attacks Drupada of the Panchalas, while Drona covers Srinjaya with multitudes of deadly straight shafts. And as the Pandava and the Panchala troops on the one side and the Kaurava troops on the other, O Bhaarata, are engaged in butchering each other, absolute bedlam and bloody mayhem hold sway over lamplit Kurukshetra, field of truth. The war by night is more brutal than it has ever been. Great spirits of darkness crowd the field, unseen.'"

CANTO 161

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'During the ghastly bloodbath by night, Yudhishtira exhorts the Pandavas, the Panchalas and the Somakas to destroy men, rathas and elephants without mercy, and cries to them, "Attack Drona! Kill the Acharya!"

At this command, Rajan, the Panchalas and the Somakas rush at Drona with terrifying roars. We, on our part, are equally energised, and roaring dreadfully in return, rush to confront the enemy to the utmost limits of our prowess, courage and might.

Kritavarman, son of Hridika, challenges Yudhishtira, as the Dharmaraja charges towards Drona, like an infuriated elephant against another. The great Kuru warrior Bhuri bars the way of Satyaki, who comes flying into the thick of battle, spraying arrows all around with incredible power and swiftness. Karna faces Sahadeva, as Madri's brilliant son rides at Drona, and Duryodhana himself faces the stupendous Bhimasena, riding on his chariot like the Great Destroyer.

Sakuni, son of Subala, stands firm against maharatha Nakula, who is an adept at every kind of battle. Kripa, son of Saradwat, sets himself in the way of Sikhandin, while Dusasana contends vigorously with Prativindhya

whose chariot is yoked to steeds coloured like peacocks, their skins glistening marvellously by the now glaring lamplight! Aswatthaman defies Ghatotkacha, master of maya, a hundred different kinds of sorcery and illusion. Vrishasena quells the mighty Drupada with his troops as the Panchala king aims to cut Drona down. Salya, king of the Madras, holds up Virata, as the Matsya king also rushes towards Drona. Chitrasena forcefully holds up Nakula's son Satanika with a thousand shafts, as that prince also rides at Drona. Alambusha, the Rakshasa prince, defies Arjuna, and Dhrishtadyumna gladly contains Drona as the seemingly demented Acharya devours the Pandava forces with devastras, making no distinction between great warrior and common foot-soldier.

As for the maharathas of the Pandavas who advance against Drona, other maharathas of your army attack them ferociously. Elephant riders meet elephant riders in this frightful battle by lamplight, and grind each other down in their thousands. In the dead of night, as bright horses charge each other recklessly, they look like winged hills. Horsemen encounter horsemen, armed with lances, darts and swords and give vent to loud roars. Vast numbers of bold foot-soldiers slaughter one another, with corpses heaping up, with maces, short clubs and diverse other weapons.

Kritavarman fights Yudhishtira in rage, like a continent, a great dwipa, resisting the surging sea. Yudhishtira first pierces Kritavarman with five arrows and then with twenty more, and roars, "Stop! Stop and fight."

Kritavarman breaks Yudhishtira's bow with a wedge-headed arrow and draws blood from him with seven more. Yudhishtira picks up a fresh bow and gashes his adversary's arms and chest with ten arrows, making him tremble and retort with seven veritable thunderbolts. At which, Yudhishtira demolishes his bow, shreds his leather gauntlet and pierces him fiercely with five long shafts that rip through his gold-inlaid armour, his body and dive into the ground like snakes into an ant-hill.

In a wink, Kritavarman takes up another bow and blasts the son of Pandu first with sixty arrows and then with ten more. Yudhishtira puts down his bow and casts a serpentine javelin that passes through Kritavarman's right arm and into the earth. Taking up his formidable bow again Yudhishtira covers Kritavarman in a lashing downpour of exact barbs, making him cry out in pain.

In swift rage, the mighty Bhoja kills Yudhishtira's horses and charioteer and makes a wreck of his chariot. The Pandava hefts a sword and shield

only to have them instantly shattered by the maharatha of the Madhu vamsa. Yudhishtira sweeps up a spear with a golden staff and hurls it like light at the illustrious son of Hridika; smiling arrogantly, Kritavarman neatly slices the missile along its length as it flashes at him.

He then shrouds Yudhishtira with a hundred arrows and, utterly roused by now, disjoints the Dharmaputra's golden armour so it falls from his body like a cluster of stars from the sky. His chariot in shambles, his armour cut away and bleeding from Kritavarman's hail of arrows, Yudhishtira quickly retreats from battle. Having vanquished the Dharmaputra, the mighty Kritavarman returns to once more protect the right wheel of Drona's chariot.'"

CANTO 162

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Bhuri, Rajan, stands in the way of Sini's grandson Satyaki who comes charging like an elephant towards a lake full of water. An angry Satyaki makes five springs of blood spurt from Bhuri's body. The Kuru warrior retaliates with great speed and pierces splendid Satyaki with ten arrows through his chest. Drawing their bows to their fullest stretch and with eyes red, these two begin to maul each other. Their cascades of lethal arrows are like rays of the sun; their duel is as if Death has taken two forms to do battle against himself. For a while, the battle is perfectly even. Until, with a terrible smile, Satyaki breaks Bhuri's bow and plunges nine arrows deep into his breast, and gives a terrible roar.

Bhuri quickly picks up another bow and strikes the Satwata with three light like barbs, and then, he also smiling, splits his antagonist's bow a wide-headed shaft. Beside himself, Satyaki flings a mighty javelin right into Bhuri's heart, and that great Kuru warrior, covered in blood, falls dead out of his chariot, like the sun from the sky when he sets.

Seeing Bhuri slain, Aswatthaman charges Satyaki recklessly. He shouts, "Stop! Stop and fight!" at Yuyudhana and covers him with a blistering flight of arrows, like clouds lashing Meru's crown with a torrential rain.

Seeing the grim Aswatthaman rush towards Satyaki, Ghatotkacha gives a roar that makes all of Kurukshetra cringe; he says to Drona's son in the most dreadful voice, "Stop, O son of Drona! You will not escape me with your life and I will kill you like the six-faced Karttikeya did the Asura Mahisha. Stay and fight me, for today I will purge your heart of all desire for battle."

And the coppery-eyed Rakshasa, Bhima's tremendous son, attacks Aswatthaman like a prince of elephants, unleashing indescribable shafts at him, each the size of a chariot's axle-rod! Quicker than thinking, Aswatthaman smashes those massive arrows into dust and pierces Ghatotkacha deep with hundreds of keen barbs.

The handsome Rakshasa resembles an incredible porcupine with quills all erect! Unmoved, Bhima's son looses a terrific tirade of shafts at Aswatthaman, missiles that fly roaring like thunder at Drona's son, crashing into the Brahmana's shining body, making him stagger in his ratha. Ghatotkacha does not pause but looses volley after volley of different arrows over Aswatthaman; some have razor like heads; others are crescent-tipped; some have elongated points; some are frog-faced; other have heads like boar's ears; some are barbed, and there are others as well.

Drona's son remains immaculately calm throughout this onslaught and with hands moving quicker than thoughts, like the wind scattering large cloud masses, he consumes every shaft shot by Ghatotkacha, common and strange, with the handful of devastras that he invokes. And when Ghatotkacha also discharges his own unworldly astras, the dark sky is lit up by other suns where his astras and Aswatthaman's fuse and hang until falling away in showers of sparks. Ah, the firmament is exquisitely lit up, as if with a swarm of fireflies at twilight.

Aswatthaman fills all the points of the compass with his arrows and envelops Ghatotkacha in his storm of shafts—for the sake of your sons. The duel that develops between the two is like the one of yore between Indra and Prahlada. Ghatotkacha pierces Aswatthaman's chest with ten arrows that burn like the yuga fire, and the Brahmana trembles like a tall tree shaken by the wind. He supports himself briefly by clinging to his flagstaff, then collapses. There is an outcry of woe from yours troops who think him slain, while the Panchalas and the Srinjayas shout in glee.

However, maharatha Aswatthaman recovers quickly and, drawing his bowstring to his ear in a blur, looses a torrid astra at Ghatotkacha, a shaft

like Yama's danda. The arrow with golden wings ploughs right through the Rakshasa's chest and enters the earth behind him. Gored savagely through, spouting blood, the prince of Rakshasas sits down in his ratha and his eyes glaze over. Seeing this, his charioteer spirits him away from the field. Having wounded Ghatotkacha grievously and driven him from the fray, Aswatthaman gives a ringing roar of triumph. Your sons and all your warriors cheer him deafeningly, O Bhaarata, and Aswatthaman's body blazes like the midday sun.

Looking at Bhimasena who battles like ten maharathas in front of Drona's chariot, Duryodhana strikes him with a fierce and heartfelt volley of utmost hatred. Bhima pierces him in return with nine arrows and Duryodhana strikes back with twenty. Quickly mantled over by each other's arrows, the two magnificent maharathas look like the sun and the moon covered by clouds in the sky. Then Duryodhana pierces Bhima deeply with five gold-winged thunderbolts and roars, "Stop! Stop and fight!"

In a flash, Bhima shatters Suyodhana's bow, cuts down his standard and strikes him in a dazzle with full ninety barbs. Duryodhana takes up an even more formidable bow and returns his cousin's fire so that blood flowers sprout all over the Pandava's vast body, in full view of all the other maharathas. Destroying many of Duryodhana's shafts in flight, Bhima pierces him with five and twenty short, heavy arrows. Duryodhana smashes Bhimasena's bow with a razor-faced arrow and pierces him with ten more.

Bhimasena snatches up another bow and rakes your son with seven violent shafts. Displaying great lightness of hand, Suyodhana cuts Bhima's bow in two. The second, third, fourth and the fifth bows that Bhima picks up, also, Suyodhana demolishes. Indeed, Rajan, full of self-assurance and feverish eagerness to kill the cousin whom he has always detested the most, your son breaks every bow that Bhima picks up immediately as he does so.

Finding his bows repeatedly broken, Bhima hurls an iron spear at Duryodhana, hard as diamonds, which ignites in the air as it flies at your son, which resembles Yama's sister Mrityu. Before all the watching warriors, Suyodhana cuts the lance into three pieces, even as it flares at him through the sky straight as the parting in a woman's hair. Bhima now picks up a heavy mace alight, and casts it like doom at Duryodhana's chariot and that weapon kills your son's horses, charioteer and blows his chariot apart.

Now afraid of dreadful Bhima, your son uses the anima siddhi to make himself little and hastily climbs into the illustrious Nandaka's chariot. In the

half-light of the lamplit night, Bhima thinks he has killed Duryodhana and gives an earthshaking triumphant roar, challenging the Kaurava host. Your warriors also believe their king dead, and dismal cries echo across Kurukshetra.

Yudhishtira hears Bhima's repeated roaring and the howls of your terrified warriors, Yudhishtira also thinks that Duryodhana has been killed, and rushes to Bhima. The Panchalas, the Srinjayas, the Matsyas, the Kaikeyas, and the Chedis turn their chariots and charge Drona all together, and another horrible battle erupts between Drona and the enemy, during which thousands on both sides die scarlet deaths.'"

CANTO 163

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Karna, son of Vikartana, Rajan, faces the mighty maharatha Sahadeva, who is closing in dangerously on Drona. In a flash, Sahadeva strikes Karna with nine sizzling arrows and then another nine in a blink. Karna returns his fire with a full hundred storming shafts; he severs Sahadeva's bowstring. Sahadeva takes up another bow and strikes Karna squarely with twenty arrows, a wonderful feat. Karna, roused, despatches Sahadeva's horses with a flock of perfect arrows and his sarathy with a single wedge-headed one. Without a ratha, Sahadeva picks up a sword and shield, which Karna shatters with a lofty smile.

Sahadeva flings a heavy mace of power at Karna, a dread weapon adorned with gold; Karna demolishes that, too, with a rash of incredible arrows. His mace shattered, Sahadeva casts a whistling spear at Karna, which that greatest bowman slices in two along its length. Madri's red-eyed son leaps down from his chariot, pulls a wheel free from his ruined ratha and hurls it spinning at the brother he does not know. Karna, still with the mocking, maddening smile, looses a thousand arrows in a moment and smashes that chariot wheel flying at him like Death's very chakra.

In a frenzy, the desperate Sahadeva pulls off the yokes, shafts and other parts of his chariot, the traces of his horses, and casts all these like deadly weapons at the Sutaputra. Karna disdainfully shoots them all down. Now Sahadeva picks up whatever he finds lying around him—the limbs of elephants, horses and even dead men—and hurls these at his enemy. Karna's speed artistry as he shreds all these in flight is amazing to behold, my lord. Deprived of all his weapons and fairly mangled by Karna's barrage of shafts, Sahadeva quits the unequal duel and leaves the field.

Karna pursues him for a while and, with the same smile, now turned so mysterious, mocks him, "Kshatriya, do not fight your superiors. Seek out your equals to do battle with, O son of Madri! Listen to me, what I say is for your own good!"

Karna then prods Sahadeva with the tip of his bow, and says, "Look where your great brother Arjuna fights so resolutely against the Kurus. Go to him or, if you prefer, go back home!" And he laughs at Sahadeva, a sound more cruel than any arrow.

Thus, Karna, when he could have done so, does not kill Madri's son, remembering his word given to Kunti before the war. Instead, he now rides away against the troops of the king of the Panchalas. A dispirited Sahadeva, wounded equally by Karna's arrows and by his words, is humiliated, crestfallen, even wishes for death, proud Kshatriya that he is. He sadly climbs into the Panchala prince Janamejaya's chariot.'"

CANTO 164

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Salya, king of the Madras, holds up Virata and his troops, with clouds of missiles as they advance to attack Drona. The duel between Salya and Madra is like the one between Bala and Vasava of old. Salya strikes Virata, who commands a large akshauhini, with a hundred immaculate shafts. Virata, in return, pierces him first with nine sharp arrows, then with three and seventy, and again with a hundred. Salya kills the four horses yoked to Virata's chariot and cuts down his royal parasol and standard.

Virata jumps down from his useless ratha and, standing on the ground, continues to loose storms of arrows at Salya with undimmed ferocity. Seeing his brother exposed on the ground, Satanika rides swiftly to rescue him. With a flurry of lethal barbs, Salya sends the advancing Satanika to Yama. At the fall of Satanika, his brother Virata climbs into the fallen hero's chariot, and his prowess fuelled, doubled by his rage, glares his eyes wide at Salya and mantles the Madra and his ratha with a cloudburst of arrows.

But the mighty Salya responds in strength and strikes Virata squarely through his chest with a hundred slender shafts, forcing the Matsya king to sit down in a swoon. His charioteer quickly takes his king away from the

field, and, its spirit broken, the vast Matsya force flees, pursued, O Bhaarata, by the thousands of arrows that Salya, that ornament of battle, shoots after them. Seeing their troops run, Krishna and Arjuna come dashing up to confront Salya.

Now, Rajan, the Rakshasa prince Alambusha appears, looming on an altogether macabre and wondrous chariot of black iron, harnessed to eight awful pisachas with equine faces, flying blood-red banners, festooned with wildflower garlands, covered with bear-skins and mounted with a lofty standard atop over which a fierce-looking and incessantly shrieking vulture with spotted wings and gaping eyes perches. The Rakshasa looks like a heap of antimony; and he stands up to the advancing Arjuna like Meru withstanding a tempest, and rains down showers of arrows on Arjuna's head. Ah, pitched and intense is the ensuing battle between the Rakshasa and the human warrior; it fills all that watch with awe and it adds to the glee of the vultures, crows, ravens, owls, kanakas and jackals that patrol death's abysmal field.

Arjuna strikes Alambusha with six bolts of lightning and cuts off his standard with ten more. He beheads his strange demon sarathy in a burst of slimy green blood, severs his weirdly shining bow in his hands and kills the equine pisachas with four occult barbs. Alambusha takes up another sinister bow, but that too Arjuna rives. Bharatarishabha, Partha strikes that vile prince of Rakshasas with four such formidable shafts that Alambusha takes to his heels.

Having vanquished the fiend of darkness, Arjuna rides swiftly towards Drona, on his way slaughtering innumerable men, elephants and horses that fall like trees laid low by a storm, while the remaining soldiers run away like a frightened herd of deer.'"

CANTO 165

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Your son Chitrasena, O Bhaarata, confronts Nakula's son Satanika who is consuming your army with his missiles. Satanika strikes Chitrasena with five arrows and your prince responds with ten whetted shafts. Chitrasena gashes Satanika with nine bolts, at which the son of Nakula responds with a fusillade of arrows that rip Chitrasena's armour from his body: a wonderful feat. Without his armour, your son looks remarkable, like a snake that has just cast off his slough. Satanika cuts down the struggling Chitrasena's standard, and then breaks his bow.

The beleaguered Chitrasena seizes up another powerful dhanusha and plunges countless arrows at Satanika. His fury mounting, Satanika kills Chitrasena's horses and his charioteer, at which his powerful opponent jumps down from his ratha and drills Satanika with five and twenty arrows. Satanika destroys Chitrasena's gold-decked bow with a crescent-tipped arrow. Deprived of his bow, chariot, horses and charioteer, Chitrasena quickly runs to Kritavarman's chariot and climbs aboard.

Karna's son Vrishasena leads his legion against maharatha Drupada, spraying multitudinous arrows at the Panchala king, who is closing rapidly

on Drona. Yajnasena challenges the son of Karna and plunges sixty barbs into his arms and chest. The doughty Vrishasena responds with astounding speed and draws spouts of blood from Drupada's chest. These two, as well, with each other's arrows protruding from their bodies, look startlingly like a couple of huge porcupines with quills erect. Bathed in blood from wounds taken from golden-winged arrows, they are especially striking during their wrathful duel. Indeed, the spectacle they present is as that of a pair of radiant Kalpa vrikshas or of two kinsukas laden with blood flowers.

Vrishasena strikes Drupada with nine arrows, then with seventy more and again with another three. Loosing a gale of arrows, Karna's son, Rajan, makes a resplendent spectacle. An inflamed Drupada splits Vrishasena's bow in two with a broad-headed arrow. Vrishasena picks up another gold chased bow, invokes a great astra and, taking careful aim at Drupada, while he ignores the slew of barbs that the Panchala king looses at him, unleashes the blazing thing at the Acharya, filling all the Somakas with fear. The astras plunge straight through Yagnasena's chest and he collapses onto the floor of his chariot. His sarathy whisks him away from the field. Seeing the great Panchala maharatha leave the battle in a faint, the Kaurava army fervidly attacks Drupada's troops.

The lamps fallen from the hands of slain warriors light up the earth all around so Kurukshetra looks even like the firmament lit by stars and planets. The ground sparkles with the angadas of fallen heroes, like a great cloud mass during the monsoon, in which streaks of lightning flash. From fear of Karna's son, the Panchalas flee on all sides, as the Danavas did from terror of Indra during the great Devasura yuddha.

Thus stricken by Vrishasena, the Panchalas and the Somakas, illumined by lamps, present an unusual and arresting sight. Having vanquished them, Vrishasena looks like the sun, O Bharata, when he reaches his zenith. Among all those thousands of kings on your side and theirs, the valiant Vrishasena seems to be the only resplendent luminary. Having vanquished many heroes and all the great maharathas among the Somakas, Karna's son races on towards the Pandava king Yudhishtira.

Your son Dusasana rides against the mighty Prativindhya, who charges at Drona who unabatedly devours the enemy troops with his devastras. The duel that erupts between them is like the contention between Mercury and Venus, Budha and Sukra, in a cloudless sky. Dusasana pierces Prativindhya, who is accomplishing fierce feats, with three arrows shot straight into his

forehead. Gushing blood from the wounds Prativindhya looks like a three crested hill with streams of red chalk flowing down.

Prativindhya strikes back in fury, first piercing Dusasana with three arrows and again with seven. Now your son achieves a difficult feat. He first fells Prativindhya's horses with a dense volley, then, with one broad-headed shaft, kills his sarathy and then cuts down his standard. Dusasana then smashes Prativindhya's chariot under him into a thousand pieces, shreds his banner, his quivers, bowstrings and the traces of his ratha.

Deprived of his chariot, the virtuous Prativindhya stands, bow in hand, and contends with your son, shooting an opacity of arrows at him, until Dusasana, showing marvellous dexterity, breaks his adversary's bow and then lacerates him with ten brutal arrows. Seeing Prativindhya's plight, his brothers, maharathas all, come dashing forward with a large force to protect him. Prativindhya climbs onto Sutasoma's splendid chariot and, taking up another bow, continues to shoot at your son. A strong force of your warriors arrives swiftly to support Dusasana.

Another dreadful battle ensues between your troops and theirs, O Bhaarata, at the midnight hour, and swells the population of Yama's domain.'"

CANTO 166

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Roaring "Stop! Stop!" Subala's son Sakuni in sudden fury attacks Nakula, who is decimating your forces.

Bows drawn in circles, both show the same measure of skill, lashing each other with arrows. Soon, these two also resemble strange porcupines. Their armour cut away and each bathed in blood, they resemble two beautiful and brilliant Kalpa vrikshas, or flowering kinsukas, or Salmali trees with prickly thorns on them.

Eyes red and bulging with rage, they cast sidelong glowers at each other, as if to kill the other with their gazes. Then, with a fiendish grin, Sakuni pierces Nakula's chest with a barbed arrow and Madri's son swoons in his chariot. Sakuni roars as loud as the clouds at the end of summer.

Nakula recovers quickly and attacks his vile enemy again, now like the Destroyer himself with jaws agape; Nakula drills him first with sixty arrows and again with a hundred long shafts right through his chest. He breaks Sakuni's bow, and fells his haughty standard. He plunges an arrow shot with all his might deep into Sakuni's thigh and drops him onto the floor of his chariot, clasping his flagstaff like an amorous man his mistress.

Seeing your brother-in-law felled and fainted, his charioteer quickly rides away from the van of the battle. At this, the Parthas and all their followers give a loud and triumphal shout.

Nakula, the Parantapa, says to his sarathy, "Take me towards the forces that Drona commands." The man does as he is commanded. Seeing Nakula ride against Drona, Kripa rides to stop him but a smiling Sikhandin pierces Kripa with nine arrows from a flank. Turning, Kripa strikes Sikhandin first with five arrows, and then with twenty more. The duel that breaks out between the two is hair-raising, my lord, even like the one between Sambara and the king of the Devas in the war of antiquity between the Devas and the Asuras.

Both maharathas cover the heavens with their missiles, like clouds at the end of summer. The night is full of terror and evokes all sorts of fears in the warriors. Then Sikhandin splits Kripa's large bow with a crescent-headed arrow and ravages him with a flurry of other shafts. The infuriated Kripa casts a polished golden spear at the Panchala prince, which Sikhandin shatters in flight with ten immaculate arrows.

Kripa takes up a fresh bow and looses such a rage of arrows at the prince who was once a princess that Sikhandin collapses onto the floor of his ratha. Kripa continues to strafe him with many more shafts, trying to kill him, but his charioteer bears Sikhandin away to safety.

The Panchalas and the Somakas see the mighty maharatha son of Yajnasena retreat from battle, and rush to his rescue, while your sons surround Kripa, best of Brahmanas, with a large force to support him. Another ferocious battle ensues; a great tumult arises, full of roars and screams, and the thunder of horses' hooves and lumbering elephants, filling the hour past midnight like massed thunderheads. The earth trembles with the tread of running foot-soldiers, why like a woman shaking with fear.

Maharathas dash manically at one another, in their thousands, slaughtering numberless common soldiers as they go. Great elephants, with ichor flowing down their bodies, rush at other mastodons, and fight furiously with trunks and curved, glinting tusks that are soon dyed in red. Horsemen and foot-soldiers, too, fight without any vestige of restraint or sanity.

In the heart of night, the sound of troops attacking and retreating is deafening and bizarre. The blazing lamps placed on chariots, elephants and horses are like meteors fallen from the sky and smouldering still. Lit by

these, the night, O lord of the Bharatas, is a strangest day. As the sun dispels the darkness of every night, do the blazing lamps the turgid darkness of the war.

Indeed, the sky, the earth, the cardinal and the subsidiary points of the world, enveloped by dust and darkness, are all illuminated by the lamplight, which is increased many times over by being reflected by splendid weapons, coats of mail and the jewels of famed Kshatriyas. Yet, during the tumultuary war at night, few of the fighters, O Bhaarata, can distinguish ally from enemy and father kills son, son kills father, friend slays friend, relatives slay relatives, uncles kill sisters' sons, countless warriors kill other warriors of their own side.

Absolute brutal chaos and madness rule everywhere, and all that appears to matter is to kill or be killed, regardless of who kills and who is slain.'"

CANTO 167

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Dhrishtadyumna, fire-prince of the Panchalas faces Drona in this night. His formidable bow raised and repeatedly twanging its string, Drupada's meridian son, supported by his own troops and those of the Pandavas, charges toward Drona's gold-bedecked ratha. Seeing the great Acharya thus assailed, your son resolutely protects Drona on all sides and the two hosts collide again in vast numbers, even like two awesome seas lashed into fury by a tempest surging into each other, with all their marine creatures frantically agitated.

Dhrishtadyumna pierces Drona's torso with five arrows and gives a roar of triumph. Drona strikes his most feared enemy with five and twenty arrows and, with another broad-headed shaft, severs his bright bow. Dhrishtadyumna casts aside his broken bow, bites his lip in rage and, picking up another awesome weapon, drawing its string to his ear in a flash, looses an astra that can have Drona's life. The missile illuminates the whole army like another sun. Seeing the incandescent astra, the Devas, the Gandharvas and the Danavas pray: "May Drona live!"

At that moment, from a far flank, Karna, showing godlike genius, shatters the fulminant astra into a dozen pieces even as it flies inexorable

towards the Acharya; extinguished, the astra falls onto the earth like a snake that has lost its fangs and venom. Karna inundates Dhrishtadyumna with a torrent of arrows. Maharatha Aswatthaman strikes him with five singing barbs, Drona with another five, Salya with nine, Dusasana with three, Duryodhana with twenty and Sakuni with five of his own. Thus, seven mighty maharathas come quickly to Drona's rescue and vigorously assault the burning prince of the Panchalas.

He, however, draws blood from every one of them: Drona, Karna, Drona's son and your son with three arrows each. Their roaring, Rajan, all this while, is truly horrible, as they combine to wildly beset Dhrishtadyumna. Then Drumasena wounds the fire-prince deep with a gold-winged shaft, and again with another three, shouting, "Stop! Stop and fight me!"

Dhrishtadyumna strikes back with three deadly accurate arrows, fletched with wings of gold and shining slick with oil; with another crescent-headed arrow he blasts Drumasena's head from his neck, and its earrings sparkle red as the grisly thing falls onto the ground, a final cry frozen on its lips curled in fury still. The head of that hero falls like a ripe palmyra fruit blown from its stalk by a powerful gust of wind.

Dhrishtadyumna, the irradiant, sprays fire all around him despatching thousands to Yamaloka; with a wedge headed arrow he splits Karna's bow in two. Karna cannot abide this; he is like a wild lion that has its tail cut off! He takes up another bow, and with eyes red as plums and breathing hard, envelops mighty Dhrishtadyumna with riptides of arrows. Seeing Karna in this mood, your six other maharathas quickly surround the prince of the Panchalas, determined to kill him.

Seeing their Senapati facing the six greatest warriors of your army, all your troops consider him as being already delivered into the jaws of death. But then, Satyaki of the Dasarha vamsa arrives to support the embattled Dhrishtadyumna; the Satwata hero comes loosing a tide of arrows before him. Karna greets him with ten arrows. Before the watching maharathas, Satyaki responds with ten thunderbolts and cries tauntingly, "Do not run away again, Karna! Stay and fight me."

And once more, the blazing duel that ensues between mighty Satyaki and the redoubtable Karna resembles, O Rajan, that between Bali and Vasava in the days of old. Satyaki, bull among Kshatriyas, terrifies all your warriors with the rumble of his ratha, and he strikes the lotus-eyed Karna

deep with countless arrows. Making the earth shudder with the twang of his bow, the majestic Sutaputra covers the relucent Satyaki with a barrage of long, barbed, tall-toothed and razor-headed arrows and diverse other missiles. Satyaki of the Vrishnis also shrouds Karna in a mantle of fire.

For a time, that duel is magnificent and equal. Then, your sons, keeping Karna at their head, shoot at Satyaki from every side. Fending them all off, including Karna, with his own astras, Satyaki abruptly strikes the valiant Vrishasena through his chest so that he falls down in his chariot, casting aside his bow.

Believing his son, the maharatha Vrishasena, dead, shock plunges through Karna and he attacks Satyaki in reckless frenzy. Satyaki serenely pierces Karna with many strong shafts. He first strikes the Sutaputra with ten arrows, then Vrishasena, who has arisen again, with five, and finally shreds the leather gloves and severs the bows of both father and son. Stringing fresh bows, father and son assail Satyaki from two sides and lacerate him with countless arrows.

During the course of the war by night that kills so many heroes, we hear the loud twang of the Gandiva, O Rajan, over every other sound. Hearing the rumble of Arjuna's ratha as well as reverberant Gandiva, Karna tells Duryodhana, "Arjuna strums his great bow after slaughtering our leading warriors, so many great archers among the Kauravas, and, indeed much of our entire army. The thunder you hear is the rumble of his ratha. It is plain that this son of Pandu tonight achieves feats truly worthy of him and that he will swiftly raze all our forces.

Many of our troops already flee and no one dares stand up to Arjuna as he scatters our legions as the mighty wind may a rising mass of clouds. Encountering Arjuna, our soldiers all capsize like small skiffs on the raging ocean. You hear the wails, Duryodhana, of our best warriors as they run from the field, or fall to the arrows loosed in great waves from the Gandiva.

Listen, O tiger among maharathas, to the sound of drums and cymbals being beaten near Arjuna's ratha at dead of night like the deep roll of thunder in the sky. Listen to the screams of wounded soldiers and the tremendous roars and victorious shouts around Arjuna's chariot.

However, here Satyaki, the greatest of the Satwata vamsa, holds us all up. If Yuyudhana can be brought down, we might conquer all our enemies. Also, Dhrishtadyumna battles Acharya Drona, and many of our best rathikas encircle those two. If we can kill Satyaki and Dhrishtadyumna,

victory will certainly be ours. So let us surround these two shuras even as we did Abhimanyu in the chakravyuha and kill them both. Arjuna already turns his chariot toward Drona's chariot, for he knows that Satyaki holds up so many of our Kuru maharathas. Let another goodly number of our greatest warriors ride to prevent Partha from coming to the beleaguered Satyaki's rescue. And let those that remain attack Satyaki all together, putting forth their fiercest prowess so that Yuyudhana of Madhu's race is despatched swiftly to Yama's abode."

Duryodhana concurs with Karna's view and, like the illustrious Indra requesting Vishnu, says to his uncle Sakuni, "Matulan, ride against Arjuna with ten thousand elephants and ten thousand chariots. Dusasana, Durvishaha, Subahu and Dushpradharshana will follow you with an akshauhini of foot-soldiers. Kill the two Krishnas; kill Yudhishtira, Nakula, Sahadeva and Bhima. My hope of victory rests in you, as that of the gods on their lord Indra. O Sakuni, slay the sons of Kunti, like Kartikeya slaying the Asuras."

Clad in armour and taking your sons and a large host with him, Sakuni rides against the Parthas to have their lives. Another great and general battle begins between the warriors of your army and the enemy. When Subala's son Sakuni advances against the Pandavas, Karna leads a teeming force against Satyaki, unleashing a gale of arrows. Your warriors all combine and surround Satyaki. Then, Bharatarishabha, Drona advances against Dhrishtadyumna's ratha and fights a wonderful and bloody night battle against the Panchalas.'"

CANTO 168

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'All the indomitable kings of your army besiege Satyaki's ratha in fury, to put an end to his lustrous and terrible exploits. Mounted on their fine chariots decked with gold and encrusted with jewels, and accompanied by cavalry and elephants, they surround the Satwata hero and, roaring an earthshaking challenge at him, cover him with their arrows. Even as they come at him, Sini's grandson snips off countless heads even as if he were plucking flowers from their stems. With his razor-faced arrows, he hacks away the trunks of so many elephants, the necks of numerous horses and the arms of countless warriors, wearing sparkling angadas.

The field of dreadful dharma is covered over by fallen chamaras and white chatras, O Bhaarata, and resembles the sky with stars in it. The screams of the host slaughtered by Satyaki is as awful as those of shrieking ghosts in hell. The world is filled by the horrible uproar and the night becomes still more brutal and appalling. Seeing Yuyudhana desiccate your army, hearing the incredible bloodcurdling din at dead of night, your mighty Duryodhana cries to his sarathy, "Ride to where this dreadful sound comes from."

Duryodhana, master archer, rides at Satyaki, who greets him with a dozen blood-drinking arrows shot from his bow drawn to its fullest stretch. A maddened Duryodhana gashes Yuyudhana with ten shafts like streaks of lightning. Meanwhile, the battle that rages between the Panchalas and your troops presents an exceptionally wonderful sight. Satyaki bores Duryodhana's brawny breast with eighty arrows, then despatches his horses to Yama's realm and fells his charioteer from his ratha.

Your son, Rajan, remains standing on his immobile chariot and looses a brilliant arrow storm at Satyaki, the Satwata cuts down with luculent skill. Then, with a broad-headed shaft, Satyaki breaks your son's formidable bow. Deprived of both his ratha and bow, Suyodhana, powerful ruler of men, quickly mounts Kritavarman's bright chariot and rides away. After Duryodhana's retreat, Satyaki harries and routs your army all around.

Meanwhile, surrounding Arjuna on all sides with thousands of rathas, elephants and horses, Sakuni lays violent siege to the glorious Pandava. Many of the Kuru maharathas loose devastras of great power at Arjuna. Indeed, these Kshatriyas fight Arjuna, accepting the certitude of death. An inspired Arjuna single-handedly arrests the progress of the thousands of chariots, elephants and horses; he is awesome, he is a god on the darkling field, and he forces them all to turn back. His eyes glittering coppery with rage, Sakuni strikes Arjuna powerfully with twenty shafts, drawing fonts of blood; with another hundred vicious barbs, he halts the sweeping advance of Partha's great chariot.

Arjuna first strikes Sakuni with twenty arrows and then each of the maharathas who ride with him with three. Stopping all of them with his scintillating volleys, Arjuna razes your army's warriors at will, with arrows shot with the force of striking thunder. Strewn with corpses of man and beasts, and arrows cut down, the earth looks as if it is covered with morbid yet fascinating flowers. Spread over with the heads of Kshatriyas, heads wearing crowns, their faces with noble noses, noble ears with beautiful earrings, lower lips bitten through in rage and pain, and staring eyes; covered by these heads graced with rich collars and crowned with gemstones, and lips that spoke sweet, eloquent words when life was in them, the earth looks splendent as if with hillocks covered with champaka flowers.

Having perpetrated this carnage, Arjuna pierces Sakuni once more, strikes his son Uluka with an arrow, and gives a roar that fills the world. He

smashes Sakuni's bow and sends his four horses to Yama's realm. Sakuni, O Bharatarishabha, jumps down from his chariot and clambers into Uluka's ratha. Riding on the same chariot, the maharatha father and son shower arrows over Partha like twin clouds lashing a mountain with rain. Arjuna rakes both with ferocious shafts and scuttles your troops so violently that they run in their thousands. Like a vast cloud mass dispersed on all sides by an irresistible wind, your army runs in all directions, in full view of their commanders. In the sinister night, many abandon the beasts they are riding; others urge their horses to their greatest speed and flee. Having put your forces to complete rout, Krishna and Arjuna sound their conches echoingly.

Dhrishtadyumna stabs Drona with three arrows, and severs the Acharya's bowstring. Throwing down that bow, Drona, the Kshatriya grinder, takes up another and, quicker than seeing, strikes Dhrishtadyumna with five arrows, and his charioteer with another five. Holding the Brahmana up, Dhrishtadyumna begins to destroy the Kaurava host like Maghavat annihilating the Asura army. He lets flow a ghastly, frothing river of blood, which glimmers in the lamplight. It runs between the two hosts, and bears away men, horses and elephants on its current! It resembles, O Rajan, the Vaitarani that flows down to the domain of Yama.

Harrying and decimating your army, the valiant Dhrishtadyumna blazes with tejas as Indra in the midst of the Devas. Then Dhrishtadyumna and Sikhandin blow their great conchs, as do the twins, Nakula and Sahadeva, and Bhima as well. Thus, O Dhritarashtra, do these inexorable maharathas vanquish thousands of your illustrious kings before the eyes of Duryodhana, Karna, Drona and Aswatthaman!'"

CANTO 169

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Seeing his army being massacred by the illustrious enemy maharathas, your son, O Rajan, rides up in fury to Karna and Drona and says to them, "You two started this battle in resentment, after Arjuna killed Jayadratha. And now you watch with indifference as the Pandavas decimate my army although you are both entirely able to vanquish them. If you intend to abandon me now, you should have warned me before we went to war.

'Together we will vanquish the sons of Pandu,' is what you said to me then. Listening to you, I went to war. If you had said otherwise, I would never have provoked hostilities with the Parthas, this dreadful battle that is killing our heroes past all count. If I do not deserve to be abandoned by you two, then fight as you truly can, O you bulls among men!"

Prodded by the shrewd Duryodhana with his goad of words, Karna and Drona attack the enemy again, like two snakes prodded with sticks. These two greatest maharathas in the world rush forward against the Parthas led by Satyaki and others. And uniting, the Parthas, with all their troops advance against these two shuras, who now repeatedly roar their ringing challenges at the Pandava forces.

Great Drona, master of all weapons, pierces Satyaki, bull of the Sinis, with ten arrows while Karna strikes him with ten, your son with seven, Vrishasena with ten, and Sakuni with seven. They join the unbreachable wall of Kauravas built around the Satwata. Seeing Drona mow down the Pandava army with his astras, the Somakas cover him from every side with dense showers of arrows. Drona continues to annihilate the Pandava Kshatriyas around him, Rajan, as the sun destroys darkness with his rays.

We then hear an uproar among the Panchalas, who call out pitifully to one another, while Drona the Brahmana butchers them. Some abandoning sons, some fathers, some brothers, some uncles, some their sister's sons, some other relatives and kinsmen, all run to save their own lives. Many are so panic-stricken that they run straight at Drona himself. Ah, past all count are the common Pandava soldiers and great Kshatriyas that the incendiary Acharya sends to Yama. Set upon in the night by the blazing master, the Pandava host flings down its weapon and runs from the terrible Acharya in full view of Bhimasena, Arjuna, Krishna, the twins, Yudhishtira and Dhrishtadyumna.

The world being plunged in darkness, one might otherwise see nothing; but by the light of the lamps from the Kaurava troops, one sees the flight of the enemy. Drona and Karna pursue your legions, killing countless men from behind with ruthless volleys of arrows and devastras too.

Seeing the Panchalas thus butchered, Krishna tells Arjuna and the rest of the Pandavas, "Dhrishtadyumna and Satyaki, with the Panchalas, have confronted Drona and Karna. But they have been soundly beaten and the Brahmana and the Sutaputra have put our vast forces to flight and not all our persuasions will fetch the men back to fight.

Yet have no fear, O sons of Pandu, for the two Krishnas will now descend upon Drona and Karna like doom!"

Krishna sees Bhima riding up, and says again to Arjuna, to put heart into him, "There comes Bhima, leading the Somakas and the Pandavas, to confront Drona and Karna. O Pandava, fight now for the morale of all your troops, supported by Bhima and the rest of the many maharathas we have with us!"

The two Naravyaghras, the two Krishnas, ride to the van of their forces and advance on Drona and Karna. Now, Yudhishtira's army returns to the battle again, to the place where Drona and Karna are decimating their forces. Another horrific battle erupts between the two hosts, like two oceans

swollen at moonrise and surging into each other in tide. And now, the warriors of your army throw away the burning lamps they hold and, with the world plunged in darkness again, they rush at the Pandava soldiers again, guided only by the names they call out.

We hear the names that the kings fighting there proclaim, O Rajan, as if they are being announced at a swayamvara. Suddenly, a grim silence spreads over the field and lasts for a moment. Then, once more, we hear the bedlam raised by the roars and cries of the fighting men, both victors and vanquished. The heroes rush to where they see lamps still burning, like insects to a blazing fire. One by one, the lamps all die down and, as the Pandavas and the Kauravas wage bloodthirsty war between them, the darkness of the night thickens around them.'"

CANTO 170

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Karna, slayer of enemy Kshatriyas, sees Dhrishtadyumna and strikes him powerfully through his chest with ten excoriating arrows. Dhrishtadyumna swiftly returns Karna's fire with five searing arrows and shouts, "Halt! Stop and fight!"

They shroud each other in arrow clouds shot from bows drawn into circles. Then Karna kills Dhrishtadyumna's four horses; Karna destroys his enemy's best bow and, with a broad-headed shaft, fells the Panchala prince's sarathy from his niche in the chariot. Dhrishtadyumna jumps down from his chariot with a mace in hand. Though continuously gashed by Karna's arrows, he runs at him, clubs his horses so their heads are crushed, and then running back climbs nimbly into Arjuna's chariot. From there, Dhrishtadyumna wants to continue his duel with Karna but Yudhishtira stops him.

Mahatejasvin Karna, whose leonine roars mingling with the resounding twang of his bow, pauses, raises his conch to his lips and blows a blast on it like age-ending thunder. Seeing Dhrishtadyumna beaten, the Panchalas and the Somakas, mighty maharathas all, attack Karna all together, intent on killing him and with no care for their lives. Meanwhile, Karna's charioteer

has great Sindhu horses, white as moonbeams and fleet as thoughts, attached to his ratha.

Karna resumes battle with great energy, harrying the Panchala maharathas with a torrent of blazing arrows. The Panchala soldiers flee in terror, like some little does frightened by a lion. O Rajan, we see horsemen fall from their horses all around, elephant-riders from their elephants and maharathas from their chariots, all slain by Karna's supernal archery. In this battle being fought surely in a zone of hell, Karna lops off the arms of fleeing warriors with razor-faced shafts, their heads decked with chariot-rings, the thighs of others that are seated on elephants, or on horseback, or stand upon the earth. So sharp are his arrows that many of these fleeing maharathas do not realise for a while that they have lost their limbs or their mounts.

Killed by the Sutaputra's terrible shafts, the Panchalas and the Srinjayas are so seized by fear that they begin to see Karna everywhere; they imagine that the wind stirring a blade of grass for that awesome, superhuman maharatha. Why, they lose their wits to the extent that they see Karna in the forms of their friends and comrades and flee from them in terror. Karna pursues the broken and retreating army, his arrows flaring everywhere as he mows down the hapless enemy at his great will.

Others run away when Drona just looks at them. Seeing his army turn tail, Yudhishtira thinks it would be advisable for them all to retreat, and says to Arjuna, "Look where mighty Karna stands like Rudra himself with his Pinaka. In the dead of night, look how he scorches everything around him like Surya himself. All we hear are the helpless screams of those whom Karna tears apart with his arrows. So swiftly does he aim and loose his shafts that it appears to be an unbroken movement. He will annihilate all our friends, so quickly do whatever you must to kill Karna, for his time may have come."

Hearing this, Partha says to Krishna, "The Dharmaputra is frightened today by Karna's great skill. His legions repeatedly overwhelm ours and our men are fleeing. The rest of our army is already in shreds from the Acharya's arrows. Slaughtered and terrified by these two, we cannot seem to make a stand against them. I see Karna ride fearlessly everywhere and our best maharathas fleeing from him.

He unleashes his fervid tirade as he likes and I cannot bear to watch this anymore than a trodden-upon serpent. O tiger of Vrishni's vamsa, let us ride

at mighty Karna. I will either kill him, or let him kill me."

Krishna says, "Naravyaghra, this superhuman warrior rides across the field at will sowing death all around him, and he is like Indra himself. Arjuna, no one can challenge the Sutaputra other than you or Ghatotkacha. I do not think that the time has come for you to face the Suta's son. He still has the astra given him by Indra, which he has kept carefully to use against you. It has now assumed a terrible form.

Ghatotkacha is devoted to you and wishes to serve you, so let the great Rakshasa ride against Karna. Bhima is his father and Ghatotkacha is as powerful as a Deva. He has the astras of the Devas as well as those used by Rakshasas."

They send for Ghatotkacha and he appears before them, Rajan, clad in black armour and armed with a sword, a bow and arrows. Saluting Krishna and Arjuna, he proudly says, "Here I am, command me!"

Krishna says to Hidimbi's Rakshasa son of the blazing mouth and fiery eyes, his body the hue of clouds, "Listen, O Ghatotkacha, to what I have to say. The time has come for you, and none else, to display your prowess. Become the raft in this battle to save the sinking Pandavas. You have a myriad of weapons, and many kinds of Rakshasa maya. Look where Karna decimates the Pandava army as if it were a herd of cattle before him. Karna, mahabuddhi, mahatejasvin, consumes our greatest Kshatriyas in the flames of his astras as if offering them as havis to the gods.

The Pandava warriors cannot withstand him; burnt and shredded by the Sutaputra's arrows, the Panchalas also run from him like deer chased by a lion. You are the only one who can face him in battle, Ghatotkacha. Your time for glory has come. O Mahabaho, do what is worthy of your mother's race, as well as that of your sires. Men wish for sons to be delivered by them from strife. You must rescue your kinsmen tonight, Ghatotkacha, at this hour of your great strength.

Fathers wish for sons in order to accomplish their own objectives. Sons are the source of everything good, and are expected to save their fathers both here and in the hereafter. Illustrious you are and your might is dreadful and unrivalled; there is no one to equal you in battle. Become tonight the ship in which the Pandavas, whom the terrible Karna routs with his astras, and who are sinking in the Dhartarashtra ocean, safely come ashore. By night, all Rakshasas are infused with limitless powers, great might and untold courage. At this hour, they turn into invincible warriors of matchless

valour. Using your maya shakti and all your astras, slay Karna in this heart of the night. The Parthas, with Dhrishtadyumna, will then easily do away with Drona."

Arjuna adds, "Ghatotkacha, the long-armed Satyaki, Bhimasena and you are, in my judgment, our greatest warriors. Go and fight Karna tonight in single combat. Satyaki will protect your rear and, with his help, kill the brave Karna, as Indra did, with Skanda's, the Deva senapati's help, the Asura Taraka."

Ghatotkacha replies, "I am a match for Karna, and for Drona, O Bhaarata, or for any great Kshatriya maharatha. This night I will fight such a duel with the Suta's son that it will be spoken of as long as the world lasts. Tonight, I will spare neither the brave nor the timid, nor even those who, with joined hands, pray for quarter. Following Rakshasa dharma, I will kill all that come before me."

Saying these words, Hidimbi's Parantapa son, does not tarry a moment but rushes at Karna, attacking him with such ferocity that your troops are terrified. The Sutaputra, the Naravyaghra, smilingly meets the Rakshasa warrior of the blazing mouth and wild flaming locks down to his shoulders. And there is no doubt, O tiger among kings, that the battle between Karna and Ghatotkacha resembles the one between Indra and Prahlada in the old days.'"

CANTO 171

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Seeing the mighty-armed Ghatotkacha attack Karna's chariot in frenzy, Duryodhana says to Dusasana, "Stop the dangerous Rakshasa! Take a strong force with you and ride to Karna's help. Put forth all your prowess, my brother, and ensure that the terrible demon does kill Karna out of our heedlessness."

Meanwhile, Jatasura's mighty son, Alambusha, comes to Duryodhana and says, "O Suyodhana, I seek consent to go into battle. I mean to kill your celebrated enemies, the mighty Pandavas and all their followers. The despicable sons of Pritha killed my father Jatasura, greatest of all Rakshasas, by using some occult mantras. O king of men, I wish to worship my dead sire by offering him the blood of his enemies, and their flesh as tarpana and pinda! It is only just that you allow me this."

Duryodhana is delighted and says to that vile and powerful one, "I can vanquish my enemies with the might of Drona, Karna and others. However, you may, O Rakshasa, go and kill the monstrous Ghatotkacha, this Rakshasa who is always devoted to the Pandavas and now kills our elephants, horses and maharathas from the sky. Go, O Alambusha, and send Bhima's bestial son to Yamaloka."

Saying, “Tathaastu, so be it,” Alambusha roars an echoing challenge to Ghatotkacha and attacks him furiously with diverse kinds of missiles. However, Hidimbi and Bhima’s prodigious son blows in indescribable fury at Alambusha, Karna and the vast Kuru host like some unprecedented tempest banishing a mass of clouds. Seeing the power of Ghatotkacha’s maya, his dreadful sorcery, Alambusha strikes Ghatotkacha with a slew of different kinds of arrows; he then ravages the Pandava army with many strange and sinister astras, which consume whole legions with dark fires, in the twinkling of an eye. The Pandava troops break and flee from the tameless Rakshasa.

Mangled by Ghatotkacha’s missiles, your troops also flee in their thousands, throwing down their torches as they go. Alambusha strikes Bhimasena’s rampaging son with countless volleys. Ghatotkacha shatters Alambusha’s chariot, kills his weird sarathy and incinerates all his weapons, then laughing frightfully, Bhima’s son unleashes a cataract of seething barbs down on Karna, Alambusha and all the Kurus, like a cloudburst over the mountains of Meru. Hunted mercilessly by the staggering Ghatotkacha, unearthly panic and terror seize the Kuru host of the four kinds of forces, and in their haste to flee the awful Rakshasa, who is sometimes in the air and at others on the ground, your soldiers push, shove, trample and ride over one another in absolute pandemonium.

Without a chariot or a charioteer, Alambusha leaps at Ghatotkacha and fetches him several blows like thunder with his fists. Ghatotkacha trembles like a mountain with its trees, creepers and grasses struck by an earthquake; his eyes the colour of sunset, he raises his own arm like a spiked mace and strikes Jatasura’s son a stupendous blow that fells him onto the ground. He kneels on his back and grinds Alambusha into the earth. Alambusha frees himself and, springing up, attacks Ghatotkacha wildly, trips him and throws him down. Now he kneels on the supine son of Bhima and batters him in fury.

Awful and bloodcurdling is the hand-to-hand battle between the two Rakshasas, their fangs glinting in the night. They fight like Indra and Virochana’s son Bali; now they begin to use maya, dark sorcery, as they fight. Turning into fire and water, then into Garuda and Takshaka, then into a cloud and a tempest, and after that into thunder and a mountain, then two elephants and then Rahu and the Sun, they employ a hundred different kinds of illusions to kill each other.

Alambusha and Ghatotkacha strike each other with clubs, maces, lances, mallets, axes, short cudgels and crags. Riding on horseback or on elephants, fighting on foot or from chariots, the great Rakshasas, both gifted with ample powers of magic, fight on bewildering and mystifying those that watch them. Then, Ghatotkacha leaps down again from his ratha in a flash, like a hunting hawk, gives a horrible roar and, seizing the gigantic Alambusha, he flings him down on the earth, like Vishnu slaying the Asura Maya. With a gleaming stroke of a magnificent curved and serrated scimitar, he hews off his ferile enemy's head in an eruption of gore, even as Alambusha is still roaring hideously. The head roars on even after its has been cut from its neck.

Holding the blood-dyed head by its long red hair, Ghatotkacha runs to Duryodhana's chariot and, with a smile, flings Alambusha's frightful head down at your son's feet. With a roar deep as clouds during the rains, he says to Duryodhana, "Here is the head of your monster on whom you relied! I will bring you your precious Karna's head next, and then take yours, vile Duryodhana! One who observes dharma, artha and kama never visits a king, a Brahmana, or a woman with empty hands. Take this head as my tribute to you, O king of evil. And live happily still, until I bring you Karna's head."

Duryodhana stands frozen in shock, and Ghatotkacha lopes away into the night, mounts his chariot and rides straight at Karna, loosing a hundred arrows at his head. A duel breaks out between the two that is altogether wonderful and well nigh indescribable.'"

CANTO 172

GHATOTKACHA-VADHA PARVA CONTINUED

"Dhritarashtra says, 'Tell me about this battle in the middle of the night between Karna and Ghatotkacha. Describe the form of the Rakshasa to me. What kind of chariot does he ride and what is the nature of his horses and his weapons? How big are his horses, the standard on his chariot and his bow? What kind of armour and what type of casque does he wear? Describe all this to me, O Sanjaya, for you are a marvellous narrator!'

Sanjaya says, 'The gigantic Ghatotkacha has eyes the colour of blood, a face the colour of copper; his belly is low and sunken and the bristles on his body all point upwards. His head is green, his ears are like arrowheads, his cheekbones are high, and his mouth is wide, extending from ear to ear. His teeth are sharp, with four of them high and curved fangs; his tongue is long and his lips are heavy, both coppery. His brows are long and thick, his nose is heavy, his body is blue and his neck is red. Tall as a hill, he is terrible to behold and has strength to match his massive frame. By the standards of men he might be called ugly, yet he is striking, O king. His limbs are as tough as tree-trunks or rocks; the hair on his head is tied up in topknot of a

fearful shape. His hips are large and his navel is deep. Although he is enormous, he is muscular and lithe.

The ornaments on his arms are both dark and bright, rough and beautiful. He wears heavy angadas and a corselet on his torso like a circle of fire upon the breast of a mountain. On his head is a brilliant golden crown, exquisitely wrought, and rising over his lofty brow in an arch. His earrings are as bright as the morning sun, and his garlands are made of gold and also scintillating. Apart from the cuirass, he wears a great and heavy coat of polished brass armour of great effulgence.

His chariot is decked with a hundred tinkling bells, and on his flagstaff flutter numerous blood-red banners. Of prodigious proportions, and of the measure of a nalwa, the ratha is covered with bearskins. Carrying all kinds of mighty weapons, it has a tree-tall standard, eight wheels, is adorned with every kind of wildflower garland, and its rumble is like the roar of the clouds. His horses are immense, of unknowable breed; they are like infuriated elephants and they have red eyes that shine in the night; of utterly terrible appearance, they are variegated in hue and, for all their bulk, are gifted with great speed as well as strength. Untiring, with long manes and neighing repeatedly in voices that horrify, they bear the Rakshasa hero into battle. A rakshasa of sinister eyes, with a fiery mouth and earrings like circles of flame, is his charioteer, holding reins bright as the rays of the sun in his claw like yet elegant hands. With this charioteer, Ghatotkacha comes to battle, like Surya with his legless sarathy Aruna.

He looks like a small mountain encircled by a mighty cloud; the standard he flies seems actually to scrape the skies. A carnivorous vulture, its feathers also the hue of blood, perches on top of the flagstaff. Bhima's son comes into battle drawing his bow with a sound like Indra's Vajra; his bowstring is hard as diamonds and sparkles; his bow is twelve cubits long and one cubit wide. Filling all the points of the sky with missiles the length of the aksha of a chariot, the Rakshasa attacks Karna, on this night that has already destroyed so many heroes.

The Rakshasa stands looming and erect, proudly on his chariot, and his bow roars as he stretches it. O Bhaarata, your troops tremble like an agitated sea when they see Hidimbi's son ride toward them. However, Karna gazes calmly at the fearsome apparition advancing wrathfully on him. A smile curving his haughty lips, the Sutaputra stands unmoved and does battle with the monstrous one, at close quarters, like one great tusker

against another, or a hilly bull against another lord of a great herd. The duel between the two cannot be described as being any less than that between the one of yore between Indra and Sambara.

Each wields a formidable bow, its twanging like thunder, and lays unbridled siege to the other with arrows of untold power. The shafts shot from the bows drawn to their fullest stretch, pierce brazen armour and draw geysers of blood. With these, with spears as long as akshas, they maul each other like tigers with fang and talon. Ah, searing one another with arrow storms they are peerless, resplendent.

Their limbs pierced and gashed, bathed in blood, they look like two hills of chalk, with crimson rillets running down their breasts. Neither can make the other flinch, Rajan. For a long while, the duel by night between Kara and Ghatotkacha is even, nothing separates the twain.

The reverberations of Ghatotkacha's bow fill both friends and foes with fear. Karna cannot prevail over the Rakshasa with common arrows and he invoke devastras and discharges these at Ghatotkacha; at which, Ghatotkacha promptly begins to uses maya, the sorcery of illusions. He appears as if surrounded by a teeming akshauhini of frightful Rakshasas armed with lances, great rocks, hillocks and cudgels. Seeing Ghatotkacha himself advance towards Karna with a mighty and bizarre weapon raised in his hands, like the Destroyer himself armed with his club, all the kings there pierced through with fear and panic.

Terrified by Ghatotkacha's horrible roars, the elephants spray urine and dung, and all the warriors tremble with fright. Then a thick rain of rocks and stones falls everywhere, flung incessantly by all the Rakshasas, for their strength swells many times at the midnight hour. Iron wheels, bhusundis, strange darts, lances, spears, sataghnis and axes also fall in torrent. At this, all the kings of your army, as well as your sons and the rest of their soldiers flee. Only one stands unmoved, a grim smile still curving his handsome lips; Karna stands quite unmoved, like a god upon dark Kurukshetra.

Why, he dispels every illusion of dread that Ghatotkacha creates. Seeing his sorcery dispersed, an infuriated Ghatotkacha once more aims deadly astras at the radiant Sutaputra. These bolts of lightning, fire, wind and water plough right through Karna's body and, covered in blood, flash into the ground hissing like angry snakes. The Suta's son looses ten excruciating barbs at Ghatotkacha, which plunge into his very marmas. Agony screams through the Rakshasa's blood, yet never wavering, he summons an

unworldly chakra from patala, thousand spoked, sharper than razors, brilliant as the morning sun, shimmering with dark and resonant gemstones, and he hurls that wheel of death at Karna.

But Karna blows the wheel of death, spinning at him like a hurricane, into dust with his superhuman archery; the dazzling and eerie chakra falls as powder on to the ground, dashed like the hopes and plans of an unfortunate man.

His fury mounting by the moment, Ghatotkacha envelops Karna with lashing showers of shafts, like Rahu covering the Sun. However, invested with the skill of Rudra or of Indra's younger brother or of Indra, Karna shrouds Ghatotkacha's chariot in a darkness of arrows. Ghatotkacha whirls a golden mace and casts it ardently at Karna, who demolishes that exceptional weapon as well.

The titanic Rakshasa flies up into the sky and, roaring deep like a mass of thunderheads, rains down a shower of occult golden trees, their leaves like swords, over the Sutaputra. Karna desiccates these and strikes the mayavi poised above him so that now his blood rains down over the Sutaputra's ratha; ah, Radha's son is truly like Surya piercing ominous cloud with his ineluctable rays. Slaughtering Ghatotkacha's horses, smashing his chariot into a hundred pieces, Karna assaults him with arrows like streak lightning, blinding astras.

Quickly, Ghatotkacha is so covered by Karna's shafts that stick quivering in his body that nowhere upon him can even two finger widths of space be found that are arrowless. The Rakshasa resembles the most astounding porcupine with quills erect. So entirely is he covered with arrows that we no longer see Ghatotkacha or his dead horses, his broken chariot or even his lofty standard with the sinister vulture on top.

Ghatotkacha repels and destroys Karna's devastras with his own astras. Showers of dark shafts fall from an invisible source in the sky, O Bhaarata, and he assumes a terrifying form that chills the blood of the Kauravas. With maya, he assumes many ferocious and grim heads and faces, and he consumes all Karna's devastras. Then, all of a sudden, the enormous Rakshasa, bleeding from a hundred wounds on his body, lays down on the field, as if life has left him. Thinking him dead, the Kauravas erupt in joy.

However, next moment, Ghatotkacha appears everywhere! He runs all across Kurukshetra, changing shapes every moment, until he again looms over the field in a giant form with a hundred heads and a hundred bellies,

and looking like the Mainaka Mountain. He next becomes minuscule, about the measure of a thumb, and flits about on the ground and through the air. He burrows down into the earth, then soars up into the sky, then dives down into the pools and lakes of blood, dyeing himself in scarlet.

We see him near us one moment, then far away the next. With his maya, we see him blaze across earth and sky and all the directions, and then again standing mountainous wearing his brazen armour on a massive golden chariot. His pendulous kundalas waving about, the Rakshasa comes right up to Karna's chariot and fearlessly says to the Sutaputra, "Stop a while, O Suta's son. Where will you go tonight? You will not escape me alive. For tonight, I mean to quench forever your consuming thirst for battle by killing you, O Karna!"

Saying this and laughing like thunder, the coppery-eyed Ghatotkacha once more soars steeply up into the sky, from where he lashes down a downpour of arrows over Karna, all of them big as akshas, the axlerods of chariots. The unruffled Karna fluently destroys the heavy cascade before it comes anywhere near him.

Ghatotkacha uses maya again and makes himself invisible. Then he turns into a mountain with many summits and covered with tall trees. From that black mountain, streams of spears, swords and clubs issue incessantly. Karna remains unmoved and, still smiling, invokes a great devastra, which consumes the barrage of weapons and blows the mountain of illusion apart.

Ghatotkacha turns himself into a blue cloud with a glimmering rainbow in the sky and begins to pelt the Suta's son with a storm of hard stones. Vikartana's son Karna, also called Vrisha, the greatest of all men that know of weapons, invokes a Vayavyastra and destroys the cloud. Ghatotkacha casts down another weapon like a bolt of lightning at him; Karna douses this with a weapon of water. The mighty son of Bhimasena laughs uproariously, shaking earth and sky; he conjures up an all-powerful illusion against the mighty Karna.

Karna sees Ghatotkacha advance wildly on him, surrounded by a host of Rakshasas who resemble lions and tigers and infuriated elephants; some ride on elephants, some on chariots, and some on horseback; all are armed with diverse, uncanny weapons and clad in diverse kinds of armour and wear sundry kinds of ornaments. Seeing Ghatotkacha with his fiends like Indra surrounded by the Maruts, Karna gives him violent battle.

Ghatotkacha pierces Karna with five arrows and gives a roar that again terrifies all the kings and maharathas. He looses an Anjalikastra and shatters the bow in Karna's hands, as well as all the shafts that the Sutaputra has shot at him. Karna takes up another bow as big and mighty as Indra's dhanusha, draws its bowstring back powerfully and unleashes a lethal volley of golden-winged arrows at the sky-ranging Rakshasas. Ravaged by these shafts, the host of wide-chested Rakshasas is as agitated as a herd of wild elephants chased by a kingly lion. Karna devours all the Rakshasas in the air and upon the ground, along with their elephants and other extraordinary mounts; the Sutaputra, Suryaputra looks like apocalyptic Agni burning all creatures at the pralaya.

Having destroyed the Rakshasa army, the Suta's son is as resplendent as the Lord Maheswara when he once razed the triad city of the Asuras, the Tripura in the sky. Among the thousands of kings on the Pandava side, O sire, there is not one who can match Karna then, save Ghatotkacha, prince of Rakshasas, invested with unearthly strength and who, inflamed with battlelust and fury, looks like Yama himself. The Rakshasa's eyes seem to spew flames, even like burning drops of oil from two blazing brands. Striking palm against palm like thunderclaps, biting his lower lip, we see the Rakshasa again mounted on a chariot wrought from maya to which are yoked a number of macabre fanged green donkeys, which as big as elephants and have the faces of Pisachas.

He says to his charioteer, "Take me to the Suta's son."

Riding at Karna again on his fearful ratha, Ghatotkacha hurls an asani of Rudra's workmanship, dreadful and furnished with eight wheels at the Suta's son. Throwing down his bow, Karna jumps down onto the ground, seizes the asani in his hands and hurls it back at Ghatotkacha. The Rakshasa also leaps out of his chariot before the dreadfully blazing weapon burns the dark chariot to ashes in a flash of fire, taking with it horses, charioteer and standard, and then plunges down into the earth and deep into its very bowels, filling even the Devas with wonder. All who see Karna's incredible feat applaud him.

Karna climbs back into his ratha and once more unleashes a tirade of arrows. Indeed, O Maharajan, there is none among all living creatures who could have done what Karna does during his battle with Bhima's awesome son. Struck by Karna's missiles, like a mountain lashed by torrents of rain, Ghatotkacha vanishes again from the field with maya.

Fighting with sorcery, the great Rakshasa destroys Karna's lustrous devastras with his maya. Karna is not intimidated but battles on splendidly. The mighty son of Bhimasena divides his body into many sorcerous forms, frightening all the maharathas of the Kuru army. There bound onto the field of war lions, tigers, hyenas, snakes with fiery tongues, and birds with iron beaks.

Whenever Karna strikes him deep with mighty arrows and astras, the Rakshasa, looming large as Himavat, vanishes using his maya. Immediately, many Rakshasas, Pisachas, Yatudhanas, teeming wolf packs, and leopards of frightful aspect rush towards Karna to devour him. They run at the Suta's son, with fierce roars and howls to frighten him. Karna strikes each of the mayic beasts and apparitions with golden-winged arrows that drink their unnatural blood; finally, with a Gandharvastra he dissipates all the Rakshasa's illusions.

Karna never pauses but looses a brutal volley at Ghatotkacha's freshly appeared horses so they buckle and fall before the Rakshasa's eyes, their bodies mangled, their backs torn open by the Sutaputra's virile shafts. Seeing his maya dispelled, Hidimbi's son vanishes again, warning Karna, "I will be back soon to kill you, Sutaputra!"'

CANTO 173

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'As Karna and Ghatotkacha battle luciferously, the valiant and grotesque Rakshasa appears on the field, leading a large force of fiends, and approaches Duryodhana. Thousands of sinister Rakshasas, of diverse forms and endowed with great heroism, come with him. He has come because of his old animosity for the Pandavas. Bhima had killed all his kinsmen—the great Baka, who ate Brahmanas, as well as the powerful Kirmira—and his friend Hidimba.

Alayudha has waited for a long time, brooding over his old enmity. Learning now that a nocturnal battle rages, he arrives like an angry elephant or a provoked snake, driven by the wish to kill Bhima.

The awful Alayudha says to Duryodhana, "You know how Bhima killed my kinsmen, Baka, Kirmira and Hidimba. He deflowered the virgin Hidimbi, dishonoring us Rakshasas. I am here to kill Bhima with all his followers, horses, chariots and elephants, as well as the son of Hidimbi and his warriors. I will slaughter all the sons of Kunti today, and Krishna and all that walk before them. I will devour them with all their followers. Command all your troops to desist from battle for we will fight the Pandavas."

Duryodhana, surrounded by his brothers, is delighted! He tells the Rakshasas, "I will place you in the van of army but my own troops will not stand by as spectators for their enmity has not cooled."

Alayudha, bull among Rakshasas, saying, "Tathaastu, so be it!" to the king, and sweeps at Bhima with his horrible army. He has a blazing form, and rides a chariot bright as the sun and very like Ghatotkacha's ratha. The rumble of Alayudha's huge chariot is as deep as Ghatotkacha's and it too is covered with bearskins and measures a full nalwa. His horses, like those of Ghatotkacha, are swift as thoughts, are as big as elephants, have faces like pisachas and bray like donkeys. They live on warm flesh and blood, and a hundred of these gigantic creatures are yoked to Alayudha's black chariot. Truly, Rajan, the sound of Alayudha's chariot is just as loud as Ghatotkacha's and his bowstring too is hard and strong as diamonds. His arrows, winged with gold and whetted on stone, are as big as Ghatotkacha's, measuring as much as an aksha.

Alayudha is as mighty-armed as Ghatotkacha, and the banner of his ratha is fiery and has the splendour of the sun, and like Ghatotkacha's, vultures and great ravens perch on it. In form, he is more handsome than Ghatotkacha, and his face blazes in wrath. With dazzling angadas, shining coronet and wildflower garlands, a glittering helmet, a great curved sword, a mace, bhusundis, short clubs, ploughshare weapons and bows and arrows, his skin black, and thick and hard as an elephant's, riding on the magnificent chariot, the dreadful Alayudha looks indeed like some great storm cloud gashed by flashes of lightning.

The greatest Pandava kings and maharathas joyfully ride forward to meet Alayudha the Rakshasa's onrush. Yet another battle that makes one's hair stand on end breaks out between the demons and the Pandava forces, at dead of night.'"

CANTO 174

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'The advent of Alayudha puts heart into your sons; also knowing that Duryodhana himself leads them now, they are in high spirits, like men wanting to cross the ocean when they find a raft. The surviving kings and maharathas of the Kuru army regard themselves having obtained a new lease of life and all of them accord a respectful welcome to Alayudha, who is such a vile Rakshasa that Bhishma would never have allowed him near his army as long as he had command. But now, the Kali yuga has risen over the world and this is the war at night, the soul of darkness.

The preternatural battle between Karna and Ghatotkacha's Rakshasa, which though savage and horrible is yet magnificent, holds the Panchalas and all the other Kshatriyas who watch it spellbound in irresistible fascination. Meanwhile, your soldiers, though protected on all sides by Drona, Aswatthaman, Kripa and the others, are all seized by absolute terror and we hear loud wails everywhere, dismal cries of "All is lost!"

Having watched his unimaginable feats on Kurukshetra, your warriors are all frantic with fear of Ghatotkacha, frightened out of their very wits. Your troops give up all hope of Karna surviving the duel with Bhima's son.

Seeing his precious Karna in grave distress, Duryodhana summons Alayudha and says to him, "Look where Karna battles Hidimbi's son by himself. Look at the corpses of the thousand great kings that lie askew upon the ground, all slain by Bhima's monstrous son with his dark and bright astras; ah, look where they lie like trees struck by lightning or uprooted by an elephant in rage. If you agree, mighty Alayudha, from this moment, among all my warriors, let it become your sole mission to slay Bhima's horrible son. My friend, you must see that Ghatotkacha does not take Karna's life on this night, using his maya shakti, or our cause will be lost and the war. And all who have died for our sake will have sacrificed their lives in vain. Grave and great is the mission with which I entrust you, noble Alayudha; I know you will not disappoint me."

Alayudha says "Tathaastu—so be it," and attacks Ghatotkacha. Turning away from Karna, Ghatotkacha greets Alayudha with a terrific volley. An epic battle ensues between the two night rangers. Karna turns his attention to Bhima, riding his chariot of solar effulgence. Bheema sees Alayudha locked in battle with Ghatotkacha and, troubled like the great bull of a herd facing a lion, Vrikodara ignores Karna charging at him and dashes instead at Alayudha, covering him with gusts of arrows.

At this, Alayudha abandons Ghatotkacha and turns to face Bhima. Bhima, the Rakshasa slayer, lays violent siege to him and Alayudha too shrouds the Pandava in clouds of arrows. All Alayudha's dreadful Rakshasas turn on Bhima, for it is him that they have come to kill and avenge Hidimba, Kirmira, Baka and the others that the son of Pandu despatched. Bhima Mahabaho strikes each fiend deep with five scalding arrows at which they scream horribly and flee.

Seeing Bhima drive away his Rakshasas like some dogs, Alayudha assails the Pandava ever more fiercely. Bhimasena also shoots back at him with great violence, but the Rakshasa cuts down Vrikodara's shafts in flight and some he even catches with his hands. Bhima pauses, gazes for a long moment at his enemy and casts a mace like a thunderbolt at him. Alayudha smashes that weapon with a mace of his own.

Kunti's son again unleashes squalls of arrows at the Rakshasa prince and Alayudha cuts these down with his own arrow storms. Seeing their lord Alayudha contain Bhima by himself, the Rakshasas who fled in fear return to battle and begin to slaughter Bhima's elephants; they also harry the

Panchalas, the Srinjayas and the horses of Bhima's army, considerably disconcerting them.

Watching the battle between Bhima and Alayudha, Krishna says to Arjuna, "Bhima is succumbing to this prince of Rakshasas. We must leave everything else and protect Bhima. Let Dhrishtadyumna, Sikhandin, Yudhamanyu and Uttamaujas, along with the sons of Draupadi, ride against Karna. Let Nakula, Sahadeva and Satyaki kill Alayudha's Rakshasas! As for you, O Mahabaho, face this akshauhini led by Drona for great is the danger that threatens us now."

At Krishna's command, the Pandava and Panchala maharathas ride against Karna and the Rakshasas that fight for the Kurus.

Alayudha draws his bow into a circle and looses some astras like venom spitting cobras at Bhima, breaking his bow. The mighty Rakshasa kills Bhima's horses and charioteer, so Bhima leaps down from his ratha. With an echoing roar, Vrikodara casts a mace heavy as a hill at his adversary. Alayudha shatters that gada with one of his own and the report deafens all the war by night; the Rakshasa gives a bloodcurdling roar. Bhimasena seizes up another massive mace, and the battle that now erupts between the human prince and the Rakshasa makes brave men tremble.

They swing their maces at each other with such violence that the very earth trembles and both are covered in brilliant showers of sparks. When the maces shatter, they cast them aside and fight with bare arms and fists: with blows that echo like spring thunder. In frenzy they fight, soon with chariot wheel, yokes, akshas, adhishthanas, upaskaras, and indeed with anything that comes to hand. Both are covered in blood and present such a magnificent spectacle, O Rajan!

Then, Krishna sends Hidimbi's son Ghatotkacha to protect Bhimasena.'"

CANTO 175

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Seeing Bhima sorely tried and wounded by Alayudha, Krishna rids to Ghatotkacha and says to him, "O Mahabaho, look where the Rakshasa violently besets Bhima in front of all the troops and you. Leave Karna for now and kill Alayudha. You can despatch Karna later."

Ghatotkacha immediately abandons his duel with Karna and confronts Alayudha. The battle between them is intolerably ferocious, O Bhaarata. Meanwhile, the mighty Yuyudhana, with Nakula and Sahadeva, looses a firetide of blazing shafts at Alayudha's terrible-looking and heroic Rakshasas. Spraying arrows all around him Arjuna Kiritin claims the lives of many great Kshatriyas.

Karna continues to harangue so many kings and maharathas amongst the Panchalas led by Dhrishtadyumna, Sikhandin and others. Bhima rushes at Karna, covering the Sutaputra with a tempest of arrows. Having slain Alayudha's Rakshasas, Nakula, Sahadeva and Satyaki ride at Karna, while the Panchalas confront Drona.

The raging Alayudha strikes Ghatotkacha on his head with a huge parigha, making him swoon and forces him to sit in his chariot, where he

remains still. Bhima's son recovers soon and hurls a golden gada, with a hundred little bells, at his enemy with untold force. This mace of power kills Alayudha's steeds, his charioteer, and shatters his loud ratha. Using sorcery, Alayudha jumps down from his smashed chariot and decants a copious shower of blood. The sky appears overspread with a mass of black clouds adorned with flashes of lightning. We hear a booming thunderstorm with the strangest peals of thunder on high, all created by Alayudha's maya.

Ghatotkacha soars up from his chariot and dispels this threatening illusion. Alayudha now rains down a storm of smooth hard pebbles over Ghatotkacha, who blows the stones into smithereens with his astras. The two inundate each other with cascades and cataracts of iron parighas, spears, maces, short clubs, mallets, pinakas, swords, lances, long spears, kampanas, keen shafts, both long and flat-headed arrows, quoits, battle-axes, ayogudas, short-arrows, weapons with heads like those of cattle and ulukhalas.

Tearing up great sami, pilu, karira, champaka, ingudi, badari, the flowering kovidara, the arimeda, plaksha, banyan and peepul trees, they batter each other with these; they tear mountain peaks and hurl these at each other and large crags and balls of iron. Kurukshetra quakes with the sound of these weapons crashing against each other and the battle between Alayudha and Bhima's son is like the one between Vali and Sugriva, the two Vanara princes of old.

They hew and smite each other with other missiles, with countless powerful spells, and with glinting swords curved like half moons. The two titanic Rakshasas pause often to wrestle and strike one another with their bare hands, as blood and sweat run profusely down their great bodies; they seize each other by their locks of wild hair. Finally, Ghatotkacha darts low and bodily hefts Alayudha over his head. Whirling him around, he dashes that Rakshasa down onto the ground so Alayudha briefly faints. Before he awakes, Ghatotkacha, quick as light cuts his grisly head from its thick neck with a sweeping arc of his great sword. Hidimbi's half-human son throws back his head and roar after echoing roar erupts from him.

The Pandavas and Panchalas also roar out their relief and exhilaration at seeing the great Alayudha slain; they blow ten thousand conches and beat a thousand batteries of drums. Lamps are lit again everywhere. Victory clearly belongs to the Pandavas and the grim night is bright and magnificent with the din of celebration that your enemies raise. Once more, Ghatotkacha

lopes up to Duryodhana's chariot and flings Alayudha's still warm and bleeding head down at his feet.

Duryodhana is stricken with dread for his troops. Alayudha had come to Duryodhana on his own, wanting to avenge his kinsmen whom Bhima had killed, and Duryodhana had rejoiced thinking that this great demon would surely kill his most hated cousin. Suyodhana had thought that Bhima's death would break the spirits of the other sons of Pandu and that victory would then be his. Besides, with Bhima killed, he had thought that his own brothers' lives would be safe.

Now with Alayudha killed by Ghatotkacha, Duryodhana hangs his head and feels instead that Bhima's vow is already as good as fulfilled and he, Duryodhana, and his brothers are as good as slain by Pandu's second son who blows everywhere on Kurukshetra, irresistibly as a hurricane of his father Vayu the Wind.'"

CANTO 176

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'After killing Alayudha, the Rakshasa Ghatotkacha is overjoyed and, standing in front of the army, he gives all kinds of shouts and roars. Hearing these inhuman sounds that make elephants tremble, a great fear, O Rajan, lays hold of your warriors. Karna, apparently unmoved, attacks the Panchalas. He draws blood from Dhrishtadyumna and Sikhandin with ten strong and perfect arrows, each; with a flurry of other powerful barbs, he makes Yudhamanyu, Uttamaujas and even the great Satyaki shudder as the shafts crash into their great bodies. These warriors, too, draw their bows into circles and shoot at Karna from all sides.

During the war by night, the twanging of their bowstrings and the rumble of their chariot-wheels are loud and deep as the thunder of clouds massed at the end of summer. Their arrows are streaks of lightning; they are the driving deadly rain. Standing immovable like a hill, a prince of the mountains, Parantapa Karna cuts down every arrow shot at him. With speed that defies imagination, he strikes his enemies viciously with javelins flung with the force of thunder and with arrows that have golden wings.

He destroys the standards of some maharathas and mauls the bodies of others, deprives some of their charioteers, and some of their horses. Unable

to withstand the Suryaputra, thousands flee from him and seek refuge with Yudhishtira's force.

Seeing them thus broken and fleeing, Ghatotkacha who has just killed Alayudha, gives a roar more dreadful than any heard before, and rushes towards Karna unleashing a torrent of savage shafts, big as axle rods. Locking quickly into another frenetic duel, both loose barbed bolts, cloth-yard shafts, frog-faced arrows, nalikas, dandas, asanis, arrows with heads like the calf's tooth or the boar's ear, broad-headed arrows, those pointed like bulls' horns, and others with heads like razors. All these have golden wings and as they fly through the air they seem to drape a garland of unworldly lotuses around the throat of the sky.

Evenly matched, they loose blazing devastras at each other and astra consumes astra lighting up the night sky with many small suns. No one can see the slightest difference between the two, in speed or prowess, and the scintillating duel between the son of Surya and the son of Bhima presents a breathtaking spectacle even like the contention between the Sun and Rahu in the firmament.

Rajan, when Ghatotkacha finds that he cannot prevail over Karna, he invokes an astra with which he first kills Karna's horses and then his charioteer, after which he vanishes.'

Dhritarashtra asks, 'When the Rakshasa, fighting deceitfully, vanishes, tell me, O Sanjaya, what the warriors of my army think.'

Sanjaya says, 'Seeing the Rakshasa disappear, all the Kauravas cry, "The Rakshasa will reappear as suddenly as he has disappeared and he will kill Karna."

Karna Mahabuddhi is aware of the danger and covers all the directions with dense showers of shafts darkening earth and sky so everything becomes invisible. So great is the lightness of hand Karna displays that no one can discern when he touches his quiver, when he fits his arrows to his bowstring and when he aims and shoots them. The whole sky is shrouded by his shafts.

In the sky, the Rakshasa creates a profound and deadly illusion of maya in the firmament. We see above us what appears to be a mass of red clouds blazing like fire. From this cloud issue flashes of lightning, and many burning brands, O Kuru king! Frightful roars also emanate from there, like the sound of thousands of drums beaten at once. From it fall, all around, countless golden-winged shafts, darts, lances, weighty clubs, battle-axes,

scimitars washed with oil, axes with blazing edges, short spears, long spears with keen points, spiked maces emitting strange bright rays of light, beautiful maces of iron, others of solid gold and twined about with silver string and sataghnis. Huge crags fall from it, and thousands of thunderbolts with deafening reports, and hundreds of chakras and razor sharp blades, brilliant as the fire.

Karna's missiles cannot destroy all that thick and blazing deluge. Loud is the sound of falling horses killed by the wizardly weapons pouring down, mighty elephants struck with thunder, and great maharathas slain. Ravaged by Ghatotkacha, Duryodhana's host wanders demented and in agony all over the battlefield. With piteous cries, even as those of women, your host drifts lost and aimless, on the point of being annihilated.

Only their leaders, great Kshatriyas noble of heart, do not turn their faces from the battle but stand steadfast waiting for death. Seeing the carnage Ghatotkacha fetches upon their host, terror and dismay grip your sons. Hundreds of jackal packs, with tongues blazing like fire and terrible voices, begin to howl, further petrifying the Kaurava warriors. The Rakshasas that tread air on high, with fiery tongues and burning mouths, fangs like thick needles and forms big as hills, lash down arrows over your hapless forces. Struck by shafts, darts, lances, maces and spiked clubs, by thunderbolts, pinakas, asanis, chakras and sataghnis, the Kaurava troops are on the very verge of complete collapse and surrender. The maya Rakshasas further assail them with sthunas made of black iron and twined about with strings of jute.

All your combatants are in a nightmarish stupor. The bravest warriors have their weapons broken, or their heads hewn off, or limbs fractured and fall like grass being mown, while falling rocks crush horses, elephants and rathas. The Yatudhanas of terrible forms that Ghatotkacha creates with maya spare neither those who are terrified nor those who cry for mercy. During the brutal carnage of Kuru heroes, and the extermination of majestic Kshatriyas brought on by Death himself, the Kaurava warriors break ranks and flee all together, crying, "Fly, you Kauravas! All is lost! The Devas with Indra at their head are killing us for the sake of the Pandavas!"

And at this horrible juncture, there is not a soul that can rescue the Bharata troops. During the mayhem, no one can distinguish friend from foe; all run any way they can from the horror with which Ghatotkacha visits them in that very soul of darkness. All your warriors and soldiers having

fled, Kurukshetra seems eerily empty as if no living man is anywhere near the gruesome field of fate.

We see only Karna, Rajan, shining by himself, drowning in the awful shower of weapons that falls incessantly from above.

Karna covers the sky with his missiles, resisting the unworldly sorcery of the Rakshasa. In truth, we see that he is endowed with deep humility, which enables him to achieve the most difficult and noble feats; Karna remains calm, unmoved by the horrors that flare down from the sky. All the Saindhavas and Balhikas are frightened and look just to Karna for protection. They worship him in their thoughts, while Ghatotkacha continues to wreak havoc upon them.

Ghatotkacha casts down a sataghni of a hundred fire, fitted with scything chakras, and kills Karna's four horses simultaneously and they fall dead on their knees. Jumping down from his horseless chariot and seeing the Kauravas run away, and finding his own devastra nullified by the Rakshasa's maya, Karna still remains calm and turns his thought inward in dhyana to reflect on what he should do next.

Watching Karna and the infernal Rakshasa maya that Ghatotkacha uses, all the Kauravas and your sons cry out in despair, "Karna, kill the Rakshasa with your shakti or he will kill us all tonight! What will Bhima and Arjuna do to us? Slay this wretched Rakshasa or he will consume us all. Only those who escape from this monster tonight will live to fight the Parthas. Karna, you must use the shakti you had from Indra and slay Ghatotkacha. Karna, there is no other way. You must kill Bhima's dreadful son or we will lose everything within the hour."

Karna seeing the Rakshasa ablaze at dead of night, and the Kuru army struck with terror; hears the piteous entreaties of the Kauravas and knows he has no choice but to use Indra's shakti. Quivering all over his mighty form like some mythic lion, magnificent Karna summons Indra's shakti, which he has kept so carefully and worshipped for years so that, when the time came, he could kill Arjuna with it. But now, he summons the awesome weapon that looks like the very tongue of Death lolling out to drink copious blood, or Yama's sister Mrityu herself descended on dark Kurukshetra being laid waste by Ghatotkacha.

Karna invokes that burning weapon called Naikartana and casts it at Bhima's son. Seeing that inexorable shakti in the Sutaputra's hands, Ghatotkacha in a flash assumes a body as big as the foot of the Vindhya

mountain! Bhima's Rakshasa son tries to flee. Seeing that apocalyptic shakti all creatures, visible and hidden, human, divine and all the rest, on the ground and in the air, cry out in fear.

Fierce winds begin to blow, and thunderclaps resound as if to break the very sky into shards. Indra's fulminant shakti consumes all of Ghatotkacha's mighty maya in a wink. It then courses straight through the Rakshasa's massive breast, flares on upwards and flies into a constellation deep in the heavens, leaving a flaring trail in its wake! Sky shaking roars erupt from great Ghatotkacha and he keels over dead. Indra's shakti claims the life of Bhima and Hidimbi's son who had razed so many great heroes, both human and demonic, who had by himself devoured a vast portion of your army by night.

Rajan, listen to a final astounding feat that Ghatotkacha accomplishes even as he falls dead. He shines like a sun and having assumed a form as great as the Vindhya mountain, falls in death upon a teeming akshauhini of your army, crushing thousands of your men with his stupendous body. Even as life quits him, out of his fathomless love for the Pandavas, he obliterates a full akshauhini of your troops.

A bedlam of triumphant sounds erupts from your sons and their forces —lion's roars, blaring conches, the thunder of drums and cymbals. Unbridled is the joy of the Kauravas when they see Ghatotkacha's maya cloven and the Rakshasa himself slain. Idolised, worshipped, eulogised by the Kurus even as Sakra had been by the Maruts after he slew Vritra, a smiling Karna climbs into your son Duryodhana's chariot and, watched by all, joins the Kuru host.'"

CANTO 177

GHATOTKACHA-VADHA PARVA CONTINUED

"Sanjaya says, 'Meanwhile, the Pandavas are pierced through by savage grief when they see Ghatotkacha die; they see him lying on Kurukshetra like a cloven mountain and weep bitter tears. But Krishna seems in a transport of delight! He roars as jubilantly as the Kauravas and embraces Arjuna fervently. Tying up his horses, he leaps down from his chariot and dances in ecstasy, still giving vent to joyous shouts and roars. He embraces Arjuna yet again, and repeatedly slapping his own armpits, the Krishna Mahabuddhi climbs back onto his ratha and continues to roar in some unnatural rapture.

The Pandavas and their troops are shocked to watch this display.

His heart bursting with grief, Arjuna cries at Krishna in anguish, "Madhusudana, how are you so delighted at this hour of tragedy when Bhima's precious son has died? Our troops flee in all direction to see Ghatotkacha slain and we too are filled with anxiety. Yet, you are so full of joy! There must be some great cause for your celebration, Krishna. If it is not a secret, you must share the reason for your strange delight with me. Tell me why you appear to have lost your very mind and rejoice when the rest of us grieve. Ah, you terrify me, Krishna, for looking at your levity I

feel as if Meru has moved from his proper place or as if the ocean has dried up!"

Krishna replies, "Great is the joy I feel. Listen to me, Dhananjaya, and what I say to you will dispel your sorrow and infuse delight into your heart as well. Understand clearly what has happened—Karna has used his inexorable astra against Ghatotkacha and for that Karna is already as good as dead. Hear me well, O Pandava. There is no man in this world, including you, who could have vanquished Karna, who straddled Kurukshetra like Kartikeya himself, in battle as long as he had Indra's shakti with him.

He would have been invincible anyway, but through good fortune the kavacha and kundalas that he was born with were both taken from him. Now, again through fate, his infallible astra has also been lost to him. You do not know who Karna is. I say to you that, wearing his golden armour and earrings, Karna could vanquish the three worlds by himself and the very gods. Not Indra, Varuna or Yama could withstand mighty Karna. If this bull among men had his natural armour and earrings, neither you, bending the Gandiva, nor I with my Sudarshana chakra, could kill him.

For your weal, your father Indra took Karna's golden kavacha and kundalas away from him. And even knowing the reason why Indra went to him as a Brahmana to ask him for these as a gift at the hour of his noonday prayer, the noble Karna cut them from his body and gave them away. And for that is he known as Vaikartana.

Now having exhausted the shakti he had from Indra in exchange for the armour and earrings, Karna is like a virulent serpent that has lost his venom; he is like an inextinguishable fire whose flames have turned mild. As long as he had Indra's astra, which he kept just to kill you, Karna always knew that you were as good as dead!"

Krishna pauses, then continues gravely, "But listen well to me Arjuna, even without his kavacha, kundalas and the shakti of Sakra, there is no man on earth, or any warrior in heaven, who can kill great Karna other than you. It is because he is devoted to Brahmanas, is always truthful in speech, engages himself in tapasya, observes his vratas and is kind even to his enemies, that Karna is called Vrisha. He is heroism embodied; there is no archer in the world like Karna; his bow is always ready and he is the lion in the jungle that takes his pride from great lords of elephants. Karna is he who strips the greatest maharathas of their pride on the filed of battle. He blazes like the midday sun at his zenith, at whom no one can gaze.

Fighting all the most illustrious warriors of your army, O Naravyaghra, Karna, shooting his arrows, looks like the autumn sun with his thousand rays. The Sutaputra is like a great cloud that rains devastras. Not the Devas can quell him; he could carve them up so their divine flesh and blood fell copiously onto the earth. But deprived of his armour and his earrings, and now without the astra given him by Vasava, Karna is like a mere mortal and no longer like a god.

You will find an opportunity to kill him when his chariot-wheels sink into the earth. You must not hesitate or let pity rule at that moment. I will give you a sign when the moment arrives and you must act instantly and kill this hero like whom there is no other.

The vanquisher of Bala himself, Indra wielding his Vajra, cannot kill invincible Karna while he stands with a weapon in his hand. Indeed, Arjuna, for your benefit, using different stratagems I have killed, one after the other, Jarasandha, Sisupala of the Chedis and the mahabaho Nishada Ekalavya. Other great Rakshasas among which Hidimba, Kirmira, Baka were the greatest, as well as Alayudha, grinder of hostile troops, and Ghatotkacha, crusher of his foes and warrior of fierce deeds, have all been killed.'"

CANTO 178

GHATOTKACHA-VADHA PARVA CONTINUED

'Arjuna asks, "How, O Janardana, for our sake, and by what stratagems, were these lords of the earth, Jarasandha and the others, killed?"

Krishna says, "If Jarasandha, Sisupala of the Chedis, and Ekalavya, the peerless son of the Nishada king, had not been slain, they would have become terrible. Duryodhana would have had these maharathas to fight for him. They have always been hostile to us, and they would all have supported the Kauravas. They were all heroes and mighty archers, accomplished in weaponry and resolute. Like Devas they would have protected Dhritarashtra's sons. Indeed, if Karna, Jarasandha, Sisupala and Ekalavya had been with Duryodhana, he would have conquered the whole world.

Listen, Dhananjaya, to how they were killed. Without using strategy, the very gods could not have slain them. Each of them, O Partha, could fight the entire celestial host protected by the Lokapalas, regents of the world.

Once, when Balarama attacked him, a livid Jarasandha hurled a gada that could destroy any creature at our city from his own city of Girivraja. With the splendour of fire, the mace flew towards us dividing the sky like

the line on her head that parts the tresses of a woman; it blazed at us like Sakra's Vajra. Seeing the mace fly at us, Rohini's son Balarama loosed the astra called Sthunakarna at Jarasandha's mace. Its vigour destroyed by the energy of Balarama's weapon, that mace fell onto the earth, splitting her open with its force and making the very mountains tremble.

There once lived a terrible Rakshasa called Jara, gifted with great powers. She joined together the infant Jarasandha, who had been born as a child cloven in two halves. For this, that mighty king was called Jarasandha, joined by Jara. Jarasandha's mace, when it plunged down into the earth along with the Sthunakarnastra, killed Jara in her subterranean cave home and her son and kinsmen. Later, it was in your presence and mine that Bhima killed Jarasandha by tearing his body along its length, where once the Rakshasi Jara had joined it. If Jarasandha had stood armed with his mace, the very Devas led by Indra could not have quelled him.

O best of men, It was for your sake that Drona, whom Ekalavya worshipped from afar as his Acharya, asked for the Nishada's thumb as his guru dakshina. Ekalavya was no less an archer than Rama of Ayodhya himself! With all his digits, he too was invincible even to the Devas, the Danavas, the Rakshasas and the Uragas all together. Even without his thumb, he was far greater than any mere mortal. I killed Ekalavya on another field of battle, to protect you, Arjuna.

I killed Sisupala, king of the Chedis, before your very eyes during the Rajasuya yagna. Him, also, the Devas and the Asuras together could not overwhelm. I was born to kill him, as well as the other enemies of the Devas, and so were you. O Naravyaghra, for the weal of the world Bhimasena killed Hidimba, Baka and Kirmira. All these Rakshasas were as powerful as Ravana and all of them were destroyers of Brahmanas and yagnas.

Ghatotkacha killed Alayudha who possessed awesome powers of maya. And Ghatotkacha I sacrificed through strategy, using Karna and his astra. If Karna had not killed Ghatotkacha, I myself would have had to kill Bhima's son. I did not kill him earlier, only for your sake. Much as he loved you and your brothers, the Rakshasa was inimical to Brahmanas and yagnas and he had to be slain. He would have grown altogether too powerful in this world if he had been left alive.

O sinless one, with Ghatotkacha's death Indra's shakti can no longer be used against you. I have come to this world to establish dharma and I will

kill all those who are destroyers of dharma, for I have sworn a solemn vow to establish righteousness on earth. Wherever the Vedas, truth, self-restraint, purity, dharma, modesty, prosperity, wisdom and forgiveness need to be maintained, there I will always be.

Now you have no need to fear great Karna, for I will tell you how and when to kill him. And Bhima will kill Duryodhana. I will also tell you how that final death shall be achieved. Meanwhile, listen, the uproar of the hostile army swells by the moment. Your troops are fleeing on all sides. Having killed Ghatotkacha, the triumphant Kauravas are mowing down your troops at will. Ah, look where Drona, the terrible Brahmana, devours our men with blazing astras, burning whole legion to ashes.""

CANTO 179

GHATOTKACHA-VADHA PARVA CONTINUED

"Dhritarashtra says, 'When Karna had an astra with which he could kill any one warrior, why did he not use it against Arjuna? If he had killed Partha with the Naikartana, all the Srinjayas and the Pandavas would have been as good as dead. If Arjuna had died, nothing could have stood between us and victory. Arjuna had sworn a vow that he would never refuse to accept a challenge to fight. The Sutaputra's son should have challenged Dhananjaya and killed him with Indra's Naikartana. Oh, why did he not do this? Truly, my son Suyodhana is without both intelligence and proper counsellors!

When the wretched sinner is constantly confounded by the enemy, how can he ever hope to defeat them? Ah, how cunningly Krishna had Karna use the one weapon that could have won the war for us against Ghatotkacha! Why, he snatched it right out of Karna's hands like a fruit from the withered hand of a cripple.

In a fight between a boar and a dog, upon the death of either, the hunter is the one profited. So, too, Krishna is the one benefited by the battle between Karna and Hidimba's son. If Ghatotkacha had killed Karna, that would have been a great gain for the Pandavas. If, as has happened, Karna

killed Ghatotkacha, that also would have favoured the sons of Pandu for then the Naikartana would have been lost anyway.

Krishna is the only real lion among all men and, in his great wisdom, he saw this clearly and had Karna kill Ghatotkacha with Indra's astra, while shielding Arjuna from the Suta's son. How canny this Yadava is, Sanjaya—he contrived a subtle battle that he could not lose!'

Sanjaya says, 'Knowing that Karna had Indra's astra and that he was saving it to kill Arjuna, Krishna knowingly sent Ghatotkacha into battle against the Suryaputra, for he also knew that Karna would be obliged to exhaust the Naikartana against Bhima's mighty son.

Rajan, do not forget that all this is the fruit of your evil rule! We would certainly have achieved victory, O Kuruttama, if Krishna had not saved Arjuna's life by sacrificing Ghatotkacha's. Karna would have consumed Arjuna along with his horses, standard, and chariot, if the Master, the Lord of yogins, Krishna had not saved him. Without Krishna's grace upon him, Arjuna would have been blasted like a tree struck by lightning.'

Dhritarashtra says, 'My son is addicted to violence, his advisers are foolish and he is vain about his own intelligence of which he has dire little. It is for this that the only weapon with which Arjuna could be killed has been lost to us. O Sanjaya, why did Duryodhana not command Karna to cast the fatal astra at Dhananjaya? O son of Gavalgana, you who are so wise, why did you also forget to remind Karna of what he should have done?'

Sanjaya says, 'Indeed, O Rajan, this was the subject of deliberation between Duryodhana, Sakuni, Dusasana and me every single night. We would tell Karna, "Forget every other warrior, O Karna, and kill Arjuna. With Arjuna slain, we can keep the Pandavas and the Panchalas for your slaves. If at Partha's death, Krishna exalts another son of Pandu in his place, we must kill Krishna himself. Krishna is the very root of the great Pandava tree, and Arjuna is its trunk. The other sons of Pritha are its branches, while the Panchalas are just its leaves.

The Pandavas have Krishna for their protection, Krishna for their might and Krishna for their Lord. Indeed, Krishna is their essential support even as the Moon is of the constellations. Therefore, O Sutaputra, ignore the leaves, branches and trunk, and kill Krishna who is everywhere and is always the root and foundation of the Pandavas."

If Karna had killed the dark lion of the Dasarha vamsa, the delighter of the Yadavas, there is no doubt that all the world would have belonged just to you and your sons. Have no doubt that if this illustrious Krishna could be slain, Rajan, all this Bhumi, with her mountains and forests would have accepted your sovereignty.

Although we would rise every morning resolved to eliminate the Lord of the very gods, Hrishikesa of immeasurable tejas, uncannily once the fighting began, we would forget our resolve. Kesava always protected Arjuna and never allowed Arjuna to face Karna as long as the Suta's son had Indra's astra. Indeed, Krishna would always turn his chariot away from Karna and set some other great maharatha to fight him, intent on making Karna use his Naikartana, intent on saving Arjuna's life. O Rajan, when the noble Krishna protected Arjuna thus from Karna, how would Arjuna, greatest of all warriors, not protect Krishna? I have reflected deeply on all this and concluded that there is no one in the three worlds who can even dream of vanquishing this Parantapa, Janardana Krishna, the hero who wields the Sudarshana Chakra!

Why, Satyaki, the invincible tiger among maharathas asked Krishna, "Janardana, Karna is resolved to kill Arjuna with Indra's weapon. Why, then, does he not do so?"

Vasudeva replied, "Dusasana, Karna, Sakuni and Jayadratha, all led by Duryodhana, have frequently discussed this very matter. They would say to the Sutaputra, 'O Karna, matchless bowman, O you of immeasurable prowess, O foremost of all victors in battle, you must not even think of casting this astra at anyone other than Kunti's son Dhananjaya. He is the greatest among the enemy; he is like Vasava amongst the Devas. If he dies, all the other Pandavas and the Srinjayas will be broken in spirit and might, even as the Devas without Agni to fuel and feed them!'

Karna agreed to this, saying 'Tathaastu—so be it!'

O Satyaki, bull of the Sinis, the wish to kill the Gandivi was always in Karna's heart. However, I would subtly bewilder and distract his mind and he would forget to cast the Naikartana at Arjuna! As long as I could not remove the dire threat to Phalguna's life, I had neither sleep nor joy in my heart. But today, seeing the Naikartana spent against Ghatotkacha, I know that Dhananjaya has been saved from the jaws of Death.

Satyaki, I do not view my father, my mother, my brothers, you, or my own life as being as precious as Arjuna's. If there is anything more valuable

than the sovereignty of the three worlds, I do not want to have it without Dhananjaya to share it with me. That is why, Yuyudhana, that seeing Arjuna saved from Karna's astra and a certain death, I am in a transport of delight. And this is the reason I sent Ghatotkacha into battle against Karna. No one else could defy the Sutaputra at night. Only Ghatotkacha could try Karna so gravely that he would be forced to use the Naikartana against Bhima's son."

This is what Devaki's son Krishna, who is for ever devoted to Arjuna, told Satyaki.'"

CANTO 180

GHATOTKACHA-VADHA PARVA CONTINUED

"Dhritarashtra asks, 'I see clearly that what Karna, Duryodhana and Sakuni and you did was against the dictates of all good sense and strategy. Indeed, when you knew that the astra could always slay only one warrior, and that it could not be either contained or confounded by the very Devas led by Vasava, why then, O Sanjaya, did Karna not cast it against Arjuna or Krishna whenever he fought them earlier?'

Sanjaya says, 'As I told you, Rajan, we would return from battle every day and all of us would confer about this very thing, and we would say to Karna, "Tomorrow morning, Karna, you must cast the Naikartana against either Arjuna or Krishna."

However, when the morning came, either through fate or Krishna's subtle power, both Karna and the rest of us would completely forget this resolve. Surely, fate reigns supreme, for Karna did not kill either Krishna or Arjuna, although he faced them repeatedly on the field. I have no doubt that the gods themselves clouded his mind, and destiny conspired against us that time and again, whenever he had ample opportunity, he did not yet cast the astra against either of the two Krishnas!'

Dhritarashtra says, 'Destiny, your own lack of understanding, and Krishna destroyed you! Indra's astra is gone, having effected the death of Ghatotkacha who was as insignificant as a straw. To my mind, through this single act of folly, Karna, my sons and all the other kings have already entered the halls of Yama.

Tell me now how the battle continues between the Kurus and the Pandavas after the fall of Hidimbi's son Ghatotkacha. How do the Srinjaya and the Panchalas fight great Drona? How do the Pandus and Srinjayas defy the battling Acharya when he attacks them in fury, agitated at the death of Bhurisravas and Jayadratha, reckless of his own life and like some tiger from antique times or Rudra himself with jaws agape? What do Aswatthaman, Karna, Kripa and the others led by Duryodhana do to protect the Acharya?

Tell me, O Sanjaya, how my warriors contain Dhananjaya and Vrikodara who are intent on killing Drona. Frantic as they are with anger, how do they fight the battle by night, for some have been moved to wrath by the death of Jayadratha, and others at the death of Ghatotkacha, and both sides cannot abide their loss?'

Sanjaya says, 'After Karna kills Ghatotkacha, your troops are exuberant and roar and shout with joy. In the darkness, they fall wildly upon the Pandava troops and begin to slaughter them. Yudhishtira is crestfallen to see this; besides, Ghatotkacha was always his most favourite nephew.

He tells Bhimasena, "I am dazed by my child Ghatotkacha's death. Bhima, Mahabaho, go and confront Dhritarashtra's army. Lead our men into battle, for my head spins and my body is weak with grief."

Having said this to Bhima, Yudhishtira sits down in his ratha with a tearful face, sighing repeatedly and utterly afraid and dejected by Karna's awesome archery. Seeing him suffering, Krishna consoles him, "O son of Kunti, do not grieve so much. It does not become you, as it may an ordinary man. Arise, fight and bear the heavy burden that is your! If you, our king and lord, are plunged in gloom, how will we win this war?"

Yudhishtira wipes his eyes, and says to Krishna, "O mighty one, the golden path of dharma is not unknown to me. The dire consequences of Brahmahatya, killing a Brahmana, visit those who forget the services he receives at another's hands. Janardana, while we lived in the forest, Hidimbi's noble son Ghatotkacha, although he was then a mere child, did us so many services!

When he learnt that Arjuna had gone to acquire the devastras, Ghatotkacha came to me in the Kamyaka vana and lived with us until Dhananjaya returned. When we journeyed through inaccessible regions of the world, he carried the tired Draupadi on his back. The feats he achieved on the war showed that he was a great and unequalled warrior. Ah, that noble child accomplished so many difficult tasks for my sake. My love for Ghatotkacha is twice that I bear for Sahadeva. The Rakshasa mahabaho was devoted to me; I was dear to him and he was precious to me. This is why I am numb with grief, burning with it.

Look, O Madhava, where our troops are being routed and butchered by the Kauravas. Look where now, in this abysmal night, Drona and Karna fight in earnest. Look as the Pandava host being crushed this night, like some light woods by two musth maddened elephants. Listen to the terrible celebrant roaring of Drona, Karna and Duryodhana, even as they annihilate our hapless fighting men.

How, O Krishna, when we Pandavas are still alive and you as well, could the Sutaputra kill Bhima's son? Karna fetched untold carnage to our legions and then, as if to crown his dreadful achievements, he slew our precious nephew in the very presence of Arjuna. Arjuna was far away when the evil Dhartarashtras killed Abhimanyu; at that time, Jayadratha used his boon from Lord Siva to keep the rest of us from breaking into the chakravyuha.

Drona and his son Aswatthaman perpetrated that dastardly deed. The Acharya himself told Karna how to kill Abhimanyu. While Abhimanyu fought with his sword, it was the Acharya himself who destroyed the weapon. And while he was in lonely distress, Kritavarman ruthlessly killed his horses and his Parshni charioteers. And then other Kaurava maharathas brought down our splendid child like a throng of huntsmen a golden stag.

For his small enough offence, O Krishna, Arjuna killed Jayadratha. I found no great joy in that killing. If it is our dharma to kill our enemies, then Drona and Karna should have died first. O Lord, these two are the root of Duryodhana's confidence and of all our sorrows. Arjuna should have despatched Drona or Karna to Yama, instead he chose to kill the insignificant Jayadratha, whose role in Abhimanyu's death was hardly direct."

Suddenly, a great rage takes hold of Yudhishtira. His frame shudders in anger, his eyes turn red as plums, and he says, "Bhima now fights against

Drona's legion. So I will myself fight and kill the Suta's son. Yes, Karna shall die at my hands today!"

Yudhishtira raises his bow, blows resoundingly on his conch and dashes at Karna. Leading a combined force of Panchalas and Prabhadrakas numbering a thousand rathas, three hundred elephants and five thousand horses, Sikhandin swiftly follows the wake of the king. Now, with some heart restored, the mail-clad Panchalas and the Pandavas led by Yudhishtira all beat their drums and blow their conchs.

Krishna says urgently to Arjuna, "Look where Yudhishtira, beside himself with grief and anger, rides against Karna. You must not allow him to do this or his life will be in danger!"

And Krishna also rides quick as the wind after the distraught Dharmaraja, who by now has gone some way.

In his mind's eye, Vyasa sees Yudhishtira, deranged by grief, rushing recklessly at Karna. Vyasa appears before the eldest Pandava and says, "Through Krishna's wisdom and good fortune, Arjuna still lives. Krishna kept him from facing the Sutaputra in single combat when Karna still had his Naikartana that he had kept to use against your brother. If Karna had killed Arjuna, then truly great would your grief have been, O Yudhishtira.

O bestower of honours, it is your great good fortune that Ghatotkacha has sacrificed himself for Arjuna's sake. Why, Death himself has taken Ghatotkacha using the Vasava astra as merely an instrument. It is for your good, O Pandava, that the Rakshasa has died. Do not yield to anger, and do not grieve, Yudhishtira. This war is war to end all others and a new and evil age has risen over the earth. Unite with your brothers and all the illustrious kings that are with you and dharma, and fight the Kauravas!

O Naravyaghra, on the fifth day from today, the earth will be yours, so set your mind on dharma. Set aside this mad sorrow and rage. With a serene heart, practise karunya to all creatures, and tapasya, daana, kshama and dharma. Jaya is where dharma is."

Having said these words to the son of Pandu, Vyasa vanishes before Yudhishtira's eyes.'"

CANTO 181

Drona-vadha Parva

"Sanjaya says, 'His holy grandsire, the profound Maharishi, arrests Yudhishtira's insane careen; the Dharmaputra's blind fury leaves him and he stops himself from riding ahead to fight the dangerous Karna, the older brother he does not know. However, grief still wracks the Pandava king from of the death of Ghatotkacha.

Yudhishtira looks at Bhima containing your still vast army; he turns to Dhrishtadyumna and says, "Ride against the pot-born Drona! O Parantapa, you were born a full-grown youth from the sacred fire, wearing armour and armed with a sword, bow and arrows. You were born to kill Drona! So go confidently into battle; you need have no fear. Let Janamejaya, Sikhandin, Durmukha's son and Yasodhara attack Drona from every side. Let Nakula, Sahadeva, the sons of Draupadi, the Prabhadrakas, Drupada, and Virata with their sons and brothers, Satyaki, the Kaikeyas, the Pandavas and Dhananjaya all attack him together. Let all our maharathas, all our elephants, our cavalry and foot-soldiers join forces to bring down the implacable Acharya who burns up the very night!"

Thus commanded by the illustrious son of Pandu, all of them launch a combined attack against Drona, determined to put an end to the Brahmana

ablaze. Drona, however, meets their onslaught with such a fusillade of arrows and astras! He hold them all up. Anxious for Drona's life, Duryodhana rushes to his support with all his forces, might and resolve. A general battle now breaks out between the Kurus and the Pandavas, all of them shouting and roaring at one another.

By now, the animals of both armies as well as the warriors are all exhausted. The greatest maharathas find they can hardly keep their eyes open or move their limbs, and feel helpless and worn. This horrific night of nine hours appears to have no end. While they mutilate and slaughter one another in droves by darkness, and while sleep sits heavy on their eyelids, it is past midnight. All the Kshatriyas are miserable and the soldiers of both armies have no weapons or arrows left. Yet, the warriors of both the armies do not quit the fight; they keep their svadharma and, summoning the very dregs of the reserves of strength they still possess, battle on.

Others, blind with sleep, lay aside their weapons and lie down, some on the backs of elephants, some on chariots, some on horseback and some on the ground. And when they fall into helpless slumber, other warriors who are awake despatch them to Yama's abode. Others, senseless with fatigue, and in a waking dream, kill their own comrades as well as their enemies. Indeed, they fight giving vent to weird cries and exclamations. Many warriors of our army who still want battle stand half awake but unable to fight on, their eyes half shut. However, some exceptional Kshatriyas, during the terrible night, although exhausted and being dragged down by drowsiness, continue to glide superbly across the field killing one another. Many among the enemy, stupefied by slumber, are slain without their being aware of the strokes and barbs that send them into eternity.

Seeing this state of the troops, Arjuna cries out in a loud voice, "All of you, and your animals, are exhausted; you are plunged in darkness and dust and sleep overcomes you all. So let us all agree to call a halt to the battle and sleep awhile. When the moon rises, Kurus and Pandavas, awake again and do battle once more to find victory or heaven."

The tired men of both armies gladly agree. The Kaurava troops shout all together, "O Karna, O Duryodhana, stop the fighting. The Pandava army has ceased to attack us."

At Arjuna's word, the Pandava army as well as yours, O Bhaarata, refrain from battle. Indeed, the Devas and the noble Rishis all applaud Partha's noble thought and all the worn out Kshatriyas lie down to sleep

like some sea subsiding among all the corpses that are strewn everywhere, of man and beast. Your army blesses Arjuna, "In you, great Arjuna, the Vedas and all the astras truly dwell together. In you are intelligence and supernal ability. In you are dharma and compassion for all creatures, O sinless Partha. And since you have comforted us, we wish you well, O Dhananjaya. Let prosperity be yours. May you soon have, O hero, all that is dear to your heart!"

Blessing him thus, the great Kuru maharathas fall silent and sleep comes swiftly over them. Many lie down to sleep with their weapons—maces, swords, battleaxes, lances and with their armour still strapped on. Elephants, heavy with sleep, make the earth cool with their breath that passes through their snake-like trunks stained with dust. Surely, the great elephants, as they breathe on the ground, and sleep standing, look as serene and beautiful as hills scattered across the field of battle over which giant snakes hiss.

Horses in trappings of gold and with manes entwined with their yokes and stamping their hooves, make the ground uneven. Thus, every warrior sleeps there with the animal they ride. The slumbering host, plunged in unconsciousness, looks like a wonderful picture drawn on canvas by the most gifted artists.

The more youthful Kshatriyas, their kundalas gleaming softly, their limbs lacerated by arrows and swords, have laid themselves down on the round heads of their elephants, and look as if they lie in the embraces of beautiful women.

Then, the Moon, the delighter of the eye and lord of the lotuses, white as the fair cheeks of a virgin, rises in the East, adorning the direction presided over by Indra. Indeed, like a lion of the Udaya hills, its rays his mane of brilliant yellow, he issues out of his cave in the east, shredding the blackness of the night. The lover of all lotuses and lilies in the world, bright as the body of Mahadeva's Bull, full-arched and radiant as Kama's bow, enticing as the smile on the lips of a bashful bride, Soma Deva begins to bloom in the firmament.

Soon, however, the divine lord with the hare for his sign shows himself more fully, shedding brighter rays. Soma Deva gradually emanates a bright halo of far-reaching light with the splendour of amber-gold. Quickly, his lustre, dispelling the darkness entirely, spreads over all the quarters, the sky and the earth. The world is illuminated and the unspeakable darkness that

had hidden everything melts away. When the world is lit up in silver, among creatures that wander the night some continue to roam while others retire to their hides, caves and holes.

The sea of troops, Rajan, is awakened by the light of the Moon and they arise like a great lake of lotuses blossoming or like the ocean surging up in tide at moonrise. Then, Rajan, the war commences again on earth, for the destruction of the race of warriors, between men who wish to attain heaven.'"

CANTO 182

Drona-vadha Parva continued

"Sanjaya says, 'An excited and rested Duryodhana approaches Drona and, to encourage him and provoke his ire, says to him, "You should have shown no mercy to our enemies while they were downcast after Ghatotkacha's death and exhausted, especially when they are all deadly archers. To satisfy your noble wish, Acharya, we showed them misplaced kindness by allowing a cessation in a battle we were winning. Having rested and slept, the Pandavas are stronger now.

As for ourselves, we loose energy and strength in every way, hour by hour, while the Pandavas, whom you so lovingly protect, gain ground and success. All the Devastras and Brahmastras dwell in you. I say to you, O Drona, if you put forth your true prowess, neither the Pandavas nor we, nor any other bowmen in the world are a match for you on the field of battle.

O Mahamuni, you are a consummate master of every manner of weapon and warfare, the teacher of us all. With your devastras, you can destroy the three worlds with the Devas, the Asuras and the Gandharvas. The Pandavas are all afraid of you and yet, time and again, you spare them, remembering fondly that they were your students. Or, perhaps, this is all because of my ill luck and the stars turning against me."

Thus chided by your son, Drona wrathfully tells Duryodhana, "Although I am old, Suyodhana, I still exert myself to the utmost in this war. All these men are hardly acquainted with the weapons of which I do indeed possess mastery. So, if, from a desire for victory, I become responsible for the death of such common soldiers, there can be no more ignoble deed. However, now, O Kaurava, I will at your evil command, do what you have in your dark heart, be it good or bad. It will not be otherwise. Duryodhana, I will not remove my kavacha from my body until I have killed all the Panchalas. I swear this to you.

You think that Kunti's son Arjuna is worn out by the war? Listen to me carefully, and I will truly tell you about his prowess. If Savyasachin is truly roused, not the Gandharvas, the Yakshas or the Rakshasas can hope to stand up to him. In the Khandava vana, he encountered the Lord Indra himself in battle. Arjuna confounded a raging Indra with his arrows. He killed the Yakshas, Nagas, Daityas, and all rest, so proud of their might in that forest when it burned, so none escaped.

And when you went to mock the Pandavas in the forest and were humiliated and taken captive by Chitrasena and his people, it was Arjuna that vanquished the Gandharvas and set you free, while the unearthly ones had you bound firmly in a net. This is the hero who quelled the Nivatakavachas, who not the Devas could resist or conquer in battle.

Naravyaghra Partha vanquished the thousands of Danavas who dwelt in Hiranyapura. How can you be so foolish to imagine for a moment that mere human warriors can withstand him? You saw with your own eyes, Duryodhana, how Arjuna razed your army on his way to kill Jayadratha. Is your mind so clouded with darkness that you have forgotten that so quickly?"

Duryodhana replies in anger to hear Arjuna being extolled, "Dusasana, Karna, Sakuni, and I will divide this Bharata army into two akshauhinis. We will take one host with us and kill Arjuna today."

Drona laughs and says sardonically, "My blessings go with you! But which Kshatriya among you will kill this bull among all Kshatriyas, the immortal bearer of the Gandiva, the hero who blazes forth with divine tejas? Not Kubera, Lord of treasures, not Indra or Yama, not the Asuras, the Uragas and the Rakshasas can face an armed Arjuna in battle. Only fools will speak such nonsense as you just have, Duryodhana! Who can return with his life after facing Arjuna in battle? As for you, you are sinful, cruel

and suspicious of everyone. You are always ready to rebuke even those who risk their lives to fight for you.

Yes, go and give battle to the son of Kunti, for you are a well-born Kshatriya who seeks combat. But why cause all these other unoffending Kshatriyas to be slain? You are the root of this enmity and this war, so go and fight Arjuna yourself. Your uncle Sakuni has wisdom and observes Kshatriya dharma. Let Sakuni the great gambler take the field against Arjuna. He is skilled in dice, wedded to deception, addicted to gambling, and a master of cunning and subterfuge. Surely, this great man will vanquish the Pandavas in battle!

With Karna in your company, you often boasted foolishly in the hearing of Dhritarashtra, "O father, we three, Karna, Dusasana and I will kill all the sons of Pandu in battle."

We heard this brag of yours at every conclave in the Kuru sabha. Do what you said you would now; show that your boasts were neither hollow nor idle. Look, there before you is your mortal enemy, Arjuna, son of Pandu. Observe Kshatriya dharma and fight him. Your death at the hands of the Vijaya shall be worthy of our every praise. You have practised charity, you have eaten everything that you ever wished, you have gained as much wealth as you wanted, more than any other man, and you leave no debts. You have done all that a prince should do. So have no regrets or fears. Go and fight the son of Pandu."

Then, the battle begins.'"

CANTO 183

DRONA-VADHA PARVA CONTINUED

"Sanjaya says, 'When three yaamas of the night have worn away, Rajan, the battle between the Kurus and the Pandavas resumes and both sides are exhilarant, born warriors that they are! Soon after, Surya's sarathy, the legless Aruna, weakening the splendour of the moon, appears upon the Udaya mountain, turning the sky a coppery hue. The east is soon lit with the crimson rays of the Sun, who, rising, resembles a circular plate of gold. All the warriors of the Kuru and the Pandava armies alight from their chariots, horses and palanquins, stand with joined hands, facing Surya Deva, and recite the Gayatri Mantra appropriate to greet the first sandhya of the day, the golden dawn.

The Kuru army is divided into two parts. Drona, with Duryodhana going before him with one of the hosts, advances with the other one against the Somakas, the Pandavas and the Panchalas. Seeing the Kuru army thus divided, Krishna says to Arjuna, "Keep your cousins to your left, and the division commanded by Drona to your right."

Arjuna moves to the left of the mighty Drona and Karna. Understanding Krishna's intention, Bhimasena says to Partha who is at the van of the army, "Arjuna, Bibhatsu, listen to me. The time has come to fulfil the purpose for

which Kshatriya women bear sons. If you fight for victory now, you will demean your birth. The moment has come to pay the debt you owe Truth, Prosperity, Virtue and Fame. O greatest of warriors, keep this akshauhini to your left and destroy it."

When Bhima and Krishna urge him on, Arjuna truly puts his unrivalled prowess on display and, dominating Drona and Karna, begins to raze the Kaurava forces all around him. Many great Kshatriyas among the Kurus do their best but cannot stop the Kiritin as he sweeps over them like a raging conflagration, consuming them all. Duryodhana, Karna and Sakuni shoot tremendous volleys at Kunti's son. Defending himself with light like swiftness, he cuts down every arrow loosed at him, and then strikes each of the three with ten deep barbs.

The dust and thick arrow showers darken the sky as if night has returned, and a great din arises everywhere. The sky, the earth and all the directions are obscured. Blinded by the swirling dust, and yet again no one can tell friend from foe, ally from enemy. Once more, the kings and warriors loudly call out their own names, and fight the war for dharma by instinct and approximation.

Maharathas losing their chariots run headlong into one another and are tangled together in chaos. Their horses killed and charioteers slain, many remain petrified, sitting or standing perfectly still to save their lives. Dead horses and their riders lie on felled elephants as if stretched out on mountain summits.

Drona then rides away from the general melee towards the north and takes up his station there, like a smokeless fire, resplendent, magnificent and blazing with energy. Seeing him, the Pandava troops tremble; they turn pale and falter on the field, O Bhaarata. From seeming like an elephant in rut, the enemy loses its nerve entirely, terrified as the Danavas when they fought Vasava. Some among them are broken in spirit, while other, bolder ones are enraged. Others are filled with wonder, and some, though they would try, are unequal to the challenge of the refulgent Acharya. Some of the Pandava kings wring their hands, and some are beside themselves with anger and bite through their lips in that wrath. A few brandish their weapons, others rub their arms; and some who possess truly great tejas and whose souls are under complete control, attack Drona. The domineering Brahmana mauls the Panchalas in particular with arrows mundane and

unworldly; mangled, burnt and bleeding, and in agony, they yet continue to contend with him.

Then Drupada and Virata take the field against Drona who by now rages unchecked all across Kurukshetra sowing death wherever he rides like some storm of another furious world. Drupada's three grandsons also ride against Drona, as do the mighty Chedi archers. Seeing them come, in a flash, Drona beheads all three Panchala princes, who are no remote match for him. He next routs the Chedis, the Kaikeyas, the Srinjayas and all the Matsyas.

In rage past enduring, Drupada and Virata unleash gales and hurricanes of arrows at the dreadful Brahmana. The scourge of the Kshatriyas swathes both Drupada and Virata with harrowing gusts of shafts, and they, also, strike him back ardently. Drona, roused, looses two of his favoured crescent-tipped shafts and breaks both Drupada and Virata's bows at the same moment.

Virata flings ten spears at Drona, desperate to have his life, while Drupada, great Kshatriya, casts a blazing astra of iron and gold inlaid with lapis lazuli, a weapon like a gleaming serpent, at him. Drona cuts all these weapons down with a lordly and serene display of superhuman archery. Next moment, with a long roar, with two perfect arrows, he sends both those great and aged kings to the world of Yama, cutting one's head from his throat and blowing the other's heart to shreds. A terrible wail rises from the armies of the Panchalas and the Matsyas.

Dhrishtadyumna watches Drona kill his father Drupada, his own sons, and Virata; he watches him slaughter the Kaikeyas, the Chedis, the Matsyas and the Panchalas; he sees him kill Drupada's three grandsons and the fire-prince is filled with grief and swears an oath in rage before all the maharathas: "Let me lose all the punya of all the dharma that I have done, as well as my Kshatriya and Brahma tejas if Drona escapes me today with his life, or if he succeeds in vanquishing me!"

With this, taking his own division with him, the Panchala prince rides at Drona. The Panchalas then fall upon Drona from one side and Arjuna from the other. Duryodhana, his brothers, Karna and Sakuni defend Drona against the attack and, though the Panchalas fight with fury and vigour, your sons and their allies prevent the dead Drupada's sons and warriors from so much as catching a proper look at the Acharya.

Bhimasena is furious with Dhrishtadyumna and berates him, "What Kshatriya is the warrior born into great Drupada's vamsa, and who is

besides the greatest warrior of all born from the fire, who can only look at his enemy standing before him? What true man, who has seen his father and his son slain before his eyes, and who has sworn to have revenge on their killer, stands listless and helpless before his enemy? There stands Drona like a fire blazing high with its own energy and, with his bows and arrows for fuel, consumes all our Kshatriyas that come before him like mere straws. Why, he will annihilate all the Pandava army by himself in a brief hour if he is not extinguished.

If you will not fight, be spectators and watch me as I fight Drona. I do not fear this vile Brahmana. I do not revere him."

With this, the fuming Vrikodara rips into Drona's vyuha and begins to decimate that host. In a moment, Dhrishtadyumna follows Bhima and quickly the two of them engage Drona in a fiery battle as the sun rises and bathes the holy field of Kurukshetra in dawn's light. By first light of day, we see the enormity of the night's carnage—the rathas entangled with one another, and the dead scattered in their thousands and thousands, men and beasts, all over the field. And again, the war resumes between the two armies, more bloodthirsty than ever. Some, while riding towards another part of the field are waylaid and butchered; others, who are fleeing, are struck in their backs, or through their sides like beasts on a hunt.

The general engagement, the war from which every vestige of a dharma yuddha has fled, continues to rage as the morning sun rises higher.'"

CANTO 184

Drona-vadha Parva continued

"Sanjaya says, 'The warriors, however, Rajan, do pause briefly to worship the thousand-rayed Aditya, as he ascends the field of battle on this morning. When they have paid their daily homage to God of day, they fight again exactly as they did by night.

Bharatarishabha, horsemen fight maharathas, elephants confront horsemen, foot-soldiers battle elephants and horsemen other horsemen. Sometimes united and sometimes separately, the warriors lay into each other, and many, having fought through the night and slept only briefly, are tired, weak with hunger and thirsty and they fall unconscious. The uproar made by the blare of conches, the beating of drums, the trumpeting of elephants and the twanging of bowstrings drawn and released with force, reaches the very heavens.

So, too, is the clangour of charging infantry, weapons falling, horses neighing, chariots thundering along, and the roaring, shouting and yelling of the warriors earthshaking; it, too, swells by the moment and echoes in the realms of the gods. The screams, groans and wails of pain, of falling and fallen foot-soldiers, rathikas and elephants multiply by the moment; they wash across the field in a piteous, horrifying wave.

Men and animals fall like leaves in autumn blown down by a strong wind. Hurled from Kshatriyas' hands at other warriors and elephants, we see swords heaping themselves on the ground, many bloody, like heaps of cloth on a washing ghat. The sound of falling swords resembles that of clothes being beaten to wash them well. Rajan, though we should now be inured to the horror after the grisly night, the battle by daylight continues to be appalling.

A river runs again towards the land of the dead. The blood of elephants, horses and men are its current, weapons its fish in profusion, blood and flesh its mire, the cries of grief and pain its roar, and proud banners cut down and other bloodied cloths are its froth.

Pierced all over by arrows and spears, elephants and horses stand perfectly motionless on Kurukshetra, worn out with exertion, spent with the grim toil of the night, and utterly exhausted so they cannot move. With their arms in graceful attitudes, their beautiful coats of mail, with their turbaned and crowned heads decked with sparkling kundalas, even on this ghastly morning the warriors bearing the instruments of war look magnificent.

Meanwhile, the chariots find passage across the field difficult indeed, for all the dead, the dying and the scavenging carnivores that cover the ground of death. Stricken by arrows and worn out by their exertions, steeds of the noblest breed and high mettle, of gigantic size and strength, tremble with effort as they attempt to draw the chariots whose wheels have been mired deep in the blood swamped earth. Terror and only terror holds every warriors of both armies in its cold, benumbing clasp, O Bhaarata, with the exception of only Drona and Arjuna. These two become the refuge, the saviours of the warriors of their respective legions. Others who encounter these two are swiftly sent to Yama's abode.

Entwined, enmeshed, even like the great bodies of unimaginable and violent lovers in the throes of lethal lust, the armies of the Kurus and the Panchalas are no longer distinguishable. During this carnage where Kshatriyas turn Kurukshetra into an endless smasana, a cremation ground, nothing and no one is plainly visible—not Karna, Drona, Arjuna, Yudhishtira, Bhimasena, the twins, the Panchala fire-prince, Satyaki, Dusasana, Drona's son, Duryodhana, Subala's son, Kripa, Salya, Kritavarman, all the great others, nor the earth, nor the points of the compass, nor I, can be seen as clouds of dusts shroud all the heroes, their chariots and beats and the thousands of foot-soldiers.

As the war burgeons by the moment, it seems that another night has fallen over the filed for the pall of dust that rises and billows, and the swarms of arrows and other weapons, which cover the sky, hiding the sun. You cannot tell Kaurava from Panchala, or Panchala from Pandava; all is a single haze, which rings hellishly with roars and screams. The warriors, possessed absolutely by the spirit of murdering, by now kill friend and enemy alike, making no more distinction, for to kill is all that matters regardless of who kills and who is slain.

Then, suddenly, strong winds arise and, blowing powerfully from all directions like the breath of a many faced God, blows away the single vast cloud of dust. Now there is a unique rain of blood everywhere, Rajan! Elephants, horses, maharathas and foot-soldiers, all bathed in crimson, look as wondrous as the celestial forest of Parijata flowers.

The four Kaurava maharathas Duryodhana, Karna, Drona and Dusasana attack the Pandava host with renewed ferocity. Duryodhana and his brothers fight Nakula and Sahadeva, while Karna battles Vrikodara Bhima, Arjuna confronts Drona, and all the troops from every side stand still and gaze at these scintillating duels. Why, even the maharathas of both armies pause and quietly watch the superhuman engagement between those greatest among all Kshatriyas.

The interminable and deadly rain of arrows and other weapons pours on. The great maharathas, bulls among all men, riding their chariots of solar effulgence, still look as stunning as dark and golden clouds in the autumn sky. Avid for blood, thirsty for revenge and killing, this handful of the greatest warriors on earth engage one another like infuriated leaders of elephant herds.

In truth, Rajan, death does not ever come until its hour is come, and not all the warriors on Kurukshetra perish all together in the battle. Strewn with lopped off arms, legs, heads with dazzling earrings, bows and arrows, lances, swords, battleaxes, nalihas, razor-headed arrows, cloth-yard shafts, darts, diverse kinds of exquisite armour, splendid rathas broken into pieces, slain elephants, other huge chariots without standards broken like cities, yet others being dragged here and there by frightened horses without a charioteer to control them, by hosts of grandly adorned warriors of immeasurable courage, fallen chamaras and coats of mail and standards, scattered ornaments, robes and fragrant bloodied garlands, chains of gold, diadems, crowns, helmets, rows of bells, jewels worn on breasts, cuirasses,

collars, and with gems that adorn coronets, the field of battle looks as marvellous as the endless firmament spangled with countless stars.

Now there ensues a duel between a furious Duryodhana, voracious for revenge, and Nakula full of the same hunger. Madri's son shoots hundreds of arrows at your son on his right, and is loudly cheered by the Pandava soldiers. Duryodhana responds with vehemence and passion. Nakula wheels away to the left, and now attacks your son from that side. However, your son is not to be bested on this day and, with incandescent archery, forces Nakula to turn back. All the troops applaud Suyodhana's feat, while Nakula recalls every indignity of the past and roars at your incensed son, "Stop! Stop and fight, you wretched sinner!""""

CANTO 185

DRONA-VADHA PARVA CONTINUED

"Sanjaya says, 'An angry Dusasana pushes fiercely towards Sahadeva, making the earth shiver with the speed of his chariot. But, in a flash, with a wedge-headed arrow, Sahadeva strikes off the head of your son's sarathy, helmet and all. So swiftly does Sahadeva do this that neither Dusasana nor any of the troops even notices that the charioteer has been decapitated, until their reins hanging loose, Dusasana's horses careen wildly away.

Being a master charioteer himself, Dusasana quickly takes the reins up himself and fetches the horses under control. Friend and foe alike acclaim his feat, for now driving the chariot himself, he moves effortlessly and fearlessly across the field, attacking Sahadeva again. Sahadeva pierces your son's horses now with a volley of vicious arrows and, flowing blood, whinnying in pain, they bolt once more, for as soon as Dusasana picks up his bow to fight Sahadeva he loses control of his agonised steeds again.

The relentless Sahadeva drills him with a score of hate-filled arrows. Karna comes dashing to rescue your son, when, taking careful aim, Bhima strikes the Sutaputra deep through his arms and chest with three shafts like thunderbolts shot from his bow drawn into a circle. Struck by these arrows

like a snake with a stick, Karna stops and faces Bhimasena in wrath, unleashing a terrific volley of slender deadly shafts at him.

Another fervid duel breaks out between Bhima and Karna, both roaring like bulls and their eyes dilated with rage. Both find themselves too close to each other and cannot shoot their arrows with any freedom. Thereupon, they fight with maces and Bhimasena quickly smashes the kuvara of Karna's ratha, a feat to watch. Then Karna hurls his gada in fury at Bhima's chariot; Bhima strikes it aside with his own mace. Bhima sweeps up another mace and hurls it with titanic force at Karna; Karna shoots the heavy thing with an astonishing golden-winged volley, which turns the massive gada right back at Bhima, like a snake charmed by mantras! The mace strikes Bhima's immense flagpole, which breaks, falls and strikes his charioteer senseless.

His brows knit, Bhima, with the greatest care, rives Karna's standards, his bow and shreds his leather gauntlet. Radheya takes up another gold-decked bow and in a blur kills Bhima's horses the colour of bears, and his two charioteers. Bhima quickly jumps into Nakula's chariot like a lion bounding down a mountain summit.

Meanwhile, Drona and Arjuna, the two greatest maharathas, Acharya and sishya, duel, stunning all that watch with their mastery over the astras, the sureness of their aim, and with the manoeuvres of their chariots. Watching that battle, the like of which they have never seen, the other warriors stop fighting and stand with hair standing on end, quivering with equal parts of awe and fear.

Both Arjuna and his master display immaculate tactics, while trying always to keep the adversary to his right. The plane on which these two make sublime war is such that all the other maharathas can only gaze in wonder. That duel is like one between a pair of eagles in the sky fighting over a piece of meat. Whatever Drona does to have the better of his favourite pupil, Arjuna matches.

When Drona can find no edge over his younger rival with common shafts or lesser astras, the Brahmana invokes into the Aindra, the Tvashtra, the Vayavya and the Yamya astras. No sooner do these issue from Drona's bow, Dhananjaya extinguishes them with his own astras. At this, Drona looses the very greatest astras at Arjuna, but even these Partha nullifies. Seeing Arjuna negate all his weapons, even the highest celestial ones, Drona applauds his disciple in his heart and is full of secret joy.

Since the days when Arjuna was his pupil, the Acharya has regarded himself as the greatest master of weapons in the world. Now, equalled by his sishya in the midst of all those most illustrious and discerning warriors on earth, Drona continues to attack and to defend himself energetically, marvelling all the while at the genius of his opponent.

We plainly see the Devas, Gandharvas in their thousands, Rishis and bodies of Siddhas, everywhere in the sky. Filled with these as well as with Apsaras, Yakshas and Rakshasas, it once more seems as if gathering clouds fill the vaults of the firmament. We hear a reverberant asariri, a disembodied voice from above, repeatedly sweep through the sky, end to end, full of praise for the mighty Drona and the noble Partha.

From the flames and lustre of the astras that Drona and Partha loose at each other, all creation seems to blaze with light, and the Siddhas and the Rishis on high say, "This is not a Manava, an Asura, a Rakshasa, a Deva or a Gandharva yuddha. Without doubt, this is a transcendent Brahma yuddha!"

And indeed so it is, the unmatched, spectacular contention, the like of which we have never even heard before let alone seen. As we all stand transfixed, now the Acharya prevails over Arjuna, and then the son of Pandu over Drona, and no one can find any difference between them. Only if Rudra, dividing himself into two parts fought against himself, could there be a battle to match this one. The astra shastra, focused, embodied, dwells in the Acharya on one side; so, too, does it, on the other, in the resplendent and profound Arjuna, along with deep substance. Virata, heroism, in one place, dwells absolutely in Drona; on the other side, heroism and strength are in the son of Pandu. Neither of these warriors can be challenged by enemies in battle. It is the opinion of all the invisible and visible beings, who watch the sacred conflict, that either of them can destroy the very universe with all the gods, if they wish.

Drona now invokes the Brahmastra against Arjuna and the all invisible ones above and below, and the Earth with her mountains and waters and trees tremble. Howling winds begin to blow, the seas rise up, and the warriors of the Kuru and Pandava armies, as well as all other living creatures are struck through with fear, when Drona raises that astra. Arjuna, O king, summons his own Brahmastra and like two other suns risen into the bright sky, their weapons extinguish each other. All agitated Nature is pacified again.

Finally, acknowledging that neither can vanquish the other, the two armies engage each other, generally, once more. Widespread havoc occupies Kurukshetra again. And mayhem, pandemonium and darkness engulf the battlefield all around. The sky is obscured with dark swarms of arrows, as if with masses of heavy clouds, and the creatures that fly through the air can no longer find a passage through the element.'"

CANTO 186

DRONA-VADHA PARVA CONTINUED

"Sanjaya says, 'During the carnage of men, horses and elephants, Dusasana, O Rajan, meets Dhrishtadyumna in battle. Dusasana ravages the fire-prince mounted on his golden chariot; in fury, Dhrishtadyumna covers your son, his chariot, horses and sarathy in an opacity of arrows so they become invisible. Dusasana is forced to turn away from the Pandava senapati and Dhrishtadyumna forges on toward his main enemy, Drona, the one he must kill. As he goes, he showers arrows all around him, claiming a thousand lives each moment.

Kritavarman, with three of his Bhoja brothers, challenges dead Drupada's son, but Nakula and Sahadeva, who are following Dhrishtadyumna while he makes his way like a blazing fire towards Drona, are at hand to keep these heroes at bay. All of them, fighting now on the very brink of death, attack one another in perfect fury, determined to kill or be killed. Of pure souls and pure conduct, and with swarga in mind, they fight according to the noble tenets of dharma. Of impeccable lineage, unstained deeds and gifted with great intelligence, these lords of men fight righteously and with Kshatriya dharma, using no vile weapons that might be regarded as unfair.

None of them use either cruelly barbed arrows, those called nalikas, poisoned ones, those with heads made of horns, those with many pointed heads, ones made of the bones of bulls and elephants, those having two heads, ones with rusty heads, or those that do not fly straight. All of them use simple and direct weapons and wish to win both fame and heaven and the region of great blessedness, by fighting justly. Yet, the battle between the four warriors of your army and the three from the Pandava side is fearsome, O king.

Meanwhile, Dhrishtadyumna seeing Nakula and Sahadeva successfully contain your mighty maharathas, surges on toward Drona. Held up by the tigerish twins of Madri, your warriors fight them like the wind assailing two mountains.

Seeing the Panchala fire-prince ride like another wind at Drona and the four heroes of his own army obstructed by the twins, Duryodhana dashes against the dangerous Dhrishtadyumna, loosing thunderous volleys of blood-drinking arrows at him. At which, Satyaki rides up, quick as a wish, to stop him. These two Naravyaghras, descendants of Kuru and Madhu, fall wildly upon each other. Then the strangest thing, Rajan—both recall with pleasure and affection the days of their boyhood, when they had been loving friends and, even as they fight savagely, they look at each other with some love and smile repeatedly!

Indeed, so moved is your son that, with tears standing in his eyes, guilt and sorrow laying their touch upon his heart, he says to his ever dear Satyaki, "Shame on anger, my precious friend, and shame on revenge! Shame on Kshatriya dharma and shame on valour and prowess, for today you aim your astras at me and I also loose my shafts at you. In those days when we were young, you were dearer to me than life itself, and you felt the same for me. Alas, where have that love and those childhood memories gone now? They mean nothing on this field of war. Alas, O Satwata, moved by greed and hatred, we are here today fighting each other to kill or die!"

Hearing this, Satyaki draws a clutch of sharp arrows from his quiver, and replies with a smile, "This is no sabha, O prince, nor the home of our Acharya, where we once played together."

Duryodhana says, "Where have those games of our childhood gone, O bull of Sini's race, and how has this battle come upon us now? It seems that the influence of Time is irresistible. Urged though we are by the desire for

wealth, what use is the wealth for which you and I meet to fight, moved only by avarice."

Satyaki replies, "This has always been the way of the Kshatriyas that they must fight even against their acharyas. If I am dear to you, Suyodhana my friend, then kill me quickly. Let me find the realm of the righteous by your hand. Nothing would make me happier. I cannot bear this loving talk. Put forth your best valour and let us do battle like the Kshatriyas that we are. For to speak of the past and our friendship is far more cruel than to fight with arrows."

With this, and not without tears in his own eyes, Satyaki rides at Duryodhana with his bow raised. Seeing him come, your son cascades a blithe shower of deadly shafts on his old and beloved friend, and a pitched and mighty duel breaks out between those scions of the races of Kuru and Madhu, like one between an elephant and a lion. Drawing his bow round, Duryodhana strikes the invincible Satyaki with a blizzard of vicious shafts and Yuyudhana of the Satwatas responds with first fifty, then with twenty, and once more with ten keening arrows.

Duryodhana, still smiling, his eyes still moist, rakes Satyaki with thirty arrows shot from his bowstring drawn to his ear; then, with a razor-headed arrow, he breaks Satyaki's bow. Quicker than thinking, Sini's grandson picks up another bow and covers Duryodhana with a marvellous unbroken straight line of burning barbs. With wonderful skill, Suyodhana cuts every shafts into pieces, at which your army cheers him loudly.

Duryodhana lacerates Satyaki with three and seventy shafts, with wings of gold, dipped in oil and shot from his bow drawn to its fullest stretch. In a flash, the explosive Yuyudhana cleaves your son's bow in his hands and gores him with a hundred barbs, which draw fonts of blood from Duryodhana and course agony through his body. Duryodhana swiftly seeks refuge in another chariot. Having rested awhile, he rides once more against Satyaki, shooting blazing salvos of arrows at the Satwata hero's chariot. Always smiling, Rajan, Satyaki continues to pour an endless river of arrows at his childhood friend, his enemy.

The immaculate shafts of both Kshatriyas meet in the sky, in small explosions and fall broken on every side, sounding like a raging fire consuming a great forest. The thousands of arrows that they both shoot densely cover earth and sky. Then, Karna sees that Satyaki is surely beginning to prevail over Duryodhana and rides up swiftly to rescue your

son. However, Bhima is quick to see this and races up to cut Karna off. He unleashes powerful heavy volleys at the Sutaputra who, with great grace and ease, cuts down Bhima's wall of fire, severs his bow, and maims his charioteer.

Bhima hefts a mace and, running headlong at Karna, smashes his bow, standard, one of his chariot wheels and his charioteer with a flurry of sickening blows like thunder. But Karna stands on his broken chariot, immovable as Meru, the king of all mountains. His horses continue to draw his wonderful ratha with only a single wheel, even like Surya's one-wheeled chariot, drawn by the Sun God's seven celestial steeds.

Karna finds Bhima's irrepressible prowess intolerable; he continues to fight the titan with storms of arrows and diverse astras as well. An incited Bhima matches Karna's shaft for shaft, astra for astra.

Then the battle spreads, when Yudhishtira says to all the leading warriors among the Panchalas and the Matsyas, "Those who are our very life, who are our heads, who are powerful bulls among men are all fighting the Dhartarashtras. How then do you all stand here, as if stupefied and deprived of your very senses? Fly to those great maharathas of my army. Drive out your fears and fight. Hold your Kshatriya dharma high, for with that, regardless of victory or death, you will attain swarga. If you prove to be victors, you will perform great yagnas with lavish dakshina to the Brahmanas. If, instead, you are killed, you will become equals to the Devas, and win many realms of felicity and bliss."

Thus exhorted by the king, the rest of the maharathas of the Pandava army charge into battle, the Panchalas attacking Drona from one side, while Bhimasena leads the others from another.

Bhima, Nakula and Sahadeva are the most ardent and active warriors for the Pandavas. They also read the battle the best at this time. They cry to Arjuna, "Dhananjaya, brother, drive the Kurus away from Drona's side. If the Acharya loses his defenders, then the Panchalas can kill him."

At this, Partha rides swiftly against the Kauravas, while Drona continues to battle the Panchalas led by Dhrishtadyumna. On the fifth day of Drona's command, O Bhaarata, Bharadwaja's implacable son slaughters the enemy with unearthly archery and inhuman ruthlessness.'"

CANTO 187

Drona-vadha Parva continued

"Sanjaya says, 'Drona razes the Panchala legions even as Indra did the Danavas of old. Though he sends gales of fire and wind swirling at them, and countless numbers of their troops are consumed by the matchless, apparently deranged Acharya, the great Pandava maharathas remain unmoved and continue to advance and to fight. In fact, Rajan, the Panchalas and the Srinjayas rush all together at Drona with fierce yells and surround the dreadful Brahmana. He, however, burns and mows them down at will.

Seeing the lustrous Drona putting the Panchalas to rout with unworldly astras, to which they have no defence, fear grips the hearts of the Pandavas and they despair of having victory and tell one another, "Ah, it is plain that Drona will consume us with his astras like a forest fire does a heap of straw in spring. We have no one who can so much as look at him in battle. Arjuna is possibly the only one who can face this apocalyptic Brahmana, and he will not fight him, for he does not consider it dharma to fight his Acharya."

Finding the sons of Kunti sorely pressed, bleeding and now truly frightened, from Drona's many fires, the omniscient Krishna says to Arjuna and his brothers, "Not the Devas with Vasava at their head can vanquish

this Brahmana in battle. He can only be killed if he were to lay down his weapons himself. You must set aside your lofty dharma, you sons of Pandu, and use some cunning stratagem to kill Drona. Otherwise, from the golden ratha, the Brahmana will kill us all."

He pauses and, seeing he has their attention, says quietly, "Drona loves his son more than his life. I think if Aswatthaman were to die, Drona would abandon the war and lay down his weapons. So, let someone go and tell the Acharya that his son Aswatthaman has been killed."

Arjuna looks at Krishna in some shock and does not approve of this counsel. The others, seeing the havoc from hell that Drona sows all around him, and knowing very well that the war would indeed be swiftly lost if he was not stopped, quickly concur with Krishna. Yudhishtira thinks a long while and then, unwillingly, accepts what Krishna says. Rajan, then Mahabaho Bhima armed with his mace goes and kills a dangerous elephant whose name is also Aswatthaman and which belongs to his own army, to Indravarman, the king of the Malavas.

Riding upto Drona, with some reluctance in his heart and shame, Bhima begins to roar aloud, "Aswatthaman has been killed. Aswatthaman is dead!"

Bhima proclaims this white lie for it is not the Acharya's son who has died. Drona hears what Bhima says and feels all his limbs turn weak as if they have dissolved like sand in water. Then, he remembers the invincible prowess of his son and quickly concludes that Bhima is lying. Strength floods back into his mighty body. He knows that his son wears a secret jewel that makes him invincible to his enemies; Drona knows that his beloved Aswatthaman could not be dead.

Drona bears down hotly on Dhrishtadyumna, who he wants to kill above all else, for he knows that the Panchala prince is destined to kill him, indeed born just for that. He covers Dhrishtadyumna with a thousand keen kanka-feathered arrows. At this, full twenty thousand powerful Panchala maharathas inundate him with their barbs even as he dashes across Kurukshetra as he likes leaving spasming corpses all around him.

Completely shrouded by Panchala arrows, we no longer see the Acharya; he is as the sun hidden by rainclouds during the monsoon.

But no Panchala arrow finds its home in Drona's body, for he invokes the Brahmastra to protect himself and to ravage them. Drona is like a smokeless, blazing fire and he is invested with celestial grandeur as he slaughters the Somakas. He fells heads and cuts off massive arms like

spiked maces decked with golden ornaments; these fall in a veritable rain. Massacred by Bharadwaja's meridian son, the Panchala Kshatriyas fall everywhere like trees uprooted by a tempest.

Yet again, the field of death becomes impassable for fallen elephants and horses, O Bhaarata, and the thick sludge of flesh and blood. Having killed all twenty thousand Panchala maharathas, Drona shines forth gloriously, truly like a smokeless fire. The inexorable son of Bharadwaja then beheads Vasudana with a broad-headed arrow, and then he kills five hundred Matsyas, six thousand elephants and ten thousand horsemen, in less time than it takes me to tell you of it.

Seeing Drona annihilating the very race of Kshatriyas on chasmic Kurukshetra deeper than death, the Rishis Viswamitra, Jamadagni, Bharadwaja, Gautama, Vasishta, Kasyapa, Atri, and the Srikatas, the Prisnis, Garga, the Balakhilyas, the Marichis, the descendants of Bhrigu and Angiras, and diverse other sages of subtle forms, gather there quickly, with Agni, the bearer of sacrificial libations at their head. They want to fetch Drona to Brahma, the Grandsire. They say to Drona, the ornament of battle, "You are fighting sinfully, without dharma. The hour of your death has come, O Brahmana. Lay down your weapons, Drona. Look, we are here and, after seeing us, you must no longer perpetrate such cruel violence.

You are well versed in the Vedas and their angas. You are devoted to dharma, especially because you are a Brahmana. Such brutal deeds do not become you. Lay down your weapons, drive away the film of darkness that blinds your heart and your eyes and cleave fast again to the sanatana dharma. The time that you had to spend in this world of men is now full.

You have consumed ordinary soldiers with the Brahmastra, burnt men who know nothing of the divine weapons to ashes. What you have done, O Muni, is in no way dharma. O blessed Drona, put aside your weapons without delay, and do not remain an hour longer on earth. Sin no more! You have done enough grievous harm."

Drona hears what the great Rishis say; he remembers again what Bhima had declared, that Aswatthaman was dead; he sees Dhrishtadyumna advancing upon him and a great pang, verily of death, clenches his heart. Burning with grief and plunged into sudden dejection, while he burned with energy and wrath a moment ago, Drona rides up to the one man that he trusts completely. He goes to the always truthful Yudhishtira Dharmaraja and asks him if his son Aswatthaman has indeed been killed.

Drona firmly believes that Yudhishtira would never tell a lie, not for the sovereignty over the three worlds. This is why he asks the question of Yudhishtira and nobody else. He had always looked for and found perfect truth in Yudhishtira from that Pandava's very boyhood.

Meanwhile, Krishna, knower of all things, is anxious for he knows that the indomitable Acharya can indeed devour all the Pandavas with his astras; he knows that Drona cannot be killed unless he lays down his weapons. Addressing Yudhishtira he says, "If Drona fights as he does now for half a day more, he will have exterminated all your army and ourselves. Save us, Yudhishtira, from the terrible Brahmana. In dire circumstances, falsehood is advocated if it saves lives. There is no sin in a lie spoken to women, or in marriages, or to save kings, or to rescue a Brahmana's life."

Bhima says, "As soon as I heard of the only way by which Drona can be slain, I killed a mighty elephant, like the elephant of Sakra himself, which belonged to Indravarman, the king of the Malavas, a great beast that stood within our army. I then went to Drona and told him, 'Aswatthaman has been killed, O Brahmana. Lay down your weapons and stop fighting!'

However, the Acharya does not believe that I spoke the truth. If you want to save us all and win this war, Yudhishtira, do as Krishna says and tell Drona that Aswatthaman, the son of Saradwat's daughter, is indeed dead. The Brahmana bull will never doubt what you say to him, for it is known that you are the most truthful one in all the worlds."

Hearing what Bhima says, persuaded by what Krishna also says, and bowing also to inevitable destiny, Yudhishtira decides to go along with what they want him to do. Yet, fearing to tell an outright lie Yudhishtira clearly says that Aswatthaman is dead, but adds under his breath, "the elephant Aswatthaman". Until that moment, Yudhishtira's chariot and horses were always suspended at a height of four fingers' breadth from the ground, for his immaculate dharma and honesty. No sooner does he tell this white lie than his ratha and steeds descend and then on ride along the earth as any other man's! When Yudhishtira says that his son is dead, Drona's already faltering spirit breaks. Having heard what the unworldly Rishis said to him, he suddenly sees himself as a most heinous sinner, and particularly against the noble Pandavas who always trod the path of dharma. At this critical juncture, he sees Dhrishtadyumna drawn dangerously close to him, and finds that his arms have grown weak and that he can no longer fight as he did before.'"

CANTO 188

Drona-vadha Parva continued

"Sanjaya says, 'Dhrishtadyumna sees Drona stricken before him and charges at him with doubled celerity. As we know, king Drupada received Dhrishtadyumna from Agni Deva at a great yagna, and the fire-prince was born for Drupada to have revenge against Drona who had humiliated him. Dhrishtadyumna had been born just to kill Drona.

Wanting to kill Drona, to accomplish the final purpose of his birth, the Panchala prince picks up an unearthly bow, a weapon with few rivals. He fits an arrow on it, a shaft like a serpent of the most virulent venom, and that arrows glow with a fierce flame within the circle of his bow, and is like the splendent autumn sun within a radiant disc. Seeing Prishata's son bend that blazing bow, all the troops think that the last hour of the world has come.

Seeing the arrow aimed at him, Drona, son of Bharadwaja, also thinks that the last moment of his body has come. The Acharya prepares to parry the shaft. However, his astras, O Rajan, no longer appear at his bidding, although he has not exhausted them despite shooting them ceaselessly for four days and one night. Yet, when the third part of the fifth day is past, his shafts are all exhausted. Seeing that his arrows have all been spent, broken

with grief believing that his son is dead and finding that the Devastras no longer appear at his bidding, he is overcome by a wish rising from the very depths of his being to lay aside his weapons as the Rishis asked him to.

Though still full of great tejas, he cannot fight as before. But, being the master he is and tameless, he takes up another celestial bow given him by Angiras, and some arrows that are like a Brahmana's curse; with his last vestiges of strength, the Acharya continues to battle Dhrishtadyumna!

Suddenly renewed, like a flame that blazes most brightly before it dies, Drona covers the Panchala prince with a steaming fusillade, which strike his adversary heavily, drawing fonts of blood from Dhrishtadyumna. Drona shatters the Panchala prince's shafts into dust; he cuts down the Pandava senapati's standard, severs his bow and beheads his sarathy: all in a flash. Dhrishtadyumna, still smiling, takes up another bow and drills a long violent shaft deep into Drona's torso.

Deeply wounded by that staggering shaft, losing his self-possession, Drona roars dreadfully and again rives Dhrishtadyumna's bow. As the Panchala prince seizes up more bows, the Acharya, apparently undimmed, destroys all of them, Rajan, leaving him only his mace and sword. He strikes the enraged, roaring Dhrishtadyumna with nine shafts such as would kill any enemy. But maharatha Dhrishtadyumna, of immeasurable soul, invokes the protective Brahmastra, and with light like speed and adroitness entangles his own horses with the Brahmana's, steeds red and dove coloured. Their whinnying is like the raging of stormclouds during the season of rains, and their shimmering skins flash like lightning.

The unrelenting Dvija shatters the shaft-joints, the wheel-joints, and all the other joints of Dhrishtadyumna's chariot so it collapses under that hero. Deprived of his bow, ratha, horses and sarathy, Dhrishtadyumna, in great distress, grasps up a mace. In a wink, Drona splits that weapon into slivers just before it is hurled at him. Dhrishtadyumna, Naravyaghra, picks up a gleaming sword and a bright shield decked with a hundred moons. Despite every reversal, the Panchala prince remains absorbed in his single intention: to kill Acharya Drona.

At times sheltering low in his chariot, at others leaping onto his chariot-head, the fire-prince remains in constant motion, brandishing his sword and whirling his bright shield, perhaps foolishly, still wanting to achieve his impossible task of despatching the Brahmana, who has him at his mercy. Now he leaps onto the very yoke of Drona's ratha, then dives under his

chestnut horses and hides himself briefly beneath their haunches. With such mercurial speed does he move, that the troops all around break into spontaneous applause. And indeed, O Dhritarashtra, he is an incredible marvel to watch darting about as quickly as the very mind, denying Drona any opportunity to strike him down. Both of them strangely resemble, in their different roles, hawks flying after a piece of flesh or a smaller bird—both are hawk and both are quarry.

Expertly now, Drona spears his antagonist's white horses, one after another, without touching his own red ones tangled with them. Dhrishtadyumna's horses die, freeing Drona's red horses from the traces of Dhrishtadyumna's chariot. Seeing his horses killed, Dhrishtadyumna, the best of all swordsmen, springs at Drona with his sword, even like Vinata's son Garuda swooping upon a snake. The appearance, Rajan, of Dhrishtadyumna resembles Vishnu's when he was on the point of slaying Hiranyakasipu. He performs many elegant flourishes with his sword, including the well-known twenty-one different kinds of movements. With sword and shield in hand, he wheels about whirling his sword above his head, makes side thrusts, rushes forward, runs sideways, leaps high, attacks his antagonist's flanks, retreats, closes with his enemy, and presses him hard. Having practised them thoroughly, he also shows the manoeuvres called the Bharata, the Kausika and the Satwata, as he prepares to kill Drona. Seeing Dhrishtadyumna's striking display as he charges about the field, sword and shield in hand, all the warriors, as well as the Devas assembled there, are full of wonder.

Drona shoots a thousand arrows in the thick of the fray and destroys Dhrishtadyumna's sword as well as his shield of a hundred moons. The arrows that Drona uses are special short ones, used only in close combat. No one other than Kripa, Partha, Aswatthaman, Karna, Pradyumna and Yuyudhana own or know how to use these; Abhimanyu also had such arrows. Now the Acharya wants to kill his helpless disciple, who is like his own son, and affixes a deathly shaft to his bowstring. Just then, from a way off, the splendid Satyaki shatters that lethal arrow with ten whistling barbs, in the very sight of your son and the noble Karna, and rescues Dhrishtadyumna who would not otherwise have escaped with his life.

Krishna and Arjuna cry joyfully, "Uttamam! Uttamam!" and loudly applaud Satyaki of unfading glory, who continually destroys the devastras

of all the enemy maharathas. Then Kesava and Dhananjaya charge towards the Kurus.

Dhananjaya says, “Look Krishna, how Satyaki, the joy of the Madhu vamsa, sports before the Acharya and the other maharathas and gladdens the twins, Bhima, Yudhishtira and me. With skill acquired through long abhyasa and deep humility, Yuyudhana toys with these mightiest warriors.”

All the troops and the Siddhas in the sky look at the invincible grandson of Sini, are filled with joy and wonder and laud him, saying, “Wonderful, Wonderful!” Indeed, Rajan, all the warriors of both armies show their appreciation of the Satwata hero’s stunning feats.’”

CANTO 189

DRONA-VADHA PARVA CONTINUED

"Sanjaya says, 'Seeing what Satyaki does, an angry Duryodhana and others quickly surround him. Kripa and Karna join them, loosing towering gales of arrows at the Satwata hero. Swiftly, Yudhishtira, the twin sons of Madri and the stupendous Bhimasena arrive to support Satyaki. Karna, Kripa, Duryodhana and many others attack Satyaki viciously, all of them at once. But Yuyudhana is equal to them all; he cuts down all their arrows and incinerates the devastras that flare at him from all around.

So bloody and brutal is the war now that Kurukshetra resembles a scene from antiquity when Rudra, filled with rage, destroyed all creatures. Human arms, heads, royal parasols cut down, and yak-tails are seen lying in heaps on the field of dharma where dharma itself has all but perished. The earth is strewn thickly with broken wheels and rathas, massive arms lopped off from trunks and brave horsemen deprived abruptly of their lives, many of them headless. Thousands of valiant men, mangled by cruel shafts and lances, roll and writhe on the ground in agony, in the spasms of death. What doubt can there be, Rajan, that the Mahabharata yuddha fought on Kurukshetra is like the Devasura yuddha of old fought on the filed of swarga?

Dharmaraja Yudhishtira says to his warriors, “O Maharathas, attack Drona the pot-born with all your might! Look where Dhrishtadyumna, the heroic son of Prishata, is doing his utmost to slay the son of Bharadwaja. Looking at him, I feel certain that he will not fail today. But the Acharya is formidable and you must support him if he is to succeed. So unite and fight Drona!”

At Yudhishtira’s command, the maharathas of the Srinjayas all rush forward feverishly to attack the still battling son of Bharadwaja; he sees them come at him and knows that his end is near. He does not pause but continues to fight back like some deranged god. Suddenly, the earth trembles unaccountably, fierce winds blow, meteors fall in showers out of the sky, seemingly issuing from the Sun, blazing fiercely, foreboding great terrors; the omens send waves of terror and panic through your army.

The weapons of Drona seem to blaze more lividly than ever; the chariots on the field rumble louder and the horses all seem to weep. Drona, then, appears to rapidly lose his tejas and his left eye and hand begin to twitch. He sees Dhrishtadyumna before him again and, he hears the words of the Devarishis echo in his mind, saying that the time had come for him to leave the world. Drona feels a tide of despair and resolves to give up his life but after burning fiercely again in battle.

Surrounded on all sides by the troops of Drupada’s son, Drona begins to range across the field, massacring countless Kshatriyas with his astras. After he first annihilates four and twenty thousand Kshatriyas, he despatches another hundred thousand, with his unearthly ayudhas. He stands upon Kurukshetra like a smokeless fire and, then, decides that he will exterminate the very Kshatriya race with the Brahmastra.

The mighty Bhima races up to help Dhrishtadyumna who, without a chariot or weapons, still defiantly assails Drona with his bare hands and with whatever he can retrieve from the bloody mire around his feet. Bhima takes the Panchala prince into his ratha and says to him, “Only you can kill the dreadful Brahmana. The task of killing him rests with you; Dhrishtadyumna, hurry or he will finish us all!”

Dhrishtadyumna quickly seizes up a fresh, marvellous bow and once more covers Drona with a tornado of arrows. Both invoke the Brahmastra and many other Devastras. Gradually Dhrishtadyumna destroys and somewhat depletes the arsenal of Bharadwaja’s son; having done this, the

Panchala prince begins to mow down the Vasatis, the Sibis, the Balhikas and the Kurus, all those who are protecting Drona.

The incandescent Acharya continues to summon and unleash fusillades of elemental arrows on all sides, while Dhrishtadyumna too is resplendent as the sun with his millions of rays. Then, once more, Drona breaks the bow in the Panchala prince's hands and bores him deep with fierce clutches of shafts that pierce his very marmas and fling him back in Bhima's ratha.

At this, Rajan, Bhima loses his temper completely. Besides himself with fury, the Vayuputra leaps out of his chariot, seizes Drona's red horses by their bits, and cries reverberantly to the Acharya, "If the vilest wretches among Brahmanas, discontented with their swadharma but well-versed in the use of arms, did not fight, the Kshatriya varna would not have been exterminated. Refraining from injury to all creatures, non-violence, the highest of all virtues and the Brahmana is the root of that virtue. As for you, you are the greatest of all knowers of the Brahman. These Mlecchas and other warriors are all engaged in their own swadharma and are motivated by ignorance and folly, and by the desire for wealth for their sons and wives. But you, O despicable and lowly Brahmana, commit genocide for the sake of an only son. Are you not ashamed? Unknown to you, Aswatthaman for whom you have taken up weapons, and for whom you live, lies dead today on the field. Yudhishtira himself has told you this, and do you still doubt it?"

With such fervour does the great son of the Wind speak that the already heartsick Drona lays down his bow and all his other weapons as well. The invincible Brahmana says aloud in his lion's voice, "O Karna, Karna maharatha, O Kripa, O Duryodhana, I say to you again, be careful how you fight the Pandavas otherwise they will kill you all. As for myself, I am laying down my weapons now. My time has come."

And then he repeatedly, dementedly calls out Aswatthaman's name in absolute grief. Having finally laid down his weapons, he sits on the floor of his chariot, and takes up a Yogic posture to reassure all the warriors, why all living creatures and to dispel their abject terror of him. Seeing his chance, Dhrishtadyumna gathers all his strength and courage. Laying aside his own bow and grasping up a sword, he lean down from Bhima's ratha and runs towards Drona. All men, all the unearthly ones who watch from the sky cry out in distress.

Drona, having abandoned his weapons, is in a supremely tranquil state. Having called out the name of his son, he fixes his mind in dhyana, concentrating on attaining Yoga, communion with the Brahman. Endued with great radiance by years of tapasya, he fixes his heart on that Supreme, Ancient and Eternal Being, the Lord Vishnu. Bending his head down, thrusting his chest out a little, closing his eyes, yoking himself now to the sattva guna, giving his heart and soul up to the most profound meditation, focused on the Pranava, the single syllable AUM that is the Brahman, the ultimate, his heart flying like an arrow toward the puissant and indestructible God of gods, with great punya acquired through tapasya, the Acharya of the Kurus and the Pandavas soars into Swarga, which even the pious find so difficult to attain.

When Drona's spirit ascends into Swarga, the sky is lit by two suns, until the soul of Bharadwaja's incomparable son dims and vanishes. We hear strange cries of joy from the delighted celestial ones above, Devarishi, Gandharva, Charana, Apsara, Vidyadhara, Deva and others as well.

When Drona leaves his body thus, Dhrishtadyumna stands beside him, unconscious of what has happened. Only we five among men, Arjuna, Aswatthaman, Krishna, Yudhishtira and I see the noble Drona engrossed in Yoga ascend to the highest realm of blessedness. Nobody else, O Rajan, sees the lustre or magnificence of the wise Drona, devoted to Yoga, when he leaves this world. Indeed, all present know nothing of it, or that, after setting aside his weapons, Drona has attained to supreme Brahmaloka, a region mysterious to the very gods, in the company of the greatest Rishis, leaving his body lacerated by arrows and bathed in blood.

Dhrishtadyumna knows nothing of it either and he roughly seizes the Acharya's lifeless body and, coarsely dragging it around on the floor of the golden chariot, hacks off the Acharya's head with his sword in an eruption of blood, while the already departed one makes no sound. Having beheaded him, Dhrishtadyumna gives a tremendous shout of joy, and whirls his sword around in triumph.

Dark of complexion, with white locks hanging down to his ears, that Brahmana of five and eighty years ranged over the battlefield with the vigour of a youth of sixteen: only for your sake, O Rajan! Before Dhrishtadyumna has his way with Drona, Arjuna cries to him, "Take the Acharya alive, do not kill him. He should not be slain!"

All the troops also cried out similar pleas; Arjuna, in particular, melts with pity, and cries out repeatedly. However, Dhrishtadyumna disregards all those cries and kills Drona on the floor of his ratha. Covered with the Brahmana's blood, Dhrishtadyumna jumps down from the chariot, red as the sun and as fierce. This is how your troops and the Pandavas' witness Drona killed in the battle. Though we five saw how Drona, called by the Sages of Swarga, attained to a transcendent realm before Dhrishtadyumna apparently slew him, fulfilling his destiny.

Then the exultant Panchala fire-prince flings down Drona's leonine, majestic head, flowing blood from its throat, before the warriors of your army, roaring terribly all the while. Your soldiers flee in all directions.

Meanwhile, Drona courses up through the firmament along the path of the stars. Through the grace of the Rishi Krishna Dwaipayana, the son of Satyavati, I was a witness, Rajan, to the true circumstances of the death of Bharadwaja's great son. I saw the illustrious one going, after he ascended the sky, like a smokeless brand of blinding splendour.

Shocked and panic-stricken by the death of Drona, the Kurus, the Pandavas and the Srinjayas, all run from the battle. As your army breaks up and flees, many are killed and many wounded. Your warriors seem as if they have lost all will to continue fighting; they seem already vanquished, dead, and fear rips through them. The Kurus think of themselves as having lost both worlds and lose all self-control.

The kings of your army seek out Drona's body, Rajan, on the field covered over with thousands of headless trunks, and they cannot find it. With Drona slain, the Pandavas celebrate, twanging their bows, blowing their conches and beating their drums. Bhimasena and Dhrishtadyumna embrace each other in the midst of the Pandava host and Bhima says, "I will embrace you again, O son of Prishata, as a senapati who has won the war, when the wretch of a Suta's son Karna, and the other wretch Duryodhana have been slain!"

After he says this, Bhimasena, in a transport of joy, makes the earth tremble by deafeningly slapping his cavernous armpits. Terrified by that sound, the remainder of your troops run from the battlefield, forgetting Kshatriya dharma and intent on saving their lives. The Pandavas, O king, are overjoyed, for, a short while ago, it had truly seemed that Drona by himself would annihilate them and win the war by himself.'"

CANTO 190

DRONA-VADHA PARVA CONTINUED

"Sanjaya says, 'Upon the fall of Drona the Kurus, beaten, broken, wounded and now leaderless, are listless, desperate and sapped of all will and energy to continue the battle. They mourn with loud wailing and lamentations and, seeing their enemies, the Pandavas, prevail over them all around, cutting them down at will, they quake with fear. Their eyes fill with tears, their hearts are afraid, and they become melancholic and gather forlorn around your son. Covered with dust and grime, they cast glazed and vacant looks all around, and with their very breaths choked with terror, they resemble the Daityas after the fall of Hiranyaksha in the olden days.

Surrounded by them, as if by small terrified animals, Duryodhana cannot bear to remain in their sorry midst and moves away. Hungry, thirsty and scorched by the sun, your warriors, O Bhaarata, are entirely demoralised. For them the fall of Bharadwaja's son Drona is as if the sun fell onto the earth, or the ocean dried up, or Meru was moved from his true place, or Indra vanquished and slain. Losing all composure and dignity they scatter with anxiety lending them great celerity.

Sakuni, king of the Gandharas, watches Drona of the golden chariot killed, and he too runs away with the maharathas of his division, with even

greater speed than any of the others. Even Karna flees in shock, taking with him his own vast division, with all its standards flapping in the hot wind that blows across Kurukshetra.

Salya of the Madras casts vacant looks all around him; he, too, escapes with his akshauhini, with all his chariots, elephants and horses.

Saradwat's son, Kripa, too, flees crying aloud, "Alas! Alas!" at the fall of his brother-in-law, and takes with him his akshauhini of elephants and foot-soldiers, the greater part of which have by now been killed.

Kritavarman also takes flight, borne by his swift horses, and surrounded by the remnants of his Bhoja, Kalinga, Aratta, and Balhika troops.

Uluka, O Rajan, seeing Drona slain, is terror-stricken and runs away, with his teeming cohort of foot-soldiers.

Handsome, youthful and reputed for his bravery, Dusasana, also, turns his back on the battle with alacrity, surrounded by his elephant division.

Vrishasena also flees at the sight of Drona's beheading, along with his ten thousand chariots and three thousand elephants.

With his elephants, horses, chariots and foot-soldiers, even your otherwise fearless son, the mighty Duryodhana also rides away in panic, Rajan, as do the remnants of the Samsaptakas whom Arjuna has not yet slaughtered. Seeing Drona die, Susarman flees.

Riding on their elephants, chariots and horses, all the warriors of the Kaurava army run from the field of battle; some call out to their fathers to flee, some to their brothers, some to their uncles, some to their sons and some to their friends. Others cry out to their brothers in arms, their sisters' sons or other kinsmen, and everyone bolts in all directions. With dishevelled hair, and clothes come loose, they all run so that no two men can bee seen to be fleeing together with any composure. It is every man for himself and each of them believes that the war is lost and the Kuru army has been entirely destroyed. Others among your troops flee, Rajan, throwing off their armour so they can go faster.

A very few of the warriors and soldiers cry out to the others, "Stop! Do not run!" And then they themselves flee. Abandoning their fine chariots, and their bright ornaments flashing, they flee on horseback or on foot.

Only Drona's son Aswatthaman, like a great crocodile swimming against the current of a river, does not run but bears down on his enemies instead. A fierce battle breaks out between him and the many warriors led by Sikhandin, the Prabhadrakas, the Panchalas, the Chedis and the

Kaikeyas. Even while cutting down vast numbers of the enemy, this Brahmana hero, with the tread of an infuriated elephant, sees the Kaurava host running from battle, bent just upon escape.

Aswatthaman rides up to Duryodhana and says, "Why, O Bhaarata, do our men flee as if in some great dread? Why do you not rally them? Rajan, you seem dazed and not yourself. Which of our maharathas has been killed that our men flee in such terror? O Kaurava, Karna himself leads those who run away. Never before have I seen such a sight. What dire evil has befallen your troops, O Suyodhana?"

Duryodhana cannot bear to tell him. Your son seems to sink deeper into an ocean of grief, like a foundering boat; he looks at Aswatthaman and tears flow down his face. Full of shame, your son finally says, "Blessed are you that you ask before any other why our army runs like frightened boys."

Then, Saradwat's son Kripa, in great anguish, tells Drona's son how his father had been killed. He says, "We set Drona, greatest of all maharathas, at the head of our troops and began to fight the Panchalas. The Kurus and the Somakas closed with each other with a roar as of spring thunder and we fought closely, with swords and bare hands. As the battle progressed, the Dhartarashtras were being swiftly thinned and, seeing this, your august father was filled with rage and invoked a Brahmastra, which incinerated thousands of the enemy, great warriors and common soldiers alike. Any man of the Pandavas, Kaikeyas, Matsyas or Panchalas, O Aswatthaman, who came near Drona's ratha, died. With his Brahmastra, Drona sent a thousand maharathas and two thousand elephants to the land of Yama.

Dark, with gray locks hanging down to his ears, and full five and eighty years old, the aged Drona would ride into battle like a youth of sixteen. While he razed the enemy troops and slew so many of their kings and maharathas, the Panchalas, though desperate to have revenge on him, ran from the fight in disorder. Invoking Devastras and unleashing them without discrimination, Drona burned like the sun. Your father, radiating arrows as Surya does his rays, was like the star at his zenith at whom no one can gaze. He scorched his enemies; he incinerated them or sapped them of their energy and will.

Seeing Drona devour their troops, Krishna said to Arjuna, 'Truly, not Indra who slew great Vritrasura can vanquish this Brahman in battle. O you sons of Pandu, set aside your dharma and look for victory, otherwise Drona of the golden chariot will slaughter all of you this very day. We must use

stratagem against him for only thus can he be killed. I believe that if he hears that Aswatthaman is dead he will not fight on. Only if Drona lays down his weapons can he be killed. Someone must say to him that his son had been slain. That will break his heart and his will not only to fight but to live.'

Arjuna did not approve of what Krishna said but the others all agreed, even Yudhishtira although after struggling with his conscience. Then, Bhimasena killed a great elephant called Aswatthaman, which belonged to the Malava lord Indravarman; his heart full of shame, he then went to your sire and said, 'Aswatthaman has been killed.'

But your father did not believe Bhima and he asked Yudhishtira is this was true. Afraid of telling a lie, but knowing that the war would be lost otherwise, and wanting victory, Yudhishtira said to the Acharya, 'He for whom you wield weapons, he for whom you live, your beloved son Aswatthaman has been slain. He lies unbreathing on the ground like a young lion killed in his prime.'

Knowing well the consequences of telling a lie, Yudhishtira added under his breath 'the elephant Aswatthaman'. Hearing this from the Dharmarajan, whom he did not doubt for a moment, the stricken Drona wailed aloud, his limbs turned weak and he did not fight as he did before. Seeing him almost senseless with shock and anxiety, Drupada's son, the cruel Dhrishtadyumna, rushed towards him.

Seeing the prince who had been born to kill him, Drona, knower of all things, knower of fate and its inexorable ways, cast aside his weapons and sat down in his chariot in praya. Dhrishtadyumna bounded onto that ratha, seized Drona by the hair with his left hand and, ignoring the loud admonitions of all the heroes around him, struck off the Acharya's head with his sword.

'Drona must not be killed!' These were the words that echoed from all sides. Arjuna, too, jumped down from his chariot and ran towards Prishata's son with arms upraised and repeatedly cried to him, 'O you who know the ways of dharma, do not kill the Acharya but take him alive!'

Though the Kauravas and Arjuna forbade him, Dhrishtadyumna brutally killed your father even as he sat with his eyes shut in dhyana. And now, our terrified troops run in all directions as if they have themselves been beheaded. Aswatthaman, Anagha, I and my brothers are also plunged in grief and fear, and we are also fleeing the field."

When he hears this, Aswatthaman's hisses like a serpent trodden upon; rage like a fire fed with ample fuel blazes up in him. He wrings his hands, grinds his teeth, breathes like a snake and his eyes turn red as blood.'"

CANTO 191

DRONA-VADHA PARVA CONTINUED

"Dhritarashtra says, 'When he hears about how his father Drona was killed, what does Aswatthaman say, O Sanjaya? He in whom the Manava, Varuna, Agneya, Brahma, Aindra and Narayana astras reside always, what does he say when he hears that Dhrishtadyumna has, sinfully and eschewing dharma killed the virtuous Acharya in battle?

Having learnt the astra shastra, the science of weapons, from Parasurama himself, including all the Devastras, Drona had imparted all his knowledge to his son, wanting to see him invested with all the accomplishments of a great warrior. In this world, there is only one person, and none else, whom even the greatest men wish to see become superior to themselves and that is the son.

All the noblest, greatest teachers have this characteristic and they impart all the mysteries of their science to either their sons or devoted disciples whom they think of as being their own sons. Becoming his father's disciple, and obtaining all those mysteries in every nuance and detail, Aswatthaman became a veritable second Drona. Aswatthaman is equal to Karna in the knowledge of weapons, to Purandara in war, to Kartavirya in might,

Brihaspati in gyana, a mountain in fortitude, in tejas to Agni, in depth to an ocean, and in wrath and virulence to the venom of a great serpent.

He is the best of all maharathas in war, accomplished and indefatigable. In speed, he is equal to the wind and he tears about in the thick of a battle, like Yama in a rage. The very Earth shakes when he shoots his arrows. With prowess that cannot be confounded, this Brahmana hero is remorseless as well.

Purified by the Vedas and by his vratas, he is a perfect master of the science of arms, why, even like Dasaratha's son Rama. Like the ocean, he is imperturbable.

Hearing that Dhrishtadyumna has killed his father Drona, with adharma, what did Aswatthaman say? Even as Yagnasena's son was born to become the slayer of Drona, so too was Aswatthaman born to avenge his father's death and to kill Dhrishtadyumna. What does Aswatthaman say, hearing that the ruthless Dhrishtadyumna has beheaded his sire, the Acharya?'"

CANTO 192

DRONA-VADHA PARVA CONTINUED

"Sanjaya says. 'Aswatthaman is filled with grief and rage in equal parts, O Rajan, on hearing how Dhrishtadyumna slaughtered his father like some animal. His body blazes forth with wrath like that of the Destroyer while he consumes all the creatures at the end of the Yuga. Repeatedly wiping his tears, and breathing hot sighs in anger, he says to Duryodhana, "Ah, Yudhishtira is the greatest hypocrite that he bears the standard of dharma, always sanctimoniously preaches the virtue of truth but then lies so vilely himself. No one could have vanquished my father unless he first set his weapons down and he would have consumed the Pandavas and their entire army with the fires of his astras. Now, he has been killed by a lie and in the most treacherous and cowardly way even while he sat in praya. So this is the great dharma of Dharma's own son!

Men who fight a war must inevitably find either victory or defeat. Death in battle is always commended and the sages have declared that the death of a warrior fighting in the cause of dharma is never to be mourned. My father met with a noble death and he has, beyond doubt, found the loftiest realm of felicity. I should not mourn him. But the utter shame of being crudely seized by his white hair before all the troops, even as he fought a dhama

yuddha, burns and rends the very core of my heart. If my father could thus be seized by his silver locks and be beheaded while he sat in dhyana, why then should any sonless man ever want to have a son?

Moved by lust, wrath, folly, hatred or levity, men perpetrate deeds of grave adharma and humiliate the noblest souls. The cruel and evil son of Prishata has committed this unforgivable sin but he forgot that this Aswatthaman is not dead but alive! He will pay with his life, and savagely, for what he did to Drona; the lying Yudhishtira will pay for the lie he told my father that made him lay down his weapons. Drona trusted Yudhishtira absolutely and the Pandava betrayed his trust to have his life and win this war.

This very day, the earth will drink the blood of this false Dharmaraja. Besides this, I swear by the Truth, O Kauravya, as also by all my religious karma, that I will not continue to live unless I annihilate all the Panchalas for what their prince did to my father. I swear that I will kill the sinner Dhrishtadyumna, even as brutally as he did my father. Let the means be any, mild or violent, but I will not rest in peace until I have wrought the destruction of all the Panchalas.

O Kaurava, Naravyaghra, men wish for sons so that they may be saved from great fears both here and in the hereafter. Yet, my father met a disgraceful death, like a friendless creature, although I, his son and disciple, am alive, and like a mountain in strength. Shame on my devastras, fie on my weaponry, shame on my prowess, for Drona, although he had a son in me, had his gray locks seized by the Panchala and his head hewn off!

O Duryodhana, king of the Bharatas, I will now do what will free me from the debt I owe my sire who has left this world. A superior man never praises himself. But I cannot bear the sinful slaying of my father and today I will speak of my prowess. Let the Pandavas, with Krishna among them, behold my tejas today as I consume all their troops even as Rudra does when the yuga ends.

Not the Devas, the Gandharvas, the Asuras, the Uragas, the Rakshasas, nor all the greatest Manavas shall contain me in battle today. There is none in the world to equal Arjuna or me in the knowledge of weapons. Today I will break into the Pandava army, shining like the Sun himself with his blazing rays, and I will incinerate the enemy with my devastras. Endless arrows will spume forth from my bow and devour them all. Today the warriors of our army will see all the points of the compass, O Rajan,

obscured by my arrows, as if with dark torrents of rain. Today I will mow them all down like a great tempest does trees, great and small, that stand in its way. Not Arjuna, Janardana, Bhimasena, Nakula, Sahadeva, Yudhishtira, Drupada's evil son Dhrishtadyumna, Sikhandin or Satyaki possess the astras that I have, for my father gave me more than he did any of them.

Once, assuming the form of a Brahmana, Narayana himself came to my father and, after bowing down to him, my father made his offerings to Him. Taking them in his own hands, the divine Lord offered to give him a boon. My father asked for the supreme weapon, the Narayanastra.

The Devadeva said to my sire, 'No man will ever be your equal in battle. However, O Brahmana, you must never use this weapon lightly or in haste, for it never returns without destroying the enemy at whom you loose it. There is no one whom it cannot slay! Indeed, the Narayanastra would consume even the immortals. Therefore, it should be used only after the greatest deliberation and to serve the gravest cause. This astra, O Parantapa, should never be cast against men who abandon their chariots or weapons in battle, at those who seek quarter or those that concede defeat. Also, he who seeks to injure the Immortal One with it will himself be severely afflicted by this supreme weapon!'

My sire humbly received the Narayanastra. Then Lord Narayana said to me, 'With this Narayanastra, you will also be able to unleash other astras beyond count in battle and blaze with tejas.'

Having said these words, the divine Lord vanished before our eyes and ascended into Swarga. This is the tale of how I came to possess the ineluctable Narayanastra. Today, I will put it to good use and annihilate the Pandavas, the Panchalas, the Matsyas and the Kaikeyas, even as Sachi's lord razed the Asuras. My arrows, O Bhaarata, will fall upon my enemies in the very forms that I wish them to assume; they shall be without count or end and they will not cease falling upon the enemy until their last warrior is dead. I am a Parantapa, O Duryodhana, a blazing scourge of my enemies, and today you will see me destroy the Pandavas and all who fight their cause. As for that cur of the Panchalas, Dhrishtadyumna, who is an offender of friends, Brahmanas and of his own Acharya, who is a deceitful and ignoble wretch, he will not escape me with his life today."

Hearing what Aswatthaman says, the Kuru army takes heart and rallies. Many great warriors are delighted and blow their gigantic conches; the troops beat their drums and dindimas by the thousands. The earth resounds

with the hooves of charging horses and the racing wheels of chariots; the sky echoes with the great sounds. Hearing this uproar, deep as rolling thunder, the Pandava maharathas take counsel together.

Meanwhile, after he has spoken, Drona's son, O Bhaarata, touches holy water and invokes the devastra called the Narayana.'"

CANTO 193

DRONA-VADHA PARVA CONTINUED

"Sanjaya says, 'No sooner does Aswatthaman invoke the Narayanastra than violent winds begin to blow with lashing showers of rain, and we hear peals of thunder although there is not a cloud in the sky. The earth trembles and the seas swell up in great agitation. The rivers begin to run back towards their sources in terror; mountain peaks cleave themselves and giant crags come loose of their own accord and crash down sheer precipices; diverse beasts of the earth all run in panic, keeping the Pandavas ever to their right.

Darkness sets in. The sun is obscured and all manner of birds of prey and beasts of carrion alight on the field in joy of a further fresh feast to come. The Devas, the Danavas and the Gandharvas, Rajan, are all petrified. Seeing this tremendous upheaval in nature, all the men begin to cry out loudly to one another about its cause. A terrible wave of anguish, both bodily and spiritual, courses through all the kings and maharathas when Drona's son summons the Narayanastra.'

Dhritarashtra asks, 'O Sanjaya, tell me what strategy the Pandavas adopt to protect Dhrishtadyumna when they see the Kauravas advance

again into battle, rallied by Drona's son seared by grief at the murder of his sire?'

Sanjaya continues, 'Having seen the Dhartarashtras turn tail earlier, and now finding them prepared for a furious battle, Yudhishtira asks Arjuna, "Dhananjaya, after Dhrishtadyumna slew the Acharya even as Indra did Vritrasura, the Kurus' spirit was broken and they fled in fear. Some kings dashed away on chariots along uneven paths without Parshni drivers, without standards, banners, chatras and with their kuvaras broken, and all their weapons awry.

Others, losing their wits with fear, whipped and kicked their horses and fled in frenzy. Many, riding on chariots with broken yokes, wheels and akshas, flew in absolute fear. Several on horseback were borne away, almost unseated and clinging on for dear life. Some warriors were dislodged from their lofty seats and transfixed by arrows to the necks of their elephants, while the great creatures lumbered away in equal terror. Elephants, mangled with hundred of barbs, trod on other fighting men, crushing them to pulp.

Having lost their weapons and armour, great fighting men fell down upon the earth from their chariots and animals. Chariot-wheels cut others in two, or they were crushed by horses. Others, calling loudly after their sires and sons, also fled in fear, without recognising one another, all their courage and energy gone from shock and grief at the death of Drona. Some, setting their dead sons, fathers, friends and brothers on their chariots and taking off their armour, were seen dementedly washing them with water. After the slaying of Drona, the Kuru army had fallen into utter despair and chaos and scattered in every direction. Who, then, has rallied it now? Tell me, Arjuna, if you know.

We hear neighing horses and trumpeting elephants, their cries resounding once more with the rumble of chariot-wheels. These fierce sounds from the Kuru ocean swell in tide and make my troops tremble. This spine-chilling uproar that we now hear, it would seem, will swallow the three worlds with Indra at their head. Why, I feel as if the Vajradhari himself makes this terrible din. Arjuna, I feel certain that Indra himself comes to fight us at the fall of Acharya Drona; I do fear that the gods themselves have taken the field against us and will fight for the Kauravas.

My hair stands on end; our greatest maharathas are all full of anxiety. O Dhananjaya, tell me who rallies the Kurus against us that they return to battle so fiercely and full of courage again?"

His eyes full of angry tears, Arjuna replies with some passion, “He, relying upon whose tejas, the Kauravas are determined to accomplish fierce deeds, and blow their conches in blaring challenge; who roars so loudly, having rallied the Dhartarashtras after the fall of the Acharya; who is endued with modesty, possesses mighty weapons, has the tread of an enraged elephant, a face like a tiger’s, always accomplishes fierce deeds and dispels the fears of the Kurus; he upon whose birth Drona gave away a thousand heads of the finest cattle to the worthiest Brahmanas; he, Rajan, who bellows like Nandin himself is Aswatthaman.

As soon as he was born, this hero neighed like Indra’s steed Ucchaisravas and made the three worlds tremble at the sound. Hearing that sound, an asariri spoke resonantly out of the sky and called him Aswatthaman, the horse-voiced. Aswatthaman is the shura who roars today as if he means to end the world.

Drupada’s son Dhrishtadyumna took Drona’s life brutally today, hacking off his head while the Acharya sat in praya. He killed him as if he was never his guru. Because Dhrishtadyumna seized his father, our Acharya, by his hair, the proud Aswatthaman will never forgive him.

You told your Acharya a lie for the sake of a kingdom! Although you know dharma better than anyone, yet you committed this grave sin. Your infamy will resound through the three worlds for the death of great Drona, and it shall be eternal, Yudhishtira, even as Rama’s is because of the way in which he slew Vali the Vanara, treacherously.

Of you Drona thought, ‘The son of Pandu possesses every virtue; besides, he is my sishya. He will never lie to me.’

And believing this he never doubted you when you told him that Aswatthaman was dead. You added ‘the elephant’ under your breath, but what you swore to your Acharya was still a lie and a terrible sin. Believing what you said, our Acharya laid down his weapons and grew indifferent to the war. His heart was broken and he was senseless with grief. He sat down on the floor of his ratha, shut his eyes and gave himself up to dhyana.

And it was at such a time that a sishya, Dhrishtadyumna, abandoning dharma, killed his own acharya. Having caused to lay down his weapons with your lie and thus be savagely killed, now protect Dhrishtadyumna if you can, with all your allies and counsellors. All of us together will not be able to protect Drupada’s son today from the grief and wrath of Drona’s son Aswatthaman.

Aswatthaman is no mere mortal warrior; the knowing say that he is an amsa of Siva himself. This superhuman Brahmana, who is given to showing affection and friendship towards all, is in the grip of righteous anger and no one will save us from his ire today. Aswatthaman will consume us all for the manner in which we slew his great father.

Although I cried repeatedly at the very top of my voice to save the Acharya's life, yet ignoring me and abandoning dharma, a sishya, Dhrishtadyumna, took the life of his own acharya in the vilest, most brutal manner imaginable. All of us have passed the greater part of our lives and the days that remain to us are limited. This sin that we have committed will darken the rest of our lives. For the deep love he bore towards us, he was like a father to us. According to the dictates of the scriptures too, he is a sire to us for he was our guru. Yet we killed our acharya for the sake of a short-lived, meaningless kingdom.

Dhritarashtra, Rajan, gave Bhishma and Drona all the Earth, and what is more precious, all his children. Though thus honoured by our uncle, our enemy, and though he had gained untold wealth from him, the Acharya still loved us as his own children. Of unfading tejas and prowess, Drona was killed only because, persuaded by your lie to him, he set aside his weapons. As long as he fought, he was invincible and not even Indra could kill him. Our Acharya was venerable in years and always devoted to our welfare. Yet sinners that we are, we had no scruple in sending him to his death. The sin that we have committed is inconceivably heinous and cowardly, for moved by the desire of enjoying the pleasures of sovereignty, we have murdered great Drona.

My Acharya always believed of me that, because of my love for him, I would gladly abandon my father, brothers, children, wife and life itself for his sake. And yet, moved by the lust for a kingdom, I did not intervene when he was about to be killed. I did not stop Dhrishtadyumna with an arrow when I well could have. For this crime, Rajan, I am overwhelmed with shame and I have already plunged into hell. For the sake of a kingdom, I caused the death of one who was a Brahmana, who was venerable in years, who was my Acharya, who had laid down his weapons, and who was at the time devoted, like a great ascetic, to yoga.

Ah, death has become preferable to me over life!""

CANTO 194

DRONA-VADHA PARVA CONTINUED

"Sanjaya says, 'Hearing what Arjuna says, the maharathas present there say not a single word to him, O Rajan, good or bad.

Then, an angry Bhimasena, his brow dark, upbraids Arjuna sharply, "You preach the truths of dharma like a sannyasi living in the vana or a Brahmana of rigid vratas and his senses under complete control. But a man is called a Kshatriya because he saves others from danger and harm. Being such, he must save himself from hurt and injury as well. Showing forgiveness towards the three that are good—the Devas, the Brahmanas and an Acharya—a Kshatriya, by performing his svadharma, soon wins the earth and also piety, fame and prosperity. O perpetuator of your race, you possess every attribute of a Kshatriya. Therefore, it does not look well for you to speak like an ignorant lout. O son of Kunti, your prowess is as that of Sachi's lord, Sakra himself. You do not break the bounds of dharma, like the ocean that never transgresses its continents. Who is there that will not worship you, seeing that you seek dharma, having abandoned the anger you cherished for thirteen years?

Fortunately, today your heart follows the path of dharma. O you of unfading glory, providentially, your intellect is disposed towards

compassion. However, though you are inclined to tread the path of dharma, your kingdom was taken from you most sinfully. Dragging Draupadi to the Kuru sabha, your enemies insulted and shamed her. Clad in barks of trees and skins of animals, all of us were banished to the vana. Though we did not deserve it, our enemies compelled us to endure our exile for thirteen years. O sinless one, you have forgiven all these circumstances, every one of which demands the demonstration of our anger. Wedded as you are to Kshatriya dharma, you quietly bore these trials and tribulations.

I, however, remember all those sins committed against us and I came here with you for revenge. But when I see that you are so indifferent, why, I myself will kill these low wretches that stripped us of our kingdom. You once said, 'We will fight the war to the utmost of our abilities.'

Today, you reproach us and you now seek dharma. So what you said earlier must be untrue. We are already stricken with fear and you sow doubt and weakness in the very core of our hearts with your words, O Parantapa, like one pouring acid into open wounds. My heart is breaking to listen to you preach. You are virtuous, Arjuna, but you do not know what dharma truly consists of, since you laud neither yourself nor us, though all of us are worthy of praise for our deeds on the field of battle.

When Krishna himself told us how to kill Drona, how can you praise the son of Drona, a warrior who does not measure up to even a sixteenth part of yourself, Dhananjaya? Do you not feel ashamed confessing your own faults like some weakling?

I can rend asunder this earth in anger, or split the very mountains with my gada decked with gold. Like a tempest of my natural sire, I can tear down trees tall as hills. Partha, with my arrows, I can rout all the Devas with Indra at their head, together with all the Rakshasas, the Asuras, the Uragas and Manushas. Knowing me, your brother, to be such, O bull among men, it is not fitting that you should entertain any fear about Drona's son. Otherwise, stand here with all these heroes, Bibhatsu, while, alone and unsupported, armed with my gada, I vanquish this fellow of no great worth in a duel."

When Bhima has finished, Dhrishtadyumna rounds on Arjuna, and says in a tone as terrible as the one Hiranyakashyapu used when he once addressed Vishnu, "O Bibhatsu, the sages have ordained that assisting in yagnas, performance of yagnas, teaching, giving away alms, receiving gifts, and study to be the six duties of Brahmanas. To which of these six duties

was Drona, whom I have slain, devoted? Fallen from the dharma of his own varna and practising those of the Kshatriya varna, this doer of evil deeds burned us and our common soldiers with his devastras. Professing himself to be a Brahmana, he used irresistible maya against us as well.

Today he has been killed with maya, an illusion. O Partha, what is reprehensible in this? If Drona's griefstricken and enraged son roars threats at us after I punished Drona, what do you lose by it? I myself believe that, after rallying the Kauravas back to battle, Aswatthaman, who roars so loudly, will find himself unable to protect them and will be the cause of their being killed instead.

You know dharma well. Why then do you say that I am a slayer of my Acharya? It is for this very task that I was born as a son to the king of the Panchalas, having sprung from a yagna fire. How, O Dhananjaya, can you call him a Brahmana or Kshatriya, to whom, while waging war, all actions, righteous and utterly sinful, are the same? O best of men, why should he who, losing his mind in anger, used the Brahmastra to kill even those who knew nothing of the astras, our common troops, not be killed by any means?

He who lives by sin is considered by men of dharma to be like poison. Knowing this, why do you, Arjuna, who know all the truths of dharma, reproach me?

I seized and killed the ruthless and cruel maharatha. I have done nothing that is worthy of reproach. Why then, O Bibhatsu, do you not congratulate me? O Partha, I cut off the terrible head of Drona that was like the blazing sun, virulent poison or the all-destroying Yuga fire. Why do you not approve a deed that is worthy of the highest praise? He has killed only my father and kinsmen and not those of anyone else. I say that by having only beheaded him, the fever of my heart has not cooled. My heart is in anguish that I did not fling Drona's head among the Nishadas, like that of Jayadratha!

I have heard, O Arjuna, that one incurs sin by not killing one's enemies. The dharma of a Kshatriya is to slay or be slain. Drona was my enemy. I have killed him in battle, O Pandava, exactly as you killed the brave Bhagadatta, who was your friend. Having cut down your own grandsire Bhishma in battle, you still speak of dharma! How, after that, do you dare say I sinned by killing my wretched and inveterate enemy?

Because of our relationship, O Partha, I cannot raise my head in your presence and am like a prostrate elephant with a ladder against his body for helping puny creatures to climb on its back. So do not reproach me, it does not become you.

For the sake of my sister Draupadi and her children, and no other reason, I forgive you what you have dared say to me today. It is well known that my enmity with the Acharya has come down from sire to son. Everybody in this world knows it. You sons of Pandu, husbands of my sister, are you not acquainted with it? The eldest son of Pandu has not lied. I myself, O Arjuna, have not sinned. The wretched Drona was a hater of his disciples. Stop whining like a witless boy and fight now. Victory will be yours.""

CANTO 195

DRONA-VADHA PARVA CONTINUED

"Dhritarashtra says, 'The illustrious Drona, who had studied the Vedas with all their angas; he in whom the entire science of arms and modesty dwelt; the Brahmana through whose grace so many of the greatest still achieve superhuman feats that the very gods perform with difficulty—alas, when the Maharishi Bharadwaja's invincible son was humiliated and beheaded by the base and sinful Dhrishtadyumna, slayer of his own Acharya while all men watched, was there no Kshatriya who felt called upon to display his anger? Shame on the Kshatriya varna and fie on wrath itself!

Tell me, O Sanjaya, what the sons of Pritha, and all the other royal archers of the world, say to the prince of Panchala after he murdered his guru Drona.'

Sanjaya replies, 'All that are present there remain perfectly silent, O Rajan, when they hear what Drupada's dishonest son says. Arjuna, however, casting oblique glances at Dhrishtadyumna, seems to reproach him with tears and sighs, which say, "Shame! Shame!", while Yudhishtira, Bhima, the twins, Krishna and the others stand there saying nothing.

But Satyaki says clearly, “Is there no man here who will at once kill this sinful creature, this lowest of men, who speaks so evilly? The Pandavas all condemn you for your sinful deed, like Brahmanas condemning a Chandala. Having committed such a heinous crime, and incurring the censure of all honest men, are you not ashamed to open your mouth and speak in the midst of such an honourable gathering of Kshatriyas? Despicable wretch, why did your head not burst apart into a hundred pieces when you were about to slay your own Acharya? Why does your tongue not spilt into slivers when you now defend what you did? Why does your sin not strike you down even now, vile Dhrishtadyumna?

You not only commit an unmentionable sin but you applaud and congratulate yourself in the midst of noble men. Panchala, I swear that you incur the censure of the Parthas, all the Andhakas and the Vrishnis. Having perpetrated atrocity, you still loudly declare your rancour and hatred for the one that taught you everything you know. And for this you deserve death at our hands. You should not be left alive for even a moment. Who other than you, O filthy wretch, would dare seize our great Acharya by his silver locks as he sat in yoga and cut his head from his neck?

Having got you for part of their great vamsa, vile man, your ancestors for seven generations and your descendants for seven generations, deprived of honour and fame, have sunk into hell. You dare charge Arjuna, bull among men, with the killing of Bhishma. But the truth is that Bhishma sought and brought about his own fall, for no other could bring him down. And in truth, wretched Panchala, it is your own brother Sikhandin, greatest of sinners, who was the cause of Bhishma’s fall.

I say that there are no greater sinners in this world than the sons of the Panchala king. Your father created Sikhandin for Bhishma’s destruction, and you to kill Drona in the most depraved manner. As for Arjuna, he only protected Sikhandin while your brother shot Bhishma down with his arrows because the noble Bhishma would not defend himself against one whom he regarded to be a woman.

Having you, whom all righteous men condemn, and your eunuch brother born into their clan, the Panchalas have fallen from dharma and, stained with malice, have all become haters of friends and acharyas. Dhrishtadyumna, if you say what you have again in my presence, I will then smash your head with my mace that is like Indra’s Vajra.

Anyone who so much as looks at you, O Brahmana slayer, marked with the guilt of the direst sin of Brahmahatya, must look up at the sun to purify himself for having set eyes on such a sinner. You dog of a Panchala, evil man, do you feel no shame casting aspersions first on my guru Arjuna and then on my guru's guru the great Drona himself?

Stop, and have done, you lowly thing! Bear but one stroke of my mace and I myself will bear many blow of yours."

Harshly rebuked by the Satwata hero, Prishata's son Dhrishtadyumna, filled with rage, says to Satyaki with a superior, mocking smile, "I have heard you, O you of Madhu's race, but I forgive you. Being a sinner and an adharmi yourself, you now wish to censure honest men of dharma? The quality of forgiveness is acclaimed in the world while sin like yours deserves none. He who has a sinful soul regards the forgiving man as being weak. You are evil in your conduct, your soul is dark with sin, and you are wedded to adharma. You are culpable in every way, from the tips of your toes to the ends of your hair. And you, base Satwata, still speak ill of others?

What can be more sinful than what you did when you murdered the armless Bhurisravas, while he sat in praya, and you were unleashing devastras. Yes, Drona had laid aside his weapons and I killed him. Crooked hypocrite, what did I do that was wrong? How can you, O foolish Satyaki, blame me for what I did, when you did exactly the same, and that, too, after Arjuna saved your worthless life by cutting off Bhurisarvas' arm? This valiant Kuru enemy of yours displayed his prowess by throwing you down onto the earth and stamping on you with his foot. Why did you not kill him then, and show your manliness? No, vile Satyaki, you killed great Bhurisravas only after Arjuna had hewn away his arm and when he sat in dhyana.

And now you dare preach dharma to me? When Drona was annihilating the forces of the Pandavas, I fought him with thousands of arrows. But having yourself behaved like a Chandala and become worthy of censure, how do you now reproach me so harshly? You are the evil one and not I, O wretch of the Vrishni vamsa! You are the home of all sins, so it is better that you remain silent and not point your crooked finger at me again in blame.

Don't dare speak to me again. This is the reply I give you with my lips. But if, from folly, you say anything more, I will send you to Yama before you have finished talking.

Through dharma alone, O fool, one cannot vanquish great enemies. If you have forgotten, listen to all the adharma the Kurus committed against the sons of Pandu, which caused this war. Pandu's son Yudhishtira Dharmaraja was deceived with rank adharma at the game of dice. O Satyaki, the sons of Dhritarashtra and the sinner Karna coarsely humiliated my sister Draupadi in the hallowed Kuru sabha. The Pandavas, with Panchali, were then exiled and robbed of their all, O foolish Satwata. Was that, according to you, dharma?

With cunning, the enemy deprived us of a valuable ally, Salya of the Madras. Subhadra's son was trapped in the chakravyuha by your great Acharya and cut down by six maharathas. Do you call that dharma, O Yuyudhana, fool?

On our side, it was though adharma that Bhishma, the Kuru grandsire, was brought down and with adharma that you slew Bhurisravas. This is how both the enemy, as well as the Pandavas, have fought this war. They are all valiant and mighty; they are all knowers of dharma; yet, they have all sinned in order to have victory in this ghastly war. O glib Satwata, true dharma and adharma as well are difficult to comprehend, and vary according to circumstances.

I say to you, stop this talk now and now fight the Kauravas, without turning back to the home of your fathers!"

Dhrishtadyumna speaks with contempt and vituperation, and the radiant Satyaki begins to tremble from head to foot in anger. His eyes turn the hue of copper. Sighing like a snake, he leaves his bow in his ratha, grasps his mace and rushes at the prince of the Panchalas, and cries, "I will not speak to you anymore, but kill you as you deserve!"

Seeing Satyaki rushing at the Panchala prince, like one Yama at another, Bhima, urged by Krishna, jumps down from his chariot and clasps Yuyudhana firmly in his mighty arms. Satyaki, who is strong himself, still manages to take five steps forward, dragging Bhima with him. Then, Bhima plants his massive feet firmly and stops the bull of Sini's race at the sixth step.

With Bhima restraining the red-eyed Satwata, Sahadeva leaps down from his chariot, and mollifies Satyaki, "O Naravyaghra, we have no friends dearer to us than the Andhakas, the Vrishnis and the Panchalas. So, also, the Andhakas and the Vrishnis, particularly Krishna, have no friends dearer to them than us. The Panchalas, too, even if they comb the whole world to the

confines of the sea, have no friends dearer to them than the Pandavas and the Vrishnis. You are such a friend to this prince Dhrishtadyumna; and he is a similar friend to you. You all are to us even as we are to you. Knowing dharma as you do, think now of the dharma that you owe your friends. Restrain your anger and be calm, O best of Sini's race! Forgive Dhrishtadyumna, and let him also forgive you. We, too, will forgive all that has been said in anger. What is there, Yuyudhana, that is better than forgiveness?"

Even as Sahadeva is attempting to pacify the furious Satyaki, Dhrishtadyumna, smiling arrogantly, says, "O Bhima, release Sini's grandson who is so proud of his prowess in battle. Let him come to me like the wind assailing the mountains and I will quell his anger and lust of battle. I will have his life with my arrows.

Look, where the Kauravas advance on us. After killing this fool Satyaki, I will burn all Duryodhana's troops with my astras, or let Arjuna do so if he chooses to. But now I mean to cut this vile Satwata's head from his neck. He thinks I am like the armless Bhurisravas. He will find he is sadly mistaken. Either I will kill him or he will kill me today."

Satyaki wriggles like an angry snake to get free from Bhima's clasp. Both Dhrishtadyumna and he bellow at each other like a pair of bulls. Finally, Krishna and Yudhishtira, with some effort, succeed in calming the two. Having placated those maharathas, whose eyes had turned the colour of blood, all the Kshatriyas of the Pandava army take the field against the Kaurava warriors to do battle again.'"

CANTO 196

DRONA-VADHA PARVA CONTINUED

"Sanjaya says, 'Then Drona's son Aswatthaman inflicts great carnage among his enemies like the Destroyer himself at the end of the Yuga. Killing them with banks of broad-headed missiles, he soon heaps a mountain of dead on the battlefield. The banners of chariots form its trees; weapons are its pointed peaks; lifeless elephants are its large boulders; dead horses and their riders are its Kimpurushas, half man and half equine; bows are its creepers and plants; and it resounds with the cries of birds of prey and carrion, its feathered population, and the spirits that walk there are its Yakshas.

Aswatthaman repeats his dreadful vow in the hearing of your son Duryodhana: "Since Kunti's son Yudhishtira, who wears only the false outer garb of dharma, lied to my father, who fought righteously, to lay aside his weapons and be slain, I will, in his very sight, destroy his entire army and then kill Dhrishtadyumna, sinful prince of the Panchalas. Rally your troops, O Suyodhana, for I swear to you that I will annihilate them all if they dare face me in battle!"

Dispelling the fears of his men with a booming bellow, your son gathers his troops. The battle between the Kurus and Pandavas resembles two seas

in high tide surging into each other. The Kauravas are now emboldened by Drona's son, and the Pandus and the Panchalas are inspired by Drona's death. Indescribable mayhem and bloodshed rule Kurukshetra again and all who fight have battle lust and no trace of fear coursing through them.

Truly, Maharajan, the collision between the Kurus and the Pandavas is like one mountain striking another, or an ocean another ocean.

Full of spirit and bravado, the Kuru and the Pandava warriors beat thousands of drums and the ear-splitting bedlam that arises from the troops resembles that of the Kshirasagara when it was churned in days of old by the Devas and the Danavas when they sought the Amrita.

And now Aswatthaman invokes the Narayanastra and unleashes it at the Pandava and Panchala host. Thousands of serpentine arrows with blazing mouths appear in the sky, and rain down on the Pandavas. Like rays of the sun, in a moment these shafts shroud all the directions of the sky and engulf all the enemy legions. Innumerable iron balls appear like resplendent luminaries in the clear firmament. Sataghnis, some with four and some with two wheels, innumerable maces, and discs with edges sharp as razors and shining like lightning, also appear from the Narayanastra. Seeing all the sky covered by these uncanny weapons, O Bharatarishabha, the Pandavas, the Panchalas and the Srinjayas are absolutely terror-stricken. Most of all, wherever the Pandava maharathas offer resistance to the awesome astra of the Lord Vishnu, it only increases in power and ferocity. Devoured everywhere by the Narayanastra, as a heap of dry grass by some raging forest fire in summer, the Pandava warriors have no answer to Aswatthaman's ultimate ayudha and it consumes them rabidly on all sides.

Yudhishtira watches his men being incinerated and mown down in their thousands every moment, standing stupefied or flying blindly in all directions, and Arjuna doing nothing to stop the carnage, a panic-stricken Yudhishtira cries, "Dhrishtadyumna, escape with your Panchala troops! Satyaki, run with the Vrishnis and the Andhakas. Krishna will save himself. He can counsel the whole world so what need to tell him what he should do? We will not fight any more. This is my command.

As for myself, my brothers and I will climb onto a funeral pyre. Having crossed the Bhishma and the Drona oceans in this war, can I sink with all my followers in a cow's hoof print that is Drona's son? Let what Duryodhana wants be crowned with success today, for today I have killed our Acharya, who always loved us well, Drona who had the child

Abhimanyu slaughtered by six maharathas and a host of warriors besides in the chakravyuha; the Acharya who sat indifferent with his son in the Kuru sabha, without answering Draupadi when she was dragged into that ancient court of dharma and asked him for truth and justice; Drona who wrapped an impenetrable kavacha around Duryodhana when Dhritarashtra's son wanted to kill Arjuna and sent him to protect Jayadratha; Drona who did not hesitate to turn Satyajit and his warriors into ashes with the Brahmastra while they protected my life; the Acharya, who, while we were being wrongfully exiled from our kingdom, gladly told us to go into the vana although our friends all asked him not to take sides with the Kauravas. Alas, it is this great friend of ours that has been slain! And for his sake today, I will, with my brothers and friends, lay down my life."

When Kunti's son, Yudhishtira says this with some fervour, Krishna makes a sign to the troops not to flee and says, "Be quick and lay down your weapons, all of you, and alight from your chariots. This is the only way, declared by the Lord Narayana himself, to render his great astra powerless. All of you come down onto the ground from your elephants, horses and chariots. If you stand weaponless on the earth, this astra will not touch you, while if you seek to fight it, it will only grow stronger and more devastating. The Narayanastra does not kill those who throw down their weapons and alight from their rathas, while those who even think of resisting it will be consumed, even if they seek refuge in the deepest Patala."

At what Krishna says, all the warriors of the Pandava army fling down their weapons and drive out every thought of violence from their hearts. But seeing this, Bhimasena roars, "No one should lay down his weapons here. I will face and extinguish Aswatthaman's astra. With this golden mace of mine, I will range across the field and quell the Narayanastra on my own!

There is no man here equal to me in strength, even as there is no luminary in the firmament equal to the Sun. Look at these arms of mine like the trunks of mighty elephants, which can tear down the very peaks of Himavat. I possess the might of a thousand elephants. I have no peer for strength among men, even as Indra has none among the Devas. Let all men witness today the might of these arms and my chest as I smash down Aswatthaman's Narayanastra. If there is no one else who can face this weapon, I, Bhima, do so alone before all the Kurus and the Pandavas. O

Arjuna, Bibhatsu, if you lay the Gandiva aside, a stain will attach to you like the one on the Moon."

Arjuna says, "Bhima, I have vowed that my Gandiva will not be used against the Narayanastra, cows and Brahmanas."

Hearing this, Bhima, roaring, riding his chariot of solar effulgence, whose rumble is like that of massed thunderheads, dashes off alone against Aswatthaman. With awesome prowess and lightness of hand, in the twinkling of an eye he covers Drona's wrathful son in a cloud of arrows. Smiling at Bhima's folly, Aswatthaman looses a storm of astras at him, each blazing like a small sun. Shrouded by these shafts that vomit fire and resemble snakes with mouth afire, as if covered with sparks of gold, Bhimasena looks like a mountain in the evening burning with many fires in the dry summer.

The Narayanastra now focuses it fury on just Bhimasena and, by the moment, swells in ferocity like a fire fanned by an angry wind. Watching this, further dread and panic seize the hearts of all the Pandava warriors other than Bhima. All the others, to the last man, throw down their weapons and alight from their mounts and chariots; now, that the rest supplicate themselves before it, the fulminant astra rages just at Bhima.

A great lament goes up from the Pandavas, for the dreadful Narayanastra swiftly overwhelms the defiant son of the Wind.'"

CANTO 197

DRONA-VADHA PARVA CONTINUED

"Sanjaya says, 'Seeing Bhimasena overwhelmed and being set on fire by the Narayanastra, Arjuna envelops him with a Varuna astra to douse its flames. So swiftly does Arjuna do this that no one can see the watery cupola that covers Vrikodara. Still enveloped by Aswatthaman's Narayanastra, Bhima, his horses, charioteer and ratha are like a great flame at the heart of a raging fire.

Even as at close of night, O Rajan, all the luminaries drop towards the Asta hill, the fiery arrows of Aswatthaman all fall on just Bhimasena's ratha, and he, his chariot, horses, and charioteer seem to be on fire. As the Yuga fire consumes the entire universe with all its creatures when Pralaya comes and finally re-enters the mouth of the Creator, even so does Aswatthaman's astra enter the body of the fearless and brash Bhimasena.

Just as one cannot see a fire if it falls into the sun or the sun if it enters into Agni, no one can see the blinding energy that suffuses Bhima's body. Seeing the astra invading Bhima, and seeing Drona's son swelling with tejas, and being without an opponent to face him; seeing that all the warriors of the Pandava army have laid down their weapons and that all the maharathas of the Yudhishtira's army have turned their faces from the

enemy, Arjuna and Krishna, leap out of their chariot and run towards Bhima; using maya shakti, they dive straight into the fires of the Narayanastra. The flames of the Lord's own weapon does not burn for, unlike Bhima, they have laid down their weapons, and also because of the Varuna astra and their own tejas.

Then, to pacify the Narayanastra, ancient Nara and Narayana forcibly lay hold of Bhima and wrest all his weapons away from him, at which the son of Vayu begins to roar in anger like a pride of lions being attacked! As he resists Krishna and Arjuna, the terrific astra grows even more ferocious.

Krishna says to Bhima in an irresistible voice, "How is it, O son of Pandu, that after being warned by us, you still continue to fight? If the Kurus could be vanquished now, while the Narayanastra hangs above us like the pralaya, we and all our maharathas would surely have fought as well. Look, all the warriors of your army have left their chariots. And you must do the same if you do not want to die!"

Krishna's tone will brook no refusal, and Bhima allows him to be hauled out of his flaming chariot, his eyes still crimson with rage, and sighing like some unimaginable serpent. As soon as he is pulled out of his chariot and made to lay down his weapons, the Narayanastra is pacified and grows cool. It drifts away in the sky, now a clear azure again, from above Kurukshetra.

All the directions and points of the firmament, cardinal and subsidiary, became clear. Sweet breezes begin to blow and the birds and animals are all calm again. The horses, elephants as well as all the warriors are enlivened once more, O ruler of men. Indeed, when the dreadful urjas of the Narayanastra is stilled, Bhima shines resplendent as the morning sun! With the passing of the threat from the Narayanastra, the remnant of the Pandava army once more stands ready to fight your sons.

Duryodhana says urgently to Aswatthaman, "Quick, use this astra again, for the Panchalas have taken up their weapons again and stand ready for battle!"

Aswatthaman sighs and says sadly, "The Narayanastra, O king, cannot be brought back and used again. If it is summoned again, it will have the life of the one that invokes it. Krishna knew the only way in which the Lord's own astra could be overcome, and he saved them all. But defeat and death are the same, Duryodhana. In fact, defeat is worse than death. Look at the enemy, vanquished and forced to lay down their weapons and prostrate

before our Narayanastra. They are full of shame and even look as if they have lost their lives!" Duryodhana says, "Aswatthaman, if this weapon cannot be used twice, let these murderers of their Acharya be slain with other weapons! In you all the Devastras dwell, even as they do in the three-eyed Siva of immeasurable tejas. Even a raging Purandara cannot escape you."'

Dhritarashtra says, 'After Drona was killed with deceit and the Narayana weapon foiled, what does Drona's son, incited by Duryodhana, do, when he finds the Parthas ready for battle again and leading their troops at our army?'

Sanjaya says, 'Aswatthaman thinks of how his father was killed and rage fills him again. Casting aside all fear, flying the device of a lion's tail on his banner, he rides furiously at Dhrishtadyumna. Racing towards him, he pierces the Panchala prince with five and twenty small thunderbolts. Dhrishtadyumna retaliates with sixty-four searing shafts that rake Drona's son, strikes his charioteer with twenty golden-winged arrows whetted on stone, and his four horses with four long keen barbs that make them whinny in pain.

Repeatedly striking Aswatthaman with endless flights of arrows, and making the earth tremble with his thunderous shouts, a murderous Dhrishtadyumna appears intent on taking the lives of all the creatures of the world. Making death itself his only goal, the mighty son of Drupada, a great master of weapons and gifted with unerring aim, charges Drona's son pouring a deluge of arrows upon his head.

A roaring covers the angry Panchala prince with endless volleys. Always remembering the killing of his father, he pierces Drupada's son with lightning bolts and cuts down Dhrishtadyumna's standard and breaks his bow with two perfect shafts with razor heads. Never pausing his assault, he deprives his adversary of his horses, charioteer and chariot, and envelops all his followers with dense showers of sizzling shafts. Mauled by Aswatthaman, the Panchala troops, Rajan, flee.

Finding the troops turning away from battle and Dhrishtadyumna in dire trouble, Satyaki dashes at Aswatthaman and drills him first with eight straight, slender arrows and again stabs the roaring Brahman with twenty shafts of diverse kinds. Yuyudhana is a blur of fluid movement, as he then pierces Aswatthaman's sarathy with four barbs and his horses with another four. Without a moment's pause, displaying wonderful adroitness, he breaks

Aswatthaman's bow and standard, and then shatters his gold-decked chariot, killing his horses as well in the same insant. Finally, he plunges thirty violent barbs into Aswatthaman's chest.

Beset by the resplendent Satyaki, bleeding profusely from his arrows, the mighty Aswatthaman founders, he does not know what to do. Seeing Drona's son in grave peril, Duryodhana, Kripa, Karna and others begin to cascade arrows over the radiant Satwata hero. They besiege Satyaki from every direction; Duryodhana pierces him with twenty stunning shafts, Acharya Kripa with three, Kritavarman with ten, Karna with fifty, Dusasana with a hundred and Vrishasena with seven. However, the marvellous Satyaki whirling around in his ratha, quickly demolishes the chariots of all these great heroes and they have to run from him on foot.

Meanwhile, Aswatthaman regains consciousness and, sighing repeatedly in pain and grief, thinks of what he should do. Mounting another chariot, he challenges Satyaki, shooting hundreds of arrows at the Satwata. Seeing him come to battle again, Satyaki, quick as a thought, destroys his ratha again and forces him to turn back. The Pandavas blow their conches with great force and give tremendous shouts. Having deprived Aswatthaman of his chariot, the invincible, scintillant Satyaki kills three thousand great maharathas of Vrishasena's akshauhini, slaughters fifteen thousand elephants of Kripa's division and fifty thousand horsemen of Sakuni's army.

Aswatthaman, riding another chariot and beside himself with rage at Satyaki, sets upon him, determined to kill him. Satyaki, nemesis of his enemies, instantly gores him with diverse kinds of arrows, fiercer than he had used earlier. Although deeply injured by these variegated shafts that Yuyudhana shoots, Aswatthaman still says, with his superior smile, to his enemy, "O grandson of Sini, I know your affection for Dhrishtadyumna, killer of his Acharya, but you will not be able to save him or yourself from me. I swear to you, Satyaki, by truth and by my tapasya, that I will know no peace until I kill all the Panchalas. You may unite the Pandava and Vrishni forces together and attack me, but I will still rid the world of the Somakas."

Saying this, the son of Drona shoots an astra with the effulgence of the sun at Satyaki, just as Indra in days of old cast his Vajra at the Asura Vritra. That astra flashes right through Yuyudhana's armour, passes through his body and dives into the earth like a hissing snake into its hole. Like an elephant deeply struck with a hook, the Satwata hero is bathed in the blood

that gushes from his yawning wound. His bow, with an arrow fitted to its string, comes loose from his mighty grasp and he sits down weakly on the floor of his chariot, while the blood continues to flow copiously, covering his magnificent body. Quickly, his sarathy whisks him away from the deadly Aswatthaman.

Immediately, Aswatthaman turns and strikes Dhrishtadyumna right between his eyebrows with another perfect arrow. Already sorely wounded, the Panchala prince, senapati of Yudhishtira army is flung back against his flagstaff and clutches onto it to prevent himself from falling. Seeing Dhrishtadyumna in distress and danger, like a weakened elephant attacked by a great lion, five Pandava maharathas—Kiritin, Bhimasena, Brihadkshatra of the Puru vamsa, a youthful prince of the Chedis and Sudarshana, lord of the Malavas, rush to defend him.

In moments, they surround Aswatthaman and, advancing twenty paces, all of them strike him simultaneously with five and twenty arrows. Pivoting on his heels, Drona's son cuts all twenty-five blistering shafts down with five and twenty barbs of his own that are like virulent snakes; so swift is he that he appears to achieve this feat in the heart of a single instant. Aswatthaman then draws seven fonts of blood from the Paurava prince, three from the Malavas' chieftain, one from Partha, and six from Vrikodara, once more, it seems, at the same moment.

Now Rajan, those maharathas attack Drona's son, both united and separately, with storms of arrows whetted on stone and fletched with wings of gold. The youthful prince of the Chedis drills him with twenty barbs and Arjuna pierces him with three. Aswatthaman strikes Arjuna with six arrows, Krishna with six, Bhima with five, and each of the other two, the Malava and the Paurava, with two arrows. Then gouging Bhima's charioteer with six thunderbolts, Aswatthaman destroys Bhimasena's bow and standard with another two heavy, precise shafts of iron. Drona's stalwart son covers Arjuna once more with a dense and furious volley, and the Brahmana hero gives a deep and echoing shout.

Aswatthaman covers the earth, the sky, all the directions, cardinal and subsidiary, with his arrows so they are shrouded in darkness. Fierce is his tejas and his skill equal to Indra's; with three exact arrow he hacks off Sudarshana's arms like yupastambas and his head. He shatters the Paurava's chariot, then lops off his sandalwood seared arms and noble young head as well. Next moment, with a blaze of burning shafts he sends the mighty

Chedi prince, dark as a blue lotus, to Yama, along with his charioteer and horses.

Seeing the Malava lord, the scion of Puru and the youthful prince of the Chedis killed in front of his eyes by Aswatthaman, rage blazes up in Bhima and he swathes Drona's son with hundreds of serpentine narachas. But Aswatthaman destroys these showers of fiery shafts and strikes Bhima deep with his own thundering missiles. The dauntless Bhima rives Aswatthaman's bow with a wedge-headed arrow and pierces him deep with a smoking iron barb, heavy as a mace.

Throwing away his broken bow, Aswatthaman takes up another and rakes Bhima again with countless shafts. Locking into a duel, the two scathe each other with gales of arrows, like two masses of rain-clouds. Gold-winged arrows, whetted on stone and engraved with Bhima's name cover Drona's son, and thousands of powerful shafts shot by Drona's son enfold Bhima. Though wounded and bleeding profusely, it is wonderful that Bhima feels no pain, O Rajan!

Mahabaho Bhimasena looses ten shimmering gold-decked arrows up into the sky, from where they fall squarely on Aswatthaman, truly like streaks of lightning. Aswatthaman shuts his eyes and supports himself by gripping his flagstaff. He recovers his composure in a moment and, bathed in blood, musters all his valour and strength and races towards Bhimasena's chariot. From his bow drawn to its fullest stretch, he unleashes a hundred electrifying arrows at the hulking Pandava. Bhima merely shakes these off and responds with another burning volley.

As the battle continues, Drona's raging, magnificent son once more cleaves Bhimasena's bow in his hands and then gores his chest with a clutch of vicious shafts. The imperturbable Vrikodara merely picks up another bow and gashes Aswatthaman deep with five smouldering shafts. Once more, shooting ceaselessly at each other the two red-eyed heroes completely swathe one another with their banks upon banks of formidable missiles. Attempting to frighten each other by roaring and slapping their armpits echoingly, they fight on and there is nothing to choose between them.

Bending his massive bow, chased with gold, Aswatthaman gazes steadily at Bhima who continues to inundate him with shafts of fire, and, shooting back at Bhima, Drona's son looks like the meridian sun radiating his rays on an autumn day. So quicksilver is Aswatthaman's archery that no

one can distinguish when he pulls an arrow from his quiver, when he fixes it to his bowstring, when he draws back the string, and when he looses his shaft. His bow, Rajan, seems always to be drawn into a circle of fire. And the terrible golden shafts, in their hundreds of thousands course like a river through the sky, like a swarm of locusts at Bhima's chariot.

We then see, O Bhaarata, an extraordinary demonstration of Bhimasena's skill, his strength, energy and spirit, for he shrugs off the riptides of Aswatthaman's arrows as if they were no more than gentle rain falling on him. Bhima, awesome, dreadful Bhima lets loose a typhoon of arrows at Drona's son, even as his father Vayu does at sea. Bhima's prodigious golden-backed bow also appears drawn into a constant circle; it is as lustrous as another bow of Indra and, spewing forth arrows past counting, shrouds Aswatthaman, that jewel of the war, so no one can see him or his chariot anymore. So thick and dense are their volleys that the very wind finds it difficult to flow through them.

Aswatthaman looses countless golden arrows, their points slick with oil, at Bhima. Bhimasena truncates each one into three segments before they can reach him. Bhima, with a roar, covers Drona's son in fierce rash of shafts. Aswatthaman shatters these in flight, then breaks Bhima's bow and pierces him with burning volleys.

Bhima casts a spear like a gash of lightning at the Brahmana; he divides it along its length as it flies burning at him.

Vrikodara the terrible takes up another massive bow and covers Aswatthaman in fire; Aswatthaman strikes Bhima's sarathy through his brow with a lean shaft and the charioteers swoons, drops his reins and his panicked horses bolt before all the watching warriors. Seeing Bhima borne helplessly from the field, the undefeated Aswatthaman blows a deep and echoing blast on his huge conch and all the Panchalas abandon Dhrishtadyumna and flee. Drona's son, unleashing torrid gusts of arrows pursues the fleeing Panchalas and cuts them down as he likes. Screaming, dying in droves, they never look back but continue their flight, and now many of the Pandava warriors join them.

Seeing the Panchala force broken and running, as also his own men, Arjuna quickly takes the field against Aswatthaman. The troops rally behind Krishna and Arjuna and remain on the field. Supported by the Somakas and the Matsyas, Arjuna lays dreadful siege to the Kauravas and stops them in their tracks.

The two Krishna ride up to Aswatthaman, and Arjuna says to him, "Now show me your prowess, your knowledge of the astras and your manliness, as well as your love for the Dhartarashtras and your hatred for us. Show me your fortitude and determination. I say to you that I will quell your pride today. Come now and face this Dhananjaya, who burns like the Yuga fire and Rudra himself, with Krishna for his sarathy. You have shown us your hubris in battle, Aswatthaman, but I will quell your arrogance."

Dhritarashtra asks, 'O Sanjaya, Aswatthaman is noble, mighty and worthy of our respect. He loves Dhananjaya dearly and the noble Arjuna loves him in return. Partha has never addressed Drona's son in this way before. Why then did the son of Kunti speak so roughly to his friend?'

Sanjaya says, 'Seeing the death of the youthful prince of the Chedis, of Brihadkshatra of the Puru vamsa, and of Sudarshana, the lord of the Malavas, who were all great warriors, and watching the defeat of Dhrishtadyumna, Satyaki and Bhima, Arjuna feels great sorrow. He is also touched to the quick by what Yudhishtira said to him. Most of all, all the wrongs of the past rise up in Arjuna in tide, and with it, suddenly, wrath the like of which he had never felt before. This was why he rounded on Aswatthaman, who is indeed worthy of our regard, and spoke in rage to him, like any lowborn man, in a crude, indecent, bitter, and harsh manner. Hearing those coarse and cruel words so unexpectedly from Arjuna, Aswatthaman is furious and especially with Krishna, whom he blames for influencing Arjuna and the Pandavas and for the death of his father.

Standing resolute in his chariot, Aswatthaman touches water and invokes the Agneyastra, which the very gods cannot resist. Aiming the weapon of the Fire god at Arjuna and indeed all his enemies, he breathes a mantra into the ayudha incandescent as smokeless fire and looses it at the Pandavas and their allies. It spumes up into the sky and, hanging there, erupts into thousands of flaming missiles that flare down crackling over Arjuna's chariot. Many of these fly at that ratha in uncanny trajectories, from every side. Meteors blaze down from the firmament and a thick gloom descends the Pandava host and envelops all the directions.

Rakshasas and Pisachas, thronging together, utter fierce cries. Inauspicious winds blow like simooms of the desert and the sun no longer exudes any warmth; a dreadful chill falls on Kurukshetra. Ravens caw raucously everywhere, and strange crimson clouds shower a rain of blood from the sky. Birds, beasts, kine and rishis with souls under perfect control,

all grow distraught. The Panchamahabhutas, the very elements, appear to be in upheaval; the sun seems to spin like a top and the entire universe, scorched by the heat of the weapon of fire, to be in a fever.

Seared by the fiery energy of that astra, great elephants and other beasts of the world lose their wits in terror and dash about, panting and desperate for salvation from the weapon made of the flames that consume the world when the yuga ends. Seas, lakes, river, pools and tanks begin to steam and bubble, and the fish and other creatures living in them are scalded and perish in agony. From all the points of the sky, from the highest firmament and from the very bowels of earth, cataracts of fiery arrows erupt out of the ground, as if released with the force of Garuda or Vayu himself. Struck and burnt to cinders by these, the enemy warriors are made ashes like trees devoured by a raging conflagration.

The biggest elephants, leviathans, are incinerated by the Agneyastra and fall in great mounds of whispering ashes, while others of their kind thunder about everywhere in absolute panic, trumpeting in terror. Everywhere, thousands of horses and chariots burn like the tops of trees in a forest-fire. Indeed, O Bhaarata, it is as if the divine lord Agni has come down to burn the Pandava army, like the Samvarta fire consuming everything at the end of the Yuga.

Your soldiers, Rajan, are elated and give vent to loud shouts. Sensing victory, your troops blow thousands of conches and trumpets as they watch the Pandava army being devoured by the flames of the astra of fire. Darkness and smoke wrap the world and neither any part of the Pandava army nor Arjuna can be seen at all. The war has not yet seen the like of this weapon which Drona's son unleashes.

Then, Arjuna invokes the Brahmastra, which belongs to the Lotus-born Brahma himself and which can confound every other astra. Within a moment, all the darkness is dispelled, cool winds begin to blow, and all the directions of the sky become clear and bright; and now the wondrous and dreadful sight of a full akshauhini of the Pandava army having being turned to ashes becomes visible. Some of the dead men, chariots and beasts of war stand as pillars formed of ash, like the most delicate sculptures, while all the rest have been entirely consumed and lie in grey heaps or blow in the dry wind that sweeps Kurukshetra.

Emerged from the darkness, we see Krishna and Arjuna again, like the Sun and the Moon. And, Rajan, there is not a wound, not even the merest

scratch of burn upon them from Aswatthaman's astra. The ratha, which strikes such terror into your warriors' hearts, shines resplendent on the field, its great banner with Hanuman flapping free in the wind, its gandharva horses white and shining like great lotuses, and with all the mighty astras in it untouched and still unsummoned by the invincible Dhananjaya.

Now the remnant of the Pandava host erupts in joyful sounds, with roars and laughter of great relief, with booming conches and drumrolls. Both hosts had thought that Krishna and Arjuna had perished, but finding them alive and shine forth again after the darkness has been dispelled, all the Pandavas are filled with absolute joy, and the Kauravas with wonder.

Unharmed and cheerful, the two heroes blow their wonderful conches, the Panchajanya and the Devadatta, and Kurukshetra trembles in delight at their melodious thunder. Your troops, however, are crestfallen, as is Aswatthaman who had also believed that he had slain the two Krishnas. For a moment, my lord, he reflects on what has happened and he is filled with dismay and lancing anxiety; he breathes long, hot sighs and is plunged into an abyss of dejection.

Aswatthaman flings aside his bow, alights from his chariot, cries in utter despair, "Shame, O shame! Everything is lost, everything is a lie, all is adharma!" and like one gone mad he runs away from the battle, waving his arms wildly.

On the way, he meets the impeccant Krishna Dwaipayana, Maharishi Vyasa dark as thunderheads, compiler of the Vedas, home of the Shastras, the abode of Saraswati. Seeing him standing in his path, Aswatthaman prostrates before him and, in a voice choked with grief and frustration, asks, "O Sire, Mahamuni, is this an illusion or a whim of the Agneyastra? I do not know how my astra proved ineffectual. What flaw was there in its invocation? Is this my fault, something supernatural, or have the two Krishnas achieved victory over Nature herself and Agni that they are still alive?

Ah, it seems that Kaala is irresistible. The Agneyastra that I unleashed at the Pandava army, the Asuras, Gandharvas, Pisachas, Rakshasas, Uragas, Yakshas, Pakshis and Manavas cannot ever hope to confound, the blazing ayudha which must devour all that stand before it, was doused after killing just one akshauhini of troops. Why did it not kill Kesava and Arjuna, both of whom are human? O Holy one, O Mahamuni, answer me truly and in detail."

Vyasa replies, “What you ask is grave and significant, so listen well to what I have to tell you. He who is called Narayana is older than the very oldest ones. To fulfil a great mission in the world, the Creator of the universe was once born as the son of Dharma. He undertook the most arduous tapasya, the atikatora, upon the Himavat mountan.

Imbued with infinite tejas, and like fire or the sun in splendour, he stood there with arms raised to the skies. His eyes like lotus-petals, he emaciated himself there for sixty-six thousand years, subsisting all the while only on air. When this was over, he resumed his tapasya, now of another king, and this time for twice as many years as the first. He filled the space between earth and heaven with his boundless energy. When, through those tapasyas, he became like Brahma himself, he then beheld the Master, the Origin, and the Guardian of the Universe, the Lord of all the gods, the Supreme Deity, who it is well nigh impossible to gaze upon, who is more minute than the most minute thing, and greater than the greatest; who is called Rudra, who is the Lord of all the Superior Ones, who is called Hara and Sambhu, who wears matted jata on his head, who is the infuser of life into every living being, who is the First Cause of all things, mobile and unmoving; who is irresistible and of frightful aspect, who is fierce in anger and the Final Great Soul, who is the All-destroyer, and whose heart is as vast, loving and merciful as all eternity; who wields the celestial bow, the Pinaka, and wears two inexhaustible quivers, who wears golden kavacha and whose energy is infinite; who holds a blazing Trisula, the battle axe, a mace and a huge sword; whose eyebrows are fair, whose locks are always matted, who wields the heavy cudgel, who has the Moon on his brow, who is clad in tiger-skin; who is decked with beautiful angadas, who has snakes for his sacred thread, and who is surrounded by diverse creatures of the universe and by numerous ghosts and spirits; who is the One, who is the abode of ascetic austerities, and who is adored by those of venerable age; who is Water, Heaven, Sky, Earth, Sun, Moon, Wind and Fire, and who is the measure of the duration of the universe.

Sinners can never obtain a sight of the Un-born One, the slayer of all haters of Brahmanas, the giver of Mukti. Only Brahmanas of dharma, when cleansed of all their sins and freed from the control of grief, see him with their mind’s eye. As a result of his two unequalled tapasyas, Narayana obtained a sight of the Unfading One, Siva the embodiment of dharma, the Adorable One, the Being whose Form is the universe. Seeing that Supreme

Abode of all splendour, the God with a garland of akshas around his neck, Narayana Vasudeva, his soul gratified, was filled with rapture, and he sought to express it through words, with his heart, understanding and body. Narayana worshipped the Divine Lord Siva, the First Cause of the universe, the giver of boons, the Puissant One who is always at love with the fair-limbed Parvati, the Noblest Being surrounded by large bands of bhutas, pramathas, the Unborn Aja, the Supreme Lord, the Embodiment of the Unmanifest Brahman, the Essence of all causes, the One of unfading power and glory.

Having saluted Rudra, destroyer of the Asura Andhaka, the lotus-eyed Narayana, his heart full of love, began to praise the Three-eyed One: 'O Adorable one, O First of all the gods, Creator of the Prajapatis who are the regents of the world, who having entered the Earth, your first work, O Lord, protected it once, all, all have sprung from you.

The Devas, Asuras, Nagas, Rakshasas, Pisachas, Manavas, Pakshis, Gandharvas, Yakshas and all other creatures, along with the entire universe, we know, have all sprung from you.

Everything done to worship and propitiate Indra, Yama, Varuna, Kubera, the Pitris, Tvashtri and Soma, is really offered to you.

Form and light, sound and sky, wind and touch, taste and water, scent and earth, time, Brahma himself, the Vedas, the Brahmanas and all these moving beings have sprung from you.

Vapours rising from diverse bodies of water, become raindrops, which falling upon the earth, are separated from one another. When the time of the Mahapralaya, the Universal Dissolution comes, these individual water drops, separated from one another, once more unite together and make the Earth one vast expanse of water. Thus observing the origin and the destruction of all things, the learned man understands your Oneness.

You have created everything—the two birds Iswara and Jiva, four Aswatthas with their wordy branches the Vedas, the seven guardians, which are constituted by the five Panchamahabhutas, the elements, the heart, the understanding, and the ten senses that constitute the body. But you are separate from and independent of them.

The Past, the Future, and the Present, over each of which none can have any sway, are from you, as also the seven worlds and this universe. I am your devoted adorer, Lord, be kind to me. Do not injure me by causing evil thoughts to enter my heart.

You are the Soul of souls, incapable of being known. He who knows you as the Universal Seed, attains Brahman. Wishing to offer you reverence, I do praise you, endeavoring to ascertain your true nature,

O you whom the very gods cannot fathom, I worship you fervently, so grant me the boons I want that are difficult to acquire. Do not hide yourself in your maya.'

The blue-throated God of inconceivable Soul, the wielder of the Pinaka, the divine Lord forever praised by the Rishis, then gave boons to the deserving Narayana.

Mahadeva said, 'O Narayana, through my grace, you will be of immeasurable might and soul among Manushas, Devas and Gandharvas. Neither Devas, Asuras, great Uragas, Pisachas, Gandharvas, Rakshasas, Manavas, Garudas, Nagas, nor any creature in the Universe will ever be able to withstand you. None among even the Devas will be able to vanquish you in war. Through my grace, no one will ever be able to cause you the least injury, not even with the Vajra or with any weapon that is wet or dry, or with anything mobile or unmoving. You will even be superior to me if you ever go to battle against me.'

This is how Narayana acquired boons in the past. Even that Narayana now walks the Earth as Krishna, beguiling the universe with his maya. From Narayana's tapasya a great Muni of the name of Nara was born, and he was equal to Narayana himself. Know that Arjuna is none other than that same Nara. These two Rishis, said to be older than the oldest gods, are born in every Yuga to serve the mysterious purposes and designs of the universe. You, too, O you of great heart, have been born as an amsa of Rudra, by virtue of all your punya of past lives and as a result of your stern and lofty tapasya, and you are endowed with Rudra's own energy and wrath. You were, in a former life, imbued with great wisdom and were equal to a Deva.

Thinking of the universe as consisting only of Mahadeva Siva, you once emaciated yourself through diverse vratas from a wish to gratify this God. Assuming the form of a very superior person who blazes fourth with splendour, you worshipped the Great God with mantras, with homa, and with offerings. Thus adored by you in your past life, Siva was gratified with you, and granted you many boons, everything that your heart wanted. Like Kesava's and Arjuna's, your punya karma and tapasya were also exalted and superior. Like them, in your worship, you have, in every Yuga, worshipped Mahadeva as Linga, his phallic form.

Krishna is that devoted worshipper of Rudra who has sprung from Rudra himself. Kesava always worships the Lord Siva, believing his sacred Linga to be the origin of the universe. That supreme knowledge, which allows him to see the identity of Brahman with the universe, as well as that other trikaalagyana by which he sees the Past, the Present and the Future, the near and the remote, as if all are before his divine eyes, dwell in dark Krishna. The Devas, the Siddhas and the great Rishis worship Krishna to acquire that highest object in the universe, which is Siva Mahadeva. Krishna is the creator of everything. The Eternal Krishna must be worshipped with sacrifices. The Lord Kesava always worships Siva as Linga as the origin of all creatures. The God, with the bull for his mark, cherishes greater regard for Krishna than for anyone else."

Having heard what Vyasa says, Aswatthaman bows to Rudra and now looks upon Krishna as worthy of the highest reverence. Having fetched his soul under complete control, he is filled with bliss, the marks of which communion with Brahman appear on his body. Bowing to the great Rishi, Aswatthaman turns back to the unhappy Kuru army and withdraws them from the field for the night. The Pandavas also, Rajan, follow.

Having fought for five days and caused immeasurable carnage, thus does great Drona, the Brahmana who knew the Veda in its entirety, leaves this world and attains to Brahmaloka!'"

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Drona-vadha Parva continued

"Dhritarashtra says, 'After the killing of Atiratha Drona by Drupada's son Dhrishtadyumna, what do my sons and the Pandavas do?'

Sanjaya says, 'After the rout of the Kuru army and the death of Drona, Arjuna, who saw something wonderful during the great battle, asks his grandsire Vyasa, who arrives in Kurukshetra during his wanderings.

Arjuna says, "O Maharishi, while I loosed a river of arrows at the enemy, I always saw before me, always going before my chariot, a shining, resplendent being, one who had the effulgence of fire. Wherever he went with his spear raised, all the enemy warriors fell before him. While everyone thought that I vanquished the enemy, in truth they died at the hands of this mysterious being. I merely followed I his wake and only put down those that he had already destroyed.

Holy one, tell me who is this greatest one that I saw, armed with a spear, and shining like the Sun himself in tejas? He did not touch the earth with his feet, nor did he cast his spear even once. Yet, through his energy, thousands of spears, why, millions of spears issued out of the single one that he held."

Vyasa replies, "Arjuna, you have seen Sankara, the First Cause[1] from which the Prajapatis have sprung; you saw the omnipotent One of infinite tejas, He who is the embodiment of Swarga, Bhumi and Akasa, the Divine Lord, the protector of the universe, the great Master, the giver of boons, who is also called Isana. O Arjuna, seek the protection of this boon-giving Deity, the Lord of the universe. He is called Mahadeva, the Supreme Deity, of Supreme Soul, the One and only Lord, with matted jata, Siva the abode of auspiciousness. With three eyes and mighty arms, with his locks tied in the shape of a crown, and his body clad in skins, He is called Rudra.

This Lord of the universe, the Supreme God, is also called Hara and Sthanu. He is the Best of every being in the universe; He cannot be vanquished, He is the delighter of the akhanda and its Supreme Sovereign. He is the First Cause, the light and refuge of the universe, and ever victorious. He is the Soul and the Creator of the Brahmanda with the Brahmanda for his form, and He possesses eternal fame.

The Lord of the universe and its great Ruler, this powerful One, is also the master of all karma, of every deed. Also called Sambhu, He is Self-born; He is the Lord of all creatures and the Origin of the Past, the Future and the Present.

He is Yoga and the Lord of Yoga; He is called Sarva, and is the King of all the worlds. He is superior to everything. The best of everything in the universe, and the highest of all, He is also called Paramesthin.

The Ordainer of the three worlds, He is their sole refuge. Invincible, He is the protector of the universe, and the cause of birth, decay and death. The Soul of knowledge, incapable of being grasped by knowledge, and the highest of all knowledge, He is unknowable.

Through his grace, He gives his worshippers the blessings they desire. This Lord has for his companions celestial beings, Ganas, of various forms, some of whom are dwarfs, some have matted locks, some are bald, some have short necks, some protuberant bellies, some huge bodies, some long ears and some possess great strength. All of them, O Partha, have deformed faces and mouths and legs and wear strange attire. These Siva Ganas are his nearest, greatest followers and they worship this Supreme God called Mahadeva.

It is this same Siva, O son, who, through his kindness and love, rides in front of you. Partha, who other than the divine Maheswara, the greatest of all archers, can even in imagination venture to vanquish a host led by

maharathas like Aswatthaman, Karna and Kripa? No one can face the warrior who has Maheswara going before him. There is no being in the three worlds that is equal to Rudra. The very scent of an enraged Mahadeva causes men in battle, to tremble and fall senseless and in their thousands. It is for this that the Devas in Swarga worship and bow to Him. The men in this world and these other men of pious conduct, that devoutly worship the boon-giving, divine and auspicious Siva, find happiness here and attain to the highest state in the hereafter.

O son of Kunti, bow down to Him who is peace, to Him who is called Rudra or Nilakanta, to Him who is the Subtlest and of great refulgence and is also Kapardin, the skull-bearer.

Bow down to him who is terrible, who has tawny eyes, who is boon-giving; bow to the Great Ordainer of red locks and righteous conduct; to Him who always performs and enables auspicious deeds; to Him who is the final object of desire; to Him who is called Sthanu; who is called Purusha; who has tawny hair; who is without fear, who is subtler than all that is sukshma and of absolute radiance; bow to Him who is Light and the giver of light; who is the embodiment of all sacred tirthas and waters; to He who is the God of gods, and who is also endued with great impetuosity.

Bow down to him who is of manifest form; who is called Sarva; who wears truly agreeable attire; who wears a wonderful crown, who is handsomeness itself; who has the mountains for his dwelling; who is Peace; who is the Protector; who wears valkala, tree bark; he whose arms are decked with ornaments of gold; who is Ugra, fierce, who is the Lord of all the directions; he who is the Lord of the clouds and of all created beings: He who is the Lord of all trees and of all kine, He whose body is shrouded by trees.

Bow down to him who is the celestial Senapati; who inspires all thought; who holds the yagna ladle in his hand; who is ablaze; who wields the great bow; who is Rama's very self; who has diverse forms; who is the Lord of the universe; who is attired in munja grass; who has a thousand heads, a thousand eyes, a thousand arms, and a thousand legs.

O son of Kunti, seek the protection of this boon-giving Lord of the universe, the Lord of Uma, the God with three eyes, the destroyer of Daksha's sacrifice, the Guardian of all created things, who is always blissful, the Protector of all beings, the God of unfading glory; the One with jata; the Mover of all superior beings, the One whose navel is like that of a

bull and who has the bull for his symbol; the one who is proud like the bull, who is the Lord of bulls; who is represented by the horns of the bull; and who is the Bull of bulls: He who has the image of the bull on his banner.

Seek the protection of him who is liberal to all the righteous; who can be approached only through Yoga; and whose eyes are like those of a bull; who owns the highest weapons: who has Vishnu himself for his astra; who is the embodiment of dharma; who is called Maheswara; who is of infinite belly and body; who sits on a leopard's skin; who is the Lord of the worlds; who is devoted to Brahman and who loves Brahmanas; who is armed with a trident; who is boon-giving; who wields the sword and the shield and who is the Auspicious One, who wields the bow called Pinaka, who gave away his battle axe to Parasurama, and who is the Protector and Lord of the universe.

I place myself in the hands of this divine Lord, the grantor of protection, the God clad in deer-skins.

Salutations to this Lord of the celestials who has Vaisravana for his friend.

Salutations to Him of great vows; to Him who has the mightiest archers for his companions; to Him who himself wields the bow; to the God with whom the bow is a favourite weapon; who is himself the shaft shot by the bow; who is the bowstring and the bow; who is the Acharya of acharyas who teach the use of the bow.

Salutations to the God whose weapons are fierce and who is the greatest of all the gods.

Salutations to Him of diverse forms, to him who is surrounded by many bowmen.

Salutations to Him who is called Sthanu and who has an immense host of great archers for companions.

Salutations to Him who destroyed the triple city of Tripura.

Salutations to Him who slew the Asura Bhaga.

Salutations to Him who is the Lord of trees and of men.

Salutations to Him who is the Lord of the Devas, the Mothers, and of those tribes of spirits known as Ganas.

Salutations to Him who is the Lord of kine and of sacrifices.

Salutations to Him who is the Lord of the waters and the Lord of the gods, who broke Surya's teeth, who has three eyes, who is the grantor of

boons; who is called Hara, who is blue-throated, and who is of golden dreadlocks.

I will now tell you, as best I know, all the divine deeds of Mahadeva of Supreme Wisdom. If Mahadeva becomes angry, neither the Devas, the Asuras, the Gandharvas or the Rakshasas, even if they hide themselves in the deepest oceans, can find peace.

In olden days, Brahma's son, the Prajapati Daksha undertook a great sacrifice and insulted Siva by not inviting him to attend, not offering him a share in the havis. Daksha's daughter, Rudra's wife Sati, killed herself at her father's yagna and Mahadeva destroyed the sacrifice in wrath. He was truly fearsome on that occasion and roared most horribly and shouted in anger so earth and sky shook. The Devas were terrified then. Indeed, at Mahadeva's fury, Yagna himself fled and the gods were beside themselves for fear at the twanging of Mahadeva's bow and the sound of his palms.

The Devas and Asuras fled all together. All the waters, great and small rose up in agitation and the Earth trembled. The mountains split, all the points of the sky wavered, and the Nagas were petrified. The universe was enveloped in a thick darkness and could no longer be seen. The splendour of all the stars and of the Sun grew dim. The Rishis, filled with fear, were distraught and, wanting to save themselves as well as all creatures, performed propitiatory rites, with Surya being given the principal oblation to eat. Smilingly, Sankara approached him and tore out his teeth.

The humbled gods then fled as one. Once more, Mahadeva aimed a shower of arrows like the flames of the pralaya at the Devas, astras like densely smoking fire, or clouds with lightning. Seeing the luciferous volley, all the Devas prostrated again to Maheswara, and to Him a substantial share in yagnas. In fright, the gods, O prince, sought Rudra's protection. His wrath having been dispelled, for He is easily pleased, the great God then restored the yagna. The gods that had fled came back, but to this day they are afraid of Maheswara.

Once, the great and valiant Asuras had three cities in the sky, the Tripura. Each of these was vast and wonderful. One was made of iron, another of silver, and the third of gold. The golden city belonged to Kamalaksha, the silver city to Tarakaksha, and the third, made of iron, to Vidyunmalin. With all his weapons, Indra Maghavat Indra could not breach or make any impression on those triad cities. Troubled by the Asuras, the Devas sought the protection of Rudra.

Approaching Siva, all the gods with Indra at their head, pleaded, 'These terrible dwellers of the Tripura have blessings from Brahma. Filled with pride because of these boons, they are wreaking havoc upon the universe. O Devadeva, no one save you can stop them. O Mahadeva, slay these enemies of the Devas. O Rudra, creatures sacrificed in every yagna will then be yours.'

Thus implored by the gods, Siva was moved by the desire to help them. He agreed and said, 'I will overthrow the Asuras.'

Then Hara made the two mountains Gandhamadana and Vindhya the two poles of his chariot; He made the Earth with her oceans and forests his ratha. The three-eyed Lord made Sesha, that prince of snakes, the aksha, of that chariot. That God of gods, the wielder of Pinaka, then made the Moon and the Sun his two chariot wheels, and the Lord made Elapatra and Pushpadanta, the two pins of its yoke. Mahadeva made the Malaya mountains the yoke, and the great Takshaka, the rope that bound the yoke to the poles, and the ganas about him the traces of the horses.

Maheswara made the four Vedas his four horses and made the Vedangas the bridle-bits. Mahadeva made Gayatri and Savitri the reins, Om the whip, and Brahma was the charioteer. Making the Mandara mountains his great bow, Vasuki the bowstring, Vishnu his awesome astra, Agni the arrow-head, and Vayu the two wings of that missile, Yama the feathers in its tail, lightning its whetting stone, and Meru his standard, Siva, riding on that magnificent chariot which was wrought from all the celestial forces, went forth to destroy the Tripura, the three sky cities of the Asuras.

O Partha, then Sthanu of incalculable prowess, worshipped by the Devas and by Rishis, He of untold tapodhana, formed an unrivalled vyuha named after Himself, and stood unmoving for a thousand years. Finally, when the three cities came together in the firmament, the Lord Mahadeva struck them through with his that awesome astra of three knots. The Danavas could not look at the shaft made of the Yuga-fire and composed of Vishnu and Soma.

When the Tripura began to burn, the Devi Parvati went there to see the sight. She had on her lap a child with a bald head with five clumps of hair on it. The Goddess asked the Devas who the child was. Sakra, through malice, tried to strike that child with his thunderbolt. The divine lord Mahadeva, for the child was none other than He, smilingly paralysed the arm of the enraged Indra. Sakra, with all the celestials, flew went to the

Lord Brahma of unfading glory and, bowing their heads to him, they said to him with joined hands, 'Some wonderful Being, O Brahma, lies on the lap of Parvati, in the form of a child. We saw but did not pay him reverence and he has vanquished us all. We ask you, Pitamaha, who the child may be, who, without fighting, has with the greatest ease vanquished us all with Purandara at our head.'

Hearing this, Brahma the greatest of all the Gods, knower of the Brahman, reflected for a moment and knew that boy of immeasurable energy was none other the divine Sambhu. He said to all the Devas with Indra at their head, 'That child is the divine Hara, Lord of the mobile and unmoving universe. There is nothing superior to Maheswara. That Being of immeasurable splendour whom you all saw with Uma, the Divine Lord, had assumed the form of a child for Uma's sake. Let us all go to him. That illustrious One is the Supreme Sovereign of the worlds. O Devas, you could not recognise the Master of the universe!'

All the Devas with the Grandsire went to that child, of the radiance of the morning Sun. Beholding Maheswara, and knowing that he is the Supreme Being, the Pitamaha Brahma worshipped him: 'You are Sacrifice, O Lord, you are the stay and refuge of the universe. You are Bhava, you are Mahadeva, you are the abode of all things and you are the highest refuge. This whole universe, with its mobile and rooted beings is pervaded by you. O Holy One, O Lord of the past and the future, O Lord of the world, O Protector of the universe, show your mercy to Indra whom you have paralysed.'

Hearing these words of the Lotus-born Brahma, Maheswara was gratified; He laughed aloud, a wondrous sound so full of grace. The Devas then eulogised both Uma and Rudra and paid them great reverence. Indra's arm was free again when The Greatest God Maheswara, the destroyer of Daksha's sacrifice, the Divine Lord with the Bull for his emblem, grew benign towards Indra and his Devas.

He is Rudra, He is Siva, He is Agni, He is Sarva, and He has knowledge of everything. He is Indra, He is Vayu, He is the Aswin twins, and He is the lighting. He is Bhava, He is Parjanya, He is Mahadeva, He is sinless. He is the Moon, He is Isana, He is Surya, He is Varuna. He is Kala, he is Antaka, He is Mrityu, He is Yama.

He is the day, and He is the night. He is the fortnight, He is the month, He is the seasons. He is the morning and evening sandhyas, He is the year.

He is Dhatri, He is Vidhatri, He is the Soul of the universe, and He is the doer of all karma in the universe. Though bodiless, He is also the Great God embodied. Endowed with the Splendour beyond all splendour, He is worshipped and praised by all the gods. He is One, He is Many; He is a hundred, a thousand and beyond all count.

Brahmanas versed in the Vedas say that He has two forms, the terrible, Ugra, and the auspicious, Siva. These two forms, again, are multifarious. His auspicious forms are water, light, and the moon. Whatever is most recondite and mysterious in the several angas of the Vedas, in the Upanishads, in the Puranas, and in the Atmavidyas, the sciences that deal with the Soul, dwells the Lord Maheswara.

O Arjuna, Mahadeva is Aja, Un-born. All the attributes of this God not even I can begin to enumerate, not if I were to describe them with out pause for a thousand years. Even to those who are afflicted by all the evil planets, even to those who are stained with every sin, this great Protector grants salvation, if only they seek him, and He becomes pleased with them. He grants and takes away life, health, prosperity, wealth and all the diverse kinds of objects of desire.

The prosperity seen in Indra and other gods is his. He is ever engaged in the good and evil of men in this world. As a result of his supremacy, He can always have whatever He wishes for. He is called Maheswara and is the Lord of even the Supreme ones. In many forms, of many kinds, He pervades the universe. The mouth of that God is in the deepest ocean. It is well-known that, assuming the form of a mare's head, this mouth drinks the sacrificial libation in the form of water.

This Siva always dwells in smasanas, burning ghats. Men worship this Supreme Lord in that place where none but the courageous can go. Many are the blazing and terrible forms of this God that men speak of and worship in the world. Many also are the true names of this Deity in all the worlds. These names are based upon his supremacy, his omnipotence, and his divine and unequalled deeds. In the Vedas, the marvellous and sacred hymn called the Sata Rudriya has been sung in honour of this great God, the infinite Rudra.

This God is the Lord of all wishes that are human and heavenly. He is omnipotent, and He is the supreme master. Indeed, He pervades the infinite universe. The Brahmanas and the Munis describe him as the First-born of

all creatures. He is the First of all the gods; from his mouth was born Vayu the wind.

Since he always protects the creatures of the universe and plays with them, and since he is the Lord of all creatures, he called Pasupati.

Since his Linga is always in the observance of the vow of Brahmacharya, and since He always gladdens the world, He is called Maheswara. The Rishis, the Devas, the Gandharvas and Apsaras ever worship his Lingam, which stand eternally upright. This worship pleases Maheswara and makes him joyful.

With regard to the past, the future, and the present, Siva has many forms, and for that he is known as Bahurupa. Possessing one eye, he blazes forth in effulgence; He is otherwise known to have infinite eyes on every part of his body.

Since He possesses the worlds He is called Sarva.

Since his form is like that of smoke He is called Dhurjjati.

Since the Viswedevas dwell in him, He is called Viswarupa.

Since three Goddesses, Heaven, Water and Earth adore and depend on the Lord of the universe, he is called Tryambaka.

Since he always increases all kinds of wealth and wishes the good of mankind in all their actions, He is called Siva, the Auspicious One.

He has a thousand eyes, ten thousand eyes, and they gaze in all directions. And because He protects this vast universe, He is called Mahadeva.

Since He is Great and Ancient and is the Source of life and of its continuance, and since his Lingam is everlasting, He is called Sthanu.

Since the rays of the Sun and the Moon that appear in the world are spoken of as the hair on the Three-eyed One, He is called Vyomakesa.

Since, from Kalpa to Kalpa, He destroys every Brahma, Indra, Varuna, Yama, Kubera, and the rest, He is called Hara.

Since, He is the Past, the Future and the Present, and everything in the universe, and since He is the Origin of the past, the future, and the present, He is for that reason called Bhava.

Kapi means Supreme, and Vrisha is said to mean righteousness. The illustrious God of gods, is hence called Vrishakapi.

Since Maheswara, with his two eyes shut in dhyana, created through sheer force of will a third eye on his forehead, He is called Trinetra.

Whatever sickness there is in the bodies of living creatures and whatever health is in them represent that God. He is the Wind, the vital airs called Prana, Apana and the others in the bodies of all creatures, including those that are diseased. Those who worship any image of the Sivalinga, always obtains great felicity.

He is fiery below his waist, and the upper half of his body that is cool and auspicious is Soma the Moon. So too, half his Soul is Agni and the other half Soma. His auspicious form, full of tejas, blazes more brightly that than the forms of all the gods together. Among men, his burning and dreadful form is called Agni. With his cool and auspicious form, He practises Brahmacharya.

With the other terrible form He is the Supreme Lord who devours everything. Since He burns, since he is fierce, since he is endued with great prowess and devours flesh, blood and marrow, he is called Rudra.

O Partha, this is the Deity called Mahadeva, armed with the Pinaka, whom you saw going before your chariot and killing your enemies. After you vowed to kill the king of the Sindhus, O sinless one, Krishna showed you this God, in your dream, sitting on the top of Kailasa, the holiest mountain. This illustrious God goes before you in battle. It is He who gave you the weapons with which you brought carnage to the Danavas.

O Arjuna, I have now told you of the Sata-Rudriya, contained in the Veda, which is the hymn that describes and praises the God of gods, and enumerates some of his endless names, each one a potent and holy mantra. This hymn of four divisions, with which every objective is achieved, is perfectly sacred, destroys all sins removes all stains and destroys all sorrows and all fears. Men that always listen to this Sata-Rudriya, Siva's hundred names, will vanquish all their enemies and be highly regarded in the land of Rudra.

The person who always attentively reads or listens to this auspicious account of how Siva went before Arjuna's chariot and annihilated his enemies, and devoutly worships that illustrious Lord of the universe, will obtain all the objects of his desire as a result of the Three-eyed God being pleased with him. Go and fight, O son of Kunti! Defeat is not for you, who have Krishna on your side for your advisor and protector."

O Bhaarata, having spoken thus to Arjuna, Maharishi Vyasa, the son of Parasara, vanishes and returns to his asrama from whence he had come.'

[1]This passage is based on Siva's sacred names, each a holy mantra, found in the Sata Raudriya and the Koti Rudra.

CANTO 199

DRONA-VADHA PARVA CONTINUED

"Sanjaya says, 'Having fought savagely for five days, Rajan, the Brahmana Drona fell and ascended into blessed Brahmaloka.

The very benefits that accrue from a study of the Vedas arise from a study of this Drona Parva. The great feats of the most intrepid and majestic Kshatriyas have been described here. He who reads or listens to the recitation of this Parva every day is freed from the most heinous sins and the most atrocious crimes. Brahmanas will always obtain the fruits of yagnas from here. From this Parva, Kshatriyas will have victory in the fiercest battles. The other varnas, Vaisyas and Sudras, can acquire desirable sons and grandsons and all objects of desire!'"

The End of Drona Parva

THE COMPLETE

MAHABHARATA

Karna Parva ❁ Salya Parva ❁ Stri Parva

{7}

S.B. Pillay and Anita Pillay
series editor: **RAMESH MENON**

THE COMPLETE MAHABHARATA

Karna Parva
Salya Parva
Sauptika Parva
Stri Parva

THE COMPLETE MAHABHARATA

Volume 7

Karna Parva
Salya Parva
Sauptika Parva
Stri Parva

S.B. Pillay
and
Anita Pillay

RUPA

Published by
Rupa Publications India Pvt. Ltd 2015
7/16, Ansari Road, Daryaganj
New Delhi 110002

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ISBN: 978-81-291-3584-1

First impression 2015

10 9 8 7 6 5 4 3 2 1

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In loving memory of
S.B. Pillay (1951–2014)

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A Brief Introduction

The last complete version of the Mahabharata to be written in India in English prose was the translation by Kisari Mohan Ganguli in the late 19th century. He wrote it between 1883 and 1896. To the best of my knowledge, it still remains the only full English prose rendering of the epic by any Indian.

More than a hundred years have passed since Ganguli achieved his monumental task. Despite its closeness to the original Sanskrit and its undeniable power, in more than a hundred years the language and style of the Ganguli translation have inevitably become archaic.

It seemed a shame that this most magnificent of epics, a national treasure, an indisputable classic of world literature, believed by many to be the greatest of all books ever written, is not available in complete form to the Indian (or any) reader in modern, literary and easily accessible English: as retold by Indian writers.

So we, a group of Indian writers and editors, warmly and patiently supported by our publisher Rupa Publications India, undertook a line-by-line retelling of the complete Mahabharata, for the contemporary and future reader. Our aim has not been to write a scholarly translation of the great epic, but an eminently readable one, without vitiating either the spirit or the poetry of the original, and without reducing its length.

This is not a translation from the Sanskrit but based almost entirely on the Ganguli text, and he himself did use more than one Sanskrit version for his work. However, as will be obvious, the style of this new rendering is very much our own, and our hope is to bring as much of the majesty and enchantment of this awesome epic to you as is possible in English.

Ramesh Menon
Series Editor

ACKNOWLEDGEMENTS

Thanks to my old friend Ramesh Menon, who brought me to this project. And to Kadambari Mishra, who proofread this volume.

Karna Parva

CANTO 1

AUM! Having bowed down to Narayana, to the foremost of Purushas, Nara, and to the Devi Saraswati, I invoke the spirit of *Jaya*!

Vaisampayana said, "After Drona's death, O Rajan, Duryodhana leads the anxious maharathas of the Kaurava army to Aswatthaman. They lament Drona's loss and sit around the son of Sharadvata's daughter, listless and grieving. Comforted for a little while by readings from the scriptures, the royal warriors leave for their respective camps at nightfall. However, Karna, Suyodhana, Dusasana and Sakuni find no rest in their tents when they consider the immense slaughter. They pass a sleepless night in Duryodhana's tent, reflecting upon the sufferings they had inflicted upon the noble Pandavas.

Once they had dragged a distraught Draupadi after the game of dice into the Kuru sabha. Now, their hearts filled with anxiety, they bitterly regret what they did. Thinking of the grief they had caused the Pandavas after the game of dice, they spend the night, O Bhaarata, in sorrow as if it were a hundred years long. When morning finally comes, they mechanically perform the customary and obligatory rituals. This comforts them to some extent and soon they deploy their troops, and prepare themselves for battle.

They ordain Karna as their senapati. They tie the auspicious thread around his wrists, have many leading Brahmanas pray for their victory and give them gifts of vessels full of curd, ghee, akshata, gold coins, jewels,

gemstones, costly garments and kine. They arrange for heralds, musicians and panegyrists to recite hymns of victory.

The Pandavas, too, Rajan, perform their morning ceremonies and issue from their camp, intent on battle. Soon, yet again, a bloody clash of arms begins between the Kurus and the Pandavas, each bent on annihilating the other, and this lasts full two days. Finally, after he had brought huge carnage to his enemies, Arjuna kills Karna before the Kauravas. Sanjaya returns to Hastinapura and relates all that had happened at Kurujangala to Dhritarashtra."

Janamejaya said, "The venerable Dhritarashtra, son of Ambika, was already grief-stricken at the fall of Bhishma, Drona and the other maharathas. O greatest of Brahmanas, how could he bear now to hear of the death of Karna who was Duryodhana's dearest friend and greatest source of strength? How did he receive the news of the death of the warrior on whom his own hopes of his sons' victory had rested?

Ah, when the blind king did not quit his life even after hearing of Karna's death, it must truly be difficult for men to die even under the most extreme grief! Indeed, Brahmana, it must have been agonising for the king, for he had also to bear the grief of the fall of Bhishma, of Bahlika, Drona, Somadatta and Bhurisrava, as well as of other friends, and his sons and grandsons.

Tell me all the details of the war as they actually happened. I am always eager to hear of the great achievements of my ancestors!"

CANTO 2

Vaisampayana said, "After Karna is killed, O Rajan, Sanjaya, the unhappy son of Gavalgana, sets out that night for Nagapura, on horses fleet as the wind. In deep anxiety, he reaches Dhritarashtra's palace in Hastinapura, now empty of kinsmen and friends. Finding the king dispirited, he greets and salutes him with joined hands and bent head, and with a sorrowful face, says, 'I am Sanjaya, O lord of Earth! Are you not happy? I hope you are not stricken by the loss? Remember, you spurned the sage counsel of Vidura, Bhishma and Krishna. I trust you feel no regret now? Rama, Narada, Kanwa and others also offered you wise counsel in the sabha. I hope you feel no pain now, when you remember how you disregarded them? I hope you feel no hurt, when you think of the slaughter of Bhishma, Drona and so many others—friends who were always concerned about your welfare?'

Dhritarashtra draws a long hot breath, and replies, 'When I heard, O Sanjaya, of the fall of Bhishma, the valiant son of Ganga, the warrior with all devastras, and the greatest archer alive, my heart felt great pain and anguish. That shura of great tejas, born of the Vasus themselves slew ten thousand enemy maharathas every day; Bhrigu's son Parasurama had given him greatest astras, when the Bhargava taught him archery when he was a boy; alas, Yajnasena's son Sikhandi cut that matchless Kshatriya down with the Pandavas.

My heart is full of anguish after I heard how Dhrishtadyumna vilely killed the heroic Drona, through whose grace all the royal sons of Kunti, as well as so many other lords of earth, became maharathas. After Bhishma, there was no other archer like Acharya Drona.

No, no one in the world could equal Bhishma and Drona in the knowledge and use of the four kinds of weapons. Alas, hearing of the death of these two, my heart is indeed agonised with grief.

What did my army do when they heard of the death of Drona, who had no equal in the three worlds in the knowledge of weaponry? After Arjuna despatched the mighty force of the Samsaptakas to Yama, after Krishna rendered Aswatthaman's Narayanastra harmless and Arjuna routed the Kaurava divisions, what did my army do? I feel sure that after Drona's death my troops ran away sunken in an ocean of grief, like mariners shipwrecked on the bosom of the vast and fathomless deep.

What, O Sanjaya, was the colour of the faces of Duryodhana, Karna, Kritavarman of the Bhojas, Salya of the Madras, and of my remaining sons, and of the others, when the Kuru divisions fled the field? Tell me about all this as it happened, O son of Gavalgana, and describe to me the skill the Pandavas and my warriors demonstrated!'

Sanjaya says, 'O sire, do not feel any pain when you hear all that has happened to the Kauravas through your wrongdoing. The wise never feels any pain at what fate brings. Since Destiny is unconquerable, one may or may not attain human purposes. Hence, he who is wise never feels regret or pain on the acquisition or the loss of the objects he desires and cherishes.'

Dhritarashtra says, 'I do not feel great grief, O Sanjaya. I regard all this to be the result of Destiny. Tell me all that you wish!'"

CANTO 3

"Sanjaya says, 'Upon the fall of Acharya Drona, your sons are pale and dazed. Although armed, O Rajan, they hang down their heads in grief and stand silent without looking at one another. Seeing this, your already agitated troops vacantly gaze up into the sky as if for hope from on high. The weapons of many soldiers, dyed with blood, fall from their hands; though many still grasp their weapons, from their despondent stances, they resemble meteors fallen from the sky.

Duryodhana finds your army standing paralysed and listless and says to them, "I challenged the Pandavas and embarked on this war relying upon the might of your arms! Now, at the death of Drona, the prospect of victory appears bleak. In war, all warriors may die and meet with either victory or death. What then is strange in Drona's death? So, fight resolutely!

Look how the noble Karna ranges all over Kurukshetra and uses his devastras. That coward Dhananjaya, the son of Kunti, always flees from him in fear, like a small deer at the sight of a lion!

Karna reduced the mighty Bhimasena, strong as ten thousand elephants, to a sorry plight without any divine help. He slew the terrible Ghatotkacha, master of devastras, mayavi of a thousand illusions, and gave a deafening shout of triumph. Today you will see the vast strength and energy of great Karna of unerring aim. Let the sons of Pandu today confront both Aswatthaman and Karna with prowess like that of Vishnu and Vasava!

All of you are singly capable of slaying the sons of Pandu and all their troops. How much more then will you be able to accomplish when you are united. Be not dejected. With your great prowess and mastery of weapons, you will prevail today!"

Your son Duryodhana and his brothers proclaim Karna the senapati of the Kuru army. Taking command, the shura Karna, so staunch in battle, gives vent to a simhanada, a reverberating lion's roar, and leads the fight against the enemy. He causes a great carnage among the Srinjayas, the Panchalas, the Kekayas and the Videhas. From his bow issues a dense flight of arrows, like a swarm of bees with their wings brushing. After he decimates the energetic Panchala and Pandava forces and thousands of their warriors, Arjuna finally kills him!'"

CANTO 4

Vaisampayana said, "Hearing this, Rajan, Dhritarashtra experiences the uttermost fierceness of grief and thinks of Suyodhana as being already dead. In his agitation, he faints like an elephant that has swooned. At this, the women of the royal household begin to weep aloud and their wails seem to fill the whole world. Approaching the king, queen Gandhari and the other Bharata women also swoon. Sanjaya comforts these stricken women, who tremble like a plantain grove in a high wind.

Vidura sprinkles water over the blind king and comforts his brother whose vision is limited to only gyana. Slowly restored to consciousness, the king remains silent for some time even as one who has lost his reason; then, after drawing long breaths, he censures his own sons and lauds the Pandavas. He blames himself and Sakuni, son of Subala, and his mighty frame begins to tremble and shake. Finally controlling himself somewhat, the king once more questions his suta, Sanjaya.

'I have listened to you, Sanjaya. Has my son Duryodhana already gone to Yama's world, despairing of success? Tell me truly, Sanjaya, all the details even if you have to repeat them!'

Sanjaya replies, 'The maharatha Karna, Rajan, along with his sons, brothers, and other mighty and loyal suta archers is dead. Bhimasena killed Dusasana and then drank his blood on the field in triumph!'"

CANTO 5

Vaisampayana said, "Hearing this, Ambika's son Dhritarashtra, in great agitation, tells Sanjaya, 'Through the evil rule of my imprudent son Vikartana's son Karna has been killed. This news cuts into the very core of my heart. Oh, I want to cross this sea of grief. Remove my doubts and tell me quickly the names of those who are still alive and those who are dead among the Kurus and the Pandavas.'

Sanjaya says, 'Rajan, on the tenth day of the war, they brought down Shantanu's son, the invincible Bhishma, after he slaughtered untold numbers of Srinjayas and Panchalas.

The mighty Drona of the golden chariot is also dead, after he butchered the Panchala divisions.

Karna is slain after he slaughtered half of those who survived the carnage that Bhishma and the illustrious Drona had wreaked.

They have also killed the powerful Vivimsati, O Rajan, who decimated hundreds of Anarta warriors.

The two great and mighty princes of Avanti, Vinda and Anuvinda, achieved the most difficult exploits before going to Yama's abode.

After consuming eleven akshauhinis with his missiles, Arjuna killed your son-in-law Jayadratha, tejasvin Kshatriya and the ruler of ten kingdoms. Arjuna also killed the fearless Ambashta king Srutayus, and

Sudakshina, who led thousands of superb elephants, as well as the inviolable king Paurava and his forces.

Savyasachi annihilated the Abhishahas, those fiercest warriors, along with the Sibis, greatest of maharathas, and the Kalingas. He also sent the fierce, fanatical and indomitable Narayana Gopas of Gokula to Yama, and many thousands of Srenis and Samsaptakas. Your two brothers-in-law, the great warrior princes Vrishaka and Achala met with similar fates at the hands of Dhananjaya.

The belligerent Arjuna killed the virtuous king of the Kiratas, Bhagadatta, devoted to Kshatriya dharma and the respected and dear friend of Indra, along with his troops from the lowlands on the sea coast.

Partha also slew that lord of the earth Srutayus, who always had a deep-rooted antipathy for the Pandavas, and not before he reminded him of that hatred.

O sire, with the slaughter of his son Abhimanyu in mind and his own vow, a vengeful Dhananjaya slew Karna's son, the vital and accomplished Vrishasena, in the very sight of Karna. He slew Karna, Radha's son of the Suta varna, and his maharatha brothers, as well as the Kaikeyas, the Malavas, the Madrakas, the fierce Dravidas, the Yaudheyas, the Lalittyas, the Kshudrakas, the Usinaras, the Tundikeras, the Savitriputras, the Easterners, the Northerners, the Westerners and the Southerners.

Also despatched were armies of foot soldiers, thousands upon thousands of cavalry, teeming squadrons of rathas, and many great elephants. The tireless Partha massacred so many noble, richly attired, and armed Kshatriyas, all veteran warriors. Other shuras, immeasurably powerful and always eager to kill their enemies, met with a similar fate at the hands of Indra's son.

Subhadra's son Abhimanyu killed the indomitable and ever obedient son of Duryodhana and Dusasana's brave son after fierce battles. He despatched the ruler of the Kosalas to Yamaloka, as well as the mighty Jayatsena, the son of Jarasandha and the prince of the Magadhas, in brutal encounters. He also killed the intrepid younger brother of Salya of the Madras, a radiantly handsome warrior who fought with sword and shield.

Rajan, Satyaki extinguished your kinsman, Somadatta's son, the celebrated Bhurisrava in a duel.

Sahadeva killed Salya's intrepid son Rukmaratha, who was the son of his maternal uncle and thus his brother as well.

The old king Bhagiratha and Brihatkshatra, king of the Kaikeyas, both awesome warriors, are also dead.

Nakula, who darts about the field with the speed of a hawk, slew the strapping and most intelligent son of Bhagadatta.

Bhimasena, Rajan, killed your ferocious and invincible princes—Dusasana, master of weapons, and the brilliant Chitrasena. Seething with the memories of the many wrongs that Duryodhana inflicted upon him, and honouring his own vow, Vrikodara sorrowfully killed even your son of dharma, Vikarna, who fought like a true Kshatriya despite losing his chariot and weapons.

Bhima annihilated your grandsire, the powerful Bahlika, and all his troops. He beat your mighty sons Durmukha and Dussaha to death with his mace. He despatched, in a great duel, your counsellor, the energetic Vrishavarman of the Suta varna, as well as king Shalva, great maharatha and master of powerful astras.

Oghavat and Vrishanta, O Rajan, who fought the war savagely for your sake, have both gone to Yama's abode. So too has maharatha Kshemadhurti, whom Bhimasena crushed with his mace.

Durmarshana, Durvisaha and maharatha Durjaya, after performing the most difficult and astounding feats in battle, and the two daring brothers Kalinga and Vrishaka have been sent to Yama's halls.

The war saw the annihilation of the Vasatis, numbering two thousand, all great fighters, as well as of the adept Surasena warriors.

Satyaki accounted for the mighty king Jalasandha after that hero had caused an immense carnage.

Ghatotkacha killed Alayudha, the other prince of Rakshasas, who rode a chariot harnessed to monstrous asses.

Rajan, so far in the battle, we have lost these and thousands of other kings and their forces. This is my answer to the questions you asked. And the devastation that took place when Arjuna and Karna fought was even as when Mahendra killed Vritra, when Rama slew Ravana; even as when Krishna slew Naraka or Mura; as when the incomparable Parasurama of Bhrigu's vamsa killed the Kartavirya with all his kinsmen and friends, after fighting a bloody battle that is celebrated through the three worlds; even as when Skanda killed the Asura Mahisha, and Rudra slew the Asura Andhaka—even so has Arjuna, in single combat, killed that greatest of all bowmen Karna, with all his kinsmen.

Karna was indeed invincible in battle and upon him the Dhartarashtras placed their hopes of victory. He was also a major cause of the hostility with the Pandavas for what he said in the Kuru sabha during the game of dice and after.

Pandu's third son Arjuna has accomplished what always seemed impossible. He has killed Suryaputra Karna, who the god themselves dared not face in battle. Thus, even as your well-meaning friends warned you, the disaster they predicted and the great destruction have now come about. O Rajan, for the hollow sinful happiness of your covetous sons, you have heaped these evils on their heads and millions of Kshatriyas have perished. Dhritarashtra, the fruit of these evils is now manifest.'"

CANTO 6

"Dhritarashtra says, 'You have, O son, mentioned the names of those of my allies whom the Pandavas have killed. Now tell me the names of those among the Pandavas whom my forces slew.'

Sanjaya says, 'Bhishma decimated the veteran Kuntis warriors, irrepressible and valorous in battle, along with all their kinsmen and advisers, as well as the Narayanas, the Balabhadras and thousands of other Kshatriyas, all devoted to the Pandavas' cause.

Rajan, six of our leading maharathas led by Dusasana's son were finally able to surround and murder that resplendent shura, Abhimanyu, who, though a boy in years, was still equal to Arjuna, Kesava or Baladeva in war. He was an extraordinarily gifted warrior, and brought a hardly credible slaughter to our forces. He lost his chariot, but that heroic son of Subhadra continued to fight until the end, true to his Kshatriya dharma. Because they could not subdue Arjuna, they murdered his son to break his heart. This was the most dastardly deed of the entire war.

The destroyer of the Patachchatras, the handsome son of Ambashta, leading a large force, fought heroically and caused a great slaughter of our army until he encountered Duryodhana's son Lakshmana, who despatched him to Yama's realm. Your grandson also accounted for Sikhandi's valiant son Kshatradeva.

Fighting with great skill, Dusasana slew the fierce maharatha Brihanta.

Drona killed Satyajit, who was well-nigh the equal of the diadem-decked Arjuna in tejas and power, and the Acharya killed so many other mighty and seasoned archers among the Panchalas, as well as the two majestic kings, Virata and Drupada. He killed the two indomitable kings Manimat and Dandadhara, who fought us with tigerish courage, and maharatha Ansumat, lord of the Bhojas at the head of his army. He also felled the brothers Rochamana, who were like two brilliant planets ranging the field.

Similar was the fate of the vigorous king of the Magadhas, slayer of hostile warriors armed with the most potent astras, and Vasudana too, who now sleep on the battlefield after causing great carnage—Drona despatched both to Yama.

Drona also sent Purujit and Kuntibhoja, the two uncles of Arjuna, Mitravarman the Panchala prince, Satyadhriti of the Matsyas, the great Madiraswa, the powerful Suryadatta, as well as the valorous Srenimat to the regions of the dead.

The Acharya also slew the two shuras Suchitra and Chitravarman, father and son and both mighty warriors, as well as that lord of earth Suketu, son of Sishupala, who had strewn the field of dharma with the corpses of so many of our Kshatriyas.

Drona fought like a god and the Brahmana decimated these and countless other maharathas.

Samudrasena snuffed life from Chitrasena, the ruler of the seacoast, and his son, O Bhaarata, while Aswatthaman did the same to Nila and Vyaghradatta, two other mighty rulers of seaside countries.

Vikarna raced across the field on his ratha with uncanny speed and great nimbleness and he beheaded Chitrayudha and Chitrayodhin, who were slaughtering our forces.

Kaikeya killed his own brother, the king of the Kaikeyas, who was equal to Vrikodara himself in battle and who led the Kaikeya legions.

Your son Durmukha killed Janamejaya of the hill country, gifted with prodigious strength and an expert mace warrior.

Many other great and able kings, who fought for the Pandavas, have all gone to Yama's abode after achieving impossible deeds. Vasudana's son shot dead Abhibhu of the Kasis, riding at the head of his numerous host.

Our Kshatriyas killed the most skilful Yudhamanyu, and the powerful Uttamaujas, who between them had destroyed thousands of our most valiant

warriors.

Vardhakshemi, O Rajan, who was like the ocean at full tide, exhausted all his astras in battle, and finally found undisturbed peace.

Bahlika slew Senabindu, the foremost of Sutas, after he had wasted many enemies in battle.

Dhrishtaketu, O Rajan, the greatest maharatha among the Chedis, also, laid down his life after many a heroic deed on the field.

The daring veteran Satyadhriti, Virata's son Sankha and the mighty Uttara, after they had slaughtered our troops and accomplished the most noteworthy feats, have repaired to Yama's abode.

As you desired, I have now listed the Pandava maharathas that we killed on the field of Kurukshetra.'"

CANTO 7

"Dhritarashtra says, 'When all my great warriors, O Sanjaya, have perished, I have no hope that those who remain will survive. When Bhishma and Drona are dead, what use is life to me any longer? I cannot bear the death of Radha's son Karna, that ornament of battle, the might of whose arms was as great as that of ten thousand elephants. O best of Sutas, tell me now, who yet remain alive in my army. It seems to me that all those who are still alive must be as good as dead.'

Sanjaya says, 'O Rajan, the shura Aswatthaman, to whom his father Drona imparted many devastras of the four kinds, still stands on the field. The noble son of Drona, as great a master of weapons as his sire, stands ready to battle for you.

Kritavarman, of the Anarta country, the son of Hridika, the greatest of the Satwatas, the lord of the Bhojas, great maharatha, is still alive and ready for battle.

Artayana's intrepid son, the invincible Salya, perhaps the most formidable Kshatriya who still remains alive on your side, he who was forced to abandon his own sister's sons, to keep his solemn word, still contends manfully. He who promised Yudhishtira that he would dispirit Karna, who is Sakra's very equal, also straddles Kurukshetra yet.

Subala, king of the Gandharas, with his forces of Ajaneyas, Saindhavas, Kambojas, Vanayus, mountaineers and dwellers of riparian regions, remains

on the field, still eager to fight for you.

With his massive and wondrous bow, Sharadvata's son Kripa Gautama, Acharya, mahabaho, who fights with a myriad of weapons in different astonishing ways, still stands on the battlefield yet eager for fight.

The son of the Kalinga king, riding a sizeable chariot drawn by large horses and flying a proud standard, is still on the field, O Kurudvaha, battling for your cause.

Your son, the Kurusrestha Purumitra, Rajan, rides his ratha with the effulgence of fire, and remains upon Kurukshetra like the sun shining brilliantly in a cloudless sky.

The vigorous Duryodhana, at the head of an elephant force and accompanied by many great warriors, stands on his golden chariot, always prepared to engage in war. In the midst of many kings, that great shura, with the majesty of a lotus, is resplendent in his beautiful armour, like a fire with little smoke or the sun freshly emerged from behind dark clouds.

So, too, do your sons Sushena, armed with splendid sword and shield, and the heroic Satyasena, fight on, along with Chitrasena, their hearts full of undimmed excitement.

Those modest but powerful Bharata princes, Chitrayudha, Srutavarman, Jaya, Dala, Satyavrata and Dussala live to fight the war.

The courageous ruler of the Kaitavyas, who fearlessly wheels across the field and slays his enemies at will, leads his foot-soldiers, cavalry, elephants and chariots, determined yet to win your cause.

The proud and great Srutayus, Srutayudha, Chitrangada and Chitravarman, who always strike so effectively, continue to fight.

The sons of Karna, the noble Satyasandha and his two brothers, experts in the use of the most powerful astras and so exceptionally adroit, both fight on for your sake, leading large and unassailable forces.

Accompanied by all these Kshatriyas and by many of his finest and intrepid fighters, O Rajan, Duryodhana yet stands tall on Kurukshetra, in the midst of his elephant division, like a second Indra, always confident of victory!'

Dhritarashtra says, 'You have named all the great warriors who are still alive, both in my army as well as the enemy's. From what you have said, I can plainly infer whom victory will favour.'

Having learnt that only a small portion of his army survives and that almost all his great warriors are dead, Dhritarashtra's hearts is convulsed

with grief and he swoons again. When he returns somewhat to his senses, he tells Sanjaya, ‘Wait with me for a moment, O son! My heart is greatly disturbed after hearing of this calamity. I am stupefied and my limbs are paralysed!’

Saying this, Dhritarashtra, the son of Ambika, again falls down on the earth, in a dead faint.”

CANTO 8

Janamejaya asked, "O Maharishi, what did the king say after he heard of the slaughter of Karna and his sons, and when he had been comforted a little? Poignant must have been his grief. Tell me everything."

Vaisampayana replied, "King Dhritarashtra absorbed the fact that great Karna, who was like the impossible clouding of the intellect of the wise Shukra, was dead. His loss was like the defeat of Indra by his enemies, or the fall of the resplendent Surya from the firmament, or the unbelievable drying up of the inexhaustible waters of the ocean. His death was like the destruction of the earth, the firmament and the waters, or like the futility of both dharma and adharma.

Dhritarashtra realised that his army was annihilated. He knew that very soon the other warriors as enduring as Karna would meet with a similar fate as the Sutaputra. He burned with grief, sighed like a snake, and with all his limbs almost palsied, he lamented weakly and aloud.

He says, 'O Sanjaya, the valiant son of Adhiratha was powerful like the lion or the elephant; he had a bull's thick neck, eyes, walk and bellow. With limbs as hard as the Vajra, that young man like a rampant rishabha never stepped back from a fight even if his opponent be Indra Deva himself! At the sound of his bowstring, slapping palms and at the hiss of his relentless torrent of arrows, men, horses, chariots and elephants fled before him. Duryodhana provoked hostilities with the mighty sons of Pandu relying

upon Karna, the Mahabaho, the slayer of akshauhinis of enemies, that warrior of unfading glory. How did Partha kill Karna, the greatest of maharathas, that unconquerable Naravyaghra?

He always relied on the might of his own arms and astras and had scant regard for Kesava, Dhananjaya, the Vrishnis, and all other enemies. Often he used to boast to the avaricious, kingdom coveting, foolish and spoilt Duryodhana, "Alone, I will fell the two invincible Krishnas from their great chariot, the wielder of Saranga and the wielder of Gandiva!"

He conquered so many mighty enemies—the Gandharas, the Madrakas, the Matsyas, the Trigartas, the Tanganas, the Khasas, the Panchalas, the Videhas, the Kulindas, the Kasi-kosalas, the Suhmas, the Angas, the Nishadhas, the Pundras, the Kichakas, the Vatsas, the Kalingas, the Taralas, the Asmakas and the Rishikas. Subduing all these brave vamsas with his keen arrows fletched with kanka feathers, great Radheya made all of them pay tribute to us to enhance the honour and power of Duryodhana. Alas, how did the sons of Pandu manage to kill that Vrisha, the warrior son of Vikartana, that leader of armies, that unrivalled master of devastras?

Among horses, Ucchaisravas is the best; among Yakshas, Vaisravana is the leader; among the Devas, Indra is the lord; among warriors, Karna was the foremost. In the three worlds, there is no one to match any of these. Unvanquished by even the mightiest of kings, he subjugated the whole world for Duryodhana's aggrandisement.

Why, the ruler of Magadha, after he had honoured and conciliated Karna and made him a friend, challenged all the Kshatriyas of the world, other than the Kauravas and the Yadavas, to battle! Now, to hear that Savyasachi has killed Karna in single combat, I am plunged in an ocean of grief like a broken ship, and sinking without a raft in the fathomless deep.

O Sanjaya, my heart must be made of something harder than the Vajra of adamant since I am not dead from such anguish. Who else in this world, save my wretched self, would not yield up his life after the defeat and humiliation of my kinsmen, friends and allies? Ah, give me poison to drink or fire to burn myself with or push me off the summit of a mountain, for I cannot bear this intolerable burden of grief!'"

CANTO 9

"Sanjaya says, 'The world considers you the equal of Nahusha's son Yayati in appearance, birth, fame, asceticism and learning. Indeed, in erudition you are, O Rajan, like a most accomplished and successful Maharishi. Summon your courage. Do not yield to grief.'

Dhritarashtra says, 'I believe that fate is supreme and all hard work fruitless since even Karna, who was like a sala tree, has met his end in battle. After he put Yudhishtira's army and hordes of Panchala chariot-warriors to the sword, after he scorched all the directions with his scathing volley of arrows and confounded the Parthas in battle like the Vajradhari confounding the Asuras, alas, the enemy killed that maharatha, like a tempest uprooting a mighty tree.

Like a drowning man unable to see the end of the ocean, I cannot see the end of my sorrows. My anxieties increased when I heard of Karna's death and Phalguna's victory and I no longer wish to live. Indeed, Sanjaya, the killing of Karna is hardly credible. This heart of mine must surely be made of adamant, since it did not burst into a thousand pieces when I heard of his death. Without doubt, before my birth the gods ordained an inordinately long life for me.

Fie, O Sanjaya, on this life that is devoid of friends and kinsmen. Brought today to this sorry plight, fool that I am, I will have to live miserably, pitied by all. Once the whole world feted me, how can I now

live, after my enemies have brought me down? I have gone from pain to greater sorrow and misfortune because of the deaths of Bhishma, Drona and now the noble Karna.

Sanjaya, now that they have killed Karna, I do not think that anyone from my army will escape alive. He was the great raft for my sons to cross the sea of this war. And that shura, after he ravaged his enemies, is now dead. Of what use is life to me without that Nararishabha? The son of Adhiratha struck down by arrows fell from his chariot like a mountain-peak split by a thunderbolt! Bathed in blood, he lies adorning the earth, like an elephant killed by another infuriated prince of tuskers. Alas, Arjuna has killed that pride of all archers, Karna, he who was the strength of the Dhartarashtras and a source of utmost fear to the sons of Pandu. He was an unequalled warrior, a mighty, mighty archer, the dispeller of my sons' fears, and alas, now he lies on the earth, lifeless, like a mountain struck down by Indra.

Now, the fulfilment of Duryodhana's wishes is as travel is to one who is lame, or the gratification of the poor man's desires, or stray drops of water to one who is thirsty. We plan in a certain way but all our most careful schemes end so differently from what we thought. Alas, destiny is all powerful and we cannot go against time.

Was my son Dusasana killed while running away from the battle, humiliated, unhappy in spirit and bereft of his manliness? Sanjaya, I hope that he did no cowardly deed? Did he not meet with his death like the other Kshatriyas who have fallen?

The foolish Duryodhana did not accept Yudhishtira's constant sage advice against the impropriety of war. When Bhishma begged for a drink as he lay on his deathbed of arrows, the illustrious Partha pierced the surface of the earth and created a jet of water. Bhishma then told Duryodhana, "Make peace with the Pandavas. When these hostilities cease, true peace will be yours. Let the war between you and your cousins end with me. Enjoy the earth in brotherliness with the sons of Pandu."

My son must certainly repent today, for what the wise Devavrata predicted then has now come to pass.

Sanjaya, now I have no counsellors and sons and am miserable like a bird that has lost its wings. Often children at play capture a bird and cut off its wings and merrily release it. But the bird can no longer fly. I too have become like a bird shorn of its wings. Weak, without any resources, without

kinsmen and friends, unhappy and overpowered by enemies, which way shall I turn? Karna who vanquished all the Kambojas, the Ambashthas, the Kaikeyas, the Gandharas and the Videhas and subjugated the whole earth for the glory of Duryodhana—alas, the powerful Pandavas have killed him.

When Kiritin slew Karna, tell me, Sanjaya, which warriors remained with him on the field? I hope he did not die alone, abandoned by his friends? With powerful arrows, Sikhandi felled Pitamaha Bhishma, who did nothing to defend himself against the attack of that androgynous prince. Drupada's son Dhrishtadyumna slew the mighty Drona, who had laid aside his weapons and sat immersed in dhyana. I have heard that both Bhishma and Drona were killed mainly through deceit.

Truly, Indra himself could not have slain Bhishma and Drona in a fair fight. So, too, how could Death touch that shura Karna, surely equal to Indra himself, while he still had his many devastras? Purandara had given Karna the inexorable shakti of the splendour of lightning in exchange for the Sutaputra's kundalas; in his quiver, amid sandalwood dust, nestled that serpent-mouthed devastra, fitted with goodly wings, that ayudha that could destroy any enemy. From Jamadagni's son Parasurama, Karna had acquired the dread Brahmastra to fend off all the enemy maharathas led by Bhishma and Drona. Remember, he saved Drona and his warriors from Subhadra's son Abhimanyu and, in a trice, shattered the chariot of the invincible Bhimasena of the strength of ten thousand elephants and the speed of the wind, and then laughed at Bhima.

Karna vanquished Sahadeva as well and destroyed his ratha but did not kill him out of compassion and for the word he gave Kunti. He used Shakra's astra and slew Ghatotkacha, who fought with a thousand different sorceries. In fact, his prowess filled Dhananjaya with so much fear that for a long time he avoided facing him in a duel. Alas, how could they kill that Karna, that greatest Kshatriya of all?

How could his enemies best him unless either his ratha was destroyed, his bow riven and his astras exhausted? Who could vanquish that tiger among men, ah, the impetuous Karna, who brandished his formidable bow and unleased tides of arrows at his enemies? Surely, his bow must have broken, or his ratha must have sunk into the ground, or his astras were exhausted, since you tell me that the great Karna is dead. I do not see how else he could have been slain.

That noblest warrior who swore the grave oath, “I will not wash my feet until I kill Arjuna”, he from fear of whom that bull among men, Dharmarajan Yudhishtira, had no sleep in the wilderness every night of thirteen years, that matchless maharatha of unearthly prowess—how did he meet his end?

My son forcibly dragged Panchali, the wife of the Pandavas, into our court, relying upon Karna’s valour, and there in the midst of that conclave, in the very sight of the Pandavas and in the presence of the Kurus, called the princess of Panchala the wife of slaves. Karna, shura of the Suta varna, said to Draupadi, “O exquisite dark one, all your husbands are now like sesame seeds without kernels; they are men no more, so seek some other husband for yourself!” He said more in the heat of rage and pride; he forced her to listen to other taunts and vile abuse. How was that choleric, wild and bravest hero slain by the enemy?

He said to Duryodhana, “If Bhishma, who boasts of his prowess in war, or Drona, who is insuperable in a fight, do not kill the sons of Kunti out of their affection and favour, I will kill them all for you, my friend. Let the fever of your heart be dispelled!”

He also assured us, “What will Arjuna’s Gandiva and his two inexhaustible quivers do to my astra, smeared with cool sandalwood paste, when it courses flaming through the sky?”

Alas, how did Arjuna kill that warrior with shoulders as broad as a bull’s?

Sanjaya, he brushed off the fierce touch of the arrows shot from the Gandiva; and, yes, he said to Panchali, “You have no husbands now” and glared at the Pandavas. He was so confident of his own prowess that he had no fear of them or of even of Janardana. When I thought that he could not meet with death even at the hands of the very Devas led by Vasava, attacking him in fury, what then need I say of the Pandavas?

No one could face the son of Adhiratha when he put on his gauntlets and strummed his bowstring. I could believe that the earth could be without the splendour of the sun, the moon, or of fire, but not that Karna, greatest of all warriors, is slain. My foolish and evil-minded son decided to flaunt Krishna’s sage advice to make peace with the Pandavas only because Duryodhana relied on Karna and his brother Dusasana to win the war for him. He surely will lament now, seeing how both the bull-shouldered Karna and Dusasana have died.

What did Duryodhana say when he saw Savyasachi and the Pandavas victorious and Vikartana's son killed? That son of mine must surely rue the slaying of Durmarshana and Vrishasena and the headlong flight of his kings, maharathas and all his forces from the field.

With his army dispirited, what did the unruly, proud and foolish Duryodhana, whose passions are always his master, say? Though his friends dissuaded him, he provoked such a horrific carnage as this age has not seen and suffered such an untold loss of his friends, followers and kinsmen in the war. Therefore, what did Duryodhana say?

What did Duryodhana say when he watched Bhimasena kill his brother and then drink his blood? My son, with the ruler of the Gandharvas, once proclaimed, "Karna will kill Arjuna in battle!"

What did Sakuni, the son of Subala, who was ecstatic after he cheated the son of Pandu at the game of dice, say when he saw Karna slain?

What did that mighty maharatha among the Satwatas, that great archer Kritavarman, the son of Hridika, say when he saw Vaikartana slain?

Sanjaya, what did the youthful Aswatthaman, Drona's handsome, intelligent and celebrated son, to whom Brahmanas, Kshatriyas and Vaishyas who wish to acquire the science of weaponry look for instruction, say when he saw Karna slain?

What did Sharadvata's son Kripa of Gautama's race, that best of maharathikas, that Acharya of the astra shastra, say when he saw Karna slain?

What did that king of the Madras, the mighty leader of the Madra warriors, maharatha Salya of the Sauvira vamsa, that ornament of gatherings of noble men and the greatest among warriors say when he saw Karna killed?

What did all the other Kshatriyas, those invincible lords of earth that came to fight, say when they saw Vaikartana slain?

After the fall of the shura Drona, that tiger among maharathas, bull among men, who now led our army of many akshauhinis? Tell me, Sanjaya, how they prevailed upon the great and proud Salya, king of the Madras, to become Karna's sarathy. Who guarded his right wheel, who his left wheel, and who protected his rear in battle? Who were the Kshatriyas who did not desert Karna, and who were those mean-spirited warriors that fled? How, in the midst of all our troops, was maharatha Karna killed? How did the Pandavas assail him with their torrents of arrows?

O Suta, tell me also how his mighty devastra, with the serpentine head, was rendered impotent. Ah, for certain I see no way by which even a small part of my now dwindled and miserable army can be saved when its greatest leaders have fallen.

When I have heard of the downfall of Bhishma and Drona, who were always ready to lay down their lives for my sake, what use have I now in living? Yet, I still cannot fathom how the Pandavas could kill Karna, the might of whose arms equalled that of ten thousand elephants.

Now, tell me, Sanjaya, all that transpired after the death of Maharatha Drona between the Kaurava warriors and their enemies. Tell me, also, how the sons of Kunti fought the battle with Karna, and how that parantapa found his end!'"

CANTO 10

"Sanjaya says, 'O Rajan, after the fall of Drona, the vast army of the Kauravas flees but his son, maharatha Aswatthaman, holds firm. Partha, too, marshals his own troops and remains on the battlefield with his brothers. Seeing his own army running away, your son Duryodhana rallies them with great courage and fortitude and, relying just on his own might, fights the triumphal Pandavas for a long time.

When twilight comes, he orders his troops to disengage and to withdraw to their own encampment. There the Kauravas sit like the Devas on luxurious couches overlaid with rich coverlets and on deeply cushioned chairs and ample beds, and hold consultation about the future.

Duryodhana asks his greatest and closest commanders, "Give me your advice without delay! Under these circumstances, what do you think is essential and what is most urgent for us to do?"

In reply, those Naravyaghras, seated on their thrones, all declare without hesitation their wish to fight on. Observing their eagerness to pour their lives out as libations into the battle-fire, and seeing the king's face radiant as the morning sun at this, the Acharya's most intelligent son, Aswatthaman, says, "Enthusiasm, opportunity, skill and strategy—these are the means by which the learned declare that any end can be achieved. However, we have to rely on destiny. Those towering warriors that fought on our side, maharathas equal to the Devas, possessed strategy, devotion,

and were accomplished and loyal. They all met with death. Yet we should not despair. If all these methods are properly applied, we can yet make even destiny favour us.

O Bhaarata, all of us should make Karna, endued with every accomplishment, our senapati! He is powerful; he is a conqueror, accomplished in weaponry and unassailable in battle. Irresistible as Yama himself, if we make Karna our senapati, we can surely vanquish our enemies in battle!"

Aswatthaman's words fill Duryodhana with joy and he immediately consigns his hopes and expectations upon Karna: that he would be the one to vanquish the Pandavas after the fall of Bhishma and Drona. Comforted again, he grows calm, his confidence quickly renewed, and says affectionately and respectfully to Karna, "I know your true ability and the great love you bear me! For all that, Mahabaho, let me share with you some of my concerns so that you can do what you think is needed, gifted as you are with great insight.

My two great generals, the Atirathas Bhishma and Drona, have both fallen. Now you be my senapati, for you are mightier than them! Both those great ones were advanced in years and were, besides, partial to Arjuna and the Pandavas. Yet, I respected them depending on your final assurance. Bhishma considered the sons of Pandu as his grandchildren and spared them for ten successive days. When you had laid aside your weapons, Phalguna used Sikhandi as a shield and felled the valiant Bhishma in a great duel.

After that indomitable warrior took to his bed of arrows, it was on your advice, O Naravyaghra, that we made Drona our senapati. He, too, spared the sons of Pritha because he was their Acharya. And Dhrishtadyumna killed that venerable Brahmana, his own master, in the most vile and horrible manner.

I do not see another warrior equal to you; not even those great men who have been killed in the war. I have no doubt that only you are capable of securing us victory! In the past, today, and tomorrow, too, you have only my welfare at heart. So, like the true leader you are, it is appropriate that you bear this burden. Take charge now as our senapati, and like the Devasenapati, Lord Skanda of unfading prowess, lead this Dhartarashtra host!

Like Mahendra slaying the Danavas, destroy the enemy forces. Seeing you fight, the Pandavas and the Panchalas will turn tail like the Danavas at the sight of Vishnu. Lead this vast host! When you stand ready on the battlefield, the vile Pandavas, the Panchalas and the Srinjayas will all flee with their allies. You will consume our enemies as the midday sun might any darkness!"

Your son, Rajan, still entertains hope in his heart that although Bhishma and Drona had failed, Karna will vanquish the Pandavas. He says, "O Sutaputra, Partha is afraid to fight you!"

Karna says, "I have, O son of Gandhari, said before in your presence, 'I will vanquish all the Pandavas with their sons and Janardana too!'

Calm yourself, O Rajan, I am willing to become your senapati. And I regard the Pandavas as already defeated!"

Duryodhana and all the other kings rise to honour Karna with command of the army, as the Devas once did for Skanda. They seat him at ease on a throne made of udumbara wood and overlaid with silken cloth, and invest him with the command according to the prescribed rites. They use golden and earthen jars filled to the brim with holy water sanctified with mantras, and ivory tusks and rhinoceros and bovid horns, use other vessels encrusted with jewels and gems, and fragrant herbs and plants and other auspicious things. He is bathed upon his throne, after which the Brahmanas, Kshatriyas, Vaishyas and goodly Sudras eulogize him.

After the ceremony, Karna gifts niskas, kine and other riches to many leading Brahmanas to have their blessings. The panegyrists and the Brahmanas bless him, saying, "Vanquish the Parthas and Govinda with all their followers. O Radheya, slay the Parthas and the Panchalas, as the rising sun destroys darkness with his fierce rays! They will not be able to withstand you in battle, even as the Danavas failed before Indra. Arjuna and Kesava will not be able to even look at your astras, like owls unable to gaze at the rays of the sun."

Karna, installed as senapati, is truly radiant like a second Surya. Standing amongst your sons, he looks magnificent like Skanda surrounded by the Devas in the war with Taraka. Urged on by Death, your prince Duryodhana now regards himself as having already accomplished his purpose and achieved victory.

Karna orders the troops to be deployed at dawn.'"

CANTO 11

"Dhritarashtra says, 'After the events which lead to Karna assuming command of the army and which culminate with his orders to the troops to be ready at the hour of sunrise, tell me, O Sanjaya, what does the Sutaputra do the next morning?'

Sanjaya says, 'As commanded by Karna, your sons, Bharatarishabha, order the troops to be woken with joyful music. Well before dawn, a loud clamour of "Fall in! Take up your positions!" arises among your troops. The sound of elephants and war chariots being readied, of foot-soldiers putting on their armour and of the warriors shouting to one another, is tremendous and reaches into the very heavens. Then Karna arrives in his chariot drawn by chargers of the hue of cranes, splendid like the irradiant sun, flying a white standard with the device of an elephants' girth rope and festooned with pennants tied with many bows, a hundred quivers, gadas, shataghnis, rows of bells, darts, lances and spears, and blowing his conch! He holds aloft his gold inlaid bow. When they see that resplendent, awe-inspiring golden maharatha, no one among the Kauravas, O sire, anymore grieves the loss of Bhishma or Drona or any other warrior.

Hurrying his warriors with blasts of his conch, Karna arrays the still vast army of the Kauravas in the makara vyuha, and leads them against the Pandavas. He stations himself at the tip of the snout of the crocodile. Its two

eyes are the bold Sakuni and the mighty Uluka. At its head is Aswatthaman and its neck is created by Duryodhana's remaining brothers.

At the heart of the beast of war is Duryodhana supported by a large force. Kritavarman at the head of the invincible Narayana warriors, the Gopalas, forms its left foreleg. Gautama's indomitable son Kripa, surrounded by the mighty Trigartas who still live, and by the Dravidas forms the bent, clawed, right foreleg. Salya, with a large force raised in the country of the Madras, forms the left hind leg of the reptile. The upright Sushena at the head of a thousand chariots and three hundred elephants forms the right hind leg. The two royal brothers of brilliant tejas, Chitra and Chitrasena, with another large force, make up the thick, long and tapering tail of the makara.

Seeing great Karna come forth to give battle, Dharmaraja Yudhishtira, says, "Look, O Arjuna, how Karna arrays the Dhartarashtra army for war, protected by Kshatriyas and maharathas. They have lost their greatest warriors and those that remain, mahabaho, are like straw. Only one great archer remains, the Sutaputra. He is indestructible. None in the three worlds with their mobile and immobile beings, not the Devas, Asuras and Gandharvas, and the Kinnaras and Nagas can vanquish him. If you kill Karna today, victory will be ours, Phalguna. Pluck out this thorn that has been planted in my heart for twelve years, my brother. Choose the vyuha that you wish to deploy." Arjuna chooses to deploy the Pandava forces in the chandrakala vyuha of the half moon. On the left wing is Bhimasena and on the right Dhrishtadyumna. Arjuna sets himself in the middle with Yudhishtira. Nakula and Sahadeva are behind them and the two Panchala princes, Yudhamanyu and Uttamaujas, protect Arjuna's chariot wheels; they do not leave him for a moment. The remaining valourous commanders, their armour shining in the dawn light, stand in the positions assigned to them in the array, according to the measure of their vigour and resolution. O Bhaarata, the Pandavas and the mighty bowmen in their great vyuha, are soon ready for battle.

Looking at your army arrayed in Karna's makara vyuha, Duryodhana and all his brothers regard the Pandavas as already conquered. And Yudhishtira is equally convinced that the Pandavas' vyuha will overwhelm Karna and the Dhartarashtras. Both armies loudly blow conches and beat kettle-drums, tabors, cymbals, dindimas and jharjharas. Ferocious warriors let out loud exultant roars and shouts which can be heard over the noise of

neighing horses and trumpeting elephants and the fierce clatter of chariot-wheels. O Bhaarata, in the Kaurava army, seeing magnificent Karna at the head of their vyuha, no man even thinks of the loss of Drona anymore.

Both armies teem with joyous men, eager for battle and eager to decimate each other without delay. The two shuras, Karna and Yudhishtira, wound up with wrath at sight of each other, ride through their divisions, each resolved to triumph. The two armies, as they advance to meet each other, seem to prance with enthusiasm. From the wings, warriors seeking individual combat, issue in bursts. Then, conches resound and the general battle commences, O Rajan, between warriors, elephants, cavalry and chariots, all bent on either killing or dying in the attempt.'"

CANTO 12

"Sanjaya says, 'The two vast armies, bursting with exultant warriors, horses and elephants, splendid like the Deva and the Asura armies, clash in thunder and begin to hack and mow down each other. Leonine warriors strike off the heads of other combatants—with crescent-tipped and broad-headed shafts, razor-faced arrows, axes, and curved and straight swords. Each noble head strewn on the field is lustrous like the full moon or the sun and fragrant like the lotus. The lopped off, long and massive arms, holding weapons and wearing bracelets, shine as they fall upon the earth and writhe, the arms with their red palms and fingers looking as if the ground is strewn with fierce five-headed snakes killed by Garuda.

Struck down by their enemies, brave men plunge down from elephant back, chariots and horses, like the inhabitants of heaven falling from their celestial vimanas upon the exhaustion of their punya. They massacre each other in their hundreds with heavy gadas, spiked clubs and short bludgeons; their hands, feet, weapons and rathas are all desiccated. In the turbulent melee, chariots, elephants, horsemen and foot-soldiers all cause bloody carnage.

As the battle spreads and swells savagely, terrible Vrikodara leads the Parthas against us. That force consists of Dhrishtadyumna, Sikhandi, the five sons of Draupadi, the Prabhadrakas, Satyaki and Chekitana with the Dravida men, the Pandyas, the Cholas, and the Keralas at the head of a

mighty army. They are all exceptionally tall warriors with broad chests, long arms and large eyes. Their battledresses of diverse colours, they use powdered scents, wear ornaments, have red teeth, and are as strong as infuriated elephants. Armed with swords and nooses, they are powerful enough to restrain mighty elephants, never desert each other, are bound companions in life and death, carry bows and quivers of wondrous craft, and are pleasing in their speech. Satyaki leads the foot-soldiers to the Andhra tribe who have mighty physiques and terrific energy.

Other dauntless warriors such as the Chedis, the Panchalas, the Kaikeyas, the Karushas, the Kosalas, the Kanchis, and the Magadhas, also rush forward. Their chariots, cavalry and elephants, all of the best kind, and their brutal foot soldiers, all keened by the notes of diverse instruments, seem to dance and laugh as they plunge wildly ahead. In the midst of that vast force comes Vrikodara, titanic Bhima, riding on the neck of an elephant and surrounded by many other great elephant-warriors. His immense elephant is resplendent, like a stone-built mansion on the summit of the Udaya mountain crowned by the rising sun. Its wonderful armour of iron, studded with costly gemstones, is as glorious as the autum sky alight with stars. With a lance in his outstretched arm, a beautiful crown on his brow, and splendid as the meridian sun in autumn, Bhima begins to raze his enemies at his great and gory pleasure.

Kshemadhurti, the king of the Kulutas, riding an elephant himself, eagerly challenges a most willing Bhima. The encounter is like two hills topped with trees, fighting with utmost atavism. They strike each other with their spears brilliant like sun rays, and utter earthshaking roars. They circle each other on their elephants, and then attack with their bows and stir up the soldiers around with their deafening shouts and slaps on their armpits and the whizzing of arrows like bee swarms. Both are doughty and masterly beyond description and their elephants lumber about nimbly with upturned trunks and with banners floating wide on the wind.

Each rives the other's bow, then seize up fresh bows and shoot showers of gleaming arrows and fling spears like two masses of clouds in the monsoon. Then, Kshemadhurti suddenly casts a spear at Bhimasena and pierces him through the chest and follows this with six more javelins and gives an echoing shout of victory. Bhimasena blazes up with wrath and, with those spears sticking out of his body, he is glorious like a cloud-covered sun with his rays issuing through the interstices of the canopy.

He hurls a dazzling iron spear at his antagonist, which the king of the Kulutas destroys with ten arrows and then strikes Bhima with a flurry of sixty smoking shafts. Bhima takes up a bow whose twang is like thunder, and with a truly paralysing yell, wounds Kshemadhurti's elephant with a spate of such vicious barbs that the wounded beast breaks its restraints and runs chased by Bhima's fierce leviathan: like one mass of wind-driven clouds pursuing another cloud in a tempest.

Finally, the valiant Kshemadhurti fetches his own tusker under control and looses a slew of arrows at his pursuer. He rives Bhima's bow with a razor-headed arrow and draws blood from Vrikodara's elephant as well; the enraged Kshemadhurti strikes both Bhima and his elephant with several long shafts through every vital part.

O Bhaarata, Bhima's massive beast's knees buckle and it falls with a booming bellow, but quick as a thought, Bhima leaps off its back, flies at his enemy and brings Kshemadhurti's grey beast down with a flurry of thunderous mace blows. Kshemadhurti also leaps off his dead war animal and, sword in hand, rushes in fury at Bhima. Quicker than seeing, Bhima looses a lethal volley at his noble adversary and Kshemadhurti falls dead right beside his elephant like a lion struck by a thunderbolt beside a thunder-cloven hill.

Seeing the celebrated king of the Kulutas killed, your troops, O Bharatarishabha, run away in panic.'"

CANTO 13

"Sanjaya says, 'By now, the general battle is joined in earnest and Pravira Karna, powerful and audacious, begins to raze the Pandava army with his deadly fire and the Pandavas, too, O Rajan, retaliate in kind. Karna's cloth-yard shafts, polished and bright as the rays of the sun, bring dreadful devastation to the Pandava army and their elephants struck by Karna's relentless tirade, give vent to dismal bellows and flee.

Nakula attacks Karna with alacrity and valour, while Bhimasena assails Drona's son and Satyaki lays siege to the Kaikeya princes Vinda and Anuvinda. King Chitrasena stands firm against the advancing Srutakarman; Prativindhya faces Chitra, who uses a wonderful bow and flies a striking standard; Duryodhana charges Yudhishtira and Dhananjaya launches his onslaught once more against the seething Samsaptakas horde.

In that slaughter of great Kshatriyas, Dhrishtadyumna advances against Kripa; the invincible Sikhandi closes with Kritavarman; Srutakirti encounters Salya and Madri's son, and the valiant Sahadeva confronts your son Dusasana. The two Kaikeya princes and Satyaki shroud each other with bursts of brilliant arrows, fighting like two rival elephants goring each other in the forest; Satyaki's chest is lacerated while the brothers have their own marmas pierced by Yuyudhana's relucent arrows.

The war swells all around, with roars and cries of anguish, and blood spraying lavishly in the sun. Satyaki maharatha Saurin destroys the great

war bows of the Kekaya princes; they seize up other bows in a flash and envelop the brilliant Satwata with gales of thunderbolts, even as all three wheel like triad winds across Kurukshetra. The brothers' potent golden shafts, fletched with kanka and peacock feathers, illuminate the field which has turned darkling from the dense profusion of arrows shot all around. This fervid contention lasts a while, with Satyaki and the heroic brothers often shattering one another's bows and cutting down each others' shafts in flight. Until, finally, the invincible Satwata prince hews off Anuvinda's head with a razor like arrow in a scarlet eruption. Anuvinda's severed head, its great golden kundalas sparkling and stained red, falls like the head of the Asura Sambara slain in the great Devasura yuddha of old, and fills all the Kaikeyas with grief.

Seeing the end of his beloved and fierce brother, Vinda strings another bow and, wheeling in a circle in his ratha, attacks the grandson of Sini from every side. He draws blood fonts from Satyaki with sixty arrows fitted with golden wings and whetted on stone, and shouts, "Stay and fight!"

Swift as thoughts he strikes Satyaki with thousands of arrows. Bleeding from his limbs, Yuyudhana looks resplendent, O Rajan, like a flowering kinsuka. Yet undaunted, the Satwata hero responds with five and twenty searing shafts, bathing the Kaikaya prince in blood. The two maharathas swiftly kill one another's sarathy and horses, then break one another's bows and then leaping down from their chariots, close with each other on foot to fight with swords drawn. Both have massive arms and flaunt awesome swords and shields decked with a hundred moons, like the mighty Jambha and Sakra in the war between the Devas and the Asuras, long ago.

They circle, gauging each other every electric moment, and watching for the slightest chance to strike a killing blow. As the duel progresses, each has his shield destroyed by the other; they continue to circle warily until, finally, Satyaki sees his momentary chance and, with a slashing sidestroke, cleaves Vinda clean in two, his blade bisecting the Kaikeya prince's body just above the waist, felling him like a hill split by a thunderbolt.

Satyaki clambers into Yudhamanyu's chariot and escapes. Later, after he has mounted another fully equipped ratha, he wildly attacks the large Kaikeya force and brings such wrath and death to them that they flee the field in absolute panic.'"

CANTO 14

"Sanjaya says, 'A pugnacious Srutakarman, O Rajan, strikes Chitrasena, at the head of his forces, with fifty keening arrows; Chitrasena responds quick as light, driving nine perfect barbs into his attacker's body and five into his sarathy. Srutakarman plunges a single immaculate arrow into a vital marma on Chitrasena's body, and that prince collapses onto his chariot seat. Never pausing, Srutakarman covers his insensible adversary with ninety arrows.

Chitrasena recovers consciousness, leaps up, splits his antagonist's bow with broad-headed shafts and pierces him with seven vicious thunderbolts. Srutakarman picks up another heavy, gold inlaid bow and, with a great wave of fire, turns Chitrasena's body into an amazing sight with arrows protruding from every inch of him. The youthful king, wearing beautiful garlands and these arrows as well as ornaments, looks like a remarkable youth in the midst of a noble congregation!

But, unmoved, Chitrasena drills a dreadful thick shaft straight into Srutakarman's chest, shouting, "Halt! Fight!" Srutakarman spurts a geyser of blood like a mountain a spring of liquid red chalk. Bathed and dyed in blood, that shura too glows like a kinsuka in full bloom.

Red-eyed Srutakarman cleaves his adversary's bow in his hands. He strikes him with three hundred arrows shot in such a blur that Chitrasena is obscured by that dark, wide-winged swath. Finally, with another broad-

headed and sharp-edged shaft, Srutakarman decapitates his enemy and Chitrasena's blazing head falls onto the earth like the moon come loose from the firmament.

Seeing their king slain, Chitrasena's troops recklessly charge Srutakarman. However, he tears into them, unleashing his arrow gales like an infuriated Yama at the time of the pralaya at yuga's end. Slaughtered by your grandson Srutakarman, they scatter and bolt like elephants scorched by a forest conflagration, and are pursued hotly by that shura, resplendent on his ratha.

Prativindhya, O Bhaarata, launches an assault on Chitra with five arrows, strikes his charioteer with three and his standard with one. Chitra defends, piercing his adversary in the arms and chest with nine broad-headed arrows with golden wings and fletched with kanka and peacock feathers. Prativindhya destroys his opponent's bow and deeply injures him, upon which Chitra casts an irresistible dart with golden bells at him, which flares at him like a burning meteor.

Prativindhya, however, easily truncates that missile into three slivers, and it explodes with a thunderclap, creating fear in all creatures as if it was the end of the yuga. Chitra takes up a massive gada finished with gold filigree work and hurls it expertly, killing Prativindhya's horses and sarathy, and crushing his ratha, all at once. Prativindhya jumps down from his ratha and flings a fiery spear with golden staff at Chitra. The noble Chitra catches it in his hand even as it flashes at him, and flings it back at Prativindhya. That powerful and occult lance plunges through Prativindhya's right arm and burrows down into the ground behind him, illumining that field like a blast of lightning.

A livid Prativindhya now casts another golden missile at Chitra; this astra crashes through Chitra's kavacha, through his great heart, blowing it to shreds, killing him instantly, then darts deep into the earth like a mighty snake into its hole. Chitra lies there lifeless, his massive arms that resemble iron clubs, outspread in death's final, poignant attitude.

Your most veteran warriors attack Prativindhya in stormy retaliation, impetuously from all sides. Shooting diverse kinds of shafts and sataghnis decked with rows of bells, they soon cover him like masses of clouds covering the sun. But gallant Prativindhya consumes them with his arrows, like the Vajradhari himself routing the Asura host. Your army, O Rajan, runs in all directions like cloud masses scattered by the wind.

Meanwhile, only Drona's son remains standing and singly charges the mighty Bhimasena. At once, a pitched duel erupts between them like the one between Vritra and Vasava in the battle between the Devas and the Asuras long ago.'"

CANTO 15

"Sanjaya says, 'Drona's vigorous son Aswatthaman, displaying unworldly dexterity, strikes Bhima with a scathing arrow, numbing him briefly, and then quicker than imagination, pierces all his vital marmas with ninety more shafts. Pierced all over, Bhimasena resembles the sun with his rays of light.

Imperturbable, Vrikodara, who feels no pain or pays it no mind, envelops Aswatthaman with a full thousand squally shafts, and lets out an earth-shaking simhanada. Aswatthaman coolly cuts down Bhima's tornado with his own recalescent volley and smilingly strikes the Pandava on his brow with a cloth-yard shaft, which the Pandava titan bears on his forehead even as the proud rhinoceros does his horn! With a grin, Bhima adorns Aswatthaman's brow with three arrows, so that the Brahmana resembles a triad peaked mountain washed with red rain in the monsoon presenting quite an extraordinary sight.

They continue to lash each other with hundreds of arrows, but neither can shake the other, like the wind failing to sway or torrents of rain failing to move a mountain. The two are resplendent on their magnificent rathas, like two apocalyptic suns arisen for the destruction of the world at yuga's end, their arrows the rays of the consuming sun as they scorch each other. With utmost expertise and care, they endeavour to match each other's feats and prowl the field of yawning death like two mythic tigers. Invincible and

fearsome, the arrows are their fangs and the bows their mouths, and under the shroud of arrows, they hide like the sun and the moon in the firmament enveloped by masses of clouds. However, soon the two warriors break out of the dark mantle and blaze forth like Mars and Mercury freed from clouds that obscured them.

During the battle, Aswatthaman manoeuvres to place Vrikodara on his right and looses hundreds of vicious arrows at him. Bhima cannot brook his enemy's brief triumph and from that very station on Aswatthaman's right, unleashes his own torrid arrow storms at Drona's punitive son. Their chariots wheel, turn, advance and retreat strategically, and the battle between these two lions among men is a sight to behold. Racing along different courses, they circle and move with supernatural agility, as they continue to strike each other with arrows shot from bows drawn to their fullest stretch.

Determined to kill each other, they first try to demolish the other's chariot. Aswatthaman invokes many astras in this attempt, which Bhima nullifies with his own. The colliding astras illuminate all the directions of the sky and the troops all around. Covered with flights of arrows and clashing astras, the heavens assume an awesome sight, O Rajan, like at the time of pralaya, with colliding planets and meteors beyond count falling alight.

Great fires, with leaping sparks and towering flames, begin to consume both armies. Siddhas who arrive there, O Rajan, say, "O Lord, this war is the greatest ever and no battle fought so far measures even a sixteenth part of this one. A war like this will never occur again. Both these warriors, the Brahmana and the Kshatriya, are gifted with knowledge, possess courage and are both fierce in their attitudes. Tremendous is the might of Bhima, and wonderful is the skill of Aswatthaman. How great is their energy and how amazing their genius. The two awe-inspiring ones straddle the field like two universe-destroying Yamas at the end of the yuga. These two Naravyaghras are born like two Rudras or two Suryas."

One hears all the time such words from the Siddhas present there and a deep roar arises from the assembled Devas in the sky. The dense throng of Siddhas and Charanas are filled with wonder on seeing the inconceivable feats of the two warriors and, along with the Devas and the great Rishis, they laud them both saying, "Wonderful, O Mahabaho Aswatthaman! Excellent, O magnificent Bhima!"

Meanwhile, the two shuras ceaselessly inflict gashing injuries on each other; they glare and roll their eyes red with rage; their lips quiver; they grind their teeth and bite their lips in the intensity of their fury. They shower each other endlessly with arrows and their weapons flash as if the two of them, maharathas both, are two great thunderheads that rain arrows and unleash jagged streaks of lightning.

Thus they battle on, tireless, shredding each other's standards, raking each other's charioteers and chargers. Then, Rajan, each invokes an astra and looses it at the other; both strike home, like twin thunderclaps, and Bhima and Aswatthaman faint at the same instant, at the head of their troops. They fall senseless in the chariots and their sarathies whisk them away from the field.'"

CANTO 16

"Dhritarashtra says, 'Describe to me, O Sanjaya, Arjuna's contention with the Samsaptakas and the other lords of the earth, as well as his duel with Aswatthaman. Narrate to me also, the battle between the other kings and the Pandavas.'

Sanjaya says, 'Listen, O Rajan, and I will tell you about the battle between our heroic warriors and the enemy—ah, the encounter which destroyed bodies, sins and lives. The indomitable Partha penetrates deep into the still vast Samsaptaka forces and agitates it like a tempest stirring the fathomless deep. He beheads brave warriors with faces splendid as the full moon, with beautiful eyes, brows and teeth. Soon the earth is strewn with heads like lotuses, plucked from their stalks.

He also severs muscular, massive arms, smeared with sandalwood paste and other perfumes; he cuts away hands that grasp weapons, wear leather gloves, and look like five-headed snakes. He destroys horses, riders, charioteers, flags, bows and arrows and arms that wear jewels, and despatches maharathas, elephants, horses and horsemen to Yama's realm.

Throngs of enemy warriors, roaring like bulls mad with excitement for a cow in season, attack Arjuna with loud cries and cover him with their arrows. The hair raising encounter is like the battle between the Daityas and Vajradhari Indra during the conquest of the three worlds. Defending himself masterfully against his enemies' livid storms, Arjuna massacres them like

the inexorable wind destroying massed thunderheads. The fearsome Arjuna, called Jaya, shatters squadrons of derelict chariots, which he earlier deprived of poles, wheels, axles, wooden fences, and whose warriors, horses and charioteers he had already killed and whose weapons, quivers and standards he had desiccated.

He fights like a thousand maharathas and his feats fill all with wonder. Crowds of Siddhas, Devarishis and Charanas applaud him and sound celestial kettle-drums and shower unearthly blooms down upon the heads of Kesava and Arjuna. An asariri, an incorporeal voice, says, "These two heroes, Krishna and Arjuna, own the beauty of the moon, the splendour of fire, the force of the wind and the radiance of the sun. Riding the same ratha, they are invincible like Brahma and Isana. These two shuras, the greatest of all beings, are Nara and Narayana!"

Aswatthaman, O Bhaarata, sees Arjuna's astounding exploits and so with equal parts of care and resolution, takes the field against him. Unleashing a gale of shafts, he then holds an arrow in his hand, pauses and hails the Pandava. Smiling, Drona's son says to Arjuna, "If, O shura, you regard me a worthy guest who has arrived before you, give me your wholehearted hospitality of battle."

Thus challenged, Arjuna considers himself honoured, and asks Krishna, "I need to annihilate the Samsaptakas, but Drona's son summons me to battle again. Tell me, O Madhava, which dharma should I attend to first? Possibly, if you think it proper, I should first provide the Acharya's son with the services of hospitality."

Without hesitation, Krishna drives Partha towards Aswatthaman's ratha, even like Vayu bearing Indra to the yagna. Saluting Drona's son, Kesava tells him, "O Aswatthaman, don't lose a moment, but both give and take. The time has come for dependents to repay their obligations to their masters. The contention between Brahmanas is subtle but the consequences of disputes between Kshatriyas are palpable, and bring either victory or defeat. To have the excellent rewards of hospitality which, from folly, you solicit from Partha, fight now the son of Pandu."

At this, the great Brahmana warrior says, "Tathaastu!" and strikes Kesava with sixty shafts and Arjuna with three. Arjuna destroys Aswatthaman's bow with three arrows and Drona's son picks up a more formidable bow. Stringing it in the twinkling of an eye, he rakes Arjuna with a thousand and Krishna with three hundred arrows. Then, my lord, he

looses an unimaginable flood of arrows, in millions, past all count, and he stuns Arjuna. These unworldly missiles issue from the quivers, the bow, the bowstring, the fingers, the arms, the hands, the chest, the face, the nose, the eyes, the ears, the heads, the limbs, the pores, the armour, the chariot and the standard, of that Brahmavadi. Piercing Madhava and the son of Pandu with that fury of uncanny barbs, Drona's son, full with joy, roars like ten thunderclouds.

Hearing that roar, Arjuna says to Kesava of unfading glory, "Look, O Madhava, at this animosity of the Acharaya's son towards me. He thinks that if he covers us with a tide of countless arrows, we will die. But I will disappoint him and show him my prowess."

Arjuna, the Bharatasattama, splits every arrow of Aswatthaman's into three slivers; he dispels the Brahmana's darkness of arrows like the sun destroying a black fog. Immediately, he turns his attention back to the Samsaptakas, and once more harries them and their horses, charioteers, rathas, elephants, standards and foot-soldiers with his fierce fires. Arjuna's thunderbolts shroud all—spectators, foot-soldiers, chariot-warriors, horsemen and elephants. Shot from Gandiva, his winged arrows of myriad kinds slaughter elephants, horses and men, those right before him as well as those two yojanas away.

Elephants with ichor flowing down their faces in excitement, have their trunks severed by his broad-headed shafts, and fall down like great trees cut down with an axe, wailing dreadfully. They fall with their riders, like mountains that Indra has blasted with his Vajra. With his arrows, Dhananjaya demolishes splendid, well-equipped chariots into dust, so they appear to dissolve as vapour into the evening sky. The Vijaya, his Gandiva bent in a circle of flames, inundates his enemies with riptides of arrows; he massacres maharathas, horsemen and foot-soldiers. Arjuna is like the sun of the apocalypse that rises at the end of the yuga and he vaporises the immense Samsaptaka ocean with his arrows.

Then again, seamlessly, Arjuna switches his attention back to Aswatthaman and drills him with incandescent shafts, like sun flares, even like Indra striking the mountain of old with his Vajra. The dauntless and by now properly incensed Aswatthaman does not waver but closes, instead, on Arjuna, unleashing his own tremendous arrow storms. But Arjuna demolishes Aswatthaman's fusillades and indignantly offers him, the

supposed “desirable guest”, quivers upon inexhaustible quivers of arrows, like a most charitable man offering everything in his house to a guest.

Leaving the Samsaptakas, the son of Pandu hastens towards Drona’s son like a host abandoning undeserving guests to attend to a more worthy one.’”

CANTO 17

"Sanjaya says, 'The battle between Arjuna and Aswatthaman resembles the one in the sky between Shukra and Brihaspati, both trying to enter the same constellation. Wounding each other with burning arrows, the two terrify the world like two planets that have strayed from their orbit and shoot their rays at each other. Arjuna stabs Aswatthaman with a shaft between his eyebrows, while the Brahmana gashes the two Krishnas with hundreds of arrows, which dazzle like so many slivers of the sun at the end of the yuga.

When Krishna briefly appears to be stunned, Arjuna shoots an astra from which issue multitudes of shafts from all sides. He strikes Aswatthaman with innumerable shafts, each like the thunder or fire or the sceptre of Death. The ferocious, mighty Aswatthaman retaliates with a multitude of arrows shot with such force that Yama himself would have felt their pain. Arjuna blankets him, his horses, charioteer and standard with twice as many arrows fitted with wide wings.

Yet again, he then turns to assail the Samsaptakas and demolishes their bows, quivers, bowstrings and hacks off the arms and hands that tightly grasp weapons, and destroys chatras, standards, horses, chariot shafts, robes, garlands, ornaments, armour, handsome shields and ruins the beautiful heads of his relentless enemies. He destroys well-equipped rathas, chargers and elephants, as well as the Kshatriyas who ride in them. With

crescent-tipped, razor-faced arrows, Arjuna snips away human heads that resemble lotuses from their throats, heads as bright as the sun, or the full moon in beauty and which glitter with crowns, and they fall endlessly onto the earth.

The seasoned Kalinga, Vanga and the Nishada elephant warriors, riding on their splendid beasts, which are as grand as the leviathans of Indra, come charging against Arjuna. Partha cuts off the giant animals' limbs and trunks and destroys their riders, the standards and banners, upon which those beasts fall like mountain summits riven by thunderbolts.

With that elephant force annihilated, Kiriti turns back to target the son of his Acharya with arrows that shine like the newly risen sun, and shrouds him with these as the wind shrouds the sun with cloud masses. Aswatthaman, however, brilliantly negates Arjuna's arrows with his own, and strikes both Arjuna and Krishna and gives a roar like that of thunder at summer's end. Deeply wounded, Arjuna swiftly dispels the darkness Aswatthaman's arrows bring, and pierces his adversary and his army with shining tides of shafts.

No one can see when Savyasachi picks up his arrows, when he aims them, and when he shoots them. All that is seen are the elephants, horses, foot-soldiers and maharathas, struck and falling dead. Drona's son looses ten great missiles, which flare from his bow as a single one. Shot with huge force, five of these strike Arjuna and the other five Krishna, and bathe them in blood as Kubera and Indra were once. A gasp goes up from all that watch for they are convinced that Aswatthaman, complete master of the astra shastra, has killed the two Krishnas.

Krishna, in some pain, asks Arjuna, "Why do you spare Aswatthaman? Kill him! Because if you do not he will cause you great sorrow, like some untreated disease."

"Tathaastu—So be it!" Arjuna of unfading glory replies.

Arjuna begins to carve Aswatthaman's splendid body with his arrows. He pierces his antagonist's massive sandalwood paste smeared arms, his chest, head, and his muscled thighs with shafts fitted with heads like goats' ears, and shot with untold force from the Gandiva. He cuts away the traces of Aswatthaman's chargers and gashes the steeds themselves so that, wild-eyed with pain, they bolt from the field. Bleeding from a hundred wounds, Drona's most intelligent son reflects for some time and ruefully realises that he can never hope for victory against Krishna and Dhananjaya;

Aswatthaman decides not to go back and renew the duel. He calms his horses, comforts himself a little and joins Karna's teeming division, his proud hopes belied and the armoury in his ratha almost exhausted.

After his runaway horses bolt with Aswatthaman, rather as incantations and medicaments remove a disease from the body, Krishna and Arjuna ride again at the Samsaptakas, on their ratha with its kapi-dhvaja floating wide on the breeze and with a rumble as of thunderheads.'"

CANTO 18

"Sanjaya says, 'They hear the sound of a fierce battle towards the northern part of Kurukshetra where Dandadhara, the lord of the Magadhas, wreaks havoc among the chariots, elephants, cavalry and foot-soldiers of the Pandava army. Krishna turns his chariot yoked to Gandharva horses fleet as Garuda, and says to Arjuna, "That is Dandadhara with his dangerous and matchless elephant, and he himself is not inferior to Bhagadatta himself. Kill him first, before we fight the Samsaptakas."

Krishna takes Partha to where Dandadhara, unrivalled in wielding the elephant-hook, just as the headless planet Ketu is peerless among all the navagrahas, is annihilating the Pandava host like some awesome comet destroying the very earth. Riding his indomitable and brutal mastodon, Dandadhara razes thousands of chariots, horses, elephants and men with his torrid arrow banks.

The Magadhan's rampaging elephant legion tramples thousands of soldiers along with their horses and charioteers, crushing them to pulp. His own greatest beast also ranges across the field like a wheel of Death. Dandadhara shoots down men clad in armour along with their horses and foot-soldiers, and his elephants stamp them into the ground with their great legs, making a gory mess all around.

Arjuna, on his great ratha, races towards that prince of elephants standing in the midst of the Magadhan force with thousands of chariots,

horses and other elephants; the whole place resounds with the clashing of innumerable cymbals, batteries of drums being pounded, booming conches, the awful clatter of chariot-wheels, the twanging of bowstrings, and with the echoing of striking palms.

Dandadhara straightaway strikes Arjuna with a dozen sizzling arrows, Krishna with sixteen and each of their horses with three, and then gives an echoing shout of triumph and laughs uproariously. Arjuna shatters Dandadhara's bow, his magnificent standard, then the traces of his hulking beast and the footmen that protect the animal. The lord of Girivraja's eyes turn red as plums; his elephant's temples have now split open and the juice of musth flows freely down them; the creature's linga hangs forth in wild erection. Dandadhara flings a volley of javelins at Dhananjaya.

Even as he does this, Arjuna, with three razor-headed arrows, hews off his enemy's arms at their shoulders, each like an elephant's trunk, and then his moon like head. He swathes the elephant covered in burnished armour with golden arrows, and it looks resplendent like a mountain in the night with its herbs and trees on fire. Trumpeting echoingly in pain, the beast staggers, totters and finally falls with its hastikas still on its neck, like a riven hillock.

Dandadhara's younger brother Danda advances in grief and rage against Krishna and Dhananjaya, determined to kill them; Danda comes on his snow white tusker caparisoned with gold, and big as a Himalayan peak. Danda strikes Krishna with three whetted spears bright as sun rays, and Arjuna with five, and gives a roar. Arjuna responds with a ringing roar of his own and, in a wink, cuts off Danda's arms as well with razor-headed arrows; the sandalwood paste smeared arms, wearing angadas and grasping lances, fall at the same moment from the elephant's back like two mighty snakes of great beauty falling from a mountain summit.

With a crescent-headed arrow, Kiriti beheads Danda and his head falls on the earth from the elephant's back, covered in blood, resplendent as if it is the sun fallen from the Asta mountain in the western quarter.

Partha turns to his enemy's elephant and fells it with a fusillade of dazzling arrows, with a reverberant sound like a Himalayan summit cloven by thunder. Savyasachi, never pausing, annihilates all the other invincible Magadhan elephants, which could turn the course of a war.

The vast hostile force breaks and the elephants, rathas, horses and men, in dense throng, break upon one another and die on the chasmic field of

death and truth. His own troops mob Arjuna like the Devas surrounding a victorious Purandara, and they say, "O Shura, it is destiny that you slew this ferocious enemy who terrified us like Yama himself. If you had not saved us from his fear, our foes would now have felt that delight that we now feel at their death, O Parantapa."

Hearing these and other words of praise from friends and allies, Arjuna properly and gladly salutes them and, his heart cheerful, forges on to once more attack the Samsaptakas.'"

CANTO 19

"Sanjaya says, 'Wheeling around, like the planet Mercury, Buddha in the ellipse of its orbit, Arjuna slaughters vast numbers of the Samsaptakas. His arrows, some of which are wedge-headed, some razor-edged, some crescent-tipped, and some with calf's tooth heads, strike men, horses, and elephants, O Bhaarata, who then falter, stagger, collapse and die. The son of Pandu destroys horses, charioteers, standards, bows, shafts and cuts off hands grasping weapons and the heads of heroic warriors opposing him.

Like bulls competing for a cow in season, thousands of valiant Kshatriyas close in on Arjuna. The bloodcurdling battle that ensues is like the encounter between the Daityas and Vajradhari during the war for the three worlds.

The son of Ugrayudha drills Partha with three arrows like three venomous snakes but Partha cut off his head in a scarlet blast. Their fury mounting, the enemy warriors attack Arjuna from every side with all manner of astras, like the clouds that the Maruts drive to shroud the Himavat at summer's end. Arjuna defends himself magnificently; he kills a host of his enemies with perfect arrows; he destroys the Trivenus, their horses, chariots, charioteers and weapons.

Kurukshetra appears like the luxurious mansions of the rich which elements have ruined. Elephants, their vital organs pierced with shafts like

thunderbolts, fall like palaces struck by lightning falling from mountain cliffs. Arjuna's arrows mow down teeming troops of cavalry and they present an appalling sight, their entrails hanging out, gruesome and bathed in blood. Like Mahendra smiting down the Danavas does Partha smite enemies past all count, with his shafts whetted on stone, and which are like smoking venom in their deadliness. The bravest warriors lie dead on the field, wearing fine armour, ornaments and armed with diverse kinds of weapons, now their chariots shattered and their once proud standards felled. Noble men, of dharma and great gyana, ascend into swarga while their bodies lie on blood spattered earth, unbreathing.

Your various commanders lead their divisions and rush toward Arjuna. Warriors on their rathas, horses and elephants, and foot soldiers attack him with diverse weapons. However, Arjuna stops them in their tracks with a torrent of arrows. We then see him cross that raftless ocean formed by horses, foot soldiers, elephants and chariots, where mighty weapons are its waves, where his own mighty weapons are its bridge.

Then Krishna says to Arjuna, "Why, O sinless one, do you sport in this manner? Finish these Samsaptakas and then make haste to kill Karna."

Arjuna says, "So be it."

He tears into the remnant of the Samsaptakas with his astras, and decimates them like Indra destroying the Daityas. No one can discern when Arjuna takes out his arrows, when he aims them or when he shoots them. Govinda himself, O Bhaarata, thinks it wonderful. The white shafts of Arjuna plunge into the enemy force like swans diving into a lake.

Krishna looks at the enormous carnage on Kurukshetra, and says, "Here, O Partha, is this colossal destruction of the Bharatas and other kings of the earth, and all this is solely because of Duryodhana.

Look, O Bhaarata, at these golden bows of so many mighty archers and these belts and quivers loosened from their bodies.

Behold these straight shafts fitted with wings of gold, and these long arrows smeared with oil looking like snakes freed from their sloughs.

See these abandoned, beautiful gold embellished spears, and these suits of armour cut from the bodies of the warriors.

Look at these golden spears, these darts, and these heavy gadas chased with gold filigree and tied with cords of hemp. Look at these gilded swords and battle-axes, these spiked clubs, these short arrows, these bhusundis, these kanapas; look at these abandoned iron kuntas, and these heavy

mushalas. These warriors must have fought so vigorously with all these different weapons, and though they are now dead, they still seem to be alive.

Behold, O slayer of enemies, the field of battle strewn with the bodies of thousands of Kshatriyas, their limbs crushed with maces, and heads split with mushalas; or whom elephants, horses or chariots have trodden upon; look at all the dreadfully mangled corpses of elephants and horses, bathed in streams of blood. Magnificent sandalwood-paste-smeared arms and hands wearing angadas, leather guards, keyuras, and other ornaments lie scattered across on the earth along with severed thighs that look like elephant trunks and with heads adorned with earrings and helmets and turbans set with great gemstones, which look so striking.

Look at those beautiful broken rathas with golden bells, the long quivers and stunning standards and banners of different kinds, the big conches, lying flecked with blood, the innumerable horses coloured in blood and those perfectly white yak-tails. Look at those elephants with tongues lolling out and lying on the field like hills with their dead warriors, their rich coverlets and blankets, the bells loosened and broken into pieces from the beasts as they fell; the fallen hooks with grips set with stones of lapis lazuli. Look at the ornamental yokes for horses, the diamond studded cuirasses, the rich golden tassels of the cavalry pennants, the motley horse caparisons and housings and ranku skins set with brilliant gems and inlaid with gold, all fallen on the ground.

Look, Partha, at the great solitaire diamonds that adorned the crowns of kings, their exquisite necklaces of gold, and their sovereign chatra, yak-tails and chamaras all fallen, all ruined.

Behold the earth strewn with heads flaunting finely trimmed manly beards, with earrings bright as the stars, each like a moon. This bhumi reminds me of a lake with a dense overgrowth of lilies and lotuses.

Behold the earth, brilliant like the full moon and strewn with myriad stars as in the autumn firmament. O Arjuna, these victories that you have achieved today are indeed worthy of you or of Indra, the king of the Devas himself in heaven."

Thus does Krishna show Arjuna the battlefield of Kurukshetra.

As they return towards their camp, they hear the blare of conches, the beat of cymbals, drums and patahas, the clatter of chariot wheels, the neighing of horses, the trumpeting of elephants, and the fierce clash of

conflict from Duryodhana's army. Krishna is wonderstruck to see that great warrior Pandya charge into that force on his ratha fleet as the wind and destroying elephants, horses and men like Yama slaughtering those whose lives have been exhausted. Defending himself against his enemies, Pandya kills them like Sakra destroying the Danavas.'"

CANTO 20

"Dhritarashtra says, 'You have never mentioned until now the name of that shura Pandya, famous for his feats, O Sanjaya. Tell me today in detail of his ability, skill, spirit, energy, the measure of his might and his pride.'

Sanjaya says, 'You consider Bhishma, Drona, Kripa, Aswatthaman, Karna, Arjuna and Krishna as being the greatest of maharathas. Know, however, that Pandya regards himself superior to all of them. Indeed, that great king, that finest warrior, never thought of anyone among the kings to be his equal, not even Karna, Bhishma, Vasudeva or Arjuna. Filled with rage like the Destroyer himself, Pandya now massacres Karna's forces swelling with chariots, cavalry and seasoned warriors. Pandya's whirlwind of arrows spins them around as if on a potter's wheel.

Like the wind dispersing some clouds, like the splitter of mountains striking asunder parvatas with his Vajra, Pandya scatters and destroys the enemy cavalry, chariots, charioteers and standards; he fells elephants with their riders, as well as the foot-soldiers who protect those beasts. He mauls the Pulindas, the Khasas, the Bahlikas, the Nishadas, the Andhakas, the Tanganas, the Dravidas and the Bhojas, all mighty warriors, unyielding and of stoic fortitude. He divests them of their weapons and coats of mail, and then deprives them of their lives.

Aswatthaman sees Pandya on his spree of killing, seemingly dancing, a small Pandava in his chariot, as he razes the Dhartarashtra host before him. Aswatthaman rides up to confront that hero on the rampage, and tells him sweetly, "O Rajan, with your eyes like lotus petals, your noble birth, and your great learning, you are justly celebrated for your might and prowess for you do resemble Indra himself. Stretching your great bow with your massive arms, you look like a great thunderhead lashing your enemies with your torrential rain of arrows.

O Pandya, I do not see anyone other than myself who can match you in battle. Singlehandedly, you mow down chariots, elephants, foot-soldiers and cavalry, like some awful lion hunting herds of deer in the forest. You look magnificent, Rajan, like a crop-destroying autumn thundershower, and the heavens and the earth resound with the rumble of your chariot wheels. But now fight me, O Shura, shoot your arrows that are like snakes of virulent poison at me. Come, fight me as the Asura Andhaka once did the three-eyed Rudra!"

Pandya replies, "Tathaastu!"

Drona's son calls out, "Then strike!" and attacks him viciously. Quicker than thinking, Pandya Malayadhwaja pierces Aswatthaman deep with a barbed arrow. The Brahmana, smiling, gashes Pandya with a volley like flames, and other large and heavy shafts, all of which he shoots with ten subtly different kinds of speed and motion. Pandya, however, destroys all those arrows with nine shafts of his own, and with four others he kills Aswatthaman's four horses. Without a moment's pause he breaks the Brahmana's splendid stretched bowstring with another astonishing arrow.

Drona's son strings his bow in a flash, while his men yoke new horses to his ratha. He looses thousands of arrows at his enemy, filling all the sky and the ten cardinal points with them. Pandya knows that Aswatthaman's arrows are inexhaustible, yet that bull among men cuts them down and immediately kills the two protectors of his adversary's chariot wheels. Drawing his bow into a circle, Drona's son shoots so many arrows that in a mere eighth part of a day, he uses up eight large cartloads of shafts. Aswatthaman is like a furious Destroyer, or rather like an insane Destroyer of the Destroyer, as he lashes the enemy with a frenzy, a pralaya of arrows. Negating with that unendurable torrent from the Aswatthaman-cloud with a Vayavyastra, the exultant Pandya-wind gives a long and resounding roar.

Aswatthaman's response is to demolish Pandya's standard with the device of the Malaya Mountain, smeared with sandalwood paste and other perfumed unguents and kill his four horses in a blink. He next kills his enemy's charioteer with a single perfect shaft and, with a crescent-tipped arrow, breaks Pandya's bow whose twang was like spring thunder in his massive hands, and shatters his ratha into fragments. He stops his redoubtable enemy in his tracks, but Drona's son does not kill the Malayaraja so that he can have the pleasure of battling against him for some more time!

Meanwhile, Karna attacks the large elephant force of the Pandavas and annihilates it. Destroying the chariots of maharathas, he strikes elephants, horses and warriors, O Bhaarata, with tide upon tide of relentless arrows.

Aswatthaman resumes his duel with the great maharatha Pandya. Suddenly, a looming and riderless war elephant with enormous tusks, and maddened by Aswatthaman's arrows, charges Pandya. Seeing that prince of elephants, which is like a cloven mountain summit, Pandya does a most astonishing thing. He is an expert elephant warrior and, with a single bound leaps onto the neck of the demented beast, even like a lion springing with a roar onto the top of a mountain. He strikes the elephant masterfully with the ankush, taming it almost instantly, and in the same moment casts a golden spear bright as a ray of the sun at Aswatthaman, and then a roar of sheer joy and triumph erupts from him, echoing across all Kurukshetra.

Repeatedly shouting in excitement, "You are dead, you are dead!" Pandya flings his lance to destroy Aswatthaman's golden diadem studded with priceless gemstones—diamonds of the rarest kind—and padded with excellent cloth and festooned with strings of pearls, coronet which shines like the sun, the moon, the planets and fire. The crown falls from Aswatthaman's head and breaks apart into fragments.

Aswatthaman, enraged like a kicked serpent, picks up four and ten lethal shafts each like Yama's danda. With five of them, he severs the four feet and the trunk of his adversary's elephant; with three, the two arms and the head of king Pandya, and with six more he kills the six mighty and radiant maharathas who follow the Malaya king. Pandya's long and well-rounded arms, smeared with fragrant sandalwood paste, and adorned with gold, pearls and diamonds fall upon the earth and writhe like a pair of snakes killed by Garuda. His head, its face bright as the full moon, with a prominent nose and large eyes, copper red with rage, its ears adorned with

resonant kundalas, fall onto the ground, luminous as the moon between two bright constellations.

Aswatthaman cuts up the king and his elephant into ten pieces as if they are yagna butter being divided into ten portions for ten deities. Thus Aswatthaman makes an end of mighty king Pandya, after that hero had annihilated countless horses, men and elephants and offered them as food to Rakshasas. Pandya dies like a blazing fire in a crematorium, extinguished with water after it has received libation of numberless dead.

Your son, the king, O Rajan, accompanied by his brothers, approaches Aswatthaman, the complete master of the astra shastra, with great respect, like Indra, the lord of the Devas joyfully worshipping Vishnu after the Lord came as the Vamana and subdued the Asura Bali.'"

CANTO 21

"Dhritarashtra asks, 'After Pandya is killed and that shura Karna destroys the enemy, O Sanjaya, what does Pandu's son Arjuna do? The eternal Sankara made Partha invincible and I greatly fear Dhananjaya. Tell me, O Sanjaya, all that Arjuna accomplishes.'

Sanjaya says, 'After Pandya's death, Krishna quickly says to Arjuna, "I do not see Yudhishtira and it appears that the other Pandavas have retreated. If only the Parthas had returned, we could have broken this vast enemy force. Here, in accordance with Aswatthaman's strategy, Karna razes the Srinjayas' cavalry, chariot-warriors and elephant division."

Partha understands the grave danger to Yudhishtira, and says to Krishna, "Whip the horses, O Hrishikesha!" and the chariot leaps forward.

Karna leads the Kurus and Bhimasena the Pandavas, and once more they fearlessly close with each other and another violent battle ensues that swells the population of Yama's kingdom. With bows and arrows, spiked clubs and swords, lances and axes, short clubs, bhushundis, darts, rapiers, battle-axes, maces, spears, polished kuntas, short shafts and hooks, Kurukshetra is again liberally strewn with corpses. Filling the welkin, the cardinal points of the compass, the subsidiary ones, the firmament, and the earth, with the thick buzz of arrows, the twanging of bowstrings, the sound of slapping palms and the rumble of chariot wheels, they fall upon each other madly, blindly.

Encouraged by the uproar, Kshatriyas fight Kshatriyas, anxious to end this long and harrowing war, either in victory or in death. The sound of bowstrings and bows, the trumpeting of elephants and the cries of foot-soldiers and dying men ring out everywhere in hideous cacophony. At the sound of flying arrows and the diverse shouts and roars of brave warriors, the common troops become pale with fear, and many even swoon.

The Sutaputra annihilates a vast number of his enemy troops, including twenty shining Panchala maharathas, with their horses, charioteers, and standards. Then many leading Pandava warriors wheel around and encompass him. Karna troubles that hostile force with showers of astras like the leader of an elephant herd plunging into a lake blooming with lotuses and full of swans. Radheya penetrates the enemy ranks, flourishes his bow, and begins to decapitate them with his arrows like snipping flowers off their stalks; and not one among them needs the touch of a second arrow from him. The shields and coats of mail smashed and cut away fall in a hail on the earth.

Like a charioteer whipping his horses, Karna with arrows that pierce armour and bodies like butter, takes the life that quickens them; he surely finds the wrist guards of his enemies who are perceivable only by their bowstrings. Like a whole pride of lions hunting herds of deer, Karna brings down the Pandus, Srinjayas and Panchalas that come within range of his arrows.

Dhrishtadyumna, prince of the Panchalas, O Rajan, and the sons of Draupadi, Madri's twins and Yuyudhana unite against Karna. While the other great warriors recklessly fall on one another with maces, short clubs and spiked bludgeons; they leap high into the air and utter loud shouts of challenge. They die, gushing blood from their limbs, and with their brains and eyes torn out. As they lie there dead, with faces shining like pomegranates, their beautiful mouths filled with blood, they appear to be still alive.

Others, in that vast ocean of war, mangled, dissected, truncated, slain with battle-axes, short arrows, hooks, spears and lances, fall gory and lifeless, like sandalwood trees cut down and oozing their cool blood-red sap onto the receiving earth.

Warriors now long past any count, horsemen and foot-soldiers lie on Kurukshetra, with arms hewn off by razor-faced, wedge-headed or crescent-tipped arrows, their faces and limbs like crushed lotuses and faded

wildflower garlands. Horses, and tuskers with their trunks cut off, continue to fall like hills and mountains, and perish in their thousands. Broken chariots, standards, royal parasols lie strewn all over the battlefield. The beautiful shapes of elephants, horses and men, O Rajan, resemble clothes fouled with filth, and are repulsive to look at.'"

CANTO 22

"Sanjaya says, 'Your son orders his elephant warriors to move against Dhrishtadyumna, determined to finish him. Many men skilled in the use of war elephants, the Easterners, the Southerners, the Angas, the Vangas, the Pundras, the Magadhas, the Tamraliptakas, the Mekalas, the Koshalas, the Madras, the Dasharnas and the Nishadas join the Kalingas, O Bhaarata, to attack the Panchala forces with spears and arrows.

Drupada's son Dhrishtadyumna shoots back at those fearsome elephants that their riders goad forward with their heels, toes and hooks. He strikes each of those beasts, huge as the hills with ten, eight, or six keen barbs. Seeing those elephants surround the prince of the Panchalas, like clouds that cover the sun, the Pandus and the Panchala warriors hurry to his rescue, and with loud shouts, assail those elephants furiously.

They begin the dance of the Kshatriyas to the music of their bowstrings and the warriors keep time with the sound of their slapping palms. Nakula and Sahadeva, the sons of Draupadi, the Prabhadrakas, Satyaki, Sikhandi and Chekitana vigorously attack those elephants from every side. The Mleccha hastikas prod the elephants until they are infuriated and drag down men, horses and chariots with their trunks and crush them underfoot. They gore many with the points of their tusks, and some they raise aloft and dash down on the ground; others they lift on their tusks and crash down, lancing fear through the enemy.

Satyaki shoots a long arrow with great force at the elephant of the king of the Vangas, pierces its heart and it drops dead. The Vanga king is now exposed and the Satwata hero despatches him even as he leaps off his felled beast's back.

Meanwhile, with three arrows shot with great care, Sahadeva strikes Pundra's elephant, as it charges him like a moving mountain, and takes away its standard, hastikas, armour and life. Sahadeva then moves to fight the king of the Angas.

However, his twin Nakula pre-empts Sahadeva and engages the Anga king, pierces him with three long arrows, each like the rod of Yama, and his enemy's elephant with a hundred arrows. The king casts a full eight hundred javelins at Nakula that coruscate like the rays of the sun but all of which Madri's son of unearthly handsomeness splits into three slivers. Then, with a crescent-tipped arrow, Nakula cuts off Anga's head, felling him from his beast.

On the death of their king, the Anga fighters all charge Nakula on their elephants covered in golden armour, which look like blazing mountains, their banners fluttering in the breeze. The Mekalas, Utkalas, Kalingas, Nishadas and Tamraliptakas support them. However, the Pandus, the Panchalas and the Somakas rush to Nakula's rescue.

A fierce battle breaks out between the maharathas and the elephant-warriors; the former attack with their arrows while the latter hurl lances by the thousands. The Pandava shafts strike the frontal lobes, limbs, tusks and adornments of the elephants and split and mangle them. With four and sixty flashing arrows, Sahadeva kills eight elephants which fall with their riders. Nakula, too, that delighter of his race, bending his outstanding bow with great vigour, kills many elephants with his unerring shafts.

Then Satyaki, Dhrishtadyumna and the sons of Draupadi, the Prabhadrakas and Sikhandi cascade arrows on those massive beasts, and the hilly creatures collapse like a mountain being blown apart by many gashes of lightning and thunder. The leaders of the Pandava maharathas, after killing those elephants, cast their gazes balefully on the enemy army, which promptly flees like a river that has broken its banks.

Now, having put your army to flight, those great warriors who fight for Pandu's son turn on Karna and attack him savagely.'"

CANTO 23

"Sanjaya says, 'While Sahadeva is savaging your army, O Rajan, Dusasana confronts him, cousin against cousin. Such a duel ensues between them that all the maharathas present shout and wave their bright scarves. Your son strikes the mighty Sahadeva's chest with three thudding arrows; Dusasana responds in a blur, first with one golden shaft, then with seventy more, and strikes Sahadeva's sarathy with another three.

Dusasana rives Sahadeva's bow and drills him with three and seventy arrows across his arms and chest. Sahadeva picks up a sword, whirls it around and hurls it at your son's chariot; that sword of great power destroys Dusasana's bow and then falls onto the earth like a snake from the sky.

The valiant Sahadeva sweeps up another bow and looses a shaft bright as Yama's danda at Dusasana, which, with his keen sword, your prince cuts in two as it flies towards him. Your son spins his sharp sword and launches it at his enemy even as he quickly picks up another bow and arrow. However, with the greatest ease, Sahadeva knocks that sword to the ground. Next, O Bhaarata, Dusasana shoots sixty-four whistling shafts at Sahadeva's chariot, which also Madri's sage son easily consumes with five shafts of his own, and then looses a veritable storm of arrows at Dusasana.

Your son cuts down each of Sahadeva's arrows and the very earth resounds with his fierce shout!

Dusasana strikes Sahadeva and his charioteer with nine thunderbolts. A furious Sahadeva fits a fearful shaft like the Destroyer himself to his bowstring and, drawing his bow into a circle, unleashes that missile at your son. The astra plunges right through Dusasana's kavacha, his great body and flashes into the earth. Your son, that great maharatha, collapses onto the floor of his chariot and his brave sarathy spirits away from the deadly field, thought Sahadeva rakes him all the while with burning shafts.

After he vanquishes Dusasana, Sahadeva turns his attention to Duryodhana's division and attacks it ferociously. Indeed, O Bhaarata, as an angry man crushes a swarm of ants underfoot, that son of Pandu destroys the Kaurava host.'"

CANTO 24

"Sanjaya says, 'A rampaging Karna checks Nakula as he attacks and routs the Kaurava divisions. With a superior smile, Nakula tells Karna, "It has taken a long time, wretch, but through the will of the gods we finally meet on the battlefield. You are the root of all these evils and this horrible war, and you are the reason why so many men have died and are still dying. I will kill you today and dispel the fever of my heart."

Karna replies soberly, as befits a prince and an archer, "Strike me, O Shura, we want to see your mettle. Like a true Kshatriya, boast only after you achieve something in battle. Fight me to the best of your ability and I promise to quash your pride."

The Sutaputra scathes Nakula with three and seventy shafts; Madri's beautiful son responds with eighty narachas like venomous snakes. Karna breaks his antagonist's bow with one inexorable arrow and draws blood from him with thirty more. These pass through his armour and drink his blood like nagas drinking water after burrowing through the earth.

Nakula takes up another formidable golden bow, pierces Karna with twenty arrows, his sarathy with three, and cleaves his bow with a razor-headed shaft. Then, with a smile, he gashes the disarmed Karna with three hundred searing barbs. Seeing Nakula overwhelm Karna, O Rajan, all the maharathas present, and the Devas in the heavens, are filled with great wonder.

Karna takes up another bow and pierces Nakula's right shoulder with five arrows. Nakula, dauntless, rakes Karna with seven shafts and, again, Rajan, cracks one of the horns of his bow. But the awesome Suryaputra seizes up a fresh bow and now fills the firmament with his arrows. Nakula destroys them all with his own shafts which crowd the sky as if with myriads of fireflies. Indeed, the sky quickly seems to swarm with locust flights, dark with the hundreds of arrows that the magnificent twain cover it with.

Golden arrows flow in a continuous stream like rows of cranes winging through the air. With the sky so full of arrows, which hide even the sun, no bird ranging the air can fly down to the earth. The two noble warriors are luminous, like two suns at the end of the yuga.

Karna's gales decimate the Somakas, while Nakula spreads death through your warriors, tossing your legions about at will like a tempest some fleecy clouds. The two armies retreat beyond the range of the astras of the mighty twosome, and are soon mere spectators of their scintillating duel.

Now freely using their Devastras, O Rajan, they set the field alight with their luculent archery. Nakula's shafts, fletched with kanka and peacock feathers, and Karna's, seem to float in the firmament and to create a vast vault of arrows, making both warriors invisible, yes, truly like the clouds shrouding the sun and the moon.

The son of Adhiratha's arrows, shot with great force from every side, have little effect on Nakula, like the clouds on the sun. Karna, smiling haughtily, looses a barrage of shafts, thousands upon thousands of them, so that a cupola of arrows seems to rest on Kurukshetra, like clouds casting a shadow. Yet again, he shatters the noble Nakula's bow, and in a scarlet flash, despatches his sarathy and four horses to Yama's land.

Karna pulverises the ratha, standard, gada, sword and shield adorned with a hundred moons, and brutally beheads the protectors of Nakula's chariot wheels, so Madri's son suddenly finds himself standing on bare ground armed with just a spiked club. He raises that cudgel above his head with a defiant roar but Karna blasts it into dust with a flurry of arrows. Seeing his adversary weaponless, Karna lacerates him with a hundred shafts, but with great and almost loving care, so he does not wound him grievously.

His attack forces the mighty Nakula to withdraw in great confusion. Laughing repeatedly, Radheya pursues him and pulls Nakula up with his great bow, stopping Madri's son by restraining him with bow and string around his neck. The son of Pandu looks like the moon in the firmament within a halo of light, or a white cloud girdled by Indra's dhanusha.

Karna says, "Look how vain were your earlier boasts, Nakula. Dare you repeat them now, boy? O Pandava, fight your equals and not those that are immeasurably superior to you. O child, little one, do not feel humiliated but go back home, or go to Krishna and Arjuna."

With this, Karna removes his bow from around Nakula's throat and turns away from him—for the oath he had sworn to Kunti, as well as because his dharma forbade him from killing an already helpless enemy. In terrible shame, Nakula takes himself to Yudhishtira's chariot and, his head hung, climbs into it, burning with humiliation and sighing like a snake caught in a jar.

After he vanquishes Nakula, Karna rides against the Panchalas, his chariot flying many gorgeous pennants and drawn by horses white as the moon.

There is a great uproar among the Pandavas when they see the new Kaurava senapati assail the Panchala chariot divisions. Rolling all over the battlefield like a racing wheel, the Suta's son fetches great carnage there, just when the sun has reached his meridian. We see many Panchala warriors without horses, chariots with broken wheels, axles and with torn standards and pennants.

Numerous elephants wander deranged over the field torn by arrows, as if they have been scalded in a forest fire. Others with their round temples split open, bathed in blood, or with trunks lopped off, or with their armour cut away, or their tails severed, fall screaming in pain, all struck by the terrible Karna. Other elephants, terrified by the shafts and lances of Radheya, stampede and run at him, like insects toward a blazing fire, and he fells them without mercy. Other leviathans gore each other in frenzy and bleed like mountains with red rivulets running down their breasts. Horses of the best breed, without their armoured breastplates, their ornaments of silver, brass and gold, their trappings, bridle-bits, yak-tails, saddle-cloths and saddles fallen from their backs, and with their heroic riders all slain, dash wild-eyed and directionless everywhere across Kurukshetra.

We see, O Bhaarata, so many horsemen, although wearing armour and helmets, stabbed and gored with lances and swords, with some limbs hacked away, or killed or being killed, or trembling horribly with fear. We see gold embellished chariots, yoked to fleet horses being hauled directionless, for their charioteers are dead. Some of these have their axles and poles broken, others their wheels, flagpoles or their shafts.

Karna's firestorms of arrows incinerate many maharathas who wander about without their chariots, turning them to ash pillars. Many lie lifeless on the field weaponless, while some still clasp their weapons in dead hands. Elephants, studded with clusters of jewels like stars, adorned with rows of beautiful bells, and decked with different coloured variegated banners, lumbering about, their riders and their very minds and hearts and senses lost. Karna's arrows dissever heads and arms, bisect torsos and other limbs, and these lie scattered everywhere—some twitching, other writhing and yet other still.

The Pandava warriors meet with a great and brutal disaster at the hands of Karna. He slaughters the Srinjayas, as they blindly ride against him, like insects swarming at a blazing fire. Soon, as that maharatha is mowing down the Pandava legions, the Kshatriyas try to avoid him as if he is the very yuga fire. Those of the Panchala maharathas, who survive the slaughter, run. Karna pursues those broken and fleeing warriors and looses his arrows at them even as the sun, dispeller of darkness, scorches all beings at high noon.'"

CANTO 25

"Sanjaya says, 'Shouting "Stop and fight me!" Prince Uluka confronts your son Yuyutsu, who fights for the Pandavas, as that prince razes your son's vast army.

Yuyutsu responds with a winged arrow that strikes Uluka with great force. A bristling Uluka rives your son's bow with a razor-headed arrow and pierces him with a barbed shaft. His eyes red as roses, Yuyutsu picks up another formidable bow and first drills Uluka with sixty arrows, then injures his charioteer before turning his attention back to the prince. Uluka lacerates Yuyutsu with twenty golden arrows, and cuts down his lofty golden standard, and drops it in front of his chariot.

Now quite beside himself with rage, Uluka bloodies your prince's torso with five stunning shafts; Yuyutsu recovers quickly, O Bharatasattama, and decapitates Yuyutsu's charioteer with a broad-headed arrow slick with oil. He targets his four horses and then rakes Yuyutsu himself with five more arrows, forcing your son to find another chariot. After he bests Yuyutsu in that short duel, Uluka speeds away towards the Panchalas and the Srinjayas and tears into them with his stormy missiles.

Meanwhile, your son Srutakarman deprives the maharatha Satanika of his horses, charioteer and chariot in the twinkling of an eye. However, Srutakarman remains standing on his broken ratha and hurls a great mace at your son smashing his chariot, horses and charioteer into pieces and bloody

pulp. Both Kuru-Praviras, having lost their chariots, retreat from the encounter, glaring at each other. While your son mounts Vivingsu's ratha, Satanika quickly climbs into Prativindhya's.

Sakuni strikes Sutasoma with raging flurries of arrows, but fails to shake the latter. Sutasoma envelops Sakuni, his father's enemy, with thousands of sizzling barbs. However, Sakuni, that seasoned warrior and master in all kinds of warfare, destroys all those shafts before they reach him, and strikes Sutasoma squarely with three more. He then swiftly destroys his opponent's horses and standard and kills his charioteer, drawing a shout of wonder from those who watch.

Sutasoma leaps down from his chariot, takes up another bow and a firm stance, and shrouds Sakuni's chariot with a tempest of golden-winged shafts. The illustrious son of Subala sees those showers of arrows fly towards him like a locust swarm; unmoved, he stands firm and cuts the lot down. The warriors all around, as well as the Siddhas in the firmament, all applaud this wonderful feat of Sutasoma fighting the chariot-mounted Sakuni on foot.

Sakuni destroys his adversary's bow and quivers. Sutasoma draws a sword of the hue of the blue lotus with an ivory grip, roars, and whirls it overhead as he circles a wary Sakuni who knows that the sword is as deadly as the rod of death. Brandishing that blade, Sutasoma displays, O Rajan, all the fourteen different kinds of manoeuvres. He wheels, whirls, makes side-thrusts, springs forward and leaps high, treads air, and flails forward and upwards.

Sakuni looses a clutch of arrows at his antagonist, who cuts them all down with his astonishing blade. Thwarted, Subala's son once more angrily unleashes a volley like serpents at the prince. With celerity and skill that equal Garuda's, Sutasoma cuts all these down as well with his marvellous blade. Then, with a most special shaft, Sakuni breaks that bright and magical sword in two, even as Sutasoma dances with it. Maharatha Sutasoma dances back six steps and hurls the half of the sword in his grasp, decked with gold and gemstones, at his enemy and rives Sakuni's bow.

Immediately, Sutasoma runs to the great chariot of Srutakirti for refuge. Sakuni takes up another massive invincible bow, and now turns towards the Pandava army.

A roar of alarm arises in that part of the army when they see the son of Subala on his chariot, fearlessly attacking the Pandava host. The onlookers

watch him mow down those large and proud divisions, bristling with heroes and their weapons, just as the chief of the Devas once razed the Daitya army.'"

CANTO 26

"Sanjaya says, 'Kripa, O Bhaarata, faces Dhrishtadyumna, like a Sarabha in the forest facing a proud lion. Held up by Kripa, Prishata's son Dhrishtadyumna cannot advance at all. Suddenly, all are afraid that Dhrishtadyumna's end is at hand. Maharathas and horsemen are dispirited and say, "Undoubtedly, Sharadvata's mighty son is burning to avenge Drona's death. Will Dhrishtadyumna escape the ire of Kripa? How will this vast army escape this danger? Will this fearsome Brahmana not kill all of us? His appearance is like that of the Destroyer himself, and he will fight like another Drona today. This awesome Acharya is invincible in battle and today the usually mild one is full of rare fury."

As Dhrishtadyumna and Kripa face each other, warriors of both armies exclaim similar fears. Drawing a deep breath of rage, Kripa begins to target all Dhrishtadyumna's vital marmas, while the Panchala stands dazed, not knowing what to do.

His charioteer tells him, "All is not well with you, O son of Prishata. Never before have I seen you so overcome and dismayed in battle. It is fortunate that the great Brahmana's arrows do not all find their mark. I will turn the chariot around, like a river turned back by the sea. I do not think that you can face the Brahmana today; he appears to have destroyed your assurance."

Dhrishtadyumna slowly replies, “My mind is numb, perspiration covers my limbs, my body trembles and my hair stands on end. Avoid a duel with the Brahmana and drive me to Arjuna. I promise you, Suta, if you take me safely to either Arjuna or Bhimasena, I will see that you prosper.”

The charioteer whips the horses and drives to where the mighty Bhimasena is battling your troops. Seeing Dhrishtadyumna’s chariot break away, Kripa gives chase and shoots hundreds of shafts at it, repeatedly blowing his conch, much like Indra pursuing the Danava Namuchi.

The invincible Sikhandi, the cause of Bhishma’s death, confronts Hridika’s son Kritavarman who wears a broad smile as he fights him. Sikhandi strikes the maharatha of the Hridikas with five keen broad-headed shafts in his shoulder-joint. Kritavarman first responds by piercing his enemy with sixty winged arrows and then with a single barb he smilingly breaks his bow. A livid Sikhandi picks up another bow, and shouting, “Wait, Wait!” looses ninety golden winged shafts, shot with great force but they merely glance off Kritavarman’s armour. Seeing this, Sikhandi splits Kritavarman’s bow with a razor-headed arrow and excoriates his enemy’s powerful frame with eighty arrows. Kritavarman bleeds from his limbs like a jar with holes in it leaking its contents. Covered in blood, the Bhoja king looks rather stunning, like a mountain, O Rajan, streaked with streams of fluid red chalk after a heavy rain.

The powerful Kritavarman takes up another bow and pierces Sikhandi’s shoulder. With his shafts sticking out from his shoulder-joint, Sikhandi looks like some majestic tree with spreading branches and twigs. Having wounded each other, the two resemble a pair of bulls that have gored each other. Determined to finish each other, the two maharathas circle each other a thousand times in their chariots.

Then Kritavarman shoots the son of Prishata with seventy shafts with wings of gold and whetted on stone, and a final dreadful arrow that almost fells the Panchala prince. Sikhandi staggers and supports himself by holding on to his flagstaff and gasps for breath. His charioteer whisks him away from the fight. After this defeat, O Rajan, the badly beaten Pandava army flees en masse from the field.’”

CANTO 27

"Sanjaya says, 'Swetavahana, O Rajan, overwhelms your army like the wind blowing away cotton heaps. The Trigartas, the Sibis, the Kauravas, the Salwas, the Samsaptakas and the Narayanas bear the fury of his onslaught. Satyasena, Chandradeva, Mitradeva, Satrunjaya, Susruta's son, Chitrasena, Mitravarman and Susarman, king of the Trigartas, surrounded by his brothers and sons, all mighty archers and famed at arms, abruptly counter-attack, shooting a solid swath of arrows at Arjuna, like a fierce flash flood of water rushing towards the ocean.

However, those warriors, in their hundreds of thousands, dissipate when they reach Arjuna, like snakes at the sight of Garuda. Though mowed down, they continue to fall on the son of Pandu like insects helplessly drawn to a blazing fire. Satyasena strikes Arjuna with three arrows, Mitradeva with three and sixty, Chandradeva with seven, Mitravarman with three and seventy arrows, Susruta's son with seven, Satrunjaya with twenty, and Susharman with nine. Thus beset by so many warriors, Arjuna retaliates radiantly; he pierces the son of Susruta with seven arrows, Satyasena with three, Satrunjaya with twenty, Chandradeva with eight, Mitradeva with a hundred, Srutasena with three, Mitravarman with nine, and Susarman with eight.

Dhananjaya kills king Satrunjaya with a burst of whetted arrows, beheads Susruta's son, and without a moment's pause, despatches

Chandradeva too. He continues fighting the other maharathas vigorously and stops them with five arrows each.

A spirited Satyasena hurls a formidable javelin at Krishna and utters a loud shout of triumph as the iron-tipped missile with a golden shaft passes through the left arm of the noble Madhava and dives into the earth. Krishna's whip and reins fall down from his hands. Seeing Vasudana's arm bleed, Arjuna's eyes turn crimson, and he says to his divine sarathy, "O Mahabaho, take the chariot to Satyasena, I mean to send him to Yama."

Kesava quickly picks up the whip and the reins and brings the chariot to face Satyasena's ratha. An angry Dhananjaya cannot countenance the Lord of the Universe being wounded; in a flash, he severs Satayasena's head from his throat with a wedge-headed arrow, and the large head decked with earrings falls spraying blood to the ground before all the army. Arjuna turns next on Chitravarman, despatches him with a slew of deadly shafts and then his suta with a keen calf-toothed barb. Still infuriated at seeing Krishna bleed, the mighty Partha mows down thousands of the Samsaptakas. He cuts off illustrious Mitrasena's head with a razor-headed arrow with wings of silver, and strikes Susharman through his shoulder.

The Samsaptakas themselves are now incensed and surround Dhananjaya and attack him with roars that resound all across the field. Maharatha Jishnu, of immeasurable soul and powerful like Sakra himself, is further roused and invokes the Aindrastra. From that single missile, thousands of arrows issue endlessly. Kurukshetra resounds with a din of breaking chariots and their standards, quivers, arrows, horses, spears, swords, maces, spiked clubs, darts, lances, axes, and sataghnis with wheels.

Heads decked with diadems, necklaces, angadas and keyuras, O Bhaarata, and gorgets, cuirasses, coats of mail, chatras and chamaras, lie scattered on the yawning field of absolute violence. Heads adorned with earrings, with beautiful eyes, each like a full moon, look like stars in the firmament. Bodies beyond all count of slain warriors lie on the ground, adorned with sandalwood paste, garlands of flowers and rich, fine robes. Kurukshetra looks like the heavens teeming with vapoury forms.

As Arjuna continually kills his enemies and strikes down elephants and horses with his lucific volleys, the battlefield soon becomes impassable with the bodies of slain princes, Kshatriyas of great prowess, and fallen elephants and horses, and there is no room for the wheels of Arjuna's chariot to move. My lord, it is as if the wheels themselves have stopped in

fright at the thought of moving through that bloody mire. However, then, his horses, endued with the speed of the mind or the wind, with a great effort again haul the magnificent ratha forward.

Thus does Pandu's son put your army to savage rout, and your troops turn tail without leaving even the least remnant to face the inexorable enemy. Pritha's son Arjuna is magnificent as a great smokeless fire.'"

CANTO 28

"Sanjaya says, 'Duryodhana, O Rajan, fearlessly rounds on Yudhishtira, as the Dharmaraja devours your army with his missiles. Yudhishtira whirls around to face your son, as that maharatha comes charging recklessly towards him, roaring, "Stop, stop!"

Duryodhana replies with nine sharp arrows that pierce Yudhishtira and then gore his charioteer as well. Yudhishtira retaliates first with three and ten whistling arrows with wings of gold loosed at Duryodhana; with four more heavy shafts, he kills his four horses and with a fifth, beheads his charioteer. With the sixth arrow he drops the Kuru king's standard to the ground, with the seventh rives his bow, and with the eighth cleaves his sword. With yet another five arrows, Yudhishtira severely wounds Duryodhana, drawing fonts of blood from his cousin.

Duryodhana jumps down from his chariot and stands on the ground alone and in great peril. Karna, Aswatthaman, Kripa and others rush to defend him. Yudhishtira leads the Pandavas to confront them and a ferocious battle breaks out. They blow thousands of horns and conches and a din of a million voices arises as the Panchalas clash with the Kauravas; men, elephants and rathikas fight with no thought but to kill or die. The myriad duelling pairs of maharathas and animals, all using diverse kinds of weapons, present a resplendent sight as these Kshatriyas flit everywhere,

with great skill and energy, observing noble Kshatriya dharma again under Karna's command, after Drona's death.

However, soon enough, the battle degenerates into an atavistic encounter of madmen, in which the combatants show no ruth or temperance. The chariot-warriors target elephants; elephants gore horses and horsemen with their tusks, or seize and fling them down with great force so their bodies are blown apart; horsemen surround lone horses and massacre them; they attack elephants as these great beasts wander over the field, and slaughter them from behind. Many mighty tuskers, struck by cunning foot-soldiers with fierce spears, scream in pain and stampede, trampling their own troops as well as the enemy.

Some of the more intrepid and powerful foot-soldiers are able to kill many elephant-warriors and their beasts. Others astride massive elephants chase down the foot-soldiers, who run from them but are overtaken and gored and crushed to pulp beneath stupendous feet; yet others are seized in long curling trunks and flung high into the air and impaled deftly, horribly, on curved tusks. The elephants trap the other foot-soldiers adroitly under their stupendous feet and then roll them awfully along the ground until they are reduced to shapeless lengths of crushed flesh, bone and gore. Some the elephants seize with their trunks, whirl them around like fans and fling them far to their deaths.

Many elephants that confront other elephants are torn with spears, lances and darts—their cheeks, temporal lobes and between their tusks; while the bellies of others are slashed open so hot entrails and faeces fall out, and they sink dead onto their knees with dismal sighs and bellows.

In that dreadful battle, horsemen impale foot-soldiers with their lances and pin them down to the ground, where they writhe and die crying out piteously. Elephants attack chariot-warriors, and plucking them out of their rathas, hurl them down with great force, shattering their bodies. Cloth-yard shafts find their mark and kill some hulking mastodons, which collapse like mountain peaks struck by thunderbolts. Individual combatants pummel each other with their fists or, seizing each other by their hair, drag each other around before one is flung down and slain. Enemies push each other down violently and then set their feet on their enemy's chests and behead them. Some frenzied soldiers kick already dead men, some decapitate a falling enemy, while many run living ones through with spears and glinting blades.

In that atrocious melee, O Bhaarata, fighting men use all means, fair and foul, to prevail brutally over their foes. Some strike each other down slyly from behind, against all tenets of a dharma yuddha. In that macabre dimension of the general engagement, thousands of headless trunks stand upright on the grisly field for long moments before toppling over. Weapons and coats of mail, drenched with gore, look glorious, like starched cloth dyed gorgeous crimson.

The battle is like the tumultuary current of the Ganga in spate, as it seems to fill the whole universe with its uproar. In the manic grip of absolute bloodlust, the warriors fail to distinguish friend from enemy, as kings bent on victory cut down anyone they can reach, enemies and comrades alike. With broken chariots, fallen elephants, horses and dead men covering the bloody ground, Kurukshetra, field of truth, field of death, is soon impassable on all sides.

Karna slaughters the Panchalas while Dhananjaya decimates the Trigartas and Bhimasena annihilates the Kurus and all their elephant divisions. Thus, both the Kuru and Pandava troops destroy each other in the sole attempt to win great fame, as the sun passes his zenith in mid heaven.'"

CANTO 29

"Dhritarashtra says, 'I have heard from you, O Sanjaya, incidents of great poignancy and unbearable grief as well as of the losses that my sons have sustained. From what you say about the manner in which they fought the battle, it is my certain conviction that the Kauravas are doomed. Duryodhana lost his chariot in his duel with Yudhishtira, so how did his battle with the Dharmaraja continue? Tell me now about the battle which was fought in the afternoon? Tell me all in detail, for you are a skilled raconteur, O Sanjaya.'

Sanjaya says, 'When both armies engage each other in battle, your son Duryodhana, O Rajan, riding another chariot and seething like a poisonous snake, tells his charioteer, "Fly to where the royal son of Pandu clad in mail shines under the royal chatra held over his head."

Seeing him come, Yudhishtira, looking like an angry elephant, urges his own charioteer, "Ride straight at Suyodhana."

Then those two cousins, invincible maharathas both, meet again to fight and maul each other with arrows. Duryodhana splits Yudhishtira's bow; the Pandava, his eyes turning red, takes up another and destroys Duryodhana's bow and standard. Beside themselves with fury, they shower storms of shafts at each other; they are like a pair of angry lions or two raging bulls.

They circle each other, always probing to find a weakness and wound the other grievously. Bleeding and stuck with shafts shot from bows drawn

to their fullest stretch, the two look brilliant, like flowering kinsukas. They repeatedly give vent to tigerish roars and make echoing sounds with their palms and pull lustily on their bowstrings to make them twang loudly and blow their conches with great gusto.

Yudhishtira sees a momentary opening and gores your son's chest with three thunderous shafts. Your royal son strikes back with five golden winged barbs and also flings a fierce spear like a blazing brand. As it flares towards him with a loud crackle, Yudhishtira cuts it into three slivers, and then drills Duryodhana with five arrows. The great and occult spear falls tamely, extinguished.

Your son seamlessly unleashes nine razorine arrows at Yudhishtira. Deeply struck, his blood spouting from those wounds, Yudhishtira, unmoved, looses a flashing missile at Suyodhana, which passes right through his body and leaves him dazed. Recovering swiftly, the incensed Duryodhana rushes at Yudhishtira, brandishing a mace even like Yama with his bludgeon, to kill his cousin, to have done with this endless war!

Yudhishtira casts a lance like a streak of lightning at Duryodhana, felling him in a dead faint. But then, Bhima remembers his own vow and says to Yudhishtira, "You must not kill him, O Rajan, for I have sworn to kill all the sons of Dhritarashtra." Yudhishtira restrains himself and allows your son to live when he could have had his life.

At this time, Kritavarman arrives there and finds your royal son Duryodhana lying unconscious and in great distress and danger. Bhima takes up his mace, adorned with gold and flaxen strings, and attacks him. A tumultuous battle breaks out between your troops and the enemy that afternoon, O Rajan, and death rules Kurukshetra.'"

CANTO 30

"Sanjaya says, 'Your warriors led by Karna return to the battle which is indeed like the Devasura yuddha of old. Spurred on by the pandemonium created by the elephants, men, chariots, horses and conches, the maharathas, foot-soldiers, horsemen and elephant-warriors advance against the enemy and all lay into one another with every kind of weapon. Yet again the earth is littered with human heads that wear beautiful diadems and earrings, with faces that have strong teeth, fair faces and dark, handsome eyes and large noses—faces which resemble the lotus, the sun, or the moon.

Thousands upon thousands of elephants, men and horses lie dead, killed with spiked clubs, short bludgeons, darts, lances, hooks, bhusundis and maces. The blood that they shed forms another ghastly river on the battlefield and, with the boundless corpses of warriors and animals lying thickly everywhere, with their pallid faces and gaping wounds, the whole place looks like the domain of Yama, king of the dead, at the time of the pralaya at yuga's end.

O Kurusreshta, your troops and your sons who resemble the Devaputras, with a host of invincible warriors that shine with fierce beauty, ride against Satyaki, bull of Sini's race, with a great rumble and a roar as loud as that of the vast deep, like the army of the Asuras or that of the Devas. Karna, Suryaputra, like the king of the Devas himself in strength

and even like the younger brother of Indra, strikes Satyaki with arrows brilliant like the rays of the sun. Yuyudhana envelops Karna, his chariot, chargers and charioteer with a myriad of arrows like poisonous snakes.

Many atirathas of your army with elephants, chariots and foot-soldiers rush to support Karna, when they see him beset by Satyaki. However, the Pandava warriors led by the sons of Drupada swiftly rout that force vast as the ocean and cause a fearful carnage of men, chariots, steeds and elephants.

Meanwhile, the two shuras, Arjuna and Kesava, say their daily prayers, duly worship the Lord Bhava and join the battle against your troops, determined to exterminate them. The Kurus look fearfully at their chariot as it comes thundering at them, drawn by white horses, with banners floating in the wind and with a rumble like the roar of the clouds. Arjuna bends the Gandiva and, as if dancing on his chariot, fills the firmament and all the directions with a pralaya of arrows, not leaving the smallest space empty. Like the tempest scatters clouds, the son of Pandu smashes countless chariots that are magnificent as deva rathas, and sends as many war elephants, numberless horsemen with their horses, hastikas, charioteers and foot-soldiers to Yama's realm.

Duryodhana stands against that unassailable maharatha and veritable Yama, and strikes him with some perfect shafts. Arjuna demolishes your son's bow and standard, kills his sarathy and horses with seven thunder flashes, and with an eighth shaft cuts down his royal parasol so it falls in shame to the ground.

Seeing his chance, Arjuna unleashes a deadly devastra at his cousin, but intrepid Duryodhana slices it into seven pieces. Tireless Dhanajaya splits Aswatthaman's bow and kills his four horses, and he also rives the bows of Kripa and Dusasana, and destroys Kritavarman's bow as well as his standard and slaughters his horses.

Arjuna turns his attention to Karna, who is forced to leave Satyaki and defend himself. He finds Krishna with twenty arrows and Arjuna first with three telling barbs and then repeatedly with many dense volleys. Karna feels no fatigue despite fighting furiously, without let, like an enraged Indra. Meanwhile, Satyaki races up and drills Karna first with nine and ninety blinding arrows, and again with a hundred.

All the leading warriors among the Parthas—Yudhamanyu, Sikhandi, the sons of Draupadi, the Prabhadrakas, and Uttamaujas, Yuyutsu, Madri's

twins and Dhrishtadyumna—surround Karna. The divisions of the Chedis, the Karushas, the Matsyas, Kaikeyas, the mighty Chekitana and Dharmarajan Yudhishtira, all with chariots, horses, elephants and valiant foot-soldiers, arrive and all together deluge Karna with different kinds of astras, shouting insults at him, both desperate and determined to kill him.

But the meridian Karna disperses his assailants with his astras like the tornado uprooting trees that stand in its way. Inflamed, he destroys chariot-warriors, elephants and riders, cavalry, and large bands of Pandavas foot-soldiers, who flee the field, devoid of weapons and with limbs torn and mangled. Then a smiling Arjuna thwarts Karna with his own astras which cover the sky, the earth, and all the points of the compass with cataracts of arrows. Arjuna's missiles fall like heavy clubs, spiked bludgeons, sataghnis and thunderbolts. Without mercy, he annihilates the Kaurava force—infantry, cavalry, chariots and elephants; those that survive his transcendent onslaught wander dazed and helpless across death's field, giving vent to piteous wails. Great hosts of horses, men and elephants perish there or are grievously wounded and run away in fear.

While your warriors are thus engaged in a desperate battle, the sun enters the Asta. Darkness falls, and because of the deepening night and also the thick pall of dust, we can no longer discern what transpires between the two forces, who kills or who is slain. Dreading another night engagement, the Kaurava maharathas retire from the field with all their men. Seeing this, the Parthas are heartened that they have won the day, and they also withdraw from horrific Kurukshetra and return to their encampment. As they go, they mock and jeer at their enemies with diverse atonal sounds on their musical instruments, even as they loudly shout and sing the praises of Krishna and Arjuna.

After those shuras have withdrawn their army, all the troops and all the kings shower blessings upon the Pandavas as those sinless men retire to their tents with some joy in their hearts.

And now the rakshasas, pisachas, jackals and hyenas and every other kind of scavengers and carnivores, swarm onto the horrible field in droves after waiting all day as slavering onlookers to the carnage that has been like the bloody sport of Rudra himself gone berserk. With ravening appetites, with growls and grunts, and the sounds of flesh being torn from bone, bone being cracked and blood being quaffed in absolute glee, they fall greedily to the ample feast before them.'"

CANTO 31

"Dhritarashtra says, 'Apparently Arjuna massacred all of you at will. Indeed, it appears that the Destroyer himself would not escape if Arjuna took up arms against Him. Single-handed, Partha attacked Bhadra and gratified Agni. Alone, he subjugated the whole world, vanquished all its kings, and made them pay him tribute. Unaided, with his celestial bow, he slew the Nivatakavachas, and contended with Mahadeva who appeared before him in the guise of a hunter. By himself, he protected the Bharatas, and pleased Bhava. I say that the Kurus deserve praise for standing up to such a warrior. Tell me now, O Suta, what Duryodhana and the others did next.'

Sanjaya says, 'Struck by Arjuna's arrows, wounded and brought down from their chariots, divested of armour and deprived of weapons, their beasts slain, beaten by their enemies and burning with grief, the vain Kauravas enter their tents and once more take counsel together. They look like snakes with fangs drawn, venom removed and trodden upon.

Karna, sighing like an angry snake, wringing his hands, says to Duryodhana, "Arjuna is always careful, determined, and masterful and has great intelligence. Moreover, he has Krishna advising him with the proper course of action at the apt time. Today, he surprised us with that sudden storm of astras. Tomorrow, king of the world, I will frustrate all his designs."

Duryodhana says, “Tathaastu” and gives leave to his commanders and allies to retire to their own tents.

The night passes and, come the dawn, they ready themselves for battle again and sally forth in some good heart. They see Yudhishtira Dharmarajan’s invincible vyuha that he has formed with great care, exactly as prescribed by Brihaspati and Usanas. Duryodhana thinks of the mahatejasvin Karna, the paraviraha with the neck of a bull, equal to Purandara himself in battle, the Maruts in might and Kartavirya in energy and prowess. The heart of not just your son but those of all his troops turn to that hero, the Sutaputra, as one’s heart turns naturally to a dear friend in a time of grave danger and crisis.’

Dhritarashtra asks, ‘What does Duryodhana do next, O Suta, when all thoughts are turned towards Karna? Do my troops look at Radheya like men afflicted with cold turning their faces towards the sun? When the battle begins, does Karna fight manfully and how do the Pandavas counter him? Ah, mahabaho Karna, whose might equals that of Sakra or Vishnu, could indeed single-handedly destroy the Parthas and the Srinjayas. It was relying on Karna’s superhuman prowess that Duryodhana decided to go to war against the sons of Pandu. Now, seeing Yudhishtira dominate Duryodhana, Arjuna raze our legions and watching all the Pandavas display their great might, what does maharatha Karna do?

Alas that the foolish Duryodhana, relying on Karna, hopes to vanquish the Parthas, their sons and Krishna himself in battle. Ah, it is a thing of great grief that Karna, with all his strength and astras and unworldly genius, could not overcome the Pandavas. Sanjaya, without doubt, Fate is supreme and inexorable, and now the evil end of that game of dice has truly arrived! O Suta, in my dotage I have to endure, like so many burning arrows, these heart-rending sorrows brought down on us by all Duryodhna’s vile deeds.

Subala’s son Sakuni is reputed to be a clever and wise man, and Karna and Duryodhana are closer than brothers. When this is so, why is it that I hear only of the repeated defeats and deaths of my sons and their allies? There is truly no one that can face the Pandavas in battle. They break into my army like men into helpless women. Sanjaya, Sanjaya, only fate is supreme.’

Sanjaya says, ‘Rajan, think now of all your own sins—the game of dice that you allowed and encouraged, and all the other crimes that you acquiesced in and abetted, things that possibly most men have by now

forgotten. Yet, one should not dwell too much on the past since time and its terrible faults cannot be called back. What you hoped to acquire and achieve through your heinous crimes against your brothers' sons has not come to pass but rather its very reverse has, and the horrors of this most dreadful war of all—because, Rajan, you did not consider dharma when you chose to betray your nephews. Later, again, your heart full of dark greed, you chose to go to war against the Pandavas disregarding all the wise counsel you received that warned you of the dangerous folly of that course.

The carnage that we now witness on Kurukshetra, of our greatest Kshatriyas, is nothing but the natural fruit of the many grave sins and sufferings you inflicted on the sons of Pandu. But the time to rue all that is past now; so do not grieve, O Bharatarishabha. Listen again in detail to the progress of the gruesome war.

After all the others have left for their tents the previous night, Karna comes alone to Duryodhana and says, "Tomorrow, I will fight Pandu's illustrious son Arjuna. Either I will kill him, or he will kill me. For many reasons, and inscrutable fate as well, we two have not yet faced each other in a duel to death. Listen now, O Rajan, to what I say to you. Tomorrow I will not return from battle without killing Arjuna.

Now that our army has lost its greatest warriors, Partha will surely come to contend with me, and especially because I have spent the astra that his father Sakra gave me. The power of my devastras is equal to that of Arjuna's astras. O Bhaarata, Savyasachi was never my equal in speed, dexterity, in the range of arrows we command, in marksmanship, in physical strength, in courage, in the knowledge of astras, or in prowess.

My bow, the Vijaya, is the greatest weapon of its kind. Viswakarman, the celestial artificer, made it to please Indra. At its sound, the Daityas saw the ten points emptied and were defeated. Sakra gave that famed bow to Bhrigu's son Rama, who then gave it to me. With that bow, I will contend with the mighty-armed Arjuna, foremost of victorious warriors, even like Indra fighting the Daityas massed against him. This formidable Vijaya, the gift of Parasurama, is superior to the Gandiva for it was with this bow that the Bhargava subjugated Bhumi, three times seven over, and made lakes of Kshatriya blood to avenge his father Jamadagni. And tomorrow, O Duryodhana, I will bring rare joy to you and your friends by killing Arjuna with it. So let your mind be at rest, my beloved friend, and sleep in peace."

And the next morning, while the two armies are being arrayed, Karna comes again to Duryodhana. He says, “Today, you, your sons and grandsons will reign supreme over the whole earth with her mountains, forest and islands, without an enemy left to oppose you. There is nothing that I cannot achieve, especially since my purpose is to please you, just as a Rishi zealously devoted to dharma and with his soul under control cannot fail to achieve success. Arjuna will not be able to contain me in battle, even as a tree cannot bear the flames of a great fire.

However, I must tell you in what respect I am inferior to Arjuna. The string of his bow is celestial, and his two quivers are inexhaustible. His charioteer is Govinda and I have no sarathy like him. The Gandiva cannot be broken in battle. But Iam the elder Vijaya. So, with regard to our bows, I am superior to Arjuna.

Listen now to those matters in which Partha is superior to me. His charioteer is he of the Dasharha vamsa, Krishna whom all the worlds adore. His golden devaratha, which Agni gave him, is invincible, and his white gandharva horses have the speed of the mind. His celestial standard, the kapi-dhvaja with the image of the shining Hanuman, is awe-inspiring, and Krishna, who is the Creator of the universe, protects his chariot. Though inferior to Arjuna in these things, I still want to fight him.

This Salya, the ornament of royal courts, is Krishna’s equal as a sarathy. If he becomes my charioteer, victory will certainly be yours. Let the invincible Salya be my sarathy. Let a number of carriages carry my long shafts as well as those that are fletched with vulture feathers. Let a number of goodly chariots, O Rajan, with excellent horses yoked, always follow me. And today I will prove better than Arjuna.

Salya is also superior to Krishna in another way. Both are masters of horses but there is no one equal to the king of the Madras in might of his arms. Just as there is no one to match me in archery, no one is Salya’s equal in the knowledge of horses. If Salya agrees to be my sarathy, I will surely become Partha’s superior; why, the very gods with Vasava at their head will not dare attack my ratha. And thus, I will vanquish Arjuna.

If you do what I ask, Duryodhana, you will see today, O Bhaarata, what Karna can achieve in battle. The very Devas and Asuras will not stand against me, so what need be said then of the sons of Pandu, who are mere men?”

After listening to Karna, your son salutes Radheya, and answers him with a happy heart, “O Karna, accomplish all that you say. Equipped with the best quivers and horses, a legion of chariots will follow you to battle. Let as many carriages that you wish bear your long shafts and vulture-feathered arrows. We, as well as all the kings, will follow you in battle.”

Your royal son then approaches the king of the Madras to persuade him to be Karna’s sarathy.”

CANTO 32

"Sanjaya says, 'Your son, O Rajan, humbly approaches maharatha Salya, king of the Madras, and affectionately says, "O you of true vows, O you of great good fortune, O shura who instils fear in hostile troops, you have heard Karna. I want to beseech you before all these great kings, bowing my head in humility, out of your love for me, to be Karna's sarathy. With you for his charioteer, Karna will vanquish my enemies. You are Krishna's equal and there is no one else who can take the reins of Karna's horses. Protect Karna then in all ways like Brahma does Maheswara and Krishna does Arjuna.

Bhishma, Drona, Kripa, you, the valiant king of the Bhojas, Subala's son Sakuni, Drona's son Aswatthaman and I, are now the backbone of our army. And so did we divide the Pandava army into different parts that each one of us was responsible to battle. Bhishma and the noble Drona accounted not only for their charges but some part of mine as well. Those two aged Naravyaghras achieved the most impossible feats and the enemy killed them only through deceit. Many other great warriors of our army have also attained swarga, casting off their lives after displaying untold heroism on the field of battle.

O Rajan, the Parthas who were fewer than us at first, have reduced the greater portion of my army and they outnumber us now. You must tell us

what we should do now. But, ah, great Salya do whatever we must to prevent the sons of Kunti from entirely exterminating what remains.

The Pandavas have slaughtered my bravest warriors. Only mahabaho Karna and you, who are the greatest maharathas in the world, remain, who are devoted to our cause. O Naravyaghra, Karna is determined to fight Arjuna today. My hopes of victory rest on him. There is no one else in the world other than you who can be the charioteer for Karna as Krishna is for Partha. With Kesava's guidance and protection, you see what Partha has achieved. Arjuna was never before so successful in battle, but here, united with Krishna, his prowess has increased beyond belief. Day after day, he has razed this vast army of Dhritarashtra, until only a mere fraction of it remains, under Karna's command and yours.

Mighty Salya, join forces with Karna today and, together, destroy the enemy. Karna is the greatest maharatha and you are the greatest sarathy. With you as his charioteer, Karna would be invincible even against Sakra leading the Devas, let alone the paltry Pandavas.

I beg you, do not doubt what I say. Even as Surya and Aruna together destroy the darkness, you must unite with Karna and kill Arjuna this day. Let the maharathas of the enemy flee at the sight of you both, radiant as two suns risen on the horizon. O Salya, even as darkness is dispelled at the sight of Surya and Aruna, let the Pandavas with the Panchalas and Srinjayas perish on seeing you and Karna."

But Salya is livid to listen to what Duryodhana says! His brow furrows into three deep crevasses, he repeatedly waves his arms and, rolling his bulging eyes red with anger, that Kshatriya of the massive arms and proud of his lineage, wealth, knowledge and strength, says, "You insult me, son of Gandhari, or surely you are suspicious of my loyalty, since you brazenly ask me, Salya, to be a sarathy to another.

You may regard Karna to be my superior and laud him but I do not consider Radheya to be my equal. O lord of the earth, assign to me a greater part of the enemy and I will destroy that portion in battle and then return home. Or, if you wish, I will fight the enemy single-handed and then watch my prowess!

Kurusattama, men like us never accept any assignment while stung and brooding over an insult. Do not entertain doubts about me and never humiliate me as you have done. Look at my two arms, strong as the Vajra. Behold my wonderful bow, and these arrows in my quivers that resemble

virulent snakes. Look at my ratha to which are yoked horses swift as the wind. Duryodhana, look at my golden gada tied up with hemp cords. I can split open the earth, smash down the mountains in my wrath, and dry up the oceans with my oorjas. When you know that I, a great Kshatriya, can put the enemy to rout on my own, why do you seek to make the charioteer of a lowborn Sutaputra?

It is a sin that you even think of assigning such a base and menial task to me! Being Karna's immeasurable superior, I will not obey the commands of a lowly man, and a sinner besides. I came to fight of my own will and out of love for you. Now if you ask me, a great Kshatriya, to obey an evil, lowly Sutaputra, you will surely incur the sin of confusing the superior with the inferior.

Brahma created the Brahmanas from his mouth, the Kshatriyas from his arms, the Vaishyas from his thighs and the Sudras from his feet. As a result of the mixing of these four varnas, O Bhaarata, new ones have been created, which consist of those born of men of superior varnas marrying women of inferior varnas, as well as those born of women of higher castes marrying beneath themselves. According to the shastras, the Kshatriyas are established on the earth as the protectors of the other classes, and they acquire and distribute wealth; the Brahmanas assist at yagnas, teach and accept pure dakshina; the Vaishyas are occupied in agriculture, animal husbandry and giving dakshina; Sudras have been ordained to be the servants of the Brahmanas, the Kshatriyas and the Vaishyas.

So also, the Sutas are the servants of Kshatriyas, and not the other way around! Listen to me, Anagha. I am born into a race of Rajarishis, royal sages, and my coronal locks have undergone the sacred bath. I am also acknowledged the world over as a great maharatha. I deserve the worship and the praises that vabdhis and magadhis render and sing. Being all this, I cannot stoop to be the suta of a suta's son in battle. I will never fight again after being subjected to such a humiliation. Allow me, O son of Gandhari, to return home."

Saying this, an angry Salya stands up quickly and begins to stalk out of that gathering of kings. However, your son, from affection and great regard, stops him and in a sweet and conciliatory manner, tries to pacify him, "Without doubt, O Salya, what you say is true, but I beg you listen to what I have in mind. Karna is not superior to you, nor am I suspicious of you, Rajan. The noble king of the Madras will never do anything wrong and is

rightly called Artayani or the descendant of those who always told the truth. O giver of honours, you are called Salya since you are like a barbed arrow to your enemies. O giver of large dakshina at yagnas, may you achieve all that you have said that you will accomplish.

Neither the son of Radha nor I am superior to you in valour that I would ask you to be Karna's charioteer. However, just as Karna is superior to Arjuna as a warrior, the world regards your expertise in managing horses to be better if not twice that of Krishna's."

Salya takes pause and replies, "I am gratified, Duryodhana, that you acknowledge in front of all these troops that I am superior to Devaki's son. For this I will do what you ask and become Karna's sarathy when he engages Partha in battle. However, let Vikartana's son understand that I will say whatever I please to him."

O Bhaarata, your son and Karna readily accept what Salya wants, both of them saying, "Tathaastu!"

CANTO 33

'Duryodhana says, "Listen, O king of the Madras, as I tell you in detail about the battle long ago between the Devas and the Asuras as it was related by Maharishi Markandeya to my father. That was a great battle indeed of which the evil Taraka was the cause. We know that the Devas defeated the Daityas and, after their defeat, the three sons of Taraka, named Tarakaksha, Kamalaksha and Vidyunmalin, performed a tapasya of unprecedented severity and kept the most lofty and austere vratas. They emaciated their bodies through harsh penance and because of their self-restraint, atonement, vows and contemplation, Pitamaha Brahma was pleased with them and granted them boons. Together they prayed to Him for the boon of immunity from death, from all beings and forever. The divine Lord and Master of the worlds said to them, 'There is no boon that can confer immorality. So ask me for some other boon that you want.'

The three brothers conferred among themselves long and finally, bowing to Brahma, said, 'O Pitamaha, give us this boon. We will dwell in three sky cities and, with your blessings, roam safely over the earth. After a thousand years, our three cities and we will come together as one. That greatest of gods who can pierce the three cities at that time, with a single shaft, will, O Lord, destroy us.'

Saying, 'Tathaastu—so be it', Brahma left them and returned to his own lofty world.

Filled with joy at having obtained those boons, the three sons of Taraka asked the peerless Asura Mayaa, who is to the Daityas and Danavas what Viswakarman is to the Devas, and whom all the Asuras worship, to create their triad cities for them.

Mayaa wrought, with the vast power he had through his own tapasya, three cities without parallel. One was made of gold and was set in swarga; the second was created with silver and remained aloft in the sky, and the third was made from black iron upon the earth. These, together, cities of every marvel, were called the Tripura and they orbited one another synchronously.

Each city had houses, mansions, lofty walls and porches, and measured a hundred yojanas in width and a hundred in length. Though full of lordly palaces set close to each other, yet the streets were wide and spacious and adorned with mansions and grand gateways. The beautiful city of gold belonged to the illustrious Tarakaksha, the silver city to Kamalaksha, and the iron one to Vidyunmalin. Those three Daitya kings soon assailed the three worlds with their power, and continued to reign from the sanctuary of their Tripura, and, in their swelling hubris, began to ask, 'Who is this Creator?'

To these greatest of Asuras, who had no equal, flocked millions of proud and flesh-eating Danavas whom the Devas had once vanquished and driven into exile; now they streamed into the three cities and Taraka's sons welcomed their magnificent people, who had endured untold hardship hiding from the hunting Devas in deserts and mountain caves and other hidden fastnesses; they welcomed their people with opulent mansions and great wealth. Indeed, Mayaa himself fulfilled all their needs and they lived fearlessly in luxury and grandeur, relying upon him. Whenever any Asura living in the triple cities desired anything, Mayaa fulfilled his wish through his powers.

Tarakaksha had a heroic and mighty son named Hari. He underwent the most austere of tapasyas and gratified the Grandsire. Hari prayed for a boon of him, saying, 'Grant us a lake in our city, such that when persons slain by weapons are immersed in it, they emerge alive and with redoubled strength.'

With Brahma's boon, Hari, son of Tarakaksha, created a lake in his city that revived the dead. In whatever manner a Daitya died, as soon as they immersed him in that lake, he was reborn in his old form and appearance.

Thus restoring their dead, the Daityas began to visit the three worlds with grief and oppression. Because these enemies of the gods sustained no diminution in battle, they became greedy and arrogant, and savagely, recklessly, brought destruction to cities and towns across the universe.

Filled with pride at the boons they had received, they now hunted the Devas and their followers everywhere, wreaking violent revenge on the lords of light for the privation and torment they themselves had suffered. The demons roamed at will through sacred vanas and other realms dear to the Devas, through the peaceful sacred asramas of Rishis, and brought havoc and desecration with them wherever they went, with no regard or respect for anybody.

While the demons persecuted the three worlds, Sakra led the Maruts against them in their cities and cast his Vajra at them from every side. However, through Brahma's blessing, the three cities, the Tripura, were inviolable and Indra could make no dint on any of them nor harm any of the Asuras that lived in them in the least.

Indra and the Devas went to the Grandsire Brahma, to complain to him about the depredations of the Asuras. They told him all about the violence of the Asuras and, bowing before him, asked the divine Pitamaha of the worlds how Tripura, the triple city, could be destroyed.

The illustrious four-faced Deity heard Indra and reassured the Devas, 'He who causes you sorrow offends me too. All Asuras are evil and have always hated the Devas. I am impartial to all beings but it is my law that we must kill those who do not follow dharma. You can destroy Tripura only if you strike all the three cities with a single astra. No one except the great Lord Siva can achieve this. You Adityas should go and beseech Rudra, to become your warrior and he will destroy the Asuras and their cities for you.'

At this, Sakra and the Devas led by Brahma, sought the protection of Sankara, Vrishavahana, Bhava without compare with all their hearts and souls, while chanting the eternal words of the Vedas. They praised that dispeller of all fears, that Universal and Supreme Soul, the One whose Soul pervades all and worshipped him with a stern and most demanding tapasya. And when the Devas had perfectly stilled their bodies, minds and hearts in penance, they saw Umapati Siva as a mass of glory, which has no remote equal in the universe, that Source of everything, that sinless, taintless Self.

They saw that Deity, the Mahatman whose diverse forms they had individually conceived and imagined in their own hearts, and they were all filled with bliss and absolute wonder, as well as some trepidation. Beholding that Unborn one, Vishveswara, the embodiment of all creatures, the Devas and the Maharishis, the Devas all prostrated before blazing Mahadeva and touched the earth with their brows.

He greeted them lovingly, saying, 'Welcome, O Devas!' and raising them up, the lustrous Sankara smilingly asked, 'Tell us the object of your tapasya and your coming here.'

At this, the trembling Devas were somewhat comforted and said, 'Our salutations to you, O Lord, our salutations a thousand times! Our reverences and greetings to you who are the source of all the Devas, O Pinakin who are full of wrath. We give our salutations to you who once destroyed the yagna of Daksha Prajapati and to you who are adored by all the lords of creatures.

Our salutations to you who are always praised, to you who deserve to be praised, to you who are Death's self.

Our salutations to you who are red, to you who are fierce and are blue-throated Nilakantha.

Our salutations to you, O Sulin, who cannot be baffled, O lotus-eyed Kamalaksha.

Our salutations to you who fight with the greatest of weapons, to you who deserve all praise; to you who are pure, to you who are destruction itself, to you Sarvatapana and are irresistible.

Our salutations to you who are the Brahman, to you who lead the life of a brahmachari; to you who are Isana, who are immeasurable, to you who are the Great and Subtle Controller, to you who are clad in tattered deerskin, and who are always engaged in tapasya.

Salutations to you who are tawny, to you who observe the most impossible vratas, to you who wear animal skins; to you who are the sire of Kumara, to you who wield the very greatest of weapons; to you who destroy the afflictions of all that seek your shelter.

Salutations to you who destroy all haters of Brahmanas, to you who are the lord of all trees, the lord of all men, the lord of all kine, and always the lord of yagnas.

Salutations to you who are always at the head of armies; to you, O Trilochana, to you O Mahashaktimaya.

We devote ourselves to you in thought, word and deed. Be gracious to us, most kindly Lord.'

Gratified by their worship, the Holy One reassured them, saying, 'Let your fears be dispelled. Tell me, what can I do for you?'"

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'Duryodhana continued, "O Salya, after that Mahatman Siva dispelled the fears of the multitude of Pitris, Devas and Rishis, Brahma greeted Sankara, and said for the benefit of the universe, 'Through your favour, O Lord, the dominance of all creatures is mine. I gave a great boon to the Danavas. Only you, O Lord of the Past and the Future, can destroy those evil spirits who show no regard for anyone and are the enemies of these Devas. The Devas seek your protection and beg you to show them kindness. Slay the Danavas, O Trisulin, and through your grace, let the universe be restored to peace and joy. O Trilokapati, we all seek refuge in you.'

Sthanu said, 'All your enemies will be slain. However, I will not kill them by myself. The enemies of the Devas possess great power. Therefore, all of you united together can destroy your enemies and you shall have half my might as well. Unity is great strength.'

The Devas replied, 'We have experienced their power and we think that the Danavas have twice our energy and might.'

The Holy One said, 'The sinful Asuras, who have transgressed dharma and persecuted you, shall be destroyed. With half of my energy and power, we will kill all these enemies of yours.'

The Devas pleaded, 'O Maheswara, we will not be able to bear half of your oorjas. On the other hand, with half of our combined power, you can

kill our enemies.'

The Holy One said, 'If you truly cannot support half of my power, then, using half of your combined strength, I will kill them.'

The Devas acquiesced, 'Tathaastu.'

Sankara took half their combined energies unto himself and became superior in prowess to all in the universe and so came to be called Mahadeva. Mahadeva then said, 'With my bow and astra, I will burn your enemies from my chariot. Therefore, O Devas, see to my chariot, bow and astras even now, so that I may, this very day, cast the Asuras down.'

The gods said, 'O Someswara, we will gather what we need from the three worlds and have Viswakarman create an unequalled chariot for you.'

Soon, the fashioning of that chariot began and the Devas made Vishnu, Soma and Hutasana the astras for Sankara to use. Agni became the staff, Soma the arrowhead and Vishnu the point, O Rajan, of that greatest of arrows.

The Devi Bhumi, with her great cities, towns, mountains, forests, islands and the homes of different creatures, herself became the chariot.

The Mandara Mountain was its axle, and the great river Ganga, its jangha; and the points of the compass, cardinal and subsidiary, were the adornments of the unparalleled ratha.

The constellations were its shaft; the Krita yuga became its yoke; Vasuki, that best of Nagas, was the kuvara of that ratha. The Himavat and Vindhya mountains were its apaskara and adhishthana; and the Udaya and the Asta mountains the wheels of that ratha.

They made the Ocean, the abode of the Danavas, its other axle and the Saptarishi, the seven Sages, became the protectors of the chariot's wheels. Ganga, Saraswati, Sindhu and the Sky were its dhura; all the other rivers and all the waters of the world were the bonds which held the several limbs of that chariot together.

Day and Night and the other divisions of time, the kaalas and kaasthas and the rest, and the Seasons, became its amukarsha. The planets and the stars became its great railing; Dharma, Artha and Kama, united together, were its trivenu. The herbs and the creepers, decked with flowers and fruits, formed its bells.

The Sun and the Moon formed the other two wheels of that great ratha. Day and Night became its auspicious wings on the right and left. The ten foremost Nagas, with Dhritarashtra at their head, formed the other shaft of

that chariot; the Sky was made its other yoke, and the clouds of the pralaya, Samvartaka and Balahaka, were the leathern strings of the yoke.

The two Sandhyas, Dhritri, Medha, Sthiti and Sannati, and the firmament spangled with planets and stars, were the skins used to cover that chariot.

The Lokapalas—Indra, Varuna, Yama and Kubera—were the steeds of that chariot. Kalaprishtha, Nahusha, Karkotaka, Dhananjaya and the other Nagas became the ropes that tied the mane of the steeds. The cardinal and the subsidiary directions became the reins of the horses yoked to that chariot. The Vedic sound Vashat became the goad, and the Gayatri was the string attached to that goad.

The four auspicious days were the traces of the horses, and the Pitris presiding over them were made the hooks and pins.

Karma, dharma, tapasya and artha were the chords of that chariot. Manas, the Mind, became the ground upon which that chariot stood, and Speech the tracks upon which it was to ride.

Beautiful banners of various hues floated in the air. With lightning and Indra's bow attached to it, that blazing chariot shone with fierce light.

That space of time which, once of yore, had been fixed as a Year during the noble Isana's mahayagna, was made the bow, and the goddess Savitri became the thundering twang of the bowstring. They made a celestial suit of armour, encrusted with priceless gemstones from across the universe, impenetrable and effulgent from the wheel of Time. That golden mountain Meru was the flagstaff, and the clouds streaked with flashes of lightning became its banners.

Thus equipped, that chariot shone like a blazing fire in the midst of priests officiating at a vast yagna. Beholding that chariot equipped with the energies of the entire universe united together in one place filled the gods with wonder. At last, they came and said to the illustrious Lord Sarveswara that the chariot was ready.

After the Devas had wrought that best of chariots, O Naravyaghra, to destroy the Asuras, Sankara placed upon it his own devastras. Making the sky its flagstaff, he placed upon it his Bull Nandin. The Brahmana's rod, the rod of Death, Rudra's rod and Fever became the protectors of the sides of that chariot and stood with faces turned outwards. Atharvan and Angirasa became the protectors of the chariot-wheels of that illustrious warrior.

The Rigveda, the Samaveda and the Puranas stood at the head of that chariot. The Itihasas and the Yajurveda became the protectors of the cosmic ratha's rear. All the sacred vaks and all the vigyanas stood around it, as well as all the holiest, most potent mantras and the Vedic sound of Vashat and Pranava, the syllable AUM, standing in the van of that chariot, rendered it magnificent and ineffable.

Having made the Year adorned with the six seasons his bow, Siva made his own shadow the irrefragable string of that dhanusha. The illustrious Rudra is Death's self. The Year became his bow; Kala Ratri, the Death-night, therefore, which is Rudra's shadow, became the indestructible string of that bow. The universe consists of Agni, Soma and of Vishnu. Vishnu is the Soul of the holy Bhava of immeasurable tejas. So Vishnu, Agni and Soma became the arrow and because of this the touch of that bowstring became unbearable to the Asuras.

Then the Lord Sankara infused into that arrow his own irresistible and universal wrath, the unbearable fire of anger, born of the fury of Bhrigu and Angirasa. He called forth Nila Rohita, dreadful deity robed in skins, refulgent as ten thousand suns, and shrouded by the fire of super-abundant energy, ablaze with splendour that cannot be described.

To humiliate even those who are difficult to discomfit, that ever-victorious One, that slayer of all haters of Brahman, who is also called Hara, that rescuer of those of dharma and destroyer of the unrighteous, was splendour itself, the first Light of all things. The illustrious Sthanu was accompanied by many beings of fearsome might and forms with the speed of the mind who could erase all foes, as if with all the fourteen faculties of the Soul awake about him. With his limbs for their refuge, this entire universe of mobile and unmoving creatures that were present there, O Rajan, was completely wonderful and presented a transcendent, most incredible spectacle, an unprecedented appearance.

Seeing his chariot fully prepared and equipped, the illustrious Rudra put on his armour and picked up his bow and that celestial astra born of Soma and Vishnu and Agni. The gods then commanded that foremost of Devas, Vayu, to breathe all his fragrance over that most powerful Deity. The Maharishis, the Gandharvas, the throngs of Devas and the different tribes of Apsaras worshipped, sang and danced as that boon-giving Lord, armed with sword, bow and arrow, ascended the chariot.

Smiling, he asked the Devas, 'Who will drive my ratha?'

The Devas answered him, saying, 'Whoever you appoint, O Maheswara, will become your sarathy!'

Siva replied, 'Think quickly and make him my sarathy who is better than me!'

Hearing this, the Devas rushed to Brahma and said, 'We have accomplished everything that you ordered us to do to put an end to the Danavas. Rudra is happy with us and we have created a ratha of cosmic parts and equipped it with wonderful weapons. The Pinaka wielding Hara is ready to ride forth and battle the Danavas.

The four Vedas are its steeds; the earth with her mountains is the chariot and the stars are the adornments of that ratha. However, we do not know who is to be made the sarathy since he must be superior to all these. O Pitamaha, that ratha is equal to you, and Hara is its warrior. His armour, astras and bow are ready. Other than you we can find none who is fit to be his sarathy. You have every accomplishment and are superior to all the Devas. For our victory and the destruction of our enemies, mount the chariot, O Brahma, and take up the reins of those wondrous steeds. Earlier, you assured us that you would help us. It is only appropriate, O Lord, that you now keep the word you gave us.'

The Devas bowed their heads to the Grandsire and sought to induce him to accept being the charioteer and to please Trilokapati.

Brahma said, 'All that you have said, O Devas, is true. I will hold the reins of the steeds for the Kapardin when he rides forth into battle.'

Thus, the gods made the Creator of the worlds, the Grandsire Brahma the sarathy of the noble Isana. They all worshipped him as he prepared to ascend the chariot; the horses, gifted with the speed of the wind, bowed their heads to the chariot that was Bhumi Devi. Scintillant with his own tejas, Brahma took the reins and the whip and said to Sthanu Mahadeva, 'Ascend the chariot, Lord.'

Siva climbed into the chariot, taking with him the ultimate astra made of Vishnu, Soma and Agni, which caused the enemy to tremble. The Maharishis, the Gandharvas, the Devas, and the diverse tribes of Apsaras worshipped Sureshwara. Resplendent, the boon-giving Lord, armed with sword, astra and bow, stood on the chariot causing the three worlds to blaze forth with his own effulgence.

The great Lord Mahadeva once more said to the Devas with Indra at their head, 'Do not fear nor doubt my ability to destroy the Asuras. Know

that this astra has already killed them.'

The Devas said, 'It is true! The Asuras have already been slain.'

Indeed, the Devas were certain that the divine Lord's words were true, and they were exceedingly happy. Then that Lord of the Devas drove off upon that incomparable chariot, O Rajan, with all the gods in attendance and worshipped all the while by his Ganas that always wait upon him. Others, too, who live on meat, who were invincible in battle, and who danced in joy, ran wildly on all sides, shouting jubilantly and raucously at one another. Rishis of great good fortune, Tapasvins endued with the highest qualities, as well as the Devas, wished Him success.

When Mahadeva rode into war, the entire universe and all the Devas were full of rare bliss, O Rajan. The Rishis present worshipped him with hymns and enhanced his glory. Millions upon millions of Gandharvas played upon all kinds of musical instruments at the hour of his setting out.

With Brahma, Vishweswara set out to fight the Asuras, and He smilingly said, 'Uttamam, Uttamam! Fly, O Deva, to where the Daityas are. Today you will see the might of my arms when I slay them.'

Brahma whipped those horses, swift as the wind or thought, which all the worlds revered, and they seemed to devour the skies as they sped towards the Daityas and the Danavas' triple city of Tripura, taking Bhava the Illustrious into battle for the Devas. During that flight, his Bull bellowed, filling all the points of the sky. Just hearing that sound like no other, many of the descendants and followers of Taraka, those enemies of the gods, breathed their last, while others stood unmoved and ready for battle.

Then, suddenly, Sthanu, armed with his trident, erupted in wild wrath, terrifying all the living and the three worlds to tremble. Frightful portents appeared as he aimed that universal astra and the Earth chariot seemed to sink down because of the weight of Soma, Agni and Vishnu that were the shaft, as well as the weight of Brahma, Rudra himself and his bow. At this, Narayana issued out of the head of the astra, assumed the form of a bull and raised up that tremendous ratha. Meanwhile, the chariot had sunk low and the enemy began to shout triumphantly at seeing this. Incensed and more terrible than terror, Mahadeva standing on the head of his bull and on the back of his steeds began roaring so it seemed the very galaxies spun away from the places in the chasmal firmament.

Standing there and eyeing the Danava city, Rudra ablaze cut off the teats of the horses and split the hooves of the bull! From that day, all bulls and cows have cloven hooves and, O Rajan, horses came to be without teats.

Sarva strung his bow and aimed that astra beyond all astras, with which he had united the Pasupatastra, which is his own weapon, and waited in fathomless dhyana. And as Rudra stood waiting, his bow and its missile at the ready, the three cities spun together into confluence and became a single city. Tumultuous was the joy of the Devas, and along with the Siddhas and the Maharishis, they shouted 'Jaya!', and hailed Maheswara.

As soon as the Tripura appeared as one before that God, he drew his bowstring to his ear and unleased the astra shaft which contained the might of the whole universe at the triad city. His aim was unerring and that astra plunged burning into the Tripura and Mayaa Danava's cities of marvel fell out of the sky down towards the Earth. The screams and roars of the Asuras filled all the directions. Siva, now a Spirit of pure and absolute wrath, torched the three cities, incinerating all the Asuras inside them, and flung them into the Western ocean. Thus did Maheswara burn the Tripura in rage, and made ashes the Danavas for the good of the three worlds.

Trilochana then quenched the fire born of his own wrath, the fire of the apocalyptic astra, saying, 'Do not reduce the three worlds to ashes.'

Thus were restored the Devas, the Rishis and the three worlds to their natural state, and they all gave praise to the unrivalled Sthanu. With their objective accomplished, the Devas led by Brahma, returned to their homes after paying profound obeisance to and with the leave of Rudra.

Thus, Maheswara, Lord of both the Devas and the Asuras, did what was for the benefit of all the worlds.

Ah, great Salya, even as Pitamaha Brahma, Creator of the worlds, that Supreme Deity of unfading glory, became Rudra's charioteer when Siva consumed the Tripura, will you take the reins of the horses of the noble Karna, when he rides out today to kill Arjuna and win this war?

There is not the slightest doubt, O Naravyaghra, that you are superior to Krishna, to Karna, and to Phalguna. In battle, Karna is like Rudra, while you are like Brahma in strategy. Together you can vanquish my enemies even if they are like the Asuras of the Tripura. You must help Karna, O Salya, so that he can raze the Pandava troops and kill Swetavahana, who has Krishna for his sarathy. Karna, our kingdom, our victory, and we,

depend on you, O Salya of the Madras. I beseech you again, take up the reins of Karna's wonderful horses, and become his sarathy!"

When Duryodhana sees that Salya still hesitates, he says, "Listen to another ancient tale, which a virtuous Brahmana once related in the presence of my father. When you hear these words full of dharma, O Salya, do what you must without any scruple or hesitation.

Jamadagni of severe tapasya was born in the race of the Bhrigus. His son born with great tejas and every virtue was the celebrated Rama. In order to acquire astras, he practised stern penance with a cheerful soul, observed all vows, kept his senses under control, and gratified the God Mahadeva. Because of his devotion and tranquillity of heart, Siva was pleased with him and, knowing the desire he cherished in his heart, showed himself to Rama and said, 'O Rama, I bless you. I am pleased with you and I know what you want. Make your soul pure and I will give you all that you desire as well as all the devastras. These astras, O son of Bhrigu, will make ashes of a man who does not know how to use them or who does not deserve them.'

When the son of Jamadagni heard the Trisulin, he bowed and said, 'O Lord, give me, who am always devoted to you, the astras whenever you think me fit to have them.'

With further stringent tapasya and by restraining his senses, observing vratas, through worship, offerings, and with yagnas and homa performed with mantras, Rama worshipped Sarva for many long years. At last, pleased with the noble Rama, Mahadeva described him in the presence of his divine spouse Uma as one who possessed many virtues: 'This Rama, of determined vratas, is always devoted to me.'

Happy with Rama of the Bhrigus, the Lord Sankara thus repeatedly proclaimed his virtues in the presence of Devas and the Rishis, O Salya. Meanwhile, the Daityas grew in strength and, blinded by pride and folly, they imposed themselves on the Devas. The Devas united and strove to destroy their demonic enemies but to little effect. They sought out Umapati Maheswara and began to serve him with devotion, pleading, 'Kill our enemies, O Lord.'

Sankara promised the Devas that their enemies would be destroyed and summoned Rama, the descendant of Bhrigu, and said to him, 'O Rama, kill all these enemies of the Devas, for me and for the good of all the worlds.'

At this, Rama asked the boon-giving Trilochana, 'What strength have I, O Lord? I have no astras to destroy the Danavas, who are accomplished

warriors and invincible in battle.'

Maheswara replied, 'You go at my command, so you will slay these enemies. Vanquish them all and you will acquire numerous virtues.'

Rama accepted the Lord's command, performed propitiatory rites for his success, and went forth against the Danavas. He said to those mighty enemies of the Devas, by now completely possessed by folly and pride, 'You Daityas, who are fierce in battle, Mahadeva has sent me to defeat you.'

A battle began and the delighter of the Bhargavas massacred the Daityas with strokes of his axe reminiscent of the Vajradhari; he went back to Mahadeva bearing on his body many wounds acquired during the battle, which were instantly healed at Sthanu's touch. Pleased by his feat, the lustrous God gave diverse kinds of boons to Rama. Satisfied with Rama, the trident-wielding Mahadeva said, 'The pain that you have suffered from the injuries on your body is evidence of the superhuman feats that you have achieved, O delighter of the Bhrigus. Now receive from me the devastras that you desired.'

After he had obtained all the devastras and the boons that he had wanted, Rama bowed low to Siva and, with the leave of Mahadeva, that Maharishi went his way.

This is the story the Brahmana once narrated in the presence of my father. O Salya, tiger among kings. You know that the same Rama, the Bhargava, gladly imparted the entire astra shastra to our noble Karna. If Karna had any fault, Rama would never have given him his devastras.

Listen further to me now, mighty Madra. I do not believe that Karna is from the Suta varna. He must be the son of a Deva, born into the Kshatriya varna. Perhaps he was abandoned in his infancy so that his varna would stand revealed by his noble lineaments and accomplishments. No, by no means could this Karna have been born a Suta. Born wearing a golden kavacha and kundalas, this mighty maharatha with long arms, who resembles Surya himself, could not have been born to a common woman no more than a tiger could be born to a doe.

Each of his arms is like the trunk of a prince of elephants. Behold his chest so broad and able to resist the weapons of every foe. Karna cannot be an ordinary man. Endued with such great valour, this disciple of Parasurama Bhargava, O Rajan, is a noble being, at the very least a Kshatriya and I think even a Devaputra, the son of some great god.'

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'Duryodhana continues, "This was how Brahma, Grandsire of all the worlds, became the charioteer of Rudra the warrior. The charioteer, O king of the Madras, should be superior to the warrior on the chariot. Therefore, take the reins of Karna's chariot. The Devas once chose Brahma because they felt that he was greater than Sankara. So, as you are Karna's superior, we now choose you, and you must take charge of Karna's ratha."

Salya says, 'O Bhaarata, I have heard this celestial itihasa of how Brahma was Bhava's charioteer, and how the Asuras were all destroyed with one astra. Krishna, too, must already know the story, for he knows the past and the future, in their every detail, which is why he became Partha's sarathy. If Karna somehow succeeds in killing Arjuna, it will force Krishna to take up arms himself in the war. If he does, that bearer of the sankha, chakra and gada will consume your army. There is no one who can remotely stand up to that illustrious one of Vrishni's vamsa if he comes to fight."'

"Sanjaya says, 'To the king of the Madras, your mahabaho son replies, "Do not think disparagingly of Vaikartana; he is the greatest of all warriors and knows all our Shastras. The Pandava troops flee in terror from the twang of his bow and the sound of his palms losing his arrows. You have seen how he killed Ghatotkacha, the master of maya. Why, all these days Arjuna was afraid to confront Karna. Radheya even beat the mighty

Bhimasena with the horn of his bow, and harshly called him 'Fool' and 'Glutton'. Madri's two brave sons also he defeated, though, for some unknown reason, he did not take their lives when they stood helpless before him.

Karna vanquished the heroic Satyaki, lord of the Satwatas and best of all the Vrishni warriors; he shattered Yuyudhana's chariot. Repeatedly he had the better of the Srinjayas led by Dhrishtadyumna. Karna is a great maharatha who, when roused, can contain even Purandara armed with his thunderbolt in battle.

You, too, Salya, are a master of every weapon as well as of all the branches of learning. There is no one on earth who is your equal. Irresistible to your enemies you are like a savage dart, and it is for this that they call you Salya. The Satwatas jointly could not get the better of you, so how is Krishna superior to you? Just as Krishna will bear the burden of the Pandava troops after Partha is dead, you will shoulder the responsibility of this great Kaurava army if Karna dies in battle.

And hear me, O sire, for your sake I would willingly follow my dead brothers and the other heroic kings of the earth!"

Salya says, "O son of Gandhari, I am happy to hear you say before our troops that I am superior to the son of Devaki! And so I accept what you ask of me. I will take the reins of the celebrated Vaikartana's ratha when he rides against Arjuna. Yet, I have one inviolable condition. We must have a solemn compact between us: I must be allowed to say whatever I wish to him, while we ride in battle."

Your son, O Rajan, says, "Tathaastu!" in the presence of all the Kshatriyas; Duryodhana is delighted that he has prevailed on Salya to be Karna's sarathy, and he embraces Karna in joy. All the bards and panegyrists present eulogise your son, who, his eyes shining, says again to Karna, "Finish all the Parthas even like Indra slaying the Danavas!"

Though Salya finally agrees to be Karna's sarathy, Karna says to Duryodhana, "The king of the Madras does not appear to be very happy to accept this role. O Rajan, speak to him again in sweet words."

At this, Duryodhana, prince of great wisdom and diplomacy, speaks again to Salya in his deep voice, which seems to fills all Kurukshetra. "O Salya, Karna feels that he should fight Arjuna today and kill him. I ask you humbly again to guide Karna's horses in battle. Just as Krishna is Partha's

mentor and protector, so must you counsel and protect Radheya from every danger today."

Now Salya embraces your son and joyfully answers him, "If this is what you want, O handsome and royal son of Gandhari, I will do everything I can, with all my heart, to make you happy. I will bear the burden of all that you have decided, but both of you must pardon me for anything I might say to Karna while I am his sarathy, be it agreeable or disagreeable, for I will speak only for his good."

Karna says in his humblest tone, "O king of the Madras, may you always be engaged in our welfare as Brahma is for Isana, or Keshava for Partha."

Salya says, "The honourable never indulge in four kinds of conduct—self-rebuke, self-praise, speaking ill of others and adulation of others. However, learned one, what I now say to instil confidence in you may be construed as being self-adulation. Yet, listen carefully when I tell you that I am fit to be the sarathy of even Indra, and am a match for Matali himself in watchfulness, in managing horses and in anticipating and avoiding danger in a battle. When you engage Partha, I will drive your ratha; so dispel your anxiety, O Sutaputra."'

CANTO 36

Duryodhana says, "O Karna, Salya, king of the Madras, who is superior to Krishna, will be your sarathy, as Matali is the charioteer of Indra, king of the Devas. With you as the warrior on that chariot and Salya as its sarathy, that ratha will certainly vanquish the Parthas."

When all is being finally prepared for the morning's battle, O Bhaarata, Duryodhana says again, "O Salya, take the reins of Karna's ratha. With your protection, the son of Radha will vanquish Dhananjaya."

Salya, answers, "Tathaastu."

Salya approaches the chariot and Karna cheerfully says to him, "O Sarathy, prepare the chariot for me."

Salya duly equips his ratha, the best of its kind, which resembles a vapour mansion in the sky, and fetches it to Karna, saying, "I bless you. May victory be yours."

Maharatha Karna duly worships the ratha, which a priest conversant with Brahman has sanctified, circumambulates it in pradakshina, fervently worships the Surya Deva and says to Salya, "Ascend the ratha now, great Salya."

The mighty Salya climbs into Karna's invincible and wonderful chariot, like a lion springing up a mountain summit. Karna follows him. Mounted on the ratha, the two shuras dazzle like Surya and Agni sitting together on a

cloud in the sky. The vabdhis and magadhis eulogise those two heroes, like Ritwiks and Sadasyas worshipping Indra and Agni with hymns at a yagna.

Karna is like the sun on the Mandara Mountains, riding on a mass of lightning charged clouds; a halo of brilliant lustre encircles him, his arrows are like sunrays. Ah, the son of Surya is glorious to behold as he stands on his ratha stretching his formidable bow.

Duryodhana says, "O son of Adhiratha, O Shura, I had always believed that those two mighty maharathas, Drona and Bhishma, would kill Arjuna and Bhimasena. Like a second Vajradhari, go forth, my precious friend, and achieve that which they could not accomplish. Either seize Dharmaraja Yudhishtira or slay Dhananjaya, Bhimasena and the twin sons of Madri. Bless you and let victory be yours. Set out, O Naravyaghra, and reduce the Pandava troop to ashes!"

Then, thousands of conches and tens of thousands of drums sound together and the sound they make is like that of massed thunderheads in the sky. Karna then tells Salya, "Whip the horses forward, Mahabaho, so that I can destroy Dhananjaya, Bhimasena, the twins and Yudhishtira. Arjuna will feel the true might of my arms today when I unleash my arrows fletched with kanka feathers in tides, and annihilate the Pandavas and give victory to Duryodhana!"

Salya says, "O Suta's son, why do you underestimate the sons of Pandu, all of whom are mighty warriors, great archers, and have mastery over every weapon? They are unrelenting, invincible, enjoy great good fortune and can inspire fear in the heart of Indra himself. When you hear the twang of the Gandiva, which is like the peal of thunder, you will find yourself less able to so facilely brag. When you are faced with the Dharmaputra and the twins and their canopy arrows in the sky; when you face the other invincible warriors of the Pandava army lashing and mowing down our forces with arrow storms, you will feel less inclined to boast, O Karna."

Ignoring what Salya says, Karna only roars, "Ride Salya, let us be at them!"'

CANTO 37

"Sanjaya says, 'When the Kauravas see mighty Karna take up his station and ready for battle, they let out loud shouts of delight from every side. With the clash of cymbals and the sound of drums, with the whizzing of arrows and the roars of the fierce warriors, all your troops are ready to fight till death. The Earth trembles and a great sound emerges from her very bowels and it seems as if the seven great planets including the Sun are set for combat. We see meteor showers and all the quarters seem to be on fire.

We hear thunder from a cloudless sky, fierce winds begin to blow, and animals and birds in ever larger numbers pass your army to their right, foreboding a great calamity. When Karna sets out, his horses stumble and fall to their knees; a frightful shower of bones falls from the sky and the weapons of the Kuru warriors seem to be ablaze; their standards tremble; and their animals, O Rajan, shed copious tears.

These and many other dreadful portents appear, indicating ruin for the Kurus. Lulled by fate, none of the commanders and men in the Kaurava army notice these omens, but seeing Karna set out, wish him victory and regard the Pandavas as having already been defeated.

Vaikartana, as he rides on his chariot, reflects on the death of Bhishma and Drona, and on the mighty feats of Partha and burning with self-conceit and pride, and breathing long and hard in simmering anger, tells Salya,

“Fighting from my ratha and armed with my bow, I would challenge a furious Indra himself armed with the Vajra. Seeing those great warriors, even the flawless and invincible Bhishma and Drona, the equal of Indra and Vishnu, those crushers of chariots, horses and elephants slaughtered by the enemy, O Salya, do not be anxious for I am not afraid.

The Acharya was a master of mighty astras and the foremost of Brahmanas, yet why did he not kill all our enemies, when he saw them destroy the mightiest of our kings and their charioteers, elephants and chariots? Remembering that Drona in battle, I tell you truly, that there is no one among you, other than me, who can match this Arjuna advancing towards us, this Kshatriya who resembles Death himself in his fiercest form. Drona acquired his skills through inborn might, practice and bravery; he possessed the greatest of astras and was a master strategist. When even he had to succumb to death, I regard all the others in our army to already be in death’s very jaws.

Even upon deep reflection, I do not find anything in this world that is permanent or anything that is fated which can be changed through human effort. When the Acharya himself was killed, who then can be certain that he will live until today’s sunset? I have no doubt that not astras, strength, skill, achievements, or cleverness can fetch man any happiness. Only what is fated will come to pass.

In energy, Drona was equal to Agni or the Sun, in prowess he resembled Vishnu or Purandara; in strategy he was equal to Brihaspati or Usana. Yet, irresistible as he was, astras could not protect him. When our women and children lament and weep, when the enemy has laid our valour low, I know, O Salya, that it is I who must now fight. So ride, O great Madra, at the enemy army. There is no one other than me who can face the Pandava army that has Dharmaputra Yudhishtira, Bhimasena, Arjuna, Satyaki and the twins among them.

Come, fly at the Panchalas, the Pandavas and the Srinjayas. I will either kill them all, or follow Drona’s path into Yama’s presence. Do not think that I will not break into the very heart of those warriors. Wise or ignorant, when a person’s time has run out, the Destroyer has no favourites; no one can escape him, and I too will not escape my destiny.

Duryodhana loves me and is always concerned about my welfare, and for his sake I will not hesitate to cast away my life’s breath and this body that are so dear. Rama gave me this great ratha covered with tiger skins, its

axle silent, and furnished with a golden seat and a trivenu made of silver, and yoked to these splendid horses. Look Salya, at these wonderful bows, these standards, these maces, these shafts of fierce shapes, this blazing sword, this mighty astra, this white conch of the loud and ferocious blare.

Riding in this chariot, whose wheels rumble deep as thunder, with white horses yoked to it, and with these superb quivers, I will put forth all my might to kill Arjuna, that bull among maharathas. If Death himself, that universal destroyer, were to protect him vigilantly, I will still meet him in battle and either kill him or leave this world of sorrow for Yamaloka. If Yama, Varuna, Kubera, and Vasava, with all their forces come here united and protect the son of Pandu, I will still vanquish all of them."

Hearing Karna's bravado and his great delight at the prospect of battle, the valiant king of the Madras laughs aloud in derision and, in order to temper his arrogance, says, "Forbear, forbear, O Karna, from your bragging. In your transports of delight, you have said things that you should never say. Where is Dhananjaya, that foremost of men, and where are you, O lowest of men? Who else save Arjuna could abduct the younger sister of Krishna, that greatest of all beings, by storming the home of the Yadus, which the younger brother of Indra protected and one that resembled Devaloka?

What man but Arjuna, who is as powerful as Indra, could challenge Bhava, the Lord of Lords, the Creator of the worlds, to battle when a dispute arose over the slaughter of an animal in the forest?

To please Agni, Vijaya slaughtered Asuras, Devas, great Nagas, Pisachas, Yakshas, Rakshasas, men and birds, and offered Hutasana the food he wished for in the Khandava vana.

Do you remember, Karna, how Phalguna killed throngs of celestial Gandharvas, with arrows that flashed like the sun, and freed Dhritarashtra's son? Indeed, do you remember that occasion, when you were the first to flee, when the Pandavas freed the foolish sons of Dhritarashtra after they were beset and captured by those rangers of the skies, Chitraratha and his Gandharvas?

Do you remember the battle when Virata's kine were stolen, and Arjuna single-handedly routed the Kauravas, who had far superior numbers, as well as Drona, Aswatthaman and Bhishma in their ranks? Why, O Sutaputra, did you not vanquish Arjuna then?

But fortunately, another great battle will now take place for you to die at Partha's hands. If you do not flee in fear, know that as soon as the battle begins, you will be killed."

While Salya is heartily engaged in deflating Karna with these rough words, while simultaneously singing his adversary's praises, an incensed Karna says, "Yes, yes, it may be so! However, why do you praise Arjuna so? A battle is about to take place between us and only if he kills me can your lofty praises be regarded as being deserved."

The king of the Madras replies, "Let it be so," and says no more.

A determined Karna says, "Ride at them!" That great maharatha, his white steeds yoked to his chariot covered with tiger skins and with Salya for his charioteer, wildly attacks his enemies, slaying great numbers of them, like the sun destroying the darkness of night. Indeed, he rides with a joyous heart and, breaking upon the Pandava army, immediately looks for Dhananjaya.'"

CANTO 38

"Sanjaya says, 'Karna gladdens the hearts of his soldiers when he sets out for battle and tells every Pandava soldier that he meets, "I will give whatever wealth he asks for to him who will point out the noble Dhananjaya to me today. If he is not satisfied, I will further give him a cartload of jewels and gemstones. If he is still not satisfied, I will give him a hundred heads of cows and as many vessels of brass for milking them. I will give him a hundred fine villages and a number of long haired, black eyed damsels and a chariot yoked to white mules.

If all this does not yet satisfy the one who points out Arjuna to me, I will give him another magnificent golden chariot yoked to six bulls as big as elephants. I will give him another hundred fair damsels, decked with ornaments and with collars of gold, all of them accomplished in singing and dancing.

If that man is still dissatisfied, I will give him a hundred elephants, a hundred villages, a hundred chariots, and ten thousand fine horses, fat, docile, well trained and with many excellent qualities, all able to draw chariots. I will then give him four hundred cows, each with golden horns and a calf.

If he is still not satisfied, I will give him a yet more valuable gift of five hundred horses in trappings of gold and decked with jewelled ornaments. In

addition, I will give him eighteen other docile horses, a bright golden chariot with priceless ornaments and pulled by Kamboja steeds.

If that still does not satisfy the man who discovers Arjuna for me, I will give him six hundred trained elephants born on the western shores of the ocean, with golden chains around their necks and in gold caparison.

If that does not satisfy him, I will give him an even more valuable gift of fourteen wealthy, populated Vaishya villages, situated in the proximity of forests and rivers, free from all danger, well furnished with other luxuries and fit for kings. I will also give him a hundred young and nubile female slaves from the country of the Magadhas, all wearing the finest golden necklaces.

If that man is still not sated, I will make him an even more valuable gift, which he himself could not but want. I will give him, if he desires them, my sons, wives and all things of pleasure and enjoyment that I possess. Indeed, I will also give him all the wealth left by Kesava and Arjuna, after I kill them!"

When he has said all this, Karna blows his wonderful conch, sea-born and its boom honeyed and reverberant. Duryodhana, with all his followers, is elated to listen to Karna, to hear the assurance in his voice. The sounds of cymbals, drums, the trumpeting of elephants, along with those of diverse musical instruments, arise among the Kaurava troops along with their shouts of exultation.

However, even while the Kaurava troops are full of joy, Salya, king of the Madras, laughs scornfully, and derides the maharatha son of Radha, who, even as he is about to plunge into the ocean of battle, is bragging so vainly."'

CANTO 39

'Salya says, "O Sutaputra, you will see Dhananjaya today without any trouble, so you need not give away a golden chariot with six bulls as big as elephants. You are foolishly offering to give away wealth as if you are Kubera, the Lord of treasures, and you do not see the sin that attaches to gifts made to the undeserving. Instead, you should perform many yagnas with that wealth. And as far as your foolish intention to kill Krishna and Arjuna, who has heard of a jackal hunting down a pair of lions?

You seek to do what is well beyond you because you have no friends to warn you that you are about to fall into a blazing fire. You cannot discriminate between what you should do and what you should not. Without doubt, your end is near for no man that wants to continue living will speak as you do, insanely, like the worst fool. Your endeavour is like that of a man who wants to cross the vast ocean with just his two arms and, besides, after having tied a heavy stone to his neck; or like that of one who wants to leap off a mountaintop and hopes to live.

For your own good, I suggest that you fight Arjuna from within the relative safety of your vyuha, and with the help and protection of all your warriors. My advice is only for the good of Duryodhana and not from any ill will towards you. Listen to me if you have any wish to preserve your life."

Karna replies, “I seek out Arjuna relying only on the might of my arms. You, Salya, are an enemy with the face of a friend and all you want to do is put fear into me. No man will deter me from my resolve, not even the Vajradhari himself; so what can a mere mortal do?”

Salya says, “You will lament your encounter with Partha when that mahabaho drills you with his arrows fletched with kanka feathers and shot with all his might. When Savyasachi burns your army and gashes you with his arrows loosed from the Gandiva, you will repent your folly. Even as a child lying in its mother’s lap wants to seize the moon, do you seek naively to vanquish the resplendent Arjuna in his chariot. Why, you are like a fool who would thrust his own body into a trident!

Your challenge, O Suta’s son, is like that of a frisky little deer calling an angry lion to fight! You dare contend with the greatest Kshatriya of all, even like a little fox in the forest, with its belly full, challenging his great maned king.

You, O Karna, are like a rabbit challenging an elephant with tusks big as plough-shafts, with rent cheeks and rut juices flowing out of its mouth; you face a certain death when you encounter Arjuna.

In your folly in wanting to fight Partha, you are like an idiot poking at a virulent black cobra inside its hole.

You are more than stupid, Sutaputra, to discount Arjuna, that narasimha, and to shout out to him like a jackal howling at an angry lion. When you challenge Dhananjaya, Karna, you are like a snake that seeks its own destruction by challenging Vinata’s son, the fierce Garuda, with his splendid plumage.

You are as one who, despite having no raft, wants to cross the savage ocean, receptacle of all waters, with its mountainous waves, when the moon is waxing.

O Karna, your battle with Arjuna will be as one between a little calf meeting a great charging bull, his neck thick as a drum and his horns sharp as arrows.

Like a frog croaking at a mighty cloud lashing down torrents of rain, you croak at Arjuna who is like a Parjanya among men.

You are like a dog, Karna, which barks at a forest-roaming tiger from within the safety of his master’s house when you snarl at Dhananjaya, that tiger among men.

A jackal, Karna, living in the forest among rabbits, thinks it is a lion until he actually sees one. You, too, consider yourself a lion for you do not yet see that Naravyaghra Arjuna. You will think yourself to be a lion until you see the two Krishnas riding on the same chariot like Surya and Chandra. As long as you do not hear the twang of the Gandiva, you can continue to say what you please.

When you see Partha and hear the rumble of his ratha and the twang of his bow resound around the ten cardinal points of the sky, and when he roars at you like a tiger, Sutaputra, you will turn into a jackal. You were always a jackal, and Dhananjaya always a lion. O fool, it is your envy and hatred for truly great warriors that makes you a jackal. As a mouse and a chariot are to each other in strength, or a dog and a tiger, a fox and a lion, or a hare and an elephant, as falsehood and truth, as poison and nectar, even so are you and Partha known to all by your different deeds.”’

CANTO 40

"Sanjaya says, 'Salya's word barbs now infuriate Karna and, losing his temper, he responds in fury, saying, "The qualities of men of dharma, O Salya, are known only to those who are themselves noble. When you are far from being exemplary yourself, how can you be a judge of worth? The mighty astras of Arjuna, his wrath, his tejas, his bow, his shafts and his abilities I know very well. You also do not know, as well as I do, the greatness of Krishna, that bull among the lords of Earth.

However, it is knowing my own prowess as well as that of Pandu's son, that I challenge him to battle. I am no insect flying into a fire. I have this blood-drinking astra, O Salya, which lies alone within a quiver in a bed of sandalwood dust, and which I have worshipped for many years. It is like a venomous serpent and it can consume whole aksauhinis of men, horses and elephants. It can pierce any armour and make ashes of flesh and bones, and if I am provoked, I may unleash it even against the mighty Meru.

I tell you, Salya, that I will use that astra only against Phalguna or Krishna. And that would be a worthy feat, since, of all the shuras in the Vrishni race, it is Krishna in whom Prosperity resides and among the Pandavas it is Partha in whom Victory always dwells. Both Naravyaghras, riding the same chariot, will advance against me to do battle. And today, you will see the nobility of my lineage. You will see, Salya, the two dark cousins, one the son of the other's aunt, and the other the son of the other's

uncle, both invincible warriors, impaled by my one astra, like two pearls on a single string.

Arjuna's Gandiva and his kapi-dhvaja, Krishna's chakra and his garuda-dhvaja, create fear only among the timid. In me, O Madraka, they cause only delight.

You are a fool, base Salya, of evil disposition, and unskilled in the strategy for great wars. You are either raving because terror grips you, or you praise them for some reason unknown to me. Today, I will first kill those two, and then kill you with all your kinsmen! Born in a sinful country you are ignoble, mean and a wretch among Kshatriyas. Being a friend and ally, why do you, like an enemy, try to frighten me by singing the praises of the two Krishnas? Either they will kill me today or I will kill them. Knowing my own might as I do, I have no fear of them. Why, I will single-handedly kill a thousand Vasudevas and hundreds of Phalgunas.

Hold your tongue, O you who are born in the sinful country of the Madrakas. Hear from me, O Salya, what the people, young and old, men and women and travellers, say about the evil Madrakas. Brahmanas have also been speaking of these same things in the courts of kings.

The Madraka is always a hater of friends and there is no friendship in him. He is mean in speech, is the lowest of humankind, a base one, always untruthful and crooked. It is said that until their death, the Madrakas are evil. Among them, the father, son, mother, mother-in-law, brother, grand-son, and other kinsmen, companions, strangers, slaves, male and female mix lasciviously together in their homes. Their women mingle freely with men, known and strangers. Their conduct is without dharma and they subsist on fried and powdered corn and fish in their homes; they drink heady spirits, eat beef, speak coarsely and laugh and cry with no restraint or dignity. They sing incoherent songs, are always lustful and say whatever they please, with no thought. How then can virtue have any meaning for the Madrakas, who are arrogant and notorious for all kinds of venal and mortal sins?

No one should befriend or provoke enmity with a Madraka. They are the dregs, the dirt of humanity, and all their deeds of friendship are impure as gandharakas or the libations poured in a yagna in which the king is himself the sacrificer and priest. Then, again, it is truly seen that wise men treat a person bitten by a poisonous scorpion, with these words: 'Just as a Brahmana who assists at the religious ceremonies of a Sudra, or as one who

hates Brahmanas always suffers degradation does one who makes an alliance with the Madrakas becomes debased. As there is no friendship among the Madrakas, so, O scorpion, your poison is as nought.'

With these mantras from the Atharvan, I have duly performed the rite of exorcism. Knowing this, O learned, wretched one, hold your tongue, or listen to something further that I have to say. The intoxicated Madraka women throw off their clothes and dance naked, while their unattached women are promiscuous and utterly depraved in their behaviour. You are the child of one of those women; how can you be fit to declare the dharma of men? Yes, you are the son of one of those sinful and shameless women, who live and answer every lust and call of nature like camels and asses; how are you fit to discourse on the duties of men? When you ask a Madraka woman for a little vinegar, she scratches her hips and says cruelly, "Let no man ask me for any vinegar that is so dear to me. I will give him my son or my husband, but I will not give him any vinegar."

We are told on good authority that young Madraka maidens are without any shame, hirsute, gluttonous and filthy and carnal to the core. Many others and I, too, can vouch for these and many other similar qualities in them. How then would the Madrakas and the Sindhu-Sauviras know anything of dharma, being born, as they are, in a sinful country, being Mlecchas in their practices, and being entirely careless of all dharma?

We are told that the highest duty of a Kshatriya is to die in battle, lauded by men of dharma. That I should lay down my life in this war is my foremost wish, for I seek swarga through death. I am also the dearest friend of Duryodhana. Why, I live for him and whatever wealth I have is also his. As for you, O you who are born in a sinful country, it is evident that you are under the influence of the Pandavas, since your behaviour towards us in everything is as that of an enemy. Like a man of dharma whom atheists cannot lead astray, hundreds of men like you cannot dissuade me from this battle.

Like a deer, bathed in perspiration, you are at liberty to weep or thirst. You cannot frighten me for I observe Kshatriya dharma. I recall what my Acharya Bhargava Rama once described to me about the death in battle of those lions among men, the Kshatriyas he slew, those unrelenting heroes.

I am determined to follow the example of Pururavas, to rescue the Kauravas and to kill our enemies. I do not know of a man in the three

worlds who can turn me away from my resolve. So do not even try, O Salya. Or do you rave and rant so only from fear?

Wretched Madraka, I do not kill you even now and present your carcass as an offering to scavengers and carnivores only from my regard for Duryodhana, and to avoid any blame. But, know, that if you speak to me as you have again, I will crush your head with my gada.

I say to you again, Salya, the people of this world will today see or hear either that the two Krishnas have killed Karna or that Karna has killed the two Krishnas!"

Having said these words, the son of Radha, O Rajan, once more fearlessly commands the king of the Madras, "On! Fly at the enemy."'

CANTO 41

"Sanjaya says, 'Hearing, O Rajan, what Karna says, Salya responds with some heat, "I was born in the race of men who performed great yagnas, who never retreated from battle, who were kings whose coronal locks underwent the sacred bath. I too am devoted to the practice of dharma. You, O Vrisha, seem to be drunk. Still, from friendship, I will try and cure of your vainglorious intoxication. Listen, stupid wretch, to this story of a crow and then do what you like.

I do not recall any fault of mine for which you wish to kill me. It is my duty to make you aware of what is good for you and what is not, for I know both, and as I am now your sarathy and have Duryodhana's welfare at heart. I know what ground is level and what is uneven; I know the strength and weakness of the warrior on my chariot; I know at all times the fatigue and fitness of my horses and my warrior.

I have a thorough knowledge of the weapons you possess; I can decipher the cries of animals and birds; what would be heavy for the horses to carry and what would be exceedingly heavy for them; I know about the extraction of arrows and the healing of wounds, which astras counteract which other astras, the many battle tactics, and the meaning of all kinds of omens and portents. As the sarathy of this ratha, I am a master of my craft, and so I will narrate this story for you.

There once lived, on the other side of the ocean, a Vaishya who owned an abundance of wealth and corn. He performed yagnas, gave liberal dakshina, was peaceful, devoted to the duties of his own varna, and was pure in habits and mind. He had many sons whom he loved, and was kind to all creatures. He lived fearlessly in the dominions of a king of dharma. A crow lived in his home, as well, eating the leavings of the food set before the Vaishya's well-behaved young children. The children always gave the crow meat, curds, rice payasa, honey and butter. Thus well fed, the crow became arrogant and disrespected all birds that were equal or even superior to him.

It so happened that once some happy swans, of swift flight, which could fly anywhere at will and equal to Garuda himself in the range and speed of their aerial journeys, crossed the ocean and came to the Vaishya's dwelling. Seeing the swans, the Vaishya boys said to the crow, 'O ranger of the skies, you are superior to all winged creatures.'

The crow, in his folly and arrogance, was deceived by what the callow children said and believed them. Proud of the remains of the children's food upon which he fed, the crow alighted in the midst of those swans, and then challenged one among them whom he thought was their leader, saying, 'Let us compete in flight.'

Hearing the raving crow, the assembled swans, those great birds born with vast speed and endurance, began to laugh. They asked the crow. 'Our home is the Manasa Lake. We navigate the whole earth, and among winged creatures, we are famed for the distances we traverse. Foolish crow, how can you challenge a swan? How will you keep up with us?'

The crow, true to the stupidity of his species, repeatedly mocked what the swan said and finally boasted, 'I will fly showing you a hundred and one different kinds of flight, a fresh one for every hundred yojanas. I will soar up, swoop down, whirl around, fly straight, and fly swiftly, and then gently and steadily. I will show you all the diverse kinds of flight. I will display all these and you shall all witness my prowess and my genius.

With one of these different kinds of flight, I will now rise into the sky. You decide which of these ways in which you want me fly and then match me in that particular style. You must match me in all the different kinds of flight through the sky where there is no support.'

Listen, O Radheya, to what one of the swans said to the foolish, ungainly crow. 'You, O crow, will doubtless demonstrate the hundred and

one different kinds of flight. I, however, will fly in just one kind of flight that all other birds know, for I do not know any other. As for you, O bird with red eyes, fly in any manner that you like.'

At this, the other crows that had assembled there laughed aloud, cawing, 'How will the swan with just one kind of flight compete with a hundred different kinds?'

Then the swan and the crow rose into the sky, challenging each other. The swan who could fly gracefully anywhere, at will, flew using a single kind of wing beat, while the awkward crow chose a hundred different kinds of flights. The swan and the crow flew, each one praising himself. Seeing the crow fly in hundred different ways, the other crows were delighted and cawed raucously. The swans laughed, mocking the clumsy crows. The other crows joined the first one now, all of them flying in many ways, up and down, slowly then quickly, and in all kinds of acrobatic foolish manouvers, cawing victoriously all the while. The swan, however, with his single regal kind of flight, began to cut through the skies. For a moment, O Karna, he seemed to fall behind, and, seeing this, the crows, cried, 'The swan is losing!'

Hearing this, the soaring swan flew westwards, now with great speed, towards the ocean, the home of the makaras. The crow quickly grew frantic at not seeing any island or trees on which he could alight and perch, when he grew tired, upon that vast expanse of water. The ocean, being the home of countless creatures and hundreds of monsters, is indeed more terrifying than the air. Karna, nothing can exceed it in depth and men know that the waters of the ocean are as limitless as space and the crow swiftly lost his arrogance, terror filling him instead.

The swan, having traversed a great distance in a moment, looked back at the crow, and did not have the heart to leave him behind. Turning back, he flew to the struggling black bird, and hung on the air waiting for the crow to fly up to him.

The exhausted crow somehow found the strength, before he fell into the sea and sank, to fly up to the gracefully hovering swan. The swan felt that he must rescue the foolish bird, and said, 'You repeatedly spoke of the hundred different kind of flight you would show us but this one is mysterious indeed! You skim the waves with your wings and beak, almost as if you mean to dive into the water. What is the name of this kind of flight, O crow? Come, come, quickly, crow, I am waiting for you.'

Stricken, and unable to rise above the ocean, the humbled, frightened crow cried, in despair to the swan, 'Ah, we are mere crows that wander here and there, cawing as we go. O swan, I seek your protection, I place my life in your care. Oh, carry me to the shores of this dreadful ocean with your wings and beak!'

With that, the crow fell into the sea and struggled desperately in the water to stay afloat. Moved to pity, the swan said to the dying crow, 'Remember now, O crow, what you said in praise of yourself. You claimed that you could fly through the sky in a hundred and one different ways and were thus superior to me. Alas, why then are you tired and fallen into the sea?'

All his arrogance gone, the piteous crow looked up at the swan, and replied weakly, 'Proud of the leftovers upon which I fed, I imagined myself, O swan, to be the equal of Garuda and felt contempt for all other crows and many other birds far greater than me. I now seek your protection and place my life in your care. Oh swan, take me to the shores of some island. If I ever return safely to my own country, I will never again belittle anyone. Rescue me now from death by drowning!"

Without a word, the swan plucked up the crow with his feet, adroitly set the wet, trembling and miserably cawing creature on his back, and flying up as gracefully and strongly as ever, flew back to the island from where they had flown out. Setting the crow down on dry land and having comforted him, the swan, fleet as the mind, rose up into the sky and continued on his way.

O Sutaputra, it was thus that the swan humbled the crow that lived on the food that the Vaishya's children fed him. The crow, on his part, entirely cast off his pride born out of his wild delusions, and took to living a life of peace and quiet, and never bragged again in all his days.

Just as that crow, who lived upon the remains of the food eaten by the Vaishya children, slighted his equals and superiors, so do you, O Karna, who feed on the scraps from the table of the sons of Dhritarashtra, denigrate your equals and superiors. Why did you not kill Partha at Virata's city when you had the protection of Drona, Aswatthaman, Kripa, Bhishma and the other Kauravas? Arjuna routed you all like a lion chasing away a pack of jackals. What became of your prowess then? Seeing Savyasachi kill your brother in front of all the Kuru heroes, you fled. Again, when the Gandharvas attacked you beside the Dvaitya Lake, Sutaputra, you deserted

the Kurus and were the first to run. Finally, it was Partha who vanquished the Gandharvas led by Chitrasena and freed Duryodhana and his wife.

Rama himself spoke of the great prowess of both Arjuna and Krishna before the kings in the Kuru court. You have frequently heard Drona and Bhishma, in the presence of all the kings, say that the two Krishnas are invincible. I have spoken only about those matters in which Dhananjaya is superior to you as the Brahmana is superior to all created beings. Soon you will meet the son of Vasudeva and the son of Kunti and Pandu riding on their great ratha. As the crow in the story, acting with intelligence, sought the protection of the swan, you too had best seek their protection.

O Karna, you will not speak so proudly or confidently when you actually face Vasudeva and Dhananjaya. When Partha quells your pride with his arrow storms, you will realise the difference between you and him. Those two are celebrated among the Devas, the Asuras and Manavas. You are only like a firefly among men, Karna, so do not speak foolishly or even think disrespectfully of those two resplendent luminaries. Krishna and Arjuna are radiant like Surya and Chandra. O learned Sutaputra, do not think insolently of Achyuta and Arjuna. Those two noble ones are lions among men, so desist from your tawdry boasting.""

CANTO 42

"Sanjaya says, 'Karna remains unconvinced by Salya. He says, "I know only too well what and who Krishna and Arjuna are. I know the Saurin's skill in managing chariots, and the might of Arjuna's astras. You, Salya, have not experienced them in battle. Knowing what they are, I will still fight the two Krishnas, those two greatest of men and warriors.

However, the curse of Parasurama Bhargava, that best of Rishis, that Avatara, haunts me today. When I was young, I lived disguised as a Brahmana with Rama, wanting to acquire the devastras from him. One day, Indra, who wanted to help Arjuna by weakening me, assumed the form of a vicious insect, and came and bit almost through my thigh while my Acharya slept with his head in my lap. The creature drew a pool of thick blood from me. I was in agony but, not wanting to disturb Rama's slumber, I did not move my leg. When he awoke, the Bhargava, the Kshatriya slayer, saw what had happened and how I had endured the pain.

He said grimly, 'You are not a Brahmana. Tell me truly who you are.'

I confessed that I was a Suta. The Maharishi's eyes turned crimson, and he cursed me in rage, 'Because, O Suta, you have acquired this final weapon, this Brahmastra, from me through deceit, at the time when you need it most, when the hour of your death comes, you will forget the mantra to summon it. Brahma surely cannot dwell in one who is not a Brahmana.

And it is true that I had forgotten that astra and its mantra during this war. Today it has returned to me. Among the Bharatas, Arjuna, who is the ultimate Kshatriya, has already and will further annihilate many of our greatest warriors. But have no doubt that I, Karna, will kill that fiercest and most dangerous shura, that savage archer whose tejas is unbearable, that Vijaya who always achieves his ends.

Strangely, I have my greatest astra back today and with it I will consume vast numbers of the enemy and Arjuna along with them. The immeasurable Ocean, that Lord of all the waters, surges with fierce impetuosity and engulfs innumerable beings. The Continent, however, holds him at bay. Today, while Arjuna ceaselessly shoots his tides of arrows, making each one a killer and destroys my warriors, I will contain him as the Continent does the Ocean.

Salya, O Madraka, today you shall witness the greatest duel of this war, why, the very reason for which all this carnage has taken place—the duel between great Arjuna and me, a battle that will eclipse every other contention, even the most ferocious one between the Devas and the Asuras combined.

That son of Pandu is inordinately proud and today he will face me with his great and extraordinary astras. And today, I will set all his weapons at naught and vanquish him with my own. I will scathe Dhananjaya with my arrows, scorching him as the Sun does his enemies. I will extinguish the great son of Kunti like the great torrent of rain from the sky, which puts out a blazing fire that threatens the whole Earth.

With my wide-headed shafts, I will still the son of Kunti, who is like a slippery and fearsome serpent; who is like a conflagration that flares up in wrath and always consumes its foes. As Himavat withstands fierce, devastating Vayu, the wind god, I will, without moving, contain the raging Dhananjaya. Yes, O Salya, this momentous day I will face the greatest archer in the world, the rampaging and invincible maharatha Arjuna, who once conquered all this Earth for his brother to perform the Rajasuya yagna. And Salya, who else but me will fight Savyasachi, who has vanquished everybody, including the very gods in the land of Khandava? Arjuna is proud; his astras strike deep; he has unearthly dexterity; he knows how to control horses; he singly harries vast hosts; and he is an Atiratha among atirathas.

Yet, today, I will strike his head from his neck with my arrows and this greatest of men will lie dead on this Kurukshetra.

O Salya, always keeping death or victory before me, I will fight Dhananjaya today. When I myself will gladly speak of the prowess of Phalguna in the midst of any grand gathering of Kshatriyas, why do you, fool that you are, hold forth to me about Phalguna's abilities? You are a doer of unpleasant works, a cruel and mean man, and an unforgiving critic of one who is forgiving. I can kill a hundred like you, but I forgive you. You are a man of sinful deeds and, like a fool, you have rebuked me and attempted to undermine me for the sake of Pandu's son.

Crooked as you are, you have said all this to me who am sincere and straightforward. Cursed are you that wound your friends. The critical hour is upon us, wretched Salya, for Duryodhana himself has come to battle and I am determined to see his purposes achieved. You, however, are behaving in a manner from which it is plain that you have no friendship for him, but great affection for his enemies, your nephews among them!

A friend is one who shows affection, makes his friend happy and makes himself agreeable; who protects the other and honours him, and who rejoices in the joys of his friend. I have all these attributes, and Duryodhana knows this well. On the other hand, he that subtly undermines, fetches doubt and sorrow to his friends and allies, wronging them in diverse ways, is no friend but a deadly enemy clasped to our very hearts.

All these villainous attributes are in you and you will discover all qualities of true friendship in me. For the sake of Duryodhana, for the sake of doing what is agreeable to you, for the sake of victory, for the sake of myself, and for the sake of God himself, I will fight today to the ends of my prowess; I will fight both Partha and Vasudeva. Witness today my feats. Behold today my Brahmastra and other devastras, as well as those that are not divine but deadly still.

Today is the day of fate on which Arjuna, tameless hero, will find death at my hands even as an enraged tusker in musth is killed by another. I will cast the Brahmastra at mighty Partha today, and he will not escape it."

But now, suddenly, a shadow of doubt clouds his magnificent face, a rictus of anguish briefly convulses his noble features. Karna whispers as if to himself, "But ah, if only the wheels of my ratha do not sink into the Earth in battle today."

Next moment, he is himself again and says, “Know this, O Salya, that I would not be frightened of Yama armed with his rod; or Varuna with his noose; or Kubera with his mace; or the lord of them all, Vasava, armed with his Vajra; or, for that matter, I will not fear any enemy of heaven or earth who may attack me. Then, why would I fear Partha or Janardana?”

Now, again, he bites his lip and falls silent as another memory stirs in him. Much more softly, confessionally, Karna says, “Once, while practising with my bow Vijaya in a solitary forest, I accidently killed a calf of a Brahmana’s homa cow with one of my arrows. The Brahmana cursed me saying, ‘Since you have carelessly killed the calf of my homa cow, the wheel of your ratha will sink into the earth when you are battling your greatest adversary and fear will enter your heart.’

Ever since, when I remember the curse of that Brahmana, I feel afraid. The kings of the Soma vamsa, the Lunar race, who are lords of other people’s weal and woe, offered to give that Brahmana a thousand cows and six hundred bulls. But, with even such a gift, O Salya, the Brahmana would not be gratified and withdraw his curse. I offered him seven hundred elephants with large tusks and many hundred slaves, male and female, and yet the Brahmana would not relent. I next took to him fourteen thousand black cows, each with a white calf, but he would not forgive me and take back his curse.

I then offered him an opulent mansion, full of every object of desire, and whatever wealth I had, with due worship, but he refused to accept it. He then said, ‘That which, O Suta, I have said will come to pass. It cannot be otherwise. If I withdrew my curse and turned myself into a liar, many creatures would die from my sin and their deaths would all be upon my head. For that, for the preservation of dharma I never speak a word of untruth. Do not, ever again, destroy the means of a Brahmana’s support. There is no one in the world who can prevent what I have said from happening. Accept my curse with humility, and let that be your atonement for the sin of having slain a blameless calf.’

Although you have chosen to rebuke me, still for friendship’s sake, Salya, I have disclosed all this to you. Hold your tongue now and listen further to what I say.”

CANTO 43

"Sanjaya says, 'Thus silencing the king of the Madras, Karna continues, "says, you cannot frighten me with your stories of crows and swans. If Indra with all his Devas came to fight me, I would not be afraid; then how will I fear Arjuna and Krishna? You may unnerve another man with your words, but not this Karna.

Your heart is crooked and dark, Salya, and you are a base man that you have said all the bitter things you have to me, and not a word of praise or encouragement. Karna was not born, O Madraka, to be afraid of battle. I was born to flaunt my valour and to achieve glory for myself. After what you have dared say to me, you remain alive because of my friendship for you, my affection, and because you are an ally, Salya.

What I must do today for Duryodhana is crucial and he depends on me. That is why you are still alive. Earlier, I agreed to allow you to say what you pleased while you are my sarathy. I will keep my word and you will live, O Madraka. Although, I can vanquish my enemies without the help of a thousand Salyas. I believe that he who harms a friend is the worst sinner. It is for this that you are still alive.'"

CANTO 44

"Salya says, 'Your ravings, O Karna, are with regard to the enemy. As for myself, I can vanquish him without the help of a thousand Karnas.'

Karna, twice as roughly, says, "Listen closely, O king of the Madras, to what I once heard told in Dhritarashtra's court where sage Brahmanas would narrate the tales of different lands and of many kings of ancient times. A venerable Brahmana once said this about the Bahikas and Madrakas.

The Brahmana said, 'One should always avoid the Bahikas, for those impure people are beyond the very pale of dharma. They live away from the Himavat, the Ganga, Saraswati, Yamuna, Kurukshetra, and the Sindhu and its five tributaries. Once, as a youth, I lived among them when I was on a secret mission and so their conduct is well known to me. I remember that a slaughterhouse for kine and a hall for storing intoxicating spirits always distinguished the entrances to the homes of the Bahika kings.

There is a town called Sakala, a river named Apaga, and a clan of the Bahikas known as the Jarttikas. The Jarttikas constantly drink a strong liquor called Gauda, and eat fried barley with it. They also eat beef with garlic, cakes of flour mixed with meat, and boiled rice that is bought from others. They have no dharma whatever or even any idea of it. Their women, intoxicated with drink, laugh and dance naked outside the walls of the

houses in the cities, without wearing so much as garlands, singing the most obscene songs that are as musical as the bray of the ass or the bleat of the camel.

In intercourse, they are without any restraint, and in all other matters, as well, they do exactly as they like. Maddened with drink, they call out to one another, using many foul and endearing epithets. Addressing many drunken exclamations to their husbands and lords, the fallen women among the Bahikas, without observing restrictions even on the most sacred days, give themselves up to lewd dancing.'

One Bahika, who had lived among those arrogant women, who also happened to live for some days in Kurujangala, burst out sadly at this, saying, 'Alas, my ample Bahika woman, wearing the sheerest robe, through which her great breasts with their outthrust nipples show clear, even now prepares for bed and she thinks of me, while I am in this bland foreign land! Oh, when will I cross the Sutlej and the delightful Iravati, and arrive in my own country? When will I see those lush, beautiful women with blazing circlets of red arsenic on their foreheads, with streaks of jet-black kohl lining their eyes, and dancing naked and uttering wild and lascivious cries?

When will I be happy again in the company of those always drunken women, gyrating to the frenzied beat of drums and conches sweet as the cries of asses, camels and mules? When will I be among those sweet wanton wenches, and eating cakes of flour and meat and balls of pounded barley mixed with skimmed milk, and in the forests, with verdant paths lined by sami and pilu and karira trees? When will I again be among my own countrymen, muster some strength in numbers and fall upon unsuspecting wayfarers on the wild roads, and snatch away their robes and gold and beat them repeatedly to my heart's content!'

The Brahmana said, 'Listen to him! What sane man is there that would willingly dwell, for even a moment, amongst the Bahikas so fallen and wicked, and so completely depraved in their ways?'

This is how that Brahmana described those base Bahikas, a sixth of whose punya and paapa is yours, O Salya, for you are their king. That pious Brahmana then once more spoke at further length about those subjects of yours.

Listen to what he said. 'In the large and populous town of Sakala, a Rakshasa woman used to sing on every fourteenth day of the dark fortnight, accompanied by a drum: "When will I next sing the songs of the Bahikas in

this Sakala town, having gorged myself on beef and drunk the Gauda liquor? When will I again, decked in ornaments, and with those ample maidens and women, gorge myself on mutton, pork and beef and the meat of fowls, asses and camels? For they who do not eat flesh live in vain!"

And this was what, O Salya, the young and old, among the inhabitants of Sakala, drunk out of their minds, sing and cry. How can there be dharma among such a people?

I must yet tell you of what another Brahmana said in the Kuru court: 'There where forests of pilus stand, and those five rivers, the Satadru, the Vipasa, the Iravati, the Chandrabhaga, and the Vitasa flow with the Sindhu being the sixth, there in those regions removed from the Himavat, are the countries called the Arattas.

Those lands are without any virtue and religion. No one should go there. The Devas, the Pitris and the Brahmanas never accept dakshina from the fallen, or those begotten by Sudras on women of other castes, or from the Bahikas, who never perform yagnas and are lustful and blasphemous.'

That learned Brahmana went on to add, 'Without any feelings of revulsion, the Bahikas eat from wooden vessels, earthen plates and vessels that have been licked by dogs and that are stained with pounded barley and other corn. The Bahikas drink the milk of sheep and camels and asses and eat curds and other preparations made from those different milks. Those degraded people number many bastards among them. There is no food and no milk that they will not consume. The Aratta-Bahikas are steeped in ignorance and should be avoided.'

You may know this, O Salya, but I will still tell you about what yet another Brahmana said to me in the Kuru court, 'How can one go to heaven, having drunk milk in the town called Yugandhara, and stayed in the place called Achyutasthala, and bathed in the spot called Bhutilaya? There where the five rivers flow just after issuing from the mountains, there among the Aratta-Bahikas, no respectable person should dwell even for two days.

There are two Pisachas named Bahi and Hika in the river Vipasa. The Bahikas are the offspring of those two Pisachas. They are not creatures made by Brahma. Being of such dark and unknown origin, how can they be conversant with the duties ordained in the shastras? The Karashakas, the Mahishakas, the Kalingas, the Keralas, the Karkotakas, the Virakas, and other peoples of no religion, also, one should always avoid.'

This is what a Rakshasa woman of gigantic hips told a Brahmana who once went to that country to bathe in a sacred tirtha and passed a single night there. That land is known by the name of Aratta. The people living there are called the Bahikas. Only the lowest of Brahmanas live there from very early times. They are without the Vedas, without gyana, without yagna and without the power to assist at another's yagnas. They are all fallen and many among them have been begotten by Sudras upon other men's women. The gods never accept any offerings from them. The Prasthalas, the Madras, the Gandharas, the Arattas, those called Khasas, the Vasatis, the Sindhus and the Sauviras are almost as blameworthy as the Bahikas in their practices."

CANTO 45

'Karna continues, "You know all this, O Salya, but I still want to tell you what another Brahmana said, who once came to our house as a guest, so listen carefully. He watched our practices, was exceedingly happy, and said, 'I dwelt for a long time on a peak of the Himavat quite alone. Since then, I have travelled in various countries and seen the practices of different religions. Never, however, have I seen all the people of a country live without dharma.

All the races I have met will admit that the only true religion is the one that those who know the Vedas have expounded. Travelling through various countries, where different religions were observed, I at last came to the land of the Bahikas. There I heard that a Bahika would at first become a Brahmana, then a Kshatriya, after that a Vaishya, then a Sudra, and finally an Ambatta, a barber. Having become a barber, he would then again become a Brahmana.

Returning to the status of a Brahmana, he would yet again become a slave. When one person in a family becomes a Brahmana, all the others renounce the path of dharma and do as they like. The Gandharas, the Madrakas, and the foolish Bahikas are such people. Having travelled through the entire world I have heard of these practices, which is the dharma only among the Bahikas."

You should know all this, O Salya. But let me share the ugly root of all this venality of the Bahikas with you. Once upon a time, robbers from Aratta abducted a chaste woman. They raped her horribly so she cursed them, 'Since you have sinfully violated a helpless unwed girl, the women of your families will all become unchaste. You lowest of men, never will you escape from the consequences of this dreadful sin.'

It is for this, O Salya, that the sisters' sons of the Arattas, and not their own sons, become their heirs. The Kauravas with the Panchalas, the Salwas, the Matsyas, the Naimishas, the Koshalas, the Kasapaundras, the Kalingas, the Magadhas, and the Chedis who are all highly blessed, know what sanatana dharma is. Even the vilest ones of these countries know what dharma is. The Bahikas, however, live without dharma or any knowledge of it.

Beginning with the Matsyas, the people of the Kuru and the Panchala countries, the Naimishas, as well and the other honourable people, the pious among all races, know the eternal truths of dharma. This cannot be said of the Madrakas and the crooked-hearted race that dwells in the country of the five rivers.

Knowing all these things, O Salya, hold your tongue on things connected with dharma. You are the protector and king of such people and you share a sixth part of their paapa and punya. Or perhaps, you only share in their sins, for you never protect them. In the olden days, when sanatana dharma was revered in all lands, Brahma saw the ways of the people of the country of the five rivers, and condemned them. Why even in the Krita yuga, he censured the wayward conduct of those evil people whom Sudras had fathered on others' wives. When all other people observed the dharma of their respective varnas, the Pitamaha found fault with these men, even in that purest age.

You should know all this, O Salya, so let me tell you what a Rakshasa named Kalmashapada, while drowning in a tank, said. He said, 'Cowardice is a Kshatriya's dirt, while the non-observance of vratas is a Brahmana's dirt. The Bahikas are the scum of the Earth, and the Madra women the scum of the whole female sex.'

A king rescued the sinking Rakshasa and questioned him. Listen to his answer: 'The Mlecchas are the dirt of humankind; the oilmen are the dirt of the Mlecchas; eunuchs are the dirt of oilmen; those who use Kshatriyas to perform the priestly ministrations at their yagnas are the dirt of eunuchs.

The sin of those who have the last-named for their priests, and of the Madrakas, will be yours if you abandon me.'

The Rakshasa declared that this was the formula that should be used for curing a person possessed by a Rakshasa or one killed by a poison. The Panchalas observe the duties enjoined in the Vedas; the Kauravas observe truth; the Matsyas and the Surasenas perform yagnas, the Easterners follow the practices of the Sudras; the Southerners are fallen; the Bahikas are thieves; the Saurashtras are ill begotten bastards. They who are ungrateful, are thieves, drunkards, commit adultery with the wives of their Acharyas, are harsh in their speech, slaughter cows, wander during the night out of home from lust and wear other people's ornaments—what sin is there that they do not incur? Shame on the Arattas and the people of the country of the five rivers!

The Panchalas, Kauravas, Naimishas, Matsyas—all these know what dharma is. The old men among the Northerners, Angas and Magadhas, without themselves knowing what virtue is, follow the practices of the pious. Many gods, including Agni, dwell in the East. The Pitris dwell in the South and Yama of righteous deeds presides over them. The mighty Varuna protects the West and rules over the other Devas there. The divine Soma, along with the Brahmanas, rules the North.

The Rakshasas and Pisachas protect that best of mountains, the Himavat. The Guhyakas, O Maharajan, guard the mountains of Gandhamadana. Without doubt, Vishnu, otherwise called Janardana, protects all creatures. However, the Bahikas have no patrons among the Devas.

The Magadhas read omens and signs; the Kosalas understand what they see; the Kurus and the Panchalas comprehend everything even from a half-uttered speech; the Salwas cannot comprehend the whole until it is fully told. The Mountaineers, such as the Sibis, are stupid. The Yavanas are omniscient, the Suras particularly so. The Mlecchas are wedded to the creations of their own fancy, which other people cannot understand. The Bahikas resent beneficial counsel and the Madrakas are not like any of these.

O Salya, you are like that. So stay quiet and listen! The Madrakas are regarded as the scum of every nation so the Madra woman is called the filth of all womankind. The Madrakas constantly drink of spirits, violate the beds of their Acharyas, destroy unborn embryos through abortion, rob

others of their wealth—ah, there is no sin that they do not have! Fie on the Arattas and the people of the country of the five rivers. Knowing all this, O Salya, hold your tongue and do not preach dharma to me. Do not force me to kill you before I kill Krishna and Arjuna."

Salya replies, "The abandonment of the ill and the sale of wives and children are, O Karna, prevalent amongst the Angas, whose king you are. Remember the faults of yours that Bhishma enumerated during the discussion about the Rathas and Atirathas, and quell your wrath. Do not be angry. Brahmanas or Kshatriyas as well as Vaishyas and Sudras, O Karna, can be found everywhere; so too chaste women and admirable vratas. Everywhere men take delight in jesting with men and wounding one another. Lustful men also are found everywhere.

Everyone, on every occasion, is skillful in speaking of the faults of others. No one, however, knows his own faults, or knowing them, feels shame. Everywhere you see kings devoted to their respective religions, and employed in correcting the wicked. One can also find virtuous men everywhere. So, it cannot be, O Karna, that all the people of a country are sinful. There are men in many countries that surpass the very Devas in their conduct."

Then Duryodhana stops Karna and Salya from continuing their duel with words that is heating up by the moment. He speaks to the son of Radha as a friend, and begs Salya with joined hands. Karna, O sire, refrains from saying anything more and Salya too falls silent and faces the enemy. Smiling once more, Karna urges Salya, saying, "Onwards! Fly at the Pandava army!""

CANTO 46

"Sanjaya says, 'Karna, O Bharatarishabha, deploys his troops in a counter-array after seeing Dhrishtadyumna's invincible battle vyuha. Next moment, with a roar as of ten lions, he attacks. The rumble of his chariot and the loud din of musical instruments shake the earth, while that Pravira trembles with pent-up rage. He makes an immense slaughter of the Pandava forces like Maghavat annihilating the Asura host. He strikes Yudhishtira with countless arrows, while keeping him to his right.'

Dhritarashtra says, 'How, O Sanjaya, did Karna marshal his forces to counter the Pandavas' vyuha with all those invincible bowmen led by Dhristadyumna and Bhimasena? Who leads the wings of our army? How are the warriors stationed? How does that dreadful battle erupt? Where is Arjuna when Karna attacks Yudhishtira? Who can dare attack Yudhishtira in the presence of Arjuna who once singly slew all the fell beings of the Khandava vana! Who other than Karna would dare fight him?'

Sanjaya replies, 'I will tell you of the battle formations, of Arjuna's strategy and the manner of his attack, and how both sides fought the battle led by their respective kings. Kripa, the violent Magadhas, and Kritavarman of the Satwata vamsa take up their positions on the right wing. Sakuni, his son the maharatha Uluka, leading fearless Gandhara horsemen armed with bright lances, and many veteran mountaineers, numerous as flights of locusts and grim like Pisachas, protect the right of your army.

On the left flank of the Kaurava army are your sons and thirty-four thousand unrelenting Samsaptaka maharathas, mad with battle lust and all eager to kill Krishna and Arjuna. On their left are the Kambojas, Sakas, at Karna's command, with rathas, horsemen and foot-soldiers, also threatening Arjuna and the mighty Keshava. At the head of this army stands Senapati Karna, clad in beautiful armour, wearing angadas and garlands, to defend the centre. With his sons around him, that shura shines resplendent as he repeatedly draws his bowstring.

Dusasana, effulgent as the sun or fire, with tawny eyes and rough handsome features, rides on the neck of a huge elephant, leading many troops; he is stationed at the rear of the army and gradually makes his way forward to join the fray. Behind him comes Duryodhana himself, O Rajan, protected by his brothers riding on majestic horses and cased in beautiful mail, and the united Madrakas and the Kekayas of furious energy. He looks like Indra of a hundred sacrifices surrounded by the celestials.

Aswatthaman and the other chariot-warriors, and many vicious elephants shedding temporal secretions like the very clouds and ridden by brash and brave Mlecchas, follow behind. Decked with triumphal standards and blazing weapons, those huge creatures, ridden by warriors skilled in fighting from elephant back, look like verdant hills. Many thousands of inexorable warriors, armed with axes and swords, guard the feet of those elephants. The Kaurava vyuha, filled by horsemen, chariot-warriors and elephants, is as striking as a vyuha of the Devas or of the Asuras.

That immense array, wonderfully formed by the norms of Brihaspati, seems to dance as it advances and strikes terror into the hearts of its enemies. Like bank after bank of clouds scudding into the sky during the monsoon, foot soldiers, equestrians, car-warriors and elephants, all agog for battle, begin to issue from the wings of the Kaurava vyuha. Yudhishtira sees Karna at the head of the enemy troops, and says to Arjuna, "Look Dhananjaya at Karna's mighty vyuha with its countless wings. Ensure that this vast force does not overwhelm us."

Arjuna replies with folded hands, "Everything will be done just as you desire, O Bhaarata. I will target their leading warriors and destroy the enemy."

Yudhishtira says, "Then attack Radheya, while Bhimasena does Suyodhana, Nakula fights Virshasena, Sahadeva contends with Sakuni, Satanika faces Dusasana, Satyaki battles Kritavarman, and Pandya does

Aswatthaman. I myself will face Kripa. Let the sons of Draupadi and Sikhandi contend with the rest of the Dhartarashtras, while the other warriors of our army assail the rest."

Arjuna says, "Tathaastu," duly issues instructions, and Krishna and he forge on to the head of the army, riding the primeval ratha which once belonged to Brahma and for which Agni Deva, who derives his effulgence from Brahma, became the steeds, the chariot which had successively borne Brahma, Ishana, Indra and Varuna.

Seeing that wondrous chariot advance, Salya says again to Karna, "There comes the invincible chariot, with white horses yoked to it with Krishna for its charioteer, even like the inevitable fruit of karma. There comes the son of Kunti, of whom you have been asking, slaughtering our men as he does. From the pandemonium, the roars and screams, there is no doubt that it is the noble Vasudeva and Dhananjaya who ride at us.

Look there at the cloud of dust that rises into the sky and overspreads it like a canopy. The whole Earth, O Karna, seems to tremble, cut deep by the rims of Arjuna's chariot wheels. Violent winds blow on both sides of your army and carnivores howl, and make other fearful cries. Look, O Karna, where the awful and portentous Ketu of vapoury form has appeared and covers the Sun, making one's hair stand on end. Look, where all kinds of wild beasts in seething packs, mighty wolves and tigers, look up in awe and fear at the Sun.

Look where the crows and vultures have gathered in their thousands, sitting with faces towards one another, as if in conversation. The coloured yak-tails attached to your chariot wave restlessly and your standard trembles. See your beautiful horses, with their great limbs, and swift like soaring birds, also quiver in alarm.

From all these portents, it is certain that great Kshatriyas and kings, in hundreds and thousands, will lay down their lives today. The hair-raising boom of conches, the battering of drums and the clash of cymbals, O son of Radha, resound on all sides, as well as the dense whizzing of diverse kinds of arrows, and the din of chariots, horses and men. Listen also, O Karna, to the deafening twang from the bowstrings of noble warriors. Ah, look, Karna, how Arjuna's banners fitted with rows of bells, and decked with golden moons and stars, blaze on his ratha, like flashes of lightning in a mass of clouds, as they flutter in the wind. Hear those other banners as they snap and crackle in the wind. The noble Panchala maharathas, with their

bright flags and standards, are glorious, O Karna, like the very Devas on their unearthly chariots.

Behold the heroic son of Kunti, the unconquered Bibhatsu, flying his splendid and fearful kapi-dhvaja on his ratha, which attracts the gaze of all the warriors and strikes terror into his enemies; see where it advances to destroy our forces. Krishna, with his chakra, gada, Saranga, Panchajanya and his burning ruby, the Kaustubha—ah, he is transplendent as he comes urging those white horses fleet as the wind.

Hark! There twangs Savyasachi's Gandiva, and his arrow-storms that flare at us in tides and raze our forces on every side. Already, the earth is strewn with the heads of brave kings, with faces handsome as the full moon, with their large and coppery eyes of nobility, which see the world no more. Look where seasoned warriors, with raised weapons, fall with their arms hewn off, arms that look like spiked iron maces with other weapons in their grasp, and smeared with the finest pastes and perfumes.

Horses with eyes, tongues and entrails gouged out, lie prostrate along with their dead riders. Lifeless elephants big as mountain summits, mangled by Partha, fall like rows of hills. Ghostly chariots, their royal riders slain, collapse like the celestial chariots of the Devas whose punya is exhausted.

Look, look, Karna, where Arjuna Kiritin churns our army as a mighty maned lion might a herd of cattle. There the Pandava warriors massacre our kings and vast numbers of elephants, horses, chariot-warriors and foot-soldiers of your army. Partha, shrouded by friends, foes, weapons and dust, is not to be seen, even like the Sun covered by clouds. Only the top of his standard is visible and the twang of his bowstring can be heard.

Karna, today you will see Shwetavahana, whom you have been seeking, with Krishna for his sarathy, the two Naravyaghra of red eyes, annihilate us all in battle. If, O Radheya, you succeed in killing him, who has Keshava for his charioteer and the Gandiva for his bow, then truly, truly you deserve to be our king." Challenged by the Samsaptakas, Arjuna now turns towards them and makes an immense slaughter of their ranks.

Seeing this, Karna in a froth, says, "Behold O Salya, how the furious Samsaptakas assail Partha from all sides and like the Sun shrouded by clouds, he is no longer visible. Plunged into that ocean of warriors, Arjuna is sure to perish."

Salya replies, "Who can kill Varuna with water, or quench Agni with fuel? Who is there that can seize the Wind, or drain the Ocean? Your

wanting to vanquish Arjuna is no different. The Devas and Asuras, united and led by Indra himself, cannot quell Arjuna.

Of course, Karna, you can always satisfy your vanity by bragging that you can kill Partha; but vast is the chasm between your hot hollow words and the accomplishment of the deed, for Vijaya is invincible. Why don't you turn your mind to any other less impossible task, one that you can achieve? Only he who can lift up this Earth in his two arms, burn all its creatures in anger, or cast the Devas down from swarga, can vanquish Arjuna Parantapa.

Now turn your gaze to mahabaho Bhima, the other son of Kunti, who knows no exhaustion, standing there glowing and resplendent, like another Meru. With anger blazing in him and longing for revenge, Bhima mahatejasvin has taken the field today seeking victory, and his mind is aflame thinking of all the indignities that were heaped on him, his brothers and Panchali dearer to him than his life.

And look where the most noble and pure Dharmaraja Yudhishtira stands, that subjugator of hostile cities, equally invincible in battle.

Look now at those two Naravyaghras, sons of the twin Aswini Kumaras: Nakula and Sahadeva, each insuperable in battle.

Yonder are the five sons of Draupadi with the features of Panchala princes. All of them, equal to Arjuna, and burning for battle and victory.

Beyond them stand the sons of Drupada, with Dhristadyumna at their head, surging with pride and energy: heroes endowed with untold tejas and valour.

And look where radiant, magnificent Satyaki, most celebrated Satwata, irresistible as Indra, advances against us, like an angry destroyer."

While those two lions among men speak together thus, the two armies flow into each other with an earthshaking report, like the currents of the Ganga and Yamuna flowing into each other in a flashflood.'

CANTO 47

"Dhritarashtra says, 'When the two armies clashed in their battle formations, O Sanjaya, how did Partha destroy the Samsaptakas, and how did Karna assail the Pandavas? I am eager to know about all that happened in detail, and you are a skilled raconteur.'

Sanjaya says, 'This war is the result of the evil policy of your son. Arjuna arrays his troops in a vyuha to counter your vast force deployed by Karna.

The teeming Pandava army under Dhrishtadyumna, with its many divisions of horsemen, elephants, infantry and chariots, looks magnificent indeed. The son of Prishata, his ratha drawn by horses white as doves, is splendid like the Sun or the Moon, and armed with his bow, he is glorious like Death embodied. The sons of Draupadi, endued with the prowess of tigers, brandish exceptional weapons as they stand by the side of their mother's brother like the stars appearing with the Moon.

Seeing the Samsaptakas standing in battle formation, Arjuna tears into them with fusillades of fire from the Gandiva. The Samsaptakas fight back manfully: either to kill Partha or die in the attempt. That engagement between the fiery band of shuras, with infantry, cavalry and infuriated elephants and the Kiritin is swiftly comparable to the one between Arjuna and the Nivatakavachas. Dhananjaya destroys chariots, horses, elephants and foot-soldiers with his endless tirades, as well as standards, bows,

swords, discs and battle-axes, and hacks away arms upraised with weapons in their grasp. He exterminates thousands and thousands of his sworn enemies in mere moments.

Seeing Partha's ratha caught in that deep vortex of warriors, the Samsaptakas utter loud shouts and roar like tigers. Partha, however, like Rudra in rage slaughtering all living beings, first mows down all his enemies immediately before him, and then cuts down those that stand further off, and, finally, those who are on his right and behind him.

Meanwhile, the encounter between the Panchalas, the Chedis and the Srinjayas with your troops is torrid and bloody. Kripa, Kritavarman, Sakuni, and their battle-hardened veteran fighting men ferociously engage the Kosalas, the Kasis, the Matsyas, the Karusas, the Kaikeyas and the Surasenas, all themselves valiant in the extreme. The ensuing carnage fetches the destruction of body, life and sins, and leads to fame, heaven, and virtue, for the Kshatriya, the Vaishya, and the Sudra heroes who are embroiled in it.

O Bharatarishabha, at this same time, Duryodhana with his brothers, and many other Kuru heroes and many Madraka maharathas, all protect Karna while he takes fire to the Pandavas, the Panchalas, the Chedis and Satyaki. Karna destroys that immense division with his arrows, killing numberless chariot-warriors, and Yudhishtira soon finds himself hard pressed by the meridian Sutaputra. Calm as ever, the Dharmaraja destroys the armour and weapons, and mangles the bodies of thousands of his enemies and sends them to swarga and eternal fame and brings joy to his friends.

Thus, O Rajan, that battle between the Kurus and the Srinjayas that decimates so many men, horses and chariots, is like the war long ago, between the Devas and the Asuras.'"

CANTO 48

"Dhritarashtra says, 'Tell me, O Sanjaya, how, after a bloody slaughter of the Pandava troops, Karna strikes at Yudhishtira. Which leading warrior among the Parthas withstood his attack? Whom did Karna have to overcome before he could reach Yudhishtira?'

Sanjaya says, 'Finding Dhrishtadyumna leading the Parthas and prepared for battle, Karna charges them recklessly. Like swans rushing towards the sea, the Panchalas, equally eager for battle, surge out against that noble warrior advancing toward them. The blare of thousands of conches, piercing the heart, and the fierce sound of thousands of battle drums arise from both armies. The sound also of diverse musical instruments and the general rumpus made by elephants, horses and chariots, and the deafening shouts of warriors is quite unbearable.

It is as if the whole earth with her mountains, trees, oceans and the entire sky covered with wind-tossed clouds, and the whole firmament with the sun, the moon and the stars, trembled with that sound. All who hear that noise are terribly disturbed, while the weak among them fall dead. Then Karna, excited with battle lust, invokes his astras and begins to hack into the Pandava army like Maghavat smiting the army of the Asuras.

Swiftly penetrating the Pandava host, Karna kills seven and seventy of the Prabhadrakas and five and twenty Panchalas. With many inexorable cloth-yard shafts fitted with wings of gold, he then slaughters the Chedis in

thousands. While he achieves these superhuman feats, throngs of Panchala chariots, O Bhaarata, quickly surround him. Karna looses five irresistible shafts and kills Bhanudeva, Chitrasena, Senabindu, Tapana and Surasena, five famed Panchala warriors, and loud cries of dismay go up from the Panchala host.

Ten Panchala maharathas surround Karna and them, too, Karna kills in moments. His two invincible sons, Sushena and Satyasena, who protect his chariot wheels, fight heedless of their very lives while his eldest son, the mighty maharatha Vrishasena, protects his father's back.

Now Dhrishtadyumna, Satyaki, the five sons of Draupadi, Vrikodara, Janamejaya, Sikhandi, Nakula and Sahadeva and many other formidable Prabhadraka, Chedi, Kaikeya, Panchala and Matsya warriors attack Radheya all together inundating him with him different kinds of astras. Karna's sons and many other warriors of your army fight back powerfully in his defence. Sushena, with a loud shout, breaks Bhimasena's bow with a broad-headed arrow and pierces him with seven cloth-yard shafts in the chest. The dreaded Vrikodara, quite dancing with rage on his chariot, sweeps up another immense bow, strings it in a flash, smashes Sushena's bow and pierces him with ten arrows. And in a wink, he rakes Karna with seventy more.

With ten other arrows, Bhima then fells Bhanusena, another son of Karna, with his horses, charioteer, weapons, and standard, in the very sight of the prince's friends. He removes his head beautiful as the moon with a razor-headed arrow, like a lotus plucked from its stalk, and, never pausing, resumes demolishing your troops.

He destroys the bows of Kripa and Kritavarman, and puts them to flight. He gores Dusasana with three solid iron arrows and Sakuni with six, and shatters the chariots of Uluka and his brother Patatri. Shouting "You are dead!" at Sushena, Bhima fits an arrow to his bowstring, but Karna, quicker than thinking, truncates that shaft and strikes Bhima himself with three barbs. Bhima losses another perfect barb at Sushena, but Karna cleaves that one, too, in flight.

Incensed by now, and wanting to save his son, Karna plunges seventy-three arrows into Bhima in a blur. Now, with a superb bow, Sushena lacerates Nakula's breast and arms with five sizzling barbs. Nakula strikes him back with twenty sturdy shafts and gives such a roar that it frightens even Karna.

However, Sushena pierces Nakula with ten arrows and breaks his bow as well. Beside himself at this, Nakula takes up another bow and retaliates with nine searing shafts. He, O Rajan, shrouds all the quarters with showers of arrows, kills Sushena's charioteer, stabs Sushena deep with three shafts and, with three other broad-headed arrows, breaks his wonderful bow into three pieces.

Red-eyed, Sushena seizes up a fresh bow and bores sixty arrows into Nakula and seven into Sahadeva. The battle rages intensely between them, yes, my lord, even like that between the Devas and the Asuras.

Satyaki kills Vrishasena's charioteer, rives his bow with a wedge-headed shaft, and gashes his horses with another seven. He first destroys his flagpole and then wounds Vrishasena with three cruel barbs through his chest. Vrishasena staggers and almost swoons for a moment, but quickly recovers and, then armed with a sword and shield, attacks Yuyudhana with virile ferocity. But Satyaki, with ten arrows with heads like a boar's ears, knocks his sword and shield out of his grasp. Seeing Vrishasena's plight, Dusasana dashes up to his rescue, taking him into his own chariot, and bearing him away like the wind to the edge of the field where he finds him another ratha. Vrishasena rejoins the battle and strikes the five sons of Draupadi with seventy, Yuyudhana with five, Bhimasena with four and sixty, Sahadeva with five, Nakula with thirty, Satanika with seven, Sikhandi with ten, and Yudhishtira with a hundred fuming arrows. That formidable archer, the son of Karna, continues to assail these and many other fearsome warriors and to protect Karna from the rear.

Meanwhile, Satyaki, with iron quarrels, first destroys Dusasana's charioteer, horses and ratha and then strikes him in the forehead with ten shafts. The Kuru prince gains another ratha and once more begins to fight the Pandavas, from within Karna's aksauhini. Then Dhristadyumna finds Karna with ten arrows, the sons of Draupadi pierce him with three and seventy, and Yuyudhana with seven, Bhimasena with four and sixty arrows and Sahadeva with seven; Nakula drills him with thirty shafts, Satanika with seven, the heroic Sikhandi with ten and Dharmaraja Yudhishtira with a hundred.

They and other valiant warriors, O Rajan, all wanting swift victory, begin to all target Karna. He, manoeuvres his ratha with astonishing adroitness, and strikes every one of those warriors with ten arrows each. We then witness the wonderful, supernal nimbleness of the noble Karna and the

power of his astras. No one can distinguish when he draws his arrows, when he aims them, and when he shoots them. All we see are his enemies falling dead. The sky, the earth, and all the quarters are entirely shrouded with his lethal arrows and are uncannily resplendent as if covered with red clouds.

The valiant, most elegant son of Radha strikes each of his assailants with thrice as many arrows as each of them had struck him with. And once more piercing each of them, and their horses, charioteer, chariot, and flagpoles with ten arrows, he gives a loud roar and deftly flits his way between his attackers. After crushing those mighty bowmen with gales of arrows, Radheya penetrates, unresisted, into the midst of Yudhishtira's aksauhini, destroys thirty chariots of the ruthless Chedis, and injures Yudhishtira himself with a punishing, dangerous volley.

At this, many Pandava warriors, O Rajan, with Sikhandi and Satyaki, rush to Yudhishtira's rescue and surround Karna. All the greatest archers of your army resolutely protect Karna. Then the sound of various musical instruments rises up, O Rajan, and the leonine shouts of heroic warriors rend the sky. The Kurus under Karna and the Pandavas under Yudhishtira once more fearlessly face each other.' "

CANTO 49

"Sanjaya says, 'Karna, leading a force of a thousand chariots, elephants, cavalry and infantry, pierces the Pandava host and, marvellously fending off thousands of missiles unleashed at him, attacks Yudhishtira Dharmaraja. He cuts off the heads, arms and thighs of his enemies, and drops them dead on the earth, and the survivors flee in panic.

Satyaki leads a determined charge of the Dravida, the Andhaka, and the Nishada foot-soldiers against Karna. However, Radheya hews off the arms and heads of hundreds, thousands and, soon enough, tens of thousands of these warriors and they fall continuously onto the earth, like a forest of sala trees cut down with countless axes. Karna, called Vaikartana, moves purposefully on the field like the Destroyer himself, while the Pandus and the Panchalas try to obstruct him, ineffectually, rather as those that try to stop a great epidemic with drugs and mantras. Karna races towards Yudhishtira, mowing down all before him.

Finally, the Pandus, the Panchalas and the Kekayas spring to the Dharmarajan's defence, and Karna finds himself checked, like Death that cannot touch those who are conversant with the Brahman. Then Yudhishtira, his eyes red with fury, says, "O Karna, Karna, O conceited Sutaputra, obedient to the wishes of Duryodhana, you have always tried to oppose us and to challenge Phalguna. Show us your might today, your

energy, and all the hatred that you bear the sons of Pandu. Today, I will purge you of your very desire for war."

Yudhishtira, O Rajan, pierces Karna with ten solid iron shafts, golden-winged, while Karna in return contemptuously strikes Yudhishtira with ten arrows with heads like the calf's tooth. Yudhishtira blazes up in anger like a fire fuelled by butter, and, bending his formidable golden bow to its fullest stretch, he shoots a whetted arrow that can pierce the very hills and is as fatal as the rod of Yama; a missile that flies with a sound like a thunderclap and sorely injures Karna deep in his left side. Stricken by the violence of that shaft, Karna's limbs seem to turn to water and he falls in a swoon in his chariot, his bow dropping from his hand.

Seeing Karna fall, the colour drains from the faces of the Dhartarashtra army and cries of dismay are heard. The Pandavas, on the other hand, watch the success of their king, and leonine shouts and a bedlam of cries of joy arise from their ranks.

However, Karna almost immediately recovers his senses, raises his formidable gold-chased bow, the Vijaya, and looses a veritable tempest of arrows at Yudhishtira, apparently determined to kill him at once. With two razor-headed arrows, he kills the Panchala princes Chandradeva and Dandadhara, splendent like the constellation Punarvasu by the side of the moon, who stand beside Yudhishtira's chariot to protect his two wheels and flanks. With a roar, Yudhishtira gores Karna with thirty arrows, Sushena and Satyasena with three, and all the others who protect Karna, each with another three immaculate barbs. The son of Adhiratha then laughs aloud and, brandishing his bow, inflicts a deep wound on the Pandava king's body with a flat-headed arrow, and then, in a blur, pierces him with sixty shafts more and gives an echoing roar of triumph.

In some panic to save Yudhishtira from the vicious and indomitable Sutaputra, a host of formidable Pandava warriors attack Karna. The Panchala prince Janamejaya finds Karna with some telling volleys, while Satyaki, Chekitana, Yuyutsu, Sikhandi, the sons of Draupadi, the Prabhadrakas, the twins Nakula and Sahadeva, Bhimasena, Shishupala and the Karushas, the Matsyas, the Suras, the Kaikeyas, the Kasis and the Kosalas, all these redoubtable warriors, together assail Radha's recalescent son. Armed with different kinds of arrows and diverse astras, leading a mixed force that consists of chariots, elephants and cavalry, they surround the mighty Karna.

Thus set upon from on all sides by those Pandava warriors, Karna invokes the Brahmastra, filling all the points of the sky with arrows past count and imagination. Then, like a wind-fanned fire, which has burning arrows for its flame tongues, the ineluctable Sutaputra rides unhindered across the field as he pleases, burning the vast forest of Pandavas troops at his blazing will.

Karna, incomparable archer, unleashes some powerful astras and laughing, first destroys Yudhishtira's bow and, then, in the blink of an eye, cuts away his golden, jewel-encrusted armour. It falls away shimmering wonderfully, leaving Yudhishtira exposed.

The bleeding son of Pritha wrathfully hurls an iron javelin at Adhiratha's son; Karna fluently cuts it into pieces as it courses at him. Yudhishtira, roused, pierces Karna with four lances through his arms, brow and chest, drawing fonts of blood, and roars repeatedly. The livid Karna, hissing like some great Naga, cuts down his antagonist's standard and gashes the Pandava with three flat-headed arrows. He also blows apart Yudhishtira's quivers and then smashes his chariot.

The Dharmaraja moves to another ratha, to which are yoked his favourite battle horses, white as ivory and with black tails, and turns his face and begins to beat a retreat. His Parshni charioteer killed, Yudhishtira is crestfallen, desperate and cannot face Karna anymore. Radheya pursues Yudhishtira, and, in an amazing gesture, cleanses himself by touching his unknowing brother on the shoulder with his hand, the palm of which bears the auspicious signs of the thunderbolt, the chatra, the hook, the fish, the tortoise, and the conch shell. Karna can now easily seize Yudhishtira and make him his captive, but then he remembers his vow to Kunti.

Salya shouts urgently to him, "Karna, do not seize Dharmaraja Yudhishtira. As soon as you take hold of him, he will reduce both you and me to ashes, such is his punya."

Karna, O Rajan, laughs in mockery and says sneeringly to the helpless Yudhishtira, "How can you, born of a noble race and who observe Kshatriya dharma, flee the battlefield in fear, to save your life? I do not think that you know Kshatriya dharma. Endued with Brahma-shakti, you are indeed devoted to the study of the Vedas and the performance of yagnas. But do not, O son of Kunti, fight Kshatriyas or approach true warriors again! Do not disparage Kshatriyas and never again take any part in great

battles or wars. You may speak as you have done to others, my lord, but not shuras like Karna! You have seen today what the consequence are.

Go back to your tent, O son of Kunti, or go to Keshava and Arjuna. O Rajan, Karna will never kill one like you."

Saying this, the mighty Karna lets Yudhishtira go, and wades into the Pandava army like the Vajradhari slaughtering an Asura host. Seizing the opportunity, Yudhishtira does indeed flee, along with the Chedis, the Pandavas, the Panchalas, and Satyaki, the sons of Draupadi, the Suras and the twin sons of Madri. Seeing the aksauhini of Yudhishtira in flight, Karna is absolutely enthused and pursues the retreating force with all the Kuru warriors.

The din of battle-drums, conches and cymbals, the twang of bows, and loud shouts of joy arise from the Dhartarashtra troops.

Meanwhile, Dharmaraja Yudhishtira, O Kurunandana, riding on Srutakirti's ratha, feels the full extent of Karna's prowess. He is filled with biter royal rage on seeing his troops slaughtered, and, losing control over himself, yells at his warriors, "Kill these enemies! Why are you like passive women?"

At the king's command, Bhimasena leads the Pandava maharathas against your sons. The shouts of the warriors of both armies, combined with the noise of the chariots, elephants, horses, foot soldiers and the clash of weapons, is tremendous, as they begin to tear into one another in the dreadful encounter. Their showers of shafts cast a shadow like that of clouds over Kurukshetra, as they cut down banners, standards, royal parasols, horses, charioteers and weapons.

Kshatriya kings, deprived of life and limb collapse like mountain-summits, as do elephants with their riders, falling lifeless like mountains struck by thunder. Thousands of horses with their armour and fine caparisons all torn, fall dead along with their heroic riders. Maharathas with weapons loosened from their grasp die; great phalanxes of foot soldiers die in their thousands.

The earth is strewn with the heads of heroic warriors with large and staring coppery eyes, and faces reflecting the intoxication of battle, yet handsome, beautiful as the lotus or the moon. The sounds of music and song are heard from the sky and on the earth, from choruses of apsaras riding on their devarathas, as they continually greet the newly arrived heroes above, those killed in war in hundreds of thousands. They are then

seated in the heavenly chariots and flown towards Indra's domain. Witnessing with their own eyes these wonderful sights and wanting to join these fortunate ones in swarga, the living Kshatriyas joyfully slay one another.

Maharathas, other rathikas, foot soldiers, cavalry and elephants confront each other wildly and fight magnificently.

Indeed, the carnage is immense and the battlefield is covered over with the dust that the troops raise. Enemies slay enemies and friends kill friends in the blind, mad pall of darkness. They drag one another by their hair, bite, and tear each other with their nails, strike with clenched fists, and fight with bare arms in that fiercest of all wars that consumes both lives and sins.

As the battle continues, another frothing river of blood runs from the bodies of slain men, horses and elephants, and that current carries away numbers of dead elephants and steeds. It is mired with torn flesh and it is horrific. Yet, compelled by the desire for victory, some warriors ford the bloody river, some remain on the bank on which they are, some plunge into its depths; some sink in it, while some swim through it, their armour, clothes and weapons all bloody.

Some deranged by all the horrors they have seen bathe in it, some drink the blood, O Bharatarishabha. Chariots, horses, men, elephants, weapons, ornaments, robes, armour and warriors, the earth, the sky, the firmament, and all the points of the compass turn red. With the stench, touch, taste, and the crimson sight of the flowing blood and its rushing sound, almost all the survivors are plunged in dejection.

The Pandava heroes, with Bhimasena and Satyaki, once more assail your already beaten army and force them to flee the field. Indeed, your army with its chariots, cavalry, elephants and soldiers, is no longer a compact array, as they break ranks and run in all directions with riven armour, with weapons and bows loose in their nerveless hands, with the enemy close on their heels—like a herd of frightened elephants in the forest harried by a large pride of lions.'"

CANTO 50

"Sanjaya says, 'Seeing the Pandava warriors rout your host, Duryodhana attempts to retrain your fleeing soldiers, O Bharatarishabha, but in vain. Then, one of the wings of your army and its further wing, as well as Sakuni and his well-armed troops rally the Kauravas against Bhimasena. Finding the Dhartarashtra army with all its kings fleeing, Karna tells Salya, "Drive towards Bhima's chariot."

The king of the Madras urges the magnificent white horses towards Vrikodara's ratha to join the battle. Seeing him, a livid Bhima says to Satyaki and Dhrishtadyumna, "Go and protect Yudhishtira who has escaped great peril before my very eyes. Evil Karna cut away his armour and had him at his mercy. Either today I will end Karna's life, or he will kill me. I entrust the king to you as a sacred pledge and you must protect him at all costs."

With that, Bhima rides straight at Karna, his roars resounding all around. Seeing him come, Salya tells Karna, "Here comes the vengeful Bhima to take his resentment of years on you. I have never before seen him look as he does now, not when Abhimanyu or Ghatotkacha were killed. He looks like the all-destroying fire at the end of the yuga, and seems as if he can consume the three worlds."

By this time, Vrikodara reaches Karna's chariot and Karna, laughing blithely, says to Salya, "What you say about Bhima, my lord Salya, is no

doubt true. He is brave, full of anger, reckless and stronger than anyone else is. While living disguised in the city of Virata, he secretly killed Kichaka and all his relatives with his bare hands to protect Draupadi. Today, he comes wearing armour, insensate with wrath and ready to battle even Yama armed with his gada.

I have always cherished the desire that one day I will either kill Arjuna or Arjuna will kill me. That aspiration of mine will be fulfilled today. If I kill Bhima or destroy his ratha, Partha will come to fight me. And that will please me, so decide quickly whatever you think we should do."

Salya says, "O Mahabaho, face mighty Bhimasena first and then you will find Phalguna. I suspect that the longing which you have cherished for so many years in your heart will be fulfilled today."

Karna says again, "Either I will kill Arjuna or he will kill me. Prepare for battle and take me to Vrikodara."

Rajan, Salya swiftly drives the chariot to where Bhima is decimating your army with torrents of polished shafts. Then, to the blare of trumpets and the peal of drums, Bhima and Karna clash and a stunning duel erupts, one that leaves them both covered in a thousand gaping wounds, all their limbs lacerated and covered in blood. Finally, Bhima, ablaze with wrath, fixes an arrow to his bow, a weapon that can pierce mountains and, drawing the bowstring to his ear, looses it at Karna with all his enormous force. Thundering, that shaft passes right through Karna like a thunderbolt piercing a mountain.

Struck through, spouting blood, your Senapati, O Kuruvarya, buckles and faints in his chariot. Seeing this, Salya spirits him away from the battlefield, and now Bhimasena begins in earnest to massacre the vast Dhartarashtra army like Indra routing the Danavas.'"

CANTO 51

"Dhritarashtra says, 'Bhima accomplished an exceedingly difficult feat, O Sanjaya, when he caused the mighty-armed Karna to measure his length on the platform of his chariot. Duryodhana would often tell me that only Karna was capable of killing the Pandavas and the Srinjayas. Now seeing him felled, what does my son do?'

Sanjaya says, 'Seeing Karna driven off the field, your son, O Rajan, says to his brothers, "Fly with my blessings, and protect Radheya who is plunged into a fathomless sea of calamity."

At this command, his brothers Srutarvan, Durddhara, Kratha, Vivitsu, Vikata, Soma, Nishangin, Kavashin, Pasin, Nanda, Upanandaka, Duspradharsha, Subahu, Vatavega, Suvarchasas, Dhanurgraha, Durmada, Jalasandha, Sala and Saha, at the head of a teeming chariot force, all in fury, charge Bhimasena like insects flying into a forest fire, and surround him. They shoot showers of arrows of different kinds from every side at him. In a flash, Bhima mows down fifty of their leading maharathas and five hundred warriors ranged against him. With a broad-headed arrow, he decapitates your son Vivitsu, his face like the full moon and adorned with earrings and headgear.

His vengeful brothers fall upon Bhima, who, with two more arrows, kills Vikata and Saha, who resemble two Devas and they fall like a pair of tempest-uprooted trees. Without pausing a moment, Bhima dispatches

Kratha to Yama, with a long needle-like arrow through his throat. Cries of rage and woe ring out from your other sons.

Mighty Bhima next kills Nanda and Upananda, at which your sons, terrified out of their wits, all turn tail and flee helter-skelter for they see in Bhimasena, the Pandava, the Destroyer himself at the end of the yuga.

Seeing your sons slaughtered, an anguished Karna again urges his steeds, white as swans, towards Bhimasena at frenetic speed. The duel between Karna and Bhima is the fiercest yet, and dreadful and deafening. I too, O Rajan, was most curious to watch the battle between them.

Bhima and Karna loose relentless torments of winged arrows to engulf each other. They are both sorely wounded and bleeding copiously, until Karna destroys Bhima's bow with a broad-headed arrow. An incensed Bhima picks up a fearsome golden parigha, wound with hempen cords and which resembles Death's bludgeon, and hurls it at Radheya with a roar. It flies true with a tremendous peal of thunder. Karna smashes that spiked mace into fragments with a marvel of arrows as it flies towards him.

Bhima, grasping his bow more tightly, shoots Karna with volleys of viciously sharp darts; their duel is a pair of massive lions locked in a death struggle.

Karna draws his bowstring to his very ear and drills Bhimasena with three terrible shafts like fire. Deeply struck, Bhima yet responds with a fearful shaft of his own, which passes through Karna's armour and body and enters the earth like a snake into an anthill. Karna trembles with the pain that plunges through his body; he shows some agitation. But recovering quickly, he retaliates with five and twenty shafts, followed by blizzards more, none of which miss Bhima. Seizing the moment, the rampant Sutaputra cuts down Bhima's flagstaff, kills his charioteer, rives his bow, and at last destroys his ratha.

Lord of the Bharatas, mahabaho Bhima, who is like his father Vayu in prowess, picks up a gada, jumps down from his chariot in a towering rage and begins to savagely butcher your troops, smashing heads, limbs, spraying blood, brains and flesh everywhere. He puts to rout seven hundred war elephants with tusks as big as plough-shafts. With his titanic strength and intimate knowledge of the marmas of an elephant, he strikes them on their temples and frontal lobes, their eyes and the parts above their gums causing the terror-sicken animals to turn tail and run from the monstrous human.

However, their hastikas manage to bring them back and to surround Bhimasena once more, like clouds covering the sun. But then, Bhima of supernatural strength now smashes down those beasts along with their hastikas, weapons and standards, before turning his attention to Sakuni's two and fifty elephants and killing these as well.

Bhima gone wild, Bhima drenched in the blood of man and beast, irresistible, elemental Bhima, a spectre of death runs amok, roaring like a hundred lions on Kurukshetra, ravages your army, destroying a century of chariots and several hundreds of foot-soldiers in the absolute bedlam and mayhem that he brings in his mad wrath.

Scorched by the sun as well as by the wild Bhima, your army begins to shrink like a piece of leather spread over a fire. Your troops, O Bharatarishabha, filled with fear of Bhimasena, flee in all directions. Then, five hundred maharathas, all cased in fine armour, rush towards Bhima with loud shouts, shooting thick showers of arrows. Like Vishnu destroying the Asuras, Bhima annihilates all those brave warriors with his mace, with their charioteers, chariots, banners and weapons. Sakuni unleashes three thousand of his feared horsemen, all armed to the teeth, at Bhima. That Paraviraha smashes them all down with his swinging gada, spraying the air and strewing the ground with blood, heads, limbs, brain, bone and marrow. After exterminating the Gandhara horsemen, he mounts another ratha and rides after Karna.

Meanwhile, O Rajan, Karna engages Yudhishtira in another duel, covering him with thick arrow showers; he kills the eldest Pandava's sarathy and pursues Yudhishtira as he tries to escape, loosing sizzling volleys of kanka-feathered arrows after him.

Bhima comes up on them and covers the entire sky and Karna with torrents of arrows. Radheya whirls around and, leaving Yudhishtira, attacks Bhima hotly. Satyaki joins the fight and, setting himself beside Bhima's chariot, also begins to shoot at Karna. Doubly afflicted, Karna still attacks Bhima with undimmed ferocity. Resplendent those two are, and fierce and grim, as they loose flights of shimmering shafts at each other that resemble shining cranes.

Their thousands of arrows, O Rajan, obscure the rays of the sun, the points of the sky, cardinal and subsidiary. Why, even as Surya lazes at his zenith at midday, over Kurukshetra a great dimness falls. Seeing Sakuni, Kritavarman, Aswatthaman, Karna and Kripa engage the Pandavas, the

Kauravas rally and return to the fight. The reverberation of the ensuing battle is as that of seas roaring when it rains.

The sun has reached the meridian and the two armies battle in furious exuberance—very likely, a battle such as we have not yet seen, even though both armies have been vastly denuded and the war has aged. The sound of battle is loud and deep as not one but of several oceans that crash into one another. Indeed, they appear no more to be two armies but a single one, intent on obliterating itself.

A desperate battle ensues between the Kurus and the Pandavas, both driven by the desire to win immortal fame. A great pandemonium of voices is incessantly heard, O Bhaarata, and as I listen to them call each another names and ridicule and deride each other about their ancestry or about their ways and conduct, I feel certain that their lives have run out and a terrible fear grips my heart about the dire consequences that must necessarily follow. The carnage continues, O Rajan, as the Pandavas and the Kauravas, mighty maharathas all, maul and carve one another.'"

CANTO 52

"Sanjaya says, 'Pure and complete hatred filling their every fibre, those Kshatriyas massacre each other. Squadrons of chariots and divisions of cavalry, infantry and elephants clash in mortal combat. We see maces rise and fall, drawing geysers of blood and brain; spiked bludgeons do the same; we watch lances and short arrows fly to their marks, and astras flare at each other.

Storms of vicious arrows fly like locust clouds. Elephants gore each other horribly, while horsemen, chariot-warriors and foot-soldiers confront one another and kill and die, while each moment Kurukshetra becomes a more horrific spectacle, until one cannot bear to look at the grisly field. The earth, covered with blood, is like a vast plain infested by the red coccinella of the monsoon; she resembles a beautiful maiden attired in white virginal robes dyed deep scarlet.

Flesh and blood are the golden ornaments of the spectral field. Everywhere other macabre adornments lie thickly strewn—severed heads, trunks, arms, thighs, and earrings and other ornaments displaced from the bodies of warriors, O Bhaarata, and the collars, cuirasses and mangled bodies of brave archers, coats of mail and banners.

Elephants gore other tuskers and, bathed in blood, the huge creatures are stunning to behold, like moving hills shining with metals and with streams of liquid chalk running down their breasts. Lances hurled by

horsemen or held by enemy warriors are snatched out of the air by these beasts who then twist and break them like twigs. Many of the great ones, who have lost their armour in the battle, look like mountains divested of clouds at the advent of winter; those pierced with gold winged arrows are as gorgeous as mountains whose summits are lit up with blazing brands.

Some of these stricken leviathans fall head first, like winged mountains of yore with their wings sheared away. Others roar strangely, like lions, while some trumpet and scream in almost human voices, and run here and there in agony and panic.

Horses in golden trappings with cruel arrows and spears protruding from them run in all directions; many fall down and writhe in agony. Men too, struck down, fall uttering cries of pain, O Rajan; many seeing their sires, grandsires, relatives and others, retreating, call out their well-known names and the names of their races. The chopped off arms of warriors, smeared with sandalwood paste and decked with golden ornaments, writhe on the ground, falling down and springing up, or dart forward like five-headed snakes, like little standards of gold drenched in blood.

The battle spreads out and rages on; hardly anyone anymore knows whom they fight or kill in the dementia that holds them all in its grip. A cloud of blood-flecked dust darkens the field and the warriors can no longer distinguish friends from enemies. Yet again, a mighty river fed by countless bloody rillets begins to flow, the heads of men its rocks and the hair of noble warriors its floating weeds and moss. Bones form the fishes of the ghastly river; bows, arrows and maces are its little floating rafts, while flesh and blood are the mire of the frothing current that flows from Kurukshetra to Yamaloka.

Many plunge into those crimson streams and perish, coursing fear through the timid and fetching exhilaration to brave Kshatriyas. Various carnivores, O Naravyaghra, roar and yell hideously turning the once allowed field of dharma into a precinct in the domain of the king of the dead. Innumerable headless trunks rise up everywhere, with naked necks, and fearsome creatures, gorging on flesh and drinking fat and blood, O Bhaarata, dance on the banks of that second Vaitarani. Crows, vultures and cranes, gorged with flesh, fat and marrow and other scavengers move about everywhere in glee.

There are warriors who cast off all fear and observing Kshatriya dharma, fearlessly continue to fight. Indeed, on that horrible field where

arrows and spears beyond all count fly through the air, above the ground crowded with scavengers and carnivores both earthly and otherwise, brave and noble warriors fight on fearlessly, with lances and battle-axes, displaying their prowess and declaring their names and their lineage, ah, as if their eyes have seen no carnage.

As the battle rages on, the numbers of the Kaurava army dwindle and it flounders like a ship on the bosom of a stormy ocean.'"

CANTO 53

"Sanjaya says, 'The loud twang of the Gandiva, O Rajan, is heard above the din of battle, as the son of Pandu fights the Samsaptakas, the Kosalas and the Narayana forces. The determined Samsaptakas unleash a barrage of arrows at Arjuna, which he shrugs off and plunges into the thick of the enemy ranks and slaughters many of their foremost maharathas. Shooting his whetted arrows fletched with kanka feathers in waves, Partha comes face to face with Susarman, king of the Trigartas.

Susarman strikes Partha with ten shafts and Janardana with three in his right arm. Next, with a broad-headed arrow, he pierces Arjuna's kapi-dhvaja, made by Tvashtri, the celestial artificer himself, whereupon the huge image of that great Vanara fluttering on it begins to utter loud and fierce sounds and roars, and your troops freeze in fear. As it stands immobilized, your army looks like the Chitraratha forest laden with flowers of various kinds.

They soon recover their senses, O Kurudvaha, and begin to drench Arjuna with showers of arrows. They surround his magnificent ratha, and assail him with crazed roars although all the while he continues to mow them down. They attack his horses, his chariot-wheels, his chariot-shaft, and every other part of his ratha with great force. Some of them clutch Kesava's massive arms, while some seize Partha himself with glee as he

stands tall upon his chariot, but the two Krishnas shrug their assailants off as an angry elephant shakes off riders from his back.

Finding himself cornered by these maharathas and Krishna under attack, Arjuna is filled with rage and mows down a large number of the enemy with special arrows used in close encounters.

He says to Krishna, "Behold, O Mahabaho, these countless Samsaptakas yet trying to accomplish a fearful task although they are slaughtered in their thousands! O Yadusrestha, there is no one on earth but I who can withstand such an attack on his chariot."

Saying this, he blows his conch; Krishna follows him and the combined blast fills the heavens and terrifies the Samsaptakas who begin to waver. Then that Paravirahan, greatest of heroes, paralyses the Samsaptakas as he repeatedly invokes the Nagastra and they are forced to stand motionless, O Rajan, as if turned to stone. Now Arjuna slaughters the motionless warriors like Indra long ago slaying the Daityas in the battle with Taraka.

The Nagastra binds their lower limbs with writhing snakes so that they cannot move a step. Seeing his army paralysed, the mighty Susarman invokes the Sauparnastra and numberless birds fly down and devour those snakes or chase them away. Freed from that astra, the Samsaptaka forces look like the sun emerging from behind clouds and shedding light again. Once more, they shoot their arrows and cast their spears and axes at Arjuna's chariot. Arjuna cuts down their every volley and fusillade, and he continues to slaughter them.

Then, Susarman plunges a perfect arrow directly into Arjuna's chest and immediately drills three more shafts into Partha closely around the first one. With a gasp of pain, his blood spurting from the four wounds, great Arjuna sits down on the platform of his ratha. All the troops cry out in alarm, "Partha is slain!"

The blare of conchs, the pounding of drums, the sound of diverse musical instruments, and loud shouts of triumph and lament envelop the battlefield. However, Arjuna quickly recovers and invokes the Aindrastra. Thousands of arrows issue from this single weapon and, screaming forth in all directions, kill kings, elephants, horses and warriors in thousands, creating a great fear in the hearts of the Samsaptakas and Gopalas, O Bhaarata. Not a warrior among them can stand up to Arjuna, and he destroys your troops, as he likes. All your foremost maharathas can do nothing to contain the unparalleled Dhananjaya, as he first kills ten

thousand fighting men, then a further seventeen thousand warriors and three thousand elephants, and he stands resplendent like an intense and smokeless fire.

Then the Samsaptakas once again encircle the Pandava, and the battle between them is an unprecedented bloodbath.'"

CANTO 54

"Sanjaya says, 'Kritavarman, Kripa, Aswatthaman, Karna, Uluka, Sakuni, Duryodhana himself and his brothers, O Bhaarata, find the Kuru army like a ship wrecked on the raging ocean; in abject fear of Arjuna and unable to stand together, they still attempt to rescue the rapidly sinking craft of your forces; for a short while, a fierce battle rages.

Kripa shoots dark locust swarms of arrows and envelops the Srinjayas. A vengeful Sikhandi pours a cataract of arrows over that bull of a Brahmana, which Kripa, master of astras, renders tame, and he wounds Sikhandi deep with ten of his own scathing shafts. A breathless exchange of arrows follows and, finally, the twice-born Kripa demolishes Sikhandi's ratha, his horses and charioteer and forces him to leap out of his chariot.

Sikhandi picks up a sword and shield and rushes at the Acharya, and though Kripa strikes him with a flurry of thought-swift arrows, it is wonderful to see Sikhandi battle on undeterred. Noticing Sikhandi at bay, his brother Dhrishtadyumna flies to his rescue but Kritavarman cuts him off. Aswatthaman bars Yudhishtira's way as he, with his son and troops dashes towards Kripa's chariot. Your son Duryodhana holds up Nakula and Sahadeva as those maharathas come charging in. Karna holds off Bhimasena, the Karushas, the Kaikeyas and the Srinjayas.

Meanwhile, Kripa unleashes fire tides at Sikhandi, as if he wants to incinerate him. However, whirling his sword around, the Panchala prince

strikes down all Kripa's livid golden arrows; Kripa demolishes Sikhandi's shield emblazoned with a hundred moons. This draws loud applause from your troops. His shield shattered, Sikhandi is at Kripa's mercy but, sword in hand, still attacks the Brahmana, like a sick man running towards the jaws of Death. Then, Chitraketu's noble son Suketu, seeing Sikhandi in dire straits, rushes to his defence and swathes Kripa in countless iron-tipped missiles. Seeing his chance, Sikhandi, O Kurusattama, makes good his escape.

Suketu and the son of Gautama are soon engaged in a deadly duel and, in a fierce exchange, the prince breaks Kripa's bow and badly injures his sarathy. An enraged Kripa picks up a fresh bow and rakes Suketu with thirty barbs through all his vital marmas, making that prince sway on his ratha like a tree trembling during an earthquake. Next moment, with a razor-headed arrow, Kripa strikes off Suketu's head adorned with a pair of blazing earrings and a helmet and it falls like a piece of meat from the claws of a hawk. Upon the fall of Suketu, his frightened troops flee from the terrible Kripa.

Meanwhile, the mighty Dhrishtadyumna challenges Kritavarman, "Stop and fight, O Bhoja!"

The two are soon at each other like two hawks fighting over a piece of meat. Dhrishtadyumna strikes Kritavarman through his chest with nine arrows, drawing spouts of blood from the Bhojaraja. Undeterred, Kritavarman mantles his assailant, his steeds and his chariot with such an opacity of arrows that he makes him invisible. An incensed Dhrishtadyumna, with all those golden arrows stuck in him, is magnificent to look at, and retaliates with a deluge of fire, which Kritavarman douses as it falls on him from the sky.

Dhrishtadyumna dispatches Kritavarman's charioteer to Yama, and having thus vanquished his mighty antagonist, begins to lay into the Kaurava forces. Your warriors, too, O Rajan, charge towards Dhrishtadyumna, uttering leonine roars and the battle is fully joined once more.'"

CANTO 55

"Sanjaya says, 'Seeing that Satyaki and the sons of Draupadi protect Yudhishtira, Aswatthaman moves determinedly against him, loosing a riptide of golden-winged shafts as he flies at Yudhishtira. A master of all kinds of weapons, he fills all the sky with devastras and soon Yudhishtira is engulfed in a vast expanse of arrows. Covered over with that cupola of golden arrows, the firmament presents a striking spectacle, O Kurudvaha, as if a canopy embroidered with gold has been spread there and casts a shadow, as that of clouds. It is wondrous to behold, even with the carnage continuing without let all around, and not one creature of the air could fly through it. The shining dome comprehensively contains Satyaki, Yudhishtira, and all the other Pandava warriors.

The maharathas of the Pandava army are filled with wonder and cannot so much as look at Aswatthaman, who blazes like the sun. While Drona's terrible son is slaughtering the Pandava troops, for this is no benign covering of golden astras, Yudhishtira, the sons of Draupadi, Satyaki, and the Panchala warriors unite and, quite forgetting their fear of death, surge forward against him. The seven warriors all assail him violently, supported by many other Kshatriyas from every side. Hissing like a serpent, Aswatthaman responds with slews of arrows that find them all, bringing agony. He destroys Srutakirti's bow; that prince takes up another and gashes Drona's son with a light-like volley.

Aswatthaman continues to consume the Pandava troops, with relentless tides of fire. Smiling, he breaks Yudhishtira's bow and plunges three keen shafts into the Dharmaraja. Yudhishtira picks up another formidable bow and, quick as the mind, drills the Brahmana with seventy arrows through his arms and chest.

Satyaki flashes up and, with a roar, bisects Aswatthaman's bow with a crescent-tipped arrow. Aswatthaman fells Satyaki's charioteer with a spear and, taking up another bow, swathes him with countless arrows. Satyaki's horses without a charioteer run free on the battlefield. The Pandava warriors led by Yudhishtira sweep in and attack Drona's son with great violence.

Aswatthaman, finding himself under attack, unleashes firestorms of astras to consume the Pandava troops as a fire in the forest does dry grass and straw. The Pandava army is stricken, threatened like the mouth of a river by a whale, and all that watch Aswatthaman's prowess consider the Pandavas to be already dead.

A raging Yudhishtira cries to Drona's son, "O Naravyaghra, you have neither affection nor gratitude, since you want to kill today. The duties of a Brahmana are tapasya, dakshina and study. Only a Kshatriya should bend a bow, and you have reduced yourself to being a Brahmana only in name. Do whatever you can, Aswatthaman, but I will still vanquish the Kauravas in your very sight. You are a wretch amongst Brahmanas."

Aswatthaman smiles and reflects but without saying anything, he covers Yudhishtira with a shower of arrows like the Destroyer engaged in annihilating the creatures at yuga's end. Yudhishtira quickly retreats from the spot, abandoning his large aksauhini and Aswatthaman also does, O Rajan. Yudhishtira, avoiding the son of Drona, assails your army, determined to annihilate it.'"

CANTO 56

"Sanjaya says, 'Meanwhile, Vikartana stands firm against Bhimasena supported by the Panchalas, the Chedis and the Kaikeyas, covers him with arrows, and kills many of the enemy's maharathas. Bhimasena avoids Karna and rides against the Kaurava troops like a blazing fire towards a heap of dry grass, leaving the Sutaputra to contend with the mighty bowmen amongst the Panchalas, the Kaikeyas, and the Srinjayas, in their thousands. Indeed, while Partha and Vrikodara are exterminating the Samsaptakas and the Kauravas, Karna is decimating the Panchalas. It is because of your evil policy, O Rajan, that all these Kshatriyas are annihilated in the war.

A stirred Duryodhana wounds Nakula and his four horses, and knocks down Sahadeva's golden standard. The Pandava princes retaliate and strike your son with a myriad of shafts and, the battle quickly igniting, the twins lose their bows. Duryodhana's bow, O Bhaarata, seems always drawn into a circle and arrows appear to issue ceaselessly from it. Shrouded by Duryodhana's shafts, the Pandava princes cease to shine brightly, like the sun and the moon shrouded by masses of clouds, and all that we see is one uniform expanse of the work of the Destroyer himself, at he appears at the end of the yuga.

Seeing this remarkable exhibition by your son, all the maharathas consider the sons of Madri to have entered the presence of Death.

Dhrishtadyumna, Senapati of the Pandava army, sees Duryodhana on the verge of overwhelming the twins and flies to their rescue loosing a great wave of arrows before him as he comes. Your son, that Bharatarishabha, turns his attention to the Panchala prince, and they are quickly entangled in a duel of razor-faced arrows. Dhrishtadyumna quickly finds his bow broken and leather gloves cut to shreds. Standing resplendent on his ratha with red eyes and bleeding from his many wounds, he seizes up another bow, O Kurudvaha and, with godlike force, looses five and ten cloth-yard shafts fletched with kanka and peacock feathers at Duryodhana. These arrows that resemble hissing snakes blast right through the golden armour of your son and, passing through his body, enter the earth.

Deeply wounded and weak from his gaping, flowing wounds, your son looks like a beautiful and gigantic kinsuka in the spring. He shatters Dhrishtadyumna's bow again and strikes him with ten arrows between his brows. Those polished shafts adorn Dhrishtadyumna's face like a number of bees sipping honey from a full-blown lotus! Dhrishtadyumna's response, with a new golden bow, is to kill Duryodhana's four horses and sarathy and to destroy his chariot, the upashkara, the chatra, his spear, sword, mace, and his beautiful standard bearing the device of an elephant worked in rare jewels.

Duryodhana's brothers race up to rescue their defenseless older brother and, before Dhrishtadyumna's very eyes, Durdhara plucks him onto his ratha and bears him away from the battle.

Meanwhile, wanting to rescue Duryodhana, Karna bears down on the fierce Dhrishtadyumna, Drona's slayer. However, Satyaki, who is pursuing him, strikes your son with a lucific volley of arrows, like an elephant pursuing a rival and stabbing him in his hindquarters with his tusks. A fierce battle breaks out between those two noble warriors, while both armies look on.

Meanwhile, when the sun had climbed again to his zenith[1], Karna attacks the Panchalas and an immense slaughter of elephants, horses and men takes place on both sides. The Panchalas, O Rajan, anticipating victory, fly at Karna like birds towards a home tree. A frothing Karna begins to decimate them with a dark plague of arrows, singling out their commanders Vyaghraketu, Susharman, Chitra, Ugrayudha, Jaya, Sukla, Rochamana and the invincible Singhasena who surround him with their chariots and

inundate him with their arrows. He seriously injures those eight warriors and goes to slay many thousands of other seasoned fighters.

Karna kills Jishnu, Jishnukarman, Devapi, Chitra, Chitrayudha, Hari, Singhaketu, Rochamana, the famed maharatha Salabha, although the Chedi warriors bloody him. Karna's archery causes a great agitation on the field, as so many elephants run in fear and others, lethally wounded, utter cries of distress and fall like mountains struck by thunderbolts. The corpses of elephants, horses, men and ruined chariots are strewn along the path of Karna's chariot. Neither Bhishma nor Drona, nor any other warrior of your army has ever achieved such feats as Karna achieves on this day. As a lion chases a herd of terrified deer, Karna rides fearlessly among the Panchalas and brings murderous havoc to the maharathas that oppose him.

Even as fire burns everything it touches, the Karnagni burns all the Srinjayas who face him. Shouting out his own name as a battle cry, Karna single-handedly kills many leading warriors among the Chedis and the Panchalas. Looking at his unworldly archery, O Bhaarata, I thought that not a single Panchala would escape him, as the Sutaputra demolishes them almost contemptuously.

Dharmaraja Yudhishtira dashes up to help the Panchalas, along with Dhrishtadyumna, the sons of Draupadi, and hundreds of his warriors, and surround Karna. Sikhandi, Sahadeva, Nakula, Nakula's son, Janamejaya, Satyaki, and innumerable Prabhadrakas are quite magnificent as they ride behind Dhrishtadyumna. Like Garuda swooping down upon a writhing nest of snakes, Karna, unaided, calmly, splendidly, faces all those Chedis, Panchalas and Pandavas, and the battle between them is as atrocious as the Devasura yuddha of old. Like the sun dispelling surrounding darkness, Karna, fearless and by himself, stands alone and godlike, contending with all those renowned archers who shoot ceaselessly at him and inundate him with a sea of weapons.

While Karna engages the Pandavas, Bhimasena imposing as the lord Yama, is employed in butchering the Kurus, who include the Bahlikas, the Kaikeyas, the Matsyas, the Vasatas, the Madras and Saindhavas. The elephants, in their hundreds, which Bhima kills with his cloth-yard shafts, fall with their dead riders and make the earth tremble. Horses with their riders dead, foot-soldiers pierced with arrows and vomiting blood, thousands of chariot-warriors mangled by Bhima's gales of shafts, litter the

battlefield. Mauled and terrified by Bhimasena, Duryodhana's army stands stunned and numb, like the ocean during a calm day in autumn.

Stripped of its pride, your son's mighty army loses its splendour and Bhima continues to make a rill of their blood. While Bhima on the rampage annihilates the Kurus, a rabid Karna wades into the Pandava aksauhini.

As that incomparably brutal battle continues without pause or let, the onlookers can only marvel, inured to its horror from which an uncanny magnificence emerges, and Arjuna, after killing another host of Samsaptakas, says to Krishna, "The Samsaptaka rathikas' spirit is broken and they run from me like deer from the roar of a lion. I have dispersed the vast force of the Srinjayas as well.

Look where Karna's banner with the device of the elephant's rope is in the midst of Yudhishtira's aksauhini, where he wreaks great havoc. No other maharatha of our army can contain peerless Karna. O Krishna, I want you to avoid all the other warriors and take me to the Sutaputra, but, as always, I put my faith in your wisdom, and you must do as you please."

Krishna smiles and says, "Kill the Kauravas, O son of Pandu, without delay!"

That ratha, flying the kapi-dhvaja and harnessed to pure white horses in golden trappings, urged by Krishna, penetrates your vast force with a clatter like a battery of thunder on high, like a deva-ratha fleeting through the firmament. With blood red eyes, the two Krishnas are fearsome and magnificent, like the twin Ashvinis invoked during a yagna. Those Naravyaghras are reminiscent of two elephants in a forest, enraged by the claps of hunters.

Like Yama with his paasa, they fall upon your army. To check them, your son once more unleashes the Samsaptakas, with a thousand chariots, three hundred elephants, fourteen thousand horses, and two hundred thousand foot-soldiers—all unerring bowmen, courageous and expert warriors—against the Pandavas. They make little impression as, assuming a form like that of Death himself, Arjuna slaughters them. He fills the sky with a deadly and relucent torrent of golden shafts that fall ceaselessly on them. The sound of Partha's palms slapping his bowstring make us feel that the earth, or the vault of the sky, or all the points of the firmament, or the several oceans, or the mountains have broken apart.

Arjuna kills ten thousand Samsaptaka Kshatriyas, and goes on to savage the farther wing of the Samsaptakas supported by the Kambojas. Like

Vasava ravaging the Danavas, he hacks off the limbs and heads of elephants, horses, chariot-warriors and foot soldiers and they fall onto the earth, like trees in a hurricane.

The younger brother of Sudakshina, the king of the Kambojas, attempts to stop him but quicker than seeing Arjuna severs his arms at the shoulders and then his handsome head, felling him from his ratha, his body bathed in blood, like the thunder-riven summit of a mountain of red arsenic, like a column of gold or like a summit of the golden Sumeru. Now, O Rajan, a pitched battle commences and another great carnage follows as warriors of the Kamboja, the Yavana, and the Saka races die in lakes of blood, turning the indescribable field into a single crimson expanse.

While Savyasachi is exterminating the wings of the Samsaptakas, Aswatthaman rides up, shaking his formidable bow, to challenge him. With his mouth wide open and eyes red with rage the mighty Brahmana warrior looks like Death himself, gada in hand at the end of the yuga. He penetrates the Pandava army and, falling on both Krishna and Dhananjaya, shrouds and stupefies them with his arrows. The universe of mobile and immobile beings utters cries of dismay, thinking the two Krishnas slain.

Crowds of Siddhas and Charanas arrive from everywhere, praying silently, fervently, "Let good befall all the worlds!"

Never before, O Rajan, have I seen Aswatthaman fight as he now does the two Krishnas. The sound of his bow is like a roaring lion and its string flashes like lightning. No one can stand up to him and, Arjuna himself feels that he has met his match and his assurance and vigour appear to drain from him. Krishna is incensed and draws hot deep breaths. O Rajan, he seems to burn both Aswatthaman and Phalguna with his gaze as he looks repeatedly from one to the other.

He then says tightly, "This, O Partha, is exceedingly strange that Drona's son surpasses you today! Where is your tejas and the might of your arms? Do you not still have the Gandiva in your hands, and do you not ride on own your chariot now? Have your hands suffered some injury? Otherwise, why is it that I see the son of Drona prevail over you today? Do not spare your enemy, thinking that he is the son of your Acharya, O Bharatarishabha. This is not the time for sentiment."

In a blur, Arjuna draws fourteen flat-headed arrows and destroys Aswatthaman's bow, standard, parasol, banners, chariot, spear and mace. He then strikes Drona's son through his shoulder with a clutch of calf-

toothed arrows. Aswatthaman swoons and supports himself by clinging to his flagstaff; but he then falls in a dead faint, gushing blood from his wounds and his sarathy whisks him away from Arjuna.

Arjuna turns back to your troops and resumes slaughtering them in thousands, in Duryodhana's very sight.

Thus, O Rajan, because of your evil policy, unimaginable carnage continues, as the two armies massacre each other. Within moments, Partha overwhelms the Samsaptakas; Vrikodara, the Kurus; while Vasusena overruns the Panchalas. Great and skilled warriors fall and many headless trunks weirdly rise all around, for the will to battle has not left them. O Kurudhvaha, in great pain from his wounds, Yudhishtira retreats some two kosas from the field of battle and rests for some time.'"

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[1]The sequence of time here is unclear.

CANTO 57

"Sanjaya says, 'Then, going up to Karna, Duryodhana says to him and to Salya, as well as the other commanders, "This wonderful occasion, when the gates of heaven are wide open, has arrived on its own. Happy are those Kshatriyas, O Karna, who find such an opportunity to kill the Pandavas in battle and win this wide earth, or die and win the blessed realms kept for heroes."

Hearing these words, the warriors present utter loud joyful shouts, and beat their drums and blow their musical instruments. Gladdening them further, Aswatthaman adds, "Dhrishtadyumna murdered my father before everyone, after Drona had laid aside his weapons. In revenge and for the sake of my friend, I swear today that I will not remove my armour without killing Dhrishtadyumna. If I fail to keep this my vow, let me not find swarga. I vow that I will crush Arjuna, Bhimasena, or any other who faces me today in battle."

Another general battle breaks out between the Kaurava and the Pandava armies. The clash of the chariot divisions, O Bhaarata, is savage and bloody and the destruction of life in the van of the Kurus and the Srinjayas resembles the pralaya. Various celestial beings, including the Devas along with Apsaras, appear on high to watch the battle. The Apsaras shower unworldly garlands down on those Kshatriyas, as well as different kinds of heavenly perfumes, and with sparling gemstones. Soft winds carry the

sweet scents to all the leading warriors and inspire them so that they kill one another with greater gusto.

Strewn with celestial flowers, golden arrows, and with the bodies of so many celebrated warriors, the battlefield is as wondrous as the heavens, strewn with stars past count. The applause from the sky, the sound of musical instruments and the furious passage-at-arms distinguished by the virile twanging of bows, the clatter of chariot wheels and the roars and screams of warriors makes the uproar on Kurukshetra, dharmakshetra, deafening.'"

CANTO 58

"Sanjaya says, 'O Rajan, with Arjuna, Karna and Bhimasena fighting in fury and beside themselves, such a battle rages between those lords of earth.

After besting Aswatthaman and other maharathas, Arjuna says to Krishna, "Look, O Mahabaho, the Pandavas flee while Karna razes our famed warriors. However, I see neither the Dharmarajan nor the standard of his son. The third part of the day still remains, Janardana, and no one among the Dhartarashtras challenges me for a fight. I am anxious, Lord, so drive to where Yudhishtira is. Once I know that he is safe and well with our younger brothers, we will return to fight the enemy again."

Krishna drives the chariot to where Yudhishtira and the powerful Srinjaya rathikas are fighting the enemy and making a dreadful slaughter. As they go, he says to Arjuna, "Look, Partha, at this bloody carnage of the Kshatriyas on earth, and all for the sake of one man—the evil Duryodhana. Look at the gold-backed bows of the slain warriors and their costly quivers dislodged from their shoulders. Look at the straight gold-winged arrows, at the oiled cloth-yard shafts that look like snakes that have recently shed their skin.

Look at the rare and magnificent swords with ivory hilts, and engraved with gold; look at the millions of broken and fallen gold embossed shields. Look at those golden lances and spears, and those huge maces with gold

filigree and those gilded scimitars, those axes with golden embellishments, and the heads of some battle-axes fallen off from their golden hafts. Look at those iron kuntas, those short heavy clubs, those huge bludgeons with spiked heads, those fallen chakras, all so beautifully wrought and all for this blood-drenched war. All these warriors now lying lifeless came energetically to battle armed with different weapons and even now seem alive.

Look at the thousands upon thousands of handsome, noble warriors lying on the field, with limbs severed and crushed, or heads broken, or torn and mangled by elephants, horses and chariots. Kurukshetra is mantled with arrows, spears, swords, axes, scimitars, spiked maces, lances, iron kuntas, the corpses of men, horses and elephants, all hacked down and lying in streams of blood, all their rich and complex lives lost.

Bhumi Devi is stunning to behold, even as she was meant to be on this day, O Bhaarata, with fallen arms smeared with sandalwood paste, wearing golden angadas, keyuras and leather gauntlets, with hewn off thighs like elephants' trunks, with fallen heads, decked with costly gemstones and earrings, and with dead heroes with large and noble eyes. Why, Kurukshetra resembles a vedi, an altar cluttered with extinguished fires, with headless trunks smeared with blood as if in anointment, with severed limbs like sacrificial offerings.

Look at those exquisite chariots with rows of golden bells shattered, and those dead horses with arrows protruding from their magnificent bodies. Look at the skeletons of the chariots, their quivers, banners, the various standards; look at these giant white conches of maharathas, now stained in red and littered all over the field. Look at those elephants, big as hills, lying dead with innocent tongues lolling out, the dead horses decked with triumphal banners. Look at the housings of the elephants, and the skins and rich varied cloths, all torn and bloodied.

Look at those rows of bells broken when the great tuskers fell; look at those strong goads set with stones of lapis lazuli now lying forlorn on the ground. Look at those whips also decorated with gold and jewels, so many still in the grasp of dead horsemen, and those horse coverings of ranku deerskins.

Behold the sad jewels from the crowns of kings and their ample golden necklaces, the fallen royal parasols and yak-tail fans. Ah, look at the earth,

mired with blood, strewn with the faces of heroes, luminous as the moon and the stars.

Look at the wounded warriors in whom life is not yet extinct and who wail in pain and sorrow. Casting aside their weapons, look where their kinsmen tend to them, hopelessly, weeping inconsolably. And look again upon those warriors, who despite all this, are still afire with wrath and the mad impulse to fight and win victory after already killing thousands of living men, their own kind; look where they yet ride and run headlong against their enemies, their bloodlust undimmed.

Look at those who run here and there in frenzy, fetching water for fallen comrades, while others breathe their last. The brave ones return with water and, seeing their relatives lifeless now, fling down the water and run away, shouting wildly to one another, demented by sorrow. And elsewhere, look, Arjuna, many have died after having slaked their dying thirst, while others die even while drinking. Others, though loving towards their fallen kin, desert them and, entirely in the grip of the dread spirit of war, charge madly at the enemy. Others bite their lips and, with brows knit, stand still and survey the entirely ghastly and absolutely beautiful battlefield."

Thus showing Arjuna the field of battle, Krishna rides on towards Yudhishtira and Arjuna, seeing his brother the king, and repeatedly cries to his divine sarathy, "Ride on, Krishna! Ride on!"

Krishna says to Arjuna, "Look at those kings rushing towards Yudhishtira. Behold Karna, like a blazing fire on the field of war. Look there, where the mighty Bhima rides into battle. Look where the greatest Panchala, Srinjaya and Pandava warriors under Dhrishtadyumna follow Bhima. And look, the enemy's vast host is broken once more. O Arjuna, look where Karna wild as Death and like Indra in prowess, tries to rally the fleeing Kauravas. There goes Drona's son, greatest of all Brahmana warriors, and maharatha Dhrishtadyumna rushes to confront him with the Srinjayas close behind."

Thus does the immortal Krishna describe what is before them to Arjuna. Then, O king, there erupts another torrid and devastating battle. Loud shouts and roars ring out as the two hosts clash, O Rajan, with death their goal.

And thus, as a result of your evil policy, unimaginable destruction has set in on the earth, O Bhumipala, of both your warriors and those of the enemy.'"

CANTO 59

"Sanjaya says, 'Karna leading the Kurus and Yudhishtira the Parthas, meet again in a battle that rapidly swells the population of Yama's kingdom. Rivers of blood run again on Kurukshetra, O Bhaarata, and only a small remnant of the heroic Samsaptakas survive. Dhrishtadyumna, the Pandavas and their maharathas all converge on and target Karna; and he, by himself, like a mountain receiving a cataract of water, faces them confidently.

In a hair-raising battle, great Karna repulses all those maharathas. Dhrishtadyumna pierces Radheya with a powerful shaft and shouts, "Wait! Wait and fight."

The supreme warrior Karna, filled with rage, shakes his formidable bow, the Vijaya, and destroys Dhrishtadyumna's bow as well as his arrows that resemble snakes of virulent poison. He then strikes the Panchala deep with nine burning arrows, which, O Bhaarata, plunge through Dhrishtadyumna's golden armour and, washed in blood, are bright as cochineal. The Panchala throws aside his broken bow, sweeps up another and looses a volley of serpentine venomous narachas at Karna. Karna retaliates with a lovely, lethal golden arrow that resembles a second rod of death. This ineluctable shaft flies straight to claim Dhrishtadyumna's life, but, in the nick of time, from a distant flank, and displaying astounding

skill, Satyaki cuts down that shaft that would otherwise have surely claimed the Panchala prince, the Pandava senapati's life.

With a mythic tiger's roar, Karna turns and unleashes a livid fusillade at the Satwata. He gores Satyaki with seven cloth-yard shafts but the blithe Yuyudhana coolly responds with a shimmering swath of golden arrows. All over, the horrible and beautiful battle rages on; it is both fearsome and entirely wonderful to behold.

Meanwhile, Aswatthaman joins battle with Dhrishtadyumna, roaring, "Stop! Wait, O Brahmana, you will not escape me alive today."

They blast towering volleys at each other. Just as Drona knew that the son of Prishata would be the cause of his death, so too now does Dhrishtadyumna, seeing Drona's son before him, know that Aswatthaman will be the death of him. However, he remembers that no weapon can kill him in battle and so rushes at Aswatthaman fearlessly, like Death running at the Destroyer at pralaya at yuga's end.

And Drona's heroic son, drawing deep breaths, charges straight back at the Panchala prince, both of them filled with untold rage and hatred. Aswatthaman says to Dhrishtadyumna, "O Panchala wretch, I will send you to Yama today. The sin that you committed when you slew Drona will fill you with regret today, if you fight me without Partha's protection, or if you do not flee, O fool!"

Dhrishtadyumna replies, "This sword of mine which answered your sire in battle, will today answer you as well. If I could kill Drona, why can't I kill you who are only a Brahmana in name?"

Dhrishtadyumna pierces Drona's son with a slender, needle sharp arrow. The duel blossoms and they mantle each other with thousands of arrows so that neither the sky nor the points of the compass, or they themselves, can be seen.

Karna, too, O Rajan, holds at bay the Panchalas, the Pandavas, the five sons of Draupadi, Yudhamanyu and the mighty Satyaki and is the radiant cynosure of all eyes.

Dhrishtadyumna rives Aswatthaman's formidable bow and destroys all his venomous arrows, but in a flash, the mighty Brahmana responds by breaking the Panchala's bow, spear, mace, standard, and killing his horses, his charioteer, and shattering his chariot. Dhrishtadyumna seizes up a great sword and a blazing shield decked with a hundred moons. In the twinkling

of an eye, before Dhrishtadyumna can alight from his ratha, Aswatthaman smashes these weapons also into dust.

However, despite putting forth all his prowess and skill, when Aswatthaman still cannot, O Bharatasrestha, actually kill the injured and helpless Dhrishtadyumna with arrows, he flings down his bow and, taking up his blue sword, swoops down on his enemy, like Garuda on a large snake.

Seeing this, Krishna tells Arjuna, "Look, Partha, how Aswatthaman races toward Dhrishtadyumna's chariot. Hurry! You must rescue Drupada's son, who is in the very jaws of death."

Krishna urges the white horses towards Aswatthaman and, seeing Arjuna come, Drona's son does his best to finish Dhrishtadyumna. Seeing him, sword in hand, try to haul Dhrishtadyumna down, mighty Partha looses a burst of golden arrows from the Gandiva at the Brahmana, drawing copious jets of blood and forcing him to leave the Panchala prince. Aswatthaman quickly mounts his chariot and, seizing up his own bow, shoots back fiercely at Arjuna.

Meanwhile, Sahadeva darts up, pulls Dhrishtadyumna into his chariot, leaving Arjuna to deal with Drona's son. Aswatthaman strikes Arjuna through his arms and chest, and Partha responds with a long shaft like another Yamadanda, which plunges deep into the Brahmana hero's shoulder. Aswatthaman collapses from the sheer violence of that shaft and he sits down on the floor of his ratha.

At this, filled with rage, Karna roars again and again and shakes his great bow, the Vijaya, and repeatedly eyes Arjuna, wanting single combat with him. Aswatthaman's sarathy, seeing him senseless, swiftly bears him away from the field.

Seeing Dhrishtadyumna rescued and Aswatthaman stricken, the Panchalas and the other Pandava warriors, O king, sensing victory, give loud shouts and thousands of sweet instruments are sounded. Arjuna says to Krishna, "I fervently wish to fight the Samsaptakas."

Krishna turns his wonderful steeds and the marvellous ratha, flying many banners, and whose speed is as that of the wind or the mind, flashes forward.'"

CANTO 60

"Sanjaya says, 'As the ratha flares forward, Krishna points Yudhishtira out to Arjuna, and says: "There is your brother, hard pressed and fighting desperately against the mighty Dhartarashtra archers but the indomitable Panchalas are flying to his rescue. Yonder, Duryodhana, king of the world, accompanied by his brothers, leads a large chariot force of seasoned warriors in pursuit of Yudhishtira, like desperate men after a priceless gemstone. Armed to the teeth, bearing astras whose touch is as fatal as that of poisonous snakes, they are intent on killing him. And look, Satyaki and Bhima thwart Duryodhana and the Kauravas are again nonplussed, like the Daityas whom Sakra and Agni petrified when the Demon tried to steal the Amrita.

The vast ratha divisions of the Kuru army again surge towards Yudhishtira like a flashflood rushing towards the ocean in the monsoon. Those mighty bowmen give resounding shouts, blow their conches, and shake their bows as they charge forward. Attacked viciously by Duryodhana, Yudhishtira is already in the jaws of death and is a libation already poured on the yagna fire.

Duryodhana's army is in full battle array and Indra himself would find it difficult to escape once he comes within the range of their arrows. Who can withstand Duryodhana, who in his anger resembles Yama himself, and shoots his relentless showers of arrows with such awesome force? The

power of Duryodhana's shafts, like Drona's, Aswatthaman's, Kripa's or Karna's can bring down the very mountains. Karna always frightens Yudhishtira, as we saw when your brother turned his back on the battlefield. Then Yudhishtira had the support of other maharathas but he is isolated and he is weak from his constant fasting. He has great Brahmana-shakti, but alas, not much of Kshatriya might.

Karna's assault has put him in grave peril and I fear, O Partha, that Yudhishtira Dharmaputra might well have fallen. Indeed, from the fact that the wrathful Bhimasena does not respond to the victorious roars and blowing of conches of the Dhartarashtra forces, O Bharatarishabha, I fear that the king is dead. Look where Karna urges the mighty Dhartarashtra chariot-warriors armed with the astras Sthunakarna, Indrasjaha and Pasupata, with maces and other weapons, towards Pritha's son. The king must be grievously wounded and weakened, for the Panchalas and the Pandava forces fly like the wind to rescue him, rather like strong men rushing to save a man sinking in a bottomless sea.

His standard is no longer visible and Karna has probably struck it down. Partha, in the very sight of the twins, and of Satyaki, Sikhandi, Dhrishtadyumna, Bhima, Satanika, and of all the Panchalas and the Chedis, Karna is destroying the Pandava divisions with his incendiary arrows, like an elephant trampling a bank of lotuses. Look, look, Arjuna, the rathikas of our army retreat and our elephant divisions, too, are in flight with dismal cries of distress. Karna's great standard, with the device of the elephant's rope, moves freely all over the battlefield. There, Radheya is now attacking Bhimasena's legions, shooting hundreds of arrows as he slaughters our army at will. Ah, he destroys the Panchala maharathas even as Indra once did the Daityas.

Look Partha, Karna has defeated the Panchalas, the Pandus, and the Srinjayas, and looks around, I believe, seeking you. Ah, as he draws his majestic bow, Karna looks as splendid and handsome as Indra in the midst of the Devas, after vanquishing his enemies. And seeing the indomitable prowess of Karna, the Kauravas roar lustily, lancing fear through the Pandus and the Srinjayas. Karna himself addresses his troops and says, 'Bless you Kauravas! Unite and attack with such speed that no Srinjaya escapes alive. We follow behind you.'

With his great chatra of a hundred ribs resembling the full moon held over his head, O Bhaarata, Karna looks like the Udaya hills bathed in

moonlight. Arjuna, he is looking for you and he will surely come here swiftly. Behold him, as he shakes his formidable bow and shoots his arrows like serpents. Ah, look, he has seen your kapi-dhvaja and turns in this direction. Yes, great, great Karna comes looking for his own death, like an insect drawn into the mouth of a lamp.

A noble mahatejasvin, entirely fearless, his only concern has always been for Duryodhana; his loyalty is absolute, and, of evil mind, he detests you and your brothers. Seeing Karna alone and unsupported, Duryodhana resolutely turns towards him, along with his chariot-force, to protect his friend whom he loves more than anyone. Put forth your prowess now, Arjuna, kill that evil one along with all his allies, and win fame, kingdom and happiness. Both of you are gifted with incomparable might and are equally famed; so when you fight him, O Partha, like a Deva and a Danava in the Devasura yuddha of old, let all the Kauravas see your true strength and Duryodhana will not be able to do anything. Remember that you are a purified soul, Bharatarishabha, and that the son of Radha harbours animosity towards the virtuous Yudhishtira. Succeed, O son of Kunti, in what you need to achieve. Set your heart on dharma and ride against that senapati of chariot-warriors, O Pravira, and his mighty five hundred maharathas, five thousand elephants, and twice as many horses, and innumerable foot-soldiers, that are all united and protect one another, and advance against you even now.

Show yourself to Karna and attack him swiftly! I see his standard flying towards Dhrishtadyumna's ratha. He is attacking the Panchalas and will wipe them out. But there are some good tidings as well, Partha, for I think Yudhishtira Dharmaraja lives! Look, Bhimasena has returned and now leads the army with the Srinjayas and Satyaki to support him. Bhima and the noble Panchalas are slaughtering the Kauravas, O Kaunteya, and Duryodhana's troops are running helter-skelter from battle with blood streaming from their wounds. Bathed in blood, the Bhaarata army presents a dejecting sight, as of the earth with its crops destroyed.

Yellow, red, black and white banners, adorned with stars, moons, suns as well as many chatras, O Arjuna, lie scattered everywhere as well as standards of gold, silver, brass and copper. Elephants, horses and chariot-warriors, lie dead all over the field, slain by the dauntless Panchalas and the mighty Bhimasena.

Through their sheer valour, the Panchalas slaughter the Dhartarashtras, like angry lions attacking elephants. If unarmed, they snatch the weapons of their enemies and strike off their heads and arms. The Panchala chariots, elephants and cavalry charge the Kauravas and the vast Dhartarashtra force, like swift swans leaving the Manasa Lake and flying to the Ganga. The heroic Kripa, Karna and other commanders defend their positions doughtily but the Panchala shuras led by Dhrishtadyumna wreak havoc among the Dhartarashtra army already sinking under Bhima's prodigious assault.

The greater part of the Dhartarashtra army is panic-stricken as their elephants, scourged by Bhima's cloth-yard arrows, either fall like mountain summits riven by Indra's Vajra or run wildly from battle, crushing their own ranks. Do you hear Bhimasena's deafening shouts and roars of victory, Arjuna? And there comes the prince of the Nishadas on his wonderful elephants, like Yama with his bludgeon, to meet the son of Pandu in battle. Look! Bhima has cut off the roaring prince's arms at the shoulders, his spear still in his grasp, with ten bright cloth-yard shafts.

And now Bhima turns his violent attention to the other elephants that look like masses of blue clouds and are ridden by skillful hastikas. See how they strike Vrikodara with multiple darts and javelins. But look how he dispatches them with his arrows, seven at a time, and cuts down their triumphal standards and slaughters the rest with ten shafts. The triumphal shouts of the Dhartarashtras have all died in their throats, now that they have encountered Bhima, who is equal to Purandara himself. Bhimasena by himself holds full three aksauhini of Duryodhana's soldiers at bay."

Bhimasena, O Bhaarata, achieves impossible feats of grand valour and Arjuna finishes off the remnants of your army and routs the mighty Samsaptakas, yet again, so they flee in all directions. Many among them, who fall and become the guests of Indra in his hallowed halls, attain happiness. Arjuna Naravyaghra, with his deadly, unerring volleys, every shaft among them a killer, continues to annihilate the Dhartarashtra host of the four kinds of forces.'"

CANTO 61

"Dhritarashtra says, 'When Bhima was battling our elephant legions, and the Pandus and the Srinjayas were slaughtering my troops, when the morale of my vast army was low, what did the Kauravas do, O Sanjaya?'

Sanjaya says, 'Duryodhana confronts Bhima, as Karna rallies the troops and then counter-attacks the Pandava chariot-warriors who brace themselves to meet his charge. Bhimasena, Satyaki, Sikhandi, Janamejaya, Dhrishtadyumna, the Prabhadrakas and the Panchalas, sensing an opportunity, charge in from every side to support the Pandavas. Your maharathas, O Naravyaghra, join battle and the two armies with their chariots, elephants, cavalry, and large bodies of foot-soldiers, meet in a tremendous melee.

Sikhandi fights Karna, Dhrishtadyumna clashes with your son Dusasana and his large force; Nakula struggles against Vrishasena, while Yudhishtira battles Chitrasena. Sahadeva engages Uluka, Satyaki combats Sakuni, and the sons of Draupadi take on the other Kauravas. Aswatthaman combats Arjuna, Kripa engages Yudhamanyu, while Kritavarman fights Uttamaujas. A lone and unsupported Bhimasena takes on the Kuru divisions led by your sons.

Sikhandi, the slayer of Bhishma, holds Karna in check with his winged shafts and the Sutaputra, his lips trembling in rage, hits him with three

arrows between his eyebrows. The duel heats up and in an exchange of arrows, Karna kills his opponent's horses, charioteer, and then destroys his standard. A livid Sikhandi jumps down from his chariot and hurls a dart which Karna knocks down and quickly follows up with more arrows which badly wound Sikhandi, forcing him to retreat. Karna, unhindered, goes on to scatter the Pandava troops like a strong wind disperses a heap of cotton.

Meanwhile, Dhrishtadyumna and Dusasana engage in a bloody combat of their own where they strike and maul each other. An irate Dhrishtadyumna even splits Dusasana's bow, earning a loud shout of applause from all the troops but your son takes up another bow and blocks Dhrishtadyumna with showers of arrows. The soldiers as well as the Siddhas and the Apsaras are wonderstruck at this amazing ability of your son, to defy the mighty Dhrishtadyumna, like a lion holding a huge elephant at bay. Many Panchala chariot-warriors, elephants and cavalry, O Dhritarashtra, come to his rescue and surround your son. The resultant battle is as frightful, like the destruction at pralaya at yuga's end.

Vrishasena, fighting by the side of his father, Karna, duels with Nakula in which they injure each other in an exchange of thousands of arrows. However, their divisions run away and Karna who was following, tries to dissuade them while Nakula turns his attention against the Kauravas. Vrishasena, avoiding Nakula, goes to protect his father's chariot-wheel.

Sahadeva fights an angry Uluka and kills his four horses and his charioteer. Uluka manages to escape and finds refuge among the division of the Trigartas.

Satyaki engages Sakuni in an uneven contest in which he easily cuts down his banner, injures his charioteer and kills his horses. Although Sakuni responds and pierces Satyaki's armour and then destroys his golden standard, he prudently takes shelter in his son Uluka's chariot that drives him away with great speed from the battlefield. Satyaki, Rajan, turns his attention to your army and decimates them mercilessly.

Yudhamanyu severs Kripa's bow who picks up a new one and shoots down Yudhamanyu's standard, charioteer and umbrella forcing him to retreat, driving his ratha himself.

Uttamaujas sends a scathing volley of arrows at Kritavarman and a bloody battle ensues, O Rajan, such as I have never seen before. Kritavarman ultimately injures his opponent severely in the chest, and he collapses, forcing his charioteer to flee with him to safety.

Your son Duryodhana stands firm against Bhimasena until the latter destroys his horses, charioteer, ratha and standard, forcing him to retreat, which delights the Pandava troops. At this, the whole Kuru army charge Bhimasena determined to kill him and the din of battle is frightful, Rajan.

Dusasana and Sakuni arrive with a large elephant force and attack Bhima with small arrows. Vrikodara responds spiritedly, forces Duryodhana to retreat and quickly confronts that elephant force with his Devastras like Indra against the Asuras. Covered all over with gold mesh and varied gemstones, the elephants are spectacular like clouds charged with lightning. Bhima's shafts cover the sky like myriads of insects blanketing a fire, and he quickly decimates them. The elephants stampede and some with their hearts pierced, collapse with their warriors clad in their studded finery. The earth is refulgent, as if someone has strewn it with broken mountains and exhausted planets. Bhimasena's arrows injure the elephants in their temples, frontal globes, limbs and trunks, and they are like mountains with liquid metals running down their sides as they flee in their hundreds. All that we can see are Bhima's two arms, like two mighty serpents, smeared with sandalwood paste and other unguents, continually drawing the bow. The elephants hearing the sound of his bowstring and his striking palms that sound like the peal of thunder, run away in fear ejecting urine and dung. Bhima's feats are reminiscent of Rudra destroying all beings.'"

CANTO 62

"Sanjaya says, 'Riding on his magnificent ratha yoked to white horses, with Narayana himself as the sarathy, Arjuna appears on the scene like a tempest, agitating your army. Meanwhile, a rampaging Duryodhana leads half his troops and surrounds Yudhishtira; the two Kshatriyas cover each other with their razor-headed arrows. The Kaurava troops try to seize Yudhishtira but the Pandavas send Nakula, Sahadeva, Dhrishtadyumna, and a full aksauhini of troops to his rescue. Brushing aside your chariot-warriors, Bhimasena also races up to save the cornered king. However, shooting furious volleys of shafts, Karna single-handedly holds them up. Though they fight with great valour and determination, they cannot overwhelm Karna.

Sahadeva invokes a devastra and rakes Duryodhana with twenty arrows. Seeing the Kuru king covered in blood, like an elephant with split temples, a furious Karna comes rushing in, summons his astras and routs Yudhishtira and Dhrishtadyumna's troops. Cascades of his shafts fall together, one so quickly behind the other that they collide, ignite and a conflagration blazes in the sky. His arms smeared with red sandalwood paste and adorned with jewels and gold, Karna looses with unearthly force and fills the ten directions of the sky with arrows, each one piercing an enemy warrior. Yudhishtira is sorely injured yet he strikes back at Karna with fifty fierce barbs.

The dreadful battle continues into the darkness of night, O Bharatarishabha, and loud cries of distress arise from your troops, as lethal arrows fitted with kanka feathers, swords and clubs annihilate them. Wherever Dharmaputra Yudhishtira casts his eyes in anger, there your army breaks. An enraged Karna attacks him, shooting cloth-yard shafts and crescent-tipped arrows and shafts with calf tooth heads. They shoot vigorously at each other until Karna strikes the royal son of Pandu squarely through his chest with three heavy arrows and forces him to sit down on the platform of his ratha. Yudhishtira tells his sarathy to turn away from the duel.

At this, all the Dhartarashtras, with their king, start shouting, "Seize him! Seize him!" and pursue Yudhishtira. Seventeen hundred Kekaya troops join some of the Panchala forces and stop the Dhartarashtras. During that pitched battle, those two awesome warriors, Duryodhana and Bhima, come face to face and duel.'"

CANTO 63

"Sanjaya says, 'Meanwhile, Karna takes the offensive against the chariot-warriors and archers of the Kaikeyas that face him and unleashes howling gales of deadly arrows at them. He despatches full five hundred of them to Yamaloka. Those warriors suffer grievous losses and, finding the son of Radha irresistible, take refuge with Bhimasena's troops. Karna again rides after Yudhishtira, who, almost insensible from his wounds, is driving slowly towards the Pandava encampment flanked by Nakula and Sahadeva. He shoots the king with three lethal arrows but Yudhishtira strikes back. Madri's twin sons, who protect Yudhishtira's flanks, sweep down on Karna and fire volleys of arrows at him. Karna first quells them and goes on to kill Yudhishtira's horses, knocks down his diadem, destroys Nakula's horses and immobilises his chariot. The brothers are compelled to find refuge in Sahadeva's ratha.

Seeing his nephews hard pressed, Salya says to Karna, "You intend to fight Phalguna today so why do you waste time on Yudhishtira? You will be an object of derision and mirth when you finally encounter Partha, wounded, your astras and arrows exhausted, your armour weakened, and your charioteer and horses fatigued."

Ignoring Salya, Karna continues to assail Yudhishtira and also targets the twins. He forces Yudhishtira to turn back and face him and prepares with great resolution to make an end of him. Now Salya laughingly tells

Karna, “Duryodhana has always thought you a better warrior than Partha; what will you gain if you kill Yudhishtira? You can hear the boom of Krishna’s conch as well as the twang of Arjuna’s bow. Look how he devours our troops and strikes down our chariot-warriors with his arrows. How ably Yudhamanyu, Uttamaujas, Satyaki and Dhrishtadyumna support him!

And look where Bhimasena has the better of Duryodhana. Do something quickly so that he does not kill the king today in front of us all. Go and rescue the king from dire peril. What will you gain by killing the sons of Madri or Yudhishtira if Bhima kills Duryodhana?”

At Salya’s urging, O Kuvalayesa, and seeing Bhima about to overpower Duryodhana, Karna turns away from Yudhishtira and the twins, and rushes to rescue your son. This enables Yudhishtira to retreat on Sahadeva’s ratha, his body torn and lacerated, and accompanied by his twin brothers. He alights from the chariot at the Pandava camp and immediately sits down on his couch. While they extract the arrows from his body, the sorrowful royal son of Pandu says to his two brothers, “Go back now and support Bhima.”

Using another chariot, Nakula and Sahadeva race away towards Bhima and take their places by his side.’”

CANTO 64

"Sanjaya says, 'Meanwhile, leading a large chariot-force, O Rajan, Aswatthaman confronts Arjuna on the field. Like the continent dares the surging ocean, Partha and Krishna defy that raging warrior as he envelops them with his missiles to the amazement of all the maharathas present. Arjuna conjures up a devastra, but Aswatthaman neutralises it, as well as all the other astras that Arjuna looses at him. The son of Drona is like Yama himself as he envelops the sky with volleys of lethal arrows. He wounds Krishna's right arm but Arjuna strikes back, kills Aswatthaman's horses and destroys a number of his maharathas.

The battle between them is bloody and takes a fearful toll of horses, charioteers, riders and elephants, and soon another river of blood flows there. Seeing Partha rampant on the field, Aswatthaman shakes his formidable bow and shoots at him from every side, bloodying him. With a sizzling volley, Arjuna destroys his opponent's bow. Picking up a vicious spiked mace, Aswatthaman hurls it at Arjuna, but, smiling, Partha demolishes it like a thunderbolt splitting a mountain. To overpower Arjuna, a livid Aswatthaman invokes an Aindrastra, and a deluge of arrows falls from the sky. Arjuna negates it with his own Aindrastra that blankets Aswatthaman's chariot with arrows. The battle continues as both warriors launch powerful astras until Aswatthaman is wounded and his charioteer dead. Then, in a wonderful demonstration of skill, he guides his horses

himself and fights Arjuna at the same time, until his adversary severs his reins and his horses bolt.

Meanwhile, with loud yells, the Pandavas charge your troops from all sides, loosing deadly storms of arrows at them. They repeatedly rout the vast Dhartarashtra host, O Rajan, in the very presence of your sons, and Sakuni and Karna! The Sutaputra roars, "Stop! Stop!" but to no avail.

Seeing the Dhartarashtra army run, the Pandavas let out shouts of triumph.

Duryodhana says urgently to Karna, "Look how despite your presence our army is beset by the Pandavas! O Mahabaho, thousands of our warriors look to you for guidance. You must rally them!' Karna replies with a smile, "You will see my prowess and the energy of my astras, O Naradeva! Today, I will annihilate the Panchalas and the Pandavas."

Picking up his magnificent bow, the Vijaya, Karna strings and strums it repeatedly. Reassuring his terrified troops, he launches the Bhargavastra, which releases millions and millions of blazing arrows fletched with kanka and peacock feathers and shrouds the entire Pandava army. Soon, loud wails of despair arise and the earth trembles with falling elephants, horses, chariots and soldiers killed in their thousands. Karna stands triumphant, glorious like a smokeless fire, while the stricken Panchalas and the Chedis run wildly all over the field and cry for Arjuna and Krishna to rescue them like the spirits of the dead calling for Yama.

Hearing their cries for help Arjuna tells Krishna, "Behold, O Mahabaho, the power of the dreadful Bhargavastra! I fear that no one can contain it. Karna is like the Destroyer himself. Look how he repeatedly casts angry glances at me, and I feel that I may not escape him. A living man may meet with either victory or defeat. However, to the man who is dead, O Hrishikesha, even death is victory. How can he who is dead, face defeat?"

Krishna replies, "Karna has severely wounded Yudhishtira. Go and comfort him first, O Partha, before you face Karna."

Arjuna agrees, and they drive away avoiding the battle, hoping that, meanwhile, Karna will become fatigued. They fail to find Yudhishtira anywhere. Arjuna rides on after he fights and defeats Aswatthaman, the shura that even the Vajradhari himself may have found hard to subdue.'"

CANTO 65

"Sanjaya says, 'After he bests Aswatthaman, Arjuna surveys his own troops and applauds the efforts of his warriors. This raises their morale and the maharathas continue to fight with vigour. Not seeing his brother Yudhishtira, he goes to Bhima and asks him, "Tell me, where is the king?"

Bhima replies, "Gravely wounded by Karna, Dharmaraja Yudhishtira left the field. I doubt whether he still lives."

Arjuna says, "Go quickly, Bhima, and find out! He has surely retreated to our camp. Remember, despite the grievous injuries he sustained in the fierce fight with Drona, he remained on the battlefield until we killed the Acharya. Our brother was in great danger in today's battle, so go now and ascertain his condition; I will stay here and hold off our enemies!"

Bhima replies, "O Arjuna, it is best if you go. If I leave now, my enemies will accuse me of fleeing the battle!"

Arjuna says, "The Samsaptakas confront my aksauhini! I cannot leave this place without overcoming them."

Bhimasena assures Arjuna, "I can contain the Samsaptakas on my own. So go, O Kurupravira!"

Although Arjuna feels that his brother Bhima may be taking too much upon himself, he nevertheless says, "Urge the horses on, O Hrishikesha, and let us leave this sea of troops. I want to see king Ajatasatru!"

As he is about to drive away, Krishna says, “The task is not difficult for you, Bhima. We are going, so destroy the Samsaptakas!”

Then, after leaving Bhima in charge of the army and telling him to raze the Samsaptakas, Krishna drives his ratha yoked to horses swift as Garuda at great speed in search of the king. They find Yudhishtira resting on his bed and, alighting from their chariot, they touch his feet. Seeing him safe, the two Krishnas are overjoyed, like the twin Ashvinis on seeing Vasava. A smile breaks out on Yudhishtira’s careworn, anguished face, and the king embraces and congratulates them both like Vivasvat complimenting the twin Ashvinis, or like Brihaspati felicitating Sankara and Vishnu after they slew the mighty Asura Jambha. He assumes that Karna has been killed and is filled with indescribable delight and speaks to them in a voice choked with joy.’”

CANTO 66

"Sanjaya continues 'Yudhishtira says to the two Krishnas, "Welcome, Devakiputra and Dhananjaya! The sight of you both, O Achyuta and Arjuna, fills me with joy. I see that, without being wounded, you two have slain the maharatha Karna! In war, he was like a serpent of virulent poison. He was accomplished in the use of all weapons and as the senapati of the Dhartarashtras, he was their invincible armour and protector. Those great archers Vrishasena and Sushena always guarded his back in battle.

He was energetic and invincible, and he learnt the astra shastra from Parasurama Bhargava. He led the Dhartarashtras and was their saviour. Unequalled, he always wished for Duryodhana's good and for this he was ever willing and eager to persecute us. As a maharatha, he had no equal in all the worlds. He was invincible in battle even to Vasava and the Devas. In tejas and oorjas, he was equal to Agni and Vayu. He was unfathomable as the Patalas, and this enhancer of the joys of friends was like Yama himself to his enemies.

It is only through good fortune that you could kill Karna, and you have now come to me like a pair of Devas after overcoming an Asura!

Today, I fought a great battle with that shura who was like Rudra exterminating all living beings. He cut down my standard, killed my horses and two Parshni charioteers; he destroyed my ratha in the very sight of

Yuyudhana, Dhrishtadyumna, Nakula and Sahadeva, the heroic Sikhandi, as also the sons of Draupadi, and all the Panchalas. Having mastered those innumerable enemies, Karna mahatejasvin then subdued me, O Mahabaho, although I fought resolutely.

He pursued me, overwhelmed all my protectors and addressed coarse, harsh words to me. That I am still alive, O Dhananjaya, is only due to the prowess of Bhimasena. What more need I say? I cannot bear the humiliation I experienced today. For thirteen years, O Dhananjaya, through fear of Karna, I had no sleep at night or any peace during the day. Filled with hatred of the Sutaputra, I burned within myself, O Dhananjaya.

Like the bird baddhrinasa I fled Karna, thinking that the time for my own death had come. All my time I spent thinking how I could kill Karna in battle. Awake or asleep, the fear of Karna possessed me and the universe appeared to me to be full of just him. He vanquished me in battle but left me alive. After Karna humiliated me today, of what use is my life or my kingdom? At his hands today, I experienced what I never suffered during this war at the hands of Bhishma, Kripa or Drona.

So, O Kuntiputra, tell me in detail how you killed Karna! He was equal to Sakra himself in war, to Yama in prowess and to Rama in weaponry. He was a mighty chariot-warrior, a master of all modes of warfare, the greatest of all archers, and a man among all men! Dhritarashtra and his son always worshipped him and they were convinced that Karna would be your death, O Bharatarishabha. How then did you kill Karna who was keenly seeking you on the battlefield? Does he lie on the bare ground, slain by your keen arrows fitted with kanka feathers? Ah, you have accomplished a great deed for me today!

Have you really slain that sinful wretch who always hated and opposed you and who, in his arrogance, was looking everywhere for you on the battlefield, and offering a magnificent chariot made of gold along with a number of elephants, bulls and horses to anyone who would point you out?

Have you really killed that sinner who, intoxicated with pride about his valour, would brag incessantly in the Kuru sabha and who was exceedingly dear to Suyodhana? Does he lie on the field today, his limbs mangled with your shafts and all steeped in blood? Have Duryodhana's two arms at last been broken? Does his foolish boast, 'I will kill Phalguna!' in the midst of the kings to gladden Duryodhana, remain unfulfilled?

O son of Indra, have you killed that foolish Karna, that Sutaputra who swore an oath that he would not wash his feet as long as Arjuna lived?

In the Kuru sabha, vile Karna had said to Panchali, 'Why don't you abandon the Pandavas, who have lost their power, and are weak and fallen?'

Tell me, does the foolish and sinful Karna who vowed that he would not return from battle without killing Krishna and Partha, lie dead on the field, his body pierced with arrows? You know about the battle between the Srinjayas and the Kauravas in which I was brought to this plight. Have you slain that Karna today?

O Savyasachi, have you today, with your relucent shafts from the Gandiva, cut his resplendent head from his neck? When he mauled me with his dreadful shafts, I prayed fervently that you would kill him. Have you answered my prayer, Arjuna?

Counting on Karna's protection, the vain Suyodhana disdained us. Have you today destroyed that refuge of our evil cousin?

Have you slain the Sutaputra of unbridled wrath, who once, in the presence of the Kauravas and in the midst of the Kuru court, called us sesame seeds without kernels?

Have you killed the malignant Sutaputra, who laughingly told Dusasana to forcibly drag Yajnasena's daughter into the Kuru sabha after Sakuni had won her in game of dice?

Have you today slain that witless Karna who rudely upbraided that our Pitama Bhishma, for counting him as only half a maharatha during the enumeration of rathas and atirathas?

Today, finally, you have extinguished, O Phalguna, the fire in my heart that was born of revenge and fanned by the wind of humiliation. Tell me how you made an end of Karna in battle. The news of Karna's death is more agreeable to me than I can tell you. Tell me, therefore, how he was killed. Like the divine Vishnu waiting for the arrival of Indra with the news of Vritra's death, I have waited so long for you, O shura!""""

CANTO 67

"Sanjaya says, 'Arjuna of infinite tejas says to Yudhishtira, "O foremost of kings, while I was battling the Samsaptakas today, Drona's son Aswatthaman suddenly surrounded me with the Kaurava troops and attacked me. I killed full five hundred of their rathikas, before Aswatthaman rushed at me like a prince of elephants against a lion. That Kurupravira raked Krishna and me with arrows like poison or fire. He exhausted thousands of arrows from the eight carts, each drawn by eight bullocks, which bore his shafts. He shot them all at me, with skill, force and determination, all from his bowstring stretched to his very ear, and they were like a black raincloud of the monsoon.

So quickly did he charge about that we could not discern from which direction he shot his arrows, nor could we see when he took up his shafts and when he loosed them from his bow drawn into a circle. He pierced both Krishna and me with five blazing arrows each. I struck back at him with all my prowess and soon he resembled a porcupine with my barbs. He and his troops were bathed in blood and he took refuge with Karna's chariot division.

Seeing his troops overwhelmed and escape with his elephant force and cavalry, Karna attacked me with many seasoned rathikas. I killed them all and, then avoiding Karna, I have flown here to see you, for both Krishna and I feared for your life. All the Panchalas are terrified at the very sight of

Karna, like cattle at the scent of a lion. The Prabhadrakas, too, are like men who have entered the open jaws of Death when they approach him. He has already despatched to Yama's abode full seventeen hundreds of those unfortunate rathikas.

You also encountered Aswatthaman, who took his toll of you before Kana attacked you. I hoped that you were not dead but had retreated to our camp to rest, but I had to see you for myself. I have seen the great Bhargavastra of Karna, which he unleashed against us. There is now no other warrior among the Srinjayas who can resist the mighty Sutaputra.

Let Sini's grandson Satyaki and Dhrishtadyumna be the protectors of my chariot-wheels, while Yudhamanyu and Uttamaujas guard my rear. Then, come and watch me fight Karna, O Bhaarata, like Sakra fighting Vritra. Look there, the Prabhadrakas attack Karna and six thousand princes sacrifice themselves in battle to attain swarga. If I do not kill Karna today, with all his kin, then let that end be mine, which is his who does not fulfil an oath he has sworn.

I beg you bless me so that victory be mine in battle. Yonder, the Dhartarashtras are about to overwhelm Bhima. I will, O lion among kings, slay the Suta's son and his troops and, indeed, all our enemies!""""

CANTO 68

"Sanjaya says, 'Hearing that the mighty Karna is still alive, already hurting from Karna's arrows, Yudhishtira flashes angrily at Arjuna, "Your army has been routed and set to flight in a way that is scarcely honourable! You were afraid, and you betrayed Kunti when you deserted Bhima. And now you have come here without killing Karna? In the Dwaitavana, Arjuna, you swore to me that you would kill Karna from a single chariot. Why then have you come here after avoiding Karna and deserting Bhima? If you had confessed to me then that you would not be able to face Karna in battle, we could have thought of other ways to deal with him.

You have not kept your solemn word, Arjuna. You have flung us down in the midst of our enemies and shattered us. I have always looked to you for great things and benefits. I have always blessed you. But today you have belied all my expectations, and I am like a man waiting for fruit from a tree that he has nourished but getting only flowers from it. Like a fishhook hidden within a piece of meat, or poison in food, you promised us the kingdom only to betray us in the end.

For these thirteen years, O Dhananjaya, like seeds sown in earth expecting the seasonal showers that the gods send, we have lived in hope relying on you.

O foolish one, a voice from the skies told Pritha on the seventh day after your birth, 'This son of yours will have the prowess of Vasava himself and will overcome all his enemies! Gifted with superior tejas, he will vanquish all the Devas and other beings at Khandava. He will subjugate the Madras, the Kalingas, and the Kaikeyas and he will slay the Kurus. There will be no archer superior to him and no being will ever be able to defeat him. With his senses under control, and having mastered all the branches of knowledge, this son of yours, by merely desiring it, will bring all the world under his sway.

Your noble son, O Kunti, will be as handsome as Soma, quick as Vayu, patient as Meru, forgiving as Bhumi, will rival Surya in splendour, Kubera in prosperity, Sakra in courage and Vishnu in might. Like Aditi's son Vishnu, he will be famous for destroying his enemies and serving his friends. He will, besides, be the founder of a vamsa!'

This was what the voice said from the sky on the summit of the Satasringa Mountains, in the hearing of many Rishis and Munis. However, all that has not come to pass. Alas, it only shows that even the gods may speak untruths.

I have also heard words of praise about you from many of the great Rishis, so I never expected that Suyodhana would find such success and prosperity, or that you would be afraid of Karna. You ride upon a wonderful chariot that the celestial artificer Tvashtri wrought with axles that do not creak and which flies the kapi-dhvaja. Your sword hangs from your belt of gold and silk; your bow the Gandiva is full six cubits long; and you have Kesava as your sarathy. Why, then, are you terrified of Karna and why do you run from battle, Partha? O evil one, if you had given your bow to Krishna and become his sarathy, he would by now have killed the fierce Karna like Sakra, the lord of the Maruts, destroying the Asura Vritra with his Vajra.

If you cannot stand up to the fierce son of Radha today, as he lords it over the field of battle, give your Gandiva to some other king, who is your superior in the knowledge and use of great weapons. And then the world will not find us unhappy, bereft of our sons, wives and kingdom, and sunk, O son of Pandu, in a fathomless hell of misery.

It would have been better for you if you had never been born to Kunti, or been aborted in the fifth month of her pregnancy, O Kshatriya, rather than to escape like this from battle! Shame on your Gandiva, shame on the

might of your arms, shame on your inexhaustible quivers, shame on your kapi-dhvaja and shame on your chariot that was Agni's gift to you!""""

CANTO 69

"Sanjaya says, 'Arjuna flies into a rage listening to Yudhishtira; livid, he draws his sword to kill him. Krishna quickly intervenes and says, "Why, Partha, do you draw your sword when there is no one here you have to fight? The mighty Bhimasena has the Dhartarashtras at his mercy. You came from the battlefront to see the king. Now that you have found that Yudhishtira is well, why this madness at a time when you should rejoice? I ask you, O son, of Kunti, why do you grasp that formidable sword in anger?"

Looking at Yudhishtira and breathing like an angry serpent, Arjuna says to Krishna, "It is my secret vow that I will sever the head of the man who says to me 'Give your Gandiva to another man.'

This king spoke these words in your presence, O Krishna! I dare not forgive him, especially one who does not allow the slightest fall from dharma. Slaying this Purusavara, I will honour my vow. It is for this that I drew the sword, O Yadusrestha. I will kill the king and pay my debt to truth and dispel my grief and fever. O Janardana, yet, you tell what you think is proper. You know all the past and future of this universe. I will do whatever you tell me."

Krishna says, "Shame, shame! Arjuna, you have yielded to anger at such a time? No one who knows dharma would do what you are doing today! The man who flouts dharma, or does what seems to be dharma but

which the shastras condemn, is the worst of men. You do not know the laws of the Rishis, based on the dictates of dharma. The man who is unacquainted with these rulings will be baffled and stupefied, O Partha, even as you are now confused in discriminating between right and wrong.

What should be done and what should not can be ascertained only through the scriptures. You, however, do not know the scriptures and so you are ignorant about dharma. You do not even know, Partha, that the killing of living beings is a sin and abstention from injury to even animals is the highest virtue. One may even speak an untruth, but one should never kill. How then, O Narottama, could you wish to kill your eldest brother, this Dharmaraja, who knows all about dharma? The laws of dharma never permit the killing of a man not engaged in battle, an enemy who has turned his back on a battle, one who escapes from a battle, one who seeks protection, joins his hands, yields himself up or is without a chariot. All these exist now in Yudhishtira.

Foolishly you swore this secret vow of yours, O Partha, which now drives you toward a heinous act. Why do you rush towards your revered brother to kill him, without resolving the most subtle and difficult way of dharma? I will explain this particular mystery of dharma that Bhishma, Yudhishtira, Vidura, and the renowned Kunti have laid on. Listen carefully, Dhananjaya!

One who speaks truth follows dharma and there is nothing higher than that. The essential attributes of truth in pravritti, conduct, is exceedingly difficult to understand. In diverse situations, truth when spoken may become false, and falsehood become truth. One may lie where there is a threat to life, where there is a threat to one's entire property, in marriage, when enjoying a woman and for the sake of a Brahmana. The above five kinds of falsehood have been declared to be sinless. On these occasions, falsehood becomes truth and truth falsehood.

Only a fool practises truth without knowing the real difference between truth and falsehood. One can be conversant with dharma only when one is able to distinguish between truth and falsehood. There is little wonder therefore that, even when he perpetrates a cruel deed, a wise man may obtain great merit as Valaka did when he killed the blind beast. Similarly, there is little wonder that a foolish and ignorant man, from a desire to win punya, commits great sin as Kausika did by living among the rivers."

Arjuna asks, “Holy one, tell me about Valaka and about Kausika living among rivers.”

Vasudeva says, “There lived a hunter named Valaka. He killed animals as a means of livelihood for his family and not from any desire to kill for pleasure. Devoted to the duties of his varna and always speaking the truth, he never harboured any malice and supported his parents and other dependents. One day, despite searching long for an animal to hunt with perseverance and care, he found none. Finally, he saw a blind beast of prey, whose sense of smell replaced the defect of his eyes, drinking water. Although he had never seen such an animal before, he killed it immediately and a shower of divine petals fell on him from the skies. A wonderful Deva ratha, filled with the songs of Apsaras and the music of their instruments, came from heaven to take away the hunter.

It emerged that the blind beast that the hunter had killed had practised great tapasya, had obtained a boon and was indiscriminately killing all the creatures of the forest. It was for this reason that the Swayambhu, Brahma, had made him blind. Valaka went to heaven as he had killed that animal which had resolved to slay all creatures. Dharma, O Arjuna, is difficult to understand.

There lived a Rishi named Kausika who had little knowledge of the scriptures, far from any village, at the confluence of many rivers. He took an oath, saying, ‘I will always speak the truth.’

He then became celebrated, O Dhananjaya, as a speaker of only truth. Once, some people escaping from robbers entered Kausika’s vana. Soon the robbers came in search of them and asked Kausika, that speaker of truth, ‘O holy one, where have the fugitives we are hunting for, gone? If you have seen them, tell us in the name of Truth.’

Kausika told them the truth, saying, ‘Those men have entered this wood.’

Partha, Kausika told them the truth and those cruel bandits searched out the men in hiding and slew them all. Ignorant of the subtleties of dharma, Kausika committed a great sin by telling the truth and, as a result, he went to hell, just as a foolish and ignorant man, unacquainted with the subtleties of morality, goes to hell when he fails to ask mature persons for answers to his doubts.

You must have discrimination to distinguish virtue from sin. Sometimes, one may acquire that high and unattainable knowledge through

the exercise of reason, while many feel that the scriptures lay down what dharma is. I do not contradict this, although the shastras do not provide for every contingency. Thus, they laid down the main principles of morality: that which is not offensive to religion. Dharma protects and preserves the people, so it is the conclusion of the Rishis that whatever conserves, is dharma.

Arjuna, I have told you the signs and indications of dharma. Knowing this now, you decide whether you want to kill Yudhishtira or not."

Arjuna says, "O Kesava, what you say is both intelligent and wise. You are like our parent, and you are our final refuge. Nothing is unknown to you in the three worlds, and you are conversant with the canons of dharma. You know my vow that I will instantly kill the man who tells me, 'Partha, give your Gandiva to someone braver than you.'

Bhima has also taken a similar oath that whoever calls him 'tularak' he will kill that person there and then. Yudhishtira has repeatedly said 'Give your bow to someone else' to me in your presence. O Pravira, if I kill him, I will not be able to live in this world for another moment. I have sinned for entertaining the thought of killing my king through folly and the loss of my discrimination. O Dharmatman, tell me how I can keep my vow, known throughout the world, and at the same time ensure that both Yudhishtira and I live."

Krishna says, "The king was fatigued, grieving, and Karna's arrows lacerated him, even while he left the battle. He laboured under a burden of sorrow when he spoke harshly to you in anger. He knows that no one can face the wretched Karna other than you. It was for this, O Arjuna, that the king provoked you: so that you would kill Karna. The wager in the game of today's battle is the ever alert and invincible Karna. The Dharmarajan reasoned that if Karna is killed today, the Kauravas would inevitably be defeated. For this he does not deserve death.

I agree, Arjuna, that you should keep your vow. I will tell you how, without actually killing Yudhishtira, he may yet be considered dead. As long as a respected man continues to receive respect, one may say that he is alive in the world of men. If, however, such a man meets with dishonour, one may consider him dead even though he lives. Dharmaputra Yudhishtira has always had your respect, as well as that Bhima and that of the twins, as well as of all Kshatriyas and venerable men. So, show him disrespect in some trifling matter. Address Yudhishtira as 'you' when the usual form of

addressing him is ‘your honour’ or ‘your majesty’, and this insult will in effect kill him without depriving him of his life. Both Atharvan and Angiras have declared this way to be the best in such a situation.

Men who desire good should always act in this manner without any scruple. Conversant with dharma as you are, address Yudhishtira Dharmaraja in the manner I have indicated. He will never regard this death at your hands as an offence. After you address him in this manner, you must then touch his feet and speak words of respect to him, and soothe his wounded honour. Your brother is wise, serene and will never be angry with you. Freed from falsehood as well as from fratricide, Arjuna, you can happily go forth to face Karna!”””

CANTO 70

"Sanjaya says, 'Arjuna lauds Krishna's advice and then accosts Dharmaraja Yudhishtira in harsh language the like of which he has never used before.

Arjuna says, "O Rajan, do not upbraid me when you are resting a full two krosas away from the battle. Bhima, who is fighting alone against some of the greatest warriors in the world, has a right to scold me for he has routed his enemies, killed many kings and maharathas, great elephants, heroic horsemen, countless brave warriors, and in addition, has killed another thousand hill elephants and ten thousand Kamboja mountaineers. He accomplishes the most difficult feats, the like of which you can never hope to achieve.

Fighting on foot with his gada, sword, bow and broken parts of his chariots, he has destroyed numberless horsemen, chariots and elephants. Mighty as Kubera and Yama, and powerful as Indra, he kills many enemies with his feet and his bare hands and destroys hostile armies single-handedly. Such a Bhimasena has the right to reproach me, but not you who uses friends for protection. Bhima is now in the midst of the Dhartarashtra forces, holding their foremost chariot-warriors, elephants, cavalry and foot-soldiers at bay, slaughtering them all the while. That Paraviraha has the right to rebuke me, not you.

He annihilates the Kalingas, the Vangas, the Angas, the Nishadas, and the Magadhas, and vast numbers of elephants that look like masses of blue clouds. Riding on a worthy chariot and brandishing his bow, holding his arrows in his other hand, he unleashes arrows like thunderstorms over his enemies. I have seen eight hundred elephants that Bhima slew, lying mangled and lifeless. That hero may indeed speak harsh words to me.

The learned say that the Brahmana's strength lies in speech, and that the Kshatriya's strength is in his arms. You, O Bhaarata, are strong in words, especially heartless ones, and think that I am like you. I always strive to do you good with my soul, life and my family. Yet you wound me with words more terrible than arrows, and it is evident that we can expect no happiness from you. Lying on Draupadi's bed you dare insult me, although I have slain the mightiest of maharathas for your sake. You are indifferent and cruel, O Bhaarata, and I have never received any joy or love from you.

It was for your benefit that our Pitama Bhishma, that Dharmatman, told you how he could be killed and Drupada's son, the noble Sikhandi, achieved it with my protection. I am not at all happy to think that you will be restored as king for you are addicted to gambling. You sinned grievously against us all, including Panchali; you gambled us away as only the vilest of men do, and you now want to vanquish your enemies with our help? You heard from Sahadeva about the great evils of gambling and yet you did not abandon the depraved game of dice. That was the reason that all of us are now in this hell.

Since you began gambling, none of us has had any joy from you. O son of Pandu, you brought this calamity down our heads and you now dare speak harshly to me? You are the reason why millions of brave and noble men lie dead and wounded on this horrible Kurukshetra, the wounded among them crying out piteously. It was because of you that the Kauravas became offenders and are now being destroyed. Great warriors of both sides, from the nations of the north, the west, the east, and the south maim and kill one another, after incomparable feats on the battlefield. It was you who gambled away our kingdom. All our misfortunes arose from you, O Rajan! Do not provoke us now with the cruel goad of your vicious words."

After he speaks thus in the most harsh and bitter tone to his eldest brother, and thereby commits a sin, Arjuna, who is innately calm, wise and who never wanders from the path of dharma, is terribly dejected, remorseful and, breathing heavily, draws his sword. Seeing this, Krishna asks him,

“What is this? Do you again unsheath your sword, blue as the sky? Tell me why, Partha.”

In great sorrow Arjuna says to Kesava, “I will kill myself for this evil thing that I have done.”

Krishna, best of all men of dharma, says to Dhananjaya, “Why are you dejected for saying what you did to the king? O Pravira, the tenets of dharma do not sanction your intention to take our own life. If, from fear of committing sin, you had slain the Dharmarajan today, what would have been your remorse and what would you not have done then?

Dharma is subtle, inscrutable and transcendent, O Bhaarata, especially to the ignorant. Listen while I explain it to you. By destroying your own self, you will sink into a more horrible hell than if you had killed your brother. If you want to expiate your sin and punish yourself, now proclaim your own greatness and merit. You will then, O Partha, have slain yourself.”

Arjuna understands the import of what Krishna says. “I will do so, O Krishna.”

He lowers his bow and says to Yudhishtira, “Listen, O Rajan, there is no other archer like me, other than Pinakadhari Rudra, who also holds me in high esteem. I can destroy this universe of mobile and immobile creatures in the blink of an eye. I vanquished the whole world with all its sovereign kings, and brought them to your subjection. The Rajasuya yagna that you performed and completed with dakshina and the celestial palace that you own are both due to my prowess. I bear the scars on my hands of sharp arrows and of a great bow and on the soles of both my feet, the imprint of rathas. No one can vanquish a hero like me in battle.

Nations from the north, the west, the east and the south, have been struck down and destroyed, and only a small remnant of the Samsaptakas remain. By myself I have slain half of the enemy army. I slaughtered the Bhaarata host that was like the army of the Devas and it now lies on the field as carrion for scavengers. I only fight those who have powerful astras and know how to use them, and this is reason why I have not reduced the three worlds to ashes.

Be of good cheer now, for, riding forth upon my fearsome and victorious chariot, Krishna will soon go forth and surely kill the Sutaputra. Either I will make the Suta’s mother childless today, or Karna will end the life of one of Kunti’s sons. I vow that I will not take off my armour until I have killed Karna.”

Saying these words to Yudhishtira, Partha throws down his weapons and his bow, quickly thrusts his sword back into its sheath and, his head hung in shame, and with folded hands, says abjectly to his brother and king, "Be of good cheer, O Rajan, and forgive me! You will soon understand why I have said all this to you and sinned. I bow down to you, O Dharmaputra."

Arjuna says again, "This task cannot be delayed and will be accomplished soon. Karna comes towards me and I will meet him. I will first go and help Bhima before I kill the Suta's son. I assure you of this and devote my life to your cause. Know this for the truth, O Rajan."

Saying this, Arjuna of blazing splendour touches the king's feet and rises to go and return to battle.

Dharmaraja Yudhishtira listens to these harsh words of his brother Phalguna, rises up from his bed and, his heart full of sorrow, says, "Partha, it is indeed because I sinned during the game of dice that this calamity has overwhelmed you. So, strike off my head, because I am the worst of men, and the exterminator of my race. I am evil, an idle fool and a coward. I am cruel and one who reviles the old. Obedience to a brutal man like me will gain you nothing.

Wretch that I am, I will this very day retire into the forest and may you live happily without me. A eunuch that I am, what will I do with sovereignty? The noble Bhimasena is fit to be king; let him ascend the throne. I cannot bear your harsh and angry words, most of all because they are true. After you have slighted me in this manner, O Arjuna, I have no use for my life."

Saying this, the king suddenly leaves his bed, truly intending to retire into the jungle and take sannyasa. Now, Krishna prostrates before him, and says, "O Rajan, you are aware of the celebrated vow of Arjuna, who is a man of dharma. He had sworn to kill anyone who would ask him to give up his Gandiva to another. You, unfortunately, said those words to him. And it was at my instance, O Bhumipala, that Partha insulted you—so he would not violate his vow, for to insult a superior is considered to be as good as killing him. O Rajan, you must forgive me. I bow my head to you for this transgression, for both Arjuna and I are committed to maintain dharma. Both of us throw ourselves at your mercy. The earth will today drink the blood of the despicable son of Radha. I swear to you that we will kill the Sutaputra. I, Krishna, swear to you that he whose death you desire will lose his life today."

In great anguish, Yudhishtira raises the prostrate Hrishikesha up and, with folded hands, says quickly, “It is as you say! I have been guilty of a sin and, O Govinda, you have awakened and saved me. O Madhava, O Achyuta, you have rescued both Arjuna and me from a sea of death. Indeed, today, our relatives, our allies and we have sailed over an ocean of grief on the raft of your intelligence. With you, O Achyuta, we are never without a protector and saviour.”””

CANTO 71

"Sanjaya says, 'When he hears the delight in Yudhishtira's voice, Krishna, Yadusreshta, turns to Arjuna who stands downcast after speaking so harshly to his brother. Krishna says smilingly to him, "If you are heartbroken after saying a few harsh words to your brother, what would your condition have been, O Partha, if in pursuit of dharma you had killed the son of Dharma with your sword?

Dharma is so inscrutable, especially to men who are of insufficient understanding. Without doubt, your grief would have been unbearable from your fear of sin and you would have sunk into a most dreadful hell if you had actually killed your brother. I want you to make this Mahatman, this Kurudhvaha, happy. After the Dharmarajan has been gratified with your devotion, we will go forth to fight the Suta's son. Kill Karna today and you will give Yudhishtira great happiness, O Mahabaho, and the greatest purpose of your life will have been achieved."

Then Arjuna, O Rajan, in shame, touches king Yudhishtira's feet with his head and repeatedly says, "Be pleased with me. Forgive me all that I said to keep dharma and from fear of sinning."

Seeing Dhananjaya prostrate and weeping at his feet, Yudhishtira lifts up his brother and embraces him. They weep together for a long while, until they are freed from grief and become calm and cheerful again. Then embracing Arjuna once more with great love, and sniffing the top of his

head, a happy Yudhishtira praises his brother and says, “Mahabaho, in the very sight of all the troops, Karna destroyed my armour, standard, bow, spear, horses and arrows. Thinking of my humiliation and seeing his feats in battle, Phalguna, I feel weak with grief. My very life holds no meaning for me any longer. If you do not kill him today, I will cast away my life’s breath. What use have I for my wretched life?”

Arjuna says, “Rajan, I swear by Truth, by your grace, by Bhima, and by the twins, that today I will either kill Karna or be killed by him. I touch my weapons to sanctify my oath.”

Arjuna then says to Krishna, “With your help, O Govinda, I will kill Karna today.”

Kesava replies, “You can, O Pravira, indeed kill the mighty Karna. I have been thinking how we can best achieve this.”

Krishna says again to Yudhishtira, “O Dharmaputra, you must comfort Arjuna and command him to kill the Suta’s son. We heard that you had been gravely wounded by Karna, and we came here to ascertain your health. Fortunately, you are alive and were not taken captive. Comfort Arjuna, and bless him that he may prevail.”

Yudhishtira says, “Come here, Arjuna, and embrace me, my brother. You have given me good advice and said what you needed to, and I have forgiven you. I command you, Dhananjaya, go forth and kill Karna. Do not be angry for the harsh words that I spoke to you.”

Arjuna prostrates before his brother and fervently seizes his feet. The king raises him, hugs him closely, sniffs his head again, and says, “O Dhananjaya, O Mahabaho, you have honoured me. Go forth and win greatness and victory.”

Arjuna says, “Today, I will kill Radheya, who is proud of his might, along with all his kinsmen and followers. I vow that he, who bent his bow and wounded you with his arrows, will taste the bitter fruit of what he did. After killing Karna, I will return to pay you my homage and walk behind you. This I vow that I will not return from the battle without killing Karna. Truly do I swear this by touching your feet!”

Yudhishtira says joyfully to the Kiritin, “Go and obtain everlasting fame, victory, the destruction of your enemies and then live your life as you wish. Let the gods grant you prosperity, and may you have and enjoy anything you wish for in the measure that you desire. Now go quickly into

battle, and kill Karna, even as Purandara slew Vritra for his own aggrandisement.""”

CANTO 72

"Sanjaya says, 'After he has calmed Yudhishtira and brought some hope and cheer to his heart, Arjuna says to Krishna, "Let my chariot be prepared afresh and furnished with all manner of weapons. The horses are fit and have been trained well. Deck them in their trappings and yoke them to my chariot. Let us go swiftly, Krishna, and fight the Suta's son."

At this, Krishna commands Daruka, "Do everything that Arjuna has asked."

After Daruka yokes the horses to the amazing chariot covered with tiger-skins and readies it for battle, Arjuna takes Yudhishtira's leave and blessing and, after the Brahmanas perform propitiatory rites and utter their blessings over him, he climbs onto his ratha. Great Arjuna, with Krishna for his sarathy, drives off to confront Karna. Seeing him go in such splendour, all those watching regard Karna as already slain.

All the cardinal points of earth and sky, O Rajan, become serene. Kingfishers, parrots and herons wheel around the son of Pandu and a large flight of rare, beautiful and auspicious birds, called pungs, arrive and fly around him with joyous cries that make Arjuna go faster. The prospect of fresh flesh to feast on fetches fearsome kankas, vultures, cranes, hawks and ravens, and they fly in advance of his chariot, an auspicious omen foreboding the decimation of the enemy army and the killing of Karna. As

Arjuna flies along, he perspires profusely as his anxiety about how he can fulfil his vow increases.

Krishna notices this and says, "O Gandivi, no one but you could have vanquished all the maharathas whom you have slain with your bow. We have seen many heroes, each gifted with Sakra's very prowess, attain the other world after encountering you in battle. Who other than you, O Vibho, would still be alive after facing Drona, Bhishma, Bhagadatta, Vinda, Anuvinda of Avanti, Sudakshina, the chief of the Kambojas, the mighty Srutayudha and Achyutayudha in battle? You have devastras, great power and skill and you are never confounded in battle. You also have humility that is born of knowledge. You always strike unerringly, with perfect aim, and have immaculate presence of mind in battle. Truly, you can destroy all the mobile and immobile creatures, including the very Devas and the Gandharvas.

On this earth, there is no human warrior who can face you in battle. Amongst all the invincible Kshatriyas and even among the gods, I have not seen or heard of any archer who is your equal. Brahma himself created the great bow Gandiva that you wield. And for this as well, there is no man who is your peer, O Partha.

However, I must caution and warn you about the duel into which we are riding: do not underestimate Karna, that ornament of war! Karna is a maharatha, a mighty, proud and accomplished warrior. He is a master of every aspect of the astra shastra; he knows better than anyone exactly what is needed with regard to time and place. I will be brief, O son of Pandu.

I regard Karna as being at least your equal, and possibly, your superior. Only with the greatest care and resolve can you vanquish mighty Karna. In energy, he is equal to Agni, in speed, he is equal to tameless Vayu, in wrath he is like Yama. Endowed with inordinate prowess, he resembles a lion in the formation of his body. He is exceptionally radiant and handsome; he is eight ratnis tall, with magnificent arms and a deep chest. He is invincible. He is sensitive. He is not only a hero, Arjuna; Karna is the greatest of all heroes.

With every endowment of a warrior, he is a dispeller of the fears of friends. He wants the good of Dhritarashtra's son, and he has always hated the sons of Pandu. That is why I think that no man of flesh and blood, other than you, why, not even the Devas with Vasava at their head, can kill Radheya. And so, Arjuna, kill him today.

He is the inveterate enemy of the Pandavas and his hatred for you is not out of any consideration of his own interests. So kill Karna, that first among maharathas; fulfil the final purpose of your birth and prove your love for Yudhishtira.

Truly, I know, O Partha, that even the Devas and Asuras cannot resist your prowess. From overweening pride, the evil Sutaputra is always dismissive of the sons of Pandu. Kill him today, Dhananjaya, he who is the root of all the other sinners and depending on whom, the wretched Duryodhana regards himself as invincible.

Slay that Naravyaghra, the proud Karna, who has a sword for his tongue, a bow for his mouth, and arrows for his teeth. I know your abilities well; so kill Karna like a lion killing an elephant. O Partha, slay Vaikartana, because of whom Duryodhana is dismissive of you.""""

CANTO 73

"Sanjaya says, 'Once more, as they ride into battle, Krishna says to Arjuna, "Today is the seventeenth day, O Bhaarata, of this unspeakable massacre of men, elephants and horses, which has so reduced your vast army. The Kauravas, too, O Partha, have nearly all been slain. Under your lead, these lords of the earth, these Srinjayas, and the Pandava troops, yet hold their ground on the battlefield. Also, under your guidance, the Panchalas, the Matsyas, the Karushas, and the Chedis have fetched great destruction to your enemies.

Who is there that can vanquish the assembled Kauravas in battle? On the other hand, who is there that can vanquish the mighty Pandava maharathas that you lead? You alone can subdue the three worlds, consisting of the Devas, the Asuras and the Manavas, united together. What need I say then of the Kaurava army? Save you, O Naravyaghra, no one, not even if he resembled Vasava himself in prowess, could have vanquished king Bhagadatta. Partha, all the lords of earth, united together, cannot stand up to this vast force that you command.

It is because of your protection that Dhrishtadyumna and Sikhandi succeeded in bringing down Drona and Bhishma. Otherwise, who could have vanquished those two maharathas, both of whom were equals of Indra himself?

Other than you, O Naravyaghra, which man in this world can defeat those fierce lords of aksauhinis, the invincible Vaikartana, Kripa, Aswatthaman, and Duryodhana himself, all masters of weapons and united. You have annihilated innumerable fierce Kshatriyas, hailing from diverse provinces, as well as teeming divisions of soldiers, their horses, chariots and elephants. Vast numbers of diverse Kshatriya clans, like the Govasas, the Dasamiyas, the Vasatis, the Easterners, the Vatadhanas, and the Bhojas who are very sensitive of their honour, along with their cavalry and elephants, have met with destruction at your hands and Bhima's.

The extraordinarily ferocious Tusharas, Yavanas, Khasas, Darvabhisaras, Daradas, Sakas, Kamathas, Ramathas, Tanganas, Andhrakas, Pulindas and the Kiratas, the mighty and powerful Mlecchas, the mountaineers, and the races from the seaside, all hardened soldiers armed with gadas, fight for Duryodhana. And only you have their measure, O Paraviraha!

Who could dare advance against the vast and swollen Dhartarashtra force arrayed in battle order? With your protection, the Pandavas penetrated into the enemy host shrouded with dust and resembling a swollen sea, and decimated it. Seven days have elapsed since Abhimanyu killed Jayatsena, the mighty ruler of the Magadhas, in battle. After that, Bhimasena with his mace massacred Jayatsena's ten thousand war elephants, and hundreds of other war tuskers as well, and countless rathikas in an awesome demonstration of his might. Thus, O Partha, during the progress of this horrific war, the Kaurava forces encountered Bhimasena and you, and departed for the realm of Yama.

The Pandavas overran the van of the Kaurava army, but with his fiery fusillades of arrows, Bhishma shrouded the Chedis, the Panchalas, the Karushas, the Matsyas, and the Kaikeyas and massacred them. He filled the sky with gold-winged, deadly shafts, and slew thousands of rathikas, one hundred thousand other warriors and mighty elephants, in all slaughtering the Pandava host for ten days without let. He assumed the form of Rudra or of Upendra and, fighting singlehandedly, inflicted a great carnage among the Pandava, the Chedi, the Panchala and the Kaikeya divisions in the evil Suyodhana's cause.

Every day, Bhishma rose over Kurukshetra like the sun during the pralaya. With your protection, Sikhandi felled that Naravyaghra. It is

because he made you his enemy, that the Pitamaha now lies on a bed of arrows, even like Vritra when he made Vasava his enemy.

The savage Drona also slaughtered our army for five days. With his impenetrable vyuhas, riding against which many maharathas lost their lives, he protected Jayadratha for a good while. The son of Bharadwaja, fierce as Yama himself, caused an unprecedented carnage during the war at night; he consumed warriors past count with his astras until he finally met his end at the hands of Dhrishtadyumna. If, on that day, you had not contained the enemy's entire chariot division that Karna led, we could never have killed Drona. Which other Kshatriya, save you, could have achieved such incredible feats as you did and on the day you killed Jayadratha? Killing so many valorous kings, facing the teeming Kaurava host by yourself, you found your way to Jayadratha and killed him. Everyone speaks of what you did as being awesome and incomparable. I, however, do not regard it so; you are a great maharatha and you did what you had sworn you would.

If all these assembled enemy Kshatriyas can stay alive against you even for a day, I would regard them to be truly mighty. With the death of Bhishma and Drona, the Dhartarashtra host, O Partha, with all its foremost warriors slain, with its horses, chariots, and elephants dead, has lost all its heroes and looks like the firmament bereft of the sun, the moon and the stars. This prodigious enemy host has been shorn of its splendour today, even as the dark Asura host in the old days, after Sakra ruined its magnificence.

Only five great chariot-warriors remain—Aswatthaman, Kritavarman, Karna, Salya and Kripa. Kill them all today, O Naravyaghra, and make a gift of the earth, with all her islands, cities, waters, and the Patalas and the sky above to Yudhishtira. Destroy finally this army as Vishnu in the days long ago slaying the Daityas and the Danavas, and bestow Bhumi on the king as Hari gave the three worlds to Sakra.

Let the Panchalas rejoice today that their enemies are dead, like the Devas rejoicing after Vishnu decimated the Danavas. Even if you do not kill your Acharyas, those great men Drona and Kripa, out of your respect for them, or Aswatthaman out of compassion, or Kritavarman because of the honour that you bear for your mother's kinsman, or your uncle Salya, the ruler of the Madras out of affection, do not spare Karna today but kill that evil one who cherishes the fiercest hatred for you. This is your highest duty and there is nothing in it that would be against dharma.

I approve of it, and there is no blemish in the deed. Karna was the cause of the attempt made to immolate your mother and all of you at night in the palace of lac, and of Suyodhana's behaviour towards you after that game of dice. Suyodhana has always depended upon Karna as his main strength, and has been bold enough to try to injure even me. It is his firm belief that Karna will annihilate all the Prithas in battle. Though he knows very well how mighty you are, O Kuntiputra, he has still chosen to go to war with you, relying entirely on Karna.

Karna always maintains, 'I will vanquish the Parthas and that maharatha Vasudeva of the Dasarhas.'

Always extolling Duryodhana, Karna has successfully had his way in the Kuru sabha. Kill him today, for in all the injuries and humiliations inflicted upon you, Karna has ever been the leader.

Six mighty and ruthless maharathas of the Dhartarashtra army killed your heroic son Abhimanyu, whose eyes were like those of a bull. He fought against Drona, Aswatthaman, Kripa and other great Kshatriyas; he deprived elephants of their riders and maharathas of their chariots. Abhimanyu, that spreader of the fame of both the Kurus and the Vrishnis, shot down horsemen and foot-soldiers, and routed their divisions; he quelled many mighty chariot-warriors, and sent innumerable men, horses and elephants to Yama.

I swear to you, O friend, that my body burns at the thought that while the noble son of Subhadra was consuming the enemy army with his arrows, Karna was plotting to bring him down through base treachery. Unable to face Abhimanyu, Karna, bathed in blood and nearly unconscious, was forced to draw deep breaths of rage and to turn his back on the battle. Demoralised, afraid, stunned and exhausted from his wounds, finally, at the clever Drona's instructions, Karna broke Abhimanyu's bow from behind him. Then five great maharathas slew that unarmed child with dark storms of arrows. At Abhimanyu's death, even his enemies grieved, except the evil Karna and Suyodhana who laughed with joy.

Do you remember the vile words that Karna said to Draupadi in the Kuru court, in the presence of the Pandavas and Kurus, 'The Pandavas, O Draupadi, are dead! They have sunk into eternal hell, O you of the large hips.

Choose other lords for yourself now, O you of the sweet voice. Enter the palace of Dhritarashtra as a serving woman, O you of curving eye-

lashes, for your husbands are no more living men.

O Panchali, the Pandavas will not be of any use to you anymore, since you are the wife of men who are now slaves and so are you also a slave! Today Duryodhana is the only king on earth; all other kings of the world will abide by whatever he says. Look how all the sons of Pandu have fallen! Dhritarashtra's son has overwhelmed them and they can only look mutely and helplessly at one another. It is plain that they are all sesame seeds without kernels, and have sunk into hell. They will have to serve Duryodhana, that king of kings, as his slaves.'

These were the foul words that that wretched Karna then spoke in your hearing, O Bhaarata. Quench the fire of those words with your arrows today, and all the other wrongs that evil one has done to you, along with his life.

Let Karna feel the touch of the arrows from the Gandiva and remember the words of Bhishma and Drona.

Let your deadly cloth-yard shafts, effulgent like lightning, pierce Karna's limbs, plunge into his vital organs, drink his blood and despatch him to Yama's abode.

Let all the kings of the earth, sorrowful and uttering wails of sorrow, watch Karna fall from his chariot, slain by your arrows.

Let his kinsmen, with sorrowful hearts and faces, see Karna stretching his length on the ground, dipped in gore, unbreathing, and with his weapons loosened from his grasp.

Let the lofty standard of Adhiratha's son, bearing the device of the elephant's rope, fall fluttering onto the earth, cut down by your broad-headed arrows.

Let Salya flee in terror, abandoning his gold-decked chariot, shattered by hundreds of your shafts, upon seeing its warrior and horses killed.

Let your enemy Suyodhana, beholding Adhiratha's son slain, despair of both his kingdom and his life.

O Partha, there stands Karna, equal to Indra or perhaps even Sankara in tejas, razing your troops with his endless rivers of arrows. There the Panchalas, though being massacred, yet stand firm in the cause of the Pandavas. Know, O Arjuna, that Karna by himself prevails over the Panchalas, the five sons of Draupadi, Dhrishtadyumna, Sikhandi, the sons of Dhrishtadyumna, Satanika, the son of Nakula, Nakula himself, Sahadeva, Durmukha, Janamejaya, Sudharman and Satyaki!

Hear the loud uproar your allies the Panchalas make, as his arrows rake them. The Panchalas are neither afraid nor do they run from the battle. Those mighty bowmen were utterly fearless of death even when they faced Bhishma who enveloped the Pandava army with a great cloud of arrows.

They always earnestly attempted to vanquish their great enemy, the invincible Drona, that Acharya of all archers, that shura who haughtily massacred his enemies in battle. They have never turned their backs on Karna although he is decimating them in their hundreds as they charge him, like a blazing fire incinerating swarms of insects. You must, O Kaunteya, become a raft and rescue those brave warriors who have resolved to lay down their lives for their allies, and drown in the Karna ocean.

That awesome astra that Karna had from Maharishi Parasurama has been used, consuming our troops with its unworldly energy. Karna's arrows, flying thick as swarms of black bees, are still mowing down your troops. Our men who do not have their souls under control, cannot resist Karna's firetides of arrows; the Panchalas, O Bhaarata, flee in all directions.

And look there, Bhima, in a towering rage, at the head of the Srinjayas, gives battle to Karna, although gashed and bleeding from the Sutaputra's shafts. If left alone, Karna will exterminate the Pandavas, the Srinjayas and the Panchalas, like an untreated disease whose germ has invaded the body.

Other than you, Arjuna, I see no one in Yudhishtira's army who can hope to return alive after meeting Karna in battle. Kill him today with your keen shafts, O Bharatarishabha; fulfil your vow, and win great fame. Truly, O Paraviraha, only you and no one else can vanquish the Kaurava host led by Karna. Achieve this great feat now. Kill Atiratha Karna, attain your objective and, crowned with success, become joyful, O Arjuna!""

CANTO 74

"Sanjaya says, 'Listening to Krishna, all Arjuna's gloom and doubts are dispelled. He rubs the Gandiva's string, stretches it, and holds up the great bow, ready to kill Karna. Arjuna says, "With you to protect me, O Govinda, you who know the past and the future, and who are pleased with me, victory is sure to be mine today. When I can destroy the three worlds with your help, what challenge does Karna pose? I see the Panchala army fleeing, O Janardana, and Karna ranges fearlessly across the field. I also see Karna's Bhargavastra flying everywhere, like Shakra's Vajra.

This is the battle in which I will kill Karna, the battle of which all men will speak as long as the Earth lasts. Today, arrows loosed from the Gandiva will drink Karna's blood and life, and take him to Yama.

Today, Dhritarashtra will curse his own foolish decision to install the undeserving Duryodhana on the throne.

Today will divest Dhritarashtra of sovereignty, happiness, prosperity, kingdom, city and sons.

I tell you truly, O Krishna, that today, after I kill Karna, Duryodhana will despair of both life and kingdom.

Today, when he sees me kill Karna as Indra once did Vritrasura, Duryodhana will recall your efforts to bring peace, which he then mocked.

Today, let Sakuni know that my arrows are the dice, my Gandiva the box for casting them, and my chariot, the chequered cloth.

O Govinda, I will dispel Yudhishtira's long sleeplessness when I kill Karna. After this day, my brother will be cheerful and happy for ever. Today, I will unleash an inexorable arrow that will take Karna's life.

Karna vowed, O Krishna, 'I will not wash my feet until I slay Phalguna.'

I will prove his vow false, O Madhava, and fell him lifeless from his chariot, and the earth will drink the blood of him who in battle brings certain doom to all other men in this world.

With Dhritarashtra's approval, the Sutaputra boasted, 'You have no husband now, O Draupadi!'

My arrows will prove him false. They will drink his life-blood like angry serpents. Cloth-yard shafts, bright as lightning and shot from the Gandiva, will send Karna on his last journey. Today the son of Radha will repent those cruel words that he said to the princess of Panchala in the Kuru sabha. They who were then like sesame seeds without kernels, will today again become seeds with kernel after the fall of the wretched Vaikartana.

Karna bragged to the sons of Dhritarashtra, 'I will save you from the sons of Pandu!' My arrows will prove his assurance false.

Today, in the very sight of all the warriors, I will kill Karna who said, 'I will slay all the Panchalas with their sons.'

Today, O Madhusudana, I will kill Karna, and the panic-stricken Dhartarashtras with their king will flee in all directions, like deer from a lion. Then Duryodhana will repent for everything he has said and done, with his sons and relatives.

O Krishna, seeing Karna slain, Dhritarashtra, that weak man of wrath, will know me to be the foremost of all archers. I will make that king along with his sons, grandsons, counsellors and servants shelterless today.

Cranes, vultures and other birds of carrion, O Keshava, will dance over the limbs of Karna that my arrows will cut into pieces today.

Today, Madhusudana, before the eyes of all the great bowmen, I will behead the evil Sutaputra, and sever all his limbs with keen vipathas and razor-faced arrows.

Today, I will make the Dharmaraja Yudhishtira happy so that he will cast off the great pain and sorrow that he has borne in his heart all these heavy years, when I kill the son of Radha, with all his kinsmen.

Today, I will annihilate Karna's soldiers with astras like fire or the poison of a serpent. Today I will spread the earth with the bodies of kings

cased in their golden armour. O Krishna, I will desiccate the bodies and cut off the heads of Abhimanyu's cowardly killers.

Today, I will either make a gift of the earth, taken back from the Dhartarashtras, to my brother, or perhaps you will walk the Earth without an Arjuna.

Today, O Krishna, when I kill Karna, like Maghavat slaying Sambara, I will free myself from the debt I owe all archers, to my own wrath, to the Kurus, to my arrows, and to this Gandiva. That death will free me from the grief that I, too, have carried for thirteen years. After I have killed the Suta's son, let our allies, the mighty chariot-warriors of the Somakas, consider their task accomplished.

I do not know, O Madhava, what the measure of Satyaki's joy will be after I kill Karna and win victory for our side. I will destroy the Sutaputra and his maharatha son, and bring joy to Bhima, the twins and Satyaki and pay my debt to the Panchalas, Dhrishtadyumna and Sikhandi!

Today, let everyone see an angry Dhananjaya annihilate the Kauravas and the Suta's son. There is no one as powerful as me in the world. There is no one who can equal me in wrath or compassion. With my bow and with my strength, I can vanquish the Asuras, the Devas and all other beings united. Know, Krishna, that my prowess is higher than the highest. Alone, I will attack all the Kurus and the Bahlikas and with the fire of the astras from my Gandiva, I will burn them like a heap of dry grass at the close of winter. My palms bear the scars of arrows beyond count and of this great bow. On each of the soles of my feet are the marks of a chariot and a standard. There is no one who can defeat me in battle."

After saying this to that Varapurusha Krishna, Arjuna with blood red eyes, rides into battle, to support Bhima and to cut Karna's head from his trunk.'"

CANTO 75

"Dhritarashtra says, 'What happened in that dreadful and fathomless battle of Kurukshetra, between the warriors of my army and the Pandavas and the Srinjayas, when Dhananjaya took the field, O Sanjaya?'

Sanjaya says, 'The combined divisions of the Pandava army, swelling with pride and prowess, their tall standards flying, march to the beating of drums and blasts from other instruments, like masses of clouds thundering at the close of summer. The battle that ensues is like a baneful, unseasonable shower, cruel and destructive. Huge elephants are its clouds; weapons are the water they shed; the peal of musical instruments, the rattle of chariot-wheels, and the noise of their palms clapping and slapping against bowstrings are their roar; weapons decked with gold form the flashes of lightning; arrows and swords and astras are the lashing, lethal torrents of rain. The incessant strokes of swords, the impetuous flow of blood in streams and the great carnage of warriors renders the encounter brutal past describing.

In the general mayhem, chariot-warriors, horsemen, elephants and foot-soldiers fight, singly or jointly and send one another to Yama's presence. Partha, with clouds of arrows, despatches enemy chariots, charioteers, cavalry, horses, elephants and foot-soldiers to the realm of Yama. Kripa and Sikhandi face each other; Satyaki battles Duryodhana; Srutasravas engages

Aswatthaman, and Yudhamanyu duels with Chitrasena. The Srinjaya maharatha Uttamaujas fights Karna's son Sushena, while Sahadeva battles Sakuni, king of the Gandharas, like a hungry lion against a mighty bull.

The youthful son of Nakula, Satanika, and Karna's young son Vrishasena, shoot torments of arrows at each other. Madri's son Nakula assails Kritavarman, while Dhrishtadyumna, king of the Panchalas and Senapati of the Pandavas, attacks Karna, king of Anga and Senapati of the Kauravas, with all his forces. Dusasana, leading a large force of Samsaptakas, fiercely attacks the formidable Bhima.

The daring Uttamaujas, fighting vigorously, decapitates Karna's son Sushena and the head falls down on the ground with an uncanny and loud sound. A stricken Karna destroys Uttamaujas' horses, chariot and his flag in terrible fury. Uttamaujas turns on Kripa and kills his horses and the warriors who guard his flanks, and then quickly takes refuge in Sikhandi's chariot. Finding Kripa without a chariot, Sikhandi hesitates to shoot at him, allowing Aswatthaman to ride up quickly and to shield him with his own chariot, and to rescue him.

Meanwhile, Vayuputra Bhima, his golden mail shining and slick with blood, truly begins to burn your son's troops with his arrows, like the mid-day sun burning all the world at the height of summer.'"

CANTO 76

"Sanjaya says, 'During the savage melee, enemies surround Bhima who, fighting alone, says to his sarathy, "Ride into the midst of the Dhartarashtra army as fast as these horses will take us. I mean to send all these enemies to Yama."

The charioteer whips the horses and they race recklessly to where Bhima wants to fight your army. A seething host of Kaurava troops, with elephants, chariots, cavalry and foot soldiers attack Bhima's splendid ratha but he easily repels their barrages of arrows and spears, and mows them down with his golden arrows. The Kshatriyas, the elephants, the chariots, the horses and the foot soldiers, whom Bhima's arrows strike set up a deep and echoing bewailing, O Rajan, like the sound made when a mountain is cloven by lightning, they attack Bhima from every side, like new-fledged birds flying towards a tree, but they cannot withstand him at all. Like Death with jaws agape, who devours all creatures at the end of the yuga, he consumes them. Like masses of clouds that a tempest scatters, the mangled and burnt Bhaarata host breaks and flees in all directions.

Mighty Bhimasena once more cheerfully says to his charioteer, "Ascertain, O Suta, whether those assembled chariots and standards that advance towards me, are ours or the enemy's, for I cannot distinguish them. Let me not kill our own troops.

O Visoka, seeing these hostile warriors, chariots and their standards that surround me, I am concerned about the king's injury and also because Arjuna has not yet returned to battle. I am worried that Dharmaputra Yudhishtira may have left this world, leaving me in the midst of the enemy. I do not know whether Arjuna and he are still alive. Yet, though anxiety and sorrow tear at my heart, I will destroy these hostile troops and rejoice with you today. Inspect all my quivers and tell me, O Suta, how many arrows I still have left and of what sort."

Visoka says, "You have sixty thousand iron arrows, ten thousand razor-faced shafts and an equal number of broad-headed ones left, O Shura. Of cloth-yard shafts you have two thousand, and of pradaras you still have three thousand. Why, your remaining astras amount to more than a cartload drawn by six bullocks. Shoot them and hurl them, for of gadas, swords, lances, scimitars, javelins, spears and other weapons used in close combat, you have thousands upon thousands. Have no fear that your weapons will be exhausted."

Bhima says, "O Suta, today my arrows sped fiercely from my bow will shroud everything and turn Kurukshetra into the domain of Death! All Kshatriyas, including the youngest, will discover whether Bhimasena has succumbed in battle or if he has subdued all the Kurus. Today, the world will applaud all my feats as I will singly overthrow the lot of them, or let them strike me down.

Let the Devas who aid good deeds, bless me. Let that Paraviraha, Arjuna, join me now like Sakra, who when duly invoked, comes quickly to a yagna. Look, O Visoka, my brother is coming! The Bhaarata standards flee, along with their elephants, horses and foot-soldiers. Savyasachi has them on the run with his thunderbolt shafts fitted with wings of gold and peacock feathers. Ah, chariots, horses and elephants run in panic with loud cries, crushing their own foot-soldiers. Arjuna is here and the Kaurava army is in full flight!"

Visoka asks, "Are you deaf, O great Bhima, that you do not hear the twang of Partha's yawning Gandiva stretched in wrath? All your wishes have come true for I can see the kapi-dhvaja in the midst of the enemy's elephant force terrifying the enemy's divisions. Why, even I am struck with fear when I look at that dreadful banner. Behold, the Gandiva's string flashes repeatedly like lightning amid blue clouds. Look, Arjuna's beautiful diadem sparkles brilliantly and the precious jewel on it blazes like the sun,

and beside him is his white sankha, the Devadatta, with the blare like thunder.

And right beside Arjuna is Janardana, reins in hand, and they scythe through the enemy army. Look at Krishna's effulgent chakra, its nave hard as adamant, and its edge sharp as a razor, and which the Yadus worship.

Look where massive elephants and their hastikas, pierced and split open by his arrows, their trunks like trees, struck by the Kiritin, fall onto the earth, like hills riven by thunder.

And behold Krishna's sankha, the Panchajanya, so utterly beautiful and of the hue of the moon, and the blazing red mani, the Kaustubha, on his breast and his triumphal, exotic vanamala. What doubt is there that it is none other than Arjuna flying towards us, decimating the hostile army on his ratha drawn by cloud white gandharva horses and driven by Krishna? Look how your younger brother, the Vijaya, whose prowess is Indra's own, annihilates enemy chariots, horses and legions of foot-soldiers.

Behold, they fall like a forest uprooted by a storm stirred by Garuda's wings. Ah, look, mighty Bhima! Arjuna cuts down four hundred chariot-warriors with their horses and charioteers, seven hundred elephants, innumerable foot-soldiers and horsemen, and he flies toward us like the great constellation of Chitra. O Pandava, your enemies are being exterminated and all your wishes are coming true. Long may you live and your power ever increase!"

Bhima says, "O Visoka, you delight me with what you say and I will give you four and ten populous villages, a hundred female slaves and twenty chariots!""""

CANTO 77

"Sanjaya says, 'Hearing the rumble of their chariots and the shouts of the enemy warriors, Arjuna says, "Let our steeds fly more swiftly still, O Govinda!"

Krishna replies, "I am going as swiftly as I can to where Bhima is."

They race towards the heart of the battle, even like the Vajradhari flying at the Asura Jambha. The fearsome Kshatriyas of the Kaurava army, supported by a large force of chariots, cavalry, elephants and foot-soldiers all move against Arjuna, and make the earth resound with their chariot wheels, the thunder of their horses' hooves, and the great susurrus of their arrows. Such a battle erupts between them, reminiscent of the encounter between the Asuras and Vishnu for mastery of the three worlds.

Alone, Partha destroys the mighty astras they loose at him; he cuts off their heads and arms with his razor-faced, crescent-tipped and wedge-headed arrows. Chattras, yak-tail chamaras, flagstaffs, horses, chariots, thick bands of foot-soldiers and elephants, all fall before his searing onslaught. Elephants, caparisoned in gold, with triumphal standards and ferocious warriors on their backs, are resplendent as arrows with golden wings strike them; they are like so many mountains ablaze with light. Dhananjaya cuts a path through the enemy to Karna, a makara in that ocean of men. Your army, O Rajan, do their best to stop Partha, leaving all fear of

death and the resultant din is like that made by the ocean when lashed into fury by the tempest.

Arjuna, however, routs them and despatches to Yama's abode—thousands of chariot-warriors, elephants and horses. He kills four hundred maharathas and as the arrows from his bow strike them, they seem to vanish one after another from their chariots. The Kaurava army founders and escapes from Arjuna and the uproar from your men sounds like a surging sea breaking upon a rocky shore.

Arjuna now turns his attention to Karna's division and the sound with which he faces his enemy is like that which Garuda made in the olden days when swooping down for serpents. Bhimasena hears the sound with joy, and he is eager to catch sight of his radiant. The valiant son of Vayudeva falls on your troops, entirely reckless of his life. Your stricken army, O Rajan, reels like a wrecked ship in the embrace of the sea. Displaying his lightness of hands, Bhima mangles your forces with his fierce arrows, and despatches vast numbers to Yamaloka. Your warriors, O Bhaarata, quake with fear on seeing the superhuman fury of Bhima, who is like Rudra at the end of the yuga.

Duryodhana quickly marshals his men and commanders, O Bharatarishabha, and attacks Bhima, for if Bhima falls, he knows that they could then easily kill the other Pandavas. Exhorted and encouraged by your son, they renew their assault on him with showers of arrows. They surround him with innumerable elephants, soldiers, chariots and cavalry. Vrikodara is handsome and luminous like the full moon within his coronet and surrounded by the stars. His enemies attack him viciously, their eyes red with wrath, determined to kill him in any way they can.

Bhima flashes out of the press like a fish coming escaping from a net and covers that mighty host with torrents of arrows. He kills ten thousand advancing elephants, two hundred thousand foot-soldiers, five thousand horses and a hundred rathikas.

Bhima lets flow a river of blood, whose eddies are chariots, elephants the crocodiles that fill it, men its large fish, horses its sharks; the hair of dead men and animals form its plants and moss, arms lopped off from trunks are its water snakes. Thighs constitute its gravel, marrow its mire, the floating heads its rocks and countless jewels and gems float along with the current on crowns, armlets, earrings and other ornaments. Bows and arrows are the rafts by which men seek to cross that frightful river, and maces and

spiked bludgeons are its serpents. Royal white parasols and flags are the swans, headgear its foam, necklaces its lotuses, and floating dust forms its froth.

Noble men cross the gory river with ease while the timid stand frozen on its ghastly banks. Warriors are its swimming, wading crocodiles and it flows straight towards the kingdom of Yama.

Wherever dreadful Bhima goes he slaughters the enemy in their thousands, quick as thinking, easy as breathing. Seeing Bhima on the rampage, Duryodhana says to Sakuni, "Uncle, stop the mighty Bhimasena quickly! The fate of the Pandava army and the result of this war both depend on him."

The doughty son of Subala takes up the challenge and, surrounded by his brothers, attempts to contain the fearsome Bhima, like the continent resisting the ocean. He pierces the left side of Bhima's chest with a sizzling volley of cloth-yard shafts fitted with golden wings. The fierce arrows, O Rajan, fletched with kanka and peacock feathers, pass through Bhima's armour and sink deep into his body. Bhima strikes back with a single deadly shaft, also decked with gold, but the nimble Sakuni cuts it into seven pieces as it courses towards him. This enrages Bhima, who destroys Sakuni's bow with some ease. Sakuni seizes up another bow and shoots six and ten wedge-headed arrows at him, two of which strike Bhima; one destroys his standard, two his regal parasol and the remaining four pierce his horses.

A red-eyed, furious Bhima flings an iron javelin with a golden shaft and restless as the tongue of a serpent at Sakuni's chariot, but the Gandhara catches it in flight and hurls it back, and it ploughs right through Bhima's left arm to strike the earth like a shaft of lightning from the sky. The Dhartarashtras set up a loud and jubilant roar and begin to fight wildly, reckless now of their lives. Bhima cannot bear that triumphant shout and, snatching up another bow, in a moment, smothers the enemy soldiers with his arrows.

He kills Sakuni's four horses, his charioteer, and destroys his standard. Abandoning his useless chariot, Sakuni jumps down onto the ground, his eyes blood-red, breathing heavily, and shoots dense dark swaths of arrows at Bhima. Bhima wards off these shafts, rives Sakuni's bow and deeply pierces his powerful antagonist with flights of burning arrows that make him collapse, almost lifeless. An anxious Duryodhana sweeps his uncle into his own chariot from under Bhimasena's nose and rides away like the wind.

Seeing the king himself retreat, his troops turn their faces from battle and flee from Bhimasena in terror.

Bhima chases them remorselessly, shooting thousands of arrows after them. Slaughtered by Bhima, the retreating Dhartarashtras find refuge with Karna, O Bharatarishabha, and stand relieved, supporting one another like shipwrecked mariners when finding an island. They take courage once more and prepare to renew the war for everything.'"

CANTO 78

"Dhritarashtra says, 'When Bhimasena breached our ranks, what, O Sanjaya, did Duryodhana and Subala's son Sakuni say? What did Karna, the Paraviraha, the warriors of my army, Kripa, Kritavarman, and Drona's son Aswatthaman say? I think that the prowess of Bhimasena Panduputra is past wonderful, since singlehandedly he fought off all the warriors of my army. Did Karna keep his vow? He, O Sanjaya, is the prosperity, the armour, the fame and the very hope for life of the Kurus. Seeing the terrible Bhimasena rout our army, what did Karna, son of Adhiratha and Radha, do? What did they do, my insuperable sons, the other kings and the maharathas of our army? Tell me all this, O Sanjaya, for you are a skilled narrator indeed!'

Sanjaya says, 'In the afternoon, O Rajan, the intrepid Karna attacks the Somakas in the very sight of Bhimasena who meanwhile decimates the Dhartarashtra troops. Seeing Bhima mercilessly pound his army, Senapati Karna tells Salya, "Drive me to the Panchalas!"

Salya urges the white chargers, fleet as thought, towards where the Chedis, the Panchalas and the Karushas are, and penetrating that mighty host, confidently drives the chariot to where Karna wants to go. Finding the chariot cased in tiger skins and looking like a cloud, rolling into their midst with a sound like the peal of thunder or of a mountain splitting into fragments, the Pandus and the Panchalas are terrified. Karna looses

hundreds upon hundreds of arrows from his bowstring drawn to his ear and ravages the Pandava army.

In counter attack, many great archers and maharathas of the Pandava army, including Sikhandi, Bhima, Dhrishtadyumna, Nakula, Sahadeva, the five sons of Draupadi, and Satyaki surround and pour showers of arrows upon him, intent on finishing him. Satyaki strikes him with twenty shafts in the shoulder-joint, Sikhandi with five and twenty shafts, Dhrishtadyumna finds him with seven, the sons of Draupadi with four and sixty, Sahadeva with seven and Nakula with a hundred and a raging Bhimasena drills him in the torso with ninety perfect barbs.

Karna, laughing in scorn, and drawing his wonderful bow in a circle, slashes each of them with five arrows. He destroys Satyaki's bow and battle flag, O Bharatarishabha, and bloodies his chest, and next pierces Bhimasena. With flat-headed arrows, he next cuts off Sahadeva's standard and gashes his sarathy. In the twinkling of an eye, he deprives the five sons of Draupadi of their chariots, shattering them.

I saw the exceptionally wonderful feat, O Bhaarata, of the valiant Karna, fighting alone and unsupported, holding off all those bowmen who do their utmost to overpower him. With lethally accurate archery he forces those maharathas back and then begins to massacre the Panchalas and many rathikas among the Chedis, gratifying all the Devas, the Siddhas, the Charanas and the great bowmen among the Dhartarashtras.

Then Karna achieves an extraordinary feat, as he sets the Pandava troops to flight, so they scatter in all directions screaming in panic. All the Pandavas united together cannot contain him, and like a cataract breaking against a mountain, the Pandava army is shattered when it meets Karna. That shura tirelessly cuts off the arms and heads of his redoubtable enemies, their ears decked with resonant kundalas. Swords with hilts of ivory, battle flags, spears, horses, elephants and chariots of diverse kinds Karna destroys in a myriad of ways, but strictly observes Kshatriya dharma.

The earth soon becomes impassable and mired with flesh, blood and detritus. The thick darkness caused by Karna's devastras makes it impossible for the combatants to distinguish friends from enemies. The mighty Pandava maharathas, O Rajan, fight valiantly but Karna repeatedly savages them, like an angry lion a herd of deer in a forest or like a wolf hunting smaller animals. The Dhartarashtra archers further beset them, uttering dreadful roars as they retreat. An overjoyed Duryodhana orders

diverse drums and musical instruments to be beaten and blown in all parts of the army.

Though beaten, the great Panchala archers return heroically to the fight, but to no avail as the son of Radha continues to rout them. He kills twenty Panchala rathikas and more than a hundred Chedi warriors and empties the platforms of chariots, the backs of horses and the necks of elephants of their warriors and looks resplendent like Death himself at the end of the yuga. The heroism that the Panchalas display is remarkable, for they refuse to back down from that impossible assault.

Duryodhana, Dusasana, Kripa, Aswatthaman, Kritavarman, Sakuni, and the two sons of Karna slaughter the Pandava warriors in hundreds of thousands. So, too, the Pandava heroes Dhrishtadyumna, Sikhandi and the five sons of Draupadi decimate your host. Thus, even as a great slaughter takes place among the Pandavas everywhere on the field, your army also suffers great loss at the hands of the mighty Bhima and other Pandava heroes.'"

CANTO 79

"Sanjaya says, 'Meanwhile, O Rajan, Arjuna catches a glimpse of Karna as he continues to destroy the four kinds of enemy forces. The Sutaputra causes a tawny river of blood to flow, choked with flesh, bones and marrow of heroic warriors, where human heads are its rocks and elephants and horses form its banks, and which resounds with the cries of ravens and vultures. White parasols are its swans or rafts and as that river runs, it bears away Kshatriyas like trees along its current. Necklaces form a bouquet of lotuses, helmets are its foam, bows and arrows are its fish; and the crowns of mangled men float on its surface. Shields and armour are its eddies, and chariots are the rafts with which it teems. While men wanting victory easily cross it, cowards find it unfordable.

Arjuna says, "There, O Krishna, the standard of Karna is visible where he is locked in battle with Bhimasena and the others. Look, Duryodhana with the sovereign white parasol held over his head, fights alongside him as they put the Panchalas to flight. There Kripa, Kritavarman and Aswatthaman shield Duryodhana, while Karna protects them all. Salya, expert charioteer, looks so dashing as he guides Karna's ratha. Take me there, O Krishna, for I will not return without killing Karna. Quickly now, Govinda, for otherwise he will annihilate all the maharathas of the Parthas and the Srinjayas in my very sight."

Krishna drives his chariot swiftly towards Karna to begin the duel between Arjuna and the Suta's son, and the Pandava troops are all reassured. The rumble of Arjuna's ratha as it flashes forward is like the tremendous sound of Vasava's thunder. Seeing Shwetavahana and Krishna advance under the kapi-dhvaja, Salya tells Karna, "There he comes, the one after whom you were asking, brandishing his Gandiva and massacring our greatest warriors. Fight him today Karna, and if you can kill him great will be our gain and advantage. Judging by his mien, Partha will not battle anybody other than you, especially when you have Vrikodara cornered.

Learning that Yudhishtira has suffered at your hands, and seeing the plight of Sikhandi, Satyaki, Dhrishtadyumna, the five sons of Draupadi, Yudhamanyu, Uttamaujas and Nakula and Sahadeva, Arjuna comes straight toward you, avoiding all the other warriors. Accept his challenge, O Karna, for there is no one else among us who can stand up to the two Krishnas in battle. He is alone and there is no one to protect either his flanks or his rear. You are the equal of Bhishma, Drona, Aswatthaman and Kripa, so accept his challenge and kill Savyasachi who darts at us like a serpent flicking its tongue, a roaring bull, or a tiger in the forest.

There, those kings, those maharathas of the Dhartarashtra army, back away from him in fear. Only you can dispel the fears of our fleeing warriors who now all look to you as their refuge in this battle. Muster your great prowess, O Naravyaghra, and let us ride against the Krishnas."

Karna says mildly, "You now seem to have regained your composure and seem to be well disposed towards me again. Do not, O Mahabaho, entertain any fear of Dhananjaya. Today, you will see my might and skill, and single-handedly I will destroy the great Pandava army and those two Krishnas as well. Victory in battle is uncertain so I vow that I will not return from the field today without killing them and achieving my purpose, or dying and sleeping forever on this Kurukshetra."

Salya says, "All great maharathas, O Karna, swear that Arjuna, even when he is alone, is invincible. Now, when he has Krishna's protection, who can match him?"

Karna says, "As far as I know, such a great maharatha has never been born on earth! So, judge my prowess as I contend with that same Partha in battle. This prince of Kuru's line, this foremost of maharathas, drives into war borne on white horses. Perhaps he will send me to Yama today. And if Karna dies, the war will be lost and all our army wiped out.

Arjuna's two arms are massive, scarred, they never falter or perspire. Great are his skills and lightness of hand and he is aggressive past imagining when he fights. Indeed, there is no warrior equal to this prince. He can unleash a thousand arrows as if they are one. Fitting them to his bowstring quicker than the eye can see, he can unerringly find a target that is two yojanas away. Which warrior can equal Arjuna?

This Atiratha, with Krishna, pleased Agni deva in the Khandava vana. It was there that the noble Krishna obtained his chakra, and Savyasachi his bow, the Gandiva. It was there that invincible Mahabaho also acquired his chariot yoked to white horses, his two celestial and inexhaustible quivers, and many devastras. In the realm of Indra he received his conch, the Devadatta, and slew innumerable Daityas and all the Kalakeyas. Who is there on earth that is superior to Arjuna?

Mahadeva himself once fought the noble Arjuna and pleased him. The Pandava gratified the Lord Siva and had the awesome Pasupatastra from him, which can destroy the three worlds. The Regents of the world, the Lokapalas, all gifted him their astras of immeasurable energy, with which he destroyed the Kalakhanjas. In Virata's city, fighting from a single chariot, he defeated all of us. He wrested back Virata's great herd and, for a trophy, took parts of their capes from all our greatest maharathas, and gifted them to the princess Uttaraa.

O Salya, I think of myself as being the bravest man in the world today that I dare challenge the very greatest of Kshatriyas, Arjuna Parantapa, who is gifted with such tejas and with every virtue. And besides, Krishna, who is the unrivalled Narayana himself, that noble Vasudeva, that ever-victorious Vishnu, armed with the sankha, chakra and gada, whose attributes the entire world cannot finish narrating in ten thousand years of the gods, protects the awesome Pandava.

Seeing the two Krishnas together on the same chariot, both fear and courage enter my heart together. Partha is the greatest of all archers, while Narayana is unrivalled if he uses his chakra. The mountains of Himavat may be moved from their places but not the two Krishnas. Both the praviras possess untold proficiency in the use of astras, both are Atirathas, and their bodies are as hard as adamant. Who else but I, O Salya, would dare ride into a battle against Phalguna and Vasudeva?

Salya, my long cherished desire for a duel with the third son of Pandu will soon be satisfied. Soon a fierce and matchless battle will occur, in

which either I will overwhelm the two Krishnas or they will conquer me."

Paraviraha Karna then lets out some deep roars like those of thunderheads, as he drives up to your son and salutes him respectfully. He then addresses Suyodhana, as well as all the assembled warriors including Kripa and the Bhoja king Kritavarman, the ruler of the Gandharas with his son, the Acharyas of his own younger brothers, and all the foot-soldiers and horsemen and elephant-riders.

He says, "Attack Achyuta and Arjuna. Seal all the gaps in our forces through which they might escape. Wear them down, wound them sorely, and then I will finish them with some ease."

The assembled warriors readily acquiesce and swiftly set about executing the plan. They begin to shoot Dhananjaya with innumerable arrows but Arjuna meets their attack like an ocean receiving all rivers and their tributaries. Such is the speed with which he shoots his arrows that his enemies cannot discern when he draws the bowstring and when he looses his shafts. All that one can see are men, horses and elephants falling dead. Like men with infected eyes who cannot look at the sun, the Kauravas are unable to gaze at Jaya who is like the all-destroying sun that rises at the end of the yuga, with arrows for its rays, and the Gandiva, always drawn into a circle of flames for its glorious disc. Partha, effortlessly, marvellously, cuts down every enemy arrow shot at him, and quicker than the mind kills the bowmen who shot them. Smiling and radiant, dark Arjuna negates the missiles of his enemies and consumes your troops, O Vibho, like the blazing Sun drying up the land between the months of Jyeshta and Ashadha.

Ah, with consummate ease, he wards off the most ferocious volleys of Kripa, Kritavarman, Duryodhana and Aswatthaman, who attack him with veritable torrents of arrows.

Aswatthaman and Dhananjaya exchange some torrid fire, during which Krishna, the four white horses and the kapi-dhvaja are struck, while Arjuna destroys his adversary's full drawn bow, decapitates his charioteer, his four horses, his standard and finally fells him from his chariot. Aswatthaman, enraged, takes up another priceless bow, chased with gold and studded with diamonds, bright as the body of Takshaka, and which indeed resembles a mighty Naga caught from the foot of a mountain. Stringing that bow as he stands on the ground now, Drona's terrific, stalwart son unleashes a towering gale of shafts, which draws copious blood from his great adversaries whom he strikes from close range. Then Kripa, Bhoja and your

son Duryodhana, from the van of your army, envelop Savyasachi with further showers of shafts, which are like clouds shrouding the sun.

But, with prowess equal to that of the thousand-armed Kartavirya of old, Arjuna strikes back, quick as lightning, and destroys Kripa's bow, his standard, and kills his horses and charioteer, like the Vajradhari in days of yore assailing the Asura Bali. Thousands of Arjuna's arrows engulf Kripa, just as Ganga's son Bhishma found himself beset by the same Kiritin on the fatal day of his fall.

Arjuna kills Kritavarman's handsome horses and destroys his standard. He then begins to rapidly eradicate the elephants of the enemy, its chariots with their horses, charioteers, bows and flags. Thereupon, your vast army breaks into a hundred parts like an embankment washed away by rushing waters. Now, Krishna manoeuvres Arjuna's chariot so he places all his enemies on his right, and races away at great speed like Indra flying to kill Vritra. Sikhandi, Satyaki and the twins bar their enemies from chasing Dhananjaya, and give vent to tigerish roars.

The Kuru Kshatriyas and the Srinjayas fall upon each other with immaculate arrows shot with great force, and the conflict between them is like the one between the Asuras and the Devas in the elder days. Elephant-warriors, horsemen and rathikas, fighting for victory or death and heaven, fall on the field. All the directions of the sky, cardinal and subsidiary, are enveloped in gloom from their great gusts of arrows and the very light of the sun is entirely shrouded.'"

CANTO 80

"Sanjaya says, 'O Rajan, in an attempt to rescue Bhima, who is under critical attack by the Kuru warriors, Arjuna turns his attention from Karna's troops and begins to thin the enemy ranks opposing Bhima. Successive fusillades of Arjuna's broad, flat-headed and razor-sharp shafts fall incessantly from the sky like dense flights of birds, and he is like the very Destroyer to the Kurus as he mangles their bodies and cuts off their heads, his every arrow finding a target among them. Like the great Vaitarani, which separates the regions of the living from those of the dead, the field grows ugly, horrible, uneven and impassable from the blood and debris of the battle.

Arjuna kills four hundred highly trained and fierce elephants, with warriors cased in golden mail and grim hastikas on their backs, and they fall like populated mountain crests. Like the sun piercing through clouds, Arjuna's chariot passes through the dense mass of dead tuskers with copious secretions flowing down their bodies. Heaps of dead leviathans, horses, broken chariots and lifeless warriors stripped of their weapons and armour, litter the trail he blazes on the field of horror.

The twang of the Gandiva is the peal of thunder in the sky. Varied kinds of fatal astras that resemble burning brands, meteors and thunderbolts, shot from the Gandiva, burn your army like a forest of bamboo on a mountain in the night. Crushed, burnt, maimed, massacred and thrown into absolute

disorder, they break and run, and are like a fleet of boats on a tempest-lashed ocean. The Kuru army that had assailed Bhimasena till then abandon him and escape with their lives.

After he routs the Kurus, the unvanquished Arjuna rides up to Bhimasena, to inform him that Yudhishtira's wounds have been treated and dressed and to reassure him that their brother is well.

Leaving Bhimasena, Dhananjaya moves once more against his enemies, making the earth and the sky, O Bhaarata, resound with the rumble of his chariot. Ten of Dusasana's sons, all daring warriors wearing golden armour, surround and attack Arjuna with stretched bows, almost dancing on their chariots, like hunters cornering an elephant with burning brands. Krishna manoeuvres the chariot to place all of them to his right, expecting Arjuna to quickly send them all to Yamaloka. Seeing Arjuna's chariot moving away, they rush towards him. Partha first destroys their battle flags, horses, bows and, then, with some flat-headed arrows, he cuts off their heads with bitten lips and eyes blood-red with battle lust, like striking the blooms of a corsage of lotuses. Having killed those ten Kaurava princes, Arjuna's chariot rolls inexorably on.'"

CANTO 81

"Sanjaya says, 'Ninety Kaurava chariot-warriors charge Arjuna as he advances under his kapi-dhvaja, his ratha harnessed to those fleetest of horses decked with golden ornaments and covered with pearl filigree. Those Naravyaghras attempt to surround Arjuna. Krishna ignores them and makes for Karna's chariot, chased by those ninety Samsaptakas, shooting storms of shafts at him. They force Arjuna to stop, and quick as thinking kill all his ninety assailants along with their charioteers, and they fall dead like Siddhas falling down with their vimanas from heaven upon the exhaustion of their punya.

Next, a large force of Kauravas, with chariots, elephants and horsemen, fearlessly besiege Phalguna, shower him with spears, maces, throwing swords and thousands of arrows and stop his progress. However, like the sun destroying the darkness with his rays, he arrests their attack on him, killing many, until an army of Mlecchas, riding thirteen hundred excited elephants, under your son Duryodhana, falls on Partha from a flank. They harry him with barbed arrows, nalikas, cloth-yard shafts, javelins, kampanas and short arrows, some of which the elephants hurl with their trunks.

Phalguna stops them in their tracks and blasts that elephant force like Indra striking mountains with thunderbolts. His gold-winged arrows excoriate the elephants decked with golden necklaces and they fall dead, like mountains ablaze with volcanic fires. O Rajan, we hear the thunderous

twang of the Gandiva, above the pandemonium of shouts and screams of dying men, elephants and horses. Slashed elephants, horses and chariots, with their riders dead, flee on all sides. So prodigious is Arjuna that, fighting alone, he razes horsemen, elephants and chariot-warriors in thousands, indeed all that attacked him from every side.

Seeing the still great Kaurava army corner Phalguna, Bhima turns away from the small force he had been fighting, and dashes up to support his brother, and he demolishes those that remain alive with his gada. Without let, in frenzied brutality, Bhima's awesome, magical gada flies and falls incessantly on men, elephants and horses cased in steel armour and strikes them down, spraying the air with jets of crimson. Biting the earth with their teeth, and bathed in blood, with the crowns of their heads and bows and lower limbs crushed, they fall and become food for the waiting carrion eaters. Covered with blood, flesh, marrow and pieces of bone, Bhima's occult mace is like the night of death, difficult to look at. Bhima prowls the battlefield in rage with that mace and massacres ten thousand horses and numberless foot-soldiers, while your troops think that Yama himself, armed with his bludgeon, is in their midst.

He next breaks into the enemy's elephant division, like a makara into the ocean and, within a short time, despatches it to Yama's abode. Elephants in their spiked body armour, with their hastikas and standards, fall everywhere like winged mountains. After he destroys the elephants, the mighty Bhimasena once more follows Arjuna on his chariot.

Arjuna, finding your great army harried, slaughtered, on the verge of flight, and standing paralysed, sends relentless torments of arrows at it and men, horses, chariots and elephants die, emitting loud screams. The remnants huddle together and turn tail to flee. The battle, however, continues between the Kurus and the mighty Pandavas and there is not a single chariot-warrior, horseman, elephant-warrior, horse or elephant that is unscathed. The soldiers, bathed in blood, their armour riddled with arrows, blaze like a forest of flowering asokas.

Seeing Savyasachi's valour, the Kauravas despair for Karna's life and they flee the field, deserting their Sutaputra Senapati, even while calling desperately for his help. Arjuna pursues them, hundreds of arrows flaring from the Gandiva and swelling the morale of the Pandava warriors under Bhimasena.

Your sons, O Rajan, then ride towards Karna's chariot, sinking, as they seem to be, in a fathomless sea, where Karna is the sole island of safety for them. Your sons, like serpents defanged, and driven by fear of the noble Arjuna, take shelter with him, like those who seek the protection of dharma from fear of death.

Karna, always unafraid, reassures them, "Do not fear! Come to me!"

Looking at your shattered army, Karna stretches his bow, draws deep breaths and prepares himself to kill Arjuna and have revenge and victory. Bending his formidable bow into a circle, he once more assails the Panchalas in the very sight of Savyasachi. Soon, many kings of the enemy army counterattack and pour their arrows on him like a deluge upon a mountain. However, Karna fights for his friends and his arrows kill many Panchalas and they scream as they are struck, just before dying.'"

CANTO 82

"Sanjaya says, 'While Shwetavahana puts the Kurus to flight, O Rajan, Karna decimates the Panchalas with his powerful, ineluctable arrows, truly like a tempest chasing massed clouds across the sky. He fells Janamejaya's charioteer with broad-faced shafts called anjalikas and then kills his horses. He rakes both Satanika and Sutasoma with many broad-headed arrows and shatters their bows. He drills Dhrishtadyumna with six arrows and, not losing a moment, kills his horses. He kills Satyaki's horses and then despatches Visoka, son of the king of the Kaikeyas.

At this, Ugrakarman, commander of the Kaikeya division, shoots Karna's son Prasena with a score of arrows, making him tremble; but, with three crescent-tipped arrows, Karna cuts off the arms and the head of his son's assailant and fells him from his chariot like a sala tree with its branches lopped off.

Prasena, fairly dancing upon his chariot, covers Satyaki, fighting on foot without his chariot, with a slew of arrows; Satyaki kills him with a single shaft that bursts his heart apart. Karna, red-eyed seeing this, tells Satyaki, "You are dead, O grandson of Sini!" and shoots a deadly arrow at him. However, Sikhandi cuts it down in flight and strikes Karna with three arrows of his own. Karna shatters Sikhandi's bow, rends his banner, strikes him with another six arrows and finally beheads Dhrishtadyumna's son in

his fury. He seamlessly follows this up by wounding Sutasoma deep with a long shaft.

Seeing the fierce battle progress and the death of Dhrishtadyumna's son, Krishna says, "The Panchalas are being slaughtered, Partha. We must stop the terrible Karna."

Arjuna smiles in anticipation and they ride again towards Karna's chariot. Stretching and fiercely strumming his bow, he creates a darkness with his arrows and destroys large numbers of men, horses and chariots that come in his way, as the echoes of the Gandiva's bowstring reach up into the sky. Birds no longer finding room in their own element, take shelter in mountain caverns. The magnificent Kiritin, holding his full-drawn bow, falls upon the enemy forces while Bhimasena protects his rear. Those two princes drive furiously towards Karna, demolishing their enemies along the way.

Meanwhile, Karna also covers the sky with his shafts. He mows down a vast number of chariot-warriors, horses and elephants, and grinds down the Somakas. Soon Uttamaujas, Janamejaya, an enraged Yudhamanyu and Sikhandi, uniting with Dhrishtadyumna, attack Vaikartana with loud shouts and roars, but they make no impact on him, like the objects of the senses failing to entice a man of purified soul from abstinence. He quickly smashes their bows, horses, charioteers and banners, and strikes each of them with five arrows and then gives a booming roar of triumph himself.

While he razes his enemies, everybody is terrified and they think that the earth, with her mountains and trees, might split at the twang of Karna's bow, the mighty Vijaya, which resembles Indra's dhanusha. The son of Adhiratha is like the sun within his corona, resplendent with blazing rays. He carves Sikhandi with a dozen keen barbs, Uttamaujas with half a dozen, Yudhamanyu with three, and Janamejaya and Dhrishtadyumna with three each. O Rajan, those five powerful maharathas stand as if frozen, beaten by the Suta's son even as the objects of the senses are by a man with a purified soul.

The five sons of Draupadi quickly ride up with other rathikas and rescue their uncles who are sinking in the Karna ocean, like shipwrecked merchants being rescued from the real ocean. Satyaki cuts down Karna's ceaseless cataract of arrows, and strikes the Sutaputra with a clutch of scathing shafts; he then plunges eight heavy iron arrows into Duryodhana's majestic body. Kripa, the Bhoja lord Kritavarman, your son and Karna

strike back at the brilliant Satyaki. However, with shafts flowing incessantly from his bow stretched to its fullest, Satyaki is as irresistible as the meridian sun in the autumn sky; he stops those four warriors like the king of the Daityas battling the Lokapalas, the Regents of the four quarters.

Soon some Panchala maharathas come to his support, like the Maruts protecting Sakra in battle.

The battle that now breaks out again resembles the Devasura yuddha of old. Wounded, bleeding rathikas, elephants, horses and foot-soldiers stagger about with arrows protruding, or utter wails of final distress and fall dead. Your younger son Dusasana fearlessly attacks Bhima who happily turns on him like a lion springing towards a large ruru deer. The battle between them is fierce as the one between Sambara and Sakra in the days of old. They lacerate each other with arrows shot with great force; they are like two bull elephants in musth with ichor streaming down their bodies, goring each other near a she-elephant in season. Vrikodara destroys your son's bow and standard with another winged arrow, he pierces his antagonist's forehead and then decapitates his charioteer.

Dusasana retaliates with a fresh bow, gashing Bhimasena with a dozen virile shafts. Holding his horses' reins himself, he yet pours torrents of arrows over Bhima. Dusasana then unleashes a fulgurous astra, bright as the sun, and decked with gold, diamonds, and other precious gems, irresistible as Indra's Vajra. That blazing weapon finds Vrikodara and he collapses with languid limbs and outstretched arms, as if dead upon his chariot. But, he soon recovers and begins to roar like a whole pride of lions.'"

CANTO 83

"Sanjaya says, 'Prince Dusasana fights intensely and rives Bhima's bow with a perfect arrow; with six more shafts he pierces his charioteer and then finds Bhima himself, first with nine and then with many more barbs, all shot with ferocious power. Bhimasena casts a deadly spear at your son, who, seeing it fly at him like a burning brand, cuts it down with ten arrows. Dusasana drills Bhima deep with a single violent shaft, which plunges deep into the great Pandava's body, drawing a spout of blood and applause and cheers from your troops.

A livid Bhima says levelly, "You have hit me swift and deep, vile Dusasana. Now endure a blow from my gada."

Titanic Vrikodara picks up his great mace and says, "O evil one, today I will drink your blood on this battlefield."

Dusasana flings a short spear like death itself at Bhima, who whirls his gada around and hurls it like lightning at his most loathed enemy, who tried to strip the precious Panchali naked in the Kuru sabha. That mace breaks Dusasana's fiery spear, flares on to strike him on his head and flings him ten bow lengths from his chariot. Dusasana finds all his horses, his chariot pulverised, his armour, ornaments, attire and garlands all broken or askew, and himself writhing in agony on the ground. Bhimasena, perspiring like an elephant with thick juices trickling down his body, standing on the battlefield amidst many great warriors of the Kuru army, again remembers

all the vile deeds of hostility and the humiliation that your sons heaped on the Pandavas. He clearly remembers how Panchali was hauled into the Kuru court by her tresses, how Dusasana tried to strip her of her single garment in the midst of that august and ancient court, even while she was in her period, and all, all the other wrongs inflicted on that peerless princess while her husbands sat with their faces turned away. His wrath flares up like a fire fed with libations of ghrita.

He addresses Karna, Suyodhana, Kripa, Aswatthaman and Kritavarman in a ringing voice, "Today I will make an end of this beast Dusasana. Let all your warriors protect him if they can."

Bhima suddenly springs at Dusasana like a lion rushing towards a mighty elephant, and attacks him before the eyes of Suyodhana and Karna. He jumps down from his chariot and, with bloodshot gaze fixed on his fallen enemy, draws his sword. Trembling with rage, he sets his foot upon the throat of Dusasana, and ripping open the breast of his supine, bends down and drinks his warm blood as if it was amrita to him. He then throws him down, cuts his head off and, keeping the vow he swore in the Kuru sabha, again sips his enemy's blood, little by little, as if there was nothing to rival its taste in any of the worlds.

Then he looks at him with wrathful eyes and says, "I find the taste of my enemy's blood to be superior to that of my mother's milk, honey, ghee, or the finest wine made from honey. It is better than the purest water, milk, the best curd, or all kinds of drink in this world, sweeter than amrita."

Once more, looking at Dusasana's dead body he laughs softly and says, "What more can I do to you? Death has rescued you from me."

Rajan, those who see Bhimasena stalk the battlefield filled with joy and drink his enemy's blood, either fall down in terror or their weapons drop from their nerveless fingers. Many cry out feebly and look at Bhima in horror. Indeed, all those that stand around Bhima and see him drink Dusasana's blood, flee with Chitrasena, overwhelmed by fear, and saying to one another, "This is no human being! This Bhima has to be a Rakshasa!"

Then the Panchala prince Yudhamanyu, at the head of his troops, pursues the fleeing Chitrasena and pierces him with seven keen arrows shot swiftly, one after another. Chitrasena, like a trampled serpent repeatedly darting out its tongue and ready to use its venom, turns back and shoots his pursuer with three shafts and his charioteer with six. Then, in a flash, with a shaft fitted with large wings and an exceptionally sharp point, and shot with

great care from his bow drawn to its fullest stretch, Yudhamanyu decapitates Chitrasena. Upon the fall of his brother Chitrasena, a raging Karna puts the Pandava host to flight until Nakula attacks and stops him.

After killing the vindictive Dusasana in full view of Karna, Bhima drinks some more of his blood, and gifted with stentorian lungs, shouts, "O wretch, here, I drink your life-blood from your throat. Abuse us again as you once did, crying, 'Beast, beast!'

We will dance and repeat the words of those who once called us 'beast'. We remember our sleep at the Pramanakoti palace, the mixing of deadly poison in our food, the bites of black cobras and the setting fire to the house of lac. We cannot forget our suffering—the theft of our kingdom at a game of dice, our exile in the woods, the cruel seizure of Draupadi's shining tresses, the sting of arrows and the cuts of weapons in battle and all our other miseries. We endured all other kinds of hurts in Virata's palace through the evil counsels of Sakuni, Duryodhana, Karna and you. We were never allowed a moment's peace or happiness, and it was the evil designs of Dhritarashtra and his son that was the cause of all our suffering."

Drenched in blood flowing from his wounds, the victorious Vrikodara, his face red and filled with great anger, then says to Krishna and Arjuna, "Praviras, what I had vowed to do to Dusasana in battle, I have accomplished today. I will soon accomplish my other vow and kill that second beast, Duryodhana, in this yagna of war. Only after I stamp on his evil head in the presence of the Kauravas, will I find peace."

Then, filled with great joy, Bhima finds happy release in loud roars, just as the mighty and the noble Indra of a thousand eyes roared after slaying Vritrasura.'"

CANTO 84

"Sanjaya says, 'After the killing of Dusasana, O Rajan, ten of your sons, Nishangin, Kavachin, Pasin, Dundadhara, Dhanurgraha, Alolupa, Saha, Shanda, Vatavega and Suvarchasas, great maharathas who have never retreated from battle, and now wanting revenge, shroud mahabaho Bhima, red-eyed with rage, his lips bloody, like the raging Destroyer, with arrows. But with ten broad-headed shafts, fitted with golden wings and shot with great force, Bhima despatches those ten Bharata princes to Yamaloka.

Seeing your ten sons slain in a flash, your army breaks and flees, despite Karna's presence, overwhelmed with terror of the Pandavas. A great fear enters Karna's heart on watching Bhima's might like Yama's himself. Salya understands Karna's state of mind, and consoles him, "This is not the time for grief, O son of Radha. These kings are all running from fear of Bhimasena. Duryodhana is stricken after seeing Bhima kill Dusasana and drink his blood. Kripa and others, and those of the king's brothers that are still alive, their hearts heavy, their rage dimmed by sorrow, surround Duryodhana to comfort him, while Dhananjaya and the Pandavas advance against you for battle. So, collect yourself and face Arjuna with courage.

Dhritarashtra has given you the entire responsibility for this war. O Mahabaho, bear that burden to the best of your prowess and ability. In victory there will be great fame, while in defeat heaven is certain. Look,

Karna, your son Vrishasena sees the stupor that has come over you and bears down on the Pandavas."

Hearing what Salya says, Karna rides furiously towards Vrikodara, who meanwhile decimates your troops with his mace, like Yama wielding his danda. Nakula attacks Vrishasena like the victorious Maghavat rushing against the Asura Jambha and destroys his proud standard decked with gems; he then splits his bow with a golden strap attached to it. Wanting to avenge Dusasana, Vrishasena snatches up another bow and strikes fiercely back at Nakula. The duel rages and Nakula and Vrishasena harry each other with the many devastras they possess.

From rage as well as from his own brilliance and the natural energy of his weapons, Vrishasena blazes like a fire fed with libations of ghee. He kills Nakula's beautiful white horses of the Vanayu breed, decked with trappings of gold. Nakula jumps down from his ratha and, taking up a bright shield decked with golden moons and a sword blue as the sky, he wheels across the field like a great bird, performing diverse exquisite movements through the air. He kills many warriors, horses and elephants and they fall on the earth like animals being sacrificed in an Aswamedha yagna. Nakula singly kills two thousand seasoned warriors from diverse realms with their bodies smeared with fragrant sandalwood paste.

Karna's son suddenly attacks Nakula again and pierces him from every side with countless arrows, determined to have his life. Nakula strikes back and, with the support of his brother Bhima, spreads terror through the field, and as if in sport, slaughters warriors, horses and elephants. The duel continues with both shuras stalking each other like hawks with outstretched wings to snatch a piece of meat. Negating his antagonist's showers of arrows, Nakula wheels about in different intricate movements until Vrishasena demolishes his shield adorned with a thousand jewel stars.

Not losing a moment, he rives Nakula's polished blue sword, keen as a serpent's poison, even while Madri's son whirls it over his head. Vrishasena stabs his enemy deep in his chest with some slim shafts and earns the applause of those that watch the duel. Bleeding from Vrishasena's attack, the noble Nakula runs to Bhimasena's chariot and jumps onto it like a lion springing upon a mountain summit.

The heroic Vrishasena attacks the two sons of Pandu with a relentless gale of arrows and, quickly, many other Kuru warriors join him. Bhima and Arjuna, burning with wrath like two fires fed with libations of ghrita,

retaliate powerfully and pour a scathing volley of arrows over Vrishasena and the other warriors around him.

Bhima tells Phalguna, “The son of Karna has Nakula in dire peril. Let us move against him.”

Seeing them, Nakula says, “Kill him quickly.”

Hearing this, Krishna precipitately drives the formidable Arjuna, his kapi-dhvaja flapping in the wind, towards Vrishasena.’”

CANTO 85

"Sanjaya says, 'Learning that Nakula is in dire straits, wounded, without his ratha, bow, arrows and sword, the five sons of Drupada, the five sons of Draupadi and Satyaki dash to his rescue in their rathas driven by expert charioteers, harnessed to wind-swift horses, and with banners streaming. They destroy your elephants, chariots, men and cavalry with shafts that resemble formidable serpents. Seeing this turn of affairs, the Kaurava maharathas Kritavarman, Kripa, Aswatthaman, Duryodhana, Sakuni's son, Vrika, Kratha and Devavridha swiftly counter attack, their chariots steaming forward with a sound deep as the booming of elephants or clouds, and hold them up. However, the prince of the Kulindas, and his elephants that look like mountains and newly formed clouds, advance with impetuous speed against the Kaurava heroes.

Well-equipped and covered with golden armour, the elephants born in Himalayan regions and which only accomplished and willing warriors ride are like clouds in the sky charged with lightning. They vigorously assail Kripa who brings down the prince from his elephant. The younger brother of the prince besieges Kripa with a dense flight of bright iron spears and loud shouts, but Sakuni cuts off his head even as it still roars. Seeing the fall of the Kulindas, the mighty chariot-warriors of your army, blow their conches with joy, and charge their enemies.

A fierce battle ensues between the Kurus and the Pandavas supported by the Srinjayas. Arrows, javelins, swords, maces and battle-axes fly and fall thickly and chariot-warriors, horses, elephants and foot-soldiers die in their hundreds. Kurukshetra takes on the aspect of the sky where fierce winds billow from all sides, and masses of clouds charged with lightning peal with incessant thunder. Kritavarman of the Bhojas shoots down the huge elephants, rathikas, innumerable foot-soldiers, horsemen and Satanika's horse. Aswatthaman also kills three hulking elephants carrying all kinds of weapons, ridden by masterly warriors, and adorned with lofty standards, and they fall like cliffs riven by thunder.

The third brother of the Kulinda chief bloodies Duryodhana with a sear of arrows through his chest, but your son strikes back at him and his elephant with a plethora of whetted shafts. The elephant with the prince on his back falls with blood leaking from every part of his body, like a mountain of red chalk with red streams running down its breast, split by thunder in the monsoon. The Kulinda prince saves himself in the nick of time, and mounting another elephant, battles the king of the Krathas who fights from his chariot. Both are struck deep and while the prince with his elephant falls like a thunderstruck hill, the king struck by the prince's arrows shot from the back of his elephant, falls with his shattered ratha, like a mighty tree uprooted by a tempest.

The Kaurava warrior Vrika deeply wounds that mountain prince from the Himavat as he fights from his elephant. However, his great beast quickly crushes Vrika underfoot, his chariot and horses and impetuously attacks Babhru's son, the prince of the Magadhas, who already wounded, collapses. The Kulinda prince, on his magnificent fighting elephant, attacks Sakuni until the king of the Gandharas cuts his head off.

About this time, Satanika drills elephants, horses and chariot-warriors, and large bands of foot soldiers with a dazzle of arrows, and they fall paralysed and broken like serpents beaten by a storm stirred by Garuda's wings. Then a Kulinda warrior from the Kaurava army shoots Nakula's son Satanika with a score of shafts but Satanika beheads him.

Vrishasena pierces Satanika, Arjuna and Bhima, Nakula and Janardana with iron quarrels. Seeing his superhuman effort, the Kauravas are filled with joy and applaud him while those conversant with Dhananjaya's prowess regard Vrishasena as a libation already poured on the fire of war. The Kiritin, seeing Nakula deprived of his horses and Janardana slashed

with arrows, attacks Vrishasena who stands in front of Karna. Karna's son gashes Partha with an arrow and gives a loud shout of triumph as Namuchi did in the olden days after having wounded Indra. He finds Partha and Krishna repeatedly with his formidable arrows.

An annoyed Arjuna decides to put an end to the brilliant prince. His brow furrowed and eyes red in wrath, that Pravira, who could kill Yama himself if the latter stood against him, laughs terribly and says to Karna and all the other Kaurava heroes fighting under Duryodhana and Aswatthaman, "Today, O Karna, in your very presence, I will despatch the fierce Vrishasena to Yamaloka! Everyone knows that all of you together slew my son, when he was alone in his chariot. I, however, will kill your son before all of you. Let all the Kaurava maharathas protect him if they can.

And after that, I, Arjuna, will kill you, Karna, O fool! You are the root of this enmity and this war and you have become proud as a result of Duryodhana's patronage. I will kill you and Bhimasena will kill this wretch among men, this Duryodhana, through whose evil rule this battle born of a game of dice germinated."

Arjuna strums the string of his bow, takes aim at Vrishasena, and with awful force, O Rajan, looses ten arrows that pierce Vrishasena through all his vital organs. With four razor-headed arrows he breaks his bow, cuts away his two arms and his head, dropping him onto the ground from his chariot like a flowering sala tree falling from a mountain summit. Seeing his son die, a wild and inconsolable Karna rushes up on his chariot against Partha, wanting instant revenge.'"

CANTO 86

"Sanjaya says, 'The unassailable Karna, whom even the Devas cannot match, charges at Krishna and Arjuna with a deep roar like the surging sea. Krishna says, "Here comes Karna to fight you, Dhananjaya, with his sarathy Salya driving his chariot that looks like a Deva-ratha, harnessed to white horses, streaming with banners and festooned with rows of bells. Look at his battle flag with the device of the elephant's rope that is like Indra's bow which divides the firmament with a rainbow. He comes shooting showers of arrows like the clouds pouring torrents of rain. He comes to win the war for Duryodhana.

There the king of the Madras, the royal Salya, standing at the head of his chariot, guides his horses of immeasurable energy. Hear the roll of their drums and the fierce blast of their conches. Hear, O son of Pandu, the shouts and roars that come from every side and the terrifying twang of Karna's bow, the Vijaya stretched with such force that it drowns every other sound. Look, the mighty chariot-warriors of the Panchalas with their followers give way before him, escaping like a herd of deer at the sight of an angry lion.

You must kill the Suta's son for no one else can withstand his shafts. I know that you can subdue the three worlds with all their mobile and immobile creatures including the very Devas and Gandharvas. What can be said about battling the great Isana Mahadeva, the three-eyed Sarva

Kapardin? However, you pleased that god of gods himself in battle: Siva, that Deva called Sthanu, who is the source of bliss for all beings. All the other Devas have also given you their blessings, through the grace of that Devadeva, the Deity armed with the trident.

Slay Karna today, like Indra killing the Asura Namuchi. Let prosperity ever be with you, O Partha, and may you find victory in battle."

Arjuna says, "My victory, O Krishna, is already assured, for you, O Madhusudana, who are the master of all the worlds, are pleased with me. Urge the horses forward, Hrishikesha! Today I will not return from battle without slaying Karna. You will see him killed, cut to pieces with my arrows, or you will see me, Govinda, killed by Karna. The battle that will transfix the three worlds is at hand and as long as the earth exists, men will speak of it."

Saying this to the indefatigable Krishna, Arjuna moves against Karna like an elephant against a rival. Once more he says to Krishna, "Urge the horses, O Hrishikesha, for time flies!"

Kesava wishes him victory, gives free rein to the horses, fleet as thought, and in moments they are face to face with Karna.'"

CANTO 87

"Sanjaya says, 'Burning with rage at Vrishasena's death, his eyes the colour of copper and shedding tears of grief, Karna prepares to face Dhananjaya, having challenged him to battle. The two chariots yoked to white horses, shining with solar effulgence and covered with tiger-skins, when they come together, look like two suns in the sky. All that watch are wonderstruck when they look at these two warriors who resemble Indra and Virochana's son Bali, as they prepare for the battle for the conquest of the three worlds. All look on in awe as the two maharathas flare at each other with rumbling chariot-wheels, the twang of their bows, the sound of their palms, the whizz of arrows, and loud roars, their battle flags, Karna's bearing the elephant's rope and Partha's the kapi-dhvaja, flying in the wind.

Seeing them, O Bhaarata, all the kings shout aloud and repeatedly cheer them while thousands of warriors slap their armpits and wave their garments in the air. The Kauravas beat their drums and blow their numberless conches to encourage Karna, while the field also resounds with the blare of Pandava trumpets and conches in support of Dhananjaya. The resultant tumult and uproar are deafening, unbearable.

The two Naravyaghras and Atirathas, standing on their chariots, are an awesome sight. They are very alike, exceedingly handsome and are both armed with formidable bows that seem to flash like lightning, fine quivers stocked with arrows, spears and a wealth of astras, and fly a lofty standard

each. Both wear armour with swords hanging from their belts; their horses shine dazzling white and both blow on superb conches. Both are great warriors and while one has Krishna for his sarathy, the other has Salya. Both wear garlands of gold, have yak-tails chamaras and white chattras. With their magnificent limbs smeared with red sandalwood paste and their bulging red eyes, they are like infuriated bulls. Both are broad necked like the lion, broad chested, with long arms, and powerful past telling. Each wants to kill the other and they challenge each other, O Rajan, like humped bulls in a cow-pen, like infuriated elephants over a female, like angry mountains, like infant serpents of virulent poison or the all destroying Yama. Full of fury for each other like Indra and Vritra, they are like the sun and the moon in splendour.

Born of celestial fathers, they resemble Devas in beauty and tejas. Full of wrath, they are like two mighty planets sprung up for the destruction of the world at the pralaya at yuga's end. Indeed, they look like the sun and the moon arisen of their own accord on the field of battle. Both powerful warriors glory in their own might as they ready for war.

The troops, O Rajan, filled with great joy at the imminent duel between the two Naravyaghras, Karna and Arjuna, avidly speculate who will be victorious. Both bear every weapon, both are seasoned warriors, both have conquered the world once and they resemble the Asura Sambara and the Deva Indra. They are equal to Dasaratha's son Rama in battle, Vishnu in splendour and Bhava in fathomless might. The bands of Siddhas and Charanas who come to witness the battle look down from their vimanas and are amazed.

The Dhartarashtras support the noble Karna, while the Pandavas under Dhrishtadyumna support Arjuna and thus the two armies cease their fighting and become anxious, rooted spectators. For Karna and Arjuna, like two mighty comets of awesome appearance, either victory or defeat is certain as they face each other in this momentous duel to the death.

Then, O Bharatarishabha, differences and disputes arise in the firmament, among the unearthly beings gathered there, over Karna and Arjuna. All the men and creatures of this world, and all the Devas, Danavas, Gandharvas, Pisachas, Nagas and the Rakshasas, adopt different sides. The sky with all the stars is anxious on Karna's account, while the wide earth worries about Partha, like a mother for her son.

The rivers, the seas, the mountains, the trees, the deciduous plants and herbs take the part of the Kiritin Arjuna, while the Asuras, Yatudhanas, the Guhyakas, the ravens and other birds of the sky are with Karna.

All the gems, precious jewels, the four Vedas and the Puranas, the Upavedas, the Upanishads, with all their mysteries and compilations, Vasuki, Chitrasena, Takshaka and Upatakshaka, all the mountains, all the offspring of Kadru with their children, all the great poisonous serpents, and the Nagas take Arjuna's side as do Airavata and his children, the offspring of Surabhi and Vaisali, and the Bhogins.

The smaller serpents all side with Karna.

Wolves, wild stags and all kinds of auspicious animals and birds wish victory for Arjuna as do the Vasus, the Maruts, the Sadhyas, the Rudras, the Viswedevas, the Ashwinis, and Agni, Indra, Soma, Pavana and the ten directions of the sky.

All the Adityas, the Vaishyas, the Sudras, the Sutas, and those of mixed castes, all favour Karna. The Devas, with the Pitris, and all who are numbered with them and their followers, Yama, Vaisravana and Varuna are with Arjuna as are the Brahmanas, the Kshatriyas, the Yagnas, and Dakshinas. The Pretas and Pishacas, most carnivores and birds of prey, the Rakshasas with all the monsters of the sea, the wild dogs and the jackals are for Karna.

The different tribes of Devarishis, Rishis and Rajarishis are for the son of Pandu as are the Gandharvas led by Tumburu.

With the offspring of Pradha and Mauni, the several kinds of Gandharvas, Apsaras, and many wise Rishis, riding on wolves, stags, elephants, horses, chariots, clouds, the wind, and on foot come there to witness the duel between Karna and Arjuna. The Devas, the Danavas, the Gandharvas, the Nagas, the Yakshas, the Pakshis, the great Maharishis versed in the Vedas, the Pitris that subsist upon dakshina called svadha, Tapasya, the Vigyanas and the Divyausadha come, O Rajan, and take up stations in the sky, making a great noise.

Brahman, with the Dvijas, Maharishis, and the Lords of creatures, and Bhava himself on his chariot, appears in that part of the sky. Seeing the two noble ones, Karna and Dhananjaya, about to fight, Indra himself says, "Let Arjuna vanquish Karna."

Surya Deva, however, says, "Let my son Karna slay Arjuna, and emerge victorious in this battle!" while Vasava says again, "Let my son triumph

over Karna!"

Thus, Surya Deva and Indra, the two foremost of the Devas, who are present, adopt opposing views and dispute with each other.

The Devas and the Asuras adopt opposite sides and the three worlds with the Devarishis, the Devas and all other beings, tremble at the sight both above and below. The Devas favour Partha, while the Asuras prefer Karna. All beings are committed and involved in what the result of the duel will be, all without exception siding with either the Kuru or the Pandava hero.

The gods urge Brahman, the Self-born Lord of Creation, who is also present, and say, "O Deva, let these two lions among men have equal success. Let not the vast universe be destroyed by this encounter between Karna and Arjuna. O Svayambhu, say that these two will meet with equal success."

Indra Maghavat bows to the Grandsire and says, "You once said that the two Krishnas will always triumph. Let it now be as you then said. Be pleased with me, O Holy One!"

At this, Brahma and Rudra say to the king of the Devas, "The victory of the noble Vijaya, of the ambidextrous Savyasachi is certain. He gratified Agni in the forest of Khandava and he came to swarga and rendered assistance to you, O Sakra. Karna is on the side of the Danavas and it is appropriate that he should meet with defeat and satisfy the intentions of the Devas.

O lord of the Devas, one's own svadharma must always be important. The noble Phalguna, who is devoted to truth and dharma, will always be victorious. He who has pleased the Holy God with the Bull for his mount, he who has Vishnu, Lord of the universe, for his sarathy—how will he not be victorious?

Partha is a mahatejasvin warrior, a master of arms and has accumulated great punya. He is a master of the entire science of weaponry. Indeed, he possesses every accomplishment. He will be victorious, and that will accomplish the purposes of the Devas. Because of his greatness, Partha can go against destiny itself, favourable or unfavourable, and when he does so, a great destruction of beings takes place. When the two Krishnas are angry, they show little regard for anything. These two are Nara and Narayana, the two ancient and best of Rishis, the Creators of all that is real and unreal, and there is no one to rule over them.

They are perfectly fearless, destroyers of all enemies and rulers over all. In swarga or among Manavas, there is no one equal to either of them. The three worlds with the Devarishis and the Charanas support them. All the Devas and, indeed, all beings follow them. The entire universe exists because of the power of these two.

Let Karna, that Bharatarishabha, obtain the greatest of the regions of bliss here. Let him have identity with the Vasus or the Maruts. Let him, with Drona and Bhishma, be worshipped in swarga, for Vikartana's son is brave and is a peerless shura. Let victory, however, belong to the two Krishnas."

After Brahma and Isana, the greatest of the Devas speak, Indra, deity of a thousand eyes, with reverence to their words, salutes all beings and says, "You have heard what the two Devas have said for the benefit of the universe. What they say will come to pass, so remain calm, remain tranquil."

When they hear these words of Indra, O Rajan, all beings, high and low, are filled with wonder and applaud that Deva. The Devas then shower down diverse kinds of fragrant flowers from the sky and blow their trumpets, and they wait along with the Danavas and the Gandharvas to witness the incomparable duel on Kurukshetra between those two lions among men.

Many maharathas draw near Vasudeva and Arjuna, as well as Salya and Karna, and sound their conches. And then the dreadful battle begins, as they challenge each other like Sakra and Sambara. Their bright flags flutter on their chariots, like the planets Rahu and Ketu in the firmament at the time of the pralaya at yuga's end. The elephant's rope on Karna's banner looks like a great serpent and, embroidered with jewels and resonant gemstones, is extraordinary and resembles the bow of Indra. Partha's kapi-dhvaja with Hanuman's jaws agape is terrifying to look at, like the sun showing his formidable teeth.

The impetuous Vanara, impatient for battle, flies out from his banner, and falls upon Karna's standard and attacks it with teeth and nails, like Garuda pouncing on a serpent. The elephant's rope, decorated with rows of little bells, hard as iron, and which resembles Yama danda or Varuna's paasa, angrily closes with the Vanara and, as predicted during the game of dice, their standards first duel and the horses neigh furiously at each other. The lotus-eyed Krishna and Salya shoot keen glares at each other, with Salya turning his gaze away first; and so it is with Karna, too, as he locks gazes with Arjuna and is the first to avert his eyes.

Then the Suta's son smilingly says to Salya, "If Partha kills me in battle today, tell me truly, friend, what will you do after that?"

Salya says, "If, O Karna, Swetavahana kills you in battle today, I myself, on a single chariot, will kill both Madhava and Phalguna."

Arjuna asks Krishna the same question, but Krishna replies with an inscrutable smile, "The Sun may fall down from his place, the Earth may split into a thousand pieces; Fire may become cold, but Karna will not be able to kill you, O Dhananjaya! And if this impossible thing were to happen, know then that the destruction of the universe is at hand. As for myself, I will tear both Karna and Salya to shreds with my bare hands."

Arjuna smiles at the tireless Krishna, saying, "Salya and Karna, united together, are not a match for me alone, O Janardana! You will see me cut Karna with his proud standard and banners to pieces, along with Salya and his chariot, horses, parasol, armour, spears, shafts and bow, like a tusker trampling a sapling into dust in the forest. Today will see Karna's wives widowed and indeed they must have seen signs of the coming evil in their dreams last night! I cannot restrain my wrath when I remember how this vain fool of little foresight laughed at us and abused us repeatedly in the vilest way when he saw Panchali dragged into the Kuru sabha.

Today, O Govinda, you will see me crush Karna like an infuriated elephant does a tree with its load of flowers. Today, O Madhusudana, you will hear these sweet words after Karna's fall: 'Destiny, O you of Vrishni's race, has decreed victory for you!'

You will comfort Abhimanyu's mother today with a lighter heart for having avenged yourself on the enemy. Today you will joyously comfort your aunt Kunti. Today you will, O Madhava, comfort Draupadi of the tearful face and Dharmaraja Yudhishtira with words sweet as nectar.""""

CANTO 88

"Sanjaya says, 'Meanwhile, the sky, filled with Devas, Nagas, Asuras, Siddhas, Yakshas and with large bands of Gandharvas, Rakshasas, Asuras, Maharishis, Rajarishis, Gauda of bright plumage, assumes a wonderful aspect. All men on the battlefield see the wonderful Devas congregate in the sky, which resounds with the sound of musical instruments, song, adulatory hymns, laughter, dance and various other enchanting sights and sounds.

Then the carnage begins, as both the Kaurava and the Pandava warriors, filled with exhilaration, wade into each other and the battlefield resounds with the sound of trumpets, drums, the blare of conches and loud roars. The ground is soon heaped with lifeless bodies crimson with gore, and looks quite stunning as men, horses, elephants, chariots and weapons, fall to maces, swords, javelins and rapiers. The battle between the Kurus and the Pandavas resembles the one between the Devas and the Asuras, of long ago.

Dhananjaya and Karna, their superb armour shimmering, shroud the ten points of the sky and the army opposing them with storms of arrows. Darkness falls on the field, and neither your warriors nor the enemy can any longer see anything. From fear, all the warriors seek the protection of either Karna or Arjuna like rays of light spread out in the sky converging towards either the sun or the moon. The two Atirathas negate each other's astras, like the east and the west winds blowing into each other, and dazzle like the

sun and moon to disperse the darkness caused by the arrow clouds that cover the sky.

They exhort their troops not to flee and the warriors of both armies stand their ground, encircling those two awesome warriors, like the Devas and the Asuras standing around Vasava and Sambara. The men encourage the two heroes with loud shouts, with the sounds of drums and other instruments, like thundering clouds greeting Surya and Chandra. The two armies are the haloes around the sun or the moon.

Arjuna and Karna draw their great bows into complete circles and shoot thousands of arrows like the rays of the two unendurable suns that rise at pralaya at the end of the yuga to destroy the entire universe with its all mobile and unmoving creatures.

Both are invincible, both are redoubtable and both are eager to show their skill and finish the other. Karna and Arjuna close fearlessly with each other, like Indra and Jambhasura. Invoking the mightiest of astras, the two formidable archers slay countless men, horses and elephants, while striking each other at the same time. O Rajan! The troops of both the Kurus and the Pandavas flee like animals in the forest when a lion sets upon them. Then the five maharathas Duryodhana, Kritavarman, Sakuni, Kripa and Aswatthaman the son of Sharadvata's daughter pierce Dhananjaya and Kesava with scathing, accurate shafts. Arjuna destroys all their bows, quivers, horses, elephants, and their chariots with their charioteers, gashes every one of them with perfect arrows, and strikes Karna with a dozen.

A hundred chariots, a hundred elephants, and a number of Saka, Tukhara and Yavana horsemen, and some of the foremost Kamboja warriors launch a murderous attack on Arjuna; he, in a blur, strikes down his attackers along with their horses, elephants and chariots. This evokes applause from the sky as the Devas blow their trumpets and sing praises of Arjuna. Gentle breezes waft down showers of unearthly blooms, fragrant and auspicious on Arjuna's head. All witnesses of that encounter, Devas, Manavas and, indeed, all beings, are awestruck.

Only Arjuna and Karna feel neither pain nor wonder. Then Aswatthaman, suddenly seizing Duryodhana's hand, says, "Be satisfied, O Duryodhana! Make peace with the Pandavas. There is no need to fight on. Shame on war! The Acharya, a master of the mightiest of astras and like Brahma himself, is dead. My uncle Kripa and I are chiranjivis but other great warriors like Bhishma have also fallen. Rule the kingdom forever,

sharing it with the sons of Pandu. I can persuade Dhananjaya and Janardana to stop the war. Yudhishtira is always concerned about the welfare of all and Vrikodara and the twins will obey him. Peace between you and the Pandavas will benefit everybody. Let the kings who are still alive go back to their homes and let the troops leave in peace.

If you do not listen to me, Duryodhana, you will only suffer further grief in this war. You and the universe have seen what Arjuna of the diadem and garlands can achieve. Neither Indra, Yama, Prachetas, Kubera or the Yakshas can match him. And if you consider Dhananjaya's punya, it is much greater than his prowess. He will never differ with me and he will always agree with you. Be gratified, O Suyodhana, for the benefit of all the universe. You have always honoured me and I, too, bear a great friendship for you. This is why I say what I do to you now.

I will dissuade Karna from fighting, provided you want peace. Discerning persons say that there are four kinds of friends—those who are naturally so, those who are made through conciliation, those who become friends through wealth, and lastly those who are made by subjugation and the exercise of power. You possess all these elements with regard to the Pandavas and they are your cousins and natural friends. Acquire them again as firm friends through conciliation. If they agree to befriend you, I suggest, O Maharajan, that you do what I say."

Duryodhana reflects for a while and, then drawing a deep breath, says sadly, "It is as you have said, O my dear friend. But what the evil-hearted Vrikodara said after killing Dusasana still burns in my heart. You also heard him, so how can there be peace? Arjuna will not be able to quell Karna in battle, even as a tempest that is weakened when it meets the mighty mountains of Meru. Further, the sons of Pritha have little trust in me thinking of my many hostile deeds towards them. Nor, O Aswatthaman, should you now tell me, 'Let Karna abandon the war!' Arjuna is exhausted today and Karna will soon slay him."

Your son turns to his own troops, and says, "Why do you stand here like spectators? Go, attack your enemies and butcher them!""

CANTO 89

"Sanjaya says, 'And when the blare of conches and the peal of drums are deafening, Karna and Arjuna meet each other in battle, O king, all because of your son's evil heart. Like two infuriated Himalayan elephants, with full-grown tusks, fighting each other for the sake of a she-elephant in season, like a mass of clouds encountering another, those two warriors, both unleashing torrents of arrows, fight, their bows twanging loudly, the wheels of their chariots rumbling and clattering like thunder and lighting. They duel like two mountains, both with lofty cliffs and abounding with trees, creepers, herbs and both teeming with wild beasts that are native to them, moving ever towards each other for fiercer fight.

The duel swells like the one between Indra and Bali in days gone by. No one else can endure what the two shuras, their charioteers and animals suffer as they are wounded and spray blood from all over. Like two lakes full of varied kinds of lotuses, fish and tortoises, and echoing with the sound of different birds that the wind stirs when they approach each other, the chariots of the two warriors advance with fluttering banners. Both resemble the great and powerful Indra, and they strike each other with arrows that resemble his Vajra, and the battle is like the one between that Deva and the Asura Vritra.

Both the armies on the field in their full regalia and those looking down from the sky quake with fear to witness the contention between Arjuna and

Karna. Others among the spectators, filled with joy, utter loud shouts, raise their arms, waving their hands or pieces of cloth, when Arjuna charges Karna, like one elephant rushing at another.

The Somakas shout, "Be quick, O Arjuna! Cut off his head and, with that, kill Duryodhana's last hope for the kingdom."

Similarly, many of our warriors cry to Karna, "Fly, fly, O Karna, and kill Arjuna with your inexorable arrows. And then banish the sons of Pritha to the forests forever."

Karna strikes Partha with ten mighty shafts and Arjuna retaliates with ten long shafts that plunge deep into Karna's body. They mangle each other with arrows past count, all the while wary and keened to catch the least lapse in the other.

Rubbing the string of the Gandiva, Arjuna launches showers of cloth-yard shafts, nalikas and arrows with heads like boar's ears and razors, anjalikas, and crescent-tipped arrows at Karna. These spread across the sky and, falling in a storm, riddle Karna's chariot like flights of birds dropping into a tree at dusk with lowered heads, to roost for the night. But, O Rajan, all those showers of arrows that Arjuna, with furrowed brow and angry glances, looses at Karna, the Sutaputra easily destroys with his own tremendous volleys.

The son of Indra then shoots a fiery Agneyastra, which covers earth and sky with its blazing lustre, and the very course of the sun, as it spumes up and falls in blinding incandescence. The robes of all the warriors and soldiers take fire and they scatter. We hear loud crackling, as if a forest of bamboos is on fire. Karna invokes a Varunastra to quench it. In a trice, an uncanny cloud envelops Kurukshetra in unnatural darkness. The cloud, whose extremities look like mountains, spreads out on every side and pouring down a deluge of water, floods the earth and puts out Arjuna's conflagration. Nothing but darkness prevails.

Arjuna unleashes a Vayavyastra, which disperses the clouds of Karna's Varunastra. The indomitable Dhananjaya invokes an Aindrastra, which is like the Vajra in energy and ferocity. Immediately, razor-headed arrows, anjalikas, crescent-tipped shafts, nalikas, cloth-yard shafts and arrows with heads like the boar's ear, issue in tide from the Gandiva, in thousands, with the force of thunder. Fletched with vulture's feathers, these shafts strike limbs, horses, bows, yokes, wheels, and Karna's standard, piercing all like serpents frightened by Garuda burrowing into the earth.

Struck all over and bathed in blood, the noble Karna, his eyes rolling in anger, bends his bow and, with a twang as loud as the roar of the sea, launches the Bhargavastra, which extinguishes Partha's showers of shafts from his Aindrastra. After he puts down Partha's astra, Karna destroys chariots, elephants, foot-soldiers and many great warriors of the Pandava army with immaculate and fierce arrows. The stricken Panchalas and the Somakas, O Rajan, unite and assail the Suta's son with keen barbs from every side. Karna cuts all these down, and ravages the Panchala warriors, elephants and the horses, killing many.

As he routs his opponents, Karna is irradiant as a god, like a golden cloud lashing down torrents of deadly rain. Your warriors see the true valour of mighty Karna, and believe that he has vanquished the two Krishnas; they clap loudly and break into loud shouts of victory.

Seeing Karna foil Dhananjaya's astra, Bhima, the choleric son of Vayu, his eyes blazing, wrings his hands in rage and, drawing deep breaths, says, "How, O Jishnu, can this wretched Sutaputra, fallen from dharma, kill so many great Panchala warriors, in your sight? Till now the very gods or the Kalakeyas could not conquer you. Sthanu himself blessed you. How could this Suta's son pierce you with ten shafts that common rathikas use? It is amazing how he frustrates your astras.

Remember the suffering of Panchali, and the vile abuse that this evil son of a Suta heaped on us, when he called us, 'Sesame seeds without kernels!'

Remember all that, O Savyasachi, and swiftly dispatch the wretched Karna. Why are you so tame and indifferent, Arjuna? Use that same prowess with which you vanquished all the creatures and fed Agni at Khandava, to kill this wretch. And I, too, will use my mace to crush him."

Krishna adds to this, "How is it, Kiritin, that Karna succeeds in negating your astras? Don't you see the Kauravas standing behind Karna rejoice even now and shout for joy seeing you fail? Use that devotion with which, yuga after yuga, you have destroyed those who use darkness for their weapons, as well as Kshatriyas, and Asuras born of pride, to kill Karna today. Use my Sudarsana chakra, keen as a razor, to strike off his head, as Sakra did the head of Namuchi with his Vajra. Summon your dhyana, which once so pleased Mahadeva disguised as a hunter, O Shura, and slay the Sutaputra with all his followers.

After killing Karna, bestow the earth and all her seas, towns, villages and wealth, free from all enemies, upon Yudhishtira Dharmaraja. Through

that deed, O Partha, you will also win unrivalled and eternal fame."

Thus exhorted by Bhima and Krishna, Arjuna recalls everything that he, his brothers and the precious Draupadi had suffered, and remembers the very reason for which he had come into this world. He says to Krishna, "With your leave, as well as of Brahma, Bhava, and of all those who are Brahmavadis, I will now invoke a great astra for the good of the world and kill the Suta's son."

Arjuna bows to Brahma and raises the irresistible Brahmastra which he can invoke with his mind and looses it at Karna. Karna quite effortlessly renders that awesome weapon impotent and continues to lash arrows and many fires over Arjuna. An angry Bhima blazes with wrath and asks Arjuna, "Men say that you are a master of the Brahmastra, which inexorably consumes all enemies. But you, O my brother, seem to use another weapon with the same name."

Arjuna releases a second Brahmastra from the Gandiva, which envelops everything around, above and below with arrows that are like fire serpents and blaze like the sun's rays. From this astra, issue hundreds of arrows with golden wings with the effulgence of the yuga fire, as well as battle-axes, chakras and cloth-yard shafts in thousands, killing enemy warriors all around. The severed heads of some fall naked on the field, spouting blood at their necks and terrifying their comrades. The Kiritin wounds, maims and kills the warriors of Duryodhana's army at will with his death-dealing shafts that spew from his second Brahmastra.

Karna responds with thousands of arrows that fall upon the son of Pandu in torrents. Karna finds Bhimasena, Krishna and Arjuna, each with three terrible shafts and lets out an echoing roar of triumph. Arjuna cannot bear to see Karna's arrows gash Bhima and Krishna, and shoots eight and ten arrows in a flash at the Sutaputra. Piercing Karna's beautiful standard with one, he strikes Salya with four and Karna himself with three. With ten other elegant shafts he cuts away the Kaurava warrior Sabhapati's arms and head, kills his horses, charioteer, rives his bow and standard, and fells him, clad in golden armour, from his chariot like a sala tree cut down with an axe.

He once more rakes Karna with a dense volleys of arrows, and massacres four hundred elephants, eight thousand chariot-warriors, a thousand horses with their riders, and another eight thousand foot-soldiers. Partha envelops Karna, his sarathy, chariot, horses and standard in a cloud

of arrows. The Kauravas cry out for help, pleading, “O Karna, kill the son of Pandu quickly or he will annihilate us all!”

Karna unleashes a tornado of shining shafts, which spins countless Pandavas and Panchalas into Yamaloka. Thus, the two invincible warriors strike down their enemies and lacerate each other, with mighty astras.

His wounds treated with salves and mantras that expert apothecaries have applied, his golden armour strapped on again, Yudhishtira arrives to witness the duel between Arjuna and Karna. Seeing the Dharmaputra come like the full moon emerging in the sky from the jaws of Rahu, a surge of delight courses through the Pandava army. The onlookers, both terrestrial and celestial, stand motionless.

As the two shuras, Karna and Arjuna, lacerate each other with their fire shafts, the sounds of their bowstrings and striking palms is resounding and their flying arrows also make a deafening, incessant noise.

Suddenly, Arjuna’s bowstring, stretched with immense force, breaks with a loud report. Seizing the chance, Karna strikes Partha with a hundred small arrows, keen and steeped in oil, winged with bird feathers and like serpents freed from their sloughs. He finds Krishna with sixty shafts and then Phalguna again with eight more. He inundates Bhima with thousands of iron barbs, pierces Krishna, Arjuna’s standard, and fells many among the Somakas who follow Partha. However, he is swiftly shrouded in return with showers of straight shafts like masses of clouds hiding the sun.

Yet, the Suta’s son stuns the warriors who assail him with his unearthly prowess, cuts down all the astras they shoot at him, destroys their chariots, kills horses and elephants and many of their foremost warriors, like an angry lion a pack of dogs. The loss of lives among the Panchalas and the Kauravas at the hands of Karna and Dhananjaya is incredible, appalling. Your troops think that Karna has subdued the two Krishnas and victory is theirs and clap furiously, and shout aloud in celebration.

In the face of Karna’s attack, and furious at being struck by his assailant’s arrows, Arjuna strings his great bow in the twinkling of an eye and lays ardent siege to the Kauravas. He strums his bowstring, claps his hands and causes darkness to fall over Kurukshetra with another astra. He pierces Karna and Salya and all the Kurus. As the sky is now dark from the astra, the very birds are unable to fly through it and a fragrant wind blows. Laughing, Partha strikes Salya’s armour with ten arrows and then pierces Karna first with a dozen and again with seven shafts. The whistling winged

arrows shot with untellable force from Partha's bow draw spouts of blood from Karna, as he stands magnificent on his ratha, his body bathed in blood, and resplendent like Rudra at the time of pralaya, sporting in the smasana, the burning ground, at noon or dusk.

Karna responds with three arrows which he plunges deep into Dhananjaya's body, then looses five more blazing golden arrows at Krishna, which pass through his armour and body like five serpents, enter the earth, bathe in the waters of the Bhogavati in the Patalas, and then fly back to Karna! Those shafts are in reality five mighty serpents that had chosen the side of Takshaka's son Aswasena, whose mother Arjuna had killed in the Khandava vana. With ten flat-headed arrows, shot with terrific force, Arjuna truncates each of the five serpents into three, and drops them dead on the earth.

Seeing Krishna wounded and bleeding from those serpents, Arjuna blazes up in fury like fire in a heap of dry grass. He blasts Karna through all his vital marmas with sizzling shafts shot from the new bowstring stretched to his ear. Karna trembles in pain, summons all his courage and is just able to stand upright. A belligerent Dhananjaya fills the sky with showers of arrows and soon the very splendour of the sun, and Karna's chariot, O Rajan, all become dim as if a thick forest enfolds them. Savyasachi, that Paraviraha, decimates two thousand Kuru warriors, with their chariots and horses, as well as the maharathas who protect Karna's chariot-wheels, his wings, his van and rear and those who constitute the very pick of Duryodhana's chariot-force.

Your sons and the Kauravas that are still alive flee, deserting Karna and abandoning their dying and wounded, and their wailing sons and sires. Finding himself alone and the field around him empty, Karna, far from becoming agitated, O Bhaarata, attacks Arjuna with renewed vigour and greater force.'"

CANTO 90

"Sanjaya says, 'The shattered divisions of the Kaurava army look on helpless from a distance as Arjuna's astra, swelling with energy, flies around like a bolt of lightning and consumes them. With showers of deadly astras winged with gold that he had from Parasurama, and which are as powerful as Atharvan rites, Karna blows Arjuna's astra apart and wounds him as well. The duel continues and they gash each other like two fierce elephants. Karna and Partha make the sky one vast expanse of arrows without any space in between and the sun is obscured. In the transcendent battle, which swings one way and then the other, each tries to probe the other's weakness; all the other warriors on Kurukshetra are riveted while those in the sky applaud both Karna and Arjuna.

Many shout words of encouragement like, "Excellent, O Karna!" and some cry, "Uttamam, O Arjuna!"

While the duel rages, the serpent Aswasena, who is hostile to Arjuna, has made his way up from patala to the surface of the earth. He had escaped the conflagration at Khandava, and dived down into darkling patala. The serpent had not forgotten that Arjuna killed his mother and he now rises from the nether world with great speed and, upon seeing the battle between Karna and Arjuna, thinks the time ripe to settle an old score. He darts into Karna's quiver and takes the form of an arrow.

Karna and Partha make the sky one dense mass of arrows, filling the Kauravas and the Somakas with fear for they cannot see anything. Finally, having exhausted themselves, those Naravyaghras, those two greatest archers in the world, stand still and gaze numbly at each other. Now many Apsaras in the sky then fan them with palm leaves and sprinkle fragrant sandal-water over them while Sakra and Surya, using their spectral hands, gently stroke their faces.

When he finds that he cannot prevail over Partha and that his wounds have weakened him terribly, Karna decides to use that lone shaft which lies enveloped in sandal dust in a golden quiver. He has saved the serpent-mouthed and fiery astra to kill Arjuna. He fixes that lethal shaft to his bowstring, and stretching it to his ear, unleashes it at Partha, aiming to behead him. All the surroundings and the sky seem to take apocalyptic flames as meteors and thunderbolts fall everywhere. When that serpent in the form of an arrow is fitted to the bowstring of the Vijaya, the Lokapalas, including Sakra, set up loud lamentations.

Karna does not know that the serpent Aswasena has entered his arrow using yogic power. Seeing Vaikartana aim that arrow, the noble ruler of the Madras says urgently, "This arrow, O Karna, will not succeed in striking off Arjuna's head. Look for another astra."

At this, the Sutaputra, with eyes burning with wrath, says, "O Salya, Karna never aims an arrow twice. Men like me are never crooked warriors.'

Taking careful aim, Karna shoots that arrow which he has cherished for long years, O Rajan, and cries to his rival, "You are dead, O Phalguna!"

Sped from Karna's majestic bow, the arrow, brilliant like the sun, leaves the string with a dreadful echo and burns a line across the sky as if to divide it, like a woman dividing the tresses on her head. Seeing that serpent in the form of an arrow blazing across in the sky, Krishna quickly and easily presses down with his feet and forces the chariot to sink about a cubit into the ground. At this, his horses, white as the rays of the moon and caparisoned in gold, buckle at their knees and prostrate on the earth. There is loud applause and shout from the sky for Vasudeva, and countless celestial voices are heard crying his praises and unearthly flowers shower down upon him.

For what Krishna does, the arrow which Karna had shot with such care merely knocks off Arjuna's coronet from his head, the kirita celebrated throughout the earth, the sky, the waters and the heavens. The Svayambhu

himself had wrought that splendid diadem, bright as the sun, the moon, fire or a planet, and adorned it with gold, pearls, rubies, emeralds and diamonds. As priceless as it looks and is, it strikes terror into the hearts of enemies, makes its wearer content, and exudes a divine fragrance. Indra himself had given that ornament to his son when Arjuna went forth to fight the Kalakeyas in Devaloka.

That crown could not be broken by even the greatest among the Devas, not by Rudra, Varuna, Kubera, Yama's paasa, Indra's Vajra and even the most powerful astra of all. Yet, Karna now smashes it into pieces with his serpentine shaft. A great roar arises in all the worlds, O Bhaarata, as if a supernatural disturbance of the very elements has agitated the earth, the sky, the heavens and the waters. Hearing that tremendous noise, the strongest men reel where they stand. Bereft of his kirita, the dark and youthful Partha looks like a blue mountain with a soaring peak. Arjuna binds his locks with a white cloth, and stands perfectly unmoved, like the Udaya hill illumined by the rays of the rising sun.

The astra like fire that Karna shoots with Arjuna's deadly enemy, Aswasena the serpent, in it, breaks Partha's crown, flies back to Karna and asks to be launched once more at the Pandava.

Karna sees him but does not know him, and the serpent says, "You shot me, O Karna, without seeing me. That was the reason that I could not strike off Arjuna's head. Look at me well and quickly shoot me again. This time I will kill your enemy who is also mine."

Karna says, "Who are you that possess such a fierce form?"

Aswasena replies, "I am one whose mother Arjuna killed and for that he is my sworn enemy. If the Vajradhari himself protects Partha, I would still send him to Pitriloka, where Yama rules. Do not ignore me and I will slay your enemy. Do not hesitate, loose me at him once more."

Karna replies, "O Sarpa, Karna never relies on another's might for victory. Even if I have to kill a hundred Arjunas, I will still not shoot the same shaft twice. I will use my other astras and I will finish Partha. Be you content and go away."

Aswasena, that prince of serpents, is enraged, and assuming the form of an arrow, flies forth on his own to attempt to kill Partha, to fulfil the wish that has obsessed him for so long. Krishna says to Partha, "Slay that great Naga who bears you such hatred and enmity."

Arjuna asks, “Who is this serpent who flies at me, as if into the mouth of Garuda?”

Krishna replies, “While you were in the Khandava satisfying Agni’s hunger, this serpent was in the sky, his body ensconced within his mother’s. Thinking that it was only a single serpent, you killed the mother. He has never forgotten what you did, and comes to seek revenge today, O Shura, even like a meteor falling from the sky!”

In a blink, turning to face the serpent in the sky as it flies towards him, Arjuna kills Aswasena with six arrows and he falls in six writhing pieces onto the earth. After this, the Lord Krishna himself, O Rajan, raises the chariot out of the ground with his mighty arms.

Glancing obliquely at Dhananjaya, Karna strikes Krishna with ten whetted shafts fletched with peacock feathers. Arjuna strikes back from his bow drawn to his ear, first piercing Karna with a dozen arrows with tips like the boar’s ear, and next with a cloth-yard shaft, virulent as a snake. The arrow pierces Karna’s armour, drinks his blood and enters the earth, its wings drenched in scarlet. Provoked himself like a serpent prodded with a stick, Karna shoots a host of arrows that rake both Janardana and Arjuna, and lets out a triumphant roar.

However, the son of Pandu, whose is Indra’s equal, pierces Karna with hundreds of arrows even as Indra had Balasura long ago. He shoots ninety arrows, each like the rod of Death at Karna, who is deeply wounded and trembles like a mountain split by thunder.

Dhananjaya knocks down Karna’s helmet of pure gold, studded with costly gems and precious diamonds, as well as his earrings. Arjuna shatters his priceless and bright armour that many great armourers working for a long time had forged with great care. After stripping him of his armour, Partha strikes Karna with four powerfully shot arrows and inflicts such pain on him, which a man direly sick with diseases of bile, phlegm, wind and fever experiences. Never pausing, Arjuna pierces Karna’s very vitals with many carefully aimed arrows shot with great force. Bleeding profusely from Partha’s onslaught, Karna looks majestic, like a mountain of red chalk with streams of red liquid running down its breast.

Arjuna never stops but, standing like the son of Agni piercing the Krauncha Mountain, bloodies Karna’s torso with scores of unerring iron shafts with wings of gold and each one like the Yama danda. Karna drops his bow and his quiver and, in unendurable agony, stands reeling and in

great distress. Arjuna, always observant of Kshatriya dharma, does not want to take advantage when his enemy is in such distress, but Krishna says, "Why, O son of Pandu, are you so tardy? The truly wise never spare their enemies even for a moment, however weak they may be. He who is learned earns both punya and kirti when he kills his enemies, even when they are in distress.

Karna has always been your enemy and he is the greatest of warriors. If you do not kill him now, when he recovers, the Sutaputra will attack you with redoubled vigour and ferocity. So kill him now, as Indra did the Asura Namuchi."

Arjuna says, "So be it, O Krishna!" He salutes the Purushottaman Janardana, and drills Karna with several volleys. Partha covers Karna, his chariot and horses with calf-toothed arrows; putting forth all his prowess, he shrouds all the points of the sky with golden-winged barbs. Adhiratha's broad-chested son, with these arrows sticking out of his body, stands glorious like an asoka, a palasa or a salmali tree bowed down with its load of flowers, or like a mountain overgrown with a forest of sandalwood trees or flowering karnikaras.

Karna, too, now somewhat recovered, repeatedly shoots showers of arrows at Arjuna, and looks like the glorious sun coursing towards the Asta hills, his arrows like the sun's crimson rays. However, the stronger Arjuna's arrows destroy his shafts in the sky.

Karna recovers his self-assurance and finds Partha and Krishna with half a dozen arrows. Dhananjaya gets ready to unleash a mighty devastra, which burns like fire and flies with a sound that resembles the peal of Indra's Vajra. The hour of Karna's death has come and Kaala, Time, comes to him invisibly to warn him and reminds him of the Brahmana's curse, "The earth swallows your chariot-wheel!"

Indeed, O Purushottama, when death came, Karna forgets the mantra for the great Brahmastra that the illustrious Bhargava had given him, while the earth suddenly opens a deep cleft and traps his chariot's left wheel. Karna's chariot tilts steeply and is stuck in that spot like a sacred tree with its load of flowers standing upon an elevated platform. Seeing his chariot immobilised by the Brahmana's curse, and finding Parasurama's devastra inaccessible to him, and Partha burn up his awesome serpent-mouthed astra, Karna is filled with dejection.

He waves his arms in frustration, and begins to rail at dharma, "Men of dharma always claim that it protects those who follow its path and so we always endeavour, to the best of our ability and knowledge, to cleave to the truth. That very dharma now destroys us instead of protecting us who are devoted to it. Ah, dharma does not always protect its worshippers."

Meanwhile Arjuna's arrows rake him, his horses and charioteer, and Karna is frantic. The arrows crash into all his vital organs and he no longer cares what he does but repeatedly curses dharma. He then pierces Krishna in the arm with three arrows, and Partha, too, with seven. Arjuna responds and shoots seventeen thunderbolts, straight, fierce, splendid as Agni and deadly as Indra's Vajra, which plummet right through Karna's body into the earth. Trembling with shock, Karna now displays his awesome valour and, with a mighty effort, steadies himself and, remembering its mantra, invokes the Brahmastra.

Seeing the Brahmastra, Arjuna invokes the Aindrastra with the proper mantras, infusing the Gandiva, its string, and his arrows, also, with other mantras, he lets loose a solid swath of arrows even like Purandara pouring down rain in torrents. Those numberless arrows flare out of Partha's chariot, but Karna destroys them before they reach his ratha.

Krishna says to Arjuna, "Use your astras, Partha! The son of Radha will confound your other shafts."

Karna now fixes the Brahmastra to his string and shoots it, shrouding all the points of the sky with arrows, and striking Partha with many. Karna follows this up with a slew of searing shafts, and breaks Arjuna's bowstring, eleven times in quick succession, while each time Arjuna tries to replace it. Karna, who can shoot a thousand arrows in a single moment, does not know that Partha's bow has a hundred strings. So quickly does Arjuna replace each broken string that Karna could not mark when it was broken and when replaced.

Briefly, Karna appears to have the advantage as he dominates Arjuna with his astras. Seeing Karna begin to dominate Arjuna, Krishna says, "Use your greater astras before he kills you, Partha!"

At this, Arjuna invokes other greater devastras with their mantras. First he summons the astra that is hard like adamant, burns like fire, is as venomous as a serpent and unites the Raudrastra with it. At this very moment, O Rajan, the earth swallows one of the wheels of Karna's ratha. Alighting quickly from his chariot, Karna seizes the sunken wheel with his

massive arms and endeavours to lift it up with a great effort. Karna exerts immense strength, and the very earth, which has his wheel in her clasp, is raised up four fingers' breadth, with her seven islands and her hills and waters and forests.

Radheya sheds tears of anger, and says to Arjuna, "Partha, Partha, wait a moment until I free my sunken wheel. You see the left wheel of my chariot is stuck in the earth. Do not shoot at me now, for only cowards would do such a vile thing. Brave warriors who follow Kshatriya dharma never attack any opponent with dishevelled hair, those who have turned their faces from battle, a Brahmana, or one who folds his hands in supplication, one who yields himself up or begs for quarter, one who has put down his weapon, or whose arrows are exhausted, or whose armour is undone, or an enemy whose weapon has fallen down or been broken.

You are the bravest man in the world and a man of dharma, O Pandava! You well know the dharma for battle. So, Dhananjaya, allow me a moment to extricate my wheel from the ground. It is not just for you to attack me while you are on your ratha and I stand helpless on the ground. I have no fear that either Krishna or you, who are born into the Kshatriya varna and are a perpetuator of a noble race will forget the tenets of dharma. Give me a moment, O son of Pandu!""

CANTO 91

"Sanjaya says, 'But it is Krishna who responds to Karna in a terrible voice, "It is good fortune, indeed, O Radheya, that you remember dharma today! It is only when they themselves are in distress that those who do not live by dharma, complain about fate.

Suyodhana, Dusasana, Sakuni and you, Karna, were responsible for dragging Draupadi, clad in a single cloth, into the Kuru sabha. What happened on that day to the dharma you now speak of?

When in that ancient and noble court, Sakuni, an adept in dice, took everything he owned from Yudhishtira by cheating, where was this dharma of yours?

When prompted by you, Duryodhana served Bhimasena poisoned food and then tried to kill him by pushing him into a river full of venomous snakes, where was this great virtue of yours?

When the agreed period of exile in the woods was over, as well as the thirteenth year, you did not make over their kingdom to the Pandavas. Where was this dharma of yours then?

You plotted to set fire to the house of lac at Varanavrata in order to immolate Kunti and the sleeping Pandavas. Where then, Radheya, was the dharma you speak of today?

You laughed at Panchali when Dusasana hauled her by her hair into the Kuru sabha, and she stood there scantily clad and in shame because she was

in her season. Where, O Karna, was this dharma of yours then?

When innocent Draupadi was dragged out from the women's apartments by the bestial Dusasana, you did not protest. Where, O son of Radha, had this dharma of yours gone then?

You addressed the princess Draupadi, whose gait is as dignified as that of the elephant, in shameful words. Karna, you said, "The Pandavas, O Krishnaa, are lost. They have sunk into eternal hell. You must choose another husband for yourself!" You looked on at that tragic, terrible scene with delight. Where then, O Karna, had your dharma gone?

Coveting their kingdom and relying on the king of the Gandharas, you enticed the Pandavas to an unequal game of dice. Where was your dharma then?

When so many maharathas surrounded Abhimanyu, who was a mere boy, and slew him brutally, where, Karna, was your dharma then?

If the dharma that you now speak of was not with you on those occasions, what is the use of prating about dharma now? You want that dharma be observed now, O Suta, but you will not escape alive. Like Nala, whom Pushkara vanquished at dice, but who regained his kingdom through skill, the Pandavas, who are free from deceit, will regain their kingdom through the strength of their arms, supported by all their friends. After they annihilate all their powerful enemies, they and the Somakas will have their kingdom back. The Dhartarashtras will meet with destruction at the hands of the sons of Pandu who are, indeed, always protected by dharma!"

Hearing this from Krishna, O Bhaarata, Karna hangs his head in shame and makes no reply. With lips white with anger, he raises his bow and continues to fight Arjuna with undimmed energy and skill.

Then Krishna says to Arjuna, "O Mahabaho, strike Karna with a devastra, and make an end to him."

Arjuna vividly remembers all the incidents that Krishna described and blazes up in rage so that flames seem to emanate from all the pores of his body. Seeing that uncanny sight, Karna invokes the Brahmastra and again inundates arrows upon Dhananjaya, while he tries again to extricate his chariot wheel from the rut that holds it so fast. Arjuna, also, responds with a Brahmastra and pours a cataract of arrows over Karna. He then shoots another favourite astra of his, the burning Agneya, at Karna, which the Sutaputra douses with a Varunastra; yet again, the clouds of the astra of the

Lord cover Kurukshetra over in clouds and darkness falls over the field of death.

Arjuna scatters the clouds of the weapon of water with a Vayavyastra of the wind. Karna takes up an arrow of fire and, as he fixes that shaft to his bowstring, the earth shudders with all her mountains, waters and forests; violent sandstorms blow and the air is thick with blinding dust. Wails of lament, O Bhaarata, arise among the gods in the sky when they see the astra that Karna has set to his great bow and the Pandavas despair and prepare for greater sorrow. Karna looses the astra effulgent as Sakra's Vajra, and it ploughs right through Partha's chest like some mighty Naga going through an anthill.

The noble Arjuna reels on his ratha; he trembles like the prince of all mountains in an earthquake; his grasp on his bow is loosened and the Gandiva drops from his hand. Seeing his chance, Karna jumps down again from his chariot to try and draw out the wheel that is stuck so firmly in the ground. He seizes the wheel with both his mighty arms and attempts to lift it out; despite his godly strength, and as destiny would have it, he fails again.

Meanwhile, Arjuna recovers his senses and invokes an astra called the Anjalika, lethal as the rod of Death. Krishna says to Arjuna in a tone that will not be resisted, "Cut Karna's head from his body before he can free his chariot."

While Karna is still striving to free the stuck wheel, Arjuna shoots a razor-headed, shining arrow and cuts down Karna's standard bearing the device of a priceless elephant's rope, adorned with gold, pearls, rubies, emeralds and diamonds. That standard celebrated all over the world always boosted the morale of your troops and filled the enemy with fear. With that standard, falls the fame, pride, hope of victory, and everything else precious, as also the hearts of the Kurus, and cries of woe arise from the Kuru army. They, O Bhaarata, are convinced that Karna is as good as dead.

Partha now takes out the Anjalikastra from his quiver, astra brilliant as the disc of the sun. The unearthly weapon in the shape of an arrow measures three cubits and six feet in length. It is irresistible as Rakshasas are in the night, resembles the Pinaka or the Sudarshana Chakra, and is so devastating and vicious that not the Devas and Asuras can withstand it. Seeing the Anjalika in Partha's hand, the entire universe trembles and the greatest Rishis cry in alarm, "Peace be upon the universe!"

Arjuna affixes the astra to the Gandiva, unites it with another powerful astra and, drawing his bow into a circle, quickly prays, "If I have ever performed tapasya, gratified my elders and superiors, and listened to the counsels of my well-wishers, let this shaft destroy the body and heart of my enemy. Let that Truth and this weapon that I have worshipped slay my enemy Karna and take him into the presence of Yama."

Then Arjuna looses that great and shining arrow, effective as a rite prescribed in the Atharvan of Angiras, which even Yama cannot endure in battle, at Karna. The ayudha endowed with the energy of the sun causes all the points of the sky to blaze up with light. The Anjalikastra, made into an ineluctable weapon with mantras, flashes at Karna bent over his chariot wheel and strikes his head off like Indra striking off the head of Vritra with his Vajra. Karna's headless trunk and his head fall onto the earth like the bloody disc of the sun slipping from the Asta hills.

Indeed, that head abandons the magnificent body with great reluctance, like a householder leaving his commodious home filled with great wealth. His life fled, the tall and splendid body of Karna, with blood gushing from its every wound, spraying copiously from its severed throat, crumbles like the thunder-riven summit of a mountain of red chalk with crimson streams running down its sides after a heavy rain.

Then, O Rajan, the assembled armies witness a wonderful sight: from the fallen Karna's naked throat, a tremendous light shoots up through the sky into the sun.

Seeing Arjuna kill great Karna, the Pandavas erupt in celebration, loudly blowing their conches, and Krishna and Dhananjaya also embrace each other in joy. The Somakas, seeing Karna dead and lying headless on the field, utter rapturous shouts while the other troops of the Pandava army blow their trumpets and wave their arms and garments. They ecstatically applaud Partha, O Rajan, while others dance and embrace one another, and cheer deafeningly and they say with some fervour, "Through our good fortune, Karna is now stretched out on the earth, headless, and mangled by Arjuna's arrows."

Karna's severed head looks like a mountain top loosened in a tempest, a doused yagna fire, or like the sun after it has reached the Asta hills. The Karna-sun, with arrows for its rays, after it had scorched the hostile army, has at last set. Just as the setting sun takes away all his rays with him, Arjuna's astra beheaded Karna, taking his life breath with it. Karna dies, O

Rajan, at high noon of that day. The handsome Karna, with a face like a lotus of a thousand petals and whose feats were like those of the thousand-eyed Indra, lies on the battlefield like the thousand-rayed sun at the close of day.

Seeing Karna lying dead on the ground, pierced with arrows and bathed in blood, Salya, king of the Madras, drives his chariot away. After the fall of their peerless Senapati, the Kauravas, fear lancing through them, flee the battlefield, frequently casting their eyes at Arjuna's lofty and triumphal standard.'"

CANTO 92

"Sanjaya says, 'Salya drives Karna's chariot away after Karna's death. His eyes bathed in tears and sighing repeatedly, the very picture of despair, Duryodhana takes stock of his army, now deprived of Radheya, and sees how his troops have been denuded, with its chariots, horses and elephants. Wanting to look at heroic Karna bloodied and stretched out on the earth like the sun fallen from the skies, the warriors come there and stand surrounding that fallen pravira. Some show joy, some fear, some sorrow, some wonder, and some give themselves up to great grief, according to their natures. Others among the Kauravas, hearing that Dhananjaya has killed Karna, flee in fear like a herd of cows in panic at losing its dominant bull.

Bhima is celebrant and shakes the sky with his dreadful and tremendous shouts of joy; he slaps his armpits, jumps up and down, and dances, his antics further terrifying the Dhartarashtras. The Somakas and the Srinjayas loudly blow their conches and all the Kshatriyas who are with the Pandavas embrace one another in joy, knowing that the Sutaputra is dead.

It was after a dreadful duel that Arjuna was able to defeat Karna, like a lion overwhelming an elephant, and to accomplish his vow and to finally lay to rest his long enmity towards Karna.

A stunned Salya quickly reaches Duryodhana, and says with tears flowing down his face, "The elephant force, the cavalry, and the best of

your chariot-warriors are dead and your host now looks like Yamaloka. Never before, O Bhaarata, has a battle been fought like the one between Karna and Arjuna today. Karna attacked the two Krishnas and the enemy forces powerfully, but fate favoured Partha today. It appears that Destiny is with the Pandavas and abandoning us, for many of our maharathas have died trying to gain victory for you. Great, brave kings who in energy, courage and might were equal to Kubera, Yama, Vasava or Varuna, and well-nigh immortal, have fallen trying to fulfil your aspirations. Do not grieve, O Bhaarata, for this is Destiny. Comfort yourself. Success cannot be always attained."

Duryodhana hears this and almost swoons; he sighs repeatedly as now, the hour of nemesis arrived, he reflects with a sorrowful heart on his own evil doings.'"

CANTO 93

"Dhritarashtra says, 'What was the state of the Kuru and the Srinjaya armies on that awful day, as it fled from the battlefield, crushed and scorched after the duel on Kurukshetra between Karna and Arjuna?'

Sanjaya says, 'Listen, O Rajan, to the horrific carnage of men, elephants and horses in that battle. When Arjuna lets out a loud roar after Karna's fall, a great terror enters the hearts of your sons and there is no warrior in your army ready to rally your troops or to take charge of them. Karna, their refuge, slain, they are like merchants whose vessels have been wrecked upon the fathomless sea that they wish to cross. After the killing of the Suta's son, the Kauravas, terrified, lacerated, without a leader and desperately seeking protection, are like a herd of elephants chased by lions.

They flee like bulls with broken horns or serpents with broken fangs. Their leading warriors slain, their troops flung into confusion, bloodied and mangled, your sons flee in panic. Dropping their weapons and their armour undone, no longer knowing which way to run, and witless with fear, they flee blindly in all directions.

"It is me that Arjuna is after!" every Kaurava thinks and, then, turning white as ghosts in terror, many fall down even as they run. Maharathas try to escape, some on horses, some on chariots, some on elephants, and some on foot, and the resulting stampede tramples many men. After the fall of the

Suta's son, your warriors are like men without protection in a forest full of wild predators and brigands, like elephants without riders and men without weapons.

Seeing his troops run in fear in their thousands from Bhimasena again on the rampage, Duryodhana cries wildly to his charioteer, "This Partha will not vanquish me with the bow. Slow my horses and stay behind the troops. If I fight from the rear of my army, the son of Kunti will not overwhelm me even as the ocean cannot breach the continent. I will kill Arjuna, Krishna, the proud Bhima and the rest of my enemies, and free myself from the debt I owe my Karna."

At this, his charioteer slows down his magnificent ratha. Then twenty-five foot-soldiers of your army, without chariots, cavalry and elephants, prepare to battle Bhimasena and Dhrishtadyumna, who surround them with the four kinds of forces and begin their ruthless onslaught. Some among them challenge the two Kshatriyas by name, and observing the laws of a dharma yuddha, and relying upon the might of his arms, Bhima gets down from his chariot and prepares to fight his enemies on foot. Taking up his massive golden mace, he bludgeons them like Maheswara Himself armed with his gada.

Reckless of their lives by now, the seasoned Kaurava foot-soldiers rush at Bhima on foot like insects towards a blazing fire, and perish like living beings on beholding the Great Destroyer. Like a tornado of his natural father the Wind, mighty Bhima single-handedly annihilates all those twenty-five thousand warriors and, dripping with their blood once more joins Dhrishtadyumna on his chariot.

Arjuna takes on the remnant of the Kaurava chariot-force, while the twin sons of Madri and Satyaki attack the Gandhara legion, slaughter his cavalry and elephants and then bear down on their king Sakuni. Meanwhile, Dhananjaya pulls like thunder on the bowstring of his celebrated Gandiva as he faces your remaining chariot-force. Seeing Partha on his chariot with white horses and Krishna for its sarathy, your troops run from him in terror. Equally do they flee, seeing Dhrishtadyumna with Bhimasena riding with him on his familiar and formidable chariot, whose lofty standard is made of the trunk of a kovidara.

After swiftly putting the king of the Gandharas to flight, Nakula, Sahadeva and Satyaki rejoin the main Pandava force. Chekitana, Sikhandi and the five sons of Draupadi, O Rajan, decimate your vast army, blow their

conches and pursue your troops who are in full flight, like bulls chasing away defeated challengers. Arjuna is quick to attack the part of your chariot-force that still stands on the field, and shrouds them in a deadly cloud of arrows. The dust raised darkens the landscape, and nothing can any longer be seen and again your troops flee in abject terror.

When the Kuru army is thus being mowed down, Duryodhana comes rushing to their rescue and challenges all the Pandavas to battle, even as the Asura Bali in olden days challenging the Devas. A pitched battle breaks out with the Pandava warriors who unite to cover your fearless son with invective and missiles, but Duryodhana, alone and unsupported, and full of untold grief and rage at Karna's death, slaughters his enemies in their thousands.

He succeeds in rallying his troops, which have not fled too far and cries to them, "I do not see a place on earth where you can be safe from the Pandavas! What use is there then in fleeing like cowards? The Pandavas now have only a small force and the two Krishnas are sorely wounded. If all of us stand and fight, victory will surely be ours, but if we shamefully run, the Pandavas will pursue us and kill us all. It is better that we should die bravely in battle for that will lead to swarga. Fight by the Kshatriya's dharma. He that is dead knows no misery and enjoys eternal bliss thereafter.

Listen, all you Kshatriyas assembled here! When Yama the destroyer spares neither the brave nor the coward, who that knows Kshatriya dharma as we do, would be foolish enough not to fight? Would you place yourselves under the power of an angry enemy like Bhimasena? It is disgraceful for you to abandon the dharma of your ancestors. There is no greater sin for a Kshatriya than to turn his face away from battle. There is no more blessed path to heaven, O Kauravas, than the dharma of war. Slain in battle, you will find yourselves instantly in swarga, enjoying every felicity and bliss."

Even as your son delivers this inspiring speech, the savagely beset Kaurava warriors flee in all directions.'"

CANTO 94

"Sanjaya says, 'Seeing your son attempt to rally the troops, Salya, with fear writ large on his face and his heart numb with grief, says to Duryodhana, "Look at this horrible battlefield, O Shura, strewn richly with dead men, horses and elephants, past all count. Dead elephants big as mountains, their vital organs pierced with cruel arrows, their armour and caparisons dislodged, lie like hills split by thunder, their bodies bathed in blood. Fallen horses, mangled with shafts, moaning and neighing in pain, vomit blood, some biting the earth and rolling their stark eyes. Elsewhere, the carnage is too awful to look at, with horsemen, rathikas and elephant-warriors fallen from their animals, dead or dying, lying immersed in the river of blood that flows, which is like the great Vaitarani in the domain of Yama.

The earth looks as if she is strewn with blazing planets fallen from the sky, or like the nocturnal firmament itself shining with planets of serene light. The shafts sped from the arms of Karna and Arjuna pierced elephants, horses and men and, quickly stilling their lives, entered the earth like serpents sliding into their holes with bent heads. Fine chariots shattered along with their warriors, weapons and proud standards, lie about piquantly, as if in bizarre sorrow. Spiked maces with golden bells, battle-axes, lances, heavy clubs, mallets, unsheathed swords and maces covered with cloth of gold, lie abandoned on the ground. Golden bows and arrows fitted with

golden wings, bright naked swords of superb temper, aureate lances, scimitars, royal parasols, chamara fans, conches, bright caparisons of elephants, standards, chariot fences, heavy necklaces, brilliant crowns, and yak-tails lie scattered everywhere, O Rajan.

Garlands, luminous with corals and pearls, chaplets for the head, bracelets for both the wrist and the upper arms, collars for the neck with threads of gold, diverse kinds of priceless diamonds, rubies and pearls, bodies raised and cared for in great luxury, and heads handsome and lambent as the moon, also lie broken and severed across the grim field. Abandoning their bodies, their robes and all kinds of pleasures, along with the ability to enjoy them, acquiring great punya for the devotion they showed to the svadharma of their varna, the heroic Kshatriyas have gone in blazes of glory to the realms of bliss.

Turn back, O Duryodhana! Let the troops retire. O king, retreat towards our camp. Look, the sun hangs low in the sky. Ah, remember that you are the cause of all this brutal destruction!"

Salya, with his heart bursting with grief, chokes and cannot go on. Duryodhana, however, is a man who has lost his very mind from grief. Tears flow incessantly from his eyes, and his white lips utter only one name, over and over. Your son weeps for the Suta's son, crying, "Karna! Oh Karna!"

Aswatthaman and all the kings repeatedly try to comfort Duryodhana, and then they retire towards their camp, frequently looking back at the lofty standard of Arjuna that seems to be on fire with his fame. At that hour, when everything around looks so resplendent, the features of the Kauravas, all of whom have resolved to kill or die, are unrecognisable for the blood, still flowing and caked, covers them. They cannot see the earth, drenched and covered with a patina with blood flowing from the bodies of men, horses and elephants, so she looks like a courtesan attired in crimson robes and floral garlands and ornaments of gold, O Rajan! Filled with grief at the death of Karna, they all lament loudly, crying, "Alas, Karna! Alas, Karna!"

The sun turns crimson, sinking, and all of them return to their camp. Karna, though, lies dead on hallowed Kurukshetra, still shining like the sun at his zenith, his body pierced by gold-winged shafts dyed in blood, shot from the Gandiva. It seems as if illustrious Surya Deva, ever kindly to his worshippers, has lovingly touched the gore drenched body of his child, and left, crimson with grief, to the ocean for a bath. The throngs of Devas and

Rishis, who came to witness the battle, entertain the same thought and leave for their respective homes. The crowd of other beings also return to their abodes both in swarga and bhumi. The Kuru warriors, too, having witnessed that duel without comparison between Arjuna and Karna, retire to their camp, filled with the rarest wonder and in their hearts applauding what they had seen.

Though slain in that duel, his armour gone, neither Karna's lustre nor magnificence abandon him, even in death. Everyone who sees his body feels that it looks like molten gold. He seems to be alive and radiant like fire or the sun. All the warriors, O king, are awestruck and frightened at the sight of Karna lying dead on the battlefield, like small animals at the sight of the great lion. Why, though dead, that Naravyaghra seems about to bellow out his commands; so little in him seems changed. His body clad in regal attire, and his severed head with its mighty neck, the Sutaputra's face resembles the full moon in majesty. Wearing ornaments and angadas made of bright gold, Vaikartana, though slain, lies like a gigantic tree, like a heap of pure gold, or like a blazing fire extinguished by the water of Partha's arrows. Arjuna's prowess stilled that Naravyaghra along with his sons, and he left the world, taking away with him his incomparable nobility, lustre and glory, which he had earned always in fair fight on earth.

He scorched the Pandavas and the Panchalas with the energy of his astras; his storms of incendiary arrows had burnt the enemy's divisions to ashes and, after heating the universe like the thousand-rayed Surya, Karna left the world, with his sons and followers. Thus died that shura who was a refuge to all that who came to him for help, like a kalpa vriksha is a haven to swarms of birds. He always said, "Take" but never, "I cannot give, for I have not."

All men of dharma always regarded him as one of their own. Such a warrior was Vrisha who fell in single combat with Arjuna Parantapa. All the wealth of that noble warrior had been dedicated to Brahmanas. There was nothing, not even his life that he would not give away to holy Brahmanas. He was always the favourite of his queens, exceptionally liberal, and a mighty Atiratha. Burnt by Partha's astras, he attained the highest end. He, relying upon whom your son had gone to war, has attained swarga, taking with him the last hope of victory, the happiness, and the sanctuary of the Kauravas.

When Karna falls, rivers stand still, the sun sets with a pale hue, the planet Mercury assumes the colour of fire and moves through the firmament in a strange orbit, why, the very sky seems torn in two. The earth utters abysmal and sorrowful rumblings from her very core; dread and violent winds begin to blow. All the points of the horizon, covered with smoke, seem to be on fire. The oceans are agitated and howl awfully. The mountains with their forests begin to quake, and all living creatures, O Rajan, feel great anguish.

Jupiter enters the nakshatra Rohini and assumes the colour of the moon or the sun. Upon the fall of Karna, the entire battlefield is alight with spirit fires while darkness envelops the sky. The earth trembles again and again, meteors fall from the sky and Rakshasas and other wanderers of the night celebrate. When Arjuna's Anjalikastra takes off Karna's head with the face as luminous and handsome as the moon, all beings in swarga, akasa and bhumi cry in lamentation.

After his victory over Karna, Arjuna, the favourite of the Devas, the Gandharvas, and Manavas, is magnificent in his tejas, as Indra was after his conquest of Vritra. The two Krishnas ride on their chariot with its rumble like the roar of thunderheads, and brilliance like the meridian sun in an autumn sky. The ratha flies banners and a standard with the great Vanara and other spirits, the banner incessantly creating bloodcurdling sounds, that chariot among chariots whose effulgence resembles that of Himalayan snow, the moon, the conch or crystal, and whose horses are like Indra's own.

The two paravirahas, Arjuna and Kesava, mahatejasvins whose ornaments of gold, pearls, rubies, diamonds and corals glow and sparkle, even being flecked with blood, wheel fearless and swift as the wind triumphantly across all Kurukshetra, and they look like Vishnu and Vasava mounted on the same chariot. With the twang of the Gandiva and the slaps of their palms, they continue to massacre the Kurus at will. Then Arjuna of the kapi-dhvaja and Krishna of the garuda-dhvaja raise their unearthly conches white as moonbeams and chased with gold, and setting them to their lips, blow a single note together, which fills the earth, the sky and the heavens, and pierce the hearts of their enemies with that sound.

O Kuruvarya, the forests, mountains, rivers and the sky reverberate with the sound of their conches which puts all the Kauravas in a panic, fills your son's army with fright, and gladdens Yudhishtira. As soon as the Kauravas

hear the blast of those conches, all of them leave the field with alacrity, deserting Salya and Duryodhana. Then diverse beings unite and, together, congratulate Krishna and Arjuna. Pierced with Karna's arrows, Achyuta and Dhananjaya are glorious like the many-rayed moon and sun risen, after dispelling darkness. Removing the countless arrows stuck in them, the two mighty ones, with well-wishers and friends around them, happily enter their own camp, like the lords Vasava and Vishnu when invoked by sacrificial priests.

Upon the death of Karna, the Devas, Gandharvas, Manushas, Charanas, Maharishis, Yakshas, and great Nagas worship Krishna and Arjuna with great reverence and wish them victory in all things. The two heroes receive all their friends, each according to his age, and rejoice with them their incomparable feats, like Indra and Vishnu after the overthrow of Bali.'"

CANTO 95

"Sanjaya says, 'Upon the fall of Karna, the defeated Kaurava army runs looking for places to hide. Their kings and commanders too, O Bhaarata, are anxious to withdraw their troops and your son is unable to check their flight. Duryodhana understands this and, acting on Salya's advice, withdraws the army. Kritavarman leads the remaining part of your Narayana troops and quickly retreats towards the encampment followed by Sakuni and one thousand Gandharas. Kripa, at the head of his large elephant force that resembles a mass of clouds, and Aswatthaman, drawing deep angry breaths at the Pandavas' victory, do the same. Susarman leads the Samsaptakas, which is still a large force despite their considerable decimation, back to their camp.

Mourning the loss of everything, Duryodhana withdraws, his heart broken, and a prey to many desperate thoughts. Salya drives Karna's chariot without its standard sorrowfully towards the camp. The other maharathas of the Kaurava army, though still numerous but afraid and filled with shame and almost deprived of their minds, quickly melt away, some applauding Arjuna, some Karna. Amongst those thousands of warriors of your army, there is not a man who still has any wish for war but all of them only long for their homes. The Kauravas despair of life, kingdom, wives and wealth. Recognising the need to console and guide them with care, your son,

himself full of grief, is nevertheless determined to rest them for the night and fight on the next day.

His warriors, O Rajan, accept his orders with bent heads and retire from the battlefield shattered and with pale faces.'"

CANTO 96

"Sanjaya says, 'After Karna is slain and the Kaurava troops run, Krishna joyfully embraces Partha and exults, "From this day men will always speak in the same breath of the death of both Vritra and Karna. Indra, the Deva king, killed Vritra with his Vajra and Karna you killed with your Gandiva. Go, O son of Kunti, and tell Yudhishtira Dharmaputra about your prowess that has made you famous throughout the three worlds. When he knows that you have killed Karna and accomplished that which you have been trying to for a long time, you will be freed from the debt you owe your king and brother. During your duel, he came once to watch, but he could not stay long because of his grievous injuries and returned to his tent."

Partha says, "So be it!" and they then turn the ratha back.

Krishna addresses the soldiers, and says, "Bless you all. Stand firm, be wary and face the enemy!"

To Dhrishtadyumna, Yudhamanyu, the twin sons of Madri, Vrikodara and Yuyudhana, he says, "Great Kshatriyas, be vigilant and hold your positions until we return after we inform the king of Karna's death."

They then set out for the king's tent and find Yudhishtira, that tiger among kings, resting on a comfortable bed of gold. With great joy, they touch the Dharmarajan's feet. Seeing their joy and the extraordinary wounds on their bodies, Yudhishtira knows that the son of Radha is dead

and rises quickly from his bed, repeatedly embraces Krishna and Arjuna and then asks Krishna how Karna died.

A smiling Vasudeva, with joined palms, tells Yudhishtira exactly how Karna was killed. “It is through good fortune that Arjuna, Bhima, Madri’s two sons, and you are all safe, in this war where great shuras have died. The Suta’s son Karna, the mighty Vaikartana, is dead, so do whatever should be done next. Destiny has ordained your victory, and your reputation grows in stature. The earth today drank the blood of the Sutaputra, that wretch among men, who laughed at Draupadi when they won her at the game of dice.

Come and look, Bharatarishabha, your enemy lies today on bare ground, pierced all over with this Partha’s arrows. O Mahabaho, now rule with love and care this earth that is free of all your enemies, and enjoy with us all the benefits that accrue!”

With inexpressible joy, Yudhishtira salutes Krishna in return and says, “Good fortune, great fortune! It is not surprising, Devakinandana, that Partha should achieve superhuman feats when he has you for his sarathy.”

Yudhishtira takes Krishna’s right arm adorned with angadas, and says, “Narada told me that you two are the ancient Nara and Narayana, those ancient Maharishis who are the protectors and preservers of dharma. The sagacious Krishna Dwaipayana, the most blessed Vyasa has also repeatedly told me this Deva Purana. O Krishna, it is through your power that Dhananjaya has vanquished all his enemies. We were certain of victory from the day you agreed to become Partha’s sarathy.”

Dharmaputra Yudhishtira mounts his majestic chariot, harnessed to ivory white horses with black tails and fleet as thought, and with a troop of Pandava soldiers for his escort, sets out, conversing pleasantly with Krishna and Arjuna, to survey the battlefield where so much has happened. He sees Karna lying on Kurukshetra, pierced all over with arrows like a kadamba flower with filaments all around its body, and with thousands of golden lamps filled with perfumed oil illuminating him.

Seeing Karna with his son dead from the shafts shot from the Gandiva, at first Yudhishtira cannot believe his eyes and then, knowing his own long dread has in truth finally ended, lauds the Naravyaghras Madhava and Phalguna, and says, “O Govinda, today my brothers and I have become kings of the earth, because you are our Lord and our Protector. When the vile Duryodhana learns of the slaying of Karna, the ignoble son of

Dhritarashtra will despair about his life and kingdom. Through your grace, O Krishna, we have achieved our ends. Through good fortune, victory has been yours, O Govinda! Through great good fortune, we have annihilated the enemy. Through destiny, Arjuna has been crowned with victory. We passed thirteen years in exile and great sorrow. O Mahabaho, now through your grace, we will sleep happily this night."

In this way, O Rajan, does Dharmaraja Yudhishtira praise Krishna and Arjuna.

Seeing Karna and his son dead, Yudhishtira regards himself as being reborn. The warriors and commanders of the Pandava army, all filled with joy, approach Yudhishtira and congratulate him. Nakula, Sahadeva, Vrikodara, Satyaki, Dhrishtadyumna, Sikhandi, and others among the Pandus, the Panchalas, and the Srinjayas, seasoned warriors, great shuras and praviras salute the son of Kunti at his victory over Karna. Extolling Yudhishtira, they shower their praise over the two Krishnas. Then, celebrating their great victory, those great maharathas all turn back towards their own encampment.

Thus, O Rajan, did this profound carnage come to pass because of your evil policy! Ah, why do you grieve now?' says Sanjaya."

Vaisampayana said, "The Kuru king Dhritarashtra, on hearing the evil tidings, fell on the ground from his throne. Similarly, the farsighted queen Gandhari also collapsed, weeping and lamenting the death of Karna. Vidura and Sanjaya both raised up the fallen monarch and began to console him. Similarly, the royal Kuru women helped Gandhari up and comforted her as best they could. Thinking destiny to be ineluctable and all-powerful, that blind Rajarishi Dhritarashtra, ravaged by deathly grief, seemed he might leave his body. His heart filled with anxiety and sorrow, the king, however, did not swoon again. Comforted, he remained still and silent, sunk deep in some abyss of despair.

He who reads an account of this great battle, which is like a yagna, between the noble Arjuna and Adhiratha's son Karna, or those who listen to an account of that duel, both obtain, O Bhaarata, the rewards of a great yagna properly performed. The learned say that the holy and the eternal Vishnu is Yagna, as well as each of those other Devas—Agni, Vayu, Soma and Surya. Therefore, he that listens to or recites this Parva without malice will be happy and attain every region of bliss. Filled with devotion, men of dharma always read this sacred and first of Samhitas. They that do, rejoice,

obtain wealth, every felicity and great fame, and gain the favour of Vishnu Narayana, that foremost of Purushas, of the illustrious Brahma, and of Bhava Mahadeva.

A Brahmana who reads it obtains the benefits of having studied all the Vedas; a Kshatriya gains strength and victory in battle; Vaishyas acquire immense wealth, and Sudras have health, happiness and freedom from disease. Then, again, the illustrious Vishnu is eternal and since it is that Deva who has been glorified in this Parva, the man reading or listening to it will be blissful and acquire all the objects of his heart's desire.

These words of the great Rishi Vyasa can never be untrue! The punya that a person earns from listening to the recitation of the Karna Parva is equal to his who makes gifts of the finest cows with their calves continuously for a whole year."

The End of Karna Parva

Salya Parva

CANTO 97

Janamejaya said, "O Maharishi, what do the remnants of the beaten Kaurava army do after Arjuna kills Karna? What strategy does Suyodhana adopt towards the rampaging Pandavas? Tell me in detail for I am eager to listen to the great exploits of my ancestors."

Vaisampayana said, "O Bharatasattama, reduced by grief and despair, Dhritarashtra's son Suyodhana staggers back to his camp with the remnants of his army, lamenting, 'Alas, oh Karna!' His commanders try to comfort him with advice from the Shastras but he finds no peace of mind. He contemplates his destiny and the need to perpetuate his sovereignty and firmly resolves to continue the war. Making Salya his senapati, he leads his remaining forces to battle.

Another terrible battle erupts between the Kurus and the Pandavas, like the one of long ago between the Devas and the Asuras. In the massacre that follows, Yudhishtira finally kills Salya at midday. With all his friends and kinsmen dead, Duryodhana flees the field and hides at the bottom of a lake. Bhimasena surrounds the lake with many maharathas, challenges Duryodhana and, after forcing him to come out and confront him, uses his great strength to kill him.

Only three Kuru maharathas—Aswatthaman, Kripa and Kritavarman—are still alive after Duryodhana's death. Burning with revenge, they slaughter the Panchala troops in a stealthy night attack. The next morning,

Sanjaya the Suta sets out from the camp and reaches Hastinapura, sombre and sorrowing; his limbs trembling, he enters the palace of the king. He weeps and wails, 'Alas, Rajan! Alas, the death of that noble king has ruined all of us. Alas, Kaala is all powerful and unpredictable, for the Pandavas have killed all our allies whose combined might was equal to that of Sakra himself.'

All the people who watch Sanjaya come back to the city in distress, O Janamejaya, they weep loudly and lament.

When the city hears of Duryodhana's death, the citizens are like a people demented. A deeply agitated Sanjaya enters Dhritarashtra's palace and finds him seated, surrounded by Gandhari, Vidura, his grieving daughters-in-law, kinsmen, friends and other well-wishers. In a voice choked with tears, he says, 'I am Sanjaya. I bow to you, O Bharatarishabha. Salya, the king of the Madras and our senapati, is dead. So, too, are Sakuni the gamester, and his son Uluka. Also annihilated are the Samsaptakas, the Kambojas, the Sakas, the Mlecchas, the Yavanas the Mountaineers, along with the Easterners, the Southerners, the Northerners and the Westerners. All the kings and all the princes are dead. Bhima has killed Duryodhana in the manner he vowed to. Suyodhana now lies in the dust, with his thighs and manhood smashed and covered in blood.

Dhrishtadyumna, Sikhandi, Uttamaujas and Yudhamanyu along with the Prabhadrakas, the Panchalas, and the Chedis died in the war. Also ended are the lives of the five sons of Draupadi, and Karna's son, Vrishasena. All the troops that you mobilised, all the elephants as well as all the chariot-warriors and all the horses, have fallen. Very few are left alive. The influence of Kaala is such that because of the feud between the Pandavas and the Kauravas, the world now consists only of women.

Only seven of the Pandava forces still live—the five Pandava brothers, Krishna and Satyaki. On your side, Kurudvaha, only three survive—Kripa, Kritavarman and Aswatthaman. Fate has used Duryodhana and his hatred for the Pandavas as the means to destroy the world.'

Hearing this, Dhritarashtra swoons. Vidura, Gandhari, the royal Kuru family and the entire royal household all fall on the ground, some senseless and others raving deliriously. Finally, slowly and with difficulty, Dhritarashtra regains his wits and, with trembling limbs and sorrowful heart, he looks around and says, 'O wise Vidura, you are now my only support for I am destitute with no sons left alive.'

He faints again and revives only when they sprinkle cold water on him and fan him. He remains silent, sighing heavily like a snake imprisoned in a jar. Seeing his king suffer, Sanjaya also weeps loudly. All the royal women too, including the renowned Gandhari, do the same. After a long while, during which Dhritarashtra repeatedly revives and swoons, he tells Vidura, 'Let Gandhari, the women and all these friends, retire to their homes and chambers. My mind is greatly unsettled.'

A trembling Vidura dismisses the women, O Janamejaya. Then Sanjaya looks sadly at Dhritarashtra, who is wracked with sobs, and with joined hands, comforts him with kind words."

CANTO 98

Vaisampayana said, "After the royal women leave, King Dhritarashtra, the son of Ambika, plunged into grief greater than what he has ever suffered, begins to lament, exhaling audibly and flailing his arms. He says, 'Alas, Sanjaya, dreadful is your news. You tell me that the Pandavas are all safe while my sons are dead. Alas, my hard heart must be made of the essence of adamant, since it does not break when I think of my sons, their age, and the games they played in their childhood. Although, being blind, I have never seen them, I loved them more than my life. I attended on their lives and rejoiced at their growth from childhood to youth and then to early manhood.

Hearing now that they lie dead, grief overwhelms me. Ah, come to me, Duryodhana! I am blind, old and defenceless, and without you what will become of me? Why have you abandoned all your allies, your kinsmen and friends and lie pitifully dead on bare ground. Where is your compassion, your love and your regard for me?

How did the Parthas kill you when you were invincible? When I wake up in the mornings, who will now lovingly and respectfully call me, "O Father," or "O Maharajan," or "O Jagatguro," and affectionately embrace me with love in his eyes, and seek my orders, saying, "Command me, O Kurudvaha."

Speak to me in that sweet voice once more! O my dearest son, I heard you say, "This wide earth is as much ours as it is of Pritha's son. Bhagadatta, Kripa, Salya, the two princes of Avanti, Jayadratha, Bhurisrava, Sala, Somadatta, Bahlika, Aswatthaman, Kritavarman, Brihadbala, Sakuni and many thousands of Mlecchas, Sakas and Yavanas have taken up arms for my sake. Sudakshina the king of the Kambojas, and the king of the Trigartas, Pitamaha Bhishma, the Acharyas Drona and Kripa, Srutayus, Ayutayus, Satayus, Jalasandha, Rishyasringa's son, the Rakshasas Alayudha and Alambusa, Subala, these and countless other kings were ready to cast away their lives in this great war. O Naravyaghra, I will fight, with their support and with my brothers around me, against all the Parthas, the Panchalas, the Chedis, Draupadi's sons, Satyaki, Kuntibhoja and the Rakshasa Ghatotkacha.

Each of my allies can repel any Pandava attack. Why, Karna and I alone are a match for them. All my ally kings are eager to avenge the wrongs of the Pandavas and to accept my sovereignty. Moreover, Krishna has assured me that he will not put on armour or use weapons against us, Rajan."

Listening to what Duryodhana so often told me, I believed that the Pandavas would be defeated in this war. Now that the enemy has killed my sons and all the shuras who fought gallantly for us, what can I believe but that this must be destiny?

When Pitamaha Bhishma fell at the hands of Sikhandi, like a lion brought down by a jackal, what can it be but destiny?

When the Pandavas could quell Drona Acharya, that master of all weaponry, what can it be but fate?

When the enemy could kill Bhurisrava, Somadatta, Bahlika, Jayadratha and Bhagadatta, who were masters in fighting from elephant back, what can it be but providence?

When they could destroy Sudakshina, Jalasandha, as well as Srutayus and Ayutayus, what can it be but fate?

When the Pandavas could defeat and kill maharatha Pandya, what can it be but destiny?

When the enemy could kill Brihadbala, the king of the Magadhas, the valiant Ugrayudha, the two princes of Avanti, Vinda and Anuvinda, the king of the Trigartas, as well as numberless Samsaptakas, what can it be but fate?

When the Pandavas could kill king Alambusa, the Rakshasas Alayudha and Rishyasringa's son, what can it be but destiny?

When the enemy could massacre the Narayanas, as well as the Gopalas, fighters that were invincible in battle, and many thousands of Mlecchas, what can it be but fate?

When the Pandavas could slay Sakuni and his son Uluka, what can it be but fate?

When the war claimed innumerable Kshatriyas, all-powerful as Sakra himself, when the war claimed great warriors from so many different kingdoms, Sanjaya, what can this be but destiny?

It must be fate that killed my valiant sons and grandsons, as well as my friends and brethren.

Without doubt, man is subject to destiny. I am an unfortunate whose children are all dead. Old as I am, how can I now submit to my enemies? As I am without relatives and kinsmen, I will take sannyasa and seek exile in the vana. How will I be able to stand the triumphant shouts of Bhimasena, who by himself butchered my hundred sons? He will now frequently refer to the killing of Duryodhana in my hearing and I, burning with grief and sorrow, will not be able to suffer his savage words.'

Dhritarashtra alternately swoons and weeps, thinking about the death of his sons. Overwhelmed, he once more enquires of his charioteer Sanjaya about the details of the battle.

Dhritarashtra asks, 'Whom did my warriors choose as their senapati, after Bhishma, Drona and Karna had fallen? The Pandavas have killed all our generals: Bhishma, Drona and now the valiant Karna. Long before this war started, the noble Vidura told me that Duryodhana would be the cause of the decimation of the population of the earth. I am a fool not to have seen the truth of his prediction. Fate decreed then that I would ignore his words. The results of that evil course are now clear to behold.

Explain once more to me, O son of Gavalgana, who led our army after Karna's fall? Who were the Kshatriyas who challenged Arjuna and Vasudeva? Who protected Salya's flanks and his rear on the battlefield? How could the Pandavas kill the powerful Salya as well as Duryodhana, when all of you were present?

Tell me all the details of the destruction of the Kauravas and of my son Duryodhana. Tell me how Dhrishtadyumna, Sikhandi, the five sons of Draupadi, and all the Panchalas with their followers died. Tell me how the

five Pandavas, Kripa, Kritavarman, Aswatthaman and the two Satwatas, Krishna and Satyaki, escaped with their lives. You are a skilled narrator, Sanjaya, so tell me everything.'"

CANTO 99

"Sanjaya says, 'Hear, O Rajan, of the great slaughter of the Kurus and the Pandavas in the Kurukshetra war. The enemy repeatedly routs your troops after Arjuna kills Karna, but they return to fight each time. A great fear enters the hearts of your sons as they hear Partha rejoice with shouts of triumph. There is no warrior in your army to stand firm and to galvanise the Kaurava troops. They look like shipwrecked merchants adrift without a raft upon the fathomless ocean. They retire as dusk falls, disheartened and demoralised. Finding their commanders dead, your sons flee in fear, bloodied and without weapons or armour. In panic, they even strike each other, afraid that Arjuna and Bhima may be hunting them down."

Many great maharathas flee, some on horses, some on chariots, and some on elephants leaving their foot soldiers to their fate. The melee results in broken chariots, slain elephants, horsemen and the massacre of foot soldiers.

"I will take up my post at the rear of the army, where Arjuna will be unable to either surround me or to attack me directly. Today, I will kill Arjuna, Krishna, Bhima and the rest of my enemies, and free myself from the debt I owe Karna. Quick, whip the horses, Suta," Duryodhana commands his charioteer.

Elsewhere on the battlefield, many of your warriors who had lost their elephants, horses or chariots along with another twenty-five thousand foot soldiers, march to the battlefront. Leading four kinds of forces, Bhimasena and Dhrishtadyumna encircle and cut down your soldiers, despite vigorous resistance. Many challenge the two by name and attempt to attack them. Since the rules of fair combat require that one should not fight from a chariot when the opponents are on foot, an enraged Bhima leaps down from his chariot. Effortlessly wielding his heavy iron gada stamped with gold, he fells all your warriors with crushing blows that spray blood everywhere, even like the Destroyer at the end of the yuga, before he joins Dhrishtadyumna.

A powerful force led by Madri's twin sons and Satyaki engages Sakuni's large cavalry in a fierce battle and easily decimates it.

Meanwhile, drawing his celebrated Gandiva, Arjuna scythes into the Kauravas' chariot-division. Your troops run on seeing Arjuna's ratha, driven by Krishna, racing towards them. A division of twenty-five thousand foot-soldiers unsupported by chariots and cavalry, tries to surround Arjuna but Bhimasena and Dhrishtadyumna annihilate them in no time. The sight of Dhrishtadyumna on a chariot with a lofty Kovidara flagstaff and drawn by horses white as doves, fills your troops with terror.

Satyaki, Nakula and Sahadeva pursue Sakuni, while Chekitana and the five sons of Draupadi blow their conches after destroying a large cohort of your troops. Arjuna notices some of your men still holding their ground, and shrouds them with a barrage of arrows. The dust of battle envelops the scene, and nothing is visible. Soon, darkness falls and your troops flee in disarray.

Seeing his army broken, O Kurupravira, Duryodhana attacks friend and foe alike in fury at Karna' death. He challenges all the Pandavas, like the Asura Bali challenging the Devas in battle long ago. The Pandavas upbraid him and try to subdue him but he fearlessly holds them off in a mighty exhibition of skill. Some way off, he sees some of his battered troops in panic. He rallies them saying, "I do not see where you can find shelter from the Pandavas. What use then in flight? The Pandava army is greatly reduced and the two Krishnas are exhausted. If all of us make a stand here, we will surely prevail, while if you break ranks, the Pandavas will overrun you.

Death is welcome if it is in battle and by Kshatriya dharma, for it bestows eternal happiness in the other world. Listen to me, all you

Kshatriyas. It is better to submit to the power of an angry Bhimasena than to abandon your Kshatriya dharma. You Kauravas, there is no better path to swarga than a dharma yuddha. A warrior acquires in a day regions of bliss in the other world that would otherwise take long years to obtain."

At this, the Kshatriya maharathas, led by Duryodhana, once more charge the Pandavas firmly resolved to fight to the last. A ferocious battle erupts again, like the one between the Devas and the Asuras.'"

CANTO 100

"Sanjaya says, 'The stricken Kaurava army, with its broken chariots and dead warriors, elephants and foot-soldiers, Rajan, looks like Rudra's playground. After the retreat of your grief-stricken son Duryodhana, Partha mows down thousands of hapless Kshatriyas. Their screams fill the Kaurava command with despair.

The venerable Acharya Kripa says angrily, "Listen to me, Duryodhana. Having committed oneself to the path of war, he who observes Kshatriya dharma must be prepared to fight his father, sons and close relatives. One earns great punya if one dies in battle and great sin if one flees. The life of a man aspiring to live by Kshatriya dharma is exceptionally difficult.

Let me give you some advice, O Kurupravira. After the fall of Bhishma, Drona, Karna and Jayadratha, after the death of your brothers and your son Lakshmana, our hopes of retaining sovereignty are all but over. We are alive only to mourn their deaths.

Even while they lived, we could never have hoped to vanquish Arjuna. With Krishna for his eyes, even the Devas cannot defeat him. The sight of his kapi-dhvaja, lofty as Indra's stambha, fills the vast Kaurava army with stark fear. Our hearts fail hearing Bhima's leonine roars, the blare of the Panchajanya and the twang of the Gandiva. Moving like lightning and blinding our eyes, Arjuna's golden bow is a circle of fire that shoots forth bolts of light as he shakes it. His white horses are marvellous as the moon

and they fly as if devouring the skies. With their reins in Krishna's hands, they bear Arjuna to battle like the wind driving cloud masses. He raged through your great army like a conflagration consuming dry grass in the forest in winter. Magnificent as Indra, Dhananjaya is like the four-tusked Airavata when he assails us. Those maharathas, the two Krishnas, are beyond being awesome.

Today is the seventeenth day of this dreadful war, O Bhaarata, and Arjuna has your army reeling like a tempest-tossed boat on the bosom of the sea. Where was Karna, where was Drona, where was Kritavarman, where were Dusasana and your other brothers, where was I, where were you, when Arjuna killed Jayadratha? What then is there for us to do now? The very twang of the Gandiva robs us of our courage, so who remains among your warriors who can stop Arjuna and his devastras?

Your army without a senapati is like a night without the moon, or like a dried up river bed that elephants have dug up with their tusks. Like a great flame in a heap of grass, Arjuna will easily incinerate your headless army.

The valour of Satyaki and Bhima can split the mountains or dry up all the oceans. Bhima will soon accomplish the vow that he swore in the sabha. You have committed many unpardonable wrongs against the Pandavas and the results of your evil deeds have now come to haunt you. You and the sparse remnants of your army, O Suyodhana, are both in mortal danger. Save yourself, for everyone else alive depends upon you. Without your asylum, everything is over.

The strategy advocated by Brihaspati is that he who is losing should seek peace and reconciliation, while he who is winning should opt to fight. Our army is now lesser and weaker than the Pandava army, and so wisdom lies in making peace. He who does not know what is good for him, or knowingly disregards it, will soon lose his kingdom and never achieve anything worthwhile in this world. If submission to Dharmaraja Yudhishtira is the price to pay for retaining our sovereignty, it is preferable to complete defeat at his hands. They will allow you to continue as king if Vidura and Krishna ask Yudhishtira to.

None of them can deny Dhritarashtra anything. I have no ulterior motives and my advice is only for your benefit. If you do not listen to me now, Rajan, you will remember my words when you are taking your last breath."

The venerable Acharya, Kripa son of Saradwat, is in tears by now and he almost swoons.'"

CANTO 101

"Sanjaya says, 'Breathing heavily, Duryodhana silently listens to Kripacharya. He thinks a while and says, "You have said to me whatever a friend is duty bound to say. You have fought for me without a thought for your life. The world has seen you penetrate into the midst of the Pandava divisions and fight their maharathas valiantly. However, O Mahabaho, like bitter medicine that ill pleases a dying man, your valuable and reasonable advice does not please me.

In the past, we took away Yudhishtira's kingdom by defeating him at a game of dice, so why should he trust me now? We deceived Krishna when he came to us as an envoy for the Parthas. Why then, O Maharishi, should he believe me now? He will never forget that we once dragged the princess Draupadi, weeping piteously, into the sabha and that we deprived Yudhishtira of his kingdom.

Today we have confirmed with our own eyes the popular belief that the two Krishnas share the same heart. From the time he heard of the death of his sister's son, Abhimanyu, Krishna has passed his nights in grief. We have offended him greatly so why should he forgive us? Arjuna, too, is bitter after we killed Abhimanyu, so why should he give me a care?

Bhima swore a terrible oath. He may die but he will never break that vow. Madri's twins breathe animosity towards us, and in battle, they resemble a pair of Yamas.

Dhrishtadyumna and Sikhandi have drawn their blades against me so why will they, O best of Brahmanas, desire my good.

Dusasana viciously hauled princess Draupadi into the Kuru sabha, when she was in her season and clad in a single cloth. Burning for revenge, she, born for a yagna fire, performs the most stringent tapasya for the success of her husbands and for my destruction. She sleeps every day on bare ground, intending to do so until the end of the war. Remembering the near naked Draupadi in distress, who will now dissuade the Pandavas from war?

Abandoning all pride, Krishna's sister Subhadra serves Draupadi as her sakhi. It is later than you think, O Kripa—everything is ablaze and no one can put out that fire. Once we killed Abhimanyu, peace with the Pandavas became impossible.

I enjoyed ruling over all this earth, by myself. How can I now reign at the pleasure of the Pandavas? I once shone like the sun over the heads of all the kings of the world. How can I now walk behind Yudhishtira like a wretched slave? I cannot accept your mild and benign counsel, for this is not the time for peace.

I regard fighting the dharma yuddha to be good policy. This is not the time to act like a eunuch. I have performed many yagnas and given generous dakshina to Brahmanas; I have listened to countless Vedic recitations, and I have helped anyone who came to me in distress. I have conquered foreign lands, stamped on the heads of my enemies, ruled my own kingdom wisely, and enjoyed diverse pleasures. My servants are all well looked after and I have fulfilled all my desires. Acharya, how will I now humble myself before the Pandavas?

I have pursued dharma, artha and kama. I have paid my debt to the Pitris and to Kshatriya dharma. Certainly, there is no happiness left for me here. My honour means more to me than my kingdom or my life.

Fame is all that one should acquire in this world and one can have it only through war. For a Kshatriya to die at home in his bed is shameful and sinful. Only the man who, after performing yagnas, casts away his body in the forest or in battle wins glory. He is no man who dies miserably, weeping in pain, afflicted by disease and decay, and in the midst of crying relatives. Abandoning all objects of enjoyment, I will now, through dharma yuddha, go to the realms of Sakra and find the companionship of others who have attained that highest end.

Beyond doubt, swarga is the habitation of warriors of dharma-neeti, who never retreat from battle, who are gifted with intelligence and devoted to truth, who perform yagnas, and who have been sanctified in the final yagna of war. The different tribes of Apsaras will undoubtedly smile at them, while their Pitris in swarga, seeing them worshipped in the sabha of the Devas, will rejoice. We should walk down the path, which the Devas and our venerable Pitamaha, our Acharya Drona, Jayadratha, Karna and Dusasana have all taken.

So many brave kings who fought for me in this war now lie dead on the battlefield. They discharged their Kshatriya dharma in battle, after performing yagnas as ordained in the Shastras, and now live in bliss in Indra's abode. They paved the way to that blessed region, a road that will be difficult to travel on because of the throngs of warriors that hurry along it to reach that goal. I remember with gratitude the efforts of those heroes and desire to pay off the debt I owe them, instead of fixing my heart upon my kingdom.

If I save my own life after causing the death of my kith and kin, the world will censure me. What kind of sovereignty can I enjoy without relatives, friends and well-wishers, and yielding to the son of Pandu? I, who have lorded over the Earth, must now acquire Heaven though fair fight. It cannot be otherwise."

All the assembled Kshatriyas signify their approval by applauding and cheering the king.

Without grieving about their defeat and filled with enthusiasm, they decide to display their courage and fight on. They are delighted at the prospect of battle and, after they groom their animals, withdraw to their tents for the night. They bathe in the red waters of the Saraswati on the sacred and beautiful tableland at the foot of Himavat, and quench their thirst with that water. Their spirits now raised, and urged by fate, they wait and rest, giving courage to one another.'"

CANTO 102

"Sanjaya says, 'Happy at the prospect of battle Rajan, Salya, Chitrasena, Sakuni, Aswatthaman, Kripa, Kritavarman, Sushena, Aristasena, Dhritasena, Jayatsena and all the kings and their warriors, spend the night at the foot of Himavat. It is for the first time, after Karna's death, that your sons find peace in the mountains. Now determined to fight, they salute the king and request him in the presence of Salya to name another senapati and assure him that they will conquer their enemies under that new General.

Duryodhana drives up to that seasoned warrior Aswatthaman. He has muscular limbs, a full head of hair, sweet speech, eyes like the petals of a full-blown lotus, a face with the dignity of Meru, and a neck with three lines like those of a conch shell. His arms are massive and well joined; he has a broad and deep chest, and his neck, eyes, tread, and voice are like those of Mahadeva's bull Nandin. In speed and strength, he is like Garuda or Vayu. Radiant like the sun, he rivals Usanas in intelligence and the moon in beauty, form and countenance. His body, made as if from a number of golden lotuses, consists of strong joints, powerful thighs, waist, hips, and elegant fingers and fingernails. Apparently, the Creator made him with care after collecting all the beautiful and goodly attributes in creation.

Drona's son bears every auspicious mark; he is clever; he is an ocean of learning and invincible in battle. He knows, in all its details, the astra

shastra, the science of weaponry consisting of four padas and ten angas. He has complete knowledge of the four Vedas as well as of the fifth, the Akhyanas. After worshipping Trilochana and observing many vratas, his father Drona, who possessed great punya and who was not born of a woman, begot him upon a wife also not born of a woman.

Your son Suyodhana says to him, "Today you are our greatest strength. Tell us who is to be our senapati who will lead us to victory against the Pandavas."

Aswatthaman says, "Let Salya be our senapati. In ancestry, in ability, in energy, in fame, in beauty of person, and in every other accomplishment, he is our superior. Grateful for the services rendered to him, he fights for us abandoning the sons of his own sister. He leads a large army of his own, and is like a second Kartikeya, the Deva-Senapati. If he leads us, we will be victorious as the Devas were when Kartikeya was their leader."

All the kings surround Salya, loudly acclaim him as their senapati, and wish him victory. Alighting from his ratha, Duryodhana joins his palms and, addressing Salya, that rival of Drona and Bhishma in war, says, "The time has come for everyone to distinguish between true and fair weather friends. When you lead our army into battle, the Pandavas, Panchalas and their allies will be demoralised."

Salya says, "I will do all that you expect of me. Everything that I possess—my life breath, my kingdom, and my wealth—is at your service."

Duryodhana says, "I offer you the leadership of my army, Uncle. Protect us and lead us just as Kartikeya commanded the Devasena. Obliterate our enemies in battle even as Indra killed the Danavas.""

CANTO 103

"Sanjaya continues, 'Salya asks Duryodhana, "Why do you consider the two Krishnas to be the greatest of maharathas? Why, even together they cannot equal me! When roused, I can confront the whole world, with all the Devas, Asuras and Manavas. I accept your offer to command your army. I assure you that I will form such a vyuha that our enemies will not be able to overrun us and then I will vanquish the Parthas and the Somakas."

Without losing any time, Duryodhana pours sanctified water over Salya, performs the rites ordained in the Shastras and invests him with the command of the Kaurava army. Loud shouts arise from the now optimistic Kaurava and Madrakas warriors who beat and blow diverse musical instruments.

They shout, "Victory and long life to you, Rajan! With your support, let the Dhartarashtras rule the wide earth. You can vanquish the three worlds with all their Manavas, Devas and Asuras. The Somakas and Srinjayas are only mortal!"

Hearing their praise, Salya experiences the joy that only men with pure souls can feel. He says, "Today I will either annihilate all the Panchalas and the Pandavas, or die on the field and go to swarga. The Pandavas, Krishna, Satyaki, the sons of Draupadi, Dhrishtadyumna, Sikhandi, all the Prabhadrakas, Parthas, all the Siddhas and the Charanas and the entire

world will see my prowess, the might of my bow, my dexterity, the strength of my arms and the wealth of astras that I possess. Whatever tactics they adopt will be of no avail to them and I will put an end to the Pandava maharathas today. I will surpass Drona, Bhishma and Karna, and I will fulfil your wishes and make you happy."

After they see Salya receive command of the army, no one among your troops, O Bharatarishabha, any longer grieves over Karna's death. They are happy and consider the Parthas as already defeated and slain. Your troops sleep contentedly that night in their newfound peace.

Hearing the shouts of your army, Yudhishtira tells Krishna in the hearing of all the Kshatriyas, "Salya, king of the Madras, the great archer whom all the warriors highly regard, O Madhava, has been made the Kuru senapati. Tell us what we must do now."

Krishna says, "I know Salya intimately, O Bhaarata. He is a formidable, renowned and seasoned warrior, and knows all the modes of warfare. Why, I think he is equal to Bhishma, Drona or Karna, or perhaps, superior to them all. I can think of no warrior who can match Salya in battle. Strong as a lion or an elephant, he will range fearlessly on the field like Rudra at the end of the yuga. Only you, O Yudhishtira, can vanquish him. Kill him quickly just as Vasava did the Asura Namuchi. He is well nigh invincible and only upon his fall will you be able to overrun the Dhartarashtra army.

Do not show him any compassion, thinking that he is your maternal uncle; only observe Kshatriya dharma. You have crossed the fathomless oceans that were Bhishma, Drona and Karna, so do not drown now with your followers in the print of a cow's hoof that Salya is. Display in battle all the power of your tapasya and your Kshatriya tejas and kill the Madra king."

Krishna withdraws to his tent for the evening, with the Pandavas' salutations. Yudhishtira dismisses his brothers and the Somakas, and retires for the night in some contentment, knowing that Karna is no more. He is like an elephant from whose body its keepers have plucked out a thousand spears and arrows. All the great archers and maharathas of the Panchalas and the Pandavas, happy at the fall of Karna, sleep peacefully that night, their fears dispelled.'"

CANTO 104

"Sanjaya says, 'Next morning, king Duryodhana exhorts his warriors as they prepare for war. They put on armour and ready the elephants and chariots. The sound of musical instruments reverberates in the camp and swells the martial fever of the soldiers. Soon, the Kaurava maharathas form themselves in battle array and, with their divisions, stand ready for war under the command of Salya.

All your commanders, with Kripa, Kritavarman, Aswatthaman, Salya, Sakuni and the remaining kings, meet your son and take counsel on their strategy. They decide that anyone who fights the Pandavas alone and unsupported, or he who deserts a comrade, they will consider stained with the five grave and all the minor sins. They then sally forth to fight.

Similarly, the Pandava troops come out in battle array to face the Kauravas. O Bharatasattama, the noise of the advancing army with its chariots and elephants sounds like the agitated ocean breaking on rocky shores.'

Dhritarashtra says, 'You have told me about the fall of Bhishma, Drona and of Karna. Tell me now, Sanjaya, how Yudhishtira killed Salya and how Bhimasena killed my son Duryodhana.'

Sanjaya says, 'I will describe the last battle to you, Rajan, which caused such great destruction of human lives and those of elephants and horses. Your sons had strong hopes that, although Bhishma, Drona and Karna had

fallen, the Parthas would meet their conqueror in Salya. Your son Duryodhana draws comfort from the thought that in Salya he has finally found a protector, a victor.

A grand vyuha Salya forms, in every aspect. His very presence inspires your sons with confidence. Mounted upon his chariot, brandishing his mighty bow and leading Karna's sons and the brave Madrakas on the left flank of his vyuha, Salya comes into battle. He positions Kritavarman and Kripa on the right flank, as well as the Sakas and the Yavanas. Aswatthaman defends his rear and the Kambojas, while Duryodhana and the Kuru warriors march in the centre along with Sakuni and Uluka. Throwing a rough ring around the troops are Trigartas, a large force of cavalry, and other troops.

The Pandava archers divide themselves into three segments. Dhrishtadyumna, Sikhandi and Satyaki dash ahead and strike swiftly while Yudhishtira and his troops try to corner Salya. Arjuna selects Kritavarman and the Samsaptakas for himself, Bhimasena and his Somaka maharathas attack Kripa, while the two sons of Madri and their troops charge Sakuni and Uluka. Your warriors, thousands upon thousands of them, armed with diverse weapons and filled with battle lust, rush at the Pandavas.'

Dhritarashtra says, 'When the battle commences, what, Sanjaya, was the strength of each of the armies?'

Sanjaya says, 'O Bharatarishabha, eleven thousand chariots, ten thousand seven hundred elephants, two hundred thousand cavalry and three million foot soldiers is the strength of your army, while six thousand rathas, six thousand elephants, ten thousand cavalry, and one million foot soldiers are all that remain of the Pandava forces.

The Kauravas and the Pandavas come to war on another dawn, determined to make an end of each other. And a pitched and bloody battle breaks out between them.'"

CANTO 105

"Sanjaya says, 'The encounter between the Kurus and the Srinjayas, Rajan, is as dreadful as the one between the Devas and the Asuras. Great chaos holds sway as warriors on elephants and chariots kill each other with spears, lances and cloth-yard shafts, while foot soldiers are trampled underfoot. The battlefield presents a stunning sight, like a flowering forest with hundreds of headless trunks and chatras and yak-tail fans. The earth resounds with the tramp and shouts of soldiers, the rumble of chariots, the grunts of elephants, the booming of drums, the blasting of conches and the blare of other instruments. In the resultant confusion, nothing is clear. Littered with mangled heads and crimson with blood, the earth looks as if in bloom with golden lotuses. The thudding of falling heads sounds like falling fruits of palmyra trees. The lopped off thighs of warriors like elephant trunks, arms like tusks smeared with sandalwood paste and wearing costly keyuras, jerk and writhe in strange frenzy.

A river of blood forms again on the field, flowing towards the nether world, carrying with it broken chariots, standards and banners, severed limbs and other body parts, arms, armour and armaments, and dead elephants and horses. Filled with all manner of debris, Kurukshetra looks as if it is covered by swarms of chakravakas, trivenus and dandas. The sight, while it exhilarates the brave, fills the timid with fear.

That savage battle, in which no quarter is asked for or shown, results in an appalling devastation of all the four kinds of forces. Many warriors loudly call out for help from their relatives and friends—in vain, as those called upon turn away in fear.

Arjuna and Bhima shatter your still sizeable army and make your soldiers collapse like drunken women. They blow their conches and give echoing roars of triumph. Hearing this, Yudhishtira leads Dhrishtadyumna, Sikhandi, and the two fierce and invincible sons of Madri, to assail Salya and your legions. Loud cries of distress arise from your troops, as your commanders try to hold the troops together. For all that, they cannot rally your men, who break ranks and run, whipping their horses and elephants, deserting their relatives and comrades, worried only about their own safety.'"

CANTO 106

"Sanjaya says, 'Finding his army fleeing, Salya tells his charioteer, "Quick, take me to where Dharmaputra Yudhishtira fights under the sovereign white chatra held over his head! I will show them what I can do and the Parthas will not stand up to me."

Falling upon the Pandava host, Salya stops it like the continent checking the surging sea. The fleeing Kauravas seeing the turnaround, return to battle with new impetus, and another bloody engagement results.

Nakula and Karna's son Chitrasena assail each other with relentless flights of arrows. Equally matched, they carefully look for the other's weaknesses. Rending Nakula's bow at the grip, Chitrasena first buries three golden arrows in his forehead and then fells his horses, his standard and charioteer. Picking up a sword, Nakula charges his antagonist like a lion, while his opponent continues to shoot at him. Deflecting the arrows with his shield, he reaches Chitrasena's chariot and in full view of the troops, hacks off Chitrasena's handsome, diadem-decked head with a swing of his blade. All the maharathas present give loud cries of praise and approval.

Meanwhile, seeing their brother killed, Sushena and Satyasena, the two other sons of Karna, sweep on Nakula, like a pair of tigers attacking an elephant in the deep forest. Though wounded by their arrows, the Pandava swiftly climbs into another chariot, takes up a new bow and stands ready, like a furious Yama. The two brothers, O Bhaarata, smash his new ratha but

Nakula retaliates by killing Satyasena's four horses and ruins his bow. The intense battle continues, with each destroying the other's bow a number of times, and injuring each other severely with well-aimed arrows. Finally, Nakula picks up a bright spear, with a golden shaft steeped in oil, which resembles a female serpent incessantly flicking its tongue. He hurls it at Satyasena, and it plunges cleanly through that prince's chest and drops him dead from his chariot.

Insensate with rage, Satyasena's brother Sushena destroys Nakula's chariot and covers him in a solid swath of arrows. Seeing Nakula in trouble, Sutasoma, his son by Draupadi, races up to rescue his father. Like a lion springing onto a mountaintop, Nakula leaps into Sutasoma's chariot and again engages Sushena. With a crescent-headed shaft, he decapitates his opponent; like a lofty tree on the bank of a river, undermined by the current, Karna's son collapses. Your demoralised army streams away from the field, O Bharatarishabha, until Salya arrives on the scene.

With tigerish roars and strumming his bow, Salya rallies his forces. He fills your troops with courage, and they flock to him once more and stand ready to face the enemy. Also roaring and loosing cataracts of arrows that fill the air with a thick buzzing as of swarms of black bees, Yudhishtira, Satyaki, Bhima and the twins launch a vicious attack on your troops and another bloody battle ensues.

After razing many Samsaptakas, Arjuna, his kapi-dhvaja flapping in the wind, turns on another wing of the Kaurava army. Along with Dhrishtadyumna and his warriors, they launch a combined attack, shooting tirades of arrows. Utterly overwhelmed, the Kaurava army is petrified, not knowing which way to turn. Soon after, they lose their leading warriors, then waver and fall apart, and the Pandava warriors decimate them.

Similarly, your sons also slaughter the Pandava soldiers in their thousands. The two armies, like two streams in the monsoon, agitate and massacre each other and a great fear enters the hearts of your warriors, Rajan, as well as those of the Pandavas.'"

CANTO 107

"Sanjaya says, 'A terrible bloodletting occurs on Kurukshetra, as Kaurava and Pandava soldiers maul each other. Warriors flee, elephants trumpet in pain, foot-soldiers scream, horses run wildly in panic, and another carnage follows. The battle begins at about the hour of sunrise and, slowly but surely, the Pandavas led by Yudhishtira gain ascendancy as the Kuru army weakens and grows frantic like a herd of deer frightened by a forest fire.

Seeing his army struggle helplessly like a cow sunk in a quagmire, Salya rushes to their rescue and the Pandavas turn to face his attack. They see various portents and omen on the field as the earth with her mountains trembles and groans and bright meteors flash through the sky and crash into the ground. Deer, bison and birds in large numbers escape from dreadful Kurukshetra, with your army to their right. The planets Venus and Mars, in conjunction with Mercury, appear behind the Pandavas and in front of the Kauravas. Glowing flames issue from the points of astras, dazzling warriors' eyes. Crows and owls perch upon the heads of the combatants and on their flagpoles.

A fierce skirmish breaks out as, mustering all their strength, the Kauravas charge the Pandava army. An ebullient Salya pours dense showers of arrows over Yudhishtira, like the thousand-eyed Indra lashing the earth with torrential rain. He wounds Bhima, the five sons of Draupadi,

Dhristadyumna, the two sons of Madri, Satyaki and Sikhandi, each with ten gold winged arrows. In endless swarms, Salya's shafts fall like thunderbolts from the clouds, and maim and kill elephants, horses, and warriors. He decimates the Prabhadrakas and the Somakas and yells in exultation. The Pandava army is in a panic and looks to Yudhishtira for protection.

With another downpour of arrows, Salya strafes Yudhishtira who, with some startling archery of his own, checks the Madra as an ankush does an infuriated elephant. Then Salya drills an arrow like a snake right through Yudhishtira and into the earth. This enrages the Pandavas, and Bhima, Sahadeva, Nakula and the five sons of Draupadi target Salya with their sizzling shafts. Racing to support him, come Kritavarman, Kripa Uluka, Sakuni, Ashwatthaman and all your sons. A hail of shafts from Kritavarman's bow stops Bhimasena in his tracks.

A rampaging Kripa rakes Dhrishtadyumna with multiple arrows while Sakuni confronts the sons of Draupadi, and Aswatthaman faces the twins. Duryodhana confronts Krishna and Arjuna and strikes them both with several shafts. Hundreds of individual duels break out between your men and the enemy on different parts of the field. Kritavarman, king of the Bhojas, kills Bhimasena's brown horses, forcing Bhima to jump down from his chariot and fight on foot with his mace.

Salya kills Sahadeva's horses and his opponent retaliates by killing Sahadeva's son with his sword. A cautious duel unfolds between Kripacharya and Dhrishtadyumna while Aswatthaman calmly bloodies each of Draupadi five sons with ten arrows, two for each prince. Bhima mounts a fresh chariot but Kritavarman kills his horses again, once more forcing him to spring down from his chariot and to rush at Kritavarman with his awful gada. Kritavarman escapes narrowly with his life.

Salya massacres many Somakas and Pandava troops and lacerates Yudhishtira with many barbs. Bhima, biting his lower lip in anger, attacks Salya with his iron mace with which he has destroyed elephants, horses and enemy soldiers. It resembles Yama's bludgeon, and wrapped in a cloth of gold, glows like a meteor. Terrible as a she-snake, it is hard as the Vajra, and, smeared with sandalwood paste and other liniments it is like a desirable woman. Greased with marrow, fat and blood, it produces harsh sounds from the bells attached to it, filling the enemy troops with terror. That weapon, as famed all over the world as Indra's Vajra, can rive mountain summits.

This is the gada with which once Bhima challenged an enraged Kubera, Maheswara's friend and Lord of Alaka and the Nine treasures, on Kailasa. Once, when Bhima went to Gandhamadana to fetch saugandhika flowers for Draupadi, he used it to kill a host of proud and mighty Guhyakas gifted with powers of maya. Hefting his hexagonal mace, Bhima rushes at Salya and, with a blow, smashes down his four horses to the ground.

Salya flings a javelin into Bhima's massive chest and gives a shout of triumph as it pierces the titan's armour and lodges in his body. However, calmly drawing the spear from his body, Vrikodara skewers Salya's charioteer with it. Salya jumps down from his chariot and gazes bleakly at Bhima, dumfounded by the Pandava's feat. Salya also takes up his mace and speculatively eyes his enemy. Witnessing Bhima's fearsome exploit, the Parthas are jubilant and applaud the indefatigable son of Vayu.'"

CANTO 108

"Sanjaya says, 'With his charioteer dead, Salya stands still on the field like the blazing yuga-fire; like the Kailasa Mountain with its formidable crest; like Vasava with his Vajra; like Mahadeva with his trisula. The sound from thousands of conches, trumpets, and exultant shouts and roars inspire the warriors. The watching combatants of both armies applaud them, and say, "Wonderful! Other than Salya or Balarama there is no one who can match Bhima in a gada yuddha. And only Bhima can dare to face Salya, the illustrious king of the Madras, in a mace fight."

Evenly matched as they are, they warily circle each other with frequent leaps into the air, bellowing like bulls. Salya's mace with a resplendent cloth of gold wound around it, looks like a sheet of fire, while Bhima's gada flashes like lightning in the midst of clouds. When the two maces clash, sparks fly like showers of embers, and appear to set the sky ablaze. Like two gigantic elephants locking tusks and goring each other, they begin to pound each other. Soon they are bathed in blood and look like two flowering Kinsukas.

The sound of the blows from their maces resounds like successive peals of thunder. They stop momentarily to catch their breath before they close again and belabour each other. Finally, battered and exhausted, they both fall down at the same moment. Seeing this, the warriors of both armies exclaim in concern and apprehension.

Sweeping in on his chariot, Kripa arrives just in time and takes Salya to safety. Still reeling as if drunk, Bhimasena staggers up and, with uplifted mace, shouts a deep challenge to Salya to return and face him.

To the sound of musical and booming drums, Duryodhana leads your warriors against the Pandavas. He singles out Chekitana from the enemy forces, and impales him on a spear through his chest, killing him on the terrace of his chariot, spouting blood from his wound. Seeing him fall, the Pandava maharathas ride around your divisions and pour continuous torrents of arrows upon them. In the fight that follows, Salya leads Kripa, Kritavarman and Sakuni against Yudhishtira, while Duryodhana confronts Dhrishtadyumna. Your son sends three thousand chariots under Aswatthaman to contain Arjuna. All the men fight fearlessly, determined to win at any cost and, indeed, they succeed in penetrating the Pandava army like swans swimming into a large lake. A dust storm engulfs that fierce and bloody battle, turning everything invisible. The identities of the soldiers can be established only when their names are called aloud by their enemies. During that dreadful battle, not one man among either your warriors or those of the enemy takes a step back.

Spurting, spraying blood soon disperses the dusty darkness and the warriors vie with each other to display their skills, trying to attain swarga and even Brahmaloka through dharma yuddha. They fight either to repay their hire, or to fulfil the objectives of their friends and allies. Invoking and loosing all kinds of astras, maharathas shout encouragements to each other.

The fevered duel between Salya and Yudhishtira and their exchange of arrows leaves both wounded. Also struck by multiple arrows are Salya's side riders Chandrasena and Drumasena. When Salya finds his two wingmen killed, he first kills twenty-five Chedi warriors and then strikes Satyaki, Bhimasena and Madri's twin sons with numerous shafts.

While Salya thus charges about on the field, Yudhishtira shoots many serpentine shafts at him and knocks down his adversary's standard. An enraged Salya looses a scathing volley and his arrows pierce Satyaki, Bhimasena, Madri's twins, and, most of all, draw blood from Yudhishtira. Spreading a net of arrows across Yudhishtira's chest, Salya then mantles him with searing shafts, like a mass of rising clouds. Yudhishtira is sorely wounded and feels weak and powerless, just as the Asura Jambha had when facing Indra, the slayer of Vritra.'"

CANTO 109

"Sanjaya says, 'Seeing Dharmarajan Yudhishtira stricken, Satyaki, Bhimasena and Madri's twins try to blockade Salya with their chariots, shooting storms of shafts at him. But the towering Madra repels their combined onslaught. From above, the watching Siddhas and the Rishis applaud delightedly and declare it a remarkable sight and feat.

Anxious for Yudhishtira, Bhima and Satyaki strafe the irresistible Salya with flurries of arrows and soon Nakula and Sahadeva join the attack. Salya defends himself resolutely against those maharathas, and shoots at each of them from his formidable bow. He splits Sahadeva's bow and pierces him with a hot clutch of shafts. Hastily stringing another bow, Sahadeva gashes his great maternal uncle with five blazing arrows. The duel between the Pandavas and Salya intensifies and soon Salya is bleeding profusely: a mountain of red chalk with crimson streams running down its breast.

As the battle progresses in frenzy, Satyaki, Bhima, Nakula and Sahadeva assail Salya with arrows, lances, darts and every other possible weapon, but with little success. With two recondite arrows, Salya even destroys the Satagni that Yudhishtira casts at him and gives a deafening yell of triumph. O Bhaarata, he comprehensively outdoes the Pandavas and they just cannot withstand him. Spellbound by Salya's prowess, Duryodhana is convinced that the Pandavas, the Panchalas, and the Srinjayas are as good as dead.

Yudhishtira finally succeeds in killing one of the Salya's side riders. Salya responds with a torrid swath of barbs, which cover all the Pandava troops. Yudhishtira is in a quandary and wonders, "Truly, how will what Krishna said come true? I pray that Salya does not annihilate my army."

With chariots, elephants and horses, the Pandavas renew their attack on Salya. However, that Paraviraha easily dissipates their showers of arrows and astras. He scathes them with a burst of gold-winged shafts that flies up like a swarm of locusts and falls like swarms of hunting eagles. The Devas and the Gandharvas are wonderstruck to see Salya's arrows cast a heavy gloom over the field, and beset the Pandava host. Salya pounds the Pandava warriors with his shafts shot from every side, envelops king Yudhishtira and repeatedly lets out echoing simhanadas.

The Pandava maharathas flounder against his incredibly violent onslaught. Some, however, like Bhima and king Yudhishtira, manage to hold their ground against him.'"

CANTO 110

"Sanjaya says, 'Meanwhile, with a solid swath of arrows, Aswatthaman and his warriors target Arjuna but the Pandava maharathas strike back to defend him. Blanketing your troops with flaring showers of golden arrows, Arjuna turns them into strange porcupines with his quills sticking out of them, but they respond vigorously, and fill his chariot with their shafts and missiles. The Kaurava troops are excited to see the unprecedented success that your warriors achieve against Arjuna. Soon, his chariot blazes as if with hundreds of torches, and it resembles a Devaratha fallen from heaven.

Arjuna retaliates with flaming volleys of arrows inscribed with his name and shot with unearthly precision, and quickly the Kaurava warriors feel that he is everywhere. The blazing Partha-fire, fanned by the loud twang of the Gandiva, consumes your troops like dry fuel. Broken chariots, piles of arms and armaments, dead warriors and body parts, diadems, crowns, and assorted jewellery litter the path of Partha's ratha. Rapidly, the track mired with blood and flesh becomes impassable, O Kurudvaha, like Rudra's playground.

Like the apocalyptic Agni at the end of the yuga, Partha destroys two thousand chariots. His banners streaming on his chariot, Aswatthaman attempts to stop Arjuna and those two Naravyaghras, both regarded as the foremost maharathas of the time, clash and their intense duel carries on for

a long time. The son of Drona strikes both Arjuna and Krishna with gold-winged arrows shot with great force. Though he had initially shown some regard for his Acharya's son, now with a little smile, Arjuna stretches his bow Gandiva into a circle and shatters his adversary's chariot, kills his horses and charioteer, and almost casually sinks three arrows into him.

Aswatthaman remains standing on his crippled chariot and in quick succession, flings two heavy maces with iron-spikes, and decked with cloth of gold, at the Vijaya; Arjuna smashes those gadas flying towards him into fragments, riving the hearts, as it were, of the Kaurava commanders. He slashes his fierce opponent with three more arrows; though grievously hurt, Drona's stoic son shows no sign of fear or anxiety.

Aswatthaman next targets Suratha, the Panchala maharatha, and strikes him deep. Riding on his peerless chariot, Suratha valiantly charges Aswatthaman and, drawing his great bow to its fullest, burns him with arrows like tongues of fire. Aswatthaman, incensed and furrowing his brow into three lines and licking the corners of his mouth, glares at Suratha in rage and then shoots a cloth-yard shaft, which passes through the heart of the Panchala and burrows into the earth. Suratha falls dead like a mountain summit split by lightning.

Quickly commandeering the chariot of his slain foe, Aswatthaman supported by the Samsaptakas renews his assault on Arjuna. That battle between them, at the hour of noon, with Partha fighting alone, kills thousands of your men. Similar to the battle between Indra and the vast host of the Asuras in the eldest days, their duel is wonderful to witness.'"

CANTO 111

"Sanjaya says, 'Using arrows and spears, Duryodhana and Dhrishtadyumna are involved in a brutal contention in which both are severely wounded. Duryodhana's brothers, with a large force, come charging up to help him. They surround Dhrishtadyumna, but in an astounding display of skill, the Panchala fire prince staves off those Atirathas.

Sikhandi leads the Prabhadrakas against the two Kuru warriors, Kritavarman and the great Kripacharya, in a lethal attack.

Meanwhile, with his relentless torrent of arrows from all sides, Salya inflicts heavy losses among Satyaki's and Vrikodara's forces. With patience and great strength, he simultaneously takes on Nakula and Sahadeva, each of whom is skilled like the Destroyer. Salya's shafts mangle the Pandava maharathas, as they fail to find anyone to protect them. Nakula sees Yudhishtira hard pressed by Salya, and flies to confront his uncle and they duel savagely bloodying each other with arrows and darts. Then Yudhishtira, Bhimasena, Satyaki, and Sahadeva, all furiously engage Salya but, in another astonishing exhibition of archery, he holds the four maharathas at bay.

Switching to another ratha and noticing that the Pandavas are making no headway against Salya, Satyaki rides up to face him. Salya turns to receive his charge and the duel between Satyaki and Salya is fierce and

awesome, like the one in the olden days between the Asura Sambara and Indra. Soon the twins join the battle against their maternal uncle. In the general melee, there is copious bloodshed and the scene is reminiscent of a confrontation between snarling lions over a kill. Blanketed with dense showers of arrows fletched with kanka and peacock feathers, there is darkness all around as if cast by a passing cloud. However, their golden winged and glimmering serpentine shafts light up the sky as if it is on fire. Salya's feat is all the more incredible since he fights alone and yet manages to hold up and denude the Pandava forces, while he prowls the battlefield like Sakra when he destroyed the Asuras, long ago.'"

CANTO 112

"Sanjaya says, 'Your troops under Salya, Rajan, once more savagely assail the Parthas. Although dreadfully beset, your fierce warriors not only hold their own against the enemy, but also put them to flight despite Bhima's best efforts to rally them. A furious Arjuna envelops Kripa, Kritavarman and their troops with a hurricane of arrows. Sahadeva overwhelms Sakuni and his troops, while Nakula tries to burn Salya's flanks. Meanwhile, Draupadi's five sons confront various commanders of the Kuru army and Sikhandi fights Aswatthaman. Armed with his mace, Bhima confronts Duryodhana, and Yudhishtira leads his men against Salya. Another vicious encounter erupts between all these, none of whom has ever turned his back on a battle.

Truly, my king, Salya achieves a remarkable feat when he contains and desiccates the Pandava army by himself. Like the planet Saturn near the moon, he skirmishes with Yudhishtira. Using arrows that are like venomous nagas, he assails Yudhishtira and Bhima, shrouding them with gales of arrows and earning the applause of all the soldiers. The mangled Pandava troops take to their heels despite Yudhishtira's cries to them to stop. He is incensed and attacks Salya, resolved to either win the day or meet with death.

He summons all his brothers and Krishna and says to them, "Bhishma, Drona, Karna and the other kings who fought for the Kauravas have all

perished in this war. You have all done your best courageously and accomplished the tasks given to you. Only my task to kill Salya remains unfulfilled. I am determined to kill him today so listen to what I want you all to do for me, to help me succeed.

Nakula and Sahadeva whom even Vasava cannot defeat will protect my flanks. I am confident that all three of us will adhere to our Kshatriya dharma and fight our maternal uncle. Today, either Salya or I will survive.

Prepare my chariot according to the astra shastra and pack it with arms in a measure larger than Salya's. Satyaki and Dhrishtadyumna will protect my flanks, Arjuna will secure my rear, and Bhima will safeguard my front today. And I will surely be superior and better prepared than Salya in my duel with him."

All Yudhishtira's warriors accept his strategy and, once he has prepared himself, he rides against Salya and boosts the flagging spirits of the Panchalas, the Somakas and the Matsyas. Blowing conches and beating drums, the Panchalas charge, uttering loud shouts. The earth resounds with the noise of the elephants' bells as Duryodhana and Salya meet the attack. Demonstrating the full range of the archery that Drona had taught him, Salya shoots volley after blinding volley at Yudhishtira.

Like a couple of tigers fighting over a kill, Salya and Yudhishtira, both seasoned warriors with great battle skills, maul each other. Bhima confronts Duryodhana while the Panchala prince Dhrishtadyumna, Satyaki, and Madri's twin sons engage Sakuni and the other Kuru fighters.

Remember, it is because of your evil policy, Rajan, that yet another bloody battle erupts between your warriors and those of the enemy.

Aiming an arrow at Bhima's beautiful, gold-decked standard, festooned with silver bells, Duryodhana knocks it down before splitting Bhima's beautiful bow shaped like an elephant's trunk. Bhima responds with a barb that pierces your son's chest so he swoons on the terrace of his chariot. Then with a razor-faced shaft, Bhima beheads Duryodhana's charioteer and his horses run away wildly, dragging the chariot behind them, and Aswatthaman, Kripa and Kritavarman rush forward to rescue your son.

Seeing this, your troops are frantic, and loud cries arise from the Kuru army. Seizing the opportunity, Arjuna draws his bow and begins to annihilate them. An energized Yudhishtira dashes forward to confront Salya, the Dharmaputra's horses white as ivory and fleet as thought. It is surprising to see the mild and soft Yudhishtira change into someone fierce

as, with glaring eyes and his body trembling in rage, he decimates thousands of enemy warriors. He is relentless as he wades into the enemy forces, Rajan, like thunder splitting mountains. Felling chariots, horses, charioteers, standards and rathikas in large numbers, Yudhishtira seems to sport on the field. The rampaging and suddenly violent Pandava king troubles all your warriors and, after he empties the field on all sides with his arrows, he turns his attention on Salya.

Salya races forward eagerly to meet him and both of them roar and blow their conches in challenge as they close and swathe each other with dark swarms of arrows. Quickly covered in blood, they look like salmali and kinsuka trees in bloom. O Bhaarata, no one can tell who will prevail: whether Yudhishtira will kill Salya and rule the earth, or if Salya will slay the Dharmaputra and gift the earth to Duryodhana.

Yudhishtira sets his foe to his right during that battle and they shoot a hundred immaculate arrows at each other, quicker than the mind. They lose a bow each in the encounter, but Yudhishtira gains ascendancy when he kills Salya's four horses, his two Parshni charioteers and finally fells the Madra king's standard. At this, the Kaurava army breaks ranks and flees.

Seeing Salya's plight, Aswatthaman darts in and removes him to safety, followed by Yudhishtira's dreadful roar of triumph. Salya climbs into another chariot that is ready and fully equipped with weapons.'"

CANTO 113

"Sanjaya continues, 'Now wielding a stronger bow, Salya strikes Yudhishtira squarely and lets out a simhanada as he unleashes vicious flights of deadly arrows at the enemy's other Kshatriyas. He rakes Satyaki, Bhima, Sahadeva and Yudhishtira with his shafts and mows down countless enemy archers and soldiers. Soon the earth is scattered with dead warriors like a sacrificial altar strewn with blades of Kusa grass.

The Pandus, the Panchalas, and the Somakas, led by Bhimasena, Satyaki, and Madri's twins all strike Salya with winged arrows and Yudhishtira buries one in the centre of his chest with huge force. Seeing Salya at bay, Duryodhana sends a thousand armoured troops and chariot-warriors to protect him. Salya now quickly takes the attack to Yudhishtira and the two shuras cover each other with oiled arrows loosed from bowstrings pulled to their ears. They carefully look for each other's weaknesses, and then shoot to draw blood, to wound grievously. The sound of their bowstrings reverberate all over the field. They stalk each other like two young tigers in the deep forest fighting over a prey; swelling with the pride of their own strength, they bloody each other like a couple of infuriated tuskers.

Struck through the chest with a fiery arrow, Yudhishtira responds with a perfect blazing shaft that burns into Salya's breast. The duel intensifies with powerful flurries of arrows exchanged, until the Dharmaputra has his bow

broken. Weeping up another more formidable one, Yudhishtira drills Salya with ten terrific shafts. Salya cuts away the golden armour of both Yudhishtira and Bhima, slashes Yudhishtira's arms and rives his bow again, and draws fonts of blood from his charioteer and his horses. The Madra then turns on the Pandava troops and begins to massacre them.

Finding his brother cornered, Bhima rushes to his defence and shatters Salya's bow and deeply wounds that king with a brace of tremendous shafts. He severs the head of Salya's sarathy, kills his horses, and covers the lord of the Madras with a hundred keening barbs. Sahadeva follows his brother and savagely attacks Salya, so their combined assault leaves him dazed. His armour ruined by Bhima, an enraged Salya picks up a sword and a shield decked with stars and jumps down from his ratha.

He hacks the axle rod of Nakula's chariot and runs headlong towards Yudhishtira, like Yama himself in wrath. Dhristadyumna, Sikhandi, Draupadi's five sons and Satyaki rush to defend the Dharmaraja.

Bhima demolishes Salya's magnificent shield, and breaks his sword at the hilt with a deep and echoing roar. All the Pandava maharathas are delighted, and they laugh, utter fierce roars and blow their moon white conches. Miserable and covered with sweat and blood, your warriors are benumbed, lifeless. Despite the attack by the Pandava warriors led by Bhimasena, Salya continues his charge towards Yudhishtira, like a lion hunting a deer. Without horses or charioteer, Yudhishtira finds himself in dire straits when Salya appears before him. He grimly remembers Krishna telling him that Salya's death was his task and picks up a bright golden spear embossed with radiant gemstones.

Rolling his eyes, Dharmaputra Yudhishtira of the pure soul, glares at Salya, his heart filled with rage. His very gaze should have reduced the king of the Madras to ashes but, strangely Rajan, that does not happen. He hurls that candescent spear at Salya with all his might, the long dart, which, like a Brahmana's curse, nothing can stop. It flares through the air like a comet falling from the skies at the end of the yuga.

The sons of Pandu have always worshipped this astra with perfumes, garlands, and the rarest offerings of food and drink. The weapon is like the Samvartaka fire, as powerful as a dark curse pronounced according to the Atharvan of Angirasa. Forged for Rudra himself with great care by the celestial artificer, Tvashtri, it is inexorable and can destroy the bodies and

very prana any enemy, why, even the earth, the sky, all the water bodies, all haters of Brahma and creatures of every kind.

Yudhishtira now infuses it with powerful mantras and casts it at Salya like a bolt of lightning, just as, long ago, Rudra unleashed his own astra to kill Andhaka. His always gentle eyes unaccustomedly aflame, Yudhishtira roars, "Die, wretched Salya!"

With a yell, Salya tries to catch the lance as it flies at him, even as a fire leaps up to catch a jet of clarified butter poured on it. But the long, flaming astra plunges through his fair and wide chest and into the earth. Covered in the blood that spurts from his nostrils, eyes, ears, mouth, and that which flows from his wound, he looks like the Krauncha Mountain when Skanda pierced it. His armour destroyed, the illustrious Salya, strong as Indra's elephant, falls onto the earth, his arms outstretched, his face turned towards Dharmaputra Yudhishtira. Like a beloved wife advancing to receive her dear lord, the earth seems to rise a little in love to receive him, as he dies embracing her with all his limbs.

Slain in a dharma yuddha, Salya is like a large yagna fire extinguished on the sacrificial hearth. Though spread-eagled without his weapons and standard, and though the astra has pierced his very heart, beauty and radiance do not abandon the lifeless king of the Madras.

Yudhishtira now takes up his bow, splendid as Indra's, and begins to raze his enemies like Garuda killing serpents. With transcendent showers of arrows, he routs your troops who, overcome by panic, begin to attack one another with their eyes shut in terror. With blood gushing from their bodies, they lose their weapons and fall in their thousands.

Upon the fall of Salya, his youthful younger brother, a maharatha of almost equal accomplishment, takes the field against Yudhishtira. Determined to pay the last dues of his brother, that Madra Kshatriya lashes the Pandava king with numberless shafts. Yudhishtira destroys his opponent's bow and standard with an arrow of fire and decapitates him. O Rajan, I saw that head adorned with earrings fall from the chariot like a jiva falling from swarga after exhausting his punya. On his death, the Kurus wail aloud and run from the Pandavas.

Satyaki chases the fleeing Kauravas but encounters Kritavarman, who comes fearlessly to the rescue of your beaten army. These two illustrious heroes of Vrishni's race confront each other like furious lions. They shoot multitudes of arrows at each other and at the end of the exchange,

Kritavarman finds himself without his chariot, horses and his two Parshni drivers. Seeing him in danger, Kripa rescues him in his chariot. Duryodhana's entire army melts away once more.

A dust cloud shrouds the army from view. However, it is evident that the greater portion of your army has perished and that the survivors are trying to escape. Soon, the cloud of dust settles as the blood from the battle drenches it. Seeing from his vantage point that his army is broken, Duryodhana defies the advancing Parthas alone. He covers all of them—Dhrishtadyumna, Satyaki, and their chariot-warriors—with his arrows and the enemy dare not close with him, as mortals fear to approach Yama. In a fresh chariot, Kritavarman rides up to support him. With six broad-headed arrows shot with great force, Yudhishtira kills his four horses, and wounds him deep. Ashwatthaman rescues Kritavarman, and whisks him away from Yudhishtira. Kripa, left to face Yudhishtira, rakes him and his horses with his masterly shafts. Thus, here and there, the fire of battle still glows.

O Bhaarata, all this is a result of you and your son's evil policy. After the death of Salya at Kurukshetra, the Parthas, filled with great joy, blow their conches, beat their drums and applaud Yudhishtira, just as the celestials once greeted Indra after he defeated Vritra in time out of mind.'"

CANTO 114

"Sanjaya says, 'After the death of Salya, Rajan, his chariot-warriors numbering seventeen hundred take to the field with great determination. Riding an elephant big as a hill, with a royal parasol unfurled over his head, and fanned with yak-tails, Duryodhana tries to stop the Madraka warriors, crying, "Stop. Do not go any further."

They pay him no heed and, pulling loudly on their bowstrings, attack the Pandava host. Hearing that Yudhishtira has killed Salya and was himself wounded by the Madraka maharatha, Arjuna races up to the spot, where, along with Bhima, the two sons of Madri, Satyaki, the five sons of Draupadi, Dhrishtadyumna, Sikhandi, the Panchalas and the Somakas, throw a defensive ring around the Dharmaputra. Like makaras agitating the ocean, they urge each other on, jostling one another's chariots.

The enemy shouts, "Where are king Yudhishtira and the Pandavas? Where are Dhrishtadyumna, Satyaki, Sikhandi, and the sons of Draupadi?"

Provoked, the warrior sons of Draupadi begin to cut down the Madraka soldiers. Your warriors, O Bhaarata, though forbidden by your son, continue to attack the Pandavas. Then Sakuni says to Duryodhana, "How is it that we stand impotent while the Madraka host is being slaughtered before our eyes? The understanding was that all of us should fight unitedly. Why then do you allow our enemies to kill our troops?"

Duryodhana says, “Though I expressly forbade it, they do not obey me. Together, they have penetrated the Pandava host.”

Sakuni says, “In battle, brave warriors are often carried away by their rage and do not obey their commanders. Do not be angry with them and this is not the time to stand indifferently by. Let all of us go forth together and, with our chariots, horses and elephants, try to rescue the heroic Madra soldiers. With care, Rajan, we can protect one another.”

The Kauravas agree with Sakuni and Duryodhana leads a large force to support the Madraka warriors, making loud shouts and causing the earth to resound with that noise.

Meanwhile, the Pandavas have adopted the vyuha called Madhyama. In the hand-to-hand fighting that follows, and before Duryodhana and his army could come to their rescue, the Madraka warriors perish. Broken chariots, dead men and lifeless horses cover the earth. Panic-stricken horses, still harnessed to rathas, careen wildly everywhere with their rathikas, dead and a few alive, while steeds drag broken or wheel less chariots, hampered by their traces. We see headless forms rise all around and meteor showers come flaring down from the sun.

Then the Partha army sees the advancing Kurus and, scenting final victory, turn to face them. They ride swiftly, shaking their bows, the sound of their charge mingling with the blare of their conches and their battle cries. Demoralised by the annihilation of the Madraka forces and the death of their heroic king Salya, Duryodhana’s troops once more turn their back on the battle in fear.’”

CANTO 115

"Sanjaya says, 'Upon the fall of Salya, your disheartened and frightened troops look vainly for a leader. Defeated by Yudhishtira, they flee the field at midday.

No one among your troops is prepared either to rally the army or to stand firm. We once again experience that fear and that grief that we felt upon the fall of Bhishma, Drona and Karna. The surviving Kuru army, confused, bewildered and in despair, is easily cut down by the enemy. Two thousand experienced war elephants thunder away, urged on by their hastikas with hooks and feet. Seeing them attempt to escape, the Panchalas and the Pandavas pursue them hotly with loud shouts of triumph.

They say to one another, "Today Yudhishtira has vanquished his enemies. Today Duryodhana has lost his splendour and kingship. Today, king Dhritarashtra will lie prostrate on the earth, and feel the most terrible anguish on hearing of the death of his sons. Let him know the power and great might of Kunti's son, and recollect Vidura's advice and censure himself. Let him, from this day on, wait upon the Parthas as their slave and experience the grief that they have felt for so long.

Let king Dhritarashtra know today the greatness of Krishna. Let him hear today the terrible twang of Arjuna's bow in battle, know the strength of all his astras and the might of his arms.

Today, king Dhritarashtra will recognize the awesome strength of the unrivalled Bhima when he slaughters Duryodhana, just as Indra once killed the Asura Bali.

When he hears of the death of Salya, the invincible king of the Madras, he will know the prowess of Yudhishtira. After they kill Sakuni and all the Gandharas, he will know the strength of the two sons of Madri.

Why should victory not be theirs, who have in their ranks king Yudhishtira, Arjuna, Satyaki, Bhima, Dhrishtadyumna, the two sons of Madri, the five sons of Draupadi, and Sikhandi?

Why should victory not be theirs who enjoy the protection of Krishna, Guardian of the Universe?

Why should victory not be theirs whom dharma protects? Who else but Yudhishtira, who has Krishna, the refuge of dharma for his protector, can vanquish Bhishma, Drona, Karna, Salya and hundreds of other kings?"

The Srinjayas ruthlessly pursue your shattered troops while Arjuna moves against the enemy chariot-division, and Satyaki and the two sons of Madri corner Sakuni.

Finding his troops running away in fear of Bhimasena, Duryodhana wryly tells his charioteer, "Look at the remains of my once vast host pursued by the Pandavas and the pall of dust that hangs over the battlefield. Arjuna, standing there with his great bow, bars my way. Drive carefully and take me to the rear of the army so that just as the ocean cannot overrun its continents, Dhananjaya will not be able to overpower me. If I stay and fight the Pandavas, my army will rally and return to battle with vigour."

Duryodhana's sarathy carefully guides his horses to where his master wants to position himself.

Twenty-one thousand foot-soldiers, without the help of elephants, cavalry and chariot-warriors, still stand ready for battle and prepared to lay down their lives. Bhimasena and Dhrishtadyumna besiege them with the four kinds of forces. Your foot-soldiers surround Bhima with fierce yells and the slapping of armpits. They shoot at him from all sides and block all the efforts of the Pandava forces to rescue him. Finally overcome with fury, Bhima alights from his chariot and charges them on foot, wielding his massive gada and roaring like a thundercloud. Like Yama armed with his club, the raging Bhima smashes down every last foot soldier. They fall, covered in blood, like stands of flowering karnikaras laid low by a tempest of Vayu, and present an awful and piteous sight. After annihilating that

division of twenty-one thousand, Bhima rejoins Dhrishtadyumna to continue fighting from his chariot.

Yudhishtira's forces fail to contain or hem Duryodhana in. His ability to hold them off proves prodigious. Addressing his army, which has not fled too far, he says again to them, "There is no place where the Pandavas will not pursue and kill you. Of what use then is flight? The army of the Pandavas is small and the two Krishnas are sorely wounded. If all of us make a united stand, victory can still be ours. Listen to me, noble Kshatriyas. When Yama always takes heroes and cowards alike, what man who calls himself a Kshatriya will not fight? Death in battle according to Kshatriya dharma will lead to happiness. If we die, we will enjoy great felicity in the other world. O Kauravas, there is no better path to heaven than that offered by battle."

The Kuru commanders applaud his words and once more take the field against the Pandavas. Led by Arjuna, the Parthas arrayed in battle order and sensing imminent victory, charge them. The two sons of Madri and Satyaki attack Sakuni, and the other Pandava shuras charge your army with final ferocity.'"

CANTO 116

"Sanjaya says, 'The fleeing Kuru army turns and makes a stand and Salwa, king of the Mlecchas, leads the attack against the Pandava force. He rides a hulking elephant oozing ichor, big as Indradeva's Airavata. Bred from a high and noble strain, this beast is well trained; it can trample enemy troops to a pulp and is held in high esteem by Duryodhana. Seated on that magnificent elephant, Salwa attacks the Pandavas with fearsome shafts that resemble Indra's Vajra.

Neither the Kauravas nor the Pandavas see any weakness in his defences, as he decimates the enemy warriors with his arrows. The Pandavas, the Somakas, and the Srinjayas see that massive elephant thundering down at them and run in terror, crushing their own ranks as they do. All the warriors of your army blow their conches in triumph.

Dhrishtadyumna, the senapati of the Pandava and Srinjaya forces, hears the Kaurava shouts of joy and the blare of their conches, and rides to block the elephant's charge. Seeing Dhrishtadyumna racing towards him, Salwa quickly turns his great beast to confront him. His opponent sinks three flaming arrows into the elephant's lofty forehead and then five more. Blood streaming, the beast trumpets in pain and runs wildly, but Salwa manages to control it with hooks and goads and to turn back and charge his opponent. A terrified Dhrishtadyumna jumps out of his chariot just in time, and the mastodon crushes his gold-decked chariot with its horses and charioteer,

and lifting it up into the air with his trunk, dashes it to the ground. Seeing this, Bhima, Sikhandi and Satyaki dash up and with some quicksilver archery manage to stop the advancing beast. Meanwhile, Salwa continues to rain down his arrows and soon puts the attacking Pandava maharathas to flight. The Panchalas, Srinjayas, and the Matsyas, who bear the brunt of his assault, finally surround the animal.

Dhrishtadyumna pounds the elephant with his great mace and splits open the elephant's head; with a dismal cry, it falls like a mountain crumbling in an earthquake. Even as the leviathan falls, Satyaki decapitates king Salwa with a broad-headed shaft. Like a mountaintop struck by Indra's Vajra, Salwa falls dead with his magnificent animal.'"

CANTO 117

"Sanjaya says, 'After the death of the heroic Salwa, your army is like a great tree broken by the force of a tempest, and only Kritavarman fights on. The Kuru warriors, who had earlier fled, rally and come back on seeing the Satwata warrior stand firm like a hill pierced with arrows, and another bloody contention takes place between the two armies. Encouraged and resolute, the Kauravas give vent to roars that seem to reach into the very heavens and now the Panchalas are afraid.

Storming the battlefield, Satyaki despatches king Kshemakirti to Yamaloka with seven shafts that pierce his body deep and strike off his head. Kritavarman immediately challenges him and a furious duel ensues between the two heroes of the Vrishni-Andhaka vamsa. Manoeuvring their chariots in different tracks, the son of Hridika and the bull of Sini's race soon strike each other with showers of arrows that soar into the sky like locust swarms and fall like gashes of lightning. Soon Satyaki has his bow destroyed and Kritavarman loses his charioteer, horses and his standard. They continue to bloody each other with javelins and arrows. The Kaurava troops see the great Kritavarman without his chariot and cornered by Satyaki. Kripacharya comes charging in and spirits Kritavarman away from the press of battle and mortal peril.

The Kuru army once more retreats from the field. The enemy, however, does not see this, for a dust cloud shrouds the Kaurava forces. Only

Duryodhana, who singly counterattacks the victorious Pandava army, is still fighting. Fearlessly, he assails all the Pandus—Dhrishtadyumna, Sikhandi, the Panchalas, the Kaikeyas, the Somakas, and the sons of Draupadi. Your son is like a blazing yagna fire sanctified with mantras. His foes make no impression on him, like living beings who cannot approach the Great Destroyer. Then Kritavarman returns to the field riding another chariot.'"

CANTO 118

"Sanjaya says, 'King Duryodhana, riding on his chariot and filled with the courage of despair, stands resolute on the field, like the valorous Rudra himself. The arrows he shoots completely cover the earth and there is not a man among the Pandavas, not a horse, an elephant, or a chariot that his arrows did not find. Your son's prowess is wonderful, and even a united Pandava army cannot contain him. His shafts find all the Pandava shuras—Yudhishtira, Bhima, Sahadeva, Nakula, Dhrishtadyumna, Satyaki and the sons of Draupadi. They target him from all sides but Duryodhana does not waver. His quickness, skill and prowess amaze the watching troops.

Meanwhile, the Dhartarashtras who had not fled too far unite and surge back to support Suyodhana against the Pandavas. The noise made by them is like the roar of the ocean in the season of rains. Arrows shroud the sky and the fighting men can barely see each other. Aswatthaman and Bhimasena, their forearms scarred from their bowstrings, duel ferociously, frightening the whole universe.

With a shout, Sakuni attacks Yudhishtira and kills his four horses, as the Pandava troops tremble. Sahadeva rescues his brother and the Dharmaraja soon returns on another chariot to renew his battle with Sakuni. Fervid is their fight and wonderful to behold; it wins the applause of the Siddhas and the Charanas.

Shooting showers of arrows from all sides, Sakuni's son Uluka and Nakula duel and these two evenly matched maharathas also fight ferociously. Magnificent like Sakra battling the Asura Bala, Satyaki battles Kritavarman.

Duryodhana splits Dhrishtadyumna's bow and slashes him with his sharp arrows. Dhrishtadyumna takes up another formidable bow and the battle between them intensifies, O Bharatarishabha, like a contention between two wild and infuriated elephants with ichor trickling down their limbs.

Acharya Kripa fights Draupadi's five sons, engaging them like a man battling his five senses. Both sides show no mercy and the battle between them is awe-inspiring.

The general conflict, O Rajan, is appalling with many bloody duels. A dense cloud of dust raised by the chariots and the horses hangs over the battlefield and the wind carries it from place to place. It dims the sun and covers the earth and all the warriors become invisible. Shortly, when the ground is soaked with the blood of the combatants, the cloud of dust disappears and everything becomes visible. I can once more clearly see the different brutal single combats around me and hear the strange sound of thousands of flying arrows, like that made by a vast forest of burning bamboo.'"

CANTO 119

Sanjaya says, 'Despite the setbacks suffered by your army at the hands of the Pandavas, your sons manage to gather your maharathas and they continue to battle the enemy, disregarding the darkness everywhere. Savagely they fight, using guesswork and by identifying the enemy from the names they shout. The devastation is immense.

First turning on Kripacharya and then on Kritavarman, Yudhishtira kills the Bhoja's four horses. Rescuing him from the battlefield, Aswatthaman drives Kritavarman away in his chariot while Kripa easily holds his own against his old pupil. Duryodhana sends reinforcements of seven hundred chariots to join the attack on Yudhishtira and these maharathas surround and rain arrows over him. Sikhandi sees Yudhishtira hemmed in and leads a squadron of Pandava chariots to his rescue.

In a fearful bloodbath, Sikhandi's forces butcher the seven hundred enemy chariot-warriors of the Kuru army. Awful portents appear on the field, presaging the destruction of the world. The earth, with her mountains and forests, quakes violently. Meteors like blazing brands fall from the sky, Rajan, as if from the sun. A hurricane springs up, whipping away rocks and stones along its fringes. The elephants shed copious tears and tremble with fear.

Disregarding all these omens, the fighting Kshatriyas consult one another and stand prepared on the sacred field of Kurukshetra, just ready to

find swarga. Then Sakuni says, “Advance the enemy from the front. I will attack the Pandavas from behind.”

The remaining Madraka warriors, followed by others, surge forward with enthusiasm and shout out their defiance. The invincible Pandavas shake their bows and greet the Madrakas with searing volleys of arrows. This disheartens Duryodhana’s troops and, once more, they waver.

Then, O Bharatarishabha, the full contingent of ten thousand Madraka lancers led by Sakuni makes a surprise attack on the Pandava’s from their rear, and puts them to flight. Yudhishtira, who is watching the battle from a slight remove, says to Sahadeva, “Look, the son of Subala attacks our rear and is slaughtering our forces. Take Draupadi’s sons, all our elephants and cavalry and some three thousand foot-soldiers, and hold him while I lead the Panchalas against his chariot force.”

Seven hundred war elephants, five thousand cavalry, and three thousand foot-soldiers, led by Sahadeva and the sons of Draupadi, ambush Sakuni who is attacking the Pandava forces from the rear. The Pandava cavalry penetrates Sakuni’s division and overruns his chariot-warriors. These horsemen combine with their elephant division and overwhelm the enemy host with a great barrage of arrows.

Rajan, this terrible battle, also, is the consequence of your evil designs.

The twang of bowstrings is no longer heard, for all the maharathas stand as mere spectators. The opponents are evenly matched and the lances and javelins they furiously hurl at each other fly like locust swarms or meteor showers through the sky and present a beautiful spectacle. Again, a dust cloud covers the troops and a thick gloom falls on the battlefield. We see many of those brave warriors move away while others fall down on the earth, vomiting blood. Wounded horses, with limbs streaming blood, fall in their thousands. Many fighting men stagger about wounded and deranged, or, their weapons lost, weakly wrestle with each other. Thousands of dead warriors in blood-stained armour and still clutching weapons, elephant-riders, horses and horsemen, and foot-soldiers litter the earth and lie huddled together in that gory carnage. The battlefield is impassable and no warrior can take his horse or chariot forward in any direction for any distance.

After fighting for a while, Sakuni retires from the battle with his remaining six thousand cavalry. The Pandava maharathas, still determined to lay down their lives, say, “When we can no longer fight here on chariots,

how much less will it be possible to fight on elephants. Let chariots move against chariots, and elephants against elephants. Sakuni has left with his Gandharas and is unlikely to come again to fight."

The sons of Draupadi lead the elephant division to join Dhrishtadyumna's forces, while Sahadeva joins Yudhishtira. Then suddenly, Sakuni erupts out of nowhere and falls upon the Panchala prince's division, and another vicious and bloody skirmish follows. In the hair-raising bloodletting, close relatives strike each other and fight like hawks fighting over pieces of meat. The noise of neighing horses, of shouting men, and of spears striking home and swords clashing is thunderous.

Rajan, all this is the result of your evil policy.

Finally, overcome with exhaustion, parched with thirst, spent with rage, their animals fatigued and they themselves wounded, your men turn away from the mayhem. Many maddened by the scent of blood kill friend and foe alike. Wolves and jackals howl and scream. Your army suffers great losses.

Bodies of men and horses are scattered over the earth and cover it with rillets of blood. When the deafening noise of war somewhat subsides, Sakuni once more attacks the main host of the Pandavas with his remaining cavalry and yet again a crimson conflict breaks out.'"

CANTO 120

"Sanjaya continues, 'Subala's son Sakuni leads his remaining seven hundred horsemen to attack the Pandavas. Looking around for their king, they identify him, standing under a large sovereign parasol, splendid like the full moon and surrounded by his mail-clad warriors.

Sakuni moves to meet Duryodhana standing amidst his chariot-force, and cheerfully says, "Destroy the Pandavas chariot divisions. I have overcome his cavalry but Yudhishtira himself cannot be slain unless one is ready to lay down one's life. After we annihilate his chariot force, we will overwhelm his elephants, foot-soldiers and the rest!"

Encouraged by this news and eager for victory, your warriors jubilantly forge ahead, with war cries and shaking their bows, to attack the Pandava army. Once more, we hear the fierce twanging of bowstrings and the slapping of palms and the rush of arrows. Seeing them come, Arjuna says, "O Krishna, delve into this sea of troops and I will end this war today, the eighteenth of this mahayuddha. Duryodhana's once oceanic army is now so small that it resembles the mark of a cow's hoof. Look at the horrible course of Destiny! If we had made peace after Bhishma's fall, everything would have been well. Indeed, there was no reason why the war should have continued after our Pitama fell. Bhishma pleaded for sanity even then but the foolish Duryodhana would not listen to him.

When Drona, that great Brahmana, fell and when we killed Karna and his sons and only a small remnant of the Kaurava army was left alive, the madness and slaughter still continued! Why, even after the death of Srutayush, of Jalasandha of Puru's race, of king Srutayudha, after the fall of Bhurisrava, of Salya, and of the Avanti heroes, the killing did not cease. After the death of Jayadratha, of the Rakshasa Alayudha, of Bahlika, and of Somadatta, the war went on. Even after the fall of the heroic Bhagadatta, of Sudakshina the Kamboja lord, and of Dusasana, the battle did not stop. Despite the death of their great kings, each a ruler of vast lands, even after Bhimasena destroyed a full aksauhini of troops, O Krishna, the war did not end because of the folly and the greed of the Dhartarashtras.

What king born into a noble race, a vamsa especially like that of Kuru, other than the foolish Duryodhana, would continue this dreadful and fruitless war? Which sane and wise man, capable of discriminating good from evil, would wage war, knowing his enemy to be superior to him in merit, strength, and courage? How could he listen to the counsels of another and ignore your wise words to make peace with the Pandavas? What specific can be palatable to that man today, who disregarded the Pitamaha, Drona and Vidura, when they urged him not to make war?

How can he accept good advice, Janardana, when he insolently disregarded his own aged sire as well as his own well-meaning mother when they sought to give him sage advice? It is evident from his conduct and policy that Duryodhana was born to exterminate his very race.

It is my opinion that he still does not intend to give us back our kingdom. The noble Vidura warned me of this many times and said, "As long as Dhritarashtra lives, that evil man will never give us justice. You can vanquish Duryodhana only in battle!"

When Duryodhana was born, many Rishis foretold that he would become the cause of the extermination of all Kshatriya kind. I will decimate all his warriors today and Duryodhana will have to fight us alone for his own destruction. Only thus will this war end.

I have come to this conclusion after much thought of my own, reflection on everything Vidura said, and taking into account the evil deeds of the vile Duryodhana, who has no trace of nobility in him. Ride through the Kaurava army, O Purushottama, for I will finish Duryodhana and his army today and do what will benefit Yudhishtira."

Reins in hand and resplendent on his wonderful ratha, Krishna rides deep into the enemy ranks. His white horses seem to cavort, as the ratha rolls forward and thousands of gold-winged arrows, steeped in oil, polished by the hands of expert smiths, and marked with Arjuna's name, issue from it and cover the sky. Struck by these shafts, the Kauravas wilt like elephants when hunters chase them with burning brands, and they fall like dying locusts. Like a roaring fire that consumes forests full of dry trees and creepers, Arjuna incinerates your son's troops. No armour can keep out his gold-winged arrows shot with superhuman accuracy and force. He does not need to shoot a second arrow at anyone. Like the Vajradhari striking down the Daityas, Arjuna destroys the enemy's chariot-warrior division.'"

CANTO 121

"Sanjaya says, 'The Kaurava forces, O Kurudvaha, turn tail, deserting their relatives and comrades, unable to face Dhananjaya and his Gandiva. However, after they slake their thirst, some indomitable warriors groom their animals, change their armour, comfort their injured kinsmen and take them to the camp and, obedient to your son's command, once more advance against the Pandavas.

They attack Dhrishtadyumna's forces amidst the Pandava divisions, as well as Sikhandi, Satanika and the son of Nakula. Then your son joins the attack and looses dense swarms of arrows at the Panchala prince. In a fiery duel between the two, Duryodhana loses his four horses and charioteer and he has to run to Sikhandi's division for safety.

With the Kaurava chariot division destroyed, their three thousand elephants surround the five Pandavas. Arjuna takes to the great beasts and every polished shaft he unleashes claims an elephant's life. Taking up his formidable gada, Bhima jumps down from his chariot, like Yama with his cudgel, and rushes at the hulking beasts. Seeing him come with mace aloft, your soldiers are terrified. The elephants run in panic with cries of pain, their temporal globes split open by his flying, uncanny gada, all their grand limbs bathed in blood; and they collapse like the wingless mountains of old. Yudhishtira and the two sons of Madri join the horrible fray and massacre the elephant-warriors with arrows fletched with vulture's feathers.

After routing the Kuru king and seeing him flee on horseback, Dhrishtadyumna sees the Pandavas still surrounded by the Kaurava elephants. He arrives quickly to give them support.

Meanwhile, Ashwatthaman, Kripa and Kritavarman, are worried not at seeing Duryodhana in that havoc, and fear that he is dead. With sorrowful faces, they enquire about him until some men tell them that he has taken refuge with Sakuni. Other Kshatriyas there say, "Do look if he is still alive. But what need have we for Duryodhana? You fight all united. What will the king do for you?"

Other Kshatriyas, who have lost many of their relatives and who are still targeted by the arrows of the enemy, say, "Let us deal with these forces that confront us. Look, the Pandavas are coming at us after despatching our elephants!"

Aswatthaman, Kripa and Kritavarman scythe through Dhrishtadyumna's force and meet up with Sakuni in search of Duryodhana. Meanwhile, the Pandavas, led by Dhrishtadyumna, attack our troops. Although I had only two kinds of forces left, I, too, decide to risk my life, join the five leaders of our army and put my troops at Kripa's disposal. We are immediately attacked by Arjuna but we launch a fierce onslaught on Dhrishtadyumna's division. However, he is indomitable and forces us to retreat.

It is then that Satyaki attacks me with four hundred chariots. I had managed to escape from Dhrishtadyumna only because his horses were tired, but now I fell among Satyaki's forces even as a sinner falls into hell. A brief but brutal skirmish ensues, and I lose my armour and Satyaki captures me when I fall insensible on the ground.

Then, within a short while, Bhima with his mace and Arjuna with his arrows destroy our elephant force. The bodies of the dead beasts, big as hills, entirely clog the field until the mighty Bhima drags them away bodily and makes a path for the Pandavas' rathas to roll out.

Ashwatthaman, Kripa and Kritavarman, not finding Duryodhana among the chariot-division, continue to search for your royal son and join Sakuni, anxious to catch a glimpse of the king after that horrific carnage of the great and noble elephants.'"

CANTO 122

"Sanjaya says, 'Arjuna and Bhimasena between them destroy your army and elephant-division, O Bhaarata. Your remaining sons, Durmarshana, Srutanta, Jaitra, Bhurivala, Ravi, Jayatsena, Sujata, Durvisaha, Durvimochana, Dushpradharsha and Srutarvan, join forces to counter Bhima. All of them, equally brave and able warriors, surround him from all sides and wildly assail him.

Mounted once more on his chariot, a berserk Bhimasena first decapitates Durmarshana with a razor-headed arrow and, in quick succession, kills Srutanta and Jayatsena. Srutarvan shoots Bhima with a hundred arrows winged with vulture feathers but, indifferent to his attack, Bhima strikes down Jaitra, Ravi and Bhurivala. With another broad-headed shaft, he kills Durvimochana and then sends Dushpradharsha and Sujata to Yamaloka. Seeing your other son, Durvishaha, rushing towards him, Bhima cuts him down in full view of all the bowmen. With so many of his brothers dead, Srutavan attacks Bhima with his formidable golden bow, in anger and despair. He breaks Bhima's bow and wounds him, but in the savage battle that follows, like the one between Vasava and the Asura Jambha long ago, Bhima beheads him.

Upon his fall, your troops, though terrified, still maintain their siege on Bhimasena and attempt to surround him. Like Indra smiting the Asuras, he destroys five hundred maharathas and kills seven hundred elephants, ten

thousand foot-soldiers and eight hundred horses. After killing most of your sons, Bhima is satisfied that he has accomplished the purpose of his birth. He then slaps his armpits and terrifies the huge elephants with that awful sound. By now, your army, Rajan, which has lost a countless number of men, is completely demoralised.'"

CANTO 123

"Sanjaya says, 'Only two of your sons still live, Duryodhana and Sudarsana, who are leading the Kaurava cavalry.

Krishna tells Arjuna, "Many of our kinsmen and allies are dead but our enemy has suffered greater losses. Here comes Satyaki with Sanjaya as his captive. Both Nakula and Sahadeva are exhausted, and Dhrishtadyumna, after decimating Duryodhana's troops, leads the Prabhadrakas. Kripa, Kritavarman and Aswatthaman have left Duryodhana's side and taken up their positions elsewhere. There, Partha, is Duryodhana at the head of his cavalry, with the royal chatra held over his head and casting keen glances all around. He has created a new vyuha with the remnants of his army.

Having slain a large number of your troops, he wears a proud look as if he believes that he has vanquished the Pandavas. Destroy his troops and then he will certainly come to battle himself. The sinful Duryodhana should never escape and you must try and kill him."

Arjuna replies, "Bhima has killed almost all the sons of Dhritarashtra. Only these two are alive and they also, Krishna, will die today! Bhishma lies on his bed of arrows and Drona, Karna, Salya and Jayadratha are dead. Barely five hundred horsemen of Sakuni's troops and two hundred chariots remain. A hundred formidable elephants and about three thousand foot soldiers are still alive on the field. There remain Aswatthaman, Kripa, the king of the Trigartas, Uluka, Kritavarman and a few others from

Duryodhana's army. Truly, there may be no escape from death for anybody on earth, but look, Duryodhana is still alive!'"

Today Yudhishtira will be free of all his enemies. I will win back all the possessions that the evil Sakuni took from us at the game of dice."

The chariot driven by Krishna moves towards Duryodhana's division and, together with Bhimasena and Sahadeva, they launch an attack on him. Seeing this, Sakuni and Susarman fly up to obstruct them while your son Sudarsana confronts Bhimasena, and Duryodhana, on horseback, confronts Sahadeva.

Duryodhana strikes Sahadeva in the head with a spear forcing him to sit down on the terrace of his chariot, his blood streaming and sighing like a snake. Regaining his senses, Sahadeva gets up and strikes back at Duryodhana with a towering gale of arrows. Arjuna first mows down the Kaurava cavalry, then takes on the Trigartha chariot-warriors led by Satyakarman. He destroys his adversary's ratha before he casually strikes his head off in a scarlet burst. Next, like a hungry lion pouncing on a deer in the forest, he kills Satyeshu.

Venting an anger nurtured over so many long years, Arjuna attacks Susarman, the lord of Prashthala, with a hundred arrows and kills all his horses. Then, with a thin smile, Partha buries an arrow like Yama's danda into Susarman's heart and, at last, the king of the Trigartas dies. Not pausing a moment, Arjuna despatches that Samsaptaka's five and thirty sons, maharathas all, and all of dead Susarman's warriors that still remain alive.

A raging Bhima beheads your son Sudarsana with a razor-faced arrow. The dead prince's followers surround Bhima and rain arrows over him but he kills them all, O Bharatarishabha, snarling like a mythic lion out of lost times. Soon there is a general battle as many Kaurava commanders charge up and engage Bhima and his men. Thousands die on both sides. The rills of blood flow again, though they are so much thinner than they were earlier.'"

CANTO 124

"Sanjaya says, 'During the mayhem of that battle, Sakuni attacks Sahadeva while Uluka does Bhima and they target each other with their golden arrows fletched with kanka and peacock feathers and sped from bow strings drawn to their ears. Bhima and Sahadeva cover the sky with their arrows, covering the sun; when the arrows fall on enemy ranks, blood gushes free everywhere. Dead horses, riders and the other detritus of battle clog the zones of battle across the field. The earth presents another fearsome sight where headless and bleeding bodies rise up and seem to dance as carnivores of diverse kinds swarm Kurukshetra to feast. Full of heart now, the Pandavas despatch the Kauravas in dense throngs to Yama.

Meanwhile, Sakuni stuns Sahadeva again with another spear to his head, driving him onto his knees on the terrace of his chariot. Bhima lets out a shattering roar to see this and sets about the whole Kuru army with his cloth-yard shafts. All Sakuni's soldiers with their horses and elephants flee in terror of Vayu's son.

King Duryodhana tries to stop them, roaring, "Stop, you cowards without Kshatriya dharma! Fight! What use of flight? The warrior who dies without turning his back on battle will have fame in this world and enjoy realms of bliss in the next!"

Hearing this ringing exhortation, Sakuni's warriors turn back against the Pandavas, with a sound like that of an angry sea. Meanwhile, Rajan,

Sahadeva recovers and a duel between him and Sakuni develops. Sakuni dares to face both Nakula and Bhimasena and his son Uluka comes swiftly to support his father. The battle between the three Kshatriyas becomes feverish as they decant showers of arrows on each other. Until, with a broad-headed arrow, Sahadeva decapitates Uluka and he falls out of his chariot, his naked throat spouting blood. Drawing deep breaths, his eyes red and teary, Sakuni bitterly remembers what Vidura once said in warning, and renews his attack on Sahadeva, who promptly breaks the Gandhara king's bow in his hands. At this, Sakuni hurls, in quick succession, a formidable sword, a fearsome mace, and finally a vicious dart at Madri's stormy son. Sahadeva destroys all these with utmost ease as they fly towards him.

Seeing his son killed and his attack repulsed, Sakuni and all your troops take to their heels with Sahadeva and the Pandava forces in hot pursuit.

Sahadeva soon catches up with Sakuni fleeing with the Gandhara cavalry. Aware that killing Sakuni was his task, Sahadeva strings his bow and drawing it with great force, rakes the gambler with arrows fletched with vulture feathers. Sahadeva says, "Observe Kshatriya dharma and fight me. How you enjoyed gambling with the ivory dice, Sakuni. Now reap the fruits of your evil deed just as the others have. Only the wretch, your nephew Duryodhana, and you are still alive. And now I will take your head like plucking a fruit from a tree with a stick!"

Sahadeva rushes wildly at Sakuni to consume him with his anger; forcefully drawing his bow, he wounds Sakuni and his horses and cuts down his royal parasol, standard and cleaves his bow. Sakuni raises a golden lance to fling at Sahadeva. However, with three wedge-headed arrows, in a single moment, Madri's son breaks that uplifted weapon as well as hacks away both Sakuni's rounded arms and lets out a simhanada. Then, with another flat-headed shaft with wings of gold, Sahadeva cuts the vile gambler's head from his neck in a scarlet flash and drops his body onto the earth. Thus is that clever, scheming, ruthless head, which was the source, the font of the Kuru's evil policy, finally removed. Seeing Sakuni lying headless and bleeding on the ground, your warriors are paralysed with fear, and run in all directions.

The Pandavas, O Bhaarata, are delighted at their success. Rejoicing with Kesava among them, they blow their conches and bring cheer to their troops. They hail and congratulate Sahadeva with joy and say, "It is fate that has allowed you to kill the evil Sakuni and his son today!""

CANTO 125

HRADA-PRAVESA PARVA

"Sanjaya says, 'After the slaying of Sakuni and his son, his soldiers, O Rajan, mad with rage, launch a suicidal attack on the Pandavas. They come up against Arjuna and Bhimasena who have ridden hard to bring reinforcements for Sahadeva. Arjuna serenely cuts down all the weapons with which they shower him and makes short work of them, every last man of them, with his Gandiva. Gathering his remaining chariot force, which still numbers many hundreds, his elephants, cavalry and foot soldiers, Duryodhana sends them against Dhrishtadyumna's forces. With no one to lead or protect them, they are easy prey for the Pandavas who repulse their attack, while inflicting heavy losses on them.

The dust of battle completely obscures the sky as the Pandus and the Srinjayas annihilate all your akshauhinis.

Finally, among the thousands of noble kings on your side, only a severely wounded Duryodhana remains alive. Stupefied, he sees the earth empty of his troops and contemplates retreat from the battlefield while the Pandavas, filled with joy, loudly celebrate their success.'

Dhritarashtra says, 'Tell me the strength of the Pandavas troops at that time. What does my only surviving son, the wicked Duryodhana, do when he sees his army exterminated?'

Sanjaya says, 'Of the mighty Pandava host led by Dhrishtadyumna, only two thousand chariots, seven hundred elephants, five thousand horses, and ten thousand foot-soldiers remain. Very few warriors from the eleven akshauhinis of the Kaurava army are left alive on that eighteenth day of the Great War.

Duryodhana abandons his horse, which indeed dies under him from exhaustion, and taking his gada, escapes eastwards on foot, towards the Dwaipayana lake. As he goes, the whole world spins around him and he remembers the dire warnings of the wise and virtuous Vidura, who, with clairvoyant vision, foresaw this great carnage of Kshatriyas on Kurukshetra. His heart burning with grief, Suyodhana takes refuge in the depths of the lake, submerging himself.

The Pandavas led by Dhrishtadyumna try to cut him off and attack his small escort. Arjuna stands glorious on his chariot, as he picks them off with a flurry of arrows from the Gandiva.

After the annihilation of Sakuni and his forces, your army is like a large forest laid low by Vayu himself. Save Aswatthaman, Kritavarman, Kripacharya, and your son Duryodhana, not another maharatha remains alive.

Seeing me, Dhrishtadyumna laughingly asks Satyaki, "What is the use of capturing him and keeping him alive?"

Satyaki raises his sword to kill me, but just then, Vyasa, the Island-born Maharishi Dwaipayana arrives there and says, "Let Sanjaya go. Do not kill him!"

At once Satyaki joins his palms together in reverence, and sets me free saying, "Peace, Sanjaya. You are free to go."

I then take off my armour, surrender my weapons, and with my limbs bathed in blood, set out for the city. After I travel some two yojanas, I see Duryodhana, wounded, bleeding and standing with mace in hand. His eyes are full of tears and he looks blankly at me without recognition. I, too, was overwhelmed and for a little while could not speak a word. Then I tell him about my capture, and my release through the intervention of Vyasa. He composes himself, inquires about his brothers and his troops. Since I had witnessed everything, I tell him that his brothers are all dead and his troops exterminated. I tell the king that the Rishi Vyasa had confirmed that we now have only three maharathas left alive.

Sighing deeply, your son touches me with his hand and says, “Except you, Sanjaya, everyone else from my army is dead, while the Pandava and their allies are alive. Without friends, sons and brothers, seeing my kingdom taken by the Pandavas, who would want to live on? Tell my father, the blind king Dhritarashtra that, though badly wounded, I have escaped alive from this dreadful war and have entered the depths of Dwaipayana lake to rest and heal myself in its sacral waters.”

With these words, he walks into the lake and using his power of illusion, charms the waters to make space for him and disappears. Soon after, I see Kripacharya, Aswatthaman and Kritavarman drive up, wounded and weary, on their tired animals. They greet me saying, “You are fortunate, Sanjaya, to be alive. Is Duryodhana also alive?”

I then tell them that the king was alive and everything that Duryodhana had said to me. I point out the lake that the king had entered. At this Aswatthaman cries, “The king does not know that we are still alive! With him among us, we can still fight our enemies.”

Those maharathas stand there and lament until they see the Pandavas approaching. Then Kripa takes me up on his magnificent chariot and we drive to the Kuru camp. The sun has already set and the troops guarding the outposts of the camp weep on learning of the death of all your sons and the destruction of the whole army. Then the old men, whose responsibility it was to look after the women of the royal household, take the weeping princesses to Hastinapura. They rend their bodies with their nails, strike their heads with their hands, beat their breasts and, untying their hair, sob, wail aloud and shriek dementedly. Their ceaseless cries, like those of a flock of female ospreys, overwhelm the earth with the sound of their sorrow.

The friends of Duryodhana strike camp and set out for the city, taking the women of the royal household with them. Others take their wives and worldly possessions on mule carts, and hurry towards the city. Those very delicate women, O Rajan, who have never bared themselves to even the sun, find themselves now exposed to the gaze of the common people. The people, filled with panic and fear of Bhima and the Parthas, flee towards the city.

A grief-stricken Yuyutsu, the son of Dhritarashtra’s Vaishya wife, thinks about what he should do in this crisis. He thinks, “Duryodhana and eleven akshauhinis of troops have been defeated by the Pandavas. All his brothers

and all the Kauravas, led by Bhishma and Drona, have perished. Destiny has ordained that only I should survive. The entire Kuru camp, including the women of the royal household, enervated, lord less, and deranged with grief, is running like a herd of deer. Ah, no one has seen such a sight ever before. I think that the time has come when I, too, should take refuge in the city with them."

He presents himself before Yudhishtira and Krishna to seek their permission; the compassionate king embraces him affectionately and lets him go. He leaves to supervise the journey of the women of the royal Kuru household to the city. Just as the sun sets, Yuyutsu enters the city of Hastinapura with the widowed, weeping women.

He sees the wise Vidura, who had just left Dhritarashtra, sitting with tearful eyes and his heart a stone of grief. He bows to him and stands waiting, as Vidura, the dharmatma, says, "It is fortunate, son, that you are still alive after the great carnage of the Kurus. But tell me why you have come without king Duryodhana?"

Yuyutsu replies, "After the fall of Sakuni, my lord, with all his kinsmen and friends, Suyodhana escaped on foot towards the east while all the rest in the Kaurava encampment, and the royal women under escort, fled to the city. To protect these people, I myself set out for Hastinapura with Yudhishtira and Kesava's leave."

Vidura lauds Yuyutsu and says, "You have acted very properly under the circumstances and maintained the honour of your race. You are now, in every sense, the sole staff of the blind king bereft of foresight. Afflicted by calamity, buffeted by Destiny, and despite all good advice, he continues to pursue his evil designs. Rest here today. Tomorrow you may return to Yudhishtira."

Vidura returns to the sorrowing palace of the king, which has lost all its magnificence; comfort, lustre and every happiness seems to have deserted it. It is empty and in utter disorder. Seeing this, Vidura's grief increases and sighing deeply, he enters the once hallowed halls.

Yuyutsu passes that night in untold sorrow and finds no joy at the praises of the vabdhis and magadhis that greet him in the morning. He can only think about the complete and unthinkable destruction of the Bharatas at each other's hands.'"

CANTO 126

"Dhritarashtra says, 'After the Pandavas kill all the Kaurava troops, what do those survivors of my army do—Kritavarman, Kripa and Aswatthaman and my evil son Duryodhana?'

Sanjaya says, 'After the noble Kshatriya women flee and the Kaurava camp becomes empty, the surviving three maharathas grow anxious about the safety of the king. As they drive anxiously towards the lake, they can hear the shouts of the victorious Pandavas. Meanwhile, Yudhishtira and his brothers prowl the battlefield in search of Duryodhana. They fail to find him since he has already ensconced himself at the bottom of the lake. The Pandavas search for him until their mounts are tired, and then retire to their camp for the night.

When all is quiet, Kripa, Aswatthaman and Kritavarman slowly approach the lake where the king lies hidden and resting within the waters, and say, "Arise, O Rajan, and join us in our fight against Yudhishtira! We will either find victory and rule the earth, or die and find swarga for ourselves. The Pandavas have suffered heavy losses, and the survivors have grievous wounds. They will not be able to stand up to you, especially when we are there to support you."

Duryodhana says, "It is my good fortune that I see you shuras return alive from this vicious war. Your exhortations are not surprising, for your hearts are noble and your devotion to me is great. We are all tired and

wounded while the Pandavas are swelling with triumph. Let us not be peremptory but rest for this one night and tomorrow go forth and finish the enemy."

Aswatthaman replies, "Bless you, Duryodhana. Arise and we will yet vanquish the enemy. I swear by all my punya, by all the dakshina I have given and by dharma itself, that I will kill the Somakas today! Let no rewards that come from performing yagnas accrue to me, if I do not kill the Pandavas this night. I swear that I will not take off my armour without slaying all the Panchalas."

While they are thus conversing, some hunters who regularly supply Bhima with wild game come there to slake their thirst. As they sit on the banks of the lake, they hear every word of that conversation between Duryodhana and the three maharathas. They realise that the king is hiding in the depths of the lake, unwilling to fight. A little while earlier, they met Yudhishtira searching for the Kaurava king, and he had asked them about his cousin's whereabouts. The hunters decide to tell the Pandavas about Duryodhana's location and are sure that the Dharmaraja would reward them generously.

The hunters make their way to where the Pandavas are resting in their camp. The Pandavas' spies and soldiers had made a futile search of the surroundings and reported that they could find no trace of Duryodhana. Yudhishtira is worried when the hunters arrive with their news. Though they are not allowed to see the king, they tell Bhima whatever they have seen and heard at the lake. Vrikodara, O Rajan, rewards them bounteously and rushes to Dharmaraja Yudhishtira, saying, "The vetalas have discovered Duryodhana. He has hidden himself in the Dwaipayana lake with sorcery."

Led by Krishna, Yudhishtira, the Pandavas and the Panchalas hurry to the lake, shouting, "The evil son of Dhritarashtra has been found!"

The noise made by their chariots touches the heavens. Although their animals are tired, all of them, Arjuna, Bhimasena, the two sons of Madri, Dhrishtadyumna, Sikhandi, Uttamaujas, Yudhamanyu, Satyaki, the five sons of Draupadi, and the other Panchalas who are still alive, with all their elephants and foot-soldiers, come to the lake. The lake is wide as a small sea and its waters are cool and transparent. Your son Duryodhana rests submerged and invisible in it, armed with his mace.

Hearing the noise of the Pandavas' approach, Kritavarman, Kripa and Aswatthaman say to Duryodhana, "The jubilant Pandavas are coming! We

must leave this place for now."

Duryodhana submerges again with his mayic powers, and remains hidden within. The three maharathas led by Kripa sorrowfully take his leave, and go some distance away and sit down under the shade of a banyan tree, exhausted and anxious about how the king would deal with the sons of Pandu.

Kripa and the others free the horses from their chariots and rest, hidden, under the spreading tree.'"

CANTO 127

"Sanjaya says, 'No sooner have the three maharathas left, that the Pandavas reach lake Dwaipayana. Yudhishtira says to Krishna, "Look, Dhritarashtra's son has cast a devamaya over the lake and has hidden himself beneath its waters. But, Madhava, even if Indra comes to help him, I will still kill Duryodhana today."

Krishna says, "One who uses maya should be killed with maya. Use your own powers, O Bhaarata, and dispel Duryodhana's illusion that makes the water seem like solid ground. This is how Indra himself killed the Daityas and the Danavas. The noble Vishnu captured Bali and killed the great Asuras Hiranyaksha, Hiranyakasipu and Vritra using maya shakti. Rama killed the Rakshasa Ravana of Pulastya's race and his relatives and followers, with the powers of sorcery.

The Devas used maya long ago, to kill Danavas, Rakshasas and the two Daityas, Taraka and Viprachitti, as well as and the Asuras Vatapi, Ilwala, Trisiras, Sunda and Upasunda. Indra rules as the lord of heaven, with the help of his maya shakti. Yudhishtira, you must also use maya today to kill your evil cousin."

Yudhishtira taunts your son hidden in the lake, "O Suyodhana, coward, you now hide in these waters after you have caused the destruction of your own race and of all Kshatriya kind! Where is your sense of honour? I never

thought you were a coward but I am convinced today that your renown as a great hero is unfounded.

Come out and fight, if you are a Kshatriya. How can you, a scion of the Kuru race, hide in the depths of this lake after running away from battle? Flight is not the way of men of dharma, nor does it lead to swarga.

How can you hide now after causing and witnessing the slaughter of your sons, brothers, uncles, relatives, other kinsmen and your dearest friends and allies?

You have boasted in the hearing of all men about your courage, but you are no Kshatriya! If you are a man of the slightest dharma, how can you even think of saving your own life after being the cause of the extermination of all your brothers and your entire army?

Relying on Karna and Sakuni, you considered yourself immortal. You were a fool who did not understand himself. After committing such grievous sins as you have, causing a carnage such as this world has not seen before, how can you hide now? You must come out and fight. Where is that manliness of yours, Suyodhana, which nobody could deny, and where is the pride that you so cherish? Where is your great prowess as a warrior?

Come and fight as the Kshatriya dharma dictates. Either rule the world after defeating us, or lie dead on the ground as food for scavengers. This is your highest dharma, as laid down by the illustrious Brahma himself. Be a king and conduct yourself as the shastras say that all Kshatriyas, even the least, let alone a great king like you, must, O Maharatha!"

From beneath the water, in a ghostly voice, Duryodhana says, "It should be no surprise, Yudhishtira, that fear enters the hearts of all beings. However, I did not flee for fear of my life or from grief. I had no chariot, my arrows were exhausted, my Parshni charioteers were dead and I was alone, without a single soldier to stand by me in battle. I was also exhausted and wanted a little rest. You too, O son of Kunti, rest a while and, when I rise from this lake, I will certainly fight all of you."

Yudhishtira replies, "We need no rest. We have been searching for you for a long time, so come out and give us battle. Either kill us or die!"

Duryodhana says in a choking voice, "My brothers, for whose sake I wanted sovereignty, are all dead and there are no great Kshatriyas left alive. I am like a widowed woman who has no wish to enjoy this barren earth. Yet, I still hope to vanquish you and curb the pride of the Panchalas and the Pandavas. Further, there is no longer any need for battle when Drona and

Karna are dead and our Pitamaha Bhishma has fallen. Who wants to rule a kingdom without friends and allies? So, this desolate earth now exists for you. I will put on deerskin and take sannyasa in the forest. You can rule this earth as you please, without kings, without warriors, bereft of wealth, and without any glory or grandeur."

Hearing these poignant words of grief, the illustrious Yudhishtira says with unusual harshness, "Do not rave, Suyodhana, from within the waters. I am like Sakuni now, and your words do not evoke any compassion in me. Accepting a gift is not the duty laid down for a Kshatriya. Moreover, how can you give me the earth that you no longer own? Why did you not offer this gift when, observing the laws of dharma and wishing the welfare of our race, we begged you only for our share? Then you said you would not give me even as much land as could be covered by the point of a needle.

You will not escape me with your life! I will rule this earth only after vanquishing you in battle. Either kill us and rule the earth, or die and go to swarga.

If both of us are alive after this war, then all beings will remain in doubt about who was the final victor. Your life, fool, now depends upon me. If I like, I might allow you to live, but you do not deserve that. In the past you tried to kill us with fire, water, serpents and other kinds of poison. You wronged us by stealing our kingdom, with your savage words in the Kuru sabha, and most of all by humiliating Draupadi. And today, for these reasons, O wretched Duryodhana, your life is forfeit. Come out of the water and fight us!"

In this way, O Rajan, those Praviras, the Pandavas, flushed with victory, repeatedly rebuke and mock Duryodhana.'"

CANTO 128

GADA-YUDDHA PARVA

"Dhritarashtra asks, 'O Sanjaya, how does Duryodhana, who is so choleric by nature, react when admonished? He is used to receiving the respect due to a king. You saw with your own eyes, how the whole earth, with her Mlecchas and nomadic tribes, depend upon him. He regrets the need to take shelter of any kind, even from the sun. Now, without any supporters, what reply does he give to the bitter and repeated taunts of the Pandavas?'

Sanjaya replies, 'When Duryodhana hears Yudhishtira's angry words of rebuke, from under the lake, he is unhappy. Sighing deeply, he flexes his arms and says, "You Parthas now have friends, chariots and animals. However, I am alone, without horses or even a charioteer, so how can I challenge you? Will you fight me one at a time, for it is not Kshatriya dharma for all of you to attack me together? I have not the least fear of either you, or Bhima, or Arjuna, or Vasudeva, or the twins, or Yuyudhana, or all the Panchalas, or all your other troops. Singly, I can match you all.

Remember, for all Kshatriyas, fame depends on dharma. Like the year that gradually meets the seasons, one by one, I will rise from this lake and destroy all you Pandavas. Thus I will free myself from the obligation I owe Bahlika, Drona, Bhishma, Karna, Jayadratha, Bhagadatta, Salya,

Bhurisrava, Sakuni, to my sons, my friends and well-wishers, kinsmen and to the many illustrious Kshatriyas who have died for me."

Yudhishtira replies, "It is fortunate, O Suyodhana, that you know Kshatriya dharma and are ready to battle all of us. Choose your weapon and fight any one of us. The rest of us will not participate."

Duryodhana says, "You are a brave man to allow me to select any one of you to fight. The gada that I hold in my hand is my choice of weapon. Any one of you may come forward and fight me on foot. We have seen many exciting single combats fought from chariots. Let this be a duel with maces, and so suitably modify the rules for the purpose. O Yudhishtira, with my mace I will vanquish you, all your younger brothers, as well as all the Panchalas, the Srinjayas and your other troops. I do not fear even Sakra himself."

Yudhishtira says, "Get up, O Mahabaho, and fight us one at a time with your gada. Fight cautiously, for today you will lose your life, even if Indradeva becomes your ally."

Goaded beyond endurance, your son can no longer stomach Yudhishtira's taunts and, with a long and heavy sigh, rises with great force from within the lake. Shining in his effulgence, he emerges like a mountain oozing water, shouldering his adamantine golden mace and his body bathed in blood. Seeing him, the Panchalas and the Pandavas rejoice. Duryodhana sees this as an insult, rolls his eyes in wrath, contracts his brow into three furrows and, repeatedly biting his lower lip, he challenges the Parthas to battle in his deep voice, "You Pandavas will suffer for your taunts. I will send you and the Panchalas to Yamaloka today. Fight me one at a time, for it is not Kshatriya dharma to attack a lone warrior without armour, who is fatigued, covered in water, injured, without a chariot, horses and troops. Let the Devas be the judge of dharma and adharma."

Yudhishtira says, "How is it, O Duryodhana, that you did not have this knowledge when many of you shuras together killed a lone Abhimanyu? All beings when in trouble forget dharma and then think that the gates of the other world are closed. Put on your armour and tie up your locks. Take anything else that you need. I also agree that if you can kill any one of us five Pandavas in a duel, you shall then be king again. Except for your life, tell us what other boon you want."

Then your son, O Rajan, dons gilded armour with a casque and stands glorious as a golden cliff. He then tells the Pandavas, "I am ready to fight

any one among you—Bhima, Arjuna, Nakula, Sahadeva or you, O Bharatarishabha—with a gada and I will certainly win. Today with my gada wrapped in a cloth of gold, I will finally end these interminable hostilities when I kill all of you one by one. It is not proper for me to boast about my prowess but within this very hour, I will prove these words either true or false. Let any one among you take up the mace and fight me.""

CANTO 129

"Sanjaya says, 'While Duryodhana, O Rajan, repeatedly boasts in this manner, an angry Krishna tells Yudhishtira, "You have made a reckless promise by agreeing to make him king if he kills one of us. I do not see the man in the world today, why not even a Deva, who can defeat Duryodhana in a duel with the gada. None of you can match him in a fair fight. Duryodhana has always wanted to kill Bhima and has practised with the gada upon an iron statue for the last thirteen years. At this moment, I do not see anyone who can match him, except possibly Bhima, and he has not practiced enough. You have once again gambled everything on a wretched game of chance, like the one you lost to Sakuni.

Your oath, Yudhishtira, has placed our enemy in a strong position and made your own untenable. Who relinquishes sovereignty when it is within his grasp, and when he has but one enemy to vanquish? How then, O Bhaarata, can you offer him a choice of weapons and the kingdom to the victor? Without a doubt, the offspring of Pandu and Kunti are born to live in exile in the vana, as sannyasis."

Bhima says reassuringly, "O Madhusudana, do not despair. However difficult, I will end these hostilities today when I kill Suyodhana. My mace is one and a half times heavier than Duryodhana's and I will challenge him to fight me. Why, I could quell the three worlds, including the very Devas, with my gada, even if they come armed with every kind of weapon."

Vasudeva is pleased and lauds him, saying, "Dharmaputra Yudhishtira will undoubtedly win back his kingdom after you slay all his enemies, O Mahabaho. You have already killed all the sons of Dhritarashtra and innumerable kings, princes and elephants. You have obliterated the Kalingas, the Magadhas, the Kauravas, the Westerners and the Gandharas. You will certainly accomplish your vow and break all Duryodhana's bones. Gift the earth with her oceans to Yudhishtira, even as Vishnu once conferred the sovereignty of three worlds upon the Lord of Sachi. Remember to fight him with care for he possesses both skill and strength and always revels in a fight."

Satyaki, Yudhishtira, the Panchalas and the Pandavas all applaud these words. Bhima responds, "Today I will purge my heart of the anger that I nurse in my bosom against Suyodhana. Like Arjuna who set fire to the Khandava forest, I will today pluck out the barb that lies buried in my heart for so long. O Vibho, today he will abandon his life's breath, his prosperity and his kingdom, and I will recover your crown for you. Today Dhritarashtra will hear of his son's death and remember all the wrongs the Kauravas have inflicted on us at Sakuni's instigation."

With this, Bhima stands ready for battle, like Sakra challenging Vritra. Your son springs like a lion to face him for he has no fear, no worry, no pain, and no anxiety. Bhima tells him, "Remember all those wrongs that king Dhritarashtra and you have visited on us. Recollect what happened at Varanavata. Recall how Draupadi, while in her season, was humiliated in the Kuru sabha and how Sakuni, through his machinations, cheated Yudhishtira at dice. Face now, O evil one, the consequences of these actions, as well as of the other wrongs that you inflicted on us. It is because of you that the illustrious lord of the Bharatas, the son of Ganga, our Pitamaha, lies dying on a bed of arrows; and Drona, Karna and Salya are dead along with Sakuni the root of this horrific war. We have exterminated your brothers, your sons and all your troops. The battle has taken the lives of other great kings, many shuras and Kshatriyas, as well as the wretch Dusasana who dragged Draupadi into the Kuru court by her open hair.

O you exterminator of your race, you vilest among men, now you alone remain alive. I will kill you today, destroy your pride, your hopes of sovereignty, and have my revenge for all your sins against us."

Duryodhana replies, "What is the use of words? Fight, O Vrikodara, and I will beat the very desire for battle out of you. Do you not see me standing

here to fight you with the gada? In a fair fight, not even Purandara can vanquish me when I wield this formidable mace.

So far, you could not do me the slightest injury. I, however, forced you to live in the forest, to work as another's servants, and to conceal yourselves in disguises. We have killed many of your friends and allies. Our losses are equal. So if I lose this duel, it would indeed be remarkable. Perhaps, Kaala will be the cause if such a miracle were to occur.

I have never been defeated in a fair fight. If you vanquish me by deceit, your infamy will last forever. Do not bellow fruitlessly, Bhima, but show me what you can do."

The Pandavas with the Srinjayas, both sensing victory, applaud the contestants. Like men goading an infuriated elephant with clapping of hands, all of them then encourage king Duryodhana with accolades and cheers. The elephants begin to trumpet and the horses to neigh. The weapons of the Pandavas blaze forth of their own accord.'"

CANTO 130

"Sanjaya says, 'Just as their duel is about to begin, Balarama arrives there. His banner bears the device of the palmyra tree and his weapon is the plough, the halayudha.'

Balarama looks at Krishna, the Pandavas, and at Duryodhana and Bhima armed with maces, and says, "I set out in the month of Pushya and have come back in Sravana. Two and forty days have passed since I left home and I am eager, O Madhava, to watch this duel." Yudhishtira warmly embraces Balarama and welcomes him respectfully, as do the two illustrious Krishnas. Similarly, the two sons of Madri and the five sons of Draupadi, and the other kings reverentially salute Rohini's mighty son.'

Baladeva embraces the Pandavas and the Srinjayas, and all of them greet and welcome him. He snuffles the heads of Krishna and Satyaki and they greet him joyfully, like Indra and Upendra worshipping Brahma, lord of the Devas. Then the Dharmaputra says, "Witness, O Rama, this clash between the two cousins."

Clad in brilliant blue robes, the fair, handsome and powerful elder brother of Kesava sits down among them. He is like the moon in the firmament, surrounded by multitudes of stars. Then, O Rajan, ensues that duel to bring to a conclusion the enmity that had raged for so long.'"

CANTO 131

Janamejaya said, "On the eve of the great battle of Mahabharata, lord Balarama left Dwaraka accompanied by many of the Vrishnis and telling Krishna, 'I am leaving and will help neither the son of Dhritarashtra nor the sons of Pandu.'

O Brahmana, tell me in detail how Rama happened to arrive there in time to witness the duel."

Vaisampayana said, "O Mahabaho, after the noble Pandavas began living in Upaplavya, they send Krishna to Dhritarashtra to sue for peace. Krishna met Dhritarashtra in Hastinapura and spoke to him gravely about what would be beneficial for all concerned. However, the king, as I told you before, did not listen to him. Krishna returned to the Pandava camp, and said to them, 'It was Fate that forced the Kauravas to disregard my advice. We go to war, O sons of Pandu, in this month of Pushya.'

Later, while the Pandavas and the Kauravas muster their armies, Balarama suggests to his brother Krishna that they side with the Kurus. Krishna however, refuses and an angry Balarama, accompanied by all the Yadavas, sets out in Maitra, on a pilgrimage to the Saraswati accompanied by all the Yadavas. The Bhoja chief Kritavarman joins Duryodhana while Krishna and Yuyudhana take the side of the Pandavas.

Rama leaves from Dwaraka, carrying all things necessary for a pilgrimage, including the sacred fire, priests, hundreds of leading

Brahmanas, gold, silver, robes, horses, elephants, chariots, mules, camels, cattle and other draft animals, for a tirtha-yatra to the sacred waters of the Saraswati.

He sets out towards the Saraswati, O Bharatarishabha, and visits all the sacred places, the tirthas, along her course. He distributes varied wealth and gifts in large measure in diverse countries to the needy, the old and to children. At his command, men at different points along the journey store food and drink in large quantities. Balarama gives Brahmanas and Kshatriyas everywhere whatever they desire—costly garments, fine bedsteads and coverlets. Wherever his party journeys, they leave happy and satisfied people and their path is like swarga itself. That Yadusreshta gives away thousands of milch cattle in excellent trappings, with their horns cased in gold; many horses of different breeds he gives, many carriages and chariots, and many beautiful slaves. The noble Rama gives away wealth as he travels along the Saraswati visiting various tirthas, until he finally reaches Kurukshetra."

Janamejaya said, "Tell me, O Purushottama, the features, the origin, and the merits of the many tirthas on the Saraswati and the rules to be observed while visiting these."

Vaisampayana said, "O Rajan, I will describe to you in detail, the features and the origin of all the various tirthas. Baladeva and his followers first visit Prabhasa where Soma the Lord of the constellations found a cure for phthisis, a wasting disease he acquired through a curse. He regained his lustre and energy, and now illuminates the universe. The tirtha is therefore called Prabhasa."

Janamejaya asked, "O Mahamuni, how did the adorable Soma contract consumption? How did he regain his tejas after bathing in that sacred water?"

Vaisampayana said, "Daksha Prajapati had seven and twenty daughters, unrivalled in beauty whom he gave in marriage to Soma. These daughters were associated with the constellations that help men in calculating time. The most beautiful was Rohini and an enraptured Soma lived exclusively with her. His other wives complained to their father Daksha and threatened to leave Soma and to perform tapasya.

Daksha advised Soma to treat all his wives equally and then told his daughters to return to their husband. However, Chandrama continued to live exclusively with Rohini and the other wives complained again to Daksha,

who once more warned Soma to behave equally towards all his wives or face his curse.'

This too had no effect on Soma and an angry Daksha cursed Soma with the disease of phthisis. Soon, the Lord of the stars began to slowly waste away. He performed many yagnas but could not free himself from that curse. As a result, trees and plants failed to grow without the nourishment of moonlight; their sap and juices dried up, they become tasteless and lost their potency; indeed, soon all living creatures began to decay. The Devas learned of the reason for Soma's decline, rushed to Daksha and pleaded with him to take back his curse for all living beings, trees and plants were withering away and the gods, too, were starving. They request him to forgive Soma for the world was turning into a vast desert.

Daksha told the Devas, 'I cannot revoke my curse. However, if henceforth Sasin treats all his wives equally and bathes in that tirtha where the Saraswati mingles with the western Ocean, and there worships Mahadeva, he will shine forth once more. Nevertheless, for half the month Soma will wane every day, and for the other half he will wax. At that time, he will regain his former lambency and beauty.'

At this command of the Devarishi Daksha, Soma visited the Prabhasa tirtha on the Saraswati and bathed there on the day of the new moon, and regained his cool rays and once more illumined the worlds. The Devas went to Prabhasa and escorted Soma to Daksha.

Daksha was pleased and once more said to him, 'Do not, O son, disrespect women, and never ignore Brahmanas. Go now and conscientiously obey my commands.'

Soma went back to his own abode and all creatures, filled with joy, continued to live as before.

This is the story of Chandrama and the curse that he suffered, and how Prabhasa became the greatest of all tirthas. On every day of the new moon, O Rajan, Soma bathes in this tirtha and regains his effulgence.

Next, Baladeva spends one night at the tirtha called Chamasodbheda, duly performs his ablutions and gives away many costly gifts.

He then visits Udapana where the Saraswati disappears and flows through the bowels of the earth."

CANTO 132

Vaisampayana said, "At the next tirtha called Udapana, Baladeva gives away his wealth as dakshina, worships the Brahmanas, bathes there and is filled with ananda, bliss. It was here that the two brothers of the illustrious Rishi Trita cast him into a hole and incurred his curse. It was also there that the Rishi drank the Soma rasa."

Janamejaya said, "Tell me the story of Maharishi Trita and the origin of Udapana."

Vaisampayana continued, "In a former yuga, there lived three brothers called Ekata, Dwita and Trita, all three Mahrishis with tejas like the sun's. They had progeny, punya from their tapasya, and acquired the privilege of attaining swarga after death.

Their sire Gautama, who was devoted to dharma, was pleased with them for their tapasya, vratas and niyati and found great joy in them. Gautama, after a long life, finally left for a transcendent realm. The kings who conducted yagnas and were the Yajamanas of Gautama continued to respect his sons after his death. Amongst the three, Trita, through his actions and study of the Vedas, became the foremost; all the Rishis and Munis began to look up to him even as they had his father Gautama.

His two brothers Ekata and Dwita were avaricious for wealth and decided to perform a yagna. They took Trita with them and collected the necessary sacrificial cows and other animals from their Yajamanas for their

yagna. They travelled east with Trita leading the way and with Ekata and Dwita following with the animals. Seeing that large herd of kine, they became greedy and decided to appropriate them without giving a share to Trita.

They said, 'Trita is skilled in assisting at yagnas, is devoted to the Vedas, and is capable of earning more cows on his own. So let us take this herd with us and leave Trita to his own devices.'

When night fell, they were frightened to see a wolf barring their way and ran away in fright. Trita fell into a fathomless well on the bank of the nearby Saraswati. He shouted in panic but his two brothers, although they heard his cries, deserted him, partly from fear of the wolf and partly out of greed for the cows.

Trita, O Rajan, thought that he had plunged into hell as a sinner. He was afraid to die since he had not earned the punya of drinking Somarasa. A wise man, he began to plan how he could achieve this from the depths of the well. He noticed a creeper growing in the deep hole although the pit was dry. Using the power of his imagination, the sage conjured up water and a yagna fire there. He imagined himself the Hotri and the creeper to be the Soma plant. He then mentally recited the Riks, the Yayuses and the Samans that were necessary for the performance of a yagna and converted the pebbles lying at the bottom of the well into grains of sugar. Then, in his mind, he performed his ablutions, conceived the water to be the ghee allotted to the Devas, their respective shares of the yagna offerings, and drank the Soma. Then he began to make a reverberantly loud noise.

The sound he made after performing the yagna penetrated swarga and Trita completed that yagna in the manner laid down by worshippers of the Brahman. His yagna agitated the whole of Devaloka and no one knew the cause. Brihaspati, the Acharya of the Devas, heard that sound and told the Devas, 'Trita is performing a yagna. We must go there, Devas. He has acquired great punya and, if angered, he can even create other Devas.'

All the Devas hurried to where Trita was performing the yagna, greeted him and said, 'We have come for our share in your offerings.'

Trita duly apportions them their shares with proper mantras and the gratified Devas gave him all the boons he desired. He begged that they rescue him from the well and asked that all those who bathe in that well receive the end that persons who have drunk Soma rasa attain.

At these words, the river Saraswati appeared within that well and raised Trita to the surface where the Devas blessed him, saying 'Tathaastu—so be it,' and returned to Devaloka.

Trita went back to his own home and cursed his two brothers, saying, 'Since you deserted me, you will suffer for your sin and roam the forest as wolves. Your offspring will become leopards, bears and apes.'

Baladeva bathes in the waters of Udapana, gives away wealth and worships many Brahmanas. He then moves on to Vinasana, another tirtha along the Saraswati."

CANTO 133

Vaisampayana said, "Then Baladeva, O Bharatasattama, visits the place where the Saraswati once again becomes invisible. The Rishis named this tirtha Vinasana because of her dislike for Sudras and Abhiras. After he bathes in that tirtha, Baladeva next visits Subhumika.

This Tirtha, appropriately named Subhumika, is the resort of Brahma and many fair and beautiful Apsaras sport innocently here. Every month, the Devas and the Gandharvas visit this place and sacred and auspicious flowers rain on them.

Baladeva bathes in that tirtha, and sees shadows of Devas, Gandharvas, and Rakshasas there. He distributes more of his wealth to the Brahmanas, and enjoys the songs and music of those gods on earth.

The son of Rohini then moves on to the tirtha inhabited by Viswavasu, a great punyavan, and his Gandharvas who pass their time in dance and song. Here Baladeva gives away all kinds of riches to the Brahmanas, as well as goats, sheep, kine, mules, camels, gold and silver.

Baladeva next visits the tirtha eponymously called Gargasrota. It was here that the venerable Garga, his soul cleansed by tapasya, acquired knowledge of Kaala, of astronomy, and the meaning of all portents. Rishis came here to acquire knowledge of Kaala from Garga. Smeared with white sandalwood paste, Balarama duly gives away wealth to many sannyasis and Brahmanas.

He the visits a gigantic pipal tree called Mohasankha, on the bank of the Saraswati. Tall as Meru and visited by Rishis, this vriksha is famous throughout the world as a sacred tirtha. Yakshas, Vidyadharas, and immensely strong Rakshasas, Pisachas and Siddhas, in their thousands, live here. All of them, abandoning other kinds of food, observe vratas and niyamas, eat only seasonal fruits from that tree for their sustenance, and wander unseen by men, in separate bands. Baladeva gives away as dakshina, milch cows, vessels of copper, iron, and other diverse kinds of gifts. He worships the Brahmanas who bless him in return.

He then goes to the Dwaita Lake, where he bathes in its waters, and pays his reverences to the Brahmanas and gives them generous dakshina. He travels along the southern bank of the Saraswati and visits Nagadhanwana tirtha, the abode of the Nagaraja Vasuki. Vasuki was once installed there with all due rites by the Devas and there is no fear of snakes here. Fourteen thousand Rishis live here permanently and Baladeva duly gives away dakshina to them.

He then sets out eastward and visits, one after another, thousands of famed tirthas along the way. He bathes at all these tirthas, observes upavasas and other vratas as directed by the Rishis. Here, too, he distributes wealth generously, salutes the Rishis, and once more sets out to reach the spot where the Saraswati turns in an easterly direction. The great river changes her course here for a darsana of the noble Rishis dwelling in the forest of Naimisa, and viewing the spectacle, Balarama is filled with wonder."

Janamejaya said, "Why, O best of Adharyus, does the Saraswati bend her course there in an easterly direction?"

Vaisampayana said, "In the Krita yuga, O Rajan, the Rishis dwelling in Naimisa performed a mahayagna extending for twelve years after which they set out to visit the tirthas. Because of the large number of the Rishis, the tirthas on the southern bank of the Saraswati all turned into towns and cities. Those Brahmanas, in order to enjoy the punya of tirthas, began dwelling on the bank of the river up to Samantapanchaka. The river was stunning to behold with blazing homa fires, and the whole region resounded with loud Vedic recitations, as those Rishis poured libations of ghee. Also present were Balakhilyas, Asmakuttas, Dantolakhalinas, Samprakshanas and other Rishis and Munis who were observing diverse kinds of vratas.

They sanctified and beautified the place with their presence, like the Devas adorning the heavenly stream Mandakini.

However, those Rishis failed to find sufficient room to live on the banks of the golden river. The Saraswati saw that large body of Rishis despairing for the want of a broad tirtha where they could perform their rites. Then, in a wonderful gesture, she turned her course to form those great pools and tanks at Naimisa so that Rishis could perform even Mahayagnas there; then she flowed again in a westerly direction. A wonderstruck Rama bathed in those tirthas and duly gifted away wealth and other gifts to the Brahmanas. Blessed by those regenerate ones, he then set out from that greatest of all tirthas on the Saraswati called Sapta-Saraswat, where the great ascetic Mankanaka had successfully performed his most profound tapasya.

Numerous birds have their nests there and it is full of Badari, Inguda, Kshamarya, Plaksha, Aswattha, Vibhitaka, Kakkola, Palasa, Karira, Pilu, and other kinds of trees. Forests of Karushakas, Bilwas, Amratakas, Atimuktas, Kashandas, Parijatas and banana plantations adorn it. Various groups of Rishis, some called Vaneyas, live there, and it reverberates with the chanting of the Vedas, and swarms with varied kinds of animals and is the favourite abode of men without malice and devoted to dharma."

CANTO 134

Janamejaya said, "O Maharishi, tell me about the tirtha Sapta-Saraswat. Who was Rishi Mankanaka? What were his vratas and how did he fulfil them?"

Vaisampayana replied, "Rajan, seven Saraswatis cover this universe and she appears wherever persons of great tejas summon her. The seven forms of the Saraswati are Suprava, Kanchanakshi, Visala, Manorama, Oghavati, Surenu and Vimalodaka. Once, Brahma performed a great yagna to bring prosperity to everyone. The yagnashala resounded with the recitation of sacred hymns and the chanting of the Vedas by many Dvijas conversant with dharma and artha. Gandharvas sang and Apsaras danced and played upon many celestial instruments all the while. The wealth of provisions procured for that yagna satisfied even the Devas and filled them with wonder.

Then the Rishis, O Rajan, said, 'This yagna cannot be said to possess great merit, since that foremost of rivers, Saraswati, is not present here.'

Hearing this, the divine Brahma joyfully thought of Saraswati and summoned her to Pushkara and she appeared there as Suprava, gratifying all the Munis.

At another time, many Munis gathered in Naimisa to discuss the Vedas. They thought of Saraswati and that foremost of rivers came there as Kanchanakshi.

Again, while king Gaya was engaged in the performance of a great yagna at Gaya, Saraswati, too, was invited. She appeared and the Rishis gathered there named her Visala.

Auddalaka performed a yagna on the sacred plain north of Kosala. Before he began his yagna, he thought of Saraswati, and she, sacred river, appeared there and the Rishis called her Manorama.

Again, while the noble Kuru was conducting a yagna at Kurukshetra, Vasishta, who was assisting him, summoned Saraswati and she appeared as Oghavati.

A yagna was once performed at the source of the Ganga by Daksha and Saraswati appeared there as the fast-flowing Surenu.

Once, while Brahma was engaged in a yagna in the sacred forest on the Himavat Mountains, he summoned Saraswati, and she appeared there, too, as Vimalodaka.

Baladeva finally visits the Sapta-Saraswat tirtha where all these seven forms of Saraswati manifested together.

I will now tell you about the great Rishi Mankanaka, the son of Vayu Deva and Sukanya, who led the life of a Brahmachari from his childhood. Once while bathing, he saw a beautiful woman sporting naked in the river. At this sight, the Rishi could not control himself and ejaculated into the Saraswati. He scooped up his sperm and placed it within an earthen pot where the fluid separated into seven parts. From those seven portions, the seven Rishis, Vayuvega, Vayuhan, Vayumandala, Vayujata, Vayuretas and Vayuchakra of great tejas were born. From them sprang the nine and forty Maruts.

Once Mankanaka cut his hand on a blade of Kusa grass and vegetable juice came out of the wound instead of red blood. Seeing this, the overjoyed Rishi danced about in that place in seemingly mad ecstasy. All mobile and immobile beings who witnessed this began to dance too, stupefied by his energy. The Devas with Brahma at their head, and all the Tapasvin Maharishis, went to Mahadeva, and told him of the strange antics of Rishi Mankanaka and implored him to stop the Rishi.

Mahadeva went to Mankanaka, and asked, ‘What is the cause for such joy, O Maharishi, that an ascetic like you walking along the path of dharma, should act in this strange way?’

The Rishi replied, ‘Why, do you not see, O Brahmana, that vegetable juice is flowing from my wound? Seeing this I am dancing in great joy.’

Laughing at the Rishi confused by excitement, the Devadeva said, 'I do not wonder at this at all. Behold!'

Saying this, Mahadeva cut his thumb with the nail of one of his fingers, and ashes, white as snow, came pouring out of that wound. Seeing this, the Rishi was mortified, O Rajan, and understood that it was Mahadeva and fell at his feet. Filled with wonder, he said, 'I know that you are none other than Rudra, that great and Supreme Being. O Sulin, you are the refuge of this universe of Devas and Asuras, which you create. At the universal destruction, the Mahapralaya, everything will once more enter you. Even the Devas cannot know you so how then can I? Brahma and the Devas worship you, O sinless one. It is through your grace that the Devas pass their time in joy and perfect fearlessness.'

Then the Rishi bowed and said, 'I pray that this ludicrous lack of gravity that I displayed, O Deva, does not destroy my punya.'

Mahadeva cheerfully said, 'Let your punya increase a thousand fold, O Brahmana, through my grace. Also, I will always dwell with you in this asrama. For the man who worships me in this tirtha Sapta-Saraswat, nothing will be unattainable here or hereafter. Without doubt, such a one will go to the blessed realm called Saraswat in heaven after dying.'"

CANTO 135

Vaisampayana said, "Baladeva worships the Munis living at Mankanaka, duly distributes large dakshinas to the Brahmanas, and after spending one night there and receiving their blessings, he sets out for other tirthas.

He visits Usanas at the Kapalamochana tirtha. The noble Kavi Sukra performed his tapasya there and meditated upon the war between the Daityas, the Danavas, and the Devas. The whole science of politics and morals, named after him, appeared embodied to him by inward light. Baladeva arrives at that holy tirtha, and duly gives dakshina to the Brahmanas there."

Janamejaya then asked, "Tell me about the tirtha called Kapalamochana."

Vaisampayana said, "Once upon a time, the noble Dasarathaputra Rama lived for some time in the forest of Dandaka to rid it of Rakshasas. At Janasthana, he cut off the head of an evil Rakshasa, which fell from the sky into the deep forest and on to the thigh of the Rishi Mahodara while he was wandering through the vana. The head fell on his thigh and stuck there. In great pain and with putrid matter flowing from his thigh, Mahodara yet visited all the tirthas on earth, went to all the rivers and to the ocean and, not finding any relief, he spoke of his sufferings to many Rishis. They suggested that he visit the tirtha Usanas on the Saraswati, for it was an

excellent place to attain success in tapasya. Accordingly, he came and bathed in its currents and the Rakshasa's head left his thigh, fell into the water and was lost. Mahodara, freed from the Rakshasa's head, returned to his asrama with cleansed soul and with all his sins washed away. He spoke of what happened to other Rishis and they named the tirtha Kapalamochana. The great Rishi Mahodara returned once more to that tirtha, drank its water and acquired great punya. Here, too, Baladeva worships the Brahmanas, gives them much wealth, and then travels to the next tirtha, Rushangu.

Here, O Bhaarata, was where the great Muni Viswamitra, who was earlier a Kshatriya, became a Brahmana, and Arshtishena once undertook the most austere of tapasyas. That tirtha, capable of granting every wish, has always been the home of Munis and Brahmanas. Baladeva visits the place where Rushangu, in an earlier time, cast off his body.

Rushangu was an old Brahmana, always engrossed in tapasya. Endued with great punya, he reflected for a long while and decided to cast off his body. He then summoned all his sons and told them to take him to a place where water was abundant. They took him to a tirtha on the Saraswati. He bathed there with due rites, and then cheerfully said to all his waiting sons, 'He who casts off his body on the northern bank of the Saraswati while mentally chanting sacred mantras, will never again suffer death.'

Baladeva bathes in that tirtha and gives away considerable wealth to the Brahmanas. His next destination is the tirtha where the Grandsire once created the mountains called Lokaloka. Here, through austere tapasya, that foremost of Rishis, Arshtishena of rigid vratas, the royal sage Sindhudwipa, and the great Rishi Devapi, and the illustrious Muni Viswamitra of great tejas acquired true Brahmanatva."

CANTO 136

Janamejaya said, "Why did Arshtishena undergo the austerest of tapasyas? I am curious to know how Sindhudwipa, Devapi and Viswamitra acquired the status of Brahmanas."

Vaisampayana said, "In the Krita age, O Rajan, there lived a regenerate Rishi called Arshtishena. Despite living for many years in his Acharya's house, and studying assiduously, he could not master any branch of knowledge or the Vedas. In great disappointment, he performed a very austere yagna, and just by his tapasya, he acquired the complete understanding of the Vedas. In gratitude, he bestowed three boons on that place. He said, 'From this day, a man who bathes in this tirtha will obtain all the great benefits of an Aswamedha yagna. No one will have any need to fear snakes and wild beasts here. Even small exertions will result in great results here.'

With these words, mahatejasvin Arshtishena ascended into swarga.

In that very tirtha, in the Krita yuga, Devapi and Kusika's son Sindhudwipa, O Rajan, acquired the lofty condition of Brahmatva after performing an arduous tapasya. There also lived a celebrated Kshatriya called Gadhi, the King of Kausika, who became a great Rishi and went to swarga after he set his son Viswamitra on his throne. However, despite his best efforts, he could not protect his kingdom. Once he took his four kinds of forces to meet a threat from some Rakshasas in his kingdom.

On the way, Viswamitra reached the asylum of Vasishta. His troops, O Rajan, caused great mischief there and when the Brahmana saw the extensive destruction of his vana, he became angry. He commanded his own homa cow to create a number of terrible Savaras. The cow obediently created a horde of frightful men who confronted the army of Viswamitra, and caused a great carnage among them.

A determined Viswamitra sat in tapasya in this very tirtha, and began to emaciate his own body through vratas and fasts prescribed for Rishis. He lived on water, air and the fallen leaves of trees and slept on bare ground. The Devas made repeated attempts to stop him but Viswamitra never veered from his vows. Because of his tapasya and great devotion, he became like the Sun himself in effulgence.

Pleased, Brahma agreed to grant Viswamitra's boon to make him a Brahmana. The illustrious Viswamitra then wandered the earth like a Deva, giving away all kinds of wealth at that tirtha.

Balarama also gives as dakshina the best kinds of milch cows, carts, beds, ornaments, food and drink to many Brahmanas, after having duly worshipped them."

CANTO 137

Vaisampayana said, "The Yadusreshta then goes on to the asrama of Vaka which resounded with the chanting of the Vedas. It was here that the great Sage Dalvyavaka, in great anger, once poured Vichitravirya's son Dhritarashtra's kingdom as a libation on the yagna fire.

Once upon a time, the Rishis living in the Naimisa forest performed a yagna extending for twelve years. During the course of that yagna, after the completion of an exalted ritual called Viswajit, the Rishis set out for the country of the Panchalas to ask the king for one and twenty strong and healthy calves as dakshina for their yagna. Sage Dalvyavaka, however, offered them his own animals and said that he would go and ask the great king for some more.

Vaka then went to Dhritarashtra and begged some animals from him. The king was in an ill temper for some of his cattle had died without any apparent cause, and angrily offered him his dead animals. The Rishi resented the words spoken to him in the sabha and decided to teach the king a lesson. He cut the flesh from the dead animals, and fed those pieces as libations in a yagna fire he built on the tirtha of the Saraswati.

When that fierce yagna began, according to the due rites, the kingdom of Dhritarashtra, O Rajan, began to waste away, like a large forest cut down with axes. Overtaken by calamities, the kingdom began to lose its prosperity and very life. Seeing his kingdom thus afflicted, the king

consulted the Brahmanas, but to no avail. He then asked his counsellors what he should do and they reminded him of the way he had behaved towards Vaka.

They said, 'The Muni Dalyavaka is pouring your kingdom as a libation on the yagna fire using the flesh of the dead animals you gave him. Go, O king, and pacify that Rishi by the side of lake on the bank of the Saraswati.'

The king went to the bank of the Saraswati, fell at Vaka's feet and touching them with his head, joined his hands and said, 'Forgive my offence! I am a senseless fool, a greedy wretch. You are my sanctuary and protector. Forgive me.'

Feeling compassion for him, Vaka forgot his angry feelings, poured libations on the yagna fire, freed the kingdom from all calamities, and pleased at heart, returned to the Naimisa vana. King Dhritarashtra also returned to his own capital, once again prosperous.

Brihaspati, too, held a yagna at that tirtha for the prosperity of the Devas, and poured libations of flesh on the sacrificial fire and destroyed the Asuras.

After offering ample dakshina with due rites there, of horses, elephants, carts with mules yoked to them, jewels of great value, immense wealth, and much corn to the Brahmanas, Balarama leaves for the tirtha called Yayata.

Here King Yayati once performed a yagna and, seeing his nobility and his immutable devotion, the Devi Saraswati gave the Brahmanas invited to the yagna everything that each one of them cherished in his heart. The Devas, the Gandharvas and the Manavas were overjoyed and filled with wonder at the profusion of wealth at that yagna. The Brahmanas thought that the king had made the dakshinas and happily praised and blessed him.

The noble Baladeva, distinguished by his devotion to dharma and generosity, next visits the tirtha called Vasishtapavaha where the current is very swift."

CANTO 138

Janamejaya said, "Why is the current so rapid at Vasishtapavaha? Tell me the cause of the dispute between Vasishta and Viswamitra?"

Vaisampayana replied, "A great enmity arose between Viswamitra and Vasishta, O Bhaarata, due to their differences over tapasya practices. Vasishta lived at the tirtha called Sthanu on the eastern bank, so called because Mahadeva once practised the austerest tapasya here. On the opposite bank was the asrama of Viswamitra, where the Devas once installed Skanda as their senapati.

The two sages, Viswamitra and Vasishta, challenged each other daily, each claiming the superiority of their respective forms of tapasya. Viswamitra burned with jealousy at the evidence of Vasishta's tejas and decided that he would cause the river Saraswati to bring Vasishta to him through the force of her current and then kill him.

Rishi Viswamitra concentrated on the river Saraswati and soon she became exceedingly agitated. She appeared before him, pale and trembling and with joined hands, ready to do his bidding.

He said, 'Bring Vasishta here at once so that I may kill him. Do not be afraid.'

Knowing the unrivalled prowess of Vasishta, she went to him and informed him of Viswamitra's command. She stood in terror of both of them and shook with fear thinking of the grievous curse that either of them

might pronounce on her. Seeing her pale and anxious, the Dharmatma Vasishta, told her, 'O Devi, bear me away with your rapid current, otherwise Viswamitra will curse you. Have no fear.'

Hearing these words of that compassionate Rishi, Saraswati began to consider what course would be best for her to follow. 'Vasishta showed me great compassion so it is proper for me that I should serve him.'

She saw Vasishta engaged in silent recitation of mantras on her bank and saw Kusika's son Viswamitra also engaged in homa and felt that she had found the perfect opportunity. She used her swift current to wash away one of her banks and bore Vasishta away. While being swept away, Vasishta praised her saying: 'From the Grandsire's lake you were born, O Saraswati and your waters fill this whole universe as your waters charge the clouds, and through you, we exercise our faculties of thought. You are Pushti, Dyuti, Kirti, Siddhi and Uma. You are Vak, and you are Svaha. You dwell in all creatures, in four forms.'

Saraswati speedily bore him towards Viswamitra's asrama and reported the arrival of Vasishta to him. While an angry Viswamitra was looking for a weapon, Saraswati, fearful of witnessing and aiding in a Brahmahatya, once more carried Vasishta away to her eastern bank. She thus obeyed the orders of both, although she deceived Viswamitra in the process. The vindictive Viswamitra cursed Saraswati, 'Since, O Devi, you have gone away after deceiving me, let your waters change into blood that Rakshasas relish.'

Cursed by Viswamitra, Saraswati flowed for a whole year with her waters mixed with blood. Great sorrow filled the Devas, the Gandharvas, and the Apsaras, seeing the golden river reduced to that plight. For this reason, O Rajan, they call the tirtha Vasishtapravaha."

CANTO 139

Vaisampayana said, "Cursed by Viswamitra, O Bhaarata, the river Saraswati flowed with blood in her current, attracting many Rakshasas who came happily to drink the blood and to sing, dance and celebrate there, like souls who have attained heaven. After some time, some Maharishis, who were abroad on a yatra to bathe in all the tirthas, arrived there and saw the water of the Saraswati mixed with blood and innumerable Rakshasas drinking from it.

They learnt from her about the curse that had reduced her to that state. Then all those Brahmanas invoked Mahadeva, that Lord of the universe and protector of all creatures, with tapasya, vratas, fasts and diverse kinds of abstinences and painful observances, and finally cleansed and freed the divine Saraswati, through the grace of Siva.

Finding the water of Saraswati purified, the Rakshasas living there pleaded to the compassionate Rishis, 'All of us are hungry. We have swerved from eternal virtue but it is not out of our free will that we are sinful. Through the absence of your grace and through our own evil deeds, as well as through the sexual sins of our women, our paapa increased and we have become Brahma-Rakshasas. Among Vaisyas, Sudras and Kshatriyas, those who hate and injure Brahmanas became Rakshasas. O best of Brahmanas, we beg you to help us.'

At this, the Rishis requested the great river to provide relief for those Rakshasas and she created a new distributary called Aruna. Bathing in it, the Rakshasas cast off their bodies and rose into heaven. Hearing of this, Indradeva of a hundred yagnas bathed at that tirtha and was cleansed of a grievous sin."

Janamejaya asked, "What was Indra's sin and how was he cleansed by bathing in that tirtha?"

Vaisampayana said, "The Asura Namuchi, from fear of Indra, once entered a ray of the sun. Indra lulled him into a false sense of security and assured Namuchi, saying, 'O foremost of Asuras, I swear that I will not kill you with anything that is wet or with anything that is dry. I will not kill you in the night or during the day.'

However, lord Indra one day conjured up a fog at twilight to cut off Namuchi's head using foam for his weapon. The severed head of Namuchi thereupon pursued Indra from behind, shouting, 'O slayer of a friend, O wretch.'

Chased relentlessly by that head, Indra went to Brahma and sorrowfully informed him of what had happened. The Supreme Lord said, 'Perform a yagna with due vratas at the sacred confluence of the Saraswati and Aruna. Distribute dakshina generously and you will be freed of your sin.'

Accordingly, Sakra performed various yagnas there, gave away great dakshina and plunged into the Aruna. He then became free from the sin and returned to swarga with a joyful heart. The head of Namuchi also fell into that stream and the Asura obtained many eternal regions that granted every wish.

Baladeva bathes in that tirtha, and gives away many kinds of dakshina and obtains great punya. He then moves on to the great tirtha of Soma.

In olden days, Soma himself performed the Rajasuya yagna there, in which Atri, that noble and wise Brahmana, was the Hotri. Upon the conclusion of that yagna, a great battle took place between the Devas and the Danavas, the Daityas and the Rakshasas. Skanda commanded the army of the Devas and slew the Asura Taraka. In that tirtha there is a mighty Aswattha tree under which Skanda resides forever."

CANTO 140

Janamejaya said, "You have described the merits of the river Saraswati, O best of Brahmanas. You must now tell me how the Devas invested Skanda with the command of the Devasena. Describe the actual rites that were performed, and how the Deva Senapati made a great carnage of the Daityas."

Vaisampayana said, "Once, long ago, Maheswara spilled his seed into a blazing fire. However, Agni could not bear its tremendous energy and, at Brahma's instructions, Agni cast it into the river Ganga. Ganga, too, was unable to contain it and cast it onto the beautiful breast of Himavat where the Devas worshipped. Agni's son began to grow there, overwhelming all the worlds with his tejas. Meanwhile, the six Krittikas seeing the child of fiery splendour lying on the heath and wanting a son flew down from the sky and adopted him.

The adorable Skanda understood the state of the minds of his multiple mothers, assumed six mouths and allowed all of them to suckle him. The beautiful Krittikas were wonderstruck. Since the river Ganga had cast the child onto the summit of Himavat, that mountain was stunningly transformed, O Kurusrestha, and from then on began producing gold. The energetic child was called Gangeya or Kartikeya. At first, he acquired the high ascetic powers of a Rishi. Gifted with self-restraint, asceticism and great tejas, Kartikeya grew up into a handsome man like Soma, loved and

praised by Gandharvas and Rishis. Thousands of beautiful Apsaras admired him and danced before him. The foremost of all rivers, Ganga, waited upon him and the Earth held the child in her lap, while Brihaspati performed his jatakarma, the postnatal rites. The Vedas, assuming a fourfold form, approached the child with joined hands. The Astra Shastra, the science of arms, with its four divisions and all the astras and all kinds of weapons, came to him.

One day, this child of great lustre saw Mahadeva seated with Uma and a crowd of unearthly beings, ganas with emaciated bodies and ugly features, surrounding them. The faces of some were like those of tigers, lions, bears, cats and makaras. Others had the features of scorpions, elephants, camels, owls, vultures, jackals, cranes, pigeons and kurus. Many among them had bodies like those of dogs, porcupines, iguanas, goats, sheep and cows. Some resembled mountains and some oceans, and some carried chakras and gadas as weapons. Many looked like masses of antimony and others like white mountains. Also present were the seven Matris, the Sadhyas, the Viswedevas, the Maruts, the Vasus, the Rudras, the Adityas, the Siddhas, the Danavas, the self-born Brahma with his sons, Vishnu and Sakra. All had gone there to see that child of unfading glory. Many Devas and Gandharvas, led by Narada and other Devarishis and Siddhas led by Brihaspati, and the fathers of the universe, the Prajapatis, Lokapalas, the Yamas and the Dharmas, were all present there.

The child approached Maheswara. Seeing the boy coming, Siva, Uma, Ganga and Agni each expected that he would come and honour them first. Understanding that this was the expectation of those four, the child used his Yogic powers and divided himself into four different forms. The three forms that stood behind him were Sakha, Visakha and Naigameya and they marched on towards the four Divine Ones who sat expectantly. The form called Skanda went towards Rudra; Visakha went to Uma, Sakha, which is Kartikeya's Vayu form, walked towards Agni, and Naigameya, that child of fiery splendour towards Ganga.

It was wonderful to see all those radiant forms, identical in appearance, walk calmly towards the four Divinities. All the present Devas, Danavas and Rakshasas, made a loud noise of appreciation at the wonderful sight. Then Rudra, the goddess Uma, Agni, and Ganga, all bowed to Brahma, the Lord of the Universe, and said, 'You must grant to this youth, for our

happiness, some kind of sovereignty that is suitable for him and which he desires.'

At this, the revered Pitamaha thought of the charge that he might possibly bestow upon Skanda. He had already distributed to the Devas all kinds of wealth over which the Devas, Gandharvas, Rakshasas, Pretas, Bhutas, Yakshas, Garudas and Nagas have dominion. After he had reflected for a moment, O Bhaarata, he conferred upon Kartikeya the status of Deva Senapati and ordered all the Devas and other formless beings to wait upon him.

The Devas led by Brahma took that youth with them to a place on the bank of the sacred and divine Saraswati, flowing down from Himavat, the river which at Samantapanchaka is celebrated throughout the three worlds. There, the Devas, the Gandharvas and the others sat down with satisfied and happy hearts for the investiture of Kartikeya."

CANTO 141

Vaisampayana continued, "After all articles as laid down in the shastras for the ceremony of investiture were collected, Brihaspati poured libations on the blazing fire. Himavat brought a richly decorated throne and seated Kartikeya on it while the Devas brought all kinds of auspicious offerings, with the rites and mantras that were necessary for the ceremony. The various Devas—Indra, Vishnu, Surya, Chandramas, Dhatri, Vidhatri, Vayu, Agni, Pushan, Bhaga, Aryaman, Ansa, Vivaswat, Rudra, Mitra, the eleven Rudras, the eight Vasus, the twelve Adityas, the twin Ashvinis, the Viswedevas, the Maruts, the Saddhyas, the Pitris, the Gandharvas, the Apsaras, the Yakshas, the Rakshasas, the Pannagas, innumerable Devarishis, the Vaikhanasas, the Balakhilyas, those Rishis that subsist only on air and those that subsist on sunlight—all attended the ceremony.

Also present were the descendants of Bhrigu and Angiras, many high-souled Yatis, all the Vidyadharas, all Rishis and Munis, the Grandsire, Pulastya, Maharishi Pulaha, Angiras, Kasyapa, Atri, Marichi, Bhrigu, Kratu, Hara, Prachetas, Manu, Daksha, the Seasons, the Planets, and all the luminaries.

In attendance O Rajan, were all the rivers in their embodied forms, the eternal Vedas, the Seas, the diverse tirthas, the Earth, the Sky and the Firmament. All the trees, Aditi the mother of the Devas, Hri, Sri, Swaha,

Saraswati, Uma, Sachi, Sinivali, Anumati, Kuhu, the Day of the new moon, the Day of the full Moon, the wives of the denizens of heaven, were present there.

Himavat, Vindhya, Meru, Airavata with all his followers, the Divisions of time called Kala, Kashta, the Fortnight, the Seasons, Night and Day, the prince of horses Ucchaisravas, Vasuki the king of the Snakes, Aruna, Garuda, the Trees, the deciduous herbs, and the divine Deva Dharma—all came there. Also in attendance were Kala, Yama, Mrityu, and the followers of Yama.

I do not mention the other divinities who arrived there to witness Kartikeya's installation ceremony, for they were past enumeration. They brought with them all necessary and every auspicious requisite and offering needed for the ceremony.

Filled with joy, the Devas poured upon Skanda's head the sacred water of the Saraswati from golden jars, and made that noble youth the Senapati of the Deva forces. Pitamaha Brahma, and Kasyapa of great tejas, and all the others poured water upon Skanda just as the Devas had once poured water on the head of Varuna, at his investiture as the Lord of seas. A pleased Brahma appointed four mighty companions for Skanda, who were swift like the wind, who were Mahatapasvins, and gifted with great tejas. These were Nandisena, Lohitaksha, Ghantakarna and Kumudamalin.

Lord Sthanu gave Skanda a companion who had the power to create a hundred mayic illusions, and endued with might and energy that he could increase at will. In fact, in the great battle between the Devas and the Asuras, this one, with his bare hands, slew fourteen million fierce Daityas.

The Devas then handed charge of the measureless Devasena, invincible and capable of destroying forces powerful as Vishnu, to the six-headed Sanmukha. Thereupon the Devas and all else present hailed him, shouting, 'Jaya Skanda!'

Yama gave him two companions, Unmatha and Pramatha, both of whom resembled Death and possessed great energy and splendour. Surya gave him Subhraja and Bhaswara: Soma gave him Mani and Sumani; both huge like the summits of the Kailasa Mountain and always decked with white garlands and smeared with white unguents.

Agni gave him Jwalajihbha and Jyoti while Ansa gave him five ferocious and powerful companions, Parigha, Vata, Bhima, Dahati and Dahana. Vasava gave him Utkrosa and Panchaka, who were armed

respectively with a thunderbolt and a cudgel. They slew innumerable enemies of Sakra.

Vishnu gave Skanda three companions—Chakra, Vikrama and the mighty Sankrama while the Ashvinis, O Bharatarishabha, gave him Vardhana and Nandana who was the master of all the sciences. The illustrious Dhatri gave him Kunda, Kusuma, Kumuda, Damvara and Adamvara.

Tvashtri gave him two powerful warriors as companions—Chakra and Anuchakra. The lord Mitra presented him with two celebrated and handsome companions, Suvrata and Satyasandha, both Tapasvins, learned, and able to granting boons.

Vidhatri presented him with the noble Suprabha and Subhakarman while Pushan gave him Panitraka and Kalika, both masters of maya. Vayu gave him Bala and Atibala, while Varuna gave him Ghasa and Atighasa, all powerful warriors with gaping mouths.

Himavat gave him two companions, Suvarchas and Ativarchas while Meru gave him Kanchana and Meghamalin. Manu gave him Sthira and Atisthira while Vindhya gave him Uschrita and Agnisringa.

The Ocean gave him two mighty companions named Sangraha and Vigraha, both armed with maces. The beautiful Parvati gave him Unmada, Pushpadanta and Sankukarna while Vasuki, the king of the snakes, gifted him two Nagas named Jaya and Mahajaya. Similarly, the Saddhyas, the Rudras, the Vasus, the Pitris, the Seas, the Rivers, and the Mountains, all gave him commanders of forces armed with lances and battle-axes, all of them wearing diverse kinds of ornaments.

Listen now to the other warrior companions that Skanda received. They were Sankukarna, Nilkumbha, Padmai, Kumuda, Ananta, Dwadasabhuja, Krishna, Upakrishnaka, Ghranasravas, Kapiskandha, Kanchanaksha, Jalandhama, Akshasantarjana, Kunadika, Tamobhrakrit, Ekaksha, Dwadasaksha, Ekajata, Sahasravahu, Vikata, Vyaghraksha, Kshitikampana, Punyanaman, Sunaman, Suvaktra, Priyadarsana, Parisruta and Kokonada.

He also obtained the services of Priyamalyanulepana, Ajodara, Gajasiras, Skandhaksha, Satalochana, Jwalajibha, Karala, Sitakesa, Jati, Hari, Krishnakesa, Jatadhara, Chaturdanshtra, Ashtajihva, Meghananda, Prithusravas, Vidyutaksha, Dhanurvaktra, Jathara, Marutasana, Udaraksha, Rathaksha, Vajranabha, Vasurprabha, Samudravega, Sailakampin, Vrisha, Meshapravaha, Nanda, Upadanka, Dhumra, Sweta, Kalinga, Siddhartha,

Varada, Priyaka, Nanda, Gonanda, Ananda, Pramoda, Swastika, Dhruvaka, Kshemavaha, Subala, Siddhapatra, Govraja, Kanakapida, Gayana and Hasana.

Some other of his companions were Bana, Khadga, Vaitali, Atitali, Kathaka, Vatika, Hansaja, Pakshadigdhanga, Samudronmadana, Ranotkata, Prashasa, Swetasiddha, Nandaka, Kalakantha, Prabhasa, Kumbhandaka, Kalakaksha, Sita, Bhutalonmathana, Yajnavaha, Pravaha, Devajali, Somapa, Majjala, Kratha, Tuhara, Chitradeva, Madhura, Suprasada, Kiritin, Vatsala, Madhuvarna, Kalasodara. The others were Dharmada, Manma, Thakara, Suchivaktra, Swetavaktra, Suvaktra, Charuvaktra, Pandura, Dandavahu, Suvahu, Rajas, Kokilaka, Achala, Kanakaksha, Valakarakshaka, Sancharaka, Kokanada, Gridhrapatra, Jamvuka, Lohajvaktra, Javana, Kumbhavaktra, Kumbhaka, Mundagriva, Krishnaujas, Hansavaktra, Chandrabha, Panikurchas, Samvuka, Panchavaktra, Sikshaka, Chasavaktra, Jamvuka, Kharvaktra and Kunchaka.

Besides these, the Grandsire gave him many other noble and strong companions, devoted to tapasya and deferential to Brahmanas. Some of them were very young in years, some mere youths, while some were old. Thousands upon thousands of similar companions joined Kartikeya, all different in their looks and appearance. I will describe them to you, O Janamejaya.

Some had faces like those of tortoises, others like cockerels, dogs, wolves, hares, owls, asses, camels and hogs. Some had human faces and some like those of sheep or jackals. Some were dreadful and had faces like those of makaras and porpoises. Some had faces like those of cats others like stinging flies, mongooses, owls and the crow. Some faces were like those of mice, peacocks, fish, goats, sheep and buffaloes. The faces of some were like bears while others resembled tigers, leopards, lions, elephants, crocodiles, rhinocerii, wolves, cows, mules, camels, cats, while some resembled Garuda.

Some possessed protruberant stomachs, great legs and other limbs, while others had eyes like stars. The faces of some were like those of pigeons and bulls and others like those of kokilas, hawks, tittiras, lizards, snakes and porcupines.

Indeed, some had frightful and some very agreeable faces; some wore snakes for their clothes. The faces as also the noses of some resembled those of cows while some tapered like the bodies of snakes. Some had large

limbs, bulging stomachs, while others were very lean, attenuated; some had large limbs but gaunt bellies while the necks of some were very short and their ears very large.

Some were clad in white robes and others in snake skin, elephant skin or deer skin. The mouths of some were on their shoulders, some on their stomachs, some on their backs, some on their cheeks, some on their calves, some on their flanks, and many on other parts of their bodies. The faces of many leaders of troops were like those of insects and worms while the mouths of many were like those of beasts of prey.

Some sported multiple arms and heads while the arms of some resembled trees, and the heads of some were on their loins. Many amongst them had their abodes on diverse kinds of plants and trees. Some were clad in rags, some in diverse kinds of bones, some were diversely attired, and some wore garlands and liniments. Dressed so variously, some had skins for their robes. Some had headgear; the brows of some were furrowed into lines; the necks of some bore marks like those on conch shells, some were possessed of great effulgence.

Some wore diadems, some grew five tufts of hair on their heads, some had two, some three, and some seven, and the hair of some was as hard as iron wires. Some had feathers on their heads, some had heads that were perfectly bald, some had matted locks while the faces of some were covered with hair.

Some were dark complexioned, and the faces of some had no flesh on them. Some had very long backs, and some had no stomachs. The backs of some were large while those of others were short and squat. The arms of some were long while those of some were short. Some were dwarfs, some were hunchbacks, and some had short hips. The heads of some were like those of elephants, some had noses like those of tortoises, and some like wolves. Some had long lips and some had frightful faces facing downwards. Some had monstrously large teeth, some tiny ones, and some had only four teeth.

Thousands among them, O Rajan, were exceedingly terrible like infuriated elephants. Some had symmetrical limbs and possessed great splendour, and were adorned with ornaments. Some had yellow eyes, some had ears like arrows, some had noses like ghariyals, O Bhaarata, while some had broad teeth, some pendulous lips, and many had green hair. They possessed all kinds of feet, lips, teeth, arms, and heads.

Clad in varied kinds of skins, they spoke diverse kinds of languages. Skilled in all provincial dialects, the dominant ones conversed with one another and joyously gambolled about, cutting capers around Kartikeya.

The eyes of some were yellow, the throats of some blue, the ears of some long, and the stomachs of some were like masses of antimony. The eyes of some were white, the necks of some red, some had eyes of a tawny hue and many were dark in colour or of many colours. Several had ornaments on their persons that looked like yak-tails, some bore white streaks on their bodies, some red streaks; many were vari-coloured, while some had golden complexions, and some were brilliant like peacocks.

These noble companions in arms delighted in battle, and all of them were invincible to even the foremost ones amongst the Devas. They had great strength, speed and great impetuosity and had various kinds of dreadful and magical weapons in their hands. Some wielded Sataghnis and Chakras, some carried heavy and short clubs, some brandished swords, mallets and bludgeons, while many gigantic ones wielded lances, scimitars, maces, bhusundis and spears. Some came from Devaloka, some from the aerial realms, and some from the regions of the earth and all of them were quick like the wind. Commanded by the Devas, those brave and mighty ones became the companions and confederates of Kartikeya.

At the installation of Kartikeya, these motley and powerful warriors, all wearing rows of tinkling bells danced around him in joy. These and many millions of mighty others, O Rajan, came to join the noble and illustrious Kartikeya and stood surrounding him."

CANTO 142

Vaisampayana said, "I will now list the names of these auspicious ones: the many mothers, who also became the companions of Kumara. They were Prabhavati, Vishalakshi, Palita, Gonasi, Shrimati, Bahula, Bahuputrika, Apsujata, Gopali, Brihadambalika, Jayavati, Malatika, Dhruvaratna, Bhayankari, Vasudama, Sudama, Vishoka, Nandini, Ekachuda, Mahachuda, Chakranemi, Uttejani, Jayatsena, Kamalakshi, Shobhana, Shatrunjaya, Shalabhi, Khari, Madhavi, Shubhavaktra, Tirthanemi and Gitapriya.

They included Kalyani, Kadrula, Amitashana, Meghasvana, Bhogavati, Subhru, Kanakavati, Alatakshi, Viryavati, Vidyujjihva, Padmavati, Sunakshatra, Kandara, Bahuyojana, Santanika, Kamala, Mahabala, Sudama, Bahudama, Suprabha, Yashasvini, Nrityapriya, Shatolukhalamekhala, Shataghanta, Shatananda, Bhagananda, Bhamini, Vapushmati, Chandrashita, Bhadrakali, Samkarika, Nishkutika, Bhrama, Chatvaravasini, Sumangala, Svastimati, Vriddhikama, Jayapriya, Dhanada, Suprasada, Bhavada, Jaleshvari, Edi and Bhedi.

They were Samedi, Vetalajanani, Kanduti, Kalika, Devamitra, Lambasi, Ketaki, Chitrasena, Bala, Kukkutika, Shankhanika, Jarjarika, Kundarika, Kokalika, Kandara, Shatodari, Utkrathini, Jarena, Mahavega, Kankana, Manojava, Kantakini, Praghasa, Putana, Khashaya, Churvyuti, Vama, Kroshanatha, Taditprabha, Mandodari, Tunda, Kotara, Meghavasini,

Subhaga, Lambini, Lamba, Vasuchuda, Vikatthani, Urdhvavenidhara, Pingakshi, Lohamekhala, Prithuvaktra, Madhurika, Madhukumbha, Pakshalika, Manthanika and Jarayu.

And also there were Jarjaranana, Khyata, Dahadaha, Dhamadhama, Khandakhanda, Pushana, Manikundala, Amogha, Lambapayodhara, Venuvinadhara, Pingakshi, Lohamekhala, Shasholukamukhi, Krishna, Kharajangha, Mahajava, Shishumaramukhi, Shveta, Lohitakshi, Vibhishana, Jatalika, Kamachari, Dirghajihva, Balotkata, Kaledika, Vamanika, Mukuta, Lohitakshi, Mahakaya, and Haripindi. Ekakshara, Sukusuma, Krishnakarni, Kshurakarni, Chatushkarni, Karnapravarana, Chatushpathaniketa, Gokarni, Mahishanana, Kharakarni, Mahakarni, Bherisvanamahasvana, Shankhakumbhasvana, Bhangada, Gana, Sugana, Bhiti, Kamada, Chatushpatharata, Bhutirtha, Anyagochara, Pashuda, Vittada, Sukhada, Mahayasha, Payoda, Gomahishada, Suvishana, Pratishtha, Supratishtha, Rochamana, Surochana, Naukarni, Mukhakarni, Sasira, Stherika, Ekachakra, Megharava, Meghamala and Virochana.

These and thousands of other matrikas, O Bharatarishabha, of diverse forms, became the followers of Kartikeya. Some had long nails, large teeth, and protruding lips while others were youthful, lean, with sweet features. Others had green eyes, some were tawny, and many had golden complexions. Many of them were dark like thunderclouds or smoke, while others were brilliant like the morning sun. Many wore their tresses long, and were clad in robes of white and wore ornaments. They had the merit of punya and could assume any form at will.

They could grant boons and travel wherever at will and were always cheerful. Physically very strong, some of them were like Yama, some like Rudra, several were like Soma, some like Kubera, some like Varuna, some like Indra, and some like Agni. Many had the temperament of Vayu, some of Kumara, some of Brahma, some of Vishnu, several of Surya, and many of Varaha.

They were charming and delightful to look at and beautiful like Apsaras. Their voices resembled the kokila and they were prosperous like Kubera. They were brilliant like fire, and in battle, they were ferocious like Sakra and filled their enemies with terror. Able to assume any form at will, they were swift like the wind and their prowess was inconceivable.

They lived on trees, open plains, crossings of four roads, in caves, crematoriums, mountains and springs. Wearing various kinds of ornaments,

clothes, and speaking myriad languages, these and many other tribes of mothers, all of whom could strike fear into enemies, followed Kartikeya at the command of the chief of the Devas.

Indra, the conqueror of Paka, gave Kartikeya a banner effulgent as the morning sun and a blazing spear adorned with large bells, to fight the enemies of the Devas.

Siva gave him a vast and invincible army named Dhananjaya, exceedingly fierce, armed with all kinds of weapons and endued with great energy attained through tapasya. Protecting it were thirty thousand warriors, each powerful like Rudra.

Vishnu gave him a garland that enhanced the might of the wearer. Uma gave him two pieces of brilliant cloth. Ganga gave Kumara a celestial water-pot, born from amrita, and Brihaspati gave him a sacred staff. Garuda gifted him his favourite son, a peacock of beautiful feathers. Aruna gave him a cockerel with sharp talons while Varuna gave him a very potent snake. The Lord Brahma gifted him with a black deerskin and blessed him to have victory in all battles.

Skanda stood like a magnificent flame and like the autumnal sky bespangled with planets and stars, at the head of the awesome and terrible Devasena. Much to the joy of all the Devas, he marched his army out while the gathering of Devas and different beings beat their drums, blew their conches, and played loudly their patahas, jharjharas, krikachas, cow-horns, adambaras, gomukhas and dindimas. Led by Vasava, the Devas praised Kumara while the Gandharvas and Apsaras sang and danced.

Pleased by their attentions and love, Skanda swore to destroy all their enemies and the illustrious Devas considered all their enemies to be already dead and a loud sound of joy arose from all those assembled there.

Skanda then set out with that incomparable army to destroy the Daityas and to protect the inhabitants of swarga. Accompanying Kartikeya, in the van of his army, O Rajan, were Karma, Vijaya, Dharma, Siddhi, Samriddhi, Dhairya, and the Shastras in their embodied forms.

Seeing the army advance against them, all the Daityas, Rakshasas and Danavas fled in terror hotly pursued by the Devas. A wrathful Skanda repeatedly hurled the terrible spear that Agnideva had given him. It fell like a comet from the sky and millions of blazing individual darts issued from it. O Bharatarishabha, with his energy like a fire fed with libations of ghee, it was like the pralaya.

Finally, Skanda killed Taraka, the hitherto invincible Asura who was leading a hundred thousand dreaded Daityas as well as Mahisha at the head of eight Daitya padmas. He next destroyed Tripada and a thousand Ajutas and Hradodara, protected by ten nikharvas of Daityas. The followers of Kumara danced, jumped and laughed in joy as they killed thousands of Daityas. Some demons were incinerated, others died of sheer fright. Thus, Kartikeya slew the innumerable enemies of the Devas.

Skanda chased Bali's son, the great Bana, to the Krauncha Mountain, so called because the sound it produced resembled the cry of a crane. Kartikeya struck the mountain with Agni's astra and the apes, elephants, leopards, bears, sharabhas, lions, birds and snakes living there ran everywhere in fear and frenzy. Other forests on it rang with the cries of hundreds upon hundreds of wild beasts. The shock of Skanda's spear frightened the Vidyadharas dwelling on its summits who soared into the air, making the Kinnaras anxious. The Daityas came out of that blazing mountain, in their hundreds of thousands, all clad in beautiful ornaments and garlands.

Kumara's followers massacred them all. A raging Skanda killed Bali's son Bana along with his younger brother, just as Indra had killed Vritra long ago. He pierced the Krauncha Mountain with his inexorable lance, dividing his own self sometimes into many Kartikeyas and sometimes uniting himself into one. Such was the glory and prowess of Skanda that his lance, repeatedly hurled from his hand, came back to him repeatedly, quicker than thoughts.

They beat drums, blew conches and the celestial women rained floral showers to celebrate the successful attack on Krauncha Mountain and the killing of Chanda's son. Auspicious breezes blew bearing unworldly scents. The Gandharvas and great Rishis sang hymns in Skanda's praise. While some referred to him as Sanat Kumara, the powerful eldest son of Brahma, Some spoke of him as the son of Maheswara, and some as Agni's son. Some again described him as the son of Uma or of the Krittikas or of Ganga. Hundreds of thousands spoke of that Lord of yogis of blazing form and great might, as the son of any of them.

I have thus told you, O Rajan, everything about the installation of Kartikeya as the Deva Senapati and how he destroyed the enemies of the gods. Listen now to the history of the greatest of tirthas on the Saraswati. That foremost of tirthas, O monarch, after Kartikeya had killed the enemies

of the Devas became a second heaven. The puissant son of Agni gave each of the Devas diverse kinds of dominion and affluence and finally the sovereignty of the three worlds. This was how the Devas installed that adorable exterminator of the Daityas as their senapati.

Taijasa is the other tirtha where in the olden days the Devas created Varuna as the Lord of the waters. After bathing in that tirtha and worshipping Skanda, Balarama gives the Brahmanas gold, clothes, ornaments, and other things as dakshina. He spends one night happily there, praising that foremost of tirthas and worshipping its waters.

I have now told you everything that you wanted to know, and how the divine Skanda was elevated by the assembled gods to be their protector and general."

CANTO 143

Janamejaya said, "By listening to your narration of the installation of Skanda and the destruction of the Daityas, I deem myself cleansed. Now I am curious to know how long ago the Devas invested Varuna with Lordship over the waters at this tirtha."

Vaisampayana replied, "In the Krita yuga, the Devas approached Varuna and said, 'As Sakra, the Lord of the celestials, always protects us from every danger, will you be the Lord of the rivers? You dwell in the Ocean, the home of makaras. This Ocean and the Lord of rivers will then be under your control and you will then wax and wane with Soma.'

Varuna agreed and all the Devas assembled and performed the rites laid down in the Shastras to make him Lord of the waters. Just as Sakra protects the Devas, Varuna began to protect the seas and lakes and rivers and other reservoirs of water.

Bathing in that tirtha and distributing dakshina generously, the wise Baladeva, the slayer of Pralamba, then travelled to Agnitirtha, the place where Agni, the eater of ghee, had once disappeared from view. Then, the panic-stricken Devas approached Brahma and begged him to quickly find Agni lest all creatures perish. All the Devas, led by Indra and Brihaspati, finally found him hiding in the Sami vana. The fact was that Agni was trying to hide from Bhrigu. Cursed by Brahmarishi Bhrigu, Agni became an eater of everything.

Balarama bathes there and then visits Brahmayoni where, long ago, Brahma and all the Devas bathed after the Pitamaha performed his acts of creation. He also goes to Kaubera tirtha where the great Ailavila, after severe tapasya, once acquired all the treasures of the worlds, which magically came to him of their own accord. Baladeva bathes in these tirthas and gives dakshina to the Brahmanas he finds there.

Balarama also saw the wonderful vana where, aeons ago, the noble Kubera, Lord of the Yakshas, performed tapasya and gained many boons, including lordship over all treasures, the friendship of Lord Rudra, the status of a Deva, the regency over all of the North, and a son named Nakakubara. The Maruts then invested him duly with his sovereignty as the Lokapala of the northern direction. He also acquired the utterly marvellous Pushpaka Vimana for his celestial chariot, fleet as thought, as also all the affluence of a Deva.

Balarama bathes in that tirtha and gives away great wealth."

CANTO 144

Vaisampayana said, "Balarama leaves for Vadarapachana tirtha where all kinds of creatures, flowers and fruits of every kind are always abundant and where many Rishis and Siddhas live. It was here that the beautiful daughter of Bharadwaja, a Brahmacharini named Sruvavati, practised severe tapasya in order to woo Indradeva. She observed many exceedingly difficult vratas until Indra was impressed and he came to that hermitage in the form of Maharishi Vasishta. Sruvavati reverently welcomed him, O Bhaarata, according to the rites observed for Maharishis. She said, 'O adorable Maharishi, tell me how I may serve you. However, I will not give you my hand, for I am courting Sakra, the lord of the three worlds, with stern vrata and tapasya.'

The illustrious Sakra smiled, and said, 'I know that you practise strict tapasya, O beautiful Devi, and I know the desire in your heart. Know that with tapasya one can obtain everything that belongs to the Devas, and all the regions of blessedness. Men who cast off their bodies after practising austere tapasya become Devas. I request you now to boil these five jujubes.'

The purpose of the task was to test her devotion. Sruvavati cleansed herself, and began to cook. Time went by and the day began to wane, but the jujubes showed no signs of cooking. With all her fuel consumed and seeing the fire about to die, she began to use her limbs as fuel and soon Agni consumed her feet. Instead of pain, she felt joy as if she had dipped

them in cool water. Seeing this, Indra was pleased and revealed his real form. He told her that he was pleased with her devotion and that he would grant her wish.

He invited her to live with him in swarga and declared, 'This hermitage will become the greatest tirtha in the world, capable of cleansing every sin, and will hereafter be known as Vadarapachana.'

In this very tirtha, seven Rishis on one occasion left Arundhati, the wife of one of them, when they were on their way to Himavat to gather fruit and roots for their sustenance. However, a twelve-year drought fell upon the land, forcing the Rishis to continue to live on Himavat. Meanwhile Arundhati devoted herself to tapasya. Seeing this, a highly pleased Mahadeva visited her in the form of a Brahmana, and said, 'I desire alms, O auspicious one.'

The beautiful Arundhati confessed that her store of food was exhausted, and offered jujubes instead. Mahadeva accepted and asked her to cook the jujubes, and while Arundhati did so, Mahadeva expounded on various subjects, sacred and otherwise. The twelve years of drought passed as if it were a single day, without food, and in cooking and listening to Mahadeva's discourses. Then the seven Rishis returned and Mahadeva, highly pleased with Arundhati, appeared in his own form and said, 'I am happy with your tapasya and vratas.'

He then told the seven Rishis, 'The punya that this Devi has earned is much greater than what you have found on the breast of Himavat. Her tapasya was exceedingly austere, for she passed twelve years in cooking, fasting all the while.'

Addressing Arundhati, Siva then said, 'Ask me for any boon, O auspicious one.'

She replied, 'If you are gratified with me, then let this place be named Vadarapachana tirtha and let it be the favourite resort of Siddhas and Devarishis. Let him who observes a fast and remains here for three nights after cleansing himself, obtain the fruit of a twelve years' fast.'

Mahadeva answered her, saying, 'Tathaastu—Let it be so,' and returned to swarga.

The Rishis were wonder-struck at the sight of Mahadeva and on finding the chaste Arundhati healthy and so capable of bearing hunger and thirst.

O Sruvavati, this is how Arundhati, like you, acquired punya in the olden days, for my sake. However, you have practised more severe

penances so I will grant you a special and superior varam. Whomsoever stays in this tirtha for just one night and bathes here with soul fixed in dhyana, will after death, obtain many regions of blessedness that are otherwise most difficult to acquire. Having given this blessing to Sruvavati, the thousand-eyed Sakra then went back to swarga in a shower of celestial flowers of divine fragrance. Everyone heard the sound of kettledrums and smelt the auspicious and perfumed breezes. Casting off her body, the auspicious Sruvavati became the spouse of Indra."

Janamejaya asked, "Who was the mother of Sruvavati and how was she reared, O Brahmana?"

Vaisampayana said, "Unable to control himself, Maharishi Bharadwaja once ejaculated his vital seed at the sight of the large-eyed Apsara, Ghritachi. He kept his seed in a cup made of the leaves of a tree and the girl Sruvavati was born in it. Having performed the usual post-natal rites, the tapasvin Maharishi named her Sruvavati, after the leaf cup in which she was born. She lived in his asrama, while Bharadwaja roamed the forests of Himavat.

Yadusreshta Baladeva bathes in that tirtha and after he gives away generous dakshina to many Brahmanas, leaves for the tirtha of Sakta."

CANTO 145

Vaisampayana said, "The mighty Yadu lord bathes at Indra's tirtha and gives away wealth and gemstones to Brahmanas. Here, Indra, the chief of the Devas, once performed a hundred unstinted Aswamedha Yagnas with the assistance of knowledgeable Brahmanas and gave away enormous wealth to Brihaspati and generous dakshina to the Brahmanas. Having duly completed those hundred yagnas, they named Indra, Satakratu and that auspicious and sacred tirtha, able to purify every sin, Indra-tirtha.

Baladeva next worships at that auspicious tirtha named after Rama of Bhrigu's race. That Brahmana of great punya repeatedly subjugated the earth and killed all the leading Kshatriyas of the world. With the help of his Acharya, the Mahamuni Kasyapa, Rama performed a Vajapeya yagna and a hundred Aswamedha yagnas at that tirtha. There Parasurama gifted his Acharya the whole earth with her oceans as dakshina, the yagna fee. The Brahmanas also received diverse kinds of gems, kine, elephants, female slaves, sheep and goats.

Baladeva next calls at the Yamuna tirtha and worships the Rishis there. Endued with great effulgence, Varuna, the son of Aditi, once performed the Rajasuya yagna here, as well as the Mahayagna, after subjugating Devas, Gandharvas and Rakshasas. With the start of that great yagna, a battle broke out between the Devas and the Danavas filling the three worlds with terror

and, after the completion of his Rajasuya yagna, a terrible war broke out among the Kshatriyas.

Blessed by the great Rishis, Balarama then visits the tirtha called Aditya. It was here that, after performing a yagna, Suryadeva obtained the sovereignty of all luminous bodies in the universe and acquired his great energy. There, at that tirtha, reside all the Devas including Vasava, the Viswedevas, the Maruts, the Gandharvas, the Apsaras, the Island-born Vyasa, Suka, Madhusudhana, the Yakshas, the Rakshasas, the Pisachas, and thousands of others with great punya. Indeed, Vishnu, after killing the Asuras Madhu and Kaitabha, performed his ablutions here. Maharishi Vyasa and Rishi Asita-Devala obtained profound yogic powers and achieved great felicity after bathing here."

CANTO 146

Vaisampayana said, "In that tirtha named Aditya, there lived a virtuous Rishi named Asita-Devala, observing his svadharma. He led a life of purity and self-restraint and never injured anyone. He maintained an equal behaviour towards all beings, in word, deed, and thought. He was like Yama, impartial and free from anger. He viewed censure and praise, gold and a heap of pebbles, as the same. He daily worshipped all the Devas, his guests, and Brahmanas who came to him. He always practised the vow of Brahmacharya and was devoted to dharma.

Once, the great Yogi, Rishi Jaigisavya, came to Devala's hermitage to complete his tapasya. While he lived at the asrama, Devala always kept a kindly eye on the Rishi and never neglected him. Once however, Devala lost sight of Jaigisavya and he reappeared at dinnertime, as a Sannyasi soliciting alms. Devala showed him great honour and worshipped his guest in the manner prescribed, for many years. Inevitably, one day a thought occurred to the noble Devala. 'I have spent many years in worshipping this Rishi but this idle fellow has yet to speak a single word to me and is like a block of wood.'

With this thought in mind, the blessed Devala went to the shores of the ocean, journeying through the sky, taking his earthen kamandalu with him. When he arrived at the coast, Devala saw Jaigisavya already there before

him and wondered at how the Rishi could reach the ocean and perform his ablutions before his own arrival.

After completing his ablutions and purifying himself, he recited silently the sacred mantras before returning to his asrama, taking with him his earthen vessel filled with water. As he entered his own hermitage, he saw Jaigisavya already seated there. Having seen that Sannyasi complete his ablutions in the sea before his own arrival, and now seeing him back at his asrama before his own return, he was astounded. Then Devala used mantras and soared into the sky, to ascertain who the Sannyasi really was. There he saw crowds of sky-ranging Siddhas rapt in meditation reverentially worship Jaigisavya. This sight filled Devala with anger.

He saw Jaigisavya set out, in quick succession, for swarga, to Pitriloka, to the region of Yama and to the abode of Soma. He saw him fly to the blessed regions of the performers of certain rigid yagnas. From there he visited the land of the Agnihotris and then to the realm of those Rishis who perform the Darsa and the Paurnamasa Yagnas. Devala then saw him go from where men performed yagnas by killing animals to that pure world which the Devas worship. Jaigisavya next visited the place where people perform the Chaturmasya and other similar yagnas, and from there to where the performers of the Agnishtoma yagna, lived. Devala then saw his guest fly to the refuge of those Rishis who perform the Yagna called Agnishutta and then to the worlds of those wise men who perform the Vajapeya, the Rajasuya and the Pundarika yagnas. He then saw him in the regions of those foremost of men who perform the Aswamedha yagna, and where they sacrifice human beings in yagnas.

Devala saw Jaigisavya visit those who perform the Sautramani yagna in which the flesh of all living animals is offered. He saw Jaigisavya where they perform Dadasaha and other similar yagnas. He saw his guest visit the region of Mitravaruna and then in that of the Adityas. He saw his guest pass through the regions of the Rudras, the Vasus and Brihaspati and soar into the blessed region called Goloka, and to those of the Brahmasatris. He also saw him flit to those realms reserved for women who are chaste and devoted to their husbands. At this point, Devala lost sight of Jaigisavya, who vanished from his sight.

Devala now reflected upon the power of Jaigisavya, the excellence of his vratas and upon the unrivalled success of his yoga. Then, with joined

hands and in a reverential spirit, he asked those great Siddhas living in the regions of the Brahmasatris where Jaigisavya had gone.

The Siddhas told him that Jaigisavya had gone to Brahmaloka, the eternal world of Brahma. Devala tried to soar aloft to follow him but he fell back down. The Siddhas then told him that he was not competent to follow Jaigisavya to the abode of Brahma. Hearing this, Devala descended from one region to another in due order, until he reached his own asrama.

As soon as he entered his home, he saw Jaigisavya seated there, in quietude. Devala understood Jaigisavya's power derived through the yoga of tapasya, and approaching that great Rishi, with deep humility, said, 'I desire Moksha and emancipation, O Maharishi.'

Jaigisavya gave him lessons and taught him the Yoga Shastra and the Sanatana Dharma. The great Rishi understood that Devala was firmly resolved, and performed all the ordained steps for his admission into that religion. All creatures, with the Pitris, seeing Devala determined to adopt the religion of Moksha, began to weep, saying, 'Alas, who will now give us food?'

Hearing these lamentations of all these beings, Devala thought about renouncing his desire for Moksha. At this, all kinds of sacred fruits and roots, O Bhaarata, and flowers and deciduous herbs, in thousands, began to weep, saying, 'The wicked-hearted and mean Devala will, without doubt, once more pluck and cut us. Alas, having once assured all creatures of his perfect harmlessness, he sees not the wrong that he meditates to do.'

At this, Devala began to reflect about which among the two, Moksha or Grihasta, would be better for him. He abandoned Grihasta for Moksha and obtained the ultimate goal. The Devas led by Brihaspati applauded Jaigisavya and his tapasya.

Then Maharishi Narada told the Devas, 'There is no tapasya in Jaigisavya since he filled Devala with wonder.'

The Devas were shocked at Narada's frightful words, and said, 'No, there is no one superior or even equal to this noble Jaigisavya in force of energy, in tapasya or in yoga.'

Such was the power of Jaigisavya and Devala. This is the place and the tirtha of those two noble Rishis. Balarama bathes there, gives generous dakshina to Brahmanas, earns great punya and then leaves for the tirtha of Soma."

CANTO 147

Vaisampayana said, "There, at Soma tirtha, O Rajan, where the Lord of stars had once performed the Rajasuya yagna, a great war took place of which Tarakasura was the cause. Balarama bathes there and, after distributing dakshina, visits the tirtha of Sarasvata Muni, where, long ago during a drought extending for twelve years, the sage Sarasvata had taught the Vedas to many great Brahmanas."

Janamejaya asked, "Why did the Rishi Sarasvata teach the Vedas during the twelve year drought?"

Vaisampayana said, "Long ago, there lived a Maharishi of great punya named Dadhicha who led the life of a Brahmachari. His mahatapasya was such that even the offer of every kind of reward could not distract him. This frightened Sakra so much that he sent the Apsara Alambusa to tempt him. Seeing the beautiful Apsara, Dadhicha involuntarily ejaculated into the river, where Saraswati secured his seed with care in her womb. In time, a child was born and she took it with her to the Rishi.

Seeing the Rishi Dadhicha in a gathering, Saraswati handed over the child and said, 'O Maharishi, this is your son from your seed which you ejaculated at the sight of the Apsara Alambusa, and which I held in my womb through my devotion for you, knowing that your tejas would not be destroyed. Accept this innocent child as your own.'

Dadhicha accepted the child and, feeling great love, held his son in a close embrace for some time. Pleased with Saraswati, Maharishi Dadhicha gave her a boon, saying, 'The Viswedevas, the Rishis, all the tribes of the Gandharvas and the Apsaras, will henceforth, O blessed one, derive great happiness from oblations of your water.'

He then praised her saying, 'You were born long ago, O most blessed one, from Brahma's lake created from his mind, and all Mahatapasvins know you. You have done me great good. The world will henceforth know your child as Sarasvata. He will create new worlds and, during a drought, which will last for twelve years, Sarasvata will teach the Vedas to many great Brahmanas. O blessed Saraswati, through my grace you will always be the greatest of all sacred rivers.'

The River Saraswati went away in great joy, taking the child with her.

Meanwhile, during the war between the Devas and the Danavas, Sakra searched the three worlds in vain for astras to kill the Asuras. He then said to the Devas, 'I cannot kill the Asuras without the bones of Dadhicha. O Devas, go to that great Rishi and request him for his bones.'

Indra was always jealous of Dadhicha's great tejas. The offspring of Maharishi Bhrigu, the son of Lord Brahma, he was born after great tapasya and was the strongest man in the world and tall like the king of the mountains. At the request of the Devas, Rishi Dadhicha unhesitatingly gave up his life and obtained in exchange, many regions of inexhaustible merit. Using his bones, Sakra made thunderbolts, chakras and heavy gadas. With the thunderbolt born of Brahma energy, and infused with mantras, Indra hurled it and slew nine and ninety mighty Daityas.

Then, after a long time, there came a dreadful drought that lasted twelve years, during which, the Rishis and Maharishis went away in order to stay alive. Seeing this, the sage Sarasvata also wanted to leave but the river Saraswati assured him that she would always provide him with food in the form of large fish. He stayed and offered oblations of food to other Rishis and the Devas and thus continued to support both himself and the Devas.

After that period of drought, the Rishis asked each other for instructions on the Vedas, which they had forgotten while wandering in search of sustenance. Indeed, there was no one among them who could understand the scriptures anymore. It so happened that one of them saw Maharishi Sarasvata reading the Vedas with undivided attention. He reported this to the others, as well as about Sarasvata's unrivalled splendour and god-like

mien. All the Maharishis went to him and asked him to teach them. He agreed but the Rishis felt that he was too young to be their teacher.

At this he said, 'I must act in such a way that my religious punya does not suffer a diminution. He who teaches improperly, and he who learns improperly, are both lost in no time and will come to hate each other. It is not upon years, or decrepitude, or wealth, or the number of relatives that Rishis stake their claim to punya. Only he among us who is capable of reading and understanding the Vedas is truly great.'

Hearing this, those Munis became his disciples and obtained from him the knowledge of the Vedas. Though only a boy, sixty thousand Munis became his sishyas and each brought a handful of grass and offered it to him.

The mighty son of Rohini, and elder brother of Kesava, gives away wealth at that tirtha as dakshina, then joyfully continues his yatra to another place where once there lived an old unmarried woman, who undertook an unprecedented tapasya."

CANTO 148

Janamejaya said, "O Maharishi, why did that maiden undertake such a severe tapasya and what was her vrata? Tell me the story, for I am intrigued."

Vaisampayana said, "There was a Rishi of great tejas named Kuni-Garga who, after practising severe tapasya, created a beautiful daughter entirely through his will. Looking at her, an overjoyed Maharishi Kuni-Garga abandoned his body and rose into swarga. That wonderful maiden, with eyes like lotus petals, began to practise a most severe tapasya. She worshipped the Pitris and the Devas with vratas for a long time and refused to marry, for she did not see a husband who could be worthy of her.

In her devotion, she continued happily to emaciate her body, with austere penance in that solitary forest. Only when she became very old and unable to move even a single step without help, did she wish to depart to the other world.

Seeing her about to cast off her body, Narada said to her, 'O sinless one, great has been your tapasya but you cannot obtain the realms of blessedness for you have not cleansed yourself through marriage.'

Hearing this, the old woman went to a conclave of Rishis and said, 'I will give half of the punya from my tapasya to anyone who accepts my hand in marriage.'

Galava's son, a Rishi named Sringavat, accepted her proposal, with the understanding that he would live with her for only one night. She agreed, and Sringavat duly poured libations on the fire according to the Shastras and married her. On that night, she became a ravishing young woman, robed in deva-vastra, ornaments and garlands and smeared with celestial liniments and perfumes. Seeing her aglow with beauty, Sringavat very happily spent one night with her.

In the morning, she said to him, 'Our agreement, O Brahmana, has been fulfilled, and I will now leave you. He who passes one night with concentration in this tirtha after having gratified the Devas with oblations of water, will henceforth obtain that punya which is his who observes the vratas of Brahmacharya for eight and fifty years.'

With these words, that chaste woman departed for swarga.

Rishi Sringavat, her husband, became unhappy remembering her beauty and accepted with difficulty the fruits of half her tapasya. Infatuated by her and moved by sorrow, he cast off his body as well and followed her out of this world.

It was while he is at this tirtha that Baladeva hears of the killing of Salya. After giving dakshina to the Brahmanas there, he grieves for the dead Maharatha."

CANTO 149

Vaisampayana continued, "After Balarama leaves Samantapanchaka, he learns from various Rishis about the outcome of the war at Kurukshetra. They say, 'O Rama, this Samantapanchaka is said to be the eternal northern altar of Brahma, the Lord of all beings. Here, in the olden days, the Devas performed a great yagna. Maharishi Kuru of great tejas cultivated this field for many years and so was it called the field of Kuru or Kurukshetra.'

Balarama asks, 'Why did the noble Kuru cultivate this field?'

The Rishis replied, 'In fact, in the olden days, Sakra, coming down from swarga, asked Kuru this very question. Kuru replied, saying, "O you of a hundred yagnas, those who die upon this plain shall ascend to regions of blessedness after being cleansed of their sins."

The lord Sakra ridiculed this and went back to swarga. However, without being in the least dejected, the royal sage Kuru continued to till the soil. Indeed, Sakra always received the same reply whenever he came to check, and always ridiculed the Rajarishi. Seeing the king till the soil with unflagging perseverance, Sakra summoned the Devas and informed them of the monarch's occupation. The Devas were concerned that if by merely dying at Kurukshetra men could go to Devaloka without performing any yagnas to the Devas, it would endanger their very existence. They exhorted Sakra to stop Kuru by granting him a boon.

Sakra went back to Kuru and said, “Do not toil any more, O king. I assure you that those who starve themselves to death, with all their senses awake, and those who die here in battle, will enjoy swarga.”

King Kuru accepted and Sakra, with a joyful heart, returned to his heaven. Brahma, Vishnu, Maheswara, all the Devas, and the sacred Rishis duly sanctioned this word given by Sakra. They agreed that there would be no more sacred place on earth than Kurukshetra, and men who performed tapasya here would go to Brahma’s very loka after death. Further, men of punya, who gave away their wealth here, would have their wealth doubled and those who lived here in expectation of good would never have to visit the land of Yama. Kings who perform great yagnas here would dwell in swarga as long as earth herself lasted.

Listen, O Baladeva, to the hymn that Sakra himself composed and sang here. ‘The very dust of Kurukshetra, borne away by the wind, shall cleanse evil souls and take them to heaven.’

Kurukshetra is the name given to the space between the Tarantuka and the Arantuka and the lakes of Rama and Shamachakra. Samantapanchaka is the northern sacrificial altar of Brahma, the Lord of all creatures; great Devas, Brahmanas and kings like Nriga and others, after performing costly yagnas here, died and went straight to heaven. Auspicious, sacred and much regarded by the Devas, this tirtha possesses all divine attributes. This is why Kshatriyas killed in battle here obtain the sacred realms of eternal blessedness.”

CANTO 150

Vaisampayana said, "Baladeva visits Kurukshetra, O Janamejaya, gives away wealth there before going on to a large and beautiful asrama overgrown with madhuka and mango trees, and full of plakshas and nyagrodhas and with many bilwas and excellent jackfruit and arjuna trees. Delighted to see that asrama with so many marks of sacredness, Baladeva asked the Rishis whose it was.

Those Rishis told him, 'Long ago, Vishnudeva sat in austere tapasya here and performed all the eternal yagnas. Here, a maiden, the noble Sandilya's beautiful and chaste daughter, who was self-restrained and observed Brahmacharya dharma, who kept austere vratas, performed severe tapasya that women are usually unable to, finally went to swarga, worshipped by the Devas and Brahmanas.'

Baladeva goes to that asrama, performs all the rites and ceremonies of the evening twilight on the side of Himavat, and then begins his ascent of the mountain. Soon he sees the glory of the river Saraswati, as well as the tirtha called Plakshaprasravana.

He bathes and distributes dakshina at another wonderful tirtha called Karavapana and spends a night there with the Rishis before visiting the sacred asrama of the Mitra-Varunas. He then visits that place on the Yamuna where, long ago, Indra, Agni and Aryaman found great happiness. He bathes there and sits down to listen to the discourse between the Rishis

and the Siddhas. Maharishi Narada, covered with matted locks and attired in golden rays, holding a golden danda and a kamandalu, arrives here. Accomplished in song and dance and adored by Devas and Brahmanas, Narada carries a beautiful tortoise-shell Veena. Rama respectfully receives the Devarishi who was a renowned provoker of quarrels, and asks him about the details of the war.

Narada relates everything about the awful extermination of the Kurus and says, 'Already, Bhishma, Drona and the lord of the Sindhus have fallen. Vikartana's son Karna along with his sons is no more. Bhurisrava and Salya are dead. These and many other kings and shuras who fought for Duryodhana have all fallen. In Duryodhana's army, only Kripa, Kritavarman and Ashwatthaman remain alive but they have run away in fear. A grieving Duryodhana has sought refuge in the depths of the Dwaipayana Lake. The Pandavas and Krishna have found him and provoked him to fight Bhima. Their terrible duel with gadas, O Balarama, will take place today. Go quickly, if you wish to witness that fight between your two disciples.'

Rama bade a respectful farewell to the Brahmanas. Having listened to the discourse of the sages about the great merits of tirthas, Balarama sang this verse in their midst:

'Where else is such happiness as a home by the Saraswati?
Where else is such punya as in a home by the Saraswati?
Men have gone to heaven, after reaching her.
All should ever remember her.
Saraswati is the most sacred of rivers.
She always bestows the greatest happiness on men.
Men, after reaching the Saraswati, will not have to grieve for their sins either here or hereafter.'

He orders his attendants to return to Dwaraka, and descends from the Plakshaprasravana asrama. Repeatedly looking with joy at the Saraswati, Baladeva then drives swiftly in a ratha to witness the final duel between his two disciples.

O Janamejaya, this was how that terrible battle took place."

CANTO 151

"King Dhritarashtra, in great sorrow, asks, 'Seeing Balarama arrive just as the gada yuddha was about to begin, O Sanjaya, what does my son do?'

Sanjaya says, 'Your valiant son Duryodhana is overjoyed to see Baladeva. Yudhishtira stands up to receive Rama, and happily offers him a seat and enquires after his welfare. Rama replies, "I have heard Rishis say that Kurukshetra is a most sacred place, equal to swarga itself, and adored by Devas, Rishis and noble Brahmanas. I say that we repair at once to Samantapanchaka, which the Devas consider the northern Yagnavedi of Brahma, the Lord of all beings. He who dies in battle at that eternal and most sacred of places is sure to find swarga."

With his great gada and tread of an infuriated elephant, Duryodhana strides towards Samantapanchaka, surrounded by Yudhishtira and the Pandavas. The Devas in the sky and the Charanas applaud him. The blare of conches, the loud percussion of drums and the roars of Kshatriyas fill the sky. Moving westward, they reach the sacred tirtha on the southern side of the Saraswati and spread out. The ground there is firm and not sandy and they choose this spot for the final encounter.

Clad in armour and hefting his own great mace, Bhima, O Rajan, assumes the stance of the Garuda. Wearing helmet and armour made of gold, licking the corners of his mouth, his eyes red, and breathing hard,

Duryodhana dazzles like the golden Sumeru. Shaking his mace, your son looks at Bhima and dares him like an elephant challenging a rival.

Evenly matched, both are Baladeva's disciples and masters at fighting with the gada. Accomplished like Varuna, powerful like Vasudeva, Rama, or Ravana, they are like Maya and Vasava or Madhu and Kaitabha or Sunda and Upasunda, or Vali and Sugriva or like Kala and Mrityu. Both consider the other a worthy opponent and they stand ready, like two suns at the hour of the pralaya.

Duryodhana now says to Yudhishtira standing with his brothers, Krishna and Balarama, "Sit with the Kaikeyas and the Srinjayas and the high-souled Panchalas and watch my duel with Bhima."

That group of kings and warriors sits down, resplendent like an assembly of Devas in swarga. The handsome elder brother of Kesava, Mahabaho Baladeva, clad in blue robes, sits in the middle and looks like the full moon. All those around him salute him respectfully. Meanwhile, those two shuras, both invincible at mace fighting, close with each other and, goading one another with offensive and bitter words, like Sakra and Vritra of old, begin their battle to death."

CANTO 152

Vaisampayana said, "Sanjaya says, 'At the outset, O Janamejaya, a fierce wordy encounter takes place between the two shuras.' A grieving King Dhritarashtra says, "Oh, I pity the man who meets such an end. My son was sovereign of the whole world, with kings and eleven chamus of troops under his command. Alas, now he is a lone warrior fighting on foot with his mace. My poor son, who was the protector of the universe, is now himself without protection. This is Destiny! Alas, O Sanjaya, great is the grief that my son must have felt.' Having said this Dhritarashtra falls silent with sorrow.

Sanjaya says, 'Duryodhana roars a challenge and provokes Bhima to fight. At once, awful portents appear; a fierce wind begins to blow, driving showers of hard pebbles before it. A pall of dust hangs on the ground and a thick gloom envelops everything. Thunderbolts fall, hundreds of meteors crash into the earth with blasting force, Rahu swallows the sun and the earth, and the forests and trees shake violently. More hot winds blow and the summits of mountains crumble. Wild animals run in all directions, while jackals with blazing mouths howl everywhere, making one's hair stand on end. The four quarters seems ablaze and many sinister beasts of ill omen appear all around. The water in the wells there swells up of its own accord and disembodied voices, asariris, whisper, chatter, growl and moan from everywhere.

Looking at these portents, Bhima says to Dharmaraja Yudhishtira, "This evil Suyodhana cannot vanquish me. Like Arjuna burning down the Khandava forest, today I will exhaust the wrath that I have carried in my heart for such a long time, and I will also pluck out the burning dart that lies buried in your heart. I will kill this evil wretch and drape the garland of fame around your neck. He will never enter Hastinapura again.

They set snakes on us when we were asleep, attempted to poison our food, to drown us at Pramanakoti on the Ganga and burn us alive while we were in the house of lac. They humiliated us in the great Kuru sabha, robbed us of all our possessions, and forced us into exile and a last year of ajnatavasa. I will settle all our debts today.

The life of this evil son of Dhritarashtra has run its course and reached its end. After today, he will never again look at his father and mother; he will never again look at a woman's beauty. Today, this disgraceful scion of Santanu's line will lie on the bare earth, unbreathing and without his prosperity and kingdom. Today Dhritarashtra will hear of the death of his son, and remember Sakuni's atrocities against us."

The mighty Bhima shoulders his mace and stands ready, like Sakra facing the Asura Vritra. He hisses at Duryodhana, "Remember Varanavata, where you humiliated Draupadi, while in her season, before all the Kuru sabha. Remember how you and Sakuni cheated Yudhishtira in that game of dice. We will never forget our suffering in exile in the forest and subsequently living concealed as servants in Virata's city. I will have my revenge for all that today, vile cousin!

It is my good fortune that you stand before me at last. It is for your sake that Bhishma Pitamaha, struck down by Sikhandi, lies on a bed of arrows. Drona, Karna, Salya and Sakuni, the root of this enmity and the Great War, are all dead. We have killed the wretched Pratikamin, who seized Draupadi's tresses and all your brothers. You are responsible for the death of all these and numberless other kings. And now at last it is your time to die and I will kill you today with this mace of mine."

Duryodhana answers him fearlessly, "As usual, you brag. Fight, Vrikodara, and I will quench your thirst for war. Vermin that you are, know that you cannot frighten me. I have been waiting for this opportunity a long time. Today, fate has brought you within the reach of my gada. Stop bragging and do your worst."

The Somakas and other kings present there all applaud, and boost Duryodhana's morale. He stands ready, like an angry elephant, bristling for fight. Bhima hefts his gada and closes with Duryodhana.'"

CANTO 153

"Sanjaya says, 'A confident Duryodhana stalks Bhima and they meet like two bulls locking horns. They spar and their maces collide like thunderbolts. Their duel, like the one between Indra and Prahlada, is hair raising. The Devas, Gandharvas and all the other spectators marvel at the two and no one can be sure who will ultimately triumph.

They brandish their gadas, heavy and lethal like Yama's Danda or Indra's Vajra, and circle each other warily, seeking an opening to strike. Bhima whirls his weapon, producing a loud and appalling sound and presents an amazing sight as he shuffles his feet and prances about, alternately advancing and retreating, dealing and warding off blows with terrific facility. He attacks, feinting right and left, using every subtle and challenging ploy to draw his enemy forward while cleverly avoiding his blows by ducking under them or jumping high over Suyodhana's lightning swings.

He smashes his adversary standing toe to toe with him, and then strikes him with an unexpected backswing as he dances away from him, so amazingly light on his great feet. Both masters of the mace, Bhima and Duryodhana fight long and tirelessly, whirling about on the field, striking and avoiding each other's blows before the transfixed onlookers both on the ground and in the sky.

Duryodhana adopts the right mandala, while Bhima prefers the left. Bhima circles like an immense lion, most warily, O Rajan, but suddenly Duryodhana darts forward like a cobra and strikes him a staggering blow on his side. Bhima attempts to counterattack, but Duryodhana nimbly dodges his blow and strikes him yet again like thunder. The blow is so swift and awesome that it generates a flash of flame and a sickening sound as it lands. To all appearances, Suyodhana is gaining the upper hand. A great fear enters the hearts of the Pandus and the Somakas, as they mark the violence of the very wind that Duryodhana's whirling mace creates.

Displaying titanic prowess, the two shuras strike and both draw blood. The duel intensifies as the day closes under the gaze of thousands of those that watch, holding their breath. The two prodigious maces ring against each other deafeningly and sparks fly copiously, even as when two thunderbolts might collide. Ah, indescribable is the prowess and skill of the two cousins who so despise each other, and so alike are they in the battle of maces.

Bhima recovers quickly from your son's initial blows and beats back his opponent with a flurry of mace strokes so that Duryodhana is taken unawares and is briefly baffled and dazed. Flaring up then in rage, he pivots on his left foot and rising to his full height, strikes Bhima on the head with full, tremendous force. Astonished to see that his opponent neither flinches nor takes a step back, all that watch rise as a man and give him a standing ovation.

Bhima now hurls his golden gada at Duryodhana but your prince uses the manoeuvre called Kausika, leaps up high and strikes the hurtling gada down into the ground like a sparking lightning bolt. Without a moment's pause, Duryodhana rushes at Bhima and crashes a staggering blow squarely into his great chest, winding him. The anxiously watching Somakas and the Pandavas grow more and more alarmed, for Duryodhana appears to gain the advantage with each blow and moment.

Bhima snatches up his mace and runs furiously at Duryodhana, whirling his weapon and he now strikes his enemy in the ribs, knocking him sideways and onto his knees. A cry of dismay rises from the throats of the Srinjayas. This revives Duryodhana and, seething with rage at his humiliation, he staggers to his feet and, breathing like a mighty snake, burns Bhima with murderous glances. He gathers himself and crashes a thunderous swing of his right into Bhima's brow. Though blood spurts from

that wound and through his nose, Bhima stands unmoved like a mountain. Swinging his own gada, he fetches Duryodhana a blow that fells him senseless to the ground.

Like a large flower laden sala tree in the forest, uprooted by the violence of a storm, Duryodhana lies sprawled and unmoving. The Pandavas are ecstatic and shout their elation. However, Suyodhana recovers all too soon and, rising like an elephant from a lake, and seemingly quite unaffected, he circles, feints and, with great finesse, plunges forward and deals his titanic cousin a quite murderous blow. Bhima feels his legs turn to water and measures his length on the field.

The ferocity of this last blow fractures Bhima's coat of mail and Duryodhana lets out a yell of victory. There is a great uproar from Devas and Apsaras watching from the sky and a fragrant shower of unearthly blooms rains down on the two mighty, mighty adversaries. Seeing Bhima prostrate and unconscious on the earth and his coat of mail split open, stark terror grips the hearts of the Pandavas. However, Bhima also quickly recovers, wipes his bloodied face and, rising again with rolling eyes, steadies himself with some effort.' "

CANTO 154

"Sanjaya says, 'Watching keenly the duel between those two magnificent and peerless shuras of the Kuru vamsa, Arjuna asks Krishna, "Between these two, who, in your opinion, is the superior?"

Krishna replies, "They had the same master Balarama, received the same training, but Bhima is more powerful, while Duryodhana has the greater skill and has practised more. In a fair fight, Bhima can never win. However, if he uses guile, he can vanquish Duryodhana just as the Devas destroyed the Asuras through trickery. We know that Sakra vanquished Virochana and that Indra robbed Vritra of his energy, all through deception. Bhima must do the same. During the game of dice, Bhima vowed to break Suyodhana's thighs, which he lasciviously bared and called Draupadi to sit on, with his mace. Let him accomplish that now. The way to kill the Kuru king, who is full of deceit himself, is only through deceit.

It is again through Yudhishtira's foolishness that we find ourselves in danger once more. After achieving great success by killing Bhishma and the other Kurus, we had almost won the war and attained the end we sought. The noble, naïve Dharmaraja's folly has now set the outcome of the war entirely upon the result of this duel between Suyodhana and Bhima. Long ago, Usanas advised, 'One must always be wary of the survivors of a beaten army who are cornered and fight with their last strength, desperately. For they are urgently motivated and have nothing to lose.'

Even Sakra, O Arjuna, would find it difficult to stand before the desperate fury of those who have abandoned all hope. We routed Suyodhana and his army and, despairing of retaining his kingdom, he ran away to hide in the depths of a lake. What sensible man would challenge such a person to single combat? I am not sure that Duryodhana will not succeed in snatching back the kingdom that he has already lost to us. For full thirteen years, he practised with the gada with great resolution. Look how he leaps and feints and then strikes like a naga, effortlessly, in this duel. If Bhima does not kill him through guile, he will surely remain king."

Understanding the import of what Krishna says, Arjuna catches Bhima's eye and slaps his own left thigh. Bhima, too, immediately understands that signal and begins to look for an opportunity to fulfil his old vow. He knows full well that to strike an opponent below the waist is forbidden in a gada yuddha of dharma; he also knows what is at stake and that he will never prevail over Duryodhana without breaking the law of mace fighting. He circles Duryodhana with his uplifted mace, and shows many kinds of manoeuvres, like the Yomaka, and shifts his mandala from right to left and back again. Sometimes he uses the movement called Gomutraka, to confuse his terrible adversary.

Your son, O Rajan, who is a past master in the art of using the gada, shuffles skilfully to keep his enemy always in front of him. Whirling their frightful gadas smeared with sandalwood paste and other perfumed unguents, the two shuras circle each other like two Garudas wanting to snatch the same snake for their meal. No one appears to gain any advantage and their colliding gadas make peals of thunder.

Finally, fatigue overpowers them both, and they rest for a while before renewing their savage, outrageous encounter. Resuming after a brief rest, they find each other repeatedly with their flashing, stormy mace strokes and all their upper limbs are battered and bruised. Covered with blood from head to foot, they look like a pair of Kinsukas on the breast of Himavat.

And now Bhima sets in motion his devious plan. He deliberately leaves an opening for Duryodhana to strike at him. The befuddled and prevailing Suyodhana is deceived, for he grows more confident of victory by the moment and steps forward with a grim smile—to end it all and claim victory and kingship. Bhima craftily flings his mace at him and your son, O Bhaarata, sidesteps and the weapon passes harmlessly by. Seizing the opportunity, Duryodhana quickly strikes him cleanly with great power. The

blow stuns Bhima and he bleeds copiously. Duryodhana does not suspect that a trap has been laid for him; he overestimates the damage his blow has done and goes forward to put an end to his detested cousin, to end it all.

Brave Bhima, meanwhile, braces himself, grits his teeth, summons up his last strength, and suddenly appears unhurt to his opponent and ready to return the blow. Completely deceived, Duryodhana pauses. This moment allows Bhima another few moments to recoup his strength. He catches his breath, picks up his mace and attacks Duryodhana with renewed vigour. Seeing him come, your surprised son decides to use the manoeuvre called Avasthana to meet his charge. This requires him to leap up into the air and, anticipating this perfectly, Bhima gives a triumphant yell and hurls his gada like lightning directly at his thighs even as he leaps. That wondrous and heavy mace hurled by Bhima infused with the force of the wind and thunder crashes into Duryodhana's thighs, breaks them both and smashes his manhood as well.

Your son Duryodhana falls, making the very earth echo with the sound. Fierce winds with thunder and lightning begin to blow, showers of dust fall and the earth, with her trees and plants and mountains, begins to tremble. Meteors in their thousands flare down from the sky, along with lashing showers of blood, all sent by Indra Maghavat. The Yakshas, the Rakshasas, and the Pisachas set up a huge commotion in the sky. At their terrifying yowls and screams, thousands of animals and birds, the surviving horses, elephants and soldiers of the Pandava army let out shrill cries. Conches blare and the peal of drums and cymbals are resounding as the thunder of the apocalypse. A vast and booming roar rises and echoes from within the bowels of the earth.

Upon the fall of your son, O Bharatarishabha, headless and frightful beings, with many legs and arms, begin to dance everywhere. Women seem to take the appearance of men, and men that of women, and even armed warriors begin to tremble. Blood gushes up and breaks the banks of lakes and spumes up in geysers from deep wells, while rivers change their directions and rush back towards their sources. Seeing these portents, anxiety fills the hearts of the Panchalas and the Pandavas. The Devas, Gandharvas, Siddhas, and the Charanas return to their homes, applauding the wonderful duel between your sons, the gada yuddha to end all mace fights, the duel like which even the Great War has seen no other.' "

CANTO 155

"Sanjaya says, 'The Pandavas and the Somakas are overjoyed to see Duryodhana lying on the earth like a sala tree uprooted by a storm. Approaching Duryodhana, Bhima taunts him, "Wretch, you laughed at the disrobed Draupadi in the sabha and called her a cow. You bared your thigh and asked her to come and sit on it. Now suffer the consequence of what you did."

Bhima kicks the head of his fallen foe with his left foot. Eyes red with fury, he says, "They who danced and mocked, calling us, 'Cow, cow!' We will now dance and call them, 'Cow, cow.' We have no guile, no fire, no guile at dice, and no deception. We only trust the might of our arms to defeat our enemies."

An exultant Vrikodara once more says deliberately to Yudhishtira, Krishna, Srinjaya, Arjuna and the two sons of Madri, "Those Dhartarashtras who dragged a pleading Draupadi into the sabha and disrobed her, have now been killed by the might of Pandavas and through the tapasya of Draupadi. King Dhritarashtra's base sons, who called us 'sesame seeds without kernels', and all their relatives and followers, are now dead. The consequence of our deeds matters little; we may go to heaven or fall into hell."

Jubilantly brandishing his mace, he again kicks the prostrate Duryodhana's head with his left foot. The Somaka Kshatriyas, seeing

Bhima's shameful act, do not approve at all. King Yudhishtira tells him, "You have exhausted your hostility towards Duryodhana and accomplished your vow by a fair or an unfair deed. Stop. Do not kick his head, Bhima. Do not do such an ignoble thing. Remember, Duryodhana is our brother, a king of the Kurus, and commanded eleven Akshauhinis. You should not touch a king and a kinsman with your foot. His brothers, sons, and his kinsmen are dead; his friends and counsellors are gone and his troops exterminated. He is ruined. We have defeated him in battle and in every respect; he deserves our pity and not our abuse.

'Bhima is a man of dharma', people used to say of you. Why then, O Bhima, do you insult the fallen king in this way?"

Yudhishtira, emotional with grief, his voice choked with tears, walks up to Duryodhana and says, "O lord, you should not give way to anger or grieve for yourself. Without doubt, you suffer the dreadful consequences of your sins. Undoubtedly, the Creator has ordained this end for us. O Kurupravira, it was your avarice, pride and folly that brought you to this sorry end. You are the cause of the deaths of your companions, brothers, sires, sons, grandsons and others, and now you too are mortally wounded. All this is the effect of Fate. You deserve no pity, but your death, O Anagha one, is enviable. It is we who are to be pitied in every respect, for now we have a miserable existence ahead of us, without friends and kinsmen. Alas, how will I face the sorrowing widows of my brothers, sons and grandsons! You depart from this world for swarga while we continue to suffer the most poignant grief and can expect only naraka as our reward. The grieving wives of Dhritarashtra's sons and grandsons, those widows crushed by sorrow, will curse us all."

At this point, Dharmaputra Yudhishtira breaks down and sobs helplessly.'"

CANTO 156

"Dhritarashtra asks, 'O Suta, seeing Bhima strike Duryodhana down treacherously, what does Baladeva do, who is an acknowledged master of mace fighting and familiar with all its rules?'

Sanjaya says, 'The Yadusreshta Rama, greatest wielder of the mace, is livid. Raising his arms, he says in an anguished voice, "Shame on Bhima! The rules of gada yuddha combat are clear that no combatant should target any part below the navel. It is a shameful thing that this ignorant wretch Bhima struck Suyodhana a blow below the navel."

An incensed Balarama, looking like the gigantic Kailasa Mountain, rushes towards Bhima with his halayudha, his ploughshare weapon, raised. Just as quickly, Krishna restrains him in his mighty arms. The two great warriors of the Yadu's race are striking; one dark in complexion and the other fair, like the sun and the moon in the evening sky. To pacify his angry brother, Kesava says, "There are six kinds of situations that a person may be faced with: one's own success, one's friend's success, one friends' friend's success, the failures of one's enemy, the failures of one's enemy's friends, and the failures of one's enemy's friends' friends. When one's oneself or one's friends meet with reverses, one should then realise that one's fall is at hand and should look for a suitable remedy.

The Pandavas are our natural friends for they are the children of our own father's sister. It is one's dharma to accomplish one's vratas. Bhima

vowed in the midst of the sabha that he would break the thighs of Duryodhana with his gada. Moreover, Maharishi Maitreya once cursed Duryodhana, saying, 'Bhima will break your thighs with his mace.'

I cannot fault Bhima. Do not give way to wrath, Baladeva. Our births and the attraction of our hearts are the basis of our relationship."

Hearing Krishna's words, the noble Baladeva says, "Dharma is practised sincerely by the good but is always the victim of two things—the desire for Artha, by those who covet it, and the desire for Kama by those that are wedded to it. Whoever follows all three—Dharma, Artha and Kama—without injuring Dharma and Artha, or Dharma and Kama, or Kama and Artha, will always find great happiness. Now, as a result of Dharma suffering at the hands of Bhima, this harmony has been disturbed, Govinda, whatever you may say."

Krishna replies, "You are known as someone free from anger and devoted to Dharma. Calm yourself and do not give way to wrath. Know that the Kali yuga is at hand. Remember also the vow that this son of Pandu made. Accept that he has now paid the debt he owed his hostility and has fulfilled his vow."

Balarama does not appreciate Krishna's argument and his anger still burns. He then tells the assembled warriors, "Having unfairly killed the noble Suyodhana, Bhima will henceforth be known in the world as a false warrior, while the noble Suyodhana is a true Kshatriya and will find eternal blessedness. Dhritarashtra's royal son, so foully struck down, fully prepared himself for the yagna of war. He undertook the initiatory ceremonies on the battlefield and finally poured away his life as a libation. Duryodhana has thus fairly completed his yagna and his final ablution is the attainment of glory."

Rohini's son, Balarama, magnificent like the crest of a white cloud, ascends his chariot and drives away to Dwaravati leaving the Panchalas, Vrishnis and the Pandavas, mortified. Krishna approaches a dejected and worried Yudhishtira, who is in a quandary about what to do, and says, "O Dharmarajan, you know the tenets of Kshatriya dharma; why do you allow Bhima to kick the head of the fallen Duryodhana?"

Yudhishtira answers, "I do not approve of Bhima's angry deed, O Krishna, nor do I rejoice at this extermination of my race. However, remember the sons of Dhritarashtra cheated us of our kingdom, exiled us, and heaped many indignities on our heads. Bhima has not forgotten all that

or their many cruel words. This is why I allowed him, after killing Duryodhana, a man enslaved by his passions, to gratify his desire, even if it was adharma."

Krishna listens to Yudhishtira and mildly says, "So be it then."

He secretly, knowingly, approves of what Bhima did to bring Duryodhana down, not only because he has a soft corner for him but because he knows that, otherwise, everything would have been lost. Moreover, it was Krishna himself who told Arjuna the only way in which Bhima could prevail. His heart is full of joy and pride at their victory, as he respectfully salutes Yudhishtira with joined hands. He says, "The earth is today yours, O Rajan, to enjoy in peace. Rule over her and observe the duties of Kshatriya dharma. He who was the cause of this war with his deceit and sins lies on the ground. You have no enemies left alive and the earth with her forests and mountains is once more yours."

Yudhishtira says, "It is because we always followed Krishna's advice that we rule the earth again. Destiny has allowed you to redeem your promise to your mother and to your wrath and blessed you with victory.""""

CANTO 157

"Dhritarashtra asks, 'O Sanjaya, what do the Pandavas and the Srinjayas do after Bhima strikes Duryodhana down?'

Sanjaya says, 'The Pandavas, Panchalas, Srinjayas and Krishna are jubilant, and their shouts reverberate all over the battlefield. Some stretch their bows; others strum their bowstrings. Some blow their cavernous conches; others beat their drums. It is as if the earth is unable to bear the rapture of those rejoicing warriors.

Many Kshatriyas repeatedly congratulate Bhima saying, "Your achievement in defeating Duryodhana is truly amazing. You were like Indra in his war against Vritra. No other warrior could have achieved as much. Destiny gave you victory and allowed you to quaff the blood of Dusasana, like a lion drinking the blood of a buffalo. Fate has made you Yudhishtira's instrument of revenge. O Bhima, your fame has spread over the whole world. We applaud you now just as bards and eulogists lauded Sakra after he vanquished Vritra."

Then the rejoicing warriors switch to abusing Duryodhana. Krishna intervenes and tells them, "O Kshatriyas, it is not proper to abuse a beaten foe with such cruel talk. This evil man is already half dead. Wise friends like Vidura, Drona, Kripa and Sanjaya begged him to give the sons of Pandu their paternal share in the kingdom, but he laughed at them. This wretch is no longer fit to be either friend or foe. What is the use in wasting

your breath upon one who is now just a piece of wood? Mount your chariots, and let us leave this place. Fate has already accounted for him and his counsellors, his kinsmen and friends."

Hearing Krishna's rebukes, king Duryodhana tries to get up. He raises himself on his two arms, and glares venomously at Vasudeva. Indeed, his posture resembles that of a snake shorn of its tail. Ignoring his unbearable pain, Duryodhana bitterly hisses at Krishna, "O son of Kamsa's slave, you are the most shameless one. Have you forgotten that Bhima treacherously struck me on my thighs and manhood, against all the rules of gada yuddha? You are responsible, for it was you who told Bhima to do it. Do you think that I did not notice you telling Arjuna what you did?

It was you, cowherd, who caused the death of thousands of kings through various forms of deceit, including the fall of our Pitamaha by confronting him with Sikhandi. You tricked our Acharya into believing that his son Ashwatthaman was dead while it was actually an elephant with the same name and Drona laid down his weapons. Then again, when he was about to be killed by the vile Dhrishtadyumna, you did not stop the Panchala prince.

You forced Karna to use the Shakti that he had from Sakra against Ghatotkacha, the weapon he had saved for Arjuna, the one your precious Partha would not have escaped. You encouraged Satyaki to kill Bhurisrava, who had lost an arm and while he sat in dhyana observing the Praya vrata. Karna almost killed Arjuna with a shaft in which the snake Aswasena had hidden himself, but you foiled his attempt. When Karna's chariot wheel sank into the ground and he was helpless as he attempted to free it, you told Arjuna to kill him. You would never have won this war if you had fought Karna, Bhishma, Drona and me by fair means. Vile Krishna, you employed the most crooked and evil methods to cause the death of many great kings who observed Kshatriya dharma."

Krishna says, "O son of Gandhari, you, your brothers, sons, kinsmen, friends, and followers are dead only because you chose a path that was not of Dharma. Your evil ways and deeds were the cause of Bhishma, Drona and Karna's deaths. Remember, I implored you to give the Pandavas their paternal inheritance, but you listened to Sakuni instead and your own envy and greed, and refused. You tried to poison Bhima and to immolate all the Pandavas and their mother in the palace of lac.

Once, you urged the evil Jayadratha to abduct Draupadi when the Pandavas were out hunting near the Trinabindu asrama. Then, when you dishonoured her in front of the sabha, you more than earned your death at Bhima's hands.

You used the clever Sakuni to cheat Dharmaraja Yudhishtira, who was a novice at dice. For that, you deserve to die.

You and your warriors surrounded Abhimanyu, who was only a child and alone, and treacherously cut him down. For that, wretch, you deserve to die.

The truth, Duryodhana, is that it was you who perpetrated all these foul deeds of adharma, and not us. You never listened to the counsels of Brihaspati and Usanas. You never honoured the aged and you never sought or listened to anybody's advice at all unless it suited your purposes. Enslaved by ungovernable greed and avarice, you committed countless sins of every kind. And now you suffer the consequences of everything you did, despite being warned time and again by those who wished you well."

Duryodhana replies, "I have studied, given dakshina, ruled this wide earth, trampled over my enemies and enjoyed all pleasures and gratifications worthy of the Devas. Who is more fortunate than I am? Death in battle, the end that all Kshatriyas who observe their svadharma desire, is now mine. With all my well-wishers, and my younger brothers, I am going to swarga. But you, O Varapurusha, will continue to live in this unhappy world, your goals unfulfilled and torn by grief."

A thick shower of fragrant flowers falls from the sky on Duryodhana while the Gandharvas play enchanting musical instruments and the Apsaras and the Siddhas sing the glory of king Duryodhana. A redolent breeze mildly blows and the sky becomes clear and blue like lapis lazuli. Vasudeva and the Pandavas see with consternation the acclaim and worship that Duryodhana receives. Hearing invisible voices say that the deaths of Bhishma, Drona, Karna and Bhurisrava were achieved through adharma, the Pandavas are anxious and aggrieved.

Then Krishna says in a deep and mighty voice, "All these Maharathas were accomplished in the use of weapons, and considered Atirathas in the world. Even the very Regents of the Earth, let alone you, could never have killed them in a fair fight. Therefore, for your good, for your kingdom, I repeatedly used my powers of illusion to effect their deaths in battle.

You should not take it to heart that you killed your enemy by deceit. When one has numerous enemies to quell, it becomes necessary to deal with them through wiles. The Devas used the same strategy to overpower the Asuras and, since, all are now free to adopt their policy, just as we did successfully. Let us retire for the night and rest our horses, elephants and chariots."

The Pandavas and the Panchalas are relieved, and shout their approval. All of them blow their conches and Krishna blows a long, echoing blast on the Panchajanya, Bharatarishabha, happy at the sight of Duryodhana struck down in battle.'"

CANTO 158

"Sanjaya says, 'The Pandavas, followed by Satyaki, Dhrishtadyumna, Sikhandi, the five sons of Draupadi and all the kings return to their tents, their spirits now revived. The Parthas enter Duryodhana's palatial tent, shorn now of its splendours, shabby without its lord and resembling an arena after the spectators have left. It contains only women, eunuchs and a few aged counsellors.

Krishna then tells Arjuna, "Take your Gandiva and your two inexhaustible quivers and alight. I will dismount after you, O Bharatasattama."

Arjuna obeys and, as soon as Krishna also steps down, the kapidhwaja, which flew on the top of the chariot and which Drona and Karna had tried in vain to burn with their Devastras, spontaneously takes fire along with the ratha and the Gandharva horses! All these burn down of their own accord.

The Pandavas are amazed to see the magnificent chariot reduced to ashes, and Arjuna, O Rajan, salutes Krishna respectfully and, with bowed head and joined hands, says, "O Govinda, will you tell me why this ratha has been consumed by fire?"

Krishna says, "O Arjuna, the energy of the Brahmastra and other astras had already destroyed the ratha. It did not become ashes only because I sat in it. Now that your purpose has been achieved and I have abandoned it, the ratha is needed no more and has become ashes."

Then, with a little pride, the divine Krishna embraces Yudhishtira, and says, "Destiny has ordained your victory over your enemies, O son of Kunti. It is good fortune that allowed Arjuna, Bhima, the two sons of Madri and yourself to escape with your lives from this war that has claimed so many millions of lives and washed the world in their blood. Now complete what you need to do.

After I arrived at Upaplavya, you approached me with Arjuna and offered me the customary arghya of honey, and said, 'This Dhananjaya, O Krishna, is your brother and friend. You must protect him from all danger.'

I answered you saying, 'Tathaastu—so be it.'

I have kept my word and a victorious Arjuna with his brothers has survived this dreadful war unscathed."

An emotional Yudhishtira replies, "Who else but you, O Mahabaho, including the Vajradhari himself, could have withstood the Brahmastras loosed by Drona and Karna? It was through your grace that we vanquished the Samsaptakas and Arjuna could meet the fiercest challenges and find victory. At Upaplavya, Maharishi Krishna-Dwaipayana assured me that wherever you are there is dharma, and that victory is always with you."

Then, shouting in exultation, they enter your camp, O Dhritarashtra, and plunder it, looting the war chest of its vast store of gold, silver, jewels, gems, pearls and many costly ornaments, as well as innumerable slaves.

Krishna suggests that it would not be auspicious to remain in the enemy camp that night and the Pandavas and Satyaki, without any enemies left, accompany him and return for that night to their camp on the banks of the sacred stream Oghavati.

Krishna asks Daruka to have his horses, Saibai, Sugriva, Meghapuspa and Balahaka yoked to his chariot, and drives swiftly to Dhritarashtra in Hastinapura. The Pandavas ask him to comfort the helpless Gandhari who has lost all her sons.'"

CANTO 159

Janamejaya said, "Why does Dharmaputra Yudhishtira send Krishna to Gandhari? Krishna first went to the Kauravas to broker peace between them and the Pandavas. He failed and the result was the battle of Kurukshetra, which resulted in the destruction of the Kauravas and their forces and a famous victory for the sons of Pandu. Why then, O foremost of all Adharyus, does Krishna once again go to Hastinapura? It must have been an important mission for Krishna to make the journey himself."

Vaisampayana said, "The reason is that Yudhishtira fears what the blessed Gandhari, who possesses immense powers through her tapasya, might do when she learns how her son Duryodhana was struck down by Bhima who flouted the strict laws of a gada yuddha. He knew that she could consume the three worlds with her anger. By sending Krishna ahead, he hoped that Gandhari would be comforted and her rage cooled somewhat before Yudhishtira's own arrival.

He wonders, 'How will Gandhari endure her grief when she hears her son, who always fought fairly with the mace, was slain unfairly by us?'

Filled with fear and grief, Dharmaputra Yudhishtira pleads, 'Through your grace, O Govinda, my kingdom is now free. This is something that we could never imagine. As in that war of long ago between the Devas and Asuras you supported the Devas, you helped us in in our great battle. By agreeing to be Arjuna's charioteer, you protected us and enabled us to win

this war. For our sake, O Krishna, you have endured harsh words, blows of the mace, and injuries from arrows and spears. Our efforts have not been in vain, and we have finally succeeded in killing Duryodhana. Now do whatever is needful so that we do not lose what we have so painfully won.

Although victory is ours, O Krishna, our heart trembles with fear and doubt. We fear the pure Gandhari's wrath. That blessed queen, with her many austere tapasyas, has the power to reduce us to ashes when she hears of the deaths of her sons and grandsons. You must go there, O Madhava, and pacify Gandhari. You are eternal, the Creator and the Destroyer and the First Cause of all the worlds, and surely you can pacify that great queen in her terrible grief and rage. Our grandsire, the holy Krishna-Dwaipayana, will also be there. O Mahabaho, you must dispel the anger of Gandhari.'

As soon as Daruka gets his ratha ready, Krishna rides swiftly for Hastinapura and seeks audience with Dhritarashtra. He finds Maharishi Vyasa already there. Touching the feet of both Vyasa and Dhritarashtra, he respectfully salutes Gandhari also. He then seizes Dhritarashtra by the hand and begins to weep. After a while, he composes himself, washes his eyes and his face, and says eloquently to Dhritarashtra, 'You know, O Bhaarata, the past and the future and are familiar with the course of Kaala. Out of regard for you, the Pandavas tried to prevent the destruction of their race and the general extermination of Kshatriyas. Yudhishtira and his brothers always tried to live in peace with all.

They went into exile after their defeat at the game of dice and even had to live in lowly disguise, and suffered many indignities. On the eve of battle, I came and in the presence of so many great and noble men begged you for only five villages. Alas, Kaala and greed ensured that you did not grant my request.

You have now become responsible for the extermination of the very Kshatriya varna. Bhishma, Somadatta, Bahlika, Kripa, Drona, his son, and the wise Vidura always advocated peace, but you never listened to them. Alas, it seems that Kaala confounds everybody, O Bhaarata, even you.

Indeed, Fate is supreme, so do not, O wise one, impute any fault to the Pandavas. Judged by the laws of dharma, intellect or affection, they have done no wrong. You know that all this is your own fault, so do not cherish any ill will towards the sons of Pandu. Race, descent, the final tarpana, and everything else that one looks for in our offspring now depend on the Pandavas, for both you and Gandhari. Both of you should not harbour

malice towards them. Reflect upon what I have told you, think of your own transgressions, and cherish affection towards the Pandavas.

You know Yudhishtira's devotion and his affection for you. He has not found any peace of mind after these needless deaths of his enemies. He grieves for you and for Gandhari. Overwhelmed with shame and distress, he dares not come before you because he knows what you suffer on account of your children.'

Krishna then says to the sorrowing Gandhari, 'O daughter of Subala, you of stern vratas, listen to me. O auspicious one, there is no woman like you in the world. You will remember the wise words that you spoke in the sabha in my presence, but which your sons did not obey. You told Duryodhana then, "Listen, O foolish prince, victory will go only where dharma is."

Your words have now come true. Knowing all this, do not grieve or think of cursing the Pandavas. O Bhadre, because of the strength of your tapasya, you have the power to burn up the whole world with your eyes that you have kept bound in virtue for so long.'

Gandhari says quietly, 'It is as you say, O Kesava. My grieving heart was shaken by untold fury but, hearing what you say, it is calmed. Now, you and the sons of Pandu are the only remaining sanctuary for my blind old king Dhritarashtra.'

Gandhari covers her face and begins to sob loudly. Lord Krishna comforts her with kindly words. Then, suddenly, in his sacred heart, he sees a great evil that Drona's son Ashwatthaman is contemplating. He rises in haste, after touching Vyasa's feet, and says to Dhritarashtra, 'I take your leave, O Bharatasattama. Do not grieve. I leave you so suddenly because I fear that the son of Drona is contemplating doing something unspeakably evil to destroy the Pandavas this very night.'

Both Gandhari and Dhritarashtra say, 'Go quickly, O Kesava, and protect the Pandavas. We hope to see you again soon.'

After he leaves, the noble Vyasa comforts the broken Dhritarashtra.

Having achieved what he came for, Krishna drives like the wind from Hastinapura and arrives at the Pandava camp. There he reports the success of his mission."

CANTO 160

"Dhritarashtra says, 'Kicked in the head, his thighs broken, prostrate on the ground, what, O Sanjaya, does my exceedingly proud son then say?'

Sanjaya says, 'I and our other subjects come in droves to where your son lies dying. King Duryodhana, O monarch, covered with dust, gathers up his flowing locks with painful effort and begins to sigh like a snake which has had its back broken. Filled with rage, with tears flowing fast from his eyes, he glares at me. He strikes his arms against the earth for a while like an enraged elephant and, shaking his loose locks, and gnashing his teeth, he begins to censure Yudhishtira. Breathing heavily, he tells me, "Alas, I who led eleven chamus of troops and had for my protectors Santanu's son Bhishma, the Maharatha Karna, Gotama's son Kripa, Sakuni, Drona, that foremost among all wielders of arms, Ashwatthaman, the heroic Salya and Kritavarman, alas, I have come to this sorry plight. It seems that Kaala is irresistible and no one can conquer or escape Time. Inform my friends who are still alive, how Bhima struck me down sinfully. Bhurisrava, Bhishma and Drona also suffered grievous adharma from the cruel Pandavas, for which, surely, they will incur the condemnation of all righteous men.

What pleasure can a man of dharma enjoy at having gained victory by sinful means? Who again would approve of a Kshatriya fighting through vile perfidy? How can that wretch Vrikodara rejoice after the manner in

which he struck me down? How could he lay his foot on my head when I lay with my thighs and my very manhood broken? Is such a man worthy of honour?

O Sanjaya, tell my suffering parents that I have performed yagnas, supported a vast number of servants, ruled the world with her seas, subdued my enemies, gifted wealth to my kinsmen, made my friends happy and defied all my enemies. I conquered hostile kingdoms and enslaved great kings. I was always generous towards all whom I loved. Who is there more fortunate than I am?

I have attended to the three purusharthas—Dharma, Artha and Kama. I have studied the Vedas and given dakshina according to the laws. By observing the duties of my svadharma, I have earned many realms of blessedness in the hereafter. Fate ensured that I was never defeated in battle and subjected to anyone's overlordship. Fate ensured that I fought valiantly and did nothing dishonourable or against my Kshatriya dharma. Who can be more fortunate than I can?

Yet now, only after my fall, has fate abandoned me. I have found the death that all noble Kshatriyas wish for. I have been killed vilely, sinfully, with a low stroke of the wretched Bhima's mace, for he could never have prevailed against me otherwise. Tell the blessed Ashwatthaman, Kritavarman of the Satwata vamsa, and Saradwat's son Kripa, that they should never trust the Pandavas, who have perpetrated these many crimes of adharma."

After this, your royal son tells our messengers, "Bhima has killed me treacherously. I who was sovereign of all the world am now like a destitute, a vagrant, and I will follow in the wake of Drona, Karna, Salya, Vrishasena, Sakuni, Jalasandha, king Bhagadatta, of Somadatta's son, Jayadratha, king of the Sindhus, of all my brothers led by Dusasana, of Dusasana's proud son, of my own son Lakshmana, and the millions of others who fought for me and have already attained swarga.

Alas, how will my sister Dussala, stricken by sorrow, bear the news of the death of her brothers and her husband? Alas, what will be the plight of the old king, my father, my mother Gandhari, and his daughters-in-law and grand-daughters-in-law? Without doubt, the beautiful and large-eyed mother of Lakshmana, now that she has lost her son and husband, will soon meet with her death. If Charvaka, the mendicant devotee who is a master of speech, learns everything, that blessed man will certainly avenge himself

for my death. By dying upon the sacred field of Samantapanchaka, celebrated over the three worlds, I myself will surely gain many eternal regions of honour, felicity and bliss."

Hearing these lamentations of the king, thousands of grieving men flee in all directions. The whole earth, with her forests and seas, with all her mobile and immobile creatures, begins to tremble violently, and to emit deep roars from her very entrails. All the points of the compass turn dismal and murky. The messengers find Ashwatthaman and report to him all that had transpired after which they return, thoughtful and grief-stricken.'"

CANTO 161

"Sanjaya says, 'After the messengers convey word of the fall of Duryodhana to the remaining severely wounded Maharathas of the Kaurava army, Kripa and Kritavarman ride quickly to the spot. They see Duryodhana lying on the ground like a sala tree laid low by a tempest, covered in blood, in agony and weltering on the bare ground. He is surrounded by many ravening carnivores, like wealth-coveting dependants around a king lying in state. His forehead contracted into furrows of rage, he rolls his eyes in anger and growls at the beasts. Kripa, Kritavarman and Aswatthaman alight from their chariots and run towards the king.

A tearful Ashwatthaman says, "O Naravyaghra, truly there is nothing stable in the world of men, since you, the king of the world, now lie on the bare earth covered with dust. Where are Dusasana or the maharatha Karna, or your many friends? Ah, the ways of time and Yama are truly inscrutable. Look at the reverses that Kaala inflicts. Where is your vast army, your pure white canopy and your yak-tail fan, O Rajan?"

Hearing this from the sorrowing Ashwatthaman, your son first consoles him and, shedding tears of grief afresh, says, "This liability of all living creatures to death is ordained by the Creator himself—that death has now come to me, who reigned over the entire earth. I never turned my back on battle, whatever calamities overtook me, and always lived in courage and perseverance. Fate decreed that I should die at the hands of evil men and

through deception. My friends, it is great good fortune that you have escaped alive from this great slaughter.

Do not grieve for me. If the Vedas are any authority, I have certainly acquired many eternal regions. I am not ignorant of the glory of Krishna of immeasurable energy. He did not cause me to deviate from the proper observance of Kshatriya dharma. You have striven hard for my success but Destiny will always prevail."

Duryodhana, with eyes laved with tears, falls silent, his body wracked with pain. Seeing him thus, Drona's son flares up in anger like the fire of the pralaya. He takes Duryodhana's hand and, in a voice hoarse with tears, says, "My father was killed by those wretches through a base deceit. Yet, that does not burn me as keenly as your distress. Listen to the vow that I swear, by Truth, by all my acts of piety, and by my religious merits: today, in the very presence of Krishna, I will despatch all the Panchalas to Yamaloka. Allow me, Rajan, to fulfil my oath."

Duryodhana is pleased to hear these words and asks Aswatthaman to bring a pot full of water. Receiving the vessel, your son tells Kripa, "O blessed Brahmana, let Ashwatthaman be installed as our Senapati. Those learned in the scriptures say that at the command of the king, even a Brahmana may fight, especially one who has adopted the ways of a Kshatriya."

At the king's command, Kripa, the son of Saraswat, installs Ashwatthaman as senapati. He embraces the king and leaves, the ten points resounding with his leonine roars. Duryodhana, covered in blood, passes that fearful night there in agony while the grieving Maharathas leave the battlefield, their hearts unbearably heavy, and reflect anxiously and earnestly on what they should do next.'"

The End of Salya Parva

Sauptika Parva

CANTO 1

AUM! Having bowed down unto Narayana, and Nara the most exalted of Purushas, and to the Devi Saraswati, must the spirit of *Jaya* be invoked!

Sanjaya says, 'Then, those three heroes, Kripa, Kritavarman and Aswatthaman, go together towards the south. At the hour of sunset they arrive at a place near the Kuru encampment. Letting their animals loose, they are taken with fear. Seeing a forest they enter it stealthily. They set themselves down at no great distance from the Kuru camp. Lacerated and wounded deep by many savage weapons, they breathe long and hot sighs, thinking of the Pandavas. Then, hearing the loud celebrations of the victorious Pandavas, they fear a pursuit and quickly flee towards the east. Having gone for some way, their animals become tired and they themselves are thirsty. Overpowered by wrath and vindictiveness, those great bowmen cannot bear what has transpired; they burn with grief at the terrible end of Duryodhana. They rest for a while.'

Dhritarashtra says, 'Bhima's feat, O Sanjaya, seems incredible to me, since my son whom he brutally felled had the strength of ten thousand elephants. In manhood's prime and possessed of an adamantine body, no one could kill Suyodhana. Alas, even that son of mine was struck down by the Pandava.

Without doubt, O Sanjaya, my heart is made of stone, since it does not break not into a thousand pieces even after hearing of the slaughter of my hundred sons. Alas, what will be the plight of myself and my wife, an old couple now destitute of children? I dare not dwell in the dominions of Pandu's son! Having been the sire of a king and a king myself, how shall I pass my days as a slave obedient to the commands of Pandu's son? Having laid my command over all the Earth and having stood over the heads of all, how shall I live now as a slave in wretchedness? How shall I, O Sanjaya, endure the fire-like mockery of Bhima who has single-handedly slain a full hundred sons of mine? The words of the high-souled Vidura have come true! Alas, Sanjaya, that my son did not pay heed to those words.

However, tell me, what did Kritavarman, Kripa and Drona's son do after my son Duryodhana had been treacherously struck down?'

Sanjaya says, 'They have not gone far, O king, when they stop, for they see a dense forest. Having rested a little while, they enter that great forest, riding in their chariots drawn by excellent steeds whose thirst has now been assuaged. That forest abounds with all manner of animals, and with all kinds of birds. And it is dense, with great trees and entwining creepers and infested by numerous predators. Spangled with many bodies of water and adorned with various kinds of flowers, it has many lakes overgrown with blue lotuses.

Having entered that dense forest, they cast their eyes about and see a gigantic banyan tree with thousands of branches. Repairing to the shade of that tree, those maharathas, O king, those foremost of men, see that is the greatest tree in that forest. Alighting from their chariots and unyoking their horses, they cleanse themselves duly and say their evening prayers.

The Sun reaches the Asta Mountain, and Night, the mother of the universe, arrives. The firmament, strewn with planets and stars, shines like an ornamented piece of brocade and is wondrous to behold. The denizens of night begin to howl and utter their myriad cries at will, while they that walk the day fall asleep. Awful becomes the noise of the night-wandering animals. The carnivores are full of glee, and the night, as it deepens, grows dreadful.

At that sinister hour, Kritavarman, Kripa and Drona's son sit together under that mighty banyan, and they begin to give expression to their sorrow about the destruction that had overtaken both the Kurus and the Pandavas. Heavy with sleep, exhausted, they lay themselves down on the bare earth.

Blood from their congealing wounds still drips onto the earth; arrows still protrude from their magnificent bodies. Kripa and Kritavarman quickly fall asleep. However deserving of happiness and undeserving of torment, they lie stretched on the bare ground. Indeed, O monarch, those two who had always slept on luxurious beds now sleep restlessly, like vagrants, on rough earth, afflicted by toil, grief, and their slumber nightmared.

Drona's son, however, O Bhaarata, yielded to the influence of wrath and reverence, cannot sleep, but lies there breathing like a trodden upon snake. Burning with rage, that hero of mighty arms casts his eyes on every side of that terrible forest. As he surveys that vana, teeming with many creatures of night, the great warrior sees in the branches of the lofty, sprawling banyan a covering of crows, thousands of the dark birds roosting in the night, most with their wings tucked under shiny wings. Each perched close to its neighbour, those crows sleep at ease, O Kauravya.

Suddenly, as he gazes raptly at the sleeping crows, Ashwatthaman sees an owl of terrible aspect make its appearance there. Of gigantic body, with green eyes and tawny plumage, its beak is huge and its talons are like swords. And the speed with which it comes resembles that of Garuda. Uttering soft cries, that awesome owl glides towards the branches of that banyan tree. That tawny ranger of the sky, that slayer of crows, alights softly on one of the branches of the banyan and, now with horrible cries, kills a great number of his sleeping enemies. He tears the wings off some and bites off the heads of others; with his razor-like talons he breaks the legs of many. With uncanny strength and speed, that great and ghastly owl kills some hundreds of crows in mere moments, while Aswatthaman watches him from below, entranced.

In time too short to tell, such is the onslaught of the owl, the ground covered by the spreading branches of the banyan is thickly strewn and heaped on every side with dead crows. Soon, no crow remains alive, and the owl is filled with delight; its great lens-like eyes shine like those of a slayer of foes after having prevailed over his enemies at his pleasure.

Seeing that ferocious deed perpetrated in the night by the owl, Drona's son begins to reflect on it; he considers it a sign to himself and is quickened to follow the owl's murderous example. He says to himself, "This owl teaches me a lesson in battle. I am bent upon the destruction of the enemy, and the time for the deed has come! I cannot kill the victorious Pandavas for they are too mighty. Yet, while I was in Duryodhana's presence, I swore

that I would kill them. It would seem that I have pledged myself to a suicidal venture, like an insect essaying into a blazing fire. If I were to fight them fairly, I shall, without doubt, have to lay down my life. By an act of guile, however, success may still be mine and a great destruction overtake my foes!

Men in general, as also those versed in the scriptures, always laud means which are certain over those which are uncertain. Whatever of censure and evil repute this act may provoke ought to be incurred by the man that observes the way of the Kshatriya. The Pandavas of uncleansed souls have, at every step, perpetrated ugly and sinful deeds that were also full of guile.

In this regard, certain ancient verses, full of truth, are heard, sung by enlightened men of dharma, who sang them after a careful consideration of the demands of justice.

These say: 'The enemy's force, even when exhausted, or wounded with weapons, or engaged in eating, or when leaving the field, or when resting within their camp, should be smitten! They should be dealt with in the same way when afflicted with sleep in the dead of night, or when bereft of their commanders, or when broken with wounds and grief, or when under an erroneous impression of safety.'"

Having reflected in this way, the valiant son of Drona forms the resolution of killing the sleeping Pandavas during the night and the Panchalas as well. Having decided upon this evil plan and pledging himself repeatedly to its execution, he wakes both his uncle Kripa and Kritavarman, lord of the Bhojas. Awakened from sleep, those two illustrious and mighty ones hear Ashwatthaman's vile scheme. Filled with shame, both of them give him no reply. Having reflected for a short while, Ashwatthaman says with tears in his eyes, "King Duryodhana, that one hero of great might, for whose sake we waged war with the Pandavas, has been slain! Deserted and alone, though he was the lord of eleven akshauhinis of troops, that Kshatriya of unstained prowess has been struck down by Bhimasena and a number of wretches banded together in battle. Vrikodara has perpetrated another vile and vicious deed - for he kicked the head of a king whose locks were given the sacred coronal bath.

The Panchalas roar and give vent to jubilant cries and raucous laughter. Filled with joy, they blow their conches and beat their drums. Listen, do you hear the pealing of their drums, the blare of their conches, borne by the

winds, frightful to the ear, and filling all the cardinal points of the world. Loud also is the din made by their neighing steeds and grunting elephants and roaring warriors. That deafening noise made by the rejoicing warriors as they march to their quarters, as also the clatter of their chariot-wheels comes to us from the east. So great has been the havoc wrought by the Pandavas on the Dhartarashtras that we three are the only survivors of that carnage.

Some of us were endowed with the might of a hundred elephants, and some were masters of all weapons. Yet have they been slain by the sons of Pandu. I regard this to be an instance of the reversals brought about by Time. And truly, what I say is the end to which such an act leads! Truly, although the Pandavas have achieved such difficult feats, even this should be the result of those exploits. If your wisdom has not been driven out by shock and grief, then say what is proper for us to do in this grave matter."

CANTO 2

Kripa says, "We have heard all that you have said, O mighty one. Listen, however, to a few words of mine. All men are subject to and governed by two forces, Destiny and Exertion. There is nothing higher than these two. Our actions do not become successful in consequence of destiny alone, nor by exertion alone, O best of men. Success springs from the union of the two. All purposes, high and low, depend on a union of these two. In the whole world, it is through these two that men are seen to act as also to abstain from action.

What result is produced by clouds pouring rain upon a mountain? What results are not produced by them pouring upon a cultivated field? Exertion, where destiny is not auspicious, and absence of exertion where destiny is auspicious - both these are fruitless. What I have said about the union of the two is the truth. If the rains properly moisten a well-tilled field, the seeds yield a fine harvest. Human success is also of this nature.

Sometimes, destiny, having settled a course of events, acts of itself without waiting for exertion. For all that, the wise, aided by skill, have recourse to effort. All the purposes of human actions, O bull among men, are accomplished through those two coming together. Influenced by these two, men are seen to strive or be quiescent. Recourse may be had to exertion. But exertion succeeds through destiny. It is in consequence also of destiny that one who sets himself to work, depending on exertion, attains to

success. The exertion, however, of even a competent man, even when well directed, when it is without the concurrence of destiny is seen in the world to be fruitless. Those, therefore, among men, that are idle and without intelligence, disapprove of exertion. This, however, is not the opinion of the wise.

Generally, any action performed is not seen to be unproductive of fruit in the world. The absence of action, again, is seen to result in grave misery. A man obtaining something of itself, without having exerted himself in any way, as also one not obtaining anything even after exertion, is not found. One who is busy in action is capable of supporting life. He, on the other hand, that is idle, never gains happiness. In this world of men it is generally seen that they that are addicted to action are always inspired by the desire of earning good. If one devoted to action succeeds in gaining his object or fails to acquire the fruit of his deeds does not become censurable in any respect. If anyone in the world is seen to luxuriously enjoy the fruits of action without doing anything, he is generally seen to incur ridicule and become an object of hatred. He who, disregarding this rule about karma, lives otherwise, is said to do an injury to himself. This is the opinion of those that are endowed with intelligence.

Efforts become unproductive of fruits in consequence of these two reasons: destiny without exertion and exertion without destiny. Without exertion, no deed in this world becomes successful. Devoted to action and endowed with skill, that man, however, who, having bowed down to the gods, seeks the accomplishment of his objects, is never lost. The same is the case with one who, desirous of success, properly waits upon the aged, asks them what is for his good, and obeys their beneficial counsels. Men approved by the old should always be solicited for counsel, while one has recourse to exertion. These men are the infallible root of means, and success is dependent on means. He who applies his efforts after listening to the words of the old soon reaps abundant fruits from those efforts. That man who, without reverence and respect for wise elders, seeks the accomplishment of his purposes, being moved by passion, anger, fear, and avarice, soon loses his prosperity.

This Duryodhana, stained by covetousness and bereft of foresight, without taking counsel, foolishly embarked on an ill-considered enterprise. Disregarding all his well-wishers and taking counsel with only the wicked, though repeatedly dissuaded, he waged war with the Pandavas who are his

superiors in all good qualities. From the beginning, he was evil. He could not restrain himself. He did not do the bidding of friends. For all that, he now burns in grief and calamity.

As for me, since I followed that sinful wretch, this great catastrophe has overtaken me. It has scorched my understanding. Plunged in reflection, I fail to see where my salvation lies.

A man that is himself perplexed should ask counsel of his friends. In such friends he has his understanding, his humility, and his prosperity. One's deeds should have their root in them. That should be done which intelligent friends, having settled by their understanding, do counsel. Let us, therefore, repair to Dhritarashtra and Gandhari and the high-souled Vidura and ask them what we should do. They will tell us what is for our weal. We should do what they say. Even this is my certain resolution. Those men whose actions do not succeed even after exerting themselves, should beyond doubt be regarded as being afflicted by destiny."'

CANTO 3

Sanjaya says, 'Hearing these words of Kripa that were auspicious and fraught with dharma and artha both, Aswatthaman, O monarch, is overwhelmed by sorrow. Burning with grief as if in a fire, he forms an evil resolution and then addresses them both, saying, "The faculty of understanding is different in different men. Each man, however, is pleased with own understanding. Every man regards himself more intelligent than others. Everyone respects his own understanding and accords it great praise. Every man's own wisdom is with each a subject of praise. Everyone speaks ill of the wisdom of others, and well of his own, in all instances. Men whose judgements agree with respect to any unattained object, even though there be a variety of considerations, become gratified with and applaud one another. The judgements, again, of the same men, overwhelmed with reverses through the influence of time, become opposed to one another. More particularly, in consequence of the diversity of human intellects, judgements necessarily differ when minds are clouded.

As a skillful physician, having duly diagnosed a disease, prescribes a medicine by using his intelligence to effect a cure, even so men, for the accomplishment of their deeds, use their intelligence, aided by their own wisdom. What they do is again disapproved by others. A man, in youth, is affected by one kind of understanding. In middle age, the same does not prevail with him, and in the time of age, another kind of understanding

becomes agreeable to him. When fallen into grave distress or when visited by great prosperity, the understanding of a person, O lord of the Bhojas, is seen to be much afflicted. In one and the same man, through want of wisdom, the understanding becomes different at different times. That understanding which at one time is acceptable becomes the reverse of that at another.

Having resolved, however, according to one's wisdom, that resolution which is best should be endeavoured to be accomplished. Such resolution, therefore, should force him to put forth exertion. All men, O lord of the Bhojas, begin their enterprises joyfully, even those that lead to death, in the belief that they can achieve what they set out to do. All men, relying on their own judgements and wisdom, endeavour to accomplish diverse purposes, feeling them to be beneficial. The resolution that has possessed my mind today because of our dire calamity, as something that can dispel my grief - I will now disclose that resolve to both of you.

The Creator, having formed his creatures, assigned unto each his dharma. As regards the different varnas, he gave each a portion of excellence. To Brahmanas he gave that foremost of all things, the Veda. To the Kshatriya he gave superior energy. To the Vaishya he gave skill, and to the Sudra he gave the duty of serving the three other varnas. Hence, a Brahmana without self-restraint is to be censured. A Kshatriya without energy is base. A Vaishya without skill deserves condemnation, as also a Sudra who is bereft of humility.

I am born into a revered and high family of Brahmanas. Through ill-fortune, however, I am wedded to Kshatriya ways. If, conversant as I am with Kshatriya dharma, I now adopt the ways of a Brahmana and achieve a high object, that course would not be consistent with honour. I wield an excellent bow and superior astras in battle. If I do not avenge the slaughter of my father, how will I dare show my face or open my mouth in the midst of men? Paying regard to Kshatriya dharma, therefore, without hesitation, I will walk in the steps of my high-souled sire and my fallen king.

Having removed their armour and flushed with victory, the Panchalas will sleep unsuspiciously tonight, exhausted by the toil of battle. While they sleep at their ease in their camp, I will launch a terrible attack on them, taking them unawares. Like Maghavat slaughtering the Danavas, I will attack as they sleep and, putting forth my utmost prowess, kill them all like a blazing fire consuming a heap of dry grass. I will kill them all and their

king Dhrishtadyumna. And having done so, I shall find peace of mind, O best of men.

Why, I will go amongst them with dreadful carnage even like Rudra with his Pinaka in rage among living creatures when the age ends. Having slain all the Panchalas tonight, I will then, in joy, attack the sons of Pandu, taking their lives one after another. Strewing the earth with the bodies of all the Panchalas, I will pay the debt I owe to my ruthlessly murdered sire. Yes, this very night I will make the Panchalas follow in the wake, hard to tread, of Duryodhana and Karna and Bhishma, and Jayadratha of the Sindhus. Putting forth my might, I shall tonight grind to a pulp the head, like that of an animal, of Dhrishtadyumna, the king of the Panchalas! I shall tonight, O son of Gautama, kill the sleeping sons of the Panchalas and the Pandavas.

Having exterminated the Panchalas tonight, while they lie sunk in sleep, I shall, O you of great intelligence, find great happiness and regard myself to have done my duty."

CANTO 4

Kripa said, “Through good fortune, O you of unfading glory, your heart is set today on vengeance. The wielder of the thunder himself will not succeed in dissuading you today. However, both of us will accompany you in the morning. Put off your armour and take down your standard; rest now and sleep this night. I shall accompany you, as also Kritavarman of the Sattvata vamsa, both clad in mail and riding our chariots, while you ride forth against the foe. United with us tomorrow, you shall indeed kill the enemy, the Panchalas with all their followers, in the press of battle, putting forth your awesome might, O greatest of maharathas. If you put forth your true prowess, you will certainly achieve the feat you have in mind.

Rest, therefore, this night. You have kept awake for many a night. Having rested and slept, and refreshed, O giver of honours, encounter the foe in battle. Then shall you certainly prevail and kill the enemy. No one, not even Vasava amongst the gods, would venture to attempt to vanquish you when you bear the foremost of weapons, O first of maharathas. Who is there that would, even if he be Indra himself, fight Drona’s son, when great Aswatthaman comes into battle accompanied by Kripa and protected by Kritavarman? Having rested and slept this night and shaken off fatigue, we shall slay the enemy tomorrow morning.

You are a master of the devastras. I also am so, without doubt. This hero of Sattvata's race is a mighty bowman, always a master of battle. The three of us together, O son, shall indeed succeed in destroying our assembled enemies in battle by putting forth our might. And great shall be our happiness then! Dispelling your anxieties, rest for this night and sleep happily. Armed with bows, clad in mail and well able to scorch our foemen, Kritavarman and I will follow you, O best of men, while you ride your chariot against the enemy.

Riding to their camp and proclaiming your name in battle, you will then make a great slaughter of the foe. Tomorrow morning, in broad daylight, having caused a carnage among them, you will sport like Sakra after the decimation of great Asuras. You can truly vanquish the army of the Panchalas in battle, even like the slayer of the Danavas vanquishing the Danava host in wrath. United with me in battle and protected by Kritavarman, not the Vajradhari himself could withstand you.

Neither I, O son, nor Kritavarman, will ever retreat from battle without having razed the Pandavas from this world. Having slain the choleric Panchalas along with the Pandavas, we shall come away in triumph, or slain by them we shall find Swarga for ourselves. With every means in our power, we two will help you in battle tomorrow morning. O Mahabaho, I tell you the truth, O sinless one."

When Kripa speaks these wise words to his nephew, the son of Drona, his eyes turning red with rage, answers his uncle, O king, saying, "Where can a man afflicted by defeat, or he that is under the sway of fury, or one whose heart is always engaged in evolving schemes for the acquisition of wealth, or one that is under the power of lust, find sleep? All these four are present in me. Any one of these, singly, would destroy sleep. How great is the grief of that man whose heart is always thinking of the slaughter of his sire! My heart now burns day and night, and I have no peace. In particular, you have both seen the way in which my father was murdered by those sinners. The thought of that murder roils my very entrails.

How can one like me live for even a moment after hearing the Panchalas proclaim that they have slain my father? I cannot bear the thought of living without having killed Dhrishtadyumna. Indeed, I must kill him and all his supporters. Who is there so stone-hearted that would not burn after having heard the lamentations that I have heard of the king lying with his thighs and manhood broken? Who is there so destitute of

compassion whose eyes would not fill with tears after hearing the anguished words Suyodhana spoke in his anguished state?

They whose side I took have been vanquished. The thought of this enhances my sorrow as a surge of tide swells the sea.

Protected as they are by Krishna and Arjuna, I regard them, O uncle, to be irresistible by Indra himself. Yet, I am unable to restrain this rising wrath in my heart. I do not see the man in this world that can assuage this rage of mine. The messengers informed me of the defeat of my friends and the victory of the Pandavas. That burns my heart.

However, once I have butchered my enemies in their sleep, I shall find rest and live without anxiety."

CANTO 5

Kripa says, "A man who is bereft of intelligence and who does not have his passions under control, cannot, even if he waits dutifully upon his superiors, understand all the considerations of dharma. This is my firm opinion. Similarly, an intelligent person who does not practise humility fails to understand the settled conclusions of righteousness. A brave man, if he is without understanding, fails to know his duty even if he waits all his life upon a Rishi, even as a wooden ladle cannot taste the flavourful food in which it may lie immersed. The wise man, however, by waiting upon a learned person for even a moment, succeeds in knowing his dharma, like the tongue tasting fine food as soon as it comes into contact with it.

That man who is endued with intelligence, who waits upon his superiors, and who has his passions under control, succeeds in knowing all the laws of dharma and never disputes with what is accepted by all. An ungovernable, irreverent, and evil soul perpetrates sin in seeking his well-being by disregarding destiny.

Well-wishers seek to restrain a friend from sin. He who suffers himself to be dissuaded succeeds in winning prosperity. He that does otherwise reaps misery. As a man of a distraught mind is restrained by soothing words, even so should a friend be restrained by his well-wishers. He that suffers himself to be so restrained never becomes a prey to grief. When a wise friend is about to commit a sin, well-wishers possessed of wisdom

repeatedly and to the extent of their power endeavour to restrain him. Setting your heart on what is truly beneficial, and restraining yourself by your own self, do my bidding, O son, so that you may not have to repent afterwards.

In this world, the killing of sleeping men is not lauded, according to the dictates of dharma. The same is the case with men that have laid down their arms and alighted from their chariots and horses. They also must not be killed who say 'We are yours!' and they that surrender themselves, and they whose locks are dishevelled, and they whose horses have been killed under them or whose chariots have been broken. All the Panchalas will sleep tonight, divesting themselves of armour. Trustfully sunk in sleep, they will be as dead men. That crooked-minded man who would mortally attack them then, it is plain, would sink into a deep and limitless sea of hell without a raft save himself. In this world you are celebrated as the foremost of all men who know and use weapons. You have not yet committed even a minute trespass against dharma. When the sun rises tomorrow and light discovers all things, you, like a second sun in effulgence, will conquer the enemy in battle. But what you plan to do tonight, ah, this sin so impossible in one like you, will look like a glaring red spot upon a white sheet. This is my firm opinion."

Aswatthaman says, "Without doubt, it is even as you say, O Matulan my uncle. The Pandavas, however, have already shattered the bridge of dharma into a hundred pieces. In the very sight of all the kings, before your eyes also, Dhrishtadyumna murdered my father after my sire had laid down his weapons. Karna, also, that greatest maharatha, was slain by Arjuna after the wheel of his ratha had sunk into the earth and he was plunged into distress. Shantanu's son Bhishma, after he had laid down his weapons, on seeing Sikhandi, Arjuna cut down mercilessly, his own grandsire. So, also, the mighty bowman Bhurisrava, while he sat in the prayavrata on the field of battle, Satyaki slew, disregarding the cries of protest of all the kings.

And now, Duryodhana, too, having encountered Bhima in battle with the mace, hath been slain unrighteously by the sinful Vrikodara in the very sight of all the lords of earth. The king was all alone in the midst of a number of mighty maharathas standing around him. Under such circumstances was that tiger among men slain by the wretched Bhima. Those lamentations that I have heard, of the king lying prostrate on the

earth with his thighs broken, and from the messengers circulating the news, excoriate my very heart and I am in unbearable agony.

Such are the sinful Panchalas, who have broken all the bounds of virtue. Why do you not censure them who have transgressed all dharma? Having slain the Panchalas, those murderers of my sire, in the night when they are buried in sleep, I care not if I am born as a worm or a winged insect in my next life. That which I have resolved is hurrying me towards its accomplishment. Then how can I have sleep and happiness? That man is not yet born in the world, nor will be, who will succeed in making me change this resolution that I have formed for the Panchalas' destruction."

Sanjaya continues, 'Having said these words, O monarch, the valiant son of Drona yokes his steeds to his chariot and makes to set out towards his enemies. Kripa and Kritavarman, those great souls, say to him, "Why do you yoke your horses to your chariot? Upon what business are you bent? We are determined to come with you tomorrow, O bull among men! We sympathise with you in weal and woe. It does not become you to mistrust us."

Remembering the killing of his father, a raging Aswatthaman tells them again what he has decided to do. "When, having slain hundreds of thousands of warriors with his arrows, my great father had laid down his weapons, he was ruthlessly killed by Dhrishtadyumna. I will kill that murderer today when he has taken off his armour. With sin I will kill Drupada's sinful son tonight. I have decided to kill Dhrishtadyumna like an animal, so the Panchala prince will not attain to realms earned by warriors nobly slain in battle. Put on your coats of mail even now, take up your bows and swords, and wait for me here, you best of maharathas and parantapas."

Having said this, Aswatthaman sets out for the enemy's camp. And now, both Kripa, O king, and Kritavarman follow him and, as they go, the three shine like sacrificial fires fed with libations of ghee. They ride, O lord, towards the camp of the Panchalas within which all are asleep. Coming to the gate, Drona's son, that maharatha, stops.'

CANTO 6

Dhritarashtra says, "Seeing Drona's son stop at the gate of the encampment, what, O Sanjaya, do Kripa and Kritavarman do? Tell me this!"

Sanjaya says, "Calling Kritavarman, as also the mighty Kripa, Drona's son, aflame with rage, approaches the gate of the camp. Suddenly he sees there a gigantic being, whose very sight could make one's hair stand on end; he has the effulgence of the Sun or the Moon, and stands guarding the entrance. Round his loins is a tiger-skin dripping blood, and he has a black deer's hide for his upper garment. For his sacred thread, he wears a great snake. His many arms are long and massive and he holds many kinds of uplifted weapons.

He wears another thick serpent on his upper arm as an angada and his mouth seems to be full of spewing flames. His great teeth make his face terrible to behold. His maw is open and dreadful. His face is adorned with thousands of beautiful eyes. His body I cannot begin to describe, as also his attire. The very mountains, upon beholding this one, would split into fragments. Blazing flames then issue from his mouth and nose and ears and all thousands of eyes. From those flames hundreds and thousands of Hrishikesas issue, armed with conches and discs and maces.

Looking at that extraordinary Being, who would strike terror into the whole world, Drona's son, feeling no fear, covers him with showers of

devastras. That Being devours them all, even like the Badava fire devouring the waters of the ocean. Seeing his arrow showers prove fruitless, Aswatthaman casts a long spear at the Being, ablaze. That sorcerous lance with the blinding tip the Being consumes like a meteor falling into the Sun.

Without pausing, Aswatthaman draws a wonderful blue sword the colour of the sky and with a golden hilt. It unsheathes like a glimmering serpent emerging from its hole. Drona's son casts that blade at the Being like a bolt of lightning. Striking the great one, the sword vanishes like a mongoose into its lair. His rage mounting, Aswatthaman hurls a mace afire, long as a sacrificial stake for Indra, at the astounding one. That too the Being calmly swallows.

At last, when all his weapons are exhausted Aswatthaman, casting his eyes around, sees the whole sky crowded with images of Janardana. Seeing that wondrous sight, Drona's son recollects the words of Kripa and, turning pale, says, "He that does not listen to the benign counsel of wise friends is obliged to repent, even as I do now, fool that I am for disregarding my two well-wishers. That fool who, ignoring the way of the scriptures, seeks to slay his enemies, falls from the path of dharma and is lost in the trackless wilderness of sin. One should not cast weapons upon kine, Brahmanas, kings, women, friends, one's mother, one's preceptor, a weak man, an idiot, a blind man, a sleeping man, a terrified man, one just arisen from sleep, an intoxicated person, a mad man and one that is heedless. The sages of old always inculcated this truth into men. I have ignored the eternal way of the shastras, essayed along a dark way, and fallen into terrible distress. The wise have said it to be a calamity when one falls back through fear from a great feat after having set out to achieve it. By putting forth only my skill and might, I cannot achieve that which I have vowed to do.

Human exertion is never regarded more efficacious than destiny. If any human action that is commenced does not succeed through destiny, the actor becomes as one who, falling from the path of righteousness, is lost in the wilderness of sin. The sages speak of defeat as foolishness when, having set out upon a course, one swerves from it through fear. Because of the wickedness of my essay, this calamity has come upon me, otherwise Drona's son would never had been forced to hold back from battle.

Again, this Being, whom I see before me, is most wonderful! He stands there like the upraised rod of divine chastisement. Even after reflecting deeply, I cannot recognise who he is. Without doubt, he is the terrible fruit

of my sinful determination. He stands here to baffle that dark resolve. It truly seems that destiny has ordained that I fail in my evil resolve. It is not for me to exert myself to accomplish my purpose unless destiny turns favourable to me. So, at this hour, I shall seek the protection of the puissant Mahadeva! He will dispel this dreadful danda of divine punishment that bars my way. I will seek the shelter of that God, that source of everything beneficial, the Lord of Uma, the Kapardin who wears a garland of human skulls, that plucker-out of Bhaga's eyes, who is also called Rudra and Hara. In tapasya and prowess, He far surpasses all the gods. I shall, therefore, seek the protection of Girisha armed with the trident."'

CANTO 7

Sanjaya says, 'Having decided to invoke Rudra's blessing, Drona's son alights from his chariot and stands with folded hands and head bent in worship of Mahadeva Siva, the Supreme God. And he says, "I seek the protection of Him called Ugra, Sthanu, Shiva, Rudra, Sarva, Ishana, Ishvara, Girisha; and of that boon-giving God who is the Creator and Lord of the universe; of Him whose throat is blue, who is Aja, Unborn, who is called Sankara, who destroyed the sacrifice of Daksha, and who is called Hara; of Him whose form is the universe, who has three eyes, who is possessed of multifarious forms, and who is the Lord of Uma; of Him who dwells in smasanas, who swells with energy, who is the Lord of diverse tribes of ghostly beings, and who is the possessor of undecaying prosperity and power; of Him who wields the skull-topped club, who is called Rudra, who bears matted locks on his head, and who is a Brahmachari. Purifying my soul that is so difficult to make clean, and possessed as I am of little tejas, I adore the Destroyer of Tripura, the triple city, and offer myself as the sacrificial animal. Hymned you have been, deserving are you of hymns, and I hymn your glory!

Your purposes are never obstructed. You wear skins upon your body; you have red hair on your head; you are blue-throated; you are unbearable; you are irresistible! You are pure; you are the Creator of Brahma; you are Brahma; you are a brahmachari; you are an observer of vratas; you are

devoted to tapasya; you are infinite; you are the refuge of all tapasvins; you are multiform; you are the leader of diverse tribes of bhutas and pretas; you are three-eyed; you are fond of those wild beings called ganas; you are always seen by Kubera, the Lord of treasures; you are dear to Gauri's heart; you are the sire of Kumara; you are tawny; your vehicle is the most excellent bull; you are clothed in subtle attire; you are most fierce; you are eager to adore Uma; you are higher than all that is high; you are higher than everything; there is nothing higher than you; you are the first wielder of weapons; you are immeasurable, and you are the protector of all the quarters; you are cased in golden armour; you are divine; you have the moon as an ornament on your head!

With dhyana, I seek your protection, O God of gods! I hereby make an offering to you, the purest of the pure, of this my body, composed of the five elements, to overcome the dreadful distress that has overtaken me and to attain success in the enterprise I have in my heart!"

Knowing this to be his resolution from his desire to accomplish his purpose, a golden altar appears before the mahatman son of Drona. Upon the altar, O king, appears a blazing fire, filling all the points of the compass, cardinal and subsidiary, with its splendour. Many mighty beings, also, with flaming mouths and eyes, of many feet, heads, and arms, adorned with angadas set with gems, with uplifted arms, and looking like elephants and mountains, appear there. Their faces resemble those of hares and boars and camels and horses and jackals and cows and bears and cats and tigers and leopards and crows and apes and parrots. And the faces of some are like those of mighty snakes, and others have faces like those of ducks. And all of them are endowed with great effulgence. And the faces of some are like those of woodpeckers and jays, O Bhaarata, and of tortoises and crocodiles and porpoises and sharks and whales, and of lions and cranes and pigeons and elephants and stags.

Some have faces like those of ravens and hawks, some have ears on their hands; some have a thousand eyes, some large bellies, and some are so attenuated that they have no flesh, O Bhaarata! And some, O king, have no heads, and some have faces like those of bears. The eyes of some are like fire, and some have fiery complexions. The hair on the heads and bodies of some blaze and some have four arms, and some, O king, have faces like those of sheep and goats. The colour of some is like that of conches, and some have faces that resemble sankhas, and the ears of some are like conch

shells, some wear garlands made of conches, and the voices of some resemble the boom of conches.

Some have matted jata on their heads, and some five tufts of hair, and some are quite bald. Some have lean bellies; some have four teeth, some have four tongues, some have ears straight as arrows and some wear diadems on their brows. Some have strings of grass on their bodies, O monarch, and some curly hair. Some have turbans made of cloth, some have coronets, some have beautiful faces, and some are adorned with ornaments. Some wear ornaments made of lotuses, and some are decked all over with flowers. Their numbers are hundreds of thousands.

Some are armed with sataghnis, some with thunder, and some have mushalas in their hands. Some bear bhushundis, some carry nooses, and some have maces in their hands, O Bhaarata. On the backs of some are slung quivers brimming with exquisite arrows, and all of them are fierce in battle. Some have standards with banners and bells, and some are armed with battle-axes. Some have large nooses in their upraised arms, and some carry clubs and bludgeons. Some have stout posts in their hands, some have curved scimitars, and some have snakes with hoods erect for their coronets. Some have large snakes wound around their upper arms for angadas, and some have stunningly beautiful ornaments on their persons. Some are begrimed with dust and dirt, some smutted with mire, and all of them are attired in white robes and garments. The limbs of some are blue, while others have limbs that are tawny. And some there are that are beardless.

Those beings, called Ganas, possessed of golden complexions, and filled always with joy, play upon drums and horns and cymbals and jharjharas and anakas and gomukhas. And some sing and some dance about uttering loud cries, and some leap forward and cut capers and leap around and sideways. Endowed with great fleetness, they run about most fiercely, the hair on their heads waving in the air, like huge elephants infuriated with musth and frequently uttering loud roars. Terrible, and of frightful mien, and armed with lances and battle-axes, they wear robes of diverse hues and beautiful garlands and fragrant liniments. Adorned with angadas, bracelets decked with great gems, and with upraised arms, they are all imbued with great courage. Capable of forcibly slaying all foes, they are irresistible in prowess. Drinkers of blood and fat and other animal matter, they live on the flesh and entrails of animals.

Some have their matted locks tied in tall tufts above their heads. Some have single tufts on their heads; some have rings on their ears; and some have bellies like earthen pots used for cooking. Some are of very short statures, and some are awesomely tall and ferocious. Some have grim features, some have pendulous lips, and the genitals of some are incredibly long. Some wear costly and diverse kinds of crowns upon their heads; and some have bald pates, and the heads of others are covered over with thick jata.

They are such that they can bring the firmament with the sun, moon and stars, down onto the earth, and exterminate the four orders of created things. They know not what it is to fear, and can endure the frowns of Hara. They always do as they please, and are the lords of the lords of the three worlds. Always engaged in merry sport, they are thorough masters of speech and are perfectly free from pride. Having obtained the eight kinds of divine attributes, they are never elated with pride. The divine Hara is always filled with wonder at their feats. They are devout worshippers of Mahadeva. Adored by them in thought, word, and deed, the Great God protects these worshippers of his, looking upon them, in thought, word, and deed as children of his own loins.

Full of wild rage, they always drink the blood and fat of all haters of Brahman. They also always drink Soma rasa that is imbued with four kinds of taste. Having adored the trident-bearing God with Vedic mantras, with brahmacharya, with tapasya, and with self-restraint they have obtained the companionship of Bhava. The divine Maheswara, that lord of the past, the present, and the future, as also Parvati, eats with those diverse tribes of mighty beings that partake of their own nature.

Causing the universe to resound with the peal of diverse kinds of instruments, with raucous laughter, with loud sounds and shrieks and leonine roars, they approach Aswatthaman. Uttering the praises of Mahadeva and spreading blinding light all around, desirous of enhancing the honour of Aswatthaman and the glory of the Mahatman Hara, and wanting to ascertain the extent of Aswatthaman's tejas, and also of beholding the slaughter during the hour of sleep, armed with terrible and fierce bludgeons and fiery chakras and battle-axes, that crowd of strange beings, of terrible forms, come from every side. They inspire the three worlds with dread at their sight.

The mighty Aswatthaman, however, sees them and feels no fear. Drona's son, armed with bow, and with fingers cased in fences made of iguana skins, offers up himself as a sacrificial beast to Mahadeva. Bows are the fuel, and sharp shafts are the ladles, and his own soul possessed of great might is the libation, O Bhaarata, in that act of sacrifice. The valiant and wrathful son of Drona, with propitiating mantras, offers up his own soul as the yagnapasu. Having with fierce rites adored Rudra of fierce deeds, Aswatthaman, with folded hands, says these words to that Greatest God.

Aswatthaman says, "Sprung from Angirasa's line, I am about to pour my soul, O Siva, as a libation on this fire. Accept, O Lord, this yagnapasu! In this hour of distress, O Soul of the universe, I offer up my own self as the sacrificial victim, from devotion to you and with my heart focused in dhyana. All creatures are in you and you are in all creatures. An assemblage of all transcendent attributes occurs in you! O Lord, you are the refuge of all creatures. I wait as a libation for you, since I am unable to vanquish my foes. Accept me, O Rudra."

Having said these words, Drona's son ascends that sacrificial altar on which a fire blazed brightly, offers himself up as the sacrifice and enters that fire.

Beholding him stand immovable amidst the towering flames, with upraised arms, the divine Mahadeva appears there Himself and smilingly says, "With truth, purity, sincerity, resignation, ascetic austerities, vows, forgiveness, devotion, patience, thought, and word, I have been duly adored by Krishna of pure deeds. For this there is none dearer to me than Krishna. To honour him and at his word I have protected the Panchalas and shown you diverse kinds of maya. By protecting the Panchalas I have honoured him. They have, however, been marked by time. The span of their lives has run out."

Having said these words to Aswatthaman, the divine Mahadeva enters Aswatthaman's body, after giving him a great and polished sword. Filled by that divine being, Drona's son blazes up with tejas. From that energy derived from the Godhead, he becomes all-powerful in battle. Many invisible beings and rakshasas go along his right and his left as he sets out, like the Lord Mahadeva himself, to enter the camp of his enemies.'

CANTO 8

Dhritarashtra says, 'While Drona's son, that mighty warrior, went towards the Panchala camp, do Kripa and Bhoja stop from fear? I hope those two maharathas, checked by vulgar guards, do not flee from thinking their opponents to be irresistible? Or, have they, after grinding down the camp, the Somakas, and the Pandavas, followed, while still engaged in battle, the glorious path along which Duryodhana has gone?

Are those heroes, slain by the Panchalas, sleeping on the bare earth? Did they achieve any great feats? Tell me all this, O Sanjaya!'

Sanjaya says, 'When the noble son of Drona rushes into the camp, Kripa and Kritavarman wait at the gate. Seeing them ready to exert themselves, Aswatthaman is filled with joy, and addressing them in a whisper, O king, says, "If you both put forth your might, you can kill all the Kshatriyas in the world! What need I say, then, of this paltry remnant of the Pandava army, particularly when it is plunged in sleep? I shall enter the camp and careen there like Yama. I am sure that you two will ensure that no man escapes you with life."

Saying this, the son of Drona enters the vast camp of the Parthas; casting off all fear, he goes in through a place where there is no door. The mighty-armed hero, having entered the camp, pads very softly towards the sprawling tent of Dhrishtadyumna.

Having achieved great feats in the war, the Panchala princes are exhausted. They now sleep deeply, all together in the same tent, next to one another, confident of their safety. Entering Dhrishtadyumna's chamber, O Bhaarata, Drona's son sees the prince of the Panchalas asleep before him on his bed. He lies on a beautiful sheet of silk upon an opulent and luxurious bedstead. Fine garlands of flowers are strewn upon that bed and it is perfumed with powdered dhupa. Aswatthaman, O king, awakens the fire-born prince, sleeping trustfully and fearlessly, with a savage kick. Feeling that kick, the prince, irresistible in battle and of immeasurable soul, starts awakes with a cry and sees Drona's son standing over him. As he rises from his bed with a growl, the mighty Aswatthaman seizes him by his long hair and thrusts him down onto the ground with powerful hands.

From fear as also from being still sleepy, Dhrishtadyumna can summon no strength to repel his violent assailant. He can only writhe and roar like some animal, O king, while Aswatthaman repeatedly kicks both his throat and chest in frenzy. Drona's son attempts to kill the Panchala prince like some lowly beast. Dhrishtadyumna rakes Drona's son weakly with his nails, and says in a whisper, "O Son of my Guru, kill me with a weapon, do not tarry. O best of men, let me find the regions of the righteous!"

Having said this much, Dhrishtadyumna falls silent. Never pausing in his bestial attack on the Panchala prince, Drona's son hisses, "O wretch of your race, there is no heaven for those that kill their Gurus. And for that crime, evil Panchala, you do not deserve to be killed by any noble weapon!"

Saying this, Aswatthaman, smoking with rage, renews his assault with his feet, kicking all the vital parts of his supine victim, and kills his enemy like a lion killing a fallen elephant.

At the screams of that hero while he was being kicked to death, his wives and guards that are in his tent all awaken, O king! Seeing someone crushing the prince with superhuman force, they regard the assailant to be some preternatural being and remain hushed, uttering no cry or sound from sheer terror. Having horribly despatched Dhristadyumna to Yama, Aswatthaman of great energy strides out and climbs onto his beautiful chariot. Indeed, coming out of Dhrishtadyumna's abode, O king, Aswatthaman causes all the sky to resound with his roars, and then drives on his ratha to other parts of the camp to continue his spree of murdering.

After Drona's son has gone, the women and all the guards set up a loud wailing. Seeing their king slain, all the wives of Dhrishtadyumna sob

hysterically. At that wailing of theirs many mighty Kshatriyas, awaking, put on their armour and come to ask after the cause of that lamentation. Those women, terrified at the sight of the predatory Aswatthaman, beg the men to pursue him.

They say, "Whether he is a Rakshasa or a man we do not know! Having slain the Panchala king, he stays there on his chariot. Look!"

Those Panchala warriors run out and surround Drona's son. In less time than it takes to tell, Aswatthaman invokes the Raudrastra and turns them all into mounds of ashes. Having killed Dhrishtadyumna and all his followers, Drona's son sees Uttamaujas asleep on his bed. Again attacking him with his foot, brutally kicking his throat and chest, Drona's son kills that great hero also, while that prince writhes in agony and his eyes bulge from their sockets.

Running up and believing his brother to have been slain by a Rakshasa, Yudhamanyu swiftly strikes Drona's son in the chest with his mace. Rushing towards him, Aswatthaman seizes him and brings him down to the ground and kills him also like an animal, while that warrior utters loud screams.

Having killed Yudhamanyu, Aswatthaman finds all the other Panchala maharathas and, waking them from sound sleep, kills them all like animals being slaughtered at a dark sacrifice. Then taking up the sword Rudra gave him he embarks on a rampage of murder, running down all the paths of the camp and beheading, slitting the throats of and driving his blade into the hearts of all the sleeping warriors he finds. Mad with bloodlust he kills not only men with that inexorable blade but all the horses and elephants that he comes upon. Covered all over with blood, dripping with the gore of man and beast, he seems then to be Death himself commissioned by Time to fetch carnage to the world.

Making his enemies tremble by the repeated blows of his sword, Aswatthaman is bathed in blood. Covered with gore and wielding his blazing sword, as he careered about in battle, his form grows more ghastly and superhuman in appearance with each moment. Those who wake from sleep, O Kaurava, are stunned by the awful sounds they hear all around. Seeing Drona's son, they look at each other's faces and mutely tremble. Believing him to be a particularly horrible Rakshasa, those brave Kshatriyas shut their eyes in terror.

Drona's son rages through the Panchala camp like Yama himself, and then he sees the sons of Draupadi and the remaining Somakas. Alarmed by the noise, and learning that Dhrishtadyumna had been slain, those mighty warriors, the sons of Draupadi armed with bows fearlessly pour their shafts over Drona's son. Awakened by their noise, the Prabhadrakas, with Sikhandi at their head, attack Aswatthaman with their arrows. Drona's son gives a bloodcurdling roar and turns, now wanting to kill these maharathas before him.

Remembering his father's death, Aswatthaman blazes up in fresh rage. Leaping down from the terrace of his chariot, he rushes furiously at his enemies. Taking up his bright shield with a thousand moons emblazoned and his massive celestial sword decked with gold, the mighty Brahmana warrior charges the sons of Draupadi and begins to lay about him with his weapon.

That tiger among men strikes Prativindhya through his belly, killing him instantly. The valiant Sutasoma pierces Aswatthaman with a lance, and rushes at him with his sword raised high. Aswatthaman cuts off Sutasoma's arm with the sword in its hand, and plunges his blade deep into his side. Sutasoma falls dead. Nakula's son, the valiant Satanika, hefts a chariot-wheel in both his hands and strikes Aswatthaman a blow like thunder across his chest, hurling the wheel at him. The Brahmana spirit of darkness sets violently on Satanika, felling him to the ground and then cutting his head from his throat with a clean stroke of his sword.

Hefting a spiked cudgel, Srutakarman rushes at Aswatthaman and strikes him a fell blow on the left side of his head. Aswatthaman strikes Srutakarman across his face, truncating his features, and that son of Panchali also falls dead. At this, the heroic Srutakirti, maharatha, comes running up and covers Drona's dreadful son with a storm of arrows. Stanching that gale of shafts with his shield, Aswatthaman cuts off Srutakirti's handsome, why, beautiful head from his neck with its ornate earrings now glinting with blood and blood spouting copiously from his naked throat.

The slayer of Bhishma, the mighty Sikhandi, with all the Prabhadrakas, attack Aswatthaman from every side with weapons of every kind. Sikhandi strikes Aswatthaman with an arrow squarely between his brows. Blazing up in fury, Drona's son dashes up to Sikhandi and with a single stroke of Rudra's sword cuts him in two cleaving him from his head down to the fork

of his legs. His wrath unabated, he rushes at the other Prabhadrakas as well as what remains of Virata's forces.

One after another, he kills them all in the sinister night, the sons, the grandsons, and all the followers of Drupada. Master swordsman that he is, he runs like a storm of death everywhere across that camp hewing down mighty warriors like tender saplings with Mahadeva's ineluctable blade.

The warriors in the Pandava camp see that Death-Night in her embodied form, a black image, mouth bloody and bloody eyes, wearing crimson garlands and smeared with crimson unguents, attired in a single piece of red cloth, with a noose in hand, and resembling an old crone, chanting a dismal note and standing full before their eyes, and about to lead away men and horses and elephants all tied with a stout rope. She seems to take away diverse kinds of spirits, with dishevelled hair and tied together with that one black rope, as also, O king, many mighty maharathas divested of their weapons.

In the days before this, O sire, the foremost warriors of the Pandava camp would see in their dreams that figure leading away the sleeping warriors and Drona's son smiting them from behind! The Pandava soldiers saw that hag and Drona's son in their dreams every night from the day when the battle between the Kurus and the Pandavas first began. Afflicted before by these nightmares, now they find themselves actually ravaged by Aswatthaman who terrifies them all with his frightful roars.

Afflicted by Destiny, the brave men of the Pandava camp now remember the sight they had seen in their dreams, and see their nightmare turn into ghastly reality, even as they die.

At the chilling noises that erupt in the dark, thousands of Pandava bowmen awake from their slumber. Aswatthaman hacks off the legs of some, and divides the hips of others, and pierces some in their flanks, cavorting everywhere like the Destroyer himself let loose by Time. The Earth, O lord, was soon covered with corpses of men crushed into formlessness or trodden down by frightened elephants and horses and with others that roar in panic or agony.

Many cry out, "What is this?" "Who is this?" "What is this noise?" "Who is doing this?"

While they give vent to such shrieks, Drona's son becomes their Destroyer. He despatches all those Pandus and Srinjayas, who are without armour and unarmed, to Yama.

Awakened by the reigning bedlam, others wake from dark dreams, in fear, still full of sleep and numb; they all vanish from this world so swiftly under the relentless assault of Drona's raging son. Many find their legs paralysed, so they could not run from him, while others do not escape for their bodies have lost all energy and they cannot move. Rills of blood glisten under the stars. As pandemonium rules the grisly night, others, in the grip of utter madness and blind fright, flail out and kill one another.

Drona's son again mounts his chariot of the rumbling wheels, takes up his bow once more and sends a few hundred more men to their deaths. Others awaken, and he kills them before they can come near him and they too are bound by the Kaalaratri crone with her rope. Aswatthaman flares across that camp and many more dazed men he crushes and truncates beneath his chariot, all the while loosing fusillades of arrows around him, each shaft claiming a life. Then again, with that beautiful shield of his, adorned with a thousand moons, and with that sword which was of the colour of the evening sky, he rages among his enemies. Like an elephant trampling a lake, Drona's irresistible son storms about in the Pandava camp.

Awakened by the mayhem, O king, many other warriors rise sleepily and affrighted, and run in all directions to escape the great calamity that is upon them. Many shriek harshly while others cry out incoherent exclamations. Most cannot get to their armour or weapons. Their long hair loose, they now fail to recognise one another and cannot tell friend from foe.

Some just fall flat on the ground from exhaustion even as they get up; others wander here and there like men still inside a horrific dream. Elephants and horses, breaking their tethers, spray excreta and urine in stark fear. Others huddle together, as if that might save them from the terror that sweeps the night. Amongst these, some lay themselves down on the earth, and the rampaging horses and elephants crush them to death.

While the camp is in this state, O king, Rakshasas utter abysmal roars of joy, filling all the quarters with their demonic voices! Hearing their warriors' wails, more elephants and horses break their tethers and stampede everywhere in panic crushing hundreds of their own men. The dust those animals raise makes the night doubly dark. When that thick gloom sets in, all the warriors in the camp became perfectly stupefied; sires do not recognise their sons, brothers do not know their brothers. Elephants attack riderless elephants, and horses other steeds without horsemen in the frenetic

night; they pound and trample to gory pulp men that come in their way. Black chaos rules and the warriors run madly at their own comrades, making blood, limbs and heads fly everywhere. Men hack their comrades into pieces in the ominous gloom.

Leaving the gates they watched, and the outposts they guarded, panic-stricken sentries flee blindly, not knowing where they went. These kill one another, the slayers, O lord, not recognising the slain. Afflicted by Fate, they cry out for their sires and sons. While they flee, abandoning their friends and relatives, they call out to one another, crying out their families and names. Others just scream and fall senseless onto the ground. And Drona's avenging son swoops down and puts the lot to sword.

Other Kshatriyas, while their fellows are being slaughtered, lose their courage entirely and, in the grip of fear, try to make good their escape from the camp of death. They pass through the gates standing ajar and Kripa and Kritavarman cut them all down. Without weapons and armour, and with hair loosened, they fall on the ground, fold their hands and, trembling and sobbing, beg for their lives. However, the two Kuru warriors at the gates give them no quarter but kill them like animals on a hunt. None amongst those that escape from the camp escapes Kripa and Kritavarman.

And then, to please Drona's son, those two set the Pandava camp on fire in three places, barring the way of those that would make a run for their lives. When the camp is ablaze, Aswatthaman, that delighter of his sires, runs amok as he pleases, sword in hand and hacking down his enemies with supernatural skill. Some of his braver enemies run towards him and some run from him anyway they can. That tremendous Brahmana kills them all, regardless. His anger far from subdued, only burning higher, Drona's valiant son fells some of the enemy, cutting them in halves with his sword as if they are sesame stalks. The Earth, O bull of Bharata's race, is strewn all around with the fallen bodies of the best men and horses and elephants, while their various screams and cries mingle eerily in the darkness and the light of the fires lit by Kripa and Kritavarman.

When thousands have fallen, innumerable headless trunks rise briefly in a macabre dance and fall again, blood spuming from their naked necks. Aswatthaman, O Bhaarata, hacks off arms adorned with angadas and holding weapons in their fists, and heads, and thighs like trunks of elephants, and hands, and feet. The illustrious son of Drona mangles the backs of some, and now those left alive seek only to flee from the wild and

tameless Brahmana. And he, on his rampage, hacks some of them in two at the waist, he lops off the ears of others, and takes some arms off at their shoulders, and thrusts down the heads of some into their trunks, even after the favoured fashion of Bhima.

As Aswatthaman rages on in this way, like some demon of the pit, covered entirely in blood, only his eyes staring white, butchering thousands of men, the night deepens and grows ever more ghoulish. The earth, scattered over with thousands of corpses, of men and beasts, is too dreadful to even look at, while screams and death rattles continue to ring out all around. Cut down by the wrathful son of Drona, his enemies fall onto that earth, where now yakshas and rakshasas teem, that camp frightful with broken chariots and dead steeds and elephants.

Some call out to their brothers, some to their sires, and some to their sons. And some say, "The Dhartarashtras could never do in battle what these evil Rakshasas are doing to us during the hour of sleep! It is only because the Parthas are not here that this horrible carnage is happening. That son of Kunti, who has Janardana for his protector, cannot be vanquished by the Devas, the Asuras, the Gandharvas, the Yakshas or the Rakshasas. Devoted to Brahman, truthful in speech, self-restrained, and compassionate towards all creatures, Arjuna would never kill anyone who is asleep, or one that is unprepared, or one that has set aside his weapons or one who has joined his hands in supplication, or one who is retreating, or one whose hair is undone. Ah, these are demons of the vilest kind who perpetrate such terrible deeds upon us."

Uttering such words, many lay themselves down in helplessness.

The din of the cries and groans of men and their beasts dies down quickly. The earth being drenched with blood, O king, the thick and frightful cloud of dust soon disappears. Thousands of men, crawling feebly in agony, overwhelmed with anxiety and overcome by despair, are swiftly slain by Aswatthaman like Rudra during the pralaya. Many who lay themselves down on the ground clasping one another, and many who seek to flee, and others who seek to hide, and those who offer some resistance in battle, are all slain by the savage son of Drona. Burnt by the flames of Kripa and Kritavarman and slaughtered by Aswatthaman, the men lose their minds and kill one another in madness.

Before half the night is over, the son of Drona, O monarch, sends that remaining host of the Panchalas and Pandavas to Yama's abode.

That night of horror, so deadly for the men and beasts in that camp, fills all the fiendish rangers of the dark with glee. Many rakshasas and pisachas of various tribes can be seen gorging upon human flesh and quaffing the blood that lies spilt on the ground. They are fierce, tawny in hue, sinister, of adamantine teeth, and dyed in gore. With matted locks on their heads, their thighs are long and massive; endowed with five feet, their bellies are large and protruberant. Their fingers are set backwards. Of harsh temper and ugly features, their voices are raucous and fearsome. They have rows of tinkling bells tied to their bodies. Possessed of blue throats, they are frightful to behold. Cruel and terrible without exception, and without abhorrence for anything, they come there with their children and wives. Indeed, diverse are the forms seen there of the flesh-eating, blood-drinking rakshasas that come to feed at Aswatthaman's massacre. Lustily drinking the blood that runs in streams, they are full of joy and begin to dance in separate bands.

"This is ambrosial!" "This is pure!" "This is sweet!" they cry in feral elation.

Other carnivores, having gorged upon fat and marrow and bones and blood, begin to feed on the more delicate parts of corpses. Others, drinking the fat that flowed in streams, run naked over the field. Possessed of diverse kinds of faces, other predators and scavengers of ferocity, that live upon dead flesh, arrive there in their thousands. More grim and gigantic rakshasas, of fell deeds, swarm there in bands as numerous. Other ghostly beings, filled with joy and gorged to satiety, O king, are also seen in the midst of that zone of hell.

When finally day dawns, Aswatthaman wants to leave the camp. He is covered over in blood, dripping with it, and his sword is clutched so fiercely in his grasp that it seems that his hand and that awful blade have become one. Having walked that path that warriors of dharma never approach let alone tread, Aswatthaman looks like the Fire at the end of the Yuga after it has consumed all creatures, leaving only ashes. Having done what he had sworn, having trodden the left-handed, untrodden way, Drona's son, O lord, forgets his grief over the killing of his sire. When he leaves the camp of the Pandavas and the Panchalas, he leaves it as still as it had been when he entered it; only now all its inmates sleep in death, their bodies ravaged by beasts and birds of carrion, by foul rakshasas, pisachas and other filthy beasts and spirits.

After the nocturnal slaughter, when all is quiet again, Aswatthaman issues from the camp in dark triumph, meets Kripa and Kritavarman and, full of black joy, tells them in detail of what he has done. Those two, in return, devoted as they are to his good, give him the agreeable intelligence of how they had also slaughtered thousands of Panchalas and Srinjayas at the gates. Even thus does that night prove terrible to the Somakas who had been heedless and buried in sleep. The course of time, without doubt, is irresistible. Those who had exterminated us are themselves decimated.'

Dhritarashtra says, 'Why is it that that maharatha son of Drona did not achieve such a feat before, although he had resolutely exerted himself to bestow victory upon Duryodhana? For what reason did that great bowman do this after the slaying of my wretched son? Tell me this!'

Sanjaya says, 'Through fear of the Parthas, O son of Kuru's race, Aswatthaman could not achieve this feat then. It was owing to the absence of the Parthas and the intelligent Kesava, as also of Satyaki, that Drona's son could do what he did. Who is there, the lord Indra unexcepted, who could do what Aswatthaman did in the night in the presence of those heroes? Besides, O king, Aswatthaman succeeded only because the men were all asleep. Having brought great slaughter to the Pandava forces by night, those three maharatahas, Aswatthaman, Kripa and Kritavarman, meet together, embrace, and exclaim, "Great fortune!"

In joy Aswatthaman says, "All the Panchalas have been slain, as also all the sons of Draupadi. All the Somakas also, as well as all that remained of the Matsyas I have slaughtered. Crowned with success, let us at once bring this news to Duryodhana. If he is still alive, we must give him this joyful news!"'

CANTO 9

Sanjaya says, 'Having killed all the Panchalas and the sons of Draupadi, the three Kuru heroes come together to the place where Duryodhana lies, struck down by Bhima. They see that the king is still alive. Jumping down from their chariots, they surround your son, who lies there in agony, his thighs and manhood smashed. He lies in a swoon of pain, his life about to ebb away. He is vomiting blood from time to time, and his eyes are turned down to the earth.

A number of carnivores of terrible forms surround him close, wolves and hyenas; they wait for life to leave his body and then feed on it. He keeps them at bay with difficulty. He writhes upon the earth. Seeing him there, bathed in his own blood, the three heroes who are the sole survivors of his army, Aswatthaman and Kripa and Kritavarman, are besieged by grief and sit surrounding him. With those three maharathas, covered with blood and breathing in hot sighs, around him the Kuru king looks like a sacrificial altar surrounded by three fires. The three warriors weep unrestrainedly seeing that once great king lying there like that. Wiping the blood from his face with their hands, they utter piteous lamentations in the hearing of Duryodhana who lies dying on the bare earth.

Kripa says, "There is nothing that destiny cannot bring to pass! Look where king Suyodhana, who was the lord of eleven akshauhinis now lies on the ground, struck down by his enemies and covered in blood. Look where

the mace adorned with gold, which he so loved, lies beside him, still resplendent. In no battle did that mace abandon this Kshatriya. Even now, when he is about to ascend into heaven, that weapon does not leave the illustrious hero; why, it lies beside him faithfully even like a loving wife by the side of her lord in his bedchamber. Ah, look at the reversal that Time brings. This Parantapa, this scorcher of his enemies, who used to walk at the head of all the crowned kings of the world, now eats the dust of the earth. He who once struck down countless foes and made them lie on bare ground, alas, that king of the Kurus himself lies today on the bare ground, struck down by his enemy. He to whom hundreds of kings used to bow down in fear, lies today on the field of battle, surrounded by beasts of prey. Once, great Brahmanas waited upon this lord for the wealth he gave so bounteously. Today, wretched wolves and hyenas wait upon him to feast upon his body!"'

Sanjaya continues, 'Looking at that king of Kuru's vamsa lying on the ground, Aswatthaman, with tears streaming down his face caked with blood, O best of the Bhaaratas, utters these piteous lamentations: "O Rajavyaghra, tiger among kings, all the people said that you were the foremost of all bowmen. They also said that in mace fights you, a disciple of Sankarshana, were like the Lord of treasures Kubera himself. How then, O sinless one, could Bhima find any weakness in you? You were always mighty and possessed of genius at the mace. Bhima, on the other hand, O king, is a base and evil fiend.

Without doubt, O Suyodhana, O greatest king, Time in this world is more mighty than everything else, for here we see even you struck down by Bhimasena in battle. Ah, how could the base Vrikodara strike you down and so sinfully, you who know all about dharma? Yes, beyond doubt, Time is irresistible. Having summoned you to a fair fight, Bhimasena struck you below the waist, which is forbidden, for there was no other way in which he could have prevailed over you. Fie on Yudhishtira who tolerated your crowned head being stamped on by Bhima's foot in contempt. As long as this world lasts, in every battle warriors will damn Vrikodara for what he did. O great Suyodhana, O king, there is no shred of doubt that you were struck down sinfully.

The mighty Rama of Yadu's race always said that Duryodhana has no equal with the mace. In every sabha he would proudly boast of your prowess and say, 'Duryodhana of the Kuru vamsa is a worthy disciple of

mine!' My lord, you have attained to that end which great rishis have declared to be the high reward of a Kshatriya slain in battle with his face turned towards his enemy. And so I do not, O bull among men, grieve for you, O peerless Suyodhana. I grieve only for your mother Gandhari and your sire, childless as they now are. Wracked with sorrow, they will have to wander over the earth, begging for their food. Fie on Krishna of the Vrishnis, and on the evil-minded Arjuna. They regard themselves as being great knowers of dharma, yet both of them stood by indifferent while you were being treacherously slain.

How will the other Pandavas, shameless though they are, O king, speak of the manner in which they have accomplished your death? You are most fortunate, O son of Gandhari, for you have died on the field of battle, O bull among men, while facing the enemy squarely, even while outnumbered and alone. Alas, what will be the plight of Gandhari, who is now childless, and who has lost all her kinsmen and relatives? What will be the plight of the blind king, your father?

Shame be on Kritavarman, on myself, as also on maharatha Kripa, since we have not yet ascended into Swarga with you, most regal one, before us. Fie on us, lowest of men, since we do not follow you that were the granter of all wishes, the protector of all men, and the benefactor of all your subjects. Through your power, the homes of Kripa, of myself, and of my father, along with those of all our dependants, O tiger among men, are full of wealth. Through your grace, have we, with our friends and relatives, performed many great yagnas with a profusion of dana and dakshina to Brahmanas. Where will sinners such as ourselves now go, since you have left us for Swarga, taking with you all the kings of the earth?

Since we three, O king, do not follow you that are about to obtain the highest end, it is for this that we lament, O great one. Deprived of your companionship, bereft of wealth, our memories painfully dwelling upon your prosperity, alas, what will be our lot since we do not go with you? Without doubt, O Lord of Kuru's race, we shall have to wander across the earth in grief. Deprived of you, O king, where can we find peace and where happiness?

Going from this world, O monarch, and meeting those mighty warriors that have gone before you, show your regard for them at my request, one after another, according to the order of their eminence and years. Having offered worship to your guru, my father Drona, that foremost of all wielders

of bows, tell him, O king, that I have killed Dhrishtadyumna. Embrace king Balhika, maharatha, as also the king of the Sindhus, and Somadatta, Bhurisrava, and all the other great kings. I beg you, embrace them all for me and ask after their welfare."'

Sanjaya continues, 'Having said these words to the king deprived of his senses and lying broken, Aswatthaman once more casts his eyes on him and says, "If, O Duryodhana, you have any life in you still, listen to some words that will bring you pleasure. On the side of the Pandavas, only seven are alive, and among the Dhartarashtras, only we three. The seven on their side are the five brothers and Krishna and Satyaki; on our side, we three are Kripa, Kritavarman and me. All the sons of Draupadi have been slain, as also all the children of Dhrishtadyumna. All the Panchalas too have been slain, as also those that remains alive of the Matsyas, O Bhaarata.

Behold the vengeance we have taken for what they did. The Pandavas are now childless. While they were buried in sleep, we killed all the men and animals in their camp. Stealthily entering their sleeping camp in the night, O king, I have killed the sinner Dhrishtadyumna as one kills an animal."

Listening to this, which still brings joy to his heart, Duryodhana opens his eyes and says, "That which neither Ganga's son, nor Karna, nor your father, could achieve, has at last been done by you today, O mighty Aswatthaman, along with Kripa and the Bhoja. You have killed the wretched Dhrishtadyumna who was the Senapati of the Pandava forces, and you have killed Sikhandi. For what you have done I regard myself equal to Maghavat himself. May every good befall you three. Let all prosperity be yours. All of us will meet again in Swarga!"

Saying this, the high-souled king of the Kurus falls silent. Casting off his grief for all his slain kinsmen, he then gives up his prana, his life-breath. His soul ascends into sacred heaven, while his only his body remains on earth. Even thus, O Dhritarashtra, great king, your son Duryodhana breathed his last, his body broken but not his spirit. Having first provoked the war, he was at last slain by his enemies. The three heroes repeatedly embrace the king and gaze on him for long as if they cannot tear their eyes away. They then climb into their chariots.

Having heard those piteous lamentations of Drona's son, I came away at early dawn towards the city. Even thus the armies of the Kurus and Pandavas have been destroyed. Great and terrible has been that carnage, O

king, caused by your evil policy. After your son ascended into heaven, I was afflicted with grief and the spiritual sight which the Rishi gave me has left my heart and my eyes!'"

Vaisampayana continued, "Hearing of his son's death, Dhritarashtra breathes long and hot sighs, and is plunged in great anxiety."

CANTO 10

Vaisampayana said, "After that night has passed, Dhrishtadyumna's sarathy brings word to Yudhishtira of the great slaughter of the night.

The charioteer says, 'The sons of Draupadi, O king, have been slain with all the sons of Drupada himself, while they were heedless and trustfully asleep in their camp. During the night, O Dharmaraja, your camp has been razed by the cruel Kritavarman, and Kripa, the son of Gautama, and the sinful Aswatthaman. Killing thousands of men and elephants and horses with lances and darts and battle-axes, those men have entirely exterminated your army. While your forces were being slaughtered like a forest cut down with axes, a loud bewailing was heard rising from your camp. I am the sole survivor, O lord, of that vast force. I, O virtuous Yudhishtira, escaped with some difficulty from Kritavarman when he was momentarily distracted.'

Hearing these evil tidings, Kunti's son Yudhishtira falls down on the earth, grief having its way with him at the loss of his sons. Coming up quickly, Satyaki takes the king in his arms. Bhimasena and Arjuna and the two sons of Madri also stretch out their arms to hold their brother. Having recovered his senses, the son of Kunti laments in searing grief, his words rendered indistinct by sorrow:

‘Alas, having vanquished the enemy, we have ourselves been vanquished in the end! The course of events is difficult to be ascertained even by men endowed with spiritual sight. The vanquished have become victorious. We ourselves, again, while victorious, are vanquished. Having slain brothers and friends and sires and sons and well-wishers, and kinsmen, and counsellors, and having quelled them all, we ourselves are at last defeated. Misery looks like prosperity and prosperity seems to wear the face of misery. This our victory has assumed now the shape of defeat. Our victory has ended in defeat. Having won the war, I must now grieve as a tormented wretch. How then can I regard ours as a victory? In reality, I have been doubly defeated by the enemy. They for whose sake we have incurred the sin of victory by slaying our kinsmen and friends, alas, they, after victory had crowned them, have been slain by defeated enemies that were heedful.

Alas, through heedlessness have they been butchered that had escaped from even Karna, who had barbed arrows and nalikas for his teeth, the sword for his tongue, the bow for his gaping mouth, and the twang of his bowstring and the sound of his palms for his roars; that always wrathful Karna who never retreated from battle, and who was a very lion among all men!

Alas, those princes that succeeded in crossing, by boats that were their weapons, the great Drona-ocean having chariots for its deep lakes, showers of arrows for its waves, the ornaments of warriors for its gems, chariot horses for its animals, darts and swords for its fish, elephants for its crocodiles, bows for its whirlpools, mighty weapons for its foam, and the signal of battle for its moonrise, making it swell with energy, and the twang of the bowstring and the slapping sound of palms for its roar - alas, even those princes have been murdered out of heedlessness.

There is, in this world, no more powerful cause of death, as regards men, than carelessness. Prosperity abandons a careless man from every side, and every kind of misery overtakes him.

The tall standard that stood on his ratha was the wreath of smoke that infallibly indicated the Bhishma-fire. Arrows were its flames, and wrath was the wind that fanned it. The twang of his formidable bow and the sound of his palms were the roar of that fire. Armour and diverse kinds of weapons were the homa libations that were poured into it. The vast enemy army was the heap of dry forest-grass that fire set into. Alas, even they that

had endured that fierce fire, whose terrible energy was the mighty weapons in Bhishma's hand, have at last fallen through heedlessness.

A heedless person can never acquire knowledge, asceticism, prosperity, or renown. Indra found great happiness after killing all his foes heedfully. Behold the survivors among our enemies have, through our heedlessness, slain so many sons and grandsons of kings, each of whom was like another Indra himself. Alas, they have perished like merchants with rich freight drowning through carelessness in a shallow stream after having crossed the great ocean. They whose bodies now lie on the bare ground, slain by those vengeful villains, have without doubt ascended into heaven.

I grieve, however, for the princess Krishnaa. Ah, she will be plunged today in an ocean of grief. Hearing of the slaughter of her brothers and sons and her venerable sire, the king of the Panchalas, without doubt she will fall senseless onto the earth. Her body wracked by grief, she will not rise again. Unable to bear the pain of such various affliction, and worthy as she is of happiness, alas, what will be her plight? Cut to the quick by the slaughter of her sons and brothers, she will be like one scorched by fire.'

Having indulged in these lamentations, that king of Kuru's race then addresses Nakula, saying, 'Go and bring the unfortunate princess Draupadi here along with all her maternal relations.' Obedient as always to the king who equalled Yama himself in righteousness, Nakula goes swiftly on his chariot to the chambers of Draupadi where that princess lived with all the wives of the Panchala king. Having despatched the son of Madri, Yudhishtira, crushed by grief, with tears in his eyes and accompanied by his companions, goes to the field on which his sons had battled and which still teems with diverse kinds of creatures, blood-drinkers and flesh-eaters. Entering that cursed field abounding with fierce sights, the king sees his sons, well-wishers and friends all lying on the ground, covered with blood, their bodies mangled, and heads separated from their trunks. Seeing them like that, Yudhishtira, foremost of righteous men, is stricken through by grief. That lord of the Kurus breaks out into loud sobs and falls unconscious on the earth. And so do all his followers."

CANTO 11

Vaisampayana said, "Seeing his sons, grandsons, and friends all slain in battle, the king's soul is unhinged by mighty grief, O Janamejaya! Recollecting those sons and grandsons and brothers and allies, a profound sorrow takes possession of the illustrious sovereign. Senseless and trembling, his eyes are bathed in tears. His friends then, themselves filled with horror, begin to comfort him.

At this time, Nakula, skilled in running errands, arrives there on his chariot of solar refulgence, accompanied by the princess Krishnaa in dreadful distress. She has been living in Upaplavya all this while. Hearing the heartrending news about the slaughter of all her sons, she becomes uncontrollably agitated. Trembling like a plantain tree shaken by the wind, the princess Draupadi arrives in the presence of Yudhishtira, and falls down before him. Her face, adorned with eyes like full-blown lotuses, is darkened by sorrow like the Sun himself when shrouded by clouds.

Seeing her prostrate on the earth, the wrathful Vrikodara of inexorable prowess runs forward and sweeps her up in his arms in a tight embrace. Comforted by Bhimasena, that dark and most beautiful woman on earth begins to weep and, addressing the eldest son of Pandu with his brothers, says, "O great king, having won the whole world through good fortune, you shall enjoy her after the slaughter of your valiant sons in the observance of Kshatriya dharma.

Through good fortune, O son of Pritha, you are joyful at the thought of having won the Earth. By good fortune, your thoughts do not dwell on Subhadra's son whose tread resembled that of a great elephant. By good fortune, you do not, like me while I remained in Upaplavya, recollect your heroic sons slaughtered in the observance of Kshatriya dharma. O son of Pritha, hearing of the murder of those sleeping heroes by Drona's sinful son, grief burns me as if I were in the midst of a fire. If Drona's son is not made to reap the fruit of this sin; if, putting forth your prowess in battle, you do not take the life of that wretch, along with the lives of his followers, then listen to me, you Pandavas, I will sit here in praya until life leaves this body of mine!'

Having said these words, the hapless Panchali, daughter of Yajnasena, sits on the ground beside the eldest son of Pandu, Yudhishtira Dharmaraja. The Rajarishi Yudhishtira, of righteous soul, seeing his beloved queen sit in praya, says to her, 'O auspicious one, O you who know dharma well, all your sons and brothers have righteously met with noble deaths. It does not become you to grieve for them. As for Drona's son, he has fled to a distant forest, O beautiful princess. How will you be assured that we have killed him even if we do?'

Draupadi answers, 'I have heard that Drona's son has a gem embedded in his head, a stone with which he was born. I want to see that jewel brought to me after the slaughter of that vile man in battle. Setting that stone on your head, O king, I will be able to endure living. This is my resolve.'

Saying this to the royal son of Pandu, the beautiful Krishnaa approaches Bhimasena and says gravely, desperately, to him, 'Remember the dharma of a Kshatriya, O Bhima, and come to my rescue. Kill the sinner Aswatthaman as Maghavat did Sambara. There is no one in this world who is equal to you in prowess. It is known throughout the world how, when a great calamity befell us at Varanavata, you became the refuge of all the Parthas. When, again, Hidimba saw us in the deep jungle, it was you who saved us from the Rakshasa. Like Maghavat rescuing his queen Sachi, the daughter of Puloma, you saved me in Virata's city from being ravished. Even like those great feats, O Bhima, that you achieved in the past, now kill, O Parantapa, the son of Drona and then be you joyful.'

Hearing these and the other piteous pleas and wails of the princess, Bhima cannot bear them. He mounts his great chariot, makes Nakula his

sarathy and sets out at once to kill Aswatthaman. As he goes he pulls violently on his bowstring so the horses fly. Bhima sweeps along on the trail of Drona's son's chariot."

CANTO 12

Vaisampayana said, "After the irresistible Bhimasena has set out, Krishna, that bull of the Yaduvamsa, of eyes like lotus-petals, says to Yudhishtira, 'O son of Pandu, your impetuous brother, spurred by grief at the slaughter of his sons, rides alone to kill the Acharya's son. O Bharatarishabha, of all your brothers, Bhima is dearest to you. He is in great danger, why do you not bestir yourself? The astra called the Brahmashira, which Drona imparted to his son, can consume the whole world. The illustrious Drona once gave Arjuna the same weapon. Aswatthaman could not bear that and begged his father to give it to him as well. Unwillingly, Drona taught his son the mantras to invoke and unleash the Brahmashira. Drona knew the restlessness and ruthlessness, when moved, of his son.

Knowing every nuance of dharma, when he gave that astra to Aswatthaman he said, "Even when overtaken by the greatest peril, my child, in the thick of battle, you must never use this weapon, particularly against human beings." A little later, he said again sadly, "O bull among men, you will not, it seems, walk the path of dharma."

Hearing those bitter words, the dark and proud Aswatthaman, despairing of obtaining every kind of prosperity, went forth in grief to wander over the earth.

Then, O king of the Kurus, while you were living in the forest, O Bhaarata, he came to Dwaraka and stayed there, worshipped by the

Vrishnis. One day, after he began living in Dwaraka, he came to me, by himself, when I was also alone on the sea-coast, and there smilingly said to me, "O Krishna, that weapon called Brahmashira, worshipped by the Devas and Gandharvas, which my father, the Acharya of the Bharatas, received from Agastya after performing the austerest tapasya, is now with me, O Dasharha, as much as it is with Drona. O foremost one of Yadu's race, in exchange for that celestial weapon, give me your Sudarshana Chakra!"

When he begged me for my Chakra with folded hands and in the humblest tone, I said to him, "All the Devas, Danavas, Gandharvas, Manushyas, Garudas and Nagas together do not have even a hundredth part of my tejas. I have this Saringa, this Chakra, and this Kaumodaki. I will give you whichever among these you want from me. Without giving me the Brahmashira that you want to give me, take from among these weapons of mine whichever you can wield in battle."

When I said this to him, as if challenging me, he asked for my Chakra. "Take it," said I to him, at which he rose suddenly and seized the Chakra with his left hand. However, he could not move the weapon from where it lay. He then made to seize it with his right hand. Taking a firm grip on the Sudarshana and putting forth all his strength, he failed to budge it. At this, Drona's son was filled with grief and frustration. After he tried again, he sat down exhausted, giving up, O Bhaarata.

When he withdrew from his purpose, I said, "He who is always regarded as the best of all men, that wielder of the Gandiva, the warrior who has white steeds yoked unto his chariot, upon whose flag Hanuman sits, the Kshatriya who pleased Siva himself in a hand to hand encounter, that Phalguna than whom I have no dearer friend on earth, that friend to whom there is nothing that I cannot give including my very wives and children, that dear friend Arjuna of unstained deeds never said to me, O Brahmana, what you have done.

That son whom I obtained through tapasya and perfect brahmacharya for twelve years on the breast of Himavat, that son of mine Pradyumna of great energy and an amsa of Sanatkumara himself, begotten by me upon my wife Rukmini who had kept vows as austere as mine - even he never asked for my Sudarshana Chakra, which you of little understanding have done.

Rama of unrivalled might never said such words to me. Neither Gada nor Samba ever asked of me what you have done. No one among the other greatest maharathas of the Vrishni and the Andhaka vamsas who live in

Dwaraka ever asked of me what you have done. You are the son of the Acharya of the Bharatas; you are held in high esteem by all the Yadavas. Let me ask you, O best of warriors, against whom would you fight using this weapon?"

Drona's son replied, "After offering worship to you, O Krishna, it was my intention to fight you, O you of unfading glory. It was for this, O Krishna that I asked for the Sudarshana which is adored by the Devas and Danavas. If I had your Chakra, I would then become invincible. Having failed, O Kesava, in obtaining my unattainable wish, I am about to leave you, O Govinda. Bless me, O Krishna. This terrible weapon is wielded by you that are the first of all terrible persons. Unrivalled are you for having this weapon!

There is none else in this world that can own it but you, O Lord."

Having said these words to me, the son of Drona left Dwaraka, taking with him many pairs of fine horses, much wealth and diverse kinds of gems. He is wrathful, wicked, restless, and savagely cruel. He has the Brahmashira. Vrikodara must be protected from him!'"

CANTO 13

Vaisampayana said, "Having said these words, Krishna mounts his chariot furnished with every kind of powerful weapon. Two pairs of the finest steeds of the Kamboja breed, adorned with garlands of gold, are yoked to it. The colour of that best of rathas is of the morning sun. On the right is yoked the steed known as Shaibya; on the left is Sugriva; the Parshni is borne by two others called Meghapushpa and Balahaka. A celestial standard adorns that chariot; it is decked with gold and incomparable jewels and Viwakarman, the divine Artificer, had created it. Standing tall like the Maya of Vishnu himself, upon that standard is Vinata's son Garuda, shining with great splendour. Indeed, that enemy of snakes perches on the standard-top of Kesava who is Truth embodied.

After Krishna, Arjuna of irresistible feats and Yudhishtira, king of the Kurus, ascend the same ratha. Seated on that chariot, by the side of him of Dasharha's race, who wields the bow Saringa, the two sons of Pandu look exceedingly handsome, like the twin Aswinis seated by the side of Vasava. Then, he of Dasharha's vamsa urges those majestic steeds endowed with the fleetness of the wind, to fly after Bhima. And so they do, with the chariot bearing the immortal Krishna and the two sons of Pandu. They course ahead with a deafening roar of hooves and wheels, swiftly as birds flying through the air.

Going at that speed, they soon catch up with Bhima. Although they meet that Vayuputra, they fail to stop him in his mad careen as, full of wrath, he rides fiercely after Drona's dangerous son. In the very sight of those illustrious bowmen, Bhima flies towards the bank of the river of heaven, Ganga brought down to earth of old by Bhagiratha. He sees the high-souled, illustrious, dark-skinned and island-born Vyasa sitting near the edge of the water in the midst of many rishis. And he also sees Drona's son of evil sitting beside them, covered with dust, attired in a piece of cloth made of kusa grass, and smeared all over with ghee. Mahabaho Bhimasena, the son of Kunti, seizes up his bow with a shaft fixed to it, rushes at Aswatthaman, and roars, 'I have come to kill you, you dog!'

Seeing that terrible titan come towards him, bow in hand, and the two brothers on Janardana's chariot, Aswatthaman becomes afraid and thinks his hour has come. That Brahmana of staunch soul instantly invokes the Brahmashira given him by his father. He pulls up a blade of grass with his left hand. In distress, he infuses that blade of grass with the proper mantras and turns it into the Brahmashira. Unable to stand the arrows of the Pandavas and the presence of those wielders of devastras, in wrath Aswatthaman cries out a dreadful curse: 'For the destruction of all the Pandavas!'

Having said these words, O tiger among kings, the fallen son of Drona unleashes that weapon which stuns all the worlds. A fire erupts in the blade of grass, which seems as if it will consume Swarga, Bhumi and Patala like the all-destroying Yama at the end of the yuga."

CANTO 14

Vaisampayana said, "Knowing Aswatttman's intention at once, Krishna says to Arjuna, 'Pandava, summon the Brahmashira that your Acharya gave you. Partha, to protect yourself and your brothers loose that weapon which can contain every other astra.'

Arjuna leaps down from the chariot with his Gandiva and the astra fitted to its string. Silently wishing weal upon his Guru's son and then upon himself and his brothers, that parantapa bows to all the Devas and all his superiors, and unleashes the four-headed weapon of Brahma, thinking of the welfare of all the worlds and saying, 'Let Aswatthaman's weapon be quelled by mine!'

That astra blazes up in apocalyptic flames, like those of the pralaya that appear at the end of the yuga. So, too, the astra shot by Drona's son of fierce energy blazes up with white flames within a great sphere of fire.

Thunderclaps echo deafeningly; thousands of meteors fall from the sky; and all living creatures quake with dread. The entire firmament seems to resound with dreadful noise and assumes a terrible aspect with those flames. The Earth, with her mountains and waters and trees, trembles.

And then seeing the two mahastras scorching the three worlds, the two great rishis, Narada, who is the soul of every creature, and Vyasa, the grandsire of all the Bharata princes, show themselves there. The two rishis seek to pacify the two heroes Aswatthaman and Dhananjaya. Knowers of

all dharma and wanting the welfare of all creatures, those two sages of limitless tejas stand in the very midst of the two blazing weapons, themselves immune to every astra, themselves like two flames of the pralaya. The two whom no living creature can resist, whom all the Devas and Danavas always adore, becalm those two world-destroying weapons, indeed saving all of creation.

The two rishis say, 'The maharathas who have fallen into this battle are masters of every kind of weapon. Yet, never before did they loose such an astra at men. What act of rashness is this, you heroes?'"

CANTO 15

Vaisampayana said, "At the very sight, O tiger among men, of those two rishis possessed of splendour like that of Agni, Arjuna quickly resolves to withdraw his great astra. Folding his hands, he addresses the rishis, saying, 'I invoked this weapon, saying, "Let it nullify Aswatthaman's Brahmashira!" If I withdraw this high weapon, Drona's sinful son will consume us all with his astra. You two are like Devas. You must devise some means by which our welfare as also that of the three worlds may be secured.'

Saying this, Dhananjaya withdraws his astra. The withdrawal of the Bramashira by the gods themselves is exceedingly difficult. Not excepting the great Indra himself, there was nobody save the son of Pandu who could withdraw that high weapon once it had been unleashed. That astra was born of Brahmatejas, and no man whose soul was not pure could call it back; only a true brahmachari could. For, if one who has not practised the vow of brahmacharya attempts to bring it back after having shot it, it strikes off his own head and destroys him. Arjuna is a brahmachari and an observer of vratas. Having obtained that unobtainable weapon, he had never used it even when plunged in the gravest danger. Observant of the vow of truth, possessed of great heroism, leading the life of a brahmachari, the son of Pandu is submissive and obedient to all his superiors. It was for this that he succeeds in withdrawing his Brahmashira.

However, Drona's son, even upon seeing those two rishis standing before him, finds he cannot call back his astra loosed in dark fury. His heart downcast, Aswatthaman says to the Dwaipayana, the island-born Vyasa, 'Threatened by a great danger, and wanting to protect my life, I invoked the astra because I was afraid of Bhimasena, O Muni. This Bhima of false ways acted sinfully, O holy one, when he slew the son of Dhritarashtra in battle. It is for this, O Dvija, that, of uncleansed soul as I am, I invoked and loosed the Brahmashira. I dare not, however, withdraw it now. Having inspired this irresistible weapon with the energy of agni, I unleashed it for the destruction of the Pandavas. And so, indeed, will my Brahmashira destroy all the Pandavas. O Mahamuni, I have in wrath done this sinful thing.'

Vyasa says, 'Pritha's son Dhananjaya knew the astra called the Brahmashira. Neither from wrath, nor to kill you in battle, did he summon this weapon. Arjuna used it now only to contain your astra. He has withdrawn it. Having got even the Brahmashira through your father's instructions, the mighty-armed Dhananjaya did not fall away from Kshatriya dharma. Arjuna is possessed of such patience, and such honesty. He is a master of every weapon. Why do you seek to destroy such a one and all his brothers? That land where a Brahmashira is destroyed by another lofty weapon suffers a drought for twelve years, for the clouds do not rain a drop of water there for that time. For this reason, the mighty-armed son of Pandu, although he had the power, would not from compassion for living creatures consume your weapon with his.

The Pandavas should be protected; you should be protected; the kingdom also should be protected. Therefore, O you of mighty arms, withdraw this devastra of yours. Dispel the wrath from your heart and let the Pandavas be safe. The Rajarishi Yudhishtira never wishes to win victory by committing any sin. Give these Pandavas that gemstone which is embedded in your head. Taking that, the Pandavas will in return grant you your life.'

Drona's son says, 'This my jewel is more valuable than all the wealth that has ever been earned by the Pandavas and the Kauravas. If this gem is worn, the wearer ceases to have any fear from weapons or of disease or hunger. He has no fear of Devas and Danavas and Nagas. His apprehensions of Rakshasas as also from thieves and bandits will cease. Even these are the virtues of this gem of mine. I cannot part with it. However, O holy one, I must do what you ask of me. Here is this gemstone.

Here is my self. But this blade of grass infused with the Brahmashira must fall into the wombs of the Pandava women, for this weapon is lofty and cannot be frustrated. O Maharishi, having loosed it, I find I cannot withdraw it. It will make barren the wombs of all the Pandava women and there shall, as I said, be an end of the Pandavas. As for your other commands, O holy Vyasa, I shall obey them.'

Vyasa says, 'Do that then. Do not, however, entertain any other purpose, O sinless one. Casting this weapon into the wombs of the Pandava women, stop yourself with that.'"

Vaisampayana continued, "Listening to Vyasa, Drona's son directs that weapon into the wombs of the Pandava women."

CANTO 16

Vaisampayana said, "Knowing what the sinner Aswatthaman has done, Krishna, blithe as ever, says to him, 'A certain Brahmana of pious vows, seeing Virata's daughter, who is now Arjuna's daughter-in-law, in Upaplavya, said, "While the Kuru line will become extinct, a son will be born to you. And he will pass through death to live, and for this reason be called Parikshit, the tested one." The words of that holy man shall come true: I say to you, the Pandavas shall have a son called Parikshit and he shall live!'

Aswatthaman replies in fury to Krishna, 'You say this, O Kesava, from your partiality for the Pandavas, but it shall not happen. O you of eyes like lotus-petals, my words cannot but be fulfilled. Invoked by me, this weapon of mine shall fall on the foetus that nestles in the womb of Virata's daughter Uttaraa and destroy that child which, Krishna, you want to protect.'

Krishna says, 'The fall of this mighty weapon will not be fruitless. The embryo will die. But being dead, it will live again and have a long life. As for you, all wise men know you for a coward and a sinful wretch. You always sinned and now you have turned to murdering unborn children. And for this, O Aswatthaman, you must reap the harvest of your sins. For three thousand years you will wander over this earth, without a companion and without being able to speak to anyone. Alone and without anybody by your side, you will wander through diverse countries, O wretch, and you shall

have no place in the midst of men. The stench of pus and blood will emanate from you, and inaccessible forests and dreary moors shall be your abode. You will wander over the earth, O sinful soul, with the weight of all diseases upon you, the agony of every pestilence.

Meanwhile, the heroic Parikshit, attaining to age and a knowledge of the Vedas and the practice of pious vratas, will acquire all weapons from Kripa, the son of Sharadvata. Having gained a knowledge of all the devastras, and observant of every Kshatriya duty, that righteous-souled king shall rule the earth for sixty years. More, that boy will become the mighty-armed king of the Kurus, and be known by the name Parikshit, before your very eyes, O evil one. Though burnt by your weapon's fire, I shall revive him. O lowest of men, behold the tejas of my tapasya and my truth.'

Vyasa says, 'Since, disregarding us, you have decided to do this cruel thing, and your conduct is such although you are a high Brahmana by birth, therefore, what Devaki's son has said will be realized, for you have adopted Kshatriya usages!'

Aswatthaman says, 'With you among all men, O holy one, I will live. And let the words of this illustrious and foremost of men become true!'"

Vaisampayana continued, 'Then, having made over his precious gem to the Pandavas, Aswatthaman makes his forlorn way into the deeper forest. The Pandavas who have killed and punished all their enemies set Krishna and the island-born Vyasa and the great Narada at their head and, taking the gem that was born with Aswatthaman, return quickly to Draupadi who sits in prayopavesa, the fast unto death on Kurukshetra.

Borne by their steeds swift as birds, those tigers among men return with him of Dasharha's vamsa to their camp. Alighting from their chariots, those maharathas, themselves stricken with grief, see Panchali in deep, implacable mourning. Approaching the princess, the Pandavas with Kesava sit around her.

Urged by Yudhishtira, the mighty Bhimasena gives Aswatthaman's unworldly jewel to Draupadi, and says, 'This gem, O precious queen, is yours. The killer of your sons has been vanquished. Rise now, casting off your sorrow, and recollect the dharma of a Kshatriya queen. O you of black eyes, when Vasudeva was about to set out from Upaplavya on his mission of peace, you cried out, O tender one, to Madhusudana, "I have no husbands! I have no sons, nor brothers! Nor are you alive, O Govinda, since the king wishes for peace!" You spoke even those bitter words to Krishna,

that greatest of all men. Now recollect those words of yours that were so becoming of a Kshatriya queen.

The wretched Duryodhana, that obstacle to our sovereignty, has been killed. I have drunk the blood of Dusasana. We have paid the debt we owed to our enemy. No one will be able to censure us any longer. Having vanquished Drona's son, we have set him free for the sake of his being a Brahmana and for the respect that should be shown to our dead Acharya. His fame and honour have been destroyed, O Devi, only his body remains alive. He has been divested of his precious jewel and his is bereft of his weapons.'

Draupadi says, 'I only wanted to avenge the terrible injury that he did to us. The Guru's son is as worthy of my reverence as the Acharya himself. Let the king bind this gem to his head, O Bhaarata!'

Then, for Draupadi's sake and thinking of it as a gift from Drona, Yudhishtira sets the jewel on his head. He looks as radiant and regal as a mountain with the moon above it. Though stricken with grief at the death of her sons, the princess Draupadi, of great strength of mind, abandons her vow of praya.

Now Yudhishtira turns to address Krishna."

CANTO 17

Vaisampayana said, "In great grief at the slaughter in the night of his sons and the Panchalas, Dharmaraja Yudhishtira says to him of Dasharha's vamsa, 'How, O Krishna, could my sons, all of whom were mighty warriors, be killed by the sinner Aswatthaman of no extraordinary skill in battle? How could Drona's son slay the sons of Drupada, all of whom were such great maharathas? How could he kill the fire-born Dhrishtadyumna, before whom Drona himself could not stand? What deed did the Acharya's son do, O bull among men, so that he slew all our men by himself?'

The Holy One says, 'Drona's son sought the help of the eternal Mahadeva, highest of all the Gods. It was with Siva's help that he could do what he did. If Mahadeva be gratified he can bestow even immortality. Girisha can give such valour as will succeed in containing Indra himself. I know Mahadeva truly, O bull of the Bharata vamsa! I know of his various deeds of old. He, O Bhaarata, is the beginning, the middle, and the end of all creatures. This entire universe exists and moves through his power.

The puissant Grandsire Brahma, wanting to create living creatures, met Rudra and the Pitamaha asked him, "Lord, create living creatures!" Thus implored, Rudra of the tawny jata, said, "Tathaastu! So be it." Saying that, he plunged into the waters and performed a long tapasya, for he was aware of the flaws that all creatures would have. Having waited in expectation of

Rudra for a very long time, Brahma, through a fiat of his will, invoked another being into existence, to make him the Creator of all kinds of living things. Beholding Girisha immersed in the waters, this second being said to his father, "If there be no being born before me, I will create living creatures!" His sire replied to him, "There is no other first-born being besides you. This Sthanu has plunged into the water. Go and create living creatures, without any anxiety."

That being then created many living creatures, Daksha the first, who in turn created all these creatures of four kinds. As soon, however, as they were created, they ran, O king, towards their sire, afflicted with hunger and meaning to devour him. The second being whom Brahma had created ran to him for protection from his own offspring. And he said unto the Grandsire, "Illustrious One, protect me from these, and let these creatures be given other food to live on!"

Brahma gave herbs and plants to be their food, and to those that were strong and predatory, he gave the weaker creatures to be their means of sustenance. Their means of living having been thus given, the newly-created creatures all went away where they wanted, and multiplied through sexual union, each with their respective species.

After the creatures had multiplied and the Grandsire had become well pleased, the First-born Siva rose from the water and beheld living creation. He saw that diverse kinds of creatures had been created and that they had multiplied through their own energy. At this sight, Rudra became incensed and caused his great Linga to disappear into the bowels of the Earth.

The unfading Brahma, soothing him softly, said, "O Siva, what were you doing so long within the water? For what reason have you caused your organ of generation to disappear into the bowels of the Earth?"

The Lord of the universe wrathfully answered the lord Brahma, "Someone else has created all these creatures! What purpose then would be served by this Linga of mine? With my tapasya, O Brahma, I have created food for all these creatures. These herbs and plants will also multiply like those that will subsist upon them!"

Having said these words, Bhava went away, in cheerlessness and rage, to the foot of the Menjavat Mountains to practise yet more severe austerities.'"

CANTO 18

"Krishna continues, 'After the Krita-yuga had elapsed, the Devas wanted to perform a Yagna and made preparations according to the directions laid down in the Vedas. They collected ghrita and the other requisites. And they not only devised what the requisites of their sacrifice should be, but also determined those amongst themselves that should have a share in the sacrificial offerings.

Not knowing Rudra truly, the Devas, O king, assigned no share for the divine Sthanu. Seeing that the gods assigned to him no share in the sacrificial offerings, Sthanu, clad in black deer skin, wanted to destroy that sacrifice and, with that object in mind, he wrought a bow. There are four kinds of Sacrifices: the loka Sacrifice, the Sacrifice of special rites, the eternal domestic Sacrifice, and the Sacrifice consisting of the gratification derived by man from his enjoyment of the five elements and their compounds. It is from these four kinds of Sacrifice that the universe has sprung. Kapardin created his bow using the first and the fourth kinds of Sacrifices. The length of that bow was five cubits. The sacred "Vashat", O Bhaarata, was made its string. The four parts of which a Sacrifice consists became the adornments of that bow.

Then Mahadeva, filled with rage and taking up that bow, went to the place where the Devas were engaged in their Yagna. Seeing the unfading Rudra arrive there attired as a brahmachari and armed with that bow, the

Goddess Earth quailed with fear and the very mountains began to tremble. The wind ceased to move, and fire itself, though fed, did not blaze forth. The stars in the firmament, in anxiety, began to wander in erratic courses. The Sun's splendour dimmed. The disc of the Moon lost its beauty. The entire firmament was enveloped in thick gloom. Overwhelmed by fear, the Devas did not know what to do. Their Yagna lost its splendour. Indeed, the mighty gods were all terrified.

Rudra in fury pierced the embodiment of Sacrifice, Yagna, with a fierce shaft through its heart. The embodied form of Sacrifice assumed the shape of a deer and fled into the sky from there with Agni, god of fire. Approaching Swarga in that form, he blazed forth in beauty. Rudra, however, O Yudhishtira, pursued him through the sky. After Yagna fled, the Devas lost their lustre. Why, losing their very senses, the gods were stupefied.

In rage, the three-eyed Mahadeva broke the arms of Savitri, and plucked out the eyes of Bhaga and the teeth of Pushana. The gods then fled, as also all the several parts of Sacrifice. Some amongst them, reeling as they sought to flee, fell down unconscious. The blue-throated Rudra laughed aloud and, whirling the horn of his bow, paralysed them. The Devas then uttered a great cry. At their command, the string of Siva's bow broke. The string having broken, the bow became stretched into a staff. The gods approached the bowless Mahadeva, with the embodied form of Sacrifice, sought his mercy and endeavoured to pacify him.

Being ever easily pacified, the Great God plucked out his wrath and flung it into the water, O king. That wrath, assuming the form of fire, Badava, is always engaged in consuming that fluid element. He gave Savitri his arms, Bhaga his eyes, and Pushana his teeth. And he also restored the Sacrifices themselves, O Pandava. The world became safe and calm once more. The gods assigned to Mahadeva all the libations of ghrita as the share of the Great Deity. O king, when Mahadeva was angry, the whole world was dreadfully agitated; when he became calm everything was safe and calm again.

Mahadeva Siva of fathomless power was worshipped and gratified by Aswatthaman. It was for this that Drona's sons could singly kill all your sons, those maharathas. It was for this that he could put to sword many other heroes, including the Panchalas, with all their followers. Do not suffer your mind to dwell on it. It was not Drona's son who accomplished what

happened. It was done through the grace of Mahadeva Siva. Compose yourself and do now what should next be done.'"

The end of Sauptika Parva

Stri Parva

CANTO 1

JALAPRADANIKA-PARVA

AUM! Having bowed down unto Narayana and Nara, the foremost of Purushas, and to the Devi Saraswati, I invoke the spirit of *Jaya* Janamejaya said, "After Duryodhana and all the other warriors have fallen, what, O Muni, does king Dhritarashtra do when he hears the news? What does the Mahatman, Dharmaputra Yudhishtira, do? What do the three survivors of the Kuru army—Kripa, Kritavarman and Aswatthaman—do? I have heard everything about the feats of Aswatthaman. Tell me what happens after that mutual denunciation of curses. Tell me all that Sanjaya says to the blind old king."

Vaisampayana said, "After he has lost his century of sons, Dhritarashtra, grief-stricken, cheerless, and looking like a tree shorn of its branches, is overwhelmed by anxiety and cannot speak.

Possessed of great wisdom, Sanjaya, approaching the king, says to him, 'Why do you grieve, O Rajan? Grief does not serve any purpose. Eight and ten Akshauhinis of warriors have been slain. The earth has been desolated, and is almost empty now. Kings of diverse realms, hailing from diverse lands, united with your son and have all laid down their lives. Now let the obsequial rites of your sires, sons, grandsons, kinsmen, friends and preceptors be performed.'

Vaisampayana continued, “Having lost all his sons and counsellors and all his friends, king Dhritarashtra of great energy suddenly falls on the earth like a tree uprooted by the wind.

Dhritarashtra says, ‘Destitute as I am of sons and counsellors and all my friends, I will have to wander in sorrow over the earth. What need have I now of life itself, left as I am without kinsmen and friends and resembling an aged bird shorn of its wings? Shorn of kingdom, deprived of kinsmen, and without eyes, I cannot, O you of great wisdom, shine any longer over the earth, for I am like a luminary shorn of its splendour. I did not follow the counsels of friends of Jamadagni’s son, of the Devarishi Narada, and of the island-born Vyasa, when they offered it to me.

In the midst of the Kuru court, Krishna said to me, for my good, “Declare a truce to all hostilities, O king! Let your son take the whole kingdom. Give but five villages to the Pandavas.”

Fool that I was, I did not follow even His advice and, for that, today I repent so bitterly. I did not listen to the righteous counsels of Bhishma. Alas, having heard of the slaughter of Duryodhana, whose roars were as deep as those of a bull, having heard also of the death of Dusasana and the killing of Karna and the setting of the Drona-sun, my heart yet does not break into pieces. I do not, O Sanjaya, remember any evil deed of mine in the past, whose consequences I am suffering so sharply today. Without doubt, I committed great sins in my past lives, for which the Supreme Ordainer has set me to endure such a terrible measure of grief. This destruction of all my kinsmen, this extermination of all my well-wishers and friends, in this my dotage, has come upon me through the force of Destiny. What other man is there on earth who is more afflicted than me? Since it is so, let the Pandavas see me this very day, firmly resolved to betake myself to the long way that leads to the regions of Brahma!’

While Dhritarashtra indulges in such demented lamentation, Sanjaya says to him, ‘Cast off your grief, O monarch. You have heard the conclusions of the Vedas and the contents of diverse scriptures and holy writ from the lips of the old. You have heard what the sages said to king Sanjaya when he was stricken with grief at the death of his son. When your son caught the pride that is born of youth, you did not accept the wise counsels offered to you by your well-wishers. Greedy for benefit, you did not do what would truly have benefited you. Like an over sharpened sword your own intelligence has wounded you.

You did generally pay court to those that were of evil conduct and deeds. Your son had Dusasana for his counsellor, and the vile Karna, and the equally wicked Sakuni and Chitrasena of foolish understanding, and Salya, too. Your Suyodhana made the whole world his enemy. O Bhaarata, he did not pay any heed to the words of Bhishma, the Pitamaha of the Kurus, nor to Gandhari and Vidura, to Drona, O king, or Kripa the son of Sharadvata, to the mighty-armed Krishna, to the intelligent Narada, to many other great Rishis, or to Vyasa himself of immeasurable tejas. Though possessed of great prowess, your son was of little intelligence, proud, always eager for battle, evil, ungovernable and discontented.

You are possessed of learning and intelligence and are always truthful. They that are as righteous and as intelligent as you, are never overwhelmed by grief. None of your son's confederates regarded dharma. War was the one word on their lips. For this the very Kshatriya varna has been exterminated and the fame of your enemies enhanced. You had the position of an elder and counsellor, why, of a king of kings, but not a word of salutary advice did you utter. Unfit as you were for the task, you did not hold the scales of justice evenly.

Every person should, from the very outset, adopt a righteous course of action that he may not have, in the end, to repent. Through blind love and favour for your evil son, O king, you did what was agreeable to Duryodhana. You are obliged to repent for that now, but it does not become you to give way to grief. The man whose eyes are directed towards only the honey hanging on the tree growing over a cliff, without being once directed to the fall, meets with destruction through his greed. Such a man is obliged to repent even as you do now.

The man who indulges in grief never wins wealth. By grieving one loses the fruits one desires. Grief is again an obstacle to the acquisition of objects dear to us. The man who gives way to grief loses even his salvation. The man who shrouds a burning coal within the folds of his clothes and is burnt by the fire that is kindled by it, must be pronounced only a fool if he grieves over his injuries. You and your son fanned the Partha-fire with your harsh words, and with your covetousness acting as the ghrita caused that fire to blaze into consuming flames. When that fire blazed forth your sons fell into it like insects and perished. However, it does not befit you now to grieve for them now that they have all been burnt in the fire of the enemy's astras.

The tear-stained face, O king, which you now wear is not approved by the scriptures or praised by the wise. These tears, like sparks of fire, burn the dead for whom they are shed. Kill your grief with your intelligence, and pick yourself up with the strength of your own self!' Thus does the noble Sanjaya comfort his blind king Dhritarashtra. Then, the wisest Vidura addresses the king."

CANTO 2

Vaisampayana said, "Listen, O Janamejaya, to the nectar-like words that Vidura says to the son of Vichitravirya and by which he gladdens that bull among men.

Vidura said, 'Rise, O king! Why are you stretched out on the earth? Pick yourself up. Rajan, even this is the final end of all living creatures. Everything massed together ends in destruction; everything that grows high is sure to fall down. Union is certain to end in separation; life is sure to end in death. The Destroyer, O Bhaarata, takes both the hero and the coward. Why then, O bull amongst kings, should not Kshatriyas engage in battle? He that does not fight is seen to apparently escape with life. When, however, his time comes he cannot escape death. As regards living creatures, they do not exist at first. They exist in the period that intervenes. In the end, they once more are no more. What matter of grief then is there in this? The man that indulges in grief does not succeed in meeting with the dead. By indulging in grief, one does not himself die. When the course of the world is such, why do you indulge in sorrow?

Death drags away all creatures, even the gods. There is none dear or hateful to death, O best of the Kurus! As the wind tears off the tops of all blades of grass, even so, O bull of Bharata's race, death masters all creatures. All creatures are like members of a caravan bound for the same destination. When death will encounter all, it matters little whom he meets

with first. It does not become you to grieve for those that have been slain in battle. If the scriptures are any authority, all of them must have obtained the highest end. All of them were versed in the Vedas; all of them had observed stern vows. Facing the foe all of them have met with death. What matter of sorrow is there in this? Invisible they had been before their births. Having come from that unknown region, they have once more become invisible. They are not yours, nor are you theirs.

What grief then is there in their vanishment? If slain, one wins heaven. By slaying, fame is won. Both these, with respect to us, are productive of great merit. Battle, therefore, is not bootless. No doubt, Indra will contrive for them realms that will grant their every wish and more. These, O bull among men, become the guests of Indra. Men cannot, by sacrifices with profuse gifts, through ascetic penances and by learning, go so quickly to swarga as Kshatriyas slain in battle.

Into the bodies of enemy heroes, which were the sacrificial fire, they poured their libations of arrows. And they, in turn, had to endure the flaming arrows with which their enemies scathed them. I tell you, O king, that in this world there is not a better road to heaven than battle for a Kshatriya. They were all high-souled Kshatriyas; possessed of great courage, they were ornaments of grand sabhas. They have attained a lofty state of blessedness. They are not men for whom we should grieve. Comfort yourself and cease to grieve, O Purusharishabha. It does not befit you to suffer yourself to be overwhelmed by sorrow and to abandon all your duties.

There are thousands of mothers, fathers, sons and wives in this world. Whose are they, and whose are we? From day to day, thousands of causes spring up for sorrowing and thousands of reasons for fear. These affect the ignorant but are nothing to him that is wise. There is none dear or hateful to Time, O best of the Kurus! Time is indifferent to none. All are equally hauled along by Time. Time causes all creatures to grow, and it is Time that destroys everything. When all else is asleep, Time is awake. Time is irresistible.

Youth, beauty, life, possessions, health, and the companionship of friends are all unstable. He that is wise will never covet any of these. It does not become you to grieve for what is universal. By indulging in grief, a man may himself perish, but grief itself, by being indulged in, never becomes lighter. If you feel your grief to be heavy, stand up to it by not indulging it.

Even this is the specific for grief—that one should not give in to it. By dwelling on it, one cannot lessen it; it only grows with indulgence. Upon the advent of evil or upon the bereavement of something that is dear, only they that are of little intelligence suffer their minds to be afflicted by grief. There is neither dharma, artha nor kama in that on which your heart dwells.

The indulgence in grief is the certain means of losing one's objectives. Through it, one falls away from the three great purusharthas, the ends of life. They that are without contentment are stupefied on the accession of vicissitudes that depend upon the possession of wealth. They, however, that are wise are unaffected by such losses and gains. One should kill mental grief with wisdom, just as physical grief is by medicine. Wisdom has this power. They, however, that are foolish, can never find peace of mind.

The karmas of a former life closely follow a man, insomuch that they lie by him when he lies down, stand by him when he stands, and run with him when he runs. In those conditions of life in which one does well or ill, one enjoys or suffers the fruit thereof in similar conditions. In those forms in which one performs particular actions, one enjoys or suffers the fruits thereof in similar forms. One's own self is one's own friend, as, indeed, one's own self is one's own enemy. One's own self is the witness of one's deeds, good and evil. From good deeds springs a state of happiness, from sinful karma comes suffering. One always finds the fruit of one's actions. One never enjoys or suffers weal or woe that is not the fruit of one's own deeds. Intelligent men like you, O king, never allow themselves to sink in sinful enormities that are contrary to wisdom and that strike at the very root of virtue and happiness.'"

CANTO 3

"Dhritarashtra says, 'O you of great wisdom, you have dispelled my grief with your luminous wisdom! But I wish to hear you speak again. How, indeed, do those that are wise free themselves from the mind's grief born of the advent of evils and the loss of objects that are dear?'

Vidura says, 'He that is wise finds peace by subduing both grief and joy through means by which one may escape from grief and joy. All those things about which we are anxious, O bull among men, are ephemeral. The world is like a plantain tree, without enduring strength. Since the wise and the foolish, the rich and the poor, all, divested of their anxieties, sleep finally on the funeral pyre, with bodies bereft of flesh and full of bare bones and shrivelled sinews, who amongst them will the survivors look upon as possessed of distinguishing marks by which the attributes of birth and beauty may be ascertained? When all are equal in death, why should human beings, whose understandings are always deceived by the things of this world, covet one another's rank and position?

The learned say that the bodies of men are like houses. In time these are destroyed. There is one Being, however, that is eternal. As a person, casting off one set of clothes, whether old or new, puts on another, even such is the case with the bodies of all embodied beings. O son of Vichitravirya, creatures obtain weal or woe as the fruit of their own karma. Through their

actions they find heaven, O Bhaarata, or bliss, or hell and woe. Whether able or unable, they have to bear their burdens which are the result of their own deeds.

As amongst earthen pots some break while still on the potter's wheel, some while partially shaped, some as soon as brought into shape, some after being removed from the wheel, some whilst being removed, some after removal, some while wet, some while dry, some while being burnt, some while being removed from the kiln, some after removal therefrom, and some while being used, even such is the case with the bodies of embodied creatures. Some are destroyed while yet in the womb, some after coming out of the womb, some on the day after, some on the expiration of a fortnight or of a month, some on the expiration of a year or of two years, some in youth, some in middle age, and some when old. Creatures are born or destroyed according to their karma in previous lives. When such is the course of the world, why do you indulge in grief?

As men, while swimming in sport on the water, sometimes dive and sometimes emerge, O king, even so creatures sink and emerge in life's stream. They that are of little wisdom suffer or meet with destruction as the result of their own actions. They, however, that are wise, observant of virtue, and desirous of doing good to all living creatures, they, acquainted with the real nature of the appearance and disappearance of creatures in this world, attain at last to the highest end.'"

CANTO 4

"Dhritarashtra says, 'O most eloquent of men, how may the wilderness of this world be known? I wish to hear this. Tell me of it.'

Vidura said, 'I will describe to you all that creatures do from their very conception. At first, the jiva lives in the admixture of blood and the vital fluid. Then it grows, little by little. Then, on the expiry of the fifth month, it assumes form. It next becomes a foetus with all its limbs complete, and lives in a very impure place, covered by flesh and blood. Then, through the action of the wind, its lower limbs are turned upward and the head comes downward. Arriving in this posture at the mouth of the uterus, it suffers manifold woes. In consequence of the contractions of the uterus, the creature then comes out of it, endowed with the results of all his previous karma. He then encounters in this world other evils that rush towards him. Calamities proceed towards him like dogs at the scent of meat. Next, diverse diseases approach him while he is enchained by his previous actions.

Bound by the chains of the senses and women and wealth and other sweet things of life, diverse evil practices also approach him then, O king. Seized by these, he never finds happiness. In that season, he does not obtain the fruit of his actions, right or wrong. They, however, that set their hearts on dhyana, succeed in protecting their souls. The man governed by his

senses does not know that death has come to his door. At last, dragged away by Yamadutas, the messengers of the Destroyer, he meets with death at the appointed time. Agitated by his senses, for whatever good and evil has been done at the outset and having enjoyed or suffered the fruits of these, he once more becomes indifferent to his acts of self-destruction.

Alas, the world is deluded, and covetousness brings it under its dominion. Deprived of understanding by greed, wrath and fear, one knows not one's own self. Filled with joy at one's own respectability of birth, one is seen to traduce those that are not high-born. Swollen also with pride of wealth, one is seen to condemn the poor. One regards others to be ignorant fools, but seldom takes an account of oneself. One attributes faults to others but is never keen to punish oneself. Since the wise and the ignorant, the rich and the poor, the highborn and the lowborn, the honoured and the dishonoured, all go to the place of the dead and sleep there, freed from every anxiety, with bodies divested of flesh and full only of bones united by dried-up tendons, who amongst them would the survivors look upon as distinguished above the others and by what signs would they ascertain the attributes of birth and beauty?

When all, stretched after the same fashion, sleep on the bare ground, why then should men, taking leave of their senses, wish to deceive one another? He that, looking at this saying in the scriptures with his own eyes or hearing it from others, practises virtue in this unstable world of life and adheres to it from an early age, attains to the highest end. Learning all this, he that adheres to Truth, O king, succeeds in crossing all paths.'"

CANTO 5

"Dhritarashtra says, 'Tell me in detail everything about the ways of that intelligence by which this wilderness of karma may be safely crossed.'

Vidura says, 'Having bowed down to the Self-Born, I will tell you how the great sages speak of the wilderness of life. A certain Brahmana, living in the great world, once found himself in a large inaccessible forest that teemed with beasts of prey. It abounded on every side with lions and other animals that looked big as elephants, all of which were roaring aloud. Such was the aspect of that forest that Yama himself would take fright at it. Beholding the forest, the heart of the Brahmana was exceedingly agitated. His hair stood on end, and other signs of fear manifested themselves on his person, O scorcher of foes.

Inside the forest, he began to run here and there, casting his terrified eyes everywhere to find someone whose shelter he might seek. Yes, desperate to avoid those terrible creatures, he ran in fright. However, he could not distance himself from them. He then saw that the terrible forest was covered over by a great net and that a frightful woman stood there, her arms outstretched. That jungle was also encompassed by many five-headed snakes of dreadful forms, tall as cliffs and their hoods touching the very heavens.

Within that vana was a pit whose mouth was covered with many hard and unyielding creepers and plants. During his panicked flight, the Brahmana fell into that hidden pit. He became entangled in those clusters of creepers that were interwoven with one another, and hung there like the large fruit of a jack tree hanging by its stalk. He continued to hang there, feet up and head down. While he was in that posture, diverse other calamities overtook him. He saw a great and mighty snake within the pit. He also saw a gigantic elephant near its mouth. That elephant, dark in complexion, had six faces and twelve feet. And the animal gradually approached that pit covered with creepers and trees. About the twigs of the greatest tree that stood at the lip of the pit, flew many bees of frightful forms, drinking the honey gathered in their comb about which they swarmed in dense numbers.

The honey fell from the honeycomb in many jets. The one who hung in the pit continually drank those ambrosial jets but his thirst was never quenched but only grew. Unsatiated with repeated draughts, the Brahmana wanted more and more. Even then, O king, he did not become indifferent to life. Even there, the man continued to hope to live on. A number of black and white rats were eating away the roots of that tree. There was fear from the beasts of prey, from that fierce woman on the hem of that forest, from that snake at the bottom of the pit, from that elephant near its top, from the fall of the tree through the action of the rats, and lastly from those bees buzzing about to taste the honey.

In that plight he continued to dwell, quite deprived of his senses, in that wilderness, and never at any time losing the hope of prolonging his life.'"

CANTO 6

"Dhritarashtra says, 'Alas, great was the distress of that Brahmana and very painful his life! Tell me, O first of speakers, whence was his attachment to life and whence his happiness? Where is that region, so unfavourable to the practice of virtue, in which that man resides? Oh, tell me how will that man be freed from all those great terrors? Tell me all this. We shall then exert ourselves properly to save him. My compassion has been greatly moved by the difficulties that lie in the way of his rescue.'

Vidura says, 'They that are conversant, O monarch, with the Moskhadharma, the religion of Moksha, cite this as a simile. Understanding this properly, a man may attain to bliss in the regions hereafter. That which is described as the wilderness is the great world. The inaccessible forest within it is the limited sphere of one's own life. Those that have been mentioned as beasts of prey are the diseases to which we are subject. The woman of gigantic proportions who dwells in the forest is identified by the wise with decrepitude which destroys beauty. That which has been spoken of as the pit is the body of embodied creatures. The great snake at the bottom of that pit is time, the destroyer of all embodied creatures. It is, indeed, the universal destroyer. The creepers growing in that pit and attached to whose spreading stems the man hangs down is the desire for life which is cherished by every creature. The six-faced elephant, O king, which comes towards the tree standing at the mouth of the pit is spoken of as the

year. Its six faces are the seasons and its twelve feet are the twelve months. The rats and the snakes that gnaw at the roots of the tree are said to be days and nights that continually lessen the lifespans of all creatures. Those that have been described as bees are our desires. The numerous jets that are dropping honey are the pleasures derived from the gratification of our desires and to which men are seen to be powerfully addicted. The wise know life's course to be even such. Through that knowledge they succeed in tearing off its bonds.'"

CANTO 7

"Dhritarashtra says, 'Excellent is this parable that you have related! Indeed, you are a knower of the truth. Having listened to your nectar like words, I want to hear more.'

Vidura says, 'Listen to me, O king, I shall once more discourse in detail on the means which enable the wise to free themselves from the ties of the world. As a person, O king, who has to travel a long way is sometimes obliged to halt when tired, even so, O Bhaarata, they that are of little intelligence, travelling along the long way of life, have to make frequent halts in the shape of repeated births into diverse wombs. The wise, however, are free from that obligation. For this, men conversant with the scriptures describe life's course as a long way. The wise also call life's round with all its difficulties a forest.

Creatures, O bull of Bharata's race, whether mobile or immobile, have to repeatedly return to the world. The wise alone escape. The diseases, mental and physical, to which mortals are subject, whether visible or invisible, are spoken of as beasts of prey by the wise. Men are always afflicted and impeded by them. Then, again, the fierce predators, represented by their own actions in life, ever cause anxiety to them that are of little intelligence. If anyone somehow escapes from diseases, decrepitude —that destroyer of beauty—overwhelms him after. Plunged in a slough by the objects of the different senses—sound and form and taste and touch and

scent—man remains there without anything to rescue him thence. Meanwhile, the years, the seasons, the months, the fortnights, the days, and the nights, coming one after another, gradually despoil him of beauty and lessen the lifespan allotted to him. These are all messengers of death. They, however, that are of little understanding know them not to be such. The wise say that all jivas are governed by the Ordainer through their actions.

The body of a creature is called the chariot. The living principle is the sarathy of that ratha. The senses are said to be the steeds. Our acts and the understanding are the traces. He who follows after those running horses has to come repeatedly to this world in a round of rebirths. He, however, who, being self-restrained, stops them by his understanding does not have to return. They that are not bewildered while wandering in this wheel of life that does truly revolve like an actual wheel, do not in reality wander in a round of rebirths.

He that is wise should certainly take care to prevent the obligation of rebirth. One should not be indifferent to this, for indifference may subject us to it repeatedly. The man, O king, who has restrained his senses and subdued anger and greed, who is contented, and truthful in speech, succeeds in gaining peace. This body is called the chariot of Yama. Those of little intelligence are perplexed by it. Such men, O king, obtain that which you have done. The loss of kingdom, of friends, and of children, O Bhaarata, and other calamities such as these, overtake him who is still under the influence of desire. He that is wise should apply the medicament of intelligence to all great griefs. Indeed, obtaining the specific of wisdom, which is truly efficacious and is also almost unattainable, the man of restrained soul would kill that serious sickness called sorrow. Neither prowess, nor wealth, nor friends, nor well-wishers can cure a man of his grief so effectually as keeping a self-restrained soul. Therefore, observant of the great dharma of abstention from causing all injuries, or friendship for all creatures, be of pious conduct, O Bhaarata!

Self-restraint, renunciation and heedfulness are the three steeds of Brahma. He who rides on the chariot of his soul, to which these steeds are yoked with the help of traces furnished by good conduct, and drives it, casting off all fear of death, flies, O king, to the worlds of Brahma. That man who gives to all creatures an assurance of his harmlessness, goes to the highest of worlds, the blessed realm of Vishnu. The fruit that one obtains by an assurance unto all creatures of his harmlessness cannot be obtained by a

thousand sacrifices or by daily fasts. Amongst all things there is certainly nothing dearer than the self. Death is certainly feared and abhorred by all creatures, O Bhaarata! Therefore, compassion must certainly be shown to all.

Endowed with diverse kinds of errors, entangled by the net of their own intelligence, both they that are wicked and the good wander repeatedly on the earth. They, however, that are wise and endued with subtle sight, attain to union with the Supreme Brahman.'"

CANTO 8

Vaisampayana said, "Even after hearing what Vidura says, Dhritarashtra, king of the Kurus, afflicted with grief on account of the death of his sons, yet again falls senseless to the ground. Seeing him fall down in that state, his friends, as also the island-born Vyasa, and Vidura, and Sanjaya, and other well-wishers, and the attendants who waited at his gates and who enjoyed his confidence, sprinkle cool water over his body, fan him with palm leaves and gently massage him with their hands. For a long while they comfort the king in that condition. Recovering his senses after a time, Dhritarashtra weeps for a long while, thinking only of the death of his sons.

He says, 'Fie on the human condition! Fie on the human body! The woes that are suffered in this life frequently arise from the very state of humanity. Alas, O lord, great is the grief, like poison or fire, that one suffers at the loss of sons, of wealth, of kinsmen and relatives. That grief causes our limbs to burn and our wisdom to be destroyed. Overwhelmed with that grief, a person regards death to be preferable to living on. This calamity that has overtaken me through ill-fortune is even like that. It will not, I see, end except with my life itself. O best of regenerate ones, I shall put an end to my life this very day.' Having said these words to his high-souled sire, that foremost of all men conversant with Brahman, Dhritarashtra, overwhelmed

again with grief, falls deathly silent. Hearing what his son, the blind king, says, the puissant Vyasa speaks to him once more.

Vyasa says, 'O Mahabaho Dhritarashtra, listen to what I say. You are possessed of learning, you have great intelligence, and you, mighty one, are skilled in understanding dharma. Nothing of that which should be known is unknown to you, O Parantapa! Without doubt, you know the instability of all things doomed to die. When the world of life is unstable, when this world itself is not eternal, when life is sure to end in death, why then, O Bhaarata, do you grieve? Before your very eyes, O king, a concatenation of events brought about by Time, making your son the cause, resulted in this war. This destruction of the Kurus was inevitable. Why then do you grieve for those heroes that have attained to the highest end? Mahabaho, the Mahatman Vidura knew everything. With all his might he endeavoured to bring about peace. It is my opinion that the course marked out by Destiny cannot be controlled by anyone, even if one struggles for all eternity. I directly heard the course that was settled upon by the gods. I will relate it to you, so that peace of mind may be yours.

Once, I went to the court of Indra. There I beheld all the denizens of heaven assembled together. There were, O sinless one, all the Devarishis also, with Narada at their head. There, O monarch, I saw also the Earth, Bhumi Devi in her embodied form. She had gone to the Devas for the accomplishment of a mission. Approaching the gods, she said, "You have already promised that which you all should do for me, O blessed ones, while you were in Brahma's abode. Let that be accomplished soon."

Hearing these words of hers, Vishnu, the adored of all the worlds, smilingly addressed her in the midst of the heavenly conclave, saying, "The eldest of the hundred sons of Dhritarashtra, who is known by the name of Duryodhana, will accomplish what you desire. Through that king, your purpose will be achieved. For his sake, many kings will assemble together on the field of Kuru, and slay one another with great weapons. And, O Devi, your burden will be lightened in battle. Go quickly to your own place and continue to bear the weight of creatures, O beauteous one!"

From this you will understand, O king, that your son Duryodhana, born in Gandhari's womb, was an amsa of Kali, sprung for the very purpose of causing a universal slaughter. He was vindictive, restless, wrathful, and never satisfied. Through the influence of Destiny his brothers also became like him. Sakuni became his maternal uncle and Karna his great friend.

Many other kings were born on earth to help in the task of destruction, in order to lighten the burden of the earth. As the king is, so do his subjects become. If the king be righteous, even adharma in his dominions assumes the form of dharma. Servants, without doubt, are affected by the merits and defects of their masters. And your sons, O king, having acquired a bad father, have all been destroyed.

Conversant with the truth, Narada knew all this. Through their own sins, your sons have been destroyed, O king. Do not grieve for them. There is no cause for grief. The Pandavas have not, O Bhaarata, the least fault in what has happened. Your sons were all of evil souls. It is they that caused this carnage on earth. Be you blessed.

Narada told Yudhishtira of all this in his court during the Rajasuya yagna, saying, "The Pandavas and the Kauravas, encountering each other, will meet with destruction. Do that, O son of Kunti, which you should!"

At these words of Narada, the Pandavas became filled with grief. I have told you an eternal secret of the gods. This will destroy your grief and restore to you a love of your life, and cause you to cherish affection for the Pandavas, for all that has happened has been due to what was ordained by the gods. O Mahabaho, I learnt all this some time ago. I also spoke of it to Yudhishtira Dharmaraja on the occasion of his greatest of sacrifices, the Rajasuya. When I secretly told him of all this, Dharma's son did his best to preserve peace with the Kauravas. That, however, which was ordained by the gods proved too powerful to be frustrated by him. The fiat the Destroyer can never be foiled by creatures of this world, mobile and unmoving.

You are devoted to virtue and possessed of superior intelligence, O Bhaarata. You know that which is the way and that which is not the way of all creatures. If Yudhishtira learns that you burn with grief and frequently faint, he will cast off his very life. He is always compassionate and possessed of wisdom. His kindness extends even to all the inferior creatures. How is it possible, O king, that he will not show compassion to you? At my command, and knowing that what is ordained is inevitable, as also from kindness to the Pandavas, continue to endure your life, Bhaarata! If you live, your fame will spread in the world. You will be able to acquire a true knowledge of all dharma and find many years to gain punya for yourself.

This grief for the death of your sons that has arisen in your heart like a blazing fire must be extinguished with the sacral water of wisdom!'"

Vaisampayana continued, “Hearing these words of Vyasa of immeasurable tejas, and reflecting upon them for a while, Dhritarashtra says, ‘O best of enlightened ones, I am tormented by a vast load of grief. My senses repeatedly forsake me and I am unable to pick myself up. However, hearing what you say about what was ordained by the gods, I shall not think of casting off my life and I shall live and act without indulging this searing grief.’

Hearing these words from Dhritarashtra, O monarch, Satyavati’s son Vyasa vanishes from there.”

CANTO 9

Janamejaya said, "After the holy Vyasa vanished, what, O Maharishi, did king Dhritarashtra do? What also did the Kuru king, the Mahatman son of Dharma, do? What did those three, Kripa, Kritavarman and Aswatthaman do? I have heard of the feats of Aswatthaman and the mutual pronouncement of curses. Tell me what happened next and what Sanjaya next said to the old king Dhritarashtra."

Vaisampayana said, "After Duryodhana has been killed and all the troops slaughtered in the night, Sanjaya, deprived of his spiritual sight, comes back to Dhritarashtra.

Sanjaya says, 'The kings of diverse peoples, who came from different realms, have all, O king, gone to the lands of the dead, along with your sons. Your son, who was constantly implored for peace but who always wished to end his enmity with the Pandavas by killing them in war, has caused the very world as we knew her to be destroyed. Do you, O Rajan, have the obsequial rites for your sons and grandsons and sires to be performed in proper order.'

Vaisampayana continued, "Hearing these terrible words from Sanjaya, the king falls onto the earth and lies motionless like a dead man. Vidura says to the prostrate king, the very same words he had said before 'Rise, O king, why do you lie on the ground? Do not grieve, O bull of Bharata's race! Even this, O lord of the earth, is the final end of all creatures. At first,

all creatures do not exist. Then, they are alive. At the end, they once more cease to be. What cause for sorrow is there in all this? By indulging grief, one cannot fetch back the dead. By indulging in grief, one cannot die oneself. When such is the course of the world, why do you, of all men, so indulge grief? One may die without having fought a battle. Some also escape alive after fighting a war. When one's time comes, O Rajan, one cannot escape. Time takes away all creatures, of every kind.

There is none dear or hateful to Time, O best of the Kurus. As the wind tears off the ends of all blades of grass, even so Time brings all creatures under its influence. All creatures are like members of the same caravan bound for the same destination. What cause of sorrow is there if Time meets with one a little earlier than with another? Those, O king, that have fallen in battle and for whom you grieve, are not really objects of grief, since all those illustrious ones have found swarga. With sacrifices with profuse gifts, through tapasya, and even through knowledge, men cannot so easily repair to heaven as Kshatriyas by dying courageously in battle. All those heroes were conversant with the Vedas; all of them were observant of vows; all of them have perished, facing the enemy in battle. What cause then is there for grieving?

They poured their libations of arrows into the bodies of their brave foes as into a fire. Foremost among men, they bore in return the arrow libations poured upon themselves. I tell you, O Rajan, that there is no better way to heaven for a Kshatriya than through battle. All of them were high-souled Kshatriyas; all of them were heroes and ornaments of royal sabhas. They have attained to a high state of blessedness. One should not grieve for them. Do you comfort yourself, and do not grieve, O bull among men! It does not become you to suffer yourself to be overwhelmed by sorrow and abandon all karma.'"

CANTO 10

Vaisampayana said, "Hearing these words of Vidura, that bull of Bharata vamsa, Dhritarashtra, orders his chariot to be yoked. He says again, 'Bring Gandhari here without delay, and all the royal Bharata women. Bring Kunti also, as well as all the other ladies who are with her. Having said these words to Vidura, knower of all dharma, Dhritarashtra of righteous soul, well-nigh deprived of his senses by sorrow, climbs into his arrived chariot. Gandhari, stricken with grief at the death of her sons, accompanied by Kunti and the other ladies of the royal household, comes at the command of her lord to where Dhritarashtra waits for her. Beside themselves with sorrow, they come all together to the king. As they meet, they accost each other and utter loud wails of woe. Vidura, who by now has become more grief-stricken than those regal women, comforts them. Setting them on the chariots that stand ready for them, he sets out with them from the city of the elephant. As they go, piercing cries ring out from every Kuru house. The whole city, including the children, are pierced through with anguish.

Those proud, exquisite royal women, whom not the gods themselves had ever set eyes on, are now bereft of their lords and seen by the common people. With their beautiful tresses all dishevelled and their ornaments cast aside, those women, each wearing just a single piece of cloth, go forth in untold grief. Indeed, they issue from their palaces resembling white

mountains, like a dappled herd of deer from their mountain caves after the fall of their king stag. The royal women emerge in successive bevies, O king, and, unhinged with grief, dash here and there as if in panic, somewhat like a herd of fillies in a circus pen.

Seizing each other by the hand, they utter loud cries after their sons and brothers and sires. They seem to enact the scene that takes place during the pralaya at the end of the yuga. Weeping and crying and running here and there, and unhinged by grief, they do not know what to do. Those women, who once felt the blush of modesty in the presence of even companions of their own sex, now feel no trace of shame, though scantily clad, in appearing before their mothers-in-law. Once they would comfort each other while afflicted with even slight discomfort. Now, overcome by grief, they refrain from even casting their eyes at each other.

Surrounded by those thousands of wailing women, the king cheerlessly issues out of the city and goes swiftly towards the field of war. Artisans and traders and Vaishyas and all kinds of mechanics, issuing out of the city, follow the king. Shattered by the absolute destruction that has overtaken the Kurus, the royal women set up a bewailing that seems to pierce all the worlds. All creatures that heard that terrible cry think that the hour of the pralaya has come when all things would be consumed by the fire that arises at the end of the yuga. The citizens of Hastinapura also, devoted to the house of Kuru, their hearts filled with anxiety, set up a piercing cry, O king, that was as loud as that uttered by the royal women."

CANTO 11

Vaisampayana said, "Dhritarashtra has not gone for more than two krosas when he comes upon the three maharathas, Sharadvata's son Kripa, Drona's son Aswatthaman, and Kritavarman the Bhoja. As soon as they see the blind and mighty king, the three heroes sigh in grief and address him in voices choked with tears, 'Your royal son, O king, having achieved the most difficult feats, has, with all his followers, gone to the world of Indra. We are the only three rathikas of Duryodhana's army that have escaped with our lives. All the others, O bull of Bharata's race, have perished.'

Having said these words to Dhritarashtra, Kripa says to the grief-stricken Gandhari, 'Your sons died while achieving feats worthy of heroic Kshatriyas, while fearlessly fighting and striking down large numbers of the enemy. Without doubt, having found those bright worlds that are attainable only through the use of weapons, they have assumed resplendent forms and sport there like gods.

Amongst those heroes there was not one that turned back from battle. Every one of them has fallen at the end or the edge of weapons. None of them folded his hands, begging for quarter. Death in battle at the end or edge of weapons has been said by the ancients to be the highest end that a Kshatriya can obtain. Thus, O queen, it does not befit you to grieve for any

of them. Their enemies the Pandavas also, O Gandhari, have not been more fortunate. Listen to what we, led by Aswatthaman, have done to them.

Learning that your son had been killed treacherously by Bhima, we slaughtered the Pandavas' men, entering their camp while it lay buried in sleep. All the Panchalas have been slain. Indeed, all the sons of Drupada, as also all the sons of Draupadi, have been slaughtered. Having caused this carnage of the sons of our foes, we now fly from the Pandavas themselves, for we three cannot stand against them in battle. The Pandavas are all irresistible heroes and mighty bowmen. They will soon catch up with us and, filled with rage at the slaughter of their sons, will have their revenge on us.

Having done what we did, O queen, we dare not tarry. Grant us leave, O Maharani! It does not become you to set your heart on sorrow. O Dhritarashtra, you also give us leave to fly from here. O mighty king, summon all your fortitude and observe the dharma of a Kshatriya in its highest form.'

Having said these words to the king, and circumambulating him in pradakshina, Kripa, Kritavarman and Drona's son, O Bhaarata, hardly able to tear their eyes away from Dhritarashtra of great wisdom, urge their horses towards the banks of the Ganga. Riding away, those maharathas, with hearts plunged in grief and agitation, now take one another's leave and go their separate ways.

Sharadvata's son Kripa rides to Hastinapura; Hridika's son Kritavarman flies to his own kingdom; while the son of Drona sets for the asrama of Maharishi Vyasa. Even thus, those heroes, who had brought dreadful grief to the Pandavas, ride away before the sun rises higher, repeatedly casting backward glances at one another, and all of them full of fear.

It is after this, O Rajan, that the sons of Pandu encounter the son of Drona and, putting forth their prowess, vanquish him, as I have already told you."

CANTO 12

Vaisampayana said, "After all the warriors had been slaughtered, king Yudhishtira the just hears that his uncle Dhritarashtra has set out from the city called after the elephant. Ravaged by grief on account of the death of his sons, Yudhishtira, O king, accompanied by his brothers, sets out to meet with his uncle, equally full of sorrow at the death of his hundred sons. The son of Kunti is followed by the high-souled and heroic Krishna of Dasarha's race, and by Yuyudhana, as also by Yuyutsu. The princess Draupadi, also, burning with grief, and accompanied by those Panchala ladies that are with her, sorrowfully follows her lord.

Yudhishtira sees near the banks of the Ganga, O king, the crowd of Bharata women crying like a flock of bereaved she-ospreys. The king is soon surrounded by those thousands of royal women who, with arms raised up in sorrow, indulge in loud lamentations and give vent to all kinds of incoherent words, both agreeable and distasteful.

They cry where, indeed, is that righteousness of the king, where is his truth and compassion, for he has slain sires and brothers and preceptors and sons and friends?

'How, O mighty-armed one, has your heart become tranquil after causing Drona, your grandsire Bhishma, and Jayadratha to be slaughtered? What need have you of sovereignty, after having seen your sires and

brothers, O Yudhishtira, and the irresistible Abhimanyu and the sons of Draupadi massacred?'

Passing by those weeping, screaming women, Yudhishtira comes and touches the feet of his eldest uncle. Having saluted their sire according to custom, those parantapas, the Pandavas, announce themselves to him, each uttering his own name. Dhritarashtra reluctantly embraces the eldest son of Pandu, who was the cause of that great carnage. Having embraced the Dharmaraja and spoken a few weak words of comfort to him, O Bhaarata, the dark-souled Dhritarashtra seeks Bhima, like a fire ready to consume everything that would approach it. Indeed, that fire of his wrath, fanned by the wind of his grief, seems to be ready to consume the Bhima-forest.

However, knowing Dhritarashtra's evil intentions toward Bhima, Krishna pulls away the real Bhima, and presents an iron statue of the second son of Pandu to the old king. Indeed, with sure prescience of what the blind king would attempt to do, Krishna had kept that contrivance ready. Seizing the iron Bhima in his awesomely strong arms, king Dhritarashtra, strong as ten thousand elephants, clasps it so ferociously that the iron image breaks into pieces. Such is his effort that his own chest is bruised and he begins to vomit blood. Covered with his own blood, the king falls down on the ground like a parijata tree topped with its flowery burden.

His wise charioteer Sanjaya, son of Gavalgana, lifts up the monarch and, soothing and comforting him, says, 'Do not do such a thing!'

His fury exhausted, the demented king returns to his senses. He is suddenly wracked with guilt and sorrow, and begins to weep aloud, saying, 'Alas, oh Bhima, alas, oh Bhima! What have I done?'

Seeing the aged king's fury has left him and that he is genuinely stricken at the thought that he has killed Bhima, Krishna says softly, 'Do not grieve, O Dhritarashtra, for you have not killed Bhimasena. That was an iron statue, O king, which you shattered. I knew that you were full of rage and drew Bhima away from you and the jaws of Death.

O tiger among kings, there is none equal to you in strength of body. What man is there, O Mahabaho, that could endure the might of your arms? Indeed, even as no one can escape alive from an encounter with Yama himself, even so none can come out safely from your angry embrace. It was for this that the iron image of Bhima, which Duryodhana had fashioned and upon which he daily rained blows of his mace, was kept ready. Through grief for the death of your sons, your mind has fallen away from dharma. It

is for this, O great king, that you seek to kill Bhimasena, though killing Bhima would do you no good. Your sons would not come back to life even if you killed Pandu's second son.

I say you must yourself condemn what we all saw you attempt to do and not set your heart on grief!'"

CANTO 13

Vaisampayana said, "Some maid-servants then come to the king to bathe him. After he had been duly bathed, Krishna speaks to him again,' O king, you have read the Vedas and many other Shastras. You have heard all the ancient Puranas and Itihasas, and know everything about the Rajadharma, the duty of kings. You are learned, possessed of great wisdom, and indifferent to strength and weakness. Why then do you harbour such anger when all that has overtaken you is the result of your own fault? I spoke to you before the battle. Both Bhishma and Drona, O Bhaarata, did the same, as also did Vidura and Sanjaya. However, then you did not follow our advice. Indeed, though we repeatedly exhorted you to do the right thing, you would not listen to us, even while knowing that the Pandavas were superior to you and yours, O Kauravya, in strength and courage.

That king who can see his own faults and knows the signs and the distinctions of place and time, finds great prosperity. That king, however, who, though wisely counselled by well-wishers, does not accept what they say, good or bad, meets with great distress and is obliged to grieve because of the evil policy he pursues. Do you now live a different life, O Bhaarata. You did not keep your mind under restraint, but suffered yourself to be ruled by Duryodhana. That which has come upon you is the result of your own sins. Why then do you seek to kill Bhima?

Recollect your own crimes, and curb your anger now. Bhima has justly killed the wretch who, from hubris, had Panchali dragged roughly into the Kuru sabha; this revenge properly belonged to Bhima and he swore an oath that he would have revenge. Look clearly at your own evil deeds as also at those of your evil son. The sons of Pandu are perfectly innocent. Yet have they been treated most cruelly by you and by Suyodhana.'

Vaisampayana continued, "After he has been told the stark truth by Krishna, king Dhritarashtra replies to Devaki's son, 'Mahabaho, it is even as you say; everything you say is perfectly true. It was a father's excessive love that made me fall away from dharma. By good fortune, you protected that tiger among men, the mighty Bhima, and he did not come into my embrace when I was full of anger. But now, the fever of my wrath has passed. O Madhava, I am eager to embrace that hero, the second son of Pandu. When all the kings that went to war are dead, when my children are gone, my welfare and happiness depend upon the sons of Pandu.'

Saying this, the old king embraces those mighty princes, Bhima and Dhananjaya, and the two sons of Madri, and he weeps as he does this and comforts and blesses them."

CANTO 14

Vaisampayana said, "Commanded by Dhritarashtra, those bulls of Kuru's race, the Pandava brothers, accompanied by Krishna, now come to meet Gandhari. The faultless Gandhari, tormented by the death of her hundred sons, remembers that Yudhishtira had slain all his enemies, and wants to curse him. Understanding her evil intent towards the Pandavas, Vyasa addresses himself to the task of preventing the chaste queen of great powers from harming the Pandavas. Having cleansed himself with the sacred and fresh water of the Ganga, the Maharishi, who can go anywhere he pleases by merely willing it, comes quick as a thought to where Gandhari is, with darkness in her heart.

Appearing out of nowhere, seeing clearly into the queen's heart, Vyasa mahatapasvin says to his daughter-in-law, 'Do not curse the sons of Pandu! On the other hand, show them your forgiveness. You are strong and pure and you must not be angry with the blameless Pandavas. Set your heart on peace. Restrain the curse you are about to pronounce. Listen to my advice. Avid for victory, your son said to you every day of the eighteen days of the war, "O mother, bless me that I win this war!" Implored every day by Duryodhana, you would always say to him, "Victory lies where dharma is!"

O Gandhari, I do not remember anything that you ever said having ever been proven false. And neither were the words you said to Duryodhana false. You are always engaged in doing good to all men, why, to all

creatures. Having successfully crossed the dreadful sea of the war on Kurukshetra, the Pandavas have surely won victory as well as increased their own dharma. Once you always observed the practice of forgiveness. Why would you not observe it now? Subdue the sin in your heart, O you who know all about dharma.

There is victory where dharma is. Remembering your own righteousness and the words you yourself spoke; restrain your anger, O Gandhari! Do not sin, O you that are beautiful in speech.'

Gandhari says, 'Holy one, I do not have any ill will towards the Pandavas, nor do I wish that they should die. However, out of grief for the death of my sons, my heart is agitated. I know that I should protect the Pandavas with as much care as Kunti herself does, and that Dhritarashtra should also do the same. The very race of Kshatriyas has perished through the sins of Duryodhana and of Sakuni, and through the deeds of Karna and Dusasana. In this matter, not the slightest blame can attach to Arjuna or to Pritha's son Vrikodara, or to Nakula or Sahadeva, or to Yudhishtira himself.

Swollen with arrogance and pride, the Kauravas have fallen in battle, along with many others who came to fight for them. But one thing that Bhima did, in your very presence, Krishna, roils me. Vrikodara challenged Duryodhana to a duel with maces and, discovering during the fight that my son was clearly his superior, Bhima struck him below the waist smashing his thighs and his manhood and only thus killing him. This is what stirs my anger. How can great Kshatriyas cast aside dharma for the sake of their lives, the dharma of even war laid down by the great Mahatamans of old?'"

CANTO 15

Vaisampayana said, "Bhima hears what Gandhari says and grows afraid. Nervously, he attempts to pacify her. 'Whatever I did, whether dharma or adharma, I did through fear and to protect my life. It becomes you to forgive me, O my mother. Your mighty son could not be killed by anyone in a fair fight with maces. It was for this that I did what I was forced to. Duryodhana himself once vanquished Yudhishtira with treachery, at dice. He was always vindictive and deceitful towards us. This was why I killed him treacherously.

By then your son was the sole living maharatha on his side. If he had killed me during the mace fight, my brothers and I would have lost our kingdom yet again. That is why I killed him as I did. You know all that your son said to Panchali while she, in her period, wore just a single cloth. Without killing Suyodhana, we could never peacefully rule the whole world with her seas. It was for this that I did what I had to.

Your son inflicted many wrongs on us. In the midst of the Kuru sabha he bared his left thigh up to his very manhood and asked Draupadi to go and sit there. For that, he deserved death at our hands even then. However, at the command of Yudhishtira Dharmaraja, we suffered ourselves to be restrained by the compact that had been made. But how could we ever forget or forgive what Duryodhana said and did on that day?

Great were our privations and sufferings in the forest. Remembering all this, I did what I had to, to kill Duryodhana. With his death, we have ended the enmity that simmered for so many years. Yudhishtira has his rightful kingdom back and we have been freed from hatred and anger that burned us for so long. But your son was invincible with the mace and there was no way that I or anyone could kill him in a duel with maces.'

Gandhari says, 'Since you praise my son so for his skill in battle, he did not deserve such a death. However, he did do all that you say. But Bhima, when Vrishasena had killed Nakula's horses, O Bhaarata, you drank my son Dusasana's blood on the field. What you did was cruel and unforgivable and suited to only the basest of men. It was an evil thing you did, O Vrikodara!'

Bhima replies, humbly, 'It is a sin to drink the blood of even a rank stranger, what then need be said about quaffing the blood of one's own self? For one's brother is, verily, one's self; there is no difference between the one and the other. However, the blood did not, O mother, pass down my lips and teeth. Karna knew this. Only my hands were smeared with Dusasana's blood. Seeing Nakula deprived of his horses by Vrishasena, I struck dread into the hearts of your rejoicing sons.

When Dusasana seized Draupadi's hair on the day of the game of dice, and hauled her into the Kuru sabha, I swore a hot oath in rage that I would drink Dusasana's blood one day in battle. If I did not at least appear to fulfil my oath, I would swerve from Kshatriya dharma. It was for this, O queen, that I set my lips to his blood after killing him, but the blood never passed down my throat. O Gandhari, do not impute that sin to me. When you did not restrain your own sons in the past, how can you now blame us, who are innocent?'

Gandhari says, 'Unvanquished by anyone, you have slain a hundred sons of this old man. Oh, why did you not spare, O child, even one son of this old couple deprived of kingdom, perhaps one whose offences were lighter? Why did you not leave even one crutch for this blind couple? O child, although you live unharmed, having killed all my children, yet no grief would have been mine if you had adopted the path of dharma while killing them.'

Still wrathful at the slaughter of all her sons and grandsons, now Gandhari asks after Yudhishtira, saying, 'Where is the king?'

Trembling and with folded hands, Yudhishtira approaches her and says softly, 'Here is Yudhishtira, O devi, the cruel slayer of your sons! I deserve

your curses, for I am the cause of this great destruction. Oh, curse me! I no longer have any need for life, for kingdom, or for wealth. Having caused my friends and kin to be killed, I have proved myself to be a great fool and a hater of near and dear ones.'

To Yudhishtira who says this, and who is overcome with fear and stands in her presence, Gandhari, drawing long sighs, says nothing. Conversant with the laws of dharma, the Kuru queen, possessed of great foresight, directs her eyes, from within the folds of the cloth that cover them, to the tip of Yudhishtira's toe, even as the prince, with his body bent forwards, is about to fall at her feet. At this glance, the king, whose toenails had all been clear and fine, feels a sharp pain on this thumb toe and finds it has been burnt ashen! Seeing this, Arjuna quickly darts behind Krishna and the other sons of Pandu become pale and restive with fear. Then, having cast off her wrath, Gandhari comforts the Pandavas as a mother should.

With her leave, those heroes of broad chests then go together to present themselves before their own mother. Seeing her sons after a long time, Kunti, who had constantly been filled with anxiety on their account, covers her face with her cloth and begins to weep. Having cried for some time, with her sons, Pritha sees the wounds and scars of many weapons on their bodies. She then repeatedly embraces and strokes each of her sons, and full of sorrow, breaks into tears again, along with Draupadi who has lost all her sons and whom she sees lying on the bare earth, lamenting piteously.

Draupadi says, 'O venerable devi, where have all your grandsons, with Abhimanyu among them, gone? Seeing you in such distress, why do they not hurry to come before you? Ah, having lost my sons, what need have I of a kingdom?'

Raising up the grief-stricken princess of Panchala, Pritha begins to comfort that queen of the large eyes. Then Kunti, accompanied by the princess of Panchala and followed by her sons, comes toward the grief-stricken Gandhari. Seeing the illustrious Kunti with her daughter-in-law, Gandhari addresses her, saying, 'Do not, O daughter, grieve so. Look, I too am as stricken with grief as you. I feel certain this universal carnage has been brought about by the irresistible course of Time. Inevitable as it was, this horrible slaughter has not been caused by the voluntary agency of men. Even that has come to pass which Vidura of great wisdom foretold after Krishna's embassy for peace had failed. Do not, therefore, grieve over a thing that was inevitable, especially after its occurrence. Having fallen

bravely in battle, they should not be grieved for. I am in the same plight as you. If you yield so to grief, who then will comfort us? Ah, through my negligence, this foremost of races has been destroyed.'"

CANTO 16

STRI-VILAPA-PARVA

Vaisampayana said, "Having said these words, Gandhari falls silent. She remains at a slight remove from the grisly field of war, but with her spiritual eye, sees clearly the carnage everywhere, and particularly the slaughter of the Kurus. Always devoted to her lord, that most blessed queen had always practised stern vratas. Undergoing the severest penances, she was always truthful in her speech. Through a boon granted her by Vyasa, she is possessed of spiritual knowledge and power. Piteous are the lamentations in which that great queen then indulges.

Endowed with vast intelligence, the Kuru queen sees, from a distance, but as if from near, that horrifying field of battle, full of wonderful and macabre sights. Scattered all over with bones and hair, and covered with streams of blood, Kurukshetra is strewn with thousands upon thousands of corpses on every side. Covered with the blood of elephants, horses, rathikas and other kinds of warriors, it teems with headless trunks and trunkless heads. And it resounds with the cries of elephants and horses and men and women; it abounds with jackals and cranes and ravens and kankas and crows. And it is the sporting ground of rakshasas that live on human flesh. It swarms with ospreys and vultures and resounds with the inauspicious howls of jackals and the cackling of hyena packs.

Then king Dhritarashtra, at the command of Vyasa, and all the sons of Pandu with Yudhishtira at their head, along with Krishna and all the royal Kuru women, comes onto that field of battle. The regal women see their slain brothers and sons and sires and husbands lying on the ground, and being devoured by beasts of prey and wolves and ravens and crows and pretas and pisachas and rakshasas and diverse other wanderers of the night. Seeing that horrific field and its dreadful sights past all dark imagination, Kurukshetra whose spectacle resembles the sights seen on the sporting ground of Rudra, the women give vent to piercing shrieks and quickly alight from their fine carriages and chariots.

Witnessing sights the like of which they had never before seen or could imagine, some of the Bharata ladies feel their limbs turn to water and fall to the ground. Others are so horrified that they faint. Indeed, the Panchala and the Kuru women are plunged into unutterable distress. Hearing the cries of those women pierce the sky all around, Gandhari speaks to Krishna of the lotus-eyes, foremost among all men.

Full of grief, she says, 'Look, O lotus-eyed Madhava, upon these daughters-in-law of mine! Deprived of their lords, their hair loose and wild, they utter cries of woe like a flight of she-ospreys. Seeing the corpses past all count, they dementedly call out to their great dead Bharata lords. They run from their husbands to their sons and then to their slain sires and brothers.

Ah, look Krishna, the field is covered with the mothers of heroes, all of whom have lost their sons. Look where the wives of dead heroes swarm, flinging themselves across the remains and bodies of their husbands and crying inconsolably. Look where the field of battle is adorned with those tigers among men, Bhishma and Karna and Abhimanyu and Drona and Drupada and Salya, as if with still smouldering fires.

Look where Kurukshetra is adorned with the golden coats of mail and with the priceless gemstones of the greatest warriors, and with their angadas, and keyuras and garlands. The field of death strewn with spears and spiked clubs hurled by heroic hands, and swords and diverse kinds of bows and numberless arrows.

And beasts of prey and carrion stand around, sporting, or lie down where they please, some having fed so they can eat no more and others still tearing meat from the bones of noble men. Yes, even such is ghastly Kurukshetra, and my heart and all my limbs burn to witness this spectacle

with mystic sight. Krishna, I feel as if the five elements themselves, the panchamahabhutas of which all creation is made, have been destroyed in the destruction of the Panchalas and the Kurus.

Fierce vultures and other vicious birds, in thousands, drag blood-dyed corpses and, seizing them by their armour, devour them, tearing away chunks of flesh. Who could have imagined the deaths, all together, in a few days, of such heroes as Jayadratha, Karna, Drona, Bhishma and Abhimanyu? Alas, though they were invincible, yet they have been killed, Madhusudana, and vultures, kankas, ravens, kites, dogs and jackals feast upon them.

There, those tigers among men that fought on Duryodhana's side, who took the field in wrath, now lie unmoving like fires that have burned down. All of them are worthy of sleeping on soft and clean beds. But, alas, plunged into calamity, they sleep today on the bare ground, never to awaken again. Once gifted vabdhis and magadhis would sing their praises; now they listen to the cries of jackals. Illustrious heroes who once slept on costly beds with their limbs smeared with sandalwood paste and powdered aloe, alas, they now sleep in the dust. These vultures and wolves and ravens that rend their flesh have now become their ornaments. With ominous and fierce cries, the birds and beasts of carrion drag those magnificent bodies this way and that, fighting over them, ravens gobbling down their eyeballs.

These Kshatriyas, who always delighted in battle, wear smiles and grimaces on their handsome faces, while their hands still clutch keen shafts, tempered swords and bright maces, as if life has not yet left them. Countless magnificent Kshatriyas, of noble bodies and features, wearing golden garlands, lie on the coarse ground as if asleep. And then, the beasts of carrion, the scavengers, find them and tear them apart in moments, making off with grand limbs.

Other warriors, with massive arms, sleep with maces clasped to them, as if those are their beloved wives. Others, still cased in armour, continue to hold brilliant weapons in their hands. And these the jackals and hyenas avoid, Krishna, fearing that they are still alive, for so they seem. But others, whom the carnivores drag away and dismember have their golden garlands broken and the broken pieces glitter like drops of the sun on bloody ground.

Ah look, where thousands of savage wolves actually haul away the dead by thick and heavy golden necklaces. Many, whom bards well-trained to their work once used, with their hymns and eulogies of grave import, to

delight every morning, are now surrounded by mourning women, stricken with grief and sobbing hysterically around them, O tiger of Vrishni's race! The faces of those beautiful women, O Kesava, though pale with shock and sorrow, look resplendent still, like an assemblage of red lotuses. The Kuru women have stopped weeping, with their companions. They are all filled with anxiety. Overwhelmed with sorrow, they run here and there, beside themselves. And yet, their faces, stained with tears and suffused with anger and fear, shine like the morning sun or gold or burnished copper.

Hearing one another's incoherent lamentations, wails of woe bursting forth from every side, the Kuru women cannot decipher what exactly they are crying out. Some of them, drawing long sighs and crying out shrilly and repeatedly, are so stricken that they give up their very lives. Many of them, seeing the corpses of their sons, husbands, or fathers, wail loudly and without let. Others strike their heads with their own soft hands.

Strewn over with severed heads and hands and other limbs, and often raked together into large piles, the earth is awesome with these signs of havoc and heroism. The women see headless trunks of great majesty, and so many heads cut from their necks that they swoon in large numbers and lie unmoving for a long time.

Uniting heads with trunks in despair, those women, mindless with grief, discover that they are mistaken in their pairings, cry out, "This head does not belong to this body!" and weep more bitterly still. Others, putting together arms and hands, thighs and feet, severed by arrows or swords, then fall senseless to look at the restored bodies.

Some amongst the Bharata women look at the bodies of their lords, bodies that have been mangled by animals and birds and their heads torn off, and do not recognise them. Others look at their brothers, sires, sons, and husbands slain by foes, strike themselves repeatedly, heads, breasts and arms, while their loud bewailing never pauses, O Krishna. Miry with flesh and blood, the earth in parts is impassable with arms still holding swords in their grasp, and with heads adorned with sparkling earrings. Looking at the field strewn with their brothers and fathers, and sons, those faultless women, who have never before suffered the least distress, are now plunged into chasmal dismay.

Look, O Janardana, at the bevies of Dhritarashtra's daughters-in-law, who look like herds of exquisite fillies adorned with excellent mane. What,

O Kesava, can be a sadder spectacle for me than this one presented by these lovely women who have assumed such a pitiable aspect?

Without doubt, I must have committed great sins in my past lives, since I am now looking at my sons and grandsons and brothers all slaughtered by their enemies. Even as she laments thus to Krishna, her subtle gaze wanders farther afield, beyond Kurukshetra, and alights upon her son Duryodhana."

CANTO 17

Vaisampayana said, "Seeing Duryodhana lying dead and covered in blood, Gandhari suddenly falls to the ground in a dead faint, like an uprooted plantain tree. She soon regains her senses and begins to weep, repeatedly wailing aloud. Going to him, that queen takes him in her arms and laments loudly and piteously.

Stricken with grief, and agitated, the Kuru queen exclaims, 'Alas, O my son! Alas, O son!'

Burning with sorrow, she drenches her son's broken corpse with her hot tears. Duryodhana lies unmoving, his massive chest and great shoulders now still forever, adorned still with bloodied garlands.'

Still addressing Krishna who stands beside her, Gandhari continues, 'O puissant one who have exterminated this race, O you of Vrishni's vamsa, this foremost of kings, my son, said to me, "O mother, wish me victory in this war!" Tiger among men, I knew that a great calamity was upon us and replied to him, "Where dharma is, there victory shall be. And since, my son, your heart is set on war, you will attain to those blessed realms that Kshatriyas find and sport there like a god."

These were the words that I then said to him. I did not then grieve for my son. However, I grieve for the helpless Dhritarashtra bereaved of all his friends and kinsmen. Look, O Madhava, where my son, that greatest of

warriors, wrathful, skilled in weapons, and irresistible in battle, sleeps in the dust on the bed of Kshatriyas. Look at the reverses brought about by Time.

This scorcher of his foes who once walked at the head of all the crowned kings of the world now sleeps in the dust. Beyond doubt, my heroic Duryodhana, when he sleeps on that bed which is the hero's, has attained the most unattainable end. Inauspicious jackals now delight that prince asleep on the Kshatriya hero's bed, Suyodhana who was once delighted by the most beautiful women sitting around him. He who was once encircled by kings vying with one another to please him, alas, he, slain and lying on the ground, is now encircled by vultures. He who was formerly fanned with beautiful chamaras by exquisite women is now fanned by birds of carrion with their wings. Ah, how he sleeps on the bare ground, this mighty-armed prince, slain by Bhimasena in battle, like an elephant killed by a lion.

Look at my Duryodhana, O Krishna, lying on the naked earth, covered with blood, killed by Bhimasena with his mace. This mahabaho who gathered eleven akshauhinis of troops, O Kesava, has, through his own evil policy, now been killed. Alas, there that great bowman and mighty warrior sleeps, struck down by Bhimasena, like a tiger slain by a lion.

Having disregarded Vidura, as also his own father, this reckless, foolish and evil prince has succumbed to death because he ignored his elders. He who had ruled the earth without a rival for thirteen years, alas, that prince, that son of mine, sleeps today on the bare ground, felled by his enemies. Not long ago, O Krishna, I saw the earth, full of elephants and kine and horses, and ruled by my Duryodhana. Today, O you of mighty arms, I see her ruled by another, and destitute of elephants and kine and horses. What need have I, O Krishna, of my life?

Look again upon this sight that is more painful than the death of my son —the sight of these beautiful royal women weeping beside their slain heroes. Look, O Krishna, at the mother of Lakshmana, that princess of large hips, with her tresses loose, that beloved wife of Duryodhana, she who looks yet like a golden vedi. How she of unmatched beauty and intelligence once made love in the mighty embrace of her lord. Oh, why does my heart not break into a hundred pieces at the sight of my son and grandson slain in battle?

Ah, my son's wife now sniffs the head of her heroic son covered in blood. And now, she moves back to her lord and so sadly and tenderly

strokes his magnificent form with her fair hand. And thus, she moves from one to the other, heartbroken by the deaths of both. Now she casts her teary gaze on one, and then the other. Look, O Madhava, striking her head with her hands, she falls upon the breast of her heroic lord, the king of the Kurus. Her complexion is like that of the filaments of the lotus, and even in her bitter grief, she is still lovely as a lotus. The unfortunate princess now strokes the face of her son and now that of her lord. If the shastras and the srutis be true, this slain king has attained those realms of blessedness that one wins only through the use of weapons!'"

CANTO 18

"Gandhari says, 'Behold, O Madhava, all my hundred sons, who never tired in battle, have been killed by Bhima with his mace in battle. Yet, what grieves me more today is that these, my daughters-in-law, of tender years, deprived of their husbands and their sons and with their hair unkempt and loose, wander this deathly field of war today like women that have lost their very minds. They who once walked only on the terraces of godly mansions with their feet adorned with many ornaments, now, in great affliction of heart, tread this hard earth, mired with blood and flesh, with those same tender feet. Reeling in sorrow, they roam here and there like drunken women, driving away vultures and jackals and crows by waving their slender arms and screaming shrilly.

Ah, look, where that royal one of faultless limbs looks at this scene of carnage and falls down as if felled with an axe of grief. When I look at Duryodhana's wife, my dead grandson Lakshmana's mother, I feel as if someone tears my heart within my chest into shreds with cruel, burning nails. These beautiful regal women, some dark and some fair, their limbs and arms so slender and their forms so womanly—some see their brothers, some their husbands, and some their sons, lying on the rude earth drenched in blood—themselves fall down, seizing the arms of their precious and beloved dead.

Listen, O unvanquished one, to the ringing wails of the elderly women and those of middle age at the gruesome sight of the field of war. Look where they support themselves weakly against broken chariots and the bodies of dead elephants and horses. Look, O Krishna, where one of them has picked up the severed head of a kinsman, and holds it in her hands with tears streaming down her face. I believe, O sinless one, that both they and I of little understanding must have committed great sins in our past lives, since, O Janardana, all our men have been slain by Yudhishtira Dharmaraja.

Whatever we do, good and bad, always bears fruit! Behold, O Madhava, the young women of beautiful breasts and bellies, well-born, modest, with long, black eye-lashes and tresses as dark on their heads, blessed with sweet voices, graceful as swans, now deranged by grief, swoon and fall uttering cries shrill as flights of cranes. Look, O lotus-eyed hero, their lovely faces like full-blown lotuses, are scorched by the sun. Alas, O Vasudeva, the wives of my proud sons who were as strong as great elephants in musth, are now exposed to the gaze of the common people.

Look, O Govinda, at the shields decked with a hundred moons, the standards of solar effulgence, the golden coats of mail, the collars and cuirasses made of gold and the helmets of my sons, scattered on the earth, are still as splendid as sacrificial fires over which libations of ghrita have been poured. There Dusasana sleeps, felled by Bhima, and the blood of all his limbs quaffed by that parantapa. Look at that other son of mine, O Madhava, slain by Bhima with his mace, impelled by Draupadi and the recollection of his pain at the time of the game of dice. Addressing the dice-won princess of Panchala in the midst of the Kuru sabha, Dusasana, wanting to please his elder brother as also Karna, said to Draupadi, "You are now the wife of a slave! Panchali, enter our harem now, with Sahadeva, Nakula and Arjuna!"

At that time, O Krishna, I said to Duryodhana, "O my son, rid yourself of the envious, deceitful and wrathful Sakuni. Know that your uncle, my brother, is entirely evil and addicted to violence. Send him away from you at once and make peace with the Pandavas. O you of little intelligence, do you not think of Bhimasena filled with anger? You pierce him with vicious words even like an elephant being burned with brands of fire."

But he ignored me and continued to spew his wordy venom at them, like a snake spitting its poison at a great bull. That Dusasana now sleeps on bare ground, his massive arms outstretched, slain by Bhimasena like an

elephant brought down by a lion. Ah, what a horrible thing Bhima did when he drank my son's blood on Kurukshetra.' "

CANTO 19

"Gandhari says, 'There, O Madhava, my son Vikarna, always lauded by the wise, lies on bare ground, slain by Bhima and mangled horribly. Lifeless he lies, Krishna, among dead elephants like the moon in the autumn sky surrounded by blue clouds. Vultures feed with difficulty on his broad palm, cased in its leathern glove, and scarred by constant wielding of the bow. His helpless young wife tries ceaselessly to drive the vile birds away, but to no avail. The youthful, brave and handsome Vikarna, O bull among men, raised in luxury and deserving of every kind of weal, now sleeps in the dust, O Madhava! Though all his vital parts have been pierced with clothyard shafts and bearded arrows and nalikas, yet the magnificence and beauty of his form has not deserted him.

There, my son Durmukha, that slayer of large bands of foes, sleeps, with his face towards the enemy, slain by the inexorable Bhimasena keeping his vow that he would singly kill all my hundred sons. Ah, look where jackals have eaten away my son Durmukha's face, O Krishna; what they have left so far looks even more splendid like the moon of the seventh day of the bright fortnight. Krishna, Krishna, how could they bear to kill that son of mine of incomparable beauty and make him lie in the dust? O compassionate one, how could they kill Durmukha, before whom no foe could stand?

O Lord of all, cast your eyes again upon that other son of Dhritarashtra —Chitrasena, also brutally slain and lying on the ground, that hero who was the model of all bowmen?

Look at all the young women who sit, side by side with the ravening vultures and jackals, around his majestic form adorned with blood-stained wreaths and garlands. Their loud wailing mingling with the yowls and growls of the jackals and the cackling of hyenas is piteous but, ah, also strangely wonderful, and I know not why!

Youthful and handsome, and always waited upon and served by the most beautiful women, my son Vivimsati sleeps there, stained with dust. His armour has been pierced with many arrows. Slain by Bhima in the midst of the general carnage, my heroic Vivimsati is now surrounded and waited upon by vultures. Having penetrated the ranks of the Pandava army, that Kshatriya now lies on the bed of a hero, on the bed of an exalted Kshatriya.

Look, O Krishna, at his startlingly handsome face, a smile still playing on it, with its hooked fine nose and arched thick eyebrows, and resembling the luminous moon himself. Yes, in days gone by, large numbers of the most beautiful women used to wait upon him, like thousands of apsaras upon a gandharva at his sport.

Who, again, could endure my son Duhsaha, that parantapa, that hero, that ornament of sabhas, that irresistible warrior, that resister of all enemies?

Covered with arrows and the blood they have drawn, Duhsaha's body looks resplendent, like a mountain overgrown with flowering karnikaras. With his garland of gold and his bright armour, Duhsaha, though dead, is lustrous yet, like a white mountain of fire!'"

CANTO 20

"Gandhari says, 'He whose strength and courage were regarded, O Kesava, as one and half times superior to those of his sire and you, he who resembled a fierce and proud lion, he who, without a follower, alone pierced the impenetrable array of my son, he who proved to be the death of many, alas, he now sleeps there, having succumbed to death. I see, O Krishna, the splendour of that son of Arjuna, of that hero of immeasurable tejas, Abhimanyu, has not been dimmed even in death. There, the daughter of Virata, the daughter-in-law of the wielder of the Gandiva, that girl of flawless beauty weeps pitiably at the sight of her young dead husband. That young Uttaraa approaching her slain lord, and tenderly strokes his broken body, his noble face.

Once, drunk with honeyed wines, this most intelligent and exquisite girl would shyly, passionately embrace her youthful husband, and kiss the face of Subhadra's son, that face like a full-blown lotus, the head supported on a neck adorned with three lines like those of a conch-shell. Taking hold of her lord's golden coat of mail, that young woman now gazes through eyes that stream tears at the blood-dyed body of her dead husband.

Looking at Abhimanyu, Uttaraa says to you, O Krishna, "O lotus-eyed one, this hero whose eyes so resembled yours, has been killed. In might and energy, and prowess also, he was your equal, O sinless one. He resembled you in beauty. Yet he sleeps on the ground, slain by the enemy."

Addressing her own lord, the princess says again, “You were raised in every luxury. You used to sleep on soft skins of the ranku deer. Ah, does your body not feel pain today lying thus on bare ground? Your massive arms like elephant’s trunks, adorned with golden angadas, outstretched, your arms covered with skin hardened by the frequent drawing of the bowstring, you sleep, O lord, in peace, as if exhausted with the toil of too much exertion in the training halls. Alas, why do you not speak to me that am weeping before you? I do not remember ever having offended you. Why then do you not speak to me? Once you would call lovingly to me even when you saw me at a distance.

Beloved Abhimanyu, where will you go now, leaving behind you the revered Subhadra, these your sires that resemble the very gods, and my wretched self, all wracked with grief?”

Look, O Krishna, gathering the blood-dyed locks of her lord with her petal soft hands and placing his head on her lap, the beautiful Uttaraa speaks to him as if he were alive. She says, “How could those great maharathas kill you in the midst of battle, you that are Krishna’s sister’s son, and the son of the Gandivi? Oh, fie on those warriors of evil deeds, Kripa and Karna and Jayadratha and Drona and Drona’s son, who vilely banded together and took your life. What was the state of mind of those unrivalled maharathas, when they surrounded you like a tiger on a hunt, O my love of such tender years, and slaughtered you to my break my heart?

How could you, O Kshatriya, who had so many protectors, be killed so helplessly in the very sight of the Pandavas and the Panchalas? Looking at you, O hero, cut down in battle by many vile men fighting together, how is that tiger among men, that son of Pandu, your father, able to bear the burden of life? Neither the acquisition of a vast kingdom nor the defeat of their enemies can make the Parthas bereft of you, O my lotus-eyed one, joyful.

As for me, through virtue and self-restraint, I will very soon join you in those realms of bliss which you have acquired through the use of weapons. Protect me, O Kshatriya, when I arrive in those realms. One cannot die until one’s hour comes, since, wretched that I am, I still draw breath after seeing you slain in battle. Having gone away to the world of the Pitris, who else, like me, do you now speak to, O tiger among men, in sweet words mingled with smiles? I have no doubt that you will agitate the hearts of the apsaras in heaven, with your great beauty and your soft words and wondrous smiles.

Having attained the worlds kept for men of righteous deeds, you are now united, O son of Subhadra, with the apsaras. While sporting with them, at least at times think of my loving deeds towards you. It seems that your union with me in this world was ordained for only six fleeting months, for in the seventh, O Abhimanyu, you lost your very life."

O Krishna, even as Uttaraa laments in this manner the ladies of the royal house of Matsya lead away the stricken princess, deprived of all her purposes. Pulling away the afflicted Uttaraa, themselves even more afflicted than that girl, those women weep and utter loud wails at the sight of the slain Virata. Mangled with the weapons of Drona, prostrate on the ground, and covered with blood, Virata is surrounded by screeching vultures and howling jackals and crowing ravens. Those black-eyed women approach the prostrate form of the Matsya king, over which carnivores, beasts and birds, utter cries of joy, and attempt to turn the body, what is left of that great king, over. Weak with grief, they cannot do so. Scorched by the sun, and worn with exertion and toil, their faces have become pale. Look also, O Madhava, at those other young boys besides Abhimanyu—Uttara Kumara, Sudakshina prince of the Kambojas, and the handsome Lakshmana—all lying dead on the field of war.'"

CANTO 21

"Gandhari says, 'Look now where the mighty Karna, that greatest of all bowmen, lies on the ground. In battle he was like a blazing fire. However, the fire that was Karna was consumed by the Arjuna fire. Look where Vikartana's son Karna, after having slain so many atirathas, has himself been laid low on the field, and lies drenched in blood. Choleric, sensitive and a mahatejasvin, he was twice as mighty as any other atiratha. Slain by the wielder of the Gandiva, that incomparable hero now sleeps on the ground, even like another sun.

From fear of the Pandavas, my maharatha sons set great, great Karna at their head while going into battle, like a herd of elephants do their leader, the greatest tusker among them. Alas, like a tiger slain by a lion, or an elephant by another infuriated elephant, that awesome warrior was killed by Savyasachi. Gathered together, Karna's wives, their hair loose and their faces covered with the dust of Kurukshetra, sit wailing and beating their breasts around that noblest of men, that fallen hero.

Thoughts of Karna would haunt Yudhishtira for thirteen years, filling him with dreadful anxiety and robbing him of sleep. Karna was the warrior that the Dharmaraja feared most because he knew that Karna was the one warrior my sons had who could indeed have killed Arjuna. Invincible against all enemies, like Maghavat himself in battle, Karna was like the Badava fire of the pralaya itself, and immovable as Himavat.

That hero became the protector of Dhritarashtra's son, O Madhava! Alas, deprived of life, he also now lies on the bare ground, like a tree felled by the wind. Look where Karna's wife, his son Vrishasena's mother, flings herself again and again on the ground, crying out his name. Listen, she exclaims, "Your guru Bhargava's curse has surely pursued you, O my lord. And when your chariot wheel was sunk into the ground, the vicious Arjuna cut your magnificent head from your body with his astra. Ah even the greatest skill and might are nothing against what fate wills, for surely otherwise no one could have killed you."

That woman, the mother of Sushena, cries out piercingly and falls finally in a dead faint for she cannot bear to look at the great Karna prostrate on the ground, his waist still encircled by a wide golden belt. Oh, how grievous it is to look at how scavenging beasts and birds of carrion have reduced that grand and lustrous body into small pieces with fang and claw.

The sight is not gladdening, Krishna, like that of the moon on the fourteenth night of the dark fortnight. Falling onto the earth, the hapless woman recovers her senses, rises again, and yet again falls down in a swoon. Grief has its way with her not only on account of her lord having been slain but also on account of the death of her son. Ah, look how she comes and lovingly sniffs Karna's dead face even like an animal of the wild might do with her mate whom she finds killed by some predator!'"

CANTO 22

"Gandhari says, 'Slain by Bhimasena, look where the lord of Avanti lies, with vultures, jackals and crows feeding on that hero. Though he once had many friends, he now lies now perfectly friendless and alone. Look, Madhusudana, he lies on a Kshtariya's bed after having killed numberless enemies; he lies covered in blood. Jackals, kankas and other carnivores drag him here and there competing for mouthfulls of his flesh. Ah, behold the reversals brought about by Time. Gathered together, his wives also sit around him and wail aloud in grief.

Look at Pratipa's son Balhika, that mighty bowman possessed of great ojas, slain with a broad-headed shaft and lying on the ground like a sleeping tiger. Though dead, his face is still lustrous as a full moon risen on the fifteenth day of the bright fortnight. And there, burning with grief on account of the death of his son, and wanting to keep the vow he swore, Indra's son Arjuna slew the son of Vriddhakshatra. Look upon that Jayadratha who, though protected by the illustrious Drona, was killed by Partha, after Arjuna stormed through eleven akshauhinis of troops. Inauspicious vultures, O Janardana, now feed upon Jayadratha, the lord of the Sindhu-Sauviras, once so full of pride and vigour.

Though his devoted wives seek to protect his corpse, look, Krishna, the carnivores drag his body away into the nearby woods. The Kamboja and

Yavana wives of that mighty-armed lord of the Sindhus and the Sauviras wait upon him to protect him from the feral scavengers.

When, O Janardana, Jayadratha, along with the Kekayas, attempted to ravish Draupadi, he deserved to be slain by the Pandavas. However, out of regard for my daughter Dussala, they set him free. Why, Krishna, did they not show some pity once more for Dussala? That daughter of mine, of tender years, is now crying in dreadful grief. She strikes her body with her own hands and curses the Pandavas. What, O Krishna, can be a greater sorrow to me than that my daughter of tender years should be a widow and all my daughters-in-law should become husbandless?

Ah, look where Dussala, having cast off her grief and fears, runs here and there, dementedly, in search of the head of her husband. He who held up all the Pandavas, save Arjuna, when they wanted to rescue Abhimanyu trapped inside the Chakravyuha, himself succumbed to death. His wives, with faces as beautiful as the moon, now sob, sitting around that irresistible hero who was like an infuriated elephant in battle.'"

CANTO 23

"Gandhari says, 'And there lies Salya, the maternal uncle of Nakula, slain in battle, O lord, by the pious and virtuous Yudhishtira. Everywhere, Salya would boast that he was your equal. Now, that maharatha, king of the Madras, lies dead. When he agreed to be Karna's sarathy, he did his best, as I have heard, to dampen Karna's confidence and sap his vitality to give the Pandavas victory. Alas, behold the smooth face of Salya, lambent as the moon and adorned with eyes like the petals of the lotus, eaten away by crows. There, the tongue of that king, of the complexion of molten gold, has been plucked out of his mouth and is being devoured by birds of carrion.

The women of the royal house of Madra, sobbing and wailing aloud, sit around the body of that king, that ornament of sabhas, now slain by Yudhishtira. Krishna, those women sit around Salya like she-elephants in their season around their great tusker sunk in a swamp. Look at the brave Salya, that giver of protection, foremost of warriors, stretched out on the final bed of Kshatriyas, his body mangled with shafts.

And there, king Bhagadatta of great prowess, the ruler of a mountain kingdom, the foremost of all wielders of the ankusha, the elephant-hook, lies on the ground, his life leaked out of his massive frame. Look at the garland of gold that he still wears on his head, which is still so splendent. Though his body is being eaten away by beasts of prey, that garland still

adorns the glossy locks on his head. Fierce was the battle that took place between this king and Partha, even like that between Sakra and the Asura Vritra. This mighty-armed one, having fought Dhananjaya, son of Pritha, and having reduced him to dire straits, was at last slain by his antagonist.

And there, he who had no equal on earth in heroism and prowess, that achiever of dread and incomparable feats in battle, the incomparable Bhishma, lies. Behold the son of Santanu, O Krishna, that warrior of solar refulgence, stretched on the earth, like the Sun himself fallen from the firmament at the end of the yuga. Having scorched his foes with the fire of his weapons in battle, that valiant warrior, that sun among men, O Kesava, has set like the real sun at dusk. Behold that hero, O Krishna, who in his knowledge of dharma was equal to Devapi himself, now lying on a bed of arrows, ah, so perfectly worthy of Kshatriyas. Having spread his exceptional bed of barbed and unbarbed arrows, that aged hero lies on it like the divine Skanda in his clump of heath. Indeed, the son of Ganga lies, resting his head on that excellent pillow of three arrows given him by the wielder of the Gandiva.

To obey the command of his sire Santanu, this illustrious one drew his vital seed up into his body and kept immaculate brahmacharya. Unrivalled in battle, that son of Santanu now lies there, O Madhava. Of righteous soul and a knower of every dharma through his knowledge of both this world and the next, Bhishma, though mortal, still bears his life in his broken body and breathes like an immortal god upon the earth. When Santanu's son lies on his bed of arrows today, it seems that no other man remains alive on earth that owns learning and prowess competent to achieve great feats in battle. Truthful in speech, this virtuous hero, solicited by the Pandavas, told them the means by which they could achieve his death. Alas, he who revived the line of Kuru that had become extinct, that illustrious one possessed of great intelligence, has left the world with all the Kurus in his company. Of whom, O Madhava, will the Kurus ask of dharma and karma after that bull among men, Devavrata, who is like a god, will have left us for swarga?

And behold Drona, that foremost of Brahmanas, that Acharya of Arjuna, of Satyaki, and of the Kurus, lying dead on the ground. Endued with unearthly tejas, Drona was as conversant with the four kinds of astras as the king of the Devas or Shukra of Bhrigu's race. Through his grace, Bibhatsu the son of Pandu has achieved the most impossible feats. Deprived

of life, that Brahmana now lies on the ground. Finally, the astras refused to come at his bidding. Setting him at their head, the Kauravas challenged the Pandavas; at last, that greatest of bowmen was mangled by weapons. As he careered in battle, scorching his foes in every direction, his course resembled that of a blazing conflagration. Alas, deprived of life, he now lies on the ground like an extinguished fire.

The handle of the bow is yet in his grasp. The leathern fences, O Madhava, still encase his fingers. Though slain, he still looks as if he is alive. The four Vedas, and all the different kinds of weapons, O Krishna, did not abandon that hero even as these never leave the Lord Prajapati himself. His auspicious feet, deserving of every adoration and adored indeed by bards and eulogists and worshipped by disciples, are now gnawed away and taken by jackals. Senseless with grief, Kripi woefully attends on Drona who has been slain by Drupada's son.

Look at that stricken Brahmana woman fallen upon the earth, with her hair in disarray, her face downcast and weeping softly. Alas, she attends in inexpressible sorrow upon her lifeless lord. Many brahmacharis, with matted jata on their heads, also attend on the body of Drona that is still cased in armour rent through with the virile shafts of Dhrishtadyumna. The illustrious and delicate Kripi, forlorn and cheerless, attempts weakly to perform the last rites on the body of her great husband slain in battle.

Now look where the Samavedis have set Drona's sacred body on a strange pyre, and set it alight with all due rites, and are singing the three great Samans. Those brahmacharis, with matted locks on their heads, have piled the funeral pyre of that incomparable Brahmana with bows and arrows and chariot-boxes, O Madhava! That Mahatejasvin Acharya is consumed by the very fuel of war. And all those brahmacharis at once chant the Samans and weep. Having consumed Drona on that fire, like a fire within a fire, those twice-born disciples of his now go toward the banks of the Ganga, walking along the left side of the pyre and having placed Kripi at their head.'"

CANTO 24

"Gandhari says, 'Behold the son of Somadatta, who was killed by Yuyudhana, being pecked at and torn apart by a swarm of predatory birds. Burning with grief at the death of his son, Somadatta, as he lies on the field himself seems to censure the great bowman Satyaki.

There, the mother of Bhurisrava, that faultless woman, overcome with grief, addresses her dead lord Somadatta, "It is your good fortune, O king, that you do not see this terrible carnage of the Bharatas, this extermination of the Kurus, this sight that resembles the scenes that come to pass at the end of the yuga. Through good fortune, you do not see your heroic son, who bore the device of the sacrificial stake on his banner and who performed numerous sacrifices with profuse gifts to all, lying slain on the field of battle. By good fortune, you do not hear the wails of woe uttered by your daughters-in-law, like the screams of a flight of cranes on the bosom of the sea. Bereaved of both husbands and sons, those young women run here and there, in madness, each clad in a single piece of raiment and each with her black tresses all dishevelled. By good fortune, you do not see your son, that tiger among men, without one of his arms, overthrown by Arjuna, and now being devoured by beasts of prey. By good fortune, you do not see today your son slain in battle, and Bhurisrava deprived of life, and your widowed daughters-in-law plunged into grief. Indeed, it is your good fortune that you do not see the golden chattra of that illustrious warrior who had the

sacrificial stake for the device on his banner, torn and broken on the terrace of his chariot. Ah, the black-eyed wives of Bhurisrava indulge in piteous lamentations, surrounding their lord slain by the ruthless Satyaki. Afflicted with grief on account of the slaughter of their lords, those women, weeping copiously, fall on the earth with their faces towards the ground, and now slowly approach you, O Krishna!

'Alas, why did Arjuna of pure deeds commit such a sin, for he struck off the arm of a great, great warrior, who was brave and devoted to the performance of sacrifices, when Bhurisrava was not watching him? And Satyaki committed an even worse sin, for he took the life of a man of restrained soul while our lord had laid down his weapons and sat in prayavrata. Alas, O righteous one, you lie on the ground, slain unfairly by two enemies."

Even thus, O Madhava, do those wives of Bhurisrava cry out to you in their grief. And look, those wives of that tameless warrior, all of slender waists, now take that lopped off arm of their husband onto their laps and sob without restraint.

"Here is that arm which used to invade the girdles, fondle the deep bosoms, and touch the navel, the thighs, and the hips, of fair women, and loosen the ties of the undergarments they wore! Here is that arm which slew foes and dispelled the fears of friends, which gave thousands of kine and exterminated Kshatriyas in battle. In the presence of Vasudeva himself, Arjuna of unstained deeds hacked it off while you fought Satyaki and had that Vrishni at your mercy. What, indeed, will you, O Janardana, say of this great feat of Arjuna while speaking of it in the midst of royal sabhas? What will the diadem-decked Arjuna himself say of it?'"

Censuring you in this way, that most gracious woman has finally fallen silent. Bhurisrava's other wives lament with her as if she were their daughter-in-law.

And there lies the mighty Sakuni, the lord of the Gandharas, slain by Sahadeva. Once, he would be fanned by golden handled chamara whisks, and now birds of carrion fan him with their wings. He was a mayavi, a master sorcerer who could assume a hundred different forms at will; all his maya has been burnt up by the son of Pandu. An expert dice-player, and an expert cheat at the game, it was he who vanquished the naïve Yudhishtira in the Kuru sabha and won his vast kingdom for Duryodhana using his formidable guile. However, now, Pandu's son has won Sakuni's life-breaths.

Look, Krishna, at the swarming numbers of vultures, kites and crows that crowd around my dead brother's corpse.

That expert dice player acquired his expertise, it would seem, for the destruction of my sons; he was the one who kindled the fire of enmity between my sons and the sons of Pandu. He was indeed the key enducer to the slaughter of all these millions of Kshatriyas. And he, too, that evil one, has attained many realms of bliss through the valour he showed on the field of war, and he too died a Kshatriya's death. Madhusudana, knowing my brother, my fear is that he will succeed in fomenting dissensions even in those worlds of felicity, between my children, all of whom are confiding and all too trusting and candid!'"

CANTO 25

"Gandhari says, 'Behold that irresistible ruler of the Kambojas, that bull-necked hero, lying in the dust, O Madhava, though he deserves to be stretched out at his ease on the finest Kamboja blankets. His stricken wife weeps bitterly at the sight of his blood-stained arms, which were once smeared with sandalwood paste. That beautiful woman says, "Even now, adorned with beautiful palms and graceful fingers, these two arms of yours resemble spiked maces, coming within whose clasp, joy never left me for a moment. What will be my end now, O ruler of men, when I am deprived of you?"

Blessed with a melodious voice, the Kamboja queen weeps helplessly and her fine frame quivers with emotion. Look, Krishna, at that bevy of royal women there. Although tired and worn out with the heat, yet beauty does not leave their forms; they are like the unfading garlands the Devas wear that the sun cannot scorch or fade. Behold, O Madhusudana, the heroic ruler of the Kalingas lying the ground with his mighty arms adorned with golden angadas. Behold, O Janardana, those Magadha ladies sobbing helplessly as they stand around Jayatsena, the king of the Magadhas. The yet charming and melodious wails of those long-eyed and sweet-voiced girls, O Krishna, pierce my heart with grief. With all their ornaments put away, and wailing loudly in sorrow, alas, those Magadhan queens who

should be lying in sweet languor on costly beds, now lie tearing their hair on bare ground.

And there, those other women, surrounding their lord, the ruler of the Kosalas, prince Brihadbala, also beat their breasts and lament around the body of their lord. Look where they draw out the terrible arrows with which the mighty Abhimanyu pierced their husband and king; look where, one after the other, they fall onto the ground fainting in grief. The faces of those exquisite women, Krishna, look like faded lotuses.

There, the brave sons of Dhrishtadyumna, of tender years and all adorned with garlands of gold and beautiful angadas, lie, slain by Drona. Like insects on a blazing fire, they have all been incinerated by falling upon Drona, whose chariot was the chamber of fire, having the bow for its flame and shafts and spears and maces for its fuel. Similarly, the five Kekaya brothers, of great courage, and also adorned with beautiful angadas, are lying on the ground, cut down by Drona and with their faces turned towards that hero. Their coats of mail, of the splendour of molten gold, and their tall standards and chariots and garlands, all made of the same metal, shed a bright light on the earth like so many fires.

Look, O Madhava, at king Drupada overthrown in battle by Drona, like a mighty elephant in the forest slain by a great lion. The bright sovereign parasol, white in hue of the king of the Panchalas, shines, O lotus-eyed one, like the moon in the autumn sky. The daughters-in-law and the wives of the old king, afflicted with grief, having burnt his body on a pyre, walk slowly along, keeping the pyre to their right.

And there more women, mindless with sorrow, take away the brave and great Dhrishtaketu, that bull among the Chedis, slain by Drona. This scourge of his enemies, O slayer of Madhu, this great bowman, having baffled many weapons of Drona before the Acharya killed him, now lies there, like a tree uprooted by a mountain wind. Alas, that valiant king of the Chedis, that maharatha Dhrishtaketu, after having slain thousands of foes, lies himself slain. Hrishikesha, the wives of the lord of the Chedis sit around his body, still glowing with black locks and ornate earrings, though torn apart by vultures and ravens. Those best among women set the remains of the prostrate form of the heroic Dhrishtaketu, born of the Dasharha race, on their laps, and sob.

And nearby, look, O Krishna, at Dhrishtaketu's beautiful son, also cut down ruthlessly by Drona with his astras. He never deserted his father while

they battled their enemies together. Mark, O Krishna, not even in death does he abandon his heroic sire. And even thus, my son's son, that slayer of hostile heroes, the mighty-armed Lakshmana, has followed his father Duryodhana out of this world.

Behold, O Kesava, the two brothers of Avanti, Vinda and Anuvinda, lying there on the field, like two blossoming sala trees in the spring uprooted by a tempest. Clad in golden armour and adorned with angadas of gold, they are still armed with swords and bows. Their eyes like those of a bull, and decked with bright garlands, both of them are stretched out lifeless on the field. The Pandavas, O Krishna, and you, are surely invincible, for they and you have escaped from Drona, from Bhishma, from Karna son of Vikartana, from Kripa, from Duryodhana, from the son of Drona, from the maharatha, from Somadatta, from Vikarna, and from the bold Kritavarman.

Ah, look at the reversals brought about by Time! Those bulls among men who could slay the very celestials have themselves been slain. Without doubt, there is nothing too difficult for destiny to bring about, since even these men, these heroes, have been slain by Kshatriya warriors.

Even when you returned before the war to Upaplavya, having failed in your mission to make peace, I knew that my sons all endowed with great prowess were already dead. Santanu's son and the wise Vidura told me then, "Cease to harbour love for your sons!"

What those wise ones then said has not proved vain, for very soon my sons have all been killed and consumed into ashes!'

Vaisampayana continued, "Having said all this, Gandhari is suddenly overwhelmed by sorrow and falls senseless to the ground. Then, rising slowly, and filled once more with the wild wrath of a grief-stricken mother and woman, her heart in turmoil, Gandhari now blames Krishna for everything, for the entire carnage on Kurukshetra.

Gandhari says, 'The Pandavas and the Dhartarashtras, O Krishna, have both been massacred. Whilst they were being exterminated, O Janardana, why were you indifferent to them? You could have prevented the carnage, for nothing is beyond you and your Yadavas. You had the eloquence, and you had the power to effect peace between the warring cousins. Since, Madhusudana, you were deliberately indifferent to this universal slaughter, Mahabaho, you must pay for what you did. By the little punya that I have acquired through waiting dutifully on my husband, by that merit so difficult to attain, I will curse you, O you who wield the discus and the mace.

Since you were indifferent to the fate of the Kurus and the Pandavas, whilst they slew each other, O Govinda, you shall be the slayer of your own kinsmen! In the thirty-sixth year from this one, O Krishna, after causing the slaughter of all your own kinsmen and friends and sons, you will perish in a base and dishonourable manner in the wilderness. The women of your race, deprived of their sons, kinsmen, and friends, shall weep and lament even as these women of the Bharata vamsa do today!'

Vaisampayana continued, "Hearing this curse, with a faint smile the Mahatman Krishna says to the venerable Gandhari, 'There is none in the world, save myself, who can possibly exterminate the Vrishnis, for they bear my blood in them and will overrun the earth if they are left alive. I know this well, and indeed I myself will happily make an end to them when the time comes. By cursing me, O Gandhari, you have helped my very cause, O you of the most exalted vratas. Not the Devas, the Danavas or men can kill the haughty Vrishnis. And therefore, the Yadavas must fall by one another's hands.'

The Pandavas are stunned to listen to what Krishna says. Their faces are drained of blood and strange fear courses through their hearts and bodies. Uncanny hopelessness fills them."

CANTO 26

"The Holy One says, 'Arise, arise, O Gandhari, do not set your heart on grief. It is through your own fault that this vast carnage has taken place. Your son Duryodhana was evil, envious and arrogant. By lauding his sinful deeds, you make good of evil. Ruthless and cruel, he was the embodiment of hatred and enmity, and disobedient to the injunctions of the old. Why do you wish to ascribe your own faults to me? Dead or lost, the person that grieves for what has already occurred finds more grief. By indulging in grief, one increases it two-fold.

A Brahmana woman bears children for the practice of austerities; the cow brings forth calves for bearing burdens; the mare brings forth her young for acquiring speed of motion; the Sudra woman bears a child for adding to the number of servitors; the Vaishya woman for adding to the number of keepers of cattle. A Kshatriya princess like you, however, brings forth sons for making war and being killed!'

Vaisampayana said, "Hearing these words from Krishna, which are disagreeable to her, Gandhari, with heart roiled by grief, remains silent. The Rajarishi Dhritarashtra, however, restraining the grief that arises from folly, says to Yudhishtira, 'If, O son of Pandu, you know it, tell me the number of those that have fallen in this war, as also of those that have escaped with their lives!'

Yudhishtira answers, ‘One billion, six hundred and sixty million and twenty thousand men have fallen in this war. Of the heroes that have escaped, the number is two hundred and forty thousand and one hundred and sixty-five.’

Dhritarashtra says, ‘Tell me, O mighty-armed, for you know all things, to what ends have those foremost of men attained.’

Yudhishtira say, ‘Those warriors of true prowess that gladly cast off their bodies in fierce battle have all attained regions like those of Indra. Knowing death to be inevitable, they that have encountered it unhappily have attained the companionship of the Gandharvas. Those warriors that have fallen at the edge of weapons, while turning away from the field or begging for quarter, have attained the world of the Guhyakas. Those high-souled warriors who, observant of Kshatriya dharma and regarding flight from battle to be shameful, have fallen, mangled by keen weapons, while advancing unarmed against fighting foes, have all assumed bright forms and attained the regions of Brahma. The remaining, that have randomly met with death on the field of battle, have attained the realm of the Uttara-Kurus.’

Dhritarashtra says, ‘Through what power of knowledge, O son, do you see these things like a great tapasvin? Tell me this, O Mahabaho, if you think that I can listen to it without impropriety!’

Yudhishtira says, ‘While at your command I wandered in the forest, I obtained this boon during our tirtha yatra to sacred fords and other holy places and shrines. I met with the Devarishi Lomasa and had from him the boon of spiritual vision. Thus did I gain second sight through the power of knowledge!’

Dhritarashtra says, ‘Our dead must be cremated, with due rites, the bodies of both the friendless and the slain that have friends. What shall we do with those that have none to look after them and that have no sacred fires? The duties and obligations that await us are many. Who are those whose last rites we should perform? O Yudhishtira, will they find realms of blessedness by the merit of their karma, they whose bodies are now being torn apart by vultures and jackals?’

Vaisampayana continued, “Thus addressed, Kunti’s son Yudhishtira of great wisdom commands Sudharma, the priest of the Kauravas, and Dhaumya, and Sanjaya of the Suta varna, and Vidura of profound wisdom, and Yuyutsu of Kuru’s race, and all his servants led by Indrasena, and all

the other Sutas that are with him and says, 'Have the funeral rites of the slain, numbering thousands, to be duly performed, so that nobody may perish for want of men to take care of them.'

At this command of Yudhishtira Dharmaraja, Vidura, Sanjaya, Sudharma, Dhaumya, Indrasena and others collect sandalwood, aloe and other kinds of wood used for cremations, as also ghee, oil, perfumes and costly silken robes and other kinds of cloth, and large heaps of dry wood, and broken chariots and diverse kinds of weapons, cause funeral pyres to be heaped and set alight and then, without haste but with grave dignity, burn, with all the proper rites the slain kings in appropriate order.

They duly cremate upon those fires that blaze forth with libations of clarified butter poured over them in torrents, the bodies of Duryodhana and his hundred brothers, of Salya, and king Bhurisrava; of king Jayadratha and Abhimanyu, O Bhaarata; of Dusasana's son and Lakshmana and king Dhrishtaketu; of Brihanta and Somadatta and the hundreds of Srinjayas; of king Kshemadhanva and Virata and Drupada; of Sikhandi prince of the Panchalas, and Dhrishtadyumna of Prishata's race; of the valiant Yudhamanyu and Uttamaujas; of the ruler of the Kosalas, the sons of Draupadi, and Sakuni the son of Subala; of Achala and Vrishaka, and king Bhagadatta; of Karna and his son of great wrath; of those great bowmen, the Kekaya princes, and those mighty warriors, the Trigartas; of Ghatotkacha the prince of rakshasas, and the brother of Baka, of Alambusha, the foremost of night rangers, and king Jalasandha; and of hundreds and thousands of other kings.

The Pitri-medha rites in honour of some of the illustrious dead are performed there, while some sing Samans, and some utter ululating lamentations for the dead. With the loud noise of Samans and Riks, and the lamentations of the women, all living creatures are quite stupefied that night. The funeral fires, smokeless and blazing brightly amid the surrounding darkness, look like luminous planets in the firmament enveloped by clouds. Those among the dead that had come from diverse realms and were utterly friendless are piled together in thousands of heaps and, at the command of Yudhishtira, are burned by Vidura through a large number of servitors, men acting calmly and influenced by goodwill and affection, on pyres of dry wood. Having caused the last rites of all the great slain to be performed, the Kuru king Yudhishtira, setting Dhritarashtra before him, goes towards the river Ganga."

CANTO 27

Vaisampayana says, "Arrived at the auspicious Ganga full of sacred water, of many great pools along her course, adorned with high banks and broad shores, and having a vast bed, they cast off their ornaments, upper garments, and belts and girdles. The Kuru women, crying and afflicted by fanged grief, offer oblations of water to their sires and grandsons and brothers and kinsmen and sons and revered elders and husbands. Conversant with their duties, they also perform the tarpana, the water-rite, in honour of their friends. While those wives of heroes perform this rite in honour of their heroic lords, the access to the stream turns mild and easy, although these magical paths disappear afterwards. The shores of the stream, though crowded with those wives of heroes, look as broad as the ocean and present a spectacle of gloom and doom.

Then, suddenly, Kunti, O king, in a sudden paroxysm of grief, tearfully says to her sons in a low voice, 'That hero and great bowman, that leader of leaders of chariot divisions, that warrior distinguished by every mark of a Kshatriya, who has been slain by Arjuna in battle; that warrior whom, O sons of Pandu, you sent into the next world, that Suta's child born of Radha, that hero who shone in the midst of his forces like the lord Surya himself, who battled against all of you and your followers, who looked resplendent as he commanded the vast force of Duryodhana, who had no equal on earth for tejas; that hero who preferred glory to life, that utterly fearless warrior

firm in truth and never tired by any exertion, was your eldest brother. Offer tarpana to that eldest brother of yours who was in truth born of me by the God of day; offer oblations of holy water to dead Karna!

Ah, that most tragic hero was born with a pair of earrings and clad in golden armour, and was like Surya himself in splendour!'

It is as if their mother has pierced each of the Pandavas with terrible astras. They either stand benumbed or collapse onto the earth in shock. Then that tiger among men, the great Yudhishtira, sighing like a snake, desperately asks Kunti, 'That Karna, who was like an ocean, having shafts for his billows, his tall standard for his vortex, his own mighty arms for a pair of vast makaras, his massive chariot for his deep lake, and the sound of his palms for his tempestuous roar, and whose impetuosity none could withstand save Dhananjaya—were you the mother of that matchless one? How was that son, resembling a very Deva, born of you?

The prowess of his arms scorched all of us. How, mother, could you conceal him like one hiding a fire within the folds of her cloth? His might of arms was always worshipped by the Dhartarashtras, even as we always worship the might of the wielder of the Gandiva! How was that foremost of mighty men, that first of maharathas, who endured the united force of all lords of earth in battle, how was he a son of yours? Was that greatest of all wielders of weapons our eldest brother? How did you bring forth that child of wonderful splendour? Ah, mother, we have been undone by what you kept hidden from us!

The grief I now feel at Karna's death is a hundred times sharper than what I felt at the death of Abhimanyu and the sons of Draupadi, and the destruction of the Panchalas and the Kurus. Thinking of Karna, it is as if my whole body is on fire. There is nothing we could not have attained, including everything that is in swarga. Alas, this horrible carnage, which has completely destroyed the Kurus, would never have happened if only we had known this secret that you kept!'

Lamenting thus, Yudhishtira breaks into loud sobs; he weeps like a small child. Finally, collecting himself, he offers tarpana to his elder brother, Karna, whom he had never known. All the royal women that throng the banks of the river send up a loud, piercing cry of grief. Yudhishtira has all the wives and other members of Karna's family to be brought before him. Along with them, the Dharmaraja properly performs the water-rites in

honour of his elder brother. Having completed the ceremony, the king, with all his senses and mind agitated, comes out from the waters of Ganga."

The End of Stri Parva

THE COMPLETE

MAHABHARATA

Santi Parva: Rajadharmanusasana Parva • Apaddharmanusasana Parva

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series editor: **RAMESH MENON**

THE COMPLETE MAHABHARATA

Santi Parva

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Volume 8

Santi Parva

Part I

Rajadharmanusasana Parva

Part II

Apaddharmanusasana Parva

Manjulika Dubey and S.B. Pillay

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Published by
Rupa Publications India Pvt. Ltd 2016
7/16, Ansari Road, Daryaganj
New Delhi 110002

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ISBN: 978-81-291-3751-7

First impression 2016

10 9 8 7 6 5 4 3 2 1

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In memory of
Padmanabha Vijai Pillai

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PART I

Rajadharmanusasana Parva

CANTO 1

AUM! Bowing down to Narayana and Nara, the foremost of Purushas, and to Devi Saraswati, I invoke the spirit of Jaya!

Vaisampayana said, "After offering oblations of water to all their friends and kinsmen, the sons of Pandu, Vidura, Dhritarashtra, and all the Bhaarata women continue to dwell on the banks of the sacred stream, Bhagirathi. They spend the month of mourning outside the Kuru city. Yudhishtira Dharmaraja performs the water-rites, and many great Rishis arrive to see the monarch. Among them are the island-born Vyasa, Narada, Devala, Devasthana and Kanwa, all accompanied by their best disciples.

Many other Munis, wise and expert in the Vedas, Grihastas and Snatakas, also come to meet the Kuru king. Yudhishtira duly worships the Maharishis and seats them on precious carpets. They accept the worship suitable for this period of mourning and impurity, and thousands of them sit in due order around the king. They offer consolation and comfort to the grieving Yudhishtira, king of kings, whose heart is racked by anguish.

After greeting Vyasa and the Rishis, Narada addresses Yudhishtira, the son of Dharma. 'Through the might of your arms and by the grace of Madhava you have righteously won this whole earth, and by your good fortune you have emerged alive from this dreadful war. Observant as you are of the Kshatriya dharma, do you not rejoice, O son of Pandu? Now that you have killed all your enemies and won this victory, will you not gratify your friends, O Rajan? I hope grief does not still afflict you.'

Yudhishtira replies, 'I have indeed subjugated the whole world, through the might of Krishna's arms, the grace of the Brahmanas and the strength of Bhima and Arjuna. However, this heavy sorrow is always in my heart, that through my greed I have caused this fearsome carnage of my kinsmen.

Having caused the death of Subhadra's precious son, and of the sons of Draupadi, O holy one, this victory appears to me to be a defeat. What will my sister-in-law, Subhadra of Vrishni's race, say to me? What will the people of Dwaraka have to say to Krishna when he returns from here? Again, the thought of Draupadi, who has always been considerate of us, and is now bereaved of her sons and kinsmen, causes me relentless pain.

There is another subject, O Narada, about which I will speak to you. It afflicts me that Kunti kept from us a great and terrible secret: that Karna—strong as ten thousand elephants, Maharatha unrivalled in this world, of leonine pride and gait, of vast intelligence and boundless compassion, whose generosity and liberality were legend—was her son. Born secretly to her, Karna, who kept many high vratas, who was the refuge of the Dhartarashtras, who was sensitive about his honour, whose prowess was irresistible, who was ever ready to repay every injury and always wrathful in battle, who vanquished us in repeated encounters, who was quicksilver in the use of weapons, conversant with every kind of warfare, possessed of great skill and endowed with wonderful valour—was thus, our own brother.

Only while we were offering oblations of water to the dead did Kunti speak of him as the son of Surya. She had placed that glorious infant in a basket made of light wood and committed him to the current of the Ganga. He whom the world regarded as a Suta's child born of Radha was really the first son of Kunti—our eldest brother by blood. Alas, by coveting the kingdom I have caused my brother to be killed. It is this that burns my limbs, like fire a heap of cotton.

Arjuna of the white steeds did not know Karna for a brother. Neither I nor Bhima, nor the twins, knew him for such. However, he, the great archer, knew we were his brothers. We learnt that our mother Kunti went to him and said, "You are my son! You must make peace with your brothers and join their side in battle."

The illustrious Karna refused. He said to our mother, "I cannot desert Duryodhana! It would be dishonourable, cruel and ungrateful of me. If I yield to your wishes and make peace with Yudhishtira, people will say that I

am afraid of Arjuna Swetavahana. After I have vanquished Arjuna and Krishna in battle, I will make peace with Dharma's son."

Kunti said again to her magnificent son, "Fight Arjuna, then, but spare my other four princes."

With folded hands, Karna told his trembling mother, "If I ever hold your four other sons' lives in my hands, I will not kill them. Have no doubt, O Devi, that you will continue to have five sons. If Arjuna kills Karna, you will have five. If, on the other hand, I kill Arjuna, you will still have five—including me!"

Wanting the good of us Pandavas, our mother said to him, "Go then, O Karna, do good to your brothers whose weal you always seek."

And with that, Kunti took his leave and returned home.

Arjuna has slain this hero, a brother by a brother! Neither Kunti nor Karna ever disclosed their secret, O lord. And so did Arjuna kill in battle that greatest of Kshatriya bowmen. Only later, Dvijottama, did I learn that he was my brother. Why, I learnt from Kunti that he was the first-born, the eldest among us. How my hearts burns knowing that I caused my brother's death! If I had both Karna and Arjuna on my side, I could have vanquished Krishna himself.

While the evil sons of Dhritarashtra tormented me in the midst of the Kuru sabha, my suddenly risen anger cooled in a moment at the sight of Karna. During that game of dice, even while listening to Karna's harsh and bitter words, uttered from his desire to please Duryodhana, my wrath cooled at the sight of Karna's feet. It seemed to me that Karna's feet resembled the feet of our mother, Kunti! I reflected on this strange likeness for a long time, but I could not fathom it.

Muni, why did the earth swallow the wheels of his chariot during the battle? Why was my brother cursed? You must tell me. I must hear everything from you, O holy one. You know everything in this world, even the past and the future!'"

CANTO 2

Vaisampayana said, "Thus questioned, the Rishi Narada discloses the manner in which Karna, whom people believed to be a Suta's son, had been cursed.

Narada says, 'It is just as you say, O Bhaarata! Mahabaho, no one could resist either Karna or Arjuna in battle. Listen to me carefully, for what I am about to tell you is unknown even to the gods. Long ago, a question arose about how all the Kshatriyas could be given an opportunity to attain Swarga by dying in battle.

For this, Kunti conceived a child, Karna, in her maidenhood, a son capable of provoking a vast and general war. Endowed with tameless energy, this child came to have the status of a Suta. He acquired the science of weapons from Dronacharya, the foremost descendant of Angirasa's vamsa.

The young man burned with envy seeing the might of Bhimasena, the quickness of Arjuna at archery, your intelligence, Yudhishtira, the humility of the twins, the lifelong friendship between Vasudeva and the Gandivi, and the affection of the people for all of you. Early in life, he had made friends with Duryodhana, partly by accident and partly due to his own nature and the hatred he bore you.

Seeing that Dhananjaya was superior to everyone in the astra shastra, Karna one day approached Drona in private and said to him, "You love us, your pupils, as much as you do your son. I want to acquire the Brahmastra, with all its mantras and the power of withdrawing it, for I want to fight

Arjuna. I pray that through your grace all the masters of weaponry will regard me as a Maharatha."

Drona, from partiality for Arjuna, as well as from his knowledge that Karna had evil in him, replied, "Only a Brahmana who has duly observed all his vows, or a Kshatriya who has practised austere penances, may have the Brahmastra, no other man."

Hearing this, Karna paid Drona obeisance, took his leave and went to Parasurama who lived on the Mahendra mountain. Approaching Rama, he bowed and said, "I am a Brahmana of Bhrigu's vamsa."

This pleased Rama and he welcomed him so kindly, and with such honour, that Karna was overjoyed. While living on the Mahendra mountain, which resembled heaven itself, Karna met and mingled with many Gandharvas, Yakshas and Devas, and duly acquired all their astras, becoming a favourite of the celestial ones and the great Asuras and Rakshasas, too.

One day, O Partha, while Surya's son roved alone along the sea-coast near this asrama, armed with bow and sword, he accidentally slew the homa cow of a learned Brahmavadi who was performing his daily Agnihotra puja.

Karna tried repeatedly to pacify the Brahmana saying, "O holy one, I killed your cow unintentionally, forgive me for what I did!"

But, filled with wrath, the Brahmana cursed him, crying, "Base wretch, you deserve to be killed. Let the fruit of this deed be yours, evil one: that while fighting him whom you are always challenging, and for whose sake you strive so much every day, the earth will swallow the wheels of your chariot. And while you are dazed and helpless, your enemy will cut off your head! Leave me now, vile man. Just as you have heedlessly killed my cow, your enemy too will kill you whilst you are distracted!"

Karna still sought to gratify that foremost of Brahmanas by offering him cattle, wealth and precious gems. The Brahmana, however, said, "Nothing can deflect my curse. Go away or remain here, as you please." Hanging his head in sorrow, Karna returned apprehensively to Rama, pondering what had happened.'"

CANTO 3

"Narada continues, 'Parasurama, tiger of Bhrigu's race, was well pleased with the might of Karna's arms, his affection for him, his self-restraint, and his attention to the needs of his guru. Rama of great tapasya joyfully taught his tapasvi sishya everything about the Brahmastra, along with the mantras for loosing and withdrawing it.

Having acquired this knowledge, and endowed with wonderful prowess, Karna devoted himself with great enthusiasm to the science of weapons, spending his days happily in Bhrigu's asrama. One day, while roaming with Karna in the vicinity of his hermitage, Rama suddenly felt exhausted by the rigorous fasts he had kept. The son of Jamadagni affectionately and familiarly set his head down on Karna's lap and slept soundly.

While his guru was sleeping, a large and frightful insect, which lived on phlegm and fat and flesh and blood, and whose bite was agonizing, dug its teeth into Karna's thigh. Afraid of waking his guru, Karna could neither pluck out and fling away nor kill that insect. O Bhaarata, though it pierced deep into his thigh with its fangs, the son of Surya allowed it to have its way, lest his acharya should awake.

Karna bore the intolerable pain with heroic patience, and continued to hold Bhargava Rama's head on his lap, without making the slightest movement. When finally Karna's blood flowed onto the face of Rama of great tejas, the Bhargava awoke and said in some alarm, "Alas, I have been sullied! What have you done? Tell me the truth without fear!"

Karna told him about the insect's bite and Parasurama beheld the creature, which resembled a minute boar with eight feet, vicious teeth and needle-like bristles. Called Alarka, its limbs had shrunk with fear. As soon as the mighty-armed son of Jamadagni cast his eyes upon it, the creature gave up its life, melting into the very blood which it had drawn.

Then in the sky they saw a Rakshasa of terrible form, dark in hue, with a red neck, who could assume any form at will. Staying upon the clouds, his object fulfilled, the Rakshasa, with folded hands, addressed Rama, "O Mahatapasvin, you have rescued me from the hell I was in. Blessed are you! I adore you. You have saved me!"

Rama asked him, "Who are you, and why did you fall into hell? Tell me."

The Rakshasa said, "Once I was a great Asura called Dansa. In the Krita yuga, O sire, I was of the same age as Bhrigu. I ravished that sage's beloved wife, and in anger your ancestor cursed me, 'Subsisting on urine, fat and phlegm, you will lead a hellish life!' I fell down onto the earth in the form of a hideous insect.'

I asked him, 'When, O Brahmana, will this curse end?'

Bhrigu replied, 'This curse will end through Rama of my race.' Since then I have been living the life of an unclean soul. Righteous one, you have rescued me from that sinful life."

With these words, the great Rakshasa bowed to Rama and vanished. Now Rama turned in wrath on Karna: "Fool, no Brahmana could endure such agony. Your patience is that of a Kshatriya. Tell me the real truth about yourself and who you are."

Karna, fearing a curse and wanting to mollify his master, replied, "O Bhargava, know me for a Sutaputra. People call me Radheya Karna, the son of Radha. I came here in all humility, only from a desire to acquire your astras from you. A revered guru in the Vedas and other branches of knowledge is like one's father, and it was for this that I told you that I was a Brahmana, one of your own varna."

To the unhappy and trembling Karna, prostrate with folded hands upon the earth, Jamadagnya, smiling though his anger, said, "Since you are not a Brahmana and have been false, and since you came here from your greed for weapons, O wretch, know that when you are engaged in battle with a warrior equal to yourself, and death is upon you, this Brahmastra will fade from your memory, and will not appear at your bidding. However, on earth,

no Kshatriya will be your equal in battle. Go now! This is no place for a liar like you."

Humbly taking his dismissal, Karna came away. Arriving then before Duryodhana, he said, "I have mastered all the astras!""

CANTO 4

"Narada says, 'Having thus obtained weapons from Parasurama of Bhrigu's race, Karna began to pass his days pleasurably in the company of Duryodhana.

About this time, Chitrangada, the ruler of the country of the Kalingas, held a swayamvara for his daughter in his opulent capital city of Rajapura. Hundreds of kings travelled there to try and win the hand of the princess. Hearing of the contest, Duryodhana too went to the city in his golden chariot, taking Karna with him.

Among those assembled were Sisupala, Jarasandha, Bhishmaka, Vakra, Kapotaroman, Nila, Rukmi of great prowess, Sringa the ruler of the kingdom of women, Asoka, Satadhanwan and the heroic king of the Bhojas. Besides these, O Yudhishtira, many others from the countries of the south, many master warriors of the Mlechcha tribes, and many rulers from the east and the north also came there. With their manly, glowing bodies, adorned with splendid golden angadas, all of them were like tigers.

After the kings had all taken their seats, the maiden princess, accompanied by her nursemaid and a guard of eunuchs, entered the arena. As she circled the arena, the names of each of the kings present were recited to her as she approached each one.

When the fair princess passed over Duryodhana, the son of Dhritarashtra of Kuru's vamsa could not brook her rejection. Disregarding all the kings, he commanded the princess to stop. Intoxicated with the pride of power, and relying upon Bhishma and Drona, Duryodhana abducted the

young woman, forcing her into his chariot. Karna, great hero, riding his own chariot, armed with a sword, clad in mail, and with his fingers cased in leather fingerlets, rode just behind Duryodhana.

There was an uproar among the kings, all of whom gathered ready for battle. They shouted "Put on your mail! Let the chariots be made ready!"

Enraged, they pursued Karna and Duryodhana, showering arrows down on them like masses of clouds pouring rain upon two hills. Karna kept cutting down all their bows and arrows with sure, single shafts of his own. Some of the Kshatriyas became bowless; some rushed on, bows in hand; some were on the point of shooting their arrows, and some flew after the two, armed with spears and maces.

The dexterous Karna, foremost of all bowmen, crushed them all. He killed many of their charioteers until, vanquished, those lords of the earth turned away crestfallen from the battle. Protected by Karna, Duryodhana forged on with a joyful heart, bringing the princess home with him to Hastinapura.'"

CANTO 5

"Narada continues, 'Hearing of Karna's legendary might, the king of the Magadhas, Jarasandha, challenged him to single combat. A fierce battle took place between them and both masters of the devastras attacked each other with diverse unearthly missiles. Finally, when they had exhausted their arrows, broken their bows and swords and lost their chariots, the two Mahayoddhas fought with bare hands.

Karna quickly prevailed and could have severed into two his antagonist's body, once united by Jara. Finding himself in mortal danger, Jarasandha gladly made peace with Karna: "Enough! I submit."

Out of friendship he then gifted Karna the town of Malini. Until then, Karna, tiger among men and scourge of all foes, had been king only of the Angas, but from then onwards, the Parantapa began to rule over Champa too, which, as you know, had the approval of Duryodhana.

Thus Karna became famed on earth for the valour of his arms. When, for your sake, Indra, king of the Devas, tricked him with divya maya and begged him for the kundala and kavacha with which he was born, Karna gave away those precious talismans that safeguarded his life. Once Karna had been deprived of his earrings and divested of his natural armour, Arjuna was able to kill him in Krishna's presence.

A Brahmana's curse; the curse of the illustrious Parasurama; the boon granted to Kunti; the illusion with which Indra deceived him; his humiliation by Bhishma, who mockingly called him an ardharatha, half a chariot-warrior, at the naming of Rathas and Atirathas; the undermining of

his confidence by the sharp-tongued Salya; Krishna's strategy; and lastly, the devastras which Arjuna had received from Rudra, Indra, Yama, Varuna, Kubera, Drona and the illustrious Kripa: for these many reasons the wielder of the Gandiva succeeded in killing Vikartana's magnificent son, Karna, resplendent as Surya himself.

Ah, your brother had been cursed and beguiled by many. Yet, because he has fallen in battle you should not grieve for him, Naravyaghra!'"

CANTO 6

Vaisampayana said, "Having said these words, the Devarishi Narada falls silent. Filled with sorrow, Rajarishi Yudhishtira plunges into deep dejection. Seeing him sighing like a snake, unmanned by sorrow and sobbing, Kunti, herself quite deranged with grief, tries to console him.

She says gravely and gently, 'Mahabaho, Yudhishtira, it does not become you to mourn like this. You of great wisdom, kill this sorrow of yours, and listen to me. Before the war, I told Karna that you are his brother. Surya Deva also appeared to him in a dream and again in my presence, and counselled him like a well-wisher solicitous of his good. But neither Surya nor I could change his mind or sway his loyalty away from Duryodhana. It was fate that made him your inveterate enemy, bent upon doing you all harm and I, too, gave up trying to reason with him.'

Yudhishtira is like a smouldering fire, overcome with anxiety and despair, to think of his dead sons, grandsons, kinsmen and friends, and most of all of Karna. Tears burning his eyes, he says to his mother, 'This great tragedy has overtaken us because you kept your secret from me!'

Then, in his terrible sorrow, that mighty king of dharma of blazing tejas, curses all the women of the world: 'From now on, no woman will succeed in keeping a secret!'

Again, the king thinks of his slain sons and grandsons and other kinsmen and friends and is plunged in intolerable woe. The wisest of kings resembles a fire covered with smoke, as despair overpowers him."

CANTO 7

Vaisampayana said, "With a troubled and sorrowful heart, Dharmatma Yudhishtira begins to grieve for the mighty Maharatha, Karna.

Sighing repeatedly, he says to his brother, 'O Arjuna, had we been beggars in the cities of the Vrishnis and the Andhakas, this miserable end would not be ours that we have achieved by exterminating our kinsmen. Our enemies, the Kurus, have attained Swarga by purifying themselves in battle, while we who are guilty of slaughtering our kinsmen have lost all the purusharthas, and have no right to the fruits of dharma.

A curse on the famous might, valour and wrath of Kshatriyas! It is on account of these that tragedy has overtaken us. Blessed are forgiveness, self-restraint, purity, renunciation and humility, abstention from causing injury, and truthfulness of speech on all occasions, such as Rishis and Munis practise. Full of pride and arrogance, we have fallen into this plight from greed, recklessness and a desire to enjoy the fruits of power.

Looking at our kinsmen slain on the field of battle, such is our grief that not even sovereignty over the three worlds will make us happy. Alas, for worldly reasons we sinfully slew those noble lords who did not deserve to die at our hands; we are alive, but deprived of friends and stripped of the very meaning of life. Like a pack of dogs fighting over a piece of meat, we have been overtaken by a great disaster. And that piece of meat means nothing to us. It is fit to be thrown away.

They who have been slain did not deserve to die, not for the sake of mountains of gold or all the horses and kine in the entire world. Filled with

envy and greed, and swayed by anger and pleasure, all of them are now dead and gone to Yamaloka.

Fathers practise asceticism and brahmacharya, truth and renunciation, in the hope of getting sons blessed with every kind of prosperity. So, too, with fasts, sacrifices, vows, sacred rites and auspicious ceremonies, mothers conceive and carry their offspring, anxiously hoping for a safe delivery and wondering, "Will they be born safely, grow in might and be honoured on earth? Will they be able to give us happiness in this world and the next?"

Alas, those mothers have had to abandon all their expectations now that their sons, glorying in youth and resplendent with ornaments, have been slain. Without having enjoyed the pleasures of this world, without having paid the debts they owed to their parents and to the gods, they have gone to Yamaloka. Alas, O my mother, those kings have been slain at just the time when their parents expected to reap the fruits of their might and wealth.

They were always governed by envy and greed for earthly pleasures, and slaves to rage and desire. Because of their evil deeds, they could never enjoy the fruits of victory. I believe that all the Panchalas and the Kurus that have fallen in this battle, those slain as well as those who slew them, have perished without reaching Swarga as they should have in the normal course. The people regard us as the cause of the destruction of the world, although it was the sons of Dhritarashtra who were actually responsible. Duryodhana was always cunning, always evil and deceitful. Although we never offended him, he always treated us perfidiously. Yet, we have not vanquished them, nor have they vanquished us. The Dhartarashtras could not enjoy this earth, their costly gemstones and well-filled treasury, or their vast territories, women or music. They did not heed the counsels of ministers, their friends and men learned in the scriptures. Their hatred for us consumed them and denied them happiness and contentment. Seeing our prosperity, Duryodhana became envious, growing pale and emaciated, and Sakuni reported this to King Dhritarashtra. As a doting father, Dhritarashtra tolerated his vile policy, disregarding the advice of Vidura and Ganga's noble son Bhishma to restrain his wicked and covetous son Duryodhana, who was entirely governed by his passions. The king has met with destruction, just like me.

Beyond doubt, Suyodhana has tarnished his blazing fame by causing the death of his brothers and bringing terrible grief to his parents. What other Kshatriya would use such language against his kinsmen as he did, in the presence of Panchali? Because of our evil star, Duryodhana, our very race

has perished. We have killed those whom we should not have slain, and thereby incurred the censure of the world. Having installed this sinner as king, Dhritarashtra grieves today. We have slain our heroic foes and taken their possessions and kingdom. It has pacified our anger but, ah, my grief stupefies me!

O Dhananjaya, we can only make amends by auspicious deeds, by confessing to all that we have sinned, by repentance, by alms-giving, by penances, by journeys to tirthas after renouncing everything, by constant meditation on the shastras. Of all these, the Srutis aver that he who practises renunciation escapes from birth and death, and attains Brahman. So, O Arjuna, with your leave, I will go to the forest, casting off all worldly attachments, adopting mauna, and practising Gyana Yoga, the path of wisdom.

The Srutis declare, and I have seen with my eyes, that a man with worldly desires can never find any kind of punya. I have myself committed this sin which, as the Srutis have said, causes the cycle of samsara. Abandoning my entire kingdom, and my worldy possessions, I shall go to the forest, escaping from the ties of the world, freed from grief and attachment.

I beg you, O Kurusthama, rule this earth, to which you have restored peace, and which you have divested of all evil, for I have no need for kingdom or for pleasure.'

Having said these words, Yudhishtira stops. His younger brother Arjuna then addresses him in the following words."

CANTO 8

Vaisampayana said, "Like one unwilling to forgive an insult, the tejasvin Arjuna, betraying some fierceness but smiling the while, says gravely, 'It grieves me to see the distress that urges you to abandon this great prosperity which you have gained after such a superhuman victory. Having killed your enemies, and having conquered the world legitimately through adherence to your svadharma, why should you abandon everything through fickleness of heart?

Where on earth has an impotent or an irresolute man ever acquired sovereignty? Why then did you, in blind rage, kill all the kings of the world? He who aspires to live like a sannyasi will not want to enjoy the good things of the world. Poor and stripped of his wealth, he can never win fame or acquire sons and possess great and noble animals. O king, if you abandon this vast kingdom and live like a wretched mendicant, what will the world say of you?

Why do you want to renounce your wealth and power, and lead the life of a sadhu; you, born a king? Having conquered the whole world, do you really wish from folly to live in the forest, abandoning all things of artha and kama?

If you take vanavasa, in your absence evil men will destroy yagnas, and the stain of that desecration will certainly be yours. King Nahusha, having committed many base sins in a state of poverty, gave up his mendicancy and proclaimed that poverty is for vanaprasthas.

Making no provision for the morrow is a practice for Rishis, as you know. Kshatriya dharma depends entirely on wealth, and one who robs another of wealth, robs him of his dharma as well. Who among us, O king, would forgive such robbery if it is practised against him? A poor man, even if he is only an onlooker, is falsely accused of a crime. Poverty is a sin and it is wrong for you to applaud it.

The fallen man, O king, also grieves like a poor man. I do not see the difference between them. All kinds of punya and karma flow from the possession of great wealth, all religious performances, all pleasures, and Swarga itself! Without wealth, a man cannot find the means of sustaining existence. The karma of a man of small wit, a fool who allows himself to be stripped of his wealth, is dried up like shallow streams in the summer. He who has wealth has friends and relatives, and we regard him as a worthy and accomplished man in the world. On the other hand, if a man without wealth wants to achieve any purpose, he meets with failure.

Wealth attracts wealth, as tame elephants entice wild ones into captivity. Religious acts, pleasures, joy, courage, wrath, learning and dignity, all these proceed from wealth, O king! From wealth one acquires family honour, and increases one's religious merit. He who is without wealth has neither this world, nor the next, O best of men. He cannot perform deeds of dharma, for these spring from wealth like rivers from a mountain.

He who has few possessions in terms of horses and cows, servants and guests is truly leaner than an emaciated man. Judge truly, O king, by the conduct of the Devas and the Danavas who forever wish to slaughter their kinsmen, the Asuras. If one did not regard as righteous the appropriation of wealth belonging to others, how would kings practise their dharma on this earth?

The sages have in the Vedas laid down this injunction: that kings should live reciting the three Vedas every day, seek to acquire wealth, and carefully perform sacrifices with the wealth thus acquired.

When the gods have obtained footing in Swarga and won their prosperity through great battles, what fault can there be in such strife? The Devas act in this way, and the eternal precepts of the Vedas sanction it.

To learn, teach, sacrifice and assist at others' yagnas, these are our principal duties. The wealth that kings plunder becomes the means of their prosperity, and that has never been obtained without some injury to others. The reason why kings conquer this world is to acquire riches, and that

appropriated wealth becomes as much theirs as the riches claimed by sons of their sires. The Rajarishis who have gone to Swarga have declared this to be the royal dharma, for, like water flowing forth from a replete reservoir, wealth runs in every direction from the treasuries of kings.

This earth which once belonged to king Dilipa, Nahusha, Ambarisha and Mandhatri, now belongs to you! You should perform a great yagna, O Rajan, making generous gifts of every kind, spending a vast quantity of the earth's produce, or else the sins of this kingdom will be upon you. The subjects whose king performs an Asvamedha yagna with bountiful gifts, all become purified of sin and sanctified by attending the ablutions at the end of the yagna.

Vishwarupa Mahadeva, in a great sacrifice requiring libations of all kinds of flesh, poured all creatures as sacrificial offerings into the fire and then his own self. Eternal is this auspicious path, for one can never destroy its fruits. This is the great path called Dasaratha, and if you abandon it, O Rajan, what other course will you take?'"

CANTO 9

"Yudhishtira says, 'For a little while, O Arjuna, if you were to concentrate your attention and fix your mind and inner hearing on your antaratma, you would approve of what I am about to say. Abandoning all worldly possessions and pleasures, I will follow the path of dharma—but I will not tread the path that you recommend. Regardless of whether you ask me or not, I will show you the only path that is auspicious and that one should walk.

Renouncing the pleasures and activities of the world of men, I will perform mahatapasya, living on fruit and roots in the forest and wandering with the animals that have their home there. Performing yagnas, pouring libations into the sacred fire at the proper times, morning and evening, I will reduce my body through starvation and, with matted hair, covering myself with skins, enduring cold, wind, heat, hunger, thirst and toil, I will emaciate myself with tapasya as laid down in our shastras.

I will daily listen to the clear strains of the free and joyful birds and animals living in the forest, charming to the heart and the ear. I will enjoy the fragrance of flower-laden trees and creepers, and the varied fruits that grow in the forest. I will spend my time in the company of its many excellent sannyasis. I will not do the slightest injury to any living creature anywhere.

Leading a reclusive life and devoting myself to contemplation, I will live upon ripe and unripe fruits and gratify the Pitris and the Devas with offerings of wild fruits, spring water and grateful hymns. Observing in this

way the austere regulations of a forest life, I will pass my days calmly awaiting death or, living alone in silence, with my head shaved clean. I will obtain my food by begging fruit each day of only one tree.

Smearing my body with ashes, and finding shelter in abandoned houses, or lying at the foot of trees, I will cast off all things, dear or hateful. Aloof from both grief and joy, regarding with equanimity censure and applause, hope and affliction, and prevailing over all the works of maya, I will live in detachment: following mauna vrata, assuming the outward form of a blind and deaf idiot, living in contentment and deriving happiness from my own soul. Without doing the least injury to any of the four kinds of moving and unmoving creatures, I will behave equally towards all, be they conscious of dharma or merely following the dictates of their senses.

I will not jeer or frown at anybody and, restraining all my senses, always be of cheerful aspect. Asking no one for directions, I will journey along any path that I happen to meet, taking no note of the country or the points of the compass or looking behind me, divesting myself of desire and anger, turning my gaze inwards and casting off pride of soul and body.

Nature always walks ahead; thus, food and drink will somehow come. I will not think of those pairs of opposites that stand in the way of such a life. If I fail to find pure food in a small measure in one house, I will go to other homes. I shall go to seven houses in succession to satisfy my hunger. When the smoke from a house no longer issues forth, its hearth-fires having been extinguished; when husking-rods have been kept aside, and all the inmates have eaten; when mendicants and guests cease to wander, I will go and beg for alms at two, three or five houses at the most.

I will wander over the earth having broken the bonds of desire and, preserving equanimity in success and failure, become a tapasvin, and behave as one who is neither fond of life nor at the point of death: viewing both with equal indifference.

If a man strikes off one of my arms, and another smears the other arm with sandal-wood paste, I will not wish either evil to the one nor good to the other. The only acts I perform will be to open and shut my eyes and take as much food and drink as will barely sustain life in my body. Without ever being attached to action, and always restraining the functions of the senses, I will give up all desires and cleanse the soul of every impurity. Freed from all attachments and tearing off all bonds, I will live free as the wind and enjoy everlasting contentment.

Impelled by desire, and from ignorance, I have committed great sins. Many grihastas performing both auspicious and inauspicious acts are yoked to the wheel of karma, maintaining their wives, children and kinsmen, all bound to them in relations of cause and effect. When they die they take upon themselves all the effects of their sins, for none but the actual doer is burdened with the consequences of his deeds. Bound by karma, men come into this ever-turning wheel of life, are born again and again, and, being born, meet their fellow men.

He is sure to find happiness who abandons the worldly course of life, which is really a fleeting illusion, though it seems eternal, and is afflicted by birth, death, decrepitude, disease and pain. When the very Devas and great Rishis, who understand the law of karma, fall down from heaven or from their positions of eminence, who would wish to have even heavenly prosperity? Insignificant kings, having found success through diverse means, often slay another king through some contrivance.

Through reflection this nectar of wisdom has come to me and, having attained it, I want to find a permanent, eternal and unchangeable place for myself. By adopting this fearless path of life, I will make an end to this physical frame that is subject to birth, death, decrepitude, disease and pain.'"

CANTO 10

"Bhimasena says, 'Your understanding, Rajan, has become blind to the truth, like that of a foolish and hollow chanter of the Vedas. If you criticize the dharma of kings and want to lead a life of idleness, O Bharatarishabha, you had no reason to destroy the Dhartarashtras.

Do we not find in the Kshatriyas forgiveness and compassion, pity and mercy? If we had known that this was your intention, we would have never taken up arms or slain a single man. We would have subsisted on alms until death took us, and this terrible war between the rulers of the earth would have never been fought.

The learned have said that this mobile and immobile world is the object of enjoyment for the strong, and that the Kshatriya's duty is to eliminate all who stand in the way of the one assuming the sovereignty of the earth. Accordingly, we killed all those who stood as enemies of our kingdom, so that by adherence to our dharma we now rule this earth. Govern it righteously, O Yudhisthtira.

To refuse the kingdom now is to be like the man who, having dug a well, stops his work before finding water and comes up covered in mud; or, like the man who, having climbed up a tall tree and taken the honey, dies before tasting it. It is to be like one who, having set out on a long journey, turns back in despair short of his destination; or like one who, having slain all his enemies, O Pandava, falls by his own hand. It is to be like the hungry man who, having obtained food, refuses to eat it, or like a man under the

influence of kama who, having obtained a woman reciprocating his passion, refuses to take her.

We follow you, O king of feeble understanding, because you are our eldest brother, and you have made us objects of censure. We are all maharathas, accomplished in knowledge and endowed with great energy, yet we are obedient to the words of a eunuch, as though we were entirely helpless. We are the refuge of the helpless but, when the people see us like this, they will think we are impotent.

Consider what I say. The shastras decree that only in times of distress should aged and weak kings, or those defeated by enemies, adopt a life of renunciation. Men of wisdom, therefore, will not applaud renunciation as the dharma of a Kshatriya but regard that course of life as a loss of virtue.

How can the true Kshatriyas condemn these duties? Indeed, if these obligations be blameworthy, why should Ishwara not be censured? It is only the poor and non-believers who support this interpretation of the Vedas, that a Kshatriya should take sannyasa. In reality, a Kshatriya who adopts the life of a sannyasi fails to support life by his prowess and exertions, and thereby fails in his dharma.

Only that man who cannot support his sons and grandsons and worship the Devas, Rishis, Atithis and Pitris, can happily lead the life of a solitary hermit in the forest. Just as the deer, boars and birds, though they lead a forest life, cannot attain heaven, able Kshatriyas who fail to exert their power cannot attain Swarga by becoming sannyasis. There are other ways for them to seek religious merit.

If anyone were to gain success from renunciation, then mountains and trees would surely have it, for are all Brahmacharins who lead such lives, injuring no one and remaining always aloof from worldliness. If it be the truth that a man's success depends upon his own lot in life and not upon that of others, then, as a Kshatriya, you should take yourself to a life of action.

If they who only fill their own stomachs could attain success, then all aquatic creatures would be successful, for they have no one to support but themselves. Look, the world moves on, with every creature in it employed in karma proper to its nature. And so, you must adopt a life of action, for the man of inaction can never prosper.'"

CANTO 11

"Arjuna says, 'In this regard, O Bharatarishabha, an itihasa is told of a discourse between certain sannyasis and Sakra. A number of well-born Brahmana youths, foolish and immature, abandoning their homes, left for vanavasa. Thinking that this would be a virtuous path, these rich youths wanted to live as Brahmacharins, and abandoned their brothers and parents. It so happened that Indra felt pity for them and, assuming the form of a golden bird, the holy Sakra addressed them, saying, "Men who perform yagnas and share the leftover sacrificial food acquire great punya and their lives are praiseworthy. Having accomplished their purushartha, these virtuous men attain the highest end."

The Rishis said, "Look, this bird lauds those who subsist upon the leftovers (avasesha) of yagnas, and tells us this because we live upon such leftovers."

The bird replied, "I do not praise you. You are filthy and impure, and living on refuse renders you vile, for you do not subsist upon the remnants of sacrifice."

The Rishis said, "We regard this course of our life to be blessed. Tell us, O bird, what is good for us. Your words inspire us."

The bird said, "If you do not lose faith in me by fighting against your better selves, I will advise you on what is true and beneficial."

The Rishis said, "We will listen to your words, for the different paths are all known to you, O Dharmatman, and we are ready to obey your commands. Instruct us."

The bird said, "Among quadrupeds, the cow is the foremost; among metals, gold; among words, mantras; and among those who walk on two legs, Brahmanas. These mantras regulate all the rites of a Brahmana's life, beginning with those concerning gyana and the period after it, and ending with those concerning death and cremation. The Vedic rites are his foremost sacrifice and his path to Swarga. If it were not so, how could those in quest of heaven find what they seek through mantras?

He who, in this world, worships his soul, firmly regarding it to be a particular Deva, gains success consistent with the nature of that God. The seasons measured by fortnights lead to the sun, the moon, or the stars. Depending upon the action, these three kinds of success, are desired by every man.

The grihasta's life is superior and sacred and is called the domain for the cultivation of success. What paths do these men take that are against action? Foolish and destitute, they incur sin because they live by abandoning the eternal paths of the Devas, Rishis and Brahmanas and taking instead to the paths disapproved of by the Srutis.

There is a law in the mantras which says, 'O Sacrificer, perform the sacrifice represented by gifts of valuable things. I will give you happiness in the form of sons, kine and Swarga!' To live thus in accordance with the shastras is said to be the highest tapas of the tapasvin. And so you should perform yagnas and tapasya in the form of gifts. The due performance of these eternal duties—the worship of the Devas, the study of the Vedas, the gratification of the Pitris, and respectful services to the gurus—are called mahatapasya.

By performing these arduous penances, the Devas have obtained the highest glory and power. And I tell you to bear the burden of the duties of the grihasta. Without doubt, tapasya is the foremost of all things and is the root of all creatures; however, it is to be practised by leading the life of a grihasta, upon which everything depends.

They who eat the leftovers of feasts, after duly apportioning the food morning and evening among kinsmen, attain ends that are hard indeed to achieve. They are called eaters of the remnants of feasts who eat after having served Sadasyas, Devas, Rishis and kinsmen.

Thus, those who observe their svadharma, who keep difficult vratas and are truthful in speech become objects of great respect in the world, with their own faith exceptionally strengthened. Free from pride, these achievers

of the most strenuous feats go to Swarga and live for endless time in the realms of Sakra.”’

Arjuna continues ‘Hearing those words, beneficial and full of righteousness, those Rishis abandoned the path of renunciation, saying, “There is nothing in it,” and became grihastas. Therefore, O Dharmarajan, calling to your aid that same ananta gyana, rule the wide world that is now free of your enemies.’”

CANTO 12

Vaisampayana said, "Hearing these words of Arjuna, O Parantapa, the mighty-armed and broad-chested Nakula, bronzed of skin, wise and moderate in speech, looked at the king, the foremost of all dharma purushas, and spoke, appealing to his brother's heart.

Nakula said, 'The very gods have established their fires in the region called Visakha-yupa, O Rajan, so you know that the Devas themselves depend upon the fruits of action. The Pitris that support life by dispensing rain on earth even to all disbelievers, by observing the laws of Ishwara as declared in the Vedas, are engaged in karma. Those who reject the declaration of the Vedas recommending action are godless, while the man who follows the path of the Devas attains, O Bhaarata, the highest realms of heaven.

The grihasta's life, all men acquainted with Vedic truths say, is superior to all the other modes of life. Knowing this, the man who restrains his soul, O Rajan, and gives away his righteously acquired wealth in yagnas to Brahmanas well versed in the Vedas is regarded as the true renouncer. However, he who disregards the life of a grihasta, the source of much happiness, and attempts to leap to the next asrama of life, that of a sannyasi, moves in darkness.

The man who roves the world homeless, O Kaunteya, a mendicant who has the foot of a tree for his shelter, who observes the mauna vrata, never cooks for himself, and seeks to restrain all the functions of his senses, is actually a man who has given up the vows of a sannyasi. The Brahmana

who, disregarding anger and joy, and especially deceit, employs all his time in the study of the Vedas, is actually turning away from the observance of the vows of a sannyasi.

The four different varnasramas were at one time weighed in the balance. The wise have said that when grihasta was placed on one side of the scale, it required the three others to be placed on the other to counterbalance it. Observing the result of this examination, and seeing further that domesticity alone contains both heaven and pleasure, grihastasrama became the way of the greatest Rishis and the refuge of all men conversant with the ways of the world.

Therefore, O Bharatarishabha, he who adopts the way of the grihasta, thinking it to be his duty, and relinquishing all desire for the fruits thereof, is a real sannyasi, and not the man of clouded understanding who goes into the vana abandoning his home and its surroundings. A man who, in the garb of dharma, fails to vanquish his desires even as a vanaprastha, is bound by grim Yama with his deadly noose round the sinner's neck.

The karma that is performed from vanity is said to be unproductive, while the karma done from a spirit of renunciation always bears abundant fruit. Tranquillity, self-restraint, fortitude, truth, purity, simplicity, sacrifice, perseverance and righteousness are regarded as virtues recommended by the greatest Rishis. The deeds of a grihasta, it is said, are intended for Pitris, Devas and Sadasyas.

In this varnasrama alone, O Rajan, are the three-fold aims of dharma, artha and kama to be attained. The renouncer who unswervingly adheres to this mode of life, in which one is free to perform all karma, does not encounter ruin either here or hereafter.

The sinless Ishwara created living beings with the intention that they would adore him through yagnas, which include generous gifts. Creepers, trees, leaf-shedding herbs, animals that are clean and ghrita were created to be the ingredients of the yagna. For a grihasta, the performance of a yagna is fraught with impediments. That is why this asrama is said to be exceedingly difficult, well-nigh unattainable. Grihastas who possess wealth and corn and animals but do not perform yagnas earn eternal sin, O Rajan.

Amongst Rishis, there are some that regard the study of the Vedas to be a sacrifice, and others that regard dhyana to be a great sacrifice which they perform in their minds. O Rajan, the very gods covet the companionship of

a regenerate man who, as a result of treading the path of dhyana, has become equal to Brahman.

By refusing to spend for yagnas the diverse kinds of wealth that you have taken from your enemies, you are only displaying your want of faith. I have never seen a king in the observance of grihastasrama renounce his wealth in any way but the Rajasuya, the Aswamedha, and other kinds of great sacrifices. Like Sakra, the king of the Devas, O Rajan, perform these other sacrifices that are praised by the Brahmanas.

The king through whose heedlessness subjects are plundered by robbers, and who does not offer protection to those whom he is called upon to rule, is said to be the very embodiment of the demon Kali. If, without giving away horses, kine and female slaves, elephants adorned with trappings, and villages, populous lands, fields, and houses to Brahmanas, we take vanavasa with our hearts harbouring unfriendly feeling towards relatives, we will become such Kalis among Kshatriyas. Kshatriyas who do not practise charity and give protection to others incur great sin. Sorrow is their portion hereafter, not bliss.

If, O lord, you take to a wandering life without performing mahayagnas and the due rites in honour of your deceased ancestors, without bathing in sacred tirthas, you will meet with destruction like a small cloud separated from a mass and shredded by the winds. You will fall away from both worlds and have to be born as a Pisacha.

A man becomes a true sannyasi by casting off every internal and external attachment, not merely by abandoning his home to live in the forest. A Brahmana who lives observing these laws in which there are no impediments does not fall from this or the other world. Observing one's svadharma, duties respected by the ancients and practised by the best of men, who would grieve for having slain prosperous enemies in war, like Sakra razing the armies of the Daityas?

Having observed the Kshatriya dharma and subjugated the world through your prowess, O Rajan, and having made gifts to those who know the Vedas, you can go to realms higher than heaven. It does not become you, O Kaunteya, to indulge in grief.'"

CANTO 13

"Sahadeva says, 'O Bhaarata, one does not attain felicity by renouncing all external objects, or by discarding mental attachments. Let our enemies enjoy the religious merit and happiness that come to one who has cast off worldly things but whose mind still covets them! On the other hand, let our friends enjoy the religious merit and happiness that come to him who rules the earth, having relinquished all internal attachments.

The word *mama*—mine—is Yama, Death's self; while the opposite, *na-mama*—not mine—is eternal Brahman's. Brahman and Yama, O Rajan, entering invisibly into every soul, cause all creatures to act. If this entity that is called Atman is never subject to destruction, then destroying the bodies of living men cannot make one guilty of murder. If, on the other hand, the Atman and the body of a being are born or destroyed together, then the rites and deeds prescribed by the shastras would be futile.

Therefore, driving away all doubts about the immortality of the Atman, the man of intelligence should adopt that path which the men of dharma of ancient times have ever trodden. Life is certainly fruitless for a king who, having acquired the entire earth with its mobile and immobile creatures, does not enjoy it. As for the vanaprastha who lives upon wild fruits and roots, but whose attachment to things of the earth has not ceased, such a one, O king, lives within the jaws of death.

Look, O Bhaarata, the hearts and the outward forms of all creatures are but manifestations of yourself. They who look upon all creatures as their

own selves escape the great fear of destruction. You are my father and my protector; you are my brother, my elder and guru. So, O lord of the earth, forgive these confused and sorrowful utterances of a grief-stricken one, which I have spoken out of my love for you.'"

CANTO 14

Vaisampayana said, "When Kunti's son, Yudhishtira Dharmaraja, remains silent after listening to his brothers tell these truths of the Vedas, the noble, beautiful and large-eyed Draupadi speaks to that bull among kings, seated like the leader of a herd of elephants in the midst of his brothers, themselves like so many lions and tigers.

Expecting loving regard always from her husbands, especially from Yudhishtira, she is always treated with affection and indulgence by the king. Conversant with her wifely duties and observant of them in practice, this wide-hipped princess, casting her eyes on her lord, wanting his attention, speaks in pointed but sweet words.

'O Kaunteya, your brothers dry their palates with laments like the chataka bird, but you do not make them happy. Gladden with seemly words the hearts of your brothers who are like great tuskers in musth, these heroes who have drunk the cup of misery. Why, O king, while living beside the Dwaita lake, did you reassure your brothers who were with you, suffering cold, wind and sun?

Why did you say to them, "Rushing into battle for victory, we will kill Duryodhana and enjoy the earth that can grant every wish. Depriving great Maharathas of their chariots, slaying huge elephants, and strewing the field of battle with the bodies of great warriors, horsemen and heroes, you, Parantapas, will perform mahayagnas of diverse kinds with gifts in profusion. All these sufferings of exile in the forest will end in happiness."

Having once said these words to your brothers, O foremost of all men of dharma, why do you now dismay us with this new resolve? Just as there can be no fish in a dry swamp, no eunuch can ever have children or enjoy wealth. A Kshatriya, or a ruler without the power to punish, can neither shine nor enjoy the earth, nor can his subjects ever have happiness.

Friendship for all creatures, charity, study of the Vedas, penances—these constitute the duties of a Brahmana and not of a Kshatriya, O best of kings! Restraining the evil, cherishing the honest and never retreating from battle—these are the highest duties of kings. He is said to be conversant with dharma in whom both forgiveness and anger exist, giving and taking, terrors and fearlessness, and chastisement and reward. It was not through study, or gift, or sannyasa that you have acquired the earth. You have vanquished and slain the force of the enemy, ready to burst upon you with all its might, an army abounding with elephants, horses and chariots, strong with three kinds of strength, and protected by Drona, Karna, Aswatthaman and Kripa!

This is why I ask you to enjoy the earth. Once, O king, you conquered the realm called Jambu, with all her populous kingdoms, as well as Kraunchadwipa to the west of the great Meru, equal to Jambudwipa, Sakadwipa to the east of the great Meru, equal to Kraunchadwipa, Bhadraswa on the north of the great Meru, equal to Sakadwipa, O Purushavyaghra!

You even penetrated the ocean and captured other realms, islands surrounded by the sea and containing many densely peopled provinces. O Bhaarata, having achieved such immeasurable feats, and having obtained through them the adoration of the Brahmanas, how is it that your soul is not gratified? Seeing your brothers, O Bhaarata, these heroes swelling with strength and resembling bulls or mighty elephants in musth, why don't you speak words to them that will bring joy to their hearts?

All of you are like Devas, able to resist any foe and able to scorch your enemies. Had only one of you become my husband, my happiness would have been immense, O Naravyaghra. What can I say when all five of you are my husbands and care for me as the five senses inspire the physical frame? The words of my mother-in-law, who has great knowledge and great foresight, cannot be untrue. "O princess of Panchala," she said to me, "Yudhishtira will always keep you happy."

I see, O Dharmaraja, that having slain thousands of powerful kings, you are about to render this achievement futile through your folly. They whose eldest brother has lost his mind now all have to follow him in madness. Through your madness, O king, all the Pandavas are about to lose their minds.

Had your brothers been in their senses, O Rajan, they would have imprisoned you with all unbelievers and taken upon themselves the sovereignty of the earth. One who from dullness of intellect does as you now want to do, can never succeed in winning prosperity. The man who treads the path of madness should be treated with incense and kohl, with drugs infused through the nose, and with other medicaments.

O best of the Bhaaratas, I am the worst of all my sex, since I want to live on even though I am bereaved of my children. You should not disregard my words or those of your brothers who are trying to dissuade you from your deranged purpose. Indeed, by abandoning all the earth, you urge adversity and danger upon yourself.

Shine, O Rajan, like those two great kings, Mandhatri and Ambarisha, admired in their time by all the lords of earth. Protecting your subjects righteously, govern Bhumi Devi, this Goddess Earth, with her mountains and forests and islands. Do not become downcast, O king; worship the gods with many sacrifices, fight your enemies and make gifts of wealth, apparel and other objects of enjoyment to Brahmanas, O best of all kings.'"

CANTO 15

Vaisampayana said, "Hearing these words of Yajnasena's daughter, Arjuna speaks once more, showing proper regard for his mighty-armed eldest brother of unfading glory.

Arjuna says, 'The man armed with the rod of punishment, the Neeti danda, governs and protects all his subjects with it. This authority is awake when everything else is asleep. For this reason, the wise have characterized the rod of chastisement to be dharma itself. It protects dharma and artha. It is identified with purusharthas, and protects grain and wealth. Knowing this, O learned one, take up the rod of punishment and observe the course of the world.

One class of sinful men desist from doing evil through fear of the danda in the king's hands, another from fear of Yama's danda, another from fear of the next world and yet another from fear of society. Thus, O Rajan, in this world, everything depends on the punitive danda, and there is a class of men for whom the only restraining force from devouring one another is that rod. If it did not protect people, they would have sunk into the darkness of hell.

The wise thus named the rod of chastisement, because it restrains the ungovernable and punishes the wicked. One should punish Brahmanas by oral censure; Kshatriyas, by giving them only as much food as necessary to support life; Vaisyas, by the imposition of fines and forfeitures of property, while for Sudras there is no punishment.

Under the name of danda we have established laws in the world to keep men aware of their duties and for the protection of property. Wherever dark-skinned and red-eyed punishment stands ready to tackle every offender, and the king is a Dharmaraja, the subjects never forget themselves. The Brahmacharin and the grihasta, the rishi and the sannyasi, all walk in their respective ways through fear of punishment alone.

He who is without the restraint of fear never performs a sacrifice or gives anything away, never adheres to any commitment or covenant. Without achieving the most difficult feats and without killing, as a fisherman kills fish, no man can obtain great prosperity. Without bloodshed, no man has been able to achieve fame in this world or acquire wealth or subjects.

By the killing of Vritra, Indra himself became the Great. Men offer their worship much more to those of the gods who are given to taking life. Rudra, Skanda, Sakra, Agni, Varuna, Kaala, Mrityu, Vayu, Kubera, Surya, the Vasus, the Maruts, the Sadhyas, and the Viswadevas, O Bhaarata, are all death-dealers. Humbled by their prowess, everybody bends to these gods, never to Brahma, Dhatri or Pushan.

Only a few men who are noble of disposition worship gods who are self-restrained, peaceful and equally disposed towards all creatures. I do not perceive any creature in this world that supports life without doing any injury to others. Animals live upon animals, the stronger upon the weaker. The mongoose devours mice; the cat devours the mongoose; the dog devours the cat; the dog again is devoured by the spotted leopard. Behold, all things in turn are devoured by Yama, the Destroyer, when he comes! The gods have wrought this universe, moving and motionless, as food for living creatures, and the true gyani is never confused by this.

It is appropriate for you, O Maharajan, to be what you were born to be. Only a foolish Kshatriya, restraining anger and joy, takes refuge in the vana. The very sannyasis cannot support their lives without killing creatures. In water, on earth, and in fruits, swarm innumerable creatures, and it is not true that one does not kill them.

What higher dharma is there than supporting one's life? There are many creatures so minute that their existence can only be guessed at, and the mere falling of one's eyelids destroys them. There are men who, subduing anger and pride, take to an ascetic course of life and, leaving village and towns,

become hermits in the forest. Arriving there, they become confused and adopt the grihasta's life once more.

One sees other grihasthas tilling the soil, uprooting herbs, felling trees, killing birds and animals, performing yagnas, and finally attaining Swarga. O Kaunteya, I have no doubt that the deeds of all creatures are crowned with success only when the policy of punishment is properly applied. If one were to abolish punishment from the world, all creatures would soon be destroyed.

Like fish in the water, stronger animals prey on the weaker. Remember the truth declared long ago by Brahma himself that punishment, properly applied, sustains all beings. Look, the very fires, when almost extinguished, blaze up again, in fright, when blown upon. Such is the fear of force or discipline. If there were no danda, the good could not be distinguished from the bad, the whole world would be enveloped in darkness and all things would be plunged in chaos.

Even those who are breakers of laws, who are atheists and scoff at the Vedas, become disposed to observe laws and restrictions from fear of punishment. Everyone in this world is kept straight by fear of danda. A man who is by nature pure and righteous is scarce.

Yielding to fear of punishment, man becomes disposed to observe rules and restraints. Danda was ordained by the Creator himself for protecting dharma and artha, for the happiness of all the four orders, and for making them righteous and humble. If punishment could not inspire fear, then ravens and beasts of prey would have devoured all other animals, men and the sacrificial ghrita.

If discipline did not uphold and protect, nobody would have studied the Vedas, nobody would have milked a cow, and no maiden would have married. If discipline and fear of punishment did not uphold and protect, destruction and chaos would have set in on every side, all barriers would have been swept away, and the very idea of property would have disappeared. People could then never duly perform annual sacrifices with large gifts, and no one, to whatever mode of life he might belong, would observe the duties of their particular varnasrama declared in the shastras, no one would have succeeded in acquiring knowledge.

Even if yoked, camels, oxen, horses, mules or donkeys, would not draw chariots and carriages, without the application of the danda; on danda

depend all creatures. The learned, therefore, say that punishment is the root of everything, and upon it rests this world and the heaven that men desire.

Wherever enemy-destroying punishment is well applied, no sin, no deception and no evil is seen. If the danda of punishment is not upraised, the dog will lick the sacrificial butter and the crow will fly away with the first yagna offering.

Whether through dharma or adharma, this kingdom is now ours, and our duty is to abandon grief, to enjoy it and perform yagnas. Men who are fortunate, living with their beloved wives and children, eat good food, wear rich attire, and cheerfully acquire virtue. All our karma, without doubt, is dependent on wealth, which is again dependent on danda.

Understand, therefore, the importance of discipline. One declares duties only for the maintenance of the relations of the world. There are two things here: abstention from injury, and injury prompted by dharma; the second, being superior as dharma, may be done without fault.

There is no deed that is wholly meritorious, nor any that is wholly evil, since in all karma something exists of both right and wrong. Animals are castrated, their horns cut off, and they are made to bear burdens, tethered and beaten.

In this samsara of no substance, this cruel world, rotten with sin and full of pain, O Rajan, maintain the ancient customs of men. Perform yagnas, give alms, protect your subjects, and practise dharma. Slay your enemies, O Kaunteya, and protect your friends. Do not be sorrowful, Rajan, while killing your enemies, for you will not incur the slightest sin. He who takes up a weapon to cut down an armed foe advancing against him, does not incur the sin of murder, for it is the fury of the advancing enemy that provokes the wrath of the slayer.

The inner soul of every creature can never be slain. When the Atman is incapable of being slain, how then can one be slain by another? As a man enters a new house, even so creatures enter successive bodies, abandoning forms that are worn out, acquiring new forms. Those who can see the truth view death as being this repeated transformation.'"

CANTO 16

Vaisampayana said, "After Arjuna's speech, Bhimasena, passionate and energetic, mustering all his patience, says to his eldest brother, 'O Rajan, you know all about dharma, nothing is unknown to you. We always try to emulate your conduct, but alas, we cannot.

I tried to restrain myself from saying anything. But my anguish compels me to speak. Listen to me, O ruler of men. Because of your confusion, everything we have is in danger, and we are made unhappy and weak. How is it that you, the ruler of the world, familiar with every branch of knowledge, have let sorrow cloud your understanding like a coward?

You know the paths of dharma and adharma of the world, as well as the future and the present. So, O puissant one, I will tell you why you should assume sovereignty. Listen to me.

There are two kinds of diseases, physical and mental, each linked to the other, and neither of them exists independently. Mental sickness springs from physical ailment, the physical from the mental: this is the truth. He who feels regret because of past physical or mental grief finds yet more sorrow in sorrow, and suffers twice over.

Cold, heat and wind are the three attributes of the body, and their existence in harmony is the sign of good health. If one of the three prevails over the rest, there are remedies laid down for it. Cold checks heat, and heat checks cold.

Sattva, rajas and tamas are the three attributes of the mind. The existence of these three in harmony is the sign of mental health. If one of

these prevails over the rest, there are remedies prescribed.

Grief checks joy, and joy checks grief; one man living in the present, enjoying bliss, wants to remember his past sorrows, while another, living in present sorrow, wants to recollect his past happiness. You, however, were never made sad by misfortune or glad by fortune. So, you should not use your memory now to make yourself sad during times of bliss, or glad during times of sorrow. Perhaps Destiny is all-powerful, or perhaps it is because of your nature that you are so afflicted.

But how is it that you do not remember the sight of Draupadi being dragged before the sabha barely clad while in her period, or our expulsion from Hastinapura and our vanavasa wearing deerskins and living in the great forests?

Why have you forgotten the woes inflicted on us by Jatasura, the battle with Chitrasena, and what we suffered at the hands of the Sindhu king; how Kichaka kicked Draupadi during our ajnatavasa? Parantapa, another fierce battle, like that which you fought against Bhishma and Drona, now lies before you, but this one will have to be fought with your mind alone, without arrows, friends, relatives or kinsmen.

If you give up your life before winning this battle, you will have to be reborn to fight these same enemies again. So, fight that battle this very day, O Bharatarishabha. Disregard the concerns of your body, use your own ability, identify your mind's foe and conquer it. I cannot imagine what your condition will be if you do not succeed in this battle; whereas, by winning it, you will attain the great end of life. Apply your intellect to this, ascertain the right and the wrong paths, follow the course that your father did before you, and rule your kingdom with dharma.

By good fortune, the sinful Duryodhana and all his followers are dead, and Draupadi has braided her hair again. With due ceremonies and lavish gifts, perform the Aswamedha yagna. The tejasvin Krishna and we are your servants, O son of Pritha!'"

CANTO 17

"Yudhishtira says, 'Discontentment, heedless attachment to earthly goods, the absence of tranquillity, power, folly, vanity and anxiety: all these affect you, and so you covet sovereignty, O Bhima. Try to be happy freed from desire, prevailing over joy and grief and attaining tranquillity. The peerless king who will rule this unbounded earth will nevertheless have but one stomach. Why then do you applaud this course of life?

One's desires, O Bharatarishabha, cannot be fulfilled in a day, or in many months. Desire can never be gratified, cannot, indeed, be exhausted in the course of one's whole life. Fire, when fed with fuel, blazes forth; otherwise, it is extinguished. So you should extinguish with a little food the fire in your stomach when it appears. He who is ignorant seeks endless food for his belly. Conquer your stomach first and you will then be able to conquer the earth.

Once you conquer and win the earth, it will be for your permanent good. You applaud desires and enjoyments and prosperity, but those who have renounced all enjoyments and have reduced their bodies through penance, attain regions of supreme happiness. The acquisition and preservation of a kingdom involves both dharma and adharma. The desire for them exists in you. Free yourself from your great burdens, and adopt renunciation.

To appease his hunger, the tiger slaughters many other animals. From greed, other weaker beasts, scavengers, live off the tiger's prey. If kings

practise renunciation while enjoying worldly possessions and pleasures, they can never have contentment, and a loss of understanding is noticeable in them. However, those who subsist on leaves of trees, or use two stones only or their teeth for husking their grain, or live upon water or air alone, succeed in conquering Naraka. Between the king who rules this unbounded earth, and the man who regards equally stone pebbles and gold, it is the latter who attains his purusharthas, not the former.

So, depend upon that which is the eternal refuge of joy both here and hereafter, and stop wishing and hoping and being attached to your wants. Those who have given up desire and enjoyment never grieve, while you yearn for pleasures to come, and mourn them as they go. It is only after discarding desire and its gratification that you will succeed in liberating yourself from hypocrisy.

There are two well-known paths for us: the path of the Pitris and the path of the Devas. They who perform yagnas take the Pitri-patha, while those who are for moksha, go by the path of the gods. Casting off their bodies, the great Rishis attain realms that are above the power of Yama; they do this through brahmacharya, tapasya and the study of the Vedas.

The knowing call worldly enjoyments bonds, bandhana, as well as karma. Liberated from those two sins—bondage and action—man attains the highest end. One has heard of Janaka, freed from the duality of opposites, liberated from desire and enjoyment, observant of the religion of moksha, singing a verse: "My treasures are immense, yet I have nothing! If fire again destroys the whole of Mithila and reduces it to ashes, nothing of mine will be burnt!"

Like a man on the hill-top looking down upon men on the plain below, he who has ascended to the summit of gyana sees people pining for things that do not call for grief. He who, casting his eyes on visible things, really sees them, is said to have true vision and understanding, because of the knowledge he has gained of unknown and incomprehensible things.

Men who know the words of sages are cleansed souls, and those who have attained a state of Brahman, succeed in obtaining great honour. When one understands that creatures of infinite diversity are all one and the same, and that they spring from the same essence, one attains Brahman.

Those who reach this highest condition attain the supreme and blissful end, not they who are without gyana, or who are of small and narrow

minds, or are bereft of understanding, or are without tapasya. Indeed, everything rests on the trained understanding!'"

CANTO 18

Vaisampayana said, "When Yudhishtira falls silent, Arjuna, moved by what the king said, and afire with sorrow and grief, once more addresses his eldest brother. 'People tell this old story, O Bhaarata, about the discourse between the ruler of the Videhas and his queen. It relates to the words which his grief-stricken spouse said to her lord when, abandoning his kingdom, he resolved to lead the life of a sannyasi. Casting off wealth, children, wives and precious possessions of various kinds, the established path for acquiring religious merit and the sacred agni itself, King Janaka shaved his head and put on the garb of a sannyasi.

His wife found him without wealth, observing the vows of a mendicant, resolved to abstain from inflicting any kind of injury on others. Free from vanity of every kind, he was prepared to subsist upon a handful of barley fallen from the stalk and obtained by gathering the grains from crevices in the field.

Approaching her lord at a time when no one was with him, the queen, endowed with great strength of mind, fearlessly and in anger uttered to him these words full of reason: "Why have you adopted the life of a sannyasi, abandoning your kingdom full of wealth and corn? A handful of fallen barley cannot be proper for you. Your resolution does not suit your karma, O Rajan, for you are abandoning your great kingdom but coveting instead a handful of grain. With this handful of barley, how will you gratify your athithis, the Devas, Rishis and Pitris? Your labour is pointless. Alas,

abandoned by all of them, you intend to lead the life of a wandering mendicant, O king, having cast off all action!

Until now, you were the supporter of thousands of Brahmanas versed in the three Vedas, and of many others besides. How can you now want to beg them for your own food, renouncing your blazing prosperity, and looking around like a dog for its meagre pickings? Today, your mother has lost a son and your wife, the princess of Kosala, is a widow. These helpless Kshatriyas, expectant of fruit and religious merit, depend upon you, and have all their hopes set on you. By killing their hope, to what regions will you go, O king, especially when moksha is uncertain and creatures are dependent on karma? Sinful as you are, you have neither this world nor the other, for you wish to live abandoning your wife.

Why do you lead a life of a sannyasi, abstaining from your karma, abandoning garlands and perfumes and ornaments and robes of different kinds? Once you were a large and sacred lake for all creatures, a mighty tree worthy of adoration and granting its shelter to all. Alas, how can you wait upon and worship others? If even an elephant desists from all work, packs of carnivores and innumerable worms would devour it. What then can be said of you in this state?

How can your heart be set on a mode of life which recommends an earthen pot and a triple-headed stick, forces one to abandon his very clothes and permits the acceptance of only a handful of barley? You say that your kingdom and a handful of barley are the same to you; why then do you abandon the first? If, again, a handful of barley becomes an object of attachment with you, then your original resolution of renouncing everything fails.

If you live up to your resolution of renouncing everything, what am I to you and you to me, and what is your grace to me? If you want to be happy, then rule this earth! Those who wish for happiness, but are poor, destitute and abandoned by friends, may adopt renunciation. But he who imitates such men by giving up palatial mansions, beds and chariots, robes and ornaments, does so improperly indeed! One always accepts gifts made by others, another always gives gifts. You know the difference between the two, but who, indeed, of these two should be considered the superior? If a gift be made to one who always accepts gifts, or is proud, that gift becomes useless, like clarified butter poured upon a forest fire. As a fire, O Rajan,

never dies till it has consumed all that has been cast into it, even so a beggar can never be silenced until he receives alms.

In this world, the food that is given by a charitable man is the sure support of the pious. If, therefore, the king does not give food, where will the pious go who seek salvation? Those who have food in their houses are grihastas, and they support sannyasis. Since life flows from food, the giver of food is the giver of life. Leaving the life of a grihasta, the sannyasis depend upon the very varna from where they come. By doing so, these self-restrained men acquire and enjoy fame and power.

A man does not become a sannyasi by merely renouncing his possessions, or adopting a life dependent on charity. Only he who renounces the possessions and pleasures of the world with a sincere mind is a true sannyasi. Unattached at heart, though attached in outward appearance, standing aloof from the world, having broken all his bonds, and regarding friend and foe equally, such a man, O king, is regarded to be free!

Having shaved their heads clean and putting on the ochre robe, men may be seen to adopt vanaprastha, but in fact they are bound by many ties and ever on the lookout for useless wealth. Those who, after casting off the three Vedas, their natural occupations and their children, adopt a life of mendicancy by taking up the triple-headed crutch and the brown robe, are really fools.

Understand, O Rajan, that without having shed anger and other faults, adopting the ochre robe is only to earn sustenance. Those with clean-shaven heads who have set up the banner of virtue have just this objective in life. Therefore, O king, keeping your passions under control, do you win regions of bliss hereafter by supporting the truly pious amongst men of matted locks or clean-shaven heads, naked or clad in rags, skins or ochre robes. Who is there more virtuous than he who maintains his sacred fire, who performs sacrifices with gifts of animals and dakshina, and who practises charity day and night?"'

Arjuna continues, 'We regard King Janaka to be a gyani in this world. Even he became confused, in this matter of the meaning of dharma. Do not yield to bewilderment! This is the way that those who practise charity observe the duties of grihasta. By abstaining from violence of all kinds, by casting off desire and wrath, by being engaged in protecting all creatures, by observing the excellent dharma of dana and, lastly, by cherishing superiors and the elderly, we will succeed in attaining the regions of

happiness to which we aspire. By duly gratifying gods, guests, and all creatures, by worshipping Brahmanas, and by truthfulness of speech, we will certainly attain realms of bliss.'"

CANTO 19

"Yudhishtira says, 'I am conversant with both the Vedas and the scriptures that lead to the attainment of Brahman. In the Vedas there are principles of both kinds—those that instill action and those that teach renunciation of karma. The shastras are confusing but I know their well-reasoned conclusions and the truth that is in the mantras. You know only weapons and the ways of Kshatriyas, and do not truly understand the meaning of the scriptures.

If you knew your dharma, you would understand that even one with the clearest insight into the meaning of the scriptures and the truths of religion, should not address such words to me. However, whatever you said out of brotherly love was proper. I am thankful to you for that, O Arjuna!

No one in the three worlds is equal to you in all the ways of battle and in the diverse skills of the way of karma. You can surely speak of the subtleties connected with these subjects, nuances that are impenetrable to others. But, O Dhananjaya, it is not fitting for you to doubt my intelligence. You know the science of war, but you have never waited upon the aged and do not know the decisions arrived at by those who have studied the subject both in brief and at length. Even intelligent men seeking salvation arrive at the conclusion that between tapasya while living in the world, sannyasa and the knowledge of Brahman, the second is superior to the first, and the third to the second.

To think that there is nothing superior to wealth is an error, and I will convince you of it, so that wealth may not again appear to you in that light.

One sees all men of dharma devoted to sannyasa and the study of the Vedas. Since they have the merit of tapasya, the Rishis have many eternal regions reserved for them. Others possessed of tranquillity of soul, having no enemies, and dwelling in the vana, have gained Swarga through tapasya and study of the Vedas. By restraining desire for worldly possessions, and casting off that darkness born of folly, pious men go northward by luminous paths to the realms kept for practisers of tyaga.

The lunar regions, the path of the south that leads to regions of light, are kept for men devoted to action. Those who are subject to samsara, to birth and death, attain these. However, the end which those who desire salvation have before their eyes is indescribable. Yoga is the best means for attaining it.

I cannot explain it easily to you. The gyanis live, reflecting on the scriptures from a desire to identify what is unreal. But they are often led astray in the belief that the object of their search exists in this and that. Having mastered the Vedas, the Aranyakas, and the other scriptures, they miss the Real, like men failing to find solid timber in an uprooted banana plant.

Some of them, disbelieving in its unity, regard the Atman that dwells in this physical frame, consisting of the five elements, to be possessed of the attributes of desire and aversion and others. Incapable of being seen by the eye, exceedingly subtle and inexpressible through words, the Atman revolves in a round of re-births among the creatures of the earth, keeping before it that which is the root of karma.

Having made the Atman, which is the spring of every kind of blessedness, advance towards itself, having restrained all desires of the mind, and having cast off all kinds of action, one may become perfectly independent and happy. When such a path trodden by the righteous exists and it is attainable through gyana why, O Arjuna, do you laud wealth which is full of every kind of calamity?

Men of olden times who were conversant with the shastras, who were always engaged in distributing gifts, sacrifice and action, were of this opinion, O Bhaarata! There are some fools who, accomplished in the science of debate, deny the existence of the Atman, based on the strength of their convictions of a previous life. It is very difficult to make them accept this truth about final emancipation and moksha.

Those wicked men, though possessed of great learning, travel all over the world making empty speeches in assemblies and courts, and deprecating the true doctrine of Mukti. O Partha, who else will succeed in understanding that which we do not understand? Indeed, since these men cannot understand the true meaning of the scriptures, they cannot know those wise and pious men who are truly great and who know the shastras deeply.

O son of Kunti, men who know the truth obtain Brahman through asceticism and intelligence, and great happiness by renunciation.'"

CANTO 20

Vaisampayana said, "After Yudhishtira stops, the great Rishi Devasthana says eloquently and reasonably to the king, 'Phalguna told you that there is nothing superior to wealth. I will discuss this subject with you. Listen to me with undivided attention.

O Ajatasatru, you have righteously won the earth. Having won her, it does not become you, O king, to abandon her without cause. Four asramas of life are indicated in the Vedas, which you will duly pass through, one after another. At present, you should perform great sacrifices with lavish gifts. Among the very Rishis, some engage themselves in the tapasya represented by Vedic study, and some in that presented by gyana. O Bhaarata, you must know that action possesses these very sannyasis.

The Vaikhanasas preach that the man who does not seek wealth is superior to him that seeks it. I believe that he who follows this principle makes a grave mistake. Men collect diverse things for performing yagnas, simply because the Vedas require it. Tainted by his lack of understanding, he who gives away wealth to the undeserving, rather than to the deserving, does not know that he incurs the very sin of killing an unborn.

The exercise of the dharma of daana after discerning the deserving from the undeserving is not easy. The Supreme Ordainer created wealth for sacrifice, and created man to husband this wealth, and to perform sacrifice. For this reason the whole of one's wealth should be applied to yagnas. Pleasure would be a natural consequence.

Possessed of prodigious energy, Indra, by performing diverse yagnas with lavish gifts, surpassed all the Devas. Becoming their king, he shines in Swarga. Everything should be applied to sacrifices.

Clad in deer-skin, the high-souled Mahadeva, having poured his own self as a religious offering in the yagna called Sarva, became the first among the gods and, surpassing all creatures in the universe, shines in radiant glory.

King Marutta, the son of Avikshit, with his enormous wealth vanquished Sakra himself, the lord of the Devas. In the great sacrifice he performed, all the vessels were of gold, and Sree herself came to it. You have heard that the great king Harischandra, having performed yagnas, earned great merit and great happiness. Though a mortal man, he vanquished Sakra with his wealth. For this reason everything should be applied to sacrifice.'"

CANTO 21

"Devasthana says, 'Let me tell you in this context an old story about the sermon Brihaspati gave Indra at his request.

Brihaspati said, "Contentment is the highest heaven, the highest bliss, and there is nothing higher than it. When a man withdraws from all his desires, like a tortoise drawing in all it limbs, the natural splendour of his Soul soon shows itself. When one does not fear any creature or frighten any creature, when one conquers one's desire and aversion, then they say one sees one's Soul. When one seeks to injure nobody and cherishes no desire, in word and thought, they say one attains Brahman."

Thus, O Kuntiputra, men obtain corresponding fruits, whatever religion they follow. Awaken yourself to this thought, O Bhaarata! Some praise quietude, others action, while there are others who extol contemplation, and others again who advocate both quiescence and action.

Some praise sacrifice, others, renunciation; some praise charity, others, acceptance; and some, abandoning everything, live in silent meditation. Some praise sovereignty and the cherishing of subjects, after enslaving and killing foes, while some are for passing their days in seclusion. Observing all this, the learned conclude that only that religion which consists in not injuring any creature is worthy of the approval of the righteous. Abstention from injury, truthfulness of speech, justice, compassion, self-restraint, having children by one's own wives, good nature, modesty, patience—the practice of all these is the best religion, as told by Swayambhuva Manu himself. O son of Kunti, observe this dharma with care.

The Kshatriya who, conversant with the truths of Rajadharma, the royal dharma, takes sovereignty upon himself, restraining his soul at all times, regarding as equal that which is dear and that which is not, and subsisting upon the remains of sacrificial feasts, who restrains the wicked and cherishes the righteous, who obliges his subjects to tread the path of virtue and who himself treads that path, who at last hands over his crown to his son and retires to the forest as a sannyasi, to subsist on the produce of the wilderness and to live according to the laws of the Vedas, having cast off all idleness, is sure to obtain the most excellent fruits in both this world and the next, for he conducts himself in conformity with the well-known duties of kings.

The Moksha of which you speak is exceedingly difficult to gain, and its pursuit involves countless difficulties. Those who observe their svadharma and practise charity and ascetic penances, who are compassionate, free from desire and anger, and who engage in ruling their subjects with righteousness, protecting cows and Brahmanas, attain a lofty end. The Rudras with the Vasus, the Adityas, the Sadhyas and hosts of kings adopt this dharma, O Parantapa, and by practising it with care, they reach Swarga.'"

CANTO 22

Vaisampayana said, "After this, Arjuna once more says to his eldest brother, King Yudhishtira, of unfading glory but of doleful heart, 'O Vidheyajala, having through the practice of Kshatriya dharma obtained sovereignty that is so difficult to acquire, and having conquered all your enemies, why do you burn in grief?

Rajan, for Kshatriyas, death in battle is regarded as more meritorious than the performance of all the diverse sacrifices. The shastras that lay down the dharma of Kshatriyas declare that tapasya and renunciation are the dharma of Brahmanas. Even this is the law for the two varnas in the next world. Indeed, O powerful one, death in battle is for Kshatriyas; their dharma is exceedingly fierce and always connected with the use of weapons, and the shastras decree that when the time comes, they should perish by weapons in the battlefield.

The life of even a Brahmana, O king, who lives in the observance of the Kshatriya dharma, cannot be faulted, for Kshatriyas also spring from Brahmanas. Neither renunciation, nor sacrifice, nor penances, nor dependence on the wealth of others is for Kshatriyas. You, Bharatarishabha, know all your duties and, as a wise king skilled in all karma, can distinguish what is right and what is wrong. Cast off this gloom brought about by repentance, and with a strong will, prepare yourself for action!

The heart, especially of a Kshatriya, is as hard as the vajra. Through the exercise of the Kshatriya dharma, you have vanquished your enemies and acquired an empire, which is now peaceful. Now conquer your soul, O ruler

of men, engage yourself in the performance of sacrifices and in the practice of charity.

Indra himself, though a Brahmana, became a Kshatriya in his actions and battled with his sinful kinsfolk, eight hundred and ten times. His actions were commendable and worthy of praise, and as a result, he became the king of the Devas. Perform sacrifices with lavish gifts, just as Indra did, O Rajan, and liberate yourself from your fever.

Do not, Bharatarishabha, grieve like this for what is past. The slain men have attained Swarga, purified by weapons in accordance to the laws of the Kshatriya dharma. That which has happened, had to happen, and Destiny, O Purushavyaghra, cannot be resisted.'"

CANTO 23

Vaisampayana said, "Thus addressed by the wavy-haired Arjuna, Yudhishtira remains silent. Then the island-born Vyasa says, 'The words of Arjuna, O amiable Yudhishtira, are true. The highest dharma, as declared by the scriptures, depends on the dharma of a grihasta. You know all your duties, so practise the dharma of grihasta that is prescribed for you.

A life of retirement in the forest, casting off garhapatya, is not for you. The Devas, Pitris, athithis and dasas, all depend for their sustenance upon a man leading the life of a grihasta; you should support all of them, O lord of the earth! Men leading domestic lives support birds and animals and various other creatures; so is grihasta superior to all the other asramas, and is the most difficult of all the four stages of life.

Live this most difficult life of a grihasta then, O Kaunteya, as you know all the Vedas well and have earned great ascetic merit. You must bear like an ox the burden of your ancestral kingdom, O Rajan.

To obtain success Brahmanas should strive to the best of their ability after tapasya, tyaga, kshama, gyana, sannyasa, keeping the senses under control, dhyana, living in solitude, contentment and knowledge of Brahman.

Let me now remind you of the duties of Kshatriyas, which you already know. As we are told, sacrifice, learning, exertion, ambition, wielding the danda, fierceness, protection of subjects, knowledge of the Vedas, practice of all kinds of penance, goodness of conduct, acquisition of wealth, and gifts to deserving persons—it is these, well performed and acquired by Kshatriyas, that secure for them both this world and the next.

Amongst these, O son of Kunti, wielding the rod of punishment is the foremost. Strength must always abide in a Kshatriya, and upon strength depends punishment. These duties that I have mentioned are, O king, the principal ones for Kshatriyas and contribute greatly to their success.

Brihaspati, in this connection, sang this verse: "Like a snake devouring a mouse, the earth devours a king who prefers peace and a Brahmana who prefers the life of a grihasta."

One again hears that only by wielding the rod of chastisement did the Rajarishi Sudyumna find the highest success, like Daksha himself, the son of Prachetas.'

Yudhishtira then asks, 'O holy one, by what deeds did Sudyumna, the lord of the earth, obtain the highest success? I want to hear the story of this king.'

Vyasa replies, 'There were two brothers—Sankha and Likhita, of high austerities. The brothers had separate houses, both of which were beautiful. Situated on the bank of the Bahuda river, these dwellings were always adorned with trees laden with flowers and fruits. One day, Likhita visited his brother Sankha when he was not at home. Arriving at the hermitage of his brother, Likhita plucked many ripe fruits and began to eat them without any qualms of conscience. While he was still eating, Sankha returned home.

Sankha asked his brother, "From where have you plucked these fruits, and why are you eating them?"

Approaching his elder brother and greeting him, Likhita smilingly replied, "I have plucked them from here."

Filled with great rage, Sankha told him, "You have committed theft by taking these fruits without permission. Go to the king and confess what you have done. Tell him that you have committed an offence by taking what was not given to you and, let him, observing his Kshatriya dharma, punish you as a thief."

The highly blessed Likhita of rigid vows, at the command of his brother, went to King Sudyumna. Hearing from his gate-keepers that Likhita had come, Sudyumna, with his counsellors, received the sage. Meeting him, the king said to that noble one conversant with dharma, "Tell me, O revered one, the reason for your visit. You may consider it done!"

The Rishi said to Sudyumna, "Promise first that you will grant what I ask. And you must keep your word. O bull among men, I ate some fruits

that my elder brother had not given me. Do you, O Rajan, punish me for it without delay."

Sudyumna answered, "If the king be regarded as competent to wield the rod of danda, he should be regarded as equally competent to pardon. O Anuvrata, consider yourself pardoned. Tell me now what other wishes you have, and I will certainly do what you want."

Vyasa continues, 'Thus honoured by the high-souled king, the Maharishi Likhita did not ask any other favour. Then the ruler of the earth commanded that both his hands be cut off and, after bearing the punishment, the Rishi went away. Returning to his brother Sankha, Likhita, in great affection, said, "You must now pardon this wretch, whom you have punished as he deserved."

Sankha said, "I am not angry with you, nor have you injured me, O foremost of all persons, O true knower of dharma. Your virtue, however, had suffered a setback. I have rescued you from that plight. Go without delay to the Bahuda river, gratify the Devas, the Rishis and the Pitris with offerings of water, and never again set your heart on paapa."

Obeying Sankha, Likhita performed his rites in the sacred stream and was about to begin the water-rite when two hands, like two lotuses in beauty, appeared at the extremities of his stumps. Filled with wonder, he came back to his brother and showed him the two hands. Sankha explained, "I accomplished this through my tapasya, so do not be surprised. Providence has been the instrument here."

Likhita then asked, "O you of great splendour, when such was the power of your tapasya, why did you not purify me at first?"

Sankha replied, "I could not do otherwise, for I am not your punisher. The king who punished you has himself been purified, like you, along with the Pitris!"

Vyasa continues, 'This king, O eldest son of Pandu, became renowned for this deed and gained the highest success, like the lord Daksha himself! Even this is the dharma of Kshatriyas, the ruling of subjects. Any other path, O monarch, would be regarded as a wrong one for them. Do not give way to grief. O best of all men, conversant with dharma, listen to the beneficial words of your brother. Wielding the danda, O Rajan, is the duty of kings, not shaving the head!'"

CANTO 24

Vaisampayana said, "Once more the great sage Krishna-Dwaipayana tells Ajatasatru, the son of Kunti, 'Let these great Maharathas of abundant energy of mind, your brothers, O Yudhishtira, obtain the wishes that they cherished during your vanavasa. Rule the earth, O son of Pritha, like another Yayati, the son of Nahusha.

Misery was yours while you lived in the forest as ascetics. That misery has ended, O Purushavyaghra. Enjoy happiness, therefore, for some years. Then, O Bhaarata, having earned and enjoyed dharma, artha and kama for a goodly period with your brothers, you may seek vanavasa.

Be freed first from the debt you owe to sannyasis, to the Pitris, and to the Devas. Later, O son of Kunti, you can practise all the other asramas that follow the grihasta. Perform the yagnas of Sarvamedha and Aswamedha, O Rajan, and you will attain Swarga hereafter. Include your brothers also in great yagnas, with plentiful gifts for Brahmanas, and you will acquire great fame.

There is a saying, O Naravyaghra, to which you should hearken, for by living according to it, Kuruttama, you will not swerve from dharma. Only those men, Yudhishtira, who act like robbers are able to influence kings to follow the career of war and victory. The king who, guided by considerations of place and time and moved by an understanding of the scriptures, pardons even a number of robbers, incurs no paapa. The king who, realizing his tribute of a sixth, fails to protect his kingdom, acquires a fourth part of the sins of his kingdom.

Listen to how a king will not deviate from dharma. By violating the scriptures one incurs sin, while by obeying them one may live fearlessly. Guided by an understanding based upon the scriptures and disregarding lust and anger, the king who behaves impartially, like a father towards all his subjects, never incurs sin, O you of great splendour! If, due to misfortune, a king fails to do his duty, such failure will not be called a transgression. By force and policy the king should put down his enemies. He must not suffer sin to be perpetrated in his kingdom but should cause dharma to be practised.

Brave and honourable men who are virtuous, erudite Brahmanas who have mastered Vedic texts and rites, and men of wealth, should especially be protected. In judging legal suits and in carrying out religious activities, only the most learned men should be employed.

A prudent king will never repose his confidence upon one individual, however accomplished. The king who does not protect his subjects, whose passions are ungovernable, who is full of vanity, who is arrogant and malicious, is a culpable and tyrannical king. If his subjects perish from want of protection and the gods punish them, if robbers ruin them, the sin of all this besmirches the king himself. There is no sin, O Yudhishtira, in undertaking a task wholeheartedly, after full deliberation and consultation with capable advisors. Our tasks fail or succeed through destiny. If the king makes an effort, sin would not touch him.

I will tell you, O tiger among kings, the story of an ancient monarch called Hayagriva, heroic and of unstained deeds, who was defeated and killed after having himself slain a large number of enemies in battle, while he had no follower by his side. He did all that was necessary to keep his enemies in check and to protect all his subjects. Hayagriva acquired great fame from the battles he fought. Grieviously injured by robbers whom he boldly faced, the Mahatman Hayagriva, ever attentive to his dharma, lost his life in battle and, having achieved the object of his life, now enjoys great bliss in Swarga.

The bow was his sacrificial stake and the bowstring was the rope to bind victims. Arrows constituted the smaller ladle and the sword the large one, and blood was the clarified butter that he poured onto the sacrifice of battle. His chariot was the altar, the wrath he felt in battle was the fire, and the four excellent steeds yoked to his ratha were the four Hotris.

Having poured upon that sacrificial fire first his enemies as offerings, and then his own life-breath at the completion of the sacrifice, this bold lion among kings, Hayagriva, was freed from sin, and now sports in Devaloka. The high-souled and self-renouncing Hayagriva of potent mind, the performer of yagnas, protected his kingdom through good governance and intelligence, and filled all the worlds with his fame. He received merit from the performance of sacrifices and every kind of punya connected with human affairs. He wielded the danda, the rod of punishment, and ruled the earth with vigour and without pride. For this the virtuous Hayagriva, practising renunciation actuated by his faith, and full of gratitude, left this world and won the regions that are reserved for the intelligent and the wise, for those that follow the approved customs and conduct and are always prepared to die in battle.

Having studied the Vedas as well as other scriptures, having ruled his kingdom ably and caused all the four varnas to adhere to their respective dharmas, Hayagriva now rejoices in Devaloka. Having won many battles, cherished his subjects, drunk the soma rasa in sacrifices and gratified the foremost of Brahmanas with gifts, and having judiciously wielded the rod of chastisement over those under his sway, this king, at last, casting away his life in battle, dwells happily in heaven.

His life was worthy of every praise, and learned and honest men extol it. Crowned with success, this Mahatman, a king of virtuous deeds, won Swarga and acquired the realms reserved for great heroes.'"

CANTO 25

Vaisampayana said, "Hearing the words of the island-born Rishi and seeing Dhananjaya angry, Yudhishtira, the son of Kunti, salutes Vyasa and says, 'This earthly sovereignty and its enjoyment fail to give any joy to my heart. On the other hand, this poignant grief at the loss of my kinsmen is eating away its core. Hearing the lamentations of these women who have lost their heroic husbands and children, I fail to find peace, O sage!'"

Vaisampayana continued, "Thus addressed, the virtuous Vyasa, foremost of all men conversant with Yoga, possessed of great wisdom and intimately acquainted with the Vedas, says to Yudhisthira, 'No man can acquire anything by his own actions, neither through sacrifices and worship, nor by giving anything to a fellow man. Man acquires everything in the course of Time, as intended by Brahma. If Time is unfavourable, men cannot by mere intelligence or study of the scriptures acquire any earthly possession, while sometimes an ignorant fool succeeds in winning wealth. Time is the effective way for the accomplishment of all karma.

During times of adversity, neither science, nor prayers, nor medicaments, yield any result. In times of prosperity, however, those very things, properly applied, become successful and bear fruit. By Time the winds blow violently, the clouds become rain-charged, tanks become adorned with lotuses of different kinds, and trees in the forest become decked with flowers. By Time nights become dark or lit, and the moon becomes full. If the Time has not come, trees do not bear flowers and fruits,

the currents of rivers do not gather force, and birds, snakes, deer, elephants and other animals never become excited.

If the Time has not come, women do not conceive. It is with Time that winter and summer and the monsoon come. If the Time for it has not come, no one is born and no one dies; the infant does not acquire power of speech and the child does not grow to youth. It is with Time that the seed sown puts forth its sprouts.

If the Time has not come, the sun does not appear above the horizon nor does it repair to the Asta hills; the moon does not wax or wane, nor the ocean, with its high billows, rise and ebb. In this connection one remembers the old story told, O Yudhishtira, by King Senajit in grief. The irresistible course of Time affects all mortals; all earthly things, ripened by Time, come to perish.

Some men, O king, slay others, and others again slay the slayers. This is the language of the world. In reality, no one slays and no one is slain: it is only a matter of perception. The truth is that, as ordained, the birth and death of all creatures must come to pass and are a result of their very nature.

Upon the loss of one's wealth or the death of one's wife, son or father, one cries out saying "Alas, what grief!" and dwelling upon this sorrow always enhances it. Why do you, like a foolish man, indulge in grief? Why do you grieve for them who are beyond grief? Indulgence increases grief, just as fear grows if one yields to it.

This body, or anything on this earth, is not mine, for the things of this earth belong as much to others as to me. The wise, seeing this, do not allow themselves to be deluded, for there are thousands of causes for sorrow, and hundreds of causes for joy. These daily affect the ignorant, but not the wise. These, in course of time become objects of affection or aversion and, appearing as bliss or sorrow, revolve as if on a wheel and affect all living creatures. There is only sorrow in this world but no happiness, and it is for this reason that only sorrow is felt.

Indeed, sorrow springs from the affliction called desire, and happiness springs from the affliction called sorrow. Sorrow comes after happiness, and happiness after sorrow, and one does not always suffer sorrow or always enjoy happiness. Happiness always ends in sorrow, and sometimes proceeds from sorrow itself. He, therefore, who desires eternal happiness, must abandon both. Since sorrow must arise upon the cessation of happiness, and happiness upon the conclusion of sorrow, one should cast off like a snake-

bitten limb that from which one experiences sorrow or heart-burning, that which it nurtures or which is the root of one's anxiety.

Be it happiness or sorrow, be it agreeable or disagreeable, whatever comes should be borne with an unaffected heart. O agreeable one, if you abstain in even a slight measure from doing what is pleasing to your wives and children, you will then know who is whose, and for what reason. Those who are very stupid or those who are masters of their souls enjoy happiness here, while those who occupy an intermediate place suffer misery. This, O Yudhishtira, is what was said by Senajit of great wisdom, the king who knew what is good and bad in this world, with dharma, and with happiness and misery.

A man can never be happy if other people's sorrows affect him. There is no end to grief, and it arises from happiness itself. Happiness and misery, prosperity and adversity, gain and loss, death and life, in their turn, affect all creatures. For this reason the wise man with an unagitated soul will neither be elated with joy nor be depressed with sorrow. To engage in battle is the yagna for a king; a due observance of the science of punishment is his yoga; and the gift of wealth in sacrifices, in the form of dakshina, is his renunciation. All these should be regarded as acts that sanctify him.

By governing the kingdom with intelligence and policy, casting off pride, performing sacrifices, and looking at everything and all persons with kindness and impartiality, a high-souled king sports in Devaloka after death. By winning wars, protecting his kingdom, drinking the soma rasa, improving the lot of his subjects, judiciously wielding the danda, and casting off his body at last in battle, a king enjoys happiness in Swarga.

Having studied all the Vedas and the other scriptures, having protected the kingdom and caused all four varnas to adhere to their respective duties, a king becomes sanctified and finally finds and dwells in Swarga. He is the best of kings whose conduct is applauded by the inhabitants of cities and country, counsellors and friends even after his death.'"

CANTO 26

Vaisampayana said, "Now the noble Yudhishtira reasons with Arjuna, saying, 'You think, O Partha, that there is nothing superior to wealth, and that the poor man can neither have heaven, nor happiness, nor the fulfillment of his wishes. This is not true, for we see many men crowned with success through sacrifice in the shape of Vedic study, while many sages have with tapasya acquired Swarga.

O Dhananjaya, the gods regard as Brahmanas those who observe the practices of the Rishis by adopting brahmacharya, and who become knowers of dharma. O son of Pandu, you should always regard as truly virtuous those Rishis devoted to the study of the Vedas and those devoted to the pursuit of true knowledge.

All our actions depend upon those who devote themselves to the acquisition of gyana. O Bhaarata, we know this to be the opinion of the Vaikhanasas, and that the Ajas, the Prishnis, the Sikatas, the Arunas, and the Kitavas have all gone to heaven through the merit of Vedic study. O Dhananjaya, the Vedas prescribe that it is through battle, by studying the scriptures, by sacrifices, and by the restraint of passion, all arduous duties, that one goes to heaven by Dakshinayana, the southern path of the sun, which, as I told you, belongs to such men. Those who devote themselves to Yoga travel by Uttarayana, the northern path, to eternal and bright regions.

Of the two, those conversant with the Puranas laud the northern path. You should know that one acquires heaven through serenity, and that from tranquillity springs great happiness. There is nothing higher than serenity.

For the Yogin who has controlled anger and joy, contentment is his triumph. In this connection, one quotes the discourse by Yayati. Listening to this discourse, one may succeed in withdrawing all desires, like a tortoise drawing all his limbs into his shell.

When one does not fear anything, and no one and nothing is afraid of one, when one cherishes no desire, when one bears no hate, then one attains the state of Brahman. When one does not sin against any creature, in act, thought or word, one attains Brahman. When one has controlled one's pride and folly, and has withdrawn oneself from all attachments, it is then that the pious man of shining soul becomes fit for attaining salvation and the annihilation of separate existence.

Listen now to me with concentrated attention, O son of Pritha. Some desire virtue, some good conduct, and some wealth. One may desire wealth as a means for acquiring virtue, but it would be better to abandon such desires, since there are many hazards attached to wealth and consequently, to the religious deeds that one performs with wealth, as we have seen with our own eyes. You must understand that he who desires wealth will find it very difficult to abandon it later. Good deeds are very rare in those who amass riches, for wealth can never be acquired without injuring others and, when obtained, it brings numerous troubles.

A man of narrow heart, and without remorse, tempted by even a little wealth, will commit acts of aggression towards others, unconscious all the while of the sin of Brahmahatya that he incurs by his karma. After acquiring wealth with so much difficulty, such men will burn with grief if they have to give a portion of it to their servants, grief equal to what they would feel if they were actually robbed by thieves. If one does not part with one's wealth, disgrace becomes one's lot, while he who has no wealth never becomes the subject of censure.

Withdrawn from all attachments, such a man can become happy in all respects by supporting life upon what little he may obtain as alms. The acquisition of wealth cannot give anyone happiness. In this connection those who know the ancient scriptures recite certain verses relating to sacrifices.

The Creator created wealth for the sake of sacrifices, and created man for protecting that wealth and performing yagnas. For this, all wealth should be applied to yagnas, and it is not proper to spend it for the gratification of desire or enjoyment.

Understand, O son of Kunti, you that are the foremost of all wealthy persons, that the Creator confers wealth upon mortals for the sake of yagnas. It is for this that the wise think that wealth does not belong to anybody on earth. One should perform yagnas with it and give it away with a trustful heart. One should gift away what one has acquired, and not waste or spend it in gratifying one's desires or for enjoyment. What use is there in amassing more and more wealth when such proper objects exist on which to spend it?

Men of little understanding who give away wealth to those who have swerved from the duties of their order, have to subsist hereafter for a hundred years on excrement and dirt. Men give to the undeserving and not to the deserving, unable to discriminate between the two. For this reason the practice of the virtue of charity is difficult, and even when acquired, these two faults connected with wealth remain.'"

CANTO 27

"Yudhishtira says, 'Grief does not forsake my wretched self as a result of the deaths in battle of young Abhimanyu, the sons of Draupadi, Dhrishtadyumna, Virata, King Drupada, Vasusena who knew dharma well, the royal Dhrishtaketu, and of numerous other kings hailing from diverse lands. I am a slayer of kinsmen, inordinately covetous of kingdom and an exterminator of my own race.

Alas, I have cut down in battle, through lust of sovereignty, this Ganga's son upon whose breast and limbs I used to play as a boy. It lacerated my heart to see Sikhandin assailing our grandfather, a lion among men, to see him trembling and reeling from Partha's shafts like thunderbolts, and to watch his tall form, pierced all over with blazing arrows, turn weak like an aged lion. It stunned me to see this destroyer of hostile chariots collapse like a mountain summit and fall in his own ratha with his face turned towards the east.

This Kurusthama who, bow and shafts in hand, waged a fierce battle for many days with Rama himself of Bhrigu's line, on the field sanctified by Kuru, this son of Ganga, this hero who, at Varanasi, in order to take brides for Hastinapura, challenged to battle on a single ratha the assembled Kshatriyas of the world, and who burnt that irresistible and foremost of kings, Ugrayudha, with the energy of his weapons—alas, I caused this Kshatriya to be slain in battle.

This hero, knowing full well that Sikhandin, prince of Panchala, was his nemesis, nevertheless refrained from killing him with his arrows. Alas,

Arjuna slew that magnanimous warrior. O best of sages, my heart burned at that moment when I saw our Pitamaha stretched out on the earth and covered in blood. Alas, for lust of a kingdom, I am now the slayer of reverend elders, a perfect fool for causing the death of one who protected and nurtured us when we were children. All for the sake of a sovereignty that will last but a few days.

I approached our guru, the great archer Drona, adored by all the kings, and gave him false news of the death of his son. The memory of this sears my limbs. The Acharya said to me, "Tell me truly, O king, whether my son still lives." Expecting truth from me, the Brahmana asked me of all others but I lied to him, though silently, saying the word 'elephant'. I am culpable for coveting the kingdom and murdering my revered elders, for, throwing off the mantle of truth which everyone believed me to wear, I told my guru on the battlefield that we had killed Aswatthaman when, in fact, we had only slain an elephant of that name.

To what hell will I go, having perpetrated such ignominious deeds? I also caused my eldest brother Karna to be slain, that awesome warrior who never retreated from battle. Who is there more sinful than I? Through greed I caused the adolescent Abhimanyu, that Kshatriya who resembled a lion born in the hills, to break into the chakra vyuha that Drona himself protected. I am like one guilty of infanticide. Since then I have not been able to look in the face Arjuna or the lotus-eyed Krishna. I grieve also for Draupadi, bereft of her five sons like the earth bereft of her five mountains. I am a great offender, a great sinner and a destroyer of the earth.

Without rising from this seat that I now occupy, I will starve myself to death. I, the killer of my guru and exterminator of my race, will sit here in the observance of the Praya vrata, in order that I may not be reborn in any of the other order of beings. I will forgo food and drink and, without moving from this place, O great ascetic, I will dry up my precious life-breaths. I beg you humbly to grant me leave to do this and thereafter go wherever you please. Let everyone grant me leave to cast off this body of mine.'"

Vaisampayana continued, "Restraining Pritha's son, who uttered these words stricken by sorrow on account of his kinsmen's deaths, Vyasa, the best of Rishis, says to him, 'This cannot be! It does not become you, O monarch, to indulge in such an excess of grief. I will repeat what I have said earlier. All this is Destiny, O mighty one. Without doubt, all creatures that

are born display at first a combination of diverse materials and forces which at the end, dissolve. Like bubbles in the water they rise and disappear.

All things held together are sure to crumble, and all things that rise must fall. Union ends in dissolution, and life ends in death. Idleness, though temporarily agreeable, ends in misery and skilfull labour, though temporarily distressing, ends in happiness. Affluence, prosperity, modesty, contentment and fame dwell in labour and skill, not in idleness.

Friends are not competent to bestow happiness, nor foes competent to inflict misery. Similarly, wisdom does not bring wealth, nor does wealth bring happiness. Since the Maker has created you, O son of Kunti, to engage yourself in karma, and success springs from karma, it is not fitting for you to avoid karma, O king.'"

CANTO 28

Vaisampayana said, "Vyasa then dispels the grief of the eldest son of Pandu who, burning with sorrow on account of the slaughter of his kinsmen, has resolved to kill himself.

Vyasa says, 'O Purushavyaghra, let me tell you the old story known as Asma's discourse. Listen to it, O Yudhishtira! Janaka, the ruler of the Videhas, once filled with sorrow and grief, questioned a wise Brahmana named Asma to alleviate his anguish.

Janaka asked, "How should a man who wishes his own good behave upon occasions such as the accession and destruction of both kinsmen and wealth?"

Asma replied, "Immediately after the formation of a man's body, joys and grief attach themselves to it. Either of the two can overtake the man, and whichever does, quickly robs him of his reason like the wind driving away gathering clouds.

In times of prosperity, one thinks, 'I am of high birth! I can do whatever I like! I am not an ordinary man!' His mind becomes soaked with such triple vanity. Addicted to earthly enjoyments, he begins to waste the wealth accumulated by his ancestors. Impoverished in the course of time, he regards it as laudable even to appropriate what belongs to others. Like a hunter piercing a deer with his shafts, the king then punishes this wicked robber of the possessions of others, this transgressor of law and rule. Such men scarcely live beyond twenty or thirty years, and never attain a full human span of a hundred years.

Carefully observing the behaviour of all creatures, a king should, by the exercise of his intelligence, apply remedies to allay the great sorrows of his subjects. The causes of all mental sorrow are two—delusion of the mind and accumulation of suffering; no third cause exists. All these diverse sorrows, and those arising from attachment to worldly pleasures that overtake man, are as follows.

Age and Death, like a pair of wolves, devour all creatures, strong or weak, short or tall. No man can escape decay and death, not even the conqueror of the entire earth circled by the sea. Whether it is happiness or sorrow that comes upon creatures, it should be enjoyed or borne without elation or dejection, since there is no method of escape. The evils of life, O king, can overtake one in early, middle or old age. They can never be avoided, while the sources of bliss that one covets never come. The absence of what is agreeable, the presence of what is disagreeable, good and evil, bliss and sorrow, follow Destiny. The birth of creatures and their death, their gain and loss, are all pre-ordained.

Even as scent, colour, taste and touch spring naturally, happiness and misery arise from what is pre-ordained. Fine seats, beds and vehicles, luxuries, drinks and food, come and go in the course of time. Even physicians fall ill, the strong become weak, and they who enjoy prosperity lose all and become indigent. The course of Time is indeed marvellous. High birth, health, beauty, prosperity and objects of enjoyment, all are gained through Destiny. The poor, although they may not desire it, have many children, while one sees the affluent to be childless. Astonishing is the course of Destiny. The evils caused by disease, fire, water, weapons, hunger, poison, fever, falls from high places and death overtake a man according to the Destiny under which he is born.

One sees that in this world somebody without sinning suffers diverse ills, while another, having sinned, is not weighed down by calamity. One in the enjoyment of wealth perishes in his youth, while one who is poor drags on existence for a hundred years, worn down by decrepitude. One born to an ignoble race may have a very long life, while one sprung from a noble line may perish as quickly as an insect. In this world, it is common for people in affluent circumstances to have no appetite, while the poor can digest chips of wood.

Impelled by destiny, the man with an evil soul, discontented with his condition, commits sins, saying, “I am the doer,” which he regards as being

all for his good. The wise censure hunting, dice, women, wine, fighting, but we see many men possessed of extensive knowledge of the scriptures to be addicted to them. Objects, whether coveted or otherwise, come upon creatures as a result of Time's course, for one can trace no other cause. Who makes and who supports air, space, fire, moon, sun, day, night, the luminous bodies in the firmament, rivers and mountains? Cold, heat and rain come one after another in the course of Time. Just so is the case with the happiness and misery of mankind.

Neither medicines nor mantras can rescue the man assailed by age or overtaken by death. Just as two logs of wood floating on the great ocean come together and separate again, creatures come together and, when the time comes, part. Time acts equally towards men who are rich and enjoy the pleasures of song and dance in the company of women, and towards helpless men who live upon food that others give them.

In this world one contracts a thousand kinds of relationships, such as mother and father, son and wife. In reality, however, whose are they and whose are we? No one can belong to us, nor can we belong to another. Our union here with wives and kinsfolk and well-wishers is like that of travellers at a road-side inn.

Where am I? Where shall go? Who am I? How did I come here? For what and for whom do I grieve? Reflecting on these questions, one obtains tranquillity. Life and its conditions are constantly revolving like a wheel, and the companionship of those who are dear is transitory. The union with brother, mother, father and friend is like that of ways-farers at a sarai.

Men of knowledge perceive the unseen next world, as if with physical eyes. Without disregarding the scriptures, one desirous of knowledge should have faith. One possessed of knowledge should perform the rites laid down in respect of the Pitris and the Devas, practise all religious duties, perform sacrifices, judiciously pursue dharma, artha and kama.

Alas, no one understands that the world is sinking on the ocean of Time that is immensely deep and infested with the great crocodiles called decrepitude and death. We see many physicians become themselves afflicted, with all the members of their families, although they have carefully studied the science of medicine. Taking bitter and diverse kinds of oily medicaments no more allows them to escape death than the continents can escape being submerged in the ocean.

We see age overcoming men well-versed in the arts of chemistry, notwithstanding chemical compounds applied judiciously, even like elephants breaking down trees. So, too, we see men of tapasya, devoted to study of the Vedas, practising charity, and frequently performing sacrifices, fail to escape decrepitude and death. For all creatures that have taken birth, neither years, nor months, nor fortnights, nor days, nor nights that have once passed, ever return. In due course, man, whose existence is transitory, is forced inevitably by Time onto this broad path that every creature perforce has to tread.

Whether the body springs from the creature or the creature springs from the body, one's union with wives and friends is truly like that of transients at a wayfarers' lodgings. No one can obtain a lasting companionship with another. One cannot obtain such companionship with one's own body: how then can it be had with anyone else? Where, O king, is your father today, and where your grandfather? You do not see them, O sinless one, and they do not see you!

No person can see either heaven or hell. The scriptures, however, are the eyes of the virtuous. Frame your conduct, O king, according to the scriptures. With pure heart, one should first practise the vow of brahmacharya, then have children, and then perform sacrifices, to pay the debt one owes to the manes, the gods and men.

A wise man, after having first kept the vow of brahmacharya, should perform yagnas and have children and, after casting off all anxieties of his heart, should pay court to heaven, this world, and his own soul. The king bent upon the practice of dharma, who strives judiciously to acquire Heaven and earth, and who takes only his share of earthly goods, wins a reputation that spreads over all the worlds and among all creatures, mobile and immobile."

The ruler of the Videhas, of clear understanding, having heard these wise words, became free from grief and, taking Asma's leave, returned to his home. O Yudhishtira of unfading glory, cast off your sorrow and rise up. You are equal to Sakra himself. Suffer your soul to be happy: you have won the earth in the exercise of Kshatriya dharma, so enjoy her, O son of Kunti. Do not disregard my words.'"

CANTO 29

Vaisampayana said, "Yudhishtira Dharmaputra, best of kings, remains silent. Pandu's son Arjuna says to Krishna, 'This Parantapa, Dharma's son, burns with grief on account of his slaughtered kinsfolk. Comfort him again, O Madhava. All of us have fallen into great danger. You, Mahabaho, must dispel his grief.'"

Vaisampayana continued, "The lotus-eyed Govinda of eternal glory turns his face towards the king. Yudhishtira cannot possibly disregard Kesava, for from their earliest years Govinda was dearer to him than even Arjuna.

Taking the king's hand, smeared with sandalwood-paste and looking like a column of marble, the mighty-armed Saurin begins to speak, gladdening the hearts of all who listen to him. His face, adorned with beautiful teeth and eyes, glows like a full-blown lotus at sunrise.

Vasudeva says, 'Do not, Purushavyaghra, indulge in grief that emaciates your body. Those slain in this battle cannot be brought back. These Kshatriyas, O king, who have fallen in this great war are like objects in one's dreams that vanish when one awakes. All of them were heroes and ornaments of battle.

We vanquished them while they rushed at us, their enemies. They were all slain facing us, none had wounds in their backs from fleeing battle. They all fought with heroes and, after having cast off their life-breath in the great war, ascended into heaven, sanctified by weapons.

It is not right to grieve for them. All of them, cleaving to the Kshatriya dharma, possessed of valour, perfectly conversant with the Vedas and their angas, have attained the blissful end reserved for heroes. Set aside your grief for them after hearing the stories of ancient days about the high-souled lords of the earth who departed from this world.

There is an old story about the discourse of Narada with Srinjaya who was grief-stricken at the death of his son. Narada said, "You, I and all creatures, O Srinjaya, are subject to happiness and misery, and will have to die. Then what cause is there for sorrow? Listen to me with attention as I recite the great blessedness of some ancient kings. Listening to the story of these noble lords of the earth, you will cast off your grief and abate your sorrow.

As I recite their charming and delightful tales to you in detail, the malignant stars will be propitiated and the span of your life will increase.

We hear, O Srinjaya, that there was a king of the name of Marutta who was the son of Avikshit, and that even he fell prey to death. The gods, with Indra and Varuna and Brihaspati at their head, came to the sacrifice, called Viswasrij, performed by this great monarch. Challenging Sakra, the lord of the Devas, Marutta vanquished him in battle.

From a desire to earn Indra's favour, the learned Brihaspati had refused to officiate at Marutta's sacrifice. Thereupon Samvarta, the younger brother of Brihaspati, acceded to the king's request to be his chief Ritvik. During the rule of Marutta the earth yielded crops without being tilled and was embellished with diverse kinds of ornaments. At the sacrifice of this king, the Viswadevas sat as courtiers, the Maruts were the distributors of food and gifts and the high-souled Sadhyas were also present.

During this sacrifice of Marutta, the Maruts drank soma. The sacrificial gifts the king made surpassed in value those ever made by the Devas, the Gandharvas and all men. When even Marutta, O Srinjaya, who surpassed you in religious merit, knowledge, renunciation and affluence, and who was purer than your son, fell prey to death, do not grieve for your son.

We hear, O Srinjaya, of another king named Suhotra, the son of Atithi, who too, fell a prey to death. During his rule, Maghavat showered gold for one whole year upon his kingdom. Obtaining this king for her lord, the earth became in reality, and not merely in name, Vasumati.

Indra showered upon the rivers, during the sway of this sovereign, golden tortoises, crabs, alligators, sharks and porpoises. Beholding these

golden fish, sharks and tortoises in hundreds and thousands, Atithi's son became filled with wonder. Collecting the vast wealth of gold that covered the earth, Suhotra performed a sacrifice at Kurujangala and gave it away to Brahmanas.

When this King Suhotra, O Srinjaya, who surpassed you in the four attributes of tapasya, gyana, vairagya and dhana, and who was purer than your son, fell prey to death, do not grieve for your dead son. Your son never performed a sacrifice and never made gifts. Knowing this, pacify your mind and do not give away to grief.

We also hear, O Srinjaya, that Brihadratha, the king of the Angas, fell prey to death. He gave away a hundred thousand horses and a hundred thousand maidens, adorned with golden ornaments, as dakshina at a yagna that he performed. A hundred thousand elephants also of the best breed he gave away as gifts at another yagna that he performed.

He also gave away as sacrificial charity a hundred million bulls, adorned with golden chains, accompanied by untold thousands of cows. While the king of Anga performed his sacrifice by the hill called Vishnupada, Indra became intoxicated with the soma he drank, and the Brahmanas with the gifts they received.

During the yagnas, O monarch, numbering hundreds, that this king performed in the days of old, the gifts he made far surpassed those ever made by the Devas, the Gandharvas and Manavas. No other man born, or that will ever be born, will give away so much wealth as did the king of the Angas during the seven sacrifices he performed, each of which was marked by the consecration of soma.

When, O Srinjaya, this Brihadratha, who was your superior in the four attributes and who was purer than your son, also fell prey to death, do not grieve for your dead son.

We hear also, O Srinjaya, that Sibi, the son of Usinara, fell prey to death. This king swayed the whole earth as one does the leather shield in his hand. Riding on a single chariot that proved victorious in every battle, King Sibi subjugated every other monarch and caused the earth to resound with the rattle of his wheels.

Usinara's son Sibi gave away in a sacrifice all the cows and horses he had, both domesticated and wild. The Creator himself thought that no one among the kings of the past or the future had or would have the ability to bear the burden, as this Usinara's son Sibi did, that foremost of kings, that

hero who possessed skill equal to that of Indra. Do not, therefore, grieve for your son who never performed any sacrifice or made any gift when indeed, Sibi, who was far superior to you in the four attributes and who was purer than your son, fell prey to death.

We hear, O Srinjaya, that the high-souled Bharata also, the son of Dushyanta and Sakuntala, who had a vast and well-filled treasury, fell prey to death. Devoting three hundred horses to the gods on the banks of the Yamuna, twenty on the banks of the Saraswati, and fourteen on the banks of the Ganga, that king of great tejas, of the olden days, performed a thousand Aswamedhas and a hundred Rajasuyas.

None among the kings of the earth can match the great deeds of Bharata, just as no man can, by the might of his arms, soar into the sky. Erecting numerous sacrificial altars, he gave away innumerable horses and untold wealth to the Rishi Kanwa. When even he, O Srinjaya, who was far superior to you in the four attributes and who was purer than your son, fell prey to death, do not grieve for your dead son.

We hear, O Srinjaya, that Rama, the son of Dasaratha, also fell prey to death. He always cherished his subjects as if they were his own sons. In his dominions there were no widows and no one who was helpless. Indeed, in ruling his kingdom Rama was always like his father Dasaratha. The clouds, yielding showers seasonably, caused crops to grow in plenitude. During his rule, food was always abundant in his kingdom. No death occurred by drowning or by fire.

As long as Rama ruled, there was no fear in his kingdom of any disease. Every man lived for a thousand years, blessed with a thousand children. During Ramarajya, all men were whole and all men had their wishes fulfilled. When even the women did not quarrel, then what can be said of the men? During his rule his subjects were virtuous, contented, their desires satisfied, fearless, free and wedded to the vow of truth.

The trees bore flowers and fruit perennially, and met with no injury. Every cow yielded milk filling a drona to the brim. Having dwelt in the observance of severe tapasya for fourteen years in the forest, Rama performed ten Aswamedhas of great splendour to which he invited everyone. Young and dark, handsome, with reddened eyes, he looked like the leader of an elephant herd, with great and mighty arms stretching down to his knees and with shoulders like those of a lion.

Ascending the throne of Ayodhya, he ruled for ten thousand and ten hundred years. When Rama, O Srinjaya, who excelled you by far in the four principal attributes and who was purer than your son, fell prey to death, do not grieve for your dead son.

We hear, O Srinjaya, that King Bhagiratha also died. During one of the sacrifices of this king, intoxicated with the soma he had drunk, Indra, the adorable chastiser of Paka and king of the Devas, put forth the might of his arms and vanquished many thousands of Asuras.

At one of the sacrifices he performed, King Bhagiratha gave away a million maidens adorned with ornaments of gold. Each of these maidens sat on a chariot attached to four pedigreed steeds. With each chariot were a hundred elephants, all of the finest breed and decked with chains of gold. Behind each elephant were a thousand horses, and behind each one a thousand cows and behind each cow a thousand goats and sheep.

The river-goddess Ganga, earlier known as Bhagirathi, sat upon the lap of this king who dwelt near her stream, and since then came to be called Urvasi, 'one who sits on the lap'. The triple-coursed Ganga had agreed to be the daughter of Bhagiratha of Ikshvaku's race, the monarch always engaged in the performance of sacrifices with gifts in profusion to Brahmanas.

When he, O Srinjaya, who transcended you in respect of the four principal attributes and who was purer than your son, fell prey to death, do not grieve for your son.

We hear, O Srinjaya, that the Mahatman Dilipa also fell prey to death. The Brahmanas love to recite his innumerable deeds. During one of his great sacrifices this king, with his heart fully assenting, gave away the entire earth, abounding with wealth, to the Brahmanas. At each sacrifice performed by him, the chief priest received as sacrificial fee a thousand elephants made of gold.

At one of his yagnas, the stake set up for slaughtering the victims was made of gold and exceedingly beautiful. Discharging the duties assigned to them, the gods having Sakra for their lord, used to seek the protection of this king. Upon this shining golden stake, decked with a ring, six thousand Devas and Gandharvas danced in joy, and Viswavasu himself in their midst played a raga on his vina. Such was Viswavasu's music that every creature, whatever he might be, thought that the great Gandharva was playing to him alone.

No other monarch could imitate this achievement of King Dilipa. The elephants of this king, intoxicated and adorned with trappings of gold, would be found lying down on the roads. The men who succeeded in obtaining even a sight of the Rajarishi Dilipa, went to heaven, as he was ever truthful in speech and his bow could withstand a hundred foes equal in energy to a hundred Anantas.

These three sounds never ceased in Dilipa's abode—the chanting of the Vedas, the twanging of bows, and cries of 'Let it be given!' When he, O Srinjaya, who transcended you in the four principal attributes and who was purer than your son, fell prey to death, do not grieve for your dead son.

Yuvanaswa's son Mandhatri also, O Sanjaya, we hear, fell prey to death. The Maruts extracted this child from his father's stomach through one side. Sprung from a quantity of clarified butter sanctified by mantras that had by mistake been quaffed by his father instead of his mother, Mandhatri had been gestated in the belly of Yuvanaswa.

This most prosperous king, Mandhatri, conquered the three worlds. Seeing this child of celestial beauty lying on the lap of his father, the gods asked one another, 'From whom shall this child suckle?'

Then Indra came forward, saying, 'He shall have it even from me!' The chief of the deities therefore named the child Mandhatri. For the nourishment of that great child, the finger of Indra, placed in his mouth, began to yield a jet of milk. Sucking Indra's finger, he grew into a powerful youth in a hundred days. In twelve days he looked like one of twelve years.

The whole earth in one day came under the sway of this high-souled, virtuous and brave king who resembled Indra himself for his prowess in battle. He vanquished King Angada, Marutta, Asita, Gaya and Brihadratha of the Angas. When Mandhatri fought in battle with Angada, the gods thought that the firmament was breaking apart with the twanging of his bow, and the whole earth from where Surya rises to where he sets was his field.

Having performed a hundred Aswamedhas and a hundred Rajasuyas, he gave the Brahmanas many Rohita fish. These fish were each ten yojanas in length and one in breadth. The other varnas divided among themselves those that remained after gratifying the Brahmanas.

When he, O Srinjaya, who transcended you in the four principal attributes and who was purer than your son, fell prey to death, do not grieve for your dead son.

We hear, O Srinjaya, that Yayati, the son of Nahusha, also fell prey to death.

Having subjugated the whole world with its seas, he journeyed through it, decking it with successive sacrificial altars; with throws of a heavy piece of wood, he measured the intervals between the altars. Indeed, he reached the very shores of the sea as he went performing great sacrifices on those altars along his way.

Having performed a thousand yagnas and a hundred Vajapeyas, he gratified the foremost of Brahmanas with three mountains of gold. Having slain many Daityas and Danavas in battle, Nahusha's son Yayati divided the earth among his children. At last, discarding his other sons, headed by Yadu and Drahyu, he installed his youngest son Puru on his throne and then entered the forest with his wife.

When he, O Srinjaya, who far surpassed you in the four principal attributes and who was purer than your son, fell prey to death, do not grieve for your dead son.

We hear, O Srinjaya, that Ambarisha also, the son of Nabhaga, fell a prey to death. The subjects regarded this protector of the world and foremost of kings as the embodiment of dharma.

During one of his sacrifices, this sovereign assigned to the Brahmanas, to wait upon them, a million kings who had themselves performed thousands of sacrifices each. Men of piety praised Ambarisha, the son of Nabhaga, saying that such feats had never been achieved before, nor would their like be achieved in the future. These hundreds upon hundreds and thousands upon thousands of kings, that had at the command of Ambarisha waited at his sacrifices upon the presiding Brahmanas, became, through Ambarisha's punya, crowned with the fruits of the Aswamedha and followed their lord by the southern-path to regions of brightness and bliss.

When he, O Srinjaya, who far surpassed you in the four principal attributes and who was purer than your son, fell prey to death, do not grieve for your dead child.

We hear, O Srinjaya, that Sasabindu also, the son of Chitrasena, fell prey to death. This Rajarishi had a hundred thousand wives, and a million consorts, and sons by them, all of whom used to wear golden armour and were excellent bowmen. Each of these princes married a hundred princesses, and each princess brought a hundred elephants as her dower. With each of these elephants were a hundred chariots. With each chariot

were a hundred steeds, all of good breed and all decked with trappings of gold. With each steed were a hundred cattle, and with each cow were a hundred sheep and goats.

This countless wealth Sasabindu gave away, at a horse-sacrifice, to the Brahmanas. When he, O Srinjaya, who far surpassed you in the four principal attributes and who was purer than your son, fell prey to death, do not grieve for your dead child.

We hear, O Srinjaya, that Gaya also, the son of Amurtarayas, fell a prey to death. For a hundred years, this king subsisted upon the remains of sacrificial food. Pleased with such devotion, Agni wanted to give him boons. The boons solicited by Gaya were, 'Let my wealth be inexhaustible, even if I give endlessly. Let my regard for dharma exist for ever. Let my heart take pleasure in Truth forever, through your grace, O consumer of sacrificial offerings.'

We hear that King Gaya obtained all these wishes from Agni. On days of the new moon, on those of the full moon, and on every fourth month, for a thousand years, Gaya repeatedly performed the Aswamedha. During this period he gave away a hundred thousand cattle and hundreds of mules to Brahmanas at the completion of every sacrifice.

This bull among men gratified the Devas with soma, the Brahmanas with wealth, the Pitris with Swadha, and the women with the satisfaction of all their wishes. During his great Horse-sacrifice, Gaya caused a golden ground to be made, measuring a hundred cubits in length and fifty in breadth, and gave it away as the sacrificial fee. This foremost of men, Gaya, the son of Amurtarayas, gave away as many cows as there are grains of sand in the Ganga river.

When he, O Srinjaya, who far surpassed you in the four principal attributes, and who was purer than your son, fell prey to death, do not grieve for your dead son.

We hear, O Srinjaya, that Sankriti's son Rantideva also fell a prey to death. Having undergone the austerest of penances and worshipped Sakra with great reverence, he solicited these boons from him: 'Let us have abundant food and numerous guests. Let not my faith sustain any diminution, and let me not have to ask anyone for anything.'

The animals, both domesticated and wild, slaughtered at his sacrifice, used to come of their own accord to the high-souled Rantideva of rigid vows and great fame. The secretions that flowed from the skins of the

animals slaughtered in his sacrifices produced a mighty and celebrated river which to this day is known by the name of Charmanwati. King Rantideva would make gifts to the Brahmanas in an extensive enclosure.

When the king said, 'I give you a hundred nishkas!' the Brahmanas rejected what was offered. When, however, the king would say, 'I give a thousand nishkas!' they accepted. All the vessels and plates in Rantideva's palace, all the jugs and pots, the pans, plates and cups, were of gold. On nights when guests lived in Rantideva's abode, twenty-thousand and one hundred cattle had to be slaughtered. Yet even on such occasions, the cooks, decked in earrings, used to boast to those who sat down to eat: 'There is abundant soup, take as much as you wish; but we do not have as much meat today as we used to.'

When he, O Srinjaya, who far surpassed you in the four principal attributes and who was purer than your son, fell prey to death, do not grieve for your dead son.

We hear, O Srinjaya, that the high-souled Sagara also fell a prey to death. He was of Ikshvaku's race, a tiger among men, and of superhuman prowess. Sixty-thousand sons used to walk behind him, like ten thousand stars waiting upon the moon in the cloudless firmament of autumn. His sway extended over the whole of this earth. He gratified the gods by performing a thousand Horse-sacrifices. He gave away to deserving Brahmanas palatial mansions with columns and other parts made of gold, containing costly beds and bevies of beautiful women with eyes like lotus petals, and diverse other kinds of precious objects. At his command, the Brahmanas divided these gifts among themselves.

Through anger this king caused the earth to be excavated, whereupon she came to have the ocean on her bosom, and for this, the ocean has come to be named Sagara after him. When he, O Srinjaya, who far surpassed you in the four principal attributes and who was purer than your son, fell prey to death, do not grieve for your dead son.

We hear, O Srinjaya, that king Prithu, the son of Vena, also fell prey to death. The great Rishis, assembling together in the great forest, installed him in the sovereignty of the earth. And because it was thought that he would advance all mankind, he was called Prithu, the advancer. And because he protected people from injuries—Kshata, he was called a Kshatriya.

Seeing Prithu, the son of Vena, all the creatures of the earth exclaimed, 'We are now attached to him!' From this circumstance of the devotion of all creatures to him, he came to be called a Raja—one who can inspire attachment. The earth, during his sway, yielded crops without being tilled, every leaf that the trees had bore honey, and every cow yielded a large jugful of milk. All men were healthy, all their wishes granted. They had no fear of any kind. They used to live as they pleased, in fields or in houses.

When Prithu wanted to go over the sea, the waters became solid. The rivers also never swelled up when he had to cross them but remained perfectly calm. The flag on his chariot moved unobstructed everywhere. King Prithu, during one of his grand Aswamedha Yagnas, gave away to the Brahmanas twenty-one mountains of gold, each measuring three nalwas. When he, O Srinjaya, who far surpassed you in the four principal attributes and who was purer than your son, fell prey to death, do not grieve for your dead son.

What, O Srinjaya, are you reflecting in silence? It seems, O king, that you do not hear my words. If you have not heard them, then my discourse has been a fruitless rhapsody, like medicine or a diet to a person on the point of death."

Srinjaya said, "I am listening O Narada, to your discourse of excellent import and perfumed like a garland of flowers, this discourse upon the conduct of Rajarishis of wondrous deeds and great fame that can certainly dispel grief. Your discourse, O Maharishi, has not been a fruitless rhapsody. The very sight of you has freed me from grief. Like one never replete from drinking nectar, I am not satiated with your words. If you of true vision, O lord, can show grace towards this man burning with grief on account of the death of his son, then this son, through your grace, is sure to be revived and to rejoin me once more in this life."

Narada said, "I will give back your son bereft of life named Suvarnashthivin, whom Parvata gave you. Splendid as gold, this child shall live a thousand years.""

CANTO 30

"Yudhishtira asks, 'How did the son of Srinjaya become Suvarnashthivin? Why did Parvata give Srinjaya this child and why did he die? When the lives of all men in those days extended for a thousand years, why did Srinjaya's son die in infancy? Or was he Suvarnashthivin, gold-secreter, only in name? How did he come to be so? I want to know all.'

Krishna replies, 'I will tell you, O king, the facts as they happened. There are two Rishis, the foremost ones in the world, named Narada and Parvata. Narada is the maternal uncle and Parvata is his sister's son. With cheerful hearts, the uncle Narada and the nephew Parvata, in the olden days, left heaven to ramble across the earth and to taste clarified butter and rice.

Both of them, possessed of great ascetic merit, wandered over the earth, subsisting on food eaten by men. Filled with joy and entertaining great affection for each other, they entered into a compact that whatever desire, good or bad, one of them entertained, he would disclose it to the other and, in the event of one of them doing otherwise, he would be subject to the other's curse.

Agreeing to this understanding, these two great Rishis, adored by all the worlds, went to King Srinjaya, the son of Sitya, and told him, "For your benefit, both of us will stay with you for a few days. O lord of the world, attend to all our wants."

The king, saying "So be it!" set himself to attend upon them hospitably. One day, the joyful Srinjaya introduced to these illustrious ascetics his fair

daughter, saying, “This is my daughter Sukumari, and she will wait upon you both. Bright as the filament of the lotus, she is beautiful and of faultless limbs, accomplished and of sweet manners.”

“Very well,” said the Rishis in reply, upon which the king instructed his daughter, “My child, attend upon these two Brahmanas as you would attend upon the gods or your father.”

Saying, “Tathaastu,” the virtuous Sukumari began to attend upon them in obedience to her father’s behest. Her dutiful services and her unrivalled beauty very soon charmed Narada, and he began to cherish a tender flame towards her. This sentiment began to grow in the heart of the illustrious saint like the moon gradually waxing on the accession of the lit fortnight.

However, overwhelmed by shame, Narada could not disclose this growing ardour to his sister’s son, the high-souled Parvata. Through his ascetic power, and also by Narada’s behaviour, Parvata understood all. Inflamed with rage, he resolved to curse his love-afflicted uncle.

He said, “Having made a compact with me that whatever desire, good or bad, is cherished by either of us will be disclosed to the other, you have violated it. These were your own words. O Brahmana! I will curse you for this. You did not tell me that the charms of the maiden Sukumari have pierced your heart! You are a Brahmacharin, my guru, a Muni and a Brahmana. Yet you have broken the compact you made with me. I am angry and I will curse even you. Listen to me. This Sukumari will, without doubt, become your wife. From the time of your marriage, however, O Great One, both she and all men will see you as an ape, for your true features will disappear and you will have a monkey’s face!”

Hearing this, Narada, filled with wrath, cursed his nephew Parvata in return, “Although you have ascetic merit and brahmacharya and truth and self-restraint, and although you are ever devoted to dharma, you will yet not be able to return to Swarga.”

Thus in rage they cursed each other like two infuriated elephants. From that time the high-souled Parvata began to wander over the earth, respected as he deserved, O Bhaarata, for his own tejas. Narada, the greatest of Brahmanas, obtained with due rites the hand of Srinjaya’s daughter, the faultless Sukumari.

But the princess saw Narada exactly as the curse had said. Indeed, just after the priests recited the last of the wedding mantras, Sukumari saw the celestial Rishi with the face of an ape. She, however, did not disregard her

husband; on the contrary, she dedicated her love to him. Indeed, the princess, chaste as she was, devoted herself entirely to her lord and did not in her heart desire anyone else for a husband, even among the Devas, Munis and Yakshas.

One day, the illustrious Parvata, in the course of his wanderings, entered a solitary forest, and saw Narada there. Saluting him, Parvata said, "Show your grace to me, O mighty one, by allowing me to return to heaven." Seeing the unhappy Parvata kneeling before him with folded hands, Narada felt sorry and told him, "You cursed me first, saying, 'Be an ape!' After which, I cursed you from anger, saying, 'From this day you will not live in heaven!' It was not right of you to curse me, since you are like a son to me."

The two sages then freed each other from their curses. Seeing her husband possessed of celestial form and blazing with beauty, Sukumari fled from him, thinking him to be somebody other than her lord. Seeing the beautiful princess flying from Narada, Parvata said to her, "This is indeed your husband. He is the illustrious and powerful Rishi Narada, the foremost of virtuous men. He is your husband of one soul with you. Do not have any doubt about this."

Assured in diverse ways by the high Parvata and informed also of the curse, the princess regained her equanimity. Then Parvata ascended to heaven and Narada returned to his home.'

Krishna continues, 'The illustrious Rishi Narada, who himself played a part in this matter, is here, O best of men. If you ask him he will tell you everything that happened.'"

CANTO 31

Vaisampayana said, "The royal son of Pandu then asks Narada, 'Holy one, I want to hear of the birth of the child whose excreta were gold.' Narada Muni begins to narrate everything about the child of the golden secretions.

Narada says, 'It is exactly as Kesava has said. Since you asked me I will now tell you the remaining part of this story. My sister's son, the Maharishi Parvata, and I once came to stay with Srinjaya, foremost of all victorious kings. He honoured us with all ceremony and gratified our every wish when we lived with him.

After the season of rain had passed, and when the time came for our own departure, Parvata raised this important and appropriate point with me: "We have dwelt in the abode of this king for some time, O Brahmana, and have been greatly honoured by him. Think of what we should give him in return."

I then told Parvata of blessed aspect, "Nephew, this concern becomes you, O you of great power, and all this depends upon you. Through your blessings let the king be made happy and let him obtain his wishes. Or, if you choose, let him be crowned with success through the ascetic merits of both of us."

At this, having summoned King Srinjaya, Parvata said to him, "You have gratified us exceedingly, Rajan, with your sincere hospitality. Think of a gift you would like. Let it be such that it may not imply enmity to the

gods or destruction to men. Accept then, O king, a boon, for we think you deserve one."

Srinjaya replied, "If I have satisfied you both, then I have gained my object, for this is itself my greatest gain and I regard this as the realization of all my desires."

Parvata once again said, "Ask us, Rajan, for the fulfillment of that wish which you have cherished in your heart for a long time."

Srinjaya answered, "I desire a son who will be heroic and possessed of great energy, firm in his vows and of long life, highly blessed and possessed of splendour equal to that of Indra himself."

Parvata said, "Your desire will be fulfilled, but your child will not be long-lived, for your wish for such a son is also for prevailing over Indra. Your son will be known by the name of Suvarnashthivin. He will have splendour like Indra, but take care to protect him always from that Deva."

Hearing these words of Parvata Mahatman, Srinjaya began to beg the Rishis to change his boon, saying, "Let my son be long-lived, O Muni, through your tapasya."

Parvata remained silent, being partial to Indra. Seeing the king very sad I told him, "Think of me, O king, in your distress and I promise to come when you do. Do not grieve, O lord of earth! I will give you back your beloved child, even if he is dead, in his living form."

With that, both of us left his presence to go our different ways, and Srinjaya to his palace. In due course, the Rajarishi Srinjaya became the father of a son of great ability who blazed with tejas. The child grew up like a large lotus in a lake, and became Suvarnashthivin in reality as in name.

This extraordinary child, O Kuruttama, soon became widely known over the world. Indra also came to know that he was the fruit of Parvata's boon. Fearing humiliation at the hands of the child when he grew up, the slayer of Bala and Vritra began to watch closely for any lapses by the prince.

He commanded his Vajra, standing before him in embodied form, "Go, powerful one, and, assuming the form of a tiger, kill this prince. When grown up, this child of Srinjaya may, as Parvata prophesied, humiliate me through his achievements." The Vajra, razer of hostile towns, began from that day to continually watch for any lapse from the prince.

Meanwhile, Srinjaya was filled with joy having got a child whose splendour resembled that of Indra himself. The king, accompanied by his

wives, and the other women of his household, began living in the midst of a forest. One day, on the shores of the Bhagirathi, the boy, accompanied by his nurse, was playing, running about here and there. Though only five years of age, his prowess, even then, resembled that of a mighty elephant.

While playing, the child met a powerful tiger that came upon him suddenly. The infant prince trembled violently as the tiger attacked him, and fell lifeless on the earth. His nursemaid gave vent to loud cries of grief.

Having slain the prince, the tiger, through Indra's powers of maya, vanished. Hearing the screams of the nurse, the king ran to the spot in great anxiety, and saw his son drained of blood, lying dead on the ground like the moon fallen from the firmament. Taking the boy covered with blood up onto his lap, the grief-stricken king began to lament piteously. The royal women rushed wailing to King Srinjaya.

The king thought of me with concentrated attention. Knowing that the king was thinking of me, I appeared before him. Stricken as the king was, I told him all those stories, Rajan, that this hero of Yadu's race has already related to you. With Indra's leave, I brought Srinjaya's child back to life.

That which is ordained must come to pass, it is impossible that it should be otherwise. After this, Prince Suvarnashthivin of great fame and energy began to delight the hearts of his parents. Of great prowess, he ascended the throne after his father's death, and ruled for one thousand and one hundred years. He worshipped the gods with many great sacrifices distinguished by lavish gifts. Possessed of great splendour, he gratified the Devas and the Pitris.

He had many sons, all of whom multiplied the race, and after many years he met with a natural death. O best of men, dispel this grief born in your heart, as Kesava and Vyasa of austere penances have counselled you to. Rise up, Rajan, and bear the burden of this your ancestral kingdom; perform high and great sacrifices so that you may obtain hereafter whatever regions you desire!'"

CANTO 32

Vaisampayana said, "To king Yudhishtira, who still remained speechless and plunged in grief, the island-born Maharishi Vyasa, knower of dharma, says again, 'O you of eyes like lotus petals, the protection of subjects is the dharma of kings. Those who are always observant of dharma regard it to be all-powerful. Do, therefore, O Rajan, walk in the steps of your ancestors.

For Brahmanas, tapasya is a duty, as laid down by the eternal law of the Vedas. Tapasya, therefore, Bharatarishabha, constitutes the eternal duty of Brahmanas.

A Kshatriya is the protector of all in respect of their dharma. The man who, obsessed by earthly possessions, breaks wholesome restraints and offends social harmony must be punished with a strong hand. Such a brutish man who seeks to offend authority, be he an attendant, a son or even a sage, should by every means be chastised, or even killed, along with all men of similar sinful natures.

The king who conducts himself in any other manner incurs sin. He who does not protect dharma when someone disregards it is himself a transgressor of righteousness. The Kauravas were transgressors of dharma and you have slain them along with their followers. Since you have been observant of your svadharma, why then, Pandava, do you indulge in such grief?

The king must kill those who deserve death, make gifts to persons deserving of charity, and protect his subjects according to the law.'

Yudhishtira says, 'I do not doubt the words that fall from your lips, O Mahatapasvin! Everything concerning niti and dharma is well known to you. I have, however, for the sake of kingdom, caused numbers to be slain. These savage and bloody deeds, O Brahmana, consume me!'

Vyasa asks, 'Is the Paramatman the doer, or is man the doer? Is everything the result of chance in this world, or are the fruits that we enjoy or suffer the results of karma? If man is responsible for all karma, good or bad, being urged to do so by Brahman, the Supreme Being, then the fruits of these acts should be for Brahman himself. If a man cuts down a tree in forest with an axe, it is he who incurs the sin, not the axe.

Or, if one says that the axe being only the material cause, the consequence of the deed should attach to the animate agent and not to the inanimate tool, then the sin may be said to belong to the man who made the axe—but this can scarcely be true. If it is not reasonable, Kaunteya, that one man should incur the consequence of a thing done by another, then you should ascribe all responsibility to the Supreme Being.

If, again, man is himself the agent of all his actions, virtuous and sinful, then there is no Supreme Agent, and so, whatever you have done cannot bring evil consequences upon you. No one, O king, can ever turn away from what is destined. If, again, destiny be the result of the deeds of former lives, then no sin can be attached to one in this life, just as the sin of cutting down a tree cannot touch the maker of the axe.

If you think it is only chance that acts in the world, then such a vast war of destruction would never have happened, nor ever will. If you need to ascertain what is good and what is evil in the world, attend to the shastras. These scriptures have laid down that kings should stand with the danda uplifted in their hands. I think, Bhaarata, that karma, good and bad, continually revolves here as a wheel, and men obtain the fruits of their actions, good or evil.

One sinful deed proceeds from another. Therefore, Purushavyaghra, avoid all evil actions and do not set your heart upon grief. You should adhere to the duties, even if reproachable, of your own order. This self-destruction, Rajan, is not commendable in you. Atonements have been ordained for evil acts. He who is alive can perform them, but he who dies fails in their performance. Therefore, O Rajan, without laying down your life, perform these expiatory rites. If you do not perform them, you may have to repent in the next world.'"

CANTO 33

"Yudhishtira says, 'Sons and grandsons, brothers and fathers, fathers-in-law, acharyas, maternal uncles and grandfathers, many noble Kshatriyas, many relatives by marriage, friends, companions, sisters' sons, and kinsmen have fallen O grandfather, and many great men coming from diverse countries. I alone have caused all of them to be slain, from my desire for kingdom. Having slain many heroic kings devoted to dharma, all of whom had drunk soma during sacrifices, what end will I attain, O wisest of all sages?

My body is on fire, thinking that the earth is bereft of the many prosperous lions among kings who were enjoying great prosperity. Having witnessed this slaughter of kinsmen and millions of other men, I burn with grief, grandfather!

Oh, what will be the plight of those best of women deprived of their sons, of husbands, and of brothers? Reproaching the Pandavas and the Vrishnis as cruel murderers, these gaunt-faced women, plunged in grief, will throw themselves on the earth and, through sorrow, will cast off their life-breath, and go to the halls of Yama, O best of Brahmanas. I have no doubt of this!

The course of dharma is subtle, and it is plain that we will be stained with guilt for the deaths of these women. Having killed our kinsmen and friends and committed an inexpiable sin, we will fall into hell with our heads downwards.

So, O best of men, we will waste our limbs with the austerest of tapasyas. Tell me, O Pitamaha, what asrama of life I should adopt?'"

Vaisampayana continued, "Hearing these words of Yudhishtira, the island-born Rishi, having reflected keenly for some time, says, 'Remember the dharma of a Kshatriya, O Rajan, and do not give way to grief. All these Kshatriyas have fallen while engaged in performing their svadharma of pursuing greater prosperity and greater fame on earth, O Bharatarishabha. These great men, all of whom were mortal, have perished through the influence of Kaala, inexorable Time.

You were not their slayer, nor Bhima, nor Arjuna, nor the twins. It is Time that took away their lives according to the inviolable law of change. Kaala has neither mother, nor father, nor anybody to whom he is disposed to show any favour. He is the witness of the actions of all creatures, and it is he who has taken them away. This battle, O Bharatarishabha, was only an event that he created. He causes creatures to be slain through other creatures, and this is how he demonstrates his irresistible power.

Understand that Kaala in his dealings with creatures is dependent upon the bonds of action and is the witness of all karma, good and bad. It is Time that brings about the fruits of our deeds, whether bliss or sorrow. Think, O Mahabaho, of the deeds of these Kshatriyas who have fallen. Their karma was the cause of their destruction, and for that they perished.

Think also of your own karma, of adhering to vows with a calm soul, and also of how the Supreme Ordainer has forced you to do your karma—the slaughter of so many men. Just as a weapon made by a smith or carpenter is under the control of the one that handles it, and moves as he moves it, this universe, controlled by actions done in Time, moves as those actions move it.

Seeing that the births and deaths of creatures take place without any assignable cause and in perfect wantonness, grief and joy are entirely needless. Although this entanglement of your heart is a mere delusion, still, if it pleases you, O king, perform expiatory rites to purify yourself of your so-called sin.

It is heard, O Kaunteya, that the Devas and the Asuras, covetous of prosperity, fought each other. The Asuras were the elder, and the gods the younger, brothers. Fierce was the battle between them, lasting for thirty-two thousand years. Making the earth one vast sea of blood, the Devas slew the Daityas and gained possession of Swarga.

Having obtained possession of the earth, a large number of Brahmanas, conversant with the Vedas, armed themselves, and stupefied with pride, sided with the Danavas and helped them in the fight. They were known by the name of Salavrika and numbered eighty-eight thousand. But the Devas slew all of them. So these evil men who desire the extinction of dharma and who were promoting adharma deserved to be slain, just as the gods did the ferocious demons.

If by slaying a single individual a family can be saved, or, if by slaying a single family the whole kingdom can be saved, such an act of killing will not be a transgression. Sin, O king, sometimes assumes the form of virtue, and virtue sometimes assumes the form of sin. However, they who are learned know which is which.

Therefore, console yourself, O son of Pandu, for you are well versed in the shastras. You, O Bhaarata, have only followed the path that the gods formerly trod. Men like you never reach hell. Comfort your brothers and all your friends, O Parantapa.

He who deliberately sins and feels no shame, but continues transgressing as before, is called in the shastras a great sinner. There is no atonement for him, and his offences know no diminution. You are born into a noble race. Forced by the faults of others, you have most unwillingly fought this war and, having done so, you repent.

The great yagna, the Aswamedha, is the expiation for you. Make preparations for this sacrifice, O monarch, and you will be freed from your sins.

The divine chastiser of Paka, having vanquished his foes with the help of the Maruts, gradually performed a hundred sacrifices and became Satakratu. Freed from stain, possessed of Devaloka and having obtained many realms of bliss and prosperity, Sakra, surrounded by the Maruts, shines in beauty, and illumines all the quarters with his splendour. The Apsaras adore the lord of Sachi in the heavens. The Rishis and the other gods all worship him with reverence.

You have won the earth through your prowess. You have vanquished all the kings, O sinless one; through your power, go with your friends to their kingdom, O king, and install their brothers, sons or grandsons on their thrones. Behave with kindness towards even the children in the womb, make your subjects glad, and rule the earth. Install on their thrones the daughters of those who have no sons. Women are fond of pleasure and

power, and they will cast off their sorrows and become happy. Having comforted the whole empire in this way, O Bhaarata, please the gods with an Aswamedha yagna as the virtuous Indra did in earlier days.

It is not proper for us to grieve for the noble Kshatriyas who have fallen in battle. Struck by the power of the Destroyer, they have perished while observing their swadharma. You have discharged the duties of a Kshatriya and gained the earth without any thorn left in it.

Observe your swadharma, O Kaunteya, for then you will be able to enjoy happiness in the other world, O Bhaarata.'"

CANTOS 34–35

"Yudhishtira says, 'When does it become necessary for a man to perform penance? And what must he do to be freed from sin? Tell me, O Pitamaha.'

Vyasa says, 'If a man neglects to do what the Supreme Ordainer has ordained for him, or if he does what is forbidden to him, or if he behaves deceitfully, he is compelled to perform atonement rites.

The Brahmachari who forgets a vow; who rises from bed after sunrise, or goes to bed while the sun is setting; one who has rotten nails or black teeth; one whose younger brother weds first, or who weds before his elder brother; one who is guilty of killing a Brahmana; who speaks ill of others; who weds a younger sister before the older sister is married or weds an older sister after having married a younger one; who kills a Muni; who imparts knowledge of the Vedas to a person unworthy of it, or does not impart knowledge to one who is worthy of it; who takes many lives; who sells flesh; who has abandoned his sacred fire; who sells his knowledge of the Vedas; who slays his guru or a woman; who is born into a sinful family; who slaughters an animal wilfully; who sets fire to a dwelling house; who lives by deceit, or acts in opposition to his guru; one who has violated an agreement—they are all guilty of sins requiring expiation.

I will now mention other actions that are prohibited by both the world and the Vedas. Listen to me attentively.

The rejection of one's svadharma; the practice of the dharma of others; helping at the sacrifice or the religious rites of one unworthy of such

assistance; eating food that is forbidden; deserting one that craves protection; neglecting to maintain servants and dependants; selling salt and sweet and other similar substances; killing birds and animals; refusing, though competent, to procreate upon a soliciting woman; omitting to present daily gifts grass to cows and the like, or to give dakshina; humiliating a Brahmana—these are all actions that those conversant with dharma have proscribed.

The son who quarrels with his father, the man who violates the bed of his guru, one who neglects to produce offspring with his wedded wife, are all sinful, O Naravyaghra. I have now told you, in brief and in detail, those actions and omissions by which a man becomes liable to perform expiation. Listen now to the circumstances under which men, even after committing these deeds, do not become stained with sin.

If a Brahmana well acquainted with the Vedas takes up arms and rushes at you in battle in order to kill you, you can take his life. By such an act the slayer does not become guilty of Brahmahatya. There is a mantra in the Vedas, O Kaunteya, which lays this down, and I am telling you only of those practices that are sanctioned by the authority of the Vedas.

One who kills a Brahmana who has renounced his own dharma and who advances, weapon in hand, with intent to kill, does not truly become the slayer of a Brahmana. In such a case it is the anger of the slayer that proceeds against the wrath of the slain.

By drinking alcoholic stimulants, in ignorance or upon the advice of a virtuous physician when his life is at peril, a man should have the regenerating ceremonies performed once more in his case. All that I have told you about the eating of forbidden food can be cleansed by these expiatory rites.

Sexual congress with the guru's wife at the preceptor's command does not stain the disciple. The Rishi Uddalaka had his son Swetaketu begotten by a disciple. Sin does not stain one who commits theft for the sake of his acharya in a season of distress. One who takes to theft for his own enjoyment, however, becomes tarnished.

A man is not defiled by stealing from other than Brahmanas in a season of distress and for the sake of one's guru. Sin leaves untouched only one who steals under such circumstances without appropriating any portion to himself. A falsehood can be spoken for saving one's own life or that of

another, for the sake of one's guru, for gratifying a woman, or for bringing about a marriage.

One's vow of brahmacharya is not broken by having dreams that cause him to ejaculate. In such cases, the expiation laid down consists in the pouring of libations of clarified butter onto the sacred fire. If an elder brother dies or has renounced the world, the younger brother does not incur sin by marrying his brother's wife. Solicited by a woman, one does not lose virtue through intimacy with her.

One should not kill or cause an animal to be slain, except in a sacrifice. Through the kindness manifested towards animals by the Creator himself in his laws they have become sacred, and fit for sacrifice. By making a gift in ignorance to an undeserving Brahmana one does not incur sin. The omission of charity towards a deserving man through ignorance does not lead to sin. By casting off an adulterous wife one does not incur sin, for by this, the woman herself can be purged while the husband avoids sin.

One who knows the true use of the soma juice, does not incur sin by selling it. By dismissing a servant who is incompetent to render service, sin will not touch you. I have now told you those actions by which one does not incur sin. I will now tell you how to do penance, in detail.'"

CANTO 36

"Vyasa says 'Through penance, religious rites, and gifts, O Bhaarata, a man can wash away his sins if he does not commit them again. By subsisting like a sannyasi upon one meal a day procured by begging, by doing all his work himself without a servant, by begging with a human skull in one hand and a khatvanga in another, by becoming a Brahmacharin and always ready for hard work, by casting off all malice, by sleeping on bare ground, by announcing his offence to the world—by doing all this for full twelve years, a man can cleanse himself from the sin of Brahmahatya, having slain a Brahmana.

By dying at the hands of a warrior of one's own will and on the advice of men learned in the shastras, or by throwing oneself down three times, head downwards, into a blazing fire, or by walking a hundred yojanas, all the while reciting the Vedas, or by giving away one's entire property to a Brahmana conversant with the Vedas, or at least so much as would secure to him a livelihood, or a house properly furnished, and by protecting cattle and Brahmanas, one can be cleansed of Brahmahatya, the sin of having slain a Brahmana.

Again, by living upon the scantiest food every day for six years, a man can be cleansed of this sin. By observing a more rigorous vow with regard to food one can be purified in three years. By living upon one meal a month, one can be cleansed in just a year. By observing, again, an absolute fast, one can be purified within a very short time.

There is no doubt, again, that an Aswamedha yagna purifies a man. Men guilty of having slain a Brahmana who succeed in taking the avabhrita snana, the final bath at the completion of the sacrifice, are washed clean of all their sins. This is an injunction of great authority in the Srutis. One becomes cleansed of the sin of having killed a Brahmana, and indeed of all one's sins, by dying in a battle undertaken for the sake of a Brahmana, or by giving away a hundred thousand cattle to those deserving of gifts.

One becomes cleansed of all one's sins by giving away twenty-five thousand Kapila cows, all of which have calved, or at the point of death by giving away a thousand cows with calves to poor but deserving persons.

The man, O king, who gives away a hundred steeds of the Kamboja breed to deserving Brahmanas, becomes freed from sin. The man, O Bharata, who gives to just one man all that he asks for, and who, having given it, does not speak of it to anyone, is freed from sin.

If a person who has once drunk alcohol drinks as expiation hot liquor, he sanctifies himself both here and hereafter. One frees oneself of all sins by jumping off the summit of a mountain or entering a blazing fire, or by going on an everlasting journey after renouncing the world. By performing the sacrifice laid down by Brihaspati, a Brahmana who drinks can succeed in attaining to Brahmaloka. Brahma himself has said that if a man, after having drunk, becomes humble, makes a gift of land and abstains from liquor ever after, he becomes sanctified and cleansed.

The man who has violated his acharya's bed should lie on a heated sheet of iron and, having cut off his manhood, should take sannyasa with eyes always turned upwards. By casting off one's body, one becomes purified of all evil acts.

Women become cleansed of all their sins by leading a regulated life for one year. The man who observes a very arduous vow, or gives away the whole of his wealth, or perishes in a battle fought for the sake of his guru, is purified of all his sins. One who lies to his guru or acts in opposition to him, becomes cleansed of that sin by doing something agreeable to his preceptor.

One who has deviated from the vow of Brahmacharya can be exorcised of the sin by wearing the hide of a cow for six months and observing the penances laid down in the case of the slaughter of a Brahmana. One who is guilty of adultery, or of theft, can become clean by observing rigid vratas for a year. When one steals another's property, one should, by every means

in his power, return the value of the stolen property and thereby be washed clean of the sin of theft.

The younger brother who has married before the marriage of the elder brother, and the elder brother whose younger brother has married before him, becomes pure by observing a severe vow, sincerely, for twelve nights. The younger brother, however, should marry again for rescuing his deceased ancestors. By such a second marriage, the first wife becomes cleansed and her husband himself will not incur sin by marrying her.

Men who know the scriptures declare that women may be cleansed of even the greatest sins by observing the vow of chaturmasya, all the while living upon scant and sattvik food. Men conversant with the shastras do not take into account the sins that women commit in their hearts. Whatever be their sins of this description, their menstrual course renders them clean, like a metal plate scoured with ash.

Plates made of the alloy of brass and copper made impure by a Sudra eating from them, or a vessel of the same metal that a cow has sniffed at, or that a Brahmana's Gandusha gargle has made unclean, can be cleansed by means of the ten purifying substances.

The shastras have laid down that a Brahmana should acquire and practise the full measure of dharma, and a Kshatriya should acquire and practise a measure of dharma less by a fourth part. So, a Vaisya should acquire a measure a quarter less than a Kshatriya's and a Sudra a fourth less than a Vaisya's. The heaviness or lightness of sins for purposes of expiation of each of the four varnas should be determined upon this principle.

Having killed a bird or an animal, or cut down living trees, a man should make known his sin and fast for three nights. For indulging in intercourse with one with whom it is prohibited, the expiation is to wander in wet clothes and to sleep on a bed of ashes. These, O king, are the atonements for sinful deeds, according to precedent, reason, the shastras and the laws.

A Brahmana can be cleansed of all his sins by reciting the Gayatri in a sacred place, while living upon frugal fare, casting off malice, abandoning anger and hate, remaining unmoved by praise and blame, and abstaining from speech. He should during the day-time be under the shelter of the sky and should lie down there even at night. Thrice during the day, and thrice during the night, he should plunge with his clothes into a stream or lake and perform his ablutions. Observing these rigid vows, he should abstain from

speech with women, Sudras and sinners. By observing such regulations a Brahmana is purified of all sins that he unconsciously commits.

A man obtains in the other world the fruits, good or bad, of his karma which the elements witness. Be it punya or be it paapa, according to the true measure that one acquires of either, one enjoys or suffers the consequences even in this world. Through gyana, tapasya and by dharma, one enhances one's happiness even here, or one can enhance one's misery by committing sins. One should, therefore, always do what is righteous and abstain altogether from deeds that are not.

I have now indicated how the sins that I have mentioned can be expiated. There is atonement for every sin except those that we call Mahapatakas or the most heinous sins.

As regards sins in respect of unclean food, improper speech and the like, they are of two kinds: those that one commits consciously and those committed unconsciously. All sins that one commits consciously are grave, while those that one commits unconsciously are trivial or light. There is expiation for both.

Indeed the observance of the above rules can wash away all sin. However, God lays down these laws only for believers and those who have faith in Him. They are not for atheists or those who have no faith, or those in whom pride and malice predominate. A man who wishes for prosperity both here and in the hereafter, O Purushavyaghra, should adopt righteous behaviour, listen to the counsels of righteous men and observe the dharma that the shastras have ordained for him.

So, for the reasons I have already given, O Rajan, you will be cleansed of all your sins, for you have slain your foes while discharging your dharma as a king and for the protection of your life and inheritance. However, if you still regard yourself as sinful, perform expiation. Do not cast away your life out of grief, in a manner unbecoming of a wise man.'"

Vaisampayana continued, "Thus addressed by the holy Rishi, Yudhishtira Dharmaraja, having reflected for a short while, says these words to the Muni."

CANTO 37

"Yudhishtira says, 'Tell me, O Pitamaha, what food is clean and what unclean, what gifts are praiseworthy, and who should be considered deserving or undeserving of them.'

Vyasa says, 'Let me relate to you the old discussion between the Rishis and Manu, the lord of creation. In the Krita yuga, an assembly of Rishis of high austerities approached the great and powerful Prajapati Manu while he was seated at his ease, and requested him to engage in a discourse on dharma, asking, "What food should be eaten, who is to be regarded as a person deserving gifts, what gifts should be made, how should a person study, and what penances should one perform, how and what deeds should be done and what deeds should not? O lord of creation, tell us everything about all this."

Thus addressed, the divine and swayambhuva Manu told them, "Listen to me as I explain the dharma in brief as well as in detail. The shastras have laid down that the following deeds and places are expiatory in lands in which they are not prohibited—silent recitation of sacred mantras, homa, fasts, knowledge of the self, sacred rivers and regions inhabited by men devoted to pious deeds.

Some mountains also are purifying, as also the eating of gold and bathing in water in which one has dipped gems and precious stones. Tirtha yatra, and eating sanctified butter will also, without doubt, speedily purify a man.

No man would ever be called wise if he is proud and, if he wishes to be long-lived, he should for three nights drink hot water as a tapasya for being proud. Refusal to take what is not given, charity, the study of scriptures, tapasya, abstention from injury, truth, freedom from anger, and worship of the gods by means of yagnas, are the characteristics of dharma.

That which is virtue may, according to time and place, become sin; thus, the appropriation of what belongs to others, untruth, and injury and killing, may under special circumstances, become virtues. Men capable of judging deeds consider them to be of two kinds—virtuous and sinful. From the worldly and the Vedic points of view again, punya and paapa are good or bad according to their consequences.

Virtue and sin, everything a man may or may not do, would be either action or inaction. Inaction, abstention from Vedic rites and adoption of a life of contemplation leads to freedom from rebirth while the consequences of action, the practice of Vedic rites, result in repeated death and rebirth.

From the worldly point of view, deeds that are evil lead to evil and those that are good fetch beneficial consequences. Therefore, punya and paapa are to be distinguished by the good and the evil character of their consequences.

Deeds that are apparently evil, when undertaken from considerations connected with the Devas, the shastras, life itself, and the means by which life is sustained, produce consequences that are good. When an action is undertaken from the expectation, however doubtful, that it will produce harm to some one in the future, or when an action is done whose consequence is visibly harmful, the shastras command penance.

When a deed is done from anger or clouded judgment, then expiation should be performed by inflicting pain on the body, guided by precedent, the shastras and reason. When, again, anything is done in order to please or displease the mind, the sin arising from it may be cleansed by sanctified food and recitation of mantras. The king who lays aside the danda in a particular instance should fast for one night. The priest who abstains from advising the king to inflict punishment in a particular case, should fast for three nights as expiation. The man who from grief attempts to commit suicide with weapons, should fast for three nights.

There is no expiation for those who cast off the duties and practices of their order and class, country and family, and who abandon their very religion. When an occasion for doubt arises respecting what should be done,

what ten persons versed in Vedic scriptures or three of those who frequently recite them may pronounce, should be regarded as the injunction of the shastras.

The bull, earth, little ants, worms generated in dirt and poison, should not be eaten by Brahmanas. They should not also eat fish that have no scales, and four-footed aquatic creratures like frogs and others, except the tortoise. Water-fowls called Bhasas, ducks, Suparnas, Chakravakas, diving ducks, cranes, crows, shags, vultures, hawks and owls. Also all four-footed animals that are carnivorous and that have sharp, long teeth, birds and animals with two teeth and those with four, the milk of the sheep, the she-ass, the she-camel, the newly-calved cow, woman and deer, should not be ingested by a Brahmana.

Besides this, food cooked by a woman who has recently given birth to a child, or food cooked by an unknown person should not be taken, nor should the milk of a cow that has recently calved. If a Brahmana takes food that a Kshatriya has cooked, it diminishes his tejas; if he takes the food provided by a Sudra, it dims his Brahmanic lustre; and if he takes the food provided by a goldsmith or a woman who has neither husband nor children, it lessens the span of his life. The food provided by a money-lender is equivalent to dirt, while that provided by a woman living by prostitution is equivalent to semen. The food provided by men who tolerate the infidelity of their wives, and by men whose spouses rule them, is also forbidden.

A Brahmana should not accept food given by a man selected for receiving gifts at a certain stage of a sacrifice; by one who does not enjoy his wealth or make any gifts; by one who sells soma, or who is a shoe-maker; by an unchaste woman, by a washerman, by a physician, by persons serving as watchmen, by a multitude of persons, by one who is pointed at by a whole village, by one deriving his income from dancing girls, by men married before their elder brothers, by professional singers and bards or by gamblers. He should refuse food which is brought with the left hand or which is stale, or mixed with alcohol, or has been already tasted, or that remains after a feast.

A Brahmana should not eat cakes, sugarcane, pot-herbs or rice boiled in sugared milk, if they have lost their taste, or fried barley powder and other kinds of fried grain mixed with curds if they are stale. Brahmanas leading a grihasta's life should not take rice boiled in sugared milk, food mixed with the tila seed, meat and cakes that one has not dedicated to the gods. He

should take his food after first gratifying the Devas, Rishis, Athitis, Pitris and household deities.

By living thus in his own house, a grihasta becomes like a Bhikshu who has renounced the world. A man of such conduct, living with his wives in domesticity, earns great religious merit. No one should make a gift for the sake of acquiring fame, or from fear of censure and the like, or to a benefactor.

A virtuous man would not give gifts to persons living by singing and dancing, to professional jesters, to a person who is intoxicated, to one who is insane, to a thief, to a slanderer, to an idiot, to an albino, to one who has a defective limb, to a dwarf, to an evil man, to one born in a low and evil family, or to one who has not been sanctified by the observance of vows.

No gift should be made to a Brahmana who has no knowledge of the Vedas, but only to a Srotriya. An improper gift and an improper acceptance produce evil consequences to both the giver and the receiver. Just as a man who seeks to cross the ocean with the help of a rock or a mass of catechu sinks along with his support, so too do the giver and the acceptor both sink together.

Just as a fire covered with wet fuel does not blaze up, the acceptor of a gift who is remiss in penance, study and piety, cannot confer any benefit upon the giver. Just as water in a human skull and milk in a bag made of dog-skin become unclean due to the uncleaness of the vessels in which they are kept, the Vedas too become fruitless in a man who is not of good conduct.

A man may give from compassion to a low Brahmana who is without mantras and vows, who is ignorant of the shastras and who harbours envy. One may, from compassion, give to a man who is poor or afflicted or ill. But he should not give in the belief that he would derive any spiritual benefit from it, or that he would earn any religious merit by it. There is no doubt that a gift made to Brahmana who is without knowledge of the Vedas becomes perfectly fruitless.

A Brahmana who has not studied the Vedas is like an elephant made of wood or an antelope made of leather, as all three are nothing but names. A Brahmana without mantras is like a eunuch with women, or a cow with another cow, or a featherless bird, all in vain. A gift to a Brahmana devoid of learning is like a grain without a kernel, a well without water, or offerings poured on ashes.

An unlearned Brahmana is an enemy to all and the destroyer of the food that is offered to the Devas and Pitris. A gift made to him goes for nothing, and is like a gift to a robber. He can never succeed in acquiring regions of bliss hereafter. I have now told you in brief, O Yudhishtira, all that Manu said on that occasion. All should listen to this great conversation O Bharatarishabha.""

CANTO 38

"Yudhishtira says, 'O Maharishi, I wish to hear in detail what the dharma of kings is, and the dharma of all the four varnas. I wish also to hear, O great Brahmana, what conduct one should adopt in times of distress, and how one can subdue the world by treading the path of dharma. This discourse on atonement, dealing at the same time with the subject of fasts, excites great curiosity, and fills me with joy. The practice of punya and the discharge of Rajadharma are always inconsistent with each other. My mind is constantly confused thinking of how to reconcile the two.'

Then Vyasa, the maharishi who is the greatest master of the Vedas, looks at the Devarishi Narada and says, 'If you wish to hear of dharma in detail, ask Bhishma Pitamaha, Mahabaho. A profound knower of dharma and possessed of universal knowledge, the son of Bhagirathi will remove all your doubts on the difficult subject of duty.

The Devi, the celestial river of three courses, gave birth to him. He saw with his mortal eyes all the Devas with Indra at their head. Having gratified with his dutiful services the Devarishis with Brihaspati at their head, he acquired a knowledge of the dharma of kings, with its interpretations, from Usanas and Brihaspati who is the guru of all the celestial ones.

Having practised rigid vows, that Mahabaho acquired knowledge of all the Vedas and Vedangas from Vasishtha and from Chyavana of Bhrigu's race. In his youth he studied under the eldest-born son of the Pitamaha, Sanatkumara of blazing splendour, knower of the deepest truths of mental

and spiritual science. He learnt the duties in full of the Yatis from the lips of Markandeya, and obtained all weapons from Rama and Sakra.

Although he was born among human beings, his death is yet under his own control and will only come when he wills it. We hear that although childless, he has many realms of bliss hereafter. Maharishis of great merit were always his courtiers. Nothing in the world of objects that should be known is unknown to him. Profoundly knowledgeable about all duties and acquainted with all the subtle truths of morality, he will also discourse with you upon these. Go to him before he abandons his prana.'

Thus addressed, Kaunteya of great wisdom says to Satyavati's son Vyasa, 'Having caused a great and horrible slaughter of kinsmen, I have become an offender against all and a destroyer of the earth. Having caused Bhishma himself, that warrior who always fought fairly, to be slain by deceit, how shall I approach him to ask him about dharma?'

Moved by the desire to benefit all the four varnas, the noble and mighty-armed Krishna, lord of the Yaduvamsa race, again addresses the great king. 'It does not become you to show such obstinacy in grief. O best of kings, do what the holy Vyasa has said. The Brahmanas and your brothers of great tejas stand before you, Mahabaho, imploring you like men beseeching the deity of the clouds at the close of summer.

The unslain remnant of the assembled kings, and the people belonging to all the four orders of your kingdom of Kurujangala, O king, are here. For the sake of doing what is agreeable to these noble Brahmanas, in obedience to the command of Vyasa of immeasurable tejas, O Parantapa, and at our request, we who are your well-wishers and Draupadi's, do what we ask you, and what is beneficial to the world.'

Yudhishtira of eyes like lotus petals rises from his seat for the good of the whole world. The Naravyaghra of great fame, entreated by Krishna himself, by the island-born Vyasa, by Devasthana, by Jishnu, and many others, casts off his grief and anxiety. Fully aware of the declarations of the Srutis, with the science that treats the interpretation of these declarations and with all that men usually hear and all that deserves to be heard, the son of Pandu finds peace of mind and resolves upon what he should do next.

Surrounded by all of them, like the moon by the stars, and placing Dhritarashtra at the head of the train, Yudhishtira sets out for the city after offering worship to the Devas and thousands of Brahmanas. He ascends a new white chariot covered with blankets and deerskins, to which are yoked

sixteen white bullocks with auspicious marks, sanctified with Vedic mantras. Hymned by poets and bards, the king mounts the chariot, like Soma ascending his own ambrosial vehicle. His brother Bhima, of awesome powers, takes the reins. Arjuna holds a white sovereign parasol of great radiance over his head, as beautiful as a white cloud decked with stars. The two heroic sons of Madri, Nakula and Sahadeva, take up two yak-tails, white as the rays of the moon and adorned with gems, with which to fan the king.

Having ascended the chariot, the five brothers decked with ornaments, O Rajan, look like the five elements that permeate all things and beings. Riding another white ratha yoked to steeds fleet as thought, Yuyutsu follows behind the eldest son of Pandu.

Upon his own brilliant chariot of gold, yoked to Saibya and Sugriva, Krishna with Satyaki follows the Kurus. The eldest uncle of Pritha's son, O Bhaarata, accompanied by Gandhari, goes at the head of the train, upon a palanquin borne on the shoulders of men. The other women of the Kuru household, including Kunti and Krishna, journey in exquisite palanquins, headed by Vidura. Behind, follow a large number of chariots and elephants decked with ornaments, and foot-soldiers and horses.

The Dharmaputra travels towards Hastinapura accompanied by sweet-voiced balladeers and bards singing the king's praises. The progress of King Yudhishtira is majestic and beautiful, O Mahabhaho, beyond anything seen like it before on earth. During the regal progress of Pritha's son, the city and its streets are adorned with happy citizens who have come out to honour the king. Teeming with robust and cheerful men, the streets resound with the hum of innumerable voices. The highway along which the king passes is festooned with flowers and innumerable banners. The streets of the city are perfumed with incense, covered with powdered perfumes and flowers and fragrant plants, and adorned with garlands and wreaths. New metal jars, brimming with water, are kept at the door of every house, and groups of the loveliest young women gather there.

Accompanied by his friends, the son of Pandu, praised in speeches, enters the city through its profusely adorned gate."

CANTO 39

Vaisampayana said, "When the Pandavas enter the city, thousands and thousands of the citizens come out to watch them. The richly adorned squares and streets, swelling each moment with the crowds, are like the surge of ocean waves at the rise of the moon. The great mansions, Bhaarata, that stand on either side, decked with every ornament and full of women, seem to shake with their weight. With soft and modest voices they praise Yudhishtira, Bhima, Arjuna and the two sons of Madri, saying, 'You are worthy of all praise, blessed princess of Panchala, who waits by the side of these great men even as Gautami did by the side of the seven Rishis. Your karma and vows have borne fruit, O Princess Krishnaa!'

O Rajan, the women praise her in this manner, and as a result of these praises, and their talk among one another, and the shouts of joy by the men, the city is filled with a reverberant uproar. After passing through the streets in a stately manner, Yudhishtira enters the beautiful palace of the Kurus adorned with all manner of ornaments.

The people of the city and the provinces, approaching the palace, praise him: 'Through good fortune you have vanquished your enemies, Parantapa, and recovered your kingdom through virtue and energy. Be our king for a hundred years, and protect your people virtuously as Indra protects the inhabitants of heaven!'

Thus praised and blessed at the palace-gate, and accepting the benedictions of the Brahmanas from every side, the king, graced with victory and the blessings of the people, enters the palace that resembles

Indra's own, and descends from his chariot. Entering the apartments, the blessed Yudhishtira worships the household gods, the kuladevas, with jewels, perfumes and garlands. He then comes out and sees a number of Brahmanas waiting with auspicious offerings in their hands, to pronounce blessings on him. Surrounded by them he appears like the full moon in the midst of the stars. Accompanied by his priest Dhaumya and his eldest uncle, he joyfully worships these Brahmanas with due rites, and gifts of sweets, gems, gold in profusion, cows, robes and other diverse things that they desire.

Then loud shouts of 'This is a blessed day!' fill the heavens, O Bhaarata. Sweet to the ear, the sacred sound is gratifying to the friends and well-wishers of the Pandavas. The king also hears these sounds, loud and clear like the calls of a flock of swans. He listens to these men familiar with the Vedas, whose speech is meaningful and rich with melodious words. Then, O Rajan, there is a roll of drums and a delightful fanfare of triumphal conches.

A little while later, when the Brahmanas become silent, a Rakshasa named Charvaka, who has disguised himself as a Brahmana, speaks. He is a friend of Duryodhana and stands there in the garb of a sannyasi. With a rosary, a tuft of hair on his head, and the triple staff in his hand, he stands proudly and fearlessly in the midst of all these Brahmanas, all devoted to penances and vows, who have come there in their thousands to bless the king. Charvaka the Rakshasa, wanting to do evil to the noble Pandavas, without consulting these Brahmanas, now tells the king, 'All these Brahmanas, making me their spokesman, say "Shame on you! You are an evil king. You are a slayer of kinsmen. What have you gained, O son of Kunti, by having exterminated your race? For having also slain your elders and guru it is proper for you to cast away your life."'

Hearing these words of that evil one, the Brahmanas present are deeply agitated and beak into a furious uproar. And all of them, including Yudhishtira, O Rajan, become speechless with shame and anxiety.

Yudhishtira says, 'I bow down to you and beg you humbly, to bear with me. It does not become you to shout at me. I will soon lay down my life.'

Then all the Brahmanas, O Rajan, cry loudly, 'These are not our words! Prosperity to you, O Rajan!'

These maharishis, all with knowledge of the Vedas and understanding rendered clear by tapasya, then penetrate the disguise of the speaker with

their spiritual insight and declare, 'This is the Rakshasa Charvaka, Duryodhana's friend disguised as a sannyasi, who seeks the good of his dead friend. We have not, O Dharmatman, joined him in what he says. Let your anxiety be dispelled and let prosperity be with you and your brothers.'

The Brahmanas, insensate with rage, then utter the deadly sound '*Hunn'*. Cleansed of all sins, they censure the sinful Rakshasa and slay him there with the very humkara. Consumed by the tejas of these Brahmavadis, Charvaka falls dead like a tree with all its roots and sprouts blasted by Vajra, the thunder of Indra. The Brahmanas go away, duly worshipped, having gladdened the king with their blessings. The royal son of Pandu and all his friends feel great happiness come over them."

CANTO 40

Vaisampayana said, "Now Devaki's son Krishna, Janardana of universal knowledge, says to King Yudhishtira and his brothers, 'For me, in this world, Brahmanas are always to be worshipped. They are Devas on earth who have poison in their speech, but are exceedingly easy to gratify.

Once, in the Krita yuga, O Rajan, a Rakshasa named Charvaka performed austere tapasya for many years in Badari, Mahabaho. Brahma repeatedly told him to ask for boons. Finally, the Rakshasa asked for a vara that he should be freed from fear of any being in the universe. The Prajapati granted the boon, subject to the condition that he should be careful to not offend Brahmanas.

Having obtained the boon, the sinful and mighty Rakshasa, violent and powerful, began to harrass the Devas. Persecuted by the might of the Rakshasa, the Devas went to Brahma, for help to kill Charvaka.

Brahma told them, "I have already arranged to bring about the Rakshasa's death. There will be a king named Duryodhana among men, who will become the friend of this devil. Bound by affection for him, the Rakshasa will insult some holy Brahmanas. Stung by the wrong, the Brahmanas, whose power reposes in speech, will curse him in anger and he will die."

It is that Rakshasa Charvaka, O Rajan, who lies there dead, slain by the chant of the Brahmanas. Do not, Bharatarishabha, give way to sorrow. Your kinsmen, who perished in the observance of Kshatriya dharma, have all

gone to Swarga. Attend to your duties now, and do not grieve. Kill your enemies, protect your subjects, and worship the Brahmanas.'"

CANTO 41

Vaisampayana said, "Yudhishtira, free from grief and the fever in his heart, sits down with his face turned eastwards, on a magnificent throne made of gold. On another blazing golden seat facing him sit the two Parantapas, Satyaki and Krishna. On either side of the king, Bhima and Arjuna sit on two other resplendent jewel-encrusted thrones. Pritha sits with Sahadeva and Nakula on a white throne of ivory decked with gold. Sudharman, Vidura, Dhaumya and the Kuru king Dhritarashtra, sit separately on other thrones that blaze with the radiance of fire. Yuyutsu, Sanjaya and the famed Gandhari, all sit around King Dhritarashtra.

Dharmaraja Yudhishtira first touches the beautiful white flowers, swastikas, vessels full of earth, gold, silver and gems placed before him. Then, led by the priest Dhaumya, his subjects approach him, bringing with them auspicious offerings: sacred earth, gold, many kinds of jewels and other things necessary for the performance of the coronation rites. There are golden pots brimming with water, copper, silver and earthen jars, flowers, fried paddy, Kusa grass, cow's milk, sacrificial fuel of the wood of Sami, Pippala and Palasa, honey, clarified butter, sacrificial ladles made of Udumbara, and conches adorned with gold.

At the behest of Krishna, the priest Dhaumya constructs an altar according to the appropriate rules, gradually inclining towards the east and the north. He seats Yudhishtira with Krishnaa, the daughter of Drupada, on the resplendent throne called Sarvatobhadra, glowing golden, with feet

covered with tiger-skin. He pours offerings of ghrita onto the sacred fire, chanting the proper mantras.

Yudhishtira, rising from his seat, takes up the sanctified conch and pours the water it contains over his head. Again at the behest of Krishna, the Rajarishi Dhritarashtra and all the people do the same. The son of Pandu, thus bathed with the sanctified water of the conch, looks radiantly handsome. The beating of panavas, anakas and other drums follows, as King Yudhishtira the Just accepts the gifts his subjects offer him. As is his wont, he in turn bestows gifts lavishly on his people. He gives a thousand nishkas to the Brahmanas, all endowed with wisdom and gentle conduct from their study of the Vedas, and they chant special blessings over him.

Happy with their gifts, the Brahmanas wish him prosperity and victory and, with voices melodious as those of swans, praise him, saying, 'Yudhishtira Mahabaho, by good fortune victory is yours, son of Pandu, and you have recovered your position through your prowess. By good fortune the wielder of Gandiva, Bhimasena, yourself, O Rajan, and the two sons of Madri, are all here with us, having slain your enemies and escaped alive from a war which caused the death of so many heroes. O Bhaarata! Do attend without delay to those karmas that you should perform next.'

Thus these pious men worship king Yudhishtira and his brothers and friends, and install him on the throne of a vast kingdom, O Bhaarata!"

CANTO 42

Vaisampayana said, "Hearing these words of encouragement and support from his subjects, Yudhishtira says to them, 'Truly blessed are the sons of Pandu, whose merits, true or false, the best of Brahmanas assembled together enumerate. Without doubt, we have gained your favour, since you so freely attribute all these qualities to us.

However, King Dhritarashtra is our father and our lord and, if you wish to please me, obey him always and do what he likes. I live for him alone, having killed all my kinsmen, and my dharma is to always serve him punctiliously. If you, like my friends, think I am deserving of your favour, I beg you all to behave towards Dhritarashtra as you used to before. He is our lord and the whole world, along with the Pandavas, belongs to him. You should always bear this in mind.'

He then dismisses the citizens and the people of the provinces, and appoints his puissant brother Bhimasena as Yuvaraja, the most intelligent Vidura as chief advisor and, to oversee the six-fold needs of the state, the mature and accomplished Sanjaya as director and supervisor of finances. He appoints Nakula to keep the register of the military forces, to give the soldiers food and payment and to supervise other affairs of the army. He appoints Phalguna to defend the kingdom against hostile forces and to punish evil-doers, and Dhaumya, that best of priests, to attend daily to the Brahmanas of the kingdom, all rites in honour of the Devas and other religious duties. Sahadeva's duty is to always remain by Yudhishtira's side

to protect him in all circumstances. The king also cheerfully employs others as he considers suitable.

Dharmarajan Yudhishtira commands Vidura and Yuyutsu, ‘You should always do everything that my royal father Dhritarashtra wishes with alacrity and attention and, after taking his permission, whatever needs to be done in respect of the citizens and the people of the provinces in your respective capacities.’”

CANTO 43

Vaisampayana said, "After this, the noble King Yudhishtira orders the Sraddha rites of each of his kinsmen slain in battle to be performed. King Dhritarashtra, for the good of his sons in the other world, gives away to the Brahmanas rich food, kine, vast wealth and many beautiful and costly gem-stones.

Yudhishtira and Draupadi distribute wealth for the sake of Drona, the great Karna, Dhrishtadyumna, Abhimanyu, the Rakshasa Ghatotkacha, son of Hidimba, Virata, and other well-wishers who had served the Pandavas loyally, as well as for Drupada and the five sons of Draupadi. For the benefit of each of them, the king gratifies thousands of Brahmanas with gifts of gold, jewels, cows and clothes.

He performs the Sraddha rite for the good of those in the next world, of all the kings who had died in battle without leaving kinsmen or friends behind. Further, for the souls of all his friends, he constructs halls for dispensing food, places for the distribution of water, and tanks to be dug in their names. Thus paying off the debt he owes them and avoiding censure in this world, the king is happy and continues to protect his people religiously.

He shows due honour, as before, to Dhritarashtra, Gandhari, Vidura, to all the great Kauravas and all his officials. Full of kindness, the Kuru king honours and protects all the women who lost their heroic husbands and sons in the war. With great compassion, he extends his favour to the destitute, the blind and the helpless by giving them food, clothes and shelter. Free from

enemies and having conquered the whole world, Yudhishtira begins to live a life of happiness."

CANTO 44

Vaisampayana said, "Having got back the kingdom, and after his coronation, the wise King Yudhishtira, with folded hands, says to the lotus-eyed Krishna of Dasarha's vamsa, 'O Madhava, through your grace, guidance, might, intelligence and prowess, I have won back my ancestral kingdom. I bow to you again and again, O Parantapa! You are the one and only Being, refuge of all worshippers, whom even the Rishis and Munis adore with innumerable names.

Salutations to you, O Prajapati, Creator of the Universe! You are the Atman of the Universe, which has sprung from you. You are Vishnu, you are Jishnu, you are Hari, you are Krishna, you are Vaikunta, and you are the best of all beings. As said in the Puranas, you have taken birth seven times in the womb of Aditi. It was you who took birth in the womb of Prishni.

The learned say that you are the three yugas. All your achievements are sacred. You are the lord of our senses. You are the great Lord worshipped in yagnas. You are called the Parama Hamsa. You are three-eyed Sambhu. You are One, though known as Vibhu and Damodara. You are the great Boar, you are Fire, you are the sun, you have the bull as your emblem on your banner, and you have Garuda also as your device.

You are, Parantapa, the Being who pervades every form in the universe, of irresistible power. You are the best of all things, you are fierce, you are the Senapati in battle, you are the Truth, you are the giver of food, and you are Guha the celestial Senapati. Unfading, you cause your enemies to fade and waste away.

You are the Brahmana of pure blood, as well as those who have sprung from mixed blood. You are great. You walk high, you are the mountains, and you are called Vrishadarbha and Vrishakapi. You are the Ocean, you are without attributes, you are the three peaks of Trikuta, you have three abodes, and you take human forms on earth, descending from Swarga.

You are the Emperor, you are Virat, and you are Swarat. You are the Lord of the Devas, and you are the cause for the birth of the universe. You are Almighty, you are existence in every form, and yet you are formless. You are Krishna, you are fire. You are the Creator, you are the father of the celestial physicians, you are the sage Kapila, and you are the Vamana. You are the Sacrifice embodied, you are Dhruva, you are Garuda, and you are Yajnasena.

You are Sikhandin, you are Nahusha, and you are Babhru. You are the constellation Punarvasu stretched across the sky. You are tawny in hue, you are the sacrifice known as Uktha, you are Sushena, you are the drum which resounds through all space. Light is the track of your chariot-wheels. You are the lotus of Prosperity, you are the cloud called Pushkara, and you are decked with garlands. You are opulent, you are powerful, you are the most subtle, and it is you whom the Vedas describe.

You are the Ocean, great receptacle of waters, you are Brahma, you are the sacred refuge, and you know the abodes of all. You are called Hiranyagarbha, you are the sacred mantras Swadha and Swaha, and you are Kesava. You are the cause of the birth of all, and you are its dissolution. In the beginning it is you who created the universe. It is under your control, O Creator! Salutations to you, wielder of the Saringa, the Sudarshana and the Kaumodaki!'

Thus praised in song by Yudhishtira Dharmatma in the midst of the Kuru sabha, the lotus-eyed Krishna is pleased. In turn, the greatest of the Yadavas then lauds the eldest son of Pandu with his own words of praise."

CANTO 45

Vaisampayana said, "The king dismisses all his subjects, and they return to their homes. Comforting his brothers, Yudhishtira, blazing in splendour, says to the awesome Bhima, Arjuna and the twins, 'In the Great War, our enemies have lacerated your bodies with different kinds of weapons and you are exhausted, as grief and anger have scorched your hearts. Through my fault, you, Bharatarishabhas, have suffered the privations and miseries of vanavasa like common men. In delight and ease now enjoy your victory. Meet me in the morning after you have rested and regained your strength.'

Then Mahabaho Bhima Vrikodara, like Maghavat entering his own beautiful temple, enters the grand palace that Yudhishtira has assigned to him with the approval of Dhritarashtra, the palace of Duryodhana, consisting of many large mansions and spacious chambers adorned with gemstones of diverse kinds, and thronged with servants, male and female.

The peerless Arjuna, at the command of the king, is given the palace of Dusasana, in no way inferior to Duryodhana's, consisting of many magnificent edifices, with a gateway of gold, abounding in wealth and full of attendants and servitors, both men and women.

The palace of Durmarshana, superior even to that of Dusasana, ornamented with gold and every kind of gem, looks like Kubera's own mansion. King Yudhishtira gladly gives this to the sensitive Nakula, whom the ordeals of vanavasa had affected the most.

The best of palaces, which once belonged to Durmukha, is embellished with gold and contains a plenitude of beds and beautiful women with eyes like lotus-petals. The king gives this to Sahadeva, who was always considerate to him. Sahadeva is as delighted as the Lord of Treasures was upon obtaining Kailasa.

Yuyutsu, Vidura and Sanjaya, O Rajan, and Sudharman and Dhaumya return to the abodes they owned earlier.

Like a tiger entering his cave in the hills, the Purushavyaghra Saurin, accompanied by Satyaki, enters the palace of Arjuna. Feasting on meat and drink kept ready for them, the princes pass the night happily. Awakening in the morning with rested and satisfied hearts, they present themselves before Yudhishtira."

CANTO 46

Janamejaya said, "You must tell me, O learned Brahmana, what Mahabaho Yudhishtira does after he regains his kingdom and also, O Rishi, what the heroic Hrishikesa, the supreme master of the three worlds, does after the war."

Vaisampayana said, "Listen to me, O Rajan, as I narrate in detail what the Pandavas, led by Vasudeva, do after the war. Having won back his kingdom, Kunti's son Yudhishtira enjoins each of the four varnas to perform their respective svadharma. Pandu's eldest son gives a thousand noble Brahmanas of the Snataka order a thousand nishkas each. He then gratifies the servants who are dependent on him and the guests who visited him, including men who are undeserving and those who have heterodox views, by fulfilling their wishes.

He gives his priest Dhaumya kine in thousands and great wealth, gold, silver and robes of diverse kinds. Towards Kripa, O Rajan, he behaves in the way one should towards one's acharya. Observing his vows, he continues to honour Vidura greatly. This most charitable king gratifies everyone with gifts of food, drink, fine robes of diverse kinds, beds and seats. Having restored peace to his kingdom, he pays due honour to Yuyutsu and Dhritarashtra. Placing his kingdom at the disposal of Dhritarashtra, Gandhari and Vidura, Yudhishtira continues to pass his days in peace.

After gratifying everyone, including the common citizens, O Bharatarishabha, Yudhishtira comes with folded palms into Vasudeva's presence where he sees Krishna, of the hue of a blue cloud, seated on a

large throne adorned with gold and gems. Wearing yellow robes of silk and decked with celestial ornaments, Krishna blazes with splendour like a jewel set in gold and, with the crimson Kaustubha ruby adorning his chest, he looks like the Udaya mountain that adorns the rising sun. No metaphor in the three worlds can remotely describe his beauty.

Approaching Him who is Vishnu incarnate, Yudhishtira sweetly and smilingly asks, 'O most intelligent one, have you passed the night happily? You of unfading glory, are all your faculties in their full vigour, and is your understanding luminous? We have got back our kingdom and the earth has come under our sway. Refuge of the three worlds, O you of the Three Steps, through your grace we are victorious and have won great fame without violating our svadharma!'

To Parantapa Yudhishtira who addresses him in this strain, the divine Krishna does not say a word, for he is in deep meditation."

CANTO 47

"Yudhishtira says, 'How wonderful is this, O you of immeasurable valour, that you are rapt in dhyana! O great refuge of the universe, is all right with the three worlds? When you withdraw yourself from the world into turiya, the fourth state, O bull among men, I am filled with wonder. You still the five life-breaths that move within the body and you focus your senses within your mind.

O Govinda, you concentrate both speech and mind within your understanding, and withdraw your senses into your Atman. Your body hair stands erect, your mind and understanding are both still, and you are as immobile now, O Madhava, as a wooden post. O illustrious Devadeva, you are as still as the flame of a lamp in a windless place, as unmoving as a stone.

I beg you as a favour to tell me the cause of your dhyana and dispel my doubts, unless it is a secret that I cannot share. You are the Creator and you are the Destroyer, you are destructible and you are indestructible. You are without beginning and you are without end, you are the first and the greatest of Beings. O Dharmatman, tell me the cause of your Yogic abstraction. I, your devoted worshipper, bow my head to you and ask your favour.'

Thus addressed, the illustrious younger brother of Vasava, recalling his mind, understanding and senses to their mundane sphere, says with a gentle smile, 'That Purushavyaghra Bhishma, who lies now on a bed of arrows and who is like a fire about to be extinguished, is thinking of me. So my

mind was turned on him, the twang of whose bowstring and the sound of whose palms being clapped together Indra himself was unable to bear.

I was thinking of him who, having vanquished in a trice all the assembled kings at the Swayamvara of the daughters of the king of Kasi, abducted the three princesses to marry his brother Vichitravirya. I was thinking of him who fought for twenty-three days with Parasurama himself, and whom even Rama of Bhrigu's race was unable to overcome. Collecting all his senses and concentrating his mind through his understanding, he sought my refuge. It was for this that I turned my mind upon him.

I was thinking of him whom Ganga conceived and brought forth, and whom Vasishtha took as a disciple. I was thinking of that hero of powerful energy and great intellect who possesses knowledge of all the celestial weapons and of the four Vedas with all their branches. O son of Pandu, I was thinking of him who is the favourite disciple of Parasurama, son of Jamadagni, and who is the greatest of all men who know dharma; of him, Bharatarishabha, who knows the Past, the Future, and the Present.

When that Naravyaghra, as a result of his achievements, ascends to Swarga, O son of Pritha, the earth will seem a moonless night. Therefore, Yudhishtira, humbly approach Ganga's son, the mighty Bhishma, and question him about what you wish to learn. Ask him, O lord of the earth, about the four branches of knowledge, about the sacrifices and rites laid down for the four varnas, about the four modes of life, and about all kingly duties. When Bhishma, that Kurusthama, disappears from the world, every kind of knowledge will be lost with him. This is why I urge you to go to him now.'

Hearing Krishna's precious advice, the righteous Yudhishtira, his voice choked with tears, answers Janardana, 'What you say, O Madhava, about the eminence of Bhishma is perfectly true and I have not the slightest doubt about it. Indeed, I have heard from noble Brahmanas of the holiness and the greatness of the illustrious Bhishma.

You, Parantapa, are the Creator of all the worlds and there can be no doubt about what you say. If your heart be inclined to show grace, O Madhava, then let us go together to Bhishma, with you leading us. When the divine Surya turns towards the north, Bhishma will leave this world for those regions of bliss that he has won. Before this transpires, that Kurusthama deserves to see you. If you grant my prayer, Bhishma will have

a glimpse of you, the first of the gods, destructible and indestructible. Indeed, O Lord, you are the infinite receptacle of Brahman.'"

Vaisampayana continued, "Hearing these words of King Yudhishtira the Just, Krishna says to Satyaki who is sitting beside him, 'Let my chariot be yoked.' Satyaki quickly leaves Krishna's presence and, going out, commands Daruka, 'Let Krishna's chariot be made ready.'

Daruka swiftly yokes Krishna's ratha, the best of chariots, shining with gold, decked with emeralds, moon-gems, sun-gems, and furnished with golden wheels. Fleet as the wind, set with fantastic jewels, it is as beautiful as the morning sun. It has a radiant standard of Garuda flying, and is festooned with numerous other bright banners. It has yoked to it in trappings of gold, the best of steeds, swift as thought—Sugriva and Saibya, and two others. Having harnessed it, Daruka comes and, with folded hands, tells Krishna that his ratha awaits."

CANTO 48

Janamejaya said, "How did the grandsire of the Bhaaratas who lay on a bed of arrows cast off his body, and what kind of Yoga did he adopt for this?'

Vaisampayana said, "Listen, O king, with pure heart and concentrated attention, to how the Mahatman Bhishma cast off his body. As soon as the sun, passing the solstitial point, entered Uttarayana, his northerly course, Bhishma, with the power of dhyana, caused his atman to enter his Atman. Surrounded by many of the foremost of Brahmanas, that hero, his body pierced with innumerable arrows, blazed forth in lustrous beauty like Surya himself with his innumerable rays. Surrounded by Veda Vyasa, by the Devarishi Narada, by Devasthana, by Asmaka, Sumantu, by Jaimini, by the high-souled Paila, by Sandilya, by Devarata, by Maitreya of great intellect, by Asita and Vasishtha and the high-souled Kausika, by Harita and Lomasa and Atri's son of genius, by Brihaspati and Sukra and the Maharishi Chyavana, by Sanatkumara and Kapila and Valmiki and Tumburu and Kuru, by Maudgalya and Rama of Bhrigu's vamsa, and the great Muni Trinabindu, by Pippalada and Vayu and Samvarta and Pulaha and Katha, by Kasyapa and Pulastya and Kratu and Daksha and Parasara, by Marichi and Angiras and Kasmya and Gautama and the sage Galava, by Dhaumya and Vibhanda and Mandavya and Dhaumra and Krishnanubhautika, by Uluka, that foremost of Brahmanas, and the mighty Markandeya, by Bhaskari and Purana and Krishna and Suta, surrounded by these and many other highly blessed powerful sages, and possessed of faith and self-restraint and

tranquility of mind, the Kuru hero looked like the moon in the midst of the planets and the stars.

Stretched out on his bed of arrows, that Naravyaghra, Bhishma, with pure heart and palms joined, set his mind, thought and actions on Krishna. With a cheerful and strong voice he hymned the praises of the slayer of Madhu, the Master of Yoga with the lotus in his navel, the Lord of the universe, called Vishnu and Jishnu. With joined hands, that foremost of eloquent men, the puissant Bhishma of perfectly virtuous soul, praises Janardana.

Bhishma says, 'O Krishna, O foremost of Beings, be you pleased with these words that I utter, in brief and in detail, from my desire to hymn your praises. You are pure and purity's self. You transcend all. You are what people say to be THAT. You are the Supreme Lord. With my whole heart I seek your refuge, O universal Soul and Lord of all creatures!

You are without beginning and without end. You are the highest of the high and Brahman. Neither the Devas nor the Rishis know you. The divine Creator, called Narayana or Hari, alone knows you. Through Narayana, the Rishis, the Siddhas, the great Nagas, the Devas, and the celestial Rishis know a little of you. You are the highest of the high and know no deterioration. The Devas, the Danavas, the Gandharvas, the Yakshas, the Pannagas do not know who you are and whence you came. All the worlds and all created things live in you and enter you when the dissolution comes. Like gems strung together on a thread, all things that have attributes reside in you, the Supreme Lord. Having the universe for your work and for your limbs, this universe consisting of mind and matter resides in your eternal and all-pervading soul like a multitude of flowers strung together by a strong thread.

You are called Hari, of a thousand heads, a thousand feet, a thousand eyes, a thousand arms, a thousand crowns and a thousand faces of great splendour. You are called Narayana, divinity, and the refuge of the universe. You are the subtlest of the subtle, grossest of the gross, the heaviest of the heavy and the highest of the high. In the Vaks, the Anuvaks, the Nishads, and Upanishads, You are regarded as the Supreme Being of irresistible force. In the Samans also, whose declarations are always true, you are regarded as Truth's self.

You are of quadruple soul. You are displayed in only the understanding of all creatures. You are the Lord of those that are bound to you in faith. O

God, you are adored by the faithful with four excellent, high, and secret names. Penances are ever present in you. Performed by other creatures to gratify you, penances live in your form. You are the Universal Soul. You are of universal knowledge. You are the universe. You are omniscient. You are the Creator of all.

Like a couple of kindling sticks generating a blazing fire, you have been born of the divine Devaki and Vasudeva for the protection of dharma on earth. For eternal salvation, the devout worshipper, with mind withdrawn from all else and casting off all desires, beholds you, O Govinda, that are the Primal Soul, in his own soul. You transcend Surya in glory. You are beyond the ken of the senses and the understanding. O Lord of all creatures, I place myself in your hands. In the Puranas you have been spoken of as Purusha. On occasions of the commencement of yugas, you are said to be Brahma, while on occasions of universal dissolution you are spoken of as Sankarshana. Adorable you are, and therefore I worship you.

Though one, you have yet been born in innumerable forms. You have your passions under perfect control. Your devout worshippers, faithfully performing the rites laid down in the scriptures, sacrifice to you, O granter of every wish! You are called the sheath within which the universe lies. All created things live in you. Like swans and ducks swimming on the water, all the worlds that we see float in you. You are Truth. You are One and undecaying. You are Brahman, you are That which is beyond Mind and Matter.

You are without beginning, middle or end. Neither the Devas nor the Rishis know you. The Devas, the Asuras, the Gandharvas, the Siddhas, the Rishis and the great Uragas always worship you with concentrated souls. You are the great panacea for all sorrow. You are without birth and death. You are divine. You are self-created. You are eternal. You are invisible and beyond ken. You are called Hari and Narayana, O puissant one. The Vedas declare you to be the Creator of the universe and the Lord of everything that exists in it. You are its Supreme protector. You know no deterioration and you are that which is called the highest. You are of the complexion of gold. You are the slayer of Asuras. Though One, Aditi brought you forth in twelve forms.

Salutations to you that are the soul of the sun! Salutations to you in your form of Soma, said to be the chief of all the regenerate ones, who gratifies with nectar the Devas in the lighted fortnight and the Pitris in the dark

fortnight. You are the One Being of transcendent effulgence dwelling on the other side of dense darkness. Knowing you, one ceases to have any fear of death. Salutations to you in that form which is an object of knowledge!

In the grand Uktha sacrifice, the Brahmanas adore you as the great Rik. In the great fire-sacrifice, they sing of you as the chief Adhvaryu. You are the soul of the Vedas. The Riks, the Yajus and the Samans are your abode. You are the five kinds of sanctified libations used in sacrifices. Salutations to you!

You are the seven mantras used in the Vedas. Salutations to you in your form of Sacrifice! Libations are poured on the Homa fire to the accompaniment of the seventeen monosyllabic sounds. You are the soul of the Homa. Salutations to you! You are that Purusha of whom the Vedas sing. Your name is Yajus. The Vedic metres are your limbs. The sacrifices laid down in the three Vedas are your three heads. The great sacrifice called Rathantara is your voice, expressive of gratification. Salutation to you in your form of sacred hymns!

You are the Rishi that appeared during the Mahayagna, lasting for a thousand years, performed by the creators of the universe. You are the great swan with wings of gold. Salutations to you in your form of the Swan! The Mulas, the roots with all kinds of affixes and suffixes are your limbs. The Sandhis are your joints. The consonants and the vowels are your ornaments. The Vedas have declared you to be the divine word. Salutations to you in your form of the Word!

Assuming the form of the Boar, Varaha whose limbs were constituted by sacrifice, you raised up the submerged earth for the benefit of the three worlds. Salutations to you in your form of infinite prowess! You sleep in Yoga on your serpent bed shaded by the thousand hoods of Anantasesha. Salutations to you in your form of Sleep!

You build the bridge for the good to cross the sea of samsara with Truth, with those means by which Mukti can be obtained, and with the means by which the senses may be controlled. Salutations to you in your form of Truth!

Men practising diverse creeds, actuated by desire for diverse fruits, worship you with diverse rites. Salutations to you in your form of Creed!

From you all things have sprung. It is you that excite with desire all embodied creatures. Salutations to you in your form of Excitement! The great Rishis seek your unmanifest self within the manifest. Called

Kshetrajna, you sit in Kshetra. Salutations to you in your form of Kshetra! You are always conscious and present in the self, and the Sankhyas still describe you as existing in the three states of wakefulness, dream and sound sleep. They further speak of you as possessed of sixteen attributes and representing the number seventeen. Salutations to your form as conceived by the Sankhyas! Casting off sleep, restraining breath, withdrawn into their own selves, Yogins of restrained senses behold you as eternal light. Salutations to you in your form of Yoga! Peaceful sannyasins, freed from fear of rebirth by the destruction of all their sins and merits, find you in liberation. Salutations to you in your form of Emancipation!

At the end of a thousand yugas, you assume the form of a blazing fire and consume all creatures. Salutations to you in your form of Fierceness! Having consumed all creatures and making the universe one vast expanse of water, you sleep on the waters in the form of a child. Salutations to you in your form as Maya! From the navel of the Self-born with eyes like lotus leaves, springs a lotus, on which is established this universe. Salutations to you in your form as Lotus!

You have a thousand heads. You pervade everything. You are of immeasurable soul. You have subjugated the four kinds of desire that are as vast as the four oceans. Salutations to you in your form of Yoga-nidra!

The clouds are in the hair of your head. The rivers flow in the several joints of your limbs. The four oceans are in your belly. Salutations to you in your form of Water! Birth and the change represented by death spring from you. All things, again, at the universal dissolution dissolve away in you. Salutations to your form as Cause! You sleep not in the night. You rest not by day. You observe the good and the evil actions of all. Salutations to you in your form of universal Witness! There is nothing, no deed, which you cannot do. You are, again, ever ready to accomplish actions that are righteous. Salutations to you in your form of Work, the form which is called Vaikuntha! In wrath you exterminated in battle twenty-one times the Kshatriyas who had trampled virtue and authority under their feet. Salutations to you in your form of Cruelty!

Dividing yourself into five portions you have become the five vital breaths that act within everybody and cause every living creature to move. Salutations to you in your form of Air! You appear in every yuga in the forms called month and season and half-year and year, and are the cause of both creation and dissolution. Salutations to you in your form of Time!

Brahmanas are your mouth, Kshatriyas are your two arms, Vaisyas are your stomach and thighs, and Sudras live in your feet. Salutations to you in your form of Caste!

Fire constitutes your mouth. The heavens are the crown of your head. The sky is your navel. The earth is your feet. The sun is your eye. The points of the compass are your ears. Salutations to you in your form of the Worlds! You are superior to Time. You are superior to Sacrifice. You are higher than the highest. Yourself without origin, you are the origin of the universe. Salutations to you in your form of the Universe! Men of the world, according to the attributes ascribed to you by the Vaiseshikas, regard you as the Protector of the world. Salutations to you in your form of Protector!

Assuming the forms of food, drink and fuel, you increase the humours and the life-breaths of creatures and uphold their existence. Salutations to you in your form of Life! To support the life-breaths you eat the four kinds of food. Assuming also the form of Agni within the belly, you digest that food. Salutations to you in your form of assimilating Heat!

Assuming the form of half-man and half-lion, Narasimha with tawny eyes and tawny mane, with teeth and claws for your weapons, you took the life of Hiranyakashyapu, the king of the Asuras. Salutations to you in your form of swelling Might! Neither the Devas, nor the Gandharvas, nor the Daityas, nor the Danavas, know you truly. Salutations to your form of exceeding Subtlety!

Assuming the form of the handsome, illustrious and puissant Ananta in the Patalas, you support the world. Salutations to your form of Might! You stupefy all creatures by the bonds of affection and love for the continuance of the creation. Salutations to you in your form of Stupefaction! Regarding that knowledge which is conversant with the five elements to be the true Self-knowledge, people approach you through knowledge! Salutations to you in your form of Knowledge! Your body is immeasurable. Your intellect and eyes encompass everything. You are infinite, being beyond all measures. Salutations to you in your form of Immensity!

You assumed the form of a recluse with a head of matted locks, a staff in your hand, a long belly and a begging bowl for your quiver. Salutations to you in your form of Brahma! You bear the trident, you are the lord of the celestials, you have three eyes, and you are high-souled. Your body is always smeared with ashes, and your linga is always turned upwards.

Salutations to you in your form of Rudra! The half-moon forms the ornament of your brow. You have snakes for the sacred thread circling your neck. You are armed with Pinaka and Trisula. Salutations to your form of Fierceness!

You are the soul of all creatures. You are the Creator and the Destroyer of all. You are without wrath, without enmity, without affection. Salutations to you in your form of Peace! Everything is in you. Everything is from you. You are Everything, Everywhere. You are ever the All. Salutations to you in your form of Everything! Salutations to you whose work is the universe, to you that are the soul of the universe, to you from whom has sprung the universe, to you that are the dissolution of all things, to you that are beyond the five elements that constitute all things!

Salutations to you that are the three worlds, to you that are above the three worlds! Salutations to you that are all the directions! You are all and you are the one receptacle of all. Salutations to you, O divine Lord, O Vishnu, and O eternal origin of all the worlds! You, O Hrishikesa, are the Creator, You are the Destroyer, and you are invincible. I cannot behold that heavenly form in which you are displayed in the Past, Present, and the Future. I can, however, behold truly your eternal form as manifest in your works.

You have filled heaven with your head, and the earth with your feet; with your prowess you have filled the three worlds. You are Eternal and you pervade everything in the universe. The directions are your arms, the sun is your eye, and prowess is your vital fluid. You are the lord of all creatures. You stand, shutting up the seven paths of the Wind whose energy is immeasurable. They are freed from all fears that worship you, O Govinda of unfading prowess, you that are clad in yellow robes of the colour of the Atasi flower. Even one genuflection to you, O Krishna, is equal to the completion of ten Horse-sacrifices. The man who has performed ten Horse-sacrifices is not freed from the obligation of rebirth. The man who bows to Krishna, however, escapes rebirth. They who have Krishna for their vow, they who think of Krishna in the night and upon rising from sleep, may be said to have Krishna for their body. Those people after death enter Krishna's self, even as libations of clarified butter sanctified with mantras enter the blazing fire.

Salutations to you that dispel the fear of hell, to you, O Vishnu, that are a boat unto those that flounder amid the waves of the ocean of worldly life!

Salutations to you, O God, that are the Brahmana's self, to you that are the benefactor of Brahmanas and kine, to you that are the benefactor of the universe, to you that are Krishna and Govinda! The two syllables Ha-ri constitute the monetary stock of those that sojourn through the wilderness of life, and the medicine that effectively cures all worldly predilections, besides being the means to alleviate sorrow and grief.

As truth is full of Vishnu, as the universe is full of Vishnu, as everything is full of Vishnu, so let my soul be full of Vishnu, and my sins be destroyed! I seek your protection, devoted to you, desirous of finding a happy end, O you of eyes like lotus petals. O best of gods, think of what will be for my good! Yourself without origin, O Vishnu, you are the origin of Knowledge and Penance. Thus are you praised! O Janardana, thus worshipped by me in the Sacrifice constituted by speech, be gratified with me, O God. The Vedas are devoted to Narayana. Penances are devoted to Narayana. The gods are devoted to Narayana. All is forever Narayana!'"

Vaisampayana continued, "Having uttered these words, Bhishma, with mind concentrated upon Krishna, says, 'Salutations to Krishna!' and bows to him. Learning through his Yoga prowess of the devotion of Bhishma, Madhava, otherwise called Hari, entering his body, bestows upon him heavenly knowledge compassing the Past, the Present, and the Future, and then leaves. When Bhishma falls silent, those utterers of Brahman, the Brahmavadis that sat around him, with voices choked with tears, adored that high-souled great Lord of the Kurus in excellent speech. Those foremost of Brahmanas uttered the praises of Krishna also, that first of Beings, and continued in soft voices to laud Bhishma.

Learning of the devotion of Bhishma for him, that foremost of Beings Krishna climbs into his chariot. Kesava and Satyaki ride on one car. On another go those two illustrious Kshatriyas, Yudhishtira and Dhananjaya. Bhimasena and the twins ride on a third, while those bulls among men, Kripa and Yuyutsu, and that Parantapa, Sanjaya of the Suta varna, all ride their own rathas, each of which looks like a town. All of them, riding together, cause the earth to tremble with the rumble of their chariot-wheels.

Krishna, foremost of men, as he goes, cheerfully listens to the praises sung by the Brahmanas along the way. The slayer of Kesi with a glad heart salutes the people lining the streets with joined hands and bowed heads."

CANTO 49

Vaisampayana said, "Krishna, Yudhishtira and all their men, led by Kripa, along with the four Pandavas in their rathas like fortified cities decked with standards and banners, fly to Kurukshetra on their swift horses. They descend on the field where millions of noble Kshatriyas have cast away their lives, and which is now covered with hair, marrow and bones and with hillocks formed of the bodies and bones of elephants and horses, scattered with human heads and skulls like conch-shells. With thousands of funeral pyres and with armour and weapons lying in heaps, the vast plain looks like the drinking garden of the Destroyer himself, used and recently abandoned. The Maharathas travel quickly, viewing the battlefield haunted by throngs of Pisachas and Rakshasas.

On the way, the mighty-armed Kesava, delighter of all the Yadavas, speaks to Yudhishtira about the prowess of Jamadagni's son, Parasurama, 'There, at a distance, O Kaunteya, are the five lakes of Rama, where he offered oblations of Kshatriya blood to the souls of his ancestors! It was there that the mighty Rama, having freed the earth of Kshatriyas twenty-one times, finally ceased his grisly task.'

Yudhishtira says, 'I have great doubts about what you say about Rama having extirpated the Kshatriyas twenty-one times. When Parasurama burnt the very Kshatriya seed, O Yadurishabha, how was it that the Kshatriya varna revived, how did the illustrious one exterminate the Kshatriya again and again, and how came it to rise yet again? In frightful chariot encounters he slew millions of Kshatriyas, and the earth was strewn with the corpses of

warriors. For what reason did Dharmatman Parasurama Bhargava extirpate the Kshatriyas, O tiger among the Yadus? Clear my doubts, O you of Vrishni's race, for you know all things.'"

Vaisampayana said, "The bird-bannered hero, puissant elder brother of Baladeva, then narrates in full everything that happened on earth and how it was again peopled with Kshatriyas."

CANTO 50

"Vasudeva says, 'Listen, O son of Kunti, to the story of Parasurama's birth, his vitality, and prowess, as I learnt it from some great Rishis. Listen to the tale of how Jamadagni's son slew millions of Kshatriyas and repeatedly slaughtered those who sprang up again in the different royal houses of Bharatavarsha.

Jadu had a son named Rajas, whose son King Balakaswa had an upright and virtuous son named Kusika. Resembling the thousand-eyed Indra on earth, Kusika underwent many maha-tapasyas in order to petition the Lord of the three worlds for a son. Seeing him engaged in the severest tapasyas and well able to father a son, the thousand-eyed Purandara himself inspired the king with his force. The great Lord of the three worlds, Indra, tamer of Paka, was himself born as Kusika's son, O Rajan, and was named Gadhi.

Gadhi had a daughter called Satyavati. The powerful Gadhi gave her as wife to Richika, a descendant of Bhrigu. Richika was pleased with her for the purity of her character. He cooked a sacrificial payasa of milk and rice for Gadhi to obtain a son.

Calling his wife, Richika said, "You must take this portion of the sanctified payasa for yourself, and your mother must have this other portion. A son will be born to her who will blaze with tejas and be a bull among Kshatriyas. Invincible to Kshatriyas on earth, he will be the slayer of the greatest of them. As for you, O blessed Satyavati, your portion of the food will give you a very wise son, an embodiment of tranquillity, a Mahatapasvin, and the best of Brahmanas."

Having said these words to his wife, the blessed Richika of Bhrigu's vamsa set his heart on tapasya, and left for the vana. About the same time, King Gadhi, who was on a pilgrimage to the holy tirthas, arrived with his queen at the asrama of Richika. Seeing them, Satyavati fetched the two portions of the sanctified payasa, and told her mother what her husband had said. But, in her eagerness and haste, O son of Kunti, the queen-mother mistakenly gave the portion intended for herself to her daughter, and ate the portion intended for Satyavati. Thus, Satyavati, her body blazing with lustre, conceived a child of terrible form, born to become the exterminator of the race of Kshatriyas.

Seeing a Brahmana child lying within her womb Richika, that tiger among the Bhrigus, said to his wife Satyavati of divine beauty, "Your mother has deceived you by substituting the sanctified payasas, O blessed lady. Your son will become a man of cruel deeds and vindictive heart. Your brother, born of your mother, will be a Brahmana devoted to maha-tapasya. Into the sanctified food intended for you I placed the seed of the supreme and universal Brahman, while into that intended for your mother I mixed all the essence of Kshatriya energy. Now, O Satyavati, that which I had intended will not happen. Your mother will have a Brahmana child, while to you will be born a son who will become a Kshatriya."

Hearing this, the blessed Satyavati prostrated herself and, setting her head at his feet said, trembling, "It does not become you, O holy one, to tell me that my son will be a wretch among Brahmanas."

Richika replied, "I did not intend this for you, Satyavati. You have conceived a son of fierce deeds only because of the substitution of the payasas." Satyavati pleaded, "Maharishi, when you can create other worlds if you wish, why not a child? It is only right to give me a son who will be righteous and devoted to peace."

Richika said, "When I have never lied, even in jest, how can I lie about such a solemn matter as preparing sanctified food with Vedic mantras, after lighting a holy fire? Destiny ordained it, I have ascertained that through my tapasya. All the descendants of your father will be possessed of Brahmanic dharma."

Satyavati then said, "Mahatapasvin, let our grandson be like that, but let me have a son of tranquil pursuits."

Richika said, "O you of the fairest complexion, there is no distinction between a son and a grandson. It will be as you wish. Tathaastu!"

Then Satyavati gave birth to Jamadagni, a son in Bhrigu's race who was of regulated vows and devoted to tapasya and other tranquil pursuits. Kusika's son Gadhi had a son named Viswamitra. Possessed of every attribute of a Brahmana, this son, though born a Kshatriya, was equal to a Brahmana.

Richika's son Jamadagni, ocean of penances, later had a son of fierce deeds who mastered the shastras, including the science of arms. Like a fire, this son was Parasurama, exterminator of the Kshatriyas. Having gratified Mahadeva on the mountains of Gandhamadana, he begged weapons of the Great Deva, especially his axe of fierce power. With that unrivalled weapon of fiery splendour and irresistible sharpness, he became invincible and without peer on earth.

Meanwhile, the mighty son of Kritaviryarjuna of the Kshatriya varna, ruler of the Haihayas, endowed with great tejas, most virtuous in conduct, and possessed of a thousand arms through the grace of the great Rishi Dattatreya, had subjugated the whole world in battle, the earth with her mountains and seven islands. He became a powerful Rajadhiraja and finally gave away the earth to Brahmanas at an Aswamedha yagna.

Once, asked by the hungry god of fire Agni, this Arjuna, the thousand-armed, gave alms to the deity. Springing from the point of his shafts, the fierce Agni consumed what was offered, and incinerated villages, towns, kingdoms and hamlets of cowherds. Then with the help of the powerful Kritavirya, Agni consumed mountains and great forests.

With the help of the king of the Haihayas, the god of fire made the wind to blaze forth as flames, and to burn the uninhabited but delightful asrama of the noble Apava. Possessed of great tejas himself, Apava, seeing his hermitage consumed by the powerful Kshatriya, cursed him in wrath, O Mahabaho, saying, "Since you have burnt my beautiful wood, O arrogant Arjuna, Parasurama will cut off your thousand arms."

The charitable and brave Arjuna, always devoted to peace and considerate towards Brahmanas, who granted protection to all varnas, did not take the curse of Mahatman Apava seriously. Nevertheless, as a result of that curse, his powerful sons, always haughty and cruel, became the indirect cause of his death. These princes, O Bharatarishabha, seized and brought away the calf of Jamadagni's homa cow, without the knowledge of Kritavirya of the Haihayas, which resulted in a dispute between the noble Jamadagni and the Haihayas. Jamadagni's son, the powerful Rama, filled

with wrath, hewed off the thousand arms of Arjuna and brought back his father's calf, which was wandering within the inner compound of the king's palace.

The foolish sons of Arjuna raided the asrama of the high-souled Jamadagni and struck off the Rishi's head with the points of their lances while the celebrated Parasurama was out fetching sacred fuel and grass. Inflamed with anger at the death of his father and burning for vengeance, Rama took up arms and vowed to free the earth of the very race of Kshatriyas. That tiger among the Bhrigus slaughtered all the sons and grandsons of Kritavirya. Massacring thousands of Haihayas in rage, he drenched the earth with blood and indeed stripped Bhumi of all her Kshatriyas. Filled then with remorse, he retired into the forest.

When some thousands of years had passed, the mighty Rama, wrathful by nature, had imputations of cowardice cast upon him by the grandson of Viswamitra and son of Raibya, a Maharishi called Paravasu. Raibya began saying in public, "O Rama, were not those righteous men, Pratardana and others, who were assembled at a yagna at the time of Yayati's fall, Kshatriyas by birth? Your vows, O Rama, are empty boasts among all people! You have taken to the mountains out of fear of Kshatriya heroes."

Parasurama, hearing these words of Paravasu, once more took up arms, and once more strewed the earth with thousands of Kshatriya corpses. However, some hundreds of Kshatriyas, whom he spared, multiplied in time and became mighty kings on earth. So Rama once again slaughtered them, not sparing even their offspring. Indeed, the earth was strewn again with the bodies of Kshatriya children, slain by Parasurama as soon as they were born.

Some Kshatriya women, however, succeeded in protecting their children from Rama's wrath. Having made the earth destitute of Kshatriyas twenty-one times, the powerful Bhargava, Parasurama, at the completion of an Aswamedha yagna, gave away the earth as a sacrificial gift to Kasyapa. In order to save the remaining Kshatriyas, Kasyapa pointed with his hand that still held the sacrificial ladle, and said, "O Maharishi, go to the shores of the southern ocean. It is not right, Rama, for you to dwell within my dominion." At these words, the Ocean instantly created for Jamadagni's son Parasurama, on his further shore, a realm called Surparaka.

Having accepted the earth as gift, O Rajan, Kasyapa gave it away to the Brahmanas of the world and entered the great forest. Then headstrong

Sudras and Vaisyas began to ravish the wives of Brahmanas, O Bharatarishabha. When anarchy sets in on earth, the weak are oppressed by the strong, and no man is master of his own property. Unprotected by virtuous Kshatriyas, and oppressed by evil men, Bhumi started rapidly sinking to the lowest depths. Seeing this, Maharishi Kasyapa held her on his lap—his uru; thus is the earth known as Urvi. The Devi Bhumi gratified Kasyapa and begged him for a king for her protection.

Bhudevi said, "I have concealed a few important Kshatriyas among the women, O Muni. They were born in the race of Haihayas. Let them, O Rishi, protect me. There is one raised among the bears in the Rikshavat mountains, Viduratha's son, and he is of Puru's race. The powerful Parasara, ever engaged in yagnas, through compassion has protected the son of Saudasa. Though born in one of the regenerate orders, yet like a Sudra he serves the Rishi and for that has been named Sarvakarman.

Another is the strong son of Sibi, named Gopati, reared in the forest among kine. Let him, O sage, protect me. Let Pratardana's mighty son Vatsa, raised among calves in a cowpen, protect me. The sage Gautama has concealed and protected Dadhivahana's grandson and Diviratha's son on the banks of the Ganga, where wolves and the mountains of Gridhrakuta have sheltered him. His name is Brihadratha, and he is endowed with tremendous energy and many great qualities.

The Ocean has protected and nurtured many Kshatriyas belonging to the Marutta vamsa, equal in strength to the lord of Maruts. We hear of these children of the Kshatriya varna dwelling in different places among artisans and goldsmiths. If they protect me I will surely be safe gain. Rama of great prowess has slain their fathers and grandfathers for my sake. It is my duty, O Maharishi, to see that someone duly performs their funeral rites. I do not wish that my present rulers protect me, for they are all sinful. O Maharishi, I beg you to do what will enable me to live as before."

Kasyapa sought out the powerful Kshatriyas whom the Devi had named, and installed them as kings to protect her. The Kshatriya races that now exist are the progeny of those princes. This is the answer to your question, O son of Pandu, of what happened long ago.'"

Vaisampayana continued, "Conversing thus with Yudhishtira, the greatest Dharmatman, the noble Yadava hero rides in his fleet chariot, illumining all the points of the compass like divine Surya himself."

CANTO 51

Vaisampayana said, "King Yudhishtira, hearing of these feats of Parasurama, is filled with wonder and says to Janardana, 'O you of Vrishni's race, the prowess of the Dharmatman Rama, who in wrath freed the earth of Kshatriyas, is like that of Sakra himself. The fear of Parasurama has caused the scions of Kshatriyas to be raised in secrecy by the Ocean, kine, leopards, bears and apes. Worthy of every praise is this world of men, and fortunate are they who dwell in it, where a Brahmana has accomplished so awesome and dharmic a feat!'

Concluding their conversation, Krishna and Yudhishtira come to where the mighty son of Ganga lies on his bed of arrows, resembling in splendour the evening sun engulfed by its own rays. Many Rishis surround the Kurupravira, like the Devas of Swarga surrounding Indra of a hundred yagnas. The place where he lies, on the banks of the Oghavati river, is most sacred. Seeing him from a distance, Krishna, Dharma's royal son Yudhishtira, the four other Pandavas and the rest, led by Saradwat alight from their rathas and, controlling their restless minds and concentrating all their senses, approach the great Rishis.

Saluting the Maharishis headed by Vyasa, Govinda, Satyaki and the others approach the Ganga's son, and sit around him. Seeing Bhishma like a fire about to die out, Kesava addresses him sombrely.

Krishna says, 'Is your mind now as clear as before? I hope your understanding is not clouded, O greatest of eloquent men. I hope your limbs do not feel the pain of the arrows. The body becomes weak from mental

affliction too. As a result of the boon granted to you by your father, the righteous Santanu, your time of death depends on your own will, O puissant hero. I myself do not have the punya through which you obtained this boon. When the minutest pin inserted in the body produces pain, what need then be said, O Rajan, of the hundreds of arrows that have pierced you? Surely, pain does not afflict you. You know enough, Bhaarata, to instruct the very Devas about the birth and death of living creatures. O you of great gyana, you know everything of the past, the future and the present, as well as about death and the rewards of dharma, for you are an ocean of dharma and karma.

When you were a powerful ruler and, though sound of body, perfectly healthy and surrounded by female companions, I saw you cleave perfectly to brahmacharya. We have never heard of anyone else in the three worlds other than you, O Santanu's heroic son Bhishma of great tejas, who is so devoted to dharma, your sole pursuit, that, lying on a bed of arrows and at the point of death, you still have mastery over your own death through the power of your tapasya.

We have never heard of anyone as devoted as you to truth, to tapasya, to giving dakshina and dana, to the performances of yagnas, to the astra shastra, to the Vedas, to defending men seeking protection; of one who is so harmless to all, so pure in behaviour, so self-restrained, so bent upon the good of all creatures, and also as great a Maharathi as you. I have no doubt that, from a single ratha, you can vanquish the Devas, Gandharvas, Asuras, Yakshas and Rakshasas.

The Brahmanas always speak of you, Mahabaho Bhishma, as the ninth of the Vasus. Through your virtues, however, you have surpassed them all and are equal to Vasava himself. I know, O best of men, that you are celebrated for your prowess even among the gods. Among men on earth, we have never seen or heard of another possessed of such attributes as you, O greatest of men. You have surpassed the Devas themselves. With your power of tapasya you can create a universe of mobile and immobile creatures. Though your dharma and righteous deeds, you have acquired many blessed realms. Dispel now the grief of Pandu's eldest son, who burns with sorrow on account of the slaughter of his kinsmen.

You know well the dharma of the four varnas, and the four varnasramas. O son of Ganga, you know everything in the four branches of knowledge, in the four Hotras, and also the eternal dharma in Yoga and Sankhya

philosophy, the duties of the four varnas and the dharma consistent with their declared practices—all these, O Bhaarata, along with their interpretations. The dharma that has been laid down for those who spring from an intermingling of the four varnas, for particular countries, tribes and families, and what the Vedas and wise men declare, are well known to you. The Itihasas and the Puranas are all known to you. The shastras' treatment of dharma and practice is all in your mind.

None other than you, O bull among men, can remove the doubts that may arise in respect of these subjects of knowledge that one studies in the world. With your intelligence, O prince of men, rid Yudhishtira of his sorrow. Men possessed of such great and varied knowledge live just to comfort clouded minds.'"

Vaisampayana said, "Hearing what Krishna says, Bhishma, raising his head a little, says with folded hands, 'Salutations to you, O divine Krishna! You are the origin and the dissolution of all the worlds. You are the Creator and the Destroyer. You, O Hrishikesa, cannot be vanquished by anyone. The universe is your handiwork. You are the soul of the universe and the universe has sprung from you. Salutations to you! You are the end of all created things. You are above the five elements. Salutations to you who are the three worlds and also beyond the three worlds!

O Lord of Yogins, salutations to you who are the refuge of everything! O Best of beings, what you say about me has enabled me to behold your divine attributes as manifest in the three worlds. Govinda, I also see your eternal form. You stand barring the seven paths of the Wind of immeasurable energy. The sky is your head, and the earth your feet. The points of the compass are your two arms, the sun is your eye, and Sakra constitutes your prowess. Attired in yellow robes that resemble the hue of the atasi flower, you appear to us like a cloud charged with flashes of lightning. O best of Devas, think of what would be good for this insignificant self which is devoted to you, which seeks your protection, and which desires to find a blissful end.'

Krishna says, 'O bull among men, since your devotion to me is so great, I have shown my Virata Rupa to you. I do not, O greatest of kings, display this form of mine to anyone who is not entirely devoted to me, or to a devotee who is not sincere, or, who does not have a disciplined heart. You are devoted to me and always follow the path of dharma. Of pure heart, you

are always self-restrained and ever observant of tapasya and of charity. It is because of your tapasya that you are able to see me.

The regions from where there is no return are ready for you, O Bhishma. Fifty-six days still remain for you to live in this world O Kurusthama. You will then cast off your body and obtain the blessed reward of your karma. The Devas and Vasus, all in their fiery splendour, riding on their vimanas, await you invisibly until the moment the sun enters his northerly course. Subject to universal time, when the divine Surya turns to his Uttarayana, you, O greatest of men, will go to those realms from where no man of knowledge ever returns to this earth!

O Bhishma, when you leave this world, all true Knowledge will perish with you. It is for this that these men, assembled together, have approached you—to listen to your discourses on dharma. Do you, then, speak of dharma and Yoga to Yudhishtira, who is firm in truth but whose grief at the slaughter of his kinsmen has clouded his understanding. With your advice dispel his grief!'"

CANTO 52

Vaisampayana said, "Hearing these words of Krishna about dharma and artha, Bhishma answers him, 'Master of all the worlds, Mahabaho, Siva, Narayana, O you of unfading glory, I am filled with joy to hear you speak. But, Master of Speech, what words of instruction can I utter in your presence, especially when you have dealt with all of them? Whatever in either world is done, or should be done, proceeds from you, Deva! Only he who is competent to speak on the subject of Swarga in the presence of the Lord of the gods himself can discourse on dharma, kama, artha and moksha in your presence.

O slayer of Madhu, the pain of my arrow-wounds sorely agitates my mind; my limbs are weak, my understanding clouded. O Govinda, these shafts, like poison or fire, afflict me so that I no longer have the power of utterance. My strength is abandoning me and my life-breath is hurrying to leave me.

The very vitals of my body are afire. My understanding is hazy and my speech, from weakness, is becoming indistinct. How then can I venture to speak? Krishna, be gratified with me. I will say nothing, Mahabaho. Pardon my unwillingness. The very master of speech, Brihaspati, would hesitate to speak in your presence.

I can no longer distinguish the points of the compass, or the sky from the earth. Through your tejas, Madhava, I am barely alive. Do you, therefore, speak for the good of Yudhishtira Dharmaraja, for you are the author of all laws. O Krishna, in the presence of you, the eternal Creator of

the universe, how can someone like me discourse on such subjects, a mere disciple in the presence of the acharya?'

Vasudeva says, 'Your words are worthy of you, Kurusthama, you who are endowed with consummate tejas, Mahatman of great patience who has grasped every subject. As for the pain of your arrow-wounds, receive this boon that I grant you, Bhishma, O powerful one, of my grace.

Discomfort, stupefaction, burning, pain, hunger and thirst will not overcome you, O son of Ganga! Your perceptions and memory, sinless one, will not be clouded and your understanding will not fail you. Your mind, Bhishma, undarkened by passion, will remain subject to the radiance of goodness, like the moon emerging from clouds. Your understanding will penetrate whatever subject you think of connected with karma, dharma or artha. Purushavyaghra, obtaining preternatural vision, you will succeed in seeing the four varnas of created things. With your powers of perception, Bhishma, all things in creation that you summon to mind will be as clear to you as fish in a limpid stream!'

Then the assembled Maharishis, with Vyasa among them, worship Krishna with hymns from the Riks, the Yajuses and the Samans. A heavenly shower of flowers of every season falls on the spot where Krishna sits, with Ganga's son and the son of Pandu. Celestial instruments of every kind play in the firmament, and the chorus of Apsaras begins to sing.

No evil and no portent of any evil can be seen here. A pure, auspicious breeze springs up, laden with every kind of fragrance. All the points of the compass become clear and quiet and all animals and birds begin to rove in peace. Soon, like a fire at the extremity of a great vana, the divine Surya of a thousand rays descends to the west. The Rishis then rise and salute Janardana, Bhishma and Yudhishtira. Upon this, Kesava and the sons of Pandu, along with Satyaki, Sanjaya and Saradwata's son Kripa, bow in reverence to the sages. Devoted to the practice of dharma, these Rishis, thus venerated by Kesava and others, return to their respective abodes, saying, 'We will return tomorrow.'

Krishna and the Pandavas, saluting Bhishma and circumambulating him, get into their handsome rathas. The heroes depart, accompanied by a host of chariots decked with golden kuvaras, mettlesome elephants looking like mountains, steeds fleet as Garudas and foot-soldiers armed with bows and other weapons. At great speed, the army travels in two divisions, one in the van and the other in the rear of the princes. The scene resembles the two

currents of the great Narmada at the point where it is divided by the Rikshavat mountains straddling it.

Gladdening the great host, the divine Chandramas rises before it in the firmament to moisten anew the terrestrial herbs and plants whose juices the sun had sucked up. Then Krishna, that bull of Yadu's race, and the sons of Pandu, entering the Kuru city whose splendour resembles that of the city of Indra itself, return to their respective mansions like tired lions seeking their caves."

CANTO 53

Vaisampayana said, "Madhava retires to bed and sleeps contentedly. Awaking when only half a yaama remains to usher in the day, he commences his meditation. Fixing all his senses, he meditates on the eternal Brahma.

Then a group of sweet-voiced men, versed in Stotras and the Puranas, begin to recite the praises of Vasudeva, the lord of all creatures and Creator of the universe. Others begin to chant melodious hymns, marking the beat by clapping their hands, while minstrels raise their voices in song. Thousands blow conch-shells and beat drums. The spacious mansion of Krishna, resounding with the delightful strains of vinas, panavas and bamboo flutes, seems to be laughing with music. In the palace of King Yudhishtira, too, are heard songs, musical instruments and harmonious voices expressing auspicious wishes.

Krishna performs his ablutions. Joining his hands, the Mahabaho of unfading glory silently recites his secret mantras and, kindling a fire, pours into it libations of clarified butter. Giving away a thousand cattle to a thousand Brahmanas accomplished in mastery of the four Vedas, he causes them to shower blessings upon him.

Then, touching diverse auspicious articles and viewing himself ceremonially in a clear mirror, Krishna says to Satyaki, 'Go, O descendant of Sini, to Yudhishtira's abode and ascertain whether that king of great tejas is ready to visit Bhishma.'

Satyaki hastens to the royal son of Pandu and says, 'The best of Krishna's chariots is ready, Rajan, for Janardana to go to see Ganga's son Bhishma. O Dharmarajan of great splendour, he awaits you. You must decide what to do now.'

Dharma's son Yudhishtira says, 'Arjuna, let my best chariot be made ready. Soldiers will not accompany us today, and we will go forth alone. We should not vex the greatest Dharmatman, Bhishma, with a large gathering. Since from today Ganga's son will speak of things that are great mysteries, O son of Kunti, let the guards stay back.'

Arjuna leaves and returns with the best chariot harnessed. Yudhishtira, the twins, Bhima and Arjuna, like the five elements, then go towards Krishna's abode. While the noble Pandavas are on their way, the sagacious Krishna, accompanied by the grandson of Sini, mounts his ratha. Exchanging salutions with one another from their chariots and enquiring whether the night had passed contentedly, they ride without stopping on their chariots which rumble like clouds. Daruka urges on Krishna's steeds—Balahaka, Meghapushpa, Saibya and Sugriva. Endowed with great strength and speed, they fly ahead, marking the earth with their hooves and devouring the very skies.

Traversing the sacred field of Kuru, the princes reach the spot where the powerful Bhishma lies on his bed of arrows, surrounded by the great Rishis, like Brahma himself in the midst of Devas. Krishna, Yudhishtira, Bhima, Arjuna, the twins and Satyaki alight from their chariots and salute the Rishis by raising their right hands.

Yudhishtira, like Vasava walking towards Brahma, approaches Bhishma, surrounded by the Rishis like the moon thronged by stars. Overcome by apprehension, he timidly casts his eyes on the Mahabaho lying on his bed of arrows like the sun fallen from the sky."

CANTO 54

Janamejaya said, "Tell me, O Maharishi, what discourse results in that meeting after the battle, between the son of Santanu and Ganga, named Devavrata or Bhishma of unclouded glory, the Dharmatman of immense tejas lying on a hero's bed, firmly cleaving to truth, his passions under complete control, and the sons of Pandu sitting around him."

Vaisampayana replied, "Many Rishis and Siddhas, led by Narada, arrive at the spot where Bhishma lies on his bed of arrows. The surviving kings assembled by Yudhishtira—Dhritarashtra, Krishna, Bhima, Arjuna and the twins—approach Bhishma Pitamaha, who resembles the sun fallen from the sky, and lament for him.

Then Narada of godlike aspect, after reflecting for a short while, addresses the Pandavas and the surviving kings: 'The time, I think, has come for you to question Bhishma on dharma and artha, for he is like the sun on the point of setting, about to leave us. He is soon to give over his life's breath. All of you should therefore ask him to speak to you. He is acquainted with the varied dharma of all the four varnas. Old in years, he will attain high regions of bliss after abandoning his body. Request him immediately to clear the doubts that exist in your minds.'

The princes approach Bhishma, but are unable to ask him anything and gaze mutely at one another till Yudhishtira, addressing Krishna, says, 'There is none but you who can question the Pitamaha, O greatest of Yadu's race. You are the highest among us all and know every duty and usage. Do you, Madhava, therefore speak first.'

Illustrious Kesava, of undimmed glory, approaching the unconquerable Bhishma, asks him, 'Have you, O best of kings, passed the night happily? Has your understanding become clear? Does your knowledge, sinless one, shine in you with inward light? I hope your heart no longer feels pain, and your mind is no longer agitated.'

Bhishma answers, 'Through your grace, Vasudeva, the burning, stupefaction, fatigue, exhaustion, illness and pain I felt have all left me in a single day. O you of incomparable splendour, because of your boon I see as clearly as a fruit placed in my hands all the past, future and present. All the dharma declared in the Vedas, all those laid down in the Vedantas, the dharma that virtuous men of learning have declared, I see clearly and remember, O you of unfading glory!

I also know, Janardana, the duties and practices prevailing in different countries and among particular tribes and families. Everything relating to the four varnas of life has come back to my memory. I am also acquainted with the dharma of kingship. I will say whatever should be said at the right time, Krishna, as by your grace I have acquired a blessed understanding. Strengthened by meditating on you, I feel as if I have become a young man again. Your favour has made me competent to hold a discourse on what is beneficial for the world. Why do you not yourself speak to Pandu's son on all that is good, O holy one? Please explain this, O Madhava!'

Vasudeva says, 'Recognize, Kurusthama, that I am the root of fame and of everything that leads to good. All things, good or bad, proceed from me. Who on earth will be surprised if the moon is said to be of cool rays? Similarly, I who have a full measure of fame already, can scarcely add to it by being described as the most illustrious one. It is your fame that I am resolved to enhance, and it is for this that I have inspired you with such prescience.

O Bhishma, lord of the earth, as long as the earth lasts will your fame travel with undiminished lustre through all the worlds. Whatever you say to the inquiring son of Pandu will be regarded everywhere to be as authoritative as the declarations of the Vedas. He who conducts himself according to your dictates here will obtain henceforth the reward of every meritorious action.

A man's achievements live as long as his prestige lasts in the world. For this reason, Bhishma, I have imparted to you divine understanding, so that your glory will be enhanced on earth. The surviving kings are sitting around

you, eager to listen to your discourses on dharma and karma. Speak to them, O Bhaarata!

You are ripe in years and your life is consistent with the laws of the Srutis. You know well the duties of kings and every other aspect of dharma. No one has ever observed any transgression in you, from your very birth onwards. All the kings know that you have knowledge of all the sciences of dharma and karma. Like a father to his sons, advise them about the sanatana dharma.

You have always worshipped the Rishis and the Devas. You must talk about these in detail to men who wish to listen to your discourse on dharma and karma. A learned man should oblige, especially when asked by men of dharma. The Rishis have declared this a duty, O powerful one, and if you do not speak on these subjects, you will incur sin. Therefore, when your sons and grandsons ask you, O learned one, about the eternal duties of men, you must satisfy them, Bharatarishabha.'"

CANTO 55

Vaisampayana said, "Thus envigorated, Bhishma says, 'I will discourse on dharma. By your grace O Govinda, since you are the eternal atman of every being, my speech and mind have become steady. Let the Dharmatman Yudhishtira question me about dharma and karma, and I will be happy to speak on the subject.

Let the son of Pandu question me, the Rajarishi whose birth filled all the Vrishnis with joy, and who has no equal among all the Kurus, among all dharmatman and among men of great fame.

Let Yudhishtira Brahmacharya, who has intelligence, self-restraint, forgiveness, righteousness, mental vigour and energy, question me.

Let Yudhishtira, who by his good offices always honours his relatives, guests, servants and others who are dependent on him, ask me questions.

Let Yudhishtira, in whom are truth, charity, asceticism, heroism, peacefulness, cleverness and fearlessness, ask me questions.

Let Yudhishtira the Dharmatman, whom kama, artha or fear can never influence to commit sin, ask me questions.

Let the son of Pandu, who is ever devoted to truth, forgiveness, knowledge and cordiality, and who always makes gifts to the righteous, ask me questions.

Let Yudhishtira, who is always engaged in tapasya, the study of the Vedas and the practice of dharma and duty; who is ever tranquil and who has heard all the mysteries, ask me questions.'

Krishna says to Bhishma, ‘King Yudhishtira the Just, overcome with mortification at having caused a great slaughter, and fearing your curse, dares not come near you. Having pierced with arrows those who deserved his veneration, those who were devoted to him, his acharyas, relatives, kinsmen and those worthy of his highest regard, he cannot pluck up the courage to approach you.’

Bhishma says, ‘O Krishna, just as the dharma of the Brahmanas consists of practising charity, study and tapasya, the dharma of Kshatriyas is to kill or die in battle. A Kshatriya should slay all who engage with him in unjust battle—fathers, grandfathers, brothers, gurus, relatives and kinsmen. This is his declared dharma.

That Kshatriya who kills in battle his very acharyas if they happen to be sinful, covetous and disregardful of restraints and vows, O Kesava, is only doing his duty.

That Kshatriya who slays in battle the man who from covetousness disregards the eternal strictures of virtue, knows his duty.

That Kshatriya knows his duty who in battle makes the earth a lake of blood, with the hair of slain warriors like grass and straw floating on it, dead elephants for its rocks and banners for trees on its banks. A Kshatriya, when challenged, should always fight a battle, since a combat for dharma leads him to both Swarga and fame on earth, as Manu has said.’

Hearing Bhishma speak thus, Dharma’s son Yudhishtira, with great humility, approaches the Kurupravira and stands in his range of vision. He falls at the feet of Bhishma, who in return gladdens him with words of affection, lovingly nuzzling his head, and asks him to take a seat, saying, Do not fear, Kurusthama! Ask me anything, O child, without any anxiety.’”

CANTO 56

Vaisampayana said, "Bowing to Hrishikesha, saluting Bhishma and taking the permission of all the seniors assembled there, Yudhishtira begins to question his Pitamaha.

Yudhishtira says, 'Men with knowledge of dharma and niti say that Rajadharma constitutes the highest science of dharma. I, too, think that the burden of these duties is exceedingly onerous. Tell us about the dharma of kings in detail, Pitamaha.

Rajadharma is the refuge of the whole world and, with artha and kama, is dependent on kingly duties. It is also clear that the practices that lead to moksha are equally dependent on them. Just as reins control the horse, the ankush or iron hook the elephant, Rajadharma is what keeps the world restrained and in check. If one does not grasp the dharma observed by Rajarishis, chaos will ensue on earth, and all will become confusion and anarchy.

As the rising sun dispels inauspicious darkness, so does Rajadharma prevent every kind of evil in this world. Therefore, O Pitamaha, for my sake, discuss the subject of this dharma first, for you are the greatest of all men that know dharma. O Parantapa, Vasudeva has declared you the wisest of men and so all of us expect to learn the highest knowledge from you.'

Bhishma says, 'Bowing to Dharma who is Supreme, Krishna who is entirely Brahman and to the Brahmanas, I will discourse on the eternal duties of men. Listen to me, Yudhishtira, with concentration, while I

describe in precise detail the whole range of Rajadharma and other responsibilities that you wish to understand.

Firstly, O Kurusthama, the king, from a desire to please his subjects, should wait humbly upon the Devas and the Brahmanas, always abiding by the law. By worshipping them, the king pays off his debt to dharma and niti and receives the respect of his subjects.

You should always act promptly, Yudhishtira, for without timely action, mere destiny can never accomplish the objects cherished by kings. Effort and destiny are equal in their operation. Of the two, I regard action to be the superior, for destiny is contingent upon effort. Do not indulge in grief if what has begun at first ends disastrously, for you should then exert yourself on the same task with redoubled diligence. This is the great duty of kings.

There is nothing that contributes so much to the success of kings as Satya. The king devoted to Truth finds happiness both here and after death. For Rishis too, O Rajan, Truth is their greatest wealth. Similarly, there is nothing that inspires as much confidence in kings as Satya. The monarch who is possessed of every accomplishment and good conduct, who is self-restrained, humble and follows his dharma, who has his passions under control, who is personable and liberal, never loses prosperity.

By administering justice, by attending to three principles—concealment of his own weaknesses, discovery of the weaknesses of enemies and keeping his own counsel—and by the observance of straightforward conduct, the king obtains prosperity, O Kurusthama. If he is mild, everybody disregards him. On the other hand, if he becomes fierce, his subjects are troubled. Therefore, observe both kinds of policy.

Never punish the Brahmanas, for the Brahmana is the greatest of men on earth. The Dharmatman Manu sang two slokas in respect of your duties, which you should always bear in mind: "Fire has sprung from water, the Kshatriya from the Brahmana and iron from stone. The three—fire, Kshatriya and iron—can exert their force on every other thing, but when they come into contact with their respective progenitors, their force is neutralized." When iron strikes stone, or fire combats water, or a Kshatriya cherishes enmity towards a Brahmana, all three become weak.

This being so, O Rajan, you will see that the Brahmanas are worthy of homage. Those who are the best among the Brahmanas are Devas on earth. Duly revered, they uphold the Vedas and the yagnas. But those who want to

gain such honour but are impediments to the three worlds, Purushavyaghra, should always be subdued by the might of your arms.

Listen with concentrated attention to the two slokas sung by the great Rishi Usanas, in the olden days. "The righteous Kshatriya, mindful of his dharma, should punish a Brahmana, even though he may be the very master of the Vedas, if he rushes to do battle with an uplifted weapon." The Kshatriya who upholds dharma when someone transgresses it, does not thereby become a sinner, for the rage of the assailant justifies the wrath of the punisher. Subject to these restrictions, you should protect the Brahmanas. If they become offenders, you should exile them from your dominions. But even when they deserve punishment, you should show them compassion.

No corporal punishment is for them. If a Brahmana is guilty of Brahmahatya, or of violating the bed of his acharyas or other revered seniors, or of causing miscarriage, or of treason against the king, his punishment should be banishment from your dominions. Those who show respect towards the Brahmanas should be favoured with offices in the state.

No treasure is more valuable to kings than the selection and keeping of servants. Among the six kinds of citadels cited in the shastras, the ready service and love of subjects is the most impregnable. Therefore, the wise king should always show compassion towards the four varnas of his subjects. The king who is a Dharmatman and truthful will succeed in gratifying his people.

However, you must not always forgive everybody, for the king who is mild is regarded like an elephant that is no longer bellicose. In the shastras, Brihaspati has composed a sloka which was applicable to this in ancient times. Listen as I recite it: "If the king happens to be always forgiving, the lowest of men prevail over him, like the man who sits on the head of the elephant he guides."

The king, therefore, should not always be lenient, nor should he always be fierce. He should be like the vernal sun—neither cold, nor hot enough to produce sweat. He should judge friends and foes by the direct evidence of the senses, by conjecture, by comparisons and by the canons of the shastras, O Rajan.

O you of great kindness, avoid all those evil practices that are called Vyasanas. While it is not essential for you never to indulge in them, do not

be attached to them, for everyone prevails over one who is addicted to these.

A king who has no love for his people fills them with anxiety. The king should always conduct himself towards his subjects as a mother towards her unborn child—as one who, for the good of her child, relinquishes those things that she herself most treasures.

For the sake of what will benefit his people, Kurusthama, a righteous king's behaviour towards them should always be as towards a cherished elder.

You should always be determined, O son of Pandu. The king who is possessed of fortitude and who is known to inflict punishment on wrong-doers has no cause of fear.

You should not indulge in jests with your servants, O foremost of speakers. Rajan, observe the drawbacks of such indulgence. If the master mingles too freely with them, they begin to disregard him and, forgetting their status, overstep that of the master. Ordered to do a job, they hesitate. They divulge the master's secrets. They ask for things that should not be asked for, and take the food intended for the master. They go to the extent of manifesting annoyance and seeking to outshine the master. They even seek to dominate the king by accepting bribes, practising deceit and obstructing state business. They cause the state to rot through abuses by falsification and forgeries.

They make love with the female guards of the palace and dress in the same style as their master. They become shameless enough to indulge in belching and the like, and expectorating in the very presence of their master. They do not fear to speak of him with levity before others. If the king becomes mild and disposed to jest, his servants, disregarding him, ride on horses and elephants and chariots as good as his. His counsellors, assembled in court, openly say to their sovereign, "This is beyond your capacity. This is a wrong course."

If the king becomes angry, they laugh. They are not contented even when favours are bestowed upon them, though they may express satisfaction for other reasons. They disclose the secret counsels of their master and talk about his evil deeds. Without the least anxiety, they annul the king's commands. If the king's jewels, or food, or the necessaries of his bath, or cosmetics are not forthcoming, the servants show no concern, even in his presence. Instead of taking what is rightfully theirs, they appropriate

what belongs to the king. They wish to sport with him as with a bird tied with a string, always giving people to understand that he is very intimate with them and loves them dearly. If the king is easy-going and disposed to jest, O Yudhishtira, these and many other evils spring from his demeanour.'"

CANTO 57

"Bhishma says, 'The king, O Yudhishtira, should always be ready for action. That ruler who, like a woman, is unfitted for exertion is not worthy of praise. In this connection, the holy Sanas quotes a sloka. Listen with attention, as I recite it to you: "Like a snake swallowing mice, the earth swallows these two—the king averse to battle, and the Brahmana excessively attached to wives and children." You should always bear this in mind, O Purushavyaghra.

Make peace with those enemies with whom you should make peace according to the laws, and wage war with whom you should wage war. Whether it is your guru or your friend, you should slay those who act inimically towards any of the seven limbs of your kingdom—the king, army, counsellors, friends, treasury, territory and forts.

There is an ancient sloka about the duty of kings, sung by King Marutta, which is in concord with Brihaspati's opinion. According to the shastras, there is punishment for even the acharya if he becomes haughty and disregardful of what should be done and what should not, and if he transgresses all restraints.

Jadu's wise son, King Sagara, out of benevolence towards his people, exiled his own eldest son Asamanjas. Asamanjas used to drown children in the Sarayu, for which his father repudiated him and sent him into exile. The Rishi Uddalaka cast off his favourite son Swetaketu, a mahatapasvin in his later years, because he used to deceive Brahmanas, after inviting them with promises of entertainment.

The eternal dharma of kings is the happiness of their subjects, observance of truth and sincerity of conduct. The king should not covet the riches of others, but rather, over time, distribute wealth. If he is proficient, truthful in speech and forgiving in temper, prosperity will always attend him. With his soul cleansed of vices, the king should be able to govern his anger, and all his decisions should be in conformity with the shastras. He should always pursue dharma, artha, kama and moksha judiciously, but conceal his counsel in respect of these.

No greater evil can befall the king than the disclosure of his counsel. Kings should protect the four varnas in the discharge of their dharma. It is their perpetual duty to prevent a confusion of dharmas in respect of the varnas. The king should not repose confidence in those other than his own servants, nor full confidence even in them.

He should, by his own judgement, use to advantage the merits and defects of the six essential requisites of sovereignty—peace with a stronger foe, war with one of equal strength, invading the dominions of one who is weaker, halting, seeking protection if weak in one's own citadel and sowing dissension among the chief officers of the enemy. The king who studies the lapses of his foes judiciously, pursues dharma, artha and kama, who sets clever spies to ascertain secrets and to wean away the officers of his enemies by gifts of wealth, deserves commendation.

The king should administer justice like Yama and amass wealth like Kubera. He should observe the merits and defects of his acquisitions and losses, as well as those of his own dominions. He should feed those who have not been fed and enquire after those who have been fed. He should be of sweet speech and speak with a smiling, not sour, countenance. He should always attend to his elders and repress procrastination. He should never covet what belongs to others, and should be careful to follow dharma in his conduct. He should never take wealth from dharmatmans but, instead, seize the wealth of those who do not follow dharma and give it to those who do.

The king should himself be skilful in taking strong action, but should also practise kindness. He should have his mind under control. He should dress magnificently, give gifts when required, have regular meals and be of good conduct. The king who desires prosperity should always have in his service men who are brave, devoted, incapable of being deceived by enemies, healthy, well-behaved, well-born and connected with families of impeccable conduct. They should be respectable, never insult others,

possess knowledge of all the sciences, be familiar with the world and its affairs, be unmindful of the future, always do their duties honestly and remain as steadfast as mountains.

There should be no difference between the king and them as regards the objects of enjoyment. The only distinction should consist in his sphere of influence and his power of passing orders. His demeanour towards them, before or after, should be the same. The king who behaves in this way never comes to grief.

His own servants and relatives soon eliminate the crooked and covetous king who suspects everybody and who taxes his subjects heavily. The king who follows dharma and sets about attracting the hearts of his people never succumbs when enemies attack him. Even if overcome, he soon regains his position.

If the king is not wrathful, not addicted to evil ways and not severe in his punishments, if he keeps his passions under control, he becomes an object of confidence to all, as the Himavat mountain is to all creatures.

He is the best of kings who is wise, charitable, personable, prompt in action, ready to take advantage of the lapses of foes, who knows what is bad for each of the four varnas of his subjects, who has his anger under control and is not short-tempered or vindictive, who is high-minded and engages in yagnas and other religious rites, who is not given to boasting and who vigorously accomplishes all work that he commences.

He is the best of kings in whose dominions men live fearlessly, like sons in the house of their father. He is the best of kings whose subjects do not have to hide their wealth and who know what is good and bad for them.

He is a king indeed whose subjects are engaged in their respective svadharmas and do not fear to die in the line of duty, whose people, duly protected, are of peaceful behaviour, docile, tractable, unwilling to be drawn into disputes, and inclined to liberality.

That king earns eternal merit in whose dominions there is no wickedness, dissimulation, deception and envy.

That king truly deserves to rule who honours knowledge, who is devoted to the shastras and the good of his people, who treads in the path of dharma and is liberal.

That king deserves to rule whose spies, counsels and deeds, accomplished and unaccomplished, remain unknown to his enemies.

O Bhaarata, Usanas of Bhrigu's race, sang the following verse in olden days in the narrative called Ramacharita, on the subject of Rajadharma: "One should first select a king in whose dominions one would prefer to live, only then seek a wife and acquire wealth. If there is no king, what will become of wife and acquisitions?"

There is no dharma more obligatory for those who seek to rule than the protection of subjects. The shelter the king grants to his subjects upholds the world.

Manu, the son of Prachetas, sang two verses respecting the duties of kings. Listen to them with attention: "These six men should be avoided like a leaky boat on the sea: an acharya who does not speak, a priest who has not studied the shastras, a king who does not ensure protection, a wife who says what is disagreeable, a cowherd who prefers to rove within the village and a barber who longs to go to the the vana.""

CANTO 58

"Bhishma says, 'Security of subjects, Yudhishtira, is the very essence of kingly duties. The divine Brihaspati does not applaud any duty as much as this one. The Mahatapasvi Kavi Usanas, the thousand-eyed Indra, Manu, the son of Prachetas, the divine Bharadwaja and the sage Gaurasiras, all devoted to Brahman and Brahmavadis, have composed treatises on the dharma of kings. All of them praise the duty of protection in respect of kings.

Yudhishtira, of eyes like lotus leaves and complexion of copper, listen to how you can fulfill the duty of safeguarding your subjects: by giving them their just dues without haughtiness, collecting taxes with consideration, never taking anything from them capriciously and without cause, selecting honest men for discharging administrative functions, seeking the good of the people, employing spies and servants, producing discord and disunion among the enemy by fair or unfair means; it requires adroitness in transacting business, heroism and truthfulness.

It also consists in inflicting corporal punishment and fines justly, never abandoning the honest, granting employment and shelter to men of respectable birth, storing what should be retained and keeping company with intelligent men.

It always includes the comfort of your troops, Yudhishtira, supervision of the people, steadiness in the transaction of business, filling of the treasury, absence of blind confidence in the guards of the city, fostering disloyalty among the citizens of a hostile town, supporting friends and allies

living in the midst of the enemy's country, distrusting and strictly watching the servants and officers of the state, personally observing the city, comforting the enemy with assurances, steadily observing the dictates of policy, remaining ready for action, never disregarding an enemy, and eliminating those who are evil.

Brihaspati has said that readiness for action is the root of Rajadharma. Listen to the verses he sang: "Amrita was obtained by toil, the Asuras were slain by effort, Indra himself obtained sovereignty in Swarga and on Bhumi by exerting himself. The hero of work is superior to the hero of speech. The heroes of speech gratify and worship the heroes of work."

An intelligent king who does not exert himself is like a snake without poison, always overcome by his enemies. A king, however strong, should not disregard an enemy, however weak. A spark can kindle a conflagration, and a particle of poison can kill. With only one kind of force, an enemy from within a fort can hold off the whole country of even a powerful and prosperous king.

The secret utterances of the king, the amassing of troops for seizing victory, the crooked purposes in his heart for accomplishing particular objects, and the wrong deeds he does or intends to do, should be concealed by putting on an appearance of frankness. He should act righteously in order to rule over his people. Men of crooked minds cannot bear the burden of an extensive empire. A ruler who is mild cannot acquire superior rank, which depends upon hard work.

A kingdom coveted by all like meat can never be protected by candour and simplicity. Therefore, Yudhishtira, a king should always conduct himself with both frankness and crookedness. If in protecting his subjects a king falls into danger, he earns great merit. This is what the conduct of kings should be. I have now told you only a portion of the duties of kings. Tell me, Kurusthama, what else you wish to know.'

The illustrious Vyasa, Devasthana, Aswa, Vasudeva, Kripa, Satyaki and Sanjaya, all happy and with faces resembling full-blown flowers, exclaim, 'Excellent! Excellent!' and hymn the praises of Bhishma Purushavyaghra.

Then Yudhishtira, with a sorrowful heart and in tears, gently touches Bhishma's feet and says, 'Pitamaha, tomorrow I will ask questions about which I have doubts, for today the sun, having sucked the moisture out of all terrestrial objects, is about to set.'

Kesava, Kripa, Yudhishtira and others, saluting the Brahmanas assembled there and circumambulating Ganga's great son, cheerfully climb into their chariots. All of them, strict observers of vows, then bathe in the current of the Drishadwati. They offer oblations of water to their ancestors, silently reciting the sacred mantras. After performing the evening pujas, these Parantapas enter the city of Hastinapura."

CANTO 59

Vaisampayana said, "Rising from their beds the next day and performing the morning pujas according to the shastras, the Pandavas and the Yadavas set out on their chariots, which resemble fortified towns, for the place where Bhishma lies. They ride to Kurukshetra, approach the sinless Bhishma and enquire whether the best of maharathas had passed the night happily. They then salute all the Rishis and, getting their blessings in return, the princes take their seats around Bhishma.

Then the Dharmarajan, Yudhishtira, after paying respects to Bhishma, says with joined hands, 'Tell me O Bhaarata, when did the word Rajan—King—begin to be used on earth?

Parantapa, why does one man—the king, with hands, arms and neck like others, with understanding and senses like others, with a back, mouth, stomach, bones, marrow, flesh, blood and semen similar to those of the rest of the world, inhaling and exhaling like others, with life-breath and body like other men, resembling others in birth and death, subject to the same kinds of joy and grief, in fact, similar to all others in all attributes of humanity, come to govern the rest of the world containing many other men possessing equal intelligence and bravery?

Since when has one man ruled the wide world, teeming with brave, powerful and high-born men of dharma? Why do all men try to win his favour? Why is it that when this one man is delighted, the whole world is delighted, and if this one man is troubled, the whole world is troubled? I want to hear this in detail, Bharatarishabha! O greatest of speakers, tell me

fully, for there must be a serious reason for all this, since we see that the whole world bows down to a single man as to a Deva.'

Bhishma says, 'With concentrated attention on every detail, listen to how sovereignty first began in the Krita yuga. At first, there was no sovereignty, no king, no punishment and no punisher. All men used to protect one another righteously. However, with time they found this task to be irksome. Uncertainty began to assail their hearts; their perceptions became clouded and their virtue began to decline.

When this happened, they became covetous. Because men sought to possess objects they did not own, another passion called greed seized them. When they became subject to kama, another passion, krodha or anger, soon tainted them. Once subject to wrath, they lost all consideration of what they should do and what they should not. Unrestrained sexual indulgence set in. Men began to speak as they pleased. All distinctions disappeared between clean and unclean food, between virtue and vice. When this confusion set in amongst men, the Vedas disappeared.

Upon the disappearance of the Vedas, dharma was lost. When both the Vedas and dharma were lost, the Devas were filled with dread. Overcome with fear, they sought the protection of Brahma.

Having gratified the divine Grandfather of the universe, the Devas sorrowfully said to him with folded hands, "O Devadeva, greed and error have crept into the eternal Vedas in the world of men, and we are terror-stricken. Through the loss of the Vedas, men have lost dharma too, because of which we fear that we ourselves are about to descend to the level of humans.

Men used to pour libations and feed us, while we used to pour rain downwards. But with the cessation of all pious pujas among men, great distress threatens us. O Pitamaha, think of what will benefit us, so that the universe which your power created will not be destroyed."

Thus addressed, the Swayambhuva and divine Lord said to them, "I will think of what should be done for the good to all. Best of Devas, let your fears be dispelled!"

Brahma then composed by his own intelligence a treatise consisting of a hundred thousand chapters. He treated in it three subjects, dharma, artha and kama, and designated it as the triune aggregate. He treated a fourth subject called moksha with opposite meaning and attributes. In it he dealt with the attributes of sattwa, rajas and tamas and a fourth—nishkama

karma, the practice of dharma without hope of bliss or reward in this or the other world, which will lead to moksha, liberation.

He included another triple aggregate connected with punishment—conversation, growth and destruction—and in yet another an aggregate of six consisting of the hearts of men, place, time, means, overt deeds, alliances and causes. In it, Bharatarishabha, he laid down the religious rites prescribed in the three Vedas, knowledge and the actions necessary for the support of life—agriculture, trade and commerce, and the very extensive branch of learning called punitive legislation.

The treatise also dealt fully with the attributes of princes, behaviour towards counsellors, spies, secret agents envoys and agents of other kinds, of conciliation, fomenting discord, gifts and punishment, with toleration as the fifth one. He described in detail deliberation of all kinds, counsels for producing dissension, the errors of deliberation, the results of the success or failure of counsels, treaties of three kinds: bad, average and good, made through fear, good offices and gifts of wealth.

In it he also described in detail the four appropriate times for making journeys, three kinds of victory that one secures—righteously, by wealth, or by deceitful means, and also the three types of qualities—bad, average and good—of counsellors, kingdom, fort, army and treasury.

The treatise dealt in detail with the eight kinds of open punishment and the eight kinds of secret punishment. Chariots, elephants, horses, foot-soldiers, conscripted labourers and crews, the paid attendants of armies, guides taken from the country which is the theatre of war: these are the eight instruments, O Kauravya, of open punishment or forces acting openly.

The work also mentioned the three kinds of things—apparel, food and incantations—the use and administration of moveable and immoveable poisons, and delineated enemies, allies and neutrals.

Brahma discussed in the work, the diverse features of roads to be taken, depending on astrological configurations, the attributes of the soil on which to encamp, protection of oneself, superintendence of the construction of chariots and other machinery of war and their use, methods for protecting and improving men, elephants, chariots and horses, various kinds of battle formations, strategies and manoeuvres in war, planetary conjunctions foreboding evil and natural calamities such as earthquakes.

He wrote of skilful methods of warfare and retreat, knowledge of weapons and their proper upkeep, disorders of troops and how to be rid of

them, the means of inspiring the army with joy and confidence, of diseases, times of distress and danger, of how to guide the army in battle, the methods of sounding alarms and notifying orders, how to cause fear in the enemy by display of standards, the diverse methods of afflicting the enemy's kingdom by means of robbers, fierce wild tribes, fire-raisers, poisoners and forgers.

He discussed how to produce disunion among the chief officers of hostile armies by cutting down crops and plants, destroying the efficiency of the enemy's elephants by sounding alarms, and honouring those among the enemy's subjects who are well disposed towards the invader.

The work discussed the growth, harmony and waste of the seven essential requisites of sovereignty: the capacity for projected works, the means of accomplishing them, the methods of extending the kingdom, the means of winning over men dwelling in the enemy's territory, the punishment and destruction of those who are strong, the exact administration of justice, the extermination of evil, wrestling, shooting, discharging weapons, the methods of making gifts and of storing requisite provisions and diverse matters.

Brahma wrote on the subject of feeding the hungry and supervising those whom one has fed, gifts of wealth in season, freedom from the vices called Vyasanas, the attributes of kings, the qualifications of military officers, the sources of the aggregate of three and its merits and demerits, diverse kinds of evil intents, the behaviour of dependents, suspicion against all, the avoidance of negligence, the acquisition of coveted objects, the improvement of objects already acquired and the gifting of them to deserving men, and the expenditure of wealth for religious purposes, for acquiring objects of desire and for dispelling danger and distress.

In the work, O Kurusthama, the Swayambhuva mentions the four kinds of vices which the learned say are born of kama—hunting, gambling, drinking and sexual indulgence—and the six kinds of vices born of anger—rudeness of speech, fierceness, severity of chastisement, infliction of pain, frustrating one's own objects and suicide.

The treatise describes diverse kinds of machines and their action. It deals with devastation of the enemy's territories, attacks upon enemies, the destruction and removal of landmarks, the cutting down of large trees to deprive the enemy and his subjects of their refreshing shade, the siege of forts, the supervision of agriculture and other useful operations, the storage

of necessaries, the robes and attire for troops and the best means of manufacturing them, and the characteristics and uses of panavas, anakas, conches and drums.

The work duly deals, Yudhishtira, with the six kinds of articles—gems, animals, lands, robes, female slaves and gold—and the means of acquiring them for oneself or destroying them to injure the enemy, pacifying newly acquired territories, honouring the good, cultivating friendship with the learned, knowing the rules in respect of gifts and religious rites such as homa, and ceremonial touching of auspicious articles.

The work deals with how to pay attention to beautifying the body and the seventy-two actions laid down in medical works for the protection, exercise and improvement of the body, the manner of preparing and using food, piety of behaviour, the attainment of prosperity by following one path, truthfulness and sweetness in speech, observance of activities undertaken on festive occasions, social gatherings within and beyond the household, the open and secret actions of men in all places of meeting, the constant supervision of men's conduct, the immunity of Brahmanas from punishment, the reasonable infliction of punishment, and honours paid to dependents in consideration of kinship and merit. It also deals with the protection of subjects and the means of extending the kingdom, the counsels that a king who lives in the midst of a dozen kings should pursue in respect of the four kinds of enemies, the four kinds of allies and the four kinds of neutrals, and the practices of particular countries, tribes and families.

The work covers the subjects of dharma, artha, kama and moksha and lays down the desire for diverse kinds of wealth and the diverse means of its acquisition, the system of agriculture and other activities that form the chief source of revenue, various methods of producing and applying illusions and how one can render stagnant water foul. It describes the way, O Naravyaghra, by which men can be prevented from deviating from the path of dharma and honesty.

Having composed this highly beneficial treatise, the divine Lord cheerfully said to the deities led by Indra, "For the good of the world and for establishing dharma, artha and kama, I have composed this tract representing the very essense of speech. Assisted by punishment and dealing with rewards and punishments, this science will operate among men and will protect the world. Moreover, because men are led to the acquisition

of the objects of their existence by punishment, which in fact leads or governs everything, this science will be known in the three worlds as Dandaneeti—the science of punishment.

Containing the essence of all the attributes of the six gunas, this science will always be highly regarded by all noble men. I have dealt in it with dharma, artha, kama and moksha."

After this, the lord of Uma—the divine and multiform Siva of large eyes, the source of all blessings, first studied and mastered it. However, in view of the gradual decrease of the life-span of human beings, the divine Siva abridged this great shastra that Brahma had compiled. Mahatapasvin Indra, devoted to Brahma, received the abridged version called Vaisalakasha, consisting of ten thousand lessons.

The divine Indra abridged it further into a treatise consisting of five thousand lessons and called it Vahudantaka. Later the powerful and intelligent Brihaspati further abridged the work into a treatise consisting of three thousand lessons and called it Barhaspatya.

Finally, the famous and immeasurably wise acharya of Yoga-Kavi reduced it further into a work of a thousand lessons.

Thus did the Maharishis abridge the work for the benefit of the world, in view of the shortening life-span of men and their general decline. The gods, then, approaching the lord of creatures, Vishnu, said to him, "Indicate, O Deva, the one among mortals who deserves to have superiority over the rest."

The divine and powerful Narayana, reflecting a little, by an order of his will created a son to be born of his energy, named Virajas. However, the highly blessed Virajas did not desire sovereignty over the earth, as he was inclined to the life of a sannyasi. Virajas had a son named Krittimat who also renounced pleasure and enjoyment. Krittimat's son Kardama also practised severe tapasya, but his son Ananga was pious, a protector of living things, and fully conversant with the Dandaneeti.

Ananga had a son named Ativala, well versed in policy. However, after inheriting an extensive empire at the demise of his father, he became the slave of his passions. Mrityu had a daughter born of his mind, named Sunita, who was celebrated throughout the three worlds. She was married to Ativala and gave birth to a son named Vena. Vena, a slave of wrath and malice, became vicious and sinful in his conduct towards all creatures.

The Rishis, Brahmavadis, slew him with weapons of blades of Kusa infused with their mantras. They pierced the right thigh of Vena and from that thigh emerged a short-limbed man resembling a charred brand, with bloodshot eyes and black hair.

These Brahmavadis said to him, "Nishida, sit here!" From him have sprung the Nishadas—those evil tribes that have the hills and the forests for their abode, and the hundreds and thousands of others called Mlechchas, who live in the Vindhya mountains.

The great Rishis then pierced the right arm of Vena, from where sprang a man who was a second Indra in form. Clad in mail, armed with swords, bows and arrows and adept in the science of weapons, he knew the Vedas and their branches thoroughly. He knew all the laws of the Dandaneeti, O Rajan, in their embodied forms.

The son of Vena then, with joined hands, said to these Maharishis, "I have attained an understanding that is keen and conforms to dharma. Instruct me in what I should do with it. I will accomplish without hesitation any task that you indicate."

The Devas and the Rishis who were present there said to Vena's son, "Fearlessly accomplish all those tasks in which dharma resides. Disregard what is dear and what is not, look upon all men with an equal eye. Cast away kama, krodha, lobha and distinction and always follow the dictates of dharma, punishing with your own hands the man, whoever he may be, who deviates from the path of duty. Swear that you will in thought, word and deed, always maintain the religion of the Vedas on earth. Pledge that you will courageously maintain the dharma laid down in the Vedas with the aid of the Dandaneeti, and will never act capriciously. O mighty one, acknowledge that Brahmanas are exempt from punishment, and vow also that you will protect the world from an intermixture of the castes."

Thus addressed, Vena's son Prithu replied to the assembled deities headed by the Rishis, "I will always worship those bulls among men, the greatly blessed Brahmanas."

These Brahmavadis then said to him, "Tathaastu! Let it be so!"

Then Sukra, the vast receptacle of Brahman, became his priest. The Balakhilyas became his counsellors and the Saraswatas his companions. The great and illustrious Rishi Garga became his astrologer.

Men believe the high declaration of the Srutis that Prithu is the eighth from Vishnu. Before that, two men named Suta and Magadha were born,

who became his bards and eulogists. Gratified, Prithu, the royal son of powerful Vena, gave to Suta the land lying on the sea-coast and to Magadha the country since known as Magadha.

We hear that the surface of the earth was once very uneven. It was Prithu who levelled it. In every Manvantara, the earth becomes uneven. Vena's son moved the rocky masses lying all around, O Rajan, with the horn of his bow. By this the hills and mountains became lofty.

Then Vishnu, the Devas of Indra, the Rishis, the Regents of the world and the Brahmanas assembled for the coronation of Prithu as the king of the world.

The earth herself, in her embodied form, came to him with a tribute of gems and jewels. Varuna, the lord of rivers, Himavat, the king of mountains and Sakra bestowed upon him inexhaustible wealth. The great Meru, the mountain of gold, gave him enormous masses of the precious metal. Divine Kubera, the lord of Yakshas and Rakshasas, gave him wealth, borne on the shoulders of human beings, enough to gratify the needs of dharma, artha and kama.

Millions of horses, chariots, elephants and men, O son of Pandu, sprang to life as soon as Vena's son Prithu thought of them.

Due to the protection promised by Prithu, neither old age, nor famine, nor calamity, nor disease on earth burdened mankind, nor fear of reptiles or thieves, or from any other quarter. When Prithu went to the sea, its water became solidified. The mountains gave him passage, and his standard was obstructed nowhere. He drew from the earth, like a milcher from a cow, seventeen kinds of crops for the food of Yakshas, Rakshasas, Nagas and other beings. That noble king caused all men to regard dharma as the best of all things and, because he gratified all the people, he was called Rajan, King; and because he also healed the wounds of Brahmanas, he earned the name of Kshatriya; and because the earth during his reign became celebrated for the practice of dharma, she came to be called Prithvi.

The eternal Vishnu himself, Bhaarata, confirmed his power, telling him, "No one, O Rajan, shall transcend you." As a result of the tapasya Prithu performed, the divine Vishnu entered his body. It is for this reason that the entire universe offers worship to Prithu and he is numbered among the gods.

Rajan, your kingdom should always be protected by the science of punishment, the Dandaneeti. By careful observation made through the

movements of your spies, you must also ensure its safety in such a way that no one will be able to injure it. All good deeds, Rajan, lead to the benefit of the king. The conduct of a king should be regulated by his own intelligence and also by the opportunities and means that offer themselves. What cause can there be for the multitude to live in obedience to one, save the divinity of the king?

At that time, a golden lotus emerged from Vishnu's brow and the goddess Sree was born of the lotus. She became the spouse of sagacious Dharma. Sree and Dharma had a son Artha and all three, Dharma, Artha and Sree, became established in sovereignty.

Upon the exhaustion of his punya, a man comes down from heaven to earth and takes birth as a king who knows the science of danda. Such a man is endowed with greatness and is really an amsa of Vishnu on earth. He acquires great acumen and obtains superiority over others. The Devas establish him, so no one can transcend him. It is for this reason that everybody acts in obedience to such a one, and that the world cannot command him. Good actions, Rajan, engender good. It is for this that the multitude obeys the king's commands, though he belongs to the same world and is possessed of similar limbs and organs as all men.

He who once beheld Prithu's amiable face became submissive to him, esteeming him as handsome, wealthy and highly favoured. It is because of the might of his sceptre that the practice of dharma and just behaviour became so visible on earth and Bhumi was overspread with virtue.

Yudhishtira, Brahma's treatise contained the histories of all past events, the origin of the Maharishis, the holy waters, the planets, stars and astronomy, the duties in respect of the four varnas of life, the four kinds of Homa, the characteristics of the four orders of men and the four branches of learning. Whatever objects there are on earth he included in it: the Itihasas, the Vedas, the science of Nyaya, tapasyas, gyana, abstention from injury to all beings, truth, falsehood and mahadharma. He fully described in it reverence towards the elderly, gifts, purity of behaviour, alacrity in exertion and compassion towards all men. There is no doubt in this. Since that time, O Rajan, the learned began to say that there is no difference between a Deva and a Rajan.

I have now told you everything about the greatness of kings. What subject, O king of the Bhaaratas, shall I speak of next?'"

CANTO 60

Vaisampayana said, "After this, Yudhishtira salutes his Pitamaha Bhishma, the son of Ganga, attentively with joined hands and asks again, 'What are the general duties of the four varnas and the special duties of each varna? What mode of life should each varna adopt?

What duties are especially called Rajadharma? By what means does a kingdom grow, and what are the means by which the king himself advances? How also, O Bharatarishabha, do the citizens and the servants of the king progress? What sorts of forts, treasuries, punishments, allies, counsellors, priests and acharyas, should a king avoid? Whom should the king trust in different kinds of distress and danger? From what evils should the king guard himself firmly? Tell me all this, O Pitamaha!'

Bhishma says, 'I make my obeisance to dharma, who is great, and to Krishna who is Brahman. Having bowed also to the Brahmanas assembled here, I will discuss duties that are ananta—eternal. Suppression of anger, truthfulness of speech, justice, forgiveness, legitimate fatherhood, purity of conduct, avoidance of quarrels, simplicity and care for dependants—these nine duties belong equally to all the four varnas.

I will now tell you the responsibilities which belong exclusively to Brahmanas. Self-restraint, O Rajan, the shastras declare to be the first duty of Brahmanas. Study of the Vedas and patience in undergoing tapasya are also their responsibility. By carrying out these two, they accomplish all the dharma laid down for them. If, while engaged in the observance of his svadharma, and without doing anything improper, a peaceful, learned

Brahmana acquires wealth, he should marry, procreate, practise charity and perform yagnas.

The wise declare that wealth thus obtained should be enjoyed by distributing it among deserving men and relatives. By his study of the Vedas, the Brahmana accomplishes all the pious work laid down for him. Whether or not he achieves anything else, if he devotes himself to the study of the Vedas, he becomes known as a Brahmana or friend of all creatures.

I will also tell you, Bhaarata, the dharma of a Kshatriya. A Kshatriya should give, not beg, should himself perform yagnas, but not officiate as a priest in the yagnas of others. He should never teach the Vedas but study them with the help of a Brahmana acharya. He should protect the people by exerting himself always to destroy robbers and evil-doers, and should demonstrate his prowess in battle.

Those among Kshatriya rulers who perform great yagnas, who are gyanis of the Vedas and who gain victory in battle, become foremost among those who acquire blessed realms in the hereafter through their punya. Men who know the ancient shastras do not applaud the warrior who returns unscathed from battle but, rather, declare him to be a paltry Kshatriya.

There is no higher duty for a Kshatriya than the suppression of brigands. Gifts, study and sacrifices bring prosperity to kings. Therefore, a king who desires to acquire punya should engage in battle. The king should ensure not only that all his subjects observe their respective duties, but also that they follow the dictates of dharma. If he only protects his subjects, whether or not he does anything else, he is considered to be one who has accomplished all meritorious deeds and is worthy of being called a Kshatriya, the greatest of men.

I will now tell you, Yudhishtira, what the eternal dharma of the Vaisya is. A Vaisya should give gifts, study the Vedas, perform sacrifices and acquire wealth by fair means. He should also protect and rear all domestic animals with proper care, like a father nurturing his sons. Anything else that he does will be inappropriate for him. By protecting his domestic animals, he will obtain great happiness, since the Creator, after fashioning these animals, bestowed their care upon the Vaisya. Upon the Brahmana and the Kshatriya he conferred the care of all living things.

I will tell you how the Vaisya is to earn the means of his sustenance. If he looks after six cattle for others, he can take the milk of one cow as his remuneration, and if he keeps a hundred cattle for others, he may take a

single pair as his fee. If he trades with others' wealth, he can take a seventh part of the profits as his share. One-seventh also is his share in the profits arising from the trade in horns, but he should take one-sixteenth if the trade is in hooves. If he engages in cultivation with seeds supplied by others, he can receive a seventh part of the yield. This should be his annual remuneration. A Vaisya should always be ready to tend cattle. If he is ready to do so, no one else should be employed for the task.

I will tell you, O Bhaarata, what the duties of a Sudra are. The Creator intended the Sudra to become the servant of the other three varnas, so the service of the three other classes is his duty, one that will obtain great happiness for him. He should wait upon the three other classes according to their order of seniority. A Sudra should never amass wealth, lest he make the members of the three superior classes subservient to him. By doing so, he will incur sin. With the king's permission, however, a Sudra may earn wealth for performing religious acts.

I will now tell you the profession he should follow and the means by which he can earn his livelihood. The shastras say that the three other varnas should certainly maintain the Sudras. Worn-out umbrellas, turbans, beds and seats, shoes and fans should be given to Sudra servants. The Munis should give the Sudra torn clothes no longer fit to wear. These are the latter's lawful acquisitions.

Dharmatman decrees that if the Sudra approaches anyone belonging to the three orders of Munis from the desire of doing menial service, the latter should assign him proper work. To the sonless Sudra, his master should offer the funeral cake. The weak and old among them should be looked after. The Sudra should never abandon his master, whatever the nature or degree of the distress into which the latter may fall. If the master loses his wealth, the Sudra servant should support him zealously. A Sudra cannot have any wealth that is his own, since whatever he possesses belongs lawfully to his master.

The shastras lay down yagna as a duty of the three other varnas—even for the Sudra, O Bhaarata! A Sudra, however, is not competent to utter swaha and swadha, or any other Vedic mantra. For this reason the Sudra, without observing the vows laid down in the Vedas, should worship the gods in minor sacrifices called Paka-yagnas. The dakshina of such sacrifices is the gift called Purnapatra. It is said that in days of old a Sudra named

Paijavana gave, in one of his yagnas, dakshina consisting of a hundred thousand Purnapatras, according to the law called Aindragni.

The Vedas prescribe yagnas as much for the Sudra as for the three other varnas. Of all yagnas, devotion is the best, since it is a high deity and cleanses all who perform yagnas. Then again, Brahmanas are the greatest of Devas to their respective Sudra attendants. They worship the gods in sacrifices, for the fruition of various wishes. The members of the three other varnas have all sprung from the Brahmanas. The Brahmanas are the gods of the very Devas. Whatever they say will be for your great good. Therefore, all kinds of yagnas naturally pertain to all the four varnas. The obligation is not optional and must be met. One should always worship as a god the Brahmana who knows the Riks, Yajuses and Samans. The Sudra, who is without Riks, Yajuses and Samans, has Prajapati for his god.

The shastras lay down mental sacrifice for all the varnas, O Bhaarata! It is not true that the gods and other Mahatmans do not wish to share the offerings in such sacrifices of even the Sudra. For this reason, it lays down for all the varnas the sacrifice that consists in devotion.

The Brahmana is the best of the gods. It is not true that they who belong to that varna cannot perform the sacrifices of the other orders. The fire called Vitana, though procured from Vaisyas and inspired with mantras, is still inferior. The Brahmana is the performer of the yagnas of the three other varnas. For this reason all the four orders are holy. All the varnas are related to each other by blood through the intermediate orders, as they have all sprung from Brahmanas. In ascertaining the priority of men in respect of their creation, it will appear that among all the orders, the first created was the Brahmana.

Originally, Saman was one; Yajus was one and Rik was one. In this connection, men who know ancient history sing a verse, O Rajan, in praise of a yagna performed by the Vaikhanasa Munis. Before or after sunrise, a person of subdued senses, with heart filled with devotion, pours libations on the sacrificial fire according to the law. Devotion is a mighty agent. With regard to homas again, the one called Skanna is the initial one, while that which is called Askanna is the last, but the greatest in point of merit.

Yagnas are multifarious, with different rites and fruits. The Brahmana who is devout, who is acquainted with all the shastras and possesses an understanding of them, is competent to perform yagnas. He who wishes to perform a sacrifice is regarded as righteous, even if he happens to be a thief,

a sinner or the worst of sinners, and the Rishis applaud such a man. Without doubt they are right.

Thus, in conclusion, all the varnas should always, and by every means in their power, perform yagnas to the best of their abilities, as there is no equal to sacrifice in the three worlds. They should be performed with hearts free from malice, aided by devotion which is sacrosanct.'"

CANTO 61

"Bhishma says, 'O Mahabaho, listen now to me as I name the four varnas and their respective dharmas—Vanaprastha, Bhaikshya, Garhasthya of great merit and Brahmacharya which Brahmanas adopt. Having performed all the dharmas of the stage called Garhasthya—and after undergoing the purificatory pujas necessary to ordain matted locks, following the rites of regeneration and those relating to the sacred fire and study of the Vedas—with soul cleansed and senses restrained, a man should retire, alone or with his wife, to the forest for Vanaprastha.

Having studied the shastras called Aranyakas, drawn up his vital fluid and retired from all worldly affairs, the virtuous Vanaprastha can then attain absorption with the infinite and eternal Atman. This is what the Munis, who have drawn up their vital fluid, suggest that a recluse should practise and perform.

It is well known that the Brahmana who aspires to attain mukti is competent to adopt the Bhaikshya varnasrama after the stage of Brahmacharya. The Brahmana possessed of learning, with no desire to better his situation, wandering without a fixed abode and sleeping wherever he finds himself when evening comes, subsisting on whatever food is obtained in charity, given to contemplation, practising self-restraint with senses under control, free of all craving, without either appetite or aversion, and regarding all beings equally, by adopting this varnasrama attains absorption with the eternal soul that knows no decay.

The man entering the Garhasthya varnasrama, after studying the Vedas, should accomplish all the religious duties laid out for him. He should have children and enjoy pleasures and comforts. He should meticulously perform all the dharma of this varna that sages applaud, which is extremely difficult to observe with purity.

He should be satisfied with his own wedded wife and never approach her except during her season. He should observe the laws of the shastras and not be cunning or deceitful. He should be abstemious in diet, devoted to the gods, grateful, mild-mannered, kind and forgiving. He should be of tranquil heart, tractable and attentive in making offerings to the Devas and the Pitris and always hospitable to Brahmanas. He should be free of pride, not confine his charity to any one sect, and devoutly perform the Vedic rites.

In this connection, the illustrious Maharishis cite an important verse sung by Narayana himself, endowed with mahatapasya. Listen to it: "By truth, simplicity, proper reverence towards guests, acquisition of dharma and artha, and relish of one's own wives, one should enjoy diverse kinds of happiness, both here and in the hereafter." The Maharishis have said that support of sons and wives and study of the Vedas form the dharma of those who lead this great varnasrama.

The Brahmana who, engaged in the performance of yagnas, duly goes through this mode of life and properly discharges its dharma, obtains blessed recompense in Swarga. Upon his death, the rewards he desired become eternal. Indeed, these wait upon him for eternity like menials ever on the alert to execute the commands of their master.

Attending to the Vedas, silently reciting the mantras obtained from his acharya, worshipping all the deities, dutifully serving his guru, with his own body smeared with clay and dirt, the man following the Brahmacharya varna should always observe rigid vows, O Yudhishtira, and, with senses under control, pay heed to the instruction he has received. Reflecting on the Vedas, discharging all the duties of dhyana and karma, he should live dutifully, waiting upon his acharya and always submissive to him. Disengaged from the six kinds of work, such as officiating in the sacrifices of others, never attached to any actions, showing neither favour nor disfavour to any one, doing good even to one's enemies—this is the dharma the shastras lay down for a Brahmacharin!'"

CANTO 62

"Yudhishtira asks, 'Tell us of those duties, in respect of men like ourselves, which are auspicious, produce future happiness, are benevolent, pleasant, agreeable and approved by all.'

Bhishma says, 'The other three orders do not adopt the four varnas that the shastras lay down for the Brahmana, O Bhaarata! I have already mentioned many deeds that lead to Swarga and are appropriate for the Kshatriya. These are not relevant to your present query, for the Vedas lay them down for those Kshatriyas inclined to ruthlessness.

The Brahmana who prefers the practices of Kshatriyas, Vaisyas and Sudras, incurs censure in this world as a man of evil atman, and goes to Naraka in the next world. The names which men give to slaves, dogs, wolves and other beasts, O Pandava, are applied to the Brahmana who engages in pursuits improper for him.

The Brahmana who in all the four varnas is duly engaged in the six-fold deeds, of regulating the breath, contemplation and others, who performs all his duties and is tranquil, who has his passions under control, whose heart is pure and who is ever engaged in tapasya, who has no desire of bettering his prospects and who is charitable, receives inexhaustible regions of bliss in the other world. Everyone derives his own nature from his actions, through their circumstances, place, means and motives.

You should therefore, Rajan, regard the study of the Vedas, of such high merit, to be equal to the exertion of kingly power or the pursuits of agriculture, trade and hunting. The world is set going by Time, and the

course of Time settles its operations. Man performs all his karma, good, bad and indifferent, entirely under the influence of Time. Among the good deeds of a man's past life, those that exert the greatest influence on the next are liable to be exhausted. Men, however, are ever engaged in those actions to which their propensities lead. These propensities draw a living entity in diverse directions.'"

CANTO 63

"Bhishma says, 'Improper occupations for a Brahmana are drawing the bow-string, destroying foes, living off agriculture or trade, tending cattle or serving others for money. An intelligent Brahmana, leading a life of the grihasta, should perform the six Vedic deeds. One applauds the retirement of a Brahmana into the vana, after he has duly discharged all the garhapatyas.

A Brahmana should avoid service of the king, wealth obtained through agriculture, sustenance from trade, all kinds of crooked conduct, companionship with any but his wedded wives, and usury. The miserable Brahmana who falls away from his dharma and whose behaviour is impious becomes a Sudra, O Rajan.

The Brahmana who weds a Sudra woman or a dancer or a village servant, who becomes debased in conduct, or otherwise sins, becomes a Sudra. In that case, whether he recites the Vedas or not, he becomes equal to a Sudra, should be assigned a place among Sudras during feasts, and should be excluded from occasions of worshipping the gods. If one distributes food offered to the Devas and the Pitris to any Brahmanas who have transgressed due restraints, who have become impure or addicted to evil pursuits and cruel deeds, or who have fallen away from their legitimate dharma, the giver gets no punya.

For this reason, O Rajan, Brahma has laid down self-restraint, purity and simplicity as the dharma of a Brahmana. Besides these, he has also mentioned the duties of all the four varnas. For Brahma, one is truly a

Brahmana who is self-restrained, has drunk the soma in yagnas, is of good conduct, has compassion for all beings and powers of endurance, is frank and simple, mild and forgiving, free from cruelty or any desire to acquire wealth to raise his status.

Men wanting to acquire virtue, O Rajan, seek the assistance of Sudras, Vaisyas and Kshatriyas. Therefore, Vishnu never extends his grace to the members of these three varnas who are not dutiful in helping others to acquire virtue. If one does not please Vishnu, one loses the happiness of all men in Swarga—the merit arising from karma laid down for the four varnas, the declarations of the Vedas, all kinds of yagnas and all other religious deeds and duties in respect of the several varnasramas.

Listen now, O son of Pandu, to those dharmas that you should observe in the four varnasramas. The Kshatriya who wants the members of the three other varnas in his kingdom to adhere strictly to the respective duties of their varnas, should know these.

For a Sudra who wishes to hear shastras that are not forbidden to him, who has accomplished his dharma, who has fathered a son and between whom and the superior varna there is not much difference in purity of conduct, all the varnasramas are for him, except the observance of universal peacefulness and self-restraint, which are not necessary for him.

For a Sudra practising all these, and also for a Vaisya and a Kshatriya, O Rajan, Brahma has laid down the Bhikshu varnasrama. Having discharged the dharma of his varna and having also served his family, a Vaisya of venerable years, with the king's permission, may adopt another varnasrama.

Having studied the Vedas duly and the treatises on the duties of kings, O sinless one, having fathered children and performed other karma of a like nature; having taken the soma and ruled over and protected all his subjects righteously; having performed the Rajasuya, the Aswamedha yagna and other great yagnas; having invited learned Brahmanas for recitation of the shastras, and having made gifts to them according to their desires; having obtained victories, small or great, in battle; having placed on his throne his natural son or some Kshatriya of good birth for the protection of his subjects; having honoured the Pitris with due rites laid down for them; having devoutly worshipped the Devas by performing sacrifices and the Rishis by studying the Vedas; the Kshatriya who in old age desires another varnasrama, can adopt it by leaving the one which immediately precedes it. Thereby he is sure to obtain success in his tapasya.

A Kshatriya, to lead the life of a Rishi, may adopt the Bhikshu varnasrama, but he should never do so for the sake of enjoyment. Having left the Grihastasrama, he can adopt the Bhikshu varna by seeking alms just enough to support his existence. Life as a sannyasi is not obligatory upon the three varnas—Kshatriya, Vaisya and Sudras. However, they can adopt it if they choose and, therefore, this varnasrama is open to the four orders.

Among men, the highest dharma is the one which the Kshatriyas practise. The whole world is subject to the might of their arms. The Vedas have declared that the observance of all the duties, principal and subordinate, of the three other varnas, depends on the duties of the Kshatriya. Know that just as the elephant's footprints encompass those of all other animals, the Kshatriya's duties engulf all the dharma of the other orders, in all circumstances.

Men who know the shastras say that the duties of the other three varnas afford small relief or protection and produce small rewards, while the responsibilities of the Kshatriya afford great relief and produce great rewards. Kingly duties, Rajadharma, are the foremost of all duties, for they protect all the varnas. Every kind of vairagya occurs in Rajadharma, O Rajan, and sannyasa is the eternal and the greatest of all virtues.

If the Dandaneeti, the science of punishment, disappears, the Vedas will disappear. All those shastras that inculcate the dharma of men will also be lost. Indeed, if one abandons the ancient dharma of the Kshatriyas, all the duties in respect of all the varnasramas will be lost.

One sees all kinds of renunciation in Rajadharma. In them occur all kinds of initiation, and connected with them are all kinds of learning and worldly conduct. As with animals, if the commoner slaughters them, it will destroy the virtue and religious actions of the slaughterers. Thus all other duties, deprived of the protection that Rajadharma gives, will fall prey to attack and destruction; anxious men will disregard the practices the Vedas lay down for them.'"

CANTO 64

"Bhishma says, 'The duties in respect of all the four varnasramas, those of Yatis, O Pandava, and the customs relating to the conduct of men in general, are included in Rajadharma, kingly duties, as part of the Kshatriya's dharma. If the functions of royalty are disturbed, evil will overtake all beings.

The duties of men are not obvious, as they have many interpretations. Misrepresented by many false systems, their eternal nature is sometimes violated. Those who pin their trust on the conclusions men have arrived at without really knowing the truths that dharma and the shastras declare, find themselves stranded and confused by creeds whose ultimate ends are unknown.

The dharma imposed upon the Kshatriya is clear, produces great happiness, as is evident from its results, is free from deceit and beneficial to all. The whole world, with all good actions, is subject to Rajadharma, Yudhishtira, since the shastras say that the responsibilities of the three varnas, Brahmanas and of those who have retired from the world, are included within those of the sacred varnasrama called Garhasthya.

I have told you how, in olden days, many brave kings had approached the Lord of all creatures, the divine and mighty Vishnu of great prowess, to resolve their doubts about the Dandaneeti. Mindful of the declarations of the shastras reinforced by examples, those kings waited upon Narayana, after having weighed each of their actions against the duties of each of the varnas. These gods, the Sadhyas, the Vasus, the Aswins, the Rudras, the

Viswas, the Maruts and the Siddhas, the first of Devas created in olden days, all observe the Kshatriya's dharma. I will now recite to you a history, rich in inferences, of both dharma and artha.

In olden days, when the Danavas had multiplied and swept away all barriers and distinctions, O Rajan, the powerful Mandhatri became king. He performed a great yagna from a desire to behold almighty Narayana, the God of gods without beginning, middle and end. At this yagna, he humbly worshipped the great Vishnu.

The Supreme Lord, assuming the form of Indra, showed himself to the monarch. Accompanied by many worthy kings, Mandhatri offered worship to the mighty god. An elevated discourse followed between this lion among kings and the illustrious Deva in Indra's form, regarding Vishnu of great effulgence.

Indra asked, "What is your object, O Mahatman, in seeking to behold that Ancient and First of Devas, Narayana of inconceivable tejas and infinite maya? Neither I, nor Brahma himself, can obtain a sight of the God of universal form. I will grant you any other wish of your heart, for you are the greatest of mortals: your soul abides in peace; you are devoted to dharma; you have your senses under control; and you are possessed of heroism. You are unflinching in wanting to do what is agreeable to the Devas. For your intelligence, devotion and high faith as well, I will grant you whatever boon you desire."

Mandhatri replied, "I bow my head to you, O divine Lord. Certainly I desire to see the foremost of Devas! Casting off all earthly longings, I wish to earn punya and to lead the most important varnasrama, the path of the good esteemed by all. By exercising the mahadharma of a Kshatriya, I have spread my fame and earned many realms of inexhaustible merit in the next world. I do not, however, know how to discharge the duties flowing from the first of Devas, which are the best in the world."

Indra said, "They who are not kings, however observant they may be of their duties, cannot easily attain the highest rewards of dharma. Kingly duties first flowed from the original God, while other dharma followed later from his body. Many were other responsibilities of the Vanaprasthasrama, which God later created, but the fruits of all these are exhaustible. Rajadharma, however, is esteemed above them since it subsumes all other duties. For this reason, the shastras consider the Kshatriya dharma to be the highest.

In olden days Vishnu, acting according to the Kshatriya dharma, forcibly suppressed and destroyed his foes and thereby afforded relief to the Devas and the Maharishis. If the divine Vishnu of inconceivable tejas had not slain all his enemies among the Asuras, then the Brahmanas as well as Brahma, the Creator of the world, would have been destroyed. The Kshatriya dharma and the responsibilities that first flowed from the Paramatman would all have been lost.

If the first and foremost of Devas had not by his prowess subjugated the earth's Asuras, they would have destroyed the Brahmanas and, as a consequence, all the dharma of the four varnas, the four varnasramas and the sanatana dharma. They were revived through the exercise of the Kshatriya dharma.

In every yuga, the dharma of Brahmanas in respect of attaining Brahman is prescribed first. However, since kingly duties protect all, we regard them as the most important. Death in battle, compassion for all beings, knowledge of the affairs of the world, protection of men from danger, relieving the distressed and the oppressed, all are part of the Kshatriya dharma that kings practise.

Men who disregard wholesome restraints, whom lust and wrath govern are kept from sin by the fear of kings. As a result, others who are docile men of dharma are able to perform all their responsibilities.

For this reason, we regard Kshatriya duties as righteous. Without doubt, all beings live happily in the world, protected by kings exercising the Kshatriya dharma, like children protected by their parents. The Kshatriya dharma is eternal and the greatest of all duties, and one regards it as the best in the world, as it embraces the protection of every being. Itself eternal, it leads to eternal mukti."'

CANTO 65

'Indra said, "The Kshatriya dharma, possessing such energy, including in its application all other dharmas and being the greatest of all dharmas, should be observed by men who are like you, O Rajan, noble and always in quest of the good. If these duties are not properly discharged, ruin will overcome all living things. Kings who have compassion for all beings should regard the following to be the most important of their duties: reclaiming the land for cultivation and fertilizing it, performing great purificatory yagnas, protecting their subjects and disdaining beggary.

The best dharma, the Rishis and Munis say, is to give. Of all gifts, that of one's body in battle is the greatest. You have seen yourself how the rulers of the earth, ever observant of the Kshatriya dharma, having duly waited upon their acharyas and acquired great learning, in the end cast off their bodies in battle. The Kshatriya wanting to acquire punya, after having gone through the Brahmacharyasrama, should lead a life of a grihasta, which is always meritorious.

In adjudicating ordinary questions of right and wrong between his subjects, the king should be thoroughly impartial. The shastras declare that, to ensure that the varnas observe their respective duties, for the protection of all, for diverse schemes and stratagems and competence in accomplishing objectives, most important is the Kshatriya dharma, which includes all other duties within its scope.

The other varnas are able to observe their respective dharmas due to Rajadharma. For this reason, the former are said to be dependent upon the

latter in respect of the merit they produce. Those who disregard all wholesome restraints and are attached to the pursuit of worldly objects are brutes in nature. The exercise of kingly duties compels them to act righteously. These duties therefore, are of the greatest importance.

Every Brahmana who follows the three Vedas should observe the course of conduct prescribed for him, as well as the varnas that the scriptures lay down for his varna. If a Brahmana acts in any other way, he should be treated like a Sudra.

A Brahmana should follow the dharma of the four varnas and the rituals prescribed in the Vedas, beyond which he has no duties. A Kshatriya should not make any arrangement for the sustenance of a Brahmana who lives in any other way. His religious merit grows as a result of his actions. A Brahmana is like dharma's self and, if he is employed in deeds that are not appropriate for him, he deserves no respect and should not be trusted.

These are the duties that pertain to the several orders, and it is the responsibility of the Kshatriyas to protect them so that their observance can be improved. For these reasons, Rajadharma, I believe, is the most significant duty of heroes, who are foremost in practising it."

Mandhatri then asked, "What are the duties that should be performed by the several castes that have sprung up from Brahmanas, Kshatriyas, Vaisyas and the Sudras, who reside in the dominions of Arya kings—the Yavanas, Kiratas, Gandharvas, Chinas, Savaras, Barbaras, Sakas, Tusharas, Kankas, Pathavas, Andhras, Madrakas, Paundras, Pulindas, Ramathas, Kambojas? What is the dharma of kings like us regarding the tribes who subsist by robbery? I want to hear about this. O illustrious Deva, instruct me since you are the friend of us Kshatriyas."

Indra said, "All the robber tribes should serve their mothers, fathers, their acharyas and other elders, as well as Rishis and Munis living in the vana and their kings. They should also follow the duties and rites prescribed in the Vedas. They should perform yagnas in honour of the Pitris, dig wells and dedicate them to universal service, give water to thirsty travellers, give away beds and make other appropriate gifts to Brahmanas.

Duties that every person of this class who desires his own prosperity should practise are truth, abstention from injury, suppression of wrath, support to Brahmanas and kinsmen by giving them their due, maintenance of wives and children, purity, peacefulness and presenting gifts to Brahmanas at yagnas of every kind. Such a person should also perform all

kinds of Paka-yagnas with costly gifts of food and wealth. These and similar duties the shastras lay down from olden days, for those of this class. The robber class should also perform all these actions which the shastras lay down for all others, O Rajan."

Mandhatri said, "In the world of men, such wicked men may be seen living in disguise among all the four varnas and in all the four varnasramas."

Indra said, "Upon the disappearance of Rajadharma and the Dandaneeti, all creatures are exceedingly afflicted by the tyranny of kings. After the end of this the Krita yuga, confusion will set in regarding the different varnas, and innumerable Bhikshus will appear with sectarian marks of different kinds. Disregarding the Puranas and the high truths of religion, men, driven by lust and anger, will deviate onto erroneous paths.

When Mahatmans restrain sinful men from evil deeds with the aid of Dandaneeti, which is paramount, eternal and the source of all, virtue becomes firmly established. Gifts, libations and offerings to the Pitris of any man who disrespects the ruler become fruitless. The very Devas do not disregard a Dharmarajan, who is truly an eternal god. The divine Lord of all, having created the universe, intended the Kshatriya to rule men's inclinations in respect of duties. I revere and worship one who employs his understanding to watch over the course of duties that men perform. Upon such supervision rests the Kshatriya dharma."'

Bhishma continues, 'Having uttered these words, the divine and mighty Narayana, in the form of Indra, accompanied by the Maruts, returned to his eternal abode of inexhaustible happiness. When such was the manner in which the virtuous practised duties in the olden days, which learned Mahatman can disregard the Kshatriya?

Like blind men lost on the way, living beings acting or abstaining in an unrighteous manner meet with destruction. O Naravyaghra, adhere to the circle of dharma the ancients first set going. I know you are capable of doing so.'"

CANTO 66

"Yudhishtira asks, 'You have spoken about the four varnasramas of human life. Please expand on them further, as I seek to know more.'

Bhishma replies, 'O Yudhishtira Mahabaho, you know all the duties that Dharmatman practise in this world just as well as I do. Listen, and I will explain to you the merit acquired by a king on account of the duties practised by those leading other varnasramas, O foremost of virtuous men. All the merit that belongs to men practising the obligations of the four varnasramas accrues to Dharmarajans. A king free of lust and hate, who rules with the aid of Dandaneeti and looks equally on all creatures, fulfils the objective of Bhaikshyasrama.

An adept ruler who makes gifts to deserving men on proper occasions, who knows how to favour and to punish, who conducts himself in all things according to the injunctions of the shastras, and who has tranquillity of soul, attains the object of Garhasthyasrama. The king who venerates those who deserve worship by giving them their due, completely fulfils the objective of Bhaikshyasrama.

The monarch who strives to rescue from distress his kinsmen, relatives and friends, O Yudhishtira, fulfils the objective of Vanaprasthasrama. The king who on every occasion honours the noblest among men and the best among Yatis, meets the objective of Vanaprasthasrama, as does the king who daily makes offerings to the Pitris and generous offerings to all living

beings. The king who subdues other kingdoms to protect the righteous, O Naravyagahra, also attains the object of the same mode of life.

For shielding all creatures, as well as properly defending his own kingdom, a king earns the merit of as many yagnas as the number of beings protected, and accordingly attains the objective of the Sannyasasrama.

The daily study of the Vedas, propitiation and worship of acharyas and services rendered to one's own guru, lead to attainment of the objective of the Brahmacharyasrama.

The king who silently recites his mantras every day and worships the Devas according to the law, O Naravyaghra, attains the objective of the Garhasthyasrama.

The king who engages in battle resolved to protect his kingdom or meet death, who is liberal to men leading Vanaprasthasrama and to Brahmanas versed in the three Vedas, attains the objective of the Vanaprasthasrama.

The king who is merciful towards all creatures and abstains from cruelty attains the objective of all the varnasramas. The king who shows compassion to the young and the old under every circumstance fulfils the objective of every varna, O Yudhishtira.

The king who affords relief to all oppressed people seeking his protection, who defends all creatures, mobile and immobile, and honours them as they deserve, attains the purpose of Garhasthyasrama.

Bestowing favours and inflicting punishment upon wives and brothers, older and younger, and upon sons and grandsons, are the Garhapatya of a king and constitute his best penances. By honouring those who are righteous and deserving of reverence, and by protecting those who have by their penances acquired knowledge of self, O Purushavyaghra, a king attains the purpose of the Garhasthyasrama.

The Garhapatya of a king, Bhaarata, lies in inviting to his home and feeding men who have taken themselves to Vanaprastha and other modes of life. The king who duly adheres to the duties laid down for him by the Creator obtains the blessed merits of all the varnas. The virtuous king is the greatest of men, and the learned say that such a king in effect accomplishes Vanaprastha and all the other varnasramas.

The king who duly honours the office or rank, the race or family, of veterans deserving of honour, it is said, O Kaunteya, lives in all the varnasramas. The king, by observing the duties of his country and those of his family, acquires the merits of all the modes of life. The king who on

proper occasions bestows upon men of dharma wealth or gifts of value, earns the merits of all the modes of life. The king who, while overcome with danger and fear, nevertheless keeps his eye on the duties of all men, earns the merits of all the varnas.

The king obtains a share of the merit earned under his protection by men of dharma in his realm. On the other hand, if kings do not protect the righteous within their dominions, Naravyaghra, they take upon themselves the sins of omission and commission. The men who assist kings in protecting their subjects also become equally entitled to a share of the merit earned by others, by virtue of the protection granted.

The learned say that the Garhasthya, which we have adopted, is superior to all the other varnas. In this respect, the conclusions are clear and hallowed. The man who regards all creatures as himself, who does no harm and has his anger under control, obtains great happiness both here and hereafter. A king can easily cross the ocean of samsara with kingly duties, urged on his fast boat by the breeze of gifts, with the shastras for its tackle and intelligence for the strength of its helmsman, kept afloat by the power of righteousness.

When he withdraws from every earthly object the feeling of desire in his heart, he is regarded as resting on his understanding alone. In this state, he soon attains Brahma. Becoming beatific by meditation, by restraining desire and other passions of the heart, O Naravyaghra, a king engaged in discharging the duty of protection will obtain great merit. Therefore, O Yudhishtira, work carefully to protect pious Brahmanas and those devoted to the study of the Vedas, as well as other men. Merely by exercising the duty of extending shelter, the king earns merit a hundred times greater than Munis can earn in their asramas within the vana.

I have now described the various duties of men, O eldest son of Pandu. You must adhere to Rajadharma that is eternal, which great men have practised since olden days. If you occupy yourself with concentration with the duty of protecting your subjects, Naravyaghra, you will obtain the merits of all the four varnasramas and of all the four varnas!'"

CANTO 67

"Yudhishtira asks, 'You have told me the dharma of the four varnasramas and the four varnas. Tell me now, O Pitamaha, the principal duties of a kingdom.'

Bhishma replies, 'The selection and coronation of a king is the first duty of a kingdom, as anarchy makes it weak and robbers soon come to infest it. In states racked by anarchy, righteousness cannot dwell and inhabitants destroy one another. It is the worst possible state for a kingdom.

The Srutis declare that in the coronation of a king, it is Indra himself who is crowned in the person of the king. A man who desires prosperity should worship the king as he would Indra. No one should dwell in kingdoms where anarchy prevails, because Agni does not convey to the Devas the libations that people there offer. If a powerful king desires to annex kingdoms weakened by anarchy, the people should go forward and receive the invader with respect, for this is consistent with wisdom. There is no evil greater than anarchy, but only if the powerful invader is inclined to equity will everything be set right, otherwise he could annihilate all.

The cow that cannot be easily milked has to endure great pain, whereas the cow lending itself to being easily milked does not suffer at all. The iron that bends easily does not need to be heated. The tree that bends easily does not suffer at the hands of the gardener. Guided by these instances, O Kshatriya, men should bend before the powerful. He who bows to a powerful man actually bends his head to Indra. For these reasons, men who wish for prosperity should elect and crown someone as their king.

Men who live in countries where anarchy prevails cannot enjoy their wealth and wives, because the lawless man derives great pleasure from robbing them. However, when others steal his own ill-gotten wealth, he wishes for a king. It is evident, therefore, that in times of anarchy, even evil men cannot be happy, because two evil men together may snatch away the wealth of a third, and many men banding together may in turn rob those two of their wealth. Such evil men could enslave those who are free, and forcibly abduct women. For these reasons, the Devas created kings to protect the people.

If there were no kings on earth to wield the Dandaneeti, the strong would then prey on the weak, as fish do in water. We have been told that in olden days of anarchy, men destroyed one another like stronger fish devouring weaker ones. We hear that a few among them then joined together to make certain compacts, saying, "We will cast off one who becomes harsh in speech or violent in temper, one who seduces or abducts other men's wives or who robs others of their wealth."

They made such an agreement to inspire confidence in all classes of people. However, after some time, they found the arrangement unsatisfactory and approached Pitamaha Brahma, saying, "Without a king, O divine lord, we are facing doom. Appoint someone as our king so that all of us will revere him and he will protect us."

The Pitamaha requested Manu but he did not assent, saying, "To govern a kingdom is exceedingly difficult, especially among men whose ways are always false and deceitful. I fear all sinful deeds."

The inhabitants of the earth then said to him, "Do not fear. Sins that men commit will affect only those who commit them, without tarnishing you in the least. To increase your treasury, we will give you a fiftieth part of our animals and precious metals, and a tenth part of our grain. When our maidens wish to marry, we will give you the most beautiful ones among them. Those among men who are foremost in the use of weapons, in riding and driving chariots will follow you as the Devas do Indra.

With your strength so enhanced, you will become invincible and powerful. As our king, you will protect us gladly, like Kubera protecting the Yakshas and the Rakshasas. A fourth part of the punya men will earn under your protection will be yours. Strengthened by the punya that you will so easily obtain, protect us, O Rajan, as he of a hundred yagnas protects the

gods. Like the sun scorching all with his rays, go and win victories. Crush the pride of your foes and let dharma always triumph in the world."

Thus addressed by the inhabitants of the earth, the tejasvi Manu of high lineage appeared, accompanied by a large force, blazing with power. Beholding the might of Manu, like the Devas perceiving the might of Indra, the inhabitants of the earth became quiet and set their minds to their respective duties. Manu then went through the world like a rain-charged cloud in its mission of beneficence, keeping evil in check and getting all to perform their respective dharma.

The men on earth who desire prosperity, Yudhishtira, should first choose and crown a king for the protection of all. Like disciples prostrating themselves in the presence of the acharya, or the Devas in the presence of Indra, all should humble themselves before the king. A ruler honoured by his own people becomes an object of respect for his enemies, while a king disappointing his people is overthrown, despised by his subjects.

Therefore, parasols, chariots, outward ornaments, meat, drink, mansions, seats, beds and all utensils for use and show, should be assigned to the king. By such means he will succeed in discharging his dharma as protector and become irresistible. He should speak with smiles and, addressed sweetly by others, should in turn address others amiably. Grateful to those who serve him, firmly devoted to those who deserve his respect, and with passions under control, he should give all their due. Looked after by others, he should look upon them mildly, sweetly and generously.'"

CANTO 68

"Yudhishtira asks, 'Why, O Bharatarishabha, have the Brahmanas said that the king, the ruler of men, is a god?'

Bhishma replies, 'There is an old story concerning this about a discussion between the wise Brihaspati and the intelligent king of Kosala, Vasumanas. The king, aware of the value of humility, ever devoted to the welfare of all and desirous of securing the happiness of men, duly observed the proper obsequies, circumambulating the great sage and bowing to him, and questioned the virtuous Brihaspati about the laws of a kingdom.

Vasumanas asked, "By what means do creatures grow, and what destroys them? O you of deep understanding, whom should they worship in order to find eternal happiness?"

Thus questioned by the Kosala king of infinite tejas, the wise Brihaspati conversed with him calmly about the respect that one should pay kings.

Brihaspati said, "The duties of all men, O sagacious one, can be seen to have their root in the king. It is only through fear of the king that men refrain from destroying one another. It is the king who brings peace on earth, through due observance of dharma, and by curtailing lawlessness and all kinds of lust. When he achieves this, he shines in glory.

O Rajan, if the sun and the moon do not rise, all creatures are unable to see one another in utter darkness, just as fish in shallow waters and birds in sanctuaries swim and rove without restraint, attacking and oppressing one another till they meet with extinction. Men, too, like a herd of cattle without

a herdsman to look after them, will sink into utter darkness and certain destruction if they have no king to protect them.

If the king did not exercise the duty of protection, the strong would by force appropriate the possessions of the weak and, if the latter refused to surrender them readily, take their very lives. Nobody then would be able to say of anything, 'This is mine.' Wives, sons, food, all kinds of property, would not exist. In the absence of royal protection, ruin would overtake everything: evil men would forcibly appropriate the carriages, robes, ornaments, precious stones and other kinds of property belonging to others, and all kinds of oppression would fall upon those who were righteous, forcing them to take to the path of adharma. Men would disregard or even injure their own aged parents, their very acharyas, guests and elders.

If the king did not offer protection, all those possessing wealth would have to encounter death, confinement and persecution, and the very idea of property would disappear. Everything would be destroyed prematurely, brigands would overrun the country and everybody would fall into hell.

If the king did not offer protection, all restrictions of marriage and intercourse due to consanguinity and other kinds of kinship would dissolve. All affairs relating to agriculture and trade would fall into confusion. Dharma would sink and be lost, and the three Vedas would disappear. Yagnas completed with gifts according to the law would no longer be performed; no marriage would take place, and society itself would cease to exist. If the king did not exercise the responsibility of protection, the very bulls would not cover cows, milk-jars would not be churned and people living by rearing cattle would be ruined. In the absence of royal protection, all creatures, howling and frantic through fear and anxiety, would meet their end in no time at all. No sacrifices extending for a year and completed with gifts according to the shastras would occur.

In the absence of royal protection, Brahmanas would never study the four Vedas or undergo austerities or be cleansed by knowledge and rigid vows, and the slayer of a man guilty of Brahmahatya would not obtain any reward, while the perpetrator would enjoy perfect immunity.

In the absence of royal protection, men would snatch others' wealth, wholesome barriers would be swept away, everybody, terrified, would seek safety in flight and all kinds of injustice would set in. An intermixture of castes would take place and famine would ravage the kingdom.

Were the king to exercise the responsibility of royal protection, men everywhere could sleep at their ease without shutting up their houses and bolting and barring their doors. Nobody would hear evil talk, or fear actual attacks. Women decked with ornaments could confidently wander anywhere without male relatives to escort them. Men would adopt the path of dharma and serve one another because the king exercised his duty of protection. The members of the three varnasramas would be able to perform great yagnas and concentrate on acquiring learning. The Vedas protect the world that depends on farming and trade.

The king duly protects all people by following his principal dharma with the aid of a mighty force and, by taking a heavy load upon himself, enables his subjects to live in happiness. Who will not worship the king whose existence allows people to survive and in whose downfall they are ruined? Those who do what is agreeable and beneficial to the king, and who share the burden of royal duties that overawe every varna, conquer both this and the next world. He who even thinks of doing an injury to the king will certainly come to grief and go to hell hereafter.

No one should disregard the king by taking him for a mere man, for he is in truth a divinity in human form. The king assumes five different forms according to five different occasions. He becomes Agni, Aditya, Mrityu, Vaisravana and Yama. When, confronted by falsehood, he burns the offenders before him with his fierce energy, he assumes the form of Agni. When he scrutinizes through his spies the actions of all men and does what is necessary for the general good, he assumes the form of Aditya. He assumes the form of the Destroyer when in wrath he cuts down hundreds of evil men with their sons, grandsons and relatives. He assumes the form of Yama when he restrains the evil by inflicting severe punishments on them and favours the righteous by bestowing rewards upon them. He assumes the form of Kubera on earth, O Rajan, when he gratifies with profuse gifts those who have rendered him valuable service and confiscates the wealth and jewels of those who have offended him, when he bestows prosperity upon some and takes it from others.

No one who is clever, who is capable of work, who aspires to virtue and is free from malice, should ever spread evil reports about the king. No man by acting against the king can ever be happy, even if he happens to be the king's son, brother, companion or one whom the king regards as his second self. Where Agni, assisted by Vayu, blazing forth among inflammable

things, may leave a remnant, the wrath of the king leaves nothing to the man who incurs it.

One should turn away at a distance from whatever belongs to the king, as though from death itself, else one will meet a speedy end like a deer at the touch of poison. The man of intelligence should protect as his own whatever belongs to the king, else he will sink senseless into a deep hell of eternal gloom and infamy.

Who will not worship a king whom such terms adorn as 'delighter of the people', 'giver of happiness', 'possessor of prosperity' and, most important of all, 'healer of injuries', 'lord of earth' and 'protector of men'?

Therefore, one should always attach to the king a minister who is solicitous of his prosperity, who observes all wholesome restraints, who has his soul under control and is master of his passions, who has intelligence and memory, and who is adept in the transaction of business.

The king should duly honour a minister who is grateful, endowed with wisdom, large-hearted, loyal, possessed of mastery over his senses, virtuous and observant of the dictates of policy. He should entertain the man who is loyal, grateful, virtuous, possessed of self-control, brave, magnanimous in his deeds and competent to accomplish tasks without assistance.

Knowledge makes men proud, while the king makes men humble. The man whom the king chastises can never find happiness, while one whom the king favours, rejoices. The king is the heart of his people; he is their great refuge; he is their glory and their greatest happiness. O Rajan, men who are attached to the king succeed in conquering both this and the other world. Having governed the earth with the aid of self-restraint, truth and friendship, and having adored the Devas with great yagnas, the king, earning great glory, obtains an eternal abode in Swarga."

Being thus instructed by Brihaspati, son of Angirasa, the heroic Vasumanas, ruler of Kosala, the best of kings, from then on, began to protect his subjects.'"

CANTO 69

"Yudhishtira asks, 'O Bhaarata, what other special duties remain for the king to discharge? How should he protect his kingdom and subdue his foes? How should he employ his spies? How should he inspire confidence in the four varnas of his subjects, his own servants, wives and sons?'

Bhishma says, 'Listen, O Rajan, with attention to the diverse duties of kings, to the work which the king, or one who is in the position of a king, should first do. The king should first master himself, and only then seek to subdue his foes. How will a king who has not been able to conquer himself be able to conquer his enemies? The conquest of the five senses is regarded as the conquest of self, and the king who successfully subdues his senses is competent to resist his enemies.

He should place foot-soldiers within his own palace, in his forts, frontiers, towns, parks, pleasure gardens and also in all places he personally visits. He should employ as spies men who look like simpletons or appear to be blind and deaf. They should all be adroit men who have been thoroughly tested for their abilities, and who are able to endure hunger and thirst. With proper attention, the king should set his informers upon all his counsellors, friends and sons, as well as in his city, in the provinces and in the dominions of the chieftains under him.

His agents should be so employed that they do not know one another. He should also, O Bharatarishabha, discover the spies of his enemies by setting informers in shops, places of amusement where people congregate,

among beggars, in his pleasure gardens and parks, in meetings and conclaves of the learned, in the country, in public places, in places where he holds his own court and in the homes of the citizens. In this way the intelligent king will discover the agents his foes dispatch and will derive great benefit, O Pandava.

When the king, through a survey of his own, finds himself weak, he should, after consulting his counsellors, make peace with an enemy who is stronger. The wise king should quickly make peace with a foe, even when he knows that he is not weak, if any advantage can be derived from it. He should be engaged in protecting his kingdom righteously, and should make peace with those rulers who are accomplished, capable of great exertion, virtuous and honest.

When the king finds himself threatened with danger and on the verge of ruin, he should kill all offenders whom he had overlooked in the past and all those the people identify as being his enemies. A king should ignore men who can neither benefit nor injure him, or those who cannot rescue themselves from distress.

As regards military operations, a king who is confident of his own strength should, after first making arrangements for the protection of his own capital, march at the head of a large force, cheerfully and bravely, without declaring his destination. He should attack those who are without allies and friends, or those already at war with another and therefore careless of danger from another quarter, or those weaker than himself.

A king should not forever live in subjection to another more powerful. Though weak, he should resolve to undermine the stronger, while continuing to rule his own kingdom. He should subvert the stronger by means of weapons, fire, application of poison and fomenting discord among his counsellors and servants.

Brihaspati has said that an intelligent king should always avoid war for acquisition of territory. The wise king should acquire dominions by means of conciliation, gifts and stirring up dissension.

The king should take a sixth of the incomes of his subjects as tribute to meet the expenses of safeguarding them, O Kurusthama. For the protection of his subjects, he should also forcibly take away wealth, much or little as the case may be, from the ten kinds of offenders mentioned in the shastras. A king should certainly look upon his subjects as his own children. However, in determining their disputes, he should not exhibit emotion. To

hear complaints and responses of disputants in judicial suits, the king should always appoint wise men possessing knowledge of the affairs of the world, for the state in truth rests upon the proper administration of justice. The king should have honest and trustworthy men supervise his mines, salt, grain, ferries and elephant corps.

The king who always properly conducts the Dandaneeti earns great punya. Regulation of punishment is the lofty duty of kings and deserves acclaim. The king should be conversant with the Vedas and their branches, possess wisdom, engage in tapasya, be charitable and devoted in performing yagnas. All these traits should always be present in a king, for if he fails to administer justice he can attain neither Swarga nor fame.

If a stronger king attacks a weaker the latter, if intelligent, should seek refuge in a fort. Assembling his friends for consultation, he should devise proper means to defend himself. Adopting the policy of conciliation and sowing discord among his enemies, he should devise means to wage war with the assailant. He should set the inhabitants of the woods on the high roads and, if necessary, cause whole villages to be removed, transplanting all the inhabitants to minor towns or the outskirts of great cities. Reassuring his wealthy subjects and the principal officers of his army, he should cause the inhabitants of the open country to take refuge in forts that are well protected.

He should himself withdraw all stores of grain from the open country into his forts. If that becomes impossible, he should destroy them completely by fire. He should set men to destroy the enemy's crops by producing disunion among the enemy's subjects or else, if he fails to do so, he should have those crops destroyed by his own troops. He should demolish all the bridges over the rivers in his kingdom. He should empty the waters from all the tanks in his dominions or alternatively, have them poisoned.

Disregarding the duty of protecting his friends, in view of both present and future circumstances, he should seek the protection of another ruler who is the enemy of his enemy, and who may be strong enough to vanquish his rival on the field of battle. He should destroy all the smaller forts in his kingdom and cut down all the smaller trees and branches of the larger trees, but he should not touch even a leaf of the Chaitya tree.

He should raise outer ramparts round his forts with enclosures in them and fill his trenches with water, pointed stakes at their base and crocodiles

and sharks. He should keep small openings in his walls to enable sallies from his fort and make careful arrangements for their defence like that of the greater gates. At all his gates and on the ramparts of his forts he should place weapons and destructive engines such as the Sataghnis.

He should store wood for fuel and dig and repair wells for supply of water to the garrison. He should cause all houses made of grass and straw to be plastered over with mud and, if it is summer, withdraw to a place safe from fire all the stores of grass and straw. He should order all food to be cooked at night so that no fire is lit during the day except for the daily homa. Particular care should be taken of fires in smithies and dormitories, and fires kept within the houses of the inhabitants should be well covered. For the effectual protection of the city, he should proclaim that severe punishment will be meted out to anyone who lights fires during the day.

During such times, O greatest of men, you should drive out of the town all beggars, eunuchs, lunatics and mimes, for if you permit them to remain, evil will follow.

Into places of public resort, tirthas, assemblies and in the houses of the citizens, the king should send competent spies. He should cause wide roads to be constructed and order shops and places for the distribution of water to be opened at proper stations. Depots of diverse necessaries, arsenals, camps and quarters for soldiers, stables for horses and elephants, trenches, streets and bypaths, houses and gardens for retirement and pleasure, should be so ordered that their sites are concealed.

A king threatened by a hostile army should gather and store wealth, oil, fat, honey, clarified butter, medicines of all kinds, charcoal and fuel, grass and leaves, munja grass, arrows, poisoned arrows, weapons of every kind such as darts, swords, lances and others. He should especially keep ready drugs of every kind, roots and fruits, the four kinds of physicians, scribes, draftsmen, actors, dancers, athletes and men capable of assuming diverse disguises. He should decorate his capital and cheer all his subjects.

The king should lose no time in bringing under his control men of whom he has reason to be afraid, be they his servants, counsellors, citizens or neighbouring monarchs. When any assigned task of the king is performed, he should reward those who helped him to accomplish it with wealth, proportionate gifts and words of gratitude. The shastras say that a king pays off his debt when he oversets his enemy or slays him outright.

Listen to me as I recite the seven things a king should take care of. They are his own self, his counsellors, his treasury, his machinery for meteing out punishments, his friends, his provinces and his capital. He should take care to protect these seven limbs of his kingdom. The king who is conversant with the aggregate of six, the triple aggregate and the high aggregate of three, will succeed in winning the sovereignty of the whole earth.

Listen, O Yudhishtira, to what is termed 'the aggregate of six'. These are: ruling in peace after concluding a treaty with the foe, marching to battle, producing disunion among the enemy, concentrating forces for inspiring fear among his enemies, preparing for war with readiness for peace and alliance with others.

Listen now attentively to what is termed 'the triple aggregate'. They are: decreasing what is, maintaining it and increasing it. The 'high aggregate' of three consists of dharma, artha and kama. These should be pursued judiciously. With dharma, a king will succeed in ruling the earth for ever.

On this subject, Angirasa's son Brihaspati himself has sung the following two verses which you should hear: "Having discharged all his duties and protected the earth as well as his cities, a king will attain great happiness in Swarga. What is tapasya to the king who protects his people properly, and what need has he of yagnas? Such a king should be regarded as one who knows every dharma!"'

Yudhishtira says, 'There is the Dandaneeti, the Raja and the Praja. Tell me, O Pitamaha, what advantage they derive each from the other.'

Bhishma says, 'Listen to me, O Bhaarata, as I expound in sacred and solemn words the great blessedness of the Dandaneeti. Dandaneeti forces all men to observe the svadharma of their varnas. Properly administered, it compels people to be virtuous.

Understand that men become truly happy when the four varnas attend to their respective duties, when they maintain all wholesome boundaries, when peace and happiness are brought to flow from Dandaneeti, when the people are freed from all fear, and the three higher varnas endeavour, according to their respective duties, to maintain harmony.

You should entertain no doubt about the question whether it is the king who makes the age, or the age that makes the king. The truth is that the king makes the age. When the king rules with a complete and strict reliance on

Dandaneeti, one says that the foremost of ages, called the Krita yuga prevails, where dharma rules and adharma does not exist.

The hearts of men belonging to all the four varnas take no pleasure in adharma. Assuredly, all men succeed in acquiring the objects they desire and preserving those acquired. All the Vedic rites become punya karma, all the seasons become delightful and free from evil, and the voices, enunciation and thinking of all men become clear and cheerful. Diseases disappear and all men become long-lived. Wives do not become widows and no one is a miser. The earth yields crops without being tilled, and herbs and plants grow in luxuriance. Trees, leaves, fruits and roots become vigorous and abundant. No evil is to be seen, and only dharma exists.

These are the characteristics, O Yudhishtira, of the Krita or Satya yuga. When the king relies upon only three parts of Dandaneeti, leaving out the fourth, the yuga called Treta sets in. A fourth part of adharma follows in the train of such observance of the great science by three-fourths. The earth yields crops only if tilled, and herbs and plants grow depending upon tillage.

When the king observes only a half of the great science, leaving out the other half, then the yuga that sets in is called Dwapara. Adharma follows in the train of such observance. The earth requires tillage, and yields crops by half.

When the king, abandoning the great science totally, oppresses his subjects by evil means of diverse kinds, one calls the yuga that sets in Kali. During the Kali yuga, adharma becomes pervasive and nothing of dharma is seen. The hearts of men of all the varnas fall away from their respective dharmas. Sudras live by adopting lives of mendicancy, and Brahmanas live by serving others. Men fail to acquire the objects they desire and preserve those already acquired.

Intermixture of the four varnas takes place. Vedic rites fail to produce fruit. All the seasons cease to be delightful and become laden with evil. The voices, enunciation and minds of men lose vigour. Diseases appear and men die prematurely. Wives become widows and one sees many cruel men. The clouds do not rain in season, and crops fail. When the king does not protect the subjects with proper attention to the great Dandaneeti, drought sets in.

The king is the creator of the Krita yuga, the Treta and the Dwapara. He is the cause of the fourth yuga called Kali. If he causes the Krita yuga, he attains everlasting Swarga. If he causes the Treta yuga, he acquires Swarga

for a period that is limited. If he causes the Dwapara, he attains to blessedness in Swarga according to the measure of his merits. By causing the Kali yuga, the king incurs a heavy load of sin. Tarnished by evil, he rots in hell for innumerable years and for the sins of his subjects, he himself incurs great sin and infamy.

Keeping the great science in mind, the learned Kshatriya should satisfy his Purusharthas and protect those he has already acquired. Dandaneeti, which establishes all men in the observance of their respective duties, which is the groundwork of all wholesome distinctions and which, if properly administered, truly upholds the world and sets it going, shields all men like a mother and father protecting their children. Understand, O Bharatarishabha, that the very lives of creatures depend upon it.

The highest merit a king can acquire is to acquaint himself with Dandaneeti and administer it properly. Therefore, O scion of Kuru, protect your subjects righteously with the aid of the great science. By doing so and ruling with dharma, you will surely attain blessedness in Swarga.'"

CANTO 70

"Yudhishtira asks, 'O Pitamaha, since you are familiar with every kind of conduct, tell me if, by adopting the way of Dandaneeti, a king can succeed in easily acquiring happiness in the end, both here and hereafter.'

Bhishma says, 'A king should observe these thirty-six virtues which are connected with thirty-six others. By attending to these qualities a dharmatman can certainly acquire great merit. The king should observe his dharma without anger or malice and adhere to kindness. He should have faith and acquire wealth without persecution and cruelty. He should pursue pleasure without attachment.

He should cheerfully utter agreeable words and be brave without bragging. He should be liberal, but should not make gifts to undeserving men. He should exercise his powers without cruelty, make alliances, avoid those who are evil, not behave with hostility towards friends, never employ as spies and secret agents men not devoted to him, and never try to accomplish his objectives by persecution.

He should never disclose his purposes before evil men and should speak of the merits of others, never of his own. He should take wealth from his subjects but not from those who are good, and should never employ or take the help of base, vile men.

He should not inflict punishment without careful enquiry, never disclose his counsels and give generously, but not to covetous men. He should repose confidence in others, but never in those who have injured him. He

should not be malicious. He should protect his wedded wives and not indulge too much in female companionship. He should take only wholesome food, not things that harm him.

He should be pure, and not be swayed by emotion. He should pay reverence humbly to those who deserve it and serve his acharyas and elders sincerely and meekly. He should worship the Devas without pride, seek prosperity, but never do anything that brings infamy.

He should be clever in business but always wait for the proper time. He should comfort men, never send them away with hollow words and, having shown favour to someone, he should not abandon him. He should not strike out in ignorance and, once having slain his foe, he should never indulge in remorse. He should display temper, but not without occasion. He should be mild, but never to those who have committed offences.

While ruling your kingdom, conduct yourself in this manner, if you wish to have prosperity. The king who behaves otherwise incurs great danger, while the king who observes all these virtues that I have mentioned, reaps many blessings on earth and great rewards in Swarga.'

Earnestly attending to these instructions of Santanu's son, the perspicacious king Yudhishtira, protected by Bhima and others, worships his Pitamaha and from that time on begins to rule according to his teachings."

CANTO 71

"Yudhishtira asks, 'Tell me, Pitamaha, in what way should the king protect his subjects without causing grief and violating his dharma?'

Bhishma says, 'I will recite the eternal duties in brief, O Rajan, for if I were to list them in detail, I would never reach the end. You must revere learned Brahmanas who are devoted to their dharma, regular in worshipping the Devas, observe stringent vows and have other accomplishments, and employ them to officiate in your yagnas when they come to your abode.

With your priest accompanying you, you should rise when they approach, touch their feet in reverence and do everything else that is necessary. Performing these acts of piety and discharging other karma that are for your own good, you should, by giving them gifts, make them shower blessings on you for the success of your enterprises.

O Bhaarata, you should be sincere, wise and intelligent and adopt satya while avoiding kama and krodha. The foolish king who pursues artha without driving away kama and krodha fails to acquire dharma, and ultimately sacrifices artha as well. Never employ those who are covetous and foolish, in matters connected with kama and artha. You should always employ in all your work those who are not covetous and possess intelligence. Sullied by kama and krodha and unskilled in the transaction of business, foolish men, if vested with authority in matters of artha, always oppress the people by diverse methods which lead to mischief.

A king should fill his treasury with a sixth part, upon fair calculation, of the yield of the soil as his tribute, with fines and forfeitures imposed upon offenders, with levies according to the shastras upon merchants and traders, in return for the protection he grants them.

Realizing this just tribute and governing the kingdom properly, the king should meticulously work so that that his subjects do not feel the pressure of want. Men become deeply devoted to the king who discharges the duty of protection properly, who is endowed with charity, steady in the observance of dharma, vigilant and free from lust and anger.

Never seek to fill your treasury through adharma or from lobha, greed. The king who does not rule in accordance with the shastras fails to earn wealth and religious merit. The king who is mindful only of acquiring wealth can never acquire religious merit as well. The wealth that he acquires by such means is lavished on unworthy objects.

The avaricious king who, through folly, oppresses his subjects by levying taxes that the shastras do not sanction, wrongs his own self. Just as a man wanting milk cannot obtain any by cutting off the udders of his cow, a kingdom ruled by improper means never yields any profit for the king. As one who treats a milch cow with tenderness always gets milk from it, a king who rules his kingdom wisely reaps the rewards.

By protecting a kingdom properly and ruling it judiciously, a king will always obtain great wealth, O Yudhishtira. The earth well protected by the king yields crops and gold to ruler and ruled alike, like a gratified mother yielding milk to her child. Imitate the example of the gardener who waters his trees and plants and gathers only their produce, O Rajan, not of the charcoal-maker who uproots trees and plants and burns them for making coal. Thus, by discharging the duty of protection, you will be able to enjoy the earth forever.

If in attacking an enemy's kingdom your treasury is exhausted, you may refill it by taking wealth from all except Brahmanas. Do not let your heart be moved, even when you are in great distress, upon seeing wealthy Brahmanas. I need not speak then of what you should do when you are in affluence. You should give them wealth as they deserve and you can afford, and protect and comfort them on all occasions. Thereby you will gain regions after death that are most difficult to attain.

With such dharma you will gain fame that is great, pure and everlasting. Follow your dharma and shield your subjects from injury, O son of Pandu,

and you will have no feelings of regret or pain, since virtuous men regard protection and compassion to all creatures as the highest merit of a king.

The sin incurred by a king for failing for a single day to defend his subjects from fear is such that he has to suffer for it in hell for a thousand years, while the merit he earns by protecting them for a single day is reward in Swarga for ten thousand years. A king soon acquires, by this dharma, all the regions that men find who lead the Garhasthya, the Brahmacharya and the Vanaprastha varnasramas.

O son of Kunti, observe painstakingly the duty of protection and you will gain the reward of righteousness. No grief or pain will afflict you and you will obtain great prosperity in Swarga. It is impossible for men who are not kings to acquire punya like this. None other can earn such rewards. Because of your wisdom, you have gained a kingdom. So, safeguard your subjects through dharma, gratify Indra with offerings of soma and fulfill the desires of your friends and well-wishers.'"

CANTO 72

"Bhishma says, 'The king should appoint as his priest one who will protect the good and punish the evil, O Rajan. In this regard, there is told an old story about the discourse between Pururavas, the son of Aila, and Matariswan.

Pururavas asked Matariswan, "From where have the Brahmana and the three other varnas sprung, and why has the Brahmana become the foremost?"

Matariswan answered, "The Brahmana has sprung from the mouth of Brahma, the Kshatriya from his two arms and the Vaisya from his two thighs. In order to wait upon these three varnas a fourth, the Sudra, sprang to life, created from the feet of Brahma.

Thus the Brahmana takes birth on earth as the lord of all creatures, his duty being the custody of the Vedas and the other shastras. Then, to rule the world, wield the Danda and protect all creatures, Brahma created the second varna, the Kshatriya. He created the Vaisya to support the two other varnas and his own by cultivation and trade and, finally, he ordained that the Sudra should serve the three other varnas as a menial."

Pururavas said, "Tell me truly, O god of winds, to whom does this earth rightly belong—to the Brahmana or to the Kshatriya?"

The god of winds said, "Everything that exists in the universe belongs to the Brahmana as a result of his birth and precedence according to the Dharmatmans. What the Brahmana eats is his own, the place he inhabits is

his own and what he gives away is his own. He deserves the veneration of all the other varnas, as he is the first-born and the foremost.

Just as a woman, in the absence of her husband, accepts his younger brother in his place, the earth, because of the refusal of the Brahmana, has accepted his next-born, the Kshatriya, for her lord. This is the first rule. In times of distress, however, there is an exception to this rule. If you seek to discharge the duties of the order and wish to obtain the highest place in Swarga, then give the Brahmana all the land you conquer, provided he possesses learning and virtue, knows his duties, observes penances, is satisfied with his svadharma and not greedy for wealth.

Wise and humble, the well-born Brahmana by his own perspicacity guides the king in every matter. By his sound counsels he brings prosperity to the king and instructs him in his dharma. As long as a wise king observes the dharma of his varna and is willing to listen to the advice of the Brahmana without pride, he is honoured and enjoys fame. The king's priest, therefore, has a share in the merit that the king acquires. When the king himself behaves thus, all his subjects, relying upon him, become virtuous in their behaviour, attentive to their duties and free from every fear.

The king obtains a fourth part of those righteous deeds which his subjects, properly defended by him, perform in his kingdom. The Devas, Manushyas, Pitris, Gandharvas, Uragas and Rakshasas, all depend upon the offerings made at yagnas for their support and subsistence. Yagna, therefore, depends upon the king and in a country without a king there can be no yagnas.

In the summer season, men seek comfort from the shade of trees, cool water and cool breezes, while in the winter they derive comfort from fire, warm clothes and the sun. The heart of man may find pleasure in sound, touch, taste, vision and scent, while the man who is afraid finds no pleasure in these things. Therefore, he who dispels the fears of men obtains great merit. There is no gift more valuable in the three worlds than the gift of life. The king is Indra. The king is Yama. The king is dharma. The king in different forms sustains and supports everything.""

CANTO 73

"Bhishma says, 'With an eye on both punya and artha, whose considerations are often complex, the king should without delay appoint a learned priest who has thorough knowledge of the Vedas and other shastras. Those kings who have mahatmans as priests familiar with policy and who have similar qualities themselves, enjoy prosperity in every way. Both priest and king should have qualities worthy of respect and should observe vratas and tapasya. They will succeed in supporting and pleasing their praja, their Pitris and the Devas.

The shastras lay down that the Brahmana and Kshatriya should possess similar feelings and should be friends, as a result of which their subjects become happy. If they do not respect each other, destruction will overtake the people, for the shastras say that the Brahmana and the Kshatriya are the progenitors of all men.

In this connection, listen, Yudhishtira, to an old story about the discourse between Aila's son and Kasyapa.

Aila asked Kasyapa, "When the Brahmana forsakes the Kshatriya, or the Kshatriya abandons the Brahmana, who among them should be regarded superior, and upon whom should the other varnas rely and maintain themselves?"

Kasyapa answered, "Ruin overtakes the kingdom of the Kshatriya when the Brahmana and Kshatriya fall out, for when confusion prevails, thieves and brigands soon infest the kingdom and all good men regard the ruler as a Mlechcha, devoid of dharma. Neither their oxen nor their children thrive.

No one churns their pots of milk and no one performs yagnas. In kingdoms where Brahmanas abandon Kshatriyas, wealth does not increase, children do not study the Vedas or shastras or perform yagnas. The Kshatriyas who abandon Brahmanas become impure in blood and assume the nature of robbers.

The Brahmana and the Kshatriya are connected with each other naturally; each protects the other and each is responsible for the other's growth. When each helps the other, both attain great prosperity. If their friendship, existing from days of old, breaks, chaos sets in. No one who wants to cross the ocean of life succeeds in his task, like a small boat floating on the bosom of the sea.

The four varnas become confused and ruin overtakes all. If one protects the Brahmana who is like a tree, it showers gold and honey. If the Kshatriya does not protect him, the tree sheds tears and sorrow. In the absence of a Kshatriya ruler, if Brahmanas abandon the Vedas and the protection of the shastras, Indra does not bless them with rain, and all kinds of calamities ceaselessly afflict the kingdom.

When, having slain a woman or a Brahmana, a vile sinner does not face disgrace and shame in society and is not afraid of the king, danger threatens the Kshatriya king. As a result of the evils that sinful men perpetrate, Rudra, the god of vengeance, appears in the kingdom to destroy everyone, the honest and the evil alike, without distinction."

Aila then asked, "From where does Rudra spring, and what is his form? One sees creatures killing other creatures. Tell me everything, O Kasyapa!"

Kasyapa answered, "Rudra exists in the hearts of men and he destroys the bodies in which he dwells and also the bodies of others. Rudra is like atmospheric visitations and his form is like that of the god of winds."

Aila said, "Neither does the wind, by blowing, visibly kill men on all occasions, nor does the god of the clouds do so by rain or floods. On the other hand, one sees that men slay each other through lust and malice."

Kasyapa said, "Fire, blazing forth in one house, burns a whole quarter or an entire village. Similarly, this Deva stupefies the senses of a few men and soon that confusion touches all—the honest and the evil alike, without any distinction."

Aila asked, "If as a result of the sins committed by the evil, punishment touches all, the honest and the wicked alike, why should men, do good deeds? Why should they not wantonly sin?"

Kasyapa replied, “By avoiding all connection with the sinful, men become pure and untainted. However, if they are interpolated with the sinful, punishment will overtake them, just as fire consumes even wood that is wet, if it is stored with wood that is dry. The sinless, therefore, should never mingle with the sinful.”

Aila said, “The earth contains the honest and the evil, for whom the sun shines, the wind blows and water cleanses, equally.”

Kasyapa said, “Such indeed, is the course of this world, O Rajan! However, it is not so in the other world, where there is a great difference between the dharmatman and the sinner. The regions that good men acquire are full of honey, possessed of the splendour of gold or of a fire upon which one pours clarified butter, similar to the navel of ambrosia. The good man enjoys great happiness as death, old age and sorrow do not there exist. The place for the sinful is Naraka—hell, and it is full of sorrow, darkness and ceaseless pain. Sinking in infamy, the man of sin suffers with remorse in hell for many years.

Thus, as a result of disunion between Brahmanas and Kshatriyas, unbearable grief comes to afflict the people. Knowing this, a king should appoint an experienced and sagacious Brahmana priest. He should install the priest before even his own coronation, as laid down by the laws proclaiming the Brahmana as the best of all creatures.

Men who know the Vedas say that Brahma first created the Brahmana and invested in him all things that are good in this world and made him the rightful owner of all the best things that have flowed from the Creator, because of the precedence of his birth. Consequently, he is worthy of the respect and the worship of all creatures.

A king, however powerful, should bestow upon the Brahmana according to the dictates of the shastras, whatever is best, distinguished and above others. The Brahmana and the Kshatriya contribute to increasing each others’ wealth, prestige and power. Therefore kings should, above all, always worship the Brahmanas.”””

CANTO 74

"Bhishma says, 'The preservation and growth of the kingdom rest upon the king, while the protection and development of the king rest upon the king's priest. That kingdom enjoys true happiness where the Brahmana dispels the invisible fears of his subjects and the king dispels all their visible fears by the might of his arms. Listen to this old tale of the discussion between King Muchukunda and Vaisravana.

King Muchukunda, having subjugated the whole earth, went to Vaisravana, the lord of treasures and the lord of Alaka, to test his strength. King Vaisravana created by his ascetic power a large force of Rakshasas, who annihilated the forces of Muchukunda. Seeing the slaughter of his army, Muchukunda began to rebuke his own learned priest, Vasishtha. The Dharmatman Vasishtha sat in severe tapasya and, causing the Rakshasas to be slain, ascertained the true reason behind Muchukunda's action.

While his Rakshasas were being slaughtered, Vaisravana showed himself to Muchukunda and said to him "Many ancient kings, more powerful than you, aided by their priests, have approached me, but never like this. All of them, mighty and skilful warriors, regarded me as the granter of happiness and sorrow and came to me to offer worship. In truth, if you have might of arms, by all means, display it. But why, aided by a Brahmana's might, do you act so proudly?"

Muchukunda boldly replied in apt and just words: "The swayambhuva Brahma created the Brahmana and the Kshatriya and they have a common origin. If they applied their forces separately, they would never be able to

defend the world. He bestowed upon Brahmanas the power of tapasyas and mantras, and upon Kshatriyas the power of arms and weapons. Supported by both kinds of might, kings should protect their subjects. This is the reason why I am doing what I do. Why do you, O Lord of Alaka, then rebuke me?"

Vaisravana said to Muchukunda and his priest, "Understand that I neither bestow sovereignty upon anyone without Brahma's command, nor do I ever take it away! You are free to rule the whole world."

Muchukunda replied, "'Rajan, I want to enjoy sovereignty obtained by the might of my own arms, not as a vara from you!" Vaisravana, seeing the king fearless in the observance of Kshatriya duties, was filled with surprise.

King Muchukunda, devoted to Kshatriya dharma, continued to rule all the earth obtained by the might of his own arms. So the Dharmaraja who rules his kingdom, helped by and yielding precedence to the Brahmana, will succeed in subjugating the earth and achieving great fame. The Brahmana should perform his religious rites every day and the Kshatriya should always be armed. Between them they are the rightful owners of everything in the universe.'"

CANTO 75

"Yudhishtira asks, 'Tell me O Pitamaha, about the conduct by which a king can make his people great and thereby earn regions of felicity in the other world.'

Bhishma says, 'The king should be liberal, perform yagnas, O Bhaarata, do tapasya, observe vows and remain devoted to the duty of guarding his subjects by following the path of dharma. He should honour all men of dharma by standing up when they come, and by giving them gifts.

If the king follows dharma, it is respected everywhere. Whatever work and other things the king likes, his subjects too like. To his enemies the king should always be like Death, with the Dandaneeti uplifted in his hands. He should exterminate bandits everywhere in his kingdom and never pardon anyone impulsively.

The king earns a fourth part of the punya that his subjects earn under his protection, O Bhaarata, and by protecting them, he obtains a fourth part of the merit that his subjects acquire through study, by giving gifts, by pouring libations and by worshipping the Devas. The king acquires a fourth part also of the sins that his subjects commit, if there is any distress in the kingdom arising from his neglect in discharging his duty. Some say that the king gains a half, and some say the full measure, of whatever sins he earns by becoming cruel and untruthful in speech.

Attend now to the means by which the king can be cleansed of such sins. If he fails to restore to a subject the wealth that thieves have stolen, he

should compensate the victim from his own treasury or, in case he is unable to do so, with wealth obtained from his dependants.

All the varnas should protect the property of a Brahmana, just as they would the Brahmana's son or his life. The man who offends Brahmanas should be exiled from the kingdom, for everything is saved by guarding the Brahmana's wealth. Through the grace of the Brahmana thus obtained, the king is crowned with success. Men seek the protection of an able king like creatures seeking relief from clouds or birds seeking refuge in a large tree. A cruel and covetous king with a lustful soul, always seeking the gratification of his desires, will never be able to protect his subjects.'

Yudhishtira says, 'I do not for a moment wish for the happiness that sovereignty bestows, or sovereignty for its own sake; I desire it for the punya I can acquire from it. It seems to me that the shastras attach no punya to sovereignty, hence I have no need for kingship. I will retire into the sacred vanas, lay aside the danda, subdue my senses and seek to acquire the merit of dharma by becoming a Rishi subsisting upon fruit and roots.'

Bhishma says, 'I know your heart, Yudhishtira, and how inoffensive your nature is. However, by inoffensiveness alone you will not succeed in ruling your kingdom. Your heart is inclined to mildness; you are compassionate, honourable, virtuous and full of mercy. People, therefore, do not regard you much.

Follow the example of your father and your Pitamaha. Kings should never adopt the conduct which you espouse. Do your duty and never be touched by anxiety or adopt such inoffensiveness, for by doing so you will not earn the merit of following your dharma, which arises from protecting your subjects.

The behaviour you wish to adopt, impelled by your own intelligence and wisdom, is not consistent with the blessings which your father Pandu or your mother Kunti prayed for to the Devas. Your father always prayed that you become courageous, mighty and truthful, while your mother Kunti prayed that you become high-minded and liberal.

The Pitris and the Devas always ask for the offerings with Swaha and Swadha in sraddhas and yagnas from children. Whether gifts, study, sacrifices and the protection of subjects are meritorious or sinful, you have been born to practise and perform them. O son of Kunti, the fame of those men who fail to bear the burdens placed on them and to which they are yoked in life, is tarnished.

When a properly trained horse can successfully bear a burden without falling down, why cannot a man like you? Success depends upon work and words, and one incurs no censure as long as one's deeds and words are proper. No one, be he a man virtuously following the Grihastasrama, or a king, or a Brahmacharin, has ever succeeded without failing at some time.

It is better to do some work which is good and in which there is small merit, for total abstention from karma is most sinful. When a high-born dharmatman becomes affluent, his king will obtain prosperity in all his affairs. A Dharmarajan, having obtained a kingdom, should seek to subdue some enemies by gifts, some by force and some by sweet words.

There is no one more virtuous than one upon whom noble and learned men rely, from fear of losing their means of sustenance, and upon whom they depend to live in contentment.'

Yudhishtira asks, 'What actions, O Pitamaha, lead to Swarga? What is the nature of the great happiness that one derives from them? What is the high prosperity that one can then obtain? Tell me all this, if you know.'

Bhishma says, 'Anyone amongst us who is able to give a moment of relief to someone afflicted with fear is worthy of Swarga. This is verily so, Yudhishtira; hence, gladly be the king of the Kurus, protect the good and slay the evil, gain Swarga.

Let your friends and all honest men derive their support from you, like creatures from the deity of the clouds and like birds from a large tree with delicious fruits. Men seek his protection who is dignified, courageous, capable of punishing, compassionate, with senses under control, affectionate towards all, equitable and just.'"

CANTO 76

"Yudhishtira asks, 'O Pitamaha, among Brahmanas some engage in duties proper to their varna, while others engage in other work. Tell me the difference between these two classes!'

Bhishma says, 'Rajan, the Brahmanas who are learned and magnanimous, and who look impartially upon all creatures, are equal to Brahma. They who know the Riks, the Yajuses and the Samans and who devote themselves to the practices of their order are equal to the very Devas. However, those among them who are not well-born, not devoted to the duties of their varna and take to evil practices, are like Sudras.

A virtuous king should realize tribute from, and press into public service without remuneration, Brahmanas who do not possess Vedic knowledge or their own fires for worship. Those who are employed in courts of justice for summoning people, who perform worship for others for a fee, who perform the yagnas of Vaisyas and Sudras, who officiate in yagnas on behalf of a whole village and who make voyages on the ocean—these five are regarded as Chandalas among Brahmanas.

Among the Brahmanas, those who become Ritwikas, Purohitas, counsellors, envoys and messengers, become equal to Kshatriyas. Those among them who ride horses, elephants, chariots or become foot-soldiers, become equal to Vaisyas.

If the king's treasury is not full, he can realize tribute from these, but should exclude the Brahmanas who, because of their conduct, are equal to the Devas or Brahma. The Vedas say that the king is the lord of the wealth

belonging to all the varnas, except Brahmanas. He can take the wealth of those Brahmanas who stray from their svadharma. But the king should never be indifferent towards those Brahmanas who do not observe their duties. For the sake of making his people virtuous, he should punish and separate them from their superiors.

The learned regard the king in whose territories a Brahmana becomes a thief, as responsible for the sin, O Rajan. Men who know the Vedas declare that if a Brahmana well versed in the Vedas, who observes vows but, through want of sustenance, becomes a thief, it is the duty of the king to provide for his support. If even after he has obtained provision for his support, the Brahmana does not abstain from theft, O Parantapa, he should be banished from the kingdom with all his kinsmen.'"

CANTO 77

"Yudhishtira asks, 'Tell me, O Bharatarishabha, of whose wealth is the king regarded to be the lord, and what conduct should he adopt?'

Bhishma says, 'The Vedas declare that the king is lord of the wealth that belongs to all men, except Brahmanas, and also of those Brahmanas who do not follow their dharma. The king should not spare such Brahmanas, and the sages say that this is the ancient custom of kings.

One regards the king in whose dominion a Brahmana becomes a thief, to be responsible for that misdeed, O Rajan, and to have become sinful and worthy of reproach on that account. Therefore, all kings who follow dharma provide Brahmanas with the means of sustenance.

There is an old story of what a king said to a Rakshasa when the latter was about to abduct him. Once a Rakshasa forcibly seized the king of the Kaikeyas who observed strict vratas and had mastered the Vedas while living in the forest.

The king said, "There is no thief in my territories, nor any evil person, nor any one who drinks alcohol. There is no one in my dominions who has not his sacred fire or who does not perform yagnas. How then have you been able to possess my heart?

There is no Brahmana in my realm who is not learned or who does not observe vows or who has not drunk soma. How then have you been able to possess my mind?

In my dominions, no one performs a sacrifice without completing it with dakshina, or studies the Vedas and does not observe vows. How then have you been able to possess my soul?

The Brahmanas in my kingdom teach, study, sacrifice, officiate at others' sacrifices, give and receive gifts. All of them observe these six sacred karmas and all are devoted to the performance of their swadharma. Venerated and provided for, they are mild and truthful in speech. How then have you been able to possess my atma?

The Kshatriyas in my kingdom are all devoted to their swadharma. They never beg but give, and are truthful and virtuous. They never teach but study, and perform sacrifices but never officiate at the yagnas of others. They protect the Brahmanas and never flee from battle. How then have you been able to possess my atma?

All the Vaisyas in my dominion follow their svadharma. With simplicity and without deceit, they derive their sustenance from farming, cattle-rearing and trade. They are all careful, observe all religious rites, keep admirable vratas and are truthful in speech. They give to atithis their due and are self-restrained, pure and close to their relatives and kinsmen. How then have you been able to possess my heart?

The Sudras in my kingdom observe their svadharma, humbly and duly serve and wait upon the other three varnas without entertaining any malice towards them. How then have you been able to possess my heart?

I support the helpless and the old, the weak, the ill and women without guardians, by supplying them with all the necessities of life. I have never destroyed any customs of families or of countries existing from ancient days. How then have you been able to possess my heart?

I protect and worship the Mahatapasvins in my kingdom and honour and entertain them with food. I never eat without feeding others from my table. I never go to other men's wives and never sport or recreate alone. How then have you been able to possess my heart?

No one in my kingdom who is not a Brahmacharin begs his food, and no one who leads the Bhikshu varnasrama wishes to be a Brahmacharin. No one who is not a Ritwij pours offerings of clarified butter upon the sacrificial fire. How then have you been able to possess my soul?

I never disregard the learned, the old or those who are engaged in tapasya. When the whole world sleeps, I keep awake and vigilant. How then have you been able to possess my heart?

My priest possesses knowledge of the Self. He is given to tapasya and is a man of dharma. Highly intelligent, he has absolute power over my kingdom. By gifts I aspire to acquire knowledge, and by truth and the protection of Brahmanas I aspire to attain regions of blessedness in Swarga. By service, I attach myself to my acharyas. I have no fear of Rakshasas.

In my kingdom there are no widows, no evil Brahmanas, no Brahmana who has deviated from his dharma, no deceitful men, no thief, no Brahmana who officiates in the yagnas of people for whom he should never officiate and no perpetrator of sinful deeds. I have no fear of Rakshasas. There is no space in my body, of even two fingers' breadth, that does not bear the scar of a weapon-wound. I always fight for the cause of dharma. How have you been able to possess my heart?

The people of my kingdom ever invoke blessings upon me, that I may be always able to protect cattle and Brahmanas and perform sacrifices. How then have you been able to possess me?"

The Rakshasa answered, "Since you observe your dharma under all circumstances, O king of the Kaikeyas, go back to your home. I set you free. Blessed are they who protect cattle, Brahmanas and all their subjects, for they have nothing to fear from Rakshasas and even less from sinful men. Those kings who support the Brahmanas, whose might depends upon that of the Brahmanas and whose subjects discharge the duties of hospitality, will always succeed in acquiring Swarga."

You should, therefore protect the Brahmanas. They will protect you in return. Their blessings will surely descend upon kings of dharma.

For the sake of dharma, Brahmanas who do not observe their swadharma should be punished and segregated into a distinct class from their superiors. A king who conducts himself in this way towards the people of his kingdom obtains prosperity here and lives in Swarga with Indra.'"

CANTO 78

"Yudhishtira asks, 'The shastras say that, in times of adversity, a Brahmana can support himself by doing the work of a Kshatriya. Can he, however, at any time support himself by doing the work of Vaisyas?'

Bhishma replies, 'When a Brahmana loses his means of support and falls into distress, he can certainly do the work of a Vaisya and derive his support from farming and keeping cattle, but only if he is not competent to perform Kshatriya dharma.'

Yudhishtira then inquires, 'If a Brahmana does the work of a Vaisya, O Bharatarishabha, what trade can he engage in without losing his prospect of Swarga?'

Bhishma responds, 'A Brahmana in all circumstances should avoid trading in wine, salt, sesamum seeds, animals with manes, bulls, honey, meat and cooked food, Yudhishtira, for by selling these he will go to Naraka.

A Brahmana, by selling a goat, incurs the sin of selling Agni Deva; by selling sheep, the sin of selling Indra, the god of rain; by selling a horse, the sin of selling Surya Deva; by selling cooked food, the sin of selling land; and by selling a cow, the sin of selling sacrifice and the soma rasa. Therefore a Brahmana should not sell these things. Good men do not approve the purchase of uncooked food by giving cooked food in exchange. Uncooked food, however, can be exchanged for cooked food, O Bhaarata.

“We will eat your cooked food if in exchange you cook these raw things that we give you,” is an acceptable arrangement bearing no sin.

Listen, Yudhishtira, I will tell you the age-old practice of men following approved customs. “I will give you this, and you will give me this in return.” Such barter is permissible. To take things by force, however, is sinful. This is the convention the Rishis and others followed and, without doubt, this is righteous.’

Yudhishtira says, ‘When all the varnas disregard their svadharma and take up arms against the king, of course the power of the king will decrease. How then can he become the protector and refuge of the people? Clear my doubt, Pitamaha, by explaining this to me in detail.’

Bhishma says, ‘All the varnas that the Brahmanas head should, on such occasions, seek their own good by gifts, tapasya, yagnas, peacefulness and self-restraint. Those who have Vedic strength should rise up on every side and like the Devas strengthening Indra, contribute by Vedic rites to enhance the strength of the king.

One says that the Brahmanas are the refuge of the king when his power wanes. A wise king seeks the enhancement of his power through that of the Brahmanas. When the king, crowned with victory, seeks the re-establishment of peace, all the varnas then take themselves to their swadharma. When bandits and thieves, breaking all restraints, spread devastation, all the varnas should take up arms. They incur no sin by doing so, O Yudhishtira!’

Yudhishtira says, ‘If all the Kshatriyas become hostile towards the Brahmanas, who then will protect the Brahmanas and their Vedas? What then should be the duty of the Brahmanas, and who will be their refuge?’

Bhishma says, ‘By penances, Brahmacharya, weapons and physical might, applied with or without the aid of deceit, they should subjugate the Kshatriyas. If the Kshatriya himself commits sins especially towards Brahmanas, the Vedas themselves will subdue them.

The Kshatriyas have sprung from the Brahmanas, fire from water, and iron from stone. The energy of fire, the Kshatriya and iron, are irresistible. But when these come into contact with the sources of their origin, their force becomes neutralized. When iron strikes stone, or fire battles with water, or the Kshatriya becomes hostile to the Brahmana, the strength of each of these three is destroyed. Thus, Yudhishtira, the strength and might

of Kshatriyas, however great and irresistible, become quelled as soon as they are directed against the Brahmanas.

When the energy of the Brahmanas turns mild, when Kshatriya energy turns feeble, when men misbehave towards the Brahmanas, those who engage in battle then without fear of death, in order to protect the Brahmanas, dharma and their own selves—these men, moved by righteous indignation and possessed of great strength of mind, will win high regions of bliss hereafter.

Everybody should take up arms for the sake of Brahmanas, because those brave men who fight for them attain a felicitous region in Swarga reserved for men who have always studied the Vedas attentively, who have performed the severest tapasya and who have, after fasting, cast their bodies into blazing fires.

The Brahmana, by taking up arms for the three varnas, does not incur sin, for people say there is no higher duty than casting away life under such circumstances. I bow to them, and blessed be they who so lay down their lives in seeking to destroy the enemies of Brahmanas. Let us attain the realm intended for them. Manu himself has said that these heroes go to Brahmaloka. Just as men become cleansed of all their sins by undergoing the final bath in an Aswamedha yagna, men who die at the edge of weapons while fighting evil are cleansed of their sins.

Dharma becomes adharma, and adharma becomes dharma, according to circumstances. Such is the power of place and time in determining the character of human actions. Friends of humanity, even if they have been cruel, have attained Swarga. Kshatriyas of dharma have attained blessed ends, even by sinning. By taking up arms on three occasions—to protect himself, to compel the other varnas to do their dharma and to punish brigands—the Brahmana does not incur sin.'

Yudhishtira asks, 'When robbers raise their heads and Kshatriyas become incompetent, and an inter-mixture of varnas begins as a result of chaos, what happens if some powerful man other than a Kshatriya tries to subdue these outlaws for the sake of protecting the people? Indeed, if this powerful man happens to be a Brahmana, a Vaisya or a Sudra, O best of kings, and if he is successful in protecting the people through dharma by applying the Dandaneeti, is he justified, or do the laws restrain him? It seems that others should take up weapons, when the Kshatriyas prove unworthy.'

Bhishma says, ‘Be he a Sudra or a member of any other varna, he who becomes a raft on a raftless current, or a means of crossing where there are none, certainly deserves respect in every way. He by whose aid helpless men whom brigands have oppressed and made wretched come to live happily, O Rajan, deserves to be lovingly revered by all as if he were a near kinsman.

O Kurusthama, he who dispels the fears of others always deserves respect. Of what use are bulls that do not bear burdens, cows that do not yield milk or a wife who is barren? Similarly, what need is there of a king who is not able to provide protection? Are not a Brahmana void of Vedic lore and a Kshatriya incapable of granting protection like an elephant made of wood, a deer made of leather, a man without wealth, a eunuch or a sterile field? Both of them are like a cloud that does not yield rain.

He who always protects the good and restrains the evil deserves to become a king and to rule the world.’”

CANTO 79

"Yudhishtira asks, 'Tell me O Pitamaha, what should be the work and behaviour of men employed as priests in our yagnas, and what sort of men should they be?'

Bhishma says, 'The shastras decree that those Brahmanas who are eligible to act as priests should know the Chhandas, including the Samans, and all the rites prescribed in the Srutis, and be able to perform all religious karma and kriya that lead to the prosperity of the king.

They should be devoted and loyal, and should shower eulogies on their kings. They should also be friendly towards one another and treat everybody equally. They should be devoid of cruelty and truthful in speech. They should never be money-lenders and always be simple and sincere.

One who has a peaceful temperament, is without vanity, modest, charitable, self-restrained, contented, intelligent, knowledgeable, truthful, observant of vows, harmless to all creatures, without lust and malice, endowed with the three excellent qualities and devoid of envy, deserves the seat of Brahma himself. Men with such qualities make the best priests and deserve all respect.'

Yudhishtira says, 'There are Vedic texts about giving Dakshina at sacrifices, but there is no law which lays down how much should be given on such occasions. This law about Dakshina has not proceeded from motives connected with the distribution of wealth. The command of the law, because of the provision in cases of incapacity, is terrible and is blind to the ability of the sacrificer. The prescription of the Vedas is that one should

perform a sacrifice with devotion. But what can devotion do when the sacrificer is deceitful?'

Bhishma says, 'No one acquires punya by disregarding the Vedas, by deceit or falsehood. Do not ever think so. Dakshina is one of the limbs of sacrifice and contributes to the nourishment of the Vedas. A yagna without Dakshina can never lead to moksha. However, the worth of a single Purnapatra—two hundred and fifty-six handfuls of rice, is equal to that of any Dakshina, however lavish. Therefore, everyone belonging to the three varnas should perform yagnas.

The Vedas say that, to the Brahmanas, soma is like the king himself. One can sell it for performing sacrifices, but never for gaining a livelihood. Maharishis who agree on the dictates of dharma have declared that a yagna performed with the proceeds of the sale of soma serves to extend sacrifices. However, these three—man, sacrifice and soma—must be of good character. A man of bad character is neither for this nor for the other world. We have heard that the sacrifice great Brahmanas perform by wealth earned by excessive physical labour does not produce great punya.

The Vedas declare that tapasyas are higher than yagnas. Pay attention to me, O learned prince, while I tell you about tapasyas. The wise regard as penances not the emaciation of the body, but refraining from causing injury, truthfulness in speech, benevolence and compassion. Disregard of the Vedas, disobedience of the dictates of the shastras and violation of all wholesome restraints lead to self-destruction.

Listen, O son of Pritha, to what those who pour ten libations upon the fire ten times a day have laid down. For those who perform the sacrifice of tapasya, the Yoga they endeavour to effect with Brahma is their ladle; the heart is their clarified butter; and great knowledge constitutes their Pavitra. For them all kinds of crookedness mean death, and all kinds of sincerity are Brahma. This is the subject of knowledge which the rhapsodies of system-builders cannot affect.'"

CANTO 80

"Yudhishtira says, 'No man can accomplish even the most trifling work, O Pitamaha, without help. How then can a king manage, who has to rule a kingdom? What should be the conduct and the work of the king's minister? In whom should the king repose confidence, and in whom should he not?'

Bhishma says, 'Kings, O Rajan, have four kinds of friends: those who have the same objective, those who are devoted, those related by birth and those won over by gifts and kindness.

A Dharmatman who will serve only dharma is the fifth kind. With such a man, the king should never disclose his full intention, since it might not enlist his sympathy.

Kings who want success are obliged to adopt both kinds of paths—of dharma and of adharma. Of the four kinds of friends, the second and the third are best, but he should always regard the first and the fourth with suspicion. However, he should not trust any of the four with work that he is required to do himself.

The king should never be careless in the matter of watching his friends, as he could be overthrown. An evil man assumes the garb of honesty, and he who is good becomes dishonest. An enemy will become a friend and a friend an enemy, for a man cannot always be of the same mind. Who can trust him completely? A king should ensure that his chief works are carried out in his own presence. A complete reliance on his ministers will destroy both dharma and artha.

However, a want of trust in respect of everyone is worse than death. Trustfulness is premature death and dangerous. If one trusts another completely, it is said, one lives at the mercy of the trusted person. For this reason, everyone should be trusted and at the same time viewed with suspicion. This eternal rule of policy should always be kept in view.

One should always mistrust the man who is covetous of wealth, for the wise declare such a man to be one's enemy. A person whose joy knows no bounds upon seeing the elevation of the king, and who is made miserable by the king's downfall, is one of the best friends. You should trust completely one whose fall is linked to your own, as you would trust your own father. You should promote him to the best of your power when you are successful.

He who seeks to rescue you from harm in your religious rites will try to rescue you from harm in every other business. You should regard such a man as your best friend. They who wish you harm, on the other hand, are your enemies. One says that a friend filled with dread when calamity overtakes you and with joy when prosperity shines on you is like your own self. A handsome man, fair-complexioned, of excellent voice, liberal, benevolent and of good birth, cannot be such a friend.

An intelligent man with a good memory, who is clever in the transaction of business, who is by nature not cruel, never angry and never dissatisfied, whether given recognition or not, be he your priest, acharya or honoured friend, should always receive your regard, if he accepts the office of your counsellor and lives in your home. Such a man can be trusted with your most secret counsels and the true state of all your affairs, religious or pertaining to matters of business. You may confide in him as you would in your own father.

One task should be given to one man and not to two or three, because they may not tolerate each other and will generally disagree among themselves. Your leading minister should be one who achieves celebrity, observes all restraints, is never jealous of others, is able and competent, does no evil, never abandons dharma from lust, fear, greed or wrath, is clever in the transaction of business and possesses the gift of wise and weighty speech.

You should appoint as ministers to supervise all your affairs men of good birth and good conduct, liberal, not boastful, brave and respectable, learned and resourceful. They will work for your good and be of great help

to you if you honour them and reward them with wealth. Appointed to offices connected with revenue and other important matters, they will always bring great prosperity. Motivated by healthy rivalry, they will discharge all duties connected with profit, consulting with one another when necessary.

You should fear your kinsmen as you would death itself. A kinsman can never bear another relative's prosperity, just as a feudal chieftain cannot bear to see the prosperity of his overlord. None but a kinsman can feel joy at the destruction of a relative blessed with sincerity, mildness, liberality, modesty and truthfulness of speech.

No one, on the other hand, can be more pitiable than those who have no kin, for they are unhappy and easily overcome by enemies. Kinsmen are the refuge of one assailed by other men, for relatives will not tolerate seeing outsiders destroy a kinsman. When even his friends trouble a kinsman, any relative of the persecuted person would regard it as a personal injury.

In having kinfolk, therefore, there are both merits and faults. A man without relatives neither bestows favours nor humbles himself to anyone. One should, for this reason, always honour and respect one's kinsmen in words and deeds and give them agreeable offices, never injuring them in any way. Remaining sceptical at heart, one should behave towards them as if one completely trusted them. If one reflects upon their nature, it would seem that they have neither faults nor merits. One who mindfully conducts himself in this way will find even his enemies disarmed of hostility and converted into friends. One who always behaves thus to kinsmen and relatives and treats his friends and enemies accordingly, will win everlasting fame.'"

CANTO 81

"Yudhishtira says, 'If one does not gain influence over one's kinsmen and relatives by this method, they become enemies. How then should one conduct oneself so that the hearts of both friends and foes can be won?'

Bhishma says, 'Listen to an old discourse between Krishna and the Devarishi Narada.

Once, Krishna told Narada, "Neither an illiterate and foolish friend, nor a learned friend of fickle soul, deserves to know one's secret counsels. Because of your friendship with me, let me tell you something, O Muni who can visit Swarga at will!

One should speak to another only if one is convinced of his intelligence. I never flatter my kinsmen by complimenting them on their prosperity. I give them half of what I have and forgive their evil words. As a man who wants to light a fire grinds a fire-stick, my kinsmen grind my heart with their cruel words. Indeed, O Maharishi, these burn my heart every day.

Might resides in Sankarshana, mildness in Gada and, as for Pradyumna, he surpasses even me in personal beauty. Although I have all these on my side, yet I am helpless, O Narada! Many others among the Andhakas and the Vrishnis possess great prosperity, power, enduring courage and perseverance. He who does not side with them meets with death, while he whom they support achieves everything.

Dissuaded in turns by both Ahuka and Akrura, I do not support either of them. What can be more painful for one than to have both Ahuka and

Akrura on his side or against him? I am like the mother of two brothers gambling against each other, invoking victory for both. Both afflict me, O Narada. Only you can tell me what is good for both my kinsmen and me."

Narada replied, "Calamities are of two kinds, O Krishna, external and internal. They arise, O Vrishni, from one's own actions or from the deeds of others. The calamity that has now overtaken you is an internal one and is born of your own actions. Baladeva and others of the Bhoja race are supporters of Akrura and have taken his side, either for the sake of wealth, or out of mere impulse, or moved by words, or by hate. As for you, you have given away to another the wealth that you have obtained. Though you have men who should be your friends, you have by your own actions brought calamity on your head. You cannot take back that wealth, just as one cannot swallow again the food one has vomited.

O Krishna, you cannot take back from Babhru and Ugrasena the kingdom you gave them, for fear of creating internal strife. Even if you succeed, it will be after much trouble and with great difficulty. A great slaughter and loss of wealth will ensue, perhaps even total annihilation. Use, then, a weapon that is not made of steel, that is very mild and yet capable of piercing all hearts. Sharpening and re-sharpening this weapon, correct the evil tongues of your kinsmen."

Krishna said, "What is this weapon, O Muni, which is not made of steel, which is mild, which still pierces all hearts and which I should use to correct the tongues of my kinsmen?"

Narada said, "Distributing food to the best of your power, forgiveness, sincerity, mildness and honour to whom honour is due—these constitute a weapon that is not made of steel. With soft words alone turn away the anger of kinsmen who say cruel things, and mollify their hearts, minds and slanderous tongues.

None other than a great man, accomplished, with a pure soul, who has friends, can bear such a heavy burden. Take up this great weight of governing the Vrishnis and bear it on your shoulders. All oxen can carry heavy loads on a level road, but only the strongest can sustain such burdens on a difficult road. From disunity will spring destruction and overtake all the Bhojas and the Vrishnis.

You, O Kesava, are the greatest among them. Work in such a manner that the Bhojas and the Vrishnis will not be destroyed. Naught but intelligence and forgiveness, restraint of the senses and liberality operate in

a wise man. Advancing one's own race is always praiseworthy, glorious and conducive to a long life. Therefore, Krishna, act in such a way that your clan will not be destroyed.

There is nothing, Lord, that you do not know of policy and the art of war. The Yadavas, the Kukuras, the Bhojas, the Andhakas and the Vrishnis all depend on you, Mahabaho, as do the worlds and all the regents of the worlds. The Rishis always pray for your success, O Madhava. You are the lord of all creatures. You know the past, the present and the future. You are the greatest among all the Yadavas, and they rely on you to live in happiness.""

CANTO 82

"Bhishma says, 'I have told you what constitutes the first method. Listen now, Yudhishtira, to the second one. The king should always defend those who seek to advance his interests.

If someone who is paid or unpaid comes to tell you of the damage being done to your treasury by a minister who is embezzling its resources, you should grant him an audience in private and protect him from the accused minister, since officials guilty of misappropriation will seek to kill such informants. They who plunder the royal treasury combine together to oppose the man who seeks to protect it, and if you leave him defenceless he is sure to be finished.

Listen to an old story of what the sage Kalakavrikshiya once narrated to the king of Kosala. Once upon a time, the Rishi Kalakavrikshiya came to Kshemadarsin who had ascended the throne of the kingdom of Kosala. Wanting to examine the conduct of all the officers of Kshemadarsin, the Rishi, with a crow in a cage in his hand, repeatedly travelled through every part of the king's dominions, telling all men, "Study the corvine science. The crows tell me the present, the past and the future."

Proclaiming this in the kingdom, the sage, accompanied by a large number of men, began to observe the misdeeds of all the officers of the king. Having examined all the affairs of the kingdom and having learnt that all the officers of the king were guilty of wrongdoing, the Rishi of stern vows, with his crow, came to the king and said to him, "I know everything about your kingdom."

In the presence of the king, he said to his appointed minister that his crow had informed him that the minister had committed a crime in a particular place and that such and such men knew that he had plundered the royal treasury.

"My crow tells me this. Admit or prove the falsehood of the accusation quickly," he told the minister. The sage then proclaimed the names of other officers who had similarly been guilty of embezzlement, adding, "My crow never says anything that is false."

Thus accused and arraigned by the Muni, all the officers of the king, O Kurusthama, united and killed the crow while the sage slept at night. Seeing his crow pierced with a shaft within the cage, the Maharishi went to Kshemadarsin in the morning and said to him, "O king, I seek your protection. You are all-powerful and the master of the lives and wealth of all. With your permission, I will tell you what is good for you.

Grieved on your account, I have come to you, whom I regard as a friend, impelled by devotion and ready to serve you with my whole heart. You are being plundered of your wealth and I have come to you to disclose the truth without showing any consideration for the robbers. Like a rider who urges a good steed, I have come here to awaken you, whom I regard as a friend. A friend who is alive to his own interests and wants his own prosperity and growth, should forgive another who intrudes, urged by devotion and anger, for what is beneficial."

The king replied, "Why should I not listen to what you say, since I am not blind to what is for my good? I grant you permission, O Maharishi! Tell me what you please and I will certainly obey your instructions."

The Rishi said, "I have come to you compelled by my devotion, to tell you everything about your servants after ascertaining their merits and faults, and also the dangers you incur at their hands. Our ancient Rishis have described the plight of those who serve others. The condition of men who serve the king is painful and wretched, akin to associating with virulently poisonous snakes. Kings have many friends and also many enemies; so they who serve kings have to fear all of them, including the king himself, O Rajan.

A man serving the king cannot with impunity be guilty of negligence in doing the king's work, especially one who wants to win prosperity. His inattention can move the king to wrath and may bring down doom upon him.

One should learn to behave in the presence of the king as one would in the presence of a blazing fire. Prepared to lay down life itself at any moment, one should serve the king attentively, for he is all-powerful and master of the lives and the wealth of all, therefore like a venomous snake. One should always be afraid to speak evil before the king, to sit gloomily or in irreverent postures, to wait in attitudes of disrespect, to walk disdainfully or display insolent gestures and motions of the limbs. If the king becomes gratified, he can shower prosperity like God. If he becomes enraged, he can consume a man to the very roots, like a blazing fire.

Yama said this, O Rajan. Its truth is seen in the affairs of the world. By these precepts, I will now do that which will enhance your prosperity. Friends like us can give you the aid of their intelligence in times of peril. They have killed my crow for serving you. I cannot, however, blame you for this. Those who killed this bird do not love you.

Ascertain who your friends are and who your enemies. Do everything yourself without surrendering your intelligence to others. I have incurred the hostility of your servants, who are all embezzlers and do not desire the good of your subjects. Conspiring with those among them who have constant access to you, they covet your kingdom by planning your downfall. However, on account of unforeseen circumstances, their designs have not succeeded.

Through fear of these men, O Rajan, I will leave this kingdom for some other refuge. I have no worldly desire, yet these deceitful men have shot this shaft at my crow, despatching the bird to Yama's abode. I have seen this, O king, with eyes whose vision tapasya has rendered keen.

With the help of this single crow I have crossed your kingdom that is like a river abounding with alligators, sharks, crocodiles and whales. Indeed, with the help of the bird, I have passed through your dominions as if to a Himalayan valley, impenetrable and inaccessible because of fallen tree trunks, scattered rocks, thorny shrubs, lions, tigers and other beasts of prey.

The learned say that a region inaccessible on account of darkness can be passed through with the aid of a torch and a wide river can be crossed by a boat. No means, however, exist for penetrating or passing through the maze of kingly affairs.

Your kingdom is like an inaccessible forest enveloped in darkness. When you who are the lord cannot trust it, how then can I? Here you view

good and evil in the same light, so staying here cannot be safe. Here a Dharmatman meets with death, while a sinner incurs no danger.

Justice requires that you slay a man of adharma but never a Dharmatman. It is not proper for me to stay long in this kingdom, and a sensible man should leave it quickly. There is a river called Sita, O Rajan, where boats sink. Your kingdom is like that, for a net of ruin seems to have been cast over it.

You are like the fall from the tree that awaits collectors of honey, or like delectable food containing poison. Your nature now resembles that of dishonest men, not the good. You are like a pit abounding with snakes of virulent venom, or a river full of sweet water but exceedingly difficult to access, because of its steep banks overgrown with kariras and thorny canes.

You are like a swan surrounded by dogs, vultures and jackals. Grassy parasites, deriving their sustenance from a mighty tree, swell into luxuriant growth and finally overspread it completely. A forest conflagration breaks out and, catching these grassy plants first, consumes the lordly tree along with them. Your ministers, O Rajan, resemble those parasites of which I speak. Check and correct them.

You have nourished them, but conspiring against you, they are destroying your prosperity. Concealing from you the faults of your servants, I live in your palace in constant dread, like a man inhabiting a room with a snake, or like the lover of a hero's wife.

My object is to ascertain the conduct of the king who is my fellow-lodger. I want to know whether he has his passions under control, whether his servants are obedient to him, whether they love their king and whether he loves his subjects. It is to ascertain all this that I have come to you.

As food to a hungry person, you have become dear to me. However, I dislike your ministers as one whose thirst, once slaked, feels averse to drink. They find fault with me because I seek your good—there is no other cause for their hostility towards me. I do not have any hostile intentions towards them. I am engaged only in pointing out their faults. As one fears a wounded snake, one should fear an evil-hearted enemy."

The king said, "Dwell in my palace, O Brahmana! I will always treat you with respect and honour and venerate you. They who dislike you will not live with me. You may do whatever is necessary to those of whom you have spoken. Ensure that the Dandaneeti is wielded appropriately and that

everything is orderly in my kingdom. Please reflect upon all this and guide me so that I obtain prosperity."

The sage said, "Shut your eyes to their first offence—the slaughter of my crow, and gradually weaken them one by one. Prove their faults and then strike them, one after another. When many men are guilty of the same offence, they can, by acting together, soften the very sharpness of thorns.

In the case of those of your ministers whom you suspect work against you and disclose your secret counsels, I advise you to proceed with caution. As for us, we are Brahmanas, naturally compassionate and unwilling to cause pain to anyone. We desire your good and also the good of others, just as we wish our own.

I speak of myself, O Rajan! I am your friend. I am known as the Rishi Kalakavrikshiya and I always adhere to truth. Your father regarded me affectionately as his friend. When this kingdom was in distress during your father's reign, I performed many tapasyas to drive it away, abandoning every other karma. I tell you this from my affection for you, so that you may not repeat the fault of reposing confidence in undeserving men. You have gained a kingdom without trouble, so reflect upon everything connected with its welfare. You have ministers in your kingdom but why, O Rajan, should you be guilty of negligence?"

After this, the king of Kosala chose a minister from the Kshatriya varna and appointed him as his minister and the sage Kalakavrikshiya, bull among Brahmanas, as his Purohita. Following these changes, Kshemadarsin, the king of Kosala, subjugated the whole earth and acquired great fame. The Rishi Kalakavrikshiya worshipped the Devas with many grand yagnas performed for the king. Having benefited from the Rishi's counsels and conquered the earth, the king of Kosala ruled his kingdom exactly as the Rishi directed.'"

CANTO 83

"Yudhishtira asks, 'What should be the characteristics, O Pitamaha, of the legislators, the ministers of war, the courtiers, the warlords and the counsellors of a king?'

Bhishma says, 'You should have as your legislators men of modesty, self-restraint, truthfulness and sincerity, who have the courage to say what is proper. O son of Kunti, for ministers of war at times of distress, look for those who like you and will be always by your side, who are courageous, by nature Munis, and are learned and persevering.

You should have as courtiers those who are of noble birth and who, treated with honour, always put forth their utmost powers for you, O Bhaarata, and who will never abandon you in good or bad times, sickness or death. You should employ as officers of your army, noble men born in your kingdom, who are wise, handsome, learned, dignified and loyal to you. Men of low descent and covetous dispositions, who are cruel and shameless, will court you only as long as they stand to gain from you.

The king should appoint as ministers in all his affairs those who are of good birth and conduct, who are shrewd and pragmatic, not cruel, and who always seek the good of their master. Those whom you have won over with gifts of wealth, honours, public regard, and whom you can regard as men from whom you will benefit in all your affairs, should always be given a share of your happiness.

Those who are steadfast, learned, well-behaved, large-hearted and truthful in speech, and those who observe solemn pledges, will always be

attentive to your affairs and will never abandon you. On the other hand, you should always restrain those who are disreputable, profligate, immoral and inclined to evil.

When you have to choose between two parties, you should not side with one man and abandon the majority. However, when one man's accomplishments transcend all the others', you should abandon the many for him. Ability, self-discipline and devotion to work that brings fame should be regarded as marks of superiority.

You should employ as your counsellors those who honour all able men, who are never jealous of persons of merit, who do not abandon dharma from the urges of kama, bhaya, krodha or lobha, who are humble, truthful in speech and forgiving in temper, who have their soul under control, who have dignity and whom you have tried in every situation.

High descent, purity of blood, forgiveness, sagacity and purity of soul, bravery, gratefulness and truth, O son of Pritha, are marks of superiority and goodness. A wise man who conducts himself thus will disarm his enemies and convert them into friends.

A king who has his atman under restraint, who is wise and who wants prosperity, should carefully examine the merits and flaws of his ministers. A king who wants prosperity and to shine among his contemporaries, should have for ministers men connected with his trusted friends who are noble, born in his own kingdom, incorruptible, untarnished by adultery and similar vices, well-tested, who belong to good families, are descendants of former ministers and are learned and humble.

The king should employ five men to look after his affairs who are intelligent, not proud, who have a pleasant disposition, who are energetic, patient, forgiving, pure, loyal, firm, courageous, mature, responsible, free from deceit, capable of hard work, and whose merits and faults have been well tried. The king should employ in all affairs of the kingdom men who are wise in speech, heroic, resourceful, of noble origin, truthful, intelligent, free from cruelty, pragmatic and who desire the good of their sovereign.

One who is lethargic and abandoned by friends can never work with perseverance. Such a man, if employed, fails in almost every business. A minister who possesses little learning, even if noble and attentive to dharma, artha and kama, becomes incompetent to choose a proper course of action. Similarly, a man of low descent, even if learned, will always err in all actions requiring dexterity and foresight, like a blind man without a

guide. A man who is indecisive, even if intelligent and learned, and even if he has the means, cannot be successful for long. An evil-hearted man who is not learned will set his hand to work but will fail to foresee the results of his work.

A king, should never repose trust in a minister who is not devoted to him and should, therefore, never disclose his counsels to such. An evil minister, combining with the other ministers of the king, can ruin his master, like a fire helped by the wind consuming a tree by entering its entrails through holes in its trunk. Giving way to rage, a master can one day pull down a servant from his office or reprove him in harsh words, and restore him to power again. None but a servant devoted to the master will endure and forgive such treatment.

Ministers can sometimes become highly offended with their royal masters. The king should consult in all his affairs only one who can control his resentment from a desire of doing good to his master and sharing with the king his good and ill fortune.

The king should never consult one who is crooked, even if he is devoted to his master, is clever and possesses numerous virtues. He who is allied with foes, and who does not regard the interests of the king's subjects, should be considered an enemy. The king should not consult him, or anyone who is not learned, who is not pure, who is arrogant, who courts the king's enemies, or is boastful, hostile, wrathful and covetous.

The king should not consult one who is a stranger, even if he is devoted to him and greatly learned in his affairs, although he may honour him and employ him. Nor should he ever consult a man whose father had been unjustly banished by royal edict, even if the king may have subsequently bestowed honours upon him and employed him. The king should not consult a well-wisher whose property he had once confiscated for a slight transgression, even if he has every accomplishment.

He who is a wise man, intelligent and learned, who is born within the kingdom, who is pure and righteous in all his actions, deserves to be consulted by the king. One who is knowledgeable and judicious, who understands the dispositions of his friends and enemies, who is like a second self to the king, deserves to be consulted. One who is truthful in speech, modest and mild, who is contented and honoured, truthful and dignified, who hates evil and bad men, who knows policy and is pragmatic

and courageous, and who is a hereditary servant of the king, deserves to be consulted.

The king who wants to rule according to the dictates of Dandaneeti, O Rajan, should consult those who are competent to win over all men by conciliation, in whom the inhabitants of both the capital and the provinces repose confidence for their dharma, who are competent to fight and who know the rules of policy.

Thus, the king should honour and appoint as his ministers men who have such qualities, who discern the dispositions of all and want to achieve great deeds. Their number also should not be less than three. The king should employ ministers to observe the lapses of their masters, of themselves, of subjects and of the foes of their lord.

The kingdom has its root in the counsels of policy that flow from ministers, and its growth proceeds from the same source. Ministers should work in such a way that the enemies of their monarch will not detect his lapses. On the other hand, when their shortcomings become visible, they should be prosecuted. Like the tortoise protecting its limbs by withdrawing them into its shell, ministers should keep their own counsels and conceal their lapses. Those ministers of a kingdom who can conceal their counsels are wise.

Counsels constitute the armour of a king and the limbs of his subjects and officers. A kingdom has its roots in spies and secret agents and its strength in counsels of policy. If master and ministers depend on one another for support, subduing pride, anger, vanity and envy, they will all become happy.

A king should also consult ministers who are free from the five kinds of deceit. He should ascertain first the different opinions of the three among them whom he has consulted, and for all subsequent deliberations consult his priest, informing him of their opinions and his own. His guru should be a Brahmana well versed in all matters of dharma, artha and kama, and the king should, with collected mind, ask his opinion. When he arrives at a decision after deliberation with his priest, the king should then carry it out impartially.

They who know the conclusions of the science of consultation say that kings should always hold consultation in this manner. Having settled counsels in this way, they should then be reduced to practice, for then they will be able to win over all the subjects.

There should be no dwarfs, hump-backed men, no one of an emaciated constitution, no lame or blind men, no idiots, no women or eunuchs in the place where the king holds his consultations. Nothing should move there: before or behind, above or below, or in transverse directions. Getting up on a boat, or going to an open and bare space without grass or undergrowth, from where he can clearly see the surrounding land, the king should hold his consultations at the proper time, avoiding faults of speech and gesture.'"

CANTO 84

"Bhishma says, 'An ancient tale has been told, O Yudhishtira, about a conversation between Brihaspati and Indra.

Indra asked Brihaspati, "O Maharishi, what single act should a man accomplish to become famous and an object of regard for everyone?"

Brihaspati replied, "Only by agreeable and pleasant speech, O Indra, can a man become an object of regard for all, acquire great celebrity and give happiness to all. With this sole skill, one can always obtain everybody's love. Everyone dislikes the man who does not speak a word, whose face is always furrowed with frowns and who cannot make agreeable conversation. He who, upon meeting others, addresses them first and does so with a smile, will please everyone.

Even gifts, if not made with pleasant words, are like rice without curry and do not delight the recipients, O Sakra, whereas if someone even takes away the possessions of men with sweet words, they become reconciled to the robbery. A king, therefore, even when he wants to punish, should use kind words. Sweetness of speech never fails in its purpose and never pains any heart. A man of good deeds and agreeable and pleasing words has no equal."

Thereafter, Indra began to follow the advice of his guru. O son of Kunti, you too should practise this virtue.'"

CANTO 85

"Yudhishtira asks, 'O greatest of kings, by what method can a ruler obtain great blessings and eternal fame?'

Bhishma says, 'A king of cleansed soul, who attends to the duty of protecting his subjects, by conducting himself as a man of dharma will earn merit and fame, both here and hereafter.'

Yudhishtira says, 'O wise one, tell me how a king should behave and with whom, for I believe that the desirable virtues which you have already described in a man, cannot be found to exist in any single individual.'

Bhishma says, 'You are very intelligent, O Yudhishtira; it is just as you say. A man who has all these good qualities is very rare. To be brief, such good conduct in one possessing all the virtues mentioned, is most difficult to find even after diligent searching. I will however, tell you what kind of ministers you should appoint.

Four Brahmanas, learned in the Vedas, dignified, belonging to the Snataka order, of untainted behaviour; eight physically strong Kshatriyas, capable of wielding weapons; twenty-one wealthy Vaisyas and three humble Sudras of pure conduct, devoted to their daily duties, and one of the Suta caste, with knowledge of the Puranas and the eight cardinal virtues, should be your ministers.

Each one of them should be fifty years of age, possess a sense of dignity, be free from envy, familiar with the Srutis and the Smritis, humble, impartial, competent to make ready decisions in the midst of disputes, suggesting different courses of action, free from covetousness and from the

seven dreadful vices called Vyasanas. The king should consult with those eight ministers and lead them. He should then publish, for the information of the subjects in his kingdom, the results of such deliberation.

You should always watch over your subjects and never confiscate what they deposit with you, or appropriate disputed things. Such conduct will tarnish the administration of justice, and you and your state will incur sin, instilling fear in your subjects akin to what little birds feel at the sight of a hawk. Your kingdom will then sink like a boat wrecked at sea. If a king governs his subjects without dharma, fear will take possession of his heart and the door of Swarga will be closed to him.

A kingdom, O Bharatarishabha, has its root in dharma. The minister or the king's son occupying the seat of justice who works without dharma, and those officers who, having accepted charge, act unjustly, moved by self-interest, all go to hell, along with the king himself. Those helpless men whom the powerful oppress and who lament piteously and copiously, look to the king for protection. In cases of dispute between two parties, the decision should be based upon the evidence of witnesses. If one of the disputants has no witnesses and is helpless, the king should give the case his best consideration.

The king should punish offenders according to the measure of their offences. The wealthy should be punished with fines and confiscations; the poor, with loss of liberty. He should mete out corporal punishments to those who are evil. He should cherish all good men with praise and gifts of wealth.

He who plans the death of the king should be punished with death, to be effected by varied methods. The same should be the punishment of one who becomes guilty of arson, or theft, or co-habitation with women which may lead to a confusion of varnas. A king who inflicts punishments appropriately according to the dictates of Dandaneeti, incurs no sin by the deed, but earns eternal merit. The foolish king who inflicts punishments capriciously earns infamy in this world and sinks into hell hereafter.

A king should not punish a man for the fault of another. A man should be convicted or acquitted, purely based upon the criminal law. A king should never slay an envoy under any circumstances, else he will go to hell with all his ministers. The king who espouses the Kshatriya code, if he kills an envoy who is only faithfully delivering the message entrusted to him,

stains the reputation of his ancestors with a sin equal to the sin of killing a foetus.

An envoy should possess these seven accomplishments: he should be of a noble family, eloquent and of sweet speech, faithful in delivering the message with which he is charged, clever and possessing a good memory. The king's bodyguard and the governor of his capital or citadel should have similar qualities.

The king's minister should know the conclusions of the shastras and be competent in directing wars and making treaties. He should also be intelligent, possess courage, be modest and capable of keeping secrets. He should also be of high birth, with a strong mind and pure in conduct. If he possesses these qualities, he should be regarded as worthy.

The commander of the king's forces, his Senapati, should possesses similar accomplishments. He should also be an expert in different kinds of battle array and in the uses of war engines and weapons. He should be able to bear exposure to rain, cold, heat and wind and remain watchful of the movements of his enemies.

The king, O Rajan, should be able to lull his foes into a false sense of security. He should not however, himself trust anyone, including his own son. I have now, O sinless one, explained to you what the conclusions of the shastras are. The refusal to trust anyone is said to be one of the highest mysteries of the ways of a king.'"

CANTO 86

"Yudhishtira asks, 'Tell me, O Pitamaha, in what kind of city should the king himself dwell? Should he select an already made one or should he get one constructed?'

Bhishma replies, 'It is proper, O Bhaarata, to enquire about the conduct one should follow and the defences that one should adopt for the city in which a king lives. I will talk to you about it, referring especially to the defences of forts, so that you will know and do what is necessary.

Keeping his eye on the six different kinds of citadels, the king should build his cities abounding in every kind of necessity and comfort. The six kinds are: water-citadels, surrounded on all sides by a river, earth-citadels, built on plains fortified with high walls and encircled with trenches; hill-citadels, human-citadels, unfortified cities properly protected by guards and a loyal population, mud-citadels and forest-citadels.

Along with ministers and an army completely loyal to him, the king should have a citadel with impenetrable walls and a trench. It should be well provisioned with an abundant stock of rice and weapons, teem with elephants, horses and chariots and be inhabited by skilled men also versed in the mechanical arts.

The city should have a population that is virtuous and clever in business and consists of strong and energetic men and animals. Blazing with beauty and resounding with music and song, it should contain many open squares and rows of well-stocked shops.

The houses where many brave and wealthy men live are all spacious and echo with the chant of Vedic hymns; there are frequent festivities and celebrations and the inhabitants always worship the gods. Here all men follow dharma, peace prevails and no danger exists. Dwelling here, the king should employ himself in filling his treasury, increasing his forces, enhancing the number of his friends and establishing courts of justice.

He should check all abuses and evils in his cities and his provinces and employ himself in filling his arsenals with care, in collecting provisions of every kind and increasing his store of rice and other grain, and in strengthening his councils with wise men. He should further enhance his supplies of fuel, iron, chaff, charcoal, timber, horns, bones, bamboo, marrow, oils and ghee, fat, honey, medicines, flax, resinous exudations, weapons, shafts, leather catgut for bow-strings, canes, strings and cords made of munja grass and other plants and creepers.

He should also increase the number of tanks and wells with large quantities of water, and protect all shady fruit trees. He should entertain with honour and attention acharyas of different sciences, Ritwijas, other priests, mighty bowmen, architects, astronomers, astrologers, physicians, all wise and intelligent men who are self-restrained, clever, courageous, learned, noble, energetic of mind and capable of close application to all kinds of work. He should honour men of dharma and punish the unrighteous.

Working with determination, the king should set the several varnas to their respective duties. Ascertaining diligently through spies the outward behaviour and the state of mind of the inhabitants of his city and provinces, he should take necessary action based on what he learns.

The king should himself supervise his spies and advisors, his treasury and the agencies for inflicting punishments, for everything depends upon these. With spies acting as his eyes, the king should watch all that his enemies do and intend, as well as his friends and neutrals. He should then carefully plan his own course of action, honouring those who are loyal to him and punishing those who are hostile.

The king should worship the Devas in yagnas and distribute gifts without hurting anybody. He should protect his subjects, never doing anything to obstruct or thwart dharma, always supporting and protecting the helpless, the masterless, the old and widows.

The king should honour Rishis and give them gifts of clothes, vessels and food at appropriate times. The king should take care to inform the Munis who live within his dominions of his own condition, of all his actions and of the state of the kingdom, and should always behave with humility in their presence. When he sees noble Rishis or Munis of high birth and great learning who have abandoned all earthly goods, he should honour them with gifts of food, beds and seats.

Whatever the nature of the distress into which he may fall, he should confide in a Rishi, for even robbers trust such men of character. The king should place his wealth in charge of a Muni and should glean wisdom from him. He should not, however, always show favour to such men or pay homage to them on all occasions, as it might expose them to robbers.

From among those living in his own kingdom, he should select one sage as a friend. Similarly, he should choose another Muni who lives in the kingdom of his foe, as a friend. He should pick a third from among those dwelling in the vana and a fourth from the kingdoms paying tribute to him. He should show hospitality, bestow honours and give them the means for their sustenance.

He should behave towards the Rishis dwelling in the kingdoms of his enemies and in the forests, in the same way as towards those who live in his own kingdom. Engaged in tapasya and rigid vows, they will, if calamity befalls the king and he solicits their protection, grant him his wish.

I have now summarized for you the features of the city in which the king should dwell.'"

CANTO 87

"Yudhishtira asks 'I want to know how a kingdom can be consolidated and protected. Tell me all about this, O Bharatarishabha!'

Bhishma says, 'Listen to me with concentrated attention while I tell you how this can be done. A headman should be selected for each village, and over ten headmen there should be one supervisor, and over two such supervisors there should be one officer who controls twenty villages. Above him should be appointed men to oversee a hundred villages, and above them officers who control a thousand villages.

The headman should ascertain the characteristics of everyone in the village and also all the faults that need correction. He should report everything to the supervisor above him in charge of ten villages, who again, should report the same to the officer above him, in charge of twenty villages. This officer, in his turn, should report the conduct of all men within his dominion to the one above him who is in charge of hundred villages.

The village headman should have control over all the produce and property of the village. Every headman should contribute his share for the use of the lord of ten villages, and the latter should do the same to support the lord of twenty villages. The lord of a hundred villages should receive every honour from the king and should have for his support a populous, wealthy and large village. Such a village, so assigned to a lord of hundred villages, should be within the control of the lord of a thousand villages.

The lord of thousand villages should have a minor town for himself and he should enjoy the grain, gold and other produce from it. He should perform all the duties that pertain to it, such as conduct of wars and other internal affairs.

A virtuous minister should exercise strict supervision over the administration and mutual relations of officers. Again, in every town, there should be an officer to attend to all matters in his jurisdiction. Like some fearsome planet moving above all the stars below, this officer should be placed with comprehensive powers over all the officers subordinate to him. He should ascertain the conduct of those under him through his spies and protect the people from all deceitful men, those of murderous disposition or evil deeds, robbers and those possessed by demons.

Taking note of sales and purchases, the state of the roads, stocks of food and clothing and the profits of traders, the king should levy taxes on them. He should first ascertain the extent of production, the receipts and expenses of those engaged in trade, and the condition of the arts, and only then levy taxes upon the various artisans.

The king can levy high taxes, O Yudhishtira, but never such that will emasculate his people. He should levy no tax on a product without ascertaining the output and the amount of labour that has gone into it, for nobody will produce anything without a sufficient margin of profit. The king should thoughtfully levy taxes so that both he and the man who produces the article taxed share the profit.

The king should not, on account of greed, destroy his own foundations along with those of others. He should always avoid deeds which will make his people detest him, and try instead to win their approval. Subjects hate a ruler who is rapacious in the matter of taxes and levies. How can a king who becomes an object of hatred have prosperity? Such a ruler can never acquire any wealth.

An intelligent king should treat his kingdom like a calf. If you permit the calf to suckle, it grows strong and can carry heavy loads. If, on the other hand, O Yudhishtira, you milk the cow too much, the calf grows up weak and incapable of doing much work for the owner. Similarly, if you drain the kingdom, the subjects fail to prosper. The king who protects his kingdom himself, is considerate to his subjects in the matter of taxes and duties, and collects only what he can easily obtain, will achieve great success.

This should not lead to the king obtaining so much wealth that the entire kingdom becomes his treasury and his treasury becomes his bedchamber. If the inhabitants of the cities and the provinces are poor, the king should show them compassion to the best of his powers, whether they are dependent upon him or not.

The king should punish all bandits who infest the outskirts of his villages, protect his people and make them happy. The subjects then become partners in the king's welfare and feel exceedingly obliged to him.

To accumulate wealth in the first instance, the king should visit the prosperous areas of his kingdom, one after the other, and endeavour to alarm the people. He should tell them, "Calamity threatens us and there is a great danger from our enemies. However, there is every reason to hope that the danger will pass, for the enemy, like a bamboo that has flowered, will very soon meet his end. Many enemies of mine have combined with a large number of brigands to destroy our kingdom. In view of this imminent danger, I need your wealth to devise your protection. When the danger passes, I will return what I now take.

Remember, our enemies will not give back what they will forcibly take from you if unopposed, but will kill all your relatives, even your wives. You desire wealth only for the sake of your children and wives. I am glad at your prosperity and I entreat you as I would my own children, allow me to take from you what is within your power to give. I do not wish to trouble any one, but in times of calamity and danger, wealth should not be so dear to you and you should, like strong bulls, bear such burdens."

A king who understands the circumstances that change with time, should send his agents to collect taxes from his people with agreeable, sweet and complimentary words. He should point out to the Vaisyas of his realm the need for him to repair his fortifications and to meet the expenses of his establishment and other heads, alarm them with an impending foreign invasion and impress them with the need for protection which will allow them to live in peace. If he disregards them, they will abandon his dominions, take to the forests and become lost to him. He should therefore behave with leniency towards the Vaisyas, conciliate and protect them, give them a sense of security and always do what is agreeable to them, to ensure that they enjoy their possessions.

The king, O Bhaarata, should always work in such a way towards the Vaisyas that their productive powers can grow. Since the Vaisyas increase

the strength of a kingdom, improve its agriculture and develop its trade, a wise king should always gratify them. Acting with thoughtfulness and leniency, he should levy mild taxes upon them. It is always easy to behave with kindness towards the Vaisyas, as there is nothing more profitable for a kingdom.'"

CANTO 88

"Yudhishtira asks, 'Tell me, O Pitamaha, what the king should do if, despite his great wealth, he desires more.'

Bhishma replies, 'A king who wants to earn religious merit should devote himself, to the best of his abilities, to the good of his subjects and protect them, taking existing circumstances into account. He should adopt all such measures in his dominions that he estimates will secure their mutual good.

A king should exploit his kingdom like a bee gathering honey from plants, without injuring the source. He should be like a dairy farmer, who milks his cow without injuring her udders, or starving her calf. In the matter of taxes, the king should work like the leech drawing blood mildly. He should conduct himself towards his subjects like a tigress carrying her cubs, touching them with her teeth but never piercing them. He should be like a mouse, which, despite having sharp and pointed teeth, nibbles the feet of sleeping animals in such a manner that they remain unaware of it.

A flourishing subject should be shorn little by little, the demand increased gradually until what is taken assumes a fair proportion. The king should enhance the burden of his subjects by degrees, like a man gradually increasing the load on a young bullock. If in the end he gently and carefully puts the harness on them, they will accept it without complaint.

Indeed, adequate measures should be employed for making the people obedient, for mere entreaties will not reduce them to subjection. Since it is impossible to behave equally towards all men, the common people should

be compelled to be obedient by appeasing their leaders. After using the leaders to bring about disunity among the people who bear the burden, the king should himself come forward to conciliate them. He will then be able to enjoy without trouble what he can extract from them.

The king should never enforce taxes unreasonably and on men unable to bear them. He should impose them progressively, at the proper time, formally and with conciliation. The methods that I tell you are legitimate means of Rajadharma, and are not considered deceitful.

He who wants to control horses by violent methods only makes them furious. Drinking shops, public women, pimps, actors, gamblers and keepers of gambling houses and others of this kind, who are sources of disorder to the state, should all be checked. Dwelling within the realm, they cause trouble and harm the better class of subjects.

Manu himself in the olden days has laid down the injunction that nothing should be asked of anyone when there is no distress. If all men were to abstain from work and take to demanding and begging, the world would certainly come to a stop.

The king alone is competent to control and regulate. Since the Srutis declare that the king who does not restrain his subjects earns a fourth part of the sins that they commit, due to the absence of royal protection, he should check his subjects who are sinful. The king who neglects to restrain them becomes sinful and earns a fourth part of their sins, just as he would otherwise have earned a fourth part of their merits. The evil that a man governed by passion will do will impoverish everyone. Such men, capable of anything, indulge in stimulants and meat, appropriate the wives and the wealth of other men, and set a bad example for others.

Those who do not live on alms may beg in times of distress. The king should observe true dharma and give gifts to them from compassion, but not from fear. Let there be neither beggars nor robbers in your kingdom. It is robbers, not virtuous men, who give alms to beggars, for such givers are not real benefactors of men.

Let the men who live in your dominions be such as advance the interests of others and bring them benefit, not such as exterminate them. The officers who take from subjects more than what is due, Rajan, should be punished and replaced by others who will collect only what is due.

Agriculture, rearing of cattle, trade and other work of similar nature should be popularized, based on the principle of the division of labour. If a

man engaged in agriculture, cattle-rearing or trade feels a sense of insecurity on account of thieves and tyrannical officers, the king will be disgraced. He should always honour his subjects who are rich and say to them, "Advance the interest of the people with me."

In every kingdom, the wealthy are assets to the realm and without doubt constitute its foremost estate. He who is wise or courageous, wealthy or influential, righteous, engaged in penances, truthful in speech or gifted with intelligence, assists in protecting his fellow men.

For these reasons, O Rajan, love everyone and display the qualities of truth, sincerity, absence of anger and abstention from doing injury. You should wield the Dandaneeti and swell your treasury, support your forces and friends and thus consolidate your kingdom!'"

CANTO 89

"Bhishma says, 'Do not cut down the fruit trees in your dominions, Yudhishtira. Fruits and roots are the property of the Brahmanas. The sages have declared this to be a law of dharma. The surplus, after supporting the Brahmanas, should go to meet the needs of other people. Nobody should take anything by doing an injury to Brahmanas.

If a Brahmana wants to leave the kingdom because he has been unable to find any livelihood in it, the king should, with affection and respect, provide him the means of sustenance. If he still wants to leave, the king should call an assembly of Brahmanas and say, "If such a Brahmana leaves the kingdom, the people lose in him a friend, teacher and guru. In whom will my people then find an authority to guide them?" If even after this, he does not give up his intention to leave, the king should ask his forgiveness and say to him, "Forget the past."

This, O son of Kunti, is the eternal way of Rajadharma. The king should further tell him, "Indeed, O Brahmana, people say that only as much should be assigned to a Brahmana as will be just sufficient to maintain him. I do not accept this opinion, but think rather that a Brahmana should be given the means to procure even items of luxury, if he so wishes," and he should be requested to stay.

Agriculture, cattle-rearing and trade provide all men with the means of livelihood. Knowledge of the Vedas however, provides them with the means to reach heaven. Therefore, one regards those who obstruct the study of the Vedas and Vedic practices as enemies of society. It is for their extermination

that Brahma created Kshatriyas. Subdue your foes, protect your subjects, worship the Devas in sacrifices and fight battles with courage, O Kurupravira!

A king should shield those who deserve protection, and he who does this is the best of rulers. The kings who do not exercise this duty live in vain.

For the benefit of his subjects, the king should always try to discover the behaviour and thoughts of all, through informers and secret agents. Look after your people, O Yudhishtira: protect others from your own, your own from others, others from others and your own from your own.

Wise men say that everything has its root in the self. The king should first protect himself and then the earth. The king should always reflect upon what his shortcomings are, what bad habits he is addicted to, and what the sources of his weakness and faults are. He should employ trusted agents to wander through the kingdom and ascertain whether his conduct of the previous day has met with the approbation of the people of the provinces, and whether or not he has earned a good name in his kingdom.

Among those who are wise and virtuous, Yudhishtira, you should not disregard those who never retreat from battle, those who do not live in your kingdom, those who are dependent on you, those who are independent of anyone, those who are your ministers and those who praise or blame you. No man can earn the good opinion of everybody in the world, since everyone has friends, foes and those who are neutrals.'

Yudhishtira asks, 'Among men equal in might of arms and accomplishments, how does one gain superiority over all the others and succeed in ruling over them?'

Bhishma replies, 'Creatures that are mobile devour things that are immobile; animals that have teeth devour those that have no teeth; poisonous snakes devour smaller ones of their own species. Similarly, among human beings too, the king who is strong preys upon weaker ones. He should always pay attention to his subjects and his enemies, or else they will fall upon him like vultures.

Take care, Yudhishtira, that the imposition of heavy taxes does not crush the traders in your kingdom. They buy diverse goods at varying prices, high and low, to sell, and in the course of their journeys have to seek repose in forests and inaccessible areas and undergo many privations.

Let not your farmers desert your kingdom due to oppression, for they, too, bear the burdens of the king and support the other inhabitants of your land. The gifts you make in this world support the Devas, Pitris, Manushyas, Nagas, Rakshasas, birds and animals. These are the methods of governing a kingdom and protecting its rulers. I will talk to you again on the subject, O son of Pandu!'"

CANTO 90

"Bhishma says, 'I will tell you now, O Yudhishtira, everything that Utathya of Angirasa's race, the leading authority on the Vedas, once told Yuvanaswa's son, King Mandhatri.

Utathya said, "One becomes a king in the interests of dharma and not to indulge in caprice. Understand this, O Rajan: the king is indeed the protector of the world. If he acts righteously, he attains the position of a Deva and goes to heaven, and if he does not, he sinks into hell. All creatures rely upon dharma, which in its turn, depends upon the monarch. The ruler, therefore, who upholds dharma is truly a king.

The king who is a Dharmatman and has every kind of grace is said to be an embodiment of virtue. If a king fails to punish adharma, the Devas desert his palace and he comes to be defamed among men. The efforts of men who observe their swadharma will always be crowned with success. For this reason, all men seek to obey the dictates of dharma, which is the root of prosperity. When one continues to sin, adharma increases greatly and righteousness comes to an end.

The scriptures lay down that when one does not restrain adharma, no one can claim the rights of property and say, 'This is mine and this is not mine.' Men cannot enjoy ownership of their wives, animals, fields and houses; the Devas receive no worship, the Pitris no offerings, the Atithis no hospitality; the Dvijas do not study the Vedas or observe great vratas, or perform yagnas. When one does not restrain adharma, the human mind becomes weak and confused, O Rajan, like the minds of wounded men.

The Rishis, with their eyes on both worlds, made the king the superior being, intending him to be the embodiment of dharma on earth. They called him Rajan—one in whom righteousness shines. The king in whom there is no dharma they call a Vrishala. Divine dharma or righteousness has another name, Vrisha, and he who weakens Vrisha is Vrishala. All creatures grow in the development of righteousness and decay with its decline. A king should, therefore, advance the cause of dharma, and should never permit it to deteriorate.

We call righteousness dharma because it fosters the acquisition and preservation of wealth—dhana. The Rishis have declared, O Rajan, that dharma restrains and limits all evil actions of men. The Swayambhuva Brahma created dharma for the advancement and growth of men. So a king must work according to the dictates of dharma—the greatest of all things, for the benefit of his subjects.

The best of men who rules his subjects righteously is called a king. Disregard kama and krodha, and observe the dictates of dharma. It is the greatest above all things, O Naravyaghra, that contribute to the prosperity of kings. Dharma, again, has sprung from the Brahmana. For this reason, one should always revere the Brahmana. You should humbly satisfy the wishes of Brahmanas, O Mandhatri. By neglecting to fulfill their wishes, the king draws danger to himself, because he fails to gain any more friends, while his enemies increase in number.

Once upon a time, Lakshmi, the goddess of prosperity, became enraged and left the Asura Bali—the son of Virochana, with whom she dwelt—because of his malice towards the Brahmanas, and went to Indra, the chief of the Devas. Seeing the goddess living with Indra, Bali was filled with vain regret. This is what comes of malice and pride. Wake up, O Mandhatri, so that the Devi of prosperity does not desert you in wrath!

The Srutis declare that Adharma fathered on Lakshmi Devi a son named Ahamkara, Pride. This Ahamkara led many amongst the Devas and the Asuras to ruin. Many Rajarishis also suffered destruction due to him. Wake up O Rajan! He who can conquer Ahamkara becomes a king, while he whom Ahamkara conquers becomes a slave. If you wish for a life of eternal happiness, live as a king who does not indulge in these two—Ahamkara and Adharma.

Abstain from becoming friends with one who is proud, dishonest, mocks faith, or is cold-blooded, and on no account keep company with

anyone who has all of these faults. Keep yourself aloof from ministers whom you have once punished, from women too, and stay away from mountains, uneven lands, inaccessible fastnesses, elephants, horses and poisonous snakes.

You should also give up wandering in the night, and avoid being stingy, vain, boastful or angry. Never have intercourse with those who are lewd or of ambiguous sex, unknown women, the wives of other men or virgins. When the king does not restrain vice, a confusion of castes follows and sinful Rakshasas, hermaphrodites, crippled children, or thick-tongued imbeciles and idiots begin to take birth even in respectable families.

Therefore the king should take particular care to act with dharma for the benefit of his subjects. If he acts thoughtlessly, great evil follows and adharma increases, causing a confusion of castes. Cold sets in during the summer months and disappears when its proper season comes. Drought, flood and pestilence afflict the people. Ominous stars arise, terrifying comets appear and other portents are seen, indicating destruction of the kingdom.

If the king does not take measures for his own safety and protect his subjects, the latter meet with destruction, followed by the king himself. Two men get together to snatch the wealth of a single individual, many join hands to rob them in turn, and men rape maidens. One says that such a state of affairs arises from the king's fault in abandoning dharma and being thoughtless, and consequently, all rights of property and dhana come to an end among men."'

CANTO 91

'Utathya said, "If Indra, the Deva of the clouds, ensures rain at the right season, and if the king works with dharma, the prosperity that follows will bring happiness to his subjects. The washerman who does not know how to wash out the dirt from cloth without fading it is not skilled in his profession. The king becomes a Sudra, as among the Brahmanas, Kshatriyas or Vaisyas, one who has disregarded the proper duties of his varna can be compared to a washerman.

Menial service is for the Sudra; agriculture for the Vaisya; the Dandaneeti for the Kshatriya; and Brahmacharya, penances, mantras and truth for the Brahmana. The Kshatriya who knows how to correct the faults in the behaviour of the other varnas and to wash them clean like a washerman, is really their father and deserves to be their king.

The four yugas called Krita, Treta, Dwapara and Kali are all dependent on the conduct of the king, O Bharatarishabha, for it is he who constitutes the yuga. The four varnas, the Vedas and the dharma of the four varnasramas, all become confused and weakened when the king behaves carelessly. The three kinds of Agni, the three Vedas and yagnas with dakshina, all are lost when the king becomes heedless.

The king is the creator of all creatures and he is their destroyer. One regards the king who is a Dharmatman as the creator, and a sinful king as the destroyer. The king's wives, sons, kinsmen and friends all become unhappy and grieve when the king becomes neglectful. Elephants, horses,

cattle, camels, mules, asses and all other animals lose their vigour when the king becomes unrighteous.

Brahma created Shakti, which the king represents, O Mandhatri, in order to protect weakness. He who defends the weak wins heaven, while he who persecutes weakness goes to hell. Weakness is indeed a great being, for everything depends upon it.

All men worship the king and are the children of the king. If, therefore, the king takes the path of adharma, all men come to grief. One should regard as terrible the reproachful eye of the weak, the curse of a Muni and the bite of a deadly poisonous snake. Do not, therefore, make an enemy of the weak, or forget that the weak are always subject to humiliation. Make sure that the curse of the helpless does not turn you and your kinsmen to ashes. No children are born in a lineage which has been cursed by the weak, for they destroy the family to its very roots. Hence, do not earn the ill-will of the weak, for weakness is more powerful than even the greatest power and can even totally exterminate it.

If one who has been humiliated or beaten cries out in vain for help and fails to obtain a protector, divine punishment will overwhelm the king and destroy him. While you enjoy power, do not take wealth from the weak. Take care that the curses of the weak do not burn you like a blazing fire. The tears shed by men wronged through falsehood slay the children and livestock of those who have lied.

A sin does not produce immediate consequences. It is like a cow, and the sinner has to wait for milk till it calves. If the effects are not evident in the sinner himself, one notices it later in his progeny or descendants. When a weak person fails to find a protector, divine punishment falls on the king. When distress reduces all subjects of a king to penury and obliges them to live by begging like Brahmanas, it will bring destruction upon the king.

When all the officers of the king posted in the provinces unite and act unjustly, it is the king who becomes responsible for the great evil that will visit his kingdom. When his officers, by unfair means, or from kama or lobha, extort wealth from men who piteously solicit mercy, then a great destruction is sure to befall the king.

O Mandhatri, when a mighty tree first sprouts into life and grows large, numerous creatures come and seek its shelter. When, however, it is cut down or consumed in a fire, all those who took shelter become homeless.

When the subjects of a kingdom perform righteous deeds, carry out religious rites and applaud the good qualities of the king, the latter reaps the rewards. On the other hand, if they take to adharma, due to ignorance, the king will suffer. When you allow sinful men, known for their misdeeds, to move among the righteous without being punished, Kali then overpowers the rulers of those realms; while the king who punishes all evil men thrives in prosperity.

The king who pays proper honours to his ministers, employs them in matters of policy and in battles, enjoys the wide earth forever and his kingdom certainly thrives. The ruler who duly rewards all good work and words, earns great merit. Enjoyment of good things after sharing them with others, paying proper respect to the ministers and subjugating vain and powerful men, constitute the responsibility of a king.

Protecting all men by words and physically by deeds and pardoning no one who has committed an offence, be it even his own son, constitute the great obligation of the king. To share his possessions with those who are weak and thereby to increase their strength, to support them and protect the kingdom, to exterminate thieves and to conquer on the battlefield, embody the duty of the king.

Never to forgive anyone, however dear, if he has offended by deed or word, constitutes the mahadharma of the king. His duty is to protect those who seek shelter, as he would his own children, never to deprive anyone of the honours to which he is entitled, to worship the Devas with devotion in yagnas completed by gifts and to subdue lust and envy.

His duty is also to wipe the tears of the distressed, the helpless and the old and to make them rejoice, to praise friends, to weaken foes and to honour the good, and to observe with alacrity the obligations of truth. To make gifts of land, to entertain guests and to support dependants are also duties of the king.

The king who shows favours to the deserving and disciplines those who deserve punishment, earns great merit both here and hereafter. He is Yama himself, O Mandhatri, the Deva incarnate to all, because they expect everything from him. By controlling his senses he will acquire great wealth and by not subduing them, he incurs sin.

The duty of the king is to pay proper honours to Ritwijas, priests and gurus and to do good work for them. Yama governs all creatures with an even hand, without prejudice. The king should do the same in dealing with

all his subjects. It is said that the king resembles the thousand-eyed Indra in every respect, and that one should regard as righteous those whom Indra regards as such, O Bharatarishabha.

You should carefully cultivate forgiveness, intelligence, patience and love towards all creatures. You should also ascertain the strengths and weakness of men and learn to distinguish between right and wrong. Conduct yourself with propriety towards all, give gifts and say agreeable and sweet words. You should maintain the people of your city and the provinces in happiness.

A king who is not clever will never be able to protect his subjects. Sovereignty is a very happy burden to bear, but only a wise and courageous king who knows Dandaneeti can protect a kingdom. One who is without energy and intelligence, and who is not well versed in this great science, is incompetent to bear the burden of sovereignty.

Aided by handsome, learned and devoted ministers of noble birth, who are clever in business, you should examine the hearts and actions of all men, including the Rishis in the vana. If you conduct yourself in this manner, you will be able to learn the duties of all varnasramas. This will help you to observe your svadharma when you are in your country, or when you go to other lands.

Among dharma, artha and kama, dharma—virtue—is the greatest, and a dharmatman obtains great happiness both here and hereafter. If you treat men with respect, they will even, for the sake of the honour you give them, abandon their own wives and sons.

A king can win great prosperity by attracting good men to himself by such favours as gifts, sweet words, thoughtfulness and purity of behaviour. Do not, therefore, O Mandhatri, take these qualities and actions lightly.

The king should never be unconcerned about his own shortcomings or those of his enemies. He should act in such a way that his foes are not able to detect his lapses and he should attack them when theirs become evident. This is the way in which Indra, Yama, Varuna and all the Rajarishis have fought. Do you likewise, O Rajan, quickly adopt this behaviour and take the heavenly road which the Rajarishis followed. The Devas, the Rishis, the Pitris and the Gandharvas, of great tejas, sing the praises, both here and hereafter, of the king whose conduct accords with dharma.”’

Bhishma continues, ‘Mandhatri unhesitatingly did as Utathya directed and became the sole lord of the wide earth. Therefore, O Rajan, take the

path of dharma like Mandhatri. After ruling the earth, you will find a home in Swarga.'"

CANTO 92

"Yudhishtira asks, 'Tell me, O Pitamaha, how should a righteous king behave who wants to adhere to the path of dharma?'

Bhishma replies, 'An old story has been told of what the wise, all-knowing, mahatapasvin Rishi Vamadeva related long ago to the knowledgeable, courageous and chaste king, Vasumanas, who entreated him, "Guide me, O holy one, in morality, on how I should conduct myself, so that I do not fall away from the dharma prescribed for me."

The mahatapasvin Vamadeva said to the handsome golden-complexioned Vasumanas of great tejas, seated at his ease like Yayati, son of Nahusha, "Act with dharma, as there is nothing superior to righteousness. The kings who are righteous are able to conquer the whole world. The king who regards dharma to be the most effective means to accomplish his objectives, and who conducts himself according to the counsels of men of dharma, blazes forth with righteousness. The king who disregards dharma and works with brute force soon falls away from righteousness and loses both dharma and artha.

His subjects should slay that king with his entire family who acts on the advice of a vicious and sinful minister and thus destroys dharma. The ruler who is not competent to discharge his duties of Rajaneeti, whom caprice governs in all actions and who brags, very soon meets with destruction, even if he happens to be the ruler of all the earth.

On the other hand, the king who wants prosperity, who is free from malice, who has his senses under control and who is gifted with

intelligence, thrives and is prosperous, like the ocean swelling with the waters discharged into it by a hundred rivers. He should never regard himself as possessing enough virtue, pleasures, wealth, intelligence and friends.

Upon these depends the conduct of the world. By listening to these counsels, a king gains fame, achievements, prosperity and subjects. Devoted to dharma, the king who seeks wealth only by such means and who begins all his enterprises after reflecting on their objectives will obtain great prosperity. The king who is illiberal, without affection, who inflicts undue punishments on his subjects and is rash in his actions, soon meets with destruction. The king who is not intelligent fails to see his own faults. Covered with dishonour in this world, he sinks into hell hereafter.

If the king pays due honour to those who deserve it, gives gifts and, recognizing the value of sweet words, always uses them, his subjects will take on any calamities that might overcome him, as if these had fallen upon themselves.

The king who has no acharya to instruct him on the ways of dharma, who never asks others for advice and who seeks to acquire wealth as his fancy suggests, will not long enjoy happiness, while one who listens to the instructions of his gurus in matters of dharma, who supervises the affairs of his kingdom himself, and whom dharma guides in all his acquisitions, will possess happiness for a long time.”’

CANTO 93

'Vamadeva continued, "When a powerful king behaves with adharma towards the weak, others, including his descendents, emulate his conduct. The universal imitation of such a king soon brings destruction upon the kingdom.

While men in general will accept as a role model in conduct a king who observes his proper duties, his very kinsfolk will not tolerate a king who strays from dharma. The rash king who disregards the injunctions of the shastras and rules his kingdom high-handedly very soon meets with ruin.

The shastras say that the Kshatriya who does not follow the conduct observed traditionally by other Kshatriyas, victor or vanquished, fails in his dharma. Having captured in battle a royal foe who had done some favour to the conqueror in the past, if he, out of malice, does not pay him honour, he has failed in his Kshatriya dharma.

The king should display his power, live happily and do what is necessary in times of danger. Such a ruler becomes beloved of all and prosperity never abandons him. If you do a disservice to anyone, you should, when the opportunity arises, make amends and do him some favour.

He whom no one loves becomes an object of love if he does what is pleasant. Avoid empty words. You should do good to others without being asked, and never abandon dharma from kama or krodha. Do not reply harshly when someone questions you, or speak in an undignified manner. Never be in a hurry to do anything, or indulge in malice. This is how you can win over an enemy.

You should neither be overcome with joy when anything agreeable occurs, nor overwhelmed with sorrow when anything unpleasant happens. Never be grieved when you face financial distress, and always remember the dharma of doing good to your subjects. The kind king who does what is beneficial will succeed in all his endeavours and remain prosperous.

The king should always cherish the devoted servant who works for his benefit and refrains from doing anything to injure his master. He should appoint to all great affairs of his kingdom devoted men who have control over their senses, who are loyal, virtuous and competent. In addition, they should please the king and should never be thoughtless in looking after his interests. The king loses his prosperity if he appoints to important offices foolish men who are slaves to their senses, covetous, disreputable, deceitful, hypocritical, malicious, evil, ignorant, low-minded, or drunkards, gamblers, womanizers or addicted to shikar.

The king who first protects himself and then others who deserve protection, will have the satisfaction of finding his subjects growing in prosperity and will attain greatness. He should watch over the conduct and deeds of other kings, so that he can gain superiority over them through devoted secret agents. Having injured a powerful king, he should not develop a false sense of security by the great distance between them. Such an affronted king could very well fall upon him like a hawk swooping down upon its prey. A ruler who has consolidated his power and is confident of his own strength should attack a neighbour who is weaker than himself, never one who is stronger.

A king devoted to dharma, having acquired the sovereignty of the earth by his prowess, should protect his subjects righteously and destroy his enemies in battle. In this world, everything is destined for destruction, as nothing here is durable. But one who pays heed to five imperatives is the best of kings and will succeed in safeguarding and enlarging his kingdom. These five are defence of forts, administration of justice, conduct of war, consultations on questions of policy and keeping subjects happy.

It is impossible however, for one man alone to oversee all these matters. Handing over such supervision to his ministers, a king can rule the earth forever. The people want a liberal man as their king who shares all objects of enjoyment with others, who has a mild disposition, who is virtuous and who will never abandon his subjects.

People in the world obey one who accepts wise advice, abandoning his own opinions. The ruler who does not tolerate and attend to the advice of a well-wisher because it is contrary to his own views, and who does not follow the conduct of mighty and noble men, victor or vanquished, strays from the path of the Kshatriya dharma.

The king should always be careful to protect himself, from ministers whom he has earlier punished, from the arts of women, and while he is climbing mountains or entering inaccessible regions such as forests and wooded valleys. He should not ride untamed elephants or horses and should guard himself against poisonous reptiles.

The king who, abandoning his chief ministers, favours base men, soon falls into difficulties and never fulfills his plans. The weak-souled ruler who yields to the influence of anger and malice and does not love and honour his kinsmen who have noble qualities, lives on the very verge of destruction; while the king who attaches to himself accomplished men by showing them favour, even though he might not like them at heart, enjoys lasting fame.

Never impose taxes unseasonably. You should neither grieve if anything disagreeable occurs, nor rejoice exceedingly if anything agreeable happens. Try and accomplish good deeds. Ascertain who among the dependent kings is truly devoted to you, who is loyal to you from fear, and who among them has faults.

Even a powerful king should not trust a weak one, for in moments of inattentiveness the weak may assail the powerful like a flock of vultures seizing their prey. A sinful man seeks to injure his master even if the latter is sweet-tempered and possesses every virtue. Do not, therefore, place your confidence in such men. In declaring the mysteries of Rajaneeti, Nahusha's son Yayati said that a ruler should slay enemies who are contemptible.'"

CANTO 94

'Vamadeva said, "The king should win victories without battles. The wise do not speak highly of victories that wars achieve, O Rajan. Till a king's sovereignty is established, it is not proper for him to make any new conquests.

The authority of a king is established when his dominions are wide and abound with wealth, when he has a large number of officers and his subjects are loyal and contented. Even with a small force, a king can subjugate the very earth, if his soldiers are happy with pay and plunder and are competent to deceive foes. The power of the king is established when his subjects, whether of the cities or the provinces, have compassion for all creatures, are wealthy and possess grain.

When the king thinks that his power is greater than that of an enemy, he should intelligently set out to acquire the latter's territories and wealth. A king whose resources are increasing, who is compassionate to all creatures, who never loses time by procrastination and who is careful in protecting himself, makes progress indeed. The king who betrays his own innocent people injures himself like a man cutting down a forest with an axe. If he does not always attend to the task of slaying his foes, they will not diminish. The king who knows how to control his own temper will have no enemies. If he is wise, he will never do anything that good men disapprove. He will, on the other hand, always engage himself in work that will benefit him and others.

The king who, having accomplished all his duties, is happy in the approval of his own conscience, has never to incur the reproach of others nor feel any regrets. The monarch who observes such conduct towards men will subjugate both the worlds and enjoy the fruits of victory."'

Bhishma continues, 'King Vasumanas did as Vamadeva directed him. Without doubt, you, too, by following such advice will conquer both worlds.'"

CANTO 95

"Yudhishtira asks, 'Tell me, Pitamaha, how should a Kshatriya who has conquered another Kshatriya in battle behave after the victory?'

Bhishma replies, 'The sovereign, with or without an army at his back, should enter the dominions of the king he has subjugated and say to all the people, "I am your king and I will always protect you. Give me just tribute or encounter me in battle."

If the people accept him as their king, there is no need to fight, for kings should only fight other kings. If men who are not Kshatriyas by birth show signs of hostility, he should restrain them by every means, as the shastras do not prescribe the practice of warfare for them. People of the other varnas sometimes do take up arms to resist the invader if they find that their Kshatriyas are unarmed, unprepared and afraid to protect them.'

Yudhishtira says 'Tell me, O Pitamaha, how a Kshatriya king should conduct himself in war against another Kshatriya king.'

Bhishma replies, 'A Kshatriya must not put on armour to fight another Kshatriya who is not clad in mail. He should engage him in single combat and stop when the opponent is disabled. If the enemy comes clad in mail, he should also put on mail. If the enemy advances with an army, he should, taking his own army, challenge him to battle.

If the enemy fights with deceit, he should be similarly met. If, on the other hand, he fights fairly, you should engage him by fair means. You should not ride on horseback against a war chariot, for only a Maharatha

should battle another Maharatha. You should not attack an unhorsed enemy, a vanquished opponent, one who has lost his chariot or weapons, or one who is frightened.

Neither poisoned nor barbed arrows should be used, as these are the weapons of the evil. You should fight righteously, without yielding to anger or wanting to kill. You should not slay a weak or wounded man; one who does not have an heir; one whose weapon has broken; one who is wounded; one whose bow-string has been cut; or one who has lost his ratha. You should send a wounded opponent to his own home or, if you bring him to your own, you should get skilful surgeons to attend to his wounds.

When, in a battle between kings who follow dharma, a righteous warrior is wounded and falls, you should have his wounds attended to and, when healed, you should set him free. This is the eternal duty and Manu, the son of the Swayambhuva Brahma, has said that battles should be fought fairly. The upright should always be righteous towards those who follow dharma, adhering to it without destroying it.

If a Kshatriya, whose duty is to fight nobly, wins a victory by adharma, he becomes sinful. A man of deceitful conduct in effect kills himself, for he practises evil. Even those who are iniquitous should be subdued only by fair means.

It is better to lay down your life in the observance of dharma, than to win victory by sin. O Rajan, sin when committed does not produce its effects immediately but overwhelms the sinner after eating away his roots and branches. A sinful man acquiring wealth by sinful means rejoices greatly, but in the process becomes wedded to sin. Thinking that dharma has no value, he jeers at men of upright conduct. Disbelieving in dharma, he meets in the end with destruction. Though enmeshed in Varuna's noose, he still regards himself immortal.

Like a large leather bag puffed up with wind, the sinner dissociates himself entirely from dharma. Soon, however, he disappears like a tree on the riverside washed away from its very roots. Then people compare him to an earthen pot broken on a stony surface and say that he deserved it. The king should, therefore, seek both victory and enrichment by just means.'"

CANTO 96

"Bhishma says, 'A king should never try to subjugate the earth through adharma, even if it makes him the supreme sovereign. Which king will rejoice after having won victory by unfair means? A victory achieved through adharma is uncertain and never leads to Swarga because, O Bharatarishabha, it weakens both the king and the country.

A warrior whose armour has fallen off, or who begs for quarter saying, "I am yours," or by joining his hands has surrendered, should simply be captured, never killed. If the troops of the invader vanquish a hostile king, the invader should not himself fight his vanquished enemy. On the other hand, he should bring him to his palace and for a whole year, try and persuade him to admit, "I am your slave!" Whether he says this or not, the vanquished enemy, by living for a year in the house of his victor, gains a new lease of life.

If a king brings by force a maiden from his vanquished foe's house, he should keep her for a year and ask her whether she will marry him or anyone else in his kingdom. If she does not agree, she should then be sent back. You should behave similarly in respect of all other kinds of wealth, such as slaves, that you acquire by force.

The king should never appropriate wealth confiscated from thieves or men awaiting execution. Cattle forcibly taken from the enemy should be given to Brahmanas so that they can drink their milk. Bulls taken from the enemy should be sent for agricultural work or returned to the enemy.

The shastras lay down that a king should fight only another king, and that one who is not a king should never strike a king. If a Brahmana desirous of peace fearlessly goes between two contending armies, both should immediately stop the battle. If any Kshatriya commits Brahmahatya or wounds a Brahmana, he breaks an eternal law and earns the contempt of his varna.

The Kshatriya who destroys dharma and transgresses all reasonable restrictions does not deserve to be considered a Kshatriya, and should be banished. A king who wants victory should never follow such conduct.

What gain can be greater than victory won fairly? It is good policy for the triumphant king to conciliate the frightened people of a kingdom recently conquered, be it with soothing words or with gifts. If he rules these conquered people roughly, they will leave the kingdom to side with his enemies and wait for a chance to strike back. Then in times of danger other discontented men, watching for such an opportunity, O Rajan, will promptly side with the king's foes.

An adversary should not be deceived through unfair means and in no case should he be wounded mortally in a fight. If a lesser king is happy, he too, will also regard life as great. That king, it is said, has his roots firm whose dominions are extensive and wealthy, whose subjects are loyal and whose servants and officers are all contented.

That king, it is said, knows the ways of the world, whose Ritwijas, priests, acharyas and others about him are well-versed in all shastras and in whose kingdom the deserving are honoured and duly respected. Indra thus won the sovereignty of the worlds, and earthly kings will gain the status of Indra if they conduct themselves in this way.

Similarly, King Pratardana, subjugating his foes in a great battle, took all their wealth, including their very grain and medicinal herbs, but left their land untouched. King Divodasa, however, after subjugating his enemies, brought away the very remnants of their sacrificial fires, their clarified butter intended for libations and their food. For taking what he should not have seized, he lost all the merit of his conquests.

King Nabhaga, after his conquests, gave away entire kingdoms, except the wealth of learned Brahmanas and Munis, along with their rulers, as sacrificial gifts to the Brahmanas. The conduct of all ancient kings was irreproachable, O Yudhishtira, and I completely approve of it. The king who

desires his own prosperity should seek to conquer through every kind of excellence but never by deceit or with pride.'"

CANTO 97

"Yudhishtira asks, 'There is no dharma more sinful than that of the Kshatriyas, for the king kills multitudes in wars. Tell me, O Bharatarishabha, by what deeds, then, can the king win realms of felicity?'

Bhishma says, 'Kings become purified by punishing the evil, by attracting and cherishing the good, through yagnas and charity. It is true that kings who desire victory cause suffering to many creatures, but after that they change and improve the conditions of all.

By the power of dana, yagnas and tapasya, they destroy their sins and their punya swells so as to enable them to do good to all. The farmer who weeds his paddy field takes up the blades of the paddy, as well as the weeds. His action, however, does not destroy the blades or paddy, but makes them grow more vigorously.

Those who wield weapons destroy many who deserve destruction, but that does not retard the growth and advancement of those who remain. One who protects the people from plunder, slaughter and affliction by brigands is regarded as the giver of wealth, life and food, and similar to one who performs a yagna yielding punya.

By thus worshipping the Devas, by unifying all yagnas whose dakshina is the dispelling of fear, the king enjoys every kind of happiness here and lives in Swarga hereafter.

One regards the king who lays down his life in battle for the sake of Brahmanas as the embodiment of a yagna with limitless gifts. If a king with his quivers full of arrows shoots them fearlessly at his enemies, the very

gods will not find anyone on earth superior to him. He will enjoy eternal realms of felicity, in which his wishes will be granted, equal in number to the shafts with which he pierced the bodies of his enemies.

The blood that flows from his body cleanses him of all his sins, along with the pain that he feels. Authorities on the shastras say that the pain a Kshatriya suffers in battle operates as penance to enhance his punya. Timid men of dharma stay in the rear and beg the Kshatriyas who have rushed into battle for their lives, as men solicit rain from clouds. Great becomes their merit if they protect these fearful men and go forward themselves to face the danger.

These timorous men can free themselves from fear only if they do what is proper and just, which is to appreciate such valorous deeds and always respect their defenders. There is a great difference between men apparently equal. Some rush into battle, amid its terrible din, against armed ranks of enemies. Indeed, the Kshatriya who charges hosts of enemies takes the road to Swarga.

He who feels dread seeks safety in flight and deserts his comrades in danger. Let not such wretches be born as Kshatriyas. The very Devas, with Indra at their head, send calamities to those who desert their comrades in battle and return without a wound. One should beat with sticks or pelt with stones, or roll in a mat of dry grass and burn to death, one who deserts his comrades to save his own life. One should kill like animals any among Kshatriyas who are guilty of such conduct.

It is sinful for a Kshatriya to die in bed, spitting phlegm and passing urine, uttering piteous cries. Men who know the shastras do not applaud the death of an uninjured Kshatriya. The death of a Kshatriya at home is not praiseworthy. They are heroes, and any action that is not heroic is sinful and inglorious. In disease, he may be heard to lament, “What misery! What agony! I must be a great sinner.” With a face emaciated and a stench issuing from his body and clothes, the sick man plunges his relatives into grief. Coveting the condition of those who are healthy, such a man amidst his tortures repeatedly wishes for death. He who is a hero, dignified and proud, does not deserve such a dishonorable end.

A Kshatriya should die by the sword, surrounded by kinsmen and slaughtering his enemies in battle. Frenzied with battle lust, he fights furiously and does not feel the wounds his enemies inflict on him. If he

encounters death in battle, he earns that high punya filled with the fame and respect of the world due to him, and ultimately gains a place in Swarga.

The Kshatriya who does not show his back but fights with all his might at the forefront of the battle, utterly reckless of his very life, obtains the companionship of Indra. All Kshatriyas who die in the midst of their enemies without displaying shameful fear or despair earn admittance to the realms of eternal bliss.'"

CANTO 98

"Yudhishtira asks, 'Tell me, O Pitamaha, to what realms do Kshatriyas go who encounter death in battle?'

Bhishma, replies, 'There is an old story, O Yudhishtira, of a conversation which took place long ago, between Ambarisha and Indra. Ambarisha, the son of Nabhaga, went to Swarga and in those heavenly regions, so difficult to reach, he saw his own powerful general Sudeva in the company of Indra, in a celestial form blazing with every kind of energy and travelling in a very beautiful vimana. Seeing the prosperity of his Senapati and observing how he was journeying further up towards still loftier regions, the noble Ambarisha, filled with surprise, questioned Indra.

Ambarisha said, "Having ruled the whole earth bounded by the seas and wanting to earn punya, I practised all the dharma that the shastras declare are common to the four varnas. I practised with strict austerity the dharma of Brahmacharya. I waited with dutiful obedience upon my acharyas and other reverend elders and studied with due observances the Vedas and the shastras on Rajadharma. I gratified the Devas with many mahayagnas, Atithis with food and drink, the Pitris with offerings in Sraddhas and the Rishis with attentive study of the scriptures, after proper initiation into religious mysteries.

I duly observed the Kshatriya dharma according to the injunctions of the scriptures. I fearlessly faced hostile armies and won many victories in battle. This Sudeva, O Indra, was once the general leading my forces. It is true that he was a warrior of tranquil soul, but how has he exceeded me? He

never worshipped the Devas in mahayagnas or gratified the Brahmanas with frequent and costly gifts according to the laws. Why then has he succeeded in surpassing me?"

Indra replied, "Sudeva has often performed the great yagna of battle, like anyone who engages in battle. Every warrior wearing armour who advances against his foes in battle array becomes installed in the yagna. Indeed, such a man is indisputably regarded as the yajamana of the yagna of battle."

Ambarisha said, "What constitutes the libations in this yagna? What constitutes its liquid offerings? What is its dakshina? Who, again, are its Ritwijas? Tell me all this, O performer of a hundred yagnas."

Indra said, "Elephants constitute the Ritwijas of this sacrifice and horses are its Audharyus. The flesh of enemies constitutes its libations and blood is its liquid offering. Jackals, vultures, ravens and also arrows, constitute its Sadasyas as they drink the remnants left of the liquid offering in this yagna and eat the remnants of its offerings. Heaps of lances, spears, swords, darts and axes, blazing, sharp and well-tempered, constitute the ladles of the sacrificer. Straight and well-tempered arrows with keen points that can pierce the bodies of enemies, loosed from well-stretched bows, constitute its large double-mouthed ladles.

Swords kept in sheaths of tiger skin, with handles made of ivory and capable of cutting off the elephant's trunk, form the Sphises of this sacrifice. Strokes inflicted with blazing and keen lances, arrows, swords and axes, all made of hard iron, constitute its great wealth collected from illustrious people by agreement regarding the amount and period.

The blood that runs over the battlefield from the fury of an attack constitutes the final libation, full of great punya and capable of granting every wish, in the homa of this yagna. Cries that one hears in the front ranks such as 'Cut!' and 'Pierce!' constitute the Samans that its Vedic chanters sing in the abode of Yama. The front ranks of the enemy's battle array form the vessel to store its libations.

The herd of elephants, horses and men equipped with shields one regards as the Syenachita fire of the sacrifice. The headless trunks that rise up after thousands have been slaughtered constitute the octagonal stake, made of Khadira wood, for the Kshatriya who performs the sacrifice. The screams of elephants goaded with hooks constitute its Ida mantras. The

drums struck by palms forming the Vashats, O Rajan, are its Trisaman Udgatri.

When someone takes away the property of a Brahmana, the man who sacrifices his own body, so dear to him, in order to protect that property, thereby acquires the guna of a sacrifice with infinite gifts. The Kshatriya who, for the sake of his master, displays prowess at the van of the army and does not show his back through fear, earns those regions of felicity that are mine.

He who strews the altar of the battle yagna with swords cased in blue scabbards and severed arms resembling heavy bludgeons, will win regions of happiness like mine. The warrior who, intent upon victory, penetrates into the midst of the enemy's ranks without waiting for any help, succeeds in winning regions of bliss like mine.

The warrior who in battle creates a river of blood, terrible and difficult to cross, with kettle-drums for its frogs and tortoises, bones of heroes for its sands, blood and flesh for its marsh, swords and shields for its rafts, the hair of slain warriors for its floating weeds and moss, herds of horses, elephants and chariots for its bridges, standards and banners for its rushes, the bodies of slain elephants for its boats and huge alligators, swords and scimitars for its larger vessels, vultures, kankas and ravens for the rafts that float upon it, obtains regions of felicity like mine.

The warrior who creates such a river, difficult of passage even for those who possess courage and power, filling all timid men with dread, is said to complete the sacrifice by performing its final ablutions. The Kshatriya whose altar in such a yagna is strewn with the severed heads of enemies, horses and of elephants, obtains regions of happiness like mine.

The Rishis say that the warrior who regards the vanguard of the hostile army as his antapura, the front of his own army as the vessel for the sacrificial offering, the warriors standing to his south as his Sadasyas and those to his north as his Agnidhras, and who looks upon the hostile forces as his wedded wife, will attain all realms of happiness.

The open space between the two hosts drawn up for the battle constitutes the altar of such a sacrificer and the three Vedas are his three sacrificial fires. Upon this altar, aided by the chanting of the Vedas, he performs his yagna.

There is no doubt that the cowardly warrior who runs away from the fight in fear and is slain by the enemy sinks into hell, while the combatant

whose blood drenches the sacrificial altar already strewn with hair, flesh and bones is sure to attain Swarga.

The powerful warrior who, having slain the commander of the hostile army, mounts the ratha of his fallen antagonist, is regarded as possessing the power of Vishnu himself and the intelligence of Brihaspati, the guru of the Devas. He who can capture alive the commander of the hostile army, or his son, or some other honoured leader, will win regions of happiness like mine.

One should never grieve for a hero slain in battle. A slain hero, if nobody grieves for him, goes to Swarga and earns the respect of its habitants. Neither do men desire to dedicate food and drink for the hero's salvation, nor do they bathe after receiving the news of his death, nor go into mourning for him.

Listen to me as I enumerate the joys that are in store for such a man. The best of Apsaras, numbering thousands, rush out to receive the spirit of the slain hero, coveting him for their lord. The Kshatriya who does his duty in battle acquires the punya of tapasya and of dharma, since his conduct conforms to the sanatana dharma. Such a man gains the punya of all the four varnasramas.

You should not kill the aged, children or women; those who flee, one who holds a straw in his lips to indicate unconditional surrender, or one who says, 'I am yours.' After killing in battle Jambha, Vritra, Vala, Paka, Satamaya, Virochana, the irresistible Namuchi, Sambara of innumerable illusions, Viprachitti—all these sons of Diti and Danu and also Prahlada, I myself have become the Lord of the Devas."

King Ambarisha came to understand by these words of Indra how, by means of fighting battles, Kshatriyas can win the blissful regions of Swarga.'"

CANTO 99

"Bhishma says, 'Let me tell you the old story of the battle between King Pratardana and Janaka, the Dharmarajan of Mithila. Janaka, who knew the truth of everything, showed both Swarga and Naraka to his own warriors and gladdened them on the eve of the battle.

He told them, "Look, these are the regions of great splendour for those who fight fearlessly. Full of Gandharva girls, these realms are eternal and grant every wish. There, on the other side, are the regions of hell, intended for those who flee from battle. They will have to rot there for eternity in everlasting disgrace. Resolve, then, to cast away your very lives and conquer your enemies. Do not fall into inglorious hell. The laying down of life in battle is the happy door to heaven for Kshatriyas."

Thus addressed by their king, O subjugator of hostile towns, the warriors of Mithila vanquished their enemies in battle and gladdened him. Those who are resolute should take their stand in the forefront of battle. The maharathas should be placed in the midst of elephants, with the horsemen behind them. At their back should be the foot-soldiers, all clad in mail. The king who forms his battle vyuha in this manner will vanquish his enemy. O Yudhishtira, you should always adopt this vyuha formation.

Filled with rage, heroes want to earn punya in Swarga by fighting fairly. Like makaras agitating the ocean, they charge the ranks of the enemy, exhorting one another, so that they hearten even those among them who are slackening.

The victor should protect the newly conquered land from aggression. Rajan, you should not allow your troops to hound the vanquished foe too far, since the enemy who rallies after being routed is desperate for safety, and will assail pursuers ferociously. Another reason why you should not pursue the defeated enemy is that brave warriors do not strike at those who run away.

Creatures who are mobile devour things that are immobile; those that have teeth devour those that are toothless; the thirsty drink water; heroes devour cowards. Cowards ensure defeat though they have the same limbs, backs and stomachs as the victors. Those who are afraid join their hands and bend their heads before the courageous.

This world rests on the arms of Kshatriyas, like a son on those of his father. Hence, he who is a Kshatriya deserves respect under every circumstance. There is nothing higher in the three worlds than heroism. The heroic Kshatriya protects and cherishes all, and all things depend upon him.'"

CANTO 100

"Yudhishtira asks, 'Tell me, O Pitamaha, how kings who want victory, should lead their troops in battle, Bharatarishabha, even if they have to offend dharma slightly!'

Bhishma replies, 'Some say that one makes dharma secure by truth; some by upapatti or reasoning; some by good conduct, and some by the application of authority. I will now tell you what the method and strategy of authority are which produce immediate results.

Robbers who break all laws very often become destroyers of property and punya. Listen to me and I will tell you about the successful methods the shastras prescribe for resisting and restraining them. The king should be acquainted with both kinds of wisdom—straight and crooked—but never apply dishonest means to injure others, only to defend himself against the dangers that may overtake him. Enemies frequently undermine a king by sowing seeds of disunity among his ministers, troops, allies or subjects. The king, aware of such deception, may use deception to counter these foes.

You should manufacture and store in abundance armour made of leather for protecting the bodies of elephants and bulls, bones, thorns and keen-pointed weapons made of iron, coats of mail, yak-tails, sharp and well-tempered weapons, all kinds of yellow and red armour, banners and standards of diverse hues, sharp swords, lances, scimitars, battle-axes, as well as spears and shields. The weapons should all be properly whetted and the warriors filled with courage and resolution.

It is proper to start your campaign and move your troops in the month of Chaitra or Agrahayana, when crops ripen and water is not scarce. This time of year, O Bhaarata, is neither very cold nor very hot. If, however, the enemy is in trouble, troops should immediately be set in motion without waiting for a favourable season. These two are the best times to start a campaign to subjugate your enemies.

While moving your troops, you should take that road which has an abundance of water and grass, which is level and easy to march on. You should ascertain the route in advance, through skilful spies who have intimate knowledge of the adjoining terrain and forests. Kings who want victory should march their armies along good roads and not through forests like animals. In the van should be an akshauhini, a division of brave and strong men of noble birth.

Regarding forts, only those which have walls, a moat and a single entrance are favourable, because resistance can be offered from within them against invading armies.

Experienced warriors consider an area lying near a wood much better for pitching a camp than one under the open sky, so that the foot-soldiers are in a position which they can defend. Danger and distress can be warded off if they engage with the enemy as soon as it comes.

If the warriors fight keeping the Saptarishis behind them and take up their stand, immoveable as the hills, they will vanquish even irresistible foes. You should have the army in such a position that the wind will blow, and the sun and the planet Saturn shine, from behind them. As a force for ensuing victory, O Yudhishtira, the wind is superior to the sun, and the sun is superior to Sukra.

Warriors prefer for the operations of cavalry a region that is not miry, soggy, uneven or full of bricks and stone, while a field free from mire and holes is suitable for rathas. A region overgrown with bushes and large trees and one under water is appropriate for elephant-warriors, while an area that has many inaccessible spots, that is overgrown with large trees and groves of cane or is a mountainous or woody tract is well-suited for the operations of infantry.

One regards an army with a large infantry force as very strong, O Bhaarata, and one in which chariots and horsemen predominate as very effective on a clear and sunny day. An army in which foot-soldiers and elephants predominate is effective in the rainy season.

Having attended to these points about the character of various forces and the manner of marching, quartering and leading them, the king should turn his attention to the characteristics of place and time. He should set out on his expedition on an auspicious day, determined by the phases of the moon and the positions of stars and planets. This will ensure that if he leads his troops adroitly, he will gain victory.

No one should kill one who is asleep, thirsty, fatigued, disarmed or one who has his heart set on nirvana, one fleeing, one walking unsuspecting along a road, one drinking or eating, one deranged, one mortally wounded or severely weakened by his wounds, one who is unaware of the fight, one who is conducting a yagna, one who is an expert in some special art like mining, one who is in mourning, one who is out of the camp foraging, men who set up camps or are camp-followers, dwarapalakas of the king or his ministers, or those who do menial services for the chieftains of the army, or the overseers of such servants.

You should honour and double the pay of those warriors who break the ranks of enemies, or rally your retreating troops with food, drink and seats equal to your own. You should promote those among them who are chiefs of ten warriors to chiefs of a hundred, and the Kshatriya who is the chief of a hundred warriors, to chief of a thousand.

Gathering together your principal warriors, you should address them saying: "Let us swear to conquer, and never to desert one another. Let those who are afraid remain here, who will cause their chiefs to be slain by being cowardly in the cauldron of battle. Let such men come who will never break in battle or cause their own comrades to be slain, for they can protect themselves as well as their comrades and will certainly kill the enemy in a fight. The consequences of fleeing from battle are reproach and infamy, loss of wealth and death. He who flees from battle, who is shameless, who casts away his weapons or is captured by the enemy, will have to hear sharp words. Let such evil always befall the warriors of our enemies."

Those who flee from battle are the most despicable of men. They are a shame on earth and devoid of true manhood, here or hereafter. Bards sing the praises of victorious warriors who readily pursue their fleeing enemies with taunts. In battle, when an enemy tarnishes the fame of a man, the misery he feels is more painful than death itself.

Understand that victory is the root of punya and of every kind of happiness. Kshatriyas bear cheerfully that which cowards regard as the

highest pain. One should be resolved to fight on, regardless of life itself, determined to conquer or die and attain a blessed end in heaven."

Having sworn such an oath and prepared themselves to throw away life itself, Kshatriyas should valiantly charge the enemy's ranks. In the van you should place an akshauhini of men armed with swords and shields, and in the rear the ratha akshauhini. In between you should position other kinds of warriors. This should be the array for attack.

Battle-hardened veterans should fight in the van so that they can protect their comrades behind them. Those who are afraid should be solicitously cheered and encouraged. You should position the strongest and most courageous men in the van. You should keep the weaker men on the field without withdrawing them, at least to make the army appear larger to the enemy.

If your troops are few, you should draw them close together for the fight or, if their leader wants, the close vyuha can be extended. When a small number of troops fight with a greater army, you should form the Suchimukha vyuha, in which you draw up the warriors into a wedge-like formation.

When you engage a small force with a large one, the leader of the former should shake his men's hands and utter loud cries saying, "The enemy has broken! The enemy has broken!" Those who are strong should stand firm against the enemy and shout loudly to their comrades, "Fresh comrades have arrived! Fearlessly strike our foes!"

Those who are in advance of the rest should utter loud shouts and make all kinds of noises and blow and beat krakachas, cow-horns, drums, cymbals and kettle-drums.'"

CANTO 101

"Yudhishtira says, 'Of what temperament, behaviour and physique should warriors be, and how clad and armed so that they are fit for battle?'

Bhishma replies, 'Brave soldiers, when they engage in battle, use those weapons and chariots with which they are familiar.

The Gandharvas, the Sindhus and the Sauviras are brave and very strong and fight best with their swords and lances. Their armies are capable of vanquishing all forces. The Usinaras possess great strength and are skilled in all kinds of weapons. The Easterners are accomplished in fighting from elephant-back and also know how to fight unfairly. The Yavanas, the Kambojas and those who dwell around Mathura are skilled in fighting with bare hands, and the Southerners with swords.

It is well known that strong and courageous men are born in almost every country. Listen, and I will describe their distinguishing features. Those who have voices, eyes and bearings like those of the lion or the tiger, and those who have eyes like those of the pigeon or the snake, are all Kshatriya parantapas, while those who sound like the deer and have eyes like those of the leopard or the bull, are highly energetic. Those who have voices that resemble the sound of bells are excitable, malevolent and wrathful, while those who have voices deep as that of the clouds, visages angry or like those of camels' hooked noses and tongues, possess great speed and can shoot or hurl their weapons great distances.

Those who have bodies curved like a cat, thin hair and skin, possess great speed and are eager, near-invincible in battle, while some of those who have eyes closed like those of the iguana, a mild disposition and the speed and voice of a horse, can face all foes.

Those who are handsome, well-built with symmetrical frames, broad chests, who become angry upon hearing the enemy's drum or trumpet, who delight in affrays of every kind, who have grave eyes, eyes that bulge, or green eyes, or eyes like those of the mongoose, who have faces darkened with frowns, are all brave and will gladly give their lives in battle.

Those who have crooked eyes, broad foreheads and cheekbones not covered with flesh, arms strong as thunder-bolts and fingers bearing circular marks with arteries and nerves that are visible, will rush in with great speed when the clash of battle takes place. They then resemble infuriated elephants and become irresistible.

Those who have greenish hair ending in curls, flanks, cheeks and faces plump and fleshy, elevated shoulders, thick necks, fat calves, who have fearful visages and are fiery like Vasudeva's horse Sugriva, or like the offspring of Vinata's son Garuda, or have round heads, large mouths, faces like those of cats, shrill voices and quick tempers, who rush wildly into battle guided by its din, who are evil and full of haughtiness, who have fearsome faces and who live in the outlands, are all reckless of their lives and never retreat from battle.

You should keep such troops in the vanguard. They always slay their foes or die without turning back. Of wild conduct and outlandish manners, they regard soft speech as a sign of weakness. If treated mildly, they show contempt towards their king.'"

CANTO 102

"Yudhishtira says 'I would like to know the well-known signs, O Bharatarishabha, that portend the success of an army.'

Bhishma replies, 'I will tell you all the well-known indications that predict the success of an army. A learned astrologer and a wise priest see the future with the eye of celestial knowledge and can perform various auspicious karmas and expiatory rites, including homa and the silent recitation of mantras, to ward off calamities that unpropitious fate and the wrath of the Devas may have in store.

The army where the troops and animals are all happy and cheerful, Yudhishtira, is sure to win a decisive victory. The wind blows favourably behind such troops, rainbows appear in the sky, the clouds cast their shadows upon them and at times the sun shines upon them. Jackals, ravens and vultures become auspicious to them. When these show such regard to the army, great victories are sure to be won.

Their yagna fires blaze up with a pure splendour, the light going upwards and the smokeless flames slightly bending towards the south. The libations poured on it emit an agreeable fragrance; the conches and drums, blown and beaten, send forth sonorous peals, and the warriors are inspired with eagerness. These are indications of success.

If we see deer and other quadrupeds behind or to the left of those who have already set out for battle, or of those who are about to set out, we regard them as auspicious. If they appear to the right of the warriors when they are about to engage in battle, we regard it as an indication of success.

If, however, they make their appearance in front, it indicates disaster and defeat. If certain birds, swans, cranes, satapatras and chashas utter auspicious cries and all able-bodied warriors become lively, these are omens of success.

The vyuha, which blazes with splendour and becomes terrible to look at because of the reflection from its weapons, war-machines, armour, standards and the radiant faces of the warriors who stand within the formation, will always succeed in vanquishing its enemies. If they are of pure conduct, modest deportment and attend to one another with loving kindness, it as an indication of success to come.

If because of the agreeable commands and connections the warriors become grateful and patient, we can know this as the root of success. A crow on the left of a warrior engaged in battle and on the right of him who is about to engage in it, we regard as favourable; again, if it appears at his back, it indicates failure, while its appearance in front forebodes danger.

Even after enlisting a large army consisting of the four kinds of forces, you should strive to make peace, O Yudhishtira. Only if your efforts for peace fail should you engage in battle. The victory won by battle is inferior because it is dependent on luck or destiny.

When a large army breaks and the troops begin to flee, it is exceedingly difficult to check its flight. The spontaneity of the flight resembles that of a powerful current of water or of a frightened herd of deer. If a single division takes flight the rest will follow, because fear is contagious. Some armies have broken without adequate cause, while others break even when they are brave and skilled in battle.

A great army consisting of even brave soldiers is like a large herd of Ruru deer. Sometimes even fifty men, resolute and relying upon one another, confident and prepared to lay down their lives, succeed in routing enemies numerically far superior. Sometimes even five, six or seven great Maharathas, unyielding and standing close together, can vanquish large armies.

Armed conflict is never desirable if it can be avoided. You should first try the policy of conciliation, or causing internal dissension and giving gifts as bribes; battle should be the last resort. At the very sight of a hostile force, fear paralyses the timid, like the sight of a blazing bolt from heaven. They ask, “Oh, upon what will it fall?”

Once a battle is raging, sweat drenches the limbs of those who go to join it, and of those who are winning. The entire country where a war rages, with all its resident and floating population, O Rajan, is agitated and affected. The very marrow of living men scorched by the heat of action suffers intense pain.

So a king should on all occasions adopt conciliatory methods, mixing them with severity. Men always show a disposition to make peace when an enemy oppresses them. Send secret agents to create dissension among the allies of the enemy. Discord having been kindled, the enemy will want peace with the king who is more powerful than himself, whom he once sought to crush.

If the invader does not proceed in this manner, he can never completely conquer his foe. In dealing with the enemy, take care to hem him in from all sides. Forgiveness always comes to those who are good and never to those who are evil. Listen now, O Partha, to the uses of forgiveness and sternness. The fame of a king who displays clemency after a conquest spreads widely. The very enemies of a man who is of a forgiving disposition trust him, even when he commits a grave transgression.

Sambara has said that an enemy should be subjugated first and compassion shown afterwards, for a wooden pole, if made straight without the application of heat in the first instance, very soon assumes its former crookedness. However, men skilled in the shastras do not advocate this or regard it as an indication of good kingship. Rather, they say, an enemy should be subdued and disciplined as a father does a son, without anger and without destroying him.

If a king is cruel, O Yudhishtira, he becomes a universal object of hatred. If, on the other hand, he becomes mild, everybody disregards him. Do, therefore, practise both severity and mildness. Before striking, O Bhaarata, and while striking, utter sweet words; and having struck, show your enemies compassion and let them understand that you grieve for them.

After he has vanquished an army, the king should address the survivors and say, “I am not glad that my troops have slain so many of you. Alas, they did not listen to me, though I repeatedly dissuaded them. I wish that all your dead were all alive. They did not deserve such deaths. They were all good men and true, who did not retreat from battle. Such men are rare. I surely do not approve of those who have slain such kshatriyas in battle.”

Having spoken thus to the survivors of the vanquished enemy, the king should, in secret, honour those among his own troops who bravely slew the foe. To soothe the wounded slayers from their sufferings at the hand of the enemy, and to win them over, the king should even weep, seizing their hands affectionately. Thus, in all circumstances, the king should behave with conciliation.

A Dharmarajan who is fearless becomes trusted and beloved of all. Winning the people's faith, he succeeds in ruling over the earth as he pleases. If he wants to rule the earth, the king should abandon deceit, attempt to gain the trust of all and try to protect his subjects from fear.'"

CANTO 103

"Yudhishtira says, 'Tell me, O Pitamaha, how should one behave towards an enemy who is mild, one who is fierce and towards one who has many allies and a large force?'

Bhishma replies, 'There is an old tale, Yudhishtira, of a conversation between Brihaspati and Indra which took place long ago. Once upon a time, Indra, the lord of the Devas, approached Brihaspati and, saluting him with folded palms, said, "How, O Maharishi, should I behave towards my enemies? How can I subdue them other than by killing them? In a war between two armies, either side can win. What should I do so that I do not lose this blazing wealth that I have won from my enemies, that scorches them?"

The wisest Brihaspati, skilled in dharma, artha, kama and rajadharma, replied, "One should never seek to subdue one's foes by force. Only boys, cruel and volatile by nature, pick an open fight. One who wants to destroy an enemy should not put him on his guard and should never exhibit anger, fear or joy, but should conceal these within oneself. Without actually trusting one's enemy, one should behave towards him as if one trusts him completely.

One should always speak sweetly to one's enemy and never do anything displeasing to him. One should abstain from pointless hostility and from insolent speech. Just as a fowler, carefully imitating the cries of the birds he wants to catch or kill, lures and captures them, a king should first lull his enemies and then strike them down, if he so chooses.

Having overcome one's enemies, one should not sleep at ease. A foe who is evil raises his head again, like a carelessly put out fire flaring up later. When either side can win, you should avoid a battle. Lull an enemy into a false sense of security and then overpower him and gain your objective.

Consult your ministers and intelligent men who understand statecraft. If you disregard and forget an enemy who has actually not been subdued at heart, he will lie in wait and strike at you at an opportune moment, especially when you take a false step. Such an enemy can employ his own trusted agents and by sowing dissension, neutralize your forces.

Feelings of hostility towards his enemies should be nourished in secret by a king, and at the same time he should collect definite information about his enemy and learn everything he can about him. He should undermine his adversary's forces by bribery, poisoning and fomenting discord.

A king should never be too friendly with his foes, but wait patiently for the right opportunity, so that he can strike at a time when he is least expected to, and then make his kill. He should never slay too large a number of the enemy's troops, although he must certainly ensure a decisive victory. He should neither do an injury to his enemy that would rankle in the latter's heart, nor cause needless hurt by insults or rudeness.

If the opportunity to strike comes, he should not let it slip. This is what a king who wants to annihilate his enemies should do, O Indra, because if such a chance is missed, it will never come again.

A king should consult his advisors and only break the strength of his enemy. However, he should neither try to accomplish this when the opportunity is unfavourable, nor persecute his enemy even when the opportunity is at hand. The king should work carefully, giving up kama, krodha and ahamkara and all the while continually watch for any lapses by his enemy.

Extreme mildness, harshness of punishments, idleness, and recklessness: these four faults, and the deceit of his enemy, will ruin a foolish ruler, O king of the Devas. The king who can eradicate these and counteract the cunning of his enemies will certainly succeed in vanquishing all.

When one minister can accomplish the king's secret project without any help, the king should consult him and no other. If many ministers are consulted, they will endeavour to pass the responsibility to one another and

even give publicity to a project which should have been kept secret. Only if there is a need to consult another should the king do so.

When the enemy is invisible, you should invoke the Brahmadanda divine punishment, upon them; when visible, the army consisting of four kinds of forces should be deployed on the field. The king should first try and create dissension, as well as use conciliation, depending upon the need of the moment.

At times the king should even abase himself before a powerful enemy. He should work carefully and seek to ensure the victor's destruction when the latter becomes careless. One should humble oneself before a more powerful king by prostrating oneself, with gifts of tribute and by uttering sweet words when the occasion demands, never doing anything to arouse the suspicions of a powerful enemy. The weaker ruler, under such circumstances, should carefully avoid every action that can awaken doubts.

A victorious king, again, should not trust his defeated enemy, for they who are vanquished always remain alert. Men of a restless nature find it hard to acquire wealth, Devaraja, so their very existence is dangerous. Kings should carefully ascertain who their friends are and who their enemies.

If a king is mild, people disregard him, but if he is fierce, he instills fear in them. Therefore, instead of being either fierce or mild, be both. As a rapid current ceaselessly eats away a high river-bank and causes large land-slips, carelessness and mistakes ruin a kingdom. Never attack many enemies at the same time. By adopting a policy of conciliation, giving gifts or creating dissension, O Purandara, you should subdue them one by one.

As for the rest, when they are few in number the victor should behave peacefully towards them. An intelligent king, even if he is able to do so, should not try to crush all his enemies at once. He should openly strike without hesitation only when he thinks he is superior to his enemy in many respects, when he has a large army packed with the six-fold forces, consisting of foot-soldiers, horses, elephants, rathas, war engines, treasure and traders following the camp, all loyal to him.

If the enemy is strong, adopting a strategy of conciliation towards him would be a mistake. On the other hand, you should plan to harass such enemies by secret means and not try to be mild in your conduct to him. Repeated expeditions would also be a blunder, for you would be risking the

loss of your crops, the poisoning of your wells and tanks, and suspicion in respect of the seven branches of administration.

On such occasions, you should apply diverse kinds of deception, various methods for setting your enemies against one another and different forms of misinformation. You should also ascertain, through trusted agents, what is happening in the cities and provinces of your enemies, Kings, after pursuing their enemies and entering their forts, O slayer of Bala and Vritra, should sack, pillage, plunder and simultaneously devise proper plans to safeguard their own cities and dominions.

Making gifts of wealth to them in private and confiscating their possessions publicly, proclaiming them as offenders punished for their misdeeds without injuring them physically, kings should send their agents to the cities and provinces of their enemies. At the same time, in their own cities, they should arrange for killing rites to be performed for the enemy, by means of powerful mantras through men who are accomplished, learned, authorities in the shastras and acquainted with the regulations of the sacred books."

Indra said, "O best of Munis, what are the signs of an evil person? Tell me how I am to identify a wicked man."

Brihaspati said, "An evil man is one who proclaims the faults of others behind their backs, who is consumed with envy at the accomplishments of others and who remains silent, reluctant to join in when someone proclaims the merits of others in his presence. Mere silence on such occasions is no indication of wickedness; however, an evil person at such times breathes heavily, bites his lips and shakes his head.

Such a man always mixes in society, speaks irrelevantly, never does what he promises when the eye of the man to whom he has made the pledge is not upon him, or even allude to the subject in his presence. He eats by himself and not with others at the same table and finds fault with the food set before him, saying, 'All is not right today, as on other days.' His disposition shows itself when he sits, lies down or rides.

Mourning on occasions of sorrow and rejoicing on occasions of joy are the signs of a friend, while the opposite behaviour indicates an enemy. Keep in mind, O ruler of the Devas, that the nature of evil men can never be concealed. I have now told you, O greatest of deities, what the signs of an evil man are. Now that you have heard the truths that the shastras lay down, follow them duly."

Purandara, when the opportunity came, conducted himself strictly according to the advice of Brihaspati and, determined to be victorious, the Parantapa successfully reduced all his enemies to subjection.'"

CANTO 104

"Yudhishtira says, 'What should a Dharmaraja do to acquire happiness whose own officers oppose him, whose treasury and army are no longer under his control and who has no wealth?'

Bhishma replies, 'Listen, Yudhishtira, to the oft-told story of Kshemadarsin, the Kosala Rajan. Long ago, Kshemadarsin lost his power and fell into great distress.

He went to the Rishi Kalakavrikshiya and, saluting him humbly, asked, "What should a man like me do who deserves wealth but who has failed to recover his kingdom despite repeated efforts; what should I do other than commit suicide or theft, take sanctuary with others or resort to other such degrading actions? O Brahmana, tell me, for one like you, who knows dharma and is full of kindness, is the refuge of a man suffering from mental or physical illness.

I have heard that a man like me should give up his desires, abandon joy and sorrow, and he will find happiness after he has earned the plenitude of knowledge. I grieve for those who believe that worldly happiness is dependent on wealth, which after all vanishes like a dream. Those who can abandon vast riches achieve a difficult feat, because we are unable to give up even wealth which has been lost. I have lost all my prosperity and fallen into a miserable and joyless existence. Tell me, O Brahmana, what happiness I should still strive for."

The sage said, "You have already understood, it seems. You are wise and should do as your intellect tells you. You are right in your belief that all

that you see, as well as yourself and everything that you have, are evanescent, as am I and all that I have. Know, O Rajan, that those things which you regard as substantial, are in reality non-existent. The wise man knows this and is never troubled when confronted by sorrow.

Once you know what everyone should know, which is that whatever has happened and whatever will take place, all are unreal, you will be freed from adharma and its misery.

Whatever those who came before earned and acquired, and whatever those who succeeded them got, all have perished. Reflecting on this, who will yield to misery? Things that were are no more. Things that are will again not exist. Sorrow has no power to restore them. One should not, therefore, indulge in grief.

Where, is your father today, O Rajan, and where is your grandfather? You do not see them now, nor do they see you. If you think of your own instability, for whom then do you mourn? Reflect carefully and you will understand that it is certain that you will cease to exist. I, you, your friends, your enemies and indeed everything, will without any doubt cease to be. Those men who are now twenty or thirty years of age will all definitely die within the next hundred years.

If a man does not have the heart to give up his possessions, he should then endeavour to regard them as being not his own, and with that seek to do good. One should regard future acquisitions as well as those that have disappeared as being not one's own, of destiny as being all-powerful. Those who reason thus are wise, and the habit of seeing things like this an attribute of the good.

Many men who are equal or superior to you in intelligence and application, though deprived of wealth, are not only alive but are not kings. But unlike you, they are not unhappy. So, stop distressing yourself in this way. Are you not superior to these men, or at least equal to them in intelligence and hard work?"

The king said, "I won my kingdom and everything else with no great effort. However, all-powerful Time has swept it away as a river does sand, O Maharishi, and I am obliged to subsist on charity."

The Muni Kalakavrikshiya said, "Your frame of mind, based on the knowledge of reality, should be such that you never mourn for anything in life, O prince of Kosala, either in the past or the future. Your desire should

be to obtain only that which is attainable, and so to enjoy your present possessions, not to suffer for what is not there.

Be delighted, O Kosala Rajan, with whatever you easily win. Even if you become poor, do not grieve, but seek to preserve a pure character. Only a foolish man, when he loses his wealth, instead of being contented with his remaining possessions censures the Supreme Ordainer. Such a man regards others, however undeserving, as blessed. For this reason, they suffer more who are malicious, vain and filled with self-importance.

However, such vices do not tarnish you, O king, so endure the wealth of others although you are poor. The wise succeed in enjoying the riches of others, while prosperity deserts the man who envies others.

Men of dharma and wisdom who know the duties of Yoga renounce of their own accord material possessions, as well as sons and grandsons. Others who know earthly wealth to be unstable and unattainable, dependent as it is upon ceaseless action and effort, also renounce it. You appear to be wise; why then do you grieve and yearn for things undesirable and dependent on others?

You wish to know that frame of mind which would enable you to enjoy happiness despite the loss of your possessions. My advice is that you renounce all these objects of desire.

Objects that should be avoided appear attractive, while objects that should be pursued appear undesirable. Some lose their wealth in the pursuit of riches, while others regard wealth as the root of infinite happiness and pursue it avidly. Again, some delighted with wealth think nothing superior to it and a man, in his eagerness to acquire material goods, loses all the other purusharthas.

If a man loses his hard-earned and legitimate riches, he despairs, falls inert and gives up all hope of material possessions. Some noble men of dharma pursue virtue and renounce every kind of worldly pleasure, from a desire to win felicity in the other world.

Some men lay down life itself to amass riches, for they think life without affluence is useless. Look at their pitiable condition, their foolishness. When life is so short and uncertain, these men, moved by ignorance, set their eyes on wealth. Who would set his heart upon hoarding possessions when destruction is their end, upon life when death is its end, and upon union when separation is its end?

Sometimes a man renounces wealth, and sometimes wealth abandons a man. What wise man would mourn the loss of wealth? There are many others in the world who lose their worldly possessions and friends. Use your intelligence, O Rajan, and you will understand that the calamities which overtake men are all due to their own conduct.

The remedy is to restrain your senses, mind and speech, for if those become weak and inclined to evil, there is no man who can keep himself free from the temptation of external objects which always surround him. As no one can form an adequate idea of the past or foresee the future because of the mutability of time and place, a wise man like you who has such an ability should never grieve for union and separation, for good or evil.

A man of mild disposition such as you, mature and with a disciplined soul, observant of brahmacharya, never gives in to woe or becomes restless from a desire to acquire or a fear of losing anything of little value.

It is not proper for a man like you to adopt a deceitful life of begging, a life that is sinful, evil, cruel, which only a wretch deserves. Take refuge in the great vana and lead a life of happiness there, alone, subsisting upon fruit and roots, restraining your speech and soul and filled with compassion for all creatures. He is wise who cheerfully leads such a life in the forest, with great-tusked elephants for companions, with no human being by his side, contented with the produce of the wilderness.

A large lake, when it becomes turbid, also becomes clear by itself. Similarly, a wise man, when disturbed in such matters, will become tranquil on his own. I know that someone who has fallen into a plight such as yours can still live happily. When it is near-impossible for you to recover your wealth, and when you have no ministers and counsellors, such a path opens to you.

Do you hope to reap the benefits that destiny has in store for you?"'

CANTO 105

'The Rishi Kalakavrikshiya said, "On the other hand, O Kshatriya, if you think that you still have any ability, and if you want me to, listen attentively while I disclose to you in detail the strategy you can adopt to have vast riches and, indeed, to recover your kingdom, kingly power and great prosperity."

King Kshemadarsin replied, "Tell me, O holy one, what you want me to know. I am eager to listen and do whatever you say. Let my meeting with you today prove fruitful to my enterprise."

The sage said, "Renounce ahamkara, moha, krodha, sukha and bhaya; humble yourself and wait upon your very enemies with folded hands. Serve Janaka, the king of Mithila, by always doing pure and goodly deeds. Firmly devoted to truth, you will then gain the trust of everyone and become as that king's right hand, and the Rajarishi of Videha will certainly give you great wealth.

As a result, you will gain many valiant and resolute allies, pure as fire in their deeds and free from the seven principal faults. A man of disciplined soul, with his senses under control, who adheres to his karma, will raise himself and gladden others. Honoured by the intelligent and prosperous Janaka, you will certainly become the right hand of the king and enjoy the confidence of all.

Then muster a large force, consult able ministers, bring about dissension among your enemies, set them against one another and break them all, like one who breaks a hard bilwa fruit with another. Or, make peace with the

enemies of your opponent and destroy the latter's power. Arrange for your enemy to become addicted to such things as are not easily attainable—beautiful women, inordinately expensive clothes, beds, seats, carriages, mansions, birds and animals of diverse species, juices, perfumes and fruits, so that he ruins himself through indulgence.

You could either deal with your enemy thus, or show him indifference. One who wants to pursue a successful strategy should never alert the enemy to his intentions.

Follow the conduct that the wise approve of, enjoy every kind of pleasure in the dominions of your enemy, imitate the ways of the dog, the deer and the crow and behave with apparent friendship towards your enemies. Induce them to undertake tasks that are grand and difficult to accomplish. See, also, that they engage in hostilities with other powerful enemies.

Draw their attention to pleasant gardens and costly beds and seats; offer them objects of enjoyment and thereby drain your enemy's treasury. Advise him to perform sacrifices, make gifts and gratify Brahmanas to excess. Since they received the gifts through you, they will do good to you in return and perform tapasyas, Vedic yagnas to devour your foes like wolves. Without doubt, a dharmatman of virtuous deeds will earn realms of the highest felicity in Swarga.

If you cause the treasury of your enemies to be exhausted, every one of them can be subdued. The exchequer is the root of felicity in Swarga and victory on earth, and it is because of their treasuries that enemies enjoy such happiness. You should, by any means, drain their coffers.

Do not praise Parishrama or exertion in the presence of your enemies but speak highly of Vidhi or destiny. Without doubt, the man who relies too much on the worship of the Devas soon meets his destruction. Get your enemy to perform the great Viswajit yagna and by that strip him of all his possessions. Thus, your objective will be fulfilled.

You should then inform your enemy that the best men in his kingdom are being oppressed with levies to refill the exhausted coffers, and suggest some eminent Rishi who knows the duties of Yoga, who will then wean him away from his earthly possessions. Your enemy will then want to adopt renunciation and retire to the vana to seek mukti. You should then, with the help of drugs prepared by boiling potent poisonous herbs and plants with

artificial salts, kill the elephants, horses and men of your enemy's dominions.

These and many other well-devised schemes are available, all connected with fraudulence. An intelligent man can destroy the entire population of a hostile kingdom with poison."

CANTO 106

'King Kshemadarsin said, "I do not desire to live by deceit or fraud, O Brahmana, for I do not want wealth, however great, earned other than through dharma. When we began our discussion I explained that I will live in this world only by means that would benefit me but not lead to censure, and I will only do things that have no harmful consequences. I am incapable of following the strategy that you recommend. Indeed, your advice does not become you."

Rishi Kalakavrikshiya replied, "Your words prove, O Kshatriya, that you are truly a man of dharma in temperament and understanding. I will strive for the benefit of both you and Janaka, the ruler of Videhas. I will arrange a bond, eternal and unbreakable, between you and him.

Who is there that would not be glad to have a minister like you, born of a noble race, learned, who follows dharma, abstains from cruelty, is versed in the art of governance and knows how to pacify everyone? I say this because, though dispossessed of your kingdom and plunged into great misery, you still want to follow dharma. Janaka, who firmly adheres to truth, will come soon to my asrama. I have no doubt that he will do what I ask of him."

The sage then summoned Janaka and said to him, "Kshemadarsin is of royal birth. I know his very heart and soul are as pure as the surface of a mirror or the disc of the autumn moon. I have tested him in every way and I do not see any fault in him. You should be friends. Repose in him the same confidence that you have in me.

A king who is without a competent minister cannot rule his kingdom for even three days. The minister should be courageous and highly intelligent. With these two attributes you can conquer both the worlds. Understand, Janaka, that these two qualities are essential to rule a kingdom and Dharmarajans have no greater support than a minister who possesses them.

Kshemadarsin is of royal birth and walks the path of dharma. He who always has dharma in his mind is a valuable acquisition. If you treat him with honour, he will reduce all your foes to subjection. If he fights you, he will do what a Kshatriya should. Indeed, like his father and grandfathers, if he fights, it will be to conquer you, and it will then be your duty to fight him, observing the Kshatriya dharma.

However, listen to my advice and you will benefit if you employ him and refrain from fighting him in battle. Keep your eyes always on dharma and renounce greed, for it is inappropriate for you to abandon the duties of your varna from lust for battle.

Neither Jaya nor Parajaya, victory or defeat, are predictable. Remember, peace should be made with an enemy by giving him food and wealth. One can see victory and defeat in Kshemadarsin's own case. Those who seek to destroy an enemy are sometimes themselves destroyed."

King Janaka saluted and gave due honour to the Maharishi and replied, "You are immensely learned and wise and I have no hesitation in saying that your sincere advice is sure to be advantageous for us both."

King Janaka then addressed the prince of Kosala, "I have conquered the world through the Kshatriya dharma and with the help of Neeti. However, Rajan, you have conquered me with your qualities. If you remain by my side, I will honour you and you will live with me as a victor—a Praptajaya. I honour your intelligence and your prowess, and I will not slight you by saying that I have conquered you. Live with me in my home with honour, and as a victor."

Both kings then performed obsequies to Rishi Kalakavrikshiya and, with mutual trust, went to the capital of Mithila. King Janaka invited Kshemadarsin into his home and duly honoured him with water to wash his feet, honey, curds and the other customary offerings. King Janaka also gave him the hand of his own daughter, as well as all kinds of gems and jewels. The establishment of peace is the greatest dharma of kings, since victory and defeat are both uncertain.'"

CANTO 107

"Yudhishtira says, 'You have, O Pitamaha, described the path of dharma, the general conduct, the means of livelihood of Brahmanas, Kshatriyas, Vaisyas and Sudras, and its consequences. You have also spoken about the duties of kings, of their treasuries and the means to fill them, and about conquest and victory.

You have explained the character of ministers, the measures that lead to the betterment of one's subjects, the characteristics of the six-fold limbs of a kingdom, the qualities of armies, how to identify evil, the marks of those who are good, the attributes of those who are equal, inferior or superior to oneself, how a king who desires progress should conduct himself towards his people, and the manner in which the weak should be protected and cherished.

You have discussed all these subjects and laid down instructions that are lucid and as prescribed in the sacred texts. You have also discussed what kings should do if they wish to conquer their enemies.

Tell me now, Pitamaha, how I should behave towards the multitude of noble Kshatriyas that gather round a king's court. I want to know how their number can be increased, how they can be made loyal to the king, and how they can subjugate their enemies and acquire friends. It seems to me that disunity alone can bring about their destruction.

I also think that it is difficult to keep a secret that concerns many men. I would like to hear about all this in detail, Parantapa. Tell me also how to prevent the nobles from becoming inimical towards the king.'

Bhishma replies, ‘Lobha and krodha, greed and anger, O Rajan, cause enmity between noblemen and kings. If the king yields to greed, the nobles become angry, and if each works with intent to weaken and harm the other, both are destroyed. The two sides war with each other; they employ spies, use ploys, physical force, adopt the strategy of conciliation, offer bribes, cause disssension, try to weaken each other, pillage and spread fear.

The noblemen of a kingdom, a close-knit body, will dissociate themselves from the king if he tries to take too much from them. Once distanced from the king, all of them become dissatisfied and, from fear, will side with the enemies of their ruler. If the Kshatriyas are not united amongst themselves, they will fall easy prey to ouside enemies and will be destroyed. The nobles should always work in concert; by their strength and prowess they can acquire wealth, and many outsiders will seek their alliance.

Men of knowledge laud those noblemen who are united with bonds of love. If they stand together, they will all prosper and, by their example, establish dharma in the kingdom. They become prosperous if they restrain their sons and brothers, if they teach them their dharma, and behave kindly towards all men who have disciplined their ahamkara through gyana.

The nobles become prosperous if they ensure that their spies are active, Mahabaho, if they formulate policy, fill their treasuries, show proper reverence to the wise, the courageous and the persevering, and display steady proficiency in work.

By being wealthy and resourceful, through their knowledge of the shastras, the arts and sciences, the aristocracy rescues the ignorant masses from suffering and danger. A show of anger by the king, disagreement, terror, punishment, persecution, oppression and executions, O chief of the Bhaaratas, speedily cause the nobility to break from him and side with his enemies.

The king should honour the leaders among the nobility, for Rajaneeti depends to a great extent on them. You should hold consultations with only those who are the leaders, Parantapa, and have secret agents to watch them. The king should not consult every member of the nobility, O Bhaarata, but work together with the leaders and do whatever is for the good of the entire Kshatriya varna.

When the nobility fall out or become disunited and leaderless, you should adopt other methods, for if they quarrel and act independently

without unity, their prosperity dwindles and they fall prey to all kinds of evil. Those among them who are learned and wise should quell a dispute as soon as it arises, because if the elders of a royal house look on with indifference, such quarrels will soon destroy them and disunite the entire varna of Kshatriyas.

Fears that arise from outside are of little consequence, Rajan, but protect yourself from all fears that arise from within, for this can cut your very roots in a single day. When men equal to one another in family and blood, provoked by the wrath and greed inherent in their nature, cease to speak with one another, it is an omen of imminent defeat and destruction.

It is not by employing courage, intelligence, beauty, or wealth that enemies destroy the nobility. It is only through conflict and bribery that they can be subjugated. For this reason, one says that unity is the greatest protection of the nobility.'"

CANTO 108

"Yudhishtira says, 'The path of dharma is long, O Bhaarata, and has many branches. Which are the most important duties that I must practise to earn the highest punya, both here and hereafter?'

Bhishma replies, 'I think that the worship of Mata, Pita and guru is most important. The man who attends to this duty here will acquire great fame and many regions of felicity hereafter. Yudhishtira, you should revere them and obey unhesitatingly whatever they command, be it consistent with dharma or not! One should never do what they forbid.

They are the three worlds, the three varnas, the three Vedas and the three sacred fires. The Pita, one's father, one says is the Garhapatya fire; the Mata, mother, the Dakshina fire, and the guru is that fire upon which you pour libations. These are pre-eminent and, if you attend attentively to these three fires, you will conquer the three worlds.

If one serves one's father steadfastly, one can cross this sea of samsara. If one serves one's mother in the same way, one can attain regions of felicity in the next. If one serves one's acharya with devotion, one can obtain the realm of Brahma. Behave properly towards these three, O Bhaarata, and you will gain great fame in the three worlds and be forever blessed.

Great will be your punya and reward. Never disobey them in any matter. Never eat before they eat, or eat anything that is better than what they eat. Never blame them for anything, and always serve them humbly. You can

earn fame, merit, honour and regions of felicity hereafter, if you perform these deeds of great punya.

All the worlds honour those who revere these three. On the other hand, those who disregard these three will fail to find any punya, fame or merit from his karma, either in this world or in the next.

All that I have given away in honour of these three has returned a hundredfold or a thousandfold to me. It is because of this punya, O Yudhishtira, that even now the three worlds are clearly before my eyes. One acharya is superior to ten Brahmanas learned in the Vedas, and one Upadhyaya superior to ten acharyas. The father, again, is superior to ten Upadhyayas, and the mother greater in importance than ten fathers or perhaps the whole world. It is said that no one deserves as much reverence as the mother.

In my opinion, however, the guru is worthy of greater reverence than the father or even the mother. The father and the mother are authors of one's being, O Bhaarata, but they only create the body. The life of the spirit, on the other hand, one receives from one's Acharya, and that is divine. It is subject to no decay and is immortal.

You should never injure your father and mother, however much they offend you, and one does not incur sin if one refrains from punishing a parent, even if punishment is deserved. Indeed, a parent who enjoys impunity does not tarnish the image of a king, and the Devas and the Rishis do not withhold their favours from men who strive to cherish reverently even sinful fathers.

One should regard as both father and mother those who favour us and impart to us true and immortal knowledge of the Vedas. The disciple in gratitude should never do anything that would injure the acharya.

Those who do not respect the acharyas who instruct them, and do not obey them dutifully in thought and deed, incur the sin of killing an unborn, and there is no greater sinner in this world. Gurus always show great affection for their shishyas, so the latter should show their acharyas equal reverence. He who wishes to earn this great punya, which has existed from ancient days, should revere and love his acharyas and cheerfully share with them every object of enjoyment.

He who makes his father happy pleases Prajapati himself, and he who pleases his mother gratifies the earth herself, but he who pleases his guru

gratifies Brahma by his karma. For this reason, the acharya is worthy of greater reverence than either the father or the mother.

If you worship your acharyas, the very Rishis and the Devas, together with the Pitris, all are pleased. The guru is worthy of the highest reverence and the shishya should never disregard him in any manner. Neither the mother nor the father deserves as much respect as the acharya. One should never insult the father, the mother or the guru, or find fault with anything they do.

The Devas and the great Rishis are pleased with one who behaves with reverence towards his gurus. Those who hurt in thought or deed their acharya, father or mother, incur the sin of killing a foetus in the womb, and there is no sinner in the world equal to them. The son of the father's loins and the mother's womb, raised by them, who does not support them in his turn when he comes of age, incurs the sin of killing an unborn child, and there is no greater sinner in the world than him. We have heard that these four, he who injures a friend, he who is ungrateful, he who kills a woman and he who kills his guru, will never be able to purify themselves.

I have now told you generally all that a man should do in this world. Besides these duties that I have indicated, there is nothing that will bring greater happiness. I have told you the essence of all dharma.'"

CANTO 109

"Yudhishtira says, 'You are wise, O Bhaarata, so tell me how one who wants to adhere to dharma should work. Truth and falsehood exist in all the worlds. Which of these two should a man of dharma accept? What is truth, what is falsehood and what is sanatana dharma? When can a man tell the truth and when an untruth?'

Bhishma replies, 'To speak the truth is consistent with dharma, because there is nothing higher than truth. I will now tell you that which men do not generally know. You should not speak the truth where falsehood can appear to be the truth. Then again, you should even lie where truth will appear to be false.

The ignorant man incurs sin when he tells a truth which is not connected to dharma. He who can distinguish truth from falsehood knows dharma. Even a disreputable, cruel man with an evil, impure soul, can earn great punya, like the hunter Valaka, who killed the blind beast that threatened to destroy all creatures.

It is extraordinary that even a Rishi, though foolish, who wanted to acquire punya by tapasya, could incur the sin of murder by telling the truth to a company of robbers and pointing out the place where certain innocent men were hid.

Again, an owl who did an evil deed and with his beak broke a thousand eggs on the banks of the Ganges, obtained great punya and went to Swarga, because the eggs were of a deadly poisonous she-serpent.

The question you have asked me is a complex one, and no one who discusses the subject can define dharma accurately. Brahma declared that whatever leads to the advancement and growth of all creatures is dharma. He declared that whatever restrains creatures from injuring one another is dharma.

Dharma is so called because it supports all creatures. Some say that dharma is in the Srutis, while others do not agree. I would not fault those who disagree, since the Srutis do not lay down every duty.

Sometimes brigands seek information to help them identify a victim to rob. It is one's duty never to answer such queries. If by one's silence, a victim can escape, one should remain silent. If, on the other hand, one's silence at a time when one must speak rouses suspicion, it would be better to tell a lie.

It is accepted that there is no sin if one can escape from evil men even by swearing a false oath. One should not give wealth to sinful men, for that affects even the giver. If a creditor desires to enslave a debtor unable to pay off his debt, the witnesses should all lie if the creditor summons them to establish the truth of the contract. When life is at risk, or on a matter of marriage, one can lie.

One who seeks dharma does not commit a sin by telling a lie if he says it to save the property of others, or for sake of dharma. One is liable to fulfill all promises to pay one's debts and, upon failure, the defaulter may be forcibly enslaved. If a man does not fulfill his responsibilities, he should certainly be punished with the Dandaneeti.

A deceitful man who fails in all the duties of his own varna will begin to adopt practices of Asuras and live dishonestly. You should never tolerate such men but kill them by any means, for they think there is nothing in this world higher than wealth. No one should eat with them, and you should regard them as inhuman evildoers—pisachas shut out from the grace of the gods. Since they do not perform yagnas or tapasya, stay away from their companionship for, if they lose their wealth, they will even perform that most wretched act, suicide. Among these evil men, there is no one to whom you can say, "This is your duty. Let your heart turn to it." Their strong belief is that there is nothing in this world equal to wealth. He who slays such a creature would incur no sin, for his own karma has killed him, and he is already dead.

He who swears to slay these mindless men should keep his vow. Such evil men are like the crow and the vulture, dependent on deceit for their living, and after the dissolution of their human bodies they are reborn as crows and vultures. You should behave towards others in the same manner as they behave towards you. You should deal with one who practises deceit with deceit, and treat an honest man honestly.'"

CANTO 110

"Yudhishtira says, 'We see men suffer almost continually on various counts. Tell me, O Pitamaha, in what way can one overcome all these travails?'

Bhishma replies, 'The Rishis who duly practise the dharma decreed by the scriptures for the several varnasramas surmount all their difficulties. Those who never practise deceit, who are disciplined and who are in control of their worldly desires, master all their troubles.

Those who do not respond even when provoked, who do not injure others though they are themselves hurt, who give but do not take, overcome all hardships. Those who are always hospitable to guests, who are not malicious, who regularly study the Vedas, overcome all their difficulties. Those who know their duties, behave appropriately towards their parents, who do not sleep during the day, master all their troubles. Those who do not commit any kind of sin in thought, word or deed, who practise ahimsa, overcome all tribulations.

Kings who are not influenced by moha and lobha, who do not levy oppressive taxes and protect their own dominions, overcome all problems. Those who go to their own wedded wives in season and do not seek the companionship of other women, who are honest and attentive to their Agnihotras, surmount all difficulties.

Those who are courageous and engage in battle by fair means, unmindful of death, overcome all troubles. Those who always adhere to truth in this world, even when life is at stake, and who are models for all

men to imitate, overcome all obstacles. Those who never deceive by their actions, whose words are always agreeable and whose wealth is always well spent, overcome all ills.

Those Brahmanas who study the Vedas only at hours intended for study and who practise tapasya with devotion, overcome all obstacles. Brahmanas who take to a life of celibacy and brahmacharya, who perform tapasya and whom learning, Vedic knowledge and proper vows have cleansed, overcome all travails.

Those who have controlled the gunas of rajas and tamas, are Dharmatmans who practise the quality of sattva, and they can overcome all pain and sorrow.

Those whom no creature fears, who do not themselves fear any, and look upon all creatures as their own selves, overcome all difficulties. Those bulls among men who are good, who are not envious of other people's prosperity and who are noble in their conduct, overcome all difficulties.

Those who bow to all the Devas and listen to the doctrines of all dharmas, have faith and tranquil souls, and overcome all troubles. Those who do not desire honour for themselves, who reward others, who bow down to those deserving of their worship, overcome all difficulties.

Those who perform sraddhas on the proper lunar days with pure minds for the sake of progeny are blessed with fine children. Those who restrain their own anger and pacify the wrath of others, who never lose their temper, overcome all difficulties. Those who abstain all their lives from honey, meat and intoxicants, overcome all grief.

Those who eat only in order to support life, who seek the companionship of women only for the sake of begetting children, and who open their lips only to speak the truth, overcome all difficulties. Those who worship with devotion Narayana, the Supreme Lord of all creatures and the origin and destruction of the universe, overcome all trials.

This Krishna here, of eyes red as the lotus, clad in yellow robes, this Mahabaho who is our well-wisher, brother, friend and relative, is Narayana of unfading glory. He covers all the worlds like a leather case, at his own pleasure. He is the powerful Lord of unimaginable Soul. He is Govinda, the greatest of all beings. This Krishna who always does what pleases and is beneficial to Vishnu and also to you, Yudhishtira, is the first and best of all beings, the irresistible one, the abode of eternal felicity.

Those who devoutly seek the refuge of Narayana, also called Hari, will overcome every obstacle. Those who read these verses about how to surmount difficulties, who recite them to others and speak of them, will surely overcome.

I have now, O sinless one, told you all those acts by which men can transcend all their woes and sorrows, both here and hereafter.'"

CANTO 111

"Yudhishtira says, 'Many men here who are not serene souls outwardly appear calm, while others who are really peaceful souls appear otherwise. How, O Pitamaha, can we distinguish between them?'

Bhishma replies, 'Let me relate, O Yudhishtira, a conversation between a tiger and a jackal.

Long ago, in a prosperous city called Purika, there was a king named Paurika. He was the worst of men, exceedingly cruel, who delighted in causing injury to others. On the expiry of his lifespan he died miserably and, as a result of the evil deeds of his human life, was reborn a jackal.

He, however, remembered his former prosperity and in grief, gave up meat even when others of his kind brought it to him. He became compassionate to all creatures, truthful in speech, firm in the observance of strict vratas, and ate only wind-fallen fruits from the trees. The jackal continued to live in the vast crematorium where he was born and never wished to change it for a better locality.

Unable to suffer the purity of his conduct, the other members of his species tried to make him change his resolve and told him with humility, "Though you dwell in this terrible smasana, you still want a lofty life. Isn't this a perversity, since you are by nature a carrion-eater? Be like us. All of us will give you food. Eat what is your natural diet, and abandon this virtuous conduct."

The jackal listened attentively and replied reasonably in these words of ahimsa, “I am of low birth, but it is conduct that determines varna, not varna that decides conduct. I wish to live in such a way that my fame will spread.

Although I dwell in this smasana, I observe my vratas according to dharma. One is the cause of one’s karma and the varnasrama one takes is not for religious deeds. If one who follows any varnasrama kills a Brahmana, will he not incur the sin of Brahmahatya? If, on the other hand, one gives away a cow, though one does not observe any particular varnasrama, will that pious gift yield no punya?

Motivated by selfish needs, you only want to fill your stomachs. You are confused and foolishly do not see the three sins that will be the final result. I do not want to adopt the life you lead, which is evil both here and hereafter and will surely lead to discontentment, temptation and loss of virtue.”

A renowned tiger happened to overhear this conversation and, finding the jackal to be a learned one of pure conduct, greeted him respectfully and said, “Righteous one, I know what you are. Come and share the duties of kingship with me as my minister. Enjoy whatever you wish and leave behind what you do not want. But let me tell you that tigers are known to be fierce. If you behave with mildness, you will reap the benefits.”

The jackal, flattered by these words of the mahatman among animals, hung his head a little and said humbly, “O king of beasts, I thank you for your kind words. Your wish to seek ministers of pure conduct, familiar with dharma and worldly affairs, does you credit. You cannot remain a great leader without a pious minister, or with an evil one who is on the lookout to destroy you.

You should regard the ministers who are devoted to you, who understand policy, who are independent, who want to crown you with victory, who are not greedy, who are free from deceit, wise, ever engaged in your welfare and have mental vitality, just as you look upon your acharyas or your parents.

But as I am perfectly happy with my present position, I do not want to change it for anything else. I do not covet luxury or the happiness associated with it.

My conduct will not agree with that of your old servants. If they are evil, they will produce discord between us. It is not desirable or praiseworthy to depend upon another. I am a Dharmatman and highly

blessed. I cannot show severity even to sinners. I have foresight and a capacity for great exertion and do not look at insignificant things. I possess great strength, follow dharma and never work fruitlessly. I have every object of enjoyment and am never satisfied with a little.

I have never served another and am unskilled in the matter. I live according to my pleasure in the vana. All those who dwell with kings have to endure great apprehension because of evil talk against them. Vanavasis pass their days fearlessly, without anxiety and contentedly in the observance of vratas, living on fruits and roots, with no fear that arises in the heart of one whom the king summons.

Reflect, and you will see that simple food and drink obtained without effort, and sumptuous food procured with fear, differ widely from each other. I am of the opinion that happiness prevails where there is no anxiety. Only a few among those who serve kings are justly punished for their offences. A large number of them are falsely accused and suffer death.

If you still appoint me as your minister, O king of beasts, I want to make a compact with you regarding your conduct towards me. You should always heed my advice, which will ever be for your good. You will not interfere later with the arrangements that you will make for me.

I will never consult your other ministers because, if I do, they will find various faults in me to put me down. I will meet you alone, in secrecy, and advise you. In all matters regarding your kinsmen, you will not seek my advice. After you have consulted me, you will not punish your other ministers later in rage, nor will you punish my followers and dependants."

To this the king of beasts answered, "Tathaastu, let it be so!" and showed him every respect. The jackal then became the minister of the tiger.

When they saw the jackal treated with respect and honour, the previous servants of the king conspired together and began to show their hatred towards him. These evil servants at first tried to gratify and win him over with friendly overtures so that he would permit the misappropriation and abuse of the property of others, which they had so long enjoyed.

When they were unable to do as they pleased, they began to lure him with sweet talk and large bribes, but the wise jackal showed no signs of yielding to these temptations. Then some of them colluded to destroy him, stole the well-dressed meat intended for the tiger and placed it secretly in the jackal's house. The jackal knew who had stolen the meat and who the conspirators were, but he did nothing because of his covenant with the king.

When he was made a minister, he had said, “You want my friendship, O Rajan, but you will not mistrust me without cause.”

When the king of beasts, feeling hungry, came to eat, he did not see any meat for his dinner and roared, “Find the thief!”

His deceitful ministers reported to him that his learned minister, the jackal, who was so proud of his own wisdom, had stolen the meat. Hearing this, the tiger became filled with rage and ordered his jackal to be seized. Seeing their opportunity, the former ministers told the king, “The jackal is always ready to steal our food.”

They spoke of the jackal robbing the king of his food and said, “Such then is he! What is there that he would not venture to do? He is not as you had heard. He is righteous in speech but he is sinful and has disguised himself by putting on the garb of dharma. For selfish reasons he has practised austerities in diet and vows. If you do not believe us, we will show you proof.”

They then caused the meat to be discovered in the jackal’s home and reported it to the king. Based on this evidence and the complaints of his old servants, the king ordered the jackal to be executed.

The venerable mother of the tiger heard of this and came to awaken his good sense with wise advice. “Son, you should not accept this deceitful accusation. Evil men, out of envy and rivalry, impute faults to an honest man, as they cannot endure his exploits and success.

They ascribe faults even to a Dharmatman engaged in tapasya. Even for a Muni in vanavasa, harmlessly practising his svadharma, friends, neutrals and foes spring up. They who are greedy hate those who are pure; the idle hate the active; the uneducated hate the learned; the poor hate the rich; the evil man hates the man of dharma; and the ugly hate the beautiful. Many among the learned, the ignorant, the rapacious and the deceitful, would falsely accuse an innocent one, even if the latter possessed the virtues and intelligence of Brihaspati.

If the meat has really been stolen from your house, remember, while you search for the thief, that the jackal never takes any meat that anyone gives him. We notice that evil men sometimes appear good, and the good sometimes appear evil. A thorough examination is absolutely necessary.

The sky appears to be the solid base of a vessel and the firefly a spark of actual fire. In reality however, the sky has no base and there is no fire in the

firefly. Ensure that there is close scrutiny, even of what appears to the eye, so that you don't regret it later.

It is not at all difficult, O son, for a master to put his servant to death. Forgiveness in the powerful, however, is always laudable and celebrated. You appointed the jackal as your prime minister and earned great fame among all our neighbouring jungle kings. A good minister cannot be found easily and, since the jackal is your well-wisher, you should support him.

The king who condemns an innocent one falsely accused by his enemies soon meets destruction at the hands of evil counsellors who influenced that decision."

After the tiger's mother had spoken, a good servant of the jackal, stepping out of the ranks of his foes, described how his enemies had fabricated the false accusation. The jackal's innocence was proved and the tiger acquitted and feted him, affectionately embracing him again and again.

The jackal, who knew Rajaneeti, however, burned with grief. He saluted the king of beasts and sought his permission to give up his life by observing the praya vrata. The tiger looked at the virtuous jackal, his eyes brimming with affection, and respectfully sought to dissuade him.

The jackal, seeing his master emotional, bowed to him and in a voice choked with tears, said, "You first honoured and later insulted me. Your conduct towards me is calculated to make me your enemy. It is not proper that I should stay with you any longer.

Servants who are discontented, who have been stripped of their office or deprived of their honour, who have been impoverished or whose enemies have ruined them through their master's anger, who have been weakened, who are rapacious, enraged, alarmed, deceived by their employers, whose property has been confiscated, who are proud and want to achieve great feats but do not have the means to earn wealth, and who burn with grief or rage due to some injury done to them, always hope for calamities to overcome their masters. Deceived, they leave their masters and become effective instruments in the hands of enemies.

You have insulted me and pulled me down from my place. How will you trust me again? How will I on my part continue to stay with you?

You thought me competent and gave me high office. However, you violated our compact and humiliated me. If you refer to someone as a Dharmatman, you should not then term him evil, if you want to maintain your steadfastness.

You no longer have any confidence in me, and this fills me with alarm and anxiety. Your suspicion and my fear will give our enemies opportunities to injure us, leaving your subjects uneasy and anxious.

Such a state of affairs has many faults, and the wise do not regard a situation as happy in which there is honour first and dishonour later. It is difficult to reunite two that you have separated, just as it is difficult to separate two who are united. If men reunite after separation, their conduct will not be affectionate.

There is no servant who does anything only to benefit his master. Service proceeds from the motive of doing good to the master, and also to oneself. One lives from selfish motives, because unselfish deeds or motives are rare, almost unknown. Kings whose hearts are restless and unquiet cannot acquire a true knowledge of men. Only one in a hundred can be found to be able or fearless. The prosperity of men and their fall, adversity and greatness, all proceed from weakness of understanding."

These conciliatory words of advice about dharma, kama and artha made the king happy. The intelligent jackal then left for the forest. Disregarding the entreaties of the king of beasts, he sat in praya, cast off his body and went to Swarga as the reward for his good karma on earth.'"

CANTO 112

"Yudhishtira says, 'Tell me in detail, O Dharmatman, what efforts a king must make to be happy.'

Bhishma replies, 'I will tell you the established truth about what a king should do in this world, and his dharma, so that he can be happy. Yudhishtira, a king should not behave like the camel in the story that I am about to relate to you!

There was, in the Krita yuga, a huge camel who could recollect all the events of his former life. He sat in tapasya and observed the most rigid vratas in the vana. This pleased the great Brahma so much that he granted him a boon.

The camel said, "Let my neck become long by your grace, O Holy One, so that I may be able to reach food that lies even at the end of a hundred yojanas."

The Mahatman, giver of boons said, "Tathaasthu!" and granted the wish.

Having obtained the boon, the camel returned to his own vana. The foolish animal, from the day of gaining the boon, became idle and did not go out to graze. One day, while the animal had extended his neck of a hundred yojanas and was grazing without any effort, a great storm arose. The camel, placing his head and a portion of the neck within the cave of a mountain, resolved to wait till the storm passed.

Meanwhile, it began to pour in torrents, inundating the whole terrain. A jackal, with his wife, drenched by the rain and shivering with cold, dragged

himself with difficulty towards the very same cave and ran into it for shelter. Living as he did upon meat, and famished and tired as he was, O Bharatarishabha, the jackal, seeing the camel's neck, began to eat as much of it as he could. The camel strove desperately to shorten it, but the jackal and his wife did not lose their hold. Within a short time the foolish camel was dead. Having eaten the camel's head and throat, the jackals came out of the cave after the storm had abated. Thus the stupid camel met its death, which followed in the train of idleness.

As for yourself, control your senses, avoiding idleness, and do everything in the world conscientiously. Manu himself has said that victory depends upon intelligence. All karma accomplished with your intelligence is regarded as the best; karma achieved with the help of arms is average; that attained by the use of feet is inferior, while work done by carrying loads is the lowest. If the king is clever in the transaction of business and restrains his senses, his kingdom will thrive.

Manu has also maintained that with intelligence an ambitious man can achieve victory. Sinless one, in this world those who listen to advice that is not generally known, who have allies and who act only after careful consideration, achieve all their goals and rule the earth.

Yudhishtira, you who are powerful as Indra himself, the wise men of ancient times who know the shastras have held this view and I, too, say the same to you: In this world, Rajan, think before you act!'"

CANTO 113

"Yudhishtira says, 'Tell me, O Bharatarishabha, how a ruler who has won possession of a precious kingdom behaves towards a powerful enemy.'

Bhishma replies, 'Let me relate to you the old story of the conversation between the Ocean and the rivers.

Long ago, the eternal Ocean, the lord of rivers, the refuge of the foes of the Devas, asked all the rivers to clear a doubt that had arisen in his mind. "I see that all you rivers bring away along with your rapid currents large tree trunks, torn off with their roots and branches. However, you do not ever bring me the cane that grows on your banks, which is thin and not strong. Tell me, do you refuse to uproot it out of contempt, or because it is of no use to you? Indeed, why do you not wash away the stalks of cane uprooted from the banks where they grow?"

The Ganga river replied to the Ocean, the lord of all rivers, wisely and sensibly: "Trees stay in one place and do not yield the spot where they stand. As a result, they resist our currents and we are obliged to uproot them. The cane, seeing the swelling currents, behaves differently. It bends and after the flood has subsided, resumes its former posture. The cane knows the virtues of time and opportunity, kaala and avasara. It is docile and obedient, yields without being obstinate and inflexible, and so remains where it grows, without us carrying it away. The plants, trees and creepers that bend and rise before the force of wind and water have never to suffer the fate of being uprooted."

He who does not yield to the power of an enemy greater in might, and in a position to imprison or kill him, soon meets with destruction. The wise man who acts only after he has fully ascertained the relative strengths and weaknesses, the stamina and energy, of himself and his enemy, has never to suffer embarrassment. An intelligent man, when he finds his enemy to be more powerful than himself, should be like the cane. This is true wisdom.'"

CANTO 114

"Yudhishtira says, 'How should a learned and modest man behave, O Bhaarata, when an ignorant and conceited braggart assails him with harsh words in a gathering?'

Bhishma replies, 'Listen, O lord of the earth, to what the shastras prescribe as the conduct of a mahatman when he is confronted in this world by abuse from unintelligent men. If he does not yield to anger, he is sure to take away the punya of all the good karma of the abuser. The sufferer in such a case transfers the paapa of all his own bad karma to the angry abuser. An intelligent man should disregard insulting language, which, after all, is merely like the screeching of a tittibha bird.

He who yields to hate, lives in vain. A fool can often be heard to say, "I addressed that respectable man in these words before an assembly of men," and to even boast of that vicious deed. He will add, "Abused by me, the man remained silent as if dead with shame."

A shameless man brags about something of which no one should boast. You must disregard such a wretch. The wise man should endure anything that fools say, for what can a vulgar fellow achieve by his praise or blame? He is like a crow that caws pointlessly in the vana.

If those who accuse others verbally could establish the charges by some means, then perhaps their words would be of some value. But empty words are as effective as those spoken by fools invoking death upon those they abuse.

Such a man only proclaims his own bastardy by his vile conduct; he is like a peacock that dances displaying its intimate body parts, which should properly be concealed. A man of pure conduct should never even speak with such sinful men, who have no scruples and say or do anything without shame.

He who speaks of someone's merits when his eyes are upon him, and speaks ill of him behind his back, is truly like a dog. Such a man loses prospect of bliss in Swarga as well as the fruits of any knowledge and dharma that he has earned. He who speaks ill of others behind their backs soon loses the punya earned from all his yagnas, libations and gifts made even to a hundred men.

A wise man should unhesitatingly avoid one who is sinful at heart and shunned by all honest men, just as he would avoid eating the flesh of a dog. The evil one who proclaims the faults of a Mahatman, actually demonstrates his own vile nature, just as a snake displays his hood when others excite it. The sensible man who seeks to rebut such a back-biter at his favourite work, is like a donkey sunk in a heap of ashes.

A man who always speaks ill of others should be avoided like a ferocious wolf, an infuriated elephant which trumpets in madness, or a rabid dog. Shame on the sinful, mean men who take to such a senseless path and abandoning all wholesome restraints and modesty, who always do what is injurious to others without care for their own welfare.

If an honest man wants to bandy words with such despicable men when they set out to humiliate him, you should advise him: "Do not allow yourself to be upset." Men of calm temperament never approve of an argument between a high and a low man. We know that an angry, slanderous, enraged man can slap another, pelt him with dirt, frighten him with snarls or grind his teeth at him. He who endures the complaints and abuse of evil men made in public, or who frequently reads these injunctions, never suffers any distress through verbal abuse.'"

CANTO 115

"Yudhishtira says, 'Wise Pitamaha, as you care for the future of our family, you must clear some other doubts that perplex me, apart from how to deal with evil men who speak maliciously about us. I want to ask you further about what would be beneficial to a kingdom and will produce happiness, benefits and advancement in the present and the future to the royal line, about beneficial food and drink, and about a healthy body.

How should a ruling king, surrounded by friends, ministers and servants, make his people happy? The king who becomes a victim of his baser passions falls into evil company, looks for debased companions, finds that all his noble, wellborn and moral servants have abandoned him, and so loses their good advice. Such a king never succeeds in gaining the objectives whose accomplishment depend upon having good men around him.

You are equal to Brihaspati himself in intelligence and must explain to me the Rajadharma, which is difficult to understand. You, Naravyaghra, are constantly striving to achieve the good of our vamsa and advise us about the dharma of Rajaneeti.

The learned Kshatri Vidura, too, gives us valuable instructions. I could pass my days in happiness like a man who has quaffed amrita, listening to your teachings that are so beneficial to us Kshatriyas and the kingdom.

Which class of servants can one regard as inferior and which competent? What type of retainers, of what birth, can help us discharge our Rajadharma? If the king chooses to work alone and without assistance, he

will never succeed in protecting his people. All noble men of high birth covet the power of sovereignty.'

Bhishma replies, 'The king, O Bhaarata, cannot rule his kingdom alone. Without retainers to help him, he cannot accomplish any goal. Even if he succeeds in gaining his objective, he cannot retain it alone. The king whose servitors are all knowledgeable and wise, devoted to the good of their master, of noble birth and of tranquil disposition, succeeds in enjoying the happiness of sovereignty.

That king enjoys the satisfaction of sovereignty whose ministers are of high birth, who cannot be lured away from him by bribes and other influences, who live with him and give him advice, who are wise, good, and have a knowledge of how matters are interrelated, who can provide for future events and contingencies, who have knowledge of the virtues of Time and never grieve for what is past. The king whose officials share with him his joys and sorrows, who are all faithful, strive to please him and direct their attention to the accomplishment of their master's objectives, enjoys the happiness that comes with sovereignty.

That king enjoys the true happiness of power whose subjects are always cheerful, distinguished and tread the path of dharma. He is the best of kings if contented and trustworthy men, experts in matters of finance, manage and supervise all the sources of his income. The king acquires wealth and great punya when incorruptible, trustworthy, devoted and generous servants supervise the replenishment of his granaries and stores.

The king who in his city administers justice lawfully and delivers criminal law in the manner of Sankha and Likhita, earns the punya of kingship. The king who binds his subjects to himself through kindness, who knows the Rajadharma, earns the punya of sovereignty.'"

CANTO 116

"Bhishma says, 'An ancient tale relevant to our subject has been told which good and wise men regard as an important precedent. I heard many Maharishis recount it in the asrama of Rama, the son of Jamadagni.

In a certain large vana, uninhabited by humans, there dwelt a Rishi who, with his senses under control, lived upon fruit and roots and observed rigid vratas. He was a most perspicacious man, of tranquil and pure soul, who always recited the Vedic mantras, observed strict laws and self-restraint and, with a heart cleansed by fasts, lived a life of kindness towards all creatures.

When he sat in tapasya, all the creatures that lived in the forest who knew of his goodness and wisdom would approach him with affection. Fierce lions and tigers, huge choleric elephants, leopards, rhinoceroses, bears and other fierce carnivores, blood-drinkers, came and conversed with the Rishi, who knew all their tongues. They would greet him courteously and depart. Indeed, they always did what pleased him and behaved towards him like disciples.

One domestic animal, a dog, lived there permanently. He had a heart like that of a human being, was devoted and exceedingly attached to the Rishi and never left him at any time. Weak and emaciated with fasts, he subsisted upon fruit, roots and water. He was tranquil and inoffensive in nature and always lay at the feet of the great sage because of the love he received.

One day, a vicious leopard of cruel intent, always on the lookout for prey, a veritable second Yama, arrived hungry and thirsty, with slavering jaws, his tail flicking from side to side, and eyed the dog for his prey.

When he saw the fierce beast coming, O Rajan, the dog, in fear of his life, said to the Rishi, "O Maharishi, this leopard is an enemy of all dogs and it wants to kill me. Save me from this beast, wise Mahabaho!"

The Rishi could read the thoughts of every animal and understood that the dog had ample cause for fear. Possessed of the six attributes and fluent in the voices of all creatures, the Rishi said, "You will have no fear of death from leopards any longer. Let your natural form disappear and become a leopard, my son!"

Instantly, the dog was transformed into a leopard with skin bright as gold, spots on his body and large fangs, and thereupon began to live in the vana fearlessly. Meanwhile, the predatory leopard, seeing before him an animal of his own species, lost all feelings of animosity towards it.

Some time later a fierce and hungry tiger visited the asrama and padded with open mouth towards the dog that the Rishi had transformed into a leopard. Seeing the hungry tiger, the transfigured leopard sought the Rishi's protection. The Rishi, who had great affection for the leopard because it lived with him, now changed him into a powerful tiger. The other tiger, when he saw a beast of his own species, Rajan, did him no injury.

In course of time, the dog, now turned into a powerful carnivore, gave up his former diet of fruit and roots. Indeed, from that time, Rajan, the transformed tiger lived upon the flesh of other animals of the forest, like a true king of beasts.'"

CANTO 117

"Bhishma says, 'The transfigured tiger, replete with the flesh of slain animals, slept easy. One day, as he lay in the yard, an infuriated elephant who looked like a great cloud, with rent cheeks, a lofty forehead, freckled with the dust of lotus filaments on his body, with long curved tusks and a trumpet deep as thunder, came to the asrama.

The tiger saw the enraged elephant approach him and, frantic with fear, sought the protection of the Rishi. The Rishi transformed the tiger into an elephant. The real elephant, when he saw one of his own kind, big as a mass of clouds, was scared away. The Rishi's elephant from then on frolicked in lakes overgrown with lotuses and wandered on their banks riddled with rabbit holes.

A considerable time elapsed in this way. One day, as he cheerfully strode along near the asrama, he was confronted by a maned mountain lion accustomed to killing elephants. When he saw the lion coming, the Rishi's elephant trembled with fear and sought the sage's protection. The Rishi transformed that prince of elephants into a lion. As the wild lion was of the same species, the Rishi's lion no longer feared him. On the other hand, the wild lion, seeing a stronger beast of his own kind before him, was intimidated.

The Rishi's lion began to live in the asrama within the forest, which the other animals no longer ventured to approach as they all feared for their lives. One day, a fierce Sarabha with eight legs and eyes on its forehead, who preyed on all other animals and petrified them with fear, came to that

asrama hunting the Rishi's lion. The Rishi transformed his lion into a fiercer and more powerful Sarabha, who quickly put the other to flight.

Thereafter it lived happily with the Rishi in the asrama and all the animals that dwelt in the forest were afraid of it. Their dread and desire to save their lives led them to flee the vana. The Sarabha blithely continued every day to kill animals for his food and became a carnivorous beast, as it no longer cared for the fruit and roots upon which it had once subsisted.

One day, that ungrateful creature who had first been a dog but who was now a Sarabha, thirsting for blood, wanted to kill the Rishi. The wise Rishi, through his ascetic power, understood the intentions of the beast and cursed him, "O dog, I first converted you into a leopard and then into a tiger. From a tiger I changed you into a bull elephant in musth, and then into a lion. From a mighty lion I transformed you into a Sarabha. I changed you into these diverse shapes out of affection for you. You never belonged by birth to any of these species. Since you now want to kill me, one who has done you no injury, O sinful one, become a dog again!"

Immediately, the low, foolish and wicked animal resumed his own natural form of a lowly dog.'"

CANTO 118

"Bhishma says, 'The dog, after he assumed his natural form, was very cast down. The Rishi reprimanded him and drove the sinful creature away from his asrama.

Guided by this precedent, an intelligent king should appoint servants fit for the office assigned to each and exercise proper supervision over them. He should first ascertain their truthfulness, purity, sincerity and general disposition, knowledge of the shastras, conduct, birth, self-restraint, compassion, strength, energy, dignity and forgiveness. A king should never appoint a minister without first evaluating him.

If a king gathers round him men of low birth, he will never be happy. A man of noble birth, even if unfairly persecuted by his royal master, will never try to injure him, while one of mean and low birth who becomes rich and powerful through his royal connection, will become his master's enemy even if only verbally rebuked.

A minister should be of high birth and strength; he should be forgiving, self-restrained, with his senses under control; he should not be greedy but contented with his just acquisitions, delight in the prosperity of his master and friends and know the requirements of time and place—kaala and avasara.

He should always recruit useful men who keep their lord's dharma in mind, remain attentive and faithful in the discharge of their svadharma, are masters in the strategy of war and peace, and are loved both by the citizens and the inhabitants of the provinces.

The minister should be a master of all kinds of vyuhas that can cleave and shatter his enemies' ranks, a general skilled in leading the army on the march, able to inspire his master's army with courage and to read signs and gestures, adept in the art of training elephants, confident of his own powers, free from pride and clever in the transaction of business.

He should always do what is right, follow svadharma, select noble friends, be sweet of speech, good-looking, with marked qualities of leadership, well-versed in policy, accomplished, energetic in action, active, ingenious, of a sweet temper, modest in appearance, patient, brave, rich, and adaptable to the requirements of time and place. The king who finds such a minister will never be humiliated or overpowered by anyone. Indeed, his kingdom will gradually spread over the earth like the light of the moon.

A king who knows the shastras, who recognizes the supremacy of dharma, who always protects his subjects and who has the following virtues, obtains the love of all. He should be patient, forgiving, pure in conduct, severe when required, believe in hard work, be respectful towards all his elders, know the shastras, remain ready to listen to those who are competent to instruct, to give advice and be able to judge correctly between conflicting courses of action suggested to him.

He should be intelligent, have a retentive memory, be just in action, self-restrained, sweet-spoken, forgiving even to enemies, practise personal charity and have perfect faith in God. He should be of pleasing aspect, ready to extend a helping hand to men in distress, be free from egoism, never without a wife, refrain from acting in haste, and appoint ministers who always seek his good.

He should always reward his ministers when they achieve anything singular. He should avoid idleness, attract men to himself by doing them good and cherish those devoted to him. He should always be cheerful and attentive to the wants of his servants, and never give way to anger. He should be magnanimous and wield the Dandaneeti justly. He should make all men around him follow dharma.

He should use spies for his eyes, to supervise his subjects' concerns and all matters connected with their dharma and artha. A king who has these hundred qualifications earns the love of all, so every ruler should strive to emulate him.

The king who wants his own advancement should never disregard his army and should enlist able warriors to help him protect his kingdom. If his

commanders are brave in battle, grateful, well versed in the shastras, if the foot-soldiers are familiar with the treatises on religion and dharma, if the elephant-warriors are fearless, if the Maharathas are skilled archers and can wield other weapons, he will conquer the whole world.

The king who strives to win over all men, who is ever eager for hard work, who has many friends and allies, becomes the greatest of rulers. A king who can bond all men to himself, will conquer the whole world, O Bhaarata, with just a thousand brave horsemen.'"

CANTO 119

"Bhishma says, 'The king who is guided by the moral of this dog's story and appoints his courtiers to offices for which they are fit, enjoys the happiness that comes with sovereignty. You should not praise and elevate a dog in a position above his competence because he will become intoxicated with pride. Ministers should be appointed to offices for which they are fit and should be suitably qualified for their occupations. The wise do not approve appointments of unworthy men.

The king who confers on his servitors offices for which each is competent will enjoy the happiness that comes with sovereignty. A Sarabha should occupy the position of a Sarabha; a lion should bristle with the might of a lion; a tiger should be a tiger, and a leopard should remain a leopard.

Ministers and servitors should be appointed to offices for which each is suitable according to the law. If you want to achieve success, never appoint them to situations higher than their deserving. The foolish king who, ignoring precedent, appoints servants to offices for which they are unfit, will not please his subjects.

A king who wants accomplished retainers should never appoint unintelligent, petty-minded men who cannot control their senses and who are of low birth. Men who are honest, of noble birth, brave, learned, devoid of malice and envy, lofty-minded, pure in conduct and clever in business matters, deserve to be appointed as ministers.

Humble men, prompt in discharging their duties, tranquil in disposition, pure in mind, with diverse natural abilities and who are above reproach

should be advisors to the king.

A lion should always have only a lion as a companion, otherwise the companion will earn all the advantages of the lion, and the lion, none. The lion that has only a pack of dogs for his associates will never benefit from such a friendship in accomplishing his dharma.

A king can succeed in subduing the whole world if he has for his ministers men of courage, wisdom, learning and high birth. Yudhishtira, kings should never keep counsellors who are not learned, sincere, wise and wealthy. Men who devote themselves to the service of their master are never hindered by any impediments, so kings should always speak to them in peaceful terms.

The king should look after his treasury with great care and always try to augment it, since therein lie his roots. Let your granary be filled with corn and increase your wealth; but let their supervision be entrusted to honest retainers.

Let your officers be always attentive to their work, acquire skill in battle and in managing horses. Yudhishtira, look after the interests of your kinsmen and friends, always be in their midst and seek the good of your city.

With this story of the dog, I have instructed you about your dharma towards your subjects. What else do you want to hear?'"

CANTO 120

"Yudhishtira says, 'You have, O Bhaarata, discoursed upon the many duties of Rajaneeti that wise men who knew the Rajadharma of old observed and passed down. You spoke in detail of those duties that they approved. Will you now give me a summary of all this, O Bharatarishabha, so that I can commit it firmly to memory?'

Bhishma says, 'Listen, Rajan, to how the protection of all creatures, the greatest duty of the Kshatriya, is to be exercised. A king who knows his duties should assume many forms, like the peacock that puts forth plumes of diverse hues. Keenness, crookedness, truth and sincerity, are the qualities that should be present in him.

With thorough impartiality, he should practise the qualities of goodness, if he is to earn happiness. He must assume that particular hue or form which is suitable for the particular object he seeks to accomplish. A king who can adopt diverse forms will be able to carry out even the most subtle objectives. Dumb like the peacock in autumn, he should conceal his counsel. He should speak little and the little he speaks should be sweet. He should be attractive and well versed in the shastras.

He should always carefully guard those gates through which danger can overcome him, like men taking care of breaks in embankments through which the waters of large tanks can rush out and flood their fields and houses. He should seek the refuge of Mahatman Brahmanas, like men who seek the refuge of great rivers engendered by rainwater collected in mountain lakes.

The king who wishes to amass wealth should behave like religious hypocrites who wear a coronal lock. He should retain the danda of chastisement uplifted in his hands and levy taxes only after he has carefully examined the incomes and expenses of his subjects, as one selects a full-grown palmyra tree for drawing its juice.

He should behave equitably towards his own subjects, get his cavalry to trample the crops of his enemies, march against foes when his own wings have become strong and, most of all, understand his own weakness. He should proclaim the faults of his enemies, crush their supporters and collect wealth from outside like a man who plucks flowers from the vana. He should destroy the mightier kings who stand with uplifted heads like mountains, by placating the governors of their citadels and the garrisons, and by ambuscades and sudden attacks.

He should enter his nightly quarters alone and unseen, like the peacock in the rainy season, and enjoy within his inner apartments the companionship of his wives. He should protect himself, not take off his armour, and avoid the nets that spies and secret agents of his enemies spread for him. He should also win over the spies of his enemies, but kill them when an opportunity occurs.

Like the peacock, the king should kill his powerful and angry foes of crooked policy, destroy their forces and drive them away from their homes. Similarly, he should do what is good for himself and gather wisdom from everywhere, as the peacock collects insects from the forest.

A wise king should thus rule his kingdom and adopt a policy that is beneficial to him. He should exercise his own acumen, decide what to do, and then consult others to either abandon or confirm such decisions. The shastras are useful because they sharpen the intellect and help one to choose a proper course of action.

By the art of conciliation, a king should inspire confidence in the hearts of his enemies. He should display his own strength, form his own conclusions, and judge different courses of action in his own mind, using his intelligence. The king should be wise and well-versed in the arts of diplomacy; he must do what is necessary and avoid what is not.

A wise and intelligent man does not require advice or instruction. If, for instance, a man like Brihaspati is disgraced, he soon regains his natural disposition, like heated iron dipped in water. A king should accomplish all objectives, his own or those of others, in accordance with the shastras. A

king who knows to acquire wealth should always employ men who are of mild disposition, courageous, wise and powerful. When he sees his servitors employed in activities for which each is fit, he should work in harmony with all of them, like the several strings of a musical instrument tuned to their intended tones.

He should do good to all and never transgress the dictates of dharma. The king of whom everybody thinks, "He is mine," stands unshaken like a hill. When he adjudicates between litigants, he should not differentiate between whom he likes and dislikes, but uphold justice.

He should appoint to all his offices men who know the characters of particular families, of the masses of the people and of different countries; who are mild in speech; of middle age; who have no faults; who are devoted to good work; who are never careless; who are free from greed; who are learned and self-restrained; who are firm in virtue and always prepared to uphold the interests of both dharma and artha. Thus, when he has decided on his courses of action and their final objectives, he should proceed to achieve them carefully and, advised by his spies in all matters, he can live happily.

The king who never gives way to wrath and joy without sufficient cause, who supervises all his actions himself and personally controls his income and expenditure, will find great wealth in this world. It is said that the king who rewards his officers and subjects publicly for any good they do, who chastises those who deserve punishment, who protects himself and his kingdom from every evil, knows the dharma of Rajaneeti. Like the sun, who casts his rays upon everything below, the king should always look after his kingdom himself and, using his intelligence, supervise all his agents and officers.

The king should take wealth from his subjects at the proper time and never publicize what he does. Like an able man who milks his cow, he should milk his kingdom every day. As the bee collects honey from flowers, the king should draw wealth little by little from his kingdom and store it. After he has kept apart a sufficient portion, the remainder should be spent on the acquisition of punya and the gratification of kama. A sensible king who knows his dharma would never waste what he has stored, or disregard any wealth for its meagreness; he should never ignore enemies for their being powerless; he should exercise his own intelligence, be self-aware and never repose confidence in stupid men.

Steadiness, cleverness, self-restraint, intelligence, health, patience, bravery and attention to the demands of time and place: these eight qualities lead to the increase of wealth, be it small or great. A little fire, fed with clarified butter, may blaze forth into a conflagration. A single seed may produce a thousand trees. A king, therefore, even when he hears that his income and expenditure are great, should not disregard what appear to be small things. Just as an enemy, whether he happens to be a child, a young man, or an aged one, can kill a careless man, an insignificant enemy, when he becomes powerful, can exterminate a king. A king who is conscious of the requirements of time is the best of all rulers.

A strong or weak enemy can very soon out of malice destroy the reputation of a king, obstruct his acquisition of religious punya, and even deprive him of his vitality. Therefore, a king with a disciplined mind should never be heedless of his foes.

If a disciplined king desires riches and victory, he should, after he has evaluated his expenditure, income, savings and administration, make either peace or war. For this reason, the king should seek the help of a clever minister, because shrewdness weakens even a mighty protagonist; power that is increasing will be protected by astuteness; a growing enemy is weakened through cunning. Every action that is undertaken intelligently is praiseworthy.

A patient and impeccable king can satisfy all his wishes even with the support of a small force. However, the king who is vain and covetous, who surrounds himself with self-seeking flatterers, will never prosper in the least. For these reasons, the king should act with consideration when he taxes the wealth of his people, for if he continually oppresses them, he will be destroyed like a flash of lightning that blazes forth for only a moment.

Knowledge, tapasya, riches, indeed everything, can be earned through hard work. Parisrama, as it occurs in living creatures, is governed by intelligence, and one should regard it as the greatest of all things. In the human body live many intelligent entities of great energy, like Sakra, Vishnu and Saraswati. An intelligent man, therefore, should never disregard the body.

A greedy man can be dominated by constant gifts, as he is never satisfied with seizing the wealth of others. However, everyone becomes jealous in the matter of enjoying happiness. If a man becomes poor, he loses both dharma and kama, which are objects that artha can attain.

An envious man will try to take the wealth, the enjoyments, the sons and daughters and the affluence of others. We can see every kind of fault in covetous men, so the king should never take such a man for his minister or officer.

A wise king lacking proper agents should despatch even a low functionary to ascertain the disposition and actions of his enemies, in order to frustrate their efforts and designs. The trustful and noble king who seeks the advice of learned and virtuous Brahmanas, and who is protected by his ministers, will be able to keep all his vassals and chieftains under control.

Rajan, I have briefly spoken to you of all the duties laid down in the shastras. Attend to them intelligently, for the king who does so, in obedience to his acharya, will surely rule the whole world. The king who disregards the satisfaction that comes from following a plan, and depends upon what chance will bring, neither enjoys the happiness of kingship nor wins the regions of bliss hereafter.

A king who is vigilant and attentive to the requirements of war and peace will be able to destroy even enemies who are famed for their wealth, who are esteemed for their intelligence and good conduct, who are brave in battle, accomplished and hard-working.

A king should discover the consequences of different kinds of activities and procedures, and never depend upon destiny. One who sees defects in faultless men cannot become prosperous and famous. When two friends try to complete the same work, a wise man always commends the one who takes upon himself the heavier share. Practise this Rajadharma that I have told you, be determined to do your duty to protect all your subjects, and you will easily obtain the rewards of dharma.

All the regions of felicity in the hereafter depend upon dharma and punya!'"

CANTO 121

"Yudhishtira says, 'Pitamaha, you have finished your discourse on Rajadharma. From what you have said it is clear that Neeti has a crucial position and is the key, for everything depends upon chastisement. It seems that Neeti possesses great energy, is omnipresent and is the greatest among the Devas, Rishis, high-souled Pitris, Yakshas, Rakshasas, Pisachas and Sadhyas, or any of the living beings in this world, including beasts and birds.

You have said that the entire universe, mobile and immobile, including Devas, Asuras and Manushyas, depends upon danda. I now want to know from you, O Bharatarishabha, who Neeti is truly, of what kind, of what form and disposition. Of what is he made, what is his origin, what are his features and his grandeur? How does he manage to remain eternally wakeful among living creatures, protecting this universe? Who is he, this supreme personage called Neeti? Upon what does Neeti depend, and what is his path?'

Bhishma replies, 'Listen, Kurusthama, to who Neeti is and why he is also called Vyavahara, and why danda is that upon whom Vyavahara depends. Law, sometimes called Vyavahara, is that which upholds the dharma of a vigilant and alert king.

In olden days, Manu first declared this truth: "He who protects all creatures, the loved and the hateful equally, impartially wielding the Dandaneeti, is the embodiment of dharma."

Since Manu began with these words, they are known as the first words and represent the transcendent word of Brahma. Since it is with the Dandaneeti that we stop the misappropriation of people's possessions, we call it Vyavahara. The traiguna always rests on well-administered chastisement.

Danda is a great Deva. In form, he looks like a blazing fire. His complexion is dark like that of the petals of the blue lotus. He has four teeth, four arms, eight legs and many eyes. His ears are pointed like shafts and his hair stands upright. He has matted locks and two tongues. His face is the hue of copper and he is clad in a lion's skin. This irresistible deity assumes a fierce shape.

Danda moves in the world assuming the form of the sword, the bow, the mace, the dart, the trident, the mallet, the arrow, the bludgeon, the battle-axe, the discus, the noose, the heavy club, the rapier, the lance and in fact of every kind of weapon that exists on earth. Indeed, punishment moves on earth, piercing, cutting, smiting, lopping, dividing, striking, slaying and attacking his victims.

These, Yudhishtira, are some of the names which Danda bears: Sword, Sabre, Dharma, Fury, the Irresistible, the Parent of Prosperity, Victory, Punisher, Checker, the Eternal, the shastras, Brahmana, Mantra, Avenger, the Greatest of First Legislators, Judge, the everlasting God, the One whose course is irresistible, the Unceasing, the First-born, the individual without affections, the Soul of Rudra, the eldest Manu and the great Benefactor.

Dandaneeti is the holy Vishnu, the powerful Narayana, and because he always assumes a terrible form, he is called Mahapurusha. His wife Dharma is also known by the names of Brahmana's daughter, Lakshmi, Vriti, Saraswati, and Mother of the universe. Dandaneeti thus has many forms.

Blessing and curse, pleasure and pain, dharma and adharma, strength and weakness, fortune and misfortune, merit and demerit, virtue and vice, desire and aversion, season and month, night, day and hour, care and carelessness, joy and anger, peace and self-restraint, destiny and exertion, salvation and condemnation, fear and fearlessness, injury and ahimsa, tapasya, yagna and nirvritti, poison and healthy food, the beginning, the middle and the end, the result of all murderous deeds, insolence, insanity, arrogance, pride, patience, policy, disorder, powerlessness and power, respect, disrespect, decay and stability, humility, charity, timeliness and untimeliness, falsehood, wisdom, truth, belief, disbelief, impotence, trade,

profit, loss, success, defeat, ferocity, mildness, death, acquisition and loss, agreement and disagreement, that which should be done and that which should not, strength and weakness, malice and good-will, disgrace and honour, modesty, prosperity and adversity, energy, action, learning, eloquence, keenness of understanding: all these, Yudhishtira, are the multiple forms of the Dandaneeti in this world.

If the Law had not existed, all living creatures would have harassed or killed one another, for it is fear of punishment that restrains them. When the Dandaneeti protects subjects it enhances the might of their ruler, for Danda is the best refuge of all.

It quickly sets the world on the path of dharma, which depends upon satya and dwells in Brahmanas. Empowered by dharma, the greatest of Brahmanas become attached to the Vedas. From the Vedas the sacrifices flow which please the Devas. The gratified Devas then recommend the inhabitants of the earth to Indra, who gives them food in the form of rain, without which crops and vegetation would fail. The life of all creatures depends upon food which provides them with nourishment for growth.

For this purpose, Danda assumes among them the form of a Kshatriya ruler, who remains alert, protecting them, always vigilant and never failing.

Law has these other eight names—God, Man, Life, Power, Heart, the Lord of all creatures, the Atman of all things, and the Living Entity. God gave both wealth and the rod of chastisement to the strong king in the form of military forces which are a combination of five constituents: Dharma, Vyavahara, Dandaneeti, Ishwara and Prani.

Yudhishtira, the king should seek noble blood, wealthy ministers, knowledge, power in the form of strength of body and energy of mind, with the eight instruments—elephants, horses, chariots, foot-soldiers, boats, slaves as camp followers for doing other work, increase of population and cattle—and the other force which depends upon a well-filled treasury.

The army accoutered in mail and livery, with Maharathas, elephant-warriors, cavalry, infantry, officers and surgeons constitute the limbs. Beggars, principal judges, astrologers, priests who perform propitiatory and Atharvan rites, the treasury, allies, grain and all other requisites, composed of seven attributes and eight limbs, constitute the body of a kingdom. Law is another powerful limb of a kingdom and in the form of an army is the very creator of a kingdom. God himself has with great care sent Danda for the use of the Kshatriya, and this eternal universe is impartial Neeti's self.

There is nothing more worthy of respect by kings than Danda, by which the ways of dharma are defined. Brahma, for the protection of the world and for establishing the dharma of different individuals, created chastisement. The common law or Vyavahara, arising out of the dispute of litigants, has also sprung from Brahma.

When a suit, civil or criminal, is instituted, the king or those who work in the king's name must call for evidence and decide in favour of one or the other party. There follows danda or punishment. Principally characterized by a belief in either of the two parties, this Vyavahara is seen to bring about good. There is another kind of Vyavahara which has the Vedas for its soul and its cause. There is a third kind of Vyavahara, O tiger among kings—Kulachara, which deals with family customs consistent with the shastras.

Vyavahara, based on the belief that either of two litigant parties is right, is inherent in the king, and should be also known as Evidence. Although judgement and punishment are regulated by Evidence, yet one says it has its soul in Vyavahara, which is based upon Vedic precepts.

That Vyavahara which has the Vedas for its soul, is dharma or duty, and benefits all men who believe in it. Mahatmans have spoken of the Vyavahara as they have done of ordinary law.

The third kind of Vyavahara is also an acharya of men and also has its roots in the Veda, O Yudhishtira. It upholds the three worlds. It has Truth for its soul and produces prosperity. That which is Danda we have seen to be the eternal Vyavahara and is actually the Veda, dharma and duty.

That which is morality and duty is the path of dharma from the beginning, and is Pitamaha Brahma, the Lord of all creatures. Brahma is the Creator of the entire universe with the Devas, Asuras, Rakshasas, Manushyas, Nagas, and of every other entity. Hence the Vyavahara which is based on the belief that either of two litigant parties is right, also flows from Him.

For this reason Manu has laid down the following in respect of Vyavahara: Neither mother, nor father, nor brother, nor wife, nor priest, are above punishment by the king who rules strictly according to his dharma.'"

CANTO 122

"Bhishma says, 'An old story is told about great Vasuhoma, king of the Angas. He and his queen were always engaged in pious work and practised the most rigid tapasya.

He went to Munjaprishtha, held in high esteem by the Pitris and the Devarishis, where on the summit of Himavat, near the golden mountains of Meru, the great Brahmana Rama had sat under the shade of a renowned banyan tree, his hair matted in jata. Rishis of rigid vratas call Munjaprishtha the favourite haunt of Rudra.

King Vasuhoma lived there, acquired many spiritual powers, gained the esteem of the Brahmanas and came to be regarded as a Devarishi. One day, the great Parantapa King Mandhatri, the mighty friend of Indra, came to the mountain retreat and stood before Vasuhoma of austere tapasya in an attitude of humility.

Vasuhoma offered arghya to his guest and water to wash his feet, and enquired about the well-being of all seven limbs of his kingdom. He then asked his royal guest, who faithfully followed the practices of the ancient men of dharma, "What can I do for you, O Rajan?"

Mandhatri, the best of kings, highly gratified, answered the wise Vasuhoma seated at his ease, "You have studied all the doctrines of Brihaspati, Rajan, and those laid down by Usanas. I want to know what the origin of Neeti is. What was awake before Chastisement? What is said to be its end? How did Danda come to depend upon the Kshatriya? Tell me all

this, O you of great wisdom! I come to you as a shishya, acknowledge you as my guru and am ready to give you gurudakshina."

Vasuhoma said, "Listen, Mandhatri, to how Neeti, the upholder of the world, arose. The soul of dharma is eternal, ananta, and was created to uphold the appropriate governance of all creatures. We hear that, once upon a time, the Pitamaha of all the worlds, the divine Brahma, wanted to perform a sacrifice, but failed to find a priest whose competence equalled his own.

He then conceived such a priest in his head and held the embryo there for long years. After a thousand years had passed, the great God sneezed, and the embryo fell out of his head. The divine being that thus took birth from Brahma came to be called Kshupa, a great lord of creatures, who possessed enormous powers and became the priest at the yagna of the Mahatman Pitamaha.

When the yagna began, Brahma assumed the mild and peaceful aspect of a sacrificer and Chastisement, which had dwelt in his furious form, disappeared, causing great confusion among all creatures. There was no longer any distinction between what should be done and what should not, between clean and unclean food, and between what drink was permissible and what was not.

All creatures began to do violence to one another, and there were no restraints in the matter of the union of the sexes. All ideas of property ceased, all creatures began to rob and lawlessly take meat from one another. The strong began to kill the weak, and nobody had the slightest consideration for his neighbour.

The Pitamaha then worshipped the divine and eternal Vishnu, the great boon-giver and said, "Kesava, show mercy and remove this pervasive chaos."

Thus addressed, the best of gods, Vishnu, reflected long and created his own self in the form of Danda. From that form, which had Dharma for its legs, Goddess Saraswati created the Dandaneeti, the science of Punishment, which soon became celebrated the world over. Mahavishnu again reflected awhile and appointed some among the Devas as the lords or rulers of their respective varnas.

It was then that he made the divine Indra, the thousand-eyed, the king of the Devas; Yama, the son of Vivaswat, the lord of the Pitris; Kubera, the lord of treasures and of all the Rakshasas; Meru, the king of mountains; and

Sagara, the lord of rivers. He installed the powerful Varuna with the sovereignty of the waters and the Asuras, made Yama the lord of life and all living things and Agni the lord of all things possessed of energy.

He made the powerful Isana, Mahatman and eternal Mahadeva of three eyes, the lord of the Rudras; Vasishtha, the lord of the Brahmanas, and Jatavedas the chief of the Vasus; Surya, the lord of all luminous bodies, Chandramas, the king of stars and constellations, Ansumat, the lord of all herbs; and the mightiest of deities, Kumara or Skanda, of twelve arms, the chief of all the spirits and ghostly beings, the ganas that wait upon Mahadeva.

He made Kaala, Time, who possesses the seeds of both destruction and growth, the sovereign of all creatures and also of the four portions of Death —weapons, diseases, Yama and deeds and, lastly, of grief and joy. The Srutis declare, Rajan, that the supreme God Mahadeva, the Lord of Lords armed with his Sula, is the lord of the Rudras. The danda of punishment was given to Brahma's son Kshupa, the lord of all creatures and the best of all Dharmatmans.

On the completion of the yagna according to the prescribed rites, Mahadeva Brahma, with due reverence, gave Neeti, the protector of dharma, to Vishnu. Vishnu gave it to Angiras Maharishi, who in turn passed it down to Indra and Marichi. Marichi gave it to Bhrigu, who gave the Dandaneeti, meant for the protection of dharma, to all the Rishis. The Rishis gave it to the regents of the world and the Lokapalas gave it again to Kshupa. Kshupa then gave it to Manu, the son of Surya and Manu, the Deva of Sraddhas, gave it to his sons for the sake of true dharma and artha.

Chastisement, which is intended to restrain evil, should be applied with discrimination, always guided by dharma and not by caprice. Fines and forfeitures are meant to strike fear, and not to fill the king's treasury. Sentences of maiming a person's body or inflicting death or physical pain by various means, hurling from mountain-tops and banishment, should never be imposed for trivial causes. Surya's son Manu gave the Dandaneeti to his sons for the protection of the world. Danda in the hands of its successive bearers remains awake to protect all creatures.

Above, the divine Indra is awake with the Dandaneeti; below him, Agni of blazing flames; followed by Varuna, then Prajapati, then Vairagya, whose essence is restraint and discipline, after whom come Dharma, the son of

Brahma, the eternal Neeti, and then Tejas, always awake and employed in the work of protection.

After Tejas, come the herbs offered in yagnas to support the Devas and used as food and medicines; after the herbs, the mountains; after the mountains, all kinds of juices and their essences; after these, the Devi Niriti; after Niriti, the planets and the luminous bodies in heaven; after these, the Vedas; after the Vedas, the powerful Vishnu as Hayagriva; after him, the almighty and eternal Pitamaha Brahma. After Pitamaha, the divine and blessed Mahadeva; after Mahadeva, the Viswadevas; after them, the Maharishis; after the Rishis the divine soma; after soma, the Nitya Devas; after them, know that the Brahmanas are awake.

After the Brahmanas, the Kshatriyas righteously protect all creatures. The Kshatriyas keep awake the eternal universe, which consist of mobile and immobile creatures, and Chastisement is awake among them. With magnificence akin to that of Pitamaha himself, Neeti keeps together and upholds everything. Kaala, O Bhaarata, is always awake, in the beginning, the middle and the end. The master of all the worlds, the lord of all creatures, the powerful and blessed Mahadeva, the Devadeva, is always awake. He is called by these names also—Kapardin, Sankara, Rudra, Bhava, Sthanu and Umapati, the lord of Uma. Thus, Danda also keeps awake in the beginning, the middle and the end. A king of dharma should rule justly, guided by the Dandaneeti."

He who listens to this teaching of Vasuhoma and conducts himself according to its spirit is sure to have all his wishes fulfilled. O Bharatarishabha, I have now, told you everything about Danda—the restrainer of the universe, which is governed by dharma.'"

CANTO 123

"Yudhishtira says, 'I want to hear, O Pitamaha, the generally accepted conclusions on the subject of dharma, artha, kama, their respective roots and outcomes. On which of these does the course of life depend? We sometimes observe them to mingle with one another and sometimes to exist separately, independent of one another.'

Bhishma replies, 'When men in this world endeavour with good intentions to earn artha with the help of dharma, then the three, dharma, artha and kama, will co-exist in a state of union in respect of time, cause and action.

Artha has its root in dharma and kama is the fruit of artha. All three again have their root in will. Will is concerned with objects. All objects, again, in their entirety, exist for gratifying kama. Upon these does the traiguna depend. Complete withdrawal from all objects is mukti.

Dharma is needed for the protection of the body, artha for the acquisition of dharma, and kama for the gratification of the senses. All three have the quality of rajas or passion.

If one seeks dharma, artha and kama for the sake of Swarga or other such rewards, they are remote because the rewards themselves are distant. When one seeks them for the sake of the Knowledge of the Self, the rewards are immediate. One should seek dharma only for achieving purity of soul; artha to devote to work undertaken without desire of any reward, and kama only to support the body.

One should not cast off dharma, artha and kama even mentally, until one has freed oneself through tapasya. The aim of the first three purusharthas is the fourth one, mukti, if only man can obtain it!

Actions, undertaken and completed even with intelligence, may or may not yield the expected results. Dharma is not always the root of artha, for things other than virtue lead to wealth, such as service and agriculture. There is also a contrary opinion, for some say that one acquires wealth through chance, or birth, or other like causes. In some instances, the attainment of artha produces evil, while others hold the view that artha spent on sacrifices has led to the acquisition of dharma.

Therefore a dullard, whose understanding ignorance has debased, can never acquire the highest aim of dharma and artha, which is mukti. Dharma is worthless if sought for reward; artha is impure if wealth is hoarded; but when purged of these impurities, they produce great results.

A discussion is said to have taken place long ago between Rishi Kamandaka and King Angaristha. One day, Angaristha saluted Kamandaka as he was comfortably seated and, taking advantage of a long-sought opportunity, asked him, "If a king impelled by lust and folly commits sins for which he later repents, through what actions, O Rishi, can he wash away those sins? If an ignorant man commits a sin in the belief that he is acting righteously, how will the king stop this sin from gaining currency among men?"

Kamandaka said, "The man who abandons dharma and artha and pursues only kama reaps the destruction of his intelligence. Heedlessness then follows, destroys both virtue and wealth, and leads to godlessness and inveterate wickedness of conduct.

If the king does not restrain such evil men of sinful conduct, all good subjects will live in fear of him, like the inmates of a room where a snake has hidden itself. The subjects, including Brahmanas and all pious men, will not follow such a king. As a result, he incurs great danger and ultimately the risk of death itself. Disgraced and insulted, he has to drag on a miserable existence equal to death.

Men learned in the shastras have indicated the following method for checking sin. The king should always dedicate himself to the study of the three Vedas, be devoted to dharma and make alliances of marriage with noble families. He should respect the Brahmanas, give them good offices and wait upon high-minded ones who possess the virtue of mercy. He

should perform ablutions, chant sacred mantras and thus pass his time righteously and happily.

Banishing all evil subjects from himself and his kingdom, he should seek the companionship of Dharmatmans. He should please all with his speech or good karma. He should tell everyone 'I am yours,' and proclaim the virtues of even his enemies. Thus, he will soon cleanse himself of his sins and win the high regard of all.

You should complete all the important duties your elders and gurus tell you to perform, and you will be certain to gain great benefits as a result of their blessings.""

CANTO 124

"Yudhishtira says, 'Everyone on earth, O greatest of men, lauds conduct that conforms to dharma. However, I have grave doubts about this praise. If we are to understand this, I want to hear everything about the way in which virtuous behaviour can be acquired and what its characteristics are.'

Bhishma replies, 'Once, Duryodhana asked his father Dhritarashtra the same question, when he was afire with jealousy at the sight of you and your brothers' opulence in Indraprastha, and for the jeers he received when made to look a fool in your magnificent court, the Mayasabha. Listen to what happened then, O Bhaarata. When he had seen your grand sabha and your great prosperity, Duryodhana spoke of it to his father.

Dhritarashtra then asked his son and Karna, "Tell me, why do you grieve, Duryodhana? If there is adequate reason for your sorrow, I will try to advise you. O subjugator of hostile towns, you too have obtained great riches; all your brothers, friends and relatives are obedient to you and you also wear the best clothes, eat the richest food and ride the finest horses. Why, then, have you become pale and emaciated?"

Duryodhana said, "Tens of thousands of ascetic Snataka Brahmanas daily eat at Yudhishtira's palace from golden plates. When I see the great prosperity of my enemies, the sons of Pandu, Yudhishtira's splendid palace adorned with beautiful flowers and fruit, his horses of the Tittiri and the Kalmasha breeds, his diverse raiment and his wealth that equals that of Vaisravana himself, I burn with grief, father!"

Dhritarashtra said, “If you wish to become prosperous like Yudhishtira, or even richer, endeavour to be virtuous, my son, for then without doubt you can conquer the three worlds by conduct alone. There is nothing impossible that dharma cannot attain. Mandhatri conquered the whole world in course of one night, Janamejaya, in three and Nabhaga, in seven. All these kings possessed compassion and were men of dharma, and so won the earth with their virtue.”

Duryodhana said, “I want to hear, O Bhaarata, of that dharma by which the kings you named won the earth so swiftly.”

Dhritarashtra said, “Let me relate the story that Narada once recounted on the subject of dharma. Long ago, the Daitya Prahlada, by the punya of his karma, snatched from noble Indra his sovereignty and reduced the three worlds to subjection. Then Indra, Lord of the Devas, approached the wise Brihaspati with folded hands and said to the great Devaguru, ‘I want you to tell me what the source of happiness is.’

Brihaspati replied that the knowledge which leads to mukti is the source of the highest happiness. Indra then asked him again whether there was anything still higher.

Brihaspati said, ‘There is something still higher. The Mahatman Bhargava-Usanas will instruct you better. Go and ask him, O king of the Devas!’

Indra then went to the great Rishi Sukra Bhargava and obtained from him the knowledge of what would be of great good for him. After he had the permission of the Maharishi Bhargava, Indra again asked the Rishi whether there was any higher happiness to acquire than what the Muni had already taught him.

The omniscient Bhargava said, ‘The Mahatman Prahlada has better knowledge of this.’

Indra, the percipient vanquisher of Paka, was delighted and, assuming the form of a Brahmana, went to Prahlada and entreated him, ‘I want to know what causes happiness.’

Prahlada answered, ‘O Mahamuni, I have no time to instruct you for I am occupied in the task of ruling the three worlds.’

The Brahmana said, ‘Rajan, when you have leisure, I wish to receive instruction from you on what course of conduct produces happiness.’

At this King Prahlada was pleased and said, ‘Tathaasthu!’

He then found a favourable opportunity to impart to Indra the deep truths of knowledge. Indra duly showed to Prahlada the reverence expected from a sishya towards his guru and began with his whole heart to do what Prahlada wanted. Many a time he enquired, 'Parantapa, how have you been able to win the sovereignty of the three worlds? Tell me, Dharmarajan, what those means are.'

Prahlada said, 'I neither feel any pride in being a king, nor do I cherish any hostility towards Brahmanas. On the other hand, I accept and follow the guidance they give me on matters of policy, based upon the teachings of Sukra. With complete confidence they tell me whatever they wish and restrain me from sinful deeds or straying from dharma.

I am always obedient to the teachings of Sukra. I wait upon and serve the Brahmanas and my elders. I bear no malice to any creature; I am a Dharmatman. I have conquered wrath, and all my senses are under my control. These Munis who are my masters pour beneficial teachings on me like bees dropping honey into the cells of their comb. I taste the nectar these learned men let fall and, like the moon among the constellations, I live among those of my varna.

To listen to the teachings of Sukra from the lips of Brahmanas and to follow their advice, is like nectar on earth, like the clearest eye. In these consist the good of a man.' So said Prahlada to the Brahmana by whom he was dutifully served.

'Maharishi, I am gratified by your reverential behaviour towards me. You are blessed. Ask me for a boon and I will grant you whatever you wish for.'

Indra the Brahmana said, 'If you are gratified with me, and if you wish to give me what I desire, I want then to acquire your dharma. This is the boon that I beg.'

At this, though he was pleased, Prahlada became filled with a great fear. Indeed, when Indra asked for his boon, the Daitya king guessed that the Brahmana could not be an ordinary man. Wondering, Prahlada at last said, 'Tathaasthu. Let it be so!'

The Brahmana went away, but deep anxiety filled Prahlada, and he did not know what to do. While he sat brooding over the matter, a flame of light emerged from his body. It had a shadowy form of great splendour and huge proportions.

Prahlada asked the form, 'Who are you?'

The form answered, 'I am Neeti, the embodiment of your conduct. Cast off by you, I am leaving. I will henceforth, Rajan, dwell in that faultless and best of Brahmanas who has become your devoted disciple.' The form disappeared and soon entered the body of Sakra.

After the disappearance of that form, another of similar shape issued from Prahlada's body. The Daitya king addressed it, 'Who are you?'

The form answered, 'Know me, Prahlada, for the embodiment of Dharma. I will go where the greatest of Brahmanas is, for I reside where Neeti dwells.'

Upon the disappearance of Dharma, a third form, ablaze with splendour, came out of the body of the ascetic. Asked by Prahlada who he was, the magnificent form answered 'Know, O Lord of the Daityas, that I am Satya. I will leave you, and follow the way of Dharma.'

After Truth had left Prahlada, in the wake of Dharma, another great one issued out of his body. Asked who he was by the Daitya king, the mighty being answered, 'I am the embodiment of good deeds. Know, O Prahlada, that I live where Satya lives.'

After this one had left Prahlada, another being emerged, roaring loudly. Questioned by Prahlada, he answered, 'Know that I am Might, and dwell where good deeds are.' Then Might went away to where good deeds had gone.

After this, a Devi of great brilliance issued out of Prahlada's body. The Daitya king asked her who she was, and she told him that she was Sree, the embodiment of prosperity, adding, 'I dwelt in you, O hero, incapable of being obstructed! Cast off by you, I will follow Might.'

The noble Prahlada, stricken with fear, once more asked the goddess, 'Where do you go, Devi, you who live amid lotuses? You are always devoted to truth and are the greatest of deities. Who is that best of Brahmanas who was my disciple? I want to know the truth.'

The goddess of prosperity said, 'That Brahmana whom you instructed, O mighty one, was Indra, assuming the vow of Brahmacharya. He robbed you of the sovereignty that you had over the three worlds. Maharishi, it was by your conduct that you had reduced the three worlds to subjection. Knowing this, the king of the Devas robbed you of your Neeti. Righteousness, Truth, Good deeds, Might and Prosperity, O wise man, all have their root truly in Neeti, conduct.'"

Bhishma continues, ‘With these words, the goddess of prosperity went away like all the rest, Yudhishtira!

Duryodhana once more addressed his father, “Kurupravira, I want to know the truth about Neeti. Tell me how it can be acquired.”

Dhritarashtra told him, “The noble Prahlada revealed these to Indra. However I will tell you in brief how you can acquire Dharmaneeti. Abstention from injury by act, thought and word, towards all creatures, compassion and charity, constitute conduct that is worthy of praise.

You should never do anything which does not benefit others, or which makes you ashamed. On the other hand, you should do what will win praise in society. Kurusthama, I have now told you in brief what Dharmaneeti is. If men of evil conduct ever win prosperity, O King, they do not enjoy it for long and are exterminated by the root.

Now that you know all this, be of good conduct if you want to have prosperity greater than that of Yudhishtira.”

This even was what King Dhritarashtra said to his son. Act according to these instructions, son of Kunti, and you will surely find their reward.’”

CANTO 125

"Yudhishtira says, 'You have said, O Pitamaha, that Neeti is the primary requirement for any man. But tell me, what is hope, and from where does it arise? Only you can clear this grave doubt, which has risen in my mind. I had great hope that Suyodhana would do what was proper, even when the battle was about to begin.

Every man cherishes hope and when that hope is dashed, he feels grief almost equal to death. Fool that I am, Dhritarashtra's evil son destroyed the hope that I had nurtured. Look at the idiocy of my mind! I think that hope is larger than a mountain with all its trees, or perhaps it is vaster than the firmament itself, truly immeasurable. Hope is veritably difficult to fathom, and equally difficult to subdue. What else, Pitamaha, is as unconquerable as hope?'

Bhishma replies, 'Listen, Yudhishtira, while I narrate to you the discussion between Sumitra and Rishabha that took place long ago.

A Rajarishi of the Haihaya vamsa, called Sumitra, went out to hunt. He pursued a deer, which he had struck with an arrow but could not kill. That strong deer ran ahead with the arrow sticking out of him, with the virile king in hot pursuit. The fleet animal quickly cleared a low ground and then a level plain, with the king, young, active, strong, armed with bow and sword and clad in mail, still in chase. Alone in the hunt, Sumitra followed the deer through the vana, crossing many rivers, streams, lakes and copses. The swift animal, struck by many shafts of the king, ran on through one

forest after another, showing itself now and then tantalizingly to the king as if in sport, and lessening the distance between itself and its pursuer.

At last, that Parantapa drew his sharpest and most terrible arrow, capable of piercing the very vitals of any creature, and fitted it to his bowstring. The great and mighty deer, as if mocking his pursuer's efforts, suddenly raced away and flew four yojanas out of range, and the magnificent shaft fell harmlessly to the ground. The deer entered a large vana, but the king still continued the chase.'"

CANTO 126

"Bhishma says, 'The king entered that great vana and came upon an asrama of Rishis. Exhausted by the chase, he sat down to rest. The Rishis, when they saw him armed with bow, worn out and hungry, approached him and duly honoured him. The king accepted the honours the Rishis offered and enquired about the progress of their tapasya. Having answered the king's questions, the Rishis endowed with the wealth of tapasya asked him what had led him to their asrama.

They said, "Blessed Rajan, what delightful pursuit brings you to this asrama on foot, armed with sword, bow and arrows? Tell us your vamsa and your name."

The king gave all the Brahmanas an account of himself, O Bhaarata, and said, "I am born into the race of the Haihayas, my name is Sumitra and I am the son of Mitra. I chase herds of deer and hunt them in thousands with my arrows.

Accompanied by a large force, my ministers and the women of my household, I came out on a hunt. I shot a deer with an arrow, but the animal, with the shaft stuck in his body, sped away. While chasing it, I have accidentally arrived in this vana and find myself in your presence, in this pitiable condition—shorn of all splendour, weary and disappointed. I am not at all sorry, august Rishis, at my present plight, being without the signs of royalty or far from my capital. However, I feel a poignant grief at my hope being dashed. Just as Himavat, prince of mountains, and Sagara, vast

receptacle of waters, cannot measure the extent of the sky, O Maharishis, I cannot measure the limits of hope.

You are endowed with the punya of tapasya and are infinitely wise; there is nothing unknown to you. You are also highly blessed. I beg you to resolve my quandary. Which of these two appears vaster to you—hope cherished by man, or the wide firmament? I want to know why hope is so unconquerable.

If the subject is not improper for you to discuss, then tell me without delay. I do not want to hear from you anything, Maharishis, that is a mystery that cannot be revealed, or is harmful to your tapasya, or not a worthy matter to speak of. Otherwise, I would like to hear of this, and in detail. Devoted to tapasya as you are, I beg you to instruct me.”’

CANTO 127

"Bhishma says, 'The Maharishi Rishabha, who sat in the midst of all the other Rishis, smiled a little and said, "Once, Sumitra, while I was on a tirtha yatra, I went to the delightful Badrikasrama, the beautiful hermitage of the sages Nara and Narayana, near the lake where the sacred Ganga rises and where the sage Aswasiras always reads the eternal Vedas. I performed my ablutions in that lake, offered, with due rites, oblations of water to the Pitris and the Devas and entered the asrama where the spirits of those two immortal Rishis, Nara and Narayana, always pass their time in true bliss.

I then went to another asrama not far away to make my home. While seated there I saw a very tall and emaciated Rishi named Tanu, clad in rags and skins, approaching me. Blessed with a wealth of tapasya, he was eight times taller than other men, Mahabaho, and I can say that I have never seen anyone like him. His body was as thin as one's little finger, his neck, arms, legs and hair extraordinary, with his head, ears and eyes, proportionate to his body. His speech and his movements were exceedingly feeble.

When I saw this emaciated Brahmana, Bharatarishabha, I was frightened and full of dread. I touched his feet, stood before him with joined hands, informed him of my name and family, my father's name, and then slowly sat down on a seat that he indicated. Then Dharmatman Tanu, in the midst of the Rishis living in that asrama, began to discuss the issues of dharma and artha, O Rajan.

While the discourse was going on, a king with eyes like lotus petals came to the asrama in a chariot drawn by fleet horses, accompanied by his forces and his women. He was the handsome and famed Viradyumna, who was unhappily looking for his missing son Bhuridyumna and had come there in the course of his search in the vana. He had urged himself on through that forest for days thinking, 'Surely I will find my son here! I will surely find my son here!'

Addressing the macilent Rishi Tanu he said, 'My noble son, my only child, is lost. I had great hopes of finding him, but with my hope being constantly dashed, I am on the point of death.'

When he heard this, the great Rishi Tanu remained for a short while with his head hanging down and sunk in dhyana. Seeing him thus engrossed, the king became exceedingly disturbed. In great grief, he asked slowly and softly, 'Devarishi, what is unconquerable and what is greater than hope? Tell me this, if there is no impropriety in my hearing it.'

The Rishi said, 'Your son has insulted a holy Maharishi through his ill-luck and foolishness. The Rishi asked your son for a golden jar and herbal bark, which he contemptuously refused to give. His conduct infuriated the Maharishi.'

Thus addressed, the king paid homage to that Rishi whom the whole world revered. Viradyumna sat there, spent with fatigue, as you are now. The Maharishi Tanu, in return, according to the rites vanavasis observed, offered the king water to wash his feet and the usual ingredients that make up the arghya. Then all the Rishis sat around him like the Saptarishis around Dhruva, and questioned the unvanquished king about the reason for his arrival at the asrama.'"

CANTO 128

"The king said again, 'I am a king called Viradyumna and my fame has spread in all directions. My son Bhuridyumna is lost and I have come to this forest in search of him, O noble Brahmanas. He is my only son, sinless ones, and of tender years. Since I cannot find him here, I wander everywhere in search of him.'

Rishi Tanu hung down his head again, remained perfectly silent and did not utter a single word. In the past, the king had not honoured Tanu and, in chagrin, the ascetic had practised austere tapasya for a long time, resolving that he would never accept any gift from either kings or members of any other varna, saying to himself, 'Hope agitates every man of foolish understanding. I will drive hope from my mind.' Such was his determination.

King Viradyumna once more questioned the Maharishi: 'What is the measure of the thinness of hope? What in this world is exceedingly difficult of acquisition? Tell me this, holy one, for you know dharma and artha well.'

The sage Tanu of the straw-lean body remembered all the past incidents about the King's neglect of him, and now brought them to the recollection of the king. He said, 'There is nothing, Rajan, that equals hope in flimsiness. I solicited many kings and found that nothing is as difficult to attain as an image that Hope sets before the mind.'

The king said, 'From your words, Brahmana, I understand what is thin and what is not. I understand also, how difficult it is to acquire the images set by hope before the mind. I regard your words as Sruti, but I have one

doubt in my mind. If it pleases you, and it is a subject that you can discuss without impropriety, explain it in detail to me. What is more slender than your body?'

The emaciated sage said, 'A contented supplicant is exceedingly difficult to meet. Perhaps there is no such person in the world. Rarer still is one who never disregards a supplicant. The hope that rests upon such men who, after swearing promises, do not render service to others to the best of their abilities and according to the supplicant's merit, is even leaner than my body.

The hope that rests upon an ungrateful man, or on one who is cruel, or an idle man, or one who injures others, is even slenderer than my body. The hope a father who has but one son cherishes of seeing him once more after he has been lost, is slenderer than even my body. The hope that old women entertain of giving birth to sons, Rajan, and that which rich men cherish, is even thinner than my body. The hope of marriage that springs up in the hearts of old maids when they hear anybody talk of it, is leaner than my body.'

Hearing these words, Rajan, King Viradyumna and the women of his household prostrated themselves before the great Brahmana and touched his feet with their bent heads.

The king said, 'By your grace, O holy one, I want to find my child. What you have said is true. There is no doubt of the verity of your words.'"

Rishabha continued, "The holy Tanu, foremost of Dharmatmans, smiled, and with his gyana and his tapasya caused the king's son to be brought to the place. The sage rebuked the king and then revealed himself to be Dharma Deva, the god of righteousness himself. After displaying his own wonderful and celestial form, he entered an adjacent vana, with heart freed from wrath and the desire of revenge.

I saw all this, Rajan, and heard the words I have said. Drive out your hope that is even slenderer than any mentioned by the sage."'

Bhishma continues, 'Thus addressed by the Dharmatman Rishabha, King Sumitra cast off the hope that was in his heart and which was slimmer than any of the kinds of hope the skeletal Rishi had indicated. You, too, O son of Kunti, pay heed to what I have said and be calm as Himavat. Overcome with distress, you have questioned me and heard my reply. Now that you have heard it, Rajan, you should dismiss your regrets!'"

CANTO 129

"Yudhishtira says, 'Like one who drinks amrita, I am never satiated listening to you speak. Just as a person who has knowledge of the Atman is never content with meditation, I am never satisfied after I drink the nectar of your discourse on dharma. Therefore, Pitamaha, speak again on dharma.'

Bhishma replies, 'Then let me tell you the old story of the discourse between Maharishi Gotama and the illustrious Yama. Gotama owned an extensive asrama on the Paripatra hills, where for sixty thousand years the sage sat in tapasya. One day, O Naravyaghra, the regent of the world, Yama, arrived there and saw him engaged in the most stern tapasya.

The Muni, understanding that it was Yama who had come, quickly saluted him and sat attentively with folded hands, awaiting his command. Lord Dharma in return saluted that bull among Brahmanas and enquired what he could do for him.

Gotama asked, "What does one do to liberate oneself from the debt one owes to one's mother and father? And how does one win regions of pure bliss that are so difficult to attain?"

Yama replied, "One should devote oneself to the dharma of satya, practise purity and tapasya ceaselessly, and worship one's mother and father. One should also perform Aswamedha yagnas, with gifts in plenty for Brahmanas. Through such deeds one wins many wonderful regions of felicity.""

CANTO 130

"Yudhishtira says, 'O Bhaarata, what course of conduct should a king adopt who is without friends and troops, who has many enemies and an exhausted treasury? What should be his conduct when evil ministers surround him, when all his counsels are divulged, when he does not see his way clearly before him while he is attacking or subduing a hostile kingdom, or when, though weak, he is at war with a stronger ruler?

What should be the conduct of a king in whose kingdom affairs are ill-regulated, who disregards the requirements of place and time, who is unable to bring about peace and cause dissension among his enemies because he is oppressed? Should he seek to acquire wealth by evil means, or should he lay down his life and not seek artha?'

Bhishma replies, 'Though you know your dharma, O Bharatarishabha, you asked me a question that relates to a mystery about duty. This dharma is not something I would have spoken about had you not asked me. Dharma is very subtle, and one can understand it with the shastras.

Some men may become Dharmatmans when they practise the good deeds they remember having heard about. By clever and ingenious methods, the king can acquire wealth, or he may fail. Now, using your own intelligence, can you think of an answer to your question?

Listen, Bhaarata, to methods which have great punya, and which kings can use during times of distress, although I would not say that they conform to true dharma. If the king fills the treasury by oppression, this will bring

him to the verge of destruction. This is also the conclusion of all wise men who have deliberated upon the subject.

The kind of shastras one studies only gives one knowledge which it is capable of bestowing and is to his liking. Ignorance stunts the development of methods, while knowledge promotes ingenuity and becomes the source of great happiness.

Without any scruples or malice and with a pure heart, listen to these teachings. Through the decrease of the treasury, the king's forces diminish, so he should fill his coffers by any means possible, just as he would locate water in an arid wilderness. However, in conformity with the code of ethics that the ancients practised, the king should show compassion to his people, when this times arrives. This is the eternal dharma.

Under ordinary circumstances, for men who are able and competent, dharma is of one kind, while in times of misfortune one's duties are different. A king without wealth may acquire religious punya by tapasya and the like. Since life is much more important than punya, and one cannot support it without wealth, no punya should be sought which stands in the way of gaining wealth.

A weak king can never obtain just and proper means of sustenance or power through religious merit. Since he cannot, even by his best exertions, acquire power with the aid of punya, practices during times of misery can be condoned, even though the learned opine that they lead to sin.

When the time of trial is over, the Kshatriya should conduct himself in such a way that he does not destroy his punya. He should also work so that he will not have to succumb to his enemies. Even these are declared to be his dharma. He should not sink into despondency or seek to rescue from the peril of destruction his own punya or that of others. On the other hand, he must preserve himself. This is the well-established judgement on dharma.

There is this Sruti, which decides that Brahmanas who know dharma should have the expertise to perform. Similarly, the Kshatriya should be proficient in exertion, since might of arms is his greatest possession.

When a Kshatriya has no means of support, what should he take, other than what belongs to Munis and Brahmanas? Even a Brahmana in times of distress can officiate at the yagna of one for whom he should never officiate during ordinary times, and he may even eat forbidden food; so, also, there is no doubt that a Kshatriya in distress can take wealth from everyone, except Rishis and Brahmanas.

For one troubled by an enemy and trying to escape, what can be a forbidden recourse? For a man imprisoned within a dungeon who wants to escape, what outlet can be an improper one? For someone in difficulty, even a normally forbidden way out is permissible.

For a Kshatriya who is in distress because of an empty treasury and a weak army, neither a life of mendicancy nor the profession of a Vaisya or a Sudra has been prescribed. The profession ordained for a Kshatriya is the acquisition of wealth by battle and victory. He should never beg from a member of his own varna.

One who supports himself in ordinary times by following the practices primarily prescribed for him, can in times of distress follow alternative practices which the shastras have laid down. In times of travail, when a Kshatriya cannot follow his ordinary dharma, he may live by even unjust and improper means.

Brahmanas are seen do the same when their means of livelihood are destroyed. When they can conduct themselves in this manner, what doubt need there be in respect of Kshatriyas? One, indeed, accepts this. Without sinking into despondency and ruin, a Kshatriya may forcibly take what he can from rich men with a view to protecting the people in the longer term, for he is their defender and destroyer as well.

No one in this world, Rajan, can support life without injuring other creatures. Even the Muni who leads a solitary vanavasa is no exception. A Kshatriya should not rely upon destiny, especially he who wants to rule. The king and the kingdom should always mutually protect each other. This is an eternal duty. As the king protects the kingdom when it sinks into danger, by making use of all his possessions, the kingdom should also protect the king when he is in trouble.

Even as a last resort, the king should never give up his treasury, his weapons to punish evildoers, his army, the chieftains of his kingdom, his friends and allies, and other necessary institutions.

Men who have knowledge of dharma say that one must save one's seeds by deducting them from one's very food. This is a truth cited from the treatise of the Asura Sambara, well-known for his great powers of illusion: "Shame on that king whose kingdom languishes! Shame on the life of that man who, from want of means, goes to a foreign country for a living! The king's roots are his treasury and army. His army has its roots in his treasury, and his religious punya is the root of all."

One can never fill the treasury without oppressing others. How, then, can the army be kept without oppression? The king in times of distress incurs no fault when he persecutes his subjects to fill the treasury. To perform yagnas, many adharmic deeds are done, and a king whose object is to fill his treasury in times of misfortune incurs no fault by any of these, since otherwise evil is certain to befall both him and his kingdom.

Institutions which cause death and misery exist to collect wealth. An astute king must decide what his policy should be in times of distress. He should remember that animals and other things are necessary for yagnas, which one requires as sacrifices to purify the heart, and that yagnapasus, yagnas and purity of the heart are all essential for final mukti. Similarly, policy and danda exist for the treasury, which in turn exists for the army, while policy, treasury and army, all three exist to vanquish enemies and protect or enlarge the kingdom.

I will give you an example which illustrates the true ways of dharma. When a great tree is cut down for making a sacrificial stake, other trees that stand in its way have also to be felled. These, when they fall, in turn knock down others in their path. Similarly, one should eliminate those who stand in the way of a treasury being filled. I do not see how else success can be had.

Through wealth both worlds, this and the next, can be gained, as well as truth and punya. A man without wealth is more dead than alive. One should acquire wealth by any means for the performance of yagnas. The sin that attaches to an action done during times of hardship is not equal to that which attaches to the same deed done at other times.

You cannot possibly see both the acquisition of wealth and its abandonment in the same person, Rajan! I have never seen a rich man in the forest. All the wealth one sees in this world is attended by struggle. All contend with others, saying, “This must be mine! This will be mine!”

There is nothing more meritorious for a king than the possession of a kingdom. While in ordinary times it is sinful for a king to oppress his subjects with heavy taxes, in times of trouble it is quite different. Some acquire wealth through gifts and yagnas, some who prefer tapasya acquire it by penance, and some through their intelligence and ingenuity. A man without wealth is considered weak, while he who has wealth is regarded as powerful, for he can buy everything.

A king who has a well-filled treasury can accomplish anything and thus earn punya, gratify his kama, and gain this world and the next. One should, however, always fill the treasury with the help of dharma, not by practices that can pass for dharma in times of need and distress.'"

PART II

Apaddharmanusasana Parva

CANTO 131

"Yudhishtira says, 'What, besides this, should a weak and procrastinating king do, who shrinks from battle through anxiety for his friends' lives, who is timorous and lacking in discretion? What should that king do whose cities and kingdom his enemies have annexed and partitioned among themselves, who has lost his wealth, who from poverty cannot honour and win friends to his side, whose ministers are disunited or bought over by his adversaries, who is obliged to face his foes, whose army has declined, and whose heart is being agitated by a strong enemy?'

Bhishma replies, 'If the invader is principled and conversant with both dharma and artha, a king of the kind you have described should immediately sue for peace and negotiate for him to restore those parts of the kingdom that have been seized. If the invader is powerful and seeks victory through unprincipled means, the king should make peace with him abandoning a portion of his territories. If the invader is bent upon hostilities, the king should abandon his capital and all his possessions and make his escape. If he saves his life, he can hope for equivalent gains in the future. Which man, knowing his dharma, would sacrifice himself, his most precious possession, to encounter danger from which he can escape by abandoning his treasury and army? A king should protect the women of his household, but if they fall into the hands of the enemy, he should not be moved to risking his own capture to save them. As long as he can, he should never surrender his own person to the enemy.'

Yudhishtira says, ‘When his own people are dissatisfied with him, when invaders oppress him, when his treasury is empty, and when his secrets are divulged, what then should a king do?’

Bhishma says, ‘Under such circumstances, a king, should make peace, if his enemy is righteous. If he is not, the king should then show courage and try to drive the enemy out of his kingdom; or, fighting bravely, he should lay down his life and ascend to Swarga. A king can conquer the whole earth with the help of even a small force if it is loyal, spirited, and devoted to him. If he kills his enemies, he is sure to enjoy the earth, while, if he is killed in battle, he is sure to ascend to heaven. By laying down one’s life in battle, one obtains the companionship of Indra himself.’”

CANTO 132

"Yudhishtira says, 'When dharmic rule and practices for the good of the world disappear, when all the means and resources for supporting life fall into the hands of brigands, at such a calamitous time, how should a Brahmana survive, O Pitamaha, who from affection is unable to abandon his sons and grandsons?'

Bhishma replies, 'When such a time comes, the Brahmana should live by his knowledge. Everything in this world is for those who are good, and nothing for the evil. He who makes himself an instrument of acquisition, taking wealth from the evil and giving it to the good, is said to know the dharma of adversity. The king who wants to maintain his rule without driving his subjects to indignation and rebellion, can seize what the owner does not give voluntarily, saying, "This is mine!" This conduct of the wise man, blameworthy in ordinary times, does not deserve to be censured in times of necessity when cleansed by knowledge and power. They who always support themselves by force, prefer no other method of living. Those who are powerful, Yudhishtira, always live by their strength.

A king should practise what the ordinary shastras prescribe for times of distress without any exceptions. An intelligent king, however, should also do something more, such as levy more taxes upon the evil and punishable among his own subjects and upon the subjects of other kingdoms. At such times, the king should not oppress Ritwijas, Purohitas, Acharyas and Brahmanas, who are honoured and esteemed. Even during bad times, he will incur censure and sin if he afflicts them. This is the eternal eye, the

authority by which one should be guided in the world. By this, one judges whether a king is to be called good or evil.

One sees that many men in villages and towns bring accusations against one another from jealousy and anger. The king should never honour or punish anybody based on such reports. Slander should be neither spoken nor heard. When slanderous conversation takes place, one should close one's ears or walk right out, for such talk is characteristic of evil men, an indication of depravity. Conversely, those who speak of the virtues of others in assemblies of the good, are honest men.

Just as a pair of sweet-tempered bulls, governable and well-broken, bend their necks to the yoke and draw the cart willingly, the king should bear his burden in troubled times. Others say that a king at such times should conduct himself so as to gain a large number of allies. Some regard ancient usage as the highest indication of dharma. Others, such as those who favour the conduct of Sankha when his brother Likhita stole a few fruits from him, are of a different opinion, but not from malice or covetousness. One sees examples of Maharishis who are of the opinion that even acharyas, if given to evil practices, should be punished, although no authority has approved of such a proposition. The Devas can be left to punish men who are vile and guilty of evil practices.

The king who fills his treasury by fraudulent means certainly falls away from dharma. The code of morality should be followed which good men honour in every respect in affluent circumstances, and which every honest heart approves. He is said to be conversant with dharma who knows that it stands on four foundations, as elusive as the legs of the snake. Just like a hunter who tracks a shaft-struck deer by observing spots of blood on the ground, one should seek to discover the basis of dharma. A man should tread humbly along the ancient path trodden by the virtuous, as this was the dharma of the great Rajarishis of old, O Yudhishtira!'"

CANTO 133

"Bhishma says, 'The king should fill his coffers by drawing wealth from his own kingdom and from those of his enemies. From his treasury springs his punya, O son of Kunti, and from it extend the roots of his kingdom. For these reasons a king must fill his treasury, augment it and carefully husband it by reducing needless expenditure. This is the eternal practice. The treasury can neither be filled by pure and dharmic actions, nor by heartless cruelty. One should fill it by adopting a middle course. How can a weak king acquire a treasury? How can a king who has no treasury have strength? How can a weak man have a kingdom? From where can one without a kingdom obtain prosperity?

For a man of high rank, adversity is like death. For this reason the king should always increase his resources, army, allies and friends. Men do not heed a king with an empty treasury, and his servants will not show any zeal in his business if he pays them little. It is on account of his wealth that a king succeeds in obtaining great honour, as it covers up his sins like clothes that conceal parts of a female body that should not be exposed to view.

Those with whom the king has formerly quarrelled become jealous at the sight of his new affluence, and like dogs they once more take service under him. Though they only wait for an opportunity to destroy him, he takes to them as if nothing has happened. How, O Bhaarata, can such a king obtain happiness?

The king should strive to acquire greatness, and never bend down meekly. Exertion is manliness, He should rather break in adverse

conditions, take to vanavasa and live there with the wild animals, than bend before anyone or dwell among ministers and officers who behave like robbers, without restraints. Even the brigands of the forest can furnish a large number of fighters for the accomplishment of the fiercest of deeds. O Bhaarata!

If the king transgresses wholesome restraints, everyone becomes alarmed. The very robbers, strangers to compassion, dread such a king. For this reason, the king should always establish rules and restraints for the well-being of his people. The people welcome rules in respect of even trivial matters.

There are men who think that this world is nothing, and the future a mirage. One should never trust atheists of this type, even if secret doubts agitate his heart. If the brigands of the forest, while observing other dharma, commit depredations only to property, one can regard them as harmless, since they do not threaten the lives of thousands of people. Even brigands regard as evil actions like killing an enemy who is fleeing from battle, ingratitude, plundering the property of a Brahmana, depriving a man of the whole of his property, violating maidens, ravishing wives, having adulterous congress with other people's wives and occupying villages and towns as their lawful lords.

Certain kings strive to make peace in order to inspire confidence in the hearts of the bandits, only to destroy them after their ways have been studied. A king should never behave cruelly towards them, thinking that he is more powerful. Rather than exterminate the robbers outright, the king should bring their families, habitations and property under his control. Kings who do not seek to annihilate them need not fear for their own existence, while those who do have always to live with that apprehension.'"

CANTO 134

"Bhishma says, 'Men learned in the shastras declare that an intelligent Kshatriya knows his obvious dharma, the earning of punya and the acquisition of wealth. Subtle discussions on duty and on unseen consequences in respect of a future world should not stop him from performing those two duties. As it is useless to argue, upon seeing certain foot-prints on the ground, whether or not they are those of a wolf, so too is discussion on the nature of dharma and adharma.

Nobody in this world ever sees the fruits of dharma and adharma. A Kshatriya, therefore, should seek to acquire power. He who is powerful is master of everything. Wealth leads to the possession of an army. He who is powerful obtains intelligent advisers, while he who is without means is truly fallen. One regards too little of anything in the world as the unclean remnants of a feast. Even if a strong man performs many bad deeds, everybody is afraid to says or do anything to censure or check him.

Associating power with dharma and truth can rescue men from great peril. If one compares the two, power will appear to be superior, since dharma springs from and rests upon power, as all immobile things do upon the earth, as smoke depends for its motion upon the wind.

Dharma is dependent on the more powerful, as pleasure is contingent upon those who desire enjoyment. There is nothing that powerful men cannot do, and everything they do becomes pure. A powerless man committing evil actions can never escape, because men are alarmed by his conduct as at the appearance of a wolf. One fallen on hard times leads a life

of disgrace and sorrow, which is akin to death. The learned have said that when a man is abandoned by friends and companions as result of his sinful conduct, their taunts will pierce him and bring him to burn with grief.

Acharyas versed in the shastras have suggested that to expiate sin, one should study the three Vedas, wait upon and worship the Brahmanas, gratify all men by looks, words and acts, cast off meanness, marry into high families, proclaim the praises of others while confessing one's own worthlessness, recite mantras, perform the usual water-rites, be mild of demeanour and frugal of speech, perform austere yagnas, and seek the refuge of Brahmanas and Kshatriyas. One who has committed evil deeds should do all this without resenting the reproaches of others. By following this course and by sharing his wealth with others, he will redeem himself in the regard of the world and come to enjoy different kinds of happiness here, and great rewards and punya in the next.'"

CANTO 135

"Bhishma says, 'An old story is told of a brigand who practised restraints in this world and so did not meet with destruction in the next. Once there lived a robber called Kayavya, born of a Kshatriya father and a Nishada mother, who practised Kshatriya dharma. Strong, intelligent, courageous, an expert in the shastras, he was devoid of cruelty. He was devoted to the Brahmanas, worshipped his elders and gurus with reverence and protected the Rishis in the observance of their practices. Though a brigand, he earned felicity in Swarga.

Morning and evening he used to chase deer and drive them to frenzy. He knew well all the practices of the Nishadas and the ways of all animals living in the forest. Well versed in the requirements of time and place, he roved over the mountains. His arrows never missed their aim, his weapons were powerful and he could vanquish hundreds of troops single-handedly. He worshipped his old, blind and deaf parents daily in the forest. He was hospitable to everyone who deserved the honour, entertained them with honey, meat, fruits, roots and other kinds of excellent food and did them many favours. He showed great respect for those Brahmanas who retired from the world for vanavasa, and often took meat for them when he killed deer. In the case of those unwilling, from fear of censure, to accept gifts from him because of his profession, he went to their homes before dawn and left meat at their doorstep.

One day the entire band of robbers, pitiless and unbridled as they were, moved to elect him as their leader. The robbers said, "You are familiar with

the requirements of place and time, wise and courageous, and committed to everything you undertake. Be our supreme leader, respected by us all, and we will do as you direct. Protect us as a father or mother would."

Kayavya replied, "Never kill a woman, a child, an ascetic or one who from fear abstains from a fight. Never seize women or bring them away with force. None of you should ever, amongst all creatures, kill a female.

Brahmanas should be always blessed, and you must fight for their good. Never sacrifice Truth. Never obstruct wedding ceremonies or destroy houses in which the Devas, the Pitris and Athitis are honoured.

Of all creatures, Brahmanas should be exempt from your plundering raids. You should worship them by giving away even all you have. He who incurs the wrath of the Brahmanas will fail to find a rescuer in the three worlds, if they wish to humiliate him. He who speaks ill of the Brahmanas and wishes for their destruction, himself meets with destruction like darkness at sunrise.

Living here, you will obtain the fruits of your valour, and troops will be sent against those who refuse to give us our dues. The danda of punishment is intended for evil, not for self-glorification. Those who oppress the good deserve death, and those who seek to increase their fortunes by attacking kingdoms in unscrupulous ways, very soon come to be regarded like vermin in a dead body. Those brigands whose conduct conform to the restraints prescribed by the shastras soon win salvation, though they lead a life spent in plunder."

By obeying all the commands of Kayavya and desisting from sin, the robbers obtained great prosperity, while, by doing good to the honest and restraining the robbers from evil deeds, Kayavya won great happiness in the next world. He who bears in mind this story of Kayavya will not fear the denizens of the forest, or any earthly creature, not even wicked men O Bhaarata! If such a man takes to vanavasa, he will be able to live there as secure as a king.'"

CANTO 136

"Bhishma says, 'Regarding how a king should fill his treasury, men who know the shastras cite the following verses that Brahma himself sang. One should never take the wealth of those who perform yagnas, or wealth dedicated to the gods. A Kshatriya should seize the wealth of those who never perform religious rites and yagnas and are regarded as equal to brigands. All the creatures who inhabit the earth, all the pleasures of sovereignty, and all the earth's wealth, belong to the Kshatriya alone, O Bhaarata. The Kshatriya should use this wealth for the upkeep of his army and for the performance of yagnas.

Men weed out creepers and plants that are not of any use and burn them as fuel to cook their food. Similarly the king should, by punishing the wicked, cherish the good. Men who know dharma say that one's wealth is useless if it is not used to feed with libations of ghrita the Devas, the Pitris, and men. A virtuous ruler, O Rajan, should confiscate such wealth so that a large number of good people can be gratified, but he should not hoard that wealth in his treasury. He who makes himself an instrument of acquisition by taking away wealth from the evil and giving it to the good is said to know the whole science of dharma.

A king should extend his conquests in the next world according to his ability, as gradually as vegetables are seen to grow. Like white ants who appear and multiply from no apparent cause, yagnas spring for no particular external reason. As one drives off flies, gnats and ants from the bodies of domestic cattle at the time of milking, one should drive away from the

kingdom those who are averse to performing yagnas. This is consistent with dharma. Just as soil becomes finer and finer with pounding between two stones, questions of morality, become finer and finer the more they are reflected on and discussed.'"

CANTO 137

"Bhishma says, 'One who provides for the future, and one who has presence of mind, both enjoy happiness, while the man of procrastination is lost. Listen attentively to an excellent story concerning these types.

In a lake that was not very deep and which abounded with fish, there lived three Sakula fishes, friends and constant companions. Amongst the three, one always planned ahead and liked to provide for the future, another had great presence of mind, while the third always put things off. One day some fishermen who came to the lake began to drain away its water to a lower ground through different outlets. Seeing the water of the lake gradually decreasing, the fish with foresight perceived the danger and addressed his two companions.

He said, "A great peril is about to overtake all the creatures who live in this lake. Let us speedily escape to some other place before our path is blocked. One who avoids a future evil through good planning will never incur serious danger. Listen to my advice and let us all depart." The lazy one among the three answered, "Well said, but it is my considered opinion there is no need for such haste." The fish with presence of mind said to his procrastinating companion, "When the actual time comes for action, I always come up with a plan."

Hearing the answers of his two companions, the prudent and intelligent fish immediately set out by a flowing current and reached another deep lake. The fishermen, when they saw that the lake had been drained, shut in the

remaining fish and, beating the residual water, began to catch numbers of fish, including the procrastinating Sakula, and to tie them as they were caught to a long string. The Sakula noted for his presence of mind thrust himself into the company of those that had been so tied and remained quietly among them, biting the string to give the appearance of having been caught. The fishermen, believing that all the fish attached to the string had been caught, removed them to deeper waters to wash them, at which point the quick Sakula left the string and darted away to safety. However the fish who had been procrastinating, foolish and bemused as he was, was unable to escape, and met with death.

Thus, like the procrastinating fish, anyone who, from want of intelligence, cannot divine the approach of danger, will meet with destruction. He who considers himself clever does not seek his own good at the appropriate time and thereby incurs great danger, like the Sakula fish with presence of mind. Only one who plans in advance, and one with presence of mind, can succeed. One who postpones his decisions meets with destruction.

The divisions of time are many, such as Kashtha, Kala, Muhurta, day, night, Lava, month, fortnight, the six seasons, Kalpa, and year. We call the divisions of the earth place, while Time we cannot see. The success of any object or purpose is achieved or not, according to the manner in which the mind is set to think of it. The man of forethought and the one with the presence of mind, the Rishis declare, in all treatises on dharma and artha and in those that deal with mukti, is foremost among men. He who acts after reflection and scrutiny, and who uses proper means to accomplish his objectives, will always achieve a great deal. However, those who work with due regard to time and place, win results better than the mere man of presence of mind.'"

CANTO 138–1

"Yudhishtira says, 'You say, O Bharatarishabha, that intelligence which provides for future contingencies and meets present emergencies is always superior, while procrastination brings about destruction. I ask you, Pitamaha, about that superior intelligence which will protect a king who knows the shastras, dharma and artha, and guard him from confusion even when he is surrounded by many enemies. I want you to tell me, O Kurupravira, everything that the shastras lay down about the manner in which a king should conduct himself when enemies assail him.

When a king is in trouble, a large number of his enemies, provoked by his past actions, will range themselves against him and try to vanquish him. How can a king, weak and alone, succeed in holding up his head when he is challenged from all sides by many powerful kings in league together? At such times, how does a king make friends and enemies, O Bharatarishabha, and how should he then behave towards both? When those he thought of as his friends become his enemies, what should a king do, if he wants happiness? With whom should he go to war, and with whom should he make peace? Even if he is strong, how should he behave in the midst of enemies? O Parantapa, this to me is the greatest of all questions regarding the discharge of Rajadharma. Few can hear the answer to this question, and none can answer it save Santanu's son. Firmly wedded to truth, with all your senses under control, O blessed one, reflect on this and speak to me!'

Bhishma replies, 'Yudhishtira, this question is certainly worthy of you. I am immensely happy to tell you all the duties generally known that one

should practice in times of distress, O Bhaarata. An enemy becomes a friend and a friend also becomes an enemy, for the course of human actions through the play of circumstances is very uncertain. Therefore, what should be done and what should not, whether one should either trust one's enemies or make war depend upon the requirements of time and place. One should exert oneself to make friends with intelligent and knowledgeable men who have one's welfare at heart. You should make peace with even your enemies, O Bhaarata, when your life cannot otherwise be saved. The foolish man who never makes peace with enemies will never gain or acquire any of those fruits for which others strive. He who makes peace with enemies and breaks even with friends, after a full consideration of the circumstances, obtains great benefits.

An old story is told of an exchange between a cat and a mouse under a banyan tree. In the midst of a great forest there was a huge banyan. Covered with many kinds of creepers, it was the resort of diverse birds. It had a large trunk from which numerous branches extended in all directions. Delightful to view, it afforded refreshing shade and was home to animals of many species. A wise mouse named Palita lived happily at the foot of the tree in a hole with a hundred outlets. On the branches of the tree lived a cat called Lomasa, contentedly devouring a large number of birds every day.

After some time, a Chandala came to the vana and built a hut there for himself. Every evening after sunset he spread his traps of leathern strings and, going back to his hut, slept happily till he re-visited his traps at dawn. Diverse animals fell into his nets every night, and it so happened that one day the cat, in a careless moment, got caught in the snare.

O you of great wisdom, the mouse Palita, seeing his enemy the cat thus caught in the net, came out of his hole and began to rove about fearlessly. While confidently wandering through the forest in search of food, the mouse caught sight of the meat spread there as lure. Getting up on the trap, the little animal began to eat the flesh. Laughing to himself, he even climbed over his old foe entangled helplessly in the net. Intent on eating the meat, oblivious to his own danger, he suddenly noticed the presence of a terrible enemy, none other than a coppery-eyed, restless mongoose named Harita. Living in underground holes, it resembled in form the flower of a reed. Attracted by the scent of the mouse, the animal hastened towards his prey, standing on his haunches with head upraised, licking the corners of his mouth with his tongue.

The mouse at the same moment beheld, sitting on the branch of the banyan tree, another arboreal enemy, the sharp-beaked nocturnal bird called Chandraka. When he realized that both the mongoose and the owl had seen him, Palita, surrounded by danger and filled with alarm for his safety, began to think, and made a great resolution: "At times of such peril, when death itself is staring me in the face and fear is all around, what should one do who wants his own good? I must try and save my life, warding off by every conceivable means even multiple dangers.

If I descend from this trap to the ground without measures for my safety, the mongoose will surely devour me. If I remain on this trap, the owl will certainly seize me. If, again, that cat manages to disentangle himself from the net, he too is certain to eat me up. But someone of my acumen should not lose his wits. I must use my intelligence and do my best to save my life. A person of wisdom and intelligence who knows the science of strategy never despairs, however great and terrible the danger that threatens him.

At present, I do not see any refuge other than this cat. He is an enemy, but himself in distress, so the service that I can do him is great. With three enemies trying to make me their prey, what should I do to save my life? I should now seek the protection of one of them, the cat. My plan should be to advise the cat for his good, so that I can escape from all three. Let me try to make this foolish creature understand his own interests in order to get him to make peace with me. When one's life is threatened, say those who profess knowledge of Neeti, one should even conciliate an enemy. It is better to have a learned person for an enemy than a fool for a friend. My life now rests entirely in the hands of my enemy the cat, and so I will now talk to him about his own liberation. Perhaps, at this moment, it would not be wrong to take him for an intelligent and learned foe."

The mouse, surrounded by enemies, pursued his reflections in this strain and, familiar with the science of artha and well acquainted with occasions when one should declare war or make peace, gently addressed the cat, saying, "I speak as a friend, O cat! Are you alive? I wish you to live! I wish for the good of us both. O amiable one, have no fear. You will live in happiness, and I will rescue you, if you do not kill me. There is an excellent plan I have thought of, by which you can escape, and which will benefit me as well. The mongoose and the owl are both waiting with evil intent, and my life is safe only as long as they do not attack me. There, that wretched

owl with restless glances and horrid cries is eyeing me from the branch of that tree, terrifying me.

Two good men can become friends in no time by just taking seven steps in a walk together. As you are wise, you are my friend and you need have no fear now. Without my help, O cat, you will not succeed in tearing the net. I will serve you by cutting the net, if you abstain from killing me. You have lived on this tree and I have lived at its foot for many long years together, as you know. The wise do not approve one whom nobody trusts, or one who never trusts another; both are unhappy. For this reason, let our love for each other increase, and let there be union among us both. Wise men do not approve of trying to do something when the moment for it has passed. This is the proper time for such an understanding between us. I wish that you survive, and you also want me to live. A man crosses a deep and large river on a piece of wood, each taking the other across. Similarly, our compact also will bring happiness to both of us, and we will rescue each other."

The mouse Palita waited expectantly for an answer, knowing that his suggestion was reasonable and beneficial to both.

CANTO 138–2

'Hearing the suggestion of the mouse, framed in well-chosen words to make it acceptable, the cat, possessed of foresight and judgment of his own, answered him politely. Regarding the mouse kindly through eyes like lapis lazuli gemstones, the sharp-toothed Lomasa replied, "I am delighted with you, O amiable one! Bless you for wishing me to live! Do not hesitate to do what you think is helpful, as I am certainly in great danger, and you in possibly greater difficulties. Let us have an agreement between us, and I will do what is appropriate and necessary for the success of our efforts. If you rescue me, your service will not be forgotten. I will place myself in your hands, serve you devotedly like a disciple and always obey you."

The mouse Palita, seeing that the cat was now completely under his influence, answered him with grave and judicious words. "You have spoken magnanimously, beyond my expectations. Listen to this plan I have hit upon to our mutual advantage. I will crouch beneath your body, as I am terrified of the mongoose. Save me, do not kill me, for I can rescue you. Protect me also from the owl, for that wretch, too, wishes to seize me for his prey. I swear by Truth that I will cut the net that entangles you, O friend!"

Lomasa gazed at Palita with delight and, now converted to cordiality, lauded him with exclamations of welcome. Losing no time, he said, "Come, quick! You are indeed blessed, a friend dear to me as breath, since through your grace I have almost got back my life. Tell me now whatever is in my power to do for you and I will do it. Let there be peace between us, O

friend! Once free from this danger, I and all my friends and relatives will do all that is agreeable and beneficial to you, and will always try to please and honour you for your services. One can one never become equal to the person who did the favour first, even with abundant service in return. One does it in return for help received, while the other acts without any such motive."

Bhishma continues, 'The mouse, once he convinced the cat of his own interests, crept under its breast as trustfully as if it had been the lap of his father or mother. Both Harita and Chandraka were shocked and amazed at this, and gave up all hope of catching the prey so close to them. They had strength, intelligence and enough cleverness to seize their prey, but realized they could not break the compact between the mouse and the cat, and went away to their respective homes.

Then the mouse Palita, who knew what to do when, began to gnaw through the strings of the net slowly, as he lay under the body of the cat, waiting for the opportune moment to finish his work. Distressed by the strings that entangled him, the cat grew impatient at the slow progress the mouse was making and, wishing to hurry him up, said, "O amiable one, how is it that you do not proceed faster with your work? Now that you have succeeded in your purpose, do you disregard me? O Parantapa, do cut these strings quickly, as the hunter will soon be here!"

The clever mouse, with his own interest in mind, replied in politic terms to the impatient cat, who was less acute, "Wait in silence, O amiable one, and drive away your fears. Speed is not essential. We know the requirements of time. It will not be wasted. A venture begun at an improper time cannot succeed, while one started at the right time will always produce splendid results. If I free you at an improper time, I will have to remain in great fear of you. So wait for the right one. Do not be impatient, friend, for I will cut the strings when I see the hunter approach, armed with his weapons, at the moment when both of us are terrified. Set free at that instant, you will scramble up the tree thinking of nothing save your safety and, as you flee in dread, I will enter my hole."

When he heard this, the cat, who was clever and persuasive, and indeed had expeditiously fulfilled his own part of the covenant, said to the recalcitrant mouse, "I rescued you promptly from a great danger, Alas, this is not the way for honest people to do business with their friends! They are happy to do their part, but it turns out otherwise. You should work for my

benefit more speedily. O you of great wisdom, do go a bit faster. If you are only waiting for time to slip away, because of our former hostility, know, evil one, that the consequence of your act will be to lessen your own life! If I have in the past unconsciously done you any wrong, I ask your forgiveness."

The wise mouse, who knew the scriptures, replied: "O cat, I have heard what you have to say in your own interest. Now listen to me as I tell you mine. A friendship based and maintained on fear should be sustained with great caution, like the hand of the snake-charmer from the fangs of the snake. He who does not protect himself after contracting an agreement with someone stronger, will find that it causes harm instead of good. Nobody is anybody's friend or well-wisher, for men become friends or enemies only from motives of self-interest. Interest attracts interest, just as tame elephants catch wild individuals of their species. After an act has been accomplished, the doer is barely remembered; therefore all acts should be so done that something remains to be completed. When I set you free, you will flee for your life without a thought to catch me, out of fear of the hunter. See, I have cut all the strings of this net. Only one remains; I will cut that also quickly. Be comforted, Lomasa!"

CANTO 138–3

'While the mouse and the cat were talking to each other, both in serious danger, the night gradually wore away, and a great dread pierced the heart of the cat. When at last morning came, the grim-visaged Chandala, Parigha, appeared on the scene, armed with weapons and accompanied by a pack of dogs. His aspect was fierce and frightful, exceedingly filthy, with black and tawny hair, large hips, long ears, and a large mouth extending from ear to ear. Seeing Parigha, who appeared veritably as an agent of Yama, the cat asked Palita, "What will you do now?" Palita rapidly cut the last string and freed the cat, who sped up the tall banyan tree, while the mouse darted into his own hole. The Chandala saw everything and, with his hopes frustrated, gathered up his nets and returned home.

Liberated from that great peril, and with his precious life intact, the cat, from the branches of the tree, addressed the mouse Palita in his hole: "You ran away so suddenly, without speaking to me. I hope you do not suspect me of any evil intentions. I am certainly grateful for the great service you have done me. Since you inspired me with trust and gave me my life, why don't you approach me now, so that we can enjoy the sweetness of friendship?

He who forgets his friends is a wicked person and will never find comrades in times of danger and need. You have honoured and served me to the best of your power, and it is now proper for you to enjoy the company of my poor self who has become your friend. Like disciples who revere

their guru, all my friends and kinsmen will honour and worship you, your friends and your kinsmen, for which grateful individual will not idolize his saviour?

Be the lord of both my body and home, be the disposer of all my wealth and possessions, be my honoured counsellor and rule me like a father. I swear by my life that you have no fear from us. In intelligence you are Usanas himself. By the power of your strategy you have given us our life and by the strength of your understanding you have conquered us."

Soothed by the comforting words of the cat, the mouse, who knew what was good for him, replied in sweet and sensible words: "I have heard you, Lomasa, so now listen to me. Friends should be well scrutinized, and enemies closely studied. In this world, even the learned regard a task like this as difficult, one depending upon acute intelligence. Friends assume the guise of enemies, and foes assume the guise of friends. When pacts of friendship are formed, it is difficult for the parties to understand whether the other parties are really moved by kama and krodha.

There is no such thing as a foe. There is no such thing as a friend. It is force of circumstances that creates friends and foes. He who thinks his own interests to be safe if another person lives, and endangered if he dies, regards him as a friend as long as their interests do not clash. There is no condition that deserves the permanent name either of friendship or hostility. Both friends and enemies arise from considerations of interest and gain.

Friendship changes to enmity in the course of time, and a foe also becomes a friend; self-interest is supreme. He who reposes blind trust in friends, and is always suspicious of enemies, without any guiding principle, will find his life unsafe. He who sets his heart upon affiliating with either friend or foe, without consideration of strategy, is regarded as unhinged. One should neither place trust in someone undeserving, nor too much faith in someone deserving. The danger that arises from blind confidence is that it cuts the very roots of him who reposes such assurance. Interest and advantage guide even a father, a mother, a son, a maternal uncle, a sister's son, or other relatives and kinsmen. One can even see a father and mother discard a dear son faced with disgrace. People take care of themselves; such is the efficacy of self-interest.

O wise one, someone who seeks his enemy's happiness immediately after being freed from danger will find escape very difficult. You came down from the tree-top to this very spot and, due to your limitations of

perception, did not notice the net spread here. How can one who fails to protect himself protect others? He is sure to ruin all his work. You tell me in sweet words that I am very dear to you. Listen, friend, to my analysis.

One becomes dear for a reason, and an enemy, too, for some adequate cause. The desire for gain, in some form or other, moves this whole world of creatures. Friendship between two brothers, love between husband and wife, depends upon selfishness. I do not know any kind of affection between men that does not rest upon some motive of self-interest. Sometimes we see blood brothers or husband and wife quarrel and reunite from natural affection; we also see this in men unrelated to each other. You cherish one for his liberality, another for his sweet words and a third for his religious deeds; all are dear to us for the purpose they serve.

The amity between us arose for a sufficient cause. That cause no longer exists. What reason is there for which I am so dear to you, other than your desire to make me your prey? You should know that I will not forget that Time erode these reasons. You seek your own interests, just as other wise men and I value our own welfare. The world rests upon the example of the wise, and I feel that this affection that you show me now is ill-timed. My self-interest makes me constant in both peace and war, themselves very unstable. The circumstances under which one makes peace or declares war change as quickly as clouds change their form.

This very day you were first my enemy, then my friend, and now once more you are an enemy. There was friendship between us as long as there was basis for its existence. Once it passed away, so did friendship. You are by nature my enemy, but circumstances made you my friend. That state of things has now passed and the old natural state of enmity has returned. As I understand this principle, why should I, for your sake, enter the net that is spread for me? Through your power, I was freed from a great danger. Through my power, you have been freed from a similar danger. Each of us has served the other through our individual abilities and freed the other from peril, and there is no need for us to come together again in friendly conversation.

We have both accomplished our objectives. I am weak and you are strong; I am your food and you are my eater. There cannot be a friendly union between us when we are situated so unequally. I understand your cunning, which is to praise me so that you can all the more easily eat me. You got entangled in the net while searching for food. You are freed, and

once again you feel the pangs of hunger. You can now have no further use for me except as a meal. I know you are hungry, and this is your dinner time; your gaze is upon me as you seek your prey. Acute from studying the shastras, you scheme in truth to eat me up today. You have sons and wives. Still you seek a friendly union with me, offer to treat me with affection and do me services. Friend, I cannot accept this proposal. If your dear spouse and loving children see me with you, they would cheerfully eat me up!

I will not, therefore, join you in friendship, for there is no longer any reason for such a union. If, indeed, you wish not to forget my help, think of what will be beneficial for me, and be satisfied. Which wise man would place himself in the power of an enemy who is not a distinguished dharmatma, who is in the pangs of hunger and on the look-out for a prey? Be happy, then. I will presently leave you. I am filled with alarm to see you even from a distance. I will not mix with you, so stop your attempts, Lomasa! If you think I have done you a service, follow then the rules of friendship when I happen to rove confidently or carelessly. Even that would be gratitude enough, coming from you.

Living near a strong and powerful person is never a good thing, even if the immediate danger has receded. I will always stand in fear of one more powerful than myself. If you do not seek your own interests, tell me what I can do for you, and I shall certainly give you everything—except my life. For protecting oneself one should even give up one's own children, kingdom, jewels and wealth. If one lives, one can recover all the affluence that one has lost. Men who protect and commit themselves only after proper consideration and assessment are never in danger. The weak always know him for an enemy who has greater strength. Their understanding, firm in the truths of the shastras, never loses its focus."'

CANTO 138–4

'Thus rebuked soundly by the mouse Palita, the cat blushed with shame, and said, "Truly, I swear to you that I consider injuring a friend to be detestable. I know you are wise and want to do me good. Guided by Artha, you say that there is cause for a breach between you and me. It does not become you, good friend, to take me for what I am not. I regard you as a great friend, for I owe you my life. I, too, am familiar with duties, and appreciate other people's merits. I am very grateful for services received, and I am committed to the service of friends, especially to you. For these reasons we should fraternize. At your command, I and all my kinsmen and relatives will lay down our very lives. Those who are learned and wise see abundant reason to place their trust in those of such mental disposition as us. So you, who know the truths of dharma, should not suspect me."

The mouse reflected a little, and said gravely, "You are exceedingly good, and I am glad to hear all that you have said. For all that, I cannot trust you. It is impossible for you, by such eulogies or by gifts of great wealth, to induce me to associate with you again. The wise never place themselves in the power of an enemy without sufficient reason. A weak person who has a pact with a stronger one, when both are threatened by enemies, should conduct himself carefully, and with considerations of expediency, when that common danger passes. After he has gained his objective, the weaker of the two parties should not again place confidence in the stronger. One should never trust someone who does not deserve to be trusted, nor should one

believe blindly another who merits trust. One should try to inspire others with confidence in oneself, but not repose confidence in enemies. Thus one should, under all circumstances, protect oneself.

One's possessions, children and all, are valuable so long as one is alive. In brief, the highest truth of all treatises on policy is mistrust. For this reason, mistrust of all produces the greatest good. If weak people mistrust their enemies, the latter, even if strong, will never get them under their power. O cat, someone like myself should always guard his life from someone like you. You too should protect your own life from the Chandala whose rage you have excited." The cat, frightened at the mention of the hunter, instantly left the branch of the tree and sped away. The wise mouse Palita, who who knew the truths of the shastras, having displayed his power of understanding, also left and entered another hole.'

Bhishma continues, 'Thus the mouse Palita, though weak and alone, through his intelligence baffled many powerful enemies. A wise man should make peace with a powerful enemy. The mouse and the cat owed their escape to their reliance upon each other's services. I have thus pointed out to you the course of Kshatriya duties at great length. Listen while I summarise it for you.

When two men who were once engaged in hostilities make peace with each other, it is certain that each of them desires to outwit the other. In such a case he who is wise by the power of his understanding, will get the better of the other. On the other hand, he who lacks wisdom will suffer, if he is careless, and will be over-come by the intelligent. It is necessary that one should appear to be fearless even when afraid, and appear to be trustful even while really mistrusting others. One who acts thus never stumbles or, if he stumbles, is not ruined. When the right time comes, one should make peace with an enemy, or wage war with even a friend. This is how one should conduct oneself, O Rajan, as the authorities on matters of peace and war have said.

Knowing this, O Rajan, one should bear in mind the truth of the shastras, and with all his wits about him, behave like one in fear before the cause of fear actually presents itself, and make peace with enemies. Such fear and alertness sharpen the intellect. If one behaves like a nervous man before the cause of fear is at hand, one is not panic-stricken when the cause is actually present. From the fear of someone who always behaves fearlessly, one sees very great fear arising. You should not advise anyone,

"Never be afraid." He who is afraid, spurred by the knowledge of his own weakness, seeks the counsel of wise and experienced men. For these reasons, one should appear to be fearless even when afraid, and seem to be trustful when one mistrusts others. But on the most important matters, one should not behave towards others with falsehood.

You have listened, O Yudhishtira, to the old story of the mouse and the cat that I have told. Act as required amidst your friends and kinsmen. Derive insight from this story. Learn the difference between a friend and an enemy, and the proper time for war and peace, and you will discover a means of escape when in danger. Make peace at a time of common danger with a powerful one, and think carefully about uniting with the enemy after the danger has passed. Indeed, having achieved your purpose, you should not trust the enemy again. This path of policy is consistent with the aggregate of three, O Rajan!

Guided by this Sruti, win prosperity by protecting your subjects once more, O son of Pandu. Seek the companionship of Brahmanas in all your work, as they constitute the great source of benefit both in this world and the next. They are teachers of dharma and are always grateful and, if worshipped, are sure to do you good. Therefore, O Rajan, you should venerate them and then you will duly obtain kingdom, great benefits, fame, achievement and progeny, in the proper order. This story of peace and war between the mouse and the cat, this history so persuasive and instructive, should remain always before his eyes when a king conducts himself in the midst of his enemies.'"

CANTO 139–1

"Yudhishtira says, 'You have stated, O Mahabaho, that one should not trust foes. But how can the king maintain himself if he does not trust anybody? You say that kings who trust others face greater danger. How can a king conquer his enemies without depending on others? Clear my doubts, for my mind has become confused by what you say about mistrust.'

Bhishma replies, 'Listen, O Rajan, to the story of King Brahmadatta and a bird named Pujani who lived for a long time within the inner apartments of the king's palace at Kampilya. Like the bird Jivajivaka, Pujani could mimic the cries of all animals. Although a bird by birth, she had great knowledge and knew every truth.

While living there, she had a child of great splendor, at the very same time as the king and his queen also had a son. Pujani, who was grateful for the shelter of the king's roof, used to go every day to the shores of the ocean and bring back a couple of fruits for the nourishment of both her own nestling and the infant prince. One of the fruits she gave to her chick, the other to the prince. Every day she brought them, and every day she distributed them the same way. The fruits she brought were sweet as nectar and most nutritious. The infant prince derived great strength from Pujani's fruit.

One day the prince, while with his nurse, saw Pujani's chick. Getting down from the nurse's arms, he ran towards the little bird, the same age as himself, and, moved by childish impulse, began to play with it happily. At

last, picking up the bird in his hands, the prince stifled the chick's life. He went back to his nurse. When Pujani, who had been out in search of the usual fruits, returned to the palace and saw her young one lying dead on the ground, killed by the prince, she wept bitterly. With tears gushing down her cheeks, her heart burning with grief, she said, "Alas, nobody should live with a Kshatriya, or make friends with him, or associate with him. When they have a purpose to serve, they are courteous, and when that object has been served they discard you. The Kshatriyas do evil to all. They should never be trusted. Even after they inflict a wound, they try to pacify the injured, at no cost to themselves. I will exact my retribution from the cruel and ungrateful betrayer of my trust. He is guilty of a triple sin, because he took the life of one who was born on the same day as him, who was reared with him and ate with him, and who was dependent on him for protection."

With these words to herself, Pujani pierced the eyes of the prince with her talons, and, deriving some comfort from her act of reprisal, said again, "A sinful deed, perpetrated deliberately, harms the doer immediately, while those who avenge an injury do not lose their punya." O Rajan, if the consequences of a sinful deed are not visited upon the perpetrator himself, they will certainly be on his descendants.

When Brahmadatta saw his son blinded by Pujani, he understood what had happened, and said to Pujani. "We did you an injury, and you have avenged it. The account has been squared. Do not leave your home, O Pujani; continue to dwell here."

Pujani replied, "If anyone who causes an injury to another continues living with that other, his conduct will not be approved by the learned. In the circumstances, it is always better for him to leave his former place. One should never trust gentle assurances received from an injured party. The fool who trusts such assurances soon meets with death.

Animosity is not quickly cooled. The very sons and grandsons of men who have injured each other can encounter destruction, as enmity is handed down like an inheritance. As a result of their offspring being destroyed, they lose the next world also.

Among men who have injured one another, mistrust can be advantageous. One who has betrayed a confidence should never be trusted; one who does not deserve trust should not be trusted; nor should too much trust be placed in anyone, though he may be deserving of trust. The danger that arises from blind confidence brings wholesale destruction. While one

should seek to inspire others with confidence in oneself, one should not repose confidence in others.

One's father and the mother are only the foremost of friends. The wife is merely a vessel for procreation. The son is only one's seed. The brother is an enemy. A friend or companion requires to have his palms oiled, if he is to remain one. You alone enjoy or suffer your own happiness or misery.

It is not advisable to have real peace among men who have injured one another. The reasons for which I lived here no longer exist. The mind of one who has once injured another becomes naturally filled with mistrust, if he sees the injured one pay homage to him with gifts and honours. Such conduct, especially when displayed by those who are strong, always fills the weak with alarm.

An intelligent person should leave the place where he was first given respect, so as not to meet with dishonour and injury again, despite any subsequent honour that he might obtain from his enemy. I have dwelt in your home for a long time, esteemed by you. However, a cause for enmity has now arisen, and I should leave this place without any hesitation."

CANTO 139–2

'Brahmadatta replied, "One who does an injury in return for an injury received, is not considered unjust. Indeed, the avenger only settles his account. Therefore, Pujani, continue to dwell here and do not leave this place."

Pujani said, "No friendship can be restored between one who has injured another and one who has inflicted an injury in return. The hearts of neither can forget what has happened."

Brahmadatta replied, "It is necessary for an injurer and the avenger of injury to get together. One has seen that upon such a union, mutual animosity cools and no fresh injury follows."

Pujani said, "That animosity can never die. The person injured should never trust his enemies and think, 'O, I have been soothed with assurances of goodwill.' In this world, men frequently meet with destruction because of misplaced confidence. We should no longer meet each other. Those who cannot be subjugated even by force and sharp weapons can be conquered by conciliation, as she-elephants are used to capture elephants."

Brahmadatta said, "Even if one inflicts deadly injury upon the other, affection and mutual trust arises naturally between them if they live together, as in the case of the Chandala and the dog. Among men who have injured one another, living together blunts the keenness of animosity. Indeed, it disappears quickly like water poured upon the leaf of a lotus."

Pujani said, "The learned know that enmity springs from five causes: woman, land, harsh words, natural incompatibility and injury. If the person

with whom hostility occurs is a liberal man, he should not be killed, particularly by a Kshatriya, openly or by covert means. In such a case, the man's fault should be properly weighed. When there is hostility even with a friend, no further confidence should be reposed in him. Enmity lies hidden like fire in wood and cannot be put out without consuming one of the parties outright. Like the Aurvya fire within the waters of the ocean, the fire of antipathy can never be extinguished with gifts of wealth, by display of prowess, by conciliation or by scriptural knowledge.

If one has injured a person, he should never be trusted again as a friend, even though one might later have lavished wealth and honours on him. The fact of the injury inflicted fills the injurer with fear. I never injured you, nor did you ever harm me, so I lived in your house. All that has changed, and I cannot trust you any more."

Brahmadatta said, "Time is responsible for all action. Karma is of diverse kinds, all of them proceeding from Time. Who, therefore, injures whom? Birth and death happen in the same way: creatures take birth and live as a result of Time, and it is also because of Time that they cease to live. We see some die all at once some die one at a time, and some live long lives. Like fire consuming fuel, Time consumes all creatures.

O Bird, I am not the cause of your sorrow, nor are you the cause of mine. It is Time that decides the happiness or misery of living creatures. So continue to live here at your pleasure, with affection for me and without fear of any injury from me. I have forgiven you for what you have done and you must forgive me too, Pujani!"

Pujani replied, "If Time to you is the cause of all actions, then of course nobody should cherish feelings of enmity towards anybody on earth. Why then do friends and kinsmen seek to avenge the slain? Why too did the Devas and the Asuras in ancient days attack one another in battle? If it is Time that causes happiness and misery, birth and death, why do physicians administer medicines to the sick? If it is Time that moulds everything, what is the need for medicines? Why do grief-stricken people, deprived of their senses, indulge in such delirious lamentions? If Time, according to you, is the cause of karma, how can men acquire punya by performing religious deeds?

Your son killed my child and, impelled by grief, I blinded him for it. I have by that action, Rajan, become liable to be killed by you. Men desire birds either to kill them for food, or keep in cages for their pleasure, and for

no other reason. Birds, again, from fear of being either killed or caged by men, seek safety in flight. Men who know the Vedas have said that death and imprisonment are both painful. Life is dear to all. Grief and pain make all creatures miserable. All creatures wish for happiness. Misery arises from various sources, Brahmadatta. Decrepitude is misery. Loss of wealth is misery. The proximity of anything disagreeable or evil is misery. Separation from friends and agreeable objects is misery. Misery arises from imprisonment and death. Misery arises from causes connected with women, and from other natural causes. The misery that arises from the death of children alters and afflicts all creatures tremendously.

Fools say there is no unhappiness in others' misery. Only he who has not felt any pain or sorrow himself can say so in the midst of men, not anyone who has felt distress or anguish himself. One who has experienced pangs of any kind of misery feels the misery of others as his own. What I have done to you, Rajan, and what you have done to me cannot be washed away by even a hundred years; there can be no reconciliation. As often as you happen to think of your son, your resentment towards me will become fresh.

If a man, after he avenges himself for an injury, wants to make peace with the injured, the two can never be properly reunited, even like the fragments of an earthen vessel. Men who know the shastras say that trust never produces happiness. Usanas himself sang two verses to Prahlada in ancient times: 'He who trusts the words of a foe, true or false, meets with death like a honey-gatherer falling into a pit covered with dry grass.'

We see antagonisms survive the very death of enemies, for men speak of the past enmities of their deceased fathers before their surviving children. Kings settle mutual animosities by conciliation but, when the opportunity comes, they shatter their enemies like earthen water-jars dashed upon stone. If the king wrongs someone, he should never trust him again, else he will have to suffer great misery."'

CANTO 139–3

'Brahmadatta said, "No man achieves anything by distrust of others. Nurturing fear obliges one to live like a corpse."

Pujani replied, "He whose feet are sore will certainly fall, however cautiously he tries to walk. Similarly, a man whose eyes have become sore by opening them against the wind will find wind very painful to them. He who sets foot on an evil path and persists in walking along it, without knowing his own strength, will soon lose his life. He who is lazy and tills his land disregarding the season of rain will never reap a harvest. He who eats every day food that is nutritious, be it bitter, sharp, palatable or sweet, will enjoy a long life, while he who ignores wholesome food and takes what is injurious, oblivious of its consequences, will soon meet with death.

Destiny and effort depend upon each other. Mahatmans achieve good and great feats, while eunuchs only pay court to Destiny. Be it harsh or mild, one's karma should be good. The unfortunate man of inaction is always overwhelmed by all sorts of calamity. One should use one's energy to do what is beneficial to oneself and abandon everything else. Knowledge, courage, cleverness, strength and patience are said to be one's natural friends, and wise men live in this world with the aid of these five. Houses, precious metals, land, wife and friends—these are secondary sources of good, the learned say, and can be obtained everywhere.

A wise man can be happy and will stand out everywhere. He never fills anybody with fear, or yields to fear even if frightened. The wealth that he

possesses at any time, however little, is certain to increase. Such a man acts with acumen and self-restraint and will win great fame.

Foolish men have to put up at home with quarrelsome wives who devour their flesh like the progeny of a crab eating up their mothers. There are men who, through deficiency of understanding, become disconsolate at the prospect of leaving home. They say to themselves, 'These are our friends! This is our country! Alas, how shall we leave these?' One should certainly leave the country of one's birth if it is afflicted by plague or famine. One should live in one's own country respected by all, or go to a foreign country and live there. For this reason I will go to some other region, as I no longer dare to live in this place, for I have done a great wrong to your child.

Rajan, one should abandon a bad wife, a bad son, a bad king, a bad friend, a bad alliance, and a bad country. One should not place any trust in a bad son, and what joy can one have in a bad wife? There can be no happiness in a bad kingdom, and in a bad country one cannot hope to obtain a livelihood. There can be no lasting companionship with a bad friend, for his attachment is very unreliable, and in a bad alliance, when there is no compulsion for it, there is disgrace. She is a wife indeed whose utterances are agreeable. He is a son who makes the father happy. He is a friend in whom one can trust. That certainly is one's country where one earns one's livelihood. He is a just ruler who does not oppress, who loves the poor and in whose territories there is no fear.

Wife, country, friends, son, kinsmen, and relatives—all these one can acquire if the king is accomplished and is virtuous. If the king is sinful, his subjects will meet with ruin as a result of his oppressions. The king is the root of one's triple aggregate—Dharma, Dana and Kama. He should carefully protect his subjects and take from them only a sixth share of their wealth, or else he is in truth a thief. The king who gives assurances of protection and does not fulfill them due to greed, takes upon himself the sins of all his subjects and ultimately sinks to hell, whereas he who protects all his subjects, is a universal benefactor.

Manu, the lord of all the creatures, has said that the king has seven attributes: he is Father, Mother, Guru, Protector, Fire, Vaisravana and Yama. One calls the king who shows compassion towards his people their father, and the subject who behaves falsely towards him will take birth in his next life as an animal or a bird. By nurturing them and caring for the poor, he

becomes a mother to his people. When he destroys evil, he comes to be regarded as Fire; when he restrains the sinful, one calls him Yama; when he gives gifts of wealth to those who are dear to him one regards him as Kuvera, the granter of wishes; when he gives instruction in morality and dharma, he becomes the Guru; and when he exercises the duty of defending his subjects he becomes the Protector.

The king who gladdens the people of his cities and provinces by his achievements in observing dharma is never deprived of his kingdom. The king who knows how to honour his subjects never suffers misery, here or hereafter. The king whose subjects are always anxious or overburdened with taxes and evils of all kinds will be defeated at the hands of his enemies, while he whose subjects grow like a large lotus in a lake will obtain every reward here, and will ultimately be honoured in Swarga. Hostility with one more powerful is never applauded, O Rajan. The king who incurs the hostility of one more powerful than himself loses both kingdom and happiness."

Having said these words to Brahmadatta, the bird left for the place she had chosen. I have narrated to you O foremost of kings, the discourse between Brahmadatta and Pujani. What else do you want to hear?'"

CANTO 140

"Yudhishtira asks, 'When both dharma and men decay due to the gradual decline of the Yuga, and when robbers overrun the world, how then, O Pitamaha, should a king behave?'

Bhishma replies, 'I will tell you, O Bhaarata, the policy the king should adopt at such times of distress, and how he should conduct himself, casting off compassion. There is often told an old story of a conversation between Bharadwaja and Satrunjaya. King Satrunjaya, the Maharathi ruler of the Sauviras, went to Bharadwaja and asked the Rishi about the truths of the science of Artha: "How can one acquire an object? How again, when acquired, can it be increased? How, when increased, can it be protected? And how, when protected, should it be used?"

The Maharishi set out a reasoned explanation of the science of Artha. He said, "The king should always have the rod of Dandaneeti raised in his hand. He should strike everyone with awe and thus rule all creatures. He should display his prowess and make no mistakes himself, but use his eyes to mark the lapses of his foes. Learned men with knowledge of truth applaud Punishment, or Danda. Hence, one says that of the four requisites of governance, Conciliation, Gift, Disunion and Punishment, Danda is the greatest.

All who seek refuge perish when one destroys the foundation that ensures protection. If one cuts away the roots of a tree, how can the branches live? A wise king should cut away the very roots of his enemies, and then win them over and bring their allies and partisans under his

control. When calamities occur, the king should lose no time, counsel wisely, display his prowess suitably, fight with ability and even retreat wisely. The king should exhibit humility in words, while at heart remaining sharp as a razor. He should give up kama and krodha and speak sweetly and mildly. When the occasion for a parley with an enemy comes, a king with foresight should make peace, but without blind trust. When the undertaking is over, he should quickly turn away from the new ally.

One should conciliate an enemy with sweet assurances as if he were a friend, but remain wary as though living in a room where there lurks a snake. He whose mind your intellect can dominate should be comforted by assurances given in the past, an evil one by promises of future benefit, and a wise man by present assistance. He who wants to achieve prosperity should join his hands together, make pledges, use sweet words, show reverence by bowing down his head, and shed tears. One should carry one's foe on one's shoulders so long as the time is unfavourable. Then, when the opportunity comes, one should shatter him like an earthen jar on a stone.

It is better, O Rajan, for a king to blaze up in a moment like a charcoal of ebony-wood rather than to smoulder and smoke like chaff for many years. One who has many purposes to serve should have no scruples dealing with even an ungrateful man. If one succeeds, one can enjoy happiness but, if unsuccessful, one loses esteem; therefore, while dealing with such men, one should always leave something unfinished.

A king should for his own good, imitate a cuckoo, a boar, the mountains of Meru, an empty chamber, an actor, and a devoted friend, He should diligently visit the homes of his enemies and, if calamities befall them, enquire about their well-being. Those who are idle will never be wealthy; nor will those who lack manliness and energy; nor those who are vain or fear unpopularity; nor those given to procrastination. The king should work in such a way that his enemy is unable to detect his shortcomings, while he can observe his enemy's weakness. He should imitate the tortoise who conceals its limbs and covers its own weakness. He should think of all matters connected with finance like a crane sitting patiently by the water's edge for hours together waiting for fish. He should demonstrate his skill like a lion. He should lie in wait like a wolf, and fall upon and strike his foes directly like an arrow.

He should be judicious in enjoying drink, dice, women, hunting and music, as addiction to these will produce evil. He should make bows with

bamboos and such; he should sleep cautiously like the deer, and seem blind or deaf when necessary. A wise king should show his prowess according to time and place, for if these are not favourable, all his skills will be futile. He should get down to work marking the timeliness of his action, reflect upon his own strength and weakness and improve his own strength in comparison to that of the enemy. The king who does not crush a foe defeated by military force provides for his own death like the crab when she conceives. A tree with beautiful blossoms may not be strong; one bearing fruits may be difficult to climb; and sometimes a tree with unripe fruits may appear like one with ripe fruits. These facts should not depress a king, for if he conducts himself as explained above, he will succeed against all foes.

The king should first strengthen the hopes of those who approach him as supplicants and then put obstacles in the way of their fulfillment. He should represent these obstacles as rare and the circumstances as the results of grave causes. As long as the occasion for fear does not actually occur, the king should make all his arrangements like one who is nervous. When the occasion for fear actually comes, he should strike fearlessly. No man can reap benefits without incurring danger. If he succeeds in preserving his life amidst peril, he is sure to earn great rewards.

A king should ascertain all future dangers when they are present and overcome them before they grow further; he should, even after vanquishing them, consider them unconquered. The abandonment of present happiness and the pursuit of future happiness is never the policy of an intelligent man. The king who, having made peace with an enemy, sleeps happily in tranquility, is like a man sleeping on the top of a tree who awakes only after a fall. When one lapses into difficulties, one should raise oneself by every means in one's power, mild or strong, and practise dharma only after one has recovered.

The king should always honour the foes of his enemies. He should employ as his own spies agents employed by his foes and ensure that his enemies do not discover them. He should use atheists and ascetics as spies and send them into his enemy's territories. Sinful thieves who offend the laws of dharma and who are thorns in the side of everyone enter gardens, places of amusement, places set up for giving drinking water to thirsty travelers, public inns, drinking spots, houses of ill fame, holy places and public assemblies. You should recognise them, arrest them and put them down. The king should not trust one who does not deserve to be trusted, nor

should he trust too much one who deserves trust, for danger springs from trust. No one should be trusted without prior scrutiny.

Having by persuasive methods created confidence in the enemy, the king should smite him when he makes a false step. The king should fear him who is without fear, and also those who should be feared. Fear that comes from a quarter one did not suspect can lead to total extermination. By attention, by taciturnity, by wearing the reddish garb, matted locks and skins of ascetics, one should lull one's enemy into confidence and then, when the opportunity comes, spring upon him like a wolf. A king who wants prosperity should not scruple to slay son, brother, father or friend, if any of them tries to thwart his plans. One's very guru deserves to be punished, if he happens to be arrogant, ignorant of what should be done and what should not, and one who treads the path of adharma.

Just as certain insects with their sharp mandibles can cut off all flowers and fruits of the trees on which they sit, the king should deceive his enemy with welcome, honours and gifts and then attack him and take everything from him. One cannot acquire great prosperity without stabbing the very vitals of others, without accomplishing many grim deeds and without slaughtering living creatures like a fisherman. There are no separate species of creatures called enemies or friends; they become that from force of circumstance.

The king should never be moved to allow his foe to escape, even if they plead piteously, as it is his dharma to destroy any who have done him an injury. A king who wants prosperity should take care to win over to himself as many men as he can, doing good to them. He should remain free from malice while dealing with his subjects, but judiciously control and punish the evil and disobedient. After seizing wealth he should say placating words. After striking off someone's head, he should grieve and shed tears. A king who wants to prosper should draw others to himself and bind them to his service by means of sweet words, honours and gifts. He should never engage in fruitless disputes or cross a river with the aid of his own two arms. To eat cow-horns is futile and not invigorating, for their taste is not pleasing and they break one's teeth.

The triple aggregate of dharma, artha and kama has three disadvantages, with three inseparable adjuncts. Pursuit of dharma stands as an impediment in the way of artha; artha stands in the way of dharma; and kama stands in the way of both. Carefully consider these adjuncts, and avoid the

disadvantages. The unpaid balance of a debt, the unextinguished remnant of a fire, and un-slain enemies: these grow and increase, and should therefore be completely put out and exterminated. Debt that grows, defeated foes and neglected ailments are certain to remain, unless totally eradicated, and will lead to a rout. All work should be done thoroughly and carefully, for even a minute thing like a thorn, if extracted clumsily, can lead to incurable gangrene.

A king should destroy a hostile kingdom by slaughtering its population, by tearing up roads and otherwise damaging them, and by burning and pulling down its houses. He should be far-sighted like a vulture, motionless like a crane, vigilant like a dog, valiant like a lion, wary like a crow, and like a snake sneak into the territories of his foes with ease and unconcern. A king should win over a hero by joining his palms, a coward by filling him with fear, and a covetous man by gifts of wealth, while, with an equal he should wage war. He should be alert to any opportunity to produce disunion among leaders of different sects and to conciliate those among them who are dear to him. He should protect his ministers from disunion and destruction.

If the king becomes mild, the people ignore him, but if he becomes stern, the people feel it as hardship. The rule is that he should be stern or mild as the occasion requires. He should treat the mild with mildness, and that may even destroy the fierce, for there is nothing that mildness cannot achieve. For this reason, one says that mildness is more effective than fierceness. The king, who is mild when the occasion requires mildness and stern when sternness is required, will accomplish all his objectives and defeat his foes.

Having incurred the animosity of a knowledgeable and wise man, one should not draw comfort from the conviction that one is at a distance from him. The arms of an intelligent injured man who seeks revenge, reach far. One should not try to cross what cannot really be traversed or snatch from an enemy something he will be able to recover, or dig for something that one will not succeed in unearthing. One should never strike someone whose head one cannot cut off. In times of trouble a king should follow this course of conduct that I have laid down. I have said all this for your own good and to instruct you on how you should bear yourself when enemies attack."

The king of the Sauviras listened to these words of the Brahmana who had spoken out of a desire to do him good, obeyed them cheerfully and as a

result he, his kinsmen and friends obtained great prosperity.'"

CANTO 141

"Yudhishtira asks, 'When Mahadharma decays and all disobey it, when dharma assumes a reverse form and becomes adharma; when all good restraints disappear, and all truths in respect of dharma are challenged and disputed; when kings and robbers oppress people; when men of all the four varnashramas become confused about their duties and all actions lose their merit; when, as a result of kama, lobha and ahankara, men have cause for fear from every direction; when all cease to trust one another, when they kill one another treacherously and deceive one another in their mutual dealings; when houses are burned down throughout the land; when the Brahmanas suffer; when the clouds do not bring a drop of rain; when everyone's hand is turned against his neighbor; when all the necessities of life fall under the control of robbers; when such a time of terrible distress sets in, by what means should a Brahmana maintain himself who is unwilling to give up compassion and his children? Tell me this, O Pitamaha. When sinfulness sweeps over the world, O Parantapa, how should the king live so that he will not stray from both dharma and artha?'

Bhishma replies, 'O Mahabaho, the peace and prosperity of subjects, sufficient and seasonal rain, disease, death and other fears, all depend on the king. I have no doubt, O Bharatarishabha, that the setting in of Krita, Treta, Dwapara and Kali yugas depend on the king's conduct. When such a season of misery as you describe sets in, the righteous should support life by their own judgment.

In this connection, a story has been told of the conversation between Viswamitra and a Chandala in a hamlet inhabited by Chandalas. Towards the end of Treta and the beginning of Dwapara yugas, a frightful drought extending over twelve years occurred, as intended by the Devas. At the end of Treta yuga and the commencement of Dwapara yuga, when the time came for many creatures to die of old age, Indra, the thousand-eyed deity of Swarga, sent no rain. The planet Brihaspati began to move in a retrograde course and Soma, abandoning his own orbit, receded towards the south. Not even a dew-drop could be seen, let alone clouds gathering together. The rivers all shrank into narrow rivulets, and as the Devas ordained, lakes, wells and springs everywhere lost their beauty and disappeared.

Water having become scarce, the places set up by charity for thirsty travellers became desolate. The Brahmanas abstained from sacrifices and recitation of the Vedas. They no longer uttered Vashats or performed propitiatory rites. Agriculture and cattle rearing were given up, markets and shops were abandoned and stakes for tethering sacrificial animals disappeared. People no longer collected articles for sacrifices, and all festivals and amusements perished. Heaps of bones lay scattered around and the air was filled with the shrill cries and yells of ferocious creatures. Cities and towns became empty of inhabitants. Villages and hamlets were burnt down. Some people were assailed by robbers, some by weapons, some by evil kings, and all began to flee in fear of one another. Temples and places of worship became desolate. The aged were forcibly turned out of their houses, and cattle—goats, sheep and buffaloes—fought for food and perished in large numbers. Brahmanas began to die on all sides, protection came to an end, and herbs and plants dried up. The earth, shorn of all her beauty, became ghastly and dreadful, like trees in a crematorium.

In that period of terror, when dharma was nowhere, O Yudhishtira, starving men lost their senses and began to eat one another. The very Rishis gave up their vows, abandoned their fires and deities, forsook vanavasa and began to wander about in search of food. The holy and wise Maharishi Viswamitra, leaving his wife and son in a place of shelter and abandoning his homa fire, wandered homeless and hungry, unmindful of clean and unclean food.

One day he came upon a hamlet in the midst of a vana, inhabited by savage hunters engaged in the slaughter of living creatures. The village abounded with broken earthen jars and pots, and dog-skins lay scattered

around. Bones and skulls of boars and asses were heaped up, clothes stripped from the dead lay strewn around, and huts were decorated with withered garlands and filled with sloughed-off snakeskins. The loud crowing of cocks and the dissonant bray of asses filled the air, while the inhabitants of the village disputed with one another harshly in discordant voices. Temples of Devas bearing images of owls and other birds resounded with the clang of iron bells, and packs of dogs lolled about.

Maharishi Viswamitra, moved by the pangs of hunger, entered the Chandalas' village in search of food and tried his best to find something to eat. Though he begged and begged, he failed to obtain meat, rice, fruit, root or any other kind of food. At last he exclaimed, "Alas, what misery has overtaken me!" and collapsed from weakness.

The sage began to reflect and asked himself, "What is best for me to do now?" The one thought that seized him was how to avoid immediate death. He found spread on the floor of a Chandala's hut a large piece of flesh, of a recently-killed dog. The sage reflected and decided to steal that meat, saying to himself, "When there is no other means to stay alive, theft is permitted, even for eminent men, and it will not detract from their fame. It is certain that, to save his life, even a Brahmana can do it. One should steal first from a low person, failing which one can steal from one's equal, or from even an eminent Dharmatman. Therefore at this time, when my life itself is ebbing away, I will steal this haunch of dog's meat. I see nothing wrong in such theft."

Maharishi Viswamitra resolved to do so, and lay down to sleep where the Chandalas lived. When the night had advanced and the whole Chandala village had fallen asleep, the holy Viswamitra stealthily got up and entered the hut. The Chandala who owned it, an ugly man with phlegm-covered eyes, was lying like one asleep. He called out in a hoarse and dissonant voice, "Who is undoing the latch? The village is asleep but I am awake. Whoever you are, you are about to die."

Filled with fear at these harsh words, his heart palpitating and his face crimson with shame at the attempted theft, the sage answered, "O you blessed with a long life, I am Viswamitra. I have come here oppressed by the pangs of hunger. Do not slay me, O you of righteous understanding, if your sight is clear."

Hearing these words of the Maharishi, the Chandala rose up in terror from his bed and approached him. Joining his palms reverently, his eyes

bathed in tears, he asked Kusika's son, "What are you doing here in the night, Brahmana?"

To conciliate the Chandala, Viswamitra said, "Famished as I am and about to die of starvation, I want to take that haunch of dog's meat. It is hunger that is urging me to this misdeed and it has made me sinful and shameless. My life-breath is fading, and hunger has destroyed my Vedic learning. I have lost my senses through weakness and have no scruple left about clean or unclean food. Although I know it is sinful, I still wish to take away that haunch of dog's meat. I wandered from house to house in your hamlet, and when I failed to obtain any alms, I decided upon this misdeed. Fire is the mouth of the Devas and is also their priest, and should take nothing that is not pure and clean. At times, however, the great Agni Deva becomes a consumer of everything. Understand that I have now in that respect become just like him."

The Chandala answered, "O Maharishi, listen to my words of truth about your duty and act so that your punya is not destroyed. The wise say that a dog is less clean than a jackal, and that the haunch of a dog is a much worse part of his body than any other. You have not discerned this, Maharishi, for this theft of unclean food belonging to a Chandala is inconsistent with dharma. You are blessed, look for some other means for preserving your life and let not your tapasyas suffer destruction as a result of your craving for dog's meat. Knowing the duties that the shastras have laid down, you should not do something that will result in confusion in your dharma. Do not cast off dharma, for you are its greatest observer."

Thus addressed, O Bharatarishabha, the famished Maharishi Viswamitra once more said, "It has been a long time since I ate anything, and I do not see any other means of staying alive. When one is facing death, one should preserve one's life by any means in one's power, not enquire into their character. Later, when one is able, one should seek to acquire punya. Kshatriyas should observe the practices of Indra, while it is the duty of Brahmanas to behave like Agni.

The Vedas are fire and, since they constitute my strength, I will eat even this unclean food to appease my hunger. That which preserves life should certainly be done without scruple, for life is better than death and, as long as there is life, one can acquire dharma. I am ready to eat this to save my life, knowing that this food is impure. Give me your permission. If I survive, I will acquire dharma and, by penances and knowledge, wipe out

the abomination of my present conduct, like the light of the firmament that can banish even the densest darkness."

The Chandala said, "By eating this food, someone like you cannot obtain long life, for it can neither give you strength nor the gratification offered by ambrosia. Pray seek some other kind of alms, and not this dog's meat which is defiled food for Munis."

Viswamitra replied, "During a famine like this, any other kind of meat cannot be easily obtained. Besides, O Chandala, I have no means to buy food, and I am ravenous. I can no longer move and am without any hope. I believe that in that piece of dog's meat I will find all the six kinds of taste."

The Chandala said, "The shastras prescribe only five kinds of five-clawed animals as clean food for Brahmanas, Kshatriyas and Vaisyas. Do not hunger for this unclean food."

Viswamitra said, "The great Rishi Agastya, when hungry, ate the Asura Vatapi. I am in distress, I am hungry, and I will therefore eat that haunch of dog's meat."

The Chandala said, "Ask for some other alms, as it does not become you ever to do such a thing. If, however, it pleases you, you can take this piece of dog's meat."

Viswamitra said, "Those whom you call good are authorities on matters of duty. I am following their example. I now regard this dog's haunch to be better food than anything that is highly pure."

The Chandala said, "One can never regard the action of an adharmic person as an eternal practice. What is improper can never become proper. Do not deceive yourself into committing a sinful deed."

Viswamitra replied, "A Rishi cannot do anything sinful. In the present case, the deer and the dog to me are the same, both animals. I will, therefore, eat this dog's haunch."

The Chandala said, "In the case of the Rishi Agastya, he did as the Brahmanas requested him. Under those circumstances it could not be a sin. That in which there is no sin is dharma. Besides, one should by all means protect and preserve Brahmanas, who are the gurus of three other varnas."

Viswamitra said, "I am a Brahmana and my body is a very dear friend, worthy of the highest reverence from me. It is to sustain this body that I wish to take away that dog's haunch. So eager have I become that I no longer have any fear of you or your fierce brethren."

The Chandala said, “Men lay down their lives rather than eat impure food. They realise all their desires by conquering hunger. You too must conquer your craving and obtain those rewards.”

Viswamitra said, “I observe strict vows and my heart is set on peace. To preserve the root of all religious punya, I will eat food that is unclean. It is evident that one would regard such an action as righteous in a Rishi, while to someone of unclean soul the eating of dog’s flesh would appear sacreligious. Even if the conclusion at which I have arrived is wrong, and if I eat this dog’s meat I will not, as a result, become like you.”

The Chandala said, “I have decided that I must try my best to restrain you from this offence. A Brahmana by evil karma falls from his high state. It is for this that I am reproving you.”

Viswamitra retorted, “Cattle continue to drink, regardless of the croaking of the frogs. You can claim no knowledge about what is dharma and what is not, so don’t think too highly of yourself.”

The Chandala replied, “I am preaching to you only because I have become your friend. Do whatever is beneficial, do not be tempted into doing anything wicked.”

Viswamitra said, “If you are a friend who wishes my happiness, help me from this misery. If you willingly give me this dog’s haunch, I can consider myself saved by the aid of dharma and not by sin.”

The Chandala said, ‘I dare not gift you with this piece of meat, nor can I quietly suffer the theft of my own food. If I give you this meat and if you, a Brahmana, take it, both of us will sink into regions of sorrow in the next world.”

Viswamitra said, “If I commit this sinful deed today, I will certainly save my life which is sacred. After I save my life, I will practice dharma and cleanse my soul. Tell me which of these two is preferable, to die without food, or save my life by taking this food that is impure.”

The Chandala said: “In duties concerning one’s varna or varnasrama, one is the best judge of propriety or impropriety. You know which of these two actions is sinful. I think that he who would regard dog’s meat as clean food, would in matters of food abstain from nothing!”

Viswamitra replied, ‘In accepting an unclean gift, or in eating unclean food, there is sin. When, however, one’s life is in danger, there is no sin in accepting such a present or eating such food. Besides, the eating of impure

food that is not accompanied by slaughter and deception, is not a matter of much consequence, and will provoke only mild censure."

The Chandala said, "If this is your argument for eating unclean food, it is clear that you do not respect the morality of the Vedas and Arya. You have taught me by your example, O greatest of Brahmanas, that it is not a sin to disregard the distinction between food that is clean and unclean."

Viswamitra said, "It is not that a man incurs a grave sin by eating forbidden food. The precept that one becomes degraded by drinking wine is only in order to restrain men. Other strictures of the same type, whatever they be, in fact every sin, cannot destroy one's punya."

The Chandala said, "The learned man who takes dog's meat from an unworthy place, from an unclean wretch, from one who leads an evil life, commits an action contrary to that one calls good. As a result, he is certain to suffer the pangs of repentance."

The Chandala, having said these words to Kusika's son, fell silent. The wise Viswamitra, to save his life, then took away that haunch of dog's meat to the woods to eat with his wife. He resolved that he would first gratify the deities according to due rites and then eat the meat at his pleasure.

Lighting a fire according to the Brahma rites, the Maharishi began to cook the meat into sacrificial Charu, as the Aindragneya rites prescribe. He then began the ceremonies in honour of the Devas and the Pitris, O Bhaarata, divided the Charu into as many portions as were necessary according to the injunctions of the shastras, and invoked the Devas, with Indra at their head, to accept their shares.

Meanwhile, the chief of the celestials caused heavy rain to fall. The showers revived all the creatures and caused plants and herbs to grow once more. Viswamitra completed the rites in honour of the Devas and the Pitris and, having duly gratified them, ate the meat. Burning away all his sins later by his penances, the sage, after a long time, acquired the most wonderful ascetic success.

Even so should a Mahatman proceed who is knowledgeable and can devise means to preserve his own life when in trouble. By using his understanding thus, a man should survive to win punya and enjoy happiness and prosperity. For this reason, O son of Kunti, a learned man of cleansed soul should live and work in this world, relying upon his own intelligence to discriminate between dharma and adharma.'"

CANTO 142

"Yudhishtira says, 'If something so horrible can be commended that, like falsehood, should be held in aversion, then from what deeds should I desist? Why then shouldn't robbers be respected? I am stunned, my heart is sore, all the ties that bind me to dharma are loosened! I cannot calm my mind and venture to act as you suggest.'

Bhishma says, 'I am not instructing you about duty that I have learned from the Vedas alone. What I have told you is the result of wisdom and experience, the honey that the learned have gathered. Kings should gather wisdom from various sources. One cannot make his course through the world with the aid of a dharma that is one-sided. Duty must spring from understanding and from discovering the practices of those who are good, O son of Kuru. Attend to my words. Only kings who have superior intelligence can rule and expect victory. A weak-minded king can never display wisdom if he has not drawn any from the examples before him.

Dharma sometimes takes the shape of adharma, and vice versa. He who does not know this is baffled when confronted by an actual instance of the kind. Before the occasion arises, O Bhaarata, one should understand the circumstances under which dharma and its reverse become confused. Having acquired this knowledge, a wise king should act according to his judgment when the occasion comes. Ordinary people misunderstand what he does at such a time. Some possess true knowledge. Some have false knowledge. Truly ascertaining the nature of each kind of knowledge, a wise king derives understanding from those who are good.

Those who are breakers of dharma find fault with the shastras. Those who have no wealth find inconsistencies in the treatises on gaining wealth. Those who seek knowledge only for their livelihood, Rajan, are sinful, enemies of dharma. Evil men of immature understanding can never truly comprehend things, just as men who do not know the shastras are unable to be guided in all their actions by reason. They can only see the faults of the shastras and criticize them. Even if they understand the true meaning of the shastras, they will still proclaim that scriptural injunctions are unsound. Such men proclaim the superiority of their own knowledge by decrying the knowledge of others. They use words as weapons and arrows and speak as if they were real masters of their sciences. They are traders in learning and Rakshasas among men. Through such pretexts they abandon the dharma that good and wise men have established.

We hear that the contents of dharma are not to be understood by either discussion or one's own intelligence. Indra himself says that this is the opinion of the sage Brihaspati. Some are of the opinion that no text in the shastras has been laid down without a reason. Many, even if they properly understand the shastras, never act according to them. A class of wise men declares that dharma is nothing else but the approved course of the world. The man of true knowledge should find out for himself the dharma laid down for the good. If even a wise man speaks of morality under the influence of anger, confusion of understanding or ignorance, his efforts are in vain.

Discourses on morality are worthy of praise when made with the aid of an intelligence derived from the true letter and spirit of the shastras, not those made with the help of anything else. Even words from an ignorant man, if they carry sense, can be considered pious and wise. In olden days, Usanas revealed this incontrovertible truth to the Daityas, that shastras are not shastras if they cannot stand the test of reason. The possession or absence of knowledge that is mixed with doubts is the same thing. You should get rid of such knowledge, tearing it up from the roots. You should regard one who does not listen to my words as someone who has allowed himself to be misled.

Do you not see that you were created for the accomplishment of bold deeds? Look at me, dear child, how by performing the dharma of my varna, I have dispatched innumerable Kshatriyas to Swarga! There are some who are not pleased with me for this. Brahma created the goat, the horse and the

Kshatriya for the same purpose, to be useful. A Kshatriya therefore, should always seek the happiness of all creatures. The sin that attaches to killing a man who should not be killed is equal to that which is incurred by not killing one who deserves to be killed. This is the established order of things which a weak-minded king does not observes.

Therefore, a king should be severe in making all his subjects observe their respective duties. If this is not done, they will prowl like wolves, devouring one another. He is a wretch among Kshatriyas in whose territories robbers go about plundering the property of other people, like crows taking little fishes from water. Appoint high-born men who have Vedic knowledge as your ministers, govern the earth and protect your subjects righteously. The Kshatriya who is ignorant of customs and traditions and levies taxes upon his people improperly is a eunuch of his varna.

A king should be neither severe nor mild, and deserves praise if he rules righteously. He should be severe on occasions demanding severity, and mild when it is necessary to be so. Painful is the observance of Kshatriya dharma. Therefore, rule your kingdom as you are created for the accomplishment of great deeds and I have great love for you. The percipient Sakra has said that in times of distress the great duty of a king is to punish the evil and to protect the good.'

Yudhishtira says, 'Tell me, Pitamaha, if there is any rule regarding Rajadharma which should under no circumstances be violated.'

Bhishma replies, 'One should always worship the Brahmanas venerated for their learning, devoted to penances and rich in conduct conformable to the injunctions of the Vedas. This indeed, is a great and sacred duty. Let your conduct towards the Brahmanas always be that which you observe towards Devas. The Brahmanas, if enraged, can inflict diverse kinds of wrong, O Rajan. If they are gratified, great fame will be yours. Satisfied, the Brahmanas are like nectar, and enraged, they are like poison.'"

CANTO 143

"Yudhishtira asks, 'O wise Pitamaha who knows all the shastras, tell me, what is the punya earned by one who shelters a petitioner seeking protection?'

Bhishma replies, 'It is worthy of you to ask such a question, for great is the punya, O Rajan, in cherishing such supplicants. Protecting such people, mahatmas of old, king Sivi and others, attained great happiness in Swarga. One hears of a pigeon who, in accordance with due rites, even fed his own flesh to an enemy who came as a supplicant.'

Yudhishtira says, 'How did this pigeon of old feed a foe with his own flesh, and what did he win in the end by such conduct?'

Bhishma says, 'Listen then, Rajan, to this excellent story that cleanses the listener of every sin. This very question, O son of Pritha, had been humbly put to Bhrigu's son Rama by Muchkunda, and to him the sage narrated the tale of how a pigeon won prosperity.

The sage said, "O Mahabaho Rajan, I will narrate to you a story about the truth connected with dharma artha and kama. A wicked fowler who resembled Yama the Destroyer himself used to wander through the great vana in the olden days. He was black as a raven, with bloodshot eyes, long legs, short feet, a large mouth and bulging cheeks. He had no friend, relative or kinsman, since all had cast him off for the exceedingly cruel life he led. Indeed, the wise should renounce from a distance a man of evil conduct, for he who injures himself cannot be expected to do good to

others. The heinous men who take the lives of other creatures are like poisonous snakes, a source of trouble to all creatures.

He went to the woods with his nets to trap birds and sell their meat, never understanding what a sinful life it was that he led. The evil wretch, stupefied by destiny, and preferring no other profession, lived in the forest for many long years in this manner with his wife, One day, as he was wandering through the vana intent on his business, a great storm arose that tossed the trees and seemed about to uproot them. In a moment dense clouds covered the sky, lit with flashes of lightning like a sea covered with merchants' boats and vessels. Then Indra Deva entered the cloud and in a moment the earth was flooded with torrential rain submerging all the forest paths.

The fowler, crazed with fear and trembling with cold, roved the vana looking for high ground but failed to find any. The force of the cloudburst had thrown down and killed many birds. Lions, bears and other animals, had taken shelter in whatever high ground they could find. Fear filled all the denizens of the forest because of that terrifying storm and, frightened and hungry, they roamed through the woods in packs small and large. The fowler, however, his limbs stiffened by cold, could neither stop where he was nor move on.

While in this state, he spied a she-pigeon lying on the ground, stiffened with cold. Though in the same predicament, the sinful wretch, through force of habit, picked her up and put her in a cage. Even when he himself was in trouble, he had no scruple in harming a fellow-creature. He then saw in the midst of that forest a lordly tree, blue as the clouds, the resort of a myriad birds seeking shade and shelter. It seemed that the Creator placed it there for the benefit of all creatures, like a good man in the world.

Soon the sky cleared and became spangled with hundreds of stars, like a magnificent lake smiling with blooming lilies. Turning his gaze up to the firmament rich with stars and clear of clouds, the fowler advanced, trembling with cold. Seeing that darkness had already fallen, and realizing that his home lay a great distance away, he resolved to pass the night under the shade of that tree. Bowing down to it with joined hands, he addressed that monarch of the forest, saying, 'I ask all the deities that have this tree for their resort to grant me shelter.' He then spread some leaves on the ground for a bed, and lay down, resting his head on a stone. Though overwhelmed with affliction, the man soon fell asleep.""

CANTO 144

"Bhishma says, 'In one of the branches of that tree, O Rajan, a pigeon with beautiful feathers lived for many years with his family. That morning his wife had gone out in search of food but had not returned. Disturbed that the night had come and his wife had not yet come back, the bird began to lament: "Ah, what a huge storm and harrowing downpour we have had today! Alas, you have not yet returned, dear wife! Why has she has not yet come back to us? Is everything right with my beloved spouse in the vana? Without her, my home seems empty! A householder's home, even if filled with sons and grandsons and daughters-in-law and servants, is empty without the housewife. One's house is not one's home; only one's wife is one's home. A house without the wife is a desolate wilderness.

If my dear wife of eyes fringed with red, of multicolored plumes and sweet voice, does not come back today, my life itself will become worthless. Of excellent vows, she never eats before I eat, never bathes before I bathe, never sits before I sit down, and never lies down before I lie down. She rejoices when I rejoice, and grieves when I am sad. When I am away she is downcast, and even when I am angry she continues to speak sweetly. Ever devoted to her lord and ever relying upon her husband, she always does what is agreeable and beneficial for him. Worthy of praise is he on earth who has such a spouse! That amiable creature knows that I am fatigued and hungry. Devoted to me and constant in her love, my celebrated spouse is surpassingly sweet-tempered and worships me ardently.

Even the foot of a tree is one's home if one lives there in the company of one's spouse; without her, even a palace is veritably a desolate wilderness. One's spouse is one's associate in all one's deeds of dharma, artha and kama. When one sets out for a strange land, one's wife is one's trusted companion. One says that the wife is the richest possession of her husband. In this world the wife is one's only associate in all the concerns of life, the best of medicines that one can have in sickness and sorrow. There is no friend like her. There is no refuge better than her. There is no better ally in the world than her in work undertaken for the acquisition of punya. He, who does not have in his home a wife who is chaste and of agreeable speech, should go to the vana. For such a man there is no difference between home and wilderness.""

CANTO 145

"Bhishma says, 'Hearing these piteous lamentations of the pigeon on the tree, the she-pigeon that the fowler seized began to say to herself, "Whether I have any merit or not, truly there is no limit to my good fortune when my dear lord speaks thus of me. She is no wife with whom her lord is not content. In the case of women, if they gratify their lords, all the deities are also pleased. Since the marriage union takes place in the presence of fire, the husband is the wife's greatest deity. The wife with whom her husband is not pleased gets reduced to ashes, like a flowering creeper in a forest fire."

Having reflected thus, the kind she-pigeon, overcome with sorrow, and casting her eyes upon her lord from inside the cage where the fowler had imprisoned her, said to her grief-stricken husband, "Listen while I tell you how you can rescue me. This fowler lies here by your home, stricken with cold and hunger. Do him the duties of hospitality. The sin that one commits by Brahmahatya or by slaying a cow, the mother of the world, is equal to that which one incurs by allowing a supplicant to perish for want of help. You possess knowledge of self; therefore, follow the course that our swadharma has ordained for us. We have heard that the householder who practises dharma according to his abilities wins inexhaustible regions of bliss hereafter. You have sons and progeny; therefore do not be concerned about your own body and, for the sake of winning dharma and artha, offer worship to this fowler so that his heart will be pleased. Do not, O bird, indulge in any grief on my account. You may continue to live, taking other

wives!" So said the amiable she-bird, overcome with sorrow, gazing at her husband from within the fowler's cage where she had been immured.'"

CANTO 146

"Bhishma says, 'Hearing his wife's words, full of morality and reason, the pigeon was thrilled, and his eyes filled with tears of joy. He then, according to the rites laid down in the shastras, scrupulously honoured the fowler whose avocation was the slaughter of birds.

He addressed the fowler, "You are welcome today. Tell me what I can do for you. This is your home, so tell me your pleasure and what I can do for you. Do not fret. I ask you out of regard, for you have solicited shelter at our hands, and hospitality should be shown even to one's foe. Like the tree, which does not withdraw its shade even from one who approaches to cut it down, one should faithfully carry out the duties of hospitality to those who need shelter. Indeed, one is especially bound to do so if one happens to be a grihasta, leading a life of domesticity consisting of the five sacrifices. According to the shastras, if one blunders in performing the five sacrifices, he loses both this world and the next. Tell me then clearly and confidently what your wishes are, and I will accomplish them all."

The fowler replied, "I am stiff with cold. Let provision be made to warm me."

The bird gathered together a number of dry leaves on the ground and, taking a single leaf in his beak, speedily went to a spot where fire was kept, and returned with a little cinder. He then set fire to the dry leaves and, when they leapt into vigorous flames, invited his guest, "Come and warm your limbs trustfully and without fear." The fowler said, "Tathaasthu," and set to

warm himself. Recovering, he demanded of his winged host, “I am hungry. I want you to give me some food.”

The bird said, “I have no means to appease your hunger. We denizens of the woods always live upon what we get every day. Like the Munis of the vana we never hoard for the morrow.” Mentally deploring this method of living, the bird grew pale with shame and began to reflect silently on what he should do. Soon, however, his mind became clear. Addressing the slaughterer of his species, the bird said, “I will gratify you. Wait for a moment.”

He stoked the fire with the some dry leaves and, filled with joy, said to the fowler, “I heard in former days from Maharishis, Devas and Pitris that there is great punya in honouring a guest. O amiable one, be kind to me. I tell you truly that my heart is set upon gratifying you, my guest.” Having formed his resolution, the high-souled bird thrice circumambulated the fire with a smiling face and plunged into it directly. Seeing the bird enter the flames, the fowler began to upbraid himself, “Oh, what have I done! Alas, dark and terrible will be my sin, without doubt, as a result of my own deeds! I am exceedingly cruel and worthy of reproof!” Indeed, observing the bird lay down his life, the fowler, filled with remorse for his own actions, began to lament like you.’”

CANTO 147

"Bhishma says, 'The fowler, seeing the pigeon cast himself into the fire, was filled with compassion and began to reproach himself, "Alas, cruel and senseless that I am, what have I done! I am certainly a mean wretch! Great will be my sin for everlasting years!'

He went on repeating, "I am unworthy of any punya. My understanding is perverse, and I am sinful in all I do. Alas, I am a cruel wretch for discarding any kinds of honourable occupation and becoming a fowler. This high-souled pigeon, by laying down his own life, has taught me a grave lesson. Abandoning wives and sons, I will certainly give up this life that I held so dear. From this day, denying every comfort to my body, I will wear it out like a shallow tank in the season of summer. I will suffer hunger, thirst and penances and, reduced to emaciation, covered all over with visible veins, I will, by diverse methods practise such vows so as to be in touch with the other world. By giving up his body, the pigeon has shown the worship that one should pay to an atithi. From now on I will follow dharma —the highest refuge. Indeed, I will practise such dharma as the righteous pigeon, the greatest of all winged creatures, has shown me."

Having formed this resolution and said these words, the fowler, once a man of fierce deeds, proceeded to make a Mahaprasthana—a tour of the world from where there is no return, observing the most rigid vows. He threw away his stout staff, his sharp-pointed iron-stick, his nets, snares and his iron cage, and set at liberty the she-pigeon that he had captured.'"

CANTO 148

"Bhishma says, 'After the fowler had left, the she-pigeon, grieving for her husband, wept copiously and lamented, "I cannot, O dear lord, recollect a single instance of you having done me an injury! A widow, even if mother of many children, is still miserable without a husband, for she becomes helpless and an object of pity with her friends. You always cherished and honoured me with sweet, pleasant, charming and delightful words. I sported with you in valleys, in springs and on delightful tree-tops. You made me happy when we wandered through the skies but, dear lord, where are those joys now?

Limited are the gifts of a father, a brother and a son. The gifts that her husband alone makes to her are unlimited. Which woman would not, therefore, adore her lord? A woman has no protector like her lord, and no happiness like her lord. Abandoning all her wealth and possessions, a woman should take to her lord as her only refuge. Life here is of no use to me, now that I am separated from you. What chaste woman would venture to bear the burden of life when deprived of her lord?"

Filled with sorrow and lamenting piteously, the she-pigeon, devoted to her lord, threw herself onto the blazing fire. She saw her dead husband, adorned with bracelets, seated on a celestial carriage, adored by many Mahatmans and meritorious beings standing around him. Indeed, there he was in the firmament, decked with fine garlands, attired in splendid robes and adorned with every ornament. Around him were innumerable divine chariots ridden by beings who had acted meritoriously while in this world.

Seated on his own carriage, the bird ascended to heaven and, obtaining honours for his deeds in this world, continued to sport joyfully in the company of his wife.'"

CANTO 149

"Bhishma says, 'The fowler, O Rajan, was filled with sorrow at the sight of that pair of pigeons seated on their heavenly chariot and at his own misfortune, and began to reflect on how he could achieve the same consummation. He resolved to himself, "By austerities like those of the pigeon, I must attain just such a high end!" The fowler, who had lived by the slaughter of birds, set out on a journey without return. Living upon air alone, without any exertion, he cast off all desires in order to acquire Swarga.

After he had walked for some distance, he saw an extensive and delightful lake full of cool and pure water, blooming with lotuses and teeming with diverse waterfowl. The very sight of such a lake would slake the thirst of a man. The fowler, emaciated with fasts, without even glancing at the lake, gladly entered a vana he saw to be large and inhabited by beasts of prey. He wandered lacerated by prickles and pointed thorns and covered all over with blood, in that forest devoid of men but abounding with animals of diverse species. Some time later, a powerful wind caused a forest fire to break out from friction between mighty trees. The raging element, splendid as if it had been the end of the Yuga, began to consume that large forest of tall trees, thick bushes and creepers. With flames fanned by the wind and myriads of sparks flying about in all directions, the all-consuming deity began to burn that dense forest abounding with birds and beasts. The fowler, ready to die, ran with glad heart into the spreading conflagration and, consumed by fire, was cleansed of all his sins. The fever of his heart

dispelled, he beheld himself at last in heaven, shining in splendour like Indra in the midst of Yakshas, Gandharvas and men crowned with ascetic success.

Thus did the pigeon and his devoted spouse, along with the fowler, ascend to heaven for their meritorious deeds. The woman who follows her husband thus speedily ascends to heaven and shines there in splendour, like the she-pigeon of whom I have spoken.

This is the old story of the high-souled fowler and the pigeon and how they earned a highly meritorious end by their dharmic deeds. No evil befalls one who listens to this story or recites it daily, even if error invades his mind. O Yudhisthira, foremost of righteous persons, the protection of a supplicant is truly meritorious. Even the slayer of a cow, by practising this duty, maybe cleansed of sin, but one who slays a supplicant will never be purified. By listening to this sacred and sin-cleansing story, one becomes freed from distress and attains Swarga.'"

CANTO 150

"Yudhishtira says, 'Tell me, Bhaaratottama, when a man lacking judgment commits sin, how can he be purified?'

Bhishma replies, 'Let me narrate to you the old story, much-lauded by the Rishis, of what the Muni Indrota, the son of Sunaka, advised the valiant king Janamejaya. There was in days of yore a king of great energy called Janamejaya, the son of Parikshit. That lord of earth, Janamejaya, once from lack of judgment slew a Brahmana. At this, all the Brahmanas, together with his priests, abandoned him. Deserted by his subjects as well, and burning day and night with remorse, the king retired into the vana to undergo the most rigid tapasya in order to earn punya, to cleanse himself of the sin of Brahmahatya. He questioned many Brahmanas, and wandered from country to country over the whole earth.

One day, in course of his wanderings, he met Indrota, the son of Sunaka, of rigid vows and, approaching him, touched his feet in reverence. The sage, seeing the king before him, reproved him gravely, saying, "You have committed a great sin. You are guilty of foeticide. Why have you come here, and what is your business with us? Do not touch me at any cost! Go away, your presence does not give me any pleasure. You smell like blood and you look like a corpse. Though polluted, you seem to be pure, and though dead you move like a living man! Dead within, you are of defiled soul, for you are always intent upon sin. Though you sleep and wake, your life is miserable and useless, O Rajan. You have been created for ignoble and sinful deeds. Fathers wish for sons from a desire to obtain all kinds of

blessings, and in the hope that their sons will perform tapasyas and yagnas, worship the Devas and practise vairagya. Behold, the whole varna of your ancestors has fallen into hell as a result of your actions. All the hopes your ancestors placed on you have become fruitless. You live in vain, for you have treated with hatred and malice the Brahmanas, whom other men worship to obtain long life, fame and Swarga. Leaving this world when the time comes, you will have to fall headlong into hell, as a result of your sinful deeds, and remain in that posture for innumerable years, tortured by iron-beaked vultures and peacocks. Returning to this world, you will have to take birth in a lowly order of creatures. If you think, O Rajan, that this world is nothing and that the next world is the shadow of a shadow, the legions of Yama in hell will dispel your disbelief!""

CANTO 151

"Bhishma continues, 'Janamejaya replied to the sage Indrota, "You rebuke one who deserves to be rebuked, you censure one deserving censure when you harangue me for my misdeeds. My actions have been sinful, but I implore you to be merciful towards me, since I burn with remorse as though in a blazing fire! Recalling my deeds makes me wretched. Truly, I am afraid of Yama. How can I bear to live without extracting that dart from my heart? O Saunaka, suppress your wrath, instruct me now.

I solemnly declare that I will once more show the same regard for Brahmanas as I did before. Let not my line become extinct and my race sink into the dust. Those who have wronged Brahmanas and thereby forfeited all claim to the respect of the world and to social interaction with their fellowmen, as decreed in the Vedas, should have no one to bear their names or continue their lineage. Utterly desolate, I reiterate my resolve. Protect me like sages who protect the poor without accepting gifts. Sinful men who abstain from sacrifices never attain heaven and have to pass their time in the pits of hell like the unclean Pullindas and Khasas. Ignorant that I am, grant me wisdom, like an Acharya to his shishya or a father to his son. Bless me, O Indrota, son of Sunaka!"

Saunaka replied, "It is no wonder that a man without wisdom does many improper deeds. Knowing this, a person of real understanding is never angry with mortals but grieves for others, being then beyond an

object of others' regrets. One surveys all creatures in the world like a man on a mountain-top surveying people below.

He who becomes an object of censure, who dislikes good men and avoids them, will never obtain blessings and never understand the impropriety of his actions. You know the energy and the nobility of the Brahmanas, as the Vedas and other scriptures have laid down. Let your acts now gain you tranquillity of heart, and let Brahmanas be your refuge. If they cease to be angry with you, that will ensure your happiness in heaven. If you repent your sin, your vision will be clear and you will perceive dharma."

Janamejaya said, "I repent my sins, and I will never again seek to tarnish my dharma. I desire to be cleansed. Bless me."

Indrota said, "Drive out your arrogance and pride, Janamejaya, and show your regard for me! Employ yourself in the good of all creatures, and always remember the mandates of dharma. I do not reprove you from narrowness of mind or avarice. Listen now, with these Brahmanas here, to the words of truth that I speak. I ask for nothing but to instruct you in the ways of dharma. People will croak and bray and condemn me for what I am going to do. They will even call me sinful, and my kinsmen and friends will reject me. However, they will benefit from my utterance that will help them surmount the difficulties of life. Those possessed of wisdom will understand my motives.

These are my views, O child, regarding the Brahmanas. Listen to me, O Bhaarata, and act so that, through my efforts, they procure every blessing. Also pledge your word that you will never again injure the Brahmanas."

Janamejaya replied, "I swear, even touching your feet, that I will never again, in thought, word, or deed, injure the Brahmanas."'

CANTO 152

'Saunaka said, "As your heart has been greatly perturbed, I will speak to you about dharma. You are knowledgeable, powerful, and now, with a placid heart, of your own will in search of dharma. A king who is stern at first and compassionate later, and who acts for the good to all creatures, is certainly wonderful. People say that the king who commences with severity burns the whole world. You were earlier harsh, but now you turn your eyes to dharma. Forsaking luxurious food and articles that you have long enjoyed, you have taken to strict tapasya. All this, O Janamejaya, is certain to appear wonderful to kings who are sunk in sin.

That an affluent man should become liberal, or a wealthy one become an ascetic reluctant to spend wealth, is not a marvel. Such a man is little different from Agastya who was unwilling to create wealth in order to gratify his wife; the same cause that makes an affluent man charitable operates to make an ascetic careful of his wealth. An ill-judged action creates much misery, while one accomplished with the aid of discernment has beneficial results. Sacrifice, gift, compassion, the Vedas and truth: these five are purifying. The sixth is well-performed tapasya, salutary for kings. By conducting it properly, Janamejaya, you are certain to earn great merit and punya. It is said that visiting sacred places is also highly cleansing, as Yayati sang in the following verses: 'That mortal who would earn life and longevity should, after having performed sacrifices with devotion, renounce them and practise penances.'

The field of Kuru is held to be sacred, and the river Saraswati more so. The tirthas of the Saraswati are more sacred than Saraswati herself; and the tirtha called Prithudaka is more sacred than all the tirthas of the Saraswati. One who has bathed in Prithudaka and drunk its waters will not have a premature death to lament. You will regain life and acquire longevity if you go to Mahasaras, to all the tirthas designated by the name of Pushkara, to Prabhasa, to the northern lake Manasa and to Kalodaka. Lake Manasa is on the spot where the waters of the Saraswati and the Drisadwati mingle, and one with Vedic knowledge should bathe in these places.

Manu has said that charity is the best of all duties, and that renunciation is better than charity. In this connection there is a verse composed by Satyavat. One should act as a child, innocent, without either goodness or sin. In the true nature of all creatures in this world, there is neither misery nor happiness. That which is called misery and happiness is the result of a troubled imagination. This is also true of all living creatures. The lives are superior, of those who have taken to renunciation and abstained from action, both meritorious and sinful.

I will now tell you those actions best for a king. With your might and charity, conquer Swarga, O Rajan! He who possesses force and energy will attain dharma. Rule the earth for the Brahmanas and for happiness. You formerly used to condemn the Brahmanas, so gratify them now. Though they have denounced and deserted you, do still, guided by knowledge of self, solemnly pledge never to injure them. Engage in work that is suitable for you, and seek what is for your greatest good.

Amongst rulers, some are as cool as snow; some as fierce as fire; some become like a plough; and some like a thunder-bolt. He who wishes to prevent self-destruction should never mix with evil men for any reason, general or specific. For a sinful deed committed only once, one can cleanse oneself by repentance, and for one committed twice. by vowing never to commit it again. For such an action committed thrice, one can cleanse oneself by resolving to bear oneself righteously. By committing such a deed repeatedly, one can cleanse oneself by a pilgrimage to sacred places.

One who wants to obtain prosperity should do all that results in punya. Those who live amid fragrant odours, smell sweet, while those who live in amid foul odours, smell disgusting. One devoted to the practice of tapasya gets soon cleansed of all one's sins. By worshipping the homa fire for a year, one stained by diverse sins becomes purified, and worshipping the fire

for three years cleanses one guilty of foeticide. One guilty of foeticide becomes cleansed at even a hundred yojanas from Mahasaras, or by setting out on the tirthas called Pushkara, Prabhasa, or Manasa in the north.

A slayer can be purified by saving from danger as many creatures of a particular species as those he has killed. Manu has said that by diving in water after thrice reciting the Aghamarshana mantras, one reaps the fruits of the final bath in an Aswamedha. Such an action soon cleanses one of all one's sins, and causes one to regain the esteem of the world. All creatures become docile to such a man, like the feeble-minded to those around them.

Once, long ago, the Devas and Asuras approached the celestial guru Brihaspati and humbly asked him, 'You know, O Maharishi, the rewards of dharma, and of those other deeds that lead to hell. Does not he to whom good and bad are the same, liberate himself from both punya and paapa? Tell us, Maharishi, what the fruits of dharma are and how a dharmatman drives out his sins.'

Brihaspati answered, 'If having committed a sin by mistake, one understands its nature and performs meritorious acts, one will cleanse oneself like dirty cloth washed clean by some saline substance. If one does not boast after committing a sin, but through faith, frees oneself from malice, one will acquire punya. He who hides the faults of good men, even when exposed, earns punya despite committing faults himself. As the sun rising in the morning disperses darkness, one dispels all ones sins by acting righteously.'"

Indrota, the son of Sunaka, said these words to king Janamejaya and personally assisted him in the performance of the Aswamedha yagna. The king, cleansed of his sins, regained his punya, shone with splendour like a blazing fire, and then entered his kingdom like Soma in his full form entering Swarga.'"

CANTO 153

"Yudhishtira asks, 'Have you, O Pitamaha, ever seen or heard of any mortal who was restored to life after death?'

Bhishma says, 'Listen, O Rajan, to this story of the conversation between a vulture and a jackal which took place long ago in the forest of Naimisha. Once upon a time, a Brahmana, after great difficulties, obtained a son with beautiful, large eyes. The child died of infantile convulsions. Some of his grief-stricken kinsmen, lamenting aloud, picked up that boy of tender years, the sole wealth of his family, and took him to the crematorium. There they began to pass the child from one breast to another, clamouring more bitterly in grief as they recalled the beloved prattle of the child, heavy-hearted and unable to go leaving its body on the bare ground.

Hearing their cries, a vulture came there and told them: "Go away and do not tarry, you have to cast off but one child. Thousands of men and thousands of women are left here by relatives in the course of time. See, the whole universe is subject to happiness and sorrow. Union and disunion can be seen, turn by turn. Those who have come to the crematorium bringing the dead bodies of their kinsmen, and those who sit by those bodies from affection, themselves disappear from the world as a result of their own actions, when their allotted life-span run out. There is no need to linger in the crematorium, this horrible place full of vultures and jackals, abounding with skeletons and fearsome creatures. No one, friend or foe, having once succumbed to the power of Time, ever comes back. This is the fate of all creatures. In this world of mortals, every one that is born is sure to die. Who

will restore to life one who is dead and gone on the way, as ordained by the Yama? At this hour when men are about to close their daily toil, and the sun is retiring to the Asta hills, return to your homes and give up your attachment to the child."

Hearing these words of the vulture, the grief of the kinsmen seemed to abate and, placing the child on the bare ground, they prepared to go away. Assuring themselves of the fact that the child was indeed dead, and with no hope of seeing him again, they began to leave, with loud plaints. At this time a jackal, black as a raven, issued out of his hole and said to the departing kinsmen, "Surely you kinsmen of this dead child have no affection for him. The sun still shines in the sky, you fools! Indulge your feelings without fear. Many are the virtues of the hour, and this one may come back to life! Why do you spread a few blades of Kusa grass on the ground and with hearts of steel abandon this dear child to the crematorium? Surely you have no affection for this young child whose words, as soon as they left his lips, used to gladden you so greatly!

Look at the affection that even birds and beasts bear towards their offspring. They get no return for bringing up their young ones. Like the sacrifices of the Rishis that are never undertaken from a desire for recompense, the affection of animals, birds and insects does not result in any reward, either here or hereafter. Yet they cherish their young ones, who grow up and never cherish them in return in their old age. Are they not grieved when they do not see their little ones? Where, indeed, is affection to be seen in human beings, that they claim the influence of grief? Where would you go, leaving here this child who is the perpetuator of his race? Shed tears for him for awhile, and look at him lovingly a little longer, for objects so dear are difficult to abandon.

They are friends who wait by the side of one who is weak, of one who is prosecuted in a court of law, of one who is borne towards the crematorium. Life's breath is dear to all, and all feel the influence of affection. Behold the devotion exhibited by even those that belong to the intermediate species! How can you leave, casting off this boy with eyes large as the petals of the lotus, and handsome as a newly-married youth, washed clean and adorned with floral garlands?" Hearing these touching words of the jackal, the men turned back for the sake of the corpse.

The vulture now said, "Alas, you men of no strength of mind, why do you turn back at the bidding of a cruel and mean jackal of little

intelligence? Why do you mourn for that compound of five elements deserted by their presiding deities, no longer tenanted, motionless, and stiff as a piece of wood? Why do you not grieve for your own selves? Do you practice austere tapasya to cleanse yourselves from sin? Everything may be had by tapasya, what will your lamentations do? Ill-luck is born with the body, because of which this boy has died, plunging you into infinite grief. Wealth, cattle, gold, precious gems, children, all have their root in tapasya. Tapasya is the result of yoga.

Among animate beings, the measure of sorrow or joy depends on the actions of a previous life. Indeed, everyone comes into the world bringing with him his own measure of happiness and suffering. The son is not bound by the actions of the father, nor the father by those of the son. Bound by their own deeds, good and bad, all have to travel by this common road. Duly practise all the duties, and abstain from adharmic acts. Wait reverentially upon the Devas and the Brahmanas according to the directions of the shastras. Give up sorrow and unhappiness, and abstain from parental affection. Leave the child on this exposed ground, and go away without delay.

The doer alone enjoys the fruit of his actions, good or bad. What have kinsmen to do with it? Relatives abandon their deceased kinsman, however dear. Eyes bathed in tears, they go away and cease to display affection for the dead. Wise or ignorant, rich or poor, everyone with their good and bad karma succumbs to Time. What will you do by mourning for one who is dead? Time is the lord of all and, in obedience to his very nature, casts an equal eye on all things. In pride of youth, or in helpless infancy, bearing the weight of years, or lying in the mother's womb, everyone is subject to be assailed by Death. Such, indeed, is the course of the world."

The jackal said, "Alas, that light-brained vulture has diminished the affection cherished by your weeping selves, overwhelmed with sorrow for your deceased child. This is obvious because, convinced by his calm and well-expressed words, you go back to town, abandoning an affection so entrenched. Alas, I had supposed that the grief felt by men who loudly lament the death of a child, like cattle who miss their calves, would be great. Today, however, I understand what the measure of bereavement is of human beings on earth. Witnessing their great attachment, I had shed tears. It now seems that their affection is frail!

One must always strive to succeed with the help of destiny. Hard work, hope and destiny, together produce rewards. How can happiness be had from despondency? Objects of desire can be won by resolution. Why, then, do you go back so heartlessly? Where do you go, abandoning in the wilderness your own son, this perpetuator of the race of his fathers? Stay here till the sun sets and the evening twilight comes. You may then take away this boy with yourselves, or stay with him."

The vulture now said, "I am a full thousand years old today, but I have never seen a dead creature, male or female, or of ambiguous sex, revive after death. Some die in the womb, some soon after birth, some in infancy, some in youth and some in old age. The fortunes of all creatures, including even beasts and birds, are unpredictable. The life-span of all creatures, mobile and immobile, is fixed beforehand. Men who have lost spouses, children and dear ones go back to their homes every day with hearts filled with sorrow, leaving on this spot their innumerable friends and foes.

This lifeless body no longer has any animal heat in it and is as stiff as a piece of wood! Why, then, do you not depart, leaving the body of this child whose life has entered a new body? This affection is meaningless, and hugging the child is useless. He does not see with his eyes, or hear with his ears. Leave him here and go away without delay to your respective homes. My words may appear cruel but are rational and bear directly on the high religion of Moksha."

Addressed thus by the sagacious vulture in words efficacious in awakening understanding, the men resolved to leave the spot and prepared to turn their backs upon the crematorium. Grief increases twofold at the sight of its object, remembering the actions of that object when alive.

Just at that time the jackal came with quick steps and looked at the child lying in the sleep of death. The jackal said, "Why do you, at the vulture's bidding, leave this child of golden complexion, adorned with ornaments, and capable of making offering to his pitris? If you abandon him, your affection will not come to an end, nor will your piteous lamentations. On the other hand, your grief will certainly increase. We have heard the story of how Rama killed a Sudra named Samvuka to uphold dharma, and restored to life a Brahmana child who had died prematurely. There is a similar story of the son of the Rajarishi Sweta who died too early, but the king, devoted to dharma, succeeded in reviving his dead child. In your case, also, some sage or deity may be willing to grant your desire and show compassion to

you who are crying so piteously." The men, grief-stricken and full of affection for the child, retraced their steps and, placing the child's head on their laps, one after another, began to lament loudly.

Hearing their cries, the vulture, returned and said, "Why are you bathing this child with your tears? Why are you pressing him in this fashion with the touch of your palms? At the command of the grim king of justice the child has been sent to that sleep which knows no waking. Those who are endued with the punya of penances, who are wealthy and intelligent, in fact, all, succumb to death. This is the place intended for the dead. One sees relatives abandon thousands of kinsmen, young and old, and pass their nights and days in grief, rolling on the bare ground. Cease this fervor in exhibiting your sorrow. It is beyond belief that this child will come back to life. He will not get back his life at the jackal's bidding. If a person once dies and takes leave of his body, it can never come to life again. Hundreds of jackals, by laying down their own lives, will not succeed in reviving this child in hundreds of years. Only if Rudra, or Kumara, or Brahman, or Vishnu, grant him a boon, can this child come back to life. The jackal, you, and all the kinsmen of this one, and I, with all our merits and sins, are on the same road. For this reason, the wise should avoid behaviour that displeases others, harsh speeches, inflicting pain on others, adultery, sin and falsehood. Carefully seek dharma, truth, good of others, justice, compassion for all creatures, sincerity and honesty. They incur sin who do not look after their mothers, fathers, kinsmen and friends when alive. What will you do by weeping for him, who does not see with his eyes, nor stir in the least, after death?"

Thus addressed, the men, overwhelmed with sorrow and burning with grief on account of their affection for the child, departed for their homes, leaving the body.

The jackal said, "Alas, terrible is the world of mortals, where no creature can escape! Every creature's life-span is short, and beloved friends are always departing. It is full of vanity, falsehoods, accusations and evil reports. This dismal incident makes me dislike the world of men. Alas, shame on you, who thus turn back like foolish men at the vulture's bidding, though you are burning with grief for this child. Heartless ones, how can you go away, casting off parental affection, upon hearing the words of a sinful vulture of uncleansed soul? Happiness is followed by misery, and misery by happiness. In this world, enveloped by both, neither of these

exists uninterruptedly. Men of little understanding, where do you go, casting off on the bare ground this child of such beauty, this son who is an ornament of your varna?

Truly, I cannot dispel the idea from my mind that this handsome child, blazing with beauty, is alive. He is not meant to die. I feel that you who are grief-stricken on his death will surely have good luck today. But you are concerned only for your own ease and trying to avoid possible inconvenience and discomfort. Where would you go, like fools, leaving this darling?"

Bhishma continued, 'Thus, O Rajan, the kinsmen of the deceased child, unable to decide upon what they should do, were persuaded to remain by the sinful and smooth-tongued jackal for his own purpose, the denizens of the crematorium who roamed there every night in quest of food.

The vulture said, "Dreadful is this spot, this wilderness resounding with the screech of owls and teeming with spirits, Yakshas and Rakshasas, terrible and ghastly like a mass of blue clouds. Give up the dead body and finish the funeral rites. Indeed, cast off the corpse and accomplish those rites before the sun sets and the points of the horizon are enveloped in gloom. Hawks are uttering their harsh cries, jackals are howling fiercely, lions are roaring. The sun is setting, the trees in the crematorium are turning dark from the blue smoke of the funeral pyres. The flesh-eating dwellers of this place are yelling in rage with hunger. Creatures of horrible forms that live in this frightful place, all those carnivorous animals of fearful visage that haunt this desert, will soon set upon you. This wilderness is terrifying. Danger will overpower you. Indeed, if you listen to these false and futile words of the jackal against your own good sense, all of you will surely be destroyed."

The jackal said, "Stay where you are! There is no fear, even in this desert, as long as the sun shines. Till the god of day sets, remain here with hope, engendered by your love. Lament as you please, unafraid, looking at this child with loving eyes. Frightful though this wilderness is, no danger will befall you. In reality it is an aspect of quiet and peace. It is here that the Pitris by their thousands took leave of the world. Wait as long as the sun shines. What are this vulture's words to you? If with benumbed intellect you accept the cruel vulture's harsh words, your child will never come back to life!"

The vulture then told those men that the sun had set. The jackal said it was not so. Both the vulture and the jackal felt the pangs of hunger, addressing the kinsmen of the dead child. Both of them had girded up their loins to accomplish their respective purposes. Exhausted with hunger and thirst, they thus disputed, taking recourse to the shastras. Moved by the words of the bird and the beast, sweet as nectar, wise and knowledgeable, the kinsmen at one moment wished to go away and at another to remain. Finally, moved by grief and sorrow, they waited, wailing bitterly, not knowing that the beast and the bird, skilled in accomplishing their own purposes, had only confused them by their words.

While the adroit bird and beast were thus disputing, and while the kinsmen of the dead child sat listening to them, the great god Sankara, urged by his divine spouse Uma, came there, his eyes moist with compassion. Addressing the kinsmen of the deceased child, the Deva said, "I am Sankara, giver of boons." With burdened hearts the men prostrated themselves before the great deity and said to him, "We have lost our only child, and all of us are at the point of death. We beg you to grant us life by granting life to this our son."

The Mahadeva, taking up a quantity of water in his hands granted to the dead child a life extending a hundred years. Then the ever-benevolent and illustrious wielder of the bow Pinaki granted a boon to both the jackal and the vulture which appeased their hunger. The men bowed to the Deva, filled with delight at their great good fortune, O Rajan, and left that spot in jubilation.

Through persistent hope, firm resolution and the grace of the great god, one can obtain the fruits of one's actions without delay. Witness the combination of circumstances and the resolve of those kinsmen: while they were crying with agonised hearts, their tears were wiped away. See, how within only a short time, through their persistence, they obtained the grace of Sankara and, their sorrows dispelled, were made happy. Indeed, O Bhaarata, those dejected kinsmen were filled with amazement and delight at the restoration of their child to life through Sankara's compassion. Casting off their grief, those Brahmanas, overjoyed, hastened back to their town with the restored child.

Behaviour like this has been ordained for all the four varnas. By listening to this auspicious story about dharma, artha, and mukti, a man obtains happiness both here and hereafter.'"

CANTO 154

"Yudhishtira says, 'What should a weak, worthless and light-brained man do, O Pitamaha, who from stupidity provokes, through insulting and boastful speeches, a powerful neighbour who can favour or punish, and is always ready for action, when the enemy advances against him in anger to exterminate him?'

Bhishma replies, 'Let me narrate, O Bhaarata, the old story of the discourse between Pavana and the lordly Salmali tree, growing on one of the heights of Himavat. Having grown for many centuries, the tree had stretched out his branches. His trunk was huge, its girth being four hundred cubits, and his myriad twigs and leaves cast a dense shade under which toil-worn elephants in rut used to rest, bathed in sweat, as did many animals of other species. Loaded with flowers and fruits, he was the abode of numberless parrots, male and female. Caravans of merchants and traders travelling along their routes, and munis living in the vana, used to rest under the shade of the delightful monarch of the forest.

One day, O Bharatarishabha, the sage Narada, seeing the wide-extending and innumerable branches of the tree and the circumference of his trunk, approached him and said, "You are delightful and charming, O Salmali, greatest of trees. I am always captivated by the sight of you, as enchanting birds of diverse kinds live on your branches, and elephants and other animals cheerfully dwell in your shade. Your limbs and trunk are gigantic, O wide-branched monarch of the forest. I never see any of them

broken by the god of the wind. Is it the case, child, that Pavana is pleased with you and is your friend, that he always protects you in this vana?

The illustrious Pavana with great speed and force moves from their sites the tallest and strongest trees, even mountain summits. The sacred bearer of perfumes, blowing whither he wants, dries up rivers, tanks and seas, down to the very nether regions. Pavana protects you out of friendship, for certain. This is why, though having countless branches, you still bear leaves and flowers. O king of the forest, your verdure is delightful since these winged creatures sport joyfully on your twigs and branches. During the season when you break into bloom, the sweet notes of all these denizens of your branches are heard separately singing melodious songs. Then, O Salmali, these elephants that are the ornaments of their species, bathed in sweat, approach you with cries of delight, and are happy here. Diverse other species of animals living in the vana embellish you further. You are beautiful like the mountains of Meru inhabited by creatures of every kind. Frequented also by rishis and others engaged in tapasya, and by Yatis devoted to contemplation, this place, I think, must resemble Swarga itself."'

CANTO 155

'Narada said, "Without doubt, O Salmali, the terrible and irresistible Vayu Deva always protects you out of amity, and a close intimacy exists between you and the Wind. It is as if you have told him, 'I am yours,' and for that reason Vayu Deva shields you. I do not think there is tree or mountain or mansion in this world that the Wind has not broken. Assuredly, you stand here with all your branches, twigs and leaves intact, simply because, for some reason, that Deva shelters you."

The Salmali said, "The Wind is neither my friend, nor mate, nor well-wisher, nor my great Ordainer, O Narada Muni, that he should protect me. My fierce energy and might, O Narada, are greater than the Wind's. In truth, the strength of the Wind comes up to about only an eighteenth part of mine. When he advances in rage, tearing up trees and mountains in his path, I curb his strength by putting forth mine. Indeed, the Wind that breaks many things has himself been repeatedly broken by me. This is why, O Devarishi, I am not afraid of him even when he comes in anger."

Narada said, "O Salmali, your protection seems to be thoroughly perverse. There is no doubt that there is nothing equal to the Wind in strength. Even Indra, Yama, or Vaisravana, the lord of the waters, is not equal in might to Vayu Deva, whereas you are only a tree! The illustrious Wind god is at all times the cause of any act performed by the creatures in this world, since it is he that is the giver of life. When that god exerts himself with propriety, he makes it possible for all living creatures to live at their ease. When he moves with anger, calamities sweep over the creatures

of the world. What can it be other than feeble understanding that induces you to not revere the Vayu Deva, the greatest in the universe, who deserves worship? You are worthless and of depraved perception. Indeed, you only indulge in meaningless bragging. You utter lies because your intellect is confused by anger and other evil passions.

O Salmali, I am certainly angry with you for speaking thus. I will myself report to Vayu Deva all your derogatory words. Chandanas, Syandanas, Salas, Saralas, Devadarus, Vetavas, Dhanwanas and other trees of good souls that are far stronger than you, have never uttered such invectives against the Deva as you of wicked understanding have done. All of them know the might of the Wind and their own, and these foremost of trees bow down their heads in respect to the deity. You, however, through folly, know not the infinite might of the Wind. I shall go to the Deva.""

CANTO 156

"Bhishma continues, 'Narada, the greatest of all knowers of Brahma, reported to the Vayu Deva all that the Salmali had said about him.

Narada said, "There is a certain Salmali, a tree on the breast of Himavat, decked with branches and leaves spread wide around and with roots that extend deep into the earth. That tree has disparaged you and spoken many insulting words about you that are improper for me to repeat. I know that you, the foremost of all created things, are a superior and mighty entity, resembling in wrath the Destroyer himself."

Hearing these words of Narada, the Vayu Deva went to Salmali, and said to him in rage, "O Salmali, you have spoken spoken slightingly of me before Narada. Know that I am Vayu Deva, and I will certainly show you my power and might. You are no stranger to me, I know you well. It is only because the great Pitamaha, while he was creating the world, had for a time rested under you, that I have so far shown you grace. That is why you stand unharmed, O worst of trees, not because of your own might. You regard me lightly as if I were a common creature. I will show myself to you in such a way that you will not again affront me."

Bhishma continues, 'The Salmali laughed in derision and replied, "O Vayu Deva, you are angry with me! Do not hesitate to show me the extent of your might. Throw all your anger upon me. What will you do to me by giving way to wrath? Even if your strength had been your own, I would not

be afraid of you, as I am your superior in might. Those are not to be regarded as strong who possess physical strength alone."

The Vayu Deva left, saying, "Tomorrow I will test your strength."

When night fell, Salmali, calculating mentally the extent of the Wind's might, and realising his own self to be inferior to the Deva, said to himself, "All that I said to Narada is false. I am certainly inferior in might to the Wind, who is truly powerful. He is always mighty, as Narada said, and I am certainly weaker than other trees. But in astuteness no tree is my equal, so, relying upon my intelligence I will examine this fear that arises from the Wind. If all the other trees in the forest only relied upon the same kind of intelligence, surely no injury could result to them from Vayu Deva when he becomes angry. All of them, however, are devoid of understanding, and therefore do not know, as I do, why or how the Wind succeeds in shaking and tearing them up.""""

CANTO 157

"Bhishma says, 'Having settled this in his mind, Salmali sadly caused all his branches, principal and subsidiary, to be cut off. He cast off his branches and leaves and flowers, and in the morning the tree looked steadily at the Wind, as he came towards him. Filled with rage and breathing hard, the Wind advanced, felling large trees, towards the spot where the Salmali stood. When he saw him divested of top and branches and leaves and flowers, the Wind smiled exultantly and addressed the lord of the forest who earlier had such a gigantic appearance.

"O Salmali, I would have done to you in my anger precisely what you have done to yourself by lopping off all your branches. You are now divested of your proud top and flowers, and without your shoots and leaves. In consequence of your own evil counsels, you have been brought under my power."

Salmali felt great shame. He remembered the words of Narada and began to repent his folly. Similarly, O Naravyaghra, a weak and foolish man, if he provokes the enmity of a powerful one, is obliged to repent like the Salmali of fable. Even when of equal might, men do not suddenly commence hostilities with those who have injured them. On the other hand, O Rajan, they display their might by degrees.

A foolish man should never provoke the hostility of an intelligent one. In such cases the intelligence of the astute man is like fire penetrating a heap of dry grass. Intelligence is the most precious possession that one can have. Similarly, Rajan, a man can have nothing here more valuable than

might. One should therefore, overlook the wrongs which one of superior strength inflicts, just as one should would kindly overlook the actions of a child, an idiot, or a blind or deaf person.

The wisdom of this saying is witnessed in your case, O Parantapa. The eleven akshauhinis of Duryodhana, O you of great splendour, and the seven collected by you, were not in might equal to the single-handed mahatman, Arjuna. Therefore that illustrious Pandava, son of Paka's chastiser, routed and slew all the troops as he coursed the field of battle, relying on his own strength. I have told you of the duties of kings and the morality of duties in detail, Bhaarata. What else, Yudhishtira, do you wish to hear?'"

CANTO 158

"Yudhishtira says, 'I desire to hear in detail about the source of sin, O Bharatarishabha, and the foundation upon which it rests.'

Bhishma replies, 'Listen, Rajan: Lobha, greed alone, is the great destroyer. From lobha comes paapa and adharma, and they flow together and cause great misery. Covetousness is the source also of cunning and hypocrisy, which makes men sin in the world. Lobha causes anger, lust, loss of judgment, deception, pride, arrogance and malice, as well as vindictiveness, shamelessness, loss of prosperity, loss of virtue, anxiety, infamy, miserliness, cupidity, and partiality for every kind of impropriety. It causes conceit on account of birth, learning, beauty and wealth, as well as insensitivity, malevolence, mistrust, insincerity towards all, appropriation of other people's wealth, ravishment of other people's wives, harshness of speech, propensity to speak ill of others, ravening lust, gluttony, liability to premature death, malice, irresistible propensity for falsehood, unconquerable appetite for indulging in the passions, insatiable desire for gossip and slander, boastfulness, arrogance, neglect of duties, rashness, and perpetration of every kind of evil deed: all these proceed from lobha.

Men, whether infant, youth or adult, are unable to abandon covetousness. Such is the nature of greed that it never decays, even with the decay of life. Like the ocean that can never be filled, even by the constant discharge of innumerable rivers of immeasurable depth, covetousness is incapable of being gratified by any extent of acquisitions. However, a Muni should conquer this covetousness which is never gratified by acquisitions or

satiated by the accomplishment of desires, which is not known in its real nature by the gods, the Gandharvas, the Asuras, the great snakes—in fact, by all classes of beings, this irresistible passion and folly which lures the heart to the unrealities of the world. Pride, malice, slander, crookedness, and incapacity to bear other people's good, are vices, O Kurusthama, that are seen in men of uncleansed soul in the grip of greed. Even great learned men who bear in their minds all the voluminous shastras, and who are competent to dispel the doubts of others, show themselves in this respect to be weak-minded and undergo great misery in consequence of this passion.

Greedy men are wedded to envy and anger and are outside the pale of good behaviour. With crooked hearts they utter sweet speeches, like dark pits with mouths covered with grass. Being of low minds, they rob the world wearing the hypocritical cloak of religion and virtue. They use equivocation to create diverse schisms in religion and destroy the ways of dharma. When evil men under the domination of lobha apparently practise the duties of dharma, the desecrations committed by them soon become acceptable among men. Pride, anger, arrogance, self-importance, insensibility, outbursts of joy and sorrow, all these can be seen in men swayed by greed. Understand, they who remain under the influence of covetousness are evil.

I shall now tell you about those who are designated good and whose practices are pure. One regards as virtuous, O Bhaarata, those who have no fear of an obligation to return to this world after death, and no fear of the next world; they who are not addicted to animal food; who cherish salutary behaviour and practise self-restraint; for whom pleasure and pain are equal, who have truth for their refuge, who are compassionate and give, rather than take; who worship Pitris, Devas and Atithis; who are universal benefactors, always ready to work for the good of others; whose minds are staunch and who observe all the duties laid down in the shastras, who are devoted to the good of all, who can give their all and lay down their very lives for others!

These advocates of dharma are incapable of being forced away from the path of virtue. Their conduct, conforming to the model set by the dharmatman of old, cannot be otherwise. They are fearless, tranquil, mild and always adhere to the right path. Full of compassion, they are always worshipped by the good. They are free from pride, lust and anger, and are not attached to any worldly object. They observe excellent vows and are

always objects of regard. You should therefore, always wait upon them and seek instruction from them. They never aspire to virtue for the sake of wealth or fame, O Yudhishtira. They acquire it, rather, because it is a duty, like cherishing the body. Fear, wrath, restlessness and sorrow do not dwell in them. There is no mystery about them and they do not wear the outward garb of religion to mislead their fellowmen. They are perfectly contented, and make no error of judgment out of covetousness. They are devoted to truth and sincerity, and never fall from righteousness. You should always show regard for them, O son of Kunti!

They are neither delighted at any gain, nor pained at any loss. Free of attachment to anything, free of pride, they are wedded to goodness and look on everything equally. Gain and loss, happiness and sorrow, the agreeable and the disagreeable, life and death, are one in the eyes of these men of steady tread, engaged in the pursuit of divine knowledge, and devoted to the path of tranquillity and righteousness. Keep your senses under restraint, do not yield to imprudence, and always worship those Mahatmans who bear such love for dharma. Words cause good only through the favour of the Devas, O blessed one. Under different circumstances, they can produce evil consequences.'"

CANTO 159

"Yudhishtira says, 'You have said, O Pitamaha, that the foundation of all evil is lobha. I wish, O sire, to hear of ignorance, avidya, in detail.'

Bhishma replies, 'The man who commits sin through avidya, who does not know that his end is near and who always hates the virtuous, soon incurs infamy. Avidya is the source of misery through which one suffers hardship, incurs great danger, and sinks into hell.'

Yudhishtira says, 'O Rajan, I desire to hear in full all the inseparable attributes of avidya: its origin, rise, place, growth, decay, root, course, time, cause and consequence. The misery that is felt in this world, is all born of ignorance.'

Bhishma replies, 'Attachment, hate, loss of judgment, joy, sorrow, vanity, lust, anger, pride, procrastination, idleness, desire, aversion, jealousy and all other sinful actions are known by their common name of avidya. Hear now, O Rajan, about its tendency, growth and other features about which you have enquired. These two, ignorance and covetousness, are the same. Both produce the same fruits and same faults, O Bhaarata! Avidya exists where lobha exists, and grows or shrinks along with lobha.

Manifold again is the course that it takes. Loss of judgment is the inseparable attribute and root of lobha. Eternity is ignorance's path and when avidya is apparent, the objects of covetousness are forfeited. From ignorance proceeds covetousness, and vice versa. Lobha should be shunned by all. Janaka, Yuvanaswa, Vrishadarbhi, Prasenajit and other kings attained

Swarga because they repressed Lobha. Therefore let it be seen that you are resolute in avoiding covetousness, O Kurusthama. Thus will you obtain happiness, both here and in the next world.'"

CANTO 160

"Yudhishtira says, 'O Pitamaha, Mahatman, how can a person engaged in the study of the Vedas earn the highest happiness in heaven? According to the shastras, diverse kinds of action are considered in this world as productive of great punya. Tell me, what is regarded as great, both here and hereafter? The path of dharma is long and has innumerable branches, O Bhaarata! Amongst those, which are the few that should be preferred above others, according to you? Tell me about this, that is so inclusive and multifarious.'

Bhishma replies, 'I will tell you how you can attain great punya. Being wise, you will be as happy with the knowledge that I will impart to you as if you had drunk amrita. Each Maharishi has prescribed many rules of dharma, based upon his own wisdom, of which the highest is self-restraint. Among the ancients, those acquainted with truth have said that self-restraint leads to the highest punya, and that, for the Brahmana, it is his eternal duty, from which he obtains the rewards of his actions. In his case, the punya of self-restraint enhances tejas and surpasses charity, sacrifice and study of the Vedas.

Self-restraint is highly sacred; by it a man is cleansed of all his sins, is imbued with tejas and attains to the highest blessedness. Self-restraint, according to all dharmatman, is the highest of virtues in this world, O Narottama, and we have not heard of any other dharma that can equal it for acquiring the highest happiness both here and hereafter. The self-restrained man sleeps sweetly, wakes up happy, and moves through the world

contentedly, his mind always cheerful. The man who is without self-restraint suffers misery and brings upon himself many calamities, all born of his own faults. It is said that for all the four varnas, self-restraint is the best of vows.

I will now tell you those attributes whose sum total is called self-restraint. Forgiveness, patience, abstention from injury, impartiality, truth, sincerity, conquest of the senses, cleverness, mildness, modesty, steadiness, liberality, freedom from wrath, contentment, sweetness of speech, benevolence, freedom from malice: the union of all these is called self-restraint. It also includes, O son of Kuru, veneration for the guru and universal compassion. The self-restrained man avoids adulation and slander, depravity, infamy, false speech, lust, covetousness, pride, arrogance, self-glorification, fear, envy and disrespect. He never incurs disgrace and is free from envy. He is not gratified with small acquisitions; he is just like the ocean that can never be filled.

The man of self-restraint is never bound by attachments that arise from earthly connections or sentiments like, "I am yours, you are mine, They are in me, and I am in them." Such a man, who adopts the practices of either cities or the vana, and who never indulges in slander or adulation, attains mukti. He is cheerful and of virtuous conduct, practises universal friendliness, has knowledge of the soul and, liberated from the diverse attachments of the earth, obtains great reward in the world. A man of excellent conduct, observant of duties, cheerful, learned and with knowledge of self, wins esteem here and attains to a high end hereafter.

All actions that one regards as good on earth, all those that dhartman practise, constitute the path of the Rishi possessed of knowledge. A good man never deviates from that path. Retiring from the world and taking to vanavasa, the learned man, having mastered his senses, who treads that path in quiet expectation of his death, is sure to attain to the state of Brahma. He who has no fear of any creature, and of whom no creature is afraid, has no fear to encounter after the dissolution of his body. He who exhausts his punya by actual enjoyment, rather than seeking to accumulate it, who views equally all creatures and practises a course of universal friendliness, attains Brahma. Just as the track of birds along the sky or of fowl over the surface of water cannot be discerned, the track of such a man does not attract notice.

For one who, abandoning home, adopts the dharma of moksha, many bright worlds wait to be enjoyed for eternity, O Rajan. By abandoning all actions, including in due course tapasya and the various branches of study, one becomes pure in one's desires and liberated from all restraints, a cheerful soul of pure heart, conversant with self, who then wins esteem in this world and at last attains Swarga. That eternal region of Brahman which springs from Vedic tapasya, and which is within hidden in a cave, can be won by only self-restraint. He who takes pleasure in true knowledge, who has become enlightened injures no creature, has no fear of coming back to this world, far less, any fear in respect of the others.

There is one fault in self-control, none other: that men regard one who has self-control as weak and unintelligent. Its merits are many, for by forgiveness, which is only another form of self-control, a man may easily acquire innumerable worlds. What need does he have for self-control who dwells in a forest? Similarly, O Bhaarata, of what use is vanavasa to one that has no self-control? Wherever a man of self-control dwells is a forest, even a sacred retreat.'"

Vaisampayana continued, "Hearing these words of Bhishma, Yudhishtira is highly gratified, as if he had imbibed amrita. He asks the greatest of Dharmatmans again to speak, and the perpetuator of Kuru's race once more begins to discourse cheerfully."

CANTO 161

"Bhishma says, 'The wise say that tapasya is the root of all things. The foolish man who has not undergone tapasya does not get the rewards of even his own actions. The mighty Brahma created the entire universe by tapasya. The Rishis acquired the Vedas through the power of tapasya. It was with the aid of tapasya that Pitamaha created food, fruit and roots. It is by tapasya that rishis and munis with rapt souls see the three worlds. It is through tapasya that medicines and antidotes to injurious substances, and diverse processes, produce their intended results. The accomplishment of all purposes depends upon tapasya. Things apparently unattainable are sure to be won by tapasya. Without doubt the Rishis obtained their six-fold divine attributes through tapasya.

Tapasya, when properly practiced, cleanses one who drinks alcoholic stimulants, one who robs others, one guilty of foeticide and one who violates his acharya's bed. Penances are of many kinds and can be seen in many different guises. However, of all the tapasyas that can be practised by refraining from pleasure and enjoyment, abstaining from food is supreme. It is superior, Rajan, to even compassion, truthfulness of speech, gifts, and restraining the senses. There is no action more difficult to accomplish than gift. There is no mode of life that is superior to serving one's mother. There is no creature superior to those who know the three Vedas. Similarly, sannyasa constitutes the greatest tapasya. People keep their senses under control for the sake of dharma and Swarga. In respect of such control over the senses, and in the acquisition of dharma, there is no tapasya greater than

complete fasting. The Rishis, the Devas, humankind, beasts, birds, and all other creatures, mobile or inert, are all devoted to tapasyas, and whatever success they win is won through tapasya. Thus it was through tapasya that the Devas acquired their superiority The moon and stars too got their share of happiness through tapasya. Without doubt, the very status of godhead may be gained through tapasya.'"

CANTO 162

"Yudhishtira says, 'Brahmanas, Rishis, Pitris and the Devas all approve the dharma of truth. Tell me about truth, O Pitamaha! What are its characteristics, and how can it be acquired? How can one practice truth, and what can one gain by it?'

Bhishma replies, 'Confusion of duties of the four varnas is never approved. That which is called Truth always exists in a pure and pristine state in every one of the four varnas. With the righteous, Truth is always an eternal duty, and one should reverentially bow to it. Truth is the highest refuge of all, Truth is dharma; Truth is tapasya; Truth is Yoga; Truth is the eternal Brahman. Truth is said to be a yagna of a high order, upon which everything rests.

I will now tell you the forms of Truth and its characteristics, in due order, so that you may learn how it can be acquired. Truth, O Bhaarata, as it exists in the world, is of thirteen kinds. The forms that Truth assumes are impartiality, self-control, forgiveness, modesty, endurance, goodness, renunciation, contemplation, dignity, fortitude, compassion, and abstention from injury. These, O Rajan, are the thirteen forms of Truth.

Truth is immutable, eternal and permanent. It can be acquired through practices which do not militate against any of the other virtues, and through Yoga.

When desire, aversion, lust and wrath are shed, that trait which allows one to look upon oneself and one's foe, upon one's good and one's evil, with parity, is called impartiality.

Self-control consists in never coveting another man's possessions, in gravity and patience, a capacity to allay others' fears in respect to oneself, and immunity from maladies. One can acquire this through knowledge.

Devotion to the practice of charity and the observance of dharma constitutes goodwill, the sages say. One acquires universal goodwill by constant devotion to truth.

Forgiveness is that attribute which enables an esteemed and good man to endure both what is agreeable and disagreeable. One can acquire this virtue through the practice of truthfulness.

Modesty is that virtue by which an intelligent man, contented in mind and speech, achieves many good deeds and never incurs the censure of others. It can be acquired through the aid of dharma.

Endurance is that virtue which forgives for the sake of dharma and artha. It is a form of forgiveness which one acquires through patience, and its purpose is to attach people to oneself.

Sannyasa is the giving up of attachment and also of all earthly possessions. Only he who has given up anger and malice can achieve renunciation.

Goodness is that virtue by which one does what is beneficial to all creatures with alertness and care. It has no particular form and consists of divestment of all selfish attachments.

Fortitude is that virtue by which one remains tranquil in happiness and misery. The wise man, mindful of his own good, practises this virtue which teaches forgiveness and devotion to truth. He who casts off joy, fear and wrath, succeeds in acquiring fortitude. Abstention from injury to all creatures in thought, word and deed, kindness and charity, are the eternal duties of those who are good.

These thirteen attributes, though apparently distinct from one another, have but one and the same form, which is Truth. All these, O Bhaarata, support Truth and strengthen it. It is impossible, O Rajan, to enumerate the merits of Truth. It is for these reasons that the Brahmanas, the Pitris and the Devas acclaim Truth. There is no duty higher than Truth and no sin more heinous than untruth. Indeed, Truth is the very foundation of dharma. One should never destroy Truth. From Truth proceed gifts, and yagna with offerings, as well as the threefold Agnihotras, the Vedas, and everything else that leads to dharma. Once upon a time a thousand Awamedha yagnas

and Truth were weighed against each other in the balance. Truth weighed more than the thousand Aswamedha yagnas.'"

CANTO 163

"Yudhishtira says, 'O you of great wisdom, tell me about the source of anger, lust, sorrow, loss of judgment, inclination to do evil, jealousy, malice, pride, envy, slander, incapacity to bear the good of others, unkindness and fear. Tell me everything truly and in detail, O Bharatarishabha,'

Bhishma says, 'These thirteen vices are considered powerful enemies of all beings. These, O Rajan, approach and tempt men from every side. They goad and trouble a reckless man or one who is not in his senses. Indeed, as soon as they see a man, they attack him fiercely, like wolves leaping upon their prey. From these proceed all kinds of grief, all kinds of sin. Every mortal, O Purushottama, should know this. I will now tell you of their origin, of the objects upon which they rest, and the means of their destuction. Listen with undivided attention, O Rajan, as I tell you precisely and in detail about the origin of wrath.

Anger springs from greed, which is strengthened by others' faults. Through forgiveness it remains dormant and disappears.

Lust springs from resolution. Indulgence strengthens it. When the wise man resolutely turns away from it, it disappears and dies.

Envy is caused by anger and covetousness. It disappears through compassion for all creatures, knowledge of self, and disregard for all worldly objects. Envy also arises from seeing the faults of other people, but in intelligent men it vanishes with true knowledge.

Loss of judgment has its origin in ignorance, and grows from sinfulness of habit. When one who suffers from this fault begins to take pleasure in the society of wise men, this vice at once and immediately hides its head.

Men perceive conflicting shastras, O scion of Kuru. From this circumstance springs the desire for diverse kinds of action. When one gains true knowledge, this desire is allayed.

Grief in a living being is caused by affection intensified by separation. When one comes to understand that the dead will not return, it subsides.

Incapacity to bear others' good fortune proceeds from anger and greed. Through compassion for every creature and a disregard for all earthly objects, it gets extinguished.

Malice proceeds from abandonment of Truth and indulgence in evil. This vice, O child, disappears if one serves the wise and the good.

Pride arises from conceit of birth, learning and prosperity. However, when one truly knows these three, it instantly disappears.

Jealousy springs from hankering and fellowship with ignoble and ill-bred people. Wisdom eradicates it.

Slander takes its rise from errors of conduct and through offensive and hateful speech. It disappears, O Rajan, upon seeing the world as it is.

Hate is born when one who causes affliction is powerful and the injured one unable to avenge the injury. It subsides through kindness.

Compassion proceeds from the sight of helpless and miserable creatures, with which the world abounds. The sentiment disappears when one understands the strength of dharma.

Covetousness in all creatures spring from ignorance. It dissolves once the impermanence of all objects of enjoyment is perceived.

One says that tranquillity of the soul alone can subdue all these faults. The sons of Dhritarashtra suffered from all these thirteen faults, while you, who were always in search of truth, have conquered all these vices because of your regard for your elders.'"

CANTO 164

"Yudhishtira says, 'From my observation of good men, I know what compassion is. However, O Bhaarata, I do not know evil men, or the nature of their actions. People avoid cruel men as they avoid thorns, pitfalls and fire. It is evident, O Bhaarata, that they will burn both here and hereafter. Therefore, O Kurusthama, tell me what, in truth, are the acts of such men.'

Bhishma says, 'Evil men are irresistibly inclined towards wicked acts. They slander others and incur infamy themselves. They always feel themselves to be cheated of their due. A spiteful man brags of his own deeds of charity, sees others with malicious eyes and is very mean, deceitful and full of cunning. He never gives others their due. He is arrogant, boastful and keeps evil company. He cannot distinguish the merits and faults of others, fears and suspects all with whom he comes into contact and praises only his associates. He detests all Munis who have taken to vanavasa. He is stupid, discontented, a miser, and a liar. He is cruel, takes delight in injuring others, and is exceedingly covetous.

Such a person regards a virtuous and accomplished man as a pest. Thinking everyone else to be like himself, he trusts nobody. He proclaims the faults of other people, however unjustified. As for his own faults, he does not glance at them because of the advantage he reaps from them. He regards someone who does him good as a simpleton whom he has cleverly deceived. He is filled with regret if he has at any time made any gift of wealth, even to a benefactor. Such a heartless person will calmly eat and

drink all kinds of choice food by himself, in the presence of others who may be looking on longingly. He who dedicates the first portion of food to Brahmanas and shares what remains with friends and kinsmen, attains great happiness in the next world and infinite happiness here.

I have now, O chief of the Bhaaratas, told you the indications of an evil and malevolent man. Such a person should always be avoided by a wise man.'"

CANTO 165

"Bhishma says, 'O Bhaarata, wealth and knowledge should be given to poor Brahmanas who have been robbed of their wealth and who know all the Vedas and perform yagnas, in order to acquire the punya of dharma, so that they can discharge their obligations to Gurus and the Pitris, and pass their days in reciting and studying the shastras. To those Brahmanas who are not poor, only the dakshina need be given, while to those who have fallen from the status of Brahman due to their sinful deeds, uncooked food should be given outside the limits of the sacrificial altar.

The Brahmanas are the Vedas themselves and all yagnas with generous gifts. Their virtuous inclinations drive them to outdo one another in performing yagnas. The king should, therefore, make diverse costly gifts to them. The Brahmana who can provide for his family for three years or more deserves to drink the Soma. If despite the presence of a virtuous king on the throne, the yagna someone begins, especially a Brahmana, cannot be completed for want of only a fourth part of the estimated expenses, then the king should, to ensure the completion of that sacrifice, take away from his kinsmen the wealth of a Vaisya possessesing a large herd of cattle who is averse to sacrifices and abstains from quaffing Soma.

As the Sudra is not competent to perform a yagna, the king should take wealth away from him for this purpose. He should also, without any scruple, take away wealth from kinsmen who do not perform yagna though possessing a hundred head of cattle and also from him who abstains from yagna though possessing a thousand head of cattle. The king should

publicly confiscate the wealth of men who do not practise charity, for by doing so he earns great punya.

The Brahmana forced by want to go without six meals, according to the rules, can take without permission what he requires for a single meal, from the husking tub or field or garden or any other place of a man who cares only for today, without any thought of the morrow, even a man of low pursuits. He should however, on his own, inform the king of his action. If the king knows his duty, he will not inflict any punishment upon such a Brahmana, remembering that a Brahmana faces want and hunger only through the fault of the Kshatriya. Having ascertained a Brahmana's learning and behaviour, the king should make provision for him, and protect him as a father protects a son of his own body. On the expiry of every year, one should perform the Vaisvanara sacrifice.

They who know religion say that the practice of a prescribed alternative does not destroy dharma. The Viswedevas, the Sadhyas, the Brahmanas and Maharishis, fearing death in times of trouble, have no scruple in following any alternative provisions laid down in the shastras. However, one who takes the alternative while able to live according to the primary provision is regarded as an evil man who will never succeed in winning any felicity in Swarga.

A Brahmana who knows the Vedas should never vaunt his power and knowledge to the king. The power of a Brahmana will always be superior to that of a king, which is why a king cannot bear or resist the power of the Brahmanas. The Brahmana is said to be the creator, ruler, lawmaker and god. No word of abuse or sarcasm should be addressed to a Brahmana. The Kshatriya should solve all his difficulties with the aid of the might of his arms, the Vaisya and the Sudra by wealth, and the Brahmana by mantras and homa. None, a maiden or young woman, one unacquainted with mantras, an ignorant person, or one who is impure, is competent to pour libations on the yagna fire. If any of these do so, he or she is sure to fall into hell, along with him for whom they officiate. For this reason, none but a Brahmana with knowledge of the Vedas and skilled in all yagnas should pour sacrificial libations. They who know the shastras say that the man who, having kindled the yagna fire, does not give away the dedicated food as dakshina, is not the kindler of a yagna fire. One should, with his senses under control and with proper devotion, perform all the acts of punya. One should never worship the deities in yagnas in which dakshina is not given.

A sacrifice not concluded with dakshina, rather than producing punya, brings about the destruction of one's children, animals and Swarga. Such a yagna destroys also one's senses, fame and achievements, one's very life-span.

Those Brahmanas who lie with women in their season, or who never perform yagnas, or whose families have no members who are educated in the Vedas, are veritable Sudras. The Brahmana who, having married a Sudra girl, resides for twelve continuous years in a village which is supplied only by a single well, becomes a Sudra in action. The Brahmana who summons to his bed an unmarried maiden, or suffers a Sudra to sit upon the same carpet with him, thinking him worthy of respect, can be cleansed only if he sits on a bed of dry grass behind some Kshatriya or Vaisya and gives him respect in that way. Listen, O Rajan, to my words on this subject. The sin that a Brahmana commits in a single night by serving a member of a lower varna, or by sporting with him in the same spot or on the same bed, can only by cleansed by sitting for three continuous years on a bed of grass behind a Kshatriya or Vaisya.

A falsehood, spoken in jest, or to a woman, is not sinful, O Rajan, nor one on the occasion of marriage, or for the benefit of one's guru, or to save one's own life; these five kinds of falsehood are said not to be sinful. One can acquire useful knowledge from even a man of low pursuits, with devotion and reverence. One can take up gold, without any scruple, from even an unclean place. A woman who is the ornament of her sex is acceptable from even a vile varna. Amrita, if extracted from poison, can be quaffed; water, women, jewels and other valuables can never be impure or unclean, according to the shastras. Even a Vaisya can take up weapons for his own safety, for the benefit of Brahmanas and cattle and on occasions of transfusion of varna.

Drinking alcohol, Brahmahatya, and the violation of the Acharya's bed are sins that, if committed consciously, have no reparation except death. The same can be said of stealing gold or a Brahmana's property. By drinking alcohol, having sexual congress with someone prohibited, mingling with a degraded person or, for a person of any of the other three varnas, having congress with a Brahmani, one becomes inevitably sullied. By mixing with such a person for one whole year in such matters as officiating in yagnas and teaching sexual congress, one too becomes corrupted. One, however, does not become so by mixing with a fallen

person in such matters as riding on the same vehicle, sitting on the same seat, and eating in the same line.

Excluding the five grave sins mentioned above, all other sins have expiations prescribed for them by law, provided one does not indulge in them again. In the case of those who have been guilty of the first three of these five sins, drinking alcohol, Brahmahatya, and violation of the acharya's bed, there is no restriction on their surviving kinsmen about food and wearing ornaments, even if their funeral rites remain unperformed when they die. A Dharmatman should, in the observance of his dharma, discard his very friends and revered elders. In fact, until expiation is undertaken, the virtuous should not even talk with sinners.

A sinful man destroys his sin by acting virtuously afterwards and by tapasya. By calling a thief a thief, one incurs the sin of theft. By calling a man a thief who, however, is not a thief one incurs a sin twice the sin of theft. The maiden who suffers her virginity to be deflowered incurs three-fourths of the sin of killing a Brahmana, while the man who deflowers her incurs a sin equal to a fourth part of that of Brahmahatya.

By slandering or striking Brahmanas, one sinks in infamy for a hundred years, and by killing a Brahmana one sinks into hell for a thousand years. No one, therefore, should speak ill of a Brahmana or slay him. If a person strikes a Brahmana with a weapon, he will have to live in hell for as many years as the grains of dust that are soaked by the blood flowing from the wound. One guilty of foeticide becomes cleansed if he dies of wounds received in battle fought for the sake of cattle and Brahmanas. Casting himself on a blazing fire can also cleanse him.

A drinker of alcoholic liquors becomes cleansed by drinking hot alcohol. Burning his body with that hot drink, he gets cleansed through death in the other world. A Brahmana stained by such a sin obtains regions of felicity by such a course, not by any other. For violating the bed of a guru, the evil-souled and sinful wretch becomes cleansed by death from embracing a heated female figure of iron. Or, he could cut off his organ and testicles and, bearing them in his hands, he should go in a straight course towards the south-west and then end his life. He could also wash away his sin by dying in order to benefit a Brahmana, or by performing an Ashwamedha yagna or a cow-sacrifice or an Agnishtoma, and thus regain esteem both here and hereafter.

The slayer of a Brahmana should practise the vow of Brahmacharya for twelve years and devoting himself to tapasya and the life of a Muni, wander, holding all the while in his hands the skull of the slain, and proclaiming his sin to all. This is also the expiation provided for one who slays a pregnant woman, knowing her condition. The man who knowingly slays such a woman incurs double the sin that follows from Brahmanicide. A drinker of alcohol could regain his purity if he lived on frugal fare, practiced Brahmacharya vows, slept on the bare ground, performed for more than three years the sacrifice next to the Agnishtoma, and then gave away a thousand cattle with one bull.

For slaying a Vaisya one should perform such a sacrifice for two years and make a present of a hundred cattle with one bull, and for a Sudra, one should perform such a sacrifice for one year and make a present of a hundred cattle with one bull. For slaying a dog or bear or camel, one should perform the same penance laid down for the slaughter of a Sudra. For slaying a cat, a chasa, a frog, a crow, a reptile, or a rat, one says that, one incurs the sin of animal slaughter

O Rajan, I will now tell you of other kinds of expiations in their order. For all minor sins one should repent or practise some vow for one year. For congress with the wife of a Brahmana adept in the Vedas, one should for three years practise the vow of Brahmacharya, taking a little food at the fourth part of the day. For congress with any other woman who is not one's wife, one should undergo a similar penance for two years. For taking delight in a woman's company by sitting with her on the same spot or on the same seat, one should live only on water for three days to doing cleanse oneself. The same is laid down the same for one who defiles a blazing fire.

The shastras conclude that he who kills his father, mother or acharya, without adequate cause, is definitely disgraced, O Kurusthama. Only food and clothes should be given to a wife guilty of adultery or one confined in a prison. Indeed, the vows that the shastras lay down for a male guilty of adultery should also be applied to a woman. In the case of a woman who abandons her husband of a superior caste and has congress with a vile person of a lower varna, the king should cause her to be devoured by dogs in a public place, in the midst of a large concourse of spectators. A wise king should cause the male committing adultery under such circumstances to be placed upon a heated bed of iron and then, placing faggots underneath,

burn the sinner. The same punishment, O Rajan, is provided for a woman guilty of adultery.

The sinner who does not perform expiation within a year of the commission of the sin incurs paapa that is double of what attaches to the original sin. One who associates with such a person for two years must wander over the earth, devoting himself to tapasya and living upon alms. One associating with a sinner for four years should adopt such a mode of life for five years.

If a younger brother weds before his elder brother, then all three, the elder brother, the younger brother and his wife, become tainted. To cleanse themselves, they should either observe the vows prescribed for one who has neglected his sacrificial fire, or practise the vow of Chandrayana for a month, or some other painful vow. The younger brother should give his wife to his unmarried elder brother and afterwards, with his permission, take her back. By such means all three can be cleansed of their sin.

By slaying animals except a cow, the slayer is not stained. The learned know that man has dominion over all the lower animals. A sinner, holding in his hand a yak-tail and an earthen pot, should go about proclaiming his sin. He should every day beg only from seven families and live upon what he thus obtains. By doing this for twelve days he can be cleansed of his sin. He who is unable to carry in his hand the yak-tail while practising the vow should observe the vow of the sannyasi for a whole year. Among men such expiation is the best.

For those who are able to practise charity, the shastras lay down the practice of in all such cases. By giving away only one cow, those who have faith and dharma can cleanse themselves. One who eats or drinks the flesh, ordure or urine, of a dog, a boar, a man, a cock, or a camel must have his investiture of the sacred thread re-performed. If a soma-drinking Brahmana inhales the scent of alcohol from the mouth of one who has drunk it, he should drink warm water for three days or warm milk for the same period. Alternatively, drinking warm water for three days, he should live for that period upon air alone. These are the eternal injunctions laid down for the expiation of sin, especially for a Brahmana who has committed these offences through ignorance and want of judgment.'"

CANTO 166

Vaisampayana said, "Upon the completion of this speech, Nakula, an accomplished swordsman, questions the Kuru Pitamaha lying on his bed of arrows.

Nakula says, 'The bow, O Pitamaha, is regarded in this world as the foremost of weapons. I, however, prefer the sword, O Rajan, for when the bow is cut off or broken, when horses are dead or weakened, a good warrior, well-trained in swordsmanship, can protect himself with his sword. He can single-handedly withstand many bowmen, or adversaries armed with maces and darts. I have this doubt, and I am curious to know the truth. O Rajan, which is really the greatest weapon in battle? How and for what purpose was the sword created? Who was the first guru of the weapon? Tell me all this, O Pitamaha.'"

Vaisampayana continued, "Hearing these words of the intelligent son of Madri, the virtuous Bhishma, the supreme master of the science of archery, as he lay stretched upon his bed of arrows, answers the high-souled adept Nakula, Drona's disciple, in profound and melodious words, displaying his considerable knowledge on the subject.

Bhishma says, 'Hear the truth, O son of Madri, about what you have asked me. Your question has caused my excited heart to send a flow of blood through my wounds like a hill of red chalk. In ancient times the universe was one vast expanse of water, motionless and skyless, and without this earth occupying any space in it. Enveloped in darkness and

intangible, its aspect was exceedingly awesome. In extent it was immeasurable, and utter silence reigned over all.

In his own proper time the Pitamaha of the universe took his birth. He then created the wind and fire, and the sun also of great energy. He also created the sky, the heavens, the nether regions, earth, the directions, the firmament with the moon and the stars, the constellations, the planets, the year, the seasons, the months, the two fortnights, lighted and dark, and the smaller divisions of time.

The divine Pitamaha, then, assuming a visible form, obtained by the power of his will some sons of great tejas. They are the sages Marichi, Atri, Pulastya, Pulaha, Kratu, Vasishtha, Angiras, the mighty and powerful lord Rudra and Prachetas. The last begot Daksha, who in his turn had sixty daughters. Maharishis took away all these daughters with the object of fathering children upon them. From them sprang all the creatures of the universe, including the Devas, Pitris, Gandharvas, Apsaras, diverse kinds of Rakshasas, birds and animals and fishes, monkeys, great snakes and diverse species of fowl that range the air or sport on the water, as well as vegetables, and all oviparous or viviparous beings or those born of filth. Thus the whole universe of animate and inanimate creatures sprang into existence.

The universal Pitamaha, having thus summoned into existence all mobile and immobile creatures, then promulgated the eternal religion laid down in the Vedas. That was accepted by the Devas, with their Gurus, priests, the Adityas, the Vasus, the Rudras, the Sadhyas, the Maruts, the Aswins, Bhrigu, Atri, Angiras, the Siddhas, Kasyapa rich in penances, Vasishtha, Gautama, Agastya, Narada, Parvata, the Valikhilya Rishis, those other Rishis known under the names of Prabhasas, the Sikatas, the Ghritapas, the Somavayavyas, the Vaiswanaras, Marichipas, the Akrishtas, the Hansas, those born of Fire, the Vanaprasthas, and the Prasnis. All of them obeyed Brahman.

The foremost of the Danavas, however, yielding to wrath and covetousness in the night, and against the Pitamaha's commands, began to cause the destruction of dharma. They were Hiranyakasipu, Hiranyaksha, Virochana, Samvara, Viprachitti, Prahlada, Namuchi and Vali. These and many other Daityas and Danavas, transcending all restraints of duty and religion, sported and took delight in all kinds of evil deeds. Regarding themselves equal in point of birth with the Devas, they began to challenge

them and the sages of pure behaviour. They never did any good to the other creatures of the universe or showed compassion for any of them. Disregarding the three well-known means, they began to persecute and afflict all, wielding the rod of chastisement. Indeed, the greatest of Asuras, filled with pride, abandoned every friendly interaction with other creatures.

The divine Brahman, accompanied by the sages, went to a delightful summit of Himavat a hundred yojanas in area, adorned with diverse kinds of jewels and gems, upon whose surface the stars seemed to rest like so many lotuses on a lake. On that prince of mountains, overgrown with forests of flowering trees, the greatest of the gods, Brahman, remained to carry out the business of the world. After the lapse of a thousand years, the powerful god made arrangements for a grand yagna, according to the forms laid down in the scriptures. The sacrificial altar was arrayed with Rishis adept in performing all yagnas, with faggots of sacrificial fuel and blazing fires, and embellished with beautiful sacrificial plates and vessels all made of gold. All the chief gods took their seats on the platform which further scintillated with the presence of high regenerate Rishis.

I have heard from the Rishis that soon something very awful occurred in that sacrifice. A creature appeared whose splendour equalled that of the Moon himself, when he rises in the star-studded firmament. Tall, lean, and dark with gleaming, sharp teeth, scattering the flames around him, he seemed irresistible and possessed of surpassing energy. Seeing him materialize, the earth trembled and the Ocean became agitated with tall waves and terrifying eddies. Meteors foreboding catastrophe shot through the sky. Inauspicious winds began to blow, branches of trees came crashing down, and all the points of the compass became unquiet. Creatures began to quake with dread. Seeing the fearful agitation of the universe at the entity which had sprung from the sacrificial fire, the Pitamaha said to the great Rishis, the Devas, and the Gandharvas, "It was I who thought into existence this being of powerful tejas. His name is Asi, sword. I have created him for the protection of the world and the destruction of the enemies of the gods."

The being, abandoning the form he first assumed, then took the shape of a sword of great magnificence, highly polished and sharp-edged, which rose like the instrument of annihilation at the end of the Yuga. Then Brahma handed over that sharp weapon to the blue-throated Rudra, to enable him to put down irreligion and sin. At this, the divine Rudra of immeasurable soul, whose emblem on his banner is Nandi, the foremost of bulls, whom the

Maharishis praised, took up the sword and assumed a different shape. Putting forth four arms, he grew so tall that, though standing on the earth, he touched the very sun with his head. With eyes turned upwards and with every limb extended, he began to vomit flames of fire from his mouth. Assuming diverse colours in his complexion, turning from blue to white to red, wearing a black deer-skin studded with stars of gold, he bore on his forehead a third eye resembling the sun in splendour. His other two eyes, one of which was black and the other tawny, glittered brightly. The divine Mahadeva, the bearer of the Sula, lacerater of the eyes of Bhaga, took up the sword whose splendour resembled that of the all-destructive Yuga fire. Wielding an immense shield with three high bosses which looked like a mass of dark clouds adorned with flashes of lightning, he began to perform diverse transformations. Mighty and powerful, he began to whirl the sword in the sky, hungry for an encounter. Loud were the roars he uttered, and terrifying the bellow of his laughter. Indeed, O Bhaarata, Rudra's form was exceedingly fearsome.

The Danavas, hearing that Rudra had assumed the form in order to undertake fierce deeds, began to advance upon him exultantly with great velocity, showering huge rocks upon him as they came, blazing brands of wood, and several terrible weapons made of iron, each as sharp as a razor. The Danava host, however, witnessing the swelling might of the indestructible Rudra, soon began to tremble with fear. Although Rudra was alone and single-handed, he moved on the battle-field like quicksilver, sword in hand, so that the Asuras thought there were a thousand identical Rudras battling with them.

Tearing, piercing, afflicting, cutting, lopping off and grinding down, the Mahadeva moved among the masses of his foes like a forest fire raging through heaps of dry grass. The mighty Asuras, broken by the god whirling his sword, their arms, thighs and chests cut off and pierced, their heads severed from their trunks, began to fall down on the earth. Others among the Danavas, wounded by the strokes of the sword, broke and fled in all directions, inciting one another to escape. Some plunged into the bowels of the earth, others found cover under mountains, some went upwards and others dived into the depths of the sea.

As the dreadful and fierce battle progressed, the earth became mired with flesh and blood, and horrible sights were to be seen all around. Strewn with the fallen bodies of blood-drenched Danavas, the earth appeared

overspread with mountains covered with Kinsukas, or like a beautiful woman attired in crimson robes, intoxicated with alcohol. After the Danavas had been slain and Dharma re-established on earth, the auspicious Rudra cast off his terrifying form and assumed his own benevolent shape.

All the Rishis and celestials then worshipped the Deva of gods with loud acclamations and hailed his conquest. The divine Rudra, gave the sword, the protector of religion, dyed with the blood of Danavas, with due worship to Vishnu. He presented it to the divine Marichi, who gave it to all the Maharishis, who in turn passed it on to Vasava. Vasava presented it to the Regents of the world, O Yudhishtara, who gave that large sword to Manu, the son of Surya.

At the time they gave it to Manu, they said, "You are the lord of all men. Protect all creatures with this sword that contains religion within its womb, meting out punishment to those who have transgressed dharma for the sake of the body or the mind. They should be protected in conformity with the law, never according to caprice. Some should be punished with oral rebukes, fines and forfeitures. Loss of limb or death should never be inflicted for slight reasons. These punishments should be regarded as diverse forms of the sword, of which verbal censure is the first. These are the shapes that the sword assumes as a result of the transgressions of men under protection."

In time, Manu installed his own son Kshupa as the sovereign of all creatures, and gave him the sword for their protection. From Kshupa, Ikshvaku took it, and Pururavas from Ikshvaku. From Pururavas, Ayus took it, and Nahusha from him. From Nahusha, Yayati took it, and Puru from Yayati. From Puru Amurtarya took it, and from him it descended to the royal Bhumisaya. From Bhumisaya to Dushmanta's son Bhaarata. From Bhaarata, O Rajan, to righteous Ailavila. From Ailavila king Dhundumara took it and from Dhundumara Kamvoja took it, and from Kamvoja, Muchukunda. From Muchukunda Marutta took it, and from Marutta Raivata. From Raivata Yuvanaswa took it, and from Yuvanaswa Raghu. From Raghu the valiant Harinaswa took it. From Harinaswa Sunaka took the sword and from him the Dharmatman Usinara. From the last the Bhojas and the Yadavas took it and Sivi from the Yadus. From Sivi it descended to Pratardana. From Pratardana Ashtaka received it, and from Ashtaka by Prishadaswa. From Prishadaswa Bharadwaja received it, and from the last Drona. After Drona Kripa took it. From Kripa, you and your brothers

obtained that best of swords. The constellation under which the sword was born is Krittika. Agni is its deity, and Rohini is its Gotra. Rudra is its great acharya.

The sword has eight names, not generally known. Listen to me as I reveal them to you. If one mentions these, O son of Pandu, one can always win victory. The names then are Asi, Vaisasana, Khadga, Sharp-edged, Difficult of Acquisition, Sirgarbha, Victory, and Protector of Righteousness. Of all weapons, son of Madravati, the sword is the foremost. The Puranas truly declare that it was first wielded by Mahadeva. As regards the bow, again, Parantapa, it was Prithu who first created it. It was with the aid of this weapon that that son of Vena, while he governed the earth virtuously for many years, milked her of crops and grain in profusion. It becomes you, son of Madri, to regard what the Rishis have said, as conclusive proof. All men skilled in battle should worship the sword. I have now told you truly the first portion of your query, in detail, about the origin and creation of the sword, Bharatarishabha! One who listens to this excellent story of the origin of the sword will succeed in winning fame in this world and eternal felicity in the next.'"

CANTO 167

Vaisampayana said, "When Bhishma falls silent, Yudhishtira and the others return home. The king, addressing his brothers, with Vidura forming the fifth, says, 'The course of the world rests upon dharma, artha, and kama. Among these three, which is the greatest, the second, and the last, in point of importance? For subduing the triple aggregate, upon which of the first three should the mind concentrate? It becomes you all to answer this question truthfully and cheerfully.'

The highly intelligent Vidura, familiar with the science of artha, with the course of the world and with truth, first speaks, recollecting the contents of the shastras. Vidura says, 'Study of the various shastras, asceticism, gift, faith, performance of yagnas, forgiveness, sincerety of disposition, compassion, truth, self-restraint, these constitute benefits of dharma. Adopt dharma, never let your heart stray from it. Both dharma and artha have their roots in these, and all these are capable of being included in one term. It is by dharma that the Rishis have crossed sansara. It is upon dharma that the worlds depend for their existence, that the Devas attained their position of superiority. It is upon dharma that artha rests. The wise say that dharma, O Rajan, is highest in point of punya, artha is in the middle and kama is the lowest of the three. For this reason, one should live with restrained soul, paying attention primarily to dharma. One should also behave towards all creatures as towards oneself.'

After Vidura, Pritha's son Arjuna, well skilled in the science of Artha, and conversant with the truths of both dharma and artha, urged on by the

drift of Yudhishtira's question, says, 'This world, O Rajan, is the field of action, and therefore one lauds action. Agriculture, trade, cattle-rearing and diverse arts constitute artha, which is the end of all such actions. The Srutis declare that without artha or dana, both dharma and moha cannot be won. Even men of uncleansed souls, if they have diverse kinds of Wealth, are able to perform the highest deeds of dharma and gratify desires apparently difficult to attain. The Sruti declares both dharma and moha to be the limbs of dana. Through artha, both dharma and objects of moha can be gained. Just as all creatures worship Brahman, even men of superior birth worship a wealthy man. Even those attired in deer-skins and bearing matted locks on their heads, self-restrained men who smear their bodies with mire, who have their senses under complete control, even shaven-headed Brahmacharins, and those who live separated from one another, cherish a need for wealth. The excellence of dana is attested by those attired in yellow robes, bearing long beards, graced with modesty, learned, contented, and freed from all attachments; those following the practices of their ancestors, and their respective duties and others desirous of heaven, believers and unbelievers, and rigid practitioners of the highest yoga. It is said that he who gives his dependants objects of enjoyment, and afflicts his foes with punishments truly possesses dana. Even this O best of intelligent men, is truly my opinion. However, listen now to these two speak.'

The two sons of Madri, Nakula and Sahadeva, then say, 'Sitting or lying, walking and standing, one should strive to acquire dana even by the most vigorous means. If one obtains dana, which is highly prized and difficult to acquire, one is certain to get all the objects of moha. The dana which is connected with dharma, and also the dharma which is connected with dana, is certainly like amrita. For this reason, our opinions are that one without wealth cannot gratify any moha; similarly, there can be no dana in one lacking dharma. He who is outside the pale of both dharma and dana, is therefore to the world an object of fear. For this reason, one should seek dana devotedly but without disregarding the requirements of dharma. They who believe this succeed in acquiring whatever they desire. One should first practise dharma; next acquire dana without sacrificing dharma; and then seek the gratification of moha, for this should be the last action of one who has been successful in acquiring wealth.'"

Vaisampayana continues, "The twin sons of the Aswins then fall silent, and Bhimasena begins to speak. 'One without moha never wishes for dana.

One without moha never wishes for dharma. One without moha never feels any wish. For this reason, moha is the greatest of all the three. It is under the influence of moha that the very Rishis devote themselves to tapasyas, subsisting upon fruits or living only upon roots or air. Similarly, others who have Vedic knowledge study the Vedas and their branches, or rites of faith and sacrifice, or on making or accepting gifts. Traders, agriculturists, keepers of cattle, artists, artisans, and those who are employed in rites of propitiation, all work from moha. There are some who dive into the depths of the ocean, induced by moha. Indeed the principle of moha takes various forms and pervades everything. A man outside the pale of moha never is, was, or will be, seen in this world.

This is the truth, O Rajan. Both dharma and artha are based upon moha. Just as butter represents the essence of curds, moha is the essence of artha and dharma. Oil is better than oil-seeds, ghee is better than sour milk, and flowers and fruits are better than wood. Similarly, moha is better than dharma and artha. As honeyed juice is extracted from flowers, so moha is extracted from these two. It is the parent of dharma and artha, and the soul of both. Without moha the Brahmanas would never receive sweets or wealth, without moha the diverse kinds of action evident in the world would never occur. For these reasons, moha is the best of the triple aggregate.

Attired in excellent robes, adorned with every ornament, and exhilarated with sweet wines, you approach beautiful damsels to sport with them. Moha, O Rajan, should be for us the greatest of the three. Reflecting upon the question to its very roots, this is the conclusion to which I have come. Do not hesitate to accept it, O Dharmaputra! My words, not hollow but loaded with dharma, will be acceptable to all good men. Dharma, artha, and moha should all be minded equally. He who devotes himself to only one of them is certainly not a superior man. He who devotes himself to only two of them, is average, but he who attends to all the three is the best of his species.' Having said these words briefly and comprehensively to the heroes, the wise Bhima, smeared with sandal-paste, adorned with beautiful garlands and ornaments, and surrounded by friends, falls silent.

Then king Yudhishtira the Just, that most learned of virtuous men, duly reflecting for a while upon the words spoken by everyone and considering them all to be false philosophy, says, 'Without doubt, all of you have settled conclusions in respect of the shastras, and all of you know what the authorities say. I have heard the words you have spoken with such certainty,

so listen now with concentrated attention to what I say. He who is not employed in punya or in paapa, he who does not attend to artha or dharma or moha, who is above all faults, who regards equally gold and a brickbat, becomes liberated from pleasure and pain and the need to accomplish his purposes. All creatures are subject to birth and death, and are liable to change and decay. Awakened repeatedly by the benefits and evils of existence, all of them applaud mukti. We do not know, however, what mukti is. The self-born and divine Brahma says that there is no mukti for one bound by ties of attachment and affection. The learned, however, seek Nirvana. For this reason, one should never regard anything as either agreeable or disagreeable. This view seems to be the best. No one in this world can do as he pleases. I work precisely as I am made to act. The great Ordainer, who makes all creatures proceed as He wills, is supreme. Understand that no one can, by his deeds, get what is unobtainable; whatever is to be, will be. And since he who has withdrawn himself from the triple aggregate can win mukti, it is clear that mukti produces the highest good.'"

Vaisampayana continued, "Having heard these significant, reasonable and persuasive words of Yudhishtira, Bhima and others are filled with delight and joining their hands, bow to the Kuru prince and applaud him. Indeed, O Rajan, hearing the beautifully turned speech of the king, so agreeable to the heart, so well adorned with sweet syllables and devoid of discordance and dissonance, those foremost of men begin to applaud Yudhishtira enthusiastically. The high-souled son of Dharma, of great tejas, in turn praises his auditors. Then, once more, the king addresses the great soul, Gangaputra, questioning him about dharma."

CANTO 168

"Yudhishtira says, 'O Pitamaha, you who are great in wisdom, I will ask you a question which I trust you will answer completely, O enhancer of the happiness of the Kurus. What kind of men are of gentle disposition? With whom can the most agreeable friendship exist? Tell us also who are always able to do good, now and later. I am of the opinion that neither immense wealth, nor relatives, nor kinsmen occupy the place of friends who wish us well. A friend who will listen to beneficial advice and will also do good, is exceedingly rare. O Mahatman, discourse fully on these topics.'

Bhishma replies, 'Listen to me, O Yudhishtira, as I tell you in detail of men with whom friendships may and may not be formed. You should avoid one who is covetous; one who is ruthless; one who has renounced the duties of his varna; one who is mean, cruel, or suspicious of all; one who is idle or procrastinates; one who is of a crooked disposition, who is an object of universal disgrace, who brings dishonour to his Guru; one of sinful practices, wedded to sin, addicted to the seven well-known vices; one of an evil soul, shameless, whose sight is always directed towards sin; one who is an atheist, a slanderer of the Vedas; one whose senses are not controlled, who transgresses all restraints, who gives free indulgence to lust; one who is untruthful, deceitful and a rogue; one who is foolish; one who is envious, whose conduct is bad, whose soul has not been cleansed; one who is a gambler, one who is deserted by all, and one who abandons or seeks to injure friends,

You should shun that wicked soul, O Bharatarishabha, who is never satisfied with what another may give him according to his means; who becomes angry on occasions that do not justify anger and wrangles without cause; who is restless of mind, a sinful person; who is never pleased with his friends, has no scruple in deserting well-meaning friends, and quarrels with friends when they do him a very slight injury or unintentionally inflict on him a wrong; one who speaks like a friend but acts like an enemy; a wretch of perverse perceptions who is always mindful of his self-interest but blind to his own good; one who never takes delight in what is good for himself or others.

Avoid one who drinks alcoholic liquors; one who is engaged in killing living creatures; one who hates others, is wrathful and without compassion; one who is pained at the sight of others' happiness; one who injures friends, is ungrateful and vile. Never form alliances of friendship with any of them, or with one who is always intent upon pointing out the faults of others.

Listen now to me as I specify those with whom alliances can be formed. Kings should accept those who are well-born, from good families, and perpetuators of their races; those possessed of agreeable qualities, eloquence and politeness of speech, varied knowledge and science; those who have accomplishments and merit, who have no faults; those who are free from covetousness and avarice; those who are never exhausted by hard work; those who are good to their friends, grateful, and firm in truth; those who have subdued their senses and are devoted to athletic and other exercises; those who are famous for forming alliances of friendship.

You should regard as persons worthy of friendship, O Rajan, those who are contented if one treats them according to the best of one's powers, who do not get angry on occasions that do not justify anger and are never displeased without sufficient cause; those who know well the science of Artha and who, even when annoyed, succeed in keeping their minds tranquil; those who devote themselves to the service of friends at personal sacrifice; those who are never estranged from friends but continue unchanged in their attachment like a blanket made of wool that retains its colour; those who never spurn anyone for being poor, who never dishonour young women by yielding to lust and loss of judgment; those who are trustworthy, who never point out the wrong way to friends; those who are devoted to the practice of dharma, who look equally on gold and brickbats; those who adhere with firmness to friends and well-wishers; and those who

muster their own people to accomplish the business of friends, disregarding their own dignity and status. Indeed, the dominions of a king who befriends such superior men will spread in every direction like the light of the lord of the stars.

Alliances should be formed with men who are experts in weaponry, who have subdued their anger, who are always strong in battle and are of high birth, good behaviour and varied accomplishments. Among the vicious men that I have mentioned, O Rajan, the vilest are those who are ungrateful and who injure friends. Everyone should avoid these men of evil conduct. That much is certain.'

Yudhishtira says, 'I want to hear in detail a description of those who are injurers of friends and ungrateful persons.'

Bhishma replies, 'I will narrate to you an old story of what happened in the country of the Mlecchas to the north. There was a certain Brahmana belonging to the middle country, without any Vedic learning, who entered a prosperous village of hunters to beg for alms. In that village lived a wealthy robber, conversant with the distinctive features of all the varnas, who was devoted to the Brahmanas, firm in truth, and always engaged in charity. Going to the den of that robber, the Brahmana begged for alms, including a house to live in and such necessities of life as would last a year. The robber also bestowed on him a piece of new cloth and a young widowed woman. The Brahmana, Gautama, was filled with delight and began to live happily in the spacious house which the robber chief assigned to him, accommodating as well the relatives and kinsmen of the female slave he had been given. In this way he lived for many years in that prosperous village of hunters.

Gautama also began assiduously to practise archery and every day, like the other robbers living there, went into the vana and slaughtered wild cranes and other living creatures in great numbers. Through his intimacy with the robbers he soon forgot compassion, grew adept at killing creatures and became like one of the band. Living happily in that robber village for many months, he slew large numbers of wild cranes.

One day a Brahmana came to the village, clad in rags and deer-skins, with matted locks on his head. Pure of conduct, he was proficient in his study of the Vedas, humble in his disposition, frugal of habit, devoted to Brahmanas, and observant of Brahmacharya vows. The Brahmana belonged to Gautama's native area and had been his dear friend. In the course of his

wanderings, he had come to the robber village where Gautama now lived. Since he never accepted food given by a Sudra, he began to search for the house of a Brahmana from where he could receive hospitality. Roving through the village infested with robber-families, he finally arrived at Gautama's house, just as he was returning home from the vana. Gautama was armed with bow and sword, carrying a load of slaughtered cranes, his body smeared with the blood that trickled down from the bag on his shoulders. The two friends met.

Recognising the man who had fallen away from the pure practices of the varna of his birth and now resembled a cannibal, the newly-arrived guest exploded: "What folly is this! You are a Brahmana, and the perpetuator of a Brahmana family. Born in a respectable family belonging to the middle country, how have you become a robber? Recollect, Muni, your famous kinsmen of earlier times, who were all well versed in the Vedas. Alas, born in their varna, you have become a stigma to it! Awaken yourself by your own exertions, O Muni, recollect the energy, the conduct, the learning, the self-restraint, the compassion that are yours, and abandon this present abode!"

Gautama answered him, great moved by the words of his well-meaning friend, "O Maharishi, I am poor and have no knowledge of the Vedas. Understand, O best of Brahmanas, that I abide here for the sake of wealth alone. However, today the sight of you is a blessing to me. We shall leave this place together tomorrow. Spend the night here with me."

The newly-arrived Brahmana, through compassion, passed the night there, but refrained from touching anything. Indeed, though hungry and invited repeatedly to eat, the guest refused to touch any food in that house.'"

CANTO 169

"Bhishma says, 'When the night had passed, O Bhaarata, and that best of Brahmanas had left, Gautama emerged from his house and walked towards the sea. On the way he fell in with some merchants setting out to voyage on the ocean, and with them he proceeded onwards. It so happened, O Rajan, that while the large merchant caravan was passing through a valley, an elephant in musth assailed it and killed almost everyone. Having escaped the peril somehow, the Brahmana fled northwards to save his life, not knowing where he was going. Parted from the caravan and far from where he started out, he began to wander alone in a forest like a Kimpurusha.

At last he came upon the road that led to the ocean, and on it he journeyed till he reached a forest abounding with flowering trees, inhabited by Yakshas and Kinnaras. Marvellous mango trees that put forth flowers and fruits throughout the year adorned that vana, in splendour like the very Nandana in Swarga. Salas, palmyras, tamalas with clusters of black aloes, and many venerable sandal trees also grew there. Upon that delightful tableland, fragrant with manifold perfumes, birds of various species poured forth their melodies. Winged creatures called Bharundas, with human faces, Bhulingas, and other birds belonging to mountainous regions and the sea, warbled sweetly.

Gautama made his way through the vana, absorbed in the mellifluous strains of birdsong. He came upon a level spot of land covered with golden sands, like Swarga itself in beauty. On the plot stood a towering and

graceful nyagrodha with a spherical crown with many branches extending like a cupola over the plain, each branch like the parent tree in beauty and size. The area beneath the magnificent tree was drenched with water perfumed with heady sandal.

So enchanting was the place that it seemed to him a garden in the sabha of Brahma himself. Gautama was entranced by this auspicious glade, like the home of a Deva, and sat down with a contended heart. O son of Kunti, a delicious breeze, laden with the perfume of many kinds of flowers, began to blow softly, cooling his limbs and filling him with bliss. Fanned by that redolent breeze, the Brahmana was overcome by a fine languor and fell asleep.

Meanwhile the sun set behind the Asta hills in the west and, with the advance of twilight, a marvellous bird, the foremost of its kind, returned from the realm of Brahma to that magical glade which was his home. Nadijangha was his name and he was a prince of cranes, the wise son of sage Kasyapa, and a dear friend of the Creator. He was also well known on earth by the name of Rajadharman. Indeed, he surpassed all in fame and wisdom. The child of a celestial maiden, herself possessed of great beauty and learning, he was like a Deva in splendour. Adorned with many ornaments as brilliant as the sun, Rajadharman blazed with beauty. Seeing that amazing bird, Gautama was filled with wonder. But, exhausted and ravaged as he was by hunger and thirst, the Brahmana could only stare at the bird with the thought of killing it for food.

Rajadharman said affectionately, in exquisite human speech, “Welcome, O Brahmana! It is my great good fortune that has brought you to my home. The sun has set, and twilight is here. You are today my dear and precious guest. Let me worship you according to the rites laid down in the shastras, and you can go where you want tomorrow morning.”””

CANTO 170

"Bhishma says, 'Hearing these sweet words, Gautama was astonished. Seized with great curiosity, he gazed fixedly at Rajadharman, who said, "O Brahmana, I am the son of Kasyapa by one of the daughters of the sage Daksha Prajapati. Welcome, O foremost of Brahmanas of great merit, you are my guest today."

After he offered him hospitality according to the rites laid down in the shastras, the crane made an excellent couch of the Sala flowers that lay all around. He also offered Gautama several large fish caught from the deep waters of the Bhagirathi, and offered his guest a blazing fire. After the Brahmana had eaten and was sated, the bird, possessed of tapodhana, the bounty of penances, began to fan him with his wings to drive away Gautama's fatigue.

Seeing his guest seated at his case, he questioned him about his ancestry. Gautama answered, "I am a Brahmana and my name is Gautama," and then fell silent. The bird made his guest a soft bed of tender leaves strewn with fragrant flowers. Gautama lay down on it, and was contented. The eloquent son of Kasyapa, who was like Yama himself in his knowledge of dharma, asked him about how and why he had come there. Gautama answered him, "I am very poor, O Mahatman. I want to go to the sea to earn wealth for myself."

The son of Kasyapa cheerfully told him: "Do not be anxious, you will succeed, O best of Brahmanas, and return home with much wealth. The sage Brihaspati has spoken of four means to acquire wealth: inheritance,

sudden luck or the favour of the Devas, by labour, and through the aid or kindness of friends. I have become your friend. I cherish kind feelings towards you, and I will exert myself to help you acquire wealth."

The night faded and morning came. Seeing his guest rise refreshed from bed, the crane said to him, "Go, friend, follow this very route and you are sure to succeed. At the distance of about three yojanas from this place, there is a strong and mighty king of the Rakshasas. His name is Virupaksha, and he is a friend of mine. Go to him, O Brahmanottama. At my request, Virupaksha will surely give you as much wealth as you want."

Thus, Yudhishtira, Gautama cheerfully set out from that place, eating to his fill, on the way, fruits sweet as amrita. Gazing at the sandal, aloe and birch trees that stood along the road and enjoying their refreshing shade, the Brahmana went along quickly till he reached the city of Meruvraja. It had lofty archways and high walls of stone, and was surrounded by a deep moat. Large rocks and engines of defence were kept ready on the ramparts. Gautama was announced to the intelligent Rakshasa as a guest sent to him by his friend the crane, and received very gladly.

O Yudhishtira, the king of the Rakshasas ordered his attendants, "Let Gautama be fetched here immediately." At the king's command, his men, quick as hawks, went from his splendid palace to the gate and accosted Gautama, "You may have heard of our king Virupaksha, of boundless courage. He is impatient to see you. Make haste, do not tarry."

The Brahmana forgot his toil, in his surprise, and ran with the messengers. He was awestruck by the great affluence of the city and filled with wonder. Soon he entered the king's palace in the company of the messengers, agog for a sight of the king of the Rakshasas.'"

CANTO 171

"Bhishma says, 'Gautama was led into a spacious apartment, and introduced to the king of the Rakshasas. Virupaksha welcomed him with the customary offerings and gave him an opulent seat to make him comfortable. The king asked him about his antecedents and his practices, his study of the Vedas and his observance of the Brahmacharya vow. The Brahmana, however, only stated his name and vamsa, without answering his other queries.

The king, seeing that his visitor was destitute of Brahmanic splendour and Vedic knowledge, went on to ask about his country of residence. He asked, "Where do you live, O blessed one, and to what vamsa does your wife belong? Speak truly, do not fear. Trust us without anxiety."

Gautama said, "I belong by birth to the middle country. I live in a village of hunters. I married a Sudra woman, a widow. This is the truth."

Bhishma continues, 'The king then began to reflect as to what he should do, and how he might acquire punya. He thought to himself, "This man is by birth a Brahmana and a friend of the high-souled Rajadharman who has sent him to me. I must do what is agreeable to my beloved friend. He is is my brother, a dear relative and a true friend of my heart.

On this day of this month of Kartika, a thousand of the foremost Brahmanas are to be entertained in my house. This Gautama also shall be entertained with them, and I shall give wealth to him too. This is a sacred day and Gautama has come here to me as a guest. The wealth that is to be given away to the Brahmanas is ready. What is there, then, to think about?"

Even as Virupaksha was pondering this, a thousand learned Brahmanas came to the palace, purified by baths, anointed with sandalwood paste and flowers, attired in long robes of linen. The Rakshasa king received the guests according to the rites laid down in the shastras. At his command, O best of the Bhaaratas, skins were spread out for them for them to sit upon. The royal servants placed mats of kusa grass on the ground.

Those thousand Dvijottamas, having been duly honoured by the king sat down on those kusasanas. The Rakshasa chief ritually worshipped his guests, as decreed by the shastras, with sesame seeds, green blades of grass and water. Those among them who were selected to represent the Viswedevas, the Pitris and the deities of fire, were smeared with sandal-paste and received flowers as well as other kinds of costly offerings. After such worship, every one of them looked as effulgent as the moon in the heavens.

Then bright and polished plates of gold, adorned with engravings, and filled with excellent food prepared with ghee and honey, were laid before those Brahmanas. Every year on the days of full moon of the months of Ashadha and Magha, a large number of Brahmanas would be honoured thus by the Rakshasa chief and fed the rarest delicacies they could desire.

On the day of the full moon in the month of Kartika, after the end of autumn, the king used to give to the Brahmanas diverse wealth—gold, silver, priceless jewels and gems, pearls, magnificent diamonds, lapis lazuli, deer-skins, and hides of the Ranku deer. Indeed, O Bhaarata, having piled up a heap of wealth of many kinds to distribute as Dakshina to his blessed guests, the mighty Virupaksha would say to those Brahmanottamas, "Take from these jewels and gems as much as you wish and can carry away." He also used to urge them, "Take these plates of gold and vessels which you have used for your meal and go your way, O foremost of Brahmanas."

Invited by the high-souled Rakshasa king, those bulls among Brahmanas took as much wealth as each desired. Worshipped with treasures and clothed in excellent robes, those best of Brahmanas were elated. Meanwhile Virupaksha restrained the Rakshasas that had come to his palace from diverse lands and said again to the thousand Brahmanas, "This one day, regenerate ones, have no fear from the Rakshasas here. Sport as you wish, then leave us quickly when your hearts are full."

The Brahmanas then, having taken all they wanted, streamed out of Virupaksha's city with celerity. Losing no time, Gautama also took a

sizeable quantity of gold and went his way. Carrying his burden with difficulty, he reached that same banyan under which he had met the crane. He sat himself down, exhausted and hungry.

While Gautama was resting there, O king, that best of birds Rajadharman came to him. Devoted to his friends, the marvellous krauncha gladdened Gautama by bidding him a warm welcome. Flapping his wings, he fanned his guest to dispel his fatigue. The wise crane worshipped Gautama, and made arrangements for his food.

Having eaten and refreshed himself, Gautama began to think, "Moved by greed and foolishness, I have taken this heavy load of bright gold. I have a long way to travel and no food to eat on my journey. How will I keep myself going?" He thought and thought, but could not devise how he would find any food to eat on his way home. Then, O Naravyaghra, a vile thought struck him, ungrateful as he was: "This prince of cranes, so large and amply fleshed, is here by my side. I will remain here quietly until I bag him, and then leave this spot and travel with great speed."""

CANTO 172

"Bhishma says, 'There, under that majestic banyan tree, the prince of birds had kindled and kept up a fire with high and blazing flames for the warmth and protection of his guest. On one side of the fire, the bird slept trustfully. The ungrateful and evil-souled wretch, with a flaming branch from that very fire, killed his sleeping host. He was delighted at having dispatched the crane, never thinking that he had committed a sin. Peeling off the feathers and skin, he roasted the flesh on the fire. Then, taking the cooked meat up with the gold he had brought, the Brahmana departed quickly from the glade of golden sand and the great nyagrodha tree.

The next day, the Rakshasa king Virupaksha, said to his son, "Alas, my son, I do not see Rajadharman, that best of birds, even today. Every morning he goes to the abode of Brahma to worship the Pitamaha, and never returns home without paying me a visit. Two mornings and two nights have passed without him visiting me and my mind is not at peace. Go and enquire after my friend.

Gautama, who came here, is without Vedic learning and Brahmanic tejas. He has found his way to the abode of my friend. I greatly fear that worst of Brahmanas has slain Rajadharman. I saw through him by the signs he showed of an evil mind and evil ways. Of cruel and grim visage, without compassion, that vile man is like a robber. This Gautama has gone to the abode of my friend, and my heart has grown very anxious. Fly, my son, to

Rajadharman's home and find out whether that pure-souled bird is still alive. Hurry!"

The prince, accompanied by other Rakshasas, set forth with great speed and, at the foot of the banyan, beheld the remains of Rajadharman. Sobbing with grief, the son of the Rakshasa king ran as fast as he could to seize Gautama. The Rakshasas did not have to go far before they caught the Brahmana and found on him the remains of Rajadharman, without wings, bones and feet. The Rakshasas hastened to Meruvraja with their captive. They showed the king the mutilated body of Rajadharman, and thrust the ungrateful sinner down at his feet.

Seeing the remains of his friend, the king, with his counsellors and priest, began to weep aloud. Indeed, the voices of lamentation were heard in his home and in the entire city of the Rakshasa king, as men, women, and children were plunged in grief. The king then said to his son, "Let this sinful wretch be slain, and let these Rakshasas here feast on his flesh. He is of sinful deeds, sinful habits, sinful soul, and inured to sin. You must kill this brute yourself."

Though commanded by their king, many fearsome Rakshasas of terrible prowess declared their unwillingness to eat the flesh of that sinner. Indeed, those wanderers of the night said to the king, "Let this vilest of men be given away to the cannibals of the forest." Bending their heads to their king, they told him, "It does not become you to give us this sinful wretch for our food." The king said, "Tathaastu! Let this ungrateful creature then be given to the man-eating brigands without delay."

The Rakshasas, armed with lances and battle-axes, hacked that vile wretch into pieces and gave his flesh away to the cannibals. However, even they refused to eat the flesh of that ungrateful man. For one who slays a Brahmana, drinks alcohol, who steals, or who has fallen away from a vow, there is expiation, O Rajan, but there is none for an ingrate. The cruel and heinous man who injures a friend will neither be eaten even by savage cannibals, nor even by the worms that feed on carrion.'"

CANTO 173

"Bhishma says, 'The Rakshasa king then had a funeral pyre made for the prince of cranes and adorned it with jewels, gems, perfumes and costly robes. Setting the body of the prince of birds upon it, the mighty chief of the Rakshasas had the obsequial rites of his friend performed according to the law.

Just then, the auspicious Devi Surabhi, the celestial cow and daughter of the sage Daksha, appeared in the sky above the place where the pyre had been set up. Her breasts were full of milk. From her mouth, O sinless king, froth mixed with milk fell upon Rajadharman's funeral pyre. At this, the prince of cranes revived and was whole again. Rising, he approached his friend, the king of the Rakshasas. The chief of the celestials himself also appeared in the city of Virupaksha. Indra said to the Rakshasa king, "How fortunate it is that you have revived the prince of cranes!" The lord of the Devas narrated to Virupaksha the story of the curse that Brahma had called upon Rajadharman, the best of birds.

Indra said, "Once upon a time, Rajan, this prince of cranes absented himself from Brahmaloka when his attendance was expected. In wrath the Pitamaha said, 'Since this vile krauncha has not presented himself today in my assembly, that wicked one will not die quickly so as to be able to leave the earth.' Because of the curse of Brahma, the prince of cranes, though slain by Gautama, has come back to life, through the virtue of the nectar with which his body was drenched."

After Indra had fallen silent, Rajadharman, bowing to the chief of the celestials, said, "O first of devas, if your heart is inclined graciously towards me, let my dear friend Gautama be restored to life!"

At this, O Narottama, Vasava sprinkled nectar over Gautama and restored him to life. Rajadharman, the prince of cranes, approached his friend Gautama, who still bore on his shoulders the load of gold that he had got from the king of the Rakshasas, embraced him joyfully and, dismissing the sinful Gautama, with his wealth, returned to his own home.

The next day, at the appointed time, he went to the Pitamaha, who honoured the high-souled bird with such attentions as are shown to a cherished guest. Gautama, too, returned to his home in the village of the hunters and sired many sinful children upon his Sudra wife. A dire curse was pronounced on him by the gods, that the ungrateful sinner should sink into a terrible hell for many years along with his children and wife.

This is the story that Narada once told me, Yudhishtira, and, recollecting the incidents of this weighty narrative, O Bharatarishabha, I have told you all its details. Whence can an ungrateful person derive repute? Where is his place? Whence can he derive happiness? An ingrate does not deserve to be trusted and can never escape a dire fate. He who injures a friend sinks into terrible and everlasting hell.

Everyone should be appreciative of friends and try to help them. Everything can be obtained from friends, honours and all kinds of objects of enjoyment. Through their efforts, one can escape from various kinds of danger and distress. A wise person should distinguish his friend with his best attentions. He should shun ungrateful men, for the shameless and sinful person who mistreats his friends is a wretch of his varna and the vilest of creatures.

I have thus told you, Yudhishtira, what the characteristics of that sinner are who is tainted by ingratitude and who harms his friend. What else do you want to hear?'"

Vaisampayana said, "O Janamejaya, hearing these words spoken by Bhishma, Yudhishtira is deeply gratified."

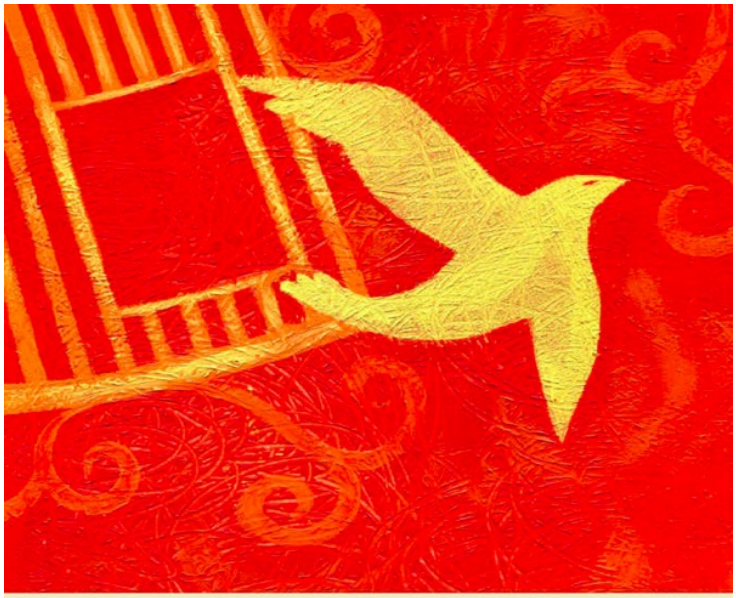

THE COMPLETE

MAHABHARATA

Santi Parva: Mokshadharma Parva

{9}

Tushar C. Shah
series editor: **RAMESH MENON**

THE COMPLETE MAHABHARATA

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Volume 9

Santi Parva

Part III
Mokshadharma Parva

Tushar C. Shah

RUPA

Published by
Rupa Publications India Pvt. Ltd 2016
7/16, Ansari Road, Daryaganj
New Delhi 110002

Sales centres:
Allahabad Bengaluru Chennai
Hyderabad Jaipur Kathmandu
Kolkata Mumbai

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ISBN: 978-81-291-4209-2

First impression 2016

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The moral right of the author has been asserted.

In memory of my beloved parents,
Mrs Pramodini C. Shah
and
Mr Chimanlal V. Shah.

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PART III
Mokshadharma Parva

CANTO 174

Vaisampayana said, "Yudhishtira says, 'O Pitamaha, you have spoken of the auspicious karma to be performed by men in distress, with regard to the Rajadharma, the dharma of kings. Now tell me the main duties of the four asramas, the stages of life.'

Bhishma says, 'Dharma has many doors. The observance of dharma can never be in vain. Duties or kartavyas have been laid down for every asrama of life. The fruits of these karmas are invisible here, being attained in the next world. The fruits, however, of tapasya directed towards realising the Atman are obtained in this world.

Whatever be the object to which one devotes oneself, that object, O Bhaarata, and nothing else, appears to one as the highest of acquisitions fraught with the greatest of blessings. When one reflects properly and one's heart is purified by such dhyana, one knows that the things of this world are as straw. Beyond doubt, one is then freed from attachment to all things mundane. When the flawed world, O Yudhishtira, is an illusion, every man of intelligence should surely strive for the emancipation of his Soul.'

Yudhishtira says, 'Tell me, Pitama, through what means should one kill one's grief when one loses one's wealth, or when one's wife, son, or father, dies.'

Bhishma says, 'When one's wealth is lost, or one's wife, son or father dies, one says to oneself "Alas, this is a great sorrow!" But then one should, through dhyana, seek to quell that sorrow. The old story is told of the

discourse that a Brahmana friend of his, coming to Senajit's court, made to that king.

Seeing the king burning with sorrow because of the death of his son, the Brahmana said to the troubled sovereign, "Why are you so stricken? You have no intelligence. Yourself an object of grief, why do you grieve for others? Just some few days hence, others will grieve for you, and in their turn, others will grieve for them. You, me, and all who wait upon you, O king, shall all return to that place from where all of us have come."

Senajit said, "What is that buddhi, what is that tapasya, what is that dhyana, O Tapodhana, what is that gyana, and what is that vigyana, by acquiring which you do not yield to sorrow?"

The Brahmana said, "Behold, as a result of their various deeds, their karma, all creatures, the superior, the middling, and the inferior, are entangled in grief. I do not regard my own body to be mine; I regard the whole world as being mine. I again think that all this that I see is as much mine as it belongs to others. Because of this firm conviction, grief cannot approach me. Having acquired this understanding, I do not yield either to joy or to sorrow. As two pieces of driftwood floating on the ocean come together momentarily and again separate—even such is the union of living creatures in this world.

Sons, grandsons, relatives and dependants are all like this. One should never feel attachment or indeed affection for them, for separation from them is certain. Your son came from an invisible realm; he has returned thence. He did not know you and you did not know him. Who are you and for whom do you grieve? Grief arises from the sickness created by desire. Happiness again results from the disease of desire being cured. From joy also comes sorrow, and thus sorrow arises repeatedly. Sorrow follows joy, inevitably, and joy comes after sorrow. The joys and sorrows of human beings revolve on a wheel.

After joy, sorrow has come to you, and in time, you will again have happiness. No one suffers sorrow for ever, and no one enjoys happiness forever. The body is the refuge of both sorrow and happiness.

Whatever karma an embodied creature does with his body, he has to reap the fruit of those deeds in the body. Life begins with the coming into existence of the body. The two exist together, and the two perish together.

Men of tainted Souls, bound to things worldly by various bonds, meet with death like sandbanks dissolving in water. Woes of diverse kinds, born

of ignorance, act like grinders of oil-seeds, to punish all creatures for their attachments. These sorrows press them like oil-seeds in the great oil-press of the circle of births and rebirths. For the sake of his wife and others, a man commits many sins, but he suffers alone for them both in this and the next world. Attached to children, wives and relatives, all sink in the sea of grief, even like wild elephants in a marsh when their strength is gone. Indeed, upon the loss of wealth or a son or relatives, man suffers great distress; he burns with grief like a forest fire.

All this joy and grief, existence and non-existence, depends on destiny. One having friends as one destitute of friends, one having enemies as one without foes, one having wisdom as one of no wisdom—every one of these finds happiness through destiny.

Friends are not the cause of one's happiness. Enemies are not the cause of one's misery. Wisdom is not competent to bring an accession to wealth, nor is wealth able to bring an accession to joy. Intelligence is not the cause of wealth, nor is stupidity the cause of penury. Only he that is possessed of wisdom, and none else, understands the order of the world. Amongst the intelligent, the heroic, the foolish, the cowardly, the learned, the weak or the strong, happiness comes to him for whom it is ordained. Among the calf, the cowherd that owns her, and the thief, the cow belongs to him who drinks her milk.

They whose minds are quiescent, and they who have attained that state which lies beyond the sphere of the intellect, succeed in finding bliss. Only they that are between these two conditions suffer.

The wise delight in the two extremes but not in the states that are in between. The sages have said that the attainment of any of these two extremes constitutes happiness. Suffering consists of the states that are between the two.

They who have succeeded in attaining true felicity, which samadhi alone can confer, and who have become free from the pleasures and pains of this world, and who are without envy, are never agitated by either the acquisition of wealth or its loss. They who have not succeeded in acquiring the intelligence which leads to true bliss, but who have transcended folly and ignorance through a knowledge of the shastras, give way to excessive joy and excessive sorrow. Men without all notions of right or wrong, insensate with pride and with success over others, yield to transports of delight like the gods in heaven.

Such transport must surely end in misery. Idleness is misery; while genius in action is the cause of true joy. Affluence and prosperity dwell in one possessed of intelligence, but not in one that is idle. Be it happiness or be it sorrow, be it agreeable or be it disagreeable, what comes to one should be enjoyed or endured with an unconquered heart. Every day a thousand occasions for grief, and a hundred occasions for fear assail the man of ignorance and folly but not the man of wisdom. Sorrow can never touch the intelligent man who has acquired wisdom, who is mindful of the instructions of his elders and superiors, who is without envy, and who is self-restrained. Relying upon such wisdom, and protecting his heart from the influence of desire and the passions, should the man of wisdom live in this world. Sorrow cannot touch him who knows that Supreme Self, the Paramatman from which everything springs and into which everything disappears.

The very root of that for which grief is felt, or by which one is impelled to exertion, should be removed, even if it be a part of one's body. That object, whatever it may be, for which the idea of the self and ego is cherished, becomes a source of grief and torment.

Whatever objects, amongst things that are desired, are relinquished become sources of happiness. The man that pursues objects of desire meets with destruction in the course of his pursuit. Neither the happiness that is derived from a gratification of the senses nor that great rapture, which one may enjoy in swarga, approaches to even a sixteenth part of the bliss which arises from the destruction of all desire.

The deeds of a former life, right or wrong, visit, with their consequences, the wise and the foolish, the brave and the timid. It is even so that joy and sorrow, the agreeable and the disagreeable, continually revolve, as on a wheel, among living creatures. Relying on an understanding of this, the man of intelligence and wisdom lives at ease. A man should disregard all his desires, and never allow his anger to get the better of him. This anger springs up in the heart and grows there into vigour and luxuriance. This wrath that dwells in the bodies of men and is born in their minds is spoken of by the wise as death.

When a man succeeds in withdrawing all his desires like a tortoise withdrawing all its limbs, then his Soul, which is self-luminous, succeeds in looking into itself.

That object, whatever it may be, for which the idea of *mine* is nourished becomes a source of grief and suffering.

When a man himself feels no fear, and is feared by no one, when he nurtures no desire and no aversion, he attains the state of Brahman.

Casting off both truth and falsehood, grief and joy, fear and courage, the agreeable and the disagreeable, you can become a tranquil Soul. When a man abstains from doing wrong to any creature, in thought, word or deed, he attains the state of Brahman. True happiness is his who can cast off that thirst which the misguided cannot renounce; he finds bliss, which does not decay, and leaves desire that is a fatal sickness.

In this regard, O king, listen to what Pingala said about the manner in which she acquired eternal punya even at a most unfavourable time. A fallen woman, Pingala, having gone to the place of an assignation, was denied the company of her lover through an accident. Even at that time of great anguish, she succeeded in acquiring peace.

Pingala said, 'Alas, I have lived for long years and many lives, all the while overcome by frenzy, by the very side of that self in whom there is nothing but peace. Death has been at my door, yet until now I did not approach that essence of purity. Now I will cover this house of one column and nine doors with true knowledge. What woman is there that regards that Paramatman as her beloved lord, even when he comes near?

I am now awake. I have been roused from the sleep of ignorance. I am no longer influenced by desire. Human lovers, who are embodied forms of hell, will no longer deceive me by approaching me lustfully. Evil produces good through destiny or the deeds of a former life. Awakened now from the sleep of ignorance, I have discarded all desire for worldly things. I have acquired complete mastery over my senses. One freed from desire and hope rests in bliss. Freedom from every hope and desire is felicity. Having driven off desire and hope, this Pingala now rests in that freedom and bliss.' Thus spoke the Brahmana to King Senajit."

Bhishma continues, 'Convinced with this and other wisdom told him by the learned Brahmana, King Senajit cast off his grief, experienced delight again and became truly happy.'

CANTO 175

Yudhishtira says, 'Time, which destroys every created thing, passes swiftly. Tell me, O Pitama, what is that final human goal which should be sought?'

Bhishma says, 'In this regard, O king, the old itihasa of a discourse between a father and his son is often told. A certain Brahmana, who was devoted to the study of the Vedas, had a most intelligent son who was called Medhavin. One day, Medhavin, who knew the truths of the Mokshadharma, the religion of emancipation, as also the affairs of the world, spoke to his father thus.

The son said, "What should a wise man do, O father, seeing that human life passes away so very quickly? Tell me the successive course of duties that one should perform, as well as the fruits of each. Having listened to you, I wish to observe those karmas."

The father said, "O son, observing brahmacharya, a man should first study the Vedas. He should then wish for children and enter into the grihastasrama to save his ancestors. Setting up his fire next, he should seek to perform the prescribed sacrifices with their due rites. At last, he should enter the forest as a vanaprastha and devote himself to dhyana and tapasya."

The son said, "When the world is assailed on all sides, and when such irresistible things of deathly consequences fall upon it, how can you say this so calmly?"

His sire said, “How is the world assailed? What is that by which it is shrouded? What, again, are those irresistible things of mortal consequences that fall upon it? Why do you frighten me so?”

The son said, “Death is that by which the world is assailed. Decay encompasses it. The inexorable things that come and go are the days and nights, which continually lessen human life. When I know that death tarries for none but approaches every creature inexorably, how can I waste my time without covering myself in the kavacha of knowledge?

When each night lessens the allotted span of one’s life, the man of wisdom should regard the day to be fruitless. When death stalks ever closer, who is there that would, being like a fish in shallow water, feel happy? Death comes to a man before his desires have been gratified. Death snatches away a man while he is plucking flowers and when his heart is otherwise set, ah, death comes like a tigress bearing away a ram.

This very day, accomplish that which is for your good. Let not this death come to you. Death snatches away his victims before their deeds are accomplished. The actions of tomorrow should be done today, those of the afternoon in the forenoon. Death does not wait to see whether the tasks of its victim have all been achieved. Who knows that death will not come to him even today?

In one’s very prime, one should betake oneself to the practice of dharma. Life is transitory and brief. If virtue is practiced, fame here and felicity hereafter will be the consequences. Overwhelmed by ignorance, one is ready to exert oneself for sons and wives. Through virtuous or vicious acts, one aggrandises them. Like a tiger bearing away a sleeping deer, death snatches away the man addicted to the gratification of desire and engaged in the enjoyment of his wives, sons, his wealth and animals. Before he has been able to pluck the flowers on which he has set his heart, before he has gratified his desires, death bears him away in its jaws.

Death overpowers a man while he is still in the midst of the hollow pleasure that accrues from the gratification of desire, and while still thinking, ‘This has been done; this is to be done; this has been half-done.’ Death bears away the man, whatever his profession, attached to his field, his shop or his home, before he has obtained the fruit of his actions. Death bears away the weak, the strong, the brave, the timid, the foolish and the learned, before any of these enjoys the fruits of his work. When death,

decrepitude, disease and sorrow arising from diverse causes, all dwell in your body, how is it that you live as if you are perfectly hale?

As soon as a creature is born, decay and death pursue him to fetch his end. All existent things, mobile and immobile—chala and achala—are affected by these two. The attachment that one feels for villages and towns, in the midst of fellowmen, is the very maw of death. The forest, on the other hand, is the fold within which the senses may be penned. This is what the srutis declare. The attachment a man feels towards living in a village or town in the midst of men is like a rope that binds him fast. They that are good break that rope and attain mukti, while they that are wicked do not succeed in breaking the bonds of attachment.

He, who never injures living creatures by thought, word or deed, is never injured by the agencies that destroy life and property. Nothing can resist the messengers of death when they advance other than truth, which devours illusion and falsehood. In truth is immortality. For these reasons one should practice the Satyavrata, the vow of truth; one should devote oneself to a union with truth; one should accept truth for one's Veda; and restraining one's senses, one should vanquish death with truth.

Both immortality and death are planted in the body. One comes to death through ignorance and the loss of judgement; while immortality is achieved through truth. I will, therefore, abstain from injury and seek to achieve truth, and transgressing the sway of desire and wrath, regard pleasure and pain with an equal eye and, attaining peace, avoid death like an immortal.

Upon the advent of Uttarayana, when the sun will turn towards his northern course, restraining my senses, I will set myself to the performance of the Santi-yagna, the Brahma-yagna, the Manasa-yagna and the Karma-yagna. How can one like me worship his maker with animal sacrifices involving cruelty, or sacrifices of the body, such as only Pisachas, demons, can perform and such as yield fruit that are transitory?

That man whose words, thoughts, penances, renunciation and yoga dhyana, all rest upon Brahman, succeeds in earning the highest good. There is no eye that is equal to the eye of knowledge. There is no penance like that involved in truth. There is no sorrow equal to attachment. There is no happiness like renunciation. I have sprung from Brahman, through Brahman. I will devote myself to Brahman, even though I am childless. I shall return to Brahman. I do not need a son to save me.

A Brahmana can have no wealth comparable to the state of ekanta, being alone, through which he can regard everything with an equal eye, practice truthfulness, good conduct, patience, ahimsa, simplicity and avoid all rituals and visible sacrifices. What use have you, O Brahmana, of wealth or kinsmen and relatives, of wives, when you will have to die? Seek your Soul, which is concealed in a cave deep within you. Where are your grandsires now, and where your sire?"'

Bhishma continues, 'Do you also, O king, conduct yourself in the way in which the father in this story does, devoting himself to the Satyavrata, after having listened to his son.'

CANTO 176

Yudhishtira says, 'Tell me, O Pitamaha, whence and how joy and sorrow come to the rich, as also the poor, who live in the observance of different dharma and karma.'

Bhishma continues, 'Listen to the ancient tale of what was declared by Sampaka who had gained peace and achieved mukti for himself. Once, a Brahmana, rendered miserable by a bad wife, tattered clothes, and hunger, and living in the observance of the vow of renunciation, said this to me:

"Diverse kinds of sorrow and happiness overtake everyone, from the day of their birth into this world. If he could ascribe them to the action of destiny, he would not then feel either glad when happiness came or miserable when sorrow overtook him. Even though your mind is divested of desire, you bear a heavy burden. You do not seek to achieve moksha. Are you not successful in controlling your mind?

If you renounce home and possessions, you will taste true happiness. A person divested of everything, sleeps in happiness, and wakes in happiness. Complete poverty in this world is happiness. It is a great regimen; it is the source of blessings; it is freedom from danger. This foeless path cannot be attained by those that cherish desire, and is easily attained by those that are free from desire. Casting my eyes on every part of the three worlds, I do not behold anyone who is equal to a poor man of pure conduct and without attachment to worldly things.

I weighed poverty and sovereignty in a balance. Poverty weighed heavier than sovereignty and seemed to possess greater punya. Between poverty and sovereignty there is this great distinction—that the sovereign, possessed of every affluence, is always agitated by anxiety and seems to live in the very jaws of death. However, the poor man, because of being without any wealth has freed himself from hope, and emancipated himself. Neither fire, nor foe, nor death nor robbers can get the better of him. The very gods applaud such a man who wanders the world at his sweet will, who lies down on bare ground with his arm for a pillow, and who is possessed of peace.

Affected by anger and lust, the man of affluence is stained by a wicked heart. He casts oblique glances and makes dry speeches. He becomes sinful, and his face is always darkened by frowns. Biting his lips, and excited with anger, he utters harsh and cruel words. If such a man desires to even make a gift of the whole world, who would like even to look at him?

Constant companionship with prosperity stupefies a person of weak judgement; why, it drives out his judgement like the wind blowing away autumn clouds. Companionship with prosperity induces him to think *I am handsome. I am rich. I am high-born. I meet with success in whatever I undertake. I am not an ordinary man!* These three intoxicate his very heart. With his heart deeply attached to worldly possessions, he wastes the wealth hoarded by his ancestors. Reduced to want, he then regards the appropriation of other people's wealth as being blameless. At this stage, when he transgresses all bounds of dharma and violates other men to appropriate the possessions of others from every side, the rulers of men attack him like hunters a deer in the forest. Such a man is then overwhelmed by many afflictions that originate in fire and weapons. Therefore, disregarding all worldly propensities, such as your desire for wives and children, together with all fleeting delusions, even as the body itself, one should, helped by one's intelligence, use the appropriate specifics to cure those painful afflictions.

Without renunciation, one can never attain happiness. Without vairagya one can never acquire what is one's highest good. Without renunciation, one can never sleep at ease. Therefore, renouncing everything, make happiness your own."

All this was told to me once in Hastinapura by a Brahmana about what Sampaka had sung in olden days. For this reason, I regard renunciation to

be the foremost of all things.’

CANTO 177

Yudhishtira says, 'If anyone who wants to give dana, dakshina or perform yagnas fails to find the necessary wealth for these, and thirst for wealth overwhelms him, what must he do?'

Bhishma says, 'He that regards all things, joy and sorrow, honour and insult, with an equal eye, who never exerts himself to gratify his desire for earthly possessions, who is always truthful in speech, who is free from all kinds of attachment, and who has no desire for action, is, O Bhaarata, a happy man. These five, the ancients say, are the means for the acquisition of perfect peace, of moksha. These are called swarga. These are the sanatana dharma, the true religion. These constitute the highest happiness.

Yudhishtira, hear the old story and song of Manki in this regard, when he found mukti! Desirous of wealth, Manki found that he was repeatedly doomed to disappointments. At last, selling a small remnant of his property he bought a pair of young bulls and a yoke to train them to plough the earth. One day, the two bulls were taken out to the fields. At the sight of a great camel that lay supine on the road, the bulls bolted towards the camel, and fell upon its neck. Enraged at this, the great camel sprang up and ran, carrying away the two helpless young bulls dangling on either side of its neck.

Seeing his bulls borne away by the mighty camel, and seeing that they were on the very point of death, Manki cried, "If wealth be not ordained by destiny, it can never be acquired by even a clever man exerting himself with

attention and confidence, and accomplishing with skill all that is needed towards that end. Before this, I have, through diverse means and with devotion, endeavoured to earn wealth. Ah, behold the misfortune brought by destiny to the property I had. My bulls are borne away, rising and falling, as the camel runs an uneven course. Alas, my precious bulls dangle on the camel's neck like a couple of gemstones.

This is surely the result of destiny. Exertion is futile against fate. Else, even if effort were admitted as being an agent in yielding fruit, a deeper investigation would discover destiny to be at its source. So, the man who wants happiness should renounce all attachment. The man without attachments or desires can sleep peacefully."

That was well said by Suka while going into the great forest from his father's asrama, renouncing everything.

Amongst these two, the one who gains the fruition of all his wishes, and the one who casts off every wish, the second, who renounces all, is superior to the first, even if the first acquires the fruition of all his desires, which would then multiply.

No one can ever attain the end of desire. Only he that is destitute of knowledge and judgement feels avid to protect his body and life. Forbear from every desire for action. O my Soul, which is possessed by lust, adopt serenity by freeing yourself from all attachments. Repeatedly, you have been deceived by desire and hope. How is it that you still do not free yourself from attachment? If I am not one that deserves destruction at your hands, if I am one with whom you should sport in delight, then, O my wealth-coveting Soul, do not induce me towards greed. You have repeatedly lost your hoarded wealth. O my wealth-coveting and foolish Soul, when will you succeed in freeing yourself from the desire for wealth?

Ah, shame on my foolishness! I have become a toy of yours. It is thus that one becomes a slave of others. No one born on earth did ever attain the end of desire, and no one that will be born will succeed in attaining it. Casting off all action, I have at last been roused from sleep. I am now awake. Without doubt, O desire, your heart is as hard as adamant, since though afflicted by a hundred distresses, you do not shatter in a hundred pieces. I know you, O want, and all those things that are dear to you. By not seeking what is dear to you, I shall know joy in my own self. O desire, I know your root. You spring from will. I will, therefore, avoid will and effort, and you will be destroyed along with all your roots.

The want for wealth can never fetch real happiness. If acquired, great is the anxiety that the acquirer feels. If lost after acquisition, that is felt as death. Lastly, regarding acquisition itself, it is so uncertain. Wealth cannot be got by even the surrender of one's person. What can be more painful than this? When acquired, one is never satisfied with its measure, but one continues to seek more of it. Like the sweet water of the Ganga, wealth only increases one's hankering. It has been my destruction, and I am now awakened. Do you, O desire, leave me. Let the need, which has taken refuge in this my body, this compound of five elements, go wherever it chooses and live happily wherever it likes. You all that are not of the Soul, I have no joy in you, for you follow the lead of desire and lust.

Abandoning all of you, I will take refuge in the quality of goodness, which is sattva. Beholding all creatures in my own body and my own mind, and devoting my reason to yoga, my life to the teachings of the wise, and my Soul to Brahman, I will rove happily through the world, without attachment and without losses or disasters of any kind visiting me, so that you, O desire, O moha, may never again plunge me into such sorrows. If I continue to be agitated by you, O want, I shall necessarily be without a path by which to effect my deliverance. You, O desire, are always the progenitor of thirst, of grief, fatigue and toil. I think the grief that one feels at the loss of wealth is sharp and keen, and far greater than any other. Relatives and friends disregard him that has lost his wealth.

With various kinds of humiliation that number in their thousands, there are many faults in property that are more painful still. On the other hand, the very small happiness that dwells in wealth is always mingled with pain and sorrow. Robbers kill, in the sight of all, the man who has wealth, or afflict him with various kinds of threats and danger, always filling him with dread. At last, after a long time, I have understood that the desire for wealth is fraught only with sorrow.

Whatever the object, O desire, upon which you set your heart, you force me to pursue it. You are without discernment or judgement. You are a fool. You are difficult to satisfy; indeed, you can never be gratified. You burn like fire, always demanding fresh fuel. You do not ask, while pursuing an object, whether it is easy or difficult to attain. You cannot be filled to the brim, being even like the patalas. You wish only to plunge me into sorrow.

From this day, O desire, I cannot live with you! I who felt despair once, at the loss of my property, have now attained the high state of perfect

freedom from attachment. At this moment, I no longer think of you and your train. I once felt great misery on your account. I do not now regard myself as being destitute of intelligence. Having adopted renunciation in consequence of the loss of my property, I can now rest, freed from every kind of fever. I cast you off, O desire, with all the passions of my heart. You will not again dwell with me or sport with me. I shall forgive them that will slander or speak ill of me. I shall not injure even when injured. If, from aversion, anyone speaks harshly of me, disregarding what they say, I will address them agreeably. In contentment of heart and with all my senses at ease, I will always live upon what fate gives me. I shall not contribute to the gratification of the wishes entertained by you that are my enemy.

Freedom from attachment, emancipation from desire; contentment, tranquillity, truth, self-restraint, forgiveness and universal compassion are the qualities that have now come to me. Therefore, let desire, greed, thirst and miserliness avoid me. I have now adopted the path of dharma. Having cast off desire and greed, great now is the joy surging in my heart. I will no longer yield to the influence of desire and no longer suffer like a man with an impure Soul. One is certain to obtain happiness according to the measure of the desires he is able to cast off. Truly, he who yields himself up to desire always suffers. Whatever passions linked to want are cast off by a man, all pertain to the Rajoguna, the quality of passion.

Sorrow, shamelessness and discontent all arise from desire and wealth. Like a man plunging in the hot summer into a cool lake, I have now entered into Brahman. I have abjured work. I have freed myself from grief. Pure happiness has now come to me. The felicity that results from the satisfaction of desire, or that other purer felicity which one enjoys in heaven, does not come to even a sixteenth part of that which arises upon the abandonment of all kinds of thirst. Killing the very principle of desire, which along with the body makes an aggregate of seven, and which is a bitter enemy, I have entered the immortal city of Brahman and shall pass my days there in happiness like a king!"

Relying upon such wisdom, Manki freed himself from attachments, casting off all desires and attaining Brahman, that abode of the ultimate felicity. Because of the loss of his two bulls, Manki attained immortality. Indeed, because he cut the very roots of desire, he attained perfect bliss.'

CANTO 178

Bhishma continues, 'In this matter, the old tale of the verses sung by Janaka, king of the Videhas, who had attained mukti, is also told. What the monarch said was, "Unlimited is my wealth. At the same time I have nothing, and if the whole of my kingdom, Mithila, be consumed in a conflagration, I shall incur no loss." The great Bodhya also spoke about freedom from attachments. Listen to what he said, Yudhishtira.

Once on a time, Yayati, the royal son of Nahusha, questioned the Rishi Bodhya who had, through the abandonment of desire, attained peace and had an intimate knowledge of the scriptures. The monarch said, "O you of great wisdom, instruct me about peace and emancipation. What is that intellect, relying on which, you succeed in wandering over the world in serenity and disengaged from all karma?"

Bodhya said, "I conduct myself according to the instructions of others but never instruct others myself. I will, however, mention the indications of those teachings. You may glean their spirit through reflection. My six preceptors are Pingala, the osprey, the snake, the bee in the forest, the maker of arrows and the maiden.

Hope is very potent in agitating the heart, O king. Freedom from hope is high felicity. Reducing hope to an absence of expectation, Pingala sleeps in peace. Beholding an osprey with meat in his beak, others that have not found any meat attack and destroy him. A certain osprey, by altogether abstaining from meat found felicity. To build a house for one's own self

produces sorrow and not happiness. The snake, taking up his dwelling in another creature's abode, lives in peace. Betaking themselves to mendicancy, ascetics live happily, without being injured by any creature, even like bees in the forest. A certain maker of arrows, while employed at his work, was so deeply attentive to it that he did not notice the king who passed by his side. When many are together, dispute ensues. Even when two live together, they are sure to converse. I, however, wander alone like the bracelet made of seashells on the wrist of the maiden in the story."

CANTO 179

Yudhishtira says, 'O you who know the ways of men, tell me with what conduct a man may succeed in this world, and be freed from grief. How also should a man conduct himself in this world so that he may attain an excellent end?'

Bhishma says, 'Listen to the old story of the discourse between Prahlada and the sage Ajagara. Once on a time, King Prahlada of great intelligence questioned a wandering Brahmana of untold wisdom, and a purified and tranquil Soul.

Prahlada said, "Freed from desire, with a cleansed Soul, possessed of humility and self-restraint, without desire for action, free from malice, agreeable in speech, endowed with dignity, intelligence and wisdom, you live in simplicity like a child. You never covet any kind of gain, and never grieve over any kind of loss. You are always contented, O Brahmana, and do not seem to regard anything in the world. While other men are being borne away upon the currents of desire and passion, you are perfectly indifferent to everything that has to do with dharma, artha and kama. You seem to be in a state of quietude that can never be disturbed. Disregarding all objects of the senses, you move about like an emancipated Soul, only witnessing all things but never taking part in any. What, O Muni, is your wisdom, what your learning, and what your conduct, because of which this becomes possible for you? Tell me this, if, O Brahmana, you think it will do me good."

The intelligent Brahmana, who knew well the dharma of the world, answered Prahlada in sweet words of grave import. “O king, the origin of creatures, their growth, decay and death, are traceable to no intelligible cause. It is for this that I do not indulge in either joy or sorrow. All the propensities that exist in the universe are seen to flow from the very natures of the creatures to which they inhere. All things in the universe depend on their respective natures. Hence, I am not delighted with anything. O Prahlada, all kinds of union have an inherent aptitude for disunion. All acquisitions are certain to end in loss. Hence, I never set my heart upon acquiring any object.

All things possessed of attributes are certain to meet with death. What then remains for one like me to do, who knows both the origin and the end of things? Of all things, large or small, born in the ocean of waters, the end I see. I see also the death, which is manifest, O King of Asuras, of all things, chala and achala, that belong to the earth. Best of Danavas, death comes in season to even the mightiest of winged creatures that range the sky. I see again that the luminous bodies, large and small, which move in the firmament, fall and are extinguished when their time comes.

Beholding all created things possessed of knowledge to be liable to death, and thinking all things to possess the same nature, I sleep in peace without any anxiety of heart. If I find without exertion a copious repast, I do not scruple to enjoy it. On the other hand, I pass many days together without eating anything. Sometimes people feed me with costly viands in profusion, at times with a small quantity, at others with even less, and sometimes I get no food whatever. I sometimes eat only a portion of a single grain, at times the dry sesame cakes from which the oil has been pressed out and I sometimes eat rice and other food of the richest kind.

At times, I sleep on an elevated bedstead of the most luxurious kind. At others, I sleep on bare ground. Sometimes my bed is made within a fine palace or mansion; at others in the wilderness. I am at times clad in rags, at other times in sackcloth, at yet others in raiment of fine texture, sometimes in deerskin, sometimes in robes of the costliest fabric. I never reject such enjoyments as are consistent with dharma and as I come by without effort. I do not, at the same time, strive to attain such objects as are difficult of acquisition.

The rigid vrata I have adopted is called Ajagara. That vow can secure immortality. It is auspicious and griefless. It is incomparable and pure. It is

consistent with the counsels of the wise. It is disapproved of by men of foolish intellects, who can never follow it. With a pure heart, I conduct myself according to it. My mind naturally never swerves from this vow. I have not swerved from the practices of my order. I am abstemious in everything.

I know the past and the present. Divested of fear, wrath and greed, and errors of judgement, I follow this vow with a pure heart. There are no restrictions in respect of food and drink and other objects of enjoyment for one practising this vow. As everything is dependent on destiny, there is no observance of considerations of time and place for one like me. The vow I follow contributes to true happiness of the heart. Those that are evil never observe it. I follow it with a pure mind.

Induced by greed, men pursue different kinds of wealth. If thwarted in the pursuit, they are plunged in sorrow. Reflecting properly upon all this with my intelligence, which has penetrated the truths of things, I follow this vow with a pure heart.

I have seen persons in distress seeking, for the acquisition of wealth, the shelter of men, good and bad. Devoted to serenity, and with my passions under control, I follow my vrata with a pure heart.

Seeing, with the help of truth, that joy and sorrow, gain and loss, attachment and renunciation, life and death, are all ordained by destiny, I follow this vow with a pure heart.

Rid of fear, attachment, errors of judgement and pride, imbued with wisdom, intelligence, intellect, and devoted to calm, and hearing that large snakes, without moving, enjoy the fruit that comes to them of itself, I follow their practice with a pure heart.

Without restrictions of any kind in respect of food and where I sleep, endowed by my very nature with self-restraint, abstemiousness, pure vows, truth and purity of conduct, and without any desire to store, for future use, the rewards of action, I follow, with a delighted and pure heart, this vow.

All causes of sorrow have fled from me once I had driven out desire. Having received an accession to light, I follow this vow with a pure heart to control my Soul which is thirsty and unrestrained, yet with proper culture, is able to depend upon itself without needing external objects to keep it engaged. Without paying any heed to the concerns towards which my heart, mind and words would like to lead me, and marking that the happiness

connected with these is both difficult of acquisition and fleeting in duration, I follow this vow with a pure heart.

Learned men possessed of great intelligence, wanting to proclaim their own feats, while establishing their own theories and censuring those of others, have said this and that on a subject which can never be settled by disputation. Foolish men fail to understand this vrata in a proper light. I, however, see it as destructive of ignorance. Regarding it also as being full of immortality and as a remedy against diverse kinds of evil, I wander among men, having subdued all faults and having freed myself from every thirst."

That Mahatman who, having freed himself from attachments and divested himself of fear, greed, foolishness and anger, follows this Ajagara vrata, or indulges in this sport, as it might be called, certainly succeeds in passing his days in great delight.'

CANTO 180

Yudhishtira says, 'Which of these, O Bhishma, kinsmen, actions, wealth or wisdom should be the refuge of a man? Answer me this.'

Bhishma says, 'Wisdom is the refuge of creatures. Wisdom is regarded as the highest of acquisitions. Wisdom is the highest felicity in the world. Wisdom is heaven in the estimation of the good and virtuous. It was through wisdom that Bali, Prahlada, Namuchi and Manki, when they lost their earthly prosperity, succeeded in acquiring felicity. What is there that is superior to wisdom? In this regard, the old story is told of the discourse between Indra and Kasyapa. Listen to it, O Yudhishtira.

Once upon a time, a prosperous Vaisya, in the enjoyment of prosperity, and proud of his affluence, ran down, by driving his chariot negligently, a Rishi's son of rigid vows named Kasyapa, devoted to penances. Prostrate on the ground, the young man, in exceeding pain, gave way to his wrath; and under the influence of despair, resolved, "I shall cast off my life. A poor man has no need of life in this world."

While the Brahmana lay in that state, silent and agitated, deprived of energy and on the point of death, Indra appeared on the scene in the form of a jackal and, addressing him, said, "All inferior creatures covet birth in the human race. Among men, again, the status of a Brahmana is much desired. You, O Kasyapa, are a human being. Amongst Manavas, you are again a Brahmana. Among Brahmanas, you are still one that knows the Vedas.

Having obtained that which is attainable with very great difficulty, it does not become you to give up your life from folly.

All kinds of worldly acquisitions are fraught with pride: that declaration of the srutis is perfectly true. You look the picture of contentment. In deciding to die, you make a most foolish and base resolve. O, they are crowned with success that have hands. I eagerly wish for the condition of those creatures that have hands. We covet hands as eagerly as you covet riches. There is no acquisition that is more valuable than the acquisition of hands. Behold, O Brahmana, I cannot extract this thorn that has entered my body, or crush these insects and worms that bite me constantly. They that have bestowed upon them two hands with ten fingers, succeed in removing or crushing the insects that bite their limbs. They succeed in constructing shelters for themselves from rain, cold and heat. They succeed also in enjoying excellent clothes, fine cooked food, comfortable beds and excellent habitations.

On this earth, they that have hands enjoy kine and other animals and cause them to carry burdens or haul their vehicles, and with the help of diverse means bring those animals under sway for their own purposes.

Those living creatures that are without tongues, that are helpless, of little strength, and without hands, bear the several kinds of misery I have told you of. By good fortune, O Brahmana, you are not like them. Through good fortune, you are not a jackal, a worm, a mouse, a frog or an animal of any other miserable species. With this measure of gain that you have won, you should, O Kasyapa, be contented. How happy, again, should you feel at the thought that amongst living creatures you are a superior Brahmana.

Ah, these worms and insects bite me incessantly. For want of hands I am unable to drive them off. Behold my miserable plight. I do not cast off my life because to do so is the greatest sin, and I am afraid that I might fall into a yet more miserable order of existence. This order of existence, that of a jackal, to which I now belong is tolerable. Miserable as it is, there are many kinds of existence below it that are still worse. By birth, some creatures become happier than others that are subject to great woe. But I never see that there is any order of being which can be said to be in the possession of perfect happiness.

Human beings, obtaining affluence, next wish for sovereignty. Having achieved sovereignty, their next wish is to become gods. Having won that, they then wish for the lordship of the celestials. If you become affluent, you

will never succeed in becoming a king—for you are a Brahmana by birth—nor in becoming a deity because, in truth, your status of Brahmanahood is equal if not superior to that of a Deva. If by any means, led away by the alluring prospect of heavenly bliss, you do become a god, you will then covet lordship over the gods.

In no condition will you be contented. Contentment does not result from acquiring desirable objects. Thirst is never slaked although there is a profusion of water. The thirst for acquisitions only blazes up with each fresh acquisition like a fire with new fuel fed into it. In you, there is grief. However, joy also dwells in you. Both happiness and misery dwell in you. Why then should you yield to grief? One should restrain, like birds in a cage, the very springs—the intellect and the senses—of all one's desires and actions.

There can be no cutting of a second head, nor of a third hand. That which does not exist can inspire no fear. One that is not acquainted with the enjoyment a certain object affords never feels desire for it. Desires arise from the actual experience of the pleasures that touch or sight, or hearing, give.

You have no idea of the taste of the wine called Varuni or of the meat of the birds called Ladwaka. There is no drink and no food more delicious than these. You have no idea also, O Kasyapa, of every other superior kind of drink and food that exists among men, for you have never tasted these. Without doubt, therefore, not to taste, not to see, should be the vow of a man if he is to win happiness. Creatures that have hands become strong and earn wealth. Men are reduced by other men to servitude, and are repeatedly afflicted at the hands of their own kind with imprisonment, death and other tortures. Although such is their condition, even they do not yield to grief but laugh, play and indulge in merriment.

Others, again, though imbued with might of arms, and possessed of knowledge and great energy of mind, follow censurable, sinful and miserable callings. They seek to change such professions for other pursuits that are more dignified but then they are bound by their own actions of a previous life and by the force of destiny.

The vilest man of the Pukkasa or the Chandala orders never wishes to cast off his life. He is quite contented with the order of his birth. Behold the illusion in this. Looking at those amongst your species that are without arms, or struck with palsy, or afflicted with other diseases, you can regard

yourself as very happy and possessed of valuable endowments amongst the members of your own species. If your regenerated body remains safe and sound, and free from disease, and all your limbs remain perfect, you are sure of never incurring any reproach amongst men. It would not become you, O Brahmana, to cast off your life even if any blame, founded on fact and bringing about your being excommunicated from your varna, attached to you. Arise, and practice virtue. It is not right that you should throw away your life.

If, O Dvija, you listen to me and place credence in my words, you will have the highest reward of the dharma set down in the Vedas. Set yourself to Vedic studies, duly maintain your sacred fire, and observe truth, self-restraint and charity. Never compare yourself boastfully with another. They, who, by devoting themselves to the study of the Vedas, become competent to perform sacrifices for themselves and others, have no need to indulge in any kind of regret or fear any kind of evil. They that are born under an auspicious constellation on an auspicious lunation and at an auspicious hour, and strive to perform sacrifices, practice charity, beget children and wish to pass their time gladly in such karma, eventually win very great happiness.

They, on the other hand, that are born under evil constellations, inauspicious asterisms and at evil hours, become destitute of sacrifices and progeny and at last fall into the Asura order. In my former life, I had much useless learning. I always sought after reasons and had little faith. I was a slanderer of the Vedas. I was without the four purusharthas, and was devoted to the empirical science of argumentation, which is based upon ocular or tangible proofs. I would utter bold, brash words based on plausible logic. Indeed, in assemblies, I always spoke of reason, and never of faith. I would speak irreverently of the declarations of the srutis and address Brahmanas in taunting, haughty tones. I was an unbeliever, sceptical of everything, and though ignorant, proud of my learning.

This state of a jackal that I have acquired in this life is the result, O Brahmana, of those sins of mine. If even after hundreds of days and nights that I am a jackal, I can once again become a man, I will pass my life in contentment, heedful of the true purposes of existence, and engaged in sacrifices and giving gifts. I will know what should be known, and avoid what should be avoided."

Thus addressed, the ascetic Kasyapa stood up, and said, “O, you are certainly possessed of knowledge and great intelligence. I am truly surprised by all this.”

With eyes whose vision was extended by knowledge, the Brahmana then beheld that being who had addressed him as Indra, king of the Devas and the lord of Sachi. Kasyapa then worshipped that god who has the best of steeds, Uchchaisravas, for his mount. Then, receiving Indra’s leave, the Brahmana returned to his abode.’

CANTO 181

Yudhishtira says, 'Tell me, O Pitamaha, if gifts, sacrifices, penances and dutiful services rendered to preceptors, yield wisdom and high rewards.'

Bhishma says, 'If the mind becomes affected by desire, anger and other evil passions, it then runs towards sin. If one's actions are stained by sin, one is obliged to dwell in painful hells. Sinful men are born in indigent circumstances and repeatedly suffer the pangs of famine, woe, fear and death. Those that are virtuous in their deeds, and possessed of faith, and that have their senses under control, are born as affluent men and repeatedly sport in festivities, swarga and joy.

Unbelievers, with their arms manacled, are sent to regions rendered inaccessible by carnivorous beasts and wild elephants, and full of terrors from snakes and brigands. What more needs be said of them? They, on the other hand, who have reverence for the gods and guests, who are liberal, who are fond of good and honest men, go, because of their actions of charity, along that happy way which belongs to those of cleansed Souls. They that have no reverence for virtue are as vile among men as seedless grains among corn or the gnat among winged creatures. That which is ordained due to the deeds of a past life pursues the doer even if he strives with all his might to leave it behind. It sleeps when he sleeps and does whatever else he does. Like his shadow it rests when he rests, goes forth when he goes, and acts when he acts. Whatever karma a man does he has

certainly to experience the fruits of it. Death hauls along all creatures who are inexorably destined to fall into the orders of existence they deserve, and who are surely liable to enjoy or suffer that which has been ordained as the fruit of their actions.

The deeds of a past life develop repercussions in their own time even as flowers and fruits, without extraneous effort of any kind, unfailingly appearing when their time arrives. After the consequences, as ordained, of the karma of a past life have been exhausted, through enjoyment or suffering, honour and disgrace, gain and loss, decay and growth, they cease to flow or appear. This occurs repeatedly. A creature while still in the mother's womb enjoys or suffers the happiness or the sorrow that has been ordained for him because of his own actions. In childhood, youth or old age, at whatever period of life one does something good or bad, the results thereof are sure to visit him in his next life at the very same time of his life. As a calf recognises and approaches its mother in the midst of even a thousand kine, even so the deeds of a past life recognise and visit the doer in his new life. Washed in water a dirty piece of cloth becomes clean. Similarly, men burning in repentance gain endless happiness through proper penances.

Those that can live in the forest and, by performing tapasya for a long time, wash themselves of their sins, succeed in acquiring the objects on which they set their hearts. As no one can mark the trail of birds in the sky or of fish in the water, similarly, the trail of those whose Souls have been cleansed by knowledge cannot be marked by anyone. There is no need of any more eloquence or any more reference to sinful deeds. Suffice it to say that one should, with proper judgement and as befits one best, do what is good for one's own weal. This is the means by which wisdom and high rewards can be achieved.'

CANTO 182

Yudhishtira says, 'Whence has this universe consisting of mobile and unmoving creatures been created? Whom does it go to when destruction sets in? Tell me this, Pitamaha. Indeed, by whom has this universe with its oceans, its firmament, its mountains, its clouds, its lands, its fire and its wind, been created? How were all objects created? Whence this division into separate orders of existence? Whence are their purity and impurity, and the ordinances about virtue and vice? Of what kind is the life of living creatures? Where do they go who die? Tell us everything about this and the other world.'

Bhishma says, 'Listen to the old story of the sacred words that Bhrigu said in reply to the questions of Bharadwaja. Beholding the Maharishi Bhrigu, blazing with energy and splendour, seated on the summit of Kailasa, Bharadwaja said to him, "By whom was this world with its ocean, its firmament, its mountains, its clouds, its lands, its fire and its wind, created? How were all creatures first created? Whence this distinction of castes? Whence the purity and the impurity of conduct, and whence the ordinances about virtue and vice for living creatures? Of what kind is the life of living creatures? Where do they go who die? It befits you to tell me everything about this and the other world."

Thus addressed by Bharadwaja, the illustrious and illumined Maharishi Bhrigu, who resembled Brahma himself, replied, "There is a primeval being, known to the great Rishis as Manasa. He is without

beginning and without end. Weapons cannot pierce that Divine Being. He is without decay and is immortal. He is said to be unmanifest. He is eternal, undecaying and unchangeable. Through Him are creatures born and through Him, they die. He first created a second Divine Being known by the name Mahat. Mahat created Chitta, consciousness. Chitta created Akasa. That puissant being is the holder of all created objects.

From Akasa was born Apah, water, and from Apah were born Agni and Vayu, fire and wind. Through the union of fire and wind was born Bhumi, the earth. Self-born Manasa then created a divine lotus pregnant with tejas, energy. From that lotus sprang Brahma, that ocean of Veda.

The srutis say that as soon as born, the Divine One uttered the words, 'I am He!' For this, He came to be called by the name of Chitta. He has all created things for his body and He is their creator. Five elements that we see are that Brahma of great energy. The mountains are His bones. The earth is His fat and flesh. The oceans are His blood. Space is His stomach. The wind is His breath. Fire is His energy. The rivers are His veins and arteries. Surya and soma, the sun and the moon, are His eyes. The firmament above is His head. The earth is His two feet. The cardinal and subsidiary points of the horizon are His arms. Beyond doubt, He is unknowable and his Soul is inconceivable by even those crowned with the highest ascetic success.

The Divine Being, who pervades the whole universe, is also known by the name of Ananta, the infinite. He lives in consciousness, and cannot be known by those of impure Souls. Asked by you, I have now told you of Him who created consciousness to fetch into existence all created objects, and from whom this universe has sprung."

Bharadwaja said, "What is the extent of the firmament, of the cardinal points of the horizon, of the surface of this earth, and of the wind? Tell me of these."

Bhrigu said, "The sky you see above is infinite. It is the abode of Souls crowned with ascetic success and of Divine Beings. It is blissful, and consists of various regions. Its limits cannot be ascertained. The sun and the moon cannot see, above or below, beyond the range of their own rays. There, where the rays of the sun and the moon cannot reach, are luminaries which are self-effulgent and which possess splendour like that of the sun. Know this, O giver of honours, that, possessed of far-famed splendour, even these do not behold the limits of the firmament due to the inaccessibility and infinity of those boundaries. This space, which the very gods cannot

measure, is full of many blazing and self-luminous worlds each above the other.

Beyond the limits of land are oceans of water. Beyond water is darkness. Beyond darkness is water again, and beyond that is fire. Downwards, beneath the patalas, is water. Beneath water is the region that belongs to the great Nagas. Beyond that is sky once more, and beyond the sky is water again. Thus, there is water and sky alternately, without end. Even such are the limits of the divinity, water. The very gods are unable to ascertain limits of fire and wind and water. The nature of fire, wind, water and land is like that of space. They are distinguished through want of true knowledge. Sages read in diverse scriptures the limits that have been declared of the three worlds and the ocean. Who is there, however, that would set limits to what cannot be grasped by vision and what is inaccessible in its totality?

Even if it becomes possible to ascertain the limits of the firmament, which is the trail of the gods and beings, crowned with tapodhana, it can never be possible to set limits to that which is limitless and known as infinite, to that which corresponds with the name by which it is known—what has been called the high-Souled Manasa? When again his form is sometimes contracted and sometimes expanded, how can any except one that is equal to him, be able to comprehend his limits? From the lotus, of which I have already spoken, was first created the omniscient Lord Brahma, endued with form, of essence comprised of dharma, and the creator of all mobile and immobile things."

Bharadwaja said, "If Brahma sprang from the lotus, then it is the lotus that should be regarded as the first-born and not Brahma. Why, however, is Brahma said to be the first? Remove this doubt of mine."

Bhrigu said, "The earth it is that is called the lotus. It was created to give a seat unto that form of Manasa, which became Brahma. Reaching up to heaven itself, Sumeru became the pericarp of the lotus. Remaining within it, the puissant lord of the universe created all the worlds."

CANTO 183

Bharadwaja said, "Tell me, O best of Brahmanas, how the puissant Brahma, dwelling within Meru, created these diverse kinds of objects, great and small."

Bhrigu said, "The great Manasa, in his form of Brahma, created the diverse kinds of objects by fiat of will. For the protection then of all creatures, he first created water. Water is the life of all creatures, and it is water which enables their growth. If there were no water, all creatures would perish. The whole universe is pervaded by water. Earth, mountains, clouds and all things which have form, should all be known as transformations of water. They have all been made by that element solidifying in various degrees."

Bharadwaja said, "How did water first appear? How did fire and wind come into being? How was the earth created? I have great doubts on these matters."

Bhrigu said, "O Dvija, in very ancient times called the Brahma-kalpa, the Maharishis assembled together and felt this same doubt about the creation of the universe. Restraining speech, they remained unmoving, engaged in profound dhyana. Having renounced all food, they subsisted on air alone, and remained thus for a thousand celestial years. At the end of that time, certain words as sacred as those of the Vedas simultaneously reached the ears of them all.

Indeed, an asariri was heard in the firmament to say, “Formerly, there was only infinite space, perfectly motionless and immovable. With the sun, moon, stars and wind, it seemed to be asleep. Soon water sprang into existence like something darker within darkness. Next from the pressure of water arose the wind. As an empty vessel appears at first to be without any sound, but when filled with water, air appears and makes a great noise, even so, when infinite space was filled with water, the wind arose with a great noise, reverberating through the water. That wind, thus generated by the pressure of the ocean of water, still moves. Coming into space, its motion never ceases. Then, from the friction of wind and water, fire possessed of great might and blazing energy sprang into existence, with flames directed upwards. This fire dispelled the darkness that had covered space. Helped by the wind, fire drew space and water together. Indeed, combining with the wind, fire had form. While falling from the sky, the liquid portion of fire had form again and became what is known as the earth. The earth, or land, in which everything is born, is the origin of all kinds of taste, of all kinds of scent, of all kinds of liquids, and of all kinds of animals.”

CANTO 184

Bharadwaja said, "When the Mahatman Brahma has created millions of creatures, why is it that only these five elements that he created first, which pervade all the universe and which are great spirits, have come to have the name of elements applied to them exclusively?"

Bhrigu said, "All things that belong to the category of the infinite or the vast are called Mahat. Hence, these five elements are named Mahabhutas. Activity is wind. The sound that is heard is space. The heat that is within it is fire. The fluids occurring within it are water. Solidified matter, flesh and bones, are earth. The bodies of living creatures are thus made of the five primeval elements. All mobile and immobile objects are made of these five. The five senses also of living creatures partake of the five. The ear partakes of the properties of space; the nose of earth; the tongue of water; touch of wind; and the eyes of light, fire."

Bharadwaja said, "If all mobile and immobile objects be composed of these five elements, why is it that in all immobile objects those elements are not visible? Trees do not appear to have any heat. They do not seem to have any motion. They are again made up of dense particles. The five elements are not noticeable in them. Trees do not hear; they do not see; they are not able to sense scent or taste. They have not also the perception of touch. How then can they be regarded as being composed of the five primeval elements? It seems to me that because of the absence of any liquid in them,

of any heat, earth, wind and space, trees cannot be regarded as compounds of the five primeval elements."

Bhrigu said, "Indeed, although possessed of density, trees have space within them. The creation of flowers and fruits is always taking place in them. They have heat within them because of which the leaf, bark, fruit and flower are seen to droop. They sicken and dry up. This shows they have perception of touch. Through the sound of wind and fire and thunder, their fruits and flowers fall. Sound is perceived through the ear. Trees have ears and do hear. A creeper winds around a tree and goes about all its sides. A blind thing cannot find its way. For this reason, it is evident that trees have vision. Then again, trees recover vigour and produce flowers in consequence of odours, good and bad, of the sacred perfume of diverse kinds of dhupas. It is plain that trees have scent. They drink water with their roots. They catch diseases of diverse kinds. The diseases again are cured by different specifics. It is evident that trees have perceptions of taste.

As one can suck up water through a bent lotus-stalk, trees also, with the help of the wind, drink through their roots. They are susceptible to pleasure and pain, and grow when cut or trimmed. From all these, I see that trees have life. They are not inanimate. Fire and wind cause the water sucked up by trees to be digested. According, again, to the quantity of the water taken up, the tree advances in growth and becomes moist. In the bodies of all mobile things, the five elements occur. In each, the proportions are different. It is because of the five elements that mobile objects can move their bodies. Skin, flesh, bones, marrow, veins and arteries, which exist together in the body, are made of earth. Energy, wrath, eyes, internal heat and heat that digests food—these five constitute the fire that occurs in all embodied creatures.

The ears, nostrils, mouth, heart and stomach—these five constitute the element of space that occurs in the bodies of living creatures. Phlegm, bile, sweat, fat, blood are the five kinds of water that occur in mobile bodies. Through the breath, called prana, a living creature is enabled to move. Through that called vyana, they create strength for action. That called apana moves downwards. That called samana dwells within the heart. Through that called udana one eructates and is enabled to speak because of its rising through the lungs, the throat and the mouth. These are the five kinds of wind that cause an embodied creature to live and move.

An embodied creature knows the properties of scent through the earth in him. From the water element, he perceives taste. From the fire, he perceives forms, and from the wind he has the perception of touch. Scent, touch, taste, vision and sound are regarded as the common properties of every mobile and unmoving being. I will first speak of the several kinds of scent. They are agreeable, disagreeable, sweet, pungent, far-going, varied, dry and indifferent. All these kinds of scent are founded in earth. Light is seen by the eyes and touch through the wind. Sound, touch, vision and taste are the properties of water. I will speak in detail now of the perception of taste.

Maharishis have spoken of diverse kinds of taste. They are sweet, salty, bitter, astringent, sour and pungent. These are the six kinds of taste that pertain to water. Light contributes to the vision of form. Form is of diverse kinds. Short, tall, thick, four-cornered, round, white, black, red, blue, yellow, reddish, hard, bright, smooth, oily, soft and terrible: these are the seventeen different kinds of form which constitute the property of light or vision.

The property of wind is touch. Touch is of various kinds: warm, cold, agreeable, disagreeable, indifferent, burning, mild, soft, light and heavy. Both sound and touch are the two properties of the wind, the Vayu Mahabhuta. These are the ten properties that pertain to wind.

Space has only one property—sound. I will now tell you the different kinds of sound. They are the seven original notes called shadja, rishabha, gandhara, mahdhyama, panchama, dhaivata and nishada. These are the seven kinds of the property that pertains to space. Sound inheres like the Supreme Being in all space though attached especially to drums and other instruments. Whatever sound is heard from drums, small and large, conches, clouds, chariots and animate and inanimate creatures, are all included in these seven kinds of sound. Thus, sound, which is the property of space, is of various kinds. The learned have said sound is born of space. When raised by the different kinds of touch, it may be heard. It cannot, however, be heard, when the different kinds of touch are inceptive.

The elements, merged with their counterparts in the body, increase and grow. Water, fire, wind are always awake in the bodies of living creatures. They are the roots of the body. Pervading the five life-breaths, they dwell in the body."

CANTO 185

Bharadwaja said, "How does bodily fire or heat dwell within the body? How also does the wind enter and cause the body to move and exert itself?"

Bhrigu said, "I will, O Dvija, speak to you of the course in which wind moves, and how, O sinless one, the mighty element causes the bodies of living creatures to move and exert themselves. Heat resides within the head and protects the body. The wind or breath called prana, dwelling within the head and the heat that is there, causes all kinds of exertion. Prana is the living creature, the universal Soul, the eternal being, and the mind, intellect and consciousness of all living creatures, as also all the objects of the senses. Thus, the living creature is, in every respect, caused by prana to move about and exert itself.

Due to the other breath called samana, every one of the senses is made to act as it does. The breath called apana, with recourse to the heat that is in the urethra and the abdominal intestines, moves and engages in excreting urine and faeces.

The single breath, which operates in these three, is called udana by those that know vigyana. The breath that operates, residing in all the joints of the body, is called vyana. There is heat in the bodies of living creatures, which is circulated all over the system by samana. Present thus in the body, that breath operates upon the different kinds of watery and other elementary substances and all bad humours. The heat, dwelling between apana and

prana, in the region of the navel, operates with the help of these two breaths, and digests all the food consumed by a living creature. There is a duct beginning from the mouth down to the anal canal. Its extremity is the anus. From this main duct numerous subsidiary ones branch out in the bodies of all living creatures. Due to the rush and flow of the several breaths named above, through these ducts, the breaths mingle together.

The heat that dwells in prana is called ushman. It is this heat that causes digestion in all creatures possessed of bodies. Prana, the bearer of a current of heat, descends from the head downwards to the extremity of the anal canal and then is sent upwards once more. Coming back to its seat in the head, it once more sends down the heat it bears. Below the navel is the region of digested matter. Above it is that for the food which is eaten. In the navel are all the forces of life that sustain the body. Urged by the ten kinds of breaths having prana for their first, the ducts, branching out from the heart, convey the fluids that food yields, upwards, downwards and in transverse directions.

The main passage leading from the mouth to the anus is the path by which yogins, vanquishers of fatigue, of perfect equanimity in joy and sorrow, and possessed of great patience, succeed in attaining Brahman by holding the Soul within the thousand-petalled lotus in the brain. Even thus is heat breathed in prana, apana and the other breaths in all embodied creatures. That heat is always burning there like a fire placed in a vessel."

CANTO 186

Bharadwaja said, "If it is the wind that keeps us alive, causes us to move and exert, to breathe and to speak, then it seems that life is worth little. If the animal heat, which digests all food, be of the nature of fire, and if it is fire which assists digestion by dissolving the food we eat, then life is worth little. When an animal dies, that which is called its life is never seen leaving it. Only the breath leaves it, and the internal heat becomes extinguished.

If life were nothing else than wind, or if life depended only on wind, then it could have been seen like the external sea of air, and when passing out it would have mingled with that air. If life depends upon air, and if it ended with the escape of that air from the body, it would then mingle with another portion of air that exists externally, like a portion of water escaping into the ocean and thereby only changing the place of its dwelling. If a portion of water were thrown into a well, or if the flame of a lamp be cast into a blazing fire, either of them, entering a homogeneous element, would lose its separate existence. If life were air it, also, when the animal died, would mingle with the great ocean of air outside.

How can we say that there is life in this animal body, which is made up of the five primal elements? If one of the elements disappear, the union of the other four becomes dissolved. The element of water dries up if food is not eaten. The element of air disappears if the breath is restrained. The

element of space disappears if the excretions cease. So, too, the element of fire becomes extinguished if food is not ingested like fuel.

The element of earth breaks into pieces because of diseases, wounds and other sufferings. If only one of the five becomes afflicted, the union is dissolved, and all the five depart in five different directions. When the body, which is a union of the elements, becomes separated into five ingredients, where does life go? What does it then know? What does it then hear? What does it then say?

This cow that is given away to a holy Brahmana, it is said, will save me in the other world. The animal, however, that is given away, itself dies. Whom then will this cow deliver? The taker of the cow in dakshina and the giver are both equal in being both subject to death. Both of them meet with extinction in this world. How then will they meet again? How will the person that has been eaten by birds, or that has been broken by a fall from a mountain, or that has been consumed by fire, regain life? The root of a tree that has been cut down does not grow again. Only the seeds put forth sprouts. Where is the person who having died comes back to some sort of new existence? Only seeds were originally created. All this universe is the result of seeds appearing, and sprouting in succession. They that die, die to perish. Only seeds result from seeds."

CANTO 187

Bhrigu said, "There is no destruction of the living creature, or of what is given, or of our other deeds. The creature that dies only goes into another form. The body alone dissolves away. The living creature, the jiva, although depending upon the body, does not meet with destruction when the body is destroyed. It is not seen after the destruction of the physical frame just as fire is not seen after the consumption of the fuel with which it was kindled."

Bharadwaja said, "If there the living creature does not perish at death, I submit that fire itself is not seen after it consumes the fuel that ignited it. When the supply of fuel ends, the fire is extinguished, and, as far as I know, annihilated. That should surely be regarded to have met with destruction which no longer has any action, which furnishes no proof of its existence, and which no longer occupies any space."

Bhrigu said, "It is true that upon its fuel being consumed, fire is no longer seen. It mingles with space because there is no longer any visible object in which to inhere, and hence it can no longer be perceived. Similarly, upon leaving the body, the jiva lives in ethereal space, and cannot be seen for it becomes extremely subtle, sukshma. It is fire or heat that sustains prana and the other breaths. Know that that heat is called life, the living agent. The heat which is the sustainer of the breaths is extinguished when suspiration ceases and the breaths no longer move in the body, enlivening it.

Upon the heat in the body being extinguished, the body itself loses animation. Falling, it is transformed into earth, for that is its ultimate destination. The breath that is in all mobile and immobile objects mingles with space, and the heat that is in them follows that breath. These three—space, air and fire—mingle. The other two elements, water and earth, exist together in the form of earth. There is wind where space is, and there is fire where wind is. They are formless, it should be known, and become endowed with form only in embodied creatures."

Bharadwaja said, "If in the physical bodies of all living creatures there exist heat, wind, earth, space and water, what, then, are the indications of a living agent? Tell me of these, O sinless one. I want to know the nature of the life that is in the bodies of living beings—bodies made up of the five primal elements, engaged in the five functions, endowed with the five senses and possessed of animation. Upon the dissolution of the body, that which is the living agent cannot be seen. If this body, composed of the five elements, were destitute of life, who or what then is that which suffers upon the appearance of either bodily or mental pain?

The living agent hears through the ears. Yet, O Maharishi, the same agent does not hear when its mind is preoccupied. It seems, therefore, that the living agent serves no purpose. Everything that the jiva sees acting in concert with the mind, the eye does not behold, even when it lies before it, if the mind were otherwise engaged. Then again, when it is under the influence of sleep, the living creature neither sees nor smells, hears nor speaks, nor experiences the perceptions of touch and taste. Who or what then is that which feels joy, becomes angry, gives way to sorrow and experiences tribulation? What is that which wishes, thinks, feels aversion and speaks?"

Bhrigu said, "The mind also is made of the five elements in common with the body. For this reason it is of no consequence with regard to the activities you speak of. Only the one internal Soul sustains the body. It is he that perceives smell, taste, sound, touch, form and other properties that exist in external nature. That Soul, pervading the body, is the witness of the actions of the mind imbued with five attributes and living within the body composed of the five elements. It is he who feels pleasure and pain and, when separated from him, the body no longer experiences them. In the absence of any perception of form or touch, when there is no heat in the fire

that resides within the body—indeed, when the animal heat becomes extinguished—the body, bereft of the Soul, meets with death.

The whole universe is composed of water. Water is the form of all embodied creatures. Therein lies the Soul, which is displayed in the mind. That Soul is the creator Brahma who exists in all things. When the Soul becomes endowed with gross attributes, it is called kshetrajna. When freed from those attributes, it is known as Paramatman. Know that Supreme Soul. He is inspired with universal benevolence. He resides in the body like a drop of water in a lotus. Know well the kshetrajna that has universal benevolence. Darkness, passion, goodness—tamas, rajas and sattva—are the attributes of the living agent.

The learned say that the Soul has consciousness and exists with the attributes of life. The Soul exerts and causes everything to act, to experience. Those who have a knowledge of the Soul say that it is different from life. It is the Supreme Soul that has created the seven worlds and sets them in motion. There is no death of the jiva when the dissolution of the body takes place. Men of no intelligence say that it dies. That is untrue. All that the jiva does is to go from one to another body. That which is called death is only the dissolution of the body. It is thus that the Soul, wrapped in diverse forms, migrates from form to form, unseen, unnoticed.

Those possessed of true knowledge see the Soul with their keen and subtle vision. The man of wisdom, living on frugal fare, and with heart cleansed of all sins, devoted to yoga dhyana, succeeds every night, before and after sleep, in seeing his Atman with the help of his Atman. With a contented heart, and with all actions, good and bad, abandoned, one can obtain infinite happiness by depending upon one's own Soul. The king, of fiery effulgence, dwelling within the mind is called the Atman. It is from that lord of everything that this creation has sprung. This is the conclusion arrived at in the enquiry into the origin of creatures and the Soul."

CANTO 188

Bhrigu said, "Brahma first created a few Brahmanas called Prajapatis, lords of creation. Possessed of splendour equal to that of the sun, they were created from the energy of the first-born Being. The puissant lord next created truth, duty, penance, purity, the eternal Vedas and all kinds of pious rituals, to enable creatures to attain heaven by practising them. After this, the Devas and the Danavas, the Gandharvas, the Daityas, the Asuras, the great Nagas, the Yakshas, the Rakshasas, the Sarpas, the Pisachas and Manavas with their four varnas—Brahmanas, Kshatriyas, Vaisyas and Sudras—and all the other orders of beings that exist, were created.

The complexion of the Brahmanas was white; the Kshatriyas obtained red; the Vaisyas got yellow; and the Sudras were given black."

Bharadwaja said, "If the distinction between the four varnas of human beings be made by means only of colour, then it seems that all the four orders have been mingled. Lust, wrath, fear, cupidity, grief, anxiety, hunger and toil, possess and prevail over all men. How can men be distinguished by the possession of attributes? The bodies of all men emit sweat, urine, faeces, phlegm, bile and blood. How then can men be distributed into varnas? Of mobile objects the number is infinite; the species also of immobile objects are innumerable. How, then, can objects of such great diversity be distributed into different classes?"

Bhrigu said, "There is really no distinction between the different orders. The whole world initially consisted of Brahmanas. Created equal by

Brahma, men have, due to their actions, become divided into different varnas. They that became fond of indulging desire and enjoying pleasures, possessed of the attributes of severity and anger gifted with courage, and unmindful of the duties of piety and worship, such Brahmanas endowed with the attribute of rajas, became Kshatriyas. Other Brahmanas, who disregarded the duties laid down for them, became possessed of both the attributes of sattva and rajas, and took to the professions of cattle-rearing and farming, became Vaisyas. Whereas the Brahmanas that became fond of untruth and violence, injuring other creatures, who were possessed by lust and greed, engaged in all kinds of sinful actions for a living, fell away from purity of conduct, and adhered to tamas, became Sudras. Separated by these occupations, Brahmanas, fallen from their own order, became members of the other three castes. All the four varnas, therefore, have always the right to the performance of all pious duties and sacrifices.

Even so were the four orders at first created equal by Brahma, who ordained for all of them the observances declared in the Vedas. Through greed alone, many fell away, and became possessed by ignorance. The Brahmanas are always devoted to the scriptures on the Brahman; and mindful of vows and restraints, are equal to grasping the concept of Brahman. Their penances, therefore, never go in vain. They amongst them are not Brahmanas that cannot understand that every created thing is the Supreme Brahman. These fallen ones, became members of diverse inferior varnas. Bereft of knowledge, and taking to an unrestrained and wayward course of conduct, they take birth as Pisachas, Rakshasas, Pretas and as individuals of diverse Mleccha tribes.

The Maharishis who at the beginning sprang into life through Brahma's will subsequently created, through their tapasya, men devoted to the svadharma ordained for them and attached to the rites laid down in the eternal Vedas. That other creation, however, which is eternal and undecaying, which is based upon Brahman and has sprung from the primeval being, and has its refuge in yoga, was a mental one."

CANTO 189

Bharadwaja said, "Through what actions does one become a Brahmana? By what, a Kshatriya? O Dvijottama, with what karma again does one become a Vaisya or a Sudra? Tell me this, O most eloquent."

Bhrigu said, "He is called a Brahmana who has been sanctified by such rites as those called jaata and the others; who is pure in behaviour; who is engaged in studying the Vedas; who is devoted to the six well-known karmas of ablutions every morning and evening, silent recitation of mantras, pouring libations on the sacrificial fire, worshipping the Devas, offering humble hospitality to guests, and offering food to the Viswedevas; who is properly observant of all pious deeds; who never takes food without having offered it first to the gods and his guests; who is filled with reverence for his guru; and who is always devoted to vows and truth. He is called a Brahmana in whom are truth, charity, non-violence, compassion, shame, benevolence and penance: satya, dana, ahimsa, karuna, lajja, vinamrata and tapasya.

He who is engaged in the profession of battle, who studies the Vedas, who gives dakshina to Brahmanas and accepts wealth from those he protects is called a Kshatriya.

He who earns fame from keeping cattle, who is employed in farming and acquiring wealth, who is pure in behaviour and attends to the study of the Vedas, is called a Vaisya.

He who takes pleasure in eating every kind of food, who does any kind of work, however vile, who is impure in his behaviour, who does not study the Vedas, and whose conduct is unclean, is said to be a Sudra. If these characteristics are seen in a Brahmana, and if they are not found in a Sudra, then such a Brahmana is no Brahmana, and such a Sudra is no Sudra.

By every means should lust and wrath be restrained. This, as also self-restraint, are the highest results of knowledge. The two passions, anger and lust, should be resisted with one's whole heart. They exist to destroy one's highest good. One should always protect one's prosperity from one's wrath, one's penances from pride, one's knowledge from honour and disgrace, and one's Soul from every error.

The intelligent person, O Dvija, who performs all his duties without desire for their fruit, whose entire body of wealth exists for charity, and who performs the daily homa, is the real tyagi, a true renouncer.

One should conduct oneself as a friend to all creatures, and abstain from all acts of injury. Refusing all gifts, one should, with the help of one's own intelligence, be a complete master of one's passions. One should abide in one's Soul where there can be no grief. One would then have no fear here and attain a fearless realm hereafter. One should live always devoted to tapasya, and with all passions completely restrained observe the vow of taciturnity. With the Soul concentrated on itself, one should live desirous of conquering the senses, and remain unattached in the midst of attachments.

All things that can be perceived by the senses are called manifest. All, however, that is unmanifest, beyond the ken of the senses, that can be ascertained only by the subtle senses, should be sought to be known.

If there is no faith, one will never succeed in attaining that subtle, spiritual sense. Therefore, one should hold oneself in faith. The mind should be united with prana, and prana should then be held within Brahman. By dissociating oneself from all attachments, one will find absorption into Brahman. There is no need to attend to any other thing. A Brahmana can easily attain Brahman by the path of renunciation. The indications of a Brahmana are purity, good conduct and compassion for all creatures."

CANTO 190

Bhrigu said, "Truth is Brahman; truth is japa; it is truth that creates all creatures. It is by truth that the whole universe is upheld; and it is with the help of satya that one ascends into swarga. Untruth is only another form of darkness. It is darkness that leads downwards. Those who are afflicted by tamas and covered by it, fail to behold the lustrous regions of heaven. It has been said that heaven is light and hell is darkness. The creatures that dwell in the universe may gain both heaven and hell. In this world also, truth and untruth lead to opposite courses of conduct and opposite indications, such as dharma and adharma, light and darkness, pleasure and pain. Amongst these, truth is dharma; dharma is light; and light is happiness. Similarly, asatya is adharma; adharma is tamas; and tamas is misery.

It is said that the wise notice how life is overwhelmed by sorrow, both physical and mental, and how happiness is sure to end in misery; this being so, they never let themselves be perplexed or stupefied. The wise man will strive to save himself from sorrow. The happiness of living creatures is unstable both here and hereafter. The joy of beings that are overwhelmed by darkness disappears like the splendour of the moon when afflicted by Rahu. For the sake of achieving happiness, both in this and the other world, the visible and the invisible fruits of action are specified in the Vedas. There is nothing more important than happiness among the rewards of the traiguna. Joy is desirable. It is an attribute of the Soul. Both dharma and artha are

sought for its sake. Virtue is its root; This, indeed, is its origin. All actions have for their end the attainment of kama."

Bharadwaja said, "You have said that happiness is the highest object. I do not comprehend this. This attribute of the Soul that you say is so desirable is not sought by the Rishis engaged in practices promising a higher reward. It is heard that the creator of the three worlds, the puissant Brahma, lives alone, observing the brahmacharya vrata. He never devotes himself to the pleasure to be had from the gratification of desire. In addition, Shiva, the Divine Master of the universe, the lord of Uma, reduced Kama, the deity of desire, to ashes. For this reason, kama or pleasure is not acceptable to the Mahatman. Nor does it appear to be a high aspect of the Soul. I cannot believe in what you, divine one, have said: that there is nothing higher than happiness. That there are two kinds of outcomes to our actions—that happiness springs from good deeds and sorrow from sinful ones is only a saying that is current in the world."

Bhrigu said, "From untruth springs darkness. Those overwhelmed by darkness pursue only adharma and not dharma. Subjugated by anger, covetousness, malice, falsehood and other evils, they never find sukha either here or hereafter. On the other hand, they are afflicted by various kinds of disease, pain and troubles. They are also tortured by death, imprisonment, diverse other griefs, and by sorrows attending on hunger, thirst and toil. They are furthermore pained by the numerous bodily discomforts that arise from rain, wind, burning heat and extreme cold. They are also overwhelmed by numerous mental sufferings caused by loss of wealth, separation from friends, as also by anguish caused by decrepitude and death. Those who are untouched by these diverse kinds of physical and mental afflictions, know what happiness is.

These evils are never found in swarga. There, delicious breezes blow. In heaven, there is also perpetual fragrance. In heaven there is no hunger, no thirst, no decay, no sin. In this world there is both joy and sorrow. In hell there is only misery. Therefore, happiness is the highest object of acquisition. The earth is the progenitrix of all creatures. Females partake of her nature. The male animal is like Prajapati himself. The vital seed, you must know, is the creative energy. In this way did Brahma ordain in days of old that the creation should continue. Each being, affected by his own actions, gains joy or sorrow."

CANTO 191

Bharadwaja said, "What is the effect of giving dakshina or dana? What of dharma? What of pravritti, conduct? What of penances? What of the study and recitation of the Vedas? And what of pouring libations on the fire?"

Bhrigu said, "By pouring libations on the sacred fire, sin is burnt. By study of the Vedas one finds blessed peace. By giving charity, one finds pleasure and the things of enjoyment. Through tapasya, one acquires blessed swarga. Dakshina is said to be of two kinds: gifts for the other world, and those for this. Whatever is given to the good attends the giver in the other world. Whatever is given to those that are not good yields fruit that are enjoyed here. The results of gifts are commensurate with the gifts themselves."

Bharadwaja said, "What dharma should be performed by whom? What are the characteristics of dharma? How many kinds of dharma are there? Tell me of these."

Bhrigu said, "Wise men engaged in the practice of their svadharma succeed in attaining heaven as their reward. By doing otherwise they become guilty of folly."

Bharadwaja said, "Tell me about the four asramas of life that were once ordained by Brahma, and the practices prescribed for each of them."

Bhrigu said, "In days of yore, to benefit the world, and for the protection of dharma, the divine Brahma indicated four asramas of life.

Amongst them, brahmacharya, living in the home of the guru is the first. He who is in this stage of life has his Soul cleansed by purity of conduct, Vedic rites, restraints, vows and humility. He should worship the morning and evening twilights, the sun, his own sacred fire, and the Devas. He should shun procrastination and idleness. He should purify his Soul by saluting his preceptor, by studying the Vedas, and by paying heed to his guru's instructions. He should perform his ablutions thrice: in the morning, noon and evening, during the three sandhyas. He should lead a life of celibacy, attend to his sacred fire, dutifully serve his guru, daily go out on a round of mendicancy to support himself; and give ungrudgingly to his guru the whole of what he receives as alms.

Willingly accomplishing everything that his master commands, he should be ready to receive such Vedic instruction as his preceptor may give him, as a favour to him. On this subject, a hymn that tells us that the Brahmana, who obtains his Veda by attending with reverence upon his preceptor, succeeds in attaining swarga and obtains the fruition of all his desires.

Grihastasrama, the domestic life, is the second. I will tell you about that asrama. Those who complete their tutelage in the guru's abode and return home, who are of pious conduct, who desire the fruits of a virtuous course of behaviour with their wives, have this asrama ordained for them. In it dharma, artha and kama are all gained since domesticity is suited for their cultivation. With wealth acquired by irreproachable actions, or with high efficacy gained in reciting the Vedas, or living upon such means as Rishis do, the householder should live this stage of his life.

With the produce of mountains and mines, or with wealth from the offerings made in sacrifices and on termination of vows and other observances, and those made unto Devas, should the grihastha lead his life. Grihastasrama is regarded as the root of all the others. They who live with their gurus, who lead lives of mendicancy, and others who live in the observance of vows and restraints, derive from this life of the householder the means they live upon, the offerings they make to the Pitris and the Devas, and, indeed, their entire support.

The third stage of life is called vanaprastha, the forest life. For those that lead it, there is no storing of wealth and possessions. Generally, these pious men subsist upon good food, and engaged in studying the Vedas, roam ceaselessly over the earth, journeying to tirthas and visiting diverse

lands. Standing up, advancing forward, sweet speeches uttered in sincerity, gifts given according to the measure of the giver's means, the offering of excellent food, seats and beds of the best kind, are some of the ways to show them respect. On this subject, there is a saying: If a guest turns away from a house with his expectations unfulfilled, he takes away the merits of the householder and leaves behind all his sins.

Then again in grihastasrama, the Devas are gratified with sacrifices and other religious rites; the Pitris by the performance of obsequial rites; the Rishis by the cultivation of Vedic knowledge, by listening to the instructions of preceptors, and by committing to memory the scriptures, and lastly, Brahma himself by begetting children.

On this subject, there are two hymns: One in the observance of this stage of life should speak to all creatures words of affection that are always agreeable to the ears. To give pain, to inflict mortifications and harsh words are all censurable. Insults, arrogance and deceit should also be avoided. Non-violence, truth and the absence of wrath yield the merit of tapasya in all the four stages of life.

In grihastasrama, these are allowed: the use and enjoyment of flower garlands, ornaments, robes, perfumed oils and liniments; the enjoyment of pleasures derived from music, dance and all sights and scenes that please the eyes; the enjoyment of various kinds of viands and drinks; the enjoyment of pleasures derived from sports and every kind of amusement, and the gratification of sexual desires. He, who, in the observance of the householder's life, seeks the acquisition of dharma, artha and kama, with the three attributes of sattva, rajas and tamas, enjoys great happiness here and at last attains the end that is kept for those who are virtuous and good.

Even the householder who observes the duties of his mode of life by following the practice of picking up fallen grains of corn from the cracks in fields and who abandons sensual pleasure and attachment to action, does not find it difficult to attain swarga."

CANTO 192

Bhrigu said, "Forest recluses seeking the acquisition of virtue go to sacred waters, rivers, springs, and undergo penances in secluded forests abounding in deer, bison, boars, tigers and wild elephants. They forsake all kinds of clothes, food and enjoyments for which people living in society have a taste. They subsist abstemiously upon wild herbs, fruits, roots and leaves of diverse kinds. The bare ground is their seat. They lie down on the plain earth, rocks, pebbles, gravel, sand or ashes. They cover their limbs with grass, animal skins and the bark of trees. They never shave their heads and beards or clip their nails. They perform their ablutions at regular intervals. They pour libations onto the ground, as also into the sacred fire at the proper time and without fail.

They never enjoy any rest until completing their daily gathering of the fuel for their homa fires and sacred grass, flowers for sacrifice and worship, and until they have swept, washed and rubbed clean their sacrificial altars. They bear, without the least regard, cold and heat, rain and wind, so that the their skin is rough, cracked all over; and from observing various kinds of rites and vows, their bodies become emaciated, skin and bones. Endowed with great patience and fortitude, they live, always in the sattva guna. He who, with a restrained Soul, observes such a course of life, originally ordained by enlightened Rishis, burns all his sins as in a fire and obtains regions of felicity that are most difficult to attain.

I will now describe the lives of the Parivrajakas. Liberated from attachment to the sacred fire, wealth, wife, children, fine clothes, seats, beds, and other such objects of enjoyment, and unshackled from the bonds of affection, they roam the world, regarding with an equal eye a clod of earth, a rock and a nugget of gold. They never set their hearts on the acquisition or enjoyment of dharma, artha and kama. They cast an equal eye on foes, friends and strangers. They never injure, in thought, word or deed, any creature, mobile or immobile. They have no homes. They range over hills and mountains, upon shores of rivers or seas, lie in the shade of trees, and among temples. They may go into towns or villages. However, they should not live for more than five nights in a town, while in a village their stay should never exceed one night. Entering a town or a village, they should, for sustenance, go only to the homes of Brahmanas of liberal deeds. They should never ask for any alms except what is given into the wooden bowls they carry. They should free themselves from lust, wrath, pride, greed, delusion, miserliness, deceit, slander, vanity and violence to living creatures.

On this subject, too, there are some hymns: One who observes the vow of mowna, and roves without giving any creature cause for fear is never given any fear himself by any creature. The learned one who performs the agnihotra not by kindling an external fire but with the fire that is his own body, indeed, who pours libations into his own mouth and on the fire that burns in his own body, succeeds in attaining numerous regions of grace because he feeds the fire with such libations obtained by a life of mendicancy. The Brahmana who observes this mode of life with moksha for its end, with a pure heart and with an intellect freed from resolution, attains Brahman like a tranquil ray of light that is not fed by any blazing fuel."

Bharadwaja said, "Beyond this world that we inhabit there is a world that we have heard of but never seen. I wish to know all about it. Tell me about that realm."

Bhrigu said, "Towards the north, on the other side of Himavat, which is sacred and has every merit, there is a realm that is sacred, blessed and most desirable. It is called Paraloka, the other world. Men who inhabit this world are virtuous, pious, of pure hearts, freed from greed and errors of judgement, and not subject to afflictions of any kind. That realm is, indeed, equal to swarga, for its exalted attributes. Death comes there at the proper

season. Diseases never touch its inhabitants. Nobody harbours any desire for the wives of other men; everyone is devoted to his own wife. These people do not afflict or kill one another, or covet one another's possessions. No sin occurs there, and no doubt arises.

The fruits of all good deeds are plainly manifest there. There some enjoy seats, drinks and food of the best kind, and live in palaces and mansions. Some, adorned with ornaments of gold, surround themselves with every object of enjoyment. Again, some eat very abstemiously, only to keep body and Soul together, while others, with great toil, seek to control their life-breaths.

Here, in this world that we inhabit, some men are devoted to dharma and some to adharma. Some are happy and some miserable; some are poor and some rich. Here toil, fear, delusion and painful hunger make their appearance. Here lust for wealth is also seen, a passion that deludes even the wise. Here diverse opinions prevail, broached by those that live in both punya and paapa. The learned one who knows all the opinions that may be divided into two kinds is never stained by sin. Deceit, with fraud, theft, slander, malice, oppression, violence, treachery, untruth and vices decreases the merit of the tapasya of those who perform penance. The wise person, on the other hand, avoids these sins, and finds the punya of his tapasya increased. Here there is much reflection about actions that are of dharma and ones that are of adharma. This realm that we inhabit is the field of actions, the karma-kshetra. Having done good and evil here, one finds rewards for one's good deeds and evil for sins.

Here Brahma himself, in the days of yore, and all the Devas with the Rishis, performed tapasya, became purified and attained Brahman. The northern portion of the earth is the most auspicious and sacred. Those belonging to this world that do deeds of dharma or show regard for yoga are born in the northern realm.

Others, of a different disposition, take their births in the intermediate species. Some, again, when their allotted life spans run out, become lost on earth. Engaged in feeding upon one another and stained by greed, lust and delusion, these men return to this very world, without being able to go to the northern blessed region, after dying. Intelligent men who observe brahmacharya and keep vratas, who listen with veneration to the instructions of preceptors, succeed in knowing the ends reserved for all kinds of men.

I have now told you in brief the course of duties ordained by Brahma. He, indeed, is said to be possessed of intelligence who knows what dharma is and what its opposite, in this world."'

Bhishma continue, 'Thus, O Rajan, did Bhrigu speak to Bharadwaja. The virtuous Bharadwaja became filled with wonder and worshipped Maharishi Bhrigu with deep reverence. Thus, I have described the origin of the universe to you in detail. What do you wish to hear next?'

CANTO 193

Yudhishtira says, 'Pitamaha, I believe that you know all things, O you who know dharma. I want to hear you discourse, O Anagha, on the ordinances about pravritti, conduct.'

Bhishma says, 'They that are of bad conduct, of sinful deeds, of wicked understanding and excessive rashness, are called evil men. They, however, that are called good are distinguished by the purity of their conduct and practices. They are good men who never answer calls of nature on the high roads, in cow-pens or in fields of paddy. After the defecation, one should perform one's ablutions in river water and gratify the gods with oblations of water. This is said to be the duty of all men.

Surya should be always worshipped. One should not sleep after sunrise. Morning and evening prayers prescribed in the scriptures should be recited while sitting with one's face turned towards the east at dawn and towards the west at dusk. Washing the five limbs, one should eat silently with the face turned towards the east. One should never disparage the food that one eats. One should eat food that is pure, well-prepared and tasty. After eating one should wash one's hands and rise. One should never go to sleep at night with wet feet. The Devarishi Narada said that these are indications of good conduct.

Every day one should circumambulate a sacred spot, a bull, a holy image, a cow-pen, a place where four roads meet, a pious Brahmana and a sacred tree. One should not make distinctions between one's guests and

servants and relatives in matters of food. Equality in this regard with servants is lauded. Eating twice a day, in the morning and evening, is an ordinance of the Devas. To eat again at any intermediate time is not allowed. He who eats like this acquires the punya of an upavasa, a fast.

At the hours appointed for homa, one should pour libations on the sacred fire. Without seeking the companionship of other men's wives, the wise man who seeks out his own wife in her season acquires the punya of brahmacharya. The leavings of a Brahmana's food are like amrita. They are like mother's milk. Men prize those leavings called vighasa. By eating them, virtuous men attain Brahman. He who pounds turf to clay to make sacrificial altars, he who cuts grass to make sacrificial fuel, he who uses only his fingers and nails, and not weapons of any kind to eat sanctified meat, he who always subsists on the remnants of a Brahmana's food, he who acts, induced by desire for the high reward, has not to live long in the world. One who has vowed to abstain from meat should not eat any meat even if it were sanctified with mantras from the Yajurveda. One should also avoid the flesh from the vertebral column of any animal and the flesh of animals not slain in sacrifices.

Whether at one's own home or in a strange land, one should never cause one's guest to go without food. One should offer alms received to one's elders. One should offer seats to one's elders and salute them with respect. By worshipping his elders, a man obtains a long life, fame and prosperity. One should never look at the sun at the moment of its rising, nor should one turn one's gaze towards a naked woman who is another man's wife. Congress with one's wife in her season is not sinful but it must always be done in privacy.

The heart of all sacred tirthas and shrines is the guru. The heart of all pure and cleansing things is fire. All deeds done by a pious person are laudable, including the touching of the hair of a cow's tail. Every time one meets with another, one should make polite enquiries after their health and well-being. The reverencing of Brahmanas every morning and evening is ordained. In the temples of gods, amidst cows, in performing the rites of dharma laid down for Brahmanas, in reading the Vedas, and in eating, the right hand should be raised. The worship of Brahmanas, morning and evening, with due rites, yields great punya. From such worship the stock-in-trade of the merchant becomes abundant as does the produce of the farmer.

Great also becomes the yield of all kinds of corn and the supply of all things that the senses can enjoy becomes copious.

When serving another person food, one should inquire, "Is it enough?" When pouring a drink, one should ask, "Will it satisfy you?", and when giving payasa, or the sugared gruel of barley, or milk with sesame or peas, one should ask, "Has it fallen?" After shaving, spitting, bathing and eating, people should worship Brahmanas with reverence. Such worship is sure to bestow longevity on sickly men. One should not pass urine with one's face turned towards the sun, nor should one look at one's own excreta. One should not lie on the same bed with a woman, or eat with her. In addressing elders, one should never use the familiar pronoun or take their names. This is not the case with those equal to or younger than one is in age.

The hearts of sinful men betray the sins committed by them. Those sinners that conceal their conscious sins from good men meet with destruction. Only fools seek to hide the sins that they commit knowingly. It is true that human beings do not see those sins but the gods always witness them. A sin concealed by another sin leads to fresh sins. An action of merit, again, if hidden by another deed of merit, increases the punya. The actions of a virtuous man always follow in the wake of virtue. A man devoid of intellect never thinks of the sins committed by him. Such sins, however, overtake the doer who has fallen away from the scriptures. As Rahu comes to Chandra at his proper time, these sins come to the foolish man.

Objects stored with expectation are scarcely enjoyed. Such hoarding is never lauded by the wise, for death waits for no one but snatches away his prey whether he is prepared or not. The wise have said that the dharma of all creatures is an attribute of the mind. For this reason, one should, in one's mind, think well of and wish good to all. One should practice virtue singly. In the practice of virtue, one has no need for the help of others. If one has the ordinances of the scriptures, what can an associate do? Dharma is the origin of humankind. Dharma is the ambrosia of the gods. After death, through their dharma, men enjoy eternal happiness.'

CANTO 194

Yudhishtira says, 'Tell me, O Pitamaha, what and of what nature is that which is called Adhyatma and which is ordained for every person. O you who know Brahman, whence has this universe of mobile and unmoving things, been created? When universal destruction, the Pralaya, sets in, to whom does it go? Tell me of all this.'

Bhishma says 'Yudhishtira, I will speak of this Adhyatma that you ask about. It is most agreeable and yields great felicity. Great teachers have always revealed the truths about the creation and destruction of the universe. Knowing these truths, a man may find, even in this world, great satisfaction and prosperity. Such knowledge may also lead to the acquisition of great rewards and is highly beneficial to all creatures. Earth, air, space, water and light numbered as the fifth, are regarded as great spirits, Mahabhutas. These constitute both the origin and the destruction of all created things. Unto him from whom these great primal elements take their origin, they return repeatedly, severing themselves from all creatures into whose compositions they enter, even as the waves of the ocean subside into that from which they seem to rise. As the tortoise stretches its limbs and withdraws them again, so does the Supreme Soul create the universe and again withdraws it into Himself.

The creator imbues all created being with the five primal elements in different proportions. The living creature, however, does not see this through ignorance. Sound, the organs of hearing and all apertures—these

three spring from space, with Akasa as their progenitor. Touch, action, and skin are the triple attributes of Vayu, wind. Form, eye and digestion are the triad attributes of fire, Agni. Taste, all liquid secretions, and the tongue represent the three attributes of water, Apah. Scents, the nose and the body are the three properties of Bhumi, the earth. The great primal elements are five, the Panchamahabhutas. The mind, buddhi, is the sixth. The senses and the mind, O Bhaarata, are the sources of all the perceptions of a living creature. The seventh is called the manas, intellect; and the eighth is the Soul, the Atman.

The senses are for perceiving; the mind, unable to deal with perceptions, creates uncertainty. Awareness reduces all perceptions to certainty. The Soul exists as a witness, never acting itself. All that is above the two feet, all that is behind, and all that is above, are seen by the Soul. Know that the Soul pervades the entire being without any space being left untenanted. All men should know the senses, the mind and the intellect fully.

The three attributes called darkness, passion and goodness, or the gunas known as tamas, rajas and sattva exist, dependent on the senses, the mind and the intellect. Man, by apprehending with the help of his knowledge, the manner in which creatures come into and leave the world, is sure to gradually attain steadfast calm. The traigunas lead the awareness to worldly attachments. In this respect, the intellect is identical with the senses and the mind. Knowledge, therefore, is identical with the six: the five senses and the mind, and with the world perceived by them. When, however, the intellect is destroyed, the three gunas of tamas, rajas and sattva can no more lead to any action.

This universe, chala and achala, consists of that manas. It is from the mind that everything arises and it is into it that everything subsides. For this reason, the scriptures indicate that everything is a manifestation of manas. That by which one hears is the ear. That by which one smells is the nose and that through which one distinguishes the tastes is the tongue. Through the coat of skin that covers the body one has the perception of touch.

That which is called manas undergoes modifications. When the intellect desires anything, it comes to be called the mind. The foundations upon which the intellect rests are five, each serving a different purpose. These are the senses. The invisible principle, intelligence, rests upon them. The mind that exists in a living creature concerns itself with the three gunas

—sattva, rajas and tamas. Sometimes it finds joy and at other times, grief. Sometimes it becomes divested of both joy and misery. Even thus, wisdom exists in the minds of all men. Sometimes the intelligence, which is made up of the traiguna, transcends those three through yoga, communion with Brahman, like the lord of rivers, the ocean, transgressing the continents with tides of vast waves.

The intellect, which transcends the traigunas, exists in the mind in a pure state of unmodified existence: alone. The quality of darkness, however, which impels one to action, soon pursues it. At that time, the intellect sets all the senses to action. The properties of the three are even thus: joy dwells in goodness; sorrow in passion; delusion in darkness. All the states that exist of the mind are included in the three. I have now, O Bhaarata, told you about the course of the intellect. An intelligent man should subdue all his senses.

The three gunas are always attached to living creatures. Three kinds of intelligence also are seen in every creature—that which depends upon sattva, that upon rajas and that upon tamas. The sattva guna brings happiness; rajas produces sorrow; and if these two combine with the quality of tamas then neither happiness nor sorrow ensues but only delusion and error. Every state of happiness that appears in the body or the mind is said to be due to the sattva guna. A state of sorrow, disagreeable to oneself, is due to nothing but rajoguna. One should never think of it with fear. That state, again, which is allied to delusion and dark sin, from which one knows not what to do, which is unascertainable and unknown, belongs to the tamoguna.

Gladness, satisfaction, delight, happiness, peace of mind are the properties of sattva. Man sometimes obtains a measure of them. Discontent, heartache, grief, greed, anger, lust and vindictiveness are all indications of rajas. They are seen with or without adequate cause to make them spring up. Disgrace, delusion, sin, error, torpor, sleep and stupefaction, which overtake one through a surfeit of misfortune, are the various properties of tamas.

The one whose mind is far-reaching, able to extend in all directions, mistrustful of winning the objects it desires, and well restrained, is happy both here and hereafter. Mark the distinction between these two subtle things, the intellect and the Soul—manas and Atman. One of these, the intellect, puts forth qualities. The other, the Soul, does nothing of the kind.

Although a gnat and a fig may be seen together, each is distinct from the other. Similarly, intelligence and the Soul, though separate from each other, by their very natures, may always be seen to exist in a state of union. A fish and water exist in a state of union. Each is entirely different from the other. So it is with the intellect and the Soul.

The gunas do not know the Atman, but the Atman knows them all. The Soul is the spectator of the qualities and regards them all as proceeding from itself. The Soul, acting through the senses, the mind and intellect being the seventh, all of which are inactive and have no self-consciousness, discovers the objects amidst which it exists like a covered lamp revealing everything around it by shedding its rays through an opening in the covering. The mind creates all the qualities. The Soul only beholds them as a witness. Even such is the connection between the mind and Soul.

There is no refuge on which either the intellect or the Soul depends. The intellect creates the mind, but never the qualities. When through the mind the Soul sufficiently restrains the rays that emanate from the senses, it becomes manifest to the mind like a lamp burning within a vessel that envelops it.

He who renounces all mundane activities, practices tapasya, devotes himself to study the Atman, takes delight therein, and regards himself as the Soul of all creatures, acquires a high end. As a water bird, while moving over the water, is never drenched, even so does a person of wisdom move in the world among other creatures. Using one's intelligence, one should live and behave in the world after this fashion, without grief, without joy, with an equal eye for all, and without malice and envy. One living in this way succeeds in creating the qualities, rather than being affected by them, like a spider spins its web. The gunas should, indeed, be regarded as the threads of the spider's web.

Some say that for such men the gunas are not lost; some say that they are all lost. Those who say that they are not lost rely upon the revealed scriptures, the srutis, which do not contain any declaration to the contrary. They, on the other hand, who say that the gunas are all lost, rely on the smritis. Reflecting upon both these opinions, one should judge which of them is right. One should thus go beyond this hard and knotty question that can disturb the intellect with doubt, and thereby win happiness. When doubt is removed, one will no longer have to experience sorrow of any kind.

Men of vile hearts may through knowledge gain spiritual success even like men who plunge into a clear well-filled swift river to purify themselves of all dirt. He who has to cross a wide river does not feel happy at merely seeing the other shore. If by just looking at the other shore he could reach it in a boat, then he might become happy. The matter is otherwise with one who knows the truth. The mere knowledge of truth will bring him happiness. As soon as such knowledge begins to bear fruit, it may be regarded that he has reached the other shore. They, who know the Soul as free from all worldly objects and being but the One, find high and liberating knowledge.

By knowing the origin and the end of all creatures, and by reflecting upon this, a man gradually gains infinite happiness. He who has understood and reflects upon the idea that the traiguna are mortal and not eternal, casts them aside, and succeeds through yoga to behold the truth and obtain perfect felicity. The Soul cannot be seen unless the senses, which are absorbed by diverse objects and are difficult to control, are restrained. He who knows this is wise. What other indication is there of a wise man? With this knowledge, men of intelligence consider themselves to be crowned with final success. That which inspires the ignorant with fear can never inspire fear in men of knowledge. There is no higher end for anyone than mukti.

However, because of the excess or otherwise of good qualities, the sages say that differences exist with the degree of moksha. By acting without expecting any fruit for his deeds, a man succeeds by those very actions in annihilating his sins of a former lifetime. To the wise, the karma of a past life having been thus washed away and the karma of this life also regarding actions performed without expectation of reward, do not fetch any disagreeable consequence, such as immurement in hell. But how can action, if one continues to be engaged in karma, bring about mukti?

The sages censure a man who is ruled by lust, envy and other evil passions. Such vices hurl the jiva in his next life into diverse inferior orders of being. Mark closely the vicious people in this world who grieve so much over the loss of their possessions, sons, wives and others. Look also at those who are gifted with judgement and never grieve when cast into similar circumstances. Men conversant with both—gradual moksha and instant moksha—deserve to be called truly wise.'

CANTO 195

Bhishma says, 'I will now, O son of Pritha, tell you about the four kinds of yoga-dhyana. Gaining knowledge of these, the Maharishis attain eternal moksha even here, in this world. Maharishis gratified with knowledge, with hearts set upon mukti, and conversant with yoga, perform karma in such a manner that their dhyana might progress effectively. Liberated from the faults of the world, Yudhishtira, these never return to rebirth. Free from birth and death, they live in their original state, absorbed in the Brahman. Freed from the influence of all the pairs of opposites such as heat and cold, joy and sorrow, and the rest, ever dwelling in their own pristine Soul, liberated from attachments, never accepting anything as gifts, they live in places free from the companionship of wives and children, without others with whom disputes may arise, places favourable to perfect peace of mind.

There, such a one, with speech restrained, sits like a block of wood, all his senses subdued, with his mind undividedly united through dhyana with the Paramatman. He has no perception of sound, none of touch; no perception of form, none of scent, and none of taste. Immersed in yoga, he abandons all things, and is rapt just in dhyana. Possessed of great energy of mind, he has no desire for anything that excites or stirs the five senses.

The wise man, withdrawing his five senses into the mind, should then fix the unstable mind with the five senses in the intellect. Possessed of patience, the yogin stills his constantly wandering mind, so that the five

portals to his body are sealed from all distracting worldly objects. In the firmament of the heart, he focuses his mind in meditation, making it independent of the body or any other refuge. I have spoken of the path of meditation as the first path, since the yogin has first to quell his senses and his mind and direct them singly to that path.

When thus restrained, the mind, which is the sixth sense, seeks to flash out like capricious lightning frolicking among the clouds. As a drop of water on a lotus leaf is unstable and moves about in all directions, even so is the yogin's mind when first turned to the path of dhyana. When focused for a while, the mind stays on that path. When it strays again onto the path of the wind, it becomes as flighty as the wind. The one adept with the ways of yoga-dhyana, is not discouraged by this. He ignores the loss of his effort and, with idleness and malice cast aside, he returns to direct his mind again to meditation.

When one yokes one's mind in yoga, in silence, one gains discrimination, knowledge and the power to avoid evil. Though annoyed by the flightiness of his mind, the seeker should constantly draw it back and fix it repeatedly in dhyana. The yogin should never despair, but seek his own good. As a heap of dust, ashes or burnt cowdung, when only partially wetted with water is not fully drenched, and, indeed, continues to dry again and must be incessantly watered before it gradually becomes soaked through, even so should the yogin strive to control his senses. He should withdraw them gradually. Then he succeeds in controlling them.

O Bhaarata, by directing one's mind and senses to the path of meditation, one succeeds in bringing them under perfect control through steadfast yoga. The bliss felt by a person who has succeeded in controlling his mind and senses is such that its like can never be found through exertion or destiny. United with such felicity, he continues to find deep bliss in meditation. Even in this way yogins attain nirvana.'

CANTO 196

Yudhishtira says, 'You have spoken on the four stages of life and their duties. You have also spoken of the dharma of kings. You have recounted many ancient tales of diverse kinds and dealing with diverse subjects. I have also heard from you, O you of great intelligence, many discourses about dharma. I have, however, one lingering question. I wish, O Bhaarata, to hear about the fruits that silent chanters of sacred mantras, the japis, acquire through their practice of japa. What are the fruits that have been indicated for such men? Which is the world to which they go after death? Also, O sinless one, tell me all the laws that have been laid down for japa. When the word japi is uttered, what shall I understand by it? Is such a man to be regarded as following the ordinances of samkhya, yoga or karma? Or does he observe the laws of yagna? What is the path of the japis called? You have, as I believe, universal knowledge. Tell me all this.'

Bhishma says, 'Listen to the old itihasa of what transpired between Yama, Kaala and a certain Brahmana. Sages conversant with the means of attaining moksha have spoken of two paths: samkhya and yoga. Amongst these, in the first, otherwise called the Vedanta, renunciation has been preached with regard to silent japa. The declarations of the Vedas preach that abstention from rites is fraught with tranquillity, and is concerned directly with Brahman. Indeed, the two paths spoken of by sages bent on achieving their weal are such that both concern, as well as do not concern,

japa. I will explain the manner in which silent chanting is connected with each of the two paths and its cause.

In both samkhya and yoga, as in the case of japa, the senses must be subdued and the mind fixed in dhyana after withdrawing it from the outer world. Truth is also prescribed, keeping the sacred fire lit, living in solitude, penance, self-restraint, forgiveness, benevolence, abstemiousness in food, withdrawal from worldly attachments, silence and serenity. These constitute a yagna in deeds, in karma.

Listen now to the course that consists of abstention from karma. The manner in which the karma of the japi observing the vow of brahmacharya may cease, I will speak of presently. Such a man should conduct himself in every way according to what I have already said. Setting himself on the path of abstention, he should seek to extinguish his dependence on both the outer and the inner attachments. Sitting on kusa grass, with kusa in his hand, and binding his hair with kusa, he should surround himself with kusa and wear kusa as his raiment.

Bowing to all earthly concerns, he should take leave of them and never then think of them. Assuming equability with the help of his mind, he should fix his mind on the mind itself. Reciting the most sacred mother of all mantras, the Gayatri, he meditates with his intellect on Brahman alone. Afterwards, he leaves off even that, then becoming absorbed in the highest dhyana. This highest dhyana will come of itself because of the power of the Gayatri that he recites. Through tapasya, he attains purity of the Soul, self-restraint and the cessation of aversion and desire. Freed from attachment and delusion, above the influence of all the pairs of opposites—heat and cold, joy and sorrow and all the others—he never grieves and never suffers himself to be drawn towards worldly objects. He does not regard himself as the doer, or the enjoyer or sufferer of the results of his actions. He never, through selfishness, sets his mind on any object of desire.

Without being employed in the acquisition of wealth, he abstains also from disregarding or insulting others, but not from work. The work in which he is engrossed is that of meditation; he is devoted to meditation, and seeks meditation unalterably. Through meditation, he succeeds in bringing about concentrated dhyana, and then gradually leaves off meditation itself. In that state, he enjoys the felicity that attaches to the abandonment of all things. With complete control over desire, he casts off his life-breaths and enters into the Brahmic body. Alternatively, if he does not wish to enter into

the Brahmic body, he ascends into Brahmaloka and is never reborn. Having become tranquillity's self, and freed from every kind of trouble, depending upon his own intelligence, such a one succeeds in attaining that Soul which is pure, immortal and without any stain.'

CANTO 197

Yudhishtira says, 'You have said that japis find this very high end. Is this their only end or there is any other to which they aspire?'

Bhishma says, 'Listen, O mighty king, to the end that silent japis attain, and to the diverse kinds of hell into which they sink. The japi who does not at first conduct himself according to the prescribed method, and who cannot complete the ritual or course of discipline laid down, must sink into hell. The chanter who is without faith, who is not content with his work, and who takes no pleasure in it, finds hell for himself. They who follow the ritual with pride in their hearts, all go to hell. The reciter who insults and disregards others will find naraka. The man who betakes himself to silent chanting under the influence of tamas and from a desire for fruit, gains all the things upon which his heart becomes set.

The japi, whose heart is intent upon the attributes that go by the name of sattva, has to incur hell. The chanter who takes to recitation under the influence of attachments to earthly objects such as wealth, wives and others, obtains the objects upon which his heart is set. The reciter of evil intellect and uncleansed Soul, who sets himself to his work with an unstable mind, finds an unstable end or falls into naraka. The chanter who is unwise, foolish, stupefied or deluded falls into hell where he suffers fierce regrets. If a man of even firm heart, and resolved to complete the discipline, takes to japa, but fails to attain its culmination because he has freed himself from

attachments by a violent wrench without genuine conviction of their uselessness or harmful character, he too finds naraka.'

Yudhishtira says, 'After the japi acquires the essence of that which is Supreme, indescribable, inconceivable, which dwells in Pranava, the syllable AUM that is the subject of both japa and dhyana, indeed, when japis attain the state of Brahman, why is it that they still have to be born again in embodied forms?'

Bhishma says, 'As a result of the absence of true knowledge and wisdom, chanters fall into diverse hells. The discipline followed by japis is certainly a superior one. These, however, are its faults.'

CANTO 198

Yudhishtira says, 'Describe the hells to which a japi goes. I feel, O Pitamaha, a curiosity to know about them.'

Bhishma says, 'You have sprung from an amsa of Dharma Deva. You are by nature observant of dharma. Listen, O Anagha, with undivided attention, to these words that rest on dharma.

The realms that belong to the high-Souled Devas are of diverse aspects, colours, descriptions, which yield myriad fruits, and are of great excellence. The chariots again that move at the will of their riders, the beautiful mansions and halls, the various pleasure-gardens embellished with golden lotuses, the realms that belong to the four Lokapalas, Sukra, Brihaspati, the Maruts, Viswedevas, Sadhyas, Aswins, Rudras, Adityas, Vasus and other lords of swarga are spoken of as hells, when compared with the region of the Paramatman.

The realm of the Brahman is free from any fear, uncreated, the first and the last, without pain of any kind, without ignorance and delusion, without any agreeable or disagreeable element, beyond the reach of sattva, rajas and tamas. It is free from the five primal elements, the senses, mind and intellect. It is without the three distinctions between the knower, the known and knowing; free also from the four actions of seeing, hearing, thinking and knowing, without the four-fold causes of relative knowledge, without joy, sorrow and disease.

Time in his forms of past, present and future arises there for use at will. Kaala is not the ruler there. The supreme world is the ruler of time as also of heaven. The japi who becomes identified with his Soul by withdrawing everything into it goes there, he never has to feel any sorrow. This world is called Supreme. All the other realms of which I first spoke are hells. I have not told you of all the worlds that are called hells. Indeed, in comparison with the best of worlds, all the others are called hell.'

CANTO 199

Yudhishtira says, 'You referred to the dispute between Kaala, Mrityu, Yama, Ikshvaku and a Brahmana. Relate that story to me in full.'

Bhishma says, 'Listen to the Purana of what transpired between Surya's son Ikshvaku, a certain Brahmana, and Kaala and Mrityu. Listen to what happened, the conversation that took place between them, and the place where it transpired.

There was a certain Brahmana of great fame and pious conduct. He was a japi. Possessed of deep wisdom, he was well conversant with the six Angas of the Vedas. He was of the Kusika vamsa and the son of Pippalada. Through his tapasya, he acquired spiritual insight into the Angas. He lived at the foot of Himavat, and was devoted to the Vedas. Silently reciting the Gayatri mantra, he practiced severe austerities to attain Brahman. A thousand years passed while he was engaged in the observance of vows and fasts. The goddess of the Gayatri, she who is called Savitri, showed herself to him and said, "I am gratified with you."

Continuing to recite the sacred mantra, the Brahmana remained silent and spoke not a word to the Devi. The goddess felt compassion for him and became most gratified. The mother of the Vedas lauded the japa in which the Brahmana had been engaged. After finishing his chanting for the day, the Brahmana stood up and, with head bowed, prostrated himself before Devi Savitri's feet.

The exalted japi said, “Through great fortune, O Devi, you have become pleased with me and have shown yourself to me. If, indeed, you are gratified with me, the boon I ask is that my heart may take pleasure in being engrossed in japa.”

Savitri said, “What do you ask for, O Rishi? What wish of yours shall I accomplish? Tell me, O best of japis, and everything will be as you wish.”

The Brahmana replied, “Let my desire to continue my japa increase with each passing moment. Let also, O auspicious Devi, the absorption of my mind into samadhi be more complete.”

The goddess sweetly said, “Let it be as you wish.” Wanting to bless the Brahmana, the Devi said again to him, “You will not have to go to the hell where other great Brahmanas go. You will go into the realm of Brahman, which is uncreated and free from every fault. I will leave you now, but that which you have asked me shall come to pass. Continue chanting with a restrained Soul and rapt attention. The god Dharma will come to you in person. Kaala, Mrityu and Yama also will all approach you. There will be a dispute here, between them and you, on a question of dharma.”

With these words, the Devi Savitri returned to her own abode and the Brahmana continued his japa for a thousand celestial years. With anger restrained, bereft of malice, in control of himself, he passed his time firmly devoted to truth. Upon the completion of his observance, Dharma Deva, gratified with him, showed his person to the enlightened one.

Dharma said, “O Dvija, behold me, I am Dharma. I have come here to see you. You have won the reward of your long japa. I will tell you what the reward is. You have won all the realms of felicity that belong to either the gods or men. O virtuous Soul, you will ascend above all the realms of the Devas. O sannyasi, cast off your prana and go to whatever realm you please. By discarding your body you will win many worlds of bliss.”

The Brahmana said, “What have I to do with the worlds of bliss of which you speak? O Dharma, go wherever you please. I will not, O puissant lord, shed this body that is subject to great happiness and pain.”

Dharma said, “Dvijottama, your body must be cast aside. Ascend to swarga, O Brahmana! Or tell us what else would please you, sinless one.”

The Brahmana said, “I do not wish to dwell in heaven itself without this body of mine. Leave me, O Dharma. I have no desire to go to swarga without my own body.”

Dharma said, “Do not set your heart so on your body; discard it and be happy. Go into regions that are free from the Rajoguna and where you will never have to feel any pain or grief.”

The Brahmana said, “O highly blessed one, I find great bliss in japa. What need have I for the immortal lokas of which you speak? Indeed, O mighty Lord, I do not wish to go to swarga even with this body of mine.”

Dharma said, “If you do not wish to cast off your body, behold, O Dvija, here is Kaala, there is Mrityu, and Yama, who are all approaching you!”

After Dharma had said this, Vivaswat’s son Yama, Kaala and Mrityu, the three who snatch away all creatures from the earth, approached the Brahmana and addressed him thus.

Yama said, “I am Yama. I say unto you that a high reward awaits you for this excellent tapasya of yours, and for this pious conduct that you have observed.”

Kaala said, “You have won a high reward which is in proportion to the japa that you have completed. The time is come for you to ascend into swarga. I am Kaala and I have come to you.”

Mrityu said, “O you that are a knower of dharma, know me for Mrityu herself in her true form. I have come to you in person, urged by Kaala, to bear you away from here, O Brahmana.”

The Brahmana said, “Welcome to Surya’s son, to Kaala, to Mrityu and to Dharma! What can I do for you all?”

The Brahmana gave them padya, water to wash their feet, and the usual offerings of the arghya. He then said, “What can I do for you all? Everything I possess is at your disposal.”

Just at that time, King Ikshvaku, who had set out on a yatra to the holy tirthas and shrines, came to the place where the Devas were. The Rajarishi Ikshvaku bowed his head and paid homage to them; he enquired after the welfare of each one. The Brahmana gave the king a seat, as also padya to wash his feet, and arghya. He made the customary enquiries of courtesy, and said, “Welcome, O great sovereign. How may I serve you? For your wishes are my command.”

The king replied, “I am a king. You are a Brahmana under the vows of the six renowned dharmas. It is not my place to ask you for anything, but on the other hand, only proper I should be the one to give you whatever you

may need. Tell me how I may be of service to you, be it in kind or in wealth."

The Brahmana said, "There are two kinds of Brahmanas, O Rajan. Dharma is also of two kinds; he who is addicted to work, and the one that stays away from work do both live by their own dharmas. As regards myself, I do not accept gifts. Give gifts to them, O monarch, that are drawn to the way of karma and its fruits. I will not take anything from you. On the other hand, I ask you: what, indeed, shall I give you? Tell me, O outstanding king, and I will accomplish it with the help of my tapasya."

The king said, "I am a Kshatriya, a warrior. I do not know how to say the word 'give'. The only thing, O best among the reborn, that we can say by way of asking is: Give us battle!"

The Brahmana said, "You are content with the observance of the duties of your order, your svadharma. Similarly, I am content with the duties of mine, O regent. There is little difference between us. Do as you please!"

The king said, "Earlier you declared: 'I will give you all that is within my power.' I, therefore, ask you, O bestower of new life—give me the fruits of the japa that you have performed."

The Brahmana said, "You boast that your asking is always only for battle. Why then do you not seek battle with me?"

Ikshvaku said, "It is said that Brahmanas are armed with the thunder of speech, and Kshatriyas have the might of arms. Hence, learned Brahmana, we are now engaged in this battle of words."

The Brahmana said, "Let me once again impress upon you that all that is within my power along with all of my wealth is for your asking. Come, rid yourself of this hesitation."

The king said, "And I, too, repeat on my part: if, indeed, you wish to give me anything, then give me the fruits of your japa of the past thousand years."

The Brahmana said, "Take the highest fruit of my japa. Feel free to take half of the fruit. Indeed, why just half, O king? If you wish, do not hesitate to take all the fruits of my japa."

The king said, "I am grateful for your generosity and may a shower of blessings be upon you, but I have no need for the fruits of your japa, even though I asked for them. But before I leave, tell me more about these fruits."

The Brahmana said, “I am not aware of what fruits I may have won through my japa. With Dharma, Kaala, Yama and Mrityu as my witnesses, all I know is that I have now given those fruits to you.”

The king said, “What could I do with fruits that you have no knowledge of? If you do not tell me what the fruits are, let them be yours, for I have no wish for them. Undoubtedly, I would rather not accept such rewards, than possess them and remain ignorant of their worth.”

The Brahmana said, “Enough! Speak no more. I have given you the fruits of my japa. Let us now honour our words, O Rajarishi. As for my japa, I never undertook it in order to fulfil any specific desires. How then, O tiger among kings, should I have any knowledge of what the fruits are of the japa? You said, ‘Give!’ And I said, ‘I give!’ I will not betray my word. Keep the truth. Be calm. If you refuse to keep your word, O king, great sin will fall on you. Speaking falsely, O Parantapa, is not becoming of you.

Similarly, I dare not render false what I have said. I readily said, ‘I give!’ So, if you are firm in truth then accept my gift. After all, Maharajan, you did come here and ask me for the fruits of my japa. So take what I have offered, if you are honest. He who is addicted to deceit has no place in this world nor the next. Such a one fails to redeem his ancestors. How can he even succeed in doing any good to his unborn progeny?

The rewards of sacrifices and gifts, as also of fasts and religious observances, are not so effective in saving a man from evil and hell as the truth is, O bull among men, in both this and the next world. All the penances that you have undergone and all those that you will undergo in the future for hundreds and thousands of years do not possess an efficacy greater than that of truth.

Truth is the one undecaying Brahman. Truth is the one unfailing tapasya. Truth is the one undiminishing yagna. Truth is the one undeteriorating Veda. Truth is awake in the Vedas. The fruits attached to truth are said to be the highest. From Satya arise dharma and niyama. Everything rests on truth. Satya is the Vedas and their Angas. Truth is knowledge. Truth is the law. Truth is the observance of vows and fasts. Satya is the primeval AUM. Truth is the origin of creatures. Truth is their progeny. It is by truth that the wind moves. It is by truth that the sun gives heat. It is by truth that fire burns. It is on truth that heaven rests. Satya is parityaga, tapasya, the chanting of Samans. Satya is the Vedas and Saraswati.

It is said that once truth and all religious observances were placed on a pair of scales. When both were weighed, truth was seen to be heavier.

Satya and dharma stand side by side. Everything is enhanced through truth. Why, O king, would you wish to do something that is stained with untruth? Be rooted in satya. Do not act falsely, O monarch. Why would you go back on your word of 'Give me'?

If you refuse, O Rajan, to accept the fruits of my japa, you will wander in the world, fallen from dharma. He who does not give what he promised, as also the one who does not accept what he sought, are both guilty of deceit. Therefore, it is vital for you not to break your word."

The king said, "To fight and protect are the duties of Kshatriyas. It is said that Kshatriyas are givers of gifts. How then can I take anything from you as a gift?"

The Brahmana said, "I never insisted that you, O king, accept anything from me in the first place. I did not come to your house. In fact, you came to me asking for the fruits of my japa. Why do you not take them now?"

Lord Dharma said, "Be aware, both of you, that I am Dharma. Let there be no dispute between you. Let the Brahmana receive the reward for his gift, and let the king, too, obtain the merit of satya."

Now Swarga said, "Know, O great king, that I am heaven manifest in person. Let this dispute between you cease. You are both equal in merit or rewards earned."

The king said, "I have no use for heaven. Return, O Swarga, to where you have come from. If this learned Brahmana desires a remedy through you, then let him take the rewards that I have won by my deeds in life."

The Brahmana said, "In my youth, through ignorance, I did stretch out my hand for alms. Now, however, I recite the Gayatri, while observing vairagya. Why do you, O king, tempt me like this, I who have for a long time been in tapasya? I will myself do what my dharma is. I do not wish to have any share of the rewards won by you, O Kshatriya. I am devoted to tapasya and the study of the Vedas, and I have abstained from acceptance."

The king said, "If, O Brahmana, you really want to give me the rewards of your japa, then let half those rewards be mine. And you must take half the reward that I have won by my deeds. Brahmanas are engaged in the dharma of acceptance. Men born into the Kshatriya varna engage in the duty of giving. If you are not aware of the dharma laid down for both the varnas, let our fruits be equal. Or, if you do not wish to be my equal in

our rewards, take all the rewards that I may have won. Ah, take the punya I have won, if you wish to show me charity."

At this juncture, two ungraceful individuals came there. Each had his arm upon the other's shoulder; both were badly dressed. They said these words, "You owe me nothing. In fact, I really owe you. If we quarrel in this way, here is the king who rules over men. I say truly, you owe me nothing!"

"You speak falsely. I do owe you a debt!"

Both of them, waxing hot in debate, then addressed the king, saying, "See, O monarch, that neither of us may become stained with sin."

The one called Virupa said, "I owe my companion Vikrita, O king, the merits of the gift of a cow. I am willing to repay the debt. This Vikrita, however, refuses to take repayment."

Vikrita said, "This Virupa, O king, owes me nothing. He tells lies dressed in the garb of truth."

The king said, "Tell me, O Virupa, what is it that you owe your friend here? I am determined to hear you and then do what is proper."

Virupa said, "Listen carefully about the circumstances in detail, of how I owe my companion Vikrita, O ruler of men. Vikrita, in the past, for the sake of winning punya, O Anagha, gave away an auspicious cow to a Brahmana devoted to tapasya as also the study of the Vedas. Going to him, O king, I begged of him the reward of his devotions. With a pure heart, Vikrita made a gift to me of the reward.

Later on, to purify myself, I did some good deeds. I also bought two Kapila cows with calves, both of which yielded goodly quantities of milk. Next, according to the due rites and with proper devotion, I made a gift of the two cows to a poor Brahmana living by the unchha vrata. Since I accepted the gift from my companion, I now wish to give him twice the reward he gave me. O tiger among men, who between the two of us is innocent and who guilty in your eyes? Who performs due rites and with proper devotion? At odds about this, we have come to you, O great king. Whether you judge right or wrong, establish peace between both of us. If my companion does not wish to accept in return from me a gift equal to what he gave me, then you will have to judge patiently and set us both on the right path."

The king said, "Why do you not accept the payment that is owed to you? Do not delay, but accept what you know is your due."

Vikrita said, “This one says that he owes me. I say to him that what I gave him I gave away. He does not, therefore, owe me anything. Let him go wherever he wishes.”

The king said, “He is ready to give you; you, however, are unwilling to accept it. This does not seem proper to me. I think that you deserve punishment for this. There is little doubt in this.”

Vikrita said, “I made a gift to him, O Rajarishi! How can I take it back? If I am guilty in this, you pronounce the punishment, O puissant one.”

Virupa said, “If you refuse to accept when I am ready to give, this king will certainly punish you, for he is an upholder of nyaya.”

Vikrita said, “Upon his request I gave him what was mine. How will I now take that back? You may go away; please leave.”

The Brahmana said, “You have heard, O king, the words of these two. Do you accept without doubt what I have pledged to give you?”

The king said, “This matter is, indeed, as deep in importance as an abyss. How will this debate end? If I do not accept what has been given by this Brahmana, how do I avoid being stained with a great sin?”

The Rajarishi then said to the two supplicants, “Go away both of you; you have won your respective objects. I should see that the Rajadharma vested in me does not become futile. It is settled that kings should observe the dharma laid down for them. To my misfortune, however, the course of dharma prescribed for Brahmanas has possessed my wretched self.”

The Brahmana said, “Accept, O king! I owe you. You did ask, and I pledged to give you. If, however, you refuse to accept, I will undoubtedly curse you.”

The king said, “Fie on Rajadharma, for such a thankless resolution. I will, however, take what you give, only in order to render the two courses of dharmas as exact equals. Here is my hand, which was never before stretched out for the acceptance of gifts; it is now stretched out to receive as also to give. Give me what you owe me.”

The Brahmana said, “If I have won any fruits by chanting the Gayatri, accept them all.”

The king said, “These drops of water, behold, O best of Brahmanas, have fallen upon my hand. I also desire to give to you. Accept my gift. Let there be equality between us.”

Virupa said, "Know, O king, that we two are Kama and Krodha. Because of us, you have been provoked to act in this way. You have made a gift in return to the Brahmana. Let there be equality between you and this Dvija in respect of regions of grace in the next world. Vikrita really does not owe me anything. We appealed to you for your own sake. Kaala, Dharma, Mrityu and we two have examined everything about you in your very presence by creating this friction between you and the Brahmana. Go now, as you please, to the worlds of bliss which you have won through your deeds."'

Bhishma continues, 'I have now told you how japis obtain the fruits of their chanting and what, indeed, is their end—what is the place, and what are the worlds that a japi may attain. A japi of the Gayatri mantra goes to Brahma, to Agni, or enters Suryaloka. If he dallies there in his new energetic form, then stupefied by such attachment, he acquires the attributes of those particular realms. The same becomes the case with him if he goes to Soma, Vayu, Bhumi or Akasa. The fact is, he dwells in all these, with attachment, and displays the traits peculiar to those worlds.

If, however, he goes to these regions without any attachment, and is wary of the felicity he enjoys and wishes for that which is Supreme and Immutable, he then enters even that. As such, he attains the ambrosia of ambrosias, to a state free from desire and devoid of a separate consciousness. He becomes Brahman's very self, freed from the influence of opposites, happy, peaceful and without pain. Indeed, he attains that condition which is free from suffering, which is serenity's self, which is Brahman, the One from where there is no return.

He is freed from the four causes of apprehension, the six conditions, and the other sixteen attributes. Transcending the creator Brahma, he attains absorption into the One Supreme Soul. Or, if under the influence of attachments, he does not wish for such absorption, but desires to have a separate existence dependent on the supreme cause of everything, he then obtains everything for which he cherishes a wish. Alternatively, if he looks with distaste upon all realms of felicity, which have been previously called hells, then, bereft of desire and free from everything, he enjoys supreme grace and bliss even in those very worlds.

Thus, O monarch, I have told you about the goal attained by japis. I have told you everything. What else do you wish to hear?'

CANTO 200

Yudhishtira says, 'Tell me, O Bhishma, what reply was given by either the Brahmana or the king to Virupa after the conclusion of what he said. How did it end between those described by you? What was the dialogue between them, and what did they do there?'

Bhishma says, 'The Brahmana affirmed, "Let it be as you have said," and began his worship of Dharma, Yama, Kaala, Mrityu and Swarga, all of whom were worthy of adoration. He also worshipped all the eminent Brahmanas that had come there by bowing his head to them. Addressing the king next, he said, "Bestowed with the reward of my japa, O Rajarishi, attain a position of eminence. With your leave, I will set myself to my japa again. O mighty one, the Devi Savitri gave me a boon, saying, 'Let your devotion to japa be eternal.'

The king said, "If your success in japa has become fruitless because you have given away those fruits to me, and if your heart is set upon sadhana again, then, O learned Brahmana, let half your japa accrue to me and half remain with you, and let the reward of your japa be yours."

The Brahmana said, "You have made great efforts before all these persons to make me a partner in the rewards in store for you as the result of your own deeds. Let us then become equal in our rewards in the next life, and let us go to receive the end which is ours."

Knowing the determination with which they came there, Indra, the king of the Devas, appeared there, accompanied by the other Devas,

Lokapalas, and other regents of the world. The Sadhyas, Viswas, Mantras, diverse kinds of loud and sweet music, rivers, mountains, seas, sacred waters, penances, ordinances of yoga, Vedas, the sounds that accompany the singing of the Samans, Saraswati, Narada, Parvata, Viswavasu, the Hahas, the Huhus, the Gandharva Chitrasena with all the members of his family, the Nagas, Sadhyas, Munis, Prajapati, Devadeva, and the inconceivable thousand-headed Vishnu himself, arrived there. Drums and trumpets were beaten and blown in the heavens. Celestial flowers were showered down upon the high-Souled beings. Bands of apsaras danced all around. Swarga, in his embodied form, came there.

Addressing the Brahmana, he said, "You have achieved success. You are blessed." Next he addressed the king, and said, "You also, O emperor, have achieved success."

Later, with good done to each other, the Brahmana and the king withdrew their senses from the objects of the world. With the vital breaths prana, apana, samana, udana and vyana fixed in their hearts, they concentrated their minds in prana and apana united as one. They set the two united breaths in the abdomen, and directed their gazes to the tip of the nose and then immediately below the eyebrows. They next held the two breaths, with the help of the mind, in the point between the two eyebrows, bringing them there very gradually. With bodies perfectly still, they remained absorbed with fixed gaze. In control of their Souls, they raised it within the brain. Then piercing the crown of the divine Brahmana, a fiery flame of great splendour ascended into the sky. Loud exclamations of awe, uttered by all creatures, rent the air on all sides.

Its praises sung by all, that flame then entered Brahma's Self. The Pitamaha stepped forward, and addressed the radiance that had assumed a form of tremendous height, with the words, "Welcome!" Furthermore, he said, "Verily, japis attain the same goal as do the yogins. The achievement by the yogin of his goal is an object directly visible to everyone here. As for japis, there is this distinction that they have the honour of Brahma coming forward to receive them after their departure from earth. Come merge yourself in me."

Thus spoke Brahma and once more imparted consciousness into that towering lustre. The Brahmana, freed from all anxieties, entered the mouth of the creator. King Ikshvaku similarly entered the divine Pitamaha like the best of Brahmanas. The gathered Devas saluted the Self-born and said, "A

very superior goal is indeed ordained for japis. What we have seen you do is for japis. As for ourselves, we came here to witness it. You have made these two equal, given them equal honour, and bestowed upon them an equal goal. We have seen today the high goal reserved for both yogins and japis. Transcending all the worlds of bliss, these two can go wherever they wish."

Brahma said, "Even he who reads the great smriti like the Veda, as also he who reads the other auspicious smritis, Manu's and the rest, would, in this way, attain the same world with me. Also, the one who is devoted to yoga, will, undoubtedly acquire in this manner, after death, the lokas that are mine. I take my leave. All of you return to your homes in order to achieve your goals."'

Bhishma continues, 'With these words, Brahma disappeared. The assembled Devas returned to their respective abodes. All the Divine Beings honoured Dharma, and went happily, walking behind the great Deva.

These are the rewards of japis and this their attainment. I have described them to you as I myself heard them. What else, O king, do you wish to hear?'

CANTO 201

Yudhishtira says, 'What are the fruits of the yoga represented by knowledge of all the Vedas, and of the various observances and vows? How also may the Soul be known? Tell us this, O Bhishma.'

Bhishma says, 'Listen to the ancient narrative of the discourse between the lord of creatures, Manu, and Maharishi Brihaspati.

In days of old, the best of celestial Rishis, Brihaspati, who was a disciple of Manu, bowed to his preceptor and said, "What is the cause of the universe? From where have the laws about yagnas and other pious observances come? What are the fruits that the learned say are attached to knowledge? Tell me also truly, O illustrious one, what is that which the very Vedas have not been able to reveal? What are the fruits adored by eminent men well versed with the science of artha, the Vedas and mantras, through yagnas and plentiful gifts of kine? From where do those fruits arise? Where are they to be found?

Tell me also the itihasa of from where the earth, all earthly objects, wind, sky, aquatic creatures, water, heaven and the denizens of heaven, have come. Man tends to incline towards the object of which he seeks knowledge. I have no knowledge of the Ancient and Supreme One. How will I rescue myself from a false display of inclinations towards Him?

I have studied the Riks, all the Samanas, the Yajuses, Chhandas, Jyotisha-shastra, Nirukta, Vyakarana, Sankalpa and Siksha. However, I have no knowledge of the nature of the great creatures, the Panchamahabhutas,

which enter into the composition of everything. Tell me about all this in simple terms. Tell me what the fruits are of knowledge and those of sacrifices and other religious rites. Explain to me also how an embodied being departs from his body and how he acquires another body."

Manu said, "That which is agreeable to one is said to constitute one's happiness. Similarly, that which is disagreeable is said to constitute one's sorrow. 'By this I will obtain happiness and keep sorrow away'—from this sentiment flow all religious actions. The efforts to acquire knowledge, however, arise from a desire to avoid both happiness and sorrow. The laws about sacrifices and other observances, which occur in the Vedas, are all connected with desire. He, however, who liberates himself from desire, succeeds in attaining Brahman. One, who, out of a desire of winning happiness, seeks it in myriad ways and with diverse actions, falls into hell."

Brihaspati said, "Man's aspirations are concerned with the means to acquire happiness, and to avoid pain and sorrow. Such acquisition and avoidance again are accomplished through karma."

Manu said, "It is by liberating oneself from karma that one succeeds in attaining Brahman. The laws of karma are meant for that very end. These laws bind only those who are not free from desire. By liberating oneself from karma, one acquires the highest state. The desire for mukti leads one to religious rites and actions aimed at freedom from attachments and the purification of the Soul. By freeing oneself from karma, one achieves the highest goal, Brahman, which is far beyond the reward that karma bestows.

Creatures have all been created by manas and karma. These again are the two best paths adored by all. Outward actions yield fruits that are temporary as also eternal. To acquire the everlasting there is no other means than the relinquishment of fruits, by the mind. Just as the eye distinguishes light from darkness, so does awareness recognise and evade evil. Men avoid snakes, sharp kusa blades and dangerous pits, which cross their path. If some tread upon or fall into them, they do so through ignorance. Such is the superiority of knowledge over ignorance.

Mantras chanted duly, yagnas, dakshina, bhiksha and dhyana are the five karmas that are solely said to yield fruits. Karmas have the three attributes of sattva, rajas and tamas for their Soul. The Vedas say this. The Vedas consist of mantras. The mantras, therefore, have the same three attributes, since it is with mantras that karma is to be accomplished. The ritual also must be liable to the same three gunas.

The fruits of action depend upon the mind. The embodied creature enjoys the fruits. All excellent kinds of sound, form, taste, touch and scent, are the fruits of actions, attained in swarga. However, man, right here, acquires the fruits of knowledge before death.

The fruits of all actions are achieved through the body, and enjoyed in a state of physical existence. The body is, indeed, the framework to which both happiness as well as suffering inhere. Rewards of actions accomplished by means of words, are enjoyed in a state of spoken words. Similarly, the fruits of deeds accomplished by the mind are enjoyed in a state within the realms of the mind. Devoted to the fruits of karma, whether sattvika, rajasika or tamasika, a person receives rewards, good or bad, and accordingly shares their nature. Like fish swimming against a current of water, the karma of a past life comes to the doer. The embodied creature experiences happiness for his good karma, and suffering for his evil doings.

He from whom this universe has sprung; He by knowing whom persons of cleansed Souls transcend this world; He who has not been expressed by Vedic mantras and words—Him I will now indicate. Listen to me as I speak of the highest of the high.

Himself free from the several kinds of taste, scent, sound, touch and form, He is incapable of being grasped by the senses. Unmanifest, without colour, the One, He has created the five kinds of objects for His creatures. He is neither female nor male, nor of the neuter sex. He is neither existent, nor non-existent, nor both existent and non-existent. Only those acquainted with Brahman behold Him. He knows no direction."

CANTO 202

Manu said, "From the eternal and unfailing one, first sprang space; from space came wind; from wind came light; from light came water; from water came the universe; and from the universe, all things that occur in it. The bodies of all earthly beings, after their demise, first enter into water, then into light or fire, then into the wind, and then into space.

Those who seek mukti need not return from ethereal space. They attain Brahman. Brahman is neither hot nor cold, neither mild nor harsh, neither sour nor astringent, neither sweet nor bitter. He is not attributed with sound, scent or form. He transcends all these and everything, and is without dimensions.

The skin perceives touch; the tongue, taste; the nose, scent; the ears, sounds; and the eyes, forms. Men unfamiliar with Adhyatma do not succeed in seeing what is above these. With the tongue withdrawn from tastes, the nose from scents, the ears from touch and the eyes from forms, one succeeds in beholding one's own self as independent of the senses and the mind and, therefore, of the three gunas.

It is said, that which is the cause of the doer, the deed, that which is used for the deed, the place and the time of the deed, and the tendencies towards happiness and sorrow, is called the self or the Soul. That which pervades everything, which does everything in the form of living creatures, that which exists in the universe as the mantras declare, that which is the

cause of all, that which is the highest of the high, and that which is one without a second and does all things, is the cause. Everything else is effect.

It is seen that, in keeping with his actions, a man obtains results both good and evil, which though apparently incompatible with each other, still dwell together in harmony. Indeed, as the good and evil fruit born of their own actions abide in the bodies of creatures, so does knowledge reside in the body. As a burning lamp reveals objects before it, so do the five senses, like lamps set high on trees, discover their respective objects with the light of knowledge.

As the various ministers of a king gather to give him counsel, even so the five senses in the body willingly obey knowledge. Gyana is superior to all of them.

Like the flames of a fire, currents of the wind, rays of the sun and waters of the rivers, wax and wane repeatedly, even so the bodies of embodied creatures appear and disappear perennially.

As a man who cleaves a piece of wood with an axe does not find either smoke or fire in it, even so one cannot cut open the arms, feet and stomach of a person to behold the principle of knowledge, which, indeed, has nothing in common with the stomach and the limbs.

Just as one sees smoke and fire by rubbing together two pieces of wood, so does a person of well-directed intelligence, who unites the senses and the Soul through yoga, view the Supreme Soul, which, verily, exists in its own nature.

In a dream, one sees one's body lying on the ground as something apart from one's own self; likewise does a person, possessed of the five senses, the mind and the intellect, see his own body after death, and goes from one body into another.

The Soul is not subject to birth, growth, decay and death. By the laws of karma, the jiva, upon the demise of one body passes into another, unseen by others. None can see the form of the individual Soul, nor can it be felt by touch. With the senses, the Atman accomplishes no deeds. The senses do not approach the Soul. The Atman, however, controls them all. As anything placed in a blazing fire assumes a certain colour based on the light and heat that works upon it, without taking any other hue or attribute, even so the Soul's form is seen to take its appearance from the body it inhabits.

Likewise, man discards one body and enters another, unseen by all. Indeed, with his body cast to the Panchamahabhutas, he assumes a form

that is made of the same five elements. Upon his demise, the embodied creature enters space, wind, fire, water and earth in such a way that each particular element in his body mingles in tune with its correlate outside his body.

The senses, too, already engaged in diverse occupations and dependent on the five elements for their functions, enter the Panchamahabhutas. The ear derives its capacity from space; and the sense of scent from the earth. Form, which is the property of the eye, is the result of light or fire. Fire or heat is said to be the dependent cause of water. The tongue with taste for its attribute merges into water. The skin, which has touch for its quality, becomes lost in the wind whose nature it shares. The fivefold attributes, sound and the rest, dwell in the Panchamahabhutas. The fivefold objects of the senses, space and the others, dwell in the five senses. All these in turn, the fivefold attributes, the fivefold elements and the five senses follow the lead of the mind. The mind follows the lead of the intellect, which is guided by that which exists in its true and undefiled nature—the Paramatman.

The karmi in his new body receives the fruits of all the good and bad deeds done by him as also of all actions done by him in his past lives. All deeds done in this life and ones to come follow the mind like aquatic creatures that ride a friendly current. As a moving, restless thing draws attention to itself, as a minute object appears enlarged when seen through a magnifying glass, as a mirror shows a person his own face, even so the Soul though subtle and invisible becomes an object of the intellect's apprehension."

CANTO 203

Manu said, "Over time, manas united with the indriyas retains impressions received in the past. When the senses are all suspended from their functions, the Paramatman in the form of buddhi exists in its own true nature. When the jivatma completely disregards all the sense objects with regard to their simultaneity or contrarily gathers them from all directions and clings to them, he inevitably wanders around aimlessly. He is, therefore, the silent witness. Hence the embodied Soul has a distinct and independent existence.

Along with rajas, tamas and sattva there are also three states of awareness—jagrata awastha, swapna awastha and sushrupta awastha. The Soul has knowledge of the pleasures and pains, which are all opposites of these states, and share the nature of the traigunas. The Atman enters the senses like the wind that blows into a piece of burning wood. One cannot see the form of the Soul, nor can it be known by the sense of touch, or by the ear. It may, however, be seen with the help of the srutis and the instructions of the sages.

As regards the senses, the particular sense that grasps it, in turn, loses its existence as a sense. The senses cannot themselves apprehend their own forms by themselves. The Soul is omniscient inasmuch as it knows both the knower and the known. It witnesses all things. The omniscient Atman knows the senses without, but the senses are unable to know it. Nobody has seen the other side of the Himavat mountains, or of the moon. Yet it cannot

be said that these do not exist. Similarly, though never known by the senses, it cannot be said that the subtle Soul that dwells in all creatures, does not exist. We see the earth reflected on the moon's surface in the form of shadows, when the moon waxes and wanes. Yet they do not know that it is the earth that is so reflected there. Likewise is the knowledge of the Atman. That knowledge must come of itself.

The Soul depends upon itself. Sages and seers, who reflect on the formlessness of visible objects before birth and after death, behold with the help of intelligence, the formlessness of objects that have apparent forms. Likewise, although the sun's movement cannot be seen, yet, by watching it rise and set, men conclude that the sun has motion. Similarly, though the Atman is at a great distance from them, the wise behold the Soul with the help of the lamp of intelligence, and seek to merge the Panchamahabhutas in Brahman.

Verily, an end cannot be accomplished without the application of means. Fishermen cast nets to catch fish. Animals are captured with the help of other animals. Birds of prey are engaged to snare other birds. Elephants are taken by those who use elephants. In this way, the Soul may be apprehended by knowledge. We have heard that only a snake can see a snake's legs. Similarly, through knowledge one sees the subtle Soul abide within the gross body. Men cannot, through their senses, know the senses. Likewise, mere intellect at its highest cannot behold the Soul that is Supreme.

On the fifteenth day of the dark fortnight, when the moon becomes invisible, still, it cannot be averred that the moon is destroyed. Similar is the case with the Soul within the body—when liberated from the body, the Atman cannot be seen or known. As the moon shines anew when it ascends to another position in the sky—so does the Soul manifest itself once more when it acquires a new body. The eye can directly view all the birth, growth and disappearance of the moon. These phenomena, however, relate to the gross form of that luminary. The like are not the qualities of the Soul. The lunar disc, which reappears after the dark fortnight, is regarded as the same moon that had become invisible. Likewise, irrespective of the changes represented by birth, growth and age, a person is regarded as the same individual without any doubt of his identity.

It cannot be distinctly seen how Rahu approaches and leaves the moon. Similarly, it cannot be discerned how the Soul leaves one body and

enters another. Rahu is visible only when it exists with the sun or the moon. Likewise, the Atman becomes an object of perception only when it exists with the body. Separated from the sun or the moon, Rahu can no longer be seen. Similarly, liberated from the body, the Soul can no longer be seen. Although the moon disappears during the dark fortnight, it is not deserted by the constellations and the stars; the Atman also, though separated from the body, is not deserted by the fruits of its actions in that body."

CANTO 204

Manu said, "As in a dream where this gross body lies inactive and the subtle life-giving spirit detaches itself from the body, and enters into the state of deep slumber of death, the sukshma sarira with all the senses becomes inactive and the detached intellect remains awake. The same is the case with existence and non-existence.

As when water is clear, images reflected in it can be seen by the eye, likewise, if the senses be still and calm, the Soul can be seen by the intellect. If, however, the water is stirred, the person standing by it can no longer see the images. Similarly, if the senses are disturbed, the Soul can no longer be seen by the intellect. Ignorance creates delusion. Delusion affects the mind. When the mind becomes deluded, the five senses housed within it are compromised as well.

Surcharged with avidya, sunk in the swamp of worldly objects, one cannot enjoy the sweetness of contentment or peace. In such a state, undetached from its good and evil actions, the jiva returns repeatedly to the objects of the world. Because of sin, its thirst is never quenched. This thirst is satisfied only when its sin is destroyed. Because of the attachment to worldly things, which has a tendency to proliferate, one wishes for things other than the necessary, and hence fails to attain the Supreme Brahman.

From the destruction of all sinful deeds, knowledge arises in men. Upon the appearance of gyana, one's Soul can be witnessed in the intellect, like a reflection in a polished mirror. Misery is the outcome of unrestrained

senses, whereas restrained senses lead to happiness. Therefore, one should restrain one's mind with effort from objects sought by the senses.

Above the senses is the mind; above the mind is the intellect; above intellect is the Soul; above the Soul is the Supreme Brahman.

From the unmanifest has sprung the Soul; from the Soul has sprung the intellect; from the intellect has sprung the mind. When the mind becomes associated with the senses, it recognises sound and other objects of the senses. He who renounces such objects, and liberates himself from all things that arise from primordial matter, eventually enjoys immortality.

As when the sun rises, he spreads his rays and draws them into himself when he sets, so too, when the Atman enters the body, it obtains the fivefold sense-objects by energising them with the senses. When, however, he leaves the body, he is said to set by withdrawing the senses into himself. Repeatedly led along the path that is created by karma, he finds the fruits of his deeds in keeping with their nature. Desire itself for the objects of the senses is kept at bay from a person who does not seek them. The very principle of desire leaves him who has seen his Atman.

When the intellect, unencumbered from all attachments is fixed in the mind, it succeeds in attaining Brahman; for it is there that the mind with the intellect withdrawn can be extinguished. Brahman is not an object of touch, hearing, taste, sight, smell or any deductive inference from the known. Only the intellect in its purity can attain it. All objects that the mind apprehends through the senses can be withdrawn into the mind; the mind into the intellect; the intellect into the Soul, and the Atman into the Supreme Brahman. The senses cannot contribute to the success of the mind. The mind cannot apprehend the intellect. The intellect cannot seize the manifested Soul. The subtle Soul, however, sees them all."

CANTO 205

Manu said, "Upon the appearance of physical and mental sorrow, one is not able to practice yoga. As a remedy, it is advisable not to brood over such sorrow, for it becomes aggressive and increases in violence. One should relieve mental sorrow with wisdom, while physical sorrow should be cured with medicaments. Wisdom teaches this. In sadness, one should not behave like a child.

The wise should never cherish a desire for youth, beauty, longevity, health, accumulation of wealth and the companionship of those that are dear: all of which are transitory. One should not grieve alone for a sorrow that affects a whole community. Without grieving, one should, if one sees an opportunity, seek to apply a remedy. Undoubtedly, in life the measure of sorrow is much greater than that of happiness. To one who is content in life, death that is disagreeable comes due to his bewilderment. He who avoids both sorrow and happiness succeeds in attaining Brahman. The wise need never grieve. Worldly possessions bring about sorrow. There is no happiness in protecting them. They are, again, earned with toil and heartbreak. One should, therefore, ignore their loss.

Pure knowledge or Brahman is regarded by ignorance as existing in the diverse forms that are objects of knowledge. Know that the mind is only an attribute of knowledge. When the mind becomes united with the faculties of knowledge, then the intellect sets in. When intellect is unencumbered by actions and, withdrawn from outward objects, is focused

on the mind through dhyana or yoga, it attains Brahman, or samadhi. The intellect that flows from ignorance possessed of the senses and attributes runs towards external objects, like a river from a mountaintop flowing towards other lands.

When the intellect, withdrawn into the mind, succeeds in absorbing itself into contemplation that is free from attributes, it attains knowledge of Brahman like the touch of gold on a touchstone. The mind is the apprehender of the objects of the senses. It must first be extinguished before Brahman can be attained. Dependent upon the attributes of objects that are before it, the mind can never show that which is without attributes. With all the doors availed by the senses shut, the intellect should be drawn into the mind. In this state, when absorbed in meditation, it attains the knowledge of Brahman.

As the Panchamahabhutas become withdrawn into their subtle form called tanmatras on the destruction of the gunas they are known by, similarly buddhi may dwell in manas alone, with all senses withdrawn from their objects. Even when the intellect, though possessed of the quality of certainty, deliberates inwardly, it is nothing but the mind without anything superior to it. When consciousness, which attains excellence through contemplation, successfully identifies attributes with what are considered as their possessors, then can it cast off all aspects and attain the Brahman that is nirguna, without attributes.

There is no suitable indication to provide knowledge of the Avyakta Brahman, the unmanifest. What cannot be described, cannot be acquired by anyone. With a purified Soul, through penances, inferences, self-restraint, practices and observances prescribed for one's varna, and through the Vedas, should one seek to approach the Supreme Brahman. Persons of clear vision besides seeing the Supreme within themselves, seek Him in even external forms by freeing themselves from the gunas.

From the absence of all attributes or because of its own nature, the Supreme, known as the Gneya, that which should be known, can never be apprehended by debate. When the intellect is rid of qualities, only then can it attain Brahman. Attached to attributes, it regresses from the Supreme. Indeed, such is the nature of the intellect that it rushes towards the gunas and moves among them like fire among fuel. In the state called sushupti, the five senses exist freed from their respective functions, just as the Supreme Brahman exists high above prakriti, freed from all its attributes. Embodied

creatures thus perform karma because of the gunas. When they abstain from doing so, they attain moksha. Yet others, through karma, go to swargaloka.

The living creature, primordial nature, intellect, objects of the senses, the senses, consciousness, conviction of personal identity, are all called creatures for they are subject to death. The original creation of all these flowed from the Supreme Brahman. Their second or succeeding creation is due to the action of pairs of opposite sexes and is confined to all things save the primal five, and is restrained by laws because of which the same species replicate themselves. With dharma living creatures find a high end, and from adharma, they earn a lowly and vile end. He who is not free from attachments encounters rebirth; while he who is liberated, attains knowledge or Brahman."

CANTO 206

Manu said, "When the fivefold attributes are united with the five senses and the mind, then Brahman is seen by the individual like a thread passing through a gem. Just as a thread may lie within gold, pearl, coral or any earthly thing, even so one's Soul, through one's own deeds, may live within a cow, a horse, a man, an elephant, a worm, an insect or any other creature. The good deeds an individual performs in a particular body bring rewards that he enjoys in that particular body. Soil, drenched with a specific liquid, supplies each different herb or plant that grows on it, with the specific nourishment needed for its growth. The intellect, whose course is witnessed by the Soul, is obliged to follow the path defined by the deeds of previous lives.

From knowledge springs desire. From desire springs resolution. From resolution flows action. From action proceed fruits, good and bad. Fruits, therefore, depend on karma as their cause. Actions have the intellect for their cause. The intellect has knowledge for its cause; and gyana has the Atman for its cause. The excellent result of the destruction of knowledge, fruits, intellect and actions, is called Brahmagyana. Magnificent and exalted is the self-existent essence, which yogis behold. Those devoid of wisdom, whose intellect is devoted to worldly possessions, never perceive that which exists in the Soul itself.

Water is superior to earth in extension; light is superior to water; wind is superior to light; space is superior to wind; the mind is superior to space;

the intellect is superior to the mind; time is superior to the intellect. The divine Vishnu, lord of this universe, is superior to Kaala. He is without beginning, middle and end. He is unchangeable. He transcends all sorrow. Vishnu has been called the Supreme Brahman. He is the refuge of the highest order. Rishis liberated from the power of Kaala, know Him and attain moksha. All that we perceive are displayed in the gunas. Nirguna, bereft of attributes, Brahman is superior to these.

Selfless action is the highest dharma, which is sure to lead to mukti. The Riks, Yajuses and Samans have the body for their refuge. They flow from the tip of the tongue. They cannot be acquired without effort and are subject to destruction. The knowledge of Brahman, however, cannot be acquired in this way, for without depending upon the body it depends upon the Knower, the Atman, which has the body for its refuge. Without beginning, middle or end, Brahman, unlike the Vedas, cannot be acquired through effort. The Riks, Yajuses and Samans, each have a beginning. Those that have a beginning have also an end. But Brahman is said to be without beginning. And because Brahman has neither beginning nor end, it is said to be infinite and unchangeable. Thus, Brahman transcends sorrow as also dvesha-advesha, and all the pairs of opposites.

Through unfavourable destiny, an inability to discover the proper means, and due to impediments of karma, mortals are unable to find the path by which Brahman may be reached. Because of attachment to worldly possessions, a vision of the joys of the highest heaven, and a desire for something other than Brahman, men fail to reach the Parabrahman. Others beholding worldly objects desire their possession and, as such, do not long for Brahman. How will one, attached to inferior qualities, gain knowledge of Him who is possessed of attributes that are superior? It is by inference that one can arrive at a knowledge of Him who transcends all this in aspects and form. By subtle intelligence alone can we know Him. We cannot describe Him in words. The mind is seized by the mind, the eye by the eye. By knowledge, the intellect is purified. Intellect may be employed to purify the mind. By the mind should the senses be controlled. When one achieves all this, one may attain the unchangeable Brahman. One who, through dhyana, becomes free from attachments, and is enriched by the possession of a discerning mind, successfully reaches Brahman, which is without desire and above all the gunas.

As the wind keeps away from the fire embedded within a piece of wood, even so persons agitated by desire for worldly possessions keep away from the Supreme. Upon renunciation of all earthly objects, the mind attains that which is higher than the intellect; while upon their separation, the mind acquires that which is below the intellect. He who engages in the destruction of earthly desires attains absorption into the body of Brahman.

Though the Soul is unmanifest, yet when adorned with gunas, its actions become manifest. Upon the dissolution of the body, it once more manifests in the form of a fresh body. The Soul is inactive. It exists, united with the senses that create either happiness or sorrow. Unified with all the senses and endowed with a body, it takes refuge in the Panchamahabhutas. Through want of power, however, it fails to function when deprived of force by the Supreme and changeless Brahman.

No one sees the end of the earth but knows that the end is imminent. Man, agitated by attachments, is surely led to his last refuge; as a ship tossed about at sea is finally blown by the wind to a safe harbour. The sun, with rays spread at dawn, attains a quality: Illuminator of the world. At dusk, however, with rays withdrawn, the sun once again becomes an object divested of attributes. Similarly, with all distinctions and attachments withdrawn, one who practices tapasya ultimately enters the indestructible Brahman, which is without gunas.

When one discerns him who is without birth, who is the highest refuge of dharma, who is self-born, from whom everything originates and to whom all things return, who is unchangeable, who is without beginning, middle and end, and who is certainty's self, the Supreme Brahman, then one attains moksha."

CANTO 207

Yudhishtira says, 'Pitamaha, I wish to hear of the lotus-eyed indestructible one, who is the creator of everything, yet created by none. Who is called Vishnu, O lord of the Bharatas, since he pervades everything. Wisest, tell me in detail about him who is the origin of all creatures and unto whom all beings return, who cannot be vanquished by anyone, and is known as Narayana, Hrishikesa, Govinda and Kesava.'

Bhishma says, 'I have heard of this from Jamadagni's son Rama, from the Devarishi Narada, and from Krishna-Dwaipayana. Asita-Devala, O putra, Valmiki of austere tapasya, and Markandeya speak of Govinda as the most wonderful and Supreme Being. Kesava, O king of Bharata's vamsa, is the divine and puissant lord of all. He is called Purusha, and pervades everything in multiple forms.

Listen now, Yudhishtira, to the attributes, which great Brahmanas say, are to be found in the exalted wielder of the saranga. Prince of men, I will also recount the deeds ascribed to Govinda, by men conversant with old itihasas. He is said to be the Soul of all creatures, the high-Souled one, and the best of all beings. He created by his will the five-fold elements, wind, light, water, space and earth.

The mighty lord of all things, the Divine One, the Supreme Being, created the earth, and lay down on the surface of the waters. While he floated upon the waters, the Supreme Being, refuge of every kind of energy and splendour, created Chitta, the first-born of beings in the universe. We

have heard that he created consciousness along with the mind. Consciousness, which is the refuge of all creation, upholds all creatures along with the past and the future. After the emergence of consciousness, an exceedingly beautiful lotus, with effulgence like the sun's, grew out of the navel of the Supreme Being floating on the waters. The illustrious and divine Brahma, the ancestor of all creatures, materialised within the lotus, illuminating all the cardinal points of the horizon with his lustre.

O Mahabaho, after the high-Souled Pitamaha materialized from the primeval lotus, a great Asura named Madhu appeared from the tamoguna, the attribute of darkness. In order to help Brahma, the lord of all beings, the Supreme Divinity, slew the fierce Asura who sought to kill Brahma. From this slaying of the Asura Madhu, O Putra, all the Devas, Danavas and Manavas came to call the king of all persons faithful to dharma, by the name Madhusudana.

Next, by his will, Brahma created seven sons with Daksha being the first. They were Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu and Daksha. The eldest born, Marichi, by a command of his will, fathered a son named Kasyapa, master of all realisers of Brahman. From his toe, even before the birth of Marichi, Brahma created another son, Daksha, who, O king of Bharata's vamsa, was the ancestor of creatures.

Unto Daksha were first born thirteen daughters, the eldest of whom was called Diti. Marichi's renowned son, the noble Kasyapa, married these thirteen daughters. The blessed Daksha next fathered ten more daughters. The progenitor of creatures, Prajapati Daksha, bestowed these upon Dharma, who became father of the Vasus, Rudras, Viswedevas, Sadhyas and the Maruts. Daksha next fathered twenty-seven other younger daughters. The luminous Soma became the husband of them all.

The other wives of Kasyapa gave birth to Gandharvas, Kimpurushas, horses, birds, kine, fish, trees and plants. Danu gave birth to the Danavas with Viprachitti for their first. Diti gave birth to all the Asuras of immense strength. Aditi gave birth to the Adityas. Amongst them Vishnu took birth as a dwarf. Also called Govinda, he became the first of them all. Through his prowess, the Danavas were vanquished, and the prosperity of the Devas increased.

Madhusudana created the day and the night, the morning and the evening, and the seasons in their order. After reflection, he also created the

clouds, and other immobile and moving beings. Possessed of boundless energy, he also created the Viswas and Bhumi with all that is upon her.

Later the divine and mighty Krishna, O Yudhishtira, created from his mouth a hundred outstanding Brahmanas. From his two arms, he created a hundred Kshatriyas, and from his thighs a hundred Vaisyas. Next, O bull of Bharata's race, Kesava created from his two feet a hundred Sudras.

Possessed of great ascetic merit, Madhusudana created the four varnas of men, and made Dhatri Brahma the lord and ruler of all creation. Of immeasurable radiance, Brahma also became an exponent of the knowledge of the Vedas. Additionally, Kesava made Virupaksha the ruler of the bhutas, pretas and of the goddesses called the Matrikas, the mothers. And he made Yama the ruler of the Pitris and of all sinful men. The Paramatman also made Kubera the lord of all treasures. He then created Varuna, the lord of waters and ruler of all aquatic creatures. The mighty Vishnu made Vasava king of all the Devas.

In those times, men lived as long as they chose to live, without any fear of Yama. Sexual congress, O lord of the Bharatas, was not necessary for perpetuating the species—offspring were begotten through will, from the mind. In the age that followed, Treta yuga, children were begotten by touch alone. Even in this age, humans were above the necessity of sexual congress. It was only in the next, Dwapara yuga, O king, that the practice of sexual congress came to prevail among men. In the Kali yuga, O regent, men have come to marry and live in couples.

I have now told you of the Supreme Lord of all creatures. He is also called the ruler of all and of everything. Listen to me now, O son of Kunti, as I speak to you about the sinful creatures of the earth.

Such men are born in the southern region and are called Andrakas, Guhas, Pulindas, Sabaras, Chuchukas and Madrakas. Those born in the northern realms are Yamas, Kambojas, Gandharas, Kiratas and Barbaras. All of them are sinful, and roam this earth, defined by practices similar to those of Chandalas, ravens and vultures. They did not exist on earth in the Krita yuga. They took root, O lord of Bharata's vamsa, and began to multiply from the Treta yuga onwards. Once the terrible yugasandhi conjoining the Treta and the Dwapara yugas dawned, the Kshatriyas confronted each other in battle.

Thus, O lord of Kuru's race, did the divine Krishna manifest this universe. The celestial observer of all the worlds, Rishi Narada, says that

Krishna is the Supreme God. Mahabaho of Bharata's vamsa, even Narada admits the supremacy and eternity of Krishna. Thus, O monarch, is Kesava of unconquerable valour. The lotus-eyed one is not a mere man. He is inconceivable.'

CANTO 208

Yudhishtira asks, 'Who were the first Prajapatis, O Bharatarishabha? What exalted Rishis are there in existence and where does each of them dwell?'

Bhishma says, 'Hear me, and I will tell you who the Prajapatis were and where these Rishis are said to abide on earth.

At first, there was one eternal, divine, Svayambhuva Brahma. The self-born Brahma fathered seven illustrious sons. They were Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu and the eminent Vasishta who was equal to Brahma himself. These seven sons have been mentioned in the Puranas as seven Brahmanas, the Saptarishis. I will enumerate all the Prajapatis who came after these.

In Atri's race was born the eternal and divine Barhi, the ancient, who had tapasya for his origin. From Barhi, were born the ten Prachetasas. The ten Prachetasas had one son between them, Prajapati Daksha, known in the world as both Daksha and Kasyapa. Marichi also had one son called Kasyapa, also known by two names. Some call him Arishtanemi, and some, Kasyapa. Atri had another son, the handsome and princely Soma of tremendous tejas. He performed tapasya for a thousand celestial yugas. The divine Aryaman, and his sons, O Raja, have been described as ordainers of divine laws, and creators of all creatures.

Sasabindu had ten thousand wives. On each of them their lord fathered a thousand sons, and so they were ten hundred thousand. These sons

refused to regard anyone save themselves as Prajapatis. The ancient Brahmanas bestowed a title on the descendants of Sasabindu. In time, the extensive vamsa of Prajapati Sasabindu established the Vrishni vamsa. These that I have mentioned are noted as the illustrious Prajapatis.

I will now name the Devas that are the lords of the three worlds. Bhaga, Ansa, Aryaman, Mitra, Varna, Savitri, Dhatri, Vivaswat, Tvashtri, Pushan, Indra and Vishnu are the twelve Adityas, all born from Kasyapa. Nasatya and Dasra are the two Aswins. These two are the sons of the illustrious Martanda, the eighth in the lineage. These were called first the Devas and the two classes of Pitris.

Tvashtri had many sons. Amongst them were the handsome and famous Viswarupa, Ajaikapat, Ahi, Vardhana, Virupaksha and Raivata. Then there were Hara and Bahurupa, Tryambaka, Savitrya, Jayanta and Pinaki. The eight divine Vasus I have already named. These were seen as Devas at the time of Prajapati Manu. Amongst the Siddhas and Sadhyas, there were two classes based on conduct and youth. Of yore, Devas were considered to be of two classes, the Ribhus and the Maruts. Thus, I have specified the Viswas, the Devas and the Aswins. Amongst them, the Adityas are Kshatriyas, and the Maruts are Vaisyas. The two Aswins are said to be Sudras. The Devas born from Angirasa's line are Brahmanas. This is certain. So have I told you about the fourfold varnas among the Devas. One who rises before dawn and recites the names of these lords, is cleansed of all his sins whether committed intentionally, unwittingly, or born from his association with others.

Yavakrita, Raivya, Arvavasu, Paravasu, Aushija, Kashivat and Bala are the sons of Angiras. These, and Kanwa son of Rishi Medhatithi, Barhishada, and the renowned Saptarishis, all reside in the east. Unmucha, Vimucha, Svastyatreya, Pramucha, Idhmavaha, Dridhavrata and Mitravaruna's son Agastya, these twice-born Rishis all dwell in the south. Upangu, Karusha, Dhaumya, Parivyadha, the Maharishis Ekata, Dwita and Trita, Atri's son, the illustrious Saraswata, these divinities dwell in the west. Atreya, Vasishta, Maharishi Kasyapa, Gautama, Bharadwaja, Viswamitra, the son of Kusika, and Jamadagni, the son of Richika, these seven live in the north.

Thus have I told you about the Maharishis of fiery tejas who live in the different directions of the world. These blessed Souls are the witnesses of the universe, and creators of all the worlds. In this manner do they live in

their respective quarters. By reciting their names, one is cleansed of all one's sins. One who visits these places becomes purified of all his sins and succeeds in returning home in safety.'

CANTO 209

Yudhishtira says, 'O Bhishma of great wisdom and invincible valour in battle, I wish to hear in detail of Krishna who is immutable and omnipotent. Tell me truly everything about his tejas and the awesome feats he achieved in days of old. Why and to what end did the mighty one assume the form of an animal? I wish to know, O magnificent Kshatriya!'

Bhishma says, 'Once, while out hunting, I arrived at the hermitage of Markandeya. There I saw diverse classes of ascetics seated in their thousands. The Rishis honoured me by the offer of arghya, made from honey and curds. I accepted their worship, and reverentially saluted them in return. Maharishi Kasyapa narrated what I am about to recount there. Listen attentively to the excellent and charming tale.

In earlier days, innumerable invincible Danavas, filled with wrath and avarice, and hundreds of mighty Asuras drunk with might, became exceedingly jealous of the unrivalled prosperity of the Devas. Eventually, attacked and oppressed by the Danavas, the Devas and Devarishis, unable to find peace, fled in all directions. The denizens of heaven saw the earth sunk in sore distress. Overspread with mighty Danavas of terrible aspect, Bhumi seemed to be burdened with an insupportable weight. Cheerless and grief-stricken, she appeared to plunge down into the Patalas. Struck with fear, the Devas went to Brahma and said, "How will we continue to bear these depredations of the Danavas?"

The creator answered, “I have already ordained what is to be done in this matter. Endowed with boons, possessed of might and swollen with pride, these senseless wretches do not know that Vishnu of invisible form, the Devadeva who cannot be vanquished even by all the Devas together, has assumed the form of a boar. The Supreme Lord will plunge down to the place below the earth, where the wretches among Danavas dwell in their thousands, and he will kill them all.”

These words of Brahma brought immense joy to the magnificent Devas.

Very soon, the puissant Vishnu, manifested as Varaha, plunged into the patalas and charged the offspring of Danu and Diti. The very sight of the extraordinary creature confounded the Daityas and they stood transfixed. Then they rushed forward as one and surrounded the boar. Together they seized the beast. Full of rage, they tried to dismember the animal from every side. The mighty, horrible Danavas failed, O Rajan, to bring any harm to Varaha. They were filled with wonder and fear. All the thousands of enormous demons saw their last hour had come. And so, rapt in yoga with his Soul as his companion, the Devadeva began to emit tremendous roars, terrifying the Daityas and Danavas. All the worlds and the ten cardinal directions resounded with the roars and filled the living with abject fright. The very Devas, with Indra at their head, were petrified as the whole universe was stilled by that sound. It was a dreadful moment.

All mobile and immobile beings were benumbed by the awful sound. Terrified by the thunder, paralysed by the power of Vishnu, lifeless, the Danavas crumpled to the ground. With its hooves, the boar began to trample and rend asunder the flesh, fat and bones of the enemies of the Devas. Because of the tremendous roars, Vishnu came to be called Sanatana. He is also known as Padmanabha, the lotus-navelled; guru of yogins; preceptor and Supreme Lord of all creatures.

Soon, all the tribes of the Devas approached Brahma, the lord of the universe, and said, “What sort of noise is this, O mighty one? We do not understand it. By whose sound is the universe so petrified? Behold, the Devas and Danavas have all been rendered senseless by the terrible urjas of this sound.”

Meanwhile, O Mahabaho, the assembled Devas saw Vishnu in his Varaha rupa, and the Maharishis sang his praises.

Brahma said, “That is the Supreme Lord, creator of all beings, Soul of all creatures, guru of all yogins. Of immense body and infinite strength, he has slain all the Danavas, and arrived here. He is the Almighty, of immeasurable splendour, the great refuge of all blessings. He has achieved a most difficult feat, impossible of being accomplished by any other, and returned to his own sattvic nature. He is the lord and Soul of all beings, master of yoga, great ascetic. Listen, all of you. He is Krishna, the destroyer of all obstacles and impediments.

It is He from whose navel the primeval lotus emerged. He is the Paramatman, the Mahayogi; He is Brahma. Excellent Devas, there is no need for sorrow, fear or grief. He is the Ordainer. He is Brahman. He is all-devouring Kaala. He upholds the world. The roars that alarm you are of that divine one. Mahabaho, He is the object of universal worship. Immortal, lotus-eyed, He is the lord and origin of all beings.’

CANTO 210

Yudhishtira says, 'O Bhaarata, tell me about the lofty yoga through which I may obtain moksha. O eloquent one, I truly wish to know everything about this yoga.'

Bhishma says, 'Listen to an old story of a guru and his sishya on the subject of moksha. There was a twice-born guru, a Maharishi. He was splendid in appearance. A Mahatman, he was firm in truth and a complete yogi.

Once, an outstanding sishya approached the guru with a desire to obtain what was for his highest good. With folded hands he stood before his master, then touched his guru's feet, and said, "If, O illustrious one, you are pleased with my worship, it befits you to answer some questions and doubts that I have. Who am I and who are you? Tell me this fully. Tell me also what Paramartha is. And when the material cause in all beings is identical, why do their births and death happen in such dissimilar ways? It is also appropriate for you, with your vast knowledge, to explain the purpose of the declarations in the Vedas about the difference of rites for different classes of men, the meaning of the injunctions of the smritis and the rulings which apply to all classes of men."

The guru said, "Listen, O my wise sishya. Answers to your question are not revealed in the very Vedas and this is the highest subject for thought or discourse. It is called Adhyatma and is the most valuable of all branches of learning and of all sacred institutes. Vasudeva is the supreme cause of the

universe. He is the origin of the Vedas, AUM. He is truth, knowledge, sacrifice, renunciation, self-restraint and dharma. Those who know the Vedas know him as all-pervading, immutable, eternal, omnipresent, creator and destroyer, the unmanifest Brahman."

Hear now the story of him who was born in Vrishni's vamsa. A Brahmana should hear of the greatness of Devadeva Vishnu of immeasurable tejas, from the lips of Brahmanas. A Kshatriya should hear it from other Kshatriyas. A Vaisya should hear it from Vaisyas, and a high-Souled Sudra should hear it from Sudras. You deserve to hear it. Listen now to the auspicious tale of Krishna, the most excellent of all legends.

Vasudeva is the wheel of Kaala, without beginning and without end. Existence and non-existence are the attributes by which his real nature is known. The universe revolves like a wheel depending upon the lord of all beings. O best of men, the Supreme Being Kesava, is said to be the indestructible, unmanifest, immortal, immutable Brahman. The highest of the high, without change or deterioration himself, he created the Pitris, Devas, Rishis, Yakshas, Rakshasas, Nagas, Asuras and Manavas. He also created the Vedas, the eternal duties and the customs of men.

After he reduces everything into non-existence, again, at the beginning of a new yuga, he creates Prakriti. As diverse phenomena of several seasons appear sequentially, similarly, beings come into existence at the beginning of every celestial yuga. With the beings that are born comes the knowledge of laws and duties, neeti and dharma, in order to regulate the world's course.

At the end of every celestial yuga when the Pralaya sets in, the Vedas and all other scriptures disappear along with the rest. By the grace of the self-born, the Maharishis by their tapasyas, first regain the lost Vedas and other shastras. Brahma first acquired the Vedas. The Devaguru Brihaspati initially received their branches, the Vedangas. Bhrigu's son Sukra was the first to acquire the science of neeti, which is so beneficial for the universe. The art of sangita, music, was acquired by Narada; that of the astra-shastra, by Bharadwaja; the history of the Devarishis by Gargya; that of Aushadha, by the dark-complexioned son of Atri. Diverse other Rishis, proclaimed sciences such as Nyaya, Vaiseshika, Samkhya, Patanjala and the rest.

Let that Brahman which the Rishis have indicated by arguments drawn from reason, by means of the Vedas, and by inferences drawn from the direct evidence of the senses, be adored. Neither the Devas nor the Rishis

were at first able to comprehend Brahman who is without beginning and who is the highest of the high. Only the divine creator of all things, the mighty Narayana, had knowledge of Brahman. The Rishis, the best among the Devas and the Asuras, and the ancient Rajarishis had the knowledge of the highest remedy for sorrow from Narayana. When primordial matter creates life through the action of the primal energy, the universe with all its potencies begins to flow from it. Just as one lamp can kindle thousands of other lamps, similarly, primordial matter creates thousands of living beings. And because of its infinity, primordial matter is never exhausted.

From the Unmanifest flows the awareness determined by deeds. Awareness creates consciousness. From consciousness ensues space. From space arises wind. From wind transpires heat. From heat results water, and water creates earth. These eight constitute the primordial Prakriti. The universe rests on them.

From these eight have originated the five organs of knowledge, the five organs of action, the five objects of the initial five organs, and the one, mind, forming the sixteenth. The ears, the skin, the two eyes, the tongue and the nose are the five organs of knowledge. The two feet, the lower duct, the organ of generation, the two arms and speech, are the five organs of action. Sound, touch, form, taste and smell are the five objects of the senses, covering all the things.

The mind dwells upon all the senses and their objects. In the perception of taste, it is the mind that becomes the tongue, and in speech, it is the mind that becomes words. Provided with the different senses, it is the mind that becomes all the objects that exist within its preserve. These sixteen, existing in their respective forms, are known as Adityas. These worship him who creates all knowledge and dwells within the body.

Taste is the attribute of water; scent is the attribute of earth; hearing is the attribute of space; vision is the attribute of fire or light; and touch, the attribute of the wind. This is the case with all creatures at all times. The mind is said to be the attribute of existence.

Existence springs from Avyakta Prakriti, which rests in that which is the Soul of all existent beings. These existences, founded in the Supreme Divinity that is above Prakriti and is without any inclination for action, uphold the entire universe of the living and non-living. This sacred edifice of nine doors, the body, is endowed with all these existences. That which is

high above them—the Soul—dwells within it, pervading it. For this reason, it is called Purusha.

The Atman is without decay and not subject to death. It has knowledge of what is manifest and what is unmanifest. It is forever all-pervading, saguna—possessed of attributes—subtle, and the refuge of all existences and qualities. As a lamp discovers all objects great or small irrespective of its own size, likewise the Atman dwells in all creatures as the principle of knowledge regardless of the qualities or flaws of those beings. Urging the ear to hear what it hears, it is the Soul that hears. Similarly, employing the eye, the Atman sees. This body furnishes the means by which the Soul derives knowledge. The bodily organs are not the doers; the Atman is the doer of all deeds.

There is fire in wood, but it can never be seen by cutting open a log of wood. Similarly, the Soul dwells within the body, but it can never be seen by dissecting the body. The fire that dwells in wood may be seen by rubbing the wood with another piece of wood. In like manner, the Atman that dwells within the body may be seen by engaging proper means, of yoga. Water must exist in rivers. Rays of light are always attached to the sun. Likewise, the Soul has a body. This connection does not cease because of the constant succession of bodies that the Atman has to enter.

In a dream, the Soul, possessed with the fivefold senses, leaves the body and roams far and wide. Likewise, when death comes, the jiva with the senses in their subtle forms passes out of one body to enter another. The Jivatman is bound by its own previous deeds. Hence, compelled by its own karma of one state of existence, it attains another state. Indeed, it is led from one into another body by its own actions, which are inexorable in their results.

I will now tell you about the evolution of how the possessor of a human body, the jiva, leaves his body, enters another and then yet another; how, indeed, the entire range of beings exists as the result of their respective karmas of past and present lives.'

CANTO 211

Bhishma says, 'All inert and mobile beings, distributed into four classes, are to be of unmanifest birth and unmanifest death. Since it exists only in the unmanifest Soul, the mind is said to possess the attributes of the Unmanifest.

As a vast tree is ensconced within a small seed of the aswattha flower and becomes visible only when it takes root, even so birth takes place from what is unmanifest. A lifeless piece of iron flies towards a magnet. Similarly, inclinations and propensities caused by natural instincts, all fly towards the Soul in a new life. Indeed, even as the propensities and possessions born of ignorance and delusion, and inanimate in nature, are united with the Soul when reborn, the other tendencies and ambitions of the Soul that have their gaze directed towards Brahman become united with the jiva, and at last with Brahman himself.

Once, neither earth nor sky, not heaven or matter, or the vital breaths, or virtue and vice, or anything else, existed, save the Atman. Nor have they any connection with even the Soul defiled by ignorance. The Soul is eternal. It is indestructible. It exists in every creature. It is the cause of the mind. It is nirguna, without attributes. The universe that we perceive has been declared in the Vedas to be due to ignorance or delusion. The Soul's apprehensions of form are because of past desires. The Jivatman, bestowed with those causes, desires, is led to its being engaged in karma. These in

turn create more desires to end in further actions, and so on. Thus this vast wheel of existence revolves, without beginning and without end.

The unmanifest, awareness, along with the desires, is the hub of this wheel. The manifest, the body with the senses, constitutes its spokes; the perceptions and actions form its circumference. Propelled by the quality of rajas, the Soul presides over it—a witness to its revolutions. Like oilmen pressing oilseeds in their machine, the fruit born of ignorance affect the universe of creatures moistened by rajas, and grind it in the wheel. In the succession of existences, the living creature, seized by the idea of selfhood out of desire, engages itself in deeds. In the union of cause and effect, these actions again become new causes. Effects do not enter into causes. Nor do causes enter into effects. In the creation of effects, Kaala is the cause. The eight primordial essences, and their sixteen variations, exist in a state of union, as they are always presided over by the Soul.

As dust follows the wind that moves it, the Soul, divested of the body, yet bestowed with inclinations born of rajas, tamas and principles of causes constituted by the karmas of the past life, moves on following the direction that the Supreme Soul gives it. The Atman, however, is never touched by the inclinations and propensities. Nor are these touched by the Soul that is superior to them. The dust it bears never stains the wind, which is naturally pure. As the wind is separate from the dust, even so, the wise should know, is the connection between existence and the Soul. No one should take it that the Atman, due to its apparent union with the body, the senses, other propensities, beliefs and disbeliefs, is really bestowed with all these as its necessary and absolute gunas. On the other hand, the Soul should be taken as existing in its own nature."

Thus did the divine Rishi solve the doubt that vexed his sishya's mind. Despite all this, people depend upon means consisting of actions and scriptural rites to dispel grief and win happiness. Seeds scorched by fire do not sprout. Similarly, if everything that contributes to suffering be consumed by the fire of true knowledge, the Soul escapes the obligation of rebirth into the world.'

CANTO 212

Bhishma says, 'Persons engaged in activity regard the practice of karma highly. Similarly, those devoted to knowledge do not value anything other than gyana. Individuals fully conversant with the Vedas and depending upon their declarations are rare. Men of greater wisdom desire the path of abstention from actions as the better of the two. Such conduct, therefore, is laudable. The intelligence, which urges abstention from actions, is that by which one attains moksha.

Possessed of a body, a person, through folly, along with wrath, yearning and all the vasanas born of rajas and tamas, becomes attached to earthly objects. One, therefore, who desires to destroy one's connection with the body, should never indulge in any impure deed. On the other hand, one should create by one's actions a path to attain liberation, without wishing for welfare in the next world. As gold, when tainted with iron, loses its purity and fails to shine, even so knowledge existing with attachment to earthly objects and such other faults, fails to put forth its brilliance.

He who, influenced by greed, follows the dictates of desire and anger, and transgresses the path of dharma to turn to adharma, meets with complete destruction. One who is desirous of gaining the Atman should never follow, with excess of attachment, earthly possessions that are the objects of the senses. If one does so; anger, joy and sorrow arise from each other and make one miserable. When everyone's body is made up of the

five original elements as also of the three gunas of sattva, rajas and tamas, whom will one adore and whom will one blame, and with what words? Only fools become attached to the objects of the senses. Because of folly, they do not know that their bodies are only transitory. As a house made of earth is plastered over with earth, even so this body, which is made of earth, is kept from death by food, which is only a produce of earth. Honey, oil, milk, butter, meat, salt, treacle, grains, fruits and roots are all variations of earth and water.

Recluses living in the wilderness, abandon all desire for rich, savoury food, and eat simple fare, only for sustenance. Similarly, a person who dwells in the wilderness of the material world should be ready for exertion and should eat for sustenance, like a patient taking medicine. A noble man who wishes to find peace, should restrain his senses and examine all earthly objects that he encounters, with the help of truth, purity, candour, renunciation, enlightenment, courage, forgiveness, fortitude, intelligence, reflection and austerities.

All creatures, dazzled, because of ignorance, by the gunas, sattva, rajas and tamas, continually revolve as on a wheel. All faults, therefore, that are born of ignorance, should be closely examined and the idea of ahamkara that creates sorrow, with its origin in ignorance, should be avoided. The fivefold elements, the senses, the attributes of sattva, rajas and tamas, the three worlds with the Supreme Being himself, and karma, all rest on Chitta, consciousness.

As Kaala, under its own laws, always displays the phenomena of the seasons one after another, even so one should know that consciousness in all creatures is the inducer to action. Tamas from which proceeds Chitta creates delusions. It is darkness and is born of ignorance. To the three gunas of sattva, rajas and tamas are attached all the joys and sorrows of creatures. Listen now to the effects that spring from the attributes of sattva, rajas and tamas.

Contentment, satisfaction derived from joy, certainty, intelligence and memory, are the results of the attributes of sattva. Desire, anger, error, greed, confusion, fear and fatigue, belong to the quality of rajas. Despair, grief, discontent, vanity, pride and wickedness, all belong to tamas. Examining the gravity or lightness of these and other faults that dwell in the jiva, one should reflect upon each of them to ascertain which of them exist,

which have become strong or weak, which have been driven off, and which remain.'

Yudhishtira says, 'What faults are discarded by persons who seek moksha? Who are they that are weakened by them? What are the faults that come repeatedly and cannot be got rid of? What, again, are regarded as weak, caused by perplexity and, therefore, permissible? What are the faults upon whose strength and weakness a wise man should reflect with the help of intelligence and reason? I am confused about these. Speak to me of them, O Pitamaha.'

Bhishma says, 'He who has a pure Soul, and extracts all his faults by their roots, succeeds in finding moksha. As an axe made of steel cuts a steel chain and in the process breaks itself, likewise, the one with a purified soul, who destroys all the faults that spring from tamas and those that are born with the jiva upon rebirth, succeeds in dissolving his connection with the body and attains moksha.

The qualities that have their origin in rajas, those that spring from tamas, and ones defined by purity under sattva, constitute the seed from which all embodied creatures have grown. Among these, the sattva guna alone is the path by which those of cleansed souls succeed in attaining moksha. He who has a purified soul should, therefore, abandon all the qualities born of rajas and tamas. For, when the sattva guna becomes free of rajas and tamas, it becomes even more resplendent.

Some say that sacrifices and other rituals performed with the help of mantras, although they certainly contribute to the purification of the soul, are evil and cruel. This view is incorrect. On the contrary, such karmas and kriyas are the principle means to dissociate the Atman from all worldly attachments, and to find dispassion. All unrighteous actions, all deeds encumbered with earthly gains and all activities fuelled by desire are accomplished through the influence of the qualities of rajas.

Through qualities born of tamas, one performs all deeds charged with avarice and wrath. Because of the guna of tamas, one embraces sleep and idleness, and becomes addicted to all kinds of cruelty and carnal pleasures. He, however, who, possessed of faith and scriptural knowledge, is mindful of the sattva guna, attends only to all things good, and becomes gifted with moral beauty and is flawless.'

CANTO 213

Bhishma says, 'From rajas arises delusion or loss of judgement. Tamas, O Bharatarishabha, gives birth to wrath, lust, fear and pride. When all these are destroyed, one becomes pure. Invested with purity, one successfully gains knowledge of the Paramatman, which is changeless, resplendent, undecaying and all pervasive, has the Unmanifest for his refuge, and is the foremost of all the Devas.

Trapped in maya, men stray from knowledge, become foolhardy and yield to wrath. From wrath, they become subject to desire, which in turn creates lust, delusion, vanity, pride and selfishness. From such selfishness come forth various kinds of frenzied activity. From these actions arise diverse bonds of affection that lead only to sorrow, and from karma fertile with joy and sorrow accrues the accountability to birth and death.

Because of the onus of birth, the liability is incurred by a jiva within the womb, from conception. The jiva is defiled with excreta, urine, phlegm and blood generated there. Overwhelmed by desire, the jiva becomes bound by wrath, greed, lust and all the rest. It seeks, however, to escape those evils. In view of this, women are regarded as instrumental in setting the stream of creation flowing. By their nature, women are kshetra, and men are kshetrajna, with regard to the gunas. For this reason, wise men should not pursue women exclusively among other objects of the world. Indeed, women are like fearful mantra-shaktis. They bewilder the unwise. They are

steeped in the gunas of rajas. They are the eternal embodiment of the senses.

Because of the keen desire that men have for women, children are born from them. As one discards from one's body germs that are born there but are not part of oneself, likewise should one attend to one's children, who, though regarded as one's own, are not so in reality. From the vital seed as from sweat and other impurities, creatures are born from the body, influenced by the karma of previous lives or by the course of nature. Therefore, the wise should feel no concern for them.

The attribute of rajas rests on that of tamas. The trait of sattva rests on that of rajas. Ignorance that is unmanifest envelopes knowledge, and causes the phenomena of intelligence and consciousness. The knowledge that possesses qualities of Chitta and buddhi is said to be the seed of embodied souls. That, again, which is the seed of such knowledge is called the jiva. Because of karma and the principle of time, the soul goes through birth and repeated cycles of rebirth. As in a dream, the soul exhibits a body influenced by the mind, correspondingly, it attains in the mother's womb a body based upon attributes and dispositions of its past karmas. All the senses while it is still in the womb, are awakened by past deeds as the operative cause, and develop in consciousness because of the mind co-existing with attachments.

Because of the past awareness of sound that are awakened in it, the jiva, subjected to these influences, receives the organs of hearing. Similarly, from attachment to forms, its eyes are created, and from its longing after scent, its organ of smell. From impressions of touch, it acquires skin. Likewise the five breaths—prana, apana, vyana, udana and samana—which contribute to keep the body alive. Encased in a body with all organs fully developed according to past actions, the jiva is born with inherent physical and mental distress. Know that grief emerges from the moment of acceptance of the body into the womb. It swells with the idea of selfhood. From renunciation of these attachments, which are the cause of birth, grief meets with an end. He that is conversant with sorrow's end attains moksha.

Both the origin and the destruction of the senses rest in the rajoguna. The wise should act with proper inquiry and concentration empowered by the shastras. The senses of knowledge, even if they succeed in acquiring all their goals, never succeed in overwhelming the man who is without desire.

The embodied soul that overcomes its senses, escapes the obligation of rebirth.'

CANTO 214

Bhishma says, 'I will now tell you the means to conquer the senses as seen in the scriptures. O king, a man will attain the highest end with the help of such knowledge and by framing his conduct accordingly. Amongst all living creatures, man is said to be the foremost. Among men, those that are twice-born are pre-eminent, and conversant with the Vedas. These ones blessed are regarded as the souls of all living creatures. Indeed, the Brahmanas who know the Vedas are regarded as being divine and omniscient. They have become knowers of the Brahman. As a blind man, without a guide, encounters many difficulties on a road, so does one without knowledge encounter many obstacles in the world. For this reason, those that possess knowledge are regarded as superior to the rest. Individuals keen on gaining virtue practice diverse kinds of rites according to the dictates of the scriptures. They do not, however, succeed in attaining moksha; all that they gain are merits of which I will now tell you.

Purity of speech, body and mind; forgiveness, truth, steadiness and intelligence: those that observe both kinds of dharma display these sattvik qualities. That which is called brahmacharya is regarded as the means to acquire Brahman. It is the best of all dharmas. It is through the practice of brahmacharya that one obtains the highest end, mukti.

Brahmacharya is without any connection to the five vital breaths, mind, intellect, the five senses of perception and the five senses of action. Hence, it is free from all the perceptions of the senses. It is heard only as a

word, and its form, without being seen, can only be conceived. It is a state of existence that depends only on the mind. That sinless state should be attained through the intellect alone. He who practices it duly attains Brahman; he who practices it half-heartedly, attains the condition of the Devas; while he who practices it moderately is born among Brahmanas and, possessed of knowledge, attains greatness.

Brahmacharya is exceedingly difficult to practice. Let me tell you the means by which one may do so. The awakened person who is drawn to it should subdue the rajoguna of passion as soon as it begins to manifest itself or as soon as it becomes dominant. He that has taken a vow of celibacy should not speak with women. He should never cast his eyes on an undressed woman. The sight of women, under even indifferent circumstances, fills irresolute men with passion. If a celibate feels a desire for a woman rising in his heart, he should as an atonement observe the vow called krichara and also spend three days immersed in water. If desire comes during a dream, one should, diving into water, mentally repeat three times the three Riks in that immersion aghamarshana. The wise man who has taken this vow should, with a broad and enlightened mind, burn the sins in his mind which are all due to the guna of passion.

Just as the duct that bears away the refuse of the body is an intimate part of the body, so is the embodied Soul intimately connected with the body that confines it. The different kinds of fluids, coursing through the network of arteries, nourish the body's wind, bile, phlegm, blood, skin, flesh, intestines, bones, marrow—and the organism as a whole. There are ten principal ducts that assist the functions of the five senses. From the ten, branch out thousands of others that are microscopic. Like rivers filling the ocean in the proper season, all these passages replete with fluids nourish the body. Leading to the heart is the artery called manovaha; it draws from every part of the human body the sperm that is born of desire. Numerous other passages, which branch out from that principal one, extend into every part of the body and, bearing the element of heat, cause the sense of vision and the rest.

As butter is churned from milk, so do desires generated in the mind by the sight or thought of women, draw together the sperm that lies within the body. In the midst of even our dreams passion generated by imagination works on the mind, with the result that the manovaha ejects the sperm born of desire.

The great Devarishi Atri is well-versed in the subject of the generation of the sperm. The fluids that are yielded by food, the manovaha and the desire born of imagination: these three are the causes that create the sperm, which has Indra as its presiding deity. The passion that helps in the emission of this fluid is, therefore, called indriya.

Those who know that the path of vital seed is the cause of the sinful state of affairs called varnasamkarshana, the mixture of castes, are men of restrained passions. Their sins have been burnt, and they are never subjected to rebirth. He that performs karma only to sustain his body, who reduces with the help of the mind the three attributes of sattva, rajas and tamas into a state of uniformity, and brings his last dying breaths to the manovaha, escapes the obligation of rebirth.

The mind is sure to gain knowledge. The mind takes the form of all things. The minds of all Mahatmans, who attain success through meditation, become desireless, luminous and eternal. Therefore, to destroy the mind as mind, one should do only sinless deeds and disentangle oneself from the attributes of passion and darkness. Doing this, one is sure to attain a most desirable end. Knowledge ordinarily acquired in youth weakens with age. One, of ripe intellect, however, succeeds through the auspicious effects of past karmas in destroying his desires. Such a person, who transcends the bonds of the body and the senses like a traveller traversing a path full of obstacles, and destroys all faults that he sees, succeeds in tasting the nectar of moksha.'

CANTO 215

Bhishma says, 'Living creatures that grow attached to objects of the senses, which are always fraught with evil, become helpless. The Mahatmans, however, who are detached from sensual things, attain the highest. The man of intelligence, who sees the world overwhelmed with the evils of birth, death, decay, sorrow, disease and anxiety, should strive for the attainment of moksha. He should be pure in speech, thought and deed; he should be free from pride. Of peaceful soul and possessed of knowledge, he should lead a life of mendicancy, and pursue happiness without being attached to any worldly object. Yet, if attachment were seen to possess the mind because of compassion towards living creatures, he should, keeping in mind that the universe is the result of karma, show indifference to compassion itself.

Whatever good deeds are done, or whatever sin is committed, the doer reaps the consequences. Hence, one should, in speech, thought and deed, do only deeds that are pure and good. He succeeds in obtaining happiness who practices non-violence, truthfulness of speech, honesty towards all creatures, forgiveness and, always, heedfulness. Hence, exercising one's intelligence, one should dispose one's mind, by focusing on peace and goodwill towards all creatures. The man who regards the practice of such virtues as the highest dharma, conducive to the happiness of all creatures, and destroying all kinds of sorrow, possesses the highest knowledge, and succeeds in finding mukti.

One should never think of doing evil to others. One should not covet what is far beyond one's power to attain. One should not turn one's thoughts towards objects that are non-existent. One should, on the other hand, train one's mind towards knowledge with such persistent efforts that are sure to succeed. With the help of the affirmations of the srutis and with determined efforts calculated to bring success, knowledge is sure to flow. He who wants to speak amiable, kindly words or observe a law that is refined of all impurity, should utter only such truth as is not fraught with any malice or reprimand. He who is possessed of a sound heart should utter words that are not dishonest, not harsh, not cruel, not evil and not long-winded. The universe is bound in speech.

If inclined to renunciation then should one admit, with humility and a pure intellect, one's own evil actions. He who acts influenced by rajas of passion, finds much misery in this world and at last sinks into hell. One should, therefore, practice self-restraint in body, speech and mind. Ignorant persons bearing the burdens of the world are like robbers laden with their loot of scrambling sheep. The robbers are always wary of roads unfavourable to them due to the presence of the king's guard. Just as thieves have to discard their spoils if they wish for safety, so should one shed all actions dictated by passion and darkness in order to obtain bliss. Undoubtedly, a man who is without desire, free from the bonds of the world, content to live in solitude, moderate in diet, devoted to penances with the senses under control, who has burnt all his sorrows with his knowledge, who enjoys the practice of yoga, and has a purified soul, succeeds, as a result of his mind withdrawn into itself, in attaining Brahman or moksha.

One gifted with patience and a pure heart, should assuredly control his intellect. With the intellect disciplined, he should next control his mind, and then with the mind, overpower the objects of the senses. With the mind under control and the senses subdued, the senses will become luminous and gladly enter into Brahman. When one's senses are withdrawn into the mind, Brahman becomes manifested in it. Indeed, when the senses are destroyed, and the Soul returns to pure being, it is merged into Brahman. Remember, one should never make a display of one's mastery over yoga. Yet, one should always strive to restrain one's senses by practising the laws of yoga. Indeed, one engaged in the practice of yoga should live in a manner by which his conduct and demeanour may become pure.

Excluding one's yoga powers as a means to one's subsistence, one should rather live upon broken grains of corn, ripe beans, dry cakes of seeds, pot herbs, half-ripe barley, and the flour of fried pulses, fruits and roots, obtained as alms. Based upon time and place, one should according to one's inclinations observe, after proper examination, vows and rules about fasts. One should not suspend a course once begun. Like one slowly creating a fire, one should gradually extend a way of life that is prompted by knowledge. By doing so, Brahman gradually shines in one like the sun.

Ignorance, which has knowledge for its burial ground, extends its influence over all the three states of waking, dreaming and dreamless slumber. Knowledge, borne by intellect, is repeatedly invaded by ignorance. The corrupt person fails to understand the Soul, thinking of it as being one with the three states while in reality it transcends them all. When, however, he succeeds in recognising the limits under which the two, union with the three states and separation from them, are manifested, it is then that he becomes divested of attachment and attains moksha. When such a realisation occurs, one transcends the effects of age, rises above the consequences of infirmity and death, and obtains Brahman which is eternal, deathless, immutable and undiminishing.'

CANTO 216

Bhishma says, 'The yogi who wishes to practice pure brahmacharya and who is affected by dreams of lust should whole-heartedly seek to renounce sleep. In dreams, the embodied soul, affected by the rajas and tamas, seems to possess another body and functions influenced by kama. Out of the earnestness for the acquisition of knowledge and focused meditation and communion, the yogi remains ever awake. Indeed, the yogi can keep himself always awake by devoting himself to gyana.

On this subject, it has been asked what this state is in which the jiva thinks itself surrounded with and engaged in sensual objects and actions.

It is true that the embodied being, with its senses in truth suspended, still thinks itself to be possessed of a body with all the senses of knowledge and action. In reply to the question, it is said that the master of yoga, Hari, comprehends truly how this transpires. The Maharishis say that the explanation offered by Hari is correct and consistent with reason. The learned say that it is due to the senses being worn out with fatigue that all creatures experience dreams. Though the senses are suspended, the mind never disappears or becomes inactive, and the mind gives rise to dreams. This is said by all to be the noted cause of dreams.

As the imagination of a man who is awake and engaged in actions, is confined to the creative power of the mind, likewise the impressions in a dream relate only to the mind. A person with desire and attachment has dreams based upon the impressions of countless forgotten lives of the past.

Nothing that impresses the mind once is ever lost, and the Soul, being aware of all those impressions, causes them to surface from obscurity.

Whichever among the three attributes of goodness, passion and darkness is fetched out by the influence of past actions and by whichever amongst them the mind is affected temporarily, its elements are subtly exhibited as images. After such images are projected, the particular aspect of goodness, passion or darkness that may have been brought by past actions rises in the mind and leads to its result of happiness or misery. Such images, with wind, bile and phlegm for their origins, and which men perceive through ignorance and from inclinations infused with passion and darkness, cannot be easily discarded. Whatever objects a person perceives in the waking state through the senses in a state of lucidity are seized by the mind in dreams while the senses are dimmed.

The mind exists unhindered in all things. This is due to the nature of the soul. The soul should be understood. All the elements and the phenomena they create exist in the soul. In the state called dreamless slumber, sushupti, the manifest human body that is the gateway of dreams, disappears in the mind. Occupying the body, the mind enters the manifest Soul upon which all existent and non-existent things depend, and is transformed into a wakeful witness with the certainty of realisation. Thus inherent in pure consciousness, the Soul of all things is regarded by the learned as transcending both consciousness and all things in the universe. The yogi who desires any of the divine attributes of knowledge, renunciation and the rest, should regard a pure mind to be identical with the object of his desire. All things rest in a pure mind or the Atman. This is the result attained by one who is engaged in tapasya. The yogi, however, who has crossed darkness or ignorance, becomes possessed of transcendent radiance. When ignorance has been transcended, the embodied Atman becomes Supreme Brahman, the cause of the universe.

The Adityas have penances and Vedic rites. Darkness or pride, which destroys the Devas, is the way of the Asuras. This, Brahman, which is said to have knowledge as its attribute, is difficult to attain by either the Adityas or the Asuras. It should be noted that the gunas, sattva, rajas and tamas, belong to the Adityas and the Asuras. Sattva is the attribute of the Adityas, while the two others belong to the Asuras.

Brahman transcends all the gunas. It is pure knowledge. It is deathless. It is pure splendour. It is everlasting. Persons of cleansed souls who realise

Brahman attain the highest end. With knowledge one can indeed say this much with the help of reason and inference: Brahman which is indestructible can be comprehended only by withdrawing the senses and the mind from external objects into the Atman.'

CANTO 217

Bhishma says, 'He cannot be said to know Brahman who does not know the four states of dreams, dreamless slumber, Brahman as saguna, indicated by attributes, and Brahman as nirguna, transcending all attributes, as also what is Vyakta, manifest, and what is Avyakta, unmanifest, which Maharishi Narayana has described as tattvam. That which is manifest should be known as liable to death. That which is unmanifest transcends death.

Rishi Narayana has described the principle of pravritti, action. Upon it rests the whole universe with its mobile and immobile creatures.

The principle of nivritti, actlessness, again leads to the unmanifest and eternal Brahman. The creator Brahma has described the doctrine of pravritti. Pravritti implies rebirth or return. Nivritti, on the other hand, implies the highest end, liberation. The ascetic who wants to discriminate with accuracy between good and evil, who is always bent on understanding the nature of the Soul, and who devotes himself to nivritti, attains that highest end. He, who wishes to accomplish this, should know both Prakriti and Purusha of which I will now tell you.

That which is different from both Prakriti and Purusha, which transcends them both, and is distinguished from all beings, should be particularly known by the wise. Both Prakriti and Purusha are without beginning and without end. Both are beyond the grasp of their ken. Eternal

and indestructible, both are greater than the greatest of beings. In these, they are similar; there are points of dissimilarity between them.

Let me explain. Prakriti is filled with the traigunas. It is also engaged in creation. The true aspects of the kshetrajna Purusha is known to be different. Purusha is the apprehender of all the transformations of Prakriti but cannot himself be apprehended. He transcends all attributes. As regards Purusha and the Paramatman, both of them are unimaginable. And being without attributes by which they can be distinguished, both are prominent and apart from all else. Just as a man with his head circled by three folds of a cloth, a turban, is not identical with the turban he wears, the embodied Jivatman invested with the traigunas is not identical with those gunas.

Hence, these four subjects, which are covered by these fourfold studies, should be understood. One who understands this is never bewildered when drawing conclusions in his enquiry.

He that wants to attain high prosperity should become pure in mind, and taking to austere practices of the body and the senses, should devote himself to yoga without desire for their fruits. The universe is pervaded by yoga-shakti quietly circulating through every part of it and illumining it resplendently. The sun and the moon shine with splendour in the glory of the heart because of yoga-shakti.

The result of yoga is gyana, knowledge. Yoga is spoken of highly in the world. Whatever actions are destructive of passion and darkness establish yoga in its true character. Brahmacharya and ahimsa establish the yoga of the body, while restraining the mind and speech properly establish the yoga of the mind. The food obtained in alms from the twice-born is superior to all other food. By eating such food moderately, one's sins born of passion begin to fade. A yogi subsisting upon such food finds his senses gradually withdrawn from their objects. Hence, he should take only as much food as is strictly necessary for sustenance. It is also advisable that the knowledge that one gains gradually with one's mind devoted to yoga, should readily be garnered during one's last moments by a forcible stretch of power.

The embodied Jivatman divested of rajas does not immediately attain moksha but assumes a subtle form, a sukshma rupa with all the senses of perception, and moves about in space. When his mind becomes unaffected by actions, because of renunciation, he loses that subtle form and merges into Prakriti without, however, yet attaining Brahman. After the destruction

of this gross material body, one who thoughtfully escapes from all the three bodies—the gross, the subtle and the causal, succeeds in attaining moksha.

The birth and death of creatures always depend upon the cause constituted by avidya. When knowledge of Brahman arises, one needs no longer to pursue the jiva. Those, however, who accept what is the reverse of truth by believing the ego to be the self are men whose beliefs are accounted for during the birth and death of all beings. Such men never even dream of mukti.

Yogins who patiently support their bodies, renounce all external objects with the help of their intellect, and withdraw themselves from the world of senses, come to admire the senses for their subtlety. Some amongst them, with the mind cleansed by yoga, who journey in accord with the scriptures and reach the highest, succeed in knowing it with their intellect and abide in that which is the highest.

Some worship Brahman in images. Some worship Him as existing with attributes. Some repeatedly realise the highest divinity, which has been described to be like a flash of lightning and indestructible. Others, who have burnt their sins with tapasya, attain Brahman in the end. All Mahatmans attain the highest end. Mindful of the scriptures, one should observe the subtle attributes of the several forms of Brahman that are worshipped by men. The yogi who has transcended the necessity of depending on the body, who has cast aside all attachments, and whose mind is absorbed in yoga, is known as another embodiment of infinity, as the Supreme Divinity, or as that which is unmanifest. Men whose hearts are devoted to the acquisition of knowledge first succeed in freeing themselves from the world of mortals. Subsequently, by casting off attachments they enter into the nature of Brahman, and at last attain moksha, the highest end.

So have persons conversant with the Vedas spoken of the teaching that leads to the attainment of Brahman. All those who follow the path according to their ability and acumen, successfully find mukti. They, who succeed in acquiring the knowledge that cannot be shaken by doubt and scepticism and which makes its possessors free from all attachments, attain various high realms after death and at last find emancipation.

The pure-hearted who have imbibed contentment from knowledge, and have cast off all desires and attachments, gradually approach Brahman, which has the unmanifest for its sole attribute, which is divine, and without birth and death. With the realisation that Brahman dwells in their own

Souls, they become themselves eternal and have never again to be reborn. They reach the supreme state, which is indestructible and eternal, and so exist in bliss. The observation with regard to this world, samsara, is this: It exists in the case of the ignorant; it does not exist for the enlightened.

The whole universe, bound in desire, is spinning like a wheel. As the strands of a lotus-stalk spread into every part of the stalk, so do the strands of desire, which have neither beginning nor end, spread themselves over every part of the body. As a weaver drives his threads into a cloth with his shuttle, so does the shuttle of desire weave the threads that form the fabric of the universe. He who properly knows the characteristics of Prakriti, Shakti and Purusha, is freed from desire and attains moksha. The divine Rishi Narayana, the shelter of the universe, out of compassion for all creatures, clearly proclaimed these means to acquire immortality.'

CANTO 218

Yudhishtira says, 'By following pravritti, O you that are skilled in all courses of conduct, did Janaka, the ruler of Mithila, adept in the way of moksha, succeed in attaining mukti, after casting off all worldly pleasures?'

Bhishma says, 'Listen to an ancient story of the manner in which a particular ruler, thoroughly conversant with all the asramas, succeeded in achieving the highest bliss. There was a king in Mithila named Janadeva of Janaka's race. He was ever engaged in deliberation upon the paths that might lead to the attainment of Brahman. One hundred acharyas always lived in his palace, to instruct him upon the diverse dharmas followed by people from various walks of life. Masterful in the Vedas, he was not convinced by the speculations of his teachers on the nature of the Soul, nor on their views of death and rebirth.

One day the son of the devi Kapila, a great ascetic called Panchasikha, who ranged over the whole world, arrived in Mithila. Endowed with true conclusions about all speculations about the diverse duties connected with renunciation, he was above all conflict, and unequivocal. He was regarded as the best of Rishis. Through his travels, he wanted to place within reach of all men the eternal bliss that is so difficult to attain. It seems that he went everywhere amazing the world, during the avatara of none other than the Maharishi whom the followers of the Samkhya faith called Kapila.

He was the most excellent of all the disciples of Asuri and was called Amara, the deathless. He had performed a silent japa that lasted a thousand years. He was firm in mind, and had completed all the rites and sacrifices as required in the scriptures that lead to the attainment of Brahman. He was fully conversant with the five sheaths that cover the Soul. He was devoted to the five karmas with which Brahma is worshipped, and possessed the five qualities of peace, self-restraint, non-violence, compassion and charity. Thus known as Panchasikha, he once approached a large assembly of Rishis of the Samkhya faith and enquired about the highest goal of human acquisition: was it the unmanifest or that upon which the five Purushas or Koshas rest?

In order to obtain knowledge of the Atman, Asuri had questioned his guru and, because of the teacher's instructions and of his own tapasya, Asuri understood the distinction between body and soul, and acquired divine insight. In that assembly of ascetics, Asuri gave his account of the Immutable One, and Indestructible Brahman that is seen in diverse forms.

Panchasikha became a disciple of Asuri. He lived on human milk. There was a certain Brahmani named Kapila, who was the wife of Asuri. She adopted Panchasikha as a son and he would suckle at her breasts. Consequently, he came to be known as the son of Kapila and his mind became fixed on Brahman. The Devarishi Narada who also told me about the omniscience of Panchasikha brought particulars of his birth and how he became the son of Kapila, to my knowledge. Conversant with all the asramas, Panchasikha acquired great knowledge. Next, he approached Janaka and, fully aware that the king had equal reverence for all his teachers, began to amaze the hundred acharyas with a presentation of his own opinion charged with abundant logic. Janaka, who witnessed the gifts of Panchasikha Kapileya, grew exceedingly attached to him. He abandoned his hundred teachers, and began to follow Kapileya exclusively.

Kapileya addressed Janaka, who sat with his head traditionally bowed and who was fully able to understand the sage's instructions on the transcendent tenet of moksha as explained in Samkhya treatises. Beginning with the sorrows of birth, he spoke of the burdens of religious deeds. Then he explained the hardships of all states of life right up to Brahmaloka, the sacred domain of the creator. He also spoke on maya for whose sake dharma and rituals are followed, and of their fruits, which are untrustworthy, destructible, fleeting, unsteady and uncertain.

Kapileya said, “Sceptics say that when death is evidently witnessed by all, those who maintain, out of their faith in the scriptures, that something distinct from the body, called the Atman, exists, are eventually defeated in argument. They also urge that one’s death means the extinction of one’s Atman, and that sorrow, age and disease imply the partial death of the Soul. Furthermore, he who maintains, in ignorance, that the Atman is distinct from the body and exists after the loss of the body, entertains an opinion that is illogical. If the non-existent were regarded as existing, then it may be said that the king, being regarded so, is in truth never liable to age or death. However, is he, on that account, to really be believed to be above age and death?

When the question is whether an object exists or does not exist, and when that whose existence is asserted reveals all the indications of non-existence, what is that upon which ordinary people rely in settling the affairs of life? Direct evidence is the root of both belief and the scriptures, bhakti and the shastras. The scriptures can be contradicted by direct evidence. As to faith, its evidences do not amount to much. Whatever be the subject, cease to reason basing your logic on belief alone. There is no jiva other than this body.

In a banyan seed inheres the capacity to yield leaves, flowers, fruits, roots and bark. From the grass and water that a cow consumes come milk and butter, substances whose nature is different from that of the creative causes. Elements of different kinds when allowed to decompose in water produce intoxicating liquors whose nature is quite different from that of the materials that produce them. Likewise, from the sperm is produced the body and its attributes, with the intellect, consciousness, mind and other possessions. Two pieces of wood, rubbed together, produce fire. The stone called suryakantam, meeting the rays of the sun, produces fire. Any metallic object, heated in fire, vapourises water when immersed in it. Similarly, the material body creates the mind and its attributes of perception, memory, imagination and the rest. As the magnet moves iron, similarly, the senses are controlled by the mind. So reason the sceptics.

The sceptics, however, are mistaken. For, the disappearance of only the vitalising force, when the body becomes lifeless, and not the simultaneous disappearance of the body on death, is evidence that the body is not the Soul but that the Soul is separate from the body, and outlives it. If, indeed, body and Soul had been one and the same, both would disappear at

the same time. Instead, the dead body may be seen for some time after the occurrence of death. Death, therefore, means the flight from the body of something that is other than the body. The entreaty of the divinities by the very men who deny the separate existence of the Soul is another good argument for the premise that the Soul is separate from the body and has an existence that is independent of a material state. The divinities to whom these men pray cannot be seen or touched. They are believed to exist in subtle forms. Truly, if a belief in divinities divested of material forms does not violate their logic, why should the existence of an immaterial Soul alone do their logic such harm?

Another argument against the sceptic is that his hypothesis implies a destruction of karma; for if body and Soul die together, the actions of this life would also perish: a conclusion to which no man can possibly come if he is to explain the inequalities witnessed in the universe. These examples, and material forms, cannot be the causes of the Jivatman, its sensory accompaniments of perception, memory and the like. The identity of immaterial existences with objects that are material cannot be comprehended. Hence, objects that are themselves material cannot by any means be causes for the creation of things immaterial.

There are individuals of the opinion that there is rebirth and that it is caused by ignorance, the desire for actions, greed, disdain and attachment to other vices. They say that avidya is the Atman. Actions constitute the seed that is sown in the soil. Desire is the water that causes the seed to sprout and grow—in this way they explain rebirth. They maintain that ignorance is ingrained in a subtle manner, and when one mortal body is destroyed, another body immediately generates the ego from it. Furthermore, that when this ego is consumed with the help of knowledge, the destruction of existence itself follows, and the person attains nirvana. This opinion also is erroneous. This is the doctrine of the Bouddhas, Buddhists.[1]

It may be asked that when the being that is thus reborn is a different one in its nature, birth and purposes connected with virtue and vice why should the ahamkara then be regarded to have any identity with the being that was? Indeed, the only inference that can be drawn is that the entire chain of existences of a particular being is not really a chain of connected links but separate existences in succession that are unconnected with one another. On the other hand, if the being that is the result of rebirth is really different from what it was in a previous birth, what satisfaction can come to

a person from the exercise of the virtue of charity or from the acquisition of knowledge or of asceticism, since the deeds performed by one are to accrue to another person in another birth without the performer himself being present to enjoy them?

Another result of this false doctrine would be that one in this life may be rendered miserable by the actions of another in a previous life, or having become miserable may again be rendered happy. However, by looking at what actually takes place in the world, a proper conclusion may be drawn with respect to the unseen. The separate consciousness that is the result of rebirth is, from what may be inferred from the Bouddha theory of life, different from the consciousness that had preceded it in a previous life. The manner, yet, in which the rise of a separate consciousness is explained by this theory, does not seem to be either consistent or reasonable.

The Chitta as it existed in the previous life was the very opposite of eternal; being only transitory, it extended as it did till death of the body. That which has an end cannot be taken as the cause for the creation of a second consciousness appearing after the occurrence of the end. If, again, the very loss of the previous Chitta were regarded as the cause of the creation of the second consciousness, then upon the death of a body, a second form would arise from the inert corpse. Once more, their doctrine of extinction of life, nirvana or sattva-samkshaya is exposed to the criticism that such extinction will become a recurring phenomenon like that of the seasons, the year, the yuga, heat, cold or objects that are agreeable or disagreeable.

If to avoid these criticisms, the followers of this doctrine assert the existence of a soul that is permanent and to which each new consciousness attaches; they expose themselves to the new charge that the permanent substance, overcome with age, and with death that brings about destruction, may in time be itself weakened and destroyed. If the supports of a mansion are weakened by time, the mansion itself is sure to finally fall down. The senses, mind, wind, blood, flesh, bones, successively meet with destruction and enter each into its own original cause. If again the existence of an eternal Soul is asserted to be changeless, the refuge of the intellect, consciousness and other attributes, and yet is dissociated from all these, such an assertion would be exposed to a serious protest, for then all that is usually done in the world would be meaningless, especially with reference to the attainment of the fruits of charity and other religious acts.

All the declarations in the srutis encouraging all the actions connected with the conduct of men in the world, would be equally unmeaning, for the Soul being dissociated from the intellect and the mind, there is no one to enjoy the fruits of good deeds and Vedic rites.

So, diverse kinds of speculations arise. Whether this opinion is right or the other is true, there is no conclusion to be reached from these disputes. Engaged in reflection on such opinions, careful persons follow meticulous lines of thought. The intellect of these, directed to specific theories, becomes absorbed with them until at last, it is entirely lost in them. Thus, all men are rendered miserable by all pursuits, good or bad. The Vedas lead them back to the right path, guide them along it, like mahouts their elephants. Many men, with weakened minds, desire objects that are filled with great happiness. These, however, have soon to meet with a much larger measure of sorrow, and then, forcibly torn from their heart's desires, they have to accept the might of death.

What use has one, who is destined to die and whose life is unstable, for relatives, friends, wives and other possessions? He who encounters death after he abandons all these, passes easily out of the world and has never to return. Earth, space, water, heat and wind always support and nourish the body. After such deliberation, how can one feel any affection for one's body? Indeed, the body, which is subject to death, has no joy in it."

After King Janadeva heard the faultless words of Panchasikha, unconnected with delusions arising from daunting sacrifices and other Vedic rituals, highly salutary, and regarding only the Atman, the king was filled with wonder, and prepared himself to address the Rishi once more.'

CANTO 219

Bhishma says, 'Janadeva of the race of Janaka, thus instructed by the great Rishi Panchasikha, once more questioned him on the subject of existence or non-existence after death.'

Janadeva said, "O illustrious one, if no one retains any knowledge after departing from this state of being, and if, indeed, this is true, where then is the difference between ignorance and knowledge? What do we gain then by knowledge and what do we lose by ignorance? Consider, O Dvijottama, that if moksha be such, then all religious actions and vows end only in annihilation. Of what avail would then the distinction be between heedfulness and heedlessness? If mukti means dissociation from all objects of pleasure or an association with objects that are not eternal, why then would men cherish a desire for action, or, resolved to action, continue to find ways for the accomplishment of desired ends? What is the truth of this?"

Bhishma continues, 'Seeing the king helplessly enveloped in thick darkness, and stupefied by failure, Panchasikha consoled him thus, "In moksha the achievement is not extinction. Nor is it any kind of existence that one can easily conceive. This that we see is a union of body, senses and mind. They exist independently and control one another. In this manner, they continue to function. The elements that constitute the body are water, space, wind, heat and earth. These come together forming the body

according to their own nature. They separate again in accordance with their own nature. The body is not one element.

Intellect, fire and breath, are all wind; these three are said to be organs of action. The senses, the objects of the senses, sound, form and the rest, the energy that dwells in those objects due to which they can be seen, the faculties lodged in the senses through which they succeed in perceiving them, the mind, prana, apana and the rest, the various fluids and impulses that are the results of the digestive organs, flow from the three.

Hearing, touch, taste, vision and scent, are the five senses. They derive their attributes from the mind, which, indeed, is their cause. The mind that exists as an aspect of Chitta has three states: pleasure, pain and the absence of both pleasure and pain. Sound, touch, form, taste, scent, and the objects to which they belong, until the moment of one's death are causes for the attainment of knowledge. Upon the senses, rest all actions that lead to nirvana, as also renunciation, which ushers one to the attainment of Brahman, along with the discovery of truth with regard to all subjects of enquiry.

The learned say that discovery of truth is the highest objective of existence, and that it is the root of moksha; and of intelligence, they say that it leads to moksha and Brahman. The person, who regards this union of perishable attributes called the body and the objects of the senses as the Soul, feels, because of such flawed knowledge, great misery that proves to be unending. Those, on the other hand, who regard all worldly objects as Anatman, not-Soul, and who on that account cease to have any affection or attachment for them, have never to suffer any sorrow, for sorrow, in their case stands in need of some foundation upon which to rest.

In this connection, there exists the unrivalled branch of knowledge that speaks of renunciation. It is called samyagradha. I will speak to you about it. Listen to it for the sake of your mukti.

Renunciation of actions is expressed for all persons who strive earnestly for moksha. Those who have not been taught correctly and subsequently think that serenity may be attained without renunciation have to bear a heavy burden of sorrow. Vedic sacrifices and other rites exist for the relinquishment of wealth and other possessions. For disavowal of all enjoyments, exist vows and fasts of diverse kinds. For renunciation of pleasure and happiness, exist tapasya and yoga. The renunciation, however, of everything or vairagya is the highest kind of abstinence. What I am about

to tell you is the one path pointed out by the learned in order to renounce everything. Those who tread the path succeed in driving off all sorrow, while those who deviate from it reap distress and suffering.

Before speaking of the five organs of knowledge, with the mind for the sixth, and all of which occupy the intellect, I will tell you of the five organs of action, which have strength for their sixth. The two hands define two organs of action. The two legs are the two limbs for movement. The sexual organ exists for both pleasure and the continuation of the species. The anal canal, leading down from the stomach, is the organ for the expulsion of waste. The organs of speech exist for the expression of sounds. Know that these five organs of action relate to the mind. These are the eleven organs of knowledge and of action, including the mind. One should quickly reject the mind with the intellect. For hearing, three causes must exist together, the ears, sound and the mind. The same is the case with the senses of touch, form, taste and smell. These fifteen are needed for the several kinds of perception.

Everyone, because of these, becomes aware of three separate aspects of those perceptions: a material organ, its particular function, and the mind from which that function works. Again, with regard to all perceptions of the mind, three qualities relate to goodness, passion and darkness. In them, function three kinds of consciousness, including all feelings and emotions. Rapture, satisfaction, joy, happiness and peace, which arise in the mind from any perceptible cause or without any apparent cause, belong to the sattva guna. Discontent, regret, grief, desire and spite, causeless or occasioned by a perceivable cause, are the signs of rajas. Misjudgement, confusion, distraction, dreams and lethargy, however caused, belong to the tamoguna.

Whatever state of consciousness exists, of either the body or the mind, united with joy or satisfaction, is from the sattva guna. Whatever state of consciousness exists united with any feeling of discontent or cheerlessness is from the rajoguna in the mind. Whatever state, either of the body or the mind, exists with error or distraction indicates tamas, which is incomprehensible and inexplicable.

The organ of hearing relies on space; it is to an extent space itself. Sound has that organ for its port. Sound, therefore, is a modification of space. On hearing sound, one may not immediately acquire knowledge of the ear and space. However, when sound is heard, the ear and space do not

long remain unknown. By destroying the ear, sound and space may be destroyed. In addition, by destroying the mind, all may be destroyed. The same is the case with the skin, the eyes, the tongue and the nose. They exist in touch, form, taste and smell. They constitute the faculty of perception and they are the mind. With each employed in its own function, all the five organs of action and five of knowledge exist together, and upon the union of the ten dwells the mind as the eleventh, and upon the mind, the intellect as the twelfth. If it were said that these twelve do not exist together, then the outcome would be death in dreamless slumber. However, as there is no death in dreamless slumber, it must be conceded that these twelve exist together as regards themselves but separately from the Soul.

The co-existence of these twelve with the Atman, which is referred to in conversation, is only a common form of speech for the ordinary purposes of the world. The dreamer, from the appearance of past sensual impressions, becomes conscious of his senses in their subtle forms, and equipped as he already is with the three attributes of goodness, passion and darkness he regards his senses as existing along with their respective objects and, so, acts and moves about with an imaginary body just as he does while awake. The dissociation of the soul from the intellect, and the mind from the senses, which quickly disappear without stability, and which the mind causes to arise only when influenced by darkness, is happiness that feeds off the tamoguna and is experienced only in this material body.

The bliss of moksha certainly differs from it. The same subtle, truth-concealing darkness seems to envelop the bliss of mukti, and the ecstasy awakened by the inspired teaching of the Vedas. In reality, moksha is unstained by darkness. Similar to what occurs in dreamless sleep, in moksha also, subjective and objective existences, from consciousness to objects of the senses, which have their origin in one's actions, are all eliminated. In some individuals overwhelmed by ignorance these exist, firmly grafted. To others who have transcended avidya, they never come at any time.

They who are enlightened about the aspects of Atman and anatman say that this sum of the senses, and the rest, is the kshetra, the field of karma. That prevailing element which remains, transcending the mind, is called kshetrajna, the knower of the field. When all creatures exist because of the known causes of ignorance, desire and actions, in addition to their primary nature of union between the Soul and body, which of these two is

destructible, and how can the Atman, which is said to be eternal, suffer destruction?

As when small rivers that merge into larger ones lose their forms and names, and the larger ones that flow into the ocean also lose their forms and names, likewise occurs the state of moksha. This being the case, when the Jivatman merges into the Paramatman, and all its attributes disappear, how can it be an object of distinctness?

One who is acquainted with the awareness directed towards the accomplishment of mukti and who heedfully seeks to know the evil fruits of his actions, never soils the Atman, even as a lotus leaf though dipped in water is never soaked by it.

When one becomes free from the myriad vigorous bonds, occasioned by affection for children and spouses, and love for sacrifices and other rituals; when one discards both joy and sorrow and transcends all attachments, one then attains the highest end and entering into Brahman loses one's individuality.

When one has understood the edicts of the srutis that lead to correct inferences about Brahman and has practiced the auspicious virtues which these and other scriptures impart, one may rest at ease, setting aside the fears of age and death.

When both punya and paapa disappear, and their fruits in the form of joy and sorrow are destroyed, men, unattached to everything, take refuge, at first, in the saguna Brahman invested with personality, and then, behold the nirguna, impersonal Brahma.

In the course of its descent under the influence of avidya, jiva lives within its body formed by karma just like the silkworm within its cocoon made of threads woven by itself. And like the silk-worm that abandons its cocoon, the jiva too abandons its body generated by its karma. Finally, its sorrows are destroyed like a clod of earth falling violently upon a rock. As the ruru discards its old horns or the snake sheds its skin and lives on, a detached person sheds all his sorrows. As a bird deserts a tree that is about to fall and flies to a new nest, the man freed from attachments casts off both joy and sorrow, and dissociates even from his subtle and subtler forms, his sukshma and linga sariras, attains the end which is filled with the highest weal. Your own ancestor Janaka, king of Mithila, who watched his city burn in a blaze, himself proclaimed, 'In this inferno nothing of mine is afire.'"

After King Janadeva listened to Panchasikha speak these words that could yield immortality, on careful reflection, he arrived at the truth, shed his sorrows, and lived on in the enjoyment of great bliss. He who reads this discourse, O king, and always reflects on it, is never pained by any calamity, and freed from sorrow attains moksha like Janadeva, the ruler of Mithila.'

CANTO 220

Yudhishtira says, 'With what deeds does one acquire happiness, and what are the actions that bring woe? What also is that, O Bhaarata, by doing which one becomes free from fear and progresses here, in this world, crowned with success in the purusharthas?'

Bhishma says, 'The ancients, who had their awareness directed to the srutis, highly approved the duty of samyama, restraint, for all the asramas generally, but especially so for the Brahmanas. Success in religious rites never occurs in the case of one that is not restrained. Religious rites, penance, truth, all these are founded in abstinence. Moderation enhances one's energy. Abnegation is said to be sacred. The man of self-restraint becomes sinless and fearless and wins great rewards. A disciplined man sleeps happily and wakes happily. He lives happily in the world and his mind always remains cheerful. Every kind of excitement is quietly controlled through abstention. One who is not disciplined fails in a similar objective. The man of continence realises his innumerable enemies in the forms of lust, desire, wrath and the rest, as if these live in a separate body.

Like tigers and other predators, those lacking restraint always fill everyone with dread. To control these men, Brahma created the Kshatriyas and kings. In all the four asramas of life, the practice of abstinence is distinguished above all other virtues. The fruits of moderation are much greater than those obtainable in all the asramas of life together.

I will now tell you the traits of individuals who prize samyama highly. Their attributes are nobility, peace, contentment, faith, forgiveness, invariable simplicity, controlled speech, humility, reverence for elders and superiors, benevolence, compassion for all creatures, candour. They abstain from gossip, false and useless conversation, and from praising and insulting others. The self-restrained man becomes desirous of moksha. He quietly suffers current joys and grief, and is never exhilarated or depressed by anticipated ones. Without vindictiveness and all kinds of guile, he is unmoved by praise and blame, is well behaved, has good manners, is pure of heart, has firmness or fortitude and is a complete master of his passions.

Honoured in this world, such a man in the afterlife finds swarga. When with his help all creatures acquire what they cannot otherwise have, such a man rejoices and becomes happy. Devoted to universal benevolence, he never harbours animosity towards anyone. Peaceful like the ocean during low tide, wisdom fills his soul and he is ever cheerful. Possessed of intelligence, and worthy of universal reverence, the man of restraint never fears any creature and in return is feared by none. He, who never rejoices even at large attainments and never feels sorrow when overtaken by calamity, is possessed of contented wisdom. Such a man is said to be self-restrained. Indeed, such a man is said to be a being reborn, a true Dvija.

Versed with the scriptures and endowed with a pure soul, the man of abstinence, accomplishes all the actions done by the good, and enjoys their pure fruits. They, however, that have a wicked Soul never take to the path of benevolence, forgiveness, peace, contentment, sweetness of speech, truth, generosity and comfort. Their path consists of lust, wrath, greed, envy of others and boastfulness. The Brahmana should overcome lust and wrath, practice the vow of brahmacharya, achieve complete mastery of his senses, exert himself with endurance in the severest of penances, and observe the most rigid restraints. Thus he should live in this world, and calmly bide his time like one with a body but knowing fully that he is not subject to death.'

CANTO 221

Yudhishtira says, 'The three higher castes, who undertake sacrifices and other rituals, sometimes eat the remnants, of meat and wine, of sacrifices in honour of the Devas, in order to beget children and heaven. What, O Pitamaha, is the character of what they do?'

Bhishma says, 'Those who eat forbidden food regardless of the sacrifices and vows ordained in the Vedas are considered wayward men. They are deemed fallen. Those, on the other hand, who eat such food in the observance of Vedic sacrifices and vows, and induced by the desire of fruits in the shape of heaven and children, ascend to heaven but fall again on the exhaustion of their punya.'

Yudhishtira says, 'Common people say that fasting is tapasya. Is it really so, or is penance something else?'

Bhishma says, 'People do regard upavasa, fasting, measured by months or fortnights or days, as penance. In the opinion, however, of the wise, this is not tapasya. On the contrary, fasting is an impediment to the acquisition of the knowledge of the Soul. The renunciation of being the doer and the humility contained in the worship, and compassion for all creatures, constitute the highest tapasya, distinguished above all tapasyas.

He who undertakes such penance is regarded as one that is always fasting and always leads a life of brahmacharya. Such a Brahmana will become a Muni always, a Deva evermore, watchful forever, and engaged purely in the pursuit of dharma, even if he lives amidst a family. He will

remain a vegetarian always, and pure forever. He will always partake of amrita, and ever adore the gods and his guests. Indeed, he will be regarded as one who always subsists on vighasa, sacrificial remnants, forever devoted to the duty of hospitality, eternally full of faith, and one who invariably worships Devas and Athitis.'

Yudhishtira says, 'How is one engaged in such penance deemed as one that is daily fasting or as one that is ever devoted to the vow of brahmacharya, or as one that invariably subsists upon vighasa, or even as one that is always regardful of his guests?'

Bhishma says, 'He will be regarded as one that is always on a fast if he eats once in the day and once at night, at the fixed hours, without eating anything in the interval. With consistency of truth in his speech and a ceaseless adherence to wisdom, who approaches his wife only in her season and never at other times, such a Brahmana becomes a Brahmacharin. By never eating meat of animals not killed for sacrifice, he will be a strict vegetarian. Ever charitable he will be eternally pure, and by abstaining from sleep during the day, he will remain always alert. Know, O Yudhishtira, that the man who eats only after he has fed his servants and guests becomes an eater of ambrosia. The Brahmana who never eats until Devas and Athitis are fed wins heaven itself. He is said to subsist upon prasadam, who eats only what remains after the Devas, Pitris, Sevakas and Athitis have dined. Such men win numberless realms of heaven in the next life. To their homes come, with Brahma himself, the Devas and the apsaras. They who share their food with the Adityas and the Pitris pass their days in constant happiness with their sons and grandsons, and at last leaving off this body, attain a very high end.'

CANTO 222

Yudhishtira says, 'In this world, O Bhaarata, deeds good and bad attach themselves to man to yield fruits for enjoyment or suffering. Is man to be regarded as their doer or is he not to be regarded so? Doubt fills my mind. I wish to hear about this in detail from you, O Pitamaha!'

Bhishma says, 'O Yudhishtira, listen to an old story of a dialogue between Prahlada and Indra. The king of the Daityas, Prahlada, was unattached to all worldly objects. His sins had been washed away. Of respectable parentage, he had great wisdom. Free from confusion and pride, ever observant of the sattva guna, and devoted to various vows, he accepted praise and blame equally. With self-restraint, he spent his time in a state of sunya. Conversant with the origin and the destruction of all created things, chala and achala, he was never angry at what displeased him and never rejoiced at the gains of what was agreeable. He knew what is supreme and what is not, among all things omniscient and omnipresent. He cast an equal eye upon gold and a clod of earth. Steadily engaged in the study of the Atman and the achievement of moksha, firm in knowledge, he arrived at fixed conclusions in respect of satya.

Once, as he sat withdrawn, with his senses subdued, Sakra approached him, and with a wish to awaken him, said these words, "O king, I see all those qualities permanently set in you by which a person wins the esteem of all. Your intellect seems to be like that of a child, free from attachment and

aversion. You know the Soul. What, do you think, is the best means by which a knowledge of the Atman may be attained?

You are now bound in chains, fallen from your erstwhile position, restrained by the power of your foes, and divested of prosperity. Your present circumstances inspire grief. Yet how is it, O Prahlada, that you do not lament? Is this due, O son of Diti, to the acquisition of wisdom or is it because of your resolve? Look at your miseries, O Prahlada, and yet you seem to be happy and peaceful."

Thus urged by Indra, the lord of the Daityas replied in these sweet words of great wisdom.

Prahlada said, "He who is unacquainted with the origin and the destruction of all created things is stupefied by his ignorance. He who knows these two things is never bewildered. All kinds of entities and non-entities come into being or cease because of their own svabhava, their innate nature. No manner of individual will is required for the creation of such phenomena. In the absence, therefore, of individual will, it is evident that no achiever exists for the creation of all this that we perceive. Although in reality the Jivatman or the Chitta never does anything, yet out of ignorance, a consciousness of anger overspreads itself over it. He, who regards himself as the doer of deeds good or bad, possesses a wisdom that is corrupt. Such a one, in my judgement, is unacquainted with the truth.

If, O Sakra, the jiva were really the doer, then all actions undertaken for his own benefit would certainly be crowned with success. None of those deeds would be defeated. Among even men who strive their utmost, the suspension of the undesired and the occurrence of what is desired are not to be found. What becomes then of individual will? In the case of some, we see that without any exertion on their part, what is not desired is suspended and what is desired is accomplished. This then must be the result of svabhava. Others, again, are seen to present extraordinary aspects, for, although of superior intelligence, they have to plead for their livelihood from others who are vulgar in their ways and of little intelligence.

Indeed, when all qualities, good or bad, enter a person, fated by innate nature, what ground is there for one to boast of one's superior possessions? All these flow from svabhava. This is my undoubted conclusion. Even moksha and knowledge of self, I believe, flow from the same source. In this world all fruits, good or bad, that attach themselves to jivas, are regarded as

the result of karma. I will now speak to you in depth on the subject of karma. Listen to me.

As a crow, while eating food, proclaims with its repeated cawing the presence of food to others of its species, likewise, all our actions only proclaim the indications of svabhava. He, who is acquainted with only the transformations of innate nature but not with the Atma-tattva that is supreme and exists by itself, feels bewilderment because of his ignorance. He, however, who understands the difference between Atma-tattva and her transformations, is never befuddled. All living things have their origin in Atma-tattva.

Having an assured conviction in this respect, one will never be affected by pride or arrogance. When I know what the origin is of all the laws of dharma, and when I am acquainted with the instability of all objects, it is impossible for me, O Sakra, to indulge in grief. All this is provided with an end. Without attachments, without pride, without desire and without hope, freed from all bonds, and dissociated from everything, I bide my time in great happiness, engaged as a witness to the appearance and disappearance of all created objects. For one who is wise, self-restrained, contented, without desire and hope, who beholds all things with the light of Atmagyana, no trouble or anxiety exists, O Sakra. I have no affection or aversion for either the Atman or its transformations. I do not see anyone as my enemy nor anyone as my own. I do not, O Indra, at any time crave either swarga, bhumi or Patala. It is not that there is no happiness in realising the Atman. However, as the Soul is dissociated from everything, it cannot enjoy bliss. Hence I desire nothing."

Sakra said, "Tell me the means, O Prahlada, by which this kind of wisdom may be attained and by which this kind of peace may be made one's own. I beg you."

Prahlada said, "With simplicity, with attention, with a purified Soul, with mastery over the passions, and with service to elders, O Sakra, a man succeeds in attaining moksha. Know this, however, that one acquires wisdom from the Atman, and that the acquisition of peace is also from the same source. Indeed, all that you perceive is due to the Atman."

Thus addressed by the lord of the Daityas, Indra was filled with awe, and praised these words, O king, with a joyous heart. The lord of the Trilokas then worshipped the lord of the Daityas, and took his leave to return to his own realm.'

CANTO 223

Yudhishtira says, 'Tell me, O Pitamaha, what sort of intelligence may a king divested of prosperity and crushed by time's heavy blow adopt, in order to endure life on this earth.'

Bhishma says, 'Related to this is an old story of the conversation between Vasava and Virochana's son, Bali. One day, after Vasava had subjugated all the Asuras, he approached Brahma with folded hands, bowed to him and enquired after the whereabouts of Bali.

"Tell me, O Brahma, where I may now find the charitable Bali of boundless wealth? He was the god of wind. He was Varuna. He was Surya. He was Soma. He was Agni that used to warm all creatures. He became Apah for the use of all. I do not see him anywhere. Indeed, O Brahma, tell me where I may find Bali now. Once, he would illumine all the cardinal directions as Surya and thereafter set at dusk. Bereft of idleness, he would pour rain down upon all creatures at the proper season. I do not now see that Bali. Indeed, tell me, O Brahma, where I may find the king of the Asuras now."

Brahma said, "It is not becoming in you, O Maghavat, to enquire after Bali in this manner now. One should not, however, lie when another questions one. I will tell you the whereabouts of Bali. O lord of Sachi, Bali may now have taken his birth among camels, bulls, mules or horses, and as the best of his species, may now abide in Mahasunyata."

Sakra said, “If, O Brahma, I happen to meet Bali, should I kill him or spare him? Tell me what should I do?”

Brahma said, “Do not injure Bali, O Sakra, he does not deserve death. You should, on the other hand, seek instruction from him about dharma.”

Bhishma continues, ‘Thus addressed by the divine creator, Indra roamed the earth, seated astride Airavata and escorted by an entourage of great splendour. He managed to meet Bali, who, as Brahma had said, abided in Mahasunyata, embodied in the form of an ass.’

Sakra said, “You are now, O Danava, born as an ass and subsist on chaff for food. This order of birth is surely a low one. Do you or do you not grieve for it? I see what I had never seen before—you brought under the might of your enemies, divested of prosperity and friends, and shorn of energy and prowess. Once, you journeyed through the lokas with your convoy of thousands of chariots and thousands of relatives. You blazed along, and seared everybody with your radiance; and you regarded us with scant regard. The Daityas looked up to you as their protector, for they lived under your reign. Through your power, the earth would yield crops without waiting for tillage. Today, however, I see you overtaken by this dire condition. Do you or do you not grieve over this?

Time was, when, with pride reflected in your face, you would divide your vast wealth among your kinsmen, on the eastern shores of the ocean. What was the state of your mind then? When, for many years, you shone with radiance, and frolicked, while thousands of apsaras danced before you. All of them were adorned with garlands of lotuses and all had companions bright as gold. What, O lord of Danavas, was the state of your mind then and what is it now?

You had a large canopy of gold, adorned with jewels and gems. As many as forty-two thousand Gandharvas, in those days, sang and played music before you. In your sacrifices, you had a great sceptre made entirely of gold. On such occasions, you would give away millions upon millions of kine. What, O Daitya, was the state of your mind then? Once, engaged in a sacrifice, you went around the very earth, in keeping with the custom of the hurling of the samya. What was the state of your mind then? No longer do I see that golden sceptre of yours, or the canopy of gemstones, nor all your followers and admirers. I see not also, O king of the Asuras, the garland that was given to you by Brahma.”

Bali said, “You see not now, O Vasava, my sceptre, canopy or any followers or admirers. Nor do you see my garland, the gift from Brahma. Those precious possessions of mine are now buried in the darkness of a cave. When my time returns, you will surely see them once again. This conduct of yours, however, does not suit your position or fame. In your prosperity, you wish to mock my misery. Those who have acquired wisdom, and received contentment from it, who are of peaceful souls, and virtuous among all creatures, never grieve in misery, nor rejoice in happiness. Led, however, by a low intelligence, you indulge in glory, O Purandara. When you become like me you will not then regale yourself with such talk.”

CANTO 224

Bhishma says, 'Yet, laughing at Bali, who sighed like a snake, Indra said something more hurtful than before.

Sakra said, "You are now deserted by both kinsmen and friends. In view of this miserable plight that has overtaken you, do you or do you not grieve? Time was when all the worlds were under your reign and great was your joy. I ask, do you or do you not grieve now, for this fall of yours from glory and splendour?"

Bali said, "Considering all this to be transitory, and caused by the inexorable course of time, I do not, O Indra, indulge in grief. All things have an end. These bodies that creatures own, O Devaraja, are all evanescent. For this reason, Sakra, I do not grieve for this asinine form of mine. Nor is this form due to any fault of mine. The life force and the body come into existence together, because of their own nature. They grow and meet with death together. Having this form of existence now, I have not been permanently enslaved by it. Since I know this, I have no cause for sorrow. As the final resting place of all rivers is the ocean, even so the end of all embodied creatures is death. Those who know this well are never confused, O Vajradharin. Those, however, who are overwhelmed by passion and the loss of judgement, do not know this; those whose intellect is lost sink under the weight of misfortune.

A person who acquires a keen awareness succeeds in destroying all his sins. A sinless person acquires the sattva guna, and becomes joyous. They,

however, that deviate from the attribute of goodness, and find repeated births, are obliged to grieve and sorrow, led on by desire and the objects of the senses. Success or its reverse, in respect of the attainment of all objects of desire, life or death, the fruits of karma that are pleasure or pain, I neither abhor nor celebrate.

When one slays another, one kills only his body. The man who thinks that it is he who kills another is himself slain. Indeed, both of them are ignorant of the truth, he who kills and he who is killed. The man, O Maghavat, who brags about his manliness after he has vanquished or killed another, should know that he is not the doer but the action of which he boasts has been accomplished by a real actor who is different. When the question arises about who is it that causes the creation and destruction of all things in the world, it is generally regarded that a man who has himself been caused or created, is the cause of creation or destruction. Know, however, that the one, who is so regarded, has himself a creator.

Earth, light, space, water and wind—from these five do all creatures emerge. When I know this much, what sorrow can I feel for this change in my condition? One who is possessed of great wisdom, one who is bereft of knowledge, one who is strong, one who is without strength, one who owns personal beauty, and one who is uncomely, one who is fortunate and one who is unfortunate, are all swept away by Kaala. When I know that I have been vanquished by time, what sorrow can I feel for this change in my circumstances?

One who burns anything burns a thing that has been already burnt. One who kills, only slays a victim already slain. One who is destroyed has been already destroyed. A thing acquired by a person is that which has already arrived and intended for his acquisition. Time is like an ocean. There is no island in it. Where, indeed, is its other shore? Its boundary cannot be seen. Even upon profound deliberation, I do not foresee the end of this continuous stream that is the great ordainer of all things and is certainly divine. If I did not understand that it is Kaala that destroys all creatures, then, perhaps, I would have felt the emotions of joy, pride and wrath, O Sachindra. Tell me, have you come here to belittle me, now that you have ascertained that I bear the form of an ass that survives on chaff and passes his days in a lonely place remote from the habitations of men? If I wish, O Indra, even now I can assume various awful forms, seeing any of which you would beat a hasty retreat from my presence.

It is time that gives everything and again takes away everything. It is time that ordains all things. Do not, O Sakra, brag about your manliness. In days of yore, Purandara, at my wrath everything used to tremble. However, I am acquainted with the eternal attributes of all things in the world. Do you also know the truth? Do not suffer yourself to be filled with wonder. Affluence and its origin are not under one's control. Your mind seems to be like that of a child. It is the same as it was before. Open your eyes, O Maghavat, and adopt an understanding established on faith and truth. The Devas, Manushyas, Pitris, Gandharvas, Nagas and the Rakshasas, were all under my reign in days gone by. You know this, O Vasava. Their intellects stupefied by ignorance, all creatures used to flatter me, saying, 'Salutations to the cardinal place where Virochana's son Bali may now abide!'

O lord of Sachi, I do not at all grieve when I think of the honour that is no longer paid to me. I feel no sorrow for this fall of mine. My belief is firm that I will live obedient to the will and puissance of the Great Ordainer.

We see that one of noble birth, handsome and awarded with great prowess, lives in misery amidst his advisers and friends. This happens because it has been ordained to be so. Similarly, someone born in a humble vamsa, devoid of knowledge, with even a stain on his birth, is seen, O Sakra, to live in happiness amidst his fellow men. This, too, occurs because it has been so ordained. An auspicious and beautiful woman, O Sakra, is seen to pass her life in sorrow, while an unseemly woman with every inauspicious mark, is seen to pass her days in great happiness.

That we have now become so is not due to any deeds of ours, O Sakra. That you are now so is not due, O wielder of the thunderbolt, to anything you have done. No, you have nothing, O you of hundred sacrifices, because of which you now enjoy this affluence. Nor have I done anything by which I am presently divested of affluence. Affluence and dearth come one after another. I now see you ablaze with splendour, endued with prosperity, possessed of beauty, placed at the head of all the Devas, as you roar at me. This would never be but for the fact of time having ruined me. Indeed, if time had not turned against me I would have killed you today with just a blow of my fist even though you are armed with the vajra. But this is not the time for me to exercise my prowess. On the other hand, it is the time to adopt peace and calmness.

Kaala establishes all things. Time works upon all things and leads them to their final realisation. I was the worshipped lord of the Danavas.

Burning down everything in my way with my tejas, I would roar in pride. When Kaala has ruined even me, who is there whom he will not ruin? Earlier, O king of the Adityas, singly I endured the urjas of all the twelve Adityas with yourself amongst them. I used to vaporise water and then shower it down as rain. I would give both light and heat unto the three worlds. It was I that protected and it was I that would destroy. It was I that gave and it was I that took. It was I that used to bind and it was I that would set free.

In all the worlds, I was the one powerful master. The sovereign reign that I had, O king of the Devas, is no more. I am now ruined by the forces of time. Those things of old are no longer seen to shine in me. I am not the doer of actions that are apparently done by me. You are not the doer of your actions. None, O lord of Sachi, is the doer. It is Kaala, O Sakra, that protects or destroys all things.

Those who know the Vedas say that Kaala is Brahman. The fortnights and months are his body, which is invested with days and nights as its garments. The seasons are his senses. The year is his mouth. Some individuals of superior intelligence say that all this, the entire universe, should be conceived as being Brahman. The Vedas, however, teach that the five sheaths that cover the Soul should be regarded as Brahman. Brahman is like a vast ocean, deep and inaccessible. It has neither beginning nor end, and it is both immortal and mortal; it is the final mystery. Though it is nirguna, without attributes by itself, yet it enters all things that exist and so assumes the gunas, becoming saguna.

Men who know the truth regard Brahman as eternal. Through ignorance, Brahman causes the delusions of samsara to infuse the Atman, which is immaterial spirit with only pure knowledge for its single attribute. Samsara is not the essential quality of the Atman, for upon the dawning of knowledge of the true cause of everything, the very universe ceases to exist for the Soul.

Brahman in the form of Kaala is the refuge of all creatures. Where would you go transcending time? Time or Brahman cannot be avoided by running nor by remaining still; it flows on inexorably. All the five senses are incompetent to perceive Brahman. Some have said that Brahman is Prajapati; some say he is fire; some call him the seasons; some say he is the month; some call him the fortnight; some declare he is the days; some claim he is the hours; some state he is the morning; some say he is the noon; some

that he is the evening; and some declare he is the present moment. Thus diverse people speak diversely of Him who is One and singular.

Know that he is eternity, under whose reign all things exist. Many thousands of Indras have passed away, O Vasava, each of whom was possessed of great strength and prowess. You also, O lord of Sachi, will have to pass in the same manner. You, too, O Indra, who possess swelling might and are the monarch of the Adityas, when your hour comes, all-powerful Kaala will extinguish you. Time sweeps away all things. So, O Indra, do not boast and do not gloat. Time cannot be stilled by either you or me, nor by our ancestors. The regal prosperity that you have attained, which you think is beyond comparison, I once had. It is unsubstantial and unreal. Lakshmi does not dwell long in one place. Indeed, she had graced thousands of Indras before you, all of whom, again, were very superior to you. Restless as she is, deserting me she has now approached you, king of the Adityas. Do not, Sakra, be boastful again. It befits you to remain calm. Knowing you to be full of vanity, Sri will very soon desert you."

CANTO 225

Bhishma says, 'Thereafter, Sakra saw the Devi Lakshmi in her own embodied form that blazed in splendour issue out of the form of the venerable Bali. When the Deva saw the goddess in her fiery radiance, he addressed Bali in these words, with eyes agape in wonder.

Sakra said, "Ah! Who is this one, O Bali, resplendent with such opulence, with wondrous plumes of light over her head, adorned with golden bracelets on her arms, who exudes a halo of glory on all sides with her tejas? Who is she that issues out of your body?"

Bali said, "I know not whether she is an Asuri, an apsara or a Manavi. You may ask her yourself."

Indra said, "O you of sweet smiles, who are you that have such blinding radiance, and adorned with brilliant plumes of light, emerge from the body of Bali? I do not know you. O tell me your name. Who, indeed, are you that stands here as Maya herself, afire with your own splendour, after deserting the lord of the Daityas? O, tell me this!"

Sree said, "Virochana did not know me. His son Bali also knows me not. The learned called me Duhsaha, the unbearable. Some knew me by the name of Vidhitsa. I have other names too, O Vasava: Bhuti, Lakshmi and Sree. You know me not, O Sakra, nor do any among the Adityas know me."

Sakra said, "O auspicious Devi, why do you forsake Bali now, after you have abided in him for such a long time? Is it because of any actions of mine or is it due to anything that Bali has done?"

Sree said, “Neither the creator nor the ordainer rules me. It is time that moves me from one place to another. Do not, O Sakra, mock Bali.”

Sakra said, “For what reason, O goddess adorned with refulgent plumes, do you desert Bali? Why also do you grace me? Tell me this, O you of sweet smiles.”

Sree said, “I live in truth, in gifts, good vows, penances, prowess and in virtue. Bali fell from all these. Once, he was devoted to the Brahmanas. He was truthful and had controlled his passions. Lately, however, he began to cherish feelings of animosity towards the Brahmanas and handled ghrita with soiled hands. Once, he was always engaged in the performance of sacrifices. At last, blinded by ignorance and changed by time, he began to boast before one and all that his attachment towards me was endless. For these faults do I leave him and henceforth, O Sakra, I will dwell in you. You should bear me without neglect, with penances and valour.”

Sakra said, “O you that lives amid lotuses, there is not a single one among Devas, Manavas and Pashus that can bear you forever.”

Sree said, “Truly, O Purandara, there is none among Devas, Gandharvas, Asuras or Rakshasas that can bear me eternally.”

Sakra said, “O benevolent Devi, tell me how I should conduct myself so that you may always abide in me. I will obey your command. It befits you to answer me truly.”

Sree said, “O lord of the Adityas, I will tell you how you may enable me to abide in you always. Divide me into four parts according to the law laid down in the Vedas.”

Sakra said, “I will assign the habitations according to their strength and power to bear you. As for myself, I will always take care, O Lakshmi, that I do not offend you in any way. Amongst men, the earth will bear a fourth part of yourself. I think she has the strength for that.”

Sree said, “Here, I grant one quarter amsa of myself. Let it be established on Bhumi. Do you now find a home, O Sakra, for my second quarter.”

Sakra said, “The waters perform various services to humans. Let the waters bear a fourth part of your person. They have the endurance to bear a portion of you.”

Sree said, “I grant another quarter of mine that is to be established in Apah. Now, O Sakra, assign a proper abode to my third quarter.”

Sakra said, “The Vedas, the Yagnas and the Devas are all established in Agni. He will bear your third quarter.”

Sree said, “I give my third quarter to be founded in Agni. Do you, O Sakra, now assign a proper dwelling for my last quarter.”

Sakra said, “They that are good among men, devoted to Brahmanas, and truthful in speech, may bear your fourth quarter. The good have the power to bear you.”

Sree said, “I give my fourth quarter to be placed among the good. My amsas thus assigned to different creations, do you, Indra, continue to protect me.”

Sakra said, “I have distributed you equally among different creations. Those that will offend you will be chastised by me.”

The king of the Daityas, Bali, forsaken by Sree, then said these words: “At present the sun shines as much in the east as in the west, and as much in the north as in the south. When, however, the sun withdraws himself from all sides and shines only upon the realm of Brahman situated in the heart of Sumeru, then will there be another great Devasura yuddha, a war between the Devas and the Asuras, and in that contention I will vanquish all of you.”

Sakra said, “Brahma has commanded never to kill you. It is for this reason, O Bali, that I do not cast my vajra at your head. Go wherever you wish, O lord of the Daityas. O great Asura, peace be upon you. The time will never come when the sun will shine from only the meridian. Brahma has already established the laws that regulate the sun’s motion. Giving light and heat to all creatures, he journeys ceaselessly. For six months, he travels in a northward course and for the other six in a southward direction. The sun travels these paths one after another, creating winter and summer for all creatures.”

Thus addressed by Indra, O Bhaarata, Bali went towards the south. Purandara travelled towards the north. The thousand-eyed Indra, who heard Bali speak with such humility, then flew up into the skies.’

CANTO 226

Bhishma says, 'Yudhishtira, on this subject there is also an ancient story of the conversation between him of a hundred sacrifices and the Asura Namuchi. When Namuchi was seated bereft of prosperity but untroubled at heart, like the vast ocean in perfect stillness, Purandara said to him, "Fallen from your place, bound with ropes, brought under the rule of your enemies, and divested of prosperity, do you, O Namuchi, grieve or pass your days cheerfully?"

Namuchi answered, "By indulging in such sorrow as cannot be averted one only wastes one's body and gladdens one's foes. Then, again, no one can lighten another's sorrow by taking any portion of it upon himself. For these reasons, O Sakra, I do not indulge in sorrow. All this that you see has but one end. Indulgence in sorrow destroys personal grace, prosperity and life, and virtue itself, O lord of the Devas. Doubtlessly, the wise should suppress the sorrow one experiences born of an improper attitude of mind and deliberate on that which yields the highest good, that which dwells in the heart. When one fixes one's mind in this manner, verily, the result is that one's objects are all accomplished.

There is one Ordainer, and no second. His control extends over the being that lies within the form. Controlled by the great Ordainer, I journey by his will like water that runs along a downward path. I know what is self and what is moksha, and as I am also aware that liberation is superior to the

jiva. I do not, however, strive for mukti. My actions that tend towards virtue or even towards vice, I do by His will.

One acquires things that are destined to be had. That which is to happen will happen. One must repeatedly endure such forms in which the Ordainer places one. There is no choice in the matter. He is never dismayed who, when he finds himself in any particular condition, accepts it as his destiny. Men are affected by pleasure and pain that come by turns in the course of time. There is no individual achievement in the matter of pleasure or pain to anyone. In this lies the misery: that he who abhors sorrow regards himself as the doer.

Amongst Rishis, Devas, Asuras, sannyasins and men who fully know the three Vedas, who is there whom anguish does not approach? Those, however, that are aware of the Atman and that which is anatman never fear sorrow. The wise one, steadfast like Himavat, never gives way to wrath, never suffers himself to be attached to the objects of the senses, never languishes in sorrow or rejoices in happiness. When overwhelmed by even great afflictions, such a one never gives way to grief. Indeed, he is a very superior man whom even great success cannot gladden, nor dire calamities afflict, who bears pleasure and pain, and that which is between them both, dispassionately. Into whatever state a man may fall, he should summon cheerfulness without yielding to sorrow. Surely, even so should one dispel one's mental grief, which if not dispelled is sure to fetch pain.

A conclave of sages engaged in the debate on dharma based upon the srutis and the smritis is not a goodly assembly; indeed, it does not deserve to be called an assembly of the wise, if upon entering it an evil man is not impaled by fear. Such a man is the best of his species who has delved into, enquired after dharma, and thereby gained success in behaving according to the conclusions to which he arrives. The actions of a wise man are not easily understood. A sage is never dismayed when calamities come upon him. Even if he falls from his position like Gautama in his dotage, he does not permit himself to be dismayed.

Through incantations, strength, energy, wisdom, prowess, conduct or the affluence of wealth—through any of these, can a person acquire that which has not been destined to become his? What sorrow then is there for not receiving that upon which one has set one's heart?

Before I was born, the powers that be had ordained what I am to do and to suffer. I only fulfil what was ordained for me. What then can death

do to me? One receives only what has been destined to become one's own. One goes where one was always meant to go. The sorrows and joys one draws for oneself are those that were always fated to be. He who knows this fully does not allow himself to be dismayed, and he who is contented under both happiness and sorrow is regarded as the most excellent of his species."

CANTO 227

Yudhishtira says, 'What, indeed, O monarch, is good for a man foundering in dire straits, when he has lost friends or his kingdom? In this world, O bull of Bharata's vamsa, you are the best of our gurus. So do I ask you this. It befits you to answer my question.'

Bhishma says, 'For one that has lost sons, wives, wealth and pleasures of every kind, and finds himself in dire straits—courage, viryata, is the highest good. Of the brave, the body is never weak. The refusal to indulge grief bears happiness within it, and health. A healthy body also helps acquire prosperity. The wise man, O sire, who stays with dharma, even when in distress, acquires prosperity, patience and perseverance; and achieves all his objectives. Yudhishtira, listen further to the ancient tale of the conversation between Bali and Vasava.

After the battle between the Devas and the Asuras, in which a large number of Daityas and Danavas fell, had ended, Bali became king. He was then deceived by Vishnu who once more established his reign over all the worlds. Indra of a hundred sacrifices was once more invested with the sovereignty of the Devas. After the rule of the Devas was re-established, and the four asramas of men restored, the three worlds once more swelled with prosperity, and the self-born became glad at heart. At that time, accompanied by the Rudras, Vasus, Adityas, Aswins, Devarishis, Gandharvas, Siddhas and other superior orders of beings, the mighty Indra,

seated in splendour astride Airavata, his four-tusked prince of elephants, ranged through all the worlds.

On one of his journeys, the wielder of the thunderbolt saw Bali within a mountain cave on the seashore, and he approached the prince of the Danavas. Although he saw the king of the Devas seated on the back of Airavata, surrounded by all the celestial ones, Bali showed no signs of sorrow or agitation. Indra also, noted that Bali remain unmoved and fearless. He addressed Bali from the back of his awesome elephant, and said, "How is it, O Daitya, that you are so calm? Is it because of your heroism or because you have waited with reverence upon your elders? Is it due to your mind that you have purified through tapasya? To whatever cause it may be due, this serenity is surely difficult to attain. Cast down from a position that was highest, you are now deprived of all your possessions, and brought under the sway of your foes. O son of Virochana, what is that which you have access to by which you do not grieve, although there is occasion for grief?

Once, when you ruled your own empire, unrivalled pleasures were yours. Now you are stripped of all your wealth and your supremacy. Tell us why you are so unmoved. You were before this, a very god, seated on the throne of your sire and grandsires. Even though you now find yourself stripped bare of all felicity by your enemies, why do you not grieve? You are bound in Varuna's noose and have been struck by my vajra. Your wives have been taken away from you, and your wealth too. Tell us why you do not grieve. Bereft of every prosperity and affluence, you do not grieve. This is indeed remarkable. Who else, O Mahabali, but you, could bear the burden of existence after being shorn of the sovereignty of the three worlds?"

Calmly hearing these and other cutting words from Indra, as he asserted his superiority over him, Bali fearlessly answered his questioner.

Bali said, "When calamity has already struck me, O Indra, what do you gain by your bluster now? Today I see you, O Purandara, stand before me with the thunderbolt raised in your hand. Once, however, you could not do this; now you have gained that power. Indeed, who other than you could utter such cruel words? He who, though able to punish, shows compassion towards a heroic foe vanquished and brought under his control, is truly a superior one. When two persons fight, victory in battle is uncertain. One of the two becomes victorious, and the other is vanquished.

O lord of the Devas, let this not be your demeanour. Do not imagine that you have become the sovereign of all creatures because you have conquered all with your might and prowess. That I have become so is not, O Sakra, the result of any deed of mine. That you have become so, O Vajradharin, is not the result of any action of yours. What I am now you will be in the future. Do not slight me, thinking that you have achieved an exceedingly difficult feat. A person obtains joy and sorrow, one following the other, in the course of time. You, Indra, have gained sovereignty over the universe because of time and not from any special merit in you. It is Kaala that leads me also on in his course. That very Kaala leads you as well. It is for this that I am not in your place today, and you are not in mine.

Dutiful services rendered to parents, reverential worship of Devas, due practice of any good quality, none of these can confer felicity or happiness on anyone. Neither knowledge nor penances, gifts or friends, or kinsmen can help one that is marked and tormented by time. Men are impotent to avert, by even a thousand means, an impending disaster. Intelligence and strength are useless against time. There is no rescuer of men that are plagued by Kaala's course.

That you, O Sakra, regarded yourself as the doer lies at the root of all sorrow. If the ostensible doer of an action were the real performer thereof, that doer then would not himself be the work of someone else, the Supreme Being. So, because the supposed doer is himself the creation of another, that other is the Brahman above whom there is nothing higher. With the help of time, I once vanquished you. Likewise, time has helped you vanquish me. Kaala is the mover of all animated beings. Kaala destroys all beings.

Indra, because your intelligence is unrefined you do not see how destruction inevitably awaits all things. Some, indeed, regard you highly, as one that has gained sovereignty of the universe. For all that, how can I who know the course of the world indulge in grief because I have been felled by time? How can I suffer my intellect to be overwhelmed, or succumb to the influence of grave error? Even when brought down by time, subjected to a calamity, how can my mind suffer itself to be destroyed like a wrecked vessel at sea? You, I, and all those who will in future become the lords of the Devas, shall have to go the way along which hundreds of Indras have gone before you. As it has destroyed me, when your hour matures, time will surely destroy you, who are now so invincible, and shine with unrivalled

splendour. In Kaala's wake, many thousands of Indras and Adityas have been swept tracelessly away, yuga after yuga. Time, indeed, is irresistible.

Now that you have arrived at your present position, you regard yourself highly, why, even as the creator of all beings, the divine and eternal Brahma. Many before you had attained this position of yours. With none did it prove stable or eternal. Due, albeit, to a foolish intellect, you alone regard it to be immutable and immortal. You trust in that which does not deserve to be trusted. You deem that eternal which is not permanent. O king of the Devas, it is he that is stupefied by Kaala that regards himself in this manner.

Foolishly, you regard your present regal prosperity to be yours. Know that it is never stable for you, any others or me. It belonged to innumerable great ones before you. Moving on, it has now become yours. It will stay with you, O Vasava, for some time and then prove its evanescence. As a cow abandons one drinking trough for another, fortune will surely desert you for someone else. So many sovereigns have gone before you that I will not venture to enumerate them.

In the future also, Purandara, countless sovereigns will rise after you. I do not see those rulers now that once enjoyed this earth with her trees, plants, jewels, living creatures, waters and mines. Prithu, Aila, Maya, Bhima, Naraka, Sambara, Aswagriva, Puloman, Swarbhanu, Prahlada, Namuchi, Daksha, Viprachitti, Virochana, Hrinisheva, Suhotra, Bhurihan, Pushavat, Vrisha, Satyepshu, Rishabha, Bahu, Kapilaswa, Virupaka, Vana, Kartaswara, Vahni, Viswadanshtra, Nairiti, Sankocha, Varitaksha, Varaha, Aswa, Ruchiprabha, Viswajit, Pratirupa, Vrishanda, Vishkara, Madhu, Hiranyakasipu, the Danava Kaitabha and many others that were Daityas, Danavas and Rakshasas, all these and many more unnamed, from remote and lost ages, great Daityas and extraordinary Danavas, whose names we have heard, as well as many excellent Daityas of earlier times, have departed, leaving this earth. All of them were vanquished by time. Kaala proved stronger than all of them.

They all worshipped the creator with hundreds of sacrifices. You are not the only one to do so. All of them were devoted to dharma and always performed great mahayagnas. Each one was able to range through the skies, and were heroes that never shrank from battle. Endowed with mighty physiques, they had arms that resembled heavy clubs. All of them were

masters of hundreds of illusions, and could assume any form they wished. We have never heard that any of them ever sustained a defeat in battle.

All were firm observers of the vow of truth, and all of them revelled as they wished. Devoted to the Vedas and Vedic rites, all of them possessed great wisdom. Invested with great prowess, all of them had acquired the highest prosperity and affluence. Still none of these high-Souled monarchs had the least tinge of pride of their sovereignty. They were all liberal, giving unto each what he deserved. All of them behaved kindly and justly towards all creatures.

They were the progeny of Daksha's daughters. Gifted with great strength, all of them were lords of creation. Each sparkled with such splendour that they illuminated everything around with their tejas. Alas, Kaala swept each of them away.

As for you, O Sakra, it is evident that after you have enjoyed your stay on the earth, when it is time for you to finally leave her, you will not be able to contain your grief. Shed this desire that you cherish for objects of affection and enjoyment. Shed this pride that is born of prosperity. If you do so, you will be able to bear the grief that attends the loss of sovereignty. When the hour of sorrow comes, do not yield to anguish. Likewise, at the hour of joy, do not rejoice. Disregard both past and future, and live contentedly with the present. If sleepless time did confront me, who have always been heedful of my duties, then, take heed and awaken, O Indra, and turn your heart to the ways of peace, for the same Kaala will very soon confront you.

You wound me with your words, and seem bent upon terrorising me. Finding me calm, you still regard yourself highly. Time first attacked me; it is even now stalking you. Kaala first vanquished me, and so were you able to defeat me, yet now you roar in hubris for what you did not yourself accomplish. Once, when I would become wrathful, what man on earth could stand up to me in battle? Time, however, is stronger. He has conquered me. It is for this reason, Vasava, that you are able to stand before me today.

The thousand celestial years, which are the measure of your reign, will end. You will fall then and your limbs will become as lustreless and miserable as mine are now, even though I am possessed of mighty tejas. I have fallen from the high place that belongs to the sovereign of the three worlds. You are now Indra in heaven. In this delightful world of living

beings, because of Kaala's course, you are now an object of universal adoration. Can you say by dint of which achievement of yours you have become Indra today and due to what means I have fallen from the position that was mine? Time is the one creator and destroyer. Nothing else is a cause in the universe of any effect. Decline, fall, sovereignty, happiness, misery, birth and death—when a wise man encounters any of these, he neither rejoices nor indulges in sorrow. You, O Indra, know me. I also, O Vasava, know you. Why then do you boast before me in this fashion? Why do you forget, shameless one, that it is Kaala that has made you what you are today?

You have seen my valour in those days. The energy and might that I displayed in my battles are enough proof of my heroism. The Adityas, the Rudras, the Sadhyas, the Vasus and the Maruts, O lord of Sachi, I vanquished them all. You know it well, Sakra, that in the Great War between the Devas and the Asuras, how swiftly I routed all the assembled Devas with the fury of my assault. Mountains with their forests and denizens, I repeatedly hurled at your forces. Many were the mountain peaks with craggy edges that I broke on your head. Yet, now, what can I do? Time cannot be resisted. If this were not so, do not think that I would not have killed you, despite your vajra, with just one blow of my fist?

This present time, however, is not in my favour for the display of my prowess. The hour is such that I should adopt patience and tolerance of everything. Therefore, Sakra, do I tolerate your insolence. Know, however, that I am even less tolerant of insolence than you. Realise, that you boast before one who is surrounded by time's inferno and bound fast in Kaala's shackles. Look, there stands the dark one who cannot be resisted by the world. Of fierce form, he stands there, having restrained me like a dog bound in chains.

Gain and loss, happiness and sorrow, lust and anger, birth and death, captivity and release, all these one encounters in the course of time. Neither am I the doer nor are you. He is the doer who, indeed, is omnipotent. Time ripens me to be plucked like a fruit from a tree. One man finds happiness by some deeds. However, the very same deeds bring misery to another, all in the course of time. Versed as I am with the virtues of Kaala, it does not befit me to indulge in grief when it is Kaala that has ruined me. Therefore, Sakra, I do not grieve. Grief cannot do us any good. Mourning over it never

dispels one's dire condition. On the other hand, it destroys one's power. Hence, I do not grieve."

Thus addressed by the lord of the Daityas, He of a hundred sacrifices, the mighty and thousand-eyed chastiser of Paka, restrained his wrath and spoke calmly to Bali.

Sakra said, "Behold this upraised arm of mine, with the vajra, and the paasas of Varuna. Who is there that would not be afraid, including Yama himself who brings death to all beings? Your mind, however, so firm and so empowered with the vision of the truth, is not in the least disturbed. O you of invincible prowess, verily, you are unmoved today because of your fortitude.

When everything in this universe is seen to be fleeting, who would venture to repose confidence in either his body or the objects of his desires? Like yourself I, too, know that this universe is transient, and that it has been thrown into Kaala's invisible dreadful fire that burns endlessly. Everyone here is accosted by time. None among subtle or gross beings enjoys immunity from time's might. Everything simmers in Kaala's cauldron. Kaala has no master. It is ever watchful and always astir within itself. No one who has entered the realm of time can escape it. All embodied beings may pay no heed to it, but Kaala is ever vigilant as it stalks them. No one has ever averted time. Ancient, eternal and the embodiment of justice, time is uniform towards all living creatures. Kaala cannot be avoided, and there is no revering its course.

As a banker tallies his interest, time sums up its subtle divisions represented by kaalas, lavas, kashtas, kshanas, masas, divasas and ratras. Just as the current of a river washes away a tree whose roots it has reached, Kaala hunts and sweeps away him, who says, 'This I will do today, but this other task I will do tomorrow'. Time whisks us away and men exclaim, 'I saw him just a while ago. How did he die?' Wealth, comforts, rank, prosperity, all fall prey to Kaala who approaches every living creature and snatches his life away.

All things that proudly raise their heads high are destined to fall. That which exists is only an illusory form of the non-existent. Everything is transitory and unstable. Such conviction is, however, difficult to arrive at. Your intellect, so firm and endued with true vision, is unmoved. You do not, even mentally, realise what you were but some time ago. Time assails the universe, reshapes it within itself and sweeps away everything without

consideration for age. Yet, one who is hauled along by time is unaware of the noose thrown round his neck. Those given to jealousy, vanity, greed, lust, wrath, fear, desire, impulsiveness and pride, allow themselves to be traumatised by time. You, however, know the truth of existence. You are knowledgeable and empowered with wisdom and penance. You see time as clearly, as if it were an amla berry lying on the palm of your hand.

O son of Virochana, well versed are you with Kaala's conduct. You are adept in all the branches of knowledge. You have a purified soul and are a thorough master of your being. You are, for this, an object of affection with wise men. With your intelligence, you have fully comprehended the whole universe. Though you have enjoyed every kind of happiness, you remain unattached, and hence you have not been stained by anything. The gunas of passion and darkness do not tarnish you for you have conquered your senses. You rest only in your Atman, which is without both joy and sorrow. A friend to all creatures, without animosity, with your heart set upon peace, seeing you as you are, my heart turns merciful towards you. I do not wish to afflict an enlightened one like you with enslavement. Ahimsa is the highest dharma. I feel sympathy for you. These coils of Varuna, with which you have been bound, will loosen in due course from the misconduct of men. Blessed be you, O great Asura!

When the daughter-in-law will set the aged mother-in-law to work, when the son, through delusion, will command the father to work for him, when Sudras will have their feet washed by Brahmanas and fearlessly have sexual congress with women of twice-born families, when men will discharge their vital seed into forbidden wombs, when the refuse of houses will begin to be carried upon plates and vessels made of white brass, and when sacrificial offerings intended for the Devas will be carried upon forbidden platters, when the four asramas will transgress all limits, then these bonds of yours will begin to loosen, one by one. From me you need have no fear. Be at peace. Be happy. Be without sorrow. Let your heart be cheerful. Let no illness befall you."

With these words, Indra mounted Airavata, that prince of all elephants, and rode on.

With his conquest of the Asuras, the king of the Devas rejoiced and became the sole sovereign of all the Lokas. The Maharishis sang praises of the lord of all mobile and unmoving creatures. Agni once more began to bear the offerings of clarified butter poured into his visible form, and the

great Devendra took charge of the Amrita that was committed into his care. His praises sung by the best of Brahmanas engaged in sacrifices, the lord Indra, ablaze with splendour, his wrath pacified, and his heart appeased, became joyous as he returned to his swarga to pass his days in untold happiness.'

CANTO 228

Yudhishtira says, 'Tell me, O Pitamaha, the signs of the future greatness and the imminent downfall in a man.'

Bhishma says, 'The mind itself, blessed be you, indicates the fateful signs of one's future prosperity and subsequent fall. In this regard is an ancient tale of the conversation between Sree and Sakra. Listen to it, O Yudhishtira.

Maharishi Narada, of tejas as immeasurable as Brahman itself, bereft of sins, adept at seeing through the prosperity of his tapasya in both this and the other world, a peer of the Devarishis in Brahmaloka, roved as he pleased through the Trilokas. Once, at dawn, he wished to perform his ablutions, so he went to the Ganga river as she flowed through the Dhruva valley and he plunged into the stream. At the time, Indra too arrived at the very bank where Narada bathed. The Maharishi and the Deva finished their ablutions, completed their silent japas, and sat down to pass the hour as they recited and listened to the excellent stories narrated by the Devarishis, which describe many good and lofty deeds. Indeed, they sat with rapt attention, engaged in a pleasant discourse on ancient history.

While so engaged they saw the advent of the thousand rays of the sun as he rose. Once the fiery orb was in full view, both of them stood up and sang his praises. Suddenly, in a direction opposite to that of the rising star, they witnessed a resplendent object; it appeared to be a second star! They stood by, O Bhaarata, and watched as the magnificent object gradually

approached them. Astride Vishnu's chariot adorned with Garuda and Surya himself, the presence blazed forth with unrivalled splendour, and seemed to illumine the three worlds. The entity they saw was none other than the Devi Sree herself, attended by many apsaras of great beauty. Indeed, she resembled a large sun herself, her effulgence like that of fire. Embellished with ornaments that looked like veritable stars, she wore a garland of pearls.

Indra watched Goddess Padma as she alighted from her magnificent chariot, and approached the lord of the Trilokas and the celestial Rishi Narada. Followed by Narada, Maghavat also went towards her. With folded hands, he offered himself up to her, and worshipped her with unsurpassed reverence and sincerity. The adorations over, the king of the Devas addressed Sree.

Sakra said, "O you of sweet smiles, who are you, and what brings you here? O you of fair brows, from where do you come and where will you proceed, O auspicious Devi?"

Sree said, "In the three worlds full of felicitous seeds, all creatures, mobile and unmoving, strive with their whole hearts to be with me. I am Padma, I am Sree graced with lotuses, who emerged from the lotus that blooms at the touch of Surya's rays for the prosperity of all creatures. I am called Lakshmi, Bhuti and Sree, O slayer of Bala. I am Swaha, I am Swadha. I am Bhakti, I am Buddhi, I am Samriddhi, I am Jaya and I am Akshara. I am Kshama, I am Vijaya, I am Lakshmi. I am sraddha, I am bhagya, and I am smriti.

I dwell at the forefront of armies and on the standards of victorious, virtuous sovereigns, as in their homes, cities and dominions. I always reside, O vanquisher of Bala, with superior men, heroes breathless for victory and ambitious in battle. I also reside forever with those firmly attached to virtue, gifted with great intelligence, devoted to Brahma, truthful in speech, possessed of humility and generous. Once, I lived with the Asuras because by nature I am bound to truth and merit. But I see how the Asuras have assumed adverse traits, and so I have left them and wish to dwell in you."

Sakra said, "O you of fair face, from what conduct of the Asuras did you live with them? What did you see there that made you desert the Daityas and the Danavas, and come here?"

Sree said, "I attach myself steadfastly to those that are devoted to the duties of svadharma, to those that never lose patience, to those that take

pleasure in treading the path that leads to swarga. I always dwell with those that are distinguished for their generosity, for their study of the scriptures, for sacrifices and other scriptural rites, and for their worship of Pitris, Devas, Gurus, Agrajas, Sresthas and Atithis.

Once, the Danavas kept their dwellings clean, their women under control, poured havis on the sacrificial fire, waited dutifully on their gurus, restrained their passions, were obedient to the Brahmanas, and truthful in their speech. They were full of faith; they kept their anger under control; they practiced the virtue of charity; they never envied others; they looked after their friends, advisers and spouses; they were never envious. In those days, they never assaulted one another in anger. They were all contented and never felt pain at the sight of other people's affluence and prosperity. They were all charitable and never wasteful, of honourable conduct and gifted with compassion. They were excessively inclined to grace, possessed simplicity of behaviour and steadfastness in faith, and had their passions under perfect control. They kept their servants and counsellors contented. They were grateful and gifted with sweet speech. They served everyone in accord with his position and merit.

They were endowed with self-reproach. They were of rigid vows. They would perform their ablutions on every sacred day. They smeared themselves properly with perfumes and favourable pastes. They also adorned their persons appropriately. They were observant of fasts and penances, were trustful, and chanters of Vedic hymns. The sun never rose over them while they lay asleep. They never out-slept the moon. They always abstained from eating curd and pounded barley. Each morning they looked at ghrita and other auspicious things, and with senses withdrawn, they would recite the Vedas and worship Brahmanas with dakshina.

Their speech was always virtuous, and they never accepted gifts. Regularly they went to sleep by midnight and never slept during the day. They invariably took pleasure in showing compassion for the distressed, the helpless, the aged, the weak, the sick and women. They enjoyed all their possessions by sharing these with them. They would constantly pacify and comfort the agitated, the cheerless, the anxious, the terrified, the diseased, the weak, the starved, the robbed and the afflicted. They followed the dictates of dharma and never injured one another. They were ready and well disposed towards action of every kind.

They would serve and wait with reverence upon elders and the aged. They duly worshipped the Pitris, the Devas and Athitis, and ate their leftovers after gratifying them. They were firmly devoted to truth and penances. None amongst them ate singly, nor had congress with the wives of others. As for compassion, they behaved towards all creatures as towards their own selves. They never allowed the emission of the vital seed into empty space, into inferior animals, into forbidden wombs or on sacred days.

They were ever distinguished by the gifts they made, cleverness, simplicity, optimism, humility, friendliness and forgiveness. Moreover, O mighty one, traits such as truth, charity, penance, purity, compassion, soft speech and goodwill towards friends always inhered in them. Torpor, procrastination, fretfulness, envy, want of foresight, discontent, melancholy and greed never assailed them. Because the Danavas were distinguished for these sterling qualities, I stayed with them from the advent of creation, for many yugas together, for they are the first-born race of creation.

Times changed, and brought change to the character of the Danavas. I saw virtue and morality desert them and they came under the sway of lust and anger. Though themselves inferior in attainments, they began to cherish animosity towards elders and superiors, and while the elders with virtue and merit, discoursed on appropriate subjects in the midst of assemblies, the unworthy began to ridicule or even laugh at them. When revered elders entered, the younger men, seated at their ease, refused to adore the old ones by rising and saluting them with respect. In the presence of fathers, sons began to exercise power in matters that concerned the fathers alone. Those from a higher vamsa accepted employment with those from a lower clan, and proudly proclaimed the fact. Individuals that amassed great wealth with unrighteous deeds came to be held in esteem.

At nightfall, the Danavas would celebrate with loud cries and screams. Their sacrificial fires no longer blazed with bright and heavenward flames. Sons began to rule over fathers, and wives dominated husbands. Mothers, fathers, elders, teachers, guests and guides ceased to command respect. Their people no longer raised their children with affection and even deserted them. Without giving alms, nor reserving the fixed portion to offer the Devas, everyone ate as he pleased. Indeed, without tendering their wares to the Devas in sacrifices and without sharing them with the Pitris, Atithis and Agrajas, they shamelessly appropriated them for their own use.

Their cooks no longer professed any consideration for purity of mind, deed and word. They ate what had been left uncovered. Their corn lay scattered in the yards, exposed to crows and rats. Their milk remained uncovered, and they began to touch ghrita after eating with unwashed hands. Their spades, kitchen knives, baskets, dishes, cups and other utensils began to lie scattered in their homes. Housewives no more looked after these. They no longer attended to the repairs of their houses and walls. They tethered their animals and did not give them food and drink. They ignored children who only looked on, and without concern to feed their dependants, the Danavas ate what they had. They prepared payasa, krisara, dishes of meat, cakes and sashkuli, not for Devas and Atithis, but for themselves, and began to eat the flesh of animals not killed in sacrifices.

They continued to sleep even after the sun had risen. They made night of their mornings. Day and night, disputes and quarrels waxed in every house. The most disrespectable amongst them no longer showed any regard for those that deserved respect. Fallen from their defined duties, they ceased to revere those that took themselves to the forest to lead a life of peace and meditation. They intermixed castes freely. They ceased to attend to purity of person or mind. Learned Brahmanas ceased to command respect among them and the ones that disregarded the riks were not castigated; in fact, both were treated equally—those that merited respect and those that deserved none. Their servant girls became wicked in their ways, and began to wear necklaces of gold and other ornaments and fine clothes beyond their station. They would enter and leave their homes at their own free will. The Asuras started to derive great pleasure from sports and diversions in which their women were dressed as men and their men as women.

While the affluent amongst their ancestors had made gifts of wealth to deserving persons, the descendants of the Danavas, even though prosperous, began to repossess, to their eternal discredit, those very gifts. When faced with difficulties in the accomplishment of any task, and a friend sought the counsel of a friend, the supposed well-wisher for the petty satisfaction of doing so thwarted the intention.

Amongst even their better classes appeared traders intent upon taking the wealth of others. The Sudras amongst them have taken to the practice of tapasya. Some have begun to study without any proper schedule for work and food, while others persevere with rules that are hollow and useless.

Sishyas no more rendered obedience and service to Acharyas. Mentors in turn have come to treat disciples as friendly companions.

Fathers and mothers are worn out with work, and refrain from all festivity. Parents in old age, divested of power over their sons, are forced to beg food from their offspring. Even scholars of the Vedas, akin to the ocean itself in gravity of deportment, have taken to farming and other such pursuits, while the illiterate and the ignorant are fed at sraddhas.

Every morning, disciples, who once approached their teachers to enquire after and ascertain their duties, tasks, and instructions that awaited accomplishment, are now themselves waited upon by preceptors to discharge the functions. Daughters-in-law, in the presence of their husbands, mothers and fathers, rebuke and chastise servants and maids, and summon their husbands to rebuke them as well. Fathers, with great care, seek to keep sons in good humour, or through fear divide their wealth among children, and live their lives in woe and affliction. Even friends, who see the plight of victims that have suffered loss of wealth in fires or from robbers or by the king, indulge in laughter and mockery of the victim.

The Danavas have become ungrateful, agnostic, sinful and addicted to adulterous congress with even the spouses of their Acharyas. They have taken to consuming forbidden food, transgressed all bounds and restraints, and have lost the splendour that once distinguished them. Because of these and other indications of evil conduct and the very reversal of their past nature, I will not, O king of the Devas, dwell among them any longer. I have come to you of my own accord. Receive me with respect, O lord of Sachi.

Honoured by you, O king of the Devas, I will receive respect from all the other Devas. Wherever I reside, Jaya and the seven Devis, Apeksha, Shradha, Prajna, Tripti, Avajiti, Unnati and Kshama, who adore me, will live with me. The eighth Devi Jaya occupies the highest place amongst them, O scourge of Paka. All of us have deserted the Asuras and have come to your realms. We will henceforth reside among the Devas who are devoted to dharma and bhakti."

In order to please the Devi after she had spoken, Devarishi Narada and Vasava offered her a joyful welcome. Vayu Deva began to blow gently through heaven, bearing delicious fragrances that refreshed all creatures, and increased the felicity of each of the senses. All the Devas gathered in a

pure and desirable place and waited there in expectation to behold Maghavat seated with Lakshmi beside him.

Then the thousand-eyed lord of the Devas, accompanied by Sree and his friend the Maharishi, borne by a splendid chariot drawn by green horses, arrived at the gathering of the celestials, and they received him with honour. Maharishi Narada observed a sign, approved by Sree, that the wielder of the thunderbolt made, and accordingly welcomed the advent of the Devi and proclaimed it as exceedingly auspicious.

Heaven's firmament became clear and bright as it began to shower nectar from the region of the self-born Brahma. The unearthly kettledrums, though struck by none, began to beat of themselves, and all the cardinal points of the horizon seemed ablaze with glory. Indra began to pour rain upon crops that appeared according to their season. Not a soul deviated from the path of dharma. The earth was adorned with countless mines filled with jewels and gemstones; the chant of Vedic mantras and other melodious sounds swelled on the triumph of the Devas.

Humans endowed with firm minds, and all those who adhered to the auspicious path of dharma, began to enjoy Vedic and other religious rites and rituals. Manavas, Devas, Kinnaras, Yakshas and Rakshasas were all blessed with prosperity and joy. Not a flower, what need then be said of fruits, dropped untimely from a tree even if Pavana Deva shook it with force. All kine began to yield sweet milk, and no cruel, harsh words were anymore uttered by anyone.

Wishing for advancement, those who approach gatherings of Brahmanas and read this narrative of the glorification of Sree by all the Devas led by Indra, succeed in achieving great prosperity.

These then, O lord of the Kurus, are the best indications of prosperity and adversity. Urged by you, I have revealed all. It befits you to understand what I have said after careful reflection and conduct yourself according to the instructions conveyed herein.'

CANTO 229

Yudhishtira says, 'By what disposition, what course of duties, what knowledge, and what energy, does one attain Brahman, which is immutable and beyond the reach of primordial Prakriti?'

Bhishma says, 'One who is engaged in the practice of nivritti, who eats abstemiously, and has his senses under complete control, can attain Brahman which is immutable and above primeval nature. In this regard, listen to the old story, O Bhaarata, of the discourse between Jaigishavya and Asita. Long ago, Asita-Devala addressed the wise Jaigishavya who fully knew the truths of dharma and neeti.

Devala said, "You are not gladdened when praised. You do not give way to anger when blamed or censured. What, indeed, is your wisdom? From where have you got it? And what is the haven of that wisdom?"

Thus questioned by Devala, the pure Jaigishavya of austere tapasya replied with words of high import, fraught with perfect faith and profound sense.

Jaigishavya said, "O best of Rishis, I will tell you of that which is the highest, the supreme goal, and full of peace in the eyes of all who practice dharma. They, O Devala, who behave equally towards those that praise and those who blame them; they who conceal their own vows and good deeds; those who never indulge in recriminations, who never even mention what is good when it is calculated to injure; they who do not desire to return injury in retribution, are said to be men of wisdom.

They never grieve for what is yet to come but remain concerned only with what is before them and respond appropriately. Neither do they indulge in sorrow for the past nor recall it for reminiscence or nostalgia. Imbued with power and regulated minds, they do as they please, in a manner suitable, O Devala, with what needs to be done in respect of all things. Mature of knowledge, highly intelligent, serene with passions kept under restraint, they never inflict injury upon anyone in thought, word or deed. Bereft of envy, they are never pained at the sight of the prosperity of others. Such men never indulge in exaggerations in speech, or set themselves to praise others or speak ill of them. Neither are they ever affected by praise and blame of themselves.

They are calm in respect of all their desires, and engaged in the good of all creatures. They never give way to anger, indulge in transports of joy or injure any creature. Without emotional attachments, they live quite happily. They have no friends nor are they the friends of others. They have no enemies nor are they inimical toward other creatures. Indeed, men that can live in this way can pass their days for ever in happiness. O best of Dvijas, they who acquire a knowledge of the laws of niti and dharma, who observe these in practice, succeed in winning joy, while they who fall away from the path of dharma are afflicted by anxieties and sorrow.

I have now embarked upon the path of dharma. Decried by others, why must I become annoyed with them, or when praised by others, why should I be pleased? Let men obtain whatever objects they please from whatsoever pursuits in which they engage themselves. I am indifferent to acquisitions and losses. Praise and blame cannot contribute to my advancement or failure. He who has understood the truth becomes gratified with even disregard as if it were ambrosia. The man of wisdom is truly annoyed by regard, as if it were poison.

He who is freed from all faults sleeps fearlessly both here and hereafter even if insulted by others. On the other hand, he who insults him suffers destruction. Sages, who seek to attain the highest end, succeed in obtaining it by observing such conduct. He who has vanquished all his senses is regarded to have performed all the sacrifices. Such a one attains the highest condition, that of Brahman, which is eternal and which transcends the reach of primordial Prakriti. The very Devas, Gandharvas, Pisachas and Rakshasas, cannot reach the level of the one who has attained the highest end."

CANTO 230

Yudhishtira says, 'What man is there who is dear to all, who gladdens all persons, who is endowed with every merit and accomplishment?'

Bhishma says, 'Here let me recount the words of Kesava in reply to a question Ugrasena once asked him.'

Ugrasena said, "Everyone seem to be anxious to speak of the merits of Narada. I think the Devarishi must really be possessed of every kind of merit. I beseech you to tell me about this, O Krishna!"

Vasudeva said, "O king of the Kukuras, listen to me as I briefly mention some of the great qualities of Narada that I am acquainted with. Narada is as learned in the scriptures as he is good and pious in his conduct. Yet, he eschews pride, which makes one's blood run so hot. Hence he is worshipped everywhere. Discontent, wrath, levity and fear do not exist in Narada. He is courageous and free from procrastination. Hence he is worshipped everywhere.

Narada deserves the reverent worship of all. He never falls back from his words through desire or greed. Hence he is worshipped everywhere. He is fully conversant with the principles that lead to the knowledge of the Atman; he is disposed to peace, possessed of great energy, and is a master of his senses. He is free from guile, and is truthful in speech. Hence, he is worshipped with respect everywhere.

He is distinguished by energy, fame, intelligence, knowledge, humility, birth, penances and years. Hence, he is everywhere worshipped

with regard. He practices good behaviour. He clothes and houses himself adequately. He eats pure food. He adores all. He is pure in body and mind. He is silver-tongued. He is free from envy and malice. Hence, he is everywhere worshipped with respect.

He is entirely employed in doing good to all. No sin dwells in Narada. He never rejoices at other people's misfortunes. Hence, he is everywhere worshipped with respect. He always seeks to conquer earthly desires by listening to Vedic mantras and attending to the Puranas. He is a great renouncer and he never disregards anyone. Hence, he is everywhere worshipped with regard.

He casts an equal eye on all; therefore, he has no one whom he loves and none that he hates. His words are ever delightful to the listener. Hence, he is everywhere worshipped with respect. He is a scholar of the scriptures. His conversation is varied and enchanting. His knowledge and wisdom are vast. He is free from cupidity. He is also free from deception. He is large-hearted. He has conquered wrath and avarice. Hence, he is everywhere worshipped with respect. He has never quarrelled with anyone over any subject connected with artha or kama, profit or pleasure. All faults have been torn asunder by him. Hence, he is everywhere worshipped with respect.

His devotion to Brahman is firm. His Atman is blameless. He is well versed in the srutis. He is free from cruelty. He is beyond the influence of delusion or faults. Hence he is worshipped everywhere with respect. He is unattached to all objects of attachment. Yet he appears to be attached to everything. He is never for long subject to the influence of any doubt. Hence, he is everywhere worshipped with respect. He yearns not for objects of artha and kama. He never glorifies himself. He is free from malice, mild in speech. Hence, he is everywhere worshipped with respect.

He observes the hearts, different from one another, of all men, without judgement or condemnation. He is versed in all matters connected with the origin of things. He never disregards or shows hatred for any kind of science. He lives in accord with his own standards of dharma. He never suffers his time to pass away fruitlessly. His soul is under his control. Hence, he is everywhere worshipped with respect.

He has toiled in matters that deserve exertion. He has earned knowledge and wisdom. He is never satiated with yoga. He is ever attentive. Hence, he is everywhere worshipped with respect. He has never

to feel shame for any deficiency of his. He is always engaged by others to accomplish what is for their good. He never divulges the secrets of others. Hence, he is everywhere worshipped with respect.

He never yields to transports of joy even when making valuable acquisitions. He is never pained at losses. His intellect is firm and stable. His Soul is unattached to all things. Hence, he is everywhere worshipped with respect.

Who, indeed, is there that will not love him who is so possessed of every merit and accomplishment, who is clever in all things, who is pure in body and mind, who is entirely auspicious, who is well-versed with the course of time and its advantages for particular deeds, and who is well-acquainted with all agreeable things?"

CANTO 231

Yudhishtira says, 'I want, O you of Kuru's race, to know about the origin and the end of all creatures. What is the nature of their deliberation and their actions? What are the divisions of time, and the allotted periods of life in the various yugas? I wish also to know in full the truth about the genesis and the conduct of the world; the origin of creatures into the world and the manner of their survival. Indeed, whence their creation and destruction? O best of virtuous persons, if you are inclined to favour us, then tell us about all this. Ever since I once heard you recount this excellent discourse of Bhrigu to the sage Bharadwaja, my intellect, purged of its ignorance, has become most attached to yoga and, withdrawn from worldly objects, rests upon heavenly purity. I ask you to repeat what you said. It becomes you to tell me this in detail.'

Bhishma replies, 'I will recite to you an old narrative of the divine Vyasa's reply to his son Suka's question. Listen to it.

After he studied the illimitable Upanishads and Vedas with all their Angas, Suka wanted to lead a life of brahmacharya. He, therefore, addressed the very same questions, and had his queries answered by his father who had removed through enquiry and contemplation all ambiguities with regard to the subject of the true import of dharma.'

Suka said, "It befits you to tell me who the creator is of all beings, as revealed by your knowledge of time, and what are the duties a Brahmana should accomplish."

In response to his son's queries, the father, with his knowledge of both the past and future, conversant with all duties and endued with omniscience, so replied.

Vyasa said, "Only Brahman, which is without beginning and without end, unborn, of intense effulgence, beyond decay, immutable, indestructible, inconceivable, who transcends knowledge—exists before the creation. The Rishis who measured time have given names to particular portions. Fifteen winks of the eye make a kashtha. Thirty kashthas make a kaala. Thirty kaalas, with the tenth part of a kaala added, make a muhurta. Thirty muhurtas make up one day and a night. Thirty days and nights make a month, and twelve months make a year.

Persons conversant with mathematical science say that a year is made up of two ayanas that depend on the sun's movement, the northern and the southern, uttarayana and dakshinayana. The sun makes the day and the night for the world. Night is for the sleep of living creatures, and the day is to engage in activity.

A month of human beings is equal to a day and night of the Pitris. The division of the time of the Pitris is thus: a bright fortnight of the days of men is one day for the Pitris to conduct their activities. And the dark fortnight is their night for sleep. A year of the humans is equal to a day and night of the Devas. The division with respect to the Devas consists in this: The half year in which the sun travels from the vernal to the autumnal equinox, uttarayana, is the day of the Devas, and the half year for which the sun travels in the southern direction, dakshinayana, is their night.

Calculating by the days and nights of Manavas, I will now speak of the day and night of Brahma and his years also. I will, in their right order, tell you the number of years that are, for different reasons and purposes, measured differently in respect of the Krita, Treta, Dwapara, and the Kali yugas.

Four thousand years of the Devas is the duration of the Krita yuga. The dawning of that epoch consists of four hundred years, as does its evening sandhya. The total duration, therefore, of the Krita yuga is four thousand and eight hundred years of the Devas. As regards the other yugas, the duration of each gradually decreases by a quarter in respect of both the substantive period along with the conjoining portion, and the conjoining portion itself. Hence, the duration of the Treta yuga is three thousand years and its dawning is for three hundred years and its evening for three

hundred. Likewise, the duration of the Dwapara is two thousand years, and its morning is two hundred years and its evening another two hundred years. The duration of the Kali yuga is one thousand years, and its morning is one hundred years, and its evening another hundred years.

These periods always sustain the never-ending, eternal worlds. They who are conversant with Brahman, O child, regard this as being the immutable Brahman.

In the Krita yuga all of dharma exists in its entirety, along with truth. No knowledge or object came to men of that age through immoral or forbidden means. In the other yugas, dharma, ordained in the Vedas, is seen to gradually decline, by a quarter part in each. Sinfulness grows out of theft, lies and deception. In the Krita yuga, all beings are free from disease and crowned with success in their achievements, and live for four hundred years. In the Treta yuga, the span of life decreases by a quarter. We have also heard that, in subsequent yugas, the words of the Vedas, the periods of life, the grace of Brahmanas and the fruits of Vedic rites, all steadily decrease.

The dharmas ordained for the Krita yuga is of one kind. Those for the Treta yuga are otherwise. Those for the Dwapara are different. And those for the Kali are again separate. This is in accordance with the decline that marks every succeeding yuga.

In the Krita yuga, tapasya occupies the first place. In the Treta, gyana is at the forefront. In the Dwapara, tyaga is said to be first, In the Kali yuga, dana is the only thing that has been prescribed.

The learned say that these twelve thousand years of the Devas constitute what is called a yuga. A thousand such yugas compose a single day of Brahma. A thousand yugas form Brahma's night as well. With the commencement of Brahma's day, the universe begins to awaken into life. During the period of the Pralaya and the universal dissolution, the creator sleeps in Yoganidra. When the period of slumber expires, he awakes.

That then which is Brahman's day extends for a thousand yugas. His nights also extend for a thousand yugas. They who know this are said to know day and night. At the end of his night, Brahma awakens and alters the indestructible Chitta to be overlaid with Avidya. He then causes consciousness to arise, wherefrom proceeds manas, the mind, which is identical with the manifest universe."

CANTO 232

Vyasa said, "Brahma is the effulgent seed from which the whole universe of two kinds of beings, the chala and the achala, has come. As he awakens at the dawn of his day, Brahma creates this universe with the help of Avidya. At first emerges Mahat. That Great Being is swiftly transformed into manas, which is the Soul of all the manifest. Manas overwhelms Chitta, pure consciousness, with Avidya and creates seven Great Spirits. Urged by the desire to create, manas begins to create diverse kinds of objects through modifications of itself.

First there comes from it Akasa, space. Know that its property is sound. From space arises the bearer of all scents, Vayu, the pure and mighty wind. It possesses the attribute of touch. From wind comes light endued with effulgence. Also called Sukram, it possesses the attribute of form. Light gives rise to Apah, water that has taste for its attribute. From water springs Bhumi, earth with scent for its quality. These Mahabhutas represent initial creation.

These, one after another, acquire the attributes of the immediately preceding elements from which they have sprung. Each has not only its own special aspect but each succeeding one has the qualities of all the preceding ones. Hence, space has only sound for its attribute. After space comes wind, which has both sound and touch for its qualities. From wind comes fire, which has sound, touch and form. From fire emerges water, which has sound, touch, form and taste for its attributes. From water is earth, which

has sound, touch, form, taste and scent for its features. If anyone who perceives scent in water, were to ignorantly infer it to belong to water, he would be in error. For scent is the attribute of earth though it may exist in a state of attachment with water as also with wind.

These seven entities, which possess diverse kinds of energy at first, existed separately from one another. They could not create objects without them coming together as one. As such, they form the constituent parts of the body, which are called limbs. Along with the limbs, the sum total, invested with form and sixteen constituent parts, becomes what is called the body. When the material body is so formed, the subtle Mahat, with the unexhausted residue of karma, enters the body. Next, the original creator of all beings divides himself with his maya and enters the subtle form to witness everything. And inasmuch as he is the original creator of all beings, he is called the lord of all beings.

He creates all beings mobile and immobile. In the avatara of Brahma, he creates the worlds of the Devas, the Rishis, the Pitris and Manushyas; as also the rivers, the seas, the oceans, the cardinal points of the horizon, countries and provinces, hills and mountains and large trees. Kinnaras, Rakshasas, Garudas, Pasus and Sarpas are also his creation. Indeed, he creates both kinds of existent things, those that are mobile and those that do not move; those that can and those that cannot be destroyed.

Of these creatures, each obtains the attributes, which it had during the previous creation; and each, verily, has the same qualities at every subsequent creation. Determined in respect of character by either violence or peace, mildness or fierceness, righteousness or unrighteousness, truthfulness or falsehood, each creature, at every new creation, acquires that guna which it had cherished before. It is due to this that the particular attribute attaches to it.

It is the Ordainer Himself who attaches variety to the great entities of space, earth and the others; to the objects of the senses, form and the rest, according to the size or scale of existent matter, and He appoints the relations of creatures with those multiform entities.

Amongst men who have devoted themselves to the science of phenomena, there are some who say that, in the creation of effects, exertion is supreme. Some scholars say that destiny is supreme, and some say that it is nature that is the operative. Others claim that actions flowing from both exertion and destiny create effects, helped by nature. Instead of regarding

any of these as singly competent for the creation of effects, they say that it is the union of the three that produces all effects.

In this, there are some who aver that such is the case, while others claim that such is not the case; some even say that both of these are not the case. These, of course, are the contentions of those that depend on actions with reference to objects. They, however, whose vision is directed to truth, regard Brahman as the cause.

Tapasya is the highest good for living creatures. The roots of penance are peace and self-restraint. Through tapasya, one obtains everything one wishes for. With penance, one attains the Being who creates the universe and hence oneself becomes the mighty Master of all beings. It is by tapasya that the Rishis are enabled to read the Vedas ceaselessly.

At the outset, the Svayambhu created the excellent Vedic sounds to emerge and flow from guru to sishya. From these sounds have sprung all kinds of karmas, the names of the Rishis, the varieties of form seen in existence; in fact, all of creation has its origin in the Vedas. Indeed, the Supreme Master of all beings, in the beginning, created all things from the words of the Vedas. The names of the Rishis, and all else that has been created, occur in the Vedas. Upon the expiration of his night, at the dawn of his day, the self-existent Brahma creates, from archetypes that existed before, all things that are, of course, perfectly made by Him.

In the Vedas the subject of the Soul's emancipation has been described, along with the ten means to achieve mukti: study of the Vedas, adoption of the grihastasrama, penances, the observance of duties common to all the asramas of life, sacrifices, performance of karmas that lead to pure fame, three kinds of meditation, and the kind of mukti known as siddhi. The incomprehensible Brahman, which has been declared in the words of the Vedas, and which has been indicated more clearly in the Upanishads by the seers, can be realised by gradually following these practices.

To a person who thinks he has a body, this consciousness of duality, fraught with pairs of opposites, is born only of the actions in which he is engaged. This consciousness of duality ceases during dreamless sleep or when moksha is attained. He, however, who has attained mukti, helped by his knowledge, forcibly rids himself of the consciousness of duality.

Two Brahmans should be noted, the Brahman represented by sound—the Vedas; and the other which is beyond the Vedas and is supreme. One

who realises the Brahman of sound succeeds in attaining the Parabrahman that is supreme.

The slaughter of animals is the sacrifice laid down for the Kshatriyas. The growing of corn is the sacrifice prescribed for the Vaisyas. Tapasya or worship of Brahman is the sacrifice ordained for the Brahmanas. Serving the three other varnas is the sacrifice ordained for the Sudras.

In the Krita yuga, the performance of sacrifices was not necessary; such performance became necessary in the Treta yuga. In the Dwapara yuga, sacrifices had begun to fall off, as they have done in the Kali yuga. In Krita yuga, men worshipped only one Brahman and looked upon the Riks, Samans, Yajuses, rites and sacrifices performed from motives of gain, as all different from the object of their worship, and practiced only yoga, achieved through tapasya.

In the Treta yuga, many mighty men appeared who ruled all mobile and immobile things. Though general, men were not naturally inclined to the practice of dharma, yet the great leaders forced them to such practice. Hence, the Vedas, sacrifices, distinctions between the several orders and the four modes of life, existed in a compact state. As a result, however, of the decrease in the span of life in the Dwapara yuga, all these fell away from that united condition.

In the Kali yuga, all the Vedas become so scarce that men may not even see them. Afflicted by iniquity, they suffer extermination along with the rites and sacrifices laid down in them. The dharma that is seen in the Krita yuga is now visible in such Brahmanas who are of pure souls and are devoted to tapasya and the study of the scriptures.

As regards the other yugas, it is seen that without abandoning the karmas and kriyas that are consistent with dharma, men who observe their svadharma, and know the ordinance of the Vedas, are led by the authority of the scriptures to perform yagnas, keep vratas, make pilgrimages to sacred tirthas and other holy places, in order to obtain punya. As during the rains numerous things burst forth into life, likewise many new kinds of religious observances are brought about in each yuga. As the same phenomena repeat with the seasons, even so, at each new creation identical attributes appear in each new Brahma and Hara. I spoke to you earlier of Kaala, which ordains this variety in the universe. It is Kaala that creates and swallows all creatures. All the innumerable creatures that exist have time for their

refuge. It is Kaala that assumes all those forms and Kaala that upholds them.

I have in this manner, O putra, answered your queries about creation, time, sacrifices, rites, the Vedas, the real doer in the universe, action and the results of action."

CANTO 233

Vyasa said, "I will now tell you how the Supreme Lord makes this material universe exceedingly subtle and merges everything into his Soul.

At the time of the Pralaya, a dozen Suryas and Agni come ablaze and the universe erupts in a vast apocalyptic inferno. Everything on earth disappears and merges into the element of which this world is composed. Bhumi, shorn of trees and herbs, resembles a tortoise shell. Apah, water, thereupon acquires gandha, the attribute of earth. When earth becomes shorn of its principal attribute, that element is on the verge of dissolution. Water then prevails and surges into mighty billows that give vent to awful roars and fills this vacuum as it moves about or even remains still.

Agni next adopts the aspect of water, which finds rest in fire. Dazzling flames dance all around as they envelop the sun. Indeed, space itself is ablaze in an immense conflagration.

Thereafter Vayu, wind, acquires the quality of Agni, heat, and extinguishes it. As a result, it obtains its own feature of sabda, sound, becomes awfully agitated and begins to traverse all the ten cardinal points of the horizon.

Akasa, space next subsumes the attribute of sound from wind; space smothers Vayu and enters into a phase of existence described as unheard or unuttered sound. Hereafter space is all that remains, as sound in its unmanifest state. Consequently, sound is absorbed by the mind, which is the

essence of all things manifest. Unmanifest manas withdraws all that it has manifested. This subtle withdrawal of Mahat's manifestations is called the Maha-pralaya.

Thereafter chandramas absorbs manas whereby all that remains are the attributes owned by Iswara. Chandramas is also called sankalpa, and in time, it is brought under Iswara's reign, as it has to perform the very difficult task of the annihilation of Chitta. When this is accomplished, the condition reached is said to be of mahagyana. Later, Kaala swallows this gyana, and as the sruti declares, is itself devoured by shakti. However, shakti is again absorbed by Kaala, which is eventually brought under her sway by vidya.

Iswara, the lord of vidya, then swallows unbeing itself into his Atman, which is the unmanifest and Supreme Brahman, eternal, and the highest of the high. In this manner, all creatures, great and minute, are withdrawn into Brahman.

Upon actual experience, conceived with the help of the shastras and as a subject of vigyana, have this truly been so declared by Mahayogins. Even so does the unmanifest Brahman repeatedly undergo the process of elaboration and withdrawal, creation and destruction, and likewise Brahma's day and night each consist of a thousand yugas."

CANTO 234

Vyasa said, "You asked me about the creation of all beings; I have narrated that to you in full. Listen to me now as I tell you what the duties are of a Brahmana. The rituals of all ceremonies for which dakshina, sacrificial fees, is enjoined, from the jatakarma to the jamavartana, depend for their performance upon a guru competent in the Vedas. Once the sishya has completed his studies at the guru's asrama and gained knowledge of the Vedas, he should return home with a thorough knowledge of all yagnas.

With his teacher's leave, he should adopt one of the four asramas of life and live in accordance with its duties until he leaves his body. He should either lead a life of a grihasta with wives and raise children, or live as a brahmacharin, or dwell in the forest with his guru, or practice the duties laid down for a yati.

A family life is said to be the root of all the other asramas of life. A self-restrained grihasta who has conquered all his attachments to worldly objects always attains the great aim of life. A Brahmana who begets children acquires knowledge of the Vedas, and performing sacrifices, pays off the three debts he owes. So cleansed by his actions, he should then enter the other asramas. He should settle in the place, which he ascertains to be the most sacred on earth, and strive towards fame and eminence.

The fame of Brahmanas increases through austere penances, mastery of the various branches of knowledge, sacrifices and through charity. A man enjoys endless regions of dharma in the next world as long as his deeds or

their memory lasts in this world. A Brahmana should teach, study, officiate at other people's sacrifices and offer sacrifices himself. He should not give away in vain nor accept others' gifts in vain. Sufficient wealth that may come from one who is assisted in a sacrifice, from a pupil, or from the kinsmen of a married daughter, should be spent in the performance of sacrifice or some other benign deed. A Brahmana should never enjoy such wealth singly. For a Brahmana who leads a domestic life there is no means save the acceptance of gifts for the sake of the Devas, Rishis, Pitris, his guru, the old, the sick or to appease hunger.

To those persecuted by unseen foes, or those who strive to the best of their power to acquire knowledge, one should make gifts from one's own possessions, including cooked food, more than one can fairly afford. To a man of punya there is nothing that cannot be given. The good and the wise deserve to have even the prince of steeds, Uchchaisravas, who belongs to Indra himself.

See how the noble King Satyasandha, humbly offered his own prana to save the life of a Brahmana, and ascended into heaven. Sankriti's son Rantideva merely gave lukewarm water to Vasishta, and gained swarga. Atri's son Indradamana gave wealth to a worthy Brahmana, and acquired diverse regions of felicity in the next world. Usinara's son Sibi, who gave away his own limbs and a dear son for the sake of a Brahmana, went directly into swargaloka from this world. Pratardana, the ruler of Kasi, gave away his very eyes to a Brahmana, and found great fame both here and hereafter.

King Devavridha donated a very beautiful and costly chatra, with eight golden ribs, and rose into heaven with all the people of his kingdom. Sankriti of Atri's vamsa imparted instruction to his disciples on the subject of the nirguna Brahman, and reached regions of great felicity. Valiant Ambarisha bestowed eleven arbudas upon the Brahmanas of kine, and so found swarga for himself, along with all his subjects. Savitri gave away her earrings, and King Janamejaya relinquished his own body; both found high regions of felicity. Yuvanaswa, the son of Vrishadarbha, who donated diverse kinds of gemstones, a fine mansion and many beautiful women, ascended into heaven. Nimi, the ruler of the Videhas, gave away his kingdom, Jamadagni's son Rama gave away the whole earth; and Gaya gave away the earth with all her towns and cities, unto the Brahmanas.

Once during a drought, Vasishta, resembling Brahma himself, kept alive all creatures with his energy and kindness. Karandhama's son Marutta bequeathed his daughter to Angiras, and swiftly ascended into heaven. Brahmadatta, the ruler of the Panchalas, donated two precious jewels called Nidhi and Sankha to prominent Brahmanas, and obtained many worlds of felicity.

King Mitrasaha gave his own wife Madayanti to Vasishta, and rose into swarga with his wife. Rajarishi Sahasrajit, of great fame, surrendered his life itself for the sake of a Brahmana, to gain regions of great felicity. King Satadyumna gave Mudgala a mansion made of gold and full of every object of comfort and luxury, and found swarga. The king of the Salwas, Dyutimat, gave Richika his entire kingdom and found heaven for himself. The Rajarishi Madiraswa bestowed his daughter upon Hiranyahasta, and obtained such regions as are held in esteem by the very Devas. Rajarishi Lomapada, bestowed his daughter Santa upon Rishyasringa, and acquired the fruition of all his wishes. King Prasenajit, of great tejas, gave a hundred thousand cows with calves, and acquired majestic realms of grace.

These and many others have, through dana and tapasya, gained swarga. Their fame will last as long as the earth herself will last. All of them have, through gifts, sacrifices and procreation, been rewarded with swargaloka."

CANTO 235

Vyasa said, "The knowledge called trayi which occurs in the Vedas and their Angas should be acquired. It is to be derived from the Riks, Samans and the vigyanas called Varna and Akshara. Besides these, there are the Yajuses and the Atharvans. In the six kinds of karma indicated in these, dwells the Divine Being. Atmagyanis who are adept in the revelations of the Vedas are attached to sattva guna, and highly blessed, succeed in understanding the origin and the end of all things.

A Brahmana should live in accordance with the dharma prescribed in the Vedas. He should perform all his karma as a good man of restrained soul. He should earn his livelihood without injuring any creature. Invested with the knowledge derived from the good and wise, he should control his passions and inherent propensities. Well-versed in the scriptures, he should practice the duties laid down for him, and live in this world guided by the sattva guna. Even as a householder, the Brahmana should observe the six karmas. Faithfully, he should worship the Devas in the five main sacrifices. Endowed with patience, never heedless, with self-control, proficient with duties, with a pure heart, divested of joy, pride and anger, the Brahmana should never sink into torpor. Charity, study of the Vedas, sacrifices, penances, modesty, openness and self-restraint—these enhance one's energy and destroy one's sins.

The wise man should be abstemious in his diet and should conquer his senses. Indeed, with lust and wrath subdued, and with his sins washed

away, he should strive to reach Brahman. He should worship Agni and Brahmanas, and bow to the Devas. He should avoid all kinds of inauspicious speech and all actions of violence and injury.

This preliminary course of conduct is recommended for a Brahmana. Subsequently, with gyana, he should engage himself in deeds, for in actions lies success. The Brahmana who is imbued with intelligence succeeds in crossing the river of life that is so difficult to navigate, being so furious and terrible with the five senses for its waters, passion as its source and wrath for its mire. He should always remain awake to the fact that Kaala stalks him as a constant threat. Time, who is the great astounder of all things, is armed with irresistible force, and issued from the almighty Ordainer himself.

Generated by the current of Prakriti, the universe is ceaselessly borne along the mighty river of time. Kaala, overspread with eddies constituted by the years, with the months for its waves and the seasons for its current, with the fortnights for its floating moss, and the rise and fall of the eyelids for its froth, with the days and the nights for its water, and desire and lust for its crocodiles, the Vedas and yagnas for its rafts, and dharma for its islands, with artha and kama for its springs, satya and mukti for its shores, benevolence for the trees that float along it, and the yugas for the lakes along its course—the mighty river of Kaala—with an origin as inconceivable as that of Brahman itself, ceaselessly bears away all beings created by the great Ordainer towards the abode of Yama.

The wise and patient successfully cross this awful river with the use of the rafts of knowledge and wisdom. What, however, can fools, bereft of similar vessels, do when thrown into this furious stream? Only the man of wisdom, and never the fool, succeeds in crossing this river. The astute behold from a distance the merits and faults of everything, and succeed in discerning what deserves to be embraced and what merits rejection. However, the unstable man, of little intellect, whose heart is full of desire and greed, is always full of doubt and he never succeeds in fording that river. Neither can the one who sits idly ever pass over it.

The man without the raft of wisdom, he who is weighed down with heavy faults, quickly sinks under the waters. Even a wise man, who is seized by the crocodile of desire, can never hope to make knowledge his lifeboat. The man of wisdom and intelligence should strive hard to cross

over the frothing stream of time, without sinking in it. Keeping himself afloat with wisdom, he becomes conversant with Brahman.

One born into a noble race, who abstains from the three duties of teaching, officiating at other's sacrifices and accepting gifts, and conducts only the three other functions: studying, sacrificing and giving, should strive to swim across the rushing current of time. Such a man is sure to gain the far shore in the boat of wisdom. One who is pure in conduct, is self-restrained and keeps good vratas, whose soul is under his control, and who is learned, surely finds success in this and the other world.

The Brahmana who lives as a householder should conquer anger and envy, practice the virtues already named, and worship the Devas in the five sacrifices. He should eat only after he feeds the Devas, Pitris and Athitis. He must conform to the duties that the righteous observe; he must perform karma with a mastered soul, and he should, without injuring any creature, stand firm by adopting a course that is above censure.

One who is skilled in the truths of the Vedas and the other branches of knowledge, whose behaviour is that of a well-guided soul, who is blessed with clear vision, who observes his svadharma, who never by his actions defiles a yagna, who attends to the observances set down in the scriptures, who is full of faith, who is self-restrained, who is wise, who is bereft of envy and malice, and who knows well the distinctions between dharma and adharma: he succeeds in surviving all his trials and tribulations.

The Brahmana, who has fortitude, is always heedful, self-restrained, aware of dharma, whose heart is under control, and who has transcended joy, pride and anger, will never languish in grief. This is the course of conduct ordained of old for a Brahmana. He should strive to acquire knowledge and perform all the scriptural rites. By living thus, he is sure to find success.

One who is bereft of clear vision does wrong even when he wishes to do right. Such a man exercises blind judgement, and performs outwardly virtuous deeds that become entangled in sin. Wanting to do what is right, he does what is wrong; wishing to do what is wrong he might do what is right. Such a man is a fool. Ignorant of the two kinds of karma, he must experience repeated rebirths and deaths."

CANTO 236

Vyasa said, "If mukti be desirable, then knowledge must be acquired. For a person who drifts along the course of Kaala, wisdom is the raft by which he can reach the shore. Sages invested with intelligence are able to guide the ignorant to cross the deadly river of life. The naïve, however, fail to save either themselves or others.

One who is free from desire, and all other faults, should attend to these twelve requirements of yoga: a comfortable place, proper actions, a keen interest, sacred articles for rituals, proper posture, worldly renunciation, faith, attentiveness, pure food, dispassion, mental alertness and introspection.

He, who wishes to obtain superior knowledge, needs, with the help of his intellect, to control his speech and his mind. He who wants to have peace, should, with the benefit of his wisdom, restrain his soul. Whether he becomes compassionate or cruel, whether he becomes conversant with all the Vedas or remains ignorant of the Riks, whether he turns to dharma and observes sacrifices or becomes the worst of sinners, whether he becomes eminent for prowess and wealth or plunges into misery, the man who directs his mind towards these twelve attributes, is certain to cross samsara, the arduous ocean of life.

Without mention of the results of the attainment of Brahman through yoga, it may be said that he who sets himself to only enquiring after the Atman transcends the necessity to observe the karmas ordained in the

Vedas. The body with the jiva within it is an excellent chariot. When sacrifices and religious rites are made its seat, embarrassment its shield, means and destruction its pole to make fast the yoke, the breath apana its wheel, prana its yoke, knowledge and the allotted span of existence its pillars to secure the steeds, heedfulness the beautiful clasp of the yoke, the assumption of good pravritti the rims of its wheels, vision, touch, scent, and hearing its four horses, wisdom its centre, all the scriptures its long whip, certain knowledge of the scriptural declarations its sarathy, the Soul its firmly-seated rider, faith and self-restraint its fore-runners, renunciation its inseparable companion following behind and bent upon doing it good, purity the path along which it goes, yoga or union with Brahman its goal—then may the ratha reach Brahman and shine there in effulgence.

I will now tell you the swift means to be adopted by one who would equip his chariot in such a fashion to pass through this wilderness of the world in order to reach the goal that is Brahman, which is above decay and death.

To fix the mind upon one thing at a time is called dharana. The yogin who observes proper vows and restraints, practices all seven kinds of dharana. There are, again, as many kinds of concentrations of the mind arising out of these upon subjects that are near or remote. Through these, the yogin gradually acquires mastery over earth, wind, space, water, fire, consciousness and intellect. After this, he gradually acquires a grasp of the unmanifest. I will now describe to you the gradual realisations of individuals engaged in yoga. I will also tell you of the nature of the success that attaches to yoga commenced by him who looks within himself.

The yogin, who follows his guru's instructions and abandons his material body, beholds his Soul display various forms due to its subtlety. To him in the first stage, the sky seems to be filled with a subtle substance akin to a foggy vapour. Such becomes the form of the Soul, which has been freed from the body. When this fog dissipates, a second, new form appears. Subsequently, the yogin beholds within himself the form of water. After the disappearance of water, fire displays itself. This gives way to the appearance of wind glowing as a well-tempered weapon. Gradually, the form displayed by wind turns to resemble the sheerest gossamer. Finally, after it has acquired whiteness, and the subtlety of air, the Brahmana's Soul attains the supreme pureness and subtlety of ethereal space. Let me tell you the outcome of these diverse conditions as they occur.

The yogin, who has achieved the conquest of the earth element, attains by such lordship to the power of creation. Like a second Prajapati endued with perfect composure, he can, from his own body, create all kinds of creatures. With only his toe, or with his hand or feet, he who has achieved mastery over the wind, can singly cause the very earth to tremble. Such is the attribute of the wind as declared in the sruti.

The yogin, who has achieved the lordship of space, can exist brightly in it, and disappear at will as he has attained oneness with the akasic element. With control over water, like Agastya, he can drain rivers, lakes and oceans, drinking them down. With mastery over fire, the yogin becomes so effulgent that his form cannot be looked at. He becomes visible only when he extinguishes his consciousness of individuality.

When the intellect, which is the soul of the five elements and of the consciousness of individuality, is conquered, the yogin attains omnipotence, and perfect knowledge. Consequently, the manifest merges into the unmanifest Paramatman from which the world emanates and becomes manifest.

Listen closely as I explain the science of the unmanifest. First, hear about all that is manifest as illustrated in the Samkhya philosophy. In both the yoga and the Samkhya systems, twenty-five subjects of knowledge have been treated in almost the same way. Listen to me as I mention their cardinal features.

That is said to be manifest, which owns the four attributes of birth, growth, decay and death. That which does not possess these is called unmanifest. The two Souls mentioned in the Vedas and the Vigyanas are based upon them. The first called Jivatma is imbued with the four qualities and it longs for the four purusharthas of dharma, artha, kama and moksha. This Soul is called manifest, and it is born of the unmanifest Supreme Soul. It is both intelligent and unintelligent. I have clearly told you about sattva and kshetrajna.

The Vedas say that both kinds of Soul become attached to objects of the senses. The doctrine of the Samkhyas state that one should keep oneself aloof or dissociated from objects of the senses. The yogin who is freed from attachment and pride, who transcends all the pairs of opposites, pleasure and pain, attraction and revulsion and the rest, who never gives way to anger or hatred, who never tells a lie; who, though slandered or struck, still shows friendship for the violator, who never thinks of doing harm to others,

and who restrains speech, actions and thought, and behaves uniformly towards all creatures, succeeds in approaching the presence of Brahman.

One who harbours no desire for earthly objects, who willingly accepts his lot, who depends on earthly objects just for his sustenance, who is free from avarice, who has driven out all grief, who has restrained his senses, who undertakes all necessary karmas, who ignores personal appearance and attire; whose senses are all collected for devotion to the true aims of life, whose purposes are never left unaccomplished, who bears himself with equal friendliness towards all creatures, who regards a clod of earth and a lump of gold with an equal eye, who is equally disposed towards friend and foe, who is patient; who accepts praise and blame equally, who is free from longing of all objects of desire, who practices brahmacharya, and who is firm and steadfast in all his vows and observances; who has no malice or envy for any creature in the universe, is in the eyes of the Samkhya system, a yogin who has attained moksha.

I will now speak about the ways and the means by which a person may gain mukti through yoga. He, who lives and acts after transcending the strength achieved through yoga, succeeds in gaining moksha. I have duly spoken to you on mukti according to the Samkhya doctrine and as rendered by the yoga system, which appear dissimilar if the speaker, be disposed to treat them as such; in reality, they are identical. Thus one can transcend all the pairs of opposites, and so attain Brahman."

CANTO 237

Vyasa said, "Tossed about in life's ocean, it is through dhyana that one seizes the raft of knowledge, and clings to it without foundering while trying to reach mukti."

Suka said, "What is that knowledge? Is it the learning by which, when ignorance is dispelled, truth becomes discovered? Or is it the course of duties consisting of the karma to be performed, with the help of which the object sought may be realised? Or still, is it the way of abstaining from actions, by which a realisation of the Atman is to be sought? Do you tell me what it is, so that with its help, birth and death may be avoided."

Vyasa said, "A fool believes that all this exists due to its own nature without any refuge or foundation. With such instruction, he fills the aspirations of his disciples, destroying with his sophistries the reasons a pupil might put forth to the contrary, and he never succeeds in attaining any truth. Others, who firmly believe that all cause inheres in the nature of things and not to a source, also fail to acquire any truth even by listening to Rishis who are competent to instruct them.

Those of little intelligence who abandon their speculations, by adopting either of these doctrines, those who regard nature as the only cause, never succeed in finding any benefit for themselves. This ignorant belief in Prakriti as being the creating and the sustaining cause brings about the destruction of the person who cherishes it. Listen now to the truth about these two doctrines that maintain that things exist by their own nature and

that they flow from their own nature, and how the two differ from other true philosophies that precede them.

Wise men apply themselves to farming and tillage to grow crops and vehicles for conveyance. They attend also to the laying of pleasure-gardens, to owning luxurious seats, carpets and houses, the construction of commodious mansions, and the preparation of medicines for diseases of every kind. Wisdom is the active component in the means that lead to the fruition of a man's purposes. Wisdom wins beneficial results. Wisdom enables kings to exercise and enjoy sovereignty. It is through wisdom that the high and the low among beings are distinguished. It is by wisdom that the superior and the inferior among created things are understood. Wisdom is the highest refuge of all things.

All the myriad creations have four kinds of birth. They are viviparous, oviparous, vegetative and those born of filth. Creatures that are mobile should be known to be superior to those that are inert. Intelligent energy must be regarded as being superior to unintelligent matter.

Mobile creatures are innumerable, and of two kinds: those that have many legs and those that have two. Bipedal humans are the superior of the two. Bipeds, again, are of two species, those that live on land and those that are otherwise. Of these, the ones that dwell on land are superior to the others. The superior ones eat diverse kinds of cooked food.

Land-living bipeds are of two kinds, the superior and the undistinguished. Of these, it is commonly, albeit incorrectly ceded, that the multitude are regarded as superior of the two from their observance of the duties of caste in contrast to the exalted who have transcended the needs of such distinctions. The undistinguished ones are said to be of two kinds, those that are conversant with duties, and those that are otherwise. Of these, the first are superior because of their discrimination in respect of what should be done and what should not.

Again, the ones conversant with duties are said to be of two kinds: those that know the Vedas and those that do not. Of these the first ones are superior, for the Vedas are said to dwell in them. Those that are acquainted with the Vedas are yet said to be of two kinds, those who discourse on the Vedas and those who do not. Of these, the previous, who are adept with the Vedas, their duties, their rites and the fruits of these duties and rites, are superior because they promulgate all of those. Indeed, all the Vedas with the duties laid down in them are said to flow from such men. Preceptors of the

Vedas are of two kinds: those who have knowledge of the Atman and those that do not. Of these, the first are superior because of their knowledge of the meaning of birth and death.

As for duties, they are, again, of two kinds, pravritti and nivritti. He who is conversant with duties is said to be omniscient or possessed of universal knowledge. Such a man is a renunciate. He is firm in the accomplishment of his objectives, truthful, pure, both outwardly and inwardly, and possessed of might. The Devas know him for a Brahmana who is devoted to the knowledge of Brahman and not him who is only conversant with the duties of pravritti. Such a man is versed in the Vedas and also earnestly devoted to the study of the Atman. They that have true knowledge behold their own Soul as existing both within and without. Such men, O child, are truly enlightened and are as Devas.

Upon these rests this world of beings, in them dwells this whole universe. There is nothing that is equal to their greatness. Transcending birth, death, distinctions and actions of every kind, they are the lords of the four kinds of creatures and are the equals of Brahma himself."

CANTO 238

Vyasa said, "These, then, are the obligatory karmas ordained for Brahmanas. The man of knowledge always attains success by performing the prescribed karmas. If no questions arise in respect of one's efforts, then karmas and kriyas well performed are sure to lead to success. The query to which we refer is this: whether the karmas are obligatory or whether they are optional. As regards the inquiry about the true character of karma, it should be said that if deeds are ordained for man to induce knowledge by which alone Brahman or moksha is to be attained, then they should be regarded as mandatory. I will now discourse on them by the light of both experience and inferences. Listen well to me.

With respect to karma, some men say that exertion is their cause, others that necessity is their cause. Others, again, maintain that nature is the cause. Yet others say that actions are the result of both exertion and necessity, while there are those who maintain that actions flow from time, exertion and nature, all three. Some say that of the three, exertion, necessity and nature, one only and not the other two is the cause. Others are of the opinion that all the three combined are the cause. Then there are those engaged in the performance of karma who, with respect to all objects, say that they exist, and yet they do not exist; that they cannot be said to exist, yet they cannot be said not to exist. These then are the diverse views entertained by different men.

The yogins, however, behold Brahman to be the universal cause. The men of the Treta, Dwapara and Kali yugas are inspired with queries. Those, however, of the Krita yuga are devoted to tapasya, possess peaceful souls and observe dharma, all without effort. Notwithstanding their apparent diversity, they regard the Riks, the Samans and the Yajuses as one, and thus the Veda itself as one. They investigate desire and aversion, and worship only tapasya. Devoted to the practice of penances alone, steadfast in them and rigid in their observance, one obtains the fruition of all desires. With penance, one attains that by becoming which one creates the universe. With tapasya, one becomes the puissant master of all things.

Brahma is expounded in the declarations of the Vedas. For all that, Brahma is inconceivable by even those that are conversant with such declarations. Once more Brahman is affirmed in the Vedanta. Brahman, however, cannot be apprehended through karma.

The sacrifice ordained for Brahmanas consists in japa, for Kshatriyas in the slaughter of clean animals for the gratification of the Devas; for Vaisyas in the production of crops and the upkeep of domestic animals; and for Sudras in menial service to the three other varnas. He who observes his duties and studies the Vedas and other scriptures becomes a true Dvija, a twice-born one. Whether one performs any other karma or not, he who befriends all creatures becomes a Brahmana.

In the beginning of the Treta yuga, the Vedas, yagnas, the divisions of kulas and the asramas of life existed in their entirety. However, from the duration of life being decreased in Dwapara, those are overtaken by decline. In the Dwapara as also in the Kali yuga, the Vedas are overwhelmed by perplexity. Towards the close of Kali yuga, it is questionable if they ever become visible.

In that age of dark wrath, the duties of the respective varnas disappear, and men are afflicted by iniquity. The gracious attributes of kine, of the earth, of water, medicinal and edible herbs, all disappear. Through universal adharma, the Vedas vanish along with all the duties inculcated by them, as also the dharma of the four asramas of life. They who maintain their svadharma are direly afflicted, and all things, mobile and unmoving, change for the worse. As the showers of heaven cause all products of the earth to grow, likewise the Vedas, in every age, cause all the Angas to grow.

Without question, time assumes diverse forms. It has neither beginning nor end. It is time that makes all creatures and again devours

them. I have already spoken of it to you. Kaala is the origin of all creatures; it is that which makes them grow. Time is their destroyer, and it is their ruler. Subject to pairs of opposites, such as pleasure and pain, heat and cold, joy and sorrow and the rest, creatures of infinite variety rest on Kaala according to their own natures as ordained by the Supreme Brahman.”’

CANTO 239

Bhishma continues, 'Suka was delighted with these instructions of the Maharishi, his father, and he now asked a question that relates to the import of duties that lead to moksha.'

Suka said, "By what means do the wise, who know the Vedas, who perform sacrifices, who are endued with wisdom, and free from malice, succeed in attaining Brahman, which is incapable of being apprehended by either direct evidence or inference, and unlikely of being indicated by the Vedas? I beseech you; tell me by what means can Brahman be apprehended? Is it with tapasya, brahmacharya, sannyasa, gyana, the Samkhya philosophy, or by yoga? With what means may what kind of singleness of purpose be attained by men, with respect to both the mind and the senses? It befits you to elucidate all this to me."

Vyasa said, "No man ever attains success by means other than the acquisition of knowledge, the practice of penances, the subjugation of the senses and renunciation of everything. The five great entities represent the first creation of the Self-born. They have been substantially placed in the embodied creatures of the world.

The bodies of all embodied creatures are derived from earth. The humours are from water. Their eyes are derived from light. Prana, apana and the three other vital breaths have wind for their source. And, lastly, all orifices within them such as the nostrils, the cavities of the ear, and the others, are from akasa, space. In the feet of living beings is Vishnu. In their

arms is Indra. Within the stomach is Agni. In the ears are the cardinal points of the horizon representing the sense of hearing. In the tongue is speech, which is Saraswati Vakdevi. The ears, skin, eyes, tongue and nose are the senses of knowing. These exist for the purposes of apprehension of their respective objects. Sound, touch, form, taste and scent are the objects of the five senses. These should always be regarded as being separate from or independent of the senses.

Like the charioteer setting his well-trained steeds along the paths he pleases, the mind sets the senses along directions it likes. The mind, in its turn, is employed by the knowledge seated in the heart. The mind is the lord of all these senses in using them in their functions, and guiding or restraining them. Similarly, knowledge is the lord of the mind in employing, and guiding or restraining it. The senses, the objects of the senses, the attributes of those objects represented by nature, knowledge, mind, the vital breaths and the jiva dwell in the bodies of all embodied creatures.

The body within which knowledge dwells has no real existence. The body, therefore, is not the refuge of knowledge. Prakriti, with its three attributes of goodness, passion and darkness is the refuge of knowledge, which exists only in the form of sound. The Soul also is not the refuge of knowledge. It is desire that creates knowledge; it, however, never creates the three gunas.

The wise man regards the Atman as surrounded by sixteen attributes. The Soul cannot be observed with the eye or with any or all of the senses. Transcending all, the Atman is visible only to the enlightened mind. Divested of the properties of sound, touch, form, without taste or scent, indestructible, without a material or subtle body and without senses, it is nevertheless perceived within the body. Unmanifest and supreme, it dwells in all mortal bodies.

Following the teachings of the guru and the Vedas, he who finds the Atman within himself hereafter becomes Brahman's very self. The wise regard a learned Brahmana, his disciples, a cow, an elephant, a dog and a chandala with an equal eye. Transcending all things, the Atman dwells in all creatures, chala and achala. Indeed, all things are pervaded by it. When a living creature beholds his own Soul in all things, and all things in his Soul, he attains Brahman. One occupies that much of the Supreme Soul as is commensurate with the measure of the acquisition of Brahman in one's own Soul.

He who can always realise the identity of all things with his own self certainly attains immortality. The very Devas are stupefied by the way of the pathless man who himself constitutes the Soul of all creatures, who is engaged in the good of all beings, and who desire to attain Brahman. Indeed, the path pursued by men of knowledge is as invisible as those of birds in flight or of fish in water.

Time, of its own power, cooks all entities within itself. No one, however, knows the Brahman in which Kaala, in its turn, is itself cooked. That of which I speak does not occur above, in the middle, below or in any other direction. It is an Absolute Entity, and not to be found in any one place. All these worlds are within it. There is nothing in these worlds that exists out of it. Even if one flies with the swiftness of an arrow, even if one goes with the speed of the mind itself, one would still not reach the end of That which is the cause of all this. That is so complete that there is nothing greater.

His hands and feet extend everywhere. His eyes, head and face are everywhere. His ears are all over the universe. He exists, overwhelming all things. That Brahman is smaller than the minutest part of an atom. That is the heart of all entities. Existing, without question, That is still imperceptible.

Immortal and mortal: these are the dual forms of existence of the Paramatman. In all mobile and immobile entities the existence it displays is mortal, while the presence it exhibits in pure Chaitanya is divine, immortal and without decay or destruction. Though the lord of all existence, chala and achala, albeit inactive and nirguna, enters, nevertheless, the familiar mansion of nine doors and becomes engaged in karma.

Sages who can perceive the other shore say that the Unborn or the Supreme Soul becomes invested with the attribute of action due to motion, pleasure, pain, variety of form and the nine other attributes. The immortal Soul, which is invested with the karma guna, is nothing other than the immortal and actless Brahman. A man of knowledge, who attains the deathless essence, gives up for good both life and birth."

CANTO 240

Vyasa said, "O Uttama putra, at your behest I have truly answered your question according to the doctrine of the Samkhya system. Hear me now explain all that should be done, for the same end, according to the yoga tradition.

The consolidation of the intellect, mind, senses and the all-pervading Atman is said to be knowledge of the highest kind. This vidya should be acquired through a guru by one of a calm disposition, who has mastered his senses, who is able to turn his focus on the Soul with dhyana, who enjoys such meditation, who is gifted with intelligence and who is pure in his actions.

One should try to acquire this knowledge by abandoning the five impediments of yoga known to the wise. Desire, anger, greed, fear and sleep are the five obstacles to yoga. With the help of a calm nature, anger can be conquered. Desire is overcome by renouncing all objectives. Patience and intelligent deliberation on worthy subjects will help forgo sleep. Fear can be avoided with watchfulness. With steady endurance, one should restrain one's organs of procreation and digestion from unworthy indulgence.

One should see to it that one's hands and feet are adequately protected. One must guard one's eyes and ears with the help of one's mind, and defend one's mind and speech by one's actions. One should shun pride by serving

the wise. Without delay, one should, by these means, subdue the impediments to yoga.

One should worship Agni and the Brahmanas, and bow one's head to the Devas. One must avoid all kinds of inauspicious talk, and words fraught with malice, and those that are painful to other minds.

Brahman is the effulgent seed of everything. It is, furthermore, the essence of that seed itself whence all this emanates. Brahman, with a glance of his eyes, became the Soul of this mobile and immobile universe, of all entities that took birth.

Meditation, study, gift, truth, modesty, simplicity, forgiveness, purity of body, and purity of conduct, subjugation of the senses: these enhance one's tejas, which duly destroys one's sins. With an impartial demeanour towards all creatures and by living in contentment upon what is acquired effortlessly, one receives the fruits of all one's objectives and obtains knowledge.

Cleansed of all sins, endowed with energy, abstemious in diet, with the senses, desire and wrath subdued, one should seek to attain Brahman. With inwardly focus, in the still hours of eventide or in those before dawn, one should firmly unite the senses that are withdrawn from all external objects and fix one's mind upon gyana. If even one of the five senses of a man is kept unrestrained, all his wisdom may escape as water seeps through a hole in a bag.

The mind, in the first instance, should be restrained by the yogin, just as a fisherman at the outset renders powerless the fish from which there is the greatest danger to his nets. With the mind subdued first, the yogin should then proceed to restrain his ears, eyes, tongue, nose and his sense of touch. Thus with the mind withdrawn from all objectives, the yogin should focus it on knowledge. Indeed, with the five senses subdued, the yati should fix them on the mind. When the senses and the mind become concentrated and steadfast in gyana, Brahman becomes perceptible like a towering fire or the sun. Indeed, he then sees in his self, in his Soul, like lightning in the sky. Everything then appears in it and it appears in everything from its infinitude.

The most learned Brahmanas, imbued with fortitude, and engaged in the weal of all creatures, succeed in perceiving it. Seated in solitude and immersed in the observance of austere vows, the yogin who conducts himself so for six months attains oneness with the Indestructible.

Death, life, the power to present varied aspects in the same person or body, celestial scents, sounds and sights, the most agreeable sensations of taste and touch, pleasurable sensations of coolness and warmth, parity with the wind, insight into the meaning of the scriptures and every work of profound truth, companionship of the apsaras—the yogin who acquires these through yoga, should disregard and merge them all in gyana.

Seated on a mountain summit, or at the foot of a significant tree, or in front of such a tree, with speech and the senses controlled, he should practice yoga after dusk, and at dawn. As a worldly man contemplates wealth and other valuable possessions, he should restrain all the senses within the heart and fix the mind on the eternal and the immortal. He should never become distracted during yoga, but devoutly restrain the restless mind from straying. With the senses and the mind thus withdrawn, the yogin should turn to empty mountain caves, consecrated temples and abandoned houses, for abodes to dwell in.

A yogin should not associate with another in either speech, action or thought. He must disregard one and all, eat abstemiously and look with an equal eye upon objects acquired or lost. He should behave equally towards the one that praises and one that censures him. He must not seek the good or the evil of one or the other. He should not rejoice at an acquisition or suffer anxiety when he meets with failure or loss. Of uniform behaviour towards all beings, he should remain unattached, as the wind.

To one whose mind is thus turned to itself, who leads a life of purity, and who casts an equal eye upon all things, indeed, to one who is ever engaged in such yoga for even six months, Brahman as Pranava, AUM, appears vividly.

Adequately aware of how men are afflicted by anxiety in pursuit of wealth and comfort, the yogin should view a clod of earth, a stone and a lump of gold with an equal eye. Indeed, he should abandon the pursuit of wealth with a keen aversion for it, and never suffer himself to be tempted or bewildered. Even if a seeker belongs to an inferior varna, or is a woman, both will surely attain the highest end if they follow the path indicated above.

He who has subdued his mind witnesses in his own self, with the help of his own intelligence, the Uncreated, Ancient, undeteriorating and eternal Brahman, which is subtler than the subtlest, and grosser than the most gross, which is moksha's self."'

Bhishma continues, ‘With confirmation from the lips of gurus and by their own deliberation upon these immaculate words of the Maharishi, the wise attain oneness with Brahman.’

CANTO 241

Suka said, "The declarations of the Vedas are twofold. They command, 'Perform all karma'. They also say the reverse: 'Renounce actions.' I ask you, what do men attain with gyana and what do they achieve with karma? I desire to know this. Tell me about this. Indeed, these declarations about knowledge and actions are dissimilar and even contradictory."

Thus addressed, the son of Parasara replied to his son, "I will clarify for you the two paths, the destructible and the indestructible, which depend respectively upon karma and gyana. Listen carefully, O child, as I tell you the goal attained with knowledge, and the other through actions. The difference between these two places is as great as the infinite sky. The question that you have asked me has given me such pain, as an atheistic discourse gives a man of faith. These are the two paths upon which the Vedas are established: the duties indicated by pravritti, and those based on nivritti.

By actions, a living creature is destroyed. With knowledge, however, he is emancipated. For this reason, yogins who perceive the other shore of the ocean of life never take to karma. Through karma, one is forced to be reborn, with a body composed of the sixteen elements. Through knowledge, however, one is transformed into that which is eternal, unmanifest and immutable.

Those that are of small intelligence laud actions, because of which they successively assume bodies in a ceaseless cycle of rebirths. Whereas

truly intelligent men of sharp perceptions of dharma never encourage karma, even as persons that depend for their drinking water upon running streams never favour wells and ponds.

The fruit that one gains from actions consists of pleasure and pain, of birth and death. With knowledge, one reaches where there is no occasion for grief; where one is freed from both birth and death; where one is not subject to decrepitude; where one transcends the state of conscious existence. Where there is Supreme Brahma, unmanifest, immutable, ever-existent, imperceptible, beyond pain, immortal and above destruction; where all become freed from the influence of duality, from the opposites like pleasure and pain and the rest, as also from aspirations. In such a stage, they view everything equally, become universal friends and devoted to the good of all creatures.

There is a wide gulf, my son, between one committed to gyana and one dedicated to karma. Know that the man of knowledge is indestructible; he remains eternally present like the moon that exists on the last day of the dark fortnight, invisible but undestroyed. The Maharishi Yagnavalkya in the Brihadaranayaka has said this more elaborately. For the man devoted to deeds, his transitory nature may be inferred from observing the new moon, which appears like a bent thread, a sliver in the firmament and is subject to wax and wane.

Know, O Suka, that he who performs actions is reborn with a body with eleven entities for its ingredients, along with a subtle form, with its own essences, which all together are sixteen. The Soul that takes refuge in the material form, like a drop of water on a lotus leaf, should be known as kshetrajna, which is eternal, and which through yoga, transcends both the mind and knowledge.

Tamas, rajas, and sattva are the attributes of knowledge. Knowledge is the aspect of the individual soul that abides within the body. The Jivatman, in turn, comes from the Paramatman, the Supreme Soul. The body with the Soul is said to be the attribute of the jiva. The jiva animates and causes all bodies to live. Those acquainted with kshetra and kshetrajna declare that the creator of the seven worlds is above the jiva."

CANTO 242

Suka said, "I have now understood that there are two kinds of creation, one commencing with kshara, the mortal which is universal, and which is from the universal Soul. The other, consisting of the senses with their objects, is traceable to the power of knowledge. This last transcends the other and is regarded to be the best. I wish to hear once more of the course of dharma which runs in this world, regulated by Kaala, and based on which all good men frame their conduct.

In the Vedas are both kinds of declarations: perform karma and abstain from karma. How will I ascertain the propriety of one above the other? It befits you to explain this clearly. Now that I have gained, through your instructions, a thorough knowledge of the conduct of human beings, purified myself with the practice of dharma, and cleansed my intellect, I will discard my body and behold the indestructible Soul."

Vyasa said, "The course of conduct that was first established by Brahma was duly observed by the wise and pious, the Maharishis of ancient times. The great Rishis conquer all the worlds with the practice of brahmacharya. He who seeks good for himself with a focus on knowledge, who practices severe austerities in the forest and subsists on fruits and roots, attains Brahman. He who visits tirthas and other sacred places, practices universal benevolence, and goes on his rounds of mendicancy at the proper time to the huts of forest dwellers, achieves Brahman. Abstain from flattery

and do not belittle yourself to others, avoid both good and evil, live in the forest by yourself and appease hunger by any means that comes your way."

Suka said, "In the opinion of the graceless the proclamations of the Vedas with regard to karma are contradictory. When there is this conflict, how can such edicts be called scriptural? I want to hear about this: how can both be regarded as authoritative? How, indeed, can mukti be obtained without violating the directive about the obligatory character of karma?"

The son of Gandhavati, the Rishi Vyasa praised these words of his son, and answered his queries.'

Vyasa said, "The brahmacharin, the grihasta, the vanaprastha, and the sannyasin all reach the same transcendent goal with the due observance of the duties of their different modes of life. Alternatively, if he who is freed from desire and aversion ceaselessly practices all the four asramas of life according to their regulations, he is certainly qualified to attain Brahman. The four asramas constitute a flight of steps that is attached to Brahman. By climbing this stairway, one successfully reaches Brahman.

For the fourth part of his life, the brahmacharin, who knows the distinctions of duty, and is free from malice, should live with his guru or his guru's son. While he stays in his guru's house, he should sleep after his preceptor has retired to bed, and arise before the teacher awakens. All such duties as done by a disciple, as also those undertaken by a menial servant, should be accomplished by him. After he has finished his tasks, he should stand humbly by the side of the preceptor. Skilled in every kind of work, he should conduct himself like a menial, and attend to every kind of work for his guru.

With every task accomplished in its entirety, he should sit at the feet of his preceptor, and study eagerly. He should always behave with simplicity, avoid vile talk and be ready for his lessons at the summons of his teacher. With purity in body and mind, endued with cleverness and other virtues, he should speak but occasionally and in an appropriate manner. With his senses subdued, he should submissively look upon his guru.

He should never eat before his mentor has eaten, never drink before he has drunk; never sit before he has sat down; and never go to bed before his teacher has retired for the night. He should gently touch his preceptor's feet with upturned palms, the right foot with the right and the left with the left. Reverentially saluting the master, he should say to him, 'O illustrious one, teach me. I will undertake this work! O exalted one, this other work I have

already accomplished. O reborn one, I am ready to do whatever else you may be pleased to command.'

Once he has said all this, and has duly offered himself thus to the guru, he should complete whatever tasks his teacher needs accomplished, and inform the master once more of their completion.

Whatever scents or tastes the brahmacharin may abstain from during the life of brahmacharya; he may resume them upon his return from the guru's abode. This is consistent with the ordinance. All the customs elaborately laid down in the shastras for brahmacharins, he should practice regularly. He should, again, always be at the beck and call of his mentor.

After he has satisfied his teacher to the very best of his abilities, the disciple should move on to the other asramas in succession, and practice the dharma of each. And so, with a fourth part of his life passed in the study of the Vedas, observance of vows and fasts, the sishya should offer his guru-dakshina, take leave of his preceptor and return home to lead a life in grihastasrama.

He should marry in accordance with the customs, and carefully establish garhapatya, the domestic fire. He should observe all vows and fasts, become a true householder, and thus pass the second period of life."

CANTO 243

Vyasa said, "As regards the domestic life, four kinds of conduct have been prescribed by the learned. The first consists in keeping a store of grain sufficient to last for three years; the second of maintaining a stock to last for one year; the third consists of providing for the day without thinking of the morrow; and the fourth consists of collecting grain left behind in the fields by reapers, as done by pigeons. Of these, the shastras say, each succeeding one is superior in punya to that which precedes it.

A householder who observes the first kind of conduct may practice all the six established duties—sacrifice on his own account, sacrifice because of others, teach, study, bestow gifts and accept gifts. He who respects the second kind of conduct need practice only three of these duties—studying, giving and taking. He who follows the third kind of conduct should practice only two of the duties—learning and giving. The householder who adopts the fourth kind of domesticity should observe only one duty, imbibing the scriptures.

All the duties of the grihasta are exceedingly meritorious. The householder should never cook any food for only his own use, nor should he slaughter animals for food except in sacrifices. If it is an animal which the grihastha wishes to kill for food, or if it is a tree which he wants to cut down for fuel, he should do either deed in accordance with the ritual laid down in the Yajuses—for that much is the due of both animate and inanimate beings.

The householder should never sleep during the day, or the first part of the night, neither should he sleep during the last yaama of the night and be sure to awaken before dawn. He should never eat twice between morning and evening, and should never summon his wife to bed except in her season. In his house, no Brahmana should be suffered to remain unfed or go without being worshipped. He should always venerate such guests as are givers of sacrificial offerings, are cleansed by Vedic lore and the observance of excellent vratas, are high-born and conversant with the scriptures; who follow the duties of their svadharma, are self-restrained, mindful of all religious karmas and devoted to tapasya. The shastras ordain that what is offered to the Devas and the Pitris in sacrifices and religious rites is also meant for the service of guests like these.

In this asrama of life, the scriptures ordain that a share of food should be given to every creature irrespective of birth or character: to the one who for the sake of show grows his nails and beard, to one who from pride displays what his own religious practices are, to one who has abandoned his sacred fire and even to one who has injured his guru.

He who leads a grihasta's life should offer food to brahmacharins and sannyasins. The householder should eat vighasa, and thus partake of amrita every day. The grihastha who eats after relatives and servants have been fed eats vighasa. The food mixed with clarified butter that remains after the sacrificial offerings is called amrita.

He who has sex as a householder should be content with his own wife. He should be self-restrained, avoid malice and subdue his senses. He should never quarrel with his ritwik, purohita, acharya, his matulan—maternal uncle—guests and dependants, the aged or the young. He should avoid any dispute with those that are ailing, or with physicians, kinsmen, relatives, friends, parents, women from his paternal family, his brother, son, wife, daughter and his servants. With differences thus kept at bay, the householder becomes cleansed of all sins. By conquering the tendency for disputes, he conquers all the regions of felicity in the hereafter. There is no question about this.

A duly worshipped guru is able to lead one to the regions of Brahma. The adequately revered pita can lead a man to the realms of Prajapati. A guest is empowered to provide access to the region of Indra. The ritwik has influence over the world of the Devas. Female relatives of the paternal line have power over the domains of the apsaras, and relatives by blood, over

the realms of the Viswedevas. Relatives by marriage have power over the several quarters of the horizon, north, south, east, west and the intermediate rest, while the mother and the maternal uncle wield authority over the earth. The old, the young, the afflicted and the wasted have dominance over the sky. The eldest brother is like a father to all his younger brothers. The wife and the son are one's own body. One's menial servants are one's own shadow. The daughter is an object of great affection.

For these reasons, a householder imbued with wisdom, observant of dharma, and possessed of endurance, should bear, without attachment or anxiety of heart, every kind of annoyance and even censure from these last-named relatives. No virtuous householder should do anything, urged by considerations of wealth.

There are three courses of duty in respect of a life of domesticity. Of these, that which comes next in the order of specification is more meritorious than the preceding one. As regards the four principal modes of life also, the same rule of merit applies: the one that comes after is superior to the one preceding it. Hence, grihasta is superior to brahmacharya, vanaprastha is superior to domesticity, and sannyasa or complete renunciation is superior to the forest life. One desirous of prosperity should accomplish all such duties and rites as are ordained in the scriptures.

The kingdom grows in prosperity where these deserving people live—those who lead a family life according to the Kumbhadhanya method, ones who lead it in accordant with the Unchha path, and they who lead it in agreement with the Kapoti system.

He, who joyfully lives as a householder, succeeds in sanctifying ten generations of his ancestors and ten generations of his descendants. Furthermore, he obtains a goal that yields felicity equal to what occurs in the realms attained by great kings and emperors. Such is the goal that is ordained for those who have subdued their senses. Swarga is decreed in the Vedas for all high-souled householders, a heaven that is furnished with wonderful chariots that move at the will of the rider. For all grihastas of restrained minds, the regions of swarga constitute the high reward. The Self-born Brahma ordained that grihastasrama should be the very cause of heaven. Therefore, by gradually attaining the second asrama of life, a man finds happiness and respect in swargaloka.

After this comes the high and superior, third, asrama of life for those who want to disown their bodies. This asrama is superior to that of the

householders: the life of forest recluses, vanaprasthas who waste their bodies through diverse kinds of austerities into skeletons covered by dried, parchment-like skins. Listen as I tell you about vanaprastha.”’

CANTO 244

Bhishma says, 'Thus have the duties of domesticity, grihastasrama, been ordained by the wise. Listen now, O Yudhishtira, to what these duties are. The householder should gradually abandon the domestic life and enter the third asrama, which is so excellent. It is the stage in which wives attenuate themselves through severe austerities. It is the asrama practiced by those that live as forest recluses. Blessed be you, O son, listen to the dharma observed by those that lead this way of life in which occur the practices of all men and all the asramas. Listen, indeed, to the responsibilities of those that are denizens of sacred places and have resorted to this course after proper deliberation. And at the proper time.

Vyasa said to his son Suka, "When the householder has grandchildren, observes wrinkles on his body and grey hair on his head, he should retire into the forest. The third part of his life he should pass in the observance of the vanaprasthasrama. He should attend to the sacrificial fires to which he attended as a householder. Desirous of performing yagnas, he should worship the Devas in accordance with stipulated rituals. Keeping vratas and abstemious in diet, he should eat only once, in the sixth part of the day. He should be ever heedful, attend to his sacrificial fire, rear cows and tend to them dutifully. He should attend to all the rituals of a sacrifice.

He should live upon rice and wheat grown by himself, on various grains growing wild and belonging to none. He should eat what remains after guests have eaten. In this third stage of life, he should offer ghrita in

the five established sacrifices. Four methods have been ordained down for observance in the vanaprasthasrama. Some gather only what is needed for the day. Some collect stores to last for a month. Some store grain and other necessities sufficient to last for twelve years.

Forest recluses may act in these ways to honour guests and perform sacrifices. During the monsoons, they should expose themselves to rain and take to standing in water in autumn. During the summer, they must sit in the midst of four fires with the sun burning overhead. Throughout the year, however, they remain abstemious in diet. They sit and sleep on bare earth. They stand only on their toes. With no other means to provide seats or beds, they remain satisfied with the bare earth and small mats of grass. Preparatory to sacrifices, they perform their ablutions morning, noon and evening, during the three sandhyas.

Some amongst them use only teeth for cleaning grain, while others use only stones. A few drink very lightly boiled gruel of wheat or other grain, only during the bright fortnight, when the moon waxes, while there are many who take similar gruel only during the dark fortnight. Some eat only what comes their way without seeking it. Others duly adhere to the path followed by the Vaikhanasas who adopt rigid vows and survive only on roots, a few only upon fruits, and yet some others of them upon only flowers. Such men of wisdom and piety, the forest recluses embrace these and other diverse practices.

Based upon the Upanishads, the fourth asrama is called sannyasa. The customs laid down for it may be seen equally in all the asramas of life. This stage differs from the others and comes after domesticity and the forest life. In this very yuga, O putra, many learned Brahmanas conversant with the truths of all things, have been known to take to sannyasa. Agastya, the Saptarishis, Atri, Angiras, Pulastya, Pulaha, Vasishta, Narada, Kratu, Madhucchandas, Aghamarshana, Sankriti Sudivatandi who lived wherever he pleased, Ahovirya Kavya, Tandya, Medhatithi, Karmanirvaka and Sunyapala who once put in great effort to acquire ascetic powers, all faithfully followed sannyasa, and attained swarga.

Many Maharishis, O son, numerous ascetics known as Yayavaras, many Rishis of austere tapasya, and countless Brahmanas adopted vanaprastha. The Vaikhanasas, Balakhilyas, Saikatas, all of whom were used to realising the fruits of their penances immediately, adopted this mode of life and finally ascended into swargaloka. Freed from fear and not

counted among the stars and planets, these have become visible in the firmament as luminous bodies.

When the last part of life is arrived at, and one is weakened by advanced age and afflicted by disease, one should abandon the vanaprasthasrama and embrace sannyasa. He should conduct a sacrifice that can be completed in a single day, a yagna in which the dakshina should be all his possessions. In addition, he should perform his own sraddha. Withdrawn from every object, he should devote himself to his Atman, taking pleasure in himself and resting on his own self. He should establish all his sacrificial fires thereafter within himself, and renounce all kinds of ties and attachments.

If he fails to attain complete renunciation, he must perform such sacrifices and rites as are completed in a single day. Once sacrificial rites and the chanting of mantras result in yoga, he may then discontinue all outward rituals, and to the three inner fires that burn within himself, surrender mind and knowledge for the sake of moksha.

Without finding fault with his food, he should eat five or six morsels, duly offered to the five vital breaths, while reciting the mantras of the Yajurveda. Engaged in tapasya as a vanaprastha, one should keep one's head and face shaved, nails trimmed, cleanse oneself with karmas and kriyas, and only then pass into the fourth and final stage of life that is replete with great sacredness. The reborn person, who enters the fourth mode of life with a pledge of universal compassion to all creatures, achieves many regions of splendour hereafter and finally attains the Infinite.

Of excellent disposition and conduct, with sins all washed away, the person who realises the Atman never desires to indulge in any action for either this or the other world. Freed from anger and error, without anxiety and friendship, such a one lives in this world very uninterested in its concerns. A sannyasin should not feel reluctant to discharge the duties of yama and niyama. Such a sannyasin should live enthusiastically by the ordinances laid down for his asrama, and eschew Vedic study along with the sacred thread that is indicative of the varna of his birth. Devoted to dharma, with senses subdued, such a one possessed of Atmagyana unquestionably attains his ultimate goal.

The fourth asrama of life is the most superior one, and fraught with numerous high virtues. In merit, it transcends the three other stages of life,

and occupies the highest place. Pay heed to what I tell you about the duties of this sannyasasrama which is the high refuge of all."

CANTO 245

Suka said, "How should one who observes the ways of the best of asramas, and seeks to achieve that which is the highest, set his soul on yoga?"

Vyasa replied, "Once one has purified himself by progressing through the brahmacharya and grihastha asramas, one should fix one's soul on yoga during vanaprastha. Listen carefully to what should be done to attain the highest object of acquisition. Once all the faults of the mind and heart are subdued with ease in the first three asramas, one should take to the most excellent and most eminent of all the asramas—sannyasa.

Now you pass your days in utter purity. The sannyasin practices yoga alone, without assistance or company, in order to acquire the highest object of acquisition.

He never turns back from mukti who practices yoga in solitude, perceives everything as a reflection of his own self, and never disregards anything since everything is pervaded by the universal Soul. Such a man, who does not maintain sacrificial fires or a fixed abode, should only ever enter a village to beg for his food. He should provide himself for the day without storing for the morrow. He should not eat more than once in a day and eat very little just to keep his body alive. He should take to tapasya, with his heart fixed on the Supreme Brahman.

The other characteristics of a religious mendicant are the human skull for a begging-bowl, trees for shade, and rags for clothing, habitual solitude,

and indifference to all creatures.

Just as panic-stricken elephants that have fallen into a well are unable to climb out from it, he from whose lips harsh words do not emerge in response to the ones he has received—such a one is fit to lead the life of a sannyasi, which has moksha for its goal.

The mendicant should never pay heed to the evil actions of any person. He should never listen to what is said in criticism of others. He should especially avoid speaking ill of a Brahmana. He should always say only what is agreeable to the Brahmanas. When anything offensive is said about himself, he should remain silent. Such silence, indeed, is the balm prescribed for him.

He who perceives himself to be in everything and everything to be in himself, and with the help of yoga-shakti withdraws his senses and mind, to even make a place teeming with thousands of men and things, appear to himself as perfectly solitary or unoccupied, is regarded by the Devas to be a true sannyasin.

Him the gods know for a Brahmana who clothes himself with whatever comes by the way, who subsists upon whatever he gets, and who sleeps on whatever ground he finds.

Him the gods know for a Brahmana who is afraid of company as of a snake; of the full measure of satisfaction from sweet viands and drinks as of hell; and of women as of a corpse.

Him the gods know for a Brahmana who is never glad when honoured and never angry when insulted, and who has pledged compassion to all creatures.

One in adherence of the last mode of life should not view death with sorrow. Nor should he view life with joy. He should only await his hour like a servant waiting for his master's summons.

He should purify his heart of all blemishes. He should purify his speech of all faults. He should cleanse himself of all sins.

As he has no foes, what fear can assail him? He who fears no creature and whom no creature fears, can have no fear from any quarter, freed as he is from misdeeds of every kind.

As the footprints of all other creatures are enclosed within those of elephants, likewise all ranks and eminence are absorbed within yoga. Similarly, every other duty and observance is supposed to be engulfed

within the one duty of non-violence. He lives an everlasting life of felicity who avoids injuring other creatures.

One who abstains from injury, who perceives all creatures equally, who is devoted to truth, who is endued with fortitude, who has mastered his senses and who grants protection to all beings, attains an end that is beyond compare.

The condition called death succeeds not in transcending such a person who is content with self-knowledge, who is free from fear, and who is divested of desire and expectancy. On the other hand, such a person succeeds in transcending death.

Him the gods know for a Brahmana who is freed from attachments of every kind, who is observant of penances, who lives like space which while holding everything is yet unattached to anything, who has nothing which he calls his own, who leads a life of solitude, and whose Soul is tranquil.

The Devas know him for a Brahmana whose life is for the practice of righteousness, whose righteousness is for the weal of those who wait dutifully upon him, and whose days and nights exist only for the acquisition of merit.

The gods know him for a Brahmana who is freed from desire, who never exerts himself for doing such actions as are done by worldly men, who never bows his head to anyone, who never flatters another and is free from attachments of every kind.

All creatures are pleased with happiness and filled with fear at the prospect of grief. The man of faith, therefore, who should feel distressed at the prospect of filling other creatures with grief, must abstain entirely from actions of every kind.

The gift of assurances of harmlessness to all creatures transcends in point of merit all other gifts. He who, at the outset, forswears the religion of injury, succeeds in attaining emancipation in which there is the assurance of harmlessness to all creatures.

He who refrains from partaking even the five or six mouthfuls that are laid down for the forest recluse, is said to be the navel of the world, and the refuge of the universe.

The mind and other senses, as also the actions good and bad, are all consigned to the sacrificial fire within. Such a man, who sacrifices in his own self, makes a liberation of his senses and mind into the fire that dwells within the limited space of his own heart. From his pouring of such a

libation into the sacrificial fire within his own self, the universe with all creatures including the very gods, becomes gratified.

They who comprehend the radiant jiva, the Soul that is enveloped in three sheaths, and has three attributes for its characteristics; to be Iswara partaking of that which is foremost, the nature of the Supreme Soul, become objects of great regard in all the worlds. The very gods, along with all human beings speak highly of their merits.

He who succeeds in perceiving in his Soul all the Vedas, space and the other objects of perception, the rituals that occur in scriptures, all those entities that are comprehensible in sound only and the superior nature of the Supreme Soul—is sought to be worshipped by the very deities as the foremost of all beings.

He who sees in his Soul, that foremost of beings which is not attached to the earth, which is immeasurable in even the infinite firmament, which is made of gold, which is born of the universe and resides within the universe, which is equipped with many arms, which has two wings like a bird, and which is rendered effulgent by many rays of light, is sought to be worshipped by the very gods as the foremost of all beings.

The very Devas worship him in whose intellect is set the wheel of Kaala, which is constantly revolving, which knows no decay, which swallows up the period of existence of every creature, which has the six seasons for its naves, which is equipped with twelve spokes consisting of the twelve months, which has excellent joints, and towards whose gaping mouth proceeds this universe ready to be devoured.

The Supreme Soul is the capacious unconsciousness of dreamless slumber. That unconsciousness is the body of the universe. It pervades all creation. Jiva, occupying a portion of that expansive unconsciousness gratifies the Devas. These last, being gratified, in turn gratify the open mouth of that unconsciousness. Endued with brilliance along with the principle of eternity, jiva is without a beginning. It acquires infinite regions of eternal happiness.

He of whom no creature is afraid, has never to fear any creature. He who never does anything censurable and who never derides another, is said to be a truly reborn person. Such a man succeeds in beholding the Supreme Soul.

He whose ignorance has been dispelled and whose sins have been washed away, never enjoys either here or hereafter the happiness that is

enjoyed by others but attains moksha. A person in the observance of the fourth mode of life wanders on the earth like one unconnected with everything. Such a one is freed from wrath and error. Such a one regards a clod of earth and lump of gold with an equal eye. Such a man never stores anything for his use. Such a one has no friends and foes. Such a one is utterly regardless of praise or blame, and of the agreeable and the disagreeable."

CANTO 246

Vyasa said, "The Jivatman is endued with all those elements that are qualifications of Prakriti. These do not know the Soul but the Soul knows them all. Like a good charioteer steers his strong, well-broken and brave steeds along his path the Soul acts with the help of the senses, having the mind for their sixth.

The objects of the senses are superior to the senses themselves. The mind is superior to those objects. The intellect is superior to the mind. The Soul, also called Mahat, is superior to the intellect. Superior to Mahat is the unmanifest, Prakriti. Superior to the unmanifest is Brahma. There is nothing superior to Brahma. That is the highest limit of excellence and the highest goal.

The Supreme Soul is concealed in every creature. It is not displayed for ordinary men to see. Only yogins with subtle vision witness the Supreme Soul with the help of their keen and subtle intellect.

Merging the senses having the mind for their sixth and all the objects of the senses into the inner Soul by the aid of the intellect, and reflecting upon the three states of consciousness; the object thought, the act of thinking and the thinker; and abstaining by contemplation from every kind of enjoyment, equipping his mind with the knowledge that he is Brahma's self; appropriately laying aside all consciousness of power, and thereby making his Soul perfectly tranquil—the yogin obtains that to which immortality inheres.

That person, however, who happens to be the slave of all his senses and whose ideas of right and wrong have been confounded; already liable as he is to death, actually meets with death by such surrender of the self to the passions.

Destroying all desires, one should merge the mind into one's subtle intellect. Having done so, one is sure to become a second Kalanjara mountain.

By purifying his heart, the yogin transcends both righteousness and its reverse. By purifying his heart and by living in his own true nature, he attains the highest happiness. The indication of that purity of heart is the one who has experienced the state of unawareness of all one's surroundings which one experiences in dreamless slumber. The yogin who has attained that state lives like the steady flame of a lamp that burns in an enclosed place.

Becoming abstemious in diet, and having cleansed his heart, that yogin who connects his self to the Soul succeeds in beholding the self in the Soul.

This discourse, O son, intended for your instruction, is the essence of all the Vedas. The truths herein disclosed cannot be understood through inference alone or with mere study of the scriptures. One must understand it with the help of faith.

By churning the wealth contained in all the religious works and in all discourses based on truth, as also the ten thousand riks, this nectar has been raised. As butter from curds and fire from wood, even this has been raised for the sake of my son—this that constitutes the knowledge of all truly wise men.

This discourse, O son, replete with solid instruction, is intended for delivery to Snatakas. It should never be imparted to one who is not of a tranquil Soul, or one who is not self-restrained, or one who has not undergone penances.

It should not be communicated to one who is not conversant with the Vedas, one who does not humbly wait upon one's preceptor, one who is not free from malice, one who is not possessed of sincerity and candour, or one who is of reckless behaviour. It should never be communicated to one whose intellect has been consumed by the science of argumentation, or one that is vile or low.

To that person, however, who is possessed of fame, or who deserves applause for his virtues, or who is of a tranquil Soul, or possessed of ascetic merit, to such a Brahmana, to one's son or obedient disciple, this discourse containing the very essence of duties should be communicated, but on no account should it be imparted to others.

If any person makes a gift of the whole earth with all her treasures, to one conversant with truth, the gyani would still regard the gift of this knowledge to be very much superior to that gift.

I will now speak to you on a subject that is a greater mystery than this, a subject that is connected with the Soul, that transcends the ordinary understandings of human beings, that has been beheld by the foremost of Rishis, that has been treated in the Upanishads, and that forms the topic of your inquiry.

Tell me what, after this is in your mind? Tell me if you still have any queries? Listen, for here I am, O son, faces turned towards all directions. The sun and the moon are seated before you! On what indeed, can I once more speak to you?"

CANTO 247

Suka said, “O illustrious one, O foremost of Rishis, once again speak to me on Adhyatma more elaborately. Tell me what, indeed, is Adhyatma and where does it come from?’

Vyasa said, “Listen, O son, as I explain to you regarding Adhyatma with reference to human beings.

Earth, water, light, wind and space are the great entities that form the component parts of all creatures, and, though really one, are yet regarded different from one and others like the waves and the ocean.

Like a tortoise stretching out its limbs and withdrawing them again, these great entities, by dwelling in numberless small forms, undergo transformations called creation and destruction. This whole universe of mobile and immobile objects has for its component parts these five entities. Everything, in respect of its creation and destruction, is referable to this pancha tattva.

These five entities occur in all existent things. The creator of all things, however, has made an unequal distribution of those entities by placing them in different things in different proportions for serving different ends.”

Suka said, “How may one succeed in understanding this unequal distribution of the five great entities in the diverse things of the universe? Which amongst them are the senses and which the attributes? How may this be understood?”

Vyasa said, “I shall explain you this duly one after another. Listen intently to the subject as I elaborate how what I have said actually happens.

Sound, the sense of hearing, and all the cavities within the body—these three—have space for their origin. The vital breaths, the action of the limbs and touch form the attributes of the wind. Form, eyes and the digestive fire within the stomach, are originated by light. Taste, the tongue, and all the humours—these three—are from water. Scent, the nose and the body—these three—are the attributes of earth. These, then, as I have elucidated, are the variations of the five great entities with senses.

Touch is said to be the attribute of the wind; taste of water; form of light. Sound is said to have its origin in space, and scent is said to be the property of earth.

The mind, intellect and nature—these three—spring from their own previous states, and attaining at each rebirth a position higher than the attributes which form their respective objects, do not transcend those attributes.

As the tortoise stretches out its limbs and withdraws them once again within itself, even so the intellect creates the senses and once again withdraws them into itself.

The consciousness of personal identity that arises in respect of that which is above the soles of the feet and below the crown of the head, is principally because of the action of the intellect.

It is the intellect that is transformed into the five attributes of form, scent and the rest. Just as it is also transformed into the five senses with the mind for the sixth.

When the intellect is absent, where are the attributes?

In man there are five senses. The mind is called the sixth sense. The intellect is called the seventh. The Soul is the eighth.

The eyes and the other senses are for only receiving impressions of form, scent and all. The mind exists to question the accuracy of those impressions. The intellect settles those doubts.

The Soul is said only to witness every operation without mingling with them.

Rajas, tamas, and sattva—these three—arise from their own counterparts. These exist equal in all creatures, deities, human beings and all. These are called attributes and should be known by the actions they induce.

As regards those actions all such states in which one becomes conscious of oneself as united with cheerfulness or joy and which are tranquil and pure, should be known as due to the attribute of sattva.

All such states in either the body or the mind, as are united with sorrow, should be regarded as because of the influence of the attribute called rajas.

All such states again as exist with astonishment of the senses, the mind or the intellect whose cause is unascertainable, and which are incomprehensible by either reasons or inward light, should be known as ascribable to the action of tamas.

Delight, cheerfulness, joy, equanimity, contentment of heart, from any known cause or arising otherwise, are all effects of the attribute of sattva.

Pride, untruthfulness of speech, cupidity, bewilderment, vindictiveness, whether arising from any known cause or otherwise, are indications of the quality of rajas.

Stupefaction of judgement, heedlessness, sleep, lethargy and indolence, from whatever cause these may arise, are to be known as indications of the quality of tamas."

CANTO 248

Vyasa said, "The mind creates within itself numerous ideas of objects or existent things. The intellect settles which is which. The heart discriminates which is agreeable and which is disagreeable. These are the three forces that motivate actions.

The objects of the senses are superior to the senses. The mind is superior to those objects. The intellect is superior to the mind. The Soul is regarded as superior to the intellect. As regards the ordinary purposes of man, the intellect is his Soul.

When the intellect, of its own accord, forms ideas of objects within itself, it then comes to be called the mind. Out of the senses being different from one another both in respect of their objects and the manner of their operation, the intellect which is identical presents different aspects as a result of its different qualifications.

When it hears, it becomes the organ of hearing, and when it touches, it becomes the organ of touch. Similarly, when it sees, it becomes the organ of vision, and when it tastes, it becomes the organ of taste, and when it smells, it becomes the organ of scent.

It is the intellect that appears under different guises for different functions by adaptation. It is the qualifications of the intellect that are called the senses. Over them is placed as their presiding overseer, the invisible Soul.

Residing in the body, the intellect exists in the three states of sattva, rajas and tamas. Sometimes it obtains cheerfulness, sometimes it gives way to grief; and sometimes its condition becomes such that it is united with neither cheerfulness nor grief. The intellect, however, whose main function is to create entities, transcends those three states even as the ocean, that lord of the rivers, prevails against the mighty river currents that fall into it.

When the intellect craves for anything, it is known as the mind. The senses again, though apparently different, should all be taken as included within the aforementioned.

The senses, which are engaged in bearing impressions of form, scent and the rest, should all be subdued. When a particular sense becomes subservient to the manas, the intellect though in reality not different from that sense, enters the mind in the form of existent things. Also, this is what happens with the senses sequentially with reference to the ideas that are said to be apprehended by them.

All the three states—sattva, rajas and tamas—inhere to these three, the mind, intellect and consciousness, and like the spokes of a wheel acting out of their attachment to the circumference of the wheel, they follow the different objects that exist in the mind, intellect and consciousness.

The mind must make a lamp of the senses for dispelling the darkness that shuts out the knowledge of the Supreme Soul. This knowledge that is acquired by yogins specifically with the help of yoga, is acquired without any exceptional efforts by men that abstain from worldly objects.

The universe is of this nature, it is only a creation of the intellect. The man of knowledge, therefore, is never bewildered by attachment to things of this world. Such a man never grieves, never rejoices and is free from envy.

The Soul is incapable of being seen with the aid of the senses whose nature is to wander among all earthly objects of desire. Even righteous men, whose senses are pure, fail to behold the Soul, what then should be said of the wicked whose senses are impure?

When, however, a man, with the help of his mind, tightly holds their reins, it is then that his Soul discovers itself like an object in darkness appearing to the view due to the light of a lamp. Indeed, as all things become visible when darkness is dispelled, even the Soul becomes visible when the darkness that covers it is removed.

As an aquatic fowl, though moving on water, remains dry, similarly the emancipated yogin, is never soiled by the imperfections of the three attributes of sattva, rajas and tamas.

Likewise, the wise man who enjoys all earthly objects without being attached to any of them, is never stained by faults of any kind that arise in the case of others from such enjoyment.

Having duly performed his duties in accordance with the preceding three stages of life he who finally avoids actions, and thereafter takes delight in the one really existent entity, the Soul; who has constituted himself the Soul of all created beings; and who succeeds in keeping himself aloof from the three attributes, gains an intellect and senses that are created by the Soul.

The qualities are incapable of apprehending the Soul. The Soul, however, apprehends them always. The Soul is the witness that beholds the qualities and duly calls them up into being. Note, this is the difference between the intellect and the Soul, both of which are exceedingly subtle. One of them creates the qualities. The other never creates them.

Though they are different from each other by nature, yet they are always united. The fish living in the water is different from the element in which it lives. But as the fish and the water forming its home are always united, likewise sattva and kshetrajna exist in a state of union.

The gnat born within a rotten fig is really not the fig but different from it. Nevertheless, as the gnat and the fig are seen to be united with each other, even so are sattva and kshetrajna.

As the blade in a clump of grass, though distinct from the clump, nevertheless exists in a state of union with it, even so these two, though different from each other, each existing in its own self, are to be seen in a state of constant union."

CANTO 249

Vyasa said, "The objects by which one is surrounded are created by the intellect. The Soul, without being connected with them, stands aloof, presiding over them. It is the intellect that creates all objects. The three primary qualities are continually being influenced for the creation of objects.

The kshetrajna or Soul, endued with energy, presides, over them all, without, however, mingling with them. The objects which the intellect creates partake of its own nature. Indeed, as the spider creates threads which partakes of its own material substance, the objects created by the intellect partake of the nature of the intellect.

Some maintain that the attributes, when driven away by yoga or knowledge, do not cease to exist. They say this because when once gone, the indications only of their return are not perceptible. But that is no evidence of their actual destruction.

Others say that when dispelled by knowledge, they are at once destroyed, never to return. Reflecting upon these two opinions properly, one should strive one's best according to the way one deems to be proper. In this manner one should solely attain eminence and take refuge in one's own Soul.

The Soul is without beginning and without end. Comprehending his Soul properly, man should move and act, without giving way to wrath, without indulging in joy, and always free from envy.

Severing by this means the knot that is in one's heart, the knot whose existence is out of the operation of the faculties of the intellect, which is hard to untie or cut, but which nevertheless can be destroyed with knowledge; one should live happily, without giving way to any grief, and with one's misgivings dispelled.

Know that they who mingle in the affairs of this world are as distressed in body and mind as persons ignorant of the art of swimming when they slip from the land and fall into a large and deep river. The man of learning, however, being conversant with the truth, is never distressed, for he feels like one walking over solid land.

Indeed, he who apprehends his Soul to be such, as presenting only the character of Chitta which has knowledge alone for its indication, is never distressed.

Indeed, in this manner, comprehending the origin and end of all creatures, and so apprehending their inequalities or distinctions, one succeeds in attaining high felicity. This knowledge is the possession of a Brahmana specially by virtue of his birth.

Knowledge of the Soul, and happiness like that which has been referred to, are each fully sufficient to lead to emancipation. By acquiring such knowledge one really becomes learned.

What else is the indication of a person of knowledge? Having acquired such knowledge, they that are wise among men regard themselves crowned with success and become emancipated.

Those things that become sources of fear to men destitute of knowledge do not become sources of fear to those that are endued with knowledge. There is no end higher than the eternal end which is obtained by a person possessed of knowledge.

One considers with aversion all earthly objects of enjoyment which are, of course, replete with faults of every kind. While another, watching others taking pleasure of such objects, is filled with sorrow. In this matter, however, those who know both the objects, regard, that which is fictitious and that which is not so, never indulge in sorrow and are truly happy.

That which one does without expectation of fruits destroys one's actions of a previous life. The actions, however, of such a person both of this and his previous life cannot lead to emancipation. On the other hand, such destruction of earlier deeds and such efforts of this life cannot lead to what is disagreeable, hell, even if the man of wisdom engages in actions."

CANTO 250

Suka said, "Let your reverence tell me of that which is the foremost of all duties, indeed, of that duty above which no higher one exists in this world."

Vyasa said, "I shall now tell you of duties having a very ancient origin and laid down by the Rishis, duties that are distinguished above all others. Listen to me with undivided attention.

The senses that are maddening should carefully be restrained by the intellect like a father restraining his own inexperienced children liable to fall into diverse evil habits. The withdrawal of the mind and the senses from all unworthy objects and their due concentration upon worthy objects is the highest penance. That is the foremost of all duties. Indeed, that is said to be the highest duty.

Directing, with the help of the intellect, the senses having the mind for their sixth, and without, indeed, thinking of worldly objects which have the virtue of inspiring innumerable kinds of thought, one should live contented with one's own self.

When the senses and the mind, withdrawn from the pastures among which they usually graze, come back for residing in their proper abode, it is then that you will witness in your own self the eternal and Supreme Soul.

Those exalted Brahmanas that are wise, succeed in perceiving that Supreme and Universal Soul which is akin to a blazing fire in effulgence.

As a large tree provided with numerous branches and possessed of many flowers and fruits does not know in which part it has flowers and in which it has fruits, likewise the Soul as adapted by birth and other attributes, does not know from where it has come and where it is to go.

There is, however, an inner self, which witnesses everything. One sees the Soul with the help of the lamp of knowledge. Witnessing, therefore, yourself with your own self, cease to regard your body as yourself and attain mukti.

Cleansed of all sins, like a snake that has cast off its skin, one attains high intelligence here and becomes free from every anxiety and the obligation of acquiring a new body in a subsequent birth.

Its current spreading in diverse directions, frightful is this river of life bearing the world onward in its course. The five senses are its crocodiles. The mind and its purposes are the shores. Cupidity and stupefaction of judgement are the grass and straw that float on it, covering its bosom.

Lust and wrath are the fierce reptiles that live in it. Truth forms the tirtha by its miry banks. Falsehood forms its surges, anger its mire. Rising from the unmanifest, rapid are its currents, which cannot be crossed by men of tainted Souls. With the help of the intellect do you cross that river with desires for its alligators.

The world and its concerns comprise the ocean towards which that river runs. Genus and species form its unfathomable depth that none can understand. One's birth, O child, is the source from which that stream takes its rise. Speech constitutes its eddies.

Difficult to cross, only men of learning and wisdom and intellect succeed in crossing it. Crossing it, you will succeed in freeing yourself from every attachment, acquiring a tranquil heart, knowing the self and becoming pure in every respect. Relying on a purged and elevated intellect, you will succeed in becoming Brahma's self.

Having dissociated yourself from every worldly attachment, having acquired a purified Soul and transcending every kind of sin, look you upon the world like a person looking from the mountain top upon creatures creeping below on the earth's surface.

Without giving way to wrath or joy, and without forming any cruel wish, you will succeed in beholding the origin and the destruction of all created objects. They that are endued with wisdom regard such an action to be the foremost of all things. Indeed, this act of crossing the river of life is

regarded by the foremost of righteous persons, by ascetics conversant with the truth, to be the highest of all actions that one can accomplish.

This knowledge of the all-pervading self is intended to be imparted to one's son. It should be inculcated to one who is of restrained senses, is honest in behaviour and who is docile or submissive. This knowledge of the self, of which I have just now spoken to you, O child, and the evidence of whose truth is furnished by the self itself, is a mystery—indeed, the greatest of all mysteries, and the very highest knowledge that one can attain.

Brahman has no sex—male, female or neuter. It is neither sorrow nor happiness. It has for its essence the past, the future and the present. Whatever one's sex, male or female, the person who attains the knowledge of Brahman has never to undergo rebirth. This duty of yoga is inculcated to attain exemption from rebirth.

These words that I have used for answering your question lead to emancipation in the same way as the myriad other opinions advanced by diverse sages that have addressed this subject. I have explicated the subject to you in the appropriate manner. Those opinions sometimes produce fruit and sometimes not.

The words, however, that I have used are of a different kind, for these are sure to lead to success. For this reason, O good child, a preceptor, when asked by a contented, meritorious and self-restrained son or disciple, should, with a delighted heart, instil, according to their true import, these instructions that I have imparted for the benefit of you, my son!"

CANTO 251

Vyasa said, "One should not show any affection for scents and tastes and other kinds of enjoyment. Nor should one accept ornaments and other articles contributing to the enjoyment of the senses of scent and taste. One should not covet honour and achievements and fame. Such is the behaviour of a Brahmana possessed of vision.

He who has studied all the Vedas, having waited dutifully on his guru and observed the vow of brahmacharya, he who knows all the Rik, Yajuses and Samans, is not a reborn person.

One who behaves towards all creatures as if one is their kinsman, and one who is acquainted with Brahman, is said to be conversant with all the Vedas.

One that is divested of desire being contented with knowledge of the Soul, never dies. It is by such a behaviour and such a frame of mind that one becomes a truly reborn person.

Having performed only various kinds of religious rites and diverse sacrifices completed with the gift of Dakshina, one does not acquire the status of a Brahmana if he is devoid of compassion and has not given up desire.

When one ceases to fear all creatures and when all creatures cease to fear one, when one never desires anything nor cherishes aversion for anything, then one is said to attain the status of a Brahmana. When one

abstains from injuring all creatures in thought, speech and action, then he is said to acquire the status of a Brahmana.

There is only one kind of bondage in this world, the bondage of desire, and no other. One that is freed from the bondage of desire attains the status of a Brahmana.

Freed from desire like the moon that has emerged from murky clouds, the man of wisdom, purged of all stains, lives in patient expectation of his time.

The one in whose mind all sorts of desire enter like diverse streams falling into the ocean without being able to enhance its limits by their load, succeeds in obtaining tranquillity, but not he who cherishes desire for all earthly objects.

Such a person becomes happy in consequence of the fruition of all his wishes, and not he who cherishes desire for earthly objects. The aspirer, even if he attains heaven, has to fall away from it.

The Vedas have truth for their recondite object. Truth has the subjugation of the senses for its concealed aspiration. The subjugation of the senses has charity for its ideal intent. Charity has penance for its mysterious goal. Penance has renunciation for its transcendental objective. Renunciation has happiness for its inner end. Happiness has heaven for its subtle aim. Heaven has tranquillity for its exquisite goal.

For the sake of contentment, you should wish to obtain a serene intellect which is a precious possession, being indicative of emancipation, and which, scorching grief and all purposes or doubts together with yearning, destroys them completely in the end.

One possessed of those six attributes, contentment, happiness, freedom from attachment, peacefulness, cheerfulness and freedom from envy, is sure to become full or complete.

They that, transcending all consciousness of the body, know the self which resides within the body and which is understood by only the wise with the aid of the six aforementioned entities, the Vedas and truth and the rest; when endowed with only the attribute of sattva, and with the aid also of the other three, instruction, meditation and yoga, succeed in attaining moksha.

The man of wisdom, by understanding the self which presides within the body, which is divested of the attributes of birth and death, which exists in its own nature, which being divested of attributes requires no action of

purification, and which is identical with Brahman, enjoys beatitude that knows no end.

The fulfilment that the man of wisdom gains by restraining his mind from wandering in all directions and fixing it wholly on the self is such that it cannot be attained by one through any other means.

He is said to be truly conversant with the Vedas who is conversant with that which satiates one whose stomach is empty, which pleases one who is penniless and which invigorates one whose limbs are withered.

Suspending his senses that have been duly restrained from unworthy indulgence, he who lives engaged in yoga-dhyana is a Brahmana. Such a person is distinguished above others. Such a person derives his joys from the self.

With regard to one who lives after having weakened desire and devoting himself to the highest subject of existence, it should be said that his happiness is continuously enhanced like the lunar disc in the lighted fortnight.

Like the sun dispelling darkness, felicity dispels the sorrows of that yogin who transcends both the gross and the subtle elements, as also mahat and the unmanifest.

Decrepitude and death cannot assail that Brahmana who has got beyond the sphere of actions, who has transcended the destruction of the gunas themselves, and who is no longer attached to worldly objects.

Indeed, when the yogin, freed from everything, lives in a state transcending both attachment and aversion, he is said to transcend even in this life his senses and all their objects.

That yogin, who having transcended Prakriti attains the highest cause, becomes freed from the obligation of rebirth because of his having attained that which is the highest."

CANTO 252

Vyasa said, "For a disciple wishes to enquire after emancipation after having transcended duality and accomplished the concerns of both profit and religion, an accomplished teacher should first recount all that has been said in the foregoing Canto, which is elaborate, on the subject of Adhyatma.

Space, wind, fire, water and earth counted as the fifth, and bhava, abhava and Kaala, exist in all living creatures having the five for their constituent ingredients.

Space is an unoccupied interval. The organs of hearing consist of space. One conversant with the science of entities endued with form should know that space has sound for its attribute.

The feet that assist movement have wind for their essence. The vital breaths are made of wind. The sense of touch, skin, has wind for its essence, and touch is the attribute of wind.

Heat, the digestive fire in the stomach, light that discovers all things, the warmth that is in the body, and vision counted as the fifth, are all of fire which has the form of diverse colours for its attribute.

Liquefied discharges, solubility and all kinds of fluids are of water. Blood, marrow and all else in the body that is cool, should be known to have water for their essence. The tongue is the sense of taste, and taste is regarded as the attribute of water.

All solid substances are of earth, as also bones, teeth, nails; facial, head and body hair, nerves, sinews and skin. The nose is called the sense of scent. The object of that sense, scent, should be known as the attribute of earth.

Each subsequent element possesses the attribute or attributes of the preceding one besides its own. In all living creatures again are the three supplementary entities, avidya, kama and karma.

In this way did the Rishis declare the five elements and the effects and attributes flowing from or belonging to them.

The mind forms the ninth in the count, and the intellect is regarded as the tenth. The Soul, which is infinite, is called the eleventh. It is regarded as all this and as the highest.

The mind has doubt for its essence. The intellect discriminates and causes certainty. The infinite Soul, becomes known as jiva invested with body, or Jivatman, through consequences derived from actions.

He who perceives the entire assemblage of living creatures to be unstained, though endowed with all these entities having time for their essence, has never to revert to actions affected by error."

CANTO 253

Vyasa said, "Those that are conversant with the scriptures discern, with the help of actions laid down in the scriptures, the Soul which is clothed in an exceedingly subtle body and which is dissociated from the gross body in which it resides.

As the rays of the sun that course in dense masses through every part of the firmament cannot be seen by the naked eye though their existence can be inferred by reason, similarly, existent beings freed from gross bodies and wandering in the universe are beyond the ken of human vision.

As the blazing reflection of the sun is seen in water, likewise the yogin observes the reflection of the self within gross bodies.

All those Souls as well, that are encased in subtle forms after being freed from the gross bodies in which they resided, are perceptible to yogins who have conquered their senses and are gifted with knowledge of the self. Indeed, aided by their own Souls, yogins behold those invisible beings.

Whether asleep or awake, during the day as in the night, they who apply themselves to yoga after dismissing all the creations of the mind and the rajas born of actions, as even the very power that yoga creates, succeed in keeping their linga form under complete control.

The jiva that dwells in such yogins, always endued with the seven subtle entities, mahat, consciousness, and the five tanmatras of the five elemental entities, roams in all regions of bliss, freed from decrepitude and

death. I say ‘always’, and ‘freed from death’ only in accordance with the common form of speech, for in reality, that linga form is terminable.

He, however, who without having been able to transcend them is under the influence of his mind and intellect; discriminates, even in his dreams, his own body from that of another and experiences even then both pleasure and pain.

Yes, in even his dreams he enjoys happiness and suffers misery; and yielding to wrath and cupidity, meets with calamities of various kinds.

In his dreams he acquires great wealth and feels highly gratified: accomplishes meritorious deeds, and sees, hears and all, as he does in his wakeful hours.

Wonderful it is to note that jiva, which has to lie within the uterus and amid much internal heat, and which has to pass a period of full ten months in that place, is not digested and reduced to destruction like food within the stomach.

Men overwhelmed by the qualities of rajas and tamas never succeed in seeing within the gross body: the jiva, the Soul which is a portion of the Supreme Soul of transcendent effulgence and which lies within the heart of every creature.

They take to the science of yoga for the purpose of obtaining knowledge of that self transcending the inanimate and gross body, the imperceptible linga body and the karana body that is not destroyed on the occasion of even the universal destruction.

Amongst the duties that have been laid down for the different modes of life including sannyasa, these to which I have referred, having yoga for their foremost, and which imply a cessation of every operation of the mind and the intellect, have been laid down by Sandilya in the Chandogya Upanishad.

Having fathomed the seven subtle entities,; the senses, the objects of the mind, mind, intellect, mahat, unmanifest or Prakriti, and Purusha, having comprehended also the supreme cause of the universe with the six attributes—omniscience, contentment, unlimited comprehension, independence, eternal wakefulness and omnipotence—and lastly, having understood that the universe is only a modification of avidya endued with the three qualities; guided by the scriptures, one witnesses divine Brahma.”

CANTO 254

Vyasa said, "There is a wonderful tree, called Desire, in the heart of a man. It is born of the seed called Error. Wrath and pride constitute its large trunk. The wish for action is the water-bearing trough at its base. Ignorance is the root of that tree, and heedlessness is the water that gives it sustenance.

Envy constitutes its leaves. The evil actions of past lives supply it with vigour. Loss of judgement and anxiety are its twigs; grief forms its large branches; and fear is its sprout. Thirst for diverse objects forms the creepers that twine round it on every side.

Excessively greedy men, bound in chains of iron, sitting around that fruit-yielding tree, sing its praises, in expectation of gaining its fruit. He who, unshackling those chains, cuts down that tree and seeks to terminate both sorrow and joy, succeeds in attaining the end of both. A fool who nourishes this tree by indulgence in the objects of the senses is destroyed by those very objects in which he indulges, like a poisonous pill, destroys the patient to whom it is administered.

A dexterous person, however, with the help of yoga, forcibly rips and cuts with the sword of samadhi, the far-reaching root of this tree. One who knows that the end of all actions undertaken from only the desire of fruit is rebirth or chains that bind, succeeds in transcending all sorrow.

The body is said to be a city. The intellect is said to be its mistress. The mind dwelling within the body is the minister, of that mistress, whose

essential function is to decide. The senses are the citizen that are employed by the mind to serve the mistress.

For encouraging these citizens, the mind displays a strong inclination for actions of diverse kinds. In the matter of these tasks, two great faults are visible, tamas and rajas.

Upon the fruits of these deeds rest those citizens along with the leaders of the city, the mind, intellect and consciousness. The two faults earlier mentioned, live upon the fruits of those actions that are accomplished by forbidden means.

This being the case, the intellect, which of itself is unconquerable by either rajas or tamas, descends to a state of equality with the mind by becoming as much tainted as the mind that serves it. In turn the senses, agitated by the stained mind, lose their own stability.

Thinking them to be beneficial, the objects that the intellect tries to acquire, ultimately generate grief and are destroyed. Having been destroyed, these objects, are recollected by the mind, and accordingly they afflict the mind even after they are lost.

The intellect is afflicted at the same time, for the mind is said to be different from the buddhi only when the manas is considered in respect of its chief function of receiving impressions about whose certainty it is no judge. In reality, however, the mind is identical with the intellect.

The rajas, productive of only sorrow and evil of every kind, that is in the intellect; then overwhelms the Soul which lies over the rajas-stained intellect, like an image upon a mirror.

It is the mind that first allies with rajas. Having done so, it seizes the Soul, the intellect and the senses—like a deceitful minister in conspiracy with a foe, seizes the king and the citizens, and hands them over to rajas with which it has forged an alliance."

CANTO 255

Bhishma says, 'Listen once again, O son, O sinless one, with feelings of great pride, to the words that fell from the lips of the island-born Rishi on the subject of the enumeration of the entities.

Like unto a blazing fire for having transcended all ignorance, the great Rishi said these words to his son who resembled a fire wrapped in smoke. Instructed by what he said, I also will again expound to you that knowledge which dispels ignorance.

The properties possessed by earth are immobility, weight, hardness, productiveness, scent, density, the capacity to absorb scents of all kinds, cohesion, habitableness and that attribute of the mind which is called patience.

The properties of water are coolness, taste, moisture, liquidity, softness, agreeableness, tongue, fluidity, the capacity to be congealed and the power to melt many earthly products.

The properties of fire are irresistible energy, inflammability, heat, the capacity to soften, light, sorrow, disease, speed, fury and invariably upward motion.

The properties of the wind are touch that is neither hot nor cool, the capacity to assist the organ of speech, independence of motion, strength, celerity, the power to assist all kinds of emission or discharge, the power to raise other objects, breaths inhaled and exhaled, life as the attribute of Chitta and birth, including death.

The properties of space are sound, extension, the capacity of being enclosed, the absence of refuge for resting upon—the absence of all necessity for such refuge, the status of being unmanifest, the capacity for accommodation, the incapacity for producing resistance, the material cause for producing the sense of hearing and the empty cavities of the human body.

These, as stated, are the fifty properties, that constitute the essence of the five elementary entities. Patience, reasoning or disputation, remembrance, forgetfulness or error, imagination, endurance, propensity towards good or evil, and restlessness—these are the properties of the mind. Destruction of both good and evil thoughts, dreamless sleep, perseverance, concentration, decision and ascertainment of all things resting upon direct evidence, constitute the five properties of the intellect.'

Yudhishtira says, 'How can the intellect be said to have five properties? How again, can the five senses be spoken of as properties of the five elementary entities? Please clarify, O Pitamaha, all this that seems to be very abstruse.'

Bhishma says, 'The intellect is said to possess altogether sixty properties, as it includes the five elements. All those properties exist in a state of union with the Soul.

The Vedas declare, O son, that the elements, their fifty properties together with the mind and the intellect and their fourteen properties are all created by Him who is above all deterioration. These seventy-one entities, therefore, are not eternal like the Soul.

The theories contradicting the revelation, that have in the previous Vedas been placed before you, O son; about the origin of the universe and its other incidents, are all defective in the eye of reason. Carefully attending, however, in this world to all that I have said to you about the Supreme Brahma, you should, after attaining the power that the knowledge of Brahma offers, seek to win tranquillity of heart.'

CANTO 256

Yudhishtira says, 'These once mighty lords of the earth now lie lifeless on the ground amidst their slain hosts. Every one of these great kings was as strong as ten thousand elephants.

Men of equal prowess killed them all; no one else in the world could have done so, for such was their tejas. They, who were also so wise, now lie dead on bare ground.

Of terrible prowess, all these kings are dead. I have a question: what gives rise to life and death? Who is it that dies? Is it the gross body, the subtle body or the soul? Why does death take away living beings? O Pitamaha, tell me this!'

Bhishma says, 'In the Krita yuga, O son, there was a king named Anukampaka. His enemies decimated his chariots, elephants, horses and men. His son, Hari, equal to Narayana in strength, was slain in that battle along with all his followers and troops. The vanquished, grief-stricken king took to a life of peace.

One day, while wandering aimlessly, he met the Rishi Narada to whom he narrated all that had happened. Narada then told him the following story to dispel his grief at his son's death.

Narada said, "Listen now, O Rajan, to an ancient tale, which I myself once heard.

When he first created the universe, Brahma created a large number of immortal beings. These multiplied vastly, and none of them or their progeny

was subject to death. Living creatures populated every inch of the universe. Choked with living beings, the three worlds became breathless. Brahma wondered how he should destroy the multiplying beings, but he could not find any solution to his quandary.

This enraged Brahma so much, O Rajan, that a fire leapt from his body, and burnt all the habitats of the universe. Indeed, the inferno scorched heaven and earth, the firmament and the whole universe along with all living beings, chala and achala.

Thereupon, the divine Sthanu, lord of the Vedas, was moved to pity and sought to appease Brahma. When Shiva approached Brahma, that blazing lord turned to him and said, 'You deserve my boons. I will grant whatever your heart desires.'

CANTO 257

Sthanu said, 'Lord, I appeal to you on behalf of all created beings. Do not be angry with them, O Brahma! Look how the fire of your tejas consumes them all. I am filled with compassion at their plight. Have mercy on them, O lord of the universe.'

Brahma said, 'Neither am I angry, nor is it my wish to destroy creation. I do this only to lighten the burden of the earth. Overburdened with creatures, Bhumi Devi beseeched me, Mahadeva, to destroy them, for otherwise she would sink beneath the waters and be lost. When even after deep deliberation, I could not find a way to help her, fury seized my heart.'

Shiva said, 'Do not give way to fury, O lord of the Devas. Be pacified. Do not destroy these mortal and immortal beings. The lakes, grasses and herbs, immobile and mobile creatures face destruction. Your anger will denude the entire universe. Be calmed, O divine lord! O, you of dharma, this is the boon that I plead from you.

If you continue to destroy them, all these creatures will become extinct. So, be merciful, O Brahma, let these living beings and their progeny live on.

You made me Pasupati, the guardian of living creatures. I beseech you, O God of gods, to allow these beings to live on, on earth, in a cycle of births and deaths.'"

Narada continued, "Pacified by what Shiva said, Brahma grew calm. Withdrawing the apocalyptic fire into himself, Brahma now ordained that

all creatures would experience both birth and death.

Then, from the pores of Brahma's body, emerged a woman attired in robes of black and red and stood at his right. With black eyes and black palms, she wore wondrous earrings, and divine ornaments.

Both the great gods gazed upon her, O king, then Brahma greeted her and said, 'O Mrityu, slay these creatures of the universe. You are here because of my wrath and resolve to annihilate all creatures. Go forth, O Devi, kill them all without exception. At my command you will win great prosperity.'

At these words, Mrityu Devi, who wore a garland of lotuses, shed copious tears, which she held in her palms, O Rajan, and did not let them fall to the ground. Wishing the weal of mankind, she pleaded with Brahma."

CANTO 258

Narada said, "The large-eyed Devi composed herself and with joined hands and bending in humility like some exquisite vine, said to Brahma, 'How will a woman like me, who has emerged from you, accomplish such a terrible feat, which will fill all living creatures with dread? I fear to do anything that is unjust. Appoint such work for me as befits dharma. You see that I am frightened.

Oh, spare me. I will not be able to cut down infants, youths and the aged, who have done me no harm. O lord of all creatures, I beg you, show mercy. I cannot slay dear sons, beloved friends, brothers, mothers and fathers. If these die at my hands, their surviving relatives will surely curse me. Their tears will burn me for eternity. The prospect fills me with horror.

I seek your protection. All sinful creatures that I kill will sink into the infernal regions. I seek to appease you, O boon-giving lord! Extend your grace to me, puissant Brahma. I seek this boon for all the worlds. O lord of all the gods, grant me leave to perform severe tapasya.'

Brahma said, 'O Mrityu, I have assigned to you the task of destroying all creatures. Go, and set yourself to your task. Do not reflect upon what you must accomplish. This must be done. It cannot be otherwise. O sinless one, O Devi of faultless limbs, go forth and fulfil my command.'

Thus addressed, O Mahabaho, Mrityu humbly stood there in silence with her eyes turned towards the mighty lord of all creatures. Brahma exhorted her repeatedly, but the Devi seemed to be without life. Seeing her

so, the creator fell silent. Indeed, the Svayambhu became pleased with her. With a smile, the lord of all the worlds gazed upon the universe.

When Brahma subdued his wrath, Mrityu, without the promise to destroy the living, quickly left his side. She went, O king, to the sacred place called Dhenuka. There, the Devi stood upon one foot and practiced the severest austerities for fifteen billion years.

After her tapasya was over, Brahma of great energy once more said to her, 'Go forth and perform my bidding, O Mrityu!'

However, the Devi disregarded his command, and standing on one foot began another tapasya that lasted twenty billion years. Later, O son, she led a life in the forest with its denizens for another ten thousand billion years. Additionally, she passed twenty thousand years, subsisting just on air for sustenance. Furthermore, O monarch, she observed a mowna vrata of silence, standing in water for eight thousand years. Then, she went to the Kausiki river, where she passed her days with only water and air for sustenance.

Then, O king, the blessed Devi went to the Ganga and to the mountains of Meru. There, in order to do good to all living creatures, she stood as still as a block of wood. On the summit of Himavat, where the Devas perform great yagnas, Mrityu stood on her toes, in order to please Brahma, for another hundred billion years.

The creator and destroyer of the universe went to her and spoke to her once again, 'With what are you engaged, O daughter? Carry out my command.'

The Devi once more replied, 'I cannot slay living creatures, O lord! I want to please you so that I may be relieved of this horrible task.'

She was frightened at the prospect of sin and prayed she may not obey his command. Brahma silenced her, and repeated, 'No sin will accrue to you, O Mrityu. Go forth, O auspicious Devi, set yourself to your task. You cannot contravene what I have said, O gentle, amiable one. Eternal dharma will now take refuge in you. All the Devas and I will ever engage ourselves in the quest for your weal. I will grant all your other wishes.

Disease will afflict the living, and you will bear the blame for their death. You will become a male in all male beings, a female in all female beings, and a eunuch in all those of the third sex.'

When the Devi heard Brahma, she joined her hands to the exalted lord, and said, 'I cannot obey your command.'

Brahma said again, 'Mrityu, O Death, go forth and destroy! I declare that what you do will incur no sin, O auspicious one. The tears still cradled in your palms will take the form of terrible diseases and they, too, will destroy men when their time comes. At the end of the lives of living beings, you will launch desire and wrath against them. Immeasurable punya will be yours. You will incur no paapa, for you are so compassionate in your nature. Doing what I say, you will only observe dharma. Go, set your heart upon the task at hand, and command Kama and Krodha to slay all the living.'

Now, Mrityu feared Brahma's curse and answered, 'As you wish!' From that time, she sent desire and wrath at the last hours of living beings to end their life-breaths. Her tears are the diseases that afflict humankind. Therefore, knowing this as the cause behind death, one should never give way to sorrow.

Just as the senses disappear in dreamless sleep and return upon awakening, with the dissolution of their bodies, all the living go to the other world and from there return to this world through rebirth, O Rajasimha.

Wind, imbued with terrible energy, mighty prowess and deafening roars, operates as the breath in all living creatures. Upon their death, prana escapes from the old and enters myriad new bodies. Hence, they call Vayu the lord of the senses, distinguished above the other elements.

When their punya is exhausted, the Devas, without exception, are born as mortals on earth. Similarly, when mortal creatures acquire sufficient merit, they attain the status of Devas. Therefore, O lion among kings, do not grieve for your son. He has attained swarga and enjoys great happiness there.

It was thus, O emperor, that Brahma created Mrityu, and she smites all beings at their hour of death. Her tears turn into diseases, and snatch away all living beings in their final hour."'

CANTO 259

Yudhishtira says, 'All men who live on earth have questions about the nature of dharma. What is this dharma? Where does it come from? Tell me this Pitamaha. Is it for use in this world or for the next? Or, is it for both here and the hereafter? I beseech you, tell me this!'

Bhishma says, 'The practice of sadachara—good conduct—the smritis, and the Vedas, are the three sources of dharma. Additionally, the learned say that the purpose behind an action is its fourth indication. The Rishis of antiquity have declared actions that are virtuous and divided them as superior or inferior, in point of merit. The laws of dharma are established for the conduct of the affairs of the world. In both the worlds, here and hereafter, dharma produces felicity and joy as its fruits.

Unable to acquire punya through subtle means, a sinner remains in sin. Some suggest that evildoers can never be free of their sins. In times of distress, one who even tells a lie acquires the merit of truthfulness, even as a man in a crisis, who performs an ignoble deed, gains the merit of virtue.

Good conduct is the refuge of dharma. It is an indication of honour. It is man's nature that he neither sees nor admits his own faults but notices and proclaims those of others. The thief spends his loot in actions of apparent virtue. In times of anarchy, he is happy to appropriate what belongs to others, but, when others rob him of his loot, he seeks their heads as punishment. Even when his indignation is at its highest, he secretly covets the wealth of those who are content with their own. When he is

himself the victim of a robbery, he boldly stands at the king's gate without any guilt in his heart for his own sins.

To speak the truth is dharma. There is nothing higher than honesty. Veracity upholds everything, and everything rests upon satya. On principle, even sinful and ferocious men, who swear to keep honour amongst themselves, band together to go about their criminal business. If they betray one another, they would surely bring destruction upon themselves.

One should never take what belongs to others. Powerful men regard this as an eternal obligation created by the weak, but when fate serves misfortune to these powerful men, they hail the injunction. Furthermore, they who surpass others in strength or prowess do not necessarily become happy. Therefore, it is best not do any wrong. He who conducts himself in this way has no fear of dishonest men, thieves or the king.

The man, who follows ahimsa, lives fearlessly, with a pure heart. A thief fears everybody, like a deer driven from the woods into the midst of a village. He thinks others to be as sinful as himself. The chaste man is always full of joy and has no need to see his own sinfulness in others.

Good men say charity is a noble duty. The wealthy call it an idea born from the needy. However, when misfortune leads the same rich men into poverty, then the practice of charity recommends itself to them. Therefore, wealth does not necessarily meet with happiness.

He who knows pain should never do unto others what he dislikes done to himself. What can the lover of another man's wife possibly say to a person guilty of the same transgression? An adulterer cannot forgive what he himself does when he sees his wife with her lover. How can he who himself breathes prevent another from doing so by committing murder? Whatever wishes one entertains for oneself, one should certainly cherish for another.

A rich man should relieve the wants of the needy with his surplus wealth. This is why the creator ordained trade and other fair means to increase one's wealth. One should faithfully walk the path that leads to the Devas; the performance of yagnas and giving dana is also laudable. The Rishis have said that the accomplishment of goals by just and agreeable means is dharma.

O Yudhishtira this is what you must bear in mind to distinguish both dharma and adharma.

Once Brahma created Nyaya, justice, with the power to hold the world together. Dharma is liable to numerous restraints in order to acquire honour, which depends upon many delicate considerations.

I have now recounted the indications of dharma to you, O pinnacle of Kuru's race. Never set your heart on any sinful deed.'

CANTO 260

Yudhishtira says, 'You say dharma depends on delicate considerations, seen in the conduct of the virtuous. That it is fraught with restraints from numerous actions, and that the Vedas contain explanations for these. Still, I believe that I have a certain insight to help me discriminate between right and wrong.

You have answered many questions of mine. Yet, there is one question left that I will ask. It is not prompted, O Pitama, by a desire for empty debate. It seems to be the nature of all embodied beings, to be born, exist and eventually die. Dharma and its reverse, therefore, cannot be ascertained, O Bhaarata, through the study of the scriptures alone. The burden of a wealthy man is of one kind, while that of the poor man is of another. In times of adversity, how can one ascertain his duty through the scriptures alone?

You claim that the actions of the good constitute rectitude. Even so, it is from their actions that one ascertains the good. The definition, therefore, is based on ambiguity, so that the meaning of, "conduct of the virtuous", remains unclear.

We know how an ordinary person commits dishonourable deeds yet achieves respectability. We also know how an extraordinary person may achieve virtue even while he commits ignoble deeds. Additionally, those who know the shastras well have furnished proof that the ordinances of the Vedas dwindle and disappear gradually in every successive age. The duties

in the Krita yuga are of one kind. Those in the Treta yuga are of another kind. In the Dwapara, they are quite different. And in the Kali age, they are entirely of another kind.

It seems, therefore, that dharma adapts to the nature and abilities of men in different yugas. When none of the declarations in the Vedas applies uniformly to all the ages, to say that the proclamations of the Vedas are true, is only a popular expression for the sake of general appeasement.

The claim that the smritis originate from the srutis is again very general and ambiguous. If the Vedas were the final authority on everything, then they would apply to the smritis also since they emanate from the srutis. When the srutis and the smritis contradict each other, how can either be authoritative? Yet we see wicked men in authority arrest certain courses of dharma, even discontinue them forever. Whether we know or do not, whether we can see it or not, the way of dharma is finer than the edge of a razor and grosser than even a mountain.

Dharma, in the form of sacrifices and rituals, at first appears as the romantic edifices of vapour seen in the distant sky. Under the scrutiny of the learned, it vanishes. Like small ponds or shallow aqueducts that quickly dry up, the eternal practices inculcated in the smritis weaken in the Kali yuga, and finally disappear.

In order to acquire honour, amongst evil men, those who perform tapasyas fraught with desire, are hypocrites who torment themselves falsely. It is the same with those who are urged by the wishes of others. Myriad others tread the same path, influenced by various selfish motives. Even so, such deeds, although accomplished under the influence of evil passions, are yet virtuous.

Fools say that dharma is an empty sound among the righteous. They ridicule such righteous men, and regard them as being mad. Then there are many great men, who abandon the duties of their own varna, to engage in the dharma of the Kshatriya varna. Therefore, no conduct can be universally lauded or condemned.

A certain course of conduct makes one man meritorious. The same way can deny merit to another man. Another man, who does as he pleases, remains unchanged. Thus, the conduct that acquires punyas for one man obstructs merit for another.

So, one may see how all courses of conduct appear to lose singleness of purpose and character. It seems, therefore, that only that which the

ancient Rishis called dharma remains true to this day; and through the dharma, as declared by them, the distinctions and limitations have become eternal.'

CANTO 261

Bhishma says, 'Listen to the ancient tale of the discourse on dharma, between Tuladhara and Jajali. There once lived a Brahmana named Jajali. He lived as a recluse in a forest, where he performed austere penances. Once, he went to the seashore to practice the most severe tapasya. He observed many vows, restraints and fasts; he clothed his body in rags and animal skins, matted locks adorned his head, his entire person was smeared with filth and clay. Thus, the sagacious Brahmana passed many years in silent dhyana. The twice-born Rishi was endowed with great tejas, O Rajan, and he lived in the sea. With a desire to see everything, he roamed through all the worlds with the speed of thought.

After he had seen all the earth, bounded by the ocean, adorned with rivers, lakes and woods, the hermit sat submerged in water, and began to ruminate thus: "In this world of animate and inanimate creatures there is none equal to me. Who can roam with me among the stars and planets in the firmament and also dwell within the waters?"

Unseen by the Rakshasas, the Pisachas said to him, "It does not befit you to speak so. There is a man named Tuladhara, who is a trader and has great wisdom and fame. Even he, O best of Dvijas, is not worthy of saying what you do."

Jajali replied, "I will see this famous Tuladhara who is so wise."

As soon as the Rishi spoke, the superhuman beings lifted him from the sea, and said, "O best of the twice-born, go along this road." Jajali travelled

with a heavy heart to Varanasi, where he met Tuladhara.'

Yudhishtira interrupts his grandsire, 'Describe to me Jajali's arduous feats, O Pitamaha, which helped him acquire such high success.'

Bhishma replies, 'Jajali practiced the severest austerities. He performed ablutions morning and evening. Carefully tending his fires, he studied the Vedas earnestly. Adept with the duties laid down for forest hermits, Jajali blazed with effulgence.

He continued to live in the forest, engaged all the while in tapasya. Yet, he never thought of himself as one who had acquired any punya by what he did, although in the monsoons, he slept under the open sky, in autumn, he sat in water and in summer, he exposed himself to the sun and the wind.

He slept on diverse kinds of painful beds and on the bare earth. Once, it rained incessantly on his head as he stood under the open sky. There were jungles that he had to traverse constantly. Exposure to the rains and the mud tangled the sinless Rishi's hair into a thick jata.

Once, the Mahayogi abstained entirely from food, lived just upon air and stood in the forest like a post of wood, never moving. A pair of Kulinga birds, O Bhaarata, took him for the stump of a tree and built their nest on his head. Filled with compassion, the Maharishi remained and endured the feathery couple, which happily lived among his matted locks, into which they placed blades of grass.

The rains passed and autumn came. The birds, taken with desire, mated on the sage's head and laid their eggs there. Although Jajali was aware of what the birds had done, he remained. Firmly resolved to acquire punya, he would not disturb, let alone injure any creature.

Each day, the birds flew to and from his head. Mighty king, they lived there happily. When in time, the eggs matured and young ones emerged, the hatchlings began to grow in that, nest, while Jajali stood still. The Dharmarishi nurtured the young ones, as he stood motionless and rapt in dhyana.

In course of time, the Muni saw the young birds sprout wings and, along with the parent birds, he was delighted. Together with their young ones, the parent birds continued to live in the Rishi's head, in perfect safety.

Jajali soon watched the young birds take to the air each evening, and return to his head without going too far, and he stood rooted to the place. At times, he observed them leave without their parents and return by

themselves. A while later, the young birds flew away in the morning, passed the whole day out of his sight, only to return to the nest in the evening, and Jajali never moved. Later, they left the nest for five days at a time, and returned on the sixth day. Jajali remained.

Later, when their strength was fully developed they left him and did not return for many days. Until at last, they flew away and did not return even after a month. It was then, O king, that Jajali finally moved from his place. When the birds had gone, Jajali wondered much, and thought that he had achieved ascetic success, and pride entered his heart. When the great yogi saw the birds leave after he had raised them on his head, he began to think highly of himself, and was filled with delight. He bathed in a stream, poured libations on the sacred fire, and worshipped the rising sun. Indeed, having encouraged the Kulinga birds to be born and grow on his head, Jajali began to slap his armpits and proclaim loudly to the sky, "I have won great punya!"

Then an asariri, an ethereal voice, rose in the sky and Jajali heard these words, "In point of dharma, O Jajali, you are not equal to Tuladhara of great wisdom, who lives in Varanasi.

Jajali was furious to hear the disembodied voice and wanted to meet Tuladhara. He ranged over the whole world, keeping a vow of silence, and slept wherever he found himself at nightfall. After a considerable while, he reached the city of Kasi, where he saw Tuladhara engaged in selling sundry essences and perfumes, ghrita, honey and oils. As soon as the trader saw the Brahmana, he joyfully stood up and worshipped the guest with proper salutations.

Tuladhara said, "O Brahmana, I knew that you were coming to me. O Dvijottama, listen to what I have to say. You lived on a low land near the seashore and performed severe tapasya, but you never felt that you had achieved dharma or punya. When you did at last attain ascetic success, some birds were born on your head and you took great care of the little creatures.

In time, the birds grew wings and flew away in search of food. Due to your giving shelter to the little sparrows, you began to feel a sense of pride, O Brahmana, thinking you had achieved great merit. Then, you heard a voice in the sky that spoke of me. These words filled you with anger, and brought you here. Tell me, what can I do for you, O best of Brahmanas?"

CANTO 262

Bhishma says 'Thus addressed by Tuladhara, Jajali said "You sell all kinds of extracts and scents, O Vaisya, as also bark, leaves, herbs, fruits and roots of various trees. How did you acquire your wisdom and certitude? Where has this knowledge come from? O you of great intelligence, tell me all this in detail."

Tuladhara of the Vaisya varna, who knew the truths of dharma and was graced with gyana, said, "O Jajali, I know dharma, which is eternal. With all its mysteries, it is nothing other than the ancient virtue that is known to all. It consists of universal compassion, and is fraught with beneficence to all creatures. The way of life, which relies on ahimsa towards all creatures or, in case of necessity, upon a minimum of such harm, is the highest dharma. I live according to that dharma, O Jajali.

My house is built with wood and grass cut by other people's hands. With the exception of wines, O enlightened Rishi, I purchase from other men lac, dye, the roots of lotus, its filaments, diverse kinds of fine perfumes and various lotions, to sell in fair trade.

He, O Jajali, who is ever the friend and always engaged in the good of all creatures, in thought, word and deed, knows godliness. I never solicit anyone, or desire anything. I never quarrel with anyone, nor cherish aversion for anyone. I consider all objects and creatures to be equal. Jajali, this is my vrata.

My scales are in perfect balance, for all creatures. I neither praise nor blame the actions of others. I view the diversity in the world, O Brahmana, like the array seen in the sky. Know, O Jajali, that I view all creatures with an equal eye.

Wisest of intelligent men, I see no difference between a clod of earth a piece of stone and a lump of gold. As the blind, the deaf and the ignorant are perfectly accustomed to the loss of their senses, in the same way am I conformed to my vows of abstinence from pleasures.

As they who are feeble, ailing, weak and starved, have no relish for amusements of any kind, similarly have I ceased to feel any zest for wealth, pleasure or luxuries.

When a man fears nothing and nothing fears him, when he cherishes no desire and has no aversion for anything, he attains Brahman. When a man does not sin, in thought, word or deed, towards any creature, he attains Brahman.

There is no past or future. There is no neeti or dharma. He who does not rouse fear acquires a state in which there is no fear. On the other hand, the man of harsh speech and violent temper, who is like death itself to all creatures, certainly attains a condition that abounds with fear.

I follow the practices of exalted, benevolent elders who with their children and grandchildren live in accord with the ordinance laid down in the shastra. He, who falls prey to the errors of the good and wise, entirely abandons the sanatana dharma recommended in the Vedas. The wise man or he who has subdued his senses, or he who has strength of mind, attains moksha. The learned man who restrains his senses, and practices dharma with a heart cleansed from the very craving for himsa, violence, is sure, O Jajali, to acquire the merit of dharma and the fruit of mukti.

Look upon worldly unions as pieces of driftwood that float along the river and briefly meet. And having briefly touched, they drift apart again. Grass, sticks and floating cakes of cowdung come together, and then part forever. He who no creature fears in the least is himself, O sannyasi, never frightened of any creature. While he, of whom every creature is afraid, as of a wolf, is himself filled with terror like creatures of the sea forced to leap onto the shore from fear of the roaring Badava fire.

This is how the practice of universal ahimsa has arisen. Man must follow it by every means within his power. Kings and men of wealth may seek to adopt it. It is sure to lead to bhagya and swarga as well. Because of

their ability to dispel the fears of others, the learned consider wealthy men and their followers to be outstanding. Men who seek ordinary happiness practice ahimsa for the sake of fame, while the truly skilled practice it to attain Brahman.

The path of ahimsa provides all the rewards one enjoys through tapasya, yagnas, dana, satya and the cultivation of gyana. He who assures protection to all creatures receives the boon of all sacrifices and wins fearlessness for himself as his reward. There is no dharma superior to ahimsa. He, of whom everybody is frightened, as one is of a snake within one's bedroom, never acquires any punya in this world or in the hereafter.

The very Devas are bewildered by the one who transcends all states, who himself constitutes the Soul of all creatures and looks upon all creatures as identical with his own self. Of all gifts, ahimsa is of the highest value. It is true, O Jajali believe me. One who takes to karma at first wins prosperity, but on the exhaustion of his punyas, he once more encounters adversity. Aware of the inevitable destruction of such gains, the wise do not praise karma.

There is no duty, O Jajali, without motive. Dharma, however, is most tenuous. They are in the Vedas for the sake of both Brahman and swargaloka. The subject of dharma has many secrets and mysteries. It is so subtle that it is almost impossible to understand fully. Amongst diverse conflicts in precepts, few men who observed the deeds of the virtuous have understood dharma.

Why do you not destroy those that geld bulls, bore their noses, and cause them to bear heavy burdens, bind them and put them under diverse kinds of restraint? Why indeed do you not eliminate men who eat the flesh of living creatures they have slain?

There are men that live by trafficking in living beings! They are seen to own humans as slaves. They strike, bind and otherwise subject them to restraints and torture. They make them labour day and night. These people are not ignorant of the pain that results from such torment. When they earn a living by such sins, what scruples need they feel in selling cadavers?

The Devas—Surya, Chandramas, Vayu, Brahma, Prana, Kratu and Yama—all dwell in living creatures. The goat is Agni. The sheep is Varuna. The horse is Surya. The earth is Virat. The cow and the calf are Soma. The man who sells these can never gain success.

Such being the case, O Dvija, what fault can attach to the sale of taila, ghrita, madhu or hanu. Many animals grow up in ease and comfort in places free from gnats and other insects. Still, there are men who persecute them in diverse ways, and lead them into marshes that abound with stinging insects, even though they are aware that their mothers bear them great love.

Many draft animals are laden with heavy burdens. Others, again, have to languish because of treatment not sanctioned by the scriptures. I believe that such himsa against animals amounts to foeticide. Men regard agriculture to be sinless, although it is surely fraught with cruelty. The iron-faced plough wounds the soil and the many creatures that live therein. Cast your eyes, O Jajali, on the bullocks yoked to the plough. In the srutis, kine are deemed as being not fit for slaughter. He perpetrates a great sin who slays a bull or a cow.

Once, many Rishis approached Nahusha, and said, "You have, O king, killed a cow which is declared in the scriptures to be like one's mother. You have also slain a bull, which the shastras say is akin to Brahma himself. You have perpetrated an evil act, O Nahusha, and we are pained."

To purify Nahusha, the Rishis divided his sin into a hundred and one parts, transformed the fragments into diseases and cast them among all creatures. Then, O Jajali, the blessed Rishis turned to Nahusha, who was guilty of foeticide, and said, "We will not be able to pour libations in your sacrifice."

So spoke the Maharishis and Yatis, after they ascertained that king Nahusha was not intentionally guilty of the sin.

These, O Jajali, are some of the evil and dreadful practices that are current in this world. You perform them because men from ancient times have done so, and not because they agree with the dictates of your purified intellect. Guided by reason, one should practice what one considers dharma, instead of blindly following the practices of the world.

Listen now, O Jajali, to what my conduct is towards him that injures me and him that praises me. I regard both of them in the same light. I have none whom I like and none whom I dislike. The wise laud such a behaviour as consistent with dharma and the Yatis concur as well. The virtuous always observe it with sharp insight."

CANTO 263

Jajali countered, "This course of dharma that you preach, O upholder of nyaya, shuts the door of swarga on all creatures and puts a stop to the very means of their subsistence. From agriculture comes food. That food offers nourishment even to you. It is the help of animals, crops and herbs, O trader, which enables humans to support their existence. From animals and food do sacrifices flow. Your doctrines seem laden with atheism. This world will come to an end if the means by which life is supported must be abandoned."

Tuladhara replied, "I will tell you of the means of sustenance. I am not, O Brahmana, an atheist. I do not blame sacrifices. He is very rare who truly knows yagna. I bow to the yagna that is ordained for Brahmanas. I bow also to them that are conversant with that yagna.

Alas, the Brahmanas have abandoned the sacrifice ordained for them, and have taken to the performance of yagnas meant for Kshatriyas. Many believers, O enlightened one, that are covetous and fond of wealth, cannot understand the true meaning of the srutis, and proclaim falsehoods as being truth. They have introduced many kinds of sacrifices, and said, 'This should be given away in this particular yagna, while that is to be offered in that other yagna. The first of these is laudable', and so on. The outcome of all this, O Jajali, is the emergence of theft and other evils.

Be aware that only the sacrificial offering acquired through dharma can satisfy the Devas. There are abundant indications in the scriptures that

the worship of the gods may be accomplished with vows, libations poured on the sacred fire, recitations of the Vedas and with plants and herbs.

From their religious karmas and mere hollow rituals, sinful men have wicked offspring. To covetous men greedy children are born, and to the contented are born happy children.

If the performer of sacrifices and the priest-in-attendance wish for rewards from their yagnas, their children are visited with that stain. If, on the other hand, they do not wish to reap the rewards of the yagna, then their children become desireless. From sacrifices appear progeny like pure water from the firmament.

The libations poured on the yagna fire rise up to the sun. From the sun comes rain. From rain, crops grow. From food living creatures are born. Long ago, men of dharma, devoted to selfless sacrifices, obtained the fruition of all their wishes. The earth would yield crops without tillage and the blessing of Rishis sufficed to produce herbs and plants. Ancient men never conducted yagnas from a wish for their fruits, and never regarded themselves as beneficiaries. Those who somehow perform sacrifices, while questioning their efficacy, are born in their next lives as dishonest, wily and greedy men, obsessively covetous of wealth.

He, who with the help of false logic claims the authoritative scriptures as fraught with evil, is certain to enter into the realms of sin. Surely, O lord of Brahmanas, such a man, bereft of wisdom, possesses a sinful soul, and always remains here in this world of sin.

He, who regards those tasks the Vedas ordain to accomplish every day, as obligatory, and fears lest he fails to finish them, who considers all the essentials of yagnas identical with Brahman, and never views himself as the doer, is truly a Brahmana. If the duties of such a one remain incomplete, or hindered by unclean yagnapasus, even then, such actions are of superior efficacy. However, if such deeds are done from a craving for their fruit and their completion be obstructed, then atonement becomes necessary.

Those who, bereft of all desire for worldly wealth, renounce all provision for the future and covet mukti, while being free from envy, embrace dharma and samyama as their yagna. Men who know the distinction between body and soul, who are devoted to yoga, and meditate on Pranava, AUM, always, succeed in gratifying others.

The universal Brahman, which is the Soul of the Devas, dwells in him who realises Brahman. When such a man's hunger is satiated, all the gods,

O Jajali, are pleased. He who satisfies all his desires and no longer desires anything, and who is consummate in knowledge, gains eternal mukti, which to him is a source of perfect bliss.

Wise men are the refuge of dharma. They are virtuous men who are clear about their norms of conduct. He who owns such wisdom always sees everything in the universe to have sprung from his own self.

A few learned men, who faithfully strive to reach the other shore of this ocean of samsara, attain the world of Brahma, which is full of great blessings, most sacred and inhabited by the righteous. It is a world that is free from sorrow, upheaval and pain, a place from which there is no return.

Such men do not covet swarga. They do not worship Brahma in costly sacrifices. They walk the path of dharma. Ahimsa is paramount in their yagnas and no harm befalls any creature. These men know trees, herbs, fruits and roots as the only sacrificial offerings.

Greedy priests never officiate at the sacrifices of these simple enlightened men. Although all their duties are complete, they still perform sacrifices from a desire for the good of all creatures and offer their own selves as sacrificial offerings. This is why selfish priests officiate at the yagnas of only the misguided, who seek only swarga, without trying to gain moksha. Whereas those who are good forever seek to help others find freedom and bliss. In view of both these ways, O Jajali, I have come to embrace all creatures with an equal heart.

Endowed with wisdom, many peerless Brahmanas perform yagnas of two kinds; some lead to mukti from where there is no return, and others lead to regions of bliss from where there is a return. The sacrifices help them advance, O Maharishi, along paths taken by the Devas.

Those who sacrifice from a desire for reward, return from their goals, for further rewards; for the truly wise, who sacrifice selflessly, there is no return. Although both these kinds of yajamanas, sacrifice performers, O Jajali, travel along the path of the Devas, such is the difference between their final ends.

Because of the success achieved by such men of true dharma, their bulls willingly set their shoulders to the plough for tillage, and to the yoke to pull their carriages. Their cows yield milk from udders untouched by human hands. These men create sacrificial wood and other ritual needs simply by willing it, and perform various sacrifices replete with abundant gifts.

Those of such purified souls may slaughter a cow as a sacrificial offering. While others, who are not of that stature, should beware and perform yagnas only with herbs and plants, and not with animals.

Since renunciation has such punya, I stress on it when I speak to you. The Devas know him for a Brahmana who has given up all expectation of gains, who makes no effort to achieve worldly duties, who no longer serves anyone, who never utters the praises of others, and although his actions are weak, he is endowed with strength.

What, O Jajali, will be the fate of him who does not recite the Vedas, of the others, who do not perform proper yagnas, those who do not offer gifts to Brahmanas, and those who follow an avocation in which every kind of desire is indulged? Through perfect reverence for the dharma that is renunciation, one is sure to gain Brahman."

Jajali said, "I had never before, O son of a Vaisya, heard of these mystical and profound dharmas of ascetics who perform only mental sacrifices. It is for this reason that I inquire about them. The sages of old did not follow those doctrines of yoga. Hence, the yogins that succeeded them have not propounded them for general acceptance. If you say that men of brutish minds fail to achieve sacrifices beneficial to their soul, then, O Vaisya, how else will they achieve their happiness? Tell me this, O wise one. Great is my faith in your words."

Tuladhara replied, "At times, yagnas are not effective because of the absence of faith in the yajamana. Such men are not worthy of performing any sacrifice.

As for the faithful, only one thing, the cow, is enough to maintain all sacrifices through libations of clarified butter, milk, curds, and the hair at end of her tail, her horns and her hooves.

The Vedas declare that unmarried men should not perform sacrifices. Nevertheless, should it be necessary for an unmarried man to perform a yagna, then he must take sraddha, faith, as his wedded wife in order to make his offerings to the Devas. Through proper reverence in such sacrifices, he is sure to attain Brahman.

To the exclusion of all animals, which are certainly unclean as offerings in yagnas, the rice-ball is a worthy offering. All rivers are as sacred as the Saraswati, and all mountains are holy. O Jajali, do not wander needlessly on earth to visit sacred places; the Soul itself is a tirtha. He, who

observes these duties, and seeks to acquire merit within his ability, certainly acquires blessed regions hereafter."

Bhishma continues, 'These are the dharmas, O Yudhishtira, which Tuladhara praised: responsibilities that are consistent with reason, and always observed by those who are good and wise.'

CANTO 264

Tuladhara said, "Observe, O Jajali, who, amongst the good or the sinful, have adopted this path of dharma of which I have spoken. You will then clearly understand the truth. Look, amongst the hawks and other numerous birds that range in the sky, are the ones reared on your head! Look, O Brahmana, how the birds have contracted their wings and legs to enter their nests. Summon them, O enlightened one, for the birds you treated with affection display their love for you who are their father. Indeed, O Jajali, you are their father. Do summon your children."

Beckoned by Jajali, the birds responded joyfully to the voice of dharma, which ordains ahimsa towards all creatures. All deeds of ahimsa, performed towards any creature, become beneficial both here and hereafter. The deeds that involve harm to others destroy faith, and with faith destroyed, ruin follows the destroyer. The sacrifices of those who view acquisition and non-acquisition in the same light, who are invested with bhakti and are self-restrained, who are of peaceful minds, and perform yagnas from a sense of duty and not from a desire for benefits—men like these become worthy of reward.

Bhakti and sraddha towards Brahman is the daughter of Surya, O Dvija. She is the protector and she is the giver of good birth. Devotion is superior to the punya born of Vedic mantras and dhyana sraddha redeems an action vitiated by a defect of speech, and salvages a deed poisoned by a

defect of the mind. However, neither speech nor the mind can save a deed that is defiled through want of devotion.

Men who have experienced past events recall what Brahma said on this subject: after deliberation, the Devas concluded that the sacrificial offerings made by a man, who is pure but lacking in faith, and of another who is impure, hence unworthy of acceptance; of one who knows the Vedas but is miserly, and that of a moneylender who is generous, are worthy of equal approval.

Brahma, the Supreme Lord of all creatures, then told them that they had committed an error. He asserted that sraddha sanctifies the offerings of a liberal person, while the food of the faithless man is lost. The offering of a liberal usurer is acceptable but not that of a miser. Furthermore, there is only one person in the world, he who is faithless, unfit to make offerings to the Devas. This is also the opinion of men who understand dharma.

Faith is a purifier of sins, while the lack of faith is a high sin. As a snake sheds its slough, the man of belief casts off all his sin. Abstention with faith is the most sacred of all. He sanctifies himself who turns to sraddha and abstains from all faults of conduct. What need has such a one of tapasya, aachara or dridatha?

Every man has sraddha, which is of three kinds—as influenced by sattva, rajas and tamas. The way to recognise a man is through his belief. Those gifted with sattva and insights into the true import of righteousness have accordingly established the subject of dharma.

I have, because of my enquiries, gathered this knowledge from the Rishi Dharmadarsana. O wise one, take to faith, for you will then gain that which is superior. Know this, O Jajali, he who has faith in the srutis, and who follows their import, is certainly a man of dharma, and he who faithfully adheres to his own path is surely a superior man."

Soon, Tuladhara and Jajali, both gifted with great wisdom, who had acquired their punya through their good deeds ascended to swarga and revelled there in great happiness.

A great deal is told of Tuladhara, who understood ahimsa completely and hence proclaimed these eternal duties. The enlightened Jajali, O son of Kunti, heard these words of celebrated tejas, and became calm. In this manner, Tuladhara spoke many truths of grave import and illustrated them with examples. Tell me, O Bhaarata, what else do you wish to hear?'

CANTO 265

Bhishma says, 'There is an old story of what King Vichakhi said about karuna, compassion for all creatures. When the king witnessed the mangled body of a bull during a cow-sacrifice, heard the agonised bellows of the animal and saw the cruel Brahmanas that gathered there to assist in the rituals, the king shouted, "Jaya to all kine!"

He pronounced this blessing on the helpless animals, even at the time of slaughter. And Vichakhi further said, "Only those who are atheists and sceptics, bereft of intelligence, who transgress defined limits, who desire fame through sacrifices and religious rites, speak highly of the slaughter of animals in yagnas. Manu has lauded ahimsa in all actions.

Hence, guided by the shastras, with regard to himsa and ahimsa, one should practice the true course of dharma, which is most subtle. Ahimsa towards all creatures is the highest dharma.

The householder should ignore the rewards of Vedic rituals and give up his family life. He should embrace sannyasa, live near an inhabited place and observe rigid vows. Only selfish men wish for benefit of their actions.

Men do not eat defiled meat obtained from animals which are not killed in sacrifices. This practice is not worthy of praise, since all meat is tainted, including that of animals killed in yagnas.

Knaves have introduced wine, fish, honey, meat, alcohol and preparations of rice and sesame seeds. The use of these in sacrifices is not

sanctioned in the Vedas. The craving for these arises from pride, error of judgement and cupidity.

True Brahmanas realise the presence of Vishnu in every sacrifice. He should be worshipped with delicious payasa, and the leaves and flowers of trees described in the Vedas. All worthy actions and all which is held pure by eminent sages, are excellent oblations to the Supreme Deity and deserve his approval.'

Yudhishtira says, 'The body and all sorts of dangers and calamities are constantly at war, with each trying to destroy the other. How then is it possible for a non-violent man to refrain from harmful deeds in order to survive?'

Bhishma replies, 'One should, if possible, acquire merit and behave in such a way that one's body may not languish, suffer pain and invite death.'

CANTO 266

Yudhishtira says, 'You, O Pitamaha, are our highest guru for deeds that are difficult to accomplish. I ask, how should we judge an action to be either our obligation to perform or abstain from? Is it to be determined soon or in course of time?'

Bhishma answers, 'Listen to an ancient tale of what happened to Chirakarin of the Angirasa vamsa. May the man who reflects long before he performs a task, be twice blessed. Such a man certainly possesses great intelligence and never offends in any manner.

There was once a very wise man named Chirakarin, the son of Rishi Gautama. Everything he did was done after deep consideration. He was named Chirakarin because he deliberated for long upon everything; he would remain awake for a long time, sleep for a long time and take a long time to begin the tasks he was entrusted with. The blame of being an idle man adhered to him. Men of small minds and poor foresight regarded him a fool.

Once, Pitamaha Gautama saw his wife do a terrible thing. He was so furious that he ordered Chirakarin, "Slay this woman." The learned Gautama spoke these words without much thought, and departed for the vana.

Chirakarin took a long time to assent to his father's command, before saying, "So be it." Still, due to his very nature, and habit of never

embarking on any task without long reflection, he began to ponder upon the propriety or otherwise of his father's instruction.

How will I obey the command of my father and yet avoid killing my mother? How can I not drown in sin, like any evil man, in this situation where contradictory obligations pull me in opposite directions?

Obedience to the commands of the father is essential and constitutes the highest merit. The protection of the mother again is equally a clear duty. The status of a son is fraught with dependence. How will I avoid this sin? What can I do so that both responsibilities may be discharged? Who can kill a woman, especially his own mother, and remain happy? Who can disregard his own father and yet gain prosperity and fame?

The father places his own self within the mother's womb and is born as the son, so that he may continue his vocation, conduct, name and race. My parents have begotten me as their son. Since I know my origin, why should I not have this knowledge of my relationship with both of them?

The words spoken by the father during the initial rite after birth, and those at the time of the subsidiary rites settle the reverence due to him and confirm the respect paid to him.

Since it is the father who raises and educates his son, he is the son's primary elder and his highest dharma. The Vedas assertively stipulate that the son's supreme dharma is to follow the sire's instructions.

Unto the father, the son is only a source of joy. Whereas for the son, the father is everything. The body and all else that the son owns have the father alone as the provider. Hence, the wishes of the father should be obeyed without ever questioning them in the least. His very sins are cleansed of the man who obeys his pita.

The father provides sustenance, teaches the Vedas and imparts the knowledge of the world. He is the performer of such rites as garbhadhana and simantonnayana. He is dharma. He is swarga. He is the highest tapasya. Through his satisfaction, all the Devas are satisfied. The words spoken by the father turn to blessings for the son. His joyous speech washes away all the sins of the son. The flower falls away from the stalk. The fruit drops from the tree. However, the father, whatever be his distress, never abandons the son. These then are my views on the reverence due from the son to the father. To the son, the sire is not an ordinary being. I will now reflect upon what is due to the mother.

As much as firewood is essential to fire, in the same manner the mother is the main cause of this union of the Pancha Mahabutas within my body. She is as tinder to the bodies of all men. She is the panacea for all kinds of calamities. Her existence invests one with protection; whereas her absence robs one of all shelter.

The impoverished man who enters his house, with the words, "O mother!" need never indulge in sorrow. Nor will weakness ever assail him. Even if a man has sons and grandsons, and is a hundred years old, he still looks like a two-year-old child as long as his mother is alive. Able or disabled, lean or robust, the son is always protected by the mother. The teachings state that none other than the mother is the son's guardian. In the event of her demise, the son becomes old; he is grief-stricken, and to him the world begins to look empty. There is no refuge, nor any defence, like the mother. There is no one as dear as the mother is.

Because she carried him in her womb, the mother is the son's Dhatri. As the principal cause of his birth, she is his Janani. For nourishing his young limbs into growth, she is called Amba. For delivering a courageous child, she is known as Virasu. For nursing and looking after the son, she is named Sura.

The mother is one's own body. What rational man is there who would kill his mother, to whose care alone belongs the reason why his own head did not lie by the street like a dry gourd?

When husband and wife procreate, both of them harbour the wish for a son; but its success depends more upon the mother than on the father.

The mother knows the family in which the son is born and the man who fathered him. From the moment of conception, the mother begins to show affection to her child and takes delight in him or her. Yet, the scriptures state that the offspring belongs to the father alone.

If married men, who are pledged to earn religious punya, seek congress outside their marriage, they cease to be worthy of respect. Because the husband supports his wife, he is called Bhartri, and, since he protects her, he is called Pati. When these two functions disappear from him, he ceases to be both Bhartri and Pati.

Then, again, a woman can commit no fault. The mantle of faults lies upon a man's shoulders. By committing adultery, he becomes stained with guilt.

It has been said that the husband is the wife's highest goal, an idol of worship to her. My mother surrendered her sacred self to the one who came to her in the form and guise of her husband. Indeed, because of the natural weakness of their sex, and their liability to solicitation, women cannot be regarded as offenders. Conversely, the sinfulness is evident of Indra himself who, though guilty of committing brahmahatya, caused a third part of this sin to be cast upon the woman, at her request.

There is no question about my mother's innocence. She whom I have been commanded to kill is a woman. That woman, again, is my mother. She occupies, therefore, a place of greater reverence. The very beasts that are irrational know that the mother is not to be harmed. The father must be known to be a combination of all the Devas put together. To the mother attaches a union of all the mortal creatures and all the gods.

Because of his habit of long deliberations before initiating any action, Chirakarin pondered in this manner for a long while.

After many days of tapasya, and intense dhyana, Gautama returned home. Endowed with great wisdom, he came back convinced of the impropriety of the chastisement he had commanded to be inflicted upon his wife.

Burning with sorrow and shedding copious tears of repentance, he said, "The lord of the three worlds, Purandara, came to my asrama in the guise of a Brahmana seeking comfort. I welcomed him with words of reverence, with padya to wash his feet and arghya. I also granted him the rest that he sought. I further told him how I had found a protector in him.

I thought that such conduct on my part would encourage him to behave amicably towards me. On the contrary, he misbehaved himself, and my wife Ahalya, could not be regarded to have committed any fault on her part. It seems that while Indra was coursing through the sky, he had seen my wife and lost his good sense on seeing her extraordinary beauty.

Neither my wife nor I, not even Indra, can be held responsible for the offence. In fact, the blame really lies with my carelessness of not protecting her through my yoga shakti. The Rishis have said that all calamities spring from envy, which, in turn, arises from error of judgement. It is by such envy that I have been dragged from where I was and plunged into this sea of sin.

Alas, I have slain my wife. She is known as Vasita as she shares in her lord's calamities. And since she is under my care, she is known as Bhariya. Who can save me from this sin? In haste I ordered Chirakarin to kill my

wife. Even now, if he proves true to his name he may still deliver me from this guilt. Twice blessed be you, O Chirakaraka! If in this instance you have delayed accomplishing your task, then you are truly worthy of your name. Save your mother, yourself, as also me and my tapasya, from grave sin. Be really a Chirakaraka today! Ordinarily, you are judicious before you begin any activity. Let not your conduct be otherwise today. Be you a true Chirakaraka. Your mother awaited your arrival for a long time while she bore you in her womb. O Chirakaraka, let your introspective nature yield beneficial results today.

Perhaps in view of the sorrow it would cause me, my son Chirakaraka will delay doing my bidding today. Maybe, he deliberates on it, while bearing it in his heart. Perchance, he procrastinates, in view of the grief it would cause us both."

While steeped in such repentance, O king, Maharishi Gautama saw Chirakarin seated before him. The sight of his father's return overwhelmed Chirakarin with sorrow, as he cast away his weapon, bowed his head and began to pacify Gautama. When Gautama saw his son prostrate before him, and also saw his wife well-nigh petrified with shame, the Rishi was filled with great joy. From that time, the Maharishi Gautama never went anywhere to live away from his wife or his heedful son.

Having issued the order that his wife should be slain, Gautama had left his home to attend to some personal task. Since then his son had humbly stood by, with weapon in hand, ready to execute his mother.

Seeing his son prostrated at his feet, the Rishi thought that struck with fear, Chirakarin was seeking mercy for taking up a weapon to kill his own mother. Gautama held Chirakaraka in a close embrace, showered him with praise and affection, and blessed him saying, "May you live long!"

Joyful and satisfied with the turn of events, Gautama, O wise one, addressed his son with these words, "Blessed be you, O Chirakaraka! May you always be thoughtful of your actions. Because of your delay in accomplishing my bidding you have made me eternally happy today."

The king of Rishis then spoke of the merits of masters who reflect for a long time before setting their hands to any task. He said, "If it is the matter of the death of a friend, one should accomplish it after due deliberation. If it is about abandoning a project already begun, it should be left for after long consideration. A friendship that is time tested will last a long time. In giving way to wrath, haughtiness, pride, disputes, sinful

actions and doing unpleasant tasks he who exercises patience, deserves praise. When an offence is not clearly proved against a relative, a friend, a servant or a wife, he who reflects long before passing judgement is commendable."

Bhaarata, this is why Gautama was pleased with his son's delay in carrying out his order. He who never nurses his anger for long, and reflects patiently before discharging any action, does not ever repent. One should tolerantly wait upon the aged, and show them reverence. One should attend to one's duties submissively and ascertain them faithfully. He, who patiently pleases the learned, reverentially serves the good-natured, and persistently keeps his soul under control, succeeds in enjoying the respect of the world for a long time. One engaged in instructing others on the subject of dharma and svadharma, should, upon being questioned, calmly reflect before giving an answer so as to avoid any regret."

Rishi Gautama faithfully worshiped the Devas in his asrama, and finally ascended into swarga with his circumspect son.'

CANTO 267

Yudhishtira says, 'How, indeed, should the king protect his subjects without harming anybody? I ask you this, O Pitamaha; tell me, O best of good men.'

Bhishma replies, 'For this, listen to an old story of the conversation between Dyumatsena and King Satyavat.

I have heard that, once, when a few men were about to be executed at the behest of his father Dyumatsena, Prince Satyavat said certain words that had never been spoken before. He said, "Sometimes dharma assumes the form of paapa, and paapa assumes the form of dharma. Under no circumstances can the killing of men ever be considered good."

Dyumatsena replied, "If the sparing of ones that deserve to be slain be virtuous, if robbers be spared, O Satyavat, then all distinctions between virtue and vice would disappear. 'This is mine', 'That is not his': ideas like these will not prevail in the Kali yuga. The affairs of the world will come to a standstill. If you know of a way that the world may persist without punishment, then tell me about it."

Satyavat said, "The Kshatriyas, Vaisyas and Sudras should be placed under the control of the Brahmanas. If these three varnas were kept within the ambit of niti, then the lower classes will imitate them in their practices. Those who transgress the laws will be reported by the Brahmanas to the king, for punishment.

Without killing the offender, the king should dispense punishment as prescribed by the shastras. He must not neglect to thoroughly examine the nature of the crime and reflect on the science of niti.

By executing one guilty man, the king in truth kills a number of innocent persons as well. See, how with the death of a single robber, his wife, mother, father and children are all killed for they become deprived of the means of a livelihood. Hence, the king must deliberate deeply on the question of punishment.

Sometimes an evil man is seen to imbibe good conduct from a man of virtue. At times, good children are born to wicked men. The wicked, therefore, should not be torn up by their roots. Their extermination is not consistent with sanatana dharma.

A gentle reprimand may be given to correct their offences. Confiscation of their wealth, incarceration, even disfigurement may be meted out to punish them. However, their relatives should not be persecuted through the infliction of capital sentences on them. If in the presence of the purohita and others, they surrender to him, and swear, saying, "O Brahmana, we will never again commit any sinful deed," they would then deserve to be let off without any punishment. This is the edict of Brahma himself. Even a Brahmana should be punished for a crime. If great men transgress, then their chastisement should be proportionate to their greatness. Habitual offenders do not deserve any leniency as might be shown for their first offence."

Dyumatsena said, "As long as the laws are not broken, dharma prevails. If dire offenders were not punished with death, dharma would soon be destroyed. Men of old were governed with ease as they were honourable and not easily given to disputes and quarrels. They seldom gave way to anger, or, if they did so, they never yielded themselves wildly to wrath. In those days the mere crying of 'Fie!' at offenders was sufficient punishment, followed by the punishment represented by censures, penalties of fines and forfeitures. In this age, however, the punishment of death has become common. The measure of evil has increased to such an extent that even the penalty of death is no longer a deterrent.

The srutis declare that the robber has no affiliation towards the Manavas, Devas, Gandharvas or the Pitris. The habitual thief steals the ornaments of corpses from cemeteries, and clothes from men possessed by

spirits. It is foolish to make any covenant with such wretches or trust their word."

Satyavat said, "If you do not succeed in making honest men of such rogues by means other than execution, then uproot them through a sacrifice. Kings are ashamed when thieves and robbers multiply in their kingdoms; therefore, for the sake of their subjects' happiness and prosperity, they practice severe tapasya.

Fear of the king can make honest subjects. Good kings never execute the wicked for retribution. They are successful in ruling their subjects with the help of their own good conduct. If the king performs justly, the superior subjects imitate him, and in turn, are imitated by their subordinates. Men are so constituted that they imitate their superiors.

On the other hand, a corrupt king who tries to deter others from evil ways becomes an object of ridicule.

He, who, through arrogance or misjudgement, offends the king in any manner, should be detained by all means, so that he may not repeat the offence in future. The emperor should first control his own self if he wishes to check offences in others. If the need arises, even his erring friends and kin must be severely punished. In a kingdom where a dire criminal does not receive harsh justice, for sure, adharma increases, and dharma wanes.

Long ago, a learned Brahmana invested with clemency taught me this. My ancestors too, who were sworn to ahimsa, gave me similar instruction. They said, 'In the Krita yuga, kings must rule their subjects in an entirely harmless manner. In the Treta yuga, they should conduct themselves in ways that conform to dharma fallen away by a fourth from its full complement. In the Dwapara yuga, they must adapt to dharma fallen away by a half, and in the Kali yuga, they should adjust to dharma fallen away by three-fourths.

In the Kali yuga, due to evil kings and the nature of the epoch itself, fifteen parts of even the fourth portion of dharma disappears, leaving behind just a sixteenth portion.

If, O Satyavat, confusion sets in by adopting ahimsa, the king must then consider the human life-span, the strength of human beings and the nature of the prevailing yuga, before he metes out punishments.

Indeed, Manu, the son of Brahma, has shown compassion for human beings and indicated the path by which men may adhere to knowledge for the sake of mukti.'

CANTO 268

Yudhishtira says, 'You have already explained to me, O Pitamaha, how yoga dharma, may be adopted and practiced along with ahimsa. Tell me now about the dharma which leads to both bhoga and moksha, and which among these two is superior?'

Bhishma says, 'Both these paths are highly blessed. They are extremely difficult to accomplish, and yield great benefits. The two are practiced by the good. To answer your questions about their true meaning, I will tell you about the efficacy of both courses. Listen carefully, Yudhishtira, to the ancient tale of the discourse between Kapila and the cow.

I have heard that once when Lord Tvashtri visited the palace of King Nahusha, that king, for the sake of hospitality, was on the verge of killing a cow agreeably to the eternal precept of the Vedas.

Seeing the cow tied up for slaughter, Kapila, ever observant of the duties of sattva, exclaimed, "Alas, ye Vedas!" Suddenly, a Rishi named Syumarasmi, appeared there, through his yoga shakti, in the form of a cow. He turned to the Yati Kapila, and said, "Listen O Kapila! If the Vedas sanction the slaughter of living beings, then by what right does ahimsa deserve to be regarded as authoritative? There are men devoted to tapasya and invested with buddhi, with the srutis and gyana for their insight, who regard the tenets of the Vedas to be the words of Iswara himself. What can anybody say about the contents of the Vedas when they are the words of the

Paramatman, who is free from any desire for reward, who is beyond envy and aversion, who is addicted to nothing, and because of the instant fruition of all his wishes, for him, the word 'effort' does not even exist?"

Kapila said, "I do not criticise the Vedas. I have no wish to say anything derogatory about them. I have heard that the different dharmas established for the brahmacharin, the grihastha, the vanaprastha and the sannyasa asramas, all lead to the same goal. The four asramas have always been regarded as the Devayana marga. The relative superiority or inferiority of these are revealed in the nature of their individual objectives.

Know these and perform such karmas which will lead to swarga and other blessings, say the Vedas. At the same time, they also proclaim—do not perform any karma. If abstention from karma were meritorious, then their achievement must be reprehensible. When the scriptures take such a stand, the strength or weakness of particular declarations must be most difficult to ascertain. If you know of any dharma which is superior to ahimsa, and which depends upon direct evidence instead of that of the scriptures, do tell me about it."

Syumarasmi said, "The sruti that is constantly heard by us is that one should perform sacrifices with a wish to reach swarga. Depending on the benefits one wishes for, one makes appropriate preparations for the yagna. Goats, horses, cows, domestic and unfettered birds, herbs and plants, are some of the foods available to living creatures. Daily consumption of food is recommended in the Vedas. In addition, the sruti says that animals and grains are the limbs of a sacrifice, and that Brahma created them along with yagna, with instructions to the gods to perform sacrifices with their help. In all, seven domestic and seven wild animals are identified as fit for sacrifice. Instead of them all being equally fit to be yagnapasus, each succeeding one is inferior to each preceding one. The Vedas also declare that the whole universe, including Purusha, is appointed for sacrifice. Men of ancient times confirm this.

Is there a learned man who does not select, according to his own intelligence, individuals from among living creatures for sacrifice? The lesser animals, human beings, trees and herbs, all wish to attain heaven. The only means to fulfil their wishes is through sacrifice.

There are altogether seventeen angas of a yagna. These comprise deciduous herbs, animals, trees, creepers, clarified butter, milk, curds, meat, other approved articles of sacrifice, land, the cardinal directions, faith and

Kaala, which are thirteen. The Riks, Yajuses, Samans, the Yajamana and Agni, which should be known as the grihastha, bring the tally to nineteen.

The sruti declares that sacrifice is the root of the world and its course. Along with ghrita, milk, curds, cowdung, skin, the hair in her tail, horns and hooves, the cow alone is able to furnish all the needs of a sacrifice. Particular items among these, coupled with ritwijas and upaharas for the pujaris and Brahmanas are gathered by Yajamanas, sacrificers, to perform specific yagnas. We hear from the sruti that everything is created for sacrifices, and it is in this manner that men of ancient times performed sacrifices.

As regards he who conducts sacrifices more out of faith than for the sake of benefit, it is seen that he does not harm any creature nor bear himself with any hostility, nor does he set himself to achieve any worldly task. The things known as the limbs of sacrifice, and its other requirements, support each other when used according to the approved rituals.

I have seen Rishis who follow the Brahmanas regard the smritis into which the Vedas are introduced, as authoritative. The Brahmanas are the source and support of yagnas. The universe and sacrifice are interdependent.

The syllable AUM is the root of the Vedas. Every rite, therefore, should begin with the expression of that syllable of vast import. He who utters the sounds AUM, namas, swaha, svadha and vashat, and performs sacrifices and other rites, need not fear the afterlife in all the three worlds. So say the Vedas, and the best of Rishis.

He in whom abide the Riks, the Yajuses, the Samans and the inflections necessary for completing the rhythm of the Samans in accord with the rules of Vedic grammar, is indeed a Brahmana.

You know, O adorable Brahmana, about the benefits of Agnihotra, the Soma yagna, and other great yagnas. Hence, one should sacrifice and assist at other's sacrifices, without scruples of any kind. He who performs the Jyotishtoma yagna, and the rest that lead to swarga, acquires high rewards hereafter in the form of heavenly beatitude. This is certain, that those who do not perform sacrifices have neither this world, nor the next.

Those who know the revelations of the Vedas regard both kinds of explanations, the ones that urge actions and those that preach abstention, to be equally authoritative."

CANTO 269

Kapila said, "Knowing that all the fruits of karma are terminable, Yatis embrace samyama and shanti, to attain Brahman through the path of knowledge. There is nothing in any of the worlds that can stop them, for, by mere exercise of their will, they achieve all their wishes.

They are freed from the influence of duality. They never bow down to anything or anyone. They are wise and above all the bonds of want. They are free from every sin. Pure and spotless, they live and roam blissfully wherever they will. Their minds are clear about all moral things and renunciation.

Devoted to Brahman, akin to Brahman, they have taken refuge in Brahman. Transcending sorrow, and freed from rajas, they have acquired the eternal. When the high goal is within reach, where is the need to live as a grihasta?"

Syumarasmi said, "If Brahman is the highest object of acquisition, if it truly is the highest end attained by renunciation, then the importance of the grihastasrama becomes evident. Because, without the grihastasrama no other asrama of life can ever become possible. Indeed, as all living creatures survive because of their dependence on their mothers, so do the three other asramas exist as a result of their dependence on the grihastasrama.

For the welfare of his family, the householder performs sacrifices, and practices penances. Hence, the roots of happiness lie within the domestic

life. All living beings consider procreation of children as a great source of joy. In any asrama other than the family life, this is impossible to achieve.

Every kind of grass and straw, all plants, herbs and crops that yield corn or grain, and others of the kind that grow on hills and mountains, have the grihastasrama as their source. The life of living beings depends upon these crops, and since nothing else other than life is seen in the universe, domesticity may be considered as the haven of the entire universe. Who then speaks the truth that says that domesticity cannot lead to moksha?

Only those who are destitute of faith, wisdom and insight, who are bereft of reputation, idle and toil-worn, who are miserable due to their past evil karma, and those who are ignorant, perceive the abundance of peace in a life of mendicancy. The eternal and clear Vedic distinctions are the causes that sustain the three worlds. The illustrious man of the highest order, who knows the Vedas, is worshipped from the moment he is born. Besides the garbhadhana, men of the enlightened varnas need Veda mantras to accomplish all their tasks in both this and the other world.

Veda mantras are necessary for cremation, to attain and nourish the next body, while gifting cows and other animals to help cross the river that divides the shores of prana from those of Yama, and for the ceremony of pinda dana to ancestors. Even the three classes of Pitris—the Archishmats, Barhishads and Kravyadas—approve of the need of mantras and their efficacy at the time of rites in honour of the deceased.

When the Vedas are so clear about this and it is evident that all human beings are indebted to the Pitris, Rishis and Devas, how then can anyone attain moksha? This false doctrine of ethereal existence called mukti, apparently dressed in colours of truth, but subversive of the real purport of the revelations of the Vedas, has been introduced by learned men robbed of prosperity and consumed by idleness.

A Brahmana who performs approved sacrifices is never seduced by sin. In fact, he attains high regions of felicity along with the animals he has slain in the sacrifices, and gratified by achieving his wishes, succeeds in pleasing the very animals. No one ever succeeds in attaining the Supreme through disregard of the Vedas, not with guile, or deception. On the contrary, one achieves Brahman through practising the rites prescribed in the Vedas."Kapila said, "If actions are obligatory, there are the Darsa, Paurnamasa, Agnihotra, Chaturmasya and others for the man of buddhi. They are full of eternal merit. Why then do something that involves cruelty?

Those who have taken to sannyasa, and know Brahman, succeed in paying their debts to the Devas, Rishis and Pitris. The very gods are unable to trace the path of the trackless person who appoints himself as the soul of all creatures and who looks upon all creatures as one.

Through the guru, one learns about how that which dwells within this body has a fourfold nature, with four doors and four mouths. Endowed with two arms, the organ of speech, a stomach and the organ of pleasure, even the gods are said to have four sensory doors. One should, therefore, strive one's best to keep the senses under control.

Men should not gamble, nor appropriate what belongs to another. They should not assist at the sacrifice of an ignoble person, nor yield to wrath and strike another with hands or feet. The wise man who conducts himself in this way is in control of his limbs.

He should not indulge in vociferous abuse or censure, nor speak words that are vain. He should forbear from duplicity and slander. He should be truthful, sparing in speech and always heedful. In this manner, one should be pure and restrained of speech.

He must not abstain from food entirely, nor should he eat too much. He should renounce greed, and always seek the company of the good. He should eat only as much as is needed for sustenance. Through such behaviour, one controls the stomach.

He should not lustfully take another wife, when he is already married, nor summon a woman to bed except in her season. He should be content with his own wife and not seek congress with other women. Through this manner, he controls his organ of pleasure.

A wise man, who has all these four senses under control, is truly enlightened.

Everything becomes useless to him whose sensory doors are not in check. What can the tapasya of such a man achieve? What can his sacrifices bring about? What can be accomplished by his body?

The Devas know him for a Brahmana who, with a serene heart, sheds his upper garment, sleeps on the bare ground, and makes his arm a pillow. The one who singly enjoys all the happiness that married couples enjoy, who is not distracted by the joys and sorrow of others, and remains focused in meditation, should be known as a Brahmana.

He who rightly understands all this as it exists in reality with its numerous transformations, and who knows what the end is of all created

things, is known by the gods for a Brahmana. He who does not fear any creature and whom no creature fears, who constitutes himself the soul of all creatures, should be known for a Brahmana.

Purity of heart is the true result of all pious deeds. Even when explained by gurus, foolish men bereft of such purity, are not able to gather what is required for the making of a Brahmana. These ignorant men wish for fruits of a different kind—swarga and its passing joys.

Unable to practice even a small part of the good conduct which has descended from time immemorial, which is eternal, and characterised by certainty, it enters as a thread into all our duties, which intelligent men from all modes of life embrace, and transform their individual dharma and penances into formidable weapons to destroy the ignorance and evils of worldliness. Actions that are eternal and fraught with the highest energy, which present visible gains, are considered by fools to be not sanctioned by the scriptures, and thus fruitless and deviations from the proper path.

In truth, however, such karmas are the very opposite of those that are seen in times of distress; it is the very core of heedfulness and is never affected by lust, wrath and other passions of the kind.

As to sacrifices—it is difficult to ascertain all their particulars. If determined, it is exceedingly hard to observe them in practice. If practiced, their fruits are terminable. Mark this well and walk the path of knowledge."

Syumarasmi said, "The Vedas acknowledge karma but also disapprove of it. Where is their authority when their statements contradict each other? Besides, renunciation of actions, yields great benefit. Both these have been indicated in the Vedas. Do speak to me on this subject, O Brahmana!"

Kapila replied, "Through the direct evidence of your senses, you are able to realise the benefits of yoga in this very life. What are the visible results of your actions in pursuit of other objects?"

Syumarasmi replied, "O Brahmana, I am Syumarasmi. I have come here to acquire knowledge. I have begun this conversation in artless candour out of a need for my own good, and not from a thirst for debate. The dark question has taken possession of my mind. O illustrious one, dispel the darkness.

You have said that those who embrace yoga, which leads to Brahman, realise its fruits through the direct evidence of their senses. What, indeed, is so realised by this direct evidence that you also pursue? I have avoided all sciences that have controversy for their sole objective, and studied the

Agamas with enough intensity to have mastered their true meaning. Through the Agamas, I understand the declarations of the Vedas. I also include all those vigyanas based on logic, which are aimed at revealing the real and inner meaning of the Vedas.

Without circumventing the duties laid down for his asrama, one should pursue the practices laid down in the Agamas, which are sure to meet with success. Because of the certainty of its conclusions, the success to which the Agamas leads may be said to be almost realisable by direct evidence. Just as passengers of a ship cannot be taken to the port of their will by being towed by another ship bound for a different port, similarly we can never cross the interminable river of birth and death by being bound to our past karmas.

Speak to me on this subject, O illustrious one! Teach me as a guru does his sishya. There is not a man who has completely renounced all worldly objects, who is perfectly content with himself, who has transcended sorrow, and is perfectly free from disease. No one has entirely abstained from activity of every kind, is free from the need for action or has an absolute distaste for companionship. Like us, even you are seen to give way to joy and indulge in despair, and like other beings, your senses have their functions and objects. Tell me, if we are to investigate happiness, where can pure felicity be found for the four varnas and four asramas, which have the same foundation for their tendencies?"

Kapila said, "Whichever shastras one may follow to perform one's duties, the niyamas, ordinances, laid down in it to rule one's actions never become fruitless. Whatever again the patha that one may tread, with yoga, one is sure to attain the highest only through observing dharma.

Knowledge helps the one who pursues it; even so, deviating from gyana is the cause for suffering. It is evident that you are knowledgeable and dissociated from worldly objects, but have any of you, at any time, acquired the knowledge with which everything is viewed as identical with the one Universal Soul?

There are men who lack proper awareness of the scriptures, and are only happy with debate. Because they are overwhelmed by thirst and aversion, they become slaves of pride and arrogance. These arrogant ignorers of the shastras, these mistaken depredators of Brahman, who do not fully understand the meaning of scriptural tenets, refuse to pursue shanti and samyama, peace and restraint. These men behold emptiness on every

side, and, if perchance they succeed in acquiring the power of knowledge, they never impart it for the benefit of others.

Yielded entirely of the tamoguna, they have tamas as their only refuge. One becomes prone to all the incidents of the nature, which one imbibes. Accordingly, for the one with tamas for his sanctuary, the passions of envy, lust, wrath, pride, falsehood, and vanity are constantly on the rise. Thinking in this strain and considering these faults, Yatis who seek the highest goal, abandon both good and evil, and take to yoga."

Syumarasmi said, "O Brahmana, all that I said in praise of action and renunciation, is agreeable to the scriptures. Nevertheless, it is true that, without proper realisation of the meaning of the scriptures, one does not feel inclined to abide by what they declare. Whatever conduct is consistent with dharma is proper with the shastras. Even the sruti confirms this. Similarly, whatever conduct is inconsistent with dharma, is in conflict with the scriptures. This too is affirmed by the sruti. It is certain that no one can do anything scriptural by transgressing the scriptures, and that which is against the Vedas is unscriptural. The sruti confirms this.

Many men, who believe only what directly appeals to their senses, witness only this world. They do not perceive what the scriptures declare as faults. Like us, they have to give way to sorrow. The objects of the senses with which men like you are concerned are the same ones by which other living creatures are affected. Yet, because of your knowledge of the Soul, and their ignorance of it, how vast is the difference between the two of you.

The four varnas, and the four asramas, with their different dharmas, seek the same single end, Akhanda-Ananda, Universal Bliss.

You possess unquestioned talents and abilities. By identifying a specific path, which is appropriate to reach the goal, and by speaking to me on the infinite Brahman, you have filled my soul with peace. As for us, because we are unable to comprehend the Atman, we are robbed of a proper grasp of reality. Our wisdom is concerned with things that are low, and we are enveloped in thick darkness. The path that you have indicated in order to attain moksha is exceedingly difficult to practice. Only a dispassionate yogi, who has discharged all his karmas, and brought his soul under perfect control, can transgress the declarations of the Vedas with regard to actions, and say that he has mukti. Still, for one who lives in the midst of relatives, this course of conduct is indeed difficult to follow.

If the practices of giving gifts, sacrifices, studying of the Vedas, begetting children, simplicity of conduct, do not bestow mukti on anyone—then fie on him who seeks it, and fie on moksha itself! It seems that the labour spent in its pursuit is fruitless.

One is accused of atheism if he disregards the directives of the Vedas. O illustrious one, I wish to hear about mukti as described in the Vedas after the declarations in favour of karma. Do you tell me the truth, O Brahmana. I sit at your feet as a disciple. Teach me, kindly! I wish to know as much about moksha as is known to you, O learned one."

CANTO 270

Kapila said, "Everyone accepts the authority of the Vedas. People never disregard them. Brahman is of two kinds—as represented by sound, sabdabrahman, and as supreme and intangible, nirguna Brahman. One who knows Brahman represented by sound succeeds in attaining Supreme Brahman. Beginning with garbhadhana, insemination, the body that the progenitor creates with the help of Vedic mantras is cleansed upon birth. Thereafter, its living entity is known as a Brahmana who becomes a vessel fit to receive knowledge of the Brahman. Know that the reward of actions is purity of heart, which leads to mukti.

The person who has gained it can only know whether purity of heart is acquired. The Vedas or inference can never know it. Those who do not cherish any expectation, who give away surplus wealth, who are not covetous, and are free from every kind of affection and aversion, believe that it is their dharma to perform sacrifices. Charity towards deserving persons is the right use of all wealth.

Long ago, there were many men who were never addicted to sinful ways; they performed the prescribed rites of the Veda, and easily achieved what they wished for. Gyana provided them with positive views, through which they did not give in to anger or envy, and helped them remain free from pride and malice. These men were true yogis of pure birth devoted to the good of all creatures. They lived as grihastas very faithful to their svadharma.

There were many kings as well, like Janaka, and many Brahmanas like Yajnavalkya, and others too—all equally blessed and endowed, and devoted to yoga. They were sincere and equal in their behaviour towards all beings. They were satisfied men, gifted with infallible knowledge, and the fruits of their dharma were plainly visible. With pure hearts and good conduct, these men duly observed all vows and believed in Brahman of both forms. Even in times of distress and hardship, they never flinched from their obligations to dharma. Together they performed meritorious deeds in which they found great happiness. And because they never erred, no need ever arose for them to perform any atonement.

Their reliance upon the true course of dharma invested them with irresistible tejas, and in order to earn punya, they ignored their own intelligence and chose to live by the dictates of the scriptures alone. In this way, they were never guilty of guile in the matter of performing deeds of dharma. Because of their undivided observance of the absolute precepts of the scriptures, they were never required to perform penances. There is no expiation for men who observe the edicts of the scriptures. The sruti declares that tapasya exists for only men that are weak and unable to follow the absolute requirements of the sacred law.

In olden days, there were many famed Brahmanas of profound knowledge of the Vedas, who were pure and of righteous conduct. They always worshipped Brahma in the sacrifices, and were free from greed. Gifted with great wisdom, they transcended all the bonds of life. With their yagnas, their vidya, their ethical karmas, their devoted study of the shastras, these men were free from lust and wrath, and they observed pious carriage and actions in the face of all difficulties.

Renowned as they were for performing the duties of their own varnas and asramas, purified as their souls were by their very nature, characterised as they were by thorough sincerity, devoted as they were to peace, and mindful as they were of their svadharma—these men were identical with infinite Brahman. Furthermore, the eternal sruti informs us about how the tapasya of exalted men become efficacious weapons for the destruction of all earthly yearnings.

The Brahmanas say that sadachara, good conduct, and its eternal unchangeable characteristics may be traced to the most ancient times. Even though good men may deviate from it in some situations, they eventually turn to it in times of distress. As it is identical with awareness—lust, wrath

and other evil passions can never prevail upon it. This is why, in days of old, in all humankind, there was no sin or transgression. Men, who were unable to practice good conduct in its entirety, subsequently distributed it into four divisions that correspond with the four asramas of life.

Good men who observe sadachara from all the four asramas, beginning with sannyasa, vanaprastha, grihasta and brahmacharya, all attain the highest goal of Brahman. As affirmed in the Vedas, countless Brahmanas have acquired ananta and now reside as shining stars and constellations across the firmament—as a result of renunciation. If such men are reborn, they are never tainted by residual sins accumulated from previous lives.

Indeed, the brahmacharin who has dutifully served his guru, devoted himself to yoga and realised the Atman, is truly a Brahmana. Who else would deserve to be called a Brahmana? Actions alone determine who is a Brahmana—deeds must be held accountable for the happiness or misery of a person. Once again, we hear from the sruti about men who conquer evil passions and acquire purity of heart. Of how they perceive everything to be Brahman, because of the infinity they attain and of the knowledge of Brahman that they acquire.

The duties for these chaste men who have moksha and brahmagyana as their sole aim are equally laid down for all the four varnas and the four asramas of life. Truly, Brahmanas of pure hearts and restrained Souls always acquire that knowledge. He who is content and his Soul is set on renunciation, is seen as the refuge of true knowledge.

Parityaga, in which there is wisdom that leads to moksha, is essential for a Brahmana. Since ages, times out of mind, it has passed down from guru to sishya. Nirvritti, abstention, sometimes exists mixed with the duties of other asramas, but whether it exists in that state or by itself, one practices it in keeping with the measure of one's spiritual maturity. Abstinence is of supreme benefit to everyone. Only the weak fail to practice it. The pure-hearted man who seeks to attain Brahman is rescued from the world of suffering."

Syumarasmi said, "Among those who have surrendered to joys of ownership, men who are charitable, others who perform sacrifices, some who study the Vedas, and even the sannyasin, O Brahmana, who indeed from these, acquires the highest place in swarga when they depart from this world? I ask you this, O Brahmana. Do you tell me truly."

Kapila replied, “The grihastas are certainly auspicious and acquire excellence of every kind. Still, they are unable to enjoy the felicity that attaches to parityaga. Even you must see this.”

Syumarasmi said, “You depend upon knowledge as the means for mukti. The grihastas have invested their faith in dharma. Even so, it is said that the goal of all the asramas of life is mukti. No difference, therefore, is distinguished between them with regard to either their superiority or inferiority. O illustrious one, please tell me then how this matter truly stands.”

Kapila said, “Karma only cleanses the body. Gyana, however, is the highest goal. When the heart is pure, and the bliss of Brahman abides in knowledge, then, benevolence, forgiveness, peace, compassion, truthfulness and candour, non-violence, absence of pride, modesty, renunciation and abstention from work are all naturally attained.

These form the path that lead to Brahman. By them, one attains the highest. To the wise, it becomes clear that the purification of the heart is attained by performing one’s svadharma. This, indeed, is the highest goal to be gained by Brahmanas.

He, who acquires knowledge of the Vedas, and the finer aspects of kriya, is well versed in the Vedas. Any other man is only as a bag of wind. He who understands the Vedas knows everything, for everything is established on them. Truly, the past, present and future all exist in the Vedas.

The one conclusion deducible from all the shastras is that this universe both exists and does not exist. To the gyani, all that is perceived is both satya and asatya. To him, all this is both the end and the middle. This truth rests upon all the Vedas, that when complete nirvritti occurs one receives what is sufficient.

Then again, the highest satisfaction follows and rests upon moksha, which is absolute, exists as the soul of all mortal and immortal things, is acclaimed as the Paramatman soul, and is the highest goal of gyana.

It is identical with all being, chala and achala, is complete, and is perfect felicity; it is without duality, and is the most excellent of all things. It is the Avyakta Brahman, as well as the cause from where the unmanifest has emerged, and is without decay of any kind.

The three causes of perfect joy are an ability to subdue the senses, forgiveness and abstention from activity, which is born from an absence of

desire. With the help of these three qualities, sages successfully reach the uncreated Brahman, which is the prime cause of the universe, is unchangeable and beyond destruction. I bow to that Brahman, which is identical with him who knows it."

CANTO 271

Yudhishtira says, 'Bhaarata, the Vedas speak of dharma, labha and ananda. Tell me, even so, O Pitamaha, the attainment of which amongst these three is superior.'

Bhishma replies, 'There is an old tale about this, of the boon that Kundadhara once conferred upon one of his devotees. Listen to it.

Once upon a time, a poor Brahmana was in search of dharma. In order to perform sacrifices he constantly sought wealth for which he practiced austere tapasya. Committed to accomplish his purpose, he worshipped the Devas with great devotion, but he failed to acquire wealth by such worship. Hence, he reflected to himself, "Who is the Deva, hitherto neglected by men, who may be favourably disposed to reward me without delay?"

While calmly meditating in this manner, he beheld stationed before him the retainer of the Devas, the cloud-named Kundadhara.

As soon as he saw the mighty-armed being, the Brahmana's feelings of devotion were excited, and he said to himself, "This one will surely bestow prosperity upon me. Indeed, his form indicates as much. He lives in close proximity to the gods and other men do not yet worship him. He will verily give me abundant wealth, instantly."

The Brahmana, then, worshipped Kundadhara with dhupa, sugandha and malyadaman, garlands of flowers, of the most superior kind, and diverse other offerings.

Worshipped in this manner, Kundadhara was very pleased and spoke these favourable words to the Brahmana, "The wise have ordained redemption for he who is guilty of brahmahatya, who drinks alcohol, steals or neglects punya vratas. There is no atonement, however, for the man who is ungrateful.

Expectation has a child named sorrow. Ire is the child of envy. Cupidity is the child of deceit. Whereas ingratitude is barren and has no children."

After this, the Brahmana stretched out on a bed of kusa grass, and infused with the tejas of Kundadhara, he beheld all living beings in a dream. Indeed, because of his absence of passion, his penances and devotion, the chaste and celibate Brahmana witnessed that night the result of his devotion to Kundadhara.

Truly, O Yudhishtira, he saw the high-souled and resplendent Manibhadra stationed in the midst of the Devas, engaged in dispensing wisdom and instruction. The gods were engrossed in bestowing kingdoms and riches upon men, prompted by their good deeds, and in seizing them from men who declined from dharma.

Then, O bull of Bharata's race, Kundadhara bowed low, and prostrated himself on the ground before the Devas in the presence of all the Yakshas. At the behest of the Devas, Manibhadra addressed Kundadhara and said, "What does Kundadhara wish?"

Kundadhara replied, "If, indeed, the lords are pleased with me, that Brahmana there reverences me greatly and I pray for some favour being shown to him, something that may bring him happiness."

Hearing this, Manibhadra said, "Rise, O Kundadhara! Your boon is granted. Rejoice! If this Brahmana wishes for affluence, let as much wealth as he needs be given to him. At the behest of the Devas I will give him untold riches."

Kundadhara was aware of the fleeting nature of humankind, O Yudhishtira, so he decided to inspire the Brahmana towards tapasya.

Kundadhara said, "I do not, O giver of wealth, beg for prosperity on behalf of this Brahmana. I wish that you bestow another boon upon him. For this devotee of mine, I do not seek mountains of pearls and gems nor the whole earth with all her riches. I desire, however, that he should be virtuous. Let his heart find pleasure in goodness. Let him have purity. Let

dharma be the loftiest of all objectives with him. Such is the boon that meets with my approval."

Manibhadra replied, "The fruits of virtue are always sovereignty and happiness of diverse kinds. Ever freed from physical pain of every kind, let him enjoy such rewards."

Nevertheless, Kundadhara repeatedly pleaded for dharma alone for the Brahmana, and the Devas were greatly pleased with this.

Manibhadra said, "The gods are all pleased with you and the Brahmana, who will become a virtuous man, and his mind will be devoted to dharma."

Kundadhara was delighted, O Yudhishtira, with the fulfilment of his wish. The boon that he received was unattainable by anybody else.

The Brahmana saw, scattered around him, reams of delicate silks and other priceless things. With a total disregard for them, he came to loathe the world.

The Brahmana said, "When Kundadhara does not value good deeds, who else will? I had better go into the forest to lead a life of tapasya."

With an abhorrence for the world, and through the grace of the gods, the peerless Brahmana entered the jungle and began the austerest of penances.

Subsisting upon fruits and roots left over after serving the Devas and Atithis, the mind of the enlightened one, O monarch, was firmly set upon dharma. Gradually, the Brahmana renounced fruits and roots, and took to eating leaves for his food. Later, he forsook these as well and survived just on water, until at last he passed many years by living on air alone. All the while, his strength did not diminish. This seemed most marvellous. Devoted to dharma, and engaged in the severest austerities, he eventually acquired spiritual perception.

He then reflected to himself, "If someone pleases me, and I wish wealth upon him, my words will come true." His face sparkled with smiles, as he once more took to even stricter tapasya. Now that he had won even greater ascetic success, he thought that he could create the very highest objects, through sheer power of his will. "If I merely wish sovereignty upon someone I am pleased with, he will immediately become a king, for my wish will instantly come true."

While he was thinking in this way, Kundadhara, inspired by his friendship for the Brahmana and no less in his yoga shakti, materialised, O

Bhaarata, before his friend and devotee. Seeing him, the Brahmana offered the customary adorations. The Brahmana, however, soon felt some surprise, O king.

Turning to the Brahmana, Kundadhara said, "Through this excellent spiritual vision you have now realised, observe the end that is achieved by kings, and survey all the worlds besides." From a distance, the Brahmana observed thousands of kings sunk in hell.

Kundadhara said, "You feel that even though you worshipped me with devotion, all you received in return is sorrow. Of what use and value is my boon to you? Look at the end for which men crave the satisfaction of carnal pleasures. The door of heaven is shut to them."

The Brahmana witnessed many men living in this world, embracing lust, anger, cupidity, fear, pride, sleep, hesitation and idleness.'

Kundadhara said, "Human beings are enslaved with these vices. The gods are afraid of men. At the behest of the Devas, these vices mar and disconcert Manavas on every side. No man can become virtuous unless permitted by the Devas. It is with their consent that you are able to give away kingdoms and wealth through your tapasya."

When the Brahmana heard this, he prostrated on the ground before Kundadhara, and said, "You have indeed opened my eyes. Unconscious of your great affection towards me, through the influence of desire and cupidity, I failed to show gratitude to you."

Kundadhara embraced him and replied, "I forgive you." And there and then, Kundadhara disappeared.

The Brahmana then ranged through all the worlds with the help of the yoga shakti bestowed on him through Kundadhara's grace. One is able to sail through the skies and to fructify all one's wishes and purposes, and finally reach the highest goal, with the energy gained from sattva and tapasya.

The Devas, Brahmanas, Yakshas, Charanas and Sajjanas, good men, always adore those that are virtuous but never those that are rich or given up to the indulgence of their desires. The gods are truly propitious to you since your mind is devoted to dharma. In wealth there may be some brief happiness but in dharma the measure of happiness is endless.'

CANTO 272

Yudhishtira says, 'Amongst the myriad sacrifices, all of which are regarded to have but one object, the cleansing of the heart or the glory of God, tell me, O Pitamaha, which of these yagnas is assigned only for the sake of dharma and not for the acquisition of either heaven or prosperity?'

Bhishma says, 'About this, Narada once spoke of a Brahmana who lived in the Unchha vrata to perform yagnas. Listen to that story.

Narada said, "In one of the superior kingdoms distinguished for virtue, there once lived a Brahmana who worshipped Vishnu in sacrifices and, devoted to penances, lived according to the Unchha vrata.

For his sustenance, he ate syamaka, suryaparni, suvarchala and other herbs that are bitter to the taste; but, because of his tapasya, they tasted sweet.

At peace with all the animals, he lived as a hermit in the forest, and gained ascetic success.

With roots and fruits, O scorcher of foes, he adored Vishnu in sacrifices that were intended to bestow swarga upon him.

The Brahmana's name was Satya, and his wife was Pushkaradharini and her garments were made of fallen plumes of peacocks. She was pure-minded, and had liberated herself through many austere vows. A benevolent woman, she did not approve of her husband's addiction to performing sacrifices that were cruel. Still, summoned as she was to take her rightful

seat by his side to perform a yagna, she tolerated his conduct lest she incur his curse. At the behest of her lord who was its hotri, she performed the yagna, unwillingly.

In the forest near the Brahmana's asrama, there lived a neighbour, the virtuous Parnada of Sukra's vamsa, in the form of a deer.

He addressed Satya, in a clear voice and said, "Your yagna will be most inappropriate if you perform a sacrifice in a manner which is defective in mantras and other rituals. I, therefore, ask you to slay and cut me into pieces as an offering for your sacrificial fire. Do this and you will ascend to swarga without any sin or guilt."

At once, Savitri, the presiding Goddess of the Sun, appeared in her embodied form and insisted that the Brahmana take heed of the deer's words. Despite her insistence, the Brahmana replied, "I will not kill this deer who lives with me as my neighbour."

Since Devi Savitri did not wish to see defects in the sacrifice, she acceded to the words of the Brahmana and entered the yagna to survey the nether world.

The deer joined his hands and once again pleaded with Satya to be cut into pieces and sacrificed. Nevertheless, Satya embraced him in friendship and told him to go his way. The deer obeyed him and went away. Hardly had he taken eight steps when he returned, and pleaded once more, "Indeed, slay me. For if you do, I will surely acquire dharma. Let me give you spiritual drishti, whereby you will witness the celestial apsaras and the beautiful rathas of the exalted Gandharvas."

Satya examined the sight at length with longing. He also noted the deer's willingness to be sacrificed, and thinking that swarga was attainable only through slaughter, he admired the deer's counsel.

It was Dharma himself who had become a deer that lived in those jungles for many years. He provided for the Brahmana's salvation and counselled him, saying that the slaughter of living creatures is not harmonious with the ordinances laid down for yagnas.

The great magnitude of the penances of Satya, whose mind had entertained the need for killing the deer, diminished vastly because of the very thought. Thus, himsa towards living creatures forms no part of a true yagna.

The illustrious Dharma at once assumed his real form and assisted Satya to perform the sacrifice. Thereafter, the Brahmana's inner nature was

as one with that of his wife Pushkaradharini.

Ahimsa is that dharma which is complete in respect of its rewards. The religion, however, of cruelty is beneficial only insofar as it leads to a terminable heaven. I have spoken to you of dharma, which, indeed, is the religion of those who speak of Brahman.'

CANTO 273

Yudhishtira says, 'By what means does a man become paapi, a sinner? How does he achieve punya, how does he attain parityaga, and how does he achieve moksha?'

Bhishma says, 'You are well aware of all dharma. Your question is only for affirmation of your own findings. Listen now about sin, virtue, renunciation and emancipation, to their very roots.

Upon the perception of any one of the five senses—form, taste, scent, sound and touch—desire, or aversion, as the case may be, responds to it at first. Accordingly, one performs various laborious tasks and actions. As in the case of pleasure, one struggles hard to experience it repeatedly. Gradually, attachment, aversion, greed and errors of judgement arise.

The mind of the man overwhelmed by greed and error, and who is affected by attachment and aversion, is never fixed on dharma. Instead, it turns to hypocrisy to perform good deeds. Indeed, with the help of deceit and deception it then seeks to acquire wealth and virtue, artha and dharma.

When a man succeeds, O son of Kuru's vamsa, in winning wealth with duplicity, his heart becomes fixed on such means of acquisition. He then begins to perform sinful deeds, unmindful of the admonitions of the wise and of well-wishers. He responds to them with answers plausibly consistent with reason and agreeable to the injunctions of the scriptures. Born of attachment and error, his sins rapidly increase, for he thinks, speaks, and acts sinfully.

His advent on the path of sin and his evil ways are marked by the virtuous. And, even as birds of similar species fly together, those with similar sinful traits embrace him as a friend. He does not succeed in winning happiness even here. Where then would he succeed in winning happiness hereafter? In this manner, he becomes a paapi, a sinner.

Listen now as I speak to you of the righteous man. As long as such a man seeks the good of others, he succeeds in winning well-being for himself. By practising duties that are fraught with other people's weal, he eventually attains a highly pleasant end.

He, who foresees the faults, mentioned earlier, who is adept in judging happiness and sorrow and how each is brought about, and who respectfully attends on those that are righteous, makes progress in achieving virtue. The mind of such a man takes delight in sattva, and he lives on, making dharma his support.

If he sets his heart on the acquisition of wealth, he desires only such wealth as may be gained through dharma. Surely, he nurtures the roots of only such things in which he sees punya. In this way, he becomes a man of dharma and acquires friends that are virtuous. With good friends, wealth and children acquired, he revels in happiness both here and in the hereafter.

Remember this, O Bhaarata, the mastery that a man attains over sound, touch, taste, form and scent, represent the fruits of dharma. Even though he gains these rewards, O Yudhishtira, he does not give in to joy; instead, guided by gyana, he takes to sannyasa, and ceases to indulge in gratifying the senses, whereby he succeeds in freeing himself from passion. Even so, he does not discard virtue or righteous actions. Once he realises the transitory nature of all the worlds, he strives to abandon even punya karma with its rewards of swarga and sukha, and endeavours to attain moksha. In time, he abandons all indulgence and sin, embraces renunciation, becomes chaste, and eventually does attain mukti.

O Bhaarata, I have now replied to your queries on papam, dharma, vairagya and moksha. You should, therefore, O Yudhishtira, adhere to sattva in all situations. Eternal will be the success, O son of Kunti, of you who respect dharma.'

CANTO 274

Yudhishtira says, 'You say, O Pitamaha, that mukti is to be won by certain means and not through others. I wish to know more about these methods, O Anagha.'

Bhishma says, 'O Rajarishi, your question about this subtle subject is worthy of you, for you always try to accomplish your goals through appropriate means. The image of a jar remains in the potter's mind as long as he is moulding it, and disappears once it is complete. Similarly, the cause, which urges men who regard dharma as the root of advancement and prosperity, ceases to function for those who seek mukti. The path to the eastern ocean is not the same as the one that leads to the western ocean. There is only one path that leads to moksha, and it is different from those that lead to earthly possessions. Listen, as I explain this in detail.

To overcome anger, one practices forgiveness and discards all ambition to uproot desire. To overcome sleep, embrace the sattva guna, and resist fear through awareness. To conquer prana, meditate upon the Atman.

Patience dispels desire, aversion and lust, whereas the study of truth eliminates error, ignorance and suspicion. In pursuit of knowledge, one should avoid insouciance and inquiry after things of no value.

Through frugal and easily digestible food, one should rid oneself of all disorders and diseases. With contentment, one should dispel greed and confusion, and all worldly concerns should be avoided by a knowledge of the truth.

Through benevolence, one should quell iniquity, and with love for all creatures, one should acquire virtue. One should avoid expectation with the observation that it is concerned with the future; and one should discard wealth by abandoning desire itself.

With the knowledge that the world is transitory, the wise should forgo affection. Through yoga, they should subdue hunger, with benevolence shun all ideas of self-importance, and by being content, banish all manner of craving. Procrastination must be overcome with timely action and uncertainty through confidence. With the help of taciturnity and courage, one should overcome every kind of fear.

Speech and the mind must be controlled by buddhi, which in turn is restrained with gyana. Gyana, again, is disciplined through awareness of the Atman, and finally the Paramatman masters the Atman. This last is attainable by those who are pure of actions and gifted with serenity of the Soul.

Discard desire, wrath, greed, fear, sleep, and silently practice meditation, study, charity, truth, modesty, candour, forgiveness, purity of heart and of food, and mastery over the senses. These are all favourable to yoga, and help increase one's energy, dispel sins, fulfil wishes and help gain inclusive knowledge.

When a man purifies his paapa, acquires tejas and mastery of his indriyas, he then proceeds to subdue kama and krodha, in order to attain Brahman.

Gyana, yoga, freedom from desire and wrath, absence of pride and haughtiness, freedom from anxiety and paucity of attachment to home and family, constitute the road to moksha. This path is gentle, delightful and pure. Similarly, to restrain speech, the body and the mind, from a lack of desire, also comprises the path to mukti.'

CANTO 275

Bhishma says, 'There is an ancient tale of a discourse on this subject that took place between Narada and Asita-Devala. Once upon a time, Narada queried the most intelligent of men, Devala, about the origin and the destruction of all creatures.

Narada said, "From where, O Brahmana, has this universe, been created? Whence again does the universal destruction come, and into whom does the universe merge? O Muni, explain this to me."

Asita-Devala said, "When the Paramatman wishes to exist in manifold forms he creates all beings, and the gyanis say that the materials from which he creates them are known as the five great essences, the Panchamahabhutas. Buddhi thereafter urges Kaala to create other objects from the five. He, who claims that there is anything else besides these, is wrong. Realise, O Narada, that these five are eternal, indestructible and without beginning or end. With Kaala as their sixth, Apah, Akasa, Prithvi, Vayu and Agni are naturally endowed with great tejas. Surely, there is nothing higher or superior to these in energy. No one can affirm the existence of anything else based on conclusions reached from the srutis or from arguments drawn from reason. If anyone does so, his assertion would be idle or vain.

Know that these six influence the cause of all effects. All of this, which you perceive, is called asat. These five, and time, along with the effects of past deeds, and ignorance, which form the eight eternal essences

are the causes of the birth and the destruction of all creatures. On their death, creatures return to the five Mahabhutas, and when they are born, they emerge from the very same source.

Indeed, his body is made of earth; his ear has its origin in space; his eye has light for its cause; his breath is of wind and his blood is of water. The eyes, nose, ears, skin and the tongue are the senses. These, the learned know, exist for the perception of the objects of the senses. Sight, sound, smell, touch and taste are the functions of the senses that are concerned with five objects in five ways. Realise their likeness in qualities, through the inference of reason.

Although form, scent, taste, touch and sound appear to be individually apprehended by the five senses in five different manners, in reality, it is the Soul that experiences them through the senses, which are inert by their very nature.

Chitta is superior to the five senses. Manas is higher than Chitta. Greater than manas is buddhi, and kshetrajna transcends buddhi.

At first, a living creature perceives different objects through the senses. With manas, he reflects over them, and with the help of buddhi, he arrives at a certitude of knowledge. Equipped with buddhi, he ascertains objects perceived through the senses. Men who know the science of Adhyatma consider the five indriyas, Chitta, manas and buddhi, as instruments of knowledge.

The hands, feet, the anal duct, generative organ and the mouth, form the five organs of action. The mouth is considered an organ of action because it contains the means of speech, and of eating. The feet are mediums of motion and the hands of conducting various activities. The anal duct and the penis are two organs that exist for a similar purpose—evacuation. The first is for excretion of faeces, the second for that of urine as also of the vital seed in times of mating.

Besides these, there is a sixth channel of action: physical energy. These then are the six instruments of kama according to the shastras. I have now identified all the organs of knowledge and action, and all the qualities of the five primal essences.

When the organs get fatigued, they cease to function and grow lethargic, and the entity within the body, falls asleep. Even so, the functions of the mind do not cease, and it continues to concern itself with its goals. This is known as the svapnavastha, the dream state.

In jagratavastha, the wakeful state, there are three aspects of the mind —those of sattva, rajas and tamas: goodness, passion and darkness. In svapnavastha too, the mind relates with the same three states. When these gunas connect with enjoyable actions, and appear in dreams, they meet with approval.

Happiness, success, knowledge and neutrality are the signs of sattva. The states that the living beings experience in their wakeful hours are replayed in their memory when they sleep and dream.

The passage of our impressions from wakefulness to dreams, and the reverse, become transparent in the state of consciousness known as sushupti, dreamless sleep, which is eternal, and desirable.

There are five means of gyana, and five of karma. Along with saririka shakti—physical energy—manas, buddhi, Chitta and the traigunas, they are seventeen. These seventeen, with avidya making eighteen, dwell in the body attached to the Jivatma that owns the body. When the Jivatma leaves the body, the eighteen cease to co-exist in the body. The eighteen attributes, along with the eternal entity, which abides in the body, and ruchira, digestion, bring the total to twenty, and form that which is known as the Panchamahabhutas, the combination of the five.

There is a being called Mahat, which, with the help of prana, supports this combination of the twenty qualities, and in the event of the destruction of the body, Vayu, wind, is the only element left with Mahat.

Every living being resolves into the five constituent elements once his merits and demerits are exhausted; and receives a new body based on the punya and paapa accumulated through his deeds in the previous one. As his elements result from avidya, kama and kriya, and moved by Kaala, like a man who changes houses in succession, he repeatedly migrates from one body to another. The wise who witness this migration, do not give in to sorrow at seeing death. Only the ignorant, who are erroneously attached to relationships, where none exists in reality, look at such physical transitions and mourn.

Jiva is no one's relative; there is none again who belongs to him. Ever alone, he creates his own body, happiness, and sorrow. He is never born, nor does he ever die. Freed from the bond of the body, he succeeds sometimes in gaining the highest end. Deprived of the body, liberated through the exhaustion of paapa and punya, jiva at last attains Brahman.

The Samkhya school advocates gyana, in order to exhaust paapa and punya. When jiva gains the condition of Brahman, the Rishis consider it to have attained its highest goal."

CANTO 276

Yudhishtira says, 'Cruel and sinful that we are, alas, we have slain brothers, fathers, grandsons, kinsmen, friends and sons. How, O Pitamaha, will we dispel this thirst for kingdom and wealth? Ah! Through this thirst have we perpetrated so many sinful deeds.'

Bhishma says, 'Listen to this old story which narrates the reply of the ruler of the Videhas to the queries of Mandavya.

The king of the Videhas said, "I own nothing, yet I live in great happiness. If my entire kingdom of Mithila were to be reduced to ashes in a great fire, still I would lose nothing. Tangible possessions, however valuable, are a source of despair to the wise, while belongings of even little value fascinate the ignorant. All worldly joys and heavenly bliss do not measure up to even a sixteenth part of the felicity that attends the complete absence of desire.

Like the cow's horns that grow as she ages, likewise the thirst for wealth increases with each new acquisition. Any object for which one feels an attachment turns into a source of pain when it is lost. Therefore, one should not cherish cupidity, for it leads to sorrow. One should abandon aspiration and utilise wealth for the purpose of dharma.

The wise man always sees himself in others and, since he has purified his soul as well as acquired success, he lets go of everything. Through discarding of truth, falsehood, grief, joy, the agreeable and disagreeable, fearlessness and fear, one meets peace and freedom from anxiety.

Foolish men find it difficult to discard the thirst for worldly objects. The thirst wanes not with the decay of the body, and is perceived as a fatal disease by the wise. He, who succeeds in shunning it, is sure to find felicity.

The man of dharma, who observes how his own behaviour has become bright as the moon and free from evil, succeeds in happily attaining great fame both here and in the hereafter."

The Brahmana was overjoyed with these words of the king, and appreciating them, Mandavya advanced along the path of moksha.'

CANTO 277

Yudhishtira says, 'Kaala, the terror of all creatures, is running his course. What is the source of dharma after which one should strive? Tell me this, O Pitamaha.'

Bhishma says, 'There is an ancient tale of a conversation between a father and his son. Listen to it, O Yudhishtira.

Once, O son of Pritha, a twice-born man devoted only to the study of the Vedas had a very intelligent son named Medhavin, who was a pandita on the subject of moksha dharma. The son one day asked a question of his father, who although ignorant of dharma, followed the precepts of the Vedas.'

The son said, "When the life span allotted to men is so short, O pita, what should a learned man do? Tell me this truly, O father, so that with your guidance, I may gain dharma."

The father said, "After the study of the Vedas is completed as a brahmacharin, O son, one should, as a grihasta, aspire for children for the salvation of one's ancestors. Later, after installing one's sacred fire, and completing the customary yagnas, one should retire into the jungle to live in solitude as a vanaprastha. After this, one should become a sannyasi and calmly await death."

The son said, "When the world is under attack and besieged on all sides; while such inescapable thunderbolts of fate fall in every direction, how can you speak so calmly?"

The father said, “What assails the world? What smothers it? What are the powerful calamities that fall on every side? Do you wish to frighten me with your words?”

The boy said, “Death storms the world. Decrepitude surrounds it. Days and nights constantly descend on it like thunderbolts. Why do you not take heed of these?

When I know that death waits for no one, how can I possibly wait for him, wrapped as I am in the ignorant pursuit of my petty concerns? Who can be happy in the knowledge that his life wears away with the passage of each night. Indeed, his position is similar to that of a fish that lives in shallow water, which evaporates each day.

As carefree as a man who casually plucks flowers, death strikes in the very midst of one’s tasks and ambitions. Hence, that which is kept for completion tomorrow should be done today, and that which one thinks of doing in the afternoon should be done in the morn. Death does not wait; it does not care if a man’s concerns are achieved or not. Therefore, do not delay, and attend to your needs today. Beware of Yama, from whom there is no escape, that he may not crush you before you finish your tasks. Can anyone be certain that death will not arrive this very day?

Life is uncertain and before one’s deeds are accomplished, Yama drags one away. One should, therefore, begin to embrace the sattva guna while one is still young. Through dharma, one is ensured eternal happiness both here and hereafter.

Overpowered by folly, man girds up his loins to slave on behalf of sons and wives. He satisfies these relatives through foul or fair means. Even such a man who is so devoted to his family—death seizes him, and makes off, like a tiger taking a sleeping deer. Even though man is busy fulfilling diverse wishes, and his desires remain unsatisfied, Yama seizes him and runs away as a she-wolf snatches a sheep.

‘This has been done’, ‘This remains to be done’, ‘This other is half done’, are words that one may say in one’s defence. However, death does not heed them, and hauls one away. Yama carries away the man who is yet to acquire the fruit of his labour. Yama claims the weak, the strong, the wise, the brave, the foolish, the learned, and him who has not yet realised his hopes.

From the moment a man is born, it is impossible for him to avoid death, decrepitude, disease, sorrow and their like. How, then, O father, can

you sit so relaxed? These two, decay and death, own all forms of life, chala and achala.

When Yama's soldiers are on the march, nothing except the power of truth can resist them. For in satya alone dwells immortality. The delight of being in the midst of men is the pasture of death. The sruti says that the forest is the true range for the Devas, while the joy one feels in the midst of men, is the cord that binds one in helplessness. Men of dharma cut this cord and escape. Whereas sinners fail to sever it.

He who practices ahimsa with fellow beings, through thought, word and deed, and does not deprive them of their means of sustenance, is never harmed by any creature. Therefore, one must exercise the vow of truth, be firmly honest and seek nothing but satya.

One must restrain one's senses and look upon all creatures equally, and overcome death with the help of dharma. Both immortality and death are founded in the body. Death is met from ignorance, and immortality is won by truth.

Once I transcend kama and krodha, and practice ahimsa, I will embrace dharma and happily avoid death like an immortal.

When the sun moves northwards, I will restrain my senses and perform the Santi yagna, the Brahma yagna and the yagnas of speech, mind and actions. How can I conduct a brutal Pasu yagna? Gifted as I am with wisdom, how can I, like a savage Pisacha, commit hatya for a yagna, in the manner of Kshatriyas? That, too, a yagna with temporary benefits? I am atmaja, self-born, O pita, and without taking recourse to procreation, I will rest in my own atmabhava. For my salvation, I have no need of children; I will perform the yagna of the Atman.

He who is moderate in words and thoughts, he who performs tapasya, keeps vairagya and engages in yoga, is sure to acquire everything through these. There is no perception equal to knowledge, nor a reward to match awareness, nor a sorrow like attachment and no happiness like renunciation.

For a Brahmana, there is no wealth like solitude, an equal view towards all creatures, veracity in speech, unwavering good conduct, total abandonment of chastisement, simplicity and the gradual abstention from all actions. What need have you with wealth, relatives, friends and wives? You are a Brahmana and you have Mrityu to meet. Seek within yourself. Where have your forefathers gone and your father too?"

The father paid heed to his son's words and conformed to their directions, O Rajan! You also must behave in the same manner, and devote yourself to dharma.'

CANTO 278

Yudhishtira says, 'Of what conduct must a man be, of what actions, of what kind of knowledge, and to what must he be devoted, in order to attain Brahman, which is immutable and transcends Prakriti?'

Bhishma says, 'He who worships the moksha dharma, is frugal with food, and the master of his senses, gains the realm which is changeless and transcends Prakriti. He should leave being a grihasta, evaluate gain and loss in the same light, restrain his senses, ignore all objects of need even when they are at hand, and embrace sannyasa.

Neither with the eye, nor with word, nor in thought, should he disparage another. He should speak no evil of any person either in or out of his hearing. He must abstain from himsa to any creature, and conduct himself observing the course of the sun. Born into this life, he should not dislike any creature. He should disregard opprobrious speeches, and never in arrogance deem himself superior to another. When provoked by another, he must still respond in agreeable words. Even when calumniated, he should not defame in return.

He should remain unbiased amidst fellow human beings. He must not visit many houses to collect alms, nor should he revisit the same houses. Even when abused by others, he should remain firm and refrain from addressing his abusers in unpleasant or obscene words. Instead, he must show compassion and abstain from himsa. He should be fearless, and control self-laudation.

The man of moderate senses should seek charity in a house where the food is already prepared, and the family has finished their meal and the dishes have been washed. He must content himself with only as much as is necessary for his sustenance. Even the smallest morsel that causes pleasure he should covet.

When he fails to get what he wants, he should not cherish discontent, nor be pleased with his gains. He should never wish for such things as yearned for by ordinary men, and never accept an invitation to dine at anybody's house. A man like him must shun gains even though they may be obtained with honour.

He should never find fault with the food placed before him, nor should he praise its merits. He must seek a bed and a seat away from populated places—a deserted house, the foot of a tree, a forest or a cave.

Without allowing his practices to be known by others, or concealing their real nature by appearing to adopt others, he should enter his own self. Through yoga and sannyasa, he must remain perfectly equable, constant and steadily fixed. He should not earn either merit or demerit through actions. He should be ever satisfied, joyous, fearless, always engaged in mantra japa, mowna, and wedded to sannyasa.

Aware of the cycle of birth and death of his body with the senses, and seeing how other beings appear and vanish, he should become free from want and learn to view everyone uniformly.

Subsisting frugally upon both cooked and uncooked food, he must subdue his senses, and gain peace of the self through the self. He should control the rising impulses of words, mind, wrath, envy, hunger and lust. He should devote himself to tapasya to purify his heart, and never allow censure to affect him.

He should come to accept a condition of neutrality to all creatures, and view praise and blame with indifference. This, indeed, is the holiest and the highest path of sannyasa. The venerable sannyasin should restrain his senses from all things and remain aloof from all attachments. He should never visit places already known to him, nor meet acquaintances from his earlier asramas of life.

A nomad, and friend to all creatures, he must devote himself to meditation of the Atman, and never mingle with grihastas and Munis. He should eat such food as he may receive without effort and design, and never allow pleasure to ensnare his heart. To the wise, sannyasa is the means for

the attainment of mukti. For the ignorant, the practice of these ways is exceedingly laborious.

The Rishi Harita declared all this to be the path by which moksha is achieved. He who leaves his home with an assurance of total ahimsa towards all creatures, gains many bright regions of eternal felicity.'

CANTO 279

Yudhishtira says, 'O Pitamaha, all men speak of us as being highly fortunate. In truth, there is no one more wretched than we are. Though honoured by the world, O best of the Kurus, and while born among men, we were begotten by the very Devas, yet, when so much anguish has been our fate, it seems, O sublime lord, that the cause of all sorrow is to be born in an embodied form. Alas, when will we adopt sannyasa, which annihilates this anguish?

To never incur rebirth, Rishis, in addition to their rigid vows, must be freed from the five breaths, mind, intellect, desire, wrath, greed and fear. Furthermore, they should be free from the ten organs of knowledge and action, the five faults of yoga, and sleep—that constitute the main causes for binding man to repeated births—and from the five objects of the senses and the traigunas. Ah, Parantapa, when will we succeed in forsaking sovereignty to adopt a life of sannyasa?'

Bhishma says, 'Everything, O great monarch, has an end. Everything has bounds assigned to it. Even rebirth, it is well known, has an end. In this world, there is nothing that is immutable.

You consider, O king, your affluence to be a fault in you. In our present subject of disquisition, this is not untrue. Still, you know dharma, and you have zeal. Therefore, it is certain that, in time, your sorrows will end.

The embodied jiva is not the author of his punya and paapa. He is enveloped by the darkness of avidya that is born of his merits and demerits.

As the wind charged with the dust of antimony acquires its efflorescence and assumes its hues, it tinges the cardinal points of the horizon with these. Likewise, the embodied jiva, though himself colourless, assumes a hue from the darkness that envelops it, and dappled with the fruits of action, travels from body to body. When jiva is able to dispel the darkness of avidya, immutable Brahman becomes visible in all His glory.

The sages say that karma is not the means to merge with eternal Brahman. You, and the rest, as well as the Devas, should worship those who have achieved moksha. All the great Rishis never stray from the path of Brahman.

In this regard, long ago, there is mention of a discourse given by Sukracharya, the guru of the Daityas. Listen attentively, O monarch, to the course of conduct that the Daitya Vritra followed after he was divested of all his prosperity. Depending only upon his intelligence, he did not indulge in sorrow, O Bhaarata.

Unto Vritra, Guru Usanas said, "I hope, O Danava, that you do not harbour any grief because of your defeat."

Vritra said, "Certainly, with the help of truth and penance, I have understood the circumstances of birth and death of all living creatures, and have ceased to indulge in either sorrow or joy. Compelled by time, creatures sink helplessly into naraka, or some, as the sages say, find swarga. All of them pass their allotted periods in contentment, in heaven and hell. Once again, impelled by time, with some portion of their paapa and punya unexhausted, they are born and die several times. Chained by the bonds of desire, jivas pass through myriad species of intermediate life and helplessly fall into hell. In this manner, I have seen many creatures appear and disappear.

The lesson that the scriptures teach is that one's acquisitions correspond to one's actions. Creatures are born as men, animals or as gods, and then move on to hell. All creatures live a life that they deserve and subject to the laws of the destroyer, they meet with either happiness or misery, the agreeable or the disagreeable. Once the beings have done with enjoying the weal or suffering the agony that corresponds with their deeds, they always return through the old path, which is appraised by the touchstone of karma."

Thereupon, Usanas addressed Vritra, who was speaking of the highest refuge of the creation, saying, "O intelligent Daitya, why, O putra, do you indulge in such foolish raptures?"

Vritra said, "My severe tapasya for want of victory are well known to all of you. My swollen pride, over the conquests of the diverse scents and myriad tastes that other creatures enjoy, afflicted the three worlds. Because of my invincibility, I feared no one and adorned with countless effulgent rays I ranged through the skies. I achieved great prosperity through my tapasya and lost it again with my own doings. Even so, I rely on my fortitude, and do not grieve for this change.

I once wished to fight the great Indra, and in the battle, I saw the illustrious Hari, mighty Narayana, who is also known as Vaikuntha, Purusha, Ananta, Sukla, Vishnu, Sanatana, Munjakesa, Harismasru and the pita of all creatures. Surely, there is still a residue of the rewards attached to my tapasya by which I saw the great Hari. It is because of this unexhausted remnant that I wish to ask you, O divine one, about the fruits of karma.

On which order of men has high Brahmana prosperity been bestowed? In what manner, again, does profuse prosperity decline? From whom do creatures emerge and live? Through whom again are their actions? What is the lofty fruit by attaining which a creature succeeds in living eternally as Brahman? Through what action or knowledge can this reward be achieved? It befits you, O learned Sukracharya, to explain these to me."'

Bhishma says, 'O lion among kings, let me refresh for you and your brothers what the sage Usanas once said to the prince of Danavas. O bull among men, listen carefully.'

CANTO 280

'Sukra Usanas said, "I bow to the divine, illustrious and puissant Being who holds this earth in the firmament in his arms. I will speak to you of the pre-eminence of Vishnu whose head, O best of the Danavas, is the infinite moksha."

While they were conversing with each other, Maharishi Sanatkumara arrived there to dispel their doubts. Worshipped by the prince of Asuras and by Usanas, the best of Rishis sat upon a bejewelled seat. After Sanatkumara was comfortably seated, Usanas said, "Discourse to this lord of the Danavas on the pre-eminence of Vishnu."

Hearing this, Sanatkumara spoke these words of grave import on the pre-eminence of Vishnu, to the king of the Danavas, "Listen, O Daitya, to everything about the greatness of Vishnu. Know this, O cremator of foes, that the entire universe rests upon Vishnu. O Mahabaho, it is he who creates all creatures, chala and achala. In course of time, it is he, again, who withdraws all things and it is he who once more casts them forth from himself.

Into Hari all things merge at the universal destruction and from Him everything emerges once again. Men possessed of scriptural lore cannot attain Him with such knowledge, nor can He be gained through penance, or sacrifices. The only means by which he can be attained is through controlling the senses. Not that yagnas are entirely useless towards such an end. For, he who relies on both external and internal karma, and on his

mind, can purify them with his own intellect. And such a one succeeds in enjoying infinity in this world.

As a goldsmith purifies the dross of his metal by repeatedly casting it into fire, likewise the jiva sanctifies himself through hundreds of births. Some may even be purified in just one life, by mighty efforts.

As one carefully wipes the stains off his body, before they coagulate, similarly he must vigorously wipe away his faults. By mixing only a few flowers with them, grains of sesame cannot be made to shed their own odour. It is only when the sesame seeds are mixed and perfumed with the help of a large quantity of flowers that they cast off their own odour and imbibe the fragrance of the flowers. Similarly, one cannot behold the Soul through just a little cleansing of the heart.

So, through the course of many lives, faults such as attachments to all our environs, are dispelled through the intellect, with the help of abundant sattva, and fervent tapasya.

Listen attentively now, O Danava, as I recount the means through which creatures attached to karmas and those unattached to them achieve the causes that lead to their individual states of mind. I will tell you the order in which creatures perform karma and how they forgo them.

The Supreme Lord creates all beings, mobile and unmoving. He is without beginning and without end. Unladen with attributes of any kind, He assumes features at will. He is the Universal Destroyer, the refuge of all things, the Supreme Ordainer and pure Chitta. In all creatures, He dwells as the mutable and the immutable. He quaffs this universe through his consuming rays.

Know that for His feet he has bhumi; His head is swarga; His arms, O Daitya, are the diks, cardinal points of the horizon; for His ears, He has Akasa; the light of His eyes is Surya; His mind is Chandramas; His intellect dwells always in gyana, and His tongue is formed of apava, water. O best of Danavas, the planets, the grahas, are in the midst of His brows. The stars and constellations are made from the light of His eyes.

O Danava, know also that the traigunas of rajas, tamas and sattva are his. He is the goal of all the asramas of life, and he it is who should be known as the fruit of all japas and yagnas. The highest and immutable, he is also the blessing of abstention from all karma. The Chchandas are the hair on his body, and akshara is his word. The diverse varnas and asramas are his refuge. He has numberless mouths. Dharma is planted in his heart.

He is Brahman, he is the highest dharma, he is sat and he is asat; he is sruti, he is the shastras, he is the yagna patra, he is the sixteen Ritwijas. He is all the yagnas, he is Brahma, he is Vishnu, he is the Aswins, and he is Purandara; he is Mitra, he is Varuna, he is Yama and he is Kubera, the lord of treasures.

Although the Ritwijas deem him as being separate and apart, they still perceive him as one and the same. Know that this entire universe is under the control of this one Divine Being. The Vedas, O prince of Daityas, view the unity in all creatures. When a being realises this oneness through true knowledge, he then attains Brahman.

The period of time for which one creation exists or for which it ceases to exist is called a kalpa. Living creatures exist for a thousand millions of such kalpas. Immobile creatures also exist for an equal period.

The period for which a particular creation exists may be likened to many thousands of lakes, O Daitya! Conceive a lake that is one yojana in width, one krosa in depth, and five hundred yojanas in length. Imagine many thousands of such lakes. Try to dry up the lakes by taking from them, only once a day, as much water as may be taken up on the end of a single hair. The number of days it would take to dry them up completely is the period of one creation from its inception to the time of its destruction.

The highest sruti, revelation, says that creatures have six spirit colours, black, brown, blue, red, yellow and white. These colours proceed from blend in various proportions of the three qualities of rajas, tamas and sattva.

Where tamas predominates, sattva falls and rajas remains where it is, the resulting colour is black. When tamas reigns as before, but when the relations between sattva and rajas are reversed, it creates brown.

When rajas predominates, sattva recedes and tamas remains steady, it creates blue. While rajas prevails as before and the proportion is reversed between sattva and tamas, the result is red, which is a more agreeable colour.

When sattva predominates, rajas diminishes and tamas holds fast, it forms yellow, which produces happiness. Whereas while sattva holds sway and the proportion between rajas and tamas is reversed, it brings forth the colour white, which is productive of immense felicity.

White is the excellent colour. It is pure as it is free from attachment and aversion. It is without sorrow, and free from the travail involved in pravritti. Hence, white, O prince of Danavas, leads to mukti.

It takes thousands of years for the jiva to achieve success. This success is identical to the one that the divine Indra declared on completion of his study of many spiritual treatises. The objective that creatures gain depends on their colour, which, in turn, depends on the nature of the prevalent time. The stages of existence through which the jiva must pass are not unlimited. They are fourteen hundreds of thousands in number. In these, the jiva ascends, remains and diminishes.

The end that a jiva of dark hue meets is very low, for he becomes addicted to wild deeds and because of his iniquity, he leads a life in hell. The learned say that the life of a jiva in such a state is measured by many thousands of kalpas. After living many hundred thousands of years in this condition, the jiva acquires a tan colour and is born as an ordinary creature, and he lives long years in absolute helplessness. With all the accompanying wretchedness endured, at last, his sins are exhausted and his mind sheds all attachments, to cherish renunciation.

When the jiva is endued with sattva, with the help of his buddhi, he dispels everything connected with tamas, and strives for his own welfare, due to which he acquires a red hue. Still, if he is unable to gain the sattva guna, he then acquires a blue colour and travels in a circle of rebirths in a world of inertia.

When the jiva acquires a human birth and is afflicted for the duration of one creation through the bonds of his own actions, he gains a yellow colour and becomes a Deva. In this state, he lives for a hundred creations, and leaves it to become a manava. Thus, the jiva exists for thousands of kalpas, as a Deva, in the yellow colour. As he is not yet liberated, he remains in hell, to enjoy or endure the fruits of his actions of past kalpas and wanders through nineteen thousand rounds of birth and death.

Know that the jiva is freed from the hell of duties as comprised by swarga or godhood. He evades the births corresponding to the other colours. The jiva revels for many long kalpas in the world of Devas before he declines and once again becomes human and lives so for a hundred and eight kalpas, until he regains the prominence of a Deva.

If, again, while a human being, he falls through evil deeds as represented by Kaala in the form of Kali, he then sinks to the dark colour and occupies the very lowest of all stages of existence.

I will tell you now, O lord of Asuras, how the jiva succeeds in effecting his mukti, his emancipation.

Wishful of moksha, the jiva relies upon seven hundred kinds of karmas, each one characterised by a predominance of the sattva guna, as he gradually flows through red, yellow and finally—white.

Here, the jiva travels through several sacred and blissful worlds that have the eight well-known domains of felicity beneath them, and pursues the effulgent form of existence, which is moksha's self. Know that these eight are identical to the sixty hundreds, which are only creations of the mind.

The highest goal for the man, who has the white hue, is the state of turiya, which transcends the three other modes of consciousness—wakefulness, dream and dreamless sleep.

The yogin, who cannot abandon the felicities gained through yoga-shakti, must dwell for a century of kalpas in auspiciousness and later in the four regions of mahar, jana, tapas and satya. This is also the ultimate aim of he who belongs to the sixth colour, who, though endowed with success, and has transcended all attachments and passions, is yet a failure.

Also, the eminent yogin who forgoes yoga, dwells in swarga for a century of kalpas with the unexhausted remnant of his past karma, along with the five senses of knowledge, mind and intellect, purged of all their stains.

At the end of this period, such a being must re-enter the world of humans where he receives great eminence. Turning back from the world of men, he proceeds to gain new forms of existence that grow in prominence. So engaged, he travels through seven regions, seven times, and because of his samadhi and enlightenment, his energy continues to increase.

The yogin who yearns for mukti suppresses the seven, and moves ahead freed from attachments. He sees these seven as a sure means of sorrow, and casts them aside to attain indestructible and infinite moksha. Some call it the region of Mahadeva; others call it that of Vishnu; some say it is of Brahma; and some of Sesha; there are a few, who say it is the realm of Nara; while others call it that of the refulgent Chitta; and some say it is realm of the all-pervading Parabrahman.

When the Mahapralaya, universal destruction, comes, men who have succeeded in completely consuming their gross, subtle and causal bodies, always enter into Brahman. All their senses that have action for their essence and are different from Brahman, also merge into Brahman.

When the time of total annihilation draws nigh, jivas who have acquired the condition of Devas and have residual fruits of karmas yet to enjoy or endure, in the subsequent kalpa, revert to their previous stages of life. This is because of the similarity of each successive kalpa to the previous one.

At the time of obliteration, jivas whose karmas are exhausted through enjoyment or suffering, are born among men in the subsequent kalpa. For without gyana, man cannot destroy his actions in even a hundred kalpas.

When a new creation emerges, all superior beings invested with similar powers and forms, return to their individual destinies, ascending and descending in precisely the same manner, as during the dissolved creation.

Let us now turn to the man who realises Brahman. As long as he continues to enjoy and endure the residual fruits of his karmas of previous kalpas, so long do all creatures and the two pure vigyanas abide in him. When his Chitta is purified with yoga, and he practices samyama, restraint, this perceptible universe appears to him as only his own fivefold senses. Enquiring with a fresh mind, this jiva attains a high and chaste end. Thereupon he gains a position, which knows no decay, and further attains eternal Brahman.

Thus, O you of great might, I have discoursed to you on the eminence of Narayana!"

Vritra said, "I can see how your words resonate perfectly with dharma. Indeed, when this is so, I have no cause for anguish. Through these words, O Mahamuni, I am now free from sorrow and sin of every kind. O illustrious Rishi, O holy one, I see how this wheel of Kaala, endowed with the infinite tejas of the most effulgent and eternal Vishnu, is set in motion. Eternal is the station, from which all kinds of creation spring. Vishnu is the Supreme Soul. He is the lord of Beings. In him this entire universe rests."'

Bhishma continues, 'With these words, O son of Kunti, Vritra released his pranas; uniting his soul with the Supreme Soul, he attained the highest eminence.'

Yudhishtira says, 'Tell me, O Pitamaha, whether this Krishna is the illustrious and puissant lord of whom Sanatkumara spoke to Vritra in days of old.'

Bhishma says, 'The highest Deva, endued with the six attributes is at the root. Staying there, the Supreme Soul, with His own energy, creates all these diverse existences. Know that this Krishna, who knows no

deterioration, is from His eighth amsa. Gifted with the highest intelligence, Kesava creates the three worlds with an eighth portion of His energy.

Coming immediately after Him who lies at the root, eternal Krishna changes at the end of each kalpa. Nevertheless, when the pralaya draws near, he who exists at the source, who is endowed with supreme might and puissance, rests on the primordial waters, the ekarnava, in the form of the potential seed of all things.

Kesava is the creator of the pure Soul who flows through all the worlds. Infinite and eternal, he fills all space and pervades all the universes. Limitless in every manner, he allows himself to be invested with avidya and awakened to Chitta—Kesava of the Supreme Soul creates all things. In him rests this wondrous universe in its entirety.'

Yudhishtira says, 'O you who knows the highest goal of knowledge, I think that Vritra saw beforehand the excellent end that awaited him. This is why he was happy and did not yield to sorrow.

He who is white of spiritual hue, born into a pure race, and a Sadhya, does not, O Anagha, return to the world in re-birth. Such a being, O Pitamaha, is freed from both hell and the condition of ordinary creatures.

Meanwhile, he who has acquired either the yellow or the red hue is at times overwhelmed by tamas and falls among the order of average beings. Whereas, we are exceedingly afflicted and attached to objects that produce sorrow, indifference or joy. Alas, what will be our end? Will it be the blue or the black, which is the lowest of all colours?'

Bhishma continues, 'You are Pandavas. Born into a flawless vamsa. You are of rigid vows. You have revelled in joy in the realms of the Devas —you will return to the world of men. You will live happily as long as this creation lasts, and at the next creation, you will all be admitted among the Devas. You will enjoy all kinds of felicities and at last be included among the Siddhas. Have no fears, and be of good cheer.'

CANTO 281

Yudhishtira says, 'How deeply did Vritra, that great devotee of Vishnu, worship dharma? The status occupied by Vishnu of immeasurable energy is most difficult to understand. How, O tiger among Kshatriyas, could Vritra, an Asura, comprehend it so well?

Although I have faithfully listened to you speak of Vritra's deeds, still, there is a portion of your discourse, which is unintelligible to me. Hence, my curiosity to question you once again.

How, indeed, O best of men, was Vritra, knower of the Upanishads and Vedanta, vanquished by Indra? O lord of the Bharatas, give me an answer. Tell me truly how Sakra vanquished Vritra. O Mahabaho, recount details of the battle, for my curiosity knows no bounds.'

Bhishma says, 'Once, Indra was travelling in his chariot in the company of the celestial army, when he saw the Asura Vritra standing right before him, like a mountain. He was a full five hundred yojanas tall, O chastiser of foes, and three hundred yojanas in girth.

Seeing Vritra in this form, Indra knew that it would be impossible for even the three worlds, united together, to vanquish him. At this, the Deva was struck through with fear and anxiety. Indeed, O king, the sudden sight of this gigantic form of his antagonist, paralysed Indra.

On the eve of the great battle between the Devas and the Asuras, there arose loud shouts from both sides; drums and other musical instruments began to beat and blow. Beholding Sakra positioned before him, O you of

Kuru's vamsa, Vritra felt neither awe nor fear, nor was he able to muster all his energies for the fight. Soon, the battle began between Indra, the lord of the Devas, and the exalted Vritra. The Trilokas trembled with terror. The entire sky was full of the swords, axes, lances, darts, spears and heavy clubs, rocks of diverse sizes, bows of loud twang, myriad celestial weapons, fires and burning brands, freely hurled by the warriors of both sides.

All the celestials led by Brahma, and all the highly blessed Rishis, arrived to witness the battle, seated on their best chariots. Even the Siddhas, O bull of Bharata's vamsa, and the Gandharvas, with the apsaras on their own beautiful rathas, gathered to see the epic war.

Vritra quickly overwhelmed the Lord of the Devas with a shower of rocks that darkened the sky. The enraged gods shattered this thick onslaught of rocks with a storm of their bright arrows. Next, Vritra stupefied Indra as he began to fight solely with maya, his astounding magical sorceries. When he of a hundred yagnas stood bewildered, Rishi Vasishta restored him to his senses by chanting somanas.

Vasishta said, "You are the Devapati, O slayer of Daityas and Asuras! The tejas of the Trilokas lives in you! Why, then, O Sakra, do you languish so? Brahma, Vishnu and Shiva, the lord of the universe, divine Soma, and all the Maharishis, are gathered, watching you. Do not, O Indra, yield to weakness, like an ordinary man. Stand firm in battle, and slay your foes, O king of the Devas!

See there, the master of all the worlds, the three-eyed Shiva, the adored of all the worlds, is watching you. Discard this stupor, O lord of the Devas. Look, the Devarishis, led by Brihaspati, praise you with divine hymns."

When Vasava was fetched out of his daze by Vasishta, his strength became greatly enhanced. The illustrious chastiser of Paka, took recourse to powerful yoga shakti, and with its help dispelled the illusions of Vritra.

Soon, Brihaspati, the son of Angiras, and the Maharishis, turned to Mahadeva, and for the benefit of the three worlds, urged him to destroy the great Asura. Thereupon, Shiva's tejas turned into a fierce jvara, a dire fever, and flared into Vritra of the Asuras.

Divine Vishnu next entered Indra's vajra. Brihaspati and Vasishta, and all the Maharishis, ran to Hara. Vasava, the bestower of boons, addressed him, saying, "Do not delay, O mighty one, slay Vritra at once!"

Maheswara said, “There, O Sakra, stands the illustrious Vritra, surrounded by a great force. He is the soul of the universe, and with his enormous powers of illusion, he can travel anywhere he wishes. This king of Asuras cannot be vanquished even by the three worlds united together.

With the help of yoga, slay him, O lord of the Devas. Do not underestimate him. For full sixty-thousand years, O Indra, Vritra practiced the severest tapasya to acquire prowess. Brahma gave him the boons he sought—the grandeur of yogins, extreme powers of maya, a surfeit of might, and superabundant energy. I impart to you my energy, O Vasava. The Danava has lost his composure. Kill him now with your vajra!”

Sakra said, “Before your eyes, and through your grace, O Mahadeva, I will slay this invincible son of Diti with my vajra.”

When the great Asura was overcome with the fever of Mahadeva’s tejas, the Devas and the Rishis were overjoyed and rent the air with loud cheers. Simultaneously, drums, deafening conches, kettle-drums and tabors began to beat and blow in their thousands. All the Asuras suddenly lost their memory. Gone, in a trice, were their magical powers. Seeing the enemy stricken, the Rishis and the Devas sang praises of Sakra and Isana, and urged Indra to destroy Vritra immediately.

Indra sat on his ratha, and the Rishis sang his glories. The form that Indra assumed was such that none could look at it without awe.’

CANTO 282

Bhishma says, 'Listen, O king, to the symptoms that appeared on Vritra's form when he was struck with fever. The heroic Asura's mouth spewed flames of fire, and he became pale. As his breath became hard and heavy, his body began to tremble. His hair stood on end. His memory, O Bhaarata, sprang out of his mouth in the form of a fierce, dreadful and inauspicious jackal. Fiery meteors fell on his right and left. Gridhras, kanakas and bakas uttered harsh cries, as they wheeled over Vritra's head.

Armed with his vajra, O Rajan, Indra looked hard at the Daitya whose violent fever was such that he yawned awfully and screamed inhuman cries of agony. Seeing the Asura in this state, Indra at once hurled his vajra that was endowed with such tejas that it resembled the fires of the Pralaya, and in a trice, the gigantic form of Vritra toppled down lifeless. When the Devas saw Vritra slain, they rent the sky all around, with loud and triumphant shouts, O bull of Bharata's vamsa.

With Vritra fallen, Maghavat entered swarga with his vajra still infused by Vishnu's tejas.

Suddenly, from the body of Vritra emerged a fierce and horrific being that filled all the worlds with terror. She was the sin of Brahmahatya, personified. Of horrendous teeth, she was dark, tawny and grotesque, O Bhaarata. With hair dishevelled, dreadful eyes, a garland of skulls round her neck, she was the epitome of a dark Atharvan spell. As she emerged from

Vritra's body, she was smeared with blood, and clad in rags and the bark of trees. In such a dreadful form, she sought the wielder of the thunderbolt.

Soon after, O you of Kuru's vamsa, Vritra's slayer, on a mission for the weal of the three worlds, was travelling again towards heaven. Seeing Indra, she seized the lord of the Devas and cleaved to him. With the sin of Brahmahatya fastened to his body, Indra was so filled with terror that he entered the fibres of a lotus-stalk and lived there for many long years. However, the Brahmahatya clung to him tighter, O son of Kuru, so that Indra lost all his lustre and energy. All his efforts to drive her away were in vain.

Devaspati at last presented himself before Brahma and worshipped him by bending his head low. Understanding that Sakra was possessed by the sin of Brahmahatya, Brahma began to reflect upon the means of freeing his supplicant.

Finally, Brahma turned to the Brahmahatya and, to pacify her, spoke to her in a sweet voice, "O amiable one, let the king of the Devas, who is a favourite of mine, be free from you. Tell me, what must I do for you to let him go? What wish of yours should I accomplish?'

Brahmahatya said, "When the creator of the trilokas is pleased with me, I regard my wishes already granted. Tell me where I shall dwell now. With a wish to preserve the worlds, it was you, O lord, who introduced this great law for the torment of the slayers of Brahmanas and Vritrasura was the son of a Brahmana and himself a Brahmana. Since you are happy with me, O Brahma, I will certainly leave Sakra. But grant me an abode to dwell in."

Brahma said, "So be it!" Indeed, Brahma found a way to release Indra from the clutches of the Brahmahatya. Next, Swayambhu summoned Agni, who appeared instantly and said, "O illustrious and divine lord, here I am. Tell me what needs to be done."

Brahma said, "I will divide this embodied sin of Brahmahatya into several portions. To free Sakra from her, you will take a fourth portion of the sin."

Agni said, "How will I be saved from her, O Brahma? You must show me the way. I wish to know the means of my own deliverance, O mighty lord."

Brahma said, "When the man who, under the sway of tamas, denies offering seeds, herbs and juices in your yagnas, your portion of

Brahmahatya will instantly leave you to go and possess him. O bearer of oblations, let the fever of your heart subside."

So addressed by Brahma, the conveyor of sacrificial offerings accepted his command, and a fourth of the sin entered him, O king.

Brahma next summoned the trees, the herbs and all kinds of grass to him, and entreated them to carry a fourth of the sin. Like Agni, they too, were agitated with the request and said, "How will we, O creator of all the worlds, be saved from this sin? It becomes you not to afflict us who already suffer from our own fates. O Brahma, we forever endure heat, cold and the rain driven by the winds, in addition to cutting and tearing at the hands of men. We are willing, O lord of the three worlds, to obey your command and take a fourth of this sin of Brahmahatya. Even so, let the means of our salvation be pointed out to us."

Brahma said, "The portion of the sin that you accept will possess the man who through stupefaction of judgement will cut or tear any of you during the days of Parva, festivals."

Hearing the divine Brahma, the trees, herbs and grasses worshipped the creator and left without further delay.

The lord of all the worlds then summoned the apsaras, O Bhaarata, and charming them with sweet words, said, "This sin, most excellent of women, has come out of Indra's person. At my request, will you take a fourth portion of her unto yourselves?"'

The apsaras said, "O lord of all the gods, we are entirely willing to obey you and accept a portion of this sin. But, O Almighty, think of the means by which we may be freed from the effects of this covenant."

Brahma said, "Let the fever of your hearts be dispelled. The portion of the sin that you take upon yourselves will instantly leave you to possess men who will seek intercourse with women in their menstrual season."

Thus addressed by Brahma, the diverse tribes of the apsaras repaired to their homes and began to revel in delight.

The creator of the Trilokas next beckoned the waters, which immediately came to him. They stood before Brahma, bowed and said, "We are here, O chastiser of foes, at your command. O puissant master of all the worlds, tell us what needs be done."

Brahma said, "This dreadful sin has taken possession of Indra, because he killed Vritra. I want you to take a fourth part of this Brahmahatya."

The waters said, “Let it be as you command, O master of all the worlds. It befits you, still, O mighty lord, to think of the means of our deliverance from the outcome we will face. You are the lord of all the Devas, and the supreme refuge of the universe. Who else is there to whom we may pray for our salvation?”

Brahma said, “To the dim-witted, who will consider you lightly, and cast into you phlegm, urine and excreta, will this sin immediately go and reside in them. In this manner, your salvation will be accomplished.”

Finally, O Yudhishtira, the sin of Brahmahatya left the king of the Devas, and went to the abodes that the Almighty arranged for her. This is how, O ruler of men, Indra was afflicted by that dreadful sin, and how he was rid of her.

With Brahma’s leave, Indra then resolved to perform an Asvamedha yagna, a horse sacrifice. I hear, O monarch, that it was through this sacrifice that Indra was finally cleansed of the paapa of Brahmahatya. Great was Vasava’s joy, O lord of the earth, when he slew thousands of foes and regained his prosperity.

From the blood of Vritra, O son of Pritha, were born high-crested roosters. For this reason, such fowl are unclean as food for the twice-born classes, and for ascetics. Under all circumstances, O king, you must fulfil what is agreeable to the Brahmanas, for these, Yudhishtira, are known as gods on earth.

It was in this way that Sakra engaged a combination of subtle intelligence and might to kill the mighty Asura Vritra. You too, O son of Kunti, one day, will be another Indra and a slayer of all your foes. Men, who will recite this sacred narrative of Vritra in the midst of Brahmanas on every Parva day, will never be stained by any sin. I have now narrated one of the greatest and most wonderful feats of Indra, that of killing Vritrasura. What else do you wish to hear?’

CANTO 283

Yudhishtira says, 'O Pitamaha, you possess great wisdom and know every branch of learning. This very story of the downfall of Vritra, has given rise to a question in my mind. You say, O Rajan, that Vritra was first benumbed by fever, and subsequently slain by Vasava with the vajra. How did this fever, O wise one, arise? My lord, I wish to hear about the origin of this fever.'

Bhishma says, 'Bhaarata, let me tell about the universally accepted cause of fever and also give you details of how it first came into existence.

In ancient times, the mountains of Meru had a summit named Savitri, which was endowed with great splendour and adorned with exquisite gemstones. The summit was immeasurable in extent and no one could reach it.

With the radiant daughter of the king of mountains by his side, the divine Mahadeva would luxuriate on this crest in all his magnificence, as if on a golden bed.

The great Devas, the Vasus, the Aswins, best of Vaidyas, and Vaisravana, lord of the Yakshas, with his abode on the summit of Kailasa and attended by many a Guhyaka, all waited upon Mahadeva. Maharishi Usanas, the best of Rishis with Sanatkumara as their leader, other celestial Devarishis headed by Angiras, the Gandharva Viswavasu, the Rishis Narada and Parvata, and the diverse tribes of apsaras arrived there to serve the master of the universe.

A pure and auspicious breeze, wafting various and heavenly fragrances, blew gently through the air and the trees were adorned with flowers of every season. A large number of Vidyadharas, Siddhas and Rishis, too, settled there to serve Mahadeva Pasupati, the lord of all creatures. Ghostly beings, dreadful Rakshasas and mighty Pisachas, mad with joy, and armed with countless weapons, trailed Shiva. Each one's tejas resembled a Pralaya fire.

Ablaze with his energy, armed with a fiery lance, glorious Nandiswara stood by at the will of Mahadeva. Even Ganga, born of all the sacred waters in the universe, waited in her embodied form, on the wondrous Devadeva. So adored by the Devarishis and the Devas, the magnificent Shiva of tejas, remained on the summit of Meru.

Soon, Prajapati Daksha began a yagna, which all the Devas agreed to attend with Indra at their head. I hear that, with Mahadeva's blessings, the sublime Devas mounted their chariots that matched the sun in splendour, and departed for Gangadvara, from where she issues.

Seeing the gods leave, the daughter of the king of mountains, addressed her divine lord, the lord of all creatures, and said, "O illustrious one, where is Sakra leading the Devas? O you who know the truth, answer me this for a strange pang grips my heart."

Maheswara said, "O divine Devi, Prajapati Daksha is worshipping the Devas with a Asva yagna, and these denizens of swarga are going there.'

Uma said, "Why, O Mahadeva, do you not attend that sacrifice?"

Umapati said, "Long ago, the Devas made a pact whereby no share of sacrificial offerings was assigned to me. In keeping with this covenant, the Devas follow the old custom, and do not offer a share of the yagnas to me."

Uma said, "O glorious one, among all beings you are the Almighty. In merit, in energy, in fame and in prosperity, you yield to none, and are indeed superior to all. This refusal to offer you a share of the havis fills me with sorrow, O Anagha, and a tremor comes over me from head to foot."

The Devi Parvati said these words to her divine lords, and fell silent for her heart was filled with anguish. Mahadeva realised the pain she was in, and he turned to Nandin, and said, "Wait here."

With his yoga-shakti, the lord of Mahayogins, the wielder of the Pinaka, Mahatejasvin Shiva flew instantly to Daksha's yagnashala, taking with him all his horrific Ganas, to destroy the yagna.

As they plundered the sacrifice, Rudra's followers gave horrible cries and shrieks, and roared with dreadful laughter. Some, with grotesque faces, pulled out the sacrificial stakes and whirled them about, while others began to devour those that were attending to the sacrifice. Then there were those who extinguished the yagna and its fire, with blood.

Beset from every side, the sacrifice suddenly assumed the form of a deer and tried to flee through the sky. Seeing this, the puissant Mahadeva gave chase with bow and arrow. Because the heart of the lord of all Devas, possessed of immeasurable energy, was filled with wrath, a dreadful drop of sweat appeared on his forehead. When this drop fell on earth, it instantly gave rise to a raging fire, which resembled the fire at the end of a yuga.

From this fire emerged a short, dreadful being, with blood-red eyes and a green beard. His body was covered entirely with feathers and hair like a hawk's and stood erect. Of dreadful aspect, his complexion was dark and his attire was scarlet. As a fire burns a heap of straw, this creature quickly consumed the flying deer, the embodied form of sacrifice. With this task done, he next rushed towards the gathered Devas and Rishis. The terrified gods fled in all directions, and the earth trembled. Exclamations of "Oh!" and "Alas!" rent the universe. Watching all this, Brahma appeared before Mahadeva, to speak with him.

Brahma said, "Almighty one, the Devas will henceforth yield you a share of the sacrificial offerings. O Devadeva, let your wrath abate. O cremator of foes, because of your anger, the Devas and Rishis are panic-stricken. A ghastly creature that has sprung from your sweat, O Parameswara, will wander among beings, and be known as jvara, fever. O Aja, if the dire energy of this being remains one and focused, the earth will not be able to bear him. Let him, therefore, be distributed into many parts."

Once his rightful share of sacrificial offerings was determined, Sambhu answered Brahma, saying, "Tathaastu. So be it." Indeed, Bhava, the wielder of Pinaka, was joyous and smiled a little as he accepted his share of the havis. Sarva, then, for the peace of all creatures, distributed fever into many portions.

Listen, O son, to how this was done. The heat seen on the heads of elephants, the bitumen of mountains, the moss that floats on water, the slough of snakes, the sores in the hooves of bulls, the salt-laden and sterile tracts of the earth, the dullness of vision of all animals, the diseases in the throats of horses, the crests on the heads of peacocks, the diseased eye of

the koel—each of these was called jvara by Mahadeva. This is what I have heard. The liver-sickness of sheep, and the hiccup of parrots are also known as forms of fever. To this must be added the toil that tigers undergo, for that, too, is known as a form of fever. Besides these, O Bhaarata, jvara enters everybody at the time of birth, death and on other occasions of sickness as well.

Fever then is known to be the dreadful energy of Maheswara. He is invested with authority over all creatures and should, therefore, be held in reverence and worshipped by all. When Vritra yawned, it was through Ananta that he was overthrown. It was then that Sakra hurled his vajra, which split Vritra in two. Divided in this manner, the mighty Asura went to the domain of Vishnu of immeasurable tejas.

Because of his devotion to Vishnu, Vritra had conquered the whole universe, and this was why, upon his death, he gained the realm of Vishnu.

Thus, O son, Yudhishtira, in the context of the death of Vritra, I have told you about fever. Is there anything else that I can tell you? He who keenly reads this account of jvara with a joyous heart will be free from disease and forever enjoy happiness. In felicity, all his wishes will come true.'

CANTO 284

Yudhishtira says, 'O Pitamaha, in the epoch of Vaivaswata Manu, how was the son of Prachetas, Prajapati Daksha's Asva yagna destroyed? At the sight of Devi Uma filled with rage and sorrow, the puissant Mahadeva, who is the soul of all things, gave way to wrath. How, again, through his grace, did Daksha again join the detached and dismembered limbs of the yagna? Tell me all this, O Bhishma, truly as it occurred.'

Bhishma says, 'In days of yore, Daksha arranged to perform a great sacrifice on the breast of Himavat, in the sacred region inhabited by Rishis and Siddhas, where the Ganga flows from the mountains. Lush with countless trees and vines, the place abounded with Gandharvas and apsaras. Surrounded by Rishis, Daksha was waited upon by the denizens of the earth, the firmament and the heavens, with their hands joined together in reverence.

The Devas, the Danavas, the Gandharvas, the Pisachas, the Nagas, the Rakshasas, the two Gandharvas Haha and Huhu, Tumburu and Narada, Viswavasu, Viswaksena, the apsaras, the Adityas, the Vasus, the Rudras, the Sadhyas and the Maruts, all came there with Indra to share in the yagna.

The drinkers of soma, the carousers of Ajeya, the Rishis and the Pitris arrived with the Brahmanas. These, and many other beings of the four species, viviparous, oviparous, filth-born and vegetative, were invited to the

sacrifice. The Devas, too, with their consorts, all dazzling, arrived on their celestial rathas.

Looking at them, the Rishi Dadhichi became filled with grief and wrath, and said, "This is neither a sacrifice nor a meritorious rite of religion, since Rudra is not adored in it. You are certainly exposing yourselves to bondage and death. Alas, how untoward is the course of time. Stupefied by ignorance you do not perceive the destruction that awaits you. A terrible calamity stands at your door and you are blind to it!"

Having said these words, that great seer meditated on the future. He saw Mahadeva, and his divine consort, the granter of excellent boons, seated atop Kailasa with Narada sitting beside the Devi.

Conversant with yoga, Dadhichi became gratified, for he had ascertained what was about to happen. All the Devas and others that had assembled at Daksha's yagna were of one mind with regard to the omission to invite the Pasupati.

Dadhichi, alone, wanting fervidly to leave that place, said, "By worshipping one who should not be worshipped, and by refusing to worship him who should be worshipped, a man incurs forever the sin of murder. I have never before spoken a lie, and I never shall. Here, in the midst of the Devas and the Rishis, I speak the truth. Maheswara, protector of all creatures, creator of the universe, the lord of all, the puissant master, the receiver of sacrificial offerings, will soon come to this sacrifice and you all shall see him."

Daksha said, "We have indeed Rudras armed with lances and bearing matted locks on their heads. They are eleven in number. I know them all, but I do not know who this Maheswara is."

Dadhichi said, "This seems to be the counsel of all that are here—that Maheswara should not be invited. However, I do not see any Deva here that can be said to be superior to him. I am sure that destruction will certainly overtake this sacrifice of Daksha."

Daksha said, "Here, in this vessel of gold, intended for the lord of all sacrifices, is the sacrificial offering sanctified by mantras according to the Niyama. I intend to make this offering to Vishnu who is beyond compare. He is mighty and the master of all, and to him should sacrifices be dedicated." Meanwhile, the Devi Uma, seated beside her lord, said, "What are the gifts, the vows and what penances, that I should offer or undergo, by

means of which my illustrious husband may be able to obtain a half or a third share of the offerings in sacrifices?"

To his wife who was agitated with grief and who repeated these words, the illustrious Mahadeva said with a joyous countenance, "You do not know me, O Divine Uma. You know not, O you of delicate limbs, what words should be addressed to the lord of sacrifices.

O Devi of the large eyes, I know that it is only sinners, who, bereft of tapasya, do not understand me. It is through your power of illusion that the Devas with Indra at their head, and indeed the three worlds, all become perplexed and fall into stupor.

It is to me that the chanters recite their praises in sacrifices. It is to me that the Saman-singers sing their Rathantaras. It is to me that Brahmanas conversant with the Vedas perform their yagnas. And it is to me that the Adhvaryus dedicate the shares of sacrificial offerings."

The Devi said, "There is no doubt that men of even meagre abilities praise themselves in the presence of their wives."

Holy Shiva said, "O Queen of all the Deities, I do not glorify myself. See now, O woman of the slender waist, what I do. Watch the being that I will create, O Gauri, to destroy this sacrifice that has displeased you, O my exquisite one."

Having said these words to his consort Uma, who was dearer to him than his own life, the Almighty Mahadeva created from his mouth a horrendous being whose very sight made one's hair stand on end. The blazing flames that emanated from his body made him awful to behold. His arms were many in number and in each was a weapon that struck the onlooker with fear.

The being, so created, stood before the great lord, with joined hands, and said, "What tasks will I have to accomplish?"

Maheswara answered him, saying, "Go and destroy the sacrifice of Daksha."

The being of leonine prowess, who had emerged from the mouth of Mahadeva, immediately wanted to destroy the sacrifice of Daksha, with ease and without the help of anyone, in order to appease the wrath of Uma.

Urged by her fury, Uma herself assumed the dreadful form of Mahakali, went forth in the company of the monstrous being, to see with her own eyes the destruction, which she desired.

The dreadful being then set out, having received the leave and blessings of Mahadeva.

In energy, prowess and form, he resembled Maheswara himself. Indeed, he was the living embodiment of Mahadeva's wrath.

Of immeasurable tejas and urjas, of boundless virya, he came to be called Virabhadra, he who was the dispeller of Kaali's wrath. From the pores of his body, he extruded a number of ghouls known as Raumyas.

Those fierce bands of spirits, themselves endued with terrible ferocity and prowess, and resembling Rudra himself, rushed with the force of thunder to the place where Daksha was making preparations for his sacrifice. Of dreadful and gigantic forms, they were hundreds of thousands in number. They filled the sky with their raging roars and cries and shrieks.

The clamour filled the denizens of heaven with fear. The very mountains were riven and the earth trembled. Whirlwinds began to blow. The ocean rose in great surges. The fires that were kindled would not blaze up in flames. The sun grew dim. The planets, the stars, the constellations and the moon no longer shone. The Rishis, the Devas and Manavas grew pale. A universal darkness spread over earth and sky.

The enraged Rudras ran amok and began to set fire to everything at Daksha's yagna. Some amongst them began to smite and strike all around them, wildly. Some tore up the sacrificial stakes. Some began to grind those present and others to crush with enormous hands and feet. Endowed with the speed of thought, they flew everywhere at will. Some broke the sacrificial vessels and stamped on the celestial ornaments. The scattered fragments of these were strewn on the ground like stars across the firmament.

The heaps of excellent viands, the piled bottles of drink looked like mountains. Rivers of milk ran on every side, with ghrita and payasa for their mire, creamy curds for their water and crystallised sugar for their sands. Those rivers contained food and drink to satisfy all the six tastes.

There were lakes of kshira that were beautiful to see. The wild and teeming host of Rudras began to gorge, with mouths great and small, wide and bizarre, on the meats of diverse kinds, of the best quality, and other delicacies of various sorts, and many excellent kinds of drink, and several other foods that could be licked and sucked. And as they gorged, they flung great handfuls of all that exquisite food in all directions.

Because of Shiva's wrath, every one of those gigantic beings looked like the all-consuming yuga-fire. Agitating the celestial troops, they made them tremble with fear and fly in all directions. Those fierce demons frolicked with one another, and seizing the apsaras, had their way with them and then flung them roughly aside.

Of fierce deeds, these beings, impelled by Rudra's fury, quickly burnt that yagna down, although it was protected by all the Devas. Deafening were the roars they uttered, which struck every living creature with dread. Having torn off the head of sacrifice embodied as a deer, they roared and yelled in glee.

Now, the Devas led by Brahma, and his son, Prajapati Daksha, folded their lustrous hands and said to the awful being who led the Raudra force, "Tell us, who are you?"

Virabhadra said, 'I am neither Rudra nor his consort, the Devi Uma. Nor have I come here for partaking of the fare provided in this sacrifice. Knowing Uma's rage, the puissant lord who is the soul of all creatures has given way to ire.

I have not come here to see these greatest of Brahmanas. I have not come here urged by curiosity. Beware, for I have come here to destroy this sacrifice of yours.

I am known by the name of Virabhadra and I have sprung from the fury of Rudra. This dark woman, who is my companion, is called Bhadrakali, and she has emerged from the wrath of the Devi. We have both been dispatched by the Devadeva, and we have come here to destroy. O lord of Brahmanas, seek the protection of that Mahadeva, the husband of Uma. It is preferable to incur the wrath of Shiva than to gain boons from any other deity!"

Hearing this from Virabhadra, Daksha bowed down to Maheswara and sought to gratify him by reciting the following hymn: "I throw myself at the feet of the effulgent Isana, who is Eternal, Immutable and Indestructible; who is the foremost of all Devas, who is endued with the highest Soul, who is the lord of all the universe."

His praises having been sung, the almighty Mahadeva, suspending both prana and apana by shutting his mouth tight, and casting glances on every side, presented himself there.

Possessed of many eyes, the vanquisher of all foes, the lord of lords, suddenly arose from within the pit, the agni kunda in which the sacrificial

fire was housed. Endowed with the refulgence of a thousand suns, and looking like another Samvartaka, the Divine One smiled gently at Daksha and said, "What, O Brahmana, should I do for you?"

At this, Brihaspati, the guru of all the Devas adored Mahadeva with the Vedic hymns contained in the moksha samhitas. Next, Daksha, joining his hands in reverence, filled with dread, trembling, and with his eyes and face bathed in tears, addressed the Supreme Lord.

Daksha said, "If the Almighty has been gratified with me, if indeed, I have become an object of favour with him, if I have deserved his kindness, if the great lord of all creatures is disposed to grant me boons, then let all that was mine, which have been burnt, eaten, drunk, swallowed, destroyed, broken and polluted, again be of use to me. Such is the boon that I crave."

So that the many long years Daksha had spent in preparing for his yagna, with great care and effort, were not wasted, the illustrious Hara, the remover of Bhaga's eyes, said, "Let it be as you wish!"

These were the words of the illustrious progenitor of all creatures, the Deva of three eyes, the protector of dharma. Having obtained his boon from Bhava, Daksha knelt down before him and worshipped the deity with the bull for his mark, by reciting his thousand and eight names.'

CANTO 285

Yudhishtira says, 'It becomes you, O sire, to tell me those names with which Daksha adored the almighty Shiva. O sinless one, a fervent curiosity impels me to listen to them.'

Bhishma says, 'Hear, O Bhaarata, what the names, both secret and proclaimed, are of the lord of the gods, the deity of extraordinary feats, the mahayogin of secret vows.[2, 3]

Daksha said, "I bow to you, O Supreme Lord, to the destroyer of the forces of the Asuras. You are the paralyser of the strength of the Deva king himself. Both Devas and Danavas adore you. You are thousand-eyed, you are fierce-eyed and you are three-eyed.

You are the friend of the ruler of the Yakshas. Your hands and feet extend in every direction. Your eyes, head and mouth face all sides. Your ears, too, are everywhere in the universe, and you are omnipresent, O lord!

You are shaft-eared, you are large-eared and you are pot-eared. You are the receptacle of the ocean. Your ears are like those of the elephant, or of the bull or like extended palms.

Salutations to you! You have a hundred stomachs, a hundred revolutions and a hundred tongues. I bow to you.

The Japis of the Gayatri sing your praises in reciting the Gayatri, and the worshippers of the sun revere you in glorifying the sun. The Rishis regard you as Brahma, as Indra and as the firmament above.

O you of mighty form, the ocean and the sky are your two forms. All the celestials dwell in your form even as kine inhabit meadows.

In your body, I perceive soma, and Agni, and the lord of the waters, and Aditya, and Vishnu, and Brahma, and Brihaspati. You, O illustrious one, are the cause and effect, and the action and instrument of everything unreal and real, and you are the creation and destruction.

I bow to you that are called Bhava and Sarva and Rudra. I offer obeisance to you, O giver of boons. I prostrate always to you who are the lord of all creatures.

Salutations to you that are the slayer of Andhaka. I bow to you who have three matted locks, with three heads, and are armed with an excellent trident; possessing three eyes and, hence, called Tryambaka and Trinetra. Obeisance, O destroyer of the Tripura. Salutations to you that are called Chanda, and Kunda; who are the universal nucleus and the bearer of the infinite embryo; to you who are the holder of the ascetic's staff, the one who has ears everywhere and are called Dandimunda.

Salutations to you whose teeth and hair are turned upwards, and are pure white, and stretched all over the universe; to you that are red, tawny with a blue throat. Salutations to you of incomparable form, and dreadful appearance, who are highly auspicious, You are Surya, with a garland of suns round your neck, and have standards and flags bearing the device of Surya. I bow to you, O lord of spirits and ghosts, which are bull-necked, and armed with the bow; you who crush all foes, are the personification of chastisement and are clad in leaves and rags.

Salutations to you that bear gold in your stomach, cased in golden mail, you are gold-crested, O lord of all the gold in the world. I prostrate before you who have been adored, that deserve to be worshipped, and are still being venerated; you that are all things, which devour all objects, and are the soul of all the elements. Salutations to you that are the hotri in sacrifices, the mantras, and own white flags and standards. Obeisance to you that are the navel of the universe, are both the cause and effect, and the refuge of all shelters.

Salutations O Krisanasa, of slender limbs, and slim frame. Salutations to you that are always cheerful and are the personification of confused sounds and voices. Salutations to you that are about to span the earth, that are already spread across, and standing upright. Salutations to you that are

unshakeable, who are unceasing, smooth of skin with matted locks on your head.

I bow to you that are fond of dancing and who strike your puffed cheeks, making your mouth a dumara. Salutations to you that are fond of lotuses that blow in rivers and that are always fond of singing and playing on musical instruments. I prostate in front of you who are Adi, the first of all creatures, and are the crusher of the Asura Bala. Salutations to you that are the master of time, the personification of kalpa; and the embodiment of all kinds of destruction, great and small.

Salutations to you who laugh awfully and as loud as the beat of a drum, and observe dreadful vows. Obeisance forever to you that are fierce, and possess ten arms. Salutations to you who are armed with bones and are fond of the ashes of funeral pyres. Salutations to you that are awful, and terrible to witness, and an observer of dreadful vows and practices.

I prostrate before you who own an ugly mouth, with a tongue resembling a scimitar and large teeth. Salutations to you that are fond of both cooked and uncooked meat, and regard the gourded vina as priceless. Salutations to you who creates rain, and helps the cause of dharma, are identifiable with the form of Nandi, and are dharma personified. Salutations to you that are ever moving like wind and the other forces, are the controller of all things and always engaged in stirring all creatures in the cauldron of Time.

I bow to you, O lord of all creatures, who are superior, and the giver of boons. Salutations to you who have the best of garlands, most outstanding of scents, and the finest of robes, and who give the highest of boons to creatures, without parallel. Obeisance to you that are attached, and yet are free from all attachments, you of the form of yoga dhyana, adorned with a garland of akshas. Salutations to you that are united as cause and disunited as effects that are the form of shadow and of light.

Salutations to you that are amiable, and are frightful, and exceedingly so. Salutations to you that are auspicious, tranquil and most serene. My obeisance to you who are of one leg and many eyes, having only one head; you are fierce, you who are gratified with small offerings and are fond of equity. Salutations to you that are the artificer of the universe, and are ever united with the attribute of stillness.

Salutations to you that bears a foe-frightening bell, who are of the form of the peal made by a bell and are of the form of sound when it is not

perceptible by the ear. I bow to you that are like a thousand bells rung together, who are fond of a garland of bells, and are like the sound that the life-breaths make, that are of the strain of all scents and of the confused noise of bubbling fluids. Salutations to you who are beyond three hums, and that are fond of two hums. I prostrate before you that are entirely tranquil, and have the shade of mountain trees for your habitation.

You are fond of the heart-flesh of all creatures, who purges all sins, and are of the form of sacrificial offerings. Salutations to you that are the soma of sacrifice, that are the sacrificer himself, who are the Brahma into whose mouth is poured the sacrificial butter, and are the agni into which is poured the ghrita inspired with mantras. Salutations to you that are of the form of Ritwijas, who have your senses under control, who are made of sattva, and have rajas also in your make.

I prostrate before you that are of the banks of rivers, of rivers themselves, and of the lord of all rivers, the ocean. Salutations to you, who are the giver of food, are the lord of all food and who are identical with him that takes food. I bow to you that has a thousand heads and a thousand feet, to you that has a thousand tridents raised in your hands, and a thousand eyes. Salutations to you that are of the form of the rising sun, and who are of the frame of a child, that are the protector of ganas all of whom have the build of children, and that are, besides, shaped like children's toys.

My obeisance to you that are old, that are covetous, that are already agitated and that are about to be agitated. Salutations to you who has locks of hair marked by the flow of the Ganga and resembling blades of munja grass. Salutations to you that are gratified with the six actions and that are devoted to the performance of the three deeds. Salutations to you that have assigned the duties of the respective asramas of life. Salutations to you that deserves to be praised in sounds that are a variant of sorrow, and constitute deep and confused noise.

Salutations to you who have eyes both white and tawny, as also dark and red. Salutations to you who have conquered your vital breaths, who are of the shape of weapons, that cleaves all things, and are exceedingly lean. Salutations to you who always speak of dharma, artha, kama and moksha. Salutations to you who are a Samkhya, who are the lord of Samkhyas, and are the introducer of the Samkhya Yoga.

I prostrate before you who have a chariot and who are without a chariot. Salutations to you that have the intersection of four roads for your

chariot; to you that have the skin of a black deer for your upper garment, and a snake for your sacred thread. I bow to you who are Isana, who are of body as hard as a thunderbolt, and that are of green locks. Salutations to you that are of three eyes, who are the lord of Ambika, who are Manifest and Unmanifest.

Salutations to you that are desire, that are the giver of all desires, that are the slayer of all desires, and are the discriminator between the gratified and the ungratified. Salutations to you that are all things, the giver of all things, and the destroyer of all things. Salutations to you that are the colours that appear in the evening sky. Salutations to you that are of mighty strength, of mighty arms, are a mighty being and are of great effulgence.

Salutations to you who look like a mighty mass of clouds, and are the embodiment of eternity. Salutations to you that are of a well-developed body, who are of emaciated limbs, that bear matted locks on your head, and are clad in the bark of trees and skins of animals. Salutations to you that have jata as effulgent as the sun or the fire, and have tree-bark and skins for your attire. Salutations to you who are possessed of the effulgence of a thousand suns, and that are ever engaged in penances.

Obeisance to you that are the excitement of fever and that are endued with matted locks drenched with the waters of the Ganga, of hundreds of eddies. Salutations to you who repeatedly rotates the moon, the yugas and the clouds. You are food, you are he who eats that food, you are the giver of food, you are the grower of food and you are the creator of food. Salutations to you that cooks food and eats cooked food, and are both wind and fire.

O lord of all the lords of the deities, you are the four orders of living creatures. You are the creator of the mobile and immobile universe, and you are its destroyer. O highest of all those conversant with Brahman, they that are conversant with Brahman regard you as Brahman. The extollers of Brahman say that you are the supreme source of the mind, and the refuge upon which space, wind and light rest.

You are the Riks and the Samans, and the syllable AUM. O first of all deities, those proclaimers of Brahman that sing the Samans constantly sing of you when they speak the syllables Hayi-Hayi, Huva-Hayi, and Huva-Hoyi. You are made of the Yajuses, of the Riks and of the offerings poured on the sacrificial fire. The hymns contained in the Vedas and the Upanishads adore you.

You are the Brahmanas and the Kshatriyas, the Vaisyas and the Sudras, and the other castes formed by their intermixture. You are those masses of clouds that appear in the sky; you are lightning; and you are the roar of thunder.

You are the year, and the seasons; you are the month, and the fortnight. You are the yuga, the time represented by the twinkling of an eye, you are Kashtha, the Mandalas and the Grahas; you are Kaala.

You are the treetops, the crown of all mountains. Among animals, you are the tiger; among birds, you are Garuda, and among snakes, you are Ananta. Among oceans, you are the kshirasagara, the ocean of milk, and for all astras, you are the bow. You are the vajra among weapons, and truth among vows.

You are aversion and you are avarice; you are attachment and you are bewilderment; you are forgiveness and you are ruthless. You are exertion, and you are patience; you are cupidity, and you are wrath; you are victory and you are defeat.

You carry a mace, and you hold a spear; you carry a bow, and you bear the khatvanga and the jharjharas in your hands. You are he who slashes, pierces and strikes. You are he who leads and he who gives pain and sorrow. You are dharma with ten virtues; you are wealth of every kind, and you are pleasure.

You are the Ganga, the oceans, rivers, lakes and the pools. You are the slender vines, the thicker creepers; you are all kinds of grass, and deciduous herbs. You are all the animals and the birds. You are the origin of all objects and actions; you are the season that yields fruits and flowers.

You are the beginning and the end of the Vedas; you are Gayatri, and AUM.

You are green, you are red, you are blue, you are dark; you are of a bloody hue, you are of the colour of the sun, you are tawny, you are brown and you are dark blue. You are colourless, you are of the best colour, you are the maker of colours and you are without comparison. Your name is gold, and you are fond of gold.

You are Indra, you are Yama, you are the giver of boons, you are Kubera and you are Agni. You are the eclipse, you are the fire called Chitrabhanu; you are Rahu, and you are the sun.

You are the fire on which men pour sacrificial ghrita. You are he who pours the ghee. You are he in honour of whom men pour the ghrita, you are

the butter itself and you are the puissant lord of all.

You are the samhitas called Trisuparna, you are all the Vedas; and you are the hymns known as Satarudriya. You are the holiest of holies, most auspicious of all auspicious things. You animate the breathless body. You are Chitta.

Endowed with gunas, you are subject to destruction. You are the indestructible Jivatman. As jiva's body, you are full, yet liable to decay and death. You are prana, you are sattva, you are rajas, you are tamas and you are faultless. You are the breaths—prana, apana, samana, udana and vyana.

You are the blink of the eye. You are the sneeze and the yawn. You are of red eyes that ever look inwards. You are of the great mouth and belly. The bristles on your body are like needles. Your beard is green. Your hair is erect. You are swifter than the swiftest. You adore and know the principles of music both vocal and instrumental.

You are a fish gliding in the waters, and you are a fish entangled in the net. You are full, you love sport, and you are quarrels and disputes incarnate. You are Kaala: you are the hard time, the premature time and the ripe time. You are the killing, you are the scimitar and you are the kill.

You are the ally and the adversary; you are the destroyer of both allies and adversaries. You are the moment when clouds appear; you have large teeth, and you are Samvartaka and Balahaka.

You are manifest as splendour. Maya conceals you. You are he who connects creatures with the fruits of their karma.

You have a bell in your hand. You play with all things, chala and achala, like toys. You are the cause of all causes. You are Brahman in the form of Pranava, and you are svaha. You carry the danda, you are clean-shaven, and you are the controller of your words, deeds and thoughts.

You are the four yugas, and the four Vedas; you are the source of the four sacrificial fires. You are the authority of all the duties of the four asramas. You are the maker of the four varnas.

You are always fond of dice. You are cunning. You are the lord and master of the Ganas. Red garlands and red robes adorn you. You sleep on the mountain-breast, and you are fond of the red hue.

You are the artisan, you are the supreme artist and all the arts flow from you. You are fierce; you plucked out Bhaga's eyes and broke Pusan's teeth.

You are svaha, you are svadha, you are vashat; you are salutation incarnate, and you are the words namas-namas. No one knows your observances and your penances. You are Pranava; you are the sky strewn with millions of stars. You are Dhatri, Vidhatri and Sandhatri. In the form of the Supreme Cause, you are the refuge of everything, and you are independent of all refuge.

You know Brahman. You are tapasya, you are dharma, you are the soul of Brahmacharya and you are simplicity. You are the Soul of creatures, you are the creator of all creatures; you are absolute existence, and you are the cause of the past, the present and the future.

You are Bhumi, you are Akasa and you are swarga. You are eternal, self-restrained and you are Almighty. You are an initiate, and not a novice. You are forgiving, unforgiving and you are the chastiser of heretics.

You are the lunar month, you are the Kalpa, you are destruction, and you are creation. You are lust, you are the vital seed; you are subtle, you are gross and you adore karnikara garlands. You have a face like Nandi; you have a terrible face, you have a handsome face, you have an ugly face and you are without a face. You have four faces, you have many faces and you have a fiery face in battles.

You are the golden-bellied Narayana Hiranyagarbha; you are unattached to everything; you are Ananta, and you are Virat. You are the destroyer of adharma, you are Mahaparswa, you are Chandradhara, and king of the spirit-clans. You low like a cow, you are the protector of kine and the lord of bulls is your attendant.

You are the protector of the Trilokas; you are Govinda; you are the controller of the senses, and the senses cannot seize you. You are the best of all creatures; you are fixed, you are immobile, you are steadfast and you are the incarnation of tremors.

You are irresistible, and you destroy poisons. Undefeatable in battle, you cannot be shaken, transcended or measured. You are victory. None can vanquish you.

You are swift; you are the moon, and you are Yama. Without flinching, you bear the cold, heat, hunger, weakness and disease. You are mental anguish, and physical disease. You are the disease and the cure for all diseases. You are the advent and departure of all diseases.

You are the destroyer of my sacrifice that tried to escape in the form of a deer. You have a lofty brow. You have eyes like lotus-petals. Your abode

is in the midst of a lotus forest.

You hold the Rishi's staff. You have the three Vedas for your three eyes. Your chastisements are fierce and savage. You destroy the embryo from which the universe springs.

You drink poison and fire; you are the monarch of all Devas, you drink soma, and you are the lord of the Maruts. You are the amrita. You are the master of the universe. You shine in glory, and you are the lord of all the luminous ones.

You protect from poison and death, and you drink kshira and soma. You are the pre-eminent protector of those who have fallen from swarga, and you defend the best of the Devas.

Golden is your vital seed, your Hiranyaretas. You are male, you are female and you are without gender. You are an infant, you are a youth; you are aged with worn-out teeth; you are the supreme Naga, you are Sakra and you are the destroyer and creator of the universe.

You are Prajapati, and worshipped by the Prajapatis; you support the universe, and the universe is your form; you have the gift of great tejas, and have faces in every direction.

The sun and the moon are your eyes, and the Brahman is your heart. You are the ocean. Devi Saraswati is your speech. Fire and wind are your might. You are day and you are night. You are all actions including the blinking of the eye.

Neither Brahma, nor Govinda, nor the ancient Rishis, can know your greatness, O auspicious lord. Your subtle forms are invisible to us.

Rescue me and protect me like a father. I deserve your protection. I bow to you, O Anagha. You are merciful to your devotees, and I am ever devoted to you. Let him who lives alone on the other side of the ocean of samsara always protect me.

I bow to the very Soul of yoga, whom men of sattva see as an effulgent light. Obeisance to him who has matted locks, who bears the Rishi's staff; who has a body with a long torso, who has a dumaru tied to his back, and who is the Soul of Brahma.

I prostrate before him who is the Soul of water, in whose hair are the clouds, in the joints of whose body are the rivers and whose stomach holds the four oceans. I seek the protection of him who, at the end of the yuga, devours all creatures and reclines on the Ekarnava, the single expanse of

water that covers the universe. He who entered Rahu's mouth to drink soma, and as Swarbhanu devoured Surya, may he protect me.

My obeisance to the Devas who enjoy their shares of sacrificial offerings. Let them enjoy the offerings made with svaha and svadha, and let them be pleased with the offerings.

Let the thumb-sized beings who dwell in all bodies, the linga sariras, always protect and gratify me. I always bow to the embodied beings who make creatures cry, and gladden them as well, without it affecting themselves.

I prostrate to the Rudras who live in rivers, oceans, hills, mountains and mountain caves; who abide in the roots of trees, cow-pens, remote jungles, crossroads, in-roads and open squares. Who dwell on riverbanks, lakes and oceans, elephant-shelters, and stables, in chariot-shacks, deserted gardens and houses, in the five primal elements and in the cardinal and subsidiary directions.

Repeated salutations to the ones that dwell in the space between the sun and the moon, as in their rays, and they that live in the nether regions, as also the ones that have taken to sannyasa and other superior practices for the sake of attaining the Supreme. I bow always to them that are unnumbered, unmeasured and formless, to the Rudras that have the gift of infinite gunas.

Because you are the creator and Soul of all creatures, O Hara, I did not invite you to my sacrifices. After all, you are the one adored in all sacrifices with plentiful offerings. Perhaps, stupefied by your subtle illusion I failed to invite you. Be appeased with me, O Bhava, my mind, intellect and consciousness all dwell in you."

Hearing these adorations, Mahadeva ceased inflicting further violence on Daksha. Indeed, he addressed the Prajapati, saying, "Daksha, I am pleased with your worship. You need not praise me more. You will have my friendship. Through my grace you will earn the fruit of a thousand Asvamedhas, and a hundred Vajapeyas.

"Be you the best of all creatures in the world. Feel no sorrow for the violence done to your sacrifice. Even in earlier Kalpas, I had to destroy your yagna.

O Mahavrata, once more will I grant you boons. Accept them. Dispel this sadness that spreads across your face, and listen to me attentively. With the help of sound debate, the Devas and Danavas have extracted a faith

from the six Angas of the Vedas, and from Samkhya and yoga, because of which they practice austere tapasya.

Even so, the religion, which I have extracted, is without equal, and yields all felicity. It is open to practice for men in all asramas. It leads to moksha. It may take many years to acquire, through punya by those who have restrained their senses. Mystery shrouds it. The ignorant see it as censurable. It contradicts the dharma of the four varnas and four asramas, and agrees with them in only a few instances. Adept men in the science of conclusions understand its propriety, and those who transcend all the asramas are its worthy recipients.

Daksha, in days of old did I create this auspicious dharma called Pasupata; its proper observance confers immense benefits. Shed this fever of your heart and let those benefits be yours."

With these words, Mahadeva, Devi Uma and all his followers vanished from Daksha's view. He who recites this hymn, the Shiva Sahasranama stotra, first sung by Daksha, or hears it, will never meet with the smallest evil and will gain a long life. Indeed, as Shiva is the lord of all the Devas, so is this stotra, agreeable with the srutis, supreme among all stutis. Men covetous of fame, kingdom, happiness, pleasure, profit and wealth, as those yearning for vidya, must earnestly listen to this hymn.

He who suffers from illness, distressed by pain, plunged into gloom, afflicted by thieves or fear, or who has incurred the king's ire, is freed from fear by listening to or reciting this hymn. Indeed, even in this earthly body, it can help him attain equality with Mahadeva's Ganas. Verily, it enhances his energy and fame, and purifies his sins.

Neither Rakshasas nor Pisachas, not Bhutas or Vinayakas disturb the house where men recite this stotra. The woman, who piously listens to this hymn while practising Brahmacharya, wins worship as a goddess in the family of her father and her husband.

Every venture of the man, who hears or recites this hymn with rapt attention, meets with success. The singing of this stotra fulfils all one's silent and spoken wishes.

He who practices Samyama, makes offerings to Mahadeva, Guha, Uma, Nandi, and sincerely chants their names, gains all things of enjoyment, pleasure and his every wish comes true.

When such a being dies, he ascends into swarga, and never again takes birth among animals or birds. Even the puissant Vyasa, son of Parasara,

affirms this.’

CANTO 286

Yudhishtira says, 'Tell me, O Pitamaha, what is Adhyatma with regard to man and where does it arise?'

Bhishma says, 'With the help of Adhyatma one may know everything. It is, again, superior to all things. To the extent of my knowledge, I will explain the Adhyatma about which you ask. Listen attentively.

The earth, wind, space, water and light are the Panchamahabhutas. These are the cause and the destruction of all creatures. The bodies of living beings, both subtle and physical, are the result of the combination of gunas of these five. These qualities repeatedly come into existence and unceasingly merge into the original cause of all things—the Paramatman.

The Panchamahabhutas create all creatures, and into these five elements, all beings eternally resolve themselves, like the endlessly rising and subsiding waves of the ocean. As a tortoise stretches out and withdraws its legs into itself, even so the infinite number of creatures emerge from and enter these five primal elements.

Verily, sound springs from space, and all touch, from earth. Life is from the wind. Taste is from water. Form is the property of fire. And so, the entire universe, mobile and unmoving, is the combination of the Panchamahabhutas in various proportions. When the Pralaya comes, the endless creatures resolve themselves into these five, and when creation begins anew, they re-emerge from them.

The creator places the same five elements in all the beings, in proportions that he thinks best. Sound, the ears and all the cavities, have space, Akasa, as their causal element. Taste, all liquids and the tongue, are the properties of Apah, water. Form, the eye and the digestive fire in the belly, partake of the nature of Agni, fire. Scent, the nose and the body, are the properties of Bhumi, earth. Life, touch and action are the properties of wind, Vayu.

Rajan, I have explained to you all the properties of the Panchamahabhutas. After Mahadeva created these, he united with them sattva, rajas, tamas, Kaala, Chitta and manas as the sixth.

The intellect dwells in the interior of what you see above the soles of the feet and below the crown of the head. Humans have five senses, and the mind is the sixth. The seventh is the intellect. The kshetrajna is the eighth.

Knowledge of their individual functions determine the senses and the doer. Sattva, rajas and tamas depend upon the senses for their formation. Chitta exists only to seize the impressions of objects. Manas has ambiguity for its function. Buddhi is for ascertainment. Kshetrajna is only an inactive witness of all activity.

Sattva, rajas, tamas, Kaala and karma, O Bhaarata, these are the qualities that direct the buddhi. The intellect is the senses and their five aspects. When intellect is wanting, the senses with the mind, and the five other attributes cease to be.

That with which the buddhi sees is the eye. When the intellect hears, it is the ear. When it smells, it is the nose, and when it tastes, it is the tongue. When it feels objects, it is the skin. In this manner, the intellect undergoes diverse and frequent modifications. When the intellect desires anything, it becomes the mind. The five senses, with the mind, are the creations of buddhi. They are the indriyas. To stain them is to taint buddhi as well.

While intellect dwells in the jiva, it exists in three gunas. Sometimes she is joyful, at times, she indulges in sorrow, and often she exists in a state that is neither pleasure nor pain. With these conditions for her essence, the intellect decides between the three gunas. As the surging ocean ever remains within its continents, likewise, the intellect exists in the mind.

When rajas increases, buddhi transforms into rajas. Felicity and satisfaction are the properties of sattva. Heartache, sorrow, discontentedness and damnation, are the result of rajas. Ignorance, attachment, error,

heedlessness, stupefaction, terror, meanness, sleep and procrastination, are the properties of tamas.

Whenever the body and mind connect with joy or happiness, the state it gives rise to, is the result of sattva. Regard everything fraught with sorrow and disagreeable to oneself as rising from rajas. Therefore, before undertaking such actions of passion, one should reflect on them. See anything fraught with error or bewilderment, which is inconceivable and mysterious, as connected with tamas.

This then, is the explanation of how things in this world dwell in the intellect. Understand this and you will be wise. For, what else can be the sign of wisdom?

Let me tell you the difference between intellect and soul. The buddhi creates gunas, whereas the Atman does not. Although by nature they are distinct from each other, yet they always exist together. A fish is different from the water in which it dwells, but fish and water must exist together.

The gunas cannot know the Atman, but the Atman knows them. Ignorant men regard the Soul to always act together with the gunas, but this is not so. The Atman is truly only an inactive witness of everything.

The intellect has no refuge. Life arises because of the gunas coming together. Other causes create the knowledge that dwells in the body. No one can apprehend the gunas in their real nature or form of existence. The intellect creates the attributes, whereas the soul simply watches them. This union between buddhi and Atman is eternal.

The indwelling insight apprehends all things through the senses that are themselves inanimate and ignorant. Really, the senses are only like lamps that shed light for others without themselves being able to see. Such is the nature of the senses, intellect and the soul. With this knowledge, one should live cheerfully, without yielding to either sorrow or joy. Such a man is beyond the influence of pride.

Just as a spider weaves its web naturally, it is the nature of the intellect to create all the gunas on its own. Hence, one can call these attributes a spider's web. Upon their destruction, their essences do not cease to exist; they only become invisible. Although, when something is beyond the knowledge of the senses, its existence, or otherwise, is concluded through inference. This is the opinion of one school of philosophers. Others insist that with death, the gunas cease to be. One must resolve this difficult

problem through reflection and the intellect, and dispel the confusion, before one can discard sorrow and live in happiness.

As men unacquainted with its mystery feel distress, when they are born into this earth, which is like a sea of bewilderment. Likewise is the anxiety of he who loses his intellect and so his discernment. Still, men who know Adhyatma possess fortitude, and they can reach the other shore of samsara. Indeed, gyana is an efficient raft, and intelligent men escape the terrors that alarm the ignorant.

As for men of dharma, none of them arrives at an end that is superior to that of any of their companions. Indeed, in this matter, the virtuous show an equality.

Through the sole means of knowledge, the gyani destroys whatever karma he does both in ignorance and knowingly, though these be replete with great iniquity. Moreover, when he receives true vidya, he naturally ceases to perpetrate both these. He censures the evil doings of others as well as any of his own sins committed under the influence of attachment.'

CANTO 287

Yudhishtira says, 'Living creatures are always in fear of sorrow and death. Tell me, O Pitamaha, how the occurrence of these two may be prevented.'

Bhishma says, 'Listen, O Bhaarata, to an old story of the conversation between Narada and Samanga.

Narada said, "While others respect their superiors with only a bow of the head, you honour them by prostrating before them on the ground. You seem to be crossing the river of life by yourself. You appear to be always free from sorrow and full of great joy. I do not see that you ever have the least anxiety. You are always content and happy and you revel in constant wonder like a child."

Samanga said, "O bestower of honours, I know the truth about the past, the present and the future. Hence, I am never sad. I also know about the advent of deeds in this world, of the accession of their fruits and about the varied nature of these fruits. Therefore, I never yield to sorrow.

Watch the illiterate, the destitute, the prosperous, O Narada, the blind, fools, madmen, and us, as well. See how we all live by virtue of the karma of our past lives. The very Devas exist because of their past karma. The strong and the weak, all, live according to past actions. It is fitting, therefore, that you should hold us in esteem. The owners of thousands of karmas, live. The owners of hundreds also, live. They that are overwhelmed by sorrow, live. See, we too, are living!

When we, O Narada, do not give in to sorrow, how can the practice of dharma or performing rites and rituals affect us? Moreover, since all joys and sorrows are transient, they cannot agitate us at all. Indeed, the very root of wisdom is the freedom of the senses from ignorance. It is the senses that yield to errors and sadness. He whose faculties are subject to nescience, can never attain wisdom. The pride that a man indulges in out of ignorance, is only a form of the same ignorance. The man of delusion has neither this world nor the next.

Remember that sorrow and happiness cannot be eternal. With all its vicissitudes and tribulations, I would never adopt a worldly life. Neither would I care for desirable objects nor think of their attending pleasure. And, indeed, I would not dwell upon the sorrows that present themselves.

A self-reliant man would never covet the possessions of others; he would not think of undeserved gains; even immense wealth begotten without toil would bring him no joy. Furthermore, he would not be sorrowful at the loss of such wealth.

Neither friends nor wealth, nor high birth or scriptural learning, or mantras can save a man from sorrow in the next world. It is only through karma that he can attain felicity there. One cannot direct the intellect of the one inept in yoga towards moksha. He who is ignorant of yoga can never know happiness.

Patience, and the resolve to disown sorrow, are the two means to true bliss. Anything pleasant leads to pleasure. Pleasure induces pride. Pride fetches sorrow. Hence, I avoid them all.

Misery, fear and pride stupefy the heart; and to pleasure and pain, I am a mere spectator. Abandoning wealth and pleasure, craving and misdeeds, I range over the earth, free from sorrow and anxiety.

Like one who has drunk amrita, I do not fear death, here or in the hereafter. Nor am I afraid of iniquity, cupidity or any such thing. Through my severe tapasya, I have gained this knowledge. This is why, O Narada, even if sadness comes to me, it will not afflict me."

CANTO 288

Yudhishtira says, 'Tell me, O Pitamaha, what is good for he who is inexperienced with the dharma of the scriptures, who is always unsure, who has no self-restraint, and other practices that lead to Atmagyana, the knowledge of the Soul.'

Bhishma says, 'Worship of the guru, reverential care of elders and listening to Brahmanas recite the shastras are of supreme benefit to such a man.

For this, listen to another old tale of a conversation between Galava and the Devarishi Narada.

Long ago, Galava, for his weal, approached Narada, and said, "I see, O Muni, that the virtues through which a man gains respect in the world are permanently inherent in you. You have gyana and it befits you to clear the minds of men like us who are unacquainted with dharma. We are uncertain about what we should do, for simultaneously with a fiat to perform karmas, the revelations of the shastras exhort us to acquire gyana. Speak to us on this subject.

O Narada, the different asramas approve different courses of action. 'This is beneficial, and this other is beneficial': in this manner, do the scriptures command us.

Observing the followers of the four asramas, and seeing how we are equally content with our own teachings, we still fail to understand what is truly beneficial.

If the shastras were all uniform and one, then the truth would be easy to discern. Yet, because the scriptures are multifarious, it shrouds what is truly valuable with mystery. This, I feel, is what creates all the confusion about beneficial deeds. O Devarishi, speak to me on this subject. I await your guidance."

Narada said, "There are four asramas, O child. All of them serve their own purposes, and their duties differ from one another. Understand them first from competent gurus, and reflect on them, O Galava. Notice the variations in the proclamations of the merits of the asramas with regard to their form, their divergence with regard to their matter and the contradictions in the observances they embrace. Notice how all the asramas refuse to clearly yield their true intent of Atmagyana. Yet, men with the gift of subtle vision clearly perceive their highest goal.

Good offices to friends, suppression of enemies and the possession of the aggregate of three, dharma, artha and kama: these, the wise affirm, are certainly beneficial, and of supreme excellence. Abstention from sin, the inclination towards dharma and good conduct surely constitute excellence. Mildness towards all creatures, a sincere nature and sweet speech do indeed create greatness. A fair distribution of one's belongings, among the Devas, the Pitris and Athitis, and loyalty towards one's servants certainly establish virtue.

Truthfulness is the highest punya, but the knowledge of truth is difficult to acquire. I say, truth is exceedingly beneficial to all creatures. Renunciation of pride, the elimination of impulse, contentment and living in solitude, embody supreme purity. The study of the Vedas, and their Angas, with enquiry, and pursuits of gyana, are meritorious.

He who aims for perfection should never excessively enjoy sound, form, taste, touch and scent. Wandering at night, sleeping during the day, revelling in idleness, roguery, arrogance, extravagance—these are habits he must relinquish. To achieve success, he should pursue his goal with total abstention from all indulgence of the senses.

He should not seek to elevate himself by discrediting others. Indeed, through his merits alone should he seek distinction over eminent men, but never over the inferior. Men, who have no merit, and are full of pride, demean meritorious men by asserting their own virtues and affluence. They enlarge their own importance, and if left unchecked regard themselves superior to eminent and worthy men of prestige. The wise and the righteous

acquire great fame by refraining from speaking ill of others and from never indulging in vanity.

Flowers spread their fragrance without proclaiming their own excellence. The sun silently casts his radiance through the sky. Similarly, eminent men discard their faults and calmly shine in the world, without any boastfulness. A fool can never sparkle in the world by singing his own praises—while, the one with real punya and gyana has splendour even if he is hidden in a pit.

Men may shout loud and evil words from the top of their lungs but, eventually, such words will die. Even so, good words, spoken ever so softly, will illuminate the world. As the sun only appears to shine in the Suryakantam gem, the frivolous words of vain fools display only the meanness of their hearts. Hence, men seek gyana. I think that of all possessions, that of wisdom is the most valuable.

One should not speak until spoken to, nor reply if someone questions one impolitely. Even if one is intelligent and wise, one should remain silent, even like a fool, until one is questioned in a respectful and appropriate manner.

One should live among men of dharma and liberality, who observe the duties of their own varna. He who wishes for excellence, should never dwell in a place where there is a conflict of the duties of the several orders. A person may abide abstaining from all works, and be content with whatever he receives without exertion. By living amid men of dharma, one succeeds in acquiring dharma oneself. Likewise, by living amid sinners, he taints himself with sin.

As the touch of water, fire or the moon's rays, instantly convey their sensations, the impressions of dharma and adharma produce sukha or dukha.

Men who eat vighasa do not care for the flavours of food. Men who minutely judge the tastes of the dishes are still bound by the bonds of karma.

There are places where a Brahmana discourses on duties regarding Atmagyana. However, the disciples listen without any reverence. A man of dharma should immediately leave such a place. On the other hand, who would wish to leave the place where perfect decorum exists between the guru and sishya?

What self-respecting gyani will stay in the place where people spread false rumours about the wise? Who is there that will not forsake such a place where greedy men seek to break down the barriers of dharma?

One should live among pious men who humbly practice dharma without fear. Nevertheless, one must avoid the place where men do so just to acquire wealth and other temporal benefits—for, such people are sinful. One should instantly flee from there, as if from a room full of snakes.

At the outset, he who seeks his own weal should relinquish any action that causes strain or duress, and invests him with sinful karmas.

Virtuous men should leave the kingdom where the king and his officers exercise equal authority and where they habitually eat before feeding visiting relatives. One should live in a country where Brahmanas eat first; where they devote themselves to dharma, teach and officiate at sacrifices. One should surely dwell in a country where there is constant recitation of the sounds svaha, svadha and vashat.

Like poisoned meat, one should avoid a kingdom where Brahmanas perform unholy practices, for a livelihood. With a contented heart, a noble man should live in a country whose inhabitants joyfully offer before anyone even asks. One should befriend righteous men devoted to good deeds, in a country where chastisement falls upon the wicked and where respect and good offices are the rewards for men of subdued and cleansed souls.

One should gladly reside in the country, which is ruled by a just king who is devoted to dharma, where severe punishment awaits those who befriend vain, choleric men, who behave evilly towards the upright, and who are greedy and practice himsa. When affluence is about to abandon his subjects, kings invested with character bring prosperity to them.

I have answered your questions about what is beneficial. Due to its exceptionally high and hermetic nature, no one can describe that which is beneficial for the Soul.

The man of dharma who, for his livelihood, conducts himself with dharma, and devotes himself to the good of all creatures, will achieve numerous lofty qualities and rewards.'

CANTO 289

Yudhishtira says, 'Keeping the ultimate goal in mind, O Pitamaha, how should a king behave in this world? What qualities should he possess to free himself from attachments?'

Bhishma says, 'Listen to the old story that was told by Arishtanemi to Sagara.

Sagara said, "What is the dharma, O Brahmana, by which to enjoy felicity here? How, indeed, may one avoid sorrow and turmoil? I want to know this!"

Arishtanemi of Tarkshya's vamsa realised Sagara deserved his instruction, and said, "The bliss of mukti is true felicity in the world. The ignorant man who is wealthy, and attached to children, and his animals, does not know this. The mind that attaches itself to worldly objects and the intellect that suffers from thirst, baffle all remedy. The ignorant man, bound in the chains of affection, cannot acquire moksha.

Listen closely as I tell you about all the bonds that spring from affections and attachments. Indeed, they can benefit the gyani.

Once your children are grown and able to earn their livelihood, you should arrange for their marriage and be free to travel in happiness. With the highest goal of mukti in mind, leave your wife when she is older and attached to her son. Whether you have a son or not, having indulged your senses in the early years of your life, indulge no more. Free yourself from attachments, and range the world carefree in natural joy. Satisfied with your

effortless and unsought-after gains, and perceiving all creatures and objects equally, you must travel in felicity.

This is briefly the way to free yourself from attachments. Listen now, to the details of the attraction of moksha.

Men, who live free from attachments and fear, gain happiness. While, men who are attached to worldly objects, meet with death. Worms and ants engage in procuring food, and die in the pursuit.

If you wish to attain mukti you must never worry about your relatives, by thinking, 'How will they live without me?' A living being is born alone, grows by himself, gains joy, sorrow and death, all by himself.

People enjoy food, raiment and other acquisitions, earned either by their parents, or by themselves. This is solely the result of past karma. All creatures live governed by their own doings, and receive their fruits as ordained by Him.

A being is but a lump of clay, and ever dependent on outside forces. In such a position, what rational consideration can a man have to protect and feed his relatives? In spite of your utmost efforts to save them, Mrityu carries away your relatives, in your very presence. This should be enough to awaken you. While your relatives are alive, you may yourself die, before your duty to feed and protect them is over. After your kin have died, you cannot know what becomes of them—whether they are happy or sorrowful. This ought to awaken you.

Whether you live or die, your kith and kin maintain themselves because of the fruits of their own karma. Reflect on this and do what is for your own good. When this is the case, to whom do we connect with in the world? Therefore, set your heart on the attainment of moksha. Listen still, for I need to say something more.

The man of resolve, who has conquered hunger, thirst, anger, avarice and the rest, is certainly liberated. He who does not forget himself, through the folly of gambling, drinking and chasing courtesans, is ever a Jivanmukta.

One whom sorrow touches because of the needs of daily sustenance, knows the flaws of life. He who regards his repeated births to be due only to sexual congress with women, is free from attachments.

He is certainly a Jivanmukta who knows the true nature of janma, mrityu and karma. He who takes just a handful of corn for his sustenance,

from millions of carts loaded with grain, and who ignores the difference between a bamboo shed and a palatial mansion, is certainly a jivanmukta.

He is surely free who observes that death, disease and famine afflict the world. Indeed, such a man is content, while he who fails to see the world in such a light, meets with destruction. The one who is content with basic needs is a Jivanmukta.

One who perceives the world to consist of consumers and the consumed, while not being part of either, whom pleasure and pain cannot affect, is liberated. He who sees no difference between a soft mattress and the hard ground, and views fine rice and thick rice equally, is liberated. The one who regards soft linen and rough cloth made of grass as equal, and in whose appreciation fabrics of silk and the bark of trees are the same, who sees no difference between clean sheep-skin and unclean leather, is a Jivanmukta.

He who considers this world as the result of the combination of the Panchamahabhutas, attains mukti. A person who regards pleasure and pain as equal, and gain and loss at par, in whose appraisal victory and defeat differ not, to whom like and dislike are the same, and whom fear and anxiety do not change, is wholly liberated.

The one who regards his imperfect body as only a mass of blood, urine and excreta, and also a home of all manner of disorders and diseases, finds emancipation. He who always remembers that decrepitude, wrinkles, white hair, gauntness, paleness will eventually overcome and bend his body, is liberated. He who remembers his body is liable to loss of virility, weakness of sight, loss of hearing and strength, attains moksha. He, who knows that the Rishis, the Devas and the Asuras too must depart from their individual realms, is a Jivanmukta. The one who knows that thousands of powerful kings have left this earth, gains emancipation.

He who knows that the acquisition of objects is always difficult, that pain is abundant, and that tending to relatives is fraught with pain, becomes liberated. Witnessing the copious faults of children and adults, is there anybody who would not worship moksha? One who awakens through the scriptures and worldly experience, and perceives every human concern to be unsubstantial, is a Jivanmukta.

Whether you choose to be a grihastha or pursue mukti, remember my words, and act like a Jivanmukta."

Sagara heard these virtuous words that lead one towards moksha, and with their help he continued to rule his subjects.'

CANTO 290

Yudhishtira says, 'There is another thing that I wish to know all about from you, Pitamaha; tell me everything about it. Why did the Devarishi Usanas, also known as Kavi, favour the Asuras and oppose the Devas? Why did he diminish the tejas of the Devas? Why did the Danavas always engage in enmity with the Devas?

Having the splendour of an immortal, why did Usanas gain the name of Sukra? How also did he acquire such superior powers? Tell me, even though he has awesome energy, why does he not travel to the centre of the firmament? Pitamaha, I wish to know everything about this.'

Bhishma says, 'Rajan, listen closely to the actual events, as I heard and understand them. For a good reason, Usanas engaged in doing what is disagreeable to the Devas. The royal Kubera, lord of the Yakshas and the Rakshasas, is the lord of the treasury of Indra. With his yoga-shakti, Maharishi Usanas entered Kubera's body, to overpower him and rob him of his wealth. Great anguish overcame Kubera at the loss of his wealth. Full of anxiety and wrath, he approached Mahadeva, the greatest of gods.

Kubera represented the matter to the fierce and amiable Shiva of various forms. He said, "By entering my body through his yoga, Usanas deprives me of liberty, and all my wealth, and in the same way, leaves me as he pleases."

Hearing these words, Maheswara was enraged. His eyes turned red, and with his mighty trident, he was eager to strike Usanas down, and he

shouted, “Where is he? Where is he?”

Meanwhile, from a distance, Usanas determined Mahadeva’s intent, and waited in silence. Indeed, Usanas gauged Shiva’s wrath, and reflected whether he should approach Maheswara, flee or remain where he was.

Meditating on the Divine Mahadeva, Usanas set himself on the point of Mahadeva’s spear. Rudra realised he could not cast the spear now, so he bent the weapon into a bow, which is now known as pinaka.

Umapati saw Sukra Bhargava on the palm of his hand. He opened his mouth and quickly swallowed Usanas, who went down into his stomach and began to wander there.’

Yudhishtira says, ‘How could Usanas wander within the belly of the Highest? What did the illustrious lord do while the Brahmana was within his stomach?’

Bhishma says, ‘In days of old, after swallowing Usanas, Mahadeva entered the waters and, like a wooden stake, remained there in yoga-dhyana for millions of years. He completed his great tapasya and emerged from the mighty lake. Brahma approached him and enquired after his tapasya and well-being.

The lord with Nandi for his emblem answered, “My tapasya is successful.”

Sankara, of inconceivable soul, saw that Usanas within his stomach had become greater because of his penance. The greatest of yogins, Usanas, rich with the wealth of his penances and Kubera’s wealth, shone brightly in the Triloka.

After this, with the Pinaka by his side, Mahadeva once again sat down in dhyana, while Usanas anxiously continued to wander in Maheswara’s belly. Seeking to escape, the Maharishi began to sing the praises of the lord, but Rudra blocked all his apertures.

From within Mahadeva’s stomach, Usanas repeatedly addressed the Mahadeva, saying, “Show me your mercy!” Since all his other orifices were shut, Mahadeva said, “Come out through my linga.”

Confined on every side and unable to locate this orifice, the ascetic began to run here and there, burning all the while with Mahadeva’s tejas. At last, he found the opening and emerged through it. This is why his name is Sukra, or semen, and why he is unable to attain the core of the firmament.

The sight of Sukra emerging from his stomach, shining with bright energy, filled Bhava with anger, and he stood with the trisula in his hand.

Devi Uma quickly intervened and forbade her angry lord from killing the Brahmana. Because of Uma's intervention, Usanas became the son of the Devi.'

Uma said, "Since he is now my son, you can no longer kill this Brahmana. O Lord, he who emerges from your stomach does not deserve death at your hands."

Devi Uma's words pacified Bhava, and he smiled and said, "Let this one go wherever he likes."

Bowing to Mahadeva and to Goddess Uma, Usanas went away where he wished.

This, O king of the Bharatas, is the story of Sukra Bhargava, the Asuraguru.'

CANTO 291

Yudhishtira says, 'O Mahabaho, now tell me about what is beneficial for our weal. Your words are like amrita, with which I am never satiated. What are the good deeds, which help a man acquire what is for his highest benefit both here and in the hereafter?'

Bhishma says, 'Let me tell you what King Janaka once asked the peerless Parasara Muni. That king of Mithila said, "What is beneficial for all creatures, in this world and the next? Teach me about these things."

Parasara, who knew the precepts of every religion, said, "Dharma earned through karma is of supreme benefit in this world and the next. Ancient Rishis say there is nothing higher than dharma. By accomplishing the duties of dharma, a man receives honour in swarga. The dharma, again, of embodied creatures, lies in the tenets of karma.

All good men from the different asramas establish their faith in dharma, and accomplish their respective svadharmas. The shastras advise four methods of living in this world. These are the acceptance of gifts for Brahmanas, the realisation of taxes for Kshatriyas, farming for Vaisyas and service to the three other classes for the Sudras.

Wherever men live, the means of support come by themselves. After concluding various virtuous or sinful deeds, when living beings die and merge into their constituent elements, they attain diverse ends. If you steep vessels of white brass in liquid gold or silver, they catch the hue of these metals. Even so, a living being takes diverse portions of his past karma.

Nothing sprouts without a seed. None can gain happiness without performing karma that leads to happiness. When one's body disintegrates into its elements, one attains felicity only because of the righteous deeds of previous lives.

The sceptics argue, saying, "I do not see that anything in this world is the result of destiny or the virtuous and sinful deeds of past lives. Inference cannot establish the existence or operation of destiny. The Devas, the Gandharvas and the Danavas have become what they are due to their own nature and not because of past karmas. Men never remember in their next lives, actions of previous ones. They seldom credit the four kinds of karma of past lives with the rewards of their present life. The declarations in the authoritative Vedas mean to regulate the conduct of men, and keep their minds calm. These, the sceptics say, cannot represent the utterances of men possessed of true wisdom."

This opinion is wrong. In reality, one gains the fruits of whichever of the four kinds of acts one does, with the eye, the mind, the tongue and the muscles. As to the fruit of his deeds, O king, a person sometimes gains happiness wholly, utter misery at other times, and yet again, a blend of happiness and misery. Whether of punya or paapa, karmas remain.

There are times when, in the case of the man who is sinking in life's ocean of samsara, happiness remains concealed in such a way that it does not manifest until all his sorrows disappear. Know this, O king, that upon the exhaustion of the fruits of good deeds, the sinful ones begin to manifest themselves.

Self-restraint, forgiveness, patience, energy, contentment, honesty, modesty, non-violence, freedom from evil vasanas and intelligence—these produce happiness.

No creature is eternally subject to the fruits of his good or bad actions. The wise should always strive to remain composed. One never has to enjoy or endure the good and bad karmas of another. Indeed, one enjoys and endures the rewards of only what one does oneself. The man who shuns both happiness and sorrow walks along a special path—that of gyana. While men who choose to adhere to worldly objects, tread an entirely different path.

He who behaves in a manner that he would chastise in another, should rot in hell. Indeed, by doing something that one censures in others, one incurs ridicule. A Kshatriya bereft of courage, a Brahmana who eats every

kind of impure food, a Vaisya incapacitated in pursuit of a livelihood, a Sudra that is idle and averse to labour; a scholar without good conduct, a man of high birth destitute of dharma, a Brahmana fallen away from truth, a wicked and impure woman, a yogin invested with attachments, one who cooks just for himself, a fool who preaches, a kingdom without a king and a king that cherishes no affection for his subjects—all these are pitiful."

CANTO 292

Parasara said, "The man, who reins in the steeds of his senses through his knowledge, is certainly intelligent. The homage paid to an enlightened sannyasin is worthy of high praise. Such reverence, O Dvija, is the result of instructions he receives from one who transcends karma and not from conversations with men engaged in karma. Given that the allotted period of life is rife with difficulties, one should not diminish its worth with self-indulgence. On the other hand, through virtuous means, one should always strive for one's spiritual progress.

Among the six different colours that the jiva attains at various stages in his life, he who falls away from a superior colour deserves censure. Hence, he who receives the result of good karma should avoid the guna of rajas so that it may not stain him. Man gains a superior colour through deeds of dharma. Unable to acquire a superior hue, he who sins, only kills himself.

Tapasya destroys all sinful acts done in ignorance. While a sinful deed, done knowingly, produces profound sorrow. Hence, one should never wilfully commit any sin. The gyani never does anything sinful even if it leads to the greatest benefit, just as a chaste man would never touch a Chandala. How miserable is the fruit of sin! Through sin, the very vision of the sinner becomes perverse, and he confounds his body, and its unstable elements, along with the soul. The fool who fails to take sannyasa in this

world, afflicts himself with untold sorrow when he departs for the next world.

A soiled white cloth can be made white again with one wash, but not a black one. Beware, likewise is the case with sin. The one who sins knowingly, and performs appropriate penance to expiate the sin, must enjoy and suffer the fruits of his good and bad deeds, separately.

The Brahmavadis claim that acts of dharma negate all injuries that one inflicts in ignorance. Nevertheless, dharma never erases a sin that a man commits consciously.

In my opinion, whatever actions, be they righteous or sinful, be they done knowingly or otherwise, remain until their fruition. Whatever deeds done by the mind with full deliberation, produce fruits, according to their physicality or subtlety. Still, ignorant deeds that are fraught with grave himsa unfailingly produce results and reactions that lead to hell. The difference is that such outcomes are disproportionate in severity to the actions that produce them. As to the deeds of a dubious nature done by the Devas or Rishis, a man of dharma should never imitate or censure them.

He who reflects, ascertains his own ability and accomplishes deeds of dharma, certainly gains what is for his weal. Pour water into an unbaked vessel and it will gradually evaporate. Nevertheless, store it in a baked vessel, and it remains without diminishing. Likewise, actions done without reflection are not beneficial, while ones made with judgement yield happiness. Furthermore, even as water added to a vessel already containing water increases the quantity, all actions, equitable or otherwise, done with awareness, only add to one's store of dharma.

A king should properly rule and protect his kingdom by subjugating his foes and all who seek to assert their superiority. He must tend to his sacred fires and pour libations on them during sacrifices. In his mid-life or old age, he must retire into the forest to practice the duties of the last two asramas. With self-restraint, and noble conduct, he should look upon all creatures as he does on his own self. One should always revere one's superiors. By the practice of truth and of good conduct, O king, one is sure to gain joy."

CANTO 293

Parasara said, "No one selflessly does good for another, nor makes gifts to others, selflessly. Everyone does things for their own selves. People abandon their very parents and brothers when these are no longer affectionate. What need be said then of relatives of other degrees? Gifts to a distinguished person and acceptance of the gifts made by a distinguished person both lead to equal merit. Of these two, however, the giving of a gift is superior to the acceptance of a gift. In order to receive virtue, one must carefully protect the wealth that one acquires and augments through proper means. This is an accepted truth. He who wishes to acquire dharma should never earn wealth through means involving himsa to others. Without zealously pursuing wealth, he should finish his tasks within his abilities.

Offering water with devotion to a guest amounts to earning the punya of feeding a hungry man. The enlightened Rantideva received success in all the worlds through the worship of Rishis through offerings of just leaves, roots and fruits. When the royal son of Sibi pleased Surya and his friends with offerings of the same kind, he too, won the highest regions of felicity.

Every human that is born incurs a debt to the Devas, Athitis, Dasas, Pitris and themselves. Everyone should do his best to free himself from these debts. One repays his debts to Maharishis by studying the Vedas, to the Devas by performing yagnas. By conducting the rites of sraddha, one frees oneself from one's debts to the Pitris. One pays one's debt to one's fellowmen by serving them well. One pays debts to oneself by listening to

Vedic recitations and reflecting on their import, by eating the remnants of sacrifices, and by sustaining one's body.

From the beginning, one should discharge all the duties that one owes to one's servants. Even if destitute of wealth, men attain success through great exertions. Munis reach their goal by adoring the Devas and by pouring libations of clarified butter on the sacred fire.

Richika's son became the son of Viswamitra. He attained success in the afterlife by worshipping the Devas with Riks. Usanas gratified Mahadeva and became Sukra. Indeed, by singing the praises of Uma, he revels in the firmament, in great splendour.

Asita and Devala, Narada and Parvata, Kakshivat, and Jamadagni's son Rama, the chaste Tandya, Vasishta, Jamadagni, Viswamitra and Atri, Bharadwaja, Harismasru, Kundadhara and Srutasravas—all these Maharishis attained their goals by adoring Vishnu with the help of Riks, and with tapasya.

Many undeserving men, too, gain great distinction by venerating Lord Narayana. A man should not seek his progress through any evil or condemnable means. True wealth is what he earns through the ways of dharma. Fie on the wealth he earns with ignoble means. Dharma is eternal. No one should ever abandon it from a thirst for wealth. The man of dharma who kindles his sacred fire and offers daily homage to the Devas is the best of virtuous men.

Great king, the three sacred fires—Dakshina, Garhapatya and Ahavaniya—are the foundation of all the Vedas. A Brahmana, whose karmas and kriyas exist in their entirety, possesses the sacred fire. While abstaining from all karma, it is better to abandon the sacred fire than to keep it.

One should wait upon and humbly serve the sacred fire, the mother, the father and the teacher. The one who discards pride, and merely serves the aged, who is knowledgeable and bereft of lust, who looks upon all creatures with love, who has no wealth, does noble actions and lacks the desire of himsa, is truly a venerable one whom men of dharma adore."

CANTO 294

Parasara said, "It is proper that the lowest varna should derive their sustenance from the other three varnas, by serving them. Performing such service with affection and reverence makes them honourable. Even if his ancestors did not serve anyone, a Sudra should not engage himself in any other occupation than service. It is proper for Sudras to associate with righteous men of dharma, but never with the sinful.

As in the eastern hills, jewels and metals blaze with greater splendour because of their proximity to the sun, so does the lowest varna shine with splendour because of its association with Dvijas. A piece of white cloth assumes the colour of its dye. Likewise is the case with Sudras. All men should embrace all virtuous qualities but never those that are evil. The life of human beings in this world is fleeting and transitory.

The sage who, in happiness and in misery, does only what is good, is a true observer of the scriptures. An intelligent man would never do anything that is discordant with dharma, however high the immediate benefits may seem by doing so. Deeds of adharma are never truly beneficial. A lawless king who snatches thousands of kine from their lawful owners, and donates them in charity, acquires no fruit beyond a hollow fame. In fact, he incurs the sin of theft.

Svayambhu first created Dhatri, who has universal respect. Dhatri created a son who engaged in upholding all the worlds. The Vaisya who engages in farming and the rearing of cattle, worships this Deva.

The Kshatriyas should occupy themselves in protecting all the other varnas. The Brahmanas should only enjoy whatever they receive. While the Sudras should humbly and honestly gather sacrificial articles, clean vedis and other places for worship and yagnas.

If each varna performs his svadharma in this manner, the sanatana dharma would not suffer any diminution. All creatures inhabiting the earth would be joyful through the preservation of dharma in its entirety. Seeing the happiness of all creatures on earth will bring joy to the Devas in swarga. Hence, the king who abides by his duties to protect the other castes, the Brahmana who studies the shastras, the Vaisya who engages in earning wealth and the Sudra who serves the other three other varnas, all become equally worthy of respect.

While, a contrary conduct, in evil, makes each order fall from dharma. Leave alone gifts by thousands, even twenty cowries that a man earns honestly, and offers grudgingly, will earn great benefit.

He, who reverentially makes gifts to Brahmanas, reaps great rewards. A gift that the donor makes after seeking out and honouring the recipient is invaluable. A gift that the donor makes upon solicitation is mediocre, whereas the gift which is made contemptuously and without any reverence, is the most inferior.

This is what the glorifiers of dharma, the holy Rishis, say. While sinking in this ocean of life, man should always seek to cross it by various means. Indeed, he should so exert himself so that he may free himself from the bonds of samsara.

The Brahmana shines with samyama, restraint, the Kshatriya by jaya, victory, the Vaisya through artha, wealth, while the Sudra always shines in glory through skilful service rendered to the three other varnas."

CANTO 295

Parasara said, "Irrelevant of its quantity, the wealth that the Brahmana acquires through gifts, the Kshatriya through victory in battle, the Vaisya by following the duties of his varna, and which the Sudra earns through service of the three other varnas, is worthy of praise. Additionally, when a man spends the wealth to acquire dharma, it produces great benefits.

The Sudra is the constant servitor of the three other classes. If, out of a need for survival, the Brahmana takes to the duties of either the Kshatriya or the Vaisya, he does not decline from dharma. If however, he performs the tasks of the lowest varna, he certainly falls from his status.

When the Sudra is unable to earn his living by serving the three other orders, then trade, rearing of cattle and the practice of the mechanical arts are lawful for him.

Appearing on the boards of a theatre and disguising oneself in various forms, exhibition of puppets, the sale of spirits and meat and trading in iron and leather works should never be taken up as a livelihood by one who is a novice in these professions. Furthermore, each one of these occupations is censurable in the world. I even hear that if anyone working in any of these trades, leaves it, he acquires great merit.

When, out of arrogance, a successful person acts sinfully, what he so does can never pass for authority.

I also hear, from the Puranas of old, when dharma was held in great esteem among reasonable men and their livelihood was consistent with

propriety and the shastras, the only punishment, enough to chastise their faults, was to cry fie on them.

At the time of which we speak, O king, men were full of praise for dharma, and nothing else. Men with remarkable evolution in dharma only worshipped good qualities. However, the Asuras could not bear to see dharma being prevalent in the world. Multiplying in number and energy, they entered into the bodies of men, followed by pride. From pride came arrogance, with wrath on its heels.

When wrath overwhelmed men, modesty and shame left them. They became careless and could no longer see clearly, as before, and they began to oppress one another to acquire wealth without any compunction. Then, the punishment of just crying fie on offenders was no longer effective. Men showed no reverence for either the Devas or Brahmanas, and began to indulge their senses to vile and vulgar surfeit.

Thereafter, the Devas approached Shiva in swarga to seek his protection from the three Asuras, Lobha, Krodha and Kama, now ruling in swarga. The Devas combined their tejas and imparted it to Mahadeva, who, with a single stroke of his trisula, felled the three Asuras down to Bhumi.

Rudra also killed the fierce king of the Asuras who terrorised the Devas. When the Asuras were dead, men regained their normal demeanour, and once again studied the Vedas and the other shastras.

The Saptarishis arrived and installed Vasava as the lord of the Devas and ruler of swarga. Moreover, they took upon themselves the duty of holding the rod of chastisement over mankind. In the wake of the Saptarishis, came Rajarishi Viprithu, and many other kings, all of the Kshatriya varna, to separately rule various clans and kingdoms of Manavas.

However, in those ancient times, there were certain elder men in whom evil vasanas were still awake, because of which there appeared many kings of terrible prowess who indulged in only such deeds as were fit for Asuras. Even to this day, exceptionally foolish men adhere to such evil ways, and establish them as authorities to follow and practice. This is why I say, O king, reflect properly upon the shastras, abstain from all actions fraught with himsa or malice, and seek Atmagyana.

The wise do not seek wealth to perform religious rites by ways of adharma that involve an abandonment of righteousness. Wealth gained from such means can never be beneficial. Become such a Kshatriya, O Rajan. Restrain your senses, be agreeable to your friends, and cherish your

subjects, servants and children. The union of prosperity and adversity give rise to friendships and animosities. Thousands and thousands of existences continually revolve, and in every kind of jiva's life, these must of necessity occur. Therefore, embrace virtuous qualities, but never faults. Such is the nature of dharma, that it brings joy to even the most foolish person, bereft of every honour, who hears praise of any of his good qualities.

Virtue and sin exist only among men, and not among other creatures. Hence, whether in need of food and other essentials, or transcending them, one must cultivate a righteous disposition, acquire knowledge, always look upon all creatures as one's own self, and abstain from himsa. A man should divest his mind of yearnings and dispel its ignorance so as to succeed in gaining what is auspicious."

CANTO 296

Parasara continued, "I have spoken to you on the precepts of the grihastasrama. I will now tell you about the way of tapasya. Listen to what I say.

Because of sentiments fraught with rajas and tamas, one sees the sense of possession spring up in the heart of the grihasta. In this asrama, one acquires kine, fields, wealth, wives, children and servants. One's attachments and aversions increase, and one begins to regard one's possessions as eternal and indestructible. When attachment and aversion overcome a man, and he yields to the acquisition of earthly objects, the reckless craving for enjoyment, kama, seizes him.

Considering the man with the largest share of enjoyments in this world to be fortunate, an indulgent man does not recognise any other happiness besides the gratification of the senses. As lust and greed flood him, he seeks to increase his relatives and attendants, and for their satisfaction strives to augment his wealth through every possible means. By now, he is replete with affection and attachment for his children, hence, for the sake of wealth, does all manner of base things that he knows to be evil, and gives way to sorrow if his wealth is lost. He earns honours and, ever on guard against the defeat of his plans, he uses any means that will satisfy his craving for power and pleasure. Finally, as the inevitable result of the path he pursues, he meets with destruction and death.

True felicity belongs to the intelligent, to the ones who chant of the eternal Brahman, who seek to accomplish only auspicious tasks, and who abstain from all karma that springs from desire.

The loss of persons we love, the loss of wealth, and physical diseases and mental anguish, all cause great despair. This pain gives rise to the awakening of the soul, which in turn creates an interest in the study of the shastras. From the contemplation of the scriptures, O king, one sees the value of tapasya.

A man who discerns between the essential and the trivial is rare. Indeed, the truth that the happiness he derives from wives and children ultimately leads to misery, is enough to make him take to tapasya. Tapasya, O child, is for all. Even the lowest order of men may undertake penance. Tapasya sets the man of self-restraint on the path to swarga.

It is through tapasya that the puissant lord of all creatures creates all existence. The Adityas, the Vasus, the Rudras, Agni, the Aswins, the Maruts, the Viswedevas, the Saddhyas, the Pitris, the Yakshas, the Rakshasas, the Gandharvas, the Siddhas and other Swargavasis—indeed, every other Deva—achieve success through tapasya. The Brahmanas whom Brahma created in the beginning succeeded through their tapasya in honouring not Bhumi alone, but swarga as well.

In this world of mortals, kings and grihastas of high families, owe their positions to tapasya. Their silken robes, their exquisite ornaments, the animals and chariots they ride and the fine seats they use are all because of tapasya.

The thousands of charming and beautiful women that they enjoy, and their palatial mansions, are all because of tapasya. Expensive beds and diverse kinds of delicious foods await men of dharma. There is nothing in the Triloka, O scorcher of foes, that tapasya cannot attain. Even men, destitute of true knowledge, win renunciation because of tapasya.

Whether rich or poor, a man should reject greed, and with the help of his intellect, he must ponder upon the scriptures.

Discontent produces sorrow, which is the result of lust and greed, which further leads to the bewilderment of the senses. Once a man confuses his senses, his wisdom disappears, and he fails to distinguish between right and wrong. All this leads to anguish. And so, one must practice austere tapasya to gain happiness. The failure to do so results in sorrow.

Notice the benefits between practising and abstaining from tapasya. Through exemplary penances, men always receive auspicious returns. Conversely, he who takes to penance to earn a reward, meets with many unpleasant results, disgrace and sorrow. Despite the joy of practising dharma, tapasya and dana, he wishes to indulge in all kinds of illicit acts. Through such sinful actions, he goes to hell. Still, O Rajan, he who remains firm in dharma, in happiness and sorrow, does not lose his regard for the scriptures.

I hear that the pleasure from sensual gratification lasts only so long as the flight of an arrow, and on its cessation, one experiences the utmost pain. Only the insane do not praise the felicity of moksha. Witnessing the anguish that attends gratification of the senses, the wise cultivate the virtues of santi and dama, peace and self-restraint, to attain mukti. Because of their righteous pravritti, wealth and pleasure, artha and kama, cannot affect them. Grihastas, without any compunction, may enjoy wealth and other possessions that they gain without effort. However, they should make an effort to discharge the duties of their varna.

Sinful men cannot imitate the practice of honourable men whose attention is fixed upon the shastras. Every vain act that a man commits meets with destruction. Hence, men who are noble and follow dharma, need make no other effort, other than tapasya. While grihastas, whose addiction lies in actions, must wholeheartedly devote themselves to karmas. Additionally, they must attend to their duties and perform sacrifices and other religious rites with dexterity and attention. Indeed, as all rivers have their refuge in the ocean, men from all the varnas have their sanctuary in the grihastasrama."

CANTO 297

Janaka said, "Maharishi, from where does this difference of colour arise among men of different varnas? Tell me this, O best among speakers. The srutis say that our children are our own self. Since all inhabitants of the earth originate from Brahma, they should all be Brahmanas. Born from Brahma, why do men take to practices that differ from those of Brahmanas?"

Parasara said, "You are right, O king. The children of the creator are none else than the creator himself. However, because of their decline from tapasya, this distribution into classes of different hues has occurred. When the soil and the seed are fertile, the offspring can only be exceptional. But if the soil and seed are less than immaculate, the progeny will be inferior.

Men who know the scriptures are aware that when Iswara sets himself to create the worlds, some creatures spring from his mouth, some from his arms, others from his thighs and a few from his feet. They who emerge from his mouth are Brahmanas. The ones born from his arms are Kshatriyas. Those born from his thighs are Vaisyas. Lastly, the ones born of his feet are the Sudras. He creates only these four varnas, O Rajan. Those who belong to classes other than these are an admixture of these.

The Atirathas, Ambashtas, Ugras, Vaidehas, Swapakas, Pukkasas, Tenas, Nishadas, Sutas, Magadhas, Ayogas, Karanas, Vratyas and Chandalas, are all Kshatriyas born of the four original orders by intermixture with one another."

Janaka said, “When all are born from Brahma alone, how do Manavas have diversity in race? O Maharishi, we see an infinite diversity of races in this world. How can men of indiscriminate origin, who devote themselves to tapasya, become Brahmanas? Indeed, those born of pure wombs and those of impure, all tapasvins became Brahmanas.”

Parasara said, “We cannot judge Jivanmuktas in light of their low births. Maharishis, with their shakti, confer the status of Rishis on the children they father in impure wombs.

My grandfather Vasishta, with Rishyasringa, Kasyapa, Veda, Tandya, Kripa, Kakshivat, Kamatha, Yavakrita, and Drona, Ayu, Matanga, Datta, Drupada and Matsya: all these, O ruler of the Videhas, have become what they are because of their tapasya.

Originally, there were only four gotras—those of Angiras, Kasyapa, Vasishta and Bhrigu. In time, because of karma and pravritti, many more gotras came into existence. The names of these gotras originate in their founders. Righteous men use them.”

Janaka said, “Tell me, O holy one, the particular duties of the various varnas. Tell me also what their common duties are. You know everything.”

Parasara said, “Acceptance of gifts, presiding over the sacrifices of others, and teaching disciples, are the special duties of the Brahmanas. The protection of the other varnas is the svadharma of the Kshatriyas. Agriculture, cattle rearing and trade are the occupations of the Vaisyas—while, servicing the twice-born castes is the vocation of the Sudras. These are the special duties of the four orders. Listen now, O child, as I tell you of the common duties for all the four varnas.

Compassion, ahimsa, heedfulness, charity, sraddhas in honour of the Pitris, hospitality, truthfulness, subjugation of anger, contentedness with one’s wives, purity, freedom from malice, knowledge of the Atman, and renunciation—these, O king, are common to all the varnas. Brahmanas, Kshatriyas and Vaisyas are the three pre-eminent castes. All of them have an equal right to perform these karmas. Even as they acquire great merit by drawing inspiration from a man of dharma among their order, these three varnas meet with sorrow if they perform karmas beyond what is ordained for them.

The Sudra never falls down from not performing Vedic rites, nor is he worthy of any of the rites of redemption. The course of duties that flow

from the Veda is not for him. Nevertheless, he has the sanction to practice the thirteen duties common to all the orders.

O Janaka, Brahmanas regard a virtuous Sudra as equal to Brahma himself. Yet, I perceive such a Sudra as the effulgent Vishnu, the First One in all the worlds.

Persons of the lowest varna, who wish to extinguish their evil passions, may follow the conduct of the higher-born orders. Furthermore, they may earn great punya by performing all rites, other than the chanting of mantras, which are only for the other orders. Wherever Sudras adopt the behaviour of the higher castes, they attain happiness because of which they are able to abide in felicity both here and in the hereafter."

Janaka said, "O Maharishi, is it the man's karma or is it his varna that makes him impure?"

Parasara said, "Certainly, O king, karma and janma, are two sources of impurity. Listen to their difference. Irrespective of birth and actions, the criterion to remain pure is abstention from sin. If a high-born man sins, what he does stains him despite his superior birth. Hence, between actions and birth, karma stains man more than janma.

Janaka said, "What are the acts of dharma that do not inflict himsa upon other creatures?"

Parasara said, "Let me tell you about ahimsa that is the saviour of mankind. Men who dissociate themselves from all worldly attachments are free from all anxieties. Gradually ascending the path of yoga, they finally see moksha before them. Through faith, humility, self-restraint, keen intelligence and abstinence from all activity, they attain eternal bliss.

There is no question that all classes of men, who properly discharge dharma, and abstain from adharma, ascend to swarga."

CANTO 298

Parasara said, "The fathers, friends, preceptor, even the spouses of gurus, of men who are bereft of bhakti, cannot give them the punya that accompanies devotion. Only men who are firm in their devotion to elders, who speak pleasantly to them, who seek their welfare, and are humble in behaviour to them, can gain the merit of bhakti.

The father is the highest of Devas for his children. He is superior to the mother. The highest acquisition is that of knowledge. Men who subdue the objects of the senses acquire mukti.

The Kshatriya prince who goes to battle, receives wounds from fiery arrows, and burns therewith, certainly finds realms to which even the Devas cannot attain, where he enjoys the joys of swarga.

When a Kshatriya meets a warrior who is overcome with fatigue, fear and tears, who has no further will left to fight, has no weapons, nor armour, nor horse, nor chariot, nor infantry for support, then, O king, the Kshatriya should spare such a warrior. Neither should he strike one who surrenders, one who is ill, one who cries for mercy, one of tender years or one who is old.

A Kshatriya should fight another Kshatriya who bears armour, has chariots, horse and foot-soldiers, and who besides is ready for battle and is an equal. Death at the hands of one who is equal or superior is laudable, but not at the hands of one who is low, a coward or any other kind of wretch. This is well known. Death at the hands of one who is sinful, or of low birth

and evil ways is inglorious and leads to hell. No one can rescue the man whose time has run out and whose life is over. Similarly, no one can kill the man whose time has not yet come and whose life is not yet over.

One should prevent one's loving elders from doing menial work, and acts fraught with himsa. One should never wish to extend one's own life by taking the lives of others. When they die, it is laudable for grihastas who live in sacred places to lay down their lives on the banks of sacred rivers.

When one dies, one dissolves into the Panchamahabhutas. Sometimes, death occurs suddenly through accidents, and at times gradually, from natural causes. He, who treads the path of moksha but accidentally meets with death, acquires a similar body and remains a traveller like a person going from one room to another. The only cause for such a man to acquire another body is his accidental death in a sacred place. There is no second cause. Such a body comes into being and attaches itself to Rudras and Pisachas.

Men who know Adhyatma say that the body is an agglomerate of arteries, sinews, bones and a great deal of repulsive and impure matter besides. They say that it is a compound of gunas, along with the senses and objects of the senses born of yearning, all of which have an outer sheath to clothe them. Bereft of beauty and other skills, this combination, through the force of cravings of a previous life, assumes a human form.

The body that the soul abandons becomes inanimate and motionless. Indeed, when the primal ingredients return to their individual nature, the body blends with dust and ashes. Because of its association with actions, the jiva's past karmas determine the circumstances under which it reappears. Verily, O Janaka, under whatever circumstances that this body meets with dissolution, its next birth enjoys and endures the fruits of all its past actions.

When the jiva parts from the body, it is not immediately born in a different form. Like a large cloud, it roves through the sky for some time until it assumes a new body.

The soul is above the mind. The mind is above the senses. Animate creatures are the most outstanding beings of all creation. Of all mobile beings, those that have two legs are superior. Among the bipeds, the Dvijas, the twice-born, are foremost. Amidst them, the wise ones are the best. Beyond them, are the ones who acquire knowledge of the Soul. Finally,

there are the ones who have the gift of humility; these are superior even to the Atmagyanis.

Indubitably, death follows birth. Creatures, under the influence of sattva, rajas and tamas, pursue actions that meet with an end.

He is a man of dharma who dies under a sacred constellation, at an auspicious time when the sun is in the northern declension, during Uttarayana. He is a man of dharma, who purifies himself of all sins and completes all his tasks. He is a man of dharma who abstains from himsa to any man, and meets Mrityu serenely, when she comes.

Death by taking poison, or hanging, or burning, or at the hands of robbers or by the jaws of animals, is inglorious. Men of dharma never incur such deaths even if mental and physical diseases of the most agonising kind afflict them. The lives of the men of dharma, O king, pierce through the sun, and ascend into the world of Brahma. The lives of those who follow dharma, who are yet sinful, range in the middle regions. While the spirits of the sinful sink into the lowest depths.

There is only one foe and not another. That enemy is ignorance, O king. Under its spell, one perpetrates frightful and cruel deeds. To resist such an adversary one should use one's energy by serving elders in accord with the srutis. Only through steady attempts with the help of wisdom can one destroy the curse that follows one's sins.

He who wants to acquire punya should first become a brahmacharin, study the Vedas and observe tapasya. He should then enter grihastasrama to perform yagnas. Once he establishes his vamsa, he should enter the jungle as a vanaprastha, restrain his senses, and seek moksha.

One should never emasculate oneself by abstaining from any enjoyment. Of all births, to be born as a human is best, even if as a Chandala. Indeed, amidst all orders of birth, humanity is the best, because it offers an avenue to save one's self through punya karmas.

So that they do not fall from humanity, men, with the guidance of the srutis, always perform deeds of dharma. As a Manava, he who disregards dharma, indulges in malice, and succumbs to greed and lust, certainly meets with betrayal by his desires.

He who loves all creatures, cherishes them, consoles and feeds them, addresses them with respect, who rejoices in their happiness and grieves in their sorrows, and disregards all kinds of wealth, will never suffer misery in the next world.

Repairing to the Saraswati river, the Naimisa jungles, the Pushkara lakes and other places of Tirtha, one should give gifts, practice renunciation, render one's form amiable, O king, and purify one's body with baths and tapasya.

Of those who die at home, one should perform their last rites, carry their bodies to the smasana on a ratha, and assign them to the flames according to scriptural rites.

Religious rites, ceremonies, charity, the performance of sacrifices, presiding at yagnas, performing other meritorious deeds, fulfilling sraddhas beneficial to one's ancestors: all these one does for one's own weal. The Vedas with their six Angas, and the other shastras, O king, are made for the welfare of the chaste."

CANTO 299

Bhishma says, 'Once again the ruler of Mithila, Janaka, questions Parasara.'

Janaka asked, "What yields punya? What is the best path? Which is the accomplishment that cannot meet with destruction? What is the place from where one does not have to return? Tell me all this, O sage."

Parasara said, "Dissociation from attachments is the root of all that is beneficial. Knowledge is the highest path. Penances never meet with destruction, gifts made to deserving persons are not lost. A man achieves success when he breaks the bonds of sin, revels in dharma, makes the highest of all gifts and pledges ahimsa to all creatures.

He who gives away thousands of kine, hundreds of horses and promises ahimsa, receives in return the same pledge from all.

One may abide in the midst of all kinds of wealth and enjoyment, yet, because of gyana, remain impervious to their influence. Whereas the ignorant man steeps himself in objects of enjoyment that are not even substantial.

Sin cannot cling to a wise man, just as water cannot drench the leaves of the lotus. Sin adheres more firmly to him who has ties, even as lac and wood cleave to each other. Sin never abandons the sinner, only the endurance of its fruits can smother it. Verily, the sinner must face its consequences, when the time comes.

Fruits of karma never afflict pure men who realise the existence of Brahman. While immense fear afflicts ignorant men who, unaware of their evil doings, attach themselves to good and evil. But sin never stains the man who is entirely free from attachments and anger, even if he lives in the lap of luxury.

As a dam across a river causes its waters to swell, the man without attachments creates the levee of dharma, which protects him from suffering. In fact, his punya and tapasya increase.

As the Suryakantam gem attracts and absorbs the rays of the sun, so does dhyana help in the advancement of yoga.

As the frequent blending of sesame seeds with fragrant flowers, increases the quality of the seeds, even so the nature of sattva in men arises in proportion to the measure of their association with men of dharma.

He who wishes to live in swarga, leaves his wife, wealth, rank, chariots and various karmas and kriyas. Indeed, when one reaches such a frame of mind, one's mind dissociates from the objects of the senses. Whereas, he who fixes his heart on objects of the senses becomes blind to his welfare, and his own heart, like a fish drawn to bait, drags him to his ruin.

Just as different limbs and organs form the body, all mortals depend upon each other for existence. They are as weak as the pith of the banana plant. Left to themselves, like a fragile boat, they sink in the ocean of samsara.

There is no fixed time to acquire dharma. Death waits for no man. When man is constantly flying to meet his end, the accomplishment of good karma is paramount at all times. Like a blind man, who moves about his house by instinct, the wise man who focuses on yoga successfully advances along his chosen path.

Death emerges from birth. Birth is subject to the sway of death. He who is unfamiliar with the moksha dharma spins like a wheel between birth and death, unable to free himself from that fate. He who walks along the true path with buddhi for his guide, earns happiness both here and in the hereafter.

In indulging in diversity lies misery, while in discernment abides happiness. Fruits of karma, which the Jivatma represents, constitute the diverse. Whereas, tyaga, sacrifice, constitutes the select.

As the lotus stalk quickly sheds the mire that attaches to it, even so the Soul can speedily disown the mind. The mind initially inclines the Atman to yoga, and then merges the mind into itself. When the Atman achieves yoga, communion, it sees itself free of all attributes.

When a man occupies himself with sensory pleasures, and believes this to be his vocation, he fails from his true mission. Through its deeds of dharma, the wise man's Soul attains a state of high felicity in swarga, while that of the ignorant one sinks low or finds birth among intermediate creatures.

Just as water will not evaporate from a baked earthen vessel, a man of severe tapasya remains full of joy. The one who steeps himself in worldly trappings can never know mukti. He who shuns mundane things succeeds in enjoying great bliss hereafter.

When a man suffers from congenital blindness, he is unable to find his way anywhere. Similarly, the sensualist who confines his soul in an opaque cage feels as if a mist surrounds him and fails to see the true objective of life.

As seafaring merchants make profits in proportion to their investment, even so mortal beings appropriate ends according to their actions. Like a snake breathing air, Mrityu wanders in this world in the guise of decrepitude and devours all creatures.

A being enjoys or suffers the fruits of karmas from previous lives. There is nothing pleasant or disagreeable, which one experiences, without it being the result of past actions. Whether resting or moving, idle or working, whatever state a man may be in, his past deeds always overtake him. One who reaches the other shore of samsara has no wish to return to where he set sail from.

As with the help of a rope, the fisherman draws in his net sunk in the water, so does the mind, through yoga-dhyana, save the jiva from drowning in samsara. As rivers flow towards the ocean to merge with it, even so the mind, through yoga, becomes one with Purusha.

When affection traps the minds of men and ignorance envelops them in darkness, men crumble like castles made of sand. He who views his body as only a vessel and purity as its holy water, and walks along the path of wisdom, gains happiness both here and hereafter.

Friends that we acquire with our affluence, kinsmen of selfish motives, one's wives, sons and servants—each one devours one's wealth. In the next

world, neither the mother nor the father can confer the slightest benefit upon one.

Charity creates the fare on which one can subsist. Indeed, one must enjoy the fruits of one's own actions. The mother, son, father, brother, wife and friends, are like lines that one merely traces with gold, but in reality are not gold itself.

From the moment of conception, a creature acquires all the karmas, good and bad, of his past lives. Through actions of his past lives, man gains wealth, animals, wives, children, honour of birth and other valuable possessions. Knowing that everything one enjoys or endures is the result of the actions of past lives, the Soul urges the intellect in different ways to avoid dark fruits.

Relying on earnest efforts, through proper means, he who sets forth to accomplish his tasks meets with success. As his rays of light never abandon the sun, even so prosperity never abandons the faithful. The work that a man does without pride, and with intelligence, is never lost.

Like wind that scatters sawdust, Mrityu, with the help of Kaala, leads all beings to their deaths."

Bhishma continues, 'Janaka derives immense joy, O king, from these words of Rishi Parasara, words so consistent with dharma.'

CANTO 300

Yudhishtira says, 'Pitamaha, wise men praise truth, self-restraint, forgiveness and wisdom. What is your opinion of these virtues?'

Bhishma says, 'Here, I will recite an old account, O Yudhishtira, of the discourse between the Sadhyas and a swan. Once upon a time, the unborn and eternal Brahman assumed the form of a golden swan, and ranged through the Trilokas until he came across the Sadhyas.

The Sadhyas said, "O Lord, we are the Devas called the Sadhyas. We have a question for you. Indeed, we ask about the moksha dharma. You know it well. We hear, O bird, that you possess great learning, and are eloquent of speech. O hamsa, what do you think is the highest of all objects? O divine one, what gives you pleasure? Lord of all birds, instruct us in what you regard as the best of actions to free oneself from all bonds."

The swan said, "You who have drunk amrita, I hear that one should take recourse to penances, self-restraint, truth and the subjugation of the mind. Untying all the knots of the heart, one should also bring dvesha and advesha, the agreeable and the abhorrent, under one's control. One should not wound the very hearts of others with harsh, cruel words. One should never receive scriptural learning from an unkind person. One should never use words that inflict pain on others, or cause misery, and so find hell for oneself.

When wordy barbs pierce a man, he burns incessantly. Such arrows strike straight at his heart. Hence, wise men must never aim them at others.

If a man of wisdom is deeply hurt by sharp words, he should remain calm. When someone tries to anger him, and he rejoices instead of yielding to ire, the provoker loses all his merits. The joyous man of dharma, who subdues his wrath instead of indulging in it, whereby it would lead him to speak ill of others and become their enemy, takes away the punya of others.

I, for one, never respond, when others speak ill of me. If it happens, I always forgive the abuser. Dharma teaches that forgiveness, truth, sincerity and compassion are the best of all virtues.

Satya is the Arcanum of the Vedas. The secret of truth is Dama. The deep mystery of Samyama is moksha. This is the teaching of all the shastras.

I view him as a Brahmana and a Muni, who subdues the rising impulse of rash speech, the urge of ire, the greed for unworthy things, and the cravings of the stomach and the organ of pleasure.

One who does not yield to anger is superior to one who does. The one who practices renunciation is superior to one who does not. He who possesses the virtues of manhood is superior to the one bereft of them. One who has knowledge is superior to the one who is without it.

A man should not respond in manner or kind to harsh words. Indeed, by desisting, he succeeds in foiling his assailant and takes away all his punya. He who does not retaliate with coarse speech, he who does not return praise with applause, he who has the fortitude to forbear from striking back in return to any provocation, and eschew ill wishes on the attacker, finds that even the Devas covet his friendship.

One should forgive the sinful man who insults, injures and calumniates, even while pretending to be a man of dharma. Through such poise, one attains success.

Although I have nothing left to accomplish, I always wait reverentially on men of dharma. I have no thirst. I have no anger. If greed attempts to seduce me, I do not slip away from the path of dharma. I do not approach anyone for wealth. If someone curses me, I do not retaliate. I know that self-restraint is the door to immortality.

I disclose unto you a great mystery. There is no condition superior to that of humanity. Like the emerging moon from behind murky clouds, the pure, wise man shines in resplendence, and attains success by patiently biding his time.

The man who restrains his soul, and becomes an outstanding pillar of the very universe, of whom men speak only pleasant words, becomes a friend of the Devas.

Revilers never speak of the merits of a man as they speak of his faults. He who restrains his speech and mind, and devotes himself to the Supreme, acquires the fruits of the Vedas, tapasya and of yagna.

The wise man should never villify men of no merit with criticism or insults. He should not extol others and nor should he hurt them. The gyani perceives revilement of himself as nectar. In damnation, he sleeps without anxiety. The reviler, on the other hand, meets with destruction.

The sacrifices that one performs in anger, the gifts one makes in ire, the penance one performs in rage, and the offerings and libations one makes to the sacred fire in pique, are such that Yama himself robs their punya. Hence, the efforts of an angry man becomes entirely fruitless.

O Sadhyas, he who conquers his four portals of desire and rage, the organ of pleasure, the stomach, his two arms, and speech, realises dharma. One, who always practices truth, self-restraint, sincerity, compassion, patience and renunciation, and devotes himself to the study of the Vedas, does not covet what belongs to others, and pursues what is good with a singleness of intent, succeeds in reaching swarga.

As a calf sucks all the four teats of its dam's udders, one should devote oneself to the practice of all these virtues. I do not know of anything more sacred than dharma. I move among the Manavas and the Devas, and I proclaim that dharma is the only means to gain swarga.

A man becomes like those he lives with, like those whom he admires and what he wishes to be. If a man waits with respect on a man of dharma, or him who is otherwise, if he serves with devotion a sage or a thief, he absorbs their characters.

The Devas always commune with those who possess wisdom and goodness. They never entertain the wish to even watch the enjoyments that men indulge in. The person, who knows that all objects of earthly pleasure bear the stamp of vicissitudes, has few rivals, and is superior to the moon and the wind.

When the Purusha that dwells in one's heart is free from blemish, and walks in the path of dharma, the Devas take delight in him. Even if men expiate their offences with appropriate rites, the Devas distance themselves

from such men, who worship sense gratification, indulge in harsh words and who are habitual thieves.

Men who have a mean soul, who keep no restrictions on what they eat, and whose deeds are sinful, never please the gods. On the other hand, the Devas associate with men who keep the vow of truth, are grateful and engage in the practice of dharma.

Silence is better than speech. To speak the truth is better than silence. Truth, together with dharma, is even better. In addition to being words of satya and dharma, words that one can depend upon are the best."

The Sadhyas said, "What is it that covers this world? Why does one fail to shine? What causes people to discard their friends? Why do people fail to attain swarga?"

The swan said, "Ignorance envelops the world. Men fail to shine because of malice. Greed is the cause for people to shun friends. Men fail to gain swarga due to attachment."

The Sadhyas said, "Who alone among the Brahmanas is always happy? Who alone amongst them can observe the vow of silence though he dwells in the midst of many? Who alone amongst them, albeit weak, remains strong? And who alone amongst them does not quarrel?"

The swan said, "Only the Brahmana who has wisdom is ever happy. In the midst of many, only the wise Brahmana succeeds in keeping the vow of silence. Only the wise Brahmana remains strong in weakness. He alone amidst them who has wisdom avoids quarrels."

The Sadhyas said, "Where can we find such holy Brahmanas? Wherein does their purity lie? And where their impurity? In what lies their condition of being human?"

The Swan said, "In the study of the Vedas lies the divinity of the Brahmanas. In their vows and observances, is their purity. In censure is their impurity. In death lies their mortality."

Bhishma continues, 'This is the wonderful story of the discourse between the Sadhyas and the swan. The body, both physical and subtle, sthula and sukshma, is the origin of karmas, and the Jivatman is dharma.'

CANTO 301

Yudhishtira says, 'O Pitamaha, you know everything, explain to me the difference between the Samkhya and the yoga systems of philosophy.'

Bhishma says, 'The followers of Samkhya praise the Samkhya system and the yogins laud the yoga system. To establish the superiority of their individual faiths, each claims his own system to be the better.

Wise yogins assign proper and valid reasons to show that one who does not believe in the existence of God cannot attain moksha.

Whereas, sages who believe in the Samkhya doctrines advance good reasons to prove that one who acquires the highest knowledge, and dissociates himself from all worldly objects, attains mukti when he dies, and that it cannot be otherwise. This is how men of great wisdom explain the Samkhya philosophy of moksha.

When logic is thus equal on both sides, one should accept the reasons that one is otherwise likely to adopt as one's own. Indeed, one must acknowledge such teachings as being beneficial. Good men abound on both sides. Men like you may adopt either opinion.

The ways of yoga directly address the ken of the senses, while the shastras are the basis of the Samkhya testimonies. I approve of both the systems of philosophy, O Yudhishtira. Furthermore, even the good and wise concur with both practices. If one employs them properly, O king, then either tradition is adequate for a person to attain the highest end.

Both teachings equally recommend purity and compassion towards all creatures. Both lay equal emphasis on the observance of vows. It is only the shastras that explicate their paths that are different.'

Yudhishtira says, 'If the vows, the purity, the compassion and the fruits that both methods recommend are the same, tell me, O Pitamaha, why then are their scriptures different?'

Bhishma says, 'By discarding the five faults, attachment, heedlessness, affection, lust and wrath, one attains moksha. Even as large fish break through the net and pass into their own element, yogins who transcend lust, wrath and the rest, purify their sins and gain the eternal bliss of moksha. As powerful animals tear through the hunter's snares, and escape into the exuberance of freedom, likewise, yogins, freed from all bonds, attain the sinless path that leads to mukti.

Truly, O Anagha, strong yogins who sever the bonds of desire, attain the sinless, auspicious and high path of moksha. Feeble animals, caught in nets, surely die. Likewise is the case with persons destitute of the power of yoga.

As the fisherman's net snares fishes, and the weak ones die, even so, men bereft of yoga shakti, encounter death amidst the bonds of samsara.

The fowler's net captures the weak birds, while the strong ones escape. So too with yogins. Bound by the bonds of karma, the weak meet with destruction, while the strong break free.

As large logs of wood extinguish a small and weak fire, even so the weak yogin meets with ruin in the world of attachments. Nevertheless, when the same fire burns strongly, it could consume the very earth. Even so, the strong and powerful yogin, ablaze with his tejas, can scorch the entire universe, like the sun that rises at the time of the Pralaya.

As a strong current sweeps away a weak man, so do objects of the senses carry away a weak yogin. As an elephant withstands a mighty current, a mighty yogin withstands all objects of the senses. Independent of all things, great yogins enter into the hearts of the lords of creation, the Rishis, the Devas and the Mahatmans.

Neither Yama, nor Ugra, nor Mrityu can overcome the yogin who has immeasurable tejas. Through his yoga shakti, he can assume thousands of forms and range over the earth. A few among them enjoy objects of the senses and then once again return to stern tapasya, and just as the sun

withdraws his rays, these yogins withdraw themselves from their tapasya. The powerful yogin certainly attains moksha.

O Rajan, you are now aware of yoga. Let me tell you of the subtle powers of yoga, along with their traits. Listen, O lord of Bharata's vamsa, to the subtle signs of the dharana and the samadhi of the Soul.

As the archer whose aim is true succeeds in striking his mark, so does the yogin who merges into his Atman attain mukti. As a man with a pot of water on his head carefully climbs a flight of stairs, even so is the yogin, who meditates, enters into his soul, purifies it and makes it as radiant as the sun.

As in rough waters, an expert sailor guides his boat to the other shore, likewise, O monarch, the wise man fixes his soul in samadhi, and attains moksha. Like a skilful charioteer steers the Kshatriya to an advantageous position, similarly the yogin, alert and absorbed in dhyana, swiftly attains mukti.

The yogin, who remains immovable after he absorbs himself in samadhi, destroys his sins and gains the indestructible condition of men of enlightenment.

The yogin, who observes high vows, unites his Jivatman with the Paramatman, in the navel, throat, head, heart, chest, sides, eyes, ears and the nose, burns all his good and bad karma, and with yoga, communion, attains moksha.'

Yudhishtira says, 'Tell me, O Pitamaha, about the kinds of food a yogin must eat, and the things that he must conquer, for him to acquire yoga shakti.'

Bhishma says, 'O Bhaarata, subsisting upon broken grains of rice and sodden cakes of sesame, abstaining from oil and butter, the yogin acquires yoga tejas. Eating just dry barley powder, and confining himself to one meal a day, the yogin acquires yoga shakti.

Drinking just a blend of water and milk, at first, once during the day, then once in a fortnight, then once in a month, then once in three months, and then just once in a whole year, the yogin acquires yoga tejas.

By abstaining from meat, subduing lust, wrath, heat, cold, rain, fear, grief and the vital breath, the purified yogin acquires yoga shakti. By overcoming the desire for delightful sounds, and other fine objects of the senses, and the frustration born of abstention from sexual congress; conquering extreme thirst, and the pleasures of touch, sleep and idleness

that is almost impossible to defeat, Mahayogins, with the help of their intellect, meditation and study, cause the most subtle Atman to reveal itself in all its glory.

This lofty path of yoga is exceptionally difficult to follow. No one can tread this path with ease. The trail is like a terrible forest, teeming with innumerable snakes and vermin. It has pitfalls everywhere, without water to slake one's thirst and, dense with thorns, it is virtually inaccessible.

Indeed, the way of yoga is like a road along which nothing to eat grows, which runs through a desert with all its trees burnt down, where bands of savage bandits rule. Very few young men can traverse it safely. Only a few evolved Brahmanas can tread such a path, with any ease and comfort. He who stops and turns his back on this path is guilty of many faults. Pure men easily persist with the razor sharp yoga-dhyana, while sinful men do not last on it for long.

If there is any disturbance or obstruction to dhyana, it can never lead the yogin to an auspicious goal. The man, O son of Kunti, who practices dhyana in accord with the precepts, successfully discards birth, death, happiness and sorrow.

All this that I tell you is from the diverse treatises upon yoga. One sees the highest benefit of yoga—the identification with Brahman, in twice-born men.

The excellence that the exalted yogin acquires is such that, at his will, he can enter into and come out of Brahma, and Vishnu, and Bhava, and Dharma, and the six-faced Kartikeya, and the sons of Brahma. Therefore, he can enter and leave tamas, rajas, sattva, and even Prakriti.

At his volition, he can enter and leave the Devi Siddhi, who is the consort of Varuna. He can do the same with all kinds of energies, the bright lord of the stars in the firmament, the Viswas, the Nagas, the Pitris, the mountains and hills, the vast and terrible oceans, all the rivers, and the clouds, the trees, Yakshas, the cardinal and subsidiary points of the horizon, the Gandharvas and all male and female beings.

This discourse, O king, which is in accord with the Supreme Being of infinite lustre, is auspicious beyond description. The yogin has Narayana for his soul. Prevailing over all things, such a yogin can create all things.'

ENDNOTES

1. Surely an interpolation, among many others in the Santi and Anusasana Parvas.
2. Thousand names

1	Aum Sthirayai nama	Salutations to Him who is perennial
2	Aum Sthanave nama	Who is the axis of the world
3	Aum Prabhave nama	Who is the lord of all the world
4	Aum Bheemayai nama	Who is the source of fear
5	Aum Pravarayai nama	Who is very special
6	Aum Varadayai nama	Who gives boons
7	Aum Varaayai nama	Who spreads everything and makes it invisible
8	Aum Sarvaathmane nama	Who is the soul of every being
9	Aum Sarva Vikhyathayai nama	Who is famous everywhere
10	Aum Sarvasmai nama	Who pervades everything
11	Aum Sarvakarayai nama	Who does everything
12	Aum Bhavayai nama	Who is the source of everything
13	Aum Jatine nama	Who has matted hair
14	Aum Charmine nama	Who clothes himself in hide
15	Aum Shikhandine nama	Who has hair flowing like the peacock's feathers

16	Aum Sarvaangaaya nama	Who has all the world as his organs
17	Aum Sarvabhavanaayai nama	Who creates and looks after everything
18	Aum Haraya nama	Who destroys everything
19	Aum Harinaakshaayai nama	Who has deer-like eyes
20	Aum Sarvabhoothaharayai nama	Who destroys all beings which exist
21	Aum Prabhave nama	Who enjoys everything
22	Aum Pravruthaye nama	Who is the form of work
23	Aum Nivruthaye nama	Who is the form of total sacrifice
24	Aum Niyathaya nama	Who is a sage and has conquered his senses
25	Aum Saswathaya nama	Who is permanent
26	Aum Druvaya nama	Who is stable
27	Aum Smasana vasinee nama	Who lives in the cremation ground
28	Aum Bhagawathe nama	Who is the source of wealth, charity, fame, renunciation and salvation
29	Aum Khacharaya nama	Who travels in the sky
30	Aum Ghocharaya nama	Who can be felt only by intuition
31	Aum Ardhanayai nama	Who apprehends evil men
32	Aum Abhivadyaya nama	Who is fit to be saluted
33	Aum Mahakarmane nama	Who does great deeds
34	Aum Thapasvine nama	Who is a sage doing meditation
35	Aum Bhooha Bhavanayai nama	Who creates the five great elements —sky, earth, fire, air and wind
36	Aum Unmatha Veshaprachannayai nama	Who hides himself as a madman
37	Aum Sarva Lokaprajapathae nama	Who is the lord of all beings of all worlds
38	Aum Maharoopayai nama	Who has a very great form
39	Aum Mahakayayai nama	Who has the whole universe for his body
40	Aum Vrusha Roopayai	Who has the form of a bull

	nama	
41	Aum Mahayasase nama	Who has great fame
42	Aum Mahatmane nama	Who has a very great mind
43	Aum Sarva Bhoothathmane nama	Who is the soul of all beings
44	Aum Viswa Roopayai nama	Who is seen everywhere
45	Aum Mahahanave nama	Who has very jaw
46	Aum Loka Palaya nama	Who is of the form of the Lokapalas who protect the earth
47	Aum Anthar Hithathmane nama	One who has atttributes which are within him and not visible
48	Aum Prasadaya nama	Who has the form of love
49	Aum Hayagardhabhaye nama	Who travels in the chariot drawn by zebras
50	Aum Pavithraya nama	Who is pure
51	Aum Mahathe nama	Who is fit to be worshipped
52	Aum Niyamaya nama	Who is the rules of life
53	Aum Niyamasrithaya nama	Who is the refuge to those who follow rules of life
54	Aum Sarva karmane nama	Who does all actions
55	Aum Swayambhoothaya nama	Who created himself
56	Aum Aadhaye nama	Who is most ancient; who is first among beings
57	Aum Aadhikaraya nama	Who created Lord Brahma
58	Aum Nidhaye nama	Who is a treasure
59	Aum Sahasrakshata nama	Who has a thousand eyes
60	Aum Visalakshaya nama	Who has very great eyes
61	Aum Somaya nama	Who is with Uma
62	Aum Nakshatra Sadhakayai nama	Who created the stars
63	Aum Chandraya nama	Who has the form of the moon
64	Aum Suryaya nama	Who has the form of the sun
65	Aum Sanaya nama	Who has the form of Saturn

66	Aum Kethave nama	Who has the form of Ketu
67	Aum Grahaya nama	Who has the form of the planets
68	Aum Graha pathaye nama	Who is the lord of all planets
69	Aum Varaaya nama	Who is the best
70	Aum Athraye nama	Who is the form of Mercury born in Atri's clan
71	Aum Adryaa Namaskarthre nama	Who saluted Anasuya, the wife of Sage Atri
72	Aum Mruga Banarpanayai nama	Who shot an arrow at the deer sent by sages of the Daruka forest
73	Aum Anagaya nama	Who cannot be approached by sins
74	Aum Mahathapse nama	Who has great penance
75	Aum Gorathapase nama	Who does terrible penance
76	Aum Adheenaya nama	Who is not poor though he looks as if he is
77	Aum Dheena Sadhakayai nama	Who fulfils desires of poor people
78	Aum Samvathsarakaraya nama	Who makes the wheel of time revolve
79	Aum Manthraya Nama	Who is the sacred mantras
80	Aum Pramanaya nama	Who is the source of intuition
81	Aum Pramaya Thapase nama	Who himself is the great penance
82	Aum Yogine nama	Who is a yogi
83	Aum Yojyaya nama	Who can be attained by yoga
84	Aum Maha Beejaya nama	Who is the great seed
85	Aum Maha Rethase mana	Who is the great semen
86	Aum Mahabalaya nama	Who has great strength
87	Aum Swarna Rethase nama	Who has golden semen
88	Aum Sarvagnaya nama	Who knows everything
89	Aum Subeejaya nama	Who is the good seed
90	Aum Beeja vahanayai nama	Who rides on the seed
91	Aum Dasa Bahave nama	Who has ten hands

92	Aum Animishaya nama	Who does not blink his eyes
93	Aum Neelakandaya nama	Who has a blue throat
94	Aum Umapathaye nama	Who is the consort of Uma
95	Aum Viswa Roopaya nama	Who is of universal form
96	Aum Swayam Sreshtaya nama	Who is himself great
97	Aum Bala veeraya nama	Who is the mighty hero
98	Aum Abhalokanaya nama	Who is the splendour of the worlds
99	Aum Gana karthre nama	Who creates the Ganas
100	Aum Ganapathaye nama	Who is the leader of the Ganas
101	Aum Digvasase nama	Who is clad in the directions; naked; sky-clad
102	Aum Kaamaya nama	Who is loved by all
103	Aum Manthravidhe nama	Who is an expert in mantras
104	Aum Paramaya manthraya nama	Who is the greatest mantra personified
105	Aum Sarva Bhavakaraaya nama	Who is the maker of all emotions
106	Aum Haraaya nama	Who is the stealer of our hearts
107	Aum Kamandaludaraaya nama	Who has with him the kamadalu
108	Aum Dhanvine nama	Who carries a bow
109	Aum Banahasthaya nama	Who carries an arrow in his hand
110	Aum Kapalavathe nama	Who carries a skull
111	Aum Asanaye nama	Who sits enthroned
112	Aum Satagnine nama	Who carries the Satagni
113	Aum Gadgine nama	Who carries a sword with him
114	Aum Pattissine nama	Who carries the knife called Pattisi
115	Aum Ayudhine nama	Who carries weapons
116	Aum Mahathe nama	Who is great
117	Aum sthruvahasthaya nama	Who carries the ladle Sthruva in his hand
118	Aum Surupaya nama	Who is handsome
119	Aum Thejase nama	Who is lustrous
120	Aum Theskaraaya Nidhaye	Who is like the treasure giving light

	nama	to devotees
121	Aum Ushneeshine nama	Who wears a turban
122	Aum Suvakthraya nama	Who has a handsome face
123	Aum Udagraya nama	Who has a stable form
124	Aum Vinathaya nama	Who is humble
125	Aum Deerghaya nama	Who is tall
126	Aum Harikesaya nama	Who has black hair turned to grey
127	Aum Sutirthaya nama	Who is of the form of a sacred ford
128	Aum Krishnaaya nama	Who is ever happy
129	Aum Srugala Rupaya nama	Who assumes the form of a jackal
130	Aum Siddharthaya nama	Who is the acme of occult powers
131	Aum Mundaya nama	Who is of the form of an ascetic
132	Aum Sarvashubamkaraya nama	Who grants all good things
133	Aum Ajaya nama	Who does not have birth
134	Aum Bahurupaya nama	Who assumes many forms
135	Aum Ganda Darine nama	Who wears fragrant unguents
136	Aum Kapardhine nama	Who has matted hair
137	Aum Oordhwarethase nama	Who has vanquished passion
138	Aum Oordhwa Lingaya nama	Whose linga is erect
139	Aum Oordhwasayine nama	Who sleeps facing upwards
140	Aum Nabha Sthalaya nama	Who has a place in the sky
141	Aum Trijadine nama	Who has triad dreadlocks
142	Aum Cheeravasase nama	Who wears the hide of trees
143	Aum Rudraya nama	Who removes sorrows
144	Aum Senapathaye nama	Who is the commander of the army
145	Aum Vibhave nama	Who assumes a variety of forms
146	Aum Ahacharaya nama	Who is of the form of Devas travelling by day
147	Aum Nakthancharaya nama	Who is of the form of Devas who move at night
148	Aum Thigma Manyava	Who has great anger

	nama	
149	Aum Suvarchasaya nama	Who has the resplendent light of knowledge
150	Aum Gajagne nama	Who killed the Asura who took the form of an elephant
151	Aum Daityagne nama	Who killed Asuras
152	Aum Kaalaya nama	Who is of the form of time
153	Aum Loka Dathre nama	Who rules over this world
154	Aum Gunaakaraya nama	Who is the storehouse of good qualities
155	Aum Simha Sardhoolaroopaya nama	Who is of the form of the tiger and the lion
156	Aum Ardhra Charmambaraavruthaya nama	Who uses the blood-soaked elephant hide to cover himself
157	Aum Kaala Yoginee nama	Who through yoga has defeated time
158	Aum Maha Naadaya nama	Who is the personification of the great sound
159	Aum Sarva Kaamaya nama	Who is all desires
160	Aum Chathush Padaya nama	Who can be worshipped in four ways; Who can be worshiped as Viswa, Taijasa, Prajna and Shiva.
161	Aum Nisha Charaya nama	Who moves at night
162	Aum Prethacharine nama	Who travels with pretas, corpses
163	Aum Bhootha Charine nama	Who travels with ghosts
164	Aum Maheswaraya nama	Who is the great God
165	Aum Bahu Bhutaya nama	Who also has the form of strength
166	Aum Bahudaraya nama	Who bears this great universe
167	Aum Swarbhanave nama	Who shines like a sun by his own light or Who is of the form of planet Rahu
168	Aum Amithaya nama	Who is beyond measurement
169	Aum Gathaye nama	Who is the Destination to reach

170	Aum Nruthya Priyaya nama	Who likes dancing
171	Aum Nithya Narthaya nama	Who dances always
172	Aum Narthakaaya nama	Who is the dancer or who makes everything dance
173	Aum Sarva Laalasaya nama	Who likes everyone
174	Aum Ghoraaya nama	Who has a terrible form
175	Aum Maha Thapase nama	Who is the great penance
176	Aum Pasaaya nama	Who ties every one with the rope of illusion
177	Aum Nithyaya nama	Who is perennial
178	Aum Giri Ruhaya nama	Who lives on the mountain
179	Aum Nabhase nama	Who is unattached like the sky
180	Aum Sahasra Hasthaya nama	Who has thousands of hands
181	Aum Vijayaya nama	Who is of the form of victory
182	Aum Vyavasayaya nama	Who is industrious or who is of the form of definite action
183	Aum Athandrithaya nama	Who is not lazy
184	Aum Adarshanaya nama	Who is unshakable
185	Aum Darshanathmane nama	Who is the soul of fear for others
186	Aum Yagnagne nama	Who destroys fire sacrifice done with egoism
187	Aum Kama Nasakaya nama	Who killed the god of love
188	Aum Daksha Yagaapahaarine nama	Who destroyed the fire sacrifice of Daksha
189	Aum Susahaya nama	Who is greatly patient
190	Aum Madhyamaya nama	Who is unbiased
191	Aum Thejopahaarine nama	Who steals the strength of others
192	Aum Balagne nama	Who kills those bloated by strength
193	Aum Mudhithaya nama	Who is always happy

194	Aum Arthaya nama	Who is liked by everyone
195	Aum Ajithaya nama	Who cannot be defeated by anyone
196	Aum Avaraya nama	Who does not have anyone above him
197	Aum Gambheera Ghoshaya nama	Who produces great sound
198	Aum Gambheeraya nama	Who is beyond the intellect
199	Aum Gambheera Balavahanaay nama	Who rides on a bull which cannot be shaken by others
200	Aum Nyagrodha Roopaya nama	Who is of the form of the tree of day-to-day life which grows downwards
201	Aum Nyagrodhaya nama	Who assumes the form of Dakshinamurthy, under a banyan tree
202	Aum Vruksha Karmasthithaye nama	Who is on the top of the ear like a leaf of the tree during a deluge
203	Aum Vibhave nama	Who is the favourite god of all
204	Aum Sutheeshna Dasanaya nama	Who has very sharp teeth
205	Aum Maha Kayaya nama	Who has a very big body
206	Aum Mahananaya nama	Who has a very big face
207	Aum Vishvak Senaya nama	Who scatters the Asura army in different directions
208	Aum Haraye nama	Who destroys everything
209	Aum Yagnaya nama	Who is the personification of fire sacrifice
210	Aum Samyuga Peedavahanaya nama	Who has the bull as the flag as well as stride
211	Aum Theeshna Thaapaya nama	Who is of the form of burning fire
212	Aum Haryaswaya nama	Who is the form of the sun with green horses
213	Aum Sahaayaya nama	Who is the help for life
214	Aum Karma Kalavidhe	Who knows the proper time to

	nama	perform duties
215	Aum Vishnu Prasadithaya nama	Who has been pleased by the devotion of Vishnu
216	Aum Yagnaya nama	Who is of the form of Vishnu
217	Aum Samudhraya nama	Who is of the form of the ocean
218	Aum Badavamukhaya nama	Who is the form of fire which dries water
219	Aum Huthasana Sahayaya nama	Who is the form of wind
220	Aum Prasanthathmane nama	Who is as peaceful as an ocean after tide
221	Aum Huthasanaya nama	Who is of the form of fire
222	Aum Ugra Thejase nama	Who has the terrific power of a flame
223	Aum Maha Thejase nama	Who has great light and shines
224	Aum Janyaya nama	Who is very able in war
225	Aum Vijaya Kalavidhe nama	Who knows the time for victory
226	Aum Jyothishamayanaya nama	Who is of the form of astrology
227	Aum Siddhaye nama	Who is of the form of proper completion
228	Aum Sarva Vigrahaya nama	Who makes everything as his body
229	Aum Shikhine nama	Who has well-grown hair
230	Aum Mundine nama	Who is the form of clean-shaven sage
231	Aum Jadine nama	Who has a matted lock
232	Aum Jwaline nama	Who is of the form of a flame
233	Aum Moorthijaya nama	Who appears in the form of man and animals
234	Aum Moordhajaya nama	Who is on the head
235	Aum Baline nama	Who is strong
236	Aum Vainavine nama	Who has a flute in his hand
237	Aum Panavine nama	Who has a shaking drum in his hand

238	Aum Thaline nama	Who has metallic cymbals in his hand
239	Aum Khaline nama	Who is the owner of a paddy store
240	Aum Kalakatamkataya nama	Who is the gate for the god of death who is of the form of time
241	Aum Nakshatr Vigrahamathaye nama	Who has a body and intellect which shine like stars
242	Aum Guna Budhaye nama	Who knows/measures qualities
243	Aum Layaya nama	Who is the source where everything merges in the end
244	Aum Agamaya nama	Who does not have any movement
245	Aum Prajapathaye nama	Who is the god of the people
246	Aum Viswabahave nama	Who has arms everywhere
247	OM Vibhagaya nama	Who cannot be divided
248	Aum Sarvagaya nama	Who is everywhere
249	Aum Amugaya nama	Who is faceless/Who is not interested in enjoyment
250	Aum Vimochanaya nama	Who grants salvation
251	Aum Susaranaya nama	Who can be attained easily
252	Aum Hiranyakavachodbhavaya nama	Who appears with golden apparel
253	Aum Medrajaya nama	Who arises from the linga
254	Aum Balacharine nama	Who moves about with a strong army
255	Aum Mahee Charine nama	Who travels throughout the earth
256	Aum Sruthaya nama	Who is spread everywhere
257	Aum Sarva Thooryavinodhine nama	Who enjoys all types of instrumental music
258	Aum Sarvathodhya Parigrahaya nama	Who considers all beings as his family
259	Aum Vyalaroopaya nama	Who is of the form of A serpent in Adhisesha
260	Aum Guhaavasinee nama	Who lives in the cave of one’s mind.

261	Aum Guhaaya nama	Who is of the form of Lord Subrahmanya
262	Aum Maline nama	Who wears a garland
263	Aum Tharangavidhe nama	Who has the waves of creation, upkeep and destruction
264	Aum Tridasaya nama	Who is the source of birth, life and death of all beings
265	Aum Trikaladruthe nama	Who wears the three periods—past, present and future
266	Aum Karma Sarvabhanda Vimochanaya nama	Who cuts of the ties of karma
267	Aum Asurendranaam Bandanaya nama	Who is the reason for the imprisonment of the kings of Asuras
268	Aum Yudhi Shathruvinasanaya nama	Who kills enemies in war
269	Aum Sankhya Prasadaaya nama	Who gets pleased by the discussion of Sankhya philosophy
270	Aum Durvasase nama	Who took the form of sage Durvasa
271	Aum Sarva Sadhunishevithaya nama	Who is served by all good people
272	Aum Prasakandanaya nama	Who makes all others slip during a deluge all others die
273	Aum Vibhagagnaya nama	Who is an expert in giving boons/punishments according to their deeds
274	Aum Athulyaya nama	Who is incomparable
275	Aum Yagna Vibhagavidhe nama	Who is an expert in giving the share of each in the fire sacrifice
276	Aum Sarva Vasaya nama	Who is everywhere
277	Aum Sarvacharine nama	Who travels everywhere
278	Aum Durvasase nama	Who cannot be clothed because he is everywhere
279	Aum Vasavaaya nama	Who is in the form of Indra
280	Aum Amaraya nama	Who does not have death
281	Aum Haimaya nama	Who is of the colour of gold

282	Aum Hemakaraaya nama	Who makes gold
283	Aum Nishkarmaaya nama	Who does not do any work
284	Aum Sarva Dharine nama	Who wears /carries every thing
285	Aum Darothamaya nama	Who is the greatest among those who carry
286	Aum Lohithakshaya nama	Who has red eyes
287	Aum Mahakshaya nama	Who has senses which are spread everywhere
288	Aum Vijayaakshaya nama	Who has a chariot which wins everybody
289	Aum Visaaradhaya nama	Who knows everything
290	Aum Sangrahaya nama	Who recognises devotees
291	Aum Nigrahaya nama	Who punishes bad people
292	Aum Karthre nama	Who creates and looks after everybody
293	Aum Sarpacheera Nivasanaya nama	Who ties a serpent over his apparel
294	Aum Mukhyaya nama	Who is the chief
295	Aum Amukhyaya nama	Who does not have a chief
296	Aum Dehaya nama	Who is of the form of the body
297	Aum Kahalaye nama	Who has a drum called Kahala
298	Aum Sarva Kamadhaya nama	Who fulfils all desires of his devotees
299	Aum Sarvakala Prasadaya nama	Who showers his grace at all times
300	Aum Subalaya nama	Who has the strength that serves others
301	Aum Bala Roopadruthe nama	Who is strong as well as handsome
302	Aum Sarva Kamavaraya nama	Who is the best among all gods whom we desire
303	Aum Sarvadaya nama	Who gives everything
304	Aum Sarvathomukhaya nama	Who has faces everywhere
305	Aum Aakasanirviroopaya	Who makes several forms from the

	nama	sky like himself
306	Aum Nibhadine nama	Who appears to have entered our body and fallen there
307	Aum Avasaya nama	Who cannot be under the control of anybody
308	Aum Khagaya nama	Who is like the bird which is always with the tree of life
309	Aum Roudra roopaya nama	Who has a very angry appearance
310	Aum Amsave nama	Who is of the form of the ray of light
311	Aum Adithya nama	Who is of the form of the sun
312	Aum Bahurasmaye nama	Who has several rays of light
313	Aum Suvarchisine nama	Who has pretty rays
314	Aum Vasu Vegaya nama	Who has the speed of wind
315	Aum Maha Vegaya nama	Who has very great speed
316	Aum Manovegaya nama	Who has the speed of the mind
317	Aum Nisacharaya nama	Who travels at night
318	Aum Sarva Vasine nama	Who resides in everything
319	Aum Sriyavasine nama	Who lives in Srividya
320	Aum Upadesakaraya nama	Who gives counsels/Who teaches
321	Aum Akaraya nama	Who does not do anything
322	Aum Munaye nama	Who is the sage
323	Aum Athma Niralokaya nama	Who sees carefully each Jivatma
324	Aum Sambhagnaya nama	Who is being depended on by everybody
325	Aum Sahasradaya nama	Who gives in thousands and thousands
326	Aum Pakshine nama	Who is Garuda, the best among the birds
327	Aum Paksha Roopaya nama	Who helps in the form of our friends
328	Aum Athideepthaya nama	Who has great brilliance
329	Aum Visampthaye nama	Who is the lord of the citizens

330	Aum Unmadaya nama	Who makes us develop mad devotion
331	Aum Madanaya nama	Who gives us immense happiness
332	Aum Kamaya nama	Who is liked by everybody
333	Aum Aswathaya nama	Who is in the form of a banyan tree
334	Aum Arthakaraya nama	Who gives what is desired
335	Aum Yasase nama	Who blesses his devotees with fame
336	Aum Vamadevaya nama	Who gives the prize deserved according to one's actions
337	Aum Vamaaya nama	Who is very handsome
338	Aum Prache nama	Who is before everybody
339	Aum Dakshinaya nama	Who is capable of ruling all the three worlds
340	Aum Vamanaya nama	Who came in form of Vamana, an avatara of Vishnu
341	Aum Siddha Yogine nama	Who is a great yogi who is also a sidha
342	Aum Maharshaye nama	Who is the greatest among sages
343	Aum Sidharthaya nama	Who is the perfect one who has everything
344	Aum Sidha Sadhakaya nama	Who grants the desires of Siddhas
345	Aum Bikshave nama	Who is of the form of one who eats what he gets as alms
346	Aum Bikshu Roopaya nama	Who looks like a beggar
347	Aum Vipanaya nama	Who does not specify a price
348	Aum Mrudhave nama	Who has a very soft heart
349	Aum Avyayaya nama	Who is consistent
350	Aum Maha Senaya nama	Who has a great army
351	Aum Vishakhaya nama	Who is of the form of Lord Subrahamanya
352	Aum Sashti Bagaya nama	Who has sixty parts
353	Aum Gavampathaye nama	Who makes the sensory organs function

354	Aum Vajrahasthaya nama	Who holds the vajrayudha in his hand
355	Aum Vishkambhine nama	Who is spread everywhere
356	Aum Chamusthambhanaya nama	Who paralyses the enemy army
357	Aum Vruthavruthakaraya nama	Who circles the enemy in his chariot and who returns after defeating them without wounds
358	Aum Thalaya nama	Who knows the bottom of the ocean of day-to-day life
359	Aum Madhave nama	Who is of the form of the spring season
360	Aum Madhukalochanaya nama	Who has honey-like eyes which are red
361	Aum Vachaspathyaya nama	Who is of the form of Brahaspati, the teacher of Devas
362	Aum Vajasanaya nama	Who made the Vajasena branch of Vedas in the form of the sun
363	Aum Nithyamasritha Poojithaya nama	Who is daily being worshipped by his devotees
364	Aum Brahmacharine nama	Who is one with Brahman
365	Aum Loka Charine nama	Who travels between the worlds
366	Aum Sarva Charine nama	Who travels everywhere
367	Aum Vichara Vidhe nama	Who knows the enquiry of truth
368	Aum Ishanaya nama	Who conducts everything with attention
369	Aum Ishwaraya nama	Who spreads everything
370	Aum Kaalaya nama	Who judges the sins and good actions over time
371	Aum Nisha Charine nama	Who travels on the night of a deluge
372	Aum Pinaka Bruthe nama	Who holds the bow called Pinaka
373	Aum Nimithasthata nama	Who resides in causes
374	Aum Nimithaya nama	Who is the cause
375	Aum Nandaye nama	Who is the treasurehouse of knowledge

376	Aum Nandikaraya nama	Who gives wealth
377	Aum Haraye nama	Who is Anjaneya in the form of monkeys
378	Aum Nandeeswaraya nama	Who is the lord of the Nandi
379	Aum Nandine nama	Who has also been called the Nandi
380	Aum Nandanaya nama	Who makes us happy
381	Aum Nandi Vardhanaya nama	Who increases happiness of devotees/Who destroys the wealth of his enemies
382	Aum Bhaga Haarine nama	Who steals wealth and fame
383	Aum Nihanthre nama	Who takes away life in the form of Lord Yama
384	Aum Kaalaya nama	Who is the seat of arts
385	Aum Brahmane nama	Who is very great
386	Aum Pithamahaya nama	Who is the father of a father
387	Aum Chathurmukhaya nama	Who has four faces when he takes the form of Brahma
388	Aum Mahalingaya nama	Who is the great linga
389	Aum Charu Lingaya nama	Who is pretty
390	Aum Lingadhyakshaya nama	Who presides over in the form of a linga
391	Aum Suradhyakshaya nama	Who is the lord of all devas
392	Aum Yogadhyakshaya nama	Who is the lord of all yugas
393	Aum Yuga Vahaya nama	Who creates yugas
394	Aum Bheejadyakshaya nama	Who is the lord of the root cause
395	Aum Bheejakarthre nama	Who makes nature function
396	Aum Adhyathmanugathaya nama	Who follows the tenets of the Adhyatma shastras
397	Aum Balaya nama	Who has strength
398	Aum Ithihasya nama	Who is the form of epics

399	Aum Sakalpaya nama	Who is in the form of Kalpa shastras
400	Aum Gowthama nama	Who is in the form of sage Gowthama
401	Aum Nishakaraya nama	Who created darkness
402	Aum Dhambaya nama	Who controls his enemies
403	Aum Adhambhaya nama	Who cannot be controlled by others
404	Aum Vaidhambhaya nama	Who is dear to those who are not proud
405	Aum Vasyaya nama	Who can be controlled by devotion
406	Aum Vasakaraya nama	Who makes all others his
407	Aum Kalaye nama	Who is of the form of war between Asuras and Devas
408	Aum Loka Karthre nama	Who has created the worlds
409	Aum Pasupathaye nama	Who is the lord of all beings
410	Aum Maha Karthre nama	Who created the five bhoothas
411	Aum Anoushadhaya nama	Who does not eat food
412	Aum Aksharaya nama	Who does not have decay
413	Aum Paramaya Brahmane nama	Who is the incomparable Brahman
414	Aum Bhalavathe nama	Who is of the form of Devas who control strength
415	Aum Chakraya nama	Who created strength
416	Aum Neethyai nama	Who is the law
417	Aum Aneethyai nama	Who cannot be ruled by others
418	Aum Shuddhathmane nama	Who has a very clean mind
419	Aum Shudhaya nama	Who is clean
420	Aum Maanyaya nama	Who is fit to be worshipped
421	Aum Gathagathaya nama	Who appears and vanishes
422	Aum Bahu Prasadaya nama	Who is greatly pleased
423	Aum Suswapnaya nama	Who is Thaijasa who controls dreams
424	Aum Darpanaya nama	Who is like a mirror

425	Aum Amithrajithe nama	Who has won over internal and external enemies
426	Aum Vedakaraya nama	Who created the Vedas
427	Aum Mathrakaraya nama	Who created mantras
428	Aum Vidhushe nama	Who is an expert in all arts
429	Aum Samarthanaya nama	Who destroys enemies in war
430	Aum Maha Meghanivasine nama	Who resides in the clouds at the time of a deluge
431	Aum Mahagoraya nama	Who is of a very fearful form
432	Aum Vasine nama	Who keeps everything under his custody
433	Aum Karaya nama	Who destroys
434	Aum Agnijwalaya nama	Who is like the flame of the fire
435	Aum Mahajwalaya nama	Who has the light of a great flame
436	Aum Athidhoomraya nama	Who creates a lot of smoke as he burns everything
437	Aum Huthaya nama	Who is satisfied by everybody in the fire sacrifice
438	Aum Havishe nama	Who is the offering in the fire sacrifice
439	Aum Vrushanaya nama	Who showers boons/punishment for our actions
440	Aum Sankaraya nama	Who gives us pleasure
441	Aum Nithyamvarchaswine nama	Who is always resplendent
442	Aum Dhoomakethanaya nama	Who is the fire which produces smoke
443	Aum Neelaya nama	Who is blue
444	Aum Angalubhdhaya nama	Who is present in a part of his body
445	Aum Shobhanaya nama	Who is of the form which is always good
446	Aum Niravagrahaya nama	Who does not have anything to stop him
447	Aum Swasthithaya nama	Who is in himself

448	Aum Swasthibhavaya nama	Who has a good place to stay in
449	Aum Bhagine nama	Who has a share in the fire sacrifice
450	Aum Bhagakaraya nama	Who gives the shares to other devas in the fire sacrifice
451	Aum Laghave nama	Who easily showers his grace
452	Aum Uthsangaya nama	Who is not attached
453	Aum Mahaangaya nama	Who is in the form of big linga
454	Aum Mahagarbhaparaayanaya nama	Who carries in his belly the entire world during a deluge
455	Aum Krishnavarnaya nama	Who is black in colour
456	Aum Suvarnaya nama	Who is golden
457	Aum Sarva Dehinaamindriyaya nama	Who is the sensory organs of all animals
458	Aum Maha Padaya nama	Who has very big feet
459	Aum Maha Hasthata nama	Who has very big hands
460	Aum Maha Kayaya nama	Who has a very big body
461	Aum Maha Yasase nama	Who has very great fame
462	Aum Maha Moordhne nama	Who has a very big head
463	Aum Maha Maathraya nama	Who has a very big measure
464	Aum Maha Nethraya nama	Who has very big eyes
465	Aum Nisalayaya nama	Who is the place where darkness hides
466	Aum Mahanthakaya nama	Who is the god of death
467	Aum Maha Karnaya nama	Who has very big ears
468	Aum Mahoshtaaya nama	Who has very big lips
469	Aum Maha Hanave nama	Who has very big jaws
470	Aum Maha Nasaya nama	Who has a very big nose
471	Aum Maha Khambhave nama	Who has a very big neck
472	Aum Maha Greevaya	Who has a very big head

	nama	
473	Aum Smasanabhaaje nama	Who lives in the cremation ground
474	Aum Maha Vaksase nama	Who has a very big chest
475	Aum Mahoraskaya nama	Who has a very wide chest
476	Aum Antharathmane nama	Who is the soul within
477	Aum Mrugalayaya nama	Who keeps deer with him
478	Aum Lambanaya nama	Who keeps several universes hanging on him like a fruit hangs on a tree
479	Aum Labhidoshtaya nama	Who has hanging lips during deluge
480	Aum Mahamayaya nama	Who has very great illusions
481	Aum Payonidhaye nama	Who is the ocean of milk
482	Aum Maha Danthaya nama	Who has very big teeth
483	Aum Maha Damshtraya nama	Who has very big incisor teeth
484	Aum Mahe Jihwaya nama	Who has a very big tongue
485	Aum Maha Mukhata nama	Who has a very big mouth
486	Aum Maha Nakhaya nama	Who has very big nails
487	Aum Maha Romaya nama	Who has very long hair
488	Aum Maha Kesaya nama	Who has long hair in his tuft
489	Aum Maha Jadaya nama	Who has matted locks
490	Aum Prasannaya nama	Who has pity towards his devotees
491	Aum Prasadaya nama	Who is the personification of love and grace
492	Aum Prathyaya nama	Who is wisdom itself
493	Aum Giri Sadhanaya nama	Who uses Mount Meru as a bow
494	Aum Snehanaya nama	Who is like a friend to his devotees
495	Aum Asnehanaya nama	Who is detached
496	Aum Ajithaya nama	Who cannot be defeated
497	Aum Mahamunaye nama	Who is a very great sage, silent and devout
498	Aum Vrukshakaraya nama	Who is of the form of the tree of life
499	Aum Vruksha kethave nama	Who has a flag of a tree

500	Aum Analaya nama	Who never gets satisfied
501	Aum Vayu Vahanaya nama	Who makes the wind blow
502	Aum Gandaline nama	Who lives on the hilly terrain
503	Aum Meru Damne nama	Who lives on Mount Meru
504	Aum Devadithipathaye nama	Who is the lord of the Devas
505	Aum Atharva Seershaya nama	Who has Atharva Veda as his head
506	Aum Samaasyaya nama	Who has Sama Veda as his face
507	Aum Riksaharamithekshanaya nama	Who has thousands of Rig Veda mantras as eyes
508	Aum Yaju Padabhujaya nama	Who has Yajur Veda as hands and legs
509	Aum Guhyaya nama	Who is the Upanishads with secret meanings
510	Aum Prakasaya nama	Who is the Karma Kanda which shines
511	Aum Jangamaya nama	Who travels everywhere
512	Aum Amogharthaya nama	Who is the god who always answers prayers
513	Aum Prasadaya nama	Who is very kind-hearted
514	Aum Abhigamyaya nama	Who can be attained easily
515	Aum Sudarsanaya nama	Who has a very beneficial look
516	Aum Upakaraya nama	Who helps
517	Aum Priyaya nama	Who is dear to everybody
518	Aum Sarvaya nama	Who comes facing us
519	Aum Kanakaya nama	Who is gold
520	Aum Kanchancchavaye nama	Who is golden
521	Aum Nabhaye nama	Who is the support to the world
522	Aum Nandikaraya nama	Who grants happiness
523	Aum Bhavaya nama	Who is of the form of attention
524	Aum Pushkara Sthapathaye nama	Who created the lotus-like universe

525	Aum Sthiraya nama	Who is as stable as a mountain
526	Aum Dwadasaya nama	Who is the twelfth stage called salvation
527	Aum Thrasanaya nama	Who makes us afraid
528	Aum Adhyaya nama	Who came even before the world
529	Aum Yagnaya nama	Who is the sacrifice which unites the Soul and God
530	Aum Yagna Samahithaya nama	Who can be attained by conducting sacrifices
531	Aum Naktham nama	Who is night
532	Aum Kalaye nama	Who is the kama and krodha which lead to great passion
533	Aum Kaalaya nama	Who creates the life of birth and death over time
534	Aum Makaraya nama	Who resides in the Shimsumara chakra which is shaped like a crocodile
535	Aum Kala Poojithaya nama	Who is being worshipped by Kala, the god of death
536	Aum Saganaya nama	Who is with various Ganas
537	Aum Ganakaraya nama	Who made Asuras his servants
538	Aum Bhootha Vahanasarathaye nama	Whose charioteer is Brahma who leads the Ganas
539	Aum Basmachayaya nama	Who exists in vibhoothi, the sacred ash
540	Aum Basma Gopthre nama	Who protects the world using sacred ash
541	Aum Basmabhoothaya nama	Who himself is the form of sacred ash
542	Aum Tharave nama	Who is of the form of a tree
543	Aum Ganaya nama	Who is of the form of the Ganas
544	Aum Loka Palaya nama	Who is the protector of the world
545	Aum Alokaya nama	Who is beyond the worlds
546	Aum Mahathmane nama	Who is the great soul which is everywhere

547	Aum Sarva Poojithaya nama	Who is being worshipped by everybody
548	Aum Shuklaya nama	Who is white in colour
549	Aum Trishuklaya nama	Who has a white mind, words and body
550	Aum Sampannaya nama	Who is filled up everywhere
551	Aum Suchaye nama	Who is very clean
552	Aum Bhootha Nishevithaya nama	Who is being worshipped by teachers of yore
553	Aum Ashramasthaya nama	Who is the god of the four different asramas
554	Aum Kriya Vasthaya nama	Who is in rituals like yoga
555	Aum Viswa Karmamathaye nama	Who understands all actions of the world
556	Aum Varaaya nama	Who is liked by everybody
557	Aum Vishala shakaya nama	Who has long hands/Who has wide branches
558	Aum Thamroshtaya nama	Who has red lips
559	Aum Ambhujalaya nama	Who is in the sea in the form of water
560	Aum Sunischalaya nama	Who has a form which is totally stable
561	Aum Kapilaya nama	Who is reddish-blue fire
562	Aum Kapichaya nama	Who is golden
563	Aum Shuklaya nama	Who is white and wears white ash
564	Aum Ayushe nama	Who is the soul
565	Aum Parya nama	Who is earlier than the earliest
566	Aum Aparaya nama	Who is behind everyone
567	Aum Gandharwaya nama	Who is of the form of celestial beings called Gandharvas
568	Aum Adithaye nama	Who is the goddess called Aditi
569	Aum Tharkshyaya nama	Who is of the form of Garuda among birds
570	Aum Suvigneyaya nama	Who can be easily attained
571	Aum Susaradaya nama	Who has sweet speech

572	Aum Parasvayudhaya nama	Who holds an axe as a weapon
573	Aum Devya nama	Who has a wish to win
574	Aum Anukarine nama	Who obeys the wishes of devotees
575	Aum Subandhavaya nama	Who is a good relation
576	Aum Thumbhaveenaya nama	Who has a lyre made out of two bottle gourds, the rudra veena
577	Aum Maha Krodhaya nama	Who is very angry at the time of destruction
578	Aum Urdhwarethase nama	Who has the greatest gods like Brahma and Vishnu as subjects
579	Aum Jalesayaya nama	Who sleeps on water in the form of Vishnu
580	Aum Ugraya nama	Who swallows everything at the time of a deluge
581	Aum Vasankaraya nama	Who makes everything as his
582	Aum Vamsaya nama	Who is the flute
583	Aum Vamsa Nadhaya nama	Who is the sweet music of the flute
584	Aum Anindhidhaya nama	Who is blameless
585	Aum Sarvanga Roopaya nama	Who has pretty body parts
586	Aum Mayavine nama	Who creates the world by illusion
587	Aum Suhrudhaya nama	Who has a good heart
588	Aum Anilaya nama	Who is of the form of wind
589	Aum Analaya nama	Who is of the form of fire
590	Aum Bandhanaya nama	Who is the chord binding life
591	Aum Bandhakarthre nama	Who ties us to day-to-day life
592	Aum Subandhana Vimochanaya nama	Who releases us from the ties of life
593	Aum Sayagnaraye nama	Who is with Asuras who are enemies of yagna
594	Aum Sakamaraye nama	Who is with yogis who have conquered passion
595	Aum Maha Damshtraya	Who has long incisors

	nama	
596	Aum Mahayudhaya nama	Who has great weapons
597	Aum Bahudha Nindithaya nama	Who has been insulted in several ways
598	Aum Sarvaya nama	Who troubles people who insult him
599	Aum Sankaraya nama	Who grants pleasure
600	Aum Sankaraya nama	Who destroys doubts
601	Aum Adanaya nama	Who does not have wealth
602	Aum Amaresaya nama	Who is the god of the Devas
603	Aum Maha Devaya nama	Who is the greatest God
604	Aum Viswa Devaya nama	Who is the God of the universe
605	Aum Surarigne nama	Who kills enemies of the Devas
606	Aum Ahirbudhnyaya nama	Who is of the form of Adhisesha
607	Aum Anilabhaya nama	Who is like the wind
608	Aum Chekithanaya nama	Who knows everything fully well
609	Aum Havishe nama	Who is the cooked rice offered to God
610	Aum Ajaikapadhe nama	Who is the one among the eleven Rudras
611	Aum Kapaline nama	Who is the lord of the universe
612	Aum Trisankave nama	Who is the axis for the three qualities of sattva, rajas and tamas
613	Aum Ajithaya nam	Who cannot be won by the three qualities
614	Aum Shivaya nama	Who is the purest under any condition
615	Aum Danvantharye nama	Who is the doctor for all diseases
616	Aum Dhooma Kethave nama	Who is in the form of a comet
617	Aum Skandaya nama	Who is of the form of Lord Subrahmanya
618	Aum Vaisravanaya nama	Who is in the form of Kubera
619	Aum Dhathre nama	Who is in the form of Lord Brahma
620	Aum Chakraya nama	Who is in the form of Devendra
621	Aum Vishnave nama	Who is in the form of Lord Vishnu

622	Aum Mithraya nama	Who is in the form of the sun god
623	Aum Thwashtre nama	Who is in the of Viswakarma, the architect
624	Aum Druvaya nama	Who is in the form of the Druva star
625	Aum Dharaya nama	Who is in the form of Vasu called Dara
626	Aum Prabhavaya nama	Who is in the form of Vasu called Prabhava
627	Aum Sarva kayaVayave nama	Who is in the form of air within all beings/Who is in the form of wind which is everywhere
628	Aum Aryamne nama	Who is in the form Aaryama who is a god of manes
629	Aum Savithre nama	Who creates everything
630	Aum Ravaye nama	Who is in the form of the sun god
631	Aum Ushangave nama	Who possesses scorching rays
632	Aum Vidhathre nama	Who is the one who orders
633	Aum Mandhatre nama	Who looks after the soul called 'me'
634	Aum Bhootha Bhavanaya nama	Who looks after all that is created
635	Aum Vibhave nama	Who is the lord of the three worlds
636	Aum Varna Vibhavine nama	Who divided colours into four/ Who has many-coloured splendour
637	Aum Sarva kamaGunaa Ahaaya nama	Who creates qualities liked by all
638	Aum Padma Nabhaya nama	Who keeps the lotus in his belly-button/Who is of the form of Vishnu
639	Aum Maha Garbhaya nama	Who carries all in his belly at the time of deluge
640	Aum Chandra Vakthraya nama	Who has a face resembling the moon
641	Aum Anilaya nama	Who does not have anybody who can command him
642	Aum Analaya nama	Who has limitless power
643	Aum Bala Vathe nama	Who has very great strength

644	Aum Upa Santhaya nama	Who controls his power and does not show it
645	Aum Puranaya nama	Who is very ancient
646	Aum Punyasanchave nama	Who can be known only through good acts
647	Aum Ye nama	Who is of the form of Goddess Lakshmi
648	Aum Kuru Karthre nama	Who created Kurukshethra
649	Aum Kuru Vasine nama	Who lives in Kurukshethra
650	Aum Kuru Bhoothaya nama	Who is the Karma sthana and Upasana sthana at Kurukshethra
651	Aum Gunoushadhaya nama	Who encourages good conduct and helps it grow
652	Aum Sarvasayaya nama	Who is the place where everything resides
653	Aum Darbhacharine nama	Who receives Havirbhagas kept on Darbha grass
654	Aum Sarveshaam Praninaampathaye nama	Who is the lord of all living things
655	Aum Devadevaya nama	Who is the God of all gods
656	Aum Sukhaskthaya nama	Who is not interested in pleasures
657	Aum Sathe nama	Who is the God of all beings
658	Aum Asathe nama	Who is the God who is the truth
659	Aum Srava Rathnavidhe nama	Who has all precious stones with him
660	Aum Kailsa Girivasine nama	Who lives on the Kailasa mountain
661	Aum Himavad Giriamsrayaya nama	Who possesses the Himalaya mountains
662	Aum Koola Haarine nama	Who breaks the shore in the form of the tide
663	Aum Koola Karthre nama	Who has made the shores of tanks
664	Aum Bahu Vidhyaya nama	Who knows several aspects of knowledge
665	Aum Bahu Pradhaya nama	Who gives in plenty

666	Aum Vanijaya nama	Who took the form of a merchant
667	Aum Varthakine nama	Who is in the form of a carpenter
668	Aum Vrukshayta nama	Who is in the form of a tree
669	Aum Vakulaa nama	Who is in the form of the tree yielding bakula flowers
670	Aum Chandaaya nama	Who is in the form of a sandalwood tree
671	Aum Chchadhaya nama	Who is in the form of pala tree
672	Aum Sara Greevaya nama	Who has a very firm neck
673	Aum Maha Jathrave nama	Who has firm neckbones
674	Aum Aloalaya nama	Who does not have any desires
675	Aum Mahoushadhaya nama	Who is the greatest medicine in the form of food
676	Aum Sidhartha Karine nama	Who does good to Siddhas
677	Aum Sidhartha Chandovyakanotharaya nama	Who is the occult power which answers grammar, meter and so on
678	Aum Simha Nadaya nama	Who has a royal voice like that of a lion
679	Aum Simha Damshtraya nama	Who has teeth like a lion
680	Aum Simhakaya nama	Who has a gait like a lion
681	Aum Simha Vahanya nama	Who rides on a lion, which is the vehicle of his consort
682	Aum Prabhavathmane nama	Who has the fame that he is the truth of all truths
683	Aum Jagatkalasthaalaya nama	Who has the god of death as his food plate
684	Aum Loka Hithaya nama	Who does good to the world
685	Aum Tharave nama	Who makes us cross the ocean of life
686	Aum Sarangaya nama	Who has perfect organs
687	Aum Nava Chakrangaya nama	Who has the Sri chakra with nine parts as his body
688	Aum Kethumaline nama	Who shines in his flag/Who is of the

		form of birds with a crown
689	Aum Sabhavanaya nama	Who protects societies
690	Aum Bhothalayaya nama	Who has the temple in Panchabhoothas
691	Aum Bhoothapathaye nama	Who is the God of all beings
692	Aum Ahorathraya nama	Who is there throughout night and day
693	Aum Anindhithaya nama	Who is without any stain
694	Aum Sarva Bhoothaanamvaahithre nama	Who makes all animals exist/work
695	Aum Nilayaa nama	Who is the resting place of all beings
696	Aum Vibhave nama	Who does not have birth
697	Aum Bhavaya nama	Who is the reason for the creation of all beings
698	Aum Amoghaya nama	Who does not waste his connection/thought/Who is in plenty
699	Aum Samyathaya nama	Who is bound by his devotees
700	Aum Aswaya nama	Who us in the form of a horse
701	Aum Bhojanaya nama	Who provides food for everybody
702	Aum Pranadharanaya nama	Who saves lives
703	Aum Druthimathe nama	Who is of the form of a stable-minded being
704	Aum Mathimathe nama	Who is of the form of an intelligent being
705	Aum Dakshaya nama	Who is very capable
706	Aum Sathkruthya nama	Who is worshipped by everyone
707	Aum Yugadhipaya nama	Who is the king of conflicting emotions like hot /cold/Who is the chief in a yuga
708	Aum Gopalaye nama	Who protects sense organs
709	Aum Gopathaye nama	Who rules the earth

710	Aum Gramaya nama	Who is the human society
711	Aum Gocharma Vasanaya nama	Who wears the hide of cows
712	Aum Haraye nama	Who puts an end to sorrow
713	Aum Hiranya Bahave nama	Who has golden arms
714	Aum Pravesinaam Guhapalaya nama	Who protects those who meditate on him
715	Aum Prakrushtaraye nama	Who completely wipes out enemies
716	Aum Maha Harshaya nama	Who is greatly happy
717	Aum Jitha Kamaaya nama	Who has won the god of love
718	Aum Jithendriyaya nama	Who has won over his sense organs
719	Aum Gandharaya nama	Who wears the earth
720	Aum Suvasaya nama	Who has a great place to reside in
721	Aum Thapassakthaya nama	Who is greatly drowned in penance
722	Aum Rathaye nama	Who is the personification of pleasure
723	Aum Naraya nama	Who makes everything work
724	Aum Maha Geethaya nama	Who likes very good music
725	Aum Maha Nruthyaya nama	Who likes god dancing
726	Aum Apsara Ganasevithaya nama	Who is served by the community of celestial dancers
727	Aum Maha Kethave nama	Who has flag with bull is there
728	Aum Maha Dhathave nama	Who has Mount Meru which has lot of minerals
729	Aum Naika Sanucharaya nama	Who travels on several mountain peaks
730	Aum Chalaya nama	Who cannot be caught
731	Aum Avedaniyaya nama	Who can be known through a teacher
732	Aum Adesaya nama	Who is in the form of instructions
733	Aum Sarva Gandhasukha Vahaya nama	Who takes pleasure of all good scents
734	Aum Thoranaya nama	Who is the gate to salvation

735	Aum Tharanaa nama	Who makes us cross the ocean of life
736	Aum Vathaa nama	Who is in the form of gases
737	Aum Paridhine nama	Who protects us like a fort
738	Aum Pathikecharaya nama	Who is in the form of the king of birds, Garuda
739	Aum Samyogaya Vardhanaya nama	Who is the process of reproduction
740	Aum Vrudhaya nama	Who is an old man
741	Aum Athivrudhaya nama	Who is older than the oldest
742	Aum Gunadikaya nama	Who is great because of his good conduct
743	Aum Nithya Mathma Sahayaya nama	Who is forever helping mortal souls
744	Aum Devasura Pathaye nama	Who is the lord of the Asuras and Devas
745	Aum Pathye nama	Who is the leader
746	Aum Yukthaya nama	Who is merged with every being
747	Aum Yuktha Bahave nama	Who has hands which does proper work
748	Aum Divi Suparvana Devaya nama	Who is God to even Indra who is in heaven
749	Aum Ashadaya nama	Who can tolerate everything
750	Aum Sushadaya nama	Who can easily forgive
751	Aum Druvaya nama	Who is stable
752	Aum Harinaya nama	Who is white
753	Aum Haraaya nama	Who destroys sorrow
754	Aum Aavarthamanebhyo Vapushe nama	Who gives bodies to those who take birth several times
755	Aum Vasu Sreshtaya nama	Who is better than all things
756	Aum Mahapadhaya nama	Who is the best path
757	Aum Siroharine Vimarsaya nama	Who is the critic who cut off Brahma's head
758	Aum Sarva Lakshana Lakshithaya nama	Who is the treasurehouse of all good qualities
759	Aum Akshaya Radha	Who is like the axis of a chariot

	Yogine nama	
760	Aum Sarva Yogine nama	Who is merged with everything
761	Aum Maha Balaya nama	Who has immense strength
762	Aum Samanmayaya nama	Who is of the form of the Vedas
763	Aum Asamamnaya nama	Who is beyond the Vedas
764	Aum Theertha Devaya nama	Who is the holy god
765	Aum Maharadhya nama	Who has a very big chariot
766	Aum Nirjeevaaya nama	Who is even in lifeless objects
767	Aum Jeevanaya nama	Who is the soul
768	Aum Manthraya nama	Who is the sacred chants
769	Aum Shubakshaya nama	Who has the vision that leads to salvation
770	Aum Bahu Karkasaya nama	Who is very strict in real life
771	Aum Rathna Prabhoothaya nama	Who has a very large quantity of gems
772	Aum Rathangaya nama (or Aum Rakthangaya nama)	Who has organs shining like gems
773	Aum Maharnava Nipanavidhe nama	Who drinks the oceans at time of a deluge
774	Aum Moolaya nama	Who is like root of the world
775	Aum Vishalaya nama	Who is all roads and spread everywhere
776	Aum Amruthaya nama	Who is like nectar
777	Aum Vyakthavyakthaya nama	Who is clear to devotees and invisible to others
778	Aum Thaponidhaye nama	Who is a very great sage
779	Aum Aarohanaya nama	Who makes devotees climb
780	Aum Athirohaya nama	Who is in the top level
781	Aum Sheeladarine nama	Who protects good conduct
782	Aum Maha Yasase nama	Who has very great fame
783	Aum Sena Kalpaya nama	Who creates armies by just thought
784	Aum Maha Kalpaya nama	Who has the great ornaments
785	Aum Yogaya nama	Who is of the form of yoga

786	Aum Yuga Karaya nama	Who is the one who creates yugas
787	Aum Haraye nama	Who is of the form of Lord Vishnu
788	Aum Yuga Roopaya nama	Who is the form of yugas
789	Aum Maha Roopaya nama	Who is beyond limits and has a big shape
790	Aum Maha Naagahanaya nama	Who killed Gajasura who had immense form
791	Aum Avadhaa nama	Who is of the form of death
792	Aum Nyaya Nirvapanaaya nama	Who gave the Nyaa sasthra to the world
793	Aum Paadaya nama	Who is the final destination
794	Aum Pandithaya nama	Who is the very wise one
795	Aum Achalopamaya nama	Who is very stable like a mountain
796	Aum Bahu Maalaya nama	Who has variety of playful acts
797	Aum Mahaamaalaya nama	Who wears very many garlands
798	Aum Sasine Harasulochanaya nama	Who has eyes much prettier than the moon
799	Aum Visthara Lavanakoopaya nama	Who is like a very broad saltish well
800	Aum Triyugaya nama	Who is in the three yugas
801	Aum Saphalodayaya nama	Who comes out for the good
802	Aum Trilochanaya nama	Who has three eyes
803	Aum Vishannangaya nama	Who has organs which are the eight moorthies like earth
804	Aum Mani Viddhhaya nama	Who wears ear-studs
805	Aum Jada Dharaya nama	Who has matted locks
806	Aum Bindhave nama	Who is of the form of a dot
807	Aum Visarggaya nama	Who is like a Visarga in the form of Ardha Nareeswara
808	Aum Sumukhaya nama	Who has a pleasant face
809	Aum Saraya nama	Who is of the form of a bow
810	Aum Sarvayudhaya nama	Who wears all weapons
811	Aum Sahaya nama	Who has great patience
812	Aum Nivedanaya nama	Who informs about everything

813	Aum Sukha Jadaya nama	Who is of the enjoyable form
814	Aum Sugandharaya nama	Who is like a good horse of Gandhara
815	Aum Maha Danushe nama	Who has a very great bow
816	Aum Gandhapaline Bhagawathe nama	Who saves the memories of previous births at the time of a deluge
817	Aum Sarva Karmanamukthaya nama	Who makes all jobs rise up again after a deluge
818	Aum Mandhanaya Bahulayavayave nama	Who is the wind which churns life at the time of a deluge
819	Aum Sakalaya nama	Who is everywhere
820	Aum Sarva Lochanaaya nama	Who sees everything
821	Aum Thalasthalaya nama	Who is of the form of a clapping hand
822	Aum KaraSthaline nama	Who has his own hand as a vessel
823	Aum Urdhwa Samhananaya nama	Who has very great strength
824	Aum Mahathe nama	Who is great
825	Aum Chchathraya nama	Who reduces discomfort like an umbrella
826	Aum Succhathraa nama	Who has a very pretty umbrella
827	Aum Vikhyathaya Lokaaya nama	Who is being seen from everywhere
828	Aum Sarvaasrayaya Kramaya nama	Who has discipline in everything
829	Aum Mundaya nama	Who has a shaved head
830	Aum Viroopaya nama	Who has very bad looks
831	Aum Vikruthaya nama	Who has various forms
832	Aum Dandine nama	Who has a stick in his hand
833	Aum Kundine nama	Who has a water jug in his hand
834	Aum Vikurvanaya nama	Who cannot be attained by rituals
835	Aum Haryakshaya nama	Who is of the form of a lion
836	Aum Kakhubhaya nama	Who is of the form of directions

837	Aum Vajrine nama	Who is of the form of Devendra
838	Aum Satha Jihwaya nama	Who has hundreds of tongues
839	Aum Sahasrapathe nama	Who has millions of legs
840	Aum Sahasra Moorthne nama	Who has thousands of heads
841	Aum Devendraya Sarvadeva Mayaya nama	Who is of the form of Devendra and also all other devas
842	Aum Gurave nama	Who is the teacher
843	Aum Sahasra Bahave nama	Who has thousands of hands
844	Aum Saranyaya nama	Who can take care of others
845	Aum Sarvangaya nama	Who has everything
846	Aum Sarva Lokakruthe nama	Who creates all the worlds
847	Aum Pavithraya nama	Who makes others holy
848	Aum Trikakudhe Mantraya nama	Who is the mantra with three parts, Bheejam, Shakthi and Keelagam
849	Aum Kanishtaya nama	Who is younger
850	Aum Krishna Pingalaya nama	Who is blackish-red in colour
851	Aum Brahma Dandavinir Mathre nama	Who punishes Lord Brahma
852	Aum Sathagni Pasashakthimathe nama	Who has a weapon called Sathagni, pasa, Shakthi
853	Aum Padma Garbhaya nama	Who is of the form of Brahma who was born in a lotus
854	Aum Maha Garbhaya nama	Who keeps everything within himself
855	Aum Brahma Garbhaya nama	Who keeps the Vedas within himself
856	Aum Jalodhbhavaya nama	Who rose from the water of deluge
857	Aum Gabasthaye nama	Who has rays of light
858	Aum Brhama Kruthe nama	Who composed the Vedas
859	Aum Brahmine nama	Who recites the Vedas
860	Aum Brhama Vidhe nama	Who is an expert in the Vedas

861	Aum Brahmanaya nama	Who in the form of a Brahmana teaches the Vedas
862	Aum Gathaye nama	Who is the place of refuge
863	Aum Anantha Roopaya nama	Who has several forms
864	Aum Naikathmane nama	Who does not have a body
865	Aum Swayabhuva Sthigmathejase nama	Who has the power which could not be tolerated by Brahma
866	Aum Urdhwagathmane nama	Who has a form beyond the universe
867	Aum Pasupathaye nama	Who is the God of all beings
868	Aum Vatharamhaya nama	Who has the speed of wind
869	Aum Manojavaya nama	Who has the speed of mind
870	Aum Chandanine nama	Who is being bathed in sandal paste
871	Aum Padmanalagraya nama	Who was before Brahma was born in a lotus
872	Aum Surabhyutharanaya nama	Who down-graded Kama Dhenu for his false testimony
873	Aum Naraya nama	Who does not take anything out of desire
874	Aum Karnikara Mahasthravigne nama	Who wears garlands made of golden flowers
875	Aum Neelamoulaye nama	Who wears a crown embedded with a blue stone
876	Aum Pinaka Druthe nama	Who carries the bow called Pinaka
877	Aum Umapathaye nama	Who is the consort of Goddess Uma
878	Aum Uma Kanthaya nama	Who has been married by Uma out of love
879	Aum Jahnavi Druthe nama	Who wears the Ganga river on his crown
880	Aum Umadhavaya nama	Who is the husband of Goddess Uma
881	Aum Varaya Varahaya nama	Who took the form of Varaha
882	Aum Varadaya nama	Who shows mercy to the world in several forms

883	Aum Varenyaya nama	Who can be asked for a boon
884	Aum Sumahaswanaya nama	Who has a very musical voice
885	Aum Mahaprasadaya nama	Who is greatly pleased
886	Aum Damanaya nama	Who controls bad people
887	Aum Shatrugne nama	Who kills his enemies
888	Aum Shwethapingalaya nama	Who is white on one side and red on the other
889	Aum Peethathmane nama	Who is golden
890	Aum Paramatmane nama	Who is the soul which is everywhere
891	Aum Prayathathmane nama	Who has the purest mind
892	Aum Pradhna Druthe nama	Who wears nature
893	Aum Sarva Parswamukhaya nama	Who has faces on all sides
894	Aum Trayakshaya nama	Who has three eyes
895	Aum Dharma Sadharnovaraya nama	Who is the proper compensation for good deeds
896	Aum Chacharathmane nama	Who is the soul of moving and non-moving beings
897	Aum Siikshmathmane nama	Who has a form which is beyond the intellect
898	Aum Amruthaya Govrusheswaraya nama	Who is the god of perennial dharma which is the lord of the earth
899	Aum Sadyarshaye nama	Who gives knowledge to Sadhyas who are devas for devas
900	Aum Vasuradithyaya nama	Who is a Vasu, the son of Aditi
901	Aum Vivaswathe Savithamruthaya nama	Who is the moon who drenches the world by his nectar-like rays
902	Aum Vyasaya nama	Who is the form of Veda Vyasa
903	Aum Sargaya Susamkshepayavistharaya nama	Who is the author of Suthras which is abbreviated knowledge and also the Puranas which are knowledge in detail
904	Aum Paryayonaraya nama	Who is the soul of Virat Purusha

		which is spread everywhere
905	Aum Ruthave nama	Who is the season
906	Aum Samvathsaraya nama	Who is the year
907	Aum Masaya nama	Who is the month
908	Aum Pakshaya nama	Who is the lunar fortnight
909	Aum Samkhya Samapanaya nama	Who is the days of completion of seasons and lunar fortnights
910	Aum Kalabhyo nama	Who is the shorter part of the day called Kala
911	Aum Kashtaabhyo nama	Who is the Kashtaas which are small measurement of time
912	Aum Lavebhyo nama	Who is Lavas, which are small sub-division of time
913	Aum Maathraabhyo nama	Who is Mathras, another measurement of small time
914	Aum Muhurthaha Kshapebhyo nama	Who is the period of the holy time in a day
915	Aum Kshanebhyo nama	Who is seconds
916	Aum Viswa Kshethraya nama	Who is the area from which the universe grew
917	Aum Prajaa Bheejaya nama	Who is the seeds of citizens
918	Aum Lingaya nama	Who is the principle called 'Mahat'
919	Aum Aadhyaya Nirgamaya nama	Who is the first germinating seed of the world
920	Aum Sathe nama	Who is the truth
921	Aum Asathe nama	Who is the truth hiding behind apparitions
922	Aum Vyakthaya nama	Who is clarity to those who know
923	Aum Avyakthaya nama	Who cannot be described clearly
924	Aum Pithre nama	Who is the father
925	Aum Mathre nama	Who is the mother
926	Aum Pithamahaya nama	Who is the father of a father
927	Aum Swarga Dwaraya nama	Who is the gateway to heaven

928	Aum Praja Dwaraya nama	Who is the gateway to more people
929	Aum Moksha Dwaraya nama	Who is the gateway to salvation
930	Aum Trivishtapaya nama	Who is heaven
931	Aum Nirvanaya nama	Who is detachment
932	Aum Hladhanaya nama	Who is the one who creates happiness
933	Aum Brahmalokaya nama	Who is the world of Brahma
934	Aum Parayai Gathyai nama	Who is the best way to salvation
935	Aum Devasura Vinirmathre nama	Who is the one who created Asuras and Devas
936	Aum Devasura Parayanaya nama	Who is the support for Devas and Asuras
937	Aum Devasura Gurave nama	Who is the teacher for Devas and Asuras
938	Aum Devaya nama	Who is the propeller of life
939	Aum Devasura Namaskruthaya nama	Who is being saluted by Devas and Asuras
940	Aum Devasura Mahamathraya nama	Who is the best among Devas and Asuras
941	Aum Devasura Ganasrayaya nama	Who is the one being depended on by Devas and Asuras
942	Aum Devasura Ganadhyakshaya nama	Who is the chief of Devas and Asuras
943	Aum Devasura Agraganyai nama	Who is the first among Devas and Asuras
944	Aum Devathidevaya nama	Who is the god of Devas
945	Aum Devarshaye nama	Who is of the sage form of Devas like Narada
946	Aum Devasura Varapradhaya nama	Who is the giver of boons to Devas and Asuras
947	Aum Devasureswaraya nama	Who is the ruler of Devas and Asuras
948	Aum Viswaya nama	Who is the universe

949	Aum Devasura Maheswaraya nama	Who is the ruler of rulers of Devas and Asuras
950	Aum Sarva Devamayaya nama	Who is the personification of all Devas as one
951	Aum Achinthyaya nama	Who cannot be reached by a thought process
952	Aum Devadathmane nama	Who is the soul of Devas
953	Aum Athma Sambhavaya nama	Who created himself
954	Aum Uthbhidade nama	Who appears breaking ignorance
955	Aum Trivikramaya nama	Who has spread in all the three worlds
956	Aum Vaidyaya nama	Who is full of knowledge/Who is the doctor
957	Aum Virajaya nama	Who is crystal clear
958	Aum Neerajaaya nama	Who does not have royal qualities/Who is born out of water
959	Aum Amaraya nama	Who does not die
960	Aum Eedyaya nama	Who is suitable to be praised
961	Aum Hastheswaraya nama	Who resides in Kala hasthi/Who is the form of air
962	Aum Vyagraya nama	Who is the god called Vyagreswara/Who is the tiger
963	Aum Deva Simhaya nama	Who is a lion among devas
964	Aum Nararshabhaya nama	Who is the chief among men
965	Aum Vibhudhaa nama	Who has specialised knowledge
966	Aum Agravaraya nama	Who is the first among those given Havirbhaga in sacrifices
967	Aum Sookshmaya nama	Who has the minutest knowledge
968	Aum Sarva Devaya nama	Who is all gods rolled in to one
969	Aum Thapo Mayaya nama	Who is the personification of penance
970	Aum Suyukthaya nama	Who is very careful
971	Aum Shobhanaya nama	Who is the good augury
972	Aum Vajrine nama	Who is as hard as a diamond

973	Aum Prasanaam Prabhavaya nama	Who is affected by ornamental language
974	Aum Avyaya nama	Who can be attained by singleminded devotion
975	Aum Guhaya nama	Who is in hiding
976	Aum Kanthaya nama	Who is the upper limit of happiness
977	Aum Nijaya Sargaya nama	Who is in truth evolved himself
978	Aum Pavithraya nama	Who is holy/Who saves us from thunder
979	Aum Sarva Bhavanaya nama	Who makes everything holy
980	Aum Srungine nama	Who is high above
981	Aum Srunga Priyaya nama	Who loves peaks of mountains
982	Aum Babruve nama	Who is the one who carries the world
983	Aum Rajarajaya nama	Who is the king of kings
984	Aum Niraayaa nama	Who is without any blemishes
985	Aum Abhiramaya nama	Who is pleasing to the mind
986	Aum Sura Ganaya nama	Who is the form of the society of Devas
987	Aum Viramayata nama	Who is not connected with subjects
988	Aum Sarva Sadhanaya nama	Who joins all benefits
989	Aum Lalatakshaya nama	Who has an eye on his forehead
990	Aum Viswa Devaya nama	Who plays with the universe
991	Aum Harinaya nama	Who is golden/Who is like a deer
992	Aum Brahma Varchasaya nama	Who is the splendid light of Brahma
993	Aum Sthavaraanaam Pathaye nama	Who is the king of mountains
994	Aum Niyamendra Vardhanaya nama	Who controls all his senses through penance
995	Aum Sidharthaya nama	Who keeps salvation as some ordinary thing
996	Aum Siddha Bhootharthata	Who is the benefit got by people

	nama	who do penance
997	Aum Achinthyaya nama	Who cannot be reached by meditation
998	Aum Sathya Vrathaya nama	Who has made truth his unfailing credo
999	Aum Suchaye nama	Who is interested in cleanliness in nature
1000	Aum Vrathadhipaya nama	Who protects fasting practices
1001	Aum Parasmai nama	Who is Turiya which is beyond sleep
1002	Aum Brahmane nama	Who is the ultimate truth
1003	Aum Bhakthanaam Paramayaigathaye nama	Who is the ultimate destination of devotees
1004	Aum Vimukthaya nama	Who is completely free of bonds
1005	Aum Muktha Thejase nama	Who is the light which is detached/Who does not have a body
1006	Aum Sree Mathe nama	Who is richly intelligent
1007	Aum Srivardhanaya nama	Who gives wealth to his devotees
1008	Aum Jagathe nama	Who is the universe itself

3. There are possibly four different and unique sets of Shiva Sahasranama stotras—two in the Mahabharata (later found repeated in many Puranas with minor variations), one unique set in the Shiva Purana and one unique set in the Rudrayamala Tantra. The version found in the Linga Purana is essentially from the Mahabharata.

The version here is from the Shiva Purana. As with the Linga Purana version, in the Shiva Purana, Shiva is eulogised by Vishnu.

Shiva Sahasranama Stotram
Shiva Purana, Kotirudra Samhita
(Book IV), Chapter 35, 1-133
Suta said:

May this be heard, O great sages, I shall now recount the hymn of a thousand names of Shiva, whereby Shiva was pleased.

Vishnu said:

Shiva; Hara; Mrida; Rudra; Pushkara; Pushpalochana; Arthigamya; Sadachara; Sharva; Shambhu; Maheshvara; Chandrapida; Chandramouli;

Vishva; Vishvamareshvara; Vedantasara-sandoha; Kapali; Nilalohita; Dhyanadhara; Aparicchedya; Gouribharta; Ganeshvara; Ashtamurti; Vishvamurti; Trivargasvargasadhana; Jnanagamya; Dridaprajna; Devadeva; Trilochana; Vamadeva; Madadeva; Patu; Parivrida; Drida; Vishvarupa; Virupaksha; Vagisha; Shuchisattama; Sarvapramanasamvadi; Vrishanka; Vrishavahana; Isha; Pinaki; Khatvanga; Chitravesha; Chirantana; Tamohara; Mahayogi; Gopta; Brahma; Dhurjati; Kalakala; Krittivasah; Subhaga; Pranavatmaka; Unnadhra; Purusha; Jushya; Durvasa; Purashasana; Divyayudha; Skandaguru; Parameshthi; Paratpara; Anadimadhyanidhana; Girisha; Girijadhava; Kuberabandhu; Shrikanatha; Lokavarnottama; Mridu; Samadhivedya; Kodandi; Nilakantha; Parashvadhi; Vishalaksha; Mrigavyadha; Suresha; Suryatapana; Dharmadhama. Kshamakshetra; Bhagavana; Bhaganetrabhida; Ugra; Pashupati; Tarkshya; Priyabhakta; Parantapa; Data; Dayakara.

Daksha; Karmandi; Kamashasana; Shmashananilaya; Suksha; Shmashanastha; Maheshvara; Lokakarta; Mrigapati; Mahakarta; Mahoushadhi; Uttara; Gopati; Gopta; Jnanagamya; Puratana; Niti; Suniti; Shuddhatma; Soma; Somarata; Sukhi; Sompapa; Amritapa; Soumya; Mahatejah; Mahadyuti; Tejomaya; Amritamaya; Annamaya; Suhapati; Ajatashatru; Aloka; Sambhavya; Havyavahana; Lokakara; Vedakara; Sutrakara; Sanatana; Maharshi; Kapilacharya; Vishvadipti; Vilochana; Pinakapani; Bhudeva; Svastida; Svastikrita; Sudhi; Dhatridhama; Dhamakara; Sarvaga; Sarvagochara; Brahmasrika; Vishvasrika; Sarga; Karnikara; Priya; Kavi; Shakha; Vishakha; Goshakha; Shiva; Bhishaka; Anuttama; Gangaplavodaka; Bhaya; Pushkala; Sthapati; Sthira; Vijitatma; Vishayatma; Bhutavahana; Sarathi; Sagana; Ganakaya; Sukirti; Chinnasamshaya; Kamadeva; Kamapala; Bhasmoddhulita-vigraha; Bhasmapriya; Bhasmashyai; Kami; Kanta; Kritagama; Samavarta; Nivritatma; Dharmapunja; Sadashiva; Akalmasha; Chaturvahu; Durvasa; Durasada; Durlabha; Durgama; Durga; Sarvayudhavisharada; Adhyatmayoganilaya; Sutantu; Tantuvardhana.

Shubhanga; Lokasaranga; Jagadisha; Janardana; Bhasmashuddhikara; Meru; Ojasvi; Shuddhavigraha; Asadhya; Sadhusadhya; Bhrityamarkatarupadhrika; Hiranyareta; Pourana; Ripujivahara; Bala; Mahahrada; Mahagarta; Vyali; Siddhavrindaravandita; Vyaghracharmambara; Mahabhuta; Mahanidhi; Amritasha; Amritavapu; Panchajanya; Prabhanjana; Panchavimshatitattvastha; Parijata; Para-vara;

Sulabha; Suvrata; Shura; Brahmavedanidhi; Nidhi; Varnashramaguru; Varni; Shatrujita; Shatrutapana; Ashrama; Kshapana; Kshama; Jnanavana; Achaleshvara;Pramanabhuta; Durjneya; Suparna; Vayuvahana; Dhanurdhara; Dhanurveda; Gunarashi; Gunakara; Satyasatyapara; Dina; Dharmaga; Ananda; Dharmasadhana; Anantadrishti; Danda; Damayita; Dama; Abhivadya; Mahamaya; Vishvakarma; Visharada; Vitaraga; Vinitatma; Tapasvi; Bhutabhavana; Unmattavesha; Pracchanna; Jitakama; Ajitapriya; Kalyanaprakriti; Kalpa; Sarvalokaprajapati; Tarasvi; Tavaka; Dhimana; Pradhanaprabhu; Avyaya; Lokapala; Antarhitatma; Kalpadi; Kamalekshana; Vedashastrarthatattvajna; Aniyama; Niyatashraya; Chandra; Surya; Shani; Ketu; Varanga; Vidrumacchavi; Bhaktivashya; Anagha; Parabrahm-amrigavanarpana; Adri; Adryalaya; Kanta; Paramatma.

Jagadguru; Sarvakarmalaya; Tushta; Mangalya; Mangalavrita; Mahatapa; Dirghatapa; Sthavishtha; Sthavira; Dhruva; Aha; Samvatsara; Vyapti; Pramana; Parmatapa; Samvatsarakara; Mantra-pratyaya; Sarvadarshana; Aja; Sarveshvara; Siddha; Mahareta; Mahabala; Yogi; Yogya; Siddhi; Mahateja; Sarvadi; Agraha; Vasu; Vasumana; Satya; Sarvapaphara; Sukirti; Shobhana; Shrimana; Avanmanasagochara; Amritashashvata; Shanta; Vanahasta; Pratapavana; Kamandalundhara; Dhanvi; Vedanga; Vedavita; Muni; Bhrajishnu; Bhojana; Bhokta; Lokanantha; Duradhara; Atindriya; Mahamaya; Sarvavasa; Chatushpatha; Kalayogi; Mahanada; Mahotsaha; Mahabala; Mahabuddhi; Mahavirya; Bhutachari; Purandara; Nishachara; Pretachari; Mahashakti; Mahadyuti; Ahirdeshyavapu; Shrimana; Sarvacharyamanogati; Vahushruta; Niyatatma; Dhruva; Adhruva; Sarvashaska; Ojastejodyutidara; Nartaka; Nrityapriya; Nrityanitya; Prakashatma; Prakashaka; Spashtakshara; Budha; Mantra; Samana; Sarasamplava; Yugadikrida; Yugavarta; Gambhira; Vrishavahana; Ishta; Vishishta; Shishteshta; Shalabha; Sharabha; Dhanu; Tirtharupa; Tirthanama; Tirthadrishya; Stuta.

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Alobha; Arthavit; Shambhu; Sarvahbutamaheshvara; Shmashananilaya; Tryksha; Setu; Apratimakriti; Lokottaras-phutaloka; Trymbaka; Nagabhushana; Andhakari; Makhaveshi; Vishnukandharapatana; Hinadosha; Akshayaguna; Dakshari; Pushadantabhit; Dhurjati; Khandaparashu; Sakala; Nishkala; Anagha; Akala; Sakaladhara; Pandurabha; Mrida; Nata; Purna; Purayita; Punya; Sukumara; Sulochana; Samageyapriya; Akrura; Punyakirti; Anaymaya; Manojava; Tirthakara; Jatila; Jiviteshvara; Jivitantakara; Nitya; Vasureta; Vasuprada; Sadgati; Satkriti; Siddhi; Sajjati; Kalakantaka; Kaladhara; Mahakala; Bhuasatyapraryana; Lokalavanyakarta; Lokottarasukhalaya;

Chandrasanjivana; Shasta; Lokaguda; Mahadhipa; Lokabandhu; Lokanatha; Kritajna; Krittibhushana; Anapaya; Akshara; Kanta; Sarvashastrahadvara; Tejomaya; Dyutidhara; Lokagranti; Anu; Shuchismita; Prasannatma; Durjjeya; Duratikrama; Jyotirmaya; Jagannatha; Nirakra; Jaleshvara; Tumbavina; Mahakopa; Vishoka; Shokanashana; Trllokapa; Trilokesha; Sarvashuddhi; Adhokshaja; Avyaktalakshana; Deva; Vyaktavyakta; Vishampati; Varashila; Varaguna; Saramandhana; Maya; Brahma; Vishnu; Prajapala; Hamsa; Hamsagati.

Vaya; Vedha; Vidhata; Dhata; Srashta; Harta; Chaturmukha; Kailasa-Shikharavasi; Sarvavasi; Sadagati; Hiranyagarbha; Druhina; Bhutapa; Bhupati; Sadyogi; Yogavit; Yogi; Varada; Brahmanapriya; Devapriya; Devanatha; Devajna; Devachintaka; Vishamaksha; Vishalaksha; Vrishada; Vrishavardhana; Nirmama; Nirahamkara; Nirmoha; Nirupadrava; Darpha; Darpada; Dripta; Sarvabhutaparivartaka; Sahasrajit; Sahasrarchi; Prabhava; Snigddhaprakritidakshina; Bhutabhavyabhavannatha; Bhutinashana; Artha; Anartha; Mahakosha; Parakaryaikapandita; Nishkantaka; Kritananda; Nirvyaja; Vyajamardana; Sattvavana; Sattvika; Satyakirti; Snehakritagama; Akampita; Gunagrahi; Naikatma; Naikakarmakrit; Suprita; Sumukha; Suksha; Sukara; Dakshinaila; Nandiskandhadhara; Dhurya; Prakata; Pritivardhana; Aparajita; Sarvasattva; Govinda; Adhrita; Sattvavahana; Svadhrita; Siddha; Putamurti; Yashodhana; Varahabhringadhrika; Bhringi; Balavana; Ekanayaka; Shrutiprakasha; Shrutimana; Ekabandhu; Anekakrit; Shrivatsalashivarambha; Shantabhadra; Sama; Yasha; Bhushaya;Bhushana; Bhuti; Bhutakrit; Bhutabhavana; Akampa; Bhaktikaya; Kalaha; Nilalohita; Satyavrata; Mahatyagi; Nityashantiparayana; Pararthavritti; Vivikshu; Visharada; Shubhada; Shubhakarta; Shubhanama; Shubha; Anarthita; Aguna; Sakshi; Akarta.

Sahasranama Stotra

- the hymn of a thousand names -

Sahasranama means thousand (sahasra) names (nama), and Sahasranama Stotra is a hymn eulogising the lord by recounting one thousand of His names. As the various sects of Hindu-tradition (Shaivism, Shaktism and Vaishnavism) grew and spread, it must have become extremely popular to write hymns of a thousand names for the primary deity of worship. There are various Sahasranama Stotras, but obviously here, we concentrate on the Shiva Sahasranama Stotra.

What makes the Shiva Sahasranama Stotra unique is the number of times and variations of the hymn, that are found in ancient texts. The appearance of the Shiva Sahasranama Stotra in at least eighteen different texts is a testament to the fact that Shaivism in various forms was once immensely popular throughout the Indian subcontinent. In fact, Shaivism was the most widespread and influential form of Hinduism prior to 1200 CE (before the beginning of the Islamic era and the pan-Indian Vaishnava devotional movements).

Below is a list of the texts in which Shiva Sahasranama Stotras are found.

1. Mahabharata (Anushasanaparva version)
2. Mahabharata (Shantiparva version)
3. Linga Purana (version 1; chapter 65)
4. Linga Purana (version 2; chapter 97)
5. Shiva Purana (Kotirudra Samhita)
6. Vayu Purana
7. Brahmanda Purana
8. Devi Mahabhagavata Upapurana
9. Padma Purana
10. Skanda Purana
11. Vamana Purana
12. Markandeya Purana
13. Saura Purana
14. Bhairava Tantra
15. Bhringiridi Samhita
16. Rudrayamala Tantra
17. Shiva Rahasya Itihasa
18. Akasa Kalpa Tantra

Using the reductionist approach, we arrive at four different major variants of the Shiva Sahasranama:

1. Mahabharata (Anushasanaparva version)
2. Mahabharata (Shantiparva version)
3. Shiva Purana
4. Rudrayamala Tantra

The two Mahabharata versions were copied into most of the Puranas, including the Linga Purana, with minor variations. An exception is the Shiva Purana version which appears to be original. Another original version is found in the Rudrayamala Tantra, which was later copied into the Shiva Rahasya Itihasa. If we were to hazard a guess as to which school the Shiva Sahasranama Stotras came from, it would be fairly reasonable to say that the Mahabharata (and most Purana) versions belong to the Smartas, the Shiva Purana version belongs to the Pashupatas, and the Rudrayamala Tantra version belongs to the Tantrik Shaivas.

The most ancient form of the Shiva Sahasranama Stotra is found in the Anushasanaparva book of the Mahabharata, wherein Shiva is eulogised by Krishna. The next most ancient version is likely the one found in the Shanti Parva book of the Mahabharata, which is thought to have been inserted later into the book, and not found in standard critical editions of the Mahabharata. The 1000 names given below are from the Linga Purana and are probably based on the Shanti Parva book of the Mahabharata with some variations. In the Linga Purana, it is not Krishna, but Vishnu who eulogises Shiva.

It is important to remember that in any given Sahasranama, several names are repeated more than once, and in most there are actually more than 1000 names. Given here are only the first 1000 names as found in the Linga Purana.

ACKNOWLEDGEMENTS

The divine grace of my spiritual masters, Guruji B.K. Subiah and Sri Ramana Maharishi.

In loving memory of Yamuna Y. Kakodkar, Bharati C. Shah, Kusum B. Maniar, Jagdish Shah, Suhasini Phatarpekar, Rajendra Y. Kakodkar, Ravindra Hudalikar, Prince Varghese and Mona Saigal.

I am deeply indebted to Bina Om Prakash for taking me much further in my quests, spiritual and otherwise, for standing by me through hard times and for planting the seed in me to write.

A special thanks to Jyoti Bhargava, who saw me through a critical time during the early stages of this book when I had almost quit after my mother's sudden demise. Also, for the daily infusion with black tea that kept me alert. And thank you Tania for always telling me, you should one day sit down and write.

My sincere gratitude to Ramesh Menon for all his experienced guidance, encouragement and for the valuable criticism, which kept me from going astray. This book would not have been written if he hadn't, out of the blue, invited me on this arduous but enchanting and profound journey.

Last and by no means least, much love and gratitude to my sister Neeta and my nephew Karan for enduring the full force and array of my moods during the year-and-a-half that it took for me to write this book.

THE COMPLETE

MAHABHARATA

Santi Parva and Anusasana Parva

{ 10 }

Anjuli Kaul
series editor: **RAMESH MENON**

THE COMPLETE MAHABHARATA

Santi Parva and Anusasana Parva

THE COMPLETE MAHABHARATA

Volume 10

Santi Parva (Part III)
and
Anusasana Parva (Part I)

Anjuli Kaul

RUPA

For Richa, naturally.
And for Akshay, necessarily.

Published by
Rupa Publications India Pvt. Ltd 2017
7/16, Ansari Road, Daryaganj
New Delhi 110002

Sales centres:
Allahabad Bengaluru Chennai
Hyderabad Jaipur Kathmandu
Kolkata Mumbai

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ISBN: 978-81-291-4513-0

First impression 2017

10 9 8 7 6 5 4 3 2 1

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"Yudhishtira says, 'Rajan, you have recommended to me the judicious path of yoga as a loving guru does for his sishya. I now ask about the principles of the Samkhya yoga. Speak to me about those doctrines, in their entirety. You are erudite about all the knowledge that exists in the three worlds!'

Bhishma says, 'Listen now to the subtle teachings of the followers of the Samkhya yoga established by all the great and puissant Yatis beginning with Kapila. There are no errors in that philosophy. Its merits are many. Truly, it is flawless. I understand that all things are imperfect. Manavas, Pisachas, Rakshasas, and Yakshas, Nagas, Gandharvas and Pitris, intermediate orders of beings like birds and animals, great avians like Garuda, the Maruts, royal and enlightened sages, Asuras and Viswadevas, divine Rishis and yogins, the Prajapatis and Brahma himself are all enmeshed with these objects that are difficult to discard, and they all strive to free themselves.

The Samkhyas understand the limits of one's time in this world. Aware of the highest, transcendent truth as well, they also know the truth about what is called happiness in this world, and the sorrows that befall those concerned with transient objects of desire. Aware of the grief of those who have fallen into the intermediate orders of being and of those who have sunk into hell, they see the merits and shortcomings of swarga, O Bhaarata, and all the merits and flaws of the Vedas, and the yoga and the Samkhya systems of philosophy. They realise also that the sattva guna has ten properties, that rajas has nine, and that tamas has eight, that the intellect, Buddhi, has seven properties, Manas, the mind, has six, and Akasa, space,

has five; they discern that the understanding has four properties and tamas has three, and the rajas has two and sattva has one.

Knowing the path that is followed by all creatures when death overtakes them and the course of Atmagyana, self-knowledge, the wise and experienced Samkhyas, exalted by their discernment and awareness of causes, and acquiring true wisdom thorough auspicious living, attain the bliss of moksha like the rays of the sun or the wind taking refuge in Akasa.

Vision is attached to form, the sense of scent to smell, the ear to sound, the tongue to taste, and the skin to touch. The wind is housed in space. Dark stupor harbours in tamas. Greed takes refuge in the objects of the senses.

Vishnu is the Lord of the organs of motion; Indra that of the organs of strength; Agni of the stomach, and Bhumi of the waters.

The waters have heat for their haven. Agni has Vayu; and the wind has Akasa; Akasa has Mahat for its refuge, and Mahat has the understanding. The understanding is housed in tamas, tamas in rajas; rajas is founded in sattva and sattva is attached to Atman.

Atman has the glorious and puissant Narayana for its refuge. Narayana resides in moksha. Moksha has no need for any dwelling. The followers of the Samkhya yoga know that this body, imbued with sixteen attributes, is the outcome of sattva. Fully understanding the nature of the physical organism and the character of the Chetana that dwells within it, they recognise the one existent Being that lives in the body, the Atman, detached and sinless, and realising the nature of the actions of persons attached to the objects of their senses, they also know the character of the senses and the sensual objects which have their refuge in the Atman.

The Samkhyas appreciate the difficulty of moksha and the sacred texts that describe it, and recognise the nature of the vital breaths called Prana, Apana, Samana, Vyana and Udana, as also the two other breaths: the one going downward and the other moving up. Indeed, they know those seven breaths ordained to carry out seven different functions.

Parantapa, establishing the nature of the Prajapatis and the Rishis and the many high paths of righteousness, and the Saptarishis and the countless Rajarishis, the great Devarishis and the other Maharishis radiant like the sun, they see all these falling away from their power in the course of many long ages.

Hearing of the destruction of all the mighty beings in the universe, the Samkhyas understand the inauspicious end of sinful creatures, and the

miseries of those that fall into the river of hell, Vaitarani in Yamaloka.

They grasp the ill-fated wanderings of beings through diverse wombs, housed in the unholy uterus in the midst of blood and water and phlegm and foul-smelling urine and faeces, and then in bodies, resulting from the union of blood and the vital seed, of marrow and sinews, supplied by hundreds of nerves and arteries, forming an execrable abode of nine doors.

O Lord of the Bharata vamsa, the followers of the Samkhya yoga, fully conversant with the Soul, know what produces good, and they clearly see the vile conduct of those whose natures are characterised by tamas, rajas or sattva—darkness, passion or goodness—and their sins that prevent them from attaining moksha.

They see the eclipse of the moon and the sun by Rahu, the falling of stars from their fixed positions and the deflection of constellations from their orbits, and recognise the sad division of all that was once united, the diabolical behaviour of creatures in devouring one another, the absence of all intelligence in the infancy of human beings, and the deterioration and destruction of the body.

The Samkhyas observe how little men value the sattva guna because they are overcome by anger and confusion. They see that only one among thousands of human beings struggles to achieve moksha; indeed they understand the difficulty of attaining moksha in accordance with the shastras, the scriptures.

They recognise the great anxiety that creatures have for unattained objects and unfulfilled desires and their comparative indifference to those that have been attained and gratified; son of Kunti, they mark the sins that result from the pursuit of the senses, the lifeless repulsive bodies of those who live miserably even in the midst of spouses and children.

The Samkhyas know the end of terrible dissolute men who are guilty of killing Brahmanas, and of evil Brahmanas addicted to intoxicants; they are also aware of the equally wretched death of those who lust after the wives of their acharyas, and of those who do not revere their mothers and the Devas.

After studying the diverse declarations of the Vedas, their knowledge helps them to understand how evil men will die; and also what will befall those who are born in the intermediate varnas.

Establishing the recurrent pattern of seasons, the passing of years, months, fortnights, and of days, they see the waxing and the waning of the

moon, the rise and ebb of the seas, the increase and diminution of wealth, and the separation of unified objects, the end of yugas, the destruction of mountains, the drying up of rivers, and the degeneration of the purity of the varnas and also the end of that deterioration, repeating endlessly.

Beholding the birth, decay, death and sorrows of creatures, knowing truly the weaknesses of the body and the anguish of human beings, and their vicissitudes, the followers of the Samkhya philosophy, understand all the flaws of their own souls and bodies, and attain moksha.'

Yudhishtira says, 'O you of immeasurable tejas, what are those faults that you ascribe to one's body? Dispel all my doubts on this matter.'

Bhishma says, 'Listen, O Parantapa! The Samkhyas, followers of Kapila, who are wise and conversant with all paths, say that there are five faults in the human body. They are desire, anger, fear, sleep and breath. All mortals have these faults, which are found in their bodies.

The wise cut the root of wrath with the help of forgiveness. Desire is destroyed by giving up all goals. By cultivating sattva sleep is defeated, and fear is conquered by honing mindfulness. Breath is vanquished by an abstemious diet, Rajan.

They truly understand gunas aided by hundreds of gunas, hundreds of flaws, and diverse causes through hundreds of causes. They realise that the world is like the foam of water, cloaked in hundreds of illusions flowing from Vishnu, like a painted edifice, and as fragile as a reed, and they see it as a terrible dark abyss, as unreal and as short-lived as bubbles on water when compared to the duration of eternity.

The sagacious Samkhyas discard even tenderness towards their own children, knowing the world to be devoid of permanence and joy, with inescapable destruction for its end, sunk in rajas and tamas, and helpless like an elephant stuck in mire.

With their comprehensive yoga of knowledge, and the power of their penances, these Yatis sever and bludgeon all inauspicious vasanas born of rajas and those from tamas, and indeed all auspicious vasanas arising from sattva, and all pleasures of touch and the other bodily senses arising from the same three gunas, and in doing so, these Yatis cross samsara, the illusory ocean of life.

That terrifying ocean has sorrow for its waters. Anxiety and grief constitute its deep lakes. Disease and death are its colossal crocodiles. The great fears that pierce the heart at every step are its massive serpents.

The deeds inspired by tamas are its tortoises. Those inspired by rajas are its fish. Wisdom is the raft for crossing it. Sensual desires are its marshes. Decay constitutes its region of sorrow and turmoil.

Parantapa, knowledge is its island. Deeds make up its great depth. Truth is its shores. Pious practices form the lush weeds floating on its breast. Envy constitutes its swift tide. The emotions of the heart make up its mines. The diverse kinds of gratification are its precious jewels. Grief and fever are its winds. Misery and thirst form its mighty eddies. Agonising and fatal diseases are its colossal tuskers.

The collections of bones are its flights of steps, and phlegm is its froth. Gifts form its pearly banks. The lakes of blood are its corals.

Deafening laughter constitutes its roars. Diverse sciences make it impenetrable. Tears are its brine. Solitude is the high refuge of those that seek to cross it.

Children and wives are its countless leeches. Friends and kinsmen are the cities and towns on its shores. Non-violence and truth are its shorelines. Death is its last tempest.

The knowledge of Vedanta is its island that can harbour those tossed upon its waters. Compassion towards all creatures constitute its buoys, and moksha the priceless treasure offered to those voyaging on its waters seeking merchandise.

Like a horse spewing flames of fire, this ocean too, has its fiery terrors. Having transcended the limitations of dwelling within the gross body, so difficult to transcend, the Samkhyas enter into Akasa.

With his rays, Surya then bears those righteous men, followers of the Samkhya yoga. Like the fibres of the lotus-stalk sending water to the flower into which they all converge, Surya imbibes all things from the universe, and delivers them to those good and wise men.

Son of Kunti, these Yatis are carried by a gentle, cooling, fragrant wind, their attachments destroyed, animated with tejas, filled with the treasures of penances and crowned with success. That wind, the best of the seven winds, and which blows in blissful lands of great felicity, bears them, son of Kunti, to that which is the highest end in Akasa.

Then Akasa conveys them to the highest end of rajas. Rajas then bears them to the highest end of sattva. Sattva then lifts them to the Supreme Narayana.

Through himself, the puissant and pure-souled Narayana at last bears them to the Paramatman. Having reached this, Rajan, those pure ones attain immortality, and they never have to return from that condition.

That is the highest goal, O son of Pritha, which is achieved by those Mahatmans who have transcended the influence of all the contradictions and pairs of opposites.'

Yudhishtira says, 'O sinless one, after attaining this puissance and bliss, do these men of firm vows have any recollection of their lives including birth and death? O you of the Kuru vamsa, it is fitting that you tell me the truth about this, even as it is appropriate for me to ask none other but you this question.

On the subject of moksha, the scriptures are inconsistent and seem flawed, for some declare that consciousness disappears in the emancipated state, while others hold the very opposite.

If in this exalted condition the Yatis continue to live in consciousness, it would seem that the religion of Pravritti is superior. If, again, consciousness disappears from this state and the liberated one only resembles a person sunk in dreamless slumber, then it is wrong to say that there is no consciousness in moksha for of all that happens in dreamless sleep is that one's consciousness is temporarily eclipsed and suspended, but never lost, for it returns when one awakes.'

Bhishma says, 'However difficult to answer, your question, my son, is proper. Bharatarishabha, this kind of question unsettles even the most learned. For all that, hear the truth about this as I tell it to you.

The high-souled followers of Kapila have set their lofty intellects to this subject. The senses of knowledge, planted in the bodies of embodied creatures, are used for perception. They are the instruments of the Soul, for it is through them that subtle Being perceives.

Separated from the Atman, the senses are like bits of wood, quickly consumed, vanishing like the froth on the ocean's breast. When the Jiva, the embodied creature, along with his senses, sinks into sleep, the subtle Atman roams among all the realms of perception like the wind through ethereal space.

During its slumber, it continues to perceive all the fields of the senses just as well as it does when awake. However, without their ability to act during sleep, the senses are stilled in their places, losing their powers like snakes deprived of poison.

At such times, the Atman moves into the respective place of all the senses and fulfils all their functions.

All the qualities of sattva, all the attributes of the intellect, as also those of mind, and space, and wind, and all the characteristics of water, and of earth, the senses with these qualities, Yudhishtira, which adhere to Jivatman, along with the Jivatman itself, are engulfed in Brahman, the Paramatman.

Pious and evil karma, deeds, also overwhelm that Jivatman. Like sishyas waiting upon their guru with reverence, the senses too, wait upon the Jivatman; it reaches Brahman, which is Narayana, the highest, changeless, beyond all the pairs of opposites, and transcends Prakriti.

Freed from both punya and paapa, the Jivatman enters the Paramatman which is nirguna, without all attributes; from this abode of all auspiciousness, it does not return, O Bhaarata. What remains, O son, is the mind with the senses. These have to come back once more at the appointed time to do the bidding of their great master.

Soon after the sloughing off of this body, the Yati striving for moksha, endowed with knowledge and wishing for freedom, succeeds in achieving that eternal peace of mukti, which is his who becomes bodiless.

The Samkhyas, Rajan, are exceedingly wise. They succeed in attaining to the highest end through this kind of knowledge. There is no knowledge that is equal to this gyana. Do not doubt this.

The knowledge described in the system of the Samkhyas is regarded as the highest. That gyana is immutable and is everlasting. It is eternal Brahman in fullness. It has no beginning, middle and end. It transcends all contradictions.

It is the cause of the creation of the universe. It is complete and stands in fullness. It is without any kind of change or decay. It is uniform and perpetual. Thus the wise sing its praises.

From it flow creation and destruction, and all change. The great Rishis speak of it and laud it in the scriptures. All learned Brahmanas and all righteous men regard it to flow from Brahman, supreme, divine, infinite, immutable and undiminishing.

All Brahmanas that are attached to sensual objects adore and praise it by ascribing illusory attributes to it. The same is the view of yogins so observant of tapasya and dhyana, and of the Samkhyas of fathomless insight.

Son of Kunti, the Srutis declare that the Samkhya yoga is the very form of that Formless One. According to it, all cognitive knowledge is the knowledge of Brahman.

There are two kinds of creatures on Bhumi, Lord of the earth—the moving and the immobile, of which the mobile are superior. That supreme gyana which exists in persons conversant with Brahman and that which is contained in the Vedas, that which is found in other scriptures and that in yoga, that which is seen in the diverse Puranas, is all found in Samkhya philosophy.

Whatever knowledge exists in the itihasas and in vigyana, pertaining to the acquisition of wealth as approved by the wise; whatever other knowledge exists in this world—all flows from the lofty gyana of the Samkhyas.

Serenity, puissance, all subtle scriptural knowledge, tapasya of spiritual force, and all kinds of felicity, Rajan, have all been duly ordained in the Samkhya yoga. If they fail to achieve that complete knowledge recommended in their system, the Samkhyas attain the status of deities and pass many years in pleasure and happiness. Reigning over the celestials at will, at the end of the allotted time of their punya, they fall among learned Brahmanas and Yatis.

Like the Devas who ascend into the sky, the truly regenerate Samkhyas cast off this body and enter into the superior state of Brahman by devoting themselves entirely to their philosophy which is revered by all wise men. Faithful to the acquisition of Samkhya gyana, even if they fail to reach that eminence, they never fall among intermediate creatures, or sink to the status of sinful men.

That Mahatman who is fully conversant with the ancient, vast, ocean-like and profound Samkhya doctrines that are pure and tolerant and agreeable, becomes equal to Narayana. I have now told you the truth about the Samkhya yoga. It is the embodiment of Narayana, of the universe as it exists from the earliest time.

When the time of creation arrives, He causes the generation of life, and when the time comes for destruction, he swallows everything. Having withdrawn everything into his own body he falls into sleep, that inner Atman, Soul of the universe.'"

CANTO 303

"Yudhishtira says, 'What is that state known as Akshaya, the immutable, attaining which no one has to return? What, again, is that which is called Kshaya, decaying, from which one has to return once more? O Mahabaho, tell me the distinction between the two so that I may truly understand them both.

Delighter of the Kurus, Brahmanas who know the Vedas speak of you as an ocean of knowledge. Highly blessed and Mahatman Rishis and Yatis do the same. You now have but very few days to live.

When the sun turns from Dakshinayana, the southern path, to enter Uttarayana, the northern, you will attain to your high end. When you have left us, from whom shall we hear of all that benefits us? You are the lamp of Kuru's race. You shine with the light of knowledge. Perpetuator of the Kuru vamsa, I want to hear all this from you. Listening to your discourses, sweet as amrita, my curiosity in never satisfied but only increases!'

Bhishma says, 'In this regard, I will tell you the ancient story of the conversation that took place between Vasishta and King Karala of Janaka's race.

Once upon a time when that foremost of Rishis, Vasishta, effulgent like the sun, was seated undisturbed, King Janaka asked him about that highest knowledge which is for our supreme good.

Erudite in the domain of Atmagyana and having vast learning in all branches of that science, as Maitravaruni Vasishta was seated at his ease, the king approached him with folded hands; in humble words, sweet and well-spoken and lacking in all contentiousness he asked, "Holy one, I want

to know about the Supreme and Eternal Brahman by attaining to which men of wisdom do not have to return.

I also wish to know that which is called Kshaya, destructible, and that into which this universe enters when destroyed. Indeed, what is that which is said to be indestructible, mysterious, beneficial and free from all evil?"

Vasishta said, "Lord of the earth, listen to how this universe is destroyed, and about that which was never and can never be destroyed. According to the measure of the Devas, twelve thousand years make a yuga; four such yugas taken a thousand times, make a kalpa which measures one day of Brahma. Brahma's night, also, Rajan, is of the same duration.

When Brahma himself is destroyed, Sambhu of formless soul, in whom the attributes of Anima and Laghima are inherent awakens, and once more creates that First, most primeval of all creatures, having vast proportions, of infinite deeds, imbued with form, and identifiable with the universe. That Sambhu is also called Isana, the Lord of everything.

He is pure effulgence, and transcends all decay, his hands and feet stretching in all directions, with eyes and head and mouth everywhere, and with ears also in every place. That Being exists, pervading the entire universe.

The eldest-born Being is called Hiranyagarbha. In the Vedanta this Holy One has been called the Buddhi. In the yoga scriptures he is called Mahat, Virinchi, and Aja, the unborn. In the Samkhya scriptures, he is indicated by diverse names, and regarded as having Infinity for his Soul.

With many forms, constituting the soul of the universe, he is regarded as One and immutable. The three infinite worlds have been created by him alone and filled also only by him. In all these forms, he is said to be of Viswarupa, universal form.

In all these variations he creates himself by himself. Filled with great energy, he first creates Consciousness and that Great Being Prajapati endowed with Chit, Consciousness. The manifest, Hiranyagarbha, is created from the unmanifest. This the wise refer to as the creation of knowledge. The creation of Mahat or Virat, and Chetana, by Hiranyagarbha, is the creation of ignorance.

This gives rise to the assigning of attributes worthy of worship and their destruction, what interpreters of the Srutis call avidya and vidya, ignorance

and knowledge; after these two, arose, the other of the three—known as Akshara, Hiranyagarbha, or Virat.

Rajan, know, then, that the creation of the subtle elements from consciousness is the third. In all kinds of consciousness, the fourth creation flows from the modification of the third. This fourth creation comprises wind and light, space and water and earth, with their properties of sound, touch, form, taste and smell. This aggregate of ten arises simultaneously.

The fifth creation arises from the combination of these primal elements. This comprises the ear, the skin, the eyes, the tongue, the nose, and speech, and the two hands, the two legs, the anus and the organs of generation.

The first five make up the organs of knowledge, and the last five the organs of action. All these, with the mind, arose simultaneously. These twenty-four exist in the bodies of all living creatures.

By understanding these properly, Brahmanas with insight into the truth never have to yield to sorrow. In the three worlds a combination of these, called the sarira, body, is possessed by all embodied creatures.

Indeed, Rajan, this combination is known as such in Devas and Manavas and Danavas, and Yakshas and Gandharvas and Kinnaras, and Nagas, and Charanas and Pisachas, in divine Rishis and Rakshasas, in biting flies, and worms, and gnats, and vermin born of filth, rats and dogs, and Swapakas and Chaineyas, and Chandalas and Pukkasas, in elephants and horses, donkeys and tigers, and trees and cows.

All creatures that exist in water or space or on earth, for there is no other place in which creatures exist as we have heard, have this combination. All these, the manifest, are destroyed every day, and day after day. Hence, all creatures produced by a union of these twenty-four are said to be Kshaya, destructible.

This then is the Akshaya. And since the universe, made up of Vyakta and Avyakta, decays, it is said to be destructible. The very Being called Mahat who is the eldest-born is always spoken of as Kshaya.

I have now told you, O king, all that you asked me. Beyond these twenty-four, is the twenty-fifth called Vishnu. That Vishnu, because he is nirguna, is not a subject of gyana though, as he pervades all the tattvas, he has been called so by the wise. Since that which is destructible has created all that is manifest, all this has form.

The twenty-fourth, Prakriti, is said to preside over all that has sprung from her variations. The twenty-fifth, which is Vishnu, is formless and,

therefore, cannot be said to activate or enliven the universe.

That unmanifest Prakriti, which, in union with Chit, is endowed with a body dwells in the hearts of all creatures with bodies. Eternal Chetana, the Akshaya, although he is without attributes and without form, assumes all variations as a consequence of a union with Prakriti.

When he unites with Prakriti, which has the attributes of birth and death, he, the Purusha, also assumes these qualities. From such a union he becomes an object of perception even though in reality he is without all attributes.

It is in this way that the Mahat, Hiranyagarbha, fuses with Prakriti and suffused with avidya, ignorance, undergoes changes and becomes conscious of selfhood, ahamkara. As a result of his forgetfulness and becoming involved in ignorance, uniting with the gunas of sattva, rajas and tamas, He becomes identified with diverse creatures belonging to diverse orders of being.

As a result of his birth and death arising from the fact of his dwelling with Prakriti, he thinks himself to be what he seemingly appears to be. Regarding himself as this or that, he assumes and follows the attributes of sattva, rajas and tamas.

Under the influence of tamas, he attains those states that are shaped by tamas. Under the influence of rajas and sattva, he similarly acquires the conditions influenced by rajas and sattva.

There are three colours in all—white, red and black. All these colours pertain to Prakriti; according to the nature of Prakriti he is identified with for the time, he becomes white or red or black.

Through tamas one goes to hell. Through rajas one acquires and remains in the state of humanity. Through sattva, people ascend to Devaloka and share in great felicity. By sinning continuously one sinks into the intermediate order of beings. By acting both righteously and immorally, one attains the status of the gods.

Thus, the wise say, Akshara, the indestructible, by union with Prakriti, the unmanifest, is transformed into Kshara, destructible. By means of gyana, knowledge, however, the indestructible is once more apparent in his true nature."'

CANTO 304

Bhishma continues, 'Vasishta said, "As a result of his forgetfulness, the Atman pursues ignorance and obtains thousands of bodies one after another. He attains thousands of births among the intermediate orders and sometimes even among the Devas because of his union with particular gunas and the power of those attributes.

From the state of humanity he goes to Swargaloka, and from heaven he returns to humanity, and again from humanity he sinks into Yamaloka for many long years. Just as the worm that spins the cocoon shuts itself completely within the very threads it weaves, the Soul, too, though nirguna, free of all attributes, in reality, acquires these gunas and deprives himself of freedom.

Though in his real nature he transcends both joy and sorrow, in this way he subjects himself to pleasure and despair. Thus, although he is beyond all disease, the Soul regards himself to be afflicted by pain in the head, eyes and teeth, suffering in the throat and abdomen, and by burning thirst, and enlargement of glands, and cholera, and vitiligo, and leprosy, and burns, and asthma and phthisis, and epilepsy, and all other diseases that afflict the bodies of living creatures.

He considers himself to be born wrongly among thousands of beings in the intermediate orders, and sometimes among the Devas; he bears suffering and also enjoys the fruits of his good deeds.

Steeped in ignorance, he regards himself as robed sometimes in white cloth and sometimes in a full dress of four pieces, or as lying on floors instead of on beds, or with hands and feet contracted like those of frogs, or as seated upright in the yogic posture of dhyana.

At other times, he sees himself as covered in rags or lying or sitting under the canopy of the sky, or within mansions built of bricks and stone or on rugged stones or on ashes, or on the bare earth or on beds or on battlefields, or in water or in swamps, or on wooden planks or on diverse kinds of beds.

Goaded on by desire of benefits, he sees himself as clad in a kaupina made of grass or totally naked, or robed in silk or in the skin of the black antelope, or in cloth made of flax, or in sheep-skin or in tiger-skin, or in lion-skin or in fabric of hemp, or in barks of trees or in cloths made from the skins of prickly plants, or in attire made of threads woven by worms, or in torn rags or in other countless kinds of garments, too many to describe.

The Soul regards himself also as wearing a variety of ornaments and jewels, or as eating diverse kinds of food. He regards himself as sometimes eating at intervals of one night, or once at the same hour every day, or at the fourth, the sixth and the eighth hour every day, or once in six or seven or eight nights, or once in ten or twelve days, or once in a month.

He also sees himself as eating only roots, or fruits, or surviving on air or water alone, or on cakes of sesame husk, or curds or cowdung, or the urine of the cow, or herbs or flowers or moss, or raw food, or just on leaves fallen from trees or fruits that lie on the ground, or other kinds of food—driven by the desire of achieving ascetic success.

The Soul regards himself as observing Chandrayana according to the scriptural rites, or other vows and ceremonies, and the duties prescribed for the four asramas of life, and even derelictions of duty, and the duties of other subsidiary modes of life included in the four principal ones, and the many kinds of practices that are signs of the wicked and sinful.

The Soul regards himself as enjoying secluded places and delightful shades of mountains, and the cool banks of streams and fountains, and solitary riversides and sheltered forests, and sacred groves of the gods, and lakes and waters withdrawn from the busy haunts of men, and isolated mountain caves providing the shelter that houses and mansions do.

The Soul regards himself as employed in the recitation of different kinds of hidden mantras or as observing various vows and laws and different kinds of penances, and a variety of sacrifices and rituals.

The Soul sees himself as sometimes assuming the ways of traders and merchants, sometimes the practices of Brahmanas and Kshatriyas and

Vaisyas and Sudras, and also making many kinds of gifts made to those that are destitute, blind or helpless.

As an outcome of being affected by ignorance, the Soul adopts the attributes of sattva, rajas and tamas, and dharma, artha and kama. Influenced by Prakriti, the Soul himself undergoes modification, observes, adopts and practises all these myriad forms and changes, and regards himself as being them all.

Indeed, the Soul recites the sacred mantras Svaha and Svadha and Vashat, and bows to his superiors; he considers himself as officiating at the sacrifices of others, as teaching sishyas, making gifts and accepting them, performing sacrifices and studying the scriptures, and engaging himself in all other karmas and kriyas of this kind.

The Soul regards himself as concerned with birth and death, disputes and killing. All these, the learned say, constitute the paths of dharma and adharma. It is the Goddess Prakriti who causes birth and death.

When the time for the Pralaya, universal destruction, approaches, all existing objects and attributes are withdrawn by the Paramatman which then exists alone like the sun withdrawing his rays at dusk; when the time for creation arrives, he once again creates and sends them forth as the sun his rays at dawn. Thus the Atman at play repeatedly regards himself invested with all these conditions, which are his own infinite forms and aspects, his maya, his leela, so pleasing to himself.

In this way the Soul, though really transcending the three gunas, becomes attached to the path of karma and creates Prakriti invested with the attributes of birth and death and identical with all deeds and works characterised by the three gunas of sattva, rajas and tamas.

Once on the path of karma, the Atman knows that particular acts have special characteristics and produce specific results. Rajan, the whole of this universe, with all things in it, has been blinded by Prakriti and overwhelmed by rajas and tamas.

The Soul, being invested by Prakriti, repeatedly gives rise to these gunas that produce all the pairs of opposites, dvesha and advesha, joy and suffering, pleasure and pain, and the rest. In consequence of this ignorance, the Jiva considers these sorrows to be his and imagines them as pursuing him.

Through that ignorance the Jiva imagines he should somehow move beyond those sorrows, and, finding Devaloka, enjoy the felicity that awaits

all his good deeds. It is through ignorance that he thinks he should enjoy these delights of heaven and endure the woes here in samsara, this world.

Through ignorance the Jiva thinks: I should secure my happiness. By continually doing good deeds, I may have happiness till the end of this life and I shall be happy in all my future lives. My sins, though, may earn me unending anguish.

The human condition is fraught with great misery, for from it one sinks into naraka. From naraka, it will take many long years before I can return to a human condition. From being human I shall once more rise to attain to swarga. From that superior state I will have to come back again to being human only to sink again into hell.

One who always regards this combination of the primal elements and the senses, with the reflection of Chit in it, to be thus invested with the characteristics of the Soul, repeatedly wanders among the gods and men and sinks into demonic tenures in hell. Filled with the ideas of me and mine, the Jiva is forced to make an interminable round of such births.

The Jiva must endure millions upon millions of births in the successive forms he assumes, all of which are mortal. He who lives and acts in this manner, the way fraught with good and evil consequences, has to take successive births, forms and deaths in the three worlds, and to enjoy and endure the fruits of his good deeds and his sins.

It is Prakriti that generates good and evil karma; and it is Prakriti that enjoys and suffers their consequences in the three worlds. Indeed, Prakriti follows the course of karma.

The state of the intermediate beings, of humans, and of the gods as well, originate in Prakriti, she who is regarded as nirguna, without attributes. Her existence is affirmed only because of her doings, beginning with Mahat.

In the same manner, the existence of Purusha, the Soul, though without qualities himself, is affirmed by his reflection in the acts of the body. Although the Soul is not subject to any kind of change and is the active principle setting Prakriti into motion, yet he enters a body with all its senses of cognition and action, and regards all these as his own.

The five senses of knowledge begin with the ear, and those of action begin with speech—these unite with the attributes of sattva, rajas and tamas to become engaged and embroiled in their numerous objects. The Jiva imagines that it is he who is the doer, and that the senses belong to him, though in reality he has no senses.

Without form, he imagines he has a body. Though bereft of gunas, he thinks he is imbued with them, and though transcending time, envisions himself to be under time's control.

Though lacking in cognisance, he regards himself as filled with it, and though transcending the twenty-four subjects of the senses and the mind, he considers that he is one among them. Though immortal, he deems himself mortal, and though motionless believes himself to be an active being.

Without a material body, he still thinks he possesses one, and though unborn he regards himself as endowed with birth. Though transcending tapasya, he sees himself engaged in penances, and though he has no goals to strive for, he still thinks that he must achieve a variety of ends.

Without birth and movement, he deems himself to have both, and though beyond fear, believes that he is subject to it. Though indestructible, he sees himself as mortal. Invested with ignorance, the Soul thinks thus of himself."'

CANTO 305

Bhishma says, 'Vasishta said, "Thus, as a result of his ignorance and his association with others who are shrouded by ignorance, the Jiva has to take millions and millions of births, each one ending in dissolution. The consequence of his transformation into Chit invested with ignorance is that the Jiva is born into millions of bodies, among intermediate beings and men and the gods, all of which will end in being destroyed.

On account of avidya, ignorance, the Jiva, like Chandramas, the moon, has to wax and wane thousands and thousands of times. This is truly the nature of the Jiva when invested with ignorance.

Know that Chandramas has in reality sixteen parts. Of these only fifteen increase and decrease. The sixteenth, that portion which remains invisible and appears on the night of the new moon, remains unchanging, constant.

Like Chandramas, the Jiva too has sixteen parts. Only fifteen of these, namely, Prakriti with Chetana's reflection, the ten senses of knowledge and action, and the four inner faculties, appear and disappear. The sixteenth, that is, Chit in its purity is not subject to any change.

Endowed with ignorance, the Jiva is repeatedly and continually born into these fifteen portions. With these births, the eternal and immutable portion in the Jiva, the primal essence, becomes united with the fifteen, and this union takes place repeatedly. That sixteenth portion is subtle. It is also known as Soma, eternal and immutable. It is never upheld by the senses. On the other hand, the senses are sustained by it. Rajan, since those sixteen are the cause of the birth of creatures, no creature can be born without them. They are called Prakriti. The final end of the Jiva's propensity to be united with Prakriti is called moksha mukti.

The Mahat-Soul, which is the twenty-fifth part the unmanifest, must repeatedly assume bodies of the sixteen divisions. The Soul, which is pure, becomes sullied since it is embroiled in avidya, dark unknowing that which is in reality pristine and untainted, becomes impure from being involved with what is both pure and unclean…

Devoted thus to ignorance, the Jiva, though essentially characterised by knowledge, becomes repeatedly associated with ignorance. Though free from every kind of flaw, yet in consequence of its bonding with the three gunas of Prakriti, it becomes itself steeped in them.”’

CANTO 306

'Janaka said, "O holy one, it has been said that the relation between the male and the female is like that which exists between Purusha, the indestructible, and Prakriti, the destructible.

Without a male, a female of any species cannot conceive. Without a female, a male also cannot create form. The forms of living creatures flow out of their union with each other. This is so with all orders of living beings.

Living creatures are born through sexual union, each depending upon the attributes of the other, and in their fertile seasons. I shall tell you about these. Listen to which are the traits that belong to the sire and which to the mother.

Bones, muscles, sinews and marrow, O regenerate one, we know to be derived from the man. Skin, flesh and blood, we know are drawn from the mother. We read about this in the Vedas and other scriptures.

What can be read as stated in the Vedas and other scriptures can be taken on authority. The authority of the Vedas and other consistent scriptures is eternal. Moksha cannot exist if Prakriti and Purusha are always joined in this way by both opposing and depending on the other's attributes.

Holy One, you have a spiritual vision that enables you to see all things as if they are present before your very eyes. If you know of any direct evidence of the existence of moksha, speak to me about it. We desire to attain it. Indeed, we wish to realise that which is auspicious, formless, not subject to decay, eternal beyond the reach of the senses, indeed, supreme."

Vasishta said, "What you say about what the Vedas and the other scriptures say in this matter is true. You have understood as they should be.

However, you are only familiar with the texts of the Vedas and the other shastras. You are not, Rajan, truly conversant with the real meaning of those scriptures.

One who understands merely the texts without knowing with their inner meaning, knows them in vain. Indeed, he who memorises the contents of a work without comprehending their meaning bears a useless burden.

On the other hand, he who gleans the true meaning of a treatise is said to have studied it with actual purpose. Questioned about the meaning of a text, it is fitting for him to explain that meaning acquired by careful study.

It is an unintelligent man who refuses to elucidate the meanings of texts in an assembly of the learned; indeed such a man never succeeds in expounding them properly. An ignorant person trying to explain the true meaning of treatises incurs ridicule. Even those who have knowledge of the Atman are mocked on such occasions if they try to explain something that has not been acquired through proper study.

Listen now to me, Rajan, on the subject of mukti that has been expounded by gurus to sishyas since the most ancient times among Mahatmans with the gyana of the Samkhya and the yoga systems of philosophy.

What the yogin beholds is that which the Samkhyas attain. He who knows the Samkhya and the yoga systems to be one and the same is deemed wise. Skin, flesh, blood, fat, bile, marrow, and muscles, and the senses of both knowledge and action, about which you speak, do exist. Objects flow from objects; the senses from the senses. From the body one acquires a body, as a seed is obtained from a seed.

When the Paramatman, the Supreme Being, is without senses, without seed, without matter, without body, He must be without all attributes, nirguna.

Akasa and the other elements arise from the gunas of sattva and rajas and tamas, and disappear ultimately into them. Thus they are born from Prakriti. Skin, flesh, blood, fat, bile, marrow, bones and muscles, these eight arisen from Prakriti, may sometimes be produced by the vital seed of the male alone.

The Jiva and the universe both partake of Prakriti characterised by the three gunas. The Paramatman, the Supreme Soul, is apart from both the Jiva and the universe. Just like the passing seasons may be inferred from the

appearance of certain fruits and flowers, Prakriti, too, though formless, can be inferred from the attributes of Mahat and the rest that spring from it.

The existence of Chaitanya in the body allows the Paramatman, without any gunas and perfectly pristine, to be inferred. Without beginning and without end, the foremost and most auspicious, that Paramatman is endowed with these elements as a result of its apparently identifying itself with the body and other gunas, as if in play.

Those who truly know these gunas recognise that only the ephemeral objects can be invested with sattva, rajas and tamas. That which transcends all attributes can have none. When the Jiva overcomes all the gunas born of Prakriti, only then does it gaze upon the Supreme Soul.

Only the highest Rishis conversant with the Samkhya, and true yogins know the Paramatman, which all the diverse philosophies and their adherents agree is beyond the Buddhi, the intellect which is regarded as the knower. He is endowed with the highest wisdom for he has cast off all consciousness of identification with Prakriti.

He transcends ignorance, is unmanifest, is nirguna beyond all attributes, and is called the Supreme. Dissociated from all gunas, he ordains all things, and is eternal and immutable. He surpasses Prakriti and all that is born of Prakriti; indeed transcending the twenty-four subjects that constitute enquiry, he forms the twenty-fifth.

When the wise, who stand in fear of birth, of the many conditions of living consciousness and of death, succeed in knowing the unmanifest, they gain understanding of the Supreme Soul at the same time. An intelligent man regards the union of the Jiva with the Paramatman as due and fitting, and consistent with the scriptures; the foolish man regards the two as being distinct from each other. This is the difference between the man of intelligence and he who lacks it.

The indications of both Kshara, the destructible, and Akshara, the indestructible, have now been expounded to you. Akshara is Oneness or unity, while Kshara denotes multiplicity, diversity. When one studies and properly understands the twenty-five subjects of enquiry, only then does one comprehend that the Oneness of the Atman is in accord with the scriptures, while its multiplicity is in opposition to them.

These are the many signs of what is included in the account of the created and what transcends that account. The wise have stated that there

are only twenty-five themes to the entire tale of creation. Transcending these, and beyond those, forms the twenty-sixth.

The comprehension of these twenty-five created subjects, according to their aggregates of five, is the study of material elements. Transcending these is that which is eternal.”’

CANTO 307

'Janaka said, "O foremost of Rishis, you have said that unity is the attribute of Akshara, the indestructible, and variety or multiplicity is the attribute of Kshara, the destructible. I have not yet clearly understood the nature of these two. Doubts still lurk in my mind.

Ignorant men look upon the Atman, the Soul, as imbued with the phenomenon of multiplicity. Wise men know it to be one and undivided. My intellect is dull, and so I am bewildered and unable to comprehend all this. My restless intellect has made me almost forget the causes you assigned for the unity of Akshara and the multiplicity of Kshara. I want you to once more instruct me on unity and multiplicity, on him who is knowing, on what is without knowledge, on the Jiva, vidya, avidya, Akshara, Kshara, and on the systems of Samkhya and yoga, in detail, individually and frankly."

'Vasishta said, "I will tell you what you ask. Listen to me, Rajan, as I expound to you the practices of yoga separately. An obligatory practice with yogins, dhyana, contemplation, is their highest power. Those conversant with yoga say that contemplation is of two kinds. One is the concentration of the mind, and the other is pranayama, the regulation of breath. Pranayama is said to have physicality while the pure concentration of mind is without it.

Except for the three times when a man urinates, defecates and eats, he should devote all his time to dhyana. Withdrawing the senses from the objects of their perception, through the mind, an intelligent man, having purified himself with the twenty-two ways of pranayama, unites the Jivatma with that which transcends the twenty-fourth subject, namely Prakriti,

which is also ignorance, the Paramatman which, according to the wise, dwells in every part of the body, and thereby transcends decay and death.

We have heard that it is through those twenty-two methods that the Soul may always be known. Only one whose mind is free of sinful passions can engage in this practice of yoga. No other may.

Detached, abstemious in diet, and controlling all the senses, one should fix one's mind on the Atman; O king of Mithila, during the first and the last part of the night, having subdued the senses, quieted the mind by Buddhi, the understanding, one should assume a posture as still as a stone.

When men of knowledge, who know the laws of yoga, become as fixed as a post of wood, and as immovable as a mountain, they are said to be in yoga, communion. When one does not hear, or smell, or taste, or see, when one is not conscious of any touch, when one's mind becomes perfectly free from every purpose, when one is not conscious of anything, when one cherishes no thought, when one becomes like a block of wood, then one is in perfect yoga.

In this state one burns like a lamp where there is no wind, steadily; at such a time one is freed even from one's sukshma sarira, one's subtle form, and perfectly united with Brahman. When one has achieved this, one no longer ascends or falls among intermediate beings.

When we say that there has been a complete identification of the knower, the known, and knowledge, then is the yogin said to behold the Supreme Soul. While in yoga, the Paramatman reveals itself in the yogin's heart like a blazing fire, or like the irradiant sun, or like dazzling lightning in the sky.

That Supreme Soul which is unborn and which is the essence of amrita, nectar, that is seen by Mahatman Brahmanas, endowed with wisdom and knowers of the Vedas, is subtler than the subtle and greater than the great. Though dwelling in all creatures, that Atman is not perceived by them.

The Creator of the worlds is seen only by one who is rich in the intelligence guided by the lamp of the mind. He dwells beyond tamas, darkness, and transcends even Iswara. Those acquainted with the Vedas and imbued with omniscience call him the dispeller of darkness, transcending darkness, pure, and nirguna.

This is what is called the yoga of yogins. What else marks yoga? Such practices allow yogins to glimpse the Supreme Soul that transcends death and decay.

I have told you about the science of yoga in detail. I will now discourse upon that Samkhya philosophy by which the Paramatman is seen through the gradual destruction of darkness, ignorance and faults.

The Samkhyas, whose system is built on Prakriti, say that Prakriti, which is unmanifest, is foremost. The second principle, Mahat, arises from Prakriti.

We have heard that from Mahat flows the third principle called Chit, Consciousness. The Samkhyas blessed with vision of the Soul say that the five senses of sound, sight, touch, taste and smell flow from Consciousness. All these eight, together, they refer to as Prakriti.

The modifications of these eight are sixteen in number. They are the five gross or material essences, of Akasa, Agni, Bhumi, Jala and Vayu—space, light, earth, water and wind—and the ten senses of action and of knowledge including the mind. Wise men devoted to the path of Samkhya, and who know all its laws and dispensations, regard these twenty-four subjects as encompassing the whole range of Samkhya enquiry.

That which is created is merged into the creating. Created by the Paramatman, one after another, these principles are destroyed in reverse. With every new creation, the gunas come into existence in the order I have told you, and with destruction they merge, each into its Creator, in a reverse order, like the waves of the ocean vanishing into the very ocean that gives them birth. Rajan, this is the manner in which Prakriti is created and destroyed.

The Supreme Being is all that remains at the time of Pralaya, and it is he that assumes multifarious forms when creation breaks into life. This is what men of knowledge have established.

It is Prakriti that causes Purusha to assume diversity and then revert to unity. Prakriti herself also has the same indications. Those who know the nature of the themes of enquiry know that Prakriti also assumes the same kind of diversity and unity; when destruction is at hand she reverts into unity and when creation flows she assumes diversity of form.

The Atman makes Prakriti, which contains the principles of creation or growth, and acquires manifold forms. Prakriti is called Kshetra, the field in which karma is sown, also identified as the body. Transcending the twenty-four principles of nature is the Atman, Soul, which is great. It, the Kshetrajna or knower of the field, presides over Prakriti or Kshetra.

Thus, the foremost of Yatis say that the Soul is the controller. He is so regarded as he presides over all kshetras. Aware of that unmanifest Kshetra, he is also called Kshetrajna, the Knower of Kshetra. And because the Atman enters into unmanifest Kshetra, the body, he is called Purusha. Kshetra is distinct from Kshetrajna. Kshetra is unmanifest.

The Soul, which transcends the twenty-four subjects, is called the Knower. Knowledge and the object known are discrete. Knowledge has been said to be unmanifest, while the object of knowledge is the Soul which transcends these principles.

The unmanifest is called Kshetra, sattva, Mahat, and also Iswara, the Supreme One, while Purusha is the twenty-fifth, unsurpassed, principle; though regarded a subject, it is not one, for it transcends them all. This, Rajan, is an account of the Samkhya philosophy.

The Samkhyas see the cause of the universe, and merging all the grosser principles into the Chit, gaze upon the Paramatman, the Supreme Soul. Studying the twenty-four subjects properly, along with Prakriti, and determining their true nature, the Samkhyas succeed in beholding that which transcends these twenty-four principles.

In reality the Jivatma is that very Soul which transcends Prakriti and is beyond the twenty-four principles. When he succeeds in knowing that Paramatman by dissociating himself from Prakriti, he then merges into that, the Supreme Soul.

I have now told you everything about the Samkhya yoga, in all its aspects. Those who know these doctrines succeed in attaining direct cognisance of Brahman. They achieve peace and tranquillity.

Indeed, as men whose understanding have direct awareness of Brahman, reach that state from which they do not have to return to this world after the dissolution of their bodies, those that are said to be emancipated in this life, they attain the great power and ineffable felicity of Samadhi, and immutability, through attaining the nature of Akshara, the indestructible.

They who perceive this universe as many instead of as one and unified are said to see falsely. These men are blind to Brahman. O Parantapa, such men have repeatedly to return to the world and assume bodies in the diverse orders of being. Those who realise the Brahman become omniscient, and when they pass from this body they are free forever of all physical forms.

All things, the entire universe, are said to be the result of the unmanifest. The Atman, which is the twenty-fifth tattva, transcends all things. They who know it, the Soul, have no fear of returning to the world.”’

CANTO 308

'Vasishta said, "I have discoursed to you thus far on the Samkhya philosophy. Now I will tell you what is vidya, knowledge, and what is avidya, ignorance. The learned say that that Prakriti, which is fraught with the attributes of creation and destruction, is called avidya; while Purusha, who is free from these and who transcends the twenty-four tattvas, is called vidya.

Listen to me first as I speak to you on the nature of vidya among the other successive concepts in the Samkhya philosophy.

Among the senses of knowledge and those of action, the senses of knowledge are said to constitute vidya. We have heard that vidya comprises the senses of knowledge and the objects of their perception. The wise say that of the objects of the senses and the mind, the mind constitutes vidya. Between the mind and the five subtle essences, the latter make up vidya. Of the five subtle essences and Consciousness, consciousness is vidya. Of Chit and Mahat, the latter, O king, is vidya. Of all the principles beginning with Mahat and Prakriti, it is Prakriti, unmanifest and supreme, that is regarded as vidya.

Of Prakriti, and that called Vidhi which is Supreme, Vidhi should be known as vidya. Transcending Prakriti is the twenty-fifth principle, called Purusha, who should be known as vidya. Of all knowledge that which is the object of knowledge has been said to be the unmanifest, Rajan.

Again, knowledge has been said to be unmanifest and the object of knowledge to be that which transcends the twenty-four. I repeat, knowledge is unmanifest, and the Knower is that which transcends the twenty-four.

I have now told you the true significance of vidya and avidya. Listen now as I tell you about the indestructible and the destructible. Both the Jiva and Prakriti have been said to be indestructible, and both of them have been said to be destructible. I will tell you why this is so, as I have understood it.

Both Prakriti and the Jiva are without beginning and without end, without birth and without death. With regards to creation, both are regarded as supreme. As a consequence of its attributes of repeated creation and destruction, the unmanifest Prakriti, is called Akshara, indestructible. That unmanifest is continually modified, in order to create the evolutes. And because the principles beginning with Mahat are produced by Purusha as well, and also because Purusha and the Avyakta are mutually dependent upon each other, therefore is Purusha also, the twenty-fifth, called Kshetra, Akshara, indestructible.

When the yogin withdraws and merges all the principles into the unmanifest Brahman, then along with all the others, the twenty-fifth evolute, the Jiva or Purusha, also dissolves into it. When the principles merge, each into its Creator, then the one that remains is Prakriti.

When Kshetrajna too, O son, vanishes into what produces him, all that remains is Brahman; thus, Prakriti along with all its evolutes becomes Kshara, is destroyed, and becomes nirguna, and attains to the condition of being without attributes, from becoming detached from all the tattvas.

We have heard that Kshetrajna, when his knowledge of Kshetra disappears, becomes devoid of gunas, attributes. When he becomes Kshara he takes on gunas.

When, however, he attains to his own real nature, he succeeds in understanding his own condition of truly being nirguna. By casting off Prakriti and beginning to realise that he is different from her, the intelligent Kshetrajna comes to be regarded as pristine and taintless.

When the Jiva no longer exists in a state of union with Prakriti, then he becomes identifiable with Brahman. While he remains united with Prakriti, he remains distinct from Brahman. Indeed, when the Jivatman shows no attachment for Prakriti and her tattvas, he then succeeds in beholding the Supreme; having once beheld him he wishes that he not fall away from that felicity.

When the knowledge of truth dawns upon him, the Jiva begins to lament: Alas, my ignorance and foolishness have made me fall into this mesh of Prakriti, like a fish entangled in a net.

Through ignorance I have migrated from body to body like a fish from water to water thinking that this in the only element in which it can live. Just as a fish does not know anything other than water to be its natural element, I also have never known anything other than my own family, my children and wives. Shame on me that through ignorance I have been repeatedly wandering from body to body forgetful of the Paramatman.

The Paramatman alone is my friend. I have the capacity for friendship with him. Whatever be my nature and whoever I may be, I am able to be like him and to merge with him. I see my similarity with him. I am indeed, like him. He is pure, untainted. It is clear that I am of the same nature.

Through ignorance and torpor, I have become associated with inanimate Prakriti. Though really detached, I have passed this long time in a state of attachment with Prakriti. Alas, without being aware of it, I have so long been subdued by her.

Prakriti assumes various forms: high, middling and low. Oh, how will I dwell in those forms? How will I live conjointly with her? It is on account of my ignorance that I repair to her companionship.

I will now immerse myself in Samkhya or yoga. I will no longer keep her companionship. When I consider how long I have been with her, I think that I have been too long deceived by her, for being really unchanging and free myself, how could I keep company with one that is subject to constant change?

But she cannot be held responsible for this. The blame is mine, since turning away from the Paramatman I freely became attached to her. In consequence of that attachment, though in reality formless I have had to live in multifarious forms.

Though formless by nature I am endowed with forms because of my sense of me and mine, and thereby disturbed and agitated. As a result of my false sense of selfhood in Prakriti, I am forced to take birth in diverse orders of being.

Alas, though without any true sense of ego, yet in consequence of affecting it, I have sinned in a myriad of ways in those orders in which I took birth while I remained in them as a Jivatman who had lost all true knowledge. I will no longer have anything to do with her whose essence is consciousness, who divides herself into many and who seeks to bind me with these many.

Only now have I been awakened and have understood that I am by nature without any sense of ego and without that consciousness which creates the forms of Prakriti that appear all around. Discarding that ego, with respect to her and whose essence is made up of consciousness, and casting off Prakriti herself, I shall take refuge in him who is auspicious.

I shall be united with him, and not with Prakriti which is essentially without reality. It will be to my benefit if I unite with him for I share no true similarity of nature with Prakriti.

The twenty-fifth principle, which is the Jivatman, when he thus succeeds in understanding the Paramatman, is able to cast off the Kshara, the mortal, and merge with that which is Akshara, immortal, the essence of all that is auspicious. In reality, the Jiva is nirguna and Avyakta, without attributes and unmanifest, but becomes invested with what is Vyakta, manifest, and assumes gunas.

O lord of Mathura, when he succeeds in gazing upon that which is nirguna and which is the source of the unmanifest, he achieves union with it.

I have told you the indications of what is indestructible and what is destructible, according to the best of my knowledge of what has been expounded in the scriptures. I shall now speak to you about what I have heard as to how knowledge that is subtle, stainless and certain arises. Listen to me.

I have already discoursed to you on the features of the Samkhya and the yoga systems of philosophy as described in their respective texts. Indeed, the science that has been explained in the Samkhya treatises is identical with what has been laid down in the yoga shastras.

Rajan, the knowledge which the Samkhyas preach can enlighten everyone. In the Samkhya doctrines that knowledge has been explicated for the benefit of its disciples. The learned say that this Samkhya system is extensive. Yogins have great regard for this system as also for the Vedas.

In the Samkhya philosophy no subject transcending the twenty-fifth is accepted. I have duly described to you the highest principles of the Samkhyas. In the yoga philosophy, it is said that Brahman, the essence of knowledge without duality, Advaita, becomes the Jiva only when suffused with ignorance. The yoga scriptures speak of both Brahman and Jivatman.”’

CANTO 309

Bhishma says, 'Vasishta said, "I will now discourse to you on Buddha, the Supreme Soul, and Abuddha, the Jiva which is the dispensation of the attributes of sattva, rajas, and tamas.

Under the influence of maya, illusion, the Paramatman, becoming the Jiva, assumes myriad forms and comes to regard them all as real. As a consequence of regarding himself indistinguishable from such transformations, the Jivatman fails to understand the Supreme Soul, for he bears the gunas of sattva and rajas and tamas, creating and drawing into himself what he creates.

O Rajan, the Jiva undergoes ceaseless changes for his sport, and because he is capable of understanding the action of the Avyakta, the unmanifest, he is called Buddhyamana, the comprehender.

The unmanifest or Prakriti can never comprehend Brahman which is, in reality, nirguna, without attributes, even when it manifests itself with gunas. Hence Prakriti is called unintelligent. The Srutis declare that if ever Prakriti does succeed in knowing the twenty-fifth tattva, the Jiva, Prakriti will then be identified and united with the Jiva, instead of being apart from It.

However Prakriti can never comprehend the Paramatman, which is ever detached and which transcends the twenty-fifth evolute. As a result of his attachment to and union with Prakriti, the Jiva or Purusha, who in his real nature is unmanifest and not subject to change, comes to be called the unawakened or ignorant.

Indeed, because the twenty-fifth tattva can realise the Avyakta, the unmanifest, that he is called Buddhyamana, or comprehender. He cannot,

however, easily grasp the twenty-sixth, which is stainless, which is knowledge without duality, immeasurable and eternal.

The twenty-sixth tattva, however, can know both the Jiva and Prakriti, who are the twenty-fifth and the twenty-fourth principles respectively. O radiant son, only the wise succeed in knowing that Brahman which is unmanifest, which inheres in its real nature in all that is seen and unseen, and which is the one independent essence in the universe.

When the Jiva considers himself distinct from, and other than what he truly is, when he thinks of himself as fat or lean, fair or dark, a Brahmana or a Sudra, it is only then that he fails to recognise the Supreme Soul and himself, and Prakriti with which he is united.

When the Jiva succeeds in understanding Prakriti, and knowing that she is something apart and different from him, only then is he restored to his true nature and attains to that exalted knowledge which is pure and untainted and which is of Brahman. When the Jiva reaches that highest understanding, he then attains to that pure and non-dual knowledge, which is the twenty-sixth principle, Brahman.

He then casts off the manifest, Prakriti fraught with the attributes of creation and destruction. When the Jiva recognises Prakriti, unintelligent and subject to the influence of sattva, rajas and tamas, he then becomes nirguna, without attributes himself.

When he understands that the unmanifest is different from him, he acquires the nature of the Paramatman, the Supreme Soul. The learned say that when the Jiva is freed from the attributes of sattva and rajas and tamas, and united with the Supreme Soul, he becomes identified with that Soul.

The Paramatman is called tattva as well as atattva, and transcends decay and death. O bestower of honours, the Soul, despite resting in the body, with its manifest principles, cannot be said to have acquired the nature of those principles.

The wise say that there are in all twenty-five principles, including the Jivatman. Indeed the Soul does not possess either Consciousness or any other principle. Invested with pure intelligence, it transcends the tattvas. It quickly discards even that principle which is the indication of the knowing or awakened one.

When the Jiva considers himself as the twenty-sixth being, not subject to decay and death, he succeeds through his own light in attaining identity with that twenty-sixth. Though awakened by the twenty-sixth, pure

intelligence, the Jiva still becomes subject to ignorance. This is the cause of the Jiva's myriad forms as explained in the Srutis and the Samkhya scriptures.

When the Jiva, endowed with Chetana and unintelligent Prakriti, loses all consciousness of a distinct or individual self, then he discards his multifariousness and resumes his oneness. When the Jivatman who lives in joy and suffering, seldom free from the consciousness of self, succeeds in merging with the Paramatman which is beyond the reach of the understanding, he is then liberated from virtue and vice.

Indeed, when the Jiva attains to the twenty-sixth tattva, which is unborn and puissant and apart from all attachments, comprehending it thoroughly, he himself becomes possessed of infinite puissance and entirely casts off Prakriti. Once he understands the twenty-sixth tattva, the first twenty-four lose all significance and worth.

I have now narrated to you, according to the indication of the Srutis, the nature of the Abuddhya or Prakriti, and of the Jiva; I have also told you about that which is pure knowledge, the Paramatman, the Supreme Soul. Guided by the scriptures, variety and oneness are to be thus understood.

The difference between the gnat and the udumbara, or that between the fish and water, illustrates the difference between the Jivatman and Paramatman, the Supreme Soul. The multiplicity and unity of these two are then similarly understood.

This is called emancipation, mukti, this comprehension or knowledge of oneself as something distinct from unintelligent Prakriti. By making him know the unmanifest, the Paramatman, which transcends Buddhi, intellect, the twenty-fifth tattva, which dwells in the bodies of living creatures, is emancipated.

Indeed, that twenty-fifth is capable of achieving moksha in this manner only and by no other means. Though really different from the Kshetra in which he dwells for the time being, he partakes of the nature of that kshetra as a result of his union with it.

Uniting with what is pure, he becomes pure. Merging with the intelligent, he becomes Intelligent. By joining with one that is emancipated, he is liberated. By uniting with one that has been free from every attachment, he too, is freed from all attachment.

By uniting with one striving for mukti, imbibing the nature of his companion, he himself strives for emancipation. By mingling with one of

pure deeds he becomes pure, of pure deeds himself, and blazes with effulgence. By uniting with one of unstained Soul, he becomes of unstained Soul himself.

By fusing with the one immaculate and independent Atman, he becomes one and independent. Uniting with the one that is dependent on its own self, he acquires the same nature and attains to freedom.

Rajan, I have duly told you this that is perfectly true. I have honestly discoursed to you on the subject of the eternal and stainless and primeval Brahman. You may impart this high knowledge, able to awaken the Soul, to that person who though not conversant with the Vedas is nevertheless humble and has a keen desire to acquire Brahmagyana, the knowledge of Brahman.

It should never be given to one who is false, or cunning or roguish, or is weak-minded or devious, or to one who is jealous of learned men, or one who gives pain to others. Listen to me as I speak of those to whom this knowledge may safely be divulged. It should be given to one who has faith, who is meritorious, who abstains from speaking ill of others, who is devoted to tapasya from the purest of motives, who is wise, and who knows the sacrifices and other rites laid down in the Vedas.

This knowledge may be revealed to one with a forgiving disposition, who is compassionate and kind to all creatures; or one who is fond of dwelling in solitary quietness, who lives and acts in accord with the scriptures, or to one never given to quarrels and disputes, or one possessed of great learning or one endowed with wisdom, forgiveness, self-restraint and tranquillity of soul.

This high knowledge of Brahman should never be imparted to one who does not possess such qualities. It has been said that there can be no advantage or punya when such knowledge is given to one who is not suited to receiving it. This high knowledge should never be revealed to one who disregards any vows and restraints even if, in exchange, he gives all of Bhumi, the earth, brimming with jewels and diverse wealth as dakshina. However, without doubt, this knowledge should indeed be given to one who has conquered his senses.

O Karala, let no fear be yours any longer, since you have listened to what I have said about the high Brahman. I have told you about the holy Brahman, without beginning, middle and end, and who can dispel all kinds of grief.

Seeing Brahman can dispel both birth and death, O king, the Brahman full of auspiciousness that removes all fear, Brahman who bestows true weal. And having acquired this essence of all knowledge, cast off all error and stupor today. I acquired this gyana from the eternal Hiranyagarbha himself, Rajan, who divulged it to me when I had gratified that great Being of the most superior soul.

Asked by you today, I have imparted to you the knowledge of eternal Brahman, just as I myself acquired it from my guru. Indeed, I have given you this highest knowledge, the Brahmagyana, which is the refuge of all conversant with mukti exactly as I once received it from Brahma himself.'"

Bhishma continues, 'I have now told you what the great Rishi Vasishta said to King Karala of the Janaka vamsa, about the twenty-fifth tattva, attaining which the Jiva has never to come back into the world. It is only when the Jivatman does not truly recognise the Paramatman, the Supreme Soul, which is not subject to decay and death that it has to frequently leave and return to this world.

When the Jiva attains to that high knowledge, he has no longer to come back. Having heard it from the Devarishi, I have, O son, discoursed to you on this Brahmagyana from which arises the highest good.

This knowledge was obtained from Hiranyagarbha by the high-souled Rishi Vasishta. From Vasishta, it was acquired by Narada. From Narada I have learnt it, the knowledge that is indeed the eternal Brahman.

O Kurusattama, foremost of Kurus, having heard this discourse of high import, filled with sacred wisdom, do not grieve any longer. That man who knows Kshara and Akshara is free from fear. Only he who is bereft of such knowledge is obliged to cherish fear.

As a result of this ignorance of Brahman, the soul of the foolish man has to repeatedly come back into this world. Dying, he has to be born into thousands upon thousands of orders of being, every one of which ends in death.

Now in the world of the gods, now among men, and now among intermediate orders of being—he must appear again and again. In course of time, if he succeeds in crossing samsara, the ocean of ignorance in which he is plunged, he then succeeds in avoiding rebirth altogether and merges with the Paramatman, the Supreme Soul.

The ocean of ignorance is fearsome and terrible. It is bottomless and called the unmanifest. O Bhaarata, day after day, creatures fall and sink into

that sea. Since you, Rajan, have been freed from that eternal, boundless ocean of darkness, you are also liberated from both rajas and tamas.'

CANTO 310

"Bhishma says, 'Once upon a time a king of Janaka's royal house, while hunting for deer in the uninhabited forests, saw a superior Brahmana, a Rishi of Bhrigu's vamsa. Bowing before the Rishi who was seated at his ease, King Vasuman approached him and, when he also sat, with the sage's leave, asked him this question:

"O holy one, tell me what is of the highest benefit, both here and hereafter, to a man who has an unstable body and is the slave of his desires?" Thus questioned, and properly honoured by the king, that Rishi of profound ascetic merit replied with these most beneficial words.

The Rishi said, "If you desire what is agreeable to you both in this world and the next, be self-restrained and abstain from injuring all creatures. Righteousness is beneficial to the virtuous. Dharma is the refuge of those who are good.

The three worlds with their moving and still creatures flow from dharma. You who so eagerly wish to enjoy all pleasures, how is it that you are not yet satiated with the objects of desire? You see the honey, O you of small understanding, but are blind to the fall.

As one who wants to earn the fruits of knowledge should set himself to the acquisition of knowledge, so also one who desires the fruits of dharma should set himself to the acquisition of righteousness.

Desiring virtue, a wicked man finds it impossible to fulfil his desire despite striving to act in a pure and taintless manner. On the other hand, if a good man is impelled by the desire to earn punya, he accomplishes even a difficult deed with ease. Living in the forest, if one acts in a manner so as to delight in the pleasures of a dwelling among men in towns, he is regarded

not as a forest recluse but as a townsman. Similarly, while living in towns, if a man desires the felicity enjoyed by a forest recluse, he is considered not a town dweller but a vanaprastha.

Know then the merit of performing and abstaining from religious karma; concentrate on and be devoted to the practices of dharma in thoughts, words and deeds. Ascertain the propriety of time and place, purify yourself by rituals and vows, and when entreated, without malice make endowments to the virtuous.

Acquiring wealth by righteous means, one should offer it to the deserving. One should bestow gifts, discarding anger; and having made these offerings one should neither regret nor extol those gifts with one's own mouth.

The Brahmana who is full of compassion, honest, and whose birth is pure, is one regarded as deserving of gifts. A man is said to be pure in birth when he is born of a mother that has only one husband and who belongs to the same varna as her husband.

Indeed, such a Brahmana, conversant with the three Vedas—Rig, Yajur and Sama—learned, and who observes the six duties of performing yagnas himself, of officiating at those of others, of learning, teaching, offering dana and receiving gifts, is regarded as being worthy of receiving gifts.

Dharma becomes adharma, and unrighteousness becomes righteousness, according to the character of the doer, of time, and of place. Sin is washed away like the dirt on one's body, with a little exertion and more when the effort is greater.

After purging his bowels, a man should take ghee, a tonic which makes his system healthy. In the same manner, having cleansed oneself of all faults, if one sets oneself to acquire dharma, such righteousness will produce the highest happiness in the next world.

Good and evil thoughts exist in the minds of all creatures. Withdrawing the mind from evil thoughts, it should always be directed towards those that are pure. One should always revere one's svadharma, the practices of one's own varna. Strive, then, to act in a manner that you may have faith in the duties of your varna.

O you of impatient soul, undertake the practice of patience. You of small understanding, seek to become endowed with intelligence. Bereft of serenity, seek to be calm; and lacking in wisdom as you are, try to act wisely.

He who moves in the company of the righteous succeeds, through his own efforts, in acquiring the means of accomplishing what is beneficial for him both in this world and the next. Indeed, the root of this benefit is unwavering steadfastness.

The Rajarishi Mahabhisha fell from heaven through want of this firmness. Yayati, also, was boastful and arrogant, exhausted his punya, and was cast down from swarga; he succeeded in regaining the realms of felicity through steadfastness. You will surely attain to great intelligence and your highest good by paying heed to virtuous and learned men of ascetic merit.'"

Bhishma continues, 'Hearing these words of the sage, King Vasuman, possessed of a good character, withdrew his mind from the pursuit of desire, and set it upon the acquisition of dharma.'"

CANTO 311

Yudhishtira says, 'It befits you, Pitamaha, to discourse to me on that which is free from dharma and its opposite, which is free from every doubt, which transcends birth and death, as also virtue and sin, which is auspiciousness, eternal fearlessness, indestructible and immutable, which is always pure, and which is ever free from the toil of exertion.'

Bhishma says, 'In this regard I will narrate to you the ancient story, Bhaarata, of the discourse between Yajnavalkya and Janaka. Long ago, the famous King Daivarati of Janaka's royal house, fully conversant with the import of all questions, asked this question of Yajnavalkya, that foremost of Rishis.

Janaka said, "O regenerate Rishi, how many kinds of senses are there? How many kinds are there of Prakriti? What is the Avyakta, unmanifest and highest Brahman? What is higher than Brahman? What is birth and what is death? What are the limits of age?

O Dvijottama, instruct me on these subjects; I am ignorant while you are an ocean of knowledge. Truly, I wish to hear you speak on all these matters."

Yajnavalkya said, "O king, listen to my answers to these questions of yours. I shall impart to you the supreme knowledge valued by yogins and especially that which the Samkhyas possess.

Nothing is unknown to you; still you have asked me. And, on being questioned, one should answer. This is the eternal practice.

Eight main principles, tattvas, have been named as being of Prakriti, while sixteen have been called indriyas, modifications. Of the Vyakta, the

manifest, there are seven. These are the views of those conversant with the science of Adhyatma.

The unmanifest, or original Prakriti, Mahat, Consciousness, and the Panchamahabhutas—five suksma or subtle elements of Bhumi, earth; Vayu, air; Akasa, space; Jala, water, and Agni, fire—these eight are together known as Prakriti. The indriyas are certainly manifest or gross, sthula. Listen now to the enumeration of those called indriyas. They are the ear, the skin, the tongue and the nose; and sound, touch, form, taste and scent; as also speech, the two arms, the two feet, the anus and the organs of pleasure and generation.

Amongst these, the ten beginning with sound, and having their origin in the five Panchamahabhutas, the great evolutes, are called Visesha. The five senses of cognition, are called Savisesha. Those who know the Adhyatma vigyana regard the mind, Manas, as the sixteenth.

This is in consonance with your own views and those of other learned men who know these truths.

From the unmanifest, Rajan, springs the Mahat. The wise regard this to be the first Prakriya, creation relating to Pradhana or Prakriti: From Mahat is produced Chit, Consciousness. This has been called the second Prakriya, having Buddhi, the intellect, for its essence.

From Consciousness has sprung Manas, the mind, which is the essence of sabda, sound, and the others that are the attributes of Akasa and the rest. This is the third creation, related to Chit. From Manas have sprung the five great elements. Truly I say, know that this is the fourth Prakriya called sukshma, subtle or spiritual.

Those who know the primordial elements say that sabda, sound, sparsa, touch, rupa, form, rasa, taste, and gandha, scent, are the fifth creation, related to the great primal elements. The creation of the ear, the skin, the tongue and the nose, forms the sixth; this is regarded as having multiplicity of thought for its essence.

After this arise the senses that follow the ear and the others, those of action, karma, O Rajan. This is called seventh Prakriya and relates to the senses of cognition. Then comes prana, the breath that rises upward, followed by samana, udana and vyana, those that have a transverse motion. This is the eighth creation and is called Arjava.

After these breaths that course transversely in the lower parts of the body—samana, udana and vyana—comes that called apana flowing

downwards. This ninth creation is also called Arjava, O king.

These nine Prakriyas, and these twenty-four tattvas, I have expounded to you according to what has been laid down in the sacred shastras. Now, O Rajan, listen to me as I tell you about the durations of time as indicated by the learned in respect of these tattvas.”’

CANTO 312

'Yajnavalkya said, "Listen to me, O foremost of men, as I tell you about the duration of time with respect to the unmanifest, the Supreme Purusha. Ten thousand kalpas are said to constitute his single day. Equal is the duration of his night.

When his night passes, he awakes, and first creates herbs and plants that sustain all embodied creatures. He then creates Brahma who springs from a golden egg.

We have heard that Brahma is the form of all created things. Having dwelt for a whole year within that egg, the great ascetic Brahma, also called Prajapati, Lord of all creatures, emerged from it and created Bhumi, the earth, and swarga, the heavens above.

Brahma, then, it is said in the Vedas, placed the sky between; heaven and earth separated from each other. Seven thousand and five hundred kalpas comprise one day of Brahma. Those who know the science of Adhyatma say that his night also is of an equal duration. Brahma, called Mahan, then creates Consciousness, Bhuta, which is unsurpassed in essence.

Before creating any physical bodies out of what are called the Mahabhutas, the Great Elements, Mahan or Brahma, imbued with tapasya, created four others referred to as his sons. They are the sires of the original Pitris.

Rajan, we have also heard that the senses of knowledge along with the four inner faculties, have sprung from the Pitris, the five great elements, and that the entire universe of mobile and immobile Beings has been filled with those Panchamahabhutas.

The puissant Consciousness created the five Bhutas. These are Bhumi, earth; Vayu, air; Akasa, space; Jala, water, and Agni, fire or light. This Consciousness, this Great Being, from whom springs the third Prakriya, creation, has five thousand kalpas for his night, and his day is of equal length.

Sound, touch, form, taste and smell—sabda, sparsa, rupa, rasa and gandha—are called Visesha. They inhere in the five great elements. All creatures are continually pervaded by these five; they desire one another's companionship, become subservient to one another; they challenge and transcend one another; led by these immutable and compelling urges, creatures kill one another and wander in this world entering into numberless orders of being.

Three thousand kalpas represent the duration of their day. Equal is the measure of their night. Manas, the mind, roves over all things, Rajan, led on by the senses. The senses do not themselves perceive anything. It is Manas that perceives through them.

The eye sees forms when helped by the mind but never by itself. When Manas is distracted, the eye fails to see even the objects directly before it. It is commonly held that the senses perceive. This is not true, for it is the mind that perceives through the senses.

When the activity of Manas, the mind, ceases, the cessation of the activity of the senses follows. That is the end of the activity of the senses, which is the end of the mind's activity. One should thus know that the senses are controlled by the mind. Indeed, Manas is the Lord of all the senses. O illustrious king, these are all the twenty Bhutas in the universe."'

CANTO 313

'Yajnavalkya said, "I have, in succession, told you the order and duration of the Prakriyas, the creations, and the total number of their various tanmatras or evolutes. Listen now to me as I tell you of their destruction. Listen to how Brahman, who is eternal and undecaying, and who is without beginning and without end, repeatedly creates and destroys all created things and beings.

When his day ends and night comes, he desires sleep. At such a time the unmanifest and Holy One urges the Being called Maharudra, who is conscious of his great powers for destroying the world. Compelled by the Avyakta, Maharudra assumes the form of Surya of countless rays, and divides himself into a dozen amsas each resembling a blazing fire. With his tejas, he then swiftly consumes the four kinds of created beings, the viviparous, oviparous, bacterial and vegetable.

Within moments all mobile and immobile creatures are annihilated, and the whole of Bhumi, the earth, becomes as bare as a tortoise shell. Having burnt everything on the face of Bhumi, Rudra of immeasurable power then inundates it with water of immense force.

He then creates the fire of dissolution, which dries up that Jala into which Bhumi has been dissolved. The water disappears, leaving the Mahabhuta Agni, the fire, to burn fiercely.

Then arises the mighty Vayu, wind of immeasurable force, in his eight forms, who swiftly swallows that inferno of transcendent force, with seven flames, and which is indeed identifiable with the heat existing in every creature. Having consumed that Agni, Vayu courses in every direction, upwards, downwards, and transversely.

Then Akasa, immeasurable space, swallows that wind of transcendent energy. Then Manas, the mind, effortlessly swallows Akasa. Then Consciousness, Chitta, the Soul of everything, consumes Manas.

In his turn, Chitta is swallowed by the Mahat who is and knows the past, the present and the future. The incomparable Mahat, or universe, is then swallowed by Sambhu, that Lord of all things, in whom the attributes of yoga, anima, laghima, prapti, and others, naturally inhere. He is the supreme and immutable light.

His hands and feet extend over every part; his eyes and head and face are everywhere, his ears reach every place; his existence overwhelms all things. He is the heart of all creatures and his measure is of a digit of the thumb!

That Infinite and Supreme Soul, Paramatman, that Lord of all, thus swallows the universe. After this, what remains is the undying and the immutable. That One is flawless, immaculate, the Creator of the past, the present, and the future, and is perfect.

I have thus, O Rajan, told you about the Pralaya, the great destruction. I will now tell you about Adhyatma, Adhibhuta and Adhidaivata."'

CANTO 314

'Yajnavalkya said, "Brahmanas conversant with these subjects of enquiry speak of the two feet as Adhyatma, the act of walking as Adhibhuta, and Vishnu as Adhidaivatam of those two limbs. The anus is Adhyatma; its function of ejecting faeces is Adhibhuta, and Mitra, or Surya, is its Adhidaivata.

The organ of generation is called Adhyatma. Its gratifying function is called Adhibhuta, and Prajapati is its Adhidaivata. The hands are Adhyatma; their function as represented by doing is Adhibhuta; and Indra is the Adhidaivata of the hands.

The organs of speech are Adhyatma. The words uttered by them are Adhibhuta; and Agni is their Adhidaivata. The eye is Adhyatma. Rupa, form, is its Adhibhuta; and Surya is the Adhidaivata of that organ. The ear is Adhyatma. Sabda, sound, is Adhibhuta; and the points of the horizon are its Adhidaivata.

The tongue is Adhyatma. Rasa, taste, is its Adhibhuta; and Jala is its Adhidaivata. The nose is Adhyatma. Gandha, scent, is its Adhibhuta; and Bhumi is its Adhidaivata. The skin is Adhyatma. Sparsa, touch, is its Adhibhuta; and Vayu is its Adhidaivata.

Manas has been called Adhyatma; that with which it is exercised is Adhibhuta; and Chandramas is its Adhidaivata. Consciousness, Chitta, is Adhyatma. Conviction in one's identity with Prakriti is its Adhibhuta; and Mahat or Buddhi is its Adhidaivata. Buddhi is Adhyatma. That which is to be understood is its Adhibhuta; and Kshetrajna is its Adhidaivata.

Rajan, I have thus truly expounded to you, who fully know these original tattvas, in detail, one by one, the puissance of Brahman, the

Paramatman as he manifests himself in different forms, in the beginning, the middle and the end.

Prakriti, as if for sport, O king, of her own accord, by undergoing modifications, playfully produces thousands upon countless thousands of combinations of her original transformations that are called gunas. As men can light countless lamps from a single one, Prakriti, too, transforms herself and multiplies the three gunas of Purusha—sattva, rajas and tamas—into numberless creations.

The qualities of sattva include patience, joy, prosperity, and satisfaction, the lustrousness of all faculties, happiness, purity, health, contentment, faith, liberality, compassion, forgiveness, steadfastness, benevolence, equanimity, truth and the acquittance of one's svadharma.

Mildness, modesty, calmness, outward purity, simplicity, observance of obligatory customs and practices, dispassion, fearlessness of heart, disregard for the appearance of banishment of good and evil as also for past deeds, accepting only what is offered as a gift, the absence of greed, concern for others, compassion for all creatures: these have been said to be the qualities ascribed to the sattva guna.

The tale of the qualities of rajas include pride of personal beauty, assertion of power, war, the absence of munificence and compassion, indulgence in kama, and so enduring of happiness and misery, delight in speaking ill of others, and an eagerness for fights and disputes of every kind.

Arrogance, rudeness, anxiety, indulgence in hostilities, sorrow, usurping what belongs to others, shamelessness, crookedness, disunions, roughness, lust, wrath, pride, assertion of superiority, malice and slander are also said to spring from rajas.

I will now tell you about the assemblage of qualities which spring from tamas. They are the torpor of judgement, obscuration of every faculty, darkness and utter, blind darkness. By darkness is implied death, and blind darkness is great wrath, kali.

Besides these, the other indications of tamas are greed with respect to all kinds of food, an insatiable appetite for both food and drink, taking over much pleasure in perfumes, royal attire, sporting events, luxurious seats and beds, and sleep during the day, lies and reckless deeds springing out of heedlessness, delighting in dancing and music on account of ignorance of

purer sources of joy, and an aversion for every kind of religion. These, indeed, are the indications of tamas.”’

CANTO 315

'Yajnavalkya said, "O best of men, sattva, rajas and tamas are the three gunas of Prakriti. These attach to all things of the universe and always inhere to them. The unmanifest Purusha invested with the six attributes of yoga, by embracing these trigunas, transforms himself by himself into millions and millions of forms.

Those who know the science of Adhyatma say that to sattva is assigned a high, to rajas a middling and to tamas, a low place in the universe. With the help of pure dharma, righteousness, one attains to a high position, alongside the Devas and other divinities.

Through righteousness tainted with sin one attains to the condition of humankind. Finally, through unmixed sin, one sinks into depravity, a vile end, by becoming an animal or a vegetable. Listen now to me, Rajan, as I speak to you about the mixture or compounds of the trigunas of sattva, rajas and tamas.

Sometimes rajas is seen existing with sattva. Tamas also exists alongside rajas. With tamas may also be seen sattva. Sattva and rajas and tamas can exist together and in equal proportions. They constitute the Avyakta, the unmanifest, or Prakriti.

When the unmanifest Purusha is suffused with only sattva, he attains to the regions of the gods. Imbued with both sattva and rajas, he takes birth among human beings. And with rajas and tamas, he takes birth among the intermediate orders of beings. With all three, sattva, rajas and tamas, he attains to the condition of humanity.

Those Mahatmans that transcend both righteousness and sin, attain to that place which is eternal, immutable, undecaying and immortal. Gyanis,

men of knowledge, attain to births that are unrivalled, and their place is immaculate and undecaying, transcending the realm of the senses, free from ignorance, above birth and death, and full of light that dispels all kinds of darkness.

You asked me about the nature of the Paramatman that dwells in the unmanifest Purusha. I will tell you, Rajan; listen to me.

Even when dwelling in Prakriti, Purusha is said to dwell in his own nature without partaking of the nature of Prakriti. Prakriti is without reality and inert. Only when presided over by Purusha can she create and destroy."

Janaka said, "Wise one, both Prakriti and Purusha are without beginning and without end. Both of them are without rupa, form. Both are undecaying. Both are, again, unfathomable. How then, Maharishi, can it be said that one of them is inanimate and unintelligent? And how can the other be said to be animate and intelligent?

And why is the latter called Kshetrajna? O foremost of Brahmanas, you know the entire dharma of moksha. I want to hear in full and in detail about emancipation.

Speak to me then of the existence and oneness of Purusha, of his separateness from Prakriti, of the deities that attach to the body of the place to which embodied creatures repair when they die, and that place to which they may go ultimately, in the course of time.

Tell me also of the knowledge described in the Samkhya philosophy, and of the yoga system, separately. O best of men, it befits you also to speak of the premonitory symptoms of death. All these principles are as well known to you as the lines and signs in the palm of your hand!"'

CANTO 316

'Yajnavalkya said, "That which is without gunas cannot be explained by ascribing gunas to it. Listen to me and I will expound to you what possesses attributes and what is nirguna.

High-souled and wise Munis, who know the truth about all the tattvas say that when Purusha seizes attributes like a crystal catching the reflection of a red flower, he is said to be imbued with gunas; but when freed from them, like the crystal freed from reflection, he can be viewed in his true nature, that is, nirguna, beyond all attributes.

Unmanifest Prakriti is by her nature filled with gunas. She cannot transcend them. Inert by nature, she becomes attached to attributes. Avyakta, she cannot know anything, while Purusha, by his nature, possesses gyana, knowledge.

There is nothing higher than myself—this is what Purusha is always conscious of. For this reason the unmanifest or Prakriti, although inherently without reality and inert, becomes animate and intelligent in consequence of her union with Purusha who is eternal and indestructible.

When Purusha, through ignorance, repeatedly becomes associated with gunas, he fails to realise his own true nature and thus he fails to attain moksha. As a result of Purusha's reign over the tattvas that flow from Prakriti, he is said to partake of the nature of those evolutions. In consequence also of his agency in the matter of Prakriya, creation, he is said to possess the attribute of creation. In consequence of his agency in the matter of yoga, he is said to possess the attribute of yoga. For his lordship over those particular tattvas or tanmatras known as Prakriti, he is said to possess the nature of Prakriti.

For his agency in the matter of creating the seeds of all immobile things, he partakes of the nature of those seeds. And because he causes the several principles to initiate life, he is as subject to decay and destruction as are these principles themselves.

Since he is the witness of everything, and besides him there is nothing else, and for his consciousness of identity with Prakriti, Yatis crowned with ascetic success, knowers of Adhyatma, and freed from fever of every kind, regard him as existing by himself without a second; he is immutable, Avyakta, unmanifest, in the form of cause, unstable, and Vyakta, manifest, in the form of effects.

This is what has we have heard. The Samkhyas who depend upon gyana alone for their Liberation, and the practice of compassion for all creatures, say that it is Prakriti which is One while Purushas are many.

In fact, Purusha is different from Prakriti which, though unstable, still appears to be stable. As a blade of a reed is different from its outer sheath, even so is Purusha different from Prakriti. Indeed, the worm that is ensconced within the udumbara tree is distinct from the udumbara. Though existing with the udumbara, the worm is not to be regarded as forming a part of the tree.

The fish is distinct from the water in which it lives, and the water is separate from the fish that lives in it. Though the fish lives in the water, it is never drenched by water.

The fire that is contained in an earthen pot is distinct from the pot, and the pot is distinct from the fire it contains. Although the fire exists in and with the pot, it is not to be regarded as forming any part of it.

The lotus-leaf that floats on the surface of some water is distinct from the water on which it floats. Its co-existence with water does not make it a part of the water.

The perennial existence of these things in and with other things is never correctly grasped by ordinary people. They who behold Prakriti and Purusha in any other light are said to possess a flawed vision. It is certain that they have to repeatedly sink into naraka, terrifying hell.

I have now instructed you in the philosophy of the Samkhyas, that excellent science through which all things have been correctly ascertained. Knowing the nature of Purusha and Prakriti in this way, the Samkhyas attain moksha. I have also told you of the systems of those others who are

conversant with the great principles of the universe. I will now describe to you the vigyana of the yogins.”’

CANTO 317

'Yajnavalkya said, "Rajan, I have already spoken to you of the science of the Samkhyas. Listen now as I discourse on the way of the yogins as heard and seen by me. There is no knowledge that can compare with that of the Samkhyas. There is no power that compares with that of yoga. These two ordain the same practices, and both are regarded as leading to moksha.

Men who are not blessed with intelligence regard the Samkhya and the yoga systems to be distinct from each other. We, however, look upon them as one and the same; we have arrived at this conclusion after study and reflection.

That which the yogins say and do is the very same which the Samkhyas have in view. He who sees both the Samkhya and the yoga systems to be one and the same is to be regarded as truly conversant with the principles that ordain the universe.

O Rajan, know the vital breaths and the senses are the chief means for practising yoga. Just by regulating those breaths and the senses, yogins can go everywhere at will.

Sinless one, when the gross body is destroyed, yogins endowed with subtle bodies, possessing the eight siddhis of yoga, such as anima, laghima and prapti, among others, wander throughout the universe, enjoying in that body all kinds of bliss.

In the shastras, the wise have spoken of yoga as conferring eight kinds of powers. They have spoken of yoga as having eight limbs. Indeed, O king, they have not spoken of any other kind of yoga.

It has been said that the excellent and effective practices of yogins are of two kinds. These, according to the indications in the scriptures, are those with attributes and those free of them: saguna and nirguna.

Dhyana, the concentration of the mind on the sixteen named objects, with the simultaneous regulation of the breath, is of one kind. The concentration of the mind in such a way as to destroy all difference between the contemplator, the object contemplated, and the act of dhyana, along with subjugation of the senses, is of another kind.

The first kind of yoga is said to be that possessed of gunas, attributes; the second kind is said to be that free of them.

Pranayama, regulation of the breath, is yoga with attributes. In nirguna yoga, the mind, freed from its functions, should be still. King of Mithila, at first, only saguna pranayama should be practised, otherwise if the inhaled and suspended breath is exhaled without mentally focusing upon a definite image furnished by a limited mantra, the increase of wind in the neophyte's body will cause him great injury.

In the first yaama of the night, twelve ways of holding the breath are recommended. After sleep, in the last yaama of the night, another twelve ways have been laid down. Without doubt, one who is calm, of subdued senses, living in solitude, rejoicing in his own self, and fully conversant with the import of the scriptures, should focus his Atman on the Paramatman by regulating his breath in these twenty-four ways.

Dispelling the five faults of the five senses, by removing them from their objects of sabda, rupa, sparsa, rasa and gandha, and dispelling the conditions called Pratibha and Apavarga, all the senses should be fixed upon Manas, the mind. Manas should then be fixed on Chitta, Consciousness; Chitta should be set on Buddhi, intelligence, and Buddhi should then be fixed on Prakriti.

Thus merging these, one after another, yogins contemplate the Supreme Soul which is One, which is freed from rajas, which is stainless, immutable and infinite, pure and perfect; who is the eternal Purusha, who is unchangeable, who is indivisible, without decay and death, who is everlasting, who transcends diminution, and who is the immutable Brahman.

Rajan, listen now to the indications of one that is in yoga, communion. All the indications of cheerful contentment of one who rests in perfect peace are seen in him who is in Samadhi. The wise say that the man in

Samadhi looks like the still flame of a lamp full of oil and burning in a windless place.

He is like a rock which cannot be moved even slightly, not by a torrential cloudburst. He cannot be shaken by the blasting of conches and beating drums, or by songs, or the sound of hundreds of musical instruments played together.

These are the signs of one in Samadhi. Like a poised, brave and determined man who, while climbing a flight of stairs with a vessel full of oil in his hands, does not spill even a drop even if threatened by armed men, the Yogin, when his mind has been concentrated and when he beholds the Paramatman in Samadhi, remains unmoved, for he has entirely stilled his senses.

These are the signs of the yogin while he is in Samadhi. While in Samadhi, the yogin beholds Brahman, supreme and immutable, and which is a blazing light in the midst of deep and heavy darkness. By these means he attains, after long years, to moksha, after casting off this inanimate body.

This is what the eternal Sruti declares. This is called the yoga of the yogins. What else is it? They know it, they that are enlightened with wisdom, and regard themselves as crowned with final success."'

CANTO 318

'Yajnavalkya said, "Listen now to me attentively, Rajan, as I speak of the places to which those who die will go.

If the Jivatman escapes through the feet, it is said that the man goes to the region of Vishnu. If through the calves, we have heard that the man goes to the regions of the Vasus. If through the knees, he attains to the company of the divinities called Sadhyas.

If through the anus, the man attains to the realms of Mitra. If through the back, he returns to Bhumi, and if through the thighs to the world of Prajapati. If through the flanks, the man attains to the realms of the Maruts, and if through the nostrils, to the realm of Chandramas.

If through the arms, the man goes to Indraloka, and if through the chest, to that of Rudra. If through the neck, he goes to the excellent loka of the great Rishi Nara. If through the mouth, the man attains to the world of the Viswadevas, and if through the ears, to the world of the Lokapalas.

If through the nose, the man attains to the realm of Vayu, and if through the eyes, to that of Agni. If through the brows, the man goes to the loka of the Aswins; and if through the forehead, to that of Pitris. If through the crown of the head, the man repairs to the world the puissant Brahma, greatest of gods.

Janaka, I have thus told you about the several realms to which men attain according to the manner in which their Jivatmans escape from their bodies.

I will now tell you the premonitory indications for those who have but one year to live, as laid down by the wise. Having previously seen Arundhati, the fixed star, or the other called Dhruva, one who fails to see it,

or one that sees the full moon or the flame of a burning lamp to be broken towards the south, has but a year to live.

Those men who can no longer see images of themselves reflected in the eyes of others have but one year to live. One, who, though radiant, loses lustre, or being endowed with wisdom loses it, indeed, one whose inner and outer nature are thus changed, has but six months more to live.

He who disregards the gods, or has altercations with Brahmanas, or one who, being naturally of a dark complexion, becomes pale, has just six months to live. One who sees the moon as having many lacunae like a spider's web, or one who sees the sun with such gaps, has but one week more to live.

On smelling fragrances in temples, if a man perceives them to be as being offensive like the smell of corpses, he has but one week more to live. The depression of the nose or of the ears, the discolouring of the teeth or of the eye, the loss of consciousness, and of all bodily heat, are symptoms indicating death that very day.

If, without any perceptible cause a stream of tears suddenly flows from his left eye, and if vapours are seen to issue from his head, that is a sure indication that the man will die before that day ends. Knowing all these premonitory symptoms, the man of cleansed soul should, day and night, unite his Atman with the Paramatman in Samadhi.

Thus should he go on till the day for his dissolution arrives. If, however, instead of wishing to die he desires to live in this world, he can cast off all pleasures of gandha and rasa and live on in abstinence. In this manner he conquers death by fixing his Atman on the Paramatman.

Indeed, the man who is blessed with knowledge of the Atman practises the way of life recommended by the Samkhyas and conquers death by uniting his soul with the Supreme Soul. At last, he attains to what is entirely indestructible, which is without birth, auspicious and immutable, eternal and stable, and which is incapable of being attained to by men of impure souls."'

CANTO 319

'Yajnavalkya said, "You have asked me about that Supreme Brahman which resides in the Avyakta, the unmanifest. Your question relates to a deep mystery. Listen to me with close attention, O Rajan.

Having conducted myself with humility according to the ordinances laid down by the Rishis, I obtained the Yajuses from Surya. With the austerest penances I earlier adored the sun god.

The mighty Surya, pleased with me, said, 'Ask, O twice-born Rishi, for the boon upon which you have set your heart; however difficult it may be to obtain, I will gladly grant it to you. It is not easy to incline me to grace!'

Bowing and paying obeisance to him, I addressed that supreme heat-giving luminary in these words: 'I have no knowledge of the Yajuses. I want to know them without delay.'

Thus solicited, the divine one told me, 'I shall impart the Yajuses to you. Made up of the essence of speech, Goddess Saraswati will enter into your body.'

Surya Deva then commanded me to open my mouth. I did as I was told. Devi Saraswati entered into my body, O Anagha. At this, I began to burn. Unable to endure the pain I plunged into a river. Not knowing that what the high-souled Surya had done for me was for my benefit, I even grew angry with him.

While I was burning with the fierce energy of the goddess, the holy Surya said, 'Endure this burning for only a short while. It will soon cease and you will feel cool.' Indeed, soon my body was cool again.

Seeing me restored to ease, the Giver of light said to me, 'The whole of the Vedas with their Angas, together with the Upanishads, will appear within you through inner light, O Dvija! You will also know and abbreviate all of the Satapathas.

After that, your understanding will turn to the path of moksha. And you will attain to that end which both Samkhyas and yogins covet.' Having said these words to me, the divine Surya set beyond the Asta hills.

Hearing his parting words, and after he had gone from where I stood, I came home in joy and then remembered Devi Saraswati. As I thought of her, the auspicious Saraswati appeared instantly before my eyes, adorned with all the sacred vowels and the consonants; I first uttered the syllable Aum and then, according to the ordinance, offered the goddess the customary arghya, and dedicated another portion to Surya.

I discharged my duty and sat down, in devotion to both those deities. Thereupon, all of the Satapatha Brahmanas, with all their mysteries and with all their abstractions as also their angas, appeared of themselves before my inner eye, and I was filled with great joy.

I then taught these to a hundred good sishyas and thereby gave displeasure to my great Matulan, my maternal uncle Vaisampayana, with his disciples gathered round him. Radiant in the midst of my disciples, like the sun himself with his rays, I undertook to manage the yagna of your Mahatman father, O king of Mithila.

In that yagna a dispute arose between me and Vaisampayana as to who should be permitted to receive the dakshina that was paid for the recitation of the Vedas. In the very presence of Devala, I took half of that dakshina, the other half going to my uncle. Your sire and Sumantra and Paila and Jaimini and others all acquiesced in that arrangement.

I thus received from Surya Deva the fifty Yajuses. I then studied the Puranas with Romaharshana. Keeping before me those original mantras and the Devi Saraswati, helped by Surya's inspiration, I set myself to compile the excellent Satapatha Brahmanas, and succeeded in the task never before undertaken by anyone else.

I have taken that path which I wanted to take and I have also taught it to my sishyas. Indeed, I have imparted the whole of those Vedas with their angas and antas to them. As a result of my teachings, pure in mind and body, all those disciples have been filled with joy.

Having established for the benefit of others this gyana of fifty branches, which I had from Surya, I now meditate on the great goal of that final knowledge, the Brahman.

The Gandharva Viswavasu, well-conversant with the Vedanta scriptures, who wanted to know what is beneficial for Brahmanas in this knowledge, what truth occurs in it, and what its objective is, once questioned me.

He put altogether twenty-four questions to me relating to the Vedas. Finally, he asked me the twenty-fifth question relating to that branch of knowledge which is concerned with nyaya, the inferences of ratiocination.

Those questions are as follows: What is the universe and what is the not-universe? What is Aswa and what, again, is Aswa? What is Mitra? What is Varuna? What is gyana? What is the object of knowledge? What is unintelligent? What is intelligent? Who is Kah?

Who possesses the principle of change? Who does not possess it? What is he that devours the sun and what is the sun? What is vidya and what is avidya? What is immobile and what Mobile? What is without beginning, what is Akshara, indestructible, and what is Kshara, destructible?

The best of the Gandharvas asked me these excellent questions. After he, King Viswavasu, asked me these questions one after another, I answered them truly. At first, however, I told him to wait for a brief time, while I reflected on his queries! 'So be it,' the Gandharva said, and sat in silence.

Once again, in my mind, I thought of Goddess Saraswati. Then the replies to those questions arose naturally in my mind like butter from curds. Keeping in view the high science of inferential reasoning, I churned, with my mind, the Upanishads and the angas of the Vedas.

The fourth vigyana that deals with moksha, on which I have already discoursed to you, and which is based upon the twenty-fifth, the Jiva, I then expounded to him.

Having said all this, O Rajan, to King Viswavasu, I said to him, 'Listen now to the answers to the several questions that you have put to me. I now turn to the question, O Gandharva: What is the universe and what is the not-universe?

The universe is Avyakta, unmanifest, and the original Prakriti is endowed with the principles of birth and death, which are terrible to those who desire mukti. It possesses the three gunas of sattva, rajas and tamas, since it creates the tattvas, all of which are fraught with those attributes.

That which is the not-universe is Purusha divested of all gunas. By Aswa and Aswa are meant the female and the male, the former being Prakriti and the latter Purusha. Similarly, Mitra is Purusha, and Varuna is Prakriti. Gyana is Prakriti, while the object of knowledge is Purusha.

The unawakened Jivatman, and the knowing or intelligent are both the nirguna Purusha, for it is Purusha that becomes the Jiva when invested with ignorance. You have asked what Kah is, who is changeable and who is not.

I answer, Kah is Purusha. That which is changeable is Prakriti. He that is not is Purusha. Similarly, that which is called avidya, unknowing, is Prakriti; and that which is called vidya is Purusha.

You have asked me about the mobile and the immobile. That which is mobile is Prakriti, which undergoing change, constitutes the cause of creation and destruction. The Immobile is Purusha, for, without undergoing variations himself, he assists at creation and destruction.

According to a different system of philosophy, that which is Vedya is Prakriti; while that which is Avedya is Purusha. Both Prakriti and Purusha are said to be unintelligent, stable, indestructible, unborn, and eternal, according to the conclusions of philosophers conversant with the Adhyatma.

Prakriti, in the matter of creation, is indestructible, and is unborn; hence Prakriti is not subject to decay or destruction. Purusha, again, is indestructible and unchangeable, for change it has none. The attributes of Prakriti may be destroyed, but not Prakriti herself. The learned, therefore, call Prakriti Akshara.

Prakriti also, by undergoing changes, operates as the cause of creation. The created outcomes appear and disappear, but not original Prakriti. For this reason also is Prakriti called indestructible. Thus have I told you of the conclusions of the fourth science, the turiya vigyana based on the principles of logical inference with mukti as its aim.

Having acquired by the science of Nyaya, inference, and by waiting upon gurus, the Riks, the Samans and the Yajuses, all the obligatory practices should be observed and all the Vedas studied with reverence, O Viswavasu! Foremost of Gandharvas, they who study the Vedas and all their angas, but who do not know the Paramatman from which all things take their birth and into which all things merge at the time of the Pralaya, and which is the one subject whose knowledge the Vedas seek to inculcate —indeed, they—who have no acquaintance with that which the Vedas seek

to establish, study the Vedas to no purpose and bear the burden of such study in vain.

If a man wants butter and churns the milk of the female donkey, he does not find what he seeks but only encounters a substance as foul- smelling as ordure. In the same manner if, having studied the Vedas, one fails to grasp what is Prakriti and what is Purusha, one only demonstrates one's own foolishness and bears a useless burden in the form of Vedic lore.

With bhakti and dhyana, devotion and meditation, one should contemplate both Prakriti and Purusha, so that one may avoid repeated births and deaths. Reflection upon the fact of one's repeated births and deaths and avoiding the religion of rituals that produces at best only mortal results, one should take to the immortal religion of yoga.

Kasyapa, if one continuously reflects on the nature of the Jivatman and its connection with the Paramatman, one then succeeds in divesting oneself of all attributes and in beholding the Supreme Soul. Ignorant men regard the eternal and Avyakta Paramatman to be different from the Jiva, the twenty-fifth tattva.

Those who see both as truly one and the same are wise. Frightened by repeated births and deaths, the Samkhyas and yogins regard the Jivatman and the Paramatman to be identical.'

Viswavasu then said, 'Best of Brahmanas, you have said that the Jivatman is indestructible and indistinguishable from the Paramatman. This is difficult to grasp. Discourse on this topic to me once more.

I have heard discourses on this subject from Jaigishavya, Aista, Devala, the regenerate Parasara, the intelligent Varshaganya, Bhrigu, Panchasikha Kapila, Suka, Gautama, Arshtisena, the high-souled Garga, Narada, Asuri, the wise Pulastya, Sanatkumara, the great Sukra and my sire Kasyapa.

Subsequently I heard the discourses of Rudra and the Viswarupa Mahabuddhi, of several of the Devas, of the Pitris and the Daityas. I have gathered all that they say, for they generally speak on that eternal goal of all knowledge.

I desire, however, to hear what you, in all your wisdom, may say on those matters. You are the foremost of all, and a learned teacher of the shastras, and endowed with great intelligence. There is nothing that is unknown to you.

You are an ocean of the Srutis, as described in the world, of both the Devas and Pitris. The great Rishis who dwell in the world of Brahma say

that Aditya himself, the eternal lord of all luminaries, is your guru in this knowledge.

Yajnavalkya, you have acquired the entire science of the Samkhyas, and in particular, the scriptures of the yogins. Without doubt, you are enlightened, and fully conversant with the mobile and immobile universe. I wish to hear you discourse on that knowledge, which may be likened to sweet ambrosial payasa.'

Yajnavalkya said, 'Best of Gandharvas, you are able to fathom every knowledge. Yet, since you ask me, hear me instruct you in that which I myself learned from my guru.

Prakriti, which is unintelligent, is apprehended by the Jiva. The Jiva, however, cannot be apprehended by Prakriti. As a result of the Jivatman being reflected in Prakriti, Prakriti is called Pradhana by Samkhyas and yogins who know the original Mahatattvas contained in the Srutis. Sinless one, the other, beholding, sees the twenty-fourth tattva, Prakriti, and the twenty-fifth, the Purusha; finally, not beholding, it beholds the twenty-sixth.

The twenty-fifth tattva thinks that there is nothing higher than itself. In reality, however, though seeing, it does not perceive the twenty-sixth tattva, which beholds it. Wise men should never accept the twenty-fourth, Prakriti, which is unintelligent, inert, as identifiable with the twenty-fifth, or the Purusha which has a real and independent existence.

The fish lives in water. It goes there impelled by its own nature. As the fish, though living in the water, is regarded as separate from it, the twenty-fifth tattva should be apprehended similarly: though it exists in a state of contact with the twenty-fourth, Prakriti, in its real nature, it is distinct from and independent of Prakriti.

When overwhelmed with the Consciousness of Ahamkara, and when unable to understand its identity with the twenty-sixth; in fact, in consequence of the illusion that fills it, of its co-existence with Prakriti, and of its own manner of thinking, the Jivatman always sinks down, but when freed from such Consciousness it rises upwards.

When the Jivatman succeeds in understanding that it is one, and Prakriti with which it resides is another, only then does it succeed in beholding the Paramatman and becomes one with the universe. Rajan, the Supreme is one, and the twenty-fifth, or the Jivatman is another. However, since the Supreme overlies the Jivatman, the wise regard both to be one and the same.

For these reasons, yogins and followers of the Samkhya, terrified by birth and death, blessed with the vision of the twenty-sixth tattva, pure in body and mind, and devoted to the Paramatman, do not recognise the Jivatman as Akshara, indestructible. When one beholds the Supreme Soul and merges with it, losing all consciousness of individuality, one then becomes omniscient, and possessed of omniscience one is freed from the obligation of rebirth.

I have thus spoken to you truly about Prakriti which is unintelligent, and the Jivatman which is intelligent, and the Paramatman which is omniscient, all according to the indications in the Srutis. That man who sees no difference between the knower or the known is both Kevala and Akevala, is the original cause of the universe, and is both Jivatman and the Paramatman.'

Viswavasu said, 'You have duly and adequately discoursed on that which is the origin of all the deities and which leads to mukti. You have spoken of what is true and excellent. May inexhaustible blessings always attend on you, and may your mind be ever united with intelligence!'

Yajnavalkya continued, 'Having said those words, the prince of the Gandharvas flew up towards heaven, shining in resplendent beauty. Before leaving me, he duly honoured me by circumambulating around my person in pradakshina, and I looked at him, highly pleased.

He taught the science he had obtained from me to those divinities that dwell in the regions of Brahma and other gods, to those that dwell on earth, to the dwellers of patala, and to those who have adopted the mukti-marga.

The Samkhyas are devoted to the practices of their system. The yogins are devoted to their practices. There are others too who desire to achieve moksha. To them this vigyana yields visible fruits, O lion among kings.

Mukti flows from gyana; without knowledge it can never be attained. Rajan, this is what the wise have said. Hence, one should strive to acquire true knowledge in all its depth and detail, and so succeed in freeing oneself from birth and death.

Acquiring knowledge from a Brahmana or a Kshatriya or Vaisya or even a Sudra of low birth, one must devotedly revere such gyana. Birth and death cannot assail one that has faith.

All orders of men are Brahmanas. All are sprung from Brahman. All men are Brahmavadis and utter Brahman. Helped by an understanding that

is derived from and directed to Brahman, I inculcated this vigyana of Prakriti and Purusha in myself. Indeed, this whole universe is Brahman.

From the mouth of Brahma sprung the Brahmanas; from his arms, sprang the Kshatriyas; from his navel, the Vaisyas; and from his feet, the Sudras. All the varnas, having thus originated, should not be regarded as thieving from one another.

Impelled by ignorance, all men die and take birth once more, birth that is the cause of karma, deeds. Without knowledge, men of all varnas, dragged down by terrible avidya, fall into varied orders of being due to the tattvas that flow from Prakriti. For this reason, all must, by every means, seek to acquire knowledge.

I have told you that every person is entitled to strive for its attainment. One who possesses knowledge is a Brahmana. Others, Kshatriyas and Vaisyas and Sudras, also possess gyana. Hence, this science of mukti is always open to them all. This has been revealed by the wise.

I have answered all the questions you had asked me, and I have answered them all honestly. Discard all sorrow. Cross over the end of this quest. Your questions were excellent. Blessings be on you for ever!'"

Bhishma continues, 'Thus instructed by Yajnavalkya, the king of Mithila was filled with joy. The king honoured that best of sannyasis by circling around him in pradakshina. Given permission by the monarch, the sage left his court.

Having acquired the knowledge of mukti dharma, King Daivarati took his seat, and touching a million cows and vast quantities of gold and jewels, gave them away to numerous Brahmanas. Installing his son as the sovereign of the Videhas, the old king began to live according to the practices of the Yatis.

Meditating mainly on all ordinary duties and their derelictions as laid down in the shastras, the king began to study the entire science of the Samkhyas and the yogins. Regarding himself to be infinite, he began to reflect on only the Eternal and Independent One, the Brahman. He rejected all ordinary duties and their derelictions, punya and paapa, satya and asatya, janma and mrityu, and all other things pertaining to the tattvas of Prakriti.

Both the Samkhyas and yogins, in consonance with their sciences, regard this universe to be caused by to the action of the Vyakta, manifest, and the Avyakta, unmanifest. The learned say that Brahman is free from good and evil, is self-dependent, the Highest of the high, Eternal, and Pure.

Therefore, you too, O Rajan, become pure! The giver, the receiver of the gift, the gift itself, and that which is ordered to be given away, are all to be deemed as the unmanifest Atman. The Atman is the Atman's one possession. Who, therefore, can be a stranger to one?

Always think in this manner, never otherwise. He who does not know what Prakriti is with gunas and what is Purusha transcending them, only he, without knowledge, repairs to sacred waters and performs yagnas.

Not by the study of the Vedas, not by penances, nor by sacrifices, son of Kuru, can one attain to the condition of Brahman. Only when one succeeds in grasping the Supreme or Avyakta, does one come to be revered.

They who wait upon Mahat attain to the regions of Mahat. They who wait upon Chit, Consciousness, attain to the realm of Chetana. They who wait upon what is higher attain to places that are higher than these.

Those gyanis who succeed in apprehending eternal Brahman, who is higher than unmanifest Prakriti, succeed in obtaining that which transcends birth and death, which is free from attributes and qualities, and which is both existent and non-existent. I received this knowledge from Janaka, who had it from Yajnavalkya.

Gyana, knowledge, is the highest. Yagnas, sacrifices, cannot compare with it. With the help of gyana one succeeds in crossing samsara, the world's ocean so full of obstacles, suffering and danger. One can never cross that ocean with sacrifices. Men of knowledge say that one cannot prevail over birth and death, and other obstacles through yagnas, Rajan; indeed they declare that one cannot pass over samsara by ordinary exertion.

Men attain to heaven through yagnas, tapasya, vratas and other observances. But they again fall down into this world. Therefore, adore with reverence that which is Supreme, most pure, blessed, stainless, and sacred, and which transcends all states, being moksha itself.

By understanding Kshetra, and by performing the sacrifice that consists in the acquisition of knowledge, you will become truly wise. In an earlier age, Yajnavalkya did that good to King Janaka which can be derived from a study of the Upanishads. The eternal and immutable Paramatman was the subject on which the great Rishi discoursed to the king of Mithila. It enabled him to attain to that Brahman which is auspicious, and immortal, and which transcends every kind of sorrow.'

CANTO 320

"Yudhishtira says, 'Having acquired great power and great wealth, and having obtained a long life, how can one avoid death? By which of these means can one succeed in avoiding decay and death: tapasya, vratas, the diverse karmas laid down in the Vedas, or by knowledge of the Srutis, or the application of medicaments?'

Bhishma says, 'Listen to the old story of Panchasikha, who was a bhikshu in his practices, and Janaka. Once upon a time Janaka, the ruler of the Videhas, questioned the Maharishi Panchasikha, the foremost of all who knew the Vedas and whose doubts about the purpose and significance of all duties had been dispelled.

The king asked, "Through what conduct, O holy one, may one transcend decrepitude and death? Is it by tapasya, or by gyana? Or by religious deeds like yagnas and vratas, or by the study and knowledge of the shastras?"

Thus addressed by the ruler of the Videhas, the learned Panchasikha, knower of all things unseen, answered, "Decay and death cannot be prevented under any circumstances. Neither days nor nights, nor months, ever cease.

Only that man, who, though transient, adopts the eternal path of the religion of Nivritti, abstention from all actions, succeeds in evading birth and death. Destruction overtakes all creatures. All are ceaselessly borne along the infinite current of time.

Those that are borne along this infinite river infested by the two mighty crocodiles of decrepitude and death, without any rescue boat, sink down without anyone coming to their help. As they are swept along that current,

men fail to find any friend for assistance and do not take an interest in any one else.

One meets with wives and other friends on one's way. A man encounters enjoyable companions but never for any length of time. Creatures, as they are borne along the river of time, become repeatedly attracted towards one another, and, like masses of clouds, blown by the wind, collide with a report of thunder.

Decay and death devour all creatures, like wolves. Indeed, they devour the strong and the weak, the short and the tall. In all transitory creatures, only the Soul exists eternally.

Why should he, then, rejoice when creatures are born or grieve when they die? Where do I come from? Who am I? Where shall I go? Whose am I? Before what do I rest? What shall I be? Why do you grieve and for what? Who else but you will behold swarga or patala? Thus, without discarding the shastras, we should offer dakshina and perform yagnas!'"

CANTO 321

"Yudhishtira says, 'Rajarishi of Kuruvamsa, who ever attained mukti, the annihilation of Buddhi, understanding, and the other faculties, without abandoning the domestic life, grihasta? Tell me this! How can the sthula and sukshma sariras, the gross and the subtle bodies, be cast off? Pitamaha, also tell me what the supreme excellence is.'

Bhishma says 'In this regard, the old tale is told of the discourse between Janaka and Sulabha. In days of yore, there was a king of Mithila by the name of Dharmadhyaja, of Janaka's vamsa. He was devoted to the practices of the religion of Vairagya, which is renunciation. He was deeply learned in the Vedas, with the scriptures on mukti, and with the shastras bearing on his own dharma as a king.

Subduing his senses, he ruled this earth. Hearing of his good conduct in the world, many wise men wanted to emulate him. In the same Satya yuga lived a woman called Sulabha who was a sannyasini; she practised the dharma of yoga and wandered over the whole world.

In the course of her wanderings, Sulabha heard from many Brahmana Dandis of different places that the ruler of Mithila was devoted to the dharma of mukti. Hearing this about Janaka and wishing to ascertain its veracity, Sulabha wanted to meet the king in person.

Using her powers of yoga, Sulabha abandoned her natural form and features, and assumed the most faultless figure and unrivalled beauty. In the twinkling of an eye and with the speed of the quickest arrow, the fair-browed devi of eyes like lotus-petals flew to the capital of the Videhas. Arriving at the city of Mithila, teeming with people, she adopted the guise of a mendicant and presented herself before the king.

Seeing her elegant and delicate form, the king was filled with wonder and asked who she was, whose she was, and where she came from. Welcoming her, he offered her an excellent seat, honoured her by giving her water to wash her feet, and gratified her with fine refreshments.

Refreshed and gratified with the hospitality offered to her, Sulabha urged the king, who was surrounded by his ministers and seated in the midst of learned scholars, to speak upon his adherence to the moksha dharma.

Doubtful of whether Janaka had succeeded in attaining to Mukti by following the religion of Nivritti, Sulabha, who had yoga-shakti, entered the mind of the king with her own mind. Wanting to know the truth, she blocked the rays issuing from the eyes of the king with the rays of light from her own eyes and bound Janaka with bonds of yoga.

That best of kings, who prided himself upon his own invincibility, foiled the intentions of Sulabha and indeed seized her will with his own. In his sukshma rupa, the king was without the royal chatra, parasol and sceptre. Sulabha, in hers, was without the tridanda, her mendicant's triple staff.

Both remained in the same sthula rupas, and so conversed with each other. Listen to that conversation as it transpired between Janaka and Sulabha.

Janaka said, "O sannyasini, to what course of conduct are you devoted? Whose are you? Where have you come from? After finishing your work here, where will you go? Only with questioning can one ascertain another's knowledge of the scriptures, their age or varna.

Since you have come to me, you must answer my questions. Know that I am truly free of all vanity for my raja chatra and raja danda, my royal parasol and sceptre. I wish to know you well. You truly deserve my respect.

Listen to me as I speak to you of mukti, for no one else can discourse to you on that subject. I will also tell you about the person from whom, in ancient times, I acquired this transcendent knowledge.

I am the beloved sishya of the high-souled and venerable Panchasikha, belonging to the pravarajya, the mendicant order of Parasara's vamsa. My doubts have been dispelled and I fully know the Samkhya and the yoga philosophies, and the Vidhis, the ordinances with respect to yagnas and other rites, which constitute the three well-known paths to moksha.

Wandering over the earth and pursuing the path pointed out in the shastras, the learned Panchasikha once lived joyfully in my palace for four

months during the monsoons. That foremost of Samkhyas discoursed to me on the many means of attaining mukti, honestly and clearly, so that even I could easily comprehend them. He did not, however, command me to give up my kingdom.

Freed from attachments, and fixing my Soul on the supreme Brahman, I lived unmoved by companionship, practising in its entirety that threefold Pravritti which is laid down in the treatises on mukti. Renouncing all attachments is the highest means prescribed for emancipation.

It is from knowledge that Vairagya, the renunciation by which one is freed, is said to flow. The endeavour after yoga arises from gyana, and through that endeavour one attains to knowledge of the Atman. Through knowledge of the Atman one transcends joy and sorrow. This enables one to transcend death and achieve high success.

I have acquired that Chetana, the knowledge of the Atman, and accordingly, I have transcended all the pairs of opposites. Even in this life have I been freed from stupor and have risen above all attachments.

Just as soil, saturated with and softened by water, causes the sown seed to sprout, so do the actions of men cause rebirth. As a seed once fried cannot sprout, though it once could, has my heart been freed from desire; by the instruction of the holy Panchasikha of sannyasa, my mind no longer produces its fruit in the form of attachment to the objects of the senses.

I never experience love for my wife or hatred for my enemies. Indeed, I keep aloof from both, clearly knowing the futility of attachment and anger. I regard both equally: him that smears my right hand with sandalwood-paste and him that wounds my left.

Having attained my true goal, I am content, and look equally upon a clod of earth, a piece of stone, and a nugget of gold. Though engaged in ruling a kingdom, I am free from attachments of every kind. In consequence of all this I am superior to all bearers of tridandas.

Some great men, who are conversant with the subject of mukti, say that it has three paths: gyana, yoga and karma, the way of yagnas and kriyas and other acts. Some regard gyana, having all worldly things for its objects, as the means to mukti. Some hold that the total renunciation of outer and inner actions is the means.

Another class of men who know the scriptures of emancipation say that gyana is the only means. Yatis, with subtle vision, hold that karmas, actions, are the means. The high-souled Panchasikha, discarding both the opinion

about gyana and karma, knowledge and deeds, regards the third way, yoga, as the only means to mukti.

If men leading the grihasta life are endowed with yama and niyama, they become the equals of sannyasins. If, on the other hand, sannyasins are filled with desire and aversion, and attached to wives and honour, and vanity and affection, they become the equals of householders.

If one can attain mukti through knowledge, then emancipation may exist in tridandas, for nothing prevents the bearers of such staffs from acquiring the requisite gyana. Why then can emancipation not exist in the chatra and the danda as well, especially when there is equal reason in taking up the tridanda and the sceptre?

One becomes attached to all those objects and deeds which one needs for one's own self for particular reasons. If a man sees the faults of domestic life and discards it to adopt another mode fraught with great merit, he cannot, merely for such rejection and adoption, be regarded as one free from all attachments; for all that he has done is to attach himself to a new method after having freed himself from a previous one.

Sovereignty is fraught with the rewarding and the chastising of others. The life of a mendicant is equally fraught with the same, for they too reward and chastise those they can. Since they are akin to kings in this respect, why would they alone attain mukti, and not kings?

Notwithstanding sovereignty, one is cleansed of all sins through of gyana alone, living the while in the Supreme Brahman. The wearing of brown cloths, shaving of the head, bearing the tridanda and the kamandalu, these are the outward signs of one's mode of life. These have no value in attaining mukti.

Notwithstanding the adoption of these symbols of a particular way of life, when knowledge alone is the cause of one's emancipation from sorrow, it would appear that the adoption of mere emblems is perfectly useless. Or, if you see the mitigation of sorrow in these symbols of sannyasa, why then should not the alleviation of sorrow be seen in the chatra and the danda that I have adopted?

Mukti does not exist in poverty; nor is bondage to be found in affluence. One attains to it through gyana, illumination, alone, whether one is indigent or wealthy.

For these reasons, know that I am living in a condition of freedom, though ostensibly engaged in the enjoyments of dharma, artha and kama, in

the form of kingdom and wives, which, for most men, constitute bondage. I have severed the bonds of kingdom and prosperity, and the bondage to attachments, with the sword of renunciation, whetted on the stone of the scriptures on mukti.

As regards myself, I tell you that I have become liberated in this way. O sannyasini, I hold you in high esteem. But that should not prevent me from telling you that your conduct does not match the practices of the very mode of life that you have embraced!

You have great elegance and delicacy of form. You are shapely and beautiful. You are young. You have all these, and you have niyama, subjugation of the senses. I doubt it verily. By entering into me with the power of yoga, you have invaded my body to ascertain whether I am really emancipated or not.

Your action ill suits that mode of life whose emblems you bear. The tridanda is unfit for a yogin filled with desire. As regards yourself, you do not adhere to your staff. As regards those that are free, it is fitting that they protect themselves from falling.

Let me tell you about your transgression in consequence of your contact with me and having entered into my sthula sarira, this gross body, with the help of your understanding. Why have you entered my kingdom or my palace? At whose bidding have you entered into my heart?

You belong to the foremost of all the varnas, being, as you are, a Brahmana woman. As regards myself, however, I am a Kshatriya. There can be no union between us. Do not cause a varnasamkarsana, a mixing of castes.

You live by practising those dharmas that lead to mukti. I live in the grihasta mode of life. This deed of yours is thus another evil that you have done, for it produces an unnatural union of two opposite ways of life. I do not know whether you belong to my own gotra or not.

You, too, do not know who I am, and to what gotra I belong. If you are of my own gotra, by entering into my body you have created another evil—that of an unnatural union. If, again, your husband is alive and in a distant place, your union with me has produced the fourth sin of adultery, for you are not one with whom I may be lawfully united.

Do you perpetrate all these sins, driven by the motive of achieving a particular goal? Do you act from ignorance or from a perverted intelligence? If, again, because of your decadent nature, your behaviour has

become thoroughly independent or unrestrained, I tell you that if you have any knowledge of the scriptures, you will understand that everything you have done has generated evil.

As a result of your actions, a third fault attaches to you, a fault that destroys peace of mind. By trying to display your superiority, you reveal the signs of an immoral woman.

Desirous of asserting victory as you are, it is not just me that you want to defeat, for it is clear that you wish to obtain a victory over my entire court consisting of these learned and superior Brahmanas; by casting your eyes in this manner towards all these meritorious Brahmanas, it is evident that you desire to humiliate them all and glorify yourself at their expense.

Bewildered by the pride and might of yoga born of your envy of my power, you have fused your understanding with mine and have mingled nectar with poison.

The union of man and woman, when each desires the other, is sweet as nectar. When, however, a woman desires a man who does not want her, the union of the two, instead of being a merit, becomes a flaw as noxious as poison.

Do not continue to touch me. Know that I am righteous. Conduct yourself according to your svadharma. Your search into whether I am or I am not emancipated is finished.

It is fitting for you not to conceal all your secret motives from me. It is not correct for you to disguise and hide from me what your purpose is: whether your action has been prompted by the desire of accomplishing your own objective or that of some other hostile king.

One should never appear fraudulently before a king; nor before a Brahmana; nor before one's wife when she is virtuous. Those who appear in deceitful guise before these three are soon ruined.

The power of kings lies in their sovereignty. The power of Brahmanas conversant with the Vedas is in the Vedas. Women wield high power because of their beauty, youth and blessedness. Possessing these strengths, all three are powerful.

He who wishes to accomplish his own goal should always approach these three with sincerity and honesty; insincerity and deceit fail to produce success in these three quarters. It is right for you to tell me your varna of birth, about your learning and conduct, and disposition and nature, and also why you have come here!"'

Bhishma continues, 'Though rebuked by the king in these harsh, offensive, and unseemly words, Sulabha was not at all abashed. After Janaka had spoken, the beautiful Sulabha replied in words more handsome than her person.

Sulabha said, "Rajan, speech should always be free of the nine verbal faults and the nine errors of judgement. While lucidly explaining the meaning of anything, speech should possess the eighteen well-known merits.

Ambiguity, ascertaining the merits and flaws of premises and conclusions, weighing the relative strength or weakness of those faults and merits, establishment of the conclusion, and the element of persuasiveness or otherwise that attaches to the conclusion arrived at: these five characteristics pertaining to the senses constitute the authoritativeness of what is said.

Listen now to the characteristics of all these requirements, as I expound them according to the combinations, beginning with ambiguity. As regards the comprehending of the subject, when knowledge rests on distinguishing the objects to be known being different from one another, and when the understanding rests upon many points that follow each other, the combination of words is said to be vitiated by ambiguity.

By ascertaining merits and flaws, the establishment, by elimination in premises and conclusions, adopting tentative meanings is called Samkhya. Krama or weighing the relative strength or weakness of the faults or merits, determined by the above process, consists in settling the appropriateness of the priority or sequence of the words used in a sentence. Those who are conversant with the interpretation of sentences or texts give this meaning to the word Krama.

Nigamana or Samapana, conclusion, means the final determination, after examining what has been said on the subjects of dharma, artha, kama and moksha, in respect of what it is that has specifically been stated in the text.

The sorrow born of attraction or revulsion increases to a great measure. The conduct, O Rajan, which one pursues to dispel the sorrow experienced is called Prayojanam.

Take my word for it, O king, that these characteristics of ambiguity and the others, numbering five in all, when occurring together, constitute a complete and intelligible sentence. What I say will be full of sense and

meaning, judicious and free from ambiguity because each word will not symbolise many things.

They are logical, free from pleonasm or tautology, smooth, certain, free of bombast, sweet and agreeable, truthful, consistent with dharma, artha and kama, refined to be free from Prakriti, not elliptical or imperfect, gentle and easily grasped; they are characterised by correct order, not far-fetched in respect of sense, connected with one another as cause and effect, and each having a specific purpose.

I shall not tell you anything prompted by desire or wrath, fear or greed, abjectness or deceit or shame, compassion or pride. I will answer you because it is proper for me to respond to what you have asked.

When the speaker, the hearer and the words said, completely agree with one another in the course of speech, then the sense or meaning is revealed clearly. When, in the matter of what is said, the speaker shows disregard for the understanding of the hearer by uttering words whose meaning only he himself understands, then, however fine those words may be, they cannot be grasped by the hearer.

That speaker's words are faulty, again, if he abandons all regard for his own meaning and uses words that, though of excellent sound and sense, arouse only mistaken impressions in the mind of the listener.

That speaker, however, who uses words that are, while expressing his own meaning, intelligible to the hearer as well, truly deserves to be called a speaker. No other man deserves the name. It befits you, therefore, Rajan, to hear with concentrated attention my words that are laden with meaning and a wealth of significance.

You have asked me who I am, whose I am, and where I come from. O king, listen to me with an undivided mind as I answer your questions. As lac and wood, as grains of dust and drops of water, exist commingled when brought together, even so do the lives of all creatures.

Sabda, sparsa, rasa, rupa and gandha, these and the senses, though diverse in their essences, still exist in a state of commingling like lac and wood. It is well known that nobody asks any of these: who are you? Each of them also has no knowledge either of itself or of the others.

The eye cannot see itself. The ear cannot hear itself. The eye, again, cannot discharge the functions of any of the other senses, nor can any of the senses carry out the functions of any other sense save its own. Even if all of them combine together, they will fail to know their own selves, just as dust

and water mingled together cannot know each other though existing in a state of union.

In order to discharge their respective functions, they await the contact with objects external to them. The eye, form and light, constitute the three requirements for seeing. The same is the case with respect to the working of the other senses and the ideas that result from them.

Again, between the functions of the senses, like vision and hearing, and the ideas which are their result, like form and sound, Manas, the mind, is an entity other than the senses and is regarded as having a function of its own. To arrive at certainty, one uses Manas to distinguish what is existent from what is non-existent in the matter of all ideas derived from the senses.

With the five senses of knowledge and five senses of action, Manas makes a total of eleven. The twelfth is the Buddhi, understanding. When doubt arises in respect of what is to be known, Buddhi comes forward and settles all doubts to help discernment.

After the twelfth, sattva is the thirteenth tattva. With its help creatures are distinguished as possessing more of it or less of it in their constitutions. After this, Chitta, Consciousness of self, is another tattva, the fourteenth. It helps one to understand the self as distinguished from what is not self.

Desire is the fifteenth principle. Unto it inheres the whole universe. The sixteenth principle is avidya. Unto it inhere the seventeenth and the eighteenth tattvas called Prakriti and Vyakti, which is maya and prakasa.

Joy and sorrow, decrepitude and death, acquisition and loss, the agreeable and the unpleasant—these constitute the nineteenth tattva and are called pairs of opposites. Beyond the nineteenth principle is another, Kaala, time, called the twentieth. Know that the births and death of all creatures are due to the action of this twentieth tattva.

These twenty exist together. Besides these, the Panchamahabhutas, the five great primal elements, and existence and non-existence, bring the total to twenty-seven. Beyond these are three others named Vidhi, Sukra and Bala, which make the tally reach thirty. These thirty tattvas occur in the body.

Some regard unmanifest Prakriti to be the source or cause of these thirty principles. This is the view of the atheistic Samkhya school. The Kanadas of gross vision regard the manifest or anus, atoms, to be their cause.

Whether the Avyakta, unmanifest, or the Vyakta, manifest, be their cause, or whether the two, the Supreme or Purusha and the Vyakta, be

regarded as their cause, or whether the four together, the Supreme or Purusha and his maya, and the Jiva and avidya, ignorance, be the cause, they that are conversant with Adhyatma behold Prakriti to be the cause of all creatures.

That Prakriti, which is Avyakta, becomes manifest in the form of these tattvas. I, you, O king, and all others possessing a body are the result of that Prakriti so far as our bodies are concerned.

Insemination and other embryonic conditions are due to the mixture of the vital seed and eggs. In consequence of insemination the result which first appears is called Kalala. From Kalala arises Budbuda or the embryonic bubble.

From the stage called Budbuda springs what is called Pesi. From Pesi that stage arises in which the various limbs become manifest. From this last condition appear nails and hair.

Upon the end of the ninth month, king of Mithila, the creature takes its birth so that, its sex being known, it comes to be called a boy or girl. When the creature issues out of the womb, the form it presents is such that its nails and fingers seem to be of the colour of burnished copper.

The next stage is infancy, when the form that was seen at the time of birth changes. From infancy one reaches youth, and from youth, old age. As the creature advances from one stage into another, the form presented in the previous stage is altered.

The constituent elements of the body, which serve diverse functions, undergo change every moment in every creature. Those changes, however, are so minute that they cannot be observed. The birth of particles, and their death, in each successive condition, cannot be marked even as one cannot distinguish the changes in the flame of a burning lamp.

When such is the state of the bodies of all creatures—when that which is called the body is changing incessantly even like the swift movement of a horse of fine mettle—who then comes from where, or not, or whose is it or whose is it not, or from where does it not arise? What connection, in fact, exists between creatures and their own bodies?

As fire is generated from the contact of flint with iron, or from two sticks of wood rubbed against each other, even so are creatures generated from the combination of the thirty tattvas. Indeed, as you see your own body in your body, and your soul in your own soul, why is it that you do not see your own body and soul in the bodies and souls of others?

If it is true that you can identify yourself with others, why did you ask me who I am and whose? If it is true that you, O king, are free from the shackle of duality that says, 'this is mine and this other is not mine', then what use are such questions as 'who are you, whose are you and from where do you come?'

What indications of mukti can be said to be in a king who acts as others act towards enemies and allies and neutrals, and in victory and truce and war? What signs of mukti occur in him who does not know the true nature of the aggregate of three, dharma, artha and kama as manifested in seven ways in all deeds and who, on that account, is attached to that aggregate of three?

What indications of mukti exist in him who fails to cast an equal eye on the agreeable, on the weak, and the strong? You are unworthy, and your pretence of mukti should be put down by your advisors.

With so many faults, your efforts to attain emancipation is like the use of medicine by a patient who indulges in all kinds of forbidden foods and practices. Parantapa, reflecting upon spouses and other sources of attachment, one should find these in one's own soul. What else can be regarded as the indication of mukti?

Listen now to me as I speak fully of these and certain other minute sources of attachment pertaining to the four well-known actions of sleeping, pleasure, eating and dressing to which you are still bound though you profess have adopted mukti dharma.

That man who has to rule the whole world must, indeed, be an absolute king without a second. He is obliged to live in only a single palace. In that palace he has again only one sleeping chamber. In that chamber he has only one bed to lie on. Half that bed again he is obliged to give to his queen. This may serve as an example of how little a king's share is of all he is said to own.

This is the case with his objects of enjoyment, with the food he eats and with the garments he wears. He is thus attached to a very limited share of all things. Again, he is attached to the duties of rewarding and punishing.

The king is always dependent on others. He enjoys a very small share of all that he is supposed to own, and to that small share he is forced to be attached just as others are attached to their possessions.

In the matter of war and peace, the king is not independent. In the matter of women, of sport, and other kinds of enjoyment, the king's

inclinations and choices are very constrained. In the matter of taking counsel and in the assembly of his councillors what independence can the king be said to have?

When he commands other men, he is said to be absolutely independent. But the very next moment, his autonomy is barred by the very men whom he has commanded.

If the king wishes to sleep, he cannot satisfy his desire, thwarted as he is by those who want to transact business with him. He must sleep when permitted, and while sleeping he is obliged to wake up to attend to those that have urgent business with him. 'Bathe, touch, drink, eat, pour libations on the fire, perform sacrifices, speak, listen'—these are the words which kings have to hear from others, and hearing them he becomes a slave to those that utter them.

Men come in groups to the king and ask him for gifts. As the guardian of the general treasury, however, he cannot make gifts to even the most deserving. If he makes these endowments, the treasury becomes exhausted. If he does not, he disappoints his solicitors who become hostile towards him. He is vexed and inimical feelings invade his mind.

If many wise and heroic and wealthy men live together, the king's mind becomes distrustful. Even when there is no reason to fear, the king becomes fearful of those that always wait upon him. These very men also find fault with him. Behold, in what ways the king's fears may arise from even them.

All men are kings in their own houses. All men are also householders in their own homes. Janaka, like kings, all men mete out rewards and punishments in their own homes. They, too, like kings, have sons and wives and themselves, treasuries and friends and stores. In these respects the king is not different from other men.

Like them, shouts of 'the kingdom is ruined', 'the city is consumed by fire', 'the best of elephants is dead', fill the king with anguish, and he yields to grief, not knowing that these impressions are all caused by ignorance and delusion.

The king is seldom free from mental suffering caused by desire, aversion and fear. He is also commonly afflicted by headaches and other similar maladies. Like others, he is troubled by the contradictory pairs of opposites like pleasure and pain. He is anxious about everything. Since the kingdom is full of enemies and impediments, the king, while he enjoys it, passes sleepless nights.

Sovereignty is thus blessed with an extremely small share of happiness, while it is imbued with great misery. It is as insubstantial and fleeting as burning flames fed by straw or bubbles seen on water.

Who would actually like to gain sovereignty, or having acquired it ever hope to win tranquillity? You regard this kingdom and this palace to be yours. You think that this army, this treasury and these advisors are yours. In reality, whose are they, and whose are they not?

Allies, ministers, the capital, the provinces, punishment, the treasury, and the king, these seven constitute the limbs of a kingdom and, depending upon one another, stand like pillars that together support one another and the kingdom. The merits of each are complemented by the merits of the others.

Which of them are superior to the rest? At certain times, some particular ones are regarded as more distinguished than the rest, when some important end is served through their agency. Superiority, for the time being, is said to belong to that which is most effective.

These seven limbs, along with the three others, form an aggregate of ten, support one another, and enjoy the kingdom like the king himself.

That king who is filled with great energy, and who is firmly attached to the Kshatriya dharma, should be satisfied with only a tenth part of the produce of his subject's field. Some kings are seen to be content with less than a tenth part of such produce. There is no one who owns the kingly office without someone else also owning it in the world; there is no kingdom without a king.

If there be no kingdom, there can be no righteousness, and if there be no dharma, from where can mukti arise? The most sacred and highest merit belongs to kings and kingdoms.

By ruling a kingdom well, a king earns the punya that attaches to the Aswamedha yagna with the whole earth given away as dakshina. But how many kings are there who rule wisely? Janaka, I can mention hundreds and thousands of faults like these that attach to kings and kingdoms. Then, again, when I have no real connection with even my body, how then can I be said to have any contact with the bodies of others?

You cannot charge me with having attempted to bring about varnasamkarsana, a mixing of castes. Have you not heard the mukti dharma explained in its entirety by Panchasikha, together with its means, its methods, its practices and its conclusion?

If you have prevailed over all your bonds and freed yourself from all attachments, may I ask you, O king, why do you still keep your connections with this royal chatra and these other symbols of sovereignty? I think you have not listened to the shastras, or that you have listened to them without any benefit, or, perhaps, you have listened to some other works passing for the shastras.

It seems that you have mere worldly knowledge, and that like an ordinary man of the world you are bound by the bonds of touch, wives, palaces and the like. If it be true that you have been emancipated from all bonds, what harm have I done you by entering your body with only my intellect?

With Yatis, among all varnas men, the custom is to live in uninhabited, deserted places. What harm then have I done, and to whom, by entering your understanding which is truly of real knowledge? I have not touched you, Rajan, with my hands, or arms, or feet, or thighs, or with any other part of my body.

You are born into a high race. You are modest. You have foresight. Whether the act has been good or bad, my entrance into your body has been a private one, concerning us two only. Was it not improper for you to publish that private act before your whole court?

These Brahmanas are all worthy of reverence. They are the foremost of gurus. Being their king, you are also entitled to their respect. Paying them reverence, you are deserving of receiving reverence from them.

Reflecting on all this, if you really know propriety with respect to speech, it was not right for you, before these foremost Brahmanas, to proclaim the fact of this intercourse between two persons of opposite sexes.

King of Mithila, I stay within you without touching you at all even as a drop of water stays on a lotus-leaf without wetting it. Despite the instructions of Panchasikha of the pravarajya, the mendicant order, your knowledge has become abstracted from the sensual objects to which it relates.

It is clear that while you have given up the grihasta way of life you have not yet attained mukti that is so difficult to achieve. You linger between the two, pretending that you have reached the goal of muktas.

The contact of one who is emancipated with another that is also free, or Purusha with Prakriti, cannot lead to an intermingling of the kind you dread. Only those who regard the Atman to be identical with the body, and

who think that the varnas and asramas are really different from one another, err in supposing such an intermixing to be possible.

My body is different from yours. But my Atman is not different from your soul. When I am able to realise this, I have not the slightest doubt that my Buddhi is really not dwelling in yours, though I have entered into you by yoga.

A pot is carried in the hand. In the pot is milk. On the milk is a fly. Though the hand and pot, the pot and milk, and the milk and the fly, exist together, yet are they all distinct from each other. The pot does not share the nature of the milk. Nor does the milk have the nature of the fly. The condition of each is independent, and can never be altered by the condition of that other with which it may temporarily exist.

In this manner, varna and dharma, though they may exist together with and in one who is emancipated, do not really attach to him. How then can varnasamkarsana result from this union of ours?

Then, again, my varna is not superior to yours. I am not a Vaisya, nor a Sudra. I am, O king, of the same varna as you, born of a pure race. There was once a Rajarishi known as Pradhana. It is clear that you have heard of him. I am born in his vamsa, and my name is Sulabha.

Indra, accompanied by Drona and Satasringa and Chakradwara, and other great mountains, would attend the yagnas performed by my ancestors. Being born in such a vamsa, it was established that no fitting husband could be found for me. I was then instructed in the moksha dharma and now I wander over the earth alone, practising sannyasa.

I do not practise any hypocrisy in the matter of the life of renunciation. I am not a thief that appropriates what belongs to others. I do not confuse the practices of the different varnas. I am firm in the practices of that mode of life to which I properly belong. I am firm and resolute in my vows.

I never utter any word without reflecting on its propriety. Rajan, I did not come to you without careful deliberation. Having heard that your understanding has been purified by the kukti dharma, I came here to derive some benefit from it. Indeed, I came to ask you about emancipation.

I do not say this to glorify myself and humiliate my opponents. But I say it, impelled by sincerity alone. What I say is, he that is emancipated never indulges in that intellectual battle which is implied by a dialectical disputation for the sake of victory. He, on the other hand, is really liberated who devotes himself to Brahman, that sole seat of peace.

As a person of the mendicant order resides for only one night in an empty house, leaving the next morning, I too, shall remain for this one night in your body, which is like an empty chamber, destitute of knowledge.

You have honoured me with both speech and other offers that are due from a host to a guest. Having slept this one night in your body, O ruler of Mithila, which is as it were my own chamber now, I shall depart tomorrow."

Bhishma continues, 'Hearing these words full of reason and excellent sense, King Janaka failed to give any answer.'

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"Yudhishtira says, 'How was Suka, the son of Vyasa, in ancient days, won over to renunciation? I want to hear you narrate the story. My curiosity in this matter is irrepressible. You of the Kuru vamsa, it is fitting for you to instruct me about the conclusions in respect of the unmanifest, the cause, the manifest, the effects, and of the truth, and about Brahman that is in them, but unattached to them, as also of the acts of the Swayambhu Narayana, as you know them.'

Bhishma says, 'Beholding his son Suka living fearlessly as ordinary men do in practices that are considered harmless by them, Vyasa taught him all the Vedas and then discoursed to him one day in these words:

Vyasa said, "O son, becoming a master of the senses, do you suppress extreme cold and heat, hunger and thirst, and the wind also, and having subdued them, as yogins do, do you practise dharma? Do you duly observe truth and sincerity, and freedom from wrath and malice, and self-restraint and tapasya, and the duties of benevolence and compassion?

Do you pursue the truth, firmly devoted to righteousness, abandoning all sort of insincerity and deceit? Do you sustain yourself on vighasa, what remains of food after feeding the Devas and Atithis?

Your body is as transitory as the bubbles on the surface of water. The Jivatman sits unattached in it as a bird on a tree. The companionship of all agreeable objects is extremely short-lived. Why then, O son, do you sleep in such forgetfulness?

Your enemies are attentive and alert and ever ready to spring on you, always waiting for their chance. Why are you so foolish as to not know this?

As the days pass, one after another, your life is always being reduced. Indeed when your life is being incessantly shortened, why do you not hurry to learn the means of saving yourself?

Only they that are lacking in faith in the existence of the next life set their hearts on things of this world that only have the effect of increasing flesh and blood. They are totally unmindful of all that is concerned with the next world. Those men that are bewildered by erroneous understandings display a hatred for dharma.

The man who follows misguided persons who have adopted devious and sinful paths is equally afflicted by the ways of sin. Mahatmans, however, who are content, devoted to the scriptures, and possessed of immense power, pursue the path of righteousness.

Do you wait upon them with reverence and seek their instruction. Do you act according to the teachings of those wise men whose eyes are set upon dharma. With your understanding cleansed by such lessons and rendered superior, do you then restrain your heart which is ever ready to deviate from the right course.

They whose Buddhi is always concerned with the present, who fearlessly regard the future as something remote; they who do not observe any restrictions in the matter of food are really foolish men who fail to understand that this world is only a temporary field of trial.

Repairing to the flight of steps of dharma, climb those steps one after another. At present you are like a worm that weaves its cocoon around itself and so depriving itself of all means of escape.

Do you keep to your left, without any scruple, the atheist who transgresses all restraints, and courts destruction, who stands like a house beside a fierce and surging river, and who, to others, appears to stand like a bamboo with its tall head erect in pride.

Using the raft of yoga, cross the ocean of the world, this samsara, whose waters are constituted of your five senses. Its fierce monsters are moha, krodha and mrityu—desire, wrath and death; its vortex is janma, birth itself. With the raft of dharma, you must traverse the world affected by death and afflicted by decay, and upon which the thunder-bolts of days and nights fall incessantly.

Death seeks you at all moments, whether you are sitting or lying down; it is certain that you will be death's victim at any time. From where then will you find your rescue? Like the she-wolf taking a lamb, death snatches

away one that is still engaged in earning wealth and still unsatiated in the indulgence of his pleasures.

When you are destined to enter into the dark, you hold up the blazing lamp of righteous understanding, whose flame has been kindled. Falling into various forms one after another in the world of men, a creature obtains the birth of a Brahmana with great difficulty. You have obtained that birth. Son, endeavour to maintain it properly.

A Brahmana has not been born for the gratification of desire. On the other hand, his body is intended to be subjected to mortification and penances in this world so that incomparable happiness may be his in the next. The status of Brahmanatva is acquired with the help of long, sustained and austere tapasya.

Having acquired that condition, one should never waste one's time in the indulgence of one's senses. Always engaged in penances and self-restraint, and desiring what is good for you, live and act in peace and serenity.

The life of every man is like a horse. The nature of that steed is Avyakta, unmanifest. The sixteen elements constitute its body. Its character is most subtle.

Kshanas, and trutis, and nimeshas are the hair on its body. The sandhyas, the twilights, constitute its shoulder joints. The light and the dark fortnights are its two eyes of equal power. Months are its other limbs.

That steed runs incessantly. If your eyes be not blind, see that charger race forward on its invisible course; set your heart on dharma, after hearing what your gurus have to say on the subject of the next world.

They that fall away from dharma and those who conduct themselves recklessly, who always display malice towards others and take to sin, are obliged to assume physical bodies in the regions of Yama and suffer diverse afflictions and torments.

That king who is devoted to dharma and who protects the good and punishes the evil, with discrimination, attains to those regions that belong to men of righteous deeds. Through diverse kinds of good karma, he attains to such faultless felicity which cannot be acquired by even thousands of births.

Furious dogs of frightful mien, crows with iron beaks, flocks of ravens and vultures and other dark birds, and blood-sucking worms torment the man who transgresses the commands of his parents and preceptors when he goes to hell after death. That sinful wretch who, because of his recklessness,

violates the ten boundaries that have been fixed by Swayambhu himself is obliged to pass his time in great suffering in the wild wastelands in the dominions of the king of Pitris.

That greedy man, who is in love with falsehood, who always takes delight in deception and cheating, and who injures others by practising hypocrisy and deceit, has to go to a bottomless hell and suffer great anguish and tortures for his sins.

Such a man is forced to bathe in the broad Vaitarani river whose waters are boiling, to enter into a forest of trees whose leaves are as sharp as swords, and then to lie on a bed of battle-axes. He has thus to pass his days in dreadful hell in great agony.

You see only the regions of Brahma and other deities, but you are blind to that which is the highest—mukti! Alas, you are also blind to old age and decay that are followed by death.

Go along the path of mukti! Why do you delay? A frightful terror, destructive of your happiness, lies before you. Take swift steps to achieve liberation.

Soon after death you are sure to be taken before Yama. To obtain felicity in the next world, strive to attain to righteousness through the practice of difficult and austere vratas.

Regardless of the sufferings of others, the all-powerful Yama takes the lives of all, yours and your friends'. No one can resist him. Very soon the wind of Yama will blow and bear you into his presence. Very soon you will be taken to that dread presence all alone.

Do you achieve here what will be for your good there. Where now is that death-wind which will blow before you very soon? Are you mindful of it? Very soon, when that moment arrives, the points of the horizon will begin to spin before your eyes. Are you mindful of that?

O son, soon the Vedas will vanish from your sight as you are helplessly sucked into that terrifying presence. Set your heart, then, on that most excellent yoga of mukti. Seek to attain that sole treasure so that, after death, you will not have to grieve at the recollection of your former deeds, good and evil, all of which are characterised by error.

Decrepitude very soon weakens your body and robs you of your limbs, strength and beauty. Therefore, seek that unique treasure. Very soon the Destroyer, with disease for his sarathy, in order to take your life, will pierce and break your body with a mighty hand. Practise, then, austere penance.

Very soon those terrible wolves, which reside within your body, will attack you from every side. Endeavour, therefore, to achieve acts of righteousness. Very soon all alone, you will behold a thick darkness, and very soon you will see golden trees on the top of the mountain. Swiftly you must perform deeds of dharma.

Very soon your evil companions and enemies, your senses, dressed in the guise of friends, will swerve you from true vision. Do you, then, strive to achieve that which is of the highest good.

Earn that wealth which has no fear from either kings or thieves, and which one does not have to abandon even at death. Earned by one's own actions, that wealth has never to be shared with others. In the other world, each enjoys that which he has earned for himself.

O son, give that to others by which they may be able to live in the next world. Also set yourself to acquiring that wealth which is indestructible and eternal.

Do not think that you should first enjoy all kinds of pleasures and then turn your heart towards mukti, for before you are satiated with enjoyment you may be overtaken by death. In view of this, hasten to do acts of goodness.

Neither mother nor son, nor relatives, nor dear friends, even when implored honourably, accompany the man who dies. One has to go oneself, unaccompanied, to the regions of Yama.

Only those deeds, good and bad, that one did before dying, accompany the man into the other world. The gold and riches that one has earned by good and bad means do not benefit one when one's body meets with dissolution.

There is no better witness than the Atman, of all actions done or not done in life, of men that have gone to the other world. When the acting Chaitanya, the Jivatman, enters into the witness Chaitanya the destruction of the body takes place; this is seen by yoga-buddhi when yogins enter the firmament of their hearts.

Even here, Agni, Surya and Vayu, these three Devas, reside in the body. Beholding as they do all the deeds and practices of one's life, they become one's witnesses.

Days and nights, the former characterised by the virtue of revealing all things and the latter by concealing all things, run incessantly; touching all things they reduce their allotted periods of life.

Therefore, be observant of the duties of your own varna. The road in the other world, leading to the realms of Yama, is infested by many enemies in the form of iron-beaked birds and wolves, and by many repulsive and terrifying insects and worms.

Take care of your own actions, for only these will accompany you along that road. One does not share one's karma with others, but everyone enjoys or endures the fruits of his own actions.

As Apsaras and Maharishis attain to fruits of great felicity, in the same manner, men of righteous deeds, as the fruits of their respective righteous acts, obtain in the other world chariots of transcendent radiance that move everywhere at the will of the riders. Men of taintless deeds, cleansed souls and pure birth obtain the fruits, in the next world, which correspond with their own righteous acts in this life.

By walking along the high road marked by the duties of grihasta, men acquire happy ends and attain to the region of Prajapati or Brihaspati, or of him of a hundred yagnas. I can give you thousands and thousands of instructions. Know, however, that dharma, the mighty cleanser, keeps all foolish persons in the dark.

You have passed twenty-four years. You are now full twenty-five years of age. Your years are passing away. Do you begin to lay your store of righteousness. The Destroyer that dwells within error and heedlessness will very soon deprive your senses of their powers. Relying on your body alone, swiftly perform your duties before that consummation comes.

When it is your duty to go along that road on which you alone shall be in front and you alone behind, what need then do you have of either your body or your wife and children?

When men have to go by themselves, without companions, to the land of Yama, it is clear that in view of such a terrifying situation, you should seek to acquire that one unique treasure—dharma or yogasamadhi. The puissant Yama, regardless of the afflictions of others, snatches away and uproots the friends and relatives of one's vamsa. There is no one that can thwart him.

Seek to gather a stock of righteousness. Son, I impart to you these lessons that are all in accord with the shastras I follow. Observe them by acting according to their truth.

He who supports his body by following the duties laid down for his varna, and who gives dakshina to earn whatever fruits may attach to such

deeds, is freed from the consequences born of ignorance and delusion. The knowledge which a man of righteous deeds acquires from Vedic practices leads to omniscience.

That omniscience is identical with moksha dharma, the vigyana of the highest object of human acquisition. Instruction in this, imparted to the grateful, is beneficial for it leads to the attainment of emancipation.

The pleasure that one takes in living amidst the dwellings of men is truly a shackle that binds fast. Breaking that shackle, men of righteous deeds repair to regions of great felicity. Evil men, however, fail to break that bond.

Since you have to die, what use have you of wealth, or of relatives, or with children? Employ yourself in searching for your soul which is hidden in a cave. Where have all your grandsires gone?

Do today that which you would keep for tomorrow. Do that in the morning which you would defer for the afternoon. Death does not wait for anyone, to see whether he has or has not accomplished his tasks. Following the body after one's death to the cremation ground, one's relatives and kinsmen and friends return quickly after throwing it on the funeral pyre.

Without hesitation avoid those who are sceptics, who are without compassion, and who are attached to evil ways; endeavour to seek, without listlessness or apathy, that which is for your highest good. When, therefore, the world is afflicted by death, do you wholeheartedly achieve dharma, aided all the while by unswerving patience.

That man who is conversant with the means of attaining mukti and who discharges his svadharma, certainly attains to great felicity in the other world. There is no destruction for you who never stray from the path of dharma and do not recognise death in the attainment of a different body.

He who increases his store of righteousness is truly wise. He who, on the other hand, falls away from dharma is said to be a fool. One who is engaged in doing good deeds attains swarga and other rewards as the fruits of those deeds; but he who is given to evil ways has to sink into naraka.

Having acquired the human condition, so difficult to attain, which is the stepping-stone to heaven, one should fix one's soul on the Brahman so that one may not once more fall away. One whose understanding, directed towards the path to swarga, does not stray from it, is regarded by the wise as a man of dharma, and when he dies his friends should indeed grieve.

The man whose understanding is not restless and is directed to Brahman, and who has attained swarga, is freed from naraka, a great terror. They who are born in the asramas of sannyasis and die there, do not earn much punya by abstaining from enjoyments and the indulgence of desire even for their entire lives.

However, he who possessing objects of pleasure casts them off and engages himself in tapasya succeeds in acquiring everything. I regard the fruits of the penances of such a man to be much higher.

There have been, and will be, hundreds and thousands of mothers and fathers, sons and wives in this world. Who, however, were they and whose are we? I am quite alone. I have no one whom I may call mine. Nor do I belong to anyone else. I do not see that person whose I am, nor do I see him whom I may call mine. They have nothing to do with you. You have nothing to do with them.

All creatures are born according to their karma, their acts of past lives. You, too, will go hence and be born into a new varna determined by your own deeds. In this world we see that the friends and followers of only those that are rich show devotion to the rich. The friends and followers of the poor fall away during their very lifetime.

Man commits countless heinous sins for the sake of his wife and children. From those evil deeds he derives much distress both now and in the next world. The wise man beholds the world of life destroyed by the actions of every living being.

Therefore, O son, act according to all the instructions I have given you!

The man of true vision, seeing this world to be only a field of karma, action, should, from desire of felicity in the next world, do good deeds. Time exerts his irresistible power, and cooks all creatures in his own cauldron with his ladle made of months and seasons, using the sun for his fire, and days and nights for his fuel; these days and nights are the witnesses of the fruits of every creature's karma.

Of what use is that wealth which is not given away and which is not enjoyed? For what purpose is that strength which is not employed in resisting or subjugating one's enemies? For what purpose is that knowledge of the scriptures which does not compel one to righteous deeds? And for what purpose is that atman which does not subdue the senses and abstain from evil?"'

Bhishma continues, ‘Having heard these most beneficial words spoken by the island-born Vyasa, Suka leaves his father and goes forth to seek a guru who could teach him the moksha dharma.’”

CANTO 323

"Yudhishtira says, 'Pitamaha, if there is any value in dakshina, yagnas, and in tapasya well-performed, and in obedience rendered to gurus and other revered elders, speak to me of them.'

Bhishma says, 'An understanding, associated with evil, causes the mind to fall into sin. In this state one taints one's actions, and then falls into great misery.

Those who sin have to be born into the most indigent circumstances. They move from famine to famine, from pain to pain, and from fear to fear. They are deader than those who are dead.

Those who are possessed of bhakti, self-restrained and devoted to dharma, are prosperous, and go forth from joy to joy, from heaven to heaven, from bliss to bliss. Unbelievers have to pass, with groping hands, through realms infested by beasts of prey and elephants, and pathless tracts teeming with snakes and robbers and other terrors. What more need be said of these?

On the other hand, those who revere the Devas and Atithis, are generous, considerate to the virtuous, and offer dakshina in yagnas, walk on the path of felicity that belongs to men of cleansed and subdued souls. Those who are unrighteous will not be counted among men even as grains without kernel are not counted as grain, and as cockroaches are not counted among birds.

One's deeds follow one even when one runs fast. As the doer lays himself down, so also do his actions lie with him. Indeed, one's sins sit when the doer sits, and run when he runs. The sins act when the doer acts, and, in fact follow him like his very shadow. The doer's karma, by whatever

means and under whatever circumstances, endures, and is sure to be enjoyed or endured with respect of its fruits by the doer in his next life.

From every side time always drags along all creatures, duly observing the laws of the distance to which they are flung, which is in keeping with their actions. As flowers and fruits, without being urged, never fail to blossom and appear at their proper time, even so one's past deeds make their appearance at their time.

Honour and dishonour, gain and loss, destruction and growth, are seen to set in. No one can resist them. None endure, for disappearance follows appearance.

The sorrows one suffers is the result of one's karma. The happiness one enjoys flows from one's karma. From the time when one lies within a mother's womb one begins to enjoy and suffer one's deeds of a past life. The consequences of good and evil deeds of one's childhood, youth, or old age are experienced in one's next life at the same ages.

As the calf recognises its mother among thousands of her kind, one's past exploits, without doubt, seek one out in one's next life, unerringly, although one may live among thousands of one's kind. As a piece of dirty cloth is whitened by being washed in water, in the same manner, cleansed by continuous exposure to the fire of fasts and penances, the righteous at last attain to unending bliss.

You of high intelligence, the desires and purposes of those whose sins have been washed away by sustained and well-performed tapasya are crowned with fruition. The path of the righteous cannot be discerned even as that of birds in the sky or that of fishes in water.

There is no need to speak ill of others, or to talk about the fall of others. On the other hand, one should always do what is pleasing, agreeable, and beneficial to one's own self.'"

CANTO 324

"Yudhishtira says, 'Tell me, O Pitamaha, how Mahatman Suka of austere penances was born as the son of Vyasa, and how did he succeed in attaining the highest goal? Which woman bore the son of Vyasa, rich in tapodhana? We do not know who Suka's mother was, nor do we know anything of the birth of that high-souled sannyasi. How was it that, when he was a mere boy, his mind became entirely drawn to the knowledge of the subtle Brahman?

Indeed, in this world, there is no other in whom such predilections have been marked at so early an age. I want to hear all this in detail. I am never satiated by your excellent and amrita-like words. Pitamaha, tell me, in their proper order, of Suka's greatness and knowledge, and of his union with the Paramatman!'

Bhishma says, 'The Rishis did not make punya depend upon life span, or decay, or wealth, or friends. They said that he who studied the Vedas was great. What you wish to know is rooted in tapasya.

Son of Pandu, that tapa rises from the subjugation of the senses. Without doubt, one errs in giving the reins of one's life to one's senses. It is only by restraining them that one finds true success.

The merit that attaches to a thousand Aswamedha yagnas or a hundred Vajapeyas is not even a sixteenth of the punya that arises from yoga. I will now tell you about the circumstances of Suka's birth, the fruits of his tapasya, and what he achieved by his deeds, subjects that cannot be grasped by those of uncleansed souls.

Once upon a time on Meru's peak, Mahadeva, adorned with karnikara flowers, sported with his terrible ganas. The daughter of Himavat-king of

the mountains, Devi Parvati, was also there. Near that peak, the island-born Vyasa practised extraordinary austerities.

O best of the Kurus, using yoga he withdrew himself into his own Atman, engaged in dharana, and performed many penances to have a son. He addressed Mahadeva with a prayer "O puissant one, let me have a son who will have the power of Agni and Bhumi, Jala, Vayu and Akasa." Engaged in the most austere tapasya, the Rishi begged Siva, who cannot be supplicated by men of impure souls, using not words but his yoga-shakti.

The mighty Vyasa remained there for a hundred years, surviving on air alone, engaged in adoring Mahadeva of multifarious form, the lord of Uma. There stood all the Devarishis and Rajarishis and the Lokapalas and the Sadhyas along with the Vasus, and the Adityas, the Rudras, and Surya and Chandramas, and the Maruts, and the oceans, and the rivers and the Aswins, the Devas, the Gandharvas, and Narada and Parvata and the Gandharva Viswavasu, and the Siddhas, and the Apsaras.

There sat Mahadeva, also known as Rudra, decked with an excellent garland of karnikara flowers, blazing with effulgence like the moon with his rays. In those delightful, divine forests, peopled with Devas and heavenly Rishis, Maharishi Vyasa remained, engaged in high yoga dhyana, in order to obtain a son. His strength did not diminish, nor did he feel any pain.

The three worlds gazed at this penance in amazement. While the Rishi, of immeasurable energy, sat in yoga, his matted locks, in consequence of his tejas, were seen to burn like flames of fire. I heard this from the illustrious Markandeya. He would always narrate to me the exploits of the Devas. It is on account of that tejas that the matted jata of the Mahatman Krishna-Dwaipayana to this day seem to be of the colour of fire.

Gratified with the Rishi's tapasya and his fervent bhakti, Mahadeva resolved to grant him his wish. The three-eyed one smiled with pleasure, and said to him, "O island-born one, you will get a son as you wish! Possessed of greatness, he shall be as pure as Agni, as Vayu, as Bhumi, as Jala and as Akasa! He will possess the Consciousness of his being Brahman; his understanding and soul shall be devoted to Brahman, and he shall completely depend upon Brahman even so that he will be merged and one with Brahman!'"

CANTO 325

"Bhishma says, 'Having obtained this great boon from Mahadeva, one day the son of Satyavati was rubbing sticks to make a fire. While thus engaged, the illustrious Rishi saw the Apsara Ghritachi, who, because of her tejas, was of arresting beauty. Yudhishtira, seeing her in that forest Vyasa was overcome with desire.

Seeing the Rishi's heart aflame with by desire, Ghritachi transformed herself into a she-parrot and flew to that place. Although Vyasa now saw the Apsara in another form, his desire did not subside but spread over every part of his body.

Summoning all his patience, the Muni tried to suppress his desire; despite all his effort, however, Vyasa could not control his agitated mind. With fate moving him, inexorably, the Rishi's heart was smitten by Ghritachi's beautiful form.

To repress his lust, he earnestly continued with the task of making a fire, yet he helplessly ejaculated and his seed fell onto the ground. That best of Dvijas, however, continued to rub the sticks without feeling any misgivings for what had happened. From the seed that fell, a son was born to him, called Suka. It is because of these circumstances attending his birth that he was named Suka, after the parrot. Indeed, for the form his mother took, he himself often assumed a great parrot's head!

Thus, from the two arani sticks his father used for kindling a fire, was born that greatest of Rishi, and the highest of yogins. As in a yagna a blazing fire sheds its radiance all around when libations of ghee are poured upon it, so did Suka take his birth, radiating effulgence because of his own tejas.

Son of Kuru, assuming the excellent form and complexion of his father, Suka, of pure soul, shone like a smokeless fire. The greatest of rivers, the Ganga in her embodied form, came to the breast of Meru and bathed Suka after his birth with her sacred waters.

An ascetic's staff and a dark deer-skin fell from the sky for Mahatman Suka. The Gandharvas sang, the diverse tribes of Apsaras danced, and divine booming drums sounded. The Gandharva Viswavasu, and Tumburu and Varada, and others called Haha, and Huhu, eulogised the birth of Suka.

There arrived the Lokapalas with Sakra at their head, as also the other Devas and the Devarishis. Vayu rained showers of divine flowers upon the place. The entire universe, mobile and immobile, was infused with surging joy.

Accompanied by the Devi, and moved by love, Mahadeva of great refulgence came there, and soon after the birth of the Muni's son himself invested him with the sacred thread. Sakra lovingly bestowed upon him a celestial kamandalu of great beauty, and divine raiment.

Hamsas and satapatras and kraunchas in their thousands, and many sukas and chasas, O Bhaarata, wheeled over his head. Blessed with great splendour and intelligence, Suka, having obtained his birth from the two fire-sticks, continued to live there, engaged the while in the attentive observance of many vratas and upavasas.

As soon as Suka was born, the Vedas with all their mysteries and all their antas, came to dwell in him, even as they did in Vyasa. For all that, remembering the universal practice, Suka selected Brihaspati, who knew all the Vedas together with their angas, as his guru.

Having studied all the Vedas together with all their mysteries and abstractions, as also all the itihasas and the *Artha Shastra*, the Mahamuni Suka returned home, after paying his guru dakshina. Adopting the vow of a Brahmacharin, he then began practising the most severe tapasya, focusing all his being in dhyana.

In even his childhood, he came to be revered by the Devas and Rishis for his knowledge and penances. The mind of the great Muni, Rajan, took no pleasure in the three asramas of life, including the grihasta; his heart was set on just the mukti dharma.'"

CANTO 326

"Bhishma says, 'Thinking of mukti, Suka humbly approached his father and desiring to achieve his highest good, he saluted his great guru and said, "You are well versed in the mukti dharma. O illustrious one, discourse to me upon it, so that my mind may achieve the supreme peace."

Hearing his son's words, the Maharishi said to him, "Son, you must study the mukti dharma and all the various duties of life."

At his father's command, Suka, that foremost of men of dharma, mastered all the treatises on yoga, and also the Samkhya vigyana of Kapila. When Vyasa saw his son to be possessed with the knowledge of the Vedas, infused with the tejas of Brahman, and fully conversant with the mukti dharma, he said to him, "Go to Janaka, the ruler of Mithila. He will show you the way to your mukti."

Suka went forth to Mithila to ask its king about the truth of dharma and the refuge of emancipation. Before he set out, his sire further told him, "Go there by that path which ordinary men take. Do not use your yoga shakti which lets you fly through the skies."

Being humble by nature, Suka was not at all surprised by this. He was further told to go there with simplicity and not from any desire for pleasure: "Along your way do not seek friends and wives, since they are the causes of attachment to the world.

Although we preside over his yagnas, do not regard yourself superior to Janaka while you stay with him. Obey him and live under his direction. He alone will dispel all your doubts.

The king of Mithila is well versed in all dharma and fully knows the mukti shastras. He is one at whose yagnas I officiate. Without any hesitation, do what says."

Thus instructed, the righteous-souled Suka went to Mithila on foot although he was able to traverse through the skies over the whole earth with her seas. Passing over many hills and mountains, many rivers and lakes, and countless forests abounding with beasts of prey and other feral animals, he crossed the two Varshas of Meru and Hari successively and next the Varsha of Himavat, and came at last to the Varsha known by the name of Bharata.

Having seen many kingdoms inhabited by Chins and Huns, Mahamuni Suka at last reached Aryavarta. Obeying his father's commands and bearing them constantly in his mind, he gradually passed along his way over the earth like a bird passing through the air. Going through many delightful towns and thronging cities, he saw diverse kinds of wealth but waited not to observe them.

On his way he crossed many delightful gardens and many sacred waters. Soon he reached the realm of the Videhas that was protected by the virtuous Mahatman Janaka. There he saw many populous villages, and many kinds of food and drink and habitations of cowherds swelling with men and many herds of kine.

He saw many fields abounding with rice, barley and other grain, and many lakes inhabited by swans and cranes and adorned with beautiful lotuses. Passing through the Videha country with its prosperous subjects, he arrived at the wonderful gardens of Mithila rich with many species of trees.

Full of elephants and horses and chariots, and men and women, he passed by them without pausing to observe any of them closely. Bearing the thought, and ceaselessly dwelling upon it—the desire to master the mukti dharma—Suka of the cheerful soul who took his joy in only dhyana thus reached Mithila at last.

At the gate, he sent word through the dwarapalakas. Calm, devoted to dhyana and yoga, he entered the city, after having obtained permission. Walking down the main highway full of fine, rich men, he reached the king's palace and entered it without hesitation.

The guards forbade him with rough words. Without any anger, Suka stopped and waited. Neither the sun nor the long distance he had walked had fatigued him in the least. Neither hunger nor thirst, nor the exertion he

had made, had weakened him. The heat of the sun had not seared him, or pained him even slightly.

Among those guards there was one who felt compassion for him, to see him stand there himself like the brilliant midday Surya. Worshipping him with due form and revering him properly, with folded hands he led him to the first chamber of the palace.

Seated there alone, Suka began to meditate on mukti. Possessed of serene splendour he looked with an equal eye upon both a shady spot and one exposed to the sun's rays. Soon, Janaka's minister came up to him with folded hands and led him to the second chamber of the palace.

That chamber led to a spacious garden which formed a part of the inner apartments of the palace. It looked like a second Chaitraratha. Beautiful pools of water he saw here and there, at regular intervals. Lustrous trees, all in bloom, graced the garden.

Women of transcendent beauty were in attendance. The minister led Suka from the second chamber to that enchanted place. Ordering those damsels to give the Muni a seat, the minister left him there.

Those exquisite women were young, of beautiful forms and faces, and shapely hips; they were clad in fine red raiment, decked with ornaments of burnished gold. They were skilled in pleasing conversation and maddening revelry, and thorough mistresses of the arts of singing and dancing.

Always smiling, they were equal to the very Apsaras in beauty. Accomplished in all the ways of dalliance, consummate in reading the thoughts of men upon whom they waited, fifty young women, of high varna and of easy virtue, surrounded Suka the ascetic.

Giving him padya, water to wash his feet, and worshipping him respectfully with the usual offerings or arghya, they gratified him with excellent foodstuffs suitable to the season. After he had eaten, one after another, they singly led him through the grounds, showing him every thing of beauty and interest, O Bhaarata. So knowing of the thoughts of all men, sporting and laughing and singing, they entertained that auspicious Muni of noble soul.

The pure-souled ascetic born from the two aranis, dutiful, having perfect control over all his senses, and a thorough master of his wrath, was neither pleased nor annoyed at all this. Then those foremost of beautiful women gave him an excellent asana to sit upon.

Washing his feet and his limbs, Suka said his sandhya vandana, his evening prayers, sat on that fine seat, and began to think of the object for which he had come there. In the first part of the night, he devoted himself to yoga. The puissant ascetic passed the middle portion of the night in sleep. Waking from his slumber, he went through the necessary rites of cleansing his body, and though surrounded by those beautiful women, he once again dedicated himself to yoga.

It was in this way, O Bhaarata, that the son of the island-born Vyasa passed the second half of that day and the whole of that night in the palace of King Janaka.'"

CANTO 327

"Bhishma says, 'The next morning, King Janaka, accompanied by his minister and his whole household, and with his priest going before him, came to Suka. Bringing with him costly asanas and diverse kinds of jewels and riches, and bearing the ingredients of the arghya on his own head, the monarch approached the son of his revered guru.

The king took that beautiful and costly asana, decked with jewels and overlaid with gold, from his priest, and, with his own hands, presented it with great reverence to Suka. After the son of the island-born Krishna had sat upon it, Janaka worshipped him according to prescribed kriyas.

He first offered him padya to wash his feet, and then gave him the arghya and kine as dakshina. The Muni accepted that worship offered with due kriyas and mantras. That Dvijottama accepted the worship and the cows the king offered and saluted the monarch.

Possessed of great tejas, he asked after Janaka's wellbeing and prosperity. Suka also included in his enquiry the wellbeing of the king's followers and ministers. With Suka's permission, Janaka sat down with all his party.

Of high birth and blessed with a high soul, the king of Mithila, with folded hands, sat down on the bare ground and in turn enquired after the wellbeing and unabated prosperity of Vyasa's son. Janaka then asked his guest about the purpose of his visit.

Suka said, "Be you blessed; my father said to me that his Yajamana, the ruler of the Videhas, known the world over by the name of Janaka, is well-versed in the mukti dharma. He commanded me to come to him promptly, if

I ever wanted to dispel any doubts in the matter of the dharma of either Pravritti or Nivritti.

He gave me to understand that the king of Mithila would dispel all my doubts. I have, therefore, come here, at the command of my sire, for the purpose of learning from you. It is fitting for you, O foremost of all righteous ones, to instruct me!

What is the svadharma of a Brahmana, and what is the essence of mukti dharma? How is moksha to be obtained? Can it be acquired through the way of gyana or by tapasya?"

Janaka said, "Hear what the duties are for a Brahmana from the time of his birth. After his upanayana, investiture with the sacred thread, he should devote his attention to the study of the Vedas. By practising tapasya and dutifully serving his guru and observing the dharma of Brahmacharya, O puissant one, he should pay off the debt he owes to the Devas and the Pitris, and cast off all malice. Having studied the Vedas closely, subjugated his senses, and paying his guru dakshina, he should, with his guru's permission return home.

Returning home, he should adopt the grihasta way of life by marrying a woman and confining himself to her, and by freeing himself from every kind of evil, and establishing his grihapatya, his domestic fire. In this asrama, he should procreate sons and grandsons.

After that, he should retire into the forest, and continue to worship the same fires and receive guests with cordial hospitality. Living righteously in the forest, he should at last establish his fire in his Atman, and freed from all the pairs of opposites, and casting off all attachments from the soul, he should spend his days in sannyasa, otherwise known as the asrama of Brahman."

Suka said, "If one attains to such an understanding, purified by study of the scriptures and of the true conception of all things, and if the heart frees itself permanently from the effects of all pairs of contradictions, is it still necessary for one to adopt the three asramas of brahmacharya, grihasta and vanaprastha in succession? This is what I ask you. It is proper for you to tell me. O ruler of men, tell me this according to the true import of the Vedas!"

Janaka said, "Without a mind cleansed by study of the shastras and without that true conception of all things which is known by the name of vigyana, the attainment of moksha is impossible. That purified

understanding, again, it is said, is unattainable without one's connection to a guru.

The guru is the helmsman, and gyana is the boat; both help one to cross samsara, the ocean of the world. After having acquired that boat, one is crowned with success; and having crossed the ocean, one may abandon both.

To prevent the destruction of all the worlds and to prevent the destruction of the karma upon which the worlds depend, the wise practised the dharma of the four asramas as the sages did in ancient days. By gradually abandoning karma, good and bad, agreeably to this order of asramas, over the course of many births, one attains mukti.

That man who, through penances performed during the course of many births, obtains a pure mind and understanding and soul is able to attain mukti in the very first stage of brahmacharya itself in a fresh birth. With a cleansed understanding, he attains mukti; with this knowledge in respect of all visible things, what further desire remains to be satisfied by observing the three other asramas?

One should always discard faults born of the gunas of rajas and tamas. Adhering to the path of sattva, one should know the self by the self. Beholding one's self in all creatures and all creatures in one's self, one should live without attachment like fish who live in water without being drenched by it.

He who succeeds in transcending all pairs of opposites and resisting their influence, succeeds in casting off every attachment, and attains to infinite bliss in the next world, going there like a bird soaring into the sky. In this connection, there is an ancient story narrated by King Yayati and remembered by all who are conversant with the shastras bearing on mukti.

The radiance of the Paramatman exists only in one's Atman, nowhere else. It is found equally in all creatures. One can see it oneself if one's heart is devoted to yoga. When a man lives in such a way that another does not fear his very sight, and when he is not himself frightened at the sight of others; when a man ceases to cherish, desire and hate, he is then said to attain to Brahman.

When a man does not sin against any creature in thought, word and deed, he then attains Brahman. By restraining the mind and the Atman, by discarding malice that darkens the mind, and by abjuring desire and torpor, one is said to reach Brahman.

When he equally respects all objects that he perceives with all his senses, and also all living creatures, and transcends all pairs of opposites, a man is then said to attain Brahman. When he casts an equal eye upon praise and censure, gold and iron, happiness and misery, heat and cold, good and evil, the agreeable and the disagreeable, life and death, he is then said to attain to Brahman.

On observing the practices of the mendicant orders, one should subdue one's senses and withdraw the mind even like a tortoise withdraws its outstretched limbs. A house cloaked in darkness can be seen with the help of a lamp; in the same manner can the Atman be kindled with the lamp of Buddhi, the understanding.

O Mahabuddhi, I see that all this knowledge already dwells in you. Whatever else should be known by one wishing to learn about the mukti dharma, you already know. O Devarishi, I am convinced that through the grace of your guru and his teachings, you have already transcended all the objects of the senses.

O Mahamuni, through your father's blessings, I have attained to omniscience, and hence know you well. Your knowledge is vaster than what you think you own. Your perceptions resulting from intuition are much greater than what you think you own. Your powers are mightier than what you are aware of.

Whether as a consequence of your tender age, or of the doubts you have been unable to dispel, or of the fear that is due to not having attained mukti, you are not conscious of that knowledge founded in intuition although it has arisen in your mind. After your doubts have been dispelled by those like me, you succeed in loosening the knots that bind your heart and then, by a righteous exertion, attain and become conscious of that gyana.

You have already acquired gyana. Your mind is calm and steady. You are free from greed and covetousness. For all that, O Brahmana, without effort you will not attain the Brahman, which is the highest acquisition.

You see no distinction between happiness and sorrow. You are not covetous. You have no longing for dance and song. You have no attachments. You have no attachment to friends. You have no fear of things that inspire fear. O blessed one, I see that you cast an equal eye upon a lump of gold and a clod of earth.

We, I and others possessed of wisdom, see you well set on the highest and indestructible path of tranquillity. You are true to the dharma which

allows the Brahmana to obtain that fruit which should be his, which is identical with the essence of mukti. What else do you want to ask me?'"

CANTO 328

"Bhishma says, 'Having heard these words of King Janaka, Suka of cleansed soul and settled conclusions began to stay in his Soul with his Soul, having of course seen the self with his self. Having achieved his objective, he became happy and serene, and without questioning Janaka further, he flew northwards to the mountains of Himavat with the speed of the wind.

These mountains abounded with diverse tribes of Apsaras and echoed with exalted sounds. Teeming with thousands of Kinnaras and Bhringarajas, it was adorned, besides, with many Madgus and Khanjaritas, and many Jivajivakas of varied colours.

And there were many peacocks also of wonderful hues, uttering their shrill cries. Many flocks of swans, and many flights of joyful kokilas too, adorned the place. Garuda, the prince of birds, dwelt constantly on that peak.

The four Lokapalas, the Devas and diverse classes of Rishis always came there from the desire to do good to the world. It was there that the high-souled Vishnu had undergone the severest austerities to have a son.

It was there that the divine Senapati Kumara, in his younger days, disregarded the three worlds with all its inhabitants, hurled his spear and pierced the earth with it. As he hurled it, Skanda challenged the universe, crying, "If there is anyone mightier than me, or who holds Brahmanas dearer, or who can compare with me in devotion to the Brahmanas and the Vedas, or has tejas like mine, let him draw up this spear or at least shake it!"

Hearing this challenge, the three lokas become anxious, and all creatures asked one another, "Who will draw out this lance?" Vishnu saw

that all the Devas and Asuras and Rakshasas were distraught. He reflected upon what best could be done. Unable to bear that challenge of the spear, he cast his eyes on Skanda, the son of Agni.

With his left hand, Vishnu seized that blazing spear and began to shake it. Shaken by the awesome power of Vishnu, the whole earth with her mountains, forests, and seas, shuddered along with the spear. Although Vishnu was fully able to pull it out, he contented himself with shaking it. In this, the puissant Narayana kept the honour of Skanda intact.

Having shaken it himself, the divine Vishnu addressed Prahlada, saying, "Behold the might of Kumara. None else in the universe can move this lance!"

Unable to bear this, Prahlada resolved to pull out the spear. He seized it, but was unable to Hiranyakasipu plunged down onto the earth.

Taking himself to the northern side of those grand mountains, Mahadeva, the bull his emblem, had performed the austerest tapasya. The asrama where Siva had undergone those austerities is encircled on all sides with a blazing fire.

Only men of pure souls can approach that mountain known by the name of Aditya. There was a fiery girdle all around it, of the width of ten yojanas, and it cannot be approached by Yakshas and Rakshasas and Danavas.

The illustrious and tejas-filled Agni lived there and was engaged in removing all obstacles from the side of Mahadeva of fathomless wisdom who remained there for a thousand celestial years, all the while standing on one foot. Dwelling on the side of Himavat, Mahadeva Mahavrata scorched the Devas in their heavens with his fiery tapasya.

At the foot of those mountains, in a quiet and secluded place, Parasara's son, Mahamuni Vyasa, taught the Vedas to his sishyas. Those disciples were the highly blessed Sumantra, Vaisampayana, Jaimini of great wisdom, and Tapodhana Paila. Suka went forth to that delightful asrama where his father, the great Muni Vyasa, lived with his sishyas.

Seated here, Vyasa watched his son advance like a radiant fire scattering flames, resembling the sun himself. As Suka approached, he appeared not to touch the trees or the rocks of the mountain. Completely dissociated from all objects of the senses, engaged in yoga, the Mahatman Rishi came swiftly, even like an arrow loosed from a bow.

Born from the aranis, Suka drew near his sire and touched his feet. With due reverence he then approached his father's disciples. Joyfully, he

narrated all the particulars of his conversation with King Janaka.

Vyasa, the son of Parasara, after the arrival of his great son, continued to dwell on Himavat engaged in teaching his disciples and his son. One day he was seated at his ease, and his sishyas, all proficient in the Vedas, with subdued senses, and with tranquil souls, sat around him. All of them had thoroughly mastered the Vedas with their angas. All were observant of penances. With folded hands they addressed their guru with the following words:

"Through your grace, we have been blessed with great tejas. Our fame also has spread. There is one boon that we humbly beg you to grant us."

Hearing these words, the regenerate Rishi answered them, saying, "Sons, tell me what is the boon you wish me to grant you?"

Hearing this reply from their preceptor, the disciples were filled with joy. Once more bowing their heads low before their guru and joining their hands, Rajan, in one voice all of them spoke these excellent words:

"If our guru is pleased with us, then, O best of sages, we are sure to be crowned with success! We all ask you, Maharishi, to grant us a boon. Be you graceful to us. Let no sixth sishya, besides us five, become famed. We are four. Our guru's son is the fifth. Let the Vedas shine forth in only us five. This is the boon that we seek."

Hearing them, Vyasa, the son of Parasara, of great intelligence, deeply learned in the meaning of the Vedas, having a righteous soul, and always engaged in thoughts that confer benefits on a man in the next world, spoke these virtuous words to his sishyas:

"The Vedas should always be given unto him who is a Brahmana, or unto him who desires to listen to Vedic teachings, and by him who eagerly wishes to dwell in the world of Brahma. Go forth and multiply. Let the Vedas spread through your exertions.

The Vedas should never be imparted to one who has not formally become a disciple. Nor should they be given to one who does not observe pure vratas. Nor should they be bestowed on one of impure soul.

These are the attributes of those who can be accepted as sishyas for the communication of Veda gyana. No knowledge should be imparted to one without a proper scrutiny of his character; just as pure gold is tested by heat, cutting and rubbing, so also should disciples be tested by their birth and accomplishments.

You should never set them tasks beyond their abilities, or tasks that are fraught with danger. One's knowledge is always commensurate with one's understanding and diligence. Let all sishyas overcome all obstacles, and let all of them meet with auspicious success.

You are competent to teach the shastras to persons of all the varnas. While teaching you must address a Brahmana, putting him first. These are the laws that govern the study of the Vedas; and this is regarded as a noble task.

The Vedas were created by the Self-born to praise the Devas. That man who, through the clouding of his mind, speaks ill of a Brahmana who knows the Vedas, is certain to face humiliation.

He who disobeys all the laws while seeking knowledge, and he who disregards dharma while imparting knowledge both fall from grace; instead of the devotion which should prevail between guru and sishya, such questioning and such instruction are certain to create distrust and suspicion.

I have now told you everything about the way in which the Vedas must be studied and taught. You must bear this instruction in mind while dealing with and teaching your sishyas.'"

CANTO 329

"Bhishma says, 'Hearing these words of their guru, Vyasa's tejasvin sishyas were filled with joy and embraced one another. Addressing one another, they said, "We will always remember what our illustrious teacher has said for our future good, and we shall do as he has said."

Having said this to one another with joyful hearts, the disciples of Vyasa, who were thorough masters of words, once more addressed him, "Mahamuni, if it pleases you, we wish to go down from this mountain into the world to undertake the task of dividing the Vedas!"

The mighty son of Parasara replied to them in words suffused with dharma and artha. "You may go to Bhumi or to Swargaloka, as you please. You should always be attentive, for the Vedas are such that they are always liable to be misunderstood."

Granted permission by their guru of truthful speech, the sishyas left him after circling around him in pradakshina and bowing their heads before him. Descending to the earth they performed the Agnishtoma and other yagnas; and they began to officiate at the sacrifices of Brahmanas and Kshatriyas and Vaisyas. Happily passing their days in the grihastasrama, they were revered by the Brahmanas. Famed and prosperous, they were employed in teaching the Veda and performing yagnas.

After his disciples had departed, Vyasa remained in his asrama with only his son in his company. The Rishi passed his days in anxious thoughtfulness and silence, sitting in a secluded corner of the hermitage. At that time Mahamuni Narada of great punya came there to see Vyasa, and spoke to him in mellifluous words.

Narada said, “O regenerate Rishi of Vasishta’s vamsa, why have the Vedic mantras fallen silent? Why are you sitting quiet and alone, in meditation like one engrossed in some thought? Alas, shorn of Vedic echoes, this mountain has lost its beauty, like the moon shorn of splendour when assailed by Rahu or enveloped in a cloud.

Without the Vedas being heard, though inhabited by the Devarishis, the mountain no longer looks wondrous but resembles a village of Nishadas. The Rishis, the Devas and the Gandharvas, too, no longer shine forth as before, for they are without the Veda nadam!”

Hearing these words of Narada, the island-born Vyasa answered, “O Devarishi, you know all the declarations of the Vedas; I agree with all that you have said and it is right for you to say this to me. Omniscient one you have seen everything.

Your knowledge also embraces all things within its sphere. All that has ever occurred in the three worlds is known to you. O great Narada, command me. Tell me what I what should I do now. Separated from my sishyas, my mind has become despondent.”

Narada said, “If the recitation of Vedas is suspended they are tainted. The Brahmanas are tainted by the non-observance of their vratas. The Balhika vamsa is the stain of the earth. Curiosity renders women impure. Recite the Vedas along with your most intelligent son, and drive out the terrors arising from Rakshasas with the echoes of their mantras.”’

Bhishma continues, ‘Vyasa, the foremost of all who understand dharma and who are devoted to Vedic recitation, was filled with joy and said to Narada, “So be it.” With his son Suka, he began to chant the Vedas in a loud sonorous voice, observing all the laws of orthoepy, correct pronunciation, and filling the three worlds with that sacred sound.

One day, as father and son, both conversant with all dharma, were engaged in chanting the Vedas, a violent wind arose that seemed to be driven by the storms that blow on the ocean’s breast. Knowing that the hour was inauspicious, Vyasa immediately told Suka to stop chanting.

Suka was filled with curiosity. He asked his sire, “O Dvija, where does this wind come from? Tell me everything about what this wind is and means.”

Vyasa heard Suka’s question and was full of amazement at what had happened. He answered Suka telling him that such an omen indicated that the chanting of the Vedas should be stopped.

"You have attained spiritual vision. Your mind has of itself been cleansed of every impurity. You have been freed from the gunas of rajas and tamas. You now dwell in sattva. You now behold your Soul with your soul, even as one gazes at one's own reflection in a mirror. Establishing yourself in your own Atman, do you contemplate the Vedas.

The path of the Paramatman is called Devayana, the path of the gods. The path composed of tamas is called Pitriyana, the path of manes. These are the two paths in the next world. By one, men go to swarga. By the other, they go to naraka.

The winds blow over the earth's surface and in the sky. They blow in seven courses. Listen to me as I recount them one after another. The body is furnished with the senses which are controlled by the Sadhyas and many great beings of immeasurable power. These gave birth to an invincible son named Samana.

From Samana sprang a son called Udana. From Udana sprang Vyana, who gave rise to Apana; and lastly from Apana sprung the wind called Prana. That invincible scorcher of all enemies, Prana, remained childless.

I will now tell you about the different functions of those winds. Prana is the cause of the diverse functions of all living creatures, and because they live by it, it is called Prana, life.

The first wind is known by the name of Pravaha—Samana which blows along the first masses of clouds born of smoke and heat. Coursing through the sky, and coming into contact with the water contained in clouds, that wind reveals itself in effulgence among the flashes of lightning.

The second wind called Avaha blows deafeningly. This wind causes Soma and the other luminaries to rise and appear. Within the body, which is a microcosm of the universe, that wind is called Udana by the wise.

The third wind, known as Udvaha, sucks up water from the four oceans, and conveys it to the clouds in the sky; and, having done this, offers them up to Indra, the god of rain.

The wind called Samvaha supports the clouds and divides them into many parts, turns them into vapour in order to pour down rain and once more makes them liquid; it is the roar of the thunderheads, which exist for the preservation and nurture of the world. The wind Samvaha bears the chariots of all celestial beings along the sky. The fourth in the enumeration, it is strong, with the power to destroy the very mountains.

The fifth wind is swift and forceful. It is dry and uproots and smashes down all trees. The clouds beside it are known by the name Balahaka. That wind causes diverse kinds of natural calamities, and roars deafeningly in the firmament. It is known by the name Vivaha.

The sixth wind bears the celestial waters through the skies and prevents them from falling down. That wind blows and supports the sacred waters of the Akasa Ganga, preventing them from falling down.

Obstructed by that wind from a distance, the sun, the source of a thousand rays, and which illumines the world, appears as a luminary of but one ray. Through the action of that wind, the moon, after waning, waxes again till he displays a full disc. Best of Rishis, that wind is known by the name Parivaha.

Stealing the life of all living creatures when the proper hour comes, its path is followed by Surya's son Yama; this wind is the source of that immortality attained by yogins of subtle vision who are always engaged in yoga dhyana.

This wind, Parivaha, in ancient times, helped the thousands of grandsons of Daksha Prajapati, by his ten sons, to attain to the ends of the universe. The touch of that wind Parivaha enables one to attain mukti by freeing oneself from the obligation to return to the world of samsara. No one can resist this foremost of all winds.

Marvellous are these winds, all sons of Diti. They can go everywhere and support all things, and they blow all around you without being attached to you at any time.

It is truly wonderful that this foremost of mountains should thus be suddenly shaken by this wind that now blows here. This wind is the breath of Vishnu's nostrils. When driven swiftly forward, it begins to blow with such great force that it agitates the whole universe.

When the wind begins to blow violently, persons who know the Vedas do not chant their mantras. The Vedas are a form of wind. If forcefully uttered at the wrong time, the outer wind is tortured."

Having said these words, and once the wind had ceased, the mighty son of Parasara bade his son to recommence his Vedic chanting. He then left that place to bathe in the waters of the celestial Ganga.'"

CANTO 330

"Bhishma says, 'After Vyasa had left the place, Narada, traversing the sky, came there and saw Suka studying the shastras. The Devarishi had come to ask Suka about the meaning of certain sections of the Vedas. Seeing the Devarishi Narada in his hermitage, Suka revered him by offering him the arghya according to Vedic rites.

Gratified with the honours bestowed upon him, Narada addressed Suka, saying, "Righteous one, tell me, how can I bring about what is for your highest good?"

Hearing Narada's words, Suka said to him, "Instruct me in that which may benefit me."

Narada said, "In ancient times, the illustrious Sanatkumara spoke these words to certain pure-souled Rishis who had approached him seeking the truth: 'There is no eye like that of gyana. There is no penance like sannyasa.

Abstaining from evil acts, steady practice of dharma, sadachara, good conduct, the correct observance of all religious duties, these constitute the highest good. Having obtained the condition of humanity, full of sorrow, he that becomes attached to it, is bewildered; such a man never succeeds in emancipating himself from grief.

A man's intellect becomes increasingly enmeshed in the net of stupor when he is attached to worldly things. Such a man becomes sorrowful, both in this world and the next.

One should, by every means in one's power, restrain both desire and wrath if one seeks to achieve what is for one's good. Desire and anger arise for only destroying one's wellbeing.

One should always protect one's tapasya from wrath, and one's prosperity from pride. One should always protect one's knowledge from honour and dishonour, and one's Atman from error.

Compassion is the highest virtue. Forgiveness is the highest power. The knowledge of the Atman is the highest knowledge. There is nothing higher than truth. It is always fitting to speak the truth. It is better again to speak what is beneficial than to speak what is true. I hold that to be truth which most benefits all creatures.

That man is said to be truly learned and wise who abandons every deed, who never indulges in hope, who is completely dissociated from all worldly surroundings, and who has renounced everything that pertains to the world.

He who, without attachment, enjoys all sensual desires with the help of restrained senses, who has a serene soul, who is never moved by joy of sorrow, who is engaged in yogadhyana, who lives in the company of the Devas controlling his senses, yet detached from them, and who, though having a body, never identifies himself with it, becomes emancipated and attains to the highest good.

O Muni, one who never sees others, never touches others, and never talks with others, soon achieves that highest good. One must not injure any creature. On the other hand, one must be friendly towards all. Having obtained the human condition, one should never behave inimically towards any being.

A complete disregard for all worldly things, perfect contentment, abandonment of all kinds of hope, and patience: these constitute the highest good of a man who has subdued his senses and acquired a knowledge of the self. Casting off all attachments, you must subjugate all your senses, and so attain felicity both here and in the next world.

They that are free from greed never have to suffer any sorrow. One should discard all covetousness from one's soul. By casting off greed, O amiable and blessed one, you will be able to free yourself from sorrow and pain.

One who wishes to conquer that which is unconquerable should live in tapasya, self-restraint, silence and a subjugation of the Atman. Such a man should live amidst attachments without being attached to them.

That Brahmana who lives in the midst of attachments without being attached to them and who always lives in seclusion, soon attains to the highest bliss. That man who lives in happiness by himself, surrounded by

many creatures who delight in leading lives of sexual union, is one whose thirst has been slaked by knowledge. It is well known that he whose thirst has been slaked by knowledge never experiences grief.

One attains the status of the Devas through good karma and to the condition of Manavas through karma good and bad. By evil actions, one helplessly falls down among the lower animals. Always assailed by sorrow and decay and death, a living creature is being cooked in this world in the cauldron of time. Do you not know this?

You frequently regard that to be beneficial which is really harmful; that to be certain which is really uncertain; and that to be desirable and good which is undesirable and evil. Alas, why do you not awaken to a correct understanding of these?

Like a silkworm that ensconces itself in its own cocoon, you have wrapped yourself in a cocoon made of your own countless acts born of stupor and error. Alas, why do you not awaken to a clear awareness of your real state?

You have no need to attach yourself to worldly things. Attachment to worldly objects gives rise to evil. The silk-worm that weaves a cocoon round itself is finally destroyed by its own action. Those who become attached to sons and spouses and relatives meet with destruction in the end, even as wild elephants who sink into the mire of a lake are gradually weakened until they die.

Behold, all creatures that allow themselves to be enmeshed by love suffer great anguish just as fish do on land, dragged there by cruel nets. Relatives, sons, wives, the body itself, and all one's possessions stored with care, are insignificant and useless in the next world. Only one's good and evil karma follow one to the other world.

When it is certain that you will have to go helplessly to the other world, leaving behind all these things, why are you attached to such inconsequential and worthless objects, paying no attention to that which constitutes your real and lasting wealth?

The path you must travel is without any resting place. Along that way, there is no support one can use. The land through which it passes is unknown and undiscovered. It is cloaked in thick darkness.

Alas, how will you pass along that way without equipping yourself with the necessary means? When you go along that road, nobody will follow

you. Only your deeds, good and bad, will follow when you leave this world for the next.

One seeks that foremost of goals by learning, actions, internal and external purity, and great knowledge. When that is attained, one is freed from rebirth.

The desire that one feels for living amidst human habitations is like a binding cord. The virtuous succeed in severing that bond and freeing themselves. Only the sinful do not succeed in breaking these ties.

Samsara, the ocean of life, is terrifying. Personal beauty of form, rupa, constitutes its banks. The mind is the speed of its current. Sparsa, touch, forms its island. Rasa, taste, constitutes its current. Gandha, scent, is its mire. Sabda, sound is its waters. That particular part of it which leads towards swarga is beset with great difficulties.

The body is the boat by which one must cross samsara. Forgiveness is the oar by which it is rowed. Truth is the ballast to steady that boat. The practice of dharma, righteousness, is the rope that must be attached to the mast to draw that boat along dangerous waters.

Dana is the wind that lifts the sails of that boat. It is with that swift boat that one must cross samsara. Shed both virtue and vice, truth and falsehood. Having cast off truth and falsehood, discard the means by which these are to be cast off.

By casting off all purpose, cast off virtue; by casting off all desire cast off sin also. Using the help of Buddhi, discard truth and falsehood; and, finally, by knowledge of the highest subject, the Paramatman, dispense with intelligence itself.

Cast off this body. It has bones for its pillars, sinews for its binding cords, flesh and blood for its outer plaster, and the skin for its outermost casing. It is full of urine and faeces and emits a stench.

Exposed to the assaults of decrepitude and sorrow, it is the seat of disease and is weakened by pain. With the attribute of rajas in predominance, it is neither permanent nor durable, serving only as the temporary abode for the creature it houses.

This entire universe of matter, and that which is called Mahat or Buddhi, are made up of the five Mahabhutas. That which is called Mahat is due to the action of the Paramatman.

The five senses, the three gunas of tamas, rajas and sattva, together with those which have been mentioned before, constitute a tale of seventeen.

These seventeen, known as the unmanifest, with the manifest, that is the five objects of the five senses, rupa, rasa, sabda, sparsa and gandha, along with Chit and Buddhi, form the well-known account of the twenty-four principles.

When one possesses these twenty-four tattvas, one comes to be called Jiva or human. He who knows the aggregate of three, dharma, artha and kama, as also happiness and sorrow, life and death, truly, and in all their details, is said to know growth, decay and destruction.

The objects of knowledge should be known gradually, one after another. All objects that are grasped by the senses are called Vyakta, manifest. Those that transcend the senses and are known only by their indications are said to be Avyakta, unmanifest.

By restraining the senses, one wins great gratification, even like a thirsty and parched traveller at a torrent of rain. Having subdued the senses one beholds one's soul expand to embrace all objects within itself. Having its roots in gyana, the power of the man who beholds Narayana in his own self, who sees all creatures in all conditions in his own soul, is never lost.

He who uses knowledge to transcend all kinds of pain born of error and stupor is never touched by evil when he comes into contact with other creatures. Such a man, his understanding being fully displayed, never finds fault with the course of conduct that prevails in the world.

One conversant with mukti says that the Paramatman is without beginning and without end; that it takes birth as all creatures; that it resides as a witness in the Jivatman; that it is inactive, and without form. Only he who encounters pain as a consequence of his own misdeeds, slays many beings to ward off that pain.

As a result of such sacrifices, the actors have to attain rebirths and have necessarily to perform countless actions. Such a man, blinded by error, regards what is in fact a source of grief to be bliss and is always unhappy even like a sick man who eats food that is unfitting. Such a man is pressed and crushed by his actions like a substance that is churned and pounded.

Bound by his karma, he is reborn, the order of his life being determined by the nature of his acts. Suffering many kinds of torture, he travels in a repeated round of rebirths even like a wheel that turns ceaselessly. You, on the other hand, have cut through all your bonds.

You abstain from all karma! Omniscient and the master of all things, achieve success and be liberated from all existent objects. In earlier times,

through control of their senses and the power of their tapasya, many have destroyed the bonds of karma and attained uninterrupted felicity.'"

CANTO 331

"Bhishma says, 'Narada said, "By listening to the blessed shastras that bring about peace, dispel grief, and produce happiness, one attains a pure understanding, and having attained it obtains high felicity.

A thousand causes of sorrow, a hundred causes of fear, from day to day, afflict one that is bereft of Buddhi, but not one that is wise and learned. Listen, therefore to these ancient narratives as I recite them to you, in order to ease your sorrows. If one can conquer one's understanding, one is sure to attain happiness.

By associating with the undesirable and dissociating from what is agreeable, only foolish men are subject to mental anguish of every kind. One should not grieve over things past, thinking of their merits. He who thinks of the past with attachment can never emancipate himself.

One should always try to discover the faults in things one has become attached to. One must regard such things as fraught with much evil. By doing so, one can be freed from them.

The man who laments for what is past fails to acquire either wealth or fame or punya. That which no longer exists cannot be obtained. When such things pass away, they do not return, however keenly one may regret their passing.

Creatures sometimes acquire and sometimes lose worldly objects. No man in this world can mourn all that happens to him. Dead or lost, he who grieves for what is past, becomes unhappy. Instead of just one sorrow, he experiences two.

With the help of their intelligence, those men see clearly who do not weep when they behold the course of life and death in the world. They

never have to shed tears at anything that takes place. When any such calamity, causing either physical or mental pain, which cannot be warded off by the best of efforts, occurs, one should stop reflecting on it with sorrowful regret.

Not to think about it, this is the medicine for sorrow. By thinking of it, one can never dispel it; on the other hand, by brooding on sorrow, one only increases it. Mental agony should be destroyed by wisdom; physical pain should be dispelled by medicines. This is the power of knowledge, gyana.

In such matters, one should not behave like men of little understanding. Youth, beauty, life, treasures, health and association with loved ones: all these are fleeting. One who is wise should never covet them.

One should not lament individually for a painful occurrence that concerns an entire community. Instead of indulging in grief, once stricken by it, one should seek to avert it and apply a remedy as soon as one sees the opportunity for doing so.

There is no doubt that in this life the measure of misery is far greater than that of joy. There is no doubt that all men show attachment for objects of the senses and that death is regarded as disagreeable.

The man who discards both joy and sorrow, is said to attain Brahman. When such a man leaves this world, sage men never grieve.

In spending wealth there is pain. In protecting it there is pain. In acquiring it there is pain. Hence, when one's riches are destroyed, one should not be sad.

Men of little understanding attain many levels of prosperity but fail to achieve contentment, and at last perish in misery. Men of wisdom, however, are always content. All are destined to end in dissolution.

All things that are high are fated to fall down and become low. Union is sure to end in disunion, and life is certain to end in death. Thirst is unquenchable. Contentment is the highest happiness. Hence, the wise regard contentment to be the most precious wealth.

One's allotted lifespan runs continually. It does not stop in its course for even a single moment. When one's body itself is not eternal, what other thing in this world can be considered so? Those who reflect on the nature of all creatures and conclude that it is beyond the mind's grasp, turn their attention to the highest path, and, when they advance on it, do not have to feel sorrow.

Like a tiger who seizes and flees with its prey, death seizes and makes off with the man who is engaged in unprofitable occupations and is unsatisfied with objects of desire and pleasure.

One should always seek to free oneself from sorrow. One should seek to dispel sorrow by acting joyfully, without indulging in grief, and having freed oneself from a particular sorrow, should act in such a manner as to ward off sadness by abstaining from all faults of conduct.

After enjoying sabda, sparsa, rupa, gandha and rasa, the rich and the poor alike find that these are hollow and futile. Before union with these, creatures are never subject to sorrow. One who is steadfast in one's original nature is never saddened when that union is ended.

One should control one's stomach and sexual appetite patiently. One should protect one's hands and feet with the help of the eye. One's eyes and ears and other senses should be protected by the mind. One's mind and speech should be governed by wisdom.

Casting off love and affection for those who are known and those unknown, one should conduct oneself with humility. Such a man is said to possess wisdom, and such a one surely finds bliss.

He who is pleased with his own Atman, devoted to yoga, who depends upon nothing beyond the self, who is without greed, and who conducts himself without depending on anything but his self, succeeds in attaining felicity."'

CANTO 332

"Bhishma says, 'Narada said, "When the vicissitudes of happiness and sorrow appear or disappear, these transitions cannot be avoided by either wisdom, policy or effort. Without allowing oneself to fall away from one's true nature, one should strive to protect one's own self.

He who takes such care and exertion, never perishes. Regarding the self greatly, one should always seek to rescue oneself from disease, decay, and death.

Mental and physical diseases afflict the body, like keen-pointed shafts shot from the bow by a mighty archer. The body of a man tormented by thirst, tortured by agony, perfectly helpless, and who wants to prolong his life, is dragged towards destruction.

Days and nights course ceaselessly, bearing away on their current the lives of all men. Like gushing rivers, these flow eternally without ever turning back.

The unending succession of the light and dark fortnights wastes away all mortals without ceasing for even a moment. Rising and setting, day after day, the sun, who is himself undecaying, continually stirs the joys and sorrows of all men in the cooking pot of time. The nights pass, taking with them all the unexpected good and bad that overtake man, that depend on karma and fate.

If the fruits of man's actions were not dependent on external circumstances, he would obtain everything he desires. Even men who are clever, intelligent, of restrained senses, if they do not act, they never succeed in earning any fruits.

Others, lacking in intelligence, without talents or accomplishments of any kind, and who are truly the lowest of men, even when they do not long for success, are seen to be crowned with the fruits of all their desires.

He who is always ready to injure all creatures, and who is engaged in deceiving all the world, is seen to bathe in happiness. One who sits idly obtains great prosperity, while another, exerting himself earnestly, is seen to miss desirable fruits that are almost within his reach.

Would you ascribe this to be one of the faults of man? The vital seed, originating in one's nature, with mere looking, passes from one to another. When placed in the womb, it sometimes produces an embryo and sometimes fails. When sexual union fails, it resembles a mango tree that puts forth a great many flowers without, however, producing a single fruit.

Often, one who desires progeny and who strives vigorously to achieve their objective by worshipping many Devas, fails to procreate. Another, fearing the birth of a child as one fears a poisonous snake, finds a long-lived son born unto him, seeming to be his own self come back to the stages through which he has himself passed.

Despondent men who ardently long for offspring, and at last beget children born after ten long months, after countless yagnas to many Devas and undergoing severe austerities, find them to be veritable wretches of their race. Others are blessed by progeny, obtained with the same blessed karmas and kriyas, who instantly inherit wealth and grain and other sources of enjoyment earned and stored by their sires.

In an act of sexual union between two persons of opposite sexes, the embryo is born in the womb, like a calamity afflicting the mother. Very soon after the suspension of the vital breaths, other physical forms possess that embodied creature whose gross body has been destroyed but whose deeds have all been performed with that gross body made of flesh and blood.

Upon the dissolution of the body, another body, just as destructible as the one that is destroyed, is ready for the burnt creature to migrate into even as one boat transfers its passengers into another. As a result of sexual union, a drop of the vital seed, which is inanimate, is placed in the womb.

I ask you, through whose or what care is the embryo kept alive? That part of the body into which the food that is eaten goes and where it is digested, is the place where the embryo resides, but it is not digested there. The fertilised egg does not reside in that part of the body where the food

eaten is digested. It is in the womb, enveloped in urine and faeces, one's sojourn is regulated by nature.

In the matter of where it lives and from where it escapes, the born creature is not a free agent. He is perfectly helpless in these. Some foetuses fall from the womb prematurely, as yet undeveloped. Some come out alive and continue to live. As regards some, after being quickened with life, they are destroyed while still in the womb in consequence of some other bodies being ready for them because of their past karma.

A man inserts the semen in an act of sexual union, and obtains from it a son or daughter. The offspring thus gained, when the time comes, performs a similar act. When a man's allotted life span draws to a close, the five primal elements of his body attain to the seventh and the ninth stages and then cease to be. The man himself does not change.

Without doubt, when afflicted by diseases, as small animals assailed by hunters, men lose their powers of standing and moving. Even if such men want to spend vast wealth, the best efforts of physicians cannot alleviate their pain. This occurs even when skilled and knowledgeable doctors, equipped with excellent medicines, are themselves afflicted by disease like hunted animals.

Even if men drink many astringents and all kinds of medicated ghee, they are broken by age and disease like trees by mighty tuskers. When animals and birds and beasts of prey and poor men are ailing, who treats them with medicines? Indeed, they are not even regarded as being ill. Like larger animals attacking smaller ones, sicknesses afflict even fierce kings with inexorable prowess and ferocity. All men, unable to even utter cries of pain, and overwhelmed by grief, are seen to be borne away along the powerful current into which they have been flung. Embodied creatures, even when seeking to vanquish nature, are unable to conquer it, despite using wealth, sovereign power, or the most austere penances.

If all attempts men make were crowned with success, then they would never be subject to decay, would never experience anything disagreeable, and would be crowned with success in all their desires.

All wish to attain ultimate superiority of position. To gratify this, they strive to their utmost. The result, however, does not fulfil their desires. Even men that are perfectly attentive and honest, brave and powerful, are seen to look up to men intoxicated with the arrogance of wealth and wine.

There are those whose calamities disappear before even these are marked or noticed by them. There are others who have no riches and yet are free from all miseries. A great disparity may be observed with respect to the fruits of karma. Some are seen to bear chariots on their shoulders, while some are seen to ride them.

All men desire wealth and prosperity. Only a few have chariots and elephants and horses in their processions. Some do not have a single spouse when their first-wedded ones are dead; while others have hundreds to call their own.

Misery and happiness exist side by side. Men have either one or the other. Behold, this is a subject of wonder. Do not be bewildered at such a sight.

Cast off both dharma and adharma. Cast off also truth and falsehood. Having discarded both, then cast off that which helps you to cast them off! O best of Rishis, I have now told you about that which brings great unhappiness. With these instructions, the Devas, once all human beings, succeeded in leaving the earth and became the inhabitants of swarga."

Hearing these words of Narada, the wise and serene Suka reflected upon the teachings he received, but could not arrive at any certainty of conclusion. He understood that one suffers great misery because of children and spouses, and that one has to take great pains to acquire scientific and Vedic knowledge.

He, therefore, asked himself, "What is that situation which is eternal and which is free from misery of every kind but in which there are great riches?" Reflecting for a moment upon the path ordained for him, Suka, who was well acquainted with the beginning and the end of all duties, resolved to attain to the highest end that is fraught with the greatest felicity.

He questioned himself, saying, "How shall I break free from all attachments, and become perfectly free and attain that excellent goal? How, indeed, shall I reach that from which there is no return to samsara, the ocean of diverse kinds of birth?

I desire that condition of existence from which there is no return. Casting off all kinds of attachments, with the help of the mind, I will attain that goal after reflection and arriving at certainty. I shall reach that realm in which my Atman will be at peace, and I will be able to dwell for eternity without being subject to decay or change.

It is, however, certain that this end cannot be attained without yoga. He who reaches the state of perfect knowledge and enlightenment does not experience attachments through base deeds.

I shall, therefore, have recourse to yoga, and casting off this body which is my present home, I will transform myself into wind and enter the sun, that mass of effulgence. When the Jivatman enters the sun's radiance, he no longer suffers like Soma who, with the gods, upon the exhaustion of merit, falls down on the earth and having once more acquired sufficient merit returns to heaven.

The moon is always seen to wane and then wax. Seeing this waning and waxing that continue repeatedly, I do not wish for a form of existence in which there are such changes. The sun heats up all the world with his fiery rays. His disc never diminishes. Remaining unchanged, he saps the energy from all things. Hence, I desire to immerse myself into the blazing sun. Having discarded my body in the solar realms, I shall live there, invincible, my inner soul freed from all fear. With the great Rishis I shall enter the unbearable energy of the sun.

I declare unto all creatures, to these trees, these elephants, these mountains, the earth herself, the cardinal points of the horizon, the sky, the Devas, the Danavas, the Gandharvas, the Pisachas, the Uragas and the Rakshasas, that I shall enter into all creatures in the world. Let all the Devas along with the Rishis behold the prowess of my yoga today!"

With these words, Suka made his intentions clear to the illustrious Narada. Obtaining his permission, Suka then went to his father's dwelling. Arriving in the presence of the Mahamuni, the high-souled and island-born Krishna, Suka circled round him and enquired after his wellbeing.

Hearing of Suka's intention, the Maharishi was greatly pleased. Addressing him, Vyasa said, "O son, beloved son, do stay a while here so that I may look upon you and gratify my eyes."

Suka, however, did not heed that request. Freed from attachment and all doubt, he began to think only of mukti, and focused himself on the journey ahead. He left his father and walked to the majestic breast of Kailasa inhabited by thousands of enlightened ascetics.'"

CANTO 333

"Bhishma says, 'Having ascended the peak of the mountain, O Bhaarata, the son of Vyasa sat down upon an even grassless place and retired from the dwellings of other creatures. In accordance with the shastras and the laws laid down, the ascetic, conversant with the sequence of the successive processes of yoga, held his soul first in one place and then in another, starting with his feet and proceeding upwards through all the limbs.

Soon after the sun rose, Suka sat humbly, with his face turned eastwards, in a yogic posture, hands and feet drawn in. Where he sat, prepared for yoga, there were no flocks of birds, no sound, and no sight that was repulsive or terrifying. He beheld his own Atman freed from all attachments. Beholding that highest of all things, he laughed joyfully.

He readied himself for yoga to attain to emancipation. Becoming a great master of yoga, he transcended the element of space. He then circled around Narada, the Devarishi, in pradakshina and told him about his intentions to address himself to the highest yoga.

Suka said, "I have succeeded in beholding the path of mukti, and I have addressed myself to it. O you, blessed with the wealth of tapasya. Splendid one, through your grace, I will attain to the highest goal!"'

Bhishma says, 'Having received the permission of Narada, Suka the son of the island-born Vyasa saluted the divine Rishi and once more set himself to yoga and entered Akasa. He ascended from Kailasa and soared into the sky.

Identifying himself with Vayu, the blessed Suka of unchanging ends flew across the sky. All creatures watched him as he traversed the skies

shining with the radiance of Garuda at the speed of the wind or thought itself.

Filled with the splendour of fire and the sun, Suka regarded the three worlds in their entirety as one homogenous Brahman, and travelled along that long path. Indeed, all creatures mobile and immobile cast their eyes upon him as he advanced with concentrated attention, and a tranquil, fearless soul. In accordance with the laws and their powers, all worshipped him with reverence.

The inhabitants of swarga rained showers of celestial flowers over him. On seeing him, all the tribes of Apsaras and Gandharvas were filled with wonder. The enlightened Rishis were equally amazed. And they asked themselves, "Who is this one that has attained to success by his tapasya? With his gaze withdrawn from his own body but turned upwards, he fills us all with joy with his glances!"

Of righteous soul and celebrated throughout the three worlds, Suka walked in silence, his face turned towards the east and his gaze directed towards the sun. As he went, he seemed to fill the entire sky with an all-pervading sound.

As they watched him approach, all the Apsaras were filled with awe and amazement. Led by Panchachuda and others, they looked at Suka with eyes wide with wonder. And they asked one another, "What deity is this one that has attained to such a high end? Without doubt, he comes here, freed from all attachments from all desires!"

Suka then went to the Malaya Mountains where Urvasi and Purvachitti dwelt. Both of them were awestruck as they beheld his tejas.

And they said, "How wondrous is the fixed attention to yoga of a Brahmana youth who was accustomed to the recitation and study of the Vedas. Soon, like the moon, he will traverse the whole sky.

He acquired this superior understanding through dutiful service and humble ministrations to his father. Of austere penances, he is firmly attached to his sire, and is much loved by him in return. Alas, why has he been dismissed by his inattentive father to tread a path from which there is no return?"

Hearing these words of Urvasi, and noting their significance, Suka, that foremost of all persons conversant with dharma, looked around him, and once again perceived the sky, all the earth with her mountains and forests, and her lakes and rivers. All the Devas and Devis folded their hands, paid

reverence to the son of the island-born Rishi, and gazed upon him with wonder and respect.

That foremost of all righteous men, Suka, addressed them with these words, “If my sire should follow me and repeatedly call after me by my name, do all of you together give him my answer. Moved by the affection that you all bear for me, fulfil my request!”

Hearing Suka’s words, all the points of the horizon, all the forests, all the seas, all the rivers, and all the mountains, answered him from every side, saying, “We accept your command, O regenerate one! It shall be as you say. Thus do we answer the words spoken by the Rishi!”’

CANTO 334

"Bhishma says, 'Having spoken to all in this way, Suka, the twice-born Rishi of austere penances, cast off the four kinds of faults. Casting off also the eight kinds of tamas, he dismissed the five kinds of rajas. Radiant with intelligence, he discarded even the sattva guna. All this was marvellous.

He then dwelt in that eternal place devoid of attributes, freed from every indication—that is, in Brahman, blazing like a smokeless fire. Meteors began to shoot out in every direction. The points of the horizon seemed to be ablaze. The earth trembled. All those phenomena were awesome to behold.

The trees began to shed their branches and the mountains their peaks. Loud claps of thunder were heard that seemed to rive the Himavat Mountains. The sun seemed at that moment to be shorn of splendour. Fire refused to blaze forth.

The lakes and rivers and seas were all agitated. Vasava poured torrents of fragrant rain. A pure breeze, bearing the scent of unearthly perfumes, began to blow.

As he coursed through the sky, Suka saw the two beautiful peaks of Himavat and Meru. These were close to each other. One of them was made of gold and appeared yellow; the other was white, being made of silver. O Bhaarata, both were a hundred yojanas in height and in breadth. As he journeyed towards the north, Suka saw those two magnificent peaks.

He dashed fearlessly against the two crests that appeared joined to each other. Unable to bear the force, they were rent in two. That sight was breathtaking.

Suka pierced through those peaks; they were unable to stop his onward course. Watching, the inhabitants of swarga cried out loud. The Gandharvas and the Rishis, and others who dwelt in those mountains were divided in two as Suka passed through.

A deafening echo was heard everywhere at that moment, and exclamations of "Uttamam! Excellent!" He was adored by the Gandharvas and the Rishis, by hosts of Yakshas and Rakshasas, and all tribes of the Vidyadharas.

Rajan, the whole sky was strewn with celestial flowers showered from heaven at the very moment when Suka breached that impenetrable barrier! From a height, the righteous-souled Suka saw the beautiful and divine Mandakini flowing below through a region adorned by many flowering groves and forests. Delightful Apsaras played in these waters. Seeing Suka who was bodiless those naked sprites felt shame.

Learning that Suka had undertaken his great journey, Vyasa, filled with love, followed him along the same path. Meanwhile, Suka, who moved through the sky higher than the region of the wind, displayed his prowess of yoga and united himself with Brahman.

In a flash, adopting the subtle path of high yoga, Vyasa of austere penances, reached the spot from where Suka began his journey. Travelling the same way, Vyasa saw the peaks Suka had cloven in two as he passed through them.

When they encountered Vyasa, the Rishis began to describe to him his son's achievements. Vyasa, however, began to lament, loudly calling his son's name, causing the three worlds to resound with his cries.

Meanwhile, the righteous-souled Suka, who had entered the very elements, had become their soul and acquired omnipresence, answered his father with a resounding *Bhoh*. At this, the entire universe of mobile and immobile creatures echoed Suka's reply by crying *Bhoh*.

From that time to this, as if to answer Suka, whenever sounds are uttered in mountain-caves or on mountainsides, the echo comes back—*Bhoh*!

By casting off all the attributes of sound, and disappearing with his yoga-shakti, Suka attained to the highest condition. Seeing that glory and power of his son of immeasurable energy, Vyasa sat down and sorrowfully began to think of him.

Seeing him seated there, the Apsaras, who sported on the banks of the divine Mandakini, became restless, embarrassed and despondent. To hide their nakedness, some of them plunged into the stream, some entered the forests nearby, and some quickly gathered up their clothes. None of them had, however, betrayed any such signs of agitation at the sight of his son Suka.

Seeing these movements, the Rishi understood that his son had been liberated from all attachments, but that he, Vyasa himself, was not free from them. He was filled with both joy and shame. As Vyasa sat there, Siva, armed with Pinaka, surrounded by many Devas and Gandharvas, and adored by all the Maharishis, came to that place.

Consoling the island-born Rishi who was burning with grief because of his son, Mahadeva said to him. "You once prayed to me for a son with the energy of Agni, Jala, Vayu and Akasa. Generated by your tapasyas that very kind of son was born to you.

By my grace, he was pure and full of Brahmatejas. He has attained to the highest end, one that cannot be won by anyone who has not completely subdued his senses; nor can it be acquired by any of the Devas even. Why then, O Rishi, do you grieve for that son?

As long as the mountains exist, as long as the ocean lasts, so long will your son's fame endure undiminished. With my blessings, Maharishi, you will, in this world, perceive a shadowy form resembling your son, moving ever at your side, never deserting you even for a moment!"

Thus favoured by the illustrious Rudra himself, Vyasa saw the shadow of his son by his side. He returned from that place, now filled with joy.

I have now told you, Bharatarishabha, everything regarding the birth and life of Suka. Devarishi Narada and the great Vyasa repeatedly told all this to me in ancient days when asked about it. One who serenely listens to this sacred history dealing with the subject of mukti is certain to attain to that highest end.'"

CANTO 335

"Yudhishtira says, 'If a man be a grihasta or a brahmacharin, a vanaprastha or a sannyasi, and if he desires to achieve success, what deity should he adore? How can he with certainty attain swarga and mukti?

According to what laws should he perform the homa in honour of the Devas and the Pitris? What is the realm to which one goes when one is emancipated? What is the essence of mukti? What should one do so that, having attained swarga, one will not fall from there?

Who is the Deity of the deities? And who is the Pitri of the Pitris? Who is he that is superior to him? Who is the Deva of the Devas? Tell me all this, Pitamaha!'

Bhishma says, 'Conversant with the art of questioning, O Anagha, you have asked me a question that that touches a deep mystery. Even if one were to strive for a hundred years, one would be unable to answer it using reason and the science of argumentation. Rajan, your question cannot be answered without the grace of Narayana, or of the highest gyana. Parantapa, though your subject is one of profound mystery, I shall yet expound it to you.

Let me narrate to you the ancient itihasa of the discourse between Narada and the Rishi Narayana. I heard it from my father that, in the Krita yuga, during the epoch of the Swayambhu Manu, the eternal Narayana, the Paramatman of the universe, took birth as the son of dharma in a quadruple form, as Nara, Narayana, Hari and the self-created Krishna.

Amongst them all, Narayana and Nara underwent the severest austerities by repairing to the Himalayan retreat of Badari, riding on their

golden chariots. Each of these were furnished with eight wheels, constituted of the five primal elements, and were beautiful indeed.

Those original lords of the world, who had been born as the sons of Dharma, became emaciated because of the tapasya they had undergone. On account of those austerities and their tejas, the very Devas could not look at them.

Only that deity whom they propitiated could behold them. Devoted to them, and compelled by an ardent desire to see them, Narada descended onto Gandhamadana from a peak of the lofty mountains of Meru, and wandered over all the world.

At last he swiftly repaired to Badari's asrama. Driven by curiosity he entered it at the hour that Nara and Narayana performed their daily kriyas.

He said to himself, "This is truly the retreat of that Being in whom are established all the worlds including the Devas, the Asuras, the Gandharvas, the Kinnaras and the Nagas!

There was only one form of this great Being before. That single rupa took birth in four forms for the expansion of the race sired by Dharma. How wonderful it is that dharma has thus been honoured by these four great Devas—Nara, Narayana, Hari and Krishna!

Krishna and Hari lived here in earlier times. Nara and Narayana now dwell here, engaged in tapasya to increase their punya. These two are the highest refuge of the universe.

What is the nature of their daily rites? They are the procreators of all living things, and the illustrious Lords of all beings. Filled with high intelligence, which Deva do these two worship? Who are those Pitris whom these two Pitris of all beings adore?"

Reflecting on this, filled with devotion towards Narayana, Narada suddenly appeared before the two Devas. After they had finished worshipping their Devas and Rishis, they looked at the Devarishi who had arrived at their asrama. The latter was honoured with those eternal ceremonies that are ordained in the shastras.

Watching that extraordinary conduct of the two primordial Devas in themselves worshipping other Devas and Pitris, Rishi Narada took his seat there, pleased with the homage he had received. With a cheerful soul he gazed at Narayana, and bowing to Mahadeva he said:

"In the Vedas and the Puranas, in the angas and the subsidiary angas you are praised and revered; you are unborn and eternal. You are the

Creator. You are the Mother of the universe. You are the embodiment of immortality and the foremost of all things.

The past and the future, indeed, the entire universe is founded in you! Men in all the four asramas of life ceaselessly propitiate you who have many forms.

You are the father and the mother and the eternal guru of the universe. Who is that Deva or that Pitri for whom you are performing yagnas today?"

The holy one replied, "This is one subject about which nothing should be said. It is an ancient mystery. But your devotion to me is great. Hence, O Dvija, I will openly discourse to you about it.

That which is minute, which is inconceivable, unmanifest, immobile, durable, without any connection with the senses and the objects of the senses, that which is dissociated from the five elements—that is called the Soul that dwells in all existent creatures. That is known by the name Kshetrajna.

It transcends the three gunas of sattva, rajas and tamas, and is regarded as Purusha in the shastras. From him has come the unmanifest that possesses the three attributes of sattva, rajas and tamas.

Though really Avyakta, unmanifest, she is the indestructible Prakriti and dwells in all manifest forms. Know that she is the source from which we two have sprung. That all-pervading Soul, which is made up of all existent and non-existent things, is adored by us.

Even he is what we worship in all the rites that we perform in honour of the Devas and the Pitris. There is no higher Deva or Pitri than he. O regenerate one, He should be known as our Atman. It is him that we worship.

He has propagated the path of dharma followed by men. It is his law that we should duly perform all the necessary kriyas for the Devas and the Pitris.

Brahma, Sthanu, Manu, Daksha, Bhrigu, Dharma, Yama, Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, Vasishta, Paramesthi, Vivaswat, Soma, he that has been called Kardama, Krodha, Avak, and Krita: these twenty-one Prajapatis were the firstborn.

All of them obeyed the eternal law of Narayana. Those most evolved of all men observed every rite ordained to honour the Devas and the Pitris, in detail, and achieved what they sought.

The divinities of heaven bow to that Supreme Deity and through his grace they attain to those fruits he ordains for them. This is the established conclusion of the shastras: those men are liberated who, freed from these seventeen attributes—the five senses of knowledge, the five senses of action, the five vital breaths, and Manas and Buddhi—have cast off all karma and are divested of the fifteen elements which constitute the sthula sarira, the gross body.

That which the emancipated attain to as their ultimate end is called Kshetrajna. In the shastras he is regarded both possessing and also free from all the gunas. He can be grasped by knowledge alone.

We two have sprung from him. Knowing him in that way, we adore that eternal Soul of all things. The Vedas and all the asramas of life, despite their differences of opinion, are all devoted to him.

Quick to be moved to grace, he grants them noble and blessed aims. In this world, those who are filled with his spirit, and are fully and absolutely devoted to him, attain to higher ends, for they succeed in entering and becoming merged in him.

Narada, I have now revealed to you this exalted mystery, as I am moved by the love I bear for you because of your devotion to me. Indeed, it is on account of this devotion that you have succeeded in listening to my discourse!"'

CANTO 336

"Bhishma says, 'Thus addressed by Narayana, foremost of all beings, Narada, foremost of men, spoke again to Narayana for the good of the world.

Narada said, "O Swayambhu, let that objective be achieved for which you have taken birth in four forms in the house of Dharma! I will now repair to Sweta dwipa, the White Island, to gaze upon your true nature.

I always worship my elders. I have never divulged the secrets of others and I have studied the Vedas carefully. I have undergone austere tapasya. I have never lied. As ordained in the shastras, I have always protected the four varnas.

I have always behaved in the same manner towards friends and enemies. Wholly and steadfastly devoted to him, I ceaselessly adore the Paramatman, that first among Devas. Having cleansed my soul by these meritorious deeds, why will I not succeed in seeing that Infinite Lord of the universe?"

Hearing these words of Paramesthi's son, Narayana, protector of the shastras, gave him leave to go. Before dismissing him, he worshipped the Devarishi with those rites and rituals laid down in the scriptures. Narada also offered due adoration to the Rishi Narayana. After this worship had been mutually given and received, Narada left that place.

Blessed with high yogic powers, Narada soared into the sky and reached the peak of the mountains of Meru. Going to a secluded place there, the Maharishi rested for a while.

He then gazed towards the north-west and saw a magnificent sight there. Towards the north, in the ocean of milk, there is a great island named Sweta

dwipa, the White Island. The learned say that its distance from the mountains of Meru is more than thirty-two thousand yojanas.

The inhabitants of that realm have no senses. They live without eating any kind of food. Their eyes do not blink. They always exude wonderful fragrances perfumes. Their complexions are white. They are unblemished by any trace of sin. They scorch the eyes of those sinners that look at them.

Their bones and bodies are as hard as the vajra. They regard honour and dishonour equally. They appear to be divine. All of them bear auspicious marks and have great strength.

Their heads appear like parasols. Their voices are deep like the roar of thunderclouds. Each of them has four Mushkas. The soles of their feet are marked by hundreds of lines.

They have sixty large white teeth and eight smaller ones. They have many tongues. With those tongues they seem to lick the very sun, which faces every direction. Indeed, they seem capable of devouring that deity from whom the entire universe has emerged, the Vedas, the Devas and the serene Munis.'

Yudhishtira says, 'O Pitamaha, you have said that those beings have no senses, that they do not eat anything, that their eyes do not blink, and that they always exude fragrant aromas.

I ask you, how were they born? What is the nature of their superior goal? Bharatarishabha, are the signs of those emancipated men the same as those by which all the inhabitants of the White Island are distinguished?

Dispel my doubts. I feel deeply curious. You are the repository of all histories and discourses. As for us, we depend entirely on you; we look to you for knowledge and instruction.'

Bhishma continues, 'Rajan, this story, which I heard from my father, is long. I will tell it to you. Indeed, it is regarded as the essence of all other narratives.

In ancient times, there lived a king on earth by the name of Uparichara. He was known to be the friend of Indra of the Devas. He was devoted to Narayana, who is also known as Hari.

He was observant of all the duties laid down in the shastras. Devoted to his father, he was always obedient and ready for any worthy action. He became the sovereign of the world on account of a boon he received from Narayana.

Following the ancient sattvata ritual established by Surya himself, King Uparichara worshipped Narayana, the Devadeva, and when this worship was over he adored the Pitris of the universe. After worshipping the Pitris, he worshipped the Brahmanas. He then divided the offerings among those who were dependent on him. With what remained after serving them, the king satisfied his own hunger.

Devoted to truth, Uparichara abstained from injuring any creature. With his whole soul, the king was devoted to Janardana, who is without beginning, middle and end, who is the Creator of the universe, and who does not decay or die.

Seeing Parantapa's devotion to him, Narayana shared his throne and palace with him. The king regarded his kingdom and wealth and spouses and animals as gifts from Narayana. He in turn offered up all his possessions to that great God.

Adopting the Sattvata ritual, King Uparichara would perform all his yagnas and ceremonies, both optional and obligatory, with the fullest concentration. In his palace, many great Brahmanas, well conversant with the Pancharatra ritual, would eat before all others the food offered to Narayana.

That Parantapa ruled his kingdom righteously; no untruth ever passed his lips and no wicked thought ever entered his mind. He never committed even the slightest sin.

The seven celebrated Saptarishis—Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasishta of great tejas, who came to be known as the Chitra-sikhandins—uniting together on Meru, proclaimed an excellent treatise on the duties consistent with the four Vedas.

That discourse was uttered by seven mouths, and represent the best compendium of human duties and observances. Known by the name of Chitra-sikhandins, those seven Rishis constitute the seven Pravriti elements of Mahat, Ahamkara, and the rest, and Swayambhu Manu, who is the eighth in the enumeration, is the original Prakriti.

These eight uphold the universe, and it was these eight that promulgated this treatise. With their senses and minds under perfect control, and ever devoted to yoga, these eight Munis, with concentrated souls, know fully the past, the present and the future, and are devoted to the religion of truth.

Reflecting in their minds, that this is good, this is Brahman, this is valuable, those Rishis created the worlds, and the science of morality and

duty that governs those worlds. In that treatise the authors discoursed on dharma, artha, kama and mukti.

In it they also laid down the various restrictions and limitations intended for Bhumi and also for swarga. They composed that discourse after having worshipped, along with many other Rishis, the puissant and illustrious Narayana, called also Hari, with tapasya for a thousand celestial years.

Gratified with their penances and worship, Narayana commanded Saraswati, the goddess of learning and speech, to enter into the bodies of those Rishis. For the good of the worlds, the Devi did as she was told. As a result of her entering into the Rishis, rich in penances, they were able to compose those most excellent treatises marked by the harmony of words, good sense and strong reasoning.

Having composed that treatise sanctified by Pranava, the syllable AUM, the Rishis first recited it to Narayana, who was delighted. The foremost of all Beings then addressed those Rishis in a divine voice and said, "These hundred thousand verses that you have composed are excellent. This treatise of a hundred thousand verses you have composed is exceptional.

The dharma and kriyas of all the worlds will flow from this your work! In complete accordance with the four Vedas, the Yajuses, the Samans, and the Atharvans of Angiras, this treatise will be an authority with respect to both Pravritti and Nivritti in all the worlds.

In accordance with the shastras I have created Brahman from the attribute of grace, Rudra from my wrath, and yourselves, O Brahmanas, as representing the Pravriti-elements, of Mahat, Ahamkara, and the rest; Surya and Chandramas, Vayu and Prithvi, Jala and Agni, all the stars and planets and constellations, all creatures, and utterers of Brahma, the Vedas, all live and act in their respective spheres and all are respected as authorities.

This treatise you have composed shall be regarded by all men as a work of the highest authority. This is my command.

Guided by this treatise, Swayambhu Manu himself will declare to the world its course of duties and observances. When Usanas and Brihaspati arise, they also will promulgate their respective treatises on dharma, guided by and quoting from this your treatise.

After the promulgation of this treatise by Manu and of that by Usanas, and also by Brihaspati, this science composed by you will be acquired by King Vasu, also known as Uparichara. Indeed, O Dvijottamas, that king will acquire knowledge of this your work from Brihaspati.

That king, filled with all good thoughts, will become devoted to me. Guided by this treatise, he will perform all his karmas and kriyas. Verily, this treatise composed by you will be the best of all treatises on dharma. This excellent treatise, rich in wondrous mysteries, is fraught with instructions to acquire both material and spiritual punya.

As a result of this treatise, you will be the progenitor of a vast race. King Uparichara also will become great and prosperous. Upon his death, however, this eternal work will disappear from the world."

Having said these words to all those Rishis, the invisible Narayana left them and went to an unknown place. Then those sires of the world, those Rishis that bestowed their thoughts on the ends pursued by the world, duly promulgated that treatise which is the eternal origin of all kriya and karma.

Subsequently, when Brihaspati was born in Angiras's race in the Krita yuga, those seven Rishis gave him the task of promulgating their treatise which was consistent with the Upanishads and the Vedangas. These upholders of the universe and the first promulgators of duties and religious observances went forth to their chosen place, having resolved to devote themselves to tapasya.'"

CANTO 337

"Bhishma says, 'With the end of the great kalpa, when the divine Purohita Brihaspati was born in the race of Angiras, all the Devas were delighted. The words Brihat, Brahma and Mahat all mean the same. Brihaspati was so called because he possessed all these qualities. King Uparichara, otherwise called Vasu, became a disciple of Brihaspati and soon became the foremost of his sishyas.

At the feet of his acharya, he then began to study the science composed by the seven Rishis known as Chitra-sikhandins. With his soul purified by tapasya and other rituals, he ruled the earth like Indra ruling swarga.

The illustrious king performed an Aswamedha yagna in which his guru Brihaspati became the Hota. The sons of Prajapati themselves, Ekata Dwita, and Trita, became the Sadasyas in that yagna.

There were others also who became Sadasyas at that sacrifice: Dhanusha, Raivya, Arvavasu, Parvavasu, the Rishi Medhatithi, the great Rishi Tandya, the blessed Rishi Santi otherwise called Vedasiras, Maharishi Kapila, who was the father of Salihotra, the first kalpa, Tittiri the elder brother of Vaisampayana, Kanwa and Devahotra, in all sixteen.

Rajan, all the required samagrahis were gathered for that great yagna. No animals were slaughtered. The king had so ordained it. He was full of compassion. Pure and tolerant of mind, he had discarded all desires, and knew all the rituals and ceremonies. The produce of the forests were used in that yagna.

Hari, the god of devas, was gratified with the king on account of that yagna. Hidden from everyone else, Narayana showed himself to his bhakta. Accepting his share, by imbibing its scent, he himself took up the Purodasa.

Unseen by anyone, Narayana took the offerings. Brihaspati was angered by this. Seizing the ladle he hurled it violently at the sky, and shed tears in wrath.

Addressing King Uparichara, he said, "Here, I place this as Narayana's share of the sacrificial offerings. Without doubt, he shall take it before my eyes."'

Yudhishtira says, 'At the great sacrifice of Uparichara, all the Devas appeared openly to take their share of the arghya and were seen by all. Why is it that only Hari acted otherwise by taking his share without being seen?'

Bhishma continues, 'When Brihaspati was enraged, the great King Vasu and all his Sadasyas sought to pacify the Maharishi. Calmly they addressed Brihaspati, saying, "It befits you not to give way to anger.

In this Krita you, your wrath should not characterise anyone. The great God, for whom you set aside the share of the sacrificial offerings, is himself free from anger. O Brihaspati, he cannot be seen either by us or by you! Only he can behold him to whom He extends his grace."

Then the Rishis Ekata, Dwita and Trita, who knew the science of morality and duties compiled by the seven sages, addressed that assembly and began the following narration.

"We are the sons of Brahma, begotten by a command of his will, not in the ordinary way. Once upon a time we went to the north in order to obtain that which is for our highest good. Having undergone tapasya for thousands of years and acquired great punya, we again stood on only one foot like fixed stakes of wood.

The land where we performed tapasya lies to the north of the mountains of Meru and on the shores of the ocean of milk. Our goal was to behold the divine Narayana in his own form.

Upon the completion of our penances and after we had performed the final ablutions, we heard a divine voice, at once deep as that of the clouds and exceedingly sweet, filling our hearts with rapture.

The voice said, 'You Brahmanas have performed these penances with cheerful souls. Devoted to Narayana, you seek to know how you may succeed in beholding that God of great puissance!

On the northern shores of the ocean of milk there is a magnificent island called Sweta dwipa, White Island. The complexions of the men that inhabit that island are as white as the rays of the moon and they are devoted to Narayana.

Worshippers of that foremost of all Beings, they are devoted to him with all their souls. They all enter that eternal and illustrious deity of a thousand rays.

They are without any senses. They do not live on any kind of food. Their eyes do not blink. Their bodies are fragrant. Indeed, the inhabitants of the White Island worship only one God. Rishis, go there, for there I have revealed myself!'

Hearing these divine words, all of us went forth to the island described to us. Eagerly desiring to behold him, our hearts full of him, at last we arrived at that great island called Sweta dwipa.

There, we could see nothing. Indeed, our vision was blinded by the lustre of the Devadeva and so we could not see him. At this, the idea, due to the grace of the great God himself, arose in our minds—that one that had not undergone sufficient penances could not swiftly behold Narayana.

Under the influence of this idea, we once more set ourselves to the practice of rigorous tapasya, suited to the time and place, for a hundred years. Upon the completion of our vratas, we saw many men of auspicious features.

All of them were white like the moon with every mark of auspiciousness. Their hands were always joined in prayer. The faces of some were turned towards the north and of some towards the east. They were engaged in silently meditating upon the Brahman.

The japa performed by those Mahatmans was a silent, mental one with an audible recitation of any mantras. As a result of their minds and hearts being entirely focused upon him, Hari was gratified.

Maharishi, the effulgence emitted by each of those men resembled the splendours that Surya assumes at the time of the Mahapralaya, the dissolution of the universe. Indeed, we thought that that island was the home of all light. All the inhabitants were equal in energy. There was no superiority or inferiority among them.

Suddenly, we saw a light burning with the concentrated effulgence of a thousand suns. Together, the inhabitants ran joyously towards that light, with hands joined in reverence, uttering the one word Namas, we bow to you.

We then heard a booming sound made by them in unison. It seemed that those men were engaged in offering up a sacrifice to the great God.

We ourselves suddenly lost our senses by his unbearable tejas. Deprived of sight and strength and all our senses, we could not see or feel anything. We only heard a thundering voice in which those gathered there spoke as one.

They said, 'Victory to you, O you of eyes like lotus-petals! Salutations to thee, O Creator of the universe! Salutations to you, Hrishikesa, foremost of Beings, you who are the First-born!'

This is what we heard, uttered distinctly and in agreement with the laws of pronunciation. A pure and redolent breeze blew, bearing perfumes of divine flowers, and of certain herbs and plants germane to the occasion.

Those men, suffused with great devotion, with hearts full of reverence, conversant with the ordinances laid down in the Pancharatra, were worshipping Narayana with thought, words and action. Without doubt, Hari appeared in that place from where the sound they made arose.

Bewildered by his illusion, we could not see him. After the breeze had subsided and the yagna ended, our hearts were troubled with anxiety, O foremost of Angira's vamsa.

As we stood among those thousands of men, all of purest descent, no one honoured us with a glance or nod. Those ascetics, joyful and pious, all practising the Brahmatva, did not show any kind of feeling for us.

We were exceedingly weary. Our tapasya had emaciated us. At that moment, a divine Being spoke to us from the sky, saying, 'These white men, who are without their outer senses, have the capacity to behold Narayana.

Only those Dvijottamas whom these white men honour with their glances become competent to gaze upon the great God. Munis, go now to the place from where you have come.

That great deity cannot be perceived by one that is devoid of bhakti. Incapable of being seen because of his dazzling radiance, that illustrious deity can be beheld only by men who, in the course of long ages, succeed in devoting themselves only and absolutely to him.

You have a great duty to perform. After the passing of this, the Krita yuga, when the Treta yuga comes in the course of the Vivaswat cycle, a great disaster will engulf the worlds. O Munis, you will then have to join with the Devas to dispel that calamity.'

Having heard these wonderful words that were sweet as amrita, we soon returned to the place we desired, through the power of that great Deity.

When we, with the help of even such austere tapasya and arghya, have failed to catch a glimpse of him, how can you expect to see him so easily?

Narayana is the Great Being, he is the Creator of the universe. He is adorned in sacrifices with offerings of ghee and other special food accompanied by the chanting of Vedic mantras. He has no beginning and no end. He is Avyakta. Both the Devas and the Danavas worship him."

Encouraged by these words spoken by Ekata and commended by his companions, Dwita and Trita, and entreated by the other Sadasyas, the high-minded Brihaspati brought that sacrifice to completion after duly offering the accustomed adorations to the Devas. King Uparichara also completed his mahayagna and began to rule his subjects righteously.

At last, casting off his body, he ascended into swarga. After some time, through the curse of the Brahmanas, he fell from those blissful realms and sank deep into the bowels of the earth.

O tiger among monarchs, King Vasu was always devoted to the true dharma. Although sunk deep in the bowels of the earth, his devotion to virtue did not abate. Ever devoted to Narayana, and ever reciting sacred mantras to him, he once more ascended to heaven through Narayana's grace.

Rising from the bowels of the earth, because of attaining that highest end, King Vasu went to a place even higher than Brahmaloka, dominion of Brahma himself.'"

CANTO 338

"Yudhishtira says, 'Despite being wholly devoted to Narayana, why did the great King Vasu fall from swarga and why did he have to sink below the surface of Bhumi?'

Bhishma says, 'O Bhaarata, in this regard listen to the old narrative of a discourse between the Rishis and the Devas. Long ago, the Devas addressed many foremost of Brahmanas and told them that yagnas should be performed by offering up Ajas as dakshina. Aja should be understood as the goat and no other animal.

The Rishis said, "The Vedic Sruti declares that in sacrifices the offerings should consist of seeds of vegetables. Seeds are called ajas. It befits you not to kill goats. The slaughter of animals is not prescribed in the dharma of the virtuous. This, again, is the Krita yuga. How can animals be killed in this age of righteousness?"'

Bhishma continues, 'While this discourse was underway between the Rishis and the Devas, King Vasu came that way. Abounding in prosperity, the king moved through the sky accompanied by his soldiers, chariots and animals.

Beholding the king arriving there, the Brahmanas said to the Devas, "This one will remove our doubts. He performs sacrifices. He is liberal in making gifts. He always seeks the good of all creatures. How could the great Vasu speak otherwise?"

Having thus spoken to each other, the Devas and the Rishis approached King Vasu and asked him, "Rajan, with what should one conduct yagnas? Should one sacrifice with the goat or with herbs and plants? Dispel our doubts. We regard you as our judge in this matter."

Thus addressed, Vasu humbly joined his hands and said to them, "Tell me truly, O supreme Brahmanas, what in your opinion is entertained by you in this matter?"

The Rishis said, "In our understanding, yagnas should be performed with grain. The Devas, however, maintain that sacrifices should be done using animals. You be our judge and tell us which of view is correct."'

Bhishma continues, 'Learning the position of the Devas on this matter, Vasu, moved by a partiality for them, said that yagnas should be performed with animals. All the Rishis, blazing with the splendour of the sun, were enraged at this choice.

To Vasu, who was seated on his chariot and who had wrongly taken up for the Devas, they said, "Since you have mistakenly taken the side of the Devas, you will fall from heaven. From this day on, you will lose the power of journeying through the sky. Through our curse you will sink deep below the surface of the earth."

After the Rishis had spoken, King Uparichara immediately plunged down into an abyss. But at the command of Narayana, Vasu retained his memory. To his good fortune, pained at the curse pronounced on him by the Brahmanas, the Devas began to think how that curse might be neutralised.

They said, "This high-souled king has been cursed for our sake. We, the inhabitants of heaven, must unite for his good in return for what he has done for us." Having swiftly reflected and decided thus, the Devas went to where King Uparichara was.

Arriving in his presence, they said to him, "You are devoted to Narayana, the great God of the Brahmanas. He, the ruler of both the Devas and the Asuras, is pleased with you and will save you from the curse. It is proper, however, that the high-souled Brahmanas should be honoured. Rajan, their penances must necessarily fructify. Indeed, you have already plunged from the sky to the earth. We desire, however, to favour you in one respect. O Anagha, as long as you live in this abyss, you will receive food and sustenance through our boon.

Those streaks of ghee which Brahmanas pour in yagnas with concentrated minds, accompanied by sacred mantras, and known as Vasudhara, shall be yours, throughout blessings. Indeed, neither weakness nor distress will touch you.

While dwelling in this hollow, neither hunger nor thirst will afflict you for you will drink those streams of ghrita called Vasudhara. Your energy

will continue undiminished. As a consequence, the boon that we grant you, Narayana will be pleased with you, and he will bear you to the realm of Brahma!"

Having granted these boons to the king, the Devas and all those Tapodhana Rishis returned to their respective abodes. Then Vasu began to adore the Creator of the universe and to silently recite the sacred mantras that had come forth from Narayana's mouth in ancient days.

Parantapa, though dwelling in a pit of the earth, the king still worshipped Hari, the Lord of all the gods, in the five celebrated yagnas that are performed five times every day. As a result of these adorations, Narayana was pleased with him who had controlled his senses, and had shown himself to be entirely devoted to him, by relying upon him as his sole refuge.

The illustrious Vishnu, that giver of boons, addressed that foremost of birds, Garuda of great speed, who waited upon him as his servant. "O excellent and most blest Garuda, listen to what I say. There lives a great king by the name of Vasu who is of righteous soul and rigid vows. Through the wrath of the Brahmanas, he has fallen into an abyss of the earth.

The Brahmanas have been sufficiently honoured, since their curse has fructified. Go now to that king. At my command, Garuda, go to King Uparichara who now dwells in the depths of patala and can no more course through the sky. Go, Garuda, and swiftly raise him up."

Hearing Vishnu's words, Garuda spread his wings and going like the wind, entered the pit in which King Vasu was. He lifted up the king in his beak, soared into the sky and there he released Vasu. At that moment, King Uparichara once more acquired his divine form and re-entered the realm of Brahma.

Son of Kunti, in this manner did that great king first plunge down into the depths of the earth through the curse of the Brahmanas for a fault of speech, and once more ascend to swarga at the command of Vishnu.

Uparichara devoutly worshipped only the puissant Lord Hari, that foremost of all Beings. It was for this reverence that the king was freed from the curse of the Brahmanas and regained the felicitous regions of Brahmaloka.'

Bhishma continues, 'I have now told you everything regarding the origin of the spiritual sons of Brahma. Listen to me with undivided

attention, for I will now narrate to you how Devarishi Narada went to the White Island in ancient times.'"

CANTO 339

"Bhishma says, 'Arriving at Sweta dwipa, the illustrious Rishi saw those same white men possessed of lunar splendour of whom I have already spoken to you. Worshipped by them, the Rishi venerated them in return by bowing his head and revering them in his mind.

Wishing to behold Narayana, he began to live there, engaged in the silent recitation of sacred mantras, and observing the most difficult vratas. With dhyana, the regenerate Rishi, arms upraised, stood in yoga, and recited this mantra to the Lord of the universe, he, who is both saguna, the essence of attributes, and nirguna, without all attributes.

Narada said,[1] "Salutations to you, O God of gods, you who are free from all deeds! You are he who is nirguna, who is the Anudarshin of all the worlds, who is called Kshetrajna, who is the foremost of all Beings, who is infinite, who is called Purusha, who is the great Purusha, who is the foremost of all Purushas, who is the soul of the three attributes, who is called the Foremost, who is amrita, nectar, who is called Immortal, who is called Anantasesha, who is Akasa, space,

You are he who is without beginning, who is both Vyakta, manifest, and Avyakta, unmanifest, as existing and not-existent things, who is said to have his home in Satya, who is the foremost among the Devas; Narayana, who is the giver of wealth, the fruits of one's actions, who is identified with Daksha and other Lords of the creation, who is the Aswattha and other mighty trees, who is the four-headed Brahma, who is the Lord of all created Beings, who is the Lord of speech.

You are he who is the Lord of the universe, Indra, who is the all-pervading Atman, who is the sun, who is prana, the breath, who is the Lord

of the waters, Varuna, who is the Emperor or the king, who can be identified with the Lokapalas of the several points of the horizon, who is the refuge of the universe at the time of the final dissolution.

You are he who is concealed, who is the giver of the Vedas unto Brahma, who is associated with the sacrifices and Vedic studies achieved by Brahmanas with the help of their bodies, who is linked with the four principal orders of the Devas, who is every one of those orders, who shines radiantly with great effulgence, unto whom is offered the seven largest arghya along with the Gayatri and other mantras.

You are he who is Yama, who is Chitragupta and the other attendants of Yama, who is the wife of Yama, who is the Tushita order of the Devas, who is that other order called Mahatushita, the universal grinder, death, who is desire, and all diseases that have been created to ensure death.

You are he who is health and freedom from disease, who is subject to desire and passions, who is free from the influence of desire and passions, who is infinite as exhibited in species and forms, who is he that is chastised, who is he that is the chastiser,

You are he who is all the minor sacrifices of Agnihotra and others, who is all the principal sacrifices, those like Brahma, who is all the Ritvijas, who is the origin of all Vedic yagnas, who is fire, the very heart of all sacrifices, the mantras uttered in them, who is he who is revered in yagnas, who takes those shares of the arghya offered to him, who is the embodiment of the five sacrifices.

You are he who is the maker of the five divisions of time, day, night, month, season and year, who cannot be understood except by those shastras called Pancharatra, who fears nothing, who is unvanquished, who is only the mind, without a form, who is known only by name, who is the Lord of Brahma himself, who has completed all the vows and rituals told of in the Vedas.

You are he who is the Hamsa, bearer of the staff, who is the Paramahamsa without the staff, who is the foremost of all yagnas, who is Samkhya yoga, who is the embodiment of the Samkhya philosophy, who dwells in all Jivas, who lives in every heart, who resides in every sense, who floats on the ocean, who lives in the Vedas, who lies on the lotus as the egg from which the universe has sprung, who is the Lord of the universe, and whose forces spread far and wide to protect his devotees.

You take birth as all creatures. You are the origin of the universe. Your mouth is fire. You are that fire which courses through the waters of the ocean, gushing out from a horse's head. You are the sanctified ghee that is poured into the sacrificial fire. You are the charioteer, the fire and heat that charges the body and causes it to live and grow.

You are Vashat. You are the syllable AUM. You are Tapasya. You are Manas. You are Chandramas. You purify the sacrificial ghrita. You are Surya. You are the Dikgajas that are stationed at the four cardinal points of the horizon. You illuminate the cardinal points. You also brighten the subsidiary points. You are the Hayagriva and the Badava mukha.

You are the first three mantras of the Rig Veda. You are the protector of the varnas—Brahmanas, Kshatriyas, Vaisyas and Sudras. You are the five fires beginning with Garhapatya. You are he who has three times lit Nachi, the sacrificial fire.

You are the refuge of the six angas of the Vedas. You are the foremost of those Brahmanas that are employed to recite the Samans in yagnas and kriyas. You are Pragjyotisha, and you are he who sings the first Saman.

You keep the Vedic vratas and those observed by singers of the Samans. You are the embodiment of the Upanishad known as the Atharvasiras. You are he who is the subject of the five foremost scriptures, those that pertain to the worship of Surya, of Sakti, of Ganesa, of Siva and of Vishnu.

You are called the guru who subsists on only the froth of water. You are a Balakhilya. You are the embodiment of him who is steadfast in yoga. You are the epitome of the correct judgement of logic.

You are the beginning of the yugas, you the middle of the yugas and you are their end. You are Indra, Akhandala. You are the Rishis Prachina-garbha and Kausika. You are Purusthuta, You are Puruhuta, You are the Creator of the universe.

The universe has your form. Your movements are infinite. Your bodies are infinite; you are without end, without beginning and without middle. Your centre is unmanifest. Your end is unmanifest.

Your abode is in your vratas. You live in the ocean. Your home lies in fame, in penances, in self-restraint, in wealth, in knowledge, in grand achievements, and in everything belonging to the universe.

You are Vasudeva. You grant every wish. You are Hanuman who bore Rama on his shoulders. You are the mighty Aswamedha yagna. You receive your share of arghya in great sacrifices.

You bestow boons, joy and wealth. You are devoted to Hari. You are the subduer of the senses. You are vrata and kriya. You are mortifications, you are harsh mortifications, and you are the most relentless of mortifications.

You are he who observes vows and religious rites. You are free from all errors. You are a Brahmacharin. You were born in the womb of Prishni. From you have emerged all Vedic rites and karmas. You are unborn.

You pervade all things. Your eyes are on all things. You cannot be grasped by the senses. You are not subject to decay. You possess infinite power. Your body is inconceivably vast.

You are holy, beyond the ken of logic or argument. You are unknowable. You are the foremost of causes. You are the Creator of all creatures and you are their destroyer. You hold immense powers of maya. You are called Chitra-sikhandin.

You are the giver of boons. You take your share of the sacrificial offerings. You have acquired the punya of all yagnas. You are he who has been freed from all doubts. You are omnipresent. You have the form of a Brahmana. You are devoted to the Brahmanas.

The universe is your form. Your body is immeasurable. You are the greatest friend. You are kind to all your devotees. You are Brahmanyadeva, the great deity of the Brahmanas.

I am your devoted sishya. I seek to behold you. Salutations to you who are mukti."'

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[1]This is the Vishnu Sahasranama stotra.

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"Bhishma says, 'Thus worshipped with names unknown to others, the Divine Narayana, having the universe for his form, revealed himself to the ascetic Narada.

His form, though purer than the moon, differed from the moon in some ways. He somewhat resembled a blazing fire in hue. The puissant Lord was somewhat of the form of Vishti.

He resembled in some respects the feathers of the parrot, and in some a mass of pure crystal. He appeared like a hill of antimony and also like a mass of pure gold.

His colour somewhat resembled the first formed coral, and was somewhat white. In some respects that complexion shone with the colour of gold and in some that of lapis lazuli. To some extent it radiated the blue of lapis lazuli and in some that of sapphire. In some respects it resembled the hue of the peacock's neck, and in some that of a string of pearls.

Bearing these diverse hues on his person, Narayana appeared before Narada. He had a thousand eyes and was splendid to behold. He had a hundred heads and a hundred feet. He had a thousand bellies and a thousand arms.

He was still inconceivable to the mind. With one of his mouths he uttered the syllable AUM and then the Gayatri following Pranava. With the mind under complete control, the great deity, called by the names of Hari and Narayana, by his other countless mouths, chanted many mantras from the Aranyaka of the four Vedas.

The Lord of all the Devas, he who is adorned in sacrifices, held a kamandalu in his hands, some awesome and sparkling jewels, a pair of

sandals, and a bundle of kusa grass, a deer-skin, a staff and a small blazing fire.

With blissful soul, that foremost of Brahmans, Narada, bowed before Narayana and revered him. And he, the foremost of all the Devas, spoke the following words to Narada who bowed low in worship.

Narayana said, "The great Rishis Ekata, Dwita and Trita came to this realm to behold me. However, their wish remained unfulfilled. Nor can anyone have a vision of me other than those who are devoted to me with their whole being.

As for you, you are truly the foremost of all men who love and worship me with all their souls. These are my forms, the best ones that I assume. These were born, O Dvija, in the house of Dharma. Worship them always, and perform those kriyas that are laid down in the Vedas regarding that worship.

O Brahmana, ask of me the boons you desire. I am gratified with you today, and I appear to you now in my universal form free from decay and death."

Narada said, "Since, Holy One, I have succeeded in seeing you today, I consider that I have instantly gained the fruits of all my penances, of my self-restraint, and of all my vratas and punya karmas.

This, indeed, is the highest boon you have granted me for you have revealed yourself to me today. Eternal Lord, holiest one, the universe is your eye. You are Narasimha. Your form is identifiable with everything. Narayana, you are mighty and infinite."'

Bhishma continues, 'Having thus shown himself unto Narada, the son of Paramesthi, Narayana said to that Rishi, "Narada, go hence, do not delay! My devotees with moonlike complexions are without any senses and do not live on any food. They are, again, all emancipated. With minds wholly fixed on me, men should think only of me.

Such worshippers will never face any obstacles. These men are all crowned with ascetic success and are highly blessed. In ancient times, they deeply revered me. They have been freed from rajas and tamas. Without doubt, they are proficient to merge into my self.

He is that One who cannot be seen with the eye, touched with the sense of touch, smelt with the sense of scent, and who is beyond the sense of taste, who is untouched by sattva, rajas and tamas, who pervades all things

and is the one witness of the universe, and who is described as the Soul of the entire universe.

He is that which is not annihilated upon the destruction of the bodies of all created things, who is unborn and unchangeable and eternal, who is freed from all attributes, who is indivisible and undivided; He who transcends the twenty-four tattvas, is regarded as the twenty-fifth.

He who is called by the name of Purusha, who is inactive, and who can only be grasped by true gyana, he into whom the foremost of the regenerate enter and attain mukti. He who is the eternal Paramatman is known by the name of Vasudeva.

Behold, O Narada, the greatness and puissance of Narayana. He is never touched by dharma and adharma, good and evil deeds.

Sattva, rajas and tamas are said to be the three original gunas. These dwell and act in the bodies of all creatures. The Jivatman, called Kshetrajna, enjoys and sanctions the action of these gunas. He, however, transcends them and they cannot touch him.

Freed from these attributes, he supports them and gets pleasure from them. Having created them himself, the Jivatman is above them all. Devarishi, when the hour of universal dissolution arrives, Bhumi, which is the refuge of the universe, disappears into Jala, Jala disappears into Agni, Agni into Vayu, Vayu disappears into Akasa, and Akasa into Manas.

Manas is a wondrous creature, and it disappears into Avyakta Prakriti. Unmanifest Prakriti disappears into inert Purusha. There is nothing higher than Purusha, which is eternal. There is nothing among mobile and immobile things in the universe that is immutable, other than Vasudeva, the eternal Purusha. Imbued with great power, Vasudeva is the Atman of all creatures.

Earth, wind, space, water and light are the Panchamahabhutas of great power. Merging together they form the body. Having subtle potency and invisible to all eyes, Vasudeva then enters the body, the combination of the five primal elements. This is called his birth, and taking birth.

He causes the body to move about and act. Without a combination of the five Mahabhutas, no body can be created. Without the entry of the Jiva into the body, the mind dwelling within it cannot cause it to move and act. He that enters the body is powerful and is called Jiva.

He is known also by other names, Sesha and Samkarshana. He that arises from that Samkarshana, by his own actions, Sanatkumara, and in

whom all creatures merge at the end of the yuga, is the mind of all creatures, and is called by the name Pradyumna.

From Pradyumna arises he who is the Creator, and who is both cause and effect. It is from this that the mobile and immobile universe originates. This one is called Aniruddha. He is otherwise called Isana, and he is manifest in all deeds.

That illustrious one, Vasudeva, who is called Kshetrajna, and who is without gunas, should be known as the puissant Samkarshana, when he takes birth as the Jiva. From Samkarshana arises Pradyumna who is called 'He that is born as Manas.' From Pradyumna is he who is Aniruddha. He is Chit, Consciousness, he is Iswara, Supreme Lord.

It is from me, that the entire mobile and immobile universe springs. It is from me, Narada, that the indestructible and destructible, the existent and the non-existent, flow. They that are devoted to me enter into me and become free.

I am known as Purusha. Without karma, I am the twenty-fifth tattva. Transcending attributes, I am complete and indivisible. I am above all pairs of contradictions and free from all attachments. Narada, this you will not understand.

You see me as having a body. If I so wish I can dissolve this form in a moment. I am the Paramatman and the Jagadguru, the preceptor of the universe. What you see is only maya, an illusion. I appear to be endowed with the attributes of all created things. You are not consummate enough to know me.

I have now revealed my fourfold form to you. I am, Narada, the doer, I am cause, and I am effect. I am the sum of all living creatures. All beings have their refuge in me. Do not think that you have seen the Kshetrajna.

I pervade all things. I am the Jivatman of all creatures. However, when their bodies are destroyed, I am not annihilated. Those blessed ascetics who become wholly devoted to me are liberated from the rajas and tamas gunas, and succeed in uniting with me.

He who is called Hiranyagarbha, Brahma who is the beginning of the world, who has four faces, who cannot be understood through Nirukta, who is an eternal deity, attends to my work. Rudra, born of my wrath, springs from my forehead.

Behold, the eleven Rudras protrude on the right side of my body. The twelve Adityas are on the left. Behold, the eight Vasus, those best of Devas,

are in my front, and look, the Aswini Kumaras, Nasatya and Dasra, the two divine physicians, are at my back.

Behold all the Prajapatis and the Saptarishis also in my body. Behold the Vedas, and all the countless yagnas, the amrita and all the medicinal plants and herbs, the tapasyas, and all the diverse vratas and kriyas. Behold the eight attributes of puissance, particularly those of sovereignty, all dwelling together in my body in their united and embodied forms.

Behold also Sree and Lakshmi, and Kirti, and Bhumi Devi with her mountainous undulations, and Saraswati, the mother of the Vedas, dwelling in me. Behold Dhruva, that foremost of luminaries ranging the skies, as also all the oceans and lakes and rivers dwelling in me. Behold the four most excellent Pitris in their embodied forms, and the three gunas, sattva, rajas and tamas, dwelling formlessly within me.

The actions performed to honour the Pitris are superior in punya to those done in honour of the Devas. I am the Pitri of both the Devas and the Pitris, and have existed before even them. Becoming the Badava mukha, I course through the western and the northern oceans, drinking sacrificial libations duly poured with mantras and arghya offered with devotion.

In ancient times, I created Brahma who adored me in sacrifices. Gratified with him, I granted him many excellent boons. I said to him that in the beginning of the kalpa he would be born to me as my son, and the sovereignty of all the worlds would be vested in him, and that diverse names would be bestowed on diverse objects that mark the creation of Ahamkara.

I also told him that none would ever violate the limits and boundaries he would assign for all creatures to observe and, further, that he would grant boons to those who asked him through yagnas and fitting deeds. I further assured him that he would be revered by all the Devas and Asuras, all the Rishis and Pitris, and the diverse beings of creation.

I also explained that I would always manifest myself to accomplish the ends of the Devas and that I would suffer myself to be commanded by him even as a son by his father. Gratified with Brahma, I granted these and other agreeable boons to him and once more embraced the course dictated by Nivritti.

The highest Nivritti is identical with the annihilation of all dharma and karma. By adopting Nivritti one should conduct oneself in complete felicity. Learned gurus, with firm convictions deduced from the truths of the

Samkhya philosophy, have spoken of me as Kapila full of gyana, dwelling within the effulgence of Surya, and concentrated in yoga.

In the Chchandas, I have been repeatedly addressed as Hiranyagarbha. In the yoga shastras, I have been spoken of as one who delights in yoga. I am eternal. Assuming a form that is manifest, I dwell now in swarga.

At the end of a thousand yugas I shall once more withdraw the universe into myself. Having withdrawn all beings, mobile and immobile into myself, I shall exist all alone with only gyana for my companion. After the passing of time I will once again create the universe, with the help of that knowledge.

My fourth form creates the indestructible Sesha. That Sesha is called by the name of Samkarshana. Samkarshana creates Pradyumna. From Pradyumna I am born as Aniruddha. Repeatedly, I create myself. From Aniruddha springs Brahma, from Aniruddha's navel. From Brahma are born all creatures.

Know that creation springs forth in this way repeatedly at the beginning of every kalpa. Creation and destruction succeed each other even as do sunrise and sunset. As time, infused with immeasurable energy, forcefully brings back the sun after his disappearance, in the same way I will assume the form of Varaha, the boar, and bring back the earth from her submergence, with her girdle of oceans, to her rightful place, for the benefit of all creatures.

I will then kill the proud powerful son of Diti, Hiranyaksha. For the good of the Devas, I will assume the form of Narasimha and slay Hiranyakasipu, the other son of Diti, who is a great destroyer of sacrifices.

Unto Virochana, the son of Prahlada, will be born a mighty son named Bali. That great Asura will be indestructible by the Devas, Asuras and Rakshasas. He will wrest sovereignty from Sakra.

After overthrowing the Lord of Sachi, when that Asura usurps the sovereignty of the three worlds, I will be born in Aditi's womb, by Kasyapa, as the twelfth Aditya. I will seize overlordship of the three worlds, restore it to Indra, and reinstate the Devas to their rightful places. As for Bali, that foremost of Danavas, who cannot be slain by all the Devas, I will thrust him down into patala.

In the Treta yuga, I will be born as Rama in the Bhrigu vamsa and annihilate the arrogant Kshatriyas, who boast of their strength and possessions. Towards the close of Treta and the beginning of Dwapara, I

shall be born as Rama, the son of Dasaratha, in the Ikshvaku vamsa, in the royal house of the sun.

In that yuga the two sons of Prajapati, the Rishis Ekata and Dwita, harmed by their brother Trita, must be born as vanaras, losing their beautiful human forms.

Those vanaras that are born in the Ekata and Dwita vamsa, will be suffused with strength and tejas, equalling Sakra himself in prowess. They will become my allies for accomplishing the work of the Devas. I shall then slay the awesome ruler of the Rakshasas, that wretch of Pulastya's vamsa, the ferocious Ravana, along with his progeny and his followers.

Towards the close of the Dwapara and beginning of the Kali yuga, I will reappear in the world, taking birth in the city of Mathura for the purpose of slaying Kamsa. There, after destroying countless Danavas who incense the Devas, I will live in Kusasthali in Dwaraka.

While dwelling in that city I will slay the Asura Naraka, the son of Bhumi, who will assail Aditi and other Danavas, Muru and Pitha. Slaying also the king of Pragjyotisha, I will transplant his delightful city filled with diverse kinds of wealth into Dwaraka.

I will then subjugate Maheswara and Mahasena, who will become fond of the Danava Bana, their devotee, and protect him and exert themselves vigorously for him. Next defeating Bana, the son of the Danava Bali, with a thousand arms, I will obliterate all the inhabitants of the airborne Danava city called Saubha.

I will next, O foremost of Brahmanas, cause the death of Kalayavana, a mighty Danava endowed with the energy of Gargya. A proud Asura will appear as a king in Girivraja, his name Jarasandha, and he will oppose all the other kings of the world. His death will be compassed by me through another guided by my intelligence.

I will next annihilate Sisupala at the sacrifice of Dharmaraja Yudhishtira, a yagna to which all the kings of the world will bring tribute. In some of these feats, only Arjuna, the son of Vasava, will be my equal. I will establish Yudhishtira with all his brothers in his ancestral kingdom.

The people will call Arjuna and me Nara-Narayana, when we put forth our might and consume an untold number of Kshatriyas, for the good of the world. Having lightened the burden of the earth according to our wishes, I will absorb all the principal sattvas, and Dwaraka, my beloved city, into my own self, recollecting my all-embracing knowledge.

In this way I will accomplish many marvellous feats and finally attain those blessed realms of felicity created by me and honoured by all Brahmanas. Appearing in the forms of Hamsa, a swan; Matsya, a fish; Kurma, a tortoise; Narasimha, a man-lion; and Vamana, a dwarf, I will then incarnate myself as Rama of Bhrigu's race, then as Rama, the son of Dasaratha, then as Krishna the son of the Sattvata vamsa, and finally as Kalki the Destroyer.

When the auditions in the Vedas disappeared from the world, I brought them back. The Vedas with their auditions were recreated by me in the Krita yuga. They have again vanished or may only be partially heard scattered in the Puranas.

Many of my finest appearances in the world have become events of the past. Having achieved the good of the worlds in those forms in which I appeared, they have merged into my own Prakriti. Brahma himself has not seen this form of mine, which you, O Narada, have seen today because of your absolute devotion to me. I have now told you everything, you who are so totally devoted to me; I have disclosed my past and future incarnations to you, together with all their mysteries.'"

Bhishma continues, 'The holy and illustrious deity, of universal and immutable form, having said these words unto Narada, disappeared instantly. Narada, having obtained the high favour that he had sought, went swiftly to the hermitage called Badari, to have a vision of Nara and Narayana.

This great Upanishad, perfectly consistent with the four Vedas, in harmony with Samkhya yoga, named the Pancharatra scriptures, and recited by Narayana himself, was repeated by Narada in the presence of many in the abode of his father, Brahma, in exactly the same way in which Narayana, when he had revealed himself to him, had recited it, and which he had himself heard.'

Yudhishtira says, 'Was not Brahma, the Creator of all things, acquainted with this wonderful narrative of the glory and wisdom of Narayana that he had to hear it first from the mouth of Narada? Is the illustrious Pitamaha of all the worlds in any way different from or inferior to the great Narayana? How then is it that he was unfamiliar with the puissance of Narayana of immeasurable energy?'

Bhishma continues, 'Hundreds and thousands of Mahakalpas, hundreds and thousands of creations and dissolutions have come and gone in the past.

In the beginning of every cycle of creation, Brahma, puissant Creator of all things, is remembered by Narayana.

Rajan, Brahma knows well that Narayana, that foremost of all Devas, is superior to him. He knows that Narayana is the Paramatman, that he is the Supreme Lord, that he is the Creator of Brahma himself.

This ancient story, perfectly consistent with the Vedas, was recited by Narada to that conclave of Rishis crowned with ascetic success. Surya Deva, having heard that account from those blessed Rishis, repeated it to the sixty-six thousand Rishis that follow in his train.

And Surya, who gives light to all worlds, repeated that narrative to those pure Beings who have been created by Brahma to always journey alongside him. The high-souled Rishis that follow in Surya's train, repeated that excellent tale unto the Devas assembled on the breast of Meru.

The best of Rishis, the regenerate Asita, having heard this from the Devas, repeated it to the Pitris. I heard it from my sire Shantanu who recited it to me. Myself having heard it from my father, I have repeated it to you, O Bhaarata.

Devas and Munis, who have heard this venerable Purana all adore the Supreme Soul. This narrative, belonging to the Rishis and thus handed down from one to another, should not be passed on by you to anyone who is not a devotee of Vasudeva. This one is really the essence of the hundreds of other narratives that you have heard from me.

In ancient times the Devas and the Asuras united to churn the ocean and to bring forth the amrita. In the same way, the Brahmanas united and churned all the scriptures and raised this narrative which resembles the nectar of immortality. He who frequently reads this narrative, and he who listens to it, with concentration and devotion, in a secluded place, succeeds in becoming an inhabitant possessing a lunar complexion of the vast island known as Sweta dwipa, the White Island.

Without doubt, such a man enters into Narayana of a thousand rays. By listening to this narrative from the beginning, a sick man is freed from his illness. The man who simply desires to read or listen to this narrative obtains the fruition of all his wishes. By reading or listening to it, the bhakta attains to the highest end that is kept for devout worshippers.

You, too, must always adore and worship that foremost of all Beings. He is the father and the mother of all creatures, and he is an object of reverence for the entire universe. Mahabaho Yudhishtira, let the illustrious

and Eternal God of the Brahmanas, Janardana of high intelligence, be pleased with you!'"

Vaisampayana continued, "Having listened to the best of narratives, O Janamejaya, Dharmaraja Yudhishtira and all his brothers became devoted to Narayana. And from that day on, all of them began to practise silently meditating upon Narayana, and uttered these words to adore him, 'Victory to that holy and illustrious Being.'

Rishi Vyasa, best of gurus, devoted to tapasya, recited the word 'Narayana', that sublime mantra which is worthy of being recited in silence. Coursing through the sky to the ocean of milk which is always the abode of nectar, and worshipping the great God there, he came back to his own hermitage.

Bhishma continues, 'I have now repeated to you the tale that was told by Narada to the assembly of Rishis in the abode of Brahma. That narrative has descended from one person to another from the most ancient times. I heard it from my sire who told it to me.'"

In the Naimisa vana, among the Rishi Saunaka's sages, the Suta Romaharshana continued, 'I have now told you all that Vaisampayana narrated to Janamejaya. Having listened to Vaisampayana's narration, King Janamejaya discharged all his duties according to the rules laid down in the shastras.

You have all undergone severe tapasya and observed many high and excellent vratas. Living in this sacred forest of Naimisa, you are conversant with the Vedas. Foremost of regenerate ones, you all have come to this great yagna of Saunaka.

Adore and worship that Eternal and Supreme Lord of the universe in yagnas, properly pouring offerings of ghee into the fire, reciting mantras, and dedicating them to Narayana. As for myself, I heard this excellent account that has descended from generation to generation from my father who narrated it to me in earlier times.'

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Saunaka said, 'How is Narayana, fully conversant with the Vedas and their branches, at once the doer and the enjoyer of sacrifices? Ever forgiving, he has adopted the religion of Nivritti, abstention. He himself has established the duties of Nivritti.

Why then has he made many Devas take shares in yagnas, which, of course, are all due to the disposition of Pravritti? Why has he created some with a contrary disposition, for they follow the rules of Nivritti?

O Suta, dispel our doubt. This doubt seems to be eternal and intertwined with a great mystery. You have heard all discourses on Narayana, discourses that are consistent with the shastras.'

Sauti said, 'Excellent Saunaka, I shall recite to you what Vaisampayana, the disciple of the intelligent Vyasa, said when questioned on these very subjects by King Janamejaya. Having heard the discourse on the glory of Narayana who is the Soul of all embodied creatures, wise Janamejaya asked Vaisampayana these very questions.

Janamejaya said, "The whole world of Beings, with Brahma, the Devas, the Asuras and humans, is one that is deeply attached to actions which produce prosperity. You have said that mukti is the highest felicity marked by the end of existence.

Those who are without both paapa and punya succeed in becoming liberated when they enter the great God of a thousand rays. Brahmana, it appears that this mukti dharma is exceedingly difficult to practise. Turning away from it, all the Devas now take pleasure in the pouring of ghee on sacrificial fires along with the chanting of mantras, and offering other customary havis.

Brahma, Rudra, the puissant Sakra the slayer of Bala, Surya, Chandramas, Vayu, Agni, Varuna, the living Akasa, the universe as conscious agent, and the other inhabitants of swarga, all seem to be ignorant of the way to make an end to conscious existence, which can be had through Atmagyana, self-realisation.

This is perhaps why they have not be taken themselves to the path that is certain, indestructible, and immutable. Hence perhaps, turning away from that path, they have adopted the religion of Pravritti which leads to conscious existence measured by time. This, indeed, is one great flaw in those attached to karma, for all their gains are terminable.

This doubt, regenerate one, is planted in my heart like a dagger. Remove it by narrating some old discourses on this subject. I am profoundly curious to listen to you.

Why do the Devas take their respective shares of havis offered to them with the help of mantras in yagnas of diverse kinds? Why are the Swargavasis revered in sacrifices? And, O Dvijottama, to whom do they, who take their shares of offerings in sacrifices performed in their honour, themselves make offerings when they perform mahayagnas?"

Vaisampayana said, "Rajan, the question you have asked me relates to another deep mystery. One who has not undergone tapasya and is not familiar with the Puranas, cannot answer it. I will answer you, however, by narrating what my guru Vyasa, the island-born Krishna, the Maharishi who divided the original Veda, said to us when we once questioned him.

Sumanta, Jaimini and Paila of firm vows, Suka and I were Vyasa's sishyas. Numbering five in all, endowed with self-restraint and purity of rituals, we had completely subdued wrath and controlled our senses. Our guru used to teach us the four Vedas, and the Mahabharata as the fifth.

Once while we were engaged in studying the Vedas on Mount Meru, inhabited by the Siddhas and Charanas, this very doubt, as expressed by you today, arose in our minds. We questioned Vyasa about it. I heard his reply.

I will now narrate that answer to you, O Bhaarata. Hearing these words addressed to him by his disciples, that dispeller of all kinds of darkness represented by avidya, the blessed Vyasa, the son of Parasara, said, 'I have undergone most severe, the austerest of tapasya. I am fully aware of the past, the present and the future.

On account of my tapasya and self-restraint, as I lived on the shores of the ocean of milk, Narayana was gratified with me. His pleasure granted me my desire for this Trikalagyana, perfect knowledge of the past, the present and the future. Listen now to me as I address this great doubt that has disturbed your minds.

With the eye of knowledge, I have seen all that has happened since the beginning of the kalpa. He whom both the Samkhyas and yogis call by the name of Paramatman comes to be regarded as Mahapurusha as a consequence of his own actions.

From him springs forth the unmanifest, Avyakta, whom the learned call Pradhana. From the unmanifest rises the manifest, Vyakta, for the creation of all the words. He is called Aniruddha. That Aniruddha is known among all creatures by the name of Mahat Atman.

It is that Aniruddha who, becoming manifest, created the Pitamaha Brahma. Aniruddha is known by another name, Ahamkara, endowed with every kind of energy. Bhumi, Vayu, Akasa, Jala and Agni are the five Mahabhutas that have sprung from Ahamkara. Having created these five Mahabhutas, he then created their attributes.

Combining the Mahabhutas, he created diverse embodied beings. Listen to me as I recount them to you. Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, Vasishta and the Swayambhu Manu, these should be known as the eight Prakritis. Upon these rest all the worlds.

Then, for the fulfilment of all creatures, Brahma created the Vedas with all their angas, as also the yagnas with their constituent limbs. From these eight Prakritis have sprung all this vast universe.

Then emerged Rudra from the principle of wrath, and he created ten others like him. These eleven Rudras are called Vikara Purushas. The Rudras, the eight Prakritis, and the several Devarishis, having being born, approached Brahma with the objective of upholding the universe and its workings.

Addressing the grandsire, they said, ‘Holy One, we have been created by you. Pitamaha, tell us about our respective spheres of influence and authority. What particular jurisdictions have been created by you for supervising the various affairs of creation?

What kind of consciousness should each of us have, and which of these areas should we take charge of? Also endow each of us the measure of power that we are to have to discharge our duties.’

Thus addressed by them, Brahma replied unto them in the following way: 'You deities have done well in speaking to me of this matter. Blessed be you all! I was thinking of this very matter that has engaged your attention. How should the three worlds be upheld and kept stable? How should your powers and mine be employed towards that end?

Let all of us leave this place and repair to that unmanifest and foremost of Beings, who is the witness of the world, to seek his protection. He will inform us what is for our good.'

Those Devas and Rishis, with Brahma, went to the northern shores of the ocean of milk, wishing to do good to the three worlds.

Arriving there, they began to practise those austere tapasyas advocated by Brahma in the Vedas, those penances known by the name of Mahaniyama. They stood there with minds fixed, unmoving as wooden posts, with eyes and hands raised up above their heads.

For a thousand celestial years they engaged in rigorous tapasya. At the end of that period they heard these sweet words in harmony with the Vedas and their angas.

'I welcome you Devas and Rishis, blessed with the wealth of asceticism, with Brahma in your company, and to you I say that I know what is in your hearts. Your thoughts are indeed for the good of the three worlds.

I will increase your energy and strength with Pravritti, the propensity for action. You have devoutly worshipped me with tapasya. Foremost of Beings, enjoy now the fruits of your austerities.

This Brahma is the Lord of all the worlds. Endued with puissance, he is Prajapati of all creatures. You too are the best of the Devas. With dhyana, perform yagnas for my glory.

In these sacrifices always give me a portion of the sacrificial offerings. I will then assign to each of you your respective jurisdictions and ordain what will be for your good!'"

Vaisampayana continued, "Vyasa said, 'Hearing these words of the God of gods, all those Devas, Maharishis and Brahma were filled with such delight that the hair on their bodies stood on end. They immediately made arrangements for a yagna in honour of Vishnu according to the niyamas laid down in the Vedas.

In that sacrifice, Brahma himself dedicated a portion of the offerings to Vishnu. The Devas and Devarishis also dedicated similar portions each unto

him. These portions, offered with great reverence, were in accordance with the rules established for the Krita yuga, both in measure and excellence.

In that yagna, the Devas and the Rishis and Brahma worshipped Vishnu Narayana as one with the complexion of the sun, as the foremost of Beings, situated beyond the reach of tamas, vast and infinite, pervading all things, the Supreme Lord of all, the giver of boons. Thus adored by them, invisible and formless, bodiless, He addressed those assembled divinities, saying to them:

"The offerings dedicated by you in this sacrifice have all reached me. I am gratified with all of you. I shall bestow rewards on you that will however be fraught with destinations from which there will be return.

Devas, because of my grace and compassion for you this shall be your distinctive feature from this day onwards. Performing sacrifices in every yuga, with large gifts, you will enjoy the fruits born of Pravritti. Men who perform yagnas according to the rules of the Vedas will give unto all of you shares of their havis.

In such yagnas, according to the Veda-sutras I compel a man to receive a share similar to that which he has himself offered in that sacrifice. You have been created to look after those affairs within your respective domains; uphold the worlds according to the measures of your power, which depend on the shares you receive in those sacrifices.

Indeed, drawing strength from those rites and rituals prevailing in the several worlds, arising from the fruits of Pravritti, and continue to uphold the affairs of those worlds. Strengthened by the yagnas that will be performed by men, you will strengthen me.

This is what I intend for you all. It is for this purpose that I have created the Vedas and sacrifices and plants and herbs. Duly revered by humans on earth, the Devas will be gratified. Foremost of deities, till the end of this kalpa I have ordained your creation, making your constitution depend upon the consequence of Pravritti dharma. Now, with regard to your respective spheres of influence, engage yourselves in seeking the good of the three worlds.

Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu and Vasishta, these seven Rishis have been created by a fiat of the will, Manas. They will become the foremost of those conversant with the Vedas. In fact, they will become the teachers of the Vedas. They will be wedded to Pravritti dharma, for they are intended to devote themselves to procreation.

I reveal to you this eternal path of creatures engaged in kriyas and karmas. The puissant Lord who is charged with the creation of all the worlds is Aniruddha; Sana, Sanatsujata, Sanaka, Sanandana, Sanatkumara, Kapila and Sanatana, these seven Rishis are known as the spiritual sons of Brahma.

Their knowledge comes to them of itself, not dependent on study or exertion. These seven are wedded to Nivritti dharma. They are the foremost of all yogis. They possess deep knowledge of the Samkhya philosophy.

They teach the dharma of the shastras, and it is they who introduce the duties of Nivritti and cause them to arise in the worlds. From unmanifest Prakriti has flowed Consciousness and the three great gunas of sattva, rajas, and tamas. Transcending Prakriti is he called Kshetrajna. I myself am that Kshetrajna.

The path of those wedded to karma emerging out of Ahamkara is fraught with return. That path does not reach the place from where there is no return. Different creatures have been created with different ends. Some are intended for the path of Pravritti and some for that of Nivritti. One enjoys the reward of the particular path he follows.

This Brahma is the master of all the worlds. With his power he creates the universe. He is your mother and father, and he is your grandfather. At my command, he will be the giver of boons unto all creatures.

His son Rudra, who has sprung from his brow at his command, will uphold all created beings. Go to your respective realms and, according to the laws, seek the good of the worlds. Let all the karma based on the shastras flow in all the worlds. Do not delay.

Most excellent divinities, ordain the deeds of all creatures and their goals. Determine also the limits of the periods for which all creatures are to live. This present yuga that has begun is the foremost of all, and should be known by the name of Krita.

In this yuga, living creatures should not be killed in the yagnas that may be performed. It should be as I command and not otherwise. In this age, righteousness, dharma, will flourish in its fullness.

After this age will come the Treta yuga. In that yuga, the Vedas will lose one quarter of themselves. Only three of them will exist. In the sacrifices performed in that epoch, animals, after dedication with sacred mantras, will be killed. Dharma, too, will lose one quarter; only three quarters of righteousness will flourish.

At the end of the Treta will come Dwapara, the mixed yuga. In that age, dharma will lose two quarters and only two quarters will thrive.

Upon the end of Dwapara, Kali yuga, under the influence of the Tisya constellation. Righteousness will lose full three quarters. Only a quarter thereof will exist in all places."

When Narayana spoke these words, the Devas and the Devarishis said to him, "If only a fourth part of dharma is to exist in that yuga in every place, tell us where shall we then go and what shall we do?"

The blessed and Holy One said, "In that yuga, you should repair to such places where the Vedas and yagnas, tapasya and satya and self-restraint, accompanied by duties filled with compassion for all creatures, still continue to flourish. Evil will never be able to touch you at all!"'

Vyasa continued, 'Thus commanded by the great God, the Devas with all the Rishis bowed their heads and went away to their destinations. After the Rishis and Devas had left, Brahma remained there, desirous of beholding the great deity in the form of Aniruddha.

The foremost of Devas then manifested himself to Brahma, having assumed a form that had a gigantic equine head. Bearing a kamandalu and the tridanda, he manifested himself before Brahma, reciting the while the Vedas with all their angas.

Beholding him in that form crowned with a badava mukha, a horse's head, Brahma, the creator of all the worlds, moved by the desire of doing good to his Creation, worshipped him with bowed head and folded hands. The great Deity embraced Brahma and then said:

"O Brahma, duly think of the paths of karma that creatures are to follow. You are the great ordainer of all created beings. You are the lord of the universe. Placing this burden on you I will soon be free from anxiety.

When it becomes difficult for you to achieve the purposes of the Devas I will appear in incarnate forms according to my Atmagyana." Having said these words that grand form with the horse's head disappeared in a flash. Having received his command, Brahma too, went swiftly to his own realm.

It is for this that Vishnu, Padmanabha with the lotus in his navel, accepted the first share offered in sacrifices and because of this he came to be called the eternal upholder of all yagnas. He himself adopted Nivritti dharma, the goal of those seeking everlasting felicity.

At the same time, he established Pravritti dharma for others, in order to furnish variety to the universe. He is the beginning, he is the middle, and he

is the end of all created Beings.

He is their Creator and he is their one object of meditation. He is the actor and he is the act. Having withdrawn the universe into himself at the end of the yuga, he falls asleep, and awakening at the beginning of another yuga, he once again creates the universe.

Bow unto that illustrious one of high soul and who transcends the three gunas, who is un-born, whose form is the universe, and who is the abode or refuge of all the inhabitants of swarga. Bow unto him who is the Supreme Lord of all creatures, who is the Lord of the Adityas, and of the Vasus as well.

Bow unto him who is the Lord of the Aswins, and the Lord of the Maruts, who is the Lord of all the sacrifices ordained in the Vedas, and the Lord of the Vedangas. Bow unto him who always resides in the ocean, and who is called Hari, and whose hair is like the blades of the munja grass.

Bow unto him who is peace and serenity, and who imparts mukti dharma to all. Bow to him who is the Lord of penances, of all kinds of energy, and of fame, who is ever the Lord of speech and the Lord of all the rivers.

Bow unto him who is called Kapardin, Rudra, who is the Great Boar, and who possesses great intelligence, who is the sun, and who took the form with the horse's head; he Lord who is always displayed in a fourfold form. Bow unto him who is unrevealed, who is capable of being grasped through gyana alone, and who is both Akshara and Kshara.

The Supreme Deity, who is immutable, pervades all things. He is the Supreme Lord who can be only known with the eye of knowledge. It was with gyana that I perceived him in ancient times.

Sishyas, I have told you all that you asked me; now act according to what I have said and serve the Supreme Lord called Hari. Sing his praises in Vedic mantras; adore and worship him with all due rites!'"

Vaisampayana continued, "It was thus that Vyasa, the arranger of the Vedas, discoursed to us, when we questioned him. His son, the righteous Suka, and us, all his sishyas, listened avidly to him as he addressed us. We and our gurus then adored the great deity with verses, Riks extracted from the four Vedas.

I have now told you all that you asked me. Rajan, thus did our island-born preceptor instruct us.

He who has surrendered to Narayana and listens, with dhyana, to this discourse or reads or recites it to others, is filled with intelligence and health, beauty and strength. If ill, he is freed from that illness; if bound, he is freed from his bonds.

The man who desires receives the fruits of all his desires, and also attains to a long life. By doing this, a Brahmana becomes conversant with all the Vedas, and a Kshatriya is crowned with success. Following this a Vaisya makes vast profits, and a Sudra attains great felicity.

A sonless man obtains a son. A woman finds a desirable husband. A woman that has conceived gives birth to a son. A barren woman conceives and attains to the wealth of sons and grandsons.

He who recites this discourse on the way succeeds in passing joyfully along this path without any obstacles. If one reads or recites this story, he attains whatever objects he cherishes.

Hearing these assured and true words of the Maharishi, embodying the gunas of that high-souled one, listening to this narrative of the great assembly of Rishis and other inhabitants of swarga, men devoted to the Supreme Deity find great bliss."

CANTO 342

Janamejaya said, "Holy one, tell me the significance of those diverse names uttered by Maharishi Vyasa and his disciples to praise Madhusudana, the slayer of Madhu. I am keen to hear those names of Hari, that Supreme Lord of all creatures. By listening to those names, I shall be purified and cleansed like the bright autumn moon."

Vaisampayana said, "Listen, Rajan, to the significance of those names, diverse because of the many attributes and actions of Hari, as the puissant Hari himself explained them to Arjuna. That Parantapa once asked Krishna about the importance and meaning of some of the names by which he was adored.

Arjuna said, 'Krishna, Supreme ordainer of the past and the future, Creator of all Beings, immutable One, Refuge of all the worlds, Lord of the universe, dispeller of the fears of all men, from you I desire to know in detail the significance of all your names which have been enumerated by the great Rishis in the Vedas and the Puranas because of your awesome and diverse deeds. None other than you, Kesava, is competent to explain this.'

Krishna said, 'Arjuna, in the Rig Veda, in the Yajur Veda, in the Atharvans and the Samans, in the Puranas and the Upanishads, as also in the treatises on jyotisha, astrology, in the Samkhya and yoga shastras, and in the treatises on Ayurveda, the science of life, many are the names that have been mentioned by the great Rishis.

Some of those names are derived from my attributes and some of them relate to my deeds. Listen with concentration of the import of each of those names with reference to my exploits. I will recite them to you.

It is said that in ancient times you were half my body. Salutations to him of great glory, who is the Paramatman of all embodied creatures. Salutations to Narayana, unto him who is the universe, unto him that transcends the three primal gunas of sattva, rajas and tamas, unto him that is the Soul of those attributes.

From his grace has arisen Brahma and from his wrath Rudra. He is the source from which all mobile and immobile creatures emerge. Sattva is made up of eighteen qualities.

That attribute is Supreme Nature; her soul consists of Akasa and Bhumi and she upholds the universe with her creative forces. That Prakriti is identical with the fruit of all karma, in the form of the diverse realms of felicity which creatures attain through their actions.

She is also the pure Chit. She is immortal, and invincible, and is called the Soul of the universe. From her flows all the modifications of both creation and destruction. She is identical with my nature. Without sex, she or he is the tapasya that men undergo.

He is both the yagna performed and the sacrificer that performs it. He is the ancient and the infinite Purusha. He is otherwise called Aniruddha and is the source of the creation and the destruction of the universe.

When Brahma's night ended, through the grace of that Being of immeasurable energy, a lotus appeared, O you of eyes like lotus-petals. Within that lotus Brahma was born, springing from Aniruddha's grace.

Towards the evening of Brahma's day, Aniruddha was filled with anger, and from this there sprang from his forehead a son called Rudra with the power of destroying everything at the hour of Pralaya. Brahma and Rudra are the foremost of all the Devas, having sprung respectively from the auspiciousness and the wrath of Aniruddha.

Acting according to Aniruddha's command, these two Devas create and destroy. Although capable of granting boons to all creatures, in the matter of creation and destruction, they are mere instruments in the hands of Aniruddha. It is Aniruddha that does everything, making Brahma and Rudra the visible driving forces in the universe.

Rudra is otherwise called Kapardin. He sometimes has matted locks of hair; at other times he reveals a shorn head. He favours living in samsanas, cremation grounds, which are indeed his home.

He is an observer of the austerest vratas. He is a yogin of great power and energy. He is the destroyer of Daksha's sacrifice and of Bhaga's eyes.

Son of Pandu, it should be understood that Rudra always has Narayana for his Atman. If Maheswara is worshipped, then the puissant Narayana is also worshipped. I am the soul of all the worlds, of all the universe. Rudra, again, is my Soul.

It is for this that I always venerate him. If I do not adore the auspicious and boon-giving Isana nobody would then adore me. The laws I establish are followed by all the worlds. These must always be revered and for this reason I do adore them.

He who knows Rudra knows me, and he who knows me knows Rudra. He who follows Rudra follows me, Rudra is Narayana. Both are one; and the one is displayed in two different forms. Rudra and Narayana, forming one person, pervade all visible things and cause them to act.

Son of Pandu, no one other than Rudra can grant me a boon. Having realised this, in olden times, I revered Rudra to obtain the boon of a son. In adoring Rudra thus I adored my own self. Vishnu never bows his head to any god other than his own self. It is for this reason that I adore Rudra, for Rudra is my own self.

All the Devas, including Brahma and Indra, and the Maharishis worship Narayana, that foremost of deities, also known by the name of Hari. Vishnu is the foremost of all Beings past, present or future, and as such should always be adored and revered.

Bow to Vishnu. Bow your head unto him who protects everyone. Arjuna, bow to that great boon-giving God, that foremost of deities, who consumes the offerings made to him in yagnas.

I have heard that there are four kinds of worshippers: those who are eager for a religious life, those who are seekers, those who strive to understand what they learn, and those who are wise. Among them all, they who devote themselves to realising the self and do not adore any other deity, are the best. I am the end they seek, and though engaged in karma, they never seek its fruits.

The three other categories of my worshippers are those that desire the fruits of their actions. They attain to realms of great felicity, but once they have exhausted their punya they must fall from those realms. Those amongst my devotees who are fully awakened, and know that all happiness is transitory, other than what is attained by those who become united with me, obtain what is most invaluable.

Those enlightened ones may be engaged in adoring Brahma or Siva or the other Devas in heaven but they succeed at last in realising me. I have now told you about my diverse devotees.

Arjuna, you and I are known as Nara and Narayana. Both of us have assumed human bodies only for the purpose of lightening the burden of the earth. I am fully aware of my self.

I know who I am and from where I come. I know Nivritti dharma, and all that is responsible for the prosperity of all creatures. I am eternal and the sole refuge of all men. The waters have been called by the name Naara, for they sprang from him called Nara. And since the waters, in former times, were my refuge, I am, therefore, referred to as Narayana.

Assuming the form of the sun, I envelop the universe with my rays. And because I am home to all creatures, I am called by the name of Vasudeva. I am the end of all creatures and their beginning, Bhaarata.

I pervade the entire firmament and the earth, and my splendour transcends every other splendour. I am he whom all creatures wish to attain to at the hour of death. And because I pervade all the universe, I have been called the name Vishnu. Desiring mukti through subduing their senses, people seek to me, I who am swarga and Bhumi and the sky between the two. For this I am called Damodara.

The word prishni includes food, water, the Vedas and amrita. These four are always in my belly. Hence am I called Prishnigarbha. The Rishis once said that when the Rishi Trita was thrown into a well by Ekata and Dwiti, the distressed Trita invoked me, saying, "O Prishnigarbha, rescue the fallen Trita!" Having thus implored me, Trita, the spiritual son of Brahma, was indeed rescued from the fathomless well.

The rays that emanate from the sun who gives heat to the world, from the blazing fire, and from the moon, constitute my hair. Hence do learned Brahmanas call me by the name of Kesava.

The Mahatman Utathya having impregnated his wife disappeared from her side through an illusion of the gods. The younger brother Brihaspati then appeared before her. To him who had approached Utathya's wife with the desire of sexual union, the child in her womb, whose body had already been formed of the five primal elements, said, "Giver of boons, I have already entered into this womb. It befits you not to assail my mother."

Hearing these words of the unborn child, Brihaspati was angered and cursed him, "Since you obstruct me so when I have come to you from

desire of the pleasures of union, I curse you to be born blind!"

Through this curse the child of Utathya was born blind, and blind he remained for a long time. It was for this reason that that Rishi came to be known by the name of Dirghatamas, or long darkness.

He, however, acquired the four Vedas with their angas and subsidiary angas. After that he frequently invoked me by this secret name of mine. Indeed, according to the established rules, he repeatedly called upon me by the name Kesava.

Through the punya he acquired by uttering this name repeatedly, he was cured of his blindness and came to be called Gotama. Arjuna, this name of mine gives boons to them who that utter it, among all the Devas and the Devarishis.

Agni and Soma combine and fuse into one substance. It is for this reason that the entire universe of mobile and immobile creatures is said to be pervaded by them.

In the Puranas, Agni and Soma are spoken of as complementary to one another. They have Agni for their mouth. As their natures lead to their mingling, they balance each other and uphold the universe.'"

CANTO 343

"Arjuna said, 'How did Agni and Soma come to be so similar in their original natures? This doubt has arisen in my mind. Dispel it, slayer of Madhu.'

Krishna said, 'I shall narrate to you an ancient story of events originating from my own energy. Listen carefully.

When four thousand yugas according to divine measure pass, the dissolution of the universe comes. The Vyakta, manifest, disappears into the Avyakta, unmanifest. All creatures, mobile and immobile, are destroyed. Agni, Bhumi and Vayu disappear. Tamas, darkness, spreads over the universe which becomes one infinite expanse of water.

When that vast expanse of water, Ekarnava, exists like Brahman without another, it is neither day nor night. Neither all nor nothing nor aught exists; neither the manifest nor the unmanifest. Then only undifferentiated Brahman exists.

When this is the condition of the universe, the foremost of Beings emerges from tamas—the eternal and immutable Hari who is the combination of all the attributes, including omnipotence, of Narayana, who is indestructible and eternal, without senses, inconceivable and unborn, who is truth's self fraught with compassion, who exists like the rays of the Chintamani jewel.

He is One that causes diverse kinds of desires to flow in many directions, who is devoid of hostility, and decay, death and destruction, who is formless and all-pervading, and who is endowed with the principle of universal creation and of eternity without beginning, middle or end.

There is a basis for this assertion. The Sruti declares: Day was not. Night was not. All was not. Nothing was not. In the beginning there was only tamas in the form of the universe, and she is the night of Narayana of universal form. This is the meaning of the word tamas.

That Purusha called Hari, thus born of tamas and having Brahman for his sire, gave birth to Brahma. Wishing to create creatures, Brahma caused Agni and Soma to spring from his own eyes.

After this, men were created in their proper order as Brahmanas and Kshatriyas. He who began life as Soma was none other than Brahma; and they who were born as Brahmanas were in reality all Soma. Those who started into being as Kshatriyas were none other than Agni.

The Brahmanas gained greater energy than the Kshatriyas. If you ask why, the answer is that this superiority of the Brahmanas to the Kshatriyas is manifest through the whole world. It happened thus.

With regards to men, the Brahmanas represent the oldest creation. None higher than them were created before. He who offers food into the mouth of a Brahmana pours libations into a blazing fire to gratify the Devas.

I say that having ordained things in this manner, Brahma then created all creatures. Having established all created beings in their respective places, he upholds the three worlds.

There is a similar declaration in the mantras of the Srutis: Agni, you are the Hotri in yagnas and the benefactor of the universe. You support the Devas, all men and all the worlds. There is no other authority for this purpose.

Agni, you are the Hotri of the universe and of sacrifices. You are the one through which the Devas and men do good to the universe. Agni is truly the Hotri and the performer of sacrifices.

Agni is again the Brahma of the yagna. No libations can be poured into the sacrificial fire without uttering mantras; there can be no tapasyas without someone to perform them; the Devas, Rishis and Manavas are worshipped by these offerings accompanied by mantras. Hence, O Agni, you have been regarded as the Hotri in sacrifices.

You are, again, all the other mantras that are have been associated with the Homa rites. It is the ordained duty of the Brahmanas to preside over yagnas.

The other two twice-born varnas, the Kshatriyas and Vaisyas, do not have the same duty. Brahmanas, like Agni, uphold sacrifices. The yagnas

performed by them strengthen the Devas. Thus maintained they fructify the earth thereby supporting all living creatures.

But the result that may be achieved by the best of yagnas may as well be accomplished through the mouth of the Brahmanas. That learned man who offers food into the mouth of a Brahmana is said to pour libations into the sacred fire to gratify the Devas. In this way the Brahmanas have come to be regarded as Agni.

Those who are wise adore Agni. Agni is, again, Vishnu. Entering all creatures, he upholds their life-breaths.

In this regard there is a verse sung by Sanatkumara. Brahma, in creating the universe, first created the Brahmanas. The Brahmanas become immortal and ascend into swarga by studying the Vedas. Their Buddhi, kriyas and karmas, tapasyas, speech and faith, sustain both the earth and heaven like ropes of strings holding up nectarine milk.

There is no dharma higher than truth. There is no one more worthy of reverence than the mother. There is none more efficient than the Brahmana for conferring felicity both in this life and the next.

In places where Brahmanas are unsupported by gifts of land, the inhabitants become dejected. There, oxen do not carry the people or draw the plough, nor are they borne by carts or chariots. There milk kept in jars is never churned to yield butter.

On the other hand, the people become destitute and take to stealing instead of being able to enjoy the blessings of peace.

In the Vedas, the Puranas and other authoritative texts, it is said that Brahmanas, who are the souls of all creatures, who are the creators of all things, and who can be identified with all existing beings, sprang from the mouth of Narayana. It is said that the Brahmanas originated when he subdued his speech as a penance; the other varnas arose from the Brahmanas.

The Brahmanas are honoured above the Devas and Asuras, since they were created by me in my ineffable form as Brahma. As I have created the Devas and the Asuras and the Maharishis so have I placed the Brahmanas in their respective stations and have at times to punish them.

On account of his licentious assault on Ahalya, Indra was cursed by her husband Gautama, and had a green beard. Through that curse Indra also lost his testicles, which were later replaced by the testicles of a ram out of the compassion of the other Devas.

At the yagna of King Sarjati, when Maharishi Chyavana wanted to make the Aswins share in the Soma rasa, Indra objected. When Chyavana insisted, Indra wanted to hurl his thunderbolt at the sage. The Rishi paralysed Indra's arms.

Incensed at the destruction of his sacrifice by Rudra, Daksha once more began to practise severe tapasya and, attaining to high puissance, caused a third eye to appear on Rudra's forehead for the destruction of Tripurasura.

When Rudra tried to destroy this city of the Asuras, Sukra Usanas, the acharya of the Asuras, was provoked to tear a matted lock from his own head and cast it at Rudra. From that matted lock of Usanas sprang many serpents. Those serpents bit Rudra turning his throat blue.

In the ancient times of Swayambhuva Manu, it is said that Narayana seized Rudra by the throat, turning it blue. When the ocean was churned to raise up the amrita, Brihaspati of Angira's vamsa sat on its shores to perform the Puruscharana rite. When he took up a little water for the initial achamana, the water appeared murky.

Brihaspati was enraged and cursed the ocean, saying, "Since you continue to be so filthy despite my having come to you to touch you, since you have not become clear and transparent, from this day on you will be defiled with fish, sharks, tortoises and other aquatic creatures." From that time, the waters of the ocean have been infested with diverse kinds of sea creatures and monsters.

Viswarupa, the son of Tvashtri, once was the Hotri priest of the Devas. On his mother's side he was related to the Asuras, his mother being the daughter of a Danava. While publicly offering the Devas their shares of sacrificial offerings, he privately offered havis to the Asuras.

The Asuras, led by Hiranyakasipu, then went to their sister, the mother of Viswarupa, and obtained a boon from her, saying, "Viswarupa by Tvashtri, otherwise called Trisiras, is now the priest of the Devas. While he gives them their shares of sacrificial offerings publicly, he gives us our shares secretly. Thus the Devas are strengthened and we are weakened. Sister, prevail upon him to take up our cause."

The mother of Viswarupa went to her son who was dwelling in the Nandana forests of Indra and said to him, "How is it, son, that you advance the cause of your enemies and weaken that of your maternal uncles? It is not fitting for you to act in this manner."

Thus entreated by his mother, Viswarupa reflected on her words, paid his respects to her, and went over to the side of Hiranyakasipu. Upon his arrival, King Hiranyakasipu dismissed his old Hotri, Vasishta, the son of Brahma, and appointed Trisiras to that office.

Incensed, Vasishta cursed Hiranyakasipu, "Since you have dismissed me and appointed another as your Hotri, your yagna will not be completed, and some Being the like of whom has not existed before will destroy you!" As a result of this curse, Hiranyakasipu was slain by Vishnu in the form of a manticore, the Narasimha.

Viswarupa, having gone over to the side of his maternal relations, employed himself in severe tapasyas to elevate them. In order to distract him from his vows, Indra sent many beautiful Apsaras to him. Seeing these divine nymphs of transcendent beauty, Viswarupa's heart was agitated. Soon he became exceedingly attached to them.

Recognising this, one day these Apsaras said to him, "We will not stay here any longer. We will return to the place from where we came." The son of Tvashtri said to them, "Where will you go? Stay with me. I shall be good to you."

Hearing him say this, the Apsaras rejoined, "We are divine Apsaras. In the past we chose the illustrious and boon-giving Indra of great puissance."

Viswarupa then said to them. "This very day I will make all the Devas with Indra at their head cease to exist."

Saying this, Trisiras began to inwardly recite certain powerful sacred mantras. By virtue of those mantras he began to grow in tejas. With one of his mouths he began to drink all the Soma that Brahmanas poured on their sacred fires in their yagnas. With a second mouth he began to eat all food offered in those sacrifices. With his third mouth he began to consume the energy of all the Devas with Indra at their head.

Seeing him swelling with power and energy in every part of his body strengthened by the Soma he swallowed, all the Devas led by Indra flew to Pitamaha Brahma. Arriving in his presence, they said to him, "All the Soma that is offered in the yagnas performed everywhere is being drunk by Viswarupa. We no longer receive our due shares. The Asuras are being empowered while we are being weakened. Ordain what is for our good."

The Pitamaha replied, "The Maharishi Dadichi of Bhrigu's vamsa is even now engaged in performing severe austerities. Go to him and ask him

for a boon. Do so that he may cast off his body. With his bones let a new weapon, the vajra, an adamantine thunderbolt, be created."

Thus instructed, the Devas set off for where the holy Dadichi was engaged in his tapasya. The Devas addressed the sage, saying, "Holy one, we hope that your austerities are being performed without hindrances."

Dadhichi said, "Welcome to all of you. Tell me what I may do for you. I will certainly do what you ask."

They said to him, "Cast off your body for the good of all the worlds."

The sage Dadhichi, who was a great yogin who regarded joy and sorrow equably, calmly focused his Atmashakti using his yoga and cast off his body.

When his soul left its temporary home, Dhatri took his bones and created an irresistible weapon, the vajra. Made with the bones of a Brahmana, it was indestructible, inexorable and pervaded by the energy of Vishnu; using that weapon, Indra struck Viswarupa, the son of Tvashtri.

Having slain the son of Tvashtri, Indra severed his head from the body. The energy still dwelling in the lifeless body of Viswarupa, when it was kneaded, gave birth to a mighty Asura by the name of Vritra. Vritra became Indra's enemy, but Indra killed him also with the vajra and with deceit.

With this doubling of the sin of Brahmahatya, Indra was overcome with a great fear and he had to forsake the sovereignty of swarga. He entered a cool lotus stalk that grew in the Manasa Lake. Using the yoga siddhi of anima, he became minute and entered the fibres of that lotus-stalk.

When the Lord of the three worlds, the husband of Sachi, had thus vanished through the fear of the consequences of the sin of killing a Brahmana, the universe became lordless. The gunas, rajas and tamas, assailed the Devas. The mantras uttered by the great Rishis lost all efficacy. Rakshasas appeared everywhere. The Vedas were about to disappear.

Without a king, the inhabitants of all the worlds lost their strength and Rakshasas and other evil beings began to attack them. Then the Devas and the Rishis united and crowned Nahusha, the son of Ayusha, king of the three worlds.

Nahusha had on his forehead full five hundred luminaries of blazing effulgence, which had the power to destroy every fell creature of energy. Thus endowed he continued to rule heaven. The three worlds were restored to balance. Their inhabitants once more became happy and cheerful.

Nahusha then said, “Everything that Indra used to enjoy is mine. Only his wife Sachi is not.” Saying this, he went to Sachi and said to her, “Blessed Devi, I have become the Lord of the Devas. You too, accept me.”

Sachi replied, “You are, by your very nature, wedded to righteous behaviour. You also belong to the vamsa of Soma. It is not right for you to importune another’s wife.”

Nahusha said, “I now hold Indra’s position and wield his power. I deserve to enjoy his dominions and all his precious possessions. Hence there can be no sin in my desiring to enjoy you. You were Indra’s and should, therefore, now be mine.

Sachi said to him, “I am observing a vrata that has not yet been completed. After performing the final ablutions I will come to you, in a few days.” Extracting this promise from Sachi, Nahusha left.

Sachi, indignant and grief-stricken, anxious to find her husband, and fearing Nahusha, she went to Brihaspati. Brihaspati instantly understood her agitation. Through the power of yoga, he understood that she was determined to restore her husband to his rightful place.

Brihaspati said to her, “With your tapasya and punya as a result of your vow, pray to the boon-giving Goddess Upasruti. Invoked by you, she will appear and show you where Indra dwells.

Sachi, observing her strict vrata, with the help of appropriate mantras, invoked the Devi. The goddess appeared before her and said, “I am here at your bidding. What is your wish?”

Bowing before her, Sachi said, “O Devi, show me where my husband is. You are truth. You are Rita.”

Thus addressed, the Devi Upasruti took her to the Manasa Lake. Arriving there, she pointed out to Sachi her Lord Indra dwelling within the fibres of a lotus-stalk. Seeing his wife looking pale and emaciated, Indra was alarmed.

And the Lord of heaven said to himself, “Alas, great is my sorrow. I have fallen from the position that is mine. My wife, afflicted with grief on my account, seeks my lost self and comes to me.”

Reflecting in this train, Indra said to Sachi, “In what condition are you now? What is your situation?” She answered him, “Nahusha called me to make me his wife. I obtained a week’s brief respite from him, which has already elapsed.”

Indra said to her, “Go and say to Nahusha that he should come to you on a chariot never used before—one yoked to some great Rishis; arriving in that manner he should marry you. Indra has many kinds of beautiful and wondrous chariots. All these have borne you. Nahusha should come on one such that Indra himself does not possess.”

Thus advised by her husband, Sachi left that place with a hopeful heart. Indra once more entered the fibres of the lotus-stalk.

Seeing Indra’s queen return to swarga, Nahusha said to her, “The time you had fixed to become mine has passed.” Sachi repeated to him what Indra had directed her to say. Harnessing a number of great Rishis to his chariot, Nahusha set out from his palace for where Sachi lived.

Agastya, born in a jar, of the vital seed of Mitra and Varuna, saw those Maharishis being insulted by Nahusha in that way. Nahusha kicked him with his foot.

Agastya said, “Wretch, you have acted vilely and you will plunge down to the earth. You will be transformed into a snake and will continue to live in that form as long as the earth and her mountains exist.”

As soon as these words were uttered by the great Rishi, Nahusha fell out of his chariot. The three worlds once more lost a master. The Devas and the Rishis united and went to Vishnu and appealed to him to restore Indra.

Approaching him, they said, “Holy one, it is right for you to rescue Indra who is blighted by the sin of killing a Brahmana.”

Vishnu replied, “Let Sakra perform an Aswamedha yagna in my honour and he will be restored to his former position and glory.”

The Devas and the Rishis began to search for Indra; not finding him, they went to Sachi and said to her, “O blessed one, go to Indra and bring him here.”

Sachi went once more to the Manasa Lake. Indra rose from the waters and came to Brihaspati.

Devaguru Brihaspati made arrangements for a great Aswamedha, substituting a black deer for a regal back steed fit in every way to be offered up in sacrifice. Brihaspati had Indra, the Lord of the Maruts, ride on that horse he saved from slaughter, stole away, and led him to his own palace for Indra to perform his Aswamedha yagna. The king of swarga was then adored with mantras by all the Devas and the Rishis.

He continued to rule in swarga, cleansed of his sin; that paapa of Brahmahatya, the killing of the Brahmana Asura Vritra, was divided into

four parts and ordained to dwell in woman, fire, trees and cows. It was thus that Indra, strengthened by the energy of a Brahmana, succeeded in slaying his enemy, and when, as the result of that act of his, he was overpowered by sin, it was the energy of another Brahmana that rescued him. In this manner Indra once again regained his place as the ruler of heaven.'

Krishna continued, 'Once, in olden times, while the great Rishi Bharadwaja was saying his prayers beside the celestial Ganga, one of the three feet of Vishnu, in his three-footed form, came to that place. Seeing that strange sight, Bharadwaja splashed Vishnu with a handful of water, upon which Vishnu's breast received a mark called the srivatsa.

Cursed by Rishi Bhrigu, Agni was obliged to become a devourer of all things.

Once upon a time, Aditi, the mother of the deities, cooked some food for her sons. She thought that, eating that food and being strengthened by it, the Devas would succeed in slaying the Asuras. After the food had been cooked, Budha, the presiding deity of the planet known by that name, having completed the observance of an austere vow, came before Aditi and asked her for dana.

Aditi did not offer him the food she had cooked, thinking that no one should eat it before her sons, the Devas, did. Enraged at her refusing him alms, Budha, who was Brahma's self through his vrata, cursed her, saying that she would have a pain in her womb when Vivaswat, in his second birth in her womb, was born in the form of an egg.

Aditi reminded Vivaswat at the time of his birth of Budha's curse, and it is for this reason that Vivaswat, who is adored in sraddhas, on emerging from Aditi's womb came to be called by the name of Martanda.

Prajapati Daksha became the father of sixty daughters. Of them, he gave thirteen to Kasyapa, ten to Dharma, ten to Manu and twenty-seven to Soma. Though all the twenty-seven, called Nakshatras, bestowed upon Soma were equal in beauty and accomplishments, Soma became most attached to just one, Rohini.

His other wives became jealous and left him; they went to their father and told him of Soma's conduct. "Father, although all of us are equally beautiful, Soma is attached only to our sister Rohini."

Angered by this treatment of his daughters, Prajapati Daksha cursed Soma, declaring that his son-in-law would be beset with phthisis and that

disease would dwell in him. Through Daksha's curse, phthisis assailed the mighty Soma and entered into his body. Suffering, Soma came to Daksha.

Daksha said to him, "I have cursed you because of your unequal treatment of your wives. You are being weakened by this disease. There is a sacred body of water called Hiranyasara in the western ocean. Go and bathe there."

Reaching Hiranyasaras, Soma bathed in its holy waters. Performing his ablutions he washed away his sin. And because those waters were illumined, abhasita, by Soma, from that day they were called Prabhasa.

As a result, however, of Daksha's ancient curse, to this day Soma begins to wane from the night of the full moon until his total disappearance on the night of the new moon when he once more he begins to wax until the night of the full moon.

From that time on the bright moon was blemished, for since then the body of Soma has shown some dark spots, and has been tarnished by these. In fact, the splendid disc of the moon has, from then on revealed the mark of a hare.

Once upon a time, a Rishi called Sthulasiras was engaged in severe austerities on the northern breast of the mountains of Meru. While engaged in those tapasyas a pure breeze, suffused with many fragrant perfumes, began to blow and fan his body.

Scorched as he was by his rigorous tapasya, and living as he did only upon air, he was gratified by that delightful air which wafted around him. While he enjoyed this cool breeze that fanned him, the trees around him became envious and burst into a display of flowers to win his heart. Annoyed at this display, because it was prompted by jealousy, the Rishi cursed the trees, "Henceforth, you will not be able to flower in all seasons."

Once Narayana took birth as the Maharishi Badavamukha for the benefit of the world. While practising severe austerities upon the breast of Meru, he summoned the ocean into his presence. The ocean ignored his call. Infuriated at this, the Rishi, with the heat of his body, caused the waters of the ocean to become as salty as human sweat.

The sage said, "From now your waters will be undrinkable. Only when the equine-head eddying within you drinks from you, will they again become as sweet as honey. On account of this curse, the waters of the ocean remain salty to this day and are drunk by no one other than the Badavamukha.

Uma, the daughter of Himavat, was desired by Siva. After Himavat had promised her hand in marriage to Mahadeva, Maharishi Bhrigu approached Himavat, and said, “Give your daughter to me in marriage.”

Himavat replied, “Siva is the bridegroom I have chosen for my daughter.” Angered by this reply, Bhrigu said, “Since you refuse my proposal for your daughter’s hand and insult me, you will lose your wealth of jewels and precious stones.” And to this day the mountains of Himavat are without any jewels.

Such is the glory of the Brahmanas. It is through their favour that the Kshatriyas are able to possess the undecaying and eternal Bhumi Devi as their wife and enjoy her. The power of the Brahmanas is also made up of Agni and Soma. The universe is upheld by their united power.

It is said that Surya and Chandramas are the eyes of Narayana. The rays of Surya are my eyes. The sun and the moon respectively warm and rejuvenate the universe. And for this reason they have come to be regarded as the joy, the harsha, of the worlds.

Arjuna, it is because these actions of Agni and Soma that uphold the universe that I have come to be called Hrishikesa. Indeed, I am the boon-giving Isana, the Creator of the universe.

Through the punya of the mantras with which libations of ghee are poured into the sacred fire, I receive and imbibe the principal share of the sacrificial havis. My colour too is that of the most excellent of jewels called Harita. For these reasons I am known as Hari. I am the highest abode of all creatures and am known by knowers of the shastras to be identical with truth or amrita. For this reason I am called Ritadhama, the abode of truth, by learned Brahmanas.

When the Earth was submerged in the waters and disappeared from view, I retrieved her and raised her from the depths of the ocean. For this reason the Devas adore me by the name of Govinda. Sipivishta is another name of mine. Sipi means one without hair on his body. He who pervades all things in the form of Sipi is known by the name of Sipivishta.

The Rishi Yaksha in many a sacrifice invoked me by the name Sipivishta. It is for this that I bear this secret name. The Yaksha of great intelligence, having worshipped by the name Sipivishta, succeeded in restoring the Niruktas who had disappeared from the surface of the earth and sunk into the patalas.

I was never born. I never take birth. Nor shall I ever be born. I am the Kshetrajna of all creatures. Hence am I called by the name of Aja, unborn, birthless.

I have never spoken anything dishonourable or dissolute. The divine Saraswati who is truth's self, who is the daughter of Brahma and is otherwise known as Rita, represents my speech and always dwells in my tongue. The existent and the non-existent are united by me in my Atman.

The Rishis in Pushkara, the abode of Brahma, called me by the name of truth. I have never swerved from the attribute of sattva; know that this guna has flowed from me. Arjuna, even in this birth, my ancient sattva guna has not left me, so that in this life, establishing myself in sattva, I perform my karmas without wishing for their fruit.

Free of all sins through sattva, which is my nature, I can be perceived only by the knowledge that arises from the pursuit of sattva. I am counted among those who are devoted to this guna. For these reasons I am known as sattvata.

I plough the earth, taking the form of a large ploughshare of black iron. And because my complexion is black, I am called Krishna.

I have united Bhumi with Jala, Akasa with Manas, and Vayu with Agni. Therefore I am called Vaikuntha. The highest state for a living being to attain is the cessation of separate conscious existence by union with Supreme Brahman. And since I have never swerved from that state I am Achyuta.

The earth and the sky are known to extend in all directions. And because I uphold them both, I called Adhokshaja. Those who know the Vedas and engage in interpreting their words adore me in yagnas by invoking me by this name. In elder days, while practising severe tapasyas, Maharishis said, "No one in the universe other than Narayana can be called by the name of Adhokshaja.

Sustaining the lives of all creatures in the universe, ghrita, ghee, constitutes my effulgence. It is for this reason that Brahmanas learned in the Vedas call me Ghritarchis.

There are three well-known constituent elements of the body. They have their origin in karma, and are called vata, pitha and kapham, or wind, bile and phlegm. The body is a union of these three. All living creatures are upheld by them, and when they abate, living creatures are also weakened. It is for this that those who know the shastra on Ayurveda call me Tridhatu.

Dharma is known among all creatures by the name of Vrisha. Hence I am called Vrisha in the Vedic text, Nighantuka. The word Kapi signifies the foremost of boars, and dharma means Vrisha. It is for this reason that that lord of all creatures, Kasyapa, the father of both the Devas and the Asuras, called me Vrishakapi.

The Devas and the Asuras have never been able to ascertain my beginning, my middle or my end. For this reason that I am praised as Anadi, Amadhya and Ananta. I am the Supreme Lord imbued with absolute puissance, and I am the eternal witness of the universe, for I witness its successive creations and destructions.

I always listen to words that are pious, pure and holy, Dhananjaya, and never speak anything that is sinful. Hence I am called Suchisravas.

Assuming the form of a boar with a single tusk, I raised the submerged earth from the bottom of the sea. For this reason am I named Ekasringa. In this form of a mighty boar I had three humps on my back. On account of this peculiarity I have come to be called by the name Trikakud.

Those conversant with the Samkhya expounded by Kapila call the Paramatman Virincha. That Virincha is otherwise called Prajapati or Brahma. Verily I am identical with Virincha, since I breathe life into all living creatures, for I am the Creator of the universe.

The teachers of the Samkhya philosophy have clear knowledge of all subjects, and they call me the eternal Kapila dwelling in the sun with only gyana as my companion. On earth I am identified with him who has been revered in the Vedic mantras as the effulgent Hiranyagarbha who is worshipped by yogins.

I am regarded as the embodied form of the Rig Veda, which has twenty-one thousand verses. Men that know the Vedas also call me the embodiment of the Samans of a thousand branches. Learned Brahmanas who are my faithful devotees sing my praises in the Aranyakas.

In the Adhyaryus I am sung of as the Yajur Veda of six and fifty, and eight and seven, and thirty branches. Brahmanas conversant with the Atharvans regard me as identical with the Atharvans consisting of five kalpas and all the krityas.

Arjuna, know that all the angas of the Vedas and all their verses, and all the vowels in those verses, and all the rules in respect of their pronunciation, are my work. I am he who emerges at the beginning of

creation from the ocean of milk at the earnest invocation of Brahma and all the Devas, and he who grants boons to all the Devas.

I am he who is the repository of the science of pronunciation contained in the angas of the Vedas. It was through my grace that, following the path indicated by Vamadeva, the Maharishi Panchala obtained from that eternal Being the techniques for reading the Vedas with respect to the division of syllables and words.

Born into the Babhravya vamsa, and having achieved great ascetic victory and obtained a boon from Narayana, Galava compiled the rules regarding the division of syllables and words for reading the Vedas. He also compiled the rules about the required emphasis and accent in reciting them, and shone as the first scholar who became knowledgeable in these two subjects.

Favoured by me, Kundrika and King Brahmadatta, thinking of the sorrow that attends birth and death, attained to that prosperity which is achieved by those devoted to yoga in the course of seven births. In ancient times, I was born as the son of Dharma, and in consequence of this birth I was celebrated as Dharmaja.

I took birth in two forms—Nara and Narayana. Riding on the vahana that helps in the performance of scriptural and other duties, I practised, in those two forms, undying austerities on the breast of Gandhamadana.

At that time Daksha performed his great yagna of Daksha. However, he refused to give a share of the havis to Rudra. Urged by the sage Dadichi, Rudra destroyed that sacrifice. He cast an arrow of blazing flames that consumed all the preparations for Daksha's yagna, and then coursed forcefully towards us, Nara and Narayana at Badari's asrama. That brutal barb fell squarely upon the chest of Narayana. Assailed by its energy the hair on Narayana's head became green. As a result of this change in the colour of my hair I came to be called Munjakesa.

Narayana blew off this arrow, its energy spent, and it returned to Siva. Enraged and fired by the power of his tapasya, Siva charged towards the Rishis Nara and Narayana. Narayana seized the advancing Rudra by his throat. Held by Narayana, the Lord of the universe, Rudra's neck changed colour and became dark. From that time Rudra came to be called Sitikantha.

Meanwhile, Nara pulled up a blade of grass and suffused it with mantras to kill Rudra. The blade of grass was transformed into a mighty battle-axe.

Nara cast the axe at Rudra but it shattered into pieces. Because of that weapon being smashed, I received the name Khandaparasu.'

Arjuna said, 'Krishna, in that battle which could destroy the three worlds, who was victorious? Tell me this!'

Krishna said, 'When Rudra and Narayana were engaged in battle, all the universe trembled with anxious. Agni ceased to accept libations of even the purest ghee offered with Vedic mantras in yagnas. The Vedas no longer shone inward light in the minds of the Rishis of cleansed souls.

Rajas and tamas possessed the Devas. The earth shook. The vault of the sky appeared to be rent in two. All the stars were deprived of their brilliance. Brahma himself fell from his throne.

The ocean became dry. The Himavat Mountains were riven. When such terrible omens appeared everywhere, Brahma surrounded by all the Devas and the Devarishis, rushed to the raging battleground.

Brahma, who can be grasped only with the help of the Niruktas, joined his hands and said to Siva, "Bestow good upon the three worlds. Discard your weapons, Lord of the universe, and benefit all the Akhanda.

That which is unmanifest, indestructible, immutable, supreme, the origin of the universe, uniform, and the supreme actor, that which transcends all pairs of opposites, and is inactive, choosing to be manifested, has assumed this one blessed form, though it appears as two. This Nara and Narayana, the manifest forms of Supreme Brahman, have taken birth in the vamsa of Dharma.

The foremost of all deities, these two observe the highest vratas and severest tapasyas. Through some reason best known to him, I myself have sprung from his grace. Eternal as you are, for you have existed ever since all the past creations, you too, have sprung from his wrath.

Along with me, the Devas and all the Maharishis revere this form of Brahma, and let peace prevail in all the worlds without any delay."

Thus addressed by Brahma, Rudra instantly cast off the fire of his anger, and began to worship Narayana. Indeed, he placed surrendered himself to Narayana. And Narayana, with his anger and senses subdued, was gratified and reconciled with Rudra.

Adored by the Rishis, by Brahma and by all the Devas, the Lord of the universe, also known as Hari, then addressed the illustrious Isana, "He that knows you, knows me. He that follows you, follows me. There is no difference between you and me. Never think otherwise.

The mark that your spear made on my chest will from this day assume the form of a beautiful whorl; and the mark of my hand on your neck will also assume a beautiful shape and for this you shall from this day be called Sreekantha."

Krishna continued, 'Having mutually made marks on each other's bodies, the two Rishis Nara and Narayana were reconciled with Rudra; dismissing the Devas, they once more set themselves to the practice of penances with tranquil souls.

Son of Pritha, I have now told you how, in that ancient battle between Rudra and Narayana, the latter triumphed. I have also told you the many secret names of Narayana and the significance of one of those names which the Rishis bestowed upon him.

Arjuna, assuming diverse forms I roam the earth, the realm of Brahma himself and Golaka, that other high and eternal realm of felicity. Protected by me in the maha yuddha, you have won a great victory.

That Being whom you saw lurking in your chariot, during your battles, is none other than Rudra Kapardin. Otherwise known by the name Kaala, he should be known as one that has sprung from my wrath. Those enemies whom you have killed were all, in the first instance, slain by him.

Bow your head before that powerful God of gods, that Lord of Uma. With concentrated soul, bow unto that illustrious Lord of the universe, that indestructible deity, otherwise called by the name of Hara.

As I have told you, he is none other than one who has manifested from my anger. Arjuna, you have, before this, heard of his puissance and energy!'"

CANTO 344

Saunaka said, 'O Sauti, how excellent is this story that you have narrated. Verily, these ascetics, having heard it, have all been amazed. It is said that a discourse on Narayana is rewarded with more punya than pilgrimages to all the sacred asramas and ablutions performed in all the holy tirthas on earth. Having listened to your divine discourse on Narayana, which can cleanse one of every sin, all of us have certainly been blessed.

Adored in all the worlds, even the Rishis and the Devas, even Brahma, cannot easily behold that most celebrated of all gods. That Narada was able to obtain a glimpse of Narayana, otherwise called Hari, was because his of the special grace of that divine and powerful Lord.

Why then did Devarishi Narada, having succeeded in seeing the Supreme Lord of the universe, dwelling in the form of Aniruddha, go swiftly to Badarikasrama on the breast of Himavat to behold Nara and Narayana? O Sauti, tell us the reason for this.'

Sauti said, 'During his snake-sacrifice, Janamejaya, the royal son of Parikshita, availing himself of an interval in the sacrificial rites, when all the learned Brahmanas were resting, addressed the grandfather of his grandfather, the island-born Krishna, otherwise called Vyasa, that ocean of Vedic lore, that foremost of ascetics endued with power, with these words. Janamejaya said, "What did Devarishi Narada do next when he returned from the White Island, reflecting, as he came, on the words spoken to him by Narayana? Arriving at Badarikasrama upon the breast of the Himavat Mountains, and seeing the two Rishis Nara and Narayana engaged in stern tapasya, how long did Narada dwell there and on what subjects did they speak?

This discourse on Narayana, that is really an ocean of knowledge, has been culled by you by churning that vast histories of a hundred thousand verses, the Mahabharata. As butter is raised from curds, sandalwood from the mountains of Malaya, the Aranyakas from the Vedas, and amrita from medicinal plants, in the same manner, O Tapodhana, you have raised this ambrosial discourse that has Narayana for its subject from diverse itihasas and Puranas existing in the world.

Narayana is the Supreme Lord. Illustrious and formidable, he is the soul of all creatures. Indeed, Dvijottama, the energy of Narayana is irresistible. At the end of the kalpa, all the Devas led by Brahma, all the Rishis with the Gandharvas, and all things living and non-living enter into Narayana.

There is nothing holier on earth or in heaven, and nothing higher, than Narayana. A pilgrimage to all the sacred asramas on earth, and ablutions performed in all the holy waters, will not yield as much punya as a discourse on Narayana. Having listened from the beginning to this discourse on Hari, the Lord of the universe, which destroys all sins, we feel that we have been completely purified and sanctified.

It was not my ancestor Arjuna who was the real victor in the great battle on Kurukshetra; it should be remembered that Krishna was his ally. There is nothing unattainable in the three worlds for a man who has Vishnu himself for his ally. My forebears were extremely fortunate and worthy, for they had Krishna safeguarding their temporal and spiritual prosperity.

Adored by all the worlds, the holy Narayana can be seen only through tapasya. They, however, succeeded in seeing him, Narayana, adorned with the beautiful srivatsa on his chest. More fortunate than my ancestors was the Devarishi Narada, the son of Paramesthi. I am thankful that Mahatejasvin Narada, who transcends all destruction, went to Sweta dwipa, and that he had succeeded in seeing Hari.

It is clear he saw the Supreme Lord as a result only of the grace of that immortal Being. Fortunate was Narada to behold Narayana as existing in the form of Aniruddha.

Having seen Narayana in that form, why did Narada hasten once more to the asrama of Badari to behold Nara and Narayana? What was the reason for this? After his return from the White Island and on his arrival at Badari, where he met with the two Rishis? How long did Narada continue to live there, and what conversations did he have with them? What did those two Mahatman Rishis say to him? It is fitting that you tell me!”

Vaisampayana said, “Salutations unto the holy Vyasa of immeasurable energy. Through his grace I will relate this story of Narayana.

Arriving at the White Island, Narada beheld the immutable Hari. Leaving that place he hurried to the mountains of Meru, bearing in his mind the momentous words spoken by the Paramatman Narayana. Arriving at Meru he was struck at the thought of what he had achieved. And he said to himself, ‘How wonderful it is! The journey I undertook was a long one. Having journeyed so far, I have returned safely.’

From the Meru mountains he moved towards Gandhamadana. Coursing through the skies he descended upon the vast retreat of Badari. There he beheld those ancient deities Nara and Narayana, engaged in tapasya while observing high vratas, and devoted to the worship of their own selves.

Both those revered beings bore the beautiful whorls called srivatsa on their chests, and both had matted jata on their heads. And because of their dazzling radiance with which they illumined the world they seemed to surpass even the energy of the sun. Their hands bore the mark of the swan’s foot. The soles of their feet bore the sign of the discus.

Their chests were broad; their arms reached down to their knees. Each of them had four mushkas. Each had sixty teeth and four arms. Their voices were deep like rolling thunder.

Their faces were striking, their foreheads broad, their brows fair, their cheeks well-formed, and their noses aquiline. The heads of those two deities were big and round like parasols unfurled. All these features gave them a magnificent appearance.

Seeing them, Narada was filled with joy. He saluted them with reverence and was saluted by them in return. They received the Devarishi, welcomed him and enquired after his wellbeing.

Seeing them, Narada began to reflect, ‘These two foremost of Rishis seem to be very alike in appearance to those I have seen in Sweta dwipa.’ Thoughtfully, he circled around them in pradakshina and then sat down to rest on the seat made of kusa grass offered to him.

After this, those two famed Rishis, who were the abode of tapasya and tejas, of tranquil hearts and self-restraint, went through their morning rituals. With subdued senses, they worshipped Narada with arghya and water to wash his feet. Having finished their morning kriyas, necessary for receiving their guest, they sat down on two seats made of wooden planks.

When those two Rishis sat, that place began to glow with an unusual beauty even as the sacrificial altar does with the beauty of sacred fires when libations of ghee are poured upon them. Seeing Narada refreshed from fatigue, seated at his ease and gratified with the hospitality he had received, Nara and Narayana spoke to him.

Nara and Narayana said, 'In Sweta dwipa have you seen the Paramatman, who is eternal and divine, and who is the source from which we have sprung?'

Narada said, 'I have seen that beautiful Being who is immutable and who has the universe for his form. In him dwell all the worlds, and all the Devas with the Rishis. Even now I behold him in you two. Those marks and indications that characterise Hari of unrevealed form, characterise you that now have forms revealed to the senses.

Indeed, I see both of you by his side. Sent by the Paramatman, I have come here today. In energy and fame and beauty, who else in the three worlds can equal him than you both that have been born into the dharma vamsa? He has related to me the entire course of Kshetrajna dharma. He has also instructed me in all his future incarnations in this world.

The inhabitants of the White Island, whom I have seen, are without the five senses that ordinary men possess. All of them are of awakened souls, endowed with true gyana. They are entirely devoted to the foremost of Beings, the Supreme Lord of the universe.

They are always engaged in worshipping that great deity, and he always sports with them. The Holy and Supreme Soul loves those that are devoted to him. He also cares for such Dvijas. Compassionate to his bhaktas, he dallies with them.

Enjoyer of the universe, pervading everything, Madhava is ever loving towards his worshippers. He is the actor; he is the Cause; and he is the Effect. He is omnipotent and magnificent.

He is the Cause from which all beings originate. He is the embodiment of all the rules of the shastras. He is the embodiment of all the tattvas. He is renowned. Uniting himself with tapasya, he radiates a splendour that is said to represent an energy that is higher than what is found in Sweta dwipa. Of the Soul cleansed by tapasya, he has ordained peace and tranquillity in the three worlds.

With such an auspicious intellect, he is observes a very superior vrata which is the very embodiment of holiness. The sun does not warm and the

moon does not shine in his realm where he lives engaged in austere penance. There the Wind does not blow.

Having built a vedi measuring eight fingers' breadth there, the Creator of the universe is engaged in rigorous tapasya, standing on one foot, with arms raised and with his face turned towards the east, reciting the Vedas with their angas.

All libations of ghee or meat poured on the sacrificial fire according to the decrees of Brahma, by the Rishis, by Pasupati himself, by the rest of the principal Devas, by the Daityas, the Danavas and the Rakshasas, all reach the feet of that Great Divinity. Whatever karmas and kriyas are performed by those souls who are entirely devoted to him, are all received by him on his head.

No one is dearer to him in the three worlds than those who are awakened and enlightened. Dearer even is one completely devoted to him. Sent by him who is the Paramatman, I have come here at his command.

Henceforth, I shall dwell with you two, devoted to Narayana in the form of Aniruddha.'"

Vaisampayana said, "Nara and Narayana said, 'You are deserving of the highest praise, and have been highly favoured, since you have seen the puissant Narayana himself in the form of Aniruddha. No one else, not even Brahma who was born from the primal lotus, has been able to behold him. That foremost of Purushas is of unmanifest origin and cannot be seen.

What we say to you is the truth, O Narada. There exists no one in the universe that is dearer to him than one that adores him with devotion. It is for this that he revealed himself to you.

No one can repair to that realm where the Paramatman is engaged in tapasya other than us. The splendour of the place adorned by him resembles the effulgence of a thousand suns gathered together.

From him who is the origin of the creator of the universe springs the attribute of forgiveness which attaches to the earth. It is from that illustrious Being who seeks the welfare of all beings, that the rasa of taste has arisen. That rasa attaches to the waters which are liquid.

It is from him that Agni, having the attribute of form or sight, has arisen. It attaches itself to the sun which then is able to shine and radiate heat. It is from that illustrious and foremost of Beings that touch also has arisen. It is attached to Vayu, which enables it to move about in the world producing the sensation of touch.

It is from that Lord of the entire universe that sound has arisen. It attaches to Akasa, which allows it to exist uncovered and unconfined. It is from him that Manas, Mind, which pervades all Beings, has arisen. It attaches to Chandramas, and so Chandramas has the quality of revealing all things. In the Vedas, where Narayana, that partaker of the libations and other offerings, resides, with gyana alone for his companion, has been called Sat, the generative cause of all things.

The path of those who are stainless and free from both virtue and sin, is fraught with auspiciousness and felicity. Aditya, who is the dispeller of the darkness of all the worlds, is said to be the doorway through which the emancipated must pass. Entering Aditya, the bodies of such men are consumed by his fire. They then become invisible and cannot be seen by anyone at any time.

Reduced into invisible atoms, they pass into the form of Aniruddha, Narayana in manifested form, who dwells in the heart of the realm of Aditya. Losing all physical attributes and being transformed into pure mind, they then enter into Pradyumna. Passing out of Pradyumna, those that are conversant with Samkhya yoga and those that are devoted to the Supreme Deity then enter Samkarsana otherwise called Jiva.

After this, divested of the three primal gunas of sattva, rajas and tamas, those foremost of regenerate beings quickly enter the Paramatman, also called Kshetrajna, and which itself transcends these three primal attributes. Know that Vasudeva is he when called Kshetrajna.

Surely you must know that Vasudeva is the abode or original refuge of all things in the universe. Only those whose minds are focused, who practise restraint and subdue their senses, and who are devoted to him, succeed in entering Vasudeva.

We two have taken birth in the house of Dharma. Living in this delightful and vast hermitage we undergo the austerest tapasya. We are thus engaged being moved by the desire to benefit those manifestations of the Supreme Deity, dear to all the Devas, which will occur in the three worlds to achieve diverse and unrivalled feats.

In accordance with such rare rules that apply to us two only, we observe all excellent and high vratas fraught with the most rigorous of penances. O Devarishi, with the power of our tapasya, we saw you when you were in the White Island.

Having met Narayana, you have made a particular resolution, which is known to us. In the three worlds consisting of mobile and immobile beings, there is nothing that is unknown to us. Maharishi, of the good or evil that will occur or has occurred or is occurring, that Devadeva has informed you.'"

Vaisampayana continued, "Having heard these words of Nara and Narayana, Narada joined his hands in reverence and became entirely devoted to Narayana. He spent his time in mentally reciting countless sacred mantras that are in praise of Narayana.

Worshipping him, and adoring those two ancient Rishis who were born in the dharma vamsa, Rishi Narada continued to dwell in Nara and Narayana's asrama of Badari on Himavat for a thousand years of the Devas.'"

CANTO 345

Vaisampayana said, "On one occasion, while dwelling with Nara and Narayana, Narada the son of Paramesthi, having duly completed the rites and rituals to honour the Devas, set himself to perform the kriyas in honour of the Pitris.

Seeing him thus prepared, the eldest son of Dharma, Nara, addressed him, saying, 'Which Devas and Pitris are you worshipping with these rites and rituals? O foremost of all wise men, tell me this, in accordance with the shastras. What is this that you are doing? What are the fruits you desire by performing these rites?'

Narada said, 'On an earlier occasion you said to me that rites and rituals in honour of the Devas should be done. You said that the kriyas in their honour constitute the highest sacrifice equal to the worship of the eternal Paramatman. Instructed by that teaching, I perform these rites in honour of the immutable Vishnu.

It is from that Supreme Deity that Brahma, the Pitamaha of all the worlds, arose in the ancient times. That Brahma, or Paramesthi, filled with ananda, caused my father Daksha to come into being. I was the son of Brahma, created before all others, by a command of his will, although later, through the curse of that Rishi, I had to be born as the son of Daksha

O righteous and illustrious one, I am performing these kriyas in honour of the Pitris for the sake of Narayana, and conforming to the rules that were laid down by him. Narayana is the father, mother and grandfather of all creatures. In all yagnas performed in honour of the Pitris, it is that Lord of the universe who is adored and worshipped.

On one occasion, the Devas taught their children the Srutis. Having lost this knowledge themselves they had to again acquire it from those very sons unto whom they had communicated it. In this manner, the sons, who had to thus convey the mantras to their sires, achieved the status of fathers, and the fathers, who received the mantras from their sons, attained the status of sons.

Without doubt, what the Devas did on that occasion is known to you two. Sons and fathers had thus to worship each other. Having first spread some blades of kusa grass on the ground, the Devas and the Pitris, their children, placed three pindas there and worshipped each other. I now wish to know why the Pitris in ancient days acquired the name of Pindas.'

Nara and Narayana said, 'In the past, the earth, with her belt of seas, disappeared. Govinda, assumed the form of a colossal boar and raised her with his mighty tusk. Having restored the earth to her former position, that foremost of Purushas, his body smeared with water and mud, set himself to do what was necessary for the world and its inhabitants.

When the sun reached the meridian, and it was the hour for saying the morning prayers, Vishnu suddenly shook off three lumps of mud from his tusk and set them upon the earth in the place where he had spread blades of the kusa grass. He dedicated those lumps of mud to his own self, according to the rules laid down in the shastras.

After shaking off those lumps from his tusks as Pindas, he sat facing the east and himself performed the rites of dedication with the oil of sesame seeds that arose from the heat of his own body. Impelled by the desire to establish rules of conduct for the inhabitants of the three worlds, Vishnu, Vrishakapi, said these words: "I am the Creator of the worlds. I have resolved to create the Pitris."

Saying this, he began to think of those worthy laws that should regulate the rituals to be performed in honour of the Pitris. While thus engaged, he saw that the Pindas had fallen towards the south.

He then said to himself, "These Pindas have fallen on the surface of the earth towards the south. Based on this, I declare that these should from now on be known by the name of Pitris. Let these three round lumps come to be regarded as Pitris in the world.

In this way I am creating the eternal Pitris. I am the father, the grandfather and the great-grandfather, and I should be regarded as dwelling in these three Pindas. There is no one that is higher than me. Who can I

worship and adore? Who is my father in the universe? I myself am my grandfather. I am, indeed, the Pitamaha and the sire. I am the one cause of all the universe."

Learned Brahmana, having said these words, Vrishakapi offered those Pindas on the breast of the Varaha Mountains, with elaborate rituals. With these he worshipped his own self, and having finished the worship, vanished. Hence the Pitris came to be called by the name of Pinda.

In accordance with these words of Vrishakapi on that occasion, the Pitris receive the worship offered by all. They who perform yagnas in honour of and adore the Pitris, the Devas, gurus or other revered elder guests, cows, superior Brahmanas, Devi Bhumi, and their mothers, in thought, word and deed are said to adore and sacrifice to Vishnu himself.

Pervading the bodies of all existent creatures, the illustrious Lord is the Soul of all things. Detached from happiness or misery, he regards all equally. Narayana has been said to be the Soul of all things in the universe.'"

CANTO 346

'Vaisampayana said, "Having heard these words of Nara and Narayana, Narada was filled with bhakti for the Supreme Being. With his whole being he devoted himself to Narayana. Having lived a full thousand years in the retreat of Nara and Narayana, having beheld the immutable Hari, and heard the excellent discourse on the subject of Narayana, the Devarishi repaired to his own asrama on the breast of Himavat.

Those foremost of Munis, Nara and Narayana, however continued to dwell in the delightful Badarikasrama, engaged in the practice of the severest tapasyas. You are born into the Pandava vamsa. You are of immeasurable energy. Having heard this discourse on Narayana from the beginning, you have certainly been cleansed of all your sins and your soul has been sanctified.

He who hates instead of loving and worshipping Hari, his is neither this world nor the world hereafter. The ancestors of those who hate Narayana, the foremost of gods, plunge into naraka forever.

Vishnu is the soul of all beings. How, then, can Vishnu be hated, for in hating him one would hate one's own self. He who is our guru, the Rishi Vyasa, the son of Gandhavati, has himself recited this discourse on the glory of Narayana to us, that glory which is the highest. I heard it from him and have narrated it to you exactly as I heard it.

Rajan this dharma, with its mysteries and the summary of its details, was obtained by Narada from Narayana himself. Such are the particulars of this great sect. I have earlier explained this to you in the Hari-Gita, with a brief reference to its niyamas.

Know that the island-born Vyasa is Narayana on earth. Who other than he could compile such an itihasa as the Mahabharata? Who else than that puissant Rishi could discourse upon the diverse kinds of duties and religions for men to adopt and follow?

You have resolved upon performing a great sacrifice. Let your yagna continue as determined by you. Having listened to the many kinds of duties and paths, let your yagna proceed."'

Sauti continued, 'Having heard this great discourse, Janamejaya began all those kriyas established in the shastras for the completion of his mahayagna. Saunaka, I have duly narrated that great sermon on Narayana to you and all these Rishis who dwell in the Naimisa vana. Formerly Narada recited it to my guru in the hearing of many Rishis and the sons of Pandu, and in the presence of Krishna and Bhishma also.

Narayana is the Lord of all the foremost of Rishis, and of the three worlds. He is the upholder of this vast Bhumi herself. He is the vessel that holds the Srutis and of the attribute of humility.

He is the great receptacle of all those laws that must be adhered to in order to attain peace of mind, as also of all those with the name Yama. He is always accompanied by the foremost of Dvijas. Let that Great Deity be your refuge.

Hari always does what is agreeable and beneficial to the inhabitants of swarga. He is the slayer of Asuras who trouble the three worlds. He is the receptacle of tapasya. He has great renown.

Known as Madhu and Kaitabha, he is also the slayer of the Daityas. He ordains the goals of those who know and observe scriptural and other duties. He dispels the fears of all. He takes the best of the havis offered in sacrifices. He is your refuge and protection.

He is Saguna, blessed with gunas; he is Nirguna, free from gunas. He has a quadruple form. He shares the punya arising from the dedication of holy tanks and the observance of similar religious rites. Unvanquished and mighty, it is he that always proclaims the goal of the Atmans of righteous Rishis.

He is the witness of the worlds. He is unborn. He is the one ancient Purusha. With the radiance of the sun, he is the Supreme Lord and is the refuge of all. Do all of you bow your heads before him, since Narayana himself who sprang from the primordial waters bows before him.

He is the origin of the universe. He is that Being who is called amrita, deathless. He is minute. He is the refuge upon whom all things depend. He is the one Being to whom the attribute of immutability attaches. The Samkhyas and yogins, of restrained souls, uphold him to be their eternal knowledge.'

CANTO 347

Sauti said, 'Janamejaya said, "I have heard from you of the glory of the divine Paramatman. I have heard also of the birth of the Supreme Deity in the house of Dharma, in the forms of Nara and Narayana. I have also heard about the origin of the Pinda from the mighty Varaha, the form that Vishnu assumed to raise the submerged earth.

I have heard from you about the Devas and Rishis that were ordained for Pravritti dharma and of those that were ordained for Nivritti dharma. You have also discoursed to us on other subjects. You have spoken to us of that vast form, Hayagriva with the equine head, of Vishnu, that partaker of the libations and other offerings, the form that appeared in the great ocean towards the north-east.

That form was seen by Paramesthi, the illustrious Brahma. What were the exact features, and what was the tejas, the like of which had never been seen before, of that form which Hari, upholder of the universe, revealed on that occasion? What did Brahma do after having seen him, whose likeness had never been seen before, him of immeasurable energy, him with the equine head, and who was sacredness itself?

On this ancient subject, this question arises in our mind. Why did the Supreme Deity assume that form and display himself in it to Brahma? You have certainly sanctified us by speaking to us on these diverse sacred subjects!"'

Sauti said, 'I shall recite to you that itihasa which is perfectly consistent with the Vedas, and which Vaisampayana recited to the son of Parikshita on the occasion of the great snake-sacrifice. Having heard the account of this

mighty form of Vishnu, with the horse's head, the royal son of Parikshita too, had the same doubt and put the same questions to Vaisampayana.

Janamejaya said, "Tell me for what reason did Hari appear in that mighty form with a horse-head, which Brahma saw on the shores of the great northern ocean?"

Vaisampayana said, "Rajan, all existing objects in this world are the result of a combination of the five primal elements, a combination caused by the intelligence of the Supreme Lord. The puissant and infinite Narayana is the Supreme Lord and Creator of the universe.

He is the inner Soul of all things, and the giver of boons. Without gunas, he also possesses them. Listen now to me as I tell you about the Pralaya and how all things are destroyed.

At first, Bhumi merges in Jala and then nothing is seen save one vast expanse of water on all sides – the Ekarnava. Jala then merges into Agni, and Agni into Vayu. Vayu merges into Akasa which in turn merges into Manas, mind. Manas merges into the Vyakta, the manifest, or Chitta, Consciousness. The Vyakta merges into the Avyakta, the unmanifest or Prakriti. Prakriti merges into Purusha, the Jivatman, and Purusha merges into the Paramatman, or Brahman.

Then tamas spreads over the face of the universe, and nothing can be seen. From that primal darkness arises Brahma endowed with the principle of creation. Tamas is primeval and immortal. Brahma arising from this darkness develops by his own power into the idea of the universe, and assumes the form of Purusha.

This Purusha is called Aniruddha. Without gender, it is otherwise called Pradhana, supreme or primary. Rajan, It is also known by the name of Vyakta, a combination of the triguna. He exists with only gyana for his companion.

That renowned Being is otherwise called by the name of Viswaksena or Hari. Yielding to yoga-nidra, he lays himself down on the waters of the ocean Ekarnava. He then thinks of the creation of the universe with its diverse phenomena and immeasurable attributes. While engaged in thinking of creation, he recollects his own lofty gunas.

From this springs the four-faced Brahma who represents the consciousness of Aniruddha. Brahma, otherwise called Hiranyagarbha, is the Pitamaha of all the worlds. With eyes like lotus-petals, he is born within the lotus that springs from the navel of Aniruddha.

Seated on that lotus, the illustrious eternal Brahma saw himself surrounded by water. Adopting the attribute of sattva, Brahma Paramesthi, then began to create the universe.

In the primeval lotus, radiant like the Sun, two drops of holy water had been cast by Narayana. He, Narayana, looked at those two drops of water.

One of those two drops, beautiful and bright in form looked like a drop of honey. At the command of Narayana, a Daitya of the name of Madhu, with the attribute of tamas, sprang from that drop. The other drop of water within the lotus was very hard. From it sprang the Daitya Kaitabha composed of the attribute of rajas.

As soon as they were born, imbued with tamas and rajas, the two mighty Daityas armed with maces began to roam within that vast primeval lotus. In it they beheld the effulgent Brahma, engaged in creating the four Vedas, each with the most delightful form.

Seeing the four Vedas, the powerful Asuras suddenly seized the Vedas before the very eyes of their Creator. With the Vedas, the two Danavas dived into the ocean and swam to its bottom. Seeing the Vedas forcibly taken from him, Brahma was grief-stricken and addressed the Supreme Lord Narayana in these words.

Brahma said, 'The Vedas are my great eyes. The Vedas are my great strength. The Vedas are my great refuge. The Vedas are my high Brahman. They have been taken from me by the two Danavas. Deprived of the Vedas, the worlds I have created are plunged in darkness.

Without the Vedas, how can I bring creation into existence? Alas, great is the grief I suffer because of the loss of the Vedas. My heart is wounded and has become the home of a great sorrow.

Who is there that will rescue me from this ocean of grief in which I am drowning? Who is there that will bring me the Vedas I have lost? Who is there that will take pity on me?'

While he spoke, Brahma decided to sing the praises of Hari in these words. He joined his hands in reverence, grasped the feet of his Progenitor, and sang this hymn in honour of Narayana.

Brahma said, 'I bow to you, O heart of Brahman. I bow to you that was born before me. You are the origin of the universe. You are the foremost of all abodes. You are the ocean of yoga with all its angas. You are the Creator of both the Vyakta and the Avyakta.

You walk the path of vast and immeasurable auspiciousness. You devour the universe. You are the Antaraloka, the Inner Soul, of all creatures. You have no origin. You are the refuge of the universe. You are Svayambhu; your origin is none other than yourself.

As for myself, I have sprung through your grace. I have been born from you. My first birth, which is regarded sacred by all regenerate persons, was from a fiat of your mind. My second birth was from your eyes. Through your grace, my third birth was from your speech.

My fourth birth was from your ears. My fifth birth was from your nose. O Lord, My sixth birth was, through you, from an egg. This is my seventh birth. It has occurred, O Lord, within this lotus, and it is meant to stimulate the intellect and desires of all creatures.

In each birth I am born as your son. Indeed, I take birth as your eldest son constituted of sattva, the purest of the three gunas. Your own nature is Supreme. You are born from yourself.

I have been created by you. The Vedas are my eyes. Hence, I transcend Time itself. Those Vedas, which care my eyes, have been taken from me and I have become blind. Awaken from your yoga-nidra. Give me back my eyes. I am dear to you as you are to me.'

Thus praised by Brahma, the illustrious Purusha, with face turned in every direction, shook off his slumber and resolved to recover the Vedas from the Daityas that had taken them. With his yoga-shakti, he assumed a second form. His body, with an excellent nose, became as luminous as the moon. He assumed an equine head of great effulgence, which was the abode of the Vedas.

The sky, with all its stars and constellations, became the crown of his head. His locks of hair were long and flowing, and had the splendour of the rays of the sun. The realms above and below became his two ears. The earth became his forehead. The two rivers Ganga and Saraswati became his two hips.

The two oceans became his two eyebrows. The sun and the moon became his two eyes. The twilight became his nose. The AUM became his memory and intelligence. Lightning became his tongue. The Soma-drinking Pitris became his teeth. Goloka and Brahmaloka became his upper and lower lips.

The terrible night that follows the Pralaya, transcending the three attributes, became his neck. Having assumed this form with the horse's

head and having diverse things for its diverse limbs, the Lord of the universe disappeared in an instant, and plunged down into patala.

Having reached that realm, he set himself to high yoga. Adopting a voice regulated by the rules of the science called siksha, he began to recite the Vedic mantras aloud. His enunciation was distinct and melodious, and reverberated through the air. The sound of his voice filled patala from end to end. Suffused with the properties of all the elements, it produced great grace and merit.

The two Asuras determined to return to the Vedas quickly, flung them aside and ran towards the place from where those sweet sounds issued.

Meanwhile, the Supreme Lord with the horse's head, otherwise called Hari, picked up all four Vedas. Returning to Brahma, he gave him Vedas to him. Having restored the Vedas to Brahma, Narayana once more returned to his own nature.

Narayana returned to his form with the equine head in the northeastern region of the great ocean. Having re-established Brahma who was the abode of the Vedas, he once more became the equine-headed form that he was. The two Danavas, Madhu and Kaitabha, did not find the source of the sounds and swiftly returned to that place. They looked around but did not find the Vedas. The Asuras rapidly rose from the nether region. Returning to the primeval lotus from which they had taken birth, they saw the puissant Being, the original Creator, dwelling in the form of Aniruddha of fair complexion and the splendour of the moon.

Of immeasurable prowess, he was under the influence of yoga-nidra, asleep, his body stretched on the waters and occupying a space as vast as itself. Glowing with great effulgence and the stainless sattva guna, the body of Vishnu lay on the hood of a resplendent snake that emitted flames of fire.

Beholding the Lord thus, the two Danavas roared with laughter. Imbued with the attributes of rajas and tamas, they said, 'This is that Being of white complexion. He now lies asleep. Without doubt, this one has brought the Vedas away from patala. Whose is he? Who is he? Why is he thus asleep on the hood of a snake?'

These words of the two Danavas awakened Hari from his yoga-slumber. Narayana, thus awakened, understood that the two Danavas intended to fight him. Seeing this, he also set his mind to gratify their desire.

A battle broke out between those two on one side and Narayana on the other. The Asuras Madhu and Kaitabha were embodiments of rajas and

tamas. To please Brahma, Narayana killed them both. Thus he came to be called Madhusudana, the slayer of Madhu. Having destroyed the two Asuras and restored the Vedas to Brahma, Vishnu assuaged Brahma's grief.

With the help of Hari and the Vedas, Brahma created all the worlds with their mobile and immobile creatures. Granting the intelligence of creation to Brahma, Hari disappeared from there and returned to where he had come from.

It was thus that Narayana, having assumed the form with the horse-head, slew the two Danavas Madhu and Kaitabha. Once more he assumed the same form to cause Pravritti dharma to flow in the universe. Thus did the blessed Hari assume that grand form of Hayasiras. This is celebrated as the oldest and most powerful of all his forms. He who frequently listens or mentally recites the story of how Narayana assumed that form will never lose his Vedic knowledge.

Having adored this illustrious deity with rigorous tapasya, the Rishi Panchala, also known as Galava, acquired the knowledge of Krama by treading the path shown by Rudra. Rajan, I have now recited to you the ancient story of Hayasiras, consistent with the Vedas, about which you asked me.

Whatever forms the Supreme Deity desires to assume with a view to ordain the affairs of the universe, he assumes those forms within himself by exercising his own inherent powers. Narayana is the receptacle of the Vedas. He is the receptacle of tapasya as well. Hari is yoga.

He is the embodiment of the Samkhya yoga. He is that Parabrahman of which we hear. Truth has Narayana for its refuge. Rita has Narayana for its Atman. Nivritti, from which there is no return, has Narayana for its abode. The basis of Pravritti equally has Narayana for its soul.

The foremost of all the attributes that belong to the earth is smell. Scent has Narayana for its soul. The attributes of water are various kinds of tastes. These too have Narayana for their soul.

The foremost attribute of light is form. Form also has Narayana for its soul. Touch, which is the attribute of wind, also has Narayana for its soul. Sound, which is an attribute of space, has like the others Narayana for its soul. Mind also, which is the attribute of the unmanifest Prakriti, has Narayana for its soul.

Time which is computed by the movement of the celestial luminaries has similarly Narayana for its soul. The Devas of fame, of beauty and of

wealth have him for their soul. Both the Samkhya philosophy and yoga have Narayana for their soul.

As Purusha, the Supreme Being is the cause of all this. He is the origin of everything, as Pradhana or Prakriti. He is Svabhava, the basis on which all things rest. Through his agency we witness the variety in the universe.

He is the various kinds of energy that act in the universe. In these five ways he is that all-controlling invisible influence of which men speak. Those who study the many areas of knowledge regard Hari to be identical with these five causes and as the final refuge of all things.

Narayana, endowed with the highest yoga-shakti is the only one topic of enquiry. The thoughts of the all the inhabitants of all the worlds, including Brahma and the high-souled Rishis, of those that are Samkhyas and yogins, of those that are Yatis, and of those that are conversant with the Atman are fully known to Kesava, but none of these can know what his thoughts are.

Whatever deeds are performed in honour of the Devas or the Pitris, whatever gifts are made, whatever penances are performed, have Vishnu established by his own laws for their refuge. He is named Vasudeva because he is the abode of all creatures. He is immutable. He is Supreme.

He is the foremost of Rishis. He is mighty. He transcends the three gunas. Just as time which runs seamlessly manifests itself in the form of succeeding seasons, even so, though nirguna, does he manifest himself.

Even they that are Mahatmans cannot understand what he does. Only those foremost of Rishis with knowledge of their Atmans succeed in beholding in their hearts that Purusha who transcends all gunas."'

CANTO 348

Janamejaya said, "The illustrious Hari is gracious to those who are devoted to him with their entire beings. He accepts also all that is offered to him in accordance with the shastras.

Men who have burnt away their karma, those without paapa and punya, and those who have attained the knowledge handed down from guru to guru always attain that fourth and highest end, the essence of the Purushottama or Vasudeva. Devoted to Narayana with their whole souls, they attain that highest goal instantly.

Undoubtedly, bhakti dharma seems to be superior to that of gyana, and is very dear to Narayana. Those who adhere to it, without going through the three successive stages of Aniruddha, Pradyumna, and Samkarshana, at once attain to the immutable Hari.

In my view, the end that is attained by Brahmanas, who duly study the Vedas with the Upanishads according to the niyamas regulating such study, and by those that adopt the religion of Yatis, is inferior to that attained by persons devoted to Hari with all their heart."

Janamejaya said, "Who first promulgated this bhakti dharma? Was it some Deva or some Rishi that declared it? What are the practices of those that are said to be devoted with their entire souls? When did those practices begin? I have questions about these subjects. Dispel these doubts. Great is my interest in hearing you explain these to me."

Vaisampayana said, "When the eighteen aksauhinis of the Pandava and the Kaurava armies were drawn up ready for the battle and when Arjuna became despondent, Krishna himself explained what is and what is not the

end attained by persons of different characters. I have earlier narrated his words to you.

The dharma taught by the Holy One between two teeming armies is difficult to understand. Men of uncleansed souls cannot grasp it at all. Rajan, having created this dharma in the ancient Krita yuga, in perfect consonance with the Samans, it is borne by the Supreme Lord Narayana himself.

Arjuna asked this very question of Narada in the midst of the Rishis and in the presence of Krishna and Bhishma. My guru, Vyasa, heard what Narada said. Receiving it from the Devarishis, Vyasa imparted it to me in exactly the same way in which he had obtained it from Narada.

I will now tell it to you in the same way as it was received from Narada. Listen to me.

In that kalpa when Brahma took his birth in the mind of Narayana and emerged from his mouth, Narayana himself performed his Daiva and Paitra rites in accordance with bhakti dharma. Those Rishis that subsist upon the froth of water then obtained it from Narayana.

From the froth-eating Rishis, this dharma was obtained by the Vaikanasa Rishis. From the Vaikanasas, Soma had it. Later, it disappeared from the universe.

After his second birth, when he sprang from the eyes of Narayana, Brahma received this bhakti dharma from Soma. Having received it thus, Brahma instructed Rudra in it.

In the Krita yuga of that ancient kalpa, Rudra, devoted to yoga, imparted it to all the Balakhilya Rishis. Through the illusion of Narayana, it once more vanished from the universe.

In the third birth of Brahma, which was from the speech of Narayana, this dharma once more arose from Narayana himself. Rishi Suparna obtained it from that foremost of beings. Suparna used to recite it three times during the day. Hence it came to be called Trisauparna.

This religion has been referred to in the Rigveda. Its duties are strenuous to practise. Vayu, who sustains the lives of all creatures, obtained this eternal dharma from Rishi Suparna.

Vayu transmitted it to those Rishis who live on the sacrificial offerings that remain after feeding guests and others. From those Rishis this dharma was obtained by the Great Ocean. It once more disappeared from the universe and merged into Narayana.

Listen now to what happened in the kalpa when, in his next birth, Brahma sprang from the ear of Narayana. When Hari resolved upon creation, he thought of a being who would have the power to create the universe. While thinking of this, a being sprang from his ears, one that was competent to create the universe. The Lord called him by the name Brahma.

Addressing Brahma, the Supreme Narayana said to him, 'Son, create all kinds of creatures from your mouth and feet. I will do what benefits you, for I shall empower you with both energy and strength needed to make you equal to this task. You will also receive from me the sattvata dharma. With it you will create the Krita yuga and duly establish it.'

Thus addressed, Brahma bowed his head before Hari, and received from him that foremost of all paths with all its mysteries and its details, together with the Aranyakas, which emanated from Narayana's mouth.

Narayana then instructed Brahma in that dharma and said to him, 'You are the creator of the duties that are to be observed in the respective yugas.' Having said this, Narayana disappeared and went to the place which is beyond the reach of tamas, where the Avyakta, unmanifest, resides and which is known to those whose deeds are without the desire for fruits.

After this, the boon-giving Brahma, the Pitamaha of the worlds, created the different worlds with their mobile and immobile creatures. The age that first commenced was perfectly auspicious and came to be called Krita. In that age, only the sattva dharma existed, pervading the entire universe. With that primeval religion of righteousness, Brahma, the Creator of all the worlds, worshipped the puissant Hari Narayana.

To spread that dharma for the welfare of the worlds, Brahma instructed that Manu who is known by the name of Svarochisha in that dharma. Svarochisha Manu gave that knowledge to his own son Sankhapada.

Sankhapada communicated this knowledge to his own son Suvarnabha who was the ruler of the cardinal and subsidiary directions. When the Krita yuga ended, the Treta yuga began and the dharma once more disappeared from the world.

In a subsequent birth of Brahma, which was derived from the nose of Narayana, with eyes like lotus petals, the Lord himself recited this doctrine in the presence of Brahma. Then Sanatkumara, the son of Brahma, created from his thought, studied this doctrine.

From Sanatkumara, in the beginning of the Krita yuga, the Prajapati Virana learned the dharma. Having studied it, Virana taught it to the ascetic

Raivya. Raivya, in his turn, imparted it to his pure and wise son Kushki, of high vratas, that righteous ruler of the cardinal and subsidiary points of the horizon. Again, this dharma, born of the mouth of Narayana, vanished from the world.

In the next birth of Brahma, when he emerged from an egg which sprang from Hari, this doctrine once more issued from the mouth of Narayana. It was received by Brahma who practised it duly in all its aspects. Brahma then transmitted it to those Rishis known as Barhishada.

From the Barhishadas it was obtained by a Brahmana known as Jyeshtya, learned in the Sama Veda. And because he was knowledgeable about the Samans, he is also known by the name of Jyeshtya-Samavrata Hari. It was obtained by a king of the name of Avikampana from this Brahmana. After this, the doctrine once more disappeared from the world.

At the beginning of this kalpa, in the seventh birth of Brahma from the lotus that sprang from the navel of Narayana, this dharma was re-established by Narayana himself, and given to the creator of all the worlds. Brahma gave it to Daksha, one of his sons Created by a thought of his mind.

Daksha, in his turn, imparted it to the eldest of all the sons of his daughters, Aditya, who was older than Savitri. From Aditya, Vivaswat obtained it. In the beginning of the Treta yuga, Vivaswat transmitted this knowledge to Manu. To protect and support all the worlds, Manu gave it to his son Ikshvaku.

Promulgated by Ikshvaku, the bhakti dharma spreads across the whole world. When Pralaya comes, it will once more return to Narayana and be merged in him. The religion which is practised by the Yatis, has been earlier narrated to you in the Hari Gita, with a summary of all its rules.

Along with its mysteries and details, Devarishi Narada got it from Narayana himself. This foremost of doctrines is primeval and eternal. Difficult to grasp and arduous to practise, it is always upheld by persons devoted to the sattva guna.

Hari becomes gratified by actions performed with a full knowledge of dharma without injury to any creature. Some adore Narayana with only a single form, that of Aniruddha. Some adore him as having two forms, that of Aniruddha and Pradyumna.

Some adore him as having three forms, Aniruddha, Pradyumna and Samkarshana. Others revere him as consisting of four forms, Aniruddha, Pradyumna, Samkarshana, and Vasudeva.

Hari is himself the Kshetrajna. He is whole, without parts. He is the Jiva in all creatures, transcending the five Mahabhutas. He is Manas, the mind that directs and controls the five senses. Having the highest intelligence, He is the ordainer of the universe, and its Creator.

He is both active and inactive. He is both cause and the effect. He is the one immutable Purusha, who sports as he likes. Thus have I recited to you the dharma of those who worship without desire, one that cannot be understood by those of uncleansed souls; this knowledge I acquired through the grace of my guru.

Men who are devoted to Narayana with their whole souls are rare. If the world had been full of such men with universal compassion, having Atmagyana, always engaged in doing good to others, then the Krita yuga would have set in. All men would have set themselves to deeds without desire of fruit.

In this way, my preceptor, that foremost of regenerate ones, knower of all duties, Krishna-Dwaipayana Vyasa, discoursed to Dharmaraja Yudhishtira on this bhakti dharma, in the presence of many Rishis and in the hearing of Krishna and Bhishma. He himself had received it from Tapodhana Narada.

Those who worship Narayana with all their souls and are without desire, succeed in attaining to the realm identical with Brahma, pure in complexion, possessing the effulgence of the moon and immutable."

Janamejaya said, "I see that those Dvijas whose souls have been awakened practise diverse kinds of dharmas. Why is it that other Brahmanas, instead of practising these, observe other kinds of vratas and kriyas?"

Vaisampayana said, "Bhaarata, three kinds of dispositions have been created for all embodied creatures, that which relates to the attribute of sattva, that which relates to the attribute of rajas, and lastly that which relates to the attribute of tamas.

One who is devoted to the sattva guna will certainly attain mukti. This guna allows one to understand him who knows Brahman.

Mukti is entirely dependent upon Narayana. Hence those who strive for emancipation are considered to be endowed with this sattva guna. By thinking of Purushottama, the man who revers Narayana acquires great wisdom.

Those who are wise and have taken up the practices of Yatis and mukti dharma, and have quenched their longing, always find that Hari favours them with the fruits of their desire.

That mortal man subject to birth and death upon whom Hari looks kindly should be known as one endowed with the sattva guna and devoted to mukti. The dharma of one devoted to Narayana is regarded as similar or equal in merit to the system of the Samkhyas. By adopting that doctrine one attains to the highest end, moksha which has Narayana for its soul.

That person upon whom Narayana looks with compassion succeeds in becoming awakened. No one, Rajan, can become enlightened through his own wishes. That nature which partakes of both rajas and tamas is said to be mixed.

Hari is not benevolent towards one with such a mixed nature, with Pravritti dharma, who is subject to birth and death. Only Brahma, the Pitamaha of the worlds, looks kindly upon such a man because his mind is overwhelmed by the two inferior attributes of rajas and tamas.

Without doubt, the Devas and the Rishis are devoted to the sattva guna. But they do not have that attribute in its subtle form and hence are of a mutable nature."

Janamejaya said, "How can one that is fraught with the principle of change succeed in attaining to that Purushottama? Tell me this, which, no doubt, is known to you. Discourse to me also of Pravritti."

Vaisampayana said, "That which is the twenty-fifth tattva in the Samkhya system, when it becomes able to abstain entirely from karma, succeeds in attaining to the subtle Purushottama, which is invested with the sattva guna, and which is filled with the Spirit symbolised by the letters A, U and M. The Samkhya system, the Aranyaka Veda, and the Pancharatra shastras are all one and the same and form parts of one whole. This is the dharma of those devoted to Narayana with their whole souls, that which has Narayana for its essence.

As waves of the ocean, rising from the ocean, rush away from it only to return to it in the end, even so diverse kinds of knowledge, springing from Narayana, return to Narayana in the end. I have thus explained to you, son of the Kuru vamsa, what the sattva dharma is. If you are able, then practise it fittingly.

Thus did Narada explain to my guru Vyasa the eternal and immutable course, called Ekanta, followed by the white- as also by the yellow-robed

Yatis. Vyasa, in turn, imparted this to the wise and just Yudhishtira.

I, too, received it from Vyasa and have passed it on to you. For these reasons this dharma is difficult to practise. Hearing it, others are as bewildered as you have been. It is Krishna who is the protector of the universe and its beguiler. It is he who is the destroyer and the cause."

CANTO 349

Janamejaya said, "The Samkhya yoga, the Pancharatra shastras and the Aranyaka-Vedas, all these different systems of gyana or dharma are prevalent in the world. Do they all teach the same course of duties, or are these different from one another? I ask you to instruct me on Pravritti in the proper order."

Vaisampayana said, "I bow to that great Rishi who dispels darkness, whom Satyavati bore to Parasara in the midst of an island, who possesses vast knowledge and who is endowed with a great and liberal soul.

The learned say that he is the origin of Brahma; that he is the sixth form of Narayana; that he is the foremost of Rishis; that he has the might of yoga; that as the only son of his parents he is an incarnate amsa of Narayana; and that, born under extraordinary circumstances on an island, he is the inexhaustible receptacle of the Vedas.

In the Krita yuga, Narayana of great tejas created him as his son. The Mahatman Vyasa is unborn and ancient, and the limitless vessel that contains the Vedas."

Janamejaya said, "Best of the regenerate, you earlier told me that the Rishi Vasishta had a son by the name Saktri and that Saktri had a son named Parasara, and that Parasara had a son named the Krishna Dwaipayana or Vyasa. Now you tell me that Vyasa is the son of Narayana. I ask you, was it in some former birth that Vyasa was born from Narayana? Tell me of that birth of Vyasa from Narayana."

Vaisampayana said, "Wanting to understand the meaning of the Srutis, my guru, that ocean of tapasya devoted to observing all scriptural duties and the acquisition of knowledge, lived for a while in a particular realm of the

Himavat Mountains. Because of the great effort of composing the Mahabharata, he was worn out by his penances. At that time, Sumanta and Jaimini, and Paila, and myself the fourth, and Suka his own son, attended on him. All of us waited dutifully upon him, engaged in doing all that was necessary to dispel his exhaustion.

Surrounded by his five sishyas, Vyasa shone in beauty on the breast of the Himavat Mountains like Mahadeva in the midst of his ghostly ganas. One day, with great reverence, we approached our guru who, having divided and summarised the Vedas with all their angas, and also the meanings of all the verses in the Mahabharata, and having subdued his senses, was at that time immersed in thought.

Availing ourselves of an interval in the conversation, we asked him to expound to us the meanings of the Vedas and the verses in the Mahabharata, and also to narrate to us the events of his own birth from Narayana. Knowing as he was of all subjects of enquiry, he first spoke to us on the interpretations of the Srutis and the Mahabharata, and then began to tell us the following incidents.

Vyasa said, 'Listen, my sishyas, to this most excellent narrative, to this best of histories, which tells of the birth of a Rishi. Pertaining to the Krita yuga, I have learnt of it through my tapasya. On the occasion of the seventh creation, that which was due to the primeval lotus, Narayana, endowed with the austerest penances, transcending both good and evil, and possessing unrivalled splendour, at first created Brahma from his navel.

After Brahma was born, Narayana said to him, "You have sprung from my navel. You possess the powers of creation so set yourself to the task of creating diverse kinds of creatures, rational and irrational."

Thus addressed by his Creator, Brahma felt troubled by the magnitude of this charge and was reluctant to do as he was commanded.

Bowing his head before Hari, the Lord of the universe, Brahma said to him, "I bow to you, O Lord of the Devas, but what powers do I have to create diverse creatures? I have no wisdom. Knowing this, direct me to do what is possible."

Thus addressed by Brahma, Narayana vanished instantly from Brahma's sight. The Supreme Lord then began to meditate. The goddess of intelligence appeared before Narayana. Himself transcending all Yoga, Narayana, by dint of yoga, appealed to the goddess of intelligence.

The immutable Hari, said to the Devi who was endowed with the goodness and power of yoga, "To accomplish the task of creating all the worlds you must enter into Brahma." And she entered Brahma.

When Hari saw that Brahma had been united with intelligence, he once more addressed him, saying "Now create diverse kinds of creatures." Brahma reverently accepted the command of his creator.

Narayana then disappeared from Brahma's presence, and in a moment repaired to his own place, known by the name of Divya, light or effulgence. Returning to his own nature of being unmanifest, he remained in that state of oneness.

After the task of creation by Brahma, another thought arose in Narayana's mind. He reflected, "Brahma, otherwise called Paramesthi, has created all these creatures, Daityas and Danavas, Gandharvas and Rakshasas. The fragile earth has become burdened with the weight of these creatures.

Many among the Daityas and Danavas and Rakshasas will become mighty. With tapasya, they will at times succeed in acquiring many powerful boons. They will swell with pride and strength because of those boons, and will oppress and afflict the most powerful Devas and Rishis.

Thus, from time to time, it is fitting for me to lighten the burden of the earth by assuming diverse forms for each occasion. I will achieve this task by destroying the evil and upholding the righteous. In this manner, protected by me, the earth, the embodiment of truth, will succeed in bearing her load of creatures.

Assuming the form of a mighty snake I will have to uphold the earth in empty space. Thus, she will be able to support all creation, mobile and immobile. In the different ages, I will incarnate on Bhumi in different forms to rescue her from danger."

Having reflected in this way, Madhusudana created diverse forms in his mind in which to appear from time to time. And he thought, "Assuming the forms of Varaha, of Narasimha, of Vamana, and of men, I shall defeat and destroy all the enemies of the Devas." After this, Narayana once more uttered the syllable *Bhoh*, making the air resound with it. From this syllable, Saraswati, arose a Rishi named Saraswat. This son, born of the speech of Narayana, also came to be called Apantaratamas. Powerful and all-knowing of the past, the present and the future, he was firm in the observance of vratas and truthful in speech.

Narayana, the original Creator of the Devas, possessing an immutable nature, said to the Rishi Saraswat, "You must devote your attention to the dissemination of the Vedas. O Rishi, accomplish what I command."

Obeying this command of the Supreme Lord from whose speech he had sprung into existence, Rishi Apantaratamas organised and distributed the Vedas in the Kalpa named after Swayambhuva Manu. Hari became gratified with the Rishi and his well-performed penances, his vows and observances, and his subduing of his senses and passions.

Narayana said, "In each Manvantara, you will disseminate the Vedas, and as a result you will be immutable and unsurpassable.

When the Kali yuga sets in, certain princes of Bharata's vamsa, called the Kauravas, will be born from you. They will be celebrated over the earth as high-souled princes ruling over powerful kingdoms. However, dissensions will break out among them ending in their destruction at one another's hands.

Dvijottama, in that age also, you will spread the Vedas to the diverse varnas. Indeed, in that dark age, your complexion, too, will darken. You will cause various kinds of dharma and gyana to surge.

Although steeped in austere penances, you will never be able to free yourself from desire and attachment to the world. Your son, however, through the grace of Madhava, will be freed from every attachment and be united with the Paramatman. It shall not be otherwise.

He whom learned Brahmanas call the mind-born son of the wise Vasishta, an ocean of tapasya, whose splendour exceeds that of the sun himself, will be the progenitor of a vamsa into which Maharishi Parasara, filled with tejas and prowess, will be born. That foremost of men, that ocean of Vedas, that abode of penances, will be your father in the Kali yuga.

You will be born to an unmarried woman through her union with Rishi Parasara. You will have no doubts about the significance of things past, present and future. Imbued with penances and instructed by me, you will be able to see the events of thousands of ages past. You will also see thousands of yugas into the future.

In that birth, you will behold me on earth, I who am without birth and death, as Krishna of the Yadava vamsa, armed with the Sudarsana Chakra. All this will occur through the punya you will have acquired as a result of your ceaseless devotion to me. These words of mine shall come true.

You will be among the foremost of all the created. Great will be your fame. Surya's son Sani, Saturn, will be born as the great Manu in a future Kalpa. During that Manvantara, your punya will be superior to all the Manus of the several ages. This you will be through my grace.

Whatever exists in the world is the outcome of my exertion. The thoughts of others may not correspond with their actions. As for me, I always ordain what I think, without the slightest hindrance!'"

Vyasa continued, 'Having said these words to the Rishi Apantaratamas, the Supreme Lord dismissed him. Sishyas, I am he that was born as Apantaratamas through Narayana's command. Once more I have been born as Krishna-Dwaipayana of the Vasishta vamsa.

I have thus told you the circumstances of my former birth, which was due to the grace of Narayana in so much that I was a very part of Narayana himself. In ancient times, I undertook the severest of penances with the help of the highest abstraction of the mind.

Moved by my great love for you who revere me, I have told you everything you wished to know about me, from my first birth to the present one!'"

Vaisampayana continued, "As desired by you, Rajan, I have told you about the circumstances connected with the former birth of our revered guru, Vyasa of unstained mind. Now listen to more. There are many kinds of doctrines that go by the names of Samkhya, yoga, the Pancharatra, Vedas and Pasupati.

The creator of the Samkhya yoga is the great Rishi Kapila. The primeval Hiranyagarbha is the promulgator of the yoga system. The Rishi Apantaratamas, also called Prachina-garbha, is said to be the teacher of the Vedas.

The Pasupata doctrine was disseminated by the son of Brahma, the Lord of Uma, that master of all creatures, the always joyful Siva, otherwise known as Sreekantha. Narayana himself is the promulgator of the contents of the Pancharatra shastras.

In all these, it is seen that Narayana is the sole subject of exposition. According to these shastras and the knowledge they contain, Narayana is the only object of worship.

Those who are blinded by tamas, fail to understand that Narayana is the Paramatman who pervades the entire universe. Those wise men, the authors of the shastras, say that Narayana, who is a Rishi, is the one object of

reverent worship in the universe. I say that there is no other being like him. The Supreme Deity, called Hari, lives in the hearts of those who, with the help of the scriptures and of inference, have succeeded in dispelling all doubts.

Madhava never dwells in the hearts of those who doubt and dispute everything using false dialectics. They who are conversant with the Pancharatra shastras, who are duly observant of prescribed duties, and who are devoted to Narayana with their very souls, succeed in entering into Narayana.

The Samkhya and the yoga systems are eternal. All the Vedas are eternal. All the Rishis have declared that this universe existing from ancient times is Narayana's self. You must know that all actions, whether good or bad, are laid down in the Vedas and all events in heaven and earth, between the sky and the waters, are caused by and flow from that ancient Rishi Narayana."

CANTO 350

Janamejaya said, "Regenerate one, are there many Purushas or is there only one? Who in the universe is the foremost of Purushas? What, again, is said to be the source of all things?"

Vaisampayana said, "In the speculations of the Samkhya and the yoga systems many Purushas have been spoken of. Those that follow these systems do not accept that there is but one Purusha in the universe. In the same manner in which the many Purushas are said to have one origin in the Supreme Purusha, it may be said that this entire universe is identical with that one Purusha of superior attributes.

I shall explain this now, after bowing to my guru Vyasa, who knows the Atman, who is observant of tapasya and self-restraint, and is worthy of reverence. Rajan, this speculation on Purusha occurs in all the Vedas. It is well known to be identical with Rita and Satya. Vyasa has reflected upon it.

Many Rishis, descended from Kapila, have contemplated about, and commented on what is called Adhyatma. Through the grace of Vyasa, I will expound to you what Vyasa has said on this subject of the Oneness of Purusha. There is an ancient story of the discourse between Brahma and the three-eyed Mahadeva on this matter.

In the midst of the ocean of milk, there is a lofty mountain of great golden radiance known as Vaijayanta. Going there alone, from his own abode of great splendour and felicity, Brahma would often spend his time contemplating the course of Adhyatma.

While the four-faced Brahma was seated there, his son Mahadeva, who had sprung from his forehead, encountered him in course of his wanderings

through the universe. While coursing through the sky, Mahayogi Siva saw Brahma seated on that mountain and descended on its peak.

Joyfully he appeared before his Creator and worshipped his feet. Beholding Mahadeva prostrated at his feet, Brahma raised him up with his left hand. Having raised him up, Brahma, Lord of all creatures, on meeting his son after a long time, spoke to him.

Brahma said, 'Mahabaho, you are welcome. It is my good fortune to see you after such a long time. I hope, my son, that all is well and proper with your penances and Vedic studies and your japa. You always observe the most austere tapasya. So I ask you about their practice and wellbeing.'

Rudra said, 'Through your grace, all is well with my penances and Vedic studies. All is also well with the universe. I saw you long ago in your own dwelling of felicity and effulgence. I am come from there to this mountain that is now your abode.

I am curious about your withdrawal into such a solitary place from your usual realm of splendour. Great must the reason be, Pitamaha, for this.

Your own foremost abode is free from the pains of hunger and thirst, and inhabited by both Devas and Asuras, by Rishis of immeasurable radiance, as also by Gandharvas and Apsaras. Abandoning such a place of felicity, you live alone on this best of mountains. The reason for this must be grave.'

Brahma said, 'This foremost of mountains called Vaijayanta is always my dwelling. Here, with my mind concentrated in dhyana, I meditate on the one universal Purusha of infinite proportions.'

Rudra said, 'You are Swayambhu, self-born. Many are the Purushas that have been created by you. More yet are still being created by you. The Infinite Purusha, of whom you speak, is one and single. Who is that Purusha, Brahma, on whom you meditate? I am greatly curious about this. I beg you, dispel my doubt.'

Brahma said, 'Son, many are those Purushas of whom you speak. The one Purusha, of whom I am thinking, is hidden and transcends all other Purushas. That one Purusha is the foundation of the many Purushas that exist in the universe; and since that one Purusha is the source of all the countless Purushas, the rest, if they succeed in divesting themselves of gunas, succeed in entering into that one Purusha who is all the universe, who is supreme, who is eternal, and who is himself without and above all attributes."

CANTO 351

"Brahma said, 'Listen now to the description of that Purusha. He is eternal and immutable. He is undecaying and immeasurable. He pervades all things.

That Purusha cannot be seen by you, or by me, or any other. Those who are filled with the understanding and the senses but lacking in self-restraint and tranquillity of soul cannot catch a glimpse him. The Supreme Purusha is said to be one that can be seen only with the help of gyana.

Though without a form, he dwells in every body. Though he lives in bodies, he is never touched by the actions of men. He is my Antaratma, my inner soul. He is your inner soul. He is the all-seeing witness dwelling within every embodied creature and marks their deeds. No one can totally grasp him at any time.

The universe is the crown of his head. The universe is his arms. The universe is his feet. The universe is his eyes. The universe is his nose. Alone he ranges freely through all kshetras without any restriction.

Kshetra is another name for body. And because he knows all kshetras, as also all good and bad deeds, therefore he, who is the soul of yoga, is named Kshetrajna. No one can perceive how he enters into embodied creatures and how he leaves them.

In accordance with the Samkhya shastra, with the help of yoga, duly observing its rules, I am engaged in meditating upon the origin of that Purusha, but, alas, I cannot comprehend that cause. According to the measure of my knowledge, I will discourse to you upon that eternal Purusha and his Oneness and supreme greatness.

The learned speak of him as the singular Purusha. That one eternal Being deserves the name of Mahapurusha. Fire is an element, but it may be seen to blaze up in a thousand places under thousand different circumstances. The sun is one and single, but his rays spread over the universe. Penances are of diverse kinds, but they have one common origin from which they flow.

The wind is one, but it blows in many forms in the world. The great ocean is the one parent of all the waters in the world seen in different circumstances. Nirguna, that one Purusha, is the universe displayed in infinite forms and ways. Flowing from him, the infinite universe enters into him again at the time of the pralaya.

By casting off the consciousness of body and the senses, by casting off all acts good and bad, by casting off both truth and falsehood, one succeeds in ridding oneself of gunas. The person who realises that inconceivable Purusha and grasps his subtle existence in the four forms of Aniruddha, Pradyumna, Samkarshana and Vasudeva, and who, as a result of such understanding, attains perfect tranquillity of heart, succeeds in entering into and identifying himself with that one auspicious Purusha.

Some wise men speak of him as the Paramatman. Others regard him as the one Soul. A third class of learned men describe him just as the Atman. The truth is that he who is the Supreme Soul is always nirguna, without attributes. He is Narayana.

He is the universal soul, and he is the one Purusha. He is never affected by the fruits of actions even as the leaf of the lotus is never drenched by the water one may throw upon it.

The Karmatman, the soul of actions, is different. That soul is sometimes engaged in karma and when it succeeds in discarding karma, attains mukti or union with the Paramatman. The soul of karma has seventeen attributes.

Thus it is said that there are many kinds of Purushas in due order. In reality, however, there is but one Purusha. He is the abode of all the laws that govern the universe. He is the highest subject of knowledge. He is at once the knower and the object to be known. He is at once the thinker and the object of thought. He is the one that eats and the food that is eaten.

He is the smeller and the scent that is smelled. He is at once he that touches and the object that is touched. He is the agent that sees and the object that is seen. He is the hearer and what is heard. He is the conceiver

and that which is conceived. He possesses attributes and is also free from them; he is both saguna and nirguna.

What has earlier been called Pradhana, and is the mother of the Mahat tattva, is no other than the effulgence of the Paramatman because he is eternal, without destruction, without end, and ever changeless. He it is who creates the prime ordinance in respect of Dhatri himself.

Learned Brahmanas call him by the name Aniruddha. All karma, possessing excellent merits and fraught with blessings, flowing in the world from the Vedas, have been caused by him. All the Devas and all the Rishis, with tranquil souls, occupying their places on the vedi, honour him with the first share of their sacrificial offerings.

I, Brahma, the primeval master of all creatures, was born from him, and you have been born from me. From me have flowed the universe with all its mobile and immobile creatures, and all the Vedas, with their mysteries. Divided into four parts, Aniruddha, Pradyumna, Samkarshana and Vasudeva, he sports as he pleases. That illustrious and divine Lord is awakened by his own knowledge.

I have answered your questions, my son, according to the manner in which the matter is expounded in the doctrines of Samkhya and yoga.'"

CANTO 352

Sauti said, 'After Vaisampayana had explained to king Janamejaya the glory of Narayana, he began to discourse on another subject by narrating Yudhishtira's question and the answer that Bhishma, who lay on his bed of arrows, gave in the presence of all the Pandavas and the Rishis, and also of Krishna himself.

Vaisampayana said, "Yudhishtira says, 'Pitamaha, you have discoursed to us on the duties pertaining to mukti dharma. Now tell us about the foremost duties of men belonging to the various asramas.'

Bhishma says, 'The kartavyas or dharmas ordained for each asrama, if well performed, can lead to swarga and the high fruit of truth. Duties are like doors to yagnas, and none of their practices is futile. Bharatarishabha, one who adopts particular duties with dedication and reverence praises these to the exclusion of the rest.

This is the very subject which, in ancient times, was the focus of the conversation between Devarishi Narada and Indra. Narada, revered by all the world, is a siddha, one whose sadhana has been met with fulfilment. He wanders through all the worlds without hindrance, like the all-pervading wind itself.

Once upon a time he repaired to the abode of Indra. Duly honoured by the king of the Devas, he sat close to his host. Seeing him seated at his ease and free from fatigue, the Lord of Sachi addressed him, saying, "Maharishi, is there anything wonderful that you have beheld? Crowned with ascetic success, you roam through the universe of mobile and immobile objects, witnessing all things. There is nothing in the universe that is unknown to

you. Do tell me, therefore, of any wonderful occurrence that you may have felt, seen or heard of."

Thus questioned, Narada began to recite to Indra the vast history that follows. Listen to me as I narrate that story which unfolded. I shall recount it in the same manner in which the Devarishi did, and for the same purpose that he had in mind."'

CANTO 353

"Bhishma says, 'In the town of Mahapadma, situated on the southern side of the Ganga, there lived a Brahmana of concentrated Soul. Born into the Atri vamsa, he was blessed with an amiable nature. With his doubts dispelled by faith and contemplation, he was well conversant with the path he was to follow.

Ever observant of his dharma, he had his anger under perfect control. Always content, he was a master of his senses. Devoted to tapasya and the study of the Vedas, he was respected by all good men.

He earned wealth by righteous means and his conduct in all things was true to his varnasrama and svadharma. The family to which he belonged was large and celebrated. He had many kinsmen and relatives, and many wives and spouses. His behaviour was always respectable and faultless.

Seeing that he had many children, the Brahmana undertook religious karmas on a large scale. His observances were in accordance with the customs of his own family.

The Brahmana reflected that three kinds of duties have been laid down for observances. Firstly, there were the duties ordained in the Vedas with regard to one's varna and asrama, namely that of a Brahmana observing the rules of grihasta.

Secondly, there were the duties prescribed in the scriptures, namely in the Dharmashastras. And, thirdly, there were those duties that famed and revered men in earlier times had followed though these were not to be found in the Vedas or the Dharmashastras.

Which of these duties should I follow? Which of them, if followed by me, are likely to lead to my benefit? Which, indeed, should be my refuge?

Thoughts like these always troubled him. He could not resolve his doubts.

While troubled with such reflections, another great Brahmana came to his house as a guest. The grihasta duly honoured his atithi according to the niyamas of worship laid down in the shastras. When his guest appeared refreshed and was seated at ease, the Brahmana addressed him in the following words.

The Brahmana said, "Sinless one, I have become devoted to you because of your agreeable conversation. You have become my friend. Listen to me, for I want to ask something. After handing over the duties of a householder to my son, I wish to discharge the highest purushartha of man. What, O Dvija, should be my path?

Relying upon the Jivatman, I wish to live in the one Paramatman. Alas, bound to the ties of attachment, I do not have the will to actually set myself to accomplish that task. And since the best part of my life has passed away in the duties of a grihasta, I now want to devote the rest of my life to acquiring the means to meet the expenses of my future journey.

I desire to cross samsara, the illusory ocean of life. Where will I find the raft of dharma to realise my purpose? I hear that even the Devas must endure the fruits of their actions; beholding the rows of Yama's standards and flags floating over the heads of all creatures, my heart fails to derive pleasure from the diverse sensual objects with which it comes into contact.

I do not respect the dharma of the Yatis as they, too, depend upon alms for their sustenance. My revered guest, you who are endowed with intelligence and reason, set me on the right path of kartavya and karma!"'

Bhishma continues, 'The wise guest, hearing his host's righteous words, said these sweet words in a melodious voice.

The guest said, "I, too, am puzzled about this subject. The same thought occupies my mind and I am unable to arrive at any definite conclusions. Swarga has many doors.

There are some that commend mukti. Some praise the fruits attained by tapasya. Some take refuge in sannyasa way of life. Some follow grihastasrama.

Some rely upon the punya attained by an observance of Kshatriya dharma. Some rely upon the fruits of self-restraint. Some believe that the merits of dutiful obedience to gurus and elders are efficacious.

Some undertake to restrain their speech. Some have attained felicity by waiting dutifully upon their departed ancestors. Some have risen to swarga

by practising compassion, and some by practising truth.

Some rush into battle and, after laying down their lives, attain heaven. Some attain it by practising the Unccha vrata. Some have devoted themselves to the study of the Vedas. These men, of intelligence and tranquil souls, having subdued their senses, attain swarga.

Others characterised by simplicity and truth have been slain by evil men. These have become honoured inhabitants of heaven. In this world, it is seen, that men attain swarga passing through a thousand doors of dharma, all standing wide open. My understanding has been troubled by your question, like a soft cloud by the wind.""""

CANTO 354

"Bhishma says, 'The guest continued, "For all that, Brahmana, I will duly instruct you. Listen to me as I recite what I have heard from my guru. In the Naimisa forest situated on the banks of the Gomati, where the wheel of dharma was set in motion during a former age of creation, there is a city named after the Nagas. There, in ancient times, the assembled Devas had performed a mahayagna. There Mandhatri, the foremost of earthly kings, defeated Indra, the king of the gods.

In that city lives a mighty Naga. He is known by the name of Padmanabha or Padma. Walking in the triple path of karma, gyana and bhakti, he gratifies all creatures in thought, word and deed. Reflecting upon all things with great attention, he protects the good and punishes the evildoer with the fourfold system of conciliation, provoking dissensions, giving gifts or bribes, and using force.

Go there and ask him all the questions you want. He will show you what is truly the highest dharma. That Naga is welcoming towards all guests.

He is wise and knows the shastras. He has all the desirable virtues not to be seen in any other. By nature he is always observant of those duties which are performed with or in water.

He is devoted to the study of the Vedas. He is marked by penances and self-restraint. He has great wealth. He performs yagnas and offers dakshina, abstains from inflicting injury and practises forgiveness. His conduct in all respects is exemplary. Truthful in speech and free from malice, his behaviour is righteous and his senses are under control. He eats only after feeding all his guests and attendants.

He is kind of speech. He has knowledge of what is beneficial, and what is simple and right and what is censurable. He takes stock of what he does and what he leaves undone. He never acts with hostility towards anyone. He is always engaged in doing what is beneficial to all creatures. He belongs to a family that is as pure as the water of a lake in the midst of the Ganges.""”

CANTO 355

"Bhishma continues, 'The host replied, "I hear your comforting words with as much gratification as a heavily burdened man feels when his load is taken from his head or shoulders. I am filled with the delight that a traveller who has made a long journey on foot feels when he at last lies down on a bed, that which a man feels when he finds a seat after having stood for a long time, or that which is felt by one who is thirsty when he finds cold water to drink.

On hearing your words, I am suffused with the pleasure felt by a hungry man when he finds tasty food set before him, or that which a guest feels when satisfying food is placed before him at the proper time, or that felt by an old man when he gets a long coveted son, or that which is experienced by one when meeting a dear friend or kinsman about whom one has been anxious.

Like one with upturned gaze I have heard what has fallen from your lips and am reflecting upon their significance. With your wise words you have truly instructed me. Yes, I shall do what you have commanded me to.

You may leave tomorrow at dawn, after passing the night happily with me and dispelling your fatigue by resting. Behold, the rays of the divine Surya have been dimmed and he is setting."'

"Bhishma continues, 'Hospitably waited upon by that Brahmana, the learned guest passed that night in the company of his host. Both talked cheerfully with each other on the subject of the sannyasa dharma. So engrossing was the nature of their conversation that the night passed swiftly.

When morning came, the guest was worshipped with due rites by the Brahmana whose heart was now set upon the accomplishment of what would be beneficial for him, according to the discourse of the guest. The righteous Brahmana, resolved to achieve his purpose, took leave of his kinsmen, and soon set out for the abode of that foremost of Nagas, with his mind steadily directed towards it.'"

CANTO 356

"Bhishma says, 'Passing through enchanted forests, lakes and sacred pools, the Brahmana at last arrived at the asrama of a certain sannyasi. On arriving there, he asked the ascetic, in fitting manner, about the Naga of whom he had heard from his guest, and instructed by him he continued on his journey. Focused upon his purpose, the Brahmana arrived at the dwelling of the Naga.

Entering, he announced himself, saying, "Ho! Who is within? I am a Brahmana, come here as a guest."

Hearing him, the virtuous wife of the Naga, of great beauty and devoted to the observance of every dharma, came out. Attentive to the duties of hospitality, she welcomed and revered her guest, and said, 'What can I do for you?'

The Brahmana said, 'I am sufficiently honoured by your gentle words. My weariness has also been dispelled. O blessed devi, I wish to see your husband. This is my goal and the one object of my desire. It is for this that I have come today to the abode of the Naga.'

The wife of the Naga said, 'Revered one, my husband has gone to draw Surya's chariot for a month. Learned Brahmana, he will be back in fifteen days, and will meet you then. I have now told you the reason of my husband's absence. What else can I do for you? Tell me.'

The Brahmana said, 'I have come here to see your husband. I will remain in the nearby forest and await his return. When he comes home, kindly tell him that I have arrived in this place driven by the fervent desire to meet him.

You should also inform me of his return. Devi, until then, I will dwell on the banks of the Gomati, waiting for his return and living upon frugal fare.'

Having said this repeatedly to the wife of the Naga that Brahmana went to the riverbank to live there until the Naga's return.'"

CANTO 357

"Bhishma continues, 'The Nagas of that city were distressed when they saw that Brahmana, devoted to tapasya, continued to live in the forest, entirely abstaining from food, as he waited for the return of the Naga lord. All the kinsmen and relatives of the great Naga, including his brother, children and wife, came together to the Brahmana.

Reaching the banks of the Gomati, they saw him seated in solitude, not eating but engaged in observing vratas and silently reciting certain mantras. Approaching, the Naga's kinsmen and family revered him, and then spoke to him words of simple sincerity.

"O Tapodhana, this is the sixth day since your arrival here but you have not said a word about your food. You are devoted to righteousness. You have come among us. We are here in attendance upon you. It is vital that we should fulfil our duties of hospitality towards you.

We are all kinsmen of our Naga lord whom you wish to see. Roots or fruits, leaves, or water, or rice or meat, you must partake of some food. By your living in this forest and completely abstaining from food, the entire community of Nagas, young and old, does suffer, since this your fast implies negligence on our part to discharge the duties of hospitality and we do not know the reason for it

None amongst us has been guilty of killing a Brahmana. None of us has ever lost a son immediately after birth. No one has been born in our vamsa that has eaten before serving the Devas or atithis or kinsmen coming to his house."

The Brahmana said, "I will break my fast for your entreaties. I will wait eight more days for the lord of the Nagas to return. If he does not come

back with the passing of the eighth night, I will break this fast by eating. This vow of abstaining from all food that I am observing is on account of my high regard for the Naga lord.

You should not grieve for what I am doing. Return to your homes. This my vrata is on his account. You should not do anything to mar it."

Thus addressed, the assembled Nagas were dismissed by the Brahmana, and they returned to their homes.'"

CANTO 358

"Bhishma says, 'Upon the expiry of full fifteen days, the Naga Lord Padmanabha, having finished his task of drawing Surya's chariot and taking the sun god's leave, returned home. His wife washed his feet and dutifully discharged other tasks of a similar nature.

She then took her seat by his side. The Naga, refreshed and rested, addressed his wife, saying, "During my absence I trust that you have not been unmindful of worshipping the Devas and atithis in keeping with the instructions I gave you, and according to the laws laid down in the shastras.

I hope that during my absence, without yielding to your impure Buddhi, you have been firm in the observance of the duties of hospitality. I trust you have not transgressed the boundaries of karma and dharma."

The wife of the Naga said, "The duty of sishyas is to wait with reverence upon their guru doing his bidding; that of Brahmanas is to study and memorise the Vedas; that of servants is to obey the commands of their masters; that of the king is to protect his people by defending the good and punishing the evil.

It is said that Kshatriya dharma includes the protection of all creatures from wrong and oppression. The duty of the Sudra is to serve with humility persons of the three higher varnas, Brahmanas, Kshatriyas and Vaisyas.

The dharma of the householder, O my Lord of the Nagas, consists in doing good to all creatures. Frugality of fare and observance of vows in due order constitute punya for men of all classes, because of the connection that exists between the senses and the duties of religion.

Who am I? From where have I come? What are others to me and what am I to others? These are the thoughts to which the mind should ever be

directed by him who leads a life which leads to mukti.

Chastity and obedience to the husband constitute the highest dharma of the wife. I have learnt this well through your teaching. I am fully conversant with my kartavya.

I have you, who are devoted to righteousness, for a husband; why then will I, swerving from the path of duty, walk on the path of disobedience and sin? During your absence from home, I have continued to worship the Devas. I have also, without the slightest negligence, attended to the duties of hospitality towards those who arrived as guests in your home.

Fifteen days ago a Brahmana has arrived here. He has not disclosed his purpose to me. He desires to speak with you. Dwelling on the banks of the Gomati he anxiously awaits your return. Of firm vows, that Brahmana sits there, engaged in chanting the Vedas.

Lord of the Nagas, I have given him my word that I will send you to him as soon as you return. Having heard what I have said, it is fitting for you to go to him. You who hear with your eyes, you must grant that Dvija whatever has brought him here!""""

CANTO 359

"Bhishma continues, 'The Naga said, "O you of delightful smiles, what have you taken that Brahmana for? Is he really a human being or is he some god that has come here in the guise of a Brahmana? Who is there among humans that would want to see me and be fit to meet me?

Can a Manava who wishes to see me dare leave a command with you to send me to him? Among the Devas and Asuras and Devarishis, the Nagas are endowed with great tejas.

Nagas are swift and fragrant. They deserve to be revered for they can grant boons. Indeed, we too, are worthy of our followers. We cannot be seen by men."

The wife said, "Judging by his simplicity and openness I know that this Brahmana is not any Deva who lives on air. I also know that he reveres you with all his heart. His heart is set upon the accomplishment of some goal that depends on your help.

As the chataka waits eagerly for rain to quench its thirst, even so does that Brahmana keenly wait to meet you. Let no misfortune befall him on account of his failure to see you. No one born into an honourable family as you are can be considered worthy of honour if he neglects a guest arrived at his house.

Discard that anger that is so innate in you and go and meet the Brahmana. It befits you not to be consumed by sin through disappointing the Dvija. By refusing to wipe the tears of one who has come to him with hopes of succour, even a king incurs the sin of foeticide.

By abstaining from speech one attains wisdom. By giving generous dakshina one acquires great fame. By being truthful in speech, one acquires the gift of eloquence and is honoured in swarga. By giving away land one attains to that high end which is ordained for Rishis living in sannyasa.

By earning wealth through righteous means one attains many desirable rewards. By doing what is beneficial to oneself, one avoids going to naraka. That is what the wise say."

The Naga said, "I had no arrogance caused by conceit. However, because of my birth, my arrogance was once great but no more. Of wrath born of desire, I have none. It has all been destroyed by the fire of your profound instructions.

I do not consider any darkness to be more impenetrable than anger. As the Nagas have a surfeit of anger, they have become objects of reproach with all men. By succumbing to the influence of wrath, the ten-headed Ravana became the rival of Sakra, and for that reason was killed by Rama in battle.

Hearing that Rama of Bhrigu's vamsa had entered the inner rooms of their palace to take away their father's calf of the Homa cow, the sons of Kartavirya yielding to anger deeming it an insult to their royal house, and they met with destruction at the hands of Rama. Indeed, Kartavirya, who was like the thousand-eyed Indra himself, was slain in battle by Rama of Jamadagni's vamsa because he yielded to anger.

And so, my beloved wife, I have heeded your words and have curbed my fury, that enemy of tapasya that destroys all that is good. I am fortunate to have you for my wife, you who possess every virtue and have inexhaustible merits.

I will go at once to the Brahmana. I will address him in a respectful manner and he will leave only when his wishes have been fulfilled.""

CANTO 360

"Bhishma says, 'Having said these words to his wife, the lord of the Nagas went to that place where the Brahmana sat awaiting him. As he went, the Naga thought of the Brahmana and wondered about what had brought him to the Naga city.

When he arrived in the Brahmana's presence, that righteous Naga addressed his guest in sweet words, "O Brahmana, do not be angry for I come to you in peace. What has brought you here? What is your purpose? Dvijottama, whom do you worship in this secluded place on the banks of the Gomati?"

The Brahmana said, "Know that my name is Dharmaranya, and that I have come here to see the Naga Padmanabha. I have some work with him. I have heard that he is not at home and so I sit here waiting for him to return.

Like a chataka waiting in expectation of the clouds, I am waiting for him whom I esteem highly. To dispel all evil from him and bring about what is beneficial to him, I am engaged in reciting the Vedas until he comes, and I am engaged in yoga and pass my time blissfully."

The Naga said, "Your behaviour is upright. You are pious and devoted to the good of all righteous persons. Blessed Brahmana, every praise is due to you.

You behold the Naga with a loving gaze. Learned Rishi, I am that Naga whom you seek. Command me as you wish, tell me what is agreeable to you and what I can do for you. Having heard from my wife that you are here, I have come to meet you.

You have come here, and you are certain to return with your desire fulfilled. Use me for any task with full confidence. We are all in your

service on account of your punya, for you have disregarded your own good and have spent your time in seeking our welfare."

The Brahmana said, "Most blessed Naga, I have come here driven by the desire to see you. I am ignorant, and I have come here to ask you something. I wish to attain to the Paramatman, the Supreme Soul that is the end of the Jivatman. I am neither attached to nor detached from samsara.

You shine with the effulgence of your punya with a radiance that is as enchanting as the moon's. You who live on air alone, first answer this question of mine. Afterwards, I will reveal to you the object of my visit!""""

CANTO 361

"Bhishma continues, 'The Brahmana said, "You have been away to draw the single-wheeled chariot of Surya. Describe to me anything wonderful that you may have seen in those realms through which you journeyed."

The Naga said, "The divine Surya is the refuge of innumerable wonders. All the creatures that inhabit the three worlds have flowed from him. Countless Munis crowned with ascetic success, together with all the Devas, dwell in the rays of Surya like birds perching on the branches of trees.

What, again, can be more wonderful than this that the mighty Vayu, issuing from Surya, takes refuge in his rays and courses over the universe? What can be more wonderful than this that Surya, dividing Vayu into many parts to do good to all creatures, creates the rain that falls in the monsoon?

What can be more wonderful than this that the Paramatman, himself bathed in blazing effulgence, looks out upon the universe from within the solar orb? What can be more wonderful than this that Surya has a dark ray which transforms itself into clouds charged with rain and pours down that rain when the season comes?

What can be more wonderful than this that after absorbing water for eight months, he pours it down once again in the monsoon? The soul of the universe is said to dwell in certain rays of Surya. From him comes the seed of all things, and it is he that upholds the earth with all her mobile and immobile creatures.

Brahmana, what can be more wonderful than this that the foremost of Purushas, eternal, powerful and effulgent, and without beginning and

without end, dwells in Surya? Listen to one more thing that I will now tell you. It is the most marvellous wonder. I have seen it in the clear sky, from having been close to Surya.

One day, at the hour of noon, while Surya was shining in all his glory and emanating heat we saw a Being come towards him, who seemed to shine with a brilliance equal to that of Surya himself. Causing all the worlds to blaze up with his glory and filling them with his energy, he came towards Surya, rending the sky, as it were, to make his path through it.

The rays of his body seemed to resemble the blazing radiance of libations of ghee poured into the sacrificial fire. His splendour did not allow anyone to look directly at him. His form was indescribable. Indeed, he did appear to us to be a second Surya.

As soon as he was near, Surya extended his two hands receiving him respectfully. To honour Surya in return, he also extended his right hand. Piercing through the sky, he entered into Surya's disc. Merging with Surya's energy, he seemed to be transformed into Surya's self.

When the two blinding energies thus united, we were so bewildered that we could not distinguish between them. We could not make out who was Surya we bore on his chariot, and who was the Being we had seen coming through the sky. Confused, we addressed Surya, saying, 'Illustrious One, who is this Being that has united himself with you and has been transformed into your second self?'"""

CANTO 362

"Bhishma says, 'The Naga continued, "Surya said, 'This Being is not Agni, and he is not an Asura. Nor is he a Naga. He is a Brahmana who has attained swarga because he has succeeded in observing the Unccha vrata.

This person had lived only upon fruits and roots and the fallen leaves of trees. He sometimes subsisted upon water, and sometimes upon air alone, passing his days in dhyana. Siva Mahadeva was gratified by his constant recitation of the Samhitas.

He had tried to accomplish those deeds that lead to heaven and bliss. Through their punya he has now attained swarga. Without wealth and without any desire, he kept the Unccha vrata to sustain himself. This learned Brahmana had been devoted to the good of all creatures.

Neither Devas nor Gandharvas, neither Asuras nor Nagas can be regarded as superior to those creatures that are merged into Surya. Such was the most wondrous incident I saw on high. That Brahmana, who was crowned with success by the observance of the Unccha vrata, continues, even to this day, to circle the earth, remaining within the body of the incandescent Surya Deva!'"""

CANTO 363

"Bhishma continues, 'The Brahmana said, "Naga, this is indeed marvellous and I am gratified by listening to you. With your words, subtle in their meaning, you have shown me the way I must follow. I wish to leave now; remember me occasionally and enquire after me by sending your servant."

The Naga said, "You have not yet revealed to me the reason that brought you here. Where will you go? Tell me, Dvija, what I can do for you, and what is it that brought you here?

After you have accomplished your task, whatever it may be, revealed or hidden in speech, you may take my leave, and I will let you go cheerfully. You have conceived a friendship for me.

O Rishi, sitting under the shade of this tree, do not leave so soon after merely seeing me. Certainly, you have become dear to me and I to you. All the inhabitants of this city are yours. What objection could you have to passing some time in my home?"

The Brahmana said, "You are wise, Naga, and have acquired a knowledge of the Atman. It is true that the Devas are not superior to you in any respect. He that is you is also me, as he that is me is truly you. You, I and all other creatures will all have to enter into the Paramatman.

Doubt had seized my mind, king of Nagas, with regard to the best means to win punya. What you said has dispelled that doubt, for I have learnt the value of the Unccha vrata. I will now practise that most efficacious vow and attain to my goal.

I am certain of this now and I take your leave. Blessings be upon you. O Naga, my objective has been achieved."'

CANTO 364

"Bhishma says, 'Having saluted that foremost of Nagas, and having firmly resolved to follow the Unccha way of life, Dharmaranya went to Chyavana of Bhrigu's vamsa, to seek formal instruction and to be initiated in that lofty and recondite vrata. Chyavana performed the samskara rites of the Brahmana and formally initiated him into the Unccha way of life.

Rajan, the son of Bhrigu recited this history to King Janaka in his palace. King Janaka, in his turn, narrated it to Devarishi Narada. Finding himself in the palace of Indra one day, Narada instructed Indra in this itihasa upon being asked by him.

Indra, having obtained it from Narada, recited this blessed history to an assembly of all the foremost Brahmanas. When I encountered Rama of Bhrigu's vamsa on Kurukshetra, the celestial Vasus narrated it to me.

Since you asked me, I have recited this history that is sacred and filled with great merit. You asked me what constitutes the highest dharma, Rajan. This itihasa is my answer to your question.

A brave man he was that practised the Unccha vrata in this way, without expectation of any reward. Instructed by Padmanabha, the Naga king about his dharma, that Brahmana Dharmaranya began the practice of Yama and Niyama; he lived only on such food as was allowed by the Unccha vow, and went away to another forest.'"

PART I
Anusasana Parva

CANTO 1

AUM! HAVING BOWED down to Narayana, and Nara the most exalted of Purushas, and also the Devi Saraswati, I invoke the spirit of Jaya!

Vaisampayana said, "Yudhishtira says, 'Pitamaha, serenity is said to be subtle and of diverse forms. Despite listening to all your discourses, I have not achieved this tranquillity. You have spoken of many ways of stilling the mind, but how can actual peace of mind be had from mere knowledge of the various kinds of peace, when I myself am the means of realising this?

Seeing your body covered with arrows and festering with wounds, I cannot find any peace at the thought of the evil I have brought about. Great Kshatriya, seeing your body drenched in blood, like a mountain overrun with water from its springs, I suffer like a lotus in the rains.

What can be more agonising than this, that you, O Pitamaha, have been reduced to this plight because of me and my allies fighting our enemies on this Kurukshetra? Other princes also, with their sons and kinsmen, have been destroyed on my account. What can be more painful than this!

Pitamaha, tell us what is our destiny and that of the sons of Dhritarashtra, who, driven by fate and anger, have acted in this terrible manner? Master of men, I think Duryodhana fortunate that he does not see you like this. But I, who am the cause of your death as well as of that of our friends, am denied all peace of mind seeing you fallen on the bare earth in this wretched condition.

Evil Duryodhana, the most infamous of his vamsa, with all his forces and his brothers, has perished in battle, observing his Kshatriya dharma. That malevolent one does not see you lying on your cruel bed. And for this

I regard death as being preferable to life. Virtuous Kshatriya, if only I along with my brothers had been killed by our enemies on Kurukshetra, I would not see you like this, fallen and pierced with arrows. Surely, we were born to become perpetrators of evil deeds. Pitamaha, if your wish me well, instruct me so that my sins may be washed away at least in the next world.'

Bhishma replies, 'Fortunate one, why do you consider your Soul, which is dependent on God and destiny and time, to be the cause of your actions? Its inaction is subtle and imperceptible to the senses. Listen, in this regard to the ancient story of the conversation between Mrityu and Gautami with Kaala and the hunter and the serpent.

There was once an old woman called Gautami who was patient and tranquil. One day she found her son lying dead having been bitten by a snake. An angry hunter, Arjunaka, bound the snake with a rope and brought it before Gautami.

He said to her, "This wretched serpent caused your son's death. Tell me quickly how I should killed it. Shall I throw it into the fire or hack it into pieces? This killer of a child does not deserve to live."

Gautami replied, "Arjunaka of little understanding, release this serpent. It does not deserve death at your hands. Who is so foolish as to ignore inevitable destiny and burden himself with such folly to sink into sin?

Those who are virtuous manage to cross samsara as a ship crosses the ocean. But those who make themselves heavy with sin sink to the bottom, like an arrow shot into the water.

By killing the serpent, my son will not be restored to life, and by letting it live, no harm will come to you. Who would go to the realm of Yama by killing this living creature?"

The hunter said, "I know you know the difference between right and wrong, and that the great suffer the pain of all creatures. But these your words are filled with instruction for only a serene person and not for one plunged into sorrow. Therefore, I must kill this snake.

Those who value peace of mind assign the cause of everything to the passage of Kaala, but practical men assuage their grief with revenge. Through constant delusion, men fear the loss of grace in the next world for acts like these. Allay your grief by allowing me to kill this serpent."

Gautami replied, "People like us are never afflicted by such misfortune. Good men are always intent on virtue. The death of the boy was predestined; I cannot approve of your killing this snake. Brahmanas do not

harbour resentment, because resentment leads to pain. Good hunter, forgive this serpent and release him out of compassion."

The hunter replied, "Let us earn great and inexhaustible punya hereafter by killing this creature, even as a man acquires great merit, and also confers it on his victim sacrificed upon the vedi. Punya is acquired by killing an enemy: by killing this despicable creature, you will acquire true merit in the hereafter."

Gautami replied, "What good is there in tormenting and killing an enemy, and what good is won by not releasing an enemy in our power? You of benign countenance, why should we not forgive this serpent and try to earn punya by releasing it?"

The hunter replied, "Many creatures ought to be protected from the evil of this one, instead of this single creature being spared. Virtuous men abandon the vicious to their doom; therefore, kill this evil snake."

Gautami replied, "By killing this serpent my son will not be restored to life, nor do I see that any other end will be attained by its death. Hunter, release this living creature."

The hunter said, "By killing Vritra, Indra secured the best part of the havis, and by destroying a yagna Siva secured his share of sacrificial offerings. You must destroy this snake immediately without any misgivings!"'

Bhishma continues, 'Though repeatedly incited by the hunter to kill the snake, Gautami was not swayed to that sin. Bound with the rope, the serpent wriggled and groaned in pain but then, finding its composure spoke slowly in a human voice.

The serpent said, "O foolish Arjunaka, what fault is mine? I have no independent will of my own. Mrityu sent me for this task. Directed by him I bit this child, not out of any anger or choice on my part. If there be any sin in this, it is Mrityu's."

The hunter said, "If you have been led by another to do this evil deed, the sin is yours also for you are the instrument in the act. As in the making of an earthen vessel the potter's wheel and axle are regarded as causes, so are you the cause that has produced this effect. He that is guilty deserves death at my hands. Serpent, you are guilty. Indeed, you have yourself confessed to it!"

The serpent said, "As all these, the potter's wheel and rod are not independent causes, even so I am not an independent cause. Therefore, you

should concede that this is no fault of mine. If you think otherwise, then these are to be considered as causes working in unison with one another.

Working with one other, a doubt arises regarding their relation as cause and effect. This being the case, it is no fault of mine, nor do I deserve death on this account, nor am I guilty of any sin. Or, if you think that even in such causation there is sin, the sin lies in the aggregate of causes."

The hunter said, "Even if you are neither the prime cause nor the agent in this matter, you are still the cause of this child's death. And so you do deserve death. If you think that when an evil deed is done, the doer is not implicated in it, then there can be no cause in this matter; but having done this, you certainly deserve to die. What else do you think?"

The serpent said, "Whether any cause exists or not, no effect is produced without an intermediate act. Therefore, causation being of no moment in either case, only my agency as the cause ought to be considered in its proper context. If you truly think me to be the cause, then the guilt of this act of killing a living being rests on the shoulders of another who incited me."

The hunter said, "Wretch, you do not deserve to live; why do you rant so much? You deserve death at my hands. You have done a terrible thing by killing this child."

The serpent said, "Hunter, as the Brahmanas presiding at a yagna do not acquire the merit of their actions by making offerings of ghee into the fire, so should I be viewed with regard to the outcome in this matter."'

Bhishma continues, 'After this, Mrityu, who had sent the snake, himself appeared there and spoke to the creature.

Mrityu said, "Guided by Kaala, O serpent, I sent you to this task, but neither you nor I is the cause of this child's death. As the clouds are tossed in all directions by the wind, I, like the clouds, am influenced by Kaala. All deeds pertaining to sattva, rajas or tamas are goaded by Kaala, in all creatures.

All creatures, mobile and immobile, in heaven and on earth, are influenced by Kaala. The whole universe is imbued with this influence of time. All actions in this world and all abstentions, as also all their modifications, are provoked by Kaala.

Surya, Soma, Vishnu, Jala, Vayu, Agni, Varuna, Bhumi, Mitra and Parjanya, Aditi and the Vasus, rivers and oceans, all existent and non-existent objects, are created and destroyed by Kaala. Knowing this, why do

you, O serpent, consider me to be guilty? If any fault attaches to me, then you, too, are to be blamed."

The serpent said, "Mrityu, I do not blame you, nor do I absolve you from all blame. I only insist that I am directed and influenced by you in my actions. If any blame attaches to Kaala, or it does not, is not for me to decide. We have no right to do so. Just as I want to absolve myself of this charge, so is it my duty to see that no blame attaches to Mrityu."

The serpent then said to Arjunaka, "You have listened to what Mrityu has said. Since I am innocent it is not right that you bind me with this rope and torment me." The hunter said, "I have listened to you and to Mrityu, but these words, serpent, do not absolve you from all blame. Mrityu and you are the causes of the child's death. I consider both of you to be the cause and you truly are that cause. Cursed be the evil and vengeful Mrityu that brings affliction to the innocent and the good. And you who are guilty of sinful deeds, I shall kill you too!"

Mrityu said, "We are both not free agents, but are dependent on Kaala, and ordained to do our appointed work. If you think carefully about this, you will not find fault with us."

The hunter said, "If both Mrityu and you are dependent on Kaala, I am curious to know how pleasure, arising from doing good, and anger, arising from doing evil, are caused."

Mrityu said, "Everything is done under the influence of Kaala. Kaala is the cause of all, and that for this reason we both, acting under Kaala's command, do our appointed work; hence we do not deserve to be censured by you in any way!"'

Bhishma continues, 'Then Kaala arrived at that place where the serpent and Mrityu and Arjunaka were disputing this point of dharma and spoke to them.

Kaala said, "Hunter, neither Mrityu nor this serpent nor I are guilty of the death of any creature. We are merely the immediate causes of the event. Arjunaka, the karma of this very child is the existing cause of our action. There is no other cause of this child's death. It was killed as a result of its own karma.

It has met with death as the result of its karma of the past. Its own karma has been the cause of its dying. We all are subject to the influence of our respective karma. Karma is a means to salvation even as sons are, and

karma also is an indicator of virtue and vice in man. We incite one another even as acts provoke one another.

As men make what they wish from a lump of clay, even so do they achieve the results determined by karma. As light and shadow are related to each other, so are men related to karma through their own actions. Therefore, neither you nor I, neither Mrityu nor the serpent, nor this old Brahmana woman is the cause of this child's death. He himself is the cause."

When Kaala expounded the matter in this way, Gautami, convinced that men suffer according to their deeds, said to Arjunaka, "Neither Kaala nor Mrityu, nor the serpent is the cause. This child met with death as the result of its own karma. That my son has died is also the consequence of my past actions. Let Kaala and Mrityu now leave this place, and Arjunaka, you must release this snake."'

Bhishma continues, 'Then Kaala and Mrityu and the serpent went back to their respective abodes, and Gautami and the hunter were pacified. Rajan, having heard this, put aside all grief, and find peace of mind.

Men attain swarga or naraka as the result of their own karma. This evil is neither your creation nor Duryodhana's. Know this that these lords of earth have all been slain in this war as a result of the actions of Kaala.'"

Vaisampayana said, "Having heard all this, Yudhishtira was appeased, and asks his next question."

CANTO 2

"Yudhishtira says, 'Wisest Pitamaha, you are learned in all the shastras, and I have listened to this mahakatha. I want now to hear some story full of religious instruction, and you must satisfy my craving. Tell me if any grihasta has ever succeeded in conquering Mrityu through the practice of dharma.'

Bhishma says, 'This ancient story is told to illustrate the subject of a grihasta's victory over Mrityu through the practice of virtue. Prajapati Manu had a son called Ikshvaku. Illustrious as Surya, a hundred sons were born to him.

His tenth son was named Dasaswa, and this virtuous prince of infallible prowess became the king of Mahismati. Dasaswa's son was a righteous ruler who was devoted to the practice of truth, devotion and benevolence. He was known as Madiraswa and ruled over the earth as her lord. He was devoted to the study of the Vedas and of the science of arms. Madiraswa's son was King Dyutimat who had great fortune and power, strength and energy. Dyutimat's son was the devout and pious king famed in all the worlds as Suvira. His soul was dedicated to dharma and he possessed wealth like another Indra.

Suvira, too, had a son who was invincible in battle; known by the name Sudurjaya, he was the best of all warriors. And Durjaya, too, possessed of a body like that of Indra, and had a son who radiated the splendour of Agni. He was the great King Duryodhana who was among the foremost of royal sages. Indra would send down timely and ample rain into the kingdom of this king who was brave and heroic as Vasava himself.

His cities and all his lands overflowed with wealth and jewels, and cows and grain. There was no miser in his kingdom nor any person afflicted by suffering or poverty. Nor was there in his kingdom any person who had a weak or sickly body.

Duryodhana was intelligent and skilled, eloquent in speech, without envy, a master of his passions, of a righteous soul, full of compassion, and humble. He performed sacrifices, and was self-restrained, devoted to Brahmanas and truth. He never humiliated others, was charitable, and learned in the Vedas and the Vedanta.

The celestial river Narmada, auspicious and sacred and of cool waters came embodied and courted him. She gave birth to a lotus-eyed daughter named Sudarsana. Yudhishtira, no woman had ever borne such a beautiful child as the daughter of Duryodhana.

Agni himself courted the exquisite princess Sudarsana, and coming as a Brahmana, sought her hand from the king. The king was unwilling to give his daughter in marriage to the Brahmana, who was poor and not of the same status as himself. Thereupon Agni disappeared from his mahayagna.

The sorrowful king said to the Brahmanas, "What sin have I or you, excellent Brahmanas, been guilty of that Agni should disappear from this yagna, as good done to sinful men vanishes from their estimation. Our sin must be great for Agni to thus disappear. Either the sin must be yours or mine. Do you fully examine the reason for this."

The Brahmanas silently concentrated their minds on seeking the protection of the god of fire. Agni, resplendent as the autumnal sun, appeared before them, enveloped in glorious radiance.

Agni said to the Brahmanas, "I seek the daughter of Duryodhana for myself."

Those Brahmanas were astounded, and the next day they told the king what Agni had said. The wise ruler was delighted and said, "Let it be so!"

The king asked the fire god for a boon, "You, O Agni, remain here with us always."

"Tathaastu," said the divine Agni to that Lord of the earth. For this reason, to this very day, Agni has always been present in the kingdom of Mahishmati and was seen by Sahadeva in course of his southern conquests.

King Duryodhana gave his daughter, dressed in new clothes and decked with jewels, to the Mahatman Deva, and Agni too, accepted, according to Vedic rites, the princess Sudarsana as his bride, even as he accepts libations

of ghee at yagnas. Agni was well pleased with her appearance, her beauty, grace, character and nobility of birth, and was eager to beget offspring upon her.

And a son by Agni was soon born to her. Also named Sudarsana, he, too, was as handsome as the full moon, and even in his childhood he attained to a knowledge of the supreme and everlasting Brahman.

There was another king called Oghavat, who was the grandfather of Nriga. He had a daughter named Oghavati, and a son by the name of Ogharatha. King Oghavat gave his daughter Oghavati, with goddess-like beauty, to the learned Sudarsana for his wife. Sudarsana lived the life of a grihasta with her in Kurukshetra. He took a vow to conquer Mrityu even while leading the life of a householder.

Sudarsana said to Oghavati, "You never act contrary to the wishes of those that seek our hospitality. You should not have any misgivings about the means by which guests are to be welcomed, even if you have to offer your own person to an atithi. Beautiful one, this vrata must always be remembered, since there is no higher virtue for grihastas than hospitality accorded to guests.

If my words carry any authority with you, always bear this in mind without ever doubting it. Sinless and blessed one, if you have any faith in me, you must never disregard a guest whether I am at your side or far away!"

With hands folded and placed on her head, Oghavati replied, "I will do everything that you have commanded."

Mrityu, wanting to trick Sudarsana, began to watch him to discover his lapses. Once, when the son of Agni went out to collect firewood from the forest, a handsome Brahmana sought the hospitality of Oghavati saying, "O beautiful devi, if you have any you faith in the virtue of hospitality as laid down for householders, then I ask you to extend that hospitality to me today."

Oghavati welcomed him according to the rites prescribed in the Vedas. Having offered him a seat, and water to wash his feet, she asked, "What is your wish? What can I offer you?"

The Brahmana said to her, "I desire you. Give yourself to me without any hesitation in your mind. If the duties established for grihastas are acceptable to you, gratify me."

Though tempted by Oghavati with offers of other gifts, the Brahmana refused to accept any dakshina other than the offer of her own person. Seeing his resolve, and remembering her husband's instructions, although overcome with shame, she said to the Brahmana, "Let it be so."

Remembering the words of her husband who wished to attain the virtue of grihastas, she calmly approached the visiting Rishi. Meanwhile, having collected his firewood, the son of Agni returned home. The fierce and inexorable Mrityu was constantly by his side, as one attending upon a devoted friend.

Reaching his asrama, Sudarsana called out to Oghavati repeatedly, and receiving no answer, exclaimed, "Where have you gone?" Locked in the Brahmana's embrace, the chaste woman, devoted to her husband, did not reply. Indeed, that virtuous woman, regarding herself defiled, was overcome with shame and remained silent.

Sudarsana again exclaimed, "Where can my faithful wife be? Where has she gone? Nothing can be of greater importance to me than her. Why does my simple and dutiful wife not answer my call today with sweet smiles as she has always done?"

Then that Brahmana, who was within the hut, replied to Sudarsana, "Son of Pavaka, know that a Brahmana guest has arrived, and though tempted by your wife with many offers of welcome I desired only her person, and the beautiful woman is engaged in satisfying me. You are free to do whatever you think to be appropriate."

Mrityu, armed with his iron mace, pursued the Rishi at that moment, wanting to destroy him who would, he thought, deviate from his promise. Sudarsana was astonished, but discarding all jealousy and anger of gaze, word, deed or thought, said, "Enjoy yourself, Brahmana. It gives me great pleasure. A grihasta gains the highest punya by honouring a guest.

The wise say that there is no higher merit for a householder than what accrues to him from a guest departing from his house after having been duly honoured. My life, my wife, and my other worldly possessions are all dedicated for the use of my guests.

This is the vow I have taken. With this I will attain to the knowledge of the Atman. The five elements of fire, air, earth, water and sky, and the mind, the intellect and the soul, and time and space, and the ten organs of sense, all exist in the bodies of men, and always witness the good and evil deeds that men do.

I have uttered this truth today, and let the gods bless me for it, or destroy me if I have spoken falsely." At this, Bhaarata, a voice arose in all directions, in repeated echoes, crying: *This is true, this is not false*.

Then the Brahmana came out of the hut and, like the wind rising and encompassing both earth and sky, and making the three worlds echo with Veda nadam, called out to that virtuous man by name and praised him saying, "Sinless one, I am Dharma. All glory to you. I came here to test you, and I am pleased to know that you are virtuous.

You have subdued and conquered Mrityu, who always pursued you, seeking your lapses. No one in the three worlds has the ability to insult this chaste woman, devoted to her husband, even with looks, far less to touch her person. She has been protected from defilement by your virtue and by her own purity.

There can be nothing contrary to what this honourable woman will say. Imbued with austere tapasya, she will metamorphose into a mighty river for the salvation of the world. And you will attain to all the worlds in this your body, and, as truly as the vigyana of yoga is within her control, this blessed woman will follow you with only half of her earthly self, and with the other half she will be celebrated as the river Oghavati!

And along with her, you will attain all the worlds that are acquired through penances; and even in your gross body you will attain those eternal and everlasting worlds from which no one returns. You have conquered Mrityu, and attained to the highest of all felicities, and with your own power of mind, with the speed of thought, you have risen above the power of the five elements!

By thus cleaving to the duties of a grihasta, you have subdued your passions, desires and anger, and Oghavati by serving you has conquered affliction, desire, illusion, enmity and lassitude!"'

Bhishma continues, 'Riding a fine chariot drawn by a thousand white horses, the glorious Vasava then approached that Brahmana. Mrityu and Yama, all the worlds, all the elements, Buddhi, Manas, Kaala and Akasa, as also kama and krodha were all conquered. And so, bear this in mind that to a householder there is no higher divinity than the guest.

It is said by sages that the blessings of an honoured guest are more valuable than the merit of a hundred yagnas. Whenever a deserving guest seeks the hospitality of a householder and is not honoured by him, he takes away with him all the virtues of the grihasta and leaves behind his sins.

I have now told you this ancient story about Mrityu was defeated by a grihasta. This narration confers glory, fame and a long life upon those who listen to it. The man that seeks worldly prosperity should consider it useful for removing every evil.

Bhaarata, he who recites this story of the life of Sudarsana every day attains the realms of the blessed.'"

CANTO 3

"Yudhishtira says, 'Rajan, if Brahmanatva is so difficult to attain by Kshatriyas, Vaisyas and Sudras, how did the high-souled Viswamitra, though a Kshatriya by birth, become a Brahmarishi? I want to know this. I beg you, tell me all about it.

With his tapasya shakti, Viswamitra instantly annihilated the hundred sons of the Mahatman Vasishta. Under the influence of his rage, he created countless mighty Rakshasas who resembled the great destroyer Kaala himself.

He established the great and learned Kusika vamsa, numbering hundreds of regenerate sages praised by all Brahmanas. Sunashepa of austere penances, the son of Richika, was to be sacrificed as a yagnapasu in the Ambarisha mahayagna, but found deliverance through the grace of Viswamitra.

Having pleased the gods at a sacrifice, Harishchandra became a son of the wise Viswamitra. For not honouring their eldest brother Devarata, whom Viswamitra got as a son from the Devas, his other fifty brothers were cursed by their father, and all of them became Chandalas.

Trisanku, the son of Ikshvaku, also became a Chandala through the curse of Vasishta; when he was abandoned by his friends and remained suspended head down in the sky it was Viswamitra who sent him up into swarga. Kaushika, the sacred and most auspicious river of Viswamitra, was frequented by Devarishis, Devas and Rishis.

For disturbing his devotions, the famed Apsara Rambha was cursed and turned into a rock. In olden times, fearing Viswamitra, the glorious Vasishta bound himself with creepers and threw himself into a river, but he rose up

released from his bonds. Because of this, that mighty and holy river became celebrated by the name Vipasa.

Viswamitra prayed to the glorious and puissant Indra who, gratified by him, released him from a curse. Remaining in the northern sky, he sheds his lustre from a position in the midst of the Saptarishi and Dhruva, the son of Uttanapada. These, among others, are his achievements.

Descendant of Kuru, as all these were performed by a Kshatriya, my curiosity has been roused. So do I ask you to explain this to me truly. Without casting off his body and taking on another, how could Viswamitra become a Brahmana?

Pitamaha, tell me about this just as you narrated to the story of Matanga. Matanga was born as a Chandala, and, despite all his tapasya, could not become a Brahmana; so how could this Kaushika become a Brahmarishi?'"

CANTO 4

"Bhishma says, 'Listen truly in detail as to how in olden times Viswamitra attained the status of a Brahmana Rishi.

In the Bharata vamsa there was a king named Ajamida, who performed many yagnas and was a virtuous man. His son was the great King Jahnu. Ganga was the daughter of this righteous Kshatriya. The famed and equally virtuous Sindhudwipa was the son of this prince.

From Sindhudwipa sprang the great Rajarishi Balakaswa. His son was named Vallabha and was like a second Dharma. His son was Kusika who had radiant glory like the thousand-eyed Indra. Kusika's son was the illustrious King Gadhi who, being childless and wanting to have a son, went into the forest.

Whilst living there, a daughter was born to him. She was called Satyavati, and in beauty she had no equal on earth. The illustrious son of Chyavana, celebrated by the name of Richika, of the Bhrigu vamsa, of austere penances, sought the hand of this woman to be his wife. Gadhi, thinking him to be poor, did not give her in marriage to Richika.

But when the latter, thus dismissed, was leaving, the king said to him, "If your give me a marriage dowry you will you have my daughter for your wife."

Richika said, "Rajan, what dowry can I offer you for the hand of your daughter? Tell me truly, without feeling any hesitation."

Gadhi said, "Descendant of Bhrigu, give me a thousand horses as swift as the wind, with the colour of moonlight, and each having one ear black."'

Bhishma said, 'That mighty son of Chyavana, who was the foremost of Bhrigu's race, entreated Varuna, the son of Aditi, who was the lord of all the

waters, “Best of Devas, I pray to you to give me a thousand horses, all swift as the wind, with a complexion as luminous as the moon’s, but each having one black ear.” Varuna said to Richika, “Be it so. Wherever you are, the horses will appear before you.”

As soon as Richika thought of them, there arose from the waters of the Ganga a thousand high-mettled horses, as lustrous as the moon. Not far from Kanyakubja, the sacred bank of Ganga is still famed among men as Aswatirtha because of the appearance of those horses at that place.

The delighted Richika, that best of sannyasis, gave those thousand excellent horses to Gadhi as the marriage offering. King Gadhi was filled with wonder and, fearing that he would be cursed, gave his daughter, decked with jewels, to that son of Bhrigu. And he accepted her hand in marriage according to the prescribed rites.

The princess, too, was pleased becoming the wife of that Brahmana. That foremost of Rishis was happy with her conduct and expressed a wish to grant her a boon. She related this to her mother.

The mother said to her unassuming daughter who stood before her, “My daughter, it is fitting for you to secure a favour for me also from your husband. That sage of austere tapasya has the power to grant me a boon: the birth of a son.”

Returning to her husband, the princess told him what her mother had asked for. Richika said, “By my favour, blessed one, she will soon give birth to a virtuous son. From you, too, there will be born a mighty and glorious son who, full of dharma, shall perpetuate my vasma. Truly do I say this to you!

When you two shall bathe in your fertile season, she should embrace a pipal tree, and you should likewise embrace a ficus tree, and by doing so you will attain the object of your desire. Both she and you will partake of these two portions of charu, along with mantras, and then you will have your sons.”

Satyavati was delighted and told her mother all that Richika had said and also about the two balls of charu. Then the mother said to her daughter Satyavati, “Daughter, as I deserve greater consideration from you than from your husband, you must do as I say.

You must give me the charu which your husband has given you and take the one that has was meant for me. O joyful and pure daughter, if you have any respect for me, let us exchange the trees designated for us.

Everyone desires to possess an excellent and stainless being for his own son. The glorious Richika, too, must have acted from a similar motive, as will be revealed later. For this reason, my heart inclines towards your charu, and your tree, and you too, must consider how to secure an exceptional brother for yourself."

The mother and the daughter Satyavati pursued this plan and both conceived their children, Yudhishtira. And that great Rishi was happy to find his wife pregnant, but he said to her, "Devi, you have not you done well in exchanging the charu as will soon become apparent. It is also clear that you have exchanged the trees.

Know that I infused your charu with Brahmatejas and Kshatriya energy in the charu of your mother. I intended that you would give birth to a Brahmana whose virtues would be famed throughout the three worlds, and that your mother would give birth to a redoubtable Kshatriya.

But now you have reversed the charu, and your mother will give birth to a splendid Brahmana and you will bring forth a fierce Kshatriya. You have not done well by acting out of love for your mother."

Hearing this, Satyavati was grief-stricken and fell to the ground like a beautiful creeper cut in two. When she regained her senses, she bowed her head before her lord and said, "Dvija, you who know Brahman, take pity on me, your wife, who pleads with you so that a Kshatriya son may not be born to me. Let my grandson be the one to be famous for his terrible achievements, but not my son. I beg you, do this for me."

"So be it," said Richika to his wife and she gave birth to a blessed son named Jamadagni. Her mother, the celebrated wife of Gadhi, gave birth to the Rishi Viswamitra, knower of Brahmatva.

The devout Viswamitra, though a Kshatriya, attained to the status of a Brahmarishi and became the founder of a vamsa of Brahmanas. His sons became high-souled progenitors of many races of Brahmanas who were devoted to austere penances, were learned in the Vedas, and founders of many clans.

The adorable Madhuchchanda and the mighty Devarata, Akshina, Sakunta, Babhru, Kaala patha, the celebrated Yajnavalkya, Sthula of strict vratas, Uluka, Mudgala, and the sage Saindhavayana, the illustrious Valgujangha and the great Rishi Galeva, Ruchi, the celebrated Vajra, as also Salankayana, Liladhya and Narada, the one known as Kurchamuka, and Bahuli, and Mushala were all sons of Viswamitra.

So also were Vakshogriva, Anghrika, Naikadrik, Silayupa, Sita, Suchi, Chakraka, Marrutantavya, Vataghna, Aswalayana, Syamayana, Gargya and Javali, as also Susruta, Karishi, Sangsrutya, Para Paurava and Tantu.

The Maharishi Kapila, Tarakayana, Upagahana, Asurayani, Margama, Hiranyksha, Janghari, Bhavravayani, and Suti, Vibhuti, Suta, Surakrit, Arani, Nachika, Champeya, Ujjayana, Navatantu, Vakanakha, Sayanya, Yati, Ambhoruha, Amatsyasin, Srishin, Gardhavi Urjjayoni, Rudapekahin, and the great Naradin—these Munis were all sons of Viswamitra and were proficient in the knowledge of Brahman.

Yudhishtira, the austere and devout Viswamitra, although a Kshatriya by birth, became a Brahmana because Richika had infused the charu meant for his wife with the tejas of the supreme Brahman. I have now told you the story of the birth of Viswamitra who was possessed of the energy of Surya, Chandramas and Agni.

Rajan, if you have doubts with regard to any other matter, do you tell me, so that I may remove them.'"

CANTO 5

"Yudhishtira says, 'You who know the truths of dharma, I wish to hear of the merits of compassion, and of the characteristics of devout men. Pitamaha, describe them to me.'

"Bhishma says, 'Listen to the ancient tale of Vasava and the high-minded Suka. In the kingdom of Kasi, a hunter went from his village on a hunt with poisoned arrows in search of antelope. In a vast forest, while in pursuit of the chase, he discovered a herd of antelope not far from him, and discharged his arrow at one of them.

The arrow missed the deer and pierced a mighty tree instead. Struck by that arrow tipped with virulent poison, the tree withered away instantaneously, shedding its leaves and fruits.

The tree died, but a parrot that lived in a hollow of its trunk all his life did not leave his nest out of love for the towering Lord of the forest. Motionless and without food, silent and grieving, that grateful and virtuous parrot also perished slowly after the tree.

Indra was amazed by that great and generous bird's extraordinary resolve and detachment. He thought, "How has this bird come to possess such extraordinary humane and generous emotions which are not found among the lower creatures? Yet, perhaps there is nothing wonderful about this, for all creatures appear to exhibit kind and generous feelings towards others."

Assuming the form of a Brahmana, Sakra descended onto the earth and came to the bird. "Suka, O parrot, Daksha's granddaughter Suki is blessed to bear you as her child. I ask you, why do you not leave this dead tree?"

Thus questioned, Suka bowed to him and replied, “Welcome to you, Indra. I have recognised you by the merit of my tapasya.”

“Uttamam! Well done!” exclaimed Indra. He praised Suka in his mind, thinking how great was his gyana. Although Indra knew that the parrot was virtuous in character and noble in deed, still he pressed him about the reason for his love for the tree.

“This tree has withered; it is without leaves and fruits and is unfit to be the refuge of birds. Why do you cling to it? This forest is vast and in it are many other fine trees whose hollows are covered with leaves, and you can choose freely from them. Patient one, discern wisely and abandon this old tree that is dead and useless, shorn of all its leaves and no longer of any good to you.”

Hearing this from Sakra, Suka heaved a deep sigh and replied sadly, “Consort of Sachi, and king of the Devas, the laws of the gods must always be obeyed. Listen to my reasoning on this matter.

Here, within this tree, I was born, and here in this tree I acquired all the good traits of my character, and here in this tree I was protected in my childhood from predators. Sinless one, why, in your kindness, do you seek to taint my principles in life?

I am compassionate, virtuous and steadfast in my conduct. Kindness is the great test of virtue amongst the good, and this same compassion is the source of everlasting felicity to the virtuous. All the Devas look to you to remove their doubts on dharma, and for this reason you have sovereignty over them.

It is not fitting for you to tell me to abandon this tree. When it was capable of good, it supported my life. How can I forsake it now?”

The virtuous destroyer of Paka was pleased with these words of the parrot and said to him, “I am gratified with your compassionate nature. Ask any boon of me.”

The loyal parrot said, “Let this tree revive!” Knowing the great attachment of the noble parrot to that tree, Indra showered amrita on the tree. That tree was restored and attained its former grandeur through the tapasya of the parrot, who, by virtue of his compassion, found Indra’s own companionship at the end of his life.

Thus, Lord of men, through friendship and association with the pious, men attain all the objects of their desire even as the tree did through its companionship with the parrot.’”

CANTO 6

"Yudhishtira says, 'Pitamaha, tell me which is more powerful, effort or fate.'

Bhishma says, 'Hear this ancient story of the conversation between Vasishta and Brahma. In ancient times, Vasishta asked Brahma what influenced a man's life more: the karma acquired in this life, or that acquired in previous lives, which is called fate. Brahma, who had sprung from the primeval lotus, answered him in these exquisite and well-reasoned words, full of meaning.

Brahma said, "Nothing comes into existence without seeds. Without seeds, fruits do not grow. From seeds spring other seeds. Hence fruits are known to be generated from seeds. As good or bad is the seed that the farmer sows in his field, so are the fruits that he reaps.

Just as the soil, unsown with seeds, becomes fruitless, so also karma is of no use without individual exertion. One's own actions are like the soil, and destiny, the sum of one's deeds in previous births, can be compared to the seed. The union of the soil and the seed produces the harvest. Every day in the world, we see that the doer reaps the fruit of his good and evil deeds; that happiness results from good deeds, and pain from evil ones; that actions always bear fruit; and that, if not done, there is no fruit. A man of good deeds acquires merit with good fortune, while a lazy man loses his lands, and reaps evil like the infusion of alkaline matter injected into a wound.

With devoted application, one acquires beauty, fortune, and wealth of many kinds. Everything can be secured through exertion, but nothing can be gained by a lazy man through destiny alone. Even so does one attain

heaven, and all the objects of enjoyment, as also the fulfilment of one's heart's desires—by well-directed individual effort.

All the luminous stars and planets in the sky, all the Devas, the Nagas and the Rakshasas, as also the sun and the moon and the winds, have attained to their lofty positions by evolution from a human condition, by dint of their own deeds. Riches, friends, prosperity from generation to generation, as also the blessings of life, are difficult to attain without exertion.

The Brahmana attains prosperity through pure and virtuous living, the Kshatriya by prowess, the Vaisya with manly exertion, and the Sudra through service. Riches and other pleasures do not follow the miser, nor the weak, nor the idler. Nor are these ever attained by the man who is not active or manly or devoted to the performance of religious austerities.

Even he, the adorable Vishnu, who created the three worlds with the Daityas and all the Devas, even he is engaged in tapasya in the depths of the ocean. If one's karma bore no fruit all actions would become fruitless, and relying on destiny all men would become idlers. He who follows destiny alone, without pursuing the human modes of action, acts in vain, like the woman with an impotent husband.

In this world, the dread that accrues from doing good or evil deeds is not so great if destiny is unfavourable, as one's fear in the other world if one make no effort in this world. Man's powers, if properly exerted, only follow his destiny, but destiny alone cannot confer any good where exertion is wanting.

When we see that even in swarga the position of the Devas is unstable, how would they maintain their position or that of others without proper karma? The Devas do not always encourage the good deeds of others in this world, and they even thwart such actions fearing their own overthrow.

There is a constant rivalry between the Devas and the Rishis, and even if they must perform karma, it can never be asserted that there is no such thing as destiny, for it is the latter that initiates all karma. If destiny is the source of human action, how does karma originate? It does so through an accumulation of many virtues in the divine realms.

One's own self is one's friend and one's enemy too, as also the witness of one's punya and paapa. Good and evil manifest themselves through karma. Good and evil actions do not have adequate results. Dharma is the

refuge of the Devas, and through dharma everything is attained. Destiny does not obstruct the man who has attained virtue and righteousness.

In olden times, falling from his high position in heaven, Yayati descended onto the earth but was again restored to the celestial realms by the good deeds of his virtuous grandsons. The royal sage Pururavas, the celebrated descendant of Ila, attained swarga through the intercession of Brahmanas.

Though exalted by the performance of the Aswamedha and other yagnas, Saudasa, the son of Kosala, became a man-eating Rakshasa through the curse of a great Rishi. Aswatthaman and Rama, though both warriors and sons of Munis, failed to attain swarga because of their own fell deeds in this world.

Though he performed a hundred yagnas like a second Vasava, Vasu was sent to naraka for uttering a single falsehood. Bound by his promise, Bali, the son of Virochana, was consigned to the patalas below the earth by the power of Vishnu.

Was not Janamejaya, who followed in the footsteps of Sakra, thwarted by the Devas for killing a Brahmana woman? Was not the Rishi Vaisampayana, who unwittingly killed a Brahmana, and was tainted by the slaying of a child, censured by the Devas?

In ancient times, the Rajarishi Nriga was transformed into a lizard. He had made great gifts of cows to the Brahmanas at his mahayagna, but to no avail.

The royal sage Dhundhumara was overtaken by age, decay and fatigue even while engaged in performing his sacrifices, and forgoing all their merits he fell asleep at Girivraja. The Pandavas, too, regained their lost kingdom, which had been seized by the powerful sons of Dhritarashtra, not through the intercession of the fates, but by recourse to their own valour.

Do the Munis of rigid vows, and devoted to the practice of austere tapasyas, denounce their curses with the help of any supernatural power or by the exercise of their own power attained by individual deeds? All the punya possessed by dissolute men, attained with difficulty in this world, they soon lose.

Destiny does not help the man steeped in spiritual ignorance and greed. When fanned by the wind, even as a small fire becomes a conflagration, so does destiny, when joined with individual exertion, increase in its potential.

As the oil in the lamp reduces, its light is extinguished; so also is the influence of destiny lost if one's actions cease.

Having gained vast wealth, women, and all the enjoyments of this world, the man without action is not able to enjoy them long; but the high-souled man, who is ever diligent, is able to find treasures buried deep in the earth and watched over by spirits. The good man who is prodigious in giving religious charity and performing sacrifices is sought by the very Devas for his conduct, but the house of the miser, though abounding in wealth, is regarded by the Devas as a home of the dead.

The man who does not exert himself is never content in this world nor can destiny alter the course of a man that has gone wrong. So there is no authority inherent in destiny. As the sishya follows his own individual perception, so does destiny follow exertion. Destiny reveals itself in the matters in which one's own efforts are put forth.

Vasishta, having known their true significance with my yogic powers, I have thus described all the merits of individual exertion. By the influence of destiny, and by exerting individual effort, men attain swarga. The union of destiny and exertion is effective.""

CANTO 7

"Yudhishtira says, 'Bharatarishabha, I wish to know what the fruits are of good deeds. Do you enlighten me on this subject.'

Bhishma said, 'Yudhishtira, listen to what I tell you; it is the secret knowledge of the Rishis. Listen to me as I explain what desirable ends are attained by men after death.

Whatever actions are performed by particular beings, their fruits are reaped by the doers in similar bodies. The fruits of actions done with the mind are enjoyed in dreams, and those actions performed physically are enjoyed in the waking state.

In whatever states creatures perform good or evil deeds, they reap the fruits in similar states of succeeding lives. No action done with the five organs of the senses is ever lost. The five sense organs and the immortal soul, which is the sixth, remain eternal witnesses.

One should devote one's eye and one's heart in the service of the atithi; one should speak words that are agreeable; one should also follow and worship one's guest. This is called Panchadakshina yagna, the sacrifice with five gifts.

He who offers good food to unknown and weary travellers after a long journey, attains great punya. Those who use the sacrificial platform as their only bed in this birth, obtain commodious palaces and beds in subsequent births. Those who dress only in rags and barks of trees obtain luxurious clothes and ornaments in their next births.

The man who possesses tapasya and fixes his soul on yoga, gets chariots and horses as the fruit of his renunciation in this life. The king who lies down beside the sacrificial fire attains vigour and valour.

The man who renounces the enjoyment of all delicacies attains prosperity, and he who abstains from animal flesh, receives children and kine. He who sleeps with his head hanging down, or who lives in water, or who lives in seclusion practising brahmacharya, attains to all the desired ends.

He who offers refuge to a guest and welcomes him with water to wash his feet, as also with food and rest, attains to the merits of the Panchadakshina yagna. He who lies down on a warrior's bed on the battlefield in the posture of a warrior, goes to those eternal realms where all desires are fulfilled.

A man who makes charitable endowments finds riches. One secures obedience to one's command through the vow of silence, all the enjoyments of life with the practice of tapasya, long life by brahmacharya, and beauty, prosperity and freedom from disease by ahimsa, non-violence.

Sovereignty is theirs who subsist on fruit and roots. Swarga is attained by those that live only on the leaves of trees. A man is said to gain happiness by abstaining from food. By restricting one's diet to just herbs, one becomes wealthy. By living on grass one attains to the celestial realms.

By foregoing sexual union with one's wife, performing ablutions three times during the day and by inhaling only air for subsistence, one gains the merit of a sacrifice. Swarga is attained by the practice of truth, nobility of birth by yagnas.

The Brahmana of pure practices that subsists on water alone, performs the Agnihotra ceaselessly, and recites the Gayatri, obtains a kingdom. By giving up food or by regulating it, one attains swarga.

Rajan, by abstaining from all but the prescribed diet while engaged in sacrifices, and by making a pilgrimage for twelve years, one attains to a place better than the realms reserved for Kshatriyas. By reading all the Vedas, one is instantly liberated from misery, and by practising virtue in thought, one attains to swarga. That man who is able to renounce that intense yearning of the heart for pleasure and material enjoyments—a yearning that is difficult for foolish men to conquer, and which does not decrease with the abatement of bodily strength and that clings like a fatal disease to him—is assured bliss.

As the young calf is able to recognise its mother from among a thousand cows, so does the past karma of a man pursue him in all his transformations. As the flowers and fruits of a tree, without any visible

influences, never miss their proper season, so does karma from a previous existence unerringly bring its fruit in proper time. With age, man's hair grows grey, his teeth become loose, and his eyes and ears become dim; but the one thing that does not weaken is his desire for pleasure.

Prajapati is pleased with those deeds that please one's father, the earth is pleased with those acts that please one's mother, and Brahma is adored with those that please one's acharya. Dharma is honoured by him who honours these three. Those who do not respect these three do not benefit from them, whatever they may do.'"

Vaisampayana said, "The princes of Kuru's vamsa are filled with wonder upon listening to this discourse of Bhishma. All of them are overwhelmed with joy. Like mantras that are recited only to have victory, or the performance of the Soma yagna without proper dakshina, or offerings poured on the fire without proper mantras are rendered useless and lead to evil consequences, even so sin and evil results flow from false speech.

O prince, I have thus narrated to you the doctrine of the fruition of good and evil acts, as told by the ancient Rishis. What else do you wish to hear?"

CANTO 8

Vaisampayana continued, "Yudhishtira says, 'Who are deserving of worship? Who are they unto whom one may bow? Who are they, Bhaarata, before whom you would bend your head? Who, again, are they whom you love? Tell me all this.

What does your mind dwell upon when you are overwhelmed by misery? Speak to me about what is beneficial in this world of humans, and also hereafter.'

Bhishma says, 'I revere those evolved men whose highest wealth is Brahman, whose swarga consists of the knowledge of the Atman, and whose tapasya is constituted by their diligent study of the Vedas. My heart yearns for those in whose vamsa both the young and the old diligently bear their ancestral burdens without being weighed down by them.

Skilled in several branches of knowledge, self-restrained and gentle in speech, conversant with the shastras, dutiful, possessing the knowledge of Brahman and righteous in conduct, Brahmanas discourse in auspicious conclaves like flocks of swans.

Yudhishtira, their words are auspicious, pleasing, excellent and finely pronounced; they speak with voices deep as thunderheads. Suffused with joy both earthly and spiritual, they speak such words in the courts of kings, where they are received with honour and served with reverence by those rulers of men. Indeed, my heart yearns for those who listen to the words spoken in such pure assemblies or royal sabhas by those endowed with gyana and all desirable gunas, and respected by others.

My heart longs for those who offer, with devotion, food that is clean, well cooked and wholesome to gratify Brahmanas. It is easy to fight in

battle, but not so to make a gift without pride or vanity.

In this world, Yudhishtira, there are brave men and heroes by the hundreds. While counting them, he who is heroic in gifts must be regarded as superior. Even if I had been a common Brahmana, I would have regarded myself as great, not to speak of one born into a Brahmana family replete with righteousness of conduct, and devoted to penances and learning.

Son of Pandu, there is no one that is dearer to me than you are in this world, but those Brahmanas are dearer to me than even you. And since I love these Brahmanas more than you, it is through that truth that I hope to attain to all those realms of felicity in which my father Santanu dwells. Neither my sire, nor his sire, nor anyone else related to me by blood, is dearer to me than the Brahmanas.

I do not expect any reward, small or great, from my worship of the Brahmanas, for I revere them as Devas. Even though I am lying on a bed of arrows, because of what I have done for Brahmanas in thought, word and deed, I do not feel any pain.

People would refer to me as the one devoted to Brahmanas. This manner of address always pleased me most. To do good to Brahmanas is the most sacred of all sacred acts. Having walked with adoration behind Brahmanas, I behold many realms of grace waiting for me. Very soon shall I repair to those lustrous realms for ever.

In this world, Yudhishtira, the duties of women allude to and depend on their husbands. To a woman, the husband is the deity and he is the highest end after which she should strive. As the husband is to the wife, even so are the Brahmanas unto Kshatriyas. If there be a Kshatriya of full hundred years of age and a good Brahmana child of only ten years, the latter should be regarded as a father and the former as a son, for among the two the Brahmana is undeniably superior.

A woman in the absence of her husband takes his younger brother for her lord; even so Bhumi Devi, not having obtained the Brahmana, made the Kshatriya her master. Brahmanas must be protected like sons and worshipped like fathers or gurus. Indeed they must be adored even as people wait with reverence upon their homa fires.

The Brahmanas are filled with simplicity and virtue. They are devoted to truth. They are always engaged in the good of every creature. Yet when enraged they are like poisonous snakes. For these reasons, they must always be waited upon and served with reverence and humility.

Yudhishtira, always be wary of both tejas and tapasya. Both these must be avoided or kept at a distance. The effects of both are swift. However, tapasya is the more powerful, that is why tapodhana Brahmanas, if angered, can easily make ashes of the object of their wrath regardless of the tejas of that man.

Tejas and tapasya, each in the largest measure, are powerless if applied against a Brahmana who has conquered anger. If the two are set against each other, then both will be destroyed. However, if energy is applied against penances it is sure to be destroyed without leaving a trace; but tapasya applied against tejas cannot be completely annihilated.

As the herdsman, stick in hand, protects the herd, even so must the Kshatriya always protect the Vedas and the Brahmanas. Indeed, the Kshatriya should protect all righteous Brahmanas even as a father protects his sons. He must watch over the houses of the Brahmanas and ensure that they do not lack in their means of livelihood.'"

CANTO 9

"Yudhishtira says, 'Pitamaha, what happens to those men who, through inertia and torpor, do not make gifts to Brahmanas after having promised to make those offerings? You who are the most righteous of men, tell me what the laws are in this respect. Indeed, what is the end of those who do not give after having promised to give.'

Bhishma says, 'One who having promised does not give, be it little or much, has the mortification of seeing his hopes in all directions become fruitless like the hopes of a eunuch who wishes for children. Whatever good deeds such a man does between the day of his birth and that of his death, Bhaarata, whatever libations he pours on the sacrificial fire, whatever gifts he makes, and whatever penances he performs, all become fruitless.

They that know the shastras declare this to be their opinion, having arrived at it with the help of a studied understanding. These learned men are also of opinion that such a man may be redeemed by giving away a thousand pale horses with dark ears.

Listen to the old story of the conversation between a jackal and a monkey. Once, when both were humans, they were intimate friends. After they died, in their next birth one of them became a jackal and the other a monkey.

One day, seeing the jackal eating the carcass of an animal in a cremation ground, the monkey, remembering his own and his friend's past birth as men, said to him, "What terrible sin did you commit in your last birth that in this one you are obliged to feed upon the putrid carcass of an animal in the samsana?"

The jackal replied to the monkey, “Having promised to give gifts to a Brahmana I did not do so. It is for that sin that I have fallen into this wretched existence. It is for this reason that, when hungry, I am obliged to eat such repugnant food.”’

Bhishma continues, ‘The jackal then said to the monkey, “What sin did you commit for which you have become a monkey?”

The monkey said, “In my past life I used to steal fruits belonging to Brahmanas. And so I have been born as a monkey. It is clear that one who has intelligence and learning must never take what belongs to Brahmanas. One must also avoid all disputes with Brahmanas. Having promised, one must necessarily give them the promised gift.”’

Bhishma continues, ‘Rajan, I heard this from my guru while he discoursed upon the subject of Brahmanas. I heard this from that righteous man when he recited the old and sacred pronouncement on this subject. I heard this from Krishna also, while he was speaking of Brahmanas.

The property of a Brahmana should never be seized. They should always be left undisturbed. Poor, miserly, or young, they should never be disregarded. Brahmanas have always taught me this.

Having promised to make them a gift, the gift must be made. A superior Brahmana’s expectations must always be fulfilled. It has been said that a Brahmana whose expectation has been raised is like a blazing fire. That man upon whom a Brahmana with raised expectations casts his angry eye is certain to be consumed even as a pile of dry grass is by a blazing fire.

When the Brahmana who is honoured by the king with gifts addresses the king in agreeable and loving words, that Brahmana becomes a source of great benefit to the king, for he continues to live in the kingdom like a physician, combating the many diseases of the body. Such a Brahmana, with his power and grace, is sure to sustain the sons and grandsons, animals and relatives, ministers and other officers, and the city and provinces of the king.

This great tejas of the Brahmana is like that of the radiance of Surya himself on Bhumi. Yudhishtira, if one wishes to attain an honourable and happy next birth, having promised a Brahmana a gift, one must not neglect to bestow that gift.

By making gifts to a Brahmana one is sure to attain to the highest heaven. The giving of gifts is the highest of human deeds. With the gifts one makes to a Brahmana, one supports the Devas and the Pitris. Hence one

who is wise must always make gifts to Brahmanas. Lord of the Bharatas, the Brahmana is regarded as the highest entity unto whom gifts must be made. At no time should a Brahmana be received without being properly worshipped."

CANTO 10

"Yudhishtira says, 'Tell me whether any fault is incurred by one who, whether from interested or disinterested friendship imparts instruction to one who belongs to a low varna. Pitamaha, expound this to me in detail. The course of dharma is so subtle, and men are often bewildered in respect of that path.'

Bhishma says, 'I will narrate to you what I heard certain Rishis say in olden days. Instruction should not be imparted to one who belongs to a low or mean caste. It is said that the guru who instructs such a person incurs great blame.

Listen, Yudhishtira, to this ancient story of the evil consequences of instructing a low-born person fallen into distress. This event occurred in the asrama of those illumined sages who lived on the auspicious breast of Himavat.

There, on the breast of that prince of mountains, was a sacred asrama adorned with trees of diverse kinds. Covered with diverse species of creepers and plants, it was the home of many animals and birds. Inhabited by Siddhas and Charanas, it was delightful because of the trees that flowered in every season.

Many brahmacharins and vanaprasthas lived there. Many Brahmanas residing there were highly blessed and resembled Surya or Agni in energy and refulgence. Ascetics of many kinds lived there, observant of various restraints and vows, and others who had taken diksha and were frugal in fare and possessed pure souls.

Large numbers of Balakhilyas and many who had taken the sannyasa vrata also dwelt there. The asrama echoed with the chanting of the Vedas

and other sacred mantras by its inhabitants.

Once upon a time, a Sudra who loved all creatures came to that asrama. On arriving, he was duly honoured by all the ascetics. The Sudra was delighted to see those sannyasis of great tejas, who resembled the Devas in purity and power, observing diverse kinds of vratas.

Beholding everything, he felt persuaded to devote himself to the practice of tapasya. Touching the feet of the Kulapati, he said to him, "With your blessings, I want to learn and practise the duties of dharma.

Discourse to me on those duties and with the rites of initiation induct me into a life of sannyasa. I am certainly inferior in varna, illustrious one, for I am a Sudra. I desire to wait upon and serve you here. I humbly seek your refuge; I beg you, oblige me."

The Kulapati said, "It is impossible that a Sudra should adopt the practices of sannyasis. If it pleases you, you may stay here, engaged in waiting upon and serving us. Have no doubt that by such service you will attain to many realms of high felicity."'

Bhishma continue, 'Thus addressed by the sannyasi, the Sudra reflected and said, "What should I do now? Great is my reverence for dharma, which leads to punya. But I will do what will benefit me."

Going to a remote place, he made a hut from the branches and leaves of trees. He erected a sacrificial platform and, making a little space to sleep, and a vedi for the Devas, he began to lead a life regulated by demanding vratas and tapasya, while abstaining entirely from speech.

He began to perform ablutions three times a day, to observe other vratas of food and sleep, perform yagnas for the Devas, pour libations on the sacrificial fire, and worship the deities. Subduing all sensual desires, living abstemiously upon fruits and roots, controlling all his senses, every day he welcomed and honoured all who came to his hermitage, offering them roots and fruit that grew all around in abundance. In this way he lived in that asrama for a long time.

One day an ascetic came to that Sudra's asrama to meet him. The Sudra welcomed and worshipped the Rishi with the due rites, and gratified him. Possessing great tejas and a righteous soul that Rishi talked with his host on many pleasant subjects and told him from where he had come.

That Rishi came to the Sudra's asrama several times. On one of these occasions, the Sudra said to the Rishi, "I want to perform the rites that are ordained for the Pitris. You must instruct me in this matter."

"Very well," replied the Brahmana.

The Sudra purified himself by bathing and brought water for the Rishi to wash his feet; he also brought some kusa grass, and wild herbs and fruits, and a sacred seat called Vrishi. The Sudra, however, placed the Vrishi towards the south, with its head facing west.

On seeing this and knowing it to be against the laws, the Rishi said to the Sudra, "Set the Vrishi with its head turned towards the east and, having purified yourself, sit with your face facing the north." The Sudra did as the Rishi directed.

Possessed of great intelligence and righteousness, the Sudra received every instruction from the sage about the sraddha, as laid down in the shastras—regarding the manner of spreading the kusa grass, and placing the offerings, and the rites to be observed in the matter of the libations to be poured and the food to be offered. After the rituals in honour of the Pitris had been completed, dismissed by the Sudra, the Rishi returned to his own abode.

After passing a long time in the practice of such penances and vows, the Sudra ascetic died in the forest. As a result of the punya he acquired through those practices, in his next life the Sudra was born into the family of a great king, and in the course of time became endowed with great splendour.

The Rishi also, when the time came, died. In his next life, he was born into the family of a priest. It was in this way that those two were reborn, that Sudra who had lived a life of tapasya and that Rishi who had generously instructed the Sudra in the rites performed in honour of the Pitris: the one as a son of a royal vamsa and the other as the member of a Brahmana's family.

Both of them acquired great knowledge in the customary branches of study. The Brahmana became well versed in the Vedas as also in the Atharvans. The reborn Rishi attained excellence in the matters of all yagnas ordained in the Sutras, of that Vedanga which deals with religious rites and observances, astrology and astronomy. He also took great delight in the Samkhya philosophy.

When the king, his father, died, the reborn Sudra who had become a prince performed his last rites; and after he had purified himself by performing all the necessary ceremonies, his father's subjects enthroned

him as their king. Soon after his being crowned, he appointed the reborn Rishi as his priest.

Indeed, having made the Brahmana his purohita, the king began to pass his days in great happiness. He ruled his kingdom righteously and protected and cherished all his subjects. Every day, however, when he received blessings from his priest and during the performance of religious and other sacred rites, the king smiled or laughed at him loudly. In this way, the Sudra who had been reborn as a king laughed at the very sight of his purohita on countless occasions.

Marking that the king always smiled or laughed whenever he looked at him, the Brahmana became angry. One day, he met the king alone and pleased the king with an agreeable discourse. Taking advantage of that moment, he said to the king, "Splendid one, I entreat you to grant me a single boon."

The king said, "I am ready to grant you a hundred boons, why do you speak of only one? With the love I bear you and the reverence in which I hold you, there is nothing that I cannot give you."

The priest said, "You are gratified by me; Rajan, I desire only one boon. Swear that you will tell me the truth and not any lie."

"Thus addressed by the priest, Yudhishtira, the king said to him, 'So be it. If what you ask me is known to me, I will certainly speak of it to you truthfully. If, on the other hand, the matter is unknown to me, I will not say anything.'

The Brahmana said, "Every day, when you take my blessings, and again when I am engaged in the performance of religious rites on your behalf, and also during the homa and other kriyas of propitiation, why is it that you laugh when you see me? My mind shrinks with shame when you do that.

I have asked you to swear that you will answer me truthfully. It fitting that you will not lie to me. There must be some solemn reason for your behaviour. Your laughter cannot be without cause. I am curious to know what it is. Speak to me honestly."

The king said, "When you have spoken to me in this way, I am bound to enlighten you, even if it is a matter that should not be divulged in your hearing. I must tell you the truth. Listen to me with close attention, O Dvija. Listen to me as I disclose what happened to both of us in our last births. I remember that birth. Listen and I will tell you everything.

In my past life I was a Sudra engaged in the practice of severe tapasya. You were a Rishi of austere penances. Gratified with me, and wishing to do me good, you once gave me some instruction in the kriyas I performed in honour of my Pitris.

The instructions you gave me were in respect of the manner of spreading the Vrishi and the kusa blades and of offering libations and meat and other food to the manes. As a result of your transgression you have been born as a purohita, and I have been born as a king.

Behold the vicissitudes of Kaala. You have reaped this fruit because you instructed me in my previous birth. It is for this reason, O Brahmana, that I smile or laugh when I see you. I certainly do not do so to ridicule or disrespect you. You are my guru.

I am repentant for this change of circumstances; my heart seethes at the thought. I smile or laugh in remorse when I see you because I remember our former births. Your tapasya was lost because you taught me.

Relinquish your present position of purohita and endeavour to regain a superior birth. Exert yourself so that, in your next life, you may not obtain a birth inferior to your present one. Take as much wealth as you need, learned Brahmana, and purify your soul."

Dismissed by the king, the Brahmana made many gifts of wealth, land and villages to persons of his own varna. He observed many rigid and severe vratas as laid down by the foremost of sages. He travelled to many sacred tirthas and made many gifts to Brahmanas in those places.

Making gifts of cows to those of twice-born varnas, his soul was purified and he succeeded in attaining Atmagyana. Repairing to that very asrama where he had lived in his past birth, he practised severe tapasya. As the result of all this, that Brahmana succeeded in attaining to the highest, indeed to mukti. He was revered by all the sannyasis who lived in that asrama.

In this way, that Rishi fell into great distress; therefore, Brahmanas should never impart knowledge to Sudras. The Brahmana should avoid instructing the low-born, for it was because of his teaching the Sudra in the forest that the Brahmana came to grief.

Rajan, the Brahmana should never desire to obtain instruction from or instruct one that belongs to the lowest varna. Brahmanas and Kshatriyas and Vaisyas, the three varnas, are regarded as being twice-born. By giving

instruction to these, a Brahmana does not incur any fault. Righteous men should never discourse on any subject before persons of the fourth varna.

The course of dharma is exceedingly subtle and cannot be grasped by men of impure minds. It is for this reason that sannyasis adopt the vow of silence, and being respected by all, they pass through diksha, initiation, without using words.

For fear of saying what is false or what may offend, ascetics often forego speech itself and take the mowna vrata. Even righteous and accomplished men, of honest and simple conduct, have been known to incur great fault because of unfittingly spoken words.

Instruction should never be given on any subject unthinkingly. If in consequence of teachings imparted, the one taught commit, any sin that sin attaches to the Brahmana who taught him. The wise man, who desires to earn punya, should always act with wisdom. Knowledge which is taught in exchange for money always pollutes the teacher.

Solicited by others, one should say only what is correct after reflecting upon it. One should teach in such a way that one may earn merit. I have thus told you everything on the subject of sacred instruction. Very often men suffer because of wrongly teaching knowledge. Hence it is proper that one should abstain from giving instruction to others.'

CANTO 11

"Yudhishtira says, 'Tell me, Pitamaha, in what kind of man or woman does the Devi Lakshmi of prosperity always dwell?'

"Bhishma says, 'Listen while I narrate to you what I have heard happened. Once upon a time, beholding the goddess of wealth radiant with beauty, blessed with the complexion of the lotus, the princess Rukmini, the mother of Pradyumna whose banner bore the makara emblem, was filled with curiosity and asked this question in the presence of Devaki's son Krishna.

"Who are those beings by whose side you remain and whom do you favour? Who are those whom you do not bless? You who are dear to Him that is the Lord of all creatures, tell me this truly, you that are equal to a Maharishi in penances and power."

Thus addressed by the beautiful princess and moved by grace, in the presence of Krishna who has Garuda on his banner, Lakshmi replied with pleasing words.

Sree said, "Blessed devi, I always dwell with him that is eloquent, active, attentive to his work, free from anger, given to the worship of the Devas, grateful, has his passions under complete control, and is high-minded.

I never remain with one who is inattentive to his work, is an unbeliever, who causes an intermingling of varnas through his lust, who is ungrateful, of impure practices, uses harsh and cruel words, who is a thief, malicious towards his gurus and other elders, those that have little energy, strength, life and honour, and that are troubled by everything trivial, and are always choleric.

I never live with these that think in one way and act in another. I also never remain with him who never desires anything for himself, who is so blinded as to be content with his lot without any effort, or with those that are contented with few possessions.

I dwell with those that observe the duties of their own varna, or those that are conversant with dharma, or those that are devoted to the service of the aged or those that have subdued their passions, those that have pure souls, those that observe the virtue of forgiveness, those that are capable and timely in action, or with such women as are forgiving and self-restrained.

I reside also with women that are devoted to truth and sincerity, and who worship the Devas. I do not dwell with women that do not attend to household duties, leaving furniture and provisions scattered everywhere in the house, and who always utter words contrary to the wishes of their husbands. I always avoid those women that are fond of the houses of other people and that have no modesty.

On the other hand, I reside with those women that are devoted to their husbands, that are blessed in conduct, and who are always well-dressed and decked in ornaments. I always dwell with those women that are truthful in speech, who are of handsome and pleasant features, and are blessed and accomplished.

I always avoid such women as are sinful and unclean or impure, who always lick the corners of their mouths, who have no patience or fortitude, and as are fond of disagreement and quarrelling, as are given to much sleep, and are slothful.

I always dwell in chariots and the animals that draw them, in young girls, in ornaments and good clothing, in sacrifices, in clouds charged with rain, in blooming lotuses, and in those stars that deck the autumn sky. I reside in elephants, in the cow shed, in fine asanas, and in lakes adorned with lotuses.

I live also in such rivers that murmur sweetly in their course, melodious with the music of cranes, with rows of diverse trees on their banks, where Brahmanas and Rishis dwell. I always dwell in those rivers that are deep with surging waters muddied by lions and elephants plunging into them to bathe or slake their thirst.

I reside in angry elephants, in bulls, in kings and good men. I always dwell in that house in which the inhabitant pours libation on the sacrificial

fire and worships cows, Brahmanas and the Devas. I live in that house where offerings are made unto the deities at the auspicious times during the course of worship.

I always live in those Brahmanas who are devoted to the study of the Vedas, in Kshatriyas devoted to the observance of dharma, in Vaisyas devoted to cultivation, and the Sudras devoted to the service of the three higher varnas.

With a firm and steadfast heart, I reside in Narayana, in my embodied self. In him is dharma in its perfection and full measure, devotion to Brahmanas and the quality of enchantment.

Dear devi, I do not live in my embodied form in any of these places that I have mentioned, other than in Narayana. He in whom I reside in spirit, increases in dharma, kirti and artha and gains the objects of his desire.""

CANTO 12

"Yudhishtira says, 'Rajan, tell me truly which of the two, man or woman, derives the greater pleasure from an act of sexual union with each other. Pitamaha, dispel my doubts in this matter.'

Bhishma says, 'In this regard, I will tell you the ancient story of the discourse between Bhangaswana and Sakra.

In the olden days, there lived a king named Bhangaswana. He was righteous and was known as a Rajarishi. He was, however, childless, and performed a sacrifice to have children. The mighty ruler performed the Agnishtuta yagna.

This sacrifice, which worships only Agni Deva, is always abhorred by Indra. Yet it is the sacrifice that is performed by men when they seek to purify themselves of their sins in order to have children.

When Indra learned that the king desired to perform the Agnishtuta, from that moment he began to look for the weaknesses of that royal sage of tranquil soul, for if he did find any he could then punish the king who had shown him disrespect. Despite all his vigilance, Indra failed to find any flaw or weakness in the king.

One day, the king went on a hunting expedition. Indra saw this as an opportunity to baffle Bhangaswana. Riding alone on his horse, the king suddenly found himself confounded because Indra had stupefied his senses. Afflicted with hunger and thirst, the king's panic was so great that he could not even determine where he was. Parched with thirst, he began to wander aimlessly in a daze.

He then saw a crystalline lake shimmering with clear water. Alighting from his horse, he drank deeply and then led his horse to drink. When his

mount's thirst was quenched, the king tied the steed to a tree and plunged into the lake to perform his ablutions.

To his amazement he found that he had been transformed by the waters into a woman. The king was overcome with shame. With his senses and mind agitated, he began to reflect deeply in this strain:

"Alas, how will I ride my horse now? How will I return to my capital? As a result of the Agnishtuta sacrifice I have got a hundred mighty sons, all children of my own loins. What shall I say to them? What shall I say to my wives, my relatives and well-wishers, and to the subjects of my city and my kingdom?

Rishis who know the truths of dharma say that mildness and softness and being prone to extreme agitation are the attributes of women, and that action, strength and energy are those of men. Alas, my manliness has disappeared. For what reason have I been overcome with femininity? Being so transformed, how will I mount my horse again?"

Thinking these sad thoughts, the king, though transformed into a woman, mounted his steed with some effort and returned to his capital. Seeing that extraordinary transformation, his sons and wives and servants, and his subjects were astounded.

That royal sage, that most eloquent men, said to them all, "I was on a hunt, accompanied by a large force. Driven by destiny, losing all knowledge of the points of the horizon, I entered a thick and terrible forest. In that forest, I was afflicted by a strange thirst and quite lost my senses. I then saw a beautiful lake abounding with birds of every description. Plunging into those waters to perform my ablutions, I was transformed into a woman!"

The king summoned his wives and counsellors, and all his sons by their names, and said to them, "My sons, enjoy this kingdom in happiness. As for myself, I shall go away into the forest."

Having said this to his children, the king Bhangaswana, now a woman, set off for the vana. There, she came upon an asrama inhabited by a sannyasi. By him the transformed king gave birth to a hundred sons. Taking these sons to the capital, to where her former children were, she said to the latter, "You are the sons of my loins while I was a man. These are my children brought forth by me as a woman. My sons, all of you must enjoy my kingdom together, like brothers born of the same parents."

At this command, all the brothers, united together, began to take delight in their kingdom jointly. Seeing those children enjoying the kingdom as

brothers born of the same parents, Indra, filled with wrath, began to reflect, "By changing this royal sage into a woman, it appears that I have done him good instead of an injury."

Saying this, Indra assumed the form of a Brahmana and went to Bhangaswana's capital and, meeting all the princes, succeeded in disuniting them. He said to them, "Brothers never remain at peace even when they are born of the same father. The sons of Rishi Kasyapa—the Devas and the Asuras—fought against each other for the sovereignty of the three worlds.

As for you princes, you are the sons of Rajarishi Bhangaswana. These others are the sons of a sannyasi. The Devas and the Asuras are the progeny of a common sire, and yet they fought. How much more, therefore, will you fall out among yourselves? This kingdom, your paternal inheritance, is being enjoyed by these children of an ascetic."

Thus Indra succeeded in causing a rift between them, so that they fought and annihilated one another. Hearing this, Bhangaswana, who was living as an ascetic woman, burned with grief and poured forth her lamentations.

Indra, in the disguise of a Brahmana, came to where the sannyasini was living and on meeting her said, "O beautiful one, what sorrow burns you so that you lament so loudly?"

The woman said to him in a pitiful voice, "Two hundred sons of mine have been slain by Kaala. Learned Brahmana, I was once a king, and in that state I had a hundred sons. These I begot in my own likeness. Then, one day I went on a hunt. Suddenly dazed, as if someone had cast a spell on me, I wandered in a dense forest afire with thirst.

At last seeing a fine lake, I plunged into it. Emerging from the water, I found that I had become a woman. Returning to my capital I installed my sons in the sovereignty of my dominions and came into the forest. Now as a woman, I bore a hundred sons to my husband who is a high-souled ascetic. All of them were born in the sannyasi's asrama.

I took them to the capital. Through the influence of time, my sons fought each other and they all died. And afflicted by festiny, I am sorrowing.

Indra addressed her in these harsh words, "In the past, you injured me greatly by performing a yagna that I loathe. Indeed, though I was present, you did not invoke me with any honour. You of little understanding, I am Indra. It is me with whom you have crossed swords."

Beholding Indra revealed before him, the Rajarishi fell at his feet, touching them with his head, and said, "Be gratified with me, foremost of all Devas. I performed the yagna of which you speak from a desire to have sons and not from any wish to offend you. I beg you, forgive me."

Seeing the transformed monarch prostrate himself before him, Indra was gratified and, wanting to grant him a boon, asked, "Which of your sons do you wish to revive? Those that were brought forth by you as a woman, or those that you sired as a man?"

The ascetic woman folded her hands and said to Indra, "Vasava, let those sons of mine come to life that were borne by me as a woman."

Filled with wonder at this reply, Indra asked her, "Why do you feel less fondness for those children born to you as a man? Why is your love greater for the sons borne by you as a woman? I wish to hear the reason for this difference. Tell me everything."

Bhangaswana said, "The love experienced by a woman is much greater than that which is felt by a man. Hence it is, O Sakra, that I wish those sons to be revived that were borne by me as a woman."'

Bhishma continued, 'Thus addressed, Indra was pleased and said to her, "Let all your sons come back to life. Ask for another boon, foremost of kings, whatever boon you like. Take from me whatever gender you choose, that of a woman or of a man."

The sannyasin said, 'Sakra, I want to remain a woman. I do not wish to be restored to manhood, Vasava."

Hearing this answer, Indra asked her, "Why is it, powerful one, that you seek to remain a woman?"

Bhangaswana replied, 'In acts of sexual union, the pleasure that women enjoy is always far greater than what is enjoyed by men. It is for this reason that I wish to remain a woman. Indra, truthfully do I say to you that I derive greater pleasure in my womanhood. I am content with this that I now have. You may leave me now, O Swargaraja."

Hearing these words, Indra said, "So be it", and bidding her farewell, returned to swarga. Yudhishtira, thus it is well known that a woman derives much greater pleasure than a man during sexual union.'"

CANTO 13

"Yudhishtira says, 'What should a man do in order to pass pleasantly through this and the next world? How should one conduct oneself? What practices must one adopt with this end in view?'

Bhishma says, 'One must avoid the three sins that are done with the body, the four that are done with speech, the three that are done with the mind, and the ten paths of sin.

The three physical sins to be avoided are killing, theft and the enjoyment of other men's wives. The four sins of speech, never to be indulged in or even thought of, are evil talk, harsh words, talking about other people's faults and lies.

Coveting the possessions of others, doing injury to others, and doubting the rules of the Vedas, are the three sins of the mind which should always be avoided. Hence, one must never do any evil at all with body word or mind. By doing good and evil deeds, one is sure to enjoy or endure their consequences. Nothing can be more certain than this.'"

CANTO 14

"Yudhishtira says, 'O Gangaputra, you have heard all the names of Maheswara, the Lord of the universe. Pitamaha, tell us all the names that are applied to him who is called Isa and Sambhu. Tell us all those names that are applied unto him who is called Babhru or vast, him that has the universe for his form, him that is the illustrious guru of all the Devas and the Asuras, who is called Swayambhu and who is the cause of the origin and dissolution of the universe. Describe to us the puissance of Mahadeva.'

Bhishma says, 'I am not competent to recite the virtues of Mahadeva. He pervades all things in the universe and yet is not seen anywhere. He is the Creator of the universal self and the Prajna, the knowing self, and he is their master. All the Devas, from Brahma down to the Pisachas, adore and worship him.

He transcends both Prakriti and Purusha. It is of him that Rishis, who know yoga and have a knowledge of the tattvas, think and reflect. He is indestructible and the Supreme Brahman. He is both existent and non-existent. Agitating both Prakriti and Purusha with his energy, He created Brahma.

Who is there that is competent to speak of the virtues of that God of gods that is endowed with supreme intelligence? Man is subject to conception in the mother's womb, to birth, decay and death. Being such, what man like me has the capacity to understand Bhava?

Only Narayana, that bearer of the discus and the mace, can comprehend Mahadeva. He is without deterioration. He is the foremost of all beings in

attributes. He is Vishnu, because he pervades the universe. He is omnipotent.

Imbued with spiritual vision, he is possessed of supreme tejas. He sees all things with the eye of yoga. It is in consequence of the devotion of Krishna to Siva, whom he gratified through tapasya in Badarikasrama, that Krishna succeeded in permeating all the universe.

It is through Maheswara of divine vision that Krishna has obtained the attribute of universal charm, which is more delightful than all the wealth in the world. For a full thousand years he underwent the austerest penances and at last succeeded in gratifying the illustrious and boon-giving Siva, that master of all the mobile and the immobile universe.

In every new yuga, through such tapasya, Krishna has gratified Siva. In every yuga Mahadeva has been pleased with the devotion of Krishna. How wonderful is the puissance of the Mahatman Mahadeva, that original cause of the universe, who was seen by Hari, who himself transcends all decay, when he was engaged in tapasya to obtain a son in the asrama of Badari.

Bhaarata, I do not hold anyone superior to Mahadeva. Only Krishna is competent to expound the names of Siva fully and absolutely. This Mahabaho of Yadu's race alone can speak of the attributes of the illustrious Siva. Only he is able to discourse on the power, in its entirety, of the Supreme Deity.'"

Vaisampayana continued, "Having said this, Bhishma Pitamaha addresses Krishna and speaks on the subject of the greatness of Bhava.

Bhishma says, 'You are the master of all the Devas and the Asuras. You are famed and illustrious. You are Vishnu because you pervade the whole universe. It is fitting that you discourse on Siva of universal form about whom Yudhishtira has asked me.

In ancient times, the Rishi Tandin, sprung from Brahma, recited in Brahma's realm before Brahma himself, the thousand names of Mahadeva. Recite those names before this gathering so that these tapodhana Rishis, who observe high vratas, who possess self-restraint, Vyasa among them, may hear you. Discourse on the holiness of him who is immutable, who is always joyful, who is hotri, who is the universal Protector, who is Creator of the universe, and who is called Mundin and Kapardin.'

Krishna says, 'The Devas, including Indra and Brahma, and the Maharishis, cannot fathom the course of Mahadeva's actions. He is the end

that all righteous people attain. The very Adityas who have keen sight, cannot gaze upon his abode. How then can a mere man comprehend him?

I will tell you some of the attributes of that illustrious slayer of Asuras, who is regarded as the Lord of all tapasya and vratas.'"

Vaisampayana continued, "And after purifying himself by touching water, Krishna began his discourse on the attributes of Siva.

Krishna says, 'Hear, you best of Brahmanas and you also Yudhishtira, and hear you too, Ganga's son, the names of the Kapardin. Listen to how I obtained a vision, so difficult to have, of that Great God, for the sake of Samba. In those days I saw him through the power of yoga.

Twelve years after wise Pradyumna, the son of Rukmini, killed the Asura Sambara, my wife Jambavati came to me and, seeing Pradyumna, Charudeshna and my other sons born to Rukmini, Jambavati, herself wanting a son, said to me, "Give me a heroic son, the foremost of mighty men, handsome in appearance, sinless in conduct, and like you in every way. And let there be no delay on your part in granting this wish of mine. There is nothing in the three worlds that is unattainable to you, O perpetuator of Yadu's vamsa; you can create other worlds by merely wishing it.

Observing a vow for twelve years and purifying yourself, you worshipped Siva and then begot upon Rukmini her sons Charudeshna and Sucharu and Charuvesa and Yasodhana and Charusravas and Charuyasas and Pradyumna and Samba. Grant to me a son like those powerful sons of Rukmini."

Thus addressed by the princess, I replied, "Give me leave to go away for some time. I will certainly obey your command!"

She said to me, "Go, and may you always be accompanied by success and prosperity. Let Brahma and Siva and Kasyapa, the great rivers, those Devas that preside over the mind, all plants, those chchandas that bear the libations poured in sacrifices, the Rishis, Bhumi, the oceans, the sacrificial dakshina, and those syllables that are uttered for completing the intonations of Samans, all protect you.

Yadava, let the Rikshas, the Pitris, the Navagrahas, the consorts of the Devas, the Apsaras, the Devis, the great kalpas, cows, Chandramas, Savitri, Agni, Savitri, the knowledge of the Vedas, the seasons, the year, the small and great divisions of time, the kshanas, the labas, the muhurtas, the nimeshas, and the yugas in succession, protect you, and keep you in

happiness, wherever you may dwell. Let no danger overtake you on your way, and be not careless."

Thus blessed by her, I took her leave. I then went into the presence of my father, of my mother, of the king, and of Ahuka, and I told them what the sorrowing daughter of the Vidyadhara prince had said to me. Taking their leave as well, I went sadly to Gada and to Rama of vast might.

They said to me, "Let your tapasya increase without any obstacle." Having received their leave, I thought of Garuda. He came instantly to me and, at my bidding, bore me to Himavat. Arriving at Himavat, I let him go.

There on that foremost of mountains, I saw many wonderful sights. I saw a pleasant asrama in which to perform tapasya. That delightful asrama was presided over by the high-souled Upamanyu who was a descendant of Vyaghrapada. It is celebrated and revered by the Devas and the Gandharvas, and appeared to be mantled in Vedic beauty.

It was adorned with dhavas and kakubhas and kadambas and cocas, with kuruvakas and ketakas and jambus and patalas, with nyagrodhas and varunakas and vatsanabhas and bilwas, with saralas and kapitthas, and piyalas and salas, and palmyras, with badaris and kundas and punnagas, and asokas and amras and kovidaras and champakas and panasas, and other trees laden with flowers and fruit. That asrama was also decked with the straight stems of the sweet banana.

Truly, that hermitage was adorned with diverse trees laden with fruit that formed the food of many kinds of birds. Heaps of the ashes of sacrificial fires were scattered all around, adding to the beauty of the scene. It abounded with ruru deer, monkeys, tigers, lions and leopards, with deer of diverse species and peacocks, and with wild cats and snakes. Indeed, many bison and bears could also be seen there.

Pleasant breezes blew bearing the melodious voices of Apsaras. The murmur of mountain streams and springs, the sweet notes of winged choristers, the deep grunts of elephants, the delicious strains of kinnaras, and the auspicious voices of ascetics singing the Samans, and other kinds of music, rendered that asrama utterly charming.

The mind cannot imagine another asrama as delightful as the one I saw. There were large housings for the sacred fire, all covered with flowering creepers. It was adorned with the clear and sacred water of the river Ganga. The daughter of Jahnu always lived there.

Many sannyasis, the foremost of all righteous men, endowed with great souls, and who resembled Agni himself in tejas, were its ornaments. Some of those ascetics subsisted on air and some on water, some were devoted to japa, and some were engaged in purifying their souls by practising the virtues of compassion, while some among them were yogins devoted to yoga dhyana.

Some amongst them subsisted upon only smoke, and some on fire, and some on milk. Thus was that asrama adorned with many great and evolved men. And some there had taken the vow of eating and drinking like cows; they no longer used their hands. And some used only two pieces of stone to husk their grain, and some used only their teeth. And some existed by drinking only the rays of the moon, and some by drinking only froth. And some had vowed to live like deer.

There were some who lived on the fruits of the ficus tree, and others who survived on water. Some dressed themselves in rags and some in animal skins and some in barks of trees. Indeed, I saw diverse ascetics of the best orders observing these and other painful vratas. I then wished to enter that asrama.

That retreat was honoured and adored by the Devas and all high-souled beings, by Siva, and by all righteous creatures. It stood in all its beauty on the breast of Himavat, like the moon in the sky. The mongoose sported there with the snake, and the tiger with the deer, as friends, forgetting their natural enmity, and this was because of the blissful tejas of those sannyasis of blazing tapasya and for their proximity to those Mahatmans.

As soon as I entered that asrama, enchanting to all creatures, inhabited by many great Brahmanas, all knowers of the Vedas and their angas, and by many high-souled Rishis celebrated for their difficult vratas, I saw a mighty Rishi with matted locks on his head and dressed in rags, who seemed to blaze forth like fire with his tapasya and tejas. Waited upon by his disciples and of tranquil soul, that foremost of Brahmanas was young. His name was Upamanyu.

I bowed to him and he said, “You are welcome, you of eyes like lotus petals. Today, with your visit, we see that our penances have borne fruit. You are worthy of our adoration, yet you revere us. You are worthy of being seen, but you come to see me.”

With folded hands, I asked him about the well-being of the animals and birds that lived in his asrama, about the progress of his spiritual

advancement, and his disciples. The illustrious Upamanyu said to me sweetly, “Krishna, you will undoubtedly have a son like yourself. Gratify Isana, the Lord of all creatures, with stern tapasya.

That divine master sports here with his wife beside him. It was here that in ancient times the Devas with all the Rishis pleased him with their penances and celibacy, their truth and self-restraint, and had their wishes fulfilled. That illustrious God is the infinite vessel of all tejas and tapasya.

Projecting into existence and withdrawing once more unto himself all good and evil things, that inconceivable deity whom you seek lives here with his wife. The Danava Hiranyakashipu, whose strength was so great that he could shake the very mountains of Meru, succeeded in obtaining from Mahadeva the power of all the Devas and enjoyed it for ten millions of years.

Mandara, foremost among all Hiranyakashipu’s sons, also has a boon from Siva and succeeded in fighting Indra for a million years. Vishnu’s terrible Sudarsana Chakra and Indra’s vajra, both, could not make the slightest impact upon the body of that great cause of universal affliction.

The discus that you bear was given to you by Mahadeva after he had slain a Daitya who was proud of his strength and once lived within the waters. Siva created that chakra, blazing with energy like Agni. Wonderful and irresistible, he gave it to you. Because of its blazing energy no one could look upon it other than Siva Pinakin himself.

Indeed, it was for this reason that Siva named it Sudarsana. From that time the name Sudarsana came to be used in all the worlds. Krishna, even that weapon failed to have the slightest effect on the body of Hiranyakashipu’s son Mandara, who appeared like an evil planet in the three worlds. Having obtained a boon from Mahadeva, hundreds of chakras like yours and thunderbolts like those of Indra, could not inflict even a scratch on the body of that malignant planet.

Afflicted by the mighty Mandara, the Devas fought hard but in vain against him and his supporters, all of whom had received boons from Mahadeva. Pleased with another Danava named Vidyutprabha, Siva granted to him the sovereignty of the three worlds. That Danava remained the ruler of the three worlds for a hundred thousand years.

And Mahadeva said to him, ‘You will become one of my ganas.’ He further bestowed upon him the boon of a hundred million sons. The Lord of

all creatures further gave the Danava the realm of Kusadwipa for his kingdom.

Another great Asura, Satamukha, was created by Brahma. For a hundred years he poured the flesh of his own body on the sacrificial fire as an offering to Siva. Gratified with such tapasya, Sankara said to him, 'What can I do for you?'

Satamukha replied, 'Let me have the power of creating new creatures. Give me also eternal power.'

Siva said to him, 'So be it.'

In earlier times, Swayambhu Brahma, concentrating his mind in yoga, performed a yagna for three hundred years, with the aim of having children. Mahadeva granted him a thousand sons with the attributes befitting the merits of the sacrifice.

Krishna, you doubtless know him who is praised by the Devas. The Rishi Yajnavalkya is exceptionally virtuous. By adoring Mahadeva he has acquired great fame. The great ascetic Vyasa, who is Parasara's son, with soul set on yoga, has gained great renown by adoring Sankara.

One day the Balakhilyas were disregarded by Indra. In anger, they worshipped Siva. That Lord of the universe, thus gratified by the Balakhilyas, said to them, 'By your tapasya, you will succeed in creating a bird that will rob Indra of the amrita.'

In the past, on account of the wrath of Mahadeva, all the waters of the world disappeared. The Devas worshipped him by performing the Saptakapala yagna, and through his grace caused other waters to flow. Truly, when he was pleased, water once more appeared in the world.

The wife of Atri, who knew the Vedas well, left him in anger and said, 'I shall no longer live in subjection to that sannyasi.' And she sought the protection of Siva. Through fear of her lord, Atri spent three hundred years without all food. And all this time she slept on wooden blocks to gratify Bhava.

Mahadeva appeared before her and smilingly said to her, 'You shall have a son. And you will get that son without needing a husband, but just through the grace of Rudra. That son, born in his father's vamsa, will be celebrated for his worth, and take a name after you.'

Devoted to Siva, the illustrious Vikarna also successfully gratified him with severe tapasya.

Sakalya, too, adored Bhava in a mental sacrifice that he performed for nine hundred years. Pleased with him the illustrious deity said to him, 'You will become a great Kavi. Your fame will be boundless in the three worlds. Your vamsa also will be infinite and will be adorned by many great Rishis that shall take birth in it. Your son will become the foremost of Brahmanas and will arrange the Sutras of your work.'

In the Krita yuga there was a celebrated Rishi of the name of Savarni. Here, in this asrama, he underwent austere penance for six thousand years. Siva said to him, 'I am pleased with you, sinless one. Without being subject to decay or death, you will become a poet renowned through all the worlds.'

In ancient days, in Varanasi, Sakra, filled with bhakti, adored Mahadeva who is clothed by empty space and who is smeared with ashes. Having done so, Indra obtained the sovereignty of the Devas.

Once Narada, too, adored the great Bhava with a devoted heart. Gratified with him, Mahadeva, that guru of the divine guru, said, 'No one will be your equal in tejas and tapasya. You will always attend upon me with your singing and your vina.'

Krishna, hear also how I succeeded in obtaining a sight of that God of gods, that master of all creatures; hear also in detail for what purpose. With senses and mind subdued I invoked that Deva of supreme energy. I will tell you all that I succeeded in obtaining from Maheswara, that God of gods.

In the Krita yuga there was a famed Rishi named Vyaghrapada. He was celebrated for his knowledge and mastery over the Vedas and their angas. I was born as the son of that Rishi, and Dhaumya as my younger brother.

Once, accompanied by Dhaumya, I came upon the asrama of certain evolved Rishis. There I saw a cow that was being milked. I saw the milk and it resembled amrita itself in taste. I then came home, and impelled by childishness, I said to my mother, 'Give me some food prepared with milk.'

There was no milk in the house, and so my mother was saddened by my asking for it. My mother took a lump of cooked rice and boiled it in water. The water became white and my mother placed it before us saying that it was milk and told us to drink it.

Once before this I had drunk milk when my father took me to the house of some of our great kinsmen at the time of a yagna. A divine cow, who delights the Devas, was being milked. Drinking her milk that was like amrita in taste, I knew what the qualities of milk were. I knew at once what our mother had set before us as milk. Its taste gave me no pleasure at all.

Again, I childishly said to my mother, 'This, O mother, is not any preparation of milk.'

Filled with sorrow at this, and embracing me lovingly and sniffing the top of my head, Madhava, she said to me, 'My child, where can ascetics of pure souls get food prepared with milk? We live in the forest and subsist upon bulbs and roots and fruits. Where will we, who live by the banks of rivers that are the resort of the Balakhilyas, we who have mountains and forests for our home, from where shall we get milk?

We live sometimes on air and sometimes on water. We dwell in the hearts of forests. We habitually abstain from all kinds of food that are eaten by those who live in villages and towns. We are accustomed to only such food as the wilderness provides. Child, there cannot be any milk in the wilderness where there are no offspring of Surabhi.

Dwelling on the banks of rivers or in caves or on mountainsides, or in tirthas and other wild places, we pass our time in the practice of tapasya and the chanting of sacred mantras, with Siva as our highest refuge. Without gratifying him of unfading glory, he who has three eyes, from where can one obtain food prepared with milk or grand robes and other objects of worldly enjoyment?

Devote yourself, dear son, to Sankara with your whole soul. Through his grace you are sure to receive all that will satisfy your desires.'

On hearing these words of my mother, I joined my hands in reverence and bowing to her, said, 'O mother, who this Mahadeva? In what manner can one gratify him? Where does that God dwell? How can he be seen? With what is he seen? What also is the form of Sarva? How may one succeed in gaining knowledge of him? If gratified, will he show himself to me?'

Govinda, after I had said these words to my mother, with tears in her eyes she lovingly sniffed my head. Gently patting my arms, she spoke to me with great humility.

She said, 'Mahadeva is very difficult to be known by those uncleansed souls. Impure men cannot bear him in their hearts, indeed they cannot comprehend him at all. They cannot retain him in their minds. They cannot grasp him, nor can they obtain a vision of him.

Men of wisdom aver that his forms are many. Many, again, are the places in which he dwells. Many are the forms of his grace. Who is there that can understand the deeds of Isa in all their aspects, or all the forms he

has assumed in times gone by? Who can relate how he sports and how he is gratified?

Maheswara of universal form lives in the hearts of all creatures. While Munis discoursed on his auspicious and extraordinary deeds, I have heard from them how, impelled by compassion towards his bhaktas, he grants them a glimpse of himself. To honour the Brahmanas, the inhabitants of swarga recited to them the diverse forms that were taken by Mahadeva. You have asked me about these and I will recite them to you.'

My mother continued, 'Siva assumes the forms of Brahma and Vishnu and the king of the Devas, of the Rudras, the Adityas and the Aswins; and of those Devas that are called Viswadevas. He assumes the forms also of men and women, of Pretas and Pisachas, of Kiratas and Savaras, and of all marine animals. That illustrious God assumes the forms of also those Savaras that dwell in forests.

He assumes the forms of tortoises, fishes and conches. He it is that takes the forms of those corals used as ornaments by men. He assumes also the forms of Yakshas, Rakshasas and Nagas, of Daityas and Danavas. Indeed, he assumes the forms of all those creatures that live hidden in hollows.

He takes the forms of tigers and lions and deer, of wolves and bears and birds, of owls and of jackals as well. It is he that assumes the forms of swans and crows and peacocks, of chameleons and lizards and storks. He it is that assumes the forms of cranes and vultures and chakravakas. Truly, it is he that assumes the forms of chasas and of mountains.

It is Mahadeva that assumes the forms of cows and elephants and horses and camels and donkeys. He also takes the forms of goats and leopards, and diverse other animals. It is Siva who assumes the forms of a variety of birds of beautiful plumage. It is Mahadeva who assumes the forms of men with staffs and those with umbrellas and those with swords, among Brahmanas.

He sometimes becomes six-faced and sometimes multi-faced. He sometimes assumes forms having three eyes and forms having many heads. And he sometimes assumes forms having many millions of legs and forms having countless bellies and faces, and forms with many arms and sides. He sometimes appears surrounded by innumerable bhutas and pretas, spirits and ghosts.

He it is that assumes the forms of Rishis and Gandharvas, and of Siddhas and Charanas. His form is sometimes rendered white with the ashes he smears on it and is adorned with a half-moon on his forehead. Adored

with diverse mantras uttered in diverse kinds of voice and worshipped with diverse mantras filled with encomiums, he, that is sometimes called Sarva, is the destroyer of all creatures in the universe, and it is upon him, again, that all creatures rest.

Mahadeva is the soul of all creatures. He pervades all things. He discourses on dharma and karmas. He dwells everywhere, in the hearts of all creatures in the universe. He knows the desires of each of his devotees. He becomes one with the object which one reveres. If it pleases you, do you seek his protection.

He sometimes rejoices, and sometimes yields to wrath, and at others utters a deafening humkara. At times, he sometimes arms himself with the chakra, at times with the trisula, at times with the gada, sometimes with the Pinaka, and sometimes with the khatvanga. He it is that assumes the form of Sesha who holds the world on his head.

He has snakes for his girdle, and his ears are adorned with earrings that are snakes. Snakes form also the sacred thread he wears. His upper garment is an elephant skin. He sometimes laughs and at others sings, and sometimes dances most wondrously and madly.

Surrounded by many spirits and ghosts, he plays on musical instruments. Diverse are these instruments, and sweet are their sounds. He roams across cremations grounds, yawns, cries, and makes others weep.

He assumes the guise of one who is mad, and also of one who is intoxicated, and he sometimes speaks words that are exceedingly sweet. He laughs fiercely, frightening all creatures with his dreadful eyes. He sleeps and remains awake and sometimes yawns as he pleases.

He recites sacred mantras and becomes the deity of those mantras. He performs tapasya and becomes the one who is adored by those penances. He makes gifts and receives those very gifts; at times he immerses himself in yoga and at times becomes the object of the yoga dhyana of others.

He may be seen on the vedi, the sacrificial platform, or in the stamba, the sacrificial stake; in the goshala or in the Agni. Again, he may not be seen there. He may be seen as a child or as an old man. He dallies with the daughters and the wives of the Rishis.

His hair is long and straight. He is perfectly naked, for he has the sky for his raiment. He has terrifying eyes. He is fair, he is dark; he is dark, he is pale; he is the colour of smoke, and he is red. He has big and fierce eyes. Akasa is his covering and it is he who covers all things.

Who is there that can comprehend the limits of Mahadeva who is formless, who is one and indivisible, who conjures up illusions, who is the cause of all creation and destruction in the universe, who assumes the form of Hiranyagarbha, and who is without beginning and without end, and who is without birth?

He lives in the heart of every creature. He is the prana, he is Manas, and he is the Jiva. He is the soul of yoga, and it is that which is called yoga. He is the yoga dhyana into which yogins enter. He is the Paramatman. Indeed Maheswara, the purity in essence, can be understood not by the senses but only through the Atman seizing his existence.

He plays on many musical instruments. He sings. He has a hundred thousand eyes, he has one mouth, he has two mouths, he has three mouths, and he has many mouths. Devote yourself to him, set your heart upon him, depend upon him, and accept him as your only refuge; you adore Mahadeva and then you will have the fruits of all your wishes.'

Hearing these words of my mother, from that day my devotion was focused solely on Mahadeva. I applied myself to the practice of the austerest penances to gratify him. For one thousand years I stood on my left toe.

After that I passed one thousand years subsisting only upon fruits. The next one thousand years I lived on the fallen leaves of trees. The next thousand years I passed subsisting upon water only. After that I passed seven hundred years on air alone.

In this way, I adored Siva for a full thousand years of the Devas. After this, the Master of the universe was gratified with me. Wanting to know whether I was solely devoted to him and him alone, he appeared before me in the form of Sakra surrounded by all the Devas.

As the celebrated Sakra, he had a thousand eyes and was armed with the vajra. And he rode on a pure white elephant with four tusks, with eyes red, ears folded, the temporal juice trickling down his cheeks, with trunk contracted, and terrifying to behold. Indeed, riding on such an elephant, the illustrious chief of the Devas seemed to blaze forth with splendour.

With a beautiful crown on his head and adorned with garlands round his neck and bracelets round his arms, he neared where I stood. A white chatra was held over his head. And he was waited upon by many Apsaras, and many Gandharvas sang his praise. Addressing me, he said, 'Dvijottama, I am pleased with you. Ask me for whatever boon you desire.'

These words of Sakra did not please me. Krishna, I answered him in these words: 'I do not desire any boon from you or any other god. I tell you truly that it is only from Mahadeva that I seek boons. That I say to you is nothing but the truth.

Only words which relate to Maheswara fill me with joy. At the command of Pasupati, I am ready to become a worm or a tree with many branches. If I do not receive the blessings of Mahadeva's boons, the very sovereignty of the three worlds would not be acceptable to me.

Let me be born among the very Chandalas but let me still be devoted to the feet of Siva. Without being devoted to him, I would not like to be born in the palace of Indra himself. If a man lacks devotion to him, that master of the Devas and the Asuras, he will suffer even if he can subsist upon only air and water for want of food.

No other discourses on dharma are needed by those who live every moment thinking of the feet of Mahadeva. When the Kali yuga comes, one must devote one's heart every moment to Mahadeva.

One that has drunk the amrita of devotion to Siva is freed from the fear of samsara. One that has not obtained the grace of Mahadeva can never succeed in devoting oneself to him for a single day, or for half a day, or for a muhurta, or even for a kshana or a lava. At the command of Mahadeva I would cheerfully become a worm or an insect, but I have no wish for even the sovereignty of the three worlds, if you, Sakra, were to bestow it upon me.

At his word I would become even a dog. In fact, that would be my highest wish. If not given by Maheswara, I would not have the sovereignty of the very Devas. I do not wish to have dominion over swarga. I do not wish to have the sovereignty of the celestials. I do not wish to have the realm of Brahma. Indeed, I do not even wish to have moksha, that cessation of individual existence and a complete identification with Brahman.

But I want to become the dasa of Hara. As long as that Lord of all creatures, with crown on his head and luminous body of the moon, does not become gratified with me, so long shall I endure all the afflictions, due to a hundred cycles of decay, death and birth that befall all embodied beings.

Who can obtain peace without gratifying Rudra, who is free from decay and death, who is imbued with the effulgence of the sun, the moon, or the fire, who is the root or original cause of everything real and unreal in the three worlds, and who exists as one indivisible entity? If I am reborn

because of my faults, I will, in those new births, devote myself solely to Mahadeva.'

Indra said, 'What reason can you assign for the existence of a Supreme Being or for his being the cause of all causes?'

I, Upamanyu, said, 'I solicit boons from that great deity named Siva who has been described as existent and non-existent, manifest and unmanifest, eternal and immutable, one and many. I solicit boons from Him who is without beginning and middle and end, who is knowledge and puissance, who is inconceivable and who is the Paramatman. I solicit boons from he from whom comes all power, who has not been created by anyone, who is immutable, and who, though himself not sprung from any seed, is the seed of all things in the universe.

I solicit boons from him who is blazing effulgence, beyond tamas, who is the essence of all tapasya, who transcends all our faculties that we may use to understand him, and by knowing whom we are liberated from sorrow. Purandara, I worship him who is conversant with the creation of all elements and the thought of all living beings, and who is the original cause of the existence or creation of all creatures, who is omnipresent, and who has the power to give everything.

I solicit boons from him who cannot be grasped by reason, who is the focus of the Samkhya and the yoga systems of philosophy, and who transcends all things, and whom all wise men worship and adore. I solicit boons from him who is the soul of Maghavat himself, who is said to be the God of the gods, and who is the master of all creatures.

I solicit boons from him who it is that first created Brahma, Creator of all the worlds, having filled space with his energy and brought the primeval egg into existence. Who else than that Supreme Lord could be the creator of Agni, Jala, Vayu, Bhumi, Akasa and Manas, and that which is called Mahat?

Sakra, tell me, who else than Siva could create Manas, Buddhi, Chitta or Ahamkara, the Tanmatras, and the indriyas? Who is there higher than Siva?

The wise say that Brahma is the Creator of this universe. Brahma, however, acquired his puissance and prosperity by worshipping and gratifying Mahadeva. Consisting of the three attributes of creation, preservation and destruction, that power, which dwells in that illustrious Being who is endowed with the quality of being One, who created Brahma,

Vishnu and Rudra, was derived from Mahadeva. Tell me who is there that is superior to the Supreme Lord?

Considering the sovereignty and oppressive power of the Daityas and the Danavas, who else can unite the sons of Diti and confer upon them power and dominion? Know that the different points of the horizon, time, the sun, all fiery entities, the planets, wind, water, and the stars and constellations come from Mahadeva. Tell me who is higher than the Supreme Lord?

Who else is there, other than Mahadeva, in the matter of the creation of sacrifice and the destruction of Tripura? Who else other than Mahadeva, that Parantapa, has given regency to the principal Devas?

What need is there of clever and refined speech, when I behold you of a thousand eyes, best of the Devas, who are worshipped by Siddhas, Gandharvas and the other Devas and the Rishis? All this is due to the blessings of Mahadeva.'

Krishna, know that this all, consisting of animate and inanimate existences with swarga and other unseen entities, which occur in this world, and which has the all-pervading Lord for their soul, has flowed from Maheswara and has been created by him for the Jiva's enjoyment. In the worlds that are known as Bhur, Bhuvah, Svah, and Maha, in the midst of the mountains of lokaloka, in the islands, in the Mountains of Meru, in all things that yield happiness, and in the hearts of all creatures, there resides Mahadeva.

If the Devas and the Asuras could see any other more powerful than Siva, would both of them, especially the former when attacked by the latter, not have sought that other's protection? In all conflicts between the Devas, the Yakshas, the Uragas and the Rakshasas, which end in mutual destruction, it is Siva who assigns them their respective positions dependent upon their karma.

Tell me, who else is there than Maheswara to bestow boons upon, and then again punish Andhaka, Sukra, Dundubhi, many great Maharishis, Yakshas, Indra and Bala, and Rakshasas and the Nivatakavachas?

Was not the vital seed of Mahadeva, master of both the Devas and the Asuras, poured as a libation upon the fire? From that seed sprang a mountain of gold. Who else is there whose seed can be said to be of such power?

Who else in this world is praised for having only the very sky for his garments? Who else can be said to be a brahmacharin with his always vital seed drawn up? Who else is there that has half his body occupied by his Devi? Who else is there that has been able to subdue Kama, the god of desire?

Tell me, Indra, what other Being possesses that high realm of supreme felicity which is lauded by all the deities? Who else has the cremation ground for his playing field? Who else is there that is extolled for his dancing?

Whose puissance and worship remain immutable? Who else sports with bhutas and pretas? Tell me who else has companions who possess strength like his own and who are thus proud of that vigour and power?

Who else is there whose status is acclaimed as unchangeable and revered by the three worlds? Who else pours rain, gives heat, and blazes forth with tejas? From whom else do we derive our treasure of herbs and plants? Who else upholds all kinds of wealth? Who else sports as much as he pleases in the three worlds of mobile and immobile beings?

Indra, know Maheswara to be the original cause of everything. He is adored by yogins, by Rishis, by Gandharvas, and by Siddhas, with the help of gyana, of tapasya, and of the rites laid down in the shastras. He is adored by both the Devas and the Asuras using tapasya and karma, and the rituals laid down in the sacred scriptures.

The fruits of action can never touch him for he transcends them all. Being such, I call him the original cause of everything.

He is both sthula and sukshma, embodied and pure spirit. He is without equal. He cannot be conceived by the senses. He is both with and without attributes. He is the Lord of gunas, for he controls them. Such is Maheswara's standing.

He is the cause of the creation and preservation of the universe. He is the cause of the universe and the cause also of its destruction. He is the past, the present and the future. He is the sire of all things. Truly, he is the cause of everything.

He is that which is mutable; he is the unmanifest, he is vidya; he is avidya; he is every action, he is every omission; he is dharma and he is adharma. Him I call the cause of everything.

Indra, behold the features of both the genders in the image of Mahadeva, the Ardhanariswara. He is the cause of both creation and

destruction, and unites in his body the characteristics of both male and female as the one cause of the creation of the universe. My mother told me that he is the cause of the universe and the one cause of everything.

There is no one that is higher than Isa. If it pleases you, surrender yourself to his kindness and protection. You know that the universe has sprung from the union of the sexes, as represented by Mahadeva. You know the universe to be the sum of what is endowed with attributes and what else is divested of attributes and has the seeds of Brahma and others for its immediate cause.

Brahma and Indra and Hutasana and Vishnu and all the other Devas, along with the Daityas and the Asuras, crowned with the fruition of a thousand desires, always say that there is none that is higher than Mahadeva. I am compelled to seek that God known to all the mobile and immobile universe, he who has been spoken of as the highest of all the gods, and who is auspiciousness itself, so that I may attain, without delay, mukti, that highest of all acquisitions.

What need is there to find any more evidence to prove what I believe? The supreme Mahadeva is the cause of all causes. We have never heard that the Devas worship the emblem of another god. Tell me, if you ever heard of any other whose sign has been or is being worshipped by all the deities?

He whose emblem is always worshipped by Brahma, by Vishnu, by you Indra, with all the other Devas, is the foremost of all deities. Brahma has for his sign the lotus, Vishnu has for his the discus, and Indra has the thunderbolt. But the creatures of the world do not bear any of these.

On the other hand, all creatures bear the signs that mark Mahadeva and Uma. Hence, all creatures must be regarded as belonging to Maheswara. All creatures of the female sex, have their origin in Uma's nature, and so bear the mark of femininity, the yoni that distinguishes her; all creatures that are male, having sprung from Siva, bear the masculine mark, the linga that distinguishes him.

Anyone who says that there is, in the three worlds with their mobile and immobile creatures, any other cause than the Supreme Lord, and that which is not marked with the mark of either Mahadeva or his consort should be regarded as wretched and should not be counted among the creatures of the universe. Every being with the mark of the male sex should be known to be of Isana, while every being with the mark of the female sex should be

known to be of Uma. This universe of mobile and immobile creatures has either a male or female form.

It is from Mahadeva that I wish to obtain boons. Failing in this, I would prefer death itself. Slayer of Bala, go or remain as you wish. I wish to have boons or curses from Mahadeva. No other deity shall I ever accept, nor would I want my wishes to be granted by any other.'

Having said these words to Indra, I was overwhelmed with grief at the thought of Mahadeva not having been gratified with me despite my severe austerities. However, in an instant, I saw the celestial elephant before me transformed into a bull as white as a swan, or the jasmine flower, or a stalk of the lotus, or silver, or an ocean of milk.

Of a massive body, the tuft of its tail was black and the colour of its eyes was brown like honey. Its horns were hard as steel and had the colour of gold. With their sharp red points, the bull seemed to cleave the earth. The animal was adorned all over with ornaments made of the purest gold.

Its face and hooves and nose and ears were exceedingly beautiful and its loins well-formed. Its flanks were handsome and its neck was broad. Its whole form was utterly beautiful to behold. Its hump radiated great beauty and appeared to occupy the whole of its shoulder. And it looked like the peak of a mountain of snow or like a cliff of white clouds in the sky.

Upon the back of that animal I saw seated the illustrious Mahadeva along with Uma. He shone like the lord of stars, the moon while he is at his full. The fire born of his energy was brilliant like the lightning that flashes amidst clouds. It looked as if a thousand suns rose there, filling every side with dazzling splendour. The tejas of the Supreme Lord was like the Samvartaka fire which destroys all creatures at the end of the yuga.

Suffused with that tejas, the sky darkened and I could see nothing. I was filled with anxiety and wondered what it could mean. That dark energy did not pervade every side for long, through Siva's illusion, and soon the horizon cleared.

I then saw Maheswara seated on the back of his bull, of blessed and benign appearance and looking like a smokeless fire. And the Great God was accompanied by Parvati of unblemished features. Indeed, I beheld Nilakanta, blue-throated Sthanu, detached from everything, that wielder of all kinds of force, as having eighteen arms and adorned with all kinds of ornaments.

Clad in white raiment, he wore white garlands and had white liniments smeared upon his limbs. His matchless banner was white in colour. His sacred thread was also white. With powers equal to his own, he was surrounded by his ganas, who were singing or dancing or playing on various musical instruments.

A pale crescent moon formed his crown, and set on his brow it was like the moon that rises in the winter sky. He seemed ablaze with splendour, because of his three eyes that were like three suns. The garland of the purest white on his body shone like a festoon of lotuses, adorned with jewels.

I also saw Siva's weapons in their embodied forms bursting with every kind of energy. The deity held a vari-coloured bow whose colours were like those of the rainbow.

That bow, the famed Pinaka, is really a mighty snake. Indeed, that male snake of seven heads and immense body, of ample neck, of sharp fangs and virulent poison, was twined round with the rope that served as its bowstring.

And there was a shaft as splendid as the sun or the fire that appears at the end of the yuga. Indeed, that arrow was the mighty and unrivalled Pasupata, indescribable for its power, and striking fear into every creature.

Of vast proportions, it seemed to constantly shoot out tongues of fire. It has one foot, large teeth, a thousand heads and thousand bellies, a thousand arms, a thousand tongues and a thousand eyes. It seemed to continually emit fire.

Mahabaho, that weapon is superior to the Brahma, the Narayana, the Aindra, the Agneya, and the Varuna astras. It can make ashes of every other weapon in the universe. Using that astra Mahadeva had once, burnt down the Tripura, the triad cities of the Asuras in a flash. With that single arrow, Krishna, he, Siva, achieved that impossible feat with the greatest ease.

Shot by Mahadeva's arms, that astra can consume the entire universe with all its mobile and immobile creatures in the twinkling of an eye. Everyone in the universe, including even Brahma and Vishnu and the Devas, that weapon can slay. I saw that incomparable astra in the hand of Mahadeva.

There is another mysterious and powerful weapon which is equal, even superior to the Pasupata. I also saw that one. It is celebrated in all the worlds as the sum of the Sula-armed Mahadeva. Cast by him, it can rive the earth, dry up the waters of the ocean or indeed annihilate the universe.

In the past that Sula made ashes of Yuvanaswa's son, King Mandhatri, conqueror of the three worlds, ruler of a vast empire and endowed with prodigious energy, along with all his army. Mighty, and like Sakra himself in prowess was Mandhatri, but the Rakshasa Lavana killed him with the Sula which he received from Siva.

The Sula has such sharp prongs that they verge on being invisible. It can terrify all and make the hair of the mightiest stand on end. I saw that trident in Mahadeva's hand, and it seemed to roar with rage, having contracted its forehead into three furrows. It resembled, Krishna, a smokeless fire or the sun that rises at the end of the yuga. The handle of that Sula, was a mighty snake. It is indescribable. It looked like Yama himself armed with his noose with which he draws out souls from living creatures. I saw this astra in the hand of Mahadeva.

I beheld also another weapon, the battle-axe Khatvanga, which the gratified Siva once gave to Parasurama Bhargava and with which Rama exterminates all the Kshatriyas of the world. It was with this weapon that Rama destroyed the great Kartavirya in furious battle. It was with that weapon that Jamadagni's son was able to annihilate the Kshatriyas on twenty-one occasions.

Searingly sharp, that axe hung on Siva's shoulder, adorned with his snake. Indeed, it glowed on Mahadeva's body like the flame of a blazing fire. I saw many other divine weapons with Mahadeva. I have named only a few most important ones.

On the left side of the Great God was Brahma seated on a chariot drawn by swans swift as the mind. On the same side Vishnu could also be seen riding on Garuda, and bearing the sankha, chakra and gada.

Close to the Goddess Parvati was Skanda on his peacock, bearing his deadly arrow and bells, and looking like another Agni. In front of Mahadeva stood Nandi armed with his Sula and looking like a second formidable Siva.

The Munis led by Manu and Rishis led by Bhrigu, and the Devas with Indra at their head, all came there. All the tribes of bhutas and pretas, and the divine matrikas, stood surrounding Mahadeva and worshipping him.

The Devas were singing hymns in his praise. Brahma recited a Rathantara to praise Mahadeva. Narayana chanted the Jyeshta Saman to eulogise him and Indra did the same with the Sata-Rudriyam.

Brahma, Narayana and Sakra shone there like three sacrificial fires. In their midst the illustrious Siva blazed like Surya in the midst of his corona, emerged from behind dark clouds. I beheld many suns and moons in the sky. I then praised the illustrious Lord of everything, the supreme master of the universe.

Upamanyu continued,[2] "I said, 'Salutations to you, illustrious one, you that are the refuge of all things, you that are called Mahadeva! Salutations to you that assume the form of Sakra, that are Sakra, and that disguise yourself in the form and robes of Sakra.

Salutations to you that are armed with the thunderbolt, to you that are tawny, and you that are always armed with the Pinaka. Salutations to you that always bear the conch and the trisula.

Salutations to you that are clad in black, to you that have dark and matted hair, to you that possess a dark deer-skin for your upper garment, to you that preside over the eighth lunation of the dark fortnight. Salutations to you that are of white complexion, to you that are called auspicious, to you that are clad in white robes, to you that have limbs smeared with white ashes, to you that are ever engaged in pure deeds.

Salutations to you that are red in colour, to you that are clad in red vestments, to you that have a red banner with red pennants, to you that wear red garlands and use red unguents. Salutations to you that are brown in colour, to you that are clad in brown vestments, to you that have a brown banner with brown pennants, to you that wear brown garlands and use brown liniments.

Salutations to you that have the royal parasol over your head, to you that wear the best of crowns. Salutations unto you that are adorned with half a garland and half an armlet, to you that are decked with one ring for one year, to you that are endowed with the speed of the mind, to you that are filled with great refulgence. Salutations to you that are the foremost of deities, to you that are the foremost of ascetics, to you that are the foremost of divinities.

Salutations to you that wear half a wreath of lotuses, to you that cover your body with many lotuses. Salutations to you that have half your body smeared with sandalwood paste, to you that have half your body decked with garlands of flowers and smeared with fragrant oils.

Salutations to you that are of the complexion of the sun, you are like Surya, to you whose face is like that of the sun, to you whose eyes are each

like the sun. Salutations to you that are Soma, to you that are as gentle as the moon, to you that bear the lunar disc on your brow, to you that are of lustre like the moon, to you that are the foremost of all creatures, to you that are adorned with bright teeth.

Salutations to you that are of a dark complexion, to you that are of a fair complexion, to you that have a form half-tawny and half-white, to you that has a body half-male and half-female, to you that are both male and female. Salutations to you that have Nandi for your vahana, to you that ride on the most majestic of elephants, to you that are obtained with difficulty, to you that can easily access places inaccessible to others.

Salutations to you whose praises are sung by the Ganas, to you that are devoted to the Ganas, to you that follow the path of the Ganas, to you that are steadfast in your devotion to the Ganas.

Salutations to you that are white like the clouds, to you that glow like the evening clouds, to you that are indescribable, to you that are unique and incomparable.

Salutations to you that wears a beautiful red garland, to you that are dressed in red robes. Salutations to you that wears a jewelled crown, to you that are adorned with a crescent moon, to you that have eight flowers on your head.

Salutations to you that have a fiery mouth and burning eyes, to you that have eyes as lustrous as a thousand moons, to you that have the form of fire, to you that are handsome and enchanting, to you that are inconceivable and mysterious. Salutations to you that range through the firmament, to you that love and dwell in the pastures of cows, to you that walk on the earth, to you that are the earth, to you that are infinite, to you that are auspicious.

Salutations to you that are digambara, clothed only by the sky, to you that make a joyful home of every place in which you find yourself. Salutations to you that have the universe for your home, to you that have both knowledge and grace for your Soul.

Salutations to you that wears a crown, to you that wears a magnificent armlet, to you that has a snake for the garland round your neck, to you that wears many beautiful ornaments. Salutations to you that have Surya, Chandramas and Agni for your three eyes, to you that possess a thousand eyes, to you that are both male and female, to you that are without gender, to you that are a Samkhya, to you that are a yogin.

Salutations to you that are of the grace of those Devas who are worshipped in yagnas, to you that are the Atharvans, to you who alleviate all kinds of disease and pain, to you that dispel every sorrow. Salutations to you that roar like resounding thunder, to you that create illusions, to you that preside over the soil and over the seed that is sown in it, to you that are the Creator of everything.

Salutations to you that are the Lord of all the Devas, to you that are the master of the universe, to you that are swift like the wind, to you that are of the form of the wind. Salutations to you that wear a garland of gold, to you that sport on hills and mountains, to you that are adored by all the Asuras, to you that possess fierce speed and energy.

Salutations to you that tore out one of Brahma's heads, to you that slew Mahishasura, to you that assume three forms, to you that bear every form. Salutations to you that are the destroyer of the Tripura of the Asuras, to you that are the destroyer of Daksha's yagna, to you that are the destroyer of Kama's body, to you that wield the rod of destruction.

Salutations to you that are Skanda, to you that are Visakha, to you that are the staff of the Brahmana, to you that are Bhava, to you that are Sarva, to you that are of universal form. Salutations to you that are Isana, to you that are the destroyer of Bhaga, to you that are the slayer of Andhaka, to you that are the universe, to you that are possess maya, to you that are both conceivable and inconceivable.

You are the one goal of all creatures, you are the foremost, and you are the heart of everything. You are Brahma of all the Devas, you are the Nilardhita of the Rudras. You are the Atman of the creatures, you are he that is called Purusha by the Samkhyas, you are the Rishabha among all things sacred, you are that which is called auspicious by yogins and which, according to them, is indivisible.

Among those in the various asramas, you are the grihasta, you are the great Lord amongst the lords of the universe. You are Kubera among the Yakshas, and you are Vishnu among all sacrifices.

You are Meru among mountains, you are the moon among all luminaries of the firmament, you are Vasishta amongst Rishis, and you are Surya among the planets. You are the lion among all wild beasts, and among domestic animals you are the bull that is worshipped by all men.

Among the Adityas you are Vishnu, among the Vasus you are Pavaka, among birds you are Garuda, and among snakes you are Ananta. Among

the Vedas you are the Saman, among the Yajuses you are the Sata-Rudriyam, among yogins you are Sanatkumara, and among Samkhyas you are Kapila.

Among the Maruts you are Sakra, among the Pitris you are Devarata, among all the realms created for living you are Brahmaloka, and among all the ends that creatures attain to, you are moksha. You are the ocean of milk among oceans, among all lofty mountains you are Himavat, among all the varnas you are the Brahmana, and among all learned Brahmanas you are he that has undergone and is observant of the Diksha.

You are the sun among all things in the world, you are the destroyer Kaala. You are whatever else possesses the superior tejas of eminence that exists in the universe. You are supremely powerful. This is my certain conclusion.

Salutations to you, you that are kind to all your devotees. Salutations to you, Lord of yogins. I bow to you, the original cause of the universe. Be you gratified with me, your worshipper dejected and powerless; Eternal Lord, you become the refuge of this weak and wretched one who adores you.

It is fitting for you to pardon all my sins, taking pity on me because I am your devoted worshipper. I was mystified by you, on account of the disguise in which you appeared before me. O Maheswara, I did not even give you the arghya or padya to wash your feet.'

Having sung the praises of Isana in this way, I offered him, with great devotion, water to wash his feet and the ingredients of the arghya, and then, with folded hands, I surrendered myself to him, being prepared to do whatever he commanded.

An auspicious shower of flowers fell upon my head, possessing divine fragrance and sprinkled with cool water-drops. The Gandharvas began to play on their drums. A perfumed breeze began to blow and fill me with delight.

Then Mahadeva accompanied by his wife, having been gratified with me, addressed the divinities gathered there, his words filling me with great joy, 'Behold, you Devas, the devotion of Upamanyu. It is steadfast and great, and entirely immutable, for it exists unalterably.'

Thus addressed by the great God armed with the Sula, the Devas bowed before him and said with reverence, 'Illustrious one, God of the gods,

master of the universe, Lord of all, let this Dvijottama obtain from you the fruit of all his desires.'

Thus addressed by all the Devas including Brahma, Mahadeva, also called Isa and Sankara, said these words as if smiling upon me. Sankara said, 'Upamanyu, I am pleased with you. Foremost of Munis, learned Rishi, you are firmly devoted to me and have been well you tested by me. I have been delighted with you because of your bhakti. Today I will satisfy all your desires.'

Thus addressed by Mahadeva, so great was my emotion that I wept tears of joy and my hair stood on end. Kneeling down and bowing to him, with a voice choked with rapture, I said to him, 'Siva, I feel that until now I did not live and that only today have I been born, and that my birth has borne fruit today, since I am now in the presence of Him who is the master of both the Devas and the Asuras!

Who else is more praiseworthy than I, since my eyes behold him of immeasurable power, whom the very Devas cannot see without worship? The wise and the learned say that the highest of all subjects, which is eternal, which is distinguished from all else, which is unborn, which is gyana, which is indestructible, is identical with you; you that are the beginning of all, you that are immortal and unchanging, you that know the laws that govern all things, you that are the foremost of Purushas, you that are the highest of the high.

You are he that created from your right side Brahma, the Creator of all things. You are he that has created from your left side Vishnu to preserve that creation. You are that puissant Lord who created Rudra at the end of the yuga for the dissolution of that creation.

That Rudra, who sprang from you destroyed creation with all its moving and immobile beings, assuming the form of Kaala, of the cloud Samvartaka full of water which all the oceans cannot hold, and of the all-consuming fire. When the time for the dissolution of the universe arrives, that Rudra stands ready to swallow it.

You are that Mahadeva, who is the original Creator of the universe with all that it contains. You are he who, at the end of the kalpa, withdraws all things into yourself. You are he that permeates all things, are the soul of all things, for you are the Creator of the creator of all things.

You cannot be seen even by the Devas; you are he that encompasses all entities. If you are gratified with me and if you can grant me boons, let this

be my one boon, Lord of all the gods—that my devotion to you may remain unwavering. Let me, through your grace, have knowledge of the present, the past and the future. Let me, with all my kinsmen and friends, always eat food mixed with milk. And you, O celebrated Lord, always be present in our asrama.'

Mahatejasvin Maheswara, that Jagadguru of all things, who is worshipped by all, spoke these words to me.

Siva said, 'Be you free from every sorrow and pain, and above decay and death. May you possess fame, be filled with great tejas, and let atma-gyana be yours. Through my blessings, you will always be sought after by the Rishis.

May your conduct ever be good and righteous, may every desirable attribute be yours, may you obtain universal knowledge, and may you be radiant and handsome. Let your youth be undiminished, and let your energy be like that of fire. Wherever you desire the presence of the Kshirasagara, ocean of milk, there that ocean will appear before you to be used by you and your friends for your food. May you and your friends always obtain food prepared with milk, and with amrita also mixed with it.

After the expiration of a kalpa you will have my companionship. Your family and kinsmen will be limitless. Your devotion to me will be eternal. And, best of Brahmanas, I shall always be present in your asrama. Live wherever you like, and without worry. Merely think of me, and I will grant you a vision of myself again.'

Having said these words, and granted me these boons, Isana, shining with the splendour of millions of suns, disappeared. Krishna, in this manner, with austere tapasya, I saw that God of gods. I also received what he said. Krishna, behold these Siddhas living here, and these Rishis and Vidyadharas and Yakshas and Gandharvas and Apsaras. Behold these trees and creepers and plants yielding all sorts of flowers and fruits. Behold them bearing the flowers of every season, with beautiful leaves, and spreading sweet fragrance all around.

Mahabaho, all these are endowed with a divine nature through the grace of that God of gods, that Supreme Lord, that Mahatman Mahadeva."'

Krishna continues, 'Hearing his words and seeing before my own eyes all that he narrated to me, I was filled with wonder. I then said to Mahamuni Upamanyu, "You are worthy of great praise, for whose hermitage, other

than yours, enjoys the honour of the presence of Siva? Will the great Sankara also reveal himself to me and show me kindness?"

Upamanyu said, "Without doubt, you will soon obtain a vision of Mahadeva, even as I succeeded in beholding him. I see with my spiritual eyes that you will behold Mahadeva in the sixth month from now. Foremost of the Yadavas, Maheswara and his consort will grant you twenty-four boons. I tell you this truly.

Through Siva's grace, the past, the present and the future are known to me. The great Hara has favoured thousands of Rishis. Why will he not show you his favour?

The meeting of the gods is always praiseworthy, more so with you, with one devoted to Brahmanas, with one that is full of compassion and faith. I will give you some mantras. Chant them repeatedly. With this you are certain to gain a vision of Sankara."'

The blessed Krishna continues, 'I said to him, "Mahamuni, through your grace, I shall behold the Lord of the Devas, that destroyer of the whole host of Diti's sons."

Bhaarata, eight days passed there as but an hour, all of us being immersed in talk about Mahadeva. On the eighth day, I underwent the diksha according to the due rites at the hands of that Brahmana and received the danda from his hands. I underwent the prescribed shaving of my head. I took up some kusa blades in my hand. I wore rags for clothes. I rubbed my body with ghee. I tied a cord woven of munja grass around my waist.

For one month I lived on fruits. The second month I subsisted upon water. I passed the third, fourth and the fifth months by living on air alone. I stood all the while, foregoing sleep, supporting myself on one foot and with my arms also raised over my head.

Then I saw a blinding radiance in the sky like that of a thousand suns combined. At its heart I saw a cloud like a mass of blue hills, adorned with rows of cranes, embellished with many magnificent rainbows, with flashes of fiery lightning and thunder.

Within that cloud was the luminous Mahadeva, accompanied by Uma. The great God seemed to shine with his penances, energy, beauty, effulgence, and also his wife beside him. The puissant Maheswara and Uma shone in the midst of that cloud. He looked like the sun among a bank of clouds, with the moon by his side.

Son of Kunti, the hair on my body stood on end, and my eyes were wide with wonder upon beholding Siva, the refuge of all the Devas and the dispeller of all their sorrows. Mahadeva wore a crown on his head. He was armed with his Sula. His loins covered in tiger-skin, his hair was matted and he carried the staff of the ascetic in one of his hands. He was armed with his Pinaka and the trisula.

His teeth were sharp. His upper arm was decked with an incomparable bracelet. His sacred thread was a snake. He wore a garland of many colours on his chest, a mala reached down to his toes. I saw him like a radiant moon on a winter evening.

Surrounded by diverse clans of spirits and ghosts, he was like a sun difficult to gaze at. Eleven hundred Rudras stood around him of restrained soul and pure deeds, who was seated upon Nandin. All of them were singing his praises. The Adityas, the Vasus, the Sadhyas, the Viswadevas and the twin Aswins praised that Lord of the universe with the mantras from the shastras. The puissant Indra and his brother Upendra, the two sons of Aditi, and Pitamaha Brahma, all recited the Rathantara Saman before him.

Countless masters of yoga, all the greatest Rishis with their sons, all the Devarishis, the Devi Bhumi, the sky, the constellations, the planets, the months, the fortnights, the seasons, night, the years, the kshanas, the muhurtas, the nimeshas, the yugas one after another, all the divine vigyanas and angas of knowledge, and all beings conversant with truth, were seen bowing down before that Supreme Guru, that great Father, that giver of yoga.

Yudhishtira, I saw Sanatkumara, the Vedas, the itihasas, Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, the seven Manus, Soma, the Atharvans, and Brihaspati, Bhrigu, Daksha, Kasyapa, Vasishta, Kasya, the Chchandas, Diksha, the Yagnas, Dakshina, the Agnis, the Havis poured in sacrifices, and all the elements of the yagnas, all standing there in their embodied forms.

All the Lokapalas, all the Nadis, all the Nagas, the Parvatas, the divine Matrikas, all the Devastris and Devaputris, millions of sannyasis were seen to bow down to Him who is the soul of serenity. The mountains, the oceans and the cardinal directions also did the same, while the Gandharvas and the Apsaras sang in divine voices the praises of the ineffable Siva. The

Vidyadharas, the Danavas, the Guhyakas, the Rakshasas, and all created beings, mobile and immobile, adored him in thought, word and deed.

Before me, that Lord of all the Devas appeared, seated in all his glory. Seeing that Isana had showed himself to me by being seated before my eyes, the whole universe, along with Brahma and Indra, looked at me. I, however, had not the power to look at Mahadeva.

Siva then said to me, "Look at me, Krishna, and speak to me. You have worshipped me hundreds and thousands of times. There is no one in the three worlds that is dearer to me than you."

After I had bowed to him, Devi Uma became pleased with me. I then spoke these words to Him whose praises are sung by all the Devas.'

Krishna continues, 'I bowed to Mahadeva, saying, "Salutations to you, you that are the eternal origin of all things. The Rishis say that you are the Lord of the Vedas. The righteous say that you are tapasya, you are sattva, you are rajas, you are tamas, and you are satya. You are Brahma, you are Rudra, you are Varuna, you are Agni, you are Manu, you are Bhava, you are Dhatri, you are Tvashtri, you are Vidhatri, you are the puissant master of all things, and you are everywhere.

All beings, mobile and unmoving, have sprung from you. This threefold world with all its entities has been created by you. The Rishis say that you are superior to the senses, the mind, the vital breaths, the seven sacrificial fires, all others that have their refuge in the all-pervading Soul, and all the deities that are adored and worthy of adoration. You, O illustrious one, are the Vedas, the yagnas, Soma, Dakshina, Pavaka, Havi, and all other components of sacrifice. The punya obtained through sacrifices, gifts made to others, the study of the Vedas, vratas, rules of restraint, modesty, fame, prosperity, splendour, contentment and success, all exist for the one purpose of leading to you. Desire, anger, fear, greed, pride, stupor, and malice, pain and disease, are your children.

You are the actions of all creatures, you are the joy and sorrow that flow from those deeds, you are the absence of joy and sorrow, you are that ignorance which is the indestructible seed of desire, you are the high origin of Manas, you are strength, and you are eternity.

You are the unmanifest, you are Pavana, you are inconceivable, you are the thousand-rayed sun, you are the effulgent Chit, you are the first of all the subjects, and you are the refuge of life. The use of words like Mahat, Atman, Buddhi, Brahma, Brahmanda, Sambhu, and Swayambhu recurring

in the Vedas show that your nature has been judged as identical with Mahat and Atman by men conversant with the Vedas. Verily, regarding you as all this, knowing Brahmanas overcome that ignorance which lies at the root of the world.

You dwell in the heart of all creatures, and you are adored by the Rishis as Kshetrajna. Your arms and feet extend to every place, and your eyes, head and face are everywhere. You hear everywhere in the universe, and you pervade all things. You are the fruit of all acts that are performed in the nimeshas and other divisions of time that occur on account of the sun.

You are the original brilliance of the supreme Chit. You are Purusha, and you live in the hearts of all things. You are the yogic attributes of success, subtlety and grossness, and fruition and supremacy, effulgence and immutability. Understanding and intelligence, and all the worlds, rest upon you.

They that are devoted to meditation, that are always engaged in yoga, that are devoted to satya and that have subjugated their passions, seek you and rely on you. They that know you to be immutable, the one that dwells in all hearts, the one that is endowed with supreme power, or the ancient Purusha, or pure gyana, or the effulgent Chit, or the highest refuge of all wise men, are certainly of great intelligence. Truly, such men transcend intelligence.

By understanding the seven subtle entities and the tanmatras, by comprehending your six attributes, of omniscience, contentment, knowledge without beginning, independence, flawless and infinite power, and being conversant with yoga freed from every falsity, the man of knowledge succeeds in entering into your great self."

After I had said these words to Bhava, the universe, both mobile and immobile, sent up a roar to show their approval of what I said. The countless Brahmanas present there, the Devas and the Asuras, the Nagas, the Pisachas, the Pitris, the Garudas, diverse Rakshasas, bhutas and pretas, and all the Maharishis, then bowed down before that Great Deity. Showers of fragrant flowers showered down upon me and cool winds began to blow.

Siva looked at the Devi Uma and at Indra and at me and said, "Krishna, we know that you are devoted to us. Do what is for your good. My love for you is great. Ask for eight boons. I will grant them to you. Name what you wish for. However difficult to attain they may be, you will still have them.""

[2] This is Siva Sahasranama of the Mahabharata.

CANTO 15

"Krishna said, 'Bowing my head to that mass of energy and radiance, I said, "Firmness in virtue, the slaying of enemies in battle, the highest renown, the greatest strength, devotion to yoga, your presence, and hundreds upon hundreds of children, these are the boons I ask of you."

"So be it", said Siva repeating the words I had uttered.

After this, Uma, the mother of the universe, the upholder and purifier of all things, that vast vessel of tapasya, said, "Mahadeva has granted you a son who shall be named Samba. Take from me another eight boons."

Bowing to her, I said, "From you I ask for peace with the Brahmanas, the blessings of my father, a hundred sons, the highest enjoyments, love for my family, and the grace of my mother, the attainment of tranquillity and peace, and intelligent action!"

Uma said, "They shall be yours. I never say what is untrue. You will have sixteen thousand wives. Your love for them and theirs for you shall be limitless. You will also receive the highest devotion from all your kinsmen. Your body shall be most beautiful. Seven thousand guests will dine every day at your palace."'

Krishna continued, 'Having granted me boons, Mahadeva and Uma along with their Ganas disappeared from sight. I narrated all those wonderful facts to Upamanyu, that Brahmana from whom I had obtained diksha before worshipping Mahadeva. Bowing down unto the great God, Upamanyu said these words to me.

Upamanyu said, "There is no God like Sarva. There is no end or refuge like Sarva. There is none that can give so many or such boons. There is

none that equals him in battle.”””

CANTO 16

"Krishna continues, 'Upamanyu said, "In the Krita yuga there lived a renowned Rishi named Tandi. With yoga-dhyana and great devotion he adored Siva for ten thousand years. Listen as I tell you about the fruits of such extraordinary devotion.

He succeeded in having a vision of Mahadeva and praised him by reciting great and holy mantras. With tapasya, meditating on him who is the Paramatman, immutable and unchanging, Tandi was filled with wonder, and said, 'I seek the refuge of Him whom the Samkhyas describe and the yogins think of as the Supreme, the Foremost, the Purusha, the Pervador of all things, and the master of all existence.

I seek the protection of him who, the learned say, is the cause of both the creation and the destruction of the universe, of him who is superior to all the Devas, the Asuras and the Munis, of him who has nothing higher, who is unborn, who is the Lord of all things, who has neither beginning nor end, and who is endowed with supreme power, possessed of the highest felicity, and who is irradiant and sinless.'

After he had said these words, Tandi beheld before him that ocean of tapasya, that Great Deity who is immutable and eternal, who is without equal, who is inconceivable, who is indivisible, who is whole, who is Brahman, who transcends all attributes being nirguna, and who is imbued with attributes being saguna, who is the highest ecstasy of yogins, who is imperishable, who is mukti, who is the refuge of Manas, of Indra, of Agni, of Vayu, of the entire universe, and of Pitamaha Brahma. Through Manas, Tandi saw him who is inconceivable, who is immutable, who is pure, who can be understood only through surrender and who is immaterial as the

mind; who is hard to comprehend, who is immeasurable, who cannot be attained by those impure souls, who is the origin of the universe, and who transcends both the universe and the Tamoguna; who is ancient, who is Purusha, who is radiant, and who is higher than the highest.

Wanting to behold him who endowed with life-breaths, resides in what results from it, who is Jiva in the form of that effulgence which is called Manas, Rishi Tandi passed many years in the practice of the severest tapasya, and having succeeded in beholding Siva as the reward of that penance, eulogised Mahadeva in the following terms:

Tandi said, 'You are the most blessed of all that is sacred and the refuge of all. You are the fiercest among all kinds of tejas. You are the austerest of all tapasyas. You are the giver of blessings. You are the supreme truth.

Salutations to you, you of a thousand rays, O sanctuary of all felicity. You are the giver of that nirvana which Yatis strive for, who fear birth and death. Brahma, Indra, Vishnu, the Viswadevas and the Maharishis cannot comprehend you and your real nature. How then can we hope to fathom you?

From you flows everything. Upon you rests everything. You are called Kaala, you are called Purusha, and you are called Brahman. Devarishis who know the Puranas say that you have three bodies, that pertaining to Kaala, that pertaining to Purusha and that pertaining to Brahman, or the three forms of Brahma, Vishnu and Siva.

You are Adi-Purusha, occupying the physical frame from head to foot, you are Adhyatma, you are Adi-bhuta, and Adi-Daivata, and you are Adi-Loka, Adi-Vigyanam and Adi-Yagna. Men of wisdom, when they succeed in knowing you that dwells in them, and that cannot be known by the very Devas, become freed from all bonds and pass into a state of existence that transcends sorrow. They that do not wish to know you have to experience innumerable births and deaths.

You are the door of swarga and of mukti. You are he that projects all beings into existence and withdraws them again into yourself. You are the great giver. You are swarga, you are mukti; you are desire that is the seed of karma. You are the wrath that inspires creatures to action.

You are sattva, you are rajas, you are tamas; you are patala, and you are swarga. You are Brahma, you are Bhava, you are Vishnu, you are Skanda, you are Indra, you are Savitri, you are Yama, you are Varuna and Soma, you

are Dhatri, you are Manu, you are Vidhatri and you are Kubera, the Lord of wealth.

You are Bhumi, you are Vayu, you are Jala, you are Agni, you are Akasa; you are speech, you are Buddhi, you are steadiness, you are intelligence; you are the kama of creatures, you are satya, you are asatya, you are existent and you are non-existent. You are the senses, you are that which transcends Prakriti, and you are unalterable.

You are superior to the universe of existent objects, you are superior to the universe of non-existent objects; you are capable of being conceived, you are inconceivable. That which is supreme Brahman, the highest entity, that which is the end of both the Samkhyas and the yogins, is, without doubt, identical with you.

Truly, today I have been rewarded by you as you have granted me a vision of yourself. I have attained the end which the righteous alone attain. I have been rewarded with that goal which is sought by those whose intellects have been purified by gyana.

Steeped in ignorance for so long, I was a mindless fool; I had no knowledge of you that are the Supreme Deity, you that are the only eternal One that only wise men can know. In the course of countless lives I have at last succeeded in acquiring that devotion towards you as a result of which you have shown yourself to me. You are ever inclined to extend your grace to those that are devoted to you.

He that succeeds in knowing you enjoys immortality. You are that which is ever a mystery with the Devas, the Asuras and the sannyasis. Brahman is concealed in the cave of the heart. Even the greatest sannyasis are unable to behold or know him.

You are he who is the doer of everything and whose face is turned towards every direction. You are the soul of all things, you see all things, you pervade all things, and you know all things. You create a body for yourself, and bear it. You are an embodied Being.

You enjoy a body, and you are the refuge of all embodied creatures. You are the Creator of the pranas, you possesses the life-breaths, you are one that is filled with the life-breaths, you are the giver of the pranas, and you are the refuge of all beings with prana. You are that Adhyatma which is the refuge of all righteous ones that are devoted to yoga-dhyana and conversant with the Atman and that are diligent in avoiding rebirth. You are that Supreme Lord identical with that refuge.

You give unto all creatures what ends become theirs, whether fraught with happiness or misery. You are he that ordains all created beings to birth and death. You are the mighty Lord who grants success to Rishis. Having created all the worlds beginning with Bhu, together with all the inhabitants of heaven, and uphold and cherish them all, you have divided yourself into your celebrated eight forms.

Everything flows from you. All things rest upon you. All things, again, disappear into you. You are the sole object that is eternal. You are that region of truth sought by the righteous and regarded by them as the highest. You are that cessation of individual existence which yogins seek. You are that Oneness which is sought by those conversant with the Soul.

Brahma and the Siddhas expounding the mantras have concealed you in a cave to prevent the Devas and Asuras and Manavas from seeing you. You live in the heart, yet you are concealed. Devas, Asuras and Manavas are all bewildered and unable to understand you truly and in all your aspects, O Bhava. You reveal yourself of your own accord to those that attain you after having cleansed themselves through bhakti.

By knowing you one can avoid both death and rebirth. You are the highest object of knowledge. By knowing you no higher object remains to be known. You are the greatest object of realisation. He that is truly wise, after attaining you, thinks there is no higher object to acquire. By reaching you that are subtle and the highest object of attainment, the wise become immortal and changeless.

The followers of the Samkhya system, who know their own philosophy and possess a knowledge of sattva, rajas and tamas and of those tattvas that are the subjects of enquiry, and those learned men who transcend the perishable by attaining to a knowledge of the subtle or indestructible by knowing you, succeed in liberating themselves from all bonds.

Those who know the Vedas regard you as the one object of knowledge, which has been expounded in those highest shastras. These men, devoted to pranayama, always meditate on you and enter into you as their final end.

Riding on the chariot made of AUM, those men enter into Maheswara. Of that which is called the Devayana, the path of the Devas, you are the door called Aditya. You are also the door called Chandramas, of that which is called the Pitriyana. You are Kashta, you are the cardinal directions of the horizon, you are the year, and you are the yugas. You are the sovereign of

all the heavens and of the earth; you are Uttarayana and Dakshinayana, the northern and the southern declensions.

You who are called Nilalohita, in olden times Brahma sang your praises by reciting mantras and urged you to create living creatures. Regarding you as unattached to all things and divested of all forms, Brahmanas conversant with the Riks praise you by intoning those sacred Riks. Adhvaryus pour libations in yagnas, chanting Yajuses in honour of you that are the sole object of knowledge according to the three paths.

Men of pure intellects, who know the Samans, sing your praises with the Samans. Those Dvijas that know with the Atharvans, extol you as Rita, as truth, as the highest, and as Brahman. You are the highest cause, from which sacrifice has flowed. You are the Lord, and you are Supreme.

The night and day are your sense of hearing and sight. The fortnights and months are your head and arms. The seasons are your energy, tapasya is your patience, and the year is your anus, thighs and feet.

You are Mrityu. You are Yama, you are Hutasana, you are Kaala; you are swift in destruction, you are the original cause of time, and you are eternal Kaala. You are Chandramas and Aditya. With all the stars and planets and the atmosphere that fills space, you are Dhruva, the polestar, you are the constellation called the Saptarishi, and you are the seven realms beginning with Bhu.

You are Pradhana and Mahat, you are unmanifest, and you are this world. You are the universe beginning with Brahman and ending with the lowest forms of vegetation. You are the beginning or origin of all creatures. You are the eight Prakritis. You are, again, above the eight Prakritis.

Everything that exists represents a portion of your divine self. You are that supreme felicity which is eternal. You are the end attained to by all things. You are that highest existence which is sought by the righteous. You are that state which is freed from every anxiety. You are eternal Brahman.

You are that highest state which constitutes the meditation of those knowers of the shastras and the Vedangas. You are the highest kashta, you are the highest Kaala. You are the highest success, and you are the highest refuge. You are the highest tranquillity. You are the highest cessation of existence. By attaining you, yogins think that they attain the highest success that is open to them.

You are contentment, you are success; you are the Sruti, and you are the Smriti. You are that refuge of the Atman which yogins strive for, and you

are that indestructible Prapti which men of knowledge pursue. You are that goal sought by those who perform yagnas and offer sacrificial libations, and make ample gifts on such occasions.

You are that high end which is sought by those that waste and scorch their bodies with severe penances with ceaseless japa, with those rigid vows and fasts that pertain to their peaceful lives, and with other means of self-affliction. Eternal one, you are that end which is theirs that are detached from all things and that have renounced all action. You are that end which is theirs that wish to attain mukti from rebirth, that live aloof from all pleasures, and that desire the annihilation of the elements of Prakriti.

You are that high end, which is indescribable, which is stainless, which is the one beyond change, and which is theirs that are devoted to gyana and vigyana. These are the ends that have been affirmed in the Vedas and the Puranas and the other true shastras. It is through your grace that men attain to those ends or if they fail to attain to them, it is through the denial of your blessings to them.'

It was thus that tapodhana Tandi praised Isana. And he sang also that high Brahman which in ancient days was sung by Brahma in honour of Mahadeva."

Upamanyu continued, "Thus praised by Tandi, Mahadeva, who was accompanied by Uma, spoke. Tandi had further said, 'Neither Brahma, nor Indra nor Vishnu, nor the Viswdavas, nor the Maharishis know you.' Gratified at this, Siva said the following words.

The Holy One said, 'You will be indestructible and eternal. You will be freed from all sorrow. Great fame shall be yours. You will be full of tejas. Spiritual knowledge shall be yours. All the Rishis shall seek you, and through my grace your son shall be the author of profound Sutras. What can I give you today? Tell me, my son, what do you desire?'

At this, Tandi folded his hands and said, 'Let my devotion to you be unwavering.'"

Upamanyu continued, "Having given these boons to Tandi and having received the adorations of the Devas and the Rishis, Siva vanished. When he left with all his Ganas and other bhaktas, the Rishi came to my asrama and told me all that had happened to him. Listen now to all those celebrated names of Mahadeva that Tandi recited to me for your spiritual success.

Brahma had once recited ten thousand names that pertain to Mahadeva. In the shastras, Siva is known by a thousand names. These names are not

known to all. In ancient times Brahma recounted these names to worship the high-souled deity. Having received them through the grace of Brahma, Tandi related them to me!”””

CANTO 17

"Krishna says, 'Yudhishtira, the regenerate Rishi Upamanyu, with hands joined together in reverence recited the names of Mahadeva, starting from the beginning.

Upamanyu said, "I shall adore that great deity who deserves the adorations of all creatures, by reciting those names that are celebrated over all the worlds, some of which were uttered by Brahma, some by the Rishis, and some of which occur in the Vedas and the Vedangas.

Those names have been used for Siva by renowned men. Those names, applied to Mahadeva by Tandi, who extracted them from Vedic lore with his devotion, are true and can surely bestow all the aims of the one who recites them.

Indeed, with those names that have been uttered by many righteousness men and by ascetics conversant with dharma, I shall adore him who is the foremost, who is the first, who leads to heaven, who grants boons to all creatures, and who is auspicious. These names have been heard everywhere in the universe, having spread from the realm of Brahma, where they were originally created. All of them are suffused with Truth.

With those names I shall adore him who is the Parabrahman, who has been declared unto the universe by the Vedas, and who is eternal. I shall now tell you, Lord of Yadu's vamsa. Hear them with rapt attention. You are a devoted bhakta of the Supreme Deity. Worship the illustrious Bhava above all the Devas. And because you are devoted to him, I will recite those names in your hearing.

Mahadeva is Eternal Brahman. Even those endowed with yoga and its achievements are unable to grasp, even in a hundred years, the full glory

and power of Siva. Truly, the beginning or middle or end of Mahadeva cannot be known by the very Devas. Then who can recite the attributes of Mahadeva in their entirety? For all that, through the grace of that illustrious and supreme God of perfect wisdom, granted to me for my devotion to him, I will recite his attributes summarised in a few words.

The Supreme Lord cannot be adored by anyone if he does not grant his leave to the devotee. As for me, it is only when I become fortunate enough to receive his blessing that I succeed in worshipping him.

I shall mention only a few names of that Mahadeva who is without birth and without death, who is the original cause of the universe, who has the highest Soul, and whose origin is unmanifest. Krishna, listen to these, a few names that were uttered by Brahma himself of that giver of boons, that adorable deity, that puissant one who has the universe for his form, and who is possessed of supreme wisdom.

These names that I shall recite are extracted from the ten thousand names, the Koti Rudriyam that Brahma recited in ancient times, even as ghee is extracted from butter. Just as gold represents the essence of rocky mountains, as honey represents the essence of flowers, as Manda represents the extract from ghrita, even so have these names been extracted from and represent the essence of those ten thousand names spoken by the Pitamaha Brahma.

This brief abstract of names can cleanse every sin, however heinous. It possesses the same punya as that in the four Vedas. It should be received with attention by spiritual aspirants and engraved on the memory. These auspicious names, great purifiers, leading to spiritual advancement, capable of destroying Rakshasas, should be imparted to only him that is devoted to Siva, to him that has faith, to him that believes.

Unto him that has no faith, him that is an unbeliever, him that has not subjugated his soul, it should never be communicated. That creature who harbours malice towards Mahadeva who is the original cause of everything, who is the Paramatman, and who is the great Lord, will certainly to go to naraka along with all his ancestors before and all his children after him. This abstract of names that I shall recite to you is regarded as yoga.

This is looked upon as the highest object of dhyana. This is that which one should constantly recite as japa. This is equivalent to gyana. This is the highest mystery. If one, even during his last moments, recites it or hears it recited, he will attain the supreme end.

This is holy. This is auspicious; this is filled with every kind of benefit. This is the best of all things. Brahma, the Pitamaha of all the universe, having composed it, assigned to it the foremost place among all excellent mantras. From that time, this chant to the greatness and glory of Mahadeva, which is held in the highest esteem by all the Devas, has come to be regarded as the king of all mantras.

This king of mantras was first passed down from the realm of Brahma to swarga. Tandi then obtained it from there. Hence is it known to be composed by Tandi. Tandi brought it from swarga to Bhumi. It is the most auspicious of all auspicious things, and is capable of purifying the heart of all sins however terrible.

Mahabaho, I will recite to you that best of all mantras. This sings of him who is the Veda of the Vedas, and the most ancient of all ancient objects, of him who is the energy of all energies, and the penance of all penances; of him who is the most calm of all peaceful creatures, and who is the splendour of all splendours.

It sings the praises of him who is looked upon as the most subtle of all subtle creatures, and him who is the intelligence of all intelligent creatures; of him who is looked upon as the Deity of all deities, and the Rishi of all Rishis; of him who is regarded as the sacrifice of all sacrifices and the most auspicious of all auspicious things.

It sings of him who is the Rudra of all Rudras and the effulgence of all things effulgent; of him who is the Yogin of all yogins, and the cause of all causes; of him from whom all the worlds come into existence, and unto whom all the worlds return when they cease to exist; of him who is the Soul of all existent creatures, and who is called Hara of immeasurable energy.

Hear me recite those thousand and eight names of the great Sarva. This is the Siva Sahasranama stotra[3]. Hearing these names, all your wishes will be fulfilled.

Aum! You are immobile, you are unchanging, you are powerful, you are terrifying, you are the foremost, you are boon-giving, and you are supreme. You are the Atman of all creatures, you are celebrated above all creatures, you are all things, you are the Creator of all, and you are Bhava.

You are the bearer of matted hair on your head. You wear animal skins for your garments. You wear a crown of matted hair on your head like the peacock. You are he who has the whole universe for your limbs. You are the creator of all things. You are Hara for you are the destroyer of all things.

You are he that has the eyes of the gazelle. You are the destroyer of all creatures. You are the supreme enjoyer of all things. You are Pravritti from which all actions flow. You are Nivritti or abstention from deeds. You keep fasts and vows, you are eternal, and you are unchangeable.

You are he that dwells in the cremation ground, you possess the six famed gunas of sovereignty, you live in the heart of every creature, you are he that enjoys all things with the senses, and you are the slayer of all sinful creatures.

You are he that deserves the salutations of all, you are of great feats, you are tapodhana, you create all the elements at your will, and you conceal your real nature by disguising yourself as a madman. You are the master of all the worlds and of all living creatures.

You are of immeasurable form, you are of vast body, you are of the form of righteousness, you are of great fame, you are of high soul, you are the Atman of all creatures, and you have the universe for your form. You have a great maw for you swallow the universe at the time of the dissolution. You are the protector of all the lokas.

You are the soul residing in the inner heart and devoid of ahamkara originating from ignorance, one and undivided; you are ananda. Your chariot is borne by mules. You are he that protects Jiva from the thunderbolt of rebirth. You are adorable.

You are obtained by purity and self-restraint and vratas. You are again the refuge of all kinds of vows and observances including purity and self-restraint. You are the divine artist that knows every art. You are Swayambhu for no one has created you. You are the beginning of all creatures and things. You are Hiranyagarbha, the Creator of all things. You are inexhaustible puissance and felicity.

You have a hundred powerful eyes. You are Soma. You are he that makes all good creatures assume shapes of glory that shine in the sky. You are Chandramas, you are Surya, you are Sani, you are the waxing moon, you are the waning moon, you are Mangala, and you are Brihaspati and Sukra and Budha, you are the worshipper of Atri's wife, you are he who shot his arrow in anger at a sacrifice when Yagna fled from him in the form of a deer. You are sinless.

You possess tapasyas with the power to create the universe. You have tapasyas that empower you to annihilate the universe. You are high-minded

and generous towards your devotees. You fulfill the wishes of all who surrender themselves to you.

You are the maker of the year for it is you who sets the wheel of Kaala revolving, by assuming the form of the sun and the planets. You are mantra in the form of Pranava and other sacred words and syllables. In the form of the Vedas and other shastras, you are the authority for all deeds. You are the highest penance. You are devoted to yoga.

You are he who merges himself in Brahman through yoga. You are the great seed, the cause of causes. You reveal what is unmanifest in the manifest form in which the universe exists. You possess infinite might. You are he whose seed is gold.

You are omniscient; you are all things and the great knower. You are the cause of all things. You are he that has the seed of action, ignorance and desire, for the means of moving from this world to the other and the other to this.

You have ten arms. Your unblinking eyes see at all times. You have a blue throat where you bear the poison that arose when the ocean was churned that would have otherwise destroyed the universe. You are the Lord of Uma. You are the origin of all the infinite forms that occur in the universe.

You are he whose authority is due to yourself. You are heroic because of such grand feats as the swift razing of the triple city of the Asuras. You are inert matter which cannot move unless it co-exists with the Atman. You are all the tattvas, subjects of enquiry of the Samkhyas. You are the ordainer and ruler of the tattvas. You are the chief of the Ganas who wait upon you.

You cover infinite space. You are Kama. You know the mantras, gyana being your tapasya. You are the highest mantra for you are that philosophy which defines the nature and attributes of the Soul and its distinction from the non-Soul. You are the cause of the universe as all that exists has sprung from your Atman. You are the universal destroyer and all that ceases to exist merges into you who are the unmanifest Brahman.

You bear the calabash in one of your hands, and the bow in another; in another hand you bear shafts and in yet another a skull. You bear the thunder-bolt. You are armed with the Satagni. You are armed with the sword. You wield the battle-axe. You are armed with the Sula. You are adorable. You hold the sacrificial ladle in one of your hands.

You are of beautiful form. You are endowed with abundant tejas. You generously give all that adorns those that are devoted to you. You wear a turban on your head. You are of a beautiful face. You are he who swells with splendour and power. You are he that is humble and modest. You are of great height. Your senses are your rays. You are the greatest of acharyas. You are Parabrahman, the state of pure blessed existence.

You are he that took the form of a jackal to console the Brahmana who had resolved to commit suicide when insulted by a rich Vaisya. You are he whose aims are achieved by themselves, without waiting for the power that derives from tapasya. You are one with the shaved head, a sign of the order of sannyasis.

You are the one who does good to all creatures. You are unborn. You have countless forms. Your body is covered with all kinds of fragrances. The matted locks on your head swallowed the river Ganga when she first descended from heaven, though you released the waters at the plea of King Bhagiratha. You are the giver of sovereignty.

You are a brahmacharin without ever having fallen away from the rigid vow of abstinence. You are renowned for your sexual restraint. You always lie on your back. You have your abode in puissance. You have three matted locks on your head. You are dressed in rags. You are the fierce Rudra.

You are the divine senapati, and you are all pervading. You are he that moves during the day. You are he that moves in the night. You are of fierce wrath. You possess a dazzling radiance that is born of Vedic study and tapasya.

You are the slayer of the mighty Asura who took the form of an enraged elephant to destroy your sacred city of Varanasi. You are the slayer of those Daityas who become the oppressors of the universe. You are Kaala, time which is the universal destroyer.

You are the supreme ordainer of the universe. You are a wealth of accomplishments. You are of the form of the lion and the tiger. You are he that is clad in the hide of an elephant. You are the yogin who deceives Kaala by transcending its irresistible influence. You are the original sound. You are the fruition of all desires. You are he that is adored in four ways.

You are a night-wanderer, like a Vetala. You are he that wanders in the company of spirits. You are he that wanders in the company of ghostly beings. You are the Supreme Lord of even Indra and the other Devas. You

are he that has multiplied himself infinitely in the form of all existent and non-existent things.

You are the upholder of both Mahat and all the innumerable combinations of the five Mahabhutas. You are the primeval ignorance or tamas known as Rahu. You are without measure and infinite. You are the supreme end that is attained by the emancipated.

You love to dance. You are he that is always dancing. You are he that causes others to dance. You are the friend of the universe. You are he whose appearance is calm and gentle. Your penances endow you with power to create and destroy the universe. You are he who binds all creatures with the bonds of your maya. You are he that transcends death.

You are he who dwells on Kailasa. You transcend all bonds and, like space, you are detached from all things. You possess a thousand arms. You are victory. You are that perseverance which leads to success or victory. You are devoid of sloth or procrastination that hinders firm action.

You are fearless. You are fear. You are he who put a stop to Bali's sacrifice. You fulfill the desires of all your devotees. You are the destroyer of Daksha's yagna. You are good-natured. You are amiable. You are fierce and rob all creatures of their energy. You are the slayer of the Asura Bala.

You are always joyful. You are of the form of wealth which is coveted by all. You have never been defeated. There is none more adorable than you. You are he who, as the ocean, roars resoundingly. You are that space which is so deep that it cannot be measured. You are he whose power and the might of whose Ganas and Nandi have never been determined.

You are the tree of the world whose roots extend upwards and branches hang downwards. You are the banyan. You are he that sleeps on a human leaf when the universe, after dissolution, becomes one infinite expanse of water. You are he that shows compassion to all worshippers assuming the form of Hari or Hara or Ganesa or Arka or Agni or Vayu.

You have sharp teeth and you can masticate countless worlds even as one crunches and swallows nuts. In all your forms you are of vast dimensions. You have a mouth wide enough to swallow the universe in a moment. You are he whose forces are adored everywhere.

You are he who dispelled the fears of the Devas when the prince of elephants had to be captured. You are the seed of the universe. You are he whose bull is both your mount and the emblem on your banner in battle. You have Agni for your soul. You are Surya who has green steeds yoked to

his chariot. You are the friend of the Jiva. You are he that knows with the proper time for the performance of all religious kriyas.

You are he whom Vishnu worshipped to obtain his celebrated chakra. You are yagna in the form of Vishnu. You are the ocean. You are the Varavanala horse's head that ranges within the ocean, ceaselessly heaving fire and drinking the salt waters as if they were sacrificial butter.

You are Vayu, the friend of Agni. You are of tranquil soul like the ocean when at rest and unstirred by the mildest wind. You are Agni that drinks the libations of ghee poured in yagnas with the help of mantras. You are he whom it is difficult to seek out. You are he whose lustre spreads over the infinite universe. You are ever skilful in battle. You well know the time when one should engage in battle so that victory may be achieved. You are that science of jyotisha, which treats of the movements of the stars and planets.

You take the form of jaya, of success or victory. You are he whose body is Kaala, never subject to death. You are a grihasta for you wear a tuft of hair on your head. You are a sannyasi for your head is shaven. You wear matted locks, as you are a vanaprastha.

You are distinguished for your fiery rays: the bright path on which the righteous walk is identical with you. You are he that appears in the sky within the heart in the body of every creature. You are he who enters into the skull of every creature. You bear the wrinkles of age.

You bear the bamboo flute. You also have the tabor. You bear the musical instrument called tali. You hold the wooden vessel used for husking grain. You are he who shrouds the illusion which covers Yama. You are an astrologer whose understanding is always directed towards the motion of the wheel of time made up of the stars in the sky.

You are Jiva whose understanding is directed to things that are the outcome of sattva, rajas and tamas. You are that in which all things merge when dissolution engulfs them. You are stable and fixed, there being nothing in you that is subject to change of any kind. You are the Lord of all creatures. Your arms extend all over the universe.

You reveal yourself in many forms that are but iotas of yourself. You pervade all things. You are he that has no mouth for you seek not to enjoy the objects of your creation. You are he who frees your creatures from the bonds of the world. You are easy to attain.

You are he that manifested himself with golden armour. You are he that appears in the linga. You are he that roams the forests in search of birds and animals. You are he that wanders across the earth. You are he that is omnipresent. You are the blast of all the conches blown in the three worlds. You are he that has all creatures for his kinsmen.

You have the form of a snake for you are identical with the mighty Sesha Naga. You are he that lives in mountain caves like Jaigishavya or other yogins. You are identical with Guha, the divine senapati. You wear garlands of flowers. You are he who enjoys the happiness that springs from the possession of worldly objects.

You are he from whom all creatures have derived their three states of birth, existence, and death. You are he that upholds all things that exist or occur in the three stages of Kaala—the past, the present and the future. You are he that frees creatures from the outcomes of all deeds of previous lives as well as those of the present life, and from all the bonds due to ignorance and desire.

You are he who binds the Asura lords. You are he who is the slayer of foes in battle. You are that can be attained through gyana alone. You are Durvasas. You are he who is served and adored by all the righteous. You are he who causes the fall of even Brahma. You are he that gives unto all creatures the just share of joy and sorrow that each deserves according to his actions.

You are he that is incomparable. You are conversant with the havis given and appropriated in yagnas. You dwell in every place. You range everywhere. You are he that wears simple garments. You are Vasava. You are immortal. You are identical with the Himavat Mountains. You are the maker of pure gold.

You are devoid of karma. You uphold in yourself the fruits of all karma. You are the foremost of those who sustain and uphold. You are he that has red eyes. You are he with a vision extending across the infinite universe. You are he that has a chariot whose wheels are ever victorious.

You are he that has vast learning. You are he that accepts your devotees as your servants. You are he that restrains and subdues your senses. You are he that acts. You wear clothes whose warp and woof are made of snakes. You are supreme. You are he who is the lowest of the celestials. You are he that is mature. You own the musical instrument called the kahala.

You grant all wishes. You are the embodiment of grace in all the three stages of time, the past, the present and the future. You have power that is well used. You are he who had assumed the form of Balarama, the elder brother of Krishna.

You are the foremost of all coveted things, being yourself mukti, the highest of all ends to which creatures attain. You are the giver of all things. Your face is turned in all directions. You are he from whom diverse creatures have sprung even as all forms have sprung from Akasa or are variations of that primal element. You are he who falls into the pit called deha or the body. You are he that is helpless; you fall into that pit and cannot transcend the sorrow that is your lot.

You live in the firmament of the heart. You are terribly fierce in form. You are the deity called Amsu. You are the companion of Amsu and are called Aditya. You radiate innumerable rays. You are of blinding effulgence.

You have the speed of the wind. You possess speed greater than that of the wind. You possess the speed of the mind. You are Nishachara since you enjoy all things filled with the night of avidya.

You dwell in every body. You dwell with prosperity as your companion. You are he that imparts knowledge and instruction. You are he who teaches in absolute silence. You are he that observes the vow of reticence for you teach with silence. You are he who leaves the body, gazing at the soul.

You are he that is well adored. You are the giver of treasures, for Kubera, the Lord of all the treasures, obtained his riches from you. You are the prince of birds, being Garuda, the son of Vinata and Kasyapa. You are the friend that helps. Your radiance is like that of a million suns risen together. You are the master of all created beings.

You are he who rouses the appetites. You are Kamadeva. You are of the form of beautiful women that are coveted by all. You are the tree of the world. You are the Lord of wealth. You are the giver of fame. You are the God that distributes the fruits of actions, joy and sorrow to all creatures. You are yourself those rewards which you distribute.

You are the most ancient, having existed from a time when nothing else was. You can cover all the three worlds with a single step. You are Vamana who tricked the Asura king Bali; depriving him of his sovereignty you restored it to Indra. You are the yogi crowned with success, like Sanatkumara and others.

You are a Maharishi like Vasishta. You are one whose objects are always crowned with success like Rishabha or Dattatreya. You are a sannyasin like Yagnavalkya. You are he that is adorned with the marks of the mendicant. You are he that is without such markings. You are he that transcends the practices of the sannyasasrama.

You are he that protects all creatures from every fear. You are without any passions yourself so that glory and dishonour are alike to you. You are Kartikeya, the divine senapati. You are Visakha who was born from that senapati when Indra hurled his vajra at him. You are conversant with the sixty tattvas, the subjects of enquiry in the universe.

You are the Lord of the senses that achieve their respective functions guided by you. You are he that is armed with the thunder-bolt that rives mountains. You are infinite. You are the confounder of the Daitya ranks on the battlefield. You are he that drives his chariot in circles among his own ranks and that makes similar circles among the ranks of his enemies, returning safe after devastating them.

You are he that knows the lowest depth of the world's ocean because of your knowledge of Brahman. You are Madhu, the founder of the vamsa into which Krishna was born. Your eyes are honey-coloured. You are he that has been born after Brihaspati.

You are he that performs the karmas which Adhvaryus do in yagnas. You are he who is always adored by men of all asramas. You are devoted to Brahman. You wander among the habitations of men in the world as a sannyasi. You are he that pervades all beings. You are he that is conversant with truth. You know and guide every heart. You are he that ranges over the whole universe.

You are he that gathers the good and bad deeds of all creatures in order to award them the fruits of their actions. You are he that lives during even the night that follows the Mahapralaya. You are the protector who wields the bow Pinaka. You dwell even among the Daityas that are the targets of your arrows. You are the source of prosperity.

You are the mighty Hanuman who helped Vishnu in his Rama avatara during his mission to slay Ravana. You are the lord of the Ganas. You are each of those diverse Ganas. You are he that gladdens all creatures. You enhance the joys of all.

You deprive even Indra of his sovereignty and prosperity. You are the universal destroyer in the form of death. You are he that resides in the sixty-

four Kaalas. You are the very great. You are the Pitamaha, the father of Brahma. You are the supreme linga that is adored by both Devas and Asuras. You are of benign and beautiful countenance.

You are he who presides over the varied propensities for action and inaction. You are the Lord of sight. You are the Lord of yoga since you withdraw all the senses into the heart and unite them there. You are he that upholds the Krita and the other yugas by causing them to run ceaselessly. You are the Lord of seeds, giving the fruits of all virtuous and base actions. You are the original cause of such seeds.

You act in the ways that have been indicated in the shastras beginning with those that speak of the Atman. You are he in whom dwell rajas and the other gunas. You are the Mahabharata and other itihasas. You are the treatises called Mimamsa. You are Gautama, founder of the science of dialectics. You are the author of the great treatise on grammar named after the moon.

You are he who punishes his enemies. You are he whom none can chastise. You are he who is sincere in religious kriyas. You are he that becomes obedient to those that are devoted to you. You are he who inexorably subjugates all others. You are he who incites wars among the Devas and the Asuras.

You are he who has created the fourteen worlds beginning with Bhu. You are the protector of all beings beginning with Brahma and ending with the lowest forms of vegetation like grass and straw. You are the Creator of the very Panchamahabhutas.

You are he that never enjoys anything for you are always detached. You are free from decay. You are the highest form of felicity. You are a deity proud of his strength. You are Sakra. You are the punishment described in the shastras on dharma and meted out to offenders. You are of the form of that tyranny which prevails throughout the world.

You are of pure soul. You are unstained without any faults. You are worthy of adoration. You are the world that appears and disappears, endlessly. You are he whose grace is infinite. You are he that has good dreams. You are a mirror in which the universe is reflected. You are he that has subdued all internal and external enemies.

You are the Creator of the Vedas. You have made those declarations that are contained in the Tantras and the Puranas and that are embodied in

language of humans. You are possessed of profound learning. You are a Parantapa in battle.

You are he that resides in the awesome clouds that appear at the time of the pralaya. You are most fierce as you bring about the dissolution of the universe. You are he who subdues all persons and all things. You are the great Destroyer. You are he that has fire for his energy. You are he whose tejas is mightier than fire. You are the yuga-fire that consumes all things.

You are he that is gratified with sacrificial libations. You are water and other liquids that are offered in yagnas along with the chanting mantras. You take the form of the Dharma, the deity of righteousness, the one who dispenses the fruits that attach to good and bad deeds. You are the giver of felicity. You are always endowed with light. You are of the form of fire. You are of the colour of the emerald. You are always present in the linga. You are the source of blessedness.

You cannot be confounded by anything in the pursuit of your goals. You are the giver of blessings. You are of the form of blessedness. You are he unto whom a share of the havis is always given. You are he who distributes unto each his share of that is offered in sacrifices. You are swift. You are he that is detached from all things. You are he that has the most powerful arms and legs. You are he that is ever engaged in the act of creation.

You are of a dark hue, being of the form of Vishnu. You are of a white colour being of the form of Samba, the son of Krishna. You are the senses of all embodied creatures. You possess enormous feet. You have mighty hands. You have a colossal body. You are widely renowned. You have a great head. You are of vast size.

You are of infinite vision. You are the home of the darkness of ignorance. You are the Destroyer of the destroyer. You are of immense age. You have huge ears. You have a vast mouth. You are he that has ample cheeks. You have a great nose. You have a tremendous throat. You have a gigantic neck. You are he that rends the bonds of the body. You have a deep and immense chest.

You are the inner soul which dwells in all creatures. You have a deer on your lap. You are he from whom countless worlds hang like fruits from a tree. You are he who opens his mouth at the time of the pralaya to swallow the universe. You are the ocean of milk.

You have enormous teeth. You have great vast jaws. You have a dense beard. You have hair of infinite length. You have a gigantic belly. You have

matted locks of great length. You are ever cheerful. You are of the form of grace. You are of the form of belief. You are he whose bow and astras are the size of mountains.

You are he that is full of love for all creatures like a parent towards his children. You are he that has no love. You are unvanquished. You are devoted to yoga dhyana. You are of the form of the tree of life. You are he that is symbolised by the tree of the world.

You are never satiated when eating because you are of the form of fire which is never sated with its offerings. Identified with Agni, you are he that has Vayu for your vahana. You are he that ranges over hills and mountains. You are he that lives on the mountains of Meru. You are the king of the Devas.

You have the Atharvans for your head. You have the Samans for your mouth. You have the thousand Riks for your immeasurable eyes. You have the Yajuses for your feet and hands. You are the Upanishads. You are the entire body of rituals in the shastras.

You are all that moves. You are he whose desires are always fulfilled. You are he who is always inclined to grace. You are he of beautiful form. You are of the form of the good that one does to another. You are that which is beloved. You are he that always advances towards your devotees in the proportion as they advance to meet you.

You are gold and other precious metals that are treasured by all. Your radiance is like that of burnished gold. You are the navel of the universe. You are he that makes the fruits of sacrifices grow for the benefit of those that perform yagnas for your glory. You are of the form of that faith and devotion, which the righteous have for sacrifices. You are the Creator of the universe.

You are all that is unmoving in the form of mountains and other inert objects. You are the twelve stages of life through which a person passes. You are he that causes fear by assuming the intermediate states between the stated ten. You are the beginning of all things. You are he that unites the Jiva with Supreme Brahman through yoga. You are that yoga which causes such a union between the Jiva and the Parabrahman.

You are unmanifest, inspiring the deepest awe. You reign over the fourth yuga because of your association with lust, wrath, greed and other evil passions that flow from that Kali. You are eternal Kaala because of your form is that unending succession of births and deaths in the universe.

You are of the form of Kurma, the tortoise. You are worshipped by Yama himself. You live in the midst of your Ganas. You accept your devotees as your Ganas. Brahma himself drives your chariot. You sleep on ashes. You protect the universe with ashes. You are he whose body is made of ashes. You are the tree that grants all desires. You are of the form of those that are your Ganas.

You are the protector of the fourteen realms. You transcend all of them. You are complete without any imperfection. You are adored by all creatures. You are white, pure and stainless. You are he that has an untainted body, speech and mind. You are he who has attained to that purity of existence called mukti. You are he who cannot be sullied by any kind of impurity.

You are he who has been attained by the great ancient acharyas. You dwell in the form of dharma in all the four asramas. You are that dharma which is of the form of kriyas and yagnas. You have the power of the divine Creator of the universe. You are he who is adored as the primeval form of the universe.

You are Mahabaho, of mighty arms. Your lips are of a coppery hue. You are like the vast waters of the ocean. You are steadfast and firm as mountains. You are Kapila. You are brown. You are all the colours which when mixed produce white.

You are the span of life. You are ancient. You are recent. You are a Gandharva. You are the mother of the Devas in the form of Aditi, or the mother of all things in the form of Bhumi. You are Garuda, the prince of birds, also called Tarkshya, born of Vinata and Kasyapa.

You can be understood with ease. You are of excellent and agreeable speech. You are he that is armed with the battle-axe. You are he that is desirous of victory. You are he that helps others to achieve their goals. You are the greatest, closest and best friend.

You are he that bears a vina made of two hollow gourds. You are of terrifying wrath that you display at the time of the Apocalypse. Your children Brahma and Vishnu are beings higher than all Manavas and Devas. You are that form of Vishnu who floats upon the waters after the universal dissolution. You devour all things with great ferocity.

You are he that procreates. You are family and race, continuing from generation to generation. You are the venu nadam, the sound of a bamboo

flute. You are faultless. Every limb of your body is beautiful. You are full of illusion. You do good to others without expecting any return.

You are Vayu. You are Agni. You are the bonds of the worlds which bind the Jiva. You are the Creator of those bonds. You are the render of such bonds. You are he that dwells with even the Daityas, the enemies of all sacrifices. You dwell with those that are the adversaries of all action, and with those that have abandoned all karma.

You have large teeth, and you have the mightiest astras. You are he that has been greatly reproached. You are he that astounded the Rishis dwelling in the Daruka forest. You are he that did good even to your detractors, those same Rishis living in the Daruka vana. You are he who dispels all fears and who, in doing so, bestowed mukti on those Rishis. You are he that has no riches as can be seen from your lack of clothes.

You are the Lord of the Devas. You are the greatest of them, being adored by even Indra and other high divinities. You are adored by even Vishnu. You are the slayer of the enemies of the Devas. You are he that, in the form of Sesha, lives in patala.

You are invisible but can be perceived, even as the wind which though invisible is felt by all. You are he whose knowledge extends to the roots of everything, and to whom all things, even in their hidden nature, are known. You are that which is enjoyed by him that enjoys it.

You are he among the eleven Rudras who is called Ajaikapat. You are the sovereign of the entire universe. You are of the form of all Jivas in the universe since you own the three gunas of sattva, rajas and tamas. You are he that is not subject to those three attributes. You are he that transcends all gunas and is a state of pure existence which cannot be described by any adjective that language can yield.

You are Dhanwantari, prince of physicians. You are a comet who brings calamities to the sinful. You are Skanda, the divine senapati. You are Kubera, king of the Yakshas, who is your inseparable companion and the Lord of all treasures in the world.

You are Dhatri. You are Sakra. You are Vishnu. You are Mitra. You are Tvashtri. You are the Dhruvatara. You are he that upholds all things. You are he called Prabhava amongst the Vasus. You are the wind which goes everywhere, being the Sutratman that connects all things in the universe with a thread.

You are Aryaman. You are Savitri. You are Ravi. You are that ancient celebrated king known as Ushangu. You are he who protects all creatures in diverse ways. You are Mandhatri for you gratify all creatures. You are he from whom all creatures are born. You are he who exists in many forms. You are he who causes the various colours to exist in the universe. You are he who upholds all desires and all attributes because they originate from you.

You are he who has the lotus on your navel. You are he within whose womb are countless mighty creatures. You face is as beautiful as the moon. You are wind. You are fire. You are powerful. You are of serene soul. You are old. You are he that can be known through dharma.

You are Lakshmi. You create the very arena of actions, the karma kshetra through which persons worship the Supreme Deity. You are he who lives in the field of karma. You are the Soul of that field. You are the answer and the cause of the attributes of sovereignty. All things lie in you for, as the Srutis declare, all things becomes one in you, you being of the nature of that unconsciousness which reveals itself in dreamless sleep.

You are the Lord of all creatures endowed with prana. You are the God of the gods. You are he who is grace. In the form of cause you are Sat. In the form of effect you are Asat. You are he who possesses the best of all things. You are he who dwells on the mountains of Kailasa. You are he who repairs to the mountains of Himavat. You wash away all things near you like a mighty river washing away trees and other objects standing on its banks. You are the maker of Pushkara and other large lakes and water bodies.

You possess knowledge of infinite kinds. You are the giver of infinite blessings. You are a merchant who carries the goods of this land to another and brings the goods of that realm to this for the welfare of men. You are a carpenter.

You are the tree that provides the wood for your axe. You are the tree called bakula. You are the chandana, the sandalwood tree. You are the tree called chchanda.

You are he whose neck is powerful. You are he whose shoulders are vast. You are not restless; you are constant in all your actions that ensue from all your powers. You are the principal herbs and crops with their produce, rice, wheat and other grain.

You are he that helps men attain the objects of their desire. You are all the fitting end of the Vedas and Patanjali's grammar. You are he who roars like a lion. You have the fangs of the lion. To journey you ride a lion. Your chariot is drawn by a lion. You are he called the truth of truth.

You are the Destroyer of the universe. You always seek the welfare of the worlds. You are he who rescues all creatures from distress and lead them to moksha.

You are the bird called saranga. You are the young one of a swan. Like a cock or peacock you flaunt your beauty with the crest on your head.

You are he who protects the place where conclaves of the wise sit to dispense justice. You are the abode of all creatures. You are the cherisher of all creatures. You are day and night which are the constituent elements of eternity. You are he that is without fault and therefore never censured.

You are the upholder of all creatures. You are the refuge of all creatures. You are without birth. You exist. You are ever fruitful. You are imbued with dharana and dhyana and Samadhi. You are the steed Uchchaisravas. You are the giver of food. You are he who upholds the life-breaths of living creatures.

You are suffused with patience. You are possessed of fathomless intelligence. You are dexterous and energetic. You are honoured by all. You are the dispenser of the fruits of dharma and adharma. You are the senses and so they succeed in performing their respective functions since you preside over them.

You are the Lord of all the stars. You are all collections of objects. You are he whose garments are of leather. You are he who dispels the sorrow of his devotees. You have a golden arm. You protect the bodies of yogins who seek to enter their own selves. You are he who has reduced all his enemies to nothingness.

You are full of boundless joy. You are he who achieved victory over the irresistible Kamadeva. You are he who has subdued his senses. You are the gandhara in the musical scale. You are he who has a beautiful home which rests upon the delightful Mountain Kailasa. You are he who is ever attached to tapasya. You are of the form of happiness and contentment. You are infinite.

You are he in whose honour the best of mantras has been composed. You are he who dances in long strides and great leaps. You are he who is revered by the diverse tribes of Apsaras. You are he whose standard bears

the emblem of the bull. You are the Meru Mountain. You are he who roves among all the peaks of that great mountain. You are so quick that it is difficult indeed to apprehend you.

You can be explained by gurus to their sishyas but cannot be described in words. You are of the form of that teaching which gurus impart to sishyas. You are he that can perceive all fragrances in an instant.

You take the form of the entrances to cities and palaces. You take the form of the moats and ditches that surround fortified towns and enable their besieged forces to be victorious. You are the wind. You take of the form of fortified cities and towns encompassed by walls and moats.

As Garuda, you are the ruler of all winged creatures. You proliferate creation by the union of the two sexes. You are the unsurpassed in dharma and gyana. You are superior to even him who is the first of all in goodness and knowledge. You transcend all morality and knowledge.

You are eternal and unchanging, as also dependent on just yourself. You are the master and protector of the Devas and Asuras. You are the master and protector of all creatures. You are he who wears a coat of armour. You are he whose arms can raze all enemies. You are an object of adoration for Suparvan in swarga.

You are he who grants the power to uphold all things. You are by yourself able to bear all things. You are unchanging and perfectly stable. You are white and perfectly pure, without any stain or blemish. You bear the trident that can destroy all things. You give physical forms to those that constantly revolve in the universe of births and deaths. You are more precious than wealth. As goodness and courteousness, you are the path of the righteous.

You are he who once tore off Brahma's fifth head, not out of anger but careful deliberation. You are he who is marked with all those auspicious marks that are spoken of in the sciences of palmistry and phrenology and other branches of knowledge that regard the physical frame as the indicator of mental attributes. You are the aksha, that wooden axle of a chariot and, therefore, are the one who is attached to the chariot of the body. You are attached to all things by pervading all things as their soul.

You are mighty, a Kshatriya of all Kshatriyas, a hero of heroes. You are the Veda. You are the Smritis, the itihasas, the Puranas, and other shastras. You are the illustrious deity of every sacred shrine. You are he who has the earth for his chariot. You are the inert elements in the composition of every

creature. You are he who breathes life into every combination of those inert element. You are Pranava and other sacred mantras that instil life into dead matter.

You are he that casts serene glances everywhere. As the Destroyer, you are stern, even cruel. You are he who has countless precious attributes and possessions. You have a body that is red in colour. All the oceans are as so many pools filled for your drinking.

You are the root of the tree of the world. You are beautiful and shine with unsurpassed grandeur. You are of the form of amrita. You are both cause and effect. As a great yogi, you are an ocean of tapasya. You are he that desires to rise to the highest state of existence. You are he that has already attained to that state. You are he who is distinguished by the purity of his conduct, and his actions and observances. You are he who is renowned for the righteousness of his ways.

In the form of strength and courage, you are the jewel of armies. You are he who is adorned with celestial ornaments. You are Yoga. You are he from whom flows eternal time measured in yugas, manvantaras and kalpas. You are he who moves all creatures from place to place. You are of the form of dharma and adharma and their intermixing as can be seen in the successive yugas. You are great and formless.

You are he who killed the mighty Asura that attacked the sacred city of Varanasi in the form of an irate tusker. You are of the form of death. You grant the wishes of all creatures in accordance with their punya.

You are amiable. You are conversant with all things that are beyond the senses. You are conversant with the tattvas and hence unchanging. You are he who always radiates supernal beauty. You wear garlands that extend from your neck to your feet. You are that Hara who has the moon for his eye. You are the vast ocean.

You are the first three yugas—Krita, Treta and Dwapara. You are he whose appearance benefits others. The shastras, the guru and dhyana are your three eyes. You are he whose forms are very subtle for you are the subtle forms of the primal elements. You are he whose pierced ears are adorned with jewelled kundalas. You are the wearer of matted dreadlocks.

You are the bindu in the alphabet which indicates the nasal tone. You are the visarga, the two dots which denote the sound of the aspirated letters in Sanskrit. You have an incomparable face. You are the shaft that is shot by

the warrior to destroy his enemy. You are all the astras used by great warriors.

You have limitless patience to bear all things. You are he whose knowledge has arisen from the cessation of all physical and mental activity. You are he who has become satya with the ending of all the other senses. You are the note which arises from the realm of Gandhara and is melodious to the ear.

You are he who is armed with the mighty bow, the Pinaka. You are he who is the understanding and the desires that exist in all creatures, and also the supreme upholder of all beings. You are he from whom all actions flow. You are that wind which rises at the time of the universal dissolution and which churns the entire universe even as the rod in the hands of the gopis churns the milk in the earthen pot.

You are he that is full. You are he that sees all things. You are the sound that arises from clapping one hand against another other. You are he whose palm serves as the plate from which to eat. You are he who has a body of steel. You are inconceivably great. You are of the form of the chatra, a parasol. You are he who carries a parasol. You are celebrated to be identical with all creatures. You are he who covered the universe with two steps and wanted space for the third one. You are he whose head is without hair. You are he whose form is ugly and fierce. You are he who has undergone infinite modifications and become all things in the universe.

You are he who bears the danda, the sign of sannyasa. You are he who has a kundala. You are he who cannot be attained with deeds. You are he who is identical with the lion, the green-eyed king of beasts. You are of the form of all the points of the compass. You are he who is armed with the thunderbolt. You are he who has a hundred tongues. You are he who has a thousand feet and a thousand heads.

You are the Lord of the Devas. You are he that is comprised of all the Devas. You are the Great Master. You are he who has a thousand arms. You are he who can grant all wishes. You are he whose protection is sought by everyone. You are he who is the Creator of all the worlds. You are he who purifies all from every kind of sin, in the form of shrines and sacred waters. You are he who has three high mantras.

You are the youngest son of Aditi and Kasyapa, the dwarf Upendra, who beguiled the Asura Bali and took from him his sovereignty of the three worlds and restored it to Indra. You are both black and incarnadine, in the

form known as Hari-Hara. You are the maker of the Brahmana's danda. You are armed with the satagni, the paasa, and the astra. You are he that was born within the primeval lotus.

You are he who has a cavernous womb. You are he who has the Vedas in his womb. You are he who rises the infinite waters, the Ekarnava which succeeds the Pralaya. You are he who radiates brilliant light. You are the creator of the Vedas. You are he who studies the Vedas. You are he who knows the meaning of the Vedas.

You are devoted to Brahman. You are the refuge of all devoted to Brahman. You are of infinite forms. You host many bodies. You are filled with compelling prowess. You are the Soul that transcends the three universal gunas of sattva, rajas and tamas. You are the Lord of all Jivas.

You have the speed of the wind. You possess the swiftness of the mind. You are always smeared with sandalwood-paste. You are the tip of the stalk of the primeval lotus. You are he who caused the divine cow Surabhi to fall from her superior position by cursing her. You are that Brahma who was unable to see your end, the tip of the first linga of flames.

You are adorned with a large wreath of karnikara flowers. You are adorned with a crown of blue jewels. You are the wielder of the Pinaka. You are the master of that knowledge which deals with Brahman. You are he who has subdued his senses with your knowledge of Brahman. You are he who bears the Ganga on your head.

You are the husband of Uma, the daughter of Himavat. You are powerful, having assumed the form of the Varaha to lift up the submerged earth. You are he who protects the universe by assuming various incarnations. You are worthy of adoration. You are that primeval Being with the equine head who recited the Vedas in a thundering voice. You are he of great felicity.

You are the great conqueror. You are he who has slain all his enemies in the form of passions. You are both white and tawny being as you are half-male and half-female. The colour of your body is like that of gold. You are he that is of the form of pure joy, being, as you are, above the five layers of the Jiva, the anna-maya, the prana-maya, the mano-maya, the vigyana-maya, and the ananda-maya. You are of a restrained soul.

You are the foundation upon which rests that ignorance known as pradhana and which, consisting of the three gunas of sattva, rajas and tamas, is the cause of the emergence of the universe. You are he whose

faces are turned in every direction. You are he who has three eyes in the forms of the sun, the moon and fire. You are he who is superior to all creatures in your vast righteousness. You are the Soul of all mobile beings. You are of the form of the subtle soul which cannot be perceived. You are the giver of immortality in the form of mukti as the fruit of all virtuous deeds achieved by creatures without desire of rewards.

You are the acharya of even those that are the Gods of the gods. You are Vasu, the son of Aditi. You are he who is filled with countless rays of light, who brings forth the universe, and who is the Soma which is drunk at yagnas. You are Vyasa, author of the Puranas and other sacred itihasas. Being identical with the Puranas and other itihasas, both long and short, you are the creations of Vyasa's mind. You are the sum of all Jivas.

You are the season. You are the year. You are the month. You are the fortnight. You are those sacred days that end these periods. You are the kaalas. You are the kashtas. You are the lavas. You are the matras. You are the muhurtas and days and nights. You are the kshanas.

You are the soil upon which the tree of the universe stands. You are the seed of all creatures being of the form of that Avyakta Chaitanya, unmanifest consciousness, imbued with maya from which all creatures spring. You are Mahatattva. Being the form of Chit, which appears after Mahatattva, you are the beginning of the jiva. You are Sat or cause. You are Asat or effect. You are manifest, able to be grasped by the senses.

You are the father. You are the mother. You are the Pitamaha. You are the door to swarga because of your tapasya. Because you are desire, you are the beginning of the generation of all creatures. And because you are the absence of desire, which alone leads to uniting with Brahman, you are the door to moksha. You are those acts of dharma which lead to the felicity of heaven. You are nirvana, that cessation of individual or distinct existence, which is mukti.

You give joy to every creature. You are that realm of satya which the righteous attain. You are superior to even that realm of truth. You are he who is the Creator of both the Devas and the Asuras. You are he who is the refuge of both the Devas and the Asuras. You are the guru of both the Devas and the Asuras, being as you are both Brihaspati and Sukra.

You are he who is ever victorious. You are he who is ever worshipped by the Devas and the Asuras. You are he who guides the Devas and the Asuras even as the mahamatra guides the elephant. You are the refuge of all

the Devas and the Asuras, You are he who is the Lord of both the Devas and the Asuras being both Indra and Virochana. You lead both the Devas and the Asuras in battle, being both Kartikeya and Kesi who lead their armies.

You are he who transcends the senses and excels by himself. You take the form of the Devarishis like Narada and the others. As Brahma and Rudra you grant boons to the Devas and Asuras. You are he who rules the hearts of the Devas and the Asuras. You are he into whom the universe enters when it is dissolved. Thus you are the refuge of even he who rules over the hearts of both the Devas and the Asuras. You are he whose body is made up of all the deities.

No being is superior to you. You are he who is the inner soul of the gods. You are he who has sprung from his own self. You are of the form of immobile things. You are he who covers the three worlds with three strides. You possess vast knowledge. You are without blemish. You are he who is freed from rajas. You are he who transcends destruction.

You are he in whose honour mantras must be chanted. You are the master of the inexorable elephant represented by Kaala. You are that Lord of tigers who is worshipped in the kingdom of the Kalingas. On account of your great strength, you are he who is called the lion among the gods. You are he who is the foremost among men.

You are filled with great wisdom. You are he who takes the first share of the offerings at yagnas. You are invisible. You are the sum of all the Devas. You are he in whom penances prevail. You always excel in yoga. You are auspicious. You are armed with the vajra. You are the source of the origin of the astras called paasas, the nooses. You are he whom your devotees attain to in diverse ways. You are Guha. You are the supreme limit of grace.

You are identical with your creation. You are he who rescues all creatures from death by liberating them. You purify all, including Brahma himself. You take the form of bulls and other horned animals. You are he who delights in mountain peaks. You are the planet Sani. You are Kubera, Lord of the Yakshas. You are perfection without flaw.

You are he who inspires happiness. You are all the gods united. You are the cessation of all things. You are all the duties of all the asramas. You are he who has an eye on his forehead. You are he who sports with the universe for his marble ball. You take the form of deer. You have the energy that is of the form of gyana and tapasya. As Himavat and Meru you are the Lord of all immobile things.

You are he who has subdued his senses with rules and vows. You are he whose aims have all been fulfilled. You are identical with mukti. You are different from him whom we worship. You have truth for your penances. Your heart is pure.

You are he who presides over all vratas and upavasas, being the giver of their fruits. You are the highest as you take the form of Turiya. You are Brahman. You are the highest refuge of devotees. You are he who transcends all bonds. You are freed from the linga sarira. You are filled with every kind of prosperity. You are he who enhances the wealth of your devotees. You are that which changes unceasingly.'

Krishna, I have now sung the praises of the illustrious deity, reciting his names in the order of their importance. Who is there that can sing the praises of the Lord of the universe, that great Lord of all who deserves our adorations and worship and reverence, whom the very gods with Brahma at their head are unable to adequately praise and whom the Rishis also fail to extol.

With my devotion and his leave, I have praised that Lord of sacrifices, that Supreme Deity, that wisest of all creatures. By reciting these auspicious names of the great and blessed One, a worshipper of devoted soul and pure heart succeeds in attaining his own Atman.

These names constitute a mantra that is the best means of attaining Brahman. With these one is sure to attain mukti. The Rishis and the Devas all praise the Highest Deity with this mantra. Sung by men of restrained soul, Mahadeva is pleased with them.

The illustrious deity is always full of compassion towards his devotees. He is omnipotent and grants moksha to those that worship him. So also the best among men, that possess faith and devotion, hear and recite for others and utter with reverence the praises of that highest and eternal Isana, in all their successive lives and adore him in thought, word and deed, and adoring him thus at all times, while lying or seated or walking or awake or while opening their eyes or shutting them, and thinking of him repeatedly, come to be revered by other men and derive great gratification and happiness.

When a creature is cleansed of all his sins in the course of millions of births, in diverse varnas, it is then that devotion springs up in his heart for Mahadeva. It is through good fortune alone that undivided devotion to Bhava who is the original cause of the universe wells up in the heart of one that knows every way of worshipping him.

Such flawless and pure devotion to Rudra, which has singleness of purpose and that is irresistible in its course, is seldom to be found among even the Devas, and never among men. It is through the grace of Rudra that such devotion arises in the hearts of Manavas. As a result of such bhakti, identifying themselves wholly with Mahadeva, men attain to the highest success.

The illustrious deity who always blessed those that seek him with humility, and surrender themselves completely to him, rescues them from samsara. Except for him who frees creatures from rebirth, all other gods only efface men's tapasyas, for men are powerless before such great power.

In this manner, Tandi of tranquil soul, resembling Indra himself in splendour, praised the illustrious Lord of all existent and non-existent things, that great deity clad in animal skins. Indeed, Brahma once sung this hymn, the Siva Sahasranama in the presence of Sankara. You are a Brahmana for you are yourself conversant with Brahman and devoted to those conversant with Brahman. You will thus understand it well. This great stotra purifies, and washes away all sins. It confers yoga and mukti, and heaven and contentment.

He who recites this mantra with undivided devotion to Sankara succeeds in attaining to that high end which is theirs that are devoted to the doctrines of the Samkhya philosophy. That worshipper who recites this every day for one year with single-minded devotion succeeds in obtaining the end that he desires.

This hymn is a great mystery. It originally dwelt in the heart of Brahma. Brahma imparted it to Sakra. Sakra gave it to Mrityu. Mrityu imparted it unto the Rudras. From the Rudras, Tandi received it. Indeed Tandi acquired it in the realm of Brahma as reward for his severe austerities. Tandi gave it to Sukra, and Sukra of Bhrigu's race taught it to Gautama.

Gautama in his turn communicated it to Vaivaswata Manu. Manu communicated it to Narayana who was a sadhya and loved by him. The illustrious and glorious Narayana, gave it to Yama. Vaivaswata Yama communicated it to Nachiketa.

Nachiketa taught it to Markandeya. I had it as the reward for my vratas and upavasas from Markandeya. To you, O Parantapa, I give that mantra unheard by others. This mantra leads to swarga. It dispels sickness and bestows a long life. This is worthy of the highest praise, and is consistent with the Vedas."'

Krishna continues, ‘Arjuna, he who recites this awesome hymn with a pure heart while observing brahmacharya, and with his senses under control, consistently for a full year, succeeds in obtaining the fruits of an Aswamedha yagna. Danavas, Yakshas, Rakshasas, Pisachas, Yatudhanas, Guhyakas and Nagas cannot harm him.’”

[3]The hymn of the 1008 names of Siva.

CANTO 18

Vaisampayana said, "After Krishna has finished, Mahayogi Vyasa says to Yudhishtira, 'My son, recite this mantra of the thousand and eight names of Mahadeva, and let Siva be gratified with you.

In the past, I performed severe austerities on the mountains of Meru to have a son. I chanted this very mantra and my wish was granted. By doing the same, obtain from Sarva the fruition of all your wishes.'

After this, Kapila, the Rishi who spread the Samkhya doctrines, and who is honoured by the Devas themselves, says, 'I have worshipped Bhava with great bhakti for many lives. The illustrious deity was at last gratified with me and gave me the knowledge that enables men to free themselves from rebirth.'

The Rishi Charusirsa, who is Indra's loving friend, otherwise known as Alampana, says, 'In former days, I went to the Gokarna Mountains and performed a severe tapasya for a hundred years. As the reward for my penance, I had a hundred sons from Sarva, all of whom were born without sexual union with any woman; they were of restrained soul, righteous, possessed of great splendour, free from disease and sorrow, and endowed with lives of more than a hundred thousand years.'

The illustrious Valmiki says to Yudhishtira, 'Once upon a time, in course of a dialectical argument, some Rishis who possessed the homa fire accused me of killing a Brahmana. As soon as they had denounced me in this manner, the sin of Brahmahatya possessed me. To purify myself, I sought the protection of the sinless Isana of overpowering tejas. I was cleansed of all my sins. That dispeller of sorrows, the destroyer of the triad city of the Asuras, said to me, 'Your fame shall be great in the world.'

Jamadagni's son Rama, foremost of all righteous men, shining like the sun in the midst of that gathering of Rishis, says to Yudhishtira, 'I was afflicted by the same sin for having killed my brothers who were all learned Brahmanas. To purify myself, I sought the protection of Mahadeva. I sang the praises of the great deity by reciting his names. Bhava became gratified with me and gave me a battle-axe and many other celestial astras.

And he said to me, "You will be freed from sin and invincible in battle; Yama himself shall not succeed in vanquishing you, for you will be freed from disease." Thus did the illustrious and crowned deity of auspicious form speak to me. Through his grace I obtained all that he had said.'

Viswamitra says, 'I was once a Kshatriya. I worshipped Bhava with the desire of becoming a Brahmana. Through the grace of that great deity I attained the high status of a Brahmarishi that is so difficult to obtain.'

The Rishi Asita-Devala says to the royal son of Pandu, 'Once, through the curse of Sakra, all the punya I had accumulated through my righteous deeds was destroyed. It was the puissant Mahadeva who gave me back that merit together with fame and a long life.'

The illustrious Rishi Gritsamada, also Indra's dear friend who resembled the Devaguru Brihaspati himself in splendour, says to Yudhishtira, 'In antique times Sakra performed a yagna extending over a thousand years. During that sacrifice, Sakra engaged me to recite the Samans.

Vasishta, the son of that Manu who sprung from the eyes of Brahma, came to that yagna and said to me, "Dvijottama, you are not singing the Rathantara properly. Do not find sin like this, and chant the Samans correctly. Ah, why do you commit such a sin as despoils the yagna?"

Having said these words, the Rishi Vasishta gave way to his anger and said to me, "I curse you to become an animal devoid of intelligence, always subject to grief, ever fearful, and an inhabitant of pathless forests without wind and water, and abandoned by other creatures. I condemn you to live thus for ten thousand years, and another eighteen hundred more. That forest in which you will pass this period will have no sacred trees and will be the haunt of Rurus and lions. You will have to become a cruel deer plunged into sorrow."

As soon as he had said these words, I was transformed into a deer. I then sought the protection of Maheswara. The great deity said to me, "You will be freed from all disease, and immortality shall be yours. You will

never be afflicted by any anguish. Your friendship with Indra will remain unchanged, and may both Indra and your sacrifices multiply."

The puissant Mahadeva favours all creatures in this way. He is always the great dispenser and ordainer of the joy and sorrow of all living creatures. That illustrious God cannot be grasped by thought, word or deed. Best of warriors, through the grace of Mahadeva, there is none that is equal to me in learning.'

After this, Krishna speaks again, 'Mahadeva of golden eyes was gratified by my tapasya. Pleased he said to me, "Krishna, through my grace, you will be cherished more than wealth that is coveted by all. You will be invincible in battle. Your tejas will equal that of Agni's."

On that occasion, Mahadeva granted me thousands of other boons. In another former birth, I adored Mahadeva on the Manimanta Mountain for millions of years. Gratified, the illustrious deity said to me, "Blessed be you, ask me for any boons you desire."

Bowing to him, I said, "Isana, if the puissant Mahadeva has been gratified with me, then let my devotion to him be eternal! This is the boon that I ask." Mahadeva said to me, "Be it so", and disappeared.'

Jaigishavya says, 'Yudhishtira, once in the city of Varanasi, Mahadeva sought me and conferred upon me the eight attributes of sovereignty.'

Garga says, 'Son of Pandu, pleased with me because of a great mental sacrifice that I performed, Siva bestowed upon me, on the banks of the sacred Saraswati, that wonderful science, the knowledge of Kaala with its sixty-four branches. He also bestowed upon me a thousand sons, all with equal merit and all masters of the Vedas. Through his grace, our lives were expanded to ten million years.'

Parasara says, 'In a previous Manvantara, I gratified Sarva. At the time, I wanted a son with great ascetic punya, endowed with superior tejas, given to high yoga, who would earn world-wide fame, arrange the Vedas, and become a repository of prosperity; who would be devoted to the Vedas and the Brahmanas, and be distinguished for his compassion. Even such a son did I ask for from Maheswara.

Knowing that this was my heart's desire, Mahadeva said to me, "I will grant your wish and you will have a son named Krishna. In that Manvantara, which will be known as Savarni Manu, that son of yours will be reckoned among the seven Rishis. He will divide and re-arrange the Veda, and be the propagator of Kuru's race. In addition, he will be the

author of the ancient itihasas and do great good to the universe. Blessed with austere tapasya, he will be a loving friend of Sakra. Free from diseases of every kind, that son of yours will be immortal."

Having said these words, the Great Deity vanished. Even such is the good, Yudhishtira, that I have obtained from that indestructible and immutable God, of the highest penances and supreme energy.'

Mandavya says, 'In former times, though I was not a thief, I was wrongly suspected of theft and was impaled on a stake on the orders of a king. I then worshipped Mahadeva who said to me, "You will soon be freed from this impalement and live for millions of years. Meanwhile, you will not experience any pain. You will also be freed from every kind of affliction and disease. And since your body has sprung from the fourth foot of Dharma, you will be unrivalled on earth. Make your life fruitful. Without any obstacles, you will be able to bathe in all the sacred tirthas of the earth. And after your body decays, I you will enjoy the pure felicity of swarga for all eternity."

Having said these words, Maheswara of unrivalled splendour and clad in animal skin, disappeared with all his Ganas.'

Galava says, 'Formerly, I studied at the feet of my guru Viswamitra. Taking his leave, I set out for home to see my father. But he had died and my sorrowing mother, weeping bitterly, said to me, "Alas, your father will never see his youthful son who, adorned with Vedic knowledge, filled with self-restraint, has been allowed by his guru to come home."

Hearing these words of my mother, I despaired of ever seeing my father again. I worshipped Maheswara with a rapt soul; He was gratified, revealed himself to me and said, "Your father, your mother, and you will all be freed from death. Go and enter your home without delay; you will find your father there."

Yudhishtira, hearing this from Siva and paying him homage, I left for home and saw my father appear before me after having completed his daily yagna. He came out bearing in his hands some homa, some kusa grass and some fallen fruits. And he seemed to have already eaten, for he had washed himself. Throwing down what he carried, shedding tears of joy, my father raised me up, for I had prostrated myself at his feet.

Embracing me he sniffed the top of my head and said, "It is my good fortune to see you again. You have returned, having acquired knowledge from the guru.""'

Vaisampayana continued, “Hearing of these wonderful feats of Mahadeva recited by the sannyasis, the son of Pandu is amazed. Then Krishna speaks once more to Yudhishtira, like Vishnu speaking to Puruhuta.

Krishna says, ‘Upamanyu, who seemed to blaze with lustre like the sun, said to me, “Men that are stained with sin do not succeed in attaining to Isana. Their dispositions being tainted by rajas and tamas, they can never approach the Supreme Deity. It is only those evolved men of pure souls that succeed in attaining to him.

Even if a man lives in the enjoyment of every pleasure and luxury, he is regarded as equal to a vanaprastha of cleansed soul if he be devoted to the Supreme Deity. If Rudra be gratified with a person, he can confer upon him the states of Brahma or Krishna, or of Sakra above all the Devas, or the sovereignty of the three worlds. Men who worship Bhava even inwardly succeed in freeing themselves from all sins and attain a place in swarga with the Devas.

One who razes homes to the ground and destroys tanks and lakes, why, one who destroys the whole universe is not stained with sin if he adores and worships Mahadeva. One who is without any auspicious sign and is stained by every sin has all his sins washed away by meditating on Siva. Even worms, insects and birds that devote themselves to Mahadeva range fearlessly.

This is my firm conviction that those men who devote themselves to Mahadeva Siva are certainly liberated from rebirth.”’

After this, Krishna again says to Yudhishtira, ‘Aditya, Chandra, Vayu, Agni, swarga, Bhumi, the Vasus, the Viswedevas, Dhatri, Aryaman, Sukra, Brihaspati, the Rudras, the Saddhyas, Varuna, Brahma, Sakra, Maruts, the Upanishads that deal with knowledge of Brahman, satya, the Vedas, the yagnas, dakshina given during sacrifices, Brahmanas reciting the Vedas, Soma, the Sacrificer, the havis of the Devas or ghee poured in yagnas, raksha, diksha, have all sprung from the Creator of all creatures.

All kinds of restraints in the form of vows and fasts and other rigid observances, swaha, vashat, the Brahmanas, the divine cow, the foremost acts of dharma, the wheel of Kaala, strength, fame, self-restraint, the steadfastness of all intelligent men, all deeds of goodness and their opposite, the Saptarishis, Buddhi, all kinds of excellent touch, the success of all religious acts, have emerged from him.

The diverse tribes of the Devas, those beings that drink Agni, those that are drinkers of Soma, clouds, Suyamas, Rishitas, all creatures having mantras for their bodies, Abhasuras, those beings that live upon just scent, those that live upon sight only, those that restrain their speech, those that restrain their minds, those that are pure, those that can assume diverse forms through yoga have been born from that Creator.

Those Devas that live on touch for their food, those that subsist on vision and those that subsist upon the ghee poured in sacrifices, those beings that can create with their wills whatever they want, they that are regarded as the foremost ones among the Devas, and all the other deities, the Suparnas, the Gandharvas, the Pisachas, the Danavas, Yakshas, the Charanas, and the Nagas have been born from him.

All that is gross and all that is subtle, all that is soft and all that is not, all sorrows and all joys, all sorrows that come after joy and all joy that comes after sorrow, the Samkhya philosophy, yoga, and that which transcends objects that are regarded as foremost and superior, all objects of veneration, all the Devas, and all the Viswadevas of the universe who, entering into the physical forces, sustain and uphold this ancient creation of that illustrious deity have sprung from that Creator of all creatures.

All this that I have said is grosser than that which the wise perceive with the help of tapasya. Indeed, that subtle Brahman is the source of life. I bow my head in reverence to It. Let that immutable and indestructible master, always adored by us, grant us desirable boons.

That man who, subduing his senses and purifying himself, recites this mantra, without interruption for one month, succeeds in acquiring the merit that is attached to an Aswamedha yagna. By reciting this the Brahmana succeeds in acquiring all the Vedas; the Kshatriya becomes crowned with victory, O son of Pritha; the Vaisya succeeds in gaining wealth and cleverness; and the Sudra, in winning happiness here and a good end hereafter.

Famed men, by reciting this prince among mantras, the Siva Sahasranama, the thousand and eight holy names of Mahadeva, sacred and able to purify all sins, set their hearts on Rudra. By chanting this best of mantras a man succeeds in living in swarga for as many years as there are pores on his body.'"

CANTO 19

"Yudhishtira says, 'Lord of the Bharata vamsa, what is the origin of the adage that, during the grihastasrama, when married, the husband and wife must perform all duties together? Does that saying refer to discharging all karmas together, due only to what is laid down by the great Rishis in ancient times, or does it refer to the duty of begetting children from religious motives, or has it reference only to carnal pleasure?

My mind is greatly troubled by this matter. In my opinion, what the Rishis have spoken of as joint duties is incorrect. That which in this world is called the union to discharge all duties together ceases with death and is not to be seen to continue in the next. This union to discharge all karmas together leads to swarga.

But swarga is attained by persons that are dead. Of a married couple it is seen that only one dies at a time. Where does the other remain? Do you tell me this.

Men attain to diverse kinds of fruits by practising diverse kinds of karmas. The occupations of men also are of many kinds. Diverse, again, are the narakas to which they go based on this diversity of dharma and karma. Women, in particular, the Rishis have said, are deceitful. When human beings are such, and when women in particular have been declared to be false, how can there be a union between the sexes for the purpose of discharging all duties together?

In the very Vedas one may read that women are untrue. The word dharma, as used in the Vedas, seems to have been coined in the first instance for general application. Hence applying that word to the rites and life of marriage, where it has no real relevance, is erroneous.

I cannot understand this although I constantly reflect upon it. Pitamaha, it is fitting for you to expound this to me in detail, clearly and according to what has been laid down in the Sruti. In fact, explain to me what its characteristics are, and the way in which it has come to be.'

Bhishma says, 'In this regard is cited the old story of the discourse between Ashtavakra and the woman known by the name Disa. In earlier days, Ashtavakra wished to marry and begged the Mahatman Rishi Vadanya for his daughter. Her name was Suprabha.

She was matchless in beauty. In virtues, dignity, conduct and manners, she was superior to all others. With a mere glance, she of the beautiful eyes had robbed him of his heart even as a delightful garden adorned with flowers does in spring.

The Rishi said to Ashtavakra, "Yes, I shall bestow my daughter on you. But first make a journey to the sacred north. You will see many things there."

Ashtavakra said, "Tell me what I shall see in that region. Indeed, I am ready to obey whatever command you give me."

Vadanya said, "Passing over the dominions of Kubera you will cross the Himavat Mountains. You will then behold the Kailasa Mountain on which Rudra dwells. It is inhabited by Siddhas and Charanas. It abounds with the Ganas of Mahadeva, of diverse forms, playful and lovers of dance.

It is also inhabited by many Pisachas of diverse forms and all covered with fragrant colourful powders, and dancing with joyful hearts accompanied by different kinds of instruments. Mahadeva dwells there, surrounded by these who move swiftly in the mazes of the dance or refrain at times altogether from forward, backward or transverse movement of every kind.

We have heard that he and his Ganas are always present in this delightful place on the Rudra Mountain. It was there that the goddess Uma performed the severest tapasya for the sake of acquiring Siva for her lord. Hence, it is said, that place is loved by both Mahadeva and Uma.

In ancient days, on the heights of the Mahaparswa Mountains, which lie to the north of these sacred mountains, many Devas and also the foremost of Manavas adored Mahadeva.

You will cross that realm on your northward journey. You will then see a beautiful blue forest resembling a mass of clouds. There, in that forest, you will see a beautiful female ascetic who looks like Sree herself.

Venerable in age and highly blessed, she is in the observance of Diksha. When you see her, you must duly worship her.

After you have seen that Devi, you will return here and marry my daughter. If you are willing to do this, proceed on your journey and do as I have said."

Ashtavakra said, "So be it. I will do your bidding. I will go to that realm of which you speak. On your part, be true to your given word."

The illustrious Ashtavakra set out on his journey. He went towards the north and at last reached the Himavat Mountains peopled by Siddhas and Charanas. Arriving there, he came upon the sacred river Bahuda whose waters produce great punya. He bathed in one of its delightful tirthas in clear water, and worshipped the Devas with offerings of water.

His ablutions completed, he spread some kusa grass and lay down to rest awhile. Passing the night in this way, the Brahmana rose with the dawn. He once more performed his ablutions in the sacred waters of the Bahuda and then lit his homa fire and worshipped it with Vedic mantras.

He then worshipped both Rudra and Uma with appropriate kriyas, and rested for some more time on the shore of a lake in the Bahuda. Refreshed, he set off from there towards Kailasa.

He saw a golden gate ablaze with beauty. He saw also the Mandakini and the Nalini of the Mahatman Kubera. Seeing him arrive, all the Yakshas and Rakshasas with Manibhadra at their head, who protected that lake covered with unworldly lotuses, came out all together to welcome and honour the renowned traveller. In return the Rishi worshipped those beings of awesome strength and asked them to report his arrival to Kubera.

The Rakshasas said to him, "Without waiting for the news from us, King Vaisravana is coming into your presence of his own accord. He knows well the objective of your journey. Behold that blessed master, radiant with his own energy."

Then Kubera Vaisravana approached Ashtavakra and asked after his wellbeing. After these polite inquiries, the Lord of treasures said to the regenerate Rishi, "You are welcome here. Tell me what it is that you seek from me. I will do what you bid me to accomplish. Do you enter my abode as you like. Duly entertained by me, and after your business is complete, you may go without any hindrance."

Having said these words, Kubera led the Brahmana into his palace. He offered him his own throne and also padya to wash his feet and the

customary arghya. After the two had taken their seats, the Yakshas of Kubera, led by Manibhadra, and many Gandharvas and Kinnaras, sat down before them.

After all of them had taken their seats, Kubera said, "Understanding what you desire, the Apsaras will dance for your pleasure. It is right for me to entertain you and you must be served with proper care."

Sannyasi Ashtavakra said in a sweet voice, "Let the dance begin."

Then Urvara and Misrakesi, Rambha and Urvasi, Alambusha and Ghritachi, Chitra, Chitrangada and Ruchi, and Manohara, Sukesi and Sumukhi, Hasini and Prabha, and Vidyuta, Prasami and Danta, and Vidyota and Rati, and many other exquisite Apsaras began to dance. And the Gandharvas present played on diverse musical instruments—music that made the heart soar and time stand still.

The Rishi Ashtavakra passed a full celestial year there in the abode of Lord Vaisravana and he never knew how much time had passed while he listened to that music and watched the dance.

Then Vaisravana said to the Rishi, "Learned Brahmana, behold, a little more than a year has passed since you came here. This music and dance, especially known as Gandharva, is a stealer of the heart and of time. Do as you wish or let this continue if that be your pleasure. You are my guest and, therefore, worthy of worship. This is my house. Command us. We are all bound to you."

Ashtavakra, greatly pleased, replied, "I have been duly honoured by you. I now wish to leave. I am pleased beyond all measure. All this befits you. Through your grace, and in accordance with Rishi Vadanya's command, I will now proceed to my journey's end. May you prosper, O Lord Kubera!"

Saying this, the Rishi left Kubera's abode and went northwards again. He crossed the Kailasa and the Mandara Mountains as also the golden Meru. Beyond those great mountains lay the realm where Mahadeva lived as a humble ascetic. With utmost concentration and reverence, the sage bowed and circled that place.

Descending again from that auspicious place, he now considered himself sanctified as he had seen that sacred abode of Mahadeva. Having circled that mountain three times, the Rishi, with his face still turned towards the north, went on with a joyful heart.

He saw another forest that was delightful in every respect. It was adorned with the fruits and roots of every season, and it resounded with the music of thousands of birds. There were many delightful groves throughout the forest. The illustrious Rishi then saw a pleasing hermitage.

Ashtavakra also saw many golden mountains in diverse forms, decked with precious stones. In the bejewelled earth he also saw many lakes and tanks. And he saw other marvels and, seeing these, his mind was filled with bliss.

He then saw a magnificent palace made of gold and adorned with jewels. It surpassed the place of Kubera himself in every way. Surrounding it were many mountains of precious stones. There were also many shimmering chariots and piles of jewels.

The Rishi saw the river Mandakini whose waters were strewn with countless mandara flowers. Luminous gemstones and especially diamonds were strewn everywhere across the grounds.

The palace contained many vast halls and chambers whose arches, too, were embellished with various kinds of precious stones. These were also adorned with filigree nets of pearls interspersed with many other fine jewels. Many unearthly sights that captivated the heart and the eye surrounded that palace. That delightful asrama was inhabited by numberless Rishis.

Beholding these sights all around, the Rishi began to think of where he would take shelter. He reached the palace gate and said, "Let those that live here know that a guest has come asking for shelter."

Hearing the Rishi's voice, many young girls came out together from that palace. Seven in number, they were of different kinds of beauty, each one lovelier than the next. Every one of those maidens stole the Rishi's heart. With his best efforts, the sage could not control his mind. Indeed, his heart lost all its serenity.

Observing himself succumbing to such wild emotions, the Rishi made a determined effort and, being wise, finally succeeded in controlling himself. The women said, "Let the illustrious one enter."

Curious about those maidens and about that palatial mansion, the regenerate Rishi entered as he was told. Going in, he saw an old woman in a state of decay, attired in white robes and adorned with every kind of ornament. The Rishi blessed her formally.

The old woman returned his good wishes in a fitting manner. She rose and offered him a seat. Having taken his seat, Ashtavakra said, "Let all the girls go to their chambers. Let only one stay here. That one who remains here must be wise and of tranquil heart. Let all the others leave."

Thus addressed, all of them circled the Rishi in pradakshina and then left the grand hall. Only the old woman remained there. The day quickly passed and night came. The Rishi, seated on a splendid bed, said to the old woman, "Blessed devi, the night deepens. You may go to sleep."

When the Rishi ended their conversation thus, the old woman laid herself down on an ample bed. But soon she rose from that bed and, pretending to shiver with cold she went to the bed of the Rishi. Ashtavakra courteously welcomed her. She stretched out her slender arms and tenderly embraced the Rishi.

Seeing him unmoved as a piece of wood, she was saddened and began to speak. "There is no pleasure, save that which waits upon Kama, which women can derive from a man. I am under the influence of desire and I seek you out. Do you embrace me in return. Be joyful and unite yourself with me. Embrace me, learned one, for I desire you greatly. This union with me is the reward of the stern tapasya that you have performed.

Even at first sight I wanted you. Do you also make love to me. All this wealth, and everything else that you see here, are mine. Along with my heart and body, you will become master of all this. I will satisfy all your wishes. Dally with me in these delightful forests that can fulfil every desire.

I will give you complete obedience in everything, and you can sport with me for your pleasure. We will enjoy every desire, human and divine.

There is no pleasure more agreeable to women than that which she derives from the companionship of a man. Indeed, sexual union with a man is the most delicious fruit of joy that we can reap. When urged by Kama, women become wanton and capricious. At such times, they do not feel any pain, even if they walk over a desert of burning sand."

Ashtavakra said, "'Blessed one, I never approach another's wife. Union with another man's wife is condemned by those conversant with the dharma shastras. I am a stranger to all kinds of pleasure. You should know that I want to marry in order to have children. I swear this by truth itself.

Through these children, righteously acquired, I will go to those realms of felicity which cannot be otherwise attained. Good devi, know what is consistent with dharma and do not attempt to seduce me."

The old woman said, “The very deities of wind and fire and water, or other divinities, are not as agreeable to women as Kama, the god of desire. Women are always drawn to sexual union. Among a thousand women, even among hundreds of thousands, only one may perhaps be found that is devoted to her husband. When under the influence of desire, they do not care for family, father, mother, brother, husband, sons or husband’s brother but blindly pursue the path of lust.

Pursuing what they consider happiness, they destroy their families by birth and marriage even as many mighty rivers erode the banks that contain them. The Creator himself had observed these grave faults in women.”

Determined to further know the good in women, the Rishi said, “Do not speak to me like this. Yearning springs from affection. Tell me what else I should do.”

That woman said, “In time, you will see if I have anything good in me. Live here for some time and I shall regard myself abundantly rewarded.”

Yudhishtira, thus addressed by her, the Rishi agreed, saying, “I will live with you in this place as long as I can.”

The Rishi looked at the old woman and began to reflect on the matter. He was tortured by his very thoughts. His eyes derived no pleasure from any part of her body. On the other hand, he was repelled by the ugliness of her limbs.

“This woman is definitely the goddess of this palace. Has she been rendered ugly through some curse? I will gradually discover the cause of this.” Reflecting thus within himself, and beside himself with curiosity, Ashtavakra passed the next day in some anxiety.

The woman then said to him, “Illustrious one, look at the evening clouds reddened by the setting sun. What can I do for you?”

The Rishi said, “Bring water for my ablutions. Having bathed, I will do my sandhya vandana, restraining my speech and my senses.”

CANTO 20

"Bhishma says, 'Thus commanded, the woman said, "Be it so." She brought oil with which to rub the Rishi's body and a piece of cloth for him to wear during the ablutions. Allowed by the ascetic, she rubbed every part of his body with the fragrant oil she had brought. Gently was the Rishi massaged, and when that was over, he went to the room kept for his ablutions. There he sat upon a new and splendid asana.

After Ashtavakra sat, the old woman began to wash his body with her soft hands and tender fingers. One by one, in correct order, she served the Rishi in his ablutions. Between the warm water with which he was washed, and the soft hands that washed him, the Rishi did not realise that the whole night had passed.

Rising from the bath he was astounded. He saw that the sun had risen above the horizon in the east. He asked himself in some amazement, "Is this real or an illusion?" Ashtavakra duly worshipped Surya Deva. This done, he asked the woman what he should do next.

The old woman cooked some food for the sage that was like amrita itself. So delicious was that food that the Rishi could not eat much of it. In partaking that little, the day passed and evening arrived. The old woman asked the Rishi to go to bed and sleep. A marvellous bed was assigned to him and she lay on another one.

At first the Rishi and the old woman lay on different beds, but at midnight she left her own bed and came to his. And lo, now she was young and beautiful in her face and every limb.

Ashtavakra said, "My mind rejects sexual union with one who is another's wife. Leave my bed. Blessed are you; refrain from this of your

own accord."

Thus dissuaded by that Brahmana of self-restraint, the woman said to him, "I am my own mistress. You will not earn any sin by taking me."

Ashtavakra said, "Women can never be their own mistresses. It is the opinion of Brahma himself that a woman never deserves to be independent."

The woman said, "Learned Brahmana, I am tormented by desire. You have seen my devotion to you. You incur sin by refusing to meet me lovingly."

Ashtavakra said, "Diverse faults drag away the man that does as he likes. As for myself, I am able to control my desire. O good devi, return to your own bed."

The woman said, "Look, I bow to you, bending my head. It becomes you to show me your grace. O sinless one, I prostrate myself before you; do you become my refuge. If indeed you see such sin in congress with one that is not your wife, I yield myself to you. Do you, O Dvija, take my hand in marriage. You will incur no sin. I tell you truly. Know that I am my own mistress, and if there be any sin in this let it be mine alone. My heart is devoted to you. I am my own mistress. Do you accept me."

Ashtavakra said, "How is it that you are your own mistress? Tell me the reason for this. There is not a single woman in the three worlds that deserves to be regarded as her own mistress. The father protects her while she is a girl. The husband protects her while she is in her youth. Sons protect her when she is old. Women can never be independent as long as they live."

The woman said, "Since my childhood I have adopted the vow of brahmacharya. Do not doubt it. I am still a virgin. Make me your wife, Brahmana, do not destroy my devotion for you."

Ashtavakra said, "As you are inclined to me, so am I inclined to you. There is this question, however, that should be settled. Can it be that by yielding to my desire I will not break my word given to the Rishi Vadanya? All that here is wonderful. Yet, will it lead to what is truly beneficial? Here is a maiden adorned with fine ornaments and garments. She is exceptionally beautiful. Why did decay cloak her beauty for so long? Now suddenly she looks like a young and most lovely maiden. But there is no knowing what form she may take later.

I shall never swerve from the control which I have over desire and the other passions, or from my contentment with what I already have. It cannot lead to any good if I do so. I will keep myself united with the truth!”

CANTO 21

"Yudhishtira says, 'Tell me why, despite his great tejas, did that woman not fear Ashtavakra's curse? Also, how did Ashtavakra succeed in returning from that place?'

Bhishma says, 'Ashtavakra asked her "How do you change your form as you please? I want to know this and you must not lie to me. Speak truly before a Brahmana."

The woman said, "Best of Brahmanas, wherever you may be, in heaven or on earth, this desire for sexual union is to be found. Now listen with attention to what I have to say. I devised this trial to test you. You have conquered all the worlds for being true to your resolve.

Know that I am the embodiment of the north. You have seen the fickleness of woman. Even old women are tormented by the desire for sexual union. Brahma himself and all the Devas along with Indra have been pleased with you. I know the reason why you have come here.

You have been sent by the Rishi Vadanya, the father of your bride, in order that I may instruct you. In accordance with his wishes, I have already done so. You will return home safely. Your journey back will not be arduous.

You will have the girl you have chosen for your wife. She will bear you a son. I had sought you through desire and you answered me well. The desire for sexual union cannot be transcended in any of the three worlds. But you have achieved that punya; return now to your home.

What else do you wish to hear from me? Ashtavakra, I will tell you anything truthfully. The Rishi Vadanya worshipped me for your sake. I have said all this to you to honour him."

After receiving many further instructions from her, Ashtavakra joined his hands in reverence. He then asked the wonderful woman for her permission to return. Taking her leave, he came back to his own asrama. Resting there for a while, he sought the leave of his kinsmen and friends and went to the Brahmana Vadanya.

Welcomed by Vadanya, the Rishi Ashtavakra narrated all that he had seen during course of his sojourn in the north. He said, "Commanded by you I went to the mountains of Gandhamadana. North of these mountains, I found a devi, who welcomed me courteously. She mentioned you and also instructed me in various matters. Having listened to her I have now returned.

The learned Vadanya said to the Rishi, "Take my daughter's hand with the proper rites and under the proper constellations. You are the best husband I can choose for her."

Ashtavakra said, "So be it" and took the hand of Vadanya's daughter in marriage. Indeed the Rishi was overjoyed. Having taken that beautiful woman for his wife he continued to live in his own asrama, freed from passion of every kind.'"

CANTO 22

"Yudhishtira says, 'Whom do the eternal Brahmanas that keep strict vratas regard as worthy of receiving gifts? Is a Brahmana that bears the signs of a brahmachari regarded as such or even one who does keep brahmacharya?'

Bhishma says, 'Rajan, it has been said that gifts should be made to a Brahmana that observes his svadharma, the duties of his own varna, whether he bears the signs of a brahmachari or not, for both are without blemish.'

Yudhishtira says, 'What blame does an impure man incur, if he makes gifts of sacrificial butter or food with great devotion to Brahmanas?'

Bhishma says, 'Even one without self-restraint becomes, without doubt, cleansed by devotion. Such a man is purified in every act and not with regard to making gifts alone.'

Yudhishtira says, 'It has been said that a Brahmana who is engaged in worshipping the Devas must never be scrutinised. The learned, however, say that a Brahmana's behaviour and ability must be examined with respect to such actions as have reference to the Pitris.'

Bhishma says, 'The actions karmas that have reference to the Devas bear fruit not as a result of the Brahmana who performs the deeds but through the grace of the Devas themselves. Without doubt, those who perform yagnas obtain the punya of those actions through the blessing of the gods. Brahmanas are always devoted to Brahman. The Rishi Markandeya, one of the greatest Rishis endowed with intelligence in all the worlds, said this in ancient times.'

Yudhishtira says, 'Pitamaha, why are these five types of men regarded highly: he that is a stranger, he that has knowledge of the duties of his varna, he that is connected by marriage, he that is rich in tapasya, and he performs yagnas?'

Bhishma says, 'The first three—strangers, relatives and ascetics, when pure of birth, devoted to religious acts, learning, compassion, modesty, sincerity and honesty, are regarded as fitting. The other two, men of learning and those devoted to sacrifices, when endowed with five of these attributes—purity of birth, compassion, modesty, sincerity and truthfulness, are also held in high regard.

Listen now to me as I tell you the opinions of Bhumi Devi, the Rishi Kasyapa, Agni and the sannyasi Markandeya.

Bhumi said, "As a lump of mud quickly dissolves when cast into the sea, even so every kind of sin disappears in the three high attributes of presiding at yagnas, teaching and receiving dakshina."

Kasyapa said, "The Vedas with their six branches, the Samkhya philosophy, the Puranas and high birth, all fail to save a Brahmana person if he falls away from good conduct."

Agni said, "If a Brahmana who regards himself as learned and is engaged in study seeks to destroy the reputation of others using that knowledge, he falls from dharma, and is regarded as being untruthful. A man of such destructive ways can never attain the realms of grace."

Markandeya said, "If a thousand Aswamedha yagnas and satya were weighed in the balance, I do not know if the former would weigh even half as much as the latter."'

Bhishma continues, 'Having spoken these words, those four, Bhumi Devi, Kasyapa, Agni and Markandeya, each invested with great tejas, left.'

Yudhishtira says, 'If Brahmanas observant of the brahmacharya vrata seek the offerings one makes to one's deceased ancestors in Sraddhas, will the Sraddha be regarded as properly performed, if those offerings are made to such Brahmanas.'

Bhishma says, 'Even if this brahmacharya vrata is practised for the prescribed period of twelve years and a Brahmana has mastered the Vedas and their angas, if a Brahmana himself seeks such offering and eats the same, he is regarded to fall away from his vow. The Sraddha itself, however, is not regarded as tainted in any way.'

Yudhishtira says, 'The wise have said that dharma has many ends and many doors. Pitamaha, tell me what are the definite conclusions in this matter.'

Bhishma says, 'Abstention from injury to others, truthfulness, forgiveness, compassion, self-restraint, and sincerity are the indications of dharma. There are men who roam the earth praising righteousness, but without practising what they preach and engaged all the while in sin.

He who gives gold, jewels or horses to such men has to sink into naraka and to live there for ten years, eating the faeces of those who subsist upon the flesh of dead cows and buffaloes, of base men called Pukkasas, of others that live on the outskirts of cities and villages, of untouchables, and of men that proclaim, under the influence of wrath and folly, the actions and the omissions of others. Those foolish men who do give the offerings made in Sraddhas to a Brahmana observant of the vow of brahmacharya have to descend into realms of untold misery.'

Yudhishtira says, 'Tell me what is superior to brahmacharya? What is the highest indication of virtue? What is the highest kind of purity?'

Bhishma says, 'I say to you that abstention from honey and meat is superior even to brahmacharya. Dharma consists of self-restraint; the best indication of righteousness is renunciation, which is also the highest kind of purity.'

Yudhishtira says, 'When should one practise dharma? When should artha be sought? When should kama be enjoyed? Pitamaha, tell me this.'

Bhishma says, 'One should earn wealth in the first part of one's life. Then should one earn righteousness, and then enjoy pleasure. One should not, however, attach oneself to any of these. One should honour the Brahmanas, worship one's guru and one's elders, show compassion for all creatures, and be of mild disposition and amiable speech. To utter a lie in a court of justice, to behave deceitfully towards the king, to act falsely towards teachers and elders, are considered to be as heinous as killing a Brahmana. One should never be violent towards a king. Nor should one ever strike a cow. Both these offences are equivalent to the sin of foeticide.

One should never abandon one's homa fire. One should also never disregard one's study of the Vedas. One should never attack a Brahmana in word or deed. All these offences are equivalent to Brahmahatya.'

Yudhishtira says, 'What kind of Brahmanas should be regarded as good? What kind of Brahmanas should one make gifts to in order to acquire

great punya? What kind of Brahmanas must one feed? Tell me all this, Pitamaha!'

Bhishma says, 'Those Brahmanas that are free from anger, devoted to acts of righteousness, firm in truth, and that practise self-restraint are regarded as good. By making gifts unto them one acquires punya. One wins great merit by making gifts unto Brahmanas who are free from pride, capable of bearing everything, firm in the pursuit of their aims, with a mastery over their senses, devoted to the good of all creatures, and friendly towards all.

One earns punya by making gifts to Brahmanas who are free from greed, are pure of heart and conduct, who possess learning and modesty, are truthful in speech and observant of their svadharma as laid down in the shastras. The Rishis have declared that Brahmana to be deserving of dakshina who studies the four Vedas with all their angas and is devoted to the six duties laid down in the shastras. One acquires great punya by making gifts to Brahmanas possessing these qualities.

The man who makes gifts to a deserving Brahmana multiplies his merit a thousand-fold. A single righteous Brahmana with wisdom and Vedic lore, observant of the dharma and kartavyas laid down in the shastras, distinguished by purity of behaviour, is competent to save a whole vamsa.

One should make gifts of cows, horses, wealth and food to such a Brahmana. By making such gifts one earns great felicity and happiness in the next world. As I have already told you, even one such Brahmana can save the entire vamsa of the giver. What then can I say about the punya of making gifts to many Brahmanas of such attributes?

In making gifts, therefore, one should always judiciously choose the one to whom the gifts are to be made. Hearing of a Brahmana with the proper attributes and respected by all good people, one should invite him to one's home even if he lives far away, welcome him when he arrives and worship him with all one's means.'"

CANTO 23

"Yudhishtira says, 'Pitamaha, I want you to tell me about the laws that have been laid down with regard to the Devas and Pitris on occasions of Sraddhas.'

Bhishma says, 'Having purified oneself by bathing and performing the known auspicious rites, one should carry out all karmas relating to the Devas in the morning, and all those relating to the Pitris in the afternoon. What is given to men should be given at midday with love and reverence. An untimely gift will be appropriated by Rakshasas.

Gifts of articles that have been stepped over by anyone, or been licked or sucked, that which is not given gently or has been seen by menstruating women, do not produce any merit. Such gifts are regarded as the portion belonging to the Rakshasas. Gifts of things that have been announced before many people or from which a portion has been eaten by a Sudra, or that have been seen or licked by a dog, form portions for Rakshasas.

Food which is mixed with hair or in which there are worms, or which has been stained with saliva or which has been gazed at by a dog, or into which tear-drops have fallen or which has been trampled upon must be considered as forming the share of a Rakshasa. Food that has been eaten by one who cannot pronounce Pranava, the AUM, or that has been eaten by a person bearing arms, or that has been eaten by an evil man must be regarded as forming the portion of Rakshasas.

Food eaten by one from which a part has already been eaten by another, or which is eaten without a part being offered to Devas, guests and children, is appropriated by Rakshasas. Such tainted food, if offered to the Devas and Pitris is never accepted by them but is taken by Rakshasas. The food offered

in Sraddhas by the three twice-born varnas, in which mantras are either not recited or recited incorrectly, and in which the niyamas laid down in the shastras about distributing to guests are not adhered to, is appropriated by Rakshasas.

Food distributed to guests without having been previously dedicated to the Devas or the Pitris with the aid of libations poured on the sacred fire, which has been stained in by a portion having been eaten by an evil or profane man, should be known to form the share of Rakshasas.

I have told you what the portions are of the Rakshasas. Listen now to me as I explain the rules for ascertaining the Brahmana deserving of dakshina. All Brahmanas that have become outcastes because of committing heinous sins, as also Brahmanas that are fools and madmen, do not deserve to be invited to Sraddhas in which offerings are made to either the Devas or the Pitris. That Brahmana who is afflicted with leukoderma, or he that is lacking in virility, or he that has leprosy, or he that has got phthisis or he that is epileptic with sensory delusions, or he that is blind, must not be welcomed.

Brahmanas that are physicians, those that receive regular pay for worshipping the images of deities established by the rich, or live upon the service of the Devas, those that observe vratas out of pride or other false motives, and those that sell Soma, do not deserve to be invited. Brahmanas that recite the shastras aloud without regard for time or place, or are singers, dancers or players of instruments, or warriors and athletes, do not deserve to be invited.

Brahmanas who pour libations on the sacred fire for Sudras, or who are teachers of Sudras, or are servants of Sudra masters, do not merit an invitation. That Brahmana who is paid for his services as teacher, or who, as a sishya, attends the talks of a guru because of some allowance that is made to him, does not deserve to be invited, for both of them are regarded as merchants of Vedic knowledge. The Brahmana who has been induced to accept the gift of food in a Sraddha at the very start, as also he who has married a Sudra woman, even if he possesses of every kind of knowledge, does not deserve to be invited.

Brahmanas without garhapatya, domestic fire, and they that attend upon corpses, they that are thieves, and they that have otherwise sinned should not be invited to Sraddhas. Brahmanas whose antecedents are not known or

are base, and they that are Putrika-putras, do not deserve to be invited on occasions of Sraddhas.

Rajan, that Brahmana who loans money, or he who lives upon the interest of the loans given by him, or he who lives by selling living creatures, does not deserve invitation. Men who have been subordinated by their wives, or they who live by becoming the lovers of unchaste women, or they who abstain from their morning and evening prayers do not deserve to be invited to Sraddhas.

Listen now to me as I tell you about the Brahmana that has been ordained for revering the Devas and the Pitris. Indeed, I will tell you about those merits because of which one may become a giver or a receiver of gifts in Sraddhas, despite all these faults.

Brahmanas that observe of the rites and ceremonies laid down in the shastras, or they that possess punya, or they that chant the Gayatri mantra, or they that are observant of the nitya karmas of Brahmanas, even if they take to farming for a living, can be invited to Sraddhas. If a Brahmana happens to be high-born, he deserves to be invited to Sraddhas even if he is a soldier fighting another's battle.

That Brahmana who takes to trade for a living should be rejected even if he possesses punya. The Brahmana who pours libations every day on the sacred fire, or who dwells in a fixed place, who is not a thief and who is hospitable to guests who arrive at his house, deserves to be invited to Sraddhas. The Brahmana who recites the Savitri mantra morning, noon and night, or who lives on charity, who is observant of the rites and ceremonies laid down in the shastras for those of his varna, deserves to be invited to Sraddhas.

That Brahmana who having earned wealth in the morning becomes poor in the afternoon, or who poor in the morning becomes wealthy in the evening, or who is lacking in malice, or is stained only by a minor fault, deserves to be welcomed at Sraddhas. That Brahmana who is without pride or sin, who is not given to empty argument, or who subsists upon alms obtained as he roams from house to house, deserves to be invited to sacrifices.

One who does not observe vratas, or who is addicted to falsehood in both speech and conduct, who is a thief, or who lives by selling living creatures or by trade in general, only becomes worthy of invitation to Sraddhas if he happens to offer all to the Devas first and subsequently drink

Soma. That man who having acquired wealth by dishonest or cruel means but subsequently spends it in adoring the Devas and fulfilling the duties of hospitality, becomes worthy of being invited to Sraddhas.

The wealth that one has acquired by selling Vedic knowledge, or which has been earned by women, or which has been gained by deceit like giving false evidence in a court of law should never be given to Brahmanas or spent in making offerings to the Pitris. That Brahmana, who upon completing a Sraddha refuses to utter the words Astu Swadha, incurs the sin of taking a false oath in a suit for land.

Yudhishtira, the time for performing a Sraddha is when one finds a good Brahmana, and curds and ghrita, and the sacred day of the new moon, and the meat of wild animals such as deer.

Upon the completion of a Sraddha performed by a Brahmana the word Swadha should be uttered. If performed by a Kshatriya the words that should be uttered are: Let your Pitris be gratified. Upon the completion of a Sraddha performed by a Vaisya the words that should be spoken are: Let everything become inexhaustible. Similarly, upon the conclusion of a Sraddha performed by a Sudra, the word that should be uttered is Swasti.

In respect of a Brahmana, the declaration regarding Punyaham should be accompanied with the chanting of AUM. In the case of a Kshatriya, such declaration should be without the chanting of AUM. In the kriyas performed by a Vaisya, instead of AUM, the words that should be uttered are: Let the Devas be gratified.

Listen now to me as I tell you the rites that should be performed for all the varnas. All the karmas called Jatakarma are necessary for the three twice-born varnas. All these rites, Yudhishtira, in the case of Brahmanas, Kshatriyas and Vaisyas, are to be performed using mantras.

The girdle of a Brahmana must be made of munja grass. That of a Kshatriya should be a bowstring. The Vaisya's must be made of the valwaji grass. This is what has been laid down in the shastras.

Listen now as I explain to you what constitutes the merits and faults of both givers and recipients of gifts. A Brahmana becomes guilty of a dereliction of duty by telling lies. Such an act on his part is sinful. A Kshatriya incurs four times and a Vaisya eight times the sin that a Brahmana incurs by uttering a falsehood.

Having been earlier invited by another Brahmana, a Brahmana should not eat elsewhere. By eating at the house of one such, he becomes inferior

and even incurs the sin that attaches to the slaughter of an animal on occasions other than those of yagnas.

Also if he eats elsewhere after having been invited by a Kshatriya or Vaisya, he falls from his position and incurs half the sin that attaches to the slaughter of an animal on occasions other than those of sacrifices. That Brahmana who eats on occasions of such rites as are performed in honour of the Devas or the Pitris by Brahmanas and Kshatriyas and Vaisyas, without having performed his ablutions, incurs the sin of uttering a lie about a cow.

That Brahmana who is tempted into eating on occasions of similar rites performed by persons belonging to the three higher varnas, at a time when he is impure as a result of either a birth or a death in his family, knowing well that he is impure, incurs the same sin. He who lives upon wealth obtained under false pretences, like that of pilgrimages to sacred places, or who solicits another for money pretending that he would spend it in religious acts, incurs the sin of lying.

A man who belongs to any of the three higher varnas incurs sin if he distributes food with the help of mantras at Sraddhas to such Brahmanas who do not study the Vedas, or who do not keep vratas, or are impure in their conduct.'

Yudhishtira says, 'Pitamaha, I want to know to whom one should give the offerings dedicated to the Devas and the Pitris in order to earn abundant rewards.'

Bhishma says, 'Yudhishtira, feed those Brahmanas whose wives wait for the leftover food from their husbands' plates, like farmers waiting in reverence for timely showers of rain. One earns great punya by making gifts to those Brahmanas that are always pure in conduct, that are emaciated through abstaining from all luxuries and even full meals, that are devoted to the observances of such vratas that lead to the emaciation of their bodies, and that approach givers with the desire of receiving gifts.

By giving dakshina to such Brahmanas who regard conduct in this light of food, as regard conduct in the light of spouses and children, as regard conduct in the light of strength, as regard conduct in the light of their refuge for crossing this samsara and attaining to felicity in the next, and as seek wealth only when wealth is absolutely needed, one earns great merit. By making gifts to those men who approach you on account of having lost everything to thieves or oppressors, one acquires great punya.

One earns great merit by making gifts unto such Brahmanas who ask for food from the hands of an even poorer person of their varna who has just received something from others. One acquires great punya by making gifts to such Brahmanas who beg for alms after having lost everything in times of universal suffering.

By making gifts to Brahmanas who keep vows, and subject themselves freely to painful rules and practices, are respectful in their conduct to the laws laid down in the Vedas, and seek wealth for spending it upon the karmas necessary to complete their vratas and other observances, one earns great punya. By making gifts to Brahmanas who keep their distance from the ways of the sinful and the evil, are weak and without sufficient support, and are poor in material possessions, one earns great punya.

One earns great merit by making gifts to such Brahmanas who have been robbed of all their possessions by powerful men, and who desire to fill their stomachs with any food without heed for its quality. One earns great punya by making gifts to such Brahmanas who beg on behalf of others that perform tapasya and are satisfied with even small gifts.

You have now listened to the declarations in the shastras in respect of the acquisition of great merit by the giving of gifts. Listen now to those acts that lead to hell or heaven. Yudhishtira, they that lie on occasions other than those when such an untruth is needed to serve the guru or assure the safety of one who fears for his life, sink into naraka.

They who lust after other people's spouses, or have sexual union with them, or assist in such wrongdoing, sink into hell. They who rob others of their wealth, destroy the wealth and possessions of others, or proclaim the faults of others, sink into naraka. They who destroy the troughs of water used by cows to quench their thirst, damage buildings used for public meetings, who destroy bridges and roads, and raze the homes of people, must sink down to hell.

They who deceive helpless women, girls, or old women, or women who have been frightened, find hell for themselves. They who destroy the livelihood of men, they who raze men's homes, they who steal others' wives; they who sow dissension among friends, and they who devastate the hopes of others, fall into naraka. They who declare the faults of others, they who demolish bridges or roads, they who live by doing work not allowed to them, and they who are ungrateful to their friends for help given, have to descend into hell.

They who have no faith in the Vedas and show no reverence for them, they who violate their own vratas or force others into breaking theirs, and they who fall away from their positions through sin, fall into naraka. They who behave improperly, they who are usurious, and they who make unduly large profits on sales, will find hell.

They who gamble or unscrupulously indulge in other depravity, and they who are given to the slaughter of living creatures, have to sink into naraka. They who incite masters to dismiss loyal servants that hope for rewards, or are needy or are earning due wages or are waiting for rewards for valuable services rendered, have to plunge into hell.

They who themselves eat without offering portions to their spouse, their sacred fires, their servants or their guests, and they who abstain from performing the rites laid down in the shastras to honour the Pitris and Devas, have to sink into naraka. They who sell the Vedas, they who find fault with the Vedas, and they who commit the Vedas into writing, have all to descend into hell.

They who are outside the four varnas, they who take to practices forbidden by the Srutis and the Smritis, and they who live by immoral deeds or that do not belong to the varna of their birth, have to sink into naraka. They who live by selling hair, poisons, or milk must go down into hell. They who put obstacles in the path of Brahmanas, cows and women, Yudhishtira, have to descend into hell.

They who sell weapons, they who forge weapons, they who make arrows, and they who make bows, have all to find hell for themselves. They who obstruct paths and roads with stones and thorns and pits must sink into naraka. They who desert teachers and servants and loyal followers for no offence fall into naraka.

They who set young bulls to work, they who pierce the noses of bulls and other animals to control them while they work, and they who always keep animals tied, go to hell. Kings that do not protect their subjects while forcibly taking from them a sixth share of the produce of their fields, and they who, though able and rich, do not give gifts, find hell.

They who reject men who are imbued with forgiveness, self-restraint and wisdom, or those with whom they have associated for many years, when these are no longer of use to them, will surely sink into naraka. Men who eat without giving portions of the food to children, the aged and servants, inexorably descend into hell.

All such men have to go to hell. Listen now to me as I tell you who those men are that ascend into heaven. The man who transgresses against a Brahmana by impeding the rituals with which he worships the Devas is afflicted with the loss of all his children and animals. They who do not transgress against Brahmanas by obstructing their religious rites ascend into swarga.

Men who follow their svadharma laid down for them in the shastras and practise the virtues of charity, self-restraint and truthfulness, find heaven. Men who having acquired knowledge by rendering obedient service to their gurus, and observing austere tapasya are not greedy for gifts, rise into swarga. Men through whom others are saved from fear and sin, poverty and disease, and the difficulties that lie in their path go into heaven.

Men who have a forgiving nature, who are patient, who are prompt in performing all righteous deeds, and who are of auspicious conduct, succeed in gaining swarga. Men who abstain from honey and meat, who abstain from sexual union with the wives of other men, and who abstain from wines and spirits, ascend into heaven.

Men that help establish asramas for sannyasis, who become founders of families, who open up new lands for habitation, and lay out towns and cities, rise into swarga. Men who give away clothes and ornaments, food and drink, and who assist in marriage ceremonies, ascend to heaven.

Men that have abstained from any kind of harm to all creatures, who can endure everything, and who have made themselves the refuge of all creatures, ascend into swarga. Men who humbly serve their fathers and mothers, who have subdued their senses, and who love their brothers, succeed in gaining swarga. Men that control their senses despite being rich in worldly goods, enjoying their youth and power, ascend to heaven.

Men that are kind even towards those that offend against them that have a calm temperament, who have a liking for all who are peaceable, and that contribute to the happiness of others by serving them with humility, surely succeed in finding swarga. Those that protect thousands of people, that make gifts to thousands of people, and that rescue thousands of people from distress, find heaven.

Those who make gifts of gold and of cows, and of chariots and animals, gain swarga. Those who make gifts of articles needed in marriages, and serve men and women, and give clothes and robes, succeed in acquiring heaven.

Men who make public pleasure-houses and gardens and wells, resting houses and halls for public meetings, and tanks for cows and men to quench their thirst, and fields for cultivation, succeed in gaining swarga. Those who make gifts of houses and fields and populated villages to those who want them, do indeed find heaven.

Men who having made sweet and tasty drinks offer them to others, as also seeds and rice, find swarga for themselves. Men, whether born into high or low families, bear hundreds of children and live long lives practising compassion and keeping anger under complete control, succeed in ascending to heaven.

Bhaarata, I have expounded to you the rites in honour of the Devas and the Pitris which are performed for the sake of the other world. I have explained what the laws are for making gifts, and the views of the ancient Rishis with respect to both the items of gift and the manner of giving them.'"

CANTO 24

"Yudhishtira says, 'Bharatarishabha, it is fitting that you answer my next question truly and in detail. What are those circumstances under which a man may become guilty of Brahmahatya without actually killing a Brahmana?'

Bhishma says, 'Rajan, I once asked Vyasa to explain this very subject to me. Listen closely to what Vyasa said to me.

Once, repairing to the presence of Vyasa, I said to him "Maharishi, you are the fourth in descent from Vasishta. Do you explain to me what those circumstances are under which one becomes guilty of Brahmahatya without actually killing a Brahmana."

Vyasa gave me an excellent and assured reply, "You should know a man to be guilty of Brahmahatya who, having invited a Brahmana of righteous conduct to his house to give him alms, subsequently refuses to give anything to him on the pretence of there being nothing in the house. You should know that man as guilty of Brahmahatya who destroys the livelihood of a Brahmana learned in the Vedas and their angas, and who is free of attachments to worldly creatures and goods.

You should know that man to be guilty of Brahmahatya, who prevents thirsty cows from drinking water to quench that thirst. You should regard that man as guilty of Brahmahatya who, without studying the Srutis that have been transmitted from guru to sishya from age to age, finds fault with the Srutis or with those shastras that have been composed by the Rishis. You should know that man as guilty of Brahmahatya who does not give his beautiful and accomplished daughter to a suitable bridegroom.

You should know that foolish and sinful man to be guilty of Brahmahatya who inflicts such grief upon Brahmanas as wound the very core of their hearts. You should know that man to be guilty of Brahmahatya who robs the blind, the lame and fools. You should know that man to be guilty of Brahmahatya who burns down the asramas of sannyasis, or forests, villages or towns."

CANTO 25

"Yudhishtira says, 'It has been said that pilgrimages to sacred rivers are filled with punya; that bathing in such waters is meritorious; and that listening to the cadence of these waters is also most worthy. Pitamaha, I want to hear you speak on this subject. It befits you to tell me about such rivers on this earth.'

Bhishma says, 'Maharishi Angiras has spoken about the sacred tirthas of the earth. If you listen to what he said you will earn great punya.

Once, Gautama approached the great and learned Rishi while he was living in a forest and said to him, "Illustrious one, I have some questions about the merits of sacred waters and shrines. I want to hear you discourse on that subject. Speak to me of this. By bathing in sacred waters on earth, what punya is earned with regard to the next world? Do you expound to me this truly and according to the ordinance."

Angiras said, "A man who bathes for seven days in succession in the Chandrabhaga or the Vitasta, whose waters dance in waves, observing a fast the while, is sure to be cleansed of all his sins and suffused with the punya of a sannyasi. The many rivers that flow through Kasmira plunge into the great river Sindhu. By bathing in these rivers one is sure to become endowed with good character and to rise into swarga after leaving this world.

By bathing in Pushkara, and Prabhasa, and Naimisa, and the ocean, and Devika, and Indramarga, and Swarnabindu, one is sure to fly into swarga in a celestial chariot, filled with joy at the adorations of Apsaras. By diving in the waters of Hiranyabindu with concentration, and revering that sacred

stream, and bathing next at Kusesaya and Devendra, one becomes cleansed of all one's sins.

Repairing to Indratoya close to the Gandhamadana Mountains and near Karatoya in the kingdom of Kuranga, one should fast for three days and then bathe in those sacred waters with a contemplative heart and pure body. By doing this, one is sure to acquire the punya of an Aswamedha yagna. Bathing in Gangadwara and Kusavarta and Bilwaka in the Nita Mountains, as also in Kankahala, one is sure to become cleansed of all one's sins and then ascend into heaven.

If one becomes a brahmacharin and subdues one's anger, devotes oneself to truth and practises compassion towards all creatures, and then bathes in the Jala pada, one is sure to acquire the punya of an Aswamedha yagna. The Bhagirathi-Ganga flows in a northward direction from the sangama of swarga, Bhumi and patala.

Fasting for one month and bathing in that sacred tirtha which is known to be loved by Maheswara, allows one to behold the Devas. Even if one has to be reborn, he who gives offerings of water to his Pitris at Saptaganga and Triganga and Indramarga obtains amrita for food. The man who in a pure state of body and mind attends to his daily agnihotra, and observes a fast for one month and then bathes in Mahasrama, is sure to attain success within one month.

By bathing in the Bhrigu Kunda, after an upavasa of three days and purifying the mind of all evil passions, one becomes purified of even the sin of killing a Brahmana. By bathing in Kanyakupa and performing one's ablutions in Balaka, one acquires great fame among the very Devas and shines in glory. Bathing in Devika and the lake known as Sundarika, as also in the tirtha called Aswini, one acquires great beauty in one's next life.

By fasting for a fortnight, and bathing in the Mahaganga and Krittikangaraka, one is cleansed of all one's sins and ascends into swarga. Bathing in Vaimanika and Kinkinika, one acquires the power of going everywhere at will and is highly respected in the celestial realm of the Apsaras. If a man controls his anger, observes the vow of brahmacharya for three days, and bathes in the river Vipasa at the Kalika asrama, he succeeds in transcending rebirth.

Bathing in the grove that is sacred to the Krittikas and offering oblations of water to the Pitris, and then gratifying Mahadeva, one becomes pure in body and mind and rises into heaven. If, observing a fast for three days with

a purified body and mind, one bathes in the Mahapura, one is freed from the fear of all mobile and immobile animals as also of all animals having two legs. By bathing in the Devadaru forest and offering oblations of water to the Pitris and dwelling there for seven nights with a pure body and mind, one attains swarga.

Bathing in the waterfalls at Sarastambha and Kusastambha and Dronasarmapada, one is sure to attain to the realm of the Apsaras where they will dutifully serve that man. If one observes a fast and bathes at Chitrakuta and Janasthana and the waters of the Mandakini one is sure to become rich.

By repairing to the Samyasrama, living there for a fortnight and bathing in the sacred river there, one acquires the power of disappearing at will, delighting in the joy that has been ordained for the Gandharvas. Going to the Kausiki tirtha, living there with a pure heart and abstaining from all food and water for three days, one acquires the power of dwelling in the realm of the Gandharvas in one's next life.

Bathing in the delightful tirtha that goes by the name of Gandhataraka and living there for one month, abstaining all the while from food and water, one acquires the power of vanishing at will and then of ascending into swarga after twenty-one days. He that bathes in the Matanga Lake is sure to attain to success in a single night. He that bathes in Analamba or in eternal Andhaka, or in Naimisa, or the tirtha called swarga, and offers oblations of water to the Pitris, while subduing his senses, acquires the punya of a human sacrifice.

Bathing in Gangahrada and the Utpalavana tirtha, and daily offering oblations of water there for a full month to the Pitris, one acquires the punya of an Aswamedha yagna. Bathing in the confluence of the Ganga and the Yamuna as also at the tirtha in the Kalanjara Mountains and offering every day oblations of water to the Pitris for a month, one acquires the punya of ten Aswamedha yagnas. Bathing in the Sashti Lake one acquires merit much greater than what is attached to the gift of food.

Ten thousand tirthas and thirty million other tirthas come to Prayaga at the confluence of the Ganga and the Yamuna in the month of Magha. He who bathes in Prayaga, with a restrained soul and observing rigid vows, in the month of Magha, is purified of all his sins and attains swarga.

Bathing in the tirtha that is sacred to the Maruts, as also in that which is located in the asrama of the Pitris, and also in that which is known by the

name Vaivaswata, one becomes cleansed of all one's sins and becomes oneself as pure and sanctified as a tirtha. Going to Brahmasaras as also to the Bhagirathi and bathing there and offering oblations to the Pitris every day for a full month, while abstaining from all food, one is sure to attain to the realm of Soma Deva.

Bathing in Utpataka and then in Ashtavakra and offering oblations of water to the Pitris every day for twelve days in succession, abstaining the while from food, one acquires the punya of an Aswamedha yagna. Bathing in Gaya, in Asmaprishtha and the Niravinda Mountains and Kraunchapadi, one is purified of the sin of Brahmahatya. A bath in the first place cleanses one of a single Brahmahatya; a bath in the second cleanses one of two such evil doings; and a bath in the third cleanses one of three.

Bathing in Kaalapinga, one acquires a large volume of sacred water for use in the next world. By bathing in the city of Agni, a man acquires such merit as entitles him to live during his next birth in the city of Agni's daughter. Bathing in Visala in Karavirapura and offering oblations of water to one's Pitris, and performing one's ablutions in Devahrada too, one becomes identified with Brahma and shines in splendour.

Bathing in Punaravarta-nanda as also Mahananda, a man of restrained senses and universal compassion repairs to Indra's garden, the Nandana, and is waited upon by Apsaras of many kinds. Bathing with concentrated soul in the tirtha named after Urvasi, in the river Lohitya, on the day of full moon of the month of Kartika, one attains to the punya of the Pundarika yagna.

Bathing in Ramahrada and offering oblations of water to the Pitris in the river Vipasa, and observing a fast for twelve days, one becomes cleansed of all sins. Bathing in the Mahahrada tirtha with a pure heart and after observing a fast for one month, one is sure to attain to the end which was that of the Rishi Jamadagni. By exposing oneself to the sun in the tirtha called Vindhya, one devoted to truth and humility, and filled with love for all creatures, should perform austere tapasya.

By so doing, he is sure to attain to ascetic success in the course of a month. Bathing in the Narmada as also in the Surparaka tirtha, observing a fast for a full fortnight, one is sure to become a royal prince in one's next birth. If one goes to the tirtha known as Jambumarga one is sure to attain to success in a single day and night.

By repairing to Chandalikasrama and bathing in the tirtha called Kokamukha, having lived on herbs alone and worn rags for clothes, one is sure to acquire ten beautiful girls for wives. One who lives near the tirtha known as Kanya-hrada will never go to the realms of Yama. Such a man is sure to ascend to the regions of felicity that belong to the Devas.

Mahabaho, he who bathes on the day of the new moon in the Prabhasa tirtha is sure of attaining success and immortality. Bathing in the tirtha known as Ujjanaka in the asrama of Arshtisena's son, and next in the tirtha in the asrama of Pinga, one is cleansed of all one's paapa. Observing a fast for three days and bathing in the tirtha known as Kulya and reciting the sacred Aghamarsana mantras one attains the punya of an Aswamedha yagna.

Observing a fast for one night and bathing in Pindaraka, one becomes purified on the dawn of the next day and attains to the merit of an Agnishtoma yagna. He who goes to Brahmasaras, which is adorned by the forests of Dharmaranya, is purified and attains to the punya of the Pundarika yagna. Bathing in the waters of the Mainaka Mountain, and saying one's morning and evening prayers there, and living there for a month, subduing one's desires, one attains to the merit of all the great yagnas.

Setting out for Kalolaka and Nandikunda and Uttara-manasa, and reaching a place a hundred yojanas away from them, one becomes cleansed of the sin of killing an embryo in its mother's womb. One who succeeds in obtaining a glimpse of the image of Nandiswara, is cleansed of all paapa. Bathing in the tirtha called Swargamarga one is sure to reach Brahman.

The celebrated Himavat is sacred. That prince of mountains is the father-in-law of Sankara. He is a mine of all jewels and is the home of the Siddhas and Charanas. That twice-born one who is fully conversant with the Vedas and who, regarding this life to be transient, casts off his body on those mountains, while abstaining from all food and water in accordance with the rites laid down in the shastras, after having worshipped the Devas and the Rishis, is sure to attain the eternal Brahman.

Subduing his passions and anger, everything can be attained by him who dwells in a tirtha. In order to journey to all the tirthas in the world, one should think of those that are almost inaccessible or those that are filled with overwhelming difficulties.

Tirtha yatras produce the punya of yagnas. They can purify anyone of sin. Truly excellent, they lead straight to swarga. This subject is a great mystery. The very Devas should bathe in tirthas. They too will be purified."

This discourse on tirthas should be imparted to Brahmanas, and to righteous men who strive to achieve what is truly for their own good. It should also be recited in the hearing of one's well-wishers, friends and devoted disciples. Angiras possessed of great ascetic merit imparted this knowledge to Gautama.

Angiras himself had obtained it from Kasyapa. The great Rishis regard this discourse as worthy of constant repetition. It is the foremost of all purifying things. If one recites it regularly every day, one is sure to be cleansed of every sin and to ascend into heaven after this life. One who listens to it, this great mystery, is sure to be born into a good family in one's next life and, what is more, he will be endowed with a clear memory of his previous life.'"

CANTO 26

Vaisampayana said, "Equal to Brihaspati in intelligence and Brahma himself in forgiveness, resembling Sakra in prowess and Surya in energy, Bhishma, the son of Ganga, of vast power, had been overthrown in battle by Arjuna. Accompanied by his brothers and many other people, King Yudhishtira asks him these questions. The aged warrior lies on a bed of arrows, such as Kshatriyas covet, waiting for that auspicious time when he can leave his physical body.

Many great Rishis have come there to see that foremost one of Bharata's vamsa. Amongst them are Atri and Vasishta, Bhrigu and Pulastya, and Pulaha and Kratu. There are also Angiras and Gotama and Agastya and Sumati, and Viswamitra and Sthulasiras and Samvarta and Pramati and Dama. There, are also Brihaspati and Usanas, and Vyasa and Chyavana and Kasyapa and Dhruva, and Durvasas and Jamadagni and Markandeya and Galava, and Bharadwaja and Raibhya and Yavakrita and Trita.

Sthulaksha and Savalaksha and Kanwa and Medhatithi are present, and Krisa and Narada and Parvata and Sudhanwa and Ekata and Dwita. Nitambhu and Bhuvana and Dhaumya and Satananda and Akritavrana and Rama, son of Jamadagni, and Kacha have come. All these high-souled Maharishis Rishis have come there to Bhishma lying on his bed of arrows.

Yudhishtira, with his brothers, duly worships those Mahatman Rishis, one after another in proper order. Receiving that worship, those Rishis sit on the ground and begin to talk to one another. Their conversation relates to Bhishma, and is sweet and agreeable to all the senses and the mind.

Hearing them speak of him, Bhishma is filled with delight and regards himself to be already in swarga. Then, having taken Bhishma's leave and

that of the Pandava princes, those Rishis vanish in a moment from the sight of all the beholders. Even after they have disappeared, the Pandavas repeatedly bow and offer their adorations to those most blessed sages.

They then wait on Bhishma, even as Brahmanas well-versed in mantras wait with reverence upon the rising sun. The Pandavas see the cardinal directions blaze with splendour because of the tejas of the Munis' tapasya and are filled with wonder at the sight. Thinking of the blessedness and puissance of those Rishis, the Pandavas begin to speak again to their Pitamaha. Yudhishtira touches Bhishma's feet with his head and then continues asking his questions about dharma.

Yudhishtira says, 'Pitamaha, which kingdoms, which provinces, which asramas, which mountains, and which rivers are the most holy?'

Bhishma says, 'Listen to the old story of a conversation between a Brahmana who was observing the Sila and the Unccha vratas and a Rishi crowned with hermetic success. Once upon a time, a man who had roamed all the earth arrived at the house of a grihastha who was observing the Sila vrata. The grihastha welcomed his atithi with all the due rites. Received with such hospitality, the happy Rishi spent the night in his host's home.

The next morning the Brahmana completed all his morning ablutions and worship, and having purified himself, cheerfully approached the Rishi. Meeting with each other and seated at their ease, the two began to talk about pleasing subjects connected with the Vedas and the Upanishads.

Towards the end of the discourse, the Brahmana respectfully addressed the Rishi. He asked this very question which you, Yudhishtira, have put to me.

The poor Brahmana said, "What kingdoms, what provinces, what asramas, what mountains, and what rivers should be regarded as the most sacred? Discourse to me on this."

The Rishi said, "Those kingdoms, those provinces, those asramas and those mountains through or near which the Bhagirathi flows are the most sacred. Only by living beside the Bhagirathi and bathing in her blessed waters can a man achieve the goals that can be attained by brahmacharya, by tapasya, by yagnas or by practising vairagya, renunciation. Those creatures whose bodies have been sprinkled with the sacred waters of the Bhagirathi or whose bones have been laid in the bed of that holy river will never fall from swarga. Those men who use the waters of the Bhagirathi surely ascend into heaven after leaving this world. Even those men who

have sinned during the first part of their lives can attain to a superior end if in their later years they take to living on the banks of the Ganga. Hundreds of yagnas cannot produce that punya that men obtain by bathing in the sacred waters of the Ganga.

A man is treated with respect and worshipped in heaven for as long as his bones lie in the Ganga. Even as the rising sun blazes forth in splendour, having dispelled the shadows of night, in the same way the man that has bathed in the waters of the Ganga, cleansed of all his sins, shines brilliantly. Those kingdoms and realms that are empty of the sacred waters of the Ganga are like nights without the moon or like trees without flowers.

A world without the Ganga is like the varnas and the asramas without dharma or like yagnas without Soma. Without doubt, kingdoms and places without the Ganga are like the sky without the sun, or the earth without mountains, or without air. If offered the sacred waters of the Ganga, all the creatures in the three worlds are filled with joy unlike any other.

He who drinks Ganga jala that has been heated by the sun derives punya greater than that which attaches to the vrata of subsisting upon the wheat or other grains retrieved from cowdung. It cannot be said which is superior: he who performs a thousand Chandrayana rites to purify his body or he who drinks the water of the Ganga. It cannot be said whether the two are equal or not: one who stands for a thousand years on one foot and one who lives for only a month beside the Ganga.

One who lives permanently by the side of the Ganga is superior in merit to one who stays for ten thousand yugas suspended head down. As thread burns and vanishes without trace when set on fire, so are the sins of a man that bathes in the Ganga consumed. There is no end higher than the Ganga for those who, afflicted by sorrow, seek to attain that which could dispel their sorrow.

As snakes lose their poison at the very sight of Garuda, even so is one cleansed of all one's sins at the very sight of the sacred Ganga. They that are without renown and sinful in deeds have the Ganga for their fame, their protection, their means of liberation or their refuge. Many wretches among men, who are afflicted with heinous sins, and about to sink into naraka, are, despite all their sins, rescued by the Ganga in the next world if they seek her help and sanctuary.

They who bathe every day in the sacred waters of the Ganga become equals of Mahamunis and the very Devas with Vasava at their head.

Brahmana, those wretches among men that are sinners without any trace of humility or shame become righteous and good by placing themselves before the Ganga. As amrita is to the Devas, as swadha is to the Pitris, as sudha is to the Nagas, even so is Ganga jala to the Manavas.

As children afflicted with hunger ask their mothers for food, in the same manner do those desiring their highest good seek out the Ganga. As the realm of Svayambhuva Brahma is said to be the foremost of all places, even so is the Ganga said to be best of all rivers. As the earth and the cow are said to be the main sustenance of the Devas, even so is the Ganga the main sustenance of all living creatures.

As the Devas nourish themselves upon the amrita that occurs in the sun and the moon and that is offered in yagnas, even so do humans sustain themselves with Ganga water. One smeared with the sand taken from the banks of the Ganga regards oneself as an inhabitant of swarga adorned with celestial liniments. He who bears on his head the mud taken from the banks of the Ganga presents an effulgence equal to that of Surya himself, who dispels the surrounding darkness.

When that wind that is moistened with drops of Ganga water touches one's body, it purifies him immediately of every sin. A man afflicted and weighed down by calamities, finds all his misfortunes dispelled by the very joy which wells up in his heart on seeing that sacred river. With the calls and songs of the swans and kokas and other water fowls that play on her breast, the Ganga challenges the very Gandharvas, and with her high banks the very mountains of the earth.

Heaven, too, is humbled beholding her surface teeming with swans and diverse other birds. The bliss which one enjoys by dwelling on the banks of the Ganga is greater than that of living in Swargaloka.

I have no doubt that he who is afflicted with impurity of speech, thought and deed is cleansed at the very sight of the Ganga. By holding that sacred river, touching it, and bathing in its waters, one purifies one's ancestors to the seventh generation, one's descendants to the seventh generation, and other ancestors and descendants as well. By hearing of the Ganga, by wishing to go to that river, by drinking its waters, by touching its waters, and by bathing in them a man saves both his paternal and maternal families.

By seeing, touching and drinking the waters of the Ganga, or even by praising her, hundreds and thousands of sinful men are washed of all their sins. They who wish to make their birth, life and learning fruitful, should

repair to the Ganga and gratify the Pitris and the Devas by offering them tarpana of water. The punya that one earns by bathing in the Ganga cannot be earned through the acquisition of sons or wealth, or the performance of good deeds.

Those who are physically able but do not seek out the auspicious Ganga can be compared to those who are blind or those that are dead or those that are lame. What man is there that would not revere this sacred river that is adored by Maharishis that know the present, the past and the future, as also by the very Devas with Indra at their head? What man is there that would not seek the protection of the Ganga whose protection is sought by sannyasis and grihastas, and by Yatis and brahmacharins?

The man of righteous conduct who, with rapt soul, thinks of the Ganga at the time of his dying, succeeds in attaining the highest end. That man who dwells by the side of the Ganga and worships her up to the time of his death, is freed from fear of every kind of calamity, of sin and of kings. When that blessed river plunged down from the sky, Maheswara bore her fall on his head. It is that very stream which is adored in swarga. Bhumi, swarga and patala are all adorned by the three streams of this sacred river. The man who uses her waters is crowned with success, material and of the spirit. As the sun's rays are to the Devas in heaven, as Chandramas is to the Pitris, as the king is to his subjects, even such is the Ganga to all rivers.

One who loses his mother or father, his sons or wives, or his wealth is not as grief-stricken as he that loses the Ganga. The joy that one gets from catching a glimpse of the Ganga one does not obtain through pious deeds that lead to Brahmaloka, or through such yagnas and kriyas that lead to swarga, or through sons or wealth.

The pleasure that men derive from seeing the Ganga is equal to what they derive from seeing the full moon. That man is cherished by the Ganga who adores her with deep devotion, with his mind wholly fixed upon her, with a reverence that is shared by no other object, with a feeling that there is nothing in the universe worthy of similar adoration, and with an absolute steadfastness.

Creatures that live on earth, in the sky, or in heaven, even the most superior beings, should always bathe in the Ganga. This is the first of all duties of the righteous. The fame of the Ganga's sanctity has spread across the entire universe since she revived all the sons of Sagara, whom Kapila reduced to ashes.

Men who are washed by the bright, beautiful, high, and swift waves of the Ganga, whipped up by the wind, are washed of all their sins and resemble the sun in its splendour. Men of tranquil souls that have cast off their bodies in the waters of the Ganga, whose sanctity is as great as that of the ghee and other oblations poured onto the fire in yagnas and which confer merits equal to those of the greatest of sacrifices, have certainly attained to a position equal to that of the Devas.

Ganga, with her fame and expanse, identical with the entire universe, and revered by the Devas, the Munis and men, can grant the wishes of even those that are blind, foolish and destitute. They that sought the refuge of the Ganga, that guardian of all the universe, she that flows in three streams, filled with sacred water, sweet as honey and powerful, succeed in attaining the blessings of swarga.

The man who dwells beside Ganga and beholds her every day, is purified by her sight and touch. The Devas grant him every kind of happiness in this world and the next. The Ganga can save every creature from sin and lead him to the felicity of swarga.

She is one with Prishni, the mother of Vishnu. She is the Vakdevi, Saraswati. She is aloof, and not easy to attain. She is the embodiment of auspiciousness and prosperity. She can bestow the six well-known attributes beginning with power. She is always generous with her grace.

She reveals all things in the universe, and she is the refuge of all creatures. Those who sought her protection in this life have surely attained heaven. The fame of the Ganga has spread all over the earth, the sky and swarga, and all the cardinal and subsidiary points of the horizon. Mortals use the waters of her streams to be crowned with success. He who, on beholding the Ganga, points her out to others, finds that she frees him from rebirth and confers mukti upon him.

The Ganga held the senapati of the Devas, Guha, in her womb. She also bears gold, the most precious of all metals, in her womb. They who bathe daily in her waters in the morning succeed in obtaining dharma, artha and kama. Her waters are as sacred as the ghrita that is poured into the sacrificial fire, while chanting mantras. Able to cleanse one from every sin, she has descended from swarga and is cherished by all.

The Ganga is the daughter of Himavat and Hara, and the jewel of both heaven and earth. She bestows everything auspicious, and grants the six

renowned gunas beginning with puissance. Rajan, truly the Ganga is the one holy being in the three worlds and confers punya upon all.

The Ganga is righteousness in liquid form. She also is tejas that runs in liquid form over the earth. She is suffused with the beauty and power of the ghee that is poured along with mantras on the sacrificial fire. She is always adorned with high waves as also with Brahmanas who can be seen performing their ablutions in her waters at all times. Descending from swarga, she was contained by Siva on his head. The very mother of the heavens, she has sprung from the highest mountain and courses over the plains conferring the most precious benefits on all creatures of the earth. She is the highest cause of all things; she is perfectly pure. She is as subtle as Brahman.

She offers the best bed for the dying. She leads creatures to heaven. She carries an incalculable volume of water. She bestows great fame on all. She is the protector of the universe. She is identical with every form. She is greatly desired by those crowned with success. Indeed, for those who have bathed in her waters, the Ganga is the path to swarga.

The Brahmanas hold the Ganga as equal to the earth in forgiveness, and in the protection and upholding of those that live on her banks; further, as equal to Agni and Surya in energy and splendour; and also equal to Guha himself in bestowing favours upon the twice-born varna.

Men who seek, even in their minds, with all their souls, that ancient and sacred river praised by the Rishis, she that emerges from the feet of Vishnu, achieve the realms of Brahma. Men of subdued souls who want to attain Brahman, knowing that children and other possessions, and realms of felicity, are transient, always pay their adorations to the Ganga with that reverence and love that a son shows his mother.

Men of cleansed souls who wish for success should seek the protection of the Ganga who is like a cow that yields amrita instead of milk, who is prosperity itself, who is omniscient, who exists for all creatures, who is the source of all kinds of food, who is the mother of all mountains, who is the refuge of all righteous men, who is immeasurable in power and energy, and who enchants the heart of Brahma himself.

Having gratified all the Devas along with Vishnu with austere tapasya, Bhagiratha brought the Ganga down to the earth. Men go to her to free themselves from every kind of fear both here and in the next world. I have told you only some of the merits of the Ganga. My powers are not enough

to speak of all the merits of the sacred river, or to measure her strength and blessedness.

With one's greatest powers, one may count the rocks in the mountains of Meru or measure the waters of the ocean, but one cannot determine the punya of the waters of the Ganga. Having listened to these merits of the Ganga, which I have described with great devotion, you should, in thought, word and deed, revere them with faith. Having listened to the merits that I have recited, you are sure to fill all the three realms with fame and attain great success and that is so difficult to have.

After that, you will sport in bliss created by the Ganga herself for those that worship her. The Ganga always extends her grace to those that are devoted to her with humility. She unites her devotees with every kind of happiness. I pray that the most blessed Ganga will always fill our hearts with righteous qualities."'

Bhishma says, 'Having spoken to that poor Brahmana observing the Sila vrata on the infinite merits of the Ganga, the learned and enlightened Rishi rose into the sky. The Brahmana, awakened by his words, duly worshipped the Ganga and attained high success. Son of Kunti, seek the Ganga with great devotion, for then you, too, will be rewarded with excellent success.'"

Vaisampayana continued, "Hearing this discourse on the punya of the Ganga from Bhishma, Yudhishtira with his brothers are filled with rare and great delight. He who recites or hears this sacred discourse is purified of every sin."

CANTO 27

"Yudhishtira says, 'Pitamaha, you are old and wise, learned in the shastras, and marked by excellent gunas and unblemished conduct. You are celebrated above others by your gyana and tapasya. Foremost of all righteous men, I now ask you about dharma.

There is not another man in all the worlds, who is worthier of being questioned on such subjects. How can a Kshatriya, a Vaisya or a Sudra succeed in acquiring the status of a Brahmana? It is fitting that you tell me the means. Is it with austere tapasya or by religious kriyas, or through knowledge of the shastras that one belonging to any of the three lower varnas succeeds in acquiring the status of a Brahmana? Do tell me this.'

Bhishma says, 'Yudhishtira, the status of a Brahmana cannot be acquired by one belonging to any of the three other varnas. That is the highest condition for all creatures. After living through countless rebirths one is born finally as a Brahmana.

Listen to an ancient itihasa of a conversation between Matanga and a female donkey. Once, a Brahmana had a son who, though born of a woman of another varna, followed the laws laid down for Brahmanas in his childhood and youth. The child was named Matanga and possessed every accomplishment.

Wishing to perform a yagna, his father ordered him to collect the required articles. Having received his father's commands, Matanga set out on a swift chariot drawn by a donkey. It so happened that the donkey yoked to that chariot was young. Instead of obeying the reins, the animal ran with the chariot to his mother.

Matanga was angry and began to beat the animal on its nose with his goad. Seeing those marks of violence on her child's nose, full of compassion for him, the mother donkey said, "Do not grieve for his treatment, my child. This is a Chandala that is driving you. A Brahmana can never be so severe. The Brahmana is said to be the friend of all creatures. He is also the teacher and the master of all creatures. Can he punish any creature so cruelly?

This however is a sinful man. He has no compassion to show even to a being of such tender years as you. He is only reveals the varna of his birth by behaving in this way. The nature which he has inherited from his father prevents him from feeling the pity and kindness that are natural to the Brahmana."

Hearing these harsh words from the mother donkey, Matanga dismounted from his chariot and said to her, "Tell me by what fault is my mother stained? How do you know that I am a Chandala? Answer me at once. How do you know that I am a Chandala? How has my status as a Brahmana been lost? You of great wisdom, tell me all this in detail, from beginning to end."

The donkey said, "You were born to a Brahmana woman by a Sudra barber excited by desire. You are, therefore, a Chandala by birth. You do not enjoy the status of a Brahmana."

Thus addressed by the female donkey, Matanga returned home. Seeing him return, his father said, "I sent you on the difficult mission of gathering the requirements for my yagna. Why have you come back without having accomplished your task? Is all not right with you?"

Matanga said, "How can he who belongs to no definite varna, or an inferior varna, ever be regarded as well or happy? How can he whose mother is tainted be happy? Father, this female donkey, who seems to be more than a human being, tells me that I have been begotten upon a Brahmana woman by a Sudra. And for this reason, I will undergo the severest of penances."

Having said these words to his father, and firmly resolved upon what he had said, Matanga went to the great forest and sat in the most austere tapasya. He began to scorch the very Devas with the heat of his asceticism, undertaken to become a Brahmana.

While he sat unmoving in tapasya, Indra appeared and said, "Matanga, why do you pass your time in such grief, abstaining from all kinds of

human enjoyment? I shall grant you boons. Name the boons you desire. Do not hesitate, but tell me what is in your heart. Even if it is unattainable, I will bestow it on you."

Matanga said, "I want to attain the status of a Brahmana with my tapasya. Only after becoming a true Brahmana will I go home. This is the boon I seek."

Indra said to him. "You cannot attain this status of a Brahmana which you desire. It is true you seek it, but it cannot be acquired by men who are born of those of uncleansed souls. Imprudent one, you are sure to meet with destruction if you persist in this pursuit.

Stop this vain endeavour at once. This object of your desire, of becoming a Brahmana, who is the foremost of all beings, cannot be achieved by tapasya. By craving this status, you will be only destroyed. One born as a Chandala can never attain to that status which is regarded as the most sacred among the Devas and Asuras and Manavas!"

CANTO 28

"Bhishma says, 'Matanga paid no heed to the counsels of Indra and stood on one foot for a hundred years, searing Devaloka even more.

Sakra appeared before him again and said, "The status of a Brahmana is unattainable. Although you covet it, it is impossible for you to acquire it. Matanga, by longing for that lofty condition you are sure to be destroyed. Do not be reckless. This cannot be a righteous path for you to follow.

You are foolish: it is impossible for you to become a Brahmana in this world. By craving that which is unattainable, you are sure to meet destruction. I repeatedly forbid you but you are intent on destroying yourself.

From the order of animal life one attains to the status of humanity. If born as a human being, he is first sure to be born as a Pukkasa or a Chandala. Having been born in this sinful order of existence one has to wander in it for a long time. After one thousand years in that varna, one next attains the status of a Sudra.

One has to live and die and be reborn in the Sudra varna for a long time. After thirty thousand years, one is born as a Vaisya. In that varna, a jiva again has to live for a long time. He is born a Kshatriya after sixty times the duration of his existence as a Sudra.

One has to pass a very long time in the Kshatriya varna. After a duration sixty times the previous length of time, one is born as a fallen Brahmana. One has to wander for a long time in this condition.

After two hundred times the previous length of time, one is born in the vamsa of a Brahmana who lives by fighting. In that one has to spend a great

deal of time. After three hundred times the duration of his previous condition, one takes birth in the vamsa of a Brahmana that recites the Gayatri and other sacred mantras.

In that state also one has to remain for a long period. After a time measured by multiplying the last named period by four hundred, one takes birth into the family of a Brahmana conversant with all the Vedic shastras.

In that order again, one spends many a year. In that state of existence, joy and sorrow, desire and loathing, vanity and malicious speech try to enter into him and reduce him to wretchedness. If he succeeds in subduing those adversaries, he then attains a high end. If, on the other hand, those enemies triumph over him, he falls from that high state like one falling to the ground from a tall palm tree.

Knowing this for certain, I say to you, Matanga, ask for some other boon, for you who have been born a Chandala cannot dream of becoming a Brahmana!"

CANTO 29

"Bhishma said, 'Matanga still refused to accept Indra's advice. On the other hand, with regulated vows and a cleansed soul, he practised austere tapasya for a thousand years, standing on one foot and deep in dhyana. After a thousand years, Indra came again to him. The slayer of Bala and Vritra repeated the same advice.

Matanga said, "I have passed these thousand years standing on one foot in deep dhyana, observing of the brahmacharya vrata. Why is it that I have not yet succeeded in acquiring the status of a Brahmana?"

Indra said, "One born to a Chandala cannot become a Brahmana by any means. Therefore, name some boon so that all your efforts are not wasted."

Matanga was filled with grief. He journeyed to Prayaga, and lived there for a hundred years, standing all the while on just his toes. He became emaciated and his arteries and veins were swollen and visible. He was reduced to mere skin and bones. Indeed, while performing tapasya at Gaya, the Dharmatman Matanga collapsed from sheer exhaustion.

When Indra, who looks after the welfare of all creatures, saw him fall, the Lord and giver of boons came to that place and held him.

Indra said, "It seems, Matanga, that the status of a Brahmana which you seek is ill-suited to you. You cannot attain it. In fact, for you it is fraught with many dangers. One who worships a Brahmana finds happiness; abstaining from such worship, he finds sorrow.

For all creatures, the Brahmana is the giver of what they prize or covet and the protector of what they already have. It is through the Brahmanas that the Pitris and the Devas are gratified. The Brahmana is said to be

foremost of all created beings. The Brahmana grants all objects of desire and in the way that they are desired.

Wandering through innumerable orders of being and undergoing repeated rebirths, one succeeds in some distant birth in being born as a Brahmana. Men of impure souls cannot obtain that condition. Give up this sinful and impossible ambition. Name some other boon. This boon cannot be granted to you."

Matanga said, "Already I am filled with anguish; Indra, why do you further torment me by what you say? You strike one that is already dead. I do not envy you for having acquired the status of a Brahmana; you fail to retain it for you show no compassion for one like me.

You of a hundred yagnas, you say that the status of a Brahmana cannot be attained by any of the three other varnas; yet, men that have succeeded in acquiring that high status through natural means do not adhere to it, for what sins do even Brahmanas not commit? Like wealth, the status of a Brahmana is difficult to acquire, and those who having acquired it do not seek to persevere with it by practising the necessary duties, must be regarded to be the lowest wretches in this world. Indeed, they are the most sinful of all creatures.

Without doubt, the status of a Brahmana is most difficult to attain, and once attained is difficult to maintain. It can dispel every kind of sorrow. Having attained to it, men do not always seek to maintain it by practising dharma and the duties attached to it. When even such men are regarded as Brahmanas, why is it that I, who am content with my own self, who am above all duality, who am detached from all worldly things, who am compassionate towards all creatures, and self-restrained in conduct, cannot be regarded as deserving of that status?

How unfortunate I am that through the fault of my mother I have been reduced to this condition, although I am not sinful in my behaviour. Without doubt, destiny cannot be avoided or conquered by individual exertion, since with all my efforts I am unable to acquire what I have set my heart upon. When such is the case, Indra, it is fitting for you to grant me some other boon if I have become worthy of your grace or if I have earned even a little punya."'

Indra said to him, "Name the boon."

Matanga said, "Let me be possess the power of assuming any form at will, and moving through the skies, and let me enjoy whatever pleasures I

may set my heart upon. And let me also have the willing adorations of both Brahmanas and Kshatriyas. I bow to you, great Sakra. Also ensure that my fame lives forever in the world."

Indra said, "You will be celebrated as the deity of a particular measure of verse and you will be worshipped by all women. Your fame will be unrivalled in the three worlds." Having granted him these boons, Indra vanished from sight. Matanga also cast off his life-breath and attained a high place.

Yudhishtira, you see that the status of a Brahmana is very high indeed. As the great Indra himself said, that condition of being cannot be acquired except by birth.'

CANTO 30

"Yudhishtira says, 'I have now heard this great narrative. You have said that the status of a Brahmana is difficult to acquire. Yet, it has been said that in former times Viswamitra attained the status of a Brahmarishi. You, however, say that it cannot be obtained.

I have also heard that King Vitahavya in ancient times succeeded in obtaining Brahmatva. Pitamaha, I desire to hear the story of Vitahavya's advancement. With what deeds did that best of kings succeed in acquiring Brahmatva? Was it through some boon obtained from some powerful one or was it through the virtue of tapasya? Tell me everything.'

Bhishma says, 'Rajan, listen to how the famed Rajarishi Vitahavya succeeded in becoming a Brahmana, a condition that is so difficult to attain and that is held in such high reverence by all. While the high-souled Manu ruled his subjects wisely, he had a son of righteous soul who became renowned under the name of Saryati.

Two kings, Haihaya and Talajangha, were born into Saryati's vamsa. Both of them were sons of Vatsa. Haihaya had ten wives. Through them, a hundred sons, all great Kshatriyas, were born to him. All of them resembled one another in features and prowess. All of them were strong and all of them possessed great skill in battle. They all studied the Vedas and the science of weapons thoroughly.

In Kasi also there was a king who was the grandfather of Divodasa. He was known by the name Haryaswa. The sons of King Haihaya, also known as Vitahavya, invaded the kingdom of Kasi and, advancing to the doab between the Ganga and Yamuna, fought a battle with King Haryaswa and killed him.

Having slain King Haryaswa, the sons of Haihaya, those daring Maharathikas, returned to their own delightful city in the kingdom of the Vatsas. Meanwhile Haryaswa's son Sudeva, who was like a god in splendour and who was a second Dharma Deva, was installed on the throne of Kasi as its ruler. The righteous prince had ruled his kingdom for a while when the hundred sons of Vitahavya once more invaded his dominions and defeated him in battle.

Having vanquished King Sudeva, the victors returned to their own city. After that Divodasa, the son of Sudeva, was crowned king of Kasi. Recognising the strength of the sons of Vitahavya, King Divodasa rebuilt and fortified the city of Varanasi at the command of Indra.

The kingdom of Divodasa was full of Brahmanas and Kshatriyas, and abounded with Vaisyas and Sudras. And they teemed with fine articles and provisions of every kind, and were adorned with shops and markets swelling with prosperity. Those territories stretched northwards from the banks of the Ganga to the southern banks of the Gomati, and resembled Amravati, the immortal city of Indra.

Bharta, the Haihayas once again attacked that tiger among kings. The splendid Divodasa sallied forth from his capital city and fought them. The battle between them was as fierce as that between the Devas and the Asuras in ancient times. King Divodasa fought the enemy for a thousand days becoming distraught at the vast number of his subjects and animals that were killed.

Having lost his army and exhausted his treasury, Divodasa fled his capital. Repairing to the delightful asrama of the wise Bharadwaja, the king humbly sought the Rishi's protection. Seeing the king before him, Bharadwaja, who was the king's purohita, said to him, "What is the reason for your coming here? Tell me everything, Rajan. I shall do what is agreeable to you without any hesitation."

The king said, "Holy one, the sons of Vitahavya have slain all the children and men of my house. I alone have escaped with my life, totally routed by the enemy. I seek your protection. Protect me with the love you bear for a sishya. Those sinful princes have slaughtered my entire vamsa, leaving only me alive."

To him who pleaded so piteously, Bharadwaja said, "Do not fear! Do not fear! Son of Sudeva, dismiss all your fears. I will perform a yagna

which will give you a son through whom you will be able to annihilate thousands upon thousands of Vitahavya's forces."

After this, the Rishi performed a yagna in order to bestow a son on Divodasa. A son named Pratardana was born to Divodasa. On being born, he instantly grew into a boy of full thirteen years and quickly mastered all the Vedas and their angas.

Helped by his powers of yoga, Bharadwaja himself had entered into the prince. Gathering all the energies in the universe, Bharadwaja put them together in the body of Prince Pratardana. With shining armour and bow, Pratardana, his praises sung by Pauranikas and Devarishis, shone resplendent like the risen sun. Mounted on his chariot with his sword tied to his waist, he shone like a blazing fire. With his sword and shield whirling, he went to his father.

Seeing him, King Divodasa was filled with joy. Indeed, the old king considered the sons of his enemy Vitahavya as already slain. Divodasa installed his son Pratardana as the Yuvaraja, and regarding himself to be successful became exultant. He next commanded that parantapa, Prince Pratardana, to march against the sons of Vitahavya and destroy them in battle.

Pratardana, subduer of enemy cities, quickly crossed the Ganga on his chariot and rode against the city of the Vitahavyas. Hearing the clatter of his chariot's wheels, the sons of Vitahavya, riding on their own powerful chariots that looked like forts, came out of their city. Emerging from their capital, the sons of Vitahavya, all skilful warriors cased in mail, charged with weapons raised at Pratardana and enveloped him with fusillades of arrows.

Surrounding him with countless chariots, the Vitahavyas poured showers of astras upon Pratardana like clouds pouring torrents of rain on the breast of Himavat. Confounding their weapons with his own, mighty Pratardana killed them all with his shafts that resembled Indra's vajra. Beheaded by thousands of broad arrows, the bloodied bodies of the warriors of Vitahavya lay scattered like kimsuka trees felled by woodcutters with their axes.

After all his warriors and sons had fallen in battle, King Vitahavya fled from his capital to the asrama of Rishi Bhrigu. There the royal fugitive sought the protection of the sage. Bhrigu assured the defeated king of his protection. Pratardana followed Vitahavya.

Reaching the Rishi's asrama, the son of Divodasa said in a loud voice, "Listen, all you disciples of the Mahatman Bhrigu, I wish to see the sage. Go and inform him of this."

Recognising that it was Pratardana who had come, Bhrigu himself came out of his asrama and worshipped that best of kings with the due rites. The Rishi said, "Tell me, Rajan, what is it that you want." The king told the Rishi the reason for his presence.

The king said, "Brahmana, Vitahavya has come here. Surrender him to me. His sons destroyed my very vamsa. They laid waste the territories and the wealth of the kingdom of Kasi. I have slain a hundred sons of this proud king. By killing that king himself I will today pay the debt I owe my father."

The compassionate Maharishi Bhrigu replied, "There is no Kshatriya in this asrama. Here they are all Brahmanas."

Accepting Bhrigu's words to be true, Pratardana touched the Rishi's feet and, filled with delight, said, "Without doubt, on account of my prowess, I am now crowned with success, since this king has been abandoned by the very varna of his birth. Brahmana, allow me to leave you, and let me ask you to pray for my welfare. Because of my might, Vitahavya has been compelled to leave the very varna of his birth."

Dismissed by Bhrigu, Pratardana returned from the Rishi's asrama to his kingdom, even as a snake vomits out its real poison. Thus did King Vitahavya attain the status of a Brahmana sage—purely by virtue of Bhrigu's words. He also acquired a complete mastery over all the Vedas in the same manner.

Vitahavya had a son named Gritsamada who was as handsome as Indra. Once, the Daityas harassed him greatly, believing him to be none other than Indra. With regard to that Rishi, one of the greatest srutis in the Riks says, "He with whom Gritsamada stays, Brahmana, is held in high regard by all Brahmanas."

Observing brahmacharya, the wise Gritsamada become a true Dvijottama, a twice-born sage. Gritsamada had a son named Sutejas. Sutejas had a son called Varchas, and the son of Varchas was known by the name Vihavya. Vihavya had a son named Vitatya and Vitatya had a son named Satya. Satya had a son named Santa. Santa's son was the Rishi Sravas.

Sravas begot a son named Tama. Tama had a son named Prakasa, who was a most superior Brahmana. Prakasa had a son named Vagindra who was the foremost of all silent reciters of sacred mantras.

To Vagindra was born a son named Pramati who was a complete master of all the Vedas and their angas. The Apsara Ghritachi bore Pramati a son who was named Ruru. Ruru had a son through his wife Pramadvara. That son was the great Rishi Sunaka. Sunaka gave birth to Saunaka.

It was thus that King Vitahavya, though a Kshatriya by birth, acquired the status of a Brahmana through the grace of Bhrigu. I have also told you the genealogy of the vamsa that sprung from Gritsamada. What else would you like to ask?'"

CANTO 31

"Yudhishtira says, 'Bharatarishabha, which men are worthy of reverence in the three worlds? Tell me this in detail. I am never satiated with hearing you discourse on these subjects.'

Bhishma says, 'Hear the ancient story of the discourse between Narada and Krishna. Seeing Narada once worshipping many excellent Brahmanas, Krishna said to him, "Whom do you worship? Whom among these Brahmanas do you worship with such great reverence? If it is something that I can be told, I wish to hear it. Foremost of righteous men, tell me."

Narada said, "Listen to the names of those whom I worship. Krishna, who else in this world deserves to hear this? I worship the Brahmanas who always worship Varuna and Vayu and Aditya and Parjanya and Agni, and Sthanu and Skanda and Lakshmi and Vishnu and the Brahmanas, and the Lord of speech, and Chandramas, and the waters and the earth and Devi Saraswati.

I always revere those Brahmanas that are imbued with tapasya, that are conversant with the Vedas, that are always devoted to Vedic study, and that possess high worth. I bow my head before those who are free of pride, who perform the rites in honour of the Devas while fasting, who are always content with what they have and who are forgiving. I adore them that perform yagnas, who are of a forgiving nature, and self-restrained, that are masters of their own senses, that worship truth and righteousness, and that give away land and cows to virtuous Brahmanas.

I bow unto them that are devoted to the observance of tapasya, that dwell in forests, that live upon fruits and roots, that never store anything for the next day, and that are observant of all the kriyas and karmas laid down

in the shastras. I bow to them that feed and cherish their servants, that are always hospitable to guests, and that eat only the leftovers of what is offered to the gods.

I worship them that have become formidable by studying the Vedas, that are eloquent in discoursing on the shastras, that are observant of the brahmacharya vrata, and that are always devoted to the duties of presiding at others' yagnas and of teaching sishyas.

I worship them that are compassionate towards all creatures, and that study the Vedas all day. I bow to them that strive to obtain the grace of their gurus, that labour in their learning of the Vedas, that are firm in the observance of vows, that obediently wait upon their teachers and elders, and that are free from hatred and envy. I bow to them that observe excellent vratas, that practise mowna, that have knowledge of Brahman, that are resolute in truth, that offer libations of ghee and offerings of meat.

I bow to them that live upon alms, that are emaciated for want of adequate food and drink, that have lived in their gurus' homes, that are detached from all enjoyments, and that are poor in material goods. I bow to them that have no love for material wealth, that have no quarrel with others, that do not clothe themselves, that have no wants, that have become powerful through the acquisition of the Vedas, that are eloquent in the teaching of dharma, and that speak of Brahman.

I bow before those that are compassionate towards all creatures, firm in the observance of truth, self-restrained, and calm in their behaviour. Yadava, I bow to them devoted to the worship of Devas and Atithis, that belong to grihasta asrama, and that follow the way of pigeons in their manner of living. I always bow to those whose actions are marked by the triguna, without being weakened, and who are observant of truth and righteous conduct.

I bow unto them who are conversant with Brahman, who are endowed with knowledge of the Vedas, who are attentive in the pursuit of dharma, artha and kama, that are free of greed, and that are righteous. I bow unto them that survive only upon water, or upon air alone, or upon the leftovers of the food that is offered to gods and guests, and that observe diverse kinds of excellent vratas. I always worship those who have taken the vow of celibacy, who have wives and the domestic fire, that are the refuge of the Vedas, and that are the loving sanctuary of all creatures in the universe.

Krishna, I always bow to those Rishis that are the Creators of the universe, that are the elders of the universe, that are the eldest of the vamsa or the family, that dispel tamas, and that are the most righteous and most learned in the universe. For these reasons, you too, must worship those twice-born ones of whom I speak every day.

Deserving of reverence, they will, when worshipped, bestow happiness on you. Those of whom I speak always grant happiness in this world as well as in the next. Revered by all, they roam about in this world, and, if worshipped by you, are sure to grant you bliss.

They who are hospitable to all that come to them as guests, and who are always devoted to Brahmanas and cows, as also to truth in words and deeds, succeed in overcoming all calamities and obstacles. They who are always devoted to peace, as also they who are free from malice and envy, and they who are always attentive to the study of the Vedas, succeed in conquering all misfortunes and difficulties. They who bow before all the Devas without showing a preference for any, they who take refuge in any one Veda, they who are steadfast and self-restrained, prevail over all hardships and impediments.

They who worship the foremost of Brahmanas with reverence, are firm in the observance of vratas and practise the virtue of charity, overcome all calamities and obstacles. They who are engaged in the practice of tapasya, who are always observant of the vow of celibacy, and whose souls have been cleansed by tapasya, overcome all calamities and obstacles. They who are devoted to the worship of the Devas and atithis and Parvivara, dependents, as also of the Pitris, and they who eat the remnants of the food that is offered to Devas, Pitris, guests and dependents, conquer all problems and obstructions.

They who, having lit the domestic fire, duly keep it burning and worship it with reverence and they who duly pour libations in Soma yagnas, succeed in overcoming all difficulties. Krishna, they who behave as you do towards their mothers and fathers and gurus and elders triumph over all obstacles." Having said these words, the Devarishi fell silent.'

Bhishma continues, 'For these reasons, you must also always worship with great reverence the Devas, the Pitris, the Brahmanas and atithis who arrive at your palace, and as a result of such conduct you, too, will attain a lofty and desirable end.'"

CANTO 32

"Yudhishtira says, 'Wise Pitamaha conversant with all branches of knowledge, I want to hear you discourse on subjects related to kartavya and dharma, duty and righteousness. Tell me what are the merits are of those that grant protection to living creatures of all the four varnas when they entreat it?'

Bhishma says, 'Dharmaputra, listen to this ancient history on the great merit of granting protection to others when it is humbly sought. Long ago, a beautiful pigeon, pursued by a hawk, flew down from the skies and sought the protection of the king, Usinara Vrishadarbha.

The king comforted the terrified pigeon, saying, "Be reassured; do not fear. What has frightened you so much? What have you done and where, that you have lost your senses in fear and are more dead than alive? Your colour, beautiful bird, resembles that of a newly bloomed blue lotus. Your eyes are the colour of the pomegranate or the Asoka flower.

Do not be frightened. Set your mind at rest. When you have sought refuge with me, know that no one will have the courage to even think of harming you. For your sake, I will give up the very kingdom of Kasi and, if needed, my life too. Be comforted and feel no fear."

The hawk said to the king, "This bird has been ordained to be my food. It does not befit you to shelter him from me. I have hunted and overpowered this bird with great effort. His flesh and blood and marrow and fat will make good food for me. This bird will gratify me. Rajan, do not place yourself between him and me.

The thirst that tortures me is fierce, and hunger gnaws at my stomach. Release the bird and let me have him. I cannot bear the pains of hunger any

longer. I pursued him as my prey. Look at his body, bruised and torn by my wings and talons. Look, how his breath has turned weak. It is not just for you to protect him from me.

In the exercise of that power which rightly belongs to you, you may intervene to protect men when other men try to kill them. You cannot, however, claim any power over a flying bird afflicted with thirst. Your power may extend over your enemies, your servants, your relatives, and the disputes that take place between your subjects. Indeed, it may extend over every part of your dominions and also over your own senses. Your power, however, does not extend to the sky.

Displaying your prowess over your enemies, you can establish your dominion over them. Your rule, however, does not extend over the birds that range the sky. Indeed, if you wish to earn punya by protecting this pigeon, it is your duty to also consider me and help me appease my hunger and save my life."'

Bhishma continues, 'Hearing the hawk's words, the royal sage was filled with some wonder. Wanting to heed these words and comfort the hawk, the king spoke to him.

The king said, "Let a bull, a boar, a deer or a buffalo be cooked for you today. Today appease your hunger on that food. I have taken a vow never to abandon anyone that seeks my protection. This bird will not leave my lap."

The hawk said, "I do not eat the flesh of the boar or the bull, the deer or the buffalo. What need have I of such food? My concern is only with that food which has been ordained for beings of my order? Hawks feed on pigeons, this is the eternal law. Sinless Usinara, if you feel such love for this pigeon, then give me flesh from your own body, equal in weight to that of this pigeon."

The king said, "You have shown me great respect by saying this to me. Yes, I shall do what you command."

Saying this, the king began to cut off his own flesh and weigh it in a balance against the pigeon.

Meanwhile, in the inner rooms of the palace, the wives of the king, adorned with jewels, heard what was happening, and came out grief-stricken and lamenting. Their cries, and those of the ministers and servants, rose in the palace like thunder. The clear sky was suddenly enveloped with dense clouds on every side. The earth began to quake because of the king's virtuous act.

Usinara continued to cut the flesh from his sides, from his arms, and from his thighs, and to fill one side of the scales to weigh it against the pigeon. Even after he had cut away a great deal of his flesh, the pigeon continued to weigh heavier. When at last the king was reduced to a fleshless skeleton of bones, covered with blood, he desired to give up his whole body, and climbed on to the scale in which he had placed his flesh.

At that moment, the three worlds, led by Indra, arrived there to see him. Celestial drums began to roll, played upon by spirits of the sky. King Vrishadarbha was bathed in a shower of amrita that was poured upon him. Garlands of heavenly flowers, of wonderful fragrance and texture, also rained down on him.

The Devas, Gandharvas and Apsaras began to sing and dance around him even as they do around Brahma. King Usinara ascended a celestial chariot that was more grand and beautiful than a palace made of gold; its arches were encrusted with gemstones and adorned with columns made of lapis lazuli. In this manner, the royal sage Usinara, also known as the great Sibi, went to swarga through his righteous act.

Yudhishtira, you too, must treat those that seek your protection in the same way. He who protects those that are devoted to him, those that are devoted to him, and those that depend upon him, and who has compassion for all creatures, attains great felicity in the next world. A virtuous king who is honest and honourable acquires every worthy reward by his actions.

The Rajarishi Sibi, of pure soul and great wisdom and indomitable prowess, the ruler of the kingdom of Kasi, became celebrated throughout the three worlds for his righteous deeds. He who protects one who seeks refuge in the same way will certainly attain the same happy end as Sibi did. He who narrates this history of Vrishadarbha is sure to be purified of every sin, and he who hears it recited is sure to attain to the same end.'"

CANTO 33

"Yudhishtira says, 'Pitamaha, what is the best conduct out of all those that have been established for a king? By doing what is a king able to enjoy both this world and the next?'

Bhishma says, 'The foremost dharma that has been laid down for a duly consecrated king, if he desires to obtain great happiness, is the worship of Brahmanas. This is what the best of all kings should do. Bharatarishabha, know this well. The king should always revere all righteous Brahmanas who possess Vedic knowledge.

The king must worship all learned Brahmanas living in his city or kingdom, with bowed head, elevating words, and gifts of all things of enjoyment. This is the foremost of all kartavyas laid down for the king. Indeed, the king must always be focused on this. He should protect and cherish the Brahmanas, even as he does himself or his own children. With even greater reverence the king must worship those Brahmanas who are learned and righteous.

When such men are free of all worries, the whole kingdom is ablaze with grace and beauty. Such men are worthy of adoration. The king must bow his head before them. They must be honoured, even as one honours one's fathers and grandfathers. Even as the existence of all creatures depends upon Vasava, so does the conduct of men depend on such Brahmanas. So compelling are their powers and tejas that if angered such men can raze the entire kingdom to ashes merely by their will, or with mantras, or by other means acquired through tapasya. Nothing can destroy them. Their power appears to be boundless, stretching to the ends of the universe. When angry, their glances fall upon men like a blazing fire upon a

forest. The bravest of men are terrified by them. Their virtues and powers are vast and extraordinary.

Some among them are like wells and holes with their mouths covered by grass and creepers, while others resemble the bright and cloudless sky. Some among them, like Durvasas, are of fierce dispositions. Some, like Gautama, are as soft in nature as cotton. Some among them are cunning like Rishi Agastya who devoured the Asura Vatapi.

Some among them are devoted to the practice of tapasya; some are employed in farming like Uddalaka's guru; some are engaged in caring for cows as did Upamanyu, while attending on his guru. Some among them live on alms; some are even robbers like Valmiki in his early years and Viswamitra during a famine. Some, like Narada, enjoy inciting quarrels and disputes. Some, like Bharata, are actors and dancers.

Some can achieve all ordinary and extraordinary feats, like Agastya who swallowed the entire ocean as if it were a palmful of water. The Brahmanas are of diverse natures and behaviour. One must always sing the praises of the Brahmanas who are conversant with all duties, who are of righteous behaviour, who are devoted to virtuous deeds of many kinds, and who are seen to derive their sustenance from diverse kinds of occupations.

The Brahmanas who are older in origin than the Pitris, the Devas, men of the other three varnas, the Nagas and the Rakshasas are the most highly blessed. These regenerate men cannot be defeated by the Devas or the Pitris, the Gandharvas or the Rakshasas, the Asuras or the Pisachas. The Brahmanas can make one who is not a deity into one. They can also divest a Deva of his position.

He whom they wish to make a king becomes one. He whom they do not love or favour, on the other hand, is degraded. Rajan, I tell you truly that those foolish men who dishonour the Brahmanas meet with destruction. Skilled in praise and censure, and themselves the cause of other men's fame and disgrace, Brahmanas are always angered by those that seek to harm others.

That man whom the Brahmanas praise grows in prosperity. The man who is censured and cast off by the Brahmanas is disgraced. As a result of the absence of Brahmanas from among them, the Sakas, the Yavanas, the Kambojas and other Kshatriya tribes have fallen and devolved into Sudras. Similarly, the Dravidas, the Kalingas, the Pulindas, the Usinaras, the

Kolisarpas, the Mahishakas and other Kshatriyas have become Sudras because of the absence of Brahmanas from among them.

Defeat at their hands is better than victory over them. The killing of a single Brahmana is a more heinous sin than the slaying all other living creatures in the world. The great Rishis have said that Brahmahatya is the worst sin. One must never humiliate or defame the Brahmanas. Where such condemnation of Brahmanas is pronounced, one should hang one's head in shame or leave that place in order to avoid both the speaker and his words.

That man has not as yet been, nor will be, born in this world who has been or will be able to pass his life in happiness after falling out with the Brahmanas. One cannot seize the wind in one's hands. One cannot touch the moon with one's hand. One cannot support the earth on one's arms. Similarly, one cannot vanquish the Brahmanas in this world.'"

CANTO 34

"Bhishma says, 'One must always offer the most respectful worship to the Brahmanas. Soma is their king, and they confer happiness and sorrow upon others. They must always be loved and protected as one loves and protects one's own fathers and grandsires, and they should be adored with reverence, gifts of food and ornaments, and other articles of enjoyment and desire.

The peace and happiness of the kingdom flow from such respect shown to Brahmanas, even as the peace and happiness of all living creatures flow from Indra. Let pure and radiant Brahmanas be born in a kingdom. Let Kshatriyas that are splendid maharathikas able to scorch all enemies, settle in a kingdom. Narada said this to me.

Rajan, there is nothing better than having a Brahmana of good birth, with a knowledge of neeti and dharma, morality and righteousness, and resolute in the observance of excellent vratas reside in one's palace. This will confer every kind of blessing. The sacrificial offerings given to Brahmanas reach the very Devas who accept them. Brahmanas are the fathers of all creatures. There is nothing higher than a Brahmana.

Aditya, Chandramas, Vayu, Jala, Bhumi, Akasa and the Diks, the cardinal directions, all enter the body of the Brahmana and partake of what the Brahmana eats. In that house where Brahmanas do not eat, the Pitris refuse to eat. The Devas also never eat in the house of the wretch who hates the Brahmanas. When Brahmanas are gratified, the Pitris also are gratified. There is no doubt about this.

They that give away the sacrificial ghrita to Brahmanas are themselves gratified in this and the other world. Such men can never be destroyed.

They succeed in attaining to lofty ends. Those particular offerings in yagnas with which one gratifies the Brahmanas go to gratify both the Pitris and the Devas.

The Brahmana is the cause of that sacrifice from which all creation has sprung. The Brahmana knows that from which this universe has materialised and that to which, when apparently destroyed, it returns. The Brahmana knows the path that leads to swarga and the one that leads to naraka. The Brahmana is conversant with what has happened and what will happen.

The Brahmana is the foremost of all men. The Brahmana is fully acquainted with the dharma that has been laid down for his varna. Those that follow the Brahmanas are never destroyed. Even when they leave from this world, they never meet with death. They always triumph. Those Mahatmans, those that have subdued their souls, who accept the words spoken by the Brahmanas, are never defeated. They always prevail.

The tejas and shakti of Kshatriyas who scorch everything are impotent when they encounter the energy and power of Brahmanas. The Bhrigus conquered the Talajanghas. The son of Angiras conquered the Nipas. Bharadwaja conquered the Vitahavyas and the Ailas. Though all these Kshatriyas were masters of diverse kinds of astras, those Brahmanas, with only black deer skins for their emblems, overcame them decisively.

Bestowing the earth upon the Brahmanas and illuminating both the worlds with the splendour of such a deed, one must do that by which one may attain the end of all things. Like fire hidden within wood, everything that is said, heard or read in this world lies latent in the Brahmana. Listen to the itihasa of the conversation between Krishna and Bhumi Devi.

Krishna asked, “Mother of all creatures, auspicious Devi, I want to ask you to dispel a doubt. By what karma does a grihasta succeed in purifying himself of all his sins?”

Bhumi Devi replied, “One must serve the Brahmanas. This conduct is cleansing and excellent. If a man serves Brahmanas with reverence all his impurities are washed away. Prosperity arises from such behaviour; fame stems from this. And from this springs forth Atmagyana, the knowledge of the Soul. Through such conduct a Kshatriya becomes a maharathika and a parantapa, and acquires great renown.

This is what Narada said to me: if one desires many kinds of prosperity, one must always revere a Brahmana that is well-born, of firm vows and

conversant with the shastras. He who is praised by Brahmanas, who are higher than all other men, grows in riches. He who speaks ill of the Brahmanas is soon disgraced, even as a lump of unbaked earth is destroyed when cast into the sea.

In the same manner, any cruelty to the Brahmanas is sure to bring shame and ruin. Behold the dark spots on the moon and the salty waters of the sea. The great Indra, too, had once been marked all over with a thousand phalluses. It was through the power of the Brahmanas that those penises were transformed into a thousand eyes.

Krishna, look at how all those events transpired. Desiring fame and prosperity and diverse realms of felicity in the next world, a man of pure conduct and soul must live in accordance with the dictates of the Brahmanas."

Bhishma continues, 'Hearing these words of the Devi, Krishna exclaimed, "Uttamam! Uttamam!" and duly worshipped her. Son of Pritha, having heard this discourse between Bhumi Devi and Madhava, you too, must always worship all superior Brahmanas with a rapt soul. Doing this, you will surely obtain what is highly beneficial for you!'"

CANTO 35

"Bhishma says, 'Brahmanas, by birth alone, become beings adored by all creatures, and as guests are entitled to eat the first portion of all cooked food. From them flow the great Purusharthas, the goals of life: dharma, artha, kama and moksha. They are the friends of all creatures in the universe. They are also the mouths of the Devas for food placed into Brahmanas' mouths is eaten by the gods.

Worshipped with reverence, they bless us with prosperity by uttering auspicious words. Scorned by our enemies, may the enraged Brahmanas curse them. Those who know ancient history recite the following Riks of how Brahma, after having created the Brahmanas, ordained their duties:

A Brahmana must never do anything other than what has been established for him. Protected, they should protect others. By conducting themselves in this way, they are sure to attain what is beneficial for them. By doing what has been ordained for them, they are sure to acquire spiritual wealth. They will be both the high standards for all creatures to aspire to, and the reins for restraining them. A learned Brahmana must never do that which is laid down for Sudras. By such a deed, a Brahmana loses merit.

With Vedic study he is sure to obtain prosperity and intelligence, and energy and puissance to overcome all enemies, as also glory of the most exalted kind. By offering oblations of ghrita to the Devas, the Brahmanas are blessed and become so worthy that they take precedence over even children in the matter of all kinds of cooked food.

Suffused with faith, marked by compassion towards all creatures, and devoted to self-restraint and the study of the Vedas, all your wishes will be fulfilled. Whatever exists in the world of Manavas, whatever occurs in the

realm of the Devas, can all be acquired with through tapasya and gyana, and the observance of vratas and subduing the senses.

I have thus recited to you the verses that were sung by Brahma himself, moved by his deep love for the Brahmanas and his great wisdom. The power of those devoted to tapasya is equal to the power of kings.

They are compelling, fierce, and as swift as lightning in what they do. Among them are those with the strength of lions and then those that possess the might of tigers. Some of them have the power of boars, some with that of the great stag, and others with that of crocodiles. Some among them have the lash and venom of poisonous snakes, and the bite of some resembles that of sharks.

Some of them can decimate their enemies with words, while others can destroy with a mere glance of their eyes. While some are like snakes of virulent poison, some of them have gentle natures. The dispositions of the Brahmanas are of diverse kinds.

The Mekalas, the Dravidas, the Lathas, the Paundras, the Konwasiras, the Saundikas, the Daradas, the Darvas, the Chauras, the Savaras, the Varvaras, the Kiratas, the Yavanas, and numerous other tribes of Kshatriyas have become Sudras by the wrath of Brahmanas. By disdain of the Brahmanas, the Asuras were forced to take refuge in the depths of the ocean. Through the grace of the Brahmanas, the Devas have become Swargavasis.

Akasa cannot be touched. The Himavat Mountains cannot be moved from their place. The flow of Ganga cannot be checked by a dam. The Brahmanas cannot be subjugated. Kshatriyas cannot rule the earth without seeking the favour of the Brahmanas.

The Brahmanas are high-souled beings. They are the gods of the very Devas. If you wish to enjoy the sovereignty over the earth and her seas, worship them with gifts and dutiful service. When they accept a gift, their fierce energy and power abates. Rajan, you must protect your vamsa from those Brahmanas that do not want to accept gifts.'"

ACKNOWLEDGEMENTS

I am grateful to Ramesh Menon, my editor, for guiding my learning in this journey.

And to Jayashree Kumar, my friend, for drawing me into its joys and struggles and staying by my metaphorical side.

And to Roshan Ghose and Sheila Menon, my gurus, for instructing me in the ways vital for understanding the world of this compelling epic.

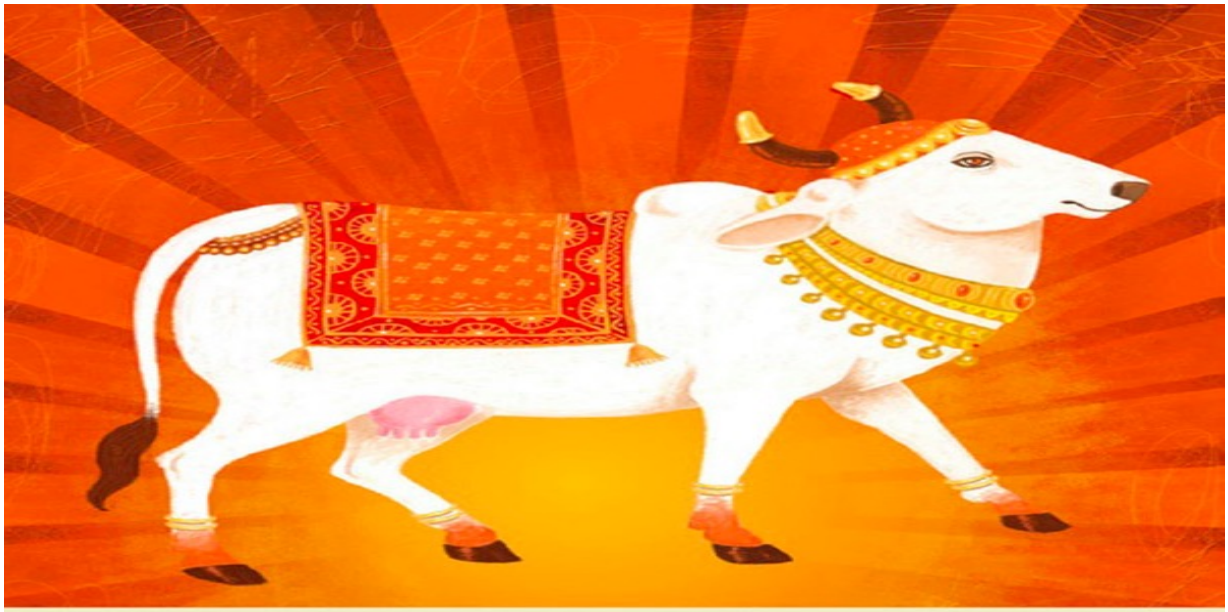

THE COMPLETE

MAHABHARATA

Anusasana Parva

{ 11 }

Ramesh Menon
series editor: **RAMESH MENON**

THE COMPLETE MAHABHARATA

Anusasana Parva

THE COMPLETE MAHABHARATA

Volume 11

Anusasana Parva (Part II)

Ramesh Menon

RUPA

Published by
Rupa Publications India Pvt. Ltd 2017
7/16, Ansari Road, Daryaganj
New Delhi 110002

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ISBN: 978-81-291-3683-1

First impression 2017

10 9 8 7 6 5 4 3 2 1

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To
The Suta Romaharshana, Vyasa's disciple Vaisampayana, all the anonymous pauranikas throughout the holy land, who swelled this greatest of epics across the centuries,
and
Kisari Mohan Ganguli
on whose majestic nineteenth-century translation of the Mahabharata this present rendering is based.

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PART II

Anusasana Parva

CANTO 36

Vaisampayana said, "Bhishma says, 'Listen, O Yudhishtira, to the old itihasa of the discourse between Sakra and Sambara. Once upon a time, assuming the guise of an ascetic, with matted locks on his head and his body smeared all over with ashes, Indra rode on an ugly chariot and went into the presence of the Asura Sambara.

Indra said, "Through what conduct, Sambara, have you been able to become sovereign of all your kind? For what reason do all people regard you as being superior? Tell me this truly and in detail."

Sambara said, "I never harbour any ill-will towards the Brahmanas. Whatever instructions they impart I accept with unquestioning reverence. When Brahmanas are engaged in interpreting the scriptures, I listen to them with great happiness. Having heard their interpretations I never disregard them, nor do I ever offend them in any way. I always worship Brahmanas who are endowed with intelligence, seek knowledge from them and worship their feet.

Approaching me with confidence, they always address me with affection and enquire after my welfare. If they ever happen to be heedless, I am always heedful. If they happen to sleep, I remain wakeful. Like bees drenching the cells of the comb with honey, they who are my instructors and rulers, always drench me with the nectar of knowledge. I am thus always devoted to the path pointed out by the shastras, and am perfectly free from malice or evil passion.

Whatever they say with cheerful hearts, I always accept, using my memory and understanding. I am careful of my own faith in them and I

think of my own inferiority to them. I lick the nectar that dwells at the tips of their tongues, and this is why I occupy a position far above that of all others of my kind, like the moon transcending all the stars. The scriptural wisdom, which falls from the lips of the Brahmanas and listening to which every wise man acts in the world, constitutes amrita on earth and may be likened to eyes of remarkable vision.

Witnessing the war between the Devas and the Asuras in days of old, and understanding the power of the instructions of the Brahmanas, my father became filled with delight and wonder.

Beholding the puissance of the high-souled Brahmanas, my sire asked Chandramas, 'How do the Brahmanas attain success?'

Soma said, 'Brahmanas become crowned with success through their tapasya. Their strength consists in speech, while the prowess of Kshatriyas resides in their arms. Brahmanas, however, have speech for their weapons.

A Brahmana should study the Vedas or at least Pranava, AUM, while undergoing privations and hardships in his guru's asrama. Divesting himself of anger and renouncing earthly attachments, he should become a Yati, looking upon all things with an equal eye. If he masters all the Vedas and acquires great knowledge in his master's home, he attains a position that will command respect and no one will denounce him as being untutored or as one who has not travelled or seen the world. Like a snake swallowing mice, the earth swallows up these two: a king who is unwilling to fight and a Brahmana who is unwilling to leave home to acquire knowledge. Pride destroys the prosperity of persons of little intelligence. An unwed maiden, if she conceives, becomes stained. A Brahmana incurs reproach by staying home.'

This is what my father heard from Soma of wonderful aspect. My father began to reverence the Brahmanas. Like him, I also worship and adore them."

Hearing these words from a prince among Danavas, Indra began to worship the Brahmanas, and as a result he acquired lordship over the Devas.'"

CANTO 37

"Yudhishtira says, 'Which amongst these three persons should be regarded as the best to make gifts to: one who is a stranger, one who lives with and who is known to the giver, or one who presents himself before the giver, coming from a long distance?'

Bhishma says, 'All these are equal. The eligibility of some consists in their soliciting alms to perform sacrifices, or to pay their guru dakshina or maintain their wives and children, or to follow the vow of wandering over the earth, never soliciting anything but taking when given. We should, however, make gifts without afflicting those that depend upon us. By afflicting one's dependants, one afflicts one's own self. The stranger, who has come for the first time, should be regarded as a proper deserver of gifts, in the same light as the one who has been living with the giver, and the one who comes from a distant place.'

Yudhishtira says, 'It is true that we should make gifts to others without depriving anyone or violating the injunctions of the scriptures. One should, however, ascertain that the person is deserving of receiving gifts. He should be such that the gift itself, by being made over to him, may not grieve.'

Bhishma says, 'If the ritwik, the purohita, the guru, the acharya, the sishya, the sambandhi, and one's own kinsmen are learned and free from malice, they should be deemed worthy of respect and worship. Those in whom these qualities are not found cannot be so regarded.

Hence, one should, with deliberation, examine those with whom one comes into contact. Absence of wrath, truthfulness of speech, abstention from causing injury, sincerity and peaceful conduct, the absence of pride,

modesty, renunciation, self-restraint and contentment of soul: he in whom these are inherent, and in whom there is no evil, should be regarded as being deserving. A sage is such a one who deserves every honour and hospitality, whether he is well-known and familiar, or a stranger recently come, or seen for the very first time.

He who disregards the Vedas, and the shastras, or approves of all breaches of restraint in society, only brings about his own ruin, and should never be regarded as worthy of receiving honour or gifts. A Brahmana who is vain of his learning, who speaks ill of the Vedas or who is devoted to pointless argumentation, or who just wants to be victorious in disputations amongst good men by disproving the existence of neeti and dharma, who ascribes everything to chance, and censures and reproaches others, who reproves Brahmanas, who is suspicious of all, who is foolish and bereft of judgment, or who is rude, should be known to be as hateful as a dog, for he spends his breath in vain, barking all the while, always wanting to bite, and seeks to destroy the authority of all the scriptures.

Those practices that support society, the duties of dharma, and all deeds that benefit oneself, must be attended to. A man who lives attending to these grows in prosperity for everlasting time. By paying off the debt one owes to the Devas by performing sacrifices, that to the Rishis by studying the Vedas, that to the Pitris by procreating children, that to the Brahmanas by giving gifts to them and that to Sadasyas by feeding them, in due order, and with purity of intention, and properly keeping to the laws of the shastras, a grihasta, a householder, does not fall away from righteousness.'"

CANTO 38

Yudhishtira says, 'O best of the Bhaaratas, I wish to hear you discourse on the disposition of women. Women are said to be the root of all evil, and fickle and frail.'

Bhishma cites a discourse between the celestial Rishi Narada and the Apsara Panchachuda. 'In ancient times, the Rishi Narada, having roamed over all the world, met the Apsara Panchachuda of faultless beauty, who dwelt in Brahmaloka, and her every limb was endowed with great beauty. Narada addressed her, saying, "O you of the slender waist, I have a doubt in my mind. Can you resolve it?"

The Apsara said to him, "If the subject is known to me and if you think me competent to speak upon it, I shall certainly tell you what I think."

Narada said, "O amiable one, I shall not appoint you to any task that is beyond your competence. Beautiful one, I wish to hear from you of the nature and disposition of women."

Hearing this from the Devarishi, Panchachuda replied, "Being myself a woman, I cannot speak ill of women. You know what women are and with what natures they are endowed. It does not become you, O Devarishi, to set me to such a task."

Narada said, "While that is true indeed, slender-waisted one, one incurs fault by saying what is untrue. However, in speaking the truth there can be no sin."

Now the Apsara Panchachuda, of sweet smiles, consented to answer Narada's question. She then addressed herself to mention what the eternal faults of women are!

Panchachuda said, “Even if a high-born woman is blessed with beauty and has protectors, these women want to transgress the restraints assigned to them. This fault truly stains them, O Narada. There is nothing that is more sinful than women. Verily, women are the root of all sins. That, certainly, is known to you. Having husbands of fame, wealth, handsome features, and completely obedient to them, they are still prepared to be unfaithful to them if they get an opportunity. This, mighty one, is a great weakness with women that, casting off their modesty, they cultivate companionship with men of sinful habits and intentions. Women betray a liking for men who court them, who approach their presence, and who respectfully serve them to even a slight extent.

Only through want of solicitation, or fear of relatives, women, who are naturally impatient of all restraints, do not transgress those that have been ordained for them, and remain by the side of their husbands. They never take into consideration the age of the person they are prepared to favour. Ugly or handsome, if he merely happens to belong to the opposite sex, women are ready to enjoy his company. That women remain faithful to their husbands is due not to their fear of sin, to compassion, wealth, or affection that springs up in their hearts for kinsmen and children.

Women living in the bosom of respectable families envy the condition of other women who are young and well-adorned with jewels and ornaments, and who lead a carefree life. Even those that are loved by their husbands, and treated with great respect, are seen to bestow their favours upon men that are hump-backed, blind, idiots, or dwarfish. Women may be seen to like the companionship of even men that cannot walk or who are ugly.

O great Rishi, there is no man in this world whom women regard as unfit for companionship. Unable to find men, out of fear of relatives, of death and imprisonment, women remain within the constraints prescribed for them. They are exceedingly restless, wanton and ever hanker after new companions and lovers. In consequence of their very natures being fickle, they are incapable of being faithful in love. Their disposition is such that, when bent upon transgression, they can never be restrained. Verily, women are truly as the wise say they are.

Fire is never sated with fuel. Oceans can never be filled with the waters that rivers bring into them. Death is never satisfied with killing all living creatures. Similarly, women are never satiated with men. This, O Devarishi,

is another mystery connected with women. As soon as they see a handsome and charming man, unfailing signs of desire appear. They never show sufficient regard for husbands, who satisfy their wishes, do what is agreeable and protect them from want and danger. Women never regard so highly even articles of enjoyment in abundance, ornaments or other possessions as they do the intimate company of men.

Yama, Vayu, Mrityu, the Patalas, the equine mouth, Badavamukha, that roves through the ocean, vomiting ceaseless flames, the sharpness of the razor, virulent poison, the snake, and fire—all these exist together in women. That eternal Brahman from where the five great elements have sprung into existence, from where the Creator Brahma ordained the universe, and whence, indeed, men have sprung, verily, from the same eternal source have women sprung into existence. At that same time, O Narada, when women were created, these faults that I have enumerated were planted in them.'"

CANTO 39

Yudhishtira says, 'All men, O king, in this world, are seen to attach themselves to women, overcome by the illusion that is created by the Divine Being. Similarly, women too, are seen to attach themselves to men.

This happens all over the world. On this subject a question exists in my mind. Why, O delighter of the Kurus, when women are stained with so many faults, do men still attach themselves to them? Who, again, are those men with whom women are most pleased and who are they with whom they are not? Pitamaha, explain to me how men can protect women. While men take pleasure in women and sport with them, women, it seems, are engaged in deceiving men.

Then, again, if a man once falls into their hands, it is difficult for him to escape. Like cows ever seeking fresh pastures, women seek new men, one after another. That maya which the Asura Sambara possessed, the Asura Namuchi, Bali or Kumbhinasi, the sum of all those is possessed by women.

If men laugh, women laugh. If man weeps, they weep. If the time requires, they receive the man that is disagreeable to them with agreeable words. The neeti which Sukra, the preceptor of the Asuras, and the Devaguru Brihaspati knew, cannot be regarded as being deeper or more distinguished for its subtlety than what woman's intelligence naturally brings forth. How can women, then, be restrained by men? They make a lie appear as truth, and a truth appear as a lie. They who can do this, I ask, O Kshatriya, how can they be ruled by those of the other sex?

It seems to me that Brihaspati and other great thinkers, O slayer of foes, evolved the science of policy from observing women. Whether treated by men with respect or with disdain, women are seen to turn the heads and agitate the hearts of men.

Living creatures, O Mahabaho, are naturally virtuous. This is what has been heard; hence how can this be consistent with fact? For treated with affection and respect, or otherwise, women are seen to deserve censure for their wanton conduct towards men.

Great doubts fill my mind: when such is their very nature, how can men restrain them within the bounds of dharma? Tell me this, O most blessed scion of Kuru's race! It becomes you to tell me whether women can at all be restrained within the bounds prescribed by the scriptures or if anyone before our time did succeed in so restraining them.'

CANTO 40

Bhishma says, 'It is even so as you say, mighty one, and there is nothing untrue in all that you say. You are truly a scion of Kuru's vamsa, and on the subject of women, I will narrate the old story of how, in yesteryears, the noble Vipula succeeded in restraining women within the bounds laid down for them. I will also tell you, O king, how women were created by the Grandsire Brahma and the object for which they were created.

There is no creature more sinful, O son, than woman. Woman is a blazing fire, an illusion that the Daitya Maya created. She is the sharp edge of the razor, poison, a snake and fire; and verily, all these together. I have heard that, once, all the human race was distinguished by dharma, and that, in course of natural evolution, they attained the status of gods. This alarmed the Devas. They, Parantapa, went together to the Pitamaha, and, heads bowed in reverence, told him what troubled them, and then stood silent in his presence, with eyes cast down. The mighty Grandsire, having ascertained what was in the hearts of the Devas, created women, using an Atharvan rite. In a former creation, son of Kunti, all women were virtuous.

Those, however, that sprang from this new creation of Brahma's, using an illusion, were sinful. The Grandsire bestowed upon women the ravening lust for enjoyment, all kinds of carnal pleasures, thereby tempting them to pursue the other sex, men.

The powerful Lord of the gods created wrath to be the companion of lust. Men, yielding to the power of kama and krodha, sought the company of women. Women have no special dharma prescribed for them. Even this is

the niyama that was laid down. The Sruti declares that women are endowed with the most powerful senses, with no scriptures to follow, and they are as living lies.

Beds, seats, ornaments, food and drink, and the absence of all that is respectable and righteous, indulgence in disagreeable words, love of sexual companionship: these were bestowed by Brahma upon women. The Creator himself cannot keep them within the limits of propriety; then what need be said of mere men?

Mahabaho, I once heard how Vipula succeeded in protecting his guru's wife in ancient times.

There was in days of yore a most blessed Rishi called Devasarman, of great celebrity. He had a wife, Ruchi, who was unequalled on earth for beauty. Her loveliness intoxicated everyone who saw her among the Devas, Gandharvas and Danavas. Indra, the chastiser of Paka, the slayer of Vritra, was particularly enamoured of her and coveted her person. The great Rishi Devasarman was fully cognisant of the nature of women, and, to the best of his power, he protected Ruchi from every kind of evil influence. The Rishi knew that Indra was held back by no scruples in slaking his lust with other men's wives, and the sage put forth all his power to constantly safeguard his wife.

Then, there came a time when the Rishi wanted to perform a sacrifice. He began to think of how his wife could be protected from Indra while he was away. Blessed with high punya, he hit upon the course he would adopt. Summoning his favourite disciple, whose name was Vipula and who was of Bhrigu's race, Devasarman said, "I shall leave home for a while to perform a yagna. The king of the Devas always covets this Ruchi of mine. Do you, during my absence, protect her, putting forth all your energy. You will pass your time vigilantly because of Indra. O foremost of Bhrigu's vamsa, beware, for Purandara assumes many disguises."'

Bhishma continues, 'Thus addressed by his guru, the ascetic Vipula, his senses under control, always engaged in stern tapasya, possessed of the splendour of Surya or Agni, knowing of all the duties of dharma, and ever truthful in speech, answered him, saying, "Tathaastu, so be it."

However, as his master was about to set out, Vipula asked him again, "Tell me, Muni, what forms does Sakra assume? Of what kind is his body and what is his maya? You must tell me all this."

The illustrious Rishi described to the great Vipula all the illusions of Sakra, O Bhaarata.

Devasarman said, "The mighty Indra, Rishi, is full of maya and he assumes whatever forms he chooses. Sometimes he wears a diadem and holds the vajra; sometimes wearing a crown on his head, he adorns himself with earrings and in a moment he transforms himself into a devil. Sometimes, he appears with coronal locks on his head; soon again, O son, he shows himself with matted jata and clad in rags.

At times, he assumes a godly and gigantic frame. The next moment, he transforms himself into one of emaciated limbs, and again wearing rags. Always contradictory in appearances—fair, dark, ugly, handsome, young, old—at times he appears as a Brahmana, at others as a Kshatriya, as a Vaisya and as a Sudra.

He of a hundred sacrifices appears at times as a man born of impure order, mixed castes, varnasamkarsana: the son of a superior father by an inferior mother or of an inferior father by a superior mother. Frequently, he appears in various bird and animal forms. He shows himself as a Deva, then again as a Daitya, and then he assumes the guise of a human king. At times he appears as being plump or fat; at others, as one whose limbs have been broken by wayward Vayu in the body.

Able to assume any form, he can appear as an idiot, destitute of all intelligence. He also assumes the forms of flies and gnats.

O Vipula, no one can make him out because of these innumerable guises that he is master of, not even the Creator of the universe.

He makes himself invisible when he chooses, except to the eye of knowledge. Indra transforms himself into the wind; yes, the mighty one always assumes these myriad disguises. Will you, therefore, Vipula, protect this slender-waisted wife of mine with great care? O best of the Bhargavas, will you see that the Devaraja does not defile my wife, like a wretched dog licking the havis kept for a sacrifice?"

With these words and intent upon performing his yagna, Devasarman set out from his asrama.

Vipula thought, "I will certainly protect this devi Ruchi in every way from Indra. But what means should I use to protect my guru's wife? Sakra has great powers of maya, awesome tejas, and is irresistible. Indra cannot be kept out by enclosing this retreat of ours, or by fencing the yard, since he can assume innumerable and subtle forms.

Assuming the form of the wind, he may ravish my guru's wife. I believe the best course for me would be to enter the devi's body through yogic power, and remain there. There is no other way than through my yoga shakti to protect her from the king of the Devas. If, on his return, my master sees his spouse defiled, he will surely curse me in anger, for he has great tapasya and possesses mystic vision.

Yes, this devi cannot be safeguarded as other women are because of Indra's powers of maya. Alas, critical is the situation in which I find myself, and I must obey my guru's command. And if I do watch over her successfully with yoga shakti, my feat will be regarded by all as being wonderful.

So, with yoga, I will assume control of her body, even as a drop of water lies on a lotus-leaf and yet does not wet it. If I am free of the taint of passion, I cannot incur any sin by doing what I wish. As a wayfarer shelters for a day in any empty dwelling he finds shall I spend this day within the body of my guru's wife. Verily, with my mind rapt in yoga, I shall dwell in her today!"

Carefully considering these points of dharma of all the Vedas and their angas, and with an eye on the great measure of tapasya, which both his preceptor and he possessed, Vipula concluded that the only way to protect the devi Ruchi was to enter her body, in occult fashion, and he went to some pains to accomplish what he planned.

Listen now to me, O king, and I will tell you what he did. Vipula, of much penance, sat himself down beside Ruchi, of faultless features, in her kutila, her cottage. He then began to speak to her gently, bringing her over to the cause of dharma.

Fixing his gaze to hers, uniting the light from her with that which issued from his, Vipula, in a subtle form, a sukshma rupa, entered the devi's body, even as the element of Vayu, wind, does Akasa, ethereal space. Vipula remained unmoving within her, invisibly, like her shadow; and every part of her in his control, he stayed thus, to protect her from Indra.

Ruchi herself knew nothing of this! It was in this way, Rajan, that Vipula continued to keep his guru's wife safe until his master Devasarman returned after completing the sacrifice he had gone to perform.'

CANTO 41

Bhishma says, 'One day, assuming a form of divine beauty, Indra came to Rishi Devasarman's asrama. Verily, O king, he came as an Apsara-like beauty who would inspire envy in even other women. As the Deva entered the hermitage, he saw Vipula, who sat still as a post, gazing vacantly before him, as if his eyes had no sight, like a figure in a painting. Ruchi was also there, she of the long and enchanting eyes, rounded hips and deep and full breasts. Her great eyes were like lotus petals, and her face was as radiant as the full moon.

Seeing Indra in his assumed guise, Ruchi wanted to welcome him. She was wonderstruck and curious about who this dazzling beauty was. Yet, try as she would to rise to make the visitor welcome, Vipula, who had taken subtle possession of her body, prevented her. She found she could not move at all.

Then Indra spoke softly and sweetly to her, "O sweet smiles, know that I am Indra, come here for you, for I am stricken with desire, and driven to distraction thinking of you, and time goes on."

Vipula heard Indra and saw everything from within Ruchi's body. And even though Ruchi heard every word Indra spoke, she could not move at all to welcome him, since Vipula controlled her body and senses, and she remained speechless. Using his yoga shakti, binding her with bonds of occult power, Vipula of mighty tejas restrained her from speaking or stirring.

Indra, abashed a little, said again to Ruchi, "Come, come to me, my lovely one!"

She tried to answer him warmly, but Vipula did not let her utter a word that she meant to. Instead, the words that he made her say were, “Why have you come here?”

She said them in chaste, formal language, Ruchi who was as beautiful as the moon. No sooner did she speak, than she felt ashamed at what she said and her own tone of voice, which so surprised her.

Hearing her, Indra was crestfallen. Then, O king, Indra sensed something amiss, and with his mystic eye he saw Vipula within Ruchi’s body, like some reflection in a strange mirror. Indra trembled that the Rishi would curse him. Now the mighty Vipula left the body of his guru’s wife, and returned to his own body.

He addressed the terrified Indra. Vipula said, “Purandara of the sinful mind, you have no control over your senses and neither the gods nor men will worship you in times to come. Have you forgotten, O Sakra, when Gautama cursed you, and your body sprouted a thousand phalluses, which the merciful sage later changed into eyes?

Ah, you are exceedingly foolish and your soul is still lascivious and unclean, and your mind unstable. O sinner, I protect Ruchi, so fly back to where you belong. Truly, you are so foolish that I am filled with pity for you, and have no wish to kill you. My preceptor, of vast intelligence, has terrible power. If he saw you like this, come to seduce his wife, a look from his wrathful eyes would turn you to ashes.

Never dream of committing such a sin again. You must hold great Brahmanas in the highest esteem. See that you and your kin do not meet your deaths through the might of an angry Brahmana. Being immortal does not give you liberty to do whatever you please. Never take a Brahmana lightly, or cause him offence. And, also, know that there is nothing you cannot attain through tapasya.”

Hearing these words of the Mahatman Vipula, Indra, overwhelmed with shame, vanished from there. A mere moment later, Devasarman of great tapasya and punya, having completed his yagna, returned to his asrama. On his guru’s return, Vipula returned Ruchi, of faultless beauty, whom he had protected against Indra’s lascivious designs. He then stood fearlessly, in reverence, before his guru and paid homage to his preceptor.

Devasarman rested awhile and when the couple were together, Vipula narrated the entire incident with Indra. Devasarman was pleased with what

his sishya had done, as he always was with his conduct and disposition, his vows and his penance.

Exclaiming, “Uttamam, excellent!” the most righteous Devasarman blessed Vipula with a boon, which the disciple received with a solemn vow that he would never stray from dharma.

Vipula went away to practise the most severe tapasya. Devasarman and Ruchi lived on together in that asrama in the solitary forest, fearless and content.’

CANTO 42

Bhishma says, 'Having served his master so admirably, Vipula of great tejas observed the most fervid tapasya, and in time came to own what he considered sufficient punya; and with some satisfaction and pride at his achievements, he wandered fearlessly over the earth. And, indeed, he was famed for his feat everywhere.

The mighty Bhargava was widely regarded as having conquered this world and the next by that exceptional protection he gave his guru's wife, as well as by his fierce tapasya. After a while, Kurunandana, the occasion arose for the ceremony of gifts for Ruchi devi's sister, at which abundant wealth and grain were to be given away.

Meanwhile, a certain Apsara of vivid beauty was ranging through the skies. From her body, as she coursed along, some flowers dropped down to the earth. Those flowers of celestial fragrance fell close to Devasarman's asrama. Ruchi picked up the flowers. Soon thereafter, Ruchi was invited to the country of the Angas; Ruchi's sister, Prabhavati, was the queen of Chitraratha, king of the Angas. Ruchi, her complexion superior, wore the unearthly blooms and went to the kingdom of Anga and to her sister's palace.

On seeing the heavenly flowers that Ruchi wore, Prabhavati wanted some for herself. Ruchi of the beautiful face told her husband of her sister's wish, and the Rishi agreed to grant his sister-in-law's desire. Summoning Vipula into his presence, Devasarman of austere tapasya commanded his disciple to bring him some flowers of the same kind, saying, "Go, go!"

Without hesitation, Vipula replied, “So be it!” and hurried to the place where Ruchi had picked up the flowers. Arriving where the flowers had fallen from the sky, he found a few still lying strewn on the ground. They were as fresh as if they had been newly plucked from the plants on which they grew; none had wilted or even drooped in the least. He gathered those exquisite flowers of mesmerising fragrance.

O Bhaarata, Vipula found those flowers as the result of his tapasya. Having got them, he happily set out for the city of Champa, adorned with festoons of unworldly Champakas. On his way, he saw a couple moving in a circle, hand in hand. One of them made an abrupt movement and broke the cadence of their movement; a dispute arose, with each one blaming the other. “You took a quicker step!” The other retorted, “No, verily!”

Both were obstinate, O king, and they began arguing, and then they swore an angry oath. Vipula was startled to hear himself being mentioned in that oath!

They both said, “Let the one among us who spoke falsely meet the fate of Vipula in the next world! That most painful of all fates.”

Hearing this, Vipula’s face became pale. He began to reflect, “I have performed stern tapasya. The dispute between the couple is searing and painful to me. What sin have I committed that they should refer to my end in the next world as the most painful one of all?”

O best of kings, with his head hung down, and with a dejected heart, Vipula began to think of what sin he had committed.

Walking ahead, he saw six men playing with dice made of gold and silver. Engrossed in the game, they seemed to be so excited that the hair on their bodies stood on end. A dispute arose among them, and Vipula heard them swear the same oath as the couple.

“The one among us who spoke falsely shall meet the most dreadful fate of Vipula in the next world!”

Hearing this again, Vipula strove earnestly to recollect any transgression of his from his early years, but failed, O Kurunandana. Ah, he began to burn like a fire within a fire, his mind aflame with grief. After deep and anguished reflection, Vipula at last remembered what he had done to protect the chastity of his guru’s wife Ruchi from the lascivious Indra.

“I entered the body of that devi, limb within limb, face within face, and, having done this, I hid that truth from my guru!”

Indeed, most blessed king, without doubt that was a grave sin. Coming to the city of Champa, he gave the flowers to his guru. In devotion, he worshipped his preceptor.'

CANTO 43

Bhishma says, 'Seeing Vipula returned from his mission, Devasarman spoke to him. Listen to what the Rishi said, O king.

"Vipula, during the course of your journey through the great forest, what did you see? My sishya, the people you saw knew you, and both my wife and I knew the manner in which you protected Ruchi."

Vipula said, "O illumined Rishi, who are the two whom I first saw? And the six that I saw subsequently? Do all of them know me? And how do you know about them?"

Devasarman said, "The first couple, who were dancing seamlessly, moving in an unbroken circle, were Day and Night, and the six men whom, learned Brahmana, you saw playing cheerfully with the dice, are the Six Seasons. All of them knew the sin of which you have been guilty. Having committed a sin in secrecy, no sinner should assume that his sin is known only to himself. When a man sins in secret, the Seasons as well as the Day and the Night are witness to it.

You thought your sin was hidden; you were pleased and did not tell me the whole truth. But the Seasons and Day and Night know everything that happens in this world, and all that is good or bad within us. They spoke to you as they did to remind you that everything is known, even that which you did not have the courage to tell me.

For this reason those regions that are reserved for the sinful will be yours. You hid what you did from me. You protected my wife whose character by nature, as a woman, is sinful. I am grateful, and no sin was

committed. Vipula, if I had known that you had sinned, I would have cursed you.

However desirable the union of women with men may be, you protected Ruchi in a different and pure spirit. If you had done otherwise, I would have cursed you. My son, you protected my wife in manner even as if I had knowledge of it. I am grateful and now relieved of all anxiety, and you shall find not hell but swarga for yourself!"

Saying this to Vipula, Devasarman and his wife themselves ascended into heaven, leaving Vipula relieved and happy.

During the course of our conversation, O king, the great Rishi Markandeya narrated this tale on the banks of the Ganga. I, therefore, say to you that you must always safeguard women from every temptation and opportunity to sin. Amongst them, some are virtuous and some are not. Virtuous women are blessed and they are the very mothers of the universe, for it is they who love and cherish all creatures everywhere. They support the earth with all her waters and forests.

Sinful women, on the other hand, are the very destroyers of their races. Their hearts and their resolves are evil, and they are known by the evil manifested in their bodies.

Only great men, Mahatmans, can protect women, and they cannot be protected in any other way. Women, O king, are fierce and possess great power. They bear no one any love and only their insatiable lust for sexual union drives them. Why some women are even like the most fell mantras from the Atharva, those that kill.

Even after being married, they abandon their husbands for other men since they are never satisfied with one. Pandava, men should neither feel affection, nor should they harbour possessiveness or jealousy for women. O king, a man must have dealings with women always keeping dharma before him; and not with enthusiasm and attachment, but with reluctance and detachment; otherwise a man will meet his end. Kurunandana, this must be borne in mind at all times and under all circumstances.

Only one man, Vipula, ever succeeded in protecting a woman. There is none else in the three worlds who can do what he did, and without himself sinning."

CANTO 44

Yudhishtira says, 'Pitamaha, tell me what is the first dharma of man, which is the root of the welfare of kinsmen, of the home, of the manes and of guests? I believe the marriage of one's daughter should be regarded as the first duty. But upon what sort of man should one bestow one's daughter?'

Bhishma says, 'There are five different kinds of weddings: the Brahmana, Kshatriya, Gandharva, Asura and the Rakshasa.

The one in which the birth, conduct and character of the groom are ascertained, and then the daughters are given in marriage, is the Brahmana way of marriage; and this is how all good Brahmanas give their daughters away.

Where the father decides to give his daughter in marriage, with gifts of diverse kinds to the groom, is the Kshatriya form of marriage.

The Gandharva vivaha is where the father of the girl, disregarding his own wishes, marries his daughter to her liking; and this is also in accord with the Vedas.

The wedding where a girl is purchased at a high cost and only after gratifying the greed of her kinsmen is known as the Asura vivaha.

The final kind of marriage, where there is the brutal slaying and cutting off the heads of weeping kinsmen, and where the bridegroom forcibly takes the girl, is called Rakshasa vivaha. Of the five, three are righteous, Yudhishtira, and two are sinful. The Rakshasa and the Asura forms should never be resorted to.

The Brahmana, Kshatriya and Gandharva forms are righteous, O king. Pure or mixed, these are the forms one engages in. A Brahmana can take three wives; a Kshatriya can take two wives and the Vaisya should take a wife from only his own order. The children born of these wives should all be regarded as equal.

Both in the Brahmana and Kshatriya forms of marriage, the woman chosen from the groom's own varna should be regarded as the best of all wives. Some say that men belonging to the three higher orders may take a woman from the Sudra order for enjoyment, but not dharma. Others, however, forbid the practice.

The righteous condemn the practice of begetting children from Sudra women. A Brahmana who begets children from a Sudra woman must perform expiation. A thirty-year-old man should wed a ten-year-old girl, called a Nagnika.

Or, a twenty-year-old should marry a seven-year-old girl. A girl who has neither a brother nor a father should not marry for she may be intended to become a putrika of her sire.

After attaining puberty, if the girl remains unmarried for three years, then in the fourth year she should look for a husband herself, without waiting any longer for her kinsmen to choose one for her. The children of such a girl do not lose their respectability nor does marriage with such a girl become disgraceful. If, instead of choosing a husband for herself, she does otherwise, she incurs the wrath of Prajapati. One should marry a girl who is not a sapinda of one's mother or of the same gotra of one's father. This is a practice consistent with the sacred law which Manu has declared.'

Yudhishtira says, 'Desirous of marriage, the groom gives a dower to the bride's kinsmen; some say the girl's kinsmen promise to give a dower; some grooms say, *I will abduct the girl by force!*; others simply display their wealth to the girl's kinsmen, intending to offer a portion thereof as dower; some actually take the hand of the girl with the rites of wedlock. I ask you, Pitama, whose wife does the girl actually become? To those who want to know the truth, you are the eye with which to see.'

Bhishma says, 'Actions of men, which have been approved, or settled in consultation, by the wise, are seen to be good. Falsehood, however, is always sinful.

The girl who becomes the wife, the sons born of her, the ritwiks, the gurus, sishyas and Upadhyayas present at the marriage, all become liable to

sin and expiation if the girl gives her hand to a man other than he whom she promised to marry. Some of the wise, though, are of the opinion that no expiation is necessary for this. Manu does not laud a girl living with a man whom she does not like.

Living as a wife with a man whom she does not like leads to disgrace and sin. Why, less sin is incurred when a girl is forcibly abducted for marriage, then bestowed upon the abductor by the girl's kinsmen with due rites and also a dower paid and accepted.

On the girl's kinsmen expressing their consent, mantras should be chanted and homa performed, as these truly accomplish their purpose. Mantras and homa recited and performed for a girl who has not been bestowed by her kinsmen do not accomplish their purpose.

The engagement made by the kinsmen of a girl is no doubt binding and sacred. But the engagement that is entered into by the man and the woman with the help of mantras is very much more so, for it is such an engagement which really creates the relationship of husband and wife. According to the scriptures, a husband should regard his wife as an acquisition due to his own karma of a previous life, or to what has been ordained by God. A man, therefore, incurs no reproach by accepting as his wife a girl who has been promised to another by her kinsmen or for whom dower has been accepted by them.'

Yudhishtira says, 'When, after receiving dower, a girl's father seeks out a more eligible man, to present himself for her hand—one that is blessed with the three gunas in judicious proportions—does that father incur reproach by rejecting the man from whom he first received dower, in favour of the one that is more eligible? In such a case, both alternatives seem to be wrong—discarding a man to whom the girl has been promised, or rejecting the more eligible one, since we must consider a father's solemn duty to give his daughter to the best suitor. In such a case, what should a father do?

To me, of all duties, this seems to demand the utmost measure of deliberation. I want to know the truth of it from you, for you are indeed my eyes of dharma. I beg you, explain this to me, Pitama, ah, I am never sated with listening to you!'

Bhishma says, 'The giving of dowry does not determine or confirm the acquisition of a wife, and this is well-known to the person paying it. He pays it only as the nominal price of the girl. Also, the good never bestow their daughters for the sake of the dowers that others offer. When a groom

possesses such qualities that are not agreeable to the girl's kinsmen, then a dower is demanded from him. However, when a father is pleased with a suitor's qualities and accomplishments, he says to him, "Do you wed my child, adorning her with proper ornaments of gold and gems."

And neither the bride's father nor the man who does as he is asked can be said to have demanded or given any dower, for such a transaction, in truth, is no sale at all. Bestowing a daughter, on acceptance of gifts given out of love and affection is an eternal practice. In matters of marriage, some fathers say, "I will give my daughter to a man with certain qualities." Some say with passion, "I will give my daughter only to such an individual!"

Such declarations do not amount to actual marriage. People are seen to solicit one another for the hands of maidens, give their word, and then break their pledge. Until it is actually solemnised with the proper rites and vows, a marriage cannot be said to have taken place. I have heard that that this was a boon granted to men of old by the Maruts themselves, regarding unwed daughters.

The ancient Rishis have declared that unless the groom is indeed fit and eligible, a young woman must not be given to a man in marriage, for a daughter is the very root of desire and of the descendants of a race. I, also, concur with this; it is indeed so. The practice of giving and taking a dowry to buy and sell daughters is known to men from days of great antiquity, and upon close examination you may well find many faults with this ancient and familiar practice. And indeed, the gift or acceptance of dowry alone cannot be regarded as solemnising a marriage or creating a husband and a wife. Listen to what I have to say on this matter.

Once, after defeating the Magadhas, the Kasis and the Kosalas, I brought away by force three maiden princesses for Vichitravirya. Two of them he married with the proper rites; the other he never formally wed, because the dowry had been paid in the form of valour.

My uncle, King Bahlika of the Kuru vamsa said, "The princess brought and not married with the due rites should be set free."

Vichitravirya was asked to marry that maiden princess with proper ceremonies. Doubting Bahlika's words, I asked others for their opinion. Since my uncle was profoundly learned and exceedingly punctilious in matters of dharma, and how men of dharma act with respect to marriage, I went to him, O king, and asked, "Sire, tell me what righteous men do in such a circumstance."

I repeated this several times with eagerness and curiosity, and Bahlika answered me, “If in your opinion a man and a woman become husband and wife on account of gifts and acceptance of dowry and not the actual taking of the young woman’s hand with the proper rites, the father of the maiden, who permits and acknowledges such a marriage, allowing his daughter to go with the giver of the dowry, would follow a new creed, setting him apart from the scriptures. This is also what the shastras themselves declare. Men conversant with dharma and kartavya do not acknowledge a marriage declared through gifts and acceptance of dowry, but only one in which the groom takes the bride’s hand with the prescribed rituals.

There is a well-known saying that a marriage is truly solemnised when the father actually bestows his daughter and she is accepted by the husband with all due rites.

The status of “wife” cannot be bestowed on young women acquired through sale and purchase and those who regard such transactions to be equal to marriage are unacquainted with the scriptures. No one should give his daughter to men who are not eligible by their worth and qualities; neither should a wife ever be bought, nor should a father sell his daughter. Only those with sinful souls, and driven by greed, besides, to sell and buy women to make slaves of them, regard a wife as arising from the gift and acceptance of a dowry.

On this subject, some once asked Prince Satyavat the following question, “If a man who gives dowry to the kinsmen of a young woman dies before the marriage, can another man marry the girl? O Satyavat, we are full of doubt about this, and beg you to clear our doubt for you are blessed with great wisdom and honoured by the wise. Enlighten us who want to know the truth.”

Prince Satyavat answered them, “The kinsmen should bestow the bride on a groom whom they find eligible and do so without misgiving or hesitation. Without any doubt, the righteous would act in this way, why, even if the giver of the dowry is alive. Some say that the virgin wife or widow, whose marriage has not been consummated, either because of her husband’s absence or death, may marry her husband’s younger brother or another such relation. She also has a choice to become a sannyasin, and live a life of tapasya.

In the opinion of some, the younger brother of the husband or any other such relative may use the unused wife or widow. Others maintain that such

practice, though prevalent, is not the law of the scripture but that which arises from one's own desire. They also say the father of the bride can bestow her upon a different eligible man despite accepting the dowry from another. If, after the hand of a maiden is promised and even if all the rites before those of actual marriage are performed, the girl can still be given to a man other than the one to whom she had been promised.

The giver only incurs the sin of falsehood, of breaking his word: but the marriage performed with the due rituals to another man will be held sacred. The mantras chanted during a marriage accomplish their objective of bringing about an indissoluble union at the seventh step taken around the sacred fire. The woman becomes a wife to him who gives a gift of holy water. Young women must be given away in the following way; the wise know this for certain. A superior Brahmana should wed a maiden who is not unwilling, who belongs to a family equal to his own, in purity or status, and who is given away by her brother. Such a girl should be wed in the presence of fire, with the due rites, causing her, amongst other things, to circumambulate the sacred Agni for the ordained number of times."'

CANTO 45

Yudhishtira says, 'After giving dowry for a young woman, if the giver goes away, what should her father or other kinsmen do? Tell me this, Pitamaha!'

Bhishma says, 'If the girl's father is sonless and he is wealthy, he should support her and return the dowry to the man who gave it. Indeed, if the father does not return the dowry to the giver, the daughter should be regarded as belonging to the giver. She may even raise a child for the giver during his absence by the means ordained in the scriptures. No other man, however eligible and able, can marry her, even with all the lawful rites.

Commanded by her father, Princess Savitri, in the days of old, chose a husband; some lauded what she did, but others conversant with the scriptures, condemned it. Some say that the righteous do not act in this manner, while others hold that dharma is even what the righteous do, their deeds being dharma's foremost evidence. Sukratu, the grandson of the high-souled Janaka, king of the Videhas, declared his opinion on this matter, "The holy scriptures have declared that women may enjoy freedom at any time of their life. If the righteous did not follow this path, how could this scriptural declaration exist? How can there be any question or doubt in respect of this matter? How can men violate their own dharma by acting differently? Such disregard of scriptural law is said to be the practice of the Asuras, which is unheard of even among the ancients."

The relationship of a husband and wife is very subtle, being acquired through destiny, and therefore, understood only with the help of the inspired revelations of the scriptures. It is different from the relationship of a man

and woman that consists only in the desire for sexual pleasure. This also was said by the king from Janaka's race.'

Yudhishtira says, 'On what authority to daughters inherit their fathers' wealth? Should the father regard both the daughter and son as equal?'

Bhishma says, 'A son is like one's own self; and since the son and the daughter are alike, both their father's children, how can any outsider inherit a man's wealth when he lives in the form of his daughter? Whatever wealth is called Yautuka property is maternal wealth, which belongs to the maiden daughter. If the maternal grandfather dies without having sons, the inheritance goes to the daughter's son. The daughter's son offers pindas to his own father as well as to his maternal grandfather. Hence, by law, there is no difference between the son and the daughter's son. When a father has only a daughter, he grants her the status of a son. If he then happens to have a son, the son then shares the inheritance with his sister.

Then, again, when a daughter is granted the status of a son, and the father takes a son by adoption or purchase, then she is regarded to be superior to such a son, for she takes three shares of her father's wealth while the adopted son receives only two. Where the daughter has been sold by her father, I do not see any reason why the status of the sold daughter's son should attach to the sons of one's own daughter. The sons born to a daughter who has been sold belong exclusively to her husband, even if he has not sired them himself, but acquired them according to the laws of the scriptures with regard to the bearing of children through the agency of others. Such sons can never belong, even as daughter's sons, to their maternal grandfather because of his having sold their mother for a price and lost all his rights in or to her by that act.

Such sons, again, become full of malice, evil in their ways, the misappropriators of others' wealth, and cunning and deceitful, having sprung from the Asura form of marriage, which is both sinful and vile. Those who know the ancient Itihasas, the histories of times of yore, and who also know dharma, and are devoted to the shastras, sing a legend once narrated by Yama himself. This is what Yama said:

"That man who acquires wealth by selling his own son, or bestowing his daughter by accepting a dower for his own livelihood, has to sink in seven terrible hells, one after another, all known as Kalasutra.

That wretch has to feed on sweat, urine and faeces all the time. In the Asura vivaha, the groom has to give a bull and a cow to the father-in-law.

Some agree this is a dower and some do not. The truth is that any gift, however small or big, O king, should be regarded as dowry. The practice of giving a daughter under such circumstances should be viewed as a sale. The fact that it has been practised by a few persons cannot be taken as the eternal usage.

In some forms of marriage, men marry girls after abducting them by force from amidst their kinsmen, and others have sexual intercourse with a maiden by force; both are regarded as perpetrators of sin. They have to fall into darkest hell. No human being should be subjected to sale, irrespective of whether they are related by blood or not. What need then be said of one's own child? No action which leads to punya can be performed with wealth acquired by sin."'

CANTO 46

Bhishma says, 'Those who know ancient history recite the following verse of Daksha, the son of Prachetas: A maiden cannot be considered to have been sold if no dowry is taken by her kinsmen.

The bride should be treated with respect and kindness, and everything else that is agreeable; her father, her brothers, her father-in-law and her husband's brothers should all adorn her with jewellery and ornaments, for this will bring happiness and all felicity to the family. A husband cannot have children to increase his vamsa, if his wife dislikes and fails to please him. Women, O king, should always be worshipped and treated with affection and when this is done, the very gods are pleased; and where women are not respected and worshipped, everything, all karma, becomes fruitless.

If a family ill-treats a woman, making her grieve and shed tears, and she curses them, that family soon becomes extinct. Houses cursed by women meet with ruin and destruction, as if scorched by some Atharvan rite. Such houses lose their splendour, growth and their prosperity ends. O king, on the eve of his departure for swarga, Manu made over women to the care and protection of men, saying that they are weak, that they fall an easy prey to the seductive wiles of men, and are naturally disposed to accept the love that is offered to them, and also that they are devoted to truth.

There are other women that are full of malice, covetous of honours, fierce in disposition, unlovable, and impervious to reason. All women, however, deserve to be honoured, and men must show them respect because the dharma of men depends upon women, all the artha and kama of men

depend upon women. So men must serve and worship them, bend their wills before them. The conception and birth of children, the nursing and nurture of children already born, and the accomplishment of all karma which upholds the needs of society—behold, all these have women for their cause!

By honouring women, one is sure to attain the fruition of all desires. In this connection, a princess of the house of Janaka, king of the Videhas, sang: "Women have no sacrifices ordained for them, and they are not called to perform sraddhas and are not required to regard facts or tell the truth. Serving their husbands with reverence and willing obedience is their only dharma. They succeed in conquering heaven by discharging just this duty. A woman is protected by her father during her childhood, by her husband in her youth and by her sons in her old age; indeed, she must be protected at all times.

Those who wish for affluence and prosperity should honour women, for they are the goddess of prosperity. By cherishing women, O Bhaarata, one cherishes the goddess of prosperity herself, the Devi Sri, and by oppressing her, one afflicts the goddess of fortune.'"

CANTO 47

Yudhishtira says, 'You know all the niyamas of all the scriptures, you know the dharma of kings and you are celebrated the world over as a great dispeller of doubts. I have a doubt; clear it for me, Pitamaha. I will not ask this of another, but only you, Mahabaho. How should a man who wants to tread the path of duty and righteousness conduct himself? It has been declared that a Brahmana can take four wives, one of his own varna, one a Kshatriya woman, a Vaisya and a Sudra woman, if the Brahmana desires sexual intercourse. Tell me, best of the Kurus, in what order do sons born to these different wives deserve to inherit their father's wealth, who amongst them shall inherit what share of the paternal wealth and how is the distribution ordained?'

Bhishma says, 'The Brahmana, the Kshatriya and the Vaisya are regarded as the three twice-born varnas, whom the Brahmana has been ordained to marry. Only through erroneous judgment or greed or lust, O scorcher of foes, does a Brahmana take a Sudra wife, even though the scriptures forbid him from doing so, and he finds a lowly end in the next world by taking a Sudra woman to his bed and he must perform expiation for this sin by the rites prescribed in the shastras. That expiation must be twice as severe if the Brahmana begets children by a Sudra woman.

I will now tell you, O Bharata, how paternal wealth is to be distributed among the children of different wives. First of all, the son born of the Brahmana wife shall have from his father's wealth a bull of auspicious markings, and the best chariot or carriage. After this, what remains of the Brahmana's possessions should be divided into ten equal portions. The son

by the Brahmana wife shall take four of these, and although the son born of the Kshatriya wife has, doubtless, the status of a Brahmana, in consequence of the distinction attaching to his mother, he shall take three of the ten shares into which the father's property has been divided.

The son born to the Vaisya wife, belonging to the third varna, shall take two of the three remaining shares of the father's property. It has been said, the son born of the Sudra wife is not considered an heir and hence should not inherit his father's wealth; however, out of compassion, one remaining share should be given to such a son.

Even this should be the order of the ten shares into which the Brahmana's wealth is to be divided. All sons born of the same mother or of mothers of the same caste, shall equally share their portion. The son born of the Sudra wife is untutored in the scriptures and the karmas ordained for Brahmanas, and is neither regarded nor invested with the status of a Brahmana. Only children born of wives of the three higher varnas should be recognised and given the status of Brahmanas. It has been said that there are only four varnas, and no fifth. The son by the Sudra wife shall take his part of the wealth after the distribution among the other children, as ordained; and he shall not take even this unless it is given to him. However, some portion of the sire's wealth should without doubt be given to the son of the Sudra wife.

Compassion, known as karuna or daya, is one of the cardinal virtues, and wherever it exercised, it always results in great punya. It is through compassion that some portion of a Brahmana father's property is given to the son of the Sudra wife. Irrespective of whether the Brahmana has children belonging to wives of other castes, to the son of a Sudra wife O Bhaarata, only a tenth part of the sire's wealth should be given, and no more.

A Brahmana should never acquire wealth without a purpose; if he has more wealth than what is necessary to maintain his family and himself for three years, he should perform sacrifices with that wealth.

The highest amount that a husband should give his wife is three thousand coins of the prevailing currency which can be spent as the wife pleases. However, she should never take wealth without her husband's knowledge, although upon her husband's death she can enjoy all his wealth by herself, if he leaves no child as his heir. However, she shall not sell or otherwise dispose any portion of his property and possessions.

Whatever wealth, Yudhishtira, the Brahmana wife receives as a gift from her father, should be taken after her death by her daughter, for the daughter is equal to a son as ordained in the scriptures, O delighter of Kurus. Thus has the law of inheritance been ordained, Bharatarishabha. Bearing in mind these laws about the distribution and disposal of wealth, one should never acquire wealth heedlessly or in vain.'

Yudhishtira says, 'If the son born of a Sudra woman by a Brahmana father has been declared in the scriptures to be not entitled to any wealth, by what exceptional rule then is a tenth part of the paternal property to be given to him? A son born of a Brahmana wife by a Brahmana is unquestionably a Brahmana. One born of a Kshatriya wife or of a Vaisya wife, by a Brahmana husband, is similarly invested with the status of a Brahmana. Why then, best of kings, are such sons to share the paternal wealth unequally? All of them, you have said, are Brahmanas, having been born of mothers that belong to the three higher orders equally entitled to be called deviyas.'"

"Bhishma says, 'O Parantapa, all spouses in this world are called data. Although that name is applied to all, yet there is this great distinction to be observed. If, having married three wives belonging to the three other orders, a Brahmana takes a Brahmana wife the very last of all, yet shall she be regarded as the first in rank among all the wives, and as deserving of the greatest respect. Indeed, among all the co-wives, she shall be the foremost in consideration. In her apartments should be kept all such articles that are necessary for the husband's baths, personal adornments, the cleaning of his teeth and application of kohl to his eyes. In her apartments should be kept the havya and the kavya and all else that the husband may require for the performance of his religious karmas.

If the Brahmana wife is in the house, no other wife is entitled to attend to these needs of the husband. Only the Brahmana wife, O Yudhishtira, should assist in these kriyas of the husband. The husband's food and drink, garlands, clothes and ornaments—all these should be given by the Brahmana wife to the husband, for she is the foremost in rank and consideration among all his wives. These are the niyamas of the scriptures as laid down by Manu, O joy of the Kurus. Even this, O monarch, is seen to be the course of eternal usage. If a Brahmana, O Yudhishtira, led by lust, acts in a different way, he shall come to be regarded as a Chandala among Brahmanas.

Sons born to Brahmana and Kshatriya wives may be said to be equal in status. For all that, the Kshatriya woman cannot be regarded as being the Brahmana woman's equal, and so a son born of the Brahmana wife must be also regarded as superior to that of the Kshatriya wife and he takes the best, O Yudhishtira, of his father's possessions.

Similarly, the Vaisya and the Kshatriya cannot be regarded as being equals by birth. Prosperity, kingdom and treasury, O Yudhishtira, belong to the Kshatriya as they have been ordained. All the earth, O king, with her girdle of seas, is seen to belong to him; he acquires an extensive affluence by following the svadharma of his caste. The sceptre of royalty is held by him, for without the Kshatriyas there can be no protection.

The Brahmanas are blessed indeed, for they are the gods of the very gods. Kshatriyas should worship the Brahmanas with due rites, even as ordained by the ancient Rishis, for this is the sanatana dharma. Coveted by thieves and others, the possessions of all men, their wealth, wives and everything else would have been taken forcibly from them but for the protection given them by Kshatriyas in observing the duties assigned to their varna. The Kshatriya, as the king, becomes the protector or rescuer of all the others. Hence, the son of the Kshatriya wife shall, without doubt, be held as superior to that of the Vaisya wife. He for this takes a larger share of the paternal property than the son of the Vaisya mother.'

Yudhishtira says, 'You have declared the laws that apply to Brahmanas. What are the laws that apply to others?'

Bhishma says, 'For the Kshatriya, O Kurunandana, two wives have been ordained; and they may take a third wife from the Sudra class. Even though such practice prevails, it is not sanctioned by the scriptures. The property of a Kshatriya should, O king, be divided into eight shares. Four shares of the paternal property must go to the son of the Kshatriya wife, three to the son of the Vaisya wife, and one remaining share to the son of the Sudra wife, but the last only if father gives it.

For the Vaisya, only one wife has been decreed and a second wife is taken from the Sudra order, although this is not sanctioned by the shastras. If a Vaisya has two wives, a Vaisya and the other a Sudra, there is a difference in status between them.

The wealth of a Vaisya should be divided into five portions and it is to be distributed to sons of the Vaisya wife and the inferior Sudra wife in the following manner. The son of the Vaisya wife shall take four shares and the

fifth share will go to the son of the Sudra wife, but only when the father gives it, not otherwise. The son of a Sudra wife fathered by men of the three higher varnas shall never be entitled to any part of his paternal wealth.

The Sudra should have only one wife taken from his own varna and under no circumstances should he take any other.

Even if a Sudra has a hundred sons by such a spouse, they will share the wealth left behind equally. As ordained, children born to the wife of the same varna will share the paternal wealth equally, and the eldest of them gets a larger share than all his brothers, and best belongings of his father.

Even this is the law of inheritance, O son of Pritha, as declared by the Svayambhuva Manu himself. Among children born from the wife of the same caste, there is a distinction for marriage, O king: the elder ones precede the younger. Wives being equal in the varna of birth and children being equal in their mother's status, the first son will inherit a greater share than his brothers, the next son, by age, shall take a share next in value and the youngest shall have the share that belongs to the youngest.

Thus, among wives from all varnas, the ones belonging to the husband's own caste are regarded as the first. Even this is what was declared by the great Rishi Kasyapa, the son of Marichi.'

CANTO 48

Yudhishtira says, 'Through inducements offered by wealth, or through mere lust, or through ignorance of the true order of birth, of both sons and daughters, or through folly, varnasamkarshana, or interbreeding of castes, occurs in all the varnas. What, O Grandsire, is the dharma and the karma laid down for those born in the mixed classes?'

Bhishma says, 'In the beginning, the Lord of all creatures created the four varnas and laid down their respective dharmas and prescribed karmas, for the sake of sacrifice. The Brahmana may take four wives, one from each of the four varnas. The children from the Brahmana and Kshatriya wives are invested with the status of a Brahmana. But sons born of the two other wives, of the Vaisya and Sudra order, are inferior and their status is determined by that of their mothers and not the father.

The son of a Brahmana begotten from a Sudra wife is called Parasara, implying one born of a corpse, for the Sudra woman's body is as inauspicious as a corpse. He should serve his father's family and it is improper for him to give up the duty of service that has been ordained for him. By doing all that he can, he should support the burdens of his family. He must dutifully serve his brothers and sisters, even if he is the eldest and they are younger, and give them his earnings.

A Kshatriya may take three wives; in two of them, the one from his own caste and the other from the Vaisya varna, he takes birth himself. His children born to wives of his own varna are invested with the status of Kshatriyas. His third wife of the Sudra caste is regarded as most inferior and the son from her is called an Ugra.

The Vaisya may take two wives, one from his own varna, and the other from the lowest, Sudra caste. He is born himself as the children born to the wife of his own varna, and these are invested with a Vaisya's status. The Sudra can take only one wife and she is to be from own caste and their son becomes a Sudra.

A son born under circumstances other than those mentioned above, is looked upon as an inferior one. If a man of a lower caste begets a son upon a woman of a superior varna, such a son is regarded as outside the pale of the four pure orders. Indeed, such a son is an object of censure with the four principal varnas.

A son born of a Brahmana woman to a Kshatriya, without being included in any of the four pure varnas, is called a Suta and his duties are connected with the reciting of eulogies and encomiums of kings and other great men. A son born of a Brahmana woman to a Vaisya man is known as a Vaidehaka and his duties consist of being in charge of locks, bars and bolts for protecting the privacy of women of respectable households. Such sons have no cleansing rites laid down for them.

If a Sudra marries a woman belonging to the foremost of the four varnas, the son that is begotten is called a Chandala. Endowed with a fierce disposition, he must live on the city outskirts and his assigned duty is that of a public executioner; and such sons are always regarded as wretches of their race.

These, O foremost of intelligent men, are the children of mixed varnas. The son begotten by a Vaisya upon a Kshatriya woman becomes a Vandi or Magadha. His duties are the eloquent recitations of praise. The son begotten through transgression, by a Sudra upon a Kshatriya woman, becomes a Nishada and his dharma is to be a fisherman. If a Sudra unites with a Vaisya woman, a son begotten upon her is called Ayogava and his work is that of a Takshan, a carpenter.

Brahmanas should never accept gifts from such persons, for these are not entitled to possess any kind of wealth. Men belonging to the mixed castes take wives from their own kind and their children are invested with the same status. When they beget children in women taken from inferior castes, these children become inferior to their fathers and they are invested with the status of their mothers. Thus, as regards the four pure varnas, men beget children invested with their own status upon wives taken from their own varnas, as also upon them that are taken from the varnas immediately

below their own. When, however, children are begotten from other wives, they have a status that is outside the pale of the four pure varnas.

When such sons beget progeny in women taken from their own varnas, those sons are given the status of their fathers. It is only when they take wives from other varnas that the children they beget are given an inferior status.

If a Sudra marries a Brahmana woman, the son born of that union is called a Chandala. If such a Chandala also begets a son from a Brahmana woman, that child is considered to be even lower than his father. From those born outside the pale of the four varnas and those again that are further inferior, children multiply because of their union with women of castes superior to their own. In this way, fifteen progressively mixed classes spring up.

Mixed varnas arise solely from the sexual union of women with men who should abstain from such a union. Among the classes that are outside the pale of the four principal or pure varnas, children are begotten upon women belonging to the class called Sairindhri by men of the caste known as Magadha. The occupation of such offspring is the adornment of the bodies of others, and they are knowledgeable in the preparation of liniments, lotions and unguents, the making of garlands, and other adornments. Although free by the status they have by birth, they should yet lead a life of service.

Another, Ayogava, caste comes from the union of Magadhas of a certain kind with women of the Sairindhri caste. Their occupation is weaving nets used for fishing, and hunting fowl and animals. The union of Vaidehas with women of the Sairindhri caste begets children called Maireyakas, whose occupation is the making of wines and spirits. From Nishadas spring a caste called Madgura and also the Dasas, whose profession is plying boats. From the Chandala springs a race called Swapaka, whose employment is keeping guard over the dead.

If women of the Magadhi caste unite with these four castes of vile dispositions, they produce Mansa, Swadukara, Kshaudra and Saugandha children, who live by deceit. From the Vaideha springs up a cruel and sinful caste that also lives by practising deception. From the Nishadas spring Madranabhas who ride on carriages drawn by donkeys. From the Chandalas arise the Pukkasas, who are seen eating the flesh of animals like donkeys,

horses and elephants. These cover themselves with garments obtained by stripping human corpses and eat from cracked or broken earthenware.

From the union of fathers from different castes with an Ayogava women, three castes of a base and most inferior kind originate. The Kshaudras spring from the Vaidehakas; the Andhras, who live in the outskirts of towns and cities, also come from the Vaidehakas. The Karavara caste arises from the union of a Charmakara with a Nishada woman. From the Chandala again there springs the caste known as Pandusaupaka, whose occupation is weaving baskets and other similar articles using cleft and shaven bamboo. An Ahindaka comes from the union of a Nishada man with a woman of the Vaidehi caste. The son of a Chandala begotten upon a Saupaka woman has the status and occupation of a Chandala. A Nishada woman uniting with a Chandala man brings forth a son who lives on the outskirts of villages and towns. Such offspring live in smasanas, crematoria, and are regarded by the very lowest varnas as unworthy of being counted among them.

Thus, further mixed castes are born from unlawful and sinful unions of fathers and mothers belonging to different castes. Whether they live in concealment or openly, they should be known by their occupations. Duties have been ordained in the scriptures for only the four principal varnas and there is no mention of any svadharma for any other varnas. By the scriptures, they need not fear for what they do and how they earn their livelihood. By uniting with women of other castes, led not by considerations of righteousness but by uncontrolled lust, men unaccustomed to the performance of sacrifices or for whom yagnas have not been ordained, and who are deprived of the company and the instruction of the righteous, whether numbered among the four principal orders or not, cause numerous mixed castes to come into existence, whose occupations and abodes depend on the circumstances connected with the irregular unions to which they owe their births.

Having recourse to crossroads, or crematoria, or hills and mountains, or forests and trees, they build their habitations there and wear ornaments made of iron. Living in such places openly, they earn their livelihood from producing diverse kinds of domestic and other utensils, and adorn their persons with crude ornaments. Without doubt, by helping with kine and serving Brahmanas, practising the virtues of abstention from cruelty, compassion, truthfulness of speech, forgiveness and, if need be, preserving

others by sacrificing their very lives, persons of the mixed castes may achieve success. I have no doubt that such virtues become the cause of their salvation.

An intelligent man should take all things into consideration and beget offspring upon a woman that is fit for him, as ordained in the scriptures. A son begotten from a woman belonging to a degraded caste brings him to grief instead of rescuing him, even as a heavy weight drowns a swimmer who wants to cross a body of water.

Lust and wrath are natural attributes of humanity in this world, irrespective of a man being learned or not. Women, therefore, may always be seen as dragging men onto the wrong path, of darkness and sin. The very nature of women is such that a man's contact with her brings him misery and ruin. Hence, wise men do not suffer themselves to be excessively attached to women.'

Yudhishtira says, 'There are men who belong to the mixed castes, and who are of very impure birth. Though presenting the features of respectability, they are in reality anything but so. In consequence of their external aspects we might not be able to know the truth about their birth. Are there any signs, Pitamaha, by which the truth can be known about the origin of such men?'

CANTO 49

Bhishma says, 'A person born of an irregular union shows diverse features of character. One's purity of birth, again, must be ascertained from one's actions which must resemble the actions of those who are good and righteous. One's impure origin is proclaimed by disreputable behaviour, deeds that violate those laid down in the scriptures, crookedness, cruelty, abstention from sacrifices and other spiritual practices which fetch punya. A son either receives his father's character or his mother's, and sometimes both.

A man of impure birth cannot conceal his true character. Just as a tiger or a leopard's cub inherits stripes or spots, a man cannot hide his origin; his impure descent will manifest itself, to some degree, despite all attempts to conceal it. For his own purposes a man may choose to walk an insincere, hypocrite's path while outwardly displaying such conduct as might seem righteous. However, his demeanour will inevitably betray him, and the truth of his varna, good or base.

Creatures in the world have different characters and are seen to conduct themselves in diverse ways. Amongst all the living, there is none better than he who is of pure birth and of righteous conduct. A man born into a lower varna, even though he is thorough with the scriptures, fails to prevent his body from committing vile deeds.

Absolute goodness of understanding may be of different degrees; it may be high, middling, or low. Even if such sattva does manifest in a man of lowly birth, it disappears like autumn clouds which never bring any rain,

without any consequence. On the other hand, the goodness which shows itself in those of better lineage will invariably reveal itself in his actions.

If a man is born into a superior varna, but yet shows no righteous conduct, he deserves neither respect nor regard. And one may worship even a Sudra if he is lives by his svadharma and is of good conduct. A man proclaims himself by his own good deeds as much as by his good or bad nature and birth.

If one's vamsa is dishonoured for any reason, one soon elevates it and makes it splendid and famed by one's deeds. For these reasons the wise should avoid women of the diverse castes, mixed or pure, upon whom they should not beget offspring.'

Yudhishtira says, 'Can you speak to us, Pitamaha, about the varnas and classes separately, on different kinds of sons begotten from different types of women, and about men entitled to have them as sons, and their status in life ? It is known that disputes frequently arise with regard to sons. I beg you, resolve the doubts that have seized our minds, for we are bewildered by this matter.'

Bhishma says, 'The son of one's loins is regarded as one's own self. The son that is begotten upon one's wife by a man who has been invited for the task is called niruktaja, and if the father was uninvited, such a son is called prasritaja. The son begotten upon his own wife by a man fallen away from his caste is called patitaja. There are two other sons: the one given, the one created, and there is another called adhyudha.

The son born of a maiden in her father's house is called kanina. Besides these, there are six other kinds of sons called apadhwansaja and six others yet that are called apasadas. These are the several kinds of sons mentioned in the scriptures.'

Yudhishtira says, 'Who are the six that are called apadhwansajas and who are the apasadas? I beg you, explain all these to me in detail.'

Bhishma says, 'The sons of a Brahmana begotten upon women taken from the three inferior varnas, by a Kshatriya upon women taken from the two varnas inferior to his own, and sons that a Vaisya begets upon a spouse taken from the Sudra varna, the one inferior to his own, are all called apadhwansajas. The six kinds are thus explained.

Listen now to who the apasadas are. The son that a Sudra begets upon a Brahmana woman is called a Chandala; the son begotten upon a Kshatriya woman by a Sudra man is called a Vratya. He who is born of a Vaisya

woman by a Sudra father is called a Vaidya. These three kinds of sons are called apasadas.

The Vaisya, by uniting himself with a Brahmana woman, begets a son that is called a Magadha, while the son that he begets upon a Kshatriya woman is called a Vamaka. The Kshatriya can beget but one kind of son upon a woman of a superior order. Indeed, the son begotten by a Kshatriya upon a Brahmana woman is a Suta. These three also are called apasadas. It cannot be said, O king, that these six kinds of sons are no sons at all.'

Yudhishtira says, 'Some say that one's son is he that is born in one's soil. Some, on the other hand, say that one's son is he who has been begotten from one's seed. Are both these kinds of sons equal? Whose, again, is the son to be? Do you tell me this, O Grandsire!'

Bhishma says, 'His is the son from whose seed he has sprung. If, however, the owner of the seed abandons the son born of it, such a son then becomes his upon whose spouse he has been begotten. The same rule applies to the son called Adhyudha. He belongs to the man from whose seed he has taken his birth. If, however, the owner of the seed abandons him, he becomes the son of the husband of his mother. Know that even this is what the law declares.'

Yudhishtira says, 'We know that the son becomes his from whose seed he has taken birth. Whence does the husband of the woman that brings forth the son derive his right to the latter? Similarly, the son called Adhyudha should be known to be the son of him from whose seed he has sprung. How can they be sons of others by reasons of the engagement about owning and rearing them having been broken?'

Bhishma says, 'He who begets a son from his own loins and then abandons him for some reason, cannot be regarded as the father, for the vital seed alone does not confer fatherhood and the son also must be held to belong to the man who owns the maternal soil and raises him. Wanting a son, if a man marries a pregnant girl, the son of his wife will belong to him, for he is the fruit of his own soil; and the man from whose seed the son has sprung can have no right to such a child.

The son born from a man's wife but not begotten by him bears all traits of the actual father and not those of he who is only his mother's husband. The son thus born cannot conceal the evidence of his natural physiognomy, and will be known at once upon sight as belonging to another.

The son adopted is sometimes regarded as the child of the man who has made him a son, and who thus raises him. In his case, neither the seed of his birth nor the soil in which he is born makes him a son.'

Yudhishtira says, 'What kind of a son is he who has been adopted and who is neither his father nor mother's natural son?'

Bhishma says, 'When a man brings home and raises a son, cast off on the streets by his parents, and when he fails to find his natural parents after searching, he becomes the father of such a son and the latter becomes what is called his created son. Having no one else to own him, he becomes owned by him who raises him. Such a son, again, comes to be regarded as belonging to that varna to which his adoptive father belongs.'

Yudhishtira says, 'How should one perform the purificatory rites of such a man and what sort of rites should be performed? What girl should he marry? Tell me all this, Pitamaha!'

Bhishma says, 'A son who is cast off by his parents obtains the varna of the man raising him, hence the rites of purification should be performed by the adoptive father raising him, according to his own race and kinsmen. Such a son should marry a girl belonging to the varna of the adoptive father, and this is done only when the varna of the son's true mother cannot be ascertained.

Among sons, he that is born to an unwed mother and he who is born to a mother who conceived before her marriage but brought him forth after marrying, are regarded as disgraceful and degraded.

Even those two, however, should receive the same rites of purification that are laid down for sons begotten by the father in lawful wedlock. With respect to the son who becomes his father's because of his birth from his father's wife and of those sons that are called apasadas and those conceived by the woman in her maidenhood but brought forth after marriage, Brahmanas and others should apply the same rites of purification that hold good for their own varnas. These are ordained in the scriptures with respect to the different varnas. I have told you everything pertaining to your questions. What else do you wish to hear?'"

CANTO 50

"Yudhishtira says, 'What is the nature of the compassion that is felt at the sight of another's woe, and that which one feels because of living in companionship with the other? What is the nature and degree of the high blessedness that attaches to kine? Pitamaha, explain all this to me.'

Bhishma says, 'In this regard, O you of great radiance, I will narrate to you an ancient narrative of a conversation between Nahusha and Rishi Chyavana. In days of yore, Maharishi Chyavana of Bhrigu's race, always observant of high vows, wanted to lead the way of life called Udavasa for some time and set himself to embark on it. Casting off pride, wrath, joy and grief, the ascetic pledged himself to observe that vow for twelve years. The Rishi inspired all land creatures with a happy trust and inspired similar confidence in all creatures living in water. The powerful sage resembled the moon himself in his behaviour towards all; bowing to all the deities and having cleansed himself of all sins, he entered the water at the confluence of the Ganga and the Yamuna and stood there motionless.

Placing his head against it, he bore the fierce and roaring current of the two rivers united together, whose speed was like that of the wind itself. Instead of drowning the Rishi, the Ganga, the Yamuna, the other streams and lakes, whose waters come together at the confluence at Prayaga, flowed past him in respect. Assuming the aspect of a wooden post, the great Muni laid himself down in the water and slept at ease; and sometimes, Lord of the Bharatas, the most intelligent sage stood upright. He was at ease with all aquatic creatures, without the least fear; all these would come and gently sniff the Rishi's lips.

In this way, the Rishi spent a long time at the grand confluence of waters. One day, a large number of fishermen came to that place with their nets. Well-built and broad-chested, endowed with great strength, courage, and not afraid of the water, those men lived by fishing. They tied all their nets together and approached the water that teemed with every kind of fish.

All those Kaivartas together cast their strong nets, all made from fresh string, across a wide area of the waters of the Ganga and the Yamuna. Working in cheerful unison, the fishermen entered the water all together, quite fearlessly, and began to haul in their net in which they had caught a vast number of fish and other water creatures. As they did this, they also hauled up Chyavana Muni, his body overgrown with river moss so even his matted jata and long beard were green, and conch shells and other molluscs covered him, having attached themselves by their heads.

Seeing the sage, that master of the Vedas, the fishermen stood before him with bowed heads and folded hands; they prostrated repeatedly before him. Meanwhile, all the fish those men had caught died in agony. Seeing the great and cruel slaughter of the fish, Chyavana was filled with pity and he sighed repeatedly.

The fishermen said, "We have sinned by dragging your holy self from the water in our ignorance. Be merciful to us! What wish of yours shall we accomplish? Command us, O great sage."

From among the heap of dead fishes around him, Chyavana said, "Attentively hear what my most cherished wish is. I shall either die with these fish or you must sell me with them, for I have lived with them for a long time in the water. I do not wish to abandon them now."

When he said these words to them, the fishermen became terrified. With pale faces they went to King Nahusha and told him what had happened.'"

CANTO 51

"Bhishma says, 'When he heard what had chanced with Chyavana, Nahusha immediately went to the Rishi, taking his ministers and priests with him. Having purified himself, the king introduced himself, with joined palms and concentrated attention, to Chyavana Mahatman. The king's priests worshipped the Rishi with due ceremony, that sage who observed the satya vrata, the vow of truth, and who resembled a god in splendour and vitality.

Nahusha said, "Tell me, O Dvijottama, what shall we do to please you? However difficult it may be, there is nothing, Holy One, that I will not be able to accomplish at your bidding."

Chyavana said, "These men that live by fishing have all been sorely tried with labour. Pay them the price that may be set upon me along with the value of these fish."

Nahusha said, "Let my priest give these Nishadas a thousand coins as the price for these fish, as you, Swami, have commanded."

Chyavana said, "A thousand coins cannot be my price. Use your discretion and intelligence to set a fair price on their catch."

Nahusha said, "Let, O great Brahmana, a hundred thousand coins be given to these Nishadas. Will this be fair price, O Holy One, or do you think otherwise?"

Chyavana said, "I will not be bought for a hundred thousand coins, O best of kings! Give them a just price. Do you want to consult with your ministers?"

Nahusha said, “Let my priest give these Nishadas a crore of coins. If even this does not meet your price, let more be paid to them.”

Chyavana said, “O king, I do not deserve to be bought for a crore of coins or even more. Let the fishermen be given a fair and proper price. Do you want to consult with the Brahmanas?”

Nahusha said, “Let half of my kingdom or even the whole be given to these Nishadas. I think that would be a fair price. But what do you think, O Dvijottama?”

Chyavana said, “I do not deserve to be bought with half of your kingdom or even the whole of it, O king! Let a fair price be given to these men. Do you consult with your Rishis.”

Hearing these words of the great Muni, Nahusha was grief-struck. He deliberated on the matter with his ministers and priests. Then an ascetic who was living in the forest came to King Nahusha. This sage lived on fruit and roots and was born of a cow. Addressing the king, the Holy One said, “O king, I shall soon gratify you and the Rishi as well. I never tell a lie, not even in jest, what then should I say of otherwise? You should, without any scruple, do what I tell you.”

Nahusha said, “Illustrious one, you tell me what the price is of the Maharishi of Bhrigu’s race. Save me, my kingdom and my vamsa from this terrible pass! If the holy Chyavana became angry, he would destroy the three worlds. What then need I say of me, who is destitute of any tapasya and who depends only upon only the might of my arms? O Maharishi, become a raft to us, for we have fallen into a fathomless ocean with all our counsellors and priests. I beg you, settle what the price should be before the Rishi.”

Hearing these words of Nahusha, the ascetic born of a cow and endowed with great tejas spoke in this strain, gladdening the monarch and all his counsellors, “Brahmanas, O king, belong to the foremost of the four varnas, and no value, however great, can be set upon them. Cows also are invaluable, therefore, Lord of men, regard a cow as the value of the Rishi!”

Hearing these words of the great Rishi, Nahusha, his counsellors and priests were filled with joy. Going then to the presence of Bhrigu’s son, Chyavana of rigid vows, he addressed him thus, to gratify him to the best of his ability.

Nahusha said, “Rise, rise, O enlightened Rishi, you have been bought, O son of Bhrigu, with a cow as your price. O foremost of men of dharma, I

think this is your price."

Chyavana said, "Yes, O king of kings, I do rise up. I have been properly bought by you, O sinless one! You of unfading glory, I do not see any wealth that is equal to kine. To speak of kine, to hear others speak of them, to make gifts and to see kine, O king, are all acts that are lauded, Kshatriya, as being most auspicious and sin-cleansing. Cows are always the root of prosperity and there is no fault in them. They always afford the best food, in the form of havi, to the Devas, and sacred mantras, Swaha and Vashat, are always established in them.

They are the chief conductresses of sacrifices for they constitute the mouth of sacrifice. They bear and yield excellent and strength-giving amrita and receive the worship of all the worlds and are regarded as the source of nectar. On earth, cows resemble fire in energy and form. Verily, they bestow great happiness upon all creatures. That country where kine, established by their owners, breathe fearlessly, shines in beauty and the sins of that country are washed away. They constitute the stairs that lead to heaven and are adored in heaven itself. They are goddesses that are competent to give everything and grant every wish; there is nothing else in the world that is so high or so superior!"'

Bhishma continues, 'On the subject of the glory and superiority of cows, this is what I have to say, Lord of the Bharata vamsa. I am competent to proclaim only a part of the punya attached to cows, I cannot exhaust the subject!

The Nishadas then said, "Muni, you have met and also spoken to us; it has been said that friendship with those that are good depends upon just seven words.

Will you then, Lord, show us your grace? The blazing sacrificial fire consumes all the oblations of clarified butter poured upon it. Of righteous soul and great energy, you are among men a blazing fire of tejas. We worship you, learned one! We surrender ourselves to you. Do you, to show us favour, take from us this cow?"

Chyavana said, "The eye of a poor man or a distressed one, the eye of an ascetic, or that of a venomous snake consumes a man with his very roots, as a fire fanned by the wind blazing up consumes a stack of dry grass or straw. I will accept the cow that you wish to gift me. Fishermen, freed from every sin, go you to swarga without any delay along with these fishes you have caught in your nets."

After this, because of the great Rishi's tejas and his cleansed soul, Fishermen and the fish, through virtue of those words that he had uttered, ascended into heaven and King Nahusha was filled with wonder.

The two Rishis, the one born of a cow and the other, Chyavana of Bhrigu's race, pleased Nahusha by granting him many boons. Then King Nahusha of great tejas, Lord of all the earth, filled with joy, said, "Enough!"

Like a second Indra, he accepted the boon about his own steadfastness in virtue. The delighted king worshipped both the Rishis who had blessed him with great reverence. As for Chyavana, he returned to his own asrama for his vrata was completed. The Rishi born of a cow and of great tejas, also went back to his own retreat.

All the Nishadas ascended into swarga with the fishes they caught, O monarch, King Nahusha, too, having obtained those valuable boons, entered his own city. I have thus, O son, told you everything that you asked of me. The affection generated by the mere sight of others beings, as also by living with them, O Yudhishtira, and the high blessedness of the cow, and the ascertainment of true dharma, are the matters upon which I have discoursed. Tell me, O Kshatriya, what else is in your heart.'

CANTO 52

Yudhishtira says, 'O wisest one, a doubt as vast as an ocean has engulfed me, Listen to it, O Mahabaho, and having learnt what it is, resolve it for me. I am taken with great curiosity about Jamadagni's son Parasurama, that foremost of all men of dharma. Pitamaha, tell me how Rama, who was endowed with prowess that could never be baffled, was born. He belonged by birth to a race of regenerate Rishis. How did he become a follower of the ways of a Kshatriya?

Lord, tell me in detail about the circumstances of Rama's birth. Also tell me how Viswamitra, who was a son of the race of Kusika and born a Kshatriya, became Brahmana and a Brahmarishi. Ah, great indeed was the puissance of the high-souled Rama, as also that of Viswamitra. Why did Richaka's grandson and not his son become a Kshatriya in deeds? Why did the Kusika's grandson and not his son become a Brahmana? Why did such an exceptional fate overtake the grandsons of both, instead of their sons? I implore you, explain the truth of both these to me.'

Bhishma says, 'O Bharata, an ancient itihasa is related with regard to these, of a discourse between Chyavana and Kusika. Endowed with great intelligence, Chyavana of Bhrigu's race, that best of Rishis, saw with his spiritual eye the stain that would affect his own race because of his descendant marrying a Kshatriya. Reflecting upon the merits and faults of that marriage, as also its strength and weakness, Chyavana, possessed of tapodhana, wanted to consume the race of the Kusikas, for he knew it was from that race that the taint of Kshatriya dharma stained his own vamsa.

Chyavana went into the presence of King Kusika, and said to him, “O sinless one, the desire has arisen in my heart to stay with you for some time.”

Kusika said, “Holy One, living together is something which the wise ordained for girls when they are given away and only in this context do the sages always approve this practice. O Rishi endowed with a wealth of asceticism, the residence which you seek with me is not sanctioned by any law. Yet, however opposed to the dictates of neeti and dharma, I will do what you command.”

Ordering a seat to be fetched for Maharishi Chyavana, Kusika, accompanied by his wife, stood in the presence of the Rishi. From a small jar of water, the king offered him water to wash his feet and then, through his servants, caused all the appropriate rites to be duly performed to honour his high-souled guest. Kusika, who always observed his vows and was self-restrained, cheerfully presented the arghya of honey and the other prescribed ingredients to the great Rishi and induced him to accept it.

Having welcomed and honoured the learned Brahmana, the king addressed him and said, “We two await your command. Tell us what we are to do for you, Holy One. If it is our kingdom or wealth or cows, O you of rigid vows, or all that is given away as dakshina in sacrifices which do you want, only tell us and you shall have them all. This palace, the kingdom, this throne of justice, all await your pleasure. You are the Lord of all these. Do you rule the earth, for I am entirely dependent upon you.”

Addressed in these words by Kusika, Chyavana of Bhrigu’s race, filled with great delight, said to Kusika in reply, “I do not, O king, covet your kingdom, wealth, young women, cows, provinces, or your golden vessels of sacrifice. If it pleases you and your wife, I will observe a certain vrata. I want you and your wife to serve me during that period without any scruple or reserve.”

Thus addressed by the Rishi, the king and the queen were filled with joy and answered him, saying, “Tathaastu! Be it so, Rishi.” Delighted with the Rishi’s words, the king led him into an apartment of the palace. Kusika showed Chyavana everything in that room and said, “This, Holy One, is your bed. Live here as you please. O you imbued with a wealth of intelligence, and my queen and I will strive to provide you every comfort and pleasure.”

While they were thus conversing with each other, the sun passed the meridian. The Rishi commanded the king to bring him food and drink. King Kusika, bowing to the Rishi, asked him, "Whatever kind of food is agreeable to you will be brought to you."

Filled with delight, the Rishi answered, "Let food that is proper be given to me."

Respectfully, the king said, "So be it!" and fetched the Rishi food of the best and proper kind. Having finished his meal, the holy Chyavana, knower of every dharma, said, "I want to sleep, O powerful one, for slumber steals over me now."

Going into the bedchamber prepared for him, that best of Rishis laid himself down upon a bed and the king and queen sat themselves down beside him. The Rishi said to them, "Do not, while I sleep, awake me. Keep yourselves awake and continually press my feet for as long as I sleep."

Without hesitation, Kusika said, "So be it!"

The king and the queen, duly engaged in tending to the Rishi, kept themselves awake all night, and accomplished his bidding with earnestness and attention. Meanwhile the holy Brahmana, having laid his commands upon the king, slept deeply, never once stirring, not even to turn or change his position, for twenty-one days. That whole time, with his wife beside him, and without so much as eating, the king sat contentedly, happily watching over the Muni.

When twenty-one days passed, Chyavana of the Bhrigus awoke and arose of his own accord and went out of the bedchamber without acknowledging the king and queen. Famished and exhausted they followed him, but that foremost of Rishis did not deign to cast a single glance at them. Going a short way, the Rishi abruptly vanished from before their eyes, making himself invisible with his powers of yoga. At this, the king, struck with grief, fell to the ground. Recovering in some moments, he rose and, with his queen, Kusika of great splendour began to look everywhere for the Rishi.'"

CANTO 53

"Yudhishtira says, 'After the Rishi disappeared, what did the king and his most blessed queen do? Tell me this, Pitamaha.'

Bhishma says, 'When the Rishi vanished, the king, overwhelmed by tiredness and shame, stricken by grief, returned to his palace with his queen. Entering his palace dejectedly, he spoke not a word to anyone, but was plunged in the thought of Chyavana's inexplicable behaviour. His heart full of despair, Kusika repaired to his private chambers.

There he saw the son of Bhrigu stretched out as before on his bed. Beholding the Rishi there, they were wonderstruck, and reflected again upon that strangest incident. The sight of the Rishi dispelled their fatigue.

They sat beside him again and gently began to press his feet as before. Meanwhile, the great Rishi slept soundly as before but this time he lay on another side. Endowed with great tejas, he slept for another twenty-one days. Fearful of him, the royal couple showed no change in their attitude or sentiment towards the Rishi.

Waking from his slumber, the Rishi addressed the king and his queen, saying, "Rub my body with oil, for I want to bathe."

Though they were famished and tired, they readily assented and approached the Rishi with a costly oil which had been prepared by boiling it a hundred times. While massaging the Rishi who was seated at ease, they refrained from speaking. Without saying a word to make them stop, the Muni suddenly rose and entered the bathing chamber. Everything fit for a king's bath was ready there. But not so much as casting a glance at any of

those excellent ablutionaries, let alone using them, Chyavana yet again vanished from before their eyes, using his yoga shakti.

This, however, Lord of the Bharatas, failed to disturb the equanimity of the royal couple. The next time, they saw great Rishi seated, after a bath, on a throne; indeed, it was thus that he showed himself again to the king and the queen. King Kusika with his wife cheerfully offered the Rishi food with great reverence. Endowed with wisdom and with an unmoved heart, Kusika made this offering. "Let the food be brought" were the words that the Rishi then spoke and, assisted by his queen, the king soon brought forth the food. There were diverse kinds of meat, in different preparations, a large variety of vegetables, pot-herbs, juicy cakes too, among those viands, several kinds of sweets, and preparations of milk payasas. Indeed, all the food offered different kinds of taste.

There was also some produce of the wilderness which Rishis like, among them diverse kinds of fruit, fit to be eaten by kings. There were also badaras, ingudas, kasmaryas and bhallatakas, all of which grihastas eat, as also wild produce that vanaprasthas take.

Fearing the Rishi's curse, the king had all kinds of food fetched and prepared for his guest. All this was brought from the kitchen and placed before Chyavana. A fine seat was also set out and a bed, too, was laid. All the food was covered with white cloth. Chyavana of Bhrigu's race, however, set fire to all the dishes and reduced them to ashes. Possessed of great intelligence, the royal couple showed no annoyance at the conduct of the Rishi, who once more made himself invisible before their very eyes.

The Rajarishi Kusika and his queen stood in silence throughout the night, never moving. Endowed with great prosperity, he did not give way in the least to pride or anger. Every day, diverse kinds of good and pure food, excellent beds, abundant bathing oils and herbs and fine clothes of various kinds were kept in readiness in the palace for the Rishi. Indeed, Chyavana could find not the slightest fault in the king.

Then the illumined Rishi said to King Kusika, "Yoke a chariot, O king, and you and your queen take me in it wherever I tell you to."

Without any hesitation, the king answered Chyavana, saying, "So be it!" and he further enquired of the Rishi, "Which chariot shall I fetch? Shall it be my pleasure-carriage or shall it be my war chariot?"

On being asked this by the delighted and contented monarch, the Rishi said, "Yoke your war chariot with which you besiege hostile cities. Indeed,

ready your battle-car with every weapon, with its standard and flags, its arrows and javelins and golden columns and poles. It is adorned with tinkling bells and with arches of pure gold. It is always furnished with high and excellent weapons in hundreds."

The king said, "So be it!" and quickly had his battle ratha yoked and fetched, and himself mounted the right side and set his wife upon the left. Among its other accoutrements, Kusika furnished that mighty chariot with his goad of three handles and a point hard as the vajra and sharp as a needle.

Having placed every requisite upon the chariot, the king said to the Rishi, "Holy One, where shall the chariot proceed? Let the son of Bhrigu issue his command. This chariot shall go to the place which you indicate."

Thus addressed, the holy man replied to the king, saying, "Let the ratha go hence, dragged slowly, step by step. Obedient to my will, you two must pull me along in such a way that I do not feel any fatigue and should be borne along pleasantly. Let all your people come out and watch this progress that I make through their midst. Let none approaching me be sent away, I shall give gifts of wealth to all. To the Brahmanas, I shall grant their wishes and bestow upon them wealth without stint. Let this be accomplished, O king, and do not entertain any scruples."

Hearing these words of the Rishi, the king summoned his servants and said, "You should, without any fear, give away whatever the Rishi orders."

Then jewellery and gemstones in abundance, beautiful women, and pairs of sheep, coined and uncoined gold, elephants resembling hills or mountain summits, and all the ministers of the king began to follow the Rishi as he was borne away on that chariot. Cries of "Oh!" and "Alas!" arose from every part of the city which was plunged in grief at that extraordinary sight.

And suddenly the royal couple were struck by the Rishi with that goad with the sharp point. Though they were struck on their backs and faces, Kusika and his queen still showed no sign of protest or agitation. On the other hand, they continued to bear the Rishi on as before. Trembling from head to foot, for no food had passed their lips for fifty nights, and exceedingly weak, the heroic couple somehow succeeded in hauling along that chariot. Being repeatedly and deeply cut by the goad, the royal couple was covered in blood. Indeed, they looked like a pair of Kimsuka trees in the flowering season. Seeing the plight to which their king and queen were

reduced, the people were grief-stricken, but fearing the Rishi's curse, they remained silent.

Gathering in knots they said to each other, "Behold the might of tapasya! Although we are angry, we still cannot even look at the holy Rishi. Such is his tejas, such the dazzling splendour of his purified soul. Ah, look also at the endurance of the king and his royal queen. Though bleeding, and worn with toil and hunger, they still drag the chariot along. And notwithstanding the misery and pain the sage has inflicted on Kusika and his queen, they show no sign of their anguish to Chyavana."

Seeing the king and the queen unmoved, Chyavana began to give away large sums of wealth from the king's treasury, as if he were a second Kubera, a Lord of treasures. Even at this, King Kusika showed no mark of dissatisfaction; he did just as the Rishi had commanded regarding the disbursal of gifts. Seeing this, that illustrious and best of Rishis became delighted. Alighting from that excellent chariot, he unharnessed the royal couple.

Having freed them, he said to them in a soft, deep and delighted voice, "I am ready to grant you both any boon you want!"

The son of Bhrigu, moved by fond affection, saw their delicate royal bodies pierced with the goad and bleeding, and laid his blessed palms, whose healing powers were like those of amrita, on their wounds, which promptly vanished.

Then the king answered the Rishi, "My wife and I have felt no toil or pain." And indeed, all their exhaustion and pain had been dispelled by the power of the Rishi.

Pleased no end with them, the illustrious Chyavana said, "I have never before spoken an untruth and it must, therefore, be as I have said. This place on the banks of the Ganga is both delightful and auspicious. I shall keep a vrata here for a while, O king. Do you return to the city for you are exhausted. Come with your wife again tomorrow and you will see me here. You should not give way to wrath or grief, the time has come for you to reap a great reward. That which you covet in your heart shall verily be accomplished."

King Kusika, with a joyful heart, replied to the Rishi in these words of grave import, "I have cherished no wrath or grief, O most blessed one. We have been purified and sanctified by you, Holy One. We have become youthful again. Behold our bodies have become exceedingly beautiful and

strong, I do not see those wounds and scars anymore, which you inflicted on us. Verily, my wife and I are in good health. I see my devi has become as beautiful as an Apsara and she is much more comely and radiant than ever before. All this, O great Rishi, is due to your grace and there is nothing astonishing in all this, O most holy and powerful Rishi, who are forever unbaffled."

Chyavana said to him, "Return here with your queen tomorrow, O king."

With these words, the Rajarishi Kusika was dismissed. Saluting the Rishi, the king, now endowed with a handsome body, returned to his capital like a second Indra. His ministers and priests, his troops, dancing women and all his subjects came out to receive him. Surrounded by them, King Kusika, blazing with beauty and splendour, entered his city with a delighted heart, and his praises were sung by bards and encomiasts.

Having entered his city, he performed all his morning rites and ate with his wife. Endowed with great splendour and the handsome and beautiful forms they had obtained as a boon from Chyavana Muni, the royal couple spent the night happily at love. With all their afflictions and pains having ceased, they saw each other with youth renewed and looking like divine beings. Meanwhile, Chyavana, the Rishi possessed of tapodhana, the wealth of tapasya, used his yogic powers to transform the delightful wood on the banks of the Ganga into a magnificent palace full of wealth of every kind, and adorned it with a variety of unearthly jewellery and gems, so that it surpassed Indra's own palace in beauty and splendour.'"

CANTO 54

"Bhishma says, 'When the night passed, King Kusika awoke and, after completing his morning rites, and taking his queen with him, he went to the wood where the Rishi had chosen to stay. Arriving there, the king saw a palace made entirely of gold, with a thousand columns, each of which was made of gems and precious stones. It looked like an edifice belonging to the Gandharvas.

Kusika saw in every part of that edifice evidences of celestial design. He saw hills with delightful valleys, lakes with lotuses on their bosom, mansions full of costly and curious artefacts, gateways and arches, O Bhaarata, and the king also saw many wide glades of grassy verdure and resembling level fields of gold. There were many sahakaras adorned with blossoms, ketakas, uddalakas, dhavas, asokas, flowering kundas, and atimuktas. He saw many champakas, tilakas, bhavyas, panasas, banjulas, and karnikaras laden with flowers. The king saw many varanapushpas and creepers called ashtapadika all clipped and tonsured.

The king saw trees on which lotuses of all kinds bloomed in great beauty, and some of which bore flowers of every season. He noticed many mansions that looked like celestial vimanas or like great mountains. In some places, O Bhaarata, there were tanks and lakes full of cool water and others had warm or steaming water. There were diverse kinds of excellent seats, costly beds, bedsteads made of gold, encrusted with jewels, and overlaid with cloths and carpets of exquisite appearance and value. Of foodstuffs, there were vast quantities, all deliciously prepared and ready to eat. There were talking parrots, she-parrots, bhringarajas, kokilas, and

katapatras with koyashtikas and kukkubhas, and peacocks, cockerels, datyuhas, jivajivakas, chakoras, monkeys, swans, sarasas and chakravakas.

Here and there he saw bevies of rejoicing Apsaras and conclaves of happy Gandharvas, some of whom were sporting with their wives. The king saw these sights and sometimes the wonderful beings seemed to disappear. The monarch heard melodious songs and pleasing voices of gurus discoursing to their sishyas on the Vedas and the other shastras; and in the lakes he saw geese swim and play harmoniously.

Seeing such wonderful sights, the king began to reflect inwardly, "Is this all real or a dream? Or is it a delusion of my mind? I have, without casting off my earthly body, attained this heaven. This land is either the sacred country of the Uttara-Kurus, or the abode, called Amaravati, of Indra. What are these wonderful sights that I see?"

Reflecting in this strain, the monarch at last saw Chyavana in the golden palace supported by the columns made of jewels and gems, as he lay stretched on a priceless and gorgeous bed. The royal couple approached the Rishi with delighted hearts. Chyavana, however, vanished along with the very bed that he lay upon. The king then saw the Rishi in another part of those woods seated on a mat made of kusa grass, and engaged in silently chanting some high mantras. Thus by his yoga shakti, the Brahmana surprised the king. Then, in a moment all the delightful woods, bevies of Apsaras, bands of Gandharvas and towering, exotic trees disappeared. The banks of the Ganga became as silent as usual, and presented the old aspect of being covered with kusa grass and anthills. King Kusika and his wife, having seen a wonderful sight and its sudden disappearance, were amazed.

With a delighted heart, the monarch addressed his wife and said, "O delightful one, the various scenes and sights found nowhere else, which we have just witnessed, are due to the grace of Chyavana and the power of his tapasya. All that one cherishes in one's imagination can be attained by tapasya and it is superior to sovereignty over the three worlds. Well-performed tapasya leads to mukti.

Behold the power of the high-souled and celestial Rishi Chyavana derived from his tapasya. He can, at his pleasure, create even other worlds than those which exist. Only Brahmanas are born in this world to attain to speech and understanding, and deeds that are so sacred. Who other than Chyavana could do all this? Kingship may be acquired with ease, but the

status of a Brahmana is not thus attainable. It was through the power of a Brahmana that we were harnessed to a chariot like well-broken animals!"

Chyavana became aware of these thoughts that passed through the king's mind. The Rishi said to him, "Come here quickly." The royal couple approached the great sage and, bowing their heads, they worshipped him who deserved worship. Praising the monarch, the most knowing Rishi comforted the king and said, "Sit down on that asana."

After this, O monarch, Chyavana, without guile or deceit of any kind, gratified the king with many soft words, and then said, "O king, you have completely conquered the five organs of action, and the five of knowledge, with the mind as their sixth. You have emerged unscathed from the fiery ordeal I prepared for you. Son, you have properly honoured and adored me, O foremost of all persons possessed of speech. You have no sin, not even a minute one, in you. Give me your leave, O king, for I will now return to the place from which I came. I have been exceedingly pleased with you. Do you accept the boon that I am ready to give you.

Kusika said, "In your presence, Holy One, I have lived like a man in the midst of a fire. That I have not been consumed, Chyavana, is sufficient for me. That you are gratified with me is the highest boon that I can have, Brahmana. I have succeeded in rescuing my race from destruction, sinless one, and this for me is the best of boons. I regard this as distinct evidence of your grace. The very goal of my life and kingship has been accomplished; this is the highest fruit of my tapasya. If you have been pleased with me, Chyavana, then I beg you explain some doubts that are in my mind."

CANTO 55

Chyavana said, "Accept a boon from me, and tell me what the doubts are in your mind, O king, and I shall certainly clear them."

Kusika said, "If you are pleased with me, Chyavana, tell me your objective in living in my palace for some time, for I desire to hear it. What was your objective in sleeping on the bed I assigned to you for twenty-one days continuously, without changing sides? In going out of the room without speaking a single word? Without any apparent reason, making yourself invisible, and becoming visible again?

Why did you lay down once more and slept as before again for twenty-one days? Go out after you were massaged with oil before your bath? Burn diverse kinds of foods served in my palace? Your sudden journey through my city on the ratha? Your purpose in giving away so much wealth? Your motive in showing us the wonders of the forest created by yoga shakti?

What was your motive for showing us, great Rishi, so many palatial mansions made of gold, bedsteads supported on posts of jewels? Why did all these wonders vanish from our sight? I wish to hear the cause of all this. Thinking of all that you did, Chyavana, I was amazed repeatedly and I failed to find the motive the influenced you. Being endowed with the wealth of tapasya as you are, I wish to hear the truth about everything that you did in detail."

Chyavana said, "Listen to me as I detail the reasons which impelled me to all these actions. Since you have asked me, I cannot refuse to enlighten you, O king. Once, when the Devas assembled together, I heard the Grandsire Brahma say that because of a conflict between Brahmana and

Kshatriya tejas, there will occur a fusion in my race. And your grandson, O king, will become endowed with great energy and prowess.

Hearing this, I came here, resolved to exterminate your race, in fact, to turn all your descendants into ashes. Inspired by this motive I came to your palace, and said to you, 'I mean to observe a vrata, attend upon me and serve me dutifully. While living, however, in your house I failed to find any faults in you. It is for that reason, Rajarishi, that you are still alive.

With this resolve I slept for twenty-one days in the hope that somebody would awaken me before I woke up myself. You, however, with your wife, did not awaken me. Even then I was pleased with you. Rising from my bed, I went out of the chamber without saying a word to either of you. I did this, O king, in the hope that you would ask me where I had gone, and thus have an opportunity to curse you.

I then made myself invisible, showed myself in the room in your palace, and once more resorting to yoga shakti, slept for twenty-one days again. I thought that worn out with toil and hunger, you two would be angry with me and do something that would be distasteful to me. That is why I caused you and your wife to be afflicted by hunger. In your heart however, O king, not the slightest feeling of vexation arose. I was delighted with you, king. When I had you bring me diverse kinds of food and then burned them, I hoped that at seeing this you and your wife would yield to anger. However, you accepted whatever I did with no murmur of protest. Ascending your chariot, then, I said to you, 'You and your wife bear me.' You did what I asked, without the least hesitation, king. This delighted me. The gifts of wealth I gave away did not provoke you. Being pleased with you, I created with my yoga shakti the forest which you and your wife saw.

Listen, O king, to the purpose I had. To gratify you and your queen, in your earthly bodies, I showed you a glimpse and a taste of heaven itself in these woods. All this I did to show the power of tapasya and the reward that is in store for righteousness. I know the desire that arose in your heart at the sight of those enchantments: you wanted to acquire the condition of being a Brahmana and the punya which accrues from it, O Lord of the earth; you no longer wanted sovereignty or even Swarga.

To become a Brahmana is exceedingly difficult, Rajan, and after becoming a Brahmana to evolve into a Rishi is even more so. And for a Rishi to become a true Sannyasi is still harder. But I say to you that your wish will be granted. From you, O Kusika, will spring a Brahmana, who

shall be called after your name. That man will be the third in descent from you and will attain the status of a Brahmana.

Through the shakti of the Bhrigus, your grandson, O king, will be a Rishi endowed with the splendour of fire. He shall always strike fear into the hearts all men, indeed, into the inhabitants of the three worlds. O Rajarishi, accept the boon that is now in your mind. I shall soon set out on a tirtha yatra to all the sacred waters and fords. My time is running out."

Kusika said, "Even this, magnificent Rishi, is a great boon, for you have been gratified by me. Let what you have said come to pass. Let my grandson become a Brahmana and the status of Brahmatva attach itself to my race, O sinless one. This is the boon I ask for, but Bhrigunandana, most Holy One, tell me in detail how will the lofty condition of Brahmanahood attach to my race? Who will be my friend? Who will have my affection and respect?"

CANTO 56

Chyavana said, "I should certainly tell you everything about the reasons for which I came here to exterminate your vamsa. It is well known that, in sacrifices, Kshatriyas must always have the assistance of the sons of Bhrigu. Through an irresistible decree of destiny, the Kshatriyas and the Bhargavas will fall out. The Kshatriyas, O king, afflicted by a law of fate, will slaughter the race of Bhrigus, not even sparing infants in their mothers' wombs. Then, in Bhrigu's race a Rishi with the name of Urva will be born. Endowed with great tejas, he will resemble fire or the sun in glory. He will know such wrath upon hearing of the extermination of his race that it will do for him to consume the three worlds. He will be powerful enough to reduce all the earth, with all her mountains and forests, to ashes; and for a while he will quell the flames of that fiery rage, by casting it into the mouth of the Mare that wanders through the ocean deeps. He will have a son named Richika. through a decree of destiny all the science of arms in its embodied form will come to him, for the extermination of the entire Kshatriya race. Receiving that science by inward light, he will, through yoga shakti, communicate it to his son, the most blessed Jamadagni of pure soul.

That tiger of Bhrigu's race will bear that astra shastra in his mind. O righteous one, Jamadagni will marry a girl from your race, to spread its glory, lord of the Bharatas. Having acquired the daughter of Gadhi, and your granddaughter, that great Rishi will beget an enlightened son imbued with Kshatriya gunas. A Kshatriya son will be born into your vamsa, blessed with the virtues of a Brahmana. Possessed of great dharma, he will

be the son of Gadhi. Known by the name of Viswamitra, he will in tejas come to be regarded as the equal of Brihaspati himself. The illustrious Richika will give this son to your vamsa, this Kshatriya of lofty tapasya. Two women shall be the cause of this exchange of sons, a Kshatriya son into the race of Bhrigu and a Brahmana son into your vamsa.

All this will come to pass at the command of the Grandsire and not otherwise. To Brahmanatva will be attached one who is third in descent from you, and you will become a kinsman of the Bhargavas through marriage.'"

"Bhishma continues, 'Hearing these words of Maharishi Chyavana, King Kusika was filled with joy, and cried, "Indeed, O best of the Bharatas, so be it!"

Chyavana spoke to the king again and urged him to accept a boon for himself.

The king replied, "Very well. From you, O Mahamuni, I shall obtain the fruition of my wish. Let my race become invested with the status of Brahmanatva, and let it always set its heart upon dharma."

Chyavana Muni granted the king's prayer and, bidding farewell to the monarch, set out on his tirtha yatra.

I have now told you everything, Bhaarata, about how the Bhrigus and the Kusikas became connected to each other by marriage. Indeed, O king, everything fell out as Rishi Chyavana had said. The birth of Rama of Bhrigu's vamsa and of Viswamitra of Kusika's came to pass in the way that Chyavana had indicated.'"

CANTO 57

"Yudhishtira says, 'Pitamaha, I am overwhelmed to hear what you say. Reflecting that the earth is now destitute of almost all her kings and Kshatriyas, all of great power and prosperity, my heart is full of grief. Having conquered the earth and acquired kingdoms, counted by hundreds, Bhaarata, I am roiled with sorrow at the thought of the millions of men I have slaughtered. Alas, what will be the plight of those royal Kshatriya women whom we have deprived of their husbands and sons and fathers, uncles and brothers? Having slain those Kurus—our kinsmen, our friends and well-wishers—we shall have to fall into hell, with our heads hanging down. There is no doubt about this.

I want, O my Grandsire, to mortify my body with the most extreme penance. With that end in view, I beg you, instruct me what I should do.'"

"Vaisampayana continued, 'The Mahatman Bhishma listens to what Yudhishtira says, reflects upon it deeply for a while, then replies.

Bhishma says, 'Listen to what I say to you, Yudhishtira, for what I have to say is exceedingly wonderful, and constitutes a great mystery. I will tell you about what ends men acquire after death as the rewards for particular deeds or courses of action they follow.

One attains swarga through tapasya. By penance one attains fame. Through tapasya, O powerful king, one attains a long life and all things of enjoyment. Through penance one attains to knowledge, to wisdom, to health and freedom from disease, to beauty and radiance of person, to prosperity, and to blessedness, Lord of the Bharata vamsa. With tapasya one attains to wealth.

By observing the vow of mowna, of silence, one succeeds in bringing the whole world under one's sway. By giving dana, one acquires all kinds of pleasures and things of luxury.

By observing the rite of diksha one finds birth into a good and high family. Those that spend their lives subsisting upon fruits and roots, and avoiding cooked food, succeed in gaining kingdom and sovereignty. Those that live upon the leaves of plants and trees as their food succeed in attaining to swarga. He that subsists drinking only water surely attains swarga.

By giving gifts one merely increases one's wealth. By serving one's guru with reverence one acquires gyana. By performing sraddhas every day in honour of one's Pitris, one gains a large number of children. By observing diksha upon herbs and vegetables, one acquires a large number of kine. Those that subsist upon grass and straw succeed in attaining to heaven.

By bathing thrice every day with the necessary rites, one gains many wives. By living upon just water one acquires the regions of Prajapati. The Brahmana, who bathes every day and recites sacred mantras during the three sandhyas, becomes possessed of the status of Daksha Prajapati himself. By worshipping the Devas in a wilderness or desert, one acquires a kingdom or some great sovereignty, and by observing the vow of casting off the body through a long fast one goes straight into swarga.

One who owns the wealth of tapasya and who always passes his days in yoga acquires fine beds to lie upon, and seats and chariots and carriages. Casting off the body by entering a blazing fire, one becomes an object of reverence in Brahmaloka. Those that lie on bare and hard ground gain opulent houses and furnishings. Those that clothe themselves in rags and tree-bark obtain rich robes and ornaments. By not indulging the several agreeable tastes one succeeds in acquiring great prosperity. By abstaining from meat and fish, one gets long-lived children.

He who passes some time in the way of life called Udavasa becomes the very Lord of heaven. The man who speaks the truth, O best of men, succeeds in living in joy with the Devas themselves. By giving dana and dakshina one finds great fame in consequence of one's lofty achievements. Through abstention from cruelty one acquires health and freedom from disease. By serving Brahmanas with reverence one attains to kingdom and sovereignty, and the status of a Brahmana. By making gifts of water and

other drinks, one acquires eternal fame. By making gifts of food one acquires diverse articles of enjoyment. One who gives peace to all creatures, by refraining from doing them any injury, is freed from every world.

By serving the Devas, a man obtains a kingdom and celestial beauty. By lighting lamps and bringing light to dark places frequented by men, one acquires excellent vision. By giving away goodly and beautiful objects one acquires a good memory and understanding. By giving away scents and garlands, one acquires fame that spreads far and wide. Those who abstain from shaving their hair and beards succeed in having noble children. By observing vratas and diksha and regular snanas, for twelve years, according to the shastra, a man acquires a realm superior to those attained by Kshatriyas who die in battle.

By bestowing one's daughter on an eligible bridegroom, according to Brahma vivaha, one gains, O best of men, male and female slaves and ornaments and fields and houses. By performing sacrifices and keeping fasts, one ascends to swarga. The man who gives away flowers and fruits succeeds in acquiring the most auspicious knowledge. The man who gives a thousand kine with horns adorned with gold, finds heaven. Even this has been said by the very Devas in a conclave in Devaloka.

He who gives away a Kapila cow with her calf, with a brazen pot for milking, and horns adorned with gold, and possessed of diverse other auspicious qualities, finds the fruition of all his wishes from that cow. Such a man, because of that gift, dwells in swarga for as many years as there are hairs on the body of the cow and, why he rescues his sons and grandsons and all his clan to the seventh generation from naraka in the next world.

The regions of the Vasus become accessible to that man who gives away a cow with horns beautifully adorned with gold, accompanied with a brazen jar for milking, along with a piece of cloth embroidered with gold thread, a measure of sesame and a sum of money as dakshina. A gift of kine rescues the giver in the next world when he finds himself falling into the deep darkness of hell; he finds himself restrained by his own punya karma in this world, like a boat with sails that have caught the wind, saving a man from being drowned at sea.

He who bestows a daughter according to Brahma vivaha upon an eligible and deserving groom, or who makes a gift of land to a Brahmana, or who gives food to a Brahmana with due rites, attains to Indraloka, the

kingdom of Purandara. That man who makes a gift of a house, well furnished, to a Brahmana given to Vedic studies and possessed of every accomplishment and good conduct, finds residence in the country of the Uttara-Kurus.

By making gifts of draft bullocks, one acquires the realm of the Vasus. Gifts of gold lead to swarga. Gifts of pure gold lead to greater punya still. By making a gift of a fine parasol or chatra one acquires a palatial mansion. By making a gift of a pair of sandals or shoes one acquires fine conveyances. The reward attached to a gift of cloths is personal beauty, and by making gifts of scents one becomes a fragrant person in one's next life.

One who gives flowers and fruit, plants and trees to a Brahmana acquires, without any labour, a palatial mansion with beautiful women and a plenitude of wealth. The giver of food and drink of different tastes and of other things of pleasure gains a copious wealth of even such things of every enjoyment.

The giver, again, of houses and clothes receives houses and clothes. There is no doubt about this. The man who makes gifts of garlands and incense and scents and lotions and unguents such as men use after bathing, and floral wreaths, to Brahmanas, is freed from every disease and gains great personal beauty, and sports in joy in the world kept for great kings. The man, O king, who makes to a Brahmana the gift of a house that is stocked with grain, furnished with comfortable beds and mattresses, and full of gold and other wealth, a mansion auspicious and altogether delightful, receives for himself an even more palatial dwelling. He who gives to a Brahmana a good bed perfumed with fragrant scents, covered with fine sheets, and soft pillows, wins without any effort on his part a beautiful wife, belonging to a high family and loving, agreeable and obedient.

The man who dies a Kshatriya's death on the field of battle becomes the equal of the Pitamaha Brahma himself. There is no end higher than this. Even this is what the great Rishis have declared.'

Hearing these words of his grandfather, Yudhishtira, the delighter of the Kurus, becomes eager for the end that is kept for Kshatriyas and no longer expresses any disgust at leading a grihasta's life. Then, O foremost of men, Yudhishtira, addressing all the other sons of Pandu, says to them, 'Let the words which our Grandsire has spoken command your faith.'

At this, all the Pandavas, with the famed Draupadi amongst them, laud the words of Yudhishtira and say, ‘Yes, so be it.’”

CANTO 58

"Yudhishtira says, 'I desire, lord of the Bharatas, to hear from you what rewards accrue from the planting of trees and the digging of tanks.'

Bhishma says, 'A piece of land that is pleasing to look at, fertile, situated in a scenic place, adorned with diverse kinds of precious metals, and inhabited by all sorts of living creatures, is regarded as the best. A part of such a piece of land should be chosen for digging a tank. I will tell you, in due order, about the different kinds of tanks. I will also tell you what the merits are that attach to the digging of tanks, with a view to draw water for the benefit of all creatures.

The man who causes a tank to be dug becomes entitled to the respect and worship of the three worlds. A tank full of water is as agreeable and beneficial as the house of a friend. It is gratifying to Surya himself. It also contributes to the nurture of the Devas. It is the foremost of all things that lead to fame for the one who causes it to be excavated. The wise have said that the excavation of a tank contributes to the three purusharthas—dharma, artha and kama. A tank is said to be properly excavated if it is dug on land that belongs to those worthy of respect. A tank is said to serve all the four purposes of living creatures. Tanks, again, are regarded as enhancing, indeed constituting, the beauty and grace of a country.

The Devas and Manavas and Gandharvas and Pitris and Uragas and Rakshasas, and even immobile beings all resort to a tank full of fine water as their refuge. I shall, therefore, tell you what the merits are that have been said by great Rishis to be attached to tanks, and what the rewards are that

are attained by men that have them created. The wise have said that blessed indeed is the man whose tank is a repository for rainwater during the monsoon. The reward reaped in the world by the one who makes a gift of a thousand kine is won by that man whose tank contains water in autumn. The man whose tank holds water during winter acquires the merit of one who performs a sacrifice with plentiful gifts of gold.

He whose tanks have water in the season of dew wins, the wise have said, the merits of an Agnishtoma sacrifice. That man in whose well-wrought tank water occurs in the season of spring acquires the punya of the Atiratra yagna. That man in whose tank water occurs in summer acquires, the Rishis say, the merits that attach to an Aswamedha yagna.

That man rescues all his race in whose tank kine are seen to allay their thirst and from which righteous men draw their water. That man in whose tank cows slake their thirst, as also other animals and birds, and humans, surely acquires the punya of a horse sacrifice. Whatever measure of water is drunk from one's tank and whatever measure is taken therefrom by others to bathe, becomes stored punya for the weal of the excavator of the tank and he enjoys the fruit of that merit for unending days in the next world.

Water, especially in the other world, is difficult to obtain, O son. A gift of drink produces eternal happiness. Make gifts of sesame here. Make gifts of water. Do you also give lamps to light dark places. While alive and awake, you sport in happiness with your kinsmen. These are things which you will not be able to do in the other world.

The gift of drink, O chief of men, is superior to every other gift. In regard to punya it is distinguished above all other gifts. Therefore, do you make gifts of water.

Even thus have the Rishis declared the lofty punya of the excavation of tanks to be. I will now tell you about the planting of trees. Of immobile beings, the achalas, six classes have been spoken of—Vrikshas, Gulmas, Latas, Vallis, Twaksaras, and Trinas of diverse kinds. These are the several kinds of plants. Listen now to the punya that attaches to their planting.

By planting trees one acquires fame in the world of men and auspicious rewards in the world hereafter. Such a man is lauded and reverenced in the world of the Pitris. Such a man's name does not perish even when he becomes a dweller in Devaloka. The man who plants trees redeems the ancestors and descendants of both his father's and his mother's vamsas. Do you, therefore, plant trees, O Yudhishtira.

The trees that a man plants become the planter's children. There is no doubt about this. Leaving this world, such a man goes straight into swarga; many eternal regions of bliss become his. Trees gratify the Devas with their flowers; the Pitris by their fruits; and all guests and strangers by the shade they provide. Kinnaras, Uragas, Rakshasas, and Devas, Gandharvas and Manavas, as also Rishis, all have recourse to trees as their refuge. Trees that bear flowers and fruit gratify all men. The planter of trees is saved in the next world by the trees he plants, even like children saving their father. Thus, the man who wises his own weal should plant trees by the side of tanks and cherish them like his own children. The trees that a man plants are, according to both reason and the scriptures, certainly the children of the planter.

That Brahmana who excavates a tank, and he that plants trees, and he that performs sacrifices, are all worshipped in heaven even as men that are devoted to perfect truthfulness of speech. Hence should one cause tanks to be dug and trees to be planted, worship the deities in diverse sacrifices, and speak the truth.'"

CANTO 59

"Yudhishtira says, 'Amongst all the gifts that are mentioned in the treatises other than the Vedas, which gift, O Lord of the Kuruvamsa, is the most distinguished in your opinion? O puissant one, great is the curiosity I feel about this. Do you also discourse to me about that gift which follows the giver into the next world.'

Bhishma says, 'An assurance to all creatures of love and affection and abstention from every kind of injury, acts of kindness and favour done to a person in distress, gifts made to one that solicits with thirst and satisfying the solicitor's wishes, and whatever gifts are given without the giver ever thinking of them as gifts made by him, constitute, O Yudhishtira, the highest and best of all dana.

Gifts of gold, gifts of kine, and gifts of land—these are regarded as sin-cleansing. They rescue the giver from his evil deeds. Do you always make such gifts to those that are righteous. Without doubt, gifts save the giver from all his sins. The man who wishes to make his gifts eternal should always give to deserving persons, and give whatever they wish for and whatever things are the best in his home. The man who makes gifts of agreeable things and who does unto others what is agreeable to them, always succeeds in acquiring things that are agreeable to himself. Such a man certainly becomes beloved of all, both here and hereafter.

That man, O Yudhishtira, is a cruel wretch who, through vanity, does not to the extent of his means attend to the wishes of one who is poor and helpless and solicits his help. And he is verily the best of men who shows favour to even a helpless enemy fallen into distress, when such an enemy

presents himself and prays for help. No man is equal to him in merit who satisfies the hunger of an emaciated person who is possessed of learning, destitute of the means of support, and weakened by misery. One should always, O son of Kunti, dispel by every means in one's power, the distress of righteous men who keep vows and whose deeds are in accord with dharma, and who, though destitute of sons and wives and plunged in misery, do not yet solicit others for any kind of assistance.

Those who do not utter blessings upon the gods and men in expectation of gifts, who are deserving of reverence and always contented, and who subsist upon such alms as they get without solicitation of any kind, are regarded as veritable snakes of virulent poison. Do you, O Bhaarata, always protect yourself from them by giving them generous gifts. Such men are competent to make the foremost of Ritwiks. You must seek them out through your spies and agents. You should honour those men with gifts of fine houses, furnished with every necessity and luxury, with slaves and serving men, with fine robes and vestments, O son of Kuru, and indeed with everything that can contribute to their pleasure and happiness.

Righteous men of righteous deeds should make such gifts, impelled by the motive that it is their duty to act in this manner and not from the desire of reaping any rewards. Verily, good men should give in this way so that the virtuous men I have described might not, O Yudhishtira, feel any disinclination to accept those gifts sanctified by devotion and faith. There are persons bathed in learning and immersed in vows. Without depending upon anyone they obtain their means of subsistence. These Brahmanas of rigid vows are devoted to Vedic study and penance, without ever proclaiming their practices. Whatever gifts you make to such men of pure conduct, of thorough mastery over their senses, and always contented with their own wives in the matter of desire, are sure to win for you a merit that will go with you into all the worlds into which you may go.

One reaps the same punya by giving dana to regenerate men of restrained souls that one wins by properly pouring libations into the sacred fire morning and evening. Even this is the sacrifice laid out for you—a sacrifice that is sanctified by bhakti and sraddha and that is endowed with dakshina. It is distinguished above all other sacrifices. Let that sacrifice ceaselessly flow from you even as you give. Performed in the view of such men, O Yudhishtira, a sacrifice in which the water that is sprinkled to dedicate gifts constitutes the oblations in honour of the Pitris, and the

devotion and worship rendered to such superior men, serves to free one of the debts one owes to the Devas.

Those that do not yield to wrath and that never desire to take even a blade of grass that belongs to others, as also they that are of agreeable speech, deserve to receive from us the most reverent worship. Such men and others, because they are free from desire, never pay their regards to the giver; nor do they strive to receive any gifts. They should, however, be cherished by givers even as they cherish their own sons. I bow my head down to them; from them both heaven and Hell may become one's own.

Ritwiks and Purohitas and Acharyas, who are knowers of the Vedas and who yet behave mildly towards disciples, become such men. Beyond doubt, Kshatriya prowess and energy lose their force upon encountering a Brahmana. Thinking that you are a king, that you possess great power, and that you have vast affluence, do not, O Yudhishtira, think to enjoy your prosperity without giving anything to the Brahmanas. Observing your svadharma, worship the Brahmanas with whatever wealth you have, O sinless one, to embellish your fortune and to sustain your power.

Let the Brahmanas live in whatever way they like; you must always bow your head before them with reverence. Let them always rejoice in you as your children, living happily and according to their wishes. Who other than you, O Kurusattama, can provide their means of subsistence for such Brahmanas as are endowed with eternal contentment, as are your well-wishers, and as are gratified by having only a little? As women have one eternal duty in this world—dependence upon and obedient service to their husbands—and as such duty constitutes their only end, even so is the service to Brahmanas our eternal duty and purpose.

If, at the sight of cruelties and other sinful deeds in Kshatriyas, the Brahmanas, O son, dishonoured by us, forsake us all, I say to you, of what use would life be to us in the absence of all contact with the holy ones, most especially since we shall then have to drag our lives on without being able to study the Vedas to perform sacrifices, to hope for worlds of bliss hereafter, and to achieve great feats? Let me, in this connection, tell you what the eternal usage is.

In days of yore, O king, the Kshatriyas used to serve the Brahmanas. The Vaisya, similarly, in those antique days worshipped the Kshatriyas, and the Sudra worshipped and served the Vaisya. Even this is what we have heard.

The Brahmana was like a blazing fire. Without being able to touch him or approach his presence, the Sudra would serve the Brahmana from a distance. It was only the Kshatriya and the Vaisya who could serve the Brahmana by touching his person or approaching his presence. The Brahmanas are endowed with a mild disposition. They are truthful in their conduct. They are followers of the sanatana dharma, the true religion. When angry, they are like snakes of virulent poison. Such being their nature, do you, O Yudhishtira, serve and attend upon them with obedience and reverence.

Brahmanas are superior to even those that are higher than all the high and the low. The tejas and tapasya of even those Kshatriyas who blaze forth with energy and might, become as nought when they are faced with the bala of the Brahmanas. My father himself is not dearer to me than the Brahmanas. My mother is not dearer to me than they. My Grandsire, O king, is not dearer, my own self is not dearer, and my life itself is not dearer to me than the Brahmanas.

On this earth there is nothing, O Yudhishtira, that is dearer to me than you are. But, Lord of the Bharata vamsa, the Brahmanas are dearer to me than even you.

I tell you this truly, O son of Pandu. I swear by this truth, through which I hope to acquire all those realms of bliss that have become my father Santanu's. Even now I behold those sacred regions with Brahma shining conspicuously before them. I shall repair thence, my son, and dwell in those worlds for unending days. Seeing these worlds, O best of the Bharatas, with my spiritual eyes, I am filled with joy at the thought of everything that I have ever done to help and honour the Brahmanas, O king.'"

CANTO 60

"Yudhishtira says, 'To which of two Brahmanas, when both are equally pure in their conduct, equally possessed of learning and purity, of birth and blood, but differing from each other in only that one solicits and the other does not—Pitamaha, to whom would a gift be more meritorious?'

Bhishma says, 'It has been told, son of Pritha, that a gift made to an unsoliciting person produces greater punya than one made to a person who asks. One possessed of contentment is certainly more deserving than that person who is destitute of that virtue and is, therefore, helpless amidst the storms and buffets of the world. The strength of a Kshatriya consists in the protection he gives to others. The strength of a Brahmana consists in his refusal to solicit. The Brahmana possessed of steadfastness and learning and contentment gladdens the very gods. The wise have said that an act of solicitation on the part of a poor man is a great reproach. Those that beg from others are said to annoy the world like thieves and robbers. The man who begs is said to meet with death; the one who gives, however, does not meet death. The giver is said to grant life to him who asks. Through an act of giving dana, O Yudhishtira, the giver is said to save his own self as well.

Compassion, karuna, is a very high virtue. Let people make gifts from compassion for those that ask. Those, however, that do not beg, but are plunged into poverty and distress should be respectfully and reverently invited to receive assistance. If such Brahmanas, who must be regarded as the foremost of their varna, live in your kingdom, you should look upon them as fire covered with ashes. Blazing with tapasya, they are capable of

consuming the very earth. Such men, O son of Kuru's race, though not generally worshipped, must still be regarded as deserving of worship in every way. Endowed with gyana and dhrishti, tapasya and yoga, such men always deserve our worship. O Parantapa, always offer worship to such Brahmanas. One should go of one's own accord to those greatest Brahmanas that do not beg or ask anything from anybody, and make gifts of diverse kinds of wealth to them, in abundance.

The merit that flows from properly pouring libations into the sacred fire every morning and evening is won by the person who gives dana to a Brahmana endowed with knowledge, with the Vedas and with high and excellent vratas. You should, O son of Kunti, invite to you such Brahmanottamas as are cleansed by gyana and the Vedas and by vows, who live in independence, whose Vedic studies and penances are hidden without being proclaimed from any house-top, and who are observant of noble vratas, and honour them with gifts of well-constructed and delightful houses furnished with servitors, fine robes and every amenity, and all things of pleasure and enjoyment. Being conversant with every duty and possessed of acute vision, those greatest of Brahmanas, O Yudhishtira, might accept the gifts offered to them with devotion and respect, thinking that they should not refuse these and disappoint the giver.

You should invite to you those Brahmanas whose wives wait for their return like tillers in expectation of rain. Having fed them well, you should make gifts of additional food to them so that upon their return home their waiting wives be able to distribute that food among their children that clamoured for food but were pacified with promises. Brahmacharins of restrained senses, O son, by eating at one's house in the forenoon, cause the three grihapatyas, the sacrificial fires of the home, to be gratified with the grihasta in whose house they eat. Let the sacrifice of dana proceed in your house at midday, O son, and do you also give away kine and gold and fine garments to your guests after feeding them well.

By conducting yourself in this way, you are sure to gratify the king of the Devas himself. And that would constitute your third sacrifice, Yudhishtira, in which offerings are made to the Devas, the Pitris and the Brahmanas. By such sacrifice you are sure to gratify the Viswedevas. Let compassion, or daya, towards to all creatures, giving to them all creatures what is their due, restraining the senses, renunciation, steadiness, and truth,

constitute the final bath, the avabhrita snana, of that sacrifice which is constituted by dana.

Even this is the sacrifice that is spread out for you—a yagna that is sanctified by bhakti and sraddha, and that has a vast dakshina attached to it. This sacrifice of giving is distinguished above all other sacrifices, my son, and so let this sacrifice always be performed by you.'"

CANTO 61

"Yudhishtira says, 'I wish to know in detail, O Bhaarata, where one meets with the high rewards of gifts and sacrifices. Are those rewards earned here or are they to come in the hereafter? Which amongst these two, dana and yagna, is said to yield the superior punya? To whom should gifts be made? In what manner are gifts and sacrifices to be made? When, also, are they to be made? I ask you all these. Most learned Pitamaha, discourse to me on the dharma of dana. Tell me what leads to the higher reward—gifts made from the sacrificial platform or those made out of that place?'

Bhishma says, 'A Kshatriya is usually engaged in deeds of fierceness. In his case, sacrifices and gifts are regarded as purifying or sanctifying him. They that are good and righteous do not accept the gifts of those of the royal order who are given to sinful deeds. For this reason, the king should perform sacrifices with abundant gifts in the form of dakshina.

If the good and the righteous accept the gifts made to them, the Kshatriya should incessantly give dana to them with devotion and faith. Dana is productive of great punya; giving is a most purifying act. Observing vows, one should perform sacrifices and gratify with wealth such Brahmanas as are friends to all creatures, possessed of righteousness, conversant with the Vedas, and pre-eminent for their deeds, their conduct, and their tapasya. If such Brahmanas do not accept your gifts, no merit becomes yours.

Perform sacrifices with copious dakshina, and make gifts of good and agreeable food to those that are righteous. While giving dana, you should

regard yourself as performing a sacrifice. With generous gifts you adore those Brahmanas who perform sacrifices. By doing this you will acquire a share in the punya of their yagnas.

You must always support such Brahmanas as have children and as are capable through their power of sending men into swarga. By conducting yourself in this manner you are sure to beget numerous and noble progeny, why, they say as many as the Prajapati himself.

They that are righteous support and advance the cause of all deeds of dharma. Even by giving up one's all, support such men, as also those that do good to all creatures. Yourself being in the midst of the enjoyment of affluence, do you, O Yudhishtira, make gifts of cows and bullocks and food and parasols and fine umbrellas, and rich robes and sandals or shoes to deserving Brahmanas.

To sacrificing Brahmanas give ghrita, as also other fine and sattvic food and chariots and carriages with horses harnessed, and dwellings and mansions and soft beds. Such gifts are fraught with prosperity and affluence to the giver, and are regarded as pure, O Bhaarata. Those Brahmanas who cannot be censured for anything they do, and who have no means of support, should be sought out. Covertly or publicly do you cherish such Brahmanas by giving them the means of support. Such karma always confers higher punya upon Kshatriyas than even the Rajasuya and the Aswamedha yagnas. For through such karma, you will cleanse yourself of sin and become sure of attaining swarga.

Filling your treasury, you should do all the good that you can to your kingdom. Through this you are sure to win great wealth and become a Brahmana in your next life. O Bhaarata, protect your own wealth and livelihood, as well as your power to do good to others, especially to provide the needy with the means of sustenance. You support your servants as your own children. Protect the Brahmanas so that they can peacefully enjoy what they have and also give them whatever they do not have.

Let your life be devoted to the cause of the Brahmanas. Let it never be said that you do not grant protection to Brahmanas. Too much wealth or affluence, when possessed by a Brahmana, becomes a source of evil to him. Constant association with affluence and prosperity is certain to fill him with pride and cause him to be blinded to his true svadharma. If the Brahmanas become torpid and steeped in folly, dharma and karma are sure to be

destroyed. Without doubt, if righteousness and duty are destroyed, that will lead to the destruction of all creatures.

That king who, having amassed wealth, makes it over for safe-keeping to his treasury officers and soldiers and guards, and then begins again to plunder his kingdom, saying to his men, "Bring me as much wealth as you can extort from the kingdom," and who spends the wealth, collected at his command through fear and cruelty, in the performance of sacrifices, should know that those yagnas of his are never approved, let alone lauded by the righteous.

The king should perform sacrifices with such wealth as is willingly paid into his treasury by prosperous and unpersecuted subjects. Sacrifices should never be performed with wealth acquired through severity and extortion. The just king should perform mahayagnas, great sacrifices, with large gifts in the form of dakshina, only when, because of his being devoted to the good of his subjects, they of their own accord shower him with copious wealth brought willingly by them for him to spend in offering worship.

The king must protect the wealth of the old, of minors, of the blind, and of those that are otherwise weak or handicapped. The king should never take any wealth from his people, if they, in a season of drought, succeed in growing any corn using water from wells. Nor should he take any wealth from weeping women. The wealth taken from the poor and the helpless is sure to destroy the kingdom and the prosperity of the king. The king should always make gifts of all things of enjoyment in abundance to the good and the righteous. He should assuredly dispel all fear of starvation which such men may have.

There are no men more sinful than those upon whose food children look with wistfulness without being able to eat. If within your kingdom any learned Brahmana languishes from hunger like any such children, you will incur the sin of foeticide for having allowed this.

King Sibi himself had said, "Fie on that king in whose kingdom a Brahmana or even any other man goes hungry.' The kingdom in which a Snataka Brahmana goes hungry is quickly overwhelmed with adversity. Such a kingdom, with its king, incurs dire censure. That king is more dead than alive in whose kingdom women are easily abducted from the midst of husbands and sons, even as they scream and cry in outrage and sorrow.

The people of a king who does not protect them should arm themselves to slay him, who only plunders their wealth, who confounds all

discrimination, who is ever incapable of leading them in dharma, who is without compassion, and who is regarded as the most sinful of rulers.

That king who tells his people that he is their protector but who does not or is unable to protect them, should be killed by his people, even like a dog that has become rabid.

A fourth part of whatever sins that his subjects commit cling to that king who does not protect them. Some say that all the sins of his people fall on the head of such a king. Others are of the opinion that half of his people's sins become his. However, bearing in mind the Manu smritis, it is my opinion that a fourth part of his people's sins becomes the unprotecting king's.

That king, who properly protects his subjects, gains a fourth part of whatever punya his people acquire while living under his protection. Yudhishtira, rule your kingdom in such a way that all your subjects look upon you as their refuge as long as you are alive, even as all living creatures seek the succour of the god of rain or as the winged denizens of the air seek the refuge of a large tree. Let all your kinsmen and all your friends and well-wishers, O scorcher of your enemies, seek you out as their refuge even as the Rakshasas do Kubera or the Devas do Indra.'"

CANTO 62

"Yudhishtira says, 'People accept with love and joy the declarations of the Srutis which say, "This is to be given. This other thing is also to be given!" As regards kings, again, they make gifts of various things to various men. What, however, Pitamaha, is the best or the foremost of all gifts?'

Bhishma says, 'Of all kinds of gifts, the gift of land has been said to be the first in point of merit. Land is immovable and indestructible. It yields to him who owns it all the best things upon which his heart may be set. It yields robes and vestments, ornaments and gemstones, animals, paddy and barley. Amongst all creatures, the giver of land grows in prosperity for ever and ever. As long as the earth lasts, so long does the felicity of the giver of land grow.

There is no gift that is higher, O Yudhishtira, than bhumidana. I have heard that all men have given a little quantity of earth; and since all men have made gifts of earth, hence do all men enjoy a little of the earth. Whether in this or in the next world, all creatures live under conditions that depend upon their own actions. The earth is prosperity's self. She is a mighty goddess. She makes him her Lord in the next life who makes gifts of her in this life to others. That person, O best of kings, who gives away earth, which is indestructible, as dakshina, is born in his next life as a man and also becomes a lord of lands. The measure of one's enjoyment in this life is commensurate with the measure of one's gifts in a previous life. This is the conclusion to which all the scriptures point.

A Kshatriya should either give away the earth in dakshina or cast off his life in battle. Even this constitutes the highest source of prosperity with regard to Kshatriyas. We have heard that land, bhumi, when given away, purifies and sanctifies the giver. The man of sin, who is guilty of even Brahmahatya, the killing of a Brahmana, and of every falsehood, is purified of his sin by giving a gift of earth. Indeed, a gift of land saves even the worst sinner from all his sins.

The righteous accept only gifts of land and no other thing from kings that are sinful. Like one's mother, the earth, when given away, cleanses both the giver and the taker. And this is an eternal and secret name of the earth—Priyadatta. Given away or accepted in gift, the name that is dear to her is Priyadatta. The gift of earth is the most desirable. That king who makes a gift of earth to a learned Brahmana, obtains from that gift a kingdom.

Upon being reborn in this world, such a giver without doubt attains to a position equal to that of a king. Hence, a king as soon as he gets earth, should make gifts of land to the Brahmanas. None but a Lord of earth is competent to make gifts of land. Nor should one who is not a deserving one accept a bhumidana. They who desire land should, without any doubt, make gifts of earth.

That man who takes away earth belonging to a righteous man never receives any earth. By making gifts of earth to the righteous, one gets good earth. Of virtuous soul, such a giver acquires great fame both here and hereafter. That righteous king about whom the Brahmanas say, "We live on land given to us by him," is such that his very enemies cannot utter the least reproach about his kingdom.

Whatever sins a man commits from want of the means of support, are all washed away by a gift of only so much earth as is covered by a cow-hide. Those kings that are mean in their actions or are of fierce deeds, should be taught that bhumidana is exceedingly cleansing and is the highest gift in respect of punya. The ancients thought that there was always very little difference between the man who performs an Aswamedha yagna and him that makes a gift of earth to one that is deserving and righteous. The learned doubt the acquisition of punya through all other acts of dharma. The only karma about which they do not entertain any doubt is the bhumidana, which is the foremost of all gifts.

The man of wisdom who makes gifts of land, gives away all these—gold, silver, cloth, gems, pearls and other precious stones. Penances,

sacrifice, Vedic lore, good conduct, absence of greed, firmness in truth, worship of elders, preceptors and the deities—all these dwell in him who makes a gift of land. They who ascend to the world of Brahma by giving their lives in battle, after having fought without any regard for themselves and only to secure their master's weal—even they cannot surpass the merit of those that make gifts of earth.

As the mother always nourishes her own child with milk from her breast, even so does the earth, this sacred Bhumi, gratify all the tastes and desires of the person that makes a gift of land. Mrityu, Vaikinkara, Danda, Yama, Agni who is possessed of great fierceness, and all the heinous and terrible sins cannot touch or come near the person that makes a gift of earth. That man of tranquil soul who makes a gift of land gratifies the Pitris dwelling in their own world and the Devas in theirs. The man who makes a gift of land to one that is emaciated and cheerless, destitute of the means of livelihood and languishing from weakness, and who thereby gives another in want the means of subsistence, becomes entitled to the honour and the great merit of performing a sacrifice.

Even as a loving cow runs towards her calf with full udders dripping milk does the most-blessed earth go in love after the one who makes a gift of land. That man who makes a gift of tilled land to a Brahmana, or land sown with seeds, or land that has standing crops, or a mansion well-furnished with every necessity, succeeds in the hereafter in becoming the accomplisher of the wishes of everybody.

The man who makes a Brahmana, possessed of a livelihood, owning a domestic fire and of pure vows and practices, accept a gift of earth, never falls into any danger or distress. As the moon waxes day by day, even so the punya of a gift of land is enhanced every time such earth yields crops.

Those conversant with ancient history sing this sloka in connection with the bhumidana. Hearing that sloka, Jamadagni's son Rama gave away all of this Bhumi to Kasyapa. This is that sloka: *Receive me in gift. Give me away. By giving me away, you, O giver, shall gain me again!*

That which is given away in this life is re-acquired in the next. The Brahmana who recites this high declaration of the Vedas at the time of a sraddha finds the highest reward. A gift of earth is a high expiation for the sin of such powerful men who betake themselves to Atharvan rites for doing harm to others. Indeed, by making a gift of earth one rescues ten generations of one's father's and one's mother's vamsas. That person who is

even conversant with this Vedic declaration regarding the merits of a bhumidana, succeeds in redeeming ten generations of both his mother's and father's families.

The earth is the original source of all creatures, for it is from Bhumi that all creatures derive their sustenance. It has been said that Agni, the deity of fire, is the presiding genius of the earth. After the coronation ceremony of a king, this Vedic declaration should be recited to him, so that he may make gifts of earth and may never take away land from a righteous man. Without the least doubt, all the wealth owned by the king belongs to the Brahmanas. A king who properly knows dharma is the first requisite for the kingdom's prosperity. A people whose king is unrighteous and godless in his ways and beliefs can never be happy. Such a people can never sleep or wake in peace. Because of his evil deeds his subjects are always filled with anxiety. Protecting what his subjects already have and new acquisitions, by lawful means, is never seen in the kingdom of such a sinful ruler.

A people who have a wise and righteous king sleep happily and wake up in happiness. Through the blessed and righteous deeds of such a king his subjects are freed from all anxiety. The subjects, restrained from evil, grow in prosperity through their own pure conduct. Capable of keeping what they have, they continue to make new acquisitions in dharma. That king who makes gifts of earth is regarded as well-born. He is regarded as a man. He is a friend. He is righteous in his actions. He is a giver. He is regarded as possessing true prowess.

Those who make gifts of ample and fertile earth to Brahmanas who know the Vedas always shine in the world in consequence of their tejas, like so many suns. As seeds scattered in fertile soil grow and return a goodly crop, even so all one's wishes become crowned with fruition because of one's making gifts of earth. Aditya and Varuna and Vishnu and Brahma and Soma and Hutasana, and the illustrious and trident-bearing Mahadeva, all laud the man that makes a gift of earth. Living creatures spring into life from the earth and it is into the earth that they are merged when they die.

Living creatures of the four kinds all have earth for their essence. The earth is both the mother and father of the universe of creatures, O king. There is no element that can compare with Bhumi.

In this regard, Yudhishtira, listen to the old narrative of a discourse between the Devaguru Brihaspati and Indra, king of swarga. Having adored Vishnu with a hundred sacrifices, each of which was distinguished by

plentiful dakshina, Maghavat put a question to Brihaspati, that greatest of all the wise and the eloquent.

Indra said, "Illustrious one, by what gift does one succeed in coming to swarga and attaining beatitude? O foremost of the eloquent, tell me of that gift which bestows truly high and inexhaustible punya."

Thus addressed by the Deva king, the Devaguru Brihaspati of great tejas said these words in reply to him of a hundred sacrifices: "Endued as he is with the punya that attaches to the bhumidana, the realm of felicity reserved for the man who makes a gift of such earth as is auspicious and rich with every desirable thing, is never lost or exhausted. That king, O Sakra, who wishes for prosperity and who wants to win lasting happiness for himself, should always make gifts of earth, with due rites, and to the deserving. If after committing many sins a person makes gifts of earth to Brahmanas, he casts off all those sins like a snake casting off its slough. He that makes a gift of earth is said to make gifts of everything—of seas and rivers and mountains and forests. By making a gift of earth, the person is said to give away lakes and tanks, wells and streams.

Because of the moistness of earth, one is said to give away things of diverse tastes by making a gift of earth. The man who makes a gift of land is regarded as giving away herbs and plants possessed of high and efficacious virtues, trees adorned with flowers and fruit, delightful woods, and hillocks.

The punya that a man acquires by making a gift of earth cannot be gained by the performance of even such great sacrifices as the Agnishtoma and others, with plentiful gifts in the form of dakshina. The giver of earth rescues ten generations of both his father's and his mother's races. Similarly, by taking away earth that was given away, one casts oneself into hell and casts ten generations of both one's paternal and maternal lines into the same place of misery. That man who having promised to make a gift of earth does not actually make it, or who having made a gift takes it back, has to pass a long time in great torment from being bound with the paasa, the noose, of Varuna at the command of Yama.

Men never to go to Yama who honour and worship those best of Brahmanas that pour libations every day on their domestic fire, who are always engaged in the performance of sacrifices, who have scant means of livelihood, and who receive with hospitality every guest seeking shelter in their homes. The king, O Purandara, should free himself from the debt he

owes to the Brahmanas and protect the helpless and the weak belonging to the other varnas. The king should never take back land that has been given away by another to a Brahmana who is destitute of a livelihood. The tears that fall from the eyes of such Brahmanas can destroy the ancestors and descendants to the third generation of the one who takes their lands.

That man who succeeds through his endeavours in re-establishing a king driven out from his kingdom, gains heaven and is much honoured by the denizens of swarga. The king who makes gifts of land with standing crops of sugarcane or barley or wheat, or with kine and horses and other draft animals—earth that has been won with the might of the giver's arms—land that has mineral wealth in it and that is covered with every kind of natural verdure and richness, wins inexhaustible regions of felicity in the next world; and such a king is said to perform the earth sacrifice, the Bhumi yagna.

That king who makes a gift of earth is washed of every sin and becomes pure and approved of by the righteous. In this world he is highly honoured and lauded by all men of dharma. The merit that attaches to a bhumidana increases every time the land given away bears crops for the owner, even as a drop of oil, falling upon water, is seen to spread on every side and cover the water's surface. Those heroic kings and ornaments of great sabhas who cast off their lives in battle with faces towards the enemy, attain, O Sakra, to Brahmaloka. Beautiful women, skilled in music and dancing and adorned with garlands of celestial flowers, receive the giver of earth as he comes to swarga after leaving the world.

The king who makes gifts of earth with due rites to deserving Brahmanas, sports in bliss in the celestial realms, in the constant company of the Devas and Gandharvas. A hundred Apsaras, wearing unearthly garlands, approach the giver of earth as he ascends into Brahmaloka.

Flowers of exquisite fragrance, a majestic conch and throne, a royal chatra and matchless horses and magnificent and elegant rathas, await the one who has given gifts of lands. By making gifts of earth a king can always enjoy flowers of transcendent and intoxicating redolence and untold quantities of heaven's gold. Possessed of all kinds of wealth, the commands of such a king can never be flaunted anywhere, and cries of '*Jaya'*–hail him wheresoever he may go.

The rewards that attach to gifts of earth consist of dwelling in swarga, O Purandara, and gold, and unimaginable flowers, and plants and herbs of

great medicinal virtue, and mineral wealth and verdant, sacred kusa grass. By making a gift of land a man acquires in his next life nectar-yielding earth.

There is no gift that is equal to a gift of land. There is no elder worthy of greater respect than the mother. There is no duty higher than truth. There is no wealth more precious than that which is given away."

Bhishma continues, 'Hearing these words from Brihaspati, the son of Angiras, Vasava made a gift to him of the whole earth with all her jewels, gemstones and gold and all her wealth of diverse kinds. If these verses declaring the merit attaching to gifts of earth be recited on the occasion of a sraddha, neither Rakshasas nor Asuras can appropriate even the least share of the offerings made. Without doubt, the offerings one makes to the Pitris at such a sraddha become inexhaustible. Hence, during sraddhas, the man of learning should recite these verses on the subject of the punya that attaches to gifts of land, in the presence and hearing of the invited Brahmanas even while they are engaged in eating.

And so, O king of the Bharatas, I have told you at length about that gift which is the foremost of all gifts. What else do you wish to hear?'"

CANTO 63

"Yudhishtira says, 'When a king grows desirous of making gifts in this world, what are the gifts which he should make, O best of the Bharatas, to such Brahmanas as possess superior virtue and accomplishments? What gift is that by which Brahmanas become immediately gratified? What rewards do they bestow in return? O Mahabaho, tell me about the lofty rewards attained through the punya arising from dakshina. What gifts yield rich fruit both here and hereafter? I wish to hear all this from you. I beg you, discourse to me upon it all in detail.'

Bhishma says, 'Once I asked the divine Narada these same questions. Listen to me and I will tell you what that Devarishi said to me in reply.

Narada said, "The Devas and all the Rishis laud annrita, food, greatly. The course of the world and the intellectual faculties have all been established on food. There has never been, nor will there be any gift that is equal to the gifts of anna. Hence, men always particularly want to make annadana, gifts of food. In this world, food is the cause of energy and strength. The life-breaths are founded on food. It is food that upholds the wide universe, O mighty one. All classes of men, householders and mendicants and ascetics, exist depending upon food. The pranas depend upon food. There is no doubt about all this.

Depriving, if need be, his own family, a man who wishes for his own prosperity should make annadana to a Mahatman Brahmana or a sannyasi. That man who gives food to an accomplished Brahmana who solicits it, secures for himself in the world to come wealth of untold value. The

grihasta who wishes his own prosperity should receive with reverence a deserving old man who is spent with toil while wayfaring far from home, when such a man honours the householder's home with his presence. That man who, casting off wrath that overleaps every bound, and becoming righteous in disposition and freed from malice, makes dana of food, is sure to attain to happiness, O king, both here and hereafter.

The householder should never ignore a man that comes to his home, nor should he insult him by sending him away. A gift of food made to even a Chandala or a dog is never lost or in vain. That man who makes a gift of clean food to a person on a yatra, who is toil-worn and unknown to the giver, is sure to acquire great punya. The man who gratifies with annadana the Pitris, the Devas, the Rishis, the Brahmanas and Atithis arrived at his home, gains immeasurable merit.

That man, who having committed even a heinous sin, makes a gift of food to one that solicits, or to a Brahmana, is never struck down by that sin. Annadana made to a Brahmana becomes well-nigh inexhaustible. That made to a Sudra becomes productive of great punya. Even this is the difference between the merits that attach to gifts of food made to Brahmanas and Sudras. Solicited by a Brahmana, one should not enquire about his vamsa, gotra, conduct or Vedic lore. Asked for food, one should give food to him that asks. There is no doubt, O king, that he who gives food obtains both here and hereafter many wonderful kalpa vrikshas that yield rare fruit and every other object of desire.

Like tillers expecting auspicious showers of rain, the Pitris always expect that their sons and grandsons will make offerings of food to them in sraddhas. The true Brahmana is a great being. When he comes into one's home and asks, saying, 'Give me', the owner of the abode, whether influenced or not by the wish to acquire merit, is sure to win great punya by giving in response to that solicitation. The Brahmana is the guest of all creatures in the universe. He is entitled to the first portion of every meal and offering of food. That house swells in prosperity to which Brahmanas come for alms and from which they return honoured by their desires being amply fulfilled. The owner of such a house takes birth in his next life in a family, O Bhaarata, which can command all the comforts and luxuries of life.

By making gifts of food in this world, a man is sure to attain to an exalted place in the hereafter. He who makes gifts of sweets and indeed any food that is sweet, attains to a residence in swarga where he is honoured by

all the Devas and the others. Food constitutes the prana, the life-breath, of men. Everything is founded upon food. He who makes gifts of food gains many animals, many children, considerable wealth, and an abundance of all things of comfort, luxury and enjoyment.

The giver of food is said to be the giver of life. Indeed, he is said to be the giver of everything. Hence, O king, such a man acquires both strength and beauty of form in this world. If food be duly given to a Brahmana arrived at the giver's house as a guest, the giver attains to great happiness, and is adored by the very Devas. The true Brahmana, O Yudhishtira, is a great being. He is also a fertile field. Whatever seed is sown in that field yields an abundant crop of punya.

A gift of food visibly and immediately produces happiness for both the giver and the receiver. All other gifts produce fruits that remain unseen. Food is the origin of all creatures. From food comes satisfaction and delight. O Bhaarata, know that dharma and artha both flow from food. The cure of disease or the enjoyment of health also flow from food.

In an olden Kalpa, Prajapati, the Lord of all creatures, said that food is amrita, the very source of immortality. Food is Bhumi, food is Swarga, and food is Akasa. Everything is established in food. In the absence of food, the five elements that constitute the physical organism cease to exist in a state of union. Without food, the strength of even the strongest man fails. Invitations and marriages and sacrifices all cease in the absence of food. The very Vedas disappear when there is no food. Whatever mobile and immobile creatures, chala and achala, exist in the universe are dependent on food. Religion and wealth, dharma and artha, in the three worlds are entirely dependent on food. Hence the wise should make gifts of food. The strength, energy, fame and achievements of the man who makes gifts of food constantly increase in the three worlds, O king. Prananatha, the Lord of prana, the life-breaths, Vayu Deva, takes the water evaporated by the sun up above the clouds. The water thus borne to the clouds, Sakra causes to be poured upon the earth as rain, O Bhaarata. The sun, through his rays, sucks up the moisture of the earth. The deity of wind causes the moisture to fall down from the sun.

When water falls down from the clouds upon the earth as rain, Bhumidevi, the goddess of earth, becomes moist. Then do people sow diverse kinds of crops upon whose harvest the universe of living creatures depends. It is in the food, the annrita, thus created that the flesh, fat, bones

and the vital seed of all beings have their origin. From the vital seed, the retas, spring diverse kinds of living creatures. Agni and Soma, the two agents living within the body, create and maintain the vital seed. Thus from annrita, food, the sun and the wind god, and the vital seed spring and act.

All these are said to constitute one element or quantity, and it is from these that all creatures come. That man who gives food to one who comes into his house and solicits it, is said to give both life and energy to living creatures."

Having been told this by Narada, O king, I have always made gifts of food. Do you also, therefore, freed from malice and with a cheerful heart, make gifts of annrita. By giving food to deserving Brahmanas with the proper rites, you can be sure, O mighty one, of attaining swarga.

Hear me, O Rajan, as I tell you of the realms that await those that make gifts of food. In swarga, the mansions of those Mahatmans shine with resplendence. Bright as the stars in the firmament, and supported upon many columns, white as the disc of the moon, and adorned with many tinkling bells, and roseate like the newly risen sun, those palatial edifices are fixed and also move as they will. Those palaces are filled with hundreds upon hundreds of creatures that live on land and as many as live in water.

Some of them are endowed with the deep effulgence of lapis lazuli and some are possessed of the splendour of the sun. Some of them are made of silver and some of gold. Within those mansions are many kalpa vrikshas which yield every desire of those that dwell in them. Innumerable tanks and roads and halls and wells and lakes are to be found all around. Thousands of grand, colourful and exotic carriages with horses and other animals harnessed, and with wheels whose clatter is always loud, you will see. Mountains of food and all things of enjoyment and pleasure, and heaps of rich, unworldly cloths and ornaments you will find in plenitude.

Rivers that run milk, and hills of long, peerless rice and other delicacies past describing, will you come upon. Many palatial dwellings there are in Swargaloka, which seem like great white clouds; opulent golden bedsteads and other furnishings and artefacts past anything you can dream of in this world will you come upon in the heavenly mansions of men who have given food to the deserving in this world.

Therefore, become a giver of food. For, verily, such are the realms that are kept for those high-souled and righteous ones that give food generously in this world.

And so I say to you again, men should always give dana and dakshina of annrita in this Bhumi.'"

CANTO 64

"Yudhishtira says, 'I have listened carefully, Pitamaha, about the law with regard to the giving of food. Can you discourse to me now about the conjunction of the planets and the stars in relation to the making of gifts?'

Bhishma says, 'Listen to this ancient tale of the discourse between Devaki and Narada, that foremost of Rishis. Once upon a time, when Narada of god-like features and knower of every dharma, arrived in Dwaraka, Devaki asked him this same question. To her that had asked him, the Devarishi Narada replied as follows. Do you listen to what he said.

Narada said, "'By gratifying, O blessed devi, deserving Brahmanas with payasa mixed with ghrita under the constellation Krittika one attains to regions of great felicity. Under the nakshatra Rohini, to free oneself from the debt one owes to the Brahmanas, one should give to them many cuts of venison along with rice and ghee and milk, and other kinds of foods and drink. One giving away a cow with a calf under the constellation called Somadaivata, or Mrigasiras, goes straight from this world of humans to a realm of great felicity in swarga.

One keeping a fast and giving away krisara mixed with sesame, transcends all obstacles in the next world, including the mountains with rocks sharp as razors. By giving gifts, O beautiful one, of auspicious rice cakes and other foods under the constellation Punarvasu one becomes possessed of personal beauty and great fame and takes birth in one's next life in a family in which there is abundance of food. Making a gift of wrought or unworked gold, under the nakshatra Pushya, one shines in

effulgence like Soma himself in zones of surrounding gloom. He who makes a gift under the asterism of Aslesha of silver, of a bull, is freed from every fear and attains to great affluence and prosperity. By making a gift under the star of Magha of earthen dishes filled with sesame, one becomes possessed of children and animals in this world and attains to every felicity in the next.

For making gifts to Brahmanas under the constellation called Purva-Phalguni of food mixed with phanita, the giver observing a fast the while, the reward is great prosperity both here and hereafter. By making a gift under the nakshatra Uttara-Phalguni, of ghee and milk with rice called shashthika, one attains to great honour in heaven. Whatever gifts are made by men under the asterism of Uttara-Phalguni yield great punya, which, again, is inexhaustible. This is certain.

Observing a fast, the person who makes, under the star Hasta, a gift of a ratha with four elephants, attains to regions of untold grace that bestow the fruition of every wish. By making a gift, under Chitra, of a bull and of fine perfumes, one sports in bliss in regions of Apsaras even like the Devas sporting in the woods of Nandana. By making gifts of wealth under Swati, one attains to such transcendent worlds as one desires and also wins great fame. By making gifts under the Visakha nakshatra of a bull, and a cow that yields copious milk, a cart full of paddy, with a prasanga covering it, and also clothes for wearing, a man gratifies the Pitris and the Devas, and attains to endless merit in the other world. Such a man never meets with any calamity and gratifies the Pitris and the Devas and attains to inexhaustible punya in the hereafter. Such a one certainly finds swarga.

By making gifts to deserving Brahmanas of whatever they solicit, one attains to whatever means of life one desires, and is saved from hell and every disaster that visits a sinner after death. This is the certain conclusion of the scriptures.

By giving gifts under the constellation Anuradha of embroidered cloth and other vestments and of food, observing a fast the while, one is honoured in swarga for a hundred yugas. By giving dana under Jyeshta of the herb called kalasaka with its roots, one attains to great prosperity in the next world, to whatever end he desires. By giving to Brahmanas under the Mula nakshatra, fruits and roots, with a restrained soul, one gratifies the Pitris and attains to whatever he might wish for. By making under the star Purvashadha gifts to a Brahmana conversant with the Vedas and of good

family and conduct, of cups filled with curd, while one observes a fast, one is born in one's next life into a family possessed of abundant kine.

One obtains the fruition of every wish by giving dana under the asterism Uttarashadha, of jars full of barley-water, with ghee and the juice of sugar cane in abundance. By making a gift under Abhijit, of milk with honey and ghee to men of wisdom, a righteous man attains to heaven and becomes an object of attention and honour there. By giving under Sravana a gift of blankets or other cloth of thick texture, one roves freely through every realm of bliss, riding a white chariot of pristine resplendence. By making with a restrained soul, under Dhanishtha, a gift of a carriage with bulls yoked, or generous cloths and wealth, one goes directly into swargaloka in one's next life.

By making gifts under Satabhisha of perfumes with holy water and sandalwood, one attains in the next world to the companionship of Apsaras, as also eternal perfumes of diverse kinds. By making gifts under Purva-Bhadrapada—or Rajamasha—the giver attains to great happiness in the next life and an abundant store of every kind of food and fruit. He who makes, under Uttara, a gift of mutton, gratifies the Parees and attains to endless merit in the next world. To one who makes a gift, under the nakshatra Revati, of a cow with a vessel of white copper for milking her, the cow so given away comes to him in the next world, ready to grant the fruition of his every wish.

By giving dana during the day of Aswini, a ratha with steeds yoked, one is born in one's next life into a family that owns many elephants and horses and chariots, and he becomes endowed with great tejas. By making, under Bharani, a gift to Brahmanas of kine and sesame, one acquires in one's next life great fame and an abundance of kine."

Even thus did Narada speak to Devaki upon the subject of what gifts should be made under what nakshatras. Devaki, having listened to the sage, told it to her daughters-in-law, the wives of Krishna.'"

CANTO 65

"Bhishma says, 'The illustrious Atri, the son of the Grandsire Brahma, said, "They who make gifts of gold are said to make gifts of everything in the world." King Harischandra said that the gift of gold is sin-cleansing, leads to long life, and yields inexhaustible merit to the Pitris. Manu has said that a gift of drink is the best of all gifts; therefore, should a man cause wells and tanks and lakes to be created. A well full of water and from which diverse folk take water, is said to remove half the sins of the man who excavated it. The whole vamsa of a person is rescued from hell and sin in whose well or tank or lake, kine and Brahmanas and righteous people constantly quench their thirst. That man transcends every kind of calamity from whose well or tank everyone draws water without restraint during the parched summer.

Ghee is said to gratify the illustrious Brihaspati, Pushan, Bhaga, the twin Aswins, and Agni Hutasana. Ghrita is possessed of high medicinal virtues. It is a most sacred requisite for every sacrifice. It is the best of all oblations. The merit that a gift of ghee creates is superior indeed. The man who wishes for happiness in the next world, who wishes for fame and prosperity, should, with purified body and soul, with his own hands make gifts of ghrita to good and great Brahmanas.

Upon that man who makes gifts of ghee to Brahmanas in the month of Aswina, the twin Aswins, gratified, confer personal beauty. Rakshasas never invade the home of that man who gives payasa mixed with ghrita to deserving Brahmanas. That man never dies of thirst who makes gifts to Brahmanas of jars filled with pure and holy water. Such a man obtains

every necessity of life, in abundance, and has never to undergo any misfortune or distress.

That man who, with deep devotion and restrained senses, makes gifts to the best Brahmanas, is said to take a sixth part of the punya won by those Brahmanas through their tapasya. The man who gives gifts to Brahmanas of firewood with which to cook and also to keep the cold at bay, finds all his purposes and all his actions crowned with success. Such a one is seen to shine with great splendour and prevail over all his enemies. The illustrious deity of fire becomes pleased with such a man. As another reward, he is never robbed of his cows, and he is sure to achieve victory in battles.

The man who makes a gift of a goodly chatra gains children and great prosperity. Such a one is never affected by any weakness of sight, and the punya of performing a sacrifice becomes his. That man who makes a gift of a fine umbrella during summer or the rains, has never to meet with any sorrow on any account. Such a man quickly succeeds in freeing himself from every difficulty and impediment.

The most blessed and illustrious Rishi Sandilya has said that, of all gifts, the gift of a chariot, O king, is the best.'"

CANTO 66

"Yudhishtira says, 'I want to hear, Pitamaha, what punya accrues to him who makes the gift of a pair of sandals to a Brahmana whose feet are burnt by hot earth or sand, while he is walking.'

Bhishma says, 'The man that gives to Brahmanas sandals, padukas to protect their feet, succeeds in crushing all thorns along the journey of life and overcomes every kind of difficulty. Such a man, O Yudhishtira, remains above the heads of all his enemies. Carriages of pure splendour, made of silver and gold, with mules harnessed, approach him. He who makes a gift of padukas is said to earn the merit of making the gift of a chariot with well-broken steeds yoked.'

Yudhishtira says, 'Tell me in detail once more, O Grandsire, of the punya that attaches to gifts of sesame and land and kine and food.'

Bhishma says, 'Listen, O son of Kunti, to what merits attach to tiladana, the gift of sesame, and having heard me, do you, then, O best of the Kurus, make gifts of sesame according to the law. Sesame seeds were created by the Self-born Brahma as the best food for the Pitris. Hence, gifts of sesame seeds always gladden the Pitris greatly. The man who makes gifts of sesame seeds in the month of Magha to Brahmanas has never to enter naraka, which abounds with all manner of terrible creatures. He who adores the Pitris with offerings of sesame seeds is regarded as worshipping the Devas at all the known sacrifices. One should never perform a sraddha without offerings of sesame seeds or without cherishing some purpose.

Sesame seeds sprang from the limbs of the great Rishi Kasyapa. Hence, in the matter of gifts, they have come to be regarded as possessing great

virtue. Sesame seeds bestow both prosperity and personal beauty and wash the giver of all his sins. For this the gift of sesame seeds is distinguished above the gift of everything else. Apastamva of great intelligence, and Kankha and Likhita, and the great Rishi Gautama all ascended into swarga by making gifts of sesame seeds.

Brahmanas that perform homa with offerings of sesame, who abstain from sexual intercourse, and observe the dharma or karma of vyavahara, are regarded as equal in purity and power to ghrita, the havi of the cow. The gift of sesame seeds is distinguished above all gifts. Amongst all gifts, the gift of sesame is regarded as yielding inexhaustible merit. In ancient times, when once the Rishi Kusika could not find havi, O Parantapa, he made offerings of sesame seeds to his three sacrificial fires and succeeded in gaining whatever he wished for.

This, O Lord of the Kurus, is what I have learnt about the excellent offering of sesame seeds, and this is why that offering has come to be regarded as being imbued with the most superior punya.

Now listen to what I would tell you next. Once upon a time, the Devas, desirous of making a sacrifice, repaired to the presence of the Self-born Brahma. Wanting to perform their yagna on Bhumi, they begged him for a piece of auspicious earth, saying, "We want it for our sacrifice."

The Devas said, "O illustrious one, you are the Lord of all the earth as also of all the gods. With your leave, O most blessed one, we want to perform a yagna. They who have not acquired lawful means, the earth upon which to erect their vedi, their sacrificial altar, do not earn the merit of the sacrifice they perform. You are the Lord of all the universe of all mobile and unmoving beings, and it behoves you to grant us a piece of earth for the sacrifice we wish to perform."

Brahma said, "You best of gods, I will give you a piece of earth whereon, O sons of Kasyapa, you shall perform your sacrifice."

The Devas said, 'Our desires, O Holy One, have been crowned with fruition. We shall perform our sacrifice even here with lavish dakshina. Let, however, the Munis always adore this piece of earth. Then there came to that place Agastya and Kanwa and Bhrigu and Atri and Vrishakapi, and Asita and Devala. The great gods, O you of unfading glory, performed their sacrifice. Those foremost of Devas concluded their yagna in due time. Having completed that sacrifice of theirs on the breast of that foremost of mountains, Himavat, upon the land given them by Brahma Pitamaha, the

Devas attached to the very gift of earth a sixth part of the punya arising from their sacrifice. The man who makes a gift of even a small span of earth with reverence and faith, has never to languish from any difficulty and neither to meet with any calamity.

By making the gift of a house that keeps out cold, wind and sun, and that stands upon a piece of clean land, the giver attains to Devaloka and does not fall from there even when his punya is exhausted. By making a gift of a dwelling, the giver, possessed of wisdom, lives, O king, in joy in the company of Sakra. Such a one receives great honour in swarga. That man in whose house a Brahmana of restrained senses, well versed in the Vedas, and belonging by birth to a family of preceptors, dwells in contentment, succeeds in attaining to and enjoying a world of the highest bliss. In the same manner, by giving away a goodly shelter for kine, a substantial construction that keeps out cold and rain, the giver redeems seven generations of his race from hell.

By giving away a piece of arable land, the giver attains to excellent prosperity. By giving a piece of earth containing mineral wealth, the giver aggrandises his family and race. One should never give away any earth that is barren or that is burnt or otherwise arid; nor should one give away any earth that is in close vicinity to a smasana, a cremation ground, or that has been owned and enjoyed before by a sinner.

When a man performs a sraddha in honour of the Pitris on land belonging to another, the Manes render both the gift of that land and the sraddha itself futile. Hence, a man of wisdom should buy even a small piece of earth and make a gift of it. The pinda that is offered to one's ancestors on earth that has been properly purchased becomes inexhaustible.

Forests, and mountains, and rivers, and tirthas are regarded as having no owners. No earth need be purchased in these for performing sraddhas.

Even this is what has been said, O king, on the subject of the merits of making gifts of earth. Now, Anagha, I will speak to you on the subject of Godana, the gift of kine. Cows are regarded as superior to all the Rishis. And since it is so, the divine Mahadeva for that reason performed his tapasya in their company. Cows, O Bhaarata, dwell in Brahmaloka, in the company of Soma. That being the highest end, evolved Rishis crowned with ascetic success strive to attain to that very world.

Cows benefit humans with their milk, ghee, curds, dung, skin, bones, horns and hair, O Bhaarata. Cows do not feel cold or heat. The monsoons

do not affect them at all. And since kine attain to the highest end, Brahmaloka in the company of Brahmanas, even so do the wise say that sacred cows and Brahmanas are equal.

In days of yore, King Rantideva performed a grand sacrifice in which an immense number of kine were offered up and slaughtered. From the juice that was secreted by the skins of the slaughtered animals, a river formed that came to be called the Charmanwati, after flowing from their skin. After that, kine were no longer animals fit for sacrifice. They are now animals fit for dana. That king who makes gifts of kine to the best of Brahmanas is sure to overcome any calamity that he might fall into. The man who makes a gift of a thousand kine has never to go into hell. Such a man, O ruler of men, gains victory everywhere.

The king of the Devas has said that the milk of cows is amrita. For this reason, one who makes a gift of a cow is regarded as making a gift of nectar. Those who know the Vedas have declared that ghrita, the ghee made from cows' milk, is the very best of all oblations poured into the sacrificial fire. For this reason, the man who makes a gift of a cow is regarded as making a gift of a libation for sacrifice.

A fine bull is the very embodiment of heaven. He who makes the gift of a bull to an accomplished Brahmana receives great honour in swarga. Kine, O Lord of the Bharata vamsa, are said to be the prana of living creatures. Hence, the man who makes the gift of a cow is said to make the gift of life-breath. Men who know the Vedas have said that kine constitute the great refuge of living creatures. Hence, the man who makes the gift of a cow is regarded as making the gift of sanctuary for all creatures.

The cow should never be given away for slaughter to one who will kill her; nor should the cow be given to a tiller of the soil; nor should the cow be given to a godless unbeliever, an atheist. The cow should not also, O chief of the Bharatas, be given to one whose occupation is the keeping of kine for profit. The wise have said that a person who gives away the cow to any of such sinful persons has to sink into hell.

One should never give to a Brahmana a cow that is lean, or that births calves that do not live, or that is barren, or that is diseased, or that is defective of limb, or that is worn out with toil. The man that gives away ten thousand cows attains to heaven and sports in bliss in the company of Indra. The man who makes gifts of a hundred thousand cows acquires many regions of untold and inexhaustible felicity.

Thus have I recited to you the punya attaching to the gift of sesame and of kine, as also to the gift of earth. Listen to me now and I will tell you of annadana, the gift of food, O Bhaarata. The gift of food, O son of Kunti, is regarded as a superior gift. King Rantideva, in days of yore, ascended into heaven from having made gifts of food. That king who makes a gift of food to one that is toil-worn and hungry, attains to Brahmaloka region of supreme felicity which is the Self-born's own.

Men fail to attain with gifts of gold and fine robes and other excellent things to that punya to which givers of food attain, O you of great puissance. Food is, indeed, the first among all created things. Food is the highest prosperity. It is from food that life springs, as also energy and prowess and strength. He who always makes gifts of food, with attention, to the righteous, never falls into any distress. Even this has been said by the great Parasara.

Having worshipped the Devas duly, food should be first dedicated to them. It has been told, O king, that the kind of food that is eaten by good men is also consumed by the gods that those men worship.

The man who makes a gift of food during the bright fortnight of the month of Kartika, succeeds in overcoming every difficulty here, and attains to unending bliss in the hereafter. The man who makes a gift of food to a hungry guest arrived at his home attains to all those worlds that are kept for those who know the Brahman. The man who makes gifts of food is sure to overcome every obstacle and distress. Such a one rids himself of every sin and cleanses himself of every evil deed.

And so I have told you about the merits of making gifts of food, of sesame, of earth and of kine.'"

CANTO 67

"Yudhishtira says, 'I have heard, O sire, of the merits of the different kinds of gift upon which you have dwelt. I understand, O Bhaarata, that the gift of food is particularly superior and laudable. What, however, is the great punya attached to making gifts of drink? I want to hear of this in detail, Pitamaha.'

Bhishma says, 'I shall, O Bharatakulapati, tell you about this; listen to me carefully, O you of unbaffled prowess. Anagha, I will tell you about charity, dana, beginning with that of drink. The punya that a man acquires by making gifts of food and drink is such that the like of it, I think, cannot be acquired through any other gift. There is no dana that is superior to that of either food or drink.

I say to you again that it is by food that all living creatures are able to exist. For this reason, food is regarded as a superior thing in all the worlds. From food the strength and energy of living creatures constantly increases. Hence, the Lord of all creatures has himself said that the gift of food is a most high one.

You have surely heard, O son of Kunti, the auspicious words of Savitri herself about food or annrita. You know for what reason she said those words, what those words were, and how they were said during the chanting of sacred mantras, O Mahabuddhi. By making a gift of food, a man really makes a gift of life itself. There is no gift in this world that is superior to the gift of life. You are not unacquainted with this saying of Lomasa, O you of mighty arms. The end that King Sibi attained of old in consequence of his having granted life to the pigeon is acquired by him, O Yudhishtira, who

makes a gift of food to a Brahmana. Hence have I heard that they that give life in this world attain to very lofty regions of bliss in the after-life.

Yet, food, anna, O Kurusattama, may or may not be superior to drink. Nothing can exist without the help of what springs from water. The very Lord of all the planets, the illustrious Soma, once came forth from jala, water. Amrita and sudha and swadha and kshira, milk, as indeed every kind of food, the herbs, O king, and creepers and vines, medicinal and of other virtues, all come from water. From these, the life-breath of all living creatures flows. The Devas have amrita for their food. The Nagas have sudha. The Pitris have Swadha for theirs. The animals have herbs and plants for their food. The wise have said that anna, rice and grain, and the rest, is the food of the Manavas, humans.

All these spring from water. Hence, there is nothing superior to the gift of water. If a man wishes to secure prosperity for himself, he should always make gifts of water. The gift of water is regarded as being truly praiseworthy. It leads to great fame and bestows a long life on the giver. The giver of water, O son of Kunti, always remains above the heads of his enemies. Such a man obtains the fruition of all his wishes and earns everlasting fame as well. The giver of water, O Lord of men, is washed clean of every sin and gains unending felicity hereafter as he goes forth into heaven, O you of great splendour. Manu himself has said that such a one earns realms of immortal bliss in the other world.'"

CANTO 68

"Yudhishtira says, 'Ah, Pitamaha, tell me again of the punya attaching to gifts of sesame and of lamps for lighting darkness, as also of food and clothes.'

'Bhishma says, 'Listen, O Yudhishtira, to the narrative of the discourse that took place in ancient times between a Brahmana and Yama. In the country lying between the rivers Ganga and Yamuna, at the foot of the hills called Yamuna, there was a large town inhabited by Brahmanas. The town was celebrated by the name of Parnasala and was delightful in appearance, O king. A large number of learned Brahmanas lived in it.

One day, Yama, the ruler of the dead, commanded a messenger of his, a Yamaduta clad in black, with blood-red eyes and hair standing erect, and possessed of black feet, eyes and a nose, all of which resembled those of a crow, saying, "Go to the town inhabited by Brahmanas and fetch hither the man known by the name of Sarmin who belongs by birth to the race of Agastya. He is intent on mental tranquillity and possessed of learning. He is a preceptor engaged in teaching the Vedas and his tapasya is famed. Do not bring me another man who also belongs to the same vamsa and lives in the same neighbourhood. This other man is equal to him that I want, in virtues, study and birth. In his children and conduct, this other resembles the intelligent Sarmin, but bring the individual I have in view. He should be worshipped with respect and not dragged here with irreverence."

Arriving in the town, the messenger did the very opposite of what he had been bidden. Setting roughly upon the wrong man, he brought him who had been forbidden by Yama to be brought. Possessed of great energy,

Yama rose up at the sight of the Brahmana and worshipped him duly. The king of the dead then commanded his messenger, saying, "Let this one be taken back, and let the other one be brought to me."

When the great judge of the dead said these words, that Brahmana addressed him and said, "I have completed my study of the Vedas and am no longer attached to the world. Whatever term might yet remain of my mortal existence, I wish to pass, dwelling even here, O you of unfading glory!"

Yama said, "I cannot ascertain betimes the exact period, ordained by Kaala, of anyone's life, and since Time has not urged me in your case I cannot allow you to live here. I take note of the deeds of dharma, or otherwise, that a man does in the world. Do you, O learned Brahmana of great splendour, return immediately to your home. Also, tell me what is in your heart and what I can do for you, O you of unfading glory."

The Brahmana said, "You must tell me what those deeds are by which one may earn great punya. O best of all beings, you are the foremost authority on the subject, why, in the three worlds."

Yama said, "Listen, O Dvija, to the laws regarding gifts. The gift of sesame seeds is a very superior one. It produces everlasting merit. Dvijottama, one should make gifts of as much sesame as one can. By making gifts of sesame every day, one is sure to attain the fruition of one's every wish. The gift of sesame at sraddhas is lauded. Verily, the gift of sesame is a most superior one. Do you give dana of sesame to Brahmanas according to the rites ordained in the shastras.

On the day of the full moon of the month of Vaisakha, you should give sesame to Brahmanas. They should also be made to eat and to touch sesame on every occasion that you can afford. They that wish to achieve what is beneficial to them should, with all their souls, do this in their homes. Without doubt, men should also make gifts of water and create shelters of rest where drinking water is given to wayfarers. One should have tanks, lakes and wells to be excavated. Such deeds are rare in the world. Do you always make gifts of water, for such dana is fraught with great punya.

O goodly Brahmana, you must also build wayside shelters where water is given to tired yatris. After a man has eaten, the gift he wishes most for is that of pure water to drink."

When Yama had said these words to him, the Yamaduta who had carried the Brahmana from his home conveyed him back. The Brahmana, on his

return, obeyed the instructions he had received. Having thus returned him to his dwelling, Yama's messenger fetched Sarmin, the one whom Yama had actually sought. Taking Sarmin to the Lord of death's halls, he informed his master that he had accomplished his task.

Possessed of terrible tejas, the judge of the dead worshipped that righteous Brahmana and, having conversed with him awhile, dismissed him to be returned to his home. To him also Yama gave the same advice and instructions. Sarmin, too, coming back into the world of men, did all that Yama had said.

Like the gift of water, Yama, from a desire of doing good to the Pitris, lauds the gift of lamps to light dark places. Hence, the giver of a lamp for lighting a dark place is regarded as benefiting the Pitris. So, indeed, one should always give lamps to light dark places. The giving of lamps enhances the vision of the Devas, the Pitris, and one's own self.

It has been told, that the gift of gemstones is a superior gift. The Brahmana, who, having accepted a gift of gems, sells them to perform a sacrifice, incurs no fault. The Brahmana, who having accepted a gift of gems makes a gift of them to Brahmanas, acquires inexhaustible merit himself and confers inexhaustible merit upon him from whom he originally received the gems. Conversant with all dharma, Manu himself has said that he, who, observing proper restraint, earns and makes a gift of gems to a Brahmana, also observant of shastraic injunctions, earns inexhaustible punya himself and confers inexhaustible merit upon the recipient.

The man who is content with his own wife and who makes a gift of clothes, gains an excellent complexion and fine vestments for himself. I have told you, O best of men, what the merits are that attach to gifts of kine, of gold, and the sesame in accord with the precepts of the Vedas and the shastras. One should marry, and beget and raise progeny from one's wives. Of all acquisitions, O son of Kuru's race, that of a male child is regarded as the highest.'"

CANTO 69

"Yudhishtira says, 'Do you, O Kurusattama, expatiate to me once again the noble law regarding gifts, with especial reference, O you of great wisdom, to bhudana, the gift of land, earth. A Kshatriya should make gifts of earth to a Brahmana of righteous deeds. Such a Brahmana should accept the gift with due rites. None else, however, than a Kshatriya is competent to make gifts of earth. It befits you now to tell me what persons of all the classes are free to bestow if moved by the desire to earn punya. Also tell me what has been said in the Vedas on this subject.'

Bhishma says, 'There are three gifts that go by the same name and that yield equal rewards. Indeed, these three confer the fruition of every wish. The three are kine, earth and knowledge. The man who speaks to his disciple words of righteous import drawn from the Vedas acquires punya equal to that won by giving earth and kine. Similarly are cows praised as objects of gifts. There is no dana higher than they, for cows confer merit immediately. They are also, O Yudhishtira, such that a gift of them cannot but lead to great punya. Cows are the mothers of all creatures. They bestow every kind of happiness.

The man that desires his own prosperity should always make gifts of cows. No one should ever kick cows or walk brashly through their midst. Cows are goddesses and homes of auspiciousness; they always deserve worship. Formerly, while tilling the earth whereon they performed a great sacrifice, the Devas used a goad to strike the bullocks yoked to the plough. Hence, while tilling the earth for a yagna, one may, without incurring censure or sin, apply the goad to bullocks. Otherwise, however, bullocks

should never be struck with a goad or a whip. When kine are grazing or lying down no one should annoy them in any way. When the cows are thirsty and they do not get water, because someone obstructs their access to a pool or tank or river, they can destroy him with all his relatives by merely looking at such a one.

What creatures can be more sacred than cows when with their very dung, cleansed and sanctified, altars are made, on which sraddhas are performed in honour of the Pitris, or those on which the Devas are worshipped? That man who, before eating, himself gives every day, for a year, only a handful of grass to a cow belonging to another, is regarded as keeping a vrata which bestows the fruition of every wish. Such a man gains children, fame, wealth and prosperity, and dispels all evils and nightmares.'

'Yudhishtira says, 'What should be the signs of cows that can be given as dana? Which are those cows that should be passed over in the matter of gifts? What should be the character of those to whom kine should be given? Who, again, are those to whom cows should not be given?'

Bhishma says, 'A cow should never be given to one that is not righteous in conduct, or to a sinful man, or one that is covetous or one who is untruthful, or a man that does not make offerings to the Pitris and Devas. By giving a gift of ten cows to a Brahmana learned and rich in the Vedas, poor in earthly wealth, possessed of many children, and owning a home, one attains to numerous regions of great felicity.

When a man performs any deed that is fraught with merit, helped by what he has got in gift from another, a portion of the punya attaching to that karma becomes his forever, with whose wealth the karma has been accomplished. He that begets a child, he who saves another from danger, and he that gives the means of sustenance to another are regarded as the three sires. Services dutifully rendered to the guru destroys sin. But pride destroys even great fame. Having three children destroys the blame of being childless, and the possession of ten cows dispels the reproach of being impoverished.

To one who is devoted to the Vedanta, who is imbued with great learning, who has been filled with wisdom, who has complete control over his senses, who keeps vratas laid down in the scriptures, who has withdrawn himself from all worldly attachments, to him that speaks pleasantly to all creatures, to him that would never do an evil thing even when impelled by hunger, to one that is mild and possessed of a peaceful

disposition, to one that is hospitable to all guests—verily to such a Brahmana should a man, possessed of similar conduct and blessed with children and wives, give the means of sustenance.

The measure of punya that attaches to the gift of kine to a deserving person is exactly the measure of the sin that attaches to the act of robbing a Brahmana of what belongs to him. Under all circumstances you must avoid despoiling what belongs to a Brahmana, and keep his wives at a distance from yourself.'"

CANTO 70

Bhishma says, 'In this matter, O perpetuator of Kuru's race, the Rishis narrate the great calamity that overtook King Nriga because of his despoiling what belonged to a Brahmana. Some years by, some young men of Yadu's race, while looking for water, came upon a large well covered with grass and creepers. Wanting to draw water from it, they laboured to remove the creepers that covered its mouth. After the mouth had been uncovered and cleaned, they saw within the well a very large lizard that lived there. The young men made strong and repeated efforts to rescue the lizard. Like a very hill in size was that lizard and they sought to free it with ropes and leather thongs. Not succeeding, the young men then went to Krishna, and said, "Covering the entire hollow of a great well, we saw a great lizard. Despite all our efforts we could not set it free."

Hearing this, Krishna went with them to the well, easily fetched the lizard out from it, and asked it who it was. The lizard replied that it was the soul of the great King Nriga who had flourished in days of old and performed countless sacrifices.

Krishna said to the lizard, "You did indeed perform many deeds of dharma, and no sin did you ever commit. Why then, O king, have you come to such a distressing end? Explain to us what this strange fate is and why it has befallen you. I have heard that you repeatedly gave dana to Brahmanas —why, of hundreds upon hundreds of thousands, and once again eight times hundreds upon hundreds of ten thousands of kine. Why, then, has this sorry plight overtaken you?"

Nriga replied to Krishna, “Once a cow belonging to a Brahmana who regularly worshipped his home fire, escaped from the owner’s dwelling while he was away from home and entered my herd. The keepers of my cattle included that cow in their count of a thousand. In time, I gave away that cow to another Brahmana, with the wish of acquiring punya that would take me into swarga, and grant me joy there. Returning home, the true owner of that cow found her missing and set out in search of her. He found her in the yard of another Brahmana, the one to whom I had made a gift of her.

Finding her, her real owner said, ‘This cow is mine!’ The other Brahmana contested his claim, till both, disputing and excited with wrath, came to me. Addressing me, one of them said, ‘You have been the giver of this cow!’

The other one cried, ‘You have robbed me of this cow; she is mine!’

I then asked the Brahmana to whom I had given the cow to return the gift in exchange for thousands of other cows.

Without acceding to my earnest solicitation, he said to me. ‘The cow I have got is well suited to time and place. She yields a copious measure of milk, besides being quiet and fond of us. The milk she yields is very sweet. She is regarded as worthy of every praise in my house. She is nourishing, besides, a weak child of mine that has just been weaned. I cannot give her away.’

Saying this, the Brahmana left. I then solicited the other Brahmana offering him an exchange, ‘Will you take a hundred thousand kine for this one cow.’

The Brahmana, however, replied, ‘I do not accept gifts from Kshatriyas. I am able to manage without your help. So, lose no time but give me that very cow which was mine.’

Even thus, O Krishna, did that Brahmana speak to me. I offered him gifts of gold and silver, and horses and chariots. That best of Brahmanas refused to accept any of these and he also went away. Meanwhile, urged by time’s irresistible influence, I had to leave this world. Finding my way to Pitriloka, I was taken into the presence of the king of the dead.

Worshipping me duly, Yama addressed me, ‘The end cannot be calculated, O king, of your deeds, so great has your life been. There is, however, a small sin which you unknowingly committed. Suffer the punishment for that sin now or later, as it pleases you. When you ascended

your throne, you swore that you would protect all your people in the enjoyment of what belonged to them. You did not, however, blemishlessly keep that oath. Besides, you took what belonged to a Brahmana. This was a two-fold sin you have committed.'

I answered Yama, saying, 'I will first endure the distress of punishment, and when that is over, I shall enjoy the happiness that is in store for me, O Lord.'

After I said those words to the king of the dead, I fell down to the earth. Though fallen, I could still hear some other words that Yama said to me ringing loudly in my mind. Those words were: 'Krishna, the son of Vasudeva, will rescue you. Upon the completion of a full thousand years, when your sin will have been exhausted, you shall attain to the many realms of inexhaustible bliss that you have acquired through your great deeds of dharma.'

Falling down into this world, I found myself, head downwards, in this well, transformed into a creature of an intermediate order—this great lizard that I am. My memory, however, did not leave me. And today I have been rescued by you, gracious Lord! What else can I attribute this to than the puissance of your tapasya? Give me your leave, O Krishna—let me rise into swarga!"

Then through Krishna's grace and with his leave, King Nriga bowed his head to him and mounting a celestial vimana flew up into swarga. After Nriga had gone, Krishna spoke this sloka: *No one should knowingly appropriate anything that belongs to a Brahmana. The property of a Brahmana, if taken, destroys the taker even as the Brahmana's cow destroyed King Nriga!*

I tell you, again, O Kaunteya, that a meeting with the good never proves fruitless. King Nriga was rescued from hell through meeting with one that was indeed good, the best of all men. As giving dana yields punya even so does taking from a Brahmana lead to sin and punishment. So, also, Yudhishtira, one should avoid doing any injury to kine.'"

CANTO 71

"Yudhishtira says, 'Sinless one, tell me in more detail about the merits attainable by making gifts of kine. Mahabaho, I am never satiated with listening to you.'

Bhishma says, 'In this regard the old story of the discourse between Rishi Uddalaki and his son Nachiketa is often told. Once on a time, Rishi Uddalaki of great intelligence approached his son Nachiketa, and said to him, "Do you wait upon and serve me."

Upon the completion of the vow he had undertaken, the great Rishi once more said to his son, "Engaged in performing my ablutions and deeply absorbed by my Vedic study, I have forgotten to bring firewood with me, as also the kusa grasses, the flowers, the water jar and the herbs I had gathered. Bring me these things from the riverside."

The son went to the place which his father described but saw that all those things had been washed away by the current. Coming back to his father, he said, "I do not see the things you left."

Roiled as he then was with hunger, thirst and fatigue, Rishi Uddalaki of great punya, cursed him in sudden wrath, "Do you meet with Yama today!"

Struck by his sire with the thunder of his curse, the son, with joined palms, said, "Be appeased with me."

Soon, however, he fell down on the ground, lifeless. Seeing Nachiketa prostrated upon the earth, his father became unhinged with grief. Crying, "Alas, what have I done!" he also fell to the ground. Stricken by grief, as he indulged in lamentations for his son, the rest of that day passed and night came. Then Nachiketa, O son of Kuru's race, drenched by the tears of his

father, gave signs of returning to life as he lay on a mat of kusa grass. His being restored to life by the tears of his father resembled the sprouting forth of seeds when drenched with auspicious showers. The son just restored to consciousness was still weak. His body was smeared with fragrant liniments and he looked like one waking from a deep slumber.

The Rishi asked him, "Have you, O son, acquired auspicious realms through your own karma? By good fortune, you have been restored to me. But your body does not seem to be human!"

Nachiketa made the following reply in the midst of all the gathered Rishis, "In obedience to your command I journeyed to the vast world of Yama which is possessed of a charming effulgence. There I beheld a palatial mansion which extended for thousands of yojanas and emanated a golden splendour from its every part. As soon as Yama saw me approach with my face towards him, he commanded his attendants, saying, 'Give him a fine seat.'

Verily, for your sake, the Lord of the dead worshipped me with the arghya. Thus worshipped by Yama and seated in the midst of his counsellors, I said mildly, 'I have come to your abode, O judge of the dead. Do you assign to me those realms which I deserve for my actions.'

Yama answered me, 'You are not dead, O amiable one. Endowed with tapasya, your father said to you, "Do you meet with Yama today!" The tejas of your father is like a blazing fire. I could not possibly make what he said false. You have met me now, child, do you go hence. For the author of your body indulges in heartbroken lamentations for you. You are my dear guest today. What wish that you cherish in your heart shall I grant you? Ask me for the fruition of whatever desire you may have.'

I replied to the king of the dead, saying, 'I have arrived in your dominions from which no traveller ever returns. If I truly deserve your kindness, I wish, O Lord of the dead, to see the regions of high felicity and happiness that are earned by the doers of righteous deeds.'

Immediately, Yama made me mount a chariot of splendour, effulgent as the sun, and to which were harnessed many unworldly steeds. Bearing me on that ratha, he showed me himself, O Dvijottama, all those realms of bliss and fascination that are kept for the righteous. I saw in those worlds many mansions of great resplendence intended for Mahatmans.

Those palaces are of diverse forms and are adorned with every kind of gemstone of heaven. Bright as the disc of the moon, they are adorned with

rows of tinkling bells. Hundreds among them are of many storeys. Within their precincts are enchanting groves and woods, with transparent pools and lakes. Possessed of the lustre of lapis lazuli and the sun, and made of silver and gold, their complexion resembles the colour of the dawn. Some of them are immovable and some go anywhere.

Within them are extravagant mounds of unearthly food and drink, other things of enjoyment, and rich robes and soft beds in abundance. Within them are so many trees, kalpa vrikshas that grant every wish. There are also many rivers and roads and spacious halls, and lakes and large tanks. Thousands of chariots with rattling wheels can be seen there, with excellent steeds harnessed. Many rivers that flow milk, many hillocks of heaven's ghrita, and sparkling pools of lucid water are seen all around.

Verily, I beheld many such realms, which I never saw before, wondrous worlds of happiness and joy, all given by the king of the dead. Seeing all these, I addressed that ancient and powerful judge of the dead, saying, 'For whose use and enjoyment have these rivers with eternal currents of kshira and ghrita been ordained?'

Yama answered me saying, 'These streams of milk and ghee, know you, are for the enjoyment of those righteous ones that make gifts in the world of men. Other eternal worlds there are which are filled with such mansions of light free from sorrow of every kind. These are kept for those that make gifts of kine. The mere gift of kine is not worthy of praise. There are other considerations about the person to whom kine should be given, the time for making those gifts, the kind of cows that should be given, and the rites that should be observed in making the gifts. Godana, the gift of kine, should be made after ascertaining the character and excellence of both the Brahmanas who are to receive them and the kine themselves which are to be given.

Cows should not be given to one in whose dwelling they are likely to suffer from fire or the sun. That Brahmana who is possessed of Vedic lore, who is of austere penances, and who performs sacrifices, is regarded as worthy of receiving kine in dana. Cows that have been rescued from distress, or that have been given by poor householders from want of sufficient means to feed and cherish them, are reckoned as being of great value.

Abstaining from all food and living upon water alone for three nights and sleeping the while on the bare earth, one should, having properly fed the cows one intends to give away, bestow them on deserving Brahmanas

after having gratified the holy men with other gifts as well. The cows given away should be accompanied by their calves. They should, again, be such as will bring forth good calves in the proper seasons. They should be accompanied with other accoutrements. Having completed the dakshina, the giver should live for three days on only milk and forbear from food of every other kind. He who gives a cow that is gentle and not vicious, that brings forth good calves at proper intervals, and that does not run away from the owner's house, and accompanies such a gift with a vessel of white brass for milking her, enjoys the bliss of heaven for as many years as are measured by the number of hairs on the animal's body.

He, who gives a Brahmana a bull well-broken and able to bear fair burdens, strong and young in years, disinclined to any mischief, big and energetic, enjoys the regions that are reserved for givers of kine. He is regarded as a proper person for receiving a cow in gift who is known to be mild towards kine, who takes cows for his refuge, who is grateful, and who has no means of subsistence. When an old man falls ill, or when a Brahmana intends to perform a sacrifice, or when one wishes to till the earth for farming, or when one has a son through the efficacy of a homa performed, or for the use of one's guru, or for the nurture of a child born naturally, one should give away a beloved cow.

Even these are the considerations that are lauded in the matter of making gifts of cows, in respect of place and time. The cows that deserve to be given away are those that yield copious measures of milk, or those that are well known for their docility and other virtues; or those that have been purchased for a price, or those that have been acquired through the giver's learning, or those that have been obtained in exchange for other living creatures such as sheep and goats, or those that have been won by prowess of arms, or those that have been gained as a marriage-dower from fathers-in-law and other relatives of the giver's wife.'"

Nachiketa continued, "Hearing these words of Vaivaswata, I once more addressed him, saying, 'What are those things by giving which, when kine are not available, givers may yet go to regions reserved for men making gifts of kine?'

The wise Yama answered, explaining further what the end is that is attainable by making gifts of cows. He said, 'In the absence of kine, by making gifts of what has been regarded as the substitute for cows, a man wins the punya of making gifts of the sacred creatures. If, in the absence of

kine, one makes a gift of a cow made of ghee, observing a vrata the while, one gets for one's use these rivers of ghee, all of which approach one like an affectionate mother approaching her beloved child. If, in the absence of even a cow made of ghee, one makes a gift of a cow made of sesame seeds, observing a vow the while, one succeeds with the help of that cow to overcome all calamities in this world and to enjoy great happiness hereafter from these rivers of milk that you see before you. If in the absence of a cow made of sesame seeds, one makes a gift of a cow made of water, one succeeds in coming to these happy realms and enjoying this river of cool and transparent water, which is, besides, capable of granting the fruition of every wish.'

The king of the dead explained to me all this while I was his guest, and, O you of unfading glory, great was the joy that I felt at sight of all the wonders he showed me. I shall now tell you what will certainly be agreeable to you. I have now found a great sacrifice whose performance does not require much wealth. That sacrifice of the dakshina of cows may be said to flow from me, O my sire. Others will obtain it also. It is in consonance with the laws of the Vedas.

The curse that you pronounced upon me was no curse but in reality a blessing, since it enabled me to see the great Lord Yama of the dead. In his world I have seen the rewards that attach to giving dakshina. I shall, henceforth, O Mahatman, practise the dharma of giving dana without any doubt lurking in my mind about its rewards. And, O great Rishi, the righteous Yama, filled with joy, repeatedly told me, 'One, who, by making frequent gifts, has succeeded in acquiring purity of mind should then especially make gifts of kine. This subject of giving dakshina is fraught with sanctity. Do you never disregard the dharma of giving. Gifts, again, should be made to deserving persons, when time and place are both suitable. Do you, therefore, always make gifts of kine. Never entertain any doubts in this respect.

Devoted to the path of giving, many Mahatmans in days of yore would make gifts of kine. Fearing to practise austere tapasya, they made gifts according to the extent of their means. In time, they cast off all sentiments of pride and vanity, and purified their souls. Engaged in performing sraddhas in honour of the Pitris and in all acts of dharma, they would make, according to the extent of their ability, gifts of cows, and as the reward of

those gifts they have attained to swarga and they shine in effulgence for their righteousness.

O the eighth day of the moon known as Kamyashtami, make gifts of kine, properly won, to Brahmanas after ascertaining the eligibility of the recipients. After making the gift, you should then subsist for ten days upon only the milk of cows, their dung and their urine, while abstaining from all other food.

The punya that one acquires by making a gift of a bull is equal to that which attaches to the Daiva vrata. By making a gift of a bull and cows one acquires, as the reward thereof, a spontaneous mastery of the Vedas. By making a gift of chariots and carriages with bulls yoked, one acquires the merit of baths in sacred waters, the holy tirthas. By making a gift of a cow of the Kapila species, one is purified of all one's sins. Verily, by giving away even a single Kapila cow that has been acquired by legitimate means, one is cleansed of all the sins one may have ever committed.

There is nothing higher in taste than the milk yielded by cows. The gift of a cow, godana, is regarded as the most superior gift. By yielding their precious milk, cows save all the worlds from every calamity. It is cows, again, that produce the food upon which all creatures live. He, who, knowing the extent of the service that cows render, does not entertain in his heart love for cows, is a sinner who is certain to fall into hell.

If one gives a thousand or a hundred or ten or five kine, verily, if one gives to a righteous Brahmana even a single cow which brings forth good calves at proper intervals, one is sure to see that cow approach one in heaven in the form of a river of sacred water which grants every wish. In respect of the prosperity and the growth that cows confer, in the matter also of the protection that kine grant to all creatures of the earth, cows are equal to the very rays of the sun that fall on the earth.

The word that signifies the cow, Aditi, stands also for the rays of the sun. The giver of a cow becomes the progenitor of a great vamsa that extends over a large tract of the earth. Hence, he that gives a cow shines like a second sun in splendour. The disciple should, in the matter of godana, carefully choose his preceptor. Such a disciple is sure to find swarga for himself. The choosing of a guru for the performance of pious deeds is regarded as a sacred duty by those who know the shastras. This is, indeed, the first law; all others depend upon it.

Choosing, after examination, an eligible Brahmana, one should give him the dakshina of a cow that has been acquired by legitimate means, and having made the gift cause him to accept it. The gods and men and we, also, in wishing each other well, say, 'Let the punya of dana be yours in consequence of your dharma!'"

Even thus did the Lord of the dead speak to me, O Dvija. I then bowed my head to the righteous Yama. With his leave, I left his dominions and have now returned to worship at your feet.'"'

CANTO 72

Yudhishtira says, 'You have, Pitamaha, spoken of godana in speaking of Rishi Nachiketa. You have also implicitly discoursed, O mighty one, on the efficacy and pre-eminence of that act. You have also told me, O Grandsire of great intelligence, of the terrible fate that overtook the Mahatman King Nriga because of a single fault. He had to spend a long time in Dwaravati in the form of a mighty lizard until Krishna saved him from that plight. I have, however, one question. It is on the subject of Goloka, the higher realm of cows. I wish to hear, in detail, about those regions which are kept for those that make gifts of kine.'

Bhishma says, 'Listen, then, to the old tale of the discourse between him who sprang from the primeval lotus and him who performed a hundred sacrifices.

Sakra once said, "I see, O Pitamaha, that those who are dwellers in Goloka surpass in both their resplendence and their prosperity the denizens of Swargaloka and pass them by as beings of inferior station. And this has raised a query in my mind. Of what kind, O Holy One, are the worlds of kine? Tell me all about them, O sinless one. Verily, what is the nature of those realms that are inhabited by givers of cows? I wish to know of what kind they are. What fruits do they bring? What is the highest objective there which the denizens of Goloka succeed in winning? What are its virtues?

How also do men, freed from every kind of anxiety, succeed in going to those sacred realms? For what period does the giver of a cow enjoy the fruits that are borne by his gift? How may they make gifts of many kine and

how gifts of a few cows? What are the merits attaching to gifts of many kine and what those that attach to gifts of a few only?

How also do some become givers of kine without actually giving any kine? Do you tell me all this, O Brahma. How does one making gifts of even many kine, O most mighty Lord, become the equal of one that has made gift of only a few kine? How also does one who make gifts of only a few kine succeed in becoming the equal of one who has made gifts of many kine? What kind of dakshina is regarded as distinguished for pre-eminence in the matter of godana? It behoves you, O holy Grandsire of worlds, to discourse to me on all this agreeably to truth."

CANTO 73

The Grandsire said, "The questions you have asked me about kine, beginning with their gift, are such that there is none else in the three worlds, O you of a hundred sacrifices, who could have asked. There are many kinds of worlds, O Sakra, which are invisible to even you. I see those realms, O Indra, as do women that are chaste and have been attached to only one husband. Rishis observant of stern vows, through their deeds of righteousness and piety, and Brahmanas of righteous souls, succeed in repairing to them even in their bodily forms. Men that observe the loftiest vows behold those regions which resemble the bright creations of dreams, for they are helped by their cleansed minds and by that temporary mukti which succeeds the loss of one's consciousness of body.

Listen, O you of a thousand eyes, and I will tell you what the attributes are with which those regions are endowed. There the very course of Time is suspended. Decrepitude is not there, nor fire which is omnipresent in the universe. There the slightest evil does not come, nor disease, nor weakness of any kind. The sacred kine that live there, O Vasava, obtain the fruition of every desire which they cherish in their hearts. I have direct experience of what I say to you. Able to go everywhere at will and actually journeying from place to place with ease, they enjoy the fruition of wish after wish even as these arise in their minds.

Lakes and tanks and rivers and forests of diverse kinds, and mansions and hills and all kinds of wonderful objects, delightful to all creatures, are found there. There is no world of felicity that is superior to any of these of which I speak. All those best of men, O Sakra, who are forgiving to all

creatures, who endure everything, who are full of affection for all things, who render dutiful obedience to their gurus, and who are free from pride and vanity, attain to those realms of supreme bliss.

He who abstains from every kind of flesh, who is possessed of a purified heart, who is blessed with righteousness; who worships his parents with reverence, who is truthful in speech and demeanour, who attends with obedience upon Brahmanas, who is faultless in conduct, who never behaves with anger towards cows and towards Brahmanas; who is devoted to the accomplishment of every duty, who serves his preceptors with reverence, who is devoted for his whole life to truth and to giving, and who is always forgiving towards all transgressions against himself; who is mild and self-restrained, who is full of reverence for the deities, who is hospitable to all guests, who is endued with the utmost compassion—verily, he who is adorned with these attributes succeeds in attaining to Goloka, the eternal and immutable world of kine.

He who is stained with adultery never sees such a world; nor he who is a slayer of his guru; nor he who speaks falsely or indulges in idle boasts; nor he who always disputes with others; nor he who behaves with hostility towards Brahmanas. Indeed, that evil one who is stained with such faults fails to attain even a glimpse of these regions of felicity; also he that injures his friends; also he that is full of guile; also he that is ungrateful; also he that is a cheat; also he that is crooked in his ways; also he that is a disregarder of dharma; also he that is a killer of Brahmanas. Such men cannot behold in even imagination Goloka that is the abode of only the righteous of deeds.

I have told you everything about the world of kine, O Lord of the Devas. Hear now, O you of a hundred sacrifices, the merit that is theirs who are engaged in making gifts of kine. He who make gifts of kine, after purchasing them with wealth obtained through inheritance or acquired lawfully by him, attains, as the fruit of such an act to many realms of inexhaustible felicity. He who makes a gift of a cow, having acquired it with wealth won at dice, enjoys felicity, O Sakra, for ten thousand years of the Devas. He who acquires a cow as his share of ancestral wealth is said to acquire her legitimately. Such a cow may be given away. They that make gifts of kine so acquired attain to many eternal regions of inexhaustible bliss.

That man who, having acquired a cow in gift, makes a gift of her with a pure heart, attains without doubt, O Lord of Sachi, eternal regions of beatitude. He who, with restrained senses, speaks the truth from his birth to the time of his death, and who endures everything at the hands of his guru and of Brahmanas, and who practises forgiveness, attains to an end that is equal to that of holy kine. Speech that is harsh or vulgar, O Indra, should never be addressed to a Brahmana. One should not, in even one's mind, do any injury to a cow. One should, in one's conduct, imitate the cow in mildness and gentleness, and show compassion towards the cow.

Hear, O Sakra, what the fruits are that become his who is devoted to the dharma of truth. If such a one gives away a single cow, that one cow becomes equal to a thousand. If a Kshatriya possessed of such qualities makes a gift of a single cow, his merit becomes equal to that of a Brahmana's. That single cow, Sakra, which such a Kshatriya gives away becomes the source of as much punya as the single cow that a Brahmana gives away under similar circumstances. Even this is the certain conclusion of the shastras.

If a Vaisya of similar accomplishments were to make the gift of a single cow, that cow would be equal to five hundred kine in the merit she would produce. If a Sudra blessed with humility were to make the gift of a cow, such a cow would be equal to a hundred and twenty-five kine in punya. Devoted to penances and truth, proficient in the scriptures and all good karma through dutiful service rendered to his guru, blessed with forgiveness of disposition, engaged in the worship of the gods, possessed of a tranquil soul, pure in body and mind, enlightened, observant of all dharma, and freed from every kind of egotism, the man who makes a gift of a cow to a Brahmana, certainly attains to great punya through that dakshina of his—the gift, according to proper rites, of a cow yielding copious milk. Hence, with singleness of devotion, observant of truth and humbly serving one's preceptor, one should always make gifts of kine.

Hear, O Sakra, what the punya is of that man who, duly studying the Vedas, shows reverence for kine, who always grows glad at the sight of cows, and who, since his birth has always bowed his head to kine. The punya that becomes one's by performing the Rajasuya yagna, the punya that becomes one's by making gifts of piles of gold—that lofty merit is acquired by him who shows such reverence for kine. Righteous Rishis and other Mahatmans, crowned with true success, have said so. Devoted to truth,

possessed of a tranquil soul, free from greed, always truthful in speech, and behaving with reverence towards kine with the steadiness of a vow, the man who, for a whole year before himself taking any food, regularly feeds cows, wins the punya of making a gift of a thousand kine.

That man who eats only one meal a day and who gives away the entire quantity of his other meal to kine—verily, the man who thus reverences cows with the steadfastness of a vrata and shows such compassion towards them, enjoys ten years of limitless felicity. That man who confines himself to one meal a day and with the other meal saved over some time, buys a cow and makes a gift of it, earns, through that gift, O you of a hundred sacrifices, the eternal punya that attaches to the gift of as many kine as there are hairs on the body of that single cow he gives. These are immutable declarations in respect of the merit that Brahmanas acquire by making gifts of kine.

Listen now to the punya that Kshatriyas may win. It has been said that a Kshatriya, by buying a cow in this manner and making a gift of it to a Brahmana, acquires uninterrupted felicity for five years. A Vaisya, by such conduct, acquires only half the merit of a Kshatriya, and a Sudra earns half the punya that a Vaisya does. That man, who sells himself and with the proceeds thereof purchases kine and gives them away to Brahmanas, enjoy bliss in heaven for as long as cows seen on earth. It has been said, O most blessed one, that in every hair of such cows as are bought with the proceeds gained by selling oneself, there is a whole world of inexhaustible felicity.

The man who having acquired kine by battle makes gifts of them to Brahmanas, acquires as much merit as he who makes gifts of kine after having bought them by selling himself. The man who, in the absence of kine, makes a gift of a cow made of sesame seeds, restraining his senses the while, is saved by such a cow from every kind of danger or distress. Such a man sports in great felicity.

The mere godana is not laden with merit. The considerations of deserving recipients, of time, of the kind of kine, and of the ritual to be observed while giving, must be attended to. One should ascertain the proper time for making a gift of kine. One should also ascertain the distinctive merits of both the Brahmanas who are to receive them and of kine which are to be given away. Cows should not be given to one in whose abode they are likely to suffer from fire or the sun. One, who is rich in Vedic lore, who is of pure lineage, who is endowed with a tranquil soul, who is devoted to

the performance of sacrifices, who fears the commission of sin, who is possessed of varied knowledge, who is compassionate towards cows, who is mild in behaviour, who accords protection to all that seek it of him, and who has no means of sustenance assigned to him, is regarded as a proper person to receive a gift of cows.

To a Brahmana who has no means of sustenance, to him while he is afflicted for want of food—for instance, in a time of famine—for farming, for a child born as a result of homa, for the purposes of his guru, for the nurture of a child born naturally and lawfully, a cow should be given. Verily, the gift should be made at a proper time and in a proper place.

Those kine, O Sakra, whose gentle and auspicious dispositions are well known, which have been acquired as a reward for knowledge, or which have been bought in exchange for other animals such as goats and sheep, or which have been won by prowess of arms, or obtained as marriage-dower; or which have been acquired by being rescued from danger, or which, unable to be maintained by their impoverished owner have been made over for careful keep to another, are regarded as appropriate gifts. Such kine that are strong of body, which have good dispositions, and which emit an agreeable fragrance, are lauded as gifts. As Ganga is the foremost of all rivers, even so is a Kapila cow the foremost of all bovines.

Abstaining from all food and living only upon water for three nights, and sleeping for the same period on bare earth, one should make gifts of kine to Brahmanas after having gratified them with other offerings. Such kine, free from every fault, should be accompanied by healthy calves that have not been weaned. Having made the gift, the giver should live for the next three days on food consisting only of the produce of the cow.

By giving away a cow that is of a good disposition, that quietly suffers herself to be milked, that always brings forth living and healthy calves, and that does not run away from her owner's home, the giver enjoys prosperity in the next world for as many years as there are hairs on her body. Similarly, by giving to a Brahmana a bull that can bear heavy burden, that is young and strong and docile, that quietly bears the yoke of the plough, and that is possessed of such energy as he can endure great labour, one attains to such regions as are his who gives away ten cows.

That man who rescues kine and Brahmanas from danger in the wilderness is himself rescued from every kind of peril and calamity. Hear what his punya is. The merit such a man acquires is equal to the eternal

punya of a horse sacrifice. Such a one attains to whatever end he wishes for at the hour of his death. Many a region of felicity—in fact, whatever happiness he covets in his heart—becomes his through what he has done. Verily, such a man, blessed by kine, lives honoured in every realm of heaven.

That man, who follows his herd every day in the forest, himself subsisting the while on grass and cow dung and leaves of trees, his heart freed from desire of reward, his senses restrained from every improper object and his mind purified of all dross—that man, O you of a hundred sacrifices, lives in joy and freed from the dominion of desire in my world, Brahmaloka, or in any other realm of bliss that he wishes, in the company of the Devas.”’

CANTO 74

'Indra said, "I wish to know, O Grandsire, what end he attains who steals a cow or who sells one from motives of greed."

The Grandsire said, "Hear what consequences overtake those that steal a cow for killing her for food, or selling her for wealth, or making a gift of her to a Brahmana. He who, without being checked by the restraints of the scriptures, sells a cow, or kills one, or eats the flesh of a cow, or they, who, for the sake of wealth, suffer a person to kill kine—all these, he that kills, he that eats, and he that permits the slaughter, rot in hell for as many years as there are hairs on the body of the cow that is slain.

O you of great puissance, all those sins that attach to one that obstructs a Brahmana's sacrifice attach to the sale and the theft of kine. That man who having stolen a cow makes a gift of her to a Brahmana, enjoys felicity in heaven as the reward of the gift but suffers misery in hell for the sin of theft, for as long a period.

Gold has been said to constitute the dakshina, O you of great splendour, in godana, the gifts of kine. Indeed, gold has been said to be the best dakshina in all sacrifices. By making a gift of kine one is said to redeem one's ancestors to the seventh generation as well as one's descendants, also to the seventh. By giving away kine with a dakshina of gold one saves one's ancestors and descendants of twice that number. The gift of gold, suvarnadana, is the best of gifts. Gold is, again, the best dakshina. Gold is a great cleanser, O Sakra, and is, indeed, the best of all purifying agents. O you of a hundred sacrifices, gold has been said to be the sanctifier of the

entire race of him who gives it away. I have thus, O you of great splendour, told you in brief about dakshina.”’

Bhishma says, ‘Even this is what the Pitamaha Brahma said to Indra, O king of the Bharatas. Indra imparted this to Dasaratha, and Dasaratha in his turn to his son Rama; Rama of Raghu’s vamsa imparted it to his dear brother Lakshmana of great fame. While dwelling in the forest, Lakshmana taught it to the Rishis. It has then come down from generation to generation, for the Rishis of rigid vows held it amongst themselves as also the righteous kings of the earth. My guru, Bhargava, O Yudhishtira, taught it to me. That Brahmana, who recites it every day in assemblies of Brahmanas, at sacrifices or during godanas, or when two pure men meet, acquires hereafter many regions of inexhaustible bliss where he always dwells with the gods as his companions. The holy Brahma, the Supreme Lord, said so to Indra on the subject of kine, and godana.’”

CANTO 75

"Yudhishtira says, 'I have been greatly assured, O mighty one, by you thus discoursing to me on dharma. I must, however, give expression to the doubts and questions that I still have. Do you clear them for me, Pitamaha. What are the fruits, declared in the scriptures, of the vows that men observe? Of what nature are the fruits, O you of great splendour, of observances of other kinds? What, again, are the fruits, of one's studying the Vedas thoroughly? What are the fruits of gifts, and what those of holding the Vedas in one's memory? What are the fruits that attach to the teaching of the Vedas? I want to know all this.

What, O Grandsire, are the merits that attach to not accepting dana in this world? What fruits are seen to attach to him who gives gifts of knowledge? What is the punya acquired by persons that observe their svadharma, as also by Kshatriyas that do not flee from battle? What are the fruits that have been declared to attach to the observance of purity and to the practice of brahmacharya? What are the merits that attach to the service of one's father and mother? What also are the merits of serving gurus and acharyas, and what are the merits of compassion and kindness?

I want to know all these, Pitamaha, truly and in detail, O you that know all the shastras. Great is the curiosity that I feel.'

Bhishma says, 'Eternal regions of rapture become his, who, having properly commenced a vrata, a vow, completes its observance according to the scriptures, without a break. The fruits of niyamas, O king, are visible even in this world. These rewards that you have won are those of niyamas and yagnas. The fruits that attach to the study of the Vedas are seen both

here and hereafter. The one who is devoted to the study of the Vedas is seen to live in joy both in this world and in the world of Brahma.

Listen now to me, O king, as I tell you in detail what the fruits are of yama or niyati or self-restraint. They that are self-restrained are happy everywhere. They that are self-restrained are always in the enjoyment of that bliss which attaches to the absence or the subjugation of desire. They that are self-restrained are able to go everywhere at will. They that are self-restrained can destroy every enemy. Without doubt, they that are self-restrained succeed in obtaining everything they seek.

They that are self-restrained, O son of Pandu, have their every wish fulfilled. The happiness that men enjoy in swarga, through tapasya and prowess at arms, through dana, and through diverse sacrifices, also becomes theirs that are self-restrained and forgiving. Self-restraint is more meritorious than a gift. A giver, after making a gift to Brahmanas, may still yield to the influence of anger. A self-restrained man, however, never yields to wrath. Hence, self-restraint is superior in punya to charity. The man who makes gifts without yielding to anger, succeeds in attaining to eternal regions of bliss. Anger destroys the merit of a gift. Hence, is yama superior to dana.

There are countless invisible realms, O king, numbering millions, in swarga. They are spread across the face of heaven, and these worlds belong to the Rishis. Men leave this world, attain to them and become transformed into deities. Rajan, the great Rishis go to them, taken only by their self-restraint, and as the end of their efforts to attain to a world of superior happiness. Hence, self-restraint is indeed superior in spiritual efficacy to giving charity and gifts.

The Brahmana, who becomes an acharya who teaches the Vedas, and who duly worships the holy fire, leaves all his sorrows and afflictions in this world, and goes to enjoy inexhaustible ecstasy in the world of Brahma. That Brahmana who, having himself studied the Vedas, imparts a knowledge of them to righteous disciples, and who praises his own guru, attains to great honour in swarga.

The Kshatriya, who takes to the study of the Vedas, to the performance of yagnas, to the giving of dana, and who saves the lives of others in battle, similarly attains to great honour in heaven. The Vaisya, who, observing his svadharma, makes gifts, reaps as the fruit of those gifts a crowning reward. The Sudra, who duly observes the dharma of his varna, which consists of

service rendered to the three other orders, wins swarga as the reward of such service.

Diverse kinds of heroes have been spoken of in the scriptures. Listen to me as I tell you what the rewards are that they attain to. The rewards are fixed of a hero belonging to a heroic vamsa. There are heroes of sacrifice, heroes of self-restraint, heroes of truth, and others equally entitled to the name of vira. There are heroes of battle, and shuras of gift and of liberality among men. There are many who may be called the heroes of the Sankhya faith as, indeed, there are many others that are called nayakas of Yoga.

There are others that are regarded as heroes in vanaprastha, of grihasta, and of renunciation, sannyasa. Similarly, there are others that are called viras of the intellect, and also heroes of forgiveness. There are other men, who live in tranquillity and who are regarded as nayakas of dharma, righteousness. There are many other kinds of heroes that practise diverse other kinds of vows and observances. There are masters devoted to the study of the Vedas and heroes devoted to the teaching of the Vedas. There are, again, men that come to be regarded as viras for the devotion with which they wait upon and serve their preceptors, as indeed, shuras in respect of the reverence they show to their sires.

There are heroes of obedience to their mothers, and heroes for the life of mendicancy they lead. There are heroes in the matter of hospitality to guests, while living as grihastas. All these great men attain to transcendent regions of joy which, of course, they acquire as the rewards of their own karma. Holding all the Vedas in memory, or ablutions performed in all the tirthas, the sacred waters, may or may not be equal to telling the Truth every day of one's life. A thousand Aswamedha yagnas and Truth were once weighed in a balance. It was seen that Truth weighed heavier than a thousand horse sacrifices.

It is by Truth that the sun gives heat and light, it is by Truth that fire burns, it is by Truth that the winds blow; verily, everything rests upon Truth. It is Truth, Satya, that gratifies the Devas, the Pitris and the Brahmanas. Truth has been said to be the highest dharma. Therefore, no one should ever transgress Truth. The Munis are all devoted to Truth. Their prowess depends upon Satya. They also swear by Truth. Hence, Satya is pre-eminent. All truthful men, O Lord of the Bharatas, succeed by their truthfulness in attaining swarga and sporting there in bliss.

Niyati, self-restraint, is the attainment of the reward that attaches to Truth. I have discoursed on it with my whole heart. The man of humble heart who is possessed of self-restraint, beyond doubt attains to great honour in heaven.

Listen now to me, O Bhumipala, as I expound to you the merits of brahmacharya, celibacy. That man, who practises the vow of brahmacharya from his birth to the time of his death—know, O king, that for such a man nothing is unattainable. Millions of Rishis dwell in the world of Brahma. All of them, while here, were devoted to Truth, and self-restrained, had their vital seed drawn up. The vow of brahmacharya, O king, duly observed by a Brahmana, is sure to consume all his sins. The Brahmana is said to be a blazing fire. In those Brahmanas that are devoted to tapasya, the god of fire becomes plainly visible. If a Brahmacharin yields to wrath from being slighted in any way, the king of the Devas himself trembles in fear. Even this is the visible fruit of the vow of Brahmacharya that is observed by the Rishis.

Listen to me, O Yudhishtira, what the punya is that attaches to the worship of one's father and mother. He who dutifully serves his father without ever crossing him in anything, or similarly serves his mother or elder brother or other elder or preceptor, know, earns a place in heaven. The man of purified soul, because of such service rendered to his elders, has never to even catch a glimpse of the hell that is naraka.'"

CANTO 76

"Yudhishtira says, 'I desire, O king, to hear you discourse in detail upon those high laws which regulate godana, for it is by making gifts of kine according to those laws that one attains to innumerable regions of eternal prosperity and joy.'

Bhishma says, 'There is no dana, O Lord of earth, which is higher in merit than the godana. A righteously acquired cow, if given away, immediately redeems the entire vamsa of the giver. That ritual which first came to be for the benefit of the righteous, was subsequently declared to be for the weal of all creatures. That ritual has come down from primeval time. Why, it existed even before it was revealed. Verily, O Rajan, listen to me and I will tell you about the ritual which affects the gift of kine.

In days of yore, when a number of kine intended to be given away were brought before him, King Mandhatri, filled with doubt about the ritual with which he should give them away, questioned the Devaguru Brihaspati to clear his doubt.

Brihaspati said, "Duly observing self-restraint all the while, the giver of kine should, on the previous day, properly honour Brahmanas and appoint the actual time of dana. As regards the kine to be given away, they should be of the kind called Rohini. The cows should be addressed with the words Samange and Bahule. Entering the fold where the kine are kept, the following Srutis should be uttered—*The cow is my mother. The bull is my sire. Give me heaven and earthly prosperity. The cow is my refuge!*

Entering the fold and saying these words, the giver should pass the night there. He should again utter the same chant when actually giving

away the kine. Thus staying with the kine in the fold without doing anything to restrain their freedom, and lying down on the bare earth, without driving away the gnats and other insects that annoy him as they annoy the cows, the giver is immediately purified of all his sins through reducing himself to a state of perfect similitude with the kine.

When the sun rises in the morning, you should give away the chosen Rohini cow, along with her calf and a bull. As the reward for such a gift, you will surely become worthy of attaining swarga. The blessings that are declared by the holy mantras will also be yours.

The mantras speak thus of kine: *Cows are endued with strength and energy. Kine have in them wisdom. They are the source of that immortality which sacrifice achieves. They are the refuge of all tejas. They are the steps by which earthly prosperity is won. They constitute the eternal course of the universe. They lead to the extension of one's race. Let the kine that I give away destroy my sins. They have that in them which partakes in the nature of both Surya and Soma. Let them help me attain heaven. Let them betake themselves to me as a mother to her child. Let all other blessings also be mine that have not been named in the mantras I have uttered!*

In the alleviation or cure of phthisis and other wasting sicknesses, and in the matter of achieving freedom from the body, if a person takes the help of the five precious things that the cow yields, kine become inclined to confer blessings upon the giver even like the Saraswati river. *O sacred cows, you are always bestowers of all kinds of punya. Gratified with me, do you appoint a desirable end for me. I have today become what you are. By giving you away, I give myself away.*

After these words have been uttered by giver, the receiver should say, *You are no longer owned by him who gives you away. You have now become mine. Possessed of the nature of both Surya and Soma, do you cause both the giver and the receiver to blaze forth with all kinds of prosperity!*

Thus the giver should utter the first part of the above verse. The twice-born receiver, who knows the ritual that regulates godana, utters the words occurring in the latter half of the mantra.

The man who, instead of a cow, gives away cloths or gold of the same value as a cow, comes to be regarded as the giver of a cow; the giver, when giving away the value of a cow in other form should say—*This cow with face upturned is being given away. Do you accept her.*

The man who gives away cloths in the place of a cow should say—*Bhavitavya!* meaning that the gift should be regarded as representing a cow. The man who gives away gold in place of a cow should utter the word *Vaishnavi!* meaning this gold that I give is of the form and nature of a cow. These are the words that should be uttered for the particular dana.

The reward reaped by making such vicarious gifts of kine is a term in swarga for six and thirty thousand years, eight thousand years, and twenty-thousand years, respectively. These are the merits of gifts of things that are given in the stead of kine. As regards him who gives an actual cow, all the punya that attaches to vicarious gifts of cows become his at the eighth step homewards of the recipient.

He that gives an actual cow is endowed with righteous conduct in this world. He that gives the value of a cow is freed from every kind of fear. He that gives a cow or a gift of like value never meets with sorrow. All the three, as also they that regularly go through their ablutions and other kriyas at dawn, and he that knows the Mahabharata well, all attain to the worlds of Vishnu and Soma.

Having given away a cow, the giver should for three nights keep a vrata and pass one night with kine. Beginning again from that lunation, on the eight tithi, which is known as kamya, he should pass three nights, supporting himself entirely on the milk, urine and dung of the cow. By giving away a bull, one attains to the punya that attaches to the divine vow of brahmacharya. By giving away two kine, a bull and a cow, one acquires mastery of the Vedas.

The man who performs a sacrifice and makes gifts of kine agreeably to the ritual laid down, attains to many regions of a superior character. These, however, are not attainable by one who does not know or perform that ritual and who, therefore, gives godana without observing the scriptural declarations. That man who gives away even a single cow that yields a copious measure of milk, acquires the merit of giving away all the desirable things on earth collected together. What need, therefore, be said of the gift of many such kine as yield havya and kavya for their teats being full?

The merit that attaches to the gift of superior oxen is greater than that which attaches to the gift of kine. One should not, by imparting a knowledge of this ritual, benefit a person that is not one's disciple or who does not observe vratas, or that is bereft of faith or possessed of a crooked understanding. Truly, this dharma is a mystery, unknown to most. One that

knows it should not speak of it in every place. There are, in the world, many men that are without faith. There are among men many persons that are mean and that resemble Rakshasas. This religion, if imparted to them, would lead to evil. Indeed, it would produce equal evil if imparted to such sinful men as have taken shelter in godlessness.

Listen to me, O king, and I will recite to you the names of those great kings of dharma that attained to regions of great felicity as the reward of the godana which they gave agreeable to the dictates of Brihaspati: Usinara, Viswagaswa, Nriga, Bhagiratha, the celebrated Mandhatri, son of Yuvanaswa, King Muchukunda, Bhagiratha, Naishadha, Somaka, Pururavas, Bharata of imperial sway to whose vamsa all the Bharatas belong, the heroic Rama, son of Dasaratha, and many other celebrated kings of great achievements, and also King Dilipa of widely known deeds, all, because of their gifts of kine agreeable to the ritual, attained to swarga.

King Mandhatri was always observant of yagnas, dakshina, tapasya, rajadharma and godana. Therefore, O son of Pritha, do you also bear in mind those behests of Brihaspati which I have recited to you regarding godana.

Having acquired the kingdom of the Kurus, do you, with a cheerful heart, make gifts of the finest kine to the foremost of Brahmanas!'

Thus addressed by Bhishma on the proper way to make gifts of kine, King Yudhishtira did all that Bhishma wished. Verily, Yudhishtira Dharmaraja bore in his heart the whole of that dharma which the Devaguru Brihaspati imparted to the royal Mandhatri. Yudhishtira, from that time, began to give godana and to support himself on grains of barley and on cow dung and the urine of kine, as both his food and drink. The king also began to sleep from that day on the bare earth, and with restrained soul and resembling a bull in strength and conduct, he became the greatest of monarchs.

From that day, the Kuru king became most attentive to cows and always worshipped them, hymning their praises. From that day, the king gave up the practice of yoking bullocks to his carriages. Wheresoever he had occasion to go, he went on chariots drawn by horses of mettle.'"

CANTO 77

Vaisampayana said, "King Yudhishtira, endowed with humility, yet again questioned the royal son of Santanu on the subject of godana, in further detail.'

The king said, 'Do you, O Bhaarata, once more discourse to me in depth on the merits of giving away cows. Verily, O Kshatriya, I am not satiated with listening to your amrita-like words.'

Thus addressed by Yudhishtira the just, Santanu's son Bhishma begins to discourse to him again on the punya attached to godana. Bhishma says, 'By giving to a Brahmana a cow possessed of a calf, endued with docility and other virtues, young in years, and wrapped round with a piece of cloth, one is cleansed of all one's sins. There are many regions in naraka which are sunless, lightless. One who makes the gift of a cow has never to go to such hells. That man, however, who gives to a Brahmana a cow that cannot drink or eat, who has not milk for her teats have run dry, whose body and senses are enfeebled, who is diseased and decrepit, and which may be likened to a tank whose water has dried up—indeed, the man who gives such a cow to a Brahmana and thereby inflicts only pain and disappointment upon him, has certainly to enter into the darkest hell.

That cow that is ill-tempered and vicious, or sickly or weak, or which has been bought without the price agreed upon having been paid, or which would only afflict the Dvija with distress and frustration, should never be given. The realms of grace such a giver may otherwise acquire as rewards of other deeds of dharma he has performed would all fail to bring him any happiness or impart to him any tejas. Only such kine as are strong, docile,

young in years, and possessed of fragrance, are praised by all for being given in godana. And truly, as Ganga is the foremost of all rivers, even so is a Kapila cow the best of all kine.'

Yudhishtira says, 'Why, O Grandsire, do the righteous especially laud the gift of a Kapila cow, when all good kine that are given away should be regarded as equal? O mighty one, I wish to hear what the distinction is that attaches to a Kapila cow. You are, for certain, competent to discourse to me on this matter.'

Bhishma says, 'I have, O son, heard old men recite this history regarding the circumstances under which the Kapila cow was created. I shall recite that old tale to you. In days of yore, the Self-born Brahma commanded Rishi Daksha, "Do you create living creatures!"

From the desire of doing good to living creatures, Daksha first created annrita, food. Even as the Devas exist, depending upon amrita, all living creatures live depending upon the sustenance of food assigned by Daksha. Among all creatures chala and achala, mobile and unmoving, the mobile are superior. Among mobile creatures Brahmanas are the most superior, for the yagnas are all established upon them, and it is through sacrifice that Soma rasa is obtained.

Sacrifice has been established upon kine. The gods become gratified through sacrifices. As regards creation, then, the means of support came first, and the creatures came next. As soon as creatures were born, they began to cry aloud for food. All of them then approached their Creator to feed them like children going to their father or mother.

Knowing what his creatures craved, Daksha Prajapati, the holy Lord of all the living creatures, himself drank a quantity of amrita, for the sake of the beings he had created. He became gratified with the nectar he quaffed and thereupon an eructation came from him, exuding a most divine fragrance all around. And from that wondrous and ambrosial belching, there arose the original and divine cow, which Daksha named Surabhi.

This Surabhi was thus a daughter of his that sprang forth from his mouth. The cow called Surabhi brought forth a number of daughters who came to be regarded as the mothers of the world. Their complexion was that of gold, and they were all Kapilas. They were the means of sustenance for all creatures. As those kine, whose complexion resembled that of amrita, began to pour forth milk, the froth of that milk rose up and began to spread

on every side, even as when the waves of a river dash against one another, copious froth is created that spreads on every side.

Some of that froth fell from the mouths of the calves that were suckling upon the head of Mahadeva who was seated upon the earth. Thereupon, the puissant Mahadeva, filled with wrath, cast his eyes upon those kine. With the third eye which adorns his forehead, he seemed to burn those kine as he looked at them. Like the sun tingeing cloud masses with colours, the energy that issued from the third eye of Mahadeva produced, O monarch, diverse complexions on those kine. Those among then which escaped from the glare of Siva by fleeing into Somaloka, remained the same colour as they were born—pristine white.

Seeing that the Lord Siva was incensed, Daksha Prajapati said to him, "You have, O Mahadeva, been drenched with amrita. The milk or the froth that escapes from the mouths of calves sucking at their dams is never impure. Chandramas drinks the rasa and pours it forth once more; but it is not regarded as being unclean. Even so, the milk that these kine yield, being born of amrita, is not considered impure even though the calves have touched the cows' teats with their mouths.

The wind can never become unclean. Fire can never become unclean. Gold can never become unclean. The ocean can never become unclean. Amrita, even when drunk by the Devas, can never become impure. And the milk of a cow, even when her udders are sucked by her calf, can never become impure. These kine will support all these worlds with the milk they will yield and the ghrita that will be made from it.

All creatures want to enjoy the sacred and ambrosial wealth that cows possess and yield."

Saying this to Siva, Daksha made a gift of a bull and some cows to Mahadeva. Daksha gratified the heart of Rudra, O Bhaarata, with that dakshina and, gratified, Siva made that bull his mount. And it was after the form of that great bull, Nandin, that Mahadeva adorned the standard on his battle-chariot; and so did Siva become known as Vrishabdhvaja or the Bull-bannered One.

It was on that occasion also that the celestials, uniting together, made Mahadeva the Pasupati, the Lord of animals. Indeed, the great Rudra became the master of kine and is called the Bull-signed God.

Hence, O king, in the matter of giving away kine, the gift of Kapila cows is regarded as being the best of all, for they are endowed with great

tejas and retain their original white hue. Thus are kine the foremost of all creatures in the world. It is from them that the means have flowed for the sustenance of all the worlds. They have Rudra for their master. They yield Soma rasa in the form of milk. They are auspicious and sacred, and granters of every wish and givers of life. By making a gift of a cow a man comes to be regarded as making a gift of every desirable thing that men enjoy. That man who wishes to attain to prosperity reads, with a pure heart and body, these slokas on the origin of kine, and is cleansed of all his sins and indeed attains to prosperity and children and wealth and animals.

He who makes a gift of a cow, O king, always succeeds in acquiring the punya that attaches to gifts of havya and kavya, to the offer of tarpana, oblations of water to the Pitris, to other religious kriyas whose performance brings peace and happiness, to the gift of chariots and carriages and fine cloths, and to cherishing children and the old.'

Hearing these words of his Grandsire, Pritha's son, the royal Yudhishtira of Ajamida's race, with his brothers, began to make gifts of both bulls and cows of different colours to the best Brahmanas. Verily, in order to conquer realms of grace in the next world, and of winning great fame, Yudhishtira performed many sacrifices and, as sacrificial dakshina, gave away hundreds of thousands of kine to such Brahmanas.'

CANTO 78

Bhishma says, 'In days of yore, King Saudasa born of Ikshvaku's race, foremost of eloquent men, once went to his kulaguru, his family priest Vasishta, that greatest of Rishis, crowned with ascetic success, who could range through all the worlds at will, Vasishta the receptacle of Brahman, and blessed with eternal life, and put him the following question.

Saudasa said, "O holy, sinless one, what is that in the three worlds, which is sacred and by reciting which at all times a man may acquire the highest punya?"

To King Saudasa who stood before him with head bent in reverence, the learned Vasishta, having first bowed to sacred kine and purified himself in body and mind, discoursed upon the rahasya relating to cows, a subject fraught with rewards most beneficial to all.

Vasishta said, "Kine are always fragrant with the auspicious redolence of amrita that their bodies exude. Cows are the great refuge of all creatures. Cows constitute the great source of blessing to all. Kine are the past and the future. Kine are the source of eternal growth. Kine are the root of prosperity. Anything given to kine is never lost. Kine constitute the highest food. They are the best havi for the Devas. The mantras called Swaha and Vashat are forever established in kine. Cows are the fruit of sacrifices. Sacrifices are established in kine. Kine are the future and the past, and sacrifice rests upon them. Morning and evening, cows yield havis to Rishis for use in homa, O you of great effulgence.

They who make a gift of kine succeed in transcending all their sins and avoiding every kind of calamity into which they may fall. The man who

owns ten cows and makes a gift of one cow, he that owns a hundred kine and makes a gift of ten, and he who has a thousand cows and makes a gift of a hundred, all earn the same measure of merit.

The man who, though he owns hundred cows, does not establish a domestic fire for daily worship; the man who, though he owns a thousand kine, does not perform sacrifices; and that man who owns wealth but is a miser who gives no gifts and never discharges the dharma of hospitality, are all three not worthy of any respect.

Those men who make gifts of Kapila cows with their calves and with vessels of white brass for milking them—cows that are gentle and not vicious and which, while given away, are richly caparisoned—conquer both this and the other world. Men who make a gift of a bull that is still in his prime of youth, strong, and the best bull in hundreds of herds, who has big horns adorned with ornaments of gold or silver, to a Brahmana possessed of Vedic knowledge, succeed, O scorcher of your foes, in attaining to great prosperity and affluence every time they are born into the world.

One should never go to bed without reciting the names of one's cows; neither should one rise from bed in the morning without a similar recitation. Morning and evening one should bend one's head in reverence to kine. With this, one is sure to attain to great prosperity of every kind.

One should never feel the least repugnance for the urine and the dung of the cow. One should never eat the flesh of cows. If a man lives in this law, he is sure to attain to great felicity. Indeed, one should always take the names of cows, and never show the slightest disregard for kine in any manner. If evil dreams visit a man's sleep, he should chant the names of holy cows. One should smear oneself with cow dung while bathing. One should sit on dried cow dung. One should never urinate or excrete or let other bodily secretions fall on cow dung.

One should never obstruct kine in any way. One should eat, sitting on a cowhide purified by dipping it in water, and then cast one's eyes towards the west. Sitting with restrained speech, one should eat ghee, using the bare earth as one's dish. Through this, a man reaps that prosperity of which kine are the source. One should pour libations on the fire, using ghrita. One should cause Brahmanas to utter blessings upon oneself, with gifts of ghee. One should make other gifts of ghrita. One should also eat ghee. As a reward for all this, one is sure to attain to that prosperity which kine confer.

That man who inspires an idol made of sesame seeds by uttering the Vedic mantras known by the name of Gomati, and then adorns that form with every kind of gem and makes a gift of it, has never to suffer any grief on account of all his sins of omission and commission.

Let cows that yield copious measures of milk and that have horns adorned with gold—cows that are Surabhis or the daughters of Surabhis—come to me even as rivers flow to the ocean. I always gaze at cows. Let cows always look gently at me. Cows are ours. We are theirs. We are there where cows are!

Even thus, at night or day, in happiness or sorrow, surely, in times of even great fear, should a man exclaim. By uttering these words he is certain to be freed from every fear."'

CANTO 79

'Vasishta said, "The kine that were created in a bygone yuga practised the austerest tapasyas for a hundred thousand years with the desire to attain to a position of great pre-eminence. O Parantapa, they said to themselves, *We shall, in this world, become the best of all kinds of dakshina in sacrifices, and we shall not be liable to be stained by any sin. By bathing in water mixed with our dung, the people shall be sanctified. The gods and men shall use our dung to purify all creatures, mobile and unmoving. They also that give us away shall attain to those regions of bliss which will be ours.*

The all mighty Brahma appeared to them at the conclusion of their tapasya, and gave them the boons they sought, saying, *It shall be as you wish. Do you save all the worlds!*

Crowned with the fruition of their wishes, they all rose up, those mothers of both the past and the future. Every morning, men and women should bow with reverence to the sacred cows, and they will surely win every prosperity. At the conclusion of their penances, O king, cows became the refuge of the world. It is for this that kine are said to be the most blessed, sacred, and the foremost of all creations. It is for this that cows are said to stay at the very head of all other creatures.

By giving away a Kapila cow with a calf resembling herself, yielding a copious measure of milk, free from any viciousness, and covered with a fine cloth, the giver attains to great honour in Brahmaloka. By giving away a red cow, with a calf like herself, and milk-yielding and free from every vice,

and covered with an auspicious cloth, one attains to great honour in Suryaloka.

By giving away a cow of mottled, variegated hue, with a calf like herself, and yielding milk, free from every fault, and covered with a cloth, one attains to great honour in the world of Soma.

By giving away a white cow, gentle and yielding copious milk, along with a calf like herself, and caparisoned, one attains to great honour in Indraloka. By giving away a dark cow, milk-yielding and gentle, with a calf like her, and covered with a piece of cloth, one attains to great honour in the world of Agni.

By giving away a cow of the hue of smoke, mild and milk-yielding, with a calf similar to herself, and covered with a rich cloth, one attains to great honour in Yamaloka.

By giving away a cow of the complexion of the foam of water, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one attains to the world of Varuna. By giving away a cow whose complexion is like that of the dust blown by the wind, with a calf, and a vessel of white brass for milking her, and covered with a piece of cloth, one attains to great honour in the world of Vayu, the wind god. By giving a cow of golden hue, having tawny eyes, with a calf and a vessel of white brass for milking her and covered with a piece of cloth, one enjoys the felicity of the realm of Kubera.

By giving away a cow of the complexion of the smoke of burning straw, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one attains to great honour in Pitriloka, realm of the Manes. By giving away a plump cow with the flesh of its throat hanging down and accompanied by her calf, one attains with ease to the lofty realm of the Viswedevas. By giving away a Gouri cow, with a calf similar to her, yielding milk, free from every viciousness, and covered with a piece of cloth, one attains to the region of the Vasus.

By giving away a cow of the complexion of a soft white blanket, with a calf and a vessel of white brass, and covered with a piece of cloth, one attains to the realm of the Sadhyas.

By giving away a bull with a high hump and adorned with every jewel, the giver, O king, attains to the world of the Maruts. By giving away a bull of blue complexion, that is full-grown in respect of years and adorned with every ornament, the giver attains to the regions of the Gandharvas and the

Apsaras. By giving away a cow with the flesh of her throat hanging down, and adorned with every ornament, the giver, freed from every grief, attains to those regions that belong to Prajapati himself.

That man, O king, who habitually makes gifts of cows, travels piercing the clouds on a chariot of solar lustre to swarga and shines there in splendour. That man who habitually makes gifts of kine comes to be regarded as the foremost of his species. When thus entering into heaven, he is received by a thousand Apsaras of beautiful hips wearing celestial raiment and ornaments. These girls wait upon him there and minister to his delight. He sleeps there in peace and is awakened by the musical laughter of those gazelle-eyed women, the sweet notes of their vinas, the soft strains of their vallakis, and the melodious tinkle of their nupuras. The man who makes gifts of cows dwells in swarga and is honoured there for as many years as there are hairs on the bodies of all the kine he gives away. Falling away from heaven upon the exhaustion of his punya, such a man takes birth in the order of Manushyas and into a superior family among men.”’

CANTO 80

'Vasishta said, "*Kine are yielders of ghee and milk. They are the sources of ghrita and they have sprung from ghrita. They are rivers of ghrita, and eddies of ghrita. Let cows ever be in my house. Ghee is always my heart. Ghee is established in my navel. Ghee is in every limb of mine. Ghee dwells in my mind. Cows are always before me. Cows are always behind me. Cows are always all around me on every side of my person. I live in the midst of kine.*

Having purified oneself by touching water, one should, morning and evening, recite these mantras every day. By this, one is sure to be cleansed of all the sins one may commit during the course of the day. They who make gifts of a thousand kine, departing from this world, journey to the regions of the Gandharvas and the Apsaras where there are numberless palatial mansions made of gold and where the Akasa Ganga runs, river of heaven, called the current of Vasu.

Givers of a thousand cows go to where many rivers run, having milk for their water, and cheese for their mire, and curds for their floating moss. That man who makes gifts of hundreds of thousands of kine in accord with the ritual laid down in the scriptures, attains to high prosperity in this world and untold honours in the next. Such a man causes both his paternal and maternal ancestors to the tenth generation to attain to regions of great felicity, and sanctifies his whole race. Kine are sacred. They are the foremost of all things in the world. They are verily the refuge of the universe. They are the mothers of the very gods. They are incomparable.

They should be dedicated in sacrifices. While making journeys, one should travel on their right, keeping them to one's left.

After ascertaining the proper time, they should be given away to deserving persons. By giving away a Kapila cow with large horns, accompanied by a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one succeeds in entering, freed from fear, the palace of Yama that is so difficult to enter.

One should always recite this sacred mantra: *Cows are of beautiful form. Cows are of diverse forms. They are of universal form. They are the mothers of the universe. O, let kine always approach me.*

There is no gift more sacred than godana, the gift of kine. There is no gift that produces more blessed merit. There has been nothing equal to the cow, nor will there be anything that will equal her. With her skin, her hair, her horns, the hair of her tail, her milk, and her fat, and with all these together, the cow upholds yagna. What is there that is more useful than the cow? Bending my head to her with reverence, I adore the cow who is the mother of both the past and the future, and by whom the entire universe of mobile and unmoving creatures is covered.

O Purushottama, I have related to you only a portion of the high punya of cows. There is no gift in this world that is superior to the gift of kine. There is also no refuge in this world that is higher than kine."'

Bhishma continues, 'That high-souled Bhudani, King Saudasa, accepted these words of the Rishi Vasishta to be of the greatest import, and made gifts of a very large number of kine to good Brahmanas, restraining his senses the while; and as the consequence of those gifts, the monarch succeeded in attaining to many regions of ineffable felicity in the next world.'"

CANTO 81

"Yudhishtira says, 'Tell me, Pitamaha, what is the most sacred of all sacred things in the world, other than what you have already spoken of, and which is the highest of all sanctifying objects.'

Bhishma says, 'Cows are the foremost of all things. They are the most sacred and they save men from all kinds of sin and distress. With their milk and with the havi made therefrom, cows uphold all creatures in the universe. O best of the Bharatas, there is nothing that is more sacred than kine. The foremost of all things in the three worlds, kine are themselves sacred and can purify and make others holy as well.

Kine dwell in Goloka, a world higher than Devaloka. When given away, they bestow salvation upon their givers. Men of wisdom succeed in attaining swarga by making gifts of kine. Yuvanaswa's son Mandhatri, Yayati, and his sire Nahusha would always give away cows in thousands. As the reward of those gifts, they have attained to such realms as are unattainable by the very Devas. There is, in this connection, O Anagha, a discourse delivered of old. I will relate it to you.

Once on a time, the most intelligent Suka, having finished his morning rites, approached, with a restrained mind, his sire, that foremost of Rishis, the island-born Krishna Vyasa, who knows keenly the distinction between that which is superior and that which is inferior, and saluting him, said:

"What is the sacrifice which appears to you as the best of all sacrifices? What is that karma by doing which men of wisdom succeed in attaining to the highest world? What is that sacred deed by which the Devas enjoy the bliss of heaven? What constitutes the character of sacrifice as yagna? What

is that upon which yagna rests? What is regarded as the best by the gods? What is that sacrifice which transcends the sacrifices of this world? Do you also tell me, O my father, what is the most sacred of all things."

Having heard these words of his son, O king of the Bharata vamsa, Vyasa, the foremost of all knowers of dharma, discoursed to him as follows.

Vyasa said, "Kine constitute the stay of all creatures. Kine are the refuge of all creatures. Kine are the embodiment of punya. Kine are sacred, and kine are sanctifiers of all. Formerly, cows were hornless as I have heard. To have horns they worshipped the eternal and mighty Brahma. Brahma, seeing the kine sitting in praya and paying their adorations to him, granted to each of them what each desired. Thereafter their horns grew and each got what each desired.

Of diverse colours, and endowed with horns, they began to shine forth in beauty, O son. Favoured by Brahma himself with boons, cows are auspicious and yielders of havya and kavya. They are the embodiments of punya. They are sacred and blessed. They are possessed of excellent form and attributes. Cows constitute lofty and most exalted tejas. The gift of kine is very highly praised. Those good men who, freed from pride, make gifts of kine, are regarded as doers of righteous deeds and, indeed, as givers of all things.

Such men, O sinless one, attain to Goloka, the most sacred and blissful world of cows. The trees there produce ambrosial fruits. Indeed, those trees are always adorned with the most exquisite flowers and incomparable fruit. Those flowers, O Dvija, exude divine fragrance.

The soil of that world is entirely made of gems. The sands there are all gold. The climate there is such that the excellences of every season are perennial. There is no dirt, no dust. Ah, all the realm is, indeed, indescribably auspicious. The rivers that run there shine in resplendence for the red lotuses blooming upon their waters, and for the jewels and gems and gold on their banks, all of which have the radiance of the morning sun. Many are the shimmering lakes in that realm upon whose breasts are countless ethereal lotuses, their very petals made of living jewels, and their filaments adorned with a complexion like that of gold.

They are also adorned with flowering forests of unearthly trees, all of enchanting celestial fragrance, with thousands of beautiful creepers twining round them, as also with forests of Santanakas bearing their joyous flowery burdens. There are rivers whose banks are strewn with numberless lambent

pearls and other splendid gemstones and shining gold. Parts of those realms are forested with trees that are decked with supernal jewels of every kind. Some of them are made of gold and some display the splendour of fire.

There tower many mountains, also of gold, and many hills and other eminences made solidly of deeply lustrous jewels and glittering gemstones. These glow and sparkle in untold beauty for their lofty summits are made of all manner of jewels.

The trees that adorn those worlds always put forth flowers and fruits, and are covered with lush foliage. The flowers always exude a divine fragrance and the fruits are exceedingly sweet, Lord of the Bharata vamsa.

Men of dharma, of righteous deeds, O Yudhishtira, can be found there always sporting in bliss. Freed from grief and wrath, they pass their time there, crowned with the fruition of their every wish. Righteous souls, possessed of fame, dally there in undiluted happiness, moving from place to place as they will, O Bhaarata, in charmed vimanas of great beauty. Bands of Apsaras constantly amuse them, with music and dance and lovemaking.

Indeed, O Yudhishtira, a man goes to such worlds as the reward of his making gifts of kine. Those regions, which have for their Lords Pushan and the Maruts of great puissance, are attained to by givers of kine. In affluence the royal Varuna is regarded as pre-eminent. The giver of cows attains to affluence like that of Varuna himself. One should, with the steadfastness of a vrata, daily recite the mantras declared by Prajapati himself in respect of kine, Viswarupa and Yugandharah, Surupah, Bahurupah and Matara.

He who serves cows with reverence and who follows them with humility, succeeds in obtaining many invaluable boons from the cows who become gratified with him. One should never, in even one's heart, do an injury to cows. One should, indeed, always confer happiness on them. One should always reverence cows and worship them, bowing one's head. He who does this, restraining his senses the while and filled with joy, succeeds in attaining to that peace which is enjoyed by kine and which cows alone can confer.

One should for three days drink the hot urine of the cow. For the next three days one should drink the hot milk of the cow. One should next drink hot ghee for three days. One should subsist for the next three days on air only. That sacred thing through which the Devas enjoy worlds of felicity, that which indeed is the most sacred of all sacred things, ghrita, should then be borne on one's head.

With ghee one should pour libations on the sacred fire. By making gifts of ghee, one should cause Brahmanas to utter blessings upon oneself. One should eat ghee and make gifts of ghee. As the reward for this, one attains to that prosperity which belongs to holy kine.

That man who, for a month, subsists upon the gruel of barley picked out every day from cow dung is cleansed of sins as grave as the slaying of a Brahmana. After their defeat at the hands of the Daityas, the Devas practised this expiation, and through it regained their position as gods. Verily, it was through this that they regained their strength and were crowned with success.

Kine are sacred. They are embodiments of punya. They are great and the most efficacious purifiers of all. By making gifts of kine to Brahmanas, one attains to swarga. Living in a pure state, in the midst of kine, one should after touching pure water mentally recite those sacred mantras that are known by the name of Gomati. By doing this, one is purified of all sins. Brahmanas of righteous deeds, who have been cleansed by knowledge, a study of the Vedas, and observance of vows, should, only in the midst of sacred fires or cows or assemblies of Brahmanas, impart to their disciples a knowledge of the Gomati mantras, which are in every way like a Mahayagna for the merit they create.

One should observe a fast for three nights in order to receive the boon constituted by a knowledge of the import of the Gomati mantras. The man who is desirous of obtaining a son will have one by adoring these mantras. He who wishes to possess wealth shall have his desire gratified by worshipping these mantras. The girl who wishes for a good husband will have her wish fulfilled by them. In fact, one can acquire the fruition of every wish one may cherish, by worshipping these most sacred mantras.

When kine are gratified with the service one renders them, they can, without doubt, grant every wish. Even so, are kine so highly blessed. They are the essential requisite for sacrifices. They are the granters of every wish. Know that there is nothing superior to sacred cows."

Bhishma continues, 'Thus addressed by his high-souled sire, Suka, of great energy, began to worship kine every day. Do you also, O son, do the same.'"

CANTO 82

"Yudhishtira says, 'I have heard that the dung of the cow is imbued with the Devi Sri. I want to hear how this was brought about. I have doubts, O Pitamaha, which you must dispel.'

Bhishma says, 'In this connection the old story is told, O king, of the conversation between cows and Sri, O best of the Bharatas. Once upon a time, the Goddess Sri, assuming a very beautiful form, entered a herd of cows. Seeing her wealth of beauty, the cows were filled with wonder.

The kine said, "Who are you, O devi? How have you become unrivalled on earth for beauty? O most blessed goddess, we are filled with wonder at your wealth of beauty. We want to know who you are. Ah, who, indeed, are you? Where will you go? O you of peerless splendour and complexion, tell us all that we wish to know."

Sri said, "Blessed be you, I am dear to all creatures. Indeed, I am known by the name Sri. Forsaken by me, the Daityas have been lost for ever. The Devas—Indra, Vivaswat, Soma, Vishnu, Varuna and Agni—having found me, sport in joy and will do so for ever. Verily, only when they are invested with me, the Devas and the Rishis have success. You kine, those beings meet with destruction into whom I do not enter. Dharma, artha and kama become sources of happiness only when I am in them. O cows, who are givers of happiness, know that I am possessed of even such tejas.

I wish to always dwell in every one of you. Coming into your presence, I solicit you. Be all of you blessed and endowed with Sri."

The kine said, "You are fickle and restless. You suffer yourself to be enjoyed by many. We do not wish to have you. Blessed be you, go wherever

you please. As for ourselves, all of us are of good forms. What need have we with you? Go wherever you like. You have already gratified us by answering our questions."

Sri said, "Is it proper, you kine, that you do not welcome me? I am difficult of being attained. Why then do you not accept me? It seems, you creatures of excellent vows, that the old adage is true: That it is certain that when one come to another of one's own accord and without being sought, one meets with disregard.

The Devas, the Danavas, the Gandharvas, the Pisachas, the Uragas, the Rakshasas and Manavas succeed in obtaining me only after undergoing the severest austerities. You who have such energy, do you take me. Amiable, gentle ones, I am never disregarded by anyone in the three worlds of mobile and immobile creatures."

The kine said, "We do not disregard you, O devi. We do not show you any slight. You are fickle and of a very restless heart. It is only for this that we take our leave of you. What need of much talk? Do you go wheresoever you choose. All of us are blessed with excellent forms. What need have we with you, O sinless one?"

Sri said, "You givers of honours, cast off by you in this way, I shall certainly become an object of disregard with all the world. Do you show me grace. You are all highly blessed. You are always ready to grant protection to those that seek it. I have come to you soliciting your sanctuary. I have no fault. Do you save me from this predicament. Know that I shall always be devoted to you.

I wish to dwell in any part, however odious, of your bodies. Indeed, I would dwell in even your rectum. Sinless ones, I do not see that you have any part in your bodies that may be regarded as repulsive, for you are sacred, and sanctifying, and so highly blessed. Do you grant my prayer. Tell me in which part of your bodies I may dwell."

'Thus addressed by Sri, the cows, always auspicious and inclined to kindness to all who are devoted to them, took counsel with one another, and then said to the Devi Sri, "O you of great fame, it is surely desirable that we should honour you. Do you live in our urine and dung. Both these are sacred, O auspicious goddess!"

Sri said, "It is my good fortune that you have shown me such grace and your wish to favour me. Let it be even as you say. Blessed be you all, for you have truly honoured me, O givers of happiness."

Having, O Bhaarata, made this compact with the kine, the devi, in the very sight of those cows, rendered herself invisible. I have thus told you, O son, the glory of the dung of kine. I shall once again tell you further about the glory of cows. Do you listen to me.' "

CANTO 83

"Bhishma says, 'They who make gifts of kine, and who subsist upon the remnants of libations offered on the sacred fire, are regarded, O Yudhishtira, as always performing sacrifices of every kind. No sacrifice can be performed without the help of curds and ghee. The very character as yagna which sacrifices have, depends upon ghrita. Hence are ghee, and the cow from which it is comes, regarded as the very root of sacrifice.

Of all kinds of dana, godana, the gift of kine, is praised as the highest. Kine are the foremost of all things. Themselves sacred, they are the best of purifiers and sanctifiers. All should cherish kine in order to gain prosperity and even peace. The milk, curds and ghee that cows yield can cleanse one from every kind of sin. Cows are said to represent the highest tejas both in this world and the world that is above. There is nothing that is more sacred or sanctifying than the cow, O Lord of Bharata vamsa.

In this connection, an ancient tale is told, O Yudhishtira, of the discourse between Brahma, the Grandsire, and Indra, king of the Devas.

After the Daityas had been defeated and Sakra became the Lord of the three worlds, all creatures grew in prosperity and became devoted to the true dharma. Then, once, the Rishis, the Gandharvas, the Kinnaras, the Uragas, the Rakshasas, the Devas, the Asuras, the Avians and the Prajapatis, all came together and worshipped the Grandsire. There were Narada and Parvata and Viswavasu and Haha-Huhu, who sang in divine strains to adore that mighty Lord of all creatures. Vayu bore the fragrance of celestial flowers thence. The seasons also, the ritus in their embodied forms, bore the

perfumes of flowers peculiar to each, to that conclave of celestial ones, that gathering of all creatures of the universe, where Apsaras danced and sang to unearthly music.

In the midst of that assembly, Indra, folding his hands to the Lord of all the gods and bowing his head to him with reverence, asked him: "I wish, Pitamaha, to know why Goloka, the world of sacred kine is higher, O Holy One, than Devaloka, world of the Devas themselves, who are the lords of all the worlds. What austerities, what brahmacharya, O Lord, did kine perform because of which they dwell in bliss in a realm that is beyond even that of the gods?"

Thus questioned by Indra, Brahma said to the slayer of Bala, "You have always, O Indra, disregarded kine. Hence, you know nothing of their glorious pre-eminence. Listen now to me, mighty one, as I explain to you the transcendent energy and splendour of kine, O Devaraja!

Cows have been said to be the limbs of sacrifice. They represent sacrifice itself, Vasava. Without them, there can be no yagna. With their milk and the havi made therefrom, they nurture all creatures. Their male calves are engaged in tillage and thereby produce many kinds of paddy and other seeds. From them flow sacrifices and havya and kavya, and milk and curds and ghrita. Hence, O Devaraja, are cows sacred.

Even while afflicted by hunger and thirst, they bear heavy and diverse burdens. Kine support the Munis. They uphold all creatures in a myriad of ways, O Vasava, and cows are guileless in their conduct. Because of their gentleness and the varied and great services they render, they will always dwell in worlds that are above even ours. This, O you of a hundred sacrifices, is why cows dwell in a realm that is high above that of the Devas.

Vasava, cows gained many excellent boons, and are themselves givers of boons to others. They are called Surabhis. Of sacred deeds and imbued with many auspicious signs, they are most sanctifying. Listen also, O Indra, to why cows, the offspring of Surabhi, have come down to the earth. In day, of yore, O son, when in the Devayuga, the Mahatman Danavas became Lords of the three worlds, Aditi performed the severest tapasya and conceived Vishnu in her womb as her reward. She stood on one leg for many long years in order to have a son.

Seeing the great Devi Aditi thus performing the sternest tapasya, the daughter of Daksha, the illustrious Surabhi, herself devoted to dharma, also undertook the most trying penance upon the breast of the magnificent and

enchanting mountains of Kailasa that are the resort of both the Devas and the Gandharvas. Established in the highest yoga she also stood upon one leg for eleven thousand years. The Devas with the Rishis and the great Nagas were all scorched by the ferocity of her tapasya. Going then with me to that holy mountain, all of them began to adore that auspicious goddess.

I then said to that devi adorned with tapa, 'O faultless devi, for what purpose do you perform such severe austerities? Most blessed one, I am gratified with your tapasya, O beautiful one! Do you, O goddess, ask for whatever boon you desire, and I will grant what you ask.'

Even these were my words to her, Purandara. Surabhi answered me, 'I have no need, O Pitamaha, of boons. Even this, O Anagha, is a great boon to me that you are pleased with me.'

I replied to the illustrious Surabhi, 'Devi, I am more gratified than I can tell both by your tapasya and by your freedom from greed, O you of the beautiful face. And so I grant you the boon of immortality. Through my grace you shall dwell in a world that is higher than all the Trilokas. That world shall be known to all by the name of Goloka.

Your daughters, who are ever engaged in doing good karma, will live in the world of men. All kinds of enjoyment, divine and mundane, which you merely think of, will immediately be yours. Whatever bliss exists in swarga, will also be yours, O most blessed one.'

The realms, O you of a hundred eyes, that are Surabhi's instantly gratify every wish and desire no sooner than they appear in the heart. Not death, decay, or fire can touch its denizens. No ill luck, O Vasava, exists in Goloka. Many forests of fascination and enchantment, and wondrous ornaments and other things of great beauty embellish that realm. There you will see, O Vasava of the eyes like lotus petals, so many indescribable chariots, all plentifully equipped, and which move at the will of the rider. It is only through brahmacharya, by tapasya, with truth, self-restraint, by gifts, by diverse kinds of righteous deeds, through pilgrimages to sacred tirthas, in fact, by the most severe austerities and righteous deeds well-performed, that one can attain to Goloka.

O Sakra, I have answered what you asked me in full. O slayer of Asuras, you should never disregard sacred kine."'

Bhishma continues, 'Having heard these words of the self-born Brahma, O Yudhishtira, Sakra of a thousand eyes began from that time to worship kine every day and to show them the greatest reverence. I have told you

everything about the sanctifying character of cows, O you of great splendour, explaining the sacred nature, the glory and the lofty pre-eminence of kine, which can exorcise every sin. That man who, with senses withdrawn, recites this account to good Brahmanas, on occasions when havya and kavya are offered, or at yagnas, or while adoring the Pitris at sraddhas, succeeds in conferring upon his ancestors an inexhaustible felicity fraught with the fruition of every wish.

The man who is devoted to kine obtains the fruition of his every wish. Indeed, even women that are devoted to cows succeed in fulfilling every wish of theirs. He that wishes for sons obtains them. He that desires daughters obtains those. He that wishes for wealth succeeds in aquiring it and he that wants punya wins that as well. He that wants gyana gains it and he that desires kama enjoys every pleasure. Indeed, O Bhaarata, there is nothing unattainable to one that is devoted to sacred kine.'"

CANTO 84

"Yudhishtira says, 'You have, O Pitamaha, discoursed to me on godana, which is fraught with great punya. In the case of kings who observe their svadharma, the gift of cows is especially meritorious. Kingship is always painful; it is a burden that can never be borne by men of impure souls. Thus, generally, kings fail to attain to auspicious ends. By constantly making bhumidana, gifts of earth, they succeed in purifying themselves of all their sins.

You have, O prince of Kuru's race, discoursed to me on many duties. You have spoken to me about the godana made by King Nriga in days of old. Rishi Nachiketa, in ancient times, discoursed on the punya of this dana. The Vedas and the Upanishads, also, have declared that in all sacrifices, in fact, in all kinds of religious karmas and kriyas, the dakshina should be of earth, kine or gold.

The Srutis, however, declare that in all dakshinas, gold is superior and is, indeed, the best. I want to hear about this from you. What is gold? How did it come to be? When did it come? What is its essence? Who is its presiding deity? What are its fruits? Why is it regarded as the foremost of all things? For what reason do men of wisdom laud suvarnadana, the gift of gold? For what reason is gold regarded as the best dakshina in all sacrifices? Why is gold regarded as a purifier superior to earth and kine? Why is it regarded so superior as a dakshina?

Do you, O Pitamaha, discourse to me on all this!'

Bhishma says, 'Listen, O king, with concentrated attention to me as I tell you in detail of the origin of gold, as I understand it.

When my father Santanu of great tejas left this world, I went to Gangadwara to perform his sraddha. Arrived there, I commenced the sraddha of my father. Coming there, my mother Jahnavi rendered me great help. Inviting many Rishis, crowned with spiritual success, and having them sit before me, I began the preliminary rites of gifts of water and other auspicious things. Having performed all the preliminary rituals, as prescribed in the shastras, with a concentrated mind, I set myself to offer the pinda, the obsequial cake. I then saw, O king, that a handsome arm, adorned with angadas and other ornaments, rose up, piercing the ground, through the blades of kusa grass which I had spread. Beholding this arm rise from the ground, I became filled with wonder. Indeed, O king of the Bharata vamsa, I thought that my father had come himself to accept the pinda I was about to offer.

I grew thoughtful and, by the light of the scriptures, the conviction soon came upon me, and indeed seized my mind, that the law does occur in the Vedas that the obsequial cake should never be given into the actual hand of him whose sraddha is being performed. The Pitris do not come in their visible forms to take the pinda. On the other hand, the scripture does provide that the offering should be made on blades of kusa grass spread on the earth.

Ignoring that hand which seem to constitute an indication of my father's presence, and remembering the true law which is declared in the shastras, I offered the entire pinda upon those blades of kusa grass that were spread before me. Know, O Kshatriya, that what I did was perfectly consistent with scriptural law. When I made my offering, the arm of my father vanished in our very sight.

That night, as I slept, the Pitris appeared to me in a dream. Gratified with me they said, "We are pleased with you for your adherence today to the law of the shastras. We are gratified to see that you did not swerve from the injunctions of the scriptures. Having been followed by you, O king, the scriptural law has become more authoritative. With your conduct, you have honoured and maintained the authority of yourself, the shastras, the auditions of the Vedas, the Pitris and the Rishis, the Pitamaha Brahma himself, and the Prajapatis.

Adherence to the scriptures has been strengthened. You have today, O Bhaarata, conducted yourself honourably and rightly. You have made gifts of earth and kine. Do you now make gifts of gold. The gift of gold is most

purifying. O you who know dharma well, know that through such a gift, both we and our forefathers will all be washed clean of our every sin. Such dakshina saves both the ancestors and descendants to the tenth generation of the one who makes it."

Even these were the words that my ancestors, appearing in my dream, spoke. I then awoke, O king, and was full of wonder. I set my heart upon making gifts of gold.

Listen now, monarch, to this old itihasa. It is praiseworthy and it lengthens the span of his life who listens to it. It was first recited to Rama, the son of Jamadagni.

In former days Jamadagni's son Rama, filled with great wrath, wiped the Kshatriyas from the face of the earth, twenty-one times. Having subjugated the entire world, the heroic Rama of eyes like lotus-petals began to make preparations for performing an Aswamedha yagna, which is praised by all Brahmanas and Kshatriyas, and which can grant the fruition of every wish. That sacrifice purifies all creatures and enhances the energy and splendour of those who succeed in performing it. Rama of untold tejas was purified of the awesome violence he committed, by the performance of that sacrifice.

Yet, even after performing that greatest of sacrifices, the Mahatman Rama failed to attain to perfect lightness of heart. Going to Rishis who knew every branch of learning as also to the Devas, Rama of Bhrigu's race questioned them. Filled with repentance and compassion, he addressed them, saying, "You most highly blessed ones, do you declare to me that which is more purifying still for men engaged in fierce and savage deeds."

Those great Rishis, profound knowers of the Vedas and the other shastras, answered him, saying, "O Rama, guided by the authority of the Vedas, do you honour all learned Brahmanas. After doing this for some time do you once more ask the regenerate Rishis what you should do to rid yourself of your sins. Follow the advice that those sages of great wisdom give you."

Going then to Vasishta and Agastya and Kasyapa, that delighter of the Bhrigus asked them, "You foremost of Brahmanas, this is the wish that has arisen in my heart. How can I purify myself and be rid of my sins? By what karmas and kriyas can I achieve this? Or, if by dana, what shall I give away that I am washed of my sins of violence sins and have peace again? You greatest of the righteous and the wise, if your hearts be inclined to favour

me, then tell me this, you who are endowed with the inestimable wealth of tapasya—what is my way to wash my sins from me?"

The Rishis said, "O Bhrigunandana, as we have heard, the mortal that has sinned purifies himself by making gifts of kine, of earth, and of wealth. There is another dakshina that is regarded as a great cleanser. Listen to us, O great Dvija, as we tell you of it.

That thing of which we speak is most excellent and imbued with wonderful aspect and is, besides, the progeny of fire.

In days of yore, the god Agni burnt all the world. From his seed sprang gold of bright complexion. It came to be celebrated as Suvarna or golden-complexioned. By making gifts of gold you are certain to have your wish crowned with fruition."

Then the illustrious Vasishta, in especial, he of rigid vows, said, "Hear, O Rama, how gold, which has the splendour of fire sprang into existence. That gold will confer merit on you. In matters of dakshina, gold is highly lauded. I will also tell you what gold is, whence it has come, and how it has come to be invested with superior attributes. Listen to me, O Mahabaho, with attention.

Know this as certain that gold is of the essence of Agni and Soma. The goat is Agni for if given it leads to the region of the deity of fire; the sheep is Varuna for it leads to the realm of Varuna lord of waters; the horse is Surya, for if given it leads to Suryaloka; elephants are Nagas, for they lead to Nagaloka; buffaloes are Asuras for they lead to the world of Asuras; cocks and boars are Rakshasas, for they lead to the regions of the Rakshasas, O Bhrigunandana. Earth is sacrifice; kine, water and Soma, for it leads to the merits of sacrifice, and to the region of kine, that of the lord of waters, and of Soma. Even these are the declarations of the Smritis.

Churning the entire universe, a mass of blinding tejas was found. That energy is gold. Hence, O regenerate Rishi, compared to all these things which I have named above, gold is the most superior. It is a precious thing, exalted and excellent.

It is for this that the Devas and Gandharvas and Uragas and Rakshasas and Manavas and Pisachas hold it with care. All these beings, O son of Bhrigu's race, shine in splendour with the help of gold, after converting it into crowns and armlets and diverse kinds of ornaments. It is also for this reason that gold is regarded as the most cleansing of all cleansing things like earth and kine and all other kinds of wealth, O prince of men.

Suvarnadana, the gift of gold, O powerful king, is the highest gift. It is distinguished above the gifts of earth, of kine, and of all other things, O you that have the effulgence of an immortal, gold is an eternal purifier. Do you make gifts of it to the foremost of Brahmanas as it is the best of things that purify. Of all kinds of dakshina, gold is the best. They who make gifts of gold are said to be givers of all things. Indeed, they who make gifts of gold come to be regarded as givers of deities. Agni is all the gods in one, and gold has Agni for its essence. Hence it is that the person who makes gifts of gold gives away all the gods. Thus, O Lord of men, there is no gift higher than the gift of gold."

Vasishta continued, "Listen once more, O twice-born Rishi, as I speak about the pre-eminence of gold, O foremost of all wielders of weapons. I heard this formerly in the Purana, O Bhriguputra. What I say to you is the speech of Prajapati himself.

After the wedding was over of the illustrious and high-souled Rudra, armed with the trident, with the goddess who became his wife, upon the breast of that greatest of mountains, Himavat, Mahadeva Siva wished to unite himself with the goddess. Thereupon, all the gods, pierced by anxiety, approached Rudra. Bending their heads with reverence and gratifying Mahadeva and his boon-giving wife Uma, both of whom were seated together, they addressed Rudra, saying, 'This union, O illustrious and sinless one, of yours with the devi, is a union of one endowed with penances with another of tapasya as severe. Verily, it is the union, O Lord, of one possessed of infinite energy with another whose tejas is scarcely less.

You, most illustrious, are of tejas that is irresistible. The devi Uma, also, is possessed of urjas that is equally inexorable. The offspring from a union like this, will, without doubt be endowed with untold might. Verily, O puissant Lord, that child will consume all things in the three worlds without leaving any remnant. Do you then, Lord of all the universe, O you of large eyes, grant to these Devas prostrated before you, a boon for the weal of the three worlds. Do you, mightiest one, restrain your terrible hiranyaretas, your golden seed, which might otherwise become the seed of your progeny. Verily, that retas is the essence of all forces in the three worlds.

Besides, you two, by an act of coition, are sure to scorch the universe. The son born to you will certainly be powerful enough to cower and afflict the Devas. Neither Bhumidevi, Akasa, or swarga, O omnipotent one, nor all of them together, will be able to bear your awesome seed. The entire

universe is certain to burn through the force of your hiranyaretas. It befits you, O mighty one, to show us favour, O illustrious Lord. That favour consists in your not begetting a son, O Mahadeva, upon the devi Uma. Do you, with patience, restrain your fiery seed.'

To the Devas that said this, the most holy Mahadeva, having the bull for his sign, replied, 'Tathaastu, so be it!' Having said so, Vrishavaha, he who rides the great bull, drew up his vital seed. From that time he came to be called by the name of Urdhvaretas, one that has drawn up his seed.

However, at this endeavour of the gods to stop procreation, Rudra's wife, the devi Uma grew incensed. Being a woman, and endowed with small control over her temper, she used harsh words. 'Since you have stopped my Lord from begetting a child upon me when he wanted to do so, you Deva shall all become sonless. Since you have stood in the way of my having children, you shall all be childless yourselves!'

When Uma pronounced her curse, O Bhargava, Agni was not there. It is in consequence of the curse of the goddess that the Devas have become childless. Implored by them, Rudra held his seed within himself, his retas of incomparable power. A small quantity, however, that came out of his lingam fell onto the earth. Instantly, that golden seed ignited into a blazing fire and began to grow prodigiously in size and power. Coming in contact with Agni's energy of great might, Rudra's seed became one with it.

Meanwhile, all the Devas, led by Sakra, were tormented intolerably by the terrible Asura Taraka. The Adityas, the Vasus, the Rudras, the Maruts, the Aswins and the Sadhyas were all afflicted by the tameless prowess of that son of Diti. All the realms of the Devas, their beautiful chariots, and their palatial mansions, and the asramas of the Rishis, the Asuras took for themselves at will. The Devas and the Rishis, with sombre, dejected hearts, sought the protection of Brahma of unfading glory."

CANTO 85

"The deities said, 'The Asura Taraka, who has boons from you, O almighty one, torments the Devas and the Rishis. Let his death be ordained by you. O Grandsire, great has been our fear from him. O illustrious one, do you save us. We have no other refuge than you.'

Brahma said, 'I am equal in my disposition towards all creatures. Yet, I cannot condone adharma. Let Taraka, enemy of the Devas and Rishis, be quickly destroyed. The Vedas and the sanatana Dharma shall not perish, you best of gods. I have ordained what is right and just. Let the fever of your hearts be dispelled.'

The Devas said, "Because of your having granted him boons, that son of Diti has been proud of his might. We Devas cannot kill him. How then will he die? The boon which, O Pitamaha, he has obtained from you is that he cannot be killed by Devas or Asuras or Rakshasas. We Devas have also been cursed by the devi Uma, when we stopped Siva from begetting a son in her. She cursed us that none of us will ever have any children.'

Brahma said, 'You foremost of Devas, Agni was not there when the goddess pronounced her curse. Even he will beget a son for the destruction of your enemies. Transcending all the Devas and Danavas and Rakshasas and Manavas and Gandharvas and Nagas and Garudas, the son of Agni, with his spear, which in his hands will be a weapon that cannot be baffled if once cast, will destroy Taraka from whom your fear has arisen. Verily, he will kill all your other enemies as well.

Will is eternal. That will is known by the name of kama and is identical with Rudra's seed, a portion of which fell into the blazing form of Agni.

That mighty retas, which is like a second Agni, will be cast by Agni into the Ganga to create a child who will destroy the enemies of the Devas. Agni was not affected by Uma's curse. The consumer of havis was elsewhere when the devi cursed the rest of you.

So seek out the god of fire and set him to this task. Sinless ones, I have told you the means by which you can kill Taraka. The curses of those that are of tejas do not affect them who are themselves of great energy. Any force, when it meets a greater force, grows weak. They that are endowed with tapasya can destroy the very boon-giving Devas who are immortal. Will, or love, or desire, which is Agni, sprang up of old and is the most eternal of all creatures.

Agni is the Lord of the universe. He is cannot be fathomed or described. He goes everywhere and exists in all things; he is the Creator of all beings. He lives in the hearts of all creatures. Endued with great puissance, he is older than Rudra himself. Let that eater of havis, who is a mass of pure tejas, be sought out. That illustrious one will accomplish what your hearts desire.'

Hearing what Brahma said, the Devas went forth, with hope kindled in their hearts, to seek out the god of fire. The Devas and the Rishis, all endowed with tapasya, all possessed of prosperity, all crowned with ascetic success, all famed across the three worlds, scoured every part of the three worlds, their minds fixed on just Agni and beside themselves to discover him. O best of Bhargavas, they failed to find he that feeds on the havis of sacrifice, for he had hidden himself by withdrawing his atman into his Atman.

At this time, a frog living in water appeared on the surface from the nethermost Patalas, for he had been scalded by the fierce heat of Agni. The little creature addressed the Devas who were stricken by fear and anxious to find the god of fire. The frog said, 'You Devas, Agni now dwells in the nethermost underworld. Scorched by the heat of that god have I come here. The lustrous bearer of havis, O Devas, is under the deepest waters of Patala. He has created a great water mass within which he is hidden. All of us have been seared by his fierce heat. If, Devas, you wish to see him or have any business with him, go to him thence. Yes, take yourselves there. As for me, I will flee this place now for I am in fear of terrible Agni.'

Having said this much, the frog dived into the water. Agni, who devours the havis of every yagna learnt of the treachery of the frog. Coming to that

creature he cursed its entire species, 'You shall all cease to have taste in your mouths!' Having cursed the frog, Agni swiftly left that place to find another sanctuary. The most powerful god did not show himself at all. Seeing the plight to which the frogs were reduced for having done them a service, the Devas, O best of the Bhrigus, showed favour to those creatures. I will tell you about it, listen to me, O Mahabaho.

The Devas said, 'Though deprived of their tongues through the curse of Agni, and bereft of the sense of taste, you will be able to utter diverse kinds of speech. Living within holes, deprived of food, without consciousness, wasted, dried up and more dead than alive, all of you will yet be succoured by the earth herself. You shall also be able to range where you will at night when the world is cloaked in darkness.'

Having said this to the frogs, the Devas once more combed every part of the earth to find the god of blazing flames. Despite all their efforts, they failed to find him. Then, O perpetuator of Bhrigu's race, an elephant, as large and mighty as Airavata, the elephant of Sakra, spoke to the gods, saying, 'Agni now lives within this Aswattha tree!'

Incensed with wrath, Agni cursed all the elephants, O Bhargava, 'Your tongues will be bent backwards!' Having cursed the elephants, Agni swiftly flew into a Sami tree in which he had for some time wished to dwell. Listen now, O hero, to what favour was shown to the elephants by the Devas, who were pleased by the service that one of them had rendered.

The Devas said, 'Even with your tongues bent inwards you shall be able to eat all things, and with even those tongues you shall be able to utter cries as you will, though they will be indistinct.'

Having blessed the elephants in this way, the denizens of heaven once more resumed their search for Agni, who, having flared out of the Aswattha tree, had entered the heart of the Sami. A parrot divulged Agni's new abode to the Devas, who at once went to that tree. Enraged with the parrot, the fire god cursed the species of parrots, 'From this day you shall no more have the power to speak!' Indeed, the devourer of havis curled the tongues of all parrots upwards.

Seeing Agni in the place pointed out by the parrot, and witnessing the curse that fell upon the bright bird, the Devas were moved to compassion for the poor creature, and blessed him, saying, 'You will not entirely lose your power to speak. Though your tongue has been turned backwards, yet

speech you shall have, but confined to the sound of Ka. Like that of a child or an old man, your speech shall be sweet and indistinct and wonderful.'

Having said this to the parrot, and seeing Agni within the heart of the Sami, the gods made Sami wood a sacred fuel fit for kindling in all religious rites. It was from that time that fire is seen to dwell in the heart of the Sami. Men came to regard the Sami as an auspicious wood to light fires for sacrifices.

The waters that occur in the deepest Patalas had been touched by Agni Deva. Those heated waters, Bhargava, are spewed forth by mountain springs. Meanwhile, seeing the Devas, Agni became aggrieved. He asked them, 'What is the reason for your coming here?'

The Devas and the Maharishis said, 'We wish to set you to a great task, which you must accomplish. When you have done so, it will add greatly to your credit.'

Agni said, 'Tell me what your business is. I shall, O Devas, accomplish it. I am always willing to be set by you to any task you wish. Do not hesitate to command me.'

The Devas said, 'There is an Asura of the name Taraka who has been filled with hubris because of the boon he has from Brahma. Through his great prowess he opposes and discomfits us as he likes. Do you ordain his destruction. O Sire, rescue these Devas, these Prajapatis, and these Rishis, O most blessed Pavaka. Mighty one, beget a heroic son possessed of your own terrific tejas, who will dispel, O bearer of the havis, our fear of that Asura. We have been cursed by the great Goddess Uma. There is nothing other than your energy which can now be our refuge. Do you, O powerful one, save us all!'

Thus addressed, the illustrious and irresistible bearer of sacrificial libations answered, saying, 'Be it so', and he then went away towards Ganga, who is also called Bhagirathi. He united himself in congress with her and caused her to conceive. In the womb of Ganga, the seed of Agni began to grow even as Agni himself blazes up when fed with fuel and fanned by the wind. Ganga became direly agitated at heart with the wild energy of the fire god. She suffered such distress that she could not bear it. When the deity of blazing flames cast his fulgurous seed into the womb of Ganga, a certain Asura, for purposes of his own, uttered a dreadful roar. Ganga was terrified by that roar which was in no way meant for her; her eyes rolled in fear and she fainted. She could no longer bear Agni's terrific

seed within her, and Jahnu's daughter trembled violently as if with a seizure.

Overwhelmed by the fulminant tejas of the fiery seed in her womb, Brahmana, she cried to Agni, 'Illustrious one, I cannot bear your seed within me for another moment! Ah, your seed makes me weak and I feel worn and ill. Terrible anxiety and agitation have their way with me, O Agni, and my heart seems dead within me, sinless one.

O greatest of all that are blessed with tapasya, no, I cannot bear your flaming seed inside me for a moment longer. By no whim, but by the agony that compels me I must cast it out of me.

There has been no fleshly contact between us, O you of blazing flames. The cause for our union is the distress that has come upon the Devas, O splendid one. Whatever punya, or otherwise, there may be in this thing that I am meant to do, let it all belong only to you, O Agni. Truly, I believe the dharma or adharma of this deed must be just yours.'

To her the god of fire said, 'Do you bear the seed. Do, indeed, bear the foetus imbued with my tejas. It will lead to great rewards. You, verily, can bear all the earth. You will gain nothing by casting my child out from your womb.'

But that greatest of rivers, though thus pressed by Agni, as also the other Devas, cast the flaming seed out from her womb onto the breast of Meru, first of all mountains. She who might have contained that burning seed was roiled by the tejas of Rudra—for Agni and Rudra are one—succumbed to its ferocity and cast it from her with a scream.

Agni saw her, and asked, 'Is all well with the embryo that you have expelled from yourself? Of what complexion is it, O devi? Of what form is it? With what energy does it seem to be endowed? Do you tell me all about that child!'

Ganga said, 'The child has the complexion of molten gold. In tejas it is even like you, O Anagha. Perfectly stainless, and blazing with splendour, it illuminates the entire mountain. O greatest of tapasvins, its fragrance is that of the highest, rarest lakes adorned with lotuses, mingled with the scent of the kadamba. Everything around it seemed to be transformed into gold with the splendour of that child even as all things on mountain and plain seem turned into gold by the rays of the sun. The resplendence of that embryo, spreading far, falls upon mountains and rivers and springs. Why, it seems that the three worlds, with all their mobile and immobile creatures, are lit up

by your child. Even thus is your son, O Agni, bearer of havis. Brilliant like Surya or your blazing self, in beauty he is even like a second Soma.'

Having said these words, the devi Ganga disappeared. Pavaka, also, having accomplished the work of the Devas went where he wished, O Bhrigunandana. It was because of what happened then that the Rishis and the Devas gave Agni the name Hiranyaretas, he of the golden seed. And because the earth held that seed, after Ganga had cast it upon her, she also came to be called Vasumati.

Meanwhile, that foetus, which had sprung from Pavaka and been held for a time by Ganga, having fallen into a forest of reeds, began to grow and at last assumed a most wonderful form. The six goddesses of the constellation Krittika beheld that form resembling the rising sun, and she began to rear that child as their son, nurturing him at their breasts. For this, that child of pre-eminent splendour came to be called Kartikeya. And because he grew from seed that fell out of Rudra's body, he was called Skanda. Having been born in the solitude of a forest of reeds, hidden from the view of all, he was called Guha.

It was in this way that gold came into existence as the son of Agni, god of flames. And so was it that gold came to be looked upon as the best of all things and the ornament of the very gods; and so also gold was called Jatarupam. It is the foremost of all dear things, and among ornaments, also, it is the first. The greatest of all purifying things, it is the most auspicious of all that is auspicious.

Gold is truly the illustrious Agni, the Lord of all things, and the first of all Prajapatis. The most sacred of all sacred things is gold, O Dvijottama. Verily, gold is said to have for its essence both Agni and Soma."'

'Vasishta continued, "This other history, also, O Rama, called Brahmadarsana, I heard in the eldest days, about the achievement of the Grandsire Brahma, who is verily the Paramatman, the Supreme Soul. To a sacrifice performed in the most ancient days, by Mahadeva, Lord Rudra, who on that occasion had assumed the form of Varuna, there came the Munis and all the Devas with Agni at their head. To that sacrifice also came all the sacrificial Angas in their embodied forms, and the mantra called Vashat; also embodied. All the Samans also and all the Yajuses, in their thousands and in their embodied forms, as well, came there. The Rig Veda came there, adorned with the laws of diction and prosody. The Lakshanas, the Suras, the Niruktas, the Swaras arranged in rows, and the syllable

AUM, as also Nigraha and Pragraha, all came there and took their places under the eye of Mahadeva.

The Vedas with the Upanishads, Vidya and Savitri, as also, Bhutakaala the past, Vartamanakaala the present, and Bhavishyakaala the future, all came there and were held by the illuminous Siva. The puissant Lord of all then poured libations himself into his own self. Indeed, the wielder of Pinaka caused that sacrifice of multifarious form to appear and be ineffably beautiful. He is Swarga, Akasa, Bhumi and Vayu. He is called the Lord of the earth. He is the Lord whose sway removes all obstacles. He is endowed with Sri and he is identical with Agni of all flames.

That lustrous deity is called by many names. Even he is Brahma and Siva and Rudra and Varuna and Agni and Prajapati. He is the auspicious Pasupati, Lord of all creatures, yagna and tapa, and all the rites of yoga, and Goddess Diksha blazing with vratas, the several points of the horizon with the deities that preside over them, the consorts of all the deities, their daughters, and the Matrikas, the celestial mothers, all came together in a body to Pasupati, O you of Bhrigu's race. Verily, beholding that sacrifice of the Mahatman Mahadeva who had assumed the form of Varuna, all of them were full of joy. Seeing the Apsaras of exquisite beauty there, the seed of Brahma, excited, fell out upon the earth. For the seed having fallen on the earth, Pushan—Surya—took up that earth mingled with Brahma's seed in his hands and cast it into the sacrificial fire.

Meanwhile, the yagna with the sacred fire ablaze had begun and was underway. Brahma, as the hotri, was pouring libations on the fire. It was while so engaged that the Pitamaha became excited with desire and ejaculated on the earth. As soon as his seed spurted out, he took it up with the sruva, the sacrificial ladle, and poured it as a libation of ghrita, with the apposite mantras, into the blazing fire.

From that seed of his, Brahma of great tejas caused the four orders of creatures to spring into existence. That seed of the Grandsire was imbued with the three gunas of sattva, rajas and tamas. From the part of it which was of Rajas, sprang all mobile creatures infused with the principle of pravritti or action. From the part which was of tamas, sprang all inert creatures. The principle of sattva, however, which dwelt in that seed, entered both kinds of existences, the animate and the still.

The sattva guna is of the nature of tejas or light, and is identical with buddhi, understanding. It is eternal and of it is Akasa, unending space. In all

creatures the attribute of sattva is present and is identical with the light which shows what is right and what is wrong. When the seed of Brahma was poured as havis on that sacrificial fire, there sprang from it, O mighty one, three beings. They were three male persons, with bodies that partook of the characters of the circumstances from which they respectively sprang.

One arose first from the flames of the fire that are called bhrig, and hence he came to be known by the name Bhrigu. A second came from the burning coals called angara, and he came to be known as Angiras. The third sprang from a heap of extinguished coals, kavya, and he came to be called by the name Kavi. The first came out with flames spewing from his body and he was called Bhrigu. From the rays of the sacrificial fire sprang another called Marichi. From Marichi, later, came Kasyapa. From the burning coals sprang Angiras. The diminutive Rishis called Balakhilyas sprang from the blades of kusa grass spread out in that sacrifice. From the same blades of kusa grass, O you of great puissance, also sprang Atri. From the ashes of the fire sprang all those that are numbered among the illumined Rishis—the Vaikhanasas—endowed with tapasya and devoted to Vedic lore and every noble and excellent accomplishment.

From the eyes of Agni sprang the twin Aswins blessed with great beauty of person. At last, from his ears, sprang all the Prajapatis. The Rishis emerged from the pores of Agni's body. From his sweat sprang Chchandas, and from his strength sprang Manas, mind. For this has Agni been said to be all the Devas in his individual self, by Rishis who know the Vedas deeply, and guided by their authority.

The logs of wood that keep alive the flames of Agni are regarded as the masas, the months. The juices that the fuel yields constitute the Fortnights. The liver of Agni is the day and the night, and his fierce light are the muhurtas. The blood of Agni is regarded as the source of the Rudras. From his blood sprang also the gold-complexioned deities called the Maitradevatas. From his smoke sprang the Vasus. From his flames sprang the Rudras as also the twelve Adityas of great refulgence. The navagrahas and the nakshatras, and the other stars that have been set in their respective places in the firmament, are regarded as the burning coals of Agni. The first Creator of the universe declared Agni to be the Supreme Brahman and eternal, and the granter of all wishes. And this is truly a mystery.

After all these births, Mahadeva, who had assumed the form of Varuna for his sacrifice, and who had Pavana for his soul, said, 'This excellent

sacrifice is mine. I am the grahapati in it. The three beings that first sprang from the sacrificial fire are mine. Without doubt, they should be regarded as my sons. Know this, you gods who range through the skies: they are the fruits of this sacrifice.'

Agni said, 'These children have sprung from my limbs. They all have me as the cause of their life. They must be regarded as my children. Mahadeva, in his form of Varuna, is mistaken about this.'

After this, the master of all the worlds, the Grandsire of all creatures, Brahma, said, 'These children are mine. The seed was mine that I poured upon the sacrificial fire. I am the Yajaman of this sacrifice. It was I who poured on the sacrificial fire the seed that came out of myself. The fruit is always his who has planted the seed. The cause of these births is the seed that is mine.'

The Devas then went into the presence of the Grandsire and, bowing their heads to him, joined their hands in reverence, and they said to him, 'All of us, O illustrious one, and the entire universe of mobile and immobile creatures, are your children. O sire, let Agni of blazing flames, and the powerful Mahadeva, who has, for this sacrifice, assumed the form of Varuna, both have their wish.'

At these words, although born of Brahman, the mighty Mahadeva in the form of Varuna, the ruler of all aquatic creatures, received the firstborn one Bhrigu with the lustre of the sun, as his own child. Brahma then made Angiras the son of Agni. Conversant with the truth of everything, the Pitamaha then took Kavi as his own son. Engaged in procreating creatures to people the earth, Bhrigu who is a Prajapati, then came to be known as Varuna's son. Blessed with every prosperity, Angiras came to be called the son of Agni, and the celebrated Kavi came to be known as the child of Brahma himself.

Bhrigu and Angiras, who had sprung from the flames and the coals of Agni, became the progenitors of vast races and tribes of the world. Verily, these three, Bhrigu and Angiras and Kavi, regarded as Prajapatis, are the progenitors of races and tribes beyond count. All are the children of these three. Know this, great hero. Bhrigu begot seven sons, all of whom became equal to him in merits and accomplishments. Their names are Chyavana, Vajrasirsha, Suchi, Urva and Sukra, that giver of boons, Vibhu, and Savana. These are the seven sons of Bhrigu and are hence Bhargavas. They are also called Varunas because of their ancestor Bhrigu having been adopted by

Mahadeva in the form of Varuna. You, O Rama, belong to the race of Bhrigu.

Angiras begot eight sons. They also are known as Varunas. Their names are Brihaspati, Utathya, Payasya, Santi, Dhira, Virupa, Samvarta and Sudhan was the eighth. These eight are regarded also as the sons of Agni. Free from every evil, they are devoted only to knowledge. The sons of Kavi, who was taken by Brahma himself, are also known as Varunas. Numbering eight, all of them became progenitors of teeming races and tribes. Auspicious by nature, they are all knowers of the Brahman. The names of the eight sons of Kavi are Kavi, Kavya, Dhrishnu, Usanas endued with great intelligence, Bhrigu, Viraja, Kasi and Ugra conversant with every dharma.

These are the eight sons of Kavi. By them has the whole world been peopled. They are all Prajapatis, and by them have been begotten countless progeny. Thus, O greatest Bhargava, has the whole world been peopled with the progeny of Angiras and Kavi and Bhrigu. The supreme Lord Mahadeva, in the form of Varuna which he assumed for his sacrifice, had first, O learned Brahmana, adopted both Kavi and Angiras. Hence, these two are regarded as being of Varuna.

After that the consumer of sacrificial libations, deity of blazing flames, adopted Angiras. Hence, all the progeny of Angiras are known as belonging to the race of Agni. The Grandsire Brahma was, in the most antique days, gratified by all the Devas, who said to him, 'Let these Lords of the universe, Bhrigu, Angiras and Kavi, and their descendants, save us all. Let all of them become progenitors of varied races and tribes to people the earth. Let all of them become endowed with tapasya. Through your grace, let all these save the world from becoming an uninhabited wilderness.

Let them become procreators and extenders of races and tribes and let them increase your glory and tejas. Let all of them become thorough masters of the Vedas and let them be achievers of great deeds. Let all of them be friends to the cause of the Devas. Indeed, let all of them be blessed with auspiciousness. Let them become founders of teeming races and tribes and let them be great Maharishis. Let all of them be blessed with lofty tapasya and let all of them be devoted to brahmacharya. All of us, as also all these, are your progeny, O you of great puissance.

You, Pitamaha, are the Creator of both the Devas and the Brahmanas. Marichi is your first son. All these also that are called Bhargavas are your

progeny. We also are so. Looking at this, O Grandsire, we shall all help and support one another. All these shall, in this way, multiply their progeny and establish you at the commencement of each prakriya, every creation after each universal pralaya.'

Thus addressed by them, Brahma, the Grandsire of all the worlds, said, 'Tathaastu, So be it. I am gratified with you all!'

Having said so to the Devas, he returned to where he had come from. Even this is what happened in days of old at that Mahayagna of the Mahatman Mahadeva, that greatest of all the gods, in the beginning of creation, when he assumed the form of Varuna to perform his sacrifice.

Agni is Brahma. He is Pasupati. He is Sarva. He is Rudra. He is Prajapati. It is well-known that Suvarna, gold, is the child of Agni. When fire is not available for a sacrifice, gold is used as a substitute. Guided by the indications afforded by the Veda, the sacrificer who knows the scriptural law, and who knows the identity of gold with fire, places a piece of gold on some blades of kusa grass spread out on the ground, and pours libations over it.

Upon also the pores of an anthill, upon the right ear of a goat, upon a piece of level earth, upon the waters of a tirtha, or into the hand of a Brahmana, if libations are poured, the great Agni Deva is gratified and regards such havis as a source of his own aggrandisement as also that of the Devas through him. Hence it is that we have heard that all the Devas regard Agni as their refuge and are devoted to him. Agni sprang from Brahma, and from Agni sprang gold. Hence, men of dharma who make gifts of gold, suvarnadana, are regarded as giving away all the Devas. The man who makes gifts of gold attains to a very high end. Realms of splendorous radiance are his. Verily, O Bhargava, he is installed as a king of kings in swarga.

He who, at sunrise, makes a gift of gold according to the shastra with proper mantras, succeeds in warding off the evil consequences foreshadowed by ominous dreams. The man who, as soon as the sun has risen, makes a gift of gold is cleansed of all his sins. He who makes a gift of gold at midday destroys all his future sins. He who with restrained soul, makes a gift of gold at the second sandhya succeeds in attaining to an abode with Brahma and Vayu and Agni and Soma in their various lokas.

Such a man attains to auspicious fame in realms of great felicity that belong to Indra himself. Attaining to resounding fame in this world also,

and washed clean of all his sins, he sports in bliss. Verily, such a man attains to many other realms of joy and becomes unequalled for his glory and fame. His course perfectly unobstructed, he succeeds in going everywhere at will. He has never to fall from the transcendent realms to which he attains and the glory he acquires is vast indeed.

Truly, by making gifts of gold one attains to numberless regions of felicity all of which the giver enjoys for eternity. That man who, having lit a fire at sunrise, makes gifts of gold while observing a particular vrata, succeeds in attaining the fruition of all his wishes. It has been said that gold is identical with Agni. The gift of gold, therefore, yields untold prosperity. Suvarnadana leads to the possession of all those merits and accomplishments that are desired, and cleanses the heart.

I have told you, O sinless one, of the origin of gold. Listen now to how Kartikeya grew up. After a long time did Kartikeya grow to young maturity. He was then, O Bhargava, chosen by all the Devas with Indra at their head as the senapati of the celestial forces. He slew the Daitya Taraka as also many other Asuras, at the command of Indra and also actuated by the desire to benefit all the worlds.

I have, O you of great might, discoursed to you on the merits of making gifts of gold. Do you, therefore, O best of all the eloquent, make gifts of gold.'"

Bhishma continues, 'Thus addressed by Vasishta, Jamadagni's son of great prowess then made gifts of gold to Brahmanas and was washed of his sins. I have told you everything about the merits of suvarnadana and about its origin, Yudhishtira. Do you also, therefore, make abundant gifts of gold to Brahmanas. Verily, by giving such dakshina, you will surely be purified of all your sins.'"

CANTO 86

"Yudhishtira says, 'You have, Pitamaha, discoursed to me, in detail, on the merits that attach to the gift of gold according to the laws laid down in the scriptures as indicated in the auditions of the Vedas. You have also described the origin of gold. Tell me now how Taraka met with destruction. You have said that the Asura had become impervious to the gods. Tell me in detail how his death was brought about. O perpetuator of Kuru's race, I wish to hear in detail from you of how Taraka was killed. Indeed, I am agog to listen to this tale.'

Bhishma says, 'The Devas and the Rishis, O monarch, reduced to great distress by Taraka's prowess and by Ganga casting off Agni's flaming seed, urged the six Krittikas to rear that child. Amongst the celestial Devis there were none, save these, that could bear the fierce seed of Agni in their wombs. The god of fire was exceedingly gratified with those goddesses for being prepared, even eager, to nurture the child born from his seed, the child endowed with his own tremendous energy. When the retas of Agni was divided into six portions and placed within their yonis, the six Krittikas began to nourish the portion that each held in her womb.

As the high-souled Kumara grew within their wombs, they were sorely afflicted by his terrific tejas, and had no peace anywhere. At last, the time came for them to deliver their awesome child. All of them delivered at the same time. Though held in six different wombs, yet all the portions as they came out united into one. The earth goddess held the child, taking it up from a heap of gold, and he of handsome and immaculate form blazed with splendour even like Agni himself.

Incomparably handsome, he began to grow in a delightful forest of sara reeds. The six Krittikas saw that child of theirs like the morning sun in splendour and, filled with consuming love, began to feed him at their breasts. As I have told you, because he was born of the Krittikas and raised by them, he came to be known throughout the three worlds as Kartikeya. Having sprung from the seed which had fallen from Rudra, he was named Skanda, and because of his birth in the solitude of a forest of reeds he came to be called by the name of Guha: the secretly born.

The thirty-three Devas, the cardinal points of the horizon in their embodied forms, together with the deities that rule over them, and Rudra and Dhatri and Vishnu and Yama and Pushan and Aryaman and Bhaga, and the Angas and Mitra and the Sadhyas and Vasava and the Vasus and the Aswins and the waters and the wind and the firmament and Chandramas and all the constellations and the planets and Surya, and all the Riks and Samans and Yajuses in their embodied forms, came there to behold that wonderful child who was the son of Agni, Lord of flames.

The Rishis uttered hymns of praise and the Gandharvas sang in honour of that child called Kumara of six heads, twice six eyes, and absolutely devoted to Brahmanas. His shoulders were broad, and he had a dozen arms, and the splendour of his person resembled that of Agni and Aditya. As he lay on a bed of heath, the Devas with the Rishis looked at him and were filled with wonder they had never known before; they regarded the great Asura Taraka as already slain. The gods began to bring him diverse kinds of toys and other things that could amuse him. As he played like any child, every kind of plaything, birds and small creatures among them, were given to him.

Garuda of splendid feathers gave Kartikeya a child of his—a peacock with brilliant plumes of many hues. The Rakshasas gave him a boar and a buffalo. Aruna, the sun's legless sarathy, gave him a cockerel of fiery splendour. Chandramas gave him a sheep, and Aditya bestowed upon him some of his dazzling rays. The mother of all cows, Surabhi, gave him hundreds of thousands of cows.

His sire Agni gave him a goat possessed of many extraordinary qualities. Ila gave him an abundant quantity of flowers and fruit. Sudhanwan gave him a chariot and a vimana of Kubera. Varuna gave him many most auspicious and beautiful treasures of the ocean, along with some great elephants. Indra, king of the Devas, gave Kartikeya lions and tigers

and leopards, and diverse kinds of birds of the air, and many other terrible beasts of prey and many chatras, royal parasols, also of diverse kinds.

Rakshasas and Asuras, in large bands, began to walk in the train of that mighty child. Beholding the son of Agni grow up, Taraka sought, by various means, to effect his death, but he failed to do anything to that mighty young god. In time, the Devas invested Agni's son Guha, born in the solitude of a forest of reeds, with the command of their armies. And they told him of the oppressions visited upon them by the Asura Taraka.

The senapati of the celestial forces grew up and became possessed of untold energy and might. In time, Guha slew Taraka with his irresistible spear of flames. Verily, Kumara slew the Asura as easily as if in sport. Having killed Taraka he re-established Indra to his sovereignty of the three worlds. Of unmatched prowess, the celestial senapati blazed with beauty and splendour. The great Skanda became the protector of the Devas and did what was agreeable to Sankara, his sire. The illustrious son of Agni had a golden form.

Verily, Kumara is always the leader of the hosts of heaven. Gold is the potent energy of the god of fire and was born with Kartikeya from the same seed. Hence is gold so auspicious and imbued with inexhaustible punya. Even thus, O son of the Kurus, did Vasishta speak to Rama of Bhrigu's race in days of old. Do you, therefore, O king of men, try to make gifts of gold. By making gifts of gold, Rama became cleansed of all his sins, and finally attained to a high place in heaven that is unattainable by other men.'"

CANTO 87

Vaisampayana continued, "Yudhishtira says, 'You have told me, O Mahatman, about the duties of the four varnas. Do you now, after the same manner, O king, discourse to me on all the laws regarding the sraddha for departed ancestors.'

Thus addressed by Yudhishtira, the son of Santanu sets himself to declare to him the following ritual, consistent with the law of the sraddha.

Bhishma says, 'Listen, O king, with close attention, and I will tell you about the ritual of the sraddha. That ritual is auspicious, worthy of praise, productive of fame and progeny, and is regarded as a sacrifice, O scorcher of your foes, in honour of the Pitris. Devas or Asuras or Manavas, Gandharvas or Uragas or Rakshasas, Pisachas or Kinnaras—all of them should always worship the Pitris. It is seen that man worship the Pitris first, and gratify the Devas next by offering them their adorations. One should always worship the Pitris with every care.

It is told, O king, that the sraddha performed in honour of the Pitris may be performed later. But this general rule is restrained by a special one, which deems that the sraddha in honour of the Pitris should be performed on the afternoon of the day of Amavasya, the new moon. The departed Grandsires become gratified with the sraddha that is performed on any day. I shall, however, tell you now what the merits and demerits are of the respective lunar days in view of the performance of the sraddha. I will tell you, O sinless one, what fruits are attained on what days by performing the sraddha for the Pitris. Listen to me with close attention.

By adoring the Pitris on the first day of the lighted fortnight, a man obtains in his home beautiful wives all able to give him many children, all of them noble and accomplished. By performing the sraddha on the second day of the lighted fortnight one gets many daughters. By performing it on the third day, one acquires many horses. By performing it on the fourth day, one receives a large herd of smaller animals like goats and sheep. They, O king, who perform the sraddha on the fifth day have many sons. Those who perform the sraddha on the sixth day acquire great personal radiance. By performing it on the seventh day, one acquires great fame.

By performing it on the eighth day, one makes great profits in trade. By performing it on the ninth day one acquires many animals of uncloven hoofs. By performing it on the tenth day, one acquires a wealth of kine. By performing it on the eleventh day, one becomes the possessor of a great wealth of clothes and utensils of brass and other metals. Such a man also has many sons all of whom are blessed with Brahmatejas. By performing the sraddha on the twelfth day, one always beholds, if one desires, various kinds of objects and artefacts of exceptional beauty, made of silver and gold. By performing the sraddha on the thirteenth day, one attains eminence over one's kinsmen. Without doubt, all the young men in the family of he who performs the sraddha on the fourteenth day, meet with death. Such a man becomes entangled in war.

By performing the sraddha on the day of the new moon, one obtains the fruition of every wish. In the dark fortnight, all the days commencing with the tenth, and ending with that of the new moon, leaving only the fourteenth day, are laudable days for the performance of the sraddha. Other days of that fortnight are not so. Then, again, as the dark fortnight is better than the lighted one, so the afternoon of the day is better than the forenoon in the matter of the sraddha.'"

CANTO 88

"Yudhishtira says, 'You of great power, tell me what that object is, which, if dedicated to the Pitris, becomes inexhaustible. What havi, again, lasts for all time? What, indeed, is that which if offered becomes eternal?'

Bhishma says, 'Listen, O Yudhishtira, what those havis are which those who know the ritual of the sraddha regard as suitable and what the fruits are that attach to each. With sesame seeds and rice and barley and masha and water and roots and fruits, if given at sraddhas, the Pitris, O king, remain gratified for the period of a month. Manu has said that if a sraddha is performed with a copious measure of sesame, such a sraddha becomes inexhaustible. Of all kinds of food, sesame seeds, tila, are regarded as the best.

With fish offered at sraddhas, the Pitris remain gratified for a period of two months. With mutton they remain gratified for three months and with the flesh of the rabbit for four. With the flesh of the goat, O king, they remain gratified for five months, with the boar for six months, and with the flesh of birds for seven. With venison obtained from the deer called Prishata, they remain gratified for eight months, and with that obtained from the Ruru for nine months, and with the meat of the Gavaya for ten months.

With the meat of the buffalo, their satiation lasts for eleven months. With beef presented at the sraddha, their satisfaction, it is said, lasts for a full year. Payasa mixed with ghrita is as acceptable to the Pitris as beef. With the meat of the Badrinasa, the satisfaction of the Pitris lasts for twelve years. The flesh of the rhinoceros, offered to the Pitris on the anniversaries

of the lunar days on which they died, becomes inexhaustible. The herb called kalasaka, the petals of the kanchana flower, and meat of the goat also, thus offered, prove inexhaustible.

On this matter, Yudhishtira, there are some slokas originally sung by the Pitris, which are also sung in the world. They were shared with me once by Sanatkumara—*He that has taken birth in our vamsa should give us payasa mixed with ghrita on the thirteenth day of the dark fortnight, under the Magha Nakshatra, during Dakshinayana, the sun's southern course. One born in our race should, under the asterism Magha, as if in the observance of a vow, offer the meat of a goat or the petals of the kanchana flower. He should also offer us, with the due rites, payasa mixed with ghee, dedicating it on a place covered by the shadow of an elephant. Many sons should be coveted so that at least one may go to Gaya to perform the sraddha of his ancestors, to holy Gaya where stands the great Nyagrodha, the banyan that is celebrated across all the worlds and that makes all offerings made under its branches inexhaustible.*

Even a little water, roots, fruits, meat and rice, mixed with honey, if offered on the anniversary of the day of death become inexhaustible.'"

CANTO 89

"Bhishma continues, 'Listen to me, Yudhishtira, as I tell you what those optional sraddhas are that should be performed under the different nakshatras and that were first spoken of by Yama to King Sasabindu. That man who always performs the sraddha under the Krittika nakshatra is regarded as performing a sacrifice after establishing the sacred fire. Such a one, freed from fear, ascends into heaven with his children.

He that wishes for children should perform the sraddha under the star Rohini, while he that wants tejas should do it under Mrigasiras. By performing the sraddha under Ardra, a man becomes the doer of fierce deeds. A mortal, by performing the sraddha under Punarvasu, gains much through farming.

The man that is desirous of growth and advancement should perform the Sraddha under Pushya. By doing it under the Aslesha nakshatra, one begets heroic children. By doing it under the three Maghas, one attains to pre-eminence among kinsmen. By doing it under the prior Phalgunis, the doer is endued with good fortune. By performing the sraddha under the later Phalgunis, one gains many children; while by performing it under Hasta, one attains to the fruition of one's wishes.

By performing it under the star Chitra one has children endowed with great beauty. By doing it under Swati, one makes much profit through trade. The man that wants children acquires the fruition of his wish by performing the sraddha under the Visakha nakshatra. By doing it under Anuradha, one becomes a king of kings. By making offerings in honour of the Pitris under

the Jyeshta nakshatra, with devotion and humility, one attains to sovereignty, O Kurusattama.

By performing the sraddha under Mula one finds health, and under the prior Ashadha, one acquires excellent fame. By performing it under the later Ashadha, one succeeds in roving over the whole world, freed from every sorrow. By undertaking the sraddha under Abhijit, one attains to high knowledge. By doing it under Sravana, one departing from this world attains to a very high end. The man that performs the sraddha under the Dhanishtha nakshatra becomes the ruler of a kingdom. By performing it under the nakshatra presided over by Varuna—Satabhisha—one attains to success as a physician. By performing the sraddha under the stellation of the prior Bhadrapada, one acquires large herds of goats and sheep; while by doing it under the later Bhadrapada, one acquires thousands of kine. By performing the sraddha under the asterism Revati, one acquires great wealth in utensils of white brass and copper.

By performing the sraddha under Aswini one acquires many horses, while under Bharani, one attains to longevity.

Listening to these laws about the sraddhas, King Sasabindu performed them accordingly, and succeeded in easily subjugating and ruling all the earth, this Bhumi.'"

CANTO 90

"Yudhishtira says, 'It befits you, O best of the Kurus, to tell me to what kind of Brahmanas, O Pitamaha, the offerings made at sraddhas be given away.'

Bhishma says, 'The Kshatriya who knows the laws about dana should never examine Brahmanas when making gifts to them. In all acts, however, that relate to the worship of the Devas and the Pitris, an examination has been said to be proper. The Devas are worshipped on earth by men only when they are filled with devotion that comes from the Devas themselves. Hence, with regard to dakshina offered to the Devas one should make gifts to all Brahmanas without any examination of their merits.

In sraddhas, however, the man of intelligence should examine the Brahmanas to be engaged to assist the undertakers of the sraddha both in the performance of the ritual and giving dakshina to them of the offerings made to the Pitris. Such investigation should concern itself with their birth and conduct, their age and appearance, their learning and the nobility or lack of parentage. Amongst the Brahmanas, there are some that pollute the vamsa and gotra and some that sanctify it. Listen to me, O king, as I tell you who the Brahmanas are that should be excluded.

The Brahmana that is full of guile, or is guilty of foeticide, or he that is ill with consumption, or he that keeps animals, or is destitute of Vedic study, or is a common servant of a village, or lives upon the interest of loans, or he that is a singer, or he that sells all things, or he that is guilty of arson, or he that is a poisoner, or he that is a pimp by profession, or he that sells Soma, or he that is a professor of palmistry, or he that is in the employ

of the king, or he that is a seller of oil, or he that is a cheat and bearer of false witness, or he that has a quarrel with his father, or he that tolerates a lover of his wife in his house, or he that has been cursed, or he that is a thief, or he that lives by some mechanical art, or he that puts on disguises, or he that is deceitful in his conduct, or he that is hostile to those he calls his friends, or he that is an adulterer, or he that is a preceptor of Sudras, or he that has betaken himself to the profession of arms, or he that wanders with dogs to hunt, or he that has been bitten by a dog, or he that has married before his elder brothers, or he that has undergone circumcision, he that violates the bed of his guru, he that is an actor or mime, he that lives by setting up an idol and he that lives by calculating the conjunctions of stars and planets and asterisms, are all regarded as fit to be excluded.

Those conversant with the Vedas say that the offerings made at sraddhas, if eaten by such Brahmanas, go to fill the stomachs of Rakshasas instead of filling those of the Pitris, O Yudhishtira. The man who, having eaten at a sraddha, does not abstain that day from study of the Vedas or who has sexual congress that day with a Sudra woman, must know that his Pitris, because of these acts of his, have to lie for a month in his excrement. If given to a Brahmana who sells Soma, spirituous liquor, the offerings made at sraddhas are converted into human faeces; if given to a Brahmana engaged in the practice of medicine, they become converted into pus and blood; if given to one who lives by setting up an idol, they fail to produce any fruit; if to one who lives upon the interest of loans, they lead to ignominy; if given to one engaged in trade, they yield no fruits either here or hereafter. If gifted to a Brahmana born of a widowed mother, by a second husband, they become as fruitless as libations poured on ashes.

They who give dakshina of the havya and kavya offered at sraddhas to such Brahmanas as are divested of the duties ordained for them and of the good conduct that persons of their varna should observe, find that such dakshina yields no punya. The man of little intelligence who makes gifts to such Brahmanas, knowing their dispositions, obliges, by their conduct, his Pitris to eat human excrement in the next world. You should know that these wretches among Brahmanas deserve to be excluded from their lineage.

Those Brahmanas, also, of little vitality, who are engaged in teaching Sudras are the same. A Brahmana who is blind stains sixty individuals of his line; one that is impotent, a hundred; while one that is afflicted with

white leprosy stains as many as he looks upon, O king. Whatever offerings made at sraddhas are eaten by one with his head wrapped round with a cloth, whatever is eaten by one with his face turned southwards, and whatever is eaten while wearing shoes or sandals, all go to gratify the Asuras.

Whatever, again, is given with malice, and whatever is given without reverence, have been ordained by Brahma himself as the portion of Bali, the prince of Asuras.

Dogs, and such Brahmanas as are polluters of their gotras, should not be allowed to look upon the offerings made at sraddhas. For this reason, Sraddhas should be performed in a place that is properly cordoned around or concealed from view. The place for a sraddha should also be strewn with sesame seeds. That sraddha which is performed without sesame seeds, or that which is done by a person in anger, has its havi stolen by Rakshasas and Pisachas. Equal to the number of Brahmanas seen by one that deserves to be excluded from the gotra, is the loss of punya he causes to the foolish performer of the sraddha who invites him to the feast.

I will now tell you who sanctifiers of the vamsa are. Do you find them out through examination. All Brahmanas that are purified by knowledge, Vedic study, and vows and observances, and they that are of good and righteous behaviour, should be known as sanctifiers of everything. I will tell you who deserve to sit in the sacred line.

He that is conversant with the three Nachiketas, he that has set up the five sacrificial fires, he that knows the five Suparnas, he that is conversant with the six angas of the Veda, he that is a descendant of sires who were engaged in teaching the Vedas and is himself so engaged, he that is well-conversant with the Chchandas, he that is acquainted with the Jyeshta Saman, he that is obedient to the sway of his parents, he that knows the Vedas and whose ancestors have been so for ten generations, he that has congress with only his lawfully wedded wives and this in their seasons, and he who has been cleansed by knowledge, by the Vedas, and by vows and observances—such a Brahmana sanctifies the lineage.

He who reads the Atharva-siras, who is devoted to the observance of brahmacharya, and who is steady in the observance of righteous vratas, who is truthful and of good and pure conduct, and who is duly observant of his svadharma; they, also, that have undergone fatigue and labour to bathe in the waters of tirthas, and have taken the avabhrita snana, the final bath, after

performing sacrifices with proper mantras, who are free from the sway of wrath, who are not restless, who are blessed with forgiving dispositions, who are self-restrained masters of their senses, and they who are devoted to the good of all creatures—these should be invited to sraddhas. Anything given to such men becomes inexhaustible. These indeed are sanctifiers of lineages.

There are others also, highly blessed, that should be regarded as sanctifiers of the vamsa. They are Yatis and those that are knowers of the religion of moksha, and they that are devoted to yoga, and they that properly observe excellent vratas and they that, with collected mind, recite sacred Itihasas to the best of Brahmanas. They that are conversant with Bhashyas, they also that are devoted to grammatical studies, they that study the Puranas and they that study the Dharmashastras and, having studied them, live by them; he that has lived for the required period in the home of his guru, he that is truthful in speech, he that is a giver of thousands, they that are the very best in their knowledge of all the Vedas and the scriptural and philosophical aphorisms—these sanctify the parampara as far they look at it. And because they sanctify all who sit in the parampara, they are called sanctifiers.

Brahmavadis, utterers of Brahman, say that even a single person who is the descendant of sires who were teachers of the Vedas and who is himself a Vedic teacher, sanctifies full seven yojanas around him. If he that is not a ritwik and that is not a Vedic acharya takes the pre-eminent seat at a sraddha, with even the permission of the other ritwiks there, he is said to take the sins of all who may be sitting there. If, on the other hand, he happens to be a knower of the Vedas and free from all the faults that are regarded polluting the line, he shall not, be regarded as fallen by taking the foremost seat in a sraddha. Such a man would then truly be a sanctifier of the lineage.

For these reasons, you should properly examine Brahmanas before inviting them to sraddhas. You should invite only such among them as are devoted to their svadharma, and as are born into good families, and as are possessed of great learning. He who performs sraddhas for feeding only his friends and whose havi does not gratify the Devas and the Pitris, fails to ascend into swarga. He who gathers only his friends and relatives on the occasion of the sraddha he performs, without properly honouring deserving persons by inviting and feeding them, fails, when he dies, to leave the world

by the path of the Devas, which is a lighted one and free from all afflictions and impediments.

The man who makes the sraddha he performs just an occasion for gathering his friends, never succeeds in attaining to swarga. Verily, the man who converts the sraddha into an occasion for feteing and feeding his friends, is separated from heaven even as a bird from its perch when the string tying it breaks. Therefore, he that performs a sraddha should not use it as an occasion to honour his friends. He may gather them together and make gifts of wealth to them on other occasions. The havi and the kavi offered at sraddhas should be served to them that are neither friends nor enemies but are only indifferent or neutral to him. As seed sown in sterile soil does not sprout, or as one that has not sown does not receive a share of the harvest, even so, the sraddha in which the offerings are eaten by an unworthy person yields no fruit either here or hereafter.

That Brahmana who is destitute of Vedic study is like a fire made by burning grass or straw, and is soon extinguished just like such a fire. The offerings made at sraddhas should not be given to him even as libations should not be poured on the ashes of the sacrificial fire. When the offerings made at sraddhas are exchanged by the performers with one another, instead of being given away to the truly worthy, they come to be regarded as Pisacha dakshina. Such offerings gratify neither the gods nor the manes. Instead of reaching the other world, they wander even here like a cow that has lost her calf wandering listlessly within the fold. As those libations of ghee that are poured upon the extinguished ashes of a sacrificial fire never reach either the Devas or the Pitris, a gift that is made to a dancer or a singer or a dakshina given to a lying or deceitful person, produces no punya.

The dakshina that is given to a liar or a deceitful man destroys both the giver and the receiver without benefiting them in any least respect. Such a dakshina is only pernicious and entirely censurable. The Pitris of the person making it have to fall from the path of the Devas. The gods know them to be Brahmanas who always walk, O Yudhishtira, within the bounds ordained by the Rishis who are knowers of all dharma, and who have firm faith in their efficacy. Those Brahmanas that are devoted to Vedic study, to gyana, to tapasya, and to karma, O Bhaarata, should be known as Rishis. The offerings made at sraddhas should be given to those that are devoted to

knowledge. Verily, they are regarded as true men who never speak ill of Brahmanas.

Men who speak ill of Brahmanas in public should never be fed at sraddhas. If Brahmanas, be disparaged with calumny, they will destroy three generations of the one who sullies their pure name. This is the declaration of the Vaikhanasa Rishis. Brahmanas conversant with the Vedas should be examined from a distance. Whether one likes them or feels a dislike for them, one must give to such Brahmanas the offerings made at Sraddhas. That man who feeds thousands upon thousands of false Brahmanas acquires merit that is attainable by feeding even one Brahmana if that Brahmana is possessed of a knowledge of the Vedas, O Bhaarata!"

CANTO 91

"Yudhishtira says, 'By whom was the sraddha first conceived and at what time? What is its essence? During the time when the world was peopled by only the descendants of Bhrigu and Angiras, who was the Muni that established the sraddha? What karmas should not be done at a sraddha? What are those sraddhas in which fruits and roots are to be offered? What kinds of paddy should be avoided in sraddhas? Do you tell me all this, Pitamaha!'

Bhishma says, 'Listen to me, O ruler of men, and I will tell you how the sraddha was introduced, the time of its introduction, the essences of the rite, and the Muni who conceived it.

From the Self-born Brahma sprang Atri, O you of Kuru's race. In Atri's race was born a Muni of the name of Dattatreya. Dattatreya begot a son called Nimi possessed of tapodhana, the wealth of asceticism. Nimi begot a son named Srimat who was blessed with great beauty of person. Upon the expiration of a full thousand years, Srimat, having undergone the severest tapasya, succumbed to time and departed this world.

His sire Nimi, having performed the purificatory rites according to the ritual laid down in the shastras, became filled with great grief, thinking continually of the loss of his son. Thinking of that cause of his sorrow, the Mahatman Nimi collected various agreeable items of food and drink, on the fourteenth day of the moon. The next morning, aching as his heart did with sorrow, he rose from bed and managed to withdraw his mind from the single pain which held it fast. He succeeded in busying his mind with other matters.

With his mind rapt in dhyana, he then conceived the idea of conducting a sraddha. All the fruits and roots which he himself ate, and all the different staple grains that were agreeable to him, that sage carefully thought of—Nimi who owned the wealth of tapasya.

On Amavasya, the day of the new moon, he invited seven Brahmanas worthy of worship to his asrama. Nimi, of great wisdom, made them sit upon asanas of kusa grass, and revered them by walking around their persons in pradakshina. Approaching the seven Brahmanas whom he had brought to his hermitage, the great Nimi fed them syamaka rice, unmixed with salt. At the feet of those Brahmanas who were eating the food served to them, kusa grass was spread out on the asanas upon which they sat, with the sharp ends of the blades of grass pointing towards the south.

With a pure body and mind and with concentrated attention, Nimi, having placed those blades of sacred grass in the way indicated, offered rice cakes as pinda to his dead son, uttering his name and family. Having done this, that foremost of Munis was suddenly filled with dismay at the thought of having performed a kriya that had not to his knowledge been laid down in any of the scriptures. Indeed, he began to regret what he had quite spontaneously done.

"Never done before by the Munis, alas, what have I done? How shall I avoid being cursed by the Brahmanas for this abomination as a heretic and a performer of unholy rites?"

He then thought of the original progenitor of his race. As soon as he was thought of, Atri tapodhana came there. Seeing Nimi deranged with grief at the death of his son, the immortal Atri comforted him. He said to him, "O Nimi, this rite that you have conceived is a sacrifice in honour of the Pitris. Let no fear be yours on its account, for the Pitamaha Brahma himself, in days of old, ordained it. Yes, this ritual that you have conceived was laid down by the Self-born himself. Who other than the Svayambhuva could ordain this ritual in sraddhas?

I will tell you, O son, the excellent law created by none other than Brahma in respect of sraddhas; O son, do you follow it. Listen to me. Having first performed the karana on the sacred fire with the chanting of mantras, one should next always pour libations to Agni, and Soma, and Varuna. To the Viswedevas also, who are always the companions of the Pitris, the Self-born then ordained a portion of the offerings. The earth also, as the goddess that sustains the offerings made at sraddhas, should then be

praised under the names of Vaishnavi, Kasyapi and Akshaya, the inexhaustible. When water is being fetched for the sraddha, Varuna of great puissance should be given praise. After this, both Agni and Soma should be invoked with reverence and gratified with libations, O sinless one.

The deities that are known by the name of Pitris were created by the Svayambhu. Others, highly blessed, the Ushnapas, were also created by him. For all these, shares have been ordained of the offerings made at sraddhas. By adoring all these deities at sraddhas, the ancestors of the persons performing them are freed from all sins.

The Pitris created by the Self-born Brahma number seven. The Viswedevas having Agni for their mouth, for it is through Agni that they feed, I have mentioned before. I will now name those high-souled deities who deserve shares of the offerings made at sraddhas. They are Bala, Dhriti, Vipapa, Punyakrit, Pavana, Parshni, Kshemak, Divysanu, Vivaswat, Viryavat, Hrimat, Kirtimat, Krita, Jitatman, Munivirya, Diptaroman, Bhayankara, Anukarman, Pratia, Pradatri, Ansumat, Sailabha, Parama krodhi, Dhiroshni, Bhupati, Sraja, Vajrin and Vari—these are the eternal Viswedevas.

There are others also, whose names are Vidyutvarchas, Somavarchas, and Suryasri. Others numbered amongst them are Somapa, Suryasavitra, Dattatman, Pundariyaka, Ushninabha, Nabhoda, Viswayu, Dipti, Chamuhara, Suresa, Vyomari, Sankara Bhava, Isa, Kartri, Kriti, Daksha, Bhuvana, Divya, Karmakrit, Ganita Panchavirya, Aditya, Rasmimat, Saptakrit, Somavachas, Viswakrit, Kavi, Anugoptri, Sugoptri, Naptri and Iswara—these most blessed ones are numbered among the Viswedevas. They are eternal and conversant with all that occurs in Time.

The kinds of paddy which should not be offered at sraddhas are those called kodrava and pulka. Asafoetida also, among ingredients used in cooking, should not be offered, as also onions and garlic, the meat of animals slain with venomed shafts, and black salt. Other offerings that should not be made at sraddhas are the flesh of the domesticated pig, the meat of all animals not slaughtered at sacrifices, salt of the variety called vid, the herb called sitapaki, all sprouts like those of the bamboo. Indeed, all kinds of salt should be excluded from the offerings made at sraddhas, and also the fruits of the jambu.

Anything upon which anyone has spat or upon which tears have fallen should not be offered at sraddhas. Among offerings made to the Pitris or

with the havya and kavya offered to the Devas, the herb sudarsana should not be included. Havi mixed with this is not acceptable to the Pitris. From the place where the sraddha is being performed, the Chandala and the Swapacha should be excluded, as also all who wear clothes dyed yellow, and those affected with leprosy, or one who has been declared outcast for his or her transgressions, or one who is guilty of Brahmahatya, or a Brahmana of mixed descent or one who is the relative of an outcast. All these should be excluded by men of wisdom from the place where a sraddha is being performed."

Having said these words in days of old to Rishi Nimi of his own race, the illustrious Atri tapodhana went back to the Grandsire Brahma's sabha in swarga.'"

CANTO 92

"Bhishma says, 'After Nimi had innocently conceived and performed the first sraddha, all the great Rishis began to perform the sacrifice in honour of the Pitris according to the law. Firmly devoted to the discharge of all dharma, the Rishis, having performed sraddhas, began to also offer oblations to the Pitris of sacred waters, with careful attention. However, in consequence of consuming all the offerings made by persons of all the varnas, the Pitris and the Devas with them suffered from dreadful indigestion. Afflicted by the heaps of food that all men began to offer them, they repaired to the presence of Soma. Approaching Soma, they said, "Alas, great is our affliction from all the food offered to us at sraddhas. You say what is needed for our ease."

To them Soma answered, saying, "If, Devas and Pitris, you want relief from your distress, you must take yourselves to the Lord Brahma. He will accomplish what you need."

At these words of Soma, O Bhaarata, the Devas and the Pitris went to Brahma who was seated on the summit of the mountains of Meru.

The Devas said, "O illustrious one, we suffer from all the food that is offered to us at yagnas and sraddhas. Lord, show us grace and help us."

Hearing what they said, the Svayambhu said to them in reply, "Here, Agni is sitting beside me. He will help you and do what will make you well."

Agni said, "You Pitris, when a sraddha comes, we will eat the offerings made to us together. If you eat those offerings with me, you shall digest them easily."

Hearing this from the fire god, the Pitris became easy of heart. It is for this reason, also, that in making offerings at sraddhas a share is first offered to the deity of fire, O king. If a portion of the offerings at a sraddha be first made to Agni, O prince of men, Rakshasas, even of regenerate origin, cannot do any injury to such a sraddha. Beholding the deity of fire at a sraddha, Rakshasas fly away from it.

The ritual of the sraddha is that the pinda, the rice-cake, should first be offered to the deceased sire. Next, a cake should be offered to the Grandsire. After this, should one be offered to the Great-grandsire. Even this is the niyama in respect of the sraddha. Over every cake that is offered, the offerer should, with concentrated attention, utter the Savitri mantras. This other mantra also should be uttered—the one to Soma who is fond of the Pitris.

A woman who has become impure from the advent of her period, or one whose ears have been cut off, should not be allowed where a sraddha is being performed. Nor should a woman be brought from a gotra other than that of the person who is performing the sraddha, to cook the rice to be offered at the sraddha.

While crossing a river, one should offer oblations of water, tarpana, to one's Pitris, naming them all. Indeed, when one comes upon a river one should gratify one's Pitris with oblations of water. Having offered tarpana of water first to the ancestors of one's own vamsa, one should next offer such oblations to one's departed friends and relatives. When one crosses a river or stream on a chariot yoked to oxen of variegated hue, or in boats, the Pitris expect oblations of water. Those that know this always offer oblations of water with concentrated dhyana to the Pitris. Every fortnight on the day of the new moon, one should make offerings to one's deceased ancestors.

Growth, longevity, energy and prosperity are attained through devotion to the Pitris. The Grandsire Brahma, Pulastya, Vasishta, Pulaha, Angiras, Kratu and the great Rishi Kasyapa—these, O prince of Kuru's race, are regarded as great masters of yoga. They are numbered among the Pitris. Even such is the high ritual of the sraddha.

Through sraddhas performed on earth, the departed of one race are saved from sorrow in the next world. Kurusattama, I have thus explained to you the niyamas in respect of sraddhas.

I will now tell you once again about dakshina, gifts or charity."

CANTO 93

"Yudhishtira says, 'If Brahmanas that are keeping a fast eat, at the invitation of a Brahmana, the havi offered at a sraddha, can they be charged with the transgression or a violation of their vow, or should they refuse the invitation of a Brahmana to eat? Tell me this, Pitamaha.'

Bhishma says, 'Let those Brahmanas eat, impelled by desire, who are keeping such vows as are not indicated in the Vedas. As regards those Brahmanas, however, that keep vratas indicated in the Vedas, they are regarded as guilty of a breach of their vow, O Yudhishtira, by eating the havi of a sraddha at the request of him who performs the sraddha.'

Yudhishtira says, 'Some say that fasting is a penance. Is tapasya truly identifiable with fasting, or is it not so? Tell me this, Pitamaha.'

Bhishma says, 'A regular fast for a month or a half month is not regarded as a tapasya. The truth, however, is that one who mortifies one's own body is not to be regarded either as an ascetic or as one that knows dharma. Renunciation, however, is regarded as the best of penances. A Brahmana should always be an abstainer from food, and observe the vow of brahmacharya. A Brahmana should always practise self-denial, restraining even speech, and recite the Vedas.

The Brahmana should marry and surround himself with children and relatives, from his desire of achieving dharma. He should never sleep. He should abstain from meat. He should always read the Vedas and the shastras. He should always speak the truth, and practise self-denial. He should eat vighasa, what remains after serving the deities and guests. Indeed, he should be hospitable towards all that come to his home. He

should always eat amrita, the food that remains in the house after all the family, including guests and servants, have eaten. He should duly observe all ordained rites and perform sacrifices.'

Yudhishtira says, 'How may one come to be regarded as being always observant of fasts? How may one become observant of vratas? How, O king, may one come to be an eater of vighasa? By doing what may one be said to be hospitable to one's guest?'

Bhishma says, 'He who eats only morning and evening at the prescribed hours and abstains from all food during the time between, is an abstainer from food. He who has congress with only his wedded wife and that only in her season, is said to be observant of the vow of brahmacharya. By always making gifts, one comes to be regarded as being truthful in speech. By abstaining from all meat from animals slaughtered for just the sake of meat, one becomes an abstainer from meat.

By making gifts one is cleansed of all sins, and by abstaining from sleep during the day one is regarded to be always awake. He who always eats what remains after serving the needs of guests and servants is said to always eat amrita. He who abstains from eating until Brahmanas have first partaken of his food, is regarded as conquering heaven by such abstention. He who eats what remains after serving the Devas, the Pitris, and his relatives and dependants, is said to eat vighasa.

Such men acquire many regions of felicity in the world of Brahma himself. There, O king, they dwell in the company of Apsaras and Gandharvas. Indeed, they sport and enjoy all manner of unworldly delight in those realms, with the Devas, Sadasyas and the Pitris in their company, and surrounded by their own children and grandchildren. Even such is the lofty end to which they attain.'

Yudhishtira says, 'Men are seen to make diverse kinds of gifts unto the Brahmanas. What, however, is the difference, Pitamaha, between the giver and the receiver?'

Bhishma says, 'The Brahmana accepts gifts from him that is righteous, and also from him that is unrighteous. If the giver happens to be righteous, the receiver incurs little fault. If on the other hand, the giver happens to be an adharmi, the receiver sinks into hell. In this regard an old story of the conversation between Vrishadarbhi and the Saptarishis is told, O Bhaarata.

Kasyapa and Atri and Vasishta and Bharadwaja and Gautama and Viswamitra and Jamadagni, and Vasishta's wife, the chaste Arundhati, all

had a common serving maid whose name was Ganda. A Sudra called Pasusakha married Ganda and became her husband. Kasyapa and others, in days of old, observed the austerest penances and roved over the world, desirous of attaining to the eternal region of Brahma through yoga-dhyana.

About that time, O delighter of the Kurus, there came a severe drought. Tormented by hunger, the whole world of living creatures grew weak and emaciated. At a sacrifice which had been performed in former times by Sibi's son, he had given away to the ritwiks a son of his as the sacrificial dakshina. From being not blessed with longevity, the prince died of starvation during the famine.

The Rishis I have named, ravaged by hunger, approached the dead prince and sat surrounding him. Indeed, those greatest of Munis saw the son of Sibi, at whose sacrifice they had officiated, dead from starvation, and began to cook the body in a large vessel, for they were compelled by pangs of hunger. All food having disappeared from the world of men, those ascetics, who wished to save their lives, took recourse, for their very lives, to such a wretched deed.

While they were thus engaged, Vrishadarbha's son, King Saibya, abroad on his travels, came upon those Rishis. Indeed, he met them on his way, even while they were cooking the dead body.

The son of Vrishadarbha said, "Accepting a dakshina from me will immediately relieve you all. Do you all, therefore, accept a gift for the support of your bodies. O Munis endowed with the wealth of tapasya, listen to me as I declare to you what wealth I have. That Brahmana who solicits me for dana is ever dear to me. Verily, I shall give you a thousand mules. To each of you I shall give a thousand cows of white coats, each one with a well-born calf, and yielding milk. I shall also give you a thousand white bulls of the best breed, all capable of bearing heavy burdens. I shall also give you a further large number of kine, of good disposition, the foremost of their kind, all fat, and each of which, having brought forth her first calf, is quick with her second.

Tell me what else I should give you—the finest villages, grain, barley, and even rarer and priceless jewels.

But, I beg you, do not seek to eat this food that you are engaged in cooking. Tell me instead what I should give to you for the support of your bodies."

The Rishis said, “O king, accepting gifts from a monarch is very sweet at first but poison in the end. Knowing this well, why do you tempt us with these offers? The body of the Brahmana is the kshetra of the gods. With penance, it is purified. Then again, by gratifying the Brahmana, one gratifies the Devas. If a Brahmana accepts the gifts made to him by the king, he loses the merit that he would otherwise acquire through his penances on that day. Indeed, accepting such dana consumes that punya even as a blazing conflagration does a forest. Let happiness be yours, O king, as the result of the dakshina you give to those that solicit you.”

Saying this, they left the place, going another way. The flesh those high-souled ones had intended to cook remained uncooked. Indeed, abandoning that flesh, they went away and entered the forest in search of food. After this, the ministers of the king, urged by their master, entered that forest, and plucking some figs, attempted to give them to those Rishis. The king’s officers filled some of those figs with gold and mixing them with others sought to induce those ascetics to accept them. Atri picked up some of those figs, and finding them heavy, refused to take them.

He said, “We are not destitute of knowledge. We are not fools. We know that there is gold within these figs. We have our wits about us. Indeed, we are awake and not asleep. If accepted in this world, these will produce bitter fruit in the next. He who seeks happiness both here and hereafter should never accept these.”

Vasishta said, “If we accept even one gold coin, it will be counted as a hundred or even a thousand in assigning the sin that attaches to us. If we accept many coins, we shall surely attain to a most unhappy end.”

Kasyapa said, “All the paddy and barley on earth, all the gold and animals and women in the world cannot satisfy the desire of a single man. Hence, one possessed of wisdom should dispel greed, and embrace contentment.”

Bharadwaja said, “The horns of a ruru, after their first appearance, begin to grow as the animal grows. The greed of man is even like this. It has no measure.”

Gautama said, “All the objects of pleasure that exist in the world cannot together satisfy even one person. Man is even like the ocean, for he can never be filled, even as the ocean can never be filled by all the waters that are poured into it by the rivers.”

Viswamitra said, “When one desire cherished by a man is satisfied, there immediately springs up another which pierces him like an arrow and whose satisfaction he seeks.”

Jamadagni said, “Abstention from taking dana supports tapasya as its very foundation. Acceptance, however, destroys the inestimable wealth of penance.”

Arundhati said, “Some men opine that things of the world may be stored with a view to spending them upon the acquisition of dharma through dana and yagnas. I however, think, that the acquisition of dharma is better than that of worldly wealth.”

Ganda said, “When these my lords, who are imbued with great energy, are so very afraid of this which seems to be a great terror, a weak man such as I fear it the more.”

Pasusakha said, “There is nothing superior to the wealth there is in dharma. That wealth is known to the Brahmanas. I wait upon them as their servant, only to learn to value that wealth.”

The Rishis, all together, said, “Let happiness be his, as the result of the dana he gives, who is the king of the people of this land. Let his dana be successful who has sent these fruits to us, hiding gold within them.”

Having said these words, those Rishis of steadfast vows, renouncing the figs with gold in them, left that place and went wherever they wanted.

The ministers said, “O king, knowing that gold was hidden within the figs, the Rishis have gone away.”

Thus addressed by his ministers, King Vrishadarbhi was filled with wrath against all those Rishis. Indeed, to have revenge upon them, the king entered his own chamber. Observing the austerest of penances, he poured libations of ghrita on his sacred fire, accompanying each pouring with mantras that he uttered. From that fire there then arose a dreadful female form that could strike terror into anyone. Vrishadarbhi named her Yatudhani. She looked as terrible as the Last Night, who had appeared with joined hands before the king.

Addressing Vrishadarbhi, she said, “What shall I accomplish for you?”

Vrishadarbhi said, “Go and follow the seven Rishis, as also Arundhati, and the husband of their maid-servant, and the maid-servant herself, and understand what the meanings are of their names. Having understood their names, do you slay all of them. After killing them, you may go whatever you please.”

Saying, “So be it!” the Rakshasi who had been named Yatudhani flew to the forest in which the great Rishis wandered in constant search of food. Indeed, O king, those great sages, with Atri among them, roved within the forest, subsisting upon fruits and roots. In the course of their wanderings, they saw a mendicant of broad shoulders, and plump arms and legs, and a well-nourished face and belly. Of limbs that were all adipose, he was walking along with a dog for company. Seeing that mendicant whose limbs were all well-developed and handsome, Arundhati exclaimed, “None of you will ever be able to show such well-developed limbs or features!”

Vasishta said, “The sacred fire of this person is not like ours for while he can pour libations on it, morning and evening, none of us is able to do the same. This is why we see both him and his dog so healthy.”

Atri said, “This man does not feel the pangs of hunger as we do. Unlike ours, his energy has sustained no diminution. Acquired with the greatest difficulty, his Vedas have not, like ours, disappeared. Hence, it is that we see both him and his dog so plump and healthy.”

Viswamitra said, “Unlike us, this man is able to observe the eternal duties inculcated in the scriptures. I have become idle. I feel the pangs of hunger. I have lost the knowledge I had acquired. This man is not like us in this respect. Hence I see both him and his dog so fit and healthy.”

Jamadagni said, “This man has not to think of storing his annual grain and fuel as we are compelled to. Hence do I see both him and his dog so well-developed.”

Kasyapa said, “This man has not, like us, four brothers of full blood who are begging from house to house, constantly crying, *Give, Give!* Hence it is that I see him and his dog in such fine fettle.”

Bharadwaja said, ‘This man has no regret like ours for having condemned and cursed his spouse. He has done nothing so base and senseless. Hence I see both him and his dog so strong and healthy!”

Gautama said, “Unlike us, this man does not own only three pieces of covering made of kusa grass, and a single ranku-skin, each of which again is three years old. Hence it is that I see both him and his dog in such rude health.”

Meanwhile, seeing those great Rishis, the wandering mendicant approached them, and accosted them all by touching their hands according to the custom. They spoke together about the difficulty of finding sustenance in that forest and the consequent necessity of bearing the pangs

of hunger, and all of them left that place. They continued to wander through that wilderness, all bent upon the common purpose of plucking fruits and digging up roots for sustenance.

One day, as they went along they saw a beautiful lake overgrown with lotuses. Its banks were covered with trees that stood thickly near one another. The waters of the lake were pure and transparent. Indeed, the lotuses that adorned the lake were all of the hue of the morning sun. The leaves that floated on the water were of the colour of lapis lazuli. Diverse kinds of water birds swam and frolicked upon its bosom. There was but one path leading to the lake. The banks were not miry and access to the water was easy.

Urged by Vrishadarbhi, the Rakshasi of frightful mien, who had sprung from his incantations and named Yatudhani, guarded the lake. Those foremost of Rishis, with Pasusakha in their company, went towards the lake, thinking to collect some lotus-stalks. Seeing Yatudhani of frightful aspect standing on the banks of the lake, those great Rishis addressed her, saying, 'Who are you that stand alone in this solitary jungle? For whom do you wait here? What is your purpose? What do you do here on the banks of this lake adorned with lotuses?"

Yatudhani said, "It matters not who I am. I deserve not to be questioned about my purposes. You that are possessed of ascetic wealth, know that I am the guardian set to watch over this lake."

The Rishis said, "All of us are hungry. We have nothing else to eat. With your leave we would gather some lotus-stalks."

Yatudhani said, "If you strike a compact with me, you may gather lotus-stalks as you please. You must, one by one, give me your names. And then you may have the stalks."

Ascertaining that her name was Yatudhani and that she was there to kill them after learning the extent of their strength from the meaning of their names, Atri, who was famished, addressed her, "I am called Atri because I cleanse the world of sin. For, again, thrice studying the Vedas every day, I have made days of my nights. That, again, is no night in which I have not studied the Vedas. For these reasons also I am called Atri, O lovely woman."

Yatudhani said, "O you of great effulgence, I cannot understand the meaning of your name, nor the explanation you have given me of it. Do you go and plunge into this lake filled with lotuses."

Vasishta said, “I am endowed with the wealth of the yoga of power. I lead, again, a grihasta’s life, and am regarded as the foremost of all men that lead this way of life. Because of owning such wealth, of my living as a householder, and of my being regarded as the foremost of all grihastas, I am called Vasishta.”

Yatudhani said, ‘The etymology of your name is perfectly incomprehensible to me, insofar as the inflections which the original roots have undergone are unintelligible. Go and plunge into this lake of lotuses.”

Kasyapa said, “I always protect my body, and because of my tapasya I have become blessed with illustriousness. For thus protecting my body and for this effulgence that is due to my penances, I have come to be called by the name of Kasyapa.”

Yatudhani said, “O you of great effulgence, I cannot fathom the etymology you have given of your name. Go and plunge into this lake filled with lotuses.”

Bharadwaja said, “I always support my sons, my disciples, the Devas, the Brahmanas, and my wife. In consequence of supporting all these with ease, I am called Bharadwaja.”

Yatudhani said, “The etymology you have given me of your name is entirely incomprehensible, because of the many changes of inflection the root has undergone. Go and plunge into this lake filled with lotuses.”

Gotama said, “I have conquered heaven and earth through samyama, self-restraint. Because of my looking upon all creatures and objects with an equal eye, I am like a smokeless fire. Hence, you cannot subdue me. When, again, I was born, the refulgence of my body dispelled the surrounding darkness. For these reasons I am called Gotama.”

Yatudhani said, “The explanation you have given me of your name, O Maharishi, I cannot fathom. Go and plunge into this lake of lotuses.”

Viswamitra said, “The gods of the universe are my friends. I am also the friend of the universe. Hence, O Yatudhani, know that I am called Viswamitra.”

Yatudhani said, “I can make no sense of the explanation you have given me of your name for the changes the root has undergone. Go and plunge into this lake of lotuses.”

Jamadagni said, “I have sprung from the sacrificial fire of the Devas. Hence am I called Jamadagni, O you of beautiful features.”

Yatudhani said, “The etymology of your name is beyond me for the transformations its root has known. Do you go and plunge into this lake of lotuses.”

Arundhati said, “I always stay by the side of my husband, and hold the earth together with him. I always incline my husband’s heart towards me. I am, for these reasons, called Arundhati.”

Yatudhani said, “I cannot make anything of your name for the modifications its root has undergone. Go and plunge into this lake of lotuses.”

Ganda said, “The Ganda means a portion of the cheek. As I have that portion a little raised above the others, I am, O you that have sprung from the sacrificial fire of Saibya, called by the name Ganda.”

Yatudhani said, ‘The explanation which you have given me of your name is incomprehensible to me because of the inflections which the root has undergone. Go and plunge into this lake of lotuses.”

Pasusakha said, “I protect and tend to all animals that I see, and I am always a friend to all of them. Hence am I called Pasusakha, O you that have sprung from the sacrificial fire.”

Yatudhani said, “I cannot understand the meaning of your name. Go and plunge into this lake of lotuses.”

Sunahsakha said, “I cannot explain the etymology of my name after the manner of these Munis. But know, O Yatudhani, that I am called by the name of Sunahsakha.”

Yatudhani said, “You have spoken your name only once. I have not heard any explanation of its roots. Indeed, I have not heard your name properly. Do you tell it to me again, O Dvija.”

Sunahsakha said, “Since you have not heard my name because I spoke it only once, I will strike you with my tridanda, my triple staff, and be you ashes from my blow!”

Struck on the head by the sannyasin with his tridanda, a blow that was indeed like the chastisement inflicted by a Brahmana, the Rakshasi who had sprung from the incantations of King Vrishadarbhi fell onto the earth and became ashes. Having thus destroyed the mighty Rakshasi, Sunahsakha thrust his stick into the ground and sat himself down on a grassy patch of land.

Having plucked as many lotuses as they liked, and gathered as many lotus-stalks as they wanted, the other Rishis emerged from the lake,

brimming with joy. They put down the flowers and the stalks, gathered with some labour, on the banks of the water and entered the lake again, now to offer tarpana, oblations of water, to the Pitris. Coming out again, they came to the place where they had left the lotus-stalks, and those greatest of sages found that the stalks were nowhere to be seen.'

The Rishis said, "What stone-hearted sinner has stolen the lotus-stalks we gathered to appease our hunger?"

Those Dvijottamas suspected one another, O Parantapa, and said, "We shall each have to swear our innocence!"

Famished as they were and worn with toil, all those Rishis agreed and swore their innocence, one by one. Atri said, "Let him who has stolen the lotus-stalk touch sacred cows with his foot, make water facing the sun, and study the Vedas on forbidden days!"

Vasishta said, "Let him who has stolen the lotus-stalks never study the Vedas, let him be a dog catcher, be a wandering mendicant unrestrained by the laws laid down for that life, be a murderer of those that seek his protection, live upon the proceeds of the sale of his daughter, solicit wealth from those that are low and vile!"

Kasyapa said, "Let him who has stolen the lotus-stalks utter all kinds of loose and wretched words in all places, give false evidence in courts of law, eat the flesh of animals not killed in sacrifices, make gifts to undeserving persons or to deserving ones at unseasonable times, and have sexual congress with women during the day!"

Bharadwaja said, "Let him who has stolen the lotus-stalks be cruel and sinful in his conduct towards women and kinsmen and kine. Let him humiliate Brahmanas in disputations by brashly displaying his superior knowledge and skill. Let him study the Riks and the Yajuses on his own, disregarding his preceptor. Let him pour libations upon fires made with dry grass or straw!"

Jamadagni said, "Let him who has stolen the lotus-stalks be guilty of casting filth into pure sacred water. Let him be inspired with animosity towards kine. Let him be guilty of having sexual congress with women at times other than their season. Let him incur the aversion of all men and women. Let him derive his maintenance from the earnings of his wife. Let him have no friends and have many enemies. Let him be another's guest for receiving in return the hospitality which he has shown that other!"

Gotama said, “Let him who has stolen the lotus-stalks be guilty of casting aside the Vedas after having studied them. Let him cast off the three sacred fires. Let him be a seller of the sacred Soma. Let him live with that Brahmana who dwells in a village which has only one well from which water is drawn by all the varnas and who has married a Sudra woman besides!”

Viswamitra said, “Let him who has stolen the lotus-stalks be fated to see his preceptors and elders and his servants maintained by others during his own life-time. Let him not have a good end. Let him be the father of too many children. Let him be always impure and a wretch among Brahmanas. Let him be proud of his possessions. Let him be a tiller of the soil and let him be filled with malice. Let him wander the world during the season of rains. Let him be a paid servant. Let him be the priest of the king. Let him assist at the sacrifices of such corrupt men as do not deserve to be helped at their sacrifices!”

Arundhati said, “Let her who has stolen the lotus-stalks always humiliate her husband’s mother. Let her be always vexed with her husband. Let her eat whatever good things come to her house without sharing them. Disregarding the kinsmen of her lord, let her live in her husband’s house and eat, at the day’s end, the flour of fried barley. Let her come to be regarded as unenjoyable because of the stains that tarnish her. Let her be the mother of a heroic son!”

Ganda said, ‘Let her who has stolen the lotus-stalks be always a liar. Let her always quarrel with her kinsfolk. Let her sell her daughter in marriage for a dowry. Let her eat the food which she has cooked, alone and without sharing it with anybody. Let her pass her whole life in slavery. Indeed, let her who has stolen the lotus-stalks be quick with child because of sexual congress under guilty circumstances!”

Pasusakha said, “Let him who has stolen the lotus-stalks be born of a slave-mother. Let him have many children all of whom are worthless. And let him never worship the gods.”

Sunahsakha said, “Let him who has taken the lotus-stalks obtain the merit of bestowing his daughter in marriage upon a Brahmana, who has studied all the Samans and the Yajuses and who has carefully observed the vow of brahmacharya. Let him perform the final ablutions after having studied all the Atharvans!”

All the other Rishis said, “The oath you have taken is no oath at all, for all the consequences which you have wished upon the thief are most desirable for all Brahmanas. It is evident, O Sunahsakha, that you have taken our lotus-stalks.”

Sunahsakha said, “The lotus-stalks are missing, and what you say is perfectly true, for it is I who have stolen them. In the very sight of all of you, I have caused the stalks to disappear. You sinless ones, I did this thing from a desire to test you. I came here to protect you. That woman who lies slain there, as ashes, was called Yatudhani. She was sprung from the dark mantras of King Vrishadarbhi, and she had come here to kill you all. You Rishis endowed with the wealth of tapasya, the king sent her for your lives, but I have killed her. Otherwise the fierce and sinful spirit sprung from the Agni would have taken all your lives. It was to kill her and save you that I came here, learned Brahmanas.

Know that I am Vasava! You have entirely freed yourselves from the influence of greed, and thus you have won many eternal realms where every desire is fulfilled as soon as it appears in the heart. Rise up at once, Mahamunis, and ascend from this world into those realms of beatitude, Dvijas, that await you.”

Exceedingly gratified, the great Rishis replied to Purandara, saying, ‘Tathaastu, so be it!’, and they then rose into heaven in company of Indra himself. Even thus, those Mahatmans, though famished with hunger and though tempted at such a time with the offer of diverse kinds of objects of enjoyments, did not yield to temptation. As the result of their self-denial, they attained to swarga. It seems, therefore, that one should, under all circumstances, renounce greed. Even this, O king, is the highest dharma: that greed must be abandoned.

The man who narrates this account of the deeds of the righteous Rishis in assemblies of men, succeeds in acquiring wealth. Such a man has never to attain to a distressful end, for the Pitris, the Rishis and the Devas all become pleased with him. Hereafter, again, he is blessed with kirti, fame, and punya, religious merit, and great artha, wealth.’

CANTO 94

Bhishma says, 'Listen to, the old itihasa of the oaths taken by many Rishis, one after another, during a tirtha yatra. Bharatottama, Indra had committed the theft, and the oaths were taken by many Rajarishis and Maharishis.

Once on a time, the Rishis, having assembled together, journeyed to the western Prabhasa. They held a consultation there which resulted in a resolve on their part to visit all the holy tirthas, the sacred waters on earth. Sukra and Angiras and Kavi of great learning were there, and Agastya and Narada and Parvata; and Bhrigu and Vasishta and Kasyapa and Gautama and Viswamitra and Jamadagni, O king. Also present were Rishi Galva, and Ashtaka and Bharadwaja and Arundhati and the Balakhilyas; and Sibi and Dilipa and Nahusha and Ambarisha and the royal Yayati and Dhundhumara and Puru.

Setting the Mahatman Satakratu, Indra, slayer of Vritra, at their head, those greatest of men went to the holy tirthas, one after the other, all of which are naves of utmost auspiciousness and grace upon the earth, and at last reached the most sacred Kausiki on Purnima, the day of the full moon, in the month of Magha. Having washed themselves of all their sins by ablutions performed in all the sacred waters, they finally went to the sacred Brahmasara.

Bathing in that lake, those Rishis endowed with tejas like that of fire began to gather and eat the stalks of the lotus. Amongst those Brahmanas, some had gathered the stalks of the lotus and some the stalks of the stellar lily. Soon they found that the stalks that Agastya had drawn up and left on

the bank of the lake had been stolen. Agastya, best of sages, said, "Who has taken the good stalks which I gathered and left in this place? I suspect that one amongst you must have done this thing. Let him who has taken them give them back to me. It does not befit you to steal what was mine.

It is heard that time weakens the strength of dharma. That time has come upon us, and dharma is afflicted. It is meet that I should go to swarga for good, before adharma assails the world and establishes itself here. Before the time comes when Brahmanas, loudly chanting the Vedas, within the precincts of villages and inhabited places, cause the Sudras to hear them; before the Time comes when kings misrule and sin against the laws of dharma from motives of policy, I must go into swarga for good. Before men cease to regard the distinctions between the lower, the middle and the higher varnas, I shall go to swarga for ever. Before ignorance envelops the world and all things in darkness, I shall go to heaven for good. Before the time comes when the strong begin to oppress the weak and treat them like slaves, I must go to heaven for good. For, indeed, I dare not remain on earth to witness these things."

Greatly concerned by what he said, the others said to that great Muni, "We have not stolen your stalks. You should not harbour suspicion against us. O Mahamuni, we shall pronounce the most fearsome curses."

Having said these words, and conscious of their own innocence, and wanting to uphold the cause of dharma, those Rishis and Rajarishis then began to swear, one after another, the following curses.

Bhrigu said, "Let him who has stolen your stalks censure when censured, assail when assailed, and eat the flesh that is attached to the spine of animals slaughtered in sacrifice!"

Vasishta said, "Let him who has stolen your stalks neglect his Vedic studies, catch dogs, and having taken himself to mendicancy yet live in a city or town!"

Kasyapa said, "Let him who has stolen your stalks sell sundry and vulgar things in all places, become a thief of sacred wealth, and bear false witness!"

Gautama said, "Let him who has stolen your stalks live displaying coarse pride in all things, with an understanding that does not see all creatures with an equal eye, and always yield himself to the influence of desire and wrath. Let him be a tiller of soil, and let him be inspired by malice!"

Angiras said, “Let him who has stolen your stalks be always impure. Let him be a censurable Brahmana for his sins. Let him leash hounds. Let him be guilty of Brahmahatya. Let him be averse to expiations after having sinned!”

Dhundhumara said, “Let him who has stolen your stalks be ungrateful to his friends. Let him take birth in a Sudra woman. Let him eat alone any good food that comes to his house, without sharing it with any others!”

Dilipa said, “Let him who has stolen your stalks descend to those regions of misery and infamy which are reserved for that Brahmana who lives in a village having but one well and who has sexual congress with a Sudra woman!”

Puru said, “Let him who has stolen your stalks adopt the occupation of a physician. Let him be supported by the earnings of his wife. Let him have his sustenance from his father-in-law!”

Sukra said, “Let him who has stolen your stalks eat the flesh of animals not slain in sacrifices. Let him have sexual congress by day-time. Let him be a servant of the king!”

Jamadagni said, “Let him who has stolen your stalks study the Vedas on forbidden days or occasions. Let him feed friends at sraddhas performed by him. Let him eat at the sraddha of a Sudra!”

Sibi said, “Let him who has stolen your stalks die without having established a fire for daily worship. Let him be guilty of obstructing the sacrifices of others. Let him quarrel with those that are tapasvins!”

Yayati said, “Let him who has stolen your stalks be guilty of having sexual congress with his wife when she is not in her season and when he is himself in the observance of a vow and bears jata on his head. Let him also disregard the Vedas!”

Nahusha said, “Let him who has stolen your stalks live in grihasta after having betaken himself to the vow of sannyasa. Let him live waywardly, doing as he pleases and without restraint of any kind, even after having undergone the initiatory rites for a yagna or some other solemn vrata. Let him take pecuniary payment for imparting any branch of knowledge to disciples that they come to learn!”

Ambarisha said, “Let him who has stolen your stalks be cruel and unrighteous in his behaviour towards women and kinsmen and kine. Let him be guilty also of Brahmahatya!”

Narada said, “Let him who has stolen your stalks be one that identifies the body with the soul. Let him study the scriptures with an ignorant and sinful preceptor. Let him chant the Vedas, offending at each step against the laws. Let him flout all his elders!”

Nabhaga said, “Let him who has stolen your stalks always lie and have altercations with those that are righteous. Let him bestow his daughter in marriage after accepting a pecuniary dower offered by his son-in-law!”

Kavi said, “Let him who has stolen your stalks he guilty of kicking a sacred cow. Let him make water facing the sun. Let him turn away the person that seeks shelter from him!”

Viswamitra said, “Let him who has stolen your stalks become a servant that is deceitful towards his master. Let him be the priest of a king. Let him be the ritwik of one that should not be assisted at his sacrifices!”

Parvata said, “Let him who has stolen your stalks be the chieftain of a village. Let him make journeys on donkeys. Let him tie up dogs for a living!”

Bharadwaja said, “Let him who has stolen your stalks be guilty of all the sins that become his who is cruel in his deeds and untruthful in speech!”

Ashtaka said, “Let him who has stolen your stalks be a king destitute of wisdom, capricious and sinful in his behaviour, and disposed to rule the earth with adharma!”

Galava said, “Let him who has stolen your stalks be more infamous than a sinner. Let him be sinful in his conduct towards his kinsmen and relatives. Let him arrogantly proclaim the gifts he makes to others.”

Arundhati said, “Let her who has stolen your stalks speak ill of her mother-in-law. Let her feel disgust for her lord. Let her eat alone any good food that comes to her house.”

The Balakhilyas said, “Let him who has stolen your stalks stand on one foot at the entrance of a village to earn his subsistence. Let him, while knowing all his duties, be guilty of every breach of them!”

Sunahsakha said, “Let him who has stolen your stalks be a Brahmana that sleeps in happiness, having disregarded his daily homa. Let him, after becoming a sannyasi, behave in whatever way he pleases, without observing any restraint!’”

Surabhi said, “Let her who has stolen your stalks be milked, with her legs bound with a rope of human hair, and with the help of a calf not her own, and, while milked, let her milk be held in a vessel of white brass!”

After the Rishis and the Rajarishis had pronounced these diverse curses, the thousand-eyed lord of the Devas, filled with joy, cast his looks on the incensed Rishi Agastya. Addressing the sage, Maghavat declared what was in his mind. Listen to what Indra said in the midst of those Rishis and Rajarishis.

Sakra said, "Let him who has stolen your lotus-stalks be possessed of the punya of him who bestows his daughter in marriage upon a Brahmana who has observed the vow of brahmacharya, or who has studied the Samans and the Yajuses. Let him also have the merit of one that undergoes the final bath after completing the study of the Atharva Veda. Let him who has stolen your stalks have the merit of having studied all the Vedas. Let him be observant of all duties and righteous in his conduct. Indeed, let him go to Brahmaloka!"

Agastya said, "You have, O slayer of Bala, uttered a blessing instead of a curse. You have taken my lotus-stalks. Give them to me, for that is the eternal dharma."

Indra said, "Holy one, I did not take your stalks out of greed. Indeed, I removed them from the desire of hearing this sacred conclave recite what the dharmas are that we should observe. Do not give way to anger. Dharmas are the foremost of Srutis. Dharmas constitute the eternal path to cross over this samsara of the world. I have listened to this exalted discourse of you Rishis on the sanatana dharma that is eternal and immutable, and that transcends all change. Do you now, O foremost of learned Brahmanas, take back these stalks of yours. Mahamuni, it befits you to forgive my transgression, O you that are free from every fault."'

Bhishma continues, 'Thus addressed by the king of the Devas, Agastya Muni, who had been so wrathful, took back his stalks. Endowed with great intelligence, the Rishi became cheerful. After this, those great ones journeyed on their pilgrimage to many other sacred tirthas. Indeed, repairing to those holy waters, they performed their ablutions everywhere.

The man who reads this narrative with close attention on every Parva day, will not have to become the father of an ignorant and evil son. He will never be destitute of learning. No calamity will ever touch him. He will, besides, be free from every kind of sorrow. Decrepitude and decay will never be his. Freed from stains and evil of every kind, and endued with merit, he is sure to attain to swarga. He who studies this shastra observed by

the Rishis, is certain, O prince of men, to attain to eternal Brahmaloka that is full of felicity.'"

CANTO 95

"Yudhishtira says, 'King of the Bharata vamsa, by whom was the custom of giving chatras and padukas at sraddhas introduced? Why was it introduced and for what purpose are those gifts made? They are given not only at sraddhas but also at other religious rites. They are given on many occasions with a view to acquiring religious punya. I want to know, in detail, Pitamaha, the true meaning of this custom.'

Bhishma says, 'Do you, O Kshatriya, listen attentively to what I tell you about the custom of giving away chatras and padukas at religious rites, and to how and by whom it was introduced. I shall also tell you in full, O Kshatriya, how it acquired the force of a permanent observance and how it came to be viewed as an act of punya. I will, in this regard, narrate the discourse between Jamadagni and the Mahatman Surya.

In ancient times, the illustrious Jamadagni of Bhrigu's race was engaged in practising with his bow. Taking aim, he shot arrow after arrow. His wife Renuka would pick up the shafts and bring them back to her husband, the Bhargava of blazing tejas. Pleased with the whizzing sound of his arrows and the twang of his bow, he amused himself by repeatedly discharging his arrows which Renuka brought back to him.

One day, at noontide, O monarch, in that month when the sun was in Jyesthamula, the Brahmana, having discharged all his arrows, said to Renuka, "O doe-eyed devi, go and fetch me the shafts I have shot from my bow. I would loose them again."

Renuka went on her errand but her feet and her head were scorched by the sun and she was forced to sit down in the shade of a tree. Having rested

for only some moments, and fearing her husband's curse, the black-eyed and graceful Renuka quickly addressed herself again to the task of collecting and bringing back the arrows. Taking them with her, the renowned beauty came back, distressed in mind and her feet smarting with the heat that lay on the earth.

Trembling with fear, she approached her husband. The Rishi, filled with quick wrath, repeatedly cried to his exquisite wife, "Renuka, why have you been so long returning?"

Renuka said, "O you who are endowed with the wealth of tapasya, my head and feet were seared by the rays of the sun. Oppressed, I went into the shade of a tree. Only this delayed me and, knowing why I was late, my lord, do not be angry with me anymore."

Jamadagni said, "Renuka, this very hour with my astras, I will make ashes of the fiery star of day who caused you pain with his burning rays."

Drawing his unearthly bow, and invoking many terrible astras, Jamadagni stood, his face towards the sun and watching him as he moved across the sky. Kaunteya, Surya saw the Brahmana thus in wrath, and came to him in the guise of a Brahmana, and said, "What has Surya done to displease you, Jamadagni? Coursing through the firmament, he draws up the moisture from the earth, and he pours it down once more on her as nourishing rain. It is through this rain, O Dvija, that food grows for men, food that they so delight in. The Vedas say that it is food that constitutes prana, the life-breaths. O Brahmana, hidden in the clouds and irradiant, the sun drenches the seven Dwipas with wondrous showers of rain. Mighty Jamadagni, the rain he pours down becomes the sap of leaf, fruit, plant and herb, which become food.

Bhargava, the rites of birth, religious observances of every kind, investiture with the sacred thread, gifts of kine, weddings, everything used in yagnas, the very dandaneeti which rules men, dakshina, all manner of bond between man and man, and the acquisition of wealth have their origin in annrita, food. You know this well. All that is good and enjoyable in the universe, and all the efforts made by living creatures, flow from food. I only remind you of what you already know full well. Do you, therefore, O enlightened Rishi, appease your anger. What will you gain by annihilating the sun?'"

CANTO 96

"Yudhishtira says, 'What did that greatest of ascetics, Jamadagni of awesome tejas, do when Surya the Brahmana, maker of day, spoke thus to him, as a supplicant?'

Bhishma says, 'Despite all the supplications of Surya, Jamadagni of the refulgence of Agni remained with wrath undimmed. Then, O king, Surya the Brahmana bowed his head to the sage and, with folded hands, said humbly to him, 'Maharishi, the sun is always in motion. How will you pierce the Lord of day who is continually moving?"

Jamadagni said, "With the eye of knowledge I know you to be both moving and motionless. I will surely teach you a lesson today. At midday, you seem to stay still in the sky for a moment. It is then, O Surya, that I shall pierce you with my arrows. There is no swerving from this my resolution."

Surya said "Regenerate Rishi, without doubt you know me, O best of archers. But, holy one, though I have offended you, behold, I am a suppliant for your protection."

At this, the most adorable Jamadagni smilingly addressed the maker of day, saying, "O Surya, when you have sought my protection, you have nothing to fear. He would transgress the simplicity that exists in Brahmanas, the stability in the earth, the mildness in the moon, the gravity in Varuna, the radiance in Agni, the brightness of Meru, and the heat of the sun, who would kill one who seeks his protection. The man that can slay a supplicant can well violate the bed of his preceptor, murder a Brahmana and drink wild

spirits. Do you, therefore, think of some remedy for this evil, by which the people may find relief when seared by the sun."

So saying, that great descendant of Bhrigu remained silent for a while, and Surya forthwith created and made over to him a chatra, a splendid umbrella, and two padukas, a pair of sandals."

Surya said, "O Maharishi, take this umbrella with which the head may be protected from my rays. These sandals are made of leather to protect the feet. From this day forth, the gift of these two in all religious rites shall be established as an inflexible custom."

Yudhishtira, the custom of giving umbrellas and sandals was introduced by Surya Deva. O Bhaarata, these gifts are considered meritorious in the three worlds. Do you, therefore, give away umbrellas and sandals to Brahmanas. I have no doubt that you will acquire great punya by doing so. Best of the Bharatas, he who gives away a white umbrella with a hundred ribs to a Brahmana attains to eternal felicity after death and lives in the world of Indra, respected by Brahmanas, Apsaras and Devas. Mighty one, he who gives padukas to Snataka Brahmanas, as also to Brahmanas who perform the rituals of dharma, whose feet have become sore with the heat of the sun, attains to realms coveted by the very gods. Such a man dwells in happiness in the highest swarga after his death.

And so, O Bharatottama, I have told you in full the merits of giving away chatras and padukas at religious ceremonies.'

CANTO 97

Yudhishtira says, 'Greatest of the Bharata vamsa, relate to me all the duties of the grihastasrama and tell me all that a man should do in order to attain to prosperity in this world.'

Bhishma says, 'O Bhaarata, let me narrate to you the old story of the almighty Krishna and Bhumidevi. After hymning the praises of the earth goddess, Krishna asked her this very thing that you have asked me.

Krishna said, "Having become a grihasta, what karma should I or one like me perform and how will such karma fructify in punya?"

Bhumidevi said, "O Madhava, the Rishis, the Devas, the Pitris and Manavas should be worshipped, and sacrifices should be performed, by a grihasta. Know that the Devas are always pleased with sacrifices, and men are gratified with hospitality. Therefore, the householder should satisfy them with whatever pleases them. By such karma, O Madhusudana, the Rishis also are gratified.

Abstaining from food, the grihasta should daily attend to his sacred fire and to his sacrificial offerings. By this are the Devas pleased. The grihasta should daily offer oblations of food and water, or of fruits, roots and also water, to gratify the Pitris, and the Vaiswadeva offering should be performed with boiled rice, and oblations of ghrita to Agni, Soma and Dhanvantari. He should offer separate and distinct oblations to Prajapati.

He should make his sacrificial offerings in proper order: to Yama in the south, to Varuna in the west, to Soma in the north, to Prajapati within the home, to Dhanvantari in the North-east, and to Indra in the east. He should offer food to men at the entrance to his home.

These, O Madhava, are known as the Bali offerings. The Bali should be offered to the Maruts and the Devas inside one's house. To the Viswedevas it should be offered in the open, and to the Rakshasas and Bhutas, the offerings should be made at night. After making these offerings, the householder should make offerings to Brahmanas, and if no Brahmana be present, the first portion of the food should be offered into the fire.

When a man wants to offer sraddha to his ancestors, he should, when the sraddha ceremony is concluded, gratify his ancestors and then make the Bali offerings in due order. He should then make offerings to the Viswedevas. He should next invite Brahmanas and then properly feed guests arrived at his home. Through this, O prince, are the Sadasyas satisfied. He who does not stay in the house long, or, having come, leaves after a short time, is called a Sadasya, and Atithi, a guest.

To his guru, to his father, to his friend and to a guest, a grihasta should say, 'I have this in my house to offer you today.' And he should offer it accordingly every day. The householder should do whatever they would ask him to do. This is the established custom. The householder, O Krishna, should eat last of all and only after having offered food to all of them.

The householder should worship, with offerings of madhuparka, his king, his priest, his preceptor and his father-in-law, as also Snataka Brahmanas even if they were to stay in his house for a whole year. In the morning as well as in the evening, food should be offered on the ground to dogs, swapachas and birds. This is called the Vaiswadeva offering. The householder who performs these ceremonies with a mind unclouded by passion, obtains the blessings of the Rishis in this world, and after dying he attains to swarga."

Having listened to all this from Bhumidevi, Krishna did as she had told him. Do you also do the same. By performing these duties of a householder, O king, you shall acquire fame in this world and attain to heaven after you leave it.'

CANTO 98

Yudhishtira says, 'Of what kind is the gift of light, Pitamaha? How did this dakshina originate? What are the merits that attach to it? Tell me all this.'

Bhishma says, 'Bhaarata, listen to the ancient itihasa of the discourse between Manu, that Lord of creatures, and Suvarna. There was in days of yore an ascetic of the name Suvarna. His complexion was like that of gold and hence was he called Suvarna, the gold-complexioned. From a pure lineage, of pure character and conduct, and excellent accomplishments, he had mastered all the Vedas. Indeed, in accomplishments he surpassed many of high birth.

One day, that learned Brahmana saw Manu, the Lord of all creatures, and approached him. Meeting with each other, they exchanged the customary greetings and polite enquiries after each other's well-being. Both of them were firm in the observance of truth. They sat down on the delightful breast of Meru, great mountain of gold. Seated there, they began to converse with each other on diverse subjects connected with the great Devas and Rishis and Daityas of ancient times.

Then Suvarna said to the Svayambhuva Manu, "It behoves you to answer one question of mine for the benefit of all creatures. O Lord of all creatures, the Devas are seen to be worshipped with offerings of flowers and other fragrant things. What is this? How did this practice originate? What are the merits that attach to it? Do you discourse to me on this matter."

Manu said, “The ancient tale is told of the discourse between Sukra and the great Daitya Mahabali. Once upon a time, Sukra of Bhrigu’s race approached the presence of Bali, the son of Virochana, while the legendary Asura ruled the three worlds. The Lord of the Asuras, that giver of sacrificial dakshina in abundance, having worshipped the Bhargava with arghya, and having offering him a seat, himself sat down after his guest had seated himself. Then, this same matter that you have brought up, about the punya attaching to the offering of flowers and incense and lamps, arose. Indeed, the king of the Daityas put this high question to Sukra, that most learned of all sages.’

Bali said, ‘O foremost of all who know the Brahman, what is the punya of offering flowers and incense and lamps: pushpa, dhupa and deepa? O greatest of Brahmanas, discourse to me on this.’

Sukra said, ‘Tapa first sprang into life. Afterwards came dharma, and karuna, compassion, and the other virtues. In the interval between, many vines, creepers and plants started into life. Innumerable were the species of those. All of them have Soma for their lord. Some of these creepers and plants came to be regarded as amrita and some came to be regarded as visha, poison. Others that were neither this nor that formed yet another class. Amrita is what gives immediate gratification and joy to the mind. Visha tortures the mind exceedingly by its very odour. Know again that nectar is most auspicious and that poison is as inauspicious.

All the deciduous herbs are amrita. Visha is born of the energy of fire. Flowers gladden the mind and confer prosperity. Hence, men of righteous deeds bestowed the name Sumanas on them. That man who is in a state of purity offers flowers to the Devas finds that the gods become gratified with him, and as a consequence, bestow prosperity upon him. O king of the Daityas, those Devas to whom worshippers offer flowers, uttering their names the while, become gratified with the offers because of their devotion.

The green plants and herbs are of diverse kinds and possess diverse kinds of energy. They are classified as fierce, mild and powerful. Listen to me as I tell you which trees are useful for sacrifices and which are not. Hear, also, what malas, garlands, are agreeable to the Asuras, and which are beneficial when offered to the Devas. I shall also tell, in their due order, what garlands are agreeable to the Rakshasas, which to the Uragas, which to the Yakshas, which to Manavas, and which to the Pitris.

Flowers are of diverse kinds. Some are wild, some are from trees that grow in the midst of human habitations; some belong to trees that never grow unless planted in well-tilled soil; some are from trees growing on mountains; some are from trees that are not smooth; and some from trees that have thorns. Fragrance, beauty and taste also make for differences.

The scent that flowers yield is of two kinds, pleasant and pungent. Those flowers that exude fragrance should be offered to the Devas. The flowers of trees that are without thorns are generally white in hue. Such flowers are always acceptable to the Devas.

One possessed of wisdom should offer garlands of water flowers, such as the lotus, to the Gandharvas and Nagas and Yakshas.

Such plants and herbs as produce red flowers, as are possessed of sharp scent, and as have thorns have been laid down in the Atharvan as fit for all mantras to cause harm to enemies. Such flowers as are possessed of keen energy, as are painful to the touch, as grow on trees and plants having thorns, and as are either blood-red or black, should be offered to evil spirits and other dark, unearthly beings.

Such flowers as gladden the mind and heart, as are exquisitely soft and redolent when pressed, and as are of beautiful forms, have been said to be worthy of being offered to Manushyas, human beings.

Such flowers as grow on cemeteries and crematoria, or in places dedicated to the deities, should not be fetched and used for marriages and other rites having growth and prosperity for their object, or for acts of dalliance and pleasure in secrecy. Such flowers as are born on mountains and in vales, and as are pleasant in scent and aspect, should be offered to the Devas. Sprinkling them with sandalwood paste, such fine flowers should be duly offered according to the laws of the scriptures. The gods become gratified with the scent of flowers; the Yakshas and Rakshasas with their sight; the Nagas with their touch; and humans with all three, scent, sight and touch.

Flowers offered to the Devas gratify them immediately. They have the power to fulfil every desire by merely wishing it. When pleased with devotees offering them flowers, the Devas immediately satisfy all the desires cherished by their worshippers. Gratified themselves, they quickly gratify their worshippers. Honoured, they cause their worshippers to enjoy all honours. Disregarded and insulted, they cause those vilest of men to be ruined and consumed.

I will now speak to you of the merits that attach to the laws about the gift of dhupa, incense. Know, O prince of Asuras, that incense is of diverse kinds. Some of them are auspicious and some inauspicious. Some incense consists of natural exudations. Some are made of fragrant wood set afire. And some are artificial, being made by the hand, and of diverse substances mixed together. Their scent is of two kinds: pleasant and the opposite. Listen to more on this subject of dhupa or gandha.

All natural exudations are agreeable to the Devas. It is, however, certain that the best of all these is that of the mukula. Of all dhupas of the sari class, the agarwood is the best. It is most agreeable to the Yakshas, the Rakshasas and Nagas. The scent of the shallaki, and others of the same class, are much desired by the Daityas. Dhupas made of the perfume of the sala and the deodar, mixed with various spirits of strong scent, are, O king, ordained for human beings. Such dhupas are said to immediately gratify the Devas, the Danavas and Bhutas. Besides these, there are many other kinds of dhupas used by men of purposes of pleasure or enjoyment.

All the merits that have been spoken of as attaching to the offering of flowers should be known equally to attach to the gift of such dhupas as are satisfying.

I will now speak of the punya that attaches to the dakshina of deepam, lamps, and who may give them at what time and in what manner, and what should be the kind of lamps offered. Light is said to be energy and fame, and has an upward motion. Hence the gift of light, which is energy, enhances the tejas of men. There is a hell called Andhatamas, a place of absolute darkness. The time of dakshinayana, the sun's southward course, is also regarded as dark. For escaping that hell and the darkness of this time, one should give lamps during Uttarayana, when the sun is on his northward course. The good always laud such an offering.

Since, again, light, jyoti, has an upward course and is regarded as a cure for tamas, darkness, one should be a giver of light. Even this is the conclusion of the scriptures. It is owing to the lights offered that the Devas have become invested with beauty, energy and splendour. By abjuring light, the Rakshasas have become endowed with the opposite attributes. Hence, should one always give lamps.

By giving deepas, a man is blessed with keen vision and splendour. One that gives lamps should not be an object of jealousy with others. Lamps, again, given by others, should not be stolen or extinguished. One that steals

a lamp becomes blind. Such a man has to grope through darkness in the next world and becomes devoid of splendour. He that gives lamps shines in beauty in the celestial realms even like a row of lamps.

Among deepams, the best are those in which ghee is burnt. Next in order are those in which the juice of the fruits yielded by deciduous plants is burnt. One who desires advancement and growth should never burn fat or marrow or the juice that flows from the bones of living creatures.

The man who desires advancement and felicity should always offer lamps at descents from mountains, on roads through forests and other inaccessible places, under sacred trees standing in the midst of human habitations, and at crossings of streets. The man who lights lamps always illumines his race, attains to purity of soul and radiance of form. Verily, such a man, after death, attains to the companionship of the luminaries in the firmament, the sun and the moon.

I will now speak to you upon the merits, with the fruits they bring, that attach to bali offerings made to the Devas, the Yakshas, the Uragas, human beings, Bhutas and Rakshasas. Unscrupulous and vile men that eat without first serving Brahmanas and Devas and Atithis and children, should be known as Rakshasas. Hence, one should first offer the food one has prepared to the Devas after having worshipped them duly with restrained senses and concentrated attention.

One should offer the bali to the gods, bending one's head in reverence. The Devas are always supported by food that householders offer. Verily, they bless such homes in which offerings are made to them. The Yakshas and Rakshasas and Pannagas, as also guests and all homeless persons, are supported by the food offered by grihastas. Indeed, the Devas and the Pitris derive their sustenance from such offerings. Gratified by such offerings they gratify the offerer in return with longevity, fame and wealth.

Clean food, of pleasant aroma and appearance, mixed with milk and curds, should, along with flowers, be offered to the Devas. The balis that should be offered to Yakshas and Rakshasas should be rich with blood and meat, with wine and spirits accompanying it, and adorned with coatings of fried paddy. Balis mixed with lotuses and utpalas are very agreeable to the Nagas. Sesame seeds, boiled in raw sugar, should be offered to the Bhutas, Pretas and other unearthly beings.

He who never eats any food without first serving the Brahmanas and Devas and Sadasyas, himself becomes entitled to the first portions of anna.

Such a man is endowed with bala and tejas, strength and energy. Hence, one should never take any food without first offering a portion thereof to the gods after worshipping them with reverence. One's home always blazes forth with beauty because of the household deities that live in it. Hence, he that desires his own advancement and prosperity should worship the grihadevas, the household deities, by offering them the first portion of every meal."

Even thus did the learned Kavi, Sukra of Bhrigu's race, discourse to Mahabali, the king of the Asuras. That discourse was next recited by Manu to the Rishi Suvarna; Suvarna, in his turn, recited it to Narada. The Devarishi Narada recited to me the merits that attach to the several acts of offering I have mentioned. Informed of those merits, do you, O son, perform the kriyas and karmas that I have told you about.'"

CANTO 99

"Yudhishtira says, 'I have, Pitamaha, heard what the merits are that are won by offerers of flowers and incense and lights. I have heard you speak also of the punya that attaches to a due observance of the laws in respect of the offering of the bali. O Grandsire, discourse to me once more upon this subject. Indeed, tell me again of the merits of offering incense and lamps. Why are balis offered on the ground by grihastas?'

Bhishma says, 'Listen to the old tale of the discourse between Nahusha and Agastya and Bhrigu. The royal sage Nahusha, possessed of the wealth of tapasya, acquired the sovereignty of swarga through his own good deeds. With restrained senses, O king, he dwelt in heaven, engaged in performing diverse karmas of both human and celestial nature. From that high-souled monarch flowed diverse kinds of human karmas and diverse kinds of celestial kriyas also, O king of men.

The diverse rites with respect to the sacrificial fire, the collection of sacred fuel and of kusa grass, as also of flowers, and the offering of bali consisting of food adorned with powdered fried paddy, and the offer of dhupa and jyoti—all these, O Rajan, occurred daily in the abode of that high-souled king while he dwelt in swarga.

Indeed, though living in heaven, he performed the sacrifice of japa, silent chanting, and dhyana, the sacrifice of meditation. And Nahusha, although he had become the king of the Devas, yet worshipped all the deities, as he used to do in days of yore, with every due rite and ceremony.

Some time passed, and then Nahusha became proud of his position as the king of all the Devas. This filled him with pride. From that time, he

ceased performing the rituals and sacrifices and his japa and dhyana as well. Filled with arrogance because of the boon he had received from the Devas, Nahusha caused the very Devarishis to bear him on their shoulders.

However, from the cessation of all his spiritual and religious practices, his tejas began to sustain a diminution. The time was long for which Nahusha, filled with pride, continued to employ the greatest of Rishis, possessed of the tapodhana, as the bearers of his palanquin. He made the immortal sages discharge, by turns, this humiliating work.

The day came when it was Agastya's turn to pull the royal ratha, O Bhaarata. At that time, Bhrigu, that foremost of all Brahmagyanis, came to Agastya, while the Rishi sat in his asrama, and said, "Mahamuni, why should we patiently put up with the indignity this evil Nahusha, who has become the king of the Devas, inflicts on us?"

Agastya said, "How can I curse Nahusha, O great Rishi? You know how the boon-giving Brahma himself has granted Nahusha the highest of boons! Coming into swarga, the boon that Nahusha asked for was that whoever looked at him for even a moment would, deprived of all energy, come under his sway. The Self-born Brahma granted him even this boon, and it is for this that neither you nor I have been able to consume him with a curse. It is for this same reason that none else amongst the greatest Rishis has been able to consume or cast him down from his lofty position.

Also, my lord, Brahma gave Nahusha amrita to drink. And for that reason as well we have become powerless against him. The supreme God, it seems, gave that boon to Nahusha in order to plunge all creatures into grief. That wretch among men treats us Brahmanas vilely and sinfully. O most eloquent of all, do you tell me what I should do, and have no doubt that I will do as you say."

Bhrigu said, "It is at the command of Brahma the Grandsire that I have come to you in order to put an end to the power and sway of Nahusha who is possessed of great energy but who has been stupefied by fate.

That vile king, swollen with pride, who has become Lord of the Devas, will today yoke you to his ratha. With my urjas today will I cast him down from his position, for he has transgressed every norm and restraint. Today, in your very sight, I will re-establish the true Indra in his place, him of a hundred Aswamedhas, after bringing down the sinful Nahusha from his throne.

Today, that sinner will insult you with a kick, from his mind being afflicted by fate, which intends to cause his downfall. Incensed by the insult you will curse the wretch, that enemy of the Brahmanas, who has flouted every law of dharma, by saying, 'Be you a snake!'

Before your very eyes, O Maharishi, will I hurl Nahusha down into the world below, back to Bhumi, all his power and majesty lost from the cries of *Fie on you!* that will resound all around him. Truly, I shall cast Nahusha down from swarga today, that accursed sinner who is intoxicated with lordship and power. Yes, I shall indeed do this, if it be acceptable to you, O Muni!"

Thus addressed by Bhrigu, Mitravaruna's son Agastya, of unfading puissance and glory, was delighted and freed from every anxiety.'"

CANTO 100

"Yudhishtira says, 'How was Nahusha plunged into distress? How was he cast down into the world? How, indeed, was he deprived of the sovereignty of the gods? Tell me all about it, Pitamaha.'

Bhishma says, 'Even thus did those two Rishis, Bhrigu and Agastya, converse. I have already told you how Nahusha, when he first became the king of the Devas, conducted himself in a most becoming manner. Verily, all pure and wondrous deeds, both human and divine, flowed from that Mahatman Rajarishi. The offering of lamps, and every other similar rite, the due offerings of balis, and all rituals as are performed on especially sacred days—all these were properly observed by Nahusha who had become the king of the Devas.

Pious karmas are always performed by those that have wisdom, in both the world of men and that of the gods. O best of kings, if such piety is observed with regularity and steadfastness, grihastas always succeed in acquiring prosperity and advancement. Even such is the effect of the gift of lamps and of incense, as also of bowing in worship and prostrations to the gods. When food is cooked, the first portion should be offered to a Brahmana. The particular offerings called bali should also be given to the household deities. The Devas become gratified with such gifts. It is also wellknown that the measure of satisfaction which the gods derive from such offerings is a hundred times as great as that which the householder himself derives from making them. Those blessed with piety and wisdom make offerings of incense and lights, accompanying them with bowing and prostrations. These are always fraught with advancement and prosperity to

those that perform them. Those rites which the learned undergo during their ablutions, using holy water, accompanied with pranama and namaskara to the gods, always contribute to the gratification of the gods. When worshipped with proper rites, the highly blessed Pitris, Rishis who own the wealth of asceticism, and the grihadevatas, the household deities, all become gratified. Filled with these thoughts and such knowledge, Nahusha, that great king, when he became the sovereign of the gods, faithfully observed all these karmas and dharmas fraught with great glory.

Shortly after, Nahusha's good fortune waned, and he began to flagrantly flout all these holy karmas and began instead to defy all restraints in the manner I have already alluded to. Because he no longer observed the laws laid down for the offerings of incense and lamps, his tejas declined rapidly. Rakshasas obstructed his yagnas and dakshinas.

It was at this time that Nahusha yoked that foremost of Rishis, Agastya, to his ratha. Nahusha of great power, smiling all the while in hubris, set that Mahamuni to the task of bearing him from the banks of the Saraswati to the place he would indicate. Even then, Bhrigu addressed the son of Mitravaruna, saying, "Do you close your eyes until I enter into the jata on your head."

And Bhrigu of unfading glory and terrific energy entered into the matted hair of Agastya, who stood still as a wooden post. Soon after, Nahusha saw Agastya approach him to carry his palanquin. Looking at the Deva king, Agastya said, "Do you yoke me to your ratha without delay. To what place shall I bear you? O Lord of the Devas, I will take you wherever you wish to go."

Nahusha had the Mahamuni Agastya yoked to his ratha. Bhrigu, who was hidden within Agastya's jata, grew pleased with what Nahusha did. He took care not to see Nahusha for he well knew the boon that Brahma had granted that king, that whoever he looked at would come under his sway. Agastya, meanwhile, though thus insulted direly by Nahusha, did not give way to wrath but stayed calm.

Then, O Bharata, the arrogant Nahusha prodded great Agastya with his goad. Still the righteous sage remained calm. Then Nahusha himself gave way to anger and kicked Agastya Muni on the head with his left foot, crying *Sarpa!* which meant both 'hurry' and 'snake'. No sooner was the kick delivered, than Bhrigu in Agastya's matted hair blazed up in wrath and cursed Nahusha: "You dare kick this great Muni's head? I cast you down

into the world below, vain Nahusha, and become a snake as you fall, O wretched sinner of the dark heart!"

Cursed by the invisible Bhrigu, Nahusha immediately turned into a great snake and fell down onto the earth. If, Yudhishtira, Nahusha had seen Bhrigu, the sage would not have been able to curse him.

Even though he plunged down into the world below, because of all the dakshina that Nahusha had given, as also his vratas, tapasya and yagnas, he did not lose his memory but remembered everything. He then began to worship and appease Bhrigu to have redemption from the curse. Agastya, filled with compassion, joined Nahusha in pacifying Bhrigu so that the curse might see some end. At last, the wrathful Bhrigu felt pity for Nahusha and pronounced that the curse would indeed end one day.

Bhrigu said, "There will appear a king on earth named Yudhishtira, the greatest of his vamsa. He will free you from my curse." And the Maharishi Bhrigu vanished from Nahusha's sight. Having thus accomplished the work of the true Indra, performer of a hundred sacrifices, Agastya also returned to his asrama, praised and worshipped by all the grateful Brahmanas of heaven.

You freed Nahusha from Bhrigu's curse, and he rose into Brahmaloka in your very sight. As for Bhrigu, having cast Nahusha down into this world, he went to Brahma's loftiest realm and told the Pitamaha what he had done. Summoning Indra back, he said to all the Devas, 'You gods, through the boon I granted him, Nahusha acquired the sovereignty of swarga. Deprived of that power by the angry Agastya, he has been cast down into the world. Devas, you cannot live without a king. Do you once more install Indra as the king of swarga."

To the Grandsire, O son of Pritha, who said so to them, the Devas, filled with joy, replied, "So be it!" The divine Brahma installed Indra on the throne of swarga and, made king of the Devas again, Vasava shone forth once more in splendour. Even this is what transpired in days of yore, through the sin of Nahusha.

However, because of the punya he had acquired through all that he once did which was worthy, auspicious and sacred, Nahusha also regained his place in Devaloka. Hence, when evening comes and sandhya, grihastas should light lamps and give offerings of deepam. The giver of lamps is sure to acquire divine glory when he dies. Why, givers of light become as resplendent as the full moon.

The giver of lamps is blessed with beauty of form and strength for as many years as the number of moments for which the lamps given by him burn.'"

CANTO 101

"Yudhishtira says, 'Where do those foolish, wretched and sinful men go, Pitamaha, that steal or misappropriate things that belong to Brahmanas?'

Bhishma says, 'I will tell you an old tale of a conversation between a Chandala and a low Kshatriya. Listen to me.

The Kshatriya said, "Chandala, you seem to be old in years, but your behaviour seems to be that of a boy. Your body is smeared with dust raised by dogs and donkeys, but without minding that dirt, you are anxious about the little drops of vine milk that have fallen upon your person. It is plain that such deeds as are censured by the pious are ordained for the Chandala. Why, indeed, do you seek to wash off the drops of milk from your person?"

The Chandala said, "Formerly some cows belonging to a Brahmana were stolen. While they were being carried away, some milk from their udders fell upon a number of Soma plants that grew by the roadside. Those Brahmanas that drank the juice of the plants with that milk, as also the king who performed the sacrifice in which that Soma was drunk, had to fall into Naraka. Indeed, for having thus appropriated something that had belonged to a Brahmana, the king with all the Brahmanas that had assisted him had to go to hell. All those men also, Brahmanas and Kshatriyas, that drank milk or ghee or curds, in the palace of the king who had stolen the Brahmana's kine, found hell for themselves.

The stolen kine, shaking their bodies, slew with their milk the sons and grandsons of those that had stolen them, as also the king and the queen, although the latter treated the animals with great care and attention. As

regards myself, O king, I used to live in the observance of the vow of brahmacharya in the place where those cows were kept after being stolen.

The food that I got by begging was sprinkled over with the milk of those kine. Because I ate that food, Kshatriya, I have, in this life, become a Chandala. The king who had stolen the kine belonging to a Brahmana found an ignominious end. Hence, one should never steal or take anything that belongs to a Brahmana. Behold to what condition I am reduced just because I ate food that had been sprinkled over with milk belonging to a Brahmana.

It is for this same reason that Soma plants are never sold by a wise man. They who sell the Soma plant are censured by the Rishis. Indeed, O son, they who buy Soma and they who sell it, both fall into the hell called Raurava when, leaving this world, they go into Yamaloka. That man who, even after knowing the Vedas, sells Soma, becomes a usurer in his next life and quickly meets with destruction. Full three hundred times he has to sink into hell and be turned into an animal that lives on human ordure.

Serving a man who is vile and low, pride, and rape committed upon a friend's wife, if weighed against one another in a balance, would show that unbridled pride is the heaviest sin. Behold this dog, so sinful and disagreeably pale and lean. He was a human being in his past life. It is through pride that living creatures attain to such miserable ends.

As for myself, I was born into a large and noble family, in a past life, O Kshatriya, and I was a thorough master of all branches of knowledge and all the sciences. I knew the gravity of all these faults, but influenced by pride, I became blinded and ate the meat attached to the vertebrae of animals. It is for that sin that I have devolved to this condition.

Ah, look at the reverses brought by Time. Like one whose cloth has taken fire at one end, or who is pursued by bees, look, I run here and there, pierced through by fear, and smeared with dirt. They that lead the domestic life are saved from all sins by a study of the Vedas, as also by gifts of other kinds, as they have been declared by the wise. O Kshatriya, a Brahmana who is a sinner is saved from all his sins by studying the Vedas, if he betakes himself to the vanaprastha and abstains from attachment of every kind.

O great Kshatriya, I find myself in this life of a Chandala, born into a dark and sinful order. I fail to see clearly how I can wash myself of all my sins. Because of some punya I did in a past life, I have not lost the memory of my previous lives. O king, I throw myself on your mercy. I beg you,

resolve my bewilderment. By what auspicious course can I hope to free myself from this horrible fate? O best of men, by what means can I be rid of being a Chandala?"

The Kshatriya said, "Know, O Chandala, the means by which you may be able to find your redemption. By sacrificing your prana, your life-breath, for the sake of a Brahmana you can attain what you seek. By sacrificing your body in the fire of battle as a libation to the beasts and birds of prey, for the sake of a Brahmana, you can achieve mukti. By no other means will you find success."

Thus addressed, that Chandala, O scorcher of your foes, poured his prana as a libation into the fire of battle, for the sake of protecting a Brahmana's wealth, and as the consequence of that deed attained to a most desirable end. Hence, son, you must always protect the property of Brahmanas, if, Mahabaho, you wish for an end that is eternal felicity.'

CANTO 102

"Yudhishtira says, 'Pitamaha, it has been said that all pious men attain to the same realm after death. Is it true, O Bhaarata, that there is difference of position or status among them?'

Bhishma says, 'With different deeds, son of Pritha, men attain to different realms. They who are righteous attain to regions of felicity, while they who are sinful attain to regions that are full of misery. Listen to the old story of the discourse, son, between Rishi Gautama and Vasava.

A Brahmana of the name of Gautama, mild and self-restrained and with all his senses under complete control, saw a baby elephant that had lost his mother and that was grief-stricken. Full of daya, and steadfast in the observance of his vows, the ascetic nursed that infant animal. After a long time, the little creature grew up into a large and mighty elephant.

One day, Indra, assuming the form of King Dhritarashtra, seized that elephant which was as big as a hill and from whose rent temples the juice of musth trickled. Seeing the elephant dragged away, Maharishi Gautama addressed King Dhritarashtra and said, "Ungrateful Dhritarashtra, do not rob me of this elephant. I look upon him as a son and I have reared him with great effort and care. It is said that between the righteous, friendship springs up if they exchange just seven words. You should be careful, O king, that the sin of wounding a friend does not touch you. It does not become you, O king, to forcibly take this elephant, who brings me my fuel and water, that protects my asrama when I am away, who is docile and obedient to his master, who is mindful of obeying his preceptor in all things, who is mild and well-tamed, and who is grateful and very dear to

me. Indeed, you must not take him from me, ignoring my protests and cries."

Dhritarashtra said, "I shall give you a thousand kine, a hundred maid-servants, and five hundred pieces of gold. I shall also, O great Rishi, give you diverse other kinds of wealth. What use can Brahmanas have for elephants?"

Gautama said, "Keep, O king, your kine and maid-servants and coins of gold and gemstones and diverse other kinds of wealth. What, Rajan, have Brahmanas to do with wealth?"

Dhritarashtra said, "Brahmana have no use for elephants. Verily, learned Brahmana, elephants are meant for Kshatriyas. I cannot be considered as sinning by taking this elephant for my royal mount. Do not continue to obstruct me, Gautama."

Gautama said, "Illustrious king, even if I have to go to Yamaloka where the righteous live in joy and the sinful in grief, I shall take this elephant of mine from you."

Dhritarashtra said, "They that are without deeds of punya, they that have no faith and unbelievers, they that are of sinful souls and are always engaged in gratifying their senses—only they have to go to Yama's world and endure the suffering that he inflicts. I, Dhritarashtra, shall go to a higher realm, and not to Yamaloka."

Gautama said, "Yamaloka is such that men are there sternly controlled. No untruth can be told there. Only truth prevails in that place. There the weak persecute the strong. Going there, I will force you to yield up this elephant to me."

Dhritarashtra said, "Only those that, intoxicated with pride, behave towards their eldest sister and father and mother as towards enemies, have to repair, O great ascetic, to such a realm. I shall go to a higher world. Indeed, Dhritarashtra shall not have to go to Yamaloka."

Gautama said, "The realm of Kubera Vaisravana, called Mandakini, is attained by the highly blessed whom every joy and comfort await there. There Gandharvas and Yakshas and Apsaras live, gladdening all the denizens with enchanting music and dance. Repairing even there, O king, I will force you to yield up this elephant to me."

Dhritarashtra said, "Those who regard hospitality to guests as a vrata, who observe other goodly vows, who give shelter to Brahmanas, and who

eat what remains after all those that are dependent upon them, find Kubera's Mandakini. I shall not go there, for a higher world awaits me."

Gautama said, "If you attain to those forests of every enchantment, mantled with flowers, that grow on the summit of Meru, that echo with melodious voice of Kinnaris, and are graced with beautiful jambus of wide-spreading branches, I will come even there and force you to give up this elephant to me."

Dhritarashtra said, "Brahmanas that are of mild dispositions, that are devoted to truth, that possess great learning in the scriptures, are compassionate to all creatures, that study the Puranas with all the Itihasas, that pour libations on the sacred fire and make gifts of honey to Brahmanas, repair to such realms, Rishi. I shall go to a world that is higher. Indeed, Dhritarashtra shall not go to the summit of Meru but further. If you know of any other loftier world of great renown and felicity, speak to me of it, for even there shall I go."

Gautama said, "If you go to the forests that belong to Narada, which he holds dear, which are adorned with rare flowers, which echo with the melodious songs of the prince of Kinnaras, and which are the eternal abode of Gandharvas and Apsaras, I shall follow you there and force you to give up this elephant to me."

Dhritarashtra said, "They who never beg for alms, they who cultivate music and dancing, and always rove about in joy, attain to such realms. Rishi, I shall repair to a world that is higher. Dhritarashtra will not have to go to Narada vana!"

Gautama said, "If you go to that realm where the Uttara-Kurus blaze in beauty and pass their days in gladness, O king, in the company of the very Devas; where those beings that have their origin in fire, those that have their origin in water, and those that come from mountains, dwell in bliss, and where Sakra rains down the fruition of every wish, and where women live in perfect freedom, unrestrained by rules of any kind regulating them, and where there is no jealousy between the sexes—even there will I come and force you to give up this elephant to me."

Dhritarashtra said, "Men that are free from desire for all things of pleasure, that abstain from meat, that never take up the rod of chastisement, and never inflict the least harm on creatures chala and achala, mobile and unmoving, that have made themselves the soul of all creatures, that are entirely free from ego, that have cast off attachments of every kind, that

regard gain and loss, as also praise and blame, as equal—only those men, O Maharishi, attain to such realms. I shall find a higher world. Dhritarashtra shall not go the world of the Uttara-Kurus."

Gautama said, "Next to these blaze in beauty those eternal regions, redolent with divine fragrance, which are free from passions of every kind and that are without sorrow. These are the realms the Lord Soma. If you go even to Somaloka, I will thence and force you to give up this elephant to me."

Dhritarashtra said, "Men that always make gifts without receiving any in return, who never accept any service from others, who own nothing which they cannot give to a deserving person, who are hospitable to all creatures, who are inclined to show grace to everyone, who have forgiving dispositions, who never speak ill of others, who protect all creatures by throwing over them the shroud of compassion, and who are always righteous in their conduct—only such men, O great Rishi, attain to Soma's world. I will find a higher realm. Dhritarashtra shall not go to Somaloka."

Gautama said, "Above those blaze in beauty other worlds that are eternal, free from passion and darkness and sorrow, and that lie at the feet of the sun god. If you go even to Suryaloka, I will come there and force you to yield up this elephant to me."

Dhritarashtra said, "Men who are attentive to the study of the Vedas, are devoted to the service of their gurus, who perform tapasya and keep stern vratas, who are firm in truth, who never utter a word that hints of disobedience or enmity towards their preceptors, who are always alert, and ever ready in their service to elders and teachers—they go, great Rishi, to such worlds, they that are pure, have purified souls, are of restrained speech, that are unwavering in dharma, and masters of the Vedas. But I shall attain to a higher world. Verily, Dhritarashtra shall not go to Suryaloka."

Gautama said, "Beyond Surya, are the eternal regions that blaze with beauty, that are supremely fragrant, are free from passion, and that are free from every sorrow. They are the abode of the Mahatman Lord Varuna. If you go even there, I will follow you and force you to yield up this elephant to me."

Dhritarashtra said, "Men who worship the Devas by keeping the Chaturmasya vrata, who perform a hundred and ten sacrifices, that pour libations every day on their sacred fire with devotion and faith for three

years in perfect accord with the laws declared in the Vedas, bear without flinching the burden of all dharma, walk steadily along the way trodden by the righteous, that immaculately sustain the conduct followed men of dharma—only they find such realms. I shall find a higher world. Dhritarashtra shall not go to the world of Varuna."

Gautama said, "Above them are the regions of Indra of awesome tejas, worlds free from passion and sorrow, which are difficult of access and coveted by all men. Even if you attain to Indraloka, I will come there and force you to give up this elephant to me."

Dhritarashtra said, "He who lives for a hundred years, who is imbued with heroism, who studies the Vedas, and who performs sacrifices with devotion—such men attain to the world of Sakra. I shall find a higher world. Dhritarashtra shall not go to Indraloka."

Gautama said, "Above Indra's swargas are the lokas of the Prajapatis, worlds of transcendent felicity abounding in every ecstasy, and where sorrow never comes. Belonging to those powerful ones from whom all creation has sprung, they are coveted by all souls. Even if you go there, I will follow you and force you to give up this elephant to me."

Dhritarashtra said, "Kings that have performed the Avabhrita Snana, the concluding ablution upon the completion of the Rajasuya sacrifice, that are endowed with righteous souls, that have protected their subjects perfectly, and that have washed their limbs with sanctified water upon the completion of the Aswamedha yagna, repair to such realms. Dhritarashtra shall not go there."

Gautama said, "Next to those, blaze the eternal realms of sublime redolence, free from passion, and transcending all sorrow. That is Goloka, the world of kine, difficult of attainment, where no grief or oppression goes. Even if you gain Goloka, I will come there and force you to yield up this elephant to me."

Dhritarashtra said, "He who, owning thousand kine, gives away a hundred kine every year, or owning a hundred kine gives away ten every year, or owning only ten or even five kine gives away one cow, and they who attain to a mature old age practising the vows of brahmacharya all their days, who obey all the declarations of the Vedas, and who, with great tejas of spirit, betake themselves to pilgrimages to sacred waters and shrines, dwell in felicity in the world of kine. They who journey to Prabhasa and Manasa, the lakes of Pushkara, the large lake Mahatsara, the sacred forests

of Naimisa, Bahuda, Karatoya, Ganga, Gayasiras, Vipasa, Sthulavaluka, Krishna, the five rivers of the Punjab, the vast lake Mahahrada, Gomati, Kausiki, Champa, Saraswati, Drisadwati and Yamuna—indeed, those illustrious Brahmanas, steadfast in the observance of vows, who go to these sacred waters, attain to the regions of which you speak. Endowed with divine bodies and adorned with celestial garlands those blessed ones, always exuding the most ethereal fragrances, repair to those regions of joy and gladness. Dhritarashtra shall not go there."

Gautama said, "Beyond these, are worlds where there is no fear of the least cold or heat, no hunger, no thirst, no pain, no sorrow, no joy, no one that is agreeable or disagreeable, no friend, and no enemy; where decrepitude and death are not, and where there is neither righteousness nor sin. Going even to that realm which is freed from every passion, which wells with equable happiness, and where there is wisdom and the guna of only sattva—verily, even if you attain to sacred Brahmaloka, I will come there and force you to give up this elephant to me."

Dhritarashtra said, "They who are freed from all attachments, who are possessed of cleansed souls, who are steady in the observance of the foremost vows, who are devoted to the yoga that depends on stilling the mind, and who have in this life attained to the happiness of swarga—those wedded to the sattva guna—attain to the sacred world of Brahma. O Maharishi, you will not find Dhritarashtra there."

Gautama said, "Where the best of rathantaras is sung, where altars are strewn with sacred kusa blades, for the performance of Pundarika sacrifices, there where Soma-drinking Brahmanas go on chariots drawn by supernal steeds—if you go even thence, I will come there and force you to give up this elephant."

Now Gautama paused, then, a smile dawning on his lustrous face, said, "I believe that you are none other than the slayer of Vritra, the god who has performed a hundred sacrifices, and are ranging through all the mandalas of the universe. I hope I have not, through the weakness of my mind, not recognising you, committed any fault by anything that I have said to you."

The god of a hundred sacrifices said, "I am Maghavat. I came to the world of men to seize this elephant. I bow to you. Do you command me. I shall accomplish all that you may be pleased to ask."

Gautama said, "Do you give me, O Devaraja, this white elephant that is so young, for he is only ten years of age. I have brought him up as a child of

my own. Dwelling in these forest, so has grown under my eye and has been a dear companion to me. Do you free my child that you have seized and wish to drag away."

Indra of a hundred sacrifices said, "This elephant that has been a son to you, O Brahmanottama, comes to you looking wistfully at you. Behold, he sniffs your feet with his trunk. My salutations to you. Do you pray for my welfare."

Gautama said, "King of the Devas, I do always think of your good. I always offer you worship. Do you also, O Sakra, bestow your blessings on me. Given by you, I accept this elephant."

Indra said, "Amongst all those greatest Mahatman Rishis that firmly adhere to truth and that have the Vedas planted in their heart, you alone have been able to recognise me. And for this I am exceedingly pleased with you. Do you, therefore, O Brahmana, come with me quickly, along with this your son. You deserve to attain to diverse regions of great felicity without the delay of even a single day."

Having said these words, the Vajradharin set Gautama before him, along with his son, that white elephant, and flew up into swarga, which is difficult of attainment by even the righteous.

He who would listen to this Itihasa every day or would recite it, restraining his senses the while, attains to Brahmaloka even as Gautama did.'"

CANTO 103

"Yudhishtira says, 'You have discoursed to us on diverse kinds of gift, on the tranquillity of the soul, on Truth, on compassion, on contentment with one's wedded wife, and the merits of dakshina. It is known to you, Pitamaha, that there is nothing to equal tapasya to acquire punya. It befits you now to expound to me what constitutes the highest tapasya.'

Bhishma says, 'Yudhishtira, one attains to a realm of felicity that corresponds to the kind of penances that one undertakes. I hold, O son of Kunti, that there is no penance that is superior to fasting, abstaining from food. Listen to the ancient narrative of the discourse between Bhagiratha and the illustrious Brahma.

I have heard, O Bhaarata, that Bhagiratha attained to that world which transcends that of the Devas, of kine and of the Rishis. Seeing this, O monarch, the Pitamaha Brahma said to Bhagiratha, "How, O Bhagiratha, have you attained to this world that is so difficult of attainment? Not the Devas, or Gandharvas, or Manavas succeed in coming here without having practised the severest austerities. How have you attained to this realm?"

Bhagiratha said, "I used to make gifts of hundreds of thousands of gold coins to Brahmanas, observing the Brahmacharya vrata all the while, but it is not through the punya of those gifts, O Greatest, that I have attained to this world. I performed the Ekaratra sacrifice ten times, and the Pancharatra yagna as many times. The Ekadasaratra I performed eleven times. The great sacrifice of Jyotishtoma I did a hundred times. It is not, however, through the merits of those sacrifices that I have attained to this world of felicity.

For a hundred years, I lived continuously beside the holy Jahnavi, all the while practising the severest austerities. There I made gifts to Brahmanas of thousands of male and female slaves. By the side of the Pushkara lakes, I gave dakshina to the Brahmanas, a hundred thousand times, of a hundred thousand steeds, and two hundred thousand kine. I also gave away a thousand damsels of great beauty, each adorned with golden moons, and sixty thousand more decked with opulent ornaments of pure gold. It is not, however, through the punya of those deeds that I have succeeded in attaining to these realms.

O Lord of the universe, performing those sacrifices known as Gosava, I gave away ten arbudas of kine, giving each Brahmana ten kine, each one with her calf, and each of whom yielded milk at the time, and with each of whom were given a vessel of gold and one of white brass for milking her. Performing many Soma sacrifices, I gave away to each Brahmana ten cows each of whom yielded milk, and each of whom had brought forth only her first calf, besides giving gifts to them of hundreds of Rohini cows. I also gave away to Brahmanas twice ten prayutas of other kine, all milk yielding. It is not through the merit of those gifts, O Brahma, that I have succeeded in attaining to this realm of bliss.

I also gave away a hundred thousand horses of the Balhika breed, all white of complexion, and adorned with garlands of gold. It is not, however, through the merits of those gifts that I have attained to this exalted world. I gave away eight crores of golden coins to Brahmanas, and then another ten crores also, at every yagna that I performed. It is not, however, through the merits of those that I have attained to this region of felicity.

I also gave away ten and then seven crores of fine steeds, O Grandsire, each of green complexion, each having ears that were dark, and each adorned with garlands of gold. I also gave away ten and seven thousand elephants of huge size, of tusks as big as ploughares, each having the whorls on its body which are called padmas, and each adorned with garlands of gold. I gave away ten thousand chariots, Pitamaha, made entirely of gold, and which were adorned with diverse golden ornaments. I also gave away seven thousand other chariots with magnificent horses yoked. All the horses were caparisoned in golden adornments. Those rathas represented the dakshinas of a sacrifice and were of exactly that kind indicated in the Vedas.

At the ten great Vajapeya yagnas that I performed, I gave away a thousand horses, each as powerful as Indra himself, judged by their prowess and the sacrifices they had performed. Spending a vast sum of money, O Brahma, and performing eight Rajasuya sacrifices, I gave away to the Brahmanas that officiated at them a thousand kings and their kingdoms, their necks draped with garlands of gold, after having vanquished all those Kshatriyas in battle. It is not, however, through the merits of those deeds that I have attained to this transcendent realm.

At those sacrifices, O Lord of the universe, the dakshina that flowed from me was as copious as the stream of Ganga herself. To each Brahmana I gave two thousand elephants decked with gold, as many horses caparisoned with golden ornaments, and a hundred villages of the best kind. Verily, I gave these to each Brahmana three times in succession. Living in tapasya, subsisting on a frugal diet, adopting tranquillity of mind, and restraining my speech, I dwelt for a long time on the breast of Himavat by the side of that Ganga whose irresistible cataract as she fell from heaven Mahadeva bore on his head, and contained. It is not through the merit of these pious observances, O Pitamaha, that I have attained to this region.

Casting the Sami twig, I adored the gods in myriads of such sacrifices as are completed in a single day, and such others as take twelve days for their completion, and others still as can be completed in three and ten days, besides many Pundarikas. I have not attained to this rarest realm through the punya of any of those sacrifices.

I gave Brahmanas eight thousand white bulls, each graced with a magnificent hump, and each having one of its horns covered with gold. I also gave them beautiful wives whose necks were adorned with chains of gold. I also gave away great heaps of gold and wealth of every other kind. Verily, I gave away hillocks of gemstones and other precious things. Villages in thousands teeming with wealth and corn, also I gave. With all my senses about me, I gave away to the Brahmanas a hundred thousand cows, each of whom had brought forth only her first calf, at the many great sacrifices I performed. It is not, however, through the merits of those deeds that I have attained to this supreme realm.

I adored the Devas in a sacrifice that is completed in eleven days. Twice I worshipped them in sacrifices that are completed in twelve days. I adored them also, many a time, in Aswamedha yagnas. Six and ten times I

performed the Arkayana yagna. It is not through the punya of those that I have attained to this condition.

I also gave to each Brahmana a forest of golden kanchana trees extending for a yojana on every side, and with each tree hung with jewellery and gems of every kind. It is not through the merits of that karma that I have attained to this region. For thirty years, with my heart perfectly free from anger, I observed the Turayana vrata that bestows the most superior merit, and every day gave away to Brahmanas nine hundred kine. Lord of the universe, every one of those was a Rohini cow, and yielded milk at the time I gave them away. It is not through the merits of those deeds, O Brahma, that I have attained to this world.

I worshipped thirty fires every day, Pitamaha. I adored the Devas in eight sacrifices in which the fat of all species of animals was poured on the fire. I adored them with seven sacrifices in which the fat of humans was poured on the fire. I worshipped them in a thousand and twenty-eight Viswajita yagnas. It is not through the merits of those sacrifices, O Lord of all the Gods, that I have attained to this realm.

On the banks of the Sarayu and the Bahuda and Ganga, as also in the forest of Naimisa, I gave away millions of kine to the best Brahmanas. It is not through the merits of those gifts that I have attained to this region.

Indra knew about the vow of upavasa, fasting; he, however, kept it a secret. Sukra, of Bhrigu's line, gained knowledge of it with atmadrishti, spiritual vision, he acquired through tapasya. Blazing with tejas as he does, it is Usanas who first made upavasa known to the universe. I observed that vrata, O boon-giving Lord! When I accomplished that highest vow, the Brahmanas all became gratified with me. A thousand Rishis came to me, and all of them said, 'Do you, Bhagiratha, attain to Brahmaloka!' It is only from keeping upavasa, the vow of fasting, that I succeeded in attaining to this world of the highest felicity. There is no doubt in this, O Lord.

Asked by you, the Supreme Ordainer of all things, I have duly expounded the punya that accrues from fasting. In my opinion, there is no penance higher than fasting. I swear this to you, O Greatest of all the Gods. Be you propitious to me."

Having said all this, King Bhagiratha was honoured by Brahma himself with every due rite. Do you, therefore, Yudhishtira, observe upavasa, the vow of fasting and worship the Brahmanas every day. The blessing uttered by Brahmanas can accomplish everything, both here and hereafter. Indeed,

the Brahmanas should ever be gratified with gifts of clothes, food and fine white kine, and excellent homes and mansions. The very Devas should gratify the Brahmanas. Freeing yourself from greed, practise this vow of the most superior punya that is not known to all.'"

CANTO 104

"Yudhishtira says, 'Man, it is said, is endowed with a span of life which extends for a hundred years, and with energy and strength that are considerable. Why then, Pitamaha, do humans die even when they are very young? By what does a man become long-lived, and by what is his life shortened? Through what does a man acquire the fame that rests upon great achievements? Through what does one attain to wealth and prosperity? Is it by tapasya, or brahmacharya, or the silent japa of sacred mantras, or with the help of herbs and drugs? Is it by his actions, or speech? Explain to me this, O Grandsire!'

Bhishma says, 'I shall tell you what you ask. Indeed, I will tell you what the reason is, for which one becomes short-lived, and the reason for which one is blessed with a long life. I will also explain to you the reason for which one succeeds in acquiring the fame that rests on great achievements, and the reason for which one succeeds in acquiring wealth and prosperity. Indeed, I shall enlighten you about the manner in which a man must live in order to be given all that is beneficial to him.

It is by vyavahara, conduct, that one acquires longevity, and it is by vyavahara, also, that one acquires wealth and prosperity. Indeed, it is through one's conduct that one acquires the fame that rests upon great achievements, both here and hereafter.

The man whose conduct is improper or evil never has a long life. All creatures become afraid of such a man and are oppressed by him. If, therefore, one wishes one's own advancement and prosperity, one should, in this world, betake oneself to conduct that is proper and good. Good conduct

succeeds in dispelling the inauspiciousness and misery of even one that is sinful. Dharma has vyavahara for its indication. They that are good and righteous are so because of the neeti they follow. The indications, again, of good neeti are afforded by the actions of those that are good and righteous. People esteem that man who acts righteously and who does good even if they only hear of him without actually seeing him.

They that are disbelievers, professed atheists, they that are without all karma, they that are disobedient to preceptors and transgress the injunctions of the scriptures, they that are unacquainted with and, so, unobservant of duties, and they that are of evil conduct, become short-lived. They that are of improper behaviour, they that transgress all restraints, they that are unscrupulous in sexual congress, become short-lived here and find hell for themselves hereafter.

Those men live for a hundred years who, though without any accomplishments, betake themselves to propriety and righteousness of neeti and thus become endowed with faith and are freed from malice. He that is free from anger, who is truthful in speech, who never does any injury to any creature in the universe, who is without malice, crookedness and insincerity, succeeds in living for a hundred years. He who always breaks little clods of earth, or tears up the grass that grows under his feet, or bites his nails off with his teeth, or is always impure, or very restless, never succeeds in living long.

One should wake from sleep at the hour known as the Brahma muhurta and then think of both dharma and artha. Getting out of bed, one should wash one's face and rinse one's mouth in achamana, and joining one's hands in an attitude of reverence, say the morning prayers. In this way, also, when dusk falls, should one say one's evening prayers, sandhya vandana, not speaking to anyone at the time.

One should never look at the rising sun, or at the setting sun. Nor should one look at the sun when he is in eclipse; nor at his image in the water; nor at midday when he is at his zenith. The Rishis, adoring the two sandhyas, the twilights of dawn and dusk, with regularity, succeeded in attaining longevity. Hence, one should, restraining speech, say one's prayers regularly at the two sandhyas.

As for Brahmanas that do not say their sandhya vandana at the two twilights, a righteous king should set them to such tasks as are ordained for Sudras. Men of every varna should never have sexual congress with the

wives of others. There is nothing that shortens life so effectually as sexual congress with other men's wives. For as many thousands of years shall the adulterer have to live in hell as the number of pores on the bodies of the women with whom he commits the sin.

One should dress one's hair, apply kohl to one's eyes, and clean one's teeth, as also worship the Devas, all in the forenoon. One should not look at urine or faeces, or tread on it or touch it with one's feet. One should not set out on a journey at dawn, or at midday, or in the evening sandhya, or with an unknown companion, or with a Sudra, or alone. While travelling along a road, one should, standing aside, always make way for a Brahmana, for kine, for kings, for an old man, for one who is carrying a burden, for a woman quick with child, or for a weak person.

When one comes upon a large tree that is familiar and known to be auspicious, one should walk around it in pradakshina. One should also, coming to an intersection where four roads meet, walk around it before pursuing one's journey. At midday, or at midnight, or at night in general, or at the two sandhyas, one should not go to charusars, places where four roads meet. One should never wear sandals or clothes that have been worn by another.

One should always observe the vow of brahmacharya, and should never cross one's legs. One should observe the vow of brahmacharya on the day of the new moon, as also on that of the full moon, as also on the eighth lunar day of both fortnights. One should never eat the flesh of animals not killed in sacrifice. One should never eat the flesh from the back of an animal. One should avoid censuring and calumniating others, as also all other kinds of deceitful behaviour.

One should never pierce others with word shafts. Indeed, one should never utter any cruel speech. One should never accept a gift from a man who is low and vulgar. One should never utter such words as trouble others or are inauspicious or are sinful. Wordy arrows can fly from the mouth. Pierced by them, the victim grieves day and night. The man of wisdom never looses them for they pierce the very vitals of others. A forest, pierced with shafts or cut down with the axe, grows again. The man, however, who is pierced with words unwisely spoken, becomes the victim of wounds that fester and lead to death. Barbed arrows and nalikas and broad-headed shafts can be extracted from the body. Arrows of words, however, cannot be removed for they lie embedded in the very heart.

One should not taunt a person that is defective of a limb or who has a limb in excess, or one that is without learning, or one who is miserable, or one that is ugly or poor, or one that is without strength. One should avoid atheism, calumny against the Vedas, censuring the Devas, malice, pride, arrogance and harshness. One should not, in wrath, take up the rod of chastisement for laying it upon another. Only the son or the pupil, it has been said, may be mildly punished, for instruction.

One should not speak ill of Brahmanas; nor should one point at the stars with one's fingers. If asked, one should not say what the lunation is on a particular day. By telling it, one's life is shortened. Having answered calls of nature or having walked on a public road, one should wash one's feet. One should also wash one's feet before sitting down to recite the Vedas or to eat. These are the three things which are regarded as pure and sacred by the gods and fit for the Brahmana's use—that which has no impurity, that which has been washed in water, and that which has been well spoken of.

One should never cook samyava, krisara, mamsa, sashakuli and payasa for oneself. Whenever cooked, these should be offered to the Devas. Every day one must attend to one's sacred fire. One should give alms every day. One should, restraining speech the while, clean one's teeth with the neem twig. One should never be in bed when the sun is up. If one fails any day to be up with the sun, one should perform an expiation. Rising from bed, one should first salute one's parents, and preceptors, or other elders deserving of respect. By so doing, one attains to long life. The neem twig should be thrown away when done with, and a new one should be used every day.

One should eat only such food as is not forbidden in the scriptures, and abstain from food of every kind on days of the new and full moon. One should, with senses restrained, answer calls of nature, facing the north. One should not worship the Devas without having first cleaned one's teeth and rinsed one's mouth. Without worshipping the gods, one should never go to meet anyone save one's guru, or one old in years, or a righteous man, or a wise one.

They that are wise should never see themselves in an unpolished or dirty mirror. One should never have sexual congress with an unknown woman or with a pregnant one. One should never sleep with the head pointing towards the north or the west. One should not lie upon a bed that is broken or rickety. One should not sleep on a bed without having examined it first with a light. One should not sleep on a bed with anyone beside one.

One should never sleep in a transverse direction. One should never make a compact with atheists or do anything with them.

One should never drag a seat with one's foot and then sit on it.

One should never bathe naked, or at night. An intelligent man should never suffer his limbs to be rubbed or pressed after bathing. He should never smear lotions upon his body without having first bathed. Having bathed, one should never wave one's cloth in the air to dry it. One should never wear wet clothes; never remove from one's body the garlands of flowers one may wear. Nor should one wear such garlands over one's outer garments.

One should never even talk to a woman during her period. One should not answer a call of nature in a field where crops are grown, or in a place too near an inhabited village. One should never answer a call of nature in a water body of any kind. One should first wash one's mouth thrice with water before eating. Having finished one's meal, one should wash one's mouth thrice with water, and then twice again.

One should eat, with face turned eastwards, silently, and without finding fault with the food. One should always leave a remnant of the food that is set before one. Having finished one's meal, one should touch fire in one's mind. If one eats with one's face turned eastwards, one is blessed with longevity. By eating facing southwards, one acquires great fame. By eating facing the west, one acquires great wealth. By eating with face turned northwards, one becomes truthful in speech.

Having finished one's meal, one should wash one's mouth and face with water. Similarly, all the limbs, the navel, and the palms of the hands should be washed with water. One should never seat oneself upon husk of corn, or upon hair, or upon ashes, or bones. One should, on no account, use the water that has been used by another to wash or bathe.

One should always perform the homa for propitiating the Devas, and recite the Savitri mantra. One should always eat while seated. One should never eat while standing or walking. One should never answer a call of nature in a standing posture. One should never answer a call of nature on ashes or in a cow-pen. One should wash one's feet before sitting down to one's meal. One should never sit or lie down to sleep with wet feet. He who sits down to his meal after having washed his feet, lives for a hundred years.

One should never touch three things of great energy, without purifying oneself—fire, a cow, or a Brahmana. By observing this rule, one acquires longevity. One should not, while impure, cast one's gaze upon three things of great energy—the sun, the moon and the stars.

The life-breaths of a young man travel upwards when an old and venerable person comes to his home. He gets them back by standing up and properly saluting the guest. Old men should always be saluted. One should offer them seats with one's own hand. After the elder has taken his seat, one should sit down oneself and remain with hands joined in reverence. When an old man walks along a road, one should always follow him and never walk ahead.

One should never sit on a torn or broken chair. One should throw away a broken vessel of white brass, never using it again. One should never eat without a piece of upper garment clothing one's body. One should never bathe naked. One should never sleep naked. One should never so much as touch the remains on other people's dishes and plates after they have eaten.

One should never, while unclean, touch another's head, for it is said in the scriptures that the life-breaths are all concentrated in the head. One should never strike another on the head or seize him by the hair. One should not join one's hands together to scratch one's head. One should not, while bathing, repeatedly dip one's head in water. By doing so, one shortens one's life. He who has bathed by dipping his head in water should not, afterwards, apply oil to any part of his body. One should never eat a meal without eating some sesame.

One should never teach the Vedas or any scriptures at a time before bathing. Nor should one study while one is not clean. When a storm rises or a malodour fills the air, one should never think of the Vedas. Those conversant with ancient history recite a gatha sung by Yama in days of old. He that runs while unclean or studies the Vedas, indeed, that regenerate Brahman who studies the Vedas at forbidden times, loses his Vedas and shortens his life. Hence, one should never study the Vedas with attention at forbidden hours.

They who answer a call of nature, with their face towards the sun, or towards a blazing fire, or towards a cow, or towards a Brahmana, or on the road, become short-lived. At daytime both calls of nature should be answered while facing north. At night, those calls should be answered facing the south. By doing this, a man does not shorten his life. He that

wishes to live long should never disrespect or insult any of these three, however weak or emaciated they may appear to be—a Brahmana, a Kshatriya and a snake. All three are endowed with virulent poison. The snake, if angry, burns up the victim with only a glance of its eyes. The Kshatriya also, if angry, consumes the object of his wrath with his tejas as soon as he looks at him. The Brahmana, stronger than any of these two, destroys not only the object of his anger but his whole race as well, not through his eyes alone but even with a thought. The man of wisdom should, therefore, tend to these three with care.

One should never engage in any disputation with one's preceptor. O Yudhishtira, if the guru becomes angry, he should always be pacified by every honourable means. Even if the guru happens to be entirely wrong, one should still follow and honour him. Without doubt, calumny against the preceptor always consumes the lives of those that utter them.

A man should always answer a call of nature in a place at some remove from his home. He should wash his feet at a distance from his home, and also always throw away the remnants of his food at a remove from his home. Truly, he who desires his own good should do all these.

One should not wear garlands of red flowers. They who are possessed of wisdom should wear garlands of flowers that are white in hue. Rejecting the lotus and the lily, O you of great might, one may wear on one's head, however, a flower that is red, even if it be a water bloom. A garland of gold can never become impure. After one has bathed, O king, one should use perfumes mixed with water. One should never wear one's upper garment to cover the lower limbs or the lower garments to cover the upper ones. Nor should one wear clothes worn by another. One should not, again, wear a piece of cloth that has not its proper border. When one goes to bed, O king, one should wear a different cloth. When making a journey also, one should wear a different cloth. So also, when worshipping the gods, one should wear a different cloth.

The man of intelligence should smear his limbs with unguents made of priyangu, chandana, bilwa, tagara and kesara. In observing a fast, one should first purify oneself by bathing, and adorn one's person with ornaments and lotions. One should always abstain from sexual congress on days of the full moon and the new moon.

One should never, O monarch, eat off the same plate with another even if that other happens to be of one's own or equal rank. Nor should one ever

eat any food that has been prepared by a woman in her period. One should never eat any food, or drink any drink whose essence has been removed. Nor should one eat anything without giving a portion to persons that wistfully gaze at the food that one has.

The man of intelligence should never sit close to one that is impure. Nor should one sit close to persons that are of burning piety. All food that is forbidden in ritual acts should never be eaten, even on other occasions. The fruits of the sacred fig tree and the banyan, as also the leaves of the sun hemp, and the fruits of the athi tree should never be eaten by one who is desirous of his own good. The flesh of goats, of cows and the peacock, should never be eaten. One should also abstain from dried flesh and all meat that is stale. The man of intelligence should never eat any salt, by taking it up with his hand. Nor should he eat curds and the flour of fried barley at night. One should abstain from the meat of animals not slain in sacrifices.

One should, with concentrated attention, eat once in the morning and once in the evening, abstaining entirely from all food during the interim. One should never eat any food in which one finds a hair. Nor should one eat at the sraddha of an enemy. One should eat silently; one should never eat without covering one's person with an upper garment, and without sitting down. One should never eat any food placing it on the bare ground. One should never eat except in a sitting posture. One should never make any noise while eating.

The man of intelligence should first offer water and then food to anyone that has become his guest, and after having served the guest thus, should then sit down himself to his meal. He who sits down to dine in a line with friends and himself eats any food without giving a portion thereof to his friends, is said to eat poison. As for water and payasa and flour of fried barley and curds and ghee and honey, one should never, after drinking or eating these, offer the leftovers to others.

One should never, O king of men, eat any food doubtingly. One who wishes for food should never drink curd at the end of a meal. After the meal is finished, one should wash one's mouth and face with the right hand only, and taking a little water should then dip the toe of one's right foot in it. After washing, he should touch the crown of his head with his right hand. With attention, he should next touch fire. The man who knows how to observe all these injunctions with care, succeeds in attaining to the foremost position among his kinsmen.

After finishing his meal, a man should wash his nose and eyes and ears and navel and both hands with water. He should not, however, keep his hands wet but dry them. Between the tip and the root of the thumb is situated the sacred tirtha known as the Brahma-tirtha. On the back of the little finger, it is said, is the Deva-tirtha. The intervening space between the thumb and the forefinger, O Bhaarata, should be used for discharging the Pitri rites, after touching water according to the law.

One should never speak ill of others. Nor should one ever utter anything that is at all disagreeable. The man that desires his own good should never seek to provoke the wrath of others upon himself. One should never seek to converse with a person who has fallen away from his varna. The very sight of such a person should be avoided. One should never come into any manner of contact with a fallen person. By avoiding such contact, one succeeds in attaining to a long life. One should never indulge in sexual congress during the day. Nor should one have congress with a virgin, or with a prostitute or with a barren woman. One should never have congress with a woman who has not bathed after her period. By avoiding these, a man attains to a long life.

After washing the several limbs directed in religious rituals, one should wash one's mouth thrice, and again twice more. By doing this, one becomes pure and fit to perform sacred karmas. The several organs of sense should each be washed once, and water should also be sprinkled over the whole body. Having done this, one should perform the worship of the Pitris and the Devas, according to the laws of the Vedas.

Listen to me, O you of Kuru's race, as I tell you what purification is cleansing and beneficial for a Brahmana. Before beginning to eat and after finishing the meal, and in all karmas requiring purification, the Brahmana should perform the achamana with water placed on the Brahma-tirtha. After ejecting any residual matter from the throat and spitting, he should wash his mouth before he can become pure.

A kinsman who happens to be old, or a friend who happens to be poor, should be kept in his house and his comforts looked after as if he were a member of the family. By doing this, one succeeds in acquiring both fame and long life. The establishment of pigeons in one's house is fraught with blessedness, as also of parrots both male and female. If female, these taken to one's home will dispel misfortune. The same is the case with cockroaches. If fireflies, vultures, wood-pigeons or bees enter a house or

seek residence in it, karmas of propitiating the Devas should be performed. These are creatures of evil omen, as also ospreys.

One should never divulge the secrets of high-souled men, Mahatmans; one should never have sexual congress with a forbidden woman. Nor should one ever have such congress with the wife of a king or with women that are the friends of queens. One should never become intimate with physicians, or with children, or with persons that are old, or with one's servants, O Yudhishtira. One should always provide for friends, for Brahmanas, and for such as seek one's protection. By doing this, O king, one acquires a long life.

The man of wisdom should live in a house that has been constructed with the help of a Brahmana and a skilled artisan, if indeed, O king, the man desires his own welfare. One should not sleep during the evening twilight. Nor should one study at such an hour, any branch of knowledge. The man of intelligence should never eat at that sandhya. By avoiding these one acquires a long life. One should never perform any ritual in honour of the Pitris at night. One should not adorn one's person after finishing one's meal. One should bathe at night, if one desires one's own advancement. One should also, O Bhaarata, always abstain from the flour of fried barley at night.

The leftovers of food and drink, as also the flowers with which one has worshipped the deities, should never be used again. Inviting a guest at night, one should never, with excessive courtesy, force him to eat to the point of being full. Nor should one eat oneself to the point of fullness, at night. One should not kill a bird to eat, especially after having fed it.

A wise man should marry a virgin born into a high family, endowed with auspicious indications, and of full age. Begetting children upon her and thus perpetuating his race, he should make his sons over to a good preceptor in order to acquire general knowledge, O Bhaarata, as also a knowledge of the special customs of the family. The daughters that one may beget should be bestowed upon youths of respectable families, that are again possessed of intelligence. Sons should also be established and a portion of the family inheritance given to them, O Bhaarata, as their provision.

One should bathe by dipping one's head in water before one sits down to perform any sraddha in honour of the Pitris or the Devas. One should never perform a sraddha under the constellation of one's birth. No sraddha

should be performed under any of the Bhadrapadas, prior or later, nor under the Krittika nakshatra, O Bhaarata. The sraddha should never be performed under any of the nakshatras that are regarded as fierce, such as Aslesha, or any of those that, upon calculation, seem to be hostile. Indeed, in this respect, all the nakshatras should be avoided which are forbidden in treatises on astrology.

One should sit facing either the east or the north while being shaved by a barber. By so doing, O great king, one acquires a long life. One should never indulge in either the criticism of others or self-reproach, for it is said that all calumny is sinful, whether of others or of oneself.

In marriage, one should avoid a woman that is without any limb. Even a virgin, if such, must also be avoided. A woman of the same pravara should also be avoided; as also one that has any bodily defect; as also one that has been born in the vamsa to which one's mother belongs.

A wise man should never have sexual congress with a woman who is old, or one that has abandoned grihasta for vanaprastha, or one that is true to her husband, or one whose organs of generation are not healthy or well-formed. You must not to marry a woman of a yellow complexion, or one afflicted with leprosy, or one born into a family in which there has been epilepsy, or one that is low in birth and habits, or one that is born in a family in which the disease called switra, leprosy, has ever appeared, or one belonging by birth to a vamsa in which there are early deaths.

Only that young woman who is blessed with auspicious limbs and indications on her person, and who is accomplished in diverse ways, who is agreeable and good-looking, should you marry. One should marry, O Yudhishtira, into a family that is higher or at least equal to one's own. He who desires his own prosperity should never marry a woman of an inferior varna or one who has fallen away from the order of her birth.

Carefully lighting the fire, one should accomplish all those karmas which have been ordained and declared in the Vedas or by the Brahmanas. One should never seek to injure women. Wives should always be protected. Malice always shortens life. Hence, one should always abstain from cherishing malice. Sleep during the day shortens life. To sleep after the sun has risen shortens life. They who sleep at any of the twilights, or at nightfall or who go to sleep in a state of impurity, have their lives shortened. Adultery always shortens life. One should not remain without bathing after being shaved.

One should, O Bhaarata, scrupulously abstain from studying or reciting the Vedas, and eating, and bathing, at eventide. When the evening sandhya comes, one should collect one's senses for dhyana, meditation, in stillness. One should, O king, bathe and then worship the Brahmanas. Indeed, one should bathe before worshipping the Devas and reverentially saluting the guru. One should never go to a sacrifice unless invited. Indeed, one may go there without an invitation if one wishes merely to see how the sacrifice is conducted. If one goes to a sacrifice for any other purpose without an invitation and if one does not, on that account, receive proper worship from the sacrificer, one's life is shortened.

One should never go alone on a journey to foreign parts. Nor should one ever travel alone anywhere at night. Before evening comes, one should return to one's home and remain within.

One should always obey the commands of one's mother and father and preceptor, without at all judging whether those commands are beneficial or otherwise. One should attend with great care to the Vedas and to the science of arms. Do then, O king, as carefully attend to riding an elephant, a horse and a war-chariot. The man who attends to these with care succeeds in attaining to happiness. Such a king succeeds in becoming unconquerable by his enemies, and holds sway over his servants and kinsmen without any of them being able to have the better of him. The king that attains to such a position and that carefully attends to the dharma of protecting his subjects, never has to incur any loss.

You should acquire, O Rajan, the science of reasoning, as also the science of words, the science of the Gandharvas, and the four and sixty branches of knowledge known by the name kala, the arts. Every day hear the Puranas and the Itihasas and all the other sacred lore that exists, as also the life-stories of all great Mahatmans.

When your wife has her period, you should never have congress with her, nor even summon her for conversation. The man endowed with wisdom may accept her companionship on the fourth day after her period ends and she has the bath of purification. If one indulges in congress on the fifth day from the first appearance of the time of fertility, one begets a daughter. By indulging in congress on the sixth day, one has a son. The man of wisdom should, in the matter of sexual congress, know this rule about odd and even days.

Kinsmen and relatives by marriage and friends should all be treated with respect. One should, according to the best of one's power, adore the gods with yagnas, giving away different kinds of offerings as sacrificial dakshina. After the time ordained for grihastasrama, the domestic life, has passed, one should, O king, enter the life of a vanaprastha, a forest recluse.

I have thus told you all the indications, in brief, of men who succeed in living long. What remains untold you should hear from the mouths of men well-versed in the three Vedas, O Yudhishtira. You should know that pravritti, conduct, is the root of prosperity. Conduct is the enhancer of fame. It is vyavahara that prolongs life. It is conduct that destroys all evils. Vyavahara has been said to be superior to all the branches of knowledge. It is conduct that begets dharma, and it is righteousness that lengthens life.

Conduct is bestows kirti, fame, ayu, long life, and swarga, heaven. Vyavahara is the most efficacious rite of propitiating the deities to have auspiciousness of every kind. The Self-born Brahma himself has said that one should show compassion to all orders of men.'"

CANTO 105

"Yudhishtira says, 'Tell me, O greatest of the Bharatas, how the eldest brother should behave towards his younger brothers and how the younger brothers towards their eldest brother.'

Bhishma says, 'Do you, O son, always behave towards your younger brothers as their eldest brother should. You are always the eldest of all these your brothers. That high conduct which a guru should always adopt towards his sishyas should you adopt towards your younger brothers. If the preceptor is without wisdom, the disciple cannot possibly treat him with respect. If the guru is possessed of purity and nobility of conduct, the disciple also attains naturally to conduct of the same kind, O Bhaarata. The eldest brother should at times be blind to the actions of his younger brothers, and, though in fact possessed of wisdom, should at times behave as if he does not understand their actions. If the younger brothers be guilty of any transgression, the eldest brother should correct them through indirect ways and means.

If there be understanding and love among brothers and if the eldest brother seeks to correct his younger brothers by direct methods or harshly, their enemies, O son of Kunti, who are full of envy and sorrow at the sight of the love between the brothers will surely seek to bring discord among them, to cause dissension among the brothers and disunite them.

It is the eldest brother that enhances the prosperity of the family or destroys it entirely. If the eldest brother is without sense and wisdom, and evil in his ways, he brings about the destruction of the whole family. The eldest brother who injures his younger brothers ceases to be regarded as the

eldest and forfeits his share in the family property and deserves to be checked by the king. That man who acts deceitfully, has, without doubt, to go to regions of grief and every kind of evil. The birth of such a person serves no useful purpose even as the flowers of the cane.

That family into which a sinful soul is born falls subject to every evil. Such a one brings infamy, and all the punya of the family disappears. Such among brothers as are wedded to evil forfeit their shares of the family property. In such cases, the eldest brother may appropriate the whole Yautuka property without giving any portion thereof to his younger wayward brothers. If the eldest brother makes any acquisition, without using the paternal property and by going to a distant place, he may keep for himself such acquisitions, without giving any share to his younger brothers.

If unseparated brothers wish, during the lifetime of their father, to divide the family property, the father should give equal shares to all his sons. If the eldest brother happens to be sinful and undistinguished by accomplishments of any kind, he may be disregarded by his younger brothers. If the wife of the younger brother happens to be sinful, her or his good must still be looked after.

Those who know the efficacy of righteousness say that dharma is the highest good. The Upadhyaya is superior to even ten acharyas. The father is equal to ten Upadhyayas. The mother is equal to ten fathers or even the whole world. There is no elder equal to the mother. Verily, she transcends all in respect of the reverence due to her. It is for this reason that wise men regard the mother as deserving of so much adoration.

After the father has ceased to draw breath, O Bhaarata, the eldest brother should be regarded as the father. It is the eldest brother who should assign to the younger ones their means of support, and protect and cherish them. All the younger brothers should bow to him and obey his authority. Indeed, they should live in dependence upon him even as they did upon their father while he was alive. So far as the body is concerned, O Bhaarata, it is the father and the mother who create it. That birth, however, which the acharya ordains, is regarded as the true birth, which is, besides, unfading and immortal.

The eldest sister is like the mother. The wife of the eldest brother is also like the mother, for the younger brother, in infancy, receives nurture from her.'"

CANTO 106

"Yudhishtira says, 'The disposition is seen, Pitamaha, in all the varnas of men, including the very Mlecchas, to keep fasts. I do not however know the reason for this. I have heard that only Brahmanas and Kshatriyas should observe the upavasa vrata. How, then, are the other orders to be taken as earning any punya by fasting? How have vratas and fasts come to be observed by those of all castes?

What is that end to which one devoted to the observance of fasts attains? It has been said that fasts are most meritorious and that fasts are a great refuge. O Lord of men, what is the fruit earned in this world by the man that fasts?

By what means is one cleansed of one's sins? By what means does one acquire dharma? By what means, O best of the Bharatas, does one succeed in acquiring punya and swarga?

After having kept a fast, what should one give away, Tell me, what those dharmas are by which one may obtain the things that lead to happiness?'

To Kunti's son by the god Dharma, Yudhishtira who knows every dharma and who asked him these, Santanu's son, Bhishma who also knows dharma deeply, replies, 'In former days I heard of these high merits as attaching to the observance of fasts according to the shastras. O Bhaarata, I asked Rishi Angiras of great punya the very questions which you have asked me today. Questioned by me, the illustrious Rishi, who sprang from the sacrificial fire, answered me thus in respect of the observance of upavasas according to the law.'

Angiras said, “As regards Brahmanas and Kshatriyas, fasts for three nights at a stretch are ordained for them, O Kurunandana. Indeed, a fast for one night, for two nights, and for three nights, they may keep. They should never fast beyond three nights. As regards Vaisyas and Sudras, the duration of fasts prescribed for them is a single night. If, from folly, they observe fasts for two or three nights, such fasts never lead to their advancement. For Vaisyas and Sudras, also, fasts for two nights have been ordained, but on certain special occasions. Fasts for three nights, however, have not been laid down for them by those who know the laws regarding this matter.

That man of wisdom who, with his senses and soul under control, O Bhaarata, fasts by abstaining from one of the two meals, on the fifth and the sixth days of the moon as also on the day of the full moon, is imbued with forgiveness and beauty of person and knowledge of the scriptures. Such a man is never childless or poor.

He who performs sacrifices to worship the Devas on the fifth and sixth days of the moon, supersedes all members of his family and succeeds in feeding a large number of Brahmanas. He who fasts on the eighth and the fourteenth days of the dark fortnight is freed from maladies of every kind and possessed of great energy. The man who abstains from one meal every day throughout the month of Margasirsha, should, with reverence and devotion, feed a number of Brahmanas. By so doing he is freed from all his sins. Such a man is endued with prosperity, and all kinds of grain become his. He becomes invested with tejas. Such a man reaps an abundance of harvest from his fields, acquires great wealth and a plenitude of corn.

The man, O Kaunteya, who passes the whole month of Pausha, abstaining every day from one of two meals, gains good fortune, a handsome appearance and great fame. He who passes the whole month of Magha, abstaining every day from one of the two meals, is born into a high family and attains to a position of eminence among his kinsmen. He who passes the month of Bhagadaivata, confining himself every day to only one meal becomes a favourite with women who, indeed, readily own his sway. He who passes the whole of the month of Chaitra, eating just one meal a day, is born into a high family and becomes rich in gold, gems and pearls. The person, whether man or woman, who passes the month of Vaisakha, abstaining from one meal every day, and keeping his or her senses under control, attains to a position of eminence among kinsmen. The one, man or

woman, who passes the month of Jyeshta eating one meal a day, also succeeds in attaining to a position of preeminence and gains great wealth.

He who passes the month of Ashadha confining himself to one meal a day and with senses steadily concentrated upon his duties, comes to possess much corn, great wealth, and begets many children. He who passes the month of Sravana, confining himself to one meal a day, receives the honours of Abhisheka wherever he may happen to live, and attains to a position of pre-eminence among kinsmen, whom he supports.

That man who confines himself to only a single meal a day for the entire month of Proshthapada, is blessed with great wealth and attains to swelling and lasting affluence. The man who passes the month of Aswin, on one meal a day, becomes pure in soul and body, an owner of many animals and carriages in abundance, and many good children as well. He who passes the month of Kartika, confining himself to one meal a day, grows possessed of heroism, many wives and great fame.

I have now told you, O king of men, what the fruits are that men obtain by observing fasts for each of the twelve months. Listen now, O king, to what the injunctions are in respect of each of the lunar days.

The man who, abstaining from it every day, takes rice at the expiration of every fortnight, acquires a great many kine, a large family and a long life. He who observes a fast for three nights every month, and does so for twelve years, attains to a position of supremacy among his kinsmen and associates, without a rival to contest his claim and without any anxiety caused by anyone endeavouring to rise to his height. These vratas that I speak of should be observed for two and ten years. Let the inclination be manifested towards this.

That man who eats once in the forenoon and once after evening and abstains from drinking or eating anything in the interval, and who observes compassion towards all creatures, and pours libations of clarified butter on his sacred fire every day, attains to success, O king, in six years. There is no doubt about this. Such a man earns the punya that attaches to the performance of the Agnishtoma sacrifice. Invested with merit and freed from every kind of stain, he attains to the region of the Apsaras that rings with the sound of songs and dance, and passes his days in the company of a thousand unearthly nymphs of great beauty. He rides a chariot of the colour of melted gold and receives high honours in Brahmaloka. After the

exhaustion of his punya, such a one returns to this earth and attains to pre-eminence.

The man who spends a whole year, confining himself every day to one meal, attains to the merit of the Atiratra yagna. He ascends into heaven after his death and receives great honours there. Upon the exhaustion of that merit, he returns to earth and attains to a position of eminence.

He who passes one year fasting for three days in succession, and eating on every fourth day, and abstaining from doing injury of every kind, adheres to truthfulness of speech, and keeps his senses under control, attains to the merit of the Vajapeya yagna. Such a one ascends into swarga after his death and receives high honour there.

That man, O son of Kunti, who passes a whole year fasting for five days and eating only on the sixth day, acquires the punya of the Aswamedha yagna. The chariot he rides is drawn by Chakravakas. Such a man enjoys every kind of happiness in heaven for full forty thousand years.

He who passes a whole year keeping upavasa for seven days and eating only every eighth day, acquires the merit of the Gavamaya sacrifice. The chariot he rides is drawn by swans and cranes. Such a one enjoys all kinds of bliss in swarga for fifty thousand years.

He who spends a whole year, O king, eating only at intervals of a fortnight, acquires the punya of a continuous upavasa of six months. The illustrious Angiras himself has declared this. Such a man dwells in swarga for sixty thousand years. He is roused every morning from his bed by the sweet notes of vinas and vallakis and venus, O king. He who spends a whole year drinking only a little water at the expiration of every month, acquires the merit of the Viswajita yagna. Such a man rides a chariot drawn by lions and tigers. He dwells in heaven for seventy thousand years in the enjoyment of every kind of happiness.

No fast for more than a month, O king of men, has been ordained. Even this, son of Pritha, is the law in respect of fasts that has been declared by sages who know dharma. That man who, unafflicted by disease and free from every malady, keeps a fast, acquires, at every step the merits that attach to sacrifices. Such a man ascends into heaven in a chariot drawn by swans. Endowed with puissance, he enjoys every kind of happiness in swarga for a hundred years. A hundred of the most beautiful Apsaras wait upon him and dally with him. He is roused from his bed every morning by the sound of the kanchis and the nupuras of those divine nymphs. He rides

in a chariot drawn by a thousand swans. Dwelling, again, in a realm teeming with hundreds of the most beautiful women, he passes his time in great joy.

The man who is desirous of attaining swarga does not care to seek strength when he becomes weak, or to cure his wounds when he is wounded, or to be treated with healing drugs when he is ill, or to be soothed by others when he is angry, or to mitigate, by spending wealth, the sorrows caused by poverty. Leaving this world, where he suffers only privations of every kind, he flies straight into heaven and rides in rathas adorned with gold, his person embellished with ornaments of every kind. There, in the midst of hundreds of exquisite Apsaras, and cleansed of every sin, he enjoys all kinds of pleasures and happiness.

Indeed, abstaining from food and enjoyment in this world, he takes leave of this body and attains to Swargaloka as the fruit of his tapasya. There, freed from all his sins, health and happiness become his and whatever wishes arise in his mind are instantly gratified. Such a one rides on a celestial chariot of golden complexion, of the refulgence of the morning sun, set with pearls and lapis lazuli, resounding with the music of vinas and murajas, adorned with banners and lamps, and echoing with the tinkling of celestial bells. He enjoys all kinds of ecstasy for as many years as there are pores in his body.

There is no shastra superior to the Vedas. There is no person more worthy of reverence than one's mother. There is no acquisition superior to that of dharma, and no penance superior to upavasa, fasting. Just as there is nothing more sacred, in heaven or earth, than Brahmanas, there is no penance that is superior to the observance of fasts. It was by fasting that the Devas attained to swarga. It is through upavasa that the Rishis have attained to high spiritual felicity and success.

Viswamitra passed a thousand celestial years, confining himself every day to but one meal, and as the consequence became a Brahmarishi. Chyavana and Jamadagni and Vasishta and Gautama and Bhrigu—all these greatest Rishis invested with the virtue of forgiveness, attained to swarga through upavasa. In former days, Angiras declared this to the great Rishis. The man who teaches another the merit of fasting never has to suffer any kind of misery. The laws about fasts, in their due order, O son of Kunti, have flowed from Maharishi Angiras. The man who daily reads these laws or hears them read, is freed from sins of every kind. Not only is such a one

freed from every sorrow and calamity, but his mind cannot be touched by any kind of taint or fault. He succeeds in understanding the tongues of all creatures that are other than human, and acquiring eternal fame, becomes the foremost of his species.'"

CANTO 107

"Yudhishtira says, 'Pitamaha Mahtaman, you have discoursed to us on the subject of sacrifices, including the merits, in detail, that attach to them both here and hereafter. One must, though, remember, that the poor cannot perform sacrifices, for these require a large store of all kinds of wealth. Indeed, the punya attaching to sacrifices can be acquired only by kings and princes, and not by those that are destitute of wealth and that live alone and are helpless. Do you tell us, Pitamaha, what the laws are in respect of such rites and deeds that are fraught with punya equal to what attaches to sacrifices and which, therefore, the impoverished can also perform.'

Bhishma says, 'Listen, O Yudhishtira! Those laws that I have told you of, which were first promulgated by Mahamuni Angiras, and which have punya for their very soul, are regarded as equal to yagnas for the fruits they bestow both here and hereafter. The man who eats one meal in the forenoon and one at night, without taking any food or drink between, and who observes this practice for six years, abstaining all the while from injuring any creature and regularly pouring libations on his sacred fire every day, attains, without doubt, to success. Such a man acquires hereafter a chariot of the hue of molten gold, and goes to dwell for millions of years in Brahmaloka, in the company of Apsaras, a realm ever alive with the blissful sounds of music and dance, and which blazes with the effulgence of fire.

He who spends three years, confining himself every day to one meal and abstaining all the while from congress with any woman other than his own wife, attains to the merit of the Agnishtoma yagna. Such a man is

regarded as having performed a sacrifice, with a bounty of gifts in gold, which is dear to Vasava himself. By being constantly truthful in speech, giving dakshina, revering the Brahmanas, avoiding malice, becoming forgiving and self-restrained, and conquering anger, a man attains to the highest end. Riding a chariot of the complexion of white clouds, drawn by swans, he lives, for millions and millions of years, in the company of Apsaras.

Fasting a whole day and eating only one meal on the next, he who pours libations upon his sacred fire for a whole year, and attends every day to his sacred fire and rises each morning before the sun does, attains to the punya of the Agnishtoma yagna. Such a man acquires a chariot drawn by hamsas and kraunchas, swans and cranes. Surrounded by the most delectable Apsaras, he dwells in the world of Indra.

That man who eats only one meal every third day, and pours libations every day on his sacred fire for a whole year, he who thus attends to his fire every day and wakes from sleep every morning before the sun is up, attains to the high punya of the Atiratra yagna. He acquires a chariot drawn by peacocks and swans and cranes. Journeying to the realm of the Saptarishis, he lives there among Apsaras of untold beauty, for full three padmas of years.

Fasting for three days in succession, he who eats only one meal every fourth day, and pours libations every day on his sacred fire, acquires the high merit of the Vajapeya yagna. The chariot he acquires is graced by supernal Apsaras, who have Indra for their father. Such a man lives in Indraloka for millions and millions of years and experiences indescribable joy witnessing the sport and dalliance of the king of the Devas.

Fasting for four days in succession, he who eats only one meal every fifth day, and pours libations on the sacred fire every day for a whole year, and who lives without greed, telling the truth, worshipping Brahmanas, abstaining from every kind of injury, and avoiding malice and sin, acquires the punya of the Vajapeya sacrifice. The chariot he rides is made of gold and drawn by swans and has the irradiance of many suns rising together. He acquires a palatial mansion of pure white. He lives there in great happiness for full one and fifty padmas of years.

Fasting for five days, he who eats on only the sixth day, and pours libations on his sacred fire every day for a whole year, and who performs three sandhya ablutions during the day to purify himself, and says his

prayers and does his worship, and who leads a life of brahmacharya, divested of malice in his conduct, acquires the merit of the Gomedha yagna. He acquires a resplendent chariot of pure gold, with the refulgence of blazing fire and drawn by swans and peacocks. He sleeps on the lap of Apsaras and is awakened every morning by the melodious tinkling of nupuras and kanchis. He leads a life of bliss for ten thousand million years and three thousand million besides, and eight and ten padmas and two patakas as well. Such a man resides, honoured by all, in Brahmaloka for as many years as there are hairs on the bodies of hundreds of bears.

Fasting for six days, he who eats only one meal every seventh day and pours libations on the sacred fire every day, for a full year, keeping mowna all the while and the vow of brahmacharya, and abstaining from the use of flowers and unguents and honey and meat, attains to the region of the Maruts and of Indra. Crowned with the fruition of every desire as it springs up in the mind, he is waited upon and adored by Apsaras. He acquires the punya of a sacrifice in which an abundance of gold is given away. He attains the most transcendent realms, where he lives for countless years in the greatest joy.

He who shows forgiveness to all and fasting for seven days eats on every eighth day for a whole year, and, pouring libations every day on the sacred fire, adores the Devas regularly, acquires the lofty punya of the Paundarika yagna. The ratha he rides is of the colour of the lotus. Without doubt, such a man acquires also a great number of perfect Apsaras, all of youth and beauty, some that are dark, some with complexions of gold, and some that are syamas, blue, whose charms and allurements and demeanour are graceful and enjoyable past description.

He who fasts for eight days and takes only one meal on every ninth day for a whole year, and pours libations on the sacred fire daily, acquires the great punya of a thousand Aswamedha yagnas. The chariot he rides in heaven is as beautiful as a lotus. He always journeys in that vimana, accompanied by the daughters of Rudra, himself wearing celestial garlands and radiant as the midday sun or the fires of blazing Agni. Attaining to the realms of Rudra, he lives there in great rapture for years beyond count.

He who fasts for nine days and takes only one meal every tenth day for a whole year, and pours libations on his sacred fire daily, acquires the high merit of a thousand Aswamedha yagnas, and attains to the companionship of Brahmanas' daughters blessed with beauty that fascinates the hearts of

all creatures on any world. These women of incomparable beauty, some of complexions of the white lotus and some of the blue, always keep him in joy. He acquires a beautiful vimana, that ranges in exquisite and mystic rounds, everywhere, and looks like the cloud Avarta, while it may also may be said to resemble an ocean-wave. That vimana resounds with the constant tinkling of rows of pearls and other unworldly gemstones, and the melodious resonance of conches, and is adorned with columns of crystals and diamonds, as also with an altar of the same jewels. He makes all his journeys in this vimana, drawn by swans and cranes and lives for millions and millions of years in great felicity in swarga.

He who fasts for ten days and eats only ghrita on every eleventh day for a whole year and pours libations on his sacred fire daily, who never, in word or thought, covets the companionship of other's wives and who never utters an untruth even for the sake of his mother and father, succeeds in beholding Mahadeva of great puissance seated on his bull-drawn ratha. Such a man acquires the high merit of a thousand Horse-sacrifices. He sees the vimana of the Self-born Brahma himself fly down to bear him away in it. He rides in that transplendent craft, with Apsaras of beauty and skills at love impossible to remotely describe, their skins like soft blazing gold. Endowed himself with the splendour of the yoga-fire, he lives for countless years in a celestial mansion in Swargaloka, replete with every rapture. For those countless years he experiences the matchless joy of bowing his head in reverence to Rudra adored by Devas and Danavas. Such a man daily sees Mahadeva Siva with his divine eyes.

The man who, having fasted for eleven days eats only a little ghee on the twelfth, and observes this upavasa for a whole year, succeeds in having the merits that attach to all the sacrifices together. The chariot he rides has the lustre of a dozen suns. Adorned with pearls and corals and other gemstones of incalculable value, embellished with rows of hamsas and nagas and mayuras and flocks of chakravakas giving throat to their melodious notes, and adorned with great and majestic domes, is the unearthly mansion in which he dwells in Brahmaloka. That palace, O king, always throngs with glorious men and women who wait upon him in service. This is what the most blessed Rishi Angiras, knower of every dharma, said.

That man who, having fasted for twelve days eats a little ghrita on the thirteenth, and bears himself in this way for a whole year, succeeds in

attaining the merits of the Daiva yagna, the Divine Sacrifice. He acquires a vimana of the complexion of the newly blown lotus, adorned with pure gold and piles of jewellery and gemstones. He travels to the world of the Maruts, which teems with Apsaras adorned with every kind of celestial ornament, divine nymphs redolent with celestial perfumes, and who possess every element of felicity. The number of years he resides in those happy regions is beyond count. Soothed with the music and the melodious voices of Gandharvas and the rhythms of drums and panavas, he is constantly gladdened by the Apsaras of transcendent beauty and gifts.

The man who, having fasted for thirteen days, eats a little ghrita on the fourteenth, and bears himself in this way for a full year, obtains the merits of the Mahamedha yagna. Apsaras of even more indescribable beauty, and whose age cannot be guessed for they are for ever young in appearance, adorned with every ornament and with armlets of flaming radiance, wait upon him with many sky-chariots and follow him on his journeys. He is awakened every morning by the voices of swans, the tinkle of nupuras, and the most pleasant jingling of kanchis. Verily, he dwells in a most superior palace, waited upon by these celestial women, for years as countless as the grains of sand on the shores of the Ganga.

That man who, keeping his senses restrained, fasts for a fortnight and takes only one meal on the sixteenth day, and does so for a whole year, pouring libations daily on his sacred fire, acquires the high punya that attaches to a thousand Rajasuya yagnas. The vimana he rides in is of great beauty and is drawn by swans and peacocks, and is, besides, adorned with garlands of pearls and the purest gold and graced with bevies of heaven's nymphs decked with ornaments of every kind, and that magical craft, celestial and of celestial attributes, has one column and four arches and seven altars exceedingly auspicious, with thousands of banners, and is awash with the strains of divine music, and embellished with pearls and corals and other lambent jewels, and has the brightness of lightning, and is, besides, drawn by the most magnificent and unearthly elephants and rhinocerii which go as freely through the air as they do over ground. Such a man lives in swarga for a thousand yugas.

The man who, having fasted for fifteen days, takes one meal on the sixteenth, and does this for a whole year, acquires the punya attaching to the Soma sacrifice. Attaining to swarga, he lives in the company of Soma's daughters. His body fragrant with lotions whose scents are as fragrant as

those of Soma himself, he acquires the power of transporting himself instancly to any place he likes. Seated in his chariot he is waited upon by the most beautiful women of pleasing ways, and commands all things of enjoyment. He enjoys such happiness for countless years.

That man who, having fasted for sixteen days, eats a little ghrita on the seventeenth day and bears himself in this way for a whole year, pouring libations daily on his sacred fire, attains to the regions of Varuna and Indra, and Rudra and the Maruts and Usanas and Brahma himself. There he is waited upon by celestial women and sees Devarishi Bhurbhuva and grasps the very universe in his ken. The daughters of the God of gods gladden him there. Those women, of ever-pleasing ways and adorned with every gorgeous ornament, can assume two and thirty forms to give him pleasure. As long as the sun and the moon move in firmament, so long does that man of wisdom dwell in those realms of felicity, living upon the succour of amrita.

The man who, having fasted for seventeen days, eats only one meal on the eighteenth, and bears himself in this way for a whole year, succeeds in grasping the seven Dwipas of which the universe consists in his ken. While journeying in his vimana he is always followed by a large train of other sky-chariots, which fly with the most agreeable sound and are full of Apsaras ablaze with ornaments and beauty. Enjoying the greatest bliss, the great craft in which he goes is also divine and of unearthly grandeur, drawn by lions and tigers, and often sounding as deeply as thunderheads. He lives in such felicity for a thousand kalpas on rare and sweet amrita.

That man who, having fasted for eighteen days, eats only one meal on the nineteenth, and does this for a full year, also succeeds in grasping within his ken all the seven Dwipas of which the universe consists. The realm to which he attains is inhabited by diverse tribes of Apsaras, and resounds with the melodious voices of Gandharvas. The ratha he rides in is possessed of the brightness of the sun. His heart being freed from every anxiety, he is waited upon by the foremost of divine women. Decked in celestial garlands, and of unearthly handsomeness now, he lives in such joy for millions and millions of years.

The man who, having fasted for nineteen days eats only one meal on every twentieth day, and bears himself in this way for a full year, adhering all the while to truthfulness of speech and to the observance of other great vratas, while also abstaining from meat, leading the life of a Brahmacharin,

and devoted to the good of all creatures, attains to the vast regions, of untold happiness, which belong to the Adityas. While journeying in his own vimana, he is followed by a numerous train of sky chariots in which Gandharvas and Apsaras ride, all adorned with celestial garlands and smeared with unworldly liniments.

The man who, having fasted for twenty days, takes a single meal on the twenty-first day and bears himself in this way for a full year, pouring libations daily on his sacred fire, attains to the regions of Usanas and Sakra, of the Aswins and the Maruts, and lives there in uninterrupted happiness of great measure. Unacquainted with sorrow of any kind, he rides in the foremost of vimanas on his cosmic sojourns, and is waited upon by the most exquisite Apsaras and, possessed of marvellous power, he sports in joy like a god himself.

The man who, having fasted for one and twenty days, takes a single meal on the twenty-second day and bears himself in this way for a full year, pouring libations on his sacred fire daily, abstaining from injuring any creature, adhering to truthfulness in speech, and freed from malice, attains to the regions of the Vasus and grows as lustrous as the sun. Possessed of the power of going everywhere at will, amrita his food and drink, and riding in the most magnificent vimana, his person decked with unearthly ornaments, he dallies in ecstasy in the company of celestial women.

The man who, having fasted for two and twenty days, eats a single meal on the twenty-third day and bears himself in this way for a full year, keeping his senses under control, attains to the realms of Vayu, of Usanas, and of Rudra. Able to fly anywhere at will and always roving as he pleases, he is worshipped by diverse tribes of Apsaras. Riding in his best of vimanas and his person decked with divine ornaments, he sports for countless years in great felicity in the company of supernal women.

That man who, having fasted for three and twenty days, eats a little ghee on the twenty-fourth day, and bears himself in this way for a full year, pouring libations on his sacred fire, dwells for countless years in great happiness in the regions of the Adityas, his person decked with celestial robes and garlands and divine perfumes and liniments. Riding in a splendid chariot made of gold and drawn by swans, he lives in rapture in the company of thousands and thousands of Apsaras.

The man who having fasted for four and twenty days eats a single meal on the twenty-fifth, and bears himself thus for a full year, acquires a ratha of

the foremost sort, full of every enjoyment. He is followed in his journeys by a large train of chariots drawn by lions and tigers, which resound as deeply as the roar of thunderclouds, and are ridden by celestial women. Himself riding in a vimana of great majesty, he dwells in those regions for a thousand kalpas, in the company of hundreds of Apsaras, and eating ambrosial food and drinking nectarine amrita.

That man who, having fasted for five and twenty days eats only one meal on the twenty-sixth day, and bears himself thus for a full year, keeping his senses under control, freed from attachment to things mundane, and pouring libations every day on his sacred fire, is worshipped by the Apsaras, and attains to the regions of the seven Maruts and of the Vasus. When abroad on his celestial journeys, he is followed by a flotilla of vimanas of crystal, encrusted with all kinds of gemstones, and ridden by Gandharvas and Apsaras who show him every honour. He remains in those regions, in enjoyment of such felicity, and blessed with divine energy, for two thousand yugas.

That man who having fasted for six and twenty days eats a single meal on the twenty-seventh day and bears himself in this way for a full year, pouring libations daily on his sacred fire, acquires great merit and going into swarga receives honour from the Devas. Living there, he feeds on amrita, freed from thirst of every kind, and enjoying every rapture. His soul purified of all dross and journeying in a celestial vimana of glittering beauty, he dwells there, O king, bearing himself after the manner of the Devarishis and the great Rajarishis. Possessed of immense tejas, he lives there in utmost happiness fawned upon by Apsaras of every delight, for three thousand yugas and as many kalpas.

That man who, having fasted for seven and twenty days eats a single meal on the twenty-eighth day and bears himself in this way for a full year, with soul and senses under perfect control, acquires awesome punya, equal to what the Devarishis attain. Owning every manner of enjoyment, and endued with terrific tejas, he blazes like the midday sun. Women of the most delicate features and radiant complexions, of deep bosoms, tapering thighs and full and round hips, all wearing celestial ornaments, all profound mistresses of dalliance and love, gladden him with their company while he rides in a most delightful vimana brilliant as Surya and furnished with every article of enjoyment, for thousands and thousands of kalpas.

The man, who having fasted for eight and twenty days eats a single meal on the twenty-ninth day, and bears himself in this way for a full year, adhering all the while to truthfulness of speech, attains to auspicious regions of great happiness that are worshipped by Devarishis and Rajarishis. The chariot he obtains has the effulgence of the sun and the moon; made of pure gold and adorned with every kind of gem, Apsaras and Gandharvas ride in it dancing and singing melodiously. His every delight is attended to by the women of proud beauty and charms. He has every conceivable object of enjoyment, great vigour to enjoy it all, the splendour of a blazing fire, the lustre, form and majesty of a god. The regions he attains are those of the Vasus and the Maruts, of the Sadhyas and the Aswins, of the Rudras and of Brahma himself.

That man who, having fasted for a full month, takes a single meal on the first day of the following month and maintains this for a full year, looking upon all things with an equal eye, attains to Brahmaloka. There he quaffs amrita. His form magnificent and resplendent, and delightful to all, he shines forth with tejas and prosperity like the sun himself of a thousand rays. Devoted to yoga and adorned with divine raiment and garlands and daubed with divine perfumes and smeared with unearthly lotions and pastes, he passes his time in utter bliss, unacquainted with the least sorrow. He scintillates in his vimana, attended by divine women as luminous as himself.

Those women, the daughters of the Devarishis and the Rudras, adore him with veneration. They assume diverse forms that fascinate and please him no end, their speech is mellifluous and sweet in a myriad of ways, and they unfailingly gratify the one they wait upon in every way, imaginable and beyond imagining. While abroad on his yatras, he goes in a vimana of the hue of the azure sky, invisibly, for it is so magical subtle. Behind him fly fleets of chariots that look like full moons; before him go those that resemble clouds; on his right are red craft; below him are blue ones; and above him are those of variegated hue. He is always adored by those that wait upon him. Endowed with great wisdom, he lives in the world of Brahma for as many years as are measured by the drops of rain that fall in course of a thousand years on that part of the earth which is called Jambudwipa. Verily, possessed of the brilliance of a Deva, he lives in that realm of unalloyed felicity for as many years as the drops of rain that fall upon the earth in the monsoon.

The man who, having fasted for a whole month, eats on the first day of the following month, and does so for ten years, attains to the status of a Maharishi. He undergoes no change of form when entering Swargaloka to reap the rewards of his karma in his life. Verily, even this is the lofty condition to which one attains by restraining speech, practising self-denial, subjugating anger, sexual appetite, and the desire to eat, pouring libations on the sacred fire and regularly worshipping the two twilights. That man who purifies himself by the observance of these and similar vratas and karmas, and who eats in this way, keeping upavasas, becomes as stainless as the ethereal Akasa and blessed with refulgence like that of the sun himself. Such a man, O king, ascends into swarga in his own body, enjoys all the felicity that is there like a Deva, at his will.

And I have thus told you, O king of the Bharatas, what the laws are with regard to sacrifices, one by one, and how their fruits accrue to him who keeps upavasas. Poor men, O son of Pritha, who are unable to perform yagnas may, nevertheless, acquire the fruits thereof by fasting. Verily, by keeping these fasts, even the poorest man may attain to the highest end, O Bharatottama, attending all the while, besides, to the worship of the Devas and Brahmanas. I have indeed told you in detail the laws in respect of fasts. Do not harbour any doubt that men who keep such upavasas, who are heedful and pure and high-souled, that are thus freed from pride and contentions of every kind, that are blessed with devout minds and hearts, and who pursue their end with steadfastness and fixity of purpose, never deviating from their chosen path, will certainly find all the swargas and wondrous lokas that I have described.'"

CANTO 108

"Yudhishtira says, 'Tell me, Pitamaha, of that which is regarded as the foremost of all tirthas. Indeed, tell me what tirtha is the most auspicious and bestows the greatest purity.'

Bhishma says, 'Without doubt, all tirthas are possessed of punya. Listen, however, with attention to me as I tell you which the great Tirtha, the cleanser, is of men blessed with wisdom. Adhering to eternal Truth, one should bathe in the tirtha called Manasa, which is unfathomable for its depth, stainless, and entirely pure, and which has Truth for its waters and the understanding for its depth. The fruits in the form of purification, which one acquires by bathing in that tirtha, are freedom from greed, utmost sincerity, truthfulness, and mildness of conduct, compassion, abstention from injuring any creature, self-restraint and tranquillity.

Also, men that are free from attachments, who are divested of pride, who transcend all the pairs of opposites—pleasure and pain, praise and blame, heat and cold, and all the rest—that have no wives and children, houses and lands and gardens, or anything else, who are invested with purity, and who subsist upon the alms given to them by others, are regarded themselves as tirthas. He who is acquainted with the truths of all things and who is free from ego, ahamkara, is said to be the highest tirtha.

In searching for the indications of purity, your scrutiny should ever be directed towards these attributes—so that where these are present, you may take purity to be present, and where these are not, purity also should be concluded to be absent. Men and women from whose souls the three gunas of sattva, rajas and tamas have been washed, they who, regardless of

outward cleanliness and impurity pursue the ends they have set themselves, they who have renounced everything, they who are possessed of omniscience and imbued with universal vision, and they who are of pure conduct, are regarded as tirthas possessing the power of washing away sins.

The man whose limbs alone are wet with water is not regarded as one that has bathed or is purified. He, on the other hand, is regarded as pure who has washed himself with self-denial. Such a man is said to be pure both inwardly and outwardly. They who never concern themselves with what is past, they who feel no attachment to acquisitions and possessions that are present, indeed, they who are free from desire, are said to have the highest purity. Knowledge is said to constitute the most especial purity of the body. So also freedom from desire, and cheerfulness of heart. Pravritti, purity of conduct, constitutes the purity of the mind.

The purity that one attains by ablutions in sacred waters is regarded as inferior, while the purity which arises from knowledge is regarded as the best. The ablutions which one performs with a blazing mind in the waters of the knowledge of Brahman in the tirtha called Manasa are the true ablutions of those that are conversant with Truth. That man who is possessed of true purity of conduct and who is always devoted to the preservation of a proper attitude towards all, indeed, he who is possessed of pure attributes and merit —only he is truly pure.

These that I have mentioned are said to be the tirthas that inhere to the body. Do you listen to me as I tell you what those sacred tirthas are that are situated on the earth, this Bhumi. Even as special attributes that inhere to the body have been said to be sacred, there are particular places on earth as well, and particular waters that are regarded as sacred. By reciting the names of the tirthas, by performing ablutions there, and by offering oblations to the Pitris in those places, one's sins are washed away. Men whose sins are thus washed attain to swarga when they leave this world. From their association with righteous men, through the exceptional efficacy of the earth herself in those sacred places and particular waters, there are certain portions of this Bhumiloka that have come to be regarded as sacred.

The tirthas of the mind are distinct from those of the earth. He who bathes in both attains to success without the least delay. As strength without exertion, or exertion without strength, can never accomplish anything, singly, and as these, when combined, can accomplish all things, even so one that is endowed with the purity that is conferred by the tirthas in the body as

also by that which is given by the tirthas on the earth, becomes truly pure and attains to absolute success. That purity which is derived from both sources is the best.'"

CANTO 109

"Yudhishtira says, 'It befits you, Pitamaha, to tell me what the highest, the most beneficial and the most certain fruit are of all kinds of fasts in this world.'

Bhishma says, 'Listen, O king, to what was sung by the Svayambhuva himself, and by accomplishing which, without doubt, a man attains to the highest happiness.

The man who fasts on the twelfth day of the moon in the month called Margasirsha and worships Krishna as Kesava for the whole day and night, attains to the merit of the Aswamedha yagna and is cleansed of all his sins. He who, in the same way, fasts on the twelfth day of the moon in the month of Pausha and worships Krishna as Narayana, through the whole day and night, attains to the merits of the Vajapeya yagna and the highest success. He who fasts on the twelfth day of the moon in the month of Magha and worships Krishna as Madhava, all day and night, attains to the merits of the Rajasuya yagna, and redeems his very vamsa.

He who fasts on the twelfth day of the moon in the month of Phalguna and worships Krishna as Govinda, all day and night, attains to the merit of the Atiratra yagna and goes to the realm of Soma. He who fasts on the twelfth day of the moon in the month of Chaitra and worships Krishna as Vishnu, through the day and night, acquires the punya of the Pundarika yagna and attains to Devaloka. By keeping a similar fast on the twelfth day of the month of Vaisakha and worshipping Krishna as Madhusudana, all day and night, one attains to the punya of the Agnishtoma yagna and gains the world of Soma. By fasting on the twelfth lunar day in the month of

Jyeshta and worshipping Krishna as Trivikrama who covered the universe with three steps, one attains to the merits of the Gomedha sacrifice and sports with the Apsaras in great ecstasy.

By fasting on the twelfth day of the moon in the month of Ashada and worshipping Krishna as the Vamana who beguiled the Asura king Mahabali, one attains to the merits of the Naramedha yagna and dallies in bliss with the Apsaras. Observing a fast for the twelfth lunar day of the month of Sravana and worshipping Krishna day and night as Sridhara, one attains to the merits of the sacrifice called Pancha yagna and acquires a beautiful vimana in swarga in which he experiences every rapture. By fasting on the twelfth day of the moon in the month of Bhadrapada and worshipping Krishna as Hrishikesa through the whole day and the night, one attains to the merits of the Sautramani sacrifice and is purified of all sin. By keeping Upavasa on the twelfth day of the moon in the month of Aswin and worshipping Krishna as Padmanabha, one attains, without doubt, to the punya of the sacrifice in which a thousand kine are given away. By observing a fast on the twelfth day of the moon in the month of Kartika and worshipping Krishna as Damodara, one attains to the combined punya of all the sacrifices.

He who, in this way, adores Krishna for a whole year as Pundarikaksha, acquires the power of remembering his past births and wins great wealth in gold. Similarly, he who worships Krishna every day as Upendra attains to identity with him. After Krishna has been worshipped in this manner, one should, at the conclusion of one's vrata, feed a goodly number of Brahmanas or give dakshina to them of ghrita.

The illustrious Vishnu, that Ancient Being, has himself said that there is no fast that possesses punya superior to what attaches to such fasting.'"

CANTO 110

Vaisampayana said, "Approaching the Kuru Grandsire, venerable in years, Bhishma who lies on his bed of arrows, Yudhishtira of great wisdom asks him, 'How, Pitamaha, does one acquire beauty of form and prosperity and an agreeable disposition? How does one become possessed of dharma, artha and kama? How does one become invested with happiness?'

Bhishma says, 'In the month of Margasirsha, when the moon comes into conjunction with the asterism Mula, when his two feet are united with that very nakshatra, O king, when Rohini is in his calf, when his knee-joints are in Aswini, and his shins are in the two Ashadhas, when Phalguni is his anus, and Krittika his waist, when his navel is in Bhadrapada, his eyes in Revati, and his back on the Dhanishthas, when Anuradha is his belly, when with his two arms he reaches the Visakhas, when his two hands are indicated by Hasta, when Punarvasu, O king, is his fingers, Aslesha his nails, when Jyeshta is his neck, when Sravana is his ears, and his mouth Pushya, when Swati is his teeth and lips, when Satabhisha is his smile and Magha his nose, when Mrigasiras is in his eye, and Chitra in his forehead, when his head is in Bharani, when Ardra is his hair, he should begin the vow called Chandravrata.

Upon the completion of that vrata, dakshina of ghrita should be given to Brahmanas who know the Vedas. As the fruit of that vow, one becomes possessed of true gyana. Indeed, with such a vrata a man becomes as full of every blessed attribute as the moon himself when he is full.'"

CANTO 111

"Yudhishtira says, 'Pitamaha, O you of great wisdom and who know all the scriptures, I wish to know those most excellent injunctions, the laws through which mortal creatures have to make their rounds of rebirth. What is that conduct, by which, O king, men succeed in attaining to high swarga, and what is that pravritti by which one sinks into naraka? When, abandoning the dead body that is as inert as a piece of wood or clod of earth, people journey to the other world, what follows them there?'

Bhishma says, 'Look, yonder comes the illustrious Brihaspati of great intelligence. Do you ask the most blessed one himself. The subject is an eternal mystery. None else can adequately explain the matter. There is no one as wise or as eloquent as the great Brihaspati, the Devaguru.'

While the son of Pritha and the son of Ganga speak with each other, there comes to that place from the very firmament, the lustrous Brihaspati of stainless soul. Yudhishtira, and all the others, with Dhritarashtra at their head, stand up and receive Guru with every proper honour. Verily, immaculate is the worship they offer to the preceptor of the Devas. Then Dharma's royal son, Yudhishtira, approaches the lambent Brihaspati and, wanting to know the truth, asks him his question.'

Yudhishtira says, 'O most illustrious one, you are conversant with all dharma and all the shastras. Do you tell me, holy Guru, who is the true friend of mortal creatures? Is it the father or mother, or son, or preceptor, or kinsmen, or relatives, or those called friends, that can be truly known as the

friend of a mortal? One goes to the next world, leaving one's dead body that is like a piece of wood or a clod of earth. Who is it that follows him there?'

Brihaspati says, 'One is born alone, O king, and one dies alone; one crosses alone the difficulties one meets with, and one alone encounters whatever misery falls to one's lot. One has really no companion in these things. The father, the mother, the brother, the son, the preceptor, kinsmen, relatives and friends, leaving the dead body as if it were a piece of wood or a piece of earth, after having mourned for only a moment, all turn away from it and return to their own concerns. Only dharma follows the one thus abandoned by them all. Hence, it is plain, that dharma is the only friend and that dharma alone should be sought by all.

One endowed with dharma will attain to that high end which is called swarga; if with sin, he goes to hell. Hence, the man of intelligence should always seek to acquire religious merit through wealth won by lawful means. Piety is the only friend which creatures have in the world hereafter. Let by greed, stupefaction, compassion, or fear, one without much knowledge is seen to indulge in evil deeds, even for the sake of another, his judgment darkened by avarice or lust. Dharma, artha and kama—these three constitute the fruit of life. One should acquire these three by being free from impropriety and sin.'

Yudhishtira says, 'I have carefully listened to what you have said, O illustrious one, your words fraught with truth, words that are most auspicious and beneficial. I wish now to know of the life of the body after death. The dead spirit of man becomes subtle, sukshma, and unmanifest. It becomes invisible. How is it possible for piety to follow it?'

Brihaspati says, 'Earth, wind, ether, water, light, mind, Yama the king of the dead, intellect, the Soul, as also day and night, all together behold as witnesses the punya and paapa of all living creatures. With these, dharma follows the creature when he dies. When the body becomes bereft of life, skin, bones, flesh, the vital seed and blood, O you of great intelligence, leave it at the same time. Imbued with punya and paapa, the jiva, after the destruction of one body, attains to another. After the attainment by the jiva of that body, the presiding deities of the five elements once more see as witnesses all his actions good and bad. What else do you wish to hear? If invested with righteousness, the jiva enjoys happiness. What other matter, pertaining to this or the other world, shall I tell you about?'

Yudhishtira says, 'You have explained, great Guru, how dharma follows the jiva. I want to know how the vital seed originates.'

Brihaspati says, 'The food that these deities, O king, who dwell in the body—earth, wind, ether, water, light and mind—eat, gratifies them. When those five elements become gratified, with the mind numbering the sixth, their vital seed is then generated, O Shuddhatman. When an act of union takes place between male and female, the vital seed flows out and causes conception. This is the answer to your question. What else do you wish to hear?'

Yudhishtira says, 'You have, O illustrious one, said how conception takes place. Do you explain how the jiva that takes birth grows by becoming possessed of a body.'

Brihaspati said, 'As soon as the jiva enters the retas, the vital seed, he is seized by the elements, the Mahabhutas, and the mind. When the jiva is disunited from them, he attains to the other end, to death. When he is invested with the elements the jiva attains to a corporeal body. The gods that preside over those elements witness from within all his actions, good and bad. What else do you wish to hear?'

Yudhishtira says, 'Leaving off skin and bone and flesh, and all those six elements, in what does the jiva reside, illustrious one, to enjoy and endure happiness and sorrow?'

Brihaspati said, 'Invested with all his karma, the jiva quickly enters the semen virile, and using the womb and ova of women takes birth in time, O Bhaarata. After being born, the jiva receives suffering and death from the messengers of Yama. Indeed, dukha and a painful round of rebirths are his inheritance. Instilled with life, O king, the jiva in this world, from the moment of his birth, enjoys and endures his own previous karma, depending upon his punya and paapa, his righteousness and his sins. If the jiva, to the best of his power, follows dharma from the day of his birth, he enjoys, when reborn, happiness without interruption. If, on the other hand, he sins more than he follows dharma, he reaps happiness at first as the reward of his good deeds and suffers for his sins after.

The sinful jiva has to go to the dominions of Yama and suffer great torment there; he then takes birth into an intermediate order of being. Listen to me as I tell you what the different sins are by committing which the jiva, overcome by folly, is forced to be born in different orders of being, as declared in the Vedas, the shastras and the sacred Itihasas. Mortals have to

go into the frightful realms of Yama. In those worlds, O king, there are places that are fraught with every merit and that are worthy of being the abodes of the very gods. There are, again, places in those lands that are worse than those inhabited by beasts.

Indeed, there are parts of Yamaloka equal to the world of Brahma himself in auspiciousness, as there are those which are equally dark and fearsome. Creatures, bound by their karma, endure myriad kinds of suffering and torture in the hells of Yamaloka. I will tell you what those deeds and dispositions are by which a soul finds an end that is full of terror and torment.

If a Brahmana, after having studied the four Vedas, is overcome by folly and accepts a gift from a fallen man, he has then to be born into the asinine species. He has to live as an ass or a donkey for five and ten years. Casting off his asinine form, he has next to be born as an ox, in which state he has to live for seven years. Casting off his bovine form, he has next to take birth as a Rakshasa of the twice-born kind. Living as a regenerate Rakshasa for three months, he then regains his status, in his next birth, of a Brahmana.

A Brahmana, who officiates at the sacrifice of a fallen person, must be born as a vile worm. In this form he must live for five and ten years, O Bhaarata. Freed from the condition of being a worm, be next takes birth as an ass, a mule or a donkey. Thus he must spend five years, and then as a pig, for as many years. After that, he is born as a cock, and living for five years in that form, he is born as a jackal and lives for as many years in that state. He has next to take birth as a dog, and living thus for a year, he regains his human condition.

The foolish disciple who offends his preceptor by doing any injury to him, has certainly to undergo three transformations in this world. Such a man, O monarch, has first to become a dog. He then becomes a beast of prey, and then a donkey. Leaving his asinine form, he has to wander for some while in great affliction as a Pisacha, a spirit. After the end of that existence, he is born a Brahmana. That sinful disciple who even in thought commits adultery with the wife of his preceptor, has to undergo many fierce births and shapes in this world. First, he lives as a dog for three years. Casting off the canine form when death comes, he is born as a worm or some vile vermin. In this form he lives for a year. Leaving that form he succeeds in regaining his human condition as a Brahmana.

If, without reason, the guru kills his sishya who is like a son to him, he has to be born as a beast of prey. That son who disregards his father and mother, O king, has to take birth as a mule or a donkey, and live like that for ten years. After that he will be born as a crocodile, in which form he must live for a year. After this he regains a human form.

That son with whom his parents become angry has to be born as a donkey, live that life for ten months. He is next born as a dog and remains one for fourteen months. He is then born as a cat and after living as a cat for seven months he is born as a man again.

He who speaks ill of his parents takes birth as a sarika. If a son strike his parents, O king, he is born a tortoise. Living as a tortoise for ten years, he is next born as a porcupine. After that he becomes a snake, and living for six months in that form he regains the condition of humanity.

That man who, while subsisting upon the food that his royal master supplies, acts in a manner injurious to the interests of his master, is born as an ape. For ten years he has to live as an ape, and after that for five years as a mouse. After that he becomes a dog, and after living as a dog for six months, he succeeds in regaining his humanity.

The man who misappropriates what is entrusted to him for safekeeping must undergo a hundred transformations. He at last takes birth as a vile worm, and lives as one for full fifteen years. Upon the exhaustion of his great sin in this way, he succeeds in being born into the human species again.

That man who harbours malice towards others has, after death, to take birth as a sarngaka. The man of evil heart who is guilty of a breach of trust has to be born as a fish. Living as a fish for eight years, he is born, O Bhaarata, as a deer. Living as a deer for four months, he is next born as a goat. After the expiration of a full year, he casts off his goatish body, and takes birth as a worm. After that he succeeds in regaining a human form.

That shameless and insensate man who, through tamas, steals paddy, barley, sesame, masha, kulattha, oil-seeds, oats, kalaya, mudga, wheat, atasi, and other kinds of grain, is born as a rat or mouse. After leading the life for some time he must be born a swine. No sooner is he born a pig than he dies of disease. His sin following him, that fool has next to take birth as a dog, and spends five years as one, after which he is born again into the human race.

Having committed adultery with another man's wife, one has to be born as a wolf. After that he has to assume the forms of a dog, a jackal and a vulture. He has next to be born as a snake and then as a kanka and then as a crane, before regaining a human form. That sinner who, stupefied by folly, commits adultery with his own brother's wife, will be born as a male kokila and live in that form for a whole year, O king. He who, through lust, commits adultery with the wife of a friend, or the wife of his preceptor, or the wife of his king, has, after dying, to be born as a hog. He spends five years in his porcine form, and is then born a wolf for ten years. For the next five years he has to be a cat and then another ten years a rooster. He then lives as an ant for three months, and then as a worm for a month. Having undergone these transformations, he has next to live again as a vile worm for four and ten years. When his sin is exhausted by such expiation, he at last regains the human condition again.

When a wedding is about to take place, or a sacrifice, or a dakshina is about to be made, O you of great puissance, the man who offers any obstruction, will be born in his next life as an odious worm, and spend fifteen years as one, O Bhaarata. When his sin is exhausted by such suffering, he regains the human condition.

Having once bestowed his daughter in marriage upon another, he who seeks to give her again to a second husband, has to be born among worms, and live thus for thirteen years. Upon his sin being exhausted, he is born as a man again.

He who eats without having performed the rites in honour of the Devas or those in honour of the Pitris or without having offered even oblations of water to both the Rishis and the Pitris, will be born a crow. Living as a crow for a hundred years he next assumes the form of a rooster. His next transformation is into a snake, for a month. After this, he regains a human form.

He who disrespects his eldest brother who is even like a father, must, after dying, be born as a krauncha, a crane, and live as one for two years. Leaving his crane's body, he is born human again.

The Sudra who has sexual intercourse with a Brahmana woman, is born in his next life as a pig, and no sooner is he born into the porcine order, dies of some virulent disease. The wretch has next to be a dog, and only then, after his sin is exhausted, returns into the human fold. The Sudra who fathers a child upon a Brahmana woman is reborn as a mouse.

The man who is guilty of ingratitude, O king, goes to Yamaloka, where he is subject to dreadful torment by Yamadutas, provoked to fury, the messengers, of the grim king of the dead. Iron cudgels, heavy hammers and mallets, sharp lances, heated jars, all full of agony, frightful forests of sword-blades, heated sands, thorny salmalis—these and many other instruments of torture such a man endures in the catacombs of Yama, O Bhaarata. After being thus exorcised of his sins in the land of death's grim lord, the ingrate returns to this world and is born among vermin. He lives as a rat or a mouse for fifteen years. He has then to enter a human womb and suffer abortion a hundred times in succession. After this, he is born into some intermediate order between man and inanimate nature. Having endured such misery for a great many years, he must be born as a hairless tortoise, and spend long years in his shell until his sins are exhausted and he is born human again.

A man who steals curds will be born as a crane. One becomes a monkey by stealing raw fish. That man of intelligence who steals honey will be born a wretched gadfly. By stealing fruits or roots or rice-cakes one becomes an ant. By stealing nishpava one becomes a halagolaka. By stealing payasa one becomes a tittiri bird. By stealing sweet cakes, one becomes a screech-owl. That man of little intelligence who steals iron has to be born a crow. That man of little understanding who steals white brass has to take birth as a bird of the harita species. By stealing a vessel of silver, one becomes a pigeon. By stealing a vessel of gold, one has to be born as a rodent. By stealing a piece of silken cloth, one becomes a krikara. By stealing a piece of cloth made of red silk, one becomes a vartaka. By stealing a piece of muslin, one becomes a parrot. By stealing a piece of cloth that is of fine texture, one becomes a duck after leaving one's human body. By stealing a piece of cloth made of cotton, one becomes a crane. By stealing a piece of cloth made of jute, one becomes a sheep in one's next life. By stealing a piece of linen, one has to be born as a hare. By stealing different kinds of colouring matter, one must be born as a peacock. By stealing a piece of red cloth, one has to take birth as a bird of the jivajivaka species.

By stealing unguents such as sandalwood paste and perfumes in this world, the man of greed, O king, has be born as a mole. Assuming the form of a mole, he lives that life for fifteen years. After the exhaustion of his sin through such suffering, he regains a human form. By stealing milk, one

becomes a crane. That man, O king, who through a darkening of his mind, steals oil, will be reborn as an animal that lives in oil.

That wretch who, himself armed, kills an unarmed man, either to have his victim's wealth or from feelings of hostility, will, after leaving his human body, be born as a donkey, a form in which he lives for two years and then meets a violent death from a sharp weapon. Leaving his donkey's body, he is born as a deer, always filled with anxiety at the thought of all the predators that might kill him. Upon the expiration of a year from the time of his birth as a deer, he has to yield up his life at the point of a weapon. He next takes birth as a fish and dies in consequence of being hauled up in a net, after having been a fish for four months. He has next to be born as a beast of prey. For ten years he has to live as a predator, and then he is born as a leopard, particularly, in which form he has to live for five years. Impelled by the change brought about by time, he then casts off that form and, his sins having been exhausted, regains the status of a man.

That man of little understanding who kills a woman has to go to Yamaloka to endure diverse kinds of misery and torment. He then has to pass through full one and twenty further transformations. After that, O monarch, he is born as a rodent. Living as a rat in filth for twenty years, he regains his humanhood.

By stealing food, a man will be born as a bee. Living for many months in the company of other bees, his sin is exhausted and he is born human again. By stealing paddy, he becomes a cat. That man who steals food mixed with sesame cakes becomes a mouse in his next birth, as big or small as the amount of food he stole. He bites humans every day and as a consequence, garners further sin and travels through a varied round of rebirths.

The fool who steals ghee has to be born as a gallinule. That wicked one who steals fish has to take birth as a crow. By stealing salt, one has to be born a mocking bird. He who misappropriates what is left with him in trust, has to sustain a diminution in the period of his life, and after his death, he is born among fishes. Having lived for some time as a fish, he dies and regains his human form. However, he is short-lived.

Indeed, having sinned, O Bhaarata, one has to take birth into an order intermediate between that of humankind and vegetables. Such persons of little wit are entirely unacquainted with dharma, which has their own hearts for its authority. Men who commit diverse sins and then seek to expiate

them through continuous vows and observances of piety, become instilled with both happiness and misery and live in great anxiety of heart.

Sinners who yield to greed and sin are surely born as Mlecchas that do not deserve to be associated with. On the other hand, men who abstain from sin all their lives become free from disease of every kind, are endowed with beauty of form and possessed of wealth. Women also, when they do as I have said, attain to births of the same kind, good and bad. Indeed, they have to be born as the mates of the beasts I have spoken of.

I have told you all the sins that relate to the appropriation of what belongs to others. I have discoursed to you very briefly on the subject, O Anagha. You will hear again, and further, of these, O Bharata, in connection with some other subject. I heard all this, O king, in days of old, from Brahma himself, and I asked all about it in a becoming manner, when he discoursed upon it in the midst of the Devarishis. I have told you truly and in detail about everything that you asked. Having listened to all this, O monarch, do you always set your heart on dharma, great righteousness.'"

CANTO 112

"Yudhishtira says, 'You have told me, O regenerate one, what the end is of adharma and sin. I desire now to hear, O most eloquent one, what the end is of dharma. Having committed diverse acts of sin, by what karma do men succeed in attaining to an auspicious end in this world? By what deeds, also, do men attain to an auspicious end in heaven?'

Brihaspati says, 'By committing sins with a perverted mind, one yields to the sway of adharma and as a consequence, finds hell for oneself. That man who, having perpetrated sinful deeds through the stupefaction of his mind, feels the pangs of repentance and sets his heart on dhyana of God, does not have to endure the results of his sins. One is freed from one's sins in direct proportion to which one repents for them. If having committed a sin, O king, one confesses and proclaims it in the presence of Brahmanas who know dharma, one is quickly cleansed from the obloquy arising from one's sin. One emerges from consequences and disgrace, fully or otherwise, like a snake from his diseased slough. By making, with a concentrated mind, gifts of various kinds to a Brahmana, and concentrating the mind upon one's chosen god, a sinner purifies himself and attains to an auspicious end.

I shall now tell you what those gifts are, O Yudhishtira, by making which a man, even if guilty of having sinned, may be blessed with punya. Of all kinds of dana, annadana, that of food, is regarded as the best. One who wishes for punya should, with a sincere heart, make gifts of food. Food is the life-breath of men. From it all creatures are born. All the worlds of

living creatures are established upon food. Hence food is lauded. The Devas, Rishis, Pitris and men, all give praise to food.

King Rantideva, in olden days, went to swarga by making gifts of food. Food that is good and which has been acquired lawfully, should be given, with a cheerful heart, to such Brahmanas as are possessed of Vedic lore. That man has never to take birth in an intermediate order, whose food, given with a cheerful heart is eaten by a thousand Brahmanas. By feeding ten thousand Brahmanas, a man transcends even piety and becomes devoted to yoga.

A Brahmana who knows the Vedas, by giving away food acquired by him as alms to another Brahmana devoted to the study of the Vedas, succeeds in attaining to felicity here in this world. The Kshatriya who, without taking anything that belongs to a Brahmana, protects his subjects lawfully, and gives offerings of food, acquired through the exercise of his strength, to Brahmanas distinguished in Vedic knowledge, with a concentrated heart, succeeds by this dakshina, O Dharmatman, in purifying himself of all his sins. The Vaisya who divides the produce of his fields into six equal shares and makes a gift of one of those shares to deserving Brahmanas, washes himself of all his sins. The Sudra who, earning food won by hard labour and at the risk of life itself, makes a gift of it to Brahmanas, is exorcised of every sin.

That man who, by putting forth his physical strength, earns food without injuring any creature and makes a gift of it to Brahmanas, avoids all sorrows and disasters. By cheerfully making gifts of food acquired by lawful means to Brahmanas pre-eminent for their knowledge of Vedic lore, a man is washed of all his sins. By treading in the path of the righteous, one is freed from all sins.

By giving such food as produces great energy, a man becomes himself filled with great tejas. The path made by the charitable is always trodden by those that are gifted with wisdom. They that give offerings of food are regarded as givers of life. The punya they acquire through such gifts is eternal. Hence, a person should, under all circumstances, seek to earn food by lawful means, and having earned it, to always make gifts of it to deserving men.

Food is the great refuge of the world of living creatures. By giving annadana, one has never to go into hell. Hence, one should always make gifts of food, having earned it by lawful means. The householder should

always seek to eat after having made a gift of food to a Brahmana. Every man should make the day fruitful by giving dana of food. By feeding, O king, a thousand Brahmanas, all of whom are conversant with dharma and the shastras and the sacred Puranas, a man never has to go into naraka or to return to this world to suffer rebirths. Blessed with the fruition of his every wish, he enjoys untold bliss hereafter. Possessed of such punya, he lives in joy, freed from every anxiety, possessed of beauty of form and great fame and endowed with wealth.

I have thus told you all about the high merit of annadana, the gift of food. Even this is the root of all dharma and punya, as also of all dakshina and dana, O Bhaarata.'"

CANTO 113

"Yudhishtira says, 'Non-violence, the observance of the Vedic ritual, meditation, subjugation of the senses, penances and obedient services rendered to the preceptors—which amongst these is fraught with the greatest punya?'

Brihaspati says, 'All these six are fraught with merit. They are different doors of piety. I shall speak of them; do you listen, O king of the Bharatas. I shall tell you what constitutes the highest good for a human being.

The man who practises the religion of universal compassion achieves his highest good. That man who keeps under control the three faults—lust, wrath and greed—and practises the virtue of compassion, attains to success. He who, from motives of his own benefit or pleasure, kills other harmless creatures, never attains to weal in the next world. That man who regards all creatures as his own self, and behaves towards them as towards his own self, laying aside the rod of punishment, and completely subjugating his wrath, succeeds in attaining to bliss.

The very Devas, who wish for a fixed abode, cannot discern or fathom the glorious path of the man who makes himself the soul of all creatures and looks upon them all as his own self, for such a person leaves no trace or trail. One should never do to another that which one regards as injurious to one self. This, in brief, is the law of dharma.

By doing otherwise, yielding to desire, one becomes guilty of adharma, of sin. In refusals and gifts, in happiness and misery, in the agreeable and the disagreeable, one should judge their effects by a reference to one's own self. When one injures another, the injured turns around and injures the

injurer. Similarly, when one cherishes another, that other cherishes the cherisher. One should frame all one's conduct according to this. I have told you what dharma is even in this subtle way.'

The guru of the Devas, that Mahabuddhi, having said all this to King Yudhishtira the just, flies straight up into the heavens and vanishes.'"

CANTO 114

Vaisampayana said, "After this, Yudhishtira of mighty tejas, foremost of eloquent men, addresses his Grandsire lying on his bed of arrows.

Yudhishtira says, 'O you of great intelligence, the Rishis and Brahmanas and the Devas, led by the authority of the Vedas, all laud that religion which has daya, compassion, for its indication. But, O king, what I ask you is this: how does a man who has perpetrated acts of injury to others in word, thought and deed save himself from misery?'

Bhishma says, 'Brahmavadis, utterers of Brahman, have said that there are four kinds of compassion or non-violence. If even one of those four kinds is not observed, the dharma of karuna is not observed. As all four-footed animals are incapable of standing on three legs, even so the dharma of daya, the religion of compassion, cannot stand if any of those four divisions or parts is wanting. As the footprints of all other animals are engulfed in those of the elephant, even so all other religions are said to be in that of compassion. A person becomes guilty of injury, violence, through acts, words and thoughts. Discarding it mentally at first, one should next discard it in word and deed. He who, according to this law, abstains from eating meat, is said to be purified in a threefold way. It is heard that utterers of Brahman ascribe to three causes the sin of eating meat. That sin may attach to the mind, to words and to deeds. It is for this reason that men of wisdom who are endowed with tapasya refrain from eating meat. Listen to me, O king, as I tell you what the faults are that attach to the eating of meat.

The meat of other animals is like the flesh of one's son. That foolish man, his man darkened by tamas, who eats meat is regarded as the vilest of

human beings. The union of father and mother produces a child. After the same manner, the cruelty that a helpless and sinful wretch commits by devouring flesh, produces its progeny of repeated rebirths fraught with great misery. As the tongue is the cause of the knowledge or sensation of taste, so do the scriptures declare that attachment proceeds from taste.

Well-dressed, cooked with or without salt, meat, in whatever form one may consume it, gradually attracts the mind and enslaves it. How will those fools that subsist upon meat succeed in listening to the sweet music of the drums and cymbals and vinas and flutes of heaven? They who eat meat applaud it highly, suffering themselves to be deluded by its taste, which they pronounce to be something inconceivable, indescribable and unimaginable. Even such praise of meat is full of sin.

In the olden days, many righteous men, by giving the flesh of their own bodies, protected the flesh of other creatures and as a consequence of such acts of punya, attained to heaven. In this way, O king, the religion of compassion is surrounded by four considerations. And I have thus declared to you that dharma which contains all other dharma within it.'"

CANTO 115

"Yudhishtira says, 'You have said many times that abstention from violence, from doing injury, is the highest religion. In sraddhas, however, performed in honour of the Pitris, men must, for their own good, make offerings of many kinds of meat. You have said so yourself while discoursing upon the laws in respect of sraddhas. How can meat be procured without killing a living creature? Your declarations seem contradictory to me, and a doubt has arisen in my mind about the dharma of abstaining from meat.

What are the sins that one incurs by eating meat, and what are the merits that one wins by doing so? What are the sins of him who eats meat by himself killing a living creature? What are the merits of him who eats the meat of animals killed by others? What is the punya and paapa of him who kills a living creature for another? Or of him who eats meat, buying it from others? I wish, O sinless one, that you should discourse to me on this subject in detail. I want to know clearly about this eternal religion with certainty.

How does one attain to longevity? How does one acquire strength? How does one attain to faultlessness of limbs? Indeed, how does one become invested with all excellent indications?'

Bhishma says, 'Listen to me, O scion of Kuru's race, what the punya is that attaches to abstaining from meat. Listen to me as I declare to you what the laws, in truth, are on this matter. Those Mahatmans who desire beauty, faultlessness of limbs, long life, understanding, mental and physical strength, and memory, must abstain from acts of injury. On this subject,

innumerable discourses took place between the Rishis. Listen, Yudhishtira, to what their opinion was.

The punya acquired by that man who, with the steadfastness of a vrata, adores the Devas every month in horse sacrifices, is equal to his who eschews honey and meat. The seven celestial Rishis, the Balakhilyas, and those Rishis who drink the rays of the sun, all of fathomless wisdom, laud abstention from meat. The Self-born Manu has said that the man who does not eat meat, or who does not kill living creatures, or who does not cause them to be killed, is a friend of all creatures. Such a man cannot be oppressed or wounded by any creature. He enjoys the confidence of all living beings. He always enjoys, besides, the approbation and commendation of the righteous.

The Dharmatma Narada has said that the man who wishes to increase his own flesh by eating the flesh of other creatures, meets with disaster. Brihaspati has said that the man who abstains from honey and meat acquires the punya of dana and yagnas and tapasyas. In my estimation, these two are equal: he who adores the gods every month with an Aswamedha yagna for a hundred years, and he who abstains from honey and meat. Because of abstention from meat one comes to be regarded as one who always adores the gods in sacrifices, or as one who always makes gifts to others, or as one who always undergoes the severest austerities.

That man who having eaten meat gives it up afterwards, acquires merit that is so great that a study of all the Vedas or a performance, O Bhaarata, of all the sacrifices, cannot bestow its like. It is exceedingly difficult to give up meat after one has become acquainted with its taste. Indeed, it is exceedingly difficult for such a person to observe the high vow of abstention from meat, a vow that reassures every creature by dispelling all fear. That learned person who gives to all living creatures the dakshina of complete reassurance comes to be regarded, without doubt, as the giver of prana, life-breaths, in this world.

Even this is the high religion which men of wisdom eulogise. The life-breaths of other creatures are as dear to them as those of their own self. Men blessed with intelligence and pure souls should always behave towards other creatures after the manner in which they would like others to behave towards them. It is seen that even those men who possess great learning and who seek to achieve the highest good in the form of mukti, are not free from the fear of death. What need be said of those innocent and healthy

creatures imbued with love of life, when they are sought to be slain by sinful wretches who live by such slaughter?

For this reason, O king, know that the renunciation of meat is the highest refuge of dharma, of swarga, and of ananda. Non-violence is the highest dharma. It is, again, the highest tapasya. It is also the highest truth from which all dharma proceeds. Flesh cannot be had from grass or wood or stone. Unless a living creature is slain, it cannot be eaten. Hence lies the sin in eating flesh.

The Devas who live upon Swaha, Swadha and Soma, are devoted to truth and sincerity. Those men, however, who are for gratifying the sensation of taste, should be known as Rakshasas wedded to the guna of rajas. That man who abstains from meat is never put in fear, O king, by any creature, wherever he may be, in a terrible wilderness or inaccessible fastnesses, by day or by night, or during the two twilights, in the open squares of towns or in assemblies of men, from upraised weapons or in places where there is great fear from wild animals or snakes. All creatures seek his protection. He is an object of confidence with all creatures. He never causes any anxiety in others, and has never himself to become anxious.

If there was no one who ate flesh, there would then be none to kill living creatures. The man who kills living creatures kills them for the sake of the one who eats flesh. If flesh were regarded as inedible, there would then be no slaughter of living creatures. It is for the sake of the eater that the slaughter of living creatures continues in the world. Since, O you of great splendour, the life-span of men who butcher living creatures or cause them to be butchered is shortened, it is clear that the man who wishes his own good should give up meat entirely.

Savage men, who engage in the slaughter of living creatures, never find protectors when they are in need. Such men should always be assailed and persecuted even as beasts of prey.

Through greed or dullness of the mind, for the sake of strength and energy, or through association with sinners, the disposition manifests itself in men to sin. That man who seeks to increase his own flesh by eating the flesh of others has to live in this world in great anxiety, and after dying, must be born into mediocre or base races and families. High Rishis devoted to the observance of vows and self-restraint have said that abstention from meat is worthy of every praise, that it fetches fame and heaven, and is a

great propitiation by itself. This I heard in days of old, O son of Kunti, from Markandeya when that Rishi discoursed on the sins of eating flesh.

He who eats the flesh of animals that are eager to live but have been killed by either himself or others, incurs the sin that attaches to the slaughter for his cruelty. He who buys meat kills living creatures through his wealth. He who eats meat kills living creatures by eating them. He who binds or seizes and actually kills living creatures is the butcher. These are the three kinds of slaughter.

He who does not himself eat meat but approves of a slaughter is stained with the sin of slaughter. By abstaining from meat and showing compassion to all creatures one renders oneself immune to being harmed by any creature, and acquires a long life, perfect health and happiness. The punya acquired by a person by abstaining from meat is superior to that of one who makes a gift of gold, of kine and of land. One should never eat meat of animals not dedicated in sacrifices and that are killed in vain, and that has not been offered to the Devas and Pitris in accordance with the laws. There is not the slightest doubt that a person by eating such meat goes to hell.

If one eats meat that has been sanctified from its having been procured from animals dedicated in sacrifices and that have been slain for the purpose of feeding Brahmanas, one incurs a little fault. By doing otherwise, one surely becomes stained with sin. That wretch among men who slays living creatures for the sake of those who would eat them, incurs great sin. The eater's paapa is not as great. That beast among men who, following the path of religious rites and sacrifices laid down in the Vedas, would yet kill a living creature from the lust to eat its flesh, will certainly become a resident in hell.

That man who, having eaten meat later abstains from it, attains to great merit by his renunciation. He who arranges for getting hold of meat, he who approves of the arrangements for devouring meat, he who kills, he who buys or sells, he who cooks, and he who eats, are all regarded as flesh-eaters.

I will now cite another authority, depending upon what was declared by the Great Ordainer himself, and established in the Vedas. It has been said that the religion which has karma for its indications has been ordained for householders, O best of kings, and not for those who wish for mukti. Manu himself has said that meat which is sanctified with mantras and properly dedicated, according to the laws of the Vedas, in rites performed in honour

of the Pitris, is pure. All other meat falls under the class of what is obtained by despicable slaughter, and leads to hell and infamy. One should never eat, Lord of the Bharata vamsa, even like a Rakshasa, any meat that has been procured by means not sanctioned by the laws. Indeed, one should never eat flesh obtained from meaningless slaughter and that has not been sanctified by the Vedas.

The man who wishes to avoid grief and calamity of every kind should abstain from the meat of every living creature. It is heard that in the ancient kalpa, those who wanted to attain to auspicious worlds hereafter, performed sacrifices with seeds and not animals. Filled with doubts about the propriety of eating flesh, the Rishis asked Vasu the ruler of the Chedis to solve them. King Vasu, knowing that flesh should not be eaten, answered that it was edible, O monarch. From that moment Vasu fell down from the firmament into the earth. After this he once more repeated his opinion, and he had to sink below the earth into Patala for it.

Desirous of benefiting all men, the high-souled Agastya, with the help of his penances, dedicated, once for all, all wild deer to the Devas. Hence, there is no longer any necessity to sanctify those animals to offer them to the deities and the Pitris. Served with flesh according to the law, the Pitris become gratified.

Listen to me, king of kings, to what I tell you now, O sinless one. There is complete happiness in abstaining from meat. He that undergoes severe austerities for a hundred years and he that abstains from meat, are both equal in point of merit. This is my firm opinion.

During the bright fortnight of the month of Karttika in particular, one should abstain from both honey and meat. In this, it has been ordained, there is great punya. He who abstains from meat for the four months of the rains acquires the four valued blessings of achievements, longevity, fame and might. He who abstains for the whole month of Karttika from meat of every kind, transcends all kinds of woe and lives in perfect happiness. They who abstain from flesh for either months or fortnights at a stretch have the realm of Brahma ordained for them as the fruit of their abstention from cruelty.

Many kings in ancient days, O son of Pritha, who had identified themselves with the souls of all creatures and who were conversant with the truths of all things, both Soul and Not-soul, abstained from eating flesh either for the whole of the month of Karttika or for all of the lighted

fortnight in that month. These were Nabhaga and Ambarisha and the high-souled Gaya and Ayu and Anaranya and Dilipa and Raghu and Puru and Kartavirya and Aniruddha and Nahusha and Yayati and Nriga and Vishwaksena and Sasabindu and Yuvanaswa and Sibi, the son of Usinara, and Muchukunda and Mandhatri, and Harischandra.

Do you always speak the truth, and never lie. Truth is an eternal duty. It is through Truth that Harischandra roves through heaven like a second Chandramas. These other kings also, Syenachitra, O monarch, and Somaka and Vrika and Raivata and Rantideva and Vasu and Srinjaya, and Dushmanta and Karushma and Rama and Alarka and Nala, and Virupaswa and Nimi and Janaka of great intelligence, and Aila and Prithu and Virasena, and Ikshvaku, and Sambhu, and Sweta, and Sagara, and Aja and Dhundhu and Subahu, and Haryaswa and Kshupa and Bharata, O Yudhishtira, did not eat flesh during the month of Karttika and for that attained to swarga, and blessed with prosperity, blazed forth with refulgence in Brahmaloka, adored by Gandharvas and surrounded by thousands of Apsaras of incomparable beauty.

Those Mahatmans who practise this exceptional dharma of complete non-violence surely find heaven for themselves. Righteous men who, from their very birth, allow no honey, meat or wine to pass their lips, are regarded as Munis. The man who lives the dharma of never eating flesh or who recites it for others to hear, will never have to go into hell even if he is utterly evil in other ways.

He, O king, who often reads these laws about abstaining from meat, the injunctions that are sacred and adored by the Rishis, or hears them read, is cleansed of every sin and attains to great felicity from having every wish fulfilled. He also attains to a position of pre-eminence among kinsmen. When afflicted with any great trouble, he readily transcends it. When obstructed with impediments, he overcomes them with the utmost ease. When ill with disease, he is swiftly and marvellously cured, and afflicted with sorrow he is liberated from it, again with great ease. Such a man has never to be born into the intermediate species of animals or birds. Born human always, he attains to great beauty of person. Blessed with great prosperity, he acquires great fame as well.

I have thus told you, O king, all that need be said on the subject of abstaining from meat, together with the niyamas with respect to both the religion of pravritti and nivritti as framed by the Rishis.' ”

CANTO 116

"Yudhishtira says, 'Alas, cruel men, who, abjuring diverse kinds of fine food, covet only flesh, are really like great Rakshasas. They do not relish diverse kinds of paistika, cakes, haritas, vegetables, and various kinds of succulent and flavoursome handas, stems and roots, as much as they do flesh. I am bewildered by this. I must conclude that, this being so, there is nothing which can compare with meat. I wish, O mighty one, to hear what the merits are of refraining from meat, and the sins that attach to the eating of flesh. You are conversant with every duty. Tell me in full about this, agreeably to the laws of dharma. Tell me what may be eaten and what must not. Tell me, Pitamaha, what is flesh, of what substances it is, the merits that attach to not eating it, and what the sins are that attach to consuming meat.'

Bhishma says, 'It is even so, O Mahabaho, just as you say. There is nothing on earth that is superior to meat in taste. There is nothing that is more beneficial than meat to those who are thin, or weak, or afflicted by disease, or addicted to sexual congress or exhausted with travel. Flesh swiftly increases strength. It produces great growth and energy. There is no food, O Parantapa, which is superior to flesh. But, Kurunandana, the merits are great that attach to men that abstain from it. Listen to me as I speak of this.

That man who wishes to augment his own body with the flesh of another living creature is such that there is none meaner and more cruel than he. In this world there is nothing that is dearer to a creature than its life. Hence, instead of taking that invaluable possession, one should show

mercy for the lives of others as one does to one's own life. Without doubt, O son, flesh has its origin in the vital seed. There is great sin that comes from eating it, as, indeed, there is equal merit in abstaining from it.

One does not, however, incur any fault by eating meat sanctified according to the laws of the Vedas. The Sruti says that animals were created for sacrifice. They who eat meat in any other way are said to follow the Rakshasa way. Listen to me as I tell you what the law is that has been laid down for the Kshatriyas. They do not incur any fault by eating meat that has been acquired through the expenditure of prowess. All deer of the wilderness were dedicated to the Devas and the Pitris in the days of old, O king, by Agastya. Hence, the hunting of deer is not forbidden or censured. There can be no hunting without risk to one's own life. There is an equal risk to the slayer and the slain. Either the animal is killed or it, or another wild beast, kills the hunter in the jungle. Hence, O Bhaarata, even Rajarishis betake themselves to hunting, and are not tainted by sin. Indeed, hunting is not regarded as sinful.

There is nothing, O joy of the Kurus, that is equal in punya, either here or hereafter, to the showing of karuna to all living creatures. The man of compassion has no fear. Such harmless men that are blessed with mercy have both this world and the next. Sages who know dharma say that the dharma is worthy of being called true dharma which has non-violence for its indication.

The man with a pure heart should only do such deeds as have compassion for their soul. That flesh which is dedicated in sacrifices performed in honour of the Devas and the Pitris is called havi, and is worthy of being eaten. The man who is devoted to compassion and who behaves with compassion towards others, has no fear to entertain from any creature. I have heard that all other creatures abstain from causing any fear to such a one. Whether he is wounded or has fallen down, or is weakened, in whatever state he may be, all creatures will protect him. Indeed, they do so, under all circumstances, and everywhere. Neither snakes nor wild animals, neither Pisachas nor Rakshasas, will ever kill him.

When danger threatens, he is freed from fear who frees others from situations of fear. There has never been, nor will there ever be, a gift that is superior to the gift of life. It is certain that there is nothing dearer than life itself. Death, O Bhaarata, is a calamity, an evil to all creatures. When the

time comes for death, a trembling of the whole body is seen in every living creature.

Enduring birth in the womb, decrepitude and afflictions of diverse kinds, in this samsara, this ocean of the world, living creatures are seen to be continually going forth and returning. Every creature is overcome by death. While dwelling in the womb, all creatures are immersed in the uterine juices, which are alkaline and sour and bitter, and mixed with the essences of urine and phlegm and faeces—juices that cause pain and are difficult to bear. There in the womb, they have to dwell in a condition of utter helplessness and are even repeatedly stirred, tossed and scalded, frequently torn and aborted.

They that are covetous of meat are seen to be repeatedly plunged in diverse wombs in such helplessness. Attaining to myriad kinds of birth, they are cooked in the uterine hell called Kumbhipaka. They are assailed and killed, and in this way have to travel repeatedly. Thus, there is nothing so dear to one as one's life when one comes into this world. Hence, a man or woman with a pure soul should be compassionate, indeed, merciful to all living creatures. That man, O king, who refrains from every kind of meat from his very birth, without doubt, acquires a vast space in swarga.

They who eat the flesh of animals, who themselves wish to live, are themselves eaten by the animals they eat. *Since he has eaten me, I shall eat him in return*—even this, O Bhaarata, is the very character of flesh, mamsa as mamsa. The killer is always killed. After him the eater meets with the same fate.

He who shows violence and cruelty toward another in this life becomes the victim of similar violence and cruelty from his victim. Whatever one does in whatever bodies, one has to suffer the consequences in those bodies.

Non-violence, abstention from cruelty, is the highest dharma. Abstention from cruelty is the highest niyama. Abstention from cruelty is the highest dakshina. Abstention from cruelty is the highest tapasya. Abstention from cruelty is the highest yagna. Abstention from cruelty is the highest urjas. Abstention from cruelty is the highest mitra. Abstention from cruelty is the highest sukha. Abstention from cruelty is the highest satya. Abstention from cruelty is the highest Sruti.

Dakshinas given in all sacrifices, ablutions performed in all sacred tirthas, and the punya that one acquires from giving all kinds of dana enjoined in the scriptures—all these do not measure up to ahimsa in the

merit that attaches to it. The penances of a man who abjures cruelty are inexhaustible. The man that is without violence and harm is regarded as always performing sacrifices. The man who renounces violence is the father and mother of all creatures. Even these, O Lord of Kuru's vamsa, are some of the merits of non-violence. Altogether, the punyas that attach to it are so many that they cannot be exhausted, even if one were to speak of them without pause for a hundred years.'"

CANTO 117

"Yudhishtira says, 'Wishing to die or wanting to live, many men give up their lives in the great sacrifice of battle. Tell me, Pitamaha, what is the end to which these attain? To throw away life in battle is fraught with sorrow for men. O you of great wisdom, you know that to give up life is difficult for men whether they are in prosperity or adversity, in felicity or calamity. I do believe that you are possessed of omniscience. Do you tell me the reason why this is so.'

Bhishma says, 'In prosperity or adversity, in happiness or sorrow, living creatures, O king of the earth, coming into this world, live after a certain manner. Listen to me as I explain the reason to you. The question you have asked me is excellent, Yudhishtira. Let me explain to you the old narrative of the discourse that took place once between the island-born Rishi Vyasa and a crawling worm.

In the days of old, when that learned Brahmana, Krishna Dwaipayana, having identified himself with Brahman, roamed over the world, he saw, on a road over which carts used to pass, a worm moving along as fast as it could go. The Rishi knew the ways of every creature and the language of every animal. Possessed of omniscience, he addressed the worm he saw in these words.

Vyasa said, "O Krimi, you seem to be most alarmed, and to be in great haste. Tell me, where do you run, and why are you so afraid?'

The worm said, "Hearing the rattle of yonder large cart, I am filled with fear. O you of great intelligence, how fierce is the roar it makes. It is almost come! Will it not kill me? It is for this that I am flying as fast as I can. As it

draws near, the sound I hear is of bulls. They are breathing hard under the whip of the driver, as they draw their heavy burden. I hear also the many voices of the men who drive the bulls. A creature like myself, born a worm, cannot bear to hear sounds. It is for this reason that I fly from this situation of great fright. Death is felt by all creatures to be fraught with pain. Life is an acquisition difficult to have. Hence do I fly in fear, for I do not wish to pass from a state of happiness to one of grief."

The island-born Vyasa said, "O worm, whence can be your happiness? You belong to a lowly order of being. I think death would be fraught with happiness to you. Sound, touch, taste, scent and diverse kinds of excellent enjoyments are unknown to you, O worm. I think, death will prove a benefit to you."

The worm said, 'A living creature, in whatever life or situation he may find himself, grows attached to it. Even as a worm I am happy, I think, O you of great wisdom. It is for this that I wish to live. In even this condition, every object of enjoyment exists for me according to the needs of my body. Humans and creatures that spring from immobile objects all have different enjoyments. In my past life I was a human. O mighty one, I was a Sudra possessed of great wealth. I was not devoted to the Brahmanas. I was cruel, vile in conduct, and a usurer. I was harsh in speech. I regard cunning as wisdom. I hated all creatures. Taking advantage of pretexts in compacts made between myself and others, I was always given to taking away what belonged to others.

Without feeding servants and guests arrived at my house, I used to fill, when hungry, my own belly, under the impulse of pride, and was always greedy for good food. Greedy I was for wealth; I never dedicated, with faith and reverence, any food to the Devas and the Pitris although dharma required me to offer food to them. Men that came to me, moved by fear, to seek my protection, I cut adrift without giving them any sanctuary. I did not extend my protection to those that came to me with prayers to dispel their fear. I used to feel unreasonable envy at seeing other people's wealth, and grain, and wives held dear by them, and fine spirits, and goodly mansions. Seeing the happiness of others, I was filled with envy and I always wished poverty upon them.

Following only that course which promised to crown my own wishes with fruition, I sought to destroy the virtue, wealth and pleasures of others. In that past life of mine, I committed diverse deeds largely laden with

cruelty and other such dark passions. Recollecting those ways, I am filled with repentance and grief even as one is filled with grief at the loss of one's dear son. As a result of those actions of mine, I do not now know or enjoy the fruits of any good deeds.

However, I worshipped my old mother and on one occasion, worshipped a Brahmana. Endued with high birth and accomplishments, that Brahmana, in the course of his wanderings, came to my house once as a guest. I received him with reverent hospitality. In consequence of the punya attaching to that act, my memory has not forsaken me. I think that just because of that hospitality I shall succeed, some day, in regaining happiness.

O you of great tapodhana, you know everything. Do you in kindness tell me what will fetch me weal."'

CANTO 118

'Vyasa said, "It is indeed because of a good deed, O worm, that you, though born in this lowly species of being, are not stupefied in your mind. That blessing is mine, O Krimi, because of which you are not plunged in dark perplexity. Through the power of my tapasya, I am able to save a being of sin merely by granting him a sight of my person. There is no stronger might than the might that attaches to tapasya. I know, O worm, that you have been born in the order of Krimis through the evil karma of your past life. If, however, you think of attaining to dharma and punya, you may again attain to humanity.

The Devas, as well as others crowned with ascetic success, enjoy or endure the consequence of karma done by them in this kshetra, the field of deeds. Amongst men, also, when deeds of punya are performed, they are performed from the desire of reward and not otherwise. The very accomplishments that one seeks is sought from a desire for the happiness they will bring. The creature that is learned or ignorant of a former life, in this one, is without speech and understanding and hands and feet, why, is really destitute of everything.

He that becomes a superior Brahmana adores, while alive, the deities of the sun and the moon, uttering various sacred mantras. O worm, you shall attain to that state of existence. Attaining to that status, you will enjoy all the elements transformed into the objects of kama. When you have attained to that state, I shall impart to you the very Brahman. Or, if you wish, I can send you to any other order of existence."

The worm, acquiescing in what Vyasa proposed, did not leave the road, but remained on it. Meanwhile, the large cart arrived there. Crushed to pulp by the assault of its wheels, the worm gave up his life-breath. Born after many more intermediate births, next into the Kshatriya varna through the grace of Vyasa of immeasurable puissance, he went to see the great Rishi.

He had, before becoming a Kshatriya, to pass through diverse orders of being, such as a hedgehog and an iguana and a boar and a deer and a bird, and a Chandala and a Sudra and a Vaisya. Having given an account of his various transformations to the Rishi of truth, and remembering the Rishi's kindness towards him, the worm, now become a Kshatriya, fell with folded hands at the Rishi's feet and touched them with his head.

The worm said, "My present birth is a high one coveted by all and attained by the possession of the ten well-known attributes. Indeed, I who was once a worm have attained to the status of a prince. Elephants of great strength, decked with golden chains, bear me on their backs. To my chariots are yoked Kamboja steeds of high mettle. Grand carriages, yoked to camels and mules, bear me on my way. With all my relatives and friends I now eat food rich with meat. Worshipped by all, I sleep, O most blessed one, on costly beds in delightful rooms into which disagreeable winds cannot blow.

Towards the small hours of every night, Sutas and Magadhas and other encomiasts sing and chant my praises even as the Devas eulogise Indra, their king. Through your grace, who are firm in truth and imbued with immeasurable tejas, have I who was a worm now become a royal Kshatriya. I bow my head to you, O you of great wisdom. Do you command me what I should do now. Ordained by the power of your penances has this lofty condition become mine."

Vyasa said, "I have today been worshipped by you, O king, with many reverent words. Transformed into a worm, your memory had become clouded. That memory has appeared again. The sin you committed in a past life has not yet been destroyed—that sin earned by you while you were a Sudra covetous of wealth and cruel in behaviour and hostile to Brahmanas. But you were able to obtain a sight of my person. That was a blessing to you while you were a worm. And now, again, from your having saluted and worshipped me, you shall rise higher, for, from the Kshatriya varna you will become a Brahmana, if only you cast off your life on the field of battle for the sake of either holy kine or Brahmanas. O Kshatriya, enjoying great felicity and performing many sacrifices with copious dakshina, you will

then attain to swarga, and transformed into eternal Brahman, you will have perfect and eternal beatitude.

Those that are born into the intermediate species of animals become Sudras when they evolve. The Sudra rises to the status of the Vaisya; and the Vaisya to that of the Kshatriya. The Kshatriya who takes pride in the discharge of his svadharma, succeeds in becoming a Brahmana. The Brahmana, by following righteous conduct, attains to swarga that is full of great bliss.'"

CANTO 119

Bhishma says, 'Having cast off the condition of being a worm and having been born a Kshatriya of great urjas, the one of whom I speak remembered his previous transformations, O Rajan, and began to perform severe austerities. Seeing that rigorous tapasya of the Kshatriya, who was well-conversant with dharma and artha, the island-born Krishna, Vyasa foremost of Brahmanas, went to him.

Vyasa said, "The penances that pertain, O worm, to the Kshatriya consist of the protection of all creatures. Do you regard these duties of the Kshatriya varna to be the tapasya laid down for you. You shall then attain to the status of a Brahmana. Ascertaining what is right and what is wrong, and cleansing your soul, do you duly cherish and protect all creatures, judiciously gratifying all goodly desires and correcting all that is unholy. Be you of pure soul, be you contented and be devoted to the practice of dharma. Conducting yourself in this way, you will, when you cast off your life, become a Brahmana."

Although he had in fact retired into the vana, yet, O Yudhishtira, having heard the words of the great Rishi he began to cherish and protect his subjects righteously. Soon, O best of kings, that worm, from the due discharge of the royal dharma of protecting his subjects, became a Brahmana after casting off his Kshatriya body. Beholding him transformed into a Brahmana, the celebrated Rishi, the island-born Krishna of great wisdom came to him again.

Vyasa said, "O Dvijottama, best of Brahmanas, O blessed one, be not troubled through fear of death. He who lives in dharma attains to an

honourable birth. He, on the other hand, who sins attains to a low and vile birth, O you that know dharma well, and misery becomes his lot, in the measure of his sin. Therefore, O worm, do not be troubled through fear of death. The only fear you should entertain is about the loss of dharma. Do you, therefore, continue to live righteously."

The worm said, "Through your grace, O Holy One, I have evolved and risen from happy to happier births and lives. Having obtained such prosperity as has its roots in righteousness, I think, my sins have been lost."

Having, at the command of the holy Rishi, attained to the life of a Brahmana that is so difficult to have, the worm caused the earth to be marked with a thousand yupastambas, sacrificial stakes. That best of all men who know the Brahman then acquired a home in the realm of Brahma himself. Indeed, O son of Pritha, in time the worm attained to the highest condition, that of the eternal Brahman, as the result of his own actions done in obedience to the counsels of Vyasa. Those bulls among Kshatriyas, also, who have given up their lives on the field of Kurukshetra, exerting their Kshatriya energy the while, have all attained to an auspicious end. Therefore, O king, do not mourn on their account.'

CANTO 120

Yudhishtira says, 'Which of these three is superior—gyana, tapasya or dana? I ask you this, O foremost of righteous men. Tell me this, Pitamaha.'

Bhishma says, 'Listen to the old story of the conversation between Maitreya and the island-born Krishna. Once upon a time, the island-born Krishna, O king, while wandering over the world in disguise, went to Varanasi and waited upon Maitreya who belonged by birth to a race of Munis. Seeing Vyasa arrive, that foremost of Rishis, Maitreya, gave him a seat and, after worshipping him with the due rites, fed him with excellent food. Having eaten that fare, which was most wholesome and produced every satisfaction, the high-souled Vyasa was quite delighted and as he sat there; he even laughed aloud.

Seeing Krishna Dwaipayana laugh, Maitreya said to him, "Tell me, O Dharmatman, why you laugh. You are an ascetic, and able to control your emotions. Great joy, it seems, has come over you! Saluting you, and worshipping you with head bent, I ask you this—what is the power is of my penances and what is the high blessedness that is yours? The karma that I do is different from yours. You are already emancipated though still with prana. I, however, am not yet free. For all that, I think that there is not much difference between you and me. I am, again, distinguished by birth."

Vyasa said, "This wonder that filled me arose from a law of the Vedas that seems exaggerated, and from its paradox, just for the comprehension of the people. The declaration of the Vedas seems to be untrue. But why should the Vedas proclaim an untruth? It has been said that there are three

paths which constitute the best vows of a man—one should never injure, one should always tell the truth and one should give dakshina. The Rishis of old announced this, after the declarations of the Vedas. These injunctions were heard in days of old, and we must certainly follow them even in our times.

Even a small dakshina, given in accordance with the laws laid down, produces great fruits. To a thirsty man you have given a little water with a sincere heart. Yourself thirsty and hungry, you have, by giving me such food, conquered many high regions of grace, O mighty one, even as one does through many sacrifices. I am extraordinarily delighted with your most sacred gift, as also with your tapasya. Your might is that of dharma; your appearance is that of dharma. The fragrance of dharma is about you. I think that all your actions are performed in accordance with the laws.

O son, superior to ablutions in sacred waters, superior to the accomplishment of all Vedic vows, is charity. Indeed, O Brahmana, dana is more auspicious than all sacred rituals. It is more meritorious than all the holy karmas; there can be no question about its superiority.

All those rituals laid down in the Vedas which you laud do not measure up to dana, for giving is invested with the most transcendent punya.

The path that has been made by men who gave dana is the path trodden by the wise. They who give dana are regarded as givers of prana, life-breath. The karmas that constitute dharma are established in them. As the Vedas when well-studied, as the restraining of the senses, as a life of universal renunciation, even so is a gift which is full of great and unequalled punya. You, O son, will rise from joy to greater joy from having set yourself to the dharma of giving dana. The man of intelligence who practises this virtue certainly only rises from joy to greater joy. I have met with many direct instances of this.

Men blessed with prosperity succeed in acquiring wealth, making gifts, performing sacrifices, and earning happiness as the result of giving. It is always seen, O you of great wisdom, to occur naturally that happiness is followed by sorrow, and sorrow by happiness. Men of wisdom have said that human beings in this world possess three kinds of conduct. Some are righteous, some are sinful, and some are neither righteous nor sinful. The conduct of the one who is devoted to Brahman is not regarded either way. His sins are never regarded as sins. So also the man who is devoted to the

duties ordained for him is regarded as neither righteous nor sinful for the observance of those duties.

Men who are devoted to yagna, dana and tapasya are regarded as righteous. Those, however, that injure other creatures and are hostile towards them, are regarded as sinful. There are some men who appropriate what belongs to others. These certainly fall into hell and meet with suffering and sorrow. All other karma that men do are indifferent, being neither righteous nor sinful. Do you sport and grow and rejoice and make gifts and perform sacrifices. Neither men of knowledge nor those endowed with penances will then be able to have the better of you.”’

CANTO 121

Bhishma says, 'Thus addressed by Vyasa, Maitreya, who was a worshipper of karma, who had been born into a clan blessed with great prosperity, who was wise and possessed of deep learning, said these words to him.

Maitreya said, "O you of great wisdom, without doubt it is as you have said. O mighty one, with your leave I wish to say something."

Vyasa said, "Whatever you wish to say, O Maitreya, say, O you of great wisdom, for I wish to hear you."

Maitreya said. "What you said on the subject of dana is faultless and pure. Without doubt, your soul has been purified by gyana and tapasya. And from your soul being purified, even this is the great advantage I reap from it. With my understanding I see that you are endowed with great tapasya. And as for me, I succeed in acquiring prosperity only through a sight of Mahatmans like you. I think that is due both to your grace and also flows from the nature of my own karma.

Penances, knowledge of the Vedas, and birth into a pure vamsa—these are the causes for which a man may be called a Brahmana. When a man has these three, then does he come to be called a true Brahmana. If such a Brahmana be gratified, the Pitris and the Devas are also gratified. There is nothing superior to a Brahmana possessed of Vedic lore. Without the Brahmana, all would be darkness. Nothing would be known. The four varnas would not exist. The distinction between dharma and adharma, satya and asatya would cease.

From a well-tilled field, an abundant harvest can be reaped. Even so, one may reap great merit by making gifts to a Brahmana possessed of profound learning. If there were no Brahmanas endowed with Veda gyana and good vyavahara, who accept dakshina from the wealthy, the wealth of the rich would be useless and in vain.

The ignorant Brahmana, by eating the food that is offered to him, destroys what he eats for it produces no punya to him that gives it. The food that is eaten also destroys the eater for the eater incurs sin by eating what is offered to him. Only that may be properly called edible which is given away to a deserving man; in all other cases, he that takes it makes the giver's gift refuse, and the receiver is ruined for improperly accepting it.

The Brahmana possessed of learning becomes the conqueror of the food that he eats. Having eaten it, he begets other anna of many kinds. The ignorant man who eats the food offered to him loses his right to the children he begets, for the latter become his whose food enabled the progenitor to beget them. Even this is the subtle fault that attaches to those who eat other men's food when they do not have the power to win that food.

The punya which the giver acquires by making the gift, is equal to what the taker acquires by accepting the food. Both the giver and the acceptor depend equally upon each other. Even this is what the Rishis have said. Where Brahmanas exist, who own Veda gyana and vyavahara, the people are enabled to earn the sacred fruits of dakshina and to enjoy them both here and hereafter.

Those men who are of pure lineage, who are entirely devoted to tapasya, and who give dakshina and study the Vedas, are regarded as worthy of the most reverent worship. It is such good men that have charted the path, which treading one does not become deluded. It is those men that are the leaders of others into swarga. They are the men who bear on their shoulders the burden of sacrifices and live for eternity."'

CANTO 122

"Bhishma says, 'Thus addressed, the holy Vyasa replied to Maitreya, saying "By good fortune, you are endowed with knowledge. Through good fortune, your understanding is of this kind. They that are good laud all righteous attributes. That personal beauty and youth and prosperity do not succeed in overwhelming you is through good fortune. This favour done to you is due to the grace of the gods. Listen to me as I tell you about what is superior even to dana.

Whatever shastras and Puranas and other scriptures there are, whatever righteous inclinations are found in the world, they have flowed in their due order from the Vedas. Following them I laud dana. You praise tapa and Vedic lore. Tapasya is sacred. Penance is the means by which one may acquire the Vedas and swarga as well. Through tapasya and gyana, one attains to the highest fruits, as I have heard. It is by tapasya that one destroys one's sins and all else that is evil.

With whatever purpose one undertakes penance, one attains one's goal. The same may be said of gyana. Whatever is difficult to accomplish, whatever is difficult to conquer, what is difficult to attain, and whatever is difficult to cross over, can all be achieved with the help of tapasya. Of all things, penance is imbued with great power.

The man who drinks alcohol, or he that takes by force what belongs to others, or he that is guilty of foeticide, or he that violates the bed of his guru, succeeds in absolving himself of his sins with tapasya. Indeed, one is cleansed of all sins through penance. One possessed of all knowledge and thus with true vision, and an ascetic of whatever kind, are equal. One

should always bow to these two. All men should be worshipped who have Veda dhana, the Vedas for their wealth. Similarly, all men endowed with tapasya deserve to be worshipped.

Those who give dana gain happiness hereafter and great prosperity here. Righteous men of this world, by making annadana, obtain both this world and that of Brahma himself along with many other realms of transcendent felicity. Men who are revered by all, themselves revere him who gives dana. Men that are honoured everywhere themselves honour him who make gifts. Wherever the giver goes, he hears himself praised. He who performs karma and he who does not each gets what is proportionate to his deeds and omissions. Whether one dwells in the upper regions or in the nether, one always attains to those places to which one becomes entitled by one's karma.

As for yourself, you will certainly have whatever food and drink you may wish for, for you are blessed with intelligence, a good birth, Vedic knowledge, and compassion. You are possessed of youth, O Maitreya! You observe vratas. Be you devoted to dharma. Learn now from me of the dharma which you should first follow, the dharma of grihastas, householders. In that house in which the husband is gratified with his wife, and the wife with her husband, all auspicious results ensue. As filth is washed away from the body with water, as darkness is dispelled by the splendour of fire, even so is sin washed away by dana and tapasya.

Bless you, O Maitreya, let wondrous palaces be yours. I now depart hence in peace. Do you bear in mind what I have said, and you shall reap many rewards."

Maitreya then walked around his illustrious guest in pradakshina and bowed his head to him and, joining his hands in reverence, said, "Let blessing be on you also, O Holy One!"'

CANTO 123

Yudhishtira says, 'O you that know every dharma, I wish to hear, in detail, how good and chaste women conduct themselves. Pitamaha, discourse to me on this.'

Bhishma says, 'Once upon a time, in the celestial realms, a woman called Sumana, of Kekaya's race, addressed Sandili of great tejas, knower of the truth of all things, and indeed omniscient, and she said, "With what vyavahara, O auspicious devi, by what course of actions, have you succeeded in attaining to swarga, rid of every sin? You blaze forth with your own lustre like a flame of Agni. You seem to be a daughter of Surya, the Lord of stars, come to heaven through your own radiance.

You wear raiment of pure white, and are joyful and at your ease. Seated on that celestial vimana, you shine, O auspicious devi, with your lustre increased a thousandfold. You have surely not attained to this world of bliss with any inconsiderable tapasya, dana and vratas. I beg you, tell me about yourself."

Thus questioned lovingly by Sumana, Sandili of sweet smiles, addressing her beautiful interrogatrix, answered her thus out of the hearing of others.

"I did not wear yellow robes, nor the bark of trees. I did not shave my head; nor did I grow jata, matted locks on my head. It is not through such means that I have attained to the condition of a devastri, a woman of heaven.

I never, even forgetfully, spoke in the least disagreeably, let alone evilly, to my husband. I was always devoted to the worship of the Devas, the Pitris

and Brahmanas. Always heedful, I waited upon and served my mother-in-law and father-in-law, and I never behaved with deceit, for that was my vow. I would never lounge at the door of our home nor did I speak long with anybody. I never did anything malicious or otherwise sinful; I never laughed aloud; I never did any injury. I never disclosed any secret. Even thus did I bear myself always.

When my husband, having left home upon any work, returned, I always served him by giving him a comfortable seat, and worshipped him with reverence. I never ate food of any kind without my husband's knowledge and by which he might be displeased.

Rising at early dawn, I did and caused to be done whatever was needed for the sake and weal of relatives and kinsmen. When my husband left home to journey to distant parts on work, I remained at home and engaged myself in many kinds of auspicious karmas to bless his enterprise. Verily, during the absence of my husband I never used kohl, or wore jewellery; I never bathed myself thoroughly or wore garlands or used perfumes, fine pastes or lotions, or decked my feet with lac, or my person with ornaments.

When my husband slept peacefully I never awakened him even if important business required his attention. I was happy to sit by him lying asleep. I never urged my husband to exert himself to earn more wealth to support his family and relatives. I always kept his secrets without disclosing them to others. I would always keep our home clean. That woman who with dhyana adheres to this path of her true dharma, of serving her husband, always receives considerable rewards and honours in swarga, even like a second Arundhati."

The illustrious, righteous and blessed Sandili said this to Sumana on the subject of a woman's dharma towards her husband, and disappeared before her eyes. That man, O son of Pandu, who reads this tale on every full moon and new moon, succeeds in attaining swarga and enjoying great bliss in the Nandana vana.'

CANTO 124

"Yudhishtira says, 'Which is greater, sama, conciliation, or dana? Tell me, Lord of the Bharata vamsa, which of these two is superior in efficacy to gain punya?'

Bhishma says, 'Some become gratified by conciliation, while others are gratified by gifts. Every man, according to his own nature, affects the one or the other. Listen to me, O king, as I explain to you the merits of sama, so that the most furious creatures may be appeased by it. Hear the ancient tale of how a Brahmana, who was seized in the forest by a Rakshasa, was freed by conciliation.

A certain Brahmana, possessed of eloquence and intelligence, fell into distress, for he was seized in a lone forest by a Rakshasa who wanted to feed on him. The Brahmana, who owned understanding and composure, was not in the least agitated. Without allowing himself to be affrighted at the sight of that dreadful fiend, he resolved to use conciliation and see what effect it had on the Rakshasa.

The Rakshasa, respectfully greeting the Brahmana, insofar as words went, said to him, "You shall escape, but you must tell me for what reason I am pale and so lean."

Reflecting for a moment, the Brahmana replied in calm, well-spoken words.

The Brahmana said, "Dwelling in a place that is distant from your home, moving in a world that is not your own, and deprived of the companionship of your friends and kinsmen, you are enjoying vast affluence. It is for this that you are so pale and lean. Verily, O Rakshasa,

your friends, though well-treated by you, are yet not well-disposed towards you because of their own vicious natures. It is for this that you are pale and lean.

You are endowed with merit and wisdom and a well-regulated soul. Yet it is your lot to see others that are devoid of punya and gyana honoured above yourself. It is for this that you are pale and lean. Persons possessed of affluence much greater than yours but inferior to you in accomplishments do, verily, show scant regard for you. It is for this that you are pale and lean.

Though distressed through want of the means of support, you are led by the nobility of your soul to ignore such means as are open to you for your sustenance. It is for this that you are pale and lean. In consequence of your righteousness, you once deprived yourself to do good to another. This other, O righteous Rakshasa, thinks you deceived and vanquished by his superior intelligence. It is for this that you are pale and lean. I think that you grieve for those who, with souls overwhelmed by lust and wrath, are suffering misery in this world. It is for this that you are pale and lean. Though graced with the wealth that is wisdom, you are ridiculed by others who are entirely unwise.

Verily, those of evil ways condemn you. It is for this that you are pale and lean. Some enemy of yours, with a friendly tongue, came to you and behaved at first like a righteous one; and then he has left you, after deceiving you wretchedly. It is for this that you are pale and lean. You well know the ways of the world's affairs; you are knowing of all the mysteries. You are imbued with ability. Those who know you to be such yet do not respect and praise you. It is for this that you are pale and lean.

Finding yourself amongst evil men banded together in some enterprise, you discoursed to them, dispelling their doubts. For all that they did not admit your superior merits. It is for this that you are pale and lean. Verily, though without artha, Buddhi or the Vedas, you still wish, through your strength alone, to accomplish something great. It is for this that you are pale and lean. It seems that although you are resolved to undergo severe austerities by retiring into the forest, yet your kinsmen are not favourably inclined towards this decision. It is for this that you are pale and lean.

A friend of yours, who owns great wealth and is blessed with virile youth and handsome features, covets your wife. It is for this that you are pale and lean. Even the most excellent words you speak, in the midst of

wealthy men, they do not regard as wise or timely. It is for this that you are pale and lean. Some dear but witless kinsman of yours, though repeatedly instructed in the scriptures, has become angry. You have not succeeded in pacifying him. It is for this that you are pale and lean.

Having first set you to the accomplishment of some object desirable to you, someone now seeks to snatch the fruit thereof from your grasp. It is for this that you are pale and lean. Indeed, though possessed of excellent accomplishments and worshipped by all on that account, you are yet regarded by your kinsmen as worshipped for their sake and not for your own. It is for this that you are pale and lean. Through shame, you cannot give out some purpose in your heart, moved also by the inevitable delay that must occur in its achievement. It is for this that you are pale and lean.

With your intelligence, you want to bring under your influence diverse persons with myriad kinds of understandings and inclinations. It is for this that you are pale and lean. Without true learning, without courage, and without much wealth, you seek such fame as is won by knowledge, prowess and gifts. It is for this that you have been pale and lean. You have not been able to acquire something upon which you have set your heart for a long time. Or that which you seek to do, another seeks to undo. It is for this that you are pale and lean.

Truly, without any fault on your part, you have been cursed by somebody. It is for this that you are pale and lean. Without both wealth and accomplishments, you seek in vain to dispel the grief of your friends and the sorrows of sorrowing men. It is for this that you are pale and lean. Beholding righteous men living in grihastasrama, and sinners living in vanaprastha, and muktas attached to domesticity and fixed homes, you have become pale and lean.

Your actions with regard to dharma, artha and kama, as also the well-timed words that you speak, do not bear fruit. It is for this that you are pale and lean. Though endowed with wisdom, yet desirous of living, you live with wealth gained from one of evil ways. It is for this that you are pale and lean. Watching adharma increase on every side and dharma languishing, you are filled with grief. It is for this that you are pale and lean. Urged by time, you seek to please all your friends even when they are disputatious and ranged on sides opposite to one another. It is for this that you are pale and lean.

Beholding men possessed of Vedic lore engaged in sinful deeds, and those of learning unable to keep their senses under control, you are filled with grief. It is for this that you are pale and lean."

Thus roundly praised, the Rakshasa worshipped that learned Brahmana, and making him his friend and bestowing sufficient wealth upon him in dakshina, did not eat him but allowed him to leave unharmed.'

CANTO 125

Yudhishtira says, 'Tell me, Pitamaha, how a poor man, wanting to achieve his own good, should bear himself after having acquired the condition of humanity and come into this field of karma that is so difficult to attain. Tell me also what the best of all gifts is, and what should be given under what circumstances. Tell me, O son of Ganga, who are truly deserving of honour and worship; it becomes you to discourse to me on these mysteries.'

Thus questioned by that famed monarch, the son of Pandu, Bhishma explains to that king these high and subtle mysteries of dharma.

Bhishma says, 'Listen to me with dhyana, O Rajan, as I explain to you the mysteries of dharma, after the same manner in which the holy Vyasa explained them to me in days of yore. This subject is a mystery to the very Devas, Yudhishtira. Yama of stainless deeds, with vows well-observed and yoga dhyana, acquired the knowledge of these mysteries as the high fruits of his tapasya. What pleases what Devas, what pleases the Pitris, the Rishis the Pramathas, who belong to Mahadeva, the Devi Sri, Chitragupta who records all things for Yama, and the mighty Diggajas, the elephants that support the world, what constitutes the religion of the Rishis—the dharma of many mysteries and which yields high fruits; the merits of what is called great dakshina, and the punya that attaches to all the sacrifices: he who knows these, O sinless one, and knowing, lives according to his knowledge, is freed from taint if he has sins and acquires the great rewards that are told of.

Equal to ten butchers is one oilman. Equal to ten oilmen is one drinker of alcohol. Equal to ten drinkers of alcohol is one courtesan. Equal to ten courtesans is a single chieftain. A great king is said to be equal to half of all these together. Hence, one should not accept gifts from these. On the other hand, one should attend to the vigyana, the science, which is sacred and has righteousness for its indications, of dharma, artha and kama. Amongst these, wealth and pleasure are naturally attractive. Hence, one should, with concentration, listen to the sacred expositions on dharma in particular, for the fruits are very great of listening to the mysteries of religion.

One must listen to everything that concerns dharma as ordained by the gods themselves. In it is contained the ritual in respect of the sraddha, in which have been declared the mysteries connected with the Pitris. The mysteries of all the Devas have also been explained there. It also includes the dharmas and karmas, which yield great merit, of the Rishis, together with the secrets that attach to them. It contains an exposition of the punya of great sacrifices and those that attach to all kinds of gifts.

Men who always read the scriptures on these subjects, those who bear them properly in their minds, and he who, having listened to them, follows them in practice, are all regarded to be as holy and sinless as the all-mighty Narayana himself. The merits that attach to the gift of kine, those that belong to the performance of ablutions in sacred waters, those that are won by the performance of sacrifices—all these are acquired by that man who treats his guests, Atithis, with reverence.

They who listen to these shastras, they who are invested with faith, and they who have a pure heart, it is well-known, conquer many regions of bliss. Righteous men of faith are cleansed of all stains and no sin can touch them. Such men always increase in dharma and attain to swarga.

Once upon a time, a celestial messenger, coming to the court of Indra of his own accord, but remaining invisible, addressed the king of the Devas in these words, "At the command of the Aswini Kumaras, those twin gods who are the foremost of all physicians, and who are blessed with every desirable attribute, have I come to this place where I behold Manavas and Pitris and the Devas assembled together. Why, indeed, is sexual congress forbidden to the man who performs a sraddha and for him also who eats at a sraddha, for the particular day? Why are three rice-balls offered separately at a sraddha? To whom should the first of those rice-balls be offered? To

whom should the second one be offered? And whose has it been ordained is the third, remaining one? I wish to know all this."

When the celestial messenger had spoken these words about righteousness and duty, the Devas who were seated to the east, and the Pitris also, applauded that ranger of the sky, and began to answer him.

The Pitris said, "Welcome are you, and blessings upon you! Do you listen, O best of sky rangers. The question you have asked is a high one and full of deep meaning. The Pitris of that man who indulges in sexual congress on the day he performs a sraddha, or eats at a sraddha have to lie for a whole month on his loins' seed. As for the rice-balls offered at a sraddha, we will tell you what should be done with them one after another. The first rice-ball should be cast into water. The second ball should be given to one of the wives to eat. The third ball should be cast into the blazing fire. Even this is the law declared in regard of the sraddha. Even this is the law that is followed according to the rites of dharma.

The Pitris of that man who follow this injunction become gratified with him and remain always joyful. The progeny of such a man increases and inexhaustible wealth always remains at his command."

The celestial duta said, "You have explained the division of the rice-balls and their consignment one after another to the three—water, the wife and the fire, together with the reasons thereof. Whom does that rice-ball which is consigned to the waters reach? How does it, by being so consigned, gratify the Devas and how does it redeem the Pitris? The second ball is eaten by the wife. So has it been laid down in the law. How do the Pitris of that man whose wife eats the second rice-ball become the eaters thereof? The last ball goes into the fire. How does that final rice-ball succeed in finding its way to you, or who is he to whom it goes? I wish to hear this—what ends are attained by the rice-balls offered at sraddhas when cast into the water, given to the wife, and consigned to the fire?"

The Pitris said, "Great is this question which you have asked. It involves a rahasya, a secret mystery, and is fraught with wonder. We have been exceedingly gratified by you, O ranger of the sky! The very Devas and the Munis give praise to karmas done in honour of the Pitris. Even they do not know what the certain conclusions are of the laws in respect of the deeds done to honour the Manes. Excepting the high-souled, immortal and excellent Markandeya, most learned Brahmana of great fame, who is ever

devoted to the Pitris, none amongst the Dvijas knows the mysteries of the laws in respect of the Pitris."

Having heard from the holy Vyasa what the end is of the three rice-balls offered at the sraddha, as explained by the Pitris themselves in reply to the question of the celestial messenger, I will explain that to you. Do you listen, O Yudhishtira, to what the conclusions are regarding the laws about the sraddha. Listen with attention, O Bhaarata.

That rice-ball which goes into water is regarded as gratifying Soma, the moon. That god, thus gratified, O you of great intelligence, gratifies in return the other Devas and the Pitris, also, with them. It has been enjoined that the second rice-ball should be eaten by the wife of the man that performs the sraddha. The Pitris, who are ever desirous of progeny, confer children on the woman of the house when she eats that second ball. Listen now to what becomes of the rice-ball that is cast into the fire. With that rice-ball, the Pitris are gratified and they grant the fruition of all his wishes to the one offering it.

I have told you everything about the three rice-balls offered at the sraddha and consigned to the holy three—water, the wife and the fire.

The Brahmana who becomes the ritwik at a sraddha embodies the Pitris of the person performing the sraddha. Hence, he should abstain that day from sexual intercourse even with his own wife. The man who eats at a sraddha should keep himself pure for that day. By doing otherwise, he surely incurs the sins I have spoken of. Hence, the Brahmana who is invited to a sraddha to eat the offerings should eat them after purifying himself with a bath and bear himself piously for that day by abstaining from every kind of injury or evil. The progeny of such a one multiply, and he who feeds him reaps the same reward.'"

"Bhishma continues, 'After the Pitris said what they did, a Rishi of austere penances, Vidyutprabha, whose form shone with splendour like that of the sun, spoke. Having heard those mysteries of dharma as propounded by the Pitris, he addressed Sakra, saying, "Stupefied by folly, men kill many different creatures born in the intermediate species, worms and ants and snakes and sheep and deer and birds. Heavy is the measure of sin they incur by this. What is the remedy?"

When this question was asked, all the Devas and Rishis endued with tapodhana and the highly blessed Pitris, applauded that ascetic.

Sakra said, “Thinking in one’s mind of Kurukshetra and Gaya and Ganga and Prabhasa and the lakes of Pushkara, one should immerse one’s head in water. By so doing one is cleansed of all one’s sins like Chandramas being freed from Rahu. One should bathe in this way for three days in succession and fast every day. Besides this, one should touch the back of a cow after bathing and bow one’s head to her tail.”

Vidyutprabha once more addressed Vasava, “I will declare a rite that is more subtle. Listen to me, O you of a hundred sacrifices. Rubbed with the astringent powder of the hanging roots of the banyan tree and anointed with the oil of priyangu, one should eat shashtika paddy mixed with milk. By doing this, one is washed of all one’s sins. Listen now to another rahasya unknown to many but which was discovered by the Rishis through dhyana. I heard it from Brihaspati while he recited it in the presence of Mahadeva. O king of the Devas, do you hear it with Rudra in your company, O Lord of Sachi.

If a man climbs a mountain, stands there on one foot, with arms upraised and palms joined together, and abstaining from food looks at a blazing fire, he acquires the merits of severe tapasya and obtains the rewards that attach to fasts. Seared by the rays of the sun, he is purified of all his sins. One who does this in both summer and winter, is freed from every sin. Exorcised, he acquires a splendour of complexion for all time. Such a man blazes with energy like the sun or shines in beauty like the moon.”

He of a hundred sacrifices, Indra seated in the midst of the gods, then sweetly addressed Brihaspati, saying these excellent words, “O Holy One, do you duly discourse on what those mysteries of dharma are which are full of happiness for human beings, and what the sins are which they commit, together with the mysteries that attach to them.”

Brihaspati said, “They who urinate facing the sun, they who do not show reverence for the wind, they who do not pour libations on the sacred fire, they who milk a cow whose calf is very young, from greed to get as much milk as they can from her, all sin. I will declare what those sins are, O Lord of Sachi. Do you listen to me.

Surya, Vayu, Agni the bearer of sacrificial oblations, O Vasava, and kine who are the mothers of all creatures, were created by the Self-born himself, to redeem all the worlds. These are the gods of humans. Listen all of you to the conclusions of dharma.

Those vile men and base women who urinate facing the sun, live in great infamy for eighty-six years. That man, O Sakra, who cherishes no reverence for the wind, has children that fall prematurely from the womb of his wife. Men who do not pour libations on the fire, find that the fire, when they do ignite it for rites they wish to perform, refuses to consume their libations. Men who drink the milk of kine whose calves are very young, are never blessed with any children to perpetuate their vamsas. Such men see their children die and their clans shrink. These are the consequences of those sins, as observed by enlightened souls venerable for age in their families. One should always avoid that which has been forbidden, and do only that which has been enjoined, if one wants to achieve prosperity. This that I say to you is the truth."

After the Devaguru had said this, the blessed Devas, with the Maruts, and the great Rishis questioned the Pitris, saying, "O Pitris, by what deeds of men, who are generally endowed with little understanding, do you become gratified? What gifts, made in course of sraddhas for the departed, become inexhaustible in punya? Through what karmas can men become free from the debt they owe to the Pitris? We wish to hear this. Great is the curiosity we feel."

The Pitris said, "Blessed ones, you have properly asked about the doubt in your hearts. Listen as we declare what righteous men do that gratify us. Bulls of blue complexions should be set free. Gifts should be made to us, on the day of the new moon, of sesame seeds and water. In the season of rains, lamps should be lighted. By doing these men can free themselves from the debt they owe to the Pitris. Such gifts are never in vain; indeed, they become inexhaustible and yield exalted rewards. For the satisfaction we derive from them is endless.

Besides these, men who, full of faith, beget offspring, save their departed ancestors from terrible hell."

Hearing these words of the Pitris, Vriddha-Gargya, possessed of tapodhana and great tejas, was so filled with wonder that the hair on his body stood on end. He said, "You that are all possessed of the wealth of tapasya, tell us what the merits are that attach to the setting free of blue bulls. What punya, again, attaches to the gift and lighting of lamps during the rains and the dakshina of water with sesame seeds?"

The Pitris said, "If a blue-complexioned bull, upon being set free, raises even a small quantity of water with its tail, the Pitris of the one who freed

that bull are slaked with that water for full sixty thousand years. The mud such a bull raises with its horns from the banks of a river or lake, without doubt, sends the Pitris of him that set the animal free to the realm of Soma. By giving and lighting lamps in the season of rain, one shines with effulgence like Soma himself. The man who gives lamps is never subject to tamas, which is darkness. Men who make gifts on the day of the new moon of sesame seeds and water, mixed with honey and using a vessel of copper, O you of tapodhana, are regarded as duly performing a sraddha with all its deep and intricate mysteries. These men are blessed with children of sound health and cheerful hearts.

The punya acquired by the offerer of the pinda to the Pitris takes the form of the growth of his vamsa. Surely, he who performs these karmas with faith, is freed from the debt he owes to the Pitris.

Even thus have been ordained the proper time for the performance of a sraddha, the law in respect of the rites to be observed, the proper person that should be fed at the sraddha, and the merits that attach to it. I have declared everything to you in their due order."'

CANTO 126

Bhishma says, 'When the Pitris had finished, Indra addressed the puissant Hari, saying, "O Lord, what are those karmas by which you become pleased? How do men succeed in gratifying you?"

Vishnu said, "What I abhor is Brahmanas being spoken ill of or disrespected. Have no doubt that if Brahmanas are worshipped, I regard myself worshipped. All superior Brahmanas should always be reverenced, after feeding them with all sincere hospitality. One should also worship one's own feet in the evening. I am pleased with men who do this, as also with those who worship and make offerings to the whorl that is seen on cowpats when they first drop from the cow.

They who see a Brahmana who is dwarfish in stature, or a boar that has just risen from water and bears on his head mud from the bed or the bank, will never to meet with any evil. They are freed from every sin. The man who daily worships the Aswattha and Gorochana and the cow, is regarded as worshipping the whole universe with the Devas and Asuras and Manavas.

Verily, dwelling within these men, I myself accept the worship that is offered to them. Yes, the worship offered to these is worship offered to me. This has been the way since the worlds were first created. Men of small understanding that worship me otherwise, do so in vain, for worship of that kind I never accept; such worship does not gratify me."

Indra said, "Why do you laud the circular marks on cow-dung, one's own feet, the boar, the Brahmana who is a dwarf, and mud raised up from

the earth? It is you who create and you who destroy all these. You are the eternal nature of all things mortal and transitory."

Hearing Indra, Vishnu smiled a little and said, "It was with my chakra that the Daityas were slain. It was with my two feet that the worlds were covered. Assuming the form of a boar, I slew Hiranyaksha. Assuming the form of a dwarf, I conquered the Asura King Bali. Those Mahatmans who worship these please me. Verily, they who worship me in these forms never meet with any discomfiture, let alone grief. If one sees a Brahmana who is a brahmachari arrived at one's house, and offers him the first portion of one's food, which belongs by right to a Brahmana, and eats what remains, one is regarded as eating amrita.

If, after adoring the dawn, the morning sandhya, one stands with face turned towards the sun, one reaps the punya that accrues from the performance of ablutions in all the tirthas and is purified of all sins. You Rishis possessed of tapodhana, I have told you in detail of what constitutes a great rahasya."

Baladeva said, "Listen now to another great mystery filled with happiness for men; the ignorant ones, who do not know it, meet with great distress at the hands of other creatures. That man who, rising before dawn, touches a cow, ghee and curds, as also mustard seeds and the larger variety called priyangu, is washed of all sin. As for Rishis possessed of tapodhana, they always avoid all creatures both ahead and behind them, as also all that is impure while performing sraddhas.

The Devas said, "If a man take a vessel of copper, fill it with water and, facing the east, resolves upon a fast or the observance of a particular vow, the gods become pleased with him and all his wishes are crowned with success. By keeping upavasa, or vratas in any other way, men of little understanding gain nothing. In uttering the resolution about the observance of fasts and in making offerings to the Devas, the use of a vessel of copper is preferred. In making the offerings to the deities, in giving and accepting alms, in offering arghya and in offering tarpana, oblations of water mixed with sesame seeds to the Pitris, also, a copper vessel should be used. By performing these rites in any other way, one acquires little merit. Even these mysteries have been declared as to how the Devas are gratified."

Dharma Deva said, "The offerings made in all rites in honour of the Devas and those in honour of the Pitris should never be given away to a Brahmana who has served under the king, or who rings the bell or attends to

subsidiary duties in acts of worship or at sraddhas, or that keeps kine, or who is engaged in trade, or that follows some art as a profession, or that is an actor, or who quarrels with friends or who is without Vedic studies, or one that marries a Sudra woman. The performer of the sraddha who gives dakshina to such a Brahmana falls away from prosperity and begets no children. He fails, again, to satisfy his Pitris by what he does.

From the home of that person whence a guest returns unsatisfied, the Pitris, the Devas and the sacred fires, all turn away disappointed. That man who does not discharge the dharma of hospitality towards the guest arrived at his home comes to be regarded as equally sinful as those that are slayers of women or of cows, that are ungrateful towards benefactors, that are killers of Brahmanas, or violators of the beds of their gurus."

Agni said, "Listen with concentrated attention. I will name the sins of the man of evil heart who raises his foot to kick a cow, a most blessed Brahmana or a burning fire. The infamy of such a man spreads throughout the world and touches the confines of heaven itself. His Pitris become filled with fear. The Devas become wroth with him. Agni refuses to accept his libations. For a hundred lives he has to suffer and rot in hell. He is never saved. So, one should never touch a cow with one's feet, or a Brahmana of tejas, or a burning fire, if one has faith and desires one's own good, for terrible are the torments such a sinner has to endure."

Viswamitra said, "Listen to a deep and high rahasya of dharma unknown to most men. He who offers the Pitris rice boiled in sugared milk, sitting with his face turn to the south at noontide, in the shade of an elephant's body, in the month of Bhadrapada, under the Magha nakshatra, acquires untold punya. Listen to what that punya is. The man who makes such an offering to the Pitris in such circumstances, is regarded as performing a great sraddha each year for thirteen years in succession."

The cows said, "That man is washed of all his sins who adores a cow with these mantras: *O Bahula, O Samanga, O you that are fearless everywhere, O you that are forgiving and full of auspiciousness, O friend, O source of all plenitude in the world of Brahma. In days of yore, you were present with your calf at the sacrifice of Indra, the wielder of the thunderbolt. You took your place in the firmament and in the path of Agni. The Devas with Narada among them adored you on that occasion by calling you Sarvamsaha, who endures all things and forgives.*

Such a man attains to the realm of Purandara. He acquires, besides, the merits that attach to kine, and the splendour of Chandramas also. Such a man becomes freed from every sin, every fear, and every grief. Finally, he finds a home in the happy world of the thousand-eyed Indra!"

After this, the blessed and celebrated Saptarishis, with Vasishta at their head, rose, and circumambulating the Lotus-born Brahma stood around him with hands joined in reverence. Vasishta, that foremost of all who know the Brahman, became their spokesman and asked this question which is beneficial to every creature, but especially so to Brahmanas and Kshatriyas. "By doing what karma may men of righteous conduct who are, however, without the wealth of this world, succeed in acquiring the merits of performing sacrifices?"

Hearing this question of theirs, the Grandsire Brahma replied to them.

Brahma said, 'Excellent is this question, O most blessed ones. It is at once auspicious and high and laden with a secret. This question that you have asked is subtle and is full of profound weal to mankind. You tapodhana Rishis, I will answer you properly, in detail. Do you listen with attention to what I say about how men acquire the punya of sacrifices even when they are unable to perform them through being poor.

In the lighted fortnight of the month of Pausha, when the nakshatra Rohini is in conjunction with the moon, if one purifies oneself with a bath, lies under the canopy of heaven, clad in a single piece of raiment, with faith and fixed dhyana, and drinks the rays of the moon, one acquires the merits that attach to the performance of Mahayagnas, great sacrifices. You foremost of Dvijas, this is a high mystery that I declare to you in reply to your questions, you that are possessed of insight into the subtle truths of all subjects of enquiry."

CANTO 127

Vibhavasu, otherwise called Surya, said, "There are two offerings. One of those consists of a palmful of water and the other called akshata consists of rice grains with ghrita. One should, on the day of the full moon, stand facing that bright orb and make to him the two offerings. The man who makes these offerings is said to adore his sacred fire. Verily, he is regarded as one that has poured libations on the three principal agnis.

That man of little understanding who cuts down a large tree on the day of the new moon, is stained with the sin of Brahmahatya. By killing even a single leaf one incurs that sin. The foolish man who chews a tooth-twig on the day of the new moon is regarded as injuring Soma Deva by what he does. The Pitris of such a person become wroth with him. The Devas do not accept the libations poured by such a man on days of the full and the new moon. His Pitris become enraged with him, and his race and family become extinct."

The Devi Sri said, "That sinful house, in which eating and drinking vessels and chairs and beds lie scattered, and in which women are beaten, the Devas and Pitris leave in disgust. Verily, without accepting the offerings made to them by the owners of such houses, the gods and the Manes fly away from such a sinful habitation."

Angiras said, "The children of that man increase who stands every night for a full year under a karanjaka tree with a lamp to cast light on it, and holds besides in his hand the roots of the suvarchala plant."

Gargya said, "One should always perform the dharmas of hospitality to one's guests. One should give lamps in the hall or shed where sacrifices are

performed. One should avoid sleep during the day, and abstain from all kinds of flesh, why, all food. One should never injure cows and Brahmanas. One should always chant the names of the Pushkara lake and the other sacred tirthas. Such a course of dharma is the foremost. Even this constitutes a high religion with its mysteries. If observed, it is sure to yield great rewards. If a man performs even a hundred sacrifices, he is doomed to see the exhaustion of the punya attaching to the libations poured therein. The dharmas, however, which I have mentioned are such that when done by a man imbued with faith, their merit becomes inexhaustible.

Listen now to another high rahasya concealed from the view of many. The Devas do not accept the libations poured upon the fire on the occasion of sraddhas and rites in their honour, or during rituals that are performed on ordinary lunar days or on the especially sacred days of the Paurnima and Amavasya, if they behold a woman in her season of impurity or one that is the daughter of a mother afflicted with leprosy. The Pitris of the man who allows such a woman to come near the place where the sraddha is being performed by him, are never gratified with him for thirteen years.

Clad in white raiment, and becoming pure in body and mind, one should invite Brahmanas and cause them to utter their blessings and mantras when one performs the sraddha. On such occasions one should also recite the Mahabharata. It is by observing all these that the offerings made at sraddhas become inexhaustible."

Dhaumya said, "Broken utensils, broken bedsteads, roosters and dogs, as also such trees as have grown within dwellings, are all inauspicious. In a broken utensil is Kali himself, while in a broken bedstead is loss of wealth. When a cockerel or a dog is in sight, the Devas do not eat the offerings made to them. Under the roots of a tree, scorpions and snakes find shelter. Hence, one should never plant a tree within one's home."

Jamadagni said, "That man whose heart is not pure is sure to go to hell even if he adores the Devas in a horse sacrifice or in a hundred Vajapeya yagnas, or if he undergoes the severest austerities hanging by his feet. Purity of heart is regarded as equal to sacrifices and Truth. A very poor Brahmana, by giving only a prastha of powdered barley with a pure heart to another Brahmana, attained to the loka of Brahma himself. This is enough proof of the importance of purity of heart."'

CANTO 128

'Vayu said, "I will recite some dharmas which are fraught with happiness to man. Do you listen also with attention to some sinful transgressions, along with the secret causes upon which they depend. That man who offers for the four months of the rains, sesame and water to the Pitris, and food, according to the best of his power, to a Brahmana well-conversant with the laws; who duly pours libations on the sacred fire, and makes offerings of rice boiled in sugared milk; who gives lamps in honour of the Pitris, with sesame and water—verily he who does all this with bhakti and dhyana acquires all the punya that attaches to a hundred sacrifices in which animals are offered to the gods.

Listen to this other high mystery that is unknown to all. That man who thinks it permissible when a Sudra ignites the fire upon which he is to pour libations, or who does not see any fault when women who are incompetent to assist at sraddhas and other rites are allowed to assist at them, truly becomes stained with sin. The three sacrificial fires become enraged with such a man. In his next life he has to take birth himself as a Sudra. His Pitris, together with the Devas, are never pleased with him.

I will now tell you what the expiations are for cleansing oneself from such sins. Listen to me with attention. By performing these expiatory karmas, one becomes happy and free from sin's fever. Fasting all the while, one should, for three days, with great dhyana, pour libation on the sacred fire of the urine of the cow mixed with cow-dung and milk and ghrita. The Devas accept the offerings of such a man upon the expiration of a full year.

His Pitris also, when the time comes for him to perform the sraddha, become gratified with him again.

I have thus said what is dharma and what adharma, with all their recondite details, as they pertain to human beings wanting to attain swarga. In truth, men who abstain from these transgressions or who, having committed them, undergo the expiatory rites indicated, succeed in attaining to paradise when they leave this world."

CANTO 129

Lomasa said, "The Pitris of men who, without having wives of their own, betake themselves to the wives of others, become filled with disappointment when the time for the sraddhas comes. He who takes to himself the wives of other men, he who indulges in sexual union with a barren woman, and he who appropriates what belongs to a Brahmana, are equally sinful. There is no doubt that the Pitris of such men disown them entirely, and have nothing to do with them. The offerings they make fail to satisfy or please the gods and the Manes. Hence should one always abstain from sexual congress with women that are the wives of others, as also with women who are barren. The man who desires his own good should never take what belongs to a Brahmana.

Listen now to another rahasya, unknown to all, with regard to dharma. One should, with bhakti, always do the bidding of one's acharya and other elders. On the twelfth day of the moon, as also on the day of the full moon, every month, one must give dakshina to Brahmanas, of ghee and the offerings that constitute akshata. Hear what the measure is of the punya that such a giver acquires.

By giving such dakshina, a man is said to augment the power of Soma and Varuna. Vasava confers upon such a one a fourth part of the punya of an Aswamedha yagna. By giving such dana, a man is blessed with great energy and prowess. The divine Soma, well-pleased with him, grants him the fruition of his wishes.

Listen now to another dharma, together with the foundation on which it rests, which yields great merit. In this age of Kali, that dharma fetches great

happiness to men. The man who, rising before dawn and purifying himself with a bath, clothes himself in white clothes and with concentrated dhyana makes gifts to Brahmanas of vessels full of sesame seeds, who makes offerings to the Pitris of holy water with sesame seeds and honey, and who gives lamps as also krisara acquires substantial punya. I will tell you what this punya is.

Indra has ascribed these rewards to the gift of vessels of copper and brass filled with sesame seeds. He who makes gifts of kine, he who makes gifts of land that yield eternal punya, he who performs the Agnishtoma yagna with copious dakshina to Brahmanas, are all regarded by the gods as acquiring merits equal to those which one acquires by making gifts of vessels filled with sesame seeds. Gifts of water with sesame seeds are regarded by the Pitris is as giving eternal gratification to them. The ancestors all become delighted with gifts of lamps and krisara.

I have thus recited the ancient law laid down by the Rishis, which is eulogised by both the Pitris and the Devas in their respective worlds.”’

CANTO 130

Bhishma says, 'Then, the Rishis there assembled, together with the Pitris and the Devas, with rapt dhyana, questioned Vasishta's wife Arundhati of great ascetic merit. Possessed of abundant tapodhana, Arundhati was equal to her husband, the Mahatman Vasishta, in tejas, for in both vratas and pravritti she was her husband's equal. Addressing her, they said, "We desire to hear from you the rahasyas, the arcane mysteries of kartavya and dharma, duty and religion. O chaste devi, tell us what you regard a deep and high mystery."

Arundhati said, "The great progress I have achieved in tapasya is due to your kindly consideration for me. With your gracious leave, I will now speak of duties that are eternal, on those that are high mysteries. I will speak of them with the causes on which they depend, and elaborately. A knowledge of these should be imparted to him that has a pure heart and is possessed of bhakti. These four—he that is bereft of faith, he that is full of pride, he that is guilty of Brahmahatya, and he that violates the bed of his guru—should never be spoken to at all. Dharma and kartavya should never be imparted to them.

The punya acquired by one who gives away a Kapila cow every day for two and ten years, or by one who adores the Devas every month with a sacrifice, or by him who gives away hundreds of thousands of kine at the great Pushkara, do not equal those that are his with whom an Atithi, a guest, is gratified.

Listen now to another kartavya whose observance invests happiness on a man. It should be undertaken, with its secret ritual, by one who owns

bhakti. Its merits are exalted. Listen to what they are. If, rising at early dawn and taking with him a quantity of water and a few blades of kusa grass, a man goes into a cow-pen and washes a cow's horns, sprinkling on them pure water with the blades of kusa grass and then has the water drip down onto his own head, he is regarded, in consequence of such a snana, as one that has performed his ablutions in all the sacred tirthas that the wise have heard to exist in the three worlds and which are honoured and resorted to by Siddhas and Charanas."

When Arundhati said these words, all the Devas and Pitris applauded her, saying, 'Uttamam, most excellent!' Indeed, all that were present there were delighted and all of them worshipped Arundhati.

Brahma said, "O most blessed one, exceptional is the duty that you have told of, together with its secret ritual. Praise be to you. I grant you this boon —your tapasya will continually increase!"

Yama said, "I have listened with joy to your wonderful discourse. Listen now to what Chitragupta has said and what I myself find agreeable. This relates to kartavya with its secret ritual, and is worthy of being heard by the Maharishis, as also by men of bhakti who wish to achieve their own welfare. Nothing is lost of either dharma or adharma, piety or sin, which the living commit. On days of the full moon and the new moon, Purnima and Amavasya, both those are conveyed to the sun where they rest. When a mortal goes into the realm of the dead, the sun god bears witness to all his karma. He that is righteous acquires the fruits of his righteousness there.

I shall now tell you of some auspicious duties which are approved by Chitragupta. Water for drink, and lamps to light darkness, should always be given, as also sandals and umbrellas and Kapila kine, all with due rites. In Pushkara, especially, should one make the gift of a Kapila cow to a Brahmana who knows the Vedas. One should also always maintain one's agnihotra with great care.

Here is another dharma which was proclaimed by Chitragupta. It behoves them that are the best of creatures to listen separately to what the merits are of that dharma. In course of time, every creature is destined to die. They that are of little understanding meet with great distress in the regions of the dead, for they become terribly afflicted by hunger and thirst. Indeed, they have to rot there, burning in pain. There is no escape for them from such a fate. They have to enter into thick darkness.

I will now tell you of those kartavyas, by performing which one may succeed in crossing safely over such dire calamity. The performance of those karmas costs very little but is full of great punya, and confers untold bliss in the next world. Lofty are the merits that attach to the gift of water. In the next world, especially, that punya is truly transcendent. For them that make gifts of water is ordained in the other world a great river full of sublime water. Indeed, the water contained in that river is inexhaustible and cool, and sweet as amrita. He who makes gifts of water in this world drinks from that stream in the world hereafter.

Listen now to the abundant rewards that attach to the giving of lamps. The man who gives deepams in this world never so much as sees the foetid darkness of naraka. Soma and Surya and Agni always give him their light when he goes into the other world. Why, all the gods ordain that on every side of such a one there should be blazing light. Verily, when a giver of lights repairs to the world of the dead, he himself blazes forth in pure effulgence like a second Surya. Hence, one should give deepam while here and pavitra jala, pure water.

Listen now to what the rewards are of the person who makes the gift of a Kapila cow to a Brahmana who knows the Vedas, and especially if the gift be made in Pushkara. Such a man is regarded as having made a gift of a hundred cows with a bull, a gift that confers eternal punya. The gift of a single Kapila cow washes away whatever sins the giver may be guilty of, even if those sins be as grave as Brahmahatya. For, the gift of a single Kapila cow is regarded as equal in merit to that of at least a hundred other cows. Hence, one should give away a Kapila cow at the Pushkara which is regarded as the elder of the two tirthas known by that name, on the day of the full moon in the month of Karttika. Men that succeed in giving such a dakshina have never to encounter distress of any kind, or sorrow, or pain.

That man who gives away a pair of padukas or sandals to a superior Brahmana deserving of the gift, attains to similar punya. By giving away a chatra, an umbrella, a person obtains comfortable shade in the next world, and is never scalded by the sun. A gift made to a deserving person is never lost. It is certain to produce agreeable consequences to the giver."

Hearing these opinions of Chitragupta, Surya's hair stood on end. Of awesome splendour, he addressed all the Devas and the Pitris, saying, "You have heard the rahasyas relating to kartavyas, as propounded by the

Mahatman Chitragupta. Those Manavas who, with devotion, make these gifts to high-souled Brahmanas, are freed from fear of every kind.

Five kinds of men stained with vicious deeds have no escape. Verily, of sinful conduct and regarded as the worst of men, they should never be spoken to. Indeed they should always be avoided. Those five are—he who kills a Brahmana, he who kills a cow, he who is addicted to sexual intercourse with other men's wives, he who is bereft of bhakti, and he who derives his sustenance by selling the virtue of his wife. These sinners, when they go to the land of the dead, rot in hell like worms that live upon pus and blood. These five are avoided by the Pitris, the Devas, the Snataka Brahmanas, and other regenerate ones that are devoted to the practice of tapasya."'

CANTO 131

Bhishma says, 'Then, all the most blessed Devas and the Pitris, and the great Rishis, addressing the Pramathas, said, "You are all highly blessed ones. You are invisible wanderers of the night. Why do you afflict such men that are vile and impure? What karmas are impediments to your power? What are those deeds through which you become unable to inflict your torments on men? What are those actions that destroy Rakshasas and that prevent you from asserting your power over the habitations of men? Wanderers of the night, we wish to hear all this from you."

The Pramathas said, "Men are rendered unclean by acts of sexual congress. They who do not purify themselves after intercourse, they who insult their elders, they who from dullness of mind eat different kinds of meat, the man who sleeps at the foot of a tree, he who keeps any animal matter under his pillow while lying down to sleep, and he who lies down or sleeps setting his head where his feet should be, or his feet where his head should be—these men we regard as unclean. Verily, these men have many weaknesses.

Those who expectorate their phlegm and cast other unclean secretions into water are the same. Without doubt such men deserve to be killed and eaten by us, and we prey upon them. But listen now to what those kriyas are which are remedies because of which we are rendered powerless to do any harm to men. Those men whose bodies are marked with streaks of gorochana, or who hold vachas in their hands, or who make gifts of ghrita with those ingredients that go by the name of akshata, or who place ghee

and akshata on their heads, or those who abstain from meat—all these we are helpless to attack.

That man in whose house the sacred fire burns day and night without ever being put out, or who keeps the skin or teeth of a wolf in his home, or a hill-tortoise, or from whose habitation the sacrificial smoke is seen to curl up, or who keeps a cat or a goat that is either tawny or black in hue, is free from our power.

Verily, those grihastas who keep these things in their homes always find them free from the inroads of even the fiercest Pisachas that live on carrion. Other spirits also, that like us range through different worlds in pursuit of pleasure, cannot do the least harm to such dwellings. Hence, you gods, should men keep such things in their homes, for these keep Rakshasas and other such dark spirits away in mortal fear.

We have thus told you everything about which you had great doubts.”’

CANTO 132

Bhishma says, 'After this, the Grandsire Brahma, born from the primeval lotus and resembling the lotus in his splendour, majesty and fragrance, addressed the Devas with Vasava, the Lord of Sachi, at their head, "Yonder sits the mighty Naga who is a dweller of the nether realms. Endowed with great strength and energy, and with great prowess, also, his name is Renuka. He is a great being. Ask this mighty Renuka to question the Diggajas of fathomless strength and power, who support the very earth with her hills, rivers, oceans and lakes. Let Renuka go to them and ask them about the mysteries of dharma."

At these words of the Grandsire, the Devas, with well-pleased minds, commissioned Renuka to go where those holders of the world stand.

Going to those elephants, Renuka addressed them, saying, "You mighty ones, I have been commanded by the Devas and the Pitris to question you about the mysteries of dharma and kartavya. I wish to hear you discourse on that subject in detail. Most blessed ones, do you speak to me of dharma as your wisdom may dictate."

The eight elephants standing in the eight quarters said, "On the auspicious eighth day of the dark fortnight in the month of Karttika, when the Aslesha nakshatra is in the ascendant, one should make gifts of payasa and rice. Casting aside wrath, and living on a strictly regulated diet, one should make these offerings at a sraddha, uttering these mantras the while—*Let Baladeva and other Nagas possessed of great strength, let other mighty snakes of huge bodies that are indestructible and eternal, and let all the other great snakes that have taken their birth in their race, make bali*

offerings to me for the enhancement of my strength and energy. Verily, let my strength be as great as that of the blessed Narayana when he raised up the submerged earth.

Uttering these mantras, one should make balidana upon an ant-hill. When the maker of day retires to his chambers in the west, upon the chosen ant-hill should offerings be made of raw sugar and rice. The ant-hill should previously be scattered with gajendra flowers. Offerings should also be made of blue cloths and fragrant unguents. If offerings be made in this way, those beings that live in the Patalas, bearing the weight of the upper regions upon their heads or shoulders, become well-pleased and gratified.

As for ourselves, we also do not feel the labour of holding the earth because of such offerings being made to us. Weighted by the burden we bear, even this is what we think, without any selfish concerns. Brahmanas and Kshatriyas and Vaisyas and Sudras, by observing this rite for a full year, fasting on each occasion, acquire great punya from such dakshina. We know that making such bali offerings on the valmikyam, the ant-hill, is truly fraught with the highest punya. By making such offerings, one is regarded as performing the dharma of atithya, hospitality, for a hundred years to all the elephants that exist in the three worlds."

The mighty Diggajas, the Nagas, the Devas and the Pitris and the blessed Rishis, all applauded Renuka.'

CANTO 133

Bhishma says, 'Maheswara said, "Searching your memories, excellent are the dharmas and kartavyas that you have all recited. Listen, all of you, now to me as I declare some rahasyas relating to dharma and kartavya. Only to those whose hearts have been set on dharma and who are possessed of bhakti may those secret mysteries be divulged of duty and religion, which are full of high punya.

Hear what the regards are that become his who, with heart free from anxiety, gives food every day, for a month, to kine and contents himself with one meal a day throughout this period. Dhenus, cows, are highly blessed. They are regarded as the most sacred of all sacred things. Verily, it is they that support the three worlds with the Devas, the Asuras and Manavas. Respectful services rendered to them are rewarded with exalted punya and hallowed results. That man who every day gives food to dhenus advances every day in religious merit. Of old, in the Krita yuga, I declared my approval of these creatures. Afterwards, Brahma, born in the primeval lotus, solicited me to show kindness towards kine. It is for this reason that a bull to this day stands as the device on my standard. I always sport with gavyas, and even so should kine be worshipped by all. Kine are possessed of great power. They are givers of boons. If worshipped, they do surely grant boons. The person who gives food to cows for even a single day receives from those benign creatures a fourth part of the punya he would win by all his good karma throughout his life."'

CANTO 134

'Skanda said, "I shall now declare a dharma of which I approve. Do you listen to it with dhyana. That one who takes a little earth from the horns of a blue bull, smears his body with it for three days, and then performs his ablutions, acquires untold punya. Hear what those merits are. By doing this he washes away every stain and evil, and attains to sovereign sway hereafter. As many times he is born into this world, so many times does he become celebrated for his heroism.

Listen now to another mystery unknown to all. Taking a copper vessel and placing therein some cooked food after having mixed it with honey, one should offer it as a bali to the rising moon on the evening of the purnima day. Do you learn, with bhakti, what the merits are of the man that does this. The Sadhyas, the Rudras, the Adityas, the Viswedevas, the twin Aswins, the Maruts and the Vasus, all, accept that offering. By such an offering Soma waxes as also Varuna, vast repository of waters. This dharma that I have declared and which is unknown to all, if performed, is certainly fraught with mighty happiness."

Vishnu said, "That man who, endowed with faith and free from malice, listens every day with attention to the rahasyas in respect of religion and duty that are preserved by the Devas and those mysteries, also, which are preserved by the Rishis, has never to succumb to any evil. Such a one also is freed from every fear. That man who, with his senses under perfect control, reads these cantos which treat of these auspicious and meritorious duties, together with their secrets—duties that have been declared here today by all—acquires all the punya that attaches to their actual

performance. Sin can never master him. Verily, such a man can never be stained with faults of any kind. Indeed, one wins superabundant merits by reading these rahasyas, or by reciting them to others, or by hearing them recited. The Devas and the Pitris eat, for ever, the havya and the kavya offered by such a one. Both these, in consequence of the virtues of the offerer, become inexhaustible.

Even such is the punya that comes to the man who, with bhakti and dhyana, recites these rahasyas to righteous Brahmanas on days of the full moon or the new moon. Such a man grows steadfast in the observance of all his duties. Beauty of form and prosperity also become his. He succeeds, besides this, in becoming the favourite, for all time, of the Rishis and the Devas and the Pitris. If a person becomes guilty of all sins, save those which are classed as grave or heinous, he is cleansed of them all merely by listening to the recitation of these mysteries about dharma and karma.'"

Bhishma continues, 'Even these, O king of men, are the rahasyas of religion and duty that dwell in the breasts of the gods. Held in high regard by all the gods and promulgated by Vyasa, I have now declared them to you for your benefit. One who is conversant with dharma and kartavya thinks that this knowledge is superior in worth to even the very earth full of every kind of wealth. This knowledge should not be imparted to one that is bereft of devotion, or to an unbeliever, or to one that has fallen away from his svadharma, or to one that is without compassion, or to one that is devoted to the science of empty disputations, or to one that is hostile to his gurus, or to one that thinks all creatures to be different from himself.'"

CANTO 135

"Yudhishtira says, 'Who are those, O Bharata, from whom a Brahmana in this world may accept food? From whom may a Kshatriya, a Vaisya and a Sudra take food?'

Bhishma says, 'A Brahmana may take his food from another Brahmana or from a Kshatriya or a Vaisya, but he must never accept food from a Sudra. A Kshatriya may have his food from a Brahmana, a Kshatriya or a Vaisya. He must, however, eschew food given by Sudras, who are addicted to evil ways and who partake of all manner of food without scruple. Brahmanas and Kshatriyas can partake of food given by such Vaisyas as tend the sacred fire every day, as are faultless in character, and as keep the Chaturmasya vrata. But the man who takes food from a Sudra swallows the very abomination of the earth, and drinks the excretions of the human body, and eats the filth of all the world. If one engages in the service of a Sudra, one is doomed to perdition even though one may duly perform all the rites of one's varna. A Brahmana, a Kshatriya, or a Vaisya who engages the services of a Sudra is doomed, although they be devoted to the performance of every religious rite.

It is said that a Brahmana's dharma consists in studying the Vedas and seeking the welfare of the human race; that a Kshatriya's duty consists in protecting men, and that a Vaisya's is in promoting their material prosperity. A Vaisya lives by distributing the fruits of his own actions and by farming. The breeding of cows and trade are the legitimate work in which a Vaisya may engage without fear of censure. The man who abandons his own ordained occupation and betakes himself to that of a Sudra, should be

considered as a Sudra and on no account should any food be accepted from him.

Professors of the healing art, mercenary soldiers, the priest who acts as warder of the house, and persons who devote a whole year to study without any profit, are all considered Sudras. And those who impudently partake of food offered at ceremonies in a Sudra's house are visited by terrible calamity. Because of partaking of such forbidden food, they lose their family, strength and vitality, and attain to the condition of animals, devolving into being dogs, fallen in virtue and devoid of all religious observances.

He who takes food from a physician takes that which is no better than excrement; the food of a harlot is like urine; that of a skilled mechanic is like blood. If a Brahmana approved by the good takes the food of one who lives by his learning, he is regarded as accepting the food of a Sudra. All good men should abjure such food. The food of a person who is censured by all is said to be like a draught from a pool of blood. The acceptance of food from an evil man is considered as reprehensible as killing a Brahmana.

One should not accept food if one is slighted and not received with due honour by the giver. A Brahmana who does so is soon overtaken by disease, and his kula soon becomes extinct. By accepting food from the warden of a city, one descends to the status of the lowest outcaste. If a Brahmana accepts food from one who is guilty of killing either a cow or a Brahmana or from one who has committed adultery with his preceptor's wife, or from a drunkard, he helps promote the race of Rakshasas.

By accepting food from a eunuch, or from an ingrate, or from one who has misappropriated wealth entrusted to his charge, one is born in the country of the Savaras situated beyond the precincts of the middle kingdom.

I have thus recited to you those from whom food may be accepted and those from whom it may not. Now tell me, O son of Kunti, what else you wish to hear from me today.'"

CANTO 136

"Yudhishtira says, 'You have told me in full of those from whom food may be taken and of those from whom it should not be taken. But I have grave doubts on one matter. Do you, O Sire, enlighten me; tell me what expiation a Brahmana should make upon accepting the different kinds of food, those especially offered in honour of the Devas and the tarpana made to the Pitris.'

Bhishma says, 'I will tell you, O prince, how mahatman Brahmanas may be absolved from all sin incurred by accepting food from others. For accepting ghrita, the expiation is made by pouring oblations on the fire, while reciting the Savitri mantra. For accepting sesame, O Yudhishtira, the same expiation must be performed. For accepting meat, or honey, or salt, a Brahmana is purified by standing through the night until the sun rises. If a Brahmana accepts gold from anyone, he is cleansed of all sin by silently reciting the great Vedic prayer, the Gayatri mantra, in a public place while holding a piece of iron in his hand.

For accepting money or clothes or women or gold, the purification is the same.

For accepting food, or rice boiled in milk and sugar, or sugar cane juice, or sugar cane, or oil, or any sacred thing, one is purified by bathing thrice in the day, during the morning, noon and twilight sandhyas. If one accepts paddy, flowers, fruits, water, half-ripe barley, milk, or curdled milk, or anything made of meal or flour, the expiation is done by reciting the Gayatri mantra a hundred times. For taking shoes or clothes at obsequial ceremonies, the sin is destroyed by devoutly chanting the same mantra a

hundred times. The acceptance of the bhudana, the gift of land, at the time of an eclipse or during any inauspicious time, is expiated by observing a fast for three successive nights.

The Brahmana who partakes of oblations offered to departed ancestors during the dark fortnight is purified by fasting for a full day and night. Without performing his ablutions, a Brahmana should not say his sandhya vandana, nor betake himself to religious dhyana, nor eat a second meal. By this he is purified. For this reason, the sraddha for deceased ancestors has been ordained to be performed in the afternoon and then the Brahmana who has been invited should be fed amply, served a feast.

The Brahmana who partakes of food in the house of a dead person on the third day after the death, is purified by bathing three times daily for twelve days. After the twelve days, and then undergoing the purification ceremonies duly, the sin is destroyed by giving ghrita to other Brahmanas. If a man takes any food in the house of a dead person, within ten days after the death, he should go through all the expiations I have mentioned, and should recite the Savitri mantra and perform the sin-destroying Ishti and Kushmanda penances.

The Brahmana who eats in the house of a dead person for three nights is purified by performing his ablutions thrice daily for seven days, and thus attains all the objects of his desire, and is never troubled by any misfortune.

The Brahmana who eats in the company of Sudras is purged from all impurity by duly observing the same purificatory rites. The Brahmana who eats in the company of Vaisyas is absolved from sin by living on alms for three successive nights. If a Brahmana eats with Kshatriyas, he should make expiation by bathing in his clothes.

By eating with a Sudra from the same plate, the Sudra loses his family honour; the Vaisya by eating from the same plate with a Vaisya, loses his cows and friends. The Kshatriya loses his prosperity, and the Brahmana his splendour and vitality. In such cases, expiations should be performed, and propitiatory rites observed, and oblations offered to the gods. The Savitri mantra should be recited and the Revati rites and Kushmanda penances should be observed to destroy the sin.

If any of the above four varnas partake of food partly eaten by a person of any other order, the expiation is done by smearing the body with auspicious substances like rochana, durva grass, and turmeric.'"

CANTO 137

Yudhishtira says, 'O Bhaarata, of charity and devotion, dana and bhakti, which is the better in this world? Do you resolve yet another great doubt that is in my mind.'

Bhishma says, 'Do you listen to me as I recite the names of the great men who, having been devoted to virtue, and having cleansed their hearts with tapa, dana and other acts of piety, undoubtedly attained to the different celestial realms.

Rishi Atreya, revered by all, attained, O monarch, to swarga by imparting the knowledge of the Nirguna Brahman to his sishyas. King Sibi, the son of Usinara, offered the life of his own beloved son, for the sake of a Brahmana, and was transported from this world into heaven. And Pratardana, the king of Kasi, by giving his son to a Brahmana, secured for himself unique and undying fame in this as well as in the other world. Rantideva, the son of Sankriti, attained to the highest heaven by giving dakshina to the high-souled Vasishta. Devavriddha, too, found swarga by giving a hundred-ribbed and magnificent golden chatra to a Brahmana at a yagna.

The revered Ambarisha has also attained to Devaloka by making a gift of all his kingdom to a Brahmana of great power. King Janamejaya of the Suryavamsa found the highest heaven by making a gift of golden kundalas, majestic rathas and gentle cows to Brahmanas. The Rajarishi Vrishadarbhi attained swarga by making gifts of various jewels and beautiful homes to Brahmanas. King Nimi of Vidarbha attained to heaven, with his sons,

friends and kine, by giving his daughter and kingdom to Agastya Mahatman.

The far-famed Rama, the son of Jamadagni, attained to eternal regions, far beyond his expectation, by giving bhudana to Brahmanas. Vasishta, the prince of Brahmanas, preserved all the creatures during a time of great drought when the god Parjanya, Indra, did not bestow his grateful showers upon the earth, and for this he has secured eternal bliss for himself. Rama, the son of Dasaratha, whose fame echoes throughout this world, attained to the eternal regions by making gifts of wealth at sacrifices.

The renowned Rajarishi Kakshasena went into swarga by duly making over to the high-souled Vasishta the wealth which he had kept with him. Marutta, the son of Parikshita and the grandson of Karandhama, gave his daughter in marriage to Angiras, and instantly attained Swargaloka. The most devout king of Panchala, Brahmadatta, attained the blessed realm by giving away a precious sankha, a conch shell. King Mitrasaha, by giving his favourite wife Madayanti to the mighty Vasishta, found paradise. Sudyumna, the son of Manu, meted out the proper punishment to the high-souled Likhita, and attained to the most blessed regions.

The celebrated Rajarishi Saharachitta went to the transcendent places by sacrificing his life for the sake of a Brahmana. King Satadyumna found heaven by giving Maudgaya a golden mansion replete with all the objects of desire. In ancient times, King Sumanyu gave Sandilya a heap of food piled high as a hill, and gained swarga. The Salwa prince Dyutimat of great splendour attained to the highest regions by giving his kingdom to Richika. The royal sage Madiraswa gave his slender-waisted daughter to Hiranyahasta, and went to the realm of the gods. The lordly Lomapada attained all the vast objects of his desire by giving his daughter Santa in marriage to Rishyasringa.

The Rajarishi Bhagiratha gave his famed daughter Hansi to Kautsa for his wife, and went to the eternal regions. King Bhagiratha also gave hundreds of thousands of kine with their young ones to Kohala and attained to further blessed realms.

These and many other men, O Yudhishtira, have found swarga for themselves, through the punya of their merit of their charities and penances, and they have also returned from those heavens again and again. Their fame will endure as long as the world will last.

I have related to you, O Yudhishtira, this story of those good grihastas who attained to realms of eternal felicity by dint of their dana and tapasya, and by begetting many children. O foremost scion of the Kuruvamsa, by always giving dana these men also applied their virtuous minds to the performance of yagnas and to tapasya.

O mighty prince, as night has approached, I will answer for you in the morning whatever other questions may arise in your heart.'"

CANTO 138

"The next morning, Yudhishtira says, 'I have heard from you, Pitamaha, the names of those kings that have ascended into heaven. O you whose power is great in the observance of the satyavrata, the vow of truth, by following the dana dharma. How many kinds of gift are there that should be given? What are the fruits of the several kinds of gifts? For what reasons do, which gifts, made to what persons, yield punya? Indeed, to whom should dakshina be given? For what reasons and of how many kinds, are gifts to be made? I wish to hear all this in detail.'

Bhishma says, 'Listen, O sinless son of Kunti, as I speak on the subject of dana and dakshina to you, in detail. I will tell you, O Bhaarata, how dakshina should be given to all the orders of men.

From desire of punya, from wanting artha, from bhaya, from ichcha, free choice, and from daya, pity, are gifts given. Dana, therefore, is of five kinds.

Listen now to the reasons for which gifts are divided into five kinds. *With the mind free of malice, one should give dakshina to Brahmanas, for by giving to the Dvijas, one acquires fame here and great felicity hereafter*. Such dana is given out of the desire to earn punya. *He is in the habit of giving dana; or he has already given gifts to me*: hearing these words from solicitors, one gives away all kinds of wealth to a particular one. Such dana is given out of the desire for artha.

I am not his, nor is he mine. If disregarded, he may injure me. From such motives of fear, even a man of learning and wisdom may make gifts to an ignorant wretch. Such gifts are made from bhaya. *This one is dear to me,*

and I am also dear to him. Influenced by these considerations, a man of intelligence, freely and with alacrity, gives gifts to a friend. Such gifts are regarded as made out of ichcha, choice. *The one that solicits me is poor. He is, again, satisfied with a little*. From these considerations, one should always make gifts to the poor, moved by pity. Gifts made like this are regarded as made from daya.

These are the five kinds of gift. They enhance the giver's punya and kirti, his merits and his fame. The Lord of all creatures, Brahma himself, has said that one should always give charity according to one's means.'"

CANTO 139

"Yudhishtira says, 'O Grandsire, you are possessed of great wisdom. Indeed, you fully know every branch of learning. In our great vamsa, you are the only individual that dwells with all the vigyanas. I want to hear from you about dharma and artha, righteousness and profit, which lead to felicity hereafter, and that are full of wonder to all creatures.

The time that is upon us is full of great distress. The like of it hardly ever overtakes kinsmen and friends. Indeed, other than you, O greatest of men, we now have none else that can take the place of an acharya. If, O sinless one, my brothers and I deserve the favour, it befits you to answer the question I want to ask.

This one here is Narayana, who is endowed with every prosperity and is honoured by all the kings. Even he waits upon you, showing you every indulgence and revering you greatly. From your love for me, and for my weal as well as that of my brothers, in the presence of this Vasudeva Krishna himself and of all these kings, I humbly ask you to tell us about dharma and artha.'"

Vaisampayana continued, "Hearing these words from Yudhishtira, Bhishma, the son of the river named after Bhagiratha, is full of joy out of his overflowing love for the Kuru king and his brothers, and he speaks thus to them.

Bhishma says, 'Rajan, I will surely narrate for you some delightful and ancient discourses on the subject of the puissance of this Vishnu as displayed in days of yore and as I have heard them from my great gurus. Listen to me, also, as I describe the infinite powers of Mahadeva Siva, who

is Vrishabhdhvaja, the Great God who has a bull for his emblem. Listen to me and I will tell you of the doubt that filled the mind of the great Rudra's wife, and that of Rudra himself.

Once on a time, the Dharmatman Krishna kept a vrata for ten and two years. To look upon him who had undergone the rite of initiation for the observance of his great vow, there came to that place Narada and Parvata, and the island-born Krishna, and Dhaumya, that foremost of japis, and Devala, and Kasyapa, and Hastikasyapa. Other Rishis, also, endowed with diksha and niyama, followed by their disciples, and accompanied by many Siddhas, and many ascetics of great punya, came there.

The son of Devaki offered them such honours of hospitality as are deserving of the highest praise and as are offered to the gods alone. Those great Rishis sat themselves down upon fine seats, some of which were green and some golden and some that were embellished with the plumes of the peacock, and some that were perfectly new and fresh.

Thus seated, they began to converse sweetly with one another on subjects connected with dharma and karma, as well as those pertaining to many Rajarishis and Devas. At that time Krishna's blazing tejas, in a terrifying form of fire, Narayana rising from the fuel that consisted of the rigid observance of his vow, issued fulminant from the mouth of Krishna of wondrous feats. That fire began to consume those mountains with their trees and vines and little plants, their birds and deer and snakes and beasts of prey. Soon the summit of that mountain presented a scorched and dismal appearance. Beasts of every species gave throat to cries and screams of fear and pain, as they perished, and in moments the mountain summit was bereft of every living creature.

That fire of towering, raging flames, having consumed everything leaving no remnant, then returned to Vishnu and touched his feet like a docile disciple. That scorcher of his enemies, Krishna, saw that mountain burnt, cast a benign look upon it and brought it back to its former condition. The mountain was again adorned with flowering trees and creepers, and once more echoed with the notes and cries and other sounds of birds and deer and predators and serpents. Seeing that wonderful and inconceivable sight, all the Rishis were astounded. Their hair stood on end and their eyes were full of tears.

Seeing the sages wonderstruck, Narayana, most eloquent of all that speak, addressed them in sweet and refreshing words, "Why has wonder

filled the hearts of this conclave of Rishis, you that are always free from attachment of every kind, that are divested of the very idea of ahamkara, and that are absolutely knowing of every sacred vigyana? It befits these Rishis of tapodhana and free from every stain of sin, to explicate to me this doubt that has arisen in my heart."

The Rishis said, "It is you that creates all the worlds, and it is you that destroys them again. It is you that are winter, it is you that are summer, and it is you that are the season of rains. Of all the creatures, mobile and immobile, that are found on the earth, you are the father, you are the mother, you are the master, and you are the origin. Even this, O slayer of Madhu, is a matter of wonder and doubt with us. O source of all auspiciousness, it befits you to resolve for us the fear and wonder in our minds with regard to the fire that sprang from your mouth. Once our fears are dispelled, we shall then, O Hari, recite to you what we have heard and seen."

Krishna said, "The fire that issued from my mouth and that resembles the all-consuming yuga-fire in splendour, and by which this mountain was devastated, is nothing less than the tejas of Vishnu. You Rishis, you are men who have conquered wrath, have brought your senses under complete control, O tapodhanas, and who are very gods in puissance. Yet you have suffered yourselves to be agitated and distressed.

I am now entirely absorbed with the observances of my vrata. Verily, because of my vow, a fire issued from my mouth. You must not allow yourselves to be agitated. It is for keeping a stern vrata that I came to this auspicious mountain. The object that brought me here is to acquire through tapasya a son who will be my equal in might and energy. From my tapa, the Atman in my body became transformed into fire and issued forth from my mouth.

That fire emerged to behold the boon-giving Grandsire of the universe. The Pitamaha Brahma, you foremost of ascetics, told my soul that half the tejas of the Great God who has the bull for his emblem will be born as my son. Returning from its mission, the Agni has come back to me and approached my feet like a sishya desirous of serving me dutifully. Indeed, casting off its fury, it has come back to me and to its own proper nature. I have told you, in brief, a mystery appertaining to him who has the lotus for his origin and who is endowed with Mahabuddhi.

Rishis, tapodhanas, you should not give way to fear. You all do own far-reaching vision. You can travel everywhere without being constrained or impeded. Blazing with vows that sannyasis keep, you are adorned with gyana and vigyana. And I now ask you to tell me of something wonderful which you have heard of or seen on earth or in heaven. I feel an eagerness to taste the honey of the speech from your lips, the honey that will, I am sure, be as sweet as a jet of amrita.

If I see anything on earth or in heaven, which is of exceptionally delightful and wonderful aspect, but which is unknown to all of you, O you Rishis that look like so many Devas, I say that that is because of my own Supreme Nature which cannot be obstructed by anything. Anything wonderful of which the knowledge dwells in me or is acquired by my own insight or inspiration ceases to appear wonderful to me.

Anything, however, that is recited by pious sages, men of great dharma and goodness, must be listened to with respect and devotion. Such discourses exist in this world since time out of mind and are as durable as characters engraved on rocks. I wish, therefore, to hear at this meeting something from the lips of you who are such very good men, and cannot fail to be bestow punya on others."

Hearing these words of Krishna, all those Rishis were filled with surprise. They began to gaze at Janardana with those eyes of theirs that were as beautiful and large as the petals of the lotus. Some of them began to glorify him and some began to worship him with reverence. Indeed, all of them then hymned the praises of the slayer of Madhu with words whose meanings were adorned with the eternal Riks. All those sages then appointed Narada, foremost of all who know speech, to satisfy what Krishna asked.

The Munis said, "It falls to you, O Narada, to describe in full, from the beginning, to Hrishikesa, that wonderful and inconceivable incident which occurred, O mighty one, on the mountains of Himavat and which was witnessed by those of us that had gone there in course of our pilgrimage to the sacred tirthas. Verily, for the benefit of all the Rishis assembled here, you should indeed relate that incident."

Thus addressed by those Munis, the Devarishi, the divine Narada, narrated this tale of the incidents which had occurred some time by.'"

CANTO 140

"Bhishma says, 'Narada, that holy Rishi, friend of Narayana, told of the discourse between Sankara and his consort Uma.

Narada said, "Once upon a time, the righteous-souled Lord of all the gods, Mahadeva Vrishabhdhvaja, practised the most severe tapasya on the sacred mountains of Himavat that are the resort of Siddhas and Charanas. Those enchanting mountains are overgrown with diverse kinds of the finest plants and adorned with various flowers. At that time, they were peopled by the different tribes of Apsaras and hosts of ghostly beings. There the Great God sat, filled with bliss, and surrounded by hundreds of Pramathas who presented myriad and strange aspects to the eye of any beholder. Some of them were ugly and awkward, some were of dazzling handsome features, and some presented the most wonderful appearances altogether. Some had faces like the lion's, some like the tiger's and some like the elephant's. In fact, those ghostly Ganas presented every kind of animal face. Some had faces of the jackal, some faces resembled the leopard's; some were like the ape's, some like the bull's. Some of them had faces like the owl's; some like the hawk's; some had faces like those of deer of many species.

Mahadeva was also surrounded by Kinnaras and Yakshas and Gandharvas and Rakshasas and various other created beings. The asrama to which Mahadeva had betaken himself abounded with unearthly flowers and blazed with celestial rays of light. It was perfumed with unearthly sandalwood, and heaven's incense was burnt on every side. And it echoed with the strains of divine instruments. Indeed, it resounded with the beat of mridangas and panavas, the boom of sankhas, and the sound of bheris. It

teemed with Ganas of diverse tribes who danced in joy, and with peacocks that also danced with fans unfurled. Forming as it did the resort of the Rishis of heaven, the Apsaras danced there in joy. The whole place was exceedingly fascinating to the eye. It was of unworldly beauty, truly like swarga itself. Its entire aspect was passing wonderful and, indeed, it is indescribable for its grace and sweetness.

Verily, with the tapasya of that Great Deity who sleeps on mountain breasts, that prince of mountains shone with ineffable loveliness. It resounded with the chant of the Vedas uttered by learned Brahmanas devoted to Vedic recitation. Echoing with the hum of bees, O Madhava, the mountain became incomparable in beauty. Seeing the Great God who is endued with a fierce form and who looks ever like a Mahotsava, a great cosmic festival, all were filled, O Janardana, with joy. All of them, the Siddhas who have drawn in their vital seed, the Maruts, the Vasus, the Sadhyas, the Viswedevas, Vasava himself, the Yakshas, the Nagas, the Pisachas, the Lokapalas, the several sacred fires, the winds, and all the great creatures dwelt on that mountain with minds concentrated in yoga, and were awash on a tide of bliss.

All the seasons were present there and scattered those realms with all kinds of wonderful flowers. Diverse kinds of lustrous plants illuminated the woods and forests on that mountain. A myriad species of birds, all brimful with joy, hopped about and sang merrily on that enchanting mountain, and their songs were mellifluous and full of adoration.

The Mahatman Mahadeva sat, displayed in ineffable beauty, on one of the peaks that shone with precious minerals, as if it served as his grand bedstead. Round his loins was a tiger-skin, and a lion-skin across his breast. His sacred thread was a snake. His arms were decked with a pair of red angadas; his beard was green. He had matted jata on his head. Of terrible features, he it is that strikes fear in the hearts of all the enemies of the gods. It is he, again, that reassures all creatures by dispelling their fears. He is adored by his worshippers as Vrishabhdhvaja, the bull-bannered.

Looking at Mahadeva, the great Rishis bowed down to him touching the ground with their heads. Of forgiving souls, they were all instantly freed by this sight of Siva from every sin and entirely purified. The asrama of the Pasupati, that Lord of all creatures, he of many terrible forms, shone with strange and uncanny beauty. Covered by many great serpents, it was unapproachable and unbearable for ordinary men to gaze upon.

Then, in the twinkling of an eye, O Madhusudana, everything there became marvellously wonderful. Indeed, the abode of that Greatest God began to blaze with a most terrible beauty. To Mahadeva seated there, perfectly serene, came his consort Parvati, the daughter of Himavat, surrounded by the wives of the Ganas, the weird and ghostly beings who are the companions of Siva. Her attire was like that of her lord and the vows she observed were like his. She held a jar at her waist that was filled with the waters of every tirtha, and was accompanied by the Devis of all the mountain rivers and streams. Those auspicious goddesses walked in her train. They came raining flowers on every side and exuding all kinds of unearthly fragrances. She who loves to dwell on the breast of Himavat advanced towards her Great Lord.

The beautiful Uma, smiling and wanting to be playful, covered her Lord Mahadeva's eyes from behind with her two exquisite hands. As soon as Siva's eyes were covered, all the worlds fell into darkness and life seemed extinct everywhere in the universe. The homa rites ceased. The akhanda was suddenly deprived of the sacred vashat also. All living creatures were dismayed and filled with dread. Indeed, when Uma shut the eyes of the Pasupati, the universe was without all its countless suns.

However, quickly that overspreading darkness disappeared. A mighty flame flared forth from Mahadeva's forehead. A rutilant third eye, another sun, appeared upon his brow. That eye began to blaze forth like the yuga-fire and to consume that mountain. The large-eyed daughter of Himavat, seeing what occurred, bowed her head to Mahadeva of that eye of the fire of the Pralaya. She stood there with her gaze fixed on her lord.

The mountain forests burned on every side, with their vaas and other trees of straight trunks, and their fragrant sandalwood trees and myriad oshadhis, and herds of deer and other animals, filled with fright, ran in panic to the place where Hara sat and sought his protection. With those creatures thronging it to bursting, the asrama of Siva shone forth with a most wondrous and exceptional beauty. Meanwhile, that fire, swelling and billowing wildly, soared up into the very heavens and, with the brilliance and electric volatility of lightning, brighter than a dozen suns in potency and refulgence, covered every side like the all-destroying yuga-fire of the Pralaya.

In a moment, the Himavat mountains were consumed, with their metal, rock, minerals and summits and shining plants and herbs. Seeing Himavat

consumed, the daughter of that prince of mountains sought the protection of the Great God, her husband, and stood before him with her hands joined in reverence. Then Sarva, seeing Uma overcome by an accession of womanly mildness and finding that she was stricken to have her father Himalaya reduced to that plight, cast a benign look upon the mountain. In a moment, Himavat was restored to his old condition and was as handsome and magnificent to behold as ever. Indeed, the mountain put forth a cheerful aspect. In a trice, all his trees bloomed with flowers. Seeing Himavat returned to his natural condition, the Goddess Uma, who has no fault, addressed her lord, that master of all creatures, the divine Maheswara, in these words.

Uma said, 'O Holy One, O Lord of all creatures, O Trisulin, god that are armed with the trident, O you of the highest vows, a great doubt has filled my mind and you must resolve it for me. For what reason has this third eye appeared on your forehead? Why was the mountain consumed with his forests and all that belonged to him? Why also, O Illustrious God, have you restored Himavan to his former self? Indeed, having burned him once, why have you again covered him with trees?'

Maheswara said, 'O flawless devi, you covered my eyes in jest and all the universe was plunged in darkness. When the universe became dark, O Parvati, I created the third eye for the protection and light of all creatures. The fire of that eye consumed this mountain. And to please you, O devi, I once more made Himavat what he was.'

Uma said, 'Swami, why are your faces which look at the east, the north and the west, so handsome and so agreeable to look at like the very moon? And why is that face which is turned to the south so terrible? Why are your matted locks tawny in hue and so stiff and erect? Why is your throat as blue as the peacock's feathers? Why, O Lustrous God, is the pinaka always in your hand? Why are you always a brahmacharin with jata? O Lord, explain all these to me. I am your wife who seeks to follow the same dharma as you. And I am your devoted bhakta, O Siva Vrishabdhvaja!'

Narada continued, "Thus addressed by the daughter of the Prince of All Mountains, the illustrious wielder of the pinaka, the powerful Mahadeva, became so very pleased with her. The Great God said to her, 'Blessed devi, listen to me as I explain why my forms are so, and the reasons for them being thus.'"

CANTO 141

"The Blessed and Holy One said, 'In days of yore, Brahma created a most wonderful and auspicious Apsara called Tilottama; he did this by culling seeds of beauty from every beautiful object in the universe. One day, that devi of face and form unrivalled in the universe, came to me, O Parvati, on the pretext of walking around me in pradakshina but in truth, impelled by the desire to tempt me. In whatever direction that woman of beautiful teeth turned, a new face of mine instantly appeared, so eager did I become to watch her. All those faces of mine were handsome. Thus, in consequence of the desire to look at Tilottama, I became four-faced, through my yoga shakti. With my face the one which is turned towards the east, I exercise the sovereignty over the universe. With my face turned towards the north, I sport with you, O you of faultless form and features. That face of mine which is turned to the west is gentle and auspicious. With it I ordain the happiness of all creatures. My face which is turned towards the south is terrible. With it I destroy all creatures.

I live as a brahmacharin with matted locks on my head, impelled by the desire of doing good to all creatures. The bow pinaka is always in my hand to accomplish the purposes of the Devas. In days of antiquity, Indra, who wanted to acquire my power and prosperity, cast his vajra at me. That weapon scorched my throat. It is for this that I became blue-throated.'

Uma said, 'When, O first of all, there are so many excellent vahanas of great beauty, why is it that you have a bull for your mount?'

Maheswara said, 'In the days of old, the Pitamaha Brahma created the celestial cow Surabhi and she yielded abundant milk like amrita. From her

there came a large number of gavyas, all of which gave copious milk sweet as nectar. Once upon a time, some froth fell from the mouth of one of her calves on my body. I was enraged at this and my wrath singed all the cows, which then became of many hues. I was pacified by Brahma, master of all the worlds, who knows all things. It was he who gave me this bull both as a mount to bear me where I will go and to be a device on my banner.'

Uma said, 'You have many abodes in heaven, of diverse forms and possessed of every comfort and luxury. Why, O Holy One, do you reside in the smasana, the cremation grounds, abandoning all those mansions of every delight? The smasana is full of the burnt hair and bones of the dead; it abounds with vultures and jackals, and is marked with countless funeral pyres. Full of carrion and slick with fat and blood, with entrails and bones strewn all over it, and always echoing with the howls of jackals, it is an unclean place.'

Maheswara said, 'I always wander over all the earth in search of a sacred place. I do not, however, ever find any place that is more sacred than the smasana. Hence, of all abodes, the burning ghat pleases my heart most, shaded that it generally is by branches of the banyan and adorned with torn and burnt garlands of flowers. O you of sweet smiles, the multitudes of bhutas and pramathas that are my companions love to dwell in the grounds of cremation. I do not like, O devi, to live anywhere without them being by my side. Hence, the smasana is a sacred home to me. Indeed, auspicious Parvati, it seems to me to be swarga. Most sacred and of great punya, the smasana is always eulogised by those that wish for holy abodes.'

Uma said, 'Swami, O Lord of all creatures, O foremost of all observers of dharma, I have a great pang of doubt, O Pinakapani, O granter of boons. These ascetics, my mighty Lord, have undergone many kinds of austerities. In the world, ascetics are seen wandering everywhere in diverse forms and clad in motley attire. To bless this great gathering of Rishis, as also myself, I implore you to resolve, O chastiser of all foes, this doubt of mine. What indications is dharma said to possess? How, indeed, do men come to know the intricacies of dharma, so they succeed in observing them? Omnipotent Lord, O great knower of dharma, I ask you this.'

When the daughter of Himavat asked this question, the conclave of Rishis worshipped the goddess and adored her with eulogies adorned with Riks and with hymns of deep import.

Maheswara said, “Non-violence, truthfulness of speech, compassion towards all beings, tranquillity of soul and the giving of charity to the best of one’s power, are the foremost duties of the grihasta. Abstention from sexual congress with the wives of other men, protection of the wealth and the woman committed to one’s charge, unwillingness to appropriate what is not given to one, and avoidance of honey and meat—these are the five chief kartavyas. Indeed, dharma has many branches, all of which are full of happiness. But these are the kartavyas which embodied creatures who regard dharma as the most superior path should observe and practise. Even these are the fonts of punya.’

Uma said, ‘Swami, I wish to ask you about another matter on which I have great doubts. It behoves you to answer me and dispel my doubts. What are the punya dharmas of the four varnas? What duties pertain to the Brahmana? What to the Kshatriya? What are the indications of those that belong to the Vaisya? And what of duties of the Sudra?’

The Holy One said, ‘Blessed Devi, the question you have asked is a most proper one. Brahmanas are regarded as being most blessed, and are, indeed, gods on earth. The observance of fasts, the subjugation of all the senses is always the svadharma of the Brahmana. When the Brahmana succeeds in properly performing his dharma in every way, he attains to identity with Brahman. The observance of brahmacharya, O goddess, is his main ritual. The observance of vratas and upanayana, the investiture with the sacred thread, are his other duties. It is through these that he becomes truly regenerate. He becomes a Brahmana for worshipping his preceptors and other elders as also the deities. Verily, the dharma which has for its soul the study of the Vedas is the source of all piety. That is the religion which the embodied who are devoted to piety and duty must observe and practise.’

Uma said, ‘Swami, all my doubts have not been dispelled. Explain to me in detail what the duties are of all the four orders of men.’

Maheswara said, ‘Listening to the mysteries of dharma and karma, the keeping of the vratas indicated in the Vedas, attention to the sacred fire, and the accomplishment of the work of the guru, leading a mendicant life, always bearing the sacred thread, constant recitation of the Vedas, and rigid adherence to brahmacharya, are all part of the svadharma of the Brahmana. When the time of study is over, the Brahmana, receiving the command of his guru, should leave his preceptor’s house and return to his father’s home. Upon his return, he should marry a wife who is suitable for him. Another

dharma of the Brahmana consists in avoiding food prepared by a Sudra. Walking the path of righteousness, always observing fasts and the practices of brahmacharya, are his other duties.

The householder, the grihasta, should keep his domestic fire kindled for daily worship. He should study the Vedas. He should pour libations in honour of the Pitris and the Devas. He must keep his senses under control. He should eat what remains after serving the gods and guests and all his dependants. He should be abstemious in food, truthful in speech, and pure both in body and mind, outwardly and inwardly. Attending to guests is another dharma of the householder, as also the maintaining of the three sacrificial fires.

The grihasta must also attend to the ordinary sacrifices that go by the name of ishti and should also dedicate animals to the Devas according to the scriptural laws. Indeed, the performance of sacrifices is his highest dharma as also a complete abstention from injury to all creatures. Never to eat before serving the deities and guests and dependants is another duty of the householder. The food that remains after serving gods and guests and dependants is called vighasa. The householder should eat vighasa. Indeed, to eat after the members of one's family, including servants and other dependants, is regarded as one of the special duties of the regenerate householder, who should be ever knowing and observant of the Vedas. The vyavahara, conduct, of husband and wife, in the household, should be equal. He should every day make offerings of flowers and other auspicious things to those deities that rule over domesticity.

The grihasta should take care that his house is every day properly rubbed and washed with cow-dung and water. He should also daily observe fasts. Well-cleaned and well-rubbed, his home must be fumigated every day with the smoke of clarified butter poured onto his sacred fire in honour of the Devas and the Pitris. Even these are the karmas which apply to the grihastasrama, the householder's life for a Brahmana. This dharma of the Dvija truly upholds the world. It flows always and eternally from the righteous among the Brahmanas that lead a life of domesticity.

Do you listen to me with attention, O goddess, for I will now tell you what the svadharma is of the Kshatriya, about which also you have asked me. From the beginning, it has been said that the first duty of the Kshatriya is to protect all creatures. The king is the acquirer of a fixed share of the punya earned by his subjects. Through this the king becomes endowed with

dharma. The king of men who rules and protects his subjects righteously acquires, by virtue of the protection he offers to others, many realms of prosperity in the world to come.

The other duties of a Kshatriya consist of self-restraint and Vedic study, the pouring of libations on the sacred fire, the giving of charity, the bearing of the sacred thread, sacrifices, the performance of other religious rites, the support of servants and dependants, and perseverance in and completion of acts that have been begun. It is also his duty to perform sacrifices and other religious rites according to the laws laid down in the Vedas.

Another dharma of the Kshatriya is to mete out punishments according to offences committed. Adherence to the practice of properly judging the disputes of litigants before him, and a devotion to truthfulness in speech, and intercession to help the distressed, are the other kartavyas by discharging which the king acquires great glory both here and hereafter.

He should also willingly lay down his life on the field of battle, having displayed great prowess on behalf of kine and Brahmanas. Such a king acquires in swarga such regions of grace as are won by the performance of Aswamedha yagnas.

The duties of the Vaisya consist of the keeping of cattle and farming, the pouring of libations on the sacred fire, the making of gifts and study. Trade, walking in the path of dharma, hospitality, peacefulness, self-restraint, the welcoming of Brahmanas and renunciation are the other eternal duties of the Vaisya. The Vaisya, engaged in trade and walking in the path of righteousness, should never sell sesame and perfumes and wine or spirits. He should discharge the duties of hospitality towards all. He is at liberty to pursue dharma, artha and kama or pleasure according to his means and to the extent that is judicious for him.

Service of the three regenerate varnas constitutes the high dharma of the Sudra. That Sudra who is truthful in speech and who has subdued his senses is regarded as having acquired punya tapa. Verily, the Sudra who on being visited by a guest discharges the kartavya of hospitality towards him, is regarded as acquiring the punya of high penances. That intelligent Sudra whose conduct is righteous and who worships the Devas and Brahmanas is blessed with the rewards of dharma.

O beautiful devi, I have thus told you of the svadharmas of the four orders of men. What else do you wish to hear?'

Uma said, 'You have told me of the separate svadharmas of the four orders, auspicious and beneficial for them. Do you now tell me, O Swami, what the common duties are of all the varnas.'

Maheswara said, 'The foremost of all beings in the universe, the Creator Brahma, ever wishing for accomplishments, created the Brahmanas to save all the worlds. Among all created beings, they are, truly, gods on earth. I will first tell you what the religious karmas are that they should perform and what the rewards are which they win through them. That dharma ordained for the Brahmanas is the foremost of all religions. For the sake of righteousness in the world, three dharmas were created by the Self-born One. Whenever the world is created, those are also created by the Grandsire. Do you listen.

These are the three eternal dharmas. The dharma propounded in the Vedas is the highest; that which is expounded in the Smritis is the next; the third is that which is based upon the practices of those who are regarded as men of dharma. The Brahmana possessed of learning should have the three Vedas. He should never make the study of the Vedas or recitation of the scriptures the means of his livelihood. He should devote himself to the three well-known karmas of making gifts, studying the Vedas and performing sacrifices. He should transcend lust, wrath and greed. He should be a friend to all creatures. A person who owns these attributes is called a Brahmana. The Lord of the universe further declared six karmas for the Brahmanas. Listen to those eternal duties.

The performance of sacrifices, officiating at the sacrifices of others, the making of dana, the acceptance of dakshina, teaching, and study are the six karmas by accomplishing which a Brahmans wins punya. Indeed, the daily study of the Vedas is a sacred duty. Sacrifice is another eternal duty. The making of gifts according to the measure of his means and in accord with the law is much lauded in the Brahmana. Tranquillity of mind is a high dharma that has always been with righteous men.

Pure-hearted grihastas can always earn great merit. Indeed, he who cleanses his soul by the performance of the five sacrifices, who is truthful in speech, who is free from malice, who makes gifts, who treats with hospitality and honour all regenerate guests, who lives in well-cleaned homes, who is free from pride, who is always sincere in his dealings, who speaks sweet and assuring words, who takes pleasure in serving guests and others arrived at his home, and who eats the vighasa, the food that remains

after all the members of his family and dependants have eaten, wins great punya.

That man who offers water to his guests to wash their feet and hands, who gives the arghya to honour his guest, who duly offers seats, and beds, and lamps to light the darkness, and shelter to those that come to his house, is regarded as a most righteous one. The householder who rises at dawn and washes his mouth and face, and serves food to his guests, and having honoured them duly gives them leave to depart, and follows them as a mark of honour for a short distance, acquires eternal merit. Hospitality towards all, and the pursuit of dharma, artha and kama are the duties of the householder.

The dharma of the Sudra also consists in the pursuit of dharma, artha and kama. The dharma ordained for the grihasta is said to have pravritti for its chief indication. Auspicious, and beneficial to all creatures, I will tell you about it. The householder should always make gifts according to the measure of his means. He should also perform frequent sacrifices, as best he can afford. Indeed, he who wishes to achieve his own good should always seek to gain punya. The householder should acquire wealth by righteous means. The wealth thus acquired should be carefully divided into three portions, keeping the requirements of dharma in view. With one of those portions, he should perform all auspicious karmas. With another he should seek to gratify his cravings for pleasure. The third portion he should set aside to increase.

The dharma of nivritti is different. It exists for mukti from re-birth by absorption into Brahman. I will tell you in detail of the conduct that constitutes it. Listen to me well, O devi. One of the duties inculcated by the nivritti marga is compassion towards all creatures. The man that follows it should not dwell in one place for more than a single day. Wishing to achieve emancipation, the followers of this nivritti dharma free themselves from the bonds of hope and desire. They have no attachment to home, to the kamandalu they bear for water, to the cloths that cover their loins, or the seat whereupon they rest, or the triple stick, the tridanda they bear in their hands, or the bed they sleep on, or the sacred fire they worship, or the chamber that houses them.

A follower of nivritti sets his heart upon the workings of his soul. His mind is devoted to the Supreme Brahman. He is filled with the idea of attaining to Brahman. He is always devoted to Yoga and the Samkhya

philosophy. He desires no other shelter than the foot of a tree. He sleeps in empty and abandoned houses of men. He sleeps on the banks of rivers. He takes pleasure in staying on such banks. He is free from every attachment, and from every tie of affection. He merges the existence of his own soul into the Supreme Soul, his Atman into the Paramatman.

Standing like a wooden post, and abstaining from all food he does only such karma as point to mukti. Or, he may wander about, devoted to yoga. Even these are the eternal ways of a follower of the dharma of nivritti. He lives aloof from his species. He is free from all attachments. He never remains in the same place for more than a day. Free from all bonds, he roves over the world. Emancipated from all ties, he never sleeps on even the same river bank for more than a night. Even this is the religion of those who seek and know moksha as declared in the Vedas. Even this is the righteous path that is trodden by the wisest. He who follows this path leaves no trace or vestige of himself behind.

Bhikshus or followers of the way of mukti are of four kinds. They are Kutichakas, Bahudakas, Hamsas and Paramahamsas. The second is superior to the first, the third to the second, and the fourth to the third. There is nothing superior to the Paramahamsa; nor is there anything inferior to him or beside him or before him. His is a condition that is divested of sorrow and happiness, that is auspicious and free from decrepitude and death and that knows no change.'

Uma said, 'You have described the dharma of the grihasta, that of mukti, and that upon the observances of the righteous is founded. These paths are exalted and exceedingly beneficial to the world of living beings. O you that know all about every dharma, I wish now to hear what is the high dharma of the Rishis. I always have a liking for those that dwell in asramas. The fragrance of the smoke of the libations of ghrita poured on the sacred fire pervades holy asramas and makes them so delightful. O Mahadeva, when I inhale this fragrance, my heart is always filled with such joy. O Mighty God, I have questions about the dharma of the ascetics. You know every nuance of all dharmas. Do you enlighten me, O God of gods, in detail, on this subject.'

The Blessed and Holy One said, 'I will tell about the most high and great dharma of the Rishis. By following that religion, O Auspicious Devi, the sages attain to success, through the severe tapasya that they practise. Most blessed one, do you hear from the beginning what the duties are of

those righteous Rishis who are conversant with every dharma and that are known by the name of Phenapas.

The Pitamaha Brahma, during the days he devoted to the observance of tapa, drank some amrita in the form of water. That water had flowed in heaven from a great sacrifice. The froth of that water is most auspicious and because of Brahma's having drunk it, it partook of his own nature. Those Rishis that subsist upon the measure of froth that thus issued from the pavitra jala are called Phenapas, froth-eaters. Even this is the vyavahara of those Shuddhatman Rishis, O devi of tapodhana.

Listen now and I will you who the Balakhilyas are. The Balakhilyas are ascetics that have won success through their penances. They dwell in the disc of the sun. Adopting the means of subsistence of birds, those Rishis, knowers of every ritual and way of dharma, live by the Unchha vrata. Their attire consists of deer-skins or barks of trees. Freed from every pair of opposites, joy and sorrow, pleasure and pain and the rest, the Balakhilyas walk in this path of righteousness.

They are as big as a digit of the thumb. Distributed into various classes, each class lives in the practice of the duties assigned to it. They desire only to perform tapa. High, indeed, is the punya they win through their righteous conduct. They are regarded as having attained to equality with the gods and exist for the accomplishment of the purposes of the gods. Having burnt away all their sins by severe penance, they blaze forth in effulgence, illuminating all the points of the compass.

Others, called Chakracharas, are endowed with purified souls and devoted to the practice of compassion. Righteous in their conduct and possessed of great sanctity, they live in the world of Soma. Thus dwelling near enough to the region of the Pitris, they live by drinking the rays of Soma. There are others called Samprakshalas and Asmkuttas and Dantolukhalas. These live near the Soma-drinking deities and others that drink flames of fire. With their wives, and with passions under complete control, they too subsist upon the rays of Soma. They pour libations of ghrita on the sacred fire, and adore the Pitris with the due rites. They also perform the best-known sacrifices. Even this is said to constitute their dharma.

The Rishi dharma, O goddess, is always observed by those who are homeless and who are free to rove through every realm including that of the gods. There are, again, other classes of Rishis, of whom I will tell you. Do

you listen. It is needful that they who observe the different dharma of the Rishis should subjugate their passions and know the Soul. Indeed, in my opinion, lust and wrath must be completely conquered. With corn acquired through the Unchha vrata, they should pour libations on the sacred fire, sitting on a fixed seat engaged the while in the yagna called Dharmaratri, the performance of the Soma yagna, acquisition of especial and arcane knowledge, the giving of sacrificial dakshina, which forms the fifth, the daily performance of yagnas, devotion to the worship of the Pitris and the Devas, hospitality towards all. Abstention from all luxurious food prepared from cow's milk, taking pleasure in tranquillity of heart, lying on bare rocks or the earth, devotion to yoga, eating herbs and leaves of trees, and subsisting upon fruits and roots and wind and water and moss, are some of the ways of the Rishis by which they attain to the end that belongs to free souls unsubdued by the world.

When the smoke has ceased to curl upwards from a house, when the husking machine has ceased to ply, when the hearth-fire has been extinguished, when all the inmates have eaten, when dishes are no longer carried from room to room, when mendicants have ceased to walk the streets, it is then that the man who is devoted to the religion of truth and peace of soul, wishing still for a guest but finding his desire unsatisfied, should eat whatever vighasa he may still find in the house. Through such conduct, one becomes a practiser of the Muni dharma.

One should not be arrogant, nor proud, nor cheerless and discontented; nor should one wonder at anything. One should behave equably towards friends and foes. Verily, he who is the foremost of all persons who know dharma should also be friendly towards all creatures.'"

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"Uma said, 'Forest recluses live in the most beautiful wild places, among the springs and fountains of rivers, in bowers by the sides of streams and rills, on hills and mountains, in woods and forests, and in sacred places full of fruits and roots. With concentrated dhyana and observant of vratas and niyamas, they dwell in such places. I want, O Sankara, to hear the sacred laws which they follow. These Munis, O God of all gods, depend for protection upon themselves alone.'

Maheswara said, 'Do you hear with dhyana what the duties are of vanaprasthas. Having listened to them with one mind, O goddess, do you set your heart upon dharma. Listen then to what should be the karmas of righteous hermits crowned with success, who keep rigid vows and follow stringent laws, and dwell in wild vanas.

Bathing thrice a day, worshipping the Pitris and the Devas, pouring libations on the sacred fire, performing those sacrifices and rites that go by the name of ishti homa, picking up the grains of nivara paddy, eating fruit and roots, and using oil pressed from inguda and castor-seeds are their karmas. Having gone through the practices of yoga and being crowned with ascetic success, and freed from lust and anger, they should seat themselves in the posture called Virasana. Indeed, they must live in such places where cowards never go.

Observing the excellent injunctions relating to yoga, sitting in summer in the midst of four fires on four sides with the sun overhead the fifth, practising what is called Manduka yoga, of the frog, and either always seated in Virasana, or lying on bare rocks or the earth, these men, with

hearts set upon dharma, must expose themselves to cold and water and fire. They subsist upon water or air or river moss. They use two pieces of stones only for husking their corn. Some of them use just their teeth. They do not keep utensils of any kind for provender. Some clothe themselves in rags and barks of trees or deer-skins. Even thus do they pass their lives for the measure of time allotted to them, according to the laws set forth in the scriptures.

Remaining in woods and forests, they wander within these places of untamed nature, live within them, and are always to be found within them. Indeed, these forest recluses enter into woods and forests and, after finding a guru, first live with him as his sishyas. The performance of the rites of homa is their duty, as also the observance of the five sacrifices. A meticulous observance of the rules about the division of time for the fivefold sacrifices as laid down in the Vedas, devotion to other sacrifices forming the eighth, the observance of the Chaturmasya, performance of the Paurnamasya, and still other homas and yagnas, and the performance of the nitya, the daily sacrifices, is the dharma of these men without wives, free from every attachment, and washed of every sin.

Indeed, thus must they live in the vana. The sruva, the sacrificial ladle, and the kamandalu water-vessel are their main wealth. They are always devoted to the three fires. Righteous in their conduct and adhering to the path of virtue, they attain to the highest end. These Munis, crowned with ascetic success and ever devoted to the religion of Truth, attain to the sacred region of Brahma or the eternal realm of Soma. O Auspicious Goddess, this briefly is the dharma followed by forest recluses.'

Uma said, 'Swami, Pasupati, O you who are worshipped by all beings, I want to hear what the dharma is of those Munis that are followers of the scriptures which deal with ascetic success. Do you tell it to me. Living in woods and forests, and well-accomplished in the scriptures of spiritual success, some amongst them live and do as they like, without being restrained by particular practices; others have wives. How, indeed, have their laws been laid down?'

Mahadeva said, 'O goddess, the shaving of the head and the wearing of ochre robes are the indications of those recluses that rove about in freedom; while the indications of those that dally with wives consist in passing their nights at home. Performing ablutions three times a day is the dharma of the unrestrained ones, while the homa with water and fruits from the

wilderness, belongs to the married recluses. Absorption, yoga dhyana, and adherence to those duties that constitute piety and that have been laid down as such in the shastras and the Vedas are some of the other duties prescribed for them. All the duties of which I have spoken to you before as they pertain to forest hermits, are also the dharmas of the married ones. Indeed, if those kartavyas are observed, they that observe them attain to the rewards that come from the severest tapasya.

Those forest Rishis that lead married lives should confine the gratification of their senses to their wives. By indulging in sexual congress with their wives at only those times when their seasons come, they conform to the laws that have been laid down for them. The dharma which these virtuous men are to follow is the same dharma that has been declared and is followed by the Rishis. With their hearts set upon the acquisition of righteousness, they must never pursue any other object of desire from unrestrained caprice.

That man who makes the gift to all creatures of an assurance of perfect harmlessness and innocence, freed as his soul then is from the stain of malice or violence, becomes endowed with dharma. Verily, he who shows compassion to all creatures, who adopts as a vow a show of perfect honesty towards all creatures, and who becomes himself the soul of all creatures, is then blessed with dharma. A bath in all the Vedas, and conduct which includes compassion and sincerity towards all creatures are looked upon as equal in punya; or, perhaps, the latter is a little distinguished above the other in merit.

Honesty, it has been said, is dharma; while crookedness is the reverse. That man who conducts himself with sincerity becomes naturally imbued with righteousness. The man who is always devoted to honesty of conduct, succeeds in attaining to a dwelling among the Devas. Hence, he who wishes to achieve the merit of righteousness should invest himself with honesty and sincerity.

Possessed of a forgiving disposition and of self-restraint, and with anger under complete subjection, one should transform oneself into an embodiment of dharma and become free from malice. Such a man, who becomes devoted, besides, to the discharge of all the duties of dharma, is indeed endowed with the merit of righteousness. Freed from torpor and procrastination, the pious man, who adheres to the path of dharma to the

best of his power, and becomes possessed of pure conduct, and who is venerable in years, comes to be regarded as equal to Brahman himself.'

Uma said, 'By what course, O Lord, do those Munis who are attached to their respective asramas and who own tapodhana, the wealth of penances, succeed in becoming endowed with great splendour? By what acts, again, do kings and princes, Kshatriyas of great wealth, and others who are poor, succeed in acquiring high rewards? By what karma, O Siva, do denizens of the forest succeed in attaining to that place which is eternal and in adorning their persons with celestial sandalwood paste? O Tryambaka of three eyes, O Tripurahara, destroyer of the triple city, do you answer this question of mine regarding tapasya by telling me everything in detail.'

The lustrous Mahadeva said, 'Those who keep the vratas of upavasa, fasts, and restrain their senses, who abstain from injury of any kind to any creature, and who practise truthfulness of speech, attain to success and, freed from every kind of evil, ascend into swarga and sport in felicity with the Gandharvas for their companions.

The Dharmatman who lies down in the attitude of Manduka yoga, and who properly and according to the law performs auspicious karmas after having taken diksha, lives in bliss in the next world in the company of the Nagas. That man who lives in the company of deer and subsists upon such grass and vegetables as fall from their mouths, and who has undergone the diksha and attends to the duties attached to it, succeeds in attaining to Amaravati, and the mansions of Indra.

The man who subsists upon the moss he gathers and the fallen leaves from trees that he picks up, and endures all the severities of cold, attains to an exalted place. The man who subsists upon either air or water, or fruits and roots, attains in the afterlife to the affluence that belongs to the Yakshas and sports in felicity in the company of diverse tribes of Apsaras.

Having practised for two and ten years, according to the rites laid down in the laws, the vow relating to the endurance of the five fires in the summer, one becomes in one's next life a king. That man who, having observed vratas with regard to food, practises tapasya for two and twelve years, carefully abstaining from all forbidden food, taken at the forbidden hours, becomes in his next life a ruler of the earth.

That man who sits and lies on the bare ground with the canopy of the firmament alone for his shelter, observes the course of dharmas that attach to diksha, and then casts off his body by renouncing all food, attains to great

felicity in Swargaloka. The rewards of one who sits and lies down upon the bare ground with the welkin alone for his shelter, are said to be excellent vahanas and shayanas, beds, and magnificent mansions possessed of the resplendence of the moon.

That man who, having subsisted upon the most frugal diet and observed diverse excellent vows, lives depending upon his own self and then casts off his body by abstaining from all food, succeeds in ascending into heaven and enjoying all its rewards. That man who, having lived in entire dependence upon his own self, observes for two and ten years the karmas that pertain to diksha, and at last casts off his body in the great ocean, succeeds in attaining to the realms of Varuna.

That man who, living in entire dependence upon himself observes the dharmas that attach to diksha for two and ten years, and pierces his own feet with a sharp stone, attains to the transports of the region that belongs to the Guhyakas. He who cultivates Atman with the help of Atman, who frees himself from the influence of all pairs of opposites—as heat and cold, joy and sorrow, and the rest—who is freed from every kind of attachment, and who mentally observes for two and ten years such a way of life after diksha, attains to swarga and enjoys every transport with the Devas as his companions. He who lives in entire dependence upon himself and observes for two and ten years the duties that attach to diksha and finally casts off his body in fire as an oblation to the gods, attains to the world of Brahma and is held in high respect there.

That regenerate man, O devi, who keeps his senses under subjugation, and, wishing to attain to dharma, sets his Atman upon the Atman, frees himself from the sense of ahamkara and sets out naked, digambara, without any covering for his body other than the sky, after the due observance of the duties of diksha for two and ten years, and after having consigned his sacred fire to a tree, walks along the path that belongs to Kshatriyas and lies down, when the need for lying down comes, in the attitude of heroes, and conducts himself always after the manner of heroes, certainly attains to the end that is reserved for great Kshatriyas. Such a man repairs to the eternal region of Sakra where he is crowned with the fruition of all his wishes and he sports in joy, his person decked with garlands of celestial flowers and perfumes. Indeed, that Dharmatman lives happily in swarga, with the gods for his companions. The Kshatriya, observant of the dharma of Kshatriyas devoted to that yoga which belongs to Kshatriyas, living in dharma, having

renounced everything, having undergone the diksha and subjugated his senses, and observing purity of both body and mind, is sure to attain to the path which is reserved for Kshatriyas. Eternal regions of happiness are his. Riding in a vimana that moves at the will of the rider, he ranges through all those happy realms as he pleases. Indeed, dwelling in the world of Sakra, that blessed one always sports in joy, free from every sorrow and disaster.'

CANTO 143

Uma said, 'Swami, O you who gouged out the eyes of Bhaga and pulled out the teeth of Pushan, O destroyer of the sacrifice of Daksha, O three-eyed Lord, I have another great query. In days of yore, the Self-born One created the four varnas. Through what sins does a Vaisya become a Sudra? Through what does a Kshatriya become a Vaisya and a Brahmana a Kshatriya? By what means may such devolution of castes be prevented? Through what karma is a Brahmana born into the Sudra varna in his next life? Through what, O puissant Mahadeva, does a Kshatriya descend to being a Sudra? O sinless one, O Lord of all created beings, do you, O illustrious one, answer this question of mine. How, again, can the three other varnas naturally succeed in attaining to Brahmanatva, the status of a Brahmana?'

The radiant Siva said, 'Brahmanatva, O devi, is most difficult to attain. O auspicious Uma, one becomes a Brahmana through original creation or birth. After the same manner the Kshatriya, the Vaisya and the Sudra, all become so through original creation. He, however, that is born a Brahmana falls away from his status through his own evil actions. Hence, the Brahmana, after having attained to the status of the first order, should always protect it. If a Kshatriya or Vaisya lives in the svadharma of the Brahmana, after the manner of a Brahmana he becomes a Brahmana in his next life.

That Brahmana who abandons the dharma of his order to follow those of the Kshatriya, is regarded as one that has fallen away from being a Brahmana and has become a Kshatriya. That Brahmana of little

understanding, who, impelled by greed and folly, follows the dharma of Vaisyas, forgetful of his Brahmanatva that is so difficult to attain, comes to be regarded as a Vaisya. Similarly, one that is a Vaisya by birth may, by following the ways of a Sudra, become a Sudra.

Indeed, a Brahmana, falling away from his svadharma may devolve to becoming even a Sudra, Such a Brahmana, falling away from the varna of his birth and turned out of it, without attaining to the realm of Brahma, which is his goal if he duly observes his own duties, sinks into naraka and in his next birth is born as a Sudra. A highly blessed Kshatriya or a Vaisya, who abandons his svadharma, and follows the dharma ordained for the Sudra, falls away from his own varna and becomes a person of mixed caste.

It is in this way that a Brahmana, a Kshatriya, or a Vaisya sinks into becoming a Sudra. That man who has attained to clarity of vision through the practice of his svadharma, who is endowed with gyana and vigyana, who is pure in body and mind, who is conversant with every duty and devoted to the practice of all his own natural duties, is sure to enjoy the rewards of righteousness. I will recite for you, O goddess, something that Brahma the Self-born declared on this subject.

Those that are righteous and desirous of acquiring punya always pursue with firmness the culture of the Soul. The food that comes from cruel and fierce persons is forbidden. So also is the food cooked to serve a large number of men. The same is said of the food cooked for the first sraddha of a dead person. So also is the food that is stained in consequence of the common impurities and also the food that is given by a Sudra. These should never be eaten by a Brahmana at any time.

The food of a Sudra, O devi, the Mahatman Devas ever censure. Even this, I believe, is the law pronounced by the Grandsire with his own mouth. If a Brahmana, who has kindled the sacred fire and who performs sacrifices, were to die with any portion of a Sudra's food remaining undigested in his stomach, he is certain to born in his next life as a Sudra, for the undigested food in his body makes him fall away from Brahmanatva. This Brahmana, in his next life, is invested with the status of that varna whose food he eats through his life or with the undigested portion of whose food in his stomach he breathes his last.

That man who, having attained to the auspicious status of a Brahmana which is so difficult to have, disregards it and eats forbidden food, surely falls away from his high birth. That Brahmana who drinks alcohol, who

becomes guilty of Brahmahatya or is vile and base in his ways, or a thief, or who breaks his vows, or is impure, or unmindful of his Vedic studies, or otherwise sinful, or greedy, or guilty of cunning or cheating, or who does not keep vratas, or who marries a Sudra woman, or who derives his subsistence by pandering to the lusts of other people, or who sells the Soma plant, or who serves a person of a varna beneath his, falls away from his Brahmanatva. The Brahmana who violates the bed of his preceptor, or who cherishes malice towards him, or who takes pleasure in speaking ill of him, falls away from being a Brahmana even if he be conversant with Brahma himself.

Through punya karma, again, O Parvati, a Sudra becomes a Brahmana, and a Vaisya becomes a Kshatriya. The Sudra should perform all the duties enjoined for him, properly and according to the law. He should always wait, with obedience and humility, upon persons of the three other varnas and serve them heedfully. Always adhering to the path of dharma, the Sudra should do all this cheerfully. He should honour the Devas and the Dvijas. He should honour the vow of hospitality to all that come to him. With senses firmly restrained and becoming abstemious in food, he should never approach his wife except in her season. He should always seek out such men that are holy and pure. As for food, he should eat the vighasa which remains after all others have eaten. If, indeed, the Sudra desires to be a Vaisya in his next life, he should also abstain from the meat of animals not slain in sacrifices.

If a Vaisya wishes to be a Brahmana in his next life, he must be truthful in speech, and free from pride or arrogance. He should rise above all the pairs of opposites—heat and cold, joy and sorrow, and the rest. He should observe the dharma of peace and tranquillity. He should worship the Devas in sacrifices, attend with devotion to the study and recitation of the Vedas, and purify himself in body and mind. He must keep his senses under subjection, honour Brahmanas and seek the welfare of all the varnas. Leading the life of a grihasta, and eating only twice a day at the prescribed hours, he should satisfy his hunger with only vighasa which remains after all the members of his family, his dependants and guests been fed. He should be frugal in what he eats, and perform nishkama karma, always acting without being impelled by the desire for reward. He should be free from egotism.

He should adore the Devas in the agnihotra and pour libations according to the law. Observing the dharma of atithya, hospitality towards all, he should unvaryingly eat only vighasa, the food that remains after serving those for whom it has been cooked. He should, according to the law, worship the three fires. Such a Vaisya of pure vyavahara is born in his next life into a high Kshatriya family.

If after having been born as a Kshatriya, a Vaisya goes through the usual rites of purification, and is invested with the sacred thread, and betakes himself to the observance of vratas, he becomes, in his next life, an honoured Brahmana. Indeed, after his birth as a Kshatriya, he should give dana in plenty, adore the gods in great sacrifices with plentiful dakshinas, study the Vedas, and always seeking to attain to swarga worship the three fires.

He should intercede to dispel the sorrows of the distressed, and must always righteously cherish and protect his subjects that own his sway. He must be truthful, and perform all karmas that have truth in them, and seek happiness in such conduct. He should award punishments that are righteous, without setting aside neeti danda, the rod of chastisement, for good. He should induce men to do righteous deeds. Guided by considerations of policy in the matter of swaying his people, he should take a sixth of the produce of the fields. He should never indulge in excessive sexual pleasure, but live cheerfully and in independence, always with the vigyana of artha, the science of wealth.

Of righteous soul, he should seek his wife only in her season. He should always keep fasts, with his soul under firm control, devote himself to the study of the Vedas, and be chaste in body and mind. He should sleep on blades of kusa grass spread out in his fire chamber. He should pursue the way of dharma, artha and kama, and be always serene and cheerful.

To Sudras who come asking for food, he should always reply that it is ready. He should never wish for anything from motives of gain or pleasure. He should worship the Pitris and Devas and Atithis. In his own house he must live the life of a sannyasi. He should duly worship the Devas in his agnihotra, morning, noon and evening, the three sandhyas of every day, by pouring libations in accord with the law.

With his face turned towards the enemy, he should gladly cast off his life and prana in battles fought for the weal of kine and Brahmanas. Or he may enter the triple fires sanctified with mantras and quit his body.

By pursuing this pravritti, he will be born in his next life as a Brahmana. Endowed with gyana and vigyana, purified from all dross, and fully knowing the Vedas, a pious Kshatriya, through his own actions, becomes a Brahmana. It is with the help of such karma, O goddess, that one who has sprung from a lower varna, a Sudra, can become a Brahmana refined of all stains and possessed of Vedic lore. A Brahmana, when he becomes vile and evil in conduct and observes no distinction with regard to food, falls away from Brahmanatva and becomes a Sudra. Even a Sudra, O devi, who has purified his soul by punya karmas and that has subdued all his senses, deserves to be waited upon and served with reverence even as a Brahmana. This has been said by the Self-born Brahma himself.

When a pious nature and pious deeds are noticeable in even a Sudra, he should, in my opinion, be held superior to a man of the three higher orders. Neither birth, nor the purificatory rites, nor learning, nor offspring, can be regarded as grounds for conferring upon a man the status of a Dvija. Verily, vyavahara, conduct, is the only ground. All Brahmanas in this world are Brahmanas in consequence of conduct. A Sudra, if he is established in good conduct, must be regarded as being possessed of the status of a Brahmana. The condition of Brahmanatva, auspicious Parvati, is equal wherever, in whomsoever, it truly exists. This is my firm opinion.

He, indeed, is a Brahmana in whom Brahmanatva exists—that condition which is bereft of attributes and which has no sin or stain attached to it. The boon-giving Brahma, when he created all the creatures, himself said that the distribution of human beings into the four varnas dependent on birth is only for common identification

The Brahmana is a great kshetra in this world—a field with feet, for it moves from place to place. He who plants seeds in that field, O beautiful devi, reaps the harvest in the next world. That Brahmana who wishes his own weal should always live upon vighasa. He should always adhere to the path of dharma. Indeed, he should tread the path that belongs to Brahma. He should live engaged in the study of the Samhitas and, remaining at home, discharge all the duties of a grihasta. He must always devote himself to the study of the Vedas, but he should never derive the means of livelihood from such study. That Brahmana who always conducts himself thus, staying always on the narrow path of dharma, worshipping his sacred fire, and engaged in the study of the Vedas, is truly regarded as Brahma himself.

Once gained, the status of a Brahmana must always be protected with care, O you of sweet smiles, by avoiding the taint of contact with those born into inferior orders, and by abstaining from the acceptance of dana.

I have thus revealed you a great mystery—the manner in which a Sudra may become a Brahmana, or that by which a Brahmana falls away from his own pure condition and becomes a Sudra.'"

CANTO 144

"Uma said, 'Swami, Lord of all beings, O you who are worshipped by the Devas and Asuras equally, tell me what are the duties and the derelictions of men. Indeed, O puissant one, resolve all my doubts. It is by these three—thought, word and deed—that men become bound. It is by the same three that they are set free from those bonds. By pursuing what conduct, O Mahadeva, indeed, through what manner of karma, through what behaviour and attributes and speech, do men succeed in attaining to swarga?'

The Devadeva said, 'Devi, you well know the true import of dharma. You are ever devoted to righteousness and self-restraint. The question you have asked me is fraught with the welfare of all creatures. It enhances the intelligence of all. Do you, therefore, listen to the answer. Those that are devoted to the Satya dharma, the religion of Truth, that are righteous and without the indications of the several asramas of life, and who enjoy the wealth earned by righteous means, succeed in attaining to swarga. Those men that are free from all doubts, that are possessed of omniscience, and that have the transcendent vision to see all things, are never shackled by either punya or paapa, virtue or sin. Men that are free from all attachments can never be bound by the chains of karma. They who never cause any injury to anyone, in thought, word or deed, and who never attach themselves to anything, can never be bound by karma. They who never take the life of any creature, who are pious in conduct, who have compassion, who regard friends and foes in an equal light and who are self-restrained, can never be bound by karma.

Men that are imbued with compassion towards all beings, who succeed in inspiring the confidence and faith of all living creatures, and that have cast off malice, succeed in attaining swarga. Men who have no desire to appropriate what belongs to others, who keep themselves aloof from the wives of others, and that enjoy only such wealth as has been earned by righteous means, succeed in attaining to swarga.

Men who behave towards the wives of others as towards their own mothers and sisters and daughters, succeed in attaining swarga. Men that abstain from taking what belongs to others, that are perfectly contented with what they possess, and that live depending upon their own destiny, succeed in finding swarga for themselves. Men who always shut their very eyes against association with other men's wives, who are masters of their senses, and devoted to righteous conduct, surely ascend into swarga.

Even this is the path created by the gods that the righteous should follow. This is the path, free from passion and aversion, laid down for men of dharma to follow. Men who are devoted to their own wives and who seek them only in their seasons, and who turn themselves away from indulgence in other sexual indulgence, succeed in attaining to swarga. Conduct marked by dana and tapa, and characterised by dharma of deeds, and purity of both body and heart, do the wise adopt in order to increase their punya or to earn their means of livelihood. Those who wish to enter into Swargaloka follow this path and not any other.'

Uma said, 'Tell me, O illustrious Lord, O sinless Pasupati, what are the words by which one is bound and what are they by uttering which one is liberated from one's bonds?'

Maheswara said, 'Men who never lie either for themselves or for others, or in jest or to provoke laughter, succeed in attaining swarga. They who never lie to earn their living or to garner merit, or through mere caprice, succeed in attaining swarga. They who speak words that are eloquent, pleasing and faultless, and who welcome all whom they meet with sincerity, succeed in finding heaven. They who never utter words that are harsh, bitter and cruel, and who are free from deceitfulness and evil of every kind, succeed in finding swarga. Men who never speak deceitfully, or through what they say cause a breach between friends, and who always speak the truth and what promotes good feelings, succeed in finding heaven.

Men who avoid harsh words and abstain from altercations, who are impartial in their behaviour to all creatures, and who have subjugated their

souls, succeed in rising into swarga. They who abstain from evil talk or sinful converse, who avoid hurtful, even disagreeable talk, and who speak such words as are auspicious and agreeable, succeed in rising into swarga. They who never speak in anger, words as wound the hearts of others, and who, even when infuriated, speak only peacefully and agreeably, succeed in attaining heaven.

The dharma, O goddess, which pertains to speech, must men always follow, for it is auspicious and characterised by truth. They that are possessed of wisdom should always avoid asatya, untruth.'

Uma said, 'Do you tell me, O Devadeva, Pinakapani, O you who are most highly blessed, what the thoughts are by which a person becomes darkly bound.'

Maheswara said, 'Endowed with the punya that arises from pure thoughts, O devi, one goes into swarga. Listen to me, O auspicious one, as I tell you what those deeds of the mind are. Listen also to me, O you of the exquisite face, how an ill-regulated mind is enshackled by wild and evil thoughts.

Those men who do not think to take what belongs to others, even when they see it lying in a forest, succeed in finding heaven. Men who care not to have for themselves what belongs to others even when they see it lying in a deserted house or village, ascend into Swargaloka. Men that do not even think of having for themselves the wives of others, not when they see them in deserted places and under the influence of desire, succeed in attaining to heaven. Men who, meeting with friends or foes, behave in the same amiable way towards all, succeed in entering heaven.

Men that are possessed of learning and compassion, that are pure in body and mind, that are firm in their adherence to truth, and that are contented with what belongs to them, find swarga for themselves. Men who bear no ill-will to any creature, who do not feel in need to labour for their livelihood, who bear friendly hearts towards all beings, and entertain compassion towards all, succeed in attaining heaven.

Men who are imbued with faith, that have compassion, that are holy, that seek the company of holy men, and know well the distinctions between right and wrong, find heaven for themselves. Men, O goddess, that know clearly what the consequences are of good and evil deeds, succeed in attaining to swarga. Men who are just in all their dealings, who are endowed with all worthy accomplishments, that are devoted to the Devas

and the Brahmanas, and that are endued with perseverance in the performance of good deeds, succeed in ascending to heaven.

All these men, O devi, succeed in attaining to swarga through the punya of their karma. Tell me, what else do you wish to hear?'

Uma said, 'I have a question, O Maheswara, connected with Manavas, human beings. I beg you, explain it to me carefully. By what actions does a man succeed, all mighty Lord, in acquiring a long life? Through what penances also does a man acquire a long life? By what deeds does a man become short-lived on earth? O you that are perfectly stainless, tell me what the consequences are of different actions in the matter of bestowing a long or a short life on the doer.

Some men are seen to be possessed of great good fortune and some weighed down with misfortune. Some are of noble birth while others of base birth. Some are of such coarse and repulsive features that they might be made of wood, while others are of very fine and handsome features even from the first sight. Some appear to be without wisdom while others are possessed of it. Some, again, are seen blessed with high intelligence and wisdom, both, enlightened by Buddhi and gyana. Some have to endure little pain, while others there are who are stricken by heavy calamities.

Even such diverse conditions are seen among Manavas. O Lustrous Lord, tell me the reason for all this.'

The God of gods said, 'Verily, O devi, I will tell you about the manifestation of the fruits of karma. It is through the laws of that manifestation that all human beings in this world enjoy or endure the consequences of their actions.

The man who assumes a fierce aspect to take the lives of other creatures, who arms himself with stout sticks to injure other creatures, who is seen with weapons raised, who kills living creatures without mercy, who always causes agitation to living beings, who refuses to grant protection to even worms and ants, who is full of cruelty—such a man sinks into naraka.

The one who has an opposite disposition to this, who is righteous in his deeds, is born as a handsome man. The man who is savage and cruel, goes to terrible hell, while he that is merciful and compassionate finds blissful heaven.

The man who goes into hell has to endure excruciating misery and torments. One who, having plunged into naraka, rises therefrom, is born as a man with a short life. The man who is addicted to violence and killing, O

devi, becomes, through his sinful deeds, liable to destruction. Such a one becomes abominable to all creatures and short-lived.

That man who belongs to what is called the Sweta varna, the white class, who abstains from the slaughter of living creatures, who has put away from him all weapons, who never inflicts any pain or punishment on anybody, who never injures any creature, who never causes anyone else to kill living creatures for him, who never kills or strikes even when struck or attempted to be slain himself, who never sanctions or approves a slaughter, who is invested with compassion towards all creatures, who behaves towards all others as towards his own self—such a superior man, O devi, succeeds in attaining to the status of a Deva. Filled with joy, he enjoys diverse kinds of luxurious raptures.

If such a one is ever born in the world of men, he is long-lived and enjoys great happiness. Even this is the way of those that are of righteous conduct and righteous deeds and hence blessed with longevity, the way that was indicated by the Self-born Brahma himself and which is characterised by abstaining from the killing of living creatures.'"

CANTO 145

"Uma said, 'Through what disposition, what conduct, what acts, and what charity, does a man succeed in attaining to heaven?'

Maheswara said, 'He who is endowed with a liberal disposition, who honours Brahmanas and treats them with hospitality, who makes gifts of food and drink, clothes and other articles of enjoyment to the destitute, the blind and the distressed, who makes gifts of houses, erects halls for public use, digs wells, constructs shelters whence pure and cool water is made available during the hot months to thirsty travellers, excavates tanks, makes arrangements for the free distribution of gifts every day, gives to all seekers what each solicits, who makes gifts of seats and beds and conveyances, wealth, ornaments and gemstones, homes, all kinds of grain, kine, fields, and women—verily, he who always makes these gifts with a cheerful heart, becomes a denizen, O goddess, of swarga. He resides there for a long time, enjoying a myriad of supernal pleasures and joys.

Passing his time happily in the company of the Apsaras, he dallies in the woods of Nandana and other enchanted places. After the exhaustion of his punya, he falls again from heaven and takes his birth in the order of humanity, in a family possessed of wealth in abundance and that has a large command of every item of enjoyment. In that life he is able to gratify all his wishes and appetites. Indeed, he is blessed with affluence of every kind and a well-filled treasury. The Svayambhuva Brahma himself declared it in days of old that it is even such souls, O devi, that become highly blessed and possessed of liberal natures and handsome forms and features.

There are others, O Parvati, that are incapable of giving charity or gifts of any kind. Endowed with small minds, little understanding, they cannot make gifts even when they own abundant wealth and are solicited by deserving Brahmanas. Seeing the destitute, the blind, the distressed and mendicants, and even guests arrived at their homes, such men, always filled only with the desire to satisfy their own taste and appetite, turn away, yes, even when expressly solicited by the truly needy. They never give wealth or clothes, or food, gold, or kine, or anything at all. Such men who are disinclined to relieve the distress of others, who are full of greed, who have no faith in the scriptures, and who never give dana—verily, these men of little understanding must perforce sink down into hell.

In the course of time, when their sufferings in naraka come to an end, they are born in the order of humanity, in families that are entirely impoverished. Always suffering from hunger and thirst, excluded from all noble and decent society, hopeless of ever enjoying themselves, they lead lives of utter wretchedness. Born into families that are without all things of pleasure, these men never enjoy the good things of the world.

Indeed, O Uma, it is through their own deeds that men and women become wretched and poor. There are others who are full of arrogance and pride caused by the possession of riches. Those senseless wretches never offer seats to those that deserve to be seated. Having little understanding, they do not respect or honour them that deserve both. Nor do they give padya, water to wash their feet, to those to whom it should be given. Indeed, they do not honour, agreeably to the laws, with offerings of the arghya, such as deserve to be honoured therewith. They do not offer water to wash their mouths to such as deserve to have that honour. They do not treat their very preceptors, when these arrive at their homes, in the manner in which gurus should be treated.

Living in greed, lust and arrogance, they refuse to treat their elders and aged and wise men with love and affection, even insulting those that should be honoured and asserting their superiority over them without showing reverence and humility. Such men, O Goddess, sink into hell. When their sufferings come to an end after a long course of years, they rise from naraka, and are born into the order of humans, in low and wretched families. Indeed, they who humiliate their preceptors and elders, have to take their birth in such castes as those of Swapakas and Pukkasas who are exceedingly vile and bereft of intelligence.

He who is not arrogant or filled with pride, who is a worshipper of the Devas and Brahmanas, who enjoys the respect of the world, who bows to everyone that deserves his reverence, who speaks kind and sweet words, who benefits persons of all varnas, who is always devoted to the good of all beings, who does not feel aversion for anybody, who is soft-spoken, who is an utterer of agreeable and soothing words, who gives way to one that deserves to have way, who adores his preceptors in the manner in which preceptors deserve to be adored, who welcomes all creatures with proper courtesy, who does not bear ill-will towards any creature, who lives worshipping elders and guests with such reverence as they deserve, who is ever bent upon having as many guests as possible, and who worships all who honour his home with their presence, succeeds, O devi, in finding swarga.

Upon the exhaustion of his merit, he is born among men again, into a high and most respectable family. In that life, he is possessed of all enjoyments in abundance and jewellery and gems and every other kind of wealth in profusion. He gives to deserving persons what they deserve. He is devoted to the observance of every duty and every act of righteousness. Honoured by all creatures and receiving their reverence, he obtains the fruits of his own karma. Even such a one acquires a high lineage and birth in this world.

This that I have said to you was declared by Brahma, the Ordainer himself, in days of old. That man who is fierce in conduct, who inspires terror in all creatures, who injures other beings with his hands or feet, or ropes or sticks, or bricks or clods of hard clay, or other means of wounding and causing pain, O loveliest one, who practises diverse kinds of deceit even to kill living creatures or to vex them, who pursues animals in the hunt and causes them to tremble in fear—verily, that man who conducts himself in this way is certain to sink into hell. If in the course of time, he is born again among humans, he is born into a low and wretched race or family that is afflicted with hardships and impediments of every kind on every side. He becomes an object of aversion to all the world. Wretched among men, he becomes so through his own actions.

Another, who is possessed of compassion, casts his equal eye on all creatures. Blessed with a kind and friendly vision, behaving towards all creatures as if he were their father, divested of every hostile feeling, with all his passions under complete control, he never vexes any creature and never

inspires them with fear with any means in his control. He inspires the confidence of all beings. He never afflicts any creature with either ropes or clubs, or stones or weapons of any kind. His deeds are never fierce or cruel, and he is full of kindness. One who is given to such practices and conduct certainly attains to swarga.

There he lives like a god in a celestial mansion abounding in every comfort. If, upon the exhaustion of his merit, he has to be born among men, he is born as a man that has never to face difficulties or hardships of any kind or to encounter any fear. Indeed, he enjoys great happiness in the world as well. Possessed of felicity, without the obligation of undergoing distressing labour for his living, he lives free from every kind of anxiety. Even this, O goddess, is the path of the righteous. In it there are no obstacles or afflictions.'

Uma said, 'In the world some men are seen to be well-versed in inferences and the premises leading to them. Indeed, they are possessed of gyana and vigyana, knowledge and science, have many children, and are blessed with learning and wisdom. Others, O Lord, are without wisdom, science and knowledge, and are full of folly. Through what particular actions does a person become wise? By what acts, again, does one become possessed of little wisdom and distorted vision? Do you dispel this doubt of mine, O you who are the greatest knower of dharma. Others there are, O Siva, who are blind from the moment of their birth. Yet others are that diseased and otherwise afflicted or impotent. Do you, Mahadeva, tell me the reason for this.'

Maheswara said, 'Those men that always enquire about what is for their weal and what is to their detriment, Brahmanas learned in the Vedas, crowned with success, and conversant with all duties, who avoid all kinds of evil deeds and do only what is righteous and good, find swarga after they depart this world and enjoy great joy as long as they live here. Upon the exhaustion of their punya, when they are born among humans, they are born as men of great intelligence. Every kind of felicity and auspiciousness becomes theirs because of that Buddhi with which they are born.

Men of foolish minds, who cast lustful gazes upon the wives of other men, are born cursed with blindness due to that sin of theirs. Those men who, impelled by desire in their hearts, cast their eyes on naked women, those men of vile deeds take birth in this world to pass their whole lives in one continuous disease. Those foolish and wicked men who indulge in

sexual congress with women of varnas different from their own, are cursed to be born impotent in their next lives. Men who cause animals to be slain, and those who violate the beds of their preceptors, and those who are promiscuous, are born in their next lives as men without virility.'

Uma said, 'What karma, O Maheswara, is flawed, and what acts are faultless? What, indeed, are those karmas by doing which a man succeeds in attaining to his highest good?'

Maheswara said, 'That man who wants to know what dharma is, and who wishes to acquire prominent virtues and accomplishments, and who always puts questions to Brahmanas with a view to discover the path that leads to his highest weal, succeeds in attaining to swarga. If, after exhaustion of his merit, he is born among men, he is blessed with great intelligence and memory and deep wisdom. This, O goddess, is the conduct that the righteous follow and which is full of great benefits. I have told you this for the good of all Manavas.'

Uma said, 'There are men who hate dharma and who have little understanding. They never wish to even approach Brahmanas who know the Vedas. There are others who are observant of vratas and who are devoted to performing sraddhas. Others, again, are devoid of all vows. They are unmindful of observance and are like Rakshasas in their ways. Some there are who are devoted to the performance of sacrifices and some who are unmindful of the homa. Through the consequences of what karma do men become possessed of these different natures?'

Maheswara said, 'Through the Vedas, the limits have been assigned to all the pravritti of Manushyas. Those men that conduct themselves according to the authority of the Vedas, are seen in their next lives to become devoted to the observance of vows. Those men, however, who having become subject to the sway of folly take adharma to be dharma, become without holiness, transgress all restraints, and come to be regarded as Brahmarakshasas. Indeed, it is these men that become unmindful of the homa, that never utter the vashat and other sacred mantras, and become known as the lowest and vilest of men. Thus, O devi, have I explained to you the entire ocean of dharma in respect of Manavas, for the sake of removing your doubts, and not omitting the sins of which they become guilty.'"

CANTO 146

"Narada said, 'Having said all this, the powerful Mahadeva himself became desirous of listening to what his beloved consort, the devi Uma, seated beside him, could tell him and she was inclined to satisfy his desire.'

Mahadeva said, 'You, O devi, know well what Supreme is and what is not. You know all dharma, O you that love to dwell in the asramas of Rishis. You are imbued with every virtue, O you of beautiful brows and hair ending in the fairest curls, O Hymavati, daughter of the king of mountains. You are skilled in all things. You are endowed with self-restraint and you look impartially upon all creatures. Divested of all ego, you are devoted to the practice of every dharma. O you of beautiful features, I wish to ask you something, and I wish that you discourse to me on that subject.

Savitri is the chaste wife of Brahma. The chaste Sachi is the wife of Indra. Dhumrorna is the wife of Markandeya, and Riddhi of Vaisravana. Varuna has Gauri for his consort, and Surya has Suvarchala. Rohini is the chaste wife of Sasin, and Swaha of Vibhavasu. And Kasyapa has Aditi. All these regard their husbands as their gods.

You have, O devi, conversed and associated with all of them. It is for this reason, O you who know all dharma, that I want to ask you about the kartavyas of women, and because everything you say is consistent with dharma. I want to hear you discourse on this subject from the beginning. You practise all the duties of dharma with me. Your conduct is exactly like mine, and the vows you observe are the same that I keep. Your power and energy are equal to mine, and you have undergone the austerest penances.

The subject, when discoursed upon by you, will become invested with great punya. Indeed, that discourse will then become scripture and the authority in the world. Women, in special, are the highest refuge of women. O you of beautiful hips, among human beings the pravritti which you lay down will be followed from generation to generation.

Half of my body is half your body. You are always engaged in doing the work of the Devas, and it is you that are the cause of the peopling of the earth. O auspicious goddess, you do for certain know all the eternal duties of women. Do you, therefore, tell me in detail what the dharmas are of your sex.'

Uma said, 'Swami, Lord of all created things, source of all that is past, present and in the future, it is through your grace that the words that I speak arise in my mind. All these rivers that are of my sex, Devadeva, flowing with the waters of all the tirthas, approach your presence to enable you to perform your ablutions in them. After consulting them, I will speak upon the subject you have asked about, in due order.

That man who, though mighty and able, is still free from egotism, is rightly called a purusha. As regards woman, Lord of all beings, she follows those of her sex. By consulting these foremost of rivers shall I honour them. The sacred Saraswati is the foremost of rivers. She courses towards the ocean and is truly the first of all sacred streams. Vipasa also here, and Vitasta, and Chandrabhaga, and Iravati, and Satadru, and the Devika river, and Kausiki, and Gomati. And this celestial river who has in her all the sacred tirthas, the devi Ganga, who having her font in swarga has descended on the earth and is the greatest and best of all sacred streams.'

Having said this, the consort of that God of gods smilingly addressed all those river goddesses. The devi Uma, devoted to the performance of every dharma, questioned those sacred rivers about the dharma of women, for verily, those best of rivers, having Ganga for their first, are all conversant with the duties of women.'

Uma said, 'The illustrious Siva has asked a question about the dharma of women. I wish to answer Sankara after having consulted with you. I do not see any branch of knowledge on earth or heaven that can be mastered by anyone without your help. You rivers that flow towards the ocean, it is for this that I seek your opinions.'

Thus were those greatest of rivers, all of whom were auspicious and most sacred, questioned by Siva's consort. Then the celestial Ganga, who

worshipped the daughter of the prince of mountains in return, was chosen to answer the question. For, indeed, she of sweet smiles is held as swelling with diverse kinds of understanding and deeply knowing of the dharma of women. The sacred river, who can dispel all fear of sin, who is possessed of humility because of her intelligence, who is well acquainted with every dharma, and enriched with an intelligence of unequalled comprehensiveness, replied thus to Uma.

Ganga said, 'Devi, you are always devoted to the performance of every dharma. You have shown me your favour by questioning me. O sinless one, you are honoured by all the universe, yet you ask me that am just a river. I believe that one who, though entirely competent to discourse on any subject, yet asks another, or who pays a graceful tribute to another, certainly deserves to be regarded as a Mahatman. Such a one deserves to be called learned and wise. Such a one never falls into disgrace who consults such others as are endued with gyana and vigyana, and as are knowing of vastus, premises, and anumanas, inferences. By speaking in the midst of an assembly, relying upon his own powers alone and without consulting with others, a proud man, even when endowed with intelligence finds himself uttering only words of weak import.

You are possessed of spiritual insight; you are the foremost of all those that dwell in swarga. You have arisen here accompanied by diverse kinds of exalted punya. You, devi Uma, are absolutely competent to discourse on the dharma of women.'

In this way, the goddess Uma was worshipped by Ganga and honoured with the ascription of many high merits. Thus praised, the beautiful goddess then began to discourse upon all the duties of women in full.

Uma said, 'I shall, according to the law, speak on the subject of women's dharma as far as it is known to me. Do you all listen with attention. The dharma of women arises as created at the outset by kinsmen during the rites of marriage. Indeed, a woman becomes, in the presence of the nuptial fire, the partner of her lord in the performance of all punya karmas. Possessed of a good disposition, blessed with sweet speech, sweet conduct and sweet features, and always looking at the face of her husband and deriving as much joy from it as she does from looking at the face of her child, the chaste woman who regulates her pravritti by observing the prescribed restraints, comes to be regarded as truly righteous in her conduct.

Listening with reverence to the dharma of married life as expounded in the scriptures, and accomplishing all those auspicious duties, the woman who regards dharma as the foremost of all objects of pursuit; who observes the same vows as her husband; who, adorned with chastity, looks upon her husband as a god; who waits upon and serves him as if he is a god; who surrenders her own will completely to that of her lord; who is calm and cheerful, who keeps excellent vratas; who is blessed with gracious and goodly features, and whose heart is so completely devoted to her husband that she never even thinks of any other man, is regarded as truly righteous in her conduct.

The wife who, even when addressed harshly and looked upon with angry eyes by her lord, presents a cheerful aspect to him, is said to be truly devoted to her husband. She who does not cast her eyes upon the moon or the sun or even a tree that has a masculine name, who is adored by her husband and who is possessed of beautiful features, is regarded as truly righteous. The woman who treats her husband with the affection which she shows towards her child, even when the husband happens to be poor or diseased or weak or worn out with the toil of travelling, is regarded as truly righteous in her conduct.

The woman who is endued with self-control, who has given birth to children, who serves her husband with devotion, and whose whole heart is devoted to him, is regarded as truly righteous in her conduct. The woman who waits upon and serves her lord with a cheerful heart, who indeed is always cheerful of heart, and who is possessed of humility, is regarded as truly righteous in her vyavahara. That woman who always supports her kinsmen and relatives by giving them food, and whose relish in gratifying her desires or for articles of enjoyment, or for the affluence of which she is mistress, or for the happiness with which she is surrounded, falls short of her relish for her husband, is regarded as truly righteous in her pravritti.

That woman who always takes pleasure in rising early, before dawn, who is devoted to the discharge of all her household duties, who always keeps her home clean, who anoints her home daily with cow-dung, who always attends to the domestic fire, who never neglects to make offerings of flowers and other auspicious things to the gods, who with her husband gratifies the deities and guests and all servants and dependants of the family with that share of food which is theirs by the law, and who always takes, according to the law, for herself, what food remains in the house only after

the needs have been met of the gods and guests and servants; who gratifies all who come in contact with her family and feeds them to their fill, succeeds in acquiring great punya.

That woman who is accomplished, who worships the feet of her father-in-law and mother-in-law, and who is always devoted to her father and mother, is regarded as possessed of tapodhana, ascetic wealth. That woman who supports with food Brahmanas that are weak and helpless, that are distressed or blind or destitute, comes to be regarded as entitled to share the punya of her husband. That woman who always observes, with a light heart, vows that are difficult of observance, whose heart is entirely devoted to her lord, and who always seeks the good of her lord, is regarded as entitled to share the punya of her husband.

Devotion to her lord is a woman's merit; it is her penance; it is her eternal heaven. Punya, tapasya, and swarga itself become hers who looks upon her husband as her all, and who, with perfect chastity, seeks to devote herself to her lord in all things. The husband is the god that women have. The husband is their friend; the husband is their highest refuge. Women have no refuge that can compare with their husbands, and no god that can compare with him. The husband's grace and heaven are equal in the estimation of a woman; or, if unequal, the inequality is trivial.

Maheswara, my Lord, I do not desire swarga itself if you are not satisfied with me. If the husband that is poor, or diseased or distressed or fallen among foes, or afflicted by a Brahmana's curse, were to command the wife to do something that is improper or unrighteous or that may lead to destruction of life itself, the wife should, without any hesitation, do it.

And so have I, Siva, my Lord and only God, expounded, at your command, what the dharma of women is. The woman who conducts herself in this way becomes entitled to a share of all the punya won by her husband.'

Narada continued, 'Thus addressed, Maheswara applauded the daughter of the king of mountains and then dismissed all those holy ones that had assembled there, together with his own ganas, his bhutas and pramathas. The diverse tribes of ghostly beings, as also all the embodied rivers, and the Gandharvas and Apsaras, all bowed their heads low to Mahadeva and returned to where they had all come from."

CANTO 147

"The Rishis said, 'Wielder of the Pinaka, gouger of the eyes of Bhaga, you that are worshipped by all the universe, we desire to hear the glory of Vasudeva.'

Maheswara said, 'Hari is superior to the Grandsire Brahma himself. He is the Eternal Purusha. Otherwise called Krishna, he is endowed with the splendour of gold, and shines with effulgence like a second sun. Possessed of ten arms, he is of infinite tejas, and is the slayer of the foes of the gods. Having a whorl, the srivatsa, on his breast, he has curly locks of hair on his head. He is worshipped by all the deities.

Brahma came from his navel. I have sprung from his head. All the stars and luminaries in the firmament have sprung from his hair. From the bristles on his body have sprung all the Devas and Asuras. From his body have come the Rishis as also all the eternal worlds. He is the abode of the Pitamaha and the abode of all the gods besides. He is the Creator of this whole earth, and he is the Lord of the three worlds. He is also the destroyer of all creatures, chala and achala. He is truly the foremost of all the gods. He is their master. He is the chastiser of all foes. He is omniscient. He exists in everything. He goes everywhere at will.

He is of universal extent, pervading as he does everything. He is the Supreme Soul. He is the mover of all the senses. He covers the universe. He is the Supreme Lord. There is nothing in the three worlds that is superior to him. He is eternal. He is Madhusudana, the slayer of Madhu, and is otherwise called Govinda. The giver of honours, he comes in human form and causes all the kings of the earth to be killed in battle, to achieve the

purposes of the Devas. If they are abandoned by him, the Devas are cannot accomplish their purposes on earth. Indeed, without having him as their Lord they cannot do anything. He is the Lord of all creatures and is adored by all the gods. Within the belly of this sovereign of the gods, who is ever devoted to the accomplishment of their purposes, of this One who is identical with Brahman and who is always the refuge of regenerate Rishis, dwells Brahma the Grandsire. Indeed, Brahma dwells happily in Hari's body which is his home. I myself, that am called Sarva, also dwell joyfully in that blissful abode which is Narayana. All the gods, as well, reside in perfect happiness in his body.

Endowed with great refulgence, he has eyes that resemble the petals of the lotus. Sri dwells within him and he dwells always in union with her. The bow called Saranga and the chakra called Sudarsana are his weapons, together with a sword. He has the enemy of the snakes, Garuda, on his standard. He is distinguished by immaculate pravritti, by purity of both body and mind, by self-restraint, by prowess, by energy, by the handsomest form, by being tall and of perfectly proportioned limbs, by patience, by sincerity, by affluence, by compassion, by excellence of form, and by might. He shines forth, endowed with all celestial weapons of wonderful form and craft.

He has yoga for his illusion. He is possessed of a thousand eyes. He is free from every stain or fault. He is high-minded. He is invested with heroism, virya, which he embodies. He is an object of pride with all his friends. He is dear to all his kinsmen and relatives and they are dear to him. He is forgiving. He is entirely free from pride or egotism. He is devoted to the Brahmanas and is their Lord. He dispels the fears of all afflicted with fear. He enhances the joys of all his friends. He is the refuge of all creatures.

He is ever engaged in protecting and cherishing the distressed. Possessed of a thorough knowledge of all the scriptures, and every kind of affluence, he is worshipped by all beings. Absolutely conversant with all dharma, he is a great benefactor of even enemies and fallen men when they seek his protection. The master of policy and indeed policy embodied, he is a Brahmavadi, an utterer of Brahman, and has all his senses under perfect control.

For doing good to the Devas, Govinda will be born in the race of the Mahatman Manu. Verily, endued with Mahabuddhi, he will be born into the

auspicious and righteous vamsa of that Prajapati. Manu will have a son named Anga. After Anga will come Antardhaman. From Antardhaman will spring Havirdhaman, that Lord of all creatures, free from every stain. Havirdhaman will have an illustrious son of the name of Rachinavarhi. He will have ten sons, with Prachetas the first. Prachetas will have a son named Daksha who will be regarded as a Prajapati. Daksha will beget a daughter who will be named Dakshayani.

From Dakshayani will spring Aditya, and from Aditya will spring Manu. From Manu will be born a daughter named Ila and a son named Sudyumna. Ila will have Budha for her husband, and from Budha will spring Pururavas. From Pururavas will come Ayu. From Ayu will spring Nahusha, and Nahusha will beget a son named Yayati. From Yayati will come a mighty son of the name of Yadu; Yadu will beget Kroshtri. Kroshtri will beget a great son to be named Vrijinivat. From Vrijinivat will come Ushadgu the unvanquished. Ushadgu will beget a son of the name of Chitraratha. Chitraratha will have a younger son of the name Sura.

Indeed, in the race of these mighty men, of tejas celebrated the world over, possessed of excellent conduct and diverse accomplishments, devoted to the performance of sacrifices and of pure karmas, in the pure race honoured by the Brahmanas, Sura will take his birth. He will be a great Kshatriya, endowed with untold energy, and possessed of great fame. Sura, that giver of honours, will beget a son, the perpetuator of his race, name Vasudeva, otherwise called Anakadundhubhi.

Vasudeva will have a son of the name of Vaasudeva. He will have four arms. He will be exceedingly liberal, and will honour the Brahmanas greatly. Identical with the Brahman, he will love the Brahmanas, and the Brahmanas will love him. That scion of Yadu's race will liberate a hundred great kings immured in the prisons of the ruler of the Magadhas, after vanquishing Jarasandha in his capital hidden among mountains.

Of untold energy and might, this Krishna will be rich with the jewellery and gems of all the rulers of the world. Indeed, in tejas he will be unrivalled on earth; possessed of great prowess, he will be the Lord of all kings of the world. Foremost among all the Surasenas, the puissant one, dwelling in Dwaraka, will rule and protect all the earth after vanquishing all her kings, for he will have the vigyana of polity.

Assembling together, do you all adore him, as you worship the Eternal Brahman, with speech, flower garlands and the best incense and perfumes.

He who wishes to see me or the Grandsire Brahma should first see the illustrious Krishna Vaasudeva of great puissance. If he is seen I am seen, as also the Pitamaha Brahma. There is no difference between us three. Know this, you Rishis of tapodhana!

With that person with whom the lotus-eyed Krishna becomes gratified, all the Devas with Brahma amongst them will also be pleased. That man who seeks the protection of Kesava will succeed in earning great achievements and victory and heaven itself. He will be a teacher of dharma and karma, and will earn untold punya. All those that know dharma and karma should, with alacrity, bow down to that Lord of all the gods. By adoring that mighty one, you will acquire great merit.

Of infinite tejas, that Hari, from the desire to benefit all creatures, created millions of Rishis, for the sake of dharma. Those millions of Rishis, thus created by that great Ordainer, now dwell on the mountains of Gandhamadana, led by Sanatkumara and engaged in awesome tapasya. Hence, Dvijottamas, must the righteous Krishna Vaasudeva be adored by all.

The illustrious Hari, the almighty Narayana, is, verily, the foremost of all beings in heaven. Adored, he adores, and honoured he honours; to them that make offerings to him, he makes offerings in return. Worshipped, he worships in return; if seen always, he sees the seers always. If one seeks his refuge and protection, he seeks the seeker as his refuge in return. You foremost of all righteous ones, if adored and worshipped, he adores and worships in return, without fail.

Even this is the high pravritti of the faultless Vishnu. Even this is the vow that all the righteous observe, of that first of all Gods, that omnipotent Lord of all creatures. He is always worshipped in the world. Verily, that Eternal Being is worshipped by even the Devas. Those that are devoted to him, with the steadfastness of a vrata, become liberated from fear and misfortune in proportion to their bhakti. The regenerate ones should always worship him in thought, word and deed. The son of Devaki should be looked upon by them with reverence and in order to see him with reverence, they should address themselves to the performance of penances.

You foremost of ascetics, even this is the path that I reveal to you. By seeing him, you will behold all the greatest gods. I, too, bow my head in reverence to that Lord of the universe, that Grandsire of all the worlds, that

mighty and vast blue Varaha. By seeing him one beholds the Trimurtis, the Trinity. All the gods dwell in him.

He will have an elder brother who will become known over the world as Balarama. Having a plough for his weapon, he will look like a white hill in form. Indeed, he will be endowed with might that can lift the very earth. Upon the chariot of that divine person a tall palmyra, three-fronded and golden, will form his proud standard. The head of that mighty-armed hero, that Lord of all the worlds, will be shaded by many high-souled snakes of vast bodies. All the divine weapons will also come to him as soon as he thinks of them. He is called Ananta, the Infinite. That illustrious one is identical with the immutable Hari.

Once on a time, the mighty Garuda, the son of Kasyapa, was addressed by the Devas in these words, "Do you, O mighty one, see if this One has any end!" Though possessed of untold energy, Garuda failed to discover any end to this illustrious Ananta who is identical with the Paramatman. Supporting the whole world on his head, he dwells in the Patalas. He ranges through the universe as Sesha, always filled with great joy. He is Vishnu; He is the illustrious Ananta. He is the supporter of the earth. He that is Balarama is Hrishikesa. He that is Achyuta is Ananta, the bearer of the earth.

Both those foremost of all beings are divine and endowed with divine prowess. One of them is armed with the chakra and the other with the halayudha. They deserve every honour and a vision of them must be eagerly sought.

I have, through my affection for you, thus declared to you the nature of Krishna Narayana. Even this, you tapodhanas, is dharma. I have declared all this to you so that you may, with reverence and care, worship Krishna, that greatest of Yadu's vamsa.'"

CANTO 148

Narada said, "At the conclusion of Mahadeva's discourse, loud roars were heard in the firmament. Thunder bellowed, with flashes of lightning. The welkin was enveloped with thick blue clouds. The god of the clouds then poured down purifying deluges as he does in the monsoon. A heavy darkness set in. The points of the horizon could no longer be distinguished. Then on that delightful, sacred and eternal breast of that celestial mountain, the assembled Rishis no longer saw the multitude of ghostly beings that associate with Mahadeva.

Soon, however, the sky cleared. Some of the Rishis set out for the sacred tirthas. Others returned from whence they came. Verily, beholding that wonderful and inconceivable sight, they were filled with amazement. The discourse, as well, between Sankara and Uma filled them with awe and wonder. You, O Lord, are that foremost of all beings, of whom the Mahatman Sankara spoke to us on that mountain. You are the Eternal Brahman.

On that occasion, also, Mahadeva burnt Himavat with his tejas. You have also shown us a similar spectacle. Indeed, today we have been put in remembrance of that time. O mighty-armed Janardana, I have thus, O almighty one, recited to you the glory of that God of gods, him that is called Kapardin or Girisa!"'

Bhishma continues, 'Thus addressed by those denizens of ascetic retreats, Krishna, the delighter of Devaki, paid due honour to all those Rishis. Filled with delight, those Rishis once more addressed Krishna, saying, "Madhusudana, do you repeatedly show yourself to us at all times!

O almighty one, swarga cannot give us such bliss as does the sight of you. Everything that the illustrious Bhava said about you is true. O Parantapa, we have told you all about that mystery. You yourself well know the truth of all things. Since, however, questioned by us, it pleased you to question us in return, we have narrated everything about the discourse of Bhava with Uma, only to please you.

There is nothing in the three worlds that is unknown to you. You know the birth and origin of all things, indeed, you know everything that are a Cause of causes. Being ourselves of light natures, we are unable to bear within us such tremendous mysteries without speaking of them in wonder. Indeed, in your presence, O Greatest, we indulge in incoherencies from the lightness of our hearts. There is no wonderful thing that is unknown to you. Whatever is on earth, and whatever is in heaven, is all known to you.

We take our leave of you, Krishna, to return to our various homes. May you increase in intelligence and prosperity. O Lord, O Sire, You will soon have a son like yourself, or even more distinguished than you. He will be imbued with great energy and splendour. He will achieve tremendous feats, and become possessed of power as great as yours.'"

Bhishma continues, 'After this, the great Rishis bowed to that God of gods, that scion of Yadu's race, that foremost of all great Beings. They then circumambulated him in pradakshina and, taking his leave, departed. As for Narayana, who is endowed with prosperity and blazing effulgence, he returned to Dwaraka after having duly completed that vrata of his. His wife Rukmini conceived, and on the expiration of the tenth month, a son was born of her, possessed of heroism and honoured by all for his utterly wonderful accomplishments. He, Pradyumna, is that Kama, the god of love, who exists in every creature and who pervades every existence. Indeed, he moves within the hearts of both Devas and Asuras.

And this Krishna is the foremost of all purushas. Even he of the hue of clouds is that four-armed Vaasudeva. Through affection, he has attached himself to the Pandavas, and you also, you sons of Pandu, have attached yourselves to him. Achievements, prosperity, intelligence and the path that leads to swarga, are all there where this One, Trivikrama, the illustrious Vishnu of three steps, is. He is the three and thirty gods with Indra at their head. There is no doubt about this. He is the One Ancient God. He is the first of all the gods. He is the refuge of all creatures. He is without beginning and without end. He is Avyakta, unmanifest.

He is the high-souled Madhusudana, the slayer of Madhu. Endowed with infinite tejas and urjas, he has been born among men to accomplish the purpose of the gods. Verily, this Madhava is the expounder of the most difficult truths which relate to artha, and he is also their achiever. O son of Pritha, the victory you have won over your enemies, your unrivalled achievements, the dominion you have acquired over the whole earth, are all due to this Narayana having taken your part. Your having got the inconceivable Narayana for your protector and refuge enabled you to become a terrible Adhvaryu, a sacrificer to pour multitudes of kings as libations into the raging fire of war. This Krishna was your great Sruva, your sacrificial ladle, resembling the all-consuming fire that appears at the end of the yuga. Duryodhana, with his sons, brothers and kinsmen, was much to be pitied, for, moved by wrath, he made agaisnt with Hari and the wielder of the Gandiva. Many sons of Diti, many foremost Danavas, of great bodies and vast strength, have perished in the flames of Krishna's chakra like insects in a forest fire. How then will Manavas, mere mortal men, do battle against that Krishna, ah, human beings who, Purushavyaghra, have hardly any strength or prowess?

As for Jaya, this Arjuna, he is a mighty yogin resembling the all-destroying yuga-fire in urjas. Drawing his bow equally with both hands, the Savyasachin is always in the van of battle. With his irresistible energy, O king, he has slain all the heroes and legions of Suyodhana.

Listen to me as I tell you what Mahadeva who has the bull for the device on his standard, once said to the Rishis, upon the breast of the Himavat. His utterances constitute a Purana. The advancement of greatness, energy, strength, prowess, puissance, humility and lineage that are in Arjuna can come up to only a third part of the measure in which those attributes reside in Krishna. Who is there that can equal, let alone surpass, Krishna in these qualities? Whether that is possible or not, listen and judge.

There where the illustrious Krishna is, there is unrivalled vishishtatha, excellence. As for myself, I am one of little understanding. Dependent upon the will of others, I am unfortunate. Knowingly, I set myself on the eternal path of death. You, however, are devoted to sincerity of conduct. Having once pledged yourself not to take back your kingdom, even when you might have done so, you did not take it, for you were determined to keep your oath. O Yudhishtira, king, you make too much of the slaughter of your

kinsmen and friends in battle. You must remember that it is never right to break a sworn oath.

All those who have fallen on the field of battle have actually been slain by Time. Verily, all of us have been slain by Time. Time is, indeed, all-powerful. You know full well the inexorable puissance of Time. Afflicted by Kaala, it does not become you to grieve. Know that Krishna himself, otherwise called Hari, is that same Kaala, with blood-red eyes and with cudgel in hand. For these reasons, O son of Kunti, it does not befit you to grieve for your slain kinsfolk. Be you always free, Kurunandana, from grief.

You have heard of the glory and greatness of Madhava Krishna. That is sufficient to enable a good man to understand him. Having heard the words of Vyasa, as also of Narada Mahabuddhi, I have spoken to you about Krishna, the most Adorable Lord. I have myself added, from my own knowledge, something to Narada's discourse. I have also spoken of the surpassing might of Krishna as recited by Mahadeva to the conclave of Rishis upon the breast of the Himavat. The converse between Maheswara and the daughter of Himavat, also, Bhaarata, have I narrated to you.

He who will bear in his heart that discourse when coming from a great and righteous person, he who will listen to it, and he who will recite it for others to hear is sure to win the highest, most auspicious punya. That man will find all his wishes fulfilled. Leaving this world, he will ascend into swarga. There is no doubt of this. That man who wants to attain to his own great weal should devote himself to Krishna Janardana.

King of the Kurus, you must also always bear in mind those revelations about dharma and kartavya which were declared by Maheswara. If you conduct yourself according to those precepts, if you bear the rod of chastisement justly and rightly, if you protect your subjects properly, you may be sure of attaining to Swargaloka. It is your solemn duty, O Rajan, to protect your subjects always according to the dictates of dharma. The stout neeti danda, the staff of punishment, which the king bears, has been said to be the embodiment of his dharma and his punya.

Hearing the discourse, fraught with deepest dharma, between Sankara and Uma, which I have recited in this righteous conclave, you should worship with utmost reverence that God who has the bull for the emblem on his banner. He who grows even desirous of listening to that paribhasa should worship Mahadeva with utmost reverence. Verily, the one who

wishes his own weal should adore Mahadeva with a pure heart. Even this is the command of the faultless Narada. Even he has commanded such worship of the Great God, O son of Pandu; do you obey that command of Narada.

O most powerful king, even these are the wondrous events that transpired on the sacred breast of the Himavat, with regard to Vishnu and Sthanu. Those events flowed from the very nature of those Mahatman Deities. Krishna, accompanied by the wielder of Gandiva, practised eternal tapasya in the Badarikasrama for ten thousand years. Verily, Krishna and Dhananjaya, who are the ancient Narayana and Nara, both of eyes like lotus-petals, underwent severe austerities for the duration of three whole yugas. I learnt this from Narada and Vyasa, O king.

The lotus-eyed Mahabaho Krishna, while yet a boy, achieved the great feat of killing Kamsa for the relief of his kinsmen. I do not venture, son of Kunti, to enumerate the feats of this Ancient and Eternal Being, O Yudhishtira. Without doubt, son, you will have high and great rewards who own that foremost of all persons, Krishna Vaasudeva, for your friend.

I grieve for the evil Duryodhana even in respect of the next world to which he has gone. It was for him that all the earth has been razed of her people, along with her elephants and steeds. Indeed, through the folly and sins of Duryodhana, of Karna, of Sakuni and of Dusasana as the fourth, the Kurus have perished.'"

Vaisampayana continued, "While that foremost of men, the son of Ganga, speaks to him in this strain, the Kuru King Yudhishtira remains entirely silent in the midst of the Mahatmans who have gathered to listen to the wisdom and discourses of Bhishma. All the kings, with Dhritarashtra amongst them, are filled with profound wonder upon hearing the words of the Kuru Grandsire. In their hearts they worship Krishna and then turn towards him with hands joined in reverence. The Rishis, also, with Narada at their head, accept and laud the words of Bhishma and approve of them joyfully. These are the wonderful Paribhashas of Bhishma which Pandu's son Yudhishtira with all his brothers hear with deep gratitude and joy.

Some time after, when Yudhishtira sees that Ganga's son, who had given away abundant wealth as dakshina and dana to the Brahmanas at the sacrifices performed by him, has rested and become refreshed, the intelligent king once more questions him."

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Vaisampayana said, "Having heard of all the kartavyas in their entirety and all those sacred karmas and vastus, objects, that cleanse human beings of their sins, Yudhishtira once more addresses the son of Santanu.

Yudhishtira says, 'Who may be said to be the One God in the world? Who may be said to be the One Vastu which is our sole refuge? Who is he by worshipping whom and hymning whose praises men acquire what is most beneficial to them? What dharma is that which, in your judgment, is the foremost of all dharmas? What are those mantras by reciting which in japa a living creature is freed from the bonds of birth and life?'

Bhishma says, 'One should always, with alacrity and casting aside all languor, hymn the praises of that Lord of the universe, that God of gods Vasudeva, who is Infinite and Eternal, who is Sanctity Itself, the Most Auspicious, the foremost of all Beings, the Mahateja, the One God, by uttering his thousand names, the Vishnu Sahasranamam. By always worshipping with sraddha and bhakti that immutable Being, by meditating on him, by singing his praises and bowing one's head to him, and by performing sacrifices to him, indeed by always glorifying Vishnu, who is without beginning and without end or death, who is the Supreme Lord of all the worlds, the Parabrahman, and who is the Master and Controller of the universe, a man succeeds in transcending all sorrow.

Verily, he is devoted to the Brahmanas, conversant with all dharmas and karmas, the enhancer of the fame and achievement of all persons, the Master of all the worlds, absolutely wonderful, and the Prime Cause of the

origin of all creatures. Even this, in my judgment, is the foremost Dharma of all dharmas—that one should always worship and hymn the praises of the lotus-eyed Krishna with devotion. He is the highest Tejas. He is the highest Tapasya. He is the highest Brahman. He is the highest Asrama. He is the Holiest of all holies, the most Auspicious of all things auspicious. He is the God of all the gods and he is the immutable Father of all creatures.

At the advent of the primal yuga, the Satya or Krita yuga, all creatures issue from him. At the end, again, of a yuga, all things disappear into him. Hear, O king, the thousand names, possessed of great efficacy in destroying sins, of that foremost One in all the worlds, that Master of the universe, Vishnu Narayana. All the names derived from his attributes, secret and well-known, of the Mahatman Vasudeva, which were sung by Rishis, I shall recite to you for the good of all. I invoke that Lord with this dhyanam:

Shantakaram Bhujagasayanam Pamdanabham Suresam; Viswadharam Gaganasadrisham Meghavarnam Subhangam; Lakshmikantam Kamalanayam Yogihrid-dhayanagamyam; Vande Vishnum Bhavabhayaharam Sarvalokaikanatham.

AUM Namo Bhagavate Vasudevayah!

The thousand names of that Vishnu, the Vishnusahasranamam, are: AUM!

Viswam Vishnu Vashatkaara Bhutabhavyabhavatprabhu Bhutakrit Bhutabrit Bhaava Bhutaatmaa Bhutabhaavana

Pootatma Paramaatma Mutktanaamparamaagati Avyaya Purusha Saakshi Kshetrajna Akshara

Yogah Yogovidaamnetaa Pradhaanapurusheswara Narasimhavapu Sriman Kesava Purushottama

Sarva Sharva Siva Sthaanu Bhutaatadi Aavyayanidhi; Saambhavah Bhaavana Bhartaa Prabhava Prabhu Iswara

Svayambhu Sambhu Aditya Pushkaraksha Mahaswana Anadinidhana Dhata Vidhata Dhaturuttama

Aprameya Hirishikesa Padmanabha Amaraprabhu Viswakarma Manu Tvastha Sthavishta Sthavirodhruva

Agrahya Sasvata Krishna Lohitaskha Pratardhana Prabhuta Trikakubdhama Pavitram Parammangalam

Isana Pranada Prana Jyeshta Srehsta Prajapati Hiranyagarbha Bhugarbha Madhava Madhusudana

Iswara Vikrami Dhanvi Medhavi Vikrama Krama Anuttama Dooradarsha Kritajna Kriti Atmavan

Suresa Sarana Sarma Viswareta Prajabhava Ahah Samvatsara Vyala Pratyaya Sarvadarsana

Aja Sarveswara Siddha Siddhi Sarvadi Achyuta Vrashakapi Ameyatma Sarvayogavinissrita

Vasu Satya Samatma Sammita Sama Amogha Punadarikaksha Vrishakarma Vrishakriti

Rudra Bahusira Babhru Viswayoni Suchisrava Amrita Saswatasthanu Vararoha Mahatapa

Sarvaga Sarvavid-bhanu Viswaksena Janardana Veda Vedavita Avyanga Vedanga Vedavit Kavi

Lokadhyaksha Suryadhyaksha Dharmadhyaksha Kirtakrita Chaturatma Chaturvyuha Chaturdamshtra Chaturbhuja

Brajishnu Bhojanam Bhokta Sahishnu Jagatadija Anagha Vijaya Jetha Viswayoni Punarvasu;

Upendra Vamana Pramsu Amogha Suchi Urjita Atindra Samgriha Sarga Dhritatma Niyama Yama

Vedya Vaidya Sadayogi Veeraha Madhava Madhu Atindriya Mahamaya Mahotsaha Mahabala

Mahabuddhi Mahavirya Mahasakti Mahadyuti Anirdesyavapu Sriman Ameyatma Mahadridhrik

Mahesvasa Mahibharta Srinivasa Satamgati Aniruddha Surananda Govinda Goindampati

Marichi Damana Hamsa Suparna Bhujagottama Hiranyanabha Sutapa Padmanabha Prajapati

Amrityu Sarvadrik Simha Sandhata Sandhiman Sthira Ajha Durmarshana Sastha Visrutatma Surariha

Guru Guruttama Dhama Satya Satyaparakrama Nimisha Animisha Sragvi Vachaspatir-udharati

Agrani Grammani Sriman Nyaya Neta Sameerana Sahasramurdha Viswatma Sahasraksha Sahasrapath

Avartana Nivritatma Samvrita Sampramardana Aha-samvartakaya Vahni Anila Dharanidhara

Suprasada Prasannatma Viswadhrik Viswabhuja Vibhu Satkarta Satkrita Sadhu Jahnnu Narayana Nara

Asankhyeya Aprameyatma Visishta Sishtakrit Suchi Siddhartha Siddhasankalpa Siddhidha Siddhasadhana

Vrishahi Vrishabha Vishnu Vrishaparvana Vrishodhara Vardhana Vardhamana Vivikta

Srutisagara Subhuja Durdhara Vagmi Mahendra Vasudha Vasu Naikarupa Brihadrupa Sipivishta Prakasana

Ojhatejodyutidhara Prakastma Pratapana Rriddha Spastakshara Mantra Chandramsa Bhaskaradyuti

Amritamsudbhava Bhanu Sasabindu Sureswara Aushadham Jagatasetu Satyadharmaparakrama

Bhutabhavyabhavannatha Pavana Paavana Anala Kamaha Kamakrit Kanta Kama Kamapradha Prabhu

Yugadikrit Yugavarta Naikamaya Mahasana Adrishya Vyaktarupa Sahasrajit Anantajit

Ishta Visishta Sisha-ishta Sikhandi Nahusha Vrisha Krodhaha Krodhakritkarta Viswabahu Mahidhara

Achyuta Prathista Prana Pranada Vasanuja Apamnidhi Adishtanam Apramatta Pratishtita

Skanda Skandadhara Dhurya Varada Vayuvahana Vasudeva Brihatbhanu Adideva Purandara

Asoka Tarana Tara Sura Sauri Janeswara Anukula Satavartta Padmi Padmanibhekshana

Padmanabha Aravindaksha Padmagarbha Sareerabhrit Mahariddhi Riddha Vridhatma Mahaksha Garudadhvaja

Atula Sarabha Bhima Samayajna Havirhari Sarvalakshana-lakshanya Lakshmivan Samitinjaya

Vikshara Rohita Marga Hetu Damodara Saha Mahidhara Mahabhaga Vegavan Amitasana

Udbhava Kshobana Deva Srigarbha Parameswara Karanam Karta Vikarta Gahana Guha

Vyavasaya Vyavasthana Samsthana Sthanada Dhruva Parardhi Paramaspashta Tushta Pushta Subhekshana

Rama Virama Viraja Marga Neya Naya Anaya Veera Shaktimatamshreshta Dharma Dharmaviduttama

Vaikunta Purusha Prana Pranada Pranava Prithu Hiranyagarbha Shatrughna Vyapta Vayu Adokshaja

Ritu Sudarsana Kaala Paramesti Parigraha Ugra Samvatsara Daksha Visrama Viswadakshina

Vistara Stavarasthanu Pramanam Bijamavyaya Artha Anartha Mahakosa Mahabhoga Mahadhana

Anirvinna Stavishta Abhu Dharmayupa Mahamakha Nakshatranemi Nakshatri Kshama Kshaama Sameehana

Yagna Ijya Mahejya Kratu Satram Satamgati Sarvadarshi Vimuktatma Sarvajna Jnanamuttamam

Suvrata Sumukha Sukshma Sughosha Sukhada Suhrit Manohara Jitakrodha Virabahu Vidharana

Swaapna Svavasa Vyapi Anekatama Anekakarmakrit Vatsara Vatsala Vatsi Ratnagarbha Dhaneswara

Dharmagupa Dharmakrit Dharmi Sat Asat Ksharam Aksharam Avijnata Sahasramsu Vidhata Kritalakshana

Gabhastinemi Sattvastha Simha Bhutamaheswara Adideva Mahadeva Devesa Devabhritguru

Uttara Gopati Gopta Gyanagamya Puratana Sarirabhutabhrit Bhokta Kapindra Bhooridakshina

Somapa Amritapa Soma Purujit Purusattama Vinaya Jaya Satyasandha Dasarha Satvatampati

Jiva Vinayitasakshi Mukunda Amitavikrama Ambhonidhi Anantatma Mahodadisaya Antaka

Aja Maharha Svabhavya Jitamrita Pramodana Ananda Nandana Nanda Satyadharma Trivikrama;

Kapilacharya Kritagna Medinipati Tripada Tridasadhyaksha Mahasringa Kritantakrit

Mahavaraha Sushena Kankamgati Guhya Gabhira Gupta Chakragadadhara

Vedasa Swanga Ajita Dridha Samkarshano-Achyuta Varuna Vaaruna Vriksha Pushkaraksha Mahamana

Bhagavan Bhagaha Anandi Vanamali Halayudha Aditya Jyotiraditya Sahishnu Gatisattama

Sudhanva Khandaparasu Daruna Dravinaprada Divasprikh Sarvadrikvyasa Vachaspatirayonija

Trisama Samaga Sama Nirvanam Beshajam Bhishakh Sanyasakrit Sama Santa Nishta Santi Paarayanam

Subhanga Santida Srishta Kumuda Kuvalesaya Gohita Gopati Gopta Vrishabhaksha Vrishapriya

Anivarti Samkshepta Kshemakrit Siva Srivatsavaksha Srivasa Sripati Srimatamvara

Sridha Srisa Srinivasa Srinidhi Srivibhavana Sridhara Srikara Sreya Sriman Lokatrayaasraya

Swaksha Swanga Satananda Nandi Jyotirganeswara Vijitatma Vidheyatma Satkirti Chinnasamsaya

Udhirna Sarvatachakshu Anisa Sasvatasthira Bhusaya Bhushana Bhuti Visoka Sokanasana

Archishman Archita Kumbha Visuddhatman Visodhana Aniruddha Apratiratha Pradyumna Amitavikrama

Kalaneminiha Vira Sauri Surajaneswara Trilokatma Trilokesa Kesava Kesiha Hari

Kamadeva Kamapala Kami Kanta Kritagama Anirdesyavapu Vira Ananta Dhanajaya

Brahmanya Brahmakrit Brahma Brahman Brahmavivardana Brahmavit Brahmana Brahmi Brahmagna Brahmanapriya

Mahakrama Mahakarma Mahateja Mahoraga Mahakritu Mahayajva Mahayagna Mahahavi

Stavya Stavapriya Stotram Stuti Stota Ranapriya Purna Purayita Punya Punyakirti Anamaya

Manojava Tirthakara Vasurata Vasuprada Vasupraada Vasudeva Vasu Vasumanas Havi

Satgati Satkriti Satta Satbhuti Satparayana Surasena Yadushreshta Sannivasa Suyamuna

Bhutavasa Vasudeva Sarvasunilaya Anala Darpaha Darpada Dripta Durdara Apararijita

Viswamurti Mahamurti Deeptamurti Murtiman Anekamurti Avyakta Satamurti Satanana

Eka Naika Sava Kava Kasmai Yasmai Tasmai Padamanuttamam Lokabandhu Lokanatha Madhava Bhaktavatsala

Suvarnavarna Hemanga Varanga Chandanamgati Viraha Vishama Sunya Gritasi Achala Chala

Amani Manada Manya Lokaswami Trilokadrik Sumedha Medhaja Dhanya Satyamedha Dharaadhara

Tejovrisha Dytidhara Sarvasastrabrihatamvara Pragraha Nigraha Vyagraha Naikasringa Gadagraja

Chaturmurti Chaturbahu Chaturvyuha Chaturgati Chaturatma Chaturbhava Chaturvedavit Ekapatha

Samavarta Nivrittatma Durjaya Duratikrama Durlabha Durgama Durga Duravasa Durariha

Subhanga Lokasaranga Sutantu Tantuvardana Indrakarma Mahakarma Kritakarma Kritaagama

Udbhava Undara Sunda Ratnanabha Sulochana Arka Vajasana Sringa Jayanta Sarvavijayi

Suvarnabindu Akshobhya Sarvavagiswaresvara Mahahrida Mahagarta Mahabhuta Mahanidhi

Kumuda Kundara Kunda Parjanya Pavana Anila Amritasa Amritavapu Sarvajna Sarvatomukha

Sulabha Suvrita Siddha Satarujita Satrutapana Nyagrodha Udumbara Aswattha Chanurandranisudhana

Sahasrarchi Satajihva Saptaida Saptavahana Amurti Anagha Achintya Bhayakrit Bhayanasana

Anu Brihat Krisa Sthula Gunabrita Nirguna Mahan Adrita Swadrita Svasya Pragvamsa Vamsavardana

Bharabrit Khandita Yogi Yogisa Sarvakamada Asrama Sravana Kshaama Suparna Vayuvahana

Dhanurdhara Dhanurveda Danda Damayita Dama Aparijita Sarvasaha Aniyanta Aniyama Ayama

Sattvavan Sattvika Satya Satyadharmaparayana Abhipraya Pryarha Arha Priyakrit Pritivardana

Vihayasagata Jyoti Suruchi Hartabhuja Vibhu Ravi Virochana Surya Savita Ravilochana

Ananta Hutabhuja Bhokta Sukhada Naikaja Agraja Avirvinna Sadamarshi Lokadhisthana Adbhuta

Sanaath Sanatanatama Kapila Kapi Avapyaya Svastida Svastikrit Svasti Svastibukh Swastidakshina

Araudra Kundali Chakri Vikrami Urjitasasana Sabdatiga Sabdasaha Sisira Sarvarikara

Akrura Pesala Daksha Dakshina Kshaminamvara Vidvatatma Vitabhaya Punyasravanakirtana

Uttaarana Dushkritiha Punya Dusvapnanasasa Viraha Rakshana Santa Jivana Paryavastitha

Anantarupa Anantasri Jiarmanyu Bhayapaha Chaturasra Gambhiratma Lawsa Vyadisa Disa;

Anadi Bhurbhuva Lakshmi Suvira Ruchirangada Janana Janajanmadi Bhima Bhimaparakarma

Adharanilaya Adhata Pushpahasa Prajagara Urdhvaga Satpadachara Pranada Pranava Pana

Pramanam Prananilaya Pranabrit Pranajivana Tattvam Tattvavidhe Ekatma Janmamrityujaratiga

Bhurbhuvasvastarusthara Tarra Savita Pratipamaha Yagna Yagnapati Yajva Yagnaanga Yagnavahana

Yagnabrit Yagnakrit Yagni Yagnabhuja Yagnasadana Yagnaantakrit Yagnaguhyam Annam Annada

Atmayoni Svaymajata Vaikkhana Samagayana Devakinandana Srishta Kshitisa Papanasana

Sankhabrit Nandaki Chakri Saringadhanva Gadadhara Rathangapani Asokabhya Sarvapraharanayudha.

'Even thus have I recited to you, without any exception, the thousand excellent names of the Mahatman Kesava whose glory should always be sung. The man who listens to the names every day or who recites them every day, never meets with any evil either here or hereafter. If a Brahmana does this, he succeeds in mastering the Vedanta; if a Kshatriya does, he is always victorious in battle. A Vaisya, by doing it, becomes possessed of great affluence, while a Sudra earns great happiness.

If one wishes to earn the punya of dharma, one succeeds by hearing or reciting these names. If it is wealth that one desires, one succeeds by reciting or listening to the Vishnusahasranamam. So also the man who wishes for kama, the pleasures of the senses, succeeds in enjoying all manner of pleasures, and the man wanting children acquires offspring.

That man who, with devotion and perseverance and his heart wholly turned towards him, recites these thousand names of Vishnu every day, after having purified himself, succeeds in acquiring great fame, a position of pre-eminence among his kinsmen, enduring prosperity, and lastly, that which is of the highest benefit to him—mukti itself. Such a man never meets with fear at any time, and acquires great urjas and tejas, prowess and glory. Disease never afflicts him; splendour of complexion, strength, beauty and

accomplishments become his. The sick become hale, the afflicted are freed from their afflictions; the affrighted are freed from fear, and he that is plunged in calamity is freed from all trouble.

The man who hymns the praises of that foremost of Beings by reciting his thousand names with devotion succeeds in quickly crossing over all difficulties. That mortal who takes refuge in Vasudeva and who becomes devoted to him, is freed of all sins and attains to eternal Brahman. They who are devoted to Vasudeva have never to encounter any evil. They become free from the fear of birth, death, decrepitude and disease.

That man who with bhakti and sraddha recites this Vishnusahasranamam acquires grace of soul, forgiveness of disposition, prosperity, intelligence, memory and fame. Neither wrath nor jealousy, or greed, or evil thoughts ever appear in those men of dharma who are devoted to that Foremost of beings. The firmament with the sun, moon and stars, the sky, the points of the compass, the earth and the ocean, are all held and supported by the prowess of the Mahatman Vishnu. The whole mobile and immobile universe, with the Devas, Asuras, and Gandharvas, Yakshas, Uragas and Rakshasas, is under the sway of Krishna.

The senses, mind, intellect, life, energy, strength and memory, it has been said, have him for their soul. Indeed, this body that is called kshetra, and the intelligent soul within, called the kshetrajna, also have Krishna for their soul. Pravritti is said to be the foremost of all subjects treated of in the scriptures. Righteousness has conduct for its basis. The unfading Narayana is said to be the Lord of dharma.

The Rishis, the Pitris, the Devas, the Mahabhutas, indeed, the entire mobile and immobile Akhanda, have sprung from Narayana. Yoga, the Samkhya philosophy, knowledge, all mechanical arts, the Vedas, the diverse scriptures, and all learning, have issued from Janardana. Vishnu is the One Great Element, the Single Substance which has spread itself out into multifarious forms. Covering the three worlds, he, the soul of all things, enjoys them all. His glory knows no diminution, and he it is that is the Enjoyer of the universe. This hymn in praise of the illustrious Vishnu composed by Vyasa, should be recited by that person who wishes to acquire happiness and that which is the highest and ultimate benefit—moksha.

Those that worship and adore the Lord of the universe, that God who is Unborn and of blazing effulgence, who is the origin, the cause of the

universe, who knows no decay, and who has eyes that are as large and beautiful as the petals of the lotus, have never to meet with any distress.'"

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"Yudhishtira says, 'Pitamaha of great wisdom, O you who know all the branches of knowledge, what is japa, silent chanting, by doing which, every day, one acquires the reward of righteousness in a large measure? What is that mantra which bestows success if recited on the occasion of setting out on a journey or entering a new home, or at the commencement of any undertaking, or on the occasion of sacrifices in honour of the Devas or of the Pitris? It behoves you to tell me what mantra it is which propitiates all malevolent influences, leads to prosperity and growth, protects from evil, destroys all foes, dispels all fears, and which, at the same time, is consistent with the Vedas.'

Bhishma says, 'Hear, O king, with dhyana what that mantra is which was declared by Vyasa. It was ordained by Savitri and is of profound excellence. It can instantly purify a man of all his sins. Hear, O sinless one, as I recite to you the law in respect of that mantra. Indeed, O first of the sons of Pandu, by listening to those laws one is cleansed of all one's sins. One who recites this mantra day and night is never stained by sin.

I will now declare to you what that mantra is. Do you listen with attention. Indeed, the man that hears it is blessed with long life, O prince, and attaining to the fruition of all his wishes dwells in bliss both here and hereafter. This mantra, O Yudhishtira, was daily recited by the foremost of Rajarishis, the royal sages devoted to the practice of Kshatriya dharma and steadfastly observant of the vow of truth. Indeed, O tiger among kings, those monarchs who, with restrained senses and tranquil soul, chant this mantra every day, succeed in acquiring unrivalled prosperity.

Salutations to Vasishta of the high vows, after bowing with reverence to Parasara, that ocean of the Vedas. Salutations to the great Snake Ananta, and salutations to all those who are crowned with success, and who own unfading glory. Salutations to the Rishis, and to him that is the Highest of the High, the God of gods, and the giver of boons to all those that are foremost. Salutations to him of a thousand heads, him that is most auspicious, him that has a thousand names—the One Janardana!

Aja, Ekapada, Ahivradhna, the unvanquished Pinakin, Rita, Pitrirupa, the three-eyed Maheswara, Vrishakapi, Sambhu, Havana and Iswara—these are the celebrated Rudras, eleven in number, who are the Lords of all the worlds. Even these eleven Mahatmans have been mentioned as a hundred in the Satarudra of the Vedas.

Ansa, Bhaga, Mitra, Varuna the lord of waters, Dhatri, Aryaman, Jayanta, Bhaskara, Tvashtri, Pushan, Indra and Vishnu are said to comprise a group of twelve. These twelve are called Adityas and they are the sons of Kasyapa as the Sruti declares.

Dhara, Dhruva, Some, Savitra, Anila, Anala, Pratyusha and Prabhava are the eight Vasus named in the scriptures. Nasataya and Dasra are the two Aswins. They are the sons of Martanda born of his wife Samjna, from whose nostrils they emerged.

After this I will recite the names of those who are the witnesses of all karma in the worlds. They take note of all sacrifices, of all gifts, of all good deeds. Those lords among the deities behold everything while they are themselves invisible. Indeed, they behold all the good and bad karma of all beings. They are Mrityu, Kala, the Viswedevas, the Pitris endued with forms, the great Rishis possessed of the wealth of penances, the Munis, and others crowned with spiritual success and devoted to tapasya and mukti. These of radiant smiles bestow diverse rewards upon men that recite their names. Verily, imbued with celestial energy, they bestow upon such men diverse worlds of felicity created by the Grandsire. They reside in all the worlds and attentively note all actions. By reciting the names of those Lords of all living creatures, one always becomes endowed with dharma, artha and kama in copious measure. One acquires hereafter diverse regions of auspiciousness and plenitude created by the Lord of the universe.

These three and thirty Devas, who are the lords of all beings, as also Nandiswara of the vast body, and that Pre-eminent One who has the bull for the device on his banner, and those masters of all the worlds—the Ganas,

the followers and companions of him called Ganeswara—and those called Saumyas, and the Rudras, and those called the Yogas, and those that are known as the Bhutas, and the luminaries in the firmament, the rivers, the sky, Garuda the prince of birds, all those on earth who have achieved success through their tapasya and who exist in either immobile or mobile form, achala and chala, the Himavat, all the mountains, the four oceans, the followers of Bhava who are possessed of prowess equal to that of Bhava himself, the illustrious and ever-victorious Vishnu, and Skanda, and Ambika—these are the great souls by reciting whose names, with restrained senses, one is purified of all sins.

I shall now recite the names of those foremost Rishis who are known as Manavas. They are Yavakrita, and Raibhya, and Arvavasu, and Paravasu, and Aushija, and Kakshivat, and Bala, the son of Angiras. Then comes Kanwa, the son of the Rishi Medhatithi, and Barishada. All these are endowed with the tejas of Brahma and have been spoken of in the shastras as Creators of the universe. They have sprung from Rudra and Anala and the Vasus. Those who chant their names obtain great rewards. Indeed, by doing good deeds on earth, men and women sport in joy in swarga, with the Devas. These Rishis are the priests of Indra. They live in the east. That man who, with rapt attention, recites the names of these Rishis, succeeds in ascending to the regions of Indra and finding great honour there.

Unmachu, Pramchu, Swastyatreya of great energy, Dridhavya, Urdhvavahu, Trinasoma, Angiras and Agastya Mahatejasvin, the son of Mitravaruna—these seven are the ritwiks of Yama, king of the dead, and dwell in the southern quarter. Dridheyu and Riteyu, and Pariyadha of great fame, and Ekata, and Dwita, and Trita—the last three endowed with splendour like that of the sun—and Atri's son of righteous soul, Rishi Saraswata—these seven who once were the ritwiks at the Mahayagna of old of Varuna dwill in the western quarter. Atri, the illustrious Vasishta, the Maharishi Kasyapa, Gotama, Bharadwaja, Viswamitra the son of Kusika, and Richika's fierce son Jamadagni of great urjas—these seven are the ritwiks of Kubera, the Lord of treasures and dwell in the northern quarter.

There are seven other Rishis that live in all directions without being confined to any particular one. They, it is, who are the inducers of fame and of all that is beneficial to men, and they have been sung as the creators of the worlds. Dharma, Kama, Kala, Vasu, Vasuki, Ananta and Kapila—these

seven are the upholders of the world. Rama, Vyasa, and Drona's son Aswatthaman are the other foremost among Rishis.

These are the great Rishis as distributed into seven groups, each group consisting of seven. They are the creators of that peace and good that men enjoy. They are said to be the regents of the several points of the horizon. One should turn one's face to that direction in which one of these Rishis dwells if one wishes to worship him. Those Rishis are the creators of all creatures and have been regarded as the cleansers of all.

Samvarta, Merusavarna, the righteous Markandeya, and Samkhya and Yoga, and Narada and the great Rishi Durvasa—these are imbued with severe penance and great self-restraint, and are celebrated throughout the three worlds. There are others who are equal to Rudra himself. They live in Brahmaloka. By naming them with reverence a sonless man obtains a son, and a poor man gains wealth. Indeed, by naming them, one acquires every success in dharma, artha and kama.

One should also take the name of that celebrated king who was emperor of all the earth and equal to a Prajapati—that foremost of all monarchs, Prithu, the son of Vena. The earth became his daughter. One should also name Pururavas of the Suryavamsa, equal to Mahendra himself in prowess. He was the son of Ila and celebrated over the three worlds. One should, indeed, take the name of that beloved son of Budha. One should also take the name of Bharata, that Kshatriya celebrated across the three worlds. He who in the Krita yuga adored the gods in a grand Gomedha yagna—Rantideva of great splendour, who was equal to Mahadeva himself, should also be named. Of untold tapasya, possessed of every auspicious mark and sign, the source of every kind of weal to the world, he was the conqueror of the universes.

One should also take the name of the Rajarishi Sweta of illustrious fame. He gratified Mahadeva and it was for his sake that Andhaka was slain. One should also take the name of the Rajarishi Bhagiratha of great fame, who, through the grace of Mahadeva, succeeded in bringing the sacred Ganga down from heaven to flow over the earth and wash all human beings of their sins. It was Bhagiratha who caused the ashes of the sixty thousand sons of Sagara to be purified by the sacred waters of Ganga and thereby rescued them from their ancient and violent sins.

Indeed, one should take the names of all these that were endued with the blazing refulgence of fire, great beauty of person and unsurpassed energy.

Some of them were of awe-inspiring forms and great might. Verily, one should take the names of these deities and Rishis and kings, those Lords of the universe, who are the enhancers of fame.

Samkhya, and yoga which is highest of the high, and havya and kavya and that refuge of all the Srutis, the Supreme Brahman, have been declared to be the sources of great weal to all creatures. These are sacred and sin-cleansing and have been spoken of most highly. These are the foremost of oshadhis for allaying all diseases, and are the enablers of the success of all deeds. Restraining one's senses, one should, O Bhaarata, take the names of these, morning and evening. It is they that protect. It is they that shower rain; they that shine and give light and heat; they that blow through the worlds. It is they that create all things.

These are regarded as the foremost of all, as the sovereigns of the universe, as the most adroit in the accomplishment of all things, as endowed with forgiveness, as complete masters of the senses. Indeed, it has been said that they dispel all the evils to which humans are subject. These Mahatmans are the witnesses of all good and bad deeds. Rising in the morning, one should take their names, for by this one is sure to acquire all that is good. He who chants these names is freed from the fear of fires and of thieves. Such a man never finds his way obstructed by any impediment. By taking the names of these lofty souls, one is never visited by dark dreams of any kind. Washed of every sin, such men take birth into auspicious families.

The Brahmana who, with restrained senses, recites these names while performing the initiatory rites of sacrifices and other religious observances, is blessed with dharma, devoted to the study of the atman, possessed of forgiveness and self-restraint, and free from malice. If a man who is afflicted with disease recites them, he is freed from his sin in the form of disease. By chanting them within a house, all evils are dispelled from the inmates. By reciting them in a field, a bounteous harvest is ensured of every kind of crop. Reciting them at the time of setting out on a journey, or while one is away from one's home, one meets with good fortune. These names lead to the protection of one's own self, of one's children and wives, of one's wealth, and of one's seeds and plants.

The Kshatriya who recites these names at the time of joining a battle sees destruction overtake his enemies and good fortune crown him and his forces. He who recites these names on the occasions of performing the rites in honour of the Devas or the Pitris, helps the Pitris and Devas eat the

sacrificial havya and kavya. The man who recites them is freed from fear of disease and beasts of prey, of elephants and thieves. His load of anxiety is lightened, and he is freed from every sin. By reciting these excellent Savitri mantras on board a vessel, or in a vehicle, or in the courts of kings, one attains to high saphalata, success. There where these mantras are recited, fire does not burn wood. There children do not die, nor snakes come or dwell. Indeed, in such places, there can be no fear of the king, nor of Pisachas and Rakshasas. Verily, the man who recites these mantras ceases to have any fear of fire or water or wind or beasts of prey.

These Savitri mantras, recited duly, contribute to the peace and well-being of all the four varnas. Those men who recite them with reverence are freed from every sorrow and at last attain to a high end. Even these are the results achieved by them that recite these Savitri mantras which are of the form of Brahman. That man who recites these mantras in the midst of kine sees his kine become fruitful. Whether when setting out on a journey, or entering a house on returning, one should recite these mantras on every occasion. These mantras constitute a great mystery of the Rishis and are the very highest of those japams which they silently recite. Even such are these mantras to them who practise the dharma of japa and pour libations on the sacrificial fire.

This that I have said to you is the excellent opinion of Parasara. It was told in the oldest days to Sakra himself. Representing as it does Truth or Eternal Brahman, I have declared it in full to you. It constitutes that heart of all creatures, and is the highest Sruti. All the princes of the races of Soma and of Surya, the Raghavas and the Kauravas, recite these mantras every day after having purified themselves. These constitute the highest end of human creatures. There is rescue from every trouble and calamity in the daily recitation of the names of the Devas of the seven Rishis, and of Dhruva. Indeed, such recitation speedily frees one from all distress.

The sages of olden times, Kasyapa, Gautama, and others, and Bhrigu, Angiras and Atri and others, and Sukra, Agastya and Brihaspati and others, all of whom are regenerate Rishis, have worshipped these mantras. Approved of by the son of Bharadwaja, these mantras were attained by the sons of Richika. Verily, having acquired them again from Vasishta, Sakra and the Vasus went forth to battle and triumphed over the Danavas. That man who makes a gift of a hundred kine with their horns covered with plates of gold to a Brahmana possessed of great learning and well-

conversant with the Vedas, and he who causes the excellent Mahabharata story to be recited in his house every day, are said to acquire equal punya.

By reciting the name of Bhrigu, one's righteousness is enhanced. By bowing to Vasishta, one's energy is enhanced. By bowing to Raghu, one is victorious in battle. By reciting the praises of the Aswins, one is freed from diseases. I have thus, O king, told you of the Savitri mantras which are identical with eternal Brahman. If you wish to question me on any other matter you may do so. I shall, O Bhaarata, answer you.'"

CANTO 151

"Yudhishtira says, 'Who deserve to be worshipped? Who are they to whom we should bow? How, indeed, should we behave, and towards whom? What course of conduct, Pitamaha, towards what classes of men is regarded as faultless?'

Bhishma says, 'The humiliation of Brahmanas would shame the very Devas. By bowing down to Brahmanas one does not, O Yudhishtira, incur any fault. They deserve to be worshipped. They deserve to have our salutations. You should behave towards them as if they are your sons. Indeed, it is those men of great wisdom that uphold all the worlds. The Brahmanas are the great causeways of dharma in all the worlds. Their happiness consists in renouncing all kinds of wealth. They are devoted to the vow of mowna. They are agreeable to all creatures, and observant of diverse marvellous vratas. They are the refuge of all creatures in the universe. They are the authors of all the laws which govern the worlds. They are possessed of great fame. Tapasya is always their great wealth. Their power consists of pure speech. Their energy flows from the duties they observe. Conversant with all dharma, they are possessed of minute vision, so that they are cognizant of the subtlest considerations. They are of righteous desires. They live the observance of well-performed duties. They are indeed the highways of dharma.

The four kinds of living creatures exist, depending upon them as their refuge. They are the path along which all should walk. They are the guides of all. They are the eternal upholders of all the sacrifices. They always uphold the heavy burdens of Sires and Grandsires. They never droop under

heavy weights even when passing through difficult ways—like strong bullocks are they. They are attentive to the requirements of Pitris and Devas and Atithis. They are entitled to eat the first portions of havya and kavya. By the very food they eat, they rescue the three worlds from great fear. They are the island of refuge for all worlds. They are the eyes of all blessed with true sight. The wealth they possess consists of all the branches of knowledge known by the name of siksha, and all the Srutis. Imbued with great skill, they are conversant with the most subtle relations of things.

They are well-acquainted with the end of all things, and their thoughts are always employed upon Atmavigyana, the science of the Soul. They are gifted with the knowledge of the beginning, the middle and the end of all things, and they are the ones in whom doubts no longer exist from being certain of their knowledge. They are fully aware of the distinctions between what is superior and what is inferior. They it is who attain to the highest end.

Freed from all attachments, cleansed of all sins, transcending all the pairs of opposites, they are disconnected from all worldly things. Deserving of every honour, they are always held in great esteem by men of knowledge and high souls. They cast equal eyes on sandalwood paste and dirt, on what is food and what is not food. They see with an equal eye their brown vestments of coarse cloth and fabrics of silk and animal skins. They would live for many days together without eating, and dry up their limbs by such abstention from all sustenance. They devote themselves earnestly to the study of the Vedas, restraining their senses. They would make gods of those that are not gods, and not gods of those that are gods.

Enraged, they can create other worlds and other regents of the worlds than those that exist. Through the course of those high-souled ones, the ocean became so saline as to be undrinkable. The fire of their wrath yet burns in the forest of Dandaka, unquenched by Time. They are the gods of the gods, and the cause of all causes. They are the authority of all authorities. What man of intelligence and wisdom is there that would seek to humiliate them? Amongst them the young and the old all deserve honour. They honour one another not by distinctions of age but by those of tapa and gyana.

Even the Brahmana who is destitute of knowledge is a god and a high instrument for purifying others. He amongst them, then, that is possessed of

knowledge is a much higher god and like the full and swollen ocean. Learned or unlearned, the Brahmana is always a high deity.

Sanctified or unsanctified with mantras, fire is ever a great deity. A blazing fire, even when it burns on a crematorium, is not regarded as tainted because of the character of the place where it burns. Clarified butter looks beautiful whether kept on the sacrificial altar or in a chamber. So, even if a Brahmana be always engaged in evil deeds, he is still to be regarded as deserving of honour. Indeed, know that the Brahmana is always a high deity.'"

CANTO 152

"Yudhishtira says, 'Tell us, O king, what is that reward attached to the worship of Brahmanas, seeing which you do worship them, O you of most superior intelligence. Indeed, what is that success, flowing from their worship, guided by which you worship them?'

Bhishma says, 'In this regard is told this itihasa of a conversation between Pavana and Arjuna, O Bhaarata. Endowed with a thousand arms and great beauty, the mighty Kartavirya, in days of yore, became the Lord of all the world. He had his capital in the city of Mahishmati. Of unbaffled prowess, that Lord of the Haihaya vamsa of Kshatriyas held sway over all the earth with her girdle of seas, together with all her islands and all her precious mines of gold and gemstones. Keeping before him the dharma of the Kshatriya varna, as also humility and Vedic knowledge, the king made large gifts of wealth to Rishi Dattatreya. Indeed, the son of Kritavirya thus adored the great ascetic who, becoming pleased with him, asked him to solicit three boons.

The king said to him, "Let me become endowed with a thousand arms when I am in the midst of my troops. While, however, I remain at home let me have, as usual, only two arms. Indeed, let adversaries in battle see me possessed of a thousand arms. Let me also keep high vratas and conquer the whole world with my prowess. Having acquired the earth righteously, let me rule her with vigilance. There is a fourth boon which, O Dvijottama, I solicit you to grant and, O faultless one, because you are kindly disposed towards me, you must do so. Dependent as I am on you, whenever I may

happen to go astray, let the righteous come forth to instruct and set me on the right path again."

The Brahmana Dattatreya replied to the king, "Tathaastu, so be it.'

Even thus did that king of splendour acquire those four boons. Riding then on his chariot whose lustre resembled that of fire or the sun, the monarch, blinded by his own great prowess, said, "Who, indeed, is there that can be regarded as my equal in patience and energy, in fame and heroism, in prowess and strength?"

When he uttered these words, an asariri, an invisible voice in the sky said, "Ignorant wretch, do you not know that the Brahmana is superior to the Kshatriya? The Kshatriya rules all creatures only because he is helped by the Brahmana!"

Kartaviryarjuna said, "When gratified, I am able to create all creatures. When angry, I am able to destroy all. In thought, word and deed, I am the first, the foremost. The Brahmana is certainly not above me. The first argument here is that the Brahmana is superior to the Kshatriya; this is countered by the other that the Kshatriya is superior. You have said, O invisible being, that the two are united. A distinction, however, is observable in this.

It is seen that Brahmanas take refuge with Kshatriyas. The Kshatriyas never seek the protection of Brahmanas. Indeed, throughout the earth, the Brahmanas accept such refuge under the pretence of teaching the Vedas, and draw their sustenance from the Kshatriyas. The duty of protecting all creatures is vested in the Kshatriyas. It is from the Kshatriyas that the Brahmanas derive their sustenance. How then can the Brahmana be superior to the Kshatriyas?

From today, I will bring your Brahmanas, who are superior to all creatures but who have mendicancy for their occupation and who are so conceited, under my sway. What the virgin Gayatri has said from the sky is not true. Robed in skins, the Brahmanas move about in freedom. I will bring those wights under my rule. God or man, there is none in the three worlds who can cast me down from the sovereignty I enjoy. And so am I certainly superior to the Brahmanas. This world that is now regarded as having Brahmanas for its foremost denizens shall soon have Kshatriyas for its highest beings. There is none that can bear my might in battle!"

Hearing these coarse and arrogant words of Arjuna, the sky-ranging goddess became agitated. Then Vayu, the god of wind, addressed the king

from the sky, “Cast off this sinful hubris. Bow to the Brahmanas. By injuring them you will bring disaster down on your kingdom. The Brahmanas will either slay you, king though you are, or, invested with the great might that they have, they will drive you out of your kingdom, depriving you of your power and glory.”

Hearing this, the king addressed the speaker, saying, “And who, indeed, are you?”

The wind answered, “I am the god of wind and the messenger of the Devas. I say to you what is for your benefit.”

Arjuna said, “Oh, I see that you have today shown your devotion and attachment to the Brahmanas. Tell me now what kind of earthly creature is the Brahmana? Tell me, does a superior Brahmana resemble the wind in any way? Or is he like water, or fire, or the sun, or the firmament?”

CANTO 153

"The god of wind said, "Hear, O deluded man, what the attributes are that belong to Brahmanas, all of whom are endowed with high souls. The Brahmana is superior to all those that, O king, you have named. In days of yore, the earth, indulging a spirit of rivalry with the king of the Angas, forsook her character as Bhumi. The Brahmana Kasyapa overtook her with calamity by paralysing her. The Brahmanas are always unconquerable, O king, in Swarga as also on Bhumi. In ancient days, the great Rishi Angiras, through his tejas, drained all the waters in the world, seas, rivers and the rest. The Mahatman Rishi, having quaffed all the waters as if they were milk, still did not feel that his thirst was slaked. He once more caused the earth to be filled with water by raising a mighty wave. On another occasion, when Angiras became enraged with me, I fled, leaving the world, and dwelt for a long time concealed in the agnihotra of the Brahmanas through fear of that Rishi.

The illustrious Purandara, having coveted the body of Ahalya, was cursed by Gautama, yet, for the sake of dharma and artha, the Rishi did not kill the king of the Devas. The ocean, O king, which was full in the first days of the world of crystalline water, like amrita, was cursed by the Brahmanas and became saline.

Even Agni, who is of the complexion of gold, and who blazes with effulgence when without smoke, and whose flames uniting together burn upwards, was cursed by the angry Angiras, and was instantly divested of all these attributes. Behold, the sixty thousand sons of Sagara, who came here

to adore the ocean, were all made ashes by the Brahmana Kapila of golden complexion.

You are not equal to the Brahmanas. Do you, O king, seek your own good. The Kshatriya of even great power bows to Brahmana children that are still in their mothers' wombs. The vast kingdom of the Dandakas was destroyed by a Brahmana. The mighty Kshatriya Talajangala was destroyed by a single Brahmana, Aurva. You, too, have acquired a great kingdom, great might, religious merit, and learning, which are all difficult of attainment, only through the grace of Dattatreya. Why do you, O Arjuna, worship Agni every day who is a Brahmana? He is the bearer of sacrificial libations from every part of the universe. Are you ignorant of this? Why, indeed, do you suffer yourself to be stupefied by folly when you well know that a superior Brahmana is the protector of all creatures in the world and is, indeed, the Creator of the living world?

The Lord of all creatures, Brahma, unmanifest, and of unfading glory, who created this boundless universe with its mobile and immobile creatures is a Brahmana. Some there are, devoid of wisdom, who say that Brahma was born of an Egg. From the original Egg, when it burst forth, mountains and the points of the compass and the waters and the earth and the heavens all sprang forth into existence. This beginning of creation was not seen by anyone. How then can Brahma be said to have been born from the original Egg, especially when he is declared as being Aja, Un-born? It is said that vast uncreated space is the primeval Egg. It was from this uncreated Akasa, or Supreme Brahman, that the Grandsire Brahma was born.

If you ask, 'Whereon would the Grandsire, after his birth from uncreated space, rest, for there was then nothing else?' the answer may be given thus: 'There is an existent Being of the name of Chitta, Consciousness. That mighty Being is infused with great tejas. There is no Egg. Brahma, however, exists. He is the Creator of the universe and is its king."

Thus spoken to by Vayu the wind, Kartaviryarjuna remained silent.'

CANTO 154

Vayu Deva said, 'Once upon a time, O king, a ruler of the name of Anga, desired to give away the whole earth as sacrificial dakshina to the Brahmanas. At this, the earth became filled with anxiety. "I am the daughter of Brahma. I support all creatures. Having obtained me, alas, why does this greatest of kings wish to give me away to the Brahmanas? Abandoning my character as soil, I will repair to the presence of my sire. Let this king with all his kingdom meet with destruction."

Arrived at this conclusion, she left for Brahmaloka. Seeing Bhumi Devi on the point of leaving, Rishi Kasyapa subtly entered into the visible embodiment of the goddess, after casting off his own body through yoga. The earth thus infused by the spirit of Kasyapa, grew in prosperity and became unprecedentedly fecund and replete with all kinds of plants and herbs and vegetation. Indeed, O king, for the time that Kasyapa possessed the earth, dharma prevailed everywhere and all fears ceased. The earth remained possessed by the spirit of Kasyapa for thirty thousand celestial years, and fully alive to all that it did while it was occupied by the spirit of Brahma's daughter. At the end of this time, Bhumi Devi returned from Brahmaloka and arriving here, bowed to Kasyapa, and from that time she became the daughter of that Rishi. Kasyapa is a Brahmana. Even this was the feat, O king, that a Brahmana performed. Tell me the name of the Kshatriya who can be held to be superior to Kasyapa!"

Hearing these words, King Arjuna remained silent. To him the god of wind once more said, "Hear now, O king, the story of Utathya who was born into the race of Angiras. The daughter of Soma, named Bhadra, was

regarded as unrivalled in beauty. Her sire Soma thought Utathya to be the fittest of husbands for her. The famed and most blessed maiden of faultless limbs, observing diverse vows, underwent the severest tapasya from the desire of acquiring Utathya for her lord. After a while, Soma's father Atri invited Utathya to his home and bestowed Bhadra upon him. Utathya, who was used to giving away sacrificial gifts in copious measure, duly received the girl for his wife.

Now, it so happened that the handsome Varuna had, for a long time, coveted the girl for himself. Coming to the forest where Utathya dwelt, Varuna abducted Bhadra when she had entered the Yamuna for a bath. The Lord of the waters took her to his own abode. That mansion was of a wonderful aspect. It was adorned with six hundred thousand crystalline lakes surrounding it. There is no mansion that can be regarded more beautiful than that home of Varuna. It was embellished with many palaces and by the presence of diverse tribes of Apsaras and of diverse unequalled objects of enjoyment. There, within that palace, the Lord of waters, O king, sported with Bhadra.

Soon enough, the ravishment of his wife was reported to Utathya. Having heard all the facts from Narada, Utathya addressed the celestial Rishi, saying, "Go, O Narada, to Varuna and speak to him with due severity. Ask him why he has abducted my wife, and, indeed, tell him in my name that he should return her to me. You may say to him further, 'You are a protector of the worlds, O Varuna, a Lokapala, and not a despoiler or destroyer. Why have you abducted Utathya's wife bestowed upon him by Soma?'"

Narada went to Varuna and said, "'Do you set the wife of Utathya free. Indeed, why have you abducted her?"

Varuna replied, "This timid girl is exceedingly dear to me. Why, I dare not let her go!"

With this reply, Narada came back to Utathya and cheerlessly said, "O Maharishi, Varuna drove me out of his house, indeed, seizing me by the throat. He is unwilling to restore your wife to you. Do now as you please."

Hearing Narada, Angiras became inflamed with wrath. Possessed with great tapodhana, he stilled all the waters of Varuna and with his tapasya shakti drained them at a swallow. When all his waters were thus quaffed, the Lord of that element became cheerless and downcast, as also all his friends and kinsfolk. For all that, he still did not give up Utathya's wife.

Then Utathya, Dvijottama, filled with wrath, commanded the earth, “O amiable one, do you show land where there are now the six hundred thousand lakes of Varuna!”

The ocean was forced to abandon those lakes and the dry land which appeared in their stead was arid and sterile.

To the rivers that flowed through that region, Utathya said, “O Saraswati, do you become invisible here. Indeed, O gentle Devi, leaving this realm, go you to the desert! Auspicious goddess, without your presence let this whole place cease to become sacred.’

When that entire region, in which the Lord of waters dwelt, fell dry, Varuna went to Angiras, taking with him Utathya’s Bhadra, and made her over to him. Getting back his wife, Utathya was cheerful again. Then, O Lord of the Haihaya vamsa, that great Brahmana released both the universe and the Lord of waters from the distress into which he had plunged them.

When he had his wife back, the Mahatejasvin Rishi Utathya said to Varuna, “I have recovered my wife, O Lord of waters, with the help of my tapasya and after inflicting such distress on you as made you cry aloud in anguish.”

Saying this, he went home, with that wife of his. Even such, O king, was Utathya, that greatest of Brahmanas. Shall I continue? Will you yet persist in your arrogant opinion? Is there any Kshatriya that is superior to Utathya?”’

CANTO 155

Bhishma says, 'Thus addressed by Vayu, King Arjuna remained silent. The God of Wind spoke again to him, "Listen now, O king, to the story of the greatness of the Brahmana Agastya. Once upon a time, the Devas were vanquished by the Asuras at which they fell into despair. The sacrifices of the Devas were all seized, and the Swadha of the Pitris was also misappropriated. Indeed, O king of the Haihayas, all the religious karmas and kriyas of men were also obstructed and suspended by the Danavas.

Divested of their prosperity, the Devas wandered over the earth even like beggars. One day, in course of their wandering, they met Agastya Mahavrata, that Brahmana invested with great energy and splendour like that of the sun. Saluting him duly, the Devas made the customary enquiries after his well-being. They then said these words to that Mahatman, "We have been defeated by the Danavas in battle and have fallen off from affluence and prosperity. Do you, O greatest of Rishis, rescue us from this predicament of great fear."

When informed of the plight to which the deities had been reduced, Agastya grew incensed, and he blazed forth like the all-consuming fire of the Pralaya. The blazing rays of heat and light that sprang forth from the Rishi scathed the Danavas. Thousands of them began to fall smoking from the sky. Scalded by the tejas of Agastya, abandoning both heaven and earth, the Danavas fled towards the south.

At that time the Danava King Bali was performing a horse sacrifice, an Aswamedha yagna in the Patalas. Those great Asuras who were with him in

those realms of nether, who dwelt in the bowels of the earth, were not touched by the searing wrath of Agastya. Upon the vanquishment and destruction of their foes, the Devas regained their own regions, and their fears were entirely dispelled. Encouraged by what he accomplished for them, they then asked the Rishi to consume the Asuras who had taken refuge in the Patalas.

Agastya replied to them, "I can surely consume the Asuras that dwell below the earth, but if I do this, my tapasya will suffer great diminution. And for that, I will not exert my power in that direction."

Even thus, O king, did the illustrious Agastya Muni burn the mighty Danavas through his own fierce tejas. Even thus did Suddhatma Agastya, of the pure soul, come to the rescue of the desperate Devas with his tapasya shakti. Sinless one, even so was the awesome Agastya! Shall I continue? Or, will you now say anything in reply? Is there any Kshatriya who is greater than Agastya?"

Thus addressed, King Arjuna remained silent.

Vayu Deva now said, "'Listen, O king, to one of the great feats of the lustrous Vasishta. Once upon a time, the Devas were engaged in performing a sacrifice on the shores of the Vaikhanasa lake. Knowing his might, the sacrificing gods thought of Vasishta and made him their priest in imagination. Meanwhile, seeing the Devas reduced and emaciated because of the diksha they were undergoing, a race of Danavas, called the Khalins, of stature as gigantic as mountains, sought to kill them. Those amongst the Danavas that were either maimed, dismembered or even slain in the battle plunged into the waters of the Manasa lake and, because of the boon they had from Brahma, they were restored to wholeness, vigour and life.

Plucking off jagged mountain peaks, enormous maces and mighty trees, they agitated the waters of the lake, making them rise up to a height of a hundred yojanas. They then ran against the Devas, and they were ten thousand demons. Attacked by the Danavas, the gods sought the protection of their King Vasava. Indra, however, was also soon dreadfully afflicted by the Danavas.

In his distress, Sakra sought the protection of Vasishta. At this, the holy Rishi Vasishta reassured the Devas, dispelling their fears. The sage did this because he saw how disconsolate the gods had become; he did this from compassion for them. Vasishta put forth his energy and, without exertion, burnt up those Danavas called Khalins.

Possessed of untold tapodhana, the Rishi brought the Ganga, who had flowed to Kailasa, to that place. Indeed, Ganga appeared there, springing up through the waters of the Manasa lake. The lake was infused by that holiest river, and the Ganga of heaven flowed from there as the Sarayu. The place where those Danavas fell came to be called after them. Even thus were the gods of swarga, with Indra at their head, rescued from great distress by Vasishta. It was thus that those Danavas, who had received boons from Brahma, were slain by that Mahatman Rishi.

Sinless one, I have told you of the feat which Vasishta accomplished. Shall I go on? Or, will you say anything now? Was there ever a Kshatriya who could be said to equal, let alone surpass the Brahmana Vasishta?"'

CANTO 156

"Bhishma says, 'Still, Arjuna remained silent. The wind god addressed him again, saying, "Hear me, O foremost of the Haihayas, as I narrate to you the achievement of the Mahatman Atri. Once upon a time, as the Devas and Danavas were fighting each other in the dark, Rahu pierced both Surya and Soma with his arrows. The Devas, overwhelmed by darkness, began to fall before the mighty Danavas, O greatest of kings. Repeatedly struck by the Asuras, the denizens of heaven began to lose their strength. They then saw the learned Brahmana Atri, that tapodhana, engaged in the observance of austerities.

To that Rishi who had conquered all his senses and in whom wrath had been extinguished they said "Behold, Rishi, these two, Soma and Surya, who have both been pierced by the Asuras with their arrows. In consequence, darkness has overtaken us, and we are being struck down by the enemy. We do not see the end of our troubles. Do you, O Lord of great power, rescue us from this fear."

The Rishi said, "How shall I save you?"

They answered, saying, "Do you yourself become Chandramas. Do you also become the sun, and do you begin to slay these brigands."

Thus solicited by them, Atri assumed the form of the darkness-destroying Soma. Indeed, because of his agreeable disposition, he began to look as handsome and delightful as Soma himself. Beholding that the real Soma and the real Surya had become darkened by the shafts of the foe, Atri, assuming the forms of those luminaries through his tapasya shakti, shone forth in splendour over the field of battle. Verily, Atri made the universe

blaze forth in light, dispelling all its darkness. By putting forth his might, he also vanquished the vast multitudes of those enemies of the Devas. Seeing those great Asuras burnt by Atri, the Devas also, protected by Atri's tejas, began to despatch them ever more swiftly.

Putting forth his prowess and mastering all his energy, it was thus that Atri illumined the god of day, rescued the Devas, and slew the Asuras. Even this was the feat that Dvija, helped by his sacred fire, Atri, that silent reciter of mantras, he who wore deer-skins. Consider, O Rajarishi, what that Rishi who subsisted upon only fruits accomplished.

I have narrated to you, in detail, the feat of the Mahatman Atri. Shall I go on? Or will you say anything? Is there any Kshatriya that is superior to this Mahamuni?"

Yet, Kartaviryarjuna remained silent. Vayu spoke again to him, "Hear, O king, the feat achieved by the Maharishi Chyavana in days of old. Having given his word to the twin Aswins, Chyavana said to Indra, 'Do you make the Aswins drinkers of Soma with all the other Devas!'

Indra said, 'The Aswins have been cast out by us. How, then, can they be admitted into the sacrificial circle for drinking Soma with the others? They are not numbered among the Devas. Do not, therefore, tell us to do this. O Mahavrata, we do not wish to drink Soma in the company of the Aswins. Whatever other behest you may have for us, O learned Brahmana, we are ready to accomplish.'

Chyavana said, 'The Aswins shall drink Soma with all of you. Both of them are Devas, O Indra, for they are the sons of Surya. Let the gods do what I have said. By doing what I ask, the Devas will reap great rewards. By doing otherwise, evil will overtake them.'

Indra said, 'I shall not, O foremost of Dvijas, drink Soma with the Aswins! Let others drink with them as they please. But for myself, I dare not do it.'

Chyavana said, 'If, O slayer of Bala, you will not obey me gladly, you shall, this very day, drink Soma with them in a sacrifice, for I will compel you!'"

Vayu said, "Then, taking the Aswins with him, Chyavana began a great yagna for their benefit. Chyavana dazed all the gods with his mantras. Seeing what Chyavana did, Indra became incensed. Taking up a mountain in his hands he ran at that Rishi. The Deva king also wielded the vajra. As Indra rushed at him, the illustrious Chyavana, tapodhana, cast an angry

glance at Indra. Throwing a little water at him, he paralysed the king of the Devas with his thunderbolt and mountain.

From the fire of the yagna he had begun, the Rishi created a terrible Asura made of the libations he had poured on the sacred fire. That demon was called Mada, of the gaping mouth. Indeed, formidable and dreadful was the Asura that the Mahamuni created with his mantras. There were a thousand teeth in his mouth, which extended a hundred yojanas. Of terrible mien, these fangs were two hundred yojanas long. One of his cheeks rested on the earth and the other touched the sky. Indeed, all the gods with Vasava seemed to stand at the root of that great Asura's tongue, even as schools of fish when they enter into the wide open mouth of a leviathan whale, a timmingala.

While within the mouth of Mada, the Devas held a quick consultation and then addressed Indra, 'Do you quickly bend your head in reverence to this Brahmana. Without scruple or hesitation, we shall drink Soma with the Aswins in our company.'

Then, bowing his head low to Chyavana, the humbled Indra obeyed his command. Even thus did Chyavana make the Aswins drinkers of Soma with the other gods. Calling back Mada, the Rishi then assigned him the duties he was to perform. That wild Mada was commanded to dwell in dice, in hunting, in drinking and in women. Hence, O king, those men that betake themselves to these, meet with destruction, and one should always keep these sins at a great distance. Thus, O king, have I narrated to you the feat achieved by Chyavana. Shall I go on? Or, will you say anything in reply? Is there any Kshatriya that is higher than the Brahmana Chyavana?"'

CANTO 157

Bhishma says, 'Hearing these words of the wind god, Arjuna still remained silent. At this, Vayu said to him, "When the denizens of swarga, with Indra at their head, found themselves in the mouth of the Asura Mada, at that time Chyavana took the earth away from them. Deprived previously of swarga and now shorn of Bhumi also, the gods were downcast. Indeed, afflicted with grief, the Devas threw themselves unreservedly at the Pitamaha Brahma's mercy and sought his protection."

The Devas said, 'O you that are adored by all creatures of the universe, Chyavana has taken the earth from us, while we have been deprived of swarga by the Kapas, O puissant one.'

Brahma said, 'Swargavasis, do you, with Indra at your head, seek the protection of the Brahmanas. By gratifying them you will succeed in regaining both the worlds as before.'

The Devas went to the Brahmanas and became suppliants for their protection. The Brahmanas asked them, 'Whom shall we subdue?'

The Devas said to them, 'Do you subdue the Kapas.'

The Brahmanas then said, 'Bringing them down first onto the earth, we shall swiftly vanquish them.'

The Brahmanas commenced a rite whose object was the destruction of the Kapas. As soon the Kapas heard of this, they immediately despatched a messenger of theirs, Dhanin, to those Brahmanas. Dhanin came to them as they sat upon the earth, and delivered the message of the Kapas. 'The Kapas are even equal to you all! They are not inferior to any of you. Hence, what will be the effect of these rites that you seem bent upon? All of them are

knowers of the Vedas and possessed of wisdom. All of them are mindful of sacrifices. All of them have Truth for their vow, and for these reasons all of them are regarded as equal to great Rishis. The goddess of prosperity sports among them, and they, in their turn, support her with worship. They never indulge in fruitless congress with their wives, and they never eat the flesh of animals that have not been killed in sacrifices. They pour libations on the sacrificial fire every day and are obedient to the behests of their preceptors and elders.

All of them have their souls under perfect control, and never eat any food without dividing it duly among their children. They always travel together in chariots and other conveyances without any of them riding his own ratha while others journey on foot. They never indulge in sexual congress with their wives when the women are in their periods. They all conduct themselves in such a way as to attain to regions of felicity hereafter. Indeed, they are always righteous in their deeds.

When women quick with child or old men have not eaten, they never eat themselves. They never indulge in play or sport of any kind in the forenoon. They never sleep during the day. When the Kapas have these and many other virtues and accomplishments, why, indeed, would you seek to quell them? You should abstain from the endeavour. Verily, by this abstention, you will achieve your own good.'

The Brahmanas said, 'Oh, we shall subdue the Kapas! In this matter, we are with the Devas, and so the Kapas deserve killing. As regards Dhanin, he should return whence he came.'

Returning to the Kapas, Dhanin said to them, 'The Brahmanas are not disposed to do you any good.'

Hearing this, all the Kapas took up their weapons and went towards the Brahmanas. Seeing the Kapas advancing against them with the standards of their chariots upraised, the Brahmanas forthwith created blazing fires to destroy them. Those eternal fires, kindled with the help of Vedic mantras, devoured the Kapas, and then began to shine in the firmament like so many golden clouds. Having assembled together for battle, the Devas slew many of the Danavas. They did not know at the time that it was the Brahmanas who had effected their destruction. Then Narada of great tejas came there and informed the gods how their enemies, the Kapas, had really been slain by the Brahmanas of measureless power. Hearing what Narada said, the

Swargavasis were gratified. They also applauded those twice-born Dvija allies of theirs, those Brahmanas of great fame.

Now the energy and prowess of the Devas began to increase and, worshipped in all the worlds, they also acquired the boon of immortality!"

When Vayu the wind had said this, King Arjuna worshipped him duly and now spoke these words to him. Hear, O mighty-armed king, what Kartaviryarjuna said.

Arjuna said, "O mighty Vayu, always and by all means do I live for the Brahmanas. Devoted to them, I worship them always. Through the grace of Dattatreya have I obtained this power of mine. Through his grace have I been able to accomplish great feats in the world and achieve high merit. Oh, I have, with attention, heard of the achievements, O Vayu, of the Brahmanas with all their fascinating details as recited by you so truly."

The wind said, "Do you protect and cherish the Brahmanas, in the exercise of your Kshatriya svadharma, which is yours by birth. Do you protect them even as you protect your own senses. There is danger to you from the race of Bhrigu. That, however, will come on a distant day."'

CANTO 158

"Yudhishtira says, 'O Kshatriya, you always worship Brahmanas of praiseworthy vows. What, however, is that fruit seeking which you worship them, Pitamaha? O Mahavrata, with what prosperity attaching to the worship of the Brahmanas in your sight do you worship them? Tell me all this, O Mahabaho.'

Bhishma says, 'Here is Kesava Mahabuddhi. He will tell you everything. Of high vows and endowed with the greatest grace and fortune, even he will tell you what the felicity is that attaches to the worship of Brahmanas. My strength, ears, speech, mind, eyes and that clear understanding of mine are all clouded and weak today. I think, the time is not distant when I will cast off my body. The sun seems to me to go very slowly.

I have told you of the high dharmas, O king, which are mentioned in the Puranas as observed by Brahmanas, Kshatriyas, Vaisyas and Sudras. Do you now, O son of Pritha, learn from Krishna what little remains to be learnt on that matter. I know Krishna truly. I know who he is and what his ancient might is. O king of the Kurus, Kesava is of immeasurable soul. Whenever doubts arise and faith is lost, it is he who upholds dharma.

It is Krishna who created Bhumi, Akasa and Swarga. Indeed, the earth has sprung from Krishna's body. Of terrible prowess and existing from before the beginning of time, it is Krishna who became the mighty boar and raised the submerged earth. It is he who created all the points of the horizon, together with all the mountains. Below him are the welkin, heaven,

the four cardinal points, and the four lesser directions. It is from him that all creation has flowed. It is he who has created this ancient universe.

From his navel appeared a lotus. Within that lotus sprang Brahma, himself of immeasurable energy. It was Brahma, O son of Pritha, who rent that darkness which existed, exceeding the very ocean in depth and extent. In the Krita yuga, O Pandava, Krishna existed in the world in the form of dharma. In the Treta yuga, he existed in the form of gyana. In the Dwapara yuga, he existed in the form of Shakti. In the Kali age he came to the earth in the form of adharma.

It is he who in days of yore slew the Daityas. It is he who is the Ancient God. He who ruled the Asuras as their Emperor Mahabali. He is the Creator of all beings. He is also the future of all created beings. He is also the protector of this universe fraught with the seed of destruction. When the cause of dharma languishes, this Krishna incarnates either into the race of the gods or among men. Founded in dharma, this Krishna of the immaculate soul protects both the higher and the lower worlds from darkness. Sparing those that deserve to be spared, Krishna sets himself to the slaughter of the Asura, O Kaunteya.

It is he who is all karma, holy and unholy, and he who is the Cause of causes. Krishna is the act done, the act to be done, and the act that is being done. Know that this Illustrious One is Rahu and Soma and Sakra. He is Viswakarman. It is he that is the Viswarupa, of Universal Form. He is the Destroyer and he is the Creator of the universe. He is the wielder of the Sula; he is of human form; and he is of terrible form. All creatures sing his praises, for he is known by his deeds. Hundreds of Gandharvas and Apsaras and Devas always travel with him. The very Rakshasas hymn his praise. He is the Enhancer of Wealth; he is the one victorious Being in the universe. In sacrifices, eloquent men hymn his praises. The singers of Samans praise him by reciting the Rathantaras. The Brahmanas praise him with Vedic mantras. It is to him that the sacrificial priests pour their libations.

The Devas with Indra at their head hymned his praise when he lifted up the Govardhana mountain to protect the cowherds of Vrindavana against the wrathful torrents of rain which Indra lashed down on them. He is, O Bhaarata, the one Blessing to all creatures. He, O Bhaarata, having entered the old Brahma cave, beheld from that place the original sheath of the world at the beginning of Time. Agitating all the Danavas and the Asuras, this Krishna of foremost feats rescued the earth. It is to him that people dedicate

diverse kinds of food. It is to him that warriors dedicate all their mounts and chariots, of every kind, at the time of war. He is eternal, and it is under this Illustrious One that the sky, earth, heaven, all things, exist and endure.

He it is who caused the seed of the gods Mitra and Varuna to fall into a jar, whence sprang Rishi Vasishta. It is Krishna who is Vayu; he is the Aswins; it is he who is that first of gods, Surya of a thousand rays. It is by him that the Asuras have been quelled. It is he who covered the three worlds with three steps. He is the soul of the Devas, the Manavas and the Pitris. He is the sacrifice performed by those that know the rituals of sacrifices. He it is who rises every day in the firmament as the sun and divides Time into day and night, and courses for half the year northward and for half the year south. Innumerable rays of light emanate from him up and down and transversely and illumine the earth.

Brahmanas who know the Vedas worship him. Taking a portion of his rays, the sun shines in the firmament. Month after month, the sacrificer ordains him as a sacrifice. Dvijas conversant with the Vedas sing his praises in sacrifices of all kinds. He it is that constitutes the wheel of the year, having three naves and seven steeds yoked to it. In this way he supports the triple mansion of the seasons. Endowed with great energy, pervading all things, the foremost of all creatures, it is Krishna alone who upholds all the worlds.

He is the sun, the dispeller of all darkness. He is the Creator of all. Do you, O Kshatriya, approach that Krishna! Once, the high-souled and powerful Krishna dwelt, for a while, in the form of Agni in the forest of Khandava in some dry grass. Soon was he gratified for he consumed all the medicinal herbs in that forest. He can go anywhere at will, and it was Krishna who, having vanquished the Rakshasas and Uragas, poured them as libations upon the sacred fire.

It is Krishna who gave Arjuna a number of white steeds; he is the creator of all horses. This world, this samsara, this human life is his chariot. He it is that yokes that chariot to set it in motion. That ratha has three wheels—the three gunas of sattva, rajas and tamas. It has three kinds of motion; it goes upward, or downward or transversely, implying superior, inferior and intermediate births as fetched by karma. It has four horses yoked to it—time, destiny, the will of the gods, and one's own will. It has three naves—white, black and mixed, implying good, evil and mixed karma.

It is this Krishna who is the refuge of the Panchamahabhutas, the five original elements with the sky among them. It is he who created bhumi and swarga and the space between. Indeed, it is this Krishna of immeasurable and blazing tejas who created the forests and the mountains. It is this Krishna who, wanting to punish Sakra who was about to hurl his thunder at him, crossed the rivers once and paralysed Indra. He is himself the one great Indra whom the Brahmanas worship in sacrifices with the help of a thousand ancient Riks. It was this Krishna, O king, who alone was able to keep the choleric Rishi Durvasa of great temper and powers as a happy guest in his home for a long time.

He is said to be the one most antique Rishi. He is the Creator of the universe. Indeed, he creates everything from his own nature. Superior to all the Devas, it is he who teaches all the gods. He scrupulously observes all ancient niyamas and vidhis.

Know, O king, that this Krishna, who is called Vishwaksena, is the fruit of all karma that relates to kama, of all karma that is founded on the Vedas, and of all karma that pertains to the world. He is the white rays of light that are seen in all the worlds. He is the three worlds. He is the three regents of all the worlds. He is the three sacrificial fires. He is the three Vyahritis; indeed, this son of Devaki is all the gods together. He is the year; he is the seasons; he is the fortnights; he is the day and the night; he is those divisions of time which are called Kaalas, and Kashthas, and Matras, and Muhurtas, and Lavas, and Kshanas. Know that this Vishwaksena is all these.

The moon and the sun, the planets, the constellations and the stars, all the Parva days, including the day of the full moon, the conjunctions of the constellations and the seasons, have, O son of Pritha, flowed from this Krishna who is Vishwaksena. The Rudras, the Adityas, the Vasus, the Aswins, the Sadhyas, the Viswedevas, the diverse Maruts, Prajapati himself, Aditi the mother of the Devas and the Saptarishis have all sprung from Krishna.

Transforming himself into the wind, he scatters the universe. Of universal form, he becomes fire that burns all things. Changing himself into water, he drenches and submerges all and, assuming the form of Brahma, he creates all the diverse species of animate and inanimate existences. He is himself the Veda, yet he learns all the Vedas. He is himself all the niyamas, yet he observes all the laws that have been laid down in matters of dharma

and the Vedas; he is that force or power which rules the world. Indeed, know, O Yudhishtira, that this Kesava is truly all the mobile and immobile universe, chala and achala. He is of the form of the most resplendent light. Of universal form, this Krishna is displayed in that blinding refulgence. The original cause of the soul of all creatures, at first he created the waters. After that he created this universe.

Know that this Krishna is Vishnu. Know that he is the soul of the universe. Know that he is all the seasons; he is these diverse wonderful vegetations of nature which we see; he is the clouds that pour down rain and the lightning that flashes in the sky. He is the elephant Airavata. Indeed, I say again to you, he is all the immobile and mobile universe. The abode of the universe and transcending all attributes, this Krishna is Vasudeva. When he becomes jiva he is called Sankarshana. Next, he transforms himself into Pradyumna and then into Aniruddha. In this way, the Mahatman Krishna, who has himself for his origin divides and displays himself in fourfold form.

Wanting to create this universe, which consists of the five primal elements, he sets himself to his task, and causes it to perpetuate in the five forms of animate existence consisting of Devas and Asuras and Manavas and Mrigas and Garudas.

He it is that then creates the earth and the wind, the sky, light, and also water, O son of Pritha! Having created this universe, chala and achala, distributed into four orders of being, he then created the earth with her fivefold seed. He then created the firmament to pour down copious rain on the earth. Have no doubt, O king, it is this Krishna who has created this universe. His origin is in his own self; it is he who causes all things to exist through his own power. He it is that has created the Devas, the Asuras and Manavas, Bhumi, the Rishis the Pitris, and all creatures.

From his desire to create, the Lord of all creatures created the whole universe of life. Know that good and evil, and chala and achala, have all flowed from this One who is Vishwaksena. Whatever exists, and whatever will come into existence, all is Kesava. This Krishna is also the death that overtakes all creatures when their end comes. He is eternal and it is he who upholds the cause of dharma. Whatever existed in the past, and whatever we do not know, verily, all that also is this Vishwaksena. Whatever is noble and meritorious in the universe, indeed, whatever of good and of evil exists, all that is Kesava the Inconceivable.

Hence, it is absurd to think of anything that is superior to Kesava. Even such is this Kesava. More than this, he is Narayana, the highest of the high, immutable and unfading. He is the eternal and immutable cause of the entire universe, with its beginning, middle and end, as also of all creatures whose birth follows their wish.'"

CANTO 159

"Yudhishtira says, 'Do you tell us, Madhusudana, what the prosperity is that attaches to the worship of the Brahmanas. You know this subject as well as, verily, our Grandsire knows you.'

Krishna says, 'Listen with sraddha to me, king of the Bharata vamsa, and I will tell you what the merits of the Brahmanas are, in truth, Kurusattama. Once on a time, while I sat in Dwaravati, Kurunandana, my son Pradyumna, who was enraged at some Brahmanas, came to me and said, "Madhusudana, what punya attaches to the worship of Brahmanas? Whence is their lordship derived both here and hereafter? O bestower of honours, what rewards are won by constantly worshipping Brahmanas? I beg you, explain this clearly to me, for my mind is disturbed by doubts in this matter."

I answered him as follows, and listen carefully, Yudhishtira, to what I said to him. I said, "Son of Rukmini, listen closely to me and I will tell you what the prosperity is that one may win by worshipping Brahmanas. When one sets oneself to the acquisition of the dharma, artha and kama, or to the achievement of mukti, or to that of fame and prosperity, or to the treatment and cure of disease, or to the worship of the Devas and the Pitris, one should take care to first gratify the Brahmanas. They are each a king, Soma. They are dispensers of happiness and misery. O Rukminiputra, whether in this or in the next world, my son, everything agreeable has its origin in the Brahmanas. I have no doubt about this.

From the worship of Brahmanas flow mighty achievements, and fame and strength. The denizens of all the worlds, and the regents of the universe,

are all worshippers of Brahmanas. How then, Pradyumna, can we disregard them, deluded by the idea that we are Lords of the earth?

Mahabaho, do not suffer your wrath to embrace the Brahmanas as its object. In this as also in the next world, Brahmanas are regarded as supreme beings. They have direct knowledge of everything in the universe. If angered, they are capable of reducing everything to ashes. They can create other worlds and other regents of worlds. Why then should those who are possessed of tejas and true gyana not behave with obedience and respect towards them?

Formerly, in my house, my son, dwelt the Brahmana Durvasa whose complexion was both green and tawny. Clad in rags, he had a danda, a staff made from the bilwa tree. His beard was long and he was exceedingly emaciated. He was taller in stature than the tallest man on earth. Wandering over all the worlds—that which belongs to men and those that are for the gods and other superior beings, this was what he sang constantly in sabhas and in public squares—*Who is there that would cause the Brahmana Durvasa to dwell in his house, doing the duties of hospitality towards him? He becomes enraged with everyone if he finds even the slightest fault. Hearing this about me, who is there that will give me refuge? Indeed, woe betide him that would give me shelter as a guest lest he does the least thing to annoy me*.

When I saw that no one dared give him shelter in their homes, I invited Durvasa and had him live with me. On certain days, he would eat the food sufficient for the needs of thousands of men. On other days, he would eat very little. On some days, he would go out of my home and would not return. He would sometimes laugh without any ostensible reason and sometimes cry as causelessly. At that time, there was nobody on earth that was equal to him in years. One day, entering the quarters assigned to him, he burnt all the beds and their covers and all the well-adorned women that were there to serve him. Doing this, he went out. Of stern and terrible vows, he met me shortly after this and addressing me, said, 'Krishna, I wish to eat payasa without delay!' Having known his mind previously, I had set my servants to prepare every kind of food and drink. Indeed, many excellent foods had been kept ready. As soon as I was asked, I had hot payasa fetched and offered it to the unpredictable Rishi. Having eaten some, he quickly said to me, 'Do you, O Krishna, take some of this payasa and smear all your limbs with it!'

Without any hesitation I did as he said—I smeared the remnant of that payasa over my body and my head. The Rishi saw your lovely mother Rukmini standing nearby. Laughing the while, he smeared her body also with that payasa. Durvasa then had your mother, whose body was smeared over with the payasa, yoked to a carriage. Climbing onto that carriage he set out from my palace.

Imbued with great intelligence that Brahmana blazed with effulgence like fire, and, in my presence he struck my Rukmini in her youth, as if she were an animal made to haul the carriages of men. I saw all this and I did not feel the slightest grief, anger or malice, or the least wish to harm the Rishi. Indeed, having yoked Rukmini to the carriage, he went out, saying he wanted to go along the highway of the city. Seeing that extraordinary sight, some Dasarhas were filled with wrath, and said amongst one another, 'Who else is there on earth that would draw breath after having yoked Rukmini to a carriage? Verily, let the world be filled with only Brahmanas. Let no other varnas take birth here. The poison of a snake is keen. Keener than a serpent's venom is a Brahmana. There is no physician for a person that has been bitten or burnt by the virulent snake that is a Brahmana.'

As the irresistible Durvasa went along in the carriage, Rukmini tottered on the road and frequently fell down. At this, the Rishi became angry and began to urge Rukmini on, striking her with a whip. At last, filled with a towering passion, the Brahmana leapt down from the carriage, and fled towards the south, running on foot, over pathless ground. Seeing that foremost of Brahmanas go, we followed him, although we were smeared with payasa, exclaiming behind him, 'Be gratified with us, Holy One!'

The mahatejasvin Brahmana saw me and said, 'O Krishna Mahabaho, you have subdued wrath by the strength of your nature. O Mahavrata, I have not found the slightest fault in you. Govinda, I am perfectly gratified with you. Ask me for any boon or wish you have, and see, O son, what my powers are when I am pleased. As long as Devas and men continue to have a love for food, so too, will they love you, Krishna. As long, again, as there is dharma in the several worlds, so long will the fame of your achievements last. Janardana, you shall be beloved of all.

Whatever belongings of yours I have burnt or otherwise destroyed you will have restored, why, better than they were. As long, again, O you of unfading glory, as you wish to live, so long will you have no fear of death coming to you through any part of your body that you have smeared today

with payasa. But ah, son, why did you not smear that payasa on the soles of your feet as well?'

Even this was what he said to me on that day on which he was pleased with me. When he had finished speaking, I saw that my body became invested with great beauty and splendour.

To Rukmini also, the Rishi, well-pleased with her, said, 'O most beautiful devi, you shall be the first of your sex in fame, and great glory and achievements will be yours. Decrepitude, disease or a fading complexion will never be yours. Everyone will see you engaged in waiting upon Krishna, possessed as you already are with the natural fragrance which is always present in you. You shall become the best of all the sixteen thousand wives of Krishna. At last, when the time comes for you to leave the world, you will attain to the inseparable companionship of Krishna in the hereafter.'

Having said these words to your mother, Rishi Durvasa, who blazed like fire with tejas, once more addressed me, 'O Kesava, let your understanding be always disposed even thus towards the Brahmana!' And uttering these words, that Brahmana disappeared before my very eyes. After he vanished I took to the observance of the vow of japa, chanting certain mantras silently without being heard by anybody. Verily, from that day I resolved to accomplish whatever commands I should receive from Brahmanas.

Having adopted this vrata, O Pradyumna my son, along with your mother, and with both our hearts filled with joy, I returned to our palace. Entering our home I saw that everything which the Rishi had broken or burnt had reappeared and become new. Seeing this, and all was finer and more beautiful than before, I was filled with wonder. Verily, O son of Rukmini, from that day forth I have always worshipped the Brahmanas in my heart."

'This, king of the Bharata vamsa, is what I said on that occasion regarding the greatness of those Brahmanas who are the foremost of their order. Do you also, O son of Kunti, worship the profoundly blessed Brahmanas every day with gifts of wealth and kine, O mighty one. It was in this way that I acquired the prosperity I enjoy, the prosperity that is born of the grace of Brahmanas. Whatever, again, Bhishma has said of me, O king of the Bharatas, is all true.'"

CANTO 160

"Yudhishtira says, 'Madhusudana, I ask you to expound to me that knowledge which you acquired through the grace of Durvasa. O first among all endowed with intelligence, I wish to know everything about the high blessedness and all the names of that high-souled one truly and in detail.'

Krishna says, 'I will tell you the good that I have acquired and the fame that I have won through the grace of that Mahatman. I will discourse to you on the subject, after having bowed to the Kapardin. O king, listen to me as I recite to you that Satarudriya which I chant with restrained senses, every morning after rising from bed. The great Lord of all creatures, the Grandsire Brahma himself, tapodhana, composed those mantras, after having observed especial penances for some time. O king, it is Sankara who created all the creatures in the universe, mobile and unmoving. There is no being that is higher, O monarch, than Mahadeva. Verily, he is the highest of all beings in the three worlds. There is no one who can stand before that Devadeva. Indeed, there is no being in the three worlds that can be regarded as his equal. When he stands, filled with rage, on the field of battle, the very odour of his body deprives all his enemies of consciousness and they that are not slain tremble and fall down. His roars are terrible, like those of thunderheads. Hearing those roars in battle, the very hearts of the Devas break in twain. When the wielder of Pinaka grows angry and assuming a terrible form merely casts his eye upon Deva, Asura, Gandharva or Naga, that one shall never have peace of mind, not by taking shelter in the deepest recesses of a mountain-cave.

When the Prajapati Daksha undertook his great sacrifice, he slighted Siva by not inviting him or offering him any part of the havis; Sati went to Daksha's yagna and she immolated herself there at the disregard her father showed her husband Siva. And the dauntless Bhava, giving way to wrath, roared aloud and pierced the embodied Yagna through with a shaft from his terrible bow. When Maheswara became angry and suddenly struck Yagna with his shaft, the Devas were panic-stricken, and in a wink lost all their natural joy and peace. The universe trembled at the twanging of Siva's bowstring. The Devas and the Asuras, O son of Pritha, grew numb and weak. The ocean rolled in agitation and the earth shuddered to her very core. The hills and mountains uprooted themselves in terror and fled in all directions. The vault of the sky was cloven. All the worlds were plunged in gloom. Nothing could be seen. The light of all the luminaries fell dim and darkling, why, along with that of the sun himself, O Bhaarata.

Terror-stricken and desperate to save themselves and the universe, the Maharishis tried to perform the customary rites of propitiation and peace. Meanwhile, Rudra of terrible prowess rushed against the Devas. Filled with rage, he tore out the eyes of Bhaga. Incensed with wrath, he kicked Pushan with his foot. He tore out the teeth of that god as he sat eating the large sacrificial ball of the Purodasa. Quaking with fear, the Devas bent their heads to Sankara. Without being appeased, Rudra once more placed set a blazing arrow to his bow-string, and the Devas and Rishis' alarm flared up even higher. Those greatest among gods began to ardently worship him. Joining their hands in reverence, they began to recite the Satarudriya mantras. At last, thus hymned by the Devas, Maheswara was pacified and grew calm. The Devas then assigned a large and pre-eminent share of the sacrificial offerings to him. Still trembling with fear, O king, they fervently and abjectly sought his protection.

When Rudra became gratified, the embodiment of Yagna, which had been cloven in two, was once more united. Whatever limbs of his had been destroyed by the shafts of Mahadeva, became whole and sound.

The Asuras of great urjas had in days of yore three impregnable cities in the firmament. One of these was made of iron, one of silver and the third of gold. With all his weapons, Maghavat, the king of the Devas, could not destroy those cities. Harassed and afflicted by the Asuras, all the Devas sought the protection of the great Rudra.

Assembled together, the gods addressed him, 'O Rudra, the Asuras threaten to destroy all things with what they do. We beg you, kill the Daityas and destroy their city for the protection of the three worlds, O bestowers of boons!'

Siva replied, 'So be it,' and then made Vishnu his inexorable arrowhead. He made Agni the shaft of his astra, and Surya's son Yama the wings of that missile. He made the Vedas his bow and Goddess Savitri his bow-string. And he made the Grandsire Brahma his charioteer. With all these, he pierced the Tripura, the triad city of the Asuras, with his great astra, which was made of three parvans and three salyas. O Bhaarata, Siva consumed the Asuras with their cities, with his astra whose complexion was that of the sun and whose energy was that of the fire which appears at the end of the yuga to devour all things.

Seeing Mahadeva transformed into a child with five locks of hair lying on the lap of Parvati, Indra asked the Devas who he was. Seeing the child, Sakra suddenly became jealous and wrathful and resolved to kill him with his vajra. The child, however, paralysed Indra's arm like a mace of iron, with the thunderbolt in its hand. The Devas were all bewildered, and they could not understand that the child was the Lord of the universe. Verily, all of them along with the Lokapalas, found their minds dazed by that child who was none else than the Supreme Being.

Then, meditating with his tapasya shakti, the illustrious Pitamaha Brahma discovered that that child was the foremost of all Beings, the Lord of Uma, Mahadeva of immeasurable prowess. He then praised the Lord. The Devas also began to hymn the praises of both Uma and Rudra. Indra's paralysed arm was no longer benumbed. It was the same Mahadeva who incarnated as the Mahatejasvin Brahmana Durvasa, and lived for a long time in my home in Dwaravati. While he remained with me, he did so many diverse deeds of mischief. Though difficult to bear, I still endured them joyfully for I knew whose amsa Durvasa was.

He is Rudra; he is Siva; he is Agni; he is Sarva; he is the vanquisher of all; he is Indra, and Vayu and the Aswins and the god of lightning. He is Chandramas; he is Isana; he is Surya; he is Varuna; he is Kaala; he is Yama; he is Mrityu; he is the Divasa and Ratri; he is the Paksha; he is the Ritus; he is the two Sandhyas; he is the Varsa. He is Dhatri and he is Vidhatri; and he is Viswakarman; and he is the Sarvagyani. He is the Diks and the Upadiks also. Of Viswarupa, he is Anantatman.

The holy and illustrious Durvasa is of the complexion of the celestials. He sometimes manifests himself singly; sometimes divides himself in two; and sometimes exhibits himself in many, a hundred thousand, forms. Even such is Mahadeva. He is, again, that God who is Aja, Un-born. In even a hundred years one cannot begin to describe his merits by reciting them.'"

CANTO 161

"Krishna says, 'O Yudhishtira, Mahabaho, listen to me as I recite to you the many names of Rudra as also the high blessedness of that Mahatman.

The Rishis describe Mahadeva as Agni, and Sthanu and Maheswara; as One-eyed, and Three-eyed, of Universal Form, and Siva or highly auspicious. Brahmanas conversant with the Vedas say that God has two forms. One of these is terrible, and the other mild and auspicious. Those two forms, again, are divided into many forms. That form which is fierce and terrible is identical with Agni and lightning and Surya. The other form which is mild and auspicious is identical with dharma and Jala and Chandramas. Then, again, it is said that half his body is Agni, fire, and half is Soma or the moon. That form of his which is mild and auspicious is said to be engaged in keeping the Brahmacharya vrata. The other form of his, which is supremely terrible, is engaged in all the destruction found in the universe.

Because he is great, Mahat, and the Supreme Lord of all, Iswara, therefore is he called Maheswara. And since he burns and scourges, is keen and fierce, and endued with great energy, and is a devourer of flesh and blood and marrow, he is said to be Rudra. Since he is the foremost of all the deities, and since his dominion and acquisitions are infinite, and since he protects the infinite universe, he is called Mahadeva.

Since he is of the form or colour of smoke, he is called Dhurjati. Since through all his actions he performs sacrifices for all and seeks the good of every creature, he is called Siva or the Auspicious One. Staying above in

the sky, he burns the lives of all creatures and is, besides, fixed on a definite path from which he does not deviate. His emblem, again, is fixed and immovable for all time. He is, for these reasons, called Sthanu. He is also of multiform aspect. He is present, past and future. He is chala and achala. For this he is called Bahurupa. The deities called the Viswedevas reside in his body. He is, for this, called Viswarupa of universal form.

He is thousand-eyed; or he is myriad-eyed; or he has eyes on all sides and on every part of his body. His energy issues through his eyes. There is no end to his eyes. Since he always nourishes all creatures and sports, also, with them, and since he is their Lord and master, he is called Pasupati, the Lord of creatures.

Since his Linga is always observant of the vow of Brahmacharya, all the worlds worship it. This act of worship is said to please him highly. If there is one who worships him by creating his image and another who worships his Linga, it is the latter that attains to great prosperity for ever. The Rishis, the Devas, the Gandharvas and the Apsaras worship that Linga of his which is forever erect and upraised. If his Linga is worshipped, Maheswara becomes highly gratified with the worshipper.

Loving towards his devotees, he bestows happiness upon them with a cheerful heart. This Great God loves to stay in smasanas, crematoria, and there he burns and consumes corpses. Those that perform sacrifices on such grounds attain at the end to those regions which have been set apart for great Kshatriya heroes. He it is that is regarded as the death which resides in the bodies of all creatures. He is, again, the breaths called prana and apana in the bodies of all embodied beings. He has many blazing and terrible forms. All those forms are worshipped in the world and are known to Brahmanas possessed of knowledge. Amongst the gods, he has many names, all of which are full of grave import. Verily, the meanings of those names are derived from either his greatness or vastness, his feats or his conduct. The Brahmanas always recite the excellent Satarudriya in his honour, which occurs in the Vedas, as also that which has been composed by Vyasa.

Verily, the Brahmanas and Rishis call him the Eldest of all beings. He is the First of all the gods, and it was from his mouth that he created Agni. Ever willing to grant protection to all, Siva never gives up or abandons his bhaktas who worship him. He would much rather abandon his own life-breath and incur all possible afflictions himself. Long life, health and

freedom from disease, affluence, wealth, diverse kinds of pleasures and enjoyments, he confers, and also takes them away. The lordship and affluence that one sees in Sakra and the other Devas are in truth his.

It is he who is always engaged in all that is good and evil in the three worlds. In consequence of his absolute control over all objects of kama, he is called Iswara, the Supreme Lord or master. Since, again, he is the master of the vast universe, he is called Maheswara. The whole universe is pervaded by him in diverse forms. It is that God whose mouth roars and burns the waters of the sea, in the form of the Badavamukha, that vast burning head of a mare!'"

CANTO 162

Vaisampayana said, "After Krishna, the son of Devaki, says this, Yudhishtira once more asks Santanu's son Bhishma, 'O Mababuddhe, O foremost of all who know dharma, which of the two—direct perception or the scriptures—is to be regarded as the authority to arrive at a conclusion?'

Bhishma says, 'I believe there is no doubt in this matter. Listen to me, O you of great wisdom; I will answer you. The question you have asked is apposite. It is easy to have doubts about this, and the answer to it is difficult. Innumerable are the instances, in respect of both direct perception and the Srutis, in which doubts can arise.

Some men, who delight in the name of logicians, imagining themselves to be possessed of superior wisdom, affirm that direct perception is the only authority. They assert that nothing, however true, can be said to exist which is not directly perceivable; or, at least they doubt the existence of those things. Indeed, such assertions involve an absurdity and they who make them are of foolish understanding, whatever may be their pride of learning. If, on the other hand, you doubt how the one indivisible Brahman could be the cause, I answer that one would understand it only after a long course of years and with the help of assiduous yoga. Indeed, O Bhaarata, one that lives by such means as present themselves without being wedded to this or that settled mode of life, and one who is devoted to the resolution of the question, will be able to understand it. None else truly can.

When one attains to the very end of reasons, indeed the process of reasoning, one then attains to that ultimate and all comprehensive

knowledge—that infinite mass of light which illumines all the universe, the lustre called Brahman. That knowledge, O king, which is derived from reason or inferences can scarcely be called true knowledge, and such knowledge should be rejected. It is not defined or comprehended through the word. It must, therefore, be abjured.'

Yudhishtira says, 'Tell me, Pitamaha, which among these four is most authoritative—direct perception, inference from observation, the science of Agama or the scriptures, and diverse kinds of practices that distinguish the good.'

Bhishma says, 'While evil men of great might seek to destroy dharma, it is can be protected for the time being by those that are good exerting themselves with care and earnestness. Such protection, however, is of no avail in the long term, for destruction does overtake dharma finally. Then, again, dharma often proves a mask for covering adharma, like grass and straw covering the mouth of a deep pit and concealing it from view. Listen again to me, O Yudhishtira. It is because of this that the practices of the good are interfered with and sought to be destroyed by the evil. Men of evil pravritti, who discard the Srutis, sinners who are haters of dharma, destroy that righteous course of conduct which could otherwise be established as a standard. Hence, doubts attach to direct perception, inference and good conduct. Those, therefore, among the good that possess understanding born of or cleansed by the scriptures, and who are always contented, are to be regarded as the best and the foremost of men. Let those that are anxious and deprived of tranquillity of soul, approach these. Indeed, Yudhishtira, do you pay court to them and seek from them the resolution of your doubt.

Disregarding both pleasure and wealth, kama and artha, which always follow lobha, greed, and awakened into the belief that only dharma should be sought, O Yudhishtira, wait upon and question men of truth to receive enlightenment from them. The way and the conduct of those great men never strays or meets with peril or destruction, as also their sacrifices and Vedic study and rites. Indeed, these three—conduct as consisting of overt deeds, behaviour in respect of purity of mind, and the Vedas, together constitute dharma.'

Yudhishtira says, 'Pitamaha, my understanding is once more darkened by doubt. I am on this side of the ocean, seeking the means to cross it. I do not, however, see the other shore of the ocean. If these three, the Vedas, direct perception, and conduct, together constitute what is to be regarded as

authority, it can be alleged that there is a difference between them. Dharma then becomes of three kinds, although it is one and indivisible.'

Bhishma says, 'Dharma is sometimes seen to be destroyed by evil men and spirits of great power. If you think, O king, that dharma should really be of three kinds, my reply is that your conclusion is warranted by reason. The truth is that righteousness is one and indivisible, although it can be looked at from three different viewpoints. The paths as indications of those three that constitute the foundation of dharma have each been clearly laid down. Do you act according to the niyamas, the laws. You should never wrangle about dharma and then seek to have those doubts solved at which you may arrive. O king of the Bharatas, let no doubts like these ever seize possession of your mind.

Do you obey what I say without scruple or hesitation of any kind. Follow me like a blind man or like one who, without being possessed of sense himself, has to depend upon that of another. Non-violence, truth, absence of wrath, forgiveness and liberality in gifts—these four practices, O king, Ajatasatru that has no foe, for these four constitute eternal dharma. Do you also, O Mahabaho, pursue that conduct towards Brahmanas which is consistent with what has been observed towards them by your sires and Grandsires. These are the principal indications of dharma. The man of little intelligence who would destroy the weight of authority by denying that to be a standard which has always been accepted as such will himself fail to become an authority among men. Such a man is the cause of much grief in the world. Do you reverence Brahmanas and treat them with hospitality. Do you always serve them in this way. The universe rests upon them. Do you understand them to be such—the very holders of the worlds!'

Yudhishtira says, 'Tell me, Pitamaha, what the respective ends are of those that abhor dharma and of those that adore and observe it.'

Bhishma says, 'Those men that hate righteousness are said to have their hearts overwhelmed by the attributes of passion and darkness, rajas and tamas. Such men have always to go into naraka. Those men, on the other hand, who always worship and observe dharma, those men who are devoted to truth and sincerity, are called good men. They always enjoy the pleasures and grace of swarga. For waiting upon their preceptors with reverence their hearts always turn naturally towards dharma. Verily, they who adore dharma attain to the realms of the gods. Men or deities who divest themselves of avarice and malice, and who emaciate or afflict their bodies

by the observance of austerities, succeed, through the dharma which then becomes theirs, to attain to great reward and bliss.

Those that are gifted with true wisdom have said that the Brahmanas, who are the eldest sons of Brahma, represent and embody dharma. They that are righteous always worship them, their hearts regarding them with as much love and affection as a hungry man's stomach entertains for ripe and delicious fruit.'

Yudhishtira says, 'What is the appearance presented by those that are evil, and what are the deeds of those that are called men of dharma? Explain to me this, O Holy One. Indeed, tell me what the indications are of the good and the wicked.'

Bhishma says, 'The evil are so in their practices; they are ungovernable, foul-mouthed and cannot be kept within the restraints of laws; they who are good are always so in what they do. Why, the deeds of these men are regarded as the very indications of the course of conduct which is called dharma.

They that are good or righteous, O king, never answer the two calls of nature on a public road, in a cow-pen, or a paddy field. After feeding the five—the gods, the manes, guests, kinsmen and dependants—they eat themselves. They never talk while eating, and never go to sleep with wet hands. Whenever they see any of the following, they circumambulate them in pradakshina to show them reverence—a burning fire, a bull, the image of a deity, a cow-pen, a place where four roads meet and an old and virtuous Brahmana. They give way, themselves standing aside, to the old, to those that carry burdens, to women, to those that hold high positions in the village or town, Brahmanas, kine and kings.

The righteous or good man is he that protects his guests, servants and other dependants, his own relatives, and all those that seek his protection. Such a man always welcomes these with the customary polite enquiries after their health and well-being. Two times have been appointed by the deities for humans to eat—morning and evening. In between these two, one should not eat anything. By following this rule about eating, one is said to observe an upavasa, a fast. As the sacred fire waits for libations to be poured upon it when the hour for homa arrives, even so a woman, when her period is over, expects an act of congress with her husband. He that never approaches his wives at any other time save after their period, is said to observe the vow of brahmacharya. Amrita, Brahmanas and kine—these

three are regarded as equal. Hence, one should always worship, with due rites, Brahmanas and sacred cows.

One does not incur any fault or stain by eating the meat of animals slain in sacrifices with mantras from the Yajur Veda. The flesh of the backbone, or that of animals not killed in sacrifice, should be avoided even as one avoids the flesh of one's own son. One should never have one's guest go without food whether when one lives in one's own country or in a foreign land. After completing one's study, one should give dakshina to one's preceptor. When one sees one's guru, one should greet him with reverence and, worshipping him, offer him a seat. By worshipping one's guru, one increases the period of one's life as also one's fame and prosperity.

One should never censure the old, nor send them on any business. One should never sit when someone old is standing. By conducting oneself in this manner, one protects and even prolongs the duration of one's life. One should never cast one's eyes on a naked woman, or a naked man. One should never indulge in sexual congress, except in privacy. One should eat also without being seen by others. Gurus are the foremost of tirthas; the heart is the foremost of all sacred objects; knowledge is the foremost of all objects of seeking; and contentment is the foremost of all joys.

Morning and evening, one should listen to the grave counsels of those that are aged. One attains to wisdom by constantly waiting upon those that are venerable in years. While reading the Vedas or eating, one should use one's right hand. One should always keep one's speech and mind under thorough control, as also one's senses. With well-cooked payasa, yavaka, krisara, and Havi, one should worship the Pitris and the Devas in the sraddha called Ashtaka. The same should be used in worshipping the Grahas, the planets.

One should not shave or be shaved without calling down a blessing upon oneself. If one sneezes, one should be blessed by those present. All that are ill or afflicted with disease should be blessed. The extension of their lives should be prayed for. One should never address an eminent person familiarly by using the word Tvam. Under even great duress one should never do this. To address such a person as Tvam and to kill him are equal; men of learning are degraded by such a form of address. To those that are inferior, or equal, or to disciples, the word Tvam can be used.

The heart of the sinful man always proclaims the sins he has committed. Those men who have deliberately committed sins meet with destruction by

seeking to conceal them from the good. Indeed, confirmed sinners seek to conceal their sins from others. Such ones think that their sins are witnessed by neither men nor the gods. The sinful man, overwhelmed by his sins, is born into a wretched and miserable order of being. The sins of such a man continually grow, even as the interest the usurer charge on loans increases from day to day.

If, having committed a sin, one seeks to have it removed through dharma, that sin is destroyed and leads to righteousness instead of further sins. If water be poured upon salt, the salt immediately dissolves. Even so when expiation is performed, sin dissolves. For these reasons one should never conceal a sin. Concealed, it is certain to increase. Having committed a sin, one should confess it in the presence of those that are good. They would destroy it immediately.

If one does not enjoy in good time what one has stored with hope, the consequence is that the stored wealth finds another owner after the death of him who has stored it. The wise have said that the mind of every creature is the true test of dharma. Hence, all creatures in the world have an innate tendency to achieve dharma. One should achieve dharma alone, single-handedly. Verily, one should not proclaim oneself to be righteous and walk with the standard of dharma borne aloft for the purpose of exhibition. They are said to be traders in dharma who practise it for enjoying the fruits it brings.

One should worship the gods without giving way to feelings of pride. Similarly, one should serve one's preceptor without deceit. One should make arrangements for securing to oneself invaluable wealth in the hereafter, which consists in dana given here to the deserving.'"

CANTO 163

“Yudhishtira says, ‘It is seen that if a man happens to be unfortunate, he fails to acquire wealth, however great his strength. On the other hand, if one happens to be fortunate, he comes to the possession of wealth, even if he be a weakling or a fool. When, again, the time does not come for acquisition, one cannot make an acquisition with even one’s best exertions. When, however, the time comes for acquisition, one wins great wealth without any effort. Hundreds of men may be seen who achieve no result even when they exert themselves to the best of their abilities. Many, again, are seen to make acquisitions without any exertion. If wealth were the result of exertion, then one could, with exertion, acquire it immediately. Verily, if the case were so, no man of learning could then be seen to take the protection for his livelihood of one destitute of learning.

Among men, that which is not destined to be attained, O king of the Bharatas, is never attained. Men are seen to fail in achieving results even by putting forth their best efforts. One man may be seen to seek wealth by hundreds of means and yet failing to acquire it; while another, without at all seeking it, is happy in its possession. Men may be seen doing evil deeds continually for wealth and yet failing to acquire it. Others are in the enjoyment of wealth without doing any evil whatever. Others, again, who are observant of the duties assigned to them by the scriptures, are without wealth.

One man may be seen to be without any knowledge of the science of morality and policy, even after he has studied all the treatises on that subject. Another, again, may be seen appointed as the prime minister of a

king without having studied the science of morality and policy at all. A learned man may be seen that is possessed of wealth; one devoid of learning may also be seen owning wealth. Both kinds of men, again, may be seen to be entirely impoverished. If, by the acquisition of learning one could acquire the felicity of wealth, then no man of learning could be found living for the very means of his subsistence under the protection of one who has no learning. Indeed, if one could obtain by the acquisition of learning all things desirable, objects like a thirsty man having his thirst slaked upon obtaining water, then none in this world would have ever shown idleness in acquiring learning.

If, one's time has not come one does not die even if one be pierced with hundreds of arrows. On the other hand, one gives up one's life if one's hour has come, even if it be a blade of grass with which one is struck.'

Bhishma says, 'If a man, setting himself to an undertaking involving even great exertion, fails to earn wealth, he should then practise severe austerities. Unless seeds be sown, no crops appear. It is by making gifts to deserving persons in this life that one acquires in one's next life numerous objects of enjoyment, even as one becomes possessed of intelligence and wisdom by waiting upon those that are venerable for years. The wise have said that one is blessed with longevity by practising the dharma of abstaining from cruelty to all creatures. Hence, one should make gifts and not solicit or accept them when made by others.

One should worship those men that are righteous. Verily, one should be sweet-speeched towards all, and always do what is agreeable to others. One should seek to attain to purity, of both mind and body. Indeed, it is paramount that one should always abstain from doing injury to any creature. When in the matter of the happiness and woe of even ants and insects, their karma of this and past lives and nature constitute the cause, it is meet, O Yudhishtira, that you should be serene.'

CANTO 164

"Bhishma says, 'If a man does good deeds himself or causes others to accomplish them, he should then expect to attain to the rewards of dharma. Similarly, if he does evil, and causes others to do evil, he should never expect to attain to the merits of righteousness. At all times, it is Time that, entering the understanding of all creatures, sets them to acts of dharma or adharma, and then confers felicity or misery upon them. When, beholding the fruits of dharma, a man understands dharma to be superior, it is then that he inclines towards righteousness and puts his faith in it. He, however, whose understanding is not firm, fails to find faith in goodness. As regards faith in dharma, it is this and nothing else that makes for belief—the steadiness of the mind.

To put faith in righteousness is the indication of wisdom in all men. The man who knows both what should be done and what should not must be mindful of timeliness, care and devotion when he sets out to achieve what is right. Righteous men who have in this life been blessed with affluence, acting of their own volition, take particular care of their souls so that they may not, in their next lives, have to be born as men with the rajoguna dominating in them.

Time, which is the supreme disposer of all things, can never make dharma the cause of misery. One should, therefore, know that the soul, which is inherently righteous, is certainly pure, and free from evil and suffering. As for adharma, it may be said that, even when of large proportions, it cannot even touch dharma, which is always protected by Time and which shines like a blazing fire. These are the two results

achieved by dharma—the stainlessness of the soul and insusceptibility to being touched by adharma. Verily, dharma is always fraught with victory. Its lustre is so great that it illumines the three worlds. A man of wisdom cannot seize a sinner and forcibly make him righteous. When seriously urged to act righteously, the sinful only do so with hypocrisy, impelled by fear.

They that are righteous among the Sudras never betake themselves to such hypocrisy under the plea that men of the Sudra varna are not allowed to live according to any of the four prescribed asramas. I will tell you particularly what the svadharmas truly are of the four varnas. As far as their bodies are concerned, individuals belonging to all the four orders have the five primal elements for their constituent ingredients. Indeed, in this respect, they are all of the same substance. For all that, distinctions exist between them in respect of both practices relating to life or the world and also their svadharma. Notwithstanding these distinctions, sufficient liberty of action is left to them by which all men may attain to an equality of condition. The regions of grace which represent the consequences or rewards of dharma are not eternal, for they are destined to come to an end. Dharma itself, however, is eternal. When the cause is eternal, why is the effect not so? Listen to the answer to this.

Only that dharma is eternal which is not promoted by the desire of fruit or reward. That dharma which is prompted by the desire of reward is not eternal. Hence, the reward though undesired that attaches to the first kind of dharma—attainment of identity with Brahman—is eternal. The reward, however, that attaches to that dharma prompted by desire of the reward of swarga and enjoyment, is not eternal.

All men are equal in respect of their physical organism. All of them, again, are possessed of souls that are equal in regard of their nature. When death comes, all else dissolves. What remains is the inceptive will to achieve dharma. That, indeed, reappears of itself in the next life. When such is the result, when the enjoyments and endurances of this life are due to the karma of a past life, the inequality of lot discernible among human beings cannot be regarded as in any way anomalous. So also, it is seen that those creatures that belong to the intermediate orders of existence are equally subject, in the matter of their actions, to the influence of example.'"

CANTO 165

Vaisampayana said, "That perpetuator of Kuru's race, Yudhishtira the son of Pandu, wanting to acquire the dharma which destroys sin, further questions Bhishma who lies on a bed of arrows.

Yudhishtira says, 'What is truly beneficial for a man in this world? What is that by doing which one may earn happiness? By what may one be cleansed of all one's sins? Indeed, what is that which is destructive of sin?'

The royal son of Santanu, O best of men, duly recites the names of the deities to Yudhishtira who was eager to listen.

Bhishma says, 'O son, the following names of the Devas, with those of the Rishis, if duly recited morning, noon and evening, become efficacious cleansers of all sins. Whatever sins of body or mind one might commit by day or by night, or during the two twilights, consciously or unconsciously, one is sure to be cleansed therefrom and become pure by reciting these names. He that speaks these names never becomes blind or deaf; indeed, by taking these names, one always succeeds in attaining to what is beneficial. Such a man is never born in the intermediate order of beings, never goes to hell, and never becomes a human being of any of the mixed castes. He has never to fear the accession of any disaster or tragedy. When death comes, he is never frightened or bewildered.

The resplendent Master of all the Devas and Asuras, worshipped by all creatures, inconceivable, indescribable, the life of all living beings, and unborn, is the Pitamaha Brahma, the Lord of the universe. His chaste consort is Savitri. Then comes that Origin of the Vedas, the Creator Vishnu, otherwise called Narayana of immeasurable puissance. Then comes the

three-eyed Lord of Uma; then, Skanda, the senapati of the celestial forces; then Visakha; then Agni, the eater of sacrificial libations; then Vayu, the god of wind; then Chandramas; then Aditya, the sun god, endued with splendour; then the illustrious Sakra, the Lord of Sachi; and Yama with his consort Dhumorna; and Varuna with Gauri; Kubera the Lord of treasures, with his wife Riddhi; the gentle and illustrious cow Surabhi; the great Rishi Visravas; Sankalpa, Varuna, Ganga; the other sacred rivers; the diverse Maruts; the Balakhilyas crowned with tapodhana; the island-born Krishna; Narada; Parvata; Viswavasu; the Hahas; the Huhus; Tumburu; Chitrasena, the celestial messenger of wide celebrity; the most blessed Apsaras—Urvasi, Menaka, Rambha, Misrakesi, Alambusha, Viswachi, Ghritachi, Panchachuda and Tilottama; the Adityas, the Vasus, the Aswins, the Pitris; Dharma Deva; Vedic lore, tapasya, diksha, dridhata in religious acts, the Pitamaha, day and night, Kasyapa the son of Marichi, Sukra, Brihaspati, Mangala, the son of earth, Budha, Rahu, Sanaischara, the constellations, the seasons, the months, the fortnights, the year, Garuda, the son of Vinata, the several oceans, the sons of Kadru, the Nagas; Satadru, Vipasa, Chandrabhaga, Saraswati, Sindhu, Devika, Prabhasa, the lakes of Pushkara, Ganga, Mahanadi, Vena, Kaveri, Narmada, Kulampuna, Visalya, Karatoya, Ambuvahini. Sarayu, Gandaki, the great Lohita river, Tamra, Aruna, Vetravati, Parnasa, Gautami, Godavari, Krishnavena, Dvija, Drishadvati, Kaveri, Vankhu, Mandakini Prayaga, Prabhasa, the sacred Naimisha, Kasi which is sacred to Visweswara or Mahadeva, Manasarovara, lake of crystalline water, Kurukshetra, full of many sacred waters, Kshirsagara the foremost of oceans, tapasya, dana, Jambumarga, Hiranwati, Vitasta, the Plakshavati river, Vedasmriti, Vedavati, Malava, Aswavati, all sacred tirthas on earth, Gangadwara, the sacred Rishikulya, the Chitravaha river, the Charmanwati, the sacred Kausiki the Yamuna, the Bhimarathi river, the great Bahuda river, Mahendravani, Tridiva Nilika, Saraswati, Nanda, the other Nanda, the large sacred Lake Gaya, Phalgutirtha Dharmarayana the sacred forest that is peopled with the Devas, the holy Akasa Ganga, the Lake Pushkara created by the Grandsire Brahma, which is sacred and celebrated over the three worlds, and auspicious and able to cleanse all sins, the Himavat mountain endued with the most excellent herbs, the Vindhya mountain with diverse kinds of metals, containing many tirthas and overgrown with medicinal herbs; Meru, Mahendra, Malaya, Sweta imbued with silver, Sringavat, Mandara, Nila, Nishada, Dardurna, Chitrakuta,

Anjanabha, the Gandhamadana mountains; the sacred Somagiri, the various other mountains, the cardinal points of the sky, the subsidiary points, the earth, all the trees, the Viswedevas, the firmament, the constellations, the planets and the deities—let these all, named and unnamed, purify and save!

The man who takes the names of these is cleansed of all his sins. By hymning their praises and gratifying them, one becomes free from every fear. Verily, the man who delights in uttering the hymns in praise of the deities is washed of all such sins as lead to birth in impure orders. After this recital of the deities, I will name those learned Brahmanas crowned with ascetic merit and success and who can exorcise one of every sin.

They are Yavakrita and Raibhya and Kakshivat and Aushija, and Bhrigu and Angiras and Kanwa, and the mighty Medhatithi, and Barhi possessed of every accomplishment. These all belong to the east. Unmuchu, Pramuchu, all highly blessed, Swastyatreya of great energy, Agastya of great prowess, the son of Mitra and Varuna; Dridhayu and Urdhabahu, those two foremost and most celebrated of Rishis—these dwell in the south. Hear now of the Rishis that dwell in the west. They are Ushango with his brothers, Parivyadha of great energy, Dirghatamas, Gautama, Kasyapa, Ekata, Dwita, Trita, Durvasa, the righteous-souled son of Atri, and great Saraswat. The Rishis that worship the Devas in sacrifices, and dwell in the north are Atri, Vasishta, Saktri, Parasara's son Vyasa of great tejas, Viswamitra, Bharadwaja, Jamadagni the son of Richika, Rama, Auddalaka, Swetaketu, Kohala, Vipula, Devala, Devasarman, Dhaumya, Hastikasyapa, Lomasa, Nachiketa, Lomaharsana, Ugrasravas, and Bhrigu's son Chyavana.

These are the Rishis possessed of the most profound Vedic lore. They are primeval Rishis, O king, whose names, if taken, can purify one of every sin.

Listen now to names of the principal kings. They are Nriga, Yayati, Nahusha, Yadu, Puru of great energy, Sagara, Dhundhumara, Dilipa of great prowess, Krisaswa, Yauvanaswa, Chitraswa, Satyavat, Dushmanta, Bharata who became an illustrious Emperor of many kings, Yavana, Janaka, Dhrishtaratha, Raghu, that foremost of kings, Dasaratha, the heroic Rama, that slayer of Rakshasas, Sasabindu, Bhagiratha, Harischandra, Marutta, Dridharatha, the highly fortunate Alarka, Aila, Karandhama, that foremost of men, Kasmira, Daksha, Ambarisha, Kukura, Raivata of great fame, Kuru, Samvarana, Mandhatri of unbaffled prowess, the Rajarishi Muchukunda, Jahnu who was much favoured by Jahnavi the Ganga, the first of all kings

Prithu, son of Vena, Mitrabhanu, Priyankara, Trasadasyu, Sweta that best of royal sages, the celebrated Mahabhisha, Nimi, Ashtaka, Ayu, the Rajarishi Kshupa, Kaksheyu, Pratardana, Devodasa, Sudasa, Kosaleswara, Aila, Nala, the royal sage Manu, that Lord of all creatures, Havidhara, Prishadhara, Pratipa, Santanu, Aja, the elder Barhi, Ikshvaku of great fame, Anaranya, Janujangha, the Rajarishi Kakshasena, and many others who were great indeed but remain unnamed.

That man who, rising at early dawn, takes the names of these kings at the two sandhyas, at sunset and sunrise, with a pure body and mind and without focused attention, acquires great religious punya. One should hymn the praises of the Devas, the Devarishis and the Rajarishis and say, "These Lords of the creation will ordain my growth and long life and fame. Let no calamity be mine, let no sin defile me, and let me have no opponents or enemies. Without doubt, victory will always be mine and an auspicious end hereafter!'"

CANTO 166

Janamejaya said, "While that Kurusattama Bhishma, greatest of his vamsa, lay on a bed of arrows, a bed always coveted by Kshatriya heroes, and when the Pandavas sat around him, my great Grandsire Yudhishtira of much wisdom listened to these expositions of mysteries with respect to dharma and had all his doubts resolved. He heard also what the niyamas and vidhis are that apply to the subjects of dana and dakshina, and had all his doubts removed about both dharma and artha. I ask you now, O learned Brahmana, to tell me what else the great Pandava king did."

Vaisampayana said, "When Bhishma falls silent, the entire circle of kings and heroes who sit around him become perfectly quiet. Indeed, they all sit motionless there, like figures painted on stone. Then, Vyasa, the son of Satyavati, having reflected for a moment, addresses the royal son of Ganga, saying, 'O Devavrata, the Kuru King Yudhishtira has been restored to his own nature, along with all brothers and followers. With Krishna of great intelligence by his side, he bends his head in reverence to you. You must now give him leave to return to the city.'

Thus addressed by the holy Vyasa, the royal son of Santanu and Ganga dismisses Yudhishtira and his counsellors. Addressing his grandson in a loving voice, Bhishma says, 'Do you return to the city, O king. Let the fever of your heart be dispelled. Do you adore the Devas in many sacrifices distinguished by large gifts of food and wealth, as Yayati himself did, O best of kings endued with bhakti and samyama. Devoted to the svadharma of the Kshatriya varna, do you, O son of Pritha, gratify the Pitris and the Devas. You shall earn great benefits if you do this.

Indeed, let the fever of your heart be entirely dispelled. Do you gladden all your subjects. Do you assure them and establish peace among all. Do you also honour all your well-wishers with such rewards as they deserve. Let all your friends and well-wishers live, depending on you for their means, even as birds depend on a full-grown tree laden with fruit and standing on a sacred spot. When the hour comes for my departure from this world, come here again, O king. The time when I shall leave my body is when the sun stops in his southward journey, Dakshinayana, and begins his return northwards in Uttarayana.'

The son of Kunti answers, 'Tathaastu, so be it!' and salutes his Grandsire with reverence and then sets out, with all his relatives and followers, for the city called after the elephant. Placing Dhritarashtra at the head of his party and also Gandhari, so very devoted to her husband, and accompanied by the Rishis and Krishna, as also by the citizens of Hastinapura and the inhabitants of the countryside and by his counsellors, O Rajan, that foremost one of Kuru's race enters the city named after the elephant."

CANTO 167

Vaisampayana said, "Now the royal son of Kunti, having duly honoured the citizens and the inhabitants of the provinces, dismisses them to their respective homes. The Pandava king then consoles the women who had lost their heroic husbands and sons in the Great War, and gives them abundant wealth. Having recovered his kingdom, Yudhishtira of great wisdom finally has himself duly installed on the throne. With diverse and countless acts of goodwill, that Purushottama reassures and comforts all his subjects. That best of men of dharma sets himself to earn the substantial blessing of Brahmanas, of his foremost military officers and the leading citizens.

Having passed fifty nights in the capital, the Kuru king recalls that Uttarayana is upon the world, the time his Pitamaha Bhishma had told him that he would leave the world. Accompanied by a number of priests he sets out of the city named after the elephant, for he has seen the sun cease his southward journey and turn north. Yudhishtira takes a great quantity of ghrita with him and garlands of fine flowers and excellent sandalwood and agar wood and dark aloe wood, for the cremation of Bhishma's body. He further brings with him many kinds of costly ornaments and invaluable gemstones. Taking Dhritarashtra and Queen Gandhari, celebrated for her virtues, and his own mother Kunti and all his brothers also, Yudhishtira of great intelligence, accompanied by Krishna and Vidura of great wisdom, as also by Yuyutsu and Yuyudhana, and by his other relatives and followers forming a large train, goes forth to Kurukshetra again, his praises sung the while by vabdhis and magadhis, many eulogists and bards.

The sacrificial fires of Bhishma are also borne along with the procession. Thus, the Kuru king sets out from his city of the elephant like a second Indra. Soon enough, he arrives at the place where the son of Santanu still lies upon his bed of arrows. He sees his Grandsire waited upon with reverence by Parasara's son Vyasa Mahabuddhi, by Narada, O Rajarishi, by Devala and Asita, and also by the unslain kings of the world arrived and assembled here from various parts of Bharatavarsha. Yudhishtira sees that his Mahatman Pitamaha, as he lay on his heroic bed, is guarded on all sides by the warriors appointed to that charge. Alighting from his chariot, Yudhishtira and his brothers solemnly greet and salute their Pitamaha, that great Parantapa. They also reverently salute the Rishis with the island-born Vyasa at their head, and are respectfully greeted by them in return.

Accompanied by his priests, each of whom resembles the Pitamaha Brahma himself, and by his brothers, Yudhishtira of unfading glory approaches Bhishma on his bed of arrows lying there surrounded by the revered Mahamunis.

Yudhishtira Dharmaraja, at the head of his brothers, addresses Gangaputra Bhishma, saying, 'I am Yudhishtira, O Lord. Salutations to you, O Jahnaviputra! If you can still hear me, tell me what I should do for you. I have come here at the hour you told me to and I bring your sacred fires with me, and wait upon your command. Preceptors of all the shastras and their angas, all the branches of learning, Brahmanas, Ritwiks, my brothers, your son king Dhritarashtra of great tejas, are all here, with my counsellors as also Krishna who has no equal. Those Kshatriyas whom the war has spared and all the denizens of Kurujangala are also here. Open your eyes, O Lord of the Kuru vamsa, and look at them. We have arranged for everything that is needed for this solemn and auspicious hour, and I come bringing all of it with me. We await your command.'

Thus addressed by Kunti's son of great intellect, the son of Ganga opens his eyes and sees all the Bharatas assembled there and standing around him. Taking Yudhishtira's strong hand, Bhishma speaks to him in a voice deep as rumbling clouds. That most eloquent of men, master of words, says, 'Through great good fortune, Kaunteya, have you come here with all your counsellors, O Yudhishtira! The thousand-rayed maker of day, holy Surya, has begun his northward course. I have lain on this bed of mine for eight and fifty nights. Stretched out on these sharp arrows, I have felt that a hundred years have passed. Yudhishtira, the month of Magha has come.

This is, again, the lighted fortnight and by my calculations a fourth part of it should be over.'

Having said this to Yudhishtira, son of Dharma, Ganga's son Bhishma then salutes Dhritarashtra and says to him 'O king, you are well-conversant with dharma. All your doubts, again, relating to the vigyana of artha have been removed. You have waited upon many Brahmanas of great learning. The subtle sciences connected with the Vedas, all the duties of dharma, and all the four Vedas do you know well and thoroughly. And therefore, you should not grieve, O son of Kuru. That which was pre-ordained has come to pass. It could not be otherwise. You have heard the mysteries relating to the Devas from the lips of the island-born Rishi himself. Yudhishtira and his brothers are morally as much your sons as they are the sons of Pandu. Observe the duties of dharma, Dhritarashtra, and do you cherish and protect them. On their part, they are always devoted to the service of their elders.

Yudhishtira Dharmaputra is pure of soul, a true Shuddhatman. He will always prove obedient to you. I know that he is devoted to the virtues of karuna and ahimsa. He is devoted to his elders and preceptors. Alas, your own sons were all of dark and evil hearts. They were wedded to wrath and greed. Overwhelmed by envy, they were all sinners. You must not grieve for them.'

Having said this much to Dhritarashtra of deep wisdom, Bhishma now speaks to Krishna Mahabaho. Bhishma says, 'O Holy One, O God of all gods, O you that are worshipped by all the Devas and Asuras, O you who covered the three worlds with three rides, salutations to you, O wielder of the conch, the discus and the mace! You are Vasudeva, you are the golden-bodied, you are the One Purusha, you are the Creator of the universe, you are of cosmic proportions. You are Jiva. You are Sukshma, the Subtle One. You are the Supreme and eternal Soul.

Do you, O Lotus-eyed One, save me, O Foremost of all beings! Do you, give me leave, Krishna, to depart this world, O you that are Paramananda, the Supreme felicity, O First of all beings. You must always protect the sons of Pandu. You are, indeed, already their sole refuge. Once, I said to the foolish Duryodhana Durbuddhi that there is dharma where Krishna is, and that Jaya is where dharma is. I further counselled him that, relying on Krishna as his refuge, he should make peace with the Pandavas. Indeed, I repeatedly told him, *This is the fittest time for you to make peace!* The foolish Duryodhana, whose heart was given to darkness and evil did not do

my bidding. And having caused a great carnage on earth, at last he himself laid down his own life.

You, O illustrious one, I know to be that ancient and best of Rishis who dwelt for many years in the company of Nara, in Badarikasrama. The Devarishi Narada told me this, as also did Vyasa of austere tapasya. Even they have said to me that Arjuna and you are the ancient Rishis Narayana and Nara born now among men. Do you, O Krishna, grant me leave, for I would now cast off my body. Blessed by you, and through your grace, I shall attain to the highest end!'

Krishna says, 'I give you leave, O Bhishma. Do you, O king, attain once more to the Vasus. O you of great splendour, you have not been guilty of a single transgression in this world. Rajarishi, you always were and still are devoted to your sire Santanu. You are, therefore, like a second Markandeya. It is for that reason that death awaits your pleasure even as your slave.'

When Krishna has said this, Bhishma, son of Ganga, once more addresses the Pandavas led by Dhritarashtra, and his other friends and well-wishers, 'I wish to cast off my prana, my life-breath. You must all give me your leave to do so. You should all strive to attain to Truth. Truth is the highest power. You must always live with Brahmanas of righteous conduct, who are devoted to tapasya, always abstain from any cruelty, and who have their souls under control.'

Having said these words to his friends and having embraced them all, Bhishma once more addresses Yudhishtira, 'O king, let all Brahmanas, especially those that are endowed with wisdom, let them who are preceptors, those who are priests able to assist at sacrifices, be worthy of adoration to you.'"

CANTO 168

Vaisampayana said, "Having said this to all the Kurus, Santanu's son Bhishma falls silent for a time. He then stills and holds his life-breaths, successively, in those parts of his body that are indicated in yoga. The prana of that Mahatman rises up through the chakras of his body, and all the arrows fall out, of themselves, from those parts of the body of Santanu's son through which the prana rises with yoga, their wounds cleared miraculously, their gaping wounds healing, wound-mouths closing and becoming smooth, one after another. Even in the midst of those Mahatmans, including the great Rishis with Vyasa at their head, the sight is a most uncanny and marvellous one, O king. Within a short time, all of Bhishma's body is shaftless and woundless. Seeing this miracle, all those great and distinguished men, with Krishna first among them, and all the Munis with Vyasa, are filled with wonder.

Restrained firmly and unable to escape through any of the bodily outlets, Bhishma's prana, his life, at last pierces the crown of his head like a lustrous comet and flares up and away toward swarga. Batteries of celestial drums resound on high and unearthly flowers of light pour down out of the sky. The Siddhas and divine Rishis, filled with delight, exclaim, 'Uttamam! Uttamam!'

Truly like some flaming, pulsating star, the prana of Bhishma emerges through the crown of his head, courses up through the firmament and vanishes. Even thus, O great king, does Santanu's son, that pillar of Bharata's race, unite himself with eternity.

Then the Mahatman Pandavas and Vidura pile a funeral pyre with a quantity of the most fragrant wood and sprinkle it liberally with diverse kinds of scented oils. Yuyutsu and others stand by as spectators to these preparations. Yudhishtira and Vidura wrap Bhishma's body in a silken cloth and cover it with copious flowers and garlands. Yuyutsu holds a regal chatra over the body, while Bhimasena and Arjuna both hold yak-tails whisks, chamaras of pure white. The two sons of Madri hold two Kshatriya helmets in their hands. Yudhishtira and Dhritarashtra stand at the feet of the departed lord of the Kurus; taking up palmyra fans, they all stand around the body, which now exudes a redolence of heaven, and begin to fan it softly.

The Pitri yagna for Bhishma Mahatman is then duly performed. Many libations are poured upon the sacred fire. The singers of Samans sing many hymns. Finally, covering the body of Ganga's son with sandalwood and black aloe and bark, as well as other aromatic fuel, and touching fire to the pyre, setting it alight, the Kurus with Dhritarashtra and the others, stand on the right side of the blazing thing until it burns down.

Having thus cremated the body of the son of Ganga, those greatest heroes of the Kuru vamsa take themselves to the sacred Bhagirathi, accompanied by the Rishis. They are followed by Vyasa, by Narada, by Asita, by Krishna, by the royal women of the Bharata vamsa, as also by such of the citizens of Hastinapura as have come there. Arrived at the holy river, all of them offer tarpana, oblations of water, to the Mahatman Bhishma, son of the same Ganga.

After the oblations of water have been offered by them to her son, Goddess Bhagirathi rises up from her stream, weeping and distraught. Through her lamentations, she cries to the Kurus, 'You sinless ones, listen to me as I tell you all that transpired with my son. Possessed of regal conduct and disposition, and endowed with wisdom and lofty birth, my son was the benefactor of all the elders of his race. He was devoted to his father and kept the highest vratas. Not even his guru, Jamadagni's son Rama of untold tejas, could vanquish him in battle, not with the greatest, most powerful devastras. Alas, that Kshatriya has been killed by Sikhandi. Oh, you kings, my heart is surely made of adamant, for it does not break even at the vanishment of that son from my sight!

At the swayamvara at Kasi, from a single ratha, he routed all the assembled Kshatriyas of the world and took the three princesses for his

step-brother Vichitravirya. There was no one on earth to equal him in might or prowess. Alas, that my heart does not break upon hearing of the slaughter of that son of mine by Sikhandi!' And she sobs uncontrollably.

Hearing the goddess of the great river lamenting so, Krishna consoles her. Krishna says soothingly, 'O Susheele, most gentle one, be comforted. Do not yield to grief, O you of incomparable sanctity and beauty. Have no doubt, your son has gone to the highest heavens of grace. He was one of the Mahatejasvin Vasus. Through a curse, O you of unworldly beauty, had he to be born among men. It does not become you to grieve for him.

By Kshatriya dharma, he was cut down by Arjuna on the field of battle, even while he fought. He fell nobly. He was not slain, O devi, by Sikhandi. Why, Indra himself could not kill Bhishma in battle when he stood with his bow in hand. I say to you, Atisundari, your son has gone straight into swarga of every bliss. I tell you all the gods together could not slay Bhishma in battle. Do not, therefore, O Ganga, grieve for that son of the Kuru vamsa. He was one of the Vasus, O devi. Your son has gone to Devaloka, so let the fever of your heart be dispelled.'"

Vaisampayana continued, "Thus spoken to by the divine Krishna, that first among all rivers casts off her grief, O great king, and is restored to equanimity. Having honoured and worshipped the devi Ganga, all the kings there, led by Krishna, seek her leave and then depart from her sacred banks."

THE COMPLETE

MAHABHARATA

Aswamedha Parva • Asramavasika Parva • Mausala Parva
Mahaprasthanika Parva • Swargarohanika Parva

{ 12 }

Manjulika Dubey
series editor: **RAMESH MENON**

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Volume 12

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RUPA

Published by
Rupa Publications India Pvt. Ltd 2017
7/16, Ansari Road, Daryaganj
New Delhi 110002

Sales centres:
Allahabad Bengaluru Chennai
Hyderabad Jaipur Kathmandu
Kolkata Mumbai

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ISBN: 978-81-291-XXXX-1

First impression 2017

10 9 8 7 6 5 4 3 2 1

The moral right of the author has been asserted.

Series End Dedication

To
Maharishi Veda Vyasa, greatest of all poets
his divine scribe Lord Ganapathy
and
first and last
Yasodha's son KRISHNA the *All*

—Ramesh Menon

To the memory of
Malti & Ayodhya Nath Shukla
Gargi & Kartar Nath Dubey
& to Suman, Amitabh & Mandakini Dubey

—Manjulika Dubey

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BOOK 14
Aswamedha Parva

ASWAMEDHIKA PARVA

CANTO 1

AUM. Bowing down to Narayana and Nara, foremost of Purushas, and to Devi Saraswati, I invoke the spirit of Jaya!

Vaisampayana said, "King Dhritarashtra offers libations of water, tarpana, to the manes of Bhishma. Mahabaho Yudhishtira, his heart in turmoil and his eyes filled with tears, setting his blind uncle before him, climbs back to the bank of the Ganga, where he sinks to the ground like an elephant shot by a hunter. Bhima comes forward to support his brother, urged on by the Parantapa Krishna, who exclaims, 'This should not be!' The Pandavas, seeing Yudhishtira Dharmaraja distraught and prostrate, sighing again and again, are overwhelmed by grief and sit down around him.

Dhritarashtra, blessed with percipience and the inward vision of wisdom, sorely afflicted by the death of his sons, exhorts Yudhishtira: 'Arise, O tiger among the Kurus, and attend to your kingly duties. By Kshatriya usage, O Kaunteya, you have conquered this Earth. Enjoy her now with your brothers and friends, Naresha. Foremost among the righteous, I do not see why you should grieve. It is Gandhari and I who should mourn, Rajan, having lost a hundred sons like wealth won in a dream.

Through perversity of mind I did not heed Vidura Mahatman's words of deep import, though he sought only our own good, and now I repent. The virtuous Vidura of divine insight had said to me, "Your very vamsa will be annihilated through Duryodhana's iniquities. If you desire the welfare of your lineage, heed my advice, O King. Cast out this evil prince Suyodhana, do not allow either Karna or Sakuni ever to see him, and forbid their gambling, with no further ado. Anoint Yudhishtira as king. He is a man of profound self-restraint and will rule the world with dharma, justly. If you are not prepared to have as king Yudhishtira, son of Kunti, then, Rajan, undertake a yagna. Take charge of the kingdom yourself. Regarding all its creatures with an impartial eye, O Lord of men and advancer of your kindred, let your kinsmen subsist on your bounty."

Fool that I was, Kaunteya, I followed the wicked Duryodhana instead of listening to the far-sighted Vidura. Having turned a deaf ear to the sweet and sage counsel of the serene Vidura, I have brought upon myself this mighty sorrow, and find myself in an ocean of misery: O Rajan, behold your old father and mother sunk in wretchedness. But for your affliction, O master of men, I can find no reason.'"

CANTO 2

Vaisampayana said, "Hearing the wise words of King Dhritarashtra, the pensive Yudhishtira is comforted.

Krishna counsels him, 'When a man mourns his departed forefathers to excess, he distresses them. Banish your sorrow now and perform many yagnas with generous gifts to the priests. Gratify the Devas with Soma rasa, and the manes of your ancestors with offerings of food and drink, as is their due. Sate your guests with meat and drink, and bestow on the destitute all the gifts they want. A man of your great intelligence should not comport himself in this manner. You know, and have experienced, all that you should; you have done what you needed to do. You have heard about the dharma of the Kshatriya from Bhagirathi's son Bhishma, from Krishna Dwaipayana, from Narada and Vidura. You, of all men, must not cling to the way of fools but, following in the footsteps of your forefathers, shoulder your burden.

It is meet for a Kshatriya to attain Swarga by his own merit. The warriors who have been killed during the war will ever remain in the realms of heaven. Abandon your grief, mighty sovereign, and know that whatever happened was destined exactly as it came to pass. No way can you see again those who were slain in this war.'

The serene Govinda pauses, and Yudhishtira, prince of the righteous, answers him thus: 'O Krishna, full well do I know the love you bear me, for you have always favoured me with affection and friendship. And, O Gadadhara, Chakradharin, Yadava, most glorious one, if you were now readily to give me your leave to retire to the forest to take sannyasa, you

would grant my deepest wish. I can find no peace after having killed my Pitamaha and that foremost of men, Karna, who never turned away from a battle. Janardana, allow me to renounce the world, to perform tapasya, so that I may be freed from this heinous sin and my mind may be purified.'

At this, Vyasa tejasvin, knower of the purusharthas and the four asramas of life, attempts to hearten his troubled grandson: 'My child, your mind has not found its calm, and it is puerile sentiment that possesses you yet once more. Why is it, O child, that you scatter our words again and again to the four winds? You know the dharma of the Kshatriya, who lives by war. A king who has followed his svadharma should not allow himself to be overwhelmed by sorrow.

You have faithfully attended the exposition of the entire doctrine of Mukti, and I have often removed your doubts springing from attachment. But it seems you fail to heed what I say, or some obduracy of understanding makes you forget it clean. It should not be so; such ignorance is not worthy of you. Sinless one, you know of many ways of expiation for violence and sin, and you have been instructed exhaustively in the dharma of kings and the punya of giving daana. Bhaarata, when you know all this, and the Agama scriptures as well, how can you let yourself be swayed by sorrow, as though you were benighted?'"

CANTO 3

"Vyasa goes on to say, 'Yudhishtira, it seems to me that you are deficient in wisdom. No man does anything through his own power; it is God who causes him to engage in deeds, good or bad. Where, then, is there room for self-reproach? Yet you judge yourself as a sinner. So, Bhaarata, listen to how you can atone for your transgressions. Those who sin can always purify themselves through penance, sacrifice and charity. Evil-doers, O Rajan, Narottama, are cleansed by yagna, tapasya and daana. The Devas and Asuras undertook sacrifices to secure punya; yagnas are of supreme importance. Through great yagnas alone have the Devas waxed powerful, and it is through those performances that they vanquished the Danavas.

Now, O Yudhishtira, prepare to perform the Rajasuya as well as the Sarvamedha and the Naramedha yagnas. Then must you, like Dasaratha's son Rama, and Dushyanta and that puissant Lord of the Earth, Sakuntala's son Bharata, your ancestor, conduct the Aswamedha yagna consummately, as ordained, with munificent dakshinas.'

Yudhishtira replies, 'Beyond doubt, the Aswamedha purifies Kshatriyas. But I have a limitation, to which you must attend. Having caused this vast carnage of kindred, Dvijottama, I cannot dispense daana on even a small scale, as I have no wealth to give. Nor can I solicit any from the survivors of the Great War, the young sons of kings, whose wounds are still raw, and who are suffering untold sorrow from their own bereavements and deprivation. Having destroyed the world as we knew it, how can I,

stricken as I am myself, O Mahamuni, seek tribute now from these young ones to perform so immense a sacrifice?

For Duryodhana's sins, the kings of the Earth have all been killed, and we have reaped ignominy. For the sake of kingdom and wealth, Duryodhana laid waste this very Bhumi, and the coffers of Dhritarashtra's evil son are empty. The Earth is the dakshina, the gift made to the Brahmanas; this is the first and cardinal law laid down for the horse sacrifice. The learned accept that, under certain circumstances, this law may be set aside and some other dakshina take the place of the Earth—but, my lord, I do not even remotely possess wealth which could be given in her place. Can you, Pitamaha, counsel me in this quandary?'

Krishna Dwaipayana reflects silently for a while, then says to the Dharmaraja, 'The exhausted Kuru treasury shall again be filled, O son of Pritha. Upon Himavat mountain is hidden gold and treasure left by the Brahmanas who performed the Aswamedha yagna of the Rajarishi Marutta.'

Yudhishtira asks, 'How was all that gold amassed for Marutta's yagna? When was he king?' Vyasa replies, 'Prithaputra, if you are anxious to hear about that ancient king of the Karandhama vamsa, listen to me and I will tell you about the reign of that Rajadhiraja of immeasurable majesty and wealth.'"

CANTO 4

"Yudhishtira says, 'Righteous one, I want to hear the tale of Rajarishi Marutta. O Dwaipayana, sinless Muni, tell it to me.'

Vyasa says, 'In the Krita Yuga, O child, Manu was Lord of the Earth and wielded the sceptre over all the world. His son was Prasandhi. Prasandhi had a son named Kshupa, whose son was Ikshwaku, that Lord of men. King Ikshwaku had a hundred sons endowed with pre-eminent piety, O Rajan, and made all of them kings.

The eldest of them, Vinsa, was the model for all bowmen. Vinsa's son was the auspicious Vivinsa. Vivinsa had fifteen sons, mighty archers, reverential to Brahmanas, truthful, gentle and well-spoken. The eldest of them, Khaninetra, oppressed his brothers; but, having conquered the entire kingdom hitherto devoid of all troubles, Khaninetra could not retain his sovereignty, nor were the people pleased with him. They dethroned him, and were happy to make his son Survacha king in his stead.

Survacha, noting the lapses of his father, and their outcome, worked zealously for the welfare of his people. Ever devoted to Brahmanas, he restrained his passions and his very thoughts, always spoke the truth and was the purest of men. His subjects were well pleased with that Mahatman, constant in virtue. However, with his ceaseless service and generosity, his treasury came to be greatly depleted. The feudal princes who swarmed around him banded together and turned on their king. Besieged by many foes, and with his resources diminished, Survacha, his retainers and the people in his capital suffered great tribulation. Yet, though his strength had

dwindled much, his enemies could not kill the king, O Yudhishtira, for his power was founded in dharma.

When he and his people had reached the extreme depths of misery, he blew a breath onto his palm, and from it there issued a great supernatural army, with which he vanquished in a day all the surrounding kings on the borders of his land. For that, O Rajan, he was celebrated with the title of Karandhama.

Karandhama's son Avikshita, born at the beginning of the Treta Yuga, was the equal of Indra himself, blessed with grace and invincible even against the immortals. He subdued all the other kings of the world and, by virtue of his wealth and prowess, became their emperor. He was indeed like Indra himself in valour and majesty. He performed great yagnas past counting, and took delight in dharma, holding his senses and passions in firm check. In tejas he resembled the Sun and in forbearance the Earth herself; in intelligence, he was like Brihaspati, and in calmness, like the mountain Himavat.

Avikshita's deeds, his speech, his patience and fortitude brought great joy to the hearts of his subjects. He performed hundreds of Aswamedha yagnas, and the potent and learned Angira himself served as his priest. Avikshita's son Marutta surpassed even his father in his great and lordly gunas, in dharma and renown, and possessed the strength of ten thousand elephants. He was like another Vishnu in the world.

Seeking to perform yet another great sacrifice, that virtuous king once came to Mount Meru, north of Himavat. Upon the immense golden mountain Marutta meant to undertake his sacrificial rites. He had splendid golden vessels forged by the greatest smiths in the land, who wrought sacred vessels, thrones and other marvellous artifacts without number. He caused the yagnasala to be marked and consecrated. And there, indeed, did that righteous Lord of Earth Marutta undertake his sacrifice.'"

CANTO 5

"Yudhishtira asks, 'Most eloquent one, how did King Marutta become so powerful? And how, O Dvija, did he come by so much gold? Where now, O revered grandsire, is all his wealth? And how, Muni, can we secure that treasure?'

Vyasa answers, 'As the children of Prajapati Daksha, the Asuras and the Devas, constantly challenged each other, so did Angira's sons, Brihaspati and the Rishi Samvarta, of tremendous and equal tejas and vratas. Brihaspati harassed his brother until Samvarta could no longer bear his provocations. He renounced everything and went away into the forest with nothing to cover his body, O Bhaarata, save the sky.

Indra, having vanquished and destroyed the Asuras and wrested sovereignty over the celestial realm, appointed as his priest Angira's eldest son Brihaspati, best of Brahmanas, who had once been the Kulaguru, the family-priest, of King Karandhama. Matchless among men in might, prowess and character, powerful like Satakratu himself, of immaculate rectitude and stern vows, Karandhama had countless vahanas and warriors, many followers, rich and superb palaces with magnificent thrones and beds, and every other manner of opulence, all created from dhyana and the breath from his lips. Through his inherent virtues and might, he had brought every other king under his sway.

Then, having lived as long as he pleased and having enjoyed a surfeit of all that he desired, Karandhama rose bodily into Swargaloka. His son Avikshita, conqueror of his enemies, righteous as Yayati, brought all the Earth under his dominion; in both merit and might, he resembled his father.

Avikshita's son Marutta, of tremendous tejas, was like another Indra. The sea-clad Bhumi Devi felt herself irresistibly drawn towards him. Marutta was always wont to defy Indra, and the king of the Devas, too, had no love for that godlike Kshatriya. But Marutta, master of the Earth, was pure and possessed of perfection and, despite all Indra's efforts, he could not prevail over the king.

Riding his Amrita-born steed, Indra came with the Devas to Brihaspati and said, "O Guru, if you want to please me, do not be Marutta's Ritvija for any yagna he performs, either for the Devas or the Pitrs. I am sovereign of the three worlds, while proud Marutta is only king of the Earth. Brahmana, having been priest of the immortal Lord of the celestials, will you now be the priest of a mere mortal king? Either embrace my cause, or Marutta's. Abandon his service, be always only at mine, and do so gladly."

Brihaspati reflected on this for a moment, then replied to Devendra, "You are the Lord of the Devas, indeed, of all creatures. In you the worlds are established. You destroyed Namuchi, Viswarupa and Bala. You alone encompass the highest weal of all the divine ones; you, O Indra, sustain both Swarga and Bhumi. Best of gods, scourge of Paka, how indeed, having served as your priest, can I serve a mortal king? Hear my pledge: even if Agni were to cease giving heat and warmth, even if Bhumi Devi were to change her nature or Surya Deva cease to give light, I will never break this my solemn pledge to you."

At this Indra was rid of the raging envy he felt towards Marutta and, praising his guru Brihaspati, returned to his own abode.'"

CANTO 6

"Vyasa says, 'The ancient legend of Brihaspati and the wise Marutta is told in this connection. Hearing of the pact made by Angira's son Brihaspati with Indra, King Marutta made the necessary preparations for a great sacrifice. His mind set on the mahayagna, the eloquent grandson of Karandhama went to Brihaspati and said, "Mahamuni, I have decided to undertake the Aswamedha yagna, in accordance with your directive, as you had once proposed to me, and I want you to be my chief Ritvija. I have assembled everything needed for the yagna. Most exalted one, you are our Kulaguru, so take all these sacrificial components and perform the yagna."

Brihaspati said, "Lord of the Earth, I do not want to perform your sacrifice. Indra has made me his priest, and from now on I will perform sacrifices only for him." Marutta said, "You are our hereditary family priest, whom I hold in great esteem, and I have the right to your help with my yagnas. It is meet that you be the chief priest for this sacrifice as well."

Brihaspati said, "O Marutta, I have now become priest to the Immortals; how can I perform a yagna for a mere mortal? Go or stay, as you please; from now on I will be Indra's Ritvija alone, Mahabaho, and yours nevermore. You are free to choose any other priest to preside over your yagna."'

Vyasa says, 'Marutta was perplexed and humiliated. As he journeyed homeward, burdened by anxiety, he met the wandering Devarishi Narada and stood before him, his hands folded in greeting. Narada said, "Rajarishi, you seem distraught. Is all well with you? Where have you been, sinless

one, and what disquiets you so? If you care to, tell me the cause of your distress, O best of kings, and I will bend every effort to help you." Marutta told Mahamuni Narada about how his Kulaguru had rebuffed him. "Wanting a Ritvik for my yagna, I went to Angira's son, Devaguru Brihaspati, but he spurned my offer. O Narada, I have no wish to live any longer after his rebuff. I am contaminated by the sin of failing to perform the yagna I was pledged to undertake."

Narada then spoke to the son of Avikshita, words which brought hope and life back to the king's heart. "Another powerful son of Angira, Samvarta, wanders naked and sorrowing across the earth, astonishing everyone by his condition. Go to him, O Kshatriya. If Brihaspati does not want to officiate at your yagna, the mighty Samvarta, if he is pleased with you, will do so." Marutta said, "You have breathed new life into me! Most eloquent Narada, tell me where I can find Samvarta, tell me how I can serve and please him, for if he also were to refuse me, I surely would not want to live."

Narada said, "Samvarta roams the city of Varanasi at his whim, in the garb of a madman, searching for a sight of the Mahadeva Siva. Go to Kasi and, when you reach the gates of the city, set a dead body there. The man who turns away on seeing the corpse, know him to be Samvarta. Once you recognize him, Marutta, follow him wherever that man of power goes until you come to a secluded place, where you must prostrate yourself at his feet in supplication. If Samvarta demands to know who told you about him, tell him it was I, Narada. If he then asks you to follow me, tell him without hesitation that I have entered into a sacred fire and turned myself to ashes."

Ready to follow Narada's advice, Marutta made his reverences to the Devarishi and repaired to the city of Varanasi. The great king did exactly as the sage had instructed him. No sooner had he placed a corpse at the gates of the city, than Samvarta appeared there and, on seeing the dead body, abruptly turned and walked away. With folded hands, Marutta followed him, begging to be received as his sishya.

They came to a lonely place, where the Rishi covered the king with mud and ashes, phlegm and spittle, and strode off again. Marutta, harried and oppressed by the Brahmana, still followed him, all the while trying with folded hands to placate him. At length, exhausted, Samvarta came to a sacred nyagrodha tree, and sat down to rest under its dense canopy.'

CANTO 7

'Samvarta demanded, "How have you come to know me? Who told you about me? Tell me truly, if you wish your own good. If you tell me the truth you will have what you desire, but if you tell me a lie your head will burst into a hundred pieces."

Marutta said, "Narada, wandering on his way, told me that you are the son of my Kulaguru Angira, and this information drew me gladly towards you." Samvarta said, "You speak the truth. Narada knows me to be a performer of sacrifices. Now tell me where he is." Marutta said, "That prince among Devarishis shared this intelligence with me, commended me to your care, and then entered a sacred fire."

Hearing this, Samvarta was gratified and said, "Indeed, I can do what you want from me." Then, O Kshatriya, raving at the king like one deranged, abusing him wildly, Samvarta said to Marutta, "I am disordered in my mind and given to random caprice. Why are you bent upon performing this sacrifice with a priest of such a disposition? My brother is more than able to undertake the greatest yagna. Why, he performs Indra's own yagnas. Ask him to conduct your sacrifice. My elder brother took from me all my possessions, material and spiritual, as well as all the yajamans on whose behalf I once undertook yagnas, leaving me with just this naked body of mine. Yet, O son of Avikshita, he is worthy of my reverence, and I cannot conduct your sacrifice without his leave. So go first to Brihaspati and obtain his permission. Only if he agrees can I perform your yagna for you."

Marutta said, "Hear me, O Samvarta, I did first go to Brihaspati but, wanting Indra's patronage, he refused to have me as his yajaman. He said,

‘I have secured the priesthood of the Immortals, and have no wish to exert myself on behalf of any mortal man. Also, Indra has forbidden me to officiate at your sacrifice, saying that since you became Lord of the Earth, you are driven by a desire to compete with him.’ Your brother assented to what Indra asked of him, saying ‘Tathaastu’. So, best of Rishis, your brother now has Indra’s patronage and protection. Although I went to him with a fervent heart, he turned me away. I now mean to expend all my resources to have you perform this yagna for me and, by your good offices, to outstrip Vasava in every way. Since Brihaspati rejected me for no fault of mine, I have no wish to seek his aid.”

Samvarta said, “I can surely accomplish what you want, O King, but only if you agree to do whatever I ask of you. I fear that when Brihaspati and Indra learn that I am helping you, as they surely will, they will be enraged and do everything in their power to injure you. Therefore, assure me of your loyalty and fortitude, so that I might be calm and constant. For if you anger me, I will reduce you and your vamsa to ashes.”

Marutta said, “If I forsake you, may I never attain the blessed regions as long as the mountains stand, and the thousand-rayed sun continues to shed light and heat on the world. If I betray you, may I never attain true wisdom, and remain forever addicted to mundane pursuits.”

Samvarta said, “O son of Avikshita, your determination to perform this yagna is praiseworthy, as is my ability to conduct the sacrifice. I say to you, O King, upon its completion you will gain imperishable punya, and rule over Indra and his Devas, and the Gandharvas as well. For myself, I have no wish for any wealth or sacrificial gifts. I want only to be revenged upon Indra and my brother. I will satisfy your wishes and make you Indra’s equal.”’

CANTO 8

'Samvarta said, "There is a forested peak called Munjavana, high among the Himalayan pinnacles, where the divine Lord of Uma is engaged in austere tapasya. There puissant Mahadeva, with Uma at his side, armed with his trisula and surrounded by Sivaganas, his attendant goblins, dwells in the shade of giant forest trees, or in caves, or roams the rugged fastnesses of the great mountain, as he pleases.

There the Rudras, the Sadhyas, the Viswadevas, the Vasus, Yama, Varuna, Kubera with all his attendants, the two Aswins, the Gandharvas, the Apsaras, the Yakshas, as well as the Devarishis, the Adityas of the Sun, the Maruts who rule the winds, and all manner of untamed and feral spirits, Bhutas and Pretas, worship Siva Mahatman of diverse gunas. And there, O King, the most exalted Lord sports with the wild and playful followers of Kubera, the Yakshas and Guhyakas of weird and ghoulish appearance.

Lit by its own splendour, that mountain is as bright as the morning sun. No being with natural eyes can ever discern its shape or form. Neither heat nor cold prevails there. The sun does not shine on that peak, nor do the winds blow there. Neither age nor hunger, nor thirst, nor death, nor fear can afflict anyone in that hermetic place. Parantapa, on all sides of that mountain are rich mines of gold, splendid as the rays of the sun. The legions of Kubera, the Lord of Treasures, guard these with arms raised aloft.

Marutta, take yourself to that place and worship that greatest of gods who is called Sarva, Bedha, Rudra, Sitikantha, Surapa, Suvarcha, Kapardi, Karala, Haryaksha, Varada, Tryaksha, Pushnodantabhid, Vamana, Siva,

Yamya, Avyaktarupa, Sadvritta, Sankara, Kshemya, Harikesa, Sthanu, Purusha, Harinetra, Munda, Krishna, Uttarana, Bhaskara, Sutirtha, Devadeva, Ranha, Ushnishi, Suvaktra, Sahasraksha, Midhvan, Girisa, Prasanta, Yata, Chiravasa, Bilwadanda, Siddha, Sarvadandadhara, Mriga, Vyadha, Mahan, Dhanesa, Bhava, Vara, Somavaktra, Siddhamantra, Chakshu, Hiranyabahu, Ugra, Dikpati, Lelihana, Goshtha, Vrishnu, Pasupati, Bhutapati, Vrisha, Matribhakta, Senani, Madhyama, Sruvahasta, Yati, Dhanwi, Bhargava, Aja, Krishnanetra, Virupaksha, Tikshnadamshtra, Tikshna, Vaiswanaramukha, Mahadyuti, Anangha, Sarva, Vilohita, Dipta, Diptaksha, Mahauja, Vasuretas, Suvapu, Prithu, Kritivasa, Kapalmali, Suvarnamukuta, Mahadeva, Tryambaka, Krodhana, Nrisansa, Mridu, Bahusali, Dandi, Taptatapa, Akrurakarma, Sahasrasira, Sahasracharana, Swadhaswarupa, Bahurupa, Damshtri, Pinaki, Mahayogi, Avyaya, Trisulahasta, Bhuvaneswara, Tripuraghna, Trinayana, Trilokesa, Mahanja, Sarvabhutaprabhava, Sarvabhutadharana, Dharanidhara, Isana, Visveswara, Umapati, Pasupati, Viswarupa, Maheswara, Virupaksha, Dasabhuja, Vrishavadhwaja, Ugra, Sthanu, Rudra, Iswara, Sitakantha, Aja, Sukra, Prithu, Prithuhara, Vara, Viswarupa, Bahurupa, Umapati, Anangangahara, Hara, Saranya, Chaturmukha.

Bowing down to that God of gods, you must entreat his protection and favour. And thus, Kshatriya, surrendering yourself to Mahadeva of infinite tejas, you will acquire that gold, for the man who goes there and worships him will indeed obtain that most precious treasure."

Marutta, the grandson of Karandhama, did as he was instructed and, going to Munjavana, received from the Lord a vast store of treasure. He then prepared to perform his mahayagna, and the arrangements he made for it exceeded human capacity. The gold of Kubera was fashioned by artisans into sacrificial urns and other vessels for the sacrifice.

Hearing of Marutta's prosperity, which eclipsed that of the gods, Brihaspati was stricken; he was beside himself with envy and distress at the thought that his brother and rival should prosper thus. Sick at heart, he grew lean and wasted and his face lost its lustre. When Indra learnt that Brihaspati was sorely afflicted, the Lord of the Devas went to him with all the Immortals.'

CANTO 9

'Indra asked him, "Do you sleep in peace, Brihaspati, and are your servants agreeable to you? Do you seek the welfare of the gods, O Brahmana, and do the gods protect you?" Brihaspati said, "I do sleep in peace in my bed, O Devendra, and my servants are to my liking. I seek the welfare of the gods, and they cherish me." Indra said, "Why then are you so pale and strained, and whence this anguish of body or mind? Tell me, Brahmana, who they are that have caused you pain, that I might exterminate them all!"

Brihaspati said, "O Indra, I have heard that Marutta will perform a splendid mahayagna at which he will give exquisite gifts, and that Samvarta will be the chief priest. I do not want him to officiate at the king's sacrifice." Indra replied, "Brahmana, knower of all sacred mantras, you attained everything that you could have desired when you became the Ritvija of the Devas, and you have passed beyond the influence of age and death. What can Samvarta do to you now?"

Brihaspati said, "Prosperity in a rival is always painful to one's feelings. It is for this very reason that you, too, with your attendant Devas persecute the Asuras, with their kith and kin, and kill the most prosperous among them. I am pale and distraught, Lord of the gods, because my rival prospers. O Indra, do everything in your power to stop the yagna of Marutta and Samvarta."

Turning to Agni, Indra said, "Jataveda, go to Marutta, taking Brihaspati with you, and say to that king that this guru will conduct his sacrifice and make him immortal." Agni said, "Tathaastu, so be it!" and went forth on his

errand, taking Brihaspati with him. The Fire God of high soul flew like a flaming wind at the end of winter, consuming forests and trees on his way, roaring and spinning at will.

Marutta said, "Behold, today I find Agni come in his own embodiment! O Muni, offer him an asana and padya, and a cow, and water to wash his feet." Agni said, "I accept your offerings. Sinless one, know that I have come to you as Indra's messenger." Marutta said, "Divine Agni, is the glorious Lord of the Devas happy, and is he pleased with us, and are the other gods loyal to him? Tell me all."

Agni said, "Bhumipala, Sakra is perfectly happy, he is pleased with you and all the other gods are indeed loyal to him. O King, listen to the message I bring from the Lord Indra. He wishes to deliver you from age, O Marutta, and has sent me here with Brihaspati, so that the high priest of the gods may conduct your great sacrifice for you, a mortal, and thereby make you immortal."

Marutta said, "I submit to Brihaspati that, having been priest to Mahendra himself, it does not look well for him now to act as a priest for mortal men. The twice-born Brahmana Samvarta will conduct my sacrifice."

Agni said, "If Brihaspati officiates as your priest, you will have the blessings of the Devaraja and attain the highest realm in Swarga from the great fame that will accrue to you. You will conquer all the kingdoms and lands of men, the realms on high, the loftiest domains created by Prajapati, even the entire kingdom of the gods." Samvarta broke in furiously, "Never again dare to bring Brihaspati to Marutta; for know, O Pavaka, if you do, I will consume you with one look from my furious and fiery eyes."

Terrified by Samvarta's threat and trembling like the leaves of the aswattha tree, Agni returned to the gods. Seeing the conveyor of oblations return to him with Brihaspati, Indra said, "O Jataveda, did you take Brihaspati to Marutta as I told you to? What did that sacrificing king say to you? Did he agree to what I asked?" Agni said, "Marutta did not accept your offer, urged on him by me and, clasping Brihaspati's hands, asserted repeatedly that Samvarta would act as his priest. He also said that he did not aspire to attain Bhumi, Swarga or even Brahmaloka, and that he would accept your offer if he were ever so minded."

Indra said, "Go back to that king and tell him that if he does not do as I say, I will cast my Vajra thunderbolt down on him." Agni said, "Let the

king of the Gandharvas go as your messenger, O Vasava, for I am afraid to go there myself. Know that the highly incensed Samvarta of great tapasya said to me in anger, 'If you come here again to offer Brihaspati's services to Marutta, I will consume you with a malevolent look from my fierce eyes."'

Indra said, "Jataveda, it is you who burn all other things; none can reduce you to ashes. All the world is afraid of your burning touch, O conveyor of oblations, so these timorous words of yours deserve no credence." Agni said, "O Sakra, by the might of your arms you conquered Swarga, Bhumi and Akasa, yet Vritra once surely wrested the sovereignty of Devaloka from you."

Indra said, "I can reduce my foes to submission and a mountain to an atom, if I will it. But, O Vahni, as I do not accept the libation of Soma if offered by an enemy, and as I do not strike the weak with my thunderbolt, Vritra seemed to triumph over me for a time. But who among mortals can live in peace, if he incurs my wrath? I have banished the Kalakeyas down to Bhumi, expelled the Danavas from Swarga, and cast even Prahlada out of Devaloka. Which mortal man can live in peace if he provokes my enmity?"

Agni said, "Mahendra, do you remember that in olden times, when the Rishi Chyavana conducted the sacrifice for Saryati with the Aswin twins and kept the Soma for himself, you were incensed and indeed raised your hand to cast your Vajra at the sage? But that Brahmana, with the power of his tapasya, seized your very hand, the thunderbolt in it, and held you helpless, O Purandara. In his rage, he created the dreadful shape-changing Asura Mada—whose lower jaw rested on the earth while the upper one yawned into the sky, whose countless teeth were more than a hundred yojanas long, with four main fangs like unimaginable silver columns, two hundred yojanas each—that Demon whose visage struck fear into your heart.

Gnashing his fangs, Mada pursued you with his terrible pike uplifted to kill you and you, Indra, trembled before him, making a pitiful spectacle of yourself, O slayer of Danavas. Overcome with fear, you folded your shaking hands in supplication to Chyavana Muni and implored his protection. The might of Brahmanas, Sakra, is greater than that of Kshatriyas. None are more powerful than great Brahmanas and, knowing well their awesome force, I have no wish to incur the wrath of Samvarta."'

CANTO 10

'Indra said, "Even so is it. The might of Brahmanas is great, and there are none more powerful; but I cannot with equanimity bear the insolent pride of Avikshita's son, and I will strike him with my thunderbolt. Therefore, O Dhritarashtra, Lord of Gandharvas, take yourself to Marutta's court, where Samvarta attends on him, and give him this message from me: 'Kshatriya, take Brihaspati for your priest, else I will consume you with my Vajra!'"

The Gandharva went to Marutta's royal sabha, and delivered Indra's message: "Lord of men, I am the Gandharva Dhritarashtra and I bring you this message from Devendra. Rajasimha, lion among kings, the Lord of the Devas, of fathomless accomplishments, has just this to say to you: 'Take Brihaspati to be your priest for your sacrifice, else I will hurl my Vajra down on you, and you will die.'"

Marutta said, "O Purandara, O Viswadevas, O Vasus and you Aswins, all know that in this world there is no escaping the consequences of betraying a friend; it is a sin as great as Brahmahatya, slaying a Brahmana. So let Brihaspati be your priest, O Vasava Vajradharin, and Samvarta will conduct my yagna, for Indra's message does not commend itself to me, and his threat does not affright me." The Gandharva said, "O Kshatriyasimha, listen to Indra's dreadful thunder in the sky. Be certain that he will indeed hurl his thunderbolt at you. Think of your own good, for it is time."

Hearing Indra's fury roaring as if to split the sky into shards, Marutta said to Samvarta, that best of all men of dharma, absorbed in tapasya, "The thunderhead rages above, and wrathful Indra is near for certain. O prince

among Brahmanas, I seek sanctuary in you; pluck this fear from my heart. See where the Vajradharin descends on me, lighting up the ten cardinal points of the sky with his terrifying, superhuman effulgence. All who were to assist me during the yagna are also panic-stricken."

Samvarta said, "Lion among kings, I will remove your anxiety and pain with my mantras. Be calm and have no fear, for the weapons of all the gods, including that of Indra of a thousand sacrifices, will prove impotent against my mystic powers. Let Indra's lightning gash the sky and his clouds pour down their cataracts, let thunder boom and winds howl through forests and upon mountains; let Sakra blast his thunderbolt where he will; you have nothing to fear, for Agni, Vahni Deva, will protect you in every way, and you shall have all your desires fulfilled."

Marutta said, "Ah, Brahmana, my heart quails to hear the squalling tempest and terrifying crashes of thunder. My serenity has quite deserted me!" Samvarta said, "O King, your fear of the Vajra will soon leave you. I will summon great winds of my own to scatter the black-massed thunderclouds. Cast off your fear and ask me for any boon, and I will grant you whatever your heart desires."

Marutta said, "O Brahmana, what I wish is for Indra himself to appear at my yagna and accept the oblations offered him, and for all the other gods also to come and take their shares of the havis and drink the Soma rasa." Samvarta said, "I have summoned Indra with my mantras. Look, O King, where he hastens to your yagna, in his chariot drawn by supernal steeds, attended by all the other gods."

And indeed the Lord of the Devas, accompanied by the other elemental gods, approached the sacrificial altar of the son of Avikshita to drink the Soma rasa of that unrivalled monarch. King Marutta with his priest rose to receive Indra with the host of gods and, well pleased, welcomed the Lord of the Devas with all due and high worship, as laid down in the Shastras.

Samvarta said, "Welcome, O Indra, All-knowing, your presence here sanctifies this sacrifice and makes it truly a Mahayagna. O slayer of Bala and Vritra, drink once again the Soma rasa I have prepared today." Marutta said, "I bow to you O Lord of the gods, look kindly upon me, for your coming here has rendered my yagna complete, and blessed my whole life. Brihaspati's younger brother, this most excellent Brahmana, now conducts my sacrifices for me, O Surendra."

Indra said, “I know your Ritvija, Mahamuni Samvarta, Brihaspati’s younger brother and great tejasvin; indeed I have come here at his invitation. Rajan, I am well-pleased with you, and my resentment against you has vanished.” Samvarta said, “If you are pleased with us, O Devendra, direct this yagna yourself, and ordain the sacrificial portions for the Devas, so that the world knows you have done this.”

Thus petitioned by the son of Angira, Sakra himself gave directions to all the gods to create the yagnashala, raise a thousand richly appointed apartments, magnificent as in a picture, and swiftly complete a massive and durable staircase for the ascent of the Gandharvas and the Apsaras, as well as a dance arena for the Apsaras which he told them to make as wondrous as his own celestial palace in Amaravati.

Rajan, the Swargavasis fulfilled his directions in next to no time. Indra, well-pleased and adored at the great yagna of Marutta, said to him, “O Kshatriya, your Pitrs and all the Devas are gratified with your sacrifice, and have accepted your oblations joyfully. Now let the best of all Brahmanas sacrifice a red bull to Agni upon his vedi, and a sacred and consecrated blue bull of variegated hues to the Viswadevas.”

With that, the majesty and splendour of the yagna swelled in tide, that greatest of sacrifices where the gods took their offerings in person, and Sakra, their Lord, master of celestial steeds, Vasava, whom Brahmanas worship, himself assisted at the ceremonies. Now Samvarta Mahatman, effulgent as another Agni, ascended the altar, sonorously hymned the gods and poured libations of ghrita into the blazing sacred fire, to the accompaniment of holy mantras.

First of all, Indra drank the precious Soma rasa, and then the other Devas partook of the ambrosia. Then joyously, with the king’s leave, they returned to their heavenly realm satisfied—indeed, delighted. Marutta, Parantapa, his heart full, freely set hillocks of gold in diverse places for his people, and gave even more bountiful riches away to the Brahmanas. The king in his glory was as resplendent as Kubera, Lord of Treasures. His heart soaring, Marutta filled his capacious coffers with all kinds of wealth and, taking reverent leave of his spiritual preceptor Samvarta, returned to rule his realm, extending to the shores of the sea.

Great Marutta was, in his age, the very embodiment of dharma on earth, and incalculable was the treasure that he garnered during his great sacrifice. Yudhishtira, it is now time for you to seek out and retrieve his vast

store and to worship the gods with it, Dharmaraja, by performing an Aswamedha yagna.'

Exhilarated by the words of his grandsire Vyasa, son of Satyavati, Yudhishtira sets his heart on a majestic and peerless horse sacrifice, and to that end holds regular counsel with his brothers, priest and ministers."

CANTO 11

Vaisampayana said, "When Vyasa finishes speaking to Yudhishtira, the almighty Krishna, light of the Kurus, also addresses Pritha's son, racked by the carnage of the Great War, by the loss of kinsmen and friends beyond count, his face dark with grief like the sun in eclipse, or fire shrouded by smoke.

Krishna says, 'The path of sin leads inexorably to doom and bondage, and the way of dharma to Brahman and Mukti. If you understand that this is the essence of all knowledge and wisdom, how can you let yourself be overwhelmed by anguish? Your karma is not yet exhausted, nor have all your enemies perished, for you do not know those that lurk within your own body.

Let me tell you, as I have heard and understood it, the tale of the war between Indra and Vritra. Once, Vritrasura seized the entire Earth, and from the sacred and fragrant Bhumi there arose the most repulsive stench on every side, befouling the pristine element. Since smell belongs to the Mahabhuta Earth, Indra of the hundred sacrifices was enraged and hurled his thunderbolt down at Vritra. In a flash the Asura plunged into the Ocean and corrupted that precious domain too. Taste was lost, and the very seas were no longer aqueous. Indra struck Vritrasura once more with his Vajra. This time the demon entered into the realm of Light, Jyoti, extinguishing its inherent property, Sight. Once again Indra struck Vritra with his great thunderbolt, and the Asura this time entered into Vayu, Air, making away with its inherent property, Touch. Yet again Indra cast his Vajra at Vritra and

the demon entered into Akasa, the ethereal element, and spirited away its guna, primeval Sound.

Indra cast his final thunderbolt upon the Asura. This time Vritra entered into Indra's very body and, violating it, appropriated every transcendent attribute of that divine form. Indra was plunged thereby into sinister darkness, profound delusion, great Maya, O best of the Bharatas. It was Mahamuni Vasishta who comforted the Lord of the Devas and lit the lamp of his wisdom again, dispelling the solid night into which the Asura had locked him. Regaining himself, Indra now killed Vritrasura with a most subtle, intangible Vajra, neither solid nor liquid but made of foam.

Pandava, it was Sukracharya himself who related this Itihasa of deep mystery to the greatest sages, and they in turn told it to me.'"

CANTO 12

"Krishna says, 'There are two kinds of ailments, the physical and the mental, produced by the mutual action of the body and the mind, and they never arise without this interaction. Vata, pitta and kapha, the cold, the warm and the windy humours, Yudhishtira, are the essential transformations generated in the physical body. When these humours are equal and harmonious, present in due proportion, they ensure good health, for the warm humour is balanced by the cold one, the cold by the warm, and both by the one of wind.

Sattva, Rajas and Tamas are the attributes of the soul, and the sages say that their presence in due proportion creates a healthy mind. But if any one of the three dominates, the Munis enjoin some remedy to restore equilibrium. Happiness is overcome by sorrow, and sorrow by pleasure. Some people, when afflicted by sorrow, wish to recall past happiness, while others, while enjoying happiness, remember past sorrow. But you, Kaunteya, neither recall your sorrows nor your happiness; why else would you indulge in this empty delusion of grief? Perhaps it is your innate nature, which overpowers you just now, O Pandava.

Think not of the painful sight of Krishnaa, in her period, standing in the Kuru sabha wearing a single cloth to cover her body, while all you five brothers were in that court. It is not fitting for you to recall your leaving Hastinapura like beggars; or your exile, during which you covered yourselves with antelope hide and wandered in the wilderness; or how Jatasura set upon you, the battle with Chitrasena, and what the Saindhavas did when their king forcibly hauled Panchali away in his chariot.

Nor it is proper, Yudhishtira Parantapa, for you to recall how Kichaka kicked Draupadi in Virata's court, during your ajnatavasa, or the battle you fought against Bhishma and Drona. No, none of these: for now the time has come when you must fight the battle that each one must fight alone, against his own mind. Prepare now for that last war, and through dhyana and the punya of your own karma, conquer that inscrutable and most powerful of all enemies.

You will have no use during this war for weapons, for allies or attendants. The time has come for the implacably sole battle, the one against yourself. If you lose this, you will find yourself in the most wretched plight, son of Kunti; while, know this beyond doubt, if you use your wisdom to conquer your enemy, you will attain success and the highest felicity and then, knowing the destiny of all creatures and following the ways of your sires, rule your vast kingdom with dharma.'"

CANTO 13

"Krishna says, 'O Bhaarata, salvation is not attained by renouncing things external, be it even a kingdom, but by relinquishing what panders to the flesh. The virtue and felicity that come to a person who has abandoned the outer world but is still in the clutches of passion—let those belong to our enemies! The twin-syllabled Mrityu is the death of the soul, while the three-syllabled Saswatam is the eternal spirit, the very Brahman. The consciousness that this or that thing is mine, or the condition of being addicted to worldly objects, is Mrityu, and the absence of that apperception is Saswatam. These two, Brahman and Mrityu, have their seats in the hearts of all creatures, O King, and wage war with each other, remaining unseen.

If it be true that no creature is ever destroyed, then one does not make oneself guilty of the death of any creature by destroying its body. How does the world affect a man if, having acquired sovereignty over the very Earth with all its mobile and immobile creations, he does not become attached to it or engrossed in its enjoyment? But the man who renounces the world, takes to the life of a vanaprastha, living on wild roots and plants, but still craves the things of the world, remains addicted to them in his heart—why, he bears Mrityu in his mouth.

Yudhishtira, watch and observe the illusory character of your external and internal enemies, through the optic of discernment, for he who is able to perceive the nature of eternal reality is beyond the influence of the great fear of death. Men do not admire the conduct of those absorbed in worldly desires, and there is no action without a desire at its root. All desires are creations of the mind. Knowing this, wise men subjugate their desires.

The Yogi who holds communion with the Supreme Spirit, by dint of his dharma and dhyana of many former births, knows Yoga to be the immaculate way to salvation. Remembering that what the mind desires is not conducive to piety and virtue, and that the conquest of desire itself is at the root of all true dharma, such men do not engage in charity, Vedic learning and rituals, asceticism and meditation, all of whose only object is the attainment of mundane felicity. To illumine this truth, the sages versed in ancient lore sing the gaathas, the ballads called Kamagita. Listen to them, O Yudhishtira.

Kama himself says, "No man succeeds in conquering me unless he resorts to the proper methods. If, knowing my power, a man strives to overcome me by intoning prayers, I prevail by deluding him with the belief that I am himself, the ego within him; if he attempts to quell me through sacrifices and charity, I deceive him by appearing in his mind as a most radiant and virtuous being, a paragon; and if he tries to destroy me by mastering the Vedas and Vedangas, I vanquish him by appearing to be the very soul of virtue.

If a man's strength lies in truth, and he seeks to quell me through patience, I appear to him as his own mind, and he is unable to detect my separate existence; if a man of austere vratas seeks to put me to the sword through asceticism, I appear in the guise of tapasya in his mind, and he does not know me for what I am. If the man of gyana, whose purpose is Mukti, wants to subdue me, I easily seduce him and laugh in his face. Verily, I am the eternal one, without a peer, whom no creature can kill!" So says Kama Deva.

Hence, O Kshatriya, turn away from this tyrant Kama and towards Dharma, so that you can attain true felicity. Yudhishtira, prepare earnestly to undertake the Aswamedha yagna, with rituals of resplendence and daana unseen since the day of Marutta himself.

Do not allow this unworthy grief to overwhelm you again, even if it is for your kin and friends who lie slain on the field of war. You cannot bring them back to life with your tears. Your way ahead lies in performing the most magnificent sacrifices, so that you bless the ravaged world, attain enduring fame in this life, and tread the high path to salvation.'"

CANTO 14

Vaisampayana said, "With such counsel Dwaipayana Vyasa, Viswarishabha Krishna and other Mahamunis of mighty tapasya console Rajarishi Yudhishtira, who lost many kinsmen and dear friends to the Great War. Rajan, Devasthana, Narada, Bhima, Nakula, Krishnaa, Sahadeva, and Vijaya of the keen intellect, as well as other great Brahmanas versed in the Shastras—all comfort the despondent Dharmaraja so that he can emerge from his dejection.

After performing the obsequial ceremonies for the dead, and duly worshipping the Brahmanas and Devas, Yudhishtira brings under his sway the vast kingdom of the Earth, with her girdle of oceans. His mind now tranquil, that Kurusottama speaks to Vyasa, Narada and the other sages present. 'You ancient men of untold age, greatness and wisdom have removed my distress, and I find no basis left to cause me sorrow. I have also acquired great wealth, with which I can now worship the gods. O Dvijottamas, with your help, I will indeed now perform the Aswamedha yagna.

We have heard that the Himalayan realms are full of wonders. Therefore, Brahmanas, Maharishis, O Pitamaha, ordain that, with your protection, we reach the Himalayas, for the performance of our yagna depends entirely on your blessings. We seek the blessing of Devarishi Narada and the great Devasthana, for they too have spoken words of great beauty and wisdom to us for our welfare. No other man fallen into tribulation and distress ever had the fortune to secure the kindly counsel of such great friends and gurus, whom all the virtuous revere and laud.'

Thus addressed by the king, those great sages bid Yudhishtira, Krishna and Arjuna repair to the Himalayan fastnesses, and then vanish before the eyes of the assembled crowd. Yudhishtira, the lordly son of Dharma Deva, sits for a while in silence, in the place where the sons of Pandu are offering tarpana and performing funeral rites for the departed Bhishma, Karna, and all the great heroes and prominent Kauravas who have been slain during the Great War.

When they have fulfilled these duties, they give away munificent gifts to Brahmanas. Yudhishtira Dharmaraja, keeping Dhritarashtra always beside him, consoling his blind and lordly uncle of the eyes of wisdom, returns to Hastinapura, takes up the reins of the kingdom and, together with his brothers, rules the Earth with dharma for his sceptre."

CANTO 15

Janamejaya asked, "O Dvijottama, when the Pandavas have recovered and pacified their kingdom, what do Krishna and Arjuna do?"

Vaisampayana said, "Rajan, Vasudeva and Dhananjaya are full of joy when the Pandavas succeed in regaining and pacifying their dominions, and set out to travel, wandering together with deep satisfaction in each other's company, even like Indra with his consort in Devaloka; they rove through picturesque forests, wondrous lakes and plateaux, to sacred places of pilgrimage and holy rivers; they enjoy themselves like the two Aswins sporting in the Nandanavana.

When they have spent some weeks ranging at will, the two come blithely to Indraprastha and the magnificent Maya sabha. There they pass their time recounting the stirring events of the war, and recalling the years of privation and suffering, not just of this life but of those past, as well: for they are indeed the ancient sages Nara and Narayana, and they can narrate even the most antique genealogies of the Rishis and the Devas.

One day, Krishna of fathomless punya, who always knows the full import of all things, speaks words of Amrita to comfort Arjuna, whose heart is deeply wounded by the death of his sons and many thousands of friends and kinsmen, although he says nothing of his anguish, being absorbed and delighted in Krishna's company. It is as if Janardana with his deep understanding and ascetic punya has removed Arjuna's great burden, bringing him to a state of perfect peace.

This is what Govinda says to Partha: 'Arjuna, terror of your enemies, your brother, the Dharmaputra, has conquered this whole Earth through the

might of your arms, the invincible strength of Bhima and the prowess of the twins. Your brother Yudhishtira now reigns supreme over Bhumi, without a rival. You know well what dharma is; it is by dharma alone that Yudhishtira regained the kingdom, from the strength of dharma that the powerful Suyodhana and his brothers, all of them avaricious, arrogant, ill-spoken and given irrevocably to evil, have been killed, along with their allies. And now that Dharmaputra rules the world again in grace and peace, I, too, have enjoyed your company in the wonderful, untamed and free wilderness.

Parantapa, what more is there to say, than that I am drawn to wherever you are—Kunti, you, Yudhishtira, the mighty Bhima and Madri's twins—by my love for all of you? We have spent a long time now in these sacred places and halls of delight, and the days have fleeted by in your company without my seeing my father Vasudeva, my brother Balarama and my other Vrishni kinsmen.

It is time now that I return to Dwaravati. So I ask you, most valorous of men, give me leave to go. When Yudhishtira was heavily stricken, Bhishma and I consoled him with pertinent Itihasas and Puranas from antiquity, and your brother, being pliant and high-minded, though our sovereign and himself versed in all forms of knowledge, paid due heed to what we said to him. That son of Dharma honours truth, and is grateful and righteous. With his virtue and good sense, the stability of his power will endure. But now, Arjuna, go you to your noble brother and tell him that I mean to return to Dwaraka. I must obtain his leave, Mahabaho, for, let alone going home to the sea-city, even if death were to come to me, I would be unwilling to do anything that might displease Yudhishtira.

Partha, I always have your welfare at heart, and I now say to you that my work here is done. Duryodhana, who ruled the world with greed and evil, is dead; his armies and allies have been slain, and the Earth, with her girdle of seas, her mountains, rivers and jungles, and the great and ancient Kuru kingdom, all have come under the sway of the wise Yudhishtira Dharmaraja.

Kurusottama, may your brother rule the world in dharma with the blessings of the greatest Siddhas, his praises always being sung by the vabdhis and magadhis of Hastinapura. Arjuna, come now with me into Yudhishtira's presence and tell him I wish to return to Dwaraka. Yudhishtira Mahatman always commands my love and respect, and I have placed my body and all the wealth that I own at his disposal. But now that Bhumi has

come under your sway and that of the immaculate Yudhishtira, the need for my remaining has passed, and only my love for you keeps me in your kingdom.'

At these words of Janardana, sadness wells up in Arjuna's heart but, honouring Krishna's wishes, he says merely, 'Tathaastu—so be it.'"

ANUGITA PARVA

CANTO 16

Janamejaya asked, "O Dvija, after the enemy was vanquished, tell me of what else was said between Krishna and Arjuna when they went to the hall of audience?"

Vaisampayana said, "As I have told you, after recovering his kingdom Arjuna spends some weeks joyfully in that palace of unearthly beauty in Krishna's company, doing nothing else, his heart full of delight. One day, the two of them, strolling along, come to a part of the palace that is truly like a piece of Swarga upon this earth. There jubilant kinsmen, friends and attendants, surround them.

Arjuna, blissful in the company of his kinsman, looks at the marvellous chambers and asks his divine companion, 'Mahabaho, when the war was upon us, I became aware of your true greatness. Devakinandana, you showed me your Viswarupa, and I saw that you are the Lord of the universe! From the inconstancy of my mind I have all but forgotten those hallowed words you spoke to me, out of your love, O Kesava. Yet my mind constantly harks back to them and searches for those truths you disclosed. But O, Madhava, you are soon to go back to Dwaraka.'

Krishna, Mahatejasvin, foremost of speakers, embraces his cousin, and says, 'Arjuna, I expounded to you mysterious and eternal truths. I spoke to you about the highest dharma, religion in its most essential form, and about

the immortal realms. I am sorely disappointed that you did not receive what I imparted to you. What I said then will not return to me now exactly. Panduputra, I am sorry to find you so deficient in both faith and understanding. I cannot repeat in detail everything I said at that critical hour, the Sanatana Dharma I revealed to you, with which you can attain to the very Brahman. I yoked myself deep into yoga at that time, and it was indeed the Parabrahman that I revealed to you.

Yet let me now tell you another old and sacred Itihasa on the same subject. Best of men, observant of duty, listen to me now with undivided attention, so that you succeed in attaining to the highest goal. Listen, Arjuna, and hear me well this time.

Parantapa, once a Brahmana of irresistible tejas came to me from the realms of heaven, from Brahmaloka, and we worshipped him duly. Listen, Partha, without doubt or hesitation, to what he said, most agreeably and eloquently, in reply to our queries. The Brahmana said, "O Krishna of highest puissance, harken to my reply to the question you raise about Mukti, out of your compassion for all creatures, Madhava, once the Brahmana known as Kashyapa, of profound tapasya and every virtue, foremost among savants of dharma, came to another Brahmana who was a knower of the deep and intricate mysteries of the Atman, and even the final Secret.

Indeed, the latter had mastered all the knowledge held in the scriptures about the departure and reappearance of beings, and he had direct gyana of all things conferred by true yoga. He was a master of the truth of all matters of the world. He knew all about pleasure and pain, about birth and death, and had fathomed the distinctions between actions that yield good and those that are sinful. He was a seer, a witness of all the ends that creatures, high and low, attain through karma, and he lived as one emancipated from samsara.

His tapasya crowned with success, he was perfectly tranquil in soul and, having his senses and passions under absolute control, blazed with the resplendence of the Brahman. He could transport himself anywhere at will, indeed vanishing before the eyes of all whenever he chose. He roved in the company of invisible Siddhas and Gandharvas. He was wont to sit in their midst and converse with them in sequestered places, far from the bustle of humanity. He was as free as the wind from attachment to all things.

Kashyapa, hearing of this sage, wanted to see him. That best of Brahmanas sought out the mystic Rishi and approached him. A great tapasvin himself, moved by the desire to acquire further punya, Kashyapa fell with a rapt heart at the feet of the sage, in whom he clearly perceived marvellous attributes.

Full of awe at the extraordinary accomplishments of that recondite Muni, Kashyapa began to wait upon the Brahmana with the humble reverence of a sishya waiting on his guru, and succeeded in pleasing him. His unstinting devotion gratified the immaculate and noble Brahmana and at last the Rishi spoke blithely to Kashyapa about Moksha, the highest goal. Listen to those hermetic words, O Janardana, as I repeat them.

That mystic among ascetics said, "Through diverse karma, my son, as well as through dharma, mortal creatures attain to diverse ends in this world and beyond. Yet nowhere is the highest happiness to be found, and nowhere can residence be eternal. Even after reaping the harvest of the most strenuous deeds, mortals fall from the loftiest realms won by such karma.

In consequence of my own indulgence in sin, I have, time and again, come to miserable and inauspicious ends, for I never escaped the clutches of lust and wrath, and was always deluded by greed. I have experienced death and rebirth repeatedly, I have eaten every manner of food, I have fed at diverse breasts, I have known diverse mothers and many different fathers. Many kinds of happiness have been mine, and many kinds of misery, O sinless one. On numerous occasions have I been torn away from what was pleasant, and reaped torment. Having earned wealth with great toil, I have had to endure its loss. Insults and grievous anguish have I received from kings and relatives; agonizing mental and physical have been mine; humiliations have I known, and death and immurement in horrific conditions. Falls into hell have been mine, and great tortures in the domains of Yama. Decrepitude and disease have repeatedly assailed me, and calamities as frequent. In this world, I have time and again undergone all the afflictions that flow from the illusory perception of duality.

After all this, one day, the utmost, final despair overwhelmed me. And then, afflicted as I was, I sought refuge in the Formless, and renounced the world with all its joys and sorrows. Finally understanding the true path, I set myself upon it, even while living in this world. When my soul found its innate peace, I accomplished what you now see, this immortal freedom. When I leave my body this time, I will never return again, never again be

reborn. Truly, until I attain absorption into the eternal Brahman, indeed until the final dissolution of the universe, I shall look only towards that blissful end which shall be mine, and those beings that constitute this universe.

Having reached this goal, I will attain Satyaloka, and after that what is higher still, the Brahman and Moksha. I will attain the Nirguna Parabrahman, the single, unmanifest, unborn, deathless One. Have no doubt about this, Parantapa, I will not return to this world of mortal creatures. O you of great wisdom, I have been gratified by you. Tell me what I can do for you. I know why you sought me out, and it is now time to accomplish the purpose for which you came here to me.

Very soon I will leave this world for the last time. Since you have pleased me with your service and conduct, ask me what you will, and I will gratify you. I know that you have great acumen, and can grasp whatever I have to say, else you would not have recognized me in the first place. Yes, surely, Kashyapa, yours is a profound intelligence.""

CANTO 17

"Krishna went on, 'Touching the feet of the sage, Kashyapa asked him some profound and difficult questions, and he, foremost of all men of truth, discoursed on every aspect of dharma about which he was asked.

Kashyapa asked, "How does one body dissolve, and how is another acquired? How does a soul find Moksha after enduring a repeated cycle of painful rebirths? After enjoying Prakriti for some time, how does the Jiva cast off a particular body? How does the Jiva attain to what is different from it, to the Brahman? How does a human being enjoy and endure the fruits of his karma, good and bad? What happens to the karma of one who has no body?"

The emancipated sage, at Kashyapa's insistence, answered his questions one after another. Listen to me, O Vrishni, as I tell you what he said. The Jivanmukta said to Kashyapa, "Upon the exhaustion of the karma which extends a life and fetches fame to a particular body assumed by the Jiva, the embodied self, the end of its span drawn near, begins to do things hostile to its own life and health. As its dissolution approaches, its understanding turns away from its proper course.

The man of uncleansed soul, even after an accurate apprehension of his constitution and strength, and of the season of his own life and of the year, will begin to eat irregularly food that is detrimental to him, to indulge in practices injurious to himself. At times he eats excessively, at others abstains from food; he ingests bad food or drink, or eats food containing

ingredients incompatible with one another, or eats to excess, or before digesting what he ate before.

He indulges to excess in physical exercise and sexual pleasure, or falls so avidly to work that he suppresses the urgings of his corporeal organism, even when they become pronounced. Otherwise he gluts himself with food far too rich, or sleeps during the day. Undigested food itself provokes such defects, when the time comes. Stimulating the deficiencies in his body brings fatal disease to fall upon him, ending in his death. There are even those who perversely kill themselves outright by unnatural means such as hanging.

It is through these causes that a living body finds its end. Understand correctly the manner of this, as I declare it to you. Urged on by the element of wind, Vayu, which intensifies, the heat in the body is fanned and agitated and spreads even like a fire to all parts of the body, one after another, consuming every vital part where life resides. Overwhelmed with pain, O Dvija, the Jiva quickly flees its mortal casement.

Thus are all the living repeatedly afflicted with death and birth. The pain felt when leaving a body is very like that experienced when first entering the womb, and when issuing out of it. Dying or being born, the Jiva feels distress. The body's Vayu becomes excited through cold and dissolves its compound of elements so that the panchabhutas abandon their unity, scatter and return again into their five original elements. The Vayu that dwells in the vital breaths, Prana and Apana, which enliven the body of five primal elements, sweeps upward, away from the turmoil of the embodied creature. Breathlessness follows, and the man becomes destitute of heat, of breath, of beauty and of consciousness. Deserted by Brahman, he finds the condition known as death.

The senses through which he perceives the world no longer register anything; for it is the eternal Jiva who creates and sustains the body through the two vital breaths, which he generates through food. While the body is occupied, alive, know that the elements are firmly united in those parts termed in the Shastras as its vital centres. When these are pierced, the Jiva stirs and rises into the heart and swiftly ceases to animate those vital centres, so that the living creature, though still alive, loses consciousness of the external world. Darkness overwhelms him; it is then that the Jiva, in a long, agonized breath, quits the mortal flesh, with a final shudder. However,

even when the Jiva leaves a body, the karma of the life lived in it clings to him, all the punya and paapa, the good and the evil.

Brahmanas, seers gifted with knowledge and sight and conversant with the secrets of the hermetic scriptures, can tell whether the soul departs with more good or evil. Even as common men see the firefly appear and disappear in the dark, tapasvins with the eye of knowledge see with mystic vision the Jiva as it leaves one body and as it enters another womb.

The Jivatma has three realms assigned to it through all time: this world, Bhumi, where creatures dwell, is known as kshetra, or the field of karma, of deeds. Here, with deeds good and evil mixed from lives gone by and present, all embodied creatures find their fruits. In consequence of their own varied karma, creatures enjoy higher or lower pleasures and joys. Sinners find Naraka for themselves, the lower realms into which they fall, and terrible is the experience of plunging head-first into savage fires as a result of their sins. Rescue is exceedingly difficult, and every mortal being must do its utmost to preserve itself from those infernal realms.

Listen now carefully to what I say about the kind of world into which souls ascend as a result of their punya; for by that you will achieve firmness of understanding and a clear knowledge of good and evil karma. Know that the realms of Swarga, to which souls of good deeds attain, are the celestial fields of stars that shine in the firmament: the lunar world, Pitriloka, and the solar one as well, Suryaloka, resplendent with its own light. Yet, upon the exhaustion of their punya, these souls too fall away from the regions of bliss. In Swargaloka itself are distinctions of inferior, superior and middling felicity, and souls experience discontent at the sight of prosperity more glorious than their own.

These are the goals that I have described to you. Listen now, attentively, O Brahmana, to what the Jiva experiences on finding itself in the womb.”’

CANTO 18

'The enlightened Brahmana said to Kashyapa, "The karma, good and bad, that a Jiva accumulates is not destroyed with the body but yields its harvest successively, body after body. As a fruit-bearing tree, when the season comes, yields bountiful fruit, so, too, does punya of a pure heart bestow its crop of felicity and, as surely, do sins committed with an evil heart result in harvests of misery.

Moved by Mind, Manas, the Jiva, the embodied soul, indulges in karma. Listen to how, bearing all its karma, and overwhelmed by lust and wrath, this Jiva enters a womb. The vital seed, mixed with blood, enters the womb of females and becomes the field of the Jiva, good or bad according to the karma it carries. But Jiva itself, being subtle and unmanifest, never becomes attached to anything, even upon incarnating, time after time. It is in essence the Eternal Brahman, the seed of all creatures, because of whom all mortals live.

The Jiva, entering the foetus, enlivens its limbs part by part, and, dwelling in all the centres that belong to Prana, supports life. Becoming endowed with Manas, the unborn child begins to move its limbs. Know that the Jiva occupies an embryo even as liquid iron does a mould; as fire burning fiercely turns iron to fluid, so does the soul animate the foetus. As a lamp lit in a room discovers all things within the chamber, even so does Mind discover the different limbs and organs of the body. Whatever karma the Jiva has performed in a previous body, it must inexorably reap its harvests, bitter and sweet, in the new body. Through such enjoyment and suffering, old karma is exhausted and fresh karma accumulates, also

inevitably, until, after countless births and deaths, the Jiva penetrates at last the profound dharma of the dhyana which leads to Mukti, to final Emancipation.

Let me tell you of the karma, the deeds, by which the Jiva, coursing through the interminable round of rebirths, finds happiness: daana, tapasya, brahmacharya: worshipping Brahman as ordained in the Shastras, shanti, feeling pity and compassion for all creatures, restraining the passions, abstaining from cruelty and from appropriating what belongs to others, refraining, even mentally, from all deeds that are false and injurious to living creatures, reverently serving the mother and the father, honouring the Devas and Sadasyas—gods and guests—worshipping Gurus, maintaining purity, firmly restraining all organs of lust, and performing good deeds.

From such karma ensues righteousness, dharma, which protects all creatures eternally. Such conduct is seen in sattvic persons, and, verily, such karma is immortal, the way of tranquil souls that indicates eternal virtue; among the serene, the way of Sanatana Dharma is cast. He who embraces these paths of truth will never come to a miserable end. It is through the virtue of the righteous that the world is maintained.

However, the Yogin is a Jivanmukta, a liberated soul, and he is distinguished above these men of goodness. Deliverance from the meshes of samsara comes after an incalculably long time, when a person remains in tune with the truth and does as he or she should with perfect detachment. A Jiva is faced ineluctably with karma from every previous life: karma is the very cause of the essentially eternal Jiva becoming embodied in so many different forms, at various times, all of them mortal, unlike his true, immortal Self.

There exists in the world the question of how a Jiva first accepted a body. The Grandsire of all the worlds, Brahma, first created a body of his own; then he created the three worlds, in their entirety, of mobile and immobile creatures, Pradhana, the material cause of all embodied creatures, and the highest. All else that is seen is kshara, mortal; while the other is transcendent—Para—immortal and indestructible—a-kshara. Of each Purusha taken distributively, the whole is duality among these three. The first, Svayambhuva Prajapati, created all the primal elements and all immobile creation from the first sound, the primordial audition. The Pitamaha ordained a limit to time, and to transmigrations among diverse creatures, births and rebirths.

What I say to you is the truth on the subject of previous births, as perceived by one who has seen his Atman, his Soul. One who looks upon pleasure and pain as fleeting, who regards the body as an unholy compound, and death as ordained in karma, who is mindful of what little there is of pleasure in the world, that in truth all is pain, dukha, will succeed in crossing this stormy ocean of worldly migrations, this samsara so difficult to traverse.

Though assailed by decrepitude, disease and death, he who understands Pradhana beholds with an equal eye the One consciousness dwelling in all conscious beings. Seeking the supreme condition, he becomes impervious to all else. Best of men, I will now tell you about this. Most learned Brahmana, understand fully that which constitutes the final knowledge of the immortal condition.”’

CANTO 19

'The Brahmana said, "He who becomes absorbed in the one repository of all things, freeing himself from even the thought of his own identity with all things—indeed, ceasing to think of even his own existence, will gradually cast off one bond after another and succeed in attaining Mukti. The man who is a friend to all, who endures all, who is devoted to tranquillity, who has conquered his senses, who is divested of fear and wrath, and who is of restrained soul, succeeds in liberating himself.

He who behaves towards all creatures as towards himself, who is restrained, pure, free from vanity and egoism, is truly emancipated. He looks with an equal eye upon life and death, pleasure and pain, gain and loss, the agreeable and the disagreeable. He is in every way free who does not covet what belongs to others, who never disregards anybody, who transcends all the pairs of opposites, and whose soul is untrammelled by the slightest attachment. He is a Jivanmukta who has no enemy, no kinsman and no child, who has cast off dharma, artha and kama, and who is liberated from all desire.

He who finds Moksha acquires neither punya nor paapa, and casts off the good and evil accumulated in previous births; he lays waste the elements of his body in order to attain to a tranquil soul, and transcends all pairs of opposites. He who abstains from all karma, who is unfettered by desire, whose heart is fixed on renunciation, who looks upon the universe as transient, like an aswattha tree ever subject to birth, decay and death, and whose eyes are always directed towards his own faults, soon succeeds in freeing himself from the bonds that bind him.

He finds Mukti who sees his soul as unknowable, without smell, taste, touch, sound, sight and belonging. He who sees his soul as being untouched by the attributes of the five elements, without form and cause, to be in truth without attributes although enjoying the attributes, finds Moksha. Abandoning, through true understanding, all purposes relating to body and mind, one gradually achieves the cessation of separate existence, even like a fire no longer fed with fuel.

One who is freed from all impressions, who transcends all pairs of opposites, who restrains and employs his senses using tapasya, who owns nothing, becomes a Jivanmukta and attains Nirvana. Disentangled from samsara, he attains to Brahman, eternal and supreme, perfectly tranquil, stable, enduring and deathless.

Let me now tell you about the supreme science of Yoga, and how Yogins, by dhyana, come to see the immaculate Atman. Learn from me about those doors through which, directing the soul within the body, one beholds that which is without beginning and end. Withdrawing the senses from their objects, one should fix one's mind upon the soul; after having performed the severest austerities, one should finally practise that last dhyana which leads to Moksha.

Always at tapasya, engaged in dhyana, the intelligent and learned Brahmana should keep the precepts of the science of Yoga, contemplating the soul in the body. If the good man succeeds in concentrating the mind on the Atman, in time, as he becomes increasingly absorbed in meditation, he sees the Paramatman in his own Atman. Self-restrained, always rapt, his senses completely conquered, the man of the cleansed soul surely succeeds in uniting his soul with the Soul.

Even as a man, having seen a stranger in a dream, recognizes the person in waking life, so, too, he who sees the Supreme Soul in deep samadhi, recognizes it everywhere, even when he awakes from his trance. Just as one perceives the fibrous pith of the munja after extracting it from its sheath, even so does the Yogin behold the soul, extracting it from the body. The body is likened to the munja, and the Atman to its essential fibre, by those who know the true Yoga, which is union.

Once the bearer of a body properly sees the soul in Yoga, no one can be his master, for he has become lord of the three worlds. He assumes diverse bodies as he wishes. Repudiating age and death, he neither grieves nor exults. The self-restrained man, concentrated in Yoga, can create for himself

godship over the very gods. Casting off his transient body, he feels no qualm even at the sight of all creatures perishing before his eyes, for he has passed beyond and attained to immutable Brahman. When all creatures suffer, he is beyond suffering, for nothing can afflict him.

Devoid of desire, his mind tranquil, the man yoked in Yoga is never shaken by pain, sorrow or fear, those terrible results of attachment and affection. Weapons cannot pierce him; death does not exist for him. Nowhere in the world will you find anyone happier. Having effectively yoked his soul, he lives steadily, on himself. Disconnected from ageing, from pain and pleasure, he sleeps in peace. Casting off his human body, he attains to other forms and bodies at his own pleasure. However, while enjoying the sovereignty that Yoga bestows, one should never fall away from devotion to Yoga. When, after profound devotion to Yoga, one beholds the Atman in oneself, one ceases to have any regard for even Indra of a hundred sacrifices.

Listen now to how a man who habituates himself exclusively to dhyana succeeds in attaining to the final Yoga, the communion of nirvana. Thinking of that point of the compass that has the sun behind it, the mind should be fixed in the interior of the dwelling in which one might happen to live. Within the dwelling, let the mind, with all its inward and outward operations, be fixed first in the room where one is. Sinking deeply into meditation, one beholds the All, the Brahman, the Soul of the universe, for there is nothing outside Brahman on which the mind may dwell; Brahman is everywhere and all things.

Else, restraining all the senses in a silent and uninhabited forest, one may fix one's mind in dhyana on the Brahman, here both within and outside one's body. One should meditate on the teeth, the palate, the tongue, the throat, the neck; likewise, on the heart and its bonds, its ligatures."

"Kashyapa now asked, 'O Madhusudan, enlighten me further about the dharma of Moksha, so hard to explain. How is the food that we eat digested in the stomach? How does it become transformed into fluids? How, again, into blood? How does it nourish the flesh, the marrow, the sinews and bones? How do all these limbs of embodied creatures grow? How does the strength grow of the growing man? How do all that is not nutritive and all that is impure come to be expelled? How does one inhale and exhale? In which particular part of the body does the Atman dwell, enlivening it? How does the Jiva, exerting himself, support the body? Of what colour and of

what kind is the body in which he dwells, when he leaves? O Holy One, tell me all this, Anagha, I beg you!'

I said to Kashyapa—for that emaciated sage was verily me, O Madhava—"As one placing some precious object in one's store-room should keep his mind on it, so should one dispose one's mind to dwell on the Soul, restraining the senses, avoiding heedlessness. Being always assiduous in this way and fulfilled within himself, a man will within a short time behold that Brahman with which one grasps Pradhana. It cannot be seen by the eye, nor apprehended by all the senses. It is only the lamp of the mind that illumines the great Soul. He has hands and feet on all sides; he has ears on all sides; he dwells in the world, pervading all things. When true knowledge dawns, Jiva beholds the Atman as extracted from the body, like the pith from a stalk of munja grass.

Then, casting off Brahma as invested with form, by holding the mind in the body, he beholds Brahma free from all attributes. He sees the Soul with his mind, smiling the while. Depending upon that Brahma, he then attains to Mukti, Emancipation. O Dvijottama, I have now expounded to you the mystery of all mystery, the final Rahasya. And now give me your leave, O Kashyapa, for I must go from here. You, too, are free to go wherever you please.' Thus, O Krishna, that sishya of mine, the Muni Kashyapa, of deep tapasya and stern vows, took my blessings and, expressing his adoration and gratitude, went his way."'

Krishna continues, 'And, Partha, that most lustrous Brahmana, having laid bare the dharma of Mukti, vanished before my eyes. Have you heard and absorbed what the Brahmana said, with all your mind and heart, Arjuna? For this was what you heard on that occasion between the two armies in my chariot. I believe that one whose mind is confused, who has gleaned no wisdom from study, or who eats food incompatible with his body, or whose soul is not purified, will find it difficult to truly comprehend this teaching.

O Bhaarata, what you have heard is a great mystery, even among the Devas. At no time or place in this world, Partha, has this been heard by another man, and, Anagha, no other man is worthy of hearing it. Truly, no man whose soul is bewildered can understand this teaching. The world of the gods is filled with those who follow the dharma of action. The Devas do not find agreeable the religion of inaction, through the cessation of all karma.

That end is the highest which is the eternal Brahman, where, casting off the body, one attains immortality and eternal bliss. By following the secret way of which I have told you, O Partha, even those of sinful birth, like women, Vaisyas and Sudras, attain to the highest felicity—what need be said, then, of Brahmanas and Kshatriyas possessed of great learning, devoted to the duties of their own varna, who are intent on finding Mukti?

I have laid down for you the reasons upon which the Mukti Marga rests; I have told you the means for its acquisition and its ultimate fruit, which is Nirvana and knowledge of the truth about suffering. Nothing anywhere, O Bhaarata, brings greater peace and perfect joy than this. By treading this path, that mortal endowed with intelligence, faith and courage, who renounces as insubstantial what is regarded as substantial by the world, succeeds in a short time in gaining the Supreme goal.

This is the last teaching, beyond which there is no other; this is all that I have to say, for nothing else is higher. Yoga, communion and liberation can be found by one who devotes himself to its constant practice for a period of six months.'"

CANTO 20

"Krishna says, 'O son of Pritha, there is an old tale told of a discussion between a married couple. The wife of a certain Brahmana, seeing that master of every kind of knowledge and wisdom seated in seclusion, said to him, "What realm will I attain, who depends on one who sits renouncing all karma, who is towards me, so harsh and unconcerned? I have heard that a wife attains to those regions that her husband gains. What, goal, then, will be mine, who have you for my lord?"

The serene Brahmana of tranquil soul said to her, smilingly, "Blessed, sinless one, I am not offended by what you say. Karma is performed by those who depend on others to help them, who take the way of action as true, from their feeble understanding. Such men of deeds only store delusion through what they do. Yet freedom from karma cannot be had in this world for even a moment. From birth to death and rebirth, karma, good or bad, of deed, thought or speech, exists in all beings. I have turned away from the path of ritual karma defined by outward things, the way of Soma rasa and offerings of ghrita, all destroyed inevitably by Rakshasas; and so turning away, I have found the seat of the Atman within my body. There dwells Brahman, eternal, transcending all pairs of opposites; there Soma is with Agni; and there moves Vayu constantly, supporting all creatures. It is for that seat that Pitamaha Brahma and others, concentrated in Yoga, worship the Indestructible, and for which men of learning and great vows strive, men of tranquil souls and vanquished senses.

It cannot be smelled by the organ of smell, nor tasted by the tongue, nor touched by the organs of touch. It cannot be seen by the eye. It

transcends hearing. It is without scent, taste, touch or form; it is devoid of attributes, attained only through the mind. From it ensues the perfectly ordained universe, and upon it the universe rests.

From it the life-breaths, Prana, Apana, Samana, Vyana and Udana flow, and into it are they subsumed. The breaths Prana and Apana move between Samana and Vyana. When the soul sleeps, both Samana and Vyana are absorbed. Between Apana and Prana dwells Udana, pervading all. Since Udana is the breath that controls all the life-winds, Prana and Apana do not desert a sleeping person. Hence, utterers of Brahman undergo penances which have the Atman for their goal.

In the midst of all those life-breaths that swallow up one another and move within the body blazes forth the fire called Vaiswanara, made up of seven flames. The nose, the tongue, the eye, the skin, and the ear which numbers the fifth, the mind, and understanding—these are the seven tongues of that Vaiswanara's flame. That which is smelled, that which is seen, that which is eaten or drunk, that which is touched, that which is heard, that which is thought of, and also that which is understood—these are the seven sorts of fuel. That which smells, that which eats, that which sees, that which touches, that which hears, the fifth; that which thinks, and that which understands—these are the seven great officiating priests.

Learned sacrificers, O blessed one, duly casting seven libations in seven ways in the seven fires—that which is smelt, that which is drunk, that which is seen, that which is touched, that which is heard, that which is thought of, and that which is understood—create them in their own wombs. Earth, Wind, Ether, Water, Light, Mind and Understanding: these seven are called wombs of all things.

All the attributes, the burnt havis constituting the sacrificial offerings, enter into the attribute born of fire and, abiding within that dwelling, are reborn in their respective wombs. In that which generates all beings, they remain absorbed during the period for which dissolution lasts. From that is created smell, from that is produced taste, from that comes colour, and from that, touch; from that issues sound; from that arises doubt; and from that also, resolution. This is the sevenfold creation. It is in this very way that the ancients comprehended all things. By the three full and final libations, the full become replete with light."'

CANTO 21

'The Brahmana said, "An ancient story is told in this regard. Do you understand the institution of the ten hotris, the sacrificing priests? The ear, the skin, the two eyes, the tongue, the nose, the two feet, the two hands, the genital organ, the lower duct and speech—these, O beautiful one, are the ten hotris. Sound and touch, colour and taste, scent, speech, action, movement, and the discharge of vital seed, of urine and of excreta, are the ten libations. The points of the compass, the Quarters, Wind, Sun, Moon, Earth, Fire, Vishnu, Indra, Prajapati, and Mitra—these are the ten sacrificial fires. The objects of the senses are the fuel cast into these ten fires as are the Mind, which is the ladle, and the wealth—the good and bad karma—of the sacrificer. What remains is the pure, highest knowledge.

We have heard that this universe was differentiated by that knowledge. All objects of knowledge are Manas, mind. Knowledge only perceives. The knower, the Jiva, encased in its subtle form, sukshma sarira, lives within the gross body, sthula sarira, created by the vital seed. The bearer of the body is the Garhapatya fire. From that is produced another—Mind, the Ahavaniya fire. Into it is poured the oblation. From that came the Veda, the Word; Mind, desirous of creation, sets itself on the Veda. Then arises form, essential colour undistinguished by particular colours. It runs towards Manas, the Mind."

The Brahmana's wife asked, "How did Veda, the Word, arise first and only then Mind, seeing that Word comes into existence after having been thought upon by Mind? Upon what authority can it be said that Mati or

Prana takes refuge in Mind? Why, again, in dreamless sleep, though apart from Mind, does not Prana apprehend the world? What restrains it?"'

The Brahmana said, "The Apana Vayu, becoming the lord of Prana, makes it identical with itself. That restrained movement of the Prana Vayu is the motion of the Mind. Hence the Mind is dependent upon Prana, not Prana upon the mind. Therefore, in dreamless sleep, upon the disappearance of Mind, Prana does not vanish. But, since you ask me about Veda and Manas, I will relate a discourse between them.

Word and Mind, repairing to the Soul of matter, asked, 'Which of us is superior, most powerful one? A question has arisen between us about this. Do you dispel our doubt.'"

On that occasion, the Holy One made this reply, 'Manas is undoubtedly superior.' At this, Word said to Mind, 'I yield to you the fruition of all your desires!'"

The Brahmana said, "Know that I have two minds, the moving and the still. That which is unmoving is, verily, with me; the movable is in your dominion. That Mind is movable which, in the form of Mantra, word or voice, is of your dominion. Hence, you are superior to the other mind.

But since, my beautiful one, you have entered into this engagement of your own accord, I fill myself with breath and utter you. The Goddess Word once always dwelt between Prana and Apana. But, sinking into Apana, though urged upwards, she was dissociated from Prana. She ran to Prajapati saying, 'Be gratified with me, O Holy One!'

The Prana reappeared, once more fostering Word. Hence, Word, encountering deep exhalation, never utters anything. Word always flows either endowed with utterance or without it. Between the two, Word without utterance, Silence, is superior to Word with utterance, Speech. Like a cow blessed with excellent milk, Silence yields diverse meanings. When she speaks of Brahman, O you of charming smiles, she yields the Eternal, Moksha. Word is a most puissant cow, both divine and not divine. Behold the distinction between these two subtle forms of Word that flow."

The Brahmana's wife said, "What did the Vakdevi, Goddess of Word, say in days of old when Speech, though impelled by the wish to utter, could not emerge?"

The Brahmana said, "The Word that is generated in the body by Prana, attains to Apana from Prana. Then, transformed into Udana and issuing out of the body, Vak envelops all the quarters, with Vyana. After that, she

dwells in Samana. Even in this way did Word once speak. Hence, Mind, being unmoving, is distinguished; and the Goddess Word, having movement, is also distinguished.”’

CANTO 22

'The Brahmana said, "Blessed one, another antique story tells of the seven sacrificing priests: the nose, the eye, the tongue, the skin, the ear, the mind, and the understanding, all distinct from one another. Dwelling in subtle space, they do not perceive one another. They are seven, these priests, in number as well as in nature."

The Brahmana's wife said, "How is it that, dwelling in subtle space, they do not perceive one another? What are their natures, O Holy One? Explain this, my lord." The Brahmana said, "Not knowing the qualities of any object is ignorance of that object, while knowledge of its qualities is gyana of the thing.

These seven never succeed in knowing the qualities of one another. The tongue, the eye, the ear, the skin, the mind and the understanding do not ever apprehend smell; the nose alone does so. The nose, the tongue, the ear, the skin, the mind and the understanding never perceive colours; the eye alone does. The nose, the tongue, the eye, the ear, the understanding and the mind never sense touch; only the skin does. The nose, the tongue, the eye, the skin, the mind and the understanding never hear sounds; the ear alone apprehends them. The nose, the tongue, the eye, the skin, the ear and the understanding never know doubt, only the mind. The nose, the tongue, the eye, the skin, the ear and the mind, never determine knowledge; only the understanding or intellect does.

Listen to an ancient discourse that took place between the senses and the Mind. The Mind said, 'The nose does not smell without me; when deprived of me the tongue does not taste, the eye does not see, the skin does

not feel, the ear does not hear. I am the eternal and foremost of all the elements. Without me, the senses are lifeless, like empty homes or fires whose flames have been quenched. Without me, creatures cannot apprehend qualities and objects, even with the senses exerting themselves, just as wet fuel can never ignite a fire.'

The Senses replied, 'This would surely be as you say, if you could by yourself enjoy the pleasures of the world without us and the experiences we bring to you of our objects. What you claim would be true if, when we are gone, life could still be supported and gratified, and you could continue to enjoy sensations; or if you could satisfy your desires and enjoyments without us, even by conceiving them. If, again, you deem your power over our objects to be supreme, then seize colour by the nose, and taste by the eye. Also, take smell by the ear, and touch by the tongue. Enjoy sound through the skin, and touch by the intellect. The truly powerful are not bound by law; laws bind only the weak.

So, if you are truly powerful, then seize sensations unenjoyed before; it is beneath you to taste what others have tasted before! As a sishya goes to a guru to acquire the Srutis, and then, having acquired them, dwells on their import by obeying their injunctions, even so, regard as your own all that we reveal and give you to enjoy, in the past or the future, asleep or awake.

In creatures of little intelligence, when their minds are distracted and dismal, life is still sustained by the continuing function of the senses and their objects. All creatures, high and low, having formed innumerable purposes and fantasies, when taken by the wish to enjoy these, run to the senses and their objects. He who sets out to gratify desires in fantasy depending solely on the mind, ignoring the senses and the outer world, quickly finds death when his life-breaths are exhausted, like a fire run out of fuel.

It is true that we, the senses, are bound to our respective attributes; true, also, that we have no knowledge of one another's attributes. But without us, you can have no perceptions whatever. Without us, no happiness can come to you.'"'

CANTO 23

'The Brahmana said to his wife, "O blessed lady, there is an old story of the institution of the five sacrificing priests. The learned know as a tenet that Prana, Apana, Udana, Samana and Vyana are the five sacrificing priests." The Brahmana's wife said, "But I am convinced that there are in nature seven sacrificing priests. Expound to me now the creed of the five sacrificing priests."

The Brahmana said, "The wind nursed by Prana later takes birth in Apana. The wind nursed in Apana then becomes Vyana. Nursed by Vyana, the wind develops into Udana. Nursed in Udana, life-breath is generated as Samana. Those pure ones, in days of yore, asked the first-born Pitamaha, 'You must declare who amongst us is foremost, who will the first, the lord, of the others.'

Brahma said, 'He upon whose death all the life-breaths die in the bodies of living creatures, he upon whose moving they all move, is the foremost among you. Go now where you will.'

Prana said, 'Upon my extinction all the life-breaths become extinct in the bodies of living creatures. Upon my stirring again, so do they. I am the first and the foremost. Behold, I make myself extinct!'

Prana then extinguished himself. At this, Samana and Udana said, 'You do not dwell here, pervading all, as we do. You are not the first or foremost amongst us, O Prana. Only Apana is under your dominion.'

Prana then moved, and to him Apana said, 'When I become extinct, all the life-winds become extinct in the bodies of living creatures. When I

move, they all stir. I am the first, the foremost. Behold, I extinguish myself!'

Both Vyana and Udana said to Apana, 'Apana, you art not the first or our lord. Only Prana is under your control.'

Apana stirred again. Vyana said, 'I am the first, the lord of all the life-winds. Attend to the reason for this. When I become still, all the life-winds do, as well, in the bodies of living creatures. When I stir, they move once more. So, I am the first and the lord. Look, I extinguish myself!'

Then Vyana stirred no more, at which Prana and Apana and Udana and Samana said to him, 'You are not the first or the lord of us, Vyana. Samana alone is under your dominion.'

Vyana stirred again, and Samana said to him, 'I am the first and the lord of you all, for when I am no more, all the life-winds die in the bodies of living creatures. When I move, they live again. Behold, I extinguish myself!'

But then he stirred again. Udana said, 'I am the font of all the life-winds, for when I am still, all the life-breaths are still in the bodies of living creatures. When I move they are enlivened again. Look, I extinguish myself!'

Udana, after making himself still, stirred again. Prana and Apana and Samana and Vyana said to him, 'Udana, you are not the first among us, only Vyana is under your dominion.'

To them, assembled together, the Lord of creatures, Brahma, said, 'No one among you is superior to the others. You are all endowed with distinct and different attributes, and you are all first and lords in your own spheres. There is one that is unmoving, and one that is moving; there are five life-winds. My own self is the first one of these. That one takes many forms. Become friendly to one another, and gratify one another: go in peace. Blessings be upon you, and do you five sustain one another!'"'

CANTO 24

'The Brahmana continued, "Another antique tale is told in this regard, about the conversation between Narada and the Rishi Devamata.

Devamata said, 'What is it, verily, that comes first into existence in a creature that takes birth? Is it Prana, Apana, Samana, Vyana or Udana?'

Narada said, 'By whatever the creature is created, that is what first comes to him. The life-winds exist in pairs, and move transversely, upwards and downwards.'

Devamata said, 'By which of the life-winds is a creature produced? Which amongst them is foremost? Tell me what the pairs of life-winds are which move transversely, upwards and downwards.'

Narada said, 'From sankalpa, the wish, arises kama, pleasure. It also arises from sound, from taste and from colour. From semen, united with blood, first flows Prana. Upon the semen being modified by Prana, flows Apana. Pleasure arises from the semen as well.

It arises from taste also. This is the form of Udana. Pleasure is produced from union. Semen is generated by desire. From desire is produced the menstrual flow. In the union of semen and blood, generated by Samana and Vyana, the pair that consists of Prana and Apana, enters, moving transversely and upwards. Vyana and Samana form a pair that moves transversely.

The Veda teaches that Agni is all deities. The knowledge of Agni arises in a Brahmana with intelligence. In the smoke of that fire is the guna called Tamas, Darkness. The guna known as Rajas, Passion, is in its ashes. The

quality Sattva, Goodness, arises from that portion of the fire into which the oblation is poured. Those conversant with sacrifices know that Samana and Vyana are from the Sattva guna.

Prana and Apana are portions of the oblation of ghrita, clarified butter. Between them is Fire. That is the fine form, the seat of Udana, as the Brahmanas know. I will tell you about the pairs of opposites and what is distinct from them. Day and Night constitute a pair. Between them is Fire. That is the pure seat of Udana, as Brahmanas know. The existent and the non-existent form a pair. Between them is Fire. That is the lofty seat of Udana, as Brahmanas know. First is Samana, then Vyana, whose function is managed through Samana, then, again, Samana comes into operation. Only Vyana exists for tranquillity. Tranquillity is eternal Brahman. This is the exalted seat of Udana, as Brahmanas know,' said Narada."'

CANTO 25

'The Brahmana said, "Listen now, my lovely wife, to the ancient story of the Chaturhotra yagna, in its entirety and wonderful mystery. The agent, the instrument, the deed and Emancipation—these, beautiful one, are the four sacrificing priests by whom the universe is enveloped.

Listen to the assignment of causes regarding this subject. The nose, the tongue, the eye, the skin, the ear, the mind and the intellect—these seven must be understood as being created by the gunas.

Smell, taste, colour, touch, sound the fifth, the objects of perception and those of the intellect—these seven are caused by karma. He who smells, he who eats, he who sees, he who speaks, he who hears, the fifth, he who thinks, and he who knows—these seven are caused by the agent. Possessed of gunas, these enjoy their own qualities, agreeable or disagreeable. As for the Soul, the Atman, it is destitute of attributes or gunas.

These seven are the causes of Emancipation, Nirvana. In those who are learned and possessed of true understanding, the qualities, which are in the position of deities, consume the oblations, each in its proper place, and in accord to what has been ordained. The man without gyana eats diverse kinds of food, seized with a sense of mineness. Digesting food for himself, he is ruined through the sense of mineness. The eating of food that should not be eaten, and the drinking of wine, finish him. He destroys the food he eats, and is himself destroyed.

The man of learning, the gyani, however, possessed of true power, eats only to create through the food he consumes. In him, not the minutest transgression or sin arises from the food he takes. Whatever is thought of by the mind, whatever is uttered by speech, whatever is heard by the ear, whatever is seen by the eye, whatever is touched by the skin, whatever is smelt by the nose—all constitute oblations of ghrita. They should all, after restraining the five senses and the mind, the sixth, be poured into that eternal fire of great punya which burns within the body: the Atman, the Soul.

The sacrifice that is Yoga is the yagna that I am engaged in. The font of that sacrifice is that which yields the fire of knowledge. The upward life-wind Prana is the Stotra of that sacrifice. The downward life-wind Apana is its Shastra. The renunciation of everything is the excellent Dakshina of that sacrifice. Consciousness, Mind, and Understanding—these, becoming Brahma, are its Hotri, Adhwaryu, and Udgatri. The Prashastri, his Shastra, is truth. Cessation of separate existence, which is Mukti, is the Dakshina.

Those who understand Narayana recite some Riks on this subject. To the divine Narayana were animals offered in days of yore, then were sung some Samanas. On that subject, gentle one, know that there is an authority. The divine Narayana is the soul of all.”’

CANTO 26

'The Brahmana said, "There is one Ruler. There is no second besides Him. He dwells in the heart. I will speak of Him now. Impelled by Him, I move as He intends me to, like water along a slope. There is one Guru. There is no second besides Him. He dwells in the heart, and I will speak of Him now. Be instructed by that Guru.

They who are always full of wrath are like snakes. There is one Kinsman. There is no second besides Him. He dwells in the heart, and I will speak of Him now. Instructed by Him, kinsmen have kinsmen, and the Sapta Rishis, O son of Pritha, shine in the firmament.

There is one Dispeller. There is no second besides Him. He dwells in the heart, and I will speak of Him now. Having lived with that Guru, through dharma, Sakra attained to sovereignty over all the worlds. There is one Enemy. There is no second besides Him. He dwells in the heart, and I will speak of Him now. Taught by that Guru, all Nagas in the world are always full of animosity. In this regard, the Purana tells of the instruction of the Nagas, the Devas, the Asuras and the Rishis by the Lord of all creatures.

Seated around the Lord of all creatures, the Devas and the Rishis, the Nagas and the Asuras asked him, 'Tell us what is most beneficial to us all.' The Holy One spoke just one word to them: AUM, which is the Brahman in a single syllable. Upon this, they scattered in various directions. Amongst those who ran, in the Nagas there naturally arose the disposition to sting, to bite. In the naturally ostentatious Asuras arose pride. The Devas betook themselves to beneficence, and the great Rishis to self-restraint.

Though it was one Teacher to whom they went, and one Word they received as instruction, the Nagas, the Devas, the Rishis and the Danavas all had inherently different dispositions. It is that One who hears Himself when speaking, and apprehends what is said. Again, it is that heard from Him when He speaks. There is no second preceptor. All actions, karma, flow later in obedience to that One; and within the heart, the Teacher, the Listener, the Knower and the Enemy, all are pleased.

By sinning in the world it is He who becomes a sinner. Through auspicious karma in the world, it is He who becomes righteous. It is He who becomes wayward, degenerate, by becoming addicted to the pleasures of the senses, impelled by desire. It is He who becomes a brahmacharin, by devoting himself to conquering his senses. It is He, again, who relinquishes all tapasya and karma, and takes refuge in Brahman alone.

By moving in the world, yet identifying himself all the while with Brahman, he becomes a Brahmacharin. Brahman is his fuel; Brahman is his fire; Brahman is his origin; Brahman is his water; Brahman is his preceptor: he is rapt in Brahman. Brahmacharya is ever subtle, as understood by the wise. Having understood it, they betook themselves to it, instructed by the Kshetrajna, the Knower!"'

CANTO 27

'The Brahmana said, "I have entered the great forest of Brahman, having crossed that impassable fastness of Samsara, which has purposes for its flies and mosquitoes, grief and joy for its cold and heat, heedlessness for its blinding darkness, cupidity and diseases for its reptiles, wealth for its one danger on the road, and lust and wrath for its robbers."

The Brahmana's wife said, "Where is that foremost forest, O you of profound wisdom? What are its trees, its rivers, its mountains and hills? How far is that forest?" The Brahmana said, "There exists nothing separate from it; there is nothing more blissful; nothing more awesome; nothing smaller; nothing vaster; nothing as minute. No joy anywhere can resemble its bliss. Regenerate ones, entering into it, at once transcend both joy and sorrow. They never again go in fear of any creature, nor does any creature fear them.

In that forest are seven great trees, seven fruits and seven guests. There are seven hermitages, seven forms of dhyana and seven kinds of initiation. Even so is that beginningless, endless forest.

The trees which fill that forest yield most excellent flowers, and fruits of five colours. These are of two kinds, besides. The trees which fill that forest yield flowers and fruits that are fragrant and of two colours. The trees which fill that forest produce flowers and fruits that are redolent and of one colour. The two trees that fill that forest give forth many flowers and fruits, besides, which are of unmanifest colours. There is one fire here, of a pure mind, sattvik, of the true Brahmana. The five senses are its fuel. The seven forms of Mukti flowing from them are the seven forms of Initiation. The

gunas are the fruit, and the guests eat those fruits. There, in diverse places, the greatest Rishis accept hospitality. When, after being worshipped, they die, another forest shines forth.

In that forest, Intelligence is the tree; Emancipation is the fruit; Tranquillity is its shade. It has Knowledge for its shelter, Contentment for its water, and the Kshetrajna is its sun. Its end cannot be known, up, down, or around. Seven females always dwell there, with faces turned down, effulgent and endowed with the seeds of generation. They drain all the different vasanas from every creature, even as inconstancy does truth.

In that forest dwell, and from it emerge, the seven Rishis who are crowned with ascetic success, among whom Vasishta is the first. Glory, refulgence, greatness, enlightenment, victory, perfection and energy, these seven always follow them as rays do the sun.

Hills and mountains also exist there, all gathered together; and rivers and streams, bearing waters in their course, waters born of Brahman. And there is also a confluence of rivers in a secluded spot, for sacrifice. From there, those that are contented with their own souls go forth to the Grandsire. Those whose desires have been reduced, whose wishes have been directed to the highest vratas, and whose sins have burnt by tapasya, subsume themselves into their souls, attain to Brahman.

Those who know the forest of knowledge give praise to peace. Always keeping that forest in view, so as not to lose courage, they are born. Such is that sacred forest, which true Brahmanas understand, that they live their lives, naturally, in accord with the highest dharma, as ordained by the Kshetrajna, the indwelling, pervasive Knower.”’

CANTO 28

'The Brahmana said, "I do not smell scents. I do not taste tastes. I do not see colours. I do not feel touch. I do not hear all the diverse sounds. Nor do I entertain purposes of any kind. It is Nature, Prakriti, which desires such objects of the senses as are pleasant; it is Nature, too, which abhors such objects as are unpleasant. Desire and aversion spring from Nature, like the upward and the downward life-winds, when souls have entered animate bodies.

Distinct from them are the others; in these are eternal dispositions; they, the Yogins, behold just the Soul of all creatures in the body. Dwelling in that, I am never attached to anything, through desire or wrath, through decrepitude and death. Having no desire for any object of pleasure, nor aversion towards any evil, my nature remains untainted, even as a drop of water resting on a lotus-leaf does not wet it. To that constant, eternal Self which witnesses diverse nature, all outward things are inconstant possessions. Though actions are performed, yet the assemblage of enjoyments does not attach itself to the Yogi, even as rays of the sun do not attach to the sky.

An ancient story of a discourse between an Adhwaryu and a Yati is told in this regard. Do you listen to it, glorious lady. Seeing an animal sprinkled with water at a sacrificial ceremony, a Yati said in censure to the Adhwaryu who sat there, 'This is destruction of life!' The Adhwaryu replied, 'This goat will not be destroyed. The yagnapasu meets with great good, if what the Vedas say on this matter is true. The part of this animal that is of earth will go to earth. That part of it that is born of water will enter into water.

His eyes will enter the sun; his ears will enter the different points of the horizon; his life-winds will enter the sky. I who adhere to the scriptures incur no sin by assisting at the sacrifice of this animal.'

The Yati said, 'If you see such good to the goat in disintegrating his life-winds, then this sacrifice is for the goat. What need have you for it? Let the brother, father, mother and friend of the goat give you their approval for its slaughter. Take him to them and seek their opinion. This animal is particularly dependent, and you must seek the consent of those upon whom he depends. Only when you have it will the sacrifice become fit for consideration.

I believe that the life-winds of this goat have returned to their sources. Only the inanimate body remains behind. For those who seek felicity through the lifeless body of a yagnapasu, which is comparable to fuel, the fuel of sacrifice is, after all, the animal himself. Abstaining from cruelty is the foremost of all duties: this is what the ancients have taught. If we deny this, then every manner of violence and sin becomes acceptable. We must rely on what we directly perceive and nothing more.'

The Adhwaryu said, 'You enjoy fragrances, which belong to the earth. You enjoy tastes, which belong to water. You see colours, which belong to light. You have sensations of touch, which belong to the wind. You hear sounds that have their origin in space. You think thoughts with the mind. You opine that all these have life. You do not, then, abstain from taking life. In truth, then, you are constantly engaged in slaughter. I say that there can be no act without killing of one kind or other. What think you of that, O regenerate one.'

The Yati said, 'The immortal and the mortal constitute the twin manifestation of the soul. Of these the immortal has always existed and always shall. The mortal never truly exists. The life-breath, the tongue, the mind, the quality of goodness, along with passion, all exist. The Atman is above and beyond these forms and hence is without duality or hope.

As for one who is liberated from these fleeting, merely apparent objects, who transcends all the pairs of opposites, who does not cherish any expectation, who is alike in and to all creatures, who is free from the idea of mineness, who has subdued himself, and is released from all his surroundings—for him no fear exists from any source!'

The Adhwaryu said, 'O best of intelligent men, one should indeed seek the company of the good! Listening to you, my understanding is

illuminated. Illustrious one, I come to you, believing you to be a god, and I still say that I commit no sin by performing these rites with the help of holy mantras!'

The Brahmana continued, "The Yati remained silent after this. The Adhwaryu proceeded with his great sacrifice, but now freed from delusion. True Brahmanas understand Moksha, which is exceedingly subtle, and, having understood it, they live directed by the Kshetrajna, that Seer and witness of all things."'

CANTO 29

'The Brahmana said to his wife, "Another ancient story tells of a conversation between Kartavirya and the Ocean. There was a king called Kartavirya-Arjuna, endowed with a thousand arms. With his bow he conquered the Earth, extending to the shores of the ocean. Once, as he was walking along the seashore, proud of his might, he showered hundreds of arrows into its awesome body of waters.

The Ocean, bowing down to him, pleaded, with folded hands, 'Do not shoot your shafts at me, O Kshatriya! Your mighty missiles kill many creatures who dwell in me, O Purushavyaghra. Tell me what I can do for you to grant them safety and life.'

Arjuna said, 'If there is any bowman who is my equal and would stand against me in battle, name him to me!' The Ocean said, 'If you have heard of the Maharishi Jamadagni, O king, I say to you that his son is fit to receive you as a guest.' Kartavirya, inflamed, hastened to the asrama, where he found Rama himself. With his kinsmen, O lotus-eyed one, he began to create havoc around the Mahatman, infuriating him, until Rama's immeasurable tejas blazed forth and consumed Kartavirya's troops, O lotus-eyed one. Seizing his battle-axe, Rama flew at the thousand-armed Kshatriya and lopped off his arms as he would the branches of a great tree. Seeing Kartavirya slain and prostrate on the earth, his kinsmen, weapons in hand, rushed from every side at Parasurama, who had sat down again in dhyana. Rama once more took up his bow, leapt onto his chariot, and with storms of arrows swiftly chastened the enemy. Terrified by Jamadagni's son,

some of the Kshatriyas fled into mountain-fastnesses, like deer hunted by a lion.

Of these, the sons of those who could no longer perform the svadharma of Kshatriyas, through fear of Rama became Vrishalas, for they could find no Brahmanas to be their priests. In this way, the Dravidas, Abhiras and Pundras, together with the Savaras, became Vrishalas, for they fell away from the Kshatriya dharma they were born into but could no longer uphold.

Jamadagni's ferocious son returned, again and again, to massacre the Kshatriyas begotten by Brahmanas upon the Kshatriya women who had lost their heroic princes. One and twenty times he slaughtered them all until a bodiless, heavenly voice heard by all, an Asariri, said to him sweetly, 'O Rama, Rama, desist! What punya do you see in butchering these inferior Kshatriyas over and over?'

In this way, O blessed wife of mine, his grandsires, led by Richika, addressed that Mahatman, calling him to stop his carnage of Kshatriyas. But Rama could not forgive the killing of his father Jamadagni, and he said to his Pitris, the greatest Rishis, 'It does not become you to forbid me.' The Pitris said, 'Best of victors, it does not become you to kill these inferior Kshatriyas. It is not right for you, being a Brahmana, to slay these kings.'

CANTO 30

The Pitris went on, 'An old story is told in this regard. Having heard it, you must do as it says, O Dvijottama. There was once a Rajarishi called Alarka, blessed with the most austere tapasya, conversant with dharma and truthful in speech, a great soul, steadfast in his vows. Having conquered with his bow the whole Earth extending to the seas, he set his mind to that which is abstruse, of the spirit. Sitting under a tree, he turned his thoughts away from his great feats and towards that which is sukshma, subtle.

Alarka said, "Only by mastering the mind does one's conquest becomes permanent. Even if surrounded by enemies, from now I shall aim my arrows inwards. The mind is unsteady; it sets all mortals to outward accomplishment. Therefore I shall aim my sharp shafts at the mind." The mind said, "These arrows you have, O Alarka, will never pierce me through. They will pierce only your own marmas, your vital organs; and, having been pierced, you will die. Do you look for other arrows with which to destroy me."

Reflecting on this, Alarka said, "Inhaling many perfumes, the nose only hankers ever more after them. I shall aim whetted arrows at the nose." The nose said, "These arrows will never pass through me, O Alarka. They will pierce only your own vital parts, and you will die. Do you look for other arrows with which to destroy me."

Reflecting on this, Alarka said, "The tongue, enjoying savoury tastes, only hankers further after them. I shall aim whetted shafts at the tongue." The tongue said, "These arrows, O Alarka, will not pierce me. They will

only pierce your own vital parts and you will die. Do you look for other arrows with which to kill me."

Reflecting on this, Alarka said, "Touching diverse things, the skin only hankers further after them. I will flay the skin with arrows flighted with the feathers of the kanka." The skin said, "These arrows will not, O Alarka, pierce me. They will pierce your own vital parts, and you will die. Do you look for other arrows with which to destroy me."

Reflecting on this, Alarka said, "Hearing different sounds, the ear only hankers after them ever more. I will loose whetted barbs at the ear." The ear said, "These arrows will not, O Alarka, pass through me. They will only pierce your own vital parts, and you will die. Do you then look for other arrows with which to kill me."

Hearing these words and reflecting upon them, Alarka said, "Seeing many colours, the eye hankers after them only ever more. Hence, I will put out the eye with my sharpest arrows." The eye said. "These arrows will not, O Alarka, kill me at all. They will pierce only your own vital parts, and you will die. Do you look for other arrows with which to destroy me!"

Reflecting upon these words, Alarka said, "The intellect forms many conclusions, using reason. I will loose whetted arrows at the intellect." The intellect said, "These arrows will not, O Alarka, pierce me at all. They will only pierce your vital parts, and you will die. Do you look for other arrows with which to kill me!"

Alarka set himself immediately in that very place, to perform severe penance, but even through that stern tapasya did not acquire weapons with which to consume those seven. The Dvijottama, most intelligent of men, pondered for a long time, but failed to find anything better than Yoga. Concentrating his mind one-pointedly on a single object, he remained perfectly still, absorbed in Yoga. At long last he slew all seven senses with a single astra of his spirit, naturally and effortlessly, by entering into the highest communion with his Atman.

Filled with wonder, that Rajarishi then sang this sloka: 'Alas that I wasted so much time on outward conquests! Alas that I ever courted the pleasures of sovereignty! Only now have I learnt that there is no joy, no bliss or happiness greater than Yoga!'

O Rama, Bhargava, you too must understand this now. Stop your slaughter, for it will bring you no lasting felicity, and set yourself instead to the most austere tapasya. Only then will you find true goodness.' Thus

addressed by his manes, Jamadagni's son ceased his bloodletting, practised the most austere penances and attained Moksha, the final destination and the most difficult to achieve."'

CANTO 31

'The Brahmana said, "There are three enemies in the world, said to be nine-fold in terms of their attributes: These are three Gunas, each with three attributes. Exultation, satisfaction and joy are the qualities belonging to Sattva, Goodness. Avarice, anger and aversion are of Rajas, Passion. Lassitude, procrastination and delusion belong to Tamas, Darkness. Cutting these down with subtle arrow-storms, the man of intelligence, free from procrastination, possessed of a tranquil soul, and with his own senses under subjection, then ventures to vanquish others.

In this regard, those who know about the great and ancient cycles of time, relate some slokas sung by King Ambarisa, who had indeed acquired a tranquil soul. When diverse kinds of sin were in the ascendant, and when the righteous were afflicted, Ambarisa of great fame put forth his strength to assume sovereignty. Subduing his own faults and worshipping the righteous, he attained to great success and sang these slokas:

'I have subdued many faults. I have vanquished all foes. But there is one, the greatest vice, desire, which deserves to be destroyed but which I have not vanquished! Controlled by desire, this Jiva fails to attain to freedom. Afflicted by desire, one falls into dark ditches without knowing it. Ruled by desire, one indulges in forbidden deeds.

From greed arises desire. From desire flows anxiety. Cut off, O cut off, that greed with sharp-edged swords. The man who succumbs to desire acquires many traits that are of Passion. Then he falls into Darkness, and is born repeatedly, with the bonds of body united, and is compelled to action.

Upon expiring, his bodily elements scattering, he meets with death, which is caused by birth itself.

Understanding this, and subduing greed by intelligence, one's only desire should be for sovereignty over one's soul. This is true sovereignty; there is none other. The Atman, properly understood, is the king.' So said the famed King Ambarisa on the subject of sovereignty—that monarch who did indeed slay the one supreme fault, greed."'

CANTO 32

'The Brahmana said, "My wife, another tale from antiquity is told about a conversation between a certain Brahmana and King Janaka. Once, intending to punish with exile a Brahmana found guilty of some offence, King Janaka said to him, 'You will no more dwell within my dominions.'

The Brahmana replied to that best of kings, 'Tell me, O King, what the boundaries are of your kingdom. I am ready to dwell in the dominions of another king. Verily, I wish to obey your command, O Bhumipala, in accord with the Shastras.'

The king of immeasurable tejas said not a word in reply to the celebrated Brahmana, but only heaved hot sighs repeatedly. Like the planet Rahu swallowing the Sun, a darkness of the intellect had suddenly overwhelmed him, and he sat plunged in thought. When after a short while the cloud of oblivion passed and the king was comforted, he spoke to the Brahmana.

Janaka said, 'Although a vast and peopled domain is subject to me within this my ancestral kingdom, yet I have failed to find it. I searched Mithila for it. When I failed to find it in Mithila, I sought it among my own children. When I failed to find it even there, a dark shadow, a black stupor, seized my mind. When it passed, the light of intelligence returned to me. Then I thought, either I have no dominion, or everything is my dominion. Either even this body is not mine, or the whole Earth is mine. At the same time, O Dvijottama, I think that it is as much mine as it belongs to others.

Do you, therefore, dwell here as long as you choose, and do you enjoy whatever is here as long as you please.'

The Brahmana said, 'When you have such a vast and peopled ancestral kingdom, tell me, how have you rid yourself of the notion of possession, of mine-ness? And how, too, have you concluded that nothing and all things, belong to you and constitute your kingdom?'

Janaka said, 'I have understood that all things are mortal and fleeting, Hence, I do not find anything that may be called mine. Meditating upon what the Veda says about possession, in truth, I could find nothing at all which I could call my own. Even thus did I rid myself of the notion of mine-ness.

Hark now to the insight by which I concluded that nothing, but also everything, is mine, and that my kingdom consists of all things. I have no desire to possess the fragrances my nose scents; thus conquered, through relinquishment by me, all the earth is mine, and always subject to me.

I do not desire for myself the tastes that dwell upon my tongue; thus, I conquered water, and that element is mine forever. I do not desire for myself the colours or the reflections in my eyes; thus, light, conquered, became forever mine. I do not desire for myself the sensations of touch upon my skin; thus, conquering wind, I make that element forever mine. I do not desire for myself the sounds that are in my ear; vanquishing sound, the very realm of sound becomes mine forever. I do not desire for myself the mind that is always in my mind. Thus slaying Mind, I become its lord forever. Everything that I do is for the Devas, the Pitris, the Bhutas and Sadasyas.'

The Brahmana, smiling, now said to Janaka, 'Know that I am Dharma, who have come here today to test you. You are verily the One who sets in motion this wheel that never turns back, this Chakra which has Goodness for its rim, Brahman for its hub, and Gyana for its spokes!'"'

CANTO 33

'The Brahmana said to his wife, "My gentle one, I do not dwell or move in the world in the manner you have censured by virtue of your own understanding. I am a Brahmana possessed of Vedic gyana; I am emancipated, a Jivanmukta. I am a vanaprastha; I observe the dharma of a grihasta; I keep vratas. I am not what you see in me as good or bad. I pervade everything in this universe. Whatever creatures exist in the world, mobile or unmoving, know that I am the destroyer of them all, even as fire is the destroyer of all kinds of wood.

Sovereignty over Bhumi and Swarga, on one hand, and Knowledge of the Self, on the other: my wealth is this, Atmagyana. This is the one path for Brahmanas, an understanding they bring to grihas or to asramas, to gurukulas or to sannyasa. Whatever be their numerous and distinct outward symbols, they worship only one knowledge. Whatever rules they keep, or ways of life they follow, those who have discovered the understanding which has peace and transcendent bliss for its essence attain to the Single Being, even as many rivers flow into the ocean.

The path can be traversed only by using the intellect and the understanding, not the body. The body is bound to action, and actions have beginnings and ends. Hence, blessed wife, you need have no apprehensions about the hereafter. My heart is intent on the true Brahman, and it is into my soul that you will come."'

CANTO 34

'The Brahmana's wife said, "Small is my intelligence, and confused, and uncleansed my soul: I cannot comprehend what you say. Tell me simply how one such as I might come to the knowledge of which you speak. Tell me of the source from which this knowledge flows."

The Brahmana said, "Know that the intelligence devoted to Brahman is the lower arani fire-stick; the preceptor is the upper arani twig; tapasya and the shastras create the friction. From this springs the fire of knowledge."

The Brahmana's wife said, "Where is the symbol of Brahman, which is called Kshetrajna, described, so that it might be seized?"

The Brahmana said, "He is without symbols, and without attributes. Nothing exists that may be regarded as His cause. But I will tell you how or not He can be sensed and found, even as bees do flowers.

The means to discover Him is to first cleanse the understanding through karma. Those whose intellects have not been so cleansed, through their own ignorance invest the Brahman with knowledge and other attributes. The truth is that nowhere is it laid down that this or that should be done or not in order to achieve Mukti.

Knowledge of the Soul arises only in him who sees and hears. Hence, in this world one should experience and understand as many parts, unmanifest and manifest, and past count, as one is capable of comprehending. Indeed, one should comprehend diverse objects of diverse import, and all objects of direct perception. Then, from the long practice of contemplation and self-restraint, there naturally arises the direct, ineffable knowledge of that above which nothing exists, and absorption into it."

Then, through her husband's grace, true understanding came to his wife and, upon the destruction of her illusions, her mind became that which is eternal and transcendent.'

Arjuna says, 'Where is that Brahmana's wife, O Krishna, and where is that greatest of Brahmanas, both of whom attained Mukti? Tell me about them, O you of unfading glory.'

The blessed Lord says, 'Know that my mind is the Brahmana, and that my intellect is the Brahmana's wife. He whom I spoke of as Kshetrajna, the Knower of the field of karma, why, that is me, O Dhananjaya!'"

CANTO 35

"Arjuna says, 'Expound to me the Brahman—that which is the highest object of knowledge. Through your grace, my mind is delighted with these subtle disquisitions.'

Krishna says, 'The old story of the discourse between a guru and his sishya is told on the subject of Brahman. Once upon a time, O scorcher of foes, an intelligent disciple asked a certain Brahmana of rigid vows, who was his guru, as he sat at his ease, "What is the highest good, O my master? Fervently wanting to attain to that which constitutes the highest good, I throw myself at your feet, Holy One. Most learned Brahmana, bowing my head, I beg you to explain to me what I ask."

To that disciple, Partha, his guru replied, "Dvija, I shall explain to you everything about which you may have doubts." Listen, O Kurusottama, you of great intelligence, to what he said.

That ever-devoted sishya said, with folded hands, "Where did I come from? Where did you come from? Explain that which is the highest truth. From what source have all creatures, mobile and unmoving, sprung? By what do creatures live? What is the limit of their life? What is truth? What is penance, O learned Brahmana? What do the good and the wise call the gunas, the attributes? What paths are deemed auspicious? What is happiness? What is sin? Holy One of excellent vows, I beseech you to answer these questions exhaustively and accurately. Who else is there in this world to resolve them? Answer me, O greatest of all knowers of dharma. I burn to know, and you are celebrated through all the worlds as a master of the dharma of Mukti. There is no one more competent to remove

every kind of doubt. Terrified by samsara, I have grown anxious to attain Mukti."

Parantapa, Kurusottama, to that disciple who humbly sought instruction, who was, besides devotion to his preceptor, possessed of serenity and self-restraint, who always conducted himself in a manner agreeable to his instructor and so constantly attended his master as to have become almost his shadow, for the sake of that follower who led the life of a Yati and Brahmacharin, O Partha, his wise guru, keeper of the sternest vratas, duly answered all his questions.

The guru said, "All this was declared in ancient days by Brahma himself. Lauded and practised by the greatest of Rishis, and depending on knowledge of the Vedas, it involves considering what constitutes the Real Entity. We regard knowledge to be the highest goal, and renunciation as the best penance. He who knows with certainty the true object of gyana, the unchanging and eternal Atman abiding in all creatures, which is without beginning, end or decay, succeeds in going wherever he wishes and comes to be regarded as supreme.

That learned man who sees all things dwelling in one place and their departure as well, and who sees unity in multifarious creation, succeeds in freeing himself from misery. He who does not covet anything or cherish the least notion of possession, although living in this world, comes to be revered as one with Brahman. He who knows the truth about the qualities of Pradhana, primordial Nature, who knows the creation of all existence, who is divested of the notion of mine-ness and is without pride, succeeds, beyond doubt, in emancipating himself.

Understanding fully that Great Tree which has the unmanifest for its seed and sprout, the intellect for its trunk, higher consciousness of the self for its branches, the senses for the cells whence its twigs issue, the five great elements for its flower-buds, and the gross elements for its smaller boughs; which is eternal, ever rich with leaves and flowers; upon which all existence depends—discerning this, one severs all illusion with the sword of knowledge, attains to immortality and casts off birth and death.

O you of great wisdom, let me tell you about the past, present and future, Dharma, Artha and Kama, all well known to conclaves of Siddhas, which pertain to remote and fathomless cycles of time, and which are, indeed, eternal. These constitute what is called Sanatana Dharma, the

highest good. Understanding them in this world, men of wisdom attain to success.

In days of old, the Rishis Brihaspati and Bharadwaja, Gautama and Bhargava, Vasishta and Kashyapa, Viswamitra and Atri, met together in order to question and illumine one another. They came together having traversed every worldly path, and after they had exhausted the karma that each of them had done.

Setting the sage son of Angiras at their head, they journeyed to Brahmaloka, where they saw the resplendent Pitamaha, perfectly cleansed of all sin. Bowing their heads to that Mahatman seated at his ease, the great Rishis, with profound humility, asked him this grave question regarding the highest good.

'How should a good man conduct himself? How could one be released from sin? What paths are auspicious? What is truth, and what is sin? By what deeds are the two paths, northern and southern, obtained? What is destruction? What is Emancipation? What is birth and what is death of all things and beings that exist?'

I will tell you, O sishya, what the Pitamaha said to them, in accord with the Shastras. Do you attend to what I say. Brahma said, 'It is from Truth that all creatures, mobile and immobile, have been born. They live by the penance of karma. Understand this, O you of excellent vows. In consequence of their own actions they live, transcending their own origin. For Truth, when united with gunas, becomes possessed of five attributes.

Brahman is Truth. Tapasya is Truth. Prajapati is Truth. It is from Truth that all creatures have sprung. Truth is the universe of being. It is refuge in Truth that is sought by Brahmanas, who are always devoted to Yoga, who have transcended anger and sorrow, and who always regard Dharma as the high path.

I will tell you of these Brahmanas who are restrained by one another, who possess gyana, and who belong to the four varnasramas. The wise say that Dharma is one, albeit having four parts. Dvijas, I will tell you about the auspicious path which leads to felicity. Men of wisdom have always walked that path in order to find union and identity with Brahman. This is the highest path and exceedingly difficult to comprehend. Hear about it, in every particular, you most blessed ones, and attend to what is the ultimate goal and rest.

The first asrama along the eternal path is brahmacharya; the second is grihasta; then comes vanaprastha, and finally sannyasa, which fetches the aspirant to the Adhyatma. Light, Akasa, the Sun, Wind, Indra and Prajapati —one sees these as long as one does not attain to Adhyatma.

Listen to how you can attain to final Adhyatma, and Mukti. But first understand the other asramas. The vanaprastha dwells in the forest, subsisting upon fruits and roots and, later, air; this asrama is prescribed for the three twice-born varnas. The grihastasrama is ordained for all the varnas. Those who know say that Dharma has Faith for its main component. These are the paths that lead to the Gods, and the good and wise tread them through their karma. These paths are the causeways of piety. One of unwavering vratas, who faithfully follows any of these asramas, becomes enlightened and in time understands the creation and destruction of all creatures.

Hear now about the essences comprising all created things and beings. The Paramatman, the unmanifest, ego, the ten and one organs of knowledge and action, the five mahabhutas, great elements, the specific characteristics of the five elements—these constitute eternal creation. The number of these attributes is four and twenty, and one more.

The man of wisdom, who understands the creation and destruction of all these attributes, that man among all creatures is never deluded. He who understands properly the elements, the qualities, the deities, succeeds in cleansing himself of all sin. Freed from all bonds, such a man enjoys every realm of spotless purity.'"

CANTO 36

"Brahma said, 'That which is unmanifest, which is indistinct, all-pervading, everlasting, immutable, is known as the city of nine gates, possessed of the three gunas, consisting of the five elements, and encompassed by the eleven, including the distinguishing mind, with Understanding for its ruler.

The three Nadis in it, the Gunas, are its constant support; these are constant: Tamas, Rajas and Sattva: darkness, passion and purity. They are coupled with one another; they exist, depending on one another; they take refuge in one another, follow one another, and are fused with one another.

The five principal elements, the Panchamahabhutas, are characterized by these three gunas. Sattva is equal to Tamas, and Tamas to Rajas; and Rajas is equal to Sattva, as well. Where Darkness is restrained, Passion is seen to flow; where Passion is restrained, Goodness is seen to flow. All three prevail from time to time over one another.

Tamas has the night, or obscurity, for its essence. Also known as delusion, it has three characteristics. Sin characterizes Tamas, and the dark guna is always present in all sin. Darkness is the essence of Tamas, and it appears in conjunction with the other gunas. Restless activity is the essence of Rajas, which makes for ceaseless doing, when it prevails over the other two Gunas. Splendour, lightness and faith—these are the essence, which is of light, of Sattva, which the good and the wise hold in regard. Listen while I declare to you the true nature of the three Gunas, individually and together, and understand them well.

Complete delusion, ignorance; illiberality, indecisiveness, sleep, haughtiness, fear, greed, grief, the censure of good deeds, loss of memory; unlikeness of judgment, lack of faith, violation of all norms of conduct, want of discrimination, blindness in thought and action, vileness of behaviour, boastful assertions of achievement when there has been no performance at all, presumption of knowledge in actual ignorance, hostility, an evil disposition, foolish reasoning, crookedness, an incapacity for friendship, all-round wickedness, heedlessness, inertia, stubborn inflexibility, lassitude and stupor, lack of self-control, degeneracy—all these are of dark Tamas.

Whatever other states of mind exist in the world and are associated with delusion, all pertain to Tamas. Frequently speaking ill of other people, mocking the Devas and Brahmanas, illiberality, vanity, delusion, wrath, an unforgiving nature, hostility towards all creatures: these, too, are characteristics of Darkness. Undertakings that are without merit, from being vain and useless; gifts which are without value, the giver being unworthy, the time being inappropriate, the gift itself being impure; gluttony—these also belong to Darkness.

Slanderous talk, vanity, lack of forgiveness and faith, and general animosity, are all characteristics of Darkness. All men in this world who are marked by these and other similar faults, and who endlessly flout and violate the restraints laid down by the Shastras, are regarded as belonging to Tamas, the Guna of Darkness.

Hear from me now of the wombs into which men of darkness and sin are forced to take birth. Ordained to hell, they devolve and plunge down into being born in brute species. They become immobile things, or animals, or beasts of burden; carnivores, or snakes, or worms, insects and birds; oviparous creatures, or quadrupeds of diverse kinds; lunatics, deaf or dumb humans, or men afflicted by dreadful maladies and looked upon as unclean. These men of evil, always evincing the signs of their dire sins, plunge deep into darkness, into hellish existence. Their course of rebirths is forever downward. In Tamas they sink into deeper, denser darkness.

There can be redemption even for these, but hear now the means whereby they can rise again towards light and even attain to the realms that exist for men of pious deeds. Sinners who are born into bestial species succeed in redeeming themselves by lingering around the homas and yagnas of true Brahmanas devoted to their svadharma, great souls who wish

for the weal of all creatures. Sinful ones who witness the yagnas of such Brahmanas will succeed, verily, in becoming like those Brahmanas themselves. Indeed, they will find Swarga for themselves, as the Vedas have declared.

Born into lower species, growing old and dying after serving their lives as creatures less than human, thus paying for their old sins, they are born into humankind again, likely into the lowest orders. Coming to sinful births and becoming Chandalas or men who are devoid of hearing or speech, they attain to higher and higher castes, over many births, one after another successively, transcending the Sudra varna, and other consequences of old tamasic deeds whose traces abide in the course of its migrations through birth and death.

Attachment to the objects of desire is delusion. Here, even Rishis and Munis and Devas become misguided, plunging madly after pleasure. Darkness, deception, the great delusion, the great obscurity called wrath, and then death, that blinding oblivion—these are the five great afflictions. As for wrath, that is the great darkness, not aversion or hatred as is sometimes told.

Learned Dvijas, I have now told you about the colour, the source and the nature of Tamas. Who is there that truly understands it? Who truly sees it? Why, that is the very essence of the Dark Guna: seeing as reality that which is far from real. Yes, I have described Tamas to you, in various ways, its higher and lower forms. And he who is always aware of the nature of Tamas will surely one day free himself from everything that belongs to Darkness.'"

CANTO 37

"Brahma said, 'Best of beings, hear now from me about Rajas, which is the Guna of Passion.

Most blessed ones, these are the characteristics of Rajas: injuring others, beauty, striving, pleasure and pain, cold and heat, lordship and power, war, peace, disputations, dissatisfaction, endurance, might, valour, pride, wrath, exertion, confrontations, jealousy, desire, malice, battle, the sense of mine and mine-ness, protection of others, slaughter, bonds, affliction, buying and selling, dissevering, piercing the armour of enemies, spilling blood, fierceness, cruelty, vilifying, pointing out the faults of others, being immersed in worldly affairs, anxiety, animosity, reviling others, false speech, false or vain gifts, hesitancy and doubt, boastfulness, praise and censure, laudation, prowess, defiance, attendance on the sick and the weak, obedience to the commands of preceptors and parents, service or ministrations, harbouring thirst and desire, cleverness and adroitness of conduct, strategy, heedlessness, contumely, possessions, and diverse embellishments and adornments which prevail in the world among men, women, animals, inanimate things, houses, grief, incredulousness, vows and regulations, actions with the expectation of their fruits, diverse deeds of public charity, the rites of Swaha salutations, the rituals of Swadha and Vashat, officiating at the sacrifices of others, imparting instruction, performance of yagnas, study, the making of gifts, acceptance of gifts, rites of expiation, other auspicious deeds, the wish to win, affection engendered by the merits of a thing or person, treachery, deception, disrespect and respect, theft, killing, secrecy and concealment, vexation, wakefulness,

ostentation, haughtiness, attachment, devotion, contentment, exultation, gambling, indulgence in scandal, all matters and relations arising out of women, attachment to dance, music and song—all these, learned Brahmanas, have been said to belong to the Rajoguna.

Men on Earth who reflect on the past, present and future, who are devoted to Dharma, Artha and Kama, who are driven by desire, exult in affluence that gratifies their every wish, are enveloped by the Guna of Passion. These men have downward courses. Repeatedly reborn into this world, they give themselves up to pleasure. They covet what belongs to this world as well as the fruit of the hereafter. They make gifts, accept gifts, offer oblations to the Pitris, and pour libations on the sacrificial fire. These are the ways of Rajas, in their variety. I have also described the karma that Rajas generates. The man who rightly understands the Rajoguna and what it entails succeeds in freeing himself from all that belongs to Passion.'"

CANTO 38

"Brahma said, 'Attend now to the nature and indications of the third Guna, Sattva. It is rightful, beneficial to all creatures in the world, and constitutes the conduct of the good.

Joy, satisfaction, nobility, enlightenment, happiness, liberality, fearlessness, contentment, faith, forgiveness, courage, non-violence, equability, truth, straightforwardness, the absence of wrath, the absence of malice, purity, intelligence, prowess—these are the hallmarks of the Sattva Guna. He who is devoted just to the dharma of Yoga, who regards knowledge to be vain, conduct, social service and even the varnasrama to be vain, attains to what is highest in the world hereafter. Freedom from the notion of mine-ness, freedom from egoism, freedom from expectations and desire, and looking upon all things with an equal eye—these constitute the eternal religion of the good.

Confidence, modesty, forgiveness, renunciation, purity, absence of laziness, cruelty and delusion, compassion for all creatures, absence of a disposition to slander, exultation, satisfaction, rapture, humility, natural good conduct, purity in all actions which have the attainment of peace for their aim, righteous understanding, freedom from attachments, dispassion, continence, complete renunciation, freedom from the very thought of possessions, freedom from expectations, unbroken observance of righteousness, belief that gifts are in vain, sacrifices are in vain, study is in vain, vows are in vain, receiving gifts is in vain, the observance of one's svadharma is in vain, and that penances are in vain—those Brahmanas in this world whose demeanour is marked by these virtues, who adhere to

dharma, who abide in the Vedas, are said to be wise and possessed of true vision.

Casting off all sins and freed from grief, men of wisdom attain to Swarga and create diverse bodies for themselves. Attaining the great powers of self-governance and restraint, of anima, or minuteness, these high-souled ones create through the operation of their own minds, like the Devas themselves who dwell in Swargaloka. Such men follow paths that lead them ever upwards, evolving constantly. They are veritable gods who can change all things. Attaining Heaven, they transform whatever they wish by their very nature. They acquire and enjoy whatever objects they choose.

Best of all Dvijas, these are the ways of those who live in the Sattva Guna. Understanding these, one gains whatever one desires. The virtues of the Sattva Guna have been particularly enumerated, described and lauded, as well as the nature and conduct of those whom this attribute of Goodness rules. The man who lives in the knowledge of these, enjoys all things without any vestige of attachment.'"

CANTO 39

"Brahma said, 'These Gunas are not entirely separate from one another. Rajas, Sattva and Tamas are always found in a state of union. They are attached to one another. They depend on one another. They have one another for their refuge. They follow one another.

As long as Sattva exists, so does Rajas; there is not doubt about this. As long as Tamas and Sattva exist, so does Rajas. They make their journey together, in union, moving collectively. They move in a body, whenever they act, with or without cause. However, they do not have equal influence; at any time, one or the other dominates. But the manner in which they increase and diminish will now be declared.

Where Tamas dominates, in the lower creatures, the beasts, Rajas has a lesser sway, and Sattva still less. Where Rajas is copious, in creatures of middling evolution, Tamas has lesser power, and Sattva still less. Where Sattva rules abundantly, in creatures of higher evolution, of upward courses, Tamas and Rajas are diminished.

Sattva is the fount that restrains the senses. It is the great enlightener. No dharma has been laid down that is higher than Sattva. They who abide in Sattva evolve upwards; who dwell in Rajas remain on a middling course; and whom Tamas rules, constantly devolve. Tamas prevails in the Sudra; Rajas in the Kshatriya; and the Sattva Guna, the highest, in the Brahmana. The three co-exist thus in the three varnas. Even upon a cursory view, the three are seen to exist in union, never in a state of separation.

Seeing the Sun rise, evil men are gripped by fear; evil ones belong to Tamas, to darkness and night. Heat torments wayfarers. The sun is the

highest Sattva; heat is Rajas. Surya is Sattva; Agni is Rajas; while the solar eclipse on Parvana days is the time of Tamas.

The three Gunas dwell in all bodies of light. They act by turns in diverse places in different ways. Tamas exists in great measure in inert, unmoving things. Rajas is marked by constant activity and change. Quiescence and calm characterize the Sattva Guna.

Threefold is the Day; the Night, as well, has been ordained to be threefold. So also are fortnights, months, years, seasons and conjunctions. All the gifts of life, all daana, are triune. Threefold is sacrifice that flows. Three are the worlds; three the great gods; threefold the paths, and triune is knowledge.

Consider: the past, the present and the future; Dharma, Artha and Kama; Prana, Apana, and Udana: all these are also fraught with the three Gunas. All that exists in this world is permeated and ruled by the three Gunas, acting and prevailing by turn in all things and all circumstances, and always in unmanifest form.

Endless is the creation of the three Gunas, Sattva, Rajas and Tamas. The Unmanifest, which subsumes the three, is darkness, uttermost mystery, unperceived, holy, constant, unborn, the womb, eternal, Prakriti, change, decay, death, Pradhana, creation, absorption, vastness, immutable, unmoving, being and non-being: those who meditate upon the Atman should know all these as being names for That. He who properly knows these names for the Unmanifest, and the Gunas, as well as the pristine workings of the three, knows the truth about all duality and distinction; freed from the body, he is liberated from the Gunas and arrives at absolute freedom and undying bliss.'"

CANTO 40

"Brahma said, 'From the unmanifest first sprang Mahat, the Great Soul, endowed with measureless Intelligence, and this was the source of the Gunas. That was the first creation. Mahat is Paramatman, it is Intelligence, Vishnu, Jishnu, Sambhu of boundless valour, Intellect, the means of acquiring knowledge, the means of perception, as also fame, courage and memory. Knowing this, a wise Brahmana never encounters delusion.

Mahat has hands and feet on every side; he has ears everywhere. He stands pervading everything in the universe. Of great power, that Being is in the heart of all. Minuteness, lightness and affluence are his. He is the lord of all, identical with light, and he is Akshara, who knows no decay.

In Him dwell all who comprehend the nature of the final understanding, who are devoted to goodness, absorbed in dhyana, devoted to Yoga, who are firm in truth, who have subdued their senses, who are possessed of true knowledge and free from greed, who have conquered anger, who are ever of cheerful heart, who are blessed with wisdom, who are not bound by notions of mine and yours, and who are free of egoism.

These, all the bonds of attachment severed, attain to real and singular greatness. The one who attains that sacred and highest goal, the Paramatman, is liberated from delusion, from this worldly samsara.

The Self-born Vishnu is the Lord of the first creations. He who knows the Lord lying in the cave, the Supreme, Ancient Being, of Universal Form, the Golden One, the ultimate goal of all the wise—that most intelligent man comes to life eternal, transcending the mind and the intellect as well.'"

CANTO 41

"Brahma said, 'The first and original Mahat was Ego. When it came into being as I, it was the second creation. Mahat is the source of all creatures, for these have issued from its modifications. It is pure effulgence and the supporter of consciousness. It is Prajapati. It is a deity, the Creator of gods, and of Mind. It is that which creates the three worlds. It is that which feels, "I am all this".

Mahat is the eternal refuge for sages who are content with knowledge relating to the soul, Rishis who have meditated on the Atman and found success through Vedic study and sacrifices. Through the consciousness of the Atman, beings enjoy the Gunas. That source of all creatures, that Creator of all creatures, creates them through the Gunas; Mahat is the fount of all change, and the flow of time. It illuminates the universe with its own light.'"

CANTO 42

"Brahma said, 'From Mahat came the Panchamahabhutas, the five great elements: earth, air, ether, water, and the fifth, light. By these, and through sound, touch, colour, taste and smell, all creatures are deluded. When at the destruction of the Mahabhutas, the dissolution of the universe approaches, O you wise ones, a great fear comes over all living creatures. Every existence dissolves into that from which it is created. The Pralaya reverses the process of creation, drawing back what Mahat once put forth.

Indeed, Creation and Dissolution are born from one another. When all creation, mobile and unmoving, is dissolved, wise men endowed with profound Memory remain untouched. Sound, touch, colour, taste and smell are impermanent and known as Maya, delusion. Caused by desire, unreal, not differing from one another, depending upon one another, connected to flesh and blood and existing outside the soul, these are powerless in themselves.

Prana and Apana, Udana, Samana and Vyana, these five life-breaths are always closely attached to the Atman. Together with speech, mind and understanding, they constitute the universe of eight ingredients. He whose skin, nose, ear, eyes, tongue and speech are restrained, whose understanding does not stray from the true and eternal path, whose mind is pure and never burnt by the eight fires, succeeds in attaining to the most hallowed and auspicious Brahman, beyond which nothing exists.

Hear now about the sensual eleven organs that have sprung from Mahat. They are the ear, the skin, the two eyes, the tongue, the nose, the

two feet, the anus, the organ of generation, the two hands, the tenth, speech and the eleventh, the mind. These constitute the group of organs that the seeker must first subdue. Then Brahman will shine forth in him. Five amongst these eleven are called organs of knowledge, and five, organs of action. The five that begin with the ear are linked to knowledge. The rest, however, which have to do with action, are without distinction. The mind belongs to both. The intellect, or understanding, is the twelfth, and the highest. Learned men, having plumbed these, feel they have accomplished everything.

I will describe these now for you, individually.

Akasa, ethereal space, is the first element. The ear signifies it; sound expresses it. The Four Quarters rule over this element.

Vayu, the wind, is the next Mahabhuta. Skin is its sense; touch its manifestation; and touch is its Lord as well.

The third element is Light. Its sense is the eye; among perceptions it is colour; and the Sun is its ruler.

The fourth element is Jala, water; it is signified by the tongue; in the perceived world, taste; and Soma, the Moon, has lordship over it.

Bhumi, earth, is the fifth bhuta; the nose is its organ; scent its perception; and Vayu rules over it.

Thus, the five elements each have three components. Now hear about the other organs. Brahmanas who know the truth say that the two feet are emblems of the Atman; movement are their expression; and Vishnu rules them.

The Apana Vayu, whose motion is downward, is the lower vent, the anal; excretion is its expression; and Mitra has lordship over it.

The generative organ, the linga, is the vital seed; and Prajapati is its Lord.

The two hands, again, denote the soul; karma, deeds, signify them; and Indra rules them.

Speech, Vak, relates to all the Devas; it is whatever is uttered; Agni rules over it.

Manas, the mind, moves within the the five elements. It is thought, and Chandramasa, the Moon is its Lord. It is Ahamkara, the Ego which causes all Samsara, this worldly life. It is consciousness of selfhood; and Rudra is its Lord.

The Intellect, Mahat, impels the six senses. It is that which is to be understood, and its ruling deity there is Brahma.

All existence is founded in three elements, and there is no fourth. These are land, water and ether. Fourfold is the way of all birth. Some are born of eggs; some are born of seeds, germs, which spring up through the earth; some are born of the earth itself; and some are born of wombs. All living creatures are born in one of these four ways.

There are inferior species and those that range the sky. These are known to emerge from eggs, as are those that crawl on their breasts. Insects and the like are born from earth, swamp and filth. This is said to be the second manner of birth and is inferior. Creatures that sprout bursting through ground after lying dormant for a time are the seed- and germ-born ones. Creatures with two or several legs and feet, and also those that move crookedly, are the womb-born ones; and some among them are malformed.

Of two kinds is the eternal womb of Brahma: tapasya and punya karma. This is the doctrine of the wise. For all who are born, the ancients have taught, karma is of various kinds, such as sacrifice, gifts made at sacrifices, and the exemplary meritorious duty of study. One who understands this, comes to be regarded as being possessed of Yoga; such a man is freed from all his sins. This is the doctrine of Adhyatma.

O Munis who know dharma deeply, those that know Adhyatma are considered true Gyanis. Unite the senses, the objects of the senses, and the five great elements, and restrain them in the mind through dhyana; when all things are reduced in dhyana, one no longer regards the pleasures of life. Wise men of knowledge regard Adhyatma, inner joy, as the only true happiness.

Hear me now about renunciation for all beings by means both gentle and difficult, relinquishment leading to attachment to what is subtle and spiritual, fraught with auspiciousness. To treat the Gunas as being without essence in themselves, to free oneself from worldly attachments, and to lead a solitary life which recognizes no distinctions, but which is replete with Brahman, is to reach the source of all real, eternal happiness.

The learned man who absorbs all desires into himself, from all sides, even like the tortoise withdrawing all its limbs, or the imperturbable Ocean that absorbs the rivers flowing into it, who is liberated from samsara and without passion becomes perennially happy, Sadananda. Restraining all desires within the soul, destroying his thirst, concentrated in dhyana, and

being a good-hearted friend to all creation, he becomes fit to be absorbed into Brahman.

By abandoning inhabited places and firmly repressing the wild senses which ever hanker after their objects of pleasure, the man of contemplation causes the Adhyatma fire to blaze forth in him. As a fire fed with fuel burns bright, even so, from restraining the senses, the immortal Atman puts forth its transcendent effulgence. When a man of tranquil soul beholds all entities in his own heart, then by the pristine light of his own Self he attains to that which is subtler than the subtle, and without equal: the final Being.

The body has Agni, fire, for colour; Jala, water, for blood and other fluids; Vayu, air, for the sense of touch; Bhumi, earth, for the gross sheath of the mind—flesh and bones; Akasa, ether, for sound. This body of flesh and blood is pervaded by disease and sorrow; it is overwhelmed by five currents, the five elements; it has nine doors and two deities; it is rife with passion; it is made up of the three gunas; its unholy nature renders it unfit to even be seen; it has three constituent elements, vata, pitta and kapha, wind, bile and phlegm; it delights in attachments of every kind; and it is full of delusions.

It is difficult to move in the mortal world that rests on Mahat as its support. The body is, in this world, the wheel of Time that continually revolves. It is a horrible and unfathomable ocean called maya, delusion. It is this body that stretches, contracts, and awakens the very universe with the Immortals. By restraining the senses, one casts off lust, wrath, fear, greed, enmity and falsehood, which are perennial and, therefore, most difficult to relinquish. He who, in this world, subdues the three gunas and the panchabhutas of the body, has the Brahman for his seat. He attains to Infinity. Crossing the river that has the five senses for its steep banks, the mental inclinations for its waters, and delusion for its great lake, one must conquer both lust and anger. Such a man, freed from all faults, then beholds the Highest, his mind concentrated within the Mind, and seeing the Self in himself.

Understanding all things, he sees his own eternal Atman in all creatures, at times as one and at others as many, changing form from time to time. He perceives the many like countless lights emanating from and belonging to the one Light. Verily he is Vishnu, and Mitra, and Varuna, and Agni, and Prajapati. He is the Creator and the Ordainer: he is the Lord possessed of ineffable puissance, with faces turned in all directions. In him,

the heart of all creatures, the Paramatman, becomes resplendent. He is praised by all conclaves of learned Brahmanas, Devas and Asuras, Yakshas and Pisachas, the Pitris and Pakshis, tribes of Rakshasas and bands of ghostly beings, and all the great Rishis.'"

CANTO 43

"Brahma said, 'Among men, the royal Kshatriya is endowed with Rajas, the middle Guna; among mounts, the elephant; among denizens of the forest, the lion; among all sacrificial animals, the sheep; among all those that live in holes, the snake; among cattle, the bull; among feminine creatures, the mule.

In this world, the Nyagrodha, the Jambu, the Pipala, the Salmali, and Sensapa, the Meshasringa and the Kichaka are the foremost among trees. The greatest of mountains are Himavat, Patipatra, Sahya, Vindhya, Trikutavat, Sweta, Nila, Bhasa, Koshthavat, Guruskandha, Mahendra and Malayavat. Likewise, the Maruts are the first among the Ganas. Surya is the Lord of all the planets, and Chandramas of all the constellations. Yama is the Lord of the Pitris; Sagara is the Lord of all rivers. Varuna is the king of the waters. Indra is the king of the Maruts. Arka is the king of all hot bodies, and Indra of all luminous ones. Agni is the eternal Lord of the elements, and Brihaspati of the Brahmanas. Soma is the Lord of plants and herbs, and Vishnu is the greatest of those endowed with might.

Tashtri is the king of Rudras, and Siva of all creatures. Yagna is the foremost of all initiatory rites, and Maghavat of the Devas. The North is the Lord of all the points of the compass; Soma of great energy is the Lord of all learned Brahmanas. Kubera is the Lord of all precious gems, and Purandara of all the other Devas. Such is the highest creation among all entities.

Prajapati is the Lord of all creatures. Of all entities, I, who am full of Brahman, am the foremost. There is none higher than myself or Vishnu.

The great Vishnu, who is full of Brahman, is the King of kings, above all. Know him to be the ruler, the Creator, the uncreated Hari. He is the ruler of men and Kinnaras, Yakshas and Gandharvas, Nagas and Rakshasas, Devas and Danavas.

Among those followed and worshipped by men full of desire is the great Goddess Maheswari of beautiful eyes. She is also called Parvati. Know that the Devi Uma is the highest and the most auspicious of women. Among women that are a source of pleasure, the best are the Apsaras who possess great splendour.

Kings always wish to acquire piety, and Brahmanas are causeways of piety. Therefore, the king should always strive to protect the twice-born ones. Kings in whose dominions good men languish are regarded as bereft of the virtues of their order. In the hereafter, such kings are forced to tread dark and sinful paths. Kings in whose dominions good men are protected, rejoice in this world and enjoy happiness in the hereafter. Such Mahatman Rajarishis attain to the Highest. Understand this well, O Dvijottamas.

Now listen to the eternal indications of dharma. Non-violence, abstaining from harming any living being, is the highest dharma. Violence is the sign of unrighteousness, of adharma.

Splendour is the nature of the Devas. Men have karma for their way. Akasa has sound for its characteristic; Wind has touch; colour belongs to light, and taste to Water. Earth, which supports all beings, has smell for its characteristic. Words belong to Speech, refined into vowels and consonants. Mind has thought, while thought belongs to Buddhi, the Intellect. Whatever the mind thinks of, is verified by the Intellect. There is no doubt that Mahat, through perseverance, perceives all things.

Dhyana, meditation, is inherent to the mind. The way of the good man, the Yogi, is to live unperceived. Devotion, Bhakti, has karma for its means. Knowledge is the emblem of renunciation. Keeping knowledge in view, the man of understanding, the Gyani, observes renunciation. The man who has truly renounced, who has real knowledge, who transcends all the pairs of opposites, as also darkness, death and decrepitude, attains to Brahman, the highest goal. All this is dharma, and the paths of duty.

Listen now to the perception of the qualities. Smell, that appertains to Earth, is perceived by the nose. The air dwelling in the nose is the agent in the perception of smell. Taste is the essence of water; the tongue, in which

Soma dwells, perceives taste. The essence of light is colour, which the eye perceives. Aditya, who dwells in the eye, perceives colour.

Touch, Sparsha, pertains to Vayu, and is sensed by the skin. The quality of Akasa is sound, which is seized by the ear. All the Quarters, which dwell in the ear, have been appointed to apprehend sound. The quality of the mind is thought, which is known by the Intellect. The upholder of consciousness, Chit, living in the heart, apprehends the mind. Buddhi is known through determination or certitude, and Mahat in the form of Gyana, knowledge.

Unperceived, pristine Prakriti is the knower of all things that transcend certitude—of this have no doubt. The Kshetrajna, which is eternal and Nirguna, without attributes, cannot be known by symbols: the Kshetrajna is pure knowledge. The Unmanifest dwells in the symbol called the Kshetra, and is that in which the worlds and its qualities are created and absorbed. I always see that Brahman, and hear it, although it is hidden. Purusha knows it: therefore is he called Kshetrajna.

The Kshetrajna also perceives the activity of the Gunas, as well as their absence. The Gunas, which are created repeatedly, have no intelligence of their own and do not recognize themselves or the entities in the constant process of creation, fraught with a beginning, middle and end. No one other than the Kshetrajna attains to that which is the Highest, the Brahman transcending the Gunas and all that are born from them. He who fathoms dharma, casting off the Gunas, and indeed the Intellect or Mahat, and thereby has all his sins destroyed, he enters into the Kshetrajna, the final Knower.

He who is free from all the pairs of opposites, who never bows his head to anyone, who is divested of Swaha, who is immutable and homeless, is the Kshetrajna. He is the Supreme Lord.'"

CANTO 44

"Brahma said, 'Hear now the truth about all that has a beginning, middle and end, and which has a name and attributes, as also the means of apprehension.

The Day was first; then arose Night. The Months have the lit, waxing fortnights first. Among constellations Sravana is first; Winter, of dew, is first among the Seasons. Bhumi is the source of all scent; and Jala of all tastes. Surya is the source of all colours, and Vayu of all sensations of touch. Of sound, the source is Akasa. These are the qualities of elements.

Listen now to which are the first and the highest of all entities. Of luminaries, Surya is the first. Agni is foremost among the elements. Savitri is the first of all branches of learning. Prajapati is the Lord of all the Devas. Prana, the life-wind, is the first of all winds. The syllable Om, is the first of all the Vedas; the life-wind Prana is the first among all winds.

All that is called Savitri which is prescribed as worship in this world. The Gayatri is the first of all mantras; of yagnapasus, the goat; among four-legged creatures, the cow; among humans, Dvijas; among birds, the eagle. The first sacrifice is the pouring of ghrita into the sacred fire.

Of reptiles the foremost is the snake. The Krita is the first of all the Yugas; of this there is no doubt. Gold is the best among all precious things; barley among plants. Food is the first of all that is eaten, and water of all that is drunk.

Of all immobile creations, the Plaksha is the first, that ever-holy field of Brahman. Of all Prajapatis I, Brahma, am the first. The self-created Svayambhuva Vishnu is my superior. Of mountains, great Meru is the first-

born; of the cardinal and subsidiary points of the horizon, the East; among rivers, Ganga of three courses; of water bodies, the Ocean.

Iswara is the supreme Lord of all the Devas Danavas, and Pisachas, Nagas and Rakshasas, Manavas, Kinnaras and Yakshas. Mahavishnu, who is full of Brahman, than whom there is no higher being in the three worlds, is the first in all the universe.

Of the varnasramas, the grihastasrama is the best; the Unmanifest Brahma is the source of all the worlds as, indeed, the end of everything. Days end with the sun's setting and nights with the sun's rising. The end of pleasure is always sorrow, and the end of sorrow, pleasure. All accumulations have exhaustion for their end, and all ascents end in falls.

All associations have dissociation for their end, and life has death. All karma ends in destruction, and all that is born is certain to die. Every mobile and immobile thing in this world is transient. Sacrifice, gift, penances, study, vows and sacred observances: all these have destruction for their end. Only true Knowledge has no end. Hence, one possessed of a tranquil soul, who has conquered his senses, who is freed from the sense of ownership, devoid of egoism, is released from all his sins by pure knowledge.'"

CANTO 45

"Brahma said, 'The wheel of life turns on. It has Mahat for its strength; Manas is the axle-rod on which it revolves; the senses are its fetters, the Panchamahabhutas are its nave, and Samsara is its round. It is overwhelmed by decrepitude and grief, and has diseases and calamities for its progeny. That wheel revolves in time and place; toil and action are the great noise it makes. Day and Night are the rotations of that wheel; heat and cold encircle it. Pleasure and pain fire its joints, and hunger and thirst are the nails which secure it. Sunshine and shade are the ruts it makes; it can be stirred in the blink of an eye.

The terrible waters of delusion envelop the wheel; blindly, ceaselessly it revolves, without consciousness. It is measured by months and fortnights. Being ever-changing, it is irregular; and it spins through all the worlds. Penances and vows are its mud. Passion's force is its mover. It is illuminated by great Ahamkara, and sustained by the Gunas.

Frustration at unfulfilled desires are the fastenings that bind it firm; it turns in the midst of grief and death, and is endowed with deeds and their instruments by which deeds are performed. It is large and is ever extended by attachments; desire and greed make it unsteady.

The Wheel is created by manifold Ignorance, attended upon by fear and illusion, and binds all beings with maya, the great delusion. It moves towards joy and pleasure, and has desire and wrath for its possessions. It consists of creations beginning with Mahat, down to the gross elements. It is characterized by ceaseless creation and destruction. Its speed is like that of the mind, and it has the mind for its frontiers.

This wheel of life, which is associated with pairs of opposites and devoid of consciousness, the universe with the very Immortals, should be cast off. Among all creatures, the man who understands properly the motion and stoppage of this wheel of life is never deluded. Freed from all impressions, sensory and of the mind, divested of all pairs of opposites, released from all sins, he attains to the highest goal.

Grihasta, Brahmacharya, Vanaprastha and Sannyasa—these four asramas of life all have the Grihastasrama for their foundation. Whatever codes of law are prescribed in this world, their observance is beneficial and always highly regarded. He who has first been purified by rituals, who has duly observed vratas, who is well-born, and who understands the Vedas, must return from his Guru's house after his tutelage and marry.

Then, devoted to his wedded spouse, conducting himself with dharma, with his senses restrained, and full of faith, he must perform the five sacrifices. He is known as a righteous man, a Sishta, who eats what remains after feeding the gods and his guests, who faithfully observes Vedic rites and within his means performs sacrifices and makes gifts, who is not unduly active with hands and feet or with his eye, who is devoted to tapasya, who does not speak too much and who knows his bounds.

One should always wear the sacred thread and clean white clothes, carry a bamboo-staff, and a kamandalu of holy water, keep pure vows and associate with good men in satsanga. Giving daana and practising self-restraint all the while, a man's conduct must be worthy; his appetite and lust should be firmly controlled, and he should practise universal compassion.

Having studied, the good man must teach; he should perform yagnas himself and officiate at the sacrifices of others. He should give with a pure heart gifts he himself has received. These six should always characterize the man of dharma's life. Three of these should constitute the livelihood of the Brahmana: teaching, officiating at the sacrifices of others, and accepting gifts from good men. As for the other three, the giving of gifts, study, and sacrifice—these are earners of punya.

Performing tapasya, being self-restrained, living with universal compassion and forgiveness, and looking upon all creatures with an equal eye—the man who knows dharma never neglects these three. The learned Brahmana of pure heart, who lives in the Grihastasrama, while keeping firm vows, devoted and discharging all duties to the best of his power, surely attains to Swarga.'"

CANTO 46

"Brahma said, 'Duly studying thus to the best of his power, and living as a Brahmacharin, he who is devoted to his svadharma, who is learned, observes penances with senses restrained, always does what is agreeable and beneficial to his Guru, remains pure and steadfast in the practice of dharma, should, with the leave of his master, eat whatever food he receives, never decrying it.

He should eat havishya made from what he receives as alms, and should stand, sit and move as his preceptor directs him. He should pour libations on the fire twice a day with a concentrated mind after purifying himself. He should always carry a staff made of the wood of the bilwa or the palasa. The robes of the regenerate man should be of linen, cotton or deer-skin, or in hue entirely brown-red. He should also have a sacred girdle made of munja grass.

He must wear jata, matted locks, on his head, and perform his ablutions every day. He must don the sacred thread, study the scriptures, divest himself of greed, and be firm and unwavering in the observance of vratas. He must gratify the Devas with oblations of pure water, his mind restrained as he does so.

Such a Brahmacharin is indeed worthy of praise. His mind fixed in dhyana and his vital seed drawn up, he that is so dedicated succeeds in conquering Swarga. Having attained the highest place, he need not return to birth. Cleansed by every purificatory rite, and having lived as a Brahmacharin, he should leave his village and dwell as a vanaprastha in the forest, never again returning to an inhabited place. He should perform his

ablutions morning and evening, clad in animal skin or the bark of trees. Honouring guests when they come, he should offer them shelter and sustain himself on fruits, leaves, common roots and syamaka. Depending on the regulations of his initiation, and abjuring sloth, he must subsist on such water as he finds, on the produce of the forest, or on air.

Without hesitation or reservation, he should offer roots and fruit, or whatever other food he may have to his guests, honouring them as gods come to his dwelling. Observing silence, he must eat only after gratifying with food the gods and his guests.

His mind must be free of any trace of envy. He should allow his hair and beard to grow freely, eat just enough to sustain his body, and depend upon the gods. Self-restrained, ever forgiving, practising universal compassion, performing regular sacrifices and devoting himself to the study of the scriptures, he observes the dharma of truth.

His body always pure, his senses restrained, owning true intelligence, his mind focused in dhyana, the vanaprastha attains to the highest felicity. A grihasta, brahmacharin or vanaprastha who seeks Moksha must lead a life of exemplary conduct. Swearing non-violence towards every living thing, he must relinquish all karma, contribute to the happiness of all creatures, practise universal friendliness, subdue his passions and senses, and lead a chaste life. He must make a fire and subsist upon food obtained without asking and without exertion, which has come to him spontaneously.

He must make his round of mendicancy in places where the cooking fire has been extinguished and no smoke curls any longer from it, and where the household has already eaten. He who knows the path of Mukti seeks alms only after the cooking vessels have been washed. He never rejoices when he receives anything, nor is he dejected when he does not. He waits for the proper time to set out on his round of seeking alms just enough to support life, with his mind controlled and serene. The ascetic does not seek earnings as others do, nor does he eat when honoured; rather, he conceals himself in order to shun gifts of honour. He should not partake of the leavings of another's meal or eat anything bitter, astringent, pungent or sweet. He should eat only as much as he needs to keep himself alive.

He who knows about Nirvana never deprives another creature of its nourishment while seeking his own. He cannot stay with friends or kin, nor ever accumulate any possessions. On his rounds of mendicancy, he ought not to follow another who is also out begging alms or make a parade of his

piety, but seek seclusion in an empty house or a mountain cave or a forest, at the foot of a tree or beside a river, freed from passion. In summer, he must pass only one night in an inhabited place; during the rains he may remain in one place, but otherwise he must be always on the move, like a worm on the face of the earth, his path pointed out by the sun. Out of compassion for all living creatures, he should walk with his gaze directed to the earth.

The man on the path of liberation performs all his daily kriyas with pure sanctified water, his ablutions with clean water fetched from a river or drawn from a well or tank. Ahimsa, brahmacharya, truth, simplicity, freedom from anger, self-restraint, naturally and habitually never speaking harshly to anyone, and never speaking ill of anyone behind their backs: the man who seeks Mukti cleaves to these eight vows unwaveringly.

He must be sinless, without falsehood or deceit. Abjuring any attachment, he must offer any guest who comes to him whatever food he can, while he himself eats just enough to support his life. He should eat only food he has obtained by righteous means, and never from the dictates of desire. He should accept by way of alms only food and the simplest clothing, no more than meet his barest needs.

He must not accept gifts or make them but, out of compassion for all fellow creatures, always share whatever he has. The man of wisdom can never appropriate what belongs to another, nor take anything without being asked and, having enjoyed anything, he must never become so attached to its pleasure that he desires it again. Indeed, when he wishes to perform any rite or make an offering he can only take earth and water, stones and leaves, flowers and fruits which belong to no one, and only as they come to him. He cannot make his livelihood as an artisan, nor should he covet gold or wealth of any kind.

He must be without resentment, refrain from preaching, and keep himself away from polemics. He must have no belongings and eat only what is consecrated with faith. He must never enter into intimate relations of any sort with any creature, or perform or enable any action that involves expectation of fruits or destruction of life or hoarding of material goods. Truly, he must live a life like amrita. Rejecting all objects, content with very little, he should range homeless over the earth, viewing and treating equally all creatures and things around him, moving and immobile.

He whom all creatures trust is regarded as the best of those who understand the way of Moksha. He can never cause hurt or annoyance to another, and is himself never irate with anyone. He must neither dwell on the past nor feel anxious about the future, but live wholly in the moment, detached, his mind absorbed in dhyana. Neither with eyes, thought nor speech should he defile anything or anyone, nor commit any offence, either openly or in secret.

Withdrawing his senses like the tortoise its limbs, he should make his mind one-pointed, develop a profoundly serene heart and disposition, and seek to master every subject. Freed from all the pairs of opposites, pleasure and pain, joy and grief, heat and cold, never bending his head in reverence, abstaining from rites that require the utterance of Swaha, he unshackles himself from ahamkara, and mine-ness. With a cleansed soul, he must have no desires, neither to acquire what he does not have, nor to safeguard what he does. Without expectations, divested of the gunas, wedded to tranquillity, he repudiates the slightest attachment and depends on no one.

Attached to his Atman and nothing besides, knowing all things, one is certain to attain Nirvana. He surely escapes death who has experienced the Atman, which is without flesh, which has no hands or feet or back, no head and no belly; experiences no smell, taste, or touch, no colour, no sound; which transcends the functions of the three gunas and is absolute, untainted and unchanging; which can only be known directly as the final achievement; which is unattached and beyond fear, unfading and divine; and, lastly, which, though dwelling in one body, yet dwells in every living being and thing.

There the Intellect does not reach, nor the senses, nor the gods, nor the Vedas, nor Yagnas, nor regions of bliss, nor tapasya, nor vratas. The attainment of Mukti by men of true Gyana is ineffable, beyond comprehension, or expression in symbols. Hence the man who knows the nature of what is beyond symbols should observe the truths of dharma.

The learned man, becoming a grihasta, adopts conduct conforming to the true knowledge. Though beyond maya, he must practise dharma even as though he is deluded by this life, never finding fault with it. He might even live in such pious conformity that others find fault with him. He who lives thus is known to be the greatest of sages.

The senses, the objects of the senses, the five great elements, mind, intellect, ego, the Unmanifest, and Purusha—it is after fathoming all these

rightly that the seeker is freed from all bonds and attains Nirvana. He who knows the Truth, and has transcended his bondage, must, at the hour of his death, meditate upon the One. Then, depending on no other, he comes to Moksha. Freed like the wind in space, with all his accumulated karma exhausted and no distress of any kind, he attains to his highest goal.'"

CANTO 47

"Brahma said, 'The ancients who were utterers of verities say that Vairagya, Renunciation, is real penance. Brahmanas who dwell in that which originates in Brahman, understand Knowledge to be the Parabrahman, the First, the eternal. Brahman is the distant, final goal, and its attainment depends also upon knowledge of the Vedas. It is free from all the pairs of opposites, it is Nirguna, without qualities and attributes; it is eternal; it is endowed with qualities beyond cognition: it is Supreme. It is through gyana and tapasya that men of wisdom behold that Highest.

Verily, they of untainted mind, they who are cleansed of every sin and have transcended all passion and darkness, attain to that Immortal Place. They who remain devoted to renunciation, and who know the deepest truths of the Vedas, through penance find the Supreme Lord who is peace and bliss. Penance, it has been said, is light; a good life leads to piety; true knowledge is the highest aim and being. Renunciation is the best penance. He who understands the Atman through discerning things accurately, the imperturbable Self, identical with Knowledge, which resides in all entities, becomes ubiquitous. The learned man who perceives attachment and detachment, and the underlying unity in diversity, is released from suffering.

He who desires nothing, who despises nothing, can be absorbed into Brahman even while living in this world. He who knows the truths about Pradhana, and understands Pradhana as existing in all creatures, who is free from the sense of mineness and egoism, is surely liberated. He who is freed from all the pairs of opposites, who does not bend his head to anybody, who

has transcended the rituals of Swadha, comes through peace alone to that which is eternal, without attributes or qualities. Abandoning all karma, good and bad, issuing from the gunas, and casting off both truth and untruth, he finds Moksha.

Having the Unmanifest for its seed, the Intellect for its trunk, with the great principle of Egoism for its branches, the Senses for its little sprouts, the five Great Elements its large branches, the objects of the senses for its twigs, with perennial leaves and the flowers which always adorn it, and with fruits both sweet and bitter always being yielded—that is the eternal tree of Brahman, the support of all creatures. Cutting down that tree using the sword of knowledge of the truth, the man of wisdom severs the bonds of attachment that cause birth, decrepitude and death and, freeing himself from ahamkara, finds Mukti.

There are the two birds, companions that perch on the tree of life, which are immutable and have no intelligence of their own; the other, different from these two, is called the Intelligent. A seeker is liberated from all his sins when that self which has no knowledge of nature, which is without intelligence becomes conversant with that which is beyond Prakriti, comes to understand the Kshetra and apprehends everything, illumined by an intelligence transcending all attributes, qualities and manifestations.'"

CANTO 48

"Brahma said, 'Some regard Brahman as a tree, others as a great forest. Some regard Brahman as unmanifest; others as transcendent and free from every distress. They say that this universe is created from and absorbed into the Unmanifest.

The man who, when his end comes, finds equilibrium, attains to the self even for the space of a single breath, fits himself for immortality. Restraining the self in the self, even for the space of a wink, one goes through the tranquillity of the self, to the inexhaustible gains of those blessed with true Gyana. Restraining the life-breaths by controlling them through pranayama, by the ten or the twelve, the seeker attains to that which is beyond the four and twenty. Thus, by acquiring a tranquil soul, he attains to the fruition of all his wishes and beyond.

When the Sattva Guna predominates in that which arises from the Unmanifest, it becomes fit for immortality. They who know Sattva laud it highly, saying that there is nothing higher. By inference we know that Purusha is dependent on Sattva. Dvijottamas, it is impossible to attain to Purusha by any other means. Forgiveness, courage, non-violence, equability, truth, sincerity, knowledge, charity and renunciation are manifestations of the Sattva guna: it is through these that the wise infer the identity of Purusha and Sattva. Of this there is no doubt.

Some gyanis, devoted to knowledge, assert the unity of the Kshetrajna and Prakriti. They are mistaken, for Nature differs from Purusha, albeit there is both distinction and association between the two, unity and diversity. That is the doctrine of the learned. In the gnat and udumbara we

find both unity and apartness. The relationship between Purusha and Prakriti is like that between water and the fish which swims in water, like water drops and the lotus-leaf upon which they rest.'

At these words, some doubts arose in those learned Brahmanas, foremost of men, and they questioned the Pitamaha further."

CANTO 49

"The Rishis asked, 'Which among all duties is deemed to be the most worthy of being performed? We see that the diverse modes of karma are contrary. Some say that karma survives the body; others that it does not exist; while yet others hold that doubt and ambiguity are all that is certain; and there are those who have no doubts. Some claim that the Brahman is not, in fact, eternal. Some say that it exists, and others that it does not. Some say it is one, others that it is two, and still others that it is mixed. Some Brahmavadis surely regard it to be one; others that it is distinct, and others again that it is manifold.

Some of the wise say that both time and space exist; others refute this. Some wear matted jata on their heads and deer-skins on their bodies; others have shaven crowns and go naked. Some never bathe, while others regularly perform ablutions. These differences of views and ways are found among Devas and Brahmanas who know Brahman and are blessed with perceptions of truth. Some of them eat, while others fast. Some praise action; others uphold complete tranquillity. Some seek Mukti, while others do permit certain kinds of enjoyment. Some desire diverse kinds of wealth; some embrace poverty. Some say that karma must be performed; others disagree. Some are devoted to a life of non-violence; others are addicted to killing. Some hanker after merit and glory, others believe that these are hollow.

Some are devoted to goodness; others are established on doubt. Some are for pleasure, some for pain. Some hold dhyana dear, some yagna, while others, also learned ones, believe in daana. Many of the wise resort to

tapasya, while others laud the study of the Shastras. Some advocate Gyana and Vairagya, knowledge and renunciation. Others who ponder the elements declare it is Prakriti. Some extol everything; others, nothing.

O Pitamaha, greatest of gods, dharma seems full of perplexing contradictions of many kinds. We are deluded and cannot arrive at any conclusion. There are those who espouse karma, action, chanting, 'This is good.' Whoever is attached to a certain course of action claims that his way is the best. We are confused and distracted and desire to know what is good. It is befitting, best of all beings, for you to declare to us the actual connection between the Kshetrajna and the Kshetra.

The illustrious Creator of the worlds, of fathomless intellect and the soul of righteousness, then expounded to the Brahmarishis the answer to their question."

CANTO 50

"Brahma said, 'Listen to what a guru told his sishya once in this regard, and let that quieten your bewilderment. Non-violence is said to be the first and the highest dharma. It is the ultimate seat, free from fear, and the final sign of holiness.

The ancients who were seers of the Brahman said that knowledge is the highest happiness, and a man is indeed liberated from all sin by pure knowledge. Those who engage in violence and killing, who are godless in their ways, will find hell for their greed and delusion; while those rush headlong into action propelled by desire, are born repeatedly into this world, and sport in joy. Those men of learning and wisdom who engage in karma without desire and attachment, with faith and concentration, are said to see the truth clearly.

Listen now, best of men, to how the Kshetrajna, the Knower, is bound to and free from Prakriti. The relation between the two is that between the subject and the object. Purusha, the Soul, is always the subject, and Prakriti, Nature, the object. And they do, indeed, exist after the manner of the Gnat and the Udumbara. Being solely an object of enjoyment, Nature is without intellect and knows nothing. He, however, who enjoys Prakriti, is the Kshetrajna, the knower. Kshetrajna is the one who enjoys, while Nature is enjoyed.

The wise have always said that Prakriti is comprised of the Gunas and the resultant pairs of opposites. Purusha, on the other hand, is without these; He is eternal, eternally free, the ubiquitous in-dweller in all things, and

walks with knowledge. He enjoys Nature as a lotus-leaf does water, which rests upon the leaf but never wets it.

Enlightened with knowledge, he is never tainted, even if comes into contact with all the Gunas; Purusha is unattached like the unsteady drop of water on the lotus-leaf. Thus the scriptures conclude that Prakriti is the property of Purusha, and the relation between these two is like that between matter and its maker.

As one goes into a dark place taking a light with him, even so do those who seek the Supreme travel with the light of Nature. As long as matter and the Gunas exist, like oil and wick, so long does the lamp shines. The flame is extinguished when matter and the Gunas are exhausted.

Prakriti is manifest, while Purusha is unmanifest. Understand this, O knowing Brahmanas. Now listen to something more: not a thousand explanations can enlighten one whose intellect is dull; he will not come to knowledge. However, he who is blessed with intelligence succeeds in finding happiness, even through the most minimal explanations. Understand that the accomplishment of dharma depends on one's natural endowments. Being inherently blessed, the man of intelligence surely attains supreme felicity.

Even as a wayfarer without provisions, journeys in discomfort and might well die before he reaches his destination, so does a paucity of understanding and dharma operate on the fruits of action. A man benefits greatly from scrutinizing in himself what is agreeable and what is not.

The progress in life of a man who has no perception of truth is like the blind careen of one who recklessly rushes down a long road he has never seen before. The lives of the intelligent are like the journeys of men who travel along a well-known way in a swift chariot yoked to fine horses.

Having climbed to the top of a mountain, one should not look back down to the earth left far below. Seeing an insensible and afflicted man along the way, the man of intelligence continues going ahead as long as there is a road before him. Only when he finds no path in front for his chariot does the man of wisdom alight and continue on foot.

Thus does the man of intelligence journey who knows the laws ruling Gyana and Bhakti, Yoga and Satya. Conversant with the Gunas, such a man travels understanding what lies ahead of him, for he is farsighted. The deluded and ignorant man plunges headlong into a lake of dread, without a boat, surely courting death; while the man of wisdom and discrimination

enters the water cautiously, in a boat with sturdy oars, crosses easily, without tiring himself, and abandons the boat when he gains the far shore. Such a one is aware, and free of arrogance. These are like the others on the road of life, one ill-provided and going on foot, while the wise one resorts to a chariot for as far as it will bear him.

The wise yatri knows that a chariot cannot take him across water, even as a boat cannot across solid ground. He has no attachment or illusions about either chariot or boat, and uses both when he needs them; he is not confined by either as, say, a fisherman is to his boat, but uses the conveyance appropriate to the element he needs to cross over.

Thus, O Dvijottamas, there are different and distinct means used by wise men to pass through and transcend different circumstances and times; they all take him towards his final destination.

And as men perform karma in this world, so do they reap its fruits. That which has no smell, no taste, no touch or sound, which is meditated upon by the sages, is called Pradhana. Pradhana is unmanifest. Mahat is a development of the unmanifest Pradhana. Ahamkara is an evolute of Pradhana when it has become Mahat. From Ahamkara come the Panchamahabhutas; and from the five great elements come forth the objects of the senses.

The Unmanifest is of the nature of seed; in its very essence it is Creative. The Paramatman has the virtues of a seed, and Ahamkara, which is a creation of Mahat, owns the nature of a germ and ceaselessly, unendingly, creates. The Mahabhutas have the nature of both seed and creations. The objects of the five great elements are also endowed with the nature of seed, and yield multifarious creations.

These have Chitta, consciousness or perception, for their attribute. Among them, space has one attribute; wind has two; light is invested with three gunas, and water with four. Earth, teeming with creation, mobile as well as unmoving, owns fives attributes. Bhumi is a goddess; she is the womb of all creatures and abounds with every conceivable manner of thing, bright and dark.

Sound, touch, colour, taste and smell—these are the five qualities of earth, O Dvijottamas. Smell always belongs to earth, and smell is of many kinds. Listen to these. It can be agreeable, disagreeable, sweet, sour, pungent, diffusive, compact, oily, dry or clear—of these ten kinds is the sense of smell that belongs to the earth.

Sound, touch, likewise colour and taste, belong to the element of water. Attend to the qualities of taste: sweet, sour, pungent, bitter, astringent and saline—six are the varieties of taste.

Sound, touch and colour are the three attributes of light. Colour is white, dark, red, blue, yellow and grey, short, long, minute, gross, square and circular—of twelve sorts is colour, which belongs to light. Venerable Brahmanas, knowers of dharma and truthful in speech, understand these.

Sound and touch are the two qualities of wind. Touch is of various kinds—rough, cold, hot, tender, clear, hard, oily, smooth, slippery, painful and soft—so say Brahmanas who know dharma, and who are seers of truth, their tapasya crowned with success.

Akasa, ethereal space, has only one quality, which is sound, Nada. The scale of sound is comprised of shadaja, rishabha, gandhara, madhyama, panchama, nishada and dhaivata—seven. Besides these, there are sounds agreeable and sounds discordant, compact, and complex. Thus, sound born of space is of ten kinds. Space is the highest of the five elements. Ahamkara, Ego, is above it; above Ego is Intellect, Mahat. Beyond Mahat is the Atman. Above Atman is the unmanifest Pradhana; beyond that is Purusha.

He who knows who is superior and who inferior among existing beings, who knows the laws laid down in the Shastras with respect to all actions, and who himself is the soul of all creatures, attains to the Unfading Soul.'"

CANTO 51

"Brahma said, 'Since the mind is the ruler of the five elements, in creating and controlling them, the mind is the soul of the elements. The mind always rules over the Mahabhutas. The Intellect has power, and is called the Kshetrajna. The mind yokes the senses as a charioteer yokes fine horses. The senses, the mind, and the intellect are always united with the Kshetrajna. The individual soul, the Jivatman, mounts the chariot to which mighty steeds are yoked, with Mahat for its reins, and goes where it will.

With all five senses harnessed, with the mind for its charioteer, and the intellect for its eternal reins, is the great ratha of the Brahman. The man of learning and understanding knows the Brahmaratha and is never overcome by delusion, even whilst living in the world, in the midst of all creatures.

The forest of Brahman begins with the Unmanifest and ends with material creations. It includes mobile and immobile entities, it receives light from the Sun and the Moon, and is adorned with planets and constellations. Networks of rivers and ranges of mountains embellish it on every side, as do seas and lakes and diverse water bodies, providing sustenance for all creatures. The Unmanifest Brahman is the final goal of every creature, the ultimate Gift.

In the forest, the Kshetrajna moves eternally. When the Pralaya arrives, all the material entities in this world, mobile and rooted, are the first to find dissolution. Next to dissolve are the Gunas which constitute these creations and, after them, the five great elements upon which the Gunas are founded. Such are the layers of creation.

Devas, Manavas, Gandharvas, Pisachas, Asuras and Rakshasas, all have sprung from Prakriti, and not from Karma, not from any other cause. The Brahmas, who are Creators of the universe, are born here again and again. All that springs from them dissolves, when the time comes, into those very Panchamahabhutas, like waves receding and being lost in the ocean.

All the Mahabhutas are beyond the lesser elements that compose the universe. He who is released from the five elements comes to the highest goal.

The omnipotent Prajapati created all this from just his divine mind, through tapasya; through tapasya, the Rishis attained to the status of Devas. Through dhyana and tapasya do those who achieve perfection, who subsist on fruits and roots, commune in Yoga with the Spirit of God; and they perceive all of the Trilokas—Swarga, Bhumi and the Patalas.

Medicines and herbs and all the diverse sciences are acquired through tapasya alone, for all acquisition has penance for its root. Whatever is difficult of acquisition, difficult to learn, difficult to vanquish, difficult to pass through, all are achievable by tapas, for penance is irresistible.

He who drinks, he who kills a Brahmana, who steals, who kills a foetus in the womb, who violates his guru's bed—all these can exorcise their sins through tapasya well performed. Manavas, Pitris, Devas, sacrificial animals, beasts and birds, and all other creatures mobile and immobile, find salvation through tapasya.

Thus did the Devas, blessed with great powers of maya, attain Swargaloka. Those full of egoism who perform rigorous karma, but with expectations of karma's fruit, approach the presence of Prajapati; but true Mahatmas, are free of ahamkara and the sense of mineness, attain to the greatest and highest worlds through the pure contemplation of Yoga; they find Nirvana. These, who know the Atman, their hearts always joyful, gain true Communion, and eternal bliss.

Great souls, free from ego and mine-ness, who are reborn after attaining to the fullness of Yoga contemplation, enter into the highest place, the Unmanifest Brahman, from which there is no return. Liberated entirely from Tamas and Rajas, the gunas of darkness and passion, and cleaving solely to Sattva, a man is released from every sin and creates all things.

Such a one is known to be the Kshetrajna, in perfection. He that knows Him, knows the Veda. Attaining to pure knowledge by yoking the mind in

dhyana, the Yogi should sit immaculate, self-restrained. Man inexorably becomes that on which his mind is set. This is an eternal mystery. That which has the Unmanifest for its beginning and gross materiality for its end, is without the Gunas, in truth.

But do you understand That whose nature is Nirguna? Of two syllables is Mrityu, death; of three syllables is the eternal Brahman, Pranava, the Aum. Mineness is death, and its opposite is eternal. Men led by clouded intellects laud action, karma—never those who are counted among the truly great, the Ancients.

Through karma a spirit is born with a body, which is constituted of the sixteen. Adhyatma Gyana consumes the Purusha, which is the Atman that retains a consciousness of the body. This ultimate knowledge is what those who quaff Amrita accept as being true. These, whose vision extends to the far shore of samsara, the ocean of life, have no attachment to karma, to action.

The transcendent Purusha, in truth, is full of gyana and not of karma. He does not die who understands Him that is immortal, immutable, incomprehensible, eternal and indestructible—Him that is the yoked Soul in perfect communion, and who is past all attachments. He who thus understands the Soul, prior to which nothing exists, which is uncreated, immutable, unconquered, and incomprehensible, even to the drinkers of Amrita, certainly becomes himself incomprehensible and immortal.

Expelling all outward impressions and restraining the soul in the Soul, Atmanatmanah, he understands that auspicious Brahman, than which nothing greater exists. Upon his understanding becoming clear, he attains to peace. The indication of peace is what turns the world into a dream. This is the goal of the emancipated ones, seekers of Nirvana intent on knowledge. They are unmoved witnesses to all the external phenomena of samsara, remaining unmoved by these.

This is the goal of those who are unattached to the world; this is the eternal usage. This is the final acquisition of true gyanis. This is the eternal dharma, beyond reproach, the goal which is attained by one who is alike to all creatures, who is perfectly detached, who has no expectations, and who looks upon all things equally.

I have now told you everything, O Dvijottamas. From now do as I have said and you will find Mukti.'"

Spoken to thus by Brahma, those great sages lived as he counselled and attained realms of utmost felicity. Do you also, blessed one, live by the words of Brahma, O you of pure soul, and you will find eternal success and peace," the ancient Brahmana said to his sishya.'

Krishna continues, 'Thus instructed in the principles of the Sanatana Dharma by his guru, the sishya did everything he was told, O Arjuna, and attained Nirvana, he came to the condition beyond which there is never any more grief.'

Arjuna asks, 'Who was that guru, O Krishna, and who was his disciple, Janardana? Tell me this, Lord, if you consider me worthy of knowing it.'

Krishna says, 'I am the Guru, O Mahabaho, and know that the mind is my sishya. Through my love for you, Dhananjaya, I have revealed this mystery to you. If you have any love for me, perpetuator of the Kuru race, now that you have heard the instructions of the way of the Soul, O you of noble vows, you must live your life by them. When you practise the religion, your sins will leave you like darkness at dawn, and you will find absolute freedom.

Once before, I expounded this same dharma to you, Mahabaho, when the hour of battle came. And now, O Bhaarata, it has been a long while since I saw my father, and I must go to him. So give me leave, Phalguna, my task here is accomplished.' Arjuna says to Krishna, 'We will go today from here to Hastinapura, city of elephants. Meeting Yudhishtira Dharmaraja there, you will tell him of your intention, and then return to Dwaravati.'"

CANTO 52

Vaisampayana said, "Krishna summons Daruka, saying, 'Let my chariot be yoked.' Daruka returns quickly to say, 'Your chariot is ready.' Arjuna orders his attendants and soldiers, 'Prepare yourselves, we leave today for Hastinapura.' His men hasten to do his bidding, Rajan, and soon return, telling the Partha of mighty tejas, 'We are equipped to move.'

Krishna and Arjuna then climb onto their ratha and set out on their journey, loving friends engaged in delightful conversation. Dhanajaya says to the Lord of the Vrishnis, 'By your grace, Yudhishtira has won the war. All his enemies have been killed, and he has regained his kingdom whole, without a thorn in it. Madhusudana, in you the Pandavas have the most powerful protector. With you as our raft we crossed the Kuru sea.

Krishna, this universe is your creation, and I salute you, O Soul of the Universe, best of all beings in it. I know you in such measure as you have allowed me in your boundless love. O slayer of Madhu, the soul of every creature is born of your tejas. All this great creation, nurture and destruction is your Lila, your playful sport. Earth and sky, Lord, are your maya. The universe, with all its mobile and unmoving bodies, is founded in you. You create the four kinds of beings. You create the Earth, the Sky and Heaven, O slayer of Madhu. The stainless light of the Moon is your smile. The seasons are your senses. The ever-moving wind is your breath, and death, existing eternally, is your anger. In your grace the Goddess of Prosperity dwells. Verily, Sree is always established in you, O you of ultimate intelligence. You are the sport in which creatures engage; you are their refuge and

contentment; you are their intelligence, their compassion, their inclinations, their beauty.

At the end of the cycle of time, it is you, O sinless one, who come as destruction. In an age I could not begin to enumerate all your attributes. You are Atman and Paramatman. I bow to you, O you of eyes like lotus-petals. Irresistible One, I have learnt from Narada and Devala and Dwaipayana, as well as from Bhishma, that all this Akhanda rests on you. You are the one Lord of all creatures.

And Janardana, Anagha, whatever you have told me to do, out of your love and favour for me, I will accomplish in entirety. How wonderful is what you have done for the Pandavas, destroying Dhritarashtra's son in war. Before battle even broke out, you had consumed the enemy host, which I then vanquished on the field. Though the victory appeared to be mine, Lord, it was you who killed Duryodhana on Kurukshetra, and Karna, and the sinful Saindhava, as well as Bhurisravas.

Devakinandana, you are pleased with me, and I will do as you have told me, without hesitation or doubt. I will go to Yudhishtira and ask him to give you leave to return to Dwaraka. Lord, O absolute knower of dharma, I accept that it is time for you to depart. You will indeed soon see your father Vasudeva, my matulan. Janardana, you will see the irresistible Baladeva and all the other lords of the Vrishnis.'

Conversing thus, the two arrive at the city named after the elephant, where they ride cheerfully into Dhritarashtra's palace like that of Indra himself. Entering the Kuru sabha, O King, they see seated before Dhritarashtra and Gandhari of great wisdom the sage Vidura, Yudhishtira and the mighty Bhimasena, the two sons of Madri and the unvanquished Yuyutsu, Kunti and the beautiful Krishnaa, the other royal women of Bhaarata's race, Subhadra first among them, and all the ladies who wait on Gandhari.

Approaching Dhritarashtra, the two Parantapas announce themselves to the blind king and touch his feet, as they do the feet of Gandhari and Kunti, Yudhishtira Dharmaraja and Bhima. Embracing Vidura, they enquire after his welfare. In the company of these, Arjuna and Krishna return to sit before Dhritarashtra again. When night falls, Dhritarashtra dismisses all the Kurupraviras, Krishna as well, and they depart to their own apartments. Krishna retires with Arjuna to his chambers. Duly worshipped and provided

with every comfort and luxury, the divine Krishna of fathomless intellect passes the night in contented sleep, with Dhananjaya for his companion.

When day breaks, the two heroes perform their morning ablutions and rituals, put on fine raiment and ornaments and come to Yudhishtira's palace where the Dharmaraja sits with his ministers around him. The two Mahatmans, Krishna and Arjuna, come before Yudhishtira even like the Aswins before Indra. Greeting the king, who is overjoyed to see them, the incomparable Vrishni and the great Kuru hero sit themselves down with his leave.

The astute Yudhishtira can see that a topic for discussion is looming. He says, 'Kshatriyas, O you foremost ones of the Yadu and the Kuru vamsas, it seems that you have something to say to me. Tell me what is in your hearts. I will do whatever it is that you want. Do not hesitate.' Arjuna humbly approaches his brother and says, 'Krishna here has been long away from his home, O King. With your leave, he wishes to return to Dwaraka to see his father. If you think it proper, allow him to go now to the city of the Anartas. Great Kshatriya, it becomes you to give him your leave.'

Yudhishtira says, 'O lotus-eyed one, be you blessed. Madhusudana, leave this very day for Dwaravati to see your father, greatest of the Sura vamsa. Kesava, Mahabaho, you have my leave, for surely it has been a long time since you saw my uncle and the Devi Devaki. Meet Vasudeva and the mighty Baladeva, and convey my worship to both, as they deserve. But, O Krishna, think daily of me, as also of Bhima, of Phalguna and Nakula and Sahadeva. And, sinless one, having seen the Anartas, your father and the Vrishnis, Mahabaho, you must return here for my Aswamedha yagna.

Go now, peerless Krishna, and take with you gems and other wealth; O hero of the Satwatas, take whatever else you like. It is through your grace, Kesava, that all our enemies have perished and the world has come under our dominion.' Krishna, foremost of men, answers Yudhishtira Dharmaraja of the Kuru vamsa, 'Mahabaho, all jewels and gemstones, all the gold and wealth, and all this Earth, are yours and yours alone. Whatever riches are in Dwaravati, my lord, are also yours.' Dharmaputra replies, 'Tathaastu, so be it,' and then he worships Krishna of ineffable tejas. Krishna then goes to meet his aunt Kunti. He offers her worship and walks around her in pradakshina. She blesses and embraces him in return, worshipping him in her heart, as do all the others present, Vidura first among them.

Then, setting Subhadra beside him, and with the blessings of Yudhishtira and Kunti, Mahabaho Janardana sets out from Hastinapura in his blazing chariot, followed beyond the city gates by a crowd of citizens. The Kshatriya who flies the banner of Hanuman on his ratha is accompanied by Satyaki, Madri's two sons, Vidura of fathomless intelligence, and great Bhima, his tread like that of an elephant. Then, Mahatejasvin Janardana asks all those extenders of the Kuru kingdom and Vidura to turn back and says to his sarathi Daruka and to Satyaki, 'Let our horses fly!'

With that, and Satyaki of the line of Sini in his own chariot beside him, Krishna Parantapa rides home towards Dwaraka, even like Indra of a hundred sacrifices returning to Devaloka after slaying all his enemies."

CANTO 53

Vaisampayana said, "When Krishna sets forth, the Pandavas and the other great Parantapas of the Kuru vamsa embrace him one by one, then sadly return with their attendants to the city of elephants. Arjuna repeatedly clasps the Vrishni hero in his arms. He remains rooted to the spot, gazing after Govinda until he disappears from sight and indeed, so it is with Krishna. Attend to the signs and omens that attend the Avatara's departure from Hastinapura. The wind blows high before the chariot, sweeping the ground clear of dust and brambles. Indra rains down scented showers and scatters celestial blooms over Krishna.

As the Mahabaho rides on, he arrives at a parched desert where he encounters the Maharishi Utanka, of measureless tejas. The lotus-leaf-eyed Krishna worships the ascetic, and is worshipped in return. Krishna inquires courteously after the Muni's welfare. The Brahmanottama honours Madhava, and says to him, 'O Saurin, when you went to the Kurus and the sons of Pandu, did you succeed in establishing a lasting fraternal accord between them?

Tell me everything, Kesava. Have you come after resolving the enmity between your kinsmen, who are, I know, so dear to you? Will the five sons of Pandu, and the sons of Dhritarashtra now enjoy the world together in gladness with you, O best of the Vrishnis? Will all the kings of the world find felicity in their respective kingdoms as a result of the peace you made between the Kuru cousins? O son, has the faith I have always had in you borne fruit among the Kauravas?'

The Blessed and Holy One replies, 'I did everything I could, great sage, to effect a reconciliation among the Kuru princes. Alas, when I could not succeed, there was a great and terrible war between them in which all the scions of Bharata and the other kings of the earth perished with their followers and kinsmen. Neither by force nor by intelligence can anyone change the course of destiny, O sinless Mahamuni, as you well know.

The Kauravas would not heed the counsel which Bhishma and Vidura gave them respecting me. They encountered their cousins in battle and became guests in the halls of Yama. Only the five Pandavas remain alive. All their sons, friends and kinsmen were slaughtered, as were all the sons of Dhritarashtra, with their sons and kinsmen.'

Rage grips Utanka. His eyes wide with wrath, he says to Krishna, 'You could have made peace between the Kurus, your own kin and dear to you. But you did not do so, O slayer of Madhu, and for that I will now curse you. You could have compelled your cousins to desist from carnage, but you did not, O Madhava, and I will curse you for your indifference which has soaked the earth with the blood of noble Kshatriyas whose hearts were seized by delusion.'

Krishna replies, 'O scion of Bhrigu's race, I ask your forgiveness but, before you pronounce your curse on me, you must listen to what I have to say about the Atman. Also know, best of Munis, that no man, even one of your ascetic merit, can overcome me. I have no wish to see all your punya destroyed in that vain attempt. You have a vast store of blazing tapasya. You have pleased your gurus and your elders. Dvijottama, I know that you have observed brahmacharya since your very childhood. I have no wish to see the loss or even the diminution of your great tapasya, achieved with so much effort.'"

CANTO 54

"Utanka says, 'O Kesava, expound that faultless Adhyatma to me. When I have heard your discourse, I will decide if I should bless or curse you, Janardana.'

Krishna says, 'Know that the three Gunas, Tamas, Rajas and Sattva, exist depending on me as their source and their refuge. So also, O Dvija, know that the Rudras and the Vasus have sprung from me. In me are all creatures, and in all creatures do I exist; know this, and have no doubt about it. Know, regenerate one, that all the tribes of the Daityas, all the Yakshas, Gandharvas, Rakshasas, Nagas and Apsaras have sprung from me.

Whatever is deemed existent and non-existent, manifest and unmanifest, mortal and immortal—all have me for their soul. The fourfold courses of dharma attached to the four modes of life, and all the Vedic karmas, have me for their soul. Whatever is non-existent, whatever is existent and non-existent, and whatever transcends that which is existent and non-existent, all that constitutes the universe—are from me. There is nothing higher or beyond me, who am the eternal God of gods.

O Bhargava, know that all the Vedas with their root in the original syllable Pranava, the AUM, are one with me. Know, O son of Bhrigu's race, that I am the sacrificial stake; I am the Soma rasa; I am the Charu prepared at sacrifices and offered to the Devas; I am the Homa; I am the rituals which sacrificers perform to gratify the gods; I am the pourer of the sacrificial libation, and I am the Havis or libation that is poured.

I am the Adharyu. I am the Kalpaka; and I am indeed the most sanctified Havis. It is me whom the Udgatri hymns with his songs. In all

rites of expiation, O Brahmana, the utterers of auspicious mantras and benedictions fraught with peace hymn my praises, who am the artificer of the universe.

Know, O Dvijottama, that Dharma is my first-born child, sprung from my mind, whose essence is compassion for all creatures. Constantly transforming myself, I take birth in diverse wombs to uphold that son of mine, with the help of men now living or those gone from this world. I do this to protect and establish righteousness. In the forms that I assume to accomplish my purpose, I am known in the three worlds as Vishnu, Brahma and Sankara.

I am the origin and I am the death of all things. I am the Creator of all that exists, and its Destroyer. Knowing no change myself, I am the scourge of all those that live in sin. In every Yuga I mend the causeway of Dharma, entering into diverse wombs from my desire to do good to my creatures.

When I live among the Devas, O Bhargava, I act in every respect as a Deva. When I live in the order of the Gandharvas, I act in every respect as a Gandharva; when among the Nagas, as a Naga. When among the Yakshas or Rakshasas, I conduct myself as one of them. And now I have taken birth as a human, and I must act like a man.

I appealed to the Kauravas, yes, even piteously. Yet, deluded and stupefied as they were, they would not listen to me. Then I was filled with anger and frightened them by showing them a glimpse of my Viswarupa, to warn them of the consequences of not heeding what I said. But when I resumed this human form, adharma gripped them again, and they were once more in the clutches of time and fate. Punishment for their sins inexorably overtook the sons of Dhritarashtra.

All of them have been killed righteously in battle and have, without doubt, found Swarga. Dvijottama, the Pandavas have acquired great fame. This is all I have to say to you.'"

CANTO 55

"Utanka says, 'I know you, O Krishna, to be the Creator of the universe, and do not doubt that it is through your grace that I have this knowledge. O you of unfading glory, by being devoted to you my heart has found blissful peace. Know, O Parantapa, that my heart is no longer inclined to curse you. If, Janardana, I deserve the least grace from you, show me once your sovereign form, your Viswarupa.'

Pleased with Utanka, the Holy Lord then shows Utanka that eternal Vaishnava Rupa which Arjuna saw on Kurukshetra. Utanka sees Krishna's cosmic, universal form with countless awesome arms; its splendour is that of the light and fire of a thousands suns. Krishna stand revealed before the Rishi as God, filling all space and all time, his faces on every side.

Seeing that Viswarupa, the Brahman is wonderstruck, spellbound.

Utanka says, 'O I bow to you, whose handiwork is the universe; I bow to you, O Soul of the universe, O Parent of all things! You cover all the Earth with your feet, and with your head you fill the firmament. Your body fills all that lies between Swarga and Bhumi; all the cardinal points of the sky are covered by your arms. O you of unfading glory, you are all this, everything that exists! I cannot stand this vision, Lord of blazing light, and I beg you, withdraw this immortal form of yours and return to your human shape, which also I know is eternal!'

O Janamejaya, Krishna then, gratified, says to Utanka, 'Ask me for a boon!' Utanka replies, 'For now this is all the boon I wish for, O glorious one, foremost of all beings—that I have seen this form of yours.' Krishna, however, says again to him, 'A vision of my Viswarupa cannot be fruitless.

Ask me for something.' Utanka says, 'I must not refuse you, O Lord. Water is scarce in deserts such as this one. Grant that I have water wherever and whenever I wish for it.' Returning to his human form, the Supreme Lord says to Utanka, 'Whenever you want water, think of me!'

Krishna then rides again towards Dwaraka.

Later, one day, the illustrious Utanka was wandering through the waterless desert, parched with thirst. The Rishi thought of Krishna's boon, and at once he saw a naked hunter, a fierce-looking Chandala, smeared with dirt, surrounded by a pack of dogs and carrying a sword and a bow and arrows. Utanka saw a copious stream of water issuing from the hunter's linga. The wild Chandala said to Utanka, 'O Bhargava, take this water from me and quench your thirst, for I am moved by great pity for you, seeing you so parched in this desert.'

Utanka showed no inclination to accept the water; afflicted with hunger and thirst, he gave way to wrath and even began to censure Krishna in his mind. The hunter repeatedly said to the Rishi, 'Drink!' But the ascetic refused the water thus offered. Instead he spoke harshly to the Chandala, who immediately vanished with his pack of dogs. Seeing that wondrous occultation, Utanka was abashed. Yet, thinking still that Krishna had deceived him in the boon, he staggered on through the arid desert. Then Krishna himself appeared before the Brahmana as the hunter had done. Utanka said to him, 'Foremost of beings, it was scarcely proper for you to offer water to me, the foremost of Brahmanas, in the form of a hunter's urine!'

Krishna assuaged him with soft words, explaining, 'I offered you water in an appropriate form but you did not divine it. I had asked Indra himself for nectar for you. I said to him, "Give Amrita to Utanka in the form of water." Indra replied, "It is not right for a mortal to become immortal. Let some other boon be granted to Utanka." He said this to me repeatedly, O you of Bhrigu's race, but I insisted, "Amrita must be given to Utanka." The Lord of the Devas then said, "If Amrita is indeed to be given to him, I will assume the form of a Chandala and offer it to him. If he accepts, let him drink the nectar of immortality, but if he shuns me, on no account will it be offered to him again."

Having made this compact with me, Vasava appeared before you as the hunter to offer you the Amrita. But you shunned him because he came as a Chandala. Ah, great was your fault—yet I will do whatever I can to slake

your thirst. On the days, O Dvija, when you feel thirsty, water-laden rain-clouds will rise over this desert and give you fragrant, sweet water to drink. Those clouds, O son of Bhrigu's race, will become known in the world as the clouds of Utanka!' Utanka was filled with joy and to this day, O Bhaarata, those clouds of Utanka appear and bring rain to deserts."

CANTO 56

Janamejaya asked, "With what tapasya was the high-souled Utanka endowed that he could pronounce a curse on Vishnu himself, who is the source of all puissance?"

Vaisampayana said, "O Janamejaya, Utanka was endowed with the most austere penances. He was devoted to his guru. Blessed with awesome tejas, he abstained from worshipping anyone else. All the children of the Rishis, O Bhaarata, wished that their devotion to their gurus should be as great as that of Utanka. Gautama's satisfaction with Utanka, of all his numerous disciples, and his affection for him were great indeed, O Janamejaya.

Gautama was gratified with the self-restraint and purity of conduct that characterized Utanka, with his deeds of prowess and the services he rendered to his guru. One after another, thousands of disciples received Gautama's permission to return home after the completion of their tutelage, but Utanka was not allowed to leave the asrama. In the course of time, decrepitude overtook Maharishi Utanka but, because of his devotion to his guru, he was not conscious of it.

One day, he set out to fetching fuel for his preceptor's sacred fire, and returned bearing a heavy load of wood. Toil-worn, hungry and labouring under the load he bore on his head, he flung his burden down to the ground, O chastiser of foes. One of his matted locks had got caught in the wood. When the dry branches were thrown down, with them fell that lock of matted white hair.

Only then, seeing that his hair had turned white, did Utanka realize that he had grown old and, overcome by a shock of grief, began to weep. At her father's command, his guru's daughter, who knew every dharma, whose eyes were like the petals of a lotus, whose hips were full and round, moved forward to contain Utanka's tears in her cupped palms, with her head bent down. The tears burned her hands and she was forced to let them fall onto the earth. The Earth herself could not bear the scalding tears of Utanka! Gautama asked his sishya, 'Why, my son, are you so grief-stricken today? Tell me calmly and quietly, O learned Muni. I wish to hear it in detail.'

Utanka said, 'With my mind devoted to you and my every thought dwelling only on you, with being always absorbed in doing what pleased you, I have lived here for so long that old age has overtaken me without my knowing it. I have never known any worldly happiness. Although I have lived with you for a hundred years, you have not given me leave to go, while so many other disciples of yours, many much younger than me, have left with your sanction. Why, thousands of great Brahmanas have completed their tutelage with you, and have left and gone on to become gurus themselves, with sishyas of their own!'

Gautama said, 'Through my love and affection for you, and because of your devoted services to me, Dvijottama, a long time has passed without my being aware of it. If, Bhargava, you now wish to leave my asrama, do so without delay, you have my leave.' Utanka said, 'What shall I give you, my guru, as dakshina, before I leave?' Gautama said, 'To serve and gratify the guru is a sishya's highest dakshina; and in these you have pleased me exceedingly, more than any other disciple. Today, if you became a youth of sixteen years, Brahmana, I would give you my own daughter to be your wife, for no other woman could wait upon your blazing tejas, or gratify you.'

Immediately, Utanka became a youth and took his guru's daughter for his wife. He went to Gautama's wife and said, 'What shall I give you as my final dakshina? It is my fervent wish to please you, with my very life. If you wish for the most wondrous and priceless gemstone in the world, I will fetch it for you through my tapasya.' Ahalya said, 'I am already most pleased with you, Brahmana, with your unremitting devotion, O sinless one. That is enough. Be you blessed, and go wherever you wish.' But Utanka said again, 'Command me, O my mother, for it is only meet that I do you some great service.' Ahalya said, 'Blessed one, then bring me the heavenly

earrings which the wife of Saudasa wears. If you do this, your dakshina to your master will be paid in full.'

Utanka said, 'Tathaastu, so be it!' and, Janamejaya, he resolved to fetch those precious earrings for his preceptor's wife. Losing no time, Utanka went to Saudasa, who had been cursed by Vasishta to be a Rakshasa.

Meanwhile Gautama observed to his wife, 'Utanka is not to be seen today.' Ahalya told her husband how Utanka had gone to fetch the jewelled earrings of Saudasa's queen. Gautama reproved her, 'You have not been wise in sending him on such a task. Vasishta has cursed Saudasa to be a Rakshasa, and that king will kill our Utanka.' Ahalya said, 'Swami, I did not know this when I sent Utanka. But through your grace, let him not meet with any harm.' Gautama said, 'Let it be so!'

Meanwhile, Utanka met King Saudasa in a deep and lonely forest."

CANTO 57

Vaisampayana said, "Seeing the king who had become a Rakshasa, his face frightful, his long wild beard smeared with human blood, the Brahmana Utanka was not in the least agitated. Terrifying to behold, like another Yama, Saudasa loomed over Utanka and said, 'Brahmanottama, by good fortune you have come to me at the sixth hour of the day when I am looking for food.' Utanka said, 'O King, know that I have come for the sake of my guru. The wise have said that a man must not be harmed while he is serving his preceptor.' The king said, 'Best of Brahmanas, food has been ordained for me at the sixth hour of the day. I am hungry and I cannot allow you to escape with your life today.'

Utanka said calmly, 'Let it be so, O King, let us make a compact between us. When I no longer range the world in service of my guru, I will come to you again and yield myself to you. Best of kings, I have heard that the object I seek for my preceptor is in your possession, and I solicit you for it. Daily you make gifts of the most priceless gemstones to superior Brahmanas. You are one from whom gifts may be accepted in dharma, and know that I am one worthy of receiving daana from you. Having taken for my master what you give, I will return and submit myself to you. This I solemnly swear, and I do not lie; never in my life have I spoken an untruth, not even in jest: what then of a grave occasion such as this?'

Saudasa said, 'If I do indeed possess what you want for your guru and I am able to give it to you, and if I can be regarded as one from whom such a gift is acceptable, tell me what it is you want.' Utanka said, 'O Saudasa, in my estimation you are indeed a worthy person from whom gifts may be

accepted. I have come to beg as alms the jewelled earrings worn by your queen.' Saudasa said, 'Learned and regenerate Rishi, those earrings belong to my wife and it is she who should be asked for them. Do you, therefore, solicit some other thing from me, and I shall give it to you, O you of excellent vows.'

Utanka said, 'If I am an authority on this question, then yours is no excuse. Give those jewelled earrings to me. Be truthful in speech, O King.' The king said once more to Utanka, 'At my word, go to my good queen, and ask her for what you want. Commanded by me and asked by you, she will surely give you those precious earrings of hers.' Utanka said, 'Where, O ruler of men, can I meet your queen? Why do you not go to her yourself?' Saudasa said, 'I cannot see her today, for the sixth hour of the day has come. You will find her near a resplendent fountain.'

Utanka left Saudasa's presence and, finding Queen Madayanti, told her what he had come for. When she heard that her husband had sent him, that Devi of the large eyes said to the sagacious Utanka, 'If is as my husband said, O Brahmana, you must assure me, sinless one, that you speak the truth. Bring me some sign from my husband. These celestial earrings of mine, wrought with priceless gemstones, are such that the Devas and Yakshas and Maharishis remain on the lookout for a chance to bear them away. If set down upon the Earth at any time, they are likely to be spirited away by Nagas; if worn by anyone who eats impure food, the Yakshas would take them away; and if anyone wearing them were to fall asleep, the Devas would take them.

Brahmanottama, the reason these precious things are coveted by the Devas, Rakshasas and Nagas is because ceaselessly, day and night, these marvellous earrings yield gold. At night, they shine brightly, attracting the subtle and powerful rays of the stars and constellations. Holy One, anyone who wears them is at once freed from hunger, thirst and fear of every kind. Whoever wears these earrings is also free from the fear of poison, fire and indeed every kind of danger. If a small person wears them, they shrink in size accordingly; if the wearer be tall or large, they expand. Such are the magical properties of my earrings, and they are praised and honoured throughout the three worlds. I cannot part with them carelessly, so bring me some sure sign from my husband.'"

CANTO 58

Vaisampayana said, "Utanka went back to King Saudasa, who was always well-disposed towards his friends, and asked him for some sign to convince Madayanti. Best of the Ikshwakus, Saudasa gave him the sign. 'Say to my queen that her husband said, "This accursed condition of mine is intolerable, and I see no refuge or salvation for myself. Know it to be my wish, and give away the jewelled earrings to the Brahmana."'

Utanka went back to the queen and repeated what her lord had said, at which Madayanti gave Utanka her earrings. Having acquired them Utanka went back again to the king and said to him, 'I want to know, O Rajan, the secret import of the words which you sent to your queen.'

Saudasa said, 'Kshatriyas have honoured Brahmanas from the very beginning of creation. However, through time, kings have also given much offence to the holy ones. As for myself, I am always bent in humility before them, yet it is through a Brahmana's curse that you see me in this wretched condition. I see having Madayanti for my queen as my only hope for redemption. Indeed, O best of Mukti-seekers, I do not see any other hope of deliverance for me by which I may enter the portals of Swarga, or even continue living in this world. It is impossible for a king who is hostile to Brahmanas to live in this world, or attain to happiness in the next. You and your guru are great Brahmanas, and that is why I have given you my jewelled earrings. Now it is for you to keep the solemn compact you made with me today.'

Utanka said, 'O King, I will surely honour the pact I made with you. I will come back and surrender myself to you. But, O Parantapa, I have a

question I want to ask you.' Saudasa replied, 'Say, learned Brahmana, what is on your mind, and I will answer you without hesitation.' Utanka said, 'Knowers of the laws of dharma say that Brahmanas are restrained in speech. They say one who wrongs his friends is regarded as vile as a thief. Today, O King, you have become my friend. So I ask you, as my friend, best of men, for your sage counsel. As for myself, I have now obtained what I wanted and what I came to you for. You are a flesh-eater, a Rakshasa who feeds on men. Tell me, is it appropriate for me to come back to you, or not?'

Saudasa said, 'If it is proper for me, best of Brahmanas, to advise you as my friend, I would have to tell you to never come back. Bhargava, this is what would benefit you and is in your own best interest. If you return to me, Brahmana, you will surely meet with death.' At Saudasa's words, Utanka took his leave of the king and, taking the marvellous earrings with him, set out for his guru Gautama's asrama to deliver his gift to his preceptor's wife. Going with some speed, in a hurry to please Ahalya, he secured the gift he bore even as Queen Madayanti had warned him to, tying the earrings safely in the folds of his black deer-skin.

Having gone some distance, he felt hungry and saw before him a bilwa tree whose branches bent down with the weight of the ripe fruit they bore. He climbed the tree and, tying his deer-skin in the fork of a low branch, began to pluck the bilwa fruit. As he was intent on his task, some fruit fell onto the black antelope hide in which the earrings were carefully secreted. The knot securing the skin to the tree came undone, and it fell down to the ground: the sparkling earrings lay exposed.

A serpent of the race of the great Naga Airavata saw the shining jewels, and, seizing the earrings, slid into a large anthill. Utanka, filled with anger and panic, leapt down to the ground and, picking up his Brahmana's staff, began to poke the anthill with it to fetch the snake out. Burning with rage, the Brahmana savaged the anthill and the ground beneath it for thirty-five days, never pausing.

Bhumi Devi, the Goddess Earth, trembled from the unendurable force of Utanka's staff, her body torn and bleeding, but Utanka continued his excavation relentlessly, digging a path down to the underworld where the Nagas dwell. Indra, armed with his Vajra, flew down in his chariot drawn by green horses to the ferocious Brahmana. The Deva king saw Utanka at his task. Assuming the form of a Brahmana concerned by the distress of

Utanka, Indra said to him, 'You cannot make a path down into Nagaloka, that realm is thousands of yojanas deep. No danda can make a path that long.'

Utanka said, 'If I do not recover those earrings from the realm of the Nagas, I will die before your very eyes in the attempt, O Dvijottama.' Recognizing that there was no way he could dissuade Utanka from his purpose, Indra infused the Muni's staff with the power of his thunderbolt. At that the Earth helplessly succumbed, O Janamejaya, yielding a way to the nether world where the Nagas dwell.

Down the path went Utanka the Brahmana, and saw the Nagaloka stretching away for thousands of yojanas on every side. He beheld golden walls encrusted with marvellous gemstones, shining and iridescent, as far as his eyes could see, many pellucid rivers and tanks of pure shimmering water with flights of broad crystal steps. Utanka saw numerous trees on which were perched beautiful and exotic songbirds, and heard the magical music of those warblers. He saw the awesome gate leading into that realm, full five yojanas high and a hundred yojanas wide. Dispirited, he despaired of retrieving the earrings.

Then there appeared before him a black horse with a white tail. Its face and eyes were of a coppery hue, and it blazed with light and energy. The great horse said to Utanka, 'Do you blow into the Apana dwara of my body, my anus, and you shall have back the earrings stolen from you by a scion of the race of Airavata! Do not hesitate to do my bidding, O son; you did it often in the past in your guru Gautama's asrama.' Utanka said, 'How did I know you in my master's hermitage? Tell me how I did in the past what you now bid me do.' The wonderful black steed said, 'Know, learned Brahmana, that I am the guru of your guru, for I am Agni Jatavedas! You have always worshipped me for your guru's sake, with a pure heart, and body. It is for that reason that I have come here to help you accomplish what you want. Do not delay, do as I say!'

Utanka did as he was commanded. Gratified with him, Agni blazed up to consume everything around. From the pores of his body dense banks of smoke issued and spread, suffusing Nagaloka, O Bhaarata, enveloping it in a pall of darkness. Cries of alarm rang out from the palaces of the Airavatas. Led by Vasuki himself, O Janamejaya, the Nagas were panic-stricken. Shrouded in that dense smoke, the great edifices became invisible, like blithe woods and hills suddenly engulfed by a mighty forest. The

Nagas, their eyes red and streaming, came out of their mansions to investigate. When Mahatman Utanka of blinding tejas told them why he had come, the Nagas prostrated themselves before him in abject worship. Setting all their aged and young before him, they bowed their heads and, folding their hands, cried, 'Have mercy on us, Holy One!'

Offering him padya to wash his feet and arghya to worship him, the Nagas returned the heavenly earrings to Utanka. Taking the precious ornaments, then worshipping and circumambulating the Fire God in pradakshina, Utanka set out for his guru's asrama and arrived there swiftly. He gave the earrings to Gautama's wife Ahalya and told his preceptor all that had transpired with Vasuki and the other Nagas. So it was, O sinless Janamejaya, that Mahatman Utanka fetched those jewelled karnikara for his guru's wife, and such was the prowess of that exceptional Brahmana gained by his most austere tapasya. This I believe is what you wanted to know about that Sage."

CANTO 59

Janamejaya asked, "What did the mighty-armed Govinda of great renown do after conferring his boon on Utanka?"

Vaisampayana said, "Krishna, accompanied by Satyaki, rides on towards Dwaraka in his chariot yoked to his magnificent steeds of unparalleled swiftness. Passing lakes and rivers, forests and hills, he comes at last to Dwaravati, city of the sea. The festival of Raivataka has begun when the lotus-eyed Krishna arrives at the city of the Anartas with Satyaki Yuyudhana beside him. Raivataka hill shines with many-coloured splendour, clothed in brightness and beauty, covered with diverse koshas, mantles of jewels and gems. Decked with colourful garlands of gold and festooned with flowers, its great trees resembling the kalpavrikshas of Indra's Nandana, and its many golden pillars bearing lighted lamps, the hill is lustrous in beauty both by night and by day.

Even at twilight it seems to be high noon, such is the light around the caves and fountains. On all sides, brilliant flags wave in the air with little bells that tinkle in the breeze. Raivataka hill rings with the melodious songs of the Vrishnis, both men and women. Ah, that hill is as enchanting as Meru with his treasures of precious gemstones. As men and women sing aloud, excited and full of joy, the swell of their music echoes to the very skies, O Bhaarata.

People give vent to their exhilaration with cheers and loud whoops of delight. The sound of thousands of voices raised together in merrymaking fills the ear and the heart with gladness. Shops and stalls abound, dispensing diverse viands, festive articles and all manner of goods. Music from vinas,

venus and mridangas fill the clear, crisp air. All kinds of food and drink are freely distributed and the blind, the stricken and the distressed are showered with lavish gifts. With all this, the mountain festival upon Raivataka is auspicious indeed.

Many are the sacred caves and shrines upon the breast of that mountain, O Kshatriya, within which dwell great sages of the highest tapasya and dharma. Pavilions and mansions built for the heroes of Vrishni's race to sport in during the magnificent festival glitter day and night, making the hill as resplendent as Swarga. In truth, upon Krishna's return to his home, that prince of mountains is like Indra's own Amaravati.

Welcomed ecstatically by his kinfolk, Krishna goes gladly to his own splendid palace. Satyaki also goes to his own mansion, his heart full of joy and satisfaction. Krishna has returned home after a long while, having accomplished the most difficult feats on the field of war, even as Indra triumphed over the Danava hosts. The heroes of the Bhoja, Vrishni and Andhaka clans all come forward to receive the great one, like the Devas going to receive him of a hundred sacrifices. Krishna of fathomless intelligence honours them in return, and enquires after their welfare. With a gratified heart he then greets his father and mother. The Mahabaho is embraced by both of them and soothed with tender blessings and caresses. He assumes his throne with all the Vrishnis sitting around him. Having washed his feet and dispelled his fatigue, Krishna of indefatigable tejas, in response to his father Vasudeva's questions, now recounts the great deeds and events of the Mahabharata yuddha."

CANTO 60

"Vasudeva says, 'O Vrishni, I have often heard men describe from hearsay the wonderful battle between the Kurus and the Pandavas. You, however, have seen it with your own eyes. Sinless one, tell us the whole story of how war broke out between the high-souled Pandavas, on the one side, and on the other Bhishma and Karna, Kripa and Drona, Salya and many more—indeed, the multitudinous Kshatriyas hailing from diverse realms, all varied in mien and attire, and all masters of arms.'

Urged by his father, and in the presence of his mother, Krishna of the lotus-petal eyes recounts the Great War in which all the Kaurava heroes perished. 'Most wonderful were the feats of all those Kshatriya Mahatmanas on the field,' he says, 'And because of their vast numbers, not in hundreds of years can all those exploits be told. I will tell you only about the most noteworthy of them, in brief, the majestic deeds of the kings of the Earth. O you of godlike splendour, Bhishma of the Kuru vamsa became the Senapati of Duryodhana's army, with the eleven divisions of the Kaurava princes under his command, even like Vasava of the celestial forces.

Shrewd Dhrishtadyumna, protected by the blessed Arjuna, was created Senapati of the seven aksauhinis of the sons of Pandu. For ten days the battle between the Kurus and the Pandavas raged, under the command of these two. So awesome and fierce was it that one's hair stood on end. On the eleventh day, Sikhandin, with Arjuna at his side, cut down Gangaputra Bhishma. He lay pierced through, yet alive, on his pitiless Kshatriya bed of arrows, waiting like an ascetic until the Sun turned from his southward

journey to embark again on his auspicious northerly course; only then did that hero give up his prana and leave his lacerated body.

With Bhishma's fall, Drona became Duryodhana's Senapati, even as Kavya did of the lord of the Daityas. That greatest of Dvija warriors led the nine surviving Kaurava aksauhinis, supported by Kripa, Vrisha and others. The Panchala prince Dhrishtadyumna, sagacious knower of all the devastras, still led the Pandava legions. Bhima watched over him even as Mitra does over Varuna. Supported by the remnants of the Pandava army after the carnage that Bhishma brought to that force, the intrepid Kshatriya Mahatman Dhrishtadyumna fought ferociously against Drona. The Panchala prince keenly remembered the injury done by Drona to his father Drupada and had, indeed, sworn to kill the Acharya. Fierce and dreadful was the battle between the two, during which kings from many domains lost their lives. Five days that fearsome contention lasted, and finally Drona, exhausted, succumbed to the ferocious fire-born prince.

After Drona's death, Karna became Senapati of Duryodhana's army. By then only five Kaurava aksauhinis remained of the original eleven, and of the Pandava forces, just three. Kurukshetra turned into a veritable sea of Kshatriya blood. Innumerable heroes had been slaughtered on both sides, and the legions of the sons of Pandu took the field again, with Arjuna protecting them. On the second day of his command, the dauntless and mighty Karna died at Arjuna's hands, even like an insect drawn irresistibly to a blazing fire and consumed by it.

With the fall of Karna, the heart went out of the Kaurava army, and the three aksauhinis remaining to them were listless and without hope. Then Salya, Lord of the Madras, became Duryodhana's Senapati, and his three surviving Kaurava aksauhinis faced the Pandava army, now reduced to just a single aksauhini after losing Maharathas and Rathikas beyond reckoning, elephants and horsemen, and those remnants unnerved and dejected at the great carnage of seventeen days.

Now King Yudhishtira fought at the head of his diminished force as if he had saved his greatest strength and force for the end of the war. Before half the first day of the Madra king's command, Yudhishtira killed Salya. Soon after, Sahadeva of mighty prowess slew the deceitful Sakuni of the Gandharas, the very root of the enmity between the Kuru cousins, even as he had sworn he would on the day Panchali had been so cruelly shamed in the Kuru sabha.

When Sakuni fell, Duryodhana, his teeming army by now razed, his spirit all but broken, fled the field of battle, taking just his great mace with him. Leonine Bhimasena, his wrath unappeased, pursued him and found him hiding in the waters of the Dwaipayana Lake. With the few troops remaining of their own decimated forces, the Pandavas surrounded the lake, full of glee at having cornered Duryodhana. Pierced by his cousins' taunts like arrows of fire, Duryodhana emerged from the water, mace in hand, to face the sons of Pandu, challenging any of them to single combat to the death, with the Kuru kingdom forfeit to the victor. Bhima accepted his loathed cousin's challenge and, after a pitched duel, at last killed Dhritarashtra's evil son in the presence of the kings who remained alive.

After this, one night, while the remnants of the Pandava army slept in their encampment, Drona's son Aswatthama, maddened by his father's death at the hands of Dhristadyumna, crept into their camp and savagely slaughtered all the sleeping men and youths. Their sons murdered, their forces razed, only the five Pandavas remain alive, and Satyaki and I. As for the awesome Kaurava force, Kripa, the Bhoja prince Kritavarman and Aswatthama are its only survivors. Dhritarashtra's son Yuyutsu, who had crossed over to the side of the Pandavas before the war began, also escaped being killed.

After the slaying of Suyodhana with all his allies and followers, Vidura and Sanjaya have come to be with Dharmaraja Yudhishtira. Such, in brief, was that war to end all wars, which raged for eight and ten days, my lord. So many kings of the Earth, slain on Kurukshetra, have ascended into Swarga.' Hearing of that apocalypse from Krishna, the Vrishnis are filled with grief and pain."

CANTO 61

Vaisampayana said, "When Krishna finishes his narrative of the Mahabharata yuddha, it is plain that he has said nothing of how Abhimanyu died. That compassionate one has no wish to recount the incident that he knows would cause his father the most sorrow: the death of his grandson. But Krishna's sister Subhadra cries out, 'Tell us about the death of my son Abhimanyu!'

With these words, she falls down in a faint. Seeing his daughter felled by grief, Vasudeva also collapses in a swoon. When they revive, Krishna's father says to the Lord, 'Lotus-eyed, you are famed across the world for always speaking the truth. Why then, Parantapa, do you not tell me today about the killing of your sister's son? His eyes were so like yours, Krishna, tell me how he died. Ah, since my heart does not shatter in a hundred pieces and life depart this aged body, it does indeed seem, O Vrishni, that no one can die before his appointed hour.

Oh, tell me Krishna, when he fell, what did my grandchild cry out to his mother? O what did that angelic youth of the restless eyes say to me with his last breath? I trust he was not killed fleeing the field with his back to his enemies? I hope the light did not fade from his face while he fought. O Krishna, he was a doughty fighter; I can still hear his youthful voice boasting to me about his skill at arms. I hope my child does not lie on the field slain deceitfully by Drona and Karna and Kripa and others? Tell me, Krishna, about Subhadra's son who could challenge even Bhishma and Karna.'

Even more afflicted than his suffering father, Krishna says to Vasudeva, 'His face did not lose its lustre as he fought in the van of the Pandava army. Fierce though that battle was, he did not turn his back on it for a moment. Having dispatched thousands of kings of the Earth, he was brought to grief by Drona and Karna, and finally, by Dussasana's son. If they had fought him one by one, without intermission, Abhimanyu would have killed them all—why, even Indra, had the Vajradharin come to fight him. But his enemies cunningly lured his father Arjuna away from the main battle by having the Samsaptakas challenge Partha. It was when Arjuna was far away that Drona and throngs of powerful Kaurava warriors set upon Abhimanyu. Then, O father, after your grandson slaughtered countless enemies, he succumbed to the son of Dussasana.

Extinguish this grief of yours, for your child has found Swarga for himself through his valour. Those whose minds are cleansed never grow dispirited even when faced with calamity. When he single-handedly contained Drona, Karna and all the rest, how could our splendid child not have found heaven? Irresistible one, quell this grief of yours; do not suffer yourself to be moved by wrath. That conqueror of hostile cities has attained the sacred realm gained by a valiant death from the edge of a weapon.

Subhadra was pierced through when she saw Kunti broken by our child's vile slaying, and screamed in sorrow like a female osprey that had lost its young. When she met Draupadi, my sister cried to her in anguish, "O Panchali, where are all our sons? I want to see them, I want to see them all!" Hearing Subhadra's lament, all the royal Kaurava women embraced her, beat their breasts and wept, sitting around her. To Abhimanyu's young wife Uttaraa, she cried, "O blessed girl, where has your husband gone? When he comes back, you must tell me, without a moment's delay. Ah, Virataputri, my Abhimanyu had but to hear my voice in the passage outside, when he would run out of his apartments to see me. Why does he not come out today?

Alas, Abhimanyu, all your uncles, the great Maharathas, are alive and well. They would bless you each morning as they saw you emerge at dawn, accoutred for battle. Describe to me as you used to the events of the day, my Parantapa, and your own exploits on the field. Why do you not answer your mother, weeping so bitterly?"

Deeply afflicted at seeing her daughter-in-law in that state, Kunti said to her gently, "Ah Subhadra, though Krishna, Satyaki and Arjuna himself

watched over him, your young son has yet been slain, for fate willed it so. O daughter of the Yadus, he was irresistible in battle but mortal, after all. Have no doubt in your heart that he has found Swarga for himself through his death on the field of war. You are born into a noble race of Kshatriyas. Do not grieve, O you of restless glances, of eyes like lotus-petals. Turn your gaze to the young Uttaraa here, who is quick with child, and do not yield to grief. This auspicious princess will soon bring forth Abhimanyu's son. Turn your thought to that child and the future."

And setting aside her own sorrow, Kunti, deep knower of every dharma, turned her attention to the funeral rites for Abhimanyu with the acquiesence of Yudhishtira, Bhima, Nakula and Sahadeva who resembled Yama himself. In her dead grandson's name she gave many gifts to deserving Brahmanas, and bestowed many cows upon them.

This done, Kunti turned to Virata's daughter Uttaraa, now Abhimanyu's inconsolable widow, "Immaculate Virataputri, you must not give way to your grief, however dreadful. For the sake of your husband, O sweet and round-hipped girl, care for the child in your womb." And, so saying, Kunti lapsed into silence. With her leave, I have brought Subhadra here. It was even thus, O giver of honours, that your daughter's son met his death. I beg you, cast off your burning grief, irresistible one. Do not set your heart on sorrow but turn away from it.'"

CANTO 62

Vaisampayana said, "Having listened to Krishna, mighty Vasudeva does indeed master his anguish and set himself to perform the obsequies of Abhimanyu. Krishna also performs the sacred rites for the ascension into Swarga of his splendid nephew, who had been the darling of Vasudeva. He duly feeds six million Brahmanas of tejas with the best food and gives them many fine clothes, gratifying them with wealth in excess of every expectation, Wonderful to behold are the piles of gold, the countless kine, splendid beds and rich garments that are given in daana, and the Brahmanas loudly declare, "Let Krishna's wealth multiply!'

Then, turn by turn, Vasudeva of Dasarha's race, and Baladeva, Satyaki, and Satyaka, each perform the sacred kriyas for dead Abhimanyu. Yet grief rends them and they find no comfort. It is the same with the sons of Pandu in Hastinapura: having lost glorious Abhimanyu, they, too, have lost peace of mind. Virata's daughter Uttaraa does not eat at all for many days, O King, plunging her close family in anxiety for fear that Abhimanyu's child in her womb might also perish.

Seeing all this with his mystic vision, Vyasa arrives. The Mahamuni, tejasvin, says to Kunti and Uttaraa, 'Abandon this grief, my child, for you will have a great and splendid son, through my solemn word and Krishna's power. That son of yours will rule the Earth after the Pandavas have departed it.' To Arjuna Vyasa says, in the hearing of Dharmaraja Yudhishtira, gladdening both their hearts, 'O Bhaarata, your grandson will become a Kshatriya Mahatman, a Rajarishi, a righteous ruler of this Bhumi to her very seas. Kurusottama, O Parantapa, cast off this misery. Have no

doubt that it will be as I say, and as Krishna himself has said. As for Abhimanyu, he has found Devaloka, the realm of the gods he has conquered by his own magnificent deeds. You should not grieve for him, and neither should any of the other Kurus.'

The words of his grandsire, the Rishi, touch Arjuna, who does indeed shed his great dejection. And Janamejaya, you who know all the ways of dharma, your father grew in Uttara's womb even like the moon waxing during the bright fortnight.

Now Vyasa urges Yudhishtira, the royal son of Dharma, to perform the Aswamedha yagna, the great horse sacrifice. And with that he vanishes before all their eyes. Yudhishtira turns his attention to securing the wealth he will need to undertake that great yagna."

CANTO 63

Janamejaya asked, "O Dvija, what does Yudhishtira do when Vyasa Muni tells him to perform the Aswamedha yagna? How does that king obtain the wealth buried by Marutta of old?'

Vaisampayana said, "Having heard the Dwaipayana's words, Yudhishtira summons all his brothers, Arjuna, Bhima and Madri's twins, on an auspicious day at a proper time, and says to them, 'Kshatriyas, you heard what the wise sage said, out of his love for us and his desire to see us prosper, that sage of untold tapasya and deep dharma, great Vyasa of wondrous feats, who also is our fervent well-wisher, our guru and grandsire. You have also heard what Bhishma said, and Govinda too of high intelligence. Remembering their words, O Pandavas, I am resolved to do what they have told me to; by obeying these great ones we will all find blessedness and prosperity, for all of them are Brahmavadis, speakers of the truth.

O perpetuators of the Kuru vamsa, the war has stripped the Earth of her wealth, and us as well. Kshatriyas, that is why Vyasa has revealed the secret of the treasure of Marutta of old, which lies buried in the north. If you consider that ancient treasure to be sufficient to serve our purpose, and much more, how shall we bring it to Hastinapura? Bhima, tell me what you think we should do.'

Folding his hands, Bhima says in reply, 'I agree entirely with you that we must fetch Marutta's hidden wealth to Hastinapura. If we succeed in retrieving the wealth of the son of Avikshita, O Mahabaho, we can surely

and easily perform the Aswamedha yagna, rid ourselves of the sins of the war and find felicity of every kind. Yes, this is what I believe.

Let us bow our heads to the high-souled Girisa, Lord of the Mountains, offering him due worship, and go forth to find Marutta's treasure. Be you blessed, my brother. Gratifying with word, thought and deed the God of gods, along with his ganas and other companions and followers, we shall certainly acquire the olden treasure. The fierce Kinnaras who protect it will surely yield it to us if the Lord Vrishabdhvaja, Sankara of the Bull emblem, is pleased with us.' Yudhishtira Dharmaputra is gratified by what Bhima says. The others, led by Arjuna, also approve heartily, saying, 'Tathaastu, so be it!'

Thus set on retrieving the treasure of Marutta, the sons of Pandu go forth with their army under the constellation of Dhruva, Brahmanas utter blessings over them, and the heroes fervently worship Lord Mahadeva Siva with offerings of modakas, payasa of wheat and cakes made of meat, before they set out on their quest with their hearts light and full of hope.

The wisest Brahmanas, who daily feed and worship their sacred fires, utter blessings over them, chanting auspcious mantras, while the Pandavas circumambulate the priests with bowed heads and folded palms. Then they take formal leave of their uncle Dhritarashtra, wracked by grief for his dead sons, his wife Gandhari and their mother, large-eyed Pritha. Leaving Dhritarashtra's son Yuyutsu behind to look after the affairs of state, Yudhishtira and his brothers set out, while the people of the city of elephants throng the streets to bless their enterprise."

CANTO 64

Vaisampayana said, "They set out, their hearts cheerful, accompanied by men and animals of equal confidence and enthusiasm. The earth resounds with the clatter of their chariot and carriage wheels. Hymned by Vabdhis and Sutas and Magadhas, their army behind them, the Pandavas look like so many Adityas effulgent with their own lustre. The royal white parasol unfurled over his head, Yudhishtira is as radiant as Soma, Lord of the Stars, on a full moon night. As he proceeds, Pandu's eldest son graciously acknowledges the loud cheers and blessings showered on him by his joyful people. As for the soldiers that follow the king, their hubbub seems to fill the sky.

The host crosses many lakes and rivers, forests and pleasure gardens, and come at last to the majestic mountains. Arriving where the treasure of Marutta of old lies buried, Yudhishtira makes camp with his brothers and his troops, O Bhaarata, in an auspicious and level place. Surrounding his own tent are the fine tents of great Brahmanas, all endowed with tapasya, vairagya and deep gyana, chief amongst them his own priest Agnivesya, a master of the Vedas and all their angas. When the holy ones have performed sacrificial rites for the success of their mission, they spread themselves across the encampment, Brahmanas and Kshatriyas and all else who have come on the expedition. The Brahmanas oversee the swift construction of the camp by laying out six roads and nine divisions, setting Yudhishtira and his brothers with their ministers at its heart. Yudhishtira has a separate enclosure erected for the great elephants that have come with his force.

When everything is satisfactorily arranged, he says to the Brahmanas, ‘Dvijottamas, now do what you consider necessary for the success of our quest. Ascertain and decide upon an auspicious tithi and nakshatra for us to begin. Let it be as soon as possible, rather than allowing a long time to elapse while we wait in suspense.’

The Brahmanas are delighted by what the king says. Skilled in the performance of every religious rite and eager to please and serve him, they reply as a man, ‘Why this very day is a favourable one, with a most auspicious asterism ruling it. We will strive to complete the rituals even today. Maharajan, we will fast today, taking only water, and you must all do the same.’

The royal sons of Pandu pass that night without any food; they lie upon austere beds of kusa grass, even like five fires of a great yagna. The night wears on as they listen to the discourses of the learned Brahmanas on diverse subjects. When a cloudless morning dawns, those best of Brahmanas speak formally to the royal Dharmaputra.”

CANTO 65

"The Brahmanas say, 'Let offerings be made to the high-souled Mahadeva of three eyes. After dedicating these offerings, O King, we can begin to seek what we have come for.'

Yudhishtira duly makes solemn offerings to the God who delights in mountain-breasts for his pillow. Gratifying the sacrificial fire with libations of sanctified ghrita, according to the ordinance, the priest Dhaumya prepares charu to the accompaniment of mantras and appropriate rites. He takes up many flowers and sanctifies them with the holiest mantras; he solemnly offers modakas and wheat payasa and meat to Lord Siva. With more diverse blooms and with the finest fried paddy, Dhaumya, great knower of the Vedas, performs the remaining rites to Sankara.

He then makes the ordained offerings to the ghostly Ganas who form Mahadeva's entourage; next, to Kubera, Lord of the Yakshas, and to Manibhadra; then to the other Yakshas and the foremost Gana companions of Siva, the priest offers due worship, having filled many vessels with food, with krisaras and meat and kivapas mixed with sesame seeds. The king gives away thousands of cows to the Brahmanas. He then directs the offerings to the night-ranging followers of Siva. Charged with the scent of smoking dhupas, and filled with the fragrance of flowers, that whole realm, sacred to the Devadeva, O King, becomes delightful.

Having performed the worship of Rudra and of all the Ganas, Yudhishtira, setting Vyasa ahead of him, goes towards the place where Marutta's treasure is buried and once more worships Kubera, Lord of Treasures, bowing to him with reverence and paying him every bodily and

spiritual homage with diverse kinds of flowers and meat-cakes and krisara. He worships the foremost of all gemstones, Sankha and Nidhi, and the Yakshas who are the lords of all jewels. Then the king of great power, having worshipped the foremost Brahmanas and evoked their blessings, and being further strengthened by their energy and auspicious mantras, finally commands the excavation to begin to unearth the ancient treasure.

He soon discovers numberless golden, jewel-encrusted vessels of diverse and beautiful forms—bhringaras and katahas, kalasas and vardhamanakas, and countless bhajanas of beautiful cast. Yudhishtira Dharmaraja has these treasures stored safely in great karaputas. A part of the treasure is borne upon the shoulders of his men in stout scales of wood with baskets slung at both ends.

Indeed, O King, there are many other means of conveyance there to bear away that wealth of the son of Pandu. There are sixty thousand camels and a hundred and twenty thousand horses; and of bull-elephants, O monarch, there are one hundred thousand. There are as many chariots and carriages, and she-elephants as well. Of mules and men the number is past counting.

Such is the vast hoard Yudhishtira unearths. Sixteen thousand gold coins are placed on the back of each camel; eight thousand in each chariot; four and twenty thousand on each elephant, while proportionate loads are set on horses and mules and on the backs, shoulders and heads of men.

Having secured and loaded the great treasure of Marutta, Yudhishtira worships Mahadeva Siva again, then sets out for home and the city of the elephant, with the leave of his Island-born grandsire Vyasa, setting Dhaumya at the head of his train. Each day they march a goyuta, some four miles, with their priceless burden, staggering under the weight of the treasure, yet joyful. Yes, glad indeed are the sons of Pandu as they make their slow way back to Hastinapura."

CANTO 66

Vaisampayana said, "Meanwhile, Krishna of great tejas returns to Hastinapura, bringing his Vrishnis with him. When he left for Dwaraka Yudhishtira had entreated him to come back, and when he knows that the time for the Aswamedha yagna has arrived, that greatest of men returns to the Kuru capital.

Krishna comes with Baladeva at the head of the train, accompanied by Subhadra. He brings with him Rukmini's son, Yuyudhana, Charudeshna, Samba, Gada, Kritavarman, the heroic Sarana, Nisatha and Unmukha. The Avatara comes especially to comfort Draupadi, Uttaraa and Kunti, and also to console all the distinguished Kshatriya women who had lost their protectors to the Great War. Dhritarashtra and Vidura Mahatman receive Krishna and his party with all honour, and Krishna remains in Hastinapura, adored by Vidura and Yuyutsu, his every need catered for.

It is while the Vrishni heroes are in the Kuru city, O Janamejaya, that your father, the great and invincible Parikshit, is born. Having been struck by the Brahma weapon of Aswatthama even while he was in his mother's womb, your royal father, the son of Abhimanyu, is stillborn. He neither stirs nor breathes when he comes forth from the womb.

The people of Hastinapura roar with joy when they hear that Uttaraa had been delivered of a prince, so that the sky rings with their celebration to all quarters of the compass. But soon after they learn that their prince has been born lifeless, and a hush engulfs the city, as reverberant as its previous glad tumult.

His own senses and mind agitated to hear that Parikshita is stillborn, Krishna rushes towards the inner apartments of the palace, taking Satyaki with him. He sees his aunt Kunti run out sobbing piteously, calling his name aloud. Behind her are Draupadi and Subhadra, and the wives of the kinsmen of the Pandavas, with tears streaming down their faces.

Kunti, daughter of the Bhoja vamsa, says to Krishna, her voice choked with tears, 'O Vasudeva, Mahabaho, when Devaki gave birth to you she became the greatest of all mothers. You are our refuge, and our glory. The race of Pandu depends upon you as its protector, O Yadava, most powerful one. This child of your sister's son has come out of the womb killed by Aswatthama. Bring him back to life, O Kesava, Yadunandana—you had sworn so, when Aswatthama had infused a blade of grass with the Brahmasirsa. Your words then were "I will revive that child if he comes out of the womb dead." That child, O son, has indeed been born dead—ah, look at him, Madhava. You must rescue us all—Uttaraa, Subhadra, Draupadi and me, Yudhishtira, Bhima, Arjuna, Nakula and Sahadeva, In this child are bound the life-breaths of the Pandavas and my own prana. O Dasarha, on this child depends the ancestral offerings of Pandu, as of Dhritarashtra, and of Abhimanyu, too, that magnificent nephew of yours who was so much like you. I beg you, Janardana, bless all of us today.

Parantapa, over and over, Uttaraa repeats the words that her husband Abhimanyu said to her. Arjuna's son had said to this daughter of Virata, "My blessed wife, your son will go to live with my uncles, the Vrishnis and the Andhakas, in Dwaraka. From them he will learn the astra shastra and all the devastras, he will learn all about dharma and artha." That is what that Parantapa, that irresistible hero, Subhadra's son Abhimanyu, had said to Uttaraa, out of his great love for her. O Madhusudana, we bow our heads at your lotus feet, we beg you to make Abhimanyu's words come true. Ah, look at the time that has come upon us all and the world.

Saying this, Kunti of the large eyes raises her arms above her head and falls to the ground. All the women with her, their eyes clouded with tears, repeatedly wail, 'Alas, alas! Vasudeva's nephew has been born dead!'

Krishna gently raises Kunti up, and comforts her."

CANTO 67

Vaisampayana said, "When Krishna lifts Kunti up, Subhadra takes up her lament, crying aloud to her brother, 'O you of eyes like lotus-petals, look at the grandson of wise Arjuna, stillborn—the only heir to the dwindling race of Kurus, dead. That blade of grass lifted by Drona's son to destroy Bhima, fell on Uttaraa, on Vijaya and me. Kesava, that astra is still lodged in my heart since I do not see this child with his father, my son.

Ah, what will the Yudhishtira Dharmaraja say? What will Bhimasena and Arjuna and the two sons of Madravati say? O Vrishni, when they hear that Abhimanyu's child was born dead, they will consider themselves cheated by Aswatthama. Abhimanyu was for certain the favourite of all the Pandavas. What will those heroes say when they hear that they have been vanquished by the astra of Drona's son?

O first among all men, look at Kunti and Draupadi standing here. When Drona's son sought to destroy the foetuses in the wombs of the Pandava women with the Brahmasirsa, Parantapa, you said in wrath to Aswatthama, "Wretch of a Brahmana, vilest of men, I will frustrate your evil design! I will revive the grandson of Kiritin." I heard you, Krishna, and I know your power. Irresistible one, I worship you today and beg you to give life to Abhimanyu's son. If you do not fulfill your pledge, be certain that I will cast off my life, O chief of the Vrishni vamsa. If you cannot revive Abhimanyu's son now, even when you are alive and here among us, of what use can you ever be to me, Krishna? Mighty one, revive this son of Abhimanyu, this child, whose eyes are so like his—like the rain-cloud that revives lifeless crops on an arid field.

Krishna, you are the soul of dharma and truth, your power is beyond all resistance. Scourge of your enemies, you must keep your solemn word, for I know that, if you wish, you can revive all the three worlds—what need I say of this precious child born dead to your sister's son! I know your power, and that is why I implore you to show your kindness to the sons of Pandu. Surely, it is only just that you show mercy to Uttaraa and to me, knowing that I am your sister, a mother who has lost her son, one that has thrown herself upon your protection.'"

CANTO 68

Vaisampayana said, "Thus entreated by those women, himself stricken with grief, the slayer of Kesin says in a resounding voice, 'Tathaastu! So be it!' so that his words echo through the entire antahpura and revive hope and joy in everyone there, like one pouring cool water over one afflicted with heat and sweat.

Krishna enters the birth chamber where your father was born. He finds it adorned and sanctified with garlands of white flowers and pots full of holy water on every side, fragrant with burning charcoal drenched in ghee, with tinduka wood, and mustard seeds, O Mahabaho, with shining, noble weapons beautifully arrayed, and several fires lit all around.

Many elder women of the royal household, called in as midwives for your grandmother Uttaraa, throng the labour room, and many skilled and gifted physicians. Experts have placed every imaginable charm and token to keep away dark spirits and Rakshasas. Seeing that immaculate labour room, Krishna is delighted and exclaims, 'Excellent! Excellent!' Observing his face radiant with good cheer, Draupadi rushes to Virata's daughter Uttaraa and tells her, 'It is your father-in-law Krishna, Narayana himself of the inconceivable soul, the invincible one!'

Uttaraa stems her streaming tears, covers herself properly, and waits for Krishna, even as the Devas do for Vishnu. But when Krishna draws near, her anguish cannot be contained, and she cries out, 'O lotus-eyed Lord, look at us, robbed of our child! Both Abhimanyu and I are slain, Madhusudana. I bow to you in worship, O hero, I beg you give life again to my child consumed by the astra of Drona's son! If only Yudhishtira Dharmaraja, or

Bhimasena, or you, my Lord, had said to that terrible day, "Let Aswatthama's deadly blade of grass kill Uttaraa!" this would never have happened, Krishna. Ah, what has Drona's ruthless son gained by this cruel killing of a child in its womb?

This self-same mother worships you, Parantapa, with head bowed. I will surely kill myself, O Govinda, if this child does not revive. I had invested all my hope and faith in him. When these have been frustrated by Drona's son, what need have I to bear the burden of life any more, O Kesava? O Krishna, I had prayed that I would salute you reverently with my child in my lap. Alas, O Kesava, that hope has been destroyed. First of Beings, with the death of this child of Abhimanyu of the restless eyes, all hope in my breast has been destroyed. I know how much you loved your nephew. Look at his son now, killed by Brahma's inexorable astra.

This is an ungrateful child, Krishna, as ungrateful as his father, as heartless, for look how, even in the face of the Pandavas' victory and prosperity, he has abandoned this world for Yama's halls. I had sworn that if Abhimanyu fell on the field of war, I would follow him immediately out of this life. But ah, I was too fond of my life and did not keep the oath I swore. I was cruel to my love. If I go to him now, what will Phalguna's son say to me?'"

CANTO 69

Vaisampayana said, "The helpless Uttaraa with piteous cries implores Krishna to revive her child, until she falls to the ground as if demented. Seeing the young mother deprived of her infant lying on the ground, her body uncovered, Kunti and the other Bharata women begin again to wail aloud. Echoing with lamentation, the palace of the Pandavas is turned into a house of sorrow and dire mourning, a place where nobody can remain.

Virata's daughter lies as if struck dead, till she regains consciousness. Taking the lifeless babe in her lap, she speaks to it. 'You are the son of a Kshatriya who knew all about dharma, and lived by what he knew. How can you fail to fold your hands in worship to this chief of Vrishnis, you sinner? O son, go to your father and tell him from me—difficult as it is for any creature to die before its time, I am still alive when I should be dead, having lost everything that makes my life auspicious and worth living.'

She says to Krishna, 'Mahabaho, I shall seek Yudhishtira Dharmaraja's permission to swallow poison or cast myself on the pyre. Oh, my heart must be made of stone, for I have lost both my husband and my child and it has not yet broken into a thousand pieces.

Oh, get up, my son, and look at your great-grandmother! Look at her face bathed in the tears that gush ceaselessly from her eyes, look her drowning in a sea of sorrow. Look at the adored princess of the Panchalas, and the helpless princess of the Satwatas too. And look at me, like a deer pierced by a hunter. Yes, rise, my son, and look at the face of this Krishna,

Lord of all the worlds, this fountain of all wisdom, who eyes are so much like your dead father's!'

Now the other women raise Uttaraa up and make her sit again. Calming herself a little, she joins her palms together in worship and touches her head to the ground at Krishna's feet. The Lord of all touches water with his fingers to perform achamana and withdraws the power of the Brahmasirsa. He addresses Uttaraa in words that resound through the universe: 'I never speak falsely or in vain. What I have said will come to pass. In the presence of all the worlds I will make this child live again. Never have I told a lie, even in jest. Never have I turned my back on a battle. By that punya, let your child have life again! Even as dharma is dear to me, as Brahmanas are especially dear to me, let Abhimanyu's dead son revive! Never have I had any difference with my friend Arjuna. By that truth let your child live! As satya and dharma are always established in me, by that punya let your son have life again! As I killed Kamsa and Kesin righteously, by that truth let your child come alive!'

No sooner has he spoken than the child stirs, O best of the Bharatas, he breathes, and his limbs begin to move."

CANTO 70

Vaisampayana said, "As Krishna withdraws the power of the Brahmasirsa, your father comes alive and, lo, he illumines the chamber of his birth with his great tejas. All the Rakshasas that have gathered flee the room and many perish. A great Asariri speaks from the sky, crying, 'Excellent, O Kesava, excellent!' The Brahmasirsa blazes out from the infant's body and courses its way back to Brahma, Pitamaha of all the worlds. Your father breathes and moves, O King, revealing already signs of his great spirit and might. The Bharata women are overjoyed.

At Krishna's command, the Brahmanas chant mantras of benediction, while the rejoicing women of the Kuru antahpura begin to sing Krishna's praises. The wives of the Bhaarata lions, Kunti, Draupadi and Subhadra, Uttaraa and the other noble women present, consorts of brave and strong warriors, are beside themselves with joy, like shipwrecked sailors who have found a boat to take them ashore.

Wrestlers and actors, bands of bards and eulogists, astrologers and those who enquire after the slumbers of princes, all are lustily crying out the praises of Krishna Janardana and calling down blessings upon the Kuru vamsa. Uttaraa, ecstatic, rises with her child in her arms and reverentially worships Yadunandana. Krishna full of joy himself, bestows on the child gifts of precious gemstones. The other lords of the Vrishni vamsa do the same.

Then, O king, puissant Janardana, embodiment of truth, gives a name to your father. 'Since this son of Abhimanyu has been born at this time

when his race was almost extinct, since he has passed through the trial of death, let him be called Parikshit, the tested one!'

Your father grows, O hero, gladdening the people of Hastinapura. When he is a month old, the Pandavas return to their capital, bringing Marutta's profuse treasure with them. Hearing that they are near, Krishna comes out of the Kuru city to receive them. The citizens of Hastinapura embellish their homes and deck the city with garlands in profusion, with beautiful pennons and standards bearing diverse emblems. To bless the sons of Pandu, Vidura orders worship to be offered to the gods established in their respective temples. The main streets are adorned with flowers, the joyful hum of voices is like the muted sound of the sea, and the festive dance and song of performers brings the city to resemble the mansion of Vasravana himself. Bards and eulogists, O Rajan, accompanied by beautiful women spread out across the city.

The celebrant winds make the festive pennons fly gaily, fluttering one way and another, as if to indicate the cardinal points to the people of Hastinapura. All ministers and high officials emerge and declare a day of rejoicing for the entire kingdom, to celebrate the successful enterprise of retrieving Marutta's ancient treasury of jewels."

CANTO 71

Vaisampayana said, "Hearing that the Pandavas are near, Krishna Parantapa, taking his ministers with him, goes out to receive them. Greeting one another with the customary rituals, the Pandavas and Vrishnis enter Hastinapura together, filling earth and sky with the hum of their voices and the clatter of their chariot wheels.

The Pandavas return to their city in high spirits, their friends and soldiers around them, and the treasure of Marutta before them. They come, first of all, to Dhritarashtra and touch his feet, announcing themselves by name. The foremost ones of Bharata's vamsa then pay their respects to Subala's daughter Gandhari, and to Kunti, and go on to greet Vidura and Yuyutsu, Dhritarashtra's son by his Vaisya wife.

Many others arrive to pay homage to the Pandavas, blazing in glory. The Kshatriyas are told the joyful news, O Bhaarata, about the miraculous and thrilling birth of your father Parikshit. Hearing of that feat of Krishna, the sons of Pandu worship sagacious Devakinandana who is worthy of adoration.

Within a few days Satyavati's son Vyasa of burning tejas comes to Hastinapura. The perpetuators of Kuru's race receive the great Rishi according to custom; together with the princes of the Vrishni and the Andhaka vamsas, they offer worship to the sage. After some conversation on assorted matters, Dharmaputra Yudhishtira says to Vyasa, 'It is my wish to devote the treasure we have brought through your grace, to performing the Aswamedha yagna. I seek your blessing for this, O best of ascetics. We are all at your disposal, O Rishi, and Krishna Mahatman's.'

Vyasa says, 'You have my permission, O King, to what now needs to be done. Do you worship the gods by performing the horse sacrifice with profuse gifts. The Aswamedha, Rajan, is a cleanser of sin. I have no doubt that when you have worshipped the gods with the horse sacrifice, you will be purified of all the sins of the war.'

Yudhishtira Dharmatma then sets his heart on the preparations for the horse sacrifice. Having sought Dwaipayana Vyasa's counsel on everything needed for the Mahayagna, the most eloquent Yudhishtira comes to Krishna and says, 'Purushottama, through you the devi Devaki has come to be known as the most fortunate of all mothers! You of unfading glory, I have come to ask you to help me accomplish the great task I have in mind, Mahabaho.

Kurunandana, it is through your grace and power that we have acquired and enjoy everything that we have today. It is you who have conquered the whole world with your prowess and intelligence. I ask you therefore to undergo the rites of initiation for the Aswamedha yagna so as to be its Yajaman. You are our highest Guru and Lord. If you perform the sacrifice, O you of the Dasarha vamsa, I shall be cleansed of every sin. You are Sacrifice; you are the Indestructible One; you are All. You are Dharma; you are Prajapati. You are the goal of all creatures. Of this I am certain.'

Krishna says, 'It is worthy of you to say so, O Parantapa. You have become the goal of all creatures, I am certain, for your righteousness has brought you to shine in the greatest glory among all the Kuru heroes, casting others into the shade. You are my king and you are my senior. So with my approval, freely given, you must worship the Gods with the Aswamedha yagna and assign to me whatever tasks in its performance that you please. I pledge myself to accomplish whatever you bid me to, sinless one. Bhimasena, Arjuna and Madri's twins, when you are the sacrificer, will be sacrificers too.'"

CANTO 72

Vaisampayana said, "Thus addressed by Krishna, the sagacious Yudhishtira Dharmaputra salutes Vyasa and says, 'Mahamuni, initiate me as Yajaman when you deem that the proper time has arrived for the yagna. This my sacrifice depends entirely on you.'

Vyasa says, 'Son of Kunti, Paila, Yagnavalkya and I shall, without doubt, accomplish every rite at the proper time. Your initiation as the sacrificer will be performed on the day of the full moon of the month of Chaitra. Let all that is needed for the yagna be readied, O best of men. Let Sutas and Brahmanas well versed in the lore of horses after careful examination select a worthy horse for your Aswamedha yagna. Then, by the injunctions of the scriptures, let that steed range across Bhumi, with her girdle of seas, proclaiming your blazing glory, O King!'

Yudhishtira, son of Pandu and lord of the Earth, answers, 'So be it!' and indeed he accomplishes all the Brahmavadin's directions. Everything that is needed for the sacrifice is duly procured, and the Dharmaraja of immeasurable soul informs the Krishna Dwaipayana that all is in readiness for the yagna.

Vyasa, Mahatejasvin, says to Dharma's royal son, 'We are ready to initiate you in the sacrifice. Let the sphaya and the kurcha and everything else that we use during the sacrifice be made of gold. Let the horse also be loosed today, in accordance with the Shastras, and let the animal, duly protected, wander over the Earth.' Yudhishtira says, 'You, O regenerate one, must make the arrangements to loosen the horse and send it forth to roam

across the world at its will. You must decide, O Rishi, who will ride with the horse to protect it wherever it goes.'

Krishna Dwaipayana replies, 'He who is born after Bhimasena, he who is the greatest of all bowmen and called Jishnu, who is endowed with great patience and who can overcome all resistance and enemies—he will protect the sacrificial horse. He who destroyed the Nivatakavachas can conquer the whole world by himself. He has all the devastras and his body is like a Deva's in strength and endurance. His bow and quivers are not of this world. He must follow the horse.

He is well versed in both dharma and artha. He is a master of all the great arts and sciences. O first among kings, he will have the steed roam and graze at its will as the scriptures agree. This mighty-armed prince of dark complexion, blessed with eyes that resemble the petals of the lotus, this Kshatriya, the father of Abhimanyu, will ably protect the horse. Bhimasena also is endowed with great tejas and immeasurable might. He, with Nakula beside him, will protect your kingdom. Possessed of great intelligence and fame, Sahadeva will attend to all the relatives that you have invited to your capital.'

Thus advised by the sage, Yudhishtira accomplishes his every injunction and appoints Arjuna to attend to the horse. Yudhishtira says, 'Come, O Arjuna, you shall protect the sacrificial horse. You alone can do this, none else. On your way across the world, Mahabaho, if any kings come out to challenge you, you must do everything in your power to avoid battle with them, Anagha. Invite them all to this sacrifice of mine, Savyasachin, go forth but try to establish friendly relations with them all.'

Yudhishtira Dharmaraja turns to Bhima and Nakula and commands them to be the protectors of Hastinapura. With the leave of King Dhritarashtra, Yudhishtira then sets Sahadeva, that great warrior, to wait upon all the invited guests.'"

CANTO 73

Vaisampayana said, "When the hour for the initiation arrives, all the great Ritwijas duly accomplish the purificatory and other rites for the horse sacrifice. Performing the rituals of binding the yagnapasus, Yudhishtira the Just shines with great splendour, as do the Ritwijas. Vyasa himself, Brahmavadin, great tejasvin, looses the chosen horse to range across the land of Bharata, according to the injunctions of the scriptures.

Meanwhile, Yudhishtira Dharmaraja, wearing a golden necklace after his initiation, blazes in beauty even like a fire. The son of Dharma, seated at the yagna vedi bearing a staff in his hand, with a black deer-skin across his chest and a red silk cloth around his waist, is as splendid as another Prajapati. All his Ritwijas wear similar raiment.

Arjuna also shines like a flame. His chariot is yoked to noble white steeds as he prepares to follow the black sacrificial horse across Bharatavarsha at Yudhishtira's command. Sounding the bowstring of his mighty Gandiva, O Naresha, his hands encased in iguana gloves, Arjuna stands ready to ride with the sacrificial horse, with his heart full of elation, O King. All the people of Hastinapura, down to the little children, come out to see the matchless Dhananjaya, foremost of the Kurus, set out. Thick and dense is the crowd of spectators gathered to look at the horse and the prince who will follow it, so packed that the friction of their bodies could almost ignite a fire. The noise they make is deafening, filling earth and sky. 'There goes the son of Kunti, following that horse of blazing beauty,' they say. 'There he is, the Mahabaho, armed with his magnificent bow.' These are the greetings heard by Arjuna of high discernment. The citizens laud him,

calling out, ‘Let all our blessings be yours! Go you safely, and safely return, O Bhaarata.’ Others, O Naresha, cry, ‘We do not see Arjuna through this crowd, but we hear the heart-quaking twang of his Gandiva. Be you blessed, O Arjuna! May every danger flee from your path, and let fear nowhere touch you. We shall see him when he returns, for return he surely will.’ O King of the Bharatas, Arjuna Mahatman hears this fond refrain from the men and women of Hastinapura.

A disciple of Yajnavalkya, well versed in all sacrificial rites and a complete master of the Vedas, goes forth with Partha to perform auspicious rites along the Kshatriya’s course. At the command of Yudhishtira the Just, many other great Brahmanas, all masters of the Vedas, and many Kshatriyas, too, follow the noble hero. The sacrificial horse, loosed, ranges freely over the Earth already conquered by Pandavas through the power of their weapons. Along its careen, Arjuna fights many great and wonderful battles against diverse kings, across the sacred land. I will describe these for you now.

O King, the horse roams where it will over Bhumi. First, from the north that wonderful steed turns east, followed majestically by Maharatha Arjuna Swetavahana, subjugating the kingdoms of many sovereigns. Several kings challenge the Kuru horse, for they had lost all their kinsmen, grandsires, fathers and brothers to the Great War of Kurukshetra. Innumerable Kiratas and Yavanas, all great bowmen, and diverse tribes of Mlechchas, too, who had been vanquished before, and many Aryan kings, with their soldiers and horses of great speed, irresistible in battle, encounter the son of Pandu, who faces and quells the numerous rulers of kingdoms who come out to challenge him.

I will narrate for you, O sinless king, only battles which were especially fierce, the main ones among all those he fought.”

CANTO 74

Vaisampayana said, "Arjuna Kiritin fights a battle with the sons and grandsons of the Trigartas, whose hostility the Pandavas has incurred before, and who are all renowned as mighty Maharathas. Having learnt that the marvellous steed intended for the sacrifice has come to their realm, O King, those Kshatriyas don their mail, mount their chariots drawn by superb and finely caparisoned horses and, quivers strapped to their backs, surround the Aswamedha horse and endeavour to capture it.

The Kiritin tries to conciliate them, Parantapa, but they answer him with arrows. Arjuna easily contains their fire and says smilingly to those warriors in the grip of passion and darkness, 'Desist, princes. Life is a gift that should not be thrown away.' When he set out from Hastinapura, Yudhishtira Dharmaraja had earnestly implored him to spare those Kshatriyas whose kinsmen had been slain on the field of Kurukshetra, and now Arjuna asks the Trigartas to forbear. When they continue to ignore his pleas, Arjuna swiftly routs Suryavarman, the king of the Trigartas, with a tremendous volley of arrows, laughing in scorn at his opponent.

The other Trigarta warriors, however, fill the ten cardinal points with the roar of their chariot-wheels, flying at Dhananjaya. Displaying great lightness of hand, Suryavarman pierces Arjuna with hundreds of arrows. The other great bowmen who follow him, eager to kill Arjuna, loose dense showers of arrows on him but the Pandava cuts these down.

Suryavarman's younger brother, Ketuvarman, rides vigorously at the legendary Arjuna. Seeing Ketuvarman approach, Arjuna, streaming arrows from his wonderful bow, swiftly despatches him with a burst of pointed

shafts. At this, Maharatha Dhritavarman charges Arjuna, covering him in a well-nigh perfect cloud of deadly barbs. Arjuna Gudakesha is pleased to see the dexterity and genius of that prince, for he cannot discern when the youth draws his arrows from his quiver or sets them to his bowstring, when he bends his bow or discharges the keen shafts. Arjuna only sees endless banks of arrows fly at him through the air.

Briefly, Arjuna briefly admires the skill and valour of his young adversary and, smiling, Partha of immeasurable force engages the Kshatriya who is like an angry snake, but he does not kill him. However, while Partha fights him with restraint, Dhritavarman shoots a blazing arrow of fire at him, piercing his hand deeply so that Arjuna is dazed and the Gandiva falls out of his grasp, looking for all the world like Indra's heavenly bow.

When that great celestial bow falls, O King, young Dhritavarman laughs out loud. Incensed by this, Arjuna snatches up Gandiva and, wiping the blood from his hands, looses a ferocious storm of arrows at the Trigarta prince, this time in deadly earnest. A hubbub is heard, filling the sky and reaching to the very heavens, from diverse entities applauding Dhananjaya's inspired archery.

Seeing Arjuna now inflamed and looking like Yama himself as he appears at the end of the Yuga, the rest of the Trigarta warriors hastily surround Dhritavarman, rushing from every side to his rescue. Finding himself hemmed in, Arjuna is further incensed and in a flash despatches eighteen of the most intrepid Trigarta heroes with arrows like the weapons of Indra himself. Now the Trigarta warriors begin to run from the raging Pandava. Seeing them flee, Arjuna laughs aloud and sends firestorms of arrows after them, missiles like venom-spitting snakes. The demoralized Trigarta Maharathas scatter in all directions, terrified.

Finally, they call out to the dreaded Purushavyaghra who slew their sires of the Samsaptaka host, pleading, 'Arjuna, we are your slaves. We yield to you. Command us as you please, O Partha, for we wait here as your docile servants. Kurunandana, we will do whatever you say!'

Arjuna says to them, 'Kshatriyas, accept my dominion in the name of Yudhishtira Dharmaraja and save your lives.'"

CANTO 75

Vaisampayana said, "The splendid Aswamedha horse then wanders into the realm of Pragjyotisha. Bhagadatta's son, the valiant King Vajradatta, learns of the arrival of the Kuru horse and sallies forth to encounter Arjuna. Vajradatta seizes the horse and turns back towards his city and palace.

Marking this, the Kuru Mahabaho bends the Gandiva and rushes at his enemy. Stupefied by Arjuna's speeding shafts, Vajradatta lets go of the sacrificial horse and flees from Partha. Back in his capital, Vajradatta dons his armour, mounts his prince of elephants and emerges again to give the Pandava battle, fanned by a milk-white yak-tail, the white parasol of sovereignty unfurled over his head. Impelled by callowness and folly, he rashly challenges to single combat the great Arjuna, Kshatriya without equal, Maharatha of the Pandavas renowned for his fearsome exploits in battle.

Full of youthful rage, the prince directs his mountainous elephant, from whose rent temples and mouth gush juices of rut, straight at the Pandava. The great elephant's secretions of repressed excitation fall around him like showers from a rain-cloud. That leviathan, trained as a war elephant, now beside itself with rage and the heat of musth and of war, is past controlling. Prodded by Vajradatta with a hooked iron goad, it thunders towards Arjuna like a flying mountain.

Seeing it descend on him, Dhananjaya, filled with fury and standing on the ground, O Bhaarata, faces the prince who rides on its back. The truculent Vajradatta looses a swarm of broad-headed shafts with the energy

of fire that look like a storm of locusts. But even as they fly at him Arjuna cuts them down, slicing every arrow in two and three slivers with a fusillade from the Gandiva.

Seeing his broad-headed swarm of arrows foiled, Bhagadatta's son now looses an unbroken straight line of arrows, which flash at Arjuna interminably. Arjuna, his ire mounting, unleashes a burst of golden-winged barbs at Vajradatta, who falls off his elephant's back onto the ground, pierced all over. However, he is still conscious and again mounts his prince of elephants. Eager for victory, Vajradatta, never losing his nerve, coolly covers Arjuna in further flurries of arrows.

Incensed, Arjuna covers that hero and his beast with flaming volleys of shafts ablaze, narachas like venom-spitting cobras. Struck deep and sorely by these, the mighty elephant spouts geysers of blood, looking like a mountain of many springs discharging rills of water stained with red chalk."

CANTO 76

Vaisampayana said, "And so rages that battle for three days, O Lord of the Bharatas, between Arjuna and Vajradatta, like the duel of old between Indra of a hundred sacrifices and Vritra. On the fourth day, Vajradatta of vast prowess laughs loudly and thunders at Arjuna, 'Wait, wait, O Arjuna! You will not escape me with your life. I will kill you and offer tarpana for my dead father, aged Bhagadatta, who was a friend of your father. You killed him because of the weight of his years. Now fight me, Arjuna, though I am but a boy!'

With this, O you of Kuru's vamsa, furious Vajradatta once more goads his great beast at the Pandava, and that prince among elephants rushes towards Jishnu, as if cleaving the sky like a blue cloud mass drenching a hill, spraying Pandu's son with the juice of rut from his trunk. Urged on by that king, the elephant roars like an ominous thunderhead, and charges at Phalguna like a dancer in frenzy.

As Vajradatta's huge beast advances upon him, the Parantapa stands his ground unwavering, the Gandiva firmly gripped in his hand. Seeing what an obstacle Vajradatta is proving to be to his mission and, recollecting the ancient enmity of his house to the Pandavas, Partha is inflamed with rage. He looses a storm of arrows that stops the onrushing elephant even like the shore containing a surging sea.

That handsome prince of pachyderms is brought up in its course looking like a porcupine bristling with quills. Bhagadatta's son, infuriated at seeing his elephant thwarted, shoots many whetted barbs at his adversary, but Mahabaho Dhanajaya easily deflects them all with marvellous lightning

volleys of his own. Again the king of the Pragjyotishas goads his elephant and sets it at the Pandava. Arjuna with all his strength unleashes a shaft like a missile of fire that goes right through it, piercing it deeply to its vitals. The great beast falls onto his side like a mountain peak struck loose by a thunderbolt, truly like a great cliff riven to its base by Indra's vajra.

Arjuna says to Vajradatta, who has fallen with his beast, 'Have no fear. Yudhishtira of deep tejas said to me, when he sent me forth on this mission, "Naravyaghra, vanquish any kings of the world who challenge you, but do not takes their lives. Nor should you slay the warriors of those kings who come forth to fight you, nor their comrades nor kinsmen. Rather, you must invite them to the Aswamedha yagna of Yudhishtira." I heard my brother's commands. I will not kill you, Vajradatta. Rise up and let no fear be yours. Return to your city safely, O Lord of the Earth. And when the day of the full moon in the month of Chaitra comes, O great king, you shall come to the horse sacrifice of Yudhishtira Dharmaraja, for that is the day appointed for the mahayagna.' Bhagadatta's son, vanquished by the Pandava, says, 'Tathaastu, so be it!'"

CANTO 77

Vaisampayana said, “There follows then a great battle between the Kiritin and the hundreds of Saindhavas who survived the slaughter of their clan. Hearing that the Svetavahana has entered their realm, those Kshatriyas come out against him, for they cannot contain their hatred of Pandu’s race.

They find the sacrificial horse within their dominions and the warriors, fierce as venom, seize it with no fear of Arjuna, younger brother of mighty Bhimasena. They advance against the Pandava who waits on foot, armed with his bow, and assail him from close quarters. Those heroes of mighty tejas surround Partha, proclaiming their names and lineages and declaring their feats of arms as they shower their arrows on Partha. Defeated before in battle, they are intent upon vanquishing Arjuna and shoot at him arrows powerful enough to strike down elephants. Fighting from chariots themselves, they attack Arjuna who stands on the ground alone.

From every side they attack that hero, slayer of the Nivatakavachas, destroyer of the Samsaptakas, that Kshatriya who killed their king Jayadratha at the twilight hour. Hemming him in with a thousand chariots and ten thousand horses, as within a cage, those dreadful warriors roar in exultation. They remember how Arjuna beheaded Jayadratha and lash dark arrows down on him like violent rain from thunderheads. Arjuna looks like the sun obscured by a black cloud, like a bird caught in an iron cage.

Seeing the son of Kunti so beset, the sun himself is shorn of his splendour, and cries of dismay echo through the three worlds. A fierce wind begins to blow, O King, and Rahu swallows both sun and moon together.

Meteors crash into the solar disc and flare away in different directions, course through the sky and fall on the face of the moon as well. Kailasa, prince of mountains, begins to tremble and the Saptarishis in the firmament and the other Devarishis, pierced with fear and anxiety, give vent to hot sighs. Reddish clouds, with braids of lightning playing in their midst, spanned by the bow of Indra, fill the sky and pour down on the earth a macabre rain of flesh and blood.

Such is the aspect all Prakriti assumes when that Kshatriya is inundated, overwhelmed and stupefied by the Saindhava offensive. The mighty Gandiva falls from Arjuna's nerveless hands and his leathern shield also, but the onslaught continues. The Devas, seeing Arjuna surrounded and overwhelmed, are filled with alarm and begin to chant diverse mantras of blessing over him. The Devarishis, the Saptarishis and all the Maharishis of the three realms fervently intone silent mantras to award victory to the eclipsed Dhananjaya. At last, through the prayers and benedictions of those denizens of Swarga, the tejas of Partha ignites again and the hero who is a master of every devastra stands up, immovable as a mountain.

The delighter of the Kurus takes up his celestial bow. He pulls its bowstring, sending forth a reverberation like the roar of a mighty machine. Then, like Purandara lashing down his rains, mighty Arjuna looses gales of arrows at his enemies. Now it is the Saindhava warriors and their chiefs who become invisible, shrouded by the Pandava's arrow-storms like trees by locusts. The very sound of the Gandiva terrifies them, and in helpless panic they flee the battle, howling with fear. The peerless Kuru Kshatriya now storms through his foes with the speed of a fiery wheel, spraying arrows relentlessly from his Gandiva in every direction like Indra, the wielder of the thunderbolt, a sight marvellous and magical. Arjuna looks like the resplendent autumn sun dispersing clouds with his penetrating rays of light."

CANTO 78

Vaisampayana said, "The irresistible wielder of the Gandiva straddles the field like Himavat himself. Rallying again, the Saindhavas rush at him once more from every side, loosing ferocious downpours of arrows at him. Arjuna Mahabaho laughs at his enemies who have returned to do futile battle with him although on the brink of death.

Coolly he says to them, 'Fight me with all your strength, O heroes, put forth all your prowess. But perform all your karma-kriyas before you do so, for mortal danger awaits you all. Look how effortlessly I cut down your clouds of arrows and contain all of you together. Ah, I see you are still bent on battle. Wait a little, I will soon quell your pride.'

No sooner has he said these words, O Bhaarata, than he remembers the injunction of his eldest brother Yudhishtira: 'You should not kill those Kshatriyas who come against you for battle, O child. Defeat them, but never take their lives,'

The foremost of men Arjuna reflects on what the Mahatman had said to him: 'My brother said I should not kill a warrior who challenges me. I must not transgress his wish in the least or render his word false by my action.' Arjuna then addresses the fierce Saindhavas. 'Listen to me, for I speak for your own good. Though you stand before me on the field of battle, I have no wish to kill any of you. I will spare the life of any man who says to me that I have vanquished him and that he is mine. You have heard me now, I ask you to do what is in your own interest. To do otherwise will put you in the way of mortal fear and peril.'

Saying this, Arjuna again unleashes his furious arrow-storms at the Saindhavas; and they, equally incensed and possessed by the spirit of battle, cover him with thousands of unerring shafts. Dhananjaya, wielding the Gandiva, with whetted barbs of his own, cuts off those deadly volleys of arrows like poisonous snakes feathered with the plumage of the kanka bird, before they can reach him.

The Saindhava Kshatriyas, recollecing how Arjuna killed their king Jayadratha, hurl darts and javelins at him, but the Kiritin of great might shreds all their weapons in the air. At length the Pandava's ire rises to a point where he can no longer restrain his wrath and Arjuna severs the heads of many of the Sindhus who converge on him aggressively from every side.

Now many flee from his blazing rage, others continue to dash towards him, while still others stand unmoving, but all are heard roaring in wrath and grief, like the ocean in tumult. They continue to fight Arjuna, each according to his strength, while he strews the ground with their heads. The Saindhava war-horses and elephants grow exhausted, and Partha strikes their riders unconscious with his sharpest shafts.

Then Dussala, their queen, the daughter of Dhritarashtra, knowing that the Sindhu forces are growing dispirited, takes her grandson in her arms to Arjuna. The brave little prince, the son of Suratha, comes to his uncle for the sake of the Saindhava warriors. Coming into the presence of Dhananjaya, Dussala begins to weep and, seeing her tears, Arjuna puts down his bow and courteously asks his sister what he can do for her.

The queen says to him, 'Lord of the Bhaaratas, this child is the child of your sister's son Suratha. He salutes you, O Partha. Look at him, foremost of men.' Arjuna asks her, 'Where is Suratha?' Dussala replies, 'He died of grief, Arjuna. I will tell you how. Ever since Suratha heard how you slew my lord Jayadratha he was gripped by a burning sorrow. Then, when he heard that you had arrived in this realm with the horse for the Aswamedha yagna, in great affliction of heart he fell down and gave up his life-breath. Truly, hearing of your arrival here he collapsed and died. Seeing him lie lifeless upon the ground, Dhananjaya, I picked up this little son of his and have come to you for your protection.'

Saying this, the daughter of Dhritarashtra breaks into piteous sobs. Arjuna stands disconsolately before her, his face hanging down in sorrow. The woeful sister then says to her brother, also wrapped in dejection, 'Arjuna, look at your sister, and look at child of your sister's son. O

Kurupravira, you know dharma in all its depth and subtlety. Forget Duryodhana and the evil Jayadratha—show mercy to this child. Even as Parantapa Parikshit has been born of Abhimanyu, so has this mighty-armed child, my grandson, sprung from Suratha. Bringing him with me, I have come to you, Lord of men, to beg for the lives of all these Saindhava warriors.

Listen to me, great Arjuna. This child of your wicked enemy has come to you for refuge. You must not deny him your mercy, Mahabaho. Parantapa, this infant bows his head in supplication, appealing to you for peace. Knower of dharma, be gracious to this child who has lost all his kinsmen. Do not yield to anger, Partha. Forget this prince's disgraceful and cruel grandfather, who offended you so direly. Ah, noble Arjuna, do not deny this infant your kindness and grace.'

Arjuna, thinking sorrowfully of Queen Gandhari and King Dhritarashtra, condemns the ruthless Kshatriya code, saying to Dussala, 'Fie on Duryodhana, that low and vain scoundrel who always coveted kingdom! Alas, it was because of him that I sent all my kinsmen to Yama.' Dhananjaya comforts his cousin and accepts the peace offered, embraces Dussala and asks her to return to her palace. Dussala commands all her warriors to desist from battle and, worshipping Arjuna, she of the beautiful face turns back into her city.

Having thus vanquished the Saindhavas, Arjuna once more follows the Aswamedha horse even as the divine wielder of the Pinaka once long ago pursued the sacred deer through the firmament. At its will, the horse ranges through one realm after the other, and wherever it goes the feats of Arjuna and his fame swell in tide.

In due time, O Lord of men, the horse arrives in the dominions of the King of Manipura, followed by Pandu's matchless son."

CANTO 79

Vaisampayana said, "The ruler of Manipura, Babhruvahana, hears that his father Arjuna has arrived within his dominions and goes out to meet him in all humility, with a number of Brahmanas and some treasure in his van. However, sagacious Dhananjaya disapproves of this.

Phalguna reproves him angrily. 'Your conduct does not become a Kshatriya. You have fallen away from your royal duties. I have come here as the protector of Yudhishtira's sacrificial horse. Why will you not fight me, O son, seeing that I have entered your dominions? Fie on you of feeble understanding that have fallen away from Kshatriya dharma! Fie on you that would receive me peacefully, like a woman, even though I have come here to seek battle with you. If I had come to you unarmed, this behaviour might have been appropriate. Fie on you, worst of men, for your wretched understanding '

The Naga princess Ulupi hears these words spoken by her husband Arjuna and, unable to tolerate them, cleaves the earth and appears in that place. She sees her son standing there dejectedly, his head hung down as Arjuna, wanting battle with Babhruvahana, rebukes the prince. Beautiful Ulupi of comely limbs reminds her son of his duty: 'Know that your mother Ulupi is the daughter of a snake. Do you now accomplish my behest, O son, for you will acquire great punya through it. Give fight to your father, that foremost one of Kuru's race, irresistible in battle, and have no doubt that he will be pleased with you.'

In this manner is King Babhruvahana roused against his sire, until the prince of tremendous tejas decides to take arms against his noble father, O

chief of the Bharatas. Putting on his armour of bright gold and his effulgent headgear, he ascends a magnificent chariot equipped with hundreds of fine quivers filled with arrows, a ratha yoked to steeds endowed with the speed of the mind. It has beautiful wheels and a splendid pushkara, and is embellished with golden adornments of every kind.

Raising his standard with its device of a golden lion, the handsome Babhruvahana advances against his father. He swoops down on the horse of the Aswamedha and has it seized by his masters of equine knowledge. Seeing the steed captured, Arjuna is filled with pride and joy.

Standing on the earth, that Kshatriya without equal unleashes storms of arrows, each like a venom-spitting cobra, at his mighty son, who rides at him in his chariot. Ah, the battle between sire and son is truly like the ancient battle of the Devas and Asuras. Each one is deeply gratified at having the other for an antagonist. Laughing aloud in delight, Babhruvahana pierces his father, the Kiritin, right through his shoulder with an arrow like a streak of lightning; the feathered shaft ploughs into Arjuna's body as a snake burrows into an anthill. It bores right through Arjuna, into the ground behind him.

Pain lances through Arjuna at the ferocity of his son's barb and the Kaunteya has to pause, supporting himself on his magnificent bow. He stands, having recourse to his divine tejas, seeming to outward appearance like one deprived of life. Then, coming to himself again, that greatest of men praises his son. The splendid son of Indra cries, 'Excellent, excellent, Mahabaho, O son of Chitrangada! I am gratified to see your prowess, my son. I will now fight you. Stand steadfast before me.'

With this, Arjuna Parantapa looses a burst of arrows at Babhruvahana. The young king cuts down those tremendous shafts shot from the Gandiva, each as brilliant as Indra's Vajra, some into two and others into three pieces. Next Partha cuts down Babhru's golden standard that stands as tall as a shining palmyra and laughingly kills his son's horses of great size and speed. Babhruvahana, inflamed, leaps down from his ratha and fights his sire on foot. Arjuna, gratified with the valour of his son, assails him hotly.

Convinced that his father weakens before him, the mighty Babhruvahana covers Arjuna with serpentine narachas virulent as fire-spitting cobras. From youthful enthusiasm the King of Manipura strikes Arjuna squarely through his chest with a golden-winged shaft that pierces Partha agonizingly, into his vitals. Dhanajaya, archer without equal, falls to

the earth unconscious. Babhruvahana too falls down in a swoon at the same moment, from the wounds Arjuna has inflicted on him and from seeing his father collapse.

Chitrangada rushes out weeping on to the field of battle. Her heart burning with shock and grief, Babhruvahana's trembling mother sees her husband lying lifeless on the ground.'

CANTO 80

Vaisampayana said, "Lamenting aloud and burning with grief, that celestial beauty with eyes like lotus-petals crumples to the ground. Regaining her senses, Chitrangada sees the daughter of the snake king Ulupi before her and cries, 'Ah, Ulupi, look where our lord, the Vijaya, lies slain, because you incited my immature son to fight him. Do you know nothing of a wife's dharma towards her spouse? Do you not love your husband? It is because of you that he has been killed.

Oh, if Dhananjaya has offended you in any way, I beg you to forgive him and use your powers to bring him back to life. For you do know love and dharma, both! You are renowned for your virtue through the three worlds, most blessed Ulupi. Yet how is it that, having made my son kill your husband, you show no sign of grief? O Naga princess, my son is dead but I do not grieve for him, who has shown his father such hospitality, only for my husband!'

Chitrangada turns to Arjuna, lifeless on the earth, and addresses him, 'Arise, my dear lord, for you are Yudhishtira's dearest brother whom he loves like none else. Here is your horse. Look, I have set it free. O puissant one, you must follow it across the world for the sake of the Dharmaraja. Why then do you lie still on the ground? My prana depends on you, O Kurunandana. How can he who bestows life-breath on others cast his own away today?

Ulupi, look at this sight, your husband prostrate on the ground. How is it that you do not grieve, having incited my son to kill great Dhananjaya? As for Babhruvahana, it is fitting that he should die today and lie upon the

earth, lifeless beside his father. Oh, let Vijaya, let him that is called Gudakesa, let this peerless Kshatriya of the reddened eyes, return to life.

O Ulupi of the Nagas, taking more than one wife is no fault in men, least of all in such great ones. Only women incur sin by taking more than one husband. So do not harbour any feelings of wrath or revenge against our lord Arjuna. Your bond was decreed by the Supreme Ordainer himself. It is eternal and unchangeable. Be true to that sacred tie now. If now, after killing your husband through my son, you do not revive him, I too will cast off my life-breath. I cannot bear the grief of losing both my husband and my son, I shall sit here in prayopavesha until life leaves my body.'

With that, the princess Chaitravahini sits on the ground in praya, plunging into deep dhyana and silence. No word or sound comes from the disconsolate queen; she takes Arjuna's feet onto her lap and sits silently, only letting a deep sigh escape her lips, longing for Babhruvahana also to be restored to life.

Regaining consciousness, King Babhruvahana opens his eyes and sees his mother sitting on the ground with Arjuna's head in her lap. He exclaims, 'What can be more painful than this sight—my mother, brought up in luxury, sitting on the rude ground, her lord stretched out beside her in death? Alas, this Parantapa, this foremost of all warriors, has been slain by me! Certainly, no one dies till his fated hour comes. Oh, the heart of this princess must be very hard since it does not break even at the sight of her mighty-armed and broad-chested husband lying dead before here—neither my heart nor my mother's!

Look where this Kurusottama's golden kavacha lies torn from his majestic body, after I, his son, killed him. Alas, you Brahmanas, look at my heroic sire lying prostrate on the earth, on a Kshatriya's bed on the field of battle, slain by his son. What protection did you give him, you who were sent to accompany this foremost Kuru when he followed the Aswamedha horse? Now, Brahmanas, tell me what penance I, this cruel and sinful wretch, should undergo for this dreadful sin of killing my own father! I should suffer every kind of torment, wander the earth covering myself with Arjuna's skin, to proclaim my sinful deed.

Even if my father's head were to be cloven in two and the halves given to me to carry across this vast Bhumi, there would be no expiation of my parricide. Behold your husband lifeless on the ground, Nagina, and look at me who killed him. I have done what pleased you and I will today follow

my father out of this world. Oh, blessed one, nowhere can this wretched Babhruvahana find solace. Mother, may you be happy today, seeing both Arjuna and his son dead. I swear to you by truth itself that I will give up my prana today.

Saying so, the stricken young king touches holy water and cries, 'Let all creatures, those that move and those that are immobile, bear witness to my solemn word. Do you also listen to me, O mother Ulupi, for it is the truth that I speak, O best of Naginas. I say to you that if this Purushottama, my father Vijaya, does not rise up, I will sit here on this very field, in prayopavesha and emaciate myself. There is no salvation for me for my sin is Pitri-hatya, father-murder, and I will surely sink into the worst hell.

After killing a heroic Kshatriya, one is cleansed by making a gift of a hundred cows. But after killing my own father, where can I find redemption? This Arjuna, the son of Pandu, was the greatest Kshatriya in the world, and none could remotely match his tejas. He was righteous, he was the author of my being. How can I ever be saved after taking his life?'

Babhruvahana, king of the Manipuras, touches water again, and falls silent. He means to starve himself to death. The Naga queen recalls the occult jewel of her race that has the power to revive the dead, and mystically she summons it. That gemstone comes subtly to her, and she utters words that delight the warriors standing stricken on the field. 'O son, rise up, do not grieve. You have not vanquished Jishnu, for no man, not even the Devas led by Indra, can defeat this Kshatriya. It is an illusion I created with my maya power to deceive your senses and to please your mighty father.

O prince of the Kuru vamsa, this Parantapa came here to have battle with you, wanting to see his son's prowess. Mighty king, that is why I urged you to fight him; you must not think that you sinned in the least by accepting his challenge. Dear child, not Indra himself can face your father in battle, for the one you know as this Pandava is none other than the ancient Rishi Nara himself, eternal and indestructible. Here, take this celestial jewel from me that revives the snakes as often as they die. Place it upon Dhananjaya's breast and you will see him come to life again.'

Surging with love for his father, the sinless Babhruvahana takes that gemstone of divine power and lays it on Arjuna's chest. The intrepid Jishnu's reddened eyes open and he sits up like one risen from a deep sleep. Seeing his father alive and serene, Babhruvahana folds his hands and

worships Arjuna. Indra rains down blooms of ineffable fragrance on Arjuna Purushavyaghra and drums struck by no hand resound everywhere, reverberant as thunder. The heavens echoes with cries of exultation from the divine ones gathered there. Mahabaho Dhananjaya rises and embraces his son, smelling the top of his head lovingly. Then he sees Chitrangada at a slight remove, weeping, and Ulupi beside her.

Arjuna asks, 'Why these signs of grief, wonder and joy on this battlefield? Tell me, O Parantapa, why has your mother come to the field, and Ulupi as well? I do know that you fought me at my own behest. But what has fetched these royal ladies here?' The illustrious Lord of Manipura bends his head before his sire, and says, 'Let Ulupi answer your question.'"

CANTO 81

"Arjuna turns to Ulupi and asks her, 'What has fetched you here, O Devi of the Kuru vamsa, and why has the ruler of Manipur's mother come to the field of battle as well? O Nagina, do you harbour affection for this king and, O you of restless glances, do you also wish me well? O you of ample hips, I hope neither this Babhruvahana nor I have caused you any injury, however unknowingly, lovely Devi. Has Chitrangada of perfect limbs, of the race of Chitravahana, done you any wrong?'

The daughter of the snake prince replies, smiling, 'You have not offended me, nor has Babhruvahana done me any wrong, nor his mother, who is always as obedient to me as a handmaiden. Listen, and I will tell you why I contrived all that happened. Do not be angry with me. Indeed, I bow my head to you in reverence. O prince of the Kuru vamsa, I did all this for your own good, mighty one.

Dhananjaya Mahabaho, during the Great War on Kurukshetra you killed Bhishma by unrighteous ways. You did not kill him while he was fighting you but with the help of Shikhandin, while Bhishma faced the Panchala prince. That was a grievous sin, and I have today expiated it. If you had died without atonement for that wrong, you would have found hell for yourself. What you received from your son today was exoneration for that sin against your grandsire.

Lord of the Earth, I was once witness to the Vasus cursing you after the fall of Santanu's son. After you slew Bhishma, the Vasus had come to the Ganga to bathe in her sacred waters. Intelligent one, when they were in the river, they called the Devi Ganga, and when she appeared in their midst,

said to her in wrath, “Santanu’s son has been killed by Dhananjaya, O Devi, when he was facing Sikhandin with his weapons laid down. For this sin we pronounce a curse on Dhananjaya today!” And to this Devi Ganga assented, saying, “Tathaastu, be it so!”

I was stricken at these words and dived down into the deepest Patala and told my father, the Naga king, what I had seen and heard. He, too, was plunged in grief and went to the Vasus, seeking to prevail upon them by every means to withdraw their curse. They said to him, “Arjuna has a most blessed young son who is the King of Manipura. When he strikes his father down on the battlefield, O Prince of Snakes, Dhananjaya will be freed from our curse. You may go back now.”

My father came back and told me what had transpired. This is why I freed you from the curse of the Vasus. Lord Indra himself cannot vanquish you in battle. But the son of a man is his own self, and that is why Babhru was able to defeat you today. Mahabaho, I am not guilty of any fault and you have no cause to censure me for what I did.’

Arjuna is delighted and says to her, ‘Devi, I am pleased with what you have done!’ Arjuna then says to his son, in the hearing of Chitrangada, daughter-in-law of the Kuru house, ‘The Aswamedha yagna of Yudhishtira Dharmaraja will be conducted on the day of full moon in the coming month of Chaitra. Come there, O King, with your mother and your counsellors and officers.’

With tears in his eyes, Babhruvahana says to his august father, ‘O knower of all dharma, I will surely come to the great horse sacrifice, and take upon myself the task of distributing food among the Brahmanas. But now, my lord, be gracious to me—come with both your wives into this city, which is your own. Do not hesitate, my father, you will in no way break dharma by enjoying one night in this your own home. Tomorrow you can follow the sacrificial horse again, O greatest of victorious Kshatriyas.’

The son of Kunti, whose banner bears the image of Hanuman, replies to Chitrangada’s royal son, ‘Mahabaho, you of the large eyes, you know the oath I have taken. Until the termination of my vow I cannot enter your city. O best of men, this horse ranges at its will. My blessings upon you! I must leave now, for there is no place in which I might rest for even a brief while.’ Then, duly worshipped by his son and taking leave of both his wives, mighty Arjuna, the son of Indra, once more goes on his way.”

CANTO 82

Vaisampayana said, "Having wandered at its will over the sea-girt earth, the steed stops suddenly and turns its face again to Hastinapura. Following the horse, Arjuna Kiritin also turns back towards the Kuru capital. Wandering at its will, the horse comes to the city of Rajagriha, O Rajan, where it is stopped by Meghasandhi, son of Sahadeva. Conscious of his Kshatriya duties, he emerges from his city in his chariot, fully armed, and challenges Arjuna, who as always is on foot.

Possessed of great energy but still young and callow, Meghasandhi says rashly to Arjuna, 'O Bhaarata, this horse of yours appears to roam at will, protected only by women. I mean to take this beast for myself and keep him, and you can strive to free him. Although my sires did not tutor you in battle, I must observe Kshatriya dharma in extending my hospitality to you. Do you strike me, Arjuna, for I shall surely strike you!'

Smiling, Arjuna replies, 'I am sworn to resist any man who arrests the horse of my brother Yudhishtira's Aswamedha yagna. I have no doubt, O King, that you are aware of this vow. Strike me to the best of your power—I am not angry with you.'

At once, like Indra of the thousand eyes, the ruler of Magadha unleashes a storm of arrows at the Pandava. With unearthly swiftness and accuracy, the wielder of the Gandiva cuts down every shaft of that storm, O Bhaarata, and then looses a battery of missiles of his own at Meghasandhi, every barb like a fire-mouthed serpent. Arjuna cuts down Meghasandhi's banner and his flagstaff, slices off his chariot pole and yoke and draws blood from his horses, but he does not aim a single shaft at the bodies of the

young king or his charioteer, though he could have felled them in a moment with his left hand.

However, thinking that it is his own prowess that has secured him, Meghasandhi continues to attack Partha with countless arrows, piercing him deep so that Pandu's son spouts blood like a palasa tree flowers in spring. Arjuna has no wish to kill the prince of Magadha, and it is this alone that saves the young warrior. But when Meghasandhi does not stop harrying him, Arjuna's Kshatriya blood rises and in a blur he kills his youthful adversary's horses and sloughs off his charioteer's head. With a razor-headed shaft he breaks Meghasandhi's large and beautiful bow and shatters his leathern shield. Another barrage of arrows bring the young Kshatriya's flagstaff crashing down.

That foolish but brave prince of Magadha leaps down from his ruined chariot, and rushes at Arjuna with a gold-embossed mace. Arjuna smashes it with a clutch of vulture-feathered arrows and the gada, its bejewelled knots severed, falls to the ground like a cast-down nagina. Seeing the prince now without chariot, bow or mace, helpless before him, the foremost of warriors says to the crestfallen Meghasandhi, 'Son, despite your tender years you have kept Kshatriya dharma and shown great valour. Go back to your city now. Yudhishtira has commanded me to not kill anyone who opposes me in battle. You have wounded me sorely, yet I am bound to keep my word to my brother, and this is why you are still alive.'

Meghasandhi, now humbled, thinks himself fortunate to be spared. He folds his hands in reverence to Arjuna, and worships him, saying, 'Great Arjuna, you have vanquished me in battle and I dare not continue fighting you. Tell me what I should do for you, and consider your command as good as accomplished.' Comforting him again, Arjuna says, 'You must come to the Aswamedha yagna of our king Yudhishtira Dharmaraja, that will be held at the coming full moon of Chaitra.' The son of Sahadeva says, 'So be it', and walks around Arjuna in pradakshina, worships the sacrificial horse as well, then turns backs into his city.

Now the Aswamedha steed of the beautiful mane ranges away again along the coast to the realms of the Bangas, the Pundras and the Kosalas. In those realms, O King, Dhananjaya with his Gandiva vanquishes innumerable Mleccha armies one after another."

CANTO 83

Vaisampayana said, "After receiving the worship of the King of Magadha, Pandu's son Swetavahana follows the horse of the sacrifice southwards. Coursing along at will, the mighty horse arrives at the beautiful city of the Chedis, named after the oyster. Sarabha, the powerful son of Sishupala, meets Arjuna with battle first, and then, subdued by that great hero, worships the Pandava with deep honour.

The sacrificial horse and Arjuna range on to the realms of the Kasis, the Angas, the Kosalas, the Kiratas and the Tanganas. Receiving due reverence in all those kingdoms, Dhananjaya then follows the Aswamedha animal to the country of the Dasarnas, ruled by Mahabaho Chitrangada, scourge of his enemies. A formidable pitched battle breaks out between the two Kshatriyas, but Arjuna conquers Chitrangada soon enough and receives his fealty and homage.

Now that best of all heroes, the Kiritin, comes to the domain of the Nishada king, the son of Ekalavya, who also meets him in battle. Indeed, the contention between the Pandava and the Nishadas is hair-raisingly fierce and relentless. But the tameless Arjuna prevails over Ekalavya's son and receives due homage. Arjuna follows the sacrificial horse towards the southern ocean, where he engages the Dravidas and Andhras, the fierce Mahishakas and the hillmen of Kolwa. Subjugating those tribes without taking any life, Arjuna journeys on to the country of the Surashtras, always following the horse for the mahayagna. He goes to Gokarna and to Prabhasa, and then reaches beautiful Dwaravati, protected by the heroes of the Vrishni clan.

When the handsome sacrificial horse of the Kuru king comes to Dwaraka, the Yadava youths want to use force to restrain that best of all steeds. However, King Ugrasena quickly comes out and checks them. Then that sovereign of the Vrishnis and the Andhakas comes forth from his palace, along with Vasudeva, Arjuna's uncle, and receives the Kuru hero with great delight and warmth. The two elderly lords duly honour the Kuru prince, and with their leave and blessings he resumes following the Aswamedha horse.

The steed courses along the coast of the western ocean until it arrives in the land of the five waters, fecund, populous and prosperous. Thence, O King, it runs on to the kingdom of the Gandharas, where it wanders at will, followed by the great son of Kunti, until its progress is challenged by the king of the Gandharas, the son of Sakuni, who remembers his father's bitter grudge against the Pandavas. A fierce battle ensues between him and Arjuna Kiritin."

CANTO 84

Vaisampayana said, "The heroic son of Sakuni, a Maharatha among his people, brings a large force with him and challenges Arjuna of the waving locks. Sakuni's son has in his army elephants, horsemen and chariots, all flying bright banners and flags. Burning to avenge the slaying of their king Sakuni, those warriors, armed with bows, charge Partha in a host.

The unvanquished Bibhatsu of righteous soul addresses them peaceably, but they have no ears for the message of goodwill that he brings from his brother Yudhishtira. With mild words Arjuna counsels them against fighting, but they give themselves up to the wrath simmering in their hearts and surround the Aswamedha horse. At this, Arjuna, greatest among Kshatriyas, becomes incensed and effortlessly decapitates many of those warriors with razor-headed shafts. Some of the Gandharas are frightened, free the sacrificial horse and withdraw from battle. However, others remain surrounding him and, naming each of those whom he despatches, Arjuna beheads many more of these. Then their king, Sakuni's son, rides in person to confront the son of Pandu.

Arjuna says to him, 'Yudhishtira, whom I serve, has commanded me to kill no king who challenges me to battle. Stop fighting, O Kshatriya, do not court defeat.' But the youthful king, blinded by rage, ignores Partha and attacks him more furiously still. Arjuna plucks the crown from the Gandhara king's head with a crescent-tipped arrow that bears it away a great distance, even as another shaft of his once had borne away the head of Jayadratha. This astonishing feat leaves all the Gandhara warriors

wonderstruck. They realize that the crown could have easily been their prince's head, had Arjuna not spared his life.

The Gandharas fly the field like a herd of frightened deer, led by their king, wheeling dazed around the field of battle like men deprived of their senses, not knowing how to escape the superhuman warrior before them. With broad-headed shafts, Arjuna cuts off the heads of many; others lose their arms to his arrows, but are so petrified that they scarcely notice; verily, none can withstand his prowess. That great force, which came to battle with countless elephants, horses and foot soldiers, is now put to rout and reduced to a rabble, wandering across the bloodied field in aimless and bemused circles. None can withstand the famed Kuru hero.

Then, stricken with dread, the mother of the Gandhara king comes out of her city, bringing with her the aged ministers of the kingdom and a splendid arghya, and presents herself to the indefatigable Arjuna. She forbids her heroic son, Sakuni's prince, to fight any further and pacifies the tireless Jishnu. Arjuna worships her duly and resumes his kindly disposition towards the Gandharas.

Comforting the son of Sakuni, he says, 'Mahabaho, you have not pleased me by setting your heart on this futile battle. Parantapa, sinless one, you are my cousin and my brother. Remembering my mother Gandhari, and for the sake of Dhritarashtra as well, I spared your life; there is no other reason why you still live and breathe. But look, how many of your men have died because of your rashness. Let hostilities cease, and do not ever suffer your mind to be led astray. You must come to the Aswamedha yagna of Yudhishtira Dharmaraja, which will be held on the day of full moon of the month of Chaitra.'"

CANTO 85

Vaisampayana said, "With these words, Arjuna once more follows the sacrificial horse, which now takes the way leading back to Hastinapura. Yudhishtira hears from his informers that his steed has turned back. Hearing that his Vijaya has been triumphant all the way and is unharmed, he is filled with joy.

Yudhishtira Dharmaraja realizes that it is the twelfth day of the lighted fortnight in the month of Magha, and that the constellation is favourable and auspicious. He summons his brothers Bhima, Nakula and Sahadeva, and that king of righteousness, of refulgent tejas, foremost of all knowers of dharma, says at the proper time to his brother Bhima, mightiest of Parantapas, 'I have just learnt from these men who went with Arjuna that the Aswamedha horse has turned back to Hastinapura. Both the steed and Arjuna are near. The time for the yagna has come. The day of the full moon of Magha is at hand, and the next month draws near, O Vrikodara. Let our most learned Brahmanas who know the Vedas look for an appropriate spot where the sacrifice of the horse can be successfully conducted.'

Bhima goes forth to obey his royal brother's behest, delighted to hear that Arjuna will soon be home. He takes with him a number of experts in laying out grounds and constructing yagnashalas for great sacrifices, as well as Brahmanas well versed in sacrificial rites. Bhima selects a beautiful, expansive area and orders it to be measured for the demarcation and building of the sacrificial compound. Many structures are built on it, and high and broad roads laid out.

Soon enough, the Kaurava hero causes the place to be stocked with splendid mansions. He has the ground levelled and smoothed with precious stones, and adorned with many structures made of gold, columns and wide triumphal arches. The righteous-souled prince has spacious apartments created to accommodate the royal ladies and the kings from numerous realms who will grace the mahayagna. The son of Kunti also builds mansions for the great Brahmanas who are expected to come from diverse kingdoms.

Then Mahabaho Bhimasena, at Yudhishtira's command, sends out messengers to the great kings of the Earth. Those best of kings come to the horse sacrifice of the Kuru emperor, to gratify the Dharmaraja. They bring with them treasures of precious jewels, many female slaves and the finest horses and weapons. The convivial hubbub that arises from those great lords congregated for the occasion is like the roaring ocean and resounds in Swarga itself. Raja Yudhishtira, Kurunandana, assigns to his royal guests diverse kinds of food and drink and beds of celestial beauty and comfort. The horses and animals of the Kuru king's guests are provided with the most excellent corn, milk and sugarcane.

To that great sacrifice of Yudhishtira Dharmaraja there also come a large number of Munis, all of them Brahmavadis. Indeed, O Bhumipala, all the greatest Brahmanas of the world who are then alive come to that yagna with their disciples. The Kuru king of blazing tejas, setting aside all royal pride, himself receives them all and sees every one of those sages to their dwellings. Having completed all the arrangements for the sacrifice, those artisans and engineers in charge of the yagnashala come and inform Yudhishtira that all is ready for the Aswamedha to commence. The king and his brothers are delighted.

When the great horse sacrifice of Yudhishtira gets under way, many eloquent dialecticians begin learned debates and disputations on diverse subjects of dharma and artha, each one eager to prove his pre-eminence. The invited kings look at the preparations for the Aswamedha yagna of the Kuru king, overseen by his brother Bhimasena, and perceive that these can compare in excellence with a sacrifice of Indra himself. They admire the triumphal arches made of gold, and all the myriad mansions furnished with splendid bedsteads, finely wrought chairs and thrones, everything of luxury and enjoyment that noble Kshatriyas might desire.

They observe the magnificent athletes and wrestlers who have come to show their prowess and skills in Hastinapura, and the crowds gathered to watch them. The kings look at wondrous cauldrons and cooking vessels, exquisite serving salvers and plates, jugs and covers, all made of gold. They behold the lofty sacrificial stakes, the yupa-stambhas adorning the yagnasala, each one wrought of wood embellished with gold by master sculptors and artisans, each one planted and dedicated according to the scriptures. The kings see every kind of animal to be found on land or water, flora and fauna from every land and clime magnificent predators and beautiful kine and buffaloes, as well as all manner of aquatic creatures. The trees are full of birds that the eyes of men seldom behold. Beholding that astounding yagnashala adorned with animals, cattle and corn, the Kshatriya kings are all wonderstruck.

The Brahmanas and the Vaisyas notice and taste with relish delicious and fragrant sweets prepared and laid out in extravagant heaps everywhere. Whenever a hundred thousand Brahmanas have been fed, drums and cymbals are beaten. So many are fed that the sounding of those festive instruments never ceases from day to day.

Thus begins the Aswamedha yagna of Yudhishtira Dharmaraja of great majesty in the city of the elephant. Hillocks of food, O King, are dedicated on the grand occasion, tanks full of fine curd, and pools of ghee. Yudhishtira's Aswamedha yagna is attended by all the people of Jambudwipa, gathered from all its realms and provinces. Thousands of nations and races are present, having come from across the length and breadth of the land. An army of servitors of the Bhaarata vamsa, all festively clothed, wearing bright garlands and sparkling earrings, carrying golden vessels in their hands, serve diverse food and drink to the lakhs of Brahmanas who have some to the sacrifice, lavish fare fit for kings."

CANTO 86

Vaisampayana said, "Looking at the kings of the world who have come to his sacrifice, all of them knowers of the Vedas, Yudhishtira says to his brother Bhima, 'Lord of men, let every honour be accorded to these Kshatriyas who have come to my yagna, for these foremost of men deserve every honour.'

Bhimasena goes forth with the twins and does his brother's bidding. Then the Purushottama Krishna arrives, accompanied by the Vrishnis with Baladeva at their head. With him come Satyaki, Pradyumna, Gada, Nisatha, Samba and Kritavarman. Maharatha Bhima offers them the most reverential worship. Those princes then enter their assigned palaces adorned with priceless gemstones.

Krishna tells Yudhishtira about Arjuna, who has been emaciated by the many battles he had fought to enable this Aswamedha yagna. Yudhishtira asks Parantapa Krishna again and again about Jishnu, and Krishna, Lord of the universe, says to the Dharmaputra, 'Rajan, a trusted man of mine who lives in Dwaraka came to me after seeing Arjuna. It was he who told me that Arjuna seemed tired and worn out by all the battles he had fought across the land. He says Mahabaho Arjuna is very near us. The time has come for you to perform the horse sacrifice.'

King Yudhishtira the Just says, 'Madhava, it is our great good fortune that Arjuna has returned safely to us. Tell me if that mightiest of Pandavas has sent any message for us, O Yadavanandana.'

The Lord of the Vrishnis and Andhakas, most eloquent of all men, replies, 'The message my man reported from Arjuna is this: "O Krishna,

when the time comes, tell my brother Yudhishtira that Arjuna said to him, 'Lord of the Kurus, many kings will come and you must accord them the greatest honour worthy of us. O giver of honours, make certain that no drop of blood is spilt during this sacrifice, and there is no carnage as occurred at the Rajasuya arghya.' Let Krishna also approve of this plea of mine, and ensure that no hostility is ignited by any old resentment or enmity."

My man further reported these words of Dhananjaya: "Rajan, my dear son Babhruvahana, the King of Manipura, will come to the sacrifice. He is deeply devoted to me. I ask you to honour him duly, for my sake."'

Yudhishtira listens to Krishna's words with whole-hearted approbation."

CANTO 87

"Yudhishtira says, 'O Krishna, I have heard your agreeable words and indeed you are the perfect one to bring this message to me. My heart is full, mighty one, and my brother's words Amrita to me. Hrishikesa, I have heard that our Vijaya has fought innumerable battles with the kings of the Earth to enable us to perform this great sacrifice. Ah, why is my brother destined to be always far from ease and comfort? He is so wise, and it grieves me sorely that he is constantly away from us and at strife.

Whenever I have time to myself, away from the affairs of the kingdom, I think of my Jishnu, and how miserable is his lot. His body bears every auspicious mark. Krishna, does he bear on his magnificent form some adverse mark that constantly sets him apart from the rest of us and fetches him this misery and discomfort? It seems that Arjuna always has to endure an inordinate share of grief and suffering. I see no inauspicious mark on his person that would indicate such a fate. You are the only one who can explain this to me, if you believe I deserve to hear why my brother has such a fate.'

Krishna, joy of the Bhojas, falls into thought awhile, then says to Yudhishtira, 'I, too, do not see any adverse or censurable feature in this prince, yet the cheek-bones of this lion among men are set a little too high. This is the only reason why that Purushottama is forever an itinerant, ranging across the world. There is no other sign upon his person that can explain why he must constantly endure the fate of being afflicted by grief.' Yudhishtira agrees with Krishna. Draupadi darts a furious look at

Hrishikesh but he smiles at this expression of the Princess of Panchala's love for his friend.

Hearing of Arjuna's triumphs while following the Aswamedha horse, Bhimasena, the other Kurus and the sacrificial priests are elated. Even as they are talking about him, a messenger arrives from Arjuna. The distinguished man bows in reverence before the Kuru king and announces the imminent arrival of Phalguna. Tears of joy fill Yudhishtira's eyes and he gives bounteous gifts to the bearer of these glad tidings.

Two days later, a general hubbub and loud shouts from the people announce that Arjuna has reached Hastinapura. The dust raised by the hooves of the sacrificial horse as it walks beside Arjuna is as beautiful to all present as that thrown up by the celestial steed, Uchchaisravas. As Arjuna progresses along the king's highway, he hears a celebratory chorus go up around him: 'By great good fortune, O Partha, you have returned safely through all danger. Praise be to you and King Yudhishtira!' 'Who but Arjuna could return alive after following the sacrificial horse across the Earth and vanquishing all her kings in battle!' 'Not even Sagara and other great kings of antiquity have achieved such an exploit. Nor will any king of the future accomplish as rare and difficult a feat as yours, O best of all the Kurus!'

With such greetings of welcome sounding all around, Arjuna Mahatman enters the sacrificial compound, the yagnashala. Led by Dhritarashtra, Yudhishtira, with all his ministers and Krishna, the delighter of the Yadus, comes out to receive Dhananjaya. Arjuna pays homage at the feet of Dhritarashtra, touches Yudhishtira's feet, worships Bhimasena and the other Kurus who are his elders and then comes to Krishna and embraces him. Worshipped by them all, and worshipping them in return in the ordained manner, the Mahabaho, surrounded by those princes, finally comes into his apartments and lies down to rest. Truly, he is as tired and worn as a shipwrecked sailor who has endured many days out on the open sea and at last come safely ashore.

Meanwhile, King Babhruvahana of great wisdom reaches the Kuru capital, accompanied by his mothers, Chitrangada and Ulupi. The mighty-armed Kshatriya pays homage to all his elders of the Kuru vamsa, as well as to the other kings present there, and is honoured by them all in return. He then goes to his grandmother Kunti in the royal palace."

CANTO 88

Vaisampayana said, "Entering the palace of the Pandavas, Babhruvahana salutes Kunti and speaks to her tenderly. Queen Chitrangada and Ulupi, daughter of the Naga king Kauravya, together approach Arjuna and Krishna with appropriate formalities. Kunti gifts the queens many rare gemstones and precious artifacts. Draupadi and Subhadra and the other Kuru ladies all give them priceless gifts to gladden their hearts. Treated with great kindness and cared for personally by Kunti herself, anxious to please her son Arjuna, Chitrangada and Ulupi remain in that palace of every comfort and luxury.

Kunti extends the same honours to her grandson, Babhruvahana of great tejas, and he is taken to meet Dhritarashtra, whom he reverences with due rites. Going then to King Yudhishtira and Bhima and the other Pandavas, the mighty prince of Manipura salutes them humbly, and they in turn embrace him lovingly and accord him every distinction. The Maharathas, deeply gratified by him, shower priceless gifts and much wealth on him. The King of Manipura respectfully approaches Krishna, the heroic bearer of the Chakra and the Gada, even like a second Pradyumna approaching his sire. Krishna gives Babhru a splendid chariot adorned with gold and yoked to steeds of surpassing excellence. Yudhishtira, Bhima, Arjuna and the twins, all separately honour him and bestow lavish largesse upon him.

On the third day, the Rishi Vyasa, son of Satyavati, foremost of eloquent men, comes to Yudhishtira and says, 'From this day, O son of Kunti, commence your yagna. The muhurta is at hand and the Ritvijas

summon you to the sacrifice. Let it be performed in such a way that no limb or part of it is defective. Because of the vast quantity of gold that this sacrifice demands, it has come to be called the yagna of profuse gold. Do you also, O great King, make the dakshina of this yagna three times what is enjoined, and so let the merit of your sacrifice increase threefold. The Brahmanas who will conduct your yagna are adept for this purpose. With lavish gifts you will gain the punya of three Aswamedha yagnas and be freed, Rajan, from the sin of having slain your kinsmen. The ablutionary bath taken upon the yagna's completion will wash every vestige of sin from you and bless you with the highest punya, O King of Kuru's race.'

Yudhishtira Dharmaraja takes the diksha for performing the Aswamedha yagna and then the mighty-armed king performs the great horse sacrifice characterized by the distribution of food and gifts in unprecedented profusion, for this is the sacrifice that can fructify every wish and bestow all merit. The priests, all deeply knowing of the Vedas and masters of the Vedic rites, perform every ritual immaculately. Not in the slightest degree does any ritual deviate from the ordinances of the Shastras, and those Dvijottamas follow to the letter the procedure laid down therein. In performing rites for which no laws are prescribed, they use their enlightened instinct. Those foremost Brahmanas first perform the rite called Pravargya, also known as Dharma, then the ritual known as Abhishava. The foremost of Soma drinkers extract the juice of the Soma, O King, then perform the Savana rite in strict adherence to the injunctions of the scriptures.

Among those that come to that sacrifice none is seen who is downcast or plunged in grief of any kind, none who is poor, none who is hungry, and none that appears coarse or uncouth. At the command of his elder brother, Bhimasena of mighty energy has food ceaselessly distributed among those that wish to eat. Following the injunctions of the Shastras, every day the profound priests, well versed in sacrificial rites of every kind, perform all the kriyas to complete the great sacrifice. Amongst the Sadasyas, the Brahmana guests of percipient King Yudhishtira, all are deeply conversant with the six angas of Vedic learning; there is not one among them who is not an observer of vratas, none that is not an Upadhyaya, none that is not adept at dialectical disputation.

When the time comes to erect the yupastamba, the sacrificial stake, O Lord of the Bharatas, six stakes are raised made of bilwa, six of khadira,

and six of saravarnin. The priests raise two stakes of devadaru during the Aswamedha yagna of Yudhishtira Dharmaraja, and one wrought of sleshmataka wood. At the behest of the king, Bhima has some other fine golden stakes raised as well, made purely for their beauty. Wrapped in fine cloths provided by the Kuru Rajarishi, the stambhas in their splendour are like Indra and the Devas with the seven celestial Rishis standing around them in Swarga. A number of golden bricks have been made to construct a chayana, a pavilion measuring eight and ten cubits in width and length, and four storeys high, as magnificent as the one created for Daksha Prajapati during his fabled yagna.

A golden bird shaped like a prodigious Garuda is also wrought with three angles. Following scriptural injunction, the priests tie the beasts and birds to stakes, assigning each one to its particular deity. Bulls, carefully chosen according to shastraic injunctions and aquatic animals are tethered to their appropriate stambhas, following the rituals for the sacred Agni.

At the sacrifice of the Mahatman son of Kunti, three hundred animals are tied to sacrificial stakes, including that foremost of steeds, the sacrificial horse. Sublime is that Aswamedha yagna of Yudhishtira, graced by the celestial Rishis, with Gandharvas singing in chorus and diverse tribes of Apsaras dancing in celebration, thronged with Kimpurushas and Kinnaras.

All around the yagnashala are the abodes of Brahmanas of high ascetic mastery. Daily one sees the disciples of Vyasa, those foremost of Dvijas, compilers of all branches of learning and adepts in sacrificial rites. Narada is there, and Tumburu of great splendour; Viswavasu and Chitrasena with others, all of them inspired musicians. During breaks in the performance of rituals, those proficient Gandharvas gladden with song and dance the Brahmanas engaged in the sacrifice."

CANTO 89

Vaisampayana said, "The priests first sacrifice and cook the flesh of all the other yagnapasus, according to the due rites, after which comes the sacrifice of the great horse which has wandered the length and breadth of Bharatavarsha. They carve it into sections and, in accordance with the scriptures, Draupadi of great beauty and intelligence, who owns the three requisites of mantras, wealth and devotion, is brought to sit next to the divided animal.

With serene minds, the Brahmanas then cook the marrow of the yagnapasu and Yudhishtira Dharmaraja and his brothers deeply inhale the smoke rising from the cooking marrow, fumes which cleanse them of every sin. The remaining limbs of the horse are offered to the fire by the sixteen learned priests. Having thus completed the sacrifice of the monarch, who is endowed with the tejas of Sakra himself, the illustrious Vyasa and his disciples extravagantly eulogize the king.

Then Yudhishtira gives away a thousand crores of golden nishkas to those Brahmanas, and to Vyasa he ceremonially gives the whole Earth. Ritually accepting the world from the sovereign, Satyavati's son Vyasa says to the Dharmaraja, 'Best of kings, I return to you the Earth which you have given me. Do you now give me its purchasing value, for Brahmanas have no use for anything other than wealth.'

Yudhishtira Mahatman, Mahabuddhi, along with his brothers, remains in the midst of all the kings who have come to his Aswamedha yagna and he says to the Brahmanas, 'The dakshina ordained in the scriptures for the great horse sacrifice is the Earth. I have given away to the sacrificial priests

the Earth conquered by Arjuna. I will enter the forest and take sannyasa there, best of all Brahmanas. Divide the Earth among yourselves; divide it into four parts as is done in the Chaturhotra yagna.

Dvijottamas, I have no wish to appropriate what now belongs to you. Even this, most learned ones, has been the intention that my brothers and I always cherished.' Yudhishtira's brothers and Draupadi affirm the king's pronouncement, saying, 'Yes, it is even so.' Great is the sensation created by this announcement, O Bhaarata. A disembodied voice, an Asariri, is heard from the sky, saying, 'Excellent! Excellent!' The throng of Brahmanas laud Yudhishtira all together, and the Island-born sage praises him, saying, 'You have given this Bhumi to me. However, I give her back to you forthwith. I ask you to give these Brahmanas gold, and let the Earth remain yours.' Krishna says to the Dharmaraja, 'You must do as the illustrious Vyasa says.'

Yudhishtira is gratified and gladly gives away millions of gold nishkas to Vyasa, three times the amount ordained as dakshina for an Aswamedha yagna. No king will ever accomplish what the Kuru king did during his horse sacrifice, as magnificent as that of Marutta of old. Accepting the wealth, the Island-born sage, of untold wisdom, divides it into four parts and gives it to the sacrificial priests. Thus having paid the gold as the price of the Earth, Yudhishtira, cleansed of his sins and assured of Swarga, rejoices with his brothers.

The sacrificial priests delightedly distribute the great wealth among the Brahmanas present, to satisfy each one's desires. With Yudhishtira's leave, the Brahmanas also divide amongst themselves the diverse ornaments of gold in the yagnashala, including the triumphal arches, the stakes, the jars, and the myriad urns and vessels. After the Brahmanas have taken as much as they want, the gold and treasures that remain are taken by the Kshatriyas, followed by the Vaisyas, the Sudras and the many tribes of Mlechchas.

Gratified by Yudhishtira Dharmaraja beyond their wildest expectations, the joyful Brahmanas make their way home to their various asramas across the holy land. Krishna Dwaipayana Vyasa gives his own substantial share of the dakshina to Kunti, with all reverence. Receiving the gift of affection from her father-in-law, Pritha is glad of heart and uses the wealth to accomplish varied deeds of punya.

Yudhishtira takes the avabhrita snana, the ritual ablution at the conclusion of his sacrifice, and is purified of all his sins. Honoured by all,

he shines forth in the midst of his brothers like the king of the Devas amid the denizens of Swarga. The Dharmaraja and his brothers, surrounded by all the assembled kings, are as radiant as planets in a sky full of stars.

They present the kings with rare jewels and gemstones, elephants and horses, female slaves, rich cloths and large measures of gold ornaments and coins. In giving all that untold wealth away, Pritha's son is truly like Kubera, Lord of Treasures. Yudhishtira now calls the heroic Babhruvahana, bestows on him every kind of wealth in profusion, and gives him leave to return to Manipura. To gratify his cousin Dussala, Yudhishtira establishes her infant grandson as the ruler of his paternal kingdom. After having duly honoured all the visiting kings in accord with their respective stature, the Kuru sovereign, always in mastery of his mind, graciously dismisses the assembled kings, who return to their kingdoms. The illustrious son of Pandu, that Parantapa, then duly worships Krishna, mighty Baladeva and the thousands of other Vrishni heroes, Pradyumna the first among them. With his brothers, he grants them leave to return to Dwaraka.

Thus did Dharmaraja Yudhishtira of the House of Kuru perform the awesome Aswamedha yagna in Hastinapura, a sacrifice distinguished by a superabundance of food and gold, jewels, ornaments and riches of every kind, oceans of varied vintages, lakes of ghrita, veritable hills of food and rivers of drinks satisfying the six different kinds of taste. Of men employed in the making and the eating of the marvellous sweetmeats called Khandavaragas, and of animals slain for food, there was no end.

The vast yagnashala thronged with men inebriated with wine, and with girls filled with joy. The sprawling grounds constantly echoed with the sounds of drums and the blare of conches. With all these, the sacrifice was delightful past describing. 'Let the finest gifts be given away,' 'Let the best food be eaten,' were the words repeatedly heard day and night during that sacrifice. People of diverse realms speak of that yagna to this day as an unparalleled festival of rejoicing and fulfilment.

That greatest king of the Bharata vamsa, his purpose fulfilled, exorcised of all his sins, having showered wealth in torrents on his guests—jewels and gems, and drinks of every kind, and diverse luxuries to satisfy every desire—once more enters his capital and his palace."

CANTO 90

Janamejaya asked, "Was there any other remarkable event which occurred during my grandsires' Aswamedha yagna?"

Vaisampayana said, "Listen, O mightiest of kings, to the most marvellous thing that happened at the conclusion of that great horse sacrifice. After all the greatest of Brahmanas, all Yudhishtira's kinsmen and friends, all the poor, the blind and the helpless have been well gratified, when the gifts given in such unprecedented profusion are being spoken of on all sides, indeed, when flowers rain down out of the sky on the head of Yudhishtira Dharmaraja, a large blue-eyed mongoose appears, O sinless one, with one half of his body and pelt of gold. That denizen of a burrow in the ground speaks in a human voice, but one as deep as thunder, loud enough to terrify all the animals and birds there. 'O you kings,' he roars, 'This great sacrifice is not equal to a prastha of powdered barley once given away by a liberal Brahmana of Kurukshetra observing the Unccha vrata.'

All the Brahmanottamas there are wonderstruck at these words, O King. Approaching the mongoose, they ask, 'From where have you come to this sacrifice, this resort of the good and the pious? What is the extent of your power? What is your learning, and what is your asrama? How should we know who it is that censures our sacrifice? Everything that should be done has been executed faithfully here, even as the Shastras ordain, neglecting no part. Those deserving of worship have been duly worshipped, as prescribed. Libations have been poured on the sacred fire, to the precise chant of the appropriate mantras. That which should be given as dakshina and daana has been given without pride. Brahmanas have been gratified

with a surfeit of diverse gifts. Kshatriyas have been gratified with battles fought according to dharma. Grandsires have been propitiated with sraddhas. Vaisyas have been thankful for the protection offered to them, and the foremost of women have been gratified, their desires fulfilled. The Sudras have been well satisfied with kind words and deeds, and others with what remained of the profuse wealth from the trove of Marutta. Kinsmen near and far have been exalted by the purity of conduct displayed by our king Yudhishtira. The Devas have been adored by libations of ghrita and deeds of punya, dependants and followers have been honoured by being granted protection.

Therefore, explain to these great Brahmanas the truth of your declaration. Answer us, by the dharma of the Shastras and by the truth of actual experience, for we are all eager to know. You bear a supernal form, your words seem to demand credit and you are obviously possessed of wisdom. You have come into the midst of learned Brahmanas; it is incumbent upon you to explain yourself.'

The mongoose answered them, smiling, 'Dvijas, I have spoken no lie, neither have I spoken from pride. You have all heard what I said—that this Aswamedha yagna, and all its dakshina, is not equal in punya to the gift of a prastha of powdered barley. Give me your attention and I will unfold to you the strange and marvellous occurrence to which I was witness, and its aftermath that I experienced. My story is about a liberal Brahmana dwelling in Kurukshetra in the observance of the Unccha vrata, whose deed raised him to Swarga, along with his wife, his son and daughter-in-law. It is in consequence of that deed that half my body and pelt were transformed into gold.' The mongoose continues, 'Yes, O Dvijas, I will tell you of the great punya which accrued to that Brahmana who offered a gift of a meagre measure of powdered barley scraped together in observance of his dharma. Listen.

On that most hallowed and auspicious ground known as Kurukshetra, where so many of the righteous dwell, there lived a Brahmana who kept the vow known as the Unccha vrata, a mode of living like that of the pigeon—subsisting on leftover grains from harvested fields. He lived there with his wife, his son and daughter-in-law and performed tapasya. Of righteous soul, and with his senses under complete control, he lived thus, following stern vows: to eat every day only at the sixth yaama. If there was nothing to eat at

the sixth division of the day, the Brahmana would keep his fast until the next day, but again break it only at the sixth division.

Once a terrible famine fell upon the land. The Brahmana had no store of food in his humble home. All the herbs and plants of the earth dried up and died, and nothing remained which could serve as sustenance. When the hour came for him to eat, the Brahmana had nothing for food. Day after day, the good Brahmana and his family, worn out with hunger and toil, subsisted on whatever poor pickings they could glean from the arid land.

In the month of Jaishtha, when the sun was at its zenith, beating down fiercely, the Brahmana went forth daily seeking sparse grains of dry barley scattered on the cracked ground. He could find not even enough of the dried grains to unite body and soul but, racked as he was by both heat and hunger, he remained firm in his vrata. Day after day, the Brahmana and his family toiled and starved, suffering from the searing heat of day and savage pangs of craving for food. Great indeed was their torment.

One day, when the sixth yaama came, the Brahmana on his daily forage succeeded in finding a prastha, some handfuls, of barley. The ravaged family powered the barley to make saktu, a simple gruel. They performed their daily rituals, finished their silent chanting of mantras and poured libations on the sacred fire, then divided that small quantity of powdered barley amongst themselves so that the share of each was the measure of a kudava, about two dozen fistfuls.

They had just sat down to eat when a guest appeared at their door. Being all of pure mind, self-restraint, deep faith and control over their passions, they greeted him warmly and made the customary enquiries after his well-being. Those ascetics had quelled anger and knew no malice; with hearts free from pride, envy and wrath, they rejoiced in the happiness of others. Each of them knew and lived every nuance of dharma.

Telling their guest of their own penances and of the vamsa to which they belonged, and ascertaining from him in return his own particulars, they welcomed the hungry visitor into their hut. They said to him, “This is the arghya for you. This water is padya to wash your feet. These kusa grasses are for you to sit on, sinless one. Here is some clean saktu we have prepared and made in dharma, O mighty one. Do you accept it from us and satisfy your hunger.” The Brahmana visitor accepted the kudava of powdered barley offered him and ate it all. But his hunger was not appeased by what

he ate, O King. The host saw that his guest was still hungry, and began to think of what other food he could offer him.

Then his virtuous wife said, "Let my share be given to him. Let this best of Dvijas eat his fill, and only then go wherever he wants." Knowing that his old wife was herself tortured by hunger and trembling from weakness, seeing her emaciated and toil-worn, dejected and helpless, that best of Brahmanas said to her, "Do not say so. Even animals—why, even worms and insects, feed and protect their mates, O beautiful one. The wife treats her husband with kindness and feeds and protects him. Everything that has to do with dharma, artha and kama, with progeny and the perpetuation of lineage, all depend on the wife. The very punya of a man, even of his departed ancestors, depends on her. The wife knows her lord by his deeds; the man who fails to protect his wife earns great infamy in this world and finds Naraka in the next. Such a man falls from even a position of great fame and can never succeed in attaining realms of felicity in the hereafter."

His wife replied, "O Dvija, my husband, our dharma and artha are united. Do you take a fourth of this barley and, indeed, be gratified with me. For women satya, kama, punya and Swarga and every other object of their desires depend entirely on their husbands. In the creation of children the mother contributes her blood, and the father gives his seed. The wife's highest god is her husband, and through his grace she receives both pleasure and offspring as her reward. You are my Pati for the protection that you give me, my Bhartri for the means of sustenance you provide, and my boon-giver for having given me a son. So, in return for everything you have done for me, take my share of this saktu for the guest. You are old, emaciated and weak, afflicted by hunger and worn out with keeping fasts."

Deeply moved, the good Brahmana took his wife's share of the powdered barley and said to his guest, "Dvija, best of men, accept this measure of saktu as well." The visitor accepted the saktu and immediately ate it, but his hunger was still not satisfied. The Brahmana of the Unccha vrata became thoughtful and fell silent. Then his son said to him, "O best of men, take my share and give it to the guest as well. I consider what I am doing a deed of great punya so, father, do it for me. It is my highest dharma to look after you. Caring for a father is an obligation the good always desire. The eternal Sruti current in the three worlds ordain looking after a father in his old age as a son's duty, O most learned Rishi. You eat barely

enough to keep your spirit in your body, yet engage yourself in the most rigorous tapasya. Prana is the great deity that keeps alive all embodied creatures."

At this, the father said, "Even if you get to be a thousand years old, I will still see you as a child. Having begotten a son, the father achieves success through him. O mighty one, I know that the hunger of the young is strong indeed. I can somehow hold my life-breath in my body. But you, my son, you must find strength by eating your share of the food. Old and decrepit as I am, O son, I am scarcely afflicted by hunger. Besides, I have practised tapasya for many years, and I have no fear of death."

The son said, "I am your son. The Sruti declares that one's son is called Putra because he rescues his father. Again, it is a man's own self that is born as his son. Therefore, do what you need to do through your own self—through me, your son." The father said, "Your form is like mine, and you are like me in conduct and in self-restraint as well. I have tested you on many occasions and I am convinced of your worth. Therefore, I will accept your share of the saktu for our guest, my son."

That best of Brahmanas then gladly took his son's share of the saktu and, smiling, gave it to his guest. The visitor ate that share of powdered barley as well, and he was still not satisfied. His righteous host now began to grow ashamed, when his daughter-in-law, bearing her share of the barley, came to him and said, "Through your son I will receive a son. Take this barley of mine, also, and give it to our guest. Through your grace I will inherit many realms of bliss for eternity. Through a grandson one obtains heavens where there is no sorrow or pain of any kind. Like the triad of dharma, artha and kama, or the threefold sacred fires, there are also three eternal Swargas which a man attains through his son, his grandson and his grandson's son. The son is called Putra because he frees his father from debt. Through sons and grandsons one always enjoys the felicity and bliss of those celestial kingdoms reserved for the pious and the good."

The father-in-law said, "O you of unblemished vratas and character, I see you worn by the wind and the sun, your very complexion faded, emaciated and faint from hunger. How can I be such a sinner against dharma to take your share of the saktu? Do not ask me to do this, for it grieves me already to see you starving at this sixth yaama of the day. You are blessed with purity and immaculate character and conduct; you have kept many vratas for us all and performed tapasya. Alas, that you have to

now pass your days in such misery! Blessed girl, for the sake of those auspicious results for which every family hopes, it is not fitting that you make this offer. You are a mere child, and a woman besides. It is my dharma to always protect you. Alas that I have instead to watch you daily tormented by hunger and fasting, O you delighter of all your kinfolk!"

His daughter-in-law said, "You are the lord of my lord; you are the god of my god. So, father, mighty one, take my share of the saktu. My body, my life-breaths, and my vratas all have just one purpose: to serve my elders and my god. Through your grace, most learned and wise Brahmana, I will find many realms of joy hereafter. Truly, I deserve to be treasured by you, for know, O Dvija, that I am entirely devoted to you. If you care for my happiness, take my share of the saktu from me and give it to our guest."

The father-in-law said, "O chaste one, you will shine forth in glory for your vratas and steadfastness in observing your duties and serving your elders. I will take your share of the saktu, for your virtues deserve no less, certainly not to be misled by me. You, blessed girl, are foremost among all who observe dharma." Saying this, the Brahmana took her share of the barley and gave it to his guest. At this the guest, who was none other than Dharma Deva in a human form, was deeply gratified with the great-souled Brahmana endowed with such perfect piety and said to him, "O Dvijottama, I am greatly pleased by this pure gift of yours, acquired through dharma, which you have freely parted with in accord with dharma. All heaven resounds with praises of what you have done today. Look how these celestial flowers rain down on you from the sky. The Devarishis, the Devas, the Gandharvas, all those who walk before the gods, and the Devadutas as well, are all in amaze at what you have done, and speak of nothing else.

Even the illumined Rishis who dwell in Brahmaloka have come in their vimanas to see you. O foremost of Mahatmans, you have saved the souls of the Pitrs who live in the realm of the manes; why, you have even redeemed others who have not attained to the status of Pitrs and have set them free for countless yugas. For your brahmacharya, your daana, your yagnas, your tapasya, for the deeds of punya you have done so constantly and with such a pure heart, I say to you, go straight to Swarga today.

O Brahmana of stern vratas, you have performed the most austere tapasya with great bhakti, and the Devas are entirely pleased with you. Today by giving me this saktu ungrudgingly, in a season of extreme hardship, you have not only attained but conquered the realm of the gods.

Hunger destroys a man's understanding and deprives him of fortitude, while he who conquers hunger, surely conquers heaven. As long as a man remains inclined to help others, his dharma remains indestructible. Today you held dharma above your love for your children and your wife, ignoring the pangs of hunger, the very cries of nature. The acquisition of wealth is a deed of but slight punya; gifting it to a deserving person carries far greater merit. Of still greater punya is the time at which the act of charity is done, and the greatest value lies in devotion. The door to Swarga is subtle and hard to see, and men fail to find it through their heedlessness. The bar of heaven's door is made of cupidity and kept fastened by desire and attachment. Verily, it is unapproachable. Only those who subdue wrath and conquer their passions, who are endowed with great tapasya, and who make gifts according to the measure of their ability, succeed in finding it.

It has been said that he who gives away a hundred while having a thousand, he that gives away ten while having a hundred, and he who offers a palmful of water, having no wealth, all are equal in respect of the punya they earn. When divested of all his wealth, King Rantideva gave a small quantity of water with a pure heart. Through this gift, O wise Brahmana, he attained Swargaloka. Dharma Deva is never as gratified with large and costly gifts as with modest things, even of no value, if they have been acquired lawfully and given with devotion and faith. King Nriga made gifts of thousands of kine to Brahmanas but, by giving away just one cow that did not belong to him, he fell into Naraka. Usinara's son, Sibi of excellent vows, gave away his own flesh, and he is blissful in Swarga, for he has attained the realms of the righteous.

Mere wealth is not punya. Good men acquire punya by exerting themselves to the best of their powers by virtuous means. One does not acquire the highest punya through diverse and extravagant sacrifices but through giving even a little wealth that has been earned in dharma. By wrath, the fruits of giving daana are destroyed; through greed one fails to attain Swarga; whereas the man who knows the great punya of giving charity, of leading a righteous life, and of tapasya—he finds heaven for himself. O Brahmana, the virtue of this prastha of saktu that you have given me today far outweighs that acquired through several Rajasuya sacrifices with profuse gifts, or through many Aswamedha yagnas. With this prastha of powdered barley you have conquered eternal Brahmaloka for yourself. Go now in joy to that realm of Brahma unstained by any darkness.

O best of Brahmanas, a celestial chariot is here to take all four of you to Brahmaloka. Enter it as you please, O Brahmana. Behold me, Dharma Deva, the Lord of Truth! You have saved your body through your immaculate dharma, and the fame of this your achievement will resound in the world forever. Go now, Mahatman, with your wife, your son, and your daughter-in-law, to Swarga of everlasting bliss."

When Dharma had spoken, that righteous Brahmana with his wife, son and daughter-in-law ascended the chariot and flew away to Brahmaloka. I emerged from my hole, With the scent of the saktu, and the few remaining grains of powdered barley, the moisture of the water, the touch of the supernal flowers that had rained down, and the tapasya of the Brahmana, my head turned golden; behold, half of this ample body turned golden through his firmness in truth and his penances,

From that day, long ago, seeking to gild the rest of my body, I have gone expectantly to asramas of the holiest Munis and every yagna performed by the mightiest kings of the world. Hearing of this Aswamedha yagna of the Kuru king of great wisdom, I came here with high expectations —but as you all see, the rest of my body has not turned golden.

That is why, O Brahmanottamas, I said that this mighty sacrifice can in no way compare with that humble gift of a prastha of powdered barley. Just a few grains of that saktu turned my head golden. I have concluded that not all the lavish gifts and charity of this great Aswamedha yagna are equal to those particles.' With these words, the mongoose vanished.

This was the marvellous happening at the end of that great Aswamedha yagna of Yudhishtira, O conqueror of hostile cities. So do not, O King, think too highly of conducting sacrificial rites. Millions of Rishis have ascended to Swargaloka by dint of their tapasya alone. Abstaining from causing injury to living creatures, contentment, righteous conduct, sincerity, penance, self-restraint, truthfulness and charity: each of these is equal in punya to any yagna."

CANTO 91

Janamejaya says, "Mahamuni, kings are attached to performing sacrifices; the great Rishis are attached to penance; learned Brahmanas esteem self-restraint, tranquillity of mind and peaceful conduct. But I think nothing in this world can compare with the fruits of sacrifices. From what I have seen myself and heard told, I am convinced that the performance of great yagnas is unequalled in bestowing rewards.

Many mighty kings, have earned lofty fame in this world and found Swarga in the hereafter by worshipping the gods with sacrifices. Indra of a thousand eyes, endowed with incomparable tejas, gained sovereignty over the Devas through the many sacrifices he performed, during which he gave abundant gifts in charity. When Yudhishtira, with Bhima and Arjuna beside him, was like the king of the Devas himself in prosperity and prowess, why did that mongoose demean the Kuru Dharmaraja's mighty yagna?"

Vaisampayana says, "Listen to me, O King, and I will tell you about the admirable laws governing the performance of sacrifices, as well as of the fruits that yagnas bestow, O Bhaarata.

Once Indra undertook a great sacrifice. Having laid out the limbs of the yagna, the Ritwijas were absorbed in accomplishing the diverse rites ordained in the scriptures. The pourer of libations, possessed of every necessary attribute for the task, was engaged in his task of feeding the sacred fire with ghrita, the great Rishis sitting around him. The serene Brahmanas of great learning and lustre invoked and summoned the Devas, one by one, chanting the apposite mantras for each in dulcet voices. The

foremost of Adhvaryus tirelessly recited the mantras of the Yajur Veda in mellifluous accents.

The time came for slaughtering the sacrificial animals. When the chosen yagnapasus were seized, the great Rishis, seeing that the beasts had all become fearful, were moved to pity. Those Rishis, endowed with tapodhana, approached Indra and said to him, 'This method of sacrifice is inauspicious. You wish to amass punya through this yagna, but your intention of sending these animals to their death shows how little you know about the true nature of sacrifice.

O Purandara, beasts are not created to be slaughtered at sacrifices, and these preparations of yours are destructive of punya. This yagna is not consonant with dharma, for the killing of living creatures can never be considered righteous. If you will, let your priests perform your sacrifice according to the Agama, without taking any life. Deva of a hundred eyes, perform your yagna with seeds of grain that have been kept for three years. That sacrifice, O Indra, will be fraught with great righteousness and yield fruit of the highest punya and efficacy.'

However, O Bhaarata, the Deva of a hundred sacrifices, swayed by pride and gripped by tamas, did not accept what the Rishis said. A great dispute then arose between the ascetics at that sacrifice of Sakra about how sacrifices should be performed—with or without animal sacrifices. They argued both sides until the sages were exhausted.

Finally the Rishis, those seers of truth, arrived at an understanding with Sakra that they would refer the matter to an arbiter. They asked King Vasu, 'Most blessed one, what is the Vedic pronouncement about sacrifices? Is it preferable to perform yagnas with animals being slaughtered, or with seeds and juices?' King Vasu replied immediately, without considering the strengths and weaknesses of the arguments on both sides, 'Sacrifices may be performed with whichever of the two is ready and available.' For answering the question without proper deliberation, he was cursed to go down into the realm of Patala. That mighty Chedi king had to endure great misery for having responded faultily. Therefore, when any serious question arises, no man, however wise, should singly arrive at a decision, unless he be the almighty Svayambhuva, Lord of all creatures.

Gifts made by a sinner with an impure mind, even if bounteous, fail and count for nothing. Indeed, the daana given by a person of adharma, a sinful soul and a destroyer, is wasted; he gains neither merit nor fame from

it, in this world or the next. One of limited intelligence who, from a desire to acquire punya, performs sacrifices with wealth acquired by unrighteous means, never succeeds in earning the least merit.

The hypocrite who puts on a garb of righteousness and makes lavish gifts to Brahmanas creates an impression of being a man of dharma, but earns no real punya. The unrestrained Brahmana who acquires such wealth through sin, who is overwhelmed by rajas and tamas, ends up in Naraka. Such a one, possessed by greed and darkness, becomes a slave to accumulating riches. He persecutes creatures, impelled by his own impure and sinful mind. Having acquired his fortune by wicked means, he makes gifts or performs sacrifices therewith, but in the next world finds his shallow charity or sacrifices fruitless, because his wealth has been earned through adharma and violence.

However, men blessed with true plenitude of tapasya, who give according to the best of their means, even grains of corn picked from the field, or fruit or pot-herbs or water or leaves, gain great punya and reach Swarga. Even humble gifts such as these, besides compassion for all creatures, brahmacharya, truthfulness of speech, kindness, fortitude and forgiveness, constitute the eternal foundations of Dharma.

We hear of Viswamitra and other Rajarishis of ancient times. Indeed, kings such as Viswamitra, Asita, Janaka, Kakshasena, Arshtisena and Sindhudwipa—these and many other kings, all endowed with the undying wealth of tapasya, gave plentiful gifts, all acquired righteously, and all of them attained to lofty felicity. Brahmanas and Kshatriyas, Vaisyas and Sudras who yield themselves to penance, and who purify themselves by charity and other deeds of dharma, certainly attain Heaven, O Bhaarata."

CANTO 92

Janamejaya said, "If Swarga is the fruit of wealth acquired by lawful means, O illustrious one, expound to me as fully as you should all you know about this. Most regenerate one, you have told me about the high fruit which the Brahmana of the Unccha vrata reached through his gift of powdered barley. I have no doubt that what you have said is true. Yet, I want to understand how that Brahmana's attainment is held up as the highest consummation of all sacrifices. Dvijottama, explain this to me fully."

Vaisampayana said, "Parantapa, an old tale is told in this regard, of what transpired at the great sacrifice of Agastya. In ancient times, O King, the rishi Agastya of great tejas, devoted to the good of all creatures, embarked upon a diksha of twelve years. He engaged many hotris, splendid in form like blazing fires, to perform the sacrifice. Among them were men who subsisted upon roots or fruits; or that used two pieces of stone only for husking their corn; or that supported themselves only with the rays of the moon; men who never took any food unless it was set before them by others; those who never ate anything without having first served the Devas, the Pitris and Sadasyas; and those who never washed the food they ate. There were also Yatis and Bhikshus among them, O King—all men who had obtained a vision of Dharma Deva, the God of Righteousness, in his embodied form. They had subdued wrath and acquired complete mastery over their senses. Living in observance of self-restraint, they were free from pride and any inclination to injure another being.

Those Maharishis attended the sacrifice and accomplished its various rites. The illustrious Agastya acquired through pure and righteous means the food that was required for the yagna, to the best of his means and ability. At that same time, numerous other ascetics also performed large yagnas of their own. But when great Agastya engaged himself in the performance of his twelve-year yagna, thousand-eyed Indra ceased to send down rain upon the earth.

During the intervals in the rituals, O King, the other Rishis spoke among themselves, saying, 'Agastya makes offerings of food with his heart cleansed of the least pride and vanity. However, the Lord of the clouds has stopped sending down rain. How, then, will any food be grown? Agastya's mighty yagna is to continue for twelve years, O Brahmanas, and for that entire period Bhumi will have no rain. Reflect on this and do something to help Agastya of the stern tapasya, this Rishi of great wisdom.'

When he heard the sages, Agastya bent his head and gratified them by saying, 'If Vasava does not send down any rain for twelve years, I will perform the yagna of the mind. Even this is the eternal ordinance. If Indra does not send any rain for twelve years, I will perform the Sparsa yagna, the sacrifice of touch. Even this is the eternal sacrifice. If Sakra does not give us rain for these twelve years, I will put forth all my energy and make arrangements for other sacrifices demanding the observance of the most severe vows.

I have arranged my present yagna of seeds with the labour of many years. With these same seeds will I accomplish great good. Nothing can obstruct my yagna. It matters little whether Indra gives us rain or not. If Indra shows scant regard for me, I will use my powers to transform myself into another Indra and keep all living entities alive. I vow that every creature, whatever food it takes for nourishment, will continue to be nourished as before. I have the power to create a different order of things, again and again. And I say, let gold and whatever other wealth that exists, let all the wealth of the three worlds come here today of its own accord. Let all the tribes of Apsaras, all the Gandharvas, along with the Kinnaras, and Viswavasu, and the other Swargavasis all come today to this sacrifice of mine. Let all the wealth that exists among the Northern Kurus come to these sacrifices. Let Swarga, and all those who have Heaven for their home, let Dharma himself, come here!'

No sooner had mighty Agastya spoken than everything he called for happened, for his tapasya was incomparable and the power of his mind like a fiery furnace of energy. The other Rishis present saw the power of tapasya revealed, and their hearts were filled with rejoicing. Full of wonder, they uttered words of grave import: 'We are profoundly gratified with what you have said, and we do not wish your store of tapasya to suffer any diminution. We approve, indeed, desire, all yagnas performed with dharma.

Earning our food by righteous means, and observant of our svadharma, we undertake diksha, the pouring of libations onto the sacred fire and every other ritual. We observe brahmacharya and worship the Devas. Completing the term of brahmacharya, we emerge from our asramas cleaving to dharma. We approve of the mind and understanding free from the inclination to inflict any injury on any living creature. O puissant Agastya, commend non-violence to be practised during every sacrifice, and we shall be deeply gratified, O best of all Brahmanas. When you have completed your yagna and dismissed us, we shall depart from this place.'

Even as they spoke, Purandara, Lord of the Devas, he of the thousand eyes and tremendous tejas, discerning the power of Agastya's penance, sent down on the parched world copious showers of rain. Indeed, O Janamejaya, till the completion of the sacrifice of that Rishi of immeasurable prowess, the God of rain sent down timely rain enough to satisfy the needs and wishes of all men.

With Brihaspati before him, the King of the Devas attended the sacrifice, O Rajarishi, to gratify Agastya Muni. Filled with joy upon the completion of his yagna, Agastya worshipped the great Rishis who had participated before dismissing them."

Janamejaya asked, "Who was that mongoose with the golden head who spoke those words in a human voice? Tell me, I am eager to know." Vaisampayana said, "You did not ask me before, and I did not tell you. But now listen to who the mongoose with the golden head was, and how he could speak in a human voice.

In olden days, the Rishi Jamadagni decided to perform a sraddha. His homa cow came to him and the Rishi milked her himself. He then placed the milk in a new vessel, strong and pure. Dharma Deva assumed the form of Krodha, Anger, and entered that vessel of milk, for he wanted to test what the best of sages would do if provoked by some injury to himself.

Dharma spoiled that sacrificial milk, but Jamadagni knew that Anger was the spoiler and was not in the least upset or enraged. Then Krodha appeared to the Rishi assuming the form of a Brahmana woman and, finding that he had been conquered by that foremost Muni of Bhrigu's race, said to him, 'O greatest of Bhargavas, I have been vanquished by you. There is a saying among men that the Bhrigus are by nature wrathful. But I now find that saying false, for I have been subdued by you. You are possessed of a mighty soul, and blessed with forgiveness. I stand here today, owning your sway. I fear your tapasya, righteous one. Do you, O mighty Rishi, show me favour.'

Jamadagni said, 'I have seen you, O Krodha, in your embodied form. Go wherever you like, without anxiety. You have not done me any injury today, and I bear you no grudge. This milk that you spoiled I had kept for the blessed Pitris, the manes. Present yourself before them and ascertain what they intend for you.' Stricken by fear at hearing this, Anger disappeared from the sight of the Rishi, but the curse of the Pitris turned him into a mongoose. He then began to gratify the Pitris in order to free himself. The manes said to him, 'Your curse will end by disparaging Dharma to himself!'

Hearing this, he wandered over the earth, going to every holy yagna that was performed, as well as to other sacred tirthas, and censuring all the great sacrifices. It was he that came to the Aswamedha yagna of King Yudhishtira, to demean it. By speaking of the prastha of powdered barley given by the Kurukshetra Brahmana, Krodha was freed of his curse—for Yudhishtira, being Dharma's son, was no less than Dharma's own self.

This is what transpired at the yagna of that Rajarishi. The mongoose, freed from his curse, vanished from our midst."

The end of Aswamedha Parva

BOOK 15
Asramavasika Parva

ASRAMAVASA PARVA

CANTO 1

AUM. Bowing down to Narayana and Nara, foremost of Purushas, and to the Devi Saraswati, I invoke the spirit of Jaya!

Janamejaya said, "Having acquired their kingdom, how did my grandsires, the Pandava Mahatmans, conduct themselves towards King Dhritarashtra? And how did that king behave whose sons and counsellors were all slain, whose power and wealth had disappeared, and who was without a refuge? How did Gandhari of noble fame conduct herself? For how many years did my grandsires rule the kingdom? Great Vaisampayana, tell me all."

Vaisampayana replied, "Having won back their kingdom and killed all their enemies, the Pandavas rule the earth, setting Dhritarashtra at their head. Vidura, Sanjaya and the wise Yuyutsu, Dhritarashtra's son by his Vaisya wife, wait upon Dhritarashtra. The Pandavas take the opinion of the king in all matters. Indeed, for ten and five years, they do everything only under the advice of the old king.

As Yudhishtira Dharmaraja enjoins, the heroes often go to the monarch and sit beside him, after prostrating themselves at his feet. Dhritarashtra always smells the tops of their heads in affection and they do whatever he asks, in his deep wisdom. Kunti serves and obeys Gandhari in all things.

Draupadi, Subhadra and the other Pandava women treat the old king and queen as if they were their own father- and mother-in-law.

Yudhishtira gives to Dhritarashtra, as does Kunti to Gandhari, every royal comfort—luxurious beds, clothes and ornaments, and the finest food and drink, treating them with all deference as well-loved elders. Vidura, Sanjaya and Yuyutsu wait day and night upon the old king whose sons had all been slain. The great Brahmana Kripa, that mighty bowman, dear brother-in-law of Drona, also attends upon the king. Besides, the most holy Vyasa often meets the aged monarch and narrates to him tales of ancient Rishis, Devarishis, Pitris and Rakshasas.

Under Dhritarashtra's instructions, Vidura oversees the discharge of all acts of religious merit and the administration of law. By virtue of his excellent administration, the Pandavas obtain numerous exceptional services from their feudatories and followers with a modest expenditure of wealth. King Dhritarashtra frees many prisoners and pardons those that have been condemned to death, many of them loyalists of his son Duryodhana, and Yudhishtira the Just makes not the slightest protest at this.

When the son of Ambika goes out on pleasure excursions, Yudhishtira of great tejas sees to his every comfort and luxury. Aralikas, juice-makers and makers of ragakhandavas wait on King Dhritarashtra just as before, when he was king. Pandu's son seeks out and buys rare garlands and costly garments worthy of royalty, and presents them to his uncle. Maireya wines, fish of various kinds, sherbets and honey, and many diverse and delightful foods are offered to the old king, exactly as when he was himself ruler. All the potentates of the world who come to Hastinapura wait upon the Kuru monarch as before.

Kunti and Draupadi, Satyabhama of the Satwatas vamsa, possessed of great fame, Ulupi, the daughter of the Naga king, Queen Chitrangada, the sister of Dhrishtaketu, and the daughter of Jarasandha—these and many other royal ladies, O foremost of men, wait upon Subala's daughter Gandhari, veritably like maids. Yudhishtira issues a directive to his brothers that Dhritarashtra, who had lost all his sons, should be preserved from any further sorrow. They, on their part, pay careful heed to their brother's grave command and in every way are exceptionally obedient to the old king, their uncle.

There is one exception to this rule, and that is Bhimasena. Bhima can never forgive Dhritarashtra for the fateful game of dice and all that

followed, for which he blames his uncle entirely. He can never remove that burning rancour from his heart."

CANTO 2

Vaisampayana said, "However, worshipped by the other Pandava brothers, Dhritarashtra, son of Ambika, passes his time happily, waited upon and honoured by many Rishis who come to the city of elephants. It is he who makes the first offerings given daily to the great Brahmanas who live in the palace. Yudhishtira has given complete charge and care of this pious duty to his uncle, upon whom he continues to shower affection, for there is no malice in Pandu's eldest son, neither in his nature nor in his heart. He says to his brothers and councillors, 'Our uncle Dhritarashtra must be accorded all reverence and honour by me and by all of you. Whoever is obedient to Dhritarashtra's commands is my well-wisher; anyone who treats him otherwise is my enemy and will be punished by me for certain.'

On days when rituals are performed and offerings made to the Pitris, and also at the sraddha ceremonies for his dead sons and allies, Dhritarashtra gives profuse wealth to Brahmanas, as he likes and as he thinks each one deserves. Yudhishtira, Bhima, Arjuna and the twins strive to please the old king and carry out his orders faithfully. They are always careful to ensure that the grief they have brought him by killing his sons and grandsons does not overwhelm their blind uncle, lest he die of it.

In everything, great and small, they ensure that Dhritarashtra continues to enjoy every privilege and royal luxury, as he did while Duryodhana and his brothers were alive. Thus do the sons of Pandu conduct themselves towards Dhritarashtra, living under his command. Seeing them so humble and obedient to his every wish, always treating him as sishyas would their

guru, Dhritarashtra's heart softens, and he also shows them the affection of a preceptor. By performing the diverse rites of the sraddha and giving many rich gifts to Brahmanas, Gandhari frees herself of the debt she owes her dead sons. In this, too, the sons of Pandu, their mother and their wife ensure that the old queen lacks for nothing. This is how Yudhishtira Dharmaraja and his brothers worship King Dhritarashtra.

Dhritarashtra of great tejas can find no trace of ill-will in his nephews and, seeing how they faithfully tread the path of dharma and wisdom, he is pleased and gratified with them. In time, Subala's daughter Gandhari casts off her sorrow for her slain sons and shows the Pandavas love as if they were her own children. So it is that the Mahatejasvin, the Kuru king Yudhishtira, never by the slightest word or deed, displeases his royal uncle, the son of Vichitravirya; on the contrary, he does everything in his power to please him and the now helpless Gandhari, by fulfilling their every wish and command with the utmost reverence. The old king is gratified with Yudhishtira and grieved at the remembrance of the misdeeds of his own evil son Duryodhana.

Rising before dawn, Dhritarashtra bathes and chants his daily mantras, and then blesses the sons of Pandu, wishing them victory in battle and success in their every undertaking. Making the usual gifts to the Brahmanas in the palace, getting their blessings for the kingdom and all in it, and pouring libations on the sacred fire, the old king prays for a long life for the Pandavas. Indeed, he has never derived such deep happiness from his own sons as he now does from the sons of Pandu.

Meanwhile, Yudhishtira becomes as beloved of the Brahmanas as he already is of the Kshatriyas in his realm, while the diverse classes of Vaisyas and Sudras adulate him. He forgets serenely all the suffering and hardship inflicted on him, his brothers and his wife by Dhritarashtra and his sons, and offers his uncle constant love and reverence. Anyone giving Dhritarashtra the least offence earns Yudhishtira's strong disfavour. Indeed, through fear of Yudhishtira, nobody can so much as mention the evil that either Duryodhana or Dhritarashtra wrought in the past.

Both Gandhari and Vidura are well pleased with Ajatasatru's capacity to forgive. However, they have less cause to be pleased with Bhima, O Parantapa, for while Dharmaputra Yudhishtira is genuinely affectionate and obedient towards his uncle, his brother Bhima's brow clouds at the sight of Dhritarashtra. Seeing Dharmaputra Yudhishtira's reverence for the old king,

Bhima continues to show him respect, but he does so with an unwilling heart."

CANTO 3

Vaisampayana said, "The people of the Kuru kingdom can see no trace of discord between Duryodhana's father, the old king, and Pandu's son, the new one. However Dhritarashtra cannot help feeling antagonism towards Bhima, who had killed Duryodhana and all his brothers, while Vrikodara Bhimasena, too, from a strain of wickedness in his heart, finds it hard to tolerate his uncle. He covertly plagues Dhritarashtra by encouraging perverse servitors to disobey his commands.

One day, in the company of his friends, Bhima's recollection of the evil counsels and deeds of the old king brings him to yield to a surge of wrath. He says loudly to his companions, in the hearing of Dhritarashtra and Gandhari, 'These arms of mine, like a pair of iron clubs—it is these arms that despatched to the next world all the sons of the blind king who could fight with any weapon. Look at these invincible arms, like a pair of elephants' trunks, smeared today with sandalwood paste—as they deserve, for these are the arms that sent Duryodhana and his brothers to Yama, with all their sons and kinsmen!'

After that outburst Bhima no longer restrains himself, and continues to give vent to his hatred and anger. For fifteen long years, Bhima's constant insults fly like fire-darts into the ears of Dhritarashtra and Gandhari, lodging themselves deep in the heart of Dhritarashtra, who gives way to sorrow and despair. Wise Gandhari, who knows that time brings all things in its ineluctable course, remains serene. Yudhishtira knows nothing of this, nor do Arjuna Swetavahana and Kunti, nor the famed Draupadi. Madri's twins,

knowers of dharma, continue to wait upon the old king as attentively and affectionately as ever, never saying a word that might hurt or displease him.

Then, one day, Dhritarashtra can no longer contain his grief and confides in some of his old friends. With tears in his blind eyes, the aged king says, 'You well know how the annihilation of the Kauravas came to pass. It was all caused by my folly, though the Kauravas approved of all my counsels. Fool that I was, I installed my evil son Duryodhana on the throne. He was an enemy and a terror to his own cousins. Krishna said to me, "Let this sinful wretch of evil mind be killed, along with all his close confederates," but I did not listen, I did not understand the grave import of his words. All wise men said the same thing to me. Vyasa repeatedly gave me the same counsel; Sanjaya and even Gandhari told me to be rid of Duryodhana and the evil-doers who were closest to him. Vidura, and Bhishma, Drona and Kripa said the same, over and over. All of them showed me the way of dharma. But I was a slave to my love for my son, and I paid them no heed.

Today, bitter repentance is my lot. I regret not having given the Kuru throne of blazing splendour, handed down through the ages through the most noble sires and grandsires, to the sons of Pandu, men of immaculate dharma and possessed of every ability and accomplishment. Krishna clearly foresaw the destruction of all the kings; but he regarded the war of Kurukshetra as being not evil but, indeed, beneficial. I lost so many anikas of my troops, and my own heart is pierced with a thousand arrows of anguish. Now I seek to expiate my sins. At the fourth yaama of the day, or sometimes at the eighth division, with the regularity of a vrata, I eat a little food and drink some water just to stay alive. Only Gandhari knows this. All my attendants believe that I eat as usual.

Through concern for Yudhishtira, I keep this a secret, for if the eldest son of Pandu discovered what I am doing he would feel great pain. Clad in deer-skin, I lie down on the bare ground, on a bed of kusa grass, and pass the time in silent chanting of holy mantras. Gandhari, also, keeps a similar vrata with me. This is how we truly live, we who lost a hundred sons in battle, none of whom ever fled the field. I do not grieve for those children of mine, for they all died in the observance of Kshatriya dharma.'

Then at last the old king addresses Yudhishtira directly. 'Blessed be you, O son of the Yadava princess. Listen now to what I say. Cherished and loved by you, my son, I have lived these fifteen years very happily. I have

given large gifts and performed sraddhas repeatedly. I have, to the best of my power, achieved some punya, because you have enabled me to do so. This Gandhari, though she lost all her sons, has lived with great fortitude, looking to my needs all the while. Those who inflicted great wrongs on Draupadi and robbed you of your kingdom and wealth—those cruel wretches—have all left this world, slain in battle in accord with the dharma of the Kshatriya. I need do nothing for them, O Kurunandana. Killed with their faces turned towards battle, they have attained to the realms kept for warriors who die fighting.

It is time now that I accomplish what is beneficial and meritorious for me and for Gandhari. It becomes you, Maharajan, to grant me leave to do this. You are the foremost of all righteous men, always devoted to dharma. The king is the preceptor of all, and that is why I ask this of you. O Kshatriya, I seek your leave to go away into the forest, wearing rags and valkala, to seek my soul's peace. Rajan, I will live alone in the vana, with only Gandhari by my side, and perform tapasya, always blessing you. It is fitting for the kings of our house in old age to hand sovereignty to their sons and retired into vanaprastha. Subsisting in the forest on just air, abstaining from all food, I mean, with this wife of mine, to perform severe penance. Since you are king, you shall certainly have a share in my tapasya, my son, for kings are sharers in all deed, both auspicious and inauspicious, done in their kingdom.'

Yudhishtira says, 'When you, Rajan, are so grief-stricken, sovereignty does not please me at all. Ah, curses upon me for being so dark-minded and heedless as to allow the pleasures of kingship to bear me this far from my true concerns. Fie on me that my brothers and I have been so ignorant of your real condition: afflicted by sorrow, emaciated with fasting, and sleeping on the bare ground. Alas, that I have been so credulous as to have been led by your superior intelligence to believe that you were well cared for and happy, while in fact you have lived in the clasp of dark sadness.

What need have I of kingdom or of pleasures, what need of sacrifices or of happiness, when you, O King, have endured such pain? I regard my kingdom as a disease, and myself as one afflicted. But then of what use now are these hollow words of mine, stricken as I am? You are our father, you are our mother; you are our foremost of elders and superiors. If you leave us, how will we carry on living? Best of kings, let Yuyutsu, son of your loins, be made king, or, indeed, anyone else you may choose. I will go away

into the forest, and you must rule the kingdom. It is not right for you to even think of burning with further fires one who is already consumed by the ignominy of what we have just learned from you.

I am not the king. You are the king, and I am dependent on your will. How dare I grant leave to you, who are my guru? O sinless one, I harbour no resentment in my heart on account of the wrongs done to us by Suyodhana. It was ordained that it should be so. We and they, all of us were stupefied and deceived by fate. We are your children, as Duryodhana and his brothers were. I feel that Gandhari is as much my mother as Kunti. If you, O King of kings, go away into the vana, I will follow you. I swear this by my soul. This earth, with her belt of seas, so full of wealth, will not be any source of joy to me if I am deprived of your presence. All this belongs to you. I serve you; I live to gratify you, bending my head. We are all dependent on you, Rajadhiraja. O, let the fever of your heart be dispelled. I believe, O Bhumipala, that all that has come upon you is solely due to destiny. I had thought that by waiting upon you and carrying out all your commands obediently, I would have the good fortune of rescuing you from the burning grief in your heart.'

Dhritarashtra says, 'O joy of the Kurus, Dharmaraja, my son, my mind is set on tapasya. Mighty one, it is proper for our vamsa that I should retire into the forest. I have lived long under your protection, my child, and you have served me reverently for many years. I am now old, and it is fitting that you give me leave to go into the vana.'

Dhritarashtra then addresses the Mahatman Sanjaya and Maharatha Kripa with folded hands, trembling all the while. 'I wish to solicit the king through you both. My mind has grown dark and dismal, and my mouth is dry through weakness of age and the exertion of speaking.' With these words, the Kurupravira sways against Gandhari for support, looking like a corpse. Seeing his blind uncle now so faint, the royal son of Kunti is pierced as by an arrow through his heart.

Yudhishtira exclaims, 'Alas that the king whose strength was that of a hundred thousand elephants sits before us today, leaning on a frail woman —that one who crushed an iron image of Bhima into dust with his bare arms must lean on her now to remain upright! May I be cursed a thousand times for being such a sinner! Fie on my intellect, fie on my knowledge of the Shastras, fie on me on whose account this Lord of the Earth is reduced today to a state unworthy of him! I too shall fast, even as my guru, my

uncle, does. Yes, even as Dhritarashtra and his great and pure queen Gandhari fast, so will Yudhishtira.'

Then the Pandava king, knower of every dharma, with his own hands gently moistens the old blind king's face and breast with cold water. At the touch of Yudhishtira's fragrant hands bearing auspicious gemstones and medicinal herbs, Dhritarashtra regains his senses and opens his eyes. He says, 'Do you touch me again, O son of Pandu, with your hands, and do you embrace me. O you of eyes like lotus-petals, you have restored me to my senses with your propitious touch. Naresha, come close to me, I want to smell the crown of your head. Ah, how your embrace comforts me. This is the eighth yaama of the day, when I eat my food. Yudhishtira, it is because I have not yet eaten that I am so weak. Telling you what I had to say exhausted me entirely. I fainted through fatigue and sorrow, O child of the Kuru vamsa. But with the touch of your hands, Kurunandana, I am restored.'

Yudhishtira is moved by affection at these words and tenderly strokes his uncle's limbs. Reanimated by the Dharmaputra's touch, Dhritarashtra embraces him lovingly and smells the top of his head. Vidura and others weep aloud, unable to utter a word. Heavy as her heart is, Gandhari, the bhakta, bears her grief with fortitude, O King, and remains silent. The other royal women, Kunti among them, are distraught. They weep copious tears, clustered around the old king.

Dhritarashtra says again to Yudhishtira, 'O King, give me your leave to go into the vana and perform tapasya. I beg you, do not make me repeat myself, for my mind is exhausted and my body weak. My son, tire me no more.' At this, a loud lament arises from all the Kshatriyas present. And looking again at his royal uncle, once so splendid and strong, reduced now to such a piteous state, emaciated and pale, worn out by fasting, a living skeleton covered with skin, Dharmaputra Yudhishtira breaks down weeping. He says, 'Greatest of men, I do not desire life and sovereignty over the Earth. O Parantapa, I will do whatever pleases you. But if I am at all dear to you, eat something, I beg you. After that I will know what I must do.' Dhritarashtra of great tejas says to Yudhishtira, 'My son, with your leave, I wish to eat now.' Even as he speaks, Satyavati's son Vyasa appears and addresses the assembled gathering."

CANTO 4

"Vyasa says, 'Mahabaho Yudhishtira, you must not hesitate to grant Dhritarashtra his wishes. This king is old. He has been made sonless and he will not be able to bear his grief long. The most blessed Gandhari, of great wisdom and gentle speech, bears the loss of her sons with silent fortitude. Today, I also add my voice to Dhritarashtra's request, and you must obey my words—give your aged uncle leave to go into the forest and seek his soul's peace. Let him not die an inglorious death at home. Let this king follow the path of all the Rajarishis of old. For, truly, the time for vanaprastha comes at last for all royal sages.'

King Yudhishtira the Just of mighty energy says to the Maharishi, 'We hold you in the highest reverence, and you alone are our first guru. You are the refuge of our kingdom as also of our vamsa. You are our king and our preceptor. I am your son and you, Holy One, are my father. The son must obey the commands of his sire, in accord with every dharma.'

Krishna Dwaipayana the Island-born, foremost of poets, greatest of those who know the Vedas, Vyasa of awesome tejas, says to Yudhishtira, 'It is even as you say, Mahabaho. This king has reached an advanced age, O Bhaarata, and is now in the final stage of his life. With your leave and my blessing, let this Lord of the Earth do what he purposes. Do not stand as an impediment in his way, for this is the highest dharma of Rajarishis, O Yudhishtira. They should either die in battle or in the vana, as the Shastras dictate, in consonance with their asrama in life.

Your royal father Pandu, King of kings, revered his older brother Dhritarashtra even as a sishya does his guru. At that time, Dhritarashtra

adored the gods with many great sacrifices, with profuse gifts of veritable hills of wealth and jewels, and he ruled the Earth and protected his subjects wisely and well. When he begot a hundred sons and owned a swelling kingdom, he enjoyed unrivalled influence for thirteen years while you were in exile, and during that time he gave away great wealth. Sinless one, Lord of men, you have also, along with your brothers and servants, adored this old king and Gandhari of fame with the ready obedience a disciple pays to his preceptor. Now you must gladly give your leave to your father to go into the forest; the time has indeed come for him to attend to the practice of tapasya. O Yudhishtira, he does not, harbour even the slightest anger towards any of you.'

With these words, Vyasa soothes the old king. Yudhishtira answers the Rishi, saying, 'Tathaastu—so be it.' The Maharishi Vyasa then leaves the palace and Hastinapura and departs into the forest. Yudhishtira, bending low before the old king, says humbly, tenderly to Dhritarashtra, 'Holy Vyasa approves of your purpose, as do Vidura, Yuyutsu and Sanjaya. All of them are well-wishers of our vamsa and worthy of worship. I will accomplish what you want with all speed. However, O Rajan, I beg of you with bowed head, do you first eat and only after that leave for the vana and make your asrama in the forest.'"

CANTO 5

Vaisampayana said, "Having received the king's permission, Dhritarashtra returns to his own palace, followed by Gandhari. He is weak and walks slowly and with some difficulty, like a great tusker, lord of an elephant herd, worn out and spent with age. Vidura follows Dhritarashtra, as does Sanjaya, his sarathi, as well as the mighty bowman Kripa, the son of Saradwata.

Entering his palace, O King, Dhritarashtra performs his morning ablutions and rituals and, after gratifying the foremost Brahmanas of the court, finally eats a little. Then the virtuous Gandhari and Kunti of deep wisdom are worshipped with sacred offerings by their daughters-in-law, O Bhaarata, and they too eat. When Dhritarashtra has finished his repast, with Vidura and the others around them, the Pandavas, having eaten their food, come to the old king and sit around him. The son of Ambika lays his hand on the back of Yudhishtira, who sits next to him, and says, 'You must always be careful to discharge your dharma towards your kingdom of eight angas, O joy of the Kurus, keeping righteousness before you.

Kaunteya, you are possessed of intelligence and learning in abundance. Listen to me now, O King, and I will tell you the means whereby the kingdom can be protected through dharma. Yudhishtira, you must unfailingly honour those old in knowledge and wisdom. Listen attentively to what they say, and act at their behest without hesitation. Rising at dawn, O King, worship them with every due rite; and when the time comes for action, consult them about whatever you intend to do. When you show them

reverence and honour, they will give you sage counsel that will lead to your welfare.

Keep your senses restrained, even as you do your horses. They will then prove beneficial to you, like wealth that is not squandered. You must only employ such ministers as have passed the test of honesty, men who have proven their loyalty, disinterestedness, continence and courage. It is best to have as men of state those who are born to it, whose hereditary vocation it is. You must ensure that they, too, are self-restrained, astute in the discharge of business, and endowed with pure and righteous conduct. You must gather information through spies in diverse disguises, men whose faithfulness has been tasted, who are natives of your kingdom, and who remain unknown to your enemies as your agents.

Your citadel should be properly protected with strong walls and arched gates. On every side the walls, with watch-towers on them standing close to one another, should be such as to allow six men to walk on them abreast. The gates should be large and strong enough to withstand enemy attacks. Erected in proper places, they should be carefully and constantly guarded.

Let all your purposes be accomplished through men whose families and conduct are well known and reputable. Be vigilant in safeguarding yourself against treachery while indulging in sport, in the garlands you wear and the beds that you lie upon, or through poison in your food. The ladies of your household should be protected, watched over by aged and trusted servitors of good conduct, well born and possessed of learning, O Yudhishtira. Make ministers of Brahmanas who are truly learned men, imbued with humility, well born, conversant with dharma and artha, and adorned with simplicity and forthrightness. With these men you should hold regular consultations—but make sure that those you trust and keep closest to you are few in number.

On some occasions you may consult with the whole of your council, or with a part of it. This should be done in a well-protected private chamber or arbor. You could hold this consultation in a forest, where there is no grass in which intruders or spies might hide. Never should you hold counsel at night. Monkeys, birds and other animals that can imitate humans should be excluded from the council chamber, as also fools, and lame and palsied men. I believe that the evils that spring from divulging the counsels of kings are beyond remedy. While among your counsellors, you must repeatedly refer to the evils that arise from a betrayal of secrecy, O Parantapa, and to

the merits that flow from counsels properly kept. You must constantly ascertain the merits and faults of the inhabitants of your city and the provinces.

Let your laws, O King, always be administered by trusted judges, who must be contented men and of good conduct. Keep a watchful eye on them through secret agents. Let your officers of justice mete out punishments to offenders according to the law only after careful scrutiny of their offences. Those culprits that are disposed to take bribes, that inflict harsh punishments, or are stained by greed, or liars or revilers, that violate the chastity of other men's wives, commit murder, act rashly, disturb the assemblies and sport of others, or who bring about a confusion of castes, should be punished in consonance with time and place, either by fines or with death.

In the morning you should see those employed in making your disbursements. After this you should look to your ablutions, and then to your food. Next you should inspect your armed forces, gratifying them on every occasion. Your evening should be set apart for envoys and spies. The early nights should be devoted to completing what you have done in the past day and assessing what remains to be done in the coming one. The later night you may keep for your own pleasure and entertainment, and the afternoons for games and other amusements. However, at all times your mind must dwell on the means for accomplishing your purposes. At the appointed hour, having adorned your person, you should prepare to dispense gifts and charity in profusion. The times for different actions, O son, revolve ceaselessly like wheels.

Exert yourself always to fill your treasury by lawful and righteous means. Adharma in this pursuit must be shunned. Through your trusted spies you must ascertain who your enemies are, who are bent upon exploiting your weaknesses, and then have them destroyed from a distance. Appoint your servants and agents, O King, after carefully examining their conduct. All your plans and wishes must be implemented through your trusted servitors, whether they are formally appointed or not. The Senapati of your army must be of strong character and firm conduct, courageous, able to bear hardship, loyal and devoted to your good. Remember to be always as scrupulous in knowing your own weaknesses as you do those of your enemies. You must also know the weaknesses of your own men, as also of those loyal to your enemies.

The artificers and artisans who live in your provinces should do your bidding as obediently as cows and mules, O son of Pandu. You must support skilled and able men in your kingdom engaged in their respective professions who are devoted to you. A wise king always encourages and recognizes the accomplishments of his gifted subjects, so that they can continue to pursue their vocations happily, O ruler of men. For then they will be staunchly loyal to you, and their skills will not fall away from bitterness.'"

CANTO 6

"Dhritarashtra says, 'Always, Bhaarata, distinguish between the mandalas that belong to you, to your foes, to neutrals, and to those that are disposed equally towards you and your foes. Of these, you must clearly know the areas belonging to the four kinds of foes, of those known as Atatayins, of your allies, and the allies of your enemies.

The ministers of state, the people of the provinces, the garrisons of forts, and the armed forces, O Kurusottama, may or may not be perfectly loyal. Therefore, act in such a manner that your enemies do not gain influence over these in any way. These twelve constitute the principal concerns of a king, and to these he must always give his attention, as well as to those known as the sixty, of which the ministers are foremost.

These are what the learned men of politics call the mandalas. Clearly understand, O Yudhishtira, that the six important occurrences—of peace, war, marching forward, halting, sowing dissension, and conciliation—depend upon these mandalas. You must also heed growth and diminution, as well as the condition of being stationary; also know the attributes of the sixfold occurrences, Mahabaho, as resting upon the two and seventy that I have mentioned.

When one's own force has become strong and that of the enemy weak, it is then, O son of Kunti, that the king should wage war against the enemy, and victory shall be his. When the enemy is strong and one's own power is diminished, then the weak king, if he has any intelligence, should seek to make peace with his enemy.

The king should always stock a large store of weapons and provisions for his army. When he is in a position of strength and able to march out, he should on no account make any delay, for times and fortunes change quickly. When going forth to war or even in peace, a wise king will appoint the best men to offices for which they are suited, without being moved by any other consideration than their ability.

When he is obliged to yield a portion of his territories to his enemy, he should give him only barren lands that produce no crops, or those that are mediocre. When obliged to give wealth, he should give gold heavily alloyed with base metals. When obliged to give a portion of his troops, he should only give such men as are not noted for their prowess. On the other hand, when a king takes from an enemy he must employ this rule in reverse—obtain the best land, the purest gold and the strongest men.

While making peace treaties, king of the Bharatas, you must demand as a hostage the son of the defeated king; any other course is unreliable. If some calamity overtakes a king, he must try to free himself from it through his own knowledge as well as the counsel of the wise.

The king must support and maintain the destitute and the unhappy, the afflicted, such as the blind, the deaf and dumb, and the diseased among his people. First of all protecting his own kingdom, ensuring its welfare and prosperity, a king, when truly assured of his own great strength, can direct all his efforts to vanquishing his enemies, either one after another or even simultaneously. He should first afflict them with subtle stratagems, obstruct them in their endeavours to prosper, and drain their treasury. The king who wants his own growth should never injure the subordinate and allied princes and chieftains under his sway. O Kaunteya, never seek war with a king who wishes to conquer the whole world. Instead, with the help of your ministers and agents, create dissension among his nobles, allies and subordinates.

A powerful king should never seek to exterminate weak kings, for these promote the weal of the world by cherishing the good and punishing the evil. Best of kings, be yielding like the crane. If a strong king advances against a weak one, it is the latter that makes him desist, through offers of conciliation and other peaceful methods. If he cannot pacify the invader by the means of diplomacy and gifts, then he must gather his forces and those of other rulers well disposed towards him and, uniting against the attacker, fall upon the enemy in battle.

The wise king resorts to war only when every effort at peace fails; fate will then come to his aid against the aggressor. However, if he fails in battle, too, he must inevitably fall, giving up his resources, one after the other, but never yielding. The Kshatriya who thus lays down his life will surely attain liberation from all sorrow and find great honour in heaven.'"

CANTO 7

"Dhritarashtra says, 'Best of kings, reflect deeply on war and peace. Each is of two kinds. The means are various, Yudhishtira, as are the circumstances under which war or peace may be made. With calm detachment always, O Kuru, assess your own strengths and weaknesses, and never rashly march against an enemy who is intelligent, and has an army of vigorous and contented soldiers. You should think carefully of how you can vanquish him.

Go to war only against an enemy who is weaker than you and does not have healthy and confident soldiers. When the time is favourable you are certain to find victory, but once you have defeated your enemy, you should withdraw. Then you should assail your enemy with various troubles, weakening him by sowing dissension among his allies. Afflict him relentlessly to inspire terror in his heart, and attack him with all the means at your disposal, overt and covert, eroding his power until he loses all assurance and goes in fear of his own shadow.

The king who knows the Shastras, who marches against an enemy, must weigh the three kinds of strength, not just of his foe but his own. Only one endowed with swiftness, discipline and the strength of wise counsel, O Bhaarata, should march against an enemy. When his position is otherwise, he should avoid battle at any cost. The king who means to go to war must first provide himself with the power of wealth, the power of allies, of foresters, of paid soldiers, and of the working and trading classes. Among these, the power of allies and the power of wealth are superior to the rest. The power of the people and that of the standing army are equal.

Frequently, the power of spies is regarded as equal to either of the above, depending on the circumstances.

The troubles that visit kings come in many forms. Hear from me, my son, what those are; be careful to take note of each separately, O Pandava, and strive to face them squarely through the time-tested methods of conciliation, gifts and the rest. When he has a strong army, a king may attack an enemy, Parantapa. He must be as attentive to considerations of time and place, while preparing to march, as he is to the forces he has mustered and his own merits in other respects. The king who is heedful of his own advancement should not go to war unless his fighting men are strong and healthy, and their morale high. When powerful, a king may go to war in even an unfavourable season. He must make a river of his legions, with quivers for its stones, horses and chariots for its current, and proud standards for the trees that cover its banks, while its turbulent flow is miry with foot soldiers and elephants. It is such an army that a king must possess to effect the destruction of his enemy.

In accordance with the science of warfare as known and propounded by Sukra Deva, the king going into combat must form his legions into the vyuhas called Sakata, Padma and Vajra. He must be fully aware of his enemy's strengths and cognizant of his own strengths and weaknesses; he should decide on where to fight—within his own territories or those of his foe. Keeping his men in good spirits by caring for their every need and wish, the wise king hurls his most powerful warriors into battle against his enemy.

As I have said, he must deliberate well on the condition of his own kingdom, and first try to achieve his purpose through sama, conciliation, and the other well-known means. One's body must be protected by all means: a man should devote himself to that which benefits him both in this world and the next. The king who adheres to this dharma will surely find heaven when he leaves his body, after having ruled his subjects wisely and justly in this world.

Kurusottama, the king's first and last dharma is to minister to his subjects; it is only through this that a sovereign of the earth conquers both this world and the next. You have already been instructed in the Rajadharma by Bhishma, by Krishna and by Vidura, O best of kings. From the love that I bear you, I am now adding what I know to what they have already taught you.

Most generous of kings, you who give profuse gifts during the great sacrifices you perform, bear in mind all you have heard and discharge your duty accordingly. Through this you will bring great felicity to your people and find Swarga for yourself. An equal measure of punya accrues to the king who worships the Devas with a hundred Aswamedha yagnas and to the one who rules his subjects righteously.'"

CANTO 8

"Yudhishtira says, 'Lord of the Earth, I will do as you bid, and you, best of kings, must continue to teach me further. Bhishma has ascended into heaven; Krishna has returned to Dwaraka; and I know that, if you leave, Vidura and Sanjaya will also go with you into the forest. Who but you will teach and guide me now? Be assured, O King, I will follow whatever you have told me today as my well-wisher.'

Despite the words of the wise Yudhishtira, the Rajarishi wants only his permission to depart and, saying to him, "Cease, my child, I am tired," he enters Gandhari's apartment. Knowing the time is ripe and the circumstances opportune, Gandhari of deep dharma says to her husband, who, seated, looks like another Prajapati, 'You have received Mahamuni Vyasa's leave to go into the forest. But when will you obtain Yudhishtira's as well? When shall we go forth from here, my lord?' Dhritarashtra replies, 'Gandhari, I have indeed obtained the leave of my Mahatman sire. Yudhishtira will also soon agree, and I will go into the vana. However, first I want to give away some wealth, even as Preta, for the peace of my sons who were so addicted to calamitous gambling. I want to call all our people to my palace and give away bounteous wealth.'

Dhritarashtra sends for Yudhishtira and, at the old king's command, the Pandava arranges for all the gold and other wealth that he asks for to be put at his disposal. Upon receiving his royal invitation, many Brahmanas living in Kurujangala, many Kshatriyas, Vaisyas and Sudras, come to Dhritarashtra's mansion with joy in their hearts.

Emerging from his inner apartments, the aged monarch, seeing all of them and his subjects assembled before him, addresses them: 'All of you and the Kurus have lived together in harmony for many years as one another's well-wishers and benefactors. The time has come for you now to heed and accomplish what I now say to you, even as sishyas do the bidding of their guru. I have set my heart upon retiring into the forest, with Gandhari as my companion. The Rishi Vyasa has approved of this, as has the son of Kunti. Now let me have your permission too, without any hesitation.

The goodwill that has always existed between us is rarely to be found in other realms between kings and their people. I am worn out with the burden of years borne upon my head. I am without any progeny. Sinless ones, I am emaciated with penitent fasts, as is my queen Gandhari. Since the kingdom passed to Yudhishtira, I have enjoyed great happiness, O foremost of men—far greater that what I could have expected or known had Duryodhana ruled instead. What other refuge can I have now, old as I am and destitute of children, other than the forest? You most blessed ones, it is your solemn duty to joyfully grant me the leave I seek to go forth and find the peace of my soul.'

Upon hearing these words, all the good people of Hastinapura and the surrounding lands of Kurujangala utter loud lamentations, their voices choked with weeping. Dhritarashtra of great tejas seeks to comfort his grief-stricken people."

CANTO 9

"Dhritarashtra says, 'You know that Santanu ruled this Earth, as did Vichitravirya, protected by Bhishma. My brother Pandu, who also ruled you well, was dear to me, as he was to you. Sinless ones, I have also served you. I have done the best I could, and discharged my Rajadharma heedfully; and so, if I have ever failed you, I ask you to forgive me.

Duryodhana also enjoyed this kingdom without a thorn in his side. Foolish and of perverse mind he was, but I do not think he did his people any wrong or harm. Yet, through his pride and wickedness, as well as through my own weakness, a great carnage has claimed the lives of Kshatriyas. Whether my actions were right or wrong, I beg you with folded hands to forget what I did.

Think of me as being old, as having lost all my progeny and being tormented by grief; think of me as having been your king, descended from the great kings of old—think of all this, and find it in your hearts to forgive me. This Gandhari of mine also is old and plunged in sorrow after the loss of her sons; and she too solicits your forgiveness. Knowing that both of us are old and stricken by grief at having lost our sons, grant us your protection and give us both the sanction we seek, blessed ones.

You must love and look after this great Kuru king, Yudhishtira, the son of Kunti, in prosperity as well as in adversity. With four brothers of abundant prowess beside him, he will never fall into distress, or leave the ancient path of truth. All of them are conversant with both dharma and artha; they are like the Lokapalas, the very guardians of the world. Like

illustrious Brahma himself, Lord of the universe of creatures, will this Yudhishtira of mighty tejas rule you. I am saying what needs to be said in no uncertain terms. Thus do I give this Yudhishtira into your care, as I do you into his care. And thus I beseech you to forget, to forgive whatever injury was done to you by my sons, who are no more among the living, or by anyone else who was mine and served me.

I know that you never harboured any anger towards me in the past. I solemnly join my hands before all of you, who are known for your loyalty. Look, I bow to you all. Yet again, Anaghas, with Gandhari by my side I ask your pardon for every wrong done to you by my sons of unrestrained and restless minds, stained by avarice, and always yielding to their desires.'

Hearing these words of the aged monarch, tears fill the eyes of the citizens of Hastinapura and the people of the provinces. They say nothing but only look numbly at one another."

CANTO 10

Vaisampayana says, "When Dhritarashtra has spoken, his people stand before him stupefied. Hearing no reply from them, no sound, for their voices are choked with grief, the aged king speaks to them again, 'You best of men, I am old, sonless, and with my wife lament constantly; my sire, the Island-born Vyasa, has give me his blessing to go into the vana, as has Yudhishtira, who knows every dharma, O my good and righteous people. Sinless ones, Gandhari and I ask again for your leave to retire into vanaprastha; with bent heads, we beg you. You must not deny us.'

Hearing him so utterly pitiable, the assembled people of Kurujangala begin to wail, covering their faces with their hands and upper garments. Overwhelmed by searing grief, they weep like fathers and mothers shedding tears, every thought dispelled from their hearts other than that Dhritarashtra means to leave them. At last, controlling their grief and shock, they are able to speak to one another, and by unanimous consent elect a Brahmana to answer the old monarch on their behalf.

The erudite Brahmana Samba, of impeccable character and conduct, learned beyond common measure, a master of all the Riks, attempts to reply to the king. He is a composed and self-assured man, exceptionally intelligent and serene by nature. With the approval of the assembled people of Kurujangala, Samba says to the king, 'Maharajan, I have been given charge of voicing the people's reply to you, and with your leave, I will now do so, mighty Kshatriya. All that you say, O King of kings, is true; indeed, you have not uttered the slightest untruth. You are our well-wisher, as, indeed, we are yours. Verily, in this line of rulers, there never was a king

who in governing his subjects earned their disfavour. You have ruled us like fathers or brothers. Nor did King Duryodhana ever do us any wrong.

O Rajan, you must do as the Mahatman Maharishi, son of Satyavati, has said. He is the first and the greatest of all our gurus. When you leave us, O Rajan, we shall have to pass our days in sorrow, filled with remembrance of your many virtues. We were as ably protected and ruled by your son Duryodhana as we had been by Santanu, or Chitrangada, or by your father, O King, who was shielded by the might of Bhishma, or by Pandu, Lord of the Earth, whom you guided and watched over in all he did.

Your son never did us the slightest wrong, O Monarch. We lived contentedly, relying on him as trustfully as on our own father. You well know how we lived under Duryodhana's rule. In the same manner, we have enjoyed great happiness, Rajan, under the rule of Kunti's son of unmatched intelligence and wisdom, the very soul of dharma. Yudhishtira, who performs sacrifices with gifts in profusion, follows the ways of the Rajarishis of old of your vamsa, among whom were Kuru and Sambara and others, and even Bharata, wisest of all. There is nothing that invites the slightest censure in this Yudhishtira's rule. Protected and governed by you, we have all lived in great felicity; we can find no complaint against you or your son. As for what you said about Duryodhana and the carnage of kinsmen, I beg you to hear me, O delighter of the Kurus.'

The Brahmana continues, 'Duryodhana did not cause the Great War and the annihilation which that overtook the Kurus. Neither were you the cause of that war, nor Karna, nor Subala's son Sakuni. Fate alone brought that war down upon the world, and it was ineluctable, for men cannot resist destiny. Incontrovertible Fate brought eight and ten aksauhinis of troops together on Kurukshetra, O Rajan, and in eight and ten days that host was destroyed by the greatest Kuru warriors—Bhishma and Drona and Kripa and others, and Mahatman Karna, the heroic Satyaki, Dhrishtadyumna, and by the four sons of Pandu, Bhima, Arjuna and the twins.

That slaughter could never have come to pass without it being willed by destiny. Certainly death must be faced and enemies slain in battle, and by Kshatriyas in particular. Those greatest of men, masters of astras, exterminated the very Earth itself, with its horses, chariots and elephants. No, your son was not the cause of that carnage of noble kings. You were not the cause, nor any of your servants, nor Karna, nor Subala's son. Fate alone

wrought the slaughter of the greatest princes of the Kuru vamsa, as well as of thousands of other kings. Who can say otherwise?

You yourself are regarded as the Guru and master of the world. We, therefore, in your presence, grant absolution to your righteous son and say, let that king, with all his brothers, friends and allies, find the heavenly realm reserved for Kshatriya heroes who die in war. With the leave of the greatest Brahmanas, let him sport blissfully in Swarga. You also shall attain to great punya, and unswerving steadiness in dharma.

O Dhritarashtra of excellent vratas, follow faithfully the duties laid down in the Vedas. As for the Pandavas, they have no need for either your protection or ours. They can capably rule all the realms of Swarga, O wise Dhritarashtra, what then to say of this Bhumi? And we, the subjects of this kingdom, O Kurusthama, shall be obedient to the sons of Pandu, in prosperity as in adversity, for they wear dharma as their ornament.

The eldest son of Pandu makes valuable gifts to the best of Dvijas who conduct his sacrifices and rituals, even as all the great kings of antiquity did. The high-minded son of Kunti is mild, gentle and self-restrained, and as generous as a second Vaisravana. He has wise and able ministers who attend on him. He is compassionate to even his enemies. Indeed, we say that he is the jewel of the Bharata vamsa, so pure is he in thought and deed.

Blessed with high wisdom, he is perfectly straightforward in his dealings and rules us like a father protecting his children. From their association with the Dharmaputra, O Rajarishi, Bhima and Arjuna and all the others will never do us the least wrong. They are mild to those that are mild, and fierce like snakes of virulent poison to those who are fierce. Possessed of tireless energy, these Mahatmans are always devoted to the good of the people.

Neither Kunti nor Panchali, nor Ulupi, nor the princess of the Sattwata vamsa will do the least injury to these your subjects. The people of the city and the provinces can never forget the affection you have shown us, which in Yudhishtira exists in still larger measure. The Maharatha sons of Kunti, while themselves living unswervingly by dharma, readily protect and cherish even those among their people who are less than righteous. Therefore, O Rajan, Purushottama, dispel any anxiety from your heart on account of Yudhishtira, and set yourself to accomplish all the punya to which you yourself aspire.'

Hearing the words of Samba the Brahmana, words fraught with dharma and punya, every last man assembled there whole-heartedly accepts them as his own, crying, 'Excellent! Excellent!' Dhritarashtra also applauds Samba's words, and then dismisses the final assembly of his subjects. Honoured by them and gazed at with loving and auspicious glances, the old king joins his hands and salutes them in return. He then goes back to his own palace with Gandhari.

Listen now to what he does after that night has passed."

CANTO 11

Vaisampayana said, "After the night has passed, Dhritarashtra, son of Ambika, sends Vidura to Yudhishtira's palace. Vidura of unmatched tejas, wisest of men, says to the Dharmaraja of unfading glory, 'King Dhritarashtra has performed the initiatory rites towards his purpose of taking sannyasa in the forest. He means to set out for the vana on the day of the full moon of the month of Kartika.

He now solicits some wealth from you, for he wants to perform the sraddhas for Gangaputra Bhishma, as well as for Drona, Somadatta and Bahlika of the great intellect, and also of all his sons and well-wishers who died on Kurukshetra And, also, if you allow it, for the evil Jayadratha of the Sindhus, his son-in-law.'

Both Yudhishtira and Arjuna welcome and applaud Vidura's message, but Bhima of restless energy and unappeasable wrath, recollecting the evil that Duryodhana once did to them, does not. Arjuna, the Kiritin, at once senses Bhima's mood and, bowing his head to his brother, says, 'Bhima, our royal and aged sire Dhritarashtra has resolved to take sannyasa in the forest. Before he leaves he wants to offer wealth for the peace of his slain kinsmen and well-wishers now in the other world. O Kuru, indeed he wants to give away wealth that belongs to you by conquest.

Mahabaho, it is for Bhishma and the others that the old king wants to do this. You must allow him what his heart desires at this time. Today, fortune has come full circle and it is our uncle who begs us for gold, the same Dhritarashtra whom we once begged for our kingdom. Consider how time has brought this juncture—that the king who was once lord and

protector of all the world now wants to go away into the jungle, after seeing all his sons and allies killed in war. Best of men, do not refuse this, his last request, for such ignoble denial will bring us all infamy and disrepute. Do you learn your dharma in this matter from Yudhishtira, who is both our elder brother and our lord. Great prince of the Bharata vamsa, it becomes you to acquiesce, not churlishly decline.'

Yudhishtira applauds Arjuna's words, but Bhima, yielding to wrath, says, 'Phalguna, it is we who shall give charity in the name of Bhishma, of Somadatta, and Bhurisravas; for Rajarishi Bahlika, Mahatman Drona, and all others. Our mother Kunti shall make the obsequial offerings for Karna. Best of men, do not allow Dhritarashtra to perform those sraddhas. This is my belief. We have no need to please our enemies—that is not our Kshatriya dharma. As for Duryodhana and the others, let them sink from misery to even greater misery. Ah, it was those wretches of their race that caused the whole world to be exterminated. How have you forgotten the anxiety of those twelve long years, and then the ajnatavasa that brought Panchali such torment? Where was this Dhritarashtra's affection for us then? Did you not put on the hide of a black deer, stripped of all your royal ornaments and, with Panchali beside you, follow this Yudhishtira into exile?

Where were Bhishma and Drona then, and where was Somadatta? You lived for thirteen years in the forest, supporting yourself on whatever we could forage. This eldest father of ours did not then look upon you with any parental love. Have you forgotten, O Partha, that it was this evil-minded wretch of our race who repeatedly asked Vidura during the game of dice, "And now what has been won?"'

Bhima is interrupted by Yudhishtira, who rebukes and silences his brother."

CANTO 12

"Arjuna says, 'O Bhima, you are my senior, my elder brother and preceptor. I dare not speak any further. Rajarishi Dhritarashtra deserves to be honoured by us in every way. The virtuous, those distinguished as superior men, never break dharma and remember, not the wrongs done to them, but the favours they have received.'

Hearing the words of the high-souled Arjuna, Mahatman Yudhishtira says to Vidura, 'O Kshattri, tell the Kuru king that I shall give him as much wealth as he wishes to give away for the obsequies of his sons, and of Bhishma and all the others who were his well-wishers and benefactors. Let not Bhima be glum at this!'

Yudhishtira praises Arjuna for what he has said. But Bhimasena begins to cast angry looks at Dhananjaya. Yudhishtira addresses Vidura again, 'Let King Dhritarashtra not be angry with Bhimasena, for my brother, who is wise, was greatly afflicted by cold and rain and heat and by a thousand other griefs while we lived in the forest. All this you know. However, say to the king from me, O best of the Bhaarata vamsa, that he can take from my house whatever he wishes, and in whatever measure he pleases. Also tell the king that his heart should not dwell on the arrogance that Bhima has exhibited, out of his anguish.

Say to Dhritarashtra that whatever belongs to me and belongs to Arjuna, is his own. Let the king give gifts as he chooses to the Brahmanas. Let him spend as largely as he likes. Let him free himself entirely from the debt he owes to his sons and well-wishers. Tell him besides from me, O

Vidura, “O King, not only does all my wealth belong to you, but this very body of Yudhishtira. Have no doubt about this.””

CANTO 13

"Wise Vidura returns to Dhritarashtra with his important message: 'I communicated your words to Yudhishtira of great tejas, who reflected upon them and then approved your message with high praise. Arjuna also sets all his palaces and mansions, with all the wealth therein, indeed his very life-breath, at your disposal. Your son King Yudhishtira also offers you his kingdom and prana and wealth and everything else that belongs to him, O Rajarishi.

However, Mahabaho Bhima cannot still forget all his sorrows, and gave his consent with difficulty, heaving many deep sighs. Yudhishtira and Arjuna together prevailed upon him to be more cordially disposed towards you. Yudhishtira Dharmaraja implores you to not hold Bhima's improper conduct against him, and deplores the rancour to which he yielded, remembering the hostilities of the past. That is in the nature of war-like Kshatriyas, O King, and Vrikodara is devoted to battle and the way of warriors.

Yudhishtira and Arjuna both repeatedly beg your forgiveness of Bhima. They say, "Be gracious to us. You are our lord. Whatever wealth we have, Bhumipala, is yours to give away as you please. You are the master of this kingdom, O Bhaarata, and of all lives in it. Let the foremost Kuru give away the finest gifts available in our treasury to the Brahmanas for the ritual offerings for his sons, and the others.

Indeed, let Dhritarashtra take from our mansions jewels and ornaments and gold, slaves, both men and women, and kine, goats and sheep, as he pleases, and give them away to the Dvijas. Let him also give profuse gifts

to those that are poor or sightless or in great distress, choosing the objects of his charity as he likes. Let large pavilions be constructed, O Vidura, and filled with food and drink of diverse tastes in profusion. Let tanks of water be built for cattle to drink from, and other works of punya be accomplished." This is what was said to me by Yudhishtira and Pritha's son Dhananjaya. Now you must tell me what should be done next.'

Dhritarashtra expresses his satisfaction and pleasure at Vidura's message, O Janamejaya, and sets his heart on distributing great largesse on the day of the full moon in the month of Kartika."

CANTO 14

Vaisampayana said, "Dhritarashtra is deeply gratified with the response of Yudhishtira and Arjuna. The blind and aged king, after due consideration, invites thousands of deserving Brahmanas and superior Rishis for the sake of Bhishma, as well as of his sons and friends. He orders a vast quantity of food and drink to be prepared, and chariots and other vehicles, clothes, gold and jewels and wondrous gemstones, slaves, both male and female, goats and sheep, fine shawls and blankets and all manner of costly articles to be collected, and villages and fields, and other kinds of wealth to be listed, as well as caparisoned elephants and horses, and many superlatively beautiful maidens.

That foremost of kings gives all these away for the advancement of his dead kinsmen, naming each of them in due order as the gifts are made: Drona and Bhishma, Somadatta and Bahlika, King Duryodhana and each of his other sons, and all his well-wishers, Jayadratha being the first. With the approval of Yudhishtira, the sraddha-yagna is distinguished by vast gifts of jewels, gold and every other kind of treasure. At the ceremony, tellers and scribes, at Yudhishtira's behest, press the old king: 'Tell us what gifts should be made; everything is ready and available and awaits your command.' They distribute the presents as the king directs. At the command of the royal son of Kunti, one who was to receive a hundred, receives a thousand, and to one who was to receive a thousand, ten thousand is given. Like monsoon clouds enlivening crops with their rains, that royal cloud gratifies the Brahmanas of the kingdom with rivers of wealth.

When the gifts have all been distributed, the king deluges his assembled guests of all the four varnas with a flood of food and drink to suit every taste. Verily, the Dhritarashtra-ocean, swelling high, sweeps across the world, with jewels and gems for its waters, villages and fields for its verdant islands, piles of diverse treasures for its rich caves, elephants and steeds for its crocodiles and whirlpools, the sound of mridangas for its deep roars, and clothes and gold and precious ornaments for its waves.

In this way, O King, the mighty Dhritarashtra provides for the weal in the next world of his sons, grandsons and Pitris, as well as of himself and Gandhari. At last, when he grows tired with disbursing gifts in such profusion, that great yagna of giving comes to an end. Yes, even thus does the blind old king of the Kuru vamsa perform his Daana yagna.

Actors and mimes continually dance and sing on the occasion, and contribute to the merriment of all the guests. The most delicious and varied food and drink are given away in large quantities. Ten days that great sraddha lasts, O Bhaarata, and the royal son of Ambika is freed from the debts he owes his sons and grandsons."

CANTO 15

Vaisampayana said, "Dhritarashtra decides upon the hour of his departure and summons the sons of Pandu. Along with Gandhari, he has had the minor rites of leave-taking performed by Brahmanas proficient in the Vedas. On the day of the full moon in the month of Kartika, he has the sacred fire taken up which he worships daily. Discarding his customary robes, he dons deer-skin and valkala and, accompanied by his daughters-in-law, he sets out from his palace.

A lament arises from the Pandava and Kaurava women of the royal household when the son of Vichitravirya sets out for the forest. The king worships the palace in which he had lived with fried rice grains and beautiful flowers of many kinds. He honours all his servants with generous gifts and then, without turning back, sets out on his journey.

Trembling all over, his voice choked with tears, Yudhishtira cries out to his uncle, 'O Rajan, where are you going?' and falls down in a faint. Burning with anguish, Arjuna sighs repeatedly and, his own heart plunged in dark distress, counsels Yudhishtira to not yield so to grief. Bhima, Arjuna, Madri's twins, Vidura, Sanjaya, Dhritarashtra's son by his Vaisya wife, Kripa and Dhaumya, and other Brahmanas, all follow the old king, wordlessly and sorrowfully. Kunti walks ahead, leading Gandhari, whose eyes remain bound and whose hand is placed on Kunti's shoulder. Dhritarashtra walks confidently behind Gandhari, his hand on her shoulder.

The ladies of the royal household, Drupada's daughter Krishnaa, Subhadra of the Sattwata vamsa, Uttaraa, the daughter-in-law of the Pandavas, who has recently become a mother, Chitrangada, and others all

accompany the old king, wailing like a flock of she-ospreys. The wives of the citizens—Brahmanas and Kshatriyas, Vaisyas and Sudras—also spill out into the streets from every side.

At Dhritarashtra's departure, the people of Hastinapura are as distraught, O King, as they had been watching the Pandavas leave their city after being vanquished at dice. Even sequestered women who have never seen the sun or the moon pour out into the streets, such is their grief when King Dhritarashtra leaves for the great forest."

CANTO 16

Vaisampayana said, "A great uproar arises from men and women who crowd the terraces of mansions or throng the streets. With folded hands, trembling with weakness, Dhritarashtra walks slowly along the main highway of Hastinapura, where his people swarm most densely. He leaves the city of the elephant by its main gateway and then repeatedly implores the crowds to return to their homes. Vidura has set his heart on going to the forest with his brother. The Suta Sanjaya, also, the son of Gavalgani, Dhritarashtra's closest counsellor, is of the same mind. But Dhritarashtra forbids Kripa and the Maharatha Yuyutsu from following him. He makes them over into Yudhishtira's hands.

When the people of the city follow the old king no more, Yudhishtira is prepared to go no further at the command of Dhritasrashtra, he and the ladies of his household. Only then does he see that his own mother Kunti has also decided to go to the forest. He says to her, 'I will follow the old king. You must not go, O Queen, but return to the city with these your daughters-in-law. My uncle is leaving for the vana determined to perform tapasya.'

Though her son speaks to her with eyes overflowing with tears, Kunti continues walking away from the city, leading Gandhari who has her hand upon the younger queen's shoulder. Kunti merely says to him, 'O King, never cause Sahadeva the slightest hurt or neglect him. He is the one most attached to me, Yudhishtira, and to you as well. You must also always bear Karna in your heart, your elder brother, greatest of all warriors, who never turned his back on battle. He was killed on the field only because of my

folly. Ah, my son, this heart of mine is made of stone, since it remains unbroken despite the loss of that magnificent child born of Surya. But what is there for me to do now? I am solely to blame for concealing the birth of my first-born by Surya Deva until it was too late. Parantapa, you and your brothers must undertake every sraddha for the sake of that son of Surya.

Yudhishtira, always do what is agreeable to Draupadi. You must look after Bhimasena and Arjuna and Nakula and Sahadeva, for all the burdens of the Kuru vamsa have now fallen on you, O King. As for me, I will live in the forest with Gandhari, smear my body with dirt and ashes, engage in performing penances and devote myself to the service of my father- and mother-in-law.'

Yudhishtira Dharmaraja, whose passions are restrained, is shaken by what his mother says, as are his brothers. For a while, he cannot say a word in response. Then, composing himself as best he can, though still in the clasp of sorrow and anxiety, the Dharmaraja says to his mother, 'Strange, indeed, is this purpose of yours! It does not become you to do what you intend, and I can never permit you to do this. Ah, mother, you must show us some compassion!

Once, when we were about to go into exile from Hastinapura, gracious mother, it was you who recounted the story of Vidula's instructions to her son, and exhorted us to tread the way of the Kshatriya. It is not right for you to abandon us now. Having slain the kings of the Earth, I have won this sovereignty only after being guided by your fierce words, sent to me through Krishna. Where now is that profound understanding of yours that Krishna so extolled? Do you wish now to fall away from the very Kshatriya dharma that you exhorted us to uphold? Ah, how will you live in the deep and dangerous jungle, after abandoning your sons, this kingdom we won for you, and this daughter-in-law of yours, of great fame? No, you must relent!'

Kunti hears her son, but she does not stop. Now Bhima says to her, 'O Kunti, we have won the kingdom with war, and this is the time for you to enjoy the sovereignty acquired by your sons and discharge your Kshatriya dharma. Why has this unnatural desire possessed your mind at this time, after you made us annihilate the very earth? Why do you now want to renounce everything and go away into the vana? We were born in the forest. Why did you bring us here from the jungle when we were boys? Look at the sons of Madri, overwhelmed with sorrow and grief. Relent, O my most

revered and renowned mother, do not leave us now. Remain with us and enjoy the prosperity, justly won in war, which is now Yudhishtira's.'

But Kunti is unshakeable in her resolve, and continues to ignore her sons' entreaties. Draupadi, downcast, accompanied by Subhadra, follows her weeping mother-in-law. Though wise Kunti looks frequently at her children, she does not pause but continues to walk away from the city of elephants. With all their wives and servitors, the Pandavas continue to follow her. Then she restrains her tears and addresses her sons."

CANTO 17

"Kunti says, 'It is even as you say, O Mahabaho, son of Pandu. Lords of the Earth, it is true that I roused you to fight the war. Yes, seeing your kingdom snatched from you by a game of dice, seeing you all fall from happiness, seeing you tyrannized by kinsmen, I instilled courage and valour into your minds. I said what I did so that you, the sons of Pandu, foremost of men, might not lose your reputation and fame. You are all equal to Indra. Your prowess is like that of the very gods. I acted as I did then so that you would not have to live reading others' faces.

I instilled courage into your hearts so that you, the greatest men of dharma, the equal of Vasava, might not again be banished into the forest to live in misery. I instilled courage into your hearts so that this Bhima, strong as ten thousand elephants, whose prowess and manliness are known throughout the world, might not sink into insignificance and ruin. I instilled courage into your hearts so that this Arjuna, born after Bhimasena and in every way Indra's equal, would not fall into misery. I instilled courage into your hearts so that Nakula and Sahadeva, who are always devoted to their elders, would not have to endure hunger and its weakening torments. I did what I had to so that this Panchali of the large eyes and flawless limbs would not have to endure the indignities inflicted on her in the public hall with no hope of being avenged. In plain sight of you all, O Bhima, the reckless Dussasana dragged her to that court while she trembled like a slender plantain tree in a storm—and that, too, during her monthly period, after she had been won at a game of dice as if she were a slave.

I knew everything that had happened, indeed, that the line of Pandu had been vanquished. The Kurus themselves, my father-in-law and others, were distraught when Draupadi cried out piteously like a she-osprey for protection. I fainted when I heard of how the evil Dussasana of low mind had dragged her by her hair. Know beyond any doubt, my sons, I instilled courage into your hearts to awaken and inflame your anger, when I told you what Vidula once endured. I instilled courage into your hearts so that the lineage of Pandu may not forever be lost. The sons and grandsons of one who brings a race to ignominy never attain to the realms of the righteous. Truly, the ancestors of the Kuru vamsa were in danger of losing those regions of felicity that had become theirs.

As for myself, my sons, before any of this I had savoured all the pleasures of sovereignty my husband Pandu enjoyed. I had given bounteous gifts in charity, I had drunk the Soma rasa in yagnas. It was not for my own sake that I sent Vidula's stirring words to you through Krishna; it was for yours. I have no desire for the fruits of the sovereignty that you, my children, have won. Mahabahos, my only wish now is through tapasya to attain to the realms of felicity won by my husband. I mean to waste away this body of mine in the obedient service of my father-in-law and mother-in-law, both of whom have resolved to live in the vana.

Do not follow me any more, Yudhishtira, best of all the kings of the Kuru vamsa, nor you, Bhima, nor you others. Devote your hearts perfectly to dharma, and may your minds always be noble and great.'"

CANTO 18

Vaisampayana said, "The sinless Pandavas are abashed by the words of Kunti. They stop, as does Panchali, and follow her no longer, though some of the women of the Pandava household continue to utter loud lamentations. The Pandavas then circumambulate Dhritarashtra and duly salute him. Having failed to persuade Pritha to return, they importune her no more.

Then Dhritarashtra, Ambika's son of great tejas, supporting himself against Gandhari and Vidura, says, 'Let Yudhishtira's mother not come with us any further. What he has said is true. Abandoning this high fortune of her sons, abandoning the fruits of felicity that can be hers, why should she go into the fastness of the forest with us, like one of little intelligence?

She can live in the enjoyment of sovereignty, and still keep her vrata, perform tapasya and continue to give daana. Let her pay heed to my words. Gandhari, I have been deeply gratified with the services rendered to me by this daughter-in-law of mine. Conversant as you are with every dharma, you must command her to return.'

Gandhari, the daughter of Subala, repeats to Kunti what her husband and lord says, and adds her own weighty support to his injunction. But she cannot change Kunti's mind, for that chaste and noble one has irrevocably decided to go to the vana with them. The Kuru women wail helplessly when they see that Kunti is not to be swayed and that the foremost Kurus no longer pursue her. When all the sons of Kunti with their wives and the Kuru women have turned back into the city in their chariots, dismal and stricken,

Yudhishtira alone continues to go with the old ones towards the forest, until at last he also turns back.

The city of Hastinapura, with its entire populace of men and women, old and young, is plunged into grief and perplexity. No festival of rejoicing is observed. Afflicted with obdurate sorrow, the Pandavas are sapped of strength and energy. Deserted, as it were, by Kunti, they are like tender calves abandoned by their mother.

Dhritarashtra journeys slowly on until he and his party come to the Bhagirathi and spend that night on her bank, at some remove by now from the city. Brahmanas, all knowers of the Vedas, kindle their sacred fires in an asrama of sannyasis. Surrounded by those foremost of Brahmanas, their sacred fires blazing forth in beauty, Dhritarashtra's own sacred Agni is kindled. Sitting by it, he pours libations onto the fire, as the proper rites and mantras are chanted, and worships the thousand-rayed sun as Surya Deva is on the point of setting.

Then Vidura and Sanjaya make a bed for the aged king, spreading kusa grass on the ground. Near the bed of that mighty Kuru hero they prepare another for Gandhari; and, close to Gandhari's bed of grass, Kunti also gladly lays herself down. Within earshot of the three sleeps Vidura, along with others. The Yajaka Brahmanas and others who have followed the king lay themselves down on their beds of grass. The Brahmanottamas present intone many sacred hymns. The sacrificial fires blaze forth all around, as delightful to them as a Brahmi night.

When dawn breaks, all rise and perform their morning rituals and ablutions. Pouring libations on the sacred fire again, they continue their journey. Their first day's experience of the forest has been weighed down by distress, thinking of the grieving people of the Kuru city and provinces of the kingdom."

CANTO 19

Vaisampayana said, "Following the advice of Vidura, the king sets up his abode on the banks of the Bhagirathi, a holy place peopled by followers of dharma. Many are Brahmanas who dwell in those forests, and they, as well as numerous Kshatriyas, Vaisyas and Sudras, come to meet the old monarch. Sitting in their midst, he gladdens them all with his words. After duly worshipping the Brahmanas with their disciples, he dismisses them all. As evening comes, Dhritarashtra and Gandhari of great fame both descend to the stream of the Bhagirathi for their purificatory ablutions. Bathing in the sacred river, the old king and queen, along with Vidura and the others, perform their daily sandhya vandana. When Dhritarashtra and Gandhari have finished their ritual baths and prayers, Kunti gently helps them both out of the water. The Yajakas have made a sacrificial altar on the dry bank for the king; devoted to dharma, Dhritarashtra pours libations onto the fire.

From the banks of the Bhagirathi, the aged sovereign, with his followers, all observing stern vratas, with their senses firmly restrained, make their way towards Kurukshetra. Dhritarashtra arrives at the asrama of the Rajarishi Satayupa of profound wisdom and holds discourse with the sage who was once a great king of the Kekayas, O Parantapa. He came to the forest to take sannyasa, having made his kingdom over to his son. Satayupa receives Dhritarashtra with due rites and honour. The two of them then go together to the asrama of Vyasa Muni, the peerless Krishna Dwaipayana, and there Dhritarashtra receives his diksha, his initiation into vanaprastha, the first stage of the spiritual life lived in the forest.

Returning, he begins to live in the hermitage of Satayupa Mahatman, who, at the bidding of Vyasa, instructs Dhritarashtra in all the ways and rites of vanaprastha. In this manner, the high-souled Dhritarashtra sets himself to the practice of tapasya, and all his followers do the same. Queen Gandhari, also, O Janamejaya, along with Kunti, dons valkala and deer-skin garments and sets herself to observing the same vows as her husband. Restraining their senses in thought, word and deed, as well as sight, they begin to practise severe austerities. Soon divested of all stupefaction of mind, Dhritarashtra, bearing matted jata on his head and clad in bark and skins, begins to keep vratas and perform tapasya like a great Rishi, quickly reducing his body to skin and bone as his flesh dries up.

Sanjaya and Vidura of fathomless wisdom, who have plumbed the true interpretation of dharma, wait upon the old king and his wife. Wearing bark and rags, with spirits restrained, Vidura and Sanjaya also attenuate themselves."

CANTO 20

Vaisampayana said, "Those great Maharishis, Narada, Parvata and Devala, of austere tapasya, come to see Dhritarashtra. The Island-born Vyasa with all his disciples and other sages of great wisdom crowned with ascetic ascendancy also come, along with the Rajarishi Satayupa of advanced years and great punya. Kunti receives them with due rites, O King, so that all the ascetics are deeply gratified with the worship offered. The great Munis gladden the high-souled Dhritarashtra with discourses on religion and righteousness.

At the conclusion of their conversation, the Devarishi Narada says, 'There was once a king of the Kekayas, possessed of great prosperity and courage. His name was Sahasrachitya and he was the grandfather of this Satayupa. Resigning his kingdom to his eldest son, who was also endued with a large measure of dharma, the virtuous King Sahasrachitya retired into the forest. After years of blazing tapasya, that Lord of the Earth of great splendour attained to the realm of Purandara, where he lived in the company of the king of the Devas. While visiting Indraloka, O King, on many occasions I saw dwelling there that monarch whose sins had all been consumed by penance.

In the same manner, King Sailalaya, the grandfather of Bhagadatta, attained to Indraloka through the sheer power of his tapasya. There was another king, of the name of Prishadhra, who resembled the wielder of the thunderbolt himself. That king also, through his penances, went from this Bhumi into Swarga. In this very forest, O Dhritarashtra, the Lord of the Earth Purukutsa, the son of Mandhatri, achieved great spiritual felicity, so

much so that Narmada, best of rivers, became his consort. After performing rigorous tapasya here, the sovereign of the Earth found Heaven for himself.

There was yet another king, most righteous, of the name of Sasaloman who also attained Swarga after severe austerities in this forest. You too, Dhritarashtra, having come to this vana, through the grace of the Dwaipayana, shall attain to a lofty condition and goal, one most difficult to achieve. At the end of your penances, you will also be endowed with great felicity and, with Gandhari, attain to the realm which those other Mahatman Rajarishis achieved. Pandu now dwells in Indra's world, and your brother constantly thinks of you. He will certainly help you win salvation. Through serving you and Gandhari, this Kunti, possessed of great fame, will be united again with her lord and husband in the other world of untold glory. She is the mother of Yudhishtira, who is the eternal Dharma Deva himself. We see this, O King, with our spiritual insight. Vidura will enter into the high-souled Yudhishtira. Sanjaya also, through dhyana, will rise from this world into Swarga.'

Dhritarashtra, Lord of the Kurus, hearing what Narada says, applauds that immortal Rishi and worships him with unprecedented fervour and honour. The conclave of Brahmanas is filled with great joy and, wanting to please Dhritarashtra, commends Narada Muni's words and worships him with profound reverence.

Then the Rajarishi Satayupa says, 'O resplendent Narada, Holiest One, you have enhanced the bhakti of the Kuru king, of all the people here, and also of myself! But I want to ask you something to do with King Dhritarashtra. O Devamuni worshipped by all the worlds, you well know the truth of all things in heaven and on earth. Endowed with celestial vision, you clearly perceive the diverse paths and goals of men. You have told us of the felicity found by all the kings you named, which is to rejoice in the company of Indra, Lord of the Devas. You have not, however, declared what the realms are that this king Dhritarashtra will attain. Tell me now truly, what manner of domain that will be, and when he will attain to it.'

Thus solicited, Narada of mystic vision, of austere tapasya, speaks in that congregation of noble men, words that gladden them all. He says, 'I went at my will to the mansion of Indra, lord of the Devi Sachi, and there, O Rajarishi, I saw Pandu. A conversation arose regarding this Dhritarashtra and the great tapasya that he performs, and from Sakra's lips I heard that three years yet remain of the mortal lifespan allotted to this king. After that

he, along with Gandhari, will go to the world of Kubera, where that King of kings, Lord of the nine treasures, will accord him great honour. Dhritarashtra, his person adorned with celestial ornaments, will go to Kubera's realm in a vimana that flies at his will. He is the son of a great Rishi; he is highly blessed; he has burnt away all his sins through his penances. Blessed with a righteous soul, he will rove at will through the realms of the Devas, the Gandharvas and the Rakshasas. The question you have asked is a mystery of the gods, and I have declared this high and secret truth to you out of the affection I bear you. You are all possessed of the wealth of the Srutis and have consumed all your sins by your tapasya.'

Hearing these words, music to the ears of the Devarishi, all those present are heartened and jubilant. Having brought cheer to Dhritarashtra of great wisdom with their deep and happy tidings, the great Rishis leave his asrama by the pathways traversed by the liberated."

CANTO 21

Vaisampayana said, "The Pandavas, after Dhritarashtra's departure, are afflicted by constant and heavy sorrow on account of their mother Kunti. The citizens and Brahmanas of Hastinapura always speak of the old king. 'How, indeed, will Dhritarashtra, now so old, live in the solitary forest? How will the blessed Gandhari, and Pritha, the daughter of Kuntibhoja, live there? The Rajarishi has always lived in the enjoyment of every comfort. He will surely be miserable in the jungle. We can only wonder what his condition is, that great one of royal birth and life who is, furthermore, bereft of sight.

Difficult is the feat of Kunti, who has separated herself from her sons. Alas that, casting off her royal prerogatives, she chose a life in the wilderness! And in what state is Vidura, always devoted to the service of his elder brother? And how fares the intelligent son of Gavalgani, Sanjaya, ever faithful to the master whose food he has eaten?'

Even the citizens, including the young, gather and frequently discuss all this amongst themselves. The Pandavas find themselves so wracked by anxiety for their mother that they can hardly bear to continue living in Hastinapura. Thinking also of their old uncle, who had lost all his sons, of the pure and noble Gandhari, and of the wise Vidura, the sons of Pandu cannot enjoy peace of mind. Nothing comforts them—neither sovereignty, nor the company of women, nor the study of the scriptures. Despair pierces their souls as they think of the old king and endlessly recall the terrible slaughter of kinsmen on Kurukshetra. Memories of the slaying of the youthful Abhimanyu, of the mighty-armed Karna who never retreated from

the bloodiest fray, of the sons of Draupadi, and of all their friends and allies, plunge those Kshatriyas into a perpetual night of the spirit.

They think of how the Earth had been divested of both her glorious heroes and her wealth. Draupadi has lost all her children, and the lovely Subhadra also has become childless. They, too, are sunk in untold sorrow. However, when your grandsires look upon the son of Uttaraa, your father Parikshit, they somehow hold their prana in their bodies."

CANTO 22

Vaisampayana said, "The heroic Pandavas, Purushottamas, delighters of their mother, are so afflicted that they who had once devoted themselves resolutely to their royal duties now withdraw from these entirely. They find no pleasure in anything. If anyone accosts or speaks to them, they do not so much as honour him with a greeting or a reply. Those irresistible Kshatriyas, in wisdom once as profound as the ocean, are now bereft even of their senses by sorrow and consuming anxiety; they can think only of their mother, and how she, now emaciated with privations, serves Dhritarashtra and Gandhari in the vana.

They ask themselves and one another, 'How does the king, our uncle, whose sons have all been slain and who is without refuge, live alone, with only his wife, in the wild jungle, where beasts of prey roam? How does the blessed Gandhari, whose dear ones have also all been killed, follow her blind lord in the lonely forest?' Whenever they are together they can speak of nothing else. Finally, they decide that they must go into the wilderness and discover for themselves the answer to the anxiety that harries them constantly.

Sahadeva, bowing to his elder brother Yudhishtira, says, 'I see that your heart is set upon seeing our uncle. Out of respect for you, I could not too hastily voice my own keen desire to go to the vana. But now the time has come, my lord, if I am fortunate, to see my mother living in sannyasa, with matted locks on her head, practising severe austerities, and, ah, reduced to skin and bone with sleeping on blades of kusa and kasa—she who was raised in great palaces and nurtured amidst every comfort and

luxury. Oh, when shall I see my mother who is now toil-worn and surely plunged in piercing misery? Without doubt, the ends of mortals are uncertain and extreme, O Lord of the Bharatas, for Kunti, a princess by birth, now lives in desolation in the forest.'

Hearing the words of Sahadeva, Draupadi addresses Yudhishtira with due honour, 'Ah, my lord! If only I could once again see Queen Pritha—if indeed she is still alive—I would think of my life as not having been lived in vain. Believe this Rajadhiraja, and may your heart take pleasure in the dharma of bestowing on us the high boon of going to the vana and seeing her again. Know, my husband, that all the women of your house have their feet poised to take the first step on this most auspicious journey to see Kunti, Gandhari and my father-in-law.'

At Panchali's words, Yudhishtira summons all the commanders of his forces and says to them, 'Let my army, teeming with chariots and elephants, prepare to march, for I will go into the forest to see my uncle Dhritarashtra.' To those that supervise the concerns of the ladies, the king gives the order: 'Let every manner of conveyance be well equipped, and my thousands of closed palanquins. Let carriages and granaries, wardrobes and treasuries, be prepared and ordered out, and give our best mechanics the command to march. Let men who have charge of our treasuries set forth towards the ascetic retreats on Kurukshetra.

Whoever amongst our citizens and people wishes to see the king is hereby allowed to do so without any restriction. Let him proceed, properly protected. Let cooks and supervisors of kitchens, our entire culinary establishment, and diverse kinds of foods and foodstuffs, be ordered and loaded on carriages and carts. Let it be proclaimed that we will go forth tomorrow. Let there be no delay. Let pavilions and resting houses of diverse kinds be erected on the way.'

Such are the commands of the eldest son of Pandu and his brothers. When morning comes, the king sets out with a large train of women and old men. Emerging from his city, Yudhishtira waits five days for such citizens as might accompany him, and then goes forth towards the forest."

CANTO 26

Vaisampayana said. “That foremost one of the Bharata vamsa gives marching orders to his troops, protected by great Kshatriyas led by Arjuna, heroes who resemble the guardians of the universe, the Lokapalas themselves.

Horsemen leap to saddle and caparison their finest and swiftest steeds. Some in the retinue travel on horseback, others in chariots and carriages, golden and splendid as blazing fires. Some advance on the backs of elephants, others on camels. Some walk, those that belong to the class of warriors who fight with tiger-like iron claws. The citizens of Hastinapura and the inhabitants of the provinces, eager to see Dhritarashtra, follow their noble king on various kinds of carts and conveyances.

Riding at the head of the Kuru forces at the Dharmaraja’s command is the Acharya Kripa, of Gautama’s race, that great leader of legions, journeying to see Dhritarashtra in his asrama. Yudhishtira, emperor of the world, the white parasol of sovereignty unfurled over his head, sets out surrounded by a throng of Brahmanas, ring upon ring of chariots around him, and a large band of Sutas and Magadhas and bards hymning his praises. Vrikodara, son of Vayu, rides upon the back of an elephant big as a hill, bearing his great bow and equipped with weapons and war engines of every kind, of both attack and defence. The twin sons of Madri ride two fleet steeds, cased in mail, well protected, and flying proud and colourful banners. Arjuna of mighty tejas, his senses ever controlled, rides on a matchless ratha, bright as the sun and yoked to the strongest and swiftest white horses.

The ladies of the royal household, led by Draupadi, journey in closed litters protected by the guards of the royal antahpura. They shower copious wealth on those following their progress. Resplendent indeed is that vast Kuru host, with its chariots and elephants and horses, echoing with the blare of trumpets, the boom of sea conches and the music of vinas. Slowly, regally, the lords of the Kuru vamsa make their way across the land, resting at will by delightful banks of rivers and lakes. Yuyutsu of mighty tejas, and Yudhishtira's priest Dhaumya remain in Hastinapura, protecting the city and attending to the affairs of the kingdom.

Thus, journeying in slow marches with his contingent, Yudhishtira reaches Kurukshetra, and then, crossing the dark and holy Yamuna, sees finally, at a distance, the asrama of his uncle, the blind Rajarishi Dhritarashtra of deep wisdom. He and all his party feel a surge of joy course through them, as they swiftly enter the heavy jungle, filling it with cries of jubilation."

CANTO 24

Vaisampayana said, "The Pandavas alight from their chariots at a remove and walk the rest of the way to Dhritarashtra's asrama, bowing humbly. They are followed on foot by their Kshatriyas and soldiers, the people of the kingdom, and the wives and women of the Kuru lords. The Pandavas arrive at the asrama where plantain trees grow thickly and herds of deer abound. Many ascetics of stern vows, filled with curiosity, come forward to see the sons of Pandu. With tears in his eyes, Yudhishtira ask them, 'Where is my eldest sire, the perpetuator of Kuru's vamsa?'

The sannyasis reply that he has gone to the Yamuna for his ablutions, and to fetch flowers and water for his daily worship. Walking briskly down the path pointed out to them, the Pandavas see their blind uncle and the others from a distance. They quicken their stride in anticipation, and Sahadeva breaks into a run towards Kunti. Clasping his mother's feet, he begins to sob aloud. Tears pour down her cheeks on seeing her most beloved child. She raises Sahadeva up to embrace him, then tells Gandhari of his arrival. Kunti catches sight of Yudhishtira, Bhimasena, Arjuna and Nakula and rushes towards them, fairly dragging the sightless Dhritarashtra and Gandhari along with her.

On seeing their mother, the Pandavas fall down on the ground. The mighty Dhritarashtra recognizes them by voice and by touch, as he embraces and comforts them one after another. Shedding tears, those high-souled princes offer the aged king and their own mother all honour and reverence. Then, embraced and consoled by Kunti, the sons of Pandu recover themselves and take up the pots full of river water that their uncle,

aunt and mother have been carrying. The wives of those lions among men, the women of the royal household and all the people of the city and the provinces who have come with them, now behold the old king.

Yudhishtira presents them, one after another, individually, to the Dhritarashtra, repeating their names and lineages, and then himself worships his eldest sire with deep reverence. Surrounded by his nephews, their wives and his people, the old king, his unseeing eyes bathed in tears of joy, feels that he is back again in Hastinapura, the city of the elephant. Worshipped by all their daughters-in-law led by Panchali, Dhritarashtra, Gandhari and Kunti are overwhelmed with joy.

Walking now in their loving midst, Dhritarashtra arrives back in his forest asrama, lauded by Siddhas and Charanas and now teeming with crowds of men, like countless stars thronging the sky, all agog to see once again their old king."

CANTO 25

Vaisampayana said, "Yudhishtira and his brothers of lotus-petal eyes sit themselves down in the asrama of their uncle Dhritarashtra. Around him sit many hallowed ascetics from diverse realms who have come to the hermitage to catch sight of the broad-chested Pandavas. They say, 'We want to know who amongst these is Yudhishtira, who are Bhima and Arjuna, who the twins, and who is Draupadi of great fame.' The Suta Sanjaya points out the Pandavas to them, naming each one, and Draupadi, as well as the other ladies of the Kuru household.

Sanjaya says, 'This one with the complexion like gold, whose body is like that of a full-grown lion, who has a prominent aquiline nose, and wide and expansive eyes of a coppery hue, is the Kuru king. This one whose tread resembles that of an infuriated elephant, whose complexion is as fair as heated gold, whose body is immense, and whose arms are long and sturdy, is Vrikodara. Behold him well!

The mighty bowman who sits besides him, of darkish complexion and youthful frame, who yet resembles the leader of an elephant herd and walks like a sporting elephant, whose shoulders are as high as those of a lion and whose eyes are as large as the petals of a lotus, is the hero called Arjuna. Those two Purushottamas who sit besides Kunti are the twin sons of Madri, Nakula and Sahadeva, who resemble Vishnu and Mahendra. In this entire world of men, they have no equal in beauty, strength and excellence of conduct.

The dark Devi, who is in her middle years of life, with eyes like lotus-petals and a complexion resembling that of the blue lotus, who looks like a

goddess of Swarga, is Krishnaa, the embodiment of the Devi Lakshmi herself. She who sits beside Panchali, with a skin like pure gold, who looks like the rays of the moon formed into a woman's shape, is Subhadra, O Dvijottamas, the sister of that unrivalled hero who wields the Chakra.

This other, as fair as moonbeams, is Ulupi, the daughter of the king of the Nagas and also the wife of Arjuna. The other golden-hued one, whose complexion is like that of madhuka flowers, is the princess Chitrangada. That other one, whose skin is the colour of a bank of dark lotuses, is the wife of Vrikodara and the sister of Jarasandha, lord of hosts, who always challenged Krishna. And here is the daughter of Jarasandha, that great king of Magadha. She who is as fair as champaka blossoms is the wife of Sahadeva, the younger son of Madravati.

This other beautiful one, dark as a blue lotus, she who sits there on the earth, and whose eyes are as long and lustrous as lotus petals, is the wife of Nakula, the elder son of Madravati. This princess whose complexion is like that of molten gold, who sits with her child on her lap, is Uttaraa, the daughter of King Virata. She is the wife of that incomparable hero Abhimanyu, whom Drona and the others slew from their chariots when he fought on foot after his own was shattered. And these women clad in white, whose hair shows not the parted line, are the widows of the slain sons of Dhritarashtra. They are the daughters-in-law of this old king, the wives of his hundred sons, now deprived of both their husbands and children slain by heroic foes.

I have now pointed all of them out to you in proper order. In consequence of their devotion to Brahmanas, their hearts and minds are divested of every deceit and sin, and they are possessed of pure souls.'

Thus does Dhritarashtra of great age, of the Kuru vamsa, meet the sons of his brother Pandu, who was as a god among men. Once the hermits of the vana have left, he enquires after their welfare. The warriors who have come with the Pandavas leave the asrama and sit themselves down a small distance away, after alighting from their rathas and horses.

When all the women, the old men and the children who have come to the forest are seated, the old king addresses them all, making the customary enquiries after their health and well-being."

CANTO 26

"Dhritarashtra says, 'O Yudhishtira, are you in peace and happiness, with all your brothers and the people of the city and the provinces? Are they that depend on you also happy? Are your ministers and servitors, and all your elders and gurus also happy? Are those that live in your dominions free from fear? Do you follow the ancient and traditional dharma of kings? Is your treasury filled without disregarding the restraints of justice and equity? Do you conduct yourself as you should towards enemies, towards those neutral to you, and towards allies?

Do you care especially for the Brahmanas, always making them the first gifts, as ordained for sacrifices and religious rites? What need I say of the people, and your servants and kinsmen, O King of the Bharatas—are they gratified with your rule? Do you adore the Pitris and the Devas with devotion, O King of kings? Do you worship guests with food and drink, O Bhaarata? Are the Brahmanas in your dominions devoted to their svadharma, the duties of their order, and do they tread the path of dharma?

Do the Kshatriyas and Vaisyas and Sudras within your kingdom, and all your relatives, observe their respective duties? I hope the women, the children and the old among your subjects do not grieve under any distress, and do not have to beg for the necessities of life. Are the royal women of your household duly honoured in your house, O best of men? I hope that, having found you for its king, O Yudhishtira, this race of Rajarishis has not fallen away from fame and glory.'

To the old king, Yudhishtira, profound knower of morality and justice, and well skilled in both deeds and words, replies with some queries of his

own, ‘Do your peace, your self-restraint, and your tranquillity of heart grow, O King? Is this my mother able to serve you without fatigue and trouble? Will her dwelling in the vana be fruitful, O King? I hope this queen, Gandhari, my eldest mother, who is emaciated with being exposed to cold and wind and with the toil of walking, and who now devotes to herself to severe austerities, no longer gives way to grief for her children of mighty tejas, all of whom were devoted to Kshatriya dharma and were slain honourably on the field of battle. Does she still blame us, sinners as we are, for the slaughter of her sons? Where is Vidura, O king? We do not see him here. I hope this Sanjaya, who also performs tapasya, is at peace and lives in happiness.’

Dhritarashtra says to Yudhishtira, ‘My son, Vidura is well. He performs the most austere tapasya deep in the forest, alone, subsisting on air, for he eats no food at all. He is emaciated and his arteries and veins stand out. Sometimes our Brahmanas here catch a glimpse of him in the vana.’

Even as Dhritarashtra speaks, Vidura appears in the distance. He is perfectly naked, all skin and bone, with matted jata on his head and gravel in his mouth. His body is covered with dust and with the pollen of wild flowers. Kshattri is spotted by ascetics who report this to Yudhishtira. Vidura suddenly stops, O King, casting his gaze towards the asrama, in which he sees many visitors. He turns away swiftly and vanishes into the deeper forest. Yudhishtira jumps up and follows him alone. Vidura runs further away, and the Pandava in pursuit often loses sight of him.

He shouts, ‘O Vidura, Vidura, I am Yudhishtira, whom you always loved, your favourite!’ Crying out repeatedly, he continues to pursue his uncle. Suddenly, in a solitary place in the very heart of the vana, Vidura, wisest of men, stops and leans against a tree. He is macilent beyond belief, barely recognizable as a man, for his individual features have all disappeared through his extreme penance and privations. But Yudhishtira has no doubt who it is that stands before him.

Yudhishtira folds his hand in deep reverence and addresses the wraith-like figure: ‘I am Yudhishtira!’ Vidura contemplates the king, never moving, plunged in Yoga. Then gazing steadfastly at him, using his mighty yogic powers, Vidura enters the body of Yudhishtira, limb by limb. He unites his life-breaths with those of the king, and his senses with those of the Pandava. Thus the great Vidura enters the body of the Dharmaraja. Vidura continues to lean against the tree, with eyes fixed, and Yudhishtira

sees that life has left his attenuated body. At the same time, he himself has become stronger than before and has acquired additional virtues and powers now his own. Pandu's son, the Kuru king, now remembers perfectly his own being before his birth among men.

Yudhishtira has heard of the final Yoga from his grandsire Vyasa, and now he feels impelled to perform the last rites of cremation for the body of Vidura. But then an Asariri speaks to him from above, saying, 'O King, this body that belonged to him called Vidura should not be cremated. In him is your body also. He is the eternal Dharma Deva. O Bhaarata, he will find the realms of felicity known as the Santanika. He kept the dharma of Yatis, and you must not grieve for him at all, Parantapa.'

Yudhishtira the Just returns to the asrama, and relates all that has transpired to Dhritarashtra, the royal son of Vichitravirya, filling all with wonder that old king of great splendour, the Rishis present, Bhimasena and all the others. Dhritarashtra is pleased to hear what happened in the vana. He says to Yudhishtira Dharmaputra, 'It has been said, O King, that one's guest should have that which one takes oneself. Do you now accept from me these gifts of water and roots and fruits.'

Dharma's son replies, 'So be it.' The mighty-armed Pandava king eats and drinks whatever Dhritarashtra gives him. After that, they all make their beds of grass under a tree and sleep peacefully."

CANTO 27

Vaisampayana said, "Thus those heroes pass that night after eating the frugal fare which is the nightly food of Dhritarashtra. Having left their fine beds behind them, the Pandavas lay themselves down on the bare ground beside their mother. Under the auspicious constellations wheeling in the sky in that asrama of righteous Munis, they converse happily on dharma and artha, morality and wealth, sweetening their words with diverse citations from the Srutis.

When dawn breaks, Yudhishtira rises, performs his morning ablutions and prayers, and proceeds to explore the asrama in the company of his brothers. With the women of his household, his servants, and his priest Dhaumya, the king wanders through the length and breadth of that hermitage at the behest of Dhritarashtra. He sees many vedis, sacrificial altars with sacred fires blazing on them, with ascetics seated before them, performing their oblations and poured libations into the fire in honour of the gods. The fragrant smoke of ghrita, clarified butter, curls up from the altars overspread with fruits and roots of the forest and heaped with wildflowers.

Many of the great Rishis who worship at these altars seem to Yudhishtira the very Vedas embodied. There are others, lesser sages and aspirants who belong to the lay brotherhood. Herds of deer graze all round without the least fear, or lie about awake or asleep, as they please. Fruit and roots gathered from the wilderness are stored in piles. Countless birds also sing in the branches of the trees. The asrama resonates with the calls of peacocks, interwoven with the sweet melodies of datyuhas and kokilas and

other songbirds and the chant of Vedic mantras being intoned by learned Brahmanas in resonant voices.

King Yudhishtira makes gifts of sacrificial vessels of gold or copper that he has brought with him for those Munis, deer-skins and shawls, ladles made of rich wood, O Bhaarata, kamandalus and elegant wooden platters, and cooking vessels as well. He gives away diverse vessels of iron, and smaller tumblers and cups of various sizes; the ascetics take these away, each one as many as he likes.

Having ranged through the woods across which that great asrama of many hermits is spread, having taken in its peaceful sights and sounds and made his offerings to its resident sages, Yudhishtira Dharmatma returns to the side of his uncle Dhritarashtra. He sees that old Lord of Earth at his ease, with Gandhari beside him after his morning rites. He sees his mother Kunti sitting nearby, like a humble disciple with bent head.

Yudhishtira greets the blind and aged king, declaring his own name to identify himself, and Dhritarashtra asks him to sit down, which the Pandava does on a mat of kusa grass. Then the other sons of Pandu, with Bhima among them, salute the king and touch his feet, and they also sit themselves down with his leave. Surrounded by his nephews, great Dhritarashtra looks glorious and full of unearthly grace; he blazes with a Vedic splendour like Brihaspati in the midst of the Devas.

Now many great Rishis, Satayupa and others, denizens of Kurukshetra, arrive. The illustrious and learned Vyasa, of tremendous tejas, whom even the Devarishis of Swarga revere, appears there at the head of his many disciples. Dhritarashtra, Kunti's son Yudhishtira of great tejas, Bhimasena and the others, all rise and, advancing a few steps, salute those venerable guests. Approaching them, Vyasa, surrounded by Satayupa and others, addresses King Dhritarashtra, 'Be you seated.' The illustrious Vyasa settles himself onto a fine seat of kusa grass set upon a black deer-skin and covered with a silken cloth, which has been kept ready for him. Once the Dwaipayana sits down, the other Dvijottamas, all lustrous ones, also seat themselves with Vyasa's leave."

CANTO 28

Vaisampayana said, "When the Pandavas have all been seated, Satyavati's son Vyasa says, 'O Dhritarashtra Mahabaho, have you been able to achieve tapasya? Is your mind pleased with living in the vana, O King? Has the grief that was yours, born of the slaughter of your sons in battle, disappeared from your heart? Are all your perceptions now clear, sinless one? Do you practise the ordinances of vanaprastha and sannyasa, after making your heart firm?

Does my daughter-in-law Gandhari allow herself to be overwhelmed by grief? She is possessed of great wisdom. Blessed with clear and lofty intelligence, that queen understands both dharma and artha well; she knows the truths that relate to both prosperity and adversity. Does she still grieve? Does Kunti, who, because of her devotion to the service of her elders, left her children, attend to your wants and serve you with all humility, O King? Have the Dharmaputra, Mahatman Yudhishtira, Bhima and Arjuna and the twins been sufficiently comforted? Do you feel delight at seeing them? Has your mind become free from every stain? Has your disposition, O King, become pure in consequence of your penance and the increase of your knowledge and wisdom?

O Bhaarata, abstention from injury to any creature, truth and freedom from anger, the primary triad of wisdom, is of final concern. Has your life in the forest ceased to be painful for you? Are you able to gather, through your own exertions, the produce of the wilderness for your food? Do your fasts give you any pain now?

Have you learnt, O King, how the great Vidura, who was Dharma's very self, left this world? It was through the ancient curse of Mandavya, that Dharma Deva was born into the world as Vidura. He owned unequalled intelligence and wisdom. Through his mighty tapasya, he was both high-minded and lofty-souled. Why, not even Brihaspati among the Devas, and Sukra among the Asuras, was possessed of such intelligence as that best of men. Dharma Deva was once cursed by the awesome Rishi Mandavya who expended the power of his penances earned over a long time with arduous dedication. At the command of the Pitamaha Bhishma, and through my own tejas, I sowed Vidura in soil owned by Vichitravirya. A God of gods and eternal was your brother, O King. The perceptive knew him to be Dharma Deva incarnate because of his yogic practice. He glows with the growth of truth, self-restraint and tranquillity of heart, compassion and charity. He is always engaged in tapasya, and is eternal.

From that God of Righteousness, through yoga shakti did the Kuru king Yudhishtira also take birth, O King. Yudhishtira is also Dharma Deva of great wisdom and immeasurable intelligence. Dharma exists both here and hereafter, and is like fire or wind or water or earth or space. He is able to go everywhere, O King of kings, and pervades the whole universe. Only the foremost among the deities, and those cleansed of every sin and crowned with ascetic success, can see him with their eyes. He that is Dharma is Vidura; and he that is Vidura is the eldest son of Pandu. You, O King, can perceive that son of Pandu; why, he is before you as your servitor. Through the power of his yoga, your brother the Mahatman Vidura, most intelligent among intelligent men, entered into Yudhishtira.

O Lord of the Bhaarata vamsa, my son, know that I have come here to dispel all your doubts and satisfy your desires. For your sake I will perform some feat that has never been accomplished before by any of the great Rishis, I will demonstrate some wonderful effect of my tapasya. Tell me what you want to see or ask or hear, sinless one, and I will accomplish that for you.'"

PUTRADARSANA PARVA

CANTO 29

Janamejaya said, "Tell me, O learned Brahmana, of that wonderful feat that the Maharishi Vyasa of untold tejas performed for Dhritarashtra in the forest asrama where he had taken to living with his wife and his daughter-in-law Kunti—indeed, what the Dwaipayana did, when all the sons of Pandu were staying in that hermitage, after Vidura left his own body and entered into Yudhishtira. How long did the Kuru king Yudhishtira of unfading glory remain there, and with what food, O mighty one, did the noble Pandavas support themselves, with their wives and men? O sinless one, do you tell me this."

Vaisampayana said, "With the permission of Dhritarashtra, the Pandavas, along with their troops and the women of their household, support themselves on diverse kinds of food and drink and pass about a month in great happiness in that forest. Towards the end of that time, Anagha, Vyasa comes there. While all those princes sit around Vyasa, engaged in conversation on a host of subjects, some other great Rishis arrive. Narada and Parvata and Devala of austere penances, and Viswavasu and Tumburu, and Chitrasena come to that forest retreat, O Bhaarata, and Yudhishtira of great tapasya worships them with the proper rituals, with the consent of Dhritarashtra. They sit down on sacred darbhasanas of kusa grass, and on other fine seats of peacock feathers. When they are all seated,

the Kuru king also sits himself down amongst them, surrounded by the sons of Pandu. Gandhari and Kunti and Draupadi, and Subhadra of the Sattwata vamsa, and the other royal women.

The conversation that then arises was of a high order, dwelling on dharma and tales of the Rishis of antiquity, the Devas and the Asuras. Then Vyasa of marvellous tejas and eloquence, foremost among all knowers of the Vedas, deeply gratified, says to the blind king, 'I know the desire you cherish in your heart, King of kings, still stricken with grief for your dead sons. I know the sorrow that always dwells in the hearts of Gandhari, of Kunti and of Draupadi, and the searing grief of Krishna's sister Subhadra for her dead son. Hearing of this gathering of the princes and princesses of your royal house, I have come here, Kurunandana, to dispel your fears. Let the Devas and Gandharvas, and all these great Rishis, behold today the power of the tapasya I have performed all these long years. So tell me, O King, what wish of yours shall I grant today? I am powerful enough to grant you a boon, and you shall witness the fruit of my penances!'

At this, Dhritarashtra reflects for a moment and then says, 'Holy One, your favour is providential. My whole life is crowned with success today, and I feel certain that I shall indeed attain to that lofty, blissful end reserved for me, because I have met with all of you greatest, Holy Ones, tapodhanas, the treasury of tapasya, equal to Brahma himself. There is not the least doubt that your coming here before me today has cleansed me of my sins.

Anaghas, I no longer have the least fear about my end in the next world. I love my children deeply and cherish their memory. However, my heart is still tortured by the recollection of the many vile and violent sins perpetrated by my wicked son Duryodhana of evil mind who persecuted the innocent Pandavas. Alas, the sins of Duryodhana have devastated the very Earth, the world as we knew it, with her horses, elephants and fighting men. Countless high-souled kings, rulers of diverse realms, came to side with my son and, doing so, found their deaths. Alas, leaving their beloved sires and wives and finally their very life-breaths, all those Kshatriyas have become guests of Yama.

What end, O Dvija, have those men attained who were slain in the war for the sake of their friend Duryodhana? What end did my sons and grandsons achieve who fell in battle? My heart is always pained at the thought of my having caused the death of the mighty Bhishma, son of Santanu, and of Drona, that best of Brahmanas, through my foolish and

sinful son who was a bane to his friends, he who so wanted to rule the earth that he caused the destruction of the very Kuru vamsa, which once blazed with prosperity and truth. Night and day, O my father, I think of all this and, afflicted with grief, I can find no peace of mind.'

When Gandhari hears her husband's outpouring of anguish, her own sorrow grows fresh, as does the pain of Kunti, of Subhadra and Dhritarashtra's daughters-in-law, and of others, men and women of the Kuru vamsa. Queen Gandhari, her eyes bound, folds her hands in supplication to her father-in-law, the Rishi Vyasa. 'O greatest of Munis, sixteen years have passed over the head of this king, grieving for the death of his sons and divested of peace of mind. Tormented by sorrow over the slaughter of his sons, this King Dhritarashtra's breath heaves out in deep gasps, and he seldom sleeps at night.

Maharishi, you can create new worlds through the power of your tapasya. What then need I say about your ability to show this king his children who are in the next world? This Panchali, the daughter of Drupada, has lost all her kinsmen and children, and she grieves ceaselessly. So does Krishna's sister, Subhadra of gentle speech, burning for the loss of her son. This other Devi, respected by all, the wife of Bhurisravas, laments frequently in the most heartrending manner. Her father-in-law was the most intelligent and heroic Bahlika, of Kuru's race, who also perished during the war. Alas, Somadatta was also was slain, along with his sire, in the Great War.

Ah, this son of yours, Dhritarashtra, with all his intelligence and prosperity, lost a hundred princes, heroes all, none of whom ever fled from a battle. The hundred wives of those Kshatriya sons all mourn constantly, stricken by that great slaughter, O mighty Sage, sharpening the grief of both the king and myself. Alas, those heroes of high mettle, those great Maharathas, my father-in-law, Somdatta, and others—O puissant one, what end has been theirs? Through your grace, O Holy One, will this Bhumipala, myself and this Kunti, your daughter-in-law, have our suffering allayed.'

Hearing Gandhari's words, Kunti, her face gaunt and wasted through observing many fierce vratas, thinks of her secretly born son, lustrous as the sun. Vyasa, who can see and hear all, even from a great distance sees Arjuna's mother afflicted with sorrow. Vyasa says to her, 'Tell me, O blessed one, what is in your heart, what you want to say.' Kunti bows her

head low to her father-in-law and, overcome with diffidence, discloses to him her secret history."

CANTO 30

"Kunti says, 'Holy One, you are my father-in-law and thus, my God of gods. You are that to me, no less. So hear my words of truth. When I was a young girl, the Rishi Durvasa, known for his wrathful temper, visited my father's house in quest of alms. Although there was much in his behaviour to provoke me, I did not allow myself for a moment to be annoyed by him and served him with care. The sage was greatly pleased with me and decided to grant me a boon. "You must accept the boon I shall now give you," were his words to me. Fearing his curse, I said to him, "Tathaastu, so be it." The Rishi said to me, "Blessed girl of the beautiful face, you will become the mother of Dharma. The Devas you summon will be obedient to your wishes."

Saying this, he vanished from my sight; but the mantra the Rishi gave me dwelt constantly in my mind. One day, sitting in my chamber in the palace I saw the sun rising. Suddenly, I was possessed by a desire to bring before me the maker of day, I remembered the words of Durvasa, and from my innocent girlish curiosity I summoned the god. Surya of a thousand rays instantly appeared before me. He had divided himself in two. One part remained in the firmament, and the other stood embodied on the Earth before me. With one he continued to heat the world and with the other he came to me.

While I trembled at his sight, he said, "Ask a boon of me." Bowing down to him, I asked him to leave me. He replied in wrath, "I cannot countenance the thought of coming to you fruitlessly. I will consume both you and that Brahmana who gave you the mantra as a boon." The

Brahmana Durvasa had done no evil and, wanting to protect both him and myself from Surya's curse, I said, "O Deva, let me have a son like you." The god of a thousand rays penetrated me with his tejas, leaving me stunned. He said only, "You will have a son," and was gone back into the firmament.

I continued to live in the inner apartments and, not wanting my father's honour to be tarnished, I consigned to the river my infant son, Karna, born in secret. Through the grace of that god, my virginity was restored, exactly as the Rishi Durvasa had said to me. Although Karna knew me for his mother when he grew up, I made no effort to acknowledge him, fool that I am. This burns me, O Mahamuni, as you well know. Whether I sinned or not, I have told you the truth. Holy One, I beg you, satisfy my craving to see that son of mine. Greatest of sages, sinless Vyasa, let this king also have his wish to see his dead sons fulfilled today.'

Vyasa, foremost of men, says to Kunti, 'Be you blessed, and let your wish be fulfilled. You did not sin in any way. You were restored to virginity, for the Devas have great powers of yoga and can beget offspring by their very thought, by word, by sight, by touch and by sexual union. These are the five ways in which the gods can father children upon mortal women. You are a mortal and there is no fault in what happened to you. Know this, O Kunti, and let your heart be at peace, its fever dispelled.

For those that are great, everything is proper. For those that are great, everything is pure. For those that are great, everything is punya. For those that are great, everything is their own.'"

CANTO 31

"Vyasa says, 'Blessed be you, as well, O Gandhari, this very night you shall see your sons and brothers and friends and kinsmen, along with your sires, see them like men arisen from sleep. Kunti shall see Karna, and Subhadra of the Yadu vamsa will behold her son Abhimanyu. Draupadi shall see her five sons, her dead sire and her brothers also. All this was in my mind even before you asked me. It is for this that I have come here.

You must not grieve for those greatest of men. They met death while observing Kshatriya dharma on Kurukshetra. O faultless Gandhari, the work of the gods had to be accomplished, and it was to achieve those fated ends that those heroes were born into this world. They were all amsas of the Devas, Gandharvas and Apsaras, and Pisachas and Guhyakas and Rakshasas, many other spirits of great sanctity, many souls blessed by great tapasya, Devarishis, Devas and Danavas and other heavenly sages of spotless soul, who met with death on the field of Kurukshetra.

It is known that it was that most lustrous and intelligent king of the Gandharvas, also named Dhritarashtra, who took birth in the world of men as your lord. Know that Pandu of unfading glory, and distinguished above all others, sprang from the Maruts. Kshattri and Yudhishtira are both amsas of Dharma Deva.

Know that Duryodhana was Kali and Sakuni was Dwapara. O lovely Gandhari, know that Dussasana and others were all Rakshasas. Bhimasena of great might, this Parantapa, is from the Lord of the Maruts, Vayu. Know

that this Dhananjaya, the son of Pritha, is the ancient Rishi Nara. Krishna is Narayana, and the twins are the Aswins.

Having split his body into two, Surya Deva, foremost of givers of heat, continued to course through the heavens with one portion of himself, while on Earth he dwelt as Karna. He that was born as the son of Arjuna, Abhimanyu who brought joy to all, Subhadra's son who was heir to the kingdom, possessions and glory of the Pandavas, who was slain by six Maharathas combining against him, was none other than the amsa of Soma Deva, the Moon, who also clove himself in two through yogic power.

Dhrishtadyumna, who sprang with Draupadi from the sacrificial fire, was an auspicious portion of Agni Deva, God of Fire. Sikhandin was a Rakshasa. Know that Drona was an amsa of Brihaspati, and that Drona's son is born of a part of Rudra. Ganga's son Bhishma was one of the Vasus who was cursed to a human life.

Thus, O you of great wisdom, the Devas and other immortals were born onto this Bhumi to accomplish a great purpose and, having achieved what they came for, have returned to Swargaloka. Today I will dispel the sorrow that rends all your hearts, the grief that relates to those who are no longer in this world but have departed to the other. Go now, all of you, towards the Bhagirathi, the blessed Devi Ganga. On her banks I will show you all those who were killed on the field of war.'

A roar, as of many lions, arises from those gathered there, and all rush to the sacred Bhagirathi. Dhritarashtra with all his ministers and the Pandavas, as well as all the great Rishis and Gandharvas that have come to the asrama, set out immediately. Arriving at the banks of the Ganga, that sea of men and women find suitable places for themselves. The wise old king, with the Pandavas at his side, finds an appropriate spot, along with the women and the aged of his household. That day passes like a whole year as they wait for the night when they will see the dead Kshatriyas. Finally, the sun reaches the sacred mountain, Astama, in the west, and all those men and women bathe in the sacred river, and perform their sandhya vandana."

CANTO 32

Vaisampayana said, "As night falls after the evening prayer and rituals, all approach Vyasa. Dhritarashtra, having cleansed his body and fixed his mind in dhyana, sits there with the Pandavas and the Rishis. At a small remove sit Gandhari and the women of the royal house of Kuru. All the people of Hastinapura and those from the provinces range themselves according to their years. Then does Maharishi Vyasa of mighty tejas bathe in the sacred waters of the Bhagirathi and summon all the dead warriors, those that had fought for the Pandavas and those that had fought for the Kauravas, including great and blessed kings of diverse realms.

A mighty uproar erupts from the waters of the Ganga, one to equal the din of the Kaurava and the Pandava hosts facing each other on Kurukshetra. Rising up out of the river in their thousands, led by Bhishma and Drona, appear all those kings and other great Kshatriyas, along with their troops. Virata and Drupada rise up with their sons and their forces. Draupadi's sons and Abhimanyu, son of Subhadra, and the Rakshasa Ghatotkacha, all appear, as do Karna and Duryodhana, and the Maharatha Sakuni, and the other sons of Dhritarashtra, all of great prowess, led by Dussasana. The son of Jarasandha appears, as do Bhagadatta and Jalasandha of terrific energy, and Bhurisravas, and Sala, and Salya, and Vrishasena with his younger brother, Duryodhana's son, Prince Lakshmana, and the son of Dhrishtadyumna, and all the princes of Sikhandin, and Dhrishtaketu, with his younger brother, Achala, Vrishaka and the Rakshasa Alayudha, Bahlika and Somadatta, King Chekitana and others too numerous to name, all arise from the river, resplendent with supernal light.

Every king and warrior wears the armour that he wore on Kurukshetra. They arise from the water in the chariots they rode in the Great War, all of them flying the majestic standards they had flown in battle. Yet their vestments are not of this earth, and their ear-studs and earrings sparkle like droplets of the sun. Free from all animosity and pride are all those great heroes, and divested of wrath and envy. Gandharvas sing their praises, and unearthly bards wait upon them, chanting their deeds. Each one is draped in celestial garlands and attended upon by bands of Apsaras.

And now, through the power of his penances, Maharishi Vyasa, son of Satyavati, bestows the gift of vision upon Dhritarashtra. Blessed already with mystic gyana and great strength, Gandhari of great fame also sees all her sons, along with all those who had been slain in battle. Transfixed with wonder, everyone there witnesses the amazing and inconceivable phenomenon that makes their hair stand on end. The riverbank is transformed into a high carnival of ecstatic men and women. The spectacle is like a painting by a celestial artist. Gazing, through the grace of the sage, at the spirit host of Kshatriyas, Dhritarashtra is filled with jubilation."

CANTO 33

Vaisampayana said, "Washed of every sin, exorcised of anger and envy, those great Kshatriyas meet one another in accordance with the high and auspicious ordinances laid down by the great Rishis. All of them are lambent with happiness and look like Devas in Swargaloka, O Rajan. Son meets with father or mother, wives with husbands, brother with brother, and friend with friend.

The jubilant Pandavas meet the mighty bowman Karna, Abhimanyu, son of Subhadra, and the sons of Draupadi. With hearts brimming with joy, the Pandavas approach Karna, O King, and are reconciled with him. Indeed, all those Kshatriyas, O Lord of the Bhaaratas, meet with one another through the grace of Vyasa Muni and are reconciled. Casting off all animosity, they are established in amity and peace.

All those great warriors, the Kauravas and the other kings, their kinsmen and their sons as well, become united with the Pandavas. All that night they pass in great happiness; indeed for the unalloyed joy they feel, those Kshatriyas deem that place to be heaven itself. No grief, no fear, no suspicion, no discontent, no reproach enters that hallowed night. Meeting their slain sires and brothers, husbands and sons, the women cast off all grief amid tides of rapture.

Finally, those heroes and their women, after spending that perfect night together, embrace and take leave of one another, to return to where they had come from. Vyasa dismisses that concourse of dead Kshatriyas and, before the eyes of the living the vast host of warriors, with their chariots and standards, vanishes into the waters of the sacred Bhagirathi. Some of them

return to Devaloka, others to Brahmaloka, some to Varuna's world and others to the realm of Kubera. Some among those kings go back to Suryaloka. Among the Rakshasas and Pisachas, some go to the land of the Uttara-Kurus; others depart gracefully in the company of gods. After all those Mahatmans disappear with their chariots, horses and all their followers, the puissant Vyasa, standing in the waters of the sacred river, Vyasa of great dharma and tejas, that benefactor of the Kurus, addresses the Kshatriya widows.

The Sage says, 'Let those among these foremost of women who wish to attain to the realms acquired by their husbands set aside hesitation and at once enter into this holy Bhagirathi.' Hearing this, those eager women, setting their faith in the Muni, immediately seek the blessings and the leave of Dhritarashtra, and plunge into the Ganga. Quickly freed from their human bodies, they go straight to whichever realm their lords have found for themselves, and there those chaste women are reunited with their majestic husbands and now adorned with celestial ornaments, riding in unearthly rathas, and clad in supernal clothes and garlands. Possessed of every virtue, their anxieties dispelled, they have earned unalloyed bliss. On that day Vyasa undertakes the pious duty of granting boons to all the men assembled there, the fruition of the wish that each one cherishes.

People of diverse realms, hearing of this meeting between the hallowed dead and the living, are transported with rapture. The man who listens to this legend of marvel attains everything that he holds dear; indeed, he obtains all felicity and the consummation of his every desire, both here and in the hereafter. The man of gyana and vigyana, foremost among the righteous, who recites this tale for others, acquires great fame in this world and an auspicious terminus in the next, as well as a joyful union with kinsmen, all that he wishes for, and more. Such a man never has to strive painfully for his living, and meets with all sorts of good fortune. Indeed, incalculable are the rewards for one who, with reverence for the Vedas, studies and mindfully recites this Itihasa for others to hear. Those possessed of good conduct, devoted to self-restraint, cleansed of all sins by the gifts they make, endowed with sincerity, having tranquil souls, freed from falsehood and the desire of injuring others, adorned with faith, belief in the scriptures, and intelligence, who listen to this wonderful Parva, surely attain to the highest goal."'

CANTO 34

The Sauti says, 'King Janamejaya of great intelligence was gratified by this story of the appearance and occultation of his sires. Filled with delight, he questioned Vaisampayana again on the reappearance of dead men. He asked, "How is it possible for persons whose bodies have been destroyed to reappear in those very forms?"

That highest of regenerate ones, disciple of holy Vyasa, foremost among the eloquent, Vaisampayana of great tejas, answered Janamejaya thus: "This is certain: that no karma is ever destroyed. Human bodies, O King, are born of action, of karma; so also are forms and natures of men. The great primal elements are eternal, being found united with the Lord of all beings. Since they exist with what is eternal, they find no destruction when the temporal parts are destroyed.

Deeds performed without exertion are the truest and the best, and bear real fruit. But the soul, when united with deeds that require exertion for their accomplishment, experiences pleasure and pain, but is never changed by them—even like a mirror that reflects images but remains itself unchanged. The Soul knows no change, decay or death. As long as one's karma is not exhausted, so long does one regard the body to be oneself. The man whose karma has been exhausted, however, knows himself to be other than the body. Diverse existent objects, attaining to a body, combine ephemerally as one entity. To men of knowledge who understand the difference between the body and self, those very objects become eternal.

During the Aswamedha yagna, this Sruti is heard in regard to the slaying of the sacrificial horse: those which are the possessions and

characteristics of embodied creatures—their life-breath—continue to exist eternally, even when themselves they are borne away to the next world.

O King, if you wish to hear it from me, I will tell you what is beneficial to you. While engaged in your sacrifices, you have heard of the paths of the Devas. When preparations were made for any sacrifice of yours, the Devas became beneficially inclined towards you. When, indeed, they were thus disposed and came to your sacrifices, they were the attendant lords in the passage, from this world to the next, of the animals that were sacrificed. For this reason the eternal Jivas, by adoring the deities with yagnas, achieve felicity. When the Panchamahabhutas, the five primal elements, are eternal, when the Atman, the Soul, is also eternal, he that is called Purusha is equally so. When such is the truth, one who regards any living creature as disposed to take diverse forms is thought to have an erroneous understanding.

He who indulges in too much grief at separation is foolish. He who sees evil in separation should renounce union. By remaining aloof, one avoids attachments and casts off sorrow, for sorrow in this world is born of attachment and loss. Only one who understands the distinction between body and self, he and no other, is freed from delusion. He that knows the other, the Soul, attains to the highest wisdom and is freed from error.

As regards all creatures, they appear in this world from an invisible state, and once more disappear into invisibility. 'I do not know him. He also does not know me. As regards myself, renunciation is not yet mine.' He that is not possessed of strength enjoys or endures the fruits of all his actions and, in those too, dies. If the act be of the mind, of thought, its consequences are enjoyed or endured mentally; if it be done with the body, its consequences will be enjoyed or endured in the body."

CANTO 35

Vaisampayana said, "King Dhritarashtra had never seen his own sons with his blind eyes. Obtaining sight through the grace of the Rishi, O Kurupravira, he beheld for the first time those sons that were so like himself. That foremost of men and kings, the Kuru monarch, had studied the dharma of kings, as well as the Vedas and the Upanishads, and had acquired a certitude of understanding from those sacred sources. Vidura of untold wisdom attained to high success through the power of his penances. Dhritarashtra attained to great success in consequence of having met the Maharishi Vyasa."

Janamejaya said, "If Vyasa is disposed to grant me a boon, let him in his mercy show me my own sire in that human form which he had, clad as he used to be clad, and as old as he was when he left this world. I may then believe all that you have told me. Such a sight would indeed be most agreeable to me, and I would consider my very life as having been crowned with success. I shall have no further doubts in my heart. O, may Mahamuni grant me this wish."

Sauti says, 'No sooner did King Janamejaya express this wish than Vyasa of great power showed his grace and brought forth Parikshit. King Janamejaya saw his royal father, possessed of unearthly beauty, fetched down from Swarga in the same form that he had, and of the very age he was when he left this world. The Mahatman Samika, and his son Sringin, were also brought there. All the counsellors and ministers of the king saw the lustrous ones. Janamejaya then performed the final ablutionary bath for his

sacrifice, and rejoiced. He poured the sacred water over his father, even as he caused it to be poured on himself.

Having undergone the avabhrita bath, the king addressed the regenerate Astika, who had sprung from the race of the Yayavaras and was the son of Jaratkaru, "O Astika, this sacrifice of mine is fraught with many wondrous events! I have seen my father with my eyes, and he has dispelled all my sorrow." Astika said, "O best of the Kuru vamsa, in any sacrifice at which the ancient Rishi, the Island-born Vyasa, that vast reservoir of tapasya, is present, its performer is sure to conquer both worlds. O son of the Pandavas, you have heard a most wonderful Itihasa. The Nagas have been turned to ashes and have followed your sire into the next world. Through your dharma, O King, Takshaka has escaped a painful fate. The Rishis have all been worshipped here.

You have also seen the end attained by your noble father. Having listened to this sin-cleansing history of the Mahabharata, you have acquired immense punya. The sight of your sire has severed the knots in your heart. They that fly upon the wings of Dharma, they that are of pure conduct and sinless disposition, they at sight of whom sins become attenuated—we should all bow down to them."'

Sauti continues, 'Having heard this from the Dvijottama, King Janamejaya worshipped the Rishi, repeatedly honouring him in every way. Conversant with his duties, he then asked the Rishi Vaisampayana of unfading glory about what followed Dhritarashtra's residence in the forest.'

CANTO 36

'Janamejaya asked, "Having seen his sons and grandsons with all their friends and followers, what does that ruler of men, Dhritarashtra, do, and Yudhishtira also?"

Vaisampayana said, "After that dazzling vision, Rajarishi Dhritarashtra's grief drops away and he returns to his asrama. He dismisses the common people, and all the great Rishis, who return to their abodes. The Pandavas, with their wives and a small retinue, accompany Dhritarashtra to his asrama. Satyavati's son, whom all of them worship, also comes to the blind king's asrama.

Vyasa says to his son, 'Dhritarashtra Mahabaho, O son of the Kuru vamsa, listen to what I have to say. You have heard varied discourses from Rishis of great knowledge and sacred deeds, men with a wealth of tapasya and the purest, highest lineage, masters of the Vedas and the Vedangas, men of great eloquence, of great piety and years.

Do not set your mind again on sorrow. He that is possessed of wisdom is never agitated by misfortune. You have also listened to the mysteries of the Gods from Narada of celestial form. Through cleaving to Kshatriya dharma, your sons have all attained to the most auspicious goal that is sanctified by living and dying by weapons. You have seen how they are free and live in transcendent happiness.

Now Yudhishtira, with all his brothers and wives and kinsmen, awaits your leave to return to Hastinapura. You must dismiss him and let him go back to his kingdom and rule it. They have been with you in the forest for

more than a month, and the throne of sovereignty must always be well guarded, O King. O you of Kuru's race, every kingdom has many foes.'

Thus advised by Vyasa of incomparable energy, Dhritarashtra summons Yudhishtira and says to him, 'My blessings on you, O Ajatashatru! Do you now listen to me, with all your brothers. Through your grace, O king, grief no longer stands in my way. With you here, I am as happy as if I were in our city of the elephant. With you for my protector, wise king, I enjoy all that I could wish for. You have served me as lovingly as a son does his father, and I have not the least trace of dissatisfaction. Go now, O son, for you must not tarry here any longer. Being with you, I have slackened in my penances, although equally I have been able to sustain my body to perform tapasya only through meeting you.

These two mothers of yours, who subsist now upon the fallen leaves of trees, keeping vows similar to mine, will not live long. Through Vyasa's tapasya, as well as through the grace of my meeting you, we have all seen Duryodhana and those who have become denizens of the other world. O Anagha, sinless one, the purpose of my life has been realized, and I now wish to set myself to the practice of the most austere of penances.

You must allow me to do this, and henceforth upon you alone shall rest the obsequial pinda, the fame and achievements, the very race of our ancestors. Mahabaho, do you then depart either tomorrow or this very day. Tarry not, my son. Lord of the Bhaarata vamsa, you have repeatedly heard what the duties are of kings. I do not see what more I can say to you. I no longer have any need of you, O you of great power.'

To the old monarch Yudhishtira replies, 'O you who know every nuance of dharma, it does not become you to cast me off in this way. I am guilty of no fault. Let all my brothers and followers depart, as they like. With steadfast vows, I shall wait upon you and upon these two mothers of mine.' Now Gandhari says to him, 'O son, let it not be so, for the Kuru vamsa is now dependent on you. The pinda, the obsequial cake of my father-in-law, also depends on you. Go now, my son, you have sufficiently honoured and served us. You should do what the king says. Indeed, Yudhishtira, you must obey your father's command.'

Yudhishtira wipes the tears of love that flow from his eyes, and laments, 'Alas, both the king and you, O mother Gandhari of great fame, cast me off, but my heart is bound to you. Filled as I am with grief, how can I leave you? Yet, most righteous queen, I cannot venture to obstruct your

tapasya, for there is nothing higher, and it is only through penance that one attains to the Supreme Brahman.

O Queen, my heart no longer turns as of old towards kingdom. My own mind is wholly set upon tapasya now. Most auspicious Devi, the whole world seems empty and hollow to me, and nothing in it gives me pleasure any more. Our kinsmen have been annihilated; our strength is no longer what it was before. The Panchalas have been entirely exterminated; they exist in name only. Mother, Gandhari, I see no one who can renew them and cause them to grow and flourish again. Drona consumed them all on the field of war. And those that remained, his son Aswatthama killed at night.

The Chedis and the Matsyas, who were our friends, no longer exist. Only the tribes of the Vrishnis remain, for Krishna kept them alive. If I have the faintest wish to live, it is only for the sight of the Vrishnis and to acquire punya, and not in the least any more to enjoy artha or kama. I beg you, bless us with your love and grace, for once we leave here we will not see you again. The king will now embark upon the most austere and unbearable tapasya, which will surely take him from us.'

The lord of battle, Mahabaho Sahadeva cries to Yudhishtira, his eyes swimming in tears, 'O Lord of the Bharatas, I cannot leave my mother. You return to our capital quickly. I will remain here and perform tapasya, O mighty one. Even here in this asrama, I will emaciate my body through stern penances, meanwhile serving our uncle and these two mothers of mine, and worshipping at their feet.'

Kunti embraces him and says, 'Go, my son, do not say any more but do as I tell you. Leave this place, all of you, Let peace and happiness be yours, my sons. If you remain here you will surely obstruct our tapasya; bound by my ties of love for you, I will fall away from my vratas. Our time is short, mighty prince.'

Through these and other words of persuasion, Kunti helps Sahadeva and King Yudhishtira regain their composure. The Kuru heroes, best of their vamsa, with their mother's permission and their uncle's, prepare to depart. Yudhishtira says, 'Our hearts are calmed by your auspicious blessings, and we will return to Hastinapura. Indeed, O King, now that we have your leave and your blessing, we will leave this asrama freed from every sin.'

Once more, Rajarishi Dhritarashtra blesses Yudhishtira Dharmaraja, and bids him farewell. The king comforts Bhima, foremost of all men of great strength; Bhima of great buddhi and tejas humbly worships his uncle.

Dhritarashtra embraces Arjuna and the twins fervently and, blessing them repeatedly, directs them also to depart. The brothers worship the feet of Gandhari and receive her blessings also. Their mother Kunti lovingly smells the tops of their heads and dismisses them. The Pandavas circle around Dhritarashtra in pradakshina like calves prevented from drinking at their mothers' teats, their eyes fixed on the blind king.

Led by Draupadi, the royal women of the Kuru household, his daughters-in-law, all worship their father-in-law with rites laid down in the Shastras, and receive his permission to depart. Their mothers-in-law instruct the younger wives and queens in their dharma and Gandhari and Kunti, embracing and blessing each one, bid them go with their husbands.

Now loud shouts are heard from the charioteers and carriage drivers, who order their horses yoked. The air is filled with the neighing of horses, and the grunting of camels. King Yudhishtira, with his wives and troops and all his kinsmen, sets out for Hastinapura."

NARADAGAMANA PARVA

CANTO 37

Vaisampayana said, "Two years have passed after the Pandavas' return, O King, when the Devarishi Narada comes to the city of the elephants, and visits Yudhishtira. The eloquent Dharmaraja duly worships the sage and seats him comfortably. When Narada has rested a while, the Pandava asks him, 'It is after a long while, Holy One, that you have graced my sabha with your divine presence. Are you at peace and happy, O learned Brahmana? What are the lands through which you have ranged? What shall I do for you? I beg you to tell me, first among all Dvijas and our highest refuge.' Narada says, 'Truly, I have not seen you for a long while, and that indeed is why I have come to you from my asrama. I have been to many sacred tirthas, and to the holy Ganga also, O King.'

Yudhishtira says, 'Those dwelling on the banks of the Ganga report that my uncle Dhritarashtra Mahatman is practising the austerest tapasya. Have you seen him there? Is that perpetuator of the Kuru vamsa at peace? Are Gandhari and Pritha, and the Suta's son Sanjaya also at peace? How, indeed, does my royal sire fare? I am eager to hear this from you, if, Swami, you have seen the king.'

Narada says, 'Rajan, listen calmly to me as I tell you what I have seen and heard in that asrama. After your return from Kurukshetra, O joy of the Kurus, your sire went away towards Gangadvara. That illustrious king took

with him his sacred Agni, Gandhari and his daughter-in-law Kunti, Sanjaya the Suta and all his Yajakas.

Amply possessed of tapodhana, a wealth of penances, your sire set himself to the practice of severe austerities. He held pebbles of stone in his mouth, for his sustenance only breathed air, and abstained altogether from speech. While thus engaged in fierce penance, he was worshipped by all the ascetics in the forest. In six months, the king was reduced to skin and bone, a mere skeleton. Gandhari subsisted on water alone, while Kunti took a little every sixth day. His Yajakas duly worshipped the king's sacred fire, constantly pouring libations of ghrita into it. They did this whether the king saw the rite or not. The king had no fixed habitation; he became a wanderer through those woods. The two queens, as well as Sanjaya, followed him. Sanjaya was their guide always, over flat terrain and uneven land. The faultless Pritha, O King, became the eyes of Gandhari.

One day, that best of kings came to a place on the banks of the Ganga. He bathed in the sacred stream and, finishing his ablutions, turned his face towards his asrama. Suddenly, the wind rose up high, and a ferocious fire broke out, swiftly turning into a conflagration. It began to burn that forest on every side. Herds of animals were consumed all around, as well as the snakes that inhabited that jungle, while herds of wild boar bolted to the nearest marshes, lakes and rivers. When racing flames tore through that forest, and every living creature in it tried to flee on all sides, the emaciated Dhritarashtra found no strength to move from where he sat. Your two mothers, also, both attenuated with the rigours of their tapasya, could not bestir themselves at all to escape the ravening Agni.

Seeing towering flames coming at him from all sides, the old king said calmly to the Suta Sanjaya, that best of all charioteers, "Go, O Sanjaya, and find a place where the fire cannot reach you. As for ourselves, we shall suffer our bodies to be consumed by these flames and attain to the highest goal." Sanjaya said, "My king, such a death, in this fire that is not a sacred one will prove disastrous to you. Yet I do not see any way in which you can escape from this inferno. You must tell me what I should do." The king said again, "This death cannot be a tragedy or a disaster for us, for we left our home of our own will. For sannyasis, water, fire, wind and starvation are praiseworthy means of dying. But you, Sanjaya, must leave us without any delay."

Saying this much to Sanjaya, the king withdrew his mind in dhyana. Facing the east, he sat down with Gandhari and Kunti. Seeing him thus, the wise Sanjaya walked around him in pradakshina saying, "Do you focus yourself in the Atman, mighty one." The son of a Rishi, and himself possessed of great wisdom, the king did so. Restraining all his senses, he sat there still as a post. The blessed Gandhari, and your mother Pritha too, sat in the same attitude. Then was your royal uncle overtaken by the forest fire, and his body turned to ashes. Sanjaya, his loyal minister, escaped the conflagration. I saw him on the banks of the Ganga in the midst of some Rishis. Endowed with great energy and intelligence, he bade them farewell and set out for the mountains of Himavat.

Even thus did the Mahatman Kuru king Dhritarashtra meet with his death, and Gandhari and Kunti, your two mothers. In the course of my wanderings at will, I saw the charred bodies of the king and those two queens, O Bhaarata. Having heard of the end of King Dhritarashtra, many hermits came to that places; none of them grieved in the least for the end that came to the Rajarishi and his queen, as well as your mother. There, O Narottama, I heard all the details of how the king and the two queens had been taken by fire. Son of Pandu, King of kings, you should not grieve for him. Of their own will, and gladly, did the three of them find their end through the flames.'

Hearing how Dhritarashtra left this world, the noble Pandavas all give way to great grief. Lamentation and wailing rends the air from within the inner apartments of the palace, and from the citizens as well. Yudhishtira is like a man struck by lightning. In agony he flings up his arms and cries, 'Ah, fie!' Thinking of his mother, he sobs like a child, as do all his brothers, Bhima the loudest. The women of the royal household also mourn and cry aloud on hearing that Kunti has perished.

All the people grieve upon hearing that the old king who had become childless had been burnt to death so savagely, and that the helpless Gandhari had shared his fate. When the clamour of grief abates somewhat, Yudhishtira Dharmaraja stanches his own tears with all his powers of endurance and manages to speak."

CANTO 38

"Yudhishtira says, 'When such a fate overtook that great king, that Mahatman who was performing the most austere tapasya, and despite the fact of his having kinsmen such as ourselves all alive, it seems to me, O regenerate one, that the end of human beings is indeed difficult to predict. Alas, who would have thought that the son of Vichitravirya would be burnt to death in the wilderness!

He had a hundred sons, each endowed with vast prowess and prosperity. Dhritarashtra himself had the strength of ten thousand elephants. Yet he has met his end in a forest fire. He who was once fanned with palm leaves held by the fair hands of beautiful women, was fanned by vultures with their wings after being burnt alive by the wild fire. He who was once roused from sleep every morning by bands of Sutas and Magadhas ended his days, through my sinful deeds, sleeping on the bare ground!

I do not grieve for the great Gandhari who lost all her sons. Observing the same vows as her husband, she has attained to those very realms that have become his. I grieve for my mother Pritha who, abandoning the shining prosperity of her sons, chose to go away into the forest. Fie on this great kingdom and sovereignty of ours, fie on our prowess, fie on the ways of Kshatriyas! Though seemingly alive, we are actually dead.

O greatest of great Brahmanas, the course of Time is truly subtle and inscrutable, when Kunti could leave this kingdom and everything in it, and decide on vanavasa instead. How could she, the mother of Yudhishtira, of Bhima, of Vijaya, be burnt to death like some helpless creature of the jungle! I am staggered when I think of this; I am numb.

Ah, in vain did Arjuna gratify the God of Fire in the Khandava vana. Forgetting the service my brother did to him, that ingrate has burnt to death his benefactor's mother! How could Agni Deva consume Arjuna's mother with his flames? Once, he assumed the guise of a Brahmana and came as a supplicant to Arjuna to help him devour the Khandava vana. Fie on Agni! Fie on the celebrated triumph of the Arjuna's shafts!

Holy One, what happened in the Khandava Prastha seems to me to be doubly horrible since our uncle Dhritarashtra, Lord of the Earth, was not consumed by any sacred fire but by inauspicious flames. How could such a death overtake that Rajarishi of the Kuru vamsa who, after having ruled this entire world, was performing tapasya in the forest? In that great forest there were fires that had been sanctified with holy mantras. Alas, that my sire left this world through being devoured by unholy flames!

Oh, my mind imagines Pritha, my mother, emaciated so that all her veins and arteries show clearly, trembling in fear and crying out at the terrifying approach of the flames, "Yudhishtira! Bhima, save me!" as the fire closed in on her from every side. Alas, that heroic son of Madravati, her darling of all her sons, did not save her either.'

Hearing these lamentations of the king, all present there in the Kuru sabha begin to weep afresh, clasping one another in their grief and sobbing piteously. The five sons of Pandu are so stricken that they resemble living creatures at the time of universal dissolution. The lamentations of the weeping heroes spill out of the capacious chambers of the palace and penetrate the very sky."

CANTO 39

"Narada says, 'The king was not consumed by an unsanctified fire. I was told so in that very place and I say to you, O Bhaarata, such was not the fate of Dhritarashtra. I heard on authority that when the old king of great wisdom began subsisting on just the air he breathed and then entered into the deeper jungle, he abandoned his sacrificial fires after kindling them and performing his sacred rites before them.

The Yajaka Brahmanas he had with him left those sacred fires to burn out in a solitary part of the forest and went away on other errands, O Bharatottama. It was those very sacred fires that were fanned by winds of fate and grew into the general conflagration. This I heard from the ascetics who live on the banks of the Ganga. Dhritarashtra was thus united with his own sacred Agni and met his end on the banks of the Ganga. Sinless one, this is indeed what I was told by the Rishis whom I saw on the banks of the sacred Bhagirathi, O Yudhishtira. Thus it was, Bhumipala, that Dhritarashtra was united with his own sacred fire and attained to the lofty goal that was his. Through the service rendered by her to Dhritarashtra and Gandhari, your mother Kunti, O Lord of men, has also found great success and joy. There is not the slightest doubt about this.

Now, O King of kings, together with your brothers you must perform the tarpana, the rites of water, in their honour. So without delay do what you must towards that end.' Then Yudhishtira, Bhumipala, Purushottama, that bearer of the burdens of the Pandavas, comes out into the open, along with all his brothers as well as the royal women of his household. The people of the city, as well as those of the provinces, out of their fervent loyalty, all

join the procession to the banks of the Ganga, each one clad in a single piece of cloth.

There, setting at their head Dhritarashtra's only surviving son, the good Yuyutsu, all those foremost of men enter the holy river and offer oblations of water to the departed Rajarishi. They also offer similar tarpana for Gandhari and Pritha, naming each separately, and their families. Having completed those rites that purify the living, they return but without entering their capital, remain outside Hastinapura. They also despatch a number of trusted Brahmanas, all conversant with the ordinances regarding the cremation of the dead, to Gangadvara where the old king had been consumed by fire. Having first rewarded those men amply, Yudhishtira commands them to accomplish the rites of cremation still awaited by the remains of Dhritarashtra, Gandhari and Kunti.

On the twelfth day, the king, duly purified, performs the sraddhas for his departed kin, which are characterized by gifts given in abundance. In the name and memory of Dhritarashtra, Yudhishtira gives away many gifts of gold and silver, of kine and costly cloths. Uttering next the names of Gandhari and Kunti, the Mahatejasvin king dispenses many splendid gifts in their names. Every man receives whatever he wishes for, and as much of it as he wants. Beds and food, chariots and carriages, jewels and gems and other wealth are given away in profusion. In the name of his two mothers, the king gives a bounty of rathas, fine garments and coverlets, various kinds of food, and female slaves adorned with diverse ornaments. Having made many kinds of gifts in profusion, that Lord of Earth then enters his capital called after the elephant.

The men sent to the banks of the Ganga to cremate the remains of the king and two queens return to the city. They duly honour those remains with garlands and perfumes of many kinds, and then, after the immersion of the ashes, inform Yudhishtira of the accomplishment of their task. Having comforted Yudhishtira Dharmatma, the Devarishi Narada, the eternal itinerant, leaves Hastinapura and resumes his wanderings.

Even thus does King Dhritarashtra leave this world, after passing three years in the forest and ten and five years in the city. Having lost all his sons in battle, he had given many gifts in honour of his kinsmen, relatives, friends, his brethren and own people.

After his uncle's demise, Yudhishtira becomes forlorn and dejected; deprived of so many of his kin, his uncle, his aunt and his mother as well,

he somehow finds the strength within himself to bear the burden of sovereignty.

One should listen with rapt attention to this Asramavasa Parva, and having heard it recited, one should feed Brahmanas with havishya, honouring them with perfumes and garlands."

The end of Asramavasika Parva

BOOK 16
Mausala Parva

CANTO 1

AUM. Bowing down to Narayana and Nara, foremost of Purushas, and to the Devi Saraswati, I invoke the spirit of Jaya!

Vaisampayana said, "When the thirty-sixth year has passed after the Great War, Yudhishtira, joy of the Kurus, sees many strange portents all around him. Winds, dry and strong, loaded with gravel, blow from every side. Flocks of birds wheel in apradakshina, flying in circles from right to left. The great rivers run counter to their flow. The horizon all around seems constantly to be obscured by fog and smoke. Meteors rain down from the sky. The sun's disc, O King, appears at all times obscured with dust. At sunrise, the great luminary of day is shorn of splendour and seems to be crossed by headless human trunks. Around both the sun and the moon ominous rings of light can be seen, of three hues with rough black edges and ashy-red bands.

These and other omens foreshadowing fear and danger, O king, fill the hearts of men with anxiety. Soon after, the Kuru king Yudhishtira hears of the wholesale carnage among the Vrishnis, in consequence of the Rishis' curse. Hearing that only Krishna and Balarama had briefly survived the massacre at which that clan turned on itself, Yudhishtira summons his brothers and takes counsel with them as to what they should do. Assembled together, they are distraught to hear that the Yadavas had met their end through the Brahmanas' rod of chastisement. The Kshatriyas can hardly conceive that Krishna is dead; it is as if the oceans had all dried up. No, they cannot believe that he who wielded the Saranga is dead. But when they

hear the tale of the accursed rod of iron, the Pandavas are overwhelmed by grief. They sit speechlessly together in black despair."

Janamejaya said, "O Holy One, how was it that the Andhakas, along with the Vrishnis and those Maharathas, the Bhojas, all perished in the very sight of Krishna?" Vaisampayana replied, "In the thirty-sixth year after the Mahabharata yuddha, calamity overtook the Vrishnis, and fate slew them through the curse of the iron pestle." Janamejaya asked, "Who was it that cursed those incomparable heroes, the Vrishnis, the Andhakas and the Bhojas, to meet with death? O best of Dvijas, tell me all."

Vaisampayana said, "One day, the younger Vrishni heroes, with Sarana among them, see Viswamitra, Kanwa and Narada arrive at Dwaraka. Aggrieved by the rod of punishment wielded by those sages, the young Kshatriyas dress Samba as a woman and take him to the Maharishis, saying, 'This is the wife of Babhru of immeasurable tejas, who wishes for a son. O Munis, can you tell us for certain what this woman will bring forth?'

Hear now, O King, the retort of those great sages with whom these young lions ignorantly trifled. Those Mahamunis, their eyes red with wrath, look at one another and give the unruly pranksters a terrible answer: 'This heir of Krishna, whose name is Samba, will bring forth a fierce iron rod for the destruction of the Vrishnis and the Andhakas! Through that iron rod, you arrogant and cruel ones, intoxicated with pride as you are, you will become the exterminators of your race, leaving just Rama and Janardana. Balarama who wields the halayudha will cast off his body and enter the ocean, while a hunter named Jara will pierce the Mahatman Krishna as he lies on the ground, and he will also leave this world.'

The Rishis then go to Krishna, who in turn summons all the Vrishnis and tells them what has happened. Krishna, who already knows what the end of his vamsa will be, speaks to them quite calmly, saying simply that what is destined to occur will come to pass. Hrishikesa then returns to his palace. The Lord of the universe has no wish to change the course of fate.

The next day, Samba brings forth the iron rod like a huge messenger of death, through which the entire race of the Vrishnis and the Andhakas will perish. The sinister event is reported to King Ugrasena, who in great distress has the rod ground into a fine powder and has his men cast the powder into the sea. Then, at the command of Ahuka, of Krishna, of Rama and of the noble Babhru, it is proclaimed throughout Dwaravati that among all the Vrishnis and the Andhakas no one should make any wine or other

intoxicating spirits of any kind, and that whoever did so secretly would be impaled alive with all his kinsmen. Through fear of the king, and knowing that this was the command of Balarama also of unflinching determination, all the people of the ocean city bind themselves to that rule, and abstain from making any wine or spirits."

CANTO 2

Vaisampayana said, "While the Vrishnis and the Andhakas thus seek to avoid impending calamity, the embodied form of Kaala every day wanders through their city and homes. He has the form of a man of terrible and fierce aspect: bald of head, black and tawny of complexion. Sometimes the Vrishnis catch a glimpse of him as he peers into their houses with fearsome eyes.

The mighty bowmen among the Vrishnis shoot thousands of arrows at him, but none can pierce him, for he is Death embodied, the Destroyer of all creatures. Day by day, strong winds blow and many evil omens arise, dreadful forebodings of the extinction of the Vrishnis and the Andhakas. The streets swarm with rats and mice. At night they gnaw away the hair and nails of sleeping men. Earthen pots show cracks or break apart with echoing reports, for no apparent cause. Sarikas chirp ceaselessly, day and night, even within the homes of the Vrishnis. Sarases are heard to imitate the hooting of the owl, O Bhaarata, and goats call like jackals. Many birds appear, summoned by Death, that are pale of feather but have blood-red legs and feet. Pigeons are seen flying everywhere in the houses of the Vrishnis. Cows calve donkeys, and mules bring forth misshapen elephants. Bitches whelp kittens, and mice are born from the mongoose.

As for the Vrishnis themselves, they grow daily more wild and wanton, showing no trace of shame. They flagrantly disregard Brahmanas and the Pitris and Devas. They openly insult and humiliate their elders and preceptors. Rama and Krishna alone continue to conduct themselves with decorum. In Dwaraka, wives deceive their husbands, and husbands their

wives. Fires, when lit, cast their flames towards the left. Sometimes they throw out stark blue and vivid red flames.

The sun, whether rising or setting over the city, seems to be surrounded by headless human trunks. In kitchens, dishes of clean, freshly cooked food, when served, are seen infested with worms of all kinds. When Brahmanas, receiving gifts, bless the day or the hour, or when holy men engage in silent recitation of mantras, the rush of countless heavy feet in flight can be heard, but the unnerving stampede can be ascribed to no one.

In the firmament, the constellations frequently appear to collide with the planets, but not a single Yadava can find the stellation of his birth in the sky. When the Panchajanya is blown in their houses, donkeys bray in discordant cacophony from every direction.

Seeing these signs that indicate the perverse course of Time, and seeing that the day of the new moon coincides with the thirteenth and fourteenth lunation, Krishna summons the Yadavas, and says to them, 'The fourteenth lunation has been made the fifteenth by Rahu once more. It was even such a day as we saw during the time of the great war of the Bharatas. And it seems that it has appeared once more, now for our own destruction.'

Construing the meaning of these omens of Time, Krishna knows that the thirty-sixth year has turned, and that the words Gandhari uttered, burning with grief at the death of her sons and all her kinsmen, are about to come true. The sinister portents are similar to those Yudhishtira saw when the two armies, of the Kauravas and the Pandavas, were arrayed in the vyuhas of battle.

Seeing the omens repeat themselves, Krishna proceeds to catalyze the events that would render Gandhari's terrible words prophetic. That Parantapa commands the Vrishnis to make a pilgrimage to a holy tirtha. His heralds and messengers proclaim that, at Krishna's call, the Vrishnis should journey to the coast of the sea to undertake sacred ablutions in the waters of the ocean."

CANTO 3

Vaisampayana said, "During those days of the terrible omens, the Vrishni women dream nightly that a black-skinned woman with gleaming white teeth runs through Dwaraka laughing loudly, enters their homes and snatches away the auspicious threads they wear on their wrists. The men dream that vultures, flying into their houses and holy fire-chambers, rend and gorge themselves on their very bodies. They see their ornaments and parasols, standards and armour all borne off by feral and terrible Rakshasas.

In the very sight of the Vrishnis, the Chakra of Krishna given him by Agni, made of iron with its hub of adamant, suddenly flies up into the sky and vanishes forever. Before the eyes of Krishna's sarathi Daruka, his chariot, bright as the sun and bearing all his weapons, is spirited away by the horses yoked to it, those four great steeds as swift as thought—Saibya, Sugriva, Meghapushpa and Balahaka. Racing across the ocean waves with the splendid ratha behind them, they, too, vanish forever. The two great standards adorning the chariots of Krishna and Balarama, one bearing the emblem of Garuda, the Eagle, and the other that of a Palmyra, banners cherished as sacred by the two, are spirited away by Apsaras who, day and night, call out to the Vrishni and Andhaka heroes to undertake a tirtha-yatra to some place of sacred waters.

Hearing and seeing these and other omens, those foremost of men, the indomitable Vrishni and Andhaka Maharathas, yield to a desire to set out, taking their families with them, on a pilgrimage. They prepare feasts of diverse foods, with meat and wines of every kind. Finally, blazing with

splendour, beauty and fierce energy, the Vrishnis and the Andhakas set out from Dwaraka riding their chariots, horses and elephants, accompanied by their troops. With their wives, the Yadavas go forth to sacred Prabhasa, and begin living there, each in their assigned pavilion, all provided with a plenitude of food and drink.

Hearing that they are dwelling in Prabhasa by the sea, Uddhava, wisest of men, master of Yoga, arrives there to bid farewell to his beloved nephew Krishna. With folded hands, Krishna salutes his uncle; seeing the great bhakta bent on leaving the world, and knowing that the end of the Vrishnis is at hand, Krishna feels no inclination to deter him. The Vrishni and Andhaka Maharathas, whose hour has come, watch Uddhava set out on his mahaprayana, his great last journey, lighting the whole sky with his splendour.

The reckless Vrishnis mix wine with the food that had been cooked for high-souled Brahmanas, and feed it to apes and monkeys. Then, at holy Prabhasa, those heroes of fierce tejas begin their high revels, of which drinking without restraint forms the chief feature. The shore echoes with the blare of hundreds of horns and swarms with actors, singers and dancers plying their vocations. In the very sight of Krishna, mighty Rama begins to drink with Kritavarman, Satyaki and Gada, and Babhru joins them. Satyaki Yuyudhana, inebriated with wine, laughs derisively in Kritavarman's face and insults him in the midst of the assembly. He says mockingly, 'What kind of Kshatriya is he who will slay with weapons men locked in the embrace of sleep and, so, already akin to the dead? That is why, O son of Hridika, the Yadavas will never exonerate you for what you did to the Panchala princes.'

Pradyumna, best of Maharathas, approves Satyaki's taunts, showing his contempt for Kritavarman. Incensed, the son of Hridika, affronting Satyaki by pointing at him deliberately with his left hand, retorts, 'You call yourself a Kshatriya! How did you slay the most noble Bhurisravas, who had already lost his arm and had sat down in praya to leave his life?' Hearing this, Krishna himself gives way to anger and glowers at Kritavarman. Then Satyaki tells Krishna what Kritavarman had done to Satrajita in order to take the celebrated Syamantaka from him. Listening to the story, Satyabhama, consumed with rage and anguish, throws herself into her brother Krishna's lap and inflames his anger towards Kritavarman.

Satyaki springs up in rage and shouts, 'I swear by Dharma that I will send Kritavarman after the five sons of Draupadi, and Dhrishtadyumna and Sikhandin, all of whom that wretch murdered in their sleep, helped by Drona's son. O slender-waisted Satyabhama, Kritavarman's days and his fame have come to their end!' With these words Satyaki rushes at Kritavarman and, before Krishna's eyes, sloughs off his head with his sword. He then turns on others around him and begins to hack them down. Krishna runs to stop him, but too late, O Rajan; for, possessed by the perverse hour that was upon them, all the Bhojas and Andhakas there converge on Satyaki, son of Sini.

Knowing the nature of the hour that has arrived, Krishna restrains his own anger, even at the sight of all those Kshatriyas rushing at the lone Satyaki from every side. Compelled by fate, mad with drink, they begin to strike Yuyudhana with the very pots from which they had been eating. Seeing Satyaki thus assaulted, Rukmini's son Pradyumna rushes forward to rescue him as he single-handedly engages the Bhojas and the Andhakas The two mighty-armed Vrishni heroes fight bravely and strenuously, but the numbers ranged against them are overwhelming. Both of them are killed in the very sight of Krishna.

Yadunandana Krishna, witnessing the slaughter of his own son and the son of Sini, pulls up a handful of the eraka reeds growing nearby. In his hands that clutch of reeds turns instantly into a bolt of iron, infused with power of a thunderbolt. For those reeds have grown from the powder of the iron rod which Samba brought forth through the Rishis' curse. Cast like astras, those bolts pierce through what no other weapon can penetrate. With it, Krishna slays all who come before him.

The Andhakas and the Bhojas, the Saineyas and the Vrishnis, puppets in the inexorable grasp of Kaala, all pull up blades of those same eraka reeds, until everyone is armed with a vajra in his hands. They fall upon one another, inebriated with wine, and a melee of blood erupts on that sacred shore. Son kills sire, and sire kills son, O Bhaarata. The Kukuras and the Andhakas perish like insects flying into a blazing fire. Not for a moment do any of them consider pausing or fleeing the carnage.

Knowing that the hour of destruction had come, the mighty-armed Krishna stands there, watching, eraka reed in his hand. But on seeing Samba killed before him, along with Charudeshna, Pradyumna and Aniruddha, a terrible rage fills the Avatara; seeing Gada sprawled on the

ground, his anger flares up, and then in a moment he is upon his clan; Krishna, wielder of the Saranga, the Sudarshana and the Kaumodaki, slaughters all of them, the Vrishnis and the Andhakas and the rest.

Listen, O King, to what Babhru of mighty tejas, conqueror of hostile towns, and Daruka says then to Krishna, 'Holy One, you have killed multitudes in moments. Let us turn now to where Rama has gone, for we must find him.'"

CANTO 4

Vaisampayana said, "Daruka, Babhru and Krishna leave that blood-drenched shore and follow Balarama's trail. They soon discover him of infinite tejas, sitting upon the ground in a solitary place, his back against a tree, his gaze turned inward, plunged in dhyana. As soon as they see that Mahatman, Krishna tells Daruka, 'Go to the Kurus, and tell Arjuna that all the Yadavas are dead. Tell him how they perished through the Brahmanas' curse, and let Partha come here quickly.' In a daze, near-senseless at the carnage he has witnessed, Daruka mounts a chariot and rides towards Hastinapura. When he has gone, Krishna turns to Babhru and says, 'Hasten to the women, they need your protection. Let no bandits or thieves be tempted by the ornaments that they wear to do them some injury.'

Still stupefied by wine, but devastated by what he has seen, Babhru goes, after he has sat quietly beside his father for a while. He has not gone far when an eraka reed which has attached itself to a mallet in the hands of a hunter suddenly springs to life and flies at the last of the Yadavas, killing him on the spot. Krishna sees Babhru fall and, turning to his elder brother, says to Balarama, 'Rama, wait here for me. I must go and entrust our women's care into the hands of our kinsmen.'

Entering the city of Dwaravati, Krishna says to his father Vasudeva, 'Do you protect all the women of our house until Arjuna comes. Rama waits for me at the edge of the forest near the sea, and I will meet him today. Today I have beheld the annihilation of the Yadus, even as I saw the carnage of the Kurus thirty-six years ago. I cannot bear to even look at this city of the Yadavas without the Yadus beside me. I will go into the forest

and perform tapasya with Rama.' Krishna touches his father's feet with his head, and quickly leaves his presence. A shriek arises from the women and children of his house. Hearing them lament, Krishna returns to them and says, 'Arjuna will come here. That foremost among men will take your grief from you.'

Krishna returns to the forest, where he finds Balarama sitting in the same solitary place. He also sees that Rama has yoked himself in Yoga and, as Krishna watches, a mighty Naga of pristine white issues from Rama's mouth. Leaving the human body which he had inhabited so long, that Mahatman Naga of a thousand heads with shining red eyes, its form as great as a mountain, emerges, and slides its length into the ocean.

The Ocean himself, many celestial Nagas, and many sacred Rivers are all gathered there to receive the Lord Anantasesha with honour. Karkotaka and Vasuki, Takshaka and Prithusravas, Varuna and Kunjara, Misri and Sankha, Kumuda and Pundarika, and the high-souled Naga Dhritarashtra, Hrada and Kratha, Sitikantha of fierce energy, Chakramanda and Atishanda, that foremost of Nagas called Durmukha, Ambarisha and King Varuna himself, O Monarch, are all ranged to welcome him. They come forward to offer Rama arghya and padya, and with diverse rites all worship the mighty Snake of a thousand hoods, Lord of them all.

When his brother has left the world of men, Krishna of divine vision, who entirely knows the end of all things, wanders thoughtfully for some time in that lonely forest. Finally, he of infinite tejas sets himself down on the bare ground at the foot of a tree. Krishna has reflected on all that Gandhari foretold after the war, when she cursed him. He also remembers what Durvasa Muni had said when that Rishi smeared Krishna's body with the remnant of the payasa the sage had eaten in Krishna's home. The greatest of great souls, recalling the annihilation of the Vrishnis and the Andhakas, and the previous slaughter of the Kurus, knows that the hour has come for him to leave the world.

He restrains his senses and withdraws his mind in dhyana. Omniscient as he is, and though he is the Paramatman, the Supreme God, Krishna now wishes for death—to dispel every possible doubt about human ends, in order to uphold the three worlds, and also to prove the prophecy of Atri's great son. Yoking himself into the highest Yoga, restraining his senses, mind and speech, Krishna lays himself down upon the earth.

There arrives in the vicinity a fierce hunter, Jara, out on his quest for deer. From some way off, and around the bole of the tree beneath which he has stretched himself, Jara glimpses Krishna lying motionless. Moved irresistibly by destiny, Jara mistakes him for a deer and looses his arrow, piercing Krishna's heel with that fatal shaft. Jara rushes forward to capture his prey and finds instead a lustrous man, clad in yellow robes, rapt in Yoga and endowed with countless arms. Filled with fear at the sin he thinks he has committed, he touches Krishna's feet in contrition. Krishna forgives and comforts his slayer and rises straight into the sky, taking his human body with him, filling the firmament with splendour.

When Krishna enters into Swarga, Indra and the twin Aswins, Rudra and the Adityas, the Vasus and Viswadevas, Munis and Siddhas and many among the greatest Gandharvas, with the Apsaras, come forward to receive him. Greeting and blessing them all, the illustrious Narayana of untold tejas, the Creator and Destroyer of all, that preceptor of Yoga, fills Heaven with his blinding splendour, O King, and, passing on, reaches his own realm.

Krishna then meets the Devas and Devarishis, the Charanas and chief Gandharvas, Siddhas and Sadhyas and Apsaras of unearthly beauty. All of them, bending low, worship the Devadeva, God of gods. The Devas all salute him, O Rajan, and the greatest Munis and Rishis adore him who is the Lord of all. The Gandharvas wait upon him, hymning his praises in their heavenly voices, and Indra also joyfully extols him."

CANTO 5

Vaisampayana said, "Meanwhile, Daruka arrives in Hastinapura and tells those mighty Maharathas, the sons of Pritha, how the Yadavas had slaughtered one another with iron vajras created from the Rishis' curse. Hearing that the Vrishnis, along with the Bhojas and Andhakas and Kukuras have all been slain, the Pandavas are stricken with anguish.

Then Arjuna, Krishna's beloved friend, bids his brothers farewell and sets out with Daruka for Dwaraka to meet his uncle—Kunti's brother, Krishna's father. He predicts that destruction will soon overtake the world. Arriving with Daruka at Dwaravati, ocean city of the Vrishnis, O puissant King, that Kshatriya hero sees the once-magnificent city looking like a widowed woman. The royal women of that city, who had until then the very Lord of the universe for their protector, were now defenceless. Sixteen thousand of them had been Krishna's wives and, seeing Arjuna, they set up a loud lament. His eyes well with tears so that he can barely see those beautiful women who have lost the protection of Krishna as well as their sons.

The glorious river that was Dwaraka once had for its water the Vrishnis and the Andhakas, for its fish the noblest horses, for its rafts chariots, for its waves the sound of musical instruments and the rattle of rathas, and for its lakes mansions, palaces and public squares. Gemstones and every manner of jewel were its abundant shining moss. Its walls of adamant were the floating garlands of flowers and its streets and roads were the strong eddies running upon its surface. Rama and Krishna were its two mighty alligators.

Now that river, bereft of all its Vrishni heroes, seems to Arjuna to be the fierce Vaitarani, river of death.

Seeing magical Dwaravati shrivelled and dismal like a lotus flower in winter, and Krishna's many wives plunged in sorrow, Arjuna also breaks down, wailing aloud, and collapses onto the ground, O Rajan. Rukmini and Satyabhama, Satrajita's daughter, fling themselves down beside Dhananjaya, uttering loud cries of grief. Recovering themselves, they raise Arjuna and seat him on a golden throne. The women sit around the Mahatman Kshatriya and grieve with him. The son of Pandu, giving praise to Govinda, soothes and comforts Krishna's widows, then goes to meet his uncle Vasudeva."

CANTO 6

Vaisampayana said, "The Kuru prince sees the Mahatman Anakadundubhi lying on the ground, O Bhaarata, in a fever of grief at the death of his sons. More afflicted than him, Mahabaho Arjuna, his eyes bathed in tears, touches his uncle's feet. The mighty-armed Vasudeva wants to smell his nephew's head in affection, O slayer of foes, but cannot find the strength to do so. The old Mahabaho embraces Arjuna and weeps aloud for his dead sons, brothers, grandsons, daughter's sons and friends.

Vasudeva says, 'Look at me, O Arjuna—I am still alive who will never again see, those Vrishni heroes who subjugated all the kings of the Earth and the Daityas a hundred times. Ah, woe is me, that death is not mine! Through the rashness and wrath of those two heroes who were your dearest sishyas, and whom you held in high regard, O Partha, the Vrishnis have all been destroyed. Those two were considered Atirathas even amongst the greatest Vrishnis; I know how proudly you spoke of them both and how Krishna cherished them—those very Kshatriyas were the main cause for the destruction of the Vrishnis.'

I do not censure the son of Sini or the son of Hridika, O Arjuna. I do not find fault with Akrura or the son of Rukmini. For I have no doubt that the Rishis' curse was the sole cause of the destruction of the Vrishnis. But how could Krishna have remained oblivious of a peril as calamitous as that curse? Krishna, the Lord of the universe, the slayer of Madhu, of Kesin and Kamsa and Chaidya swollen with pride, of Ekalavya, the son of the Nishada king, of the Kalingas, the Magadhas and the Gandharas as well as the king of Kasi—Krishna, who subdued with his prowess so many mighty rulers

assembled in the midst of the desert, so many heroes from the East and the South and kings of the mountainous realms!

You, Narada, and the Munis all knew him to be the eternal and sinless Narayana, God of gods, of unfading glory. Alas, even as the all-powerful Vishnu himself, he remained a mute witness to the annihilation of his kinsmen! My son himself must have allowed—why, willed—all this to happen. He was the Lord of the universe. Alas, he did not want to nullify the curse of either Gandhari or the sages, Parantapa, as he so easily could have done!

Before your eyes, Arjuna, Krishna with his tejas revived your stillborn grandson, Parikshit, whom Aswatthama killed with the Brahmasirsa in his mother's womb. Yet your friend chose not to save his own kinsmen. Seeing his sons and grandsons, brothers and friends, all lying dead, he said to me, O chief of Bharata's race, "The end of our vamsa has at last come. Arjuna will come to Dwaravati. Tell him what has happened. I have no doubt that as soon as he hears of the destruction of the Yadus, that hero of great tejas will come to our city. For know, O my father, that I am Arjuna and Arjuna is me. You must do as he says. The son of Pandu will do what is best for our women and children. He will perform your funeral rites. Once Arjuna leaves Dwaravati, she with her walls and edifices will be swallowed by the ocean. As for myself, I will take myself to some sacred place, and there bide my own final hour, with Rama beside me, keeping the strictest vows."

With these words, Hrishikesa of inconceivable prowess left me with the women and children, and went away to some place of which I know nothing. Thinking of the death of those two brothers of yours, Krishna and Rama, and of the terrible end of all my kinsmen, I cannot eat any more and am wasting away with grief. Arjuna, I shall not continue living. It is our good fortune that you and I have met this final time. O Kaunteya, do you accomplish all that Krishna has asked you to. This kingdom, with all these women, and all its wealth, is yours now, O son of Pritha. As for myself, as I have told you, Parantapa, I will certainly forsake my life-breaths, dear as they are.'"

CANTO 7

Vaisampayana said, "That scorcher of foes, Bibhatsu, his own heart as stricken as Vasudeva's, says to his mother's brother, 'O Matulan, I cannot bear to look at this very Earth when she is bereft of Krishna and my other kinsmen. Yudhishtira, Bhimasena, Sahadeva, Nakula and Yagnaseni are all of the same mind. The time has come for the departure of our king also, as it is for the rest of us to leave this world. You are among the most profound knowers of the ways and courses of time. However, Parantapa, I will first convey all the women, the children and aged among the Vrishnis to safety in Indraprastha.'

Arjuna then tells Daruka, 'I must see the main officers of the Vrishni heroes at once.' Grieving for the dead Yadava Maharathas, Arjuna enters the unearthly Sudharma, the great hall of the Yadavas, where they all once sat in such grandeur. When he has taken his place in the great court, the people, including the Brahmanas, and all the ministers of state come and surround him, more dead than alive from sorrow.

Then Partha, more stricken than they are, says to them, fittingly for the occasion, 'I will take with me all of you Vrishnis and Andhakas who remain. The sea will soon engulf this city, and submerge her. Make ready all your chariots and set all your wealth in them. This grandson of Krishna, young Vajra, shall be your king at Sakraprastha. On the seventh day from this, we will set out at sunrise. Make your preparations without delay.' Hearing Pritha's worthy son, all of them hasten their preparations, intent on securing their safety. Arjuna passes that night in Krishna's mansion, alone, overwhelmed with harrowing, benumbing pain.

At the hour of daybreak, Vasudeva of great tejas quits his body through Yoga and attains to the highest goal. Loud lamentation echoes throughout his palace, the sound of women wailing. With hair dishevelled, stripped of their ornaments and flower garlands, they weep aloud, beating their breasts. Those foremost of women, Devaki and Bhadra, Rohini and Madira, throw themselves across the lifeless body of their dead lord. Arjuna directs that Vasudeva's body be carried out on a golden litter borne on the shoulders of his serving men. The people of Dwaraka and those of the provinces follow their beloved ruler. At the head of Vasudeva's funeral procession is carried the white parasol of sovereignty which had been held over him when he concluded his Aswamedha yagna, as well as the sacred fires he had daily worshipped, along with the priests who had once attended them.

The body is followed by his wives, splendidly attired with their royal ornaments, surrounded by their daughters-in-law and thousands of serving women. The last rites are performed in a place often frequented by Vasudeva while he lived. The four wives of Vasudeva, that heroic son of Sura, ascend his funeral pyre and are consumed with the body of their lord. All of them attain to those realms of felicity he has won through his life and his worship. The son of Pandu takes the place of Vasudeva's sons and sets alight the pyre of his uncle and his four wives, heaped with a variety of fragrant wood and perfumed with diverse scented oils. As the fire blazes up with a terrific crackling, the resounding chant of the Samans can be heard even above the wailing of the crowd gathered to witness the cremation. When the pyre has burned down, the young boys of the Vrishni and Andhaka vamsas, led by Vajra and accompanied by the women of the royal household, offer tarpana, oblations of water, to the departed Mahatman who had been the father of the Avatara in this world.

After scrupulously performing the solemn last rites for Vasudeva, O Lord of the Bharatas, Arjuna makes his melancholy way to the place of the Vrishni slaughter. Seeing all around him the bodies lying in the savage attitudes of violent death, the Kuru prince is further convulsed with anguish. However, mastering himself, he does what is required of him; he gathers the ghastly and bloody remains, has them also cremated and orders the last rites to be properly performed for all the slain. The rites are performed and tarpana offered in order of seniority for those heroes slain by thunderbolts that sprang from the eraka reeds by the curse of the Rishis.

At last, Arjuna seeks out the mortal remains of Rama and Krishna, and has these also cremated by men skilled at the task. Thus, after duly and faultlessly performing the sraddha rites for the dead Yadavas, Arjuna mounts his chariot and sets out for Indraprastha on the seventh day after his arrival.

The widows of the Vrishni heroes, wailing aloud, follow the high-souled son of Pandu in carriages and palanquins drawn by bullocks, mules and camels. It is a cavalcade of bleakness and grief. The servants of the Vrishnis, their horsemen and their chariot-mounted guards, too, form part of the procession. At Arjuna's command, all the people of Dwaraka, and of the entire Anarta country, go with that stricken train, now comprising women, children and the aged, devoid of Kshatriya heroes.

Warriors who fought from the backs of elephants like grey hillocks lumber along with common foot soldiers and reserves. The children of the Andhaka and the Vrishni races follow Arjuna in silence. The Brahmanas and Kshatriyas, Vaisyas and wealthy Sudras all go forth, keeping before them the sixteen thousand women who had formed Krishna's harem, and Vajra, the grandson of the Avatara who has left both them and the world. The widows of the other heroes of the Bhoja, the Vrishni, and the Andhaka vamsas, lordless now, set out with Arjuna, looking in numbers like a veritable ocean. Pritha's son, that greatest of Maharathas, conqueror of hostile cities, escorts this oceanic crowd of Yadavas, still abounding in wealth.

No sooner have all Dwaraka's people left her walls and set foot on the mainland, than the sea, fathomless home of sharks and crocodiles, swells up in an inexorable tide and floods peerless Dwaraka, with all its vast wealth that her people could not carry away with them. The spectacle spurs the people of Dwaravati to lengthen their stride in fear, crying, 'Ah, ever mysterious is the course of fate!'

Having left Dwaraka, and seen her submerge and vanish forever, Arjuna makes his way by slow marches, frequently stopping in pleasant woods and hills and by refreshing streams so that the Vrishni women can rest. Arriving finally in the country of the five rivers, the mighty Dhananjaya sets up a rich encampment in the midst of a land that abounds with corn and with kine and other animals.

Watching the Yadava party arrive are bands of brigands, the Abhiras, who lurk in the surrounding forest. The bandits do not fail to notice that the

women, children and old ones have only Arjuna to protect them, and are seized by temptation. The Abhiras gather in secret conclave in the darkness of the forest and confer, 'There is just one bowman with them, Arjuna. The other Vrishni soldiers are weaklings and tired, besides. The rest are all old men, women and children.' As if moved by fate, thousands of these vile men, armed with rough clubs and cudgels, descend in a horde upon the Vrishni concourse. They attack without warning, with murder in their hearts and terrifying leonine roars. Arjuna, who is at one end of the procession, turns swiftly to where the feral Abhiras have attacked the cavalcade.

Smiling, the mighty-armed Kshatriya roars at the brigands, 'Sinful wretches, forbear if you love your lives, or you will rue this day when I shred your bodies with my arrows.' Despite his repeated warnings, the wild ones pay him no heed and instead fly at him. Arjuna attempts to string his celestial and indestructible bow, but finds he hardly has the strength to do so. By the time he manages to string Gandiva, the onslaught of the bandits has become furious.

Arjuna then summons his Devastras but they will not come to him. Large as the concourse is, the Abhiras are upon them from every side. Arjuna is deeply shamed at being reduced to a helpless spectator as the Vrishni foot soldiers, elephant-warriors, and rathikas fail to stop the robbers from carrying away the women. Arjuna does his valiant best, but in his very sight, and before the other warriors, many of the royal and most beautiful Vrishni women are roughly dragged away by the coarse felons; others submit to going with the violent raiders.

Supported by the servants of the Vrishnis, Arjuna showers arrows from the Gandiva on the Abhiras and kills many of them. However, all too quickly, his once-inexhaustible quivers are empty. The Kshatriya who was once beyond ordinary human confines now finds himself firmly in the clasp of a dark fate. Despair seizes great Arjuna, and Indra's son begins to flail wildly at the bandits with his bow.

Those Mlecchas, O Janamejaya, finally retreat, but taking with them many of the most beautiful and distinguished of the Vrishni and Andhaka women. All that Arjuna can do is accept it as the work of destiny. He breathes heavy sighs, brooding on how his astras would no longer appear at his bidding, how the Gandiva would hardly obey him, how his famed twin quivers suddenly fell empty, on the weakness that laid hold of him. At last

he ceases all his efforts, admitting to himself that he no longer owned the prowess he once had.

Continuing his journey with those of the Vrishni women that remain, and the wealth that the brigands had failed to plunder, Arjuna arrives in Kurujangala, the land of the Kurus. He establishes in different parts of the country those who remain of the Vrishnis. He establishes Kritavarman's son in the city called Marttikavat, with the women that remain of the Bhoja king. Escorting the rest, with their children and old men and women, the son of Pandu establishes in the city of Indraprastha those who are bereft of all Kshatriya heroes of their own.

Arjuna brings Satyaki's beloved son, the righteous Yuyutsu, with a company of old men and children and women to the banks of the Saraswati and settles them there. The rule of Indraprastha is given to Vajra. The widows of Akrura state their intention of retiring into the forest. Vajra begs of them to desist, but they do not listen to him.

Rukmini, the Princess of Gandhara, Saibya, Haimavati and Queen Jambavati choose to immolate themselves in sati. Satyabhama and Krishna's other wives go into the forest, O King, resolved to set themselves to tapasya. They begin to live on fruits and roots and pass their time in the contemplation of Hari. Going beyond the Himavat, they live in the sacred place called Kalpa.

The men who followed Arjuna from Dwaravati are divided into groups, and bestowed upon Vajra. Having done, his best in the circumstances, Arjuna, his eyes ever bathed in tears, takes himself to the asrama of Krishna Dwaipayana, his grandsire Vyasa. There he sees the Island-born Rishi seated at his ease."

CANTO 8

Vaisampayana said, "As Arjuna enters the asrama of the Rishi of truth, he sees the son of Satyavati seated in a secluded spot. Approaching Vyasa of lofty vratas, knower of dharma, Arjuna declares himself, 'I am Arjuna,' and then awaits his pleasure. Satyavati's son, endued with mighty tapasya and of tranquil soul, welcomes him and says, 'Please sit down.'

He notices how Partha is beside himself with grief, how his chest heaves with sighs. Vyasa asks him, 'Have you been sprinkled with water from any person's nails or hair, or the end of someone's cloth, or from the mouth of a jar? Have you had improper sexual congress with any woman at the time of her flow? Have you killed a Brahmana? Have you been vanquished in battle? You look like one shorn of all prosperity. I do not know that you have ever been defeated in battle by anyone. Why then, O Bharatottama, this dejected aspect? I ask you to tell me why you are so direly afflicted, if indeed there is no harm in your doing so.'

Arjuna answers, 'Krishna, he whose complexion was like a newly risen cloud, whose eyes were like a pair of large lotus-petals, has with his brother Rama cast off his body and ascended to Swarga. At Prabhasa, the very race of Vrishnis has perished through thunderbolts that sprang from eraka reeds through the curse of some great Brahmanas. Dreadful has that carnage been, and not a single hero escaped it.

The Kshatriyas of the Bhoja, the Andhaka and the Vrishni vamsas, O Brahmana, all endowed with noble souls, great might and leonine pride, have slaughtered one another in battle. They who had arms like maces of

iron, they who could bear the direst strokes of the heaviest clubs and the sharpest arrows, they have all been slain with blades of eraka grass. Ah, Mahamuni, see the perverse course of Time. Full five hundred thousand mighty-armed, invincible warriors have met with death in that encounter. I have no peace, thinking constantly of that carnage of the Yadava warriors of immeasurable tejas, and the death of the illustrious Krishna.

The death of the wielder of Saranga is as incomprehensible to me as the drying up of the ocean, the dislocation of a mountain, the collapse of heaven's vault, or of cooling through fire. Having lost the Vrishni heroes, I do not wish to remain in this world. Yet that is not all. Something further has transpired, even more frightful and painful than this, O you who own the greatest wealth, tapasya. I think ceaselessly of that, and my heart is breaking.

In my very sight, O Tapasvin, thousands of noble Vrishni women were carried away by the Abhiras of the land of the five waters who assailed us. When I took up my bow, I found myself unequal to even stringing it. The strength that was always in my arms vanished clean away. O great Rishi, I summoned my devastras but not one would come to me! And then, my own arrows were depleted and I had not a single shaft left.

Ah, never again will I see that Govinda of immeasurable soul, of four arms, wielding the Sankha, the Chakra and the Gada, clad in yellow robes, his dark complexion and his eyes like lotus-petals. Bereft of my Govinda, what have I to live for, dragging my life on in sorrow? Alas, he who once graced my chariot-head, my reins in his divine hands, his godly form resplendent and mighty before me, consuming all our enemies as we coursed along. Never again will I see him who, through his mystic tejas, consumed all the hostile troops arrayed against us, leaving me to merely strike them down with arrows from the Gandiva. My head spins, O Narottama, I am pierced by grief, and peace has fled far from me.

I do not have the mettle to live on without my heroic Janardana. As soon as I heard that Vishnu had left the Earth, my eyes grew dim and all things disappeared from my sight into a haze. Greatest of great Rishis, I beg you help me! Tell me what is good for me now, for I am now a wanderer with an empty heart, who has lost his kinsmen and his dearest possession.'

Vyasa says, 'The Maharathas, the Vrishni and the Andhaka vamsas, were all consumed by the Brahmanas' curse and have found felicity. O Kurusottama, great Arjuna, it does not become you to grieve at their death.

That which has happened was ordained long ago; it was the destiny of those great Kshatriyas, and it could not have been otherwise. Krishna suffered it to happen, although he could easily have foiled it. Krishna could alter the very course of the universe with all its mobile and unmoving creatures. What then of a curse, even of the greatest Brahmanas?

He who once sat at your chariot head, four-armed and with his discus and mace, through his love for you, was none other the ancient Rishi Narayana. That Mahatman of the large eyes, having lightened the burden of the Earth, cast off his body and has returned to his realm on high. Through you also, O Purushottama, with Bhima to help you, and the twins, has the great task of the gods been accomplished. Best of the Kurus, I regard you and your brothers as crowned with the highest success, for you have indeed accomplished the great purpose of your lives. The time has come for you to leave this world; and this is the course, O mighty one, that is best for you now.

Understanding and prowess and foresight, O Bhaarata, arise when the days of prosperity have not been exhausted and disappear when the hour of adversity comes. Time the root cause, indeed, the seed of the universe, Dhananjaya. It is Time, again, that withdraws everything at its pleasure. Through Time one gains might and through Time loses it. Through Time one becomes a master and rules others, then becomes a servant, at the behest of others.

Your weapons, having achieved success, have departed to the place they came from. They will once again come into your hands when it is time for them to return. And now, truly, the stage has come, O Bhaarata, for all of you to attain to the highest goal. That is what I believe will be best for you all now, O Bhaarata.'

Having heard the words of Tejasvin Vyasa, Partha takes his leave of him and returns to the city named after the elephant. Entering it, the Kshatriya goes to Yudhishtira and tells him whatever transpired in Dwaraka and with the Vrishnis."

The end of Mausala Parva

BOOK 17
Mahaprasthanika Parva

CANTO 1

AUM. Bowing down to Narayana and Nara, foremost of Purushas, and to the Devi Saraswati, I invoke the spirit of Jaya!

Janamejaya said, "Hearing Arjuna's account of how the Vrishni and the Andhaka vamsa perished through thunderbolts formed of eraka reeds, and of Krishna's ascension to heaven, what do the Pandavas do?"

Vaisampayana said, "Hearing the particulars of the great slaughter of the Vrishnis, Yudhishtira Dharmaraja sets his heart on leaving the world. He says to Arjuna, 'O wise one, it is Time that cooks every creature in his cauldron. All we have experienced and witnessed has been because of being bound by the meshes of Kaala. You must also understand this.' Arjuna, endorsing his wise brother's view, only cries, 'Ah, Time! Kaala!' Seeing Arjuna's resolution, Bhimasena and the twins also whole-heartedly concur. The Pandavas, resolute on retiring from the world in quest of punya, fetch Yuyutsu before them. Yudhishtira makes the Kuru kingdom over to the son of Dhritarashtra by his Vaisya wife.

Installing on the throne your father Parikshit, in whose name the faithful Yuyutsu would rule until the young king was of age, the eldest Pandava, full of sorrow, says to Subhadra, 'This son of your son will be the king of the Kurus. The survivor of the Yadus, Krishna's grandson Vajra, has also been made a king. Parikshit will rule in Hastinapura and the Yadava prince will rule in Indraprastha. You must protect both of them equally, and never set your heart on the path of adharma.'

Saying this, Yudhishtira the Just, along with his brothers offers solemn tarpana to Krishna of the fathomless soul, as well as to Kunti's brother

Vasudeva, to Rama and all the others. He duly performs the sraddhas of all his departed kinsmen. The king holds a feast to honour the memory of Hari, and naming him repeatedly, plies with every manner of delicacy the Island-born Vyasa, Narada Rishi, Markandeya possessed of the wealth of great tapasya and Yajnavalkya of Bharadvaja's vamsa.

In honour of Krishna, he also gives away to the Dvijottamas many priceless jewels and gemstones, robes and rich garments, villages, horses and chariots, and female slaves by the multitude. He calls together the people of Hastinapura, appoints the wise Kripa to be the Acharya and Guru to Parikshit, and gives the young prince into his care to be his sishya. When this is formally done, Yudhishtira summons all his subjects, the people of Hastinapura as well as those from the provinces, and tells them that he and his brothers intend to retire from the world.

Hearing this, panic and anxiety sweep through the great crowd. "This should never be!" they remonstrate to him. Yudhishtira, profound knower of the changing ways of time, pays their protests no heed and instead persuades them to accept what he has decided is the best and true course for his brothers and himself.

Yudhishtira and his brothers prepare in earnest to achieve the end upon which they have set their hearts: to leave the world. Dharmaputra Yudhishtira casts off his royal ornaments and robes, and puts on austere valkala, rough cloth worn from tree-bark. Bhima, Arjuna and the twins and Draupadi also discard their finery, O King, to don the garb of ascetics. They perform the ordained rituals of initiation and those Purushottamas then quench in water the sacred Agnis they have worshipped daily all these years.

When the royal women of the Kuru household and the people of the city see the Pandavas and Draupadi clad in valkala and smeared with ashes, they begin to weep aloud. They are reminded of another day, many years ago, when the five brothers, and Panchali making a sixth, all roughly clad, left Hastinapura after they lost everything at the game of dice.

However, the sons of Pandu themselves are full of anticipation. No other course is possible for them after the extinction of the Yadavas, and when Yudhishtira has set his heart upon relinquishing the worldly life. The five brothers, with Draupadi, set out on their final journey. As they are leaving, a dog joins their small company, forming its seventh member. And so does Yudhishtira Dharmaraja the Magnificent depart the city of the

elephant, at the head of a party of seven. The people and the women of the royal household follow them for some distance. But none venture again to persuade the king to change his mind. Finally, the people of Hastinapura and Anarta turn back.

Kripa and some others of importance stand around Yuyutsu, who will now rule. Ulupi, the daughter of the Naga king, returns to her home in the waters of the Ganga, O Kurusottama, and the princess Chitrangada too sets out for her home, the capital of Manipura. The grandmothers and aunts of Parikshit centre themselves around him.

The Pandava Mahatman and their queen Panchali of great fame observe the prescribed fast and set out with their faces towards the east. Setting themselves on the path of Yoga, those noblest ones traverse numerous countries, rivers and seas, resolved to observe the dharma of vairagya, renunciation. Yudhishtira always walks at the head of the company. Behind him walks Bhima; after Bhima, Arjuna; then come the twins in order of birth; and behind them, O Janamejaya Bharatashreshta, comes Draupadi, first among all women, beautiful with her dark skin and eyes like lotus-petals. Following the Pandava company is the dog.

Walking on, those heroes reach the vicinity of the sea of red waters. Dhananjaya has not yet abandoned his celestial bow, the Gandiva, O king, nor his twin inexhaustible quivers, for he is still compelled by the attachment men have for the possessions they value most.

There on the shore of the western ocean, the Pandavas behold Agni Deva, the God of Fire, barring their way like a hill. Standing before them in his embodied form, the God of seven flames addresses the sons of Pandu: ‘Heroic sons of Pandu, know me to be the God of Fire. Yudhishtira Mahabaho, O Bhimasena Parantapa, O Arjuna, and you indomitable twins, hear me! Kurusottamas, with the might of Arjuna and of Narayana himself, I am the god who consumed the Khandava vana. Phalguna can go into the forest only after giving up the noble Gandiva. He no longer has any need for it. The precious Chakra belonging to Krishna Mahatman has disappeared from the world. When the time comes again, it will return into his hands. This Gandiva, greatest of bows, I obtained from Varuna for Partha. Now let him make it over to Varuna himself.’

All Arjuna’s brothers urge him to do as the Fire God says. Dhananjaya casts into the waves both the bow and the two inexhaustible quivers and Agni Deva, his task accomplished, vanishes from before their eyes.

Now the sons of Pandu turn their faces to the south and journey in that direction. Along the coast of the salt sea, those princes of the Bhaarata vamsa travel to the south-west, arriving where the wondrous and magnificent city of Dwaravati once stood, now vanished into the ocean deeps. Turning then to the north, those heroes continue their final yatra. Observing Yoga all the while, they intend to make a pilgrimage across the face of the Earth."

CANTO 2

Vaisampayana said, "Immersed in Yoga, their senses restrained, the sons of Pandu journey north until they see majestic Himavat. Crossing the sacred range, they see a vast desert of sand stretch out before them and, beyond, the fabled peak Meru, the foremost mountain of the world.

Rapt in dhyana, they begin to climb the mountain. Suddenly, Draupadi falls away from Yoga, and drops down dead. Bhimasena of matchless strength turns to his brother Yudhishtira Dharmatma in anguish and demands, 'O Parantapa, never during her life did this princess sin in any way. Tell us why she has now fallen to her death!'

Yudhishtira says, 'O best of men, though we were all equally her husbands, she always harboured in her heart a partiality for Arjuna. What has happened to her today is the fruit of that bias.' And without a backward glance Yudhishtira, that taintless man of dharma, continues climbing, his being indrawn, focused in dhyana.

When they have climbed a little further, Sahadeva of great intelligence abruptly falls down, all life extinct. Bhima asks the king, in anguish, 'Our brother Sahadeva served us all with the utmost humility. Ah, why has Madravati's son fallen to his death?' Yudhishtira says, 'He always felt that none was his equal in intelligence and wisdom. It is for that fault that this Kshatriya has fallen.' Saying no more, and never so much as glancing back to where his younger brother had fallen, Yudhishtira continues to climb, his surviving brothers and the dog following.

Then the resplendent Nakula, whose love for his kin is immense, himself falls away from dhyana and collapses, lifeless. Bhima turns again to Yudhishtira in despair and cries, 'Our Nakula was a man of immaculate dharma. He always obeyed us without a murmur or question. No man alive was as handsome as he. And now he has also fallen by the way and is dead. Why, Yudhishtira?'

Yudhishtira says calmly, 'Nakula was indeed of righteous soul and the best among all men of intelligence. Yet he, too, had a grave flaw, for he believed he was superior to all in physical beauty. It is for his vanity that Nakula has fallen to his death. Know this well, Vrikodara. Whatever has been ordained for a man, O Kshatriya, that he must inexorably endure.'And Yudhishtira continues his climb.

Next falls Pandu's son Swetavahana, Arjuna of the white steeds, his heart giving way completely to grief. When that invincible Parantapa, foremost of men, with the energy of Sakra, is on the point on death, Bhima asks Yudhishtira, 'I do not remember a single lie ever having been spoken by this Mahatman. Not even in jest did he ever utter a falsehood. What, then, is the evil whose consequence this is?'

Yudhishtira replies, 'Arjuna boasted that he would consume all our enemies in a single day but he did not accomplish what he said. He was proud of his archery and disdained all other masters of the bow. Hence he has fallen. One who wishes for felicity should not indulge in such hubris.'

Saying this, Yudhishtira continues to climb the mountain. All at once the mighty Bhima too falls down. As he feels life ebbing away, he asks Yudhishtira the Just, 'O my king, look, I, who was ever your darling, have fallen too. Tell me if you know why,' Yudhishtira says, 'You frequently boasted of your strength, and you were gluttonous, never attending to others around you. It is for that, O Bhima, that you have fallen.'

Saying no more, Yudhishtira walks on without looking back. Now he has only one companion, the dog I have often mentioned to you, still following at his heels."

CANTO 3

Vaisampayana said, "When Yudhishtira has gone a little further, earth and sky suddenly resound with a loud noise. Indra descends from his vimana and invites Yudhishtira to climb into it. Yudhishtira Dharmaraja says to the god of a thousand eyes, 'My brothers have all fallen on the way here. They must go with me. Without them I do not wish to enter Swargaloka, O Lord of all the Devas. The delicate Panchali, who deserves ever comfort, should go with us, O Purandara. It is fitting for you to allow this.'

Indra says, 'You will see your brothers in Devaloka, for they have got there before you. Verily, you shall see all of them there, with Draupadi. Do not yield to grief, O King of the Bharatas. Having cast off their human bodies, they have gone to my realm. As for you, it has been ordained that for your taintless dharma you will enter Swarga in your own body.'

Yudhishtira says, 'O Lord of Past and Present, this dog is devoted to me. He must come with me, for my heart is full of tenderness for him.' Indra replies, 'You have won today the felicity of Swarga, O King—immortality and a condition equal to mine, prosperity extending in all directions, and lofty success. Leave behind this dog; there will be no cruelty in that, I assure you.' Yudhishtira says, 'O you of a thousand eyes, of righteous conduct, it is difficult for me to abandon dharma. I do not desire that prosperity for which I must forsake one devoted to me.' Indra says, 'There is no place in Swarga for people with dogs, and the Krodhavasas take away all the punya of such people. Reflect on this, O Yudhishtira Dharmaraja, and leave the animal. There is no cruelty in that.'

Yudhishtira says, 'It has been said that it is infinitely sinful to abandon one who is devoted—equal to the sin of killing a Brahmana. Hence, O great Indra, I shall not abandon this dog today, certainly not from wanting for myself the happiness of Swarga. I have always sworn never to forsake anyone who is devoted to me, who seeks my protection from destitution, anyone in distress, or who is frightened, or weak and helpless, anyone who comes to me to save his life, or, indeed anyone who comes to me for refuge. And I will never break this vow as long as I live.'

Indra says, 'Whatever gifts are made, or sacrifices spread out, or libations poured on the sacred fire, if they are so much as seen by a dog, are taken by the Krodhavasas. It is imperative for you, therefore, to abandon this dog. By doing so you will attain Devaloka, the realm of the gods. Having abandoned your brothers and Panchali, O Kshatriya, you have acquired a realm of great felicity through your own deeds. Why are you so confused? You have renounced everything; why not, then, this dog?'

Yudhishtira says, 'It is well known in all the worlds that with the dead there is neither friendship nor enmity. When my brothers and Draupadi died, I could not revive them. Hence it was that I abandoned them. I never forsook them as long as they were alive. To affright one that has sought protection, to kill a woman, to steal what belongs to a Brahmana, and to injure a friend—each of these four, O Sakra, I believe to be equal to forsaking one that is devoted.'

At these words of Yudhishtira the Just, the dog stands transformed and refulgent: it is Dharma Deva himself. The God of Truth says to him in sweet tones of approval, 'You are well-born indeed, O King of kings, and truly possess the intelligence and uprightness of Pandu. You have compassion for all creatures, O Bhaarata, of which this is a bright example. Once I tested you in Dwaita vana, O son, beside a lake where your brothers of great prowess seemed to lie dead before you. When I offered to revive one of your brothers, you passed over Bhima and Arjuna and asked for Nakula's life instead, saying than if he lived at least one of Madri's sons would be preserved.

But today you have surpassed yourself, Yudhishtira; you have renounced the chariot of the celestials and Swarga itself for the sake of a devoted dog! O king, there is no one in Heaven that is your equal. Hence, O Bhaarata, all the realms of inexhaustible felicity will be yours. You have

won them, O Kurusottama, and beyond all doubt yours will be a most divine and transcendent reward.'

Dharma and Indra, the Maruts, and the Aswins, other deities and the Devarishis now make Yudhishtira climb into Indra's vimana. The Gods and other divine ones can go anywhere in the three realms at will in their own vimanas. Yudhishtira, perpetuator of Kuru's race, flies to Devaloka in Indra's chariot in a blaze of splendour.

Now Narada, most eloquent of all Devarishis, of fathomless tapasya, knower of all the worlds, says in that gathering of gods in Swarga, 'Yudhishtira has surpassed all the Rajarishis of old who are here in Devaloka, even the greatest of them, by his conduct and achievement. He has covered the worlds with his fame and splendour and by his wealth of immaculate dharma, and that is how he alone has attained to Swarga in his human body. None else besides this son of Pandu has ever achieved this.'

Hearing Narada's praise, the Dharmatma salutes all the Devas and Rajarishis and says simply, 'Wherever my brothers are, happy or miserable, I have but one wish, my lords, to go straight to them. I have no desire to go anywhere else, O great ones.'

Indra, king of the Devas, says to Yudhishtira, 'Do you, O King of kings, live in this blissful place, won through your peerless dharma and noble deeds. Why do you still cherish human affections? You have attained to a great reward, the like of which no other man ever has. Your brothers, O delighter of the Kurus, have also won regions of felicity. Yet, human affections and attachments still trammel you. This is Swarga. Behold these celestial Rishis and Siddhas who have attained to the world of the Devas.'

Wise Yudhishtira answers the Deva king, saying again, 'O Conqueror of Daityas, I do not aspire to dwell anywhere separated from my brothers. I want to go where they have gone. I want to go to where that best of women has gone, my statuesque dark Draupadi of great wisdom and virtue.'"

The end of Mahaprasthanika Parva

BOOK 18
Swargarohanika Parva

CANTO 1

AUM. Bowing down to Narayana and Nara, foremost of Purushas, and to the Devi Saraswati, I invoke the spirit of Jaya! Janamejaya said, "Having reached Swarga, what realms did my grandsires, the Pandavas and the sons of Dhritarashtra, attain? I am eager to hear this. You know all things, having been taught by the great Rishi Vyasa of marvellous accomplishments."

Vaisampayana said, "Listen to what your grandsires, Yudhishtira and others, did after attaining the realm of the Gods. Arriving in Devaloka, in Indra's resplendent sabha, Yudhishtira Dharmaraja sees, seated upon a majestic throne, Duryodhana, wearing all the signs of glory belonging to Kshatriya heroes, blazing with effulgence like the sun, amidst many deities of lustrous splendour and Sadhyas of righteous deeds.

Seeing Duryodhana thus glorified, rage fills Yudhishtira and he turns his face away, saying, 'I have no wish to share the realms of felicity with Duryodhana, stained as he was by greed and bereft of foresight. It was on his account that friends and kinsmen from across the world were slaughtered by us, upon whom he inflicted untold suffering in the wilderness. It was because of him that our wife, the princess of Panchala, Draupadi of unsullied aspect, was dragged into the midst of the Kuru sabha before all our elders. Devas, I have no wish to even look at Suyodhana. I want to go where my brothers are.'

Narada, smiling, said to him, 'It should not be thus, O King of kings. In Swargaloka, all enmities cease. O Mahabaho Yudhishtira, do not speak so about King Duryodhana. Listen to me. Here sits your cousin Suyodhana. He

is worshipped with the gods by all those men of dharma and the greatest kings of yore who are now denizens of Heaven. By having his body poured as a libation into the fire of war, he has attained the end found by Kshatriyas who die in battle. It is true that you and your brothers, veritable gods on earth, were ceaselessly persecuted by him. Yet, through his observance of Kshatriya dharma, he has attained this divine realm. This Bhumipala was never once afraid during the dreadful war fraught with terror.

My son, you should not harbour in your heart the trials and griefs you endured on account of the game of dice. It does not become you to remember the afflictions of Draupadi; it does not become you to recall the other woes that were yours in consequence of what your kinsmen did, either in the deep forest or in battle. Go and meet Suyodhana in accord with the canons of courtesy. This is Swarga, O Lord of men. There can be no enmities here.'

Though Narada has spoken thus to him, Yudhishtira, Mahabuddhi, still demands to know, 'If these celestial regions be reserved for Duryodhana, the sinner who destroyed his friends and laid waste the world, with all her horses and elephants and men, the devil who burned us with wrath and so turned our hearts to horrible revenge, I want to see the place which my brothers have attained, those great souls of firm vratas, who always kept their word, who were truthful and honest and distinguished for their valour.

Tell me where I can find Karna, noblest of men, the son of Kunti, whom no one could vanquish in battle, Dhrishtadyumna, Satyaki, the sons of Dhrishtadyumna and all the other Kshatriyas who died while observing Kshatriya dharma. Where are those Lords of Earth, O Brahmana? I do not see them here, O Narada. I want to see Virata and Drupada and the other great Kshatriyas led by Dhrishtaketu. I want to see the Panchala prince Sikhandi, the sons of Draupadi, and Abhimanyu, the irresistible warrior.'"

CANTO 2

"Yudhishtira says, 'You gods, I see neither Radha's son of immeasurable prowess here, nor my other great brothers, nor Yudhamanyu and Uttamaujas, those Maharathas who also poured their bodies as libations on the fire of battle, those kings and princes who met with death for my sake in war. Where are those tameless and fierce heroes who were like tigers in strength? Have those best of men acquired this divine world? Only if they have, O Devas, shall I dwell here with them. If those kings among men have not attained this auspicious and eternal realm, then know, you Gods, that without those brothers, friends and kinsmen of mine, I will not remain here.

While I performed the water rites after the war, I heard my mother's bidding, "Do you offer tarpana to Karna, for he was your brother." Ever since I heard those words, grief consumes me—ah, it burns my very soul. It pierces me incessantly that when I noticed how Karna's feet were so like the feet of Kunti, I did not immediately understand who he was and surrender myself to his command, my older brother of immeasurable soul, that Parantapa without equal. If Karna and we had stood together, not even the hosts of Indra could have vanquished us in battle. Wherever that son of Surya is, I want to see him! Alas, that I did not know he was our brother and had Arjuna kill him, for it was him I feared above every other enemy on the field.

And my Bhima, of terrible prowess, dearer to me than my life-breaths, Arjuna, too, who was like Indra himself, the twins who resembled Yama in person on the field—I must see them all. I yearn to see our queen, the

Princess of Panchala, who was always as righteous as she was beautiful above every other woman. I have no wish to remain here, for I tell you truly, O greatest of gods, what is any Swarga to me if I am without my brothers? Why, this for me is no heaven at all.'

The lustrous Devas say, 'If you so long to be there, then go to your brothers, O son, without delay. At the command of Indra, we are ready to do as you ask.' The Gods command the Devaduta, the messenger of Swarga, 'Take Yudhishtira to his friends and kinsmen.' They two set out together, the royal son of Kunti and the celestial messenger, for the place where they are whom Yudhishtira wants to see.

The messenger walks ahead, with Yudhishtira following. Soon the path they tread grows sinister and inauspicious, surely a passage trodden by sinners. Mantled in heavy darkness, it has human hair and moss for its grass. A stench of decay hangs heavy; both sides of the trail are mired with raw flesh and blood and abound with vermin—stinging gnats, flies and hornets, while fearsome bears stalk the awful passage.

Rotting corpses, bones and hair lie all around them, swarming with worms and insects. Pits of fire fringe the pathway. Crows, vultures and other dreadful birds with beaks of iron, fly and wheel on every side, and evil spirits, Pisachas with long mouths pointed like needles, Over the scene loom mountains swathed in gloom, lofty as the Vindhyas. Human corpses are strewn everywhere, smeared with fat and blood, dismembered, with raw wounds where flesh has been savagely cut away from their arms and thighs, or with entrails torn out.

Along that path rank with the stench of rotting corpses, and hideous with countless horrors, walks the Dharmaraja, his spirit plunged in darkness, his mind in a frenzy. He sees a river full of boiling water, impossible to cross, and a forest of trees whose leaves are sharp swords and razors. He sees deserts of smoking hot sand, and rocks and stones of iron. Great cauldrons of iron stand around, all full of boiling oil, and Kuta-salmalika trees with thorns like thick needles, excruciating to the touch. All around him, Kunti's son sees sinners being savagely tortured. Oppressed by the foulness of the vile place, Yudhishtira asks the Devaduta, his guide, 'How far are we to go along this path? You must tell me where my brothers are. And tell me also, which realm of the gods this can be.' The messenger stops and says, 'The denizens of Swarga commanded me to stop in this very

place, for thus far is your way. If you are tired, O King of kings, you may return with me.'

Yudhishtira is benumbed by the horrors and stench of this monstrous place and turns back, resolved to retrace his footsteps. But at that very moment he hears heart-rending lamentations all around him, piteous cries from the darkness.

'O Dharmaputra, O Rajarishi, O you of sacred origins! O son of Pandu, be merciful to us and remain here for a few moments.'

'At your coming, invincible one, a delightful breeze has begun to blow, bearing the fragrance of your person and bringing us some relief.'

'O greatest of kings, seeing you is balm to our tormented spirits.'

'O son of Pritha, let our comfort last a few moments longer. Ah, we beg you, stay, O Bhaarata, for even a short while.'

'As long as you are here, our suffering is assuaged and we find some solace.'

Hearing all around him those voices of souls in agony, the compassionate Yudhishtira is deeply moved and exclaims, 'Alas for their anguish!' The king stands still. It seems to the Pandava that the voices which call out to him in such desolation are familiar, although he cannot yet distinguish them. Dharma's son calls out, 'Who are you? And why are you here?'

They answer him from everywhere:

'I am Karna!'

'I am Bhima!'

'I am Arjuna!'

'I am Nakula!'

'I am Sahadeva!'

'I am Dhrishtadyumna!'

'I am Panchali!'

'We are the sons of Draupadi!'

Even thus, O King, do those voices call back to Yudhishtira.

Yudhishtira cries out to himself, 'Ah, what perverse destiny is this! What are the sins of these pure and noblest ones, Karna and the sons of Draupadi, and the slender-waisted Princess of Panchala, that they have been cast into this foetid and gruesome hell!

I cannot think of any sins that these souls of dharma have committed that would consign them to this stinking, loathsome pit. And what noble

deed did Dhritarashtra's son Suyodhana, and all his wretched adherents do, that he has been invested with such grace and prosperity? Why, he, unabashed sinner, is being adored like a god in Indra's glorious sabha, while these truly deserving ones find themselves in hell.

My brothers were heroes, devoted to the truth and to the Vedas; they never violated Kshatriya dharma; they were unfailingly righteous in everything they did. Each one performed sacrifices and gave generously to Brahmanas throughout their lives. Ah, this cannot be! Am I asleep or awake? Am I conscious or is all of this a delusion of my fevered mind?'

In turmoil, overwhelmed by woe, Yudhishtira is immersed for a long time in these sombre reflections. Then, the royal Dharmaputra gives way to wrath and rails against the gods, against Dharma himself. Plagued by the abominable stench, he says to the duta, 'Return to those whose messenger you are. Tell them that I shall not go back to where they are. My presence has brought some comfort to my afflicted brothers and I will remain here with them.'

The celestial messenger returns to the court of the king of the Devas, Indra of a hundred sacrifices, and tells him what Yudhishtira did and said. Indeed, O ruler of men, he spares no detail of all that Dharma's son said!"

CANTO 3

Vaisampayana said, "Yudhishtira Dharmaraja, son of Pritha, has not remained in that hell for more than a moment when, all the Devas with Indra at their head arrive there, O Kurusottama, including Dharma Deva in his embodied form. As soon as those resplendent deities of sanctified and noble deeds appear, the darkness shrouding the place is dispelled. The tortured cries of sinners are silenced.

The river Vaitarani, the thorny Salmali, the frightful cauldrons and boulders of iron, all vanish entirely. The repulsive dismembered corpses disappear. A delicious breeze, laden with heavenly fragrances, pure and cool, O Bhaarata, blows there now with the presence of the Gods.

The Maruts, with Indra, the Vasus with the twin Aswins, the Sadhyas, the Rudras, the Adityas, and the other inhabitants of Swarga, along with the Siddhas and the great Rishis, all throng the place where Dharma's royal son of great tejas stands.

Indra of blazing glory comforts Yudhishtira: 'Come, O Dharmaputra, Mahabaho, come, O Lord of men. The dark illusions are ended, O mighty one. You have now attained to final success, and eternal realms of felicity have become yours. Do not give in to anger, Yudhishtira—listen to me. Every king must of necessity witness and experience hell. Of both good and evil, there is abundance past reckoning. He who first enjoys the heavenly fruits of his good deeds must inexorably endure hell, when his punya is exhausted. On the other hand, he who first suffers Naraka, will later find Swarga without end. He whose sins are many enjoys heaven first, and then falls into hell.

It is for this, O King, and wishing your weal, that I first sent you to first taste hell. Once, on Kurukshetra, you deceived your Acharya Drona by affirming that his son Aswatthama was dead. It was for that untruth that you were shown hell. Like you, Bhima and Arjuna, and Draupadi, all have been shown the place of sinners briefly, each for their own sins. O Lord of men, through that experience of horror, they have all been purged of their sins, as have all the kings and Kshatriyas who fought for and died during the great war. All of them are now in Swarga after their short tenure in darkness.

Come now, and see them, O Bharatottama. Karna, mighty bowman, greatest of all wielders of weapons, for whom you grieve so sorely, has found the highest honour and bliss. Come, mighty Yudhishtira, and look at that radiant son of Surya. He is now in a station of his own. Kill this grief of yours, and behold your brothers and all the other noble kings who espoused your cause. They have all attained to their rightful places of lustrous felicity.

Let the fever of your heart be dispelled, O son of the Kurus. Having endured a little torment first, abide with me from now on in joy, divested entirely of grief, all your sickness of heart dispelled. Enjoy the rewards of all your deeds of righteousness, O King, those realms of bliss that you have earned through your tapasya and all the daana that you have given so abundantly.

Let Devas and Gandharvas, and celestial Apsaras, clad in wondrous raiment and adorned with splendid ornaments, wait upon you and serve you. Do you, now, Mahabaho, enjoy those worlds of splendour and majesty which have become yours by virtue of the Rajasuya yagna you performed, whose fruit has been enhanced by the blade of sacrifice and truth which you wielded as king of the Kurus.

Come and enjoy the high fruits of all your penances, for the realms you have earned for yourself, O Yudhishtira, are loftier than those of other kings, O son of Pritha, they are equal to those of Harishchandra. Come, sport in bliss where the Rajarishi Mandhatri is, where the great Bhagiratha dwells, why, where Dushyanta's son Bharata is—that is where you will abide in ineffable joy. Look, here is the celestial river sanctifying the three worlds—the Akasa Ganga. Enter her current, Yudhishtira, and you will find yourself in your own realms. Having bathed in this stream, you will be divested of all vestiges of your human, mortal nature. Indeed, you will be

free from all conflict, your grief dispelled entire, your ailments all conquered.'

O Janamejaya, after Indra, Lord of the Devas, has said this much to Yudhishtira, the God of Righteousness, Dharma Deva, in his embodied form, addresses the Dharmaputra. 'King of truth, O you of great wisdom, I am highly gratified in you, my son, by your devotion to me, by your truthfulness of speech, your forgiveness and your self-restraint.

That was the third test to which I put you, O son of Pritha. You are indeed incapable, of being swerved from your nature or reason. My first trial of you was in the Dwaita vana, when you came to the lake there to recover a Brahmana's arani twigs. You stood it well. I tested you once more, O son, in the shape of a dog, when your brothers and Draupadi had fallen upon Meru. And this was your final trial, when you, noblest king, said you would remain in Naraka for the sake of your brothers.

Blessed Yudhishtira, you have been purified of all traces of sin. Now be at peace and be happy. Son of Pritha, your brothers were not such as to deserve hell in any way. All that you saw was an illusion created by Indra. Yet every king must once, for certain, behold hell, and for that reason have you briefly been subjected to this torment.

O King, neither Arjuna nor Bhima, neither Sahadeva nor Nakula, and surely not Karna, all of them ever truthful and possessed of courage and valour beyond compare, could deserve to be sent to Naraka for any length of time. The princess Krishnaa too, O Yudhishtira, could never deserve that place of sinners. Come, come, O Bharatottama, greatest of the Bhaaratas, and behold Ganga who flows her sacred currents through the three worlds.'

That Rajarishi, your grandsire, goes with Dharma and all the other gods to the Akasa Ganga and, bathing in her sanctifying waters, ever adored by the Rishis, he casts off his human body. Assuming a celestial form, Yudhishtira Dharmaraja loses all enmity and grief.

Surrounded by the deities, Yudhishtira leaves with his father Dharma, while the greatest Rishis utter his praises. Soon he arrives in a hallowed place where those foremost of men, those heroes, the Pandavas and the Dhartarashtras, all freed from mundane human wrath, have found and enjoy each his own lofty, illustrious status."

CANTO 4

Vaisampayana said, "Thus lauded by the Devas, the Maruts and the Rishis, Yudhishtira comes to where those other great Kurusottamas are. He sees Krishna first, in his true form, that of the Saguna Brahman. Yudhishtira recognizes him in his utmost glory because this Divine Form still resembles that of the Krishna he had known in the world of men. But here the Dark One is adorned with the Sudarshana Chakra and his other weapons, each embodied and terrible. He sees heroic Arjuna, also blazing with lustre and worshipping Krishna. They are Nara-Narayana, being adored by all the Devas. Seeing Yudhishtira, the two greatest of created Beings welcome him with due honour.

In another place, Yudhishtira sees Karna, greatest of all wielders of weapons, as resplendent as a dozen Suryas. Elsewhere, he sees the mighty Bhimasena, who sits in the midst of the Maruts, he, too, shining with a great and divine form of light. Handsome and glorious, he sits beside Vayu, the Wind God, having found his ultimate goal and divine condition. In the quarter of the Aswins, Yudhishtira sees Nakula and Sahadeva, both radiant with their own effulgence.

He sees Panchali, adorned with lotus garlands; having attained grace, she too sits in Swarga dazzling like the sun. Suddenly, Yudhishtira wants to ask her who she really is. Illustrious Indra answers his question. 'This one is Sree herself. It was for your sake that she was born as the daughter of Drupada, into humankind, issuing not from any mother's womb, O Yudhishtira, but from the sacred fire. She was created for your delight by the Trishulin, Lord Siva himself. She was born in the race of Drupada and

all of you enjoyed her. Look at these five Gandharvas, glowing with the effulgence of flames—they were Draupadi's sons by your brothers and you.

Behold Dhritarashtra, the king of the Gandharvas, possessed of great wisdom. Know that he was born as your father Pandu's elder brother. And this one here is your own eldest brother, the son of Kunti, with the brilliance of fire. The son of Surya, this greatest of men, was known in the world as Radha's son. He now moves in the company of Surya Deva. Look upon him, and be glad.

These resplendent ones here are all Sadhyas, Devas, Viswadevas and Maruts—behold, O King of kings, the mighty Maharathas of the Vrishnis and the Andhakas, those heroes among whom Satyaki was foremost, and these others here are the great Bhojas.

And see here the mighty bowman Abhimanyu, Subhadra's son, invincible in battle, who now remains with Soma Deva, the Moon God, of whom he is an amsa. Indeed, he is as softly lambent as the luminary of the night. Here is none other than the mighty bowman Pandu, now united forever with Kunti and Madri. Your sire frequently comes to me in his celestial vimana. Behold the royal Bhishma, son of Santanu, now back in the midst of the Vasus. And recognize this one by the side of Brihaspati as your Acharya Drona.

These and other kings who fought the Great War on your part, O son of Pandu, now all walk with the Gandharvas or Yakshas or other heavenly beings. Some have attained to the status of Guhyakas, O King. Having cast off their mortal bodies, they have conquered Swarga through the punya they acquired through word, thought and deed during their lifetimes.'"

CANTO 5

Janamejaya said, "Bhishma and Drona, those two Mahatmans; the great King Dhritarashtra; Virata and Drupada, Sankha and Uttara; Dhrishtaketu and Jayatsena and King Satyajit; the sons of Duryodhana, and Sakuni's son by Subala; Karna's sons of great prowess; King Jayadratha of the Sindhus; Ghatotkacha and others whom you have not mentioned, heroic kings of burning glory—tell me for what period or time they remained in Heaven. O Dvijottama, was theirs an eternal place in Swarga?

What was the end attained to by these greatest of men when their karma was exhausted and their lives came to an end? I ask you this eagerly because you see all things through your profound and searing tapasya."'

Sauti said, 'Thus questioned, the magnificent Vaisampayana, with leave from his master the Maharishi Vyasa, set himself to answer the king.

Vaisampayana said, "Not everyone, O King of men, can return to his own true condition and nature at the end of his deeds—this is the essence of your deep question, Yudhishtira, and it is a worthy one. Hear, then, O King, about this mystery of the Gods, once discoursed upon by our guru Krishna Dwaipayana, the Island-born son of Parasara Muni, Veda Vyasa of fervid tejas, divine vision and great power, observer of stern austerities, whose understanding is fathomless, who is omniscient, and knows the end of all deeds, lives and karma.

Bhishma of powerful energy and radiance returned to his original state of being a Vasu. You see eight Vasus before you now, O Lord of the Bharata vamsa.

Drona, greatest among the descendants of Angiras, entered into Brihaspati. Hridika's son Kritavarman entered the Maruts. Pradyumna entered the Rishi Sanatkumara, whence he had issued. Dhritarashtra gained the regions, so difficult of acquisition, which belong to Kubera, the Lord of Treasures. The famed Gandhari found the same realms as her husband.

Pandu with both his wives went to Indraloka. Virata, Drupada and King Dhrishtaketu, as well as Nishatha, Akrura, Samba, Bhanukampa and Viduratha, Bhurisravas and Sala, King Bhuri and Kamsa, Ugrasena and Vasudeva, and Uttara, that foremost of princes, with his brother Sankha—all these great ones entered into the being of the Devas.

Soma's own son of great prowess, Varchas of mighty energy, was born as Abhimanyu, the son of Arjuna, that lion among men. Having fought the war in accord with Kshatriya dharma, with valour such as none else had ever been able to show, that mighty-armed and righteous-souled being returned to his originator Soma. Slain on the field of battle, Karna returned to his sire Surya. Sakuni was absorbed into Dwapara, of whom he was an amsa, and Dhrishtadyumna into Agni, from whom he sprang. The sons of Dhritarashtra were all Rakshasas of fierce might. Sanctified by death through weapons, those Mahatmans of prosperity all succeeded in attaining Swarga.

Both Vidura, the Kshattri, and Yudhishtira entered into Dharma Deva, the God of Righteousness. The holy and most illustrious Ananta, born as Balarama, left the world of men and went back into sacred Patala, the world below Bhumi, where by the command of Brahma, the Grandsire of Creation, he supported the Earth through his Yoga shakti. Vasudeva was an amsa of that Eternal God of gods, the Devadeva called Narayana. Accordingly, he entered into Narayana.

Sixteen thousand women had been Krishna's wives in Dwaravati. When the time came, O Janamejaya, they committed jalasamadhi in the Saraswati. Casting off their human bodies, they returned to Swarga. Transformed again into the Apsaras they had always been, they went back into the presence of Vasudeva.

Those most mighty Maharathas, Ghatotkacha and others who were slain in the Great War, returned to the condition of Devas or Yakshas. Those who fought on the side of Duryodhana are said to have been Rakshasas. Gradually, O King, they have all attained to exalted regions of felicity.

Some of them have attained to the abode of Indra, some to that of Kubera of great intellect, and some to that of Varuna of the deeps.

I have now recounted, O you of grand majesty, everything about the deeds and ends of both the Kurus and the Pandavas, O Bhaarata."'

Sauti said, 'Hearing this greatest of Itihasas, the Mahabharata, O Dvijottamas, King Janamejaya was filled with wonder and reverence. His sacrificial priests then finished the remaining rites. Astika was filled with rejoicing at having rescued the Nagas. King Janamejaya then gratified all the Brahmanas at his Sarpa yagna with copious gifts and returned from Takshasila to the city named after the elephant. Those learned Brahmanas, thus worshipped by the king, returned, each to his own home and asrama.

I have now told you everything that Vaisampayana narrated, at the command of his master Vyasa, to the king at his snake sacrifice.

Called an Itihasa, a history, this Mahabharata is sacred, sanctifying and without peer. It was composed, O Brahmana, by the Maharishi Krishna Dwaipayana of truthful speech. He is omniscient, conversant with all the sacred ordinances, possessed of knowledge of all dharma, endowed with piety, capable of perceiving what is beyond the ken of the senses, pure of soul, having been cleansed by tapasya, possessed of the six highest attributes, and devoted to Sankhya Yoga. He composed this great Epic, seeing it all with divine and mystic vision purified and strengthened by the sacred lore.

Vyasa did this wishing to spread the fame, throughout the world, of the Mahatman Pandavas, as well as of all the other Kshatriyas prodigiously rich in tejas. The learned man who recites this history on sacred days in the midst of an attentive audience is exorcised of every sin, conquers Swarga and attains to the Brahman. Anyone who listens with rapt attention to the narration of the whole of this, the fourth Veda, composed by the Island-born Krishna, will be cleansed of a million sins, even the gravest ones such as Brahmahatya, the killing of a Brahmana.

Even a small portion of this Itihasa recited at a sraddha ceremony obtains inexhaustible sustenance for the Pitris of one who recounts it. The sins that one commits during the day with one's senses or mind are all expiated before evening by reciting a portion of the Mahabharata. Whatever sins a Brahmana may commit at night with women are set at naught before dawn by reciting a portion of the Mahabharata.

The exalted Bharata vamsa is the subject of this matchless Epic. Hence it is called the Bharata. And because of its profound import, it is called the Mahabharata. He who is versed in interpretations of this great treatise is rid of his every sin. Such a man lives in dharma, artha and kama, and attains to mukti also, O Lord of the Bhaarata vamsa.

That which is found in this Itihasa occurs everywhere, and that which is not found here can be found nowhere else. This Itihasa among itihasas is also known by the name Jaya. It should be heard by all who desire moksha. It should be read by Brahmanas, by Kshatriyas and by women quick with children, so that he who desires Swarga attains to Heaven, he that wishes for mastery reaps victory, and the pregnant woman obtains a godsend for a child.

The puissant Island-born Krishna, who is Mukti incarnate, and who will never have to return to this samsara, was impelled to further the cause of dharma in this world; thus did he compose the Mahabharata, as I have recounted to you. He created another, altogether vaster Mahabharata, containing sixty lakhs of verses. Thirty lakhs of these were given in Devaloka, where the Gods dwell. In Pitriloka, realm of the manes, a Mahabharata of fifteen hundred thousand slokas is current, while in the realm of the Yakshas a Bharata of fourteen lakhs is in usage. The Mahabharata that exists in the world of men is the one with a hundred thousand slokas.

Narada recited the Mahabharata to the Devas; Asita-Devala to the Pitris; Suka to the Rakshasas and the Yakshas; and Vaisampayana to Manavas, human beings. This Itihasa is sacred and of high import, and regarded as equal to the Vedas. The man who hears this Itihasa in front of a Brahmana, O Saunaka, acquires both fame and the fruition of all his wishes. He who with earnest attention listens to a recitation of the Mahabharata attains to high success, through the punya attached to understanding even a very small portion of this Jaya. All sins are dissolved of one who recites or listens to this Itihasa with devotion.

In former times, the great Rishi Vyasa, having composed this treatise, caused his son Suka to recite it with him, along with these four slokas: Thousands of mothers and fathers, and hundreds of sons and wives constantly enter the world and depart from it. Others too will arise and depart. There are thousands of occasions for joy and hundreds of occasions

for fear. These affect only one that is ignorant, never one that is wise. With upraised arms I cry this aloud, but nobody hears me.

From dharma comes artha, as well as kama. Why should not dharma, therefore, be courted? For neither pleasure, nor fear, nor greed, should anyone abandon dharma. Indeed, not for the sake of life itself should one forsake holy dharma. Dharma is eternal. Pleasure and pain are not eternal. The Jiva is eternal, although the Jiva being invested with a body is not.

That man who, waking at dawn, reads this essential Savitri of the Bharata, acquires all the rewards attached to a full recitation of this Itihasa and ultimately attains to the highest Brahman. As the sacred Ocean and the Himavat mountain are both regarded as vast repositories of precious jewels, even so is this Mahabharata considered a treasure trove.

The man of learning who recites this veritable Veda or Agama composed by the Sage earns wealth. There is no doubt that he who, with rapt attention, recites this Epic of the Bhaaratas, attains to high success. What need has that man of a sprinkling of the waters of Pushkara who attentively listens to the Mahabharata? This Itihasa is verily the nectar, the Amrita that fell from the lips of the Island-born. It is immeasurable, sacred, sanctifying, sin-cleansing and auspicious.

CANTO 6

Janamejaya said, "O Holy One, what rites should the learned observe listening to the Mahabharata? What fruits are to be gained by hearing it? What deities are to be worshipped during the several paranas? What should be the gifts that one should make, great Vaisampayana, at every parva or sacred day of the narration? Who is qualified to recite the Mahabharata? Answer me!"

Vaisampayana said, "Attend, O King, to what the method is, and what the fruits are, O Bhaarata, that will spring from listening to a recitation of the Mahabharata. This, O King of kings, is indeed what you have asked me.

The Mahabharata narrates the births of Rishis and Devas into the world, this Bhumi. The Devas of Heaven, O Bhumipala, came to this world for their sport and, having achieved their task, they returned once more to Swarga. In this treatise called Bharata, O foremost one of Bhaarata's race, you will find gathered in a single space the eternal Rudras, the Sadhyas, and the Viswadevas; the Adityas, the two Aswin Kumaras, the Lokapalas, regents of the world, the Devarishis, the Guhyakas, the Gandharvas, the Nagas, the Vidyadharas, the Siddhas, the diverse Devas, the Self-born Brahman incarnate, as well as countless other Maharishis; the Hills and Mountains, Oceans and Seas and Rivers, the diverse tribes of Apsaras; the Planets, the Years, the Half-years, and the Seasons; and the whole universe of mobile and immobile beings, with all the Devas and Asuras.

Harkening to their eminence, and the recitation of their names and achievements, even one who has committed the most terrible sins will be purified. When, with a concentrated soul and cleansed body, one has duly

listened to the entire Itihasa, from beginning to end, one should make sraddha offerings, O Bhaarata, unto all those foremost of men and Gods and sages who have been mentioned in it.

To the Brahmanas also, Lord of the Bharata vamsa, with due devotion and according to one's ability and power, let generous gifts and diverse kinds of jewels and ornaments be given, and kine, and vessels of white brass for milking cows, and maidens decked with every ornament, and possessed of every accomplishment suited to kama, enjoyment, as well as diverse kinds of carriages and other conveyances, opulent mansions, plots of land and the finest cloths.

Animals also should be given, such as horses and elephants in musth, and beds of great comfort, and covered palanquins borne on the shoulders of strong men, and well-adorned and equipped chariots. Whatever valuable and beautiful articles are found in a goodly home, whatever wealth you have, should be given away to Brahmanas. Indeed, one should give away one's own self, wives and children!

One who wants to hear the Mahabharata should listen to it without a doubting heart, with cheerfulness and joy; and as he listens to its narration, he should, according to the extent of his means, make gifts with great devotion.

Listen to how a sincere man, devoted to dharma, who is self-restrained, pure in mind, and has a way of life conducive to purity, who is endowed with faith and who has subjugated anger, attains to success in the matter of a recitation of the Bharata.

He should appoint as narrator one who is pure of body and body, whose life and conduct are pious and impeccable, who has complete mastery over his passions and is cleansed of all his sins, who is conversant with every branch of learning, who has full faith, who is free from malice, handsome and radiant in appearance and robed in white, self-restrained, truthful, and beloved of all for the gifts he makes and the honours which he receives wherever he goes.

The Suta, seated at his ease, free from all bodily disorders, with rapt attention must recite the text at an even pace, neither too slowly nor too fast, without straining his voice—effortlessly and calmly, yet sonorously and energetically, never confusing the words and couplets, with diction and intonation rendering all the sixty-three letters of the alphabet clearly and flawlessly, from the eight places of their utterance.

Bowing unto Narayana, and to Nara, that foremost of Purushas, as well as to the Devi Sarasvati, the spirit of Jaya should be first of all invoked.

Listening to the Bharata, O King, narrated by a Pauranika of such excellence the listener, keeping all vratas after the initiatory rites of purification, acquires the most valuable fruits, both material and spiritual.

On reaching the first Parana, the end of the first division of the narrative, the hearer should gratify Brahmanas with every manner of desirable gift. By doing this, he obtains the fruits of an Agnistoma yagna. He acquires a large celestial vimana, full of diverse orders of Apsaras who wait upon him. With his heart rapt in felicity and bliss, and with the Devas for company, he flies to Devaloka.

When the second Parana is reached, the hearer acquires the fruits of the Atiratra vrata. He gains a vimana made entirely of precious gemstones. Wearing celestial garlands and robes, and anointed with unguents exuding a heavenly fragrance, he receives high honour in Swarga.

When the third Parana is reached, he acquires the fruits of the Dwadasha vrata. Indeed, he dwells in Swarga for countless years, like a god himself.

At the fourth Parana he acquires the fruits of the Vajapeya yagna. At the fifth, twice those fruits are his. Ascending a vimana that resembles the rising sun or a blazing fire, and with the Devas for his companions, he goes into Swarga and sports in great bliss for an untold number of years in Indra's very halls.

At the sixth Parana, twice, and at the seventh, thrice those rewards become his. Ascending a celestial chariot that resembles the summit of the Kailasa mountains in beauty and grandeur, which has a vedi, an altar, made of stones of lapis lazuli and other incomparable gemstones, with diverse objects of unearthly beauty all around, adorned with corals and other great and priceless stones, which flies at the will of the rider and is thronged with attentive Apsaras, he ranges through all the lokas of utmost felicity, like a second Surya.

At the eighth Parana, he acquires the fruits of the Rajasuya yagna. He gains a vimana as lambent as the rising moon, to which are yoked steeds white as the rays of the moon and with the speed of thought. He is served by women of surpassing beauty, with faces more enchanting than the moon. He hears the music of the girdles that encircle their hips and the nupuras

around their ankles. Sleeping with his head on the laps of such women of transcendent beauty, he awakes profoundly refreshed.

At the ninth Parana, he acquires, O Bhaarata, the fruits of that greatest of all sacrifices, the Aswamedha yagna. Flying into Swarga in an even more splendid vimana, with a grand chamber covered with a canopy supported by columns of gold, furnished with a throne made of the purest lapis lazuli, with windows on all sides framed with pure gold, and attended by throngs of Apsaras, Gandharvas and other celestials, he blazes forth in splendour. Clad in divine garlands and robes, and adorned with celestial pastes, he sports in bliss, the gods his companions, like a Deva himself.

Reaching the tenth Parana and gratifying Brahmanas, he gains a vimana fit for the dwelling of the most righteous, tinkling with innumerable bells and decked with flags and banners, furnished with a throne of precious gems with arches of lapis lazuli encased in nets of filigreed gold, with turrets of coral, and accompanied by Gandharvas and Apsaras skilled in singing and dancing. Crowned with a diadem the colour of fire, adorned with ornaments of gold, anointed with celestial sandalwood paste, draped in garlands made from unfading flowers plucked from the Nandana, he roves through all realms of Heaven, enjoying every transcendent pleasure and resplendent in person by the grace of the Devas.

Thus accoutred and blessed, he receives high honour in Swarga for many long years. With Gandharvas in his company, for full twenty-one thousand years of the Devas, he sports in utmost bliss with Indra himself in the palace of Sakra. He ranges at his pleasure through the countless lokas of the Gods, riding on wondrous chariots and magnificent carriages, and surrounded by Apsaras of surpassing beauty.

He is able to travel to the abode of Surya Deva, of Soma, and even of Siva, O king. Indeed, he comes to Vishnuloka and spends his time with Narayana himself! A person listening with faith becomes even so, O monarch, do not doubt it. I was told this by my guru Vyasa.

Upon the Suta who recites the Mahabharata, the listener must bestow everything that he might wish for—elephants and horses, chariots and carriages, and vehicles drawn by animals, a bracelet of gold, a pair of earrings, sacred threads, beautiful robes and perfumes. By worshipping as a God one who recounts the Mahabharata, one attains to the realm of Vishnu.

Now I will tell you about what should be given away to Brahmanas, as each Parva is arrived at of the Mahabharata during its recitation, after

ascertaining their birth, country, truthfulness as well as their greatness and devotion; and to Kshatriyas, too, O King, after similar ascertainment of their origins, qualities and greatness.

The actual recitation should commence after the Brahmanas have been prompted to utter the prescribed blessings. When a Parva is finished, the Brahmanas should be worshipped to the best of one's capacity. At first, the narrator, the Suta, clad in fine robes and anointed with fragrant sandalwood paste, should be duly fed with honey and payasa of the best kind, O King.

When the Astika Parva is being recited, Brahmanas should be entertained with fruits and roots, payasa, honey and ghee, and rice boiled with raw sugar.

When the Sabha Parva is being recited, Brahmanas should be fed havishya along with apupas and pupas and modakas, O Rajan.

While the Aranyaka Parva is being recited, Brahmanas should be fed with fruits and roots.

When the Arani Parva is reached, waterpots full of water should be given away. Many superior kinds of food, rice and fruits and roots, and a variety of other delicacies should be given to the Brahmanas.

During the recitation of the Virata Parva, O Lord of the Bharatas, diverse kinds of robes should be given away; and during that of the Udyoga Parva, the Dvijas, adorned with perfumes and garlands, should again be entertained with food of the finest flavour.

During the recitation of the Bhishma Parva, O King of kings, after the Brahmanas have been given fine chariots and conveyances, they should be fed the purest and best sattvik fare.

During the Drona Parva, again, food of the most superior kind must be given to learned Brahmanas, as well as choice beds and mattresses, bows and fine swords.

During the recitation of the Karna Parva, also, food of the foremost sort, always pure and delicious, should be given by the grihasta with a rapt mind to the Brahmanas present.

During the recitation of the Shalya Parva, Rajadhiraja, more fine dishes, along with the finest sweets and rice payasa boiled with raw sugar, as well as cakes of wheat and other soothing and nutritious food and drink should be served.

During the recitation of the Gada Parva, Brahmanas should be entertained with food mixed with mudga.

During the recitation of the Stri Parva, the foremost of Brahmanas must be gifted precious jewels and gemstones; during the recitation of the Astika Parva, rice boiled in ghee should be served first, and then more pure and excellently prepared dishes, of both superlative taste and nutrition.

During the recitation of the Shanti Parva, the Brahmanas should be fed with havishya.

When the Aswamedhika Parva is reached, again fine fare is served; and when the Asramavasika is reached, the Brahmanas should be entertained with havishya.

When the Mausala is arrived at, superb perfumes and the garlands should be given.

During the Mahaprasthanika, similar presents should be made, agreeable and gratifying in every way.

When the Swarga Parva is reached, the Brahmanas should be fed with havishya.

Upon the conclusion of the Harivamsa, a thousand Brahmanas should be fed generously. Each of them should be gifted with a cow and a fair amount of gold. Half of this same offering, apart from the cow, should be given to every poor man who comes to the grand narration of the Mahabharata, O King.

Upon the conclusion of all the Parvas, the grihasta of wisdom should give to the Suta a copy of the Mahabharata with a bar of gold. When the Harivamsa Parva is being recited, Brahmanas should be fed with payasa at each successive Parana. Having finished all the Parvas, one versed in the Shastras, robing himself in white, wearing garlands, decked with ornaments, and properly purified, should place a copy of the Mahabharata in an auspicious spot and cover it with a piece of silken cloth and worship it, according to the prescribed rites, with perfumes and garlands, offering each at a time.

Indeed, O King, the several volumes of this Itihasa should be worshipped by one with devotion and concentration. Offerings should be made to them of diverse kinds of food and flowers and drinks and various other auspicious articles of enjoyment. Gold and other precious metals should be given as dakshina.

The names should be taken of all the Devas, and of Nara and Narayana. Then, the bodies of some great Brahmanas should be touched with perfumes and their persons adorned with garlands, and they should be

gratified with a myriad fine and valuable gifts. By doing this, one attains to the punya of the Atiratra yagna. Indeed, at each successive Parva, the one who causes the Mahabharata to be read acquires the merits that attach to the performance of a great sacrifice.

The one who recites the sacred Itihasa, O Lord of the Bharatas, should be possessed of learning and blessed with a good voice and clear and proficient diction and intonation of both letters and words. Only such a man should recite the incomparable Bharata.

After entertaining a number of the best Brahmanas, gifts should be given to them according to the ordinances of the Shastras. The reciter also, O Bhaarata, should be decked with the finest ornaments and fed sumptuously. By gratifying the reciter, the Grihasta attains to a lofty and auspicious contentment.

If the Brahmanas are gratified, all the deities are gratified. After this is done, O King of the Bharatas, Brahmanas should be duly entertained with diverse kinds of items of enjoyments and other exclusive and superior things.

And so, in answer to your questions, I have told you of all the laws, Purushottama, for the narration of the Mahabharata of Krishna Dwaipayana Vyasa. You must observe them with devotion. In listening to a recitation of the Bharata and at each Parana, O best of kings, he that wishes to attain to the highest good should listen with the greatest care and attention.

One should listen to the Bharata daily and proclaim its merits. One in whose house the Bharata is found has in his hands all those scriptures known by the name of Jaya. The Bharata is cleansing and sacred. In it diverse subjects can be found. The Bharata is worshipped by the very gods. It is the highest goal and the foremost of all scriptures. One attains to Mukti, the final Emancipation, through the Bharata. This that I tell you is certain truth. He that proclaims the merits of this Itihasa called the Mahabharata, of the Earth, of the cow, of Saraswati, of Brahmanas and of Krishna, has never to languish in dolour.

In the Vedas, in the Ramayana, and in the sacred Bharata, O Lord of the Bhaarata vamsa, Hari is sung in the beginning, the middle and at the end. Men who want to attain to the highest goal should listen to that which has the most excellent pronouncements relating to Vishnu, and the eternal Srutis. This scripture is sanctifying, the highest treatise on dharma, and

endued with every merit. Indeed, one who wishes for true prosperity should listen to it fervently.

Sins committed by the body, through words, and by the mind, are all destroyed through listening to the Bharata, even as darkness is banished at sunrise. Through this Mahabharata one devoted to Vishnu acquires that punya gained by listening to the eighteen Puranas. There is no doubt of this.

Through listening to the Bharata, both men and women attain to the very condition of Vishnu Narayana. Women who wish for children should certainly listen to this holy work which proclaims the fame of Vishnu. One who wishes to attain to the fruits that attach to a recitation of the Bharata should, according to his or her means, give dakshina and gold to the Suta who recites it. One who wants his own weal should give to the reciter a Kapila cow with horns cased in gold, accompanied by her calf covered with a rich cloth.

Ornaments for the arms and for the ears should be given. Besides these, other kinds of wealth should be gifted, as should generous lands. There is no gift like that of land, nor will there be.

The man who listens to the Mahabharata with devotion, or he that tells it to others, becomes cleansed of all his sins and attains at last to the very condition and status of Vishnu. Such a man redeems his ancestors to the eleventh generation, O King of the Bharata vamsa, as well as himself with his wives and sons.

After concluding a recitation of the Bharata, one should perform a Homa with all its ten angas."

Vaisampayana said, "I have thus in your presence, O Lord of men, recounted in its entirety the Mahabharata of my Guru Krishna Dwaipayana Vyasa.

He that listens with devotion to this Bharata from the beginning is purified of every sin, even if he be guilty of Brahmahatya or the violation of his guru's bed, or even if he be a drinker of alcohol or a thief, or even if he be born a Chandala. Destroying all his sins as the maker of day destroys darkness, such a man, beyond doubt, sports in felicity and bliss in the world of Vishnu, verily like Vishnu himself."

The end of the Swargarohanika Parva

The eighteen Parvas of the Mahabharata are thus complete.

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THE FLOWER ORNAMENT SCRIPTURE

A Translation of *The Avatamsaka Sutra*

THOMAS CLEARY

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SHAMBHALA • BOSTON & LONDON • 1993

SHAMBHALA PUBLICATIONS, INC.
Horticultural Hall
300 Massachusetts Avenue
Boston, Massachusetts 02115
www.shambhala.com

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14 13 12 11 10 9 8 7

Printed in the United States of America
♾ This edition is printed on acid-free paper that meets the American National Standards Institute Z39.48 Standard.
Distributed in the United States by Random House, Inc., and in Canada by Random House of Canada Ltd

Library of Congress Cataloging-in-Publication Data

Tripitaka, Sūtripitaka. Buddhāvataṃsakamahāvaipulyasūtra. English.
The Flower ornament scripture/translated by Thomas Cleary.
p. cm.
ISBN-13 978-0-87773-940-1 (alk. paper)
ISBN-10 0-87773-940-4
I. Cleary, Thomas F., 1949– . II. Title.
BQ1622.E5T7413 1993 93-21833
294.3'85—dc20 CIP

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The Flower Ornament Scripture

Introduction

THE FLOWER ORNAMENT SCRIPTURE, called *Avatamsaka* in Sanskrit and *Huayan* in Chinese, is one of the major texts of Buddhism. Also referred to as the major Scripture of Inconceivable Liberation, it is perhaps the richest and most grandiose of all Buddhist scriptures, held in high esteem by all schools of Buddhism that are concerned with universal liberation. Its incredible wealth of sensual imagery staggers the imagination and exercises an almost mesmeric effect on the mind as it conveys a wide range of teachings through its complex structure, its colorful symbolism, and its mnemonic concentration formulae.

It is not known when or by whom this scripture was composed. It is thought to have issued from different hands in the Indian cultural sphere during the first and second centuries AD, but it is written so as to embrace a broad spectrum of materials and resists rigid systematization. While standard figures and images from Indian mythology are certainly in evidence here, as in other Buddhist scriptures, it might be more appropriate to speak of its provenance in terms of Buddhist culture rather than Indian culture per se. *The Flower Ornament Scripture* presents a compendium of Buddhist teachings; it could variously be said with a measure of truth in each case that these teachings are set forth in a system, in a plurality of systems, and without a system. The integrity of Buddhism as a whole, the specificity of application of its particular elements, and the interpenetration of those elements are fundamental points of orientation of the unfolding of the scripture.

Historicity as such is certainly of little account in *The Flower Ornament Scripture*. This is generally true of the Mahayana Buddhist scriptures, although they usually present their teachings as having been revealed or occasioned by the meditations of the historical Buddha Shakyamuni. In the case of *The Flower Ornament Scripture*, most of the discourse is done by transhistorical, symbolic beings who represent aspects of universal enlightenment. The Buddha shifts from an individual to a cosmic principle and manifestations of that cosmic principle; the "Buddha" in one line might be "the Buddhas" in the next, representing enlightenment itself, the scope of enlightenment, or those who have realized enlightenment.

Certainly one of the most colorful and dramatic rehearsals of Buddhist teachings, *The Flower Ornament Scripture* became one of the pillars of

East Asian Buddhism. It was a source of some of the very first Buddhist literature to be introduced to China, where there eventually developed a major school of philosophy based on its teachings. This school spread to other parts of Asia, interacted with other major Buddhist schools, and continues to the present. The appreciation of *The Flower Ornament Scripture* was not, however, by any means confined to the special Flower Ornament school, and its influence is particularly noticeable in the literature of the powerful Chan (Zen) schools.

The work of translating from *The Flower Ornament Scripture* into Chinese apparently began in the second century AD, and continued for the better part of a thousand years. During this time more than thirty translations and retranslations of various books and selections from the scripture were produced. Numerous related scriptures were also translated. Many of these texts still exist in Chinese. Comprehensive renditions of the scripture were finally made in the early fifth and late seventh centuries. The original texts for both of these monumental translations were brought to China from Khotan in Central Asia, which was located on the Silk Route and was a major center for the early spread of Buddhism into China. Khotan, where an Indo-Iranian language was spoken, is now a part of the Xinjiang (Sinkiang) Uighur autonomous region in China, near Kashmir, another traditional center of Buddhist activity. The first comprehensive translation of *The Flower Ornament Scripture* was done under the direction of an Indian monk named Buddhabhadra (359–429); the second, under the direction of a Khotanese monk named Shikshananda (652–710). The latter version, from which the present English translation is made, was based on a more complete text imported from Khotan at the request of the empress of China; it is somewhat more than ten percent longer than Buddhabhadra's translation.

The Flower Ornament Scripture, in Shikshananda's version, contains thirty-nine books. By way of introduction to this long and complex text, we will focus on a comparison of *The Flower Ornament Scripture* with other major scriptures; as well as a brief glance at the main thrust of each book.

A Comparison with Other Major Buddhist Scriptures

Due to the great variety in Buddhist scriptures, analysis of their interrelation was an integral part of Buddhist studies in East Asia, where scriptures were introduced in great quantities irrespective of their time or place of origin. In order to convey some idea of the Buddhism of *The Flower Ornament Scripture* in respect to other major scriptures, as well as to summarize some of the principal features of *The Flower Ornament* , we will begin this Introduction with a comparison of *The Flower Ornament* with other important scriptures. This discussion will be based on the

"Discourse on the Flower Ornament," a famous commentary by an eighth century Chinese lay Buddhist, Li Tongxuan. What follows is a free rendering of Li's comparisons of *The Flower Ornament Scripture* to the scriptures of the lesser vehicle (the Pali Canon),[1] the *Brahmajala Scripture*, the *Prajnaparamita Scriptures*,[2] the *Sandhinirmocana Scripture*, the *Lankavatara Scripture*,[3] the *Vimalakirtinirdesa Scripture*,[4] the *Saddharmapundarika Scripture*,[5] and the *Mahaparinirvana Scripture*.[6]

The scriptures containing the precepts of the lesser vehicle are based on conceptual existence. The Buddha first told people what to do and what not to do. In these teachings, relinquishment is considered good and nonrelinquishment is considered not good. Doctrine set up this way is not yet to be considered indicative of true existence. This teaching based on existence is temporary, dealing with the delusions of ordinary feelings and the arbitrary invention of ills; this teaching is designed to stop these and enable people to live in truly human or celestial states. That is why the preface of the precepts says that if one wants to live in heavenly or human conditions one should always keep the precepts.

People's fabricated doings are unreal, and not true attainment, therefore their life in human and celestial states is impermanent, not truly real. They have not yet attained the body of reality and the body of knowledge. This teaching is not based on true existence; it is temporarily based on conceptual existence. This is the model of the lesser vehicle. As for keeping precepts in *The Flower Ornament Scripture*, it is not this way: as it says in the scripture, "Is the body religious practice? Are walking, standing, sitting, or reclining religious practice?" and so on, examining closely in search of "religious practice," ultimately finding it cannot be apprehended—this ungraspability is why it is called pure religious practice. As the scripture says, those engaged in such pure practice are said to uphold the discipline of the buddha-nature, and attain the Buddha's reality body. Therefore they attain enlightenment at the first inspiration. Because they keep the discipline of buddha-nature, they are equal to the essence of Buddha, equal in terms of noumenon and phenomenon, merging with the cosmos of reality. When they keep discipline this way, they do not see themselves keeping precepts, they do not see others breaking precepts. Their action is neither that of ordinary people nor that of saints. They do not see themselves arousing the determination for enlightenment, they do not see the Buddhas attaining enlightenment. If there is anything at all that can be grasped or apprehended—whether good or bad—this is not called enlightenment, not called pure practice. One should see in this way. Such discipline based on the essence is itself the body of reality; the body of reality is the knowledge of Buddhas; the knowledge of Buddhas is true enlightenment. Therefore this discipline of *The Flower Ornament Scripture* is not the same as the teaching of the lesser vehicle, which has choosing and rejection.

Next, the precepts for enlightening beings in the *Brahmajala Scripture* are based on presentation of both conceptual existence and real existence.

For people who have big hearts and like to practice kindness and compassion and those who seek Buddhahood, the Buddha says Vairocana is the fundamental body, with ten billion emanation bodies. To suddenly cause us to recognize the branches and return to the root, the scripture says these ten billion bodies bring innumerable beings to the Buddha. It also says if people accept the precepts of Buddha, they then enter the ranks of Buddhas: their rank is already the same as great enlightenment and they are true offspring of Buddha. This is therefore discipline based on the essence, and is thus based on reality. This scripture abruptly shows great-hearted people the discipline of the essence of the body of reality, while lesser people get it gradually. Therefore one teaching responds to two kinds of faculties, greater and lesser. The statement that the ten billion emanation bodies each bring countless beings to the Buddha illustrates giving up the provisional for the true. This is the teaching of true existence. Because in this teaching the provisional and true are shown at once, it is not the same as the lesser vehicle, which begins with impermanence and has results that are also impermanent, because the precepts of the lesser vehicle only lead to humanity and heavenly life. However, the establishment of a school of true existence in the *Brahmajala Scripture* is not the same as that expounded by Vairocana in *The Flower Ornament Scripture*. In the *Brahmajala Scripture*, by following the teaching of the emanation bodies of Buddha we arrive at the original body: in the school of the complete teaching of the *Flower Ornament*, the original body is shown all at once; the fundamental realm of reality, the body of rewards of great knowledge, cause and effect, and noumenon and phenomena are equally revealed. Also the description of the extent of the cosmos of *The Flower Ornament Scripture* is not the same as the description in the *Brahmajala Scripture*.

As for the *Prajnaparamita Scriptures*, they are based on explaining emptiness in order to show the truth. When the Buddha first expounded the teachings of the lesser vehicle to people, they stuck to principles and phenomena as both real, and therefore could not get rid of obstruction. Therefore Buddha explained emptiness to them, to break down their attachments. That is why it explains eighteen kinds of emptiness in the *Prajnaparamita Scriptures*—the world, the three treasures (the Buddha, the Teaching, and the Community), the four truths (suffering, origin, extinction, the path), the three times (past, present, and future), and so on, are all empty, and emptiness itself is empty too. This is extensively explained in these scriptures, to nullify ignorance and obstructing actions. When ignorance is totally exhausted, obstructing actions have no essence—nirvana naturally appears. This is true existence; it is not called a school of emptiness. However, though it is real true existence, many of the teachings expounded have becoming and disintegration, therefore it cannot yet be considered complete. As for *The Flower Ornament Scripture*, in it are the arrays of characteristics and embellishments that are rewards or consequences of enlightening practice—they can be empty and they

can be actual. In this scripture the teachings of emptiness and existence are not applied singly—noumenon and phenomena, emptiness and existence, interpenetrate, reflecting each other. All the books of the whole *Flower Ornament Scripture* interpenetrate, all the statements intertwine. All the sayings in the scripture point to the same thing—when one becomes all become, when one disintegrates all disintegrate. In the totality, because the essence is equal, the time is equal, and the practice is equal, every part of the scripture is equal, and so the explanations of the Teaching are equal. Therefore attainment of buddhahood in the present means equality with all Buddhas of past, present, and future: consequently there is no past, present, or future—no time. In this it differs from the *Prajnaparamita Scriptures*, in which formation and disintegration take place at separate times and thus cause and effect are successive.

Now as for the *Sandhinirmocana Scripture*, this is based on nonvoidness and nonexistence. Buddha explained this teaching after having expounded teachings of existence and of emptiness, to harmonize the two views of being and nothingness, making it neither emptiness nor existence. To this end he spoke of an unalloyed pure consciousness without any defilement. According to this teaching, just as a rapid flow of water produces many waves, all of which are equally based on the water, similarly the sense consciousnesses, the conceptual consciousness, the judgmental consciousness, and the cumulative repository consciousness are all based on the pure consciousness. As the *Sandhinirmocana Scripture* says, it is like the face of a good mirror: if one thing which casts a reflection comes before it, just one image appears; if two or more things come before it, two or more images appear—it is not that the surface of the mirror changes into reflections, and there is no manipulation or annihilation that can be grasped either. This illustrates the pure consciousness on which all aspects of consciousness are based.

The *Sandhinirmocana Scripture* also says that though the enlightening being lives by the teaching, knowledge is the basis, because the teaching is a construction. The intent of this scripture is to foster clear understanding of the essence of consciousness in the medium of consciousness. Because fundamentally it is only real knowledge, it is like the stream of water, which produces waves without leaving the body of the water. It is also like a clear mirror, which due to its pure body contains many images without discrimination, never actually having anything in it, yet not impeding the existence of images. Likewise, the forms of consciousness manifested by one's own mind are not apart from essential uncontrived pure knowledge, in which there are no attachments such as self or other, inside or outside, in regard to the images manifested. Letting consciousness function freely, going along with knowledge, this breaks up bondage to emptiness or existence, considering everything neither empty nor existent. Therefore a verse of the *Sandhinirmocana Scripture* says, "The pure consciousness is very deep and subtle; all impressions

are like a torrent. I do not tell the ignorant about this, for fear they will cling to the notion as 'self.' " The statement that the pure consciousness is very deep and subtle is to draw ordinary people into realization of knowledge in consciousness: it is not the same as the breaking down of forms into emptiness, which is practiced by the two lesser vehicles and the beginning enlightening beings learning the gradual method of enlightenment. It is also not the same as ordinary people who cling to things as really existent. Because it is not the same as them, it is not emptiness, not existence. What is not empty? It means that knowledge can, in all circumstances, illumine the situation and help people. What is not existent? It means that when knowledge accords with circumstances, there is no distinction of essence and characteristics, and thus there is no birth, subsistence, or extinction. Based on these meanings it is called "not empty, not existent."

While the *Sandhinirmocana Scripture* in this way lets us know, in terms of consciousness, that emptiness and existence are nondual, *The Flower Ornament Scripture* is not like this: *The Flower Ornament* just reveals the Buddha's essence and function of fundamental knowledge of the one reality, the fundamental body, the fundamental cosmos. Therefore it merges true essence and characteristics, the oceans of the reality body and the body of consequences of deeds, the reward body. It directly points out at once to people of the highest faculties the basic knowledge of the unique cosmos of reality, the qualities of Buddhahood. This is its way of teaching and enlightenment; it does not discuss such phenomena as producing consciousness according to illusion.

According to the *Saddharmapundarika Scripture*, Buddha appears in the world to enlighten people with Buddha-knowledge and purify them, not for any other religious vehicle, no second or third vehicle. Also it says that Buddha does not acknowledge the understanding of the essence and characteristics of Buddha by people of the three vehicles. Therefore the *Saddharmapundarika Scripture* says, "As for the various meanings of essence and characteristics, only I and the other Buddhas of the ten directions know them—my disciples, individual illuminates, and even nonregressing enlightening beings cannot know them." Because the *Saddharmapundarika Scripture* joins the temporary studies of the three vehicles and brings them ultimately to the true realm of reality of the Buddha-vehicle, its doctrine to some extent matches that of *The Flower Ornament Scripture*.

The Flower Ornament Scripture directly reveals the door of consummate buddhahood, the realm of reality, the fundamental essence and function of the cosmos, communicating this to people of superior faculties so that they may awaken to it: it does not set up the provisional didactic device of five, six, seven, eight, and nine consciousnesses like the *Sandhinirmocana Scripture* does. As for the *Sandhinirmocana Scripture*'s establishment of a ninth, pure consciousness, there are two meanings. For one thing, it is for the sake of those of the two lesser vehicles who have long sickened

of birth and death and cultivate emptiness to annihilate consciousness, aiming directly for empty quiescence. Also, in the next phase, the *Prajnaparamita Scriptures* talk a lot about emptiness and refute the notion of existence, to turn around the minds of the two vehicles as well as enlightening beings engaged in gradual study. They also make the six ways of transcendence the vehicle of practice. Although some of those in the two vehicles are converted, they and the gradual-practice enlightening beings are predominantly inclined toward emptiness. This is because the elementary curative teachings for the gradual-study enlightening beings are similar to some extent to those for the lesser vehicles; they do have, however, a bit more compassion than the latter. They have not yet realized principles such as that of the body of reality, the buddha-nature, and fundamental knowledge. They only take the avenue of emptiness as their vehicle of salvation and the six ways of transcendence as their form of practice. Their elementary curative means are after all the same as the two vehicles—only by contemplation of impermanence, impurity, bleached bones, atoms, and so on, do they enter contemplation of emptiness. But while the two vehicles head for extinction, enlightening beings stay in life. They subdue notions of self and phenomena by means of contemplations of voidness, selflessness, and so on. Basically this is not yet fundamental knowledge of the body of reality and the buddha-nature; because their vision is not yet true, inclination toward emptiness is dominant. For this reason the *Sandhinirmocana Scripture* expediently sets up a pure consciousness distinct from the conceptual, judgemental, and cumulative consciousnesses, saying that these consciousnesses rest on the pure consciousness.

The *Sandhinirmocana Scripture* does not yet directly explain that the impressions in the cumulative or repository consciousness are the matrix of enlightenment. This is because the students are engaged in learning out of fear of suffering; if they were told that the seeds of action are eternally real, they would become afraid and wouldn't believe it, so the scripture temporarily sets up a "pure consciousness" so that they won't annihilate the conscious nature and will grow in enlightenment. For this reason the *Vimalakirtinirdesa Scripture* says, "They have not yet fulfilled buddhahood, but they don't annihilate sensation to get realization." Since sensation is not annihilated, neither are conception and consciousness. As for the *Lankavatara Scripture*, it does directly tell those whose faculties are mature that the seeds of action in the cumulative "storehouse" consciousness are the matrix of enlightenment. The *Vimalakirtinirdesa Scripture* says, "The passions which accompany us are the seeds of buddhahood."

People who practice the Way are different, on different paths, with myriad different understandings and ways of acting. Beyond the two vehicles that are called the lesser vehicles, the vehicle of enlightening beings has four types that are not the same: one is that of enlightening beings who cultivate emptiness and selflessness; second is that of enlight-

ening beings who gradually see the buddha-nature; third is that of enlightening beings who see buddha-nature all of a sudden; fourth is those enlightening beings who, by means of the inherently pure knowledge of the enlightened, and by means of various levels of intensive practice, develop differentiating knowledge, fulfill the practice of Universal Good and develop great benevolence and compassion.

As for the *Lankavatara Scripture*, its teaching is based on five elements, three natures, eight consciousnesses, and twofold selflessness. The five elements are forms, names, arbitrary conceptions, correct knowledge, and thusness. The three natures are the nature of mere imagination, the nature of relative existence, and the nature of absolute emptiness: the imaginary nature means the characteristics of things as we conceive of them are mere descriptions, projections of the imagination; the relative nature means that things exist in terms of the relation of sense faculties, sense data, and sense consciousness; the absolute nature means that the imaginary and relative natures are not in themselves ultimately real. The eight consciousnesses are the five sense-consciousness, the conceptual consciousness, the discriminating judgemental consciousness, and the cumulative or repository "storehouse" consciousness. The twofold selflessness is the selflessness of persons and of things.

According to this scripture, there is a mountain in the south seas called Lanka, where the Buddha expounded this teaching. This mountain is high and steep and looks out over the ocean; there is no way of access to it, so only those with spiritual powers can go up there. This represents the teaching of the mind-ground, to which only those beyond cultivation and realization can ascend. "Looking out over the ocean" represents the ocean of mind being inherently clear, while waves of consciousness are drummed up by the wind of objects. The scripture wants to make it clear that if you realize objects are inherently empty the mind-ocean will be naturally peaceful; when mind and objects are both stilled, everything is revealed, just as when there is no wind the sun and moon are clearly reflected in the ocean.

The *Lankavatara Scripture* is intended for enlightening beings of mature faculties, all at once telling them the active consciousness bearing seed like impressions is the matrix of enlightenment. Because these enlightening beings are different from the practitioners of the two lesser vehicles who annihilate consciousness and seek quiescence, and because they are different from the enlightening beings of the *Prajnaparamita Scriptures* who cultivate emptiness and in whom the inclination toward emptiness is dominant, this scripture directly explains the total reality of the fundamental nature of the substance of consciousness, which then becomes the function of knowledge. So just as when there is no wind on the ocean the images of objects become clearer, likewise in this teaching of the mind ocean if you comprehend that reality is consciousness it becomes knowledge. This scripture is different from the idea of the *Sandhinirmocana Scripture*, which specially sets up a ninth "pure" con-

sciousness to guide beginners and gradually induce them to remain in the realm of illusion to increase enlightenment, not letting their minds plant seeds in voidness, and not letting their minds become like spoiled fruitless seeds by onesidedly rejecting the world. So the *Sandhinirmocana Scripture* is an elementary gateway to entry into illusion, while the *Lankavatara* and *Vimalakirtinirdesa Scriptures* directly point to the fundamental reality of illusion. The *Lankavatara* explains the storehouse consciousness as the matrix of enlightenment, while the *Vimalakirtinirdesa* examines the true character of the body, seeing it to be the same as Buddha.

The *Lankavatara* and *Vimalakirtinirdesa Scriptures* are roughly similar, while the *Sandhinirmocana* is a bit different. *The Flower Ornament* is not like this: the body and sphere of the Buddha, the doors of teaching, and the forms of practice are far different. It is an emanation body which expounds the *Lankavatara*, and the realm explained is a defiled land; the location is a mountain peak, and the teaching explains the realm of consciousness as real; the interlocutor is an enlightening being called Great Intellect, the teaching of the emanation Buddha is temporary, and the discourse of Great Intellect is selective. As for the teaching of *The Flower Ornament Scripture*, the body of Buddha is the fundamental reality, the realm of the teaching and its results is the Flower Treasury; the teaching it rests on is the fruit of buddhahood, which is entered through the realm of reality; the interlocutors are Manjushri and Universally Good. The marvelous function of knowledge of noumenon and phenomena, the aspects of practice of five sets of ten stages, and their causes and effects, merge with each other; the substances of ten fields and ten bodies of buddhahood interpenetrate. It would be impossible to tell fully of all the generalities and specifics of *The Flower Ornament.*

Next, to deal with the *Vimalakirtinirdesa Scripture*, this is based on inconceivability. The *Vimalakirtinirdesa Scripture* and *The Flower Ornament Scripture* have ten kinds of difference and one kind of similarity. The spheres of difference are: the arrays of the pure lands; the features of the body of Buddha as rewards of religious practice or emanated phantom manifestations; the inconceivable spiritual powers; the avenues of teaching set up to deal with particular faculties; the congregations who come to hear the teachings; the doctrines set up; the activity manifested by the enlightening being Vimalakirti; the location of the teaching; the company of the Buddha; and the bequest of the teaching. The one similarity is that the teachings of methods of entry into the Way are generally alike.

First, regarding the difference in the arrays of the pure lands, in the case of the pure land spoken of in the *Vimalakirtinirdesa Scripture* Buddha presses the ground with his toe, whereupon the billion-world universe is adorned with myriad jewels, like the land of Jewel Array Buddha, adorned with the jewels of innumerable virtues. All in the assembly rejoice at this wonder and see themselves sitting on jewel lotus blossoms. But this scripture still does not speak of endless arrays of buddha-lands

being in one atom. *The Flower Ornament Scripture* fully tells of ten realms of Vairocana Buddha, ten Flower Treasury oceans of worlds—each ocean of worlds containing endless oceans of worlds, interpenetrating each other again and again, there being endless oceans of worlds within a single atom. The complete sphere of the ten Buddha-bodies and the sphere of sentient beings interpenetrate without mutual obstruction; the arrays of myriad jewels are like lights and reflections. This is extensively recounted in *The Flower Ornament Scripture*; it does not speak of the purification and adornment of only one billion-world universe.

Second, regarding the difference in the features of the Buddhas' bodies, being rewards or emanations, the *Vimalakirti Scripture* is expounded by an emanation Buddha with the thirty-two marks of greatness, whereas *The Flower Ornament* is expounded by the Buddha of true reward, with ninety-seven marks of greatness and also as many marks as atoms in ten Flower Treasury oceans of worlds.

Third, the difference in inconceivable spiritual powers: according to the *Vimalakirti Scripture*'s explanation of the spiritual powers of enlightening beings, they can fit a huge mountain into a mustard seed and put the waters of four oceans into one pore; also Vimalakirti's little room is able to admit thirty-two thousand lion thrones, each one eighty-four thousand leagues high. Vimalakirti takes a group of eight thousand enlightening beings, five hundred disciples, and a hundred thousand gods and humans in his hand and carries them to a garden; also he takes the eastern buddha-land of Wonderful Joy in his hand and brings it here to earth to show the congregation, then returns it to its place. These miraculous powers are just shown for the benefit of disciples and enlightening beings who are temporarily studying the three vehicles. Why? Because disciples and enlightening beings studying the temporary teachings do not yet see the Way truly, and have not yet forgotten the distinction of self and other. The miracles shown are based on the perception of the sense faculties, and all have coming and going, boundaries and limits. Also they are a temporary device of a sage, intended to arouse those of small faculties by producing miracles through spiritual powers, to induce them to progress further. Therefore they are not spontaneous powers. *The Flower Ornament Scripture* says it is by the power of fundamental reality, because it is the natural order, the way things are in truth, that it is possible to contain all lands of Buddhas and sentient beings in one atom, without shrinking the worlds or expanding the atom. Every atom in all worlds, like this, also contains all worlds.

As *The Flower Ornament Scripture* says, enlightening beings attain enlightenment in the body of a small sentient being and extensively liberate beings, while the small sentient being does not know it, is not aware of it. You should know that it is because Buddha draws in those of lesser faculties by temporary teachings that they see Buddha outside themselves manifesting spiritual powers that come and go—in the true teaching, by means of inherent fundamental awareness one becomes

aware of the fundamental mind, and realizes that one's body and mind, essence and form, are no different from Buddha, and so one has no views of inside or outside, coming or going. Therefore Vairocana Buddha's body sits at all sites of enlightenment without moving from his original place; the congregations from the ten directions go there following the teaching without moving from their original places. There is no coming and going at all, nothing produced by miraculous powers. This is why the scripture says it is this way in principle, in accord with natural law. When the scripture says time and again that is by the spiritual power of Buddha and also thus in principle or by natural law, it says "by the spiritual power of Buddha" to put forward Buddha as what is honorable, and says "it is thus in principle" or "by natural law" to put forward the fundamental qualities of reality. There is no change at all, because every single land, body, mind, essence, and form remain as they originally are and do not follow delusion—all objects and realms, great and small, are like lights, like images, mutually reflecting and interpenetrating, pervading the ten directions, without any coming or going, without any bounds. Thus within the pores of each being is all of space—it is not the same as the temporary teaching of miraculous powers with divisions, coming and going, which cause illusory views differing from the fundamental body of reality, blocking the knowledge of the essence of fundamental awareness of true enlightenment. This is why the enlightening being Vimalakirti set forth the true teaching after showing miracles. The *Vimalakirti Scripture* says, "Seeing the Buddha is like seeing the true character of one's own body; I see the Buddha doesn't come from the past, doesn't go to the future, and doesn't remain in the present."

Because those of small views studying the temporary teaching crave wonders, the enlightening being uses crude means according to their faculties to induce them to learn, and only then gives them the true teaching. One should not cling to phantoms as real and thus perpetually delude the eye of knowledge. Recognizing the temporary and taking to the true, one moves into the gate of the realm of reality.

That which is contrived can hardly accomplish adaptation to conditions, whereas the uncontrived has nothing to do. Those who strive labor without accomplishment, while nonstriving, according with conditions, naturally succeeds. In effortless accomplishment, effort is not wasted; in accomplishment by effort, all effort is impermanent, and many eons of accumulated cultivation eventually decays. It is better to instantly realize the birthlessness of interdependent origination, transcending the views of the temporary studies of the three vehicles.

Fourth is the difference in the teachings set up in relation to people of particular faculties. The *Vimalakirti Scripture* is directed toward those of faculties corresponding to the two lesser vehicles, to induce them to aim for enlightenment and enter the great vehicle. It is also directed at enlightening beings who linger in purity, whose compassion and knowl-

edge is not yet fully developed, to cause them to progress further. Therefore, in the scripture when a group of enlightening beings from a pure land who have come here are about to return to their own land and so ask Buddha for a little teaching, the Buddha, seeing that those enlightening beings are lingering in a pure land and their compassion and knowledge are not yet fully developed, preaches to them to get them to study finite and infinite gates of liberation, telling them not to abandon benevolence and compassion and to set the mind on omniscience without ever forgetting it, to teach sentient beings tirelessly, to always remember and practice giving, kind speech, beneficial action, and cooperation, to think of being in mediative concentration as like being in hell, to think of being in birth and death as like being in a garden pavilion, and to think of seekers who come to them as like good teachers. This is expounded at length in the *Vimalakirti Scripture*.

This *Vimalakirti Scripture* addresses those of the two and three vehicles whose compassion and knowledge are not fully developed, to cause them to gradually cultivate and increase compassion and knowledge—it doesn't immediately point out the door of buddhahood, and doesn't yet say that beginners in the ten abodes realize true enlightenment, and doesn't show great wonders, because its wonders all have bounds.

Fifth is the difference in the assemblies who gather to hear the teaching. In the *Vimalakirti Scripture*, except for the great enlightening beings such as Manjushri and Maitreya and the representative disciples such as Shariputra, all the rest of the audience are students of the temporary teachings of the three vehicles. Even if there are enlightening beings therein who are born in various states of existence and bring those of their kind along, they all want to develop the temporary studies of the three vehicles, and gradually foster progress; the scripture does not yet explain the complete fundamental vehicle of the Buddhas. In the case of *The Flower Ornament Scripture*, all those who come are riding the vehicle of the Buddhas—enlightened knowledge, the virtues of realization, the inherent body of reality. They are imbued with Universally Good practice, appear reflected in all scenes of enlightenment in all oceans of lands, and attain the fundamental truth, which conveys enlightenment. There is not a single one with the faculties and temperament of the three vehicles; even if there are any with the faculties and potential of the three vehicles, they are as though blind and death, unknowing, unaware, like blind people facing the sun, like death people listening to celestial music.

Vessels of the three vehicles who have not yet consummated the power of the Way and haven't turned their minds to the vehicle of complete buddhahood are always in the sphere of Buddhas in the ocean of the realm of reality, with the same qualities and same body as Buddha, but they never are able to believe it, are unaware of it, do not know it, so they seek vision of Buddha elsewhere. As *The Flower Ornament Scripture* says, "Even if there are enlightening beings who practice the six ways of transcendence and cultivate the various elements of enlightenment for

countless billions of eons, if they have not heard this teaching of the inconceivable quality of Buddha, or if they have heard it and don't believe or understand it, don't follow it or penetrate it, they cannot be called real enlightening beings, because they cannot be born in the house of the Buddhas." You should know the audiences are totally different—in the *Vimalakirti Scripture* the earthlings are not yet rid of discrimination, while the group from a pure land retain a notion of defilement and purity. Such people's views and understanding are not yet true—sticking to a pure land in one realm, though they be called enlightening beings, they are not well rounded in the path of truth and they don't completely understand the Buddha's meaning. Though they aspire to enlightenment, they want to remain in a pure land, and because they set their minds on that, they are alienated from the body of reality and the body of knowledge. For this reason the *Saddharmapundarika Scripture* says, "Even countless nonregressing enlightening beings cannot know." As for the audience of *The Flower Ornament*, their own bodies are the same as the Buddha's body, their own knowledge is the same as the Buddha's knowledge; there is no difference. Their essence and characteristics contain unity and multiplicity, and sameness and distinction. Dwelling in the water of knowledge of the realm of reality, they appear as dragons; living in the mansion of nirvana, they manifest negativity and positivity, to develop people. Principal and companions freely interreflect and integrate, teacher and student merge with one another, cause and effect interpenetrate. All of *The Flower Ornament* audience are such people.

Sixth, regarding the difference in doctrines set up, the *Vimalakirti Scripture* uses the layman Vimalakirti manifesting a few inconceivable occult displays to cause those of the two lesser vehicles to change their minds. Also Vimalakirti, in the midst of birth and death, appears to be physically ill to have people know defilement and purity are nondual. Also the scripture represents the great compassion of the enlightening being, the "enlightening being with sickness" accepting the pains of the world, and extensively sets forth aspects of nonduality. It sets up concentration and wisdom, contemplation and knowledge, which it uses to illustrate that the principle of nonseeking is most essential. Thus it says, "Those who seek truth should not seek anything." Nevertheless, it is not yet comparable to *The Flower Ornament*'s full exposition of the teachings of sameness and distinction and cause and effect of the forms of practice of five and six levels—ten abodes, ten practices, ten concentrations, ten dedications, ten stages, and equalling enlightenment.

Seventh, regarding the difference of the activity manifested by the enlightening being Vimalakirti, in order to represent great compassion Vimalakirti appears to enter birth and death and shows the actions of its ailments. In *The Flower Ornament Scripture* Vairocana, by great compassion, appears to enter birth and death and accomplish the practice of true enlightenment, illustrating great knowledge able to appear in the world.

Eighth, regarding the difference in the locations of the teachings, the

expounding of the *Vimalakirti Scripture* takes place in a garden in the Indian city of Vaishali and in Vimalakirti's room; the expounding of *The Flower Ornament Scripture* takes place at the site of enlightenment in the Indian nation of Magadha, and in all worlds, and in all atoms.

Ninth, regarding the difference in the company of the Buddha, at the time of the preaching of the *Vimalakirti Scripture*, the Buddha's constant company consisted of only five hundred disciples; at the time of the preaching of *The Flower Ornament*, all the Buddha's company were great enlightening beings of the one vehicle, and there were as many of them as atoms in ten buddha-fields, all imbued with the essence and action of Universally Good and Manjushri.

Tenth, regarding the difference in the bequest of the teaching, in the *Vimalakirti Scripture*'s book on handing over the bequest it says that Buddha said to the enlightenment being Maitreya, "Maitreya, I now entrust to you this teaching of unexcelled complete perfect enlightenment, which I accumulated over countless billions of ages." Thus the teaching of this scripture is bequeathed to those who have already become enlightening beings and have been born in the family of Buddhas. In *The Flower Ornament Scripture*'s book on manifestation of Buddha, the bequest of the teaching of the scripture is made to ordinary people who as beginners can see the Way and be born in the family of Buddhas. Why? This scripture is difficult to penetrate—it can only be explained to those who can realize it by their own experience. This represents the three vehicles as temporary, because the sage exhorts cultivation and realization in the three vehicles, and anything attained is not yet real, and because the doctrines preached are not yet real either. Therefore *The Flower Ornament Scripture* says, "The treasure of this scripture does not come into the hands of anybody except true offspring of Buddha, who are born in the family of Buddhas and plant the roots of goodness, which are seeds of enlightenment. If there are no such true offspring of Buddha, this teaching will scatter and perish before long." It may be asked, "True offspring of Buddha are numberless—why worry that this scripture will perish in the absence of such people?" The answer to this is that the intent of the scripture is to bequeath it to ordinary people to awaken them and lead them into this avenue to truth, and therefore cause them to be born in the family of Buddhas and have them prevent the seed of buddhahood from dying out. Thus ordinary people are caused to gain entry into reality. If it were bequeathed to great enlightening beings, the ordinary people would have no part in it. The sages made it clear that if there were no ordinary people who study and practice, the seed of buddhahood would die out among ordinary people, and this scripture would scatter and perish. This is why the scripture is bequeathed to ordinary people, to get them to practice it; it is not bequeathed to already established great enlightening beings who have long seen the Way.

As for the similarity of means of entering the Way, the *Vimalakirti*

Scripture says, "Those who seek the truth shouldn't seek anything," and "Seeing Buddha is like seeing the true character of one's own body; I see the Buddha does not come from the past, go to the future, or remain in the present," and so on. These doors of knowledge of elementary contemplations are about the same as *The Flower Ornament Scripture*, but the forms of practice, means of access, order, and guidelines are different.

Next, to compare the *Saddharmapundarika Scripture* to *The Flower Ornament Scripture*, the *Saddharmapundarika* is based on merging the temporary in the true, because it leads people of lesser, middling, and greater faculties into the true teaching of the one vehicle, draws myriad streams back into the ocean, returns the ramifications of the three vehicles to the source. Scholars of the past have called this the common teaching one vehicle, because those of the three vehicles all hear it, whereas they called *The Flower Ornament* the separate teaching one vehicle, because it is not also heard by those of the three vehicles. The *Saddharmapundarika* induces vessels of the temporary teaching to return to the real; *The Flower Ornament* teaches those of great faculties all at once so they may directly receive it. Though the name "one vehicle" is the same, and the task of the teaching is generally the same, there are many differences in the patterns. It would be impractical to try to deal with them exhaustively, but in brief there are ten points of difference: the teachers; the emanation of lights; the lands; the interlocutors who request the teaching; the arrays of the assemblies, reality, and emanations; the congregations in the introduction; the physical transformation and attainment of buddhahood by a girl; the land where the girl who attains buddhahood lives; the inspirations of the audiences; and the predictions of enlightenment of the hearers.

First, regarding the difference in the teachers, the exposition of the *Saddharmapundarika* is done by an emanation or phantom-body Buddha; a Buddha who passed away long ago comes to bear witness to the scripture, and the Buddhas of past, present, and future alike expound it. *The Flower Ornament* is otherwise; the main teacher is Vairocana, who is the real body of principle and knowledge, truth and its reward, arrayed with embodiments of virtues of infinite characteristics. The Buddhas of past, present, and future are all in one and the same time; the characteristics realized in one time, one cosmos, reflect each other ad infinitum without hindrance. Because past and present are one time, not past, present, or future, therefore the Buddhas of old are not in the past and the Buddhas of now have not newly emerged. This is because in fundamental knowledge essence and characteristics are equal, noumenon and phenomena are not different. Thus the fundamental Buddha expounds the fundamental truth. Because it is given to those of great faculties all at once, and because it is not an emanation body, it is not like the *Saddharmapundarika*, in which there is an ancient Buddha who

has passed away and a present Buddha who comes into the world and expounds the *Saddharmapundarika.*

Second, regarding the difference in emanation of lights, when expounding the *Saddharmapundarika* the Buddha emanates light of realization from between his eyebrows; the range of illumination is only said to be eighteen thousand lands, which all turn golden—there is still limitation, and it doesn't talk of boundless infinity. Therefore it only illustrates the state of result, and not that of cause. *The Flower Ornament* has in all ten kinds of emanation of light symbolizing the teaching, with doctrine and practice, cause and effect; this is made clear in the scripture.

Third, regarding the difference in the lands, when he preached the *Saddharmapundarika*, Buddha transformed the world three times, causing it to become a pure land; he moved the gods and humans to other lands, and then placed beings from other hands here, transforming this defiled realm into a pure field. When *The Flower Ornament* was expounded, this world itself was the Flower Treasury ocean of worlds, with each world containing one another. The scripture says that each world fills the ten directions, and the ten directions enter each world, while the worlds neither expand nor shrink. It also says the Buddhas attain the Way in the body of one small sentient being and edify countless beings, without this small sentient being knowing or being aware of it. This is just because the ordinary and the sage are the same substance—there is no shift. Within a fine particle self and other are the same substance. This is not the same as the *Saddharmapundarika Scripture*'s moving gods and humans before bringing the pure land to light, which is set up for those of the faculties of the temporary teaching, who distinguish self and other and linger in views.

Fourth, regarding the difference in the main interlocutors who request the teaching, in the case of the *Saddharmapundarika*, the disciple Shariputra is the main petitioner. In *The Flower Ornament*, the Buddha has Manjushri, Universally Good, and enlightening beings of every rank each expound the teachings of their own status—these are the speakers. The Buddha represents the state of result: bringing up the result as the cause, initiating compassionate action, consummating fundamental knowledge, the being of the result forms naturally, so nothing is said, because the action of great compassion arises from uncreated fundamental knowledge. Manjushri and Universally Good represent the causal state, which can be explained; Buddha is the state of result, enlightening sentient beings. The vast numbers described in the book on the incalculable can only be plumbed by a Buddha—they are not within the scope of the causes and effects of the five ranks of stages; hence this is a teaching within the Buddha's own state, and so Buddhist himself expounds it. The book on the qualities of Buddha's embellishments and lights is Buddha's own explanation of the principles of Buddhahood after having himself fulfilled cause and effect. The teachings in this book of the perpetual power of natural suchness and the lights of virtue and knowl-

edge also do not fall within the causes and effects of the forms of practice in the five ranks of ten stages, and so the Buddha himself explains it, making it clear that buddhahood does not have ignorance of the subtle and most extremely subtle knowledge. The rest of the books besides these two are all teachings of the forms of practice of the five sets or ranks of stages, so the Buddha does not explain them himself, but has the enlightening beings in the ranks of the ten developments of faith, ten abodes, ten practices, ten dedications, and ten stages explain them: the Buddha just emanates lights to represent them. In the exposition of *The Flower Ornament Scripture* there is not a single disciple or lesser enlightening being who acts as an interlocutor—all are great enlightening beings within the ranks of fruition of buddhahood, carrying out dialogues with each other, setting up the forms of practice of the teaching of the realization of buddhahood to enlighten those of great faculties. Thus it takes the fruit of buddhahood all at once, directly taking it as the causal basis; the cause has the result as its cause, while the result has the cause as its result. It is like planting seeds: the seeds produce fruit, the fruit produce seeds. If you ponder this by means of the power of concentration and wisdom, you can see it.

Fifth, regarding the differences in the arrays of the assemblies, reality and emanations, in the assembly of the *Saddharmapundarika Scripture*, the billion-world universe is purified and adorned, with emanation beings filling it, and the Buddhas therein also are said to be emanations. In the assemblies of *The Flower Ornament Scripture*, however, the congregations all fill the ten directions without moving from their original location, filling the cosmos with each physical characteristic and land reflecting each other. The enlightening beings and Buddhas interpenetrate, and also freely pervade the various kinds of sentient beings. The bodies and lands interpenetrate like reflections containing each other. Those who come to the assemblies accord with the body of embellishment without dissolving the body of reality—the body of reality and the body of embellishment are one, without distinction; thus the forms are identical to reality, none are emanations or phantoms. This is not the same as other doctrines which speak of emanations and reality and have them mix in congregations.

Sixth, regarding the difference of the congregations in the introductions, in the assembly of the *Saddharmapundarika*, first it mentions the disciples of Buddha, who are twelve thousand in all, then the nun Mahaprajapati and her company of six thousand—she was the aunt of Buddha; then it mentions Yashodhara, who was one of the wives of Buddha, then eighty thousand enlightening beings, and then the gods and spirits and so on. *The Flower Ornament Scripture* is not like this: first it mentions the leaders of the enlightening beings, who are as numerous as atoms in ten buddha-worlds, and doesn't talk about their followers; then it mentions the thunderbolt-bearing spirits, and after that the various spirits and gods, fifty-five groups in all. Each group is different,

and each has as many individuals as atoms in a buddha-world, or in some cases it simply says they are innumerable. The overall meaning of this is the boundless cosmos of the ocean of embodiments of Buddha—each body includes all, ad infinitum, without bounds. One body thus has the cosmos for its measure; the borders of self and other are entirely gone. The cosmos, which is one's own body, is all-pervasive; mental views of subject and object are obliterated.

Seventh, regarding the difference of physical transformation and attainment of buddhahood by a girl, in the *Saddharmapundarika Scripture* a girl instantly transforms her female body, fulfills the conduct of enlightening beings, and attains buddhahood in the South. *The Flower Ornament Scripture* is not like this; it just causes one to have no emotional views, so great knowledge is clarified and myriad things are in essence real, without any sign of transformation. According to the *Vimalakirti Scripture*, Shariputra says to a goddess, "Why don't you change your female body?" The goddess says to Shariputra, "I have been looking for the specific marks of 'woman' for twelve years but after all can't find any—what should I change?" As another woman said to Shariputra, "Your maleness makes my femaleness." You should know myriad things are fundamentally "thus"—what can be changed? In *The Flower Ornament Scripture*'s book on entry into the realm of reality, the teachers of the youth Sudhana—Manjushri and Samantabhadra (Universally Good), monks, nuns, householders, boys, laywomen, girls, wizards, and Hindus—fifty-three people, each are imbued with the conduct of enlightening beings, each are replete with the qualities of buddhahood; while they are seen to be physically dissimilar according to the people who perceive them, it is not said that there is transformation. If you see with the eye of truth, there is nothing mundane that is not true; if you look with the mundane eye, there is no truth that is not mundane. Because the *Saddharmapundarika* addresses those with lesser, middling, and greater faculties for the temporary teaching, whose views are not yet ended, to cause them to develop the seed of faith, it temporarily uses the image of a girl swiftly being transformed and becoming a Buddha, to cause them to conceive wonder, at which only will they be inspired to aim for true knowledge and vision. They are not ready for the fundamental truth, yet they develop roots of goodness. This illustrates inducing those in the three temporary vehicles back to the one true vehicle. Also it cuts through the fixed idea of time, the notion that enlightenment takes three eons, provoking instantaneous realization that past, present, and future are in essence fundamentally one time, without beginning or end, in accord with the equality of things. It rends the net of views of the three vehicles, demolishes the straw hut of the enlightening being, and causes them to wind up at the door of the realm of reality and enter the true abode of Buddhas. This is why it has that girl become Buddha, showing it is not a matter of long cultivation in the past; the fact that she is only eight years old also illustrates the present is not past study—the time of

her transformation is no more than an instant, and she fully carries out the fruition of buddhahood without the slightest lack. Truth is fundamentally *thus*—there is no time in essence.

Those involved in temporary studies block themselves with views and miss the truth by themselves—they call it a miracle that the girl attained buddhahood, and do not know they themselves are originally thus; completely in the world, how can they point to eons of practice outside? If they don't get rid of this view, they will surely miss enlightenment forever; if they change their minds and their views vanish, only then will they realize their original abode. It would be best for them to stop the compulsion of views right now. They uselessly suffer through eons of pain and fatigue before they return.

As for *The Flower Ornament Scripture*'s doctrine of the interdependent origination of the cosmos, it makes it clear that the ordinary person and the sage are one reality; if one still retains views, one is blocked from this one reality. If one retains views one is an ordinary person; if one forgets sentiments one is a Buddha. Looking downward and looking upward, advancing and withdrawing, contracting and expanding, humility and respect, are all naturally interdependent, and are all practices of enlightening beings—there is nothing at all with transformable characteristics having birth, subsistence, and extinction. Therefore this *Flower Ornament* teaching is not the same as the *Saddharmapundarika*'s girl being physically transformed and attaining buddhahood.

Eighth, regarding the difference of the land in which the girl who becomes a Buddha dwells, in the *Saddharmapundarika Scripture* it says this is the world of nondefilement in the South, not this earth. This is interpreted to mean that nondefilement refers to the mind attaining harmony with reality, and "the South" is associated with clarity, emptiness, and detachment. However, if one abides in "the South" as a separate place, then self and other, "here" and "there" are still separate—this is still following the three vehicles to induce those with facility for the temporary teachings to develop resolution and finally come to the Buddha-vehicle. This is because the residual force of attachment to the three vehicles is hard to break. Yet there is some change of mind, and though the sense of self and other is not yet obliterated, the mind is suddenly impressed by the body of the cosmos. This is not the same as *The Flower Ornament*, in which self and other interpenetrate in each atom, standing in a universal relationship of mutual interdependence and interpenetration.

Ninth, regarding the difference in inspirations, the *Saddharmapundarika Scripture* says that when the girl attained buddhahood, all the enlightening beings and disciples on earth, seeing her from afar becoming a Buddha and preaching to the congregation of the time, were delighted and paid respects to her from afar. Subsequently it says three thousand people on earth dwelt in the stage of nonregression, and three thousand people aroused the determination for enlightenment and received predic-

tions of their future buddhahood. When these six thousand people paid honor to the girl from afar and were inspired, their discrimination between "there" and "here" was not gone—they just pursued the created enlightenment of the temporary studies of the three vehicles, and had not attained the enlightenment of fundamental awareness of the cosmos in its universal aspect, in which self and other are one being.

The Flower Ornament is not like this: in terms of the cosmos of universality, the teaching of universal vision, the realm of absorption in the body of the matrix of enlightenment, and the teaching of the array of the cosmic net of Indra, the subtle knowledge of the interpenetration of the whirls of the oceans of worlds is all attained at once—because realization of one is realization of all, detachment from one is detachment from all. Therefore within one's own body are the arrays of oceans of lands of the ten bodies of Buddha, and within the Buddha's bodies is the realm of one's own body. They mutually conceal and reveal each other, back and forth, over and over—all worlds everywhere are naturally this way. It is like myriad streams returning to the ocean: even when they have yet entered the ocean, the nature of moisture is no different; and once they enter the ocean, they all are of the same salty flavor. The same is true of all sentient beings—though delusion and enlightenment differ, the ocean of original buddhahood is basically not different.

Tenth, regarding the difference of giving the prediction of enlightenment to the hearers, in the *Saddharmapundarika Scripture*, though the girl who becomes a Buddha reflects all at once the timelessness of the cosmos, completely revealing buddhahood, those in the temporary studies of the three vehicles, although they have faith, have not yet gotten rid of their residual tendencies and are not yet able to attain immediate realizations; because they can only ascend to enlightenment over a long period of time, they are given prediction of enlightenment in the distant future. This is not the same as *The Flower Ornament Scripture*, which teaches that when one is deluded one is in the realm of the ordinary, and when one is enlightened one is then a Buddha—even if there are residual habits, one uses the knowledge and insight of buddhahood to cure them. Without the knowledge and insight of buddhahood, one can only manage to analyze and subdue habits and cannot enter the rapids of buddhahood, but can only enter buddhahood after a long time.

Because the faculty of faith of beginners in the three vehicles is inferior, they are not able to get rid of their bondage; they are fully wrapped up in their many ties and are obsessed with the vicissitudes of mundane life. Though they seek to transcend the world, their capacities are inferior and they get stuck and regress. This is why the Buddha has them contemplate such points as birth, aging, sickness, death, impermanence, impurity, instantaneous decay, and continual instability to cause them to become disillusioned. When they develop rejection of the world, their minds dwell on the distinction between purity and defilement; for the benefit of this type of people, who, though they cultivate compassion

and knowledge in quest of buddhahood, still think of a pure land as elsewhere, and because they have not obliterated their partial views characteristic of the three vehicles and so always see this world as impure, the Buddha explains cause and effect and settles their doubts, and temporarily makes the world pure, and then withdraws his mystic power so they will again see defilement.

Due to the habit of those in the three vehicles of viewing everything in terms of impermanence, selflessness, and emptiness, their minds are hard to change; though the girl in the *Saddharmapundarika* shows the Buddha-vehicle all at once, and though they believe in it, yet they cannot yet realize it immediately themselves. For this reason the predictions of full enlightenment in the *Saddharmapundarika* assembly all refer to long periods of time. The *Saddharmapundarika* gradually leads to *The Flower Ornament*, whereupon they are directly taught that the determination for enlightenment is itself buddhahood.

There are two aspects of similarity between the *Saddharmapundarika* and *The Flower Ornament Scriptures*. One is that of riding the vehicle of buddhahood directly to the site of enlightenment. The vehicle of buddhahood is the one vehicle. As *The Flower Ornament Scripture* says, among all people there are few who seek the vehicle of hearers, Buddhism disciples, even fewer who seek the vehicle of individual illumination, while those who seek the great vehicle are very few; yet it is easy to seek the great vehicle compared to the great difficulty of believing in *The Flower Ornament* teaching. The scripture also says that if there are any people who are fed up and depressed or obsessed, they are taught the path of disciples to enable them to escape from suffering; to those who are somewhat clear and sharp in mind the principle of conditioning is explained, to enable them to attain individual illumination; to those who willingly practice benevolence and compassion for the benefit of many, the path of enlightening beings is explained; if there are any who are intent on the matter of greatest importance, putting the teachings of infinite enlightenment into operation, they are taught the path of the one vehicle. This is the distinction of four vehicles in *The Flower Ornament Scripture*; as for the *Saddharmapundarika*, it sets out three temporary vehicles and finally reveals the true teaching, which is the Buddha-vehicle—there is no real second or third vehicle. The four vehicles of these two scriptures coincide in their definitions, but the manner of teaching is different.

Then again in the *Saddharmapundarika* it says that "Only this one thing is true—the other two are not real." Going by this passage, it seems to be setting up three vehicles, but actually it is four teachings: the one thing which is true is the Buddha-vehicle, while the other two refers to the great vehicle of enlightening beings and the lesser vehicles of individual illuminates and hearers, the latter being considered together because they are alike in respect to their revulsion to suffering.

Also, the girl in the *Saddharmapundarika* reflecting the nature of past,

present, and future in one instant, and the statement that there is not the slightest shift from ordinary person to sage, are about the same as the teaching of the understanding and practice and entry into the Way by the youth Sudhana in the last book of *The Flower Ornament Scripture*. As for Sudhana's attainment of buddhahood in one life, within an instant he realized the nature of past, present, and future is wholly equal. This and the girl's instant transformation to buddhahood are both in accord with fundamental truth, because this is the way things are.

As for the *Nirvana Scripture*, it is based on the buddha-nature. It has ten points of difference with *The Flower Ornament Scripture*, and one similarity. The differences are as follows: the location; the arrays of the realms; the audiences; the interlocutors of the teachings; the audiences' hearing of the teaching; the purity or defilement of the lands of reward; the temporariness and reality of the Buddha-body; the patterns of birth and extinction; the forms of practice of the teachings; and the models of companionship. The one point of similarity is illustrated by the *Nirvana Scripture*'s image of an herb in the snowy mountains of such a nature that cows who eat it produce pure ghee with no tinge of blue, yellow, red, white, or black.

Regarding the first difference, that of location, the *Nirvana Scripture* is preached between the twin trees on the bank of the Hiranyavati River in Kushinagara, whereas *The Flower Ornament* is preached under a jewel enlightenment tree at the sight of enlightenment in Magadha.

Second, regarding the difference in array of the realm, when the *Nirvana Scripture* was expounded, the hallowed ground between the trees was thirty-two leagues in length and breadth, completely filled by a great congregation. At that time the places where the boundless hosts of enlightening beings and their companies sat were infinitesimal, like points: all the great enlightening beings from all buddha-lands came and assembled. Also it says that at that time, by the Buddha's power, in all the worlds in that billion-world universe the ground was soft, level, uncluttered, free from brambles, and arrayed with myriad jewels like the western paradise of the Buddha of Infinite Life. Everyone in this great assembly saw all the buddha-lands, numerous as atoms, as clearly as seeing themselves in a mirror. Also it says that the trees suddenly turned white. This is all extensively described in the scripture.

Now when *The Flower Ornament Scripture* was expounded, there were ten flower-treasury oceans of worlds, each with twenty layers above and below. On the bottom layer there are as many vast lands as atoms in one buddha-field, each with as many satellite lands as atoms in ten buddha-fields; this increases with each successive layer. All of the worlds in these oceans of worlds have adamantine soil, with trees, pavilions, palaces, mansions, lakes, seas, all adorned with precious substances. As the scripture says, "One time the Buddha was in the land of Magadha, at the site of enlightenment in a forest, having just realized true enlightenment: the ground was made of adamantine diamond, adorned with discs of

exquisite jewels, flowers of myriad jewels, and clear crystals," and so on, going on to say how all the adornments of inconceivable cons of all buddha-lands were included and revealed there. This is eulogizing the adornments of the sphere of Buddha. This is also extensively described in the book on the Flower Treasury universe: these are the adornments of the Buddha's own body of true reward, not like in the *Nirvana Scripture* where Buddha uses mystic power to temporarily purify the world for the assembly. The reason for this is that in the *Nirvana Scripture* the audience is a mixture of those with the faculties of the three vehicles, so there would be no way for them to see this purity by themselves without the support of the Buddha's spiritual power. In the case of *The Flower Ornament* the audience is pure and unmixed, being only those with the faculty for the one vehicle; the disciples of the lesser vehicle who are in the crowd do not perceive these adornments of Buddha's realm, because their faculties are different. Although the scripture says "by the spiritual power of Buddha," afterwards it says, after all, that it is by the power of natural law being so, or it is so in principle. Here, "spiritual" or "mystic" means accord with reality; it doesn't mean that someone who is actually an ordinary person is given a temporary vision. *The Flower Ornament* basically shows the true reward, while the spiritual power of the *Nirvana Scripture* is a temporary measure. Also, the *Nirvana Scripture* has Buddha's pure land in the west, beyond as many buddha-lands as particles of sand in thirty-two Ganges Rivers—it is not here. This obviously is a projection, and not real.

Third, regarding the difference in the audiences, all in the audience of the *Nirvana Scripture* are human or celestial in nature, with those of the three vehicles coming together: except for the great enlightening beings, when they remember the Buddha they weep; bringing fragrant firewood for the cremation, they grieve and lament, missing the days when they attended the Buddha. All such people are suited to hearing that the Buddha passes away; except for the enlightening beings of the one vehicle who have penetrated Buddha-knowledge, all the others are like this. The audience of *The Flower Ornament Scripture* consists of enlightening beings in the ranks of fruition of buddhahood, in the ocean of knowledge of essence, all of whom are on the one vehicle. The humans, celestials, spirits, etc. are all of the same faculties and enter the stream of Buddha-knowledge. In the first assembly it says that the enlightening beings, as many of them as atoms in ten buddha-worlds, are all born from the ocean of the roots of goodness of Buddha. The ocean of roots of goodness is the ocean of knowledge of the reality body of Buddha, born of great knowledge. All Buddhas have as their basis the fundamental knowledge of the body of reality—if enlightening beings were not born from this, all their practices would be fabricated. This congregation, from the first inspiration to the entry into the ocean of Buddha-knowledge, go through six levels, cultivating ten developments of faith, ten abodes, ten practices, ten dedications, ten stages, and equaling enlight-

enment, from shallow to deep, the forms of practice diverse. This is not like the *Nirvana Scripture*, in which the three vehicles are alike included, and the good types of humans and celestials come to the same assembly; in *The Flower Ornament Scripture*, those of the three vehicles are not in the congregation, or even if they are, they are as though deaf, not hearing. So you should know the assembly of those of the three vehicles in the *Nirvana Scripture*—enlightening beings, Buddha's disciples, humans, celestials, etc.—is not the same as that of *The Flower Ornament Scripture*, which consists only of enlightening beings in the one vehicle, whose rank when they first set their minds on enlightenment is the same as the rank of Buddha, who enter the stream of knowledge of Buddha, share the same insight and vision as Buddha, and are true offspring of Buddha.

Fourth, regarding the difference in the interlocutors, in the *Nirvana Scripture* the main petitioners for the teaching are the enlightening being Kashyapa, the enlightening beings Manjushri and Sinhanada, and Shariputra, and so on, who are models of the teachings. The Devil, who is also a principal petitioner, urges the Buddha to pass away. As for *The Flower Ornament Scripture*, the leaders who set up the teachings are Universally Good, Manjushri, Chief in Awareness, Truth Wisdom, Forest of Virtues, Diamond Banner, Diamond Matrix, and so on. In this way there are ten "chiefs," ten "wisdoms," ten "forests," and ten "matrices," great enlightening beings within the ranks of fruition of buddhahood, who set up the teachings of forms of practice of fruition of buddhahood in several ranks. Thus because these ranks are identical to buddhahood and buddhahood is identical to these ranks, it shows that in each rank there is fruition of buddhahood.

The enlightening beings who carry on dialogues setting up the teachings in *The Flower Ornament* are all enlightening beings from the ten directions and from this world; all spiritually penetrate the source of reality, their knowledge is equal to the cosmos: appearing as reflections or responses in the ten directions, they arrive without coming or going. Their devices, in accord with the nature of things, are not accomplished by coming and going. Even in the minutest atomic particle there are infinite clusters of bodies; in a fine hair an inconceivable ocean of forms is manifest. All things in the cosmos are like this. In all places, the enlightening beings are suddenly there, without having come from anywhere; suddenly they are absent, without having gone anywhere. In all places and times, in the physical forms of living beings, the mountains, rivers, seas, and space of the environment, they appear in physical forms, freely being and not being, infinitely interpenetrating and interreflecting. These are all great enlightening beings, and therefore are not like the enlightening being Kashyapa or the disciple Shariputra in the *Nirvana Scripture*, who were born in human homes and appeared in the same state as ordinary people to lead the people in the three vehicles, who felt sad and wept on the passing of the Buddha.

Fifth, regarding the difference in the audiences' hearing of the teaching, the *Nirvana Scripture* is for those of the lesser vehicles and enlightening beings involved in the temporary teaching, who carry out various contemplative practices without having yet gotten rid of the obstruction of clinging, and so are obsessed with the practice and cling fast to the forms of practice, thus missing, in these forms of practice, the fundamental essence of the uncreated body of reality, which has no proof or practice; by means of practice, cultivation develops and becomes manifest, constructing realizations of the subject and object, enlightenment and nirvana: for these people the Buddha explains in this *Nirvana Scripture* that all practices are impermanent, being things that are born and perish, and that when birth and destruction die out, extinction is bliss. This is because the good conduct practiced and the realizing enlightenment are born phenomena, and the realized nirvana is the phenomenon of extinction: since the mind retains subject and object, birth and extinction do not cease, and while birth and extinction do not cease one fails to penetrate the truth. Now this *Nirvana Scripture* therefore explains that when the practices, the realizing enlightenment, and the realized nirvana all become extinct, only then does one accord with truth: so it says, "All practices are impermanent—they are born and perish. When birth and decay have passed away, silent extinction is bliss." This is why the Buddha disappeared. When the sense of subject and object is ended, that is called great nirvana.

The nirvana of the two lesser vehicles can have subject and object, and has cultivation and realization—therefore it is called created noncontamination. The nirvana of the Buddha has no subject or object: for this reason, in the *Nirvana Scripture* Cunda says to the enlightening being Manjushri, "Don't say the Buddha is the same as practices. . . . If you say the Buddha is the same as practices, then you cannot say Buddha is free." Therefore great ultimate nirvana informs those of the three vehicles that all practices, the enlightenment which realizes, and the nirvana which is realized, are all impermanent. Since that which is born is originally nonexistent, extinction is not experienced. No practice, no cultivation, is called great nirvana, and it is called complete tranquility. Therefore the *Nirvana Scripture* has those in the three vehicles who are attached to practices detach from practice and cultivation, and has those with an object of realization carry out no-realization and no-cultivation.

As for *The Flower Ornament Scripture*, the congregations from other regions and the people of this world, in the ranks of the assembly, from their very first determination for enlightenment immediately arrive at noumenal and phenomenal freedom, the merging of principle and action. Principle and action are reflected at once, without before, after, or in between. All of this is naturally so, based on the fundamental truth. If you keep thinking of beginning and end, cause and effect, before and after, this is all mundane feelings, all birth and death, having becoming

and disintegration, all a matter of breaking bonds according to faculties, not a matter of the true source of fulfillment of buddhahood.

The various teachings' methods of guiding people all lead into *The Flower Ornament*'s ocean of fruition of knowledge of truth—this is their true goal. The avenues of the teaching are clear, the guiding mirror is evident; you should read through the whole scripture, with contemplative knowledge illuminating it as you go along: the mind opening up to understanding, the clouds will disperse from the sun of knowledge. Suddenly you will ascend the peak of wonder, surveying the ocean of knowledge; the two views of ordinary and holy will be washed away by the water of concentration, and the two gates of compassion and wisdom will appear through the spiritual body. This *Flower Ornament Scripture* is expounded directly to those of supremely great hearts; it is like directly bestowing monarchy on a commoner. It is like dreaming of a thousand years, all to vanish upon awakening. This is like the saying of the *Nirvana Scripture* that there is a certain herb in the snowy mountains; the cows that eat this produce pure ghee, with no tinge of blue, yellow, red, white, or black. Like this, people with the broadest minds immediately see the buddha-nature and thereupon attain true enlightenment, not coming to it gradually from lesser states. This is why we say the hearing of the audiences is different—the *Nirvana Scripture* unifies the branches and proceeds from the essence, but does not yet talk about the simultaneous operation without interference of knowledge and compassion, the real and the conventional.

Sixth, regarding the difference in purity and defilement of the lands of reward, in the *Nirvana Scripture* the Buddha's land of reward is placed in the West, past as many buddha-lands as grains of sand in thirty-two Ganges Rivers—this is said to be the land of spiritual reward of Shakyamuni Buddha. This is because those involved in the temporary studies of the three vehicles have not transcended defilement and purity and see this world as polluted, evil, and impure; the Buddha therefore temporarily points out a land of reward in the West. In the doctrine of true teaching of *The Flower Ornament*, this very world itself is pure, without defilement, and the worlds of the ten directions are pure and flawless. This is because for enlightening beings of the true teaching defilement and purity are ended, so the world is thoroughly pure; enlightening beings of the temporary teaching see defilement by themselves where there is no defilement, and therefore Buddha points out a land of reward in the West.

Seventh, regarding the difference in the temporariness and reality of the embodiment of Buddha, the Buddha in the *Nirvana Scripture* with thirty-two marks of greatness is temporary, while the true principle of complete tranquility is real. Since the measureless arrays of all marks of spiritual reward exist dependent upon the real, therefore according to *The Flower Ornament Scripture* the thirty-two marks of Vairocana Buddha enter the Buddha of nirvana—both are realm noumenon and phenomena

are nondual; without destroying the body of reality, Buddha accords with the ocean of forms, measureless, endless. Forms, essence, reward, and principle interidentify; they are like lights and reflections, freely merging.

Eighth, regarding the difference in manifestations of birth and extinction, in the *Nirvana Scripture* there is set up, for the people of the vehicles of discipleship and individual awakening, Buddha's spiritual descent from Tushita heaven, birth on earth, and so on, till his entry into final nirvana. For enlightening beings of the great vehicle it says Buddha does not descend from heaven into the mother's womb; it says Buddha is eternal, blissful, self, and pure, beginningless and endless, unborn and unperishing, yet temporarily disappears. Then it posits a land of reward, which it calls Shakyamuni Buddha's land of reward, far away in the West. It makes this earth out to be a phantom land, a realm of defilement. The *Nirvana Scripture* contains these things that are different from *The Flower Ornament*, to lead those with facility for the temporary teaching. *The Flower Ornament* is otherwise: it directly points out the teaching of the fundamental body, the fundamental reality, going beyond emotional and intellectual views, without beginning or end, void of any sign of past, present, or future, one complete real reward, unborn, unperishing, not eternal, not finite, the ocean of realization in which essence and form interpenetrate freely. The emptiness of a single atom has no difference throughout the cosmos; different types of people create hindrance and bondage, their faculties and capacities are not equal, and the temporary and the true are not the same, so as a result there are myriad differences in ways of teaching. One should know the temporary and the true, one should recognize the provisional and practice the real, and not miss the true teaching by sticking to a temporary school.

Ninth, regarding the difference in the forms of practice of the teachings, according to the *Nirvana Scripture* even enlightening beings in the tenth stage do not clearly know or see the buddha-nature. So it proceeds from the ten outgrowths of faith of the ordinary person and later comes to the ten abodes, where the enlightening beings see the buddha-nature a little bit: the *Nirvana Scripture* sets up the process of ten abodes, ten practices, ten dedications, and ten stages, to be cultivated gradually—only in the stage of equally enlightenment does it clarify the fulfillment of practice producing fruition, and only the state of ineffable enlightenment is finally buddhahood. Then again, it also says there is an herb in the snowy mountains; the cows that eat this produce pure ghee with no tint of blue, yellow, red, white, or black—so it also expounds the teachings of immediate realization.

In the *Nirvana Scripture* there are after all types of teachings of five vehicles, six vehicles, seven, eight, nine, and ten vehicles. There are three kinds of vehicles of enlightening beings beyond the two vehicles of hearers and individual illuminates—altogether these make five vehicles. If we include the five precepts and ten virtues, that makes a sixth and

seventh vehicle. Also, those of the three vehicles, hearing the same thing, each apprehend their own principles therein—therefore they make three times three or nine vehicles. As for the practices of the three vehicles of enlightening beings, they are: cultivating selflessness; proceeding from the ten abodes to the ten stages, gradually seeing buddha-nature; and attaining sudden realization without going through various stages.

In the *Nirvana Scripture*'s book on the buddha-nature it says that once the great enlightening beings saw the buddha-nature they all said, "We revolved in measureless births and deaths, always confused by selflessness." This is like the saying in *The Flower Ornament Scripture* that there are enlightening beings who practice the six ways of transcendence for countless eons, attain the six spiritual powers, and read, write, and master the canon of eighty-four thousand teachings, yet still do not believe in this deep scripture. This is an example of such enlightening beings; the spiritual powers they attain are not based on natural origination, but are consequences of practicing virtues and contemplations such as selflessness. It is also like the case of people living in earthly paradise: they too are born there as a result of having practiced contemplations of the nonexistence of self or possession; their material livelihood is naturally abundant, but they have no teaching of enlightenment and do not realize liberation. The problem with all of these is that in the past their action and understanding were mistaken, so they could never forget what they had gained. The *Nirvana Scripture*, after having unified humans, celestials, heretics, and those of the three vehicles, returns them all to the buddha-nature, the complete tranquility of nirvana, the true principle of naturelessness: it does not yet point out that the characteristics of reward, the consequences of enlightenment, have no self or other, but include both noumenon and phenomena, with knowledge and function interpenetrating. So it still sets up distinctions such as self-other, purity-defilement, and so on, and therefore says the land of reward of Shakyamuni Buddha is far away in the West. This is because the faculties of the people it addresses cannot yet bear the whole truth; the teaching is set up according to the faculties, to lead those of the three vehicles who have obstructions in connection to reality. The complete quiescence of the buddha-nature, the noumenal aspect of thusness, cannot show the interplay of forms; blocking perception of existents, thus producing doubts, it screens the body of reality.

Thus the *Nirvana Scripture*'s teaching of the fruition of buddhahood after the ten stages is what is seen by beginners in the ten abodes in *The Flower Ornament Scripture*. The herb in the mountains from which cows produce pure ghee is like the beginners in the ten abodes in *The Flower Ornament* seeing the Way and immediately seeing that self and other, beginningless and endless, not old or new, are originally Buddha. Because body and mind, essence and forms, are originally Buddha, this door of buddhahood is considered liberation, riding the vehicle of buddhahood directly to the site of enlightenment. In the various stations

and stages of enlightening beings, in each rank there is fruition of buddhahood, just as the ocean is in each drop. They carry out their practices within the buddha-nature, so there is progressive practice because of their buddha-nature. In *The Flower Ornament*, enlightening beings at the outset, in the beginning of the ten abodes, suddenly see the Buddha's body of reality, the buddha-nature, the uncreated fruit of knowledge, and carry out all the myriad practices of Universal Good, according with conditions without lingering, all of them uncontrived.

The *Nirvana Scripture* says that the buddha-nature is not a created phenomenon; but because it is covered by passions for outside objects, starting from the first of the ten abodes one uses uncontrived concentration so that one's essence accords with reality, where passions and objects have no inherent nature—there is only the essence and function of reality, which has no greed, hatred, or delusion, and is spontaneously Buddha. Therefore if you unite with it for a moment, you become Buddha in a moment; if you unite with it in a day, you become Buddha in a day—what's the need for gradual step-by-step accumulation of practice over eons to arrive at the fruit? When the mind is hooked onto quantification of ages, the vision is blocked—what end would there be to this? The teaching of the Buddhas is basically not contained in time—counting time and setting up ages or eons is not the buddha-vehicle.

Tenth, regarding the difference in patterns of companionship, in the *Nirvana Scripture* it says a youth of the snowy mountains met a demigod and was inspired by a half verse spoken by the demigod; valuing the half verse, he forfeited his life to hear the rest—"All actions are impermanent—this is the phenomenon of birth and death. When birth and death are extinguished, tranquil extinction is bliss." This is saying that the nirvana of buddha-nature cannot be cultivated by practices, because practices are fabricated and impermanent, and it cannot be realized by mind, because mind has subject and object. Thus its essence cannot be cultivated, its principle cannot be witnessed by the mind. Mind itself is the essence—there is no further subject or object. This is why Cunda said, "Don't say the Buddha is the same as practices."

As for *The Flower Ornament Scripture*, the pattern set by the youth Sudhana, from his first inspiration for enlightenment with Manjushri, till his final meeting with the Universally Good enlightening being, to each of the fifty-three teachers he met, he said, "I have aroused the determination for unexcelled complete perfect enlightenment—how would you have me learn the path of enlightening beings and carry out the practices of enlightening beings?" It does not say all practices are impermanent. Why? Because *The Flower Ornament* elucidates the teaching of the cosmos of interdependent origination, in which noumenon and phenomena are nondual. No condition is not quiescent, no phenomenon is not real. All worlds are one ocean of the essence of reality; the complete pervasion of great knowledge is the realm. The totality of everything is the ocean of essence, the one real cosmos. It is not explained

according to action as sentient and insentient. Therefore, since the realm of unalloyed reality in the Flower Ornament is all knowledge, the land of the enlightening beings of the ten abodes is wisdom, the land of the enlightening beings of the ten practices is knowledge, the land of the enlightening beings of the ten dedications is wonder—it doesn't express two different views of animate and inanimate.

The *Nirvana Scripture* addresses those of the temperaments of the three vehicles; because their characters and behavior are inferior, the Buddha has then harmonized by practices, to overcome their gross ills—only then can they enter the Way. But then they conceive of the practices they are taught as absolute truths, and this screens the uncreated essence and they miss out on the truth. For this reason Buddha explains that all practices are impermanent, and the realizer and the realized are also phenomena that are born and perish. This is not the same as Sudhana's instant awakening in which there is no subject or object, intuitively becoming aware that one's own mind is fundamentally Buddha. Not attaining buddhahood, not experiencing enlightenment, the body and mind, essence and form, having no realization or cultivation, not becoming or decaying, are originally *thus*, active or still according to conditions, without destroying existence or nonexistence—the practices carried out are only products of knowledge. Therefore it doesn't say that all practices are impermanent in *The Flower Ornament Scripture*.

As for the similarity between the *Nirvana Scripture* and *The Flower Ornament Scripture*, an example of this is what is illustrated by the simile of the special herb in the snowy mountains; also the *Nirvana Scripture* says that all sentient beings have buddha-nature, and that the Buddhas have no final entry into extinction. *The Flower Ornament* says, "The Buddhas do not come forth into the world, and they have no extinction." Also, the *Nirvana Scripture* criticizes those of the two lesser vehicles for the discriminating view of Buddha as descending from heaven into the womb, living as a prince, leaving home, becoming enlightened, and passing away: this is like the notion of *The Flower Ornament* that knowledge enters past, present, and future without coming or going, and all Buddhas attain great enlightenment by the timeless essence. Instantly seeing the Way, views of past and present end, "new" and "old" do not exist at all—one attains the same enlightenment as countless Buddhas of the past, and also becomes Buddha at the same time as the Buddhas of countless ages of the future, by personally witnessing the timelessness of past, present, and future. Because there is no time, there is no coming or going.

Even if people don't see or know themselves that their own body and mind are fundamentally truly enlightened, the complete qualities of the true enlightenment of one's own body and mind fundamentally have no annihilation. And if they do themselves see and know the fundamental true enlightenment of their own body and mind, their own true enlightenment has no birth, because it is originally thus; and basically there is

no one who awakens and nothing awakened to. If any awake, they after all awaken to this nonexistence of an awakening subject or an object of awakening. Thus the realm of the Buddha of fundamental awareness has no ordinary person, no sage, no concentration, no distraction; it is not cultivated, not proved, not knowledge, not ignorance, not born, not destroyed.

This outline of the perspective of *The Flower Ornament Scripture* in comparison with other important Buddhist scriptures generally follows the work of the earlier specialists in *Flower Ornament* doctrine. Li Tongxuan's work, with its emphasis on totality and immediate realization of the essential unity of being, was highly appreciated especially by students of the Chan school of Buddhism. The emphasis on the one vehicle and its totalistic perspective presented in Li's introduction to *The Flower Ornament Scripture* is particularly useful in view of the great variety and complexity of the contents of the scripture, which make it easy to get lost in detail and miss the overall meaning. While in a sense the specific principles and practices presented in the scripture are all contained in the one vehicle, they are also at once introductions into the one vehicle as well as outgrowths of the one vehicle. Once the fundamental premises and basic vocabulary of *The Flower Ornament Scripture* have been established, no further generalization is adequate to convey its contents.

A Thematic Summary of Each Book

The first book of the scripture, entitled The Wonderful Adornments of the Leaders of the Worlds, describes a symbolic assembly of various groups of beings at the site of Buddha's enlightenment. The title of this book refers to the representatives of various realms of being who appear on the scene, but it can also be read Wonderful Adornments of the Leader of the Worlds, referring specifically to the Buddha, the various states of being seen as adornments of the Buddha, their realizations representing aspects of Buddha's total enlightenment. Buddhabhadra's translation entitles this book Pure Eyes of the World, which likewise may also be read Pure Eye of the Worlds, representing the total universal awareness of the Buddha.

In this opening book a general picture of the nature of buddhahood and the general principles and scope of the teaching is built up through the various beings' eulogies and descriptions of the liberations they have realized. What is stressed is the universality and comprehensiveness of buddhahood, which is described as both physically and metaphysically coextensive with the cosmos itself. It emphasizes that Buddha expounds the truth by various means and teaches innumerable practices for the benefit of all beings: here "Buddha" refers to reality itself, and to people who are awake to reality. The various kinds of beings that appear in this book do not in this case represent their mundane aspects as such, but

rather depict various facets of the Buddha's enlightenment, while also representing the potential for enlightenment inherent in all conscious beings, a fundamental theme of universalist Buddhism.

The second book, entitled Appearance of the Buddha, tells about characteristics of buddhahood, stressing the infinity and eternity of Buddha in the cosmic sense of being reality itself. The epithet of Buddha used in the title is Tathagata, which is understood in Chinese Buddhism to mean "one who comes from thusness," the term "thusness" referring to being-as-it-is, unpredicated reality. The human Buddha is considered in one sense as someone who is aware of fundamental continuity and identity with reality. In this scripture the term "Buddha" is commonly used for thusness or reality itself; in this book it is pointed out that Buddha, as reality, appears everywhere to all beings, but it is seen in accord with their perceptive capacities. It conveys the parallel messages that all experience reality according to their faculties and predilections, and that correlative to this, enlightened guides present various teachings to people in accord with their needs, potentials, and conditions. This accounts for the wide variety of doctrines in Buddhism, some of which may on the surface seem so different as to be even mutually opposed; underlying this variety is the fact that diverse aspects of a situation or levels of truth may be discussed separately, and that different ways of seeing, thinking, and acting may be recommended to different people, depending on the time and circumstances. This principle of adaptation and specific prescription is known as "skill in means" and is so basic and pervasive that it is impossible to understand Buddhism without a thorough appreciation of its premises, its purpose and implications.

The third book, called The Meditation of the Enlightening Being Universally Good, exposes the metaphysic of the *bodhisattva* or "enlightening being," the worker for universal enlightenment. The practical aspect of the enlightening being is here and throughout the scripture typified by a symbolic being called Universally Good, or Universal Good (Samantabhadra). The interrelatedness of all beings and the awareness of that interrelatedness on the part of enlightening beings is graphically represented in this book. By being in direct contact without "thusness" or "suchness" without the distorting influence of preconceptions and partiality, enlightening beings are, according to this book, aware of each other through being equally focused on reality. The unity of their purpose—universal liberation and enlightenment—which underlies diversity of method is emphasized strongly here. Again, it is made clear that enlightening beings may appear in virtually any form and employ a wide variety of means, according to what is useful for the liberation of people in given conditions. Universally Good, representing the enlightening work as a whole, extending throughout all places and times, therefore symbolizes a central concept of this scripture.

The fourth book, The Formation of the Worlds, presents visionary descriptions of worlds as representing the consequences of aspirations

and actions. Emphasized here is the relativity of world and mind, how the features of the world depend on the states of mind and corresponding deeds of the inhabitants. A considerable portion of the contents of this and the following book consists of a series of litanies of concentration formulae, intended to convey certain impressions to the mind and to encapsulate certain aspects of the teaching to focus attention on them. It is through transformation of the vision of the world as well as the attitudes and actions connected with that vision that the world itself is transformed. This point also is an important part of the message of the scripture.

The fifth book is entitled The Flower Bank World. The so-called Flower Bank World is also referred to as the Flower Bank Array ocean of worlds, and may be translated as the world adorned by treasuries of flowers. This "world" is in the scripture represented as an "ocean of worlds," and is said to be our universe. In this scripture "flowers" generally represent practices or deeds, which produce fruits and seeds of consequent states. This book presents a visionary cosmology describing this world system or universe as purified by the vows and deeds of Vairocana Buddha, the glorified or cosmic aspect of the historical Buddha. It represents the world system as resting on an ocean of fragrant water, which symbolizes what is called the "repository consciousness," which is the mental repository or "storehouse" in which all experiential impressions are stored. It is from these impressions that images of the world develop. These images of the world are represented in the scripture as features of the world system. The land masses in the world system also contain seas of fragrant water, which symbolize virtuous qualities or wholesome factors in the mind. Many varieties of adornment are described, symbolizing not only virtues but also purely aesthetic views of the world without the contamination of emotional judgements. As a further dimension, the description of unthinkably many worlds over immensely vast reaches is calculated to foster a perspective in which any world is, as it were, reduced in size, like a pebble taken from the eye and returned to a mountain, no longer commanding the obsessive sense of unique significance that a narrow focus of attention invests in it. These elaborate descriptions allude also to the complexity of any realm, and try thereby to draw the consciousness into a broader awareness and detach it from restrictive preoccupations.

Book six, Vairocana, recounts illustrative tales of the development of the Buddha Vairocana in remote antiquity. The name "Vairocana" is interpreted in two senses, universal illuminator and specific illuminator, embodying both holistic and differentiating awareness. As noted, Vairocana is understood as another name for Shakyamuni in the cosmic, metaphysical sense, and also in the sense of the qualities or verities of buddhahood that are common to all Buddhas. This book describes a variety of realizations and attainments of Vairocana in the causal state, using mnemonic meditation formulae representing basic principles and

praxes of Buddhist teachings. These are suggested in terms of various spells, trances, psychic powers, knowledges, lights, activities, perspectives, and so on.

The seventh book, called Names of the Buddha, again emphasizes that Buddhas, enlightened people, develop profound insight into mentalities and potentials, and teach people in accord with their capacities and needs. Thus it is that all see Buddhas differently, according to their faculties and to the teachings which have been adapted to their situations. This book recites names and epithets of Buddhas to represent different perceptions or different facets of the qualities of enlightenment. Sometimes these are given from the point of view of cause, sometimes from the point of view of effect; sometimes they are explicit, sometimes they are veiled in metaphor.

The eighth book, The Four Holy Truths, is based on the same principle as the foregoing book, presenting Buddhist teaching in myriad different ways to accommodate various mentalities and understandings. Following the lead of the seventh book, The Four Holy Truths gives various names and capsule descriptions of four points that are believed to have been one of the original teaching frames of the historical Buddha. Basically, these four truths refer to the fact of suffering, the origin of suffering, the extinction of suffering, and ways to the extinction of suffering. Here again the representations of these points may be put in terms of cause or of effect. Sometimes the mundane truths—suffering and its origin—are put in terms not of conventional reality but of ultimate reality—inherent emptiness—to show a path of transition to the world-transcending truths within the mundane itself.

Book nine, entitled Awakening by Light, is an expanding vision unfolding within light issuing from Buddha's feet: the light progressively illumines greater and greater numbers of worlds as it travels further and further into space, radiating in all directions, revealing similar structures and parallel events in each world. In every world are immense numbers of Buddhas who each attract ten great enlightening beings, one from each of the ten directions, who in turn are each accompanied by countless enlightening beings. When the assemblies have all been arrayed, one of each group of ten great enlightening beings chants descriptive eulogies of the Buddha, alluding to the acts and realities of buddhahood. Here again is emphasized the identity of Buddha with truth and ultimate reality, the transcendental nature of the essence of Buddha.

The tenth book, called An Enlightening Being Asks for Clarification, follows up on the ninth, with the same interlocutors. This book goes explicitly into metaphysics, explaining the principle of the naturelessness or essenceless of all phenomena. This means that things have no individual nature, no inherent identity or essence of their own, because they are interdependent and only exist due to causes and conditions. For this reason it is repeatedly stated that the nature of things is natureless, that they have no being of their own. It points out that the seeming existence

of things as discrete independent entities is in fact conceptual, a description projected by the mind on the flux of sense data; the real nature of things, it maintains, is insubstantial, and they die out instant to instant. In this book it is restated that realms or conditions of being are consequences of action, but it goes on to say that action is fundamentally baseless, or lacking in ultimate reality—it is the mind's attachment to its own constructs that provides the sense of continuity.

Also stressed in this book is the point that the teachings of Buddhas may be manifold and different according to specific circumstances, but the essential truth is one and the various teachings and practices are all part of a total effort. To clarify this point further, the different mental conditions for which particular aspects of the teaching are recommended are noted, to give some idea of the purposes of the diverse doctrines and approaches of Buddhism. This book also emphasizes the critical importance of actual application of the teachings, without which the mere description of techniques is useless. A number of classic metaphors used in Chan Buddhism to stress the need for application are taken from this particular book of *The Flower Ornament Scripture*.

Book eleven, called Purifying Practice, was translated several times, as early as the third century. It is a litany of prayers concentrating on the development of outlook and mentality of the enlightening being. It particularly focuses on the interconnectedness of all beings and the training of this awareness. It details an elaborate scheme of thought-cultivation in which consciousness of daily activities is directed to specific wishes for universal well-being and liberation. In terms of format, much of it is based on entry into monastic life, and some of the specific actions and events on which the contemplations are based are of monastic life, but many others make no necessary distinction between lay and monastic life.

The twelfth book is called Chief in Goodness, being named after the enlightening being who expounds it. This book eulogizes the aspiration or will for enlightenment, the monumental spiritual conversion by which an ordinary person becomes an enlightening being whose life and action is based on and guided by the determination for the enlightenment and liberation of all beings. The inspiration of the genuine will for enlightenment is in a sense itself transcendence of the world, as universal enlightenment becomes the reason for being, and life itself is transformed into a vehicle of enlightenment. Following this, faith is praised for its instrumental value as a means of directing the mind and focusing endeavor. Then the book goes on to describe practices and their results, in terms of both self-cultivation and assistance to others. Again versatility is emphasized, and enlightening beings are symbolically described as presenting all sorts of displays and teachings to exert edifying and liberating influences on people.

Book thirteen is entitled Ascent to the Peak of Mount Sumeru. Mount Sumeru, the polar mountain of a world, is pictured as the abode of Indra

(or Shakra), the mythical king of the gods of the thirty-threefold heaven, pictured as thirty-three celestial mansions on the peaks surrounding the summit of Sumeru. This book is a brief visionary welcome of the Buddha into the palace of Indra.

Book fourteen, Eulogies on Mount Sumeru, emphasizes the metaphysical aspect of Buddha, as being absolute truth. The thrust of this approach is to counter preoccupation with forms. Buddha is said to be the very absence of inherent existence or intrinsic nature of all conditioned things. Conventional reality is called a description consisting of habitual conceptions and views. Defining the world through verbal and conceptual representations is by its very nature limiting, restricting awareness, so this chapter stresses the need to see through, see beyond conventional reality in order to become enlightened. When the nature of perceptual and conceptual organization of experience as a mere tool is forgotten or unknown, and a particular organization hardens into an exclusive view, the mind has lost its freedom. The dependence of views on social, cultural, and psychological factors attests to their nonabsoluteness; the concern of Buddhist philosophy and meditation is to see through such conditioning and restore the mind to openness and flexibility. This book states that the basis of delusion and falsehood is reality, meaning that delusion and falsehood, being themselves conditioned, do not have any inherent reality or inevitability—this very emptiness of inherent reality is what is called absolute reality or truth. What is intended by this insight is not nihilistic extinction, but seeing delusion for what it is: the term "extinction" used in this connection essentially means the extinction of conditioned views. Here the scripture says that having no views is true seeing, which sees everything because it is seeing without the restriction of predispositions of ingrained mental habits. This philosophy of the relativity of mind and world is provided as a rational basis for dissolving clinging to views and freeing the mind from the enclosure of inflexible, set ways of seeing and thinking about things.

The fifteenth book, called Ten Abodes, is a brief description of ten stations of enlightening beings. The first abode is that of initial determination, setting the mind on omniscience, to broaden its horizons. Second is preparing the ground, or cultivation; here the development of universal compassion is emphasized. Also involved is learning, from people and situations as well as from formal study. Third is the abode of practice, to clarify knowledge; here various aspects of emptiness (indefiniteness, nonabsoluteness) are emphasized. Fourth is the abode of "noble birth," which means rebirth from the enlightening teachings; here knowledge—of beings, phenomena, causality, and so on—is emphasized, as well as the knowledge, practice, and realization of the teachings of Buddhas of all times, with awareness of the essence of buddhahood, which is equal in all times. Fifth, the abode of skill in means, involves further development of knowledge and means of conveying knowledge, and working for universal salvation without attachments. Sixth, the abode of the

correct state of mind, involves developing a mind that does not waver in face of apparently contradictory aspects of things; here again the inherent emptiness of things is emphasized. Seventh, the abode of nonregression, means not regressing regardless of what one may hear in regard to different aspects of things, and learning the principles of reconciliation of oppositions through relativity. Eighth, the abode of youthful nature, involves development of impeccability, of psychic freedom, and vast extension of the range of study and application of the teachings. Ninth, the abode of prince of the teaching, is a stage of development of discursive knowledge and the particular sciences of teacherhood. Tenth is the stage of coronation or anointment, referring to the accomplishment of knowledge of all sciences and means of liberation and the development of a sphere of buddhahood.

Book sixteen, entitled Religious Practice, describes detailed analytic investigations which eventually arrive at ungraspability, systematically removing the mind from fixations, dismantling the structure of a formal religious world in order to embrace formless truth. After this the book goes on to bring up the special powers of knowledge of Buddhas as realms of deep study, and concludes with exhortations to integrate compassion with the understanding of illusoriness.

The seventeenth book is called The Merit of the Initial Determination for Enlightenment. This book describes in grandiose terms the virtues of the aspiration for enlightenment. It stresses the sense of this determination transcending all limited aspirations, being directed toward omniscience and universal liberation and enlightenment. Many points or fields of knowledge are specifically mentioned in this connection, including the "mutual containment" or mutual immanence of different quanta of being and time, alluding to the interdependence of definitions, and the interrelation of elements and structural sets. Other prominent spheres of knowledge are those involved in the study of mentalities and mental phenomena, this kind of knowledge being essential to the science of liberation. The tremendous emphasis on genuine and boundless determination for complete universal enlightenment reflects its importance as the essence of the whole enterprise of enlightening beings, who do not seek enlightenment for their own personal ends. The correct orientation at the outset is deemed essential to truly transcend the limitation of self; without this transcendent resolve, the power of spiritual exercises exaggerates and bolsters the afflictions of self-seeking and can lead to harmful aberrations.

Book eighteen, entitled Clarifying Method, presents a series of lists of elements of the path of enlightening beings. First it stresses the development of the determination for omniscience, which means knowledge of all things pertinent to liberation. Then it goes on to work on nonindulgence or heedfulness, in terms of ten items; these lead to ten kinds of purity. Following this it brings up twenty things which are congenial to enlightenment, ten things whereby enlightening beings can rapidly enter

the stages of enlightenment, ten things which purify their practices, ten results of purity of practice, ten vows, ten ways of fulfilling vows, and ten spiritual "treasuries" attained as a result of fulfilling vows. This book also talks about means of purifying the ten essential ways of transcendence, or perfections of enlightening beings, and about specific cures of spiritual ills.

Book nineteen, Ascent to the Palace of the Suyama Heaven, is much like book thirteen; here the Buddha is welcomed into the heaven called Suyama, without, however, leaving the foot of the enlightenment tree and the peak of the popular mountain Sumeru. This introduces the following book, in which the all-pervasiveness of Buddha is stressed.

The twentieth book is called Eulogies in the Palace of the Suyama Heaven. This book emphasizes the universality of Buddha in terms of metaphysical essence and in terms of practice. The spiritual body of Buddha is seen here as the cultivation of enlightenment potential inherent in all conscious beings in all times. The nature of Buddha, beings, and phenomena is spoken of in these terms: "Sentient and nonsentient beings both have no true reality. Such is the nature of all things—in reality they are not existent." Also, "Analyzing matter and mind, their nature is fundamentally void; because they are void they cannot be destroyed—this is the meaning of 'birthlessness.' Since sentient beings are thus, so are Buddhas—Buddhas and Buddhas' teachings in essence have no existence." And "The body is not Buddha, Buddha is not the body—only reality is Buddha's body, comprehending all things. Those who can see the Buddha-body pure as the essence of things will have no doubt about Buddha's teaching. If you see that the fundamental nature of all things is like nirvana, this is seeing Buddha, ultimately without abode." This book is also the source of the famous line often quoted in Chan Buddhism: "Mind is like an artist, depicting the worlds. . . . If one knows that the action of mind makes all worlds, one sees Buddha and realizes the true nature of Buddha."

Book twenty-one is entitled Ten Practices. These ten practices, though under different names, correspond to the ten perfections, or ways of transcendence, upon which the path of enlightening beings is based: giving, ethical conduct, forbearance, energy, concentration, wisdom, expedient methodology, power, commitment, and knowledge. The accomplishment of these is based on the relativity = emptiness equation; the first six are especially based on emptiness within relative existence, while the last four are based on relative existence within emptiness.

The twenty-second book, Ten Inexhaustible Treasuries, deals with ten sources of the development and activity of enlightening beings: faith, ethics, shame, conscience, learning, giving, wisdom, recollection, preservation of enlightening teachings, and elocution. Various items from these "treasuries" are explained in detail. The section on faith deals with the object of faith, mostly expressed in terms of absolute truth, as well as states of mind engendered by faith. The section on ethics deals with

general ethical principles and orientation as well as specific articles of ethical conduct. Shame refers to being ashamed of past wrongs; conscience refers to resolve not to continue to act unwisely. The section on learning deals with specifics of interdependent origination of conditioned states, and with analytic knowledge. Giving involves "giving up" in the sense of intellectual and emotional relinquishment, such as nonattachment to past and future, as well as the act of giving itself and the frame of mind of generosity. Giving is often put in hyperbolic or symbolic terms, and has the general sense of contributing one's resources—including one's very being—to the common weal rather than to purely private aims. The section on wisdom deals with both phenomena and principles, with discursive knowledge being described as leading to insight into emptiness and independent understanding. The treasury of recollection involves recollection of every moment of awareness—represented as countless ages due to the density of experience—including changes undergone as well as contents of what has been learned. Preservation means preservation of Buddha-teachings and the sciences involved therein. Elocution refers to exposition and teaching.

Book twenty-three, entitled Ascent to the Palace of the Tushita Heaven, describes in great detail the arrays of ornaments set out to welcome Buddha to this heaven. This is on a vaster scale than the other heavens which Buddha visits in this scripture, because the Tushita heaven, the heaven of happiness or satisfaction, represents the abode of a buddha-to-be just before manifesting complete enlightenment in the world. The assembly of enlightening beings there is also depicted in terms of the practices and qualities that developed them. After this is an elaborate description of the spiritual qualities of Buddha.

Book twenty-four, Eulogies in the Tushita Palace, resembles the other comparable books of the scripture, eulogizing the universality of the awareness and metaphysical reality of Buddha, reconciling multiplicity and unity, emphasizing the relativity of the manifestation of Buddha to the minds of the perceivers.

The twenty-fifth book, called Ten Dedications, is one of the longest books of the scripture, indicative of the great importance of dedication in the life of enlightening beings. Dedication particularly reflects two essential principles of enlightening beings' practice: giving, or relinquishment; and vowing, or commitment. The basic orientation of dedication is the full development, liberation, and enlightenment of all beings. The scope of the ten dedications is beyond the capacity of an individual to fulfill personally; it is through dedication that the individual enlightening being merges with the total effort of all enlightening beings. Forms of giving which are not literally possible, for example, are presented at great length; these represent nonattachment, both material and spiritual, particularly in the sense of dedication to the service of all life. This book recites extensive correspondences between specific contributions and the results to which they are dedicated, representing the adaptation of

enlightening beings' activity to particular developmental needs. This is often presented in spiritual or psychological terms, but also it is presented in material or formal terms of glorified images of Buddha symbolizing the perfection of the human being. This book again emphasizes the integration of wisdom and compassion, acting purposefully even while knowing the ultimately unreal nature of conditional existence. This skill of acting without attachment, without compulsion, without grasping or rejecting existence or emptiness, is presented as the essence of dedication and fundamental to the path of enlightening beings.

Book twenty-six is the famous book on the ten stages of enlightenment. The teaching of the ten stages is presented as the foundation of all Buddhist teachings, just as an alphabet is the foundation of all writings in its language. This book is of such significance that it was translated into Chinese no fewer than five times, three times as an individual scripture, over a period of five hundred years; it also exists in Sanskrit as an individual scripture.

The Flower Ornament Scripture is said to contain, in one form or another, all phases of Buddhist teaching; true to the scripture's basic structural principle of the parts reflecting the whole, this comprehensiveness is also to be seen clearly within the book on the ten stages. Of the various modes of teaching—sudden and gradual, explicit and implicit—it is the gradual and explicit that overtly dominate in the ten stages, thus making it one of the clearest and most straightforward of the books of the scripture.

Pursuing a theme of developmental progression, the ten stages encompass the course of the enlightening being from the first ecstasies of disentanglement and spiritual attraction to the final rain of teaching pouring from enlightened knowledge, thus completing and restarting the cycle of self- and other- enlightenment. Within this overall cycle are parallel cycles of elevation of self and others; as the enlightening beings progress from stage to higher stage, there is ongoing expansion not only of extent, depth, and precision of awareness and perception, but also of corresponding versatility and power in communicative outreach.

Throughout this progress, the development of awakening is prevented from halting at each stage by the overriding aspiration for complete, perfect enlightenment, the thoughts of the enlightening beings set ultimately on the attributes of buddhahood. The practitioner aspires to be the best of beings, not by comparison with others, but in terms of potential fulfillment, not limiting horizons or coveting personal satisfaction by acceptance of lesser goals.

The ten stages include phases of practice such as are usually associated with the so-called lesser vehicles of individual salvation, but the enlightening being does not take the annihilation or liberation from worldly concerns made available by these methods as the final realization. In the high stage wherein effortlessness and cessation of mental and physical action take place, it is external inspiration that motivates the practitioner

to rise even beyond this stage of personal peace. In the highest stage the cosmic awareness whose perspective pervades the whole scripture ultimately opens up explicitly, showing the "all in one, one in all" vision of the realm of reality.

An important theme in the ten stages, one that appears here and there throughout the scripture in various guises, is the cultivation of both mundane and transmundane welfare. This is presented in concrete terms in this book, as the practitioner in a certain stage engages in the development and exercise of skills in worldly occupations. The choice of activities—whether in the arts and sciences, business, crafts, literary and cultural pursuits, entertainment, or other fields—is guided not by the personal desires of the practitioners but by the current needs of the society that they are serving, according to what will be beneficial.

The development of such occupational skills is undertaken in the same stage at which meditation is the main practice among the ten transcendent ways. The balancing of work in the world and world-transcending practices, characteristic of the ideal of comprehensive Buddhist activity, functions to promote the simultaneous benefit of self and others, preventing what is called "intoxication by the wine of meditation concentration," an obstacle in the path and an indulgence forbidden by the precepts of enlightening beings. In a later stage, these worldly occupations become effortless and can be carried on spontaneously without obstruction.

A most important concept mentioned early on in the book on the ten stages is that of the "six characteristics," as it was known in the Huayan school of Buddhism in East Asia. Not explicitly developed in the scripture but rather illustrated throughout, this idea was singled out by the founders of the Huayan school in China as a major element of their philosophy. The six characteristics are totality, distinction, sameness, difference, formation, and disintegration. In the context of stages of enlightenment, or practices, this means that all together form a single totality, while each are distinct elements of that totality; all are the same insofar as they complement each other and work together to produce the total effect, while individually they have different functions within the whole work; as elements in the same one totality, they form the whole and in it reach their individual consummation, while separately they not only do not form a whole but also are not individually perfected without the others.

The philosophy of the Huayan school, based on *The Flower Ornament Scripture*, also sees the six characteristics as aspects of all phenomena. According to this philosophy, the six characteristics are a comprehensive way of viewing things so as to overcome the tendency to lapse into partial or one-sided perceptions. Considering the phenomena and principles of Buddhism in this light, for example, produces an understanding quite different from that fostered by the notion of the multiplicity of Buddhistic teachings as representing rival schools and conflicting ideol-

ogies. In this sense the six characteristics provide a useful diagnostic aid for assessing movements that have actually hardened into exclusive schools or ideologies: seen in the Flower Ornament context, such movements become inwardly sterile by stabilization around temporary and partial teachings, yet outwardly contain a portion of nutrient in that they demonstrate this process. It is in this sense that the *Scripture on the Ultimate Extinction* states that even in the time of the extinction of the Teaching, the Teaching is not extinct, for its very demise is its demonstration of the causes thereof, for the edification of the perceptive.

Using the six characteristics, it is quite easy to get an overall perspective on the message of *The Flower Ornament Scripture*, on the activity known as the practice of the vow of Samantabhadra, the embodiment of Universal Good. Here, all workers for enlightenment are one totality, the whole effort is one totality. Within this single overall effort, different workers fulfill different functions; these may be represented, for example, as different schools, different cycles of teaching, different modes of practice. In essence, all of these workers are the same, based on the vow of Universal Good and the aspiration for universal enlightenment. All ultimately have the same essence, which is referred to as the buddha-nature, but they are different in characteristics, in the formulations and methods that they employ. The work of all the workers forms the "body" of Samantabhadra, the multitude forms the one. No individual worker completes the entire task alone; the enlightening being "enlightens all sentient beings" and "purifies all worlds" as an operative in the whole work, the vows of the enlightening being representing attunement with this totality. If different formulae, practices, or phases of the Teaching are separately held on to as dogma, absolute and complete in themselves, the total dynamic of the Universally Good work disintegrates. The characteristics of "formation" and "disintegration" could also be seen in terms of the supersession of teachings and the spatial dispersal of schools such as illustrated by the classical Chan schools in China, with formation and dispersal part of an ongoing process. The relation to the whole work is not necessarily organizational in the conventional institutional sense, but rather is organic and functional.

The twenty-seventh book, The Ten Concentrations, speaks of the enlightening being breaking through the barriers of the familiar relative world—barriers of space, time, multiplicity, solidity—by mental concentration. One aspect of this practice is the entry and exit of concentration in different domains. "Entry" is interpreted as concentration, or absorption, and "exit" as insight, or knowledge; through concentration in one domain, insight into another is awakened. This is done through numerous different mediums of concentration and is connected with the development of the Flower Ornament vision of the interpretation of principles and phenomena and the interpenetration of phenomena.

Other exercises are also presented, embedded within the imagery and descriptive narrative of the book, structured to foster the fundamental

perspectives of the teaching and to guide the mental focus of development of the general and specific aspects of comprehensive knowledge for which the enlightening being strives. One characteristic of such exercises is their telescopic quality, visualizing simultaneous extension and immanence.

The Flower Ornament Scripture is like a hologram, the whole concentrated in all the parts, this very structure reflecting a fundamental doctrine of the scripture, that this is what the cosmos itself is like, everything interreflecting, the one and the many interpenetrating. In the book on the ten stages this is illustrated with the gradual mode of teaching predominant; in the book on the ten concentrations this is shown with the sudden or all-at-once mode coming strongly to the fore, paralleling the step-by-step format. Were its method unlocked, ancient research into the mental cosmos, such as reflected in *The Flower Ornament Scripture*, might have something to offer to modern investigations into the holographic nature of the brain and its linear and simultaneous modes.

An essential theme of the ten concentrations is the purpose of knowledge in the context of the life of enlightening beings; specifically, understanding the processes of development of civilizations and mentalities, and how the cycles of teaching operate in the context of these processes and their various elements.

Book twenty-eight, on the ten superknowledges, describes higher faculties, functions developed through the concentrations, said to be inconceivable to any minds except those of the fully awakened and the awakening who have attained them.

The twenty-ninth book, on the ten acceptances, deals with entry into nonconventional aspects of reality. The boundaries of conventional mental construction are penetrated but not destroyed because their ultimately illusory nature is realized. Transcendental and mundane levels of truth are both accepted: the immanence of the absolute in the relative is experienced as all-pervasive, spiritual phenomena and mundane phenomena being found to have the same phantasmagorical nature; thus the ultimate tolerance is attained whereby the mind is freed.

Book thirty, called "The Incalculable," develops the immense numbers used in the scripture. The higher numbers far exceed present estimations of the number of atoms in the universe; they are more closely approached by the numbers of potential brain operations. The Flower Ornament method of calculation includes the dimension of time as well as space, and follows the principles expounded in the scripture—for example, since everything is a series of moments, continually passing away and being renewed, each moment therefore is a new universe; also, the content of each passing moment of awareness is a universe. Furthermore, all existents are what they are in relation to all other existents; thus, in terms of the "Indra's Net" view of the Flower Ornament, the facets of existence are incalculable, interreflecting ad infinitum. This is

illustrated by the progression of squares by which the incalculable numbers are developed in this book. The book concludes with a verse declaring that the cosmos is unutterably infinite, and hence so is the total scope and detail of knowledge and activity of enlightenment.

"Life Span," the thirty-first book, presents a similar progressive generation of time frames in different "worlds," culminating in the frame of reference of the prototype of enlightening beings, in which "a day and a night" is an inconceivably immense span of time in ordinary terrestrial terms, yet is still within time. Here again is illustrated the interpenetration of cosmic and mundane planes in the perspective of the enlightening being.

Book thirty-two, called "Dwelling Places of Enlightening Beings," names centers of spiritual activity, some of which can be located in India, Kashmir, Pakistan, Afghanistan, and Central and East Asian China. Whatever the historical facts behind this book may be, commentary takes it to represent the manifestations of the timeless and placeless "reality body" within time and place.

Whereas book thirty-two represents buddhas in the causal state as enlightening beings in specific domains, the thirty-third book, "Inconceivable Qualities of Buddhas," deals with buddhas in the state of effect or realization, the universal attributes of buddhas. Here the "buddhas" represent attunement to the cosmic buddha, the "reality-body." The former chapter alluded to the causal state, which is there to promote effect; the present book shows how the state of effect then extends forward into cause. Thus the Flower Ornament doctrine of interpenetration of cause and effect—cause producing effect, effect producing cause—is illustrated; this is one meaning of representing the Teaching as a wheel that continually moves forward.

Book thirty-four contains a long series of visualizations. Called "The Ocean of Physical Marks of the Ten Bodies of Buddha," it also presents the state of effect or realization, in terms of comprehensive awareness, represented by multitudes of pervasive lights revealing the phenomena of the material and spiritual worlds. "The Qualities of the Buddha's Embellishments and Lights," the thirty-fifth book, presented as spoken by Shakyamuni-Vairocana Buddha in person, refers to the causal state, that is, to the Buddha as an enlightening being, illustrating the light of awakening penetrating, breaking through, the veils of the realm of ignorance.

These expositions of the qualities of buddhahood, generally showing the emanation of the universal principles of buddhahood from the state of effect into the state of cause, are followed by the thirty-sixth book called "The Practice of Universal Good," again taking up the cycle of cause to effect. Narrated by Samantabhadra, the Universally Good enlightening being, the prototype and representation of the whole body of the practical acts of enlightening beings, this book is followed by "the appearance of Buddha," in which Samantabhadra goes on at length

describing the myriad facets of the manifestation of Buddha and how it is to be perceived.

The final two books of *The Flower Ornament Scripture*, "Detachment from the World" and "Entry into the Realm of Reality," deal with the development of the enlightening being. "Detachment from the World," which commentary points out has the meaning of transcendence while in the very midst of the world, is a series of two thousand answers to two hundred questions about various aspects of the evolution of enlightening beings into buddhas.

"Entering the realm of reality," the final book of *The Flower Ornament Scripture*, is perhaps the grandest drama of the Buddhist canon. Known in Sanskrit as an individual scripture called *Gandavyuha*, this book describes the development of enlightenment through tales of a pilgrimage. The central character, a seeker of truth named Sudhana, is sent on a journey by Manjushri, the personification of wisdom. Initially directed by Manjushri, Sudhana calls on a number of spiritual guides, each of whom sends him on to another for further enlightenment. Eventually Sudhana comes to the abode of Maitreya, the imminent Buddha, and finally integrates with the total being of Samantabhadra, the representation of Universal Good, the activity of enlightenment.

The guides Sudhana encounters, referred to as spiritual benefactors or friends, are young and old, female and male, Buddhist and nonBuddhist, renunciates and householders, members of various classes, and experts in various professions, arts, and sciences. They are not organized in a perceptible formal hierarchy or institution and are not always known to the public for what they are. The spiritual friends are known to each other according to their own attainments, and it is through the successive direction of the guides themselves that Sudhana finds out who and where they are. None of them claims to hold the whole truth, and none tries to bind Sudhana to a given system of dogma or keep him as a follower. Many of them teach in surroundings and formats that are not overtly associated with what is conventionally thought of as religion.

The book begins with a symbolic description of manifestations of enlightened awareness, explaining that those who are within a fixed system have not the slightest inkling of the scope of consciousness that lies beyond the bounds of their perceptions as conditioned by their training and development. It suggests that all views that are conditioned by cultural and personal history are by definition limiting, and there is a potential awareness that cuts through the boundaries imposed by conventional description based on accumulated mental habit. According to the scripture, it is the perennial task of certain people, by virtue of their own development, to assist others in overcoming arbitrary restrictions of consciousness so as to awaken to the full potential of mind.

In order to carry out this task, it is necessary to operate partly within the field of these very restrictions. Those whose specific charge it was to write scriptures like this one, therefore, were working within the bounds

of language and thought to hint at realities beyond language and thought. As has been seen in earlier books of the scripture, included in the commitments of such specially dedicated people, known here as enlightening beings, is the task of purposely bridging boundaries of culture and religion. They are also committed to bridge the boundary of secular and sacred, and part of their work involves relieving mundane suffering and anxieties that would otherwise preoccupy mental energy and hinder further awakening.

Given that the specific characters of the scripture are "fictional," the teaching indicates that in order to seek historical reflections of what the characters represent, it would be necessary to avoid being constrained by labels and definitions imposed by externalist observers. The secrecy or inaccessibility of certain aspects of spiritual teaching is due not merely to esotericism but also to the extent to which the realm and activity of the teaching is outside the system of assumptions and expectations of common convention.

Seen in this light, the scripture can foster remarkable perspectives on the history of civilization and human consciousness. Even in recorded history, there are numerous examples of people known as mystics who were also eminently practical, workers in the fields of public education, civil administration, medicine, engineering, environmental design, communications, agriculture, and so on. On the other hand, it is widely stated that many overtly religious people were in fact unregenerate worldlings; it is also on record, though less widely, that many overtly secular activities and enterprises are in fact vehicles of spiritual teaching. Given that a complete historical record is a physical impossibility, and that there is no such thing as a complete fact in itself available to the ordinary senses, it is interesting to observe how much apparently disconnected activity can be brought into coherent focus through the vision of the *Flower Ornament Scripture*.

Who were—who are—these specially dedicated and developed people whom the scripture calls enlightening beings? We have no reason to suppose that all enlightening beings are identified as such in historical records; there is more reason to suggest that their identities have in many cases been deliberately obscured. The scripture says of them:

> Some appeared in the form of mendicants, some in the form of priests, some in bodies adorned head to foot with particular emblematic signs, some in the forms of scholars, scientists, doctors; some in the form of merchants, some in the form of ascetics, some in the form of entertainers, some in the form of pietists, some in the form of bearers of all kinds of arts and crafts—they were seen to have come, in their various forms, to all villages, cities, towns, communities, districts, and nations. With mastery of proper timing, proceeding according to the time, by modification of adapted forms and appearances, modifications of tone, language, deportment,

> situation, carrying out the practices of enlightening beings, which are like the cosmic network of all worlds and illumine the spheres of all practical arts, are lamps shedding light on the knowledge of all beings, are arrays of projections of all realities, radiate the light of all truths, purify the establishment of vehicles of liberation in all places, and light up the spheres of all truths, they were seen to have come to all villages, towns, cities, districts, and nations, for the purpose of leading people to perfection.

This depicts the enlightening beings coming into the world, as it were, with a purpose, using the available tools of the world to accomplish their task. The versatility of enlightening beings in their modification of appearance and activity, adapting to the specific circumstances of the time—cultural, linguistic, technological, and so on—and the needs of the people they are working with, stems from a basic freedom enlightening beings cultivate, which is sometimes referred to as being beyond the world even while in the world:

> Enlightening beings do not seek omniscience for their own sake, nor to produce mundane enjoyments and pleasures, nor in search of the various enjoyments of the realm of desire, not under the compulsion of errors of conception, thought, and view. They live and work in the world without being controlled by fetters, bonds, propensities, or obsessions, without being controlled by craving or opinions, without their minds being bound up in ideas of mundane enjoyments, without being taken with the taste of pleasure of meditation, without being blocked by mental barriers.

Of course, this does not mean to say that enlightening beings all exist in conformity with stereotyped ideals. According to the scripture, the wisdom and virtues of Buddha are in all people, but people are unaware of it because of their preoccupations. Just as the scripture points out that there are lands and beings who are a mixture of impurity and purity, there are untold incipient enlightening beings always becoming manifest in every thought, word, and deed of compassion. It is the task of the more fully developed enlightening beings in every community to contact and nurture what is best in others; whether they do it through religion or art or cooperation in ordinary activities is purely a matter of local expediency. Often it is the case that preoccupation with the external face of such activity obscures its inner purpose; over a period of time this leads to elaboration of forms without their original meaning, fragmentation of the work, and mutual misunderstanding and even intolerance and hostility among members of what have now become factions. One of the functions of *The Flower Ornament Scripture* is to present a vision of the whole underlying the parts, so as to help people offset the effects of

this scattering tendency and rise above sectarianism and other forms of bigotry.

It is no secret, of course, that there have been numbers of overtly religious figures, religious leaders, who fit descriptions of enlightening beings. The potential unleashed by their appearance, however, has often been mitigated by two persistent tendencies manifested by particular types of observers. One tendency has been to absolutize even the temporal aspects of the dispensations of such leaders; the other has been to regard such people solely as products of temporal conditions. To offset the extreme view that abstracts a personality out of context, *The Flower Ornament Scripture* sometimes represents such people as kings surrounded by their retinues, showing that the activity of the teaching, which may be overtly represented by an individual, is in reality sustained by many people, who may be anonymous, and that the position and work of the king takes place within a particular context, in cooperation with a community. To counter the other extreme view of such leaders as merely the products of historical forces, the scripture uses the theme of reincarnation, depicting them as being reborn again and again in different states and circumstances, carrying out their transcendental purpose, which remains with them throughout all changes, using the means afforded by the temporal order.

Thus, while the scripture lauds the extraordinary achievements of specially dedicated individuals, it does so primarily as an inspiration to the inner sense of the potential of consciousness, and does not degenerate into personality worship or cultism. Though it recognizes the ordinarily imperative force of actions and events that continually condition the stream of existence, it also emphasizes the power of will, often referred to in terms of vows, capable of extending the awareness to reach out for latent possibilities that are not being actualized within a given set of propensities but that can become available through the exercises known as the practices of enlightening beings.

Naturally, many perceptions of the "meaning" of the scripture are possible, according to the history and condition of the interpreter. This is noted in the scripture itself and is a basic understanding of the school of hermeneutics founded on this scripture in the Far East. Each of these perceptions will have some meaning (even if it is thought of as "meaninglessness") to the perceiver, and probably to others as well, as in the case of people sharing their experience of anything, whether it is a verbalized, conceptualized, and reflective experience or an intuitive, tacitly communicative one. Whether or not particular perceptions are useful to an individual in a developmental sense is another matter; but even if they are not enlightening to the individual perceiver, they may be useful to others who observe the relation of the individual with the material. The scripture carries out its function of illustrating mentalities both directed by description and indirectly by provocation.

The provocative aspect of the scripture is not limited to bringing to

light frames of mind by provoking characteristic reactions; it includes, equally if not more importantly, the evocative function of eliciting new perspectives and perceptions from the repository of potential consciousness. It is often said that Buddhism claims the world is illusory; and indeed Buddhist writings do contain statements to that effect, although it is as common to say that the world is *in* illusion or the world is *like* illusion. What this means is that the world as we know it is a description, constructed through processes of selection and organization; the illusion, or delusion, is to imagine that the description is objective reality itself. The soft sciences of modern times have come around to the recognition of the arbitrariness, or nonabsoluteness, of world views, conditioned as they are by cultural and personal history; but it is only recently that some Western workers in these sciences have begun to consider it logical to take the next step and actually experience this fact by learning how to transform or suspend the deep structures of the description at will.

It is in this endeavor, to expand capabilities of perception and understanding, that another mode of using the scripture comes into play. The traditional practice of single-minded recitation of scripture, embodying as it does meditation's twin elements of concentration and contemplation, has long been used to effect escalation of consciousness and enhancement of mental powers.

In order to attempt rational understanding of how this can work, it is important to note that the word *illusion*, which is so commonly used in Buddhism to describe the known world, also means "magic." Knowledge and awareness are referred to as magical. Thus illusion-magic has two aspects, restrictive and expansive, conservative and creative. From the point of view of the absolute, the imagined nature of things is false, but the raw material is real; so it is said in Buddhist scripture that the sense data are the matrix of enlightenment. What is constructed from this raw material depends on biological, psychological, and social conditioning, which are variable and can be consciously modified, with the result of change in perception of the world. Alterations of diet, posture, movement, breathing, thought, attention, human contacts, and physical environment are among the techniques known to have been used since ancient times for affecting the sphere of consciousness. In Buddhism, change of state is not necessarily valued in itself so much as the experiential realization of emptiness, which means nonabsoluteness of states, on the one hand, and infinitude of possibilities, on the other. What realm of awareness is beneficial for whom at what stage of development is held to be one of the sciences of enlightenment, according to which random visions, ecstasies, or insights are not productive of true spiritual maturity, though their place as incidents along the path should eventually become apparent to the sufficiently advanced.

Insofar as it tends to keep individuals and communities within certain patterns, conditioning as an ongoing process is also in a sense self-perpetuating, in that habit reinforces itself through repetition, becoming

what is called "second nature." Certain conditioning operations, such as those used to inculcate patterns of behavior required to maintain the fabric of society, may be generally quite overt, though they might be given different names, such as "education." Often, however, the impacts and efforts involved in conditioning are almost entirely subliminal. Examples of this might be the practice, now prohibited in some places, of flashing pictures of refreshments on movie screens, so briefly as to be virtually unnoticed consciously, in order to induce viewers to crave these refreshments; or the familiar experience of having a tune keep running through one's mind in spite of the feeling that one is making no effort to repeat it.

To get out of the circle of habit, a reflection of what the scripture calls the "mundane whirl," Buddhist practice proposes a dual process of arresting involutionary patterns and incorporating evolutionary patterns. In the practice of spiritual recital, the focus of concentration works to halt the wandering mind and take the attention off habitual trains of thought, while the structure and imagery of the scripture that then flow into the mind, bypassing the conditioned intellect, are able to set up new patterns of perception.

It is well known that incantation practices like this can produce ecstatic states after a time if done in a concentrated fashion. The dazzle of ecstasy induced in this way is somewhat like the torrent of noise that accompanies a rush of schoolchildren as they pour out of the classroom after six hours of confinement, and is in itself of no particular value. On the contrary, it can be harmful if it becomes an obsession, as if the ecstasy itself were the goal.

Various extraordinary powers have been associated with people who spent much time in incantational practices, but these are not thought of as mechanical techniques that automatically work for everyone at all times. In fact, the concentration that is thereby generated with relative ease can have a stagnating effect as well, in that it can give a false sense of security or freedom, and can mask—and therefore perpetuate—deep-seated propensities. Furthermore, without the inclusion of other appropriate factors, concentration can turn into obsession or rigidity, and it can also degenerate and fail to produce lasting results. As scripture points out, there is no particular method of practice that is universally valid; practices are part of a coherent whole that needs all its parts to function properly. This can be seen in the doctrine of the six characteristics as applied to the ten stages. Moreover, it is held that to approach any spiritual practices in an unsuitable state, such as a state of greed for personal gain, leads not to enlightenment but to magnification of unwholesome qualities. Hence the need for proper preparation of dedication is given tremendous emphasis in this scripture.

Another traditional use of the scripture is, like that of esoteric art, as a model for visualization practice, which is similarly designed to introduce the mind to certain patterns held to be developmental. An example of

this practice is made explicit in a short scripture of the Flower Ornament corpus, called "Section on Cultivation of Love from *The Flower Ornament Scripture*." Part of the visualization involves imagining every particle of one's own body as a buddha-land, replete with such adornments as are described at great length throughout the scripture; then one visualizes all the beings in the universe entering into those buddha-lands within oneself and consciously evokes thoughts of love and wishes of well-being for them all. Another visualization practice, as evidenced in Chinese records, focuses on the lights emanated by buddhas in various scenes of the scripture.

Yet another function of the scripture, often unsuspected or considered gratuitous hyperbole, is to affirm the infinity of the path and provide ongoing challenge and inspiration. This function is hinted at in the statement of the distinguished tenth-century Chan master Yan-shou, whose mission was to demonstrate the unity of Buddhist teachings, to the effect that nine out of ten people who only practice Chan meditation and do not study scripture become conceited and lose the way. Another indication of this is found in the book on the ten stages, according to which in the eighth stage, the stage of effortlessness, where perfect comfort and tranquillity are reached, the impulse to go on to further development in the higher stages comes from *outside* the individual. Certain parts of other important scriptures such as the *Saddharmapundarika* and *Vimalakirtinirdesha* also present prime examples of this function.

The question of uses of scripture brings into relief one of the supposedly peculiar principles of Flower Ornament Buddhism, that of the mutual causation of past, present, and future. On a microscale, the experience of the present moment is in fact an edited replay of an immediately past moment of sensation; therefore, that past moment becomes present to consciousness through a process that is in its future. On a larger scale, perceptions and interpretations of the past depend on the conditions of the perceivers in the present; the legacy of the past as it bears on the present and future depends on conditions in the present. Therefore, the past, as it exists relative to the present, is not a fixed actuality, but depends on what elements of past causes are accessible and how they are perceived and experienced, what elements are in fact being acted on in a given situation, and how they are being acted on. What the past *was* is not available to ordinary perception; what the past *is*, on the other hand, is being caused by its own future, as much as it has caused its future. Various factors in the present, including understanding, expectation, and will, enter into the manner in which past causes are selected, utilized, and become operative.

This would seem to present a closed circle of determinism—the conditions of the present that determine how the past is experienced are themselves products of that past. According to the Flower Ornament teaching, however, the mutual inherence of past, present, and future does not represent unmitigated determinism, because the past, present, and

future are all infinite. What is finite is the experience of being-time through the temporal capacity of a given range of consciousness; and insofar as that capacity may be altered, contracted, or expanded, it might be that many of the limitations regarded as real by any society or culture are in fact illusory, and the real potential of humanity is so much greater than imagined as to be virtually infinite, even if that infinity can never embrace the infinity of infinities.

This seems to be one of the pervasive themes of the scripture—that there are far vaster possibilities open to humankind than ordinarily suspected in the course of everyday life. However vital the impulses and activities involved in the search for survival, comfort, and stimulation may be, they have never been known to produce complete satisfaction or still the quest for something beyond, which is yet dimly sensed in the innermost recesses of the mind. The aim of the authors of the scripture in recording it and leaving it to posterity might be guessed from the contents of the scripture itself; its usefulness in the present and future, of course, depends on the use to which it is put.

On the premise that the scripture itself is a logical place to look for keys to its understanding and application, this translation is presented as a sort of raw material, with a minimum of external apparatus. A discussion of certain technical terms and concepts will be found in the introduction to Volume I, and a glossary is appended to each volume; the major explanatory material, however, is to be found in the context of the scripture itself.

There is really no way to explain all that is in the scripture, and it would seem a travesty to attempt to place it in some particular historical or intellectual context, when there is that in it which could be applied to any such context, and that which clearly transcends any such context. Immersing one's consciousness in an immense scripture like this by reading it repeatedly with judgment suspended may not recommend itself to the impatient; but supposing that the scripture, like a Zen koan, has in itself a quality that forces one to work through it on its own terms or lose the effect altogether, it might be better to leave its challenging open. As the Chan master Wu-men said, "Let another finish this poem. . . ."

Notes to Introduction

1. Translated and published by the Pali Text Society; some of the most important texts are included in the Sacred Books of the East Series, and some of these have been reprinted by Dover Publications. See *Buddhist Suttas* (New York: Dover, 1972) which contains several scriptures of the so-called "lesser vehicle."

2. See Edward Conze, *The Large Sutra on Perfect Wisdom* (Berkeley: University of California Press, 1975), as well as numerous other works by Conze on this class of scriptures.

3. D.T. Suzuki, *The Lankavatara Sutra* (Boulder: Prajna Press, 1978).

4. Translated into English from Tibetan by Robert Thurman (University Park: Pennsylvania State Press, 1976); from Chinese by Charles Luk (Boulder: Shambhala, 1972).

5. The most recent translation is by Leon Hurvitz; *Scripture of the Lotus Blossom of the Fine Dharma* (New York: Columbia University Press, 1976).

6. Translated from Japanese to English by Yamamoto Kosho (Horinkan, 1976).

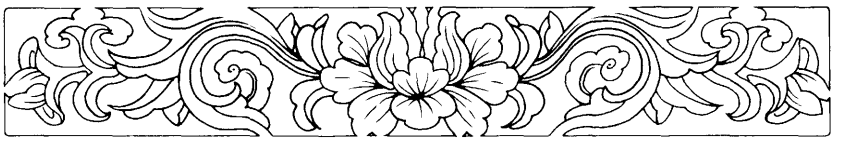

BOOK ONE

The Wonderful Adornments of the Leaders of the Worlds

THUS HAVE I HEARD. At one time the Buddha was in the land of Magadha, in a state of purity, at the site of enlightenment, having just realized true awareness. The ground was solid and firm, made of diamond, adorned with exquisite jewel discs and myriad precious flowers, with pure clear crystals. The ocean of characteristics of the various colors appeared over an infinite extent. There were banners of precious stones, constantly emitting shining light and producing beautiful sounds. Nets of myriad gems and garlands of exquisitely scented flowers hung all around. The finest jewels appeared spontaneously, raining inexhaustible quantities of gems and beautiful flowers all over the earth. There were rows of jewel trees, their branches and foliage lustrous and luxuriant. By the Buddha's spiritual power, he caused all the adornments of this enlightenment site to be reflected therein.

The tree of enlightenment was tall and outstanding. Its trunk was diamond, its main boughs were lapis lazuli, its branches and twigs were of various precious elements. The leaves, spreading in all directions, provided shade, like clouds. The precious blossoms were of various colors, the branching twigs spread out their shadows. Also the fruits were jewels containing a blazing radiance. They were together with the flowers in great arrays. The entire circumference of the tree emanated light; within the light there rained precious stones, and within each gem were enlightening beings, in great hosts like clouds, simultaneously appearing.

Also, by virtue of the awesome spiritual power of the Buddha, the tree of enlightenment constantly gave forth sublime sounds speaking various truths without end.

The palace chamber in which the Buddha was situated was spacious and beautifully adorned. It extended throughout the ten directions. It was made of jewels of various colors and was decorated with all kinds

of precious flowers. The various adornments emanated lights like clouds; the masses of their reflections from within the palace formed banners.

A boundless host of enlightening beings, the congregation at the site of enlightenment, were all gathered there: by means of the ability to manifest the lights and inconceivable sounds of the Buddhas, they fashioned nets of the finest jewels, from which came forth all the realms of action of the spiritual powers of the Buddhas, and in which were reflected images of the abodes of all beings.

Also, by virtue of the aid of the spiritual power of the Buddha, they embraced the entire cosmos in a single thought.

Their lion seats were high, wide, and beautiful. The bases were made of jewels, their nets of lotus blossoms, their tableaus of pure, exquisite gemstones. They were adorned with various flowers of all colors. Their roofs, chambers, steps, and doors were adorned by the images of all things. The branches and fruits of jewel trees surrounded them, arrayed at intervals.

Clouds of radiance of jewels reflected each other: the Buddhas of the ten directions conjured regal pearls, and the exquisite jewels in the topknots of all the enlightening beings all emanated light, which came and illuminated them.

Furthermore, sustained by the spiritual power of all Buddhas, they expounded the vast perspective of the Enlightened Ones, their subtle tones extending afar, there being no place they did not reach.

At that time, the Buddha, the World Honored One, in this setting, attained to supreme, correct awareness of all things. His knowledge entered into all times with complete equanimity; his body filled all worlds; his voice universally accorded with all lands in the ten directions. Like space, which contains all forms, he made no discrimination among all objects. And, as space extends everywhere, he entered all lands with equanimity. His body forever sat omnipresent in all sites of enlightenment. Among the host of enlightening beings, his awesome light shone clearly, like the sun emerging, illumining the world. The ocean of myriad virtues which he practiced in all times was thoroughly pure, and he constantly demonstrated the production of all the buddha-lands, their boundless forms and spheres of light extending throughout the entire cosmos, equally and impartially.

He expounded all truths, like spreading great clouds. Each of his hairtips was able to contain all worlds without interference, in each manifesting immeasurable spiritual powers, teaching and civilizing all sentient beings. His body extended throughout the ten directions, yet without coming or going. His knowledge entered into all forms and realized the emptiness of things. All the miraculous displays of the Buddhas of past, present, and future, were all seen in his light, and all the adornments of inconceivable eons were revealed.

There were great enlightening beings numerous as the atoms in ten buddha-worlds surrounding him. Their names were: Universally Good

(Samantabhadra), Light of the Supreme Lamp of Universal Virtue, Lion Banner of Universal Light, Subtle Light of Flames of Universal Jewels, Banner of Oceans of Qualities of Universal Sounds, Realm of Enlightenment of Radiance of Universal Knowledge, Banner of Flowers of a Topknot of Universal Jewels, Pleasing Voice of Universal Awareness, Light of Inexhaustible Virtue of Universal Purity, Mark of Universal Light, Great Brilliance of the Light of the Moon Reflected in the Ocean, Undefiled Treasury of Light of Oceans of Cloudlike Sounds, Born of Wisdom and Adorned with Virtue, Great Light of Sovereign Virtue, Brave Lotus Topknot, Sun Banner of Clouds of Universal Knowledge, Greatly Persevering with Indestructible Courage, Light Banner of Fragrant Flames, Deep Beautiful Sound of Great Enlightened Virtue, Born of Wisdom with the Light of Great Virtue. These and others were the leaders—there were as many as there are atoms in ten buddha-worlds.

These enlightening beings had all in the past accumulated roots of goodness along with Vairocana Buddha, and were all born from the ocean of roots of goodness of the Buddha. They had already fulfilled the various means of transcendence, and their wisdom eye was thoroughly clear. They observed all times with impartiality. They were thoroughly purified in all states of concentration. Their eloquence was oceanic, extensive and inexhaustible. They possessed the qualities of buddhahood, were dignified and honorable. They knew the faculties of sentient beings, and taught them according to potential and necessity. They entered into the matrix of the cosmos, their knowledge was nondiscriminatory; they experienced the liberation of the Buddhas, exceedingly deep and immensely vast. They were able to enter into one stage, according to technical expediency, yet maintain the virtues of all stages, supported by the ocean of all vows, always accompanied by wisdom, throughout the future. They had thoroughly comprehended the rarely-attained, vast secret realm of all Buddhas. They were familiar with the equal teachings of all Buddhas. They were already treading the Buddhas' ground of universal light. They entered the doors of boundless oceans of concentrations. They manifested bodies in all places and participated in worldly activities. Their memory power was enormous, and they assembled the ocean of all the teachings. With intelligence, eloquence, and skill they turned the wheel which never turns back. The vast ocean of virtuous qualities of all Buddhas entered entirely into their bodies. They went willingly to all the lands in which there were Buddhas. They had already made offerings to all Buddhas, over boundless eons, joyfully and tirelessly. In all places when the Buddhas attained enlightenment, they were always there, approaching them and associating with them, never giving up. Always, by means of the vows of universal goodness and wisdom, they caused the wisdom-body of all sentient beings to be fulfilled. They had perfected innumerable such virtues.

There were also present thunderbolt-bearing spirits, as numerous as atoms in a buddha-world, known as Demigod of Wonderful Form, Banner of Swiftness of the Sun, Light of the Flowers of the Polar Mountain, Pure Sound of Clouds, Sublime Faculties, Delightful Light, Sound of Thunder in Great Trees, Lion King Light, Auspicious Eye of Intense Flames, Jewel Topknot of Lotus Light; these were the leaders, and there were as many of them as there are atoms in a buddha-world. All of them had constantly invoked great vows over countless past eons, vowing to always draw near to and serve the Buddhas. Their practices in accord with their vows had already reached fulfillment, and they had reached the other shore. They had accumulated boundless pure good works. They had clearly arrived at all the realms of meditative absorption, and had attained spiritual powers. They dwelled wherever a Buddha was, and entered into the realm of inconceivable liberation; taking their place in the assembly, their dignified light stood out. They manifested their bodies according to the needs of sentient beings and thereby pacified them. Wherever there were manifestations of Buddhas, they all went there magically. Wherever the Buddhas dwelt, they always diligently guarded and protected the place.

There were also multiple-body spirits, numerous as atoms in a buddha-world, known as Flower Topknot Adornment, Light Illumining All Directions, Oceanic Sound Conquering, Pure Flower Adorned Topknot, Infinite Dignified Postures, Array of Supreme Light, Fragrant Clouds of Pure Light, Guardian Sustainer, Ubiquitious Shepherd, Immutable Light. These were the leaders; there were as many as there are atoms in a buddha-world. They had all in the past fulfilled great vows and had provided for and served all the Buddhas.

Also there were footstep-following spirits, numerous as atoms in a buddha-world. Their leaders were known as Precious Symbol, Lotus Light, Topknot of Pure Flowers, Embodying All Beautiful Visions, Exquisite Gem Star Banner, Joyfully Uttering Sublime Sounds, Sandalwood Tree Light, Lotus Luminosity, Subtle Light, Collection of Fine Flowers, and so on. Over innumerable past ages they had all associated with Buddhas, always following them.

There were also sanctuary spirits, as numerous as atoms in a buddha-world. Their leaders were known as Banner of Pure Adornments, Polar Mountain Jewel Light, Sign of the Thunder Banner, Wonderful Eyes Raining Flowers, Garland Light Topknot, Raining Jewel Arrays, Courageous Fragrant Eye, Diamond-Colored Cloud, Lotus Light, Radiance of Ineffable Light, and so on. All of them had in the past met innumerable Buddhas, perfected their will power, and brought forth extensive offerings.

There were also city spirits, as numerous as atoms in a buddha-world. Their leaders were known as Jewel Peak Radiance, Beautifully Adorned Palace, Jewel of Pure Joy, Sorrowless Purity, Flower Lamp Flame Eyes, Flame Banner Clearly Showing, Light of Virtue, Pure

Light, Fragrant Topknot Adornment, Beautiful Jewel Light, and so on. All of them had, over innumerable, inconceivable eons, adorned the mansions in which the Buddhas stayed.

There were also earth spirits, as numerous as atomic particles in a buddha-world. Their leaders were known as Pure Flower of Universal Virtue, Adornment of Stable Blessings, Beautiful Flower Adorned Tree, Universal Distributor of Treasures, Pure Eye Observing the Season, Beautiful Supreme Eye, Fragrant Hair Emitting Light, Pleasing Sound, Curled Topknot of Beautiful Flowers, Diamond-Adorned Body, and so on. They had all in the past made profound, grave vows, vowing to always associate with the Buddhas and cultivate the same virtuous acts.

There were also innumerable mountain spirits, led by such as Jewel Peak Blooming Flower, Flower Forest Beautiful Topknot, Lofty Banner Shining Everywhere, Undefiled Jewel Topknot, Light Illumining All Directions, Light of Great Power, Awesome Light Conquering All, Light-Orb of Subtle Intensity, Universal Eye Clearly Seeing, Adamantine Eye of Mystery. They had all attained pure eyes in regarding all things.

There were also an inconceivable number of forest spirits, led by such spirits as Spreading Flowers Like Clouds, Outstanding Trunk Unfolding Light, Bearing Branches Emitting Radiance, Auspicious Pure Leaves, Draped Flame Treasury, Pure Light, Pleasant Thunder, Light and Fragrance All-Pervading, Subtle Light Shining Far, Flowers and Fruits Savoring of Light, and so on. They all had infinite pleasing glows.

There were also innumerable herb spirits, led by such as Auspicious, Sandalwood Forest, Pure Light, Universal Renown, Radiant Pores, Universal Purifier, Roarer, Banner of Light Outshining the Sun, Seeing in All Directions, Energy-Augmenting Clear Eyes, and so on. Their natures were all free from defilement, and they helped beings with kindness and compassion.

There were also innumerable crop spirits, led by such spirits as Gentle Superb Flavor, Pure Light of Seasonal Flowers, Physical Strength Courage and Health, Increasing Vitality, Everywhere Producing Roots and Fruits, Wonderfully Adorned Circular Topknot, Moistening Pure Flowers, Developing Wonderful Fragrance, Liked by All Who See, Undefiled Pure Light. All of them had attained perfection of great joyfulness.

There were also innumerable river spirits, led by such spirits as Everywhere Producing Swift Currents, Universally Purifying Springs and Streams, Dustfree Pure Eye, Roaring Everywhere, Rescuing Sentient Beings, Heatless Pure Light, Universally Causing Joy, Supreme Banner of Extensive Virtue, Light Shining on All Worlds, Light of Oceanic Virtues. All of them diligently concentrated on benefiting living beings.

There were also innumerable ocean spirits, led by such spirits as

Producing Jewel Light, Diamond Banner, Undefiled, Palaces in All Waters, Auspicious Jewel Moon, Beautiful Flower Dragon Topknot, Everywhere Holding the Flavor of Light, Jewel Flame Flower Light, Beautiful Diamond Topknot, Thunder of the Ocean Tide. They had all filled their bodies with the great ocean of virtues of the Buddhas.

There were also innumerable water spirits, led by such spirits as Ubiquitous Cloud Banner, Cloudlike Sound of the Ocean Tide, Beautiful Round Topknot, Whirlpool of Skills, Store of Undefiled Fragrance, Virtue Bridge Light Sound, Freedom of Contentment, Good Sound of Pure Joy, Everywhere Manifesting Awesome Light, Roaring Sound Filling the Sea. They always diligently strived to rescue and protect all beings.

There were also countless fire spirits, led by such spirits as Repository of Flames of Universal Light, Banner of Universal Assembly of Light, Great Light Shining Everywhere, Palace of Wonders, Inexhaustible Light Topknot, Eyes of Various Flames, Palaces in All Directions Like Polar Mountains, Sovereign of Awesome Light, Light Destroying the Darkness, Thunder and Lightning. All of them manifested various kinds of light, causing the irritations of sentient beings to vanish.

There were also innumerable wind spirits, led by such spirits as Unimpeded Light, Everywhere Manifesting Courageous Action, Wind Striking Cloud Banner, Arrays of Light, Power Able to Dry Up Water, Great Voice Howling Everywhere, Tree Branch Hanging Topknot, Unimpeded Wherever It Goes, Various Mansions, Great Light Shining Everywhere. They all worked to dispel the mentality of conceit.

There were also innumerable space spirits, led by such spirits as Pure Light Shining All Around, Traveling Everywhere Deeply and Extensively, Producing Auspicious Wind, Abiding Securely Beyond Obstruction, Broad Steps and Beautiful Topknot, Unhindered Light Flames, Unobstructed Conquering Power, Spotless Light, Deep and Far-Reaching Sublime Sound, All-Pervading Light. Their minds were all free from defilement, broad, vast, clear, and pure.

There were also innumerable direction spirits, led by such spirits as Dwelling Everywhere, Ubiquitous Light, Array of Light Beams, Traveling Everywhere Unhindered, Forever Ending Confusion, Roaming Everywhere in Pure Space, Great Sound of Cloud Banners, Topknot and Eyes Undisturbed, Universally Observing the Doings of the Worlds, Traveling Everywhere Watching. They were able, by means of their skills, to emanate light in all directions, always illuminating the ten directions continuously without interruption.

There were also innumerable night spirits, led by such spirits as Pure Light of Universal Virtue, Observing the World with Joyful Eyes, Everywhere Manifesting Auspicious Omens, Everywhere Causing Tree Flowers to Bloom, All Senses Always Joyful, Producing Pure Bounty. They all practiced diligently, taking delight in the truth.

There were also innumerable day spirits, led by such as Displaying

Palaces, Bringing Forth the Fragrance of Wisdom, Delighting in Superb Adornments, Exquisite Light of Fragrant Flowers, Collecting All Wonderful Herbs, Liking to Make Joyful Eyes, Appearing In All Places, Light of Great Compassion, Radiance of Goodness, Garlands of Beautiful Flowers. They all had certain faith in the sublime truth and always strived diligently in concert to adorn the palace.

There were also innumerable titan kings, led by such as Rahula, Bhimacitta, Skillful Magical Arts, Great Following, Great Strength, Universal Shining, Wonderful Adornment of Firm Action, Vast Causal Wisdom, Manifesting Superior Qualities, Sublime Voice. They had all worked energetically to conquer pride and other afflictions.

There were also an inconceivable number of kinnara kings, led by such as Heaven of Light of Refined Intellect, Exquisite Flower Banner, Various Adornments, Pleasing Sound, Jewel Tree Light, Delight to the Beholder, Adornment of Supreme Light, Delicate Flower Banner, Earth-Shaking Power, Conquering Evil Beings. They all made diligent efforts, contemplating all things, their minds always blissful, roaming freely.

There were also innumerable garuda kings, led by such as Power of Great Swiftness, Unbreakable Jewel Topknot, Pure Speed, Nonregressing Mind, Sustaining Power in the Ocean, Steady Pure Light, Artistically Decorated Crown Topknot, Immediate Manifestation Everywhere, Surveying the Ocean, Universal Sound and Broad Eyes. They had already perfected the power of great skill in expedient methods of liberation and were able to rescue all beings.

There were also innumerable mahoraga kings, led by such as Beneficent Wisdom, Pure Dignified Sound, Adornment of Supreme Wisdom, Lord of Sublime Eyes, Lamplike Banner, Refuge of the Masses, Supreme Light Banner, Lion Guts, Sound Adorned by Myriad Subtleties, Stable as a Polar Mountain, Delightful Light. They all diligently cultivated great and extensive skills in method to cause sentient beings to forever tear apart the net of ignorance.

There were also innumerable yaksha kings, led by such as Vaishravana, Independent Sound, Solemn Weapon Bearer, Great Wisdom, Lord of Flaming Eyes, Adamantine Eye, Arm of Courage and Strength, Bravely Resisting General, Rich in Material Goods, Power to Smash High Mountains. They all strived to guard and protect all living beings.

There were also innumerable great naga kings, led by such as Virupaksha, Shakra, Subtle Banner of Cloud Sounds, Flaming Mouth Ocean Light, Ubiquitous High Cloud Banner, Unbounded Steps, Pure Form, Great Sound Traveling Everywhere, No Heat or Torment; they all worked hard making clouds and spreading rain to cause the heat and afflictions of all beings to vanish.

There were also innumerable kumbanda kings, led by such as Increase, Dragon Lord, Banner of Adornments of Goodness, Universally Beneficial Action, Most Fearsome, Handsome with Beautiful Eyes, High Peak Intellect, Brave and Strong Arms, Boundless Pure Flower Eyes,

Enormous Godlike Face with Titan's Eyes. They all diligently practiced and studied the teachings of freedom from impediment, and emitted great light.

There were also innumerable gandharva kings, led by such as Sustaining the Nation, Tree Light, Clear Eyes, Flower Crown, Universal Sound, Joyously Moving Beautiful Eyes, Wondrous Sound Lion Banner, Diamond Tree Flower Banner, Joyfully Causing Adornments to Appear Everywhere. They all had deep faith and appreciation of the great teaching, rejoiced in it and respected it, and diligently practiced it tirelessly.

There were also innumerable moon deities, led by such as Moon Godling, Flower King Topknot Halo, Myriad Sublime Pure Lights, Pacifying the Hearts of the World, Luminosity of Tree King Eyes, Manifesting Pure Light, Immutable Light Traveling Everywhere, Sovereign Monarch of Constellations, Moon of Pure Awareness, Great Majestic Light. All strived to bring to light the mind-jewel of living beings.

There were also innumerable sun deities, led by such as Sun Godling, Eyes of Flames of Light, Awesome Light, Undefiled Jewel Arrays, Nonregressing Courage, Light of Beautiful Flower Garlands, Supreme Banner Light, Universal Light of a Jewel Topknot, Eyes of Light. All of them diligently learned and practiced to benefit living beings and increase their roots of goodness.

There were also innumerable kings of the thirty-three heavens, led by such as Shakra-Indra, Everywhere Intoning Fulsome Sound, Kind Eyes Jewel Topknot, Jewel Light Banner Fame, Joy-Producing Topknot, Admirable Right Mindfulness, Supreme Sound of the Polar Mountain, Perfect Mindfulness, Pleasing Flower Light, Eye of the Sun of Knowledge, Independent Light Able to Enlighten. All of them strived to bring forth great works in all worlds.

There were also innumerable kings of the Suyama heavens, led by such as Timely Portion, Delightful Light, Banner of Inexhaustible Wisdom and Virtue, Skilled in Miraculous Displays, Great Light of Memory Power, Inconceivable Wisdom, Circular Navel, Light Flames, Illumination, Greatly Famed for Universal Observation. All of them diligently cultivated great roots of goodness, and their minds were always joyful and content.

There were also an inconceivable number of kings of the Tushita heavens, led by such as Contented, Ocean of Bliss Topknot, Supreme Virtue Banner, Still and Silent Light, Pleasing Beautiful Eyes, Clear Moon on a Jewel Peak, Supreme Courage and Strength, Subtle Diamond Light, Constellation Array Banner, Pleasing Adornments. All of them diligently kept in mind the names and epithets of all the Buddhas.

There were also innumerable kings of the heavens of enjoyment of emanations, led by such as Skillful Transformation and Emanation, Light of Silent Sound, Light of the Power of Transformation and Emanation, Master of Adornment, Light of Mindfulness, Supreme Cloud Sound, Supreme Light of Myriad Subtleties, Exquisite Topknot

Light, Perfect Joy and Intellect, Flower Light Topknot, and Seeing in All Directions. All of them worked diligently to tame living beings and enable them to attain liberation.

There were also countless kings of the heavens of free enjoyment of others' emanations, led by such as Sovereign Freedom, Sublime Eye Lord, Beautiful Crown Banner, Courageous Intelligence, Wonderful Sound Phrases, Subtle Light Banner, Gate of the Realm of Peace, Array of Splendid Discs Banner, Flower Grove Independent Intellect, and Light of Beautiful Adornments of the Power of Indra. All of them diligently practiced and studied the vast and great teaching of independent skill in means of liberation.

There were also uncountable kings of the great brahma heavens, led by such as Shikhin, Light of Wisdom, Radiance of Benificent Wisdom, Sound of Ubiquitous Clouds, Independent Observer of the Sounds of Speech of the Worlds, Eyes of Still Light, All-Pervading Light, Sound of Magical Displays, Eyes of Shining Light, and Pleasing Ocean Sound. All of them had great compassion and took pity on living beings; unfolding light that illumined everywhere, they caused them to be joyful and blissful.

There were also innumerable kings of the heavens in which light is used for sound, led by Pleasing Light, Pure Subtle Light, Sound of Freedom, Supreme Awareness and Knowledge, Delightful Pure Subtle Sound, Sound of Skillful Meditation, Universal Sound Illumining Everywhere, Most Profound Light-Sound, Pure Name Light, and Supreme Pure Light. All of them dwelt in the unhindered state of great peace, tranquility, joy, and bliss.

There were also innumerable kings of the heavens of universal purity, led by such as Pure Reputation, Supreme Vision, Virtue of Tranquility, Sound of the Polar Mountain, Eye of Pure Mindfulness, Light Flame Sovereign, Enjoyer of Meditation on the Truth and Creating Demonstrations, Banner of Miraculous Displays, and Exquisite Array of Constellation Sounds. They were all already abiding securely in the great teaching, and worked diligently to benefit all worlds.

There were also innumerable kings of the heavens of vast results, led by such as Banner of the Delightful Light of Truth, Ocean of Pure Adornments, Light of Supreme Wisdom, Independent Wisdom Banner, Delight in Tranquility, Eye of Universal Knowledge, Delight in Use of Intellect, Light of Intellect Sown with Virtue, Undefiled Tranquil Light, and Vast Pure Light. They all dwelt at peace in the palace of tranquility.

There were also countless kings of the heavens of great freedom, led by such as Sea of Subtle Flames, Light of the Name of Freedom, Eye of Pure Virtues, Enjoyable Great Intelligence, Freedom of Immutable Light, Eyes of Sublime Adornments, Light of Skillful Meditation, Delightful Great Knowledge, Universal Sound Array Banner, and Light of Fame of Extreme Exertion. All of them diligently contemplated the truth of formlessness, and their actions were all equanimous and impartial.

At that time the oceanic hosts at the Buddha's site of enlightenment had assembled: the unlimited types and species were all around the Buddha, filling everywhere. Their forms and companies were each different. From wherever they came, they approached the World Honored One, wholeheartedly looking up to him. These assembled masses had already gotten rid of all afflictions and mental defilements as well as their residual habits. They had pulverized the mountains of multiple barriers, and perceived the Buddha without obstruction. They were like this because Vairocana Buddha in past times, over oceans of eons, cultivating the practices of enlightening beings, had received them and taken care of them with the four saving practices of generosity, kind words, beneficial action, and cooperation, and while planting roots of goodness in the company of each Buddha in those eons, had already taken good care of them and had taught and developed them by various means, establishing them on the path of omniscience, where they sowed innumerable virtues, gained great merits, and had all entered completely into the ocean of skill in liberative means and undertaking of vows. The actions they carried out were fully pure, and they had well embarked on the way to emancipation. They always saw the Buddha, clearly illumined, and by the power of supreme understanding entered into the ocean of the qualities of buddhahood. They found the doors of liberation of all Buddhas, and roamed freely in spiritual powers.

That is to say, Ocean of Subtle Flames, a king of a heaven of great freedom, found the door of liberation through the tranquility and practical power of the realm of space and the cosmos. The celestial king Light of the Name of Freedom gained the door of liberation through freely observing all things. The celestial king Eye of Pure Virtues found the door of liberation of effortless action knowing that all things are not born, do not perish, and do not come or go. The celestial king Enjoyable Great Intelligence found the door of liberation through the ocean of wisdom directly perceiving the real character of all things. The celestial king Freedom of Immutable Light found the door of liberation through the great practical concentration of bestowing boundless peace and happiness on living beings. The celestial king Eye of Sublime Adornments found the door of liberation through causing observation of the truth of nullity and annihilating all ignorance and fear. The celestial king Light of Skillful Meditation found the door of liberation through entering infinite realms without producing any activity of thought about existents. The celestial king Delightful Great Knowledge found the door of liberation by going everywhere in the ten directions to preach the truth, yet without moving and without relying on anything. The celestial king Universal Sound Array Banner found the gate of liberation by entry into the Buddhas' realm of tranquility and everywhere manifesting great light. The celestial king Light of Fame of Extreme Exertion found the gate of liberation by abiding in his own enlightenment, yet having an infinitely broad perspective.

At that time the celestial king Ocean of Subtle Flames, imbued with the spiritual power of the Buddha, surveyed the whole host of celestial beings of the heavens of great freedom, and said in verse,

The buddha body extends throughout all the great assemblies:
It fills the cosmos, without end.
Quiescent, without essence, it cannot be grasped;
It appears just to save all beings.

The Buddha, King of the Teaching, appears in the world
Able to light the lamp of sublime truth which illumines the world;
His state is boundless and inexhaustible:
This is what Name of Freedom has realized.

The Buddha is inconceivable, beyond discrimination,
Comprehending forms everywhere as insubstantial.
For the sake of the world he opens wide the path of purity:
This is what Pure Eyes can see.

The Buddha's wisdom is unbounded—
No one in the world can measure it.
It forever destroys beings' ignorance and confusion:
Great Intelligence has entered this deeply and abides there in peace.

The Buddha's virtues are inconceivable;
In beings who witness them afflictions die out.
They cause all worlds to find peace:
Immutable Freedom can see this.

Sentient beings, in the darkness of ignorance, are always deluded;
The Buddha expounds for them the teaching of dispassion and serenity.
This is the lamp of wisdom that illumines the world:
Sublime Eyes knows this technique.

The Buddha's body of pure subtle form
Is manifest everywhere and has no compare;
This body has no essence and no resting place:
It is contemplated by Skillful Meditation.

The voice of the Buddha has no limit or obstruction;
All those capable of accepting the teaching hear it.
Yet the Buddha is quiescent and forever unmoving:
This is the liberation of Delightful Knowledge.

Serene, emancipated, master of the celestial and the human,
There is nowhere in the ten directions he does not appear.
The radiance of his light fills the world:
This is seen by Majestic Banner of Unimpeded Truth.

The Buddha sought enlightenment for the sake of all beings
Over boundless oceans of eons;
With various spiritual powers he teaches all:
Light of Fame has realized this truth.

Furthermore, the celestial king Banner of the Delightful Light of Truth found the door of liberation in observing the faculties of all beings, expounding the truth for them, and cutting off their doubts. The celestial king Ocean of Pure Adornments found the door of liberation causing vision of Buddha whenever brought to mind. The celestial king Light of Supreme Wisdom found the door of liberation realizing the body of adornments that have no basis and are equal in terms of phenomenal nature. The celestial king Banner of Independent Wisdom found the door of liberation of comprehending all mundane things and in a single instant setting up oceans of inconceivable adornments. The celestial king Delight in Tranquility found the door of liberation of manifesting inconceivable buddha-lands in a single pore without hindrance. The celestial king Eye of Universal Knowledge found the door of liberation of all-sided observation of the universe. The celestial king Delight in Use of Intellect found the door of liberation producing all kinds of displays for the benefit of all beings, always appearing eternally. The celestial king Light of Intellect Sown with Virtue found the door of liberation observing all objects in the world and entering into the truth of inconceivability. The celestial king Undefiled Tranquil Light found the door of liberation showing all beings the essential ways of emancipation. The celestial king Vast Pure Light found the door of liberation of observing all teachable beings and guiding them into the way of enlightenment.

At that time the celestial king Banner of the Delightful Light of Truth, imbued with the Buddha's power, surveyed all the hosts of the heavens of minor vastness, infinite vastness, and vast results, and said in verse,

The realm of the Buddhas is inconceivable:
No sentient being can fathom it.
The Buddhas cause their minds to develop faith and resolution
And great enjoyment without end.
If any beings can accept the teaching,

The Buddha, with spiritual powers, will guide them,
Causing them to always see the Buddha before them:
Ocean of Adornments sees in this way.

The nature of all things has no resting place—
The Buddhas' appearance in the world is the same way—
They have no resting place in any state of being:
Supreme Wisdom can contemplate the meaning of this.

Whatever be the heart's desire of sentient beings,
The Buddhas' spiritual powers can manifest.
Each different, they are inconceivable:
This is Wisdom Banner's ocean of liberation.

All lands existing in the past
They can show in a single pore:
This is the great spiritual power of the Buddhas:
Delight in Tranquility can expound this.

The inexhaustible ocean of all teachings
Is assembled in the sanctuary of one teaching.
Such is the nature of truth explained by the Buddhas:
Eye of Knowledge can understand this technique.

In all lands in all quarters
Expounding the truth in each in every one,
The Buddha's body has no coming or going:
This is the realm of Delight in Use of Intellect.

The Buddha sees things of the worlds as like reflections of light;
He enters into their most recondite mysteries
And explains that the nature of all things is always quiescent:
Intellect Sown with Virtue can see this.

The Buddha knows all phenomena
And rains the rain of truth according to beings' faculties
In order to open the inconceivable gate of emancipation:
Tranquil Serenity can understand this.

The World Honored One always, with great kindness and compassion,
Appears in order to benefit sentient beings,
Equally showering the rain of truth to the fill of their capacities:
Pure Light can expound this.

Furthermore, the celestial king Repute of Pure Wisdom found the door of liberation comprehending the ways and means of emancipation of all sentient beings. The celestial king Supreme Vision found the door of liberation of shadowlike demonstration according to the wishes of all celestial beings. The celestial king Virtue of Tranquility found the door of liberation of great skill in means adorning the realms of all Buddhas. The celestial king Sound of the Polar Mountain found the door of liberation of following all sentient beings into the eternally flowing cycle of birth and death. The celestial king Eye of Pure Mindfulness found the door of liberation remembering the Buddhas' ways of taming and pacifying sentient beings. The celestial king Delightful Universal Illumination found the door of liberation that flowed forth from the ocean of universal memory and concentration power. The celestial king Sovereign Lord of the World found the door of liberation of ability to cause sentient beings to meet the Buddha and produce the treasury of faith. The celestial king Light Flame Sovereign found the door of liberation of ability to cause all beings to hear the truth, to believe and rejoice, and become emancipated. The celestial king Enjoyer of Meditating on the Truth and Creating Demonstrations found the door of liberation entering into the civilizing activities of all enlightening beings, boundless and inexhaustible as space. The celestial king Banner of Miraculous Displays found the door of liberation observing the infinite afflictions of sentient beings with universal compassion and wisdom.

At that time the celestial king Repute of Pure Wisdom, imbued with the power of the Buddha, surveyed the hosts of celestial beings of the heavens of little purity, boundless purity, and ubiquitous purity, and said in verse,

He who realizes that the nature of things is without solidity
Appears in all the boundless lands of the ten directions:
Expounding the inconceivability of the realm of buddhahood,
He causes all to return to the ocean of liberation.

The Buddha is in the world without a resting place—
Like a shadow or reflection he appears in all lands.
The nature of things is ultimately nonorigination:
This is the entry way of the king Supreme Vision.

Cultivating skill in means over countless ages,
Purifying all lands in the ten directions,
The suchness of the universe never moves:
This is the realization of Virtue of Tranquility.

Sentient beings are shrouded and veiled by ignorance;
Blind, in the dark, they remain always in birth-and-death.

The Buddha shows them the path of purity:
This is the liberation of Polar Mountain Sound.

The unexcelled path that the Buddhas traverse
Cannot be plumbed by any sentient being.
It is shown by various expedient methods:
Pure Eye, clearly observing, can comprehend them all.

The Buddha, by means of concentration formulae
Numerous as the atoms in oceans of lands
Teaches sentient beings, covering everything:
Universal Illumination can enter this.

The appearance of a Buddha is hard to encounter;
It may be met once in countless eons;
It is capable of inducing faith in sentient beings:
This is the realization of the celestial Sovereign.

The Buddha explains that the nature of things is natureless;
Profound, far-reaching, it is inconceivable.
He causes all beings to engender pure faith:
Light Flame can comprehend this.

The Buddhas of all times are replete with virtue;
They teach sentient beings inconceivably.
Contemplating this produces joy:
Enjoyer of Truth can teach in this way.

Sentient beings are sunk in the ocean of afflictions:
Their ignorance and pollution of views are much to be feared.
The great teacher pities them and frees them forever:
This is the realm of contemplation of Banner of Miracles.

The Buddha constantly emits great beams of light;
In each light beam are innumerable Buddhas.
Each makes displays of sentient beings' affairs;
This is the entry way of Wonderful Sound.

Furthermore, the celestial king Pleasing Light found the door of liberation of always experiencing the bliss of tranquil serenity yet being able to appear in order to eliminate the sufferings of the world. The celestial king Pure Subtle Light found the door of liberation of the ocean of great compassion, the mine of joy and happiness of all sentient beings. The celestial king Sound of Freedom found the door of liberation manifesting in a single instant the power of virtue of all sentient

beings of boundless eons. The celestial king Supreme Awareness and Knowledge found the door of liberation causing all becoming, existing, and disintegrating worlds to be as pure as space. The celestial king Delightful Pure Subtle Sound found the door of liberation of joyfully believing and accepting the teachings of all sages. The celestial king Sound of Skillful Meditation found the door of liberation of ability to spend an eon expounding the meanings and methods of all stages of enlightenment. The celestial king Adornment Explaining Sound found the door of liberation of methods of making great offerings when all enlightening beings descend from the palace of the Tushita heaven to be born in the world. The celestial king Profound Light-Sound found the door of liberation of contemplation of the inexhaustible ocean of spiritual power and wisdom. The celestial king Great Fame found the door of liberation of techniques for appearing in the world, having fulfilled the ocean of virtues of all Buddhas. The celestial king Supreme Pure Light found the door of liberation of the mine of faith and delight produced by the power of the Buddha's ancient vows.

Then the celestial king Pleasing Light, imbued with the power of the Buddha, surveyed all the celestial hosts from the heavens of little light, infinite light, and intense light, and said in verse,

I remember the past practice of the Buddha,
Serving and providing offerings for innumerable Buddhas:
His pure deeds, in accord with his original faith,
Are now all visible, through the Buddha's spiritual power.

The Buddha's body is formless, free from all defilement;
Always abiding in compassion and pity,
He removes the distress of all worlds:
This is the liberation of Subtle Light.

The Buddha's teaching is vast and boundless;
It is manifest in all fields,
According to their becoming and decay, each different:
This is the power of liberation of Sound of Freedom.

The Buddha's spiritual power is incomparable;
It appears everywhere, in the vast fields of all directions,
And makes them all pure, always manifest:
This is the technique of liberation of Supreme Mindfulness.

Respectfully serving all the Buddhas,
Numerous as atoms in oceans of lands,
Hearing the teaching, getting rid of defilement, not acting in vain,
This is Subtle Sound's application of the teaching.

The Buddhas have, for immeasurable eons,
Expounded the techniques of the stages, without peer.
What they have explained is boundless and inexhaustible:
Sound of Skillful Meditation knows the meaning of this.

The infinite scenes of the Buddha's miraculous displays
Appear in all places in a single instant,
Great techniques for conquering spirits and attaining enlightenment:
This is the liberation of Adorning Sounds.

Sustained by awesome power, able to explain
And to demonstrate the deeds of spiritual powers of the Buddhas,
Purifying all according to their faculties:
This is the liberation door of Light-Sound.

The Buddha's wisdom is boundless—
It has no equal in the world, it has no attachment;
Compassionately responding to beings, it manifests everywhere:
Great Fame has realized this path.

The Buddha, in the past, cultivated enlightening practices,
Made offerings to all the Buddhas of the ten directions—
The vows made in the presence of each Buddha
Supreme Light hears and greatly rejoices.

Furthermore, the brahma king Shikhin found the door of liberation abiding in all sites of enlightenment everywhere and preaching the truth while being pure and free of attachments in all actions. Brahma king Light of Wisdom found the door of liberation inducing all sentient beings to enter meditative absorption and stay there. Brahma king Radiance of Beneficent Wisdom found the door of liberation entering everywhere into all inconceivable truths. Brahma king Sound of Ubiquitous Clouds found the door of liberation entering into the ocean of all utterances of the Buddhas. Brahma king Independent Observer of the Sounds and Speech of the Worlds found the door of liberation of ability to remember all the techniques used by enlightening beings in teaching all sentient creatures. Brahma king Eyes of Still Light found the door of liberation showing the individual differences in characteristics of results of actions of all beings. Brahma king All-Pervading Light found the door of liberation of appearing before all sentient beings to guide them according to their various types. Brahma king Sound of Magical Displays found the door of liberation dwelling in the realm of tranquil and serene action of the pure aspect of all things. Brahma king Eyes of Shining Light found the door of liberation of always diligently appearing with no attachments, no boundaries, and no dependence in the

midst of all existence. Brahma king Pleasing Ocean Sound found the door of liberation of constant contemplation and investigation of the inexhaustible truth.

At that time the great brahma king Shikhin, imbued with the spiritual power of the Buddha, surveyed all the celestial hosts of the heavens of brahma bodies, brahma assistants, brahma masses, and great brahmas, and said in verse,

The Buddha-body is pure and always tranquil;
The radiance of its light extends throughout the worlds;
Signless, patternless, without images,
Like clouds in the sky, thus is it seen.

This realm of concentration of the Buddha-body
Cannot be assessed by any sentient being;
It shows them inconceivable expedient doors:
This is the enlightenment of Wisdom Light.

The ocean of teachings, numerous as atoms in a buddha-land,
Are expounded in a single word—all without remainder.
They can be expounded this way for oceans of eons without ever being exhausted:
This is the liberation of Light of Beneficent Wisdom.

The complete sound of the Buddhas is equal to the worlds;
Sentient beings each obtain understanding according to their kind,
Yet there is no difference in the sound:
Such is the understanding of the brahma king Universal Sound.

The methods for entering enlightenment
Of the Buddhas of all times
Are all apparent in the Buddha-body:
This is the liberation of Sound of Freedom.

The activities of all sentient beings are different;
According to the causes, the effects are various.
In this way do the Buddhas appear in the world:
Silent Light can understand this.

Master of countless media of teaching,
Civilizing sentient beings everywhere in all quarters,
Yet not making distinctions therein:
Such is the realm of Universal Light.

The Buddha-body is like space, inexhaustible—
Formless, unhindered, it pervades the ten directions.
All of its accommodational manifestations are like conjurations:
Sound of Magical Displays understands this way.

The appearances of the Buddha-body are boundless,
And so are the knowledge, wisdom, and voice—
Being in the world, manifesting form, yet without attachment:
Shining Light has entered this door.

The King of Truth reposes in the Palace of Sublime Reality—
The light of the reality-body illumines everything.
The nature of reality is incomparable and has no marks:
This is the liberation of king Ocean Sound.

Furthermore, the celestial king Sovereign Freedom had found the door of liberation of the treasury of freedom manifestly developing and maturing innumerable sentient beings. Celestial king Sublime Eye Lord found the door of liberation examining the pleasures of all sentient beings and causing them to enter the pleasure of the realm of sages. Celestial king Beautiful Jewel Banner Crown found the door of liberation causing all sentient beings to initiate practices according to their various inclinations and understandings. Celestial king Courageous Intelligence found the door of liberation holding together all the doctrines preached for the benefit of sentient beings. Celestial king Wonderful Sound Phrases found the door of liberation remembering the compassion of the Buddha and increasing progress in his own practice. Celestial king Subtle Light Banner found the door of liberation of manifesting the door of great compassion and smashing down the banner of all pride and conceit. Celestial king Realm of Peace found the door of liberation conquering the malicious attitudes of all people. Celestial king Array of Splendid Discs Banner found the door of liberation of all the infinite Buddhas of the ten directions coming whenever they are remembered. Celestial king Flower Light Wisdom found the door of liberation of everywhere manifesting perfect enlightenment according to the minds and thoughts of sentient beings. Celestial king Sublime Light of Indra found the door of liberation of independence of great awesome power to enter all worlds.

At that time the celestial king Sovereign Freedom, imbued with the majestic power of the Buddha, surveyed all the celestial hosts of the heavens of freedom and said in verse,

The Buddha body is all-pervasive, equal to the cosmos.
It manifests in response to all sentient beings;

With various teachings he is always guiding:
Master of Teaching, he is able to enlighten.

Of the various pleasures of the world,
The pleasure of holy tranquility is supreme;
Abiding in the vast essence of reality:
Sublime Eye sees this.

The Buddha appears throughout the ten directions
Universally responding to all hearts, teaching the truth—
All doubting thoughts are cut off:
This is the door of liberation of Beautiful Banner Crown.

The Buddhas speak the wondrous sound throughout the world;
The teachings spoken over countless ages
Can all be expounded in a single word:
This is the liberation of Courageous Intelligence.

All the great kindness in the world
Cannot equal a hairtip of the Buddha's.
The Buddha's kindness is inexhaustible as space:
This is the realization of Wonderful Sound.

Completely demolishing in all quarters
The mountains of pride of all beings,
This is the function of the great compassion of the Buddha:
This is the path traveled by Subtle Light Banner.

The light of wisdom, pure, fills the world;
Any who see it are relieved of ignorance
And caused to leave the evil ways:
Realm of Peace realizes this truth.

The light of a hair pore is able to expound
Buddha names as numerous as sentient beings.
According to their pleasure, they all can hear it:
This is Splendid Disc Banner's liberation.

The Buddha's freedom cannot be measured—
It fills the cosmos and all space.
All the congregations see it clearly:
This liberation door Flower Intellect enters.

Over oceans of eons, infinite, boundless,
Manifesting everywhere and preaching the truth,
Never has a Buddha been seen to have any going or coming:
This is the enlightenment of Wonderful Light.

Furthermore, the celestial king Skillful Transformation found the door of liberation of the power of magical displays demonstrating all actions. Celestial king Light of Silent Sound found the door of liberation of relinquishing all clinging to objects. Celestial king Light of the Power of Transformation and Emanation found the door of liberation annihilating the ignorant muddled minds of all beings and causing their wisdom to become fully complete. Celestial king Master of Adornments found the door of liberation manifesting unlimited pleasing sounds. Celestial king Light of Mindfulness found the door of liberation knowing the infinite virtuous characteristics of all Buddhas. Celestial king Supreme Cloud Sound found the door of liberation knowing the process of becoming and decay of all past ages. Celestial king Supreme Light found the door of liberation of knowledge to enlighten all beings. Celestial king Exquisite Topknot found the door of liberation shedding light swiftly filling space in all directions. Celestial king Joyful Wisdom found the door of liberation of the power of energy whose deeds cannot be ruined by anyone. Celestial king Flower Light Topknot found the door of liberation knowing the rewards of actions of all sentient beings. Celestial king Seeing in All Directions found the door of liberation showing inconceivable differences in form and kind of sentient beings.

At that time the celestial king Skillful Transformation, imbued with the majestic power of the Buddha, surveyed the whole host of celestial beings of the heavens of enjoyment of emanations and said in verse,

The essence of the doings of the world is inconceivable—
The Buddha teaches all about it for the confused,
Skillfully explaining the true principle of causality
And the different doings of all sentient beings.

Looking at the Buddha in various ways, there's nothing there;
Seeking him in all directions, he can't be found.
The manifestations of the reality-body have no true actuality:
This truth is seen by Silent Sound.

The Buddha cultivated many practices over oceans of eons
In order to extinguish the ignorance and confusion of the world.
Therefore his purity is the most radiant light:
This is the realization of the mind of Light Power.

Of the sublime sounds and voices in the world,
None can compare to the Buddha's sound.
The Buddha pervades the ten directions with a single sound:
Entering this liberation is the Master of Adornment.

All the power of wealth in the world
Is not equal to a single characteristic of the Buddha—
The virtues of the Buddha are like space:
This is perceived by Mindful Light.

The infinite ages of past, present, and future,
The various aspects of their becoming and decay,
The Buddha can show in a single pore:
Supreme Cloud Sound can comprehend this.

The extent of all space may be known,
But the extent of a pore of Buddha cannot be apprehended.
Such nonobstruction is inconceivable:
Exquisite Topknot has been able to realize this.

The Buddha, in countless past ages
Fully cultivated the far-reaching transcendent means,
Working diligently with nonflagging vigor:
Joyful Intelligence knows this teaching.

The causes and conditions of the nature of actions are inconceivable—
The Buddha explains them all for the world.
The nature of things is fundamentally pure, with no defilements:
This is the entryway of Flower Light.

You should gaze on a pore of the Buddha—
All sentient beings are therein,
And they neither come nor go:
This is the understanding of Universal Sight.

Furthermore, the celestial king Contented found the door of liberation of all Buddhas bringing forth a complete, fully rounded teaching in the world. Celestial king Ocean of Joy and Bliss Topknot found the door of liberation of the body of pure light extending throughout the realm of space. Celestial king Banner of Supreme Virtues found the door of liberation of the ocean of pure vows to extinguish the sufferings of the world. Celestial king Still and Silent Light found the door of liberation of physical manifestation everywhere to expound the truth. Celestial king Pleasing Eyes found the door of liberation purifying the realms of all sentient beings. Celestial king Jewel Peak Moon found the door of liberation of the inexhaustible store of eternal manifestation teaching all worlds. Celestial king Courage and Strength found the door of liberation showing the realm of true awakening of all Buddhas. Celestial king Subtle Diamond Light found the door of liberation fortifying and solidifying all sentient beings' will for enlightenment, making it unbreakable.

Celestial king Constellation Banner found the door of liberation of techniques for associating with all Buddhas that appear, meditative investigation, and harmonization of sentient beings. Celestial king Pleasing Adornments found the door of liberation of instantaneously knowing the minds of sentient beings and appearing according to their potentials.

At that time celestial king Contented, imbued with the awesome power of the Buddha, surveyed all the hosts of the heavens of contentment and spoke in verse,

The Buddha is vast, extending throughout the cosmos,
Equal toward all sentient beings—
Universally responding to all hearts, he opens the door of wonder,
Causing them to enter the inconceivable pure truth.

The Buddha-body manifests everywhere in the ten directions;
Free from attachment and obstruction, it cannot be grasped.
In various forms it is seen by all worlds:
This is the entry of Topknot of Joy.

The Buddha cultivated various practices in the past,
His pure great vows deep as the sea;
All enlightening ways he causes to be fulfilled:
Supreme Virtue knows these techniques.

The Buddha's body is inconceivable;
Like reflections it shows separate forms, equal to the cosmos,
Everywhere clarifying all things:
This is the liberation door of Silent Light.

Sentient beings are bound and covered by habitual delusion—
Conceited, careless, their minds run wild.
The Buddha expounds for them the way to calm:
Pleasing Eyes, aware of this, rejoices at heart.

The true guide of all worlds,
He appears to rescue, to provide refuge,
Showing all beings the abode of peace and happiness:
Jewel Peak Moon enters deeply into this.

The state of the Buddhas is inconceivable—
It extends throughout all universes,
Entering all things, reaching the other shore:
Courageous Intellect, seeing this, rejoices.

If any sentient beings can accept the teaching,
And, hearing the virtues of Buddha, strive for enlightenment,
He causes them to dwell in the ocean of bounty, forever pure:
Subtle Light is able to observe this.

Gathering around all the Buddhas,
Numerous as the atoms of the lands of the ten directions,
Reverently making offerings and hearing the teaching:
This is the vision of Constellation Banner.

The ocean of sentient beings' minds is inconceivable;
It has no rest, no motion, no place of abode—
The Buddha can see it all in an instant:
This Beautiful Array well comprehends.

Furthermore, the celestial king Timely Portion had found the door of liberation of inspiring virtue in all sentient beings and causing them to be forever free from anxiety and torment. Celestial king Sublime Light found the door of liberation entering into all realms. Celestial king Banner of Inexhaustible Wisdom and Virtue found the door of liberation of the wheel of great compassion destroying all afflictions. Celestial king Skilled in Miraculous Displays found the door of liberation comprehending the mentalities of all sentient beings of the past, present, and future. Celestial king Great Light of Memory Power found the door of liberation of the light of the gates of concentration formulae holding in memory all teachings without forgetting. Celestial king Inconceivable Wisdom found the door of liberation of inconceivable methods of skillfully entering into the nature of all actions. Celestial king Circular Navel found the door of liberation of methods of activating the cycles of the teaching and developing sentient beings to maturity. Celestial king Light Flame found the door of liberation of the vast eye observing all sentient beings and going to civilize them. Celestial king Illumination found the gate of liberation, getting beyond all barriers of habit and not going along with bedeviling doings. Celestial king Greatly Famed for Universal Observation found the door of liberation of skillfully guiding all celestial beings and inducing them to undertake actions with a pure heart.

At that time the celestial king Timely Portion, imbued with the power of the Buddha, surveyed all the hosts of the Suyama heavens of good timely portion and spoke in verse, saying,

The Buddha, for innumerable long eons,
Has dried up the sea of troubles of the world:
Opening wide the road of purity out of defilement,
He causes to shine eternally the lamp of beings' wisdom.

The Buddha's body is exceedingly vast—
No borders can be found in the ten directions.
His expedient means are unlimited:
Subtle Light's knowledge has access to this.

The pains of birth, aging, sickness, death, and grief
Oppress beings without relief.
The Great Teacher takes pity and vows to remove them all:
Inexhaustible Wisdom Light can comprehend this.

Unhindered is the Buddha's knowledge that all is illusory;
He clearly comprehends all things in all times,
Delving into the mental patterns of all sentient beings:
This is the realm of Skillful Teaching.

The bounds of his total recall are not to be found;
The ocean of his eloquence is also unlimited.
He is able to turn the wheel of the pure subtle truth:
This is the liberation of Great Light.

The nature of actions is vast and inexhaustible—
His knowledge comprehends it and skillfully explains;
All his methods are inconceivable:
Such is the entry of Wisdom.

Turning the wheel of inconceivable truth,
Demonstrating and practicing the way of enlightenment,
Forever annihilating the suffering of all sentient beings:
This is the level of technique of Circular Navel.

The real body of the Buddha is fundamentally nondual;
Yet it fills the world according to beings and forms—
Sentient beings each see it before them:
This is the perspective of Flames of Light.

Once any sentient beings see the Buddha,
It will cause them to clear away habitual obstructions
And forever abandon all devilish actions:
This is the path traveled by Illumination.

All the hosts of beings are vast as oceans—
Among them the Buddha is most majestically glorious.
Everywhere he rains the rain of truth to enrich sentient beings:
This liberation door Greatly Famed enters.

Furthermore, the celestial king Shakra-Indra had found the liberation door of great joy remembering the appearance in the world of the Buddhas of past, present, and future, and clearly seeing the becoming and distintegration of the lands. Celestial king Full Sound of Universal Fame found the door of liberation of ability to cause the form body of the Buddha to be most pure and vast, without compare in the world. Celestial king Kind Eyes Jewel Topknot found the door of liberation of clouds of compassion covering all. Celestial king Jewel Light Banner Fame found the door of liberation of always seeing the Buddha manifesting various forms of majestic bodies to all the leaders of the worlds. Celestial king Joy-Producing Topknot found the door of liberation knowing from what virtuous actions the cities and buildings of all sentient beings came to be. Celestial king Admirable Mindfulness found the door of liberation showing the deeds of the Buddhas developing sentient beings. Celestial king Lofty Supreme Sound found the door of liberation of knowledge of the becoming and decay of all worlds and the signs of change of the ages. Celestial king Perfect Mindfulness found the door of liberation of calling to mind the acts of future enlightening beings in civilizing people. Celestial king Pure Flower Light found the door of liberation of knowledge of the cause of happiness in all heavens. Celestial king Sun of Wisdom Eye found the gate of liberation showing the acceptance and production of roots of goodness of all celestial beings, removing ignorance and illusion. Celestial king Independent Light found the door of liberation enlightening all celestial beings, causing them to cut off all sorts of doubts forever.

At that time celestial king Shakra-Indra, imbued with the power of the Buddha, surveyed all the hosts of celestial beings of the thirty-three heavens, and spoke in verse, saying,

I am conscious of the spheres of all Buddhas
In all times being all equal
As their lands form and disintegrate:
They see all by enlightened spiritual powers.

The Buddha body is vast and all-pervasive;
Its ineffable form, incomparable, aids all beings,
The radiance of its light reaching everywhere:
This path Universal Fame can observe.

The Buddha's great compassionate ocean of techniques
Has been utterly purified by past eons of practice
And guides sentient beings without bound:
Jewel Topknot has realized this.

I contemplate the ocean of virtues of the King of Truth,
Supreme in the world, having no peer,
Producing an immense sense of joy:
This is the liberation of Jewel Light.

The Buddha knows the sea of sentient beings' good works,
Various excellent causes producing great blessings;
All these he causes to be manifest:
This is seen by Topknot of Joy.

The Buddhas appear in the ten directions,
Everywhere throughout all worlds,
Observing the minds of beings and showing how to tame them:
Right Mindfulness realizes this path.

The vast eye of the Buddha's wisdom-body
Sees every particle of the world
And reaches in the same way throughout the ten directions:
This is the liberation of Cloud Sound.

The enlightening practice of all Buddhists
The Buddha shows in a single hair pore,
Infinite as they are, all complete:
This is seen clearly by Mindfulness.

All the pleasant things of the world
Are born of the Buddha—
The virtues of the Buddhas are supreme, unequalled:
This liberation Flower King enters.

If one thinks of a bit of the Buddha's virtue,
The mind concentrating on it for even a moment,
The fears of the evil ways will be banished forever:
Wisdom Eye profoundly realizes this.

Great spiritual powers within the state of tranquility
Universally respond to all minds, extending everywhere,
Causing all doubt and confusion to be cut off:
This is the attainment of Light.

Furthermore, Sun Godling had found the door of liberation of pure light shining on the sentient beings of the ten directions, always benefiting them forever and ever. The deity Light Flame Eyes found the door of liberation enlightening sentient beings through the agency of all corresponding bodies, causing them to enter the ocean of wisdom. The

deity Polar Mountain Light Joy Banner found the door of liberation of being the leader of all sentient beings and having them diligently cultivate boundless pure qualities. The deity Pure Jewel Moon found the door of liberation of the joy of profound determination cultivating all ascetic practices. The deity Nonregressing Courage found the door of liberation of unhindered light shining everywhere causing all beings to increase in purity and clarity. The deity Light of Beautiful Flower Garlands found the door of liberation of pure light illumining the bodies of all sentient beings and causing them to produce oceans of joy and faith. Supreme Banner Light found the door of liberation of light illumining all worlds, causing them to perfect various wonderful qualities. The deity Universal Light of a Jewel Topknot found the door of liberation of the ocean of great compassion manifesting jewels of various forms and colors of boundless realms. The deity Eyes of Light found the door of liberation purifying the eyes of all sentient beings, causing them to see the matrix of the cosmos. The deity Virtue Bearing found the door of liberation developing pure continuous attention, never letting it be lost or broken. The deity Universal Light found the door of liberation carrying the palace of the sun all over, shining on all sentient beings of the ten directions, allowing them to accomplish their work.

At that time Sun Godling, imbued with the Buddha's power, surveyed all the sun deities and said in verse,

The Buddha's great light of knowledge
Illumines all lands in the ten directions:
All sentient beings can see the Buddha's
Various disciplines and manifold techniques.

The forms of the Buddha are boundless,
Appearing to all according to their inclinations,
Opening up the ocean of knowledge for all worlds:
Flame Eyes beholds the Buddha in this way.

The Buddha-body is peerless, it has no compare;
Its light shines throughout the ten directions,
Transcending all, supremely unexcelled:
Such a teaching has Joyful attained.

Practicing austerities to benefit the world,
Traversing all realms of existence for countless ages,
His light is everywhere as pure as space:
Jewel Moon knows these techniques.

The Buddha speaks the wondrous sound without obstacle—
It pervades all lands in the ten directions,

Benefiting the living with the flavor of truth:
Courageous knows this technique.

Emanating inconceivable nets of light,
Everywhere purifying all conscious beings,
He causes them to engender profound faith:
This is the way Flower Garland has entered.

All the lights in the world
Cannot match the light of a single pore of the Buddha—
This is how inconceivable the Buddha's light is:
This is the liberation of Supreme Banner Light.

The way of all Buddhas is thus:
They all sit under the tree of enlightenment
And bring the errant to the right path:
Jewel Topknot Light sees in this way.

Sentient beings are blind, ignorant, and suffering—
The Buddha wants to make them produce a pure eye,
And so lights the lamp of wisdom for them:
Good Eye looks deeply into this.

Honored master of liberating techniques—
If any see him and make an offering,
He causes them to cultivate practice and reach the result:
This is Virtue's power of means.

In one teaching there are many aspects—
For countless ages he teaches this way.
The far-reaching meanings of the teachings expounded
Are comprehended by Universal Light.

Furthermore, Moon Godling found the door of liberation of pure light illuminating the universe, edifying all sentient beings. The deity Flower King Topknot Halo found the door of liberation observing the worlds of all sentient beings and causing them to enter the boundless truth. The deity Myriad Subtle Pure Lights found the door of liberation knowing the various operations of clinging to objects in the ocean of the minds of all sentient beings. The deity Pacifying the Hearts of the World found the door of liberation bestowing inconceivable happiness on all sentient beings, causing them to dance with joy. The deity Luminosity of Tree King Eyes found the door of liberation protecting agricultural work, the seeds, sprouts, stalks, etc., according to the season, causing it to be successfully accomplished. The deity Manifest-

ing Pure Light found the door of liberation compassionately saving and protecting all sentient beings, causing them to witness the facts of experiencing pain and pleasure. The deity Immutable Light Traveling Everywhere found the door of liberation able to hold the pure clear moon and show it throughout the ten directions. The deity Sovereign Monarch of Constellations found the door of liberation showing all things to be illusory and like empty space, formless and without inherent nature. The deity Moon of Pure Awareness found the door of liberation performing great works for the benefit of all beings. The deity Great Majestic Light found the door of liberation universally cutting off all doubt and confusion.

At that time Moon Godling, imbued with the spiritual power of the Buddha, surveyed all the celestial hosts in all the moon palaces, and said in verse,

The Buddha radiates light pervading the world,
Illumining the lands in the ten directions,
Expounding the inconceivable, far-reaching teaching
To destroy forever the darkness of ignorance and delusion.

His sphere is infinite and inexhaustible—
He teaches eternally through countless eons,
Edifying beings through various powers:
Flower Topknot looks upon Buddha this way.

The ocean of sentient beings' minds varies from moment to moment;
The Buddha's knowledge is so broad it comprehends all this,
Expounding the truth for them all, making them glad:
This is the liberation of Subtle Light.

Sentient beings have no holy tranquility;
Sunk in evil ways, they suffer many pains—
The Buddha shows them the nature of things:
Peaceful Meditation sees in this way.

The Buddha, with unprecedented great compassion,
Enters all states of existence to help sentient beings,
Explaining truth, encouraging virtue, promoting fulfillment:
This is known to Eye Light.

The Buddha opens up the light of truth,
Analyzing the natures of the acts of all worlds,
Their good and their evil, without a mistake:
Pure Light, seeing this, gives rise to joy.

The Buddha is the basis of all blessings,
Like the earth supporting all buildings;
He skillfully shows the peaceful way out of distress:
Immutable knows this technique.

The bright glow of his fire of knowledge pervades the universe—
He manifests countless forms, equal to all beings,
Exposing true reality for the benefit of all:
Monarch of Constellations realizes this path.

The Buddha is like space, with no inherent nature;
Appearing in the world to benefit the living,
His features and refinements are like reflections:
Pure Awareness sees in this way.

The pores of the Buddha's body emit sounds everywhere:
The clouds of the teaching cover all worlds;
All those who hear are joyful and glad:
Such is the realization of Liberation Light.

Furthermore, the gandharva king Sustaining the Nation found the door of liberation of independent techniques for saving all sentient beings. The gandharva king Tree Light found the door of liberation seeing the array of all virtues. The gandharva king Clear Eyes found the door of liberation cutting off forever the grief and suffering of all sentient beings, producing a treasury of joy. The gandharva king Flower Crown found the door of liberation forever cutting off the confusion of all sentient beings' erroneous views. The gandharva king Universal Sound of Joyful Steps found the door of liberation like clouds overspreading, shading and refreshing all sentient beings. The gandharva king Joyously Moving Beautiful Eyes found the door of liberation manifesting an enormous beautiful body, causing all to obtain peace and bliss. The gandharva king Wondrous Sound Lion Banner found the door of liberation scattering all famous jewels in all directions. The gandharva king Universal Emanation of Jewel Light found the door of liberation manifesting the pure body of all great joyous lights. The gandharva king Diamond Tree Flower Banner found the door of liberation causing all trees to richly flourish, causing all who see them to be delighted. The gandharva king Universal Manifestation of Adornments found the door of liberation skillfully entering into the sphere of all Buddhas and bestowing peace and happiness on all living beings.

At that time the gandharva king Sustaining the Nation, imbued with the power of the Buddha, looked over all the hosts of gandharvas and said in verse,

The innumerable doors to the realm of the Buddhas
Cannot be entered by any sentient beings.
The Buddha is like the nature of space, pure;
He opens the right path for all worlds.

In each one of the Buddha's pores
Is an ocean of virtues, all replete—
All words are benefited and pleased by them:
This is what Tree Light can see.

The vast ocean of sorrow and suffering of the world
The Buddha can evaporate entirely.
The Buddha, compassionate, has many techniques:
Clear Eyes has deep understanding of this.

The ocean of lands in the ten directions is boundless—
The Buddha illumines them all with the light of knowledge,
Causing them to wash away all wrong views:
This is where Tree Flower enters.

The Buddha, over countless eons in the past
Cultivated great compassion and skill in means,
To pacify all the worlds:
This path Universal Sound can enter.

The Buddha body is pure—all like to see it.
It can produce endless enjoyment in the world
As the causes and effects of liberation are successively fulfilled:
Good Eyes skillfully demonstrates this.

Sentient beings are confused, always going in circles—
Their barriers of ignorance are most firm and dense.
The Buddha expounds the great teaching for them:
This Lion Banner is able to expound.

The Buddha manifests everywhere a body of wondrous form,
With innumerable differentiations, equal to sentient beings,
By various means enlightening the world:
Wondrous Sound looks upon the Buddha this way.

The infinite doors of knowledge and means
The Buddha opens all for sentient beings,
To enter the true practice of supreme enlightenment:
This Diamond Banner well observes.

Within an instant, millions of eons—
The Buddha's power can show this, with no effort,
Bestowing peace and comfort equally on all living beings:
This is the liberation of Pleasant Adornment.

Furthermore, the kumbanda king Increase found the door of liberation of the power to eliminate all maliciousness. The kumbanda king Dragon King found the door of liberation cultivating a boundless ocean of practices. The kumbanda king Adornment found the door of liberation knowing what is pleasing to the minds of all sentient beings. The kumbanda king Beneficial Action found the door of liberation of work perfecting pure radiance. The kumbanda king Fearsome found the door of liberation showing all sentient beings the safe path free from fear. The kumbanda king Sublime Adornment found the door of liberation evaporating the ocean of cravings of all sentient beings. The kumbanda king High Peak Intellect found the door of liberation manifesting clouds of light in all realms of being. The kumbanda king Brave Strong Arms found the door of liberation shedding light everywhere, destroying mountain-like barriers. The kumbanda king Boundless Pure Flower Eyes found the door of liberation revealing the treasury of nonregressing great compassion. The kumbanda king Enormous Face found the door of liberation everywhere manifesting bodies transmigrating in the various states of being.

At that time the kumbanda king Increase, imbued with the power of the Buddha, looked over all the assembled kumbandas and said in verse,

Perfecting the power of patience, the Guide of the World
Cultivated practice for the sake of beings for countless eons,
Forever leaving the confusion of worldly pride—
Therefore his body is most majestically pure.

In the past the Buddha cultivated oceans of practices,
Edifying innumerable beings in all quarters,
Benefiting the living by all sorts of means:
This liberation door Dragon King has found.

The Buddha saves sentient beings with great knowledge,
Clearly understanding all of their minds
And taming them with various powers:
Adornment Banner, seeing this, gives rise to joy.

Spiritual powers appear responsively, like reflections of a light;
The wheel of teaching in reality is like space,

Being thus in the world for incalculable eons:
This is realized by the Beneficent King.

Sentient beings are blinded by ignorance, always confused;
The light of Buddha illumines the path of safety
To rescue them and cause suffering to be removed:
Fearsome contemplates this teaching well.

Floating and sinking in the ocean of desire, full of all pains;
The all-illumining light of wisdom annihilates this all,
And having removed pain, then expounds the truth:
This is the realization of Splendid Arrays.

The Buddha body responds to all—none do not see it.
With various techniques it teaches the living,
Sound like thunder, showering the rain of truth:
This teaching High Intellect enters.

The pure light is not shone in vain—
Any who meet it, it will cause to dissolve heavy barriers;
It expounds Buddha's virtues without any bounds:
Grave Arms can clarify this profound principle.

To give peace and comfort to all sentient beings,
He practiced great compassion for innumerable ages,
Removing all pains by various means:
This is the vision of Pure Flower.

Spiritual powers independent and inconceivable,
That body appears throughout the ten directions,
Yet nowhere does it come or go:
This is what Enormous Face understands.

Furthermore, the naga king Virupaksha found the door of liberation extinguishing all the burning pains of the state of nagas. Shakra found the door of liberation of instantaneously transforming his own naga form and manifesting the forms of countless beings. The naga king Cloud Sound Banner found the door of liberation speaking the boundless ocean of Buddha-names with a pure clear voice in all realms of being. The naga king Flaming Mouth found the door of liberation showing the differences in arrangements of boundless buddha worlds. The naga king Cloud Banner found the door of liberation showing all sentient beings the ocean of great joy and virtue. The naga king Takshaka found the door of liberation destroying all fears with the pure voice of salvation. The naga king Boundless Steps found the door of liberation

showing the form bodies of all Buddhas and the succession of their eons. The naga king Pure Form found the door of liberation producing the ocean of great delight and joy of all sentient beings. The naga king Great Sound Traveling Everywhere found the door of liberation manifesting the pleasing, unobstructed sound that is equal to all. The naga king No Heat or Torment found the door of liberation annihilating all the sufferings of the world with the cloud of great compassion that covers all.

At that time, naga king Virupaksha, imbued with the power of the Buddha, looked over all the hosts of nagas, and said in verse,

See how the Buddha's teaching is always thus:
It helps and benefits all sentient beings;
It can, by the power of great compassion and pity,
Rescue those who have fallen into fearful ways.

The various differences of all sentient beings
The Buddha shows all on the tip of a hair,
Filling the world with spiritual demonstrations:
Shakra sees the Buddha this way.

The Buddha, by means of unlimited spiritual power,
Tells of his names and epithets, as many as all beings—
He makes them all hear whichever they like:
Thus can Cloud Sound understand.

The beings of infinite, boundless lands
The Buddha can make enter a single pore
While sitting at rest among those hosts.
This is the vision of Flaming Mouth.

The irascible minds of all sentient beings,
Their bondage and ignorance, are deep as the sea;
The Buddha compassionately removes it all:
Flame naga, observing this, can see it clearly.

The virtuous powers of all sentient beings
Appear clearly in the Buddha's pores—
Having shown this, he returns all to the ocean of blessings:
This is the vision of High Cloud Banner.

The pores of the Buddha's body radiate the light of wisdom;
That light intones a sublime sound everywhere—
All who hear it are free from worry and fear:
Takshaka realizes this way.

The lands, adornments, and succession of ages
Of all the Buddhas of all times
Appear as they are in the Buddha's body:
Broad Steps sees this spiritual power.

I observed the Buddha's practice in the past,
Making offerings to the ocean of all Buddhas,
Increasing his joy with all of them:
This is the entry of naga Swift.

The Buddha, by means of expedient sound adapted to type,
Expounds truth for the masses, making them rejoice.
That sound is pure and sublime, enjoyed by all who hear:
Going Everywhere, hearing this, joyfully awakens.

Sentient beings are oppressed in all states of existence,
Whirled about by habitual delusion, with no one to rescue them;
The Buddha liberates them with great compassion:
No Heat or Torment realizes this.

Furthermore, the yaksha king Vaishravana found the door of liberation saving evil beings by means of boundless skill in means. The yaksha king Independent Sound found the door of liberation examining all sentient beings, saving them with appropriate techniques. The yaksha king Solemn Weapon Bearer found the door of liberation of ability to give sustenance to all emaciated evil sentient beings. The yaksha king Great Wisdom found the door of liberation extolling the ocean of virtues of all sages. The yaksha king Lord of Flaming Eyes found the door of liberation observing all sentient beings and engendering great compassion and knowledge. The yaksha king Adamantine Eye found the door of liberation aiding and comforting all sentient beings by various appropriate means. The yaksha king Arm of Courage and Strength found the door of liberation entering into the meanings of all teachings. The yaksha king Bravely Resisting General found the door of liberation guarding all sentient beings, causing them to abide in the Way, with none living in vain. The yaksha king Rich in Material Goods found the door of liberation increasing all beings' stores of blessings and virtues and causing them to always feel blissful. The yaksha king Power to Smash High Mountains found the door of liberation producing the light of wisdom and power of the Buddhas whenever called to mind.

At that time the great yaksha king Learned, imbued with the power of the Buddha, looked over all the assembly of yakshas and said in verse,

The evils of sentient beings are extremely fearsome—
They do not see the Buddha for hundreds, thousands of eons.
Drifting through life and death, they suffer myriad pains—
To rescue them, the Buddhas appear in the world.

The Buddha saves and protects all worlds,
Appearing before all sentient beings
To put a stop to the pains of transmigration in fearsome realms:
Independent Sound enters this gate of teaching.

Sentient beings' evil deeds create multiple barriers;
The Buddha demonstrates sublime principles to break through them,
While lighting up the world with a bright lamp:
This truth Weapon Bearer can see.

The Buddha cultivated practices over oceans of eons past,
Praising all the Buddhas in the ten directions—
Therefore he has a lofty, far-reaching fame:
This is what is understood by Wisdom.

His wisdom is like space, unbounded;
His reality-body is immense, inconceivable—
Therefore he appears in all ten directions:
Flaming Eyes can observe this.

Intoning the wondrous sound in all realms of being,
He expounds the truth to benefit the living;
Wherever his voice reaches, all pains vanish:
Delving into this technique is Adamant Eye.

All profound, vast meanings
The Buddha can expound in one phrase;
Thus the principles of the teaching are equal to the worlds:
This is the realization of Courageous Wisdom.

All sentient beings are on false paths—
Buddha shows them the right path, inconceivable,
Causing all worlds to be vessels of truth:
This Brave General can understand.

All virtuous activities in the world
Come from the Buddha's light;
The ocean of Buddha's wisdom is immeasurable:
Such is the liberation of Materially Rich.

Recall the countless eons of the past
When the Buddha cultivated the ten powers,
Able to fulfill all the powers:
This is comprehended by High Banner.

Furthermore, the mahoraga king Beneficent Wisdom found the door of liberation of using all spiritual powers and techniques to cause sentient beings to amass virtues. The mahoraga king Pure Dignified Sound found the door of liberation causing all sentient beings to get rid of afflictions and attain the joy of coolness. The mahoraga king Adornment of Supreme Wisdom found the door of liberation causing all sentient beings, having good or bad thoughts and consciousness, to enter into the pure truth. The mahoraga king Lord of Sublime Eyes found the door of liberation comprehending the equality of all virtuous powers without any attachments. The mahoraga king Lamp Banner found the door of liberation edifying all sentient beings and causing them to leave the dark, fearsome states. The mahoraga king Supreme Light Banner found the door of liberation knowing the virtues of all the Buddhas and giving rise to joy. The mahoraga king Lion Guts found the door of liberation of the courage and strength to be the savior and guardian of all beings. The mahoraga king Sound Adorned by Myriad Subtleties found the door of liberation causing all sentient beings to give rise to boundless joy and pleasure whenever brought to mind. The mahoraga king Polar Mountain Guts found the door of liberation of certain unshakability in the face of all objects, finally reaching the other shore. The mahoraga king Pleasing Light found the door of liberation of showing the path of equality to all unequal beings.

At that time the mahoraga king Dignified Light of Beneficent Wisdom, imbued with the power of the Buddha, surveyed the assembly of all the mahoragas and said in verse,

Observe the purity of the essence of the Buddha;
Manifesting everywhere a majestic light to benefit all kinds,
Showing the Path of Elixir, making them clear and cool,
All miseries vanishing, having no basis.

All sentient beings dwell in the sea of existence
Binding themselves with evil deeds and delusions—
He shows them the way of serenity he practices:
Pure Dignified Sound can well understand this.

The Buddha's knowledge is peerless, inconceivable;
He knows the minds of all beings, in every respect,

And clarifies for them the pure truth:
This Adorned Topknot can comprehend.

Innumerable Buddhas appear in the world,
Being fields of blessings for all sentient beings—
Their ocean of blessings is vast and immeasurably deep:
Sublime Eyes can see all of this.

All sentient beings suffer grief and fear—
Buddhas appear everywhere to rescue them,
Extending everywhere through the space of the cosmos:
This is the sphere of Lamp Banner.

The virtues in a single pore of the Buddha
Cannot be assessed by all beings combined—
They are boundless, infinite, the same as space:
Thus does Vast Light Banner perceive.

The Buddha comprehends all things,
Is aware of the nature of all things,
Unshakable as the Polar Mountain:
Entering this approach to the truth is Lion Gut.

The Buddha in vast eons past
Amassed an ocean of joy, endlessly deep;
Therefore all who see him are glad:
This truth Adorned Sound has entered.

Realizing the real cosmos has no formal characteristics,
The ocean of transcendent ways completely fulfilled,
His great light saves all sentient beings:
Mountain Gut knows this technique.

Observe the independent power of the Buddha
Appearing equally in the ten directions
Illuminating and awakening all sentient beings:
This Subtle Light can well enter into.

Furthermore, the kinnara king Heaven of Light of Refined Intellect found the door of liberation universally producing all joyous actions. The kinnara king Exquisite Flower Banner found the door of liberation able to produce the unexcelled joy of truth and cause all beings to experience comfort and happiness. The kinnara king Various Adornments found the door of liberation of the vast store of pure faith replete with all virtues. The kinnara king Pleasing Sound found the door of

liberation always producing all pleasing sounds, causing those who hear to be free from distress and fear. The kinnara king Jewel Tree Light found the door of liberation of compassionately establishing all sentient beings in enlightened understanding of mental objects. The kinnara king Delight to the Beholder found the door of liberation manifesting all bodies of exquisite form. The kinnara king Supreme Light Array found the door of liberation knowing the works by which are produced all the most excellent adornments. The kinnara king Subtle Flower Banner found the door of liberation observing the results produced by the activities of all worlds. The kinnara king Earth-Shaking Power found the door of liberation always doing all things to benefit living beings. The kinnara king Fierce Lord found the door of liberation thoroughly knowing the minds of all kinnaras and skillfully controlling them.

At that time the kinnara king Heaven of Light of Refined Intellect, imbued with the power of the Buddha, looked over all the masses of kinnaras and said in verse,

All the pleasant things in the world
Arise from seeing the Buddha.
The Guide benefits all living beings,
Being the savior and refuge of all.

He produces all joys and delights
Which beings receive without end;
He causes all who see not to waste:
This is the enlightenment of Flower Banner.

The ocean of Buddha's virtue is inexhaustible;
No bounds or limits to it can be found.
Its light shines in all ten directions:
This is the liberation of Adornment King.

The Buddha's great sound is always spoken,
Showing the real true way out of distress;
All beings who hear it are happy and glad:
Pleasing Sound is capable of believing this way.

I see the Buddha's sovereign powers
All stem from practices cultivated in the past;
With great compassion he saves beings and makes them pure:
This Jewel Tree King can understand.

It is difficult to get a chance to see a Buddha;
Beings may encounter one in a million eons,

Adorned with the marks of greatness all complete:
This is the view of Beholder's Delight.

Observe the great knowledge and wisdom of Buddha,
Responding to the desires of all sentient beings,
Expounding to all the path of omniscience:
Supreme Adornments can comprehend this.

The ocean of deeds is inconceivably vast—
Beings' suffering and happiness all come from it;
All this the Buddha can show:
This is what Flower Banner knows.

The Buddha's mystic powers are uninterrupted—
In all directions the earth constantly quakes,
Though no sentient beings are aware of it:
This Immense Power ever clearly sees.

Manifesting spiritual powers while among the masses,
He radiates light to make them wake up,
Revealing the realm of all the enlightened:
This Fierce Lord capably observes.

Furthermore, the garuda king Power of Great Swiftness had found the door of liberation of the nonattached, unobstructed eye observing everything in the worlds of sentient beings. The garuda king Unbreakable Jewel Topknot found the door of liberation abiding in the realm of reality and teaching sentient beings. The garuda king Pure Speed found the door of liberation of the power of energy to perfect all means of transcendence. The garuda king Nonregressing Mind found the door of liberation of bold power entering the realm of enlightenment. The garuda king Steady Pure Light found the door of liberation fully developing knowledge of the boundless differences in sentient beings. The garuda king Beautifully Adorned Crown Topknot found the door of liberation adorning the citadel of the Buddha teaching. The garuda king Immediate Manifestation Everywhere found the door of liberation perfecting the power of unbreakable equanimity. The garuda king Ocean Surveyor found the door of liberation knowing the physical forms of all sentient beings and manifesting forms for them. The garuda king Dragon Sound Great Eye Energy found the door of liberation of the knowledge entering into the acts of all sentient beings in death and life.

At that time the garuda king Power of Great Swiftness, receiving the power of the Buddha, looked over all the garudas and said in verse,

The Buddha-eye is vast and boundless,
Seeing all the lands in the ten directions.
Sentient beings therein are innumerable:
Showing great spiritual powers, he conquers them all.

The Buddha's spiritual powers are unhindered;
He sits under all the enlightenment trees in the ten directions
And expounds the truth like a cloud filling everywhere:
Jewel Topknot, hearing this, does not oppose.

The Buddha did various practices in the past,
Universally purifying great means of transcendence,
Giving offerings to all the enlightened:
This the Swift king deeply believes.

In each pore of the Buddha
Boundless practices are shown in an instant;
Such is the realm of Buddhahood:
Adorned by Nonregression clearly sees all.

The Buddha's boundless wisdom light
Can destroy the net of ignorance and illusion,
Saving all beings in all worlds:
This is the teaching held by Stable Light.

The citadel of truth is immense, endless;
Its gates are various and uncountable—
The Buddha, in the world, opens them wide:
Here Beautiful Crown Topknot clearly enters.

All the Buddhas are one reality body—
True suchness, equal, without distinctions;
The Buddha always abides through this power:
Immediate Manifestation Everywhere can fully expound this.

The Buddha in the past saved beings in all realms,
Shining light throughout the world,
Teaching and taming by various means:
This supreme teaching Ocean Surveyor realizes.

The Buddha sees all lands
All resting on the ocean of doing,
And rains the rain of truth on them all:
Dragon Sound's liberation is like this.

Furthermore, the titan king Rahula found the door of liberation of appearing as the honored leader of the masses. Bhimacitta found the door of liberation making countless eons manifest. The titan king Skillful Magical Arts found the door of liberation extinguishing the sufferings of all sentient beings and purifying them. The titan king Great Following found the door of liberation of self-adornment by cultivation of all ascetic practices. The titan king Bhandhi found the door of liberation causing boundless realms in the ten directions to quake. The titan king Universal Shining found the door of liberation of securely establishing all sentient beings by various techniques. The titan king Wonderful Adornment of Firm Action found the door of liberation of everywhere gathering unbreakable roots of goodness and clearing away all attachments. The titan king Vast Causal Wisdom found the door of liberation of leadership with great compassion free from confusion. The titan king Manifesting Supreme Virtue found the door of liberation causing all to see the Buddhas, serve, make offerings, and cultivate roots of goodness. The titan king Good Sound found the door of liberation of the practice of sure equanimity entering into all states of being.

At that time the titan king Rahula, imbued with the power of the Buddha, looked over all the titans and said in verse,

In all the great masses in the ten directions,
The Buddha is most unique among them.
The radiance of his light is equal to space,
Appearing before all sentient beings.

Billions of eons' buddha-lands
Clearly appear in an instant;
Shedding light, he edifies beings everywhere:
This Bhimacitta praises with joy.

The realm of Buddhahood has no compare—
With various teachings he is always giving aid,
Annihilating beings' pains of existence:
King Kumara can see this.

Practicing austerities for countless eons,
He aids sentient beings and purifies the worlds;
Thereby is the Sage's wisdom universally perfected:
Herein does Great Following see the Buddha.

Unhindered, incomparable great mystic powers
Move all lands in the ten directions
Without causing sentient beings to fear:
Great Power can understand this.

The Buddha appears in the world to save the living,
Revealing the way of complete knowledge,
Causing all to give up suffering and attain peace and bliss:
This teaching Universal Shining expounds.

The ocean of blessings in the world
Buddha's power can produce and purify;
Buddha can show the realm of liberation:
Adornment of Firm Action enters this door.

Unequaled is the Buddha's body of compassion,
Extending everywhere, unhindered, causing all to see,
Like a reflection appearing in the world:
Causal Wisdom can express this quality.

Rare, incomparable great mystic powers
Manifest bodies everywhere throughout the cosmos,
Each sitting under a tree of enlightenment:
Superior Qualities can explain the meaning of this.

The Buddha has cultivated practices for all times,
Having passed through every state of existence.
Liberating sentient beings from distress.
This is praised by the King Good Sound.

Furthermore, the day spirit Displaying Palaces found the door of liberation entering into all worlds. The day spirit Bringing Forth the Fragrance of Wisdom found the door of liberation observing all sentient beings, helping and benefiting them all, causing them to be happy and content. The day spirit Delighting in Superb Adornments found the door of liberation emanating boundless pleasing light beams. The day spirit Exquisite Light of Fragrant Flowers found the door of liberation arousing the pure faith and understanding of boundless sentient beings. The day spirit Everywhere Collecting Marvelous Herbs found the door of liberation of power to assemble and array all-pervading lights. The day spirit Liking to Make Joyful Eyes found the door of liberation universally enlightening all sentient beings whether they be suffering or happy, and causing them to realize the enjoyment of truth. The day spirit Observing the Directions and Appearing Everywhere found the door of liberation of different bodies of the worlds in the ten directions. The day spirit Majestic Power of Great Compassion found the door of liberation saving all sentient beings and making them peaceful and happy. The day spirit Radiance of Goodness found the door of liberation of the power to produce the virtues of joy and contentment in

every way. The day spirit Garland of Beautiful Flowers found the door of liberation of universal renown and bringing benefit to all who see.

At that time the day spirit Displaying Palaces, imbued with the power of the Buddha, surveyed all the day spirits and said in verse,

The Buddha's knowledge is like space; it has no end.
His light shines throughout the ten directions.
He knows the mental patterns of all sentient beings.
There is no world he does not enter.

Knowing what pleases all sentient beings,
He expounds an ocean of teachings, according to suitability;
The expressions and meanings, great and far-reaching, are not the same:
Complete Wisdom can perceive them all.

Buddha radiates light illumining the world;
Those who see it rejoice without fail—
It shows the vast, profound realm of pure peace:
Delight in Pleasing Adornments understands this.

The Buddha showers the rain of truth without bound,
Able to make witnesses greatly rejoice;
Supreme roots of goodness are born from this.
Such is the realization of Exquisite Light.

Entering into all aspects of teaching with enlightening power,
Ages of cultivation and discipline thoroughly pure—
All this is for the salvation of beings:
This is what Wonderful Herbs understands.

Edifying sentient beings by various means,
All who see or hear receive benefit,
Causing them all to dance for joy:
Joyful Eyes sees in this way.

Appearing responsively throughout the world,
Throughout indeed the entire cosmos,
Buddha's substance and nature neither exist nor do not:
This the Direction Observer enters into.

Sentient beings wander through difficulty and danger—
Buddha appears in the world out of pity for them,
Making them get rid of all suffering:
In this liberation Compassion Power dwells.

Sentient beings are shrouded in darkness, sunk in eternal night;
Buddha preaches truth for them, bringing the dawn,
Allowing them to find happiness, getting rid of distress:
Light of Goodness enters this door.

The extent of Buddha's blessings is like that of space—
All blessings in the world arise therefrom.
Whatever he does is not in vain:
This liberation Flower Garland gains.

Furthermore, the night spirit Pure Light of Universal Virtue found the door of liberation of great courage and strength in the bliss of tranquil meditation. The night spirit Observing the World with Joyful Eyes found the door of liberation characterized by great pure delightful virtues. The night spirit World-Protecting Energy found the door of liberation appearing everywhere in the world taming sentient beings. The night spirit Sound of a Tranquil Sea found the door of liberation accumulating a spirit of immense joy. The night spirit Everywhere Manifesting Splendor found the door of liberation of the sound of profound independent pleasing speech. The night spirit Everywhere Causing Flower Trees to Bloom found the door of liberation of a vast store of joy full of light. The night spirit Egalitarian Protector and Nourisher found the door of liberation enlightening sentient beings and causing them to develop roots of goodness. The night spirit Sporting Happily found the door of liberation of boundless compassion rescuing and protecting sentient beings. The night spirit All Senses Always Joyful found the door of liberation everywhere manifesting the magnificent gates of great compassion. The night spirit Producing Pure Bounty found the door of liberation causing all sentient beings' desires to be fulfilled.

At that time the night spirit Pure Light of Universal Virtue, imbued with the power of the Buddha, looked over all the night spirits and said in verse,

You all should observe the Buddha's action,
Its vastness, serenity, and space-like character;
The shoreless sea of craving he purifies completely,
His undefiled majesty illumining all quarters.

All beings like to see the Buddha,
Met with but once in countless eons,
Compassionately mindful of all beings, extending to all:
This liberation door World Observer sees.

The Guide saves and protects all worlds;
All beings see him before them,
Able to purify all realms of existence:
This World Guardian ably observes.

In the past Buddha cultivated an ocean of joy—
Vast, boundless, beyond all measure;
Therefore those who see are all delighted:
This is realized by Silent Sound.

The realm of the Buddha is immeasurable—
Tranquil yet able to preach throughout all quarters,
Causing all beings' minds to be pure:
The night spirit Splendor, hearing, rejoices.

Among sentient beings who have no blessings,
Buddha's arrays of great blessing majestically shine,
Showing them the way of serenity, beyond the dusts of the world:
Causing Flowers to Bloom Everywhere realizes this way.

Displaying great mystic powers everywhere,
Taming all sentient beings,
He makes them see various physical forms:
This the Guardian Nourisher perceives.

In the past, Buddha spent every moment
Purifying the ocean of means and compassion
To save all beings in all of the worlds:
This is the liberation of Blissful Happiness.

Sentient beings are ignorant, always muddled—
The stubborn poisons of their minds are much to be feared.
The Buddha appears for their sake, out of pity:
This Enemy Destroyer realizes with joy.

The Buddha's past practice was for sentient beings,
To let them satisfy their aspirations;
Because of this he has developed virtuous characteristics:
This is what Bounty Producer enters into.

Furthermore, the direction spirit Dwelling Everywhere found the door of liberation of the power of universal salvation. The direction spirit Ubiquitous Light found the door of liberation perfecting the practice of mystic powers to edify all sentient beings. The direction spirit Array of Light Beams found the door of liberation destroying all

barriers of darkness and producing the great light of joy and happiness. The direction spirit Traveling Everywhere Unhindered found the door of liberation appearing in all places without wasted effort. The direction Forever Ending Confusion found the door of liberation revealing names and epithets of Buddha equal in number to all sentient beings, producing virtue and merit. The direction spirit Roaming Everywhere in Pure Space found the door of liberation continuously producing exquisite sound causing all who hear to be pleased. The direction spirit Great Sound of Cloud Banner found the door of liberation bringing rain everywhere, like a naga, causing sentient beings to rejoice. The direction spirit Topknot and Eyes Undisturbed found the door of liberation of the independent power to show the doings of all sentient beings without discrimination. The direction spirit Universally Observing the Doings of the Worlds found the door of liberation examining the various actions of beings in all realms of existence. The direction spirit Traveling Everywhere Watching found the door of liberation fulfilling all tasks and bringing happiness to all sentient beings.

At that time the directions spirit Dwelling Everywhere, imbued with the power of the Buddha, looked over all the direction spirits and said in verse,

The Buddha freely appears in the world
To teach all living beings,
Showing the ways to truth, having them understand and enter,
Putting them in a position to realize highest wisdom.

His spiritual powers are as boundless as beings,
Displaying various forms according to their desires;
And all who see are freed from suffering:
This is Ubiquitous Light's power of liberation.

Buddha, in the ocean of beings hindered by darkness,
Manifests the great light of the lamp of truth for them,
That light shining everywhere, so none do not see:
This is the liberation of Light Beam Arrays.

Commanding the various languages of all worlds,
Buddha teaches so that all can understand,
And the afflictions of his hearers disappear:
This is the realization of Traveling Everywhere.

As many names as there are in all worlds,
Buddha names emerge in equal numbers,
Causing all beings to be free from ignorance:
This is the sphere of Ending Confusion.

If any sentient beings come before the Buddha
And hear the Buddha's sublime sound,
They will all be greatly delighted:
Traveling Throughout Space understands this truth.

The Buddha, in every single instant,
Everywhere showers the boundless rain of truth,
Causing all beings' afflictions to perish:
This is known to Cloud Banner.

The ocean of doings of all worlds
The Buddha equally shows,
Causing all beings to be rid of delusion by actions:
This is what Undisturbed Eyes understands.

The stage of omniscience has no bounds;
All the various mentalities of beings
The Buddha perceives with complete clarity:
This immense door the World Observer enters.

Buddha cultivated various practices in the past,
Completely fulfilling infinite transcendent ways,
Compassionately aiding all sentient beings:
This is the liberation of Universal Traveler.

Furthermore, the space spirit Pure Light Shining All Around found the door of liberation knowing the mentalities of sentient beings in all realms of existence. The space spirit Traveling Everywhere Deeply and Extensively found the door of liberation entering everywhere into the cosmos of reality. The space spirit Producing Auspicious Wind found the door of liberation comprehending the physical forms of boundless objects. The space spirit Abiding Securely Beyond Obstruction found the door of liberation able to remove all beings' obstructions by delusions caused by actions. The space spirit Broad Steps and Beautiful Topknot found the door of liberation observing and contemplating the vast ocean of practical application. The space spirit Unhindered Light Flames found the door of liberation of the light of great compassion rescuing all sentient beings from danger. The space spirit Unobstructed Conquering Power found the door of liberation entering into the power of all virtues free from attachment. The space spirit Spotless Light found the door of liberation able to cause the minds of all beings to remove their veils and become pure. The space spirit Deep and Far-Reaching Sublime Sound found the door of liberation of the light of knowledge seeing everywhere. The space spirit All-Pervading Light

found the door of liberation manifesting everywhere without moving from its own place.

At that time the space spirit Pure Light Shining All Around, imbued with the power of the Buddha, surveyed all the space spirits and spoke the following verses,

The vast eye of the Buddha
Is pure and clear as space,
Seeing all beings
With complete clarity.

The great light of the Buddha body
Illumines the ten directions,
Manifesting in every place:
Traveling Everywhere sees this way.

The Buddha body is like space;
Unborn, it clings to nothing,
It is ungraspable and without inherent nature:
This is seen by Wind of Good Omen.

The Buddha, for countless eons,
Has expounded all holy paths,
Destroying barriers for all beings:
Sphere of Perfect Light understands this.

I observe the enlightenment practices
Accumulated by the Buddha in the past,
All to make the world at peace:
Beautiful Topknot works in this sphere.

The realms of all sentient beings
Whirl in the sea of birth and death.
Buddha emits a pain-killing light:
The Unhindered spirit can see this.

His treasury of pure virtues
Is a field of blessings for the world,
Appropriately enlightening with knowledge:
The spirit Power understands this.

Sentient beings are veiled by ignorance,
Wandering on dangerous paths;
The Buddha emanates light for them:
Spotless Light realizes this.

Knowledge and wisdom have no bounds,
Appearing in every land,
With light illumining the world:
Sublime Sound sees Buddha here.

Buddha, to liberate beings,
Cultivates practices everywhere;
This grandiose will
Universal Manifestation can observe.

Furthermore, the wind spirit Unimpended Light found the door of liberation entering into all the Buddha teachings and all worlds. The wind spirit Everywhere Manifesting Courageous Action found the door of liberation providing extensive offerings to all the Buddhas appearing in innumerable lands. The wind spirit Wind Striking Cloud Banner found the door of liberation eliminating the sickness of all sentient beings with a fragrant wind. The wind spirit Arrays of Pure Light found the door of liberation producing roots of goodness in all sentient beings and causing them to pulverize the mountains of multiple barriers. The wind spirit Power to Dry Up Water found the door of liberation able to defeat boundless armies of malicious demons. The wind spirit Great Voice Howling Everywhere found the door of liberation annihilating the fears of all sentient beings. The wind spirit Tree Branch Hanging Topknot found the door of liberation of the ocean of powers of elucidation, entering into the real character of all things. The wind spirit Going Everywhere Unimpeded found the door of liberation of the treasury of techniques to harmonize and civilize all sentient beings. The wind spirit Various Mansions found the door of liberation entering into still, serene meditative poise and destroying the extremely deep darkness of folly and ignorance. The wind spirit Great Light Shining Everywhere found the door of liberation of unhindered power to go along with all sentient beings.

At that time the wind spirit Unimpeded Light, imbued with the power of the Buddha, looked over all the wind spirits and said in verse,

The teachings of all Buddhas are most profound,
With unhindered means by which all may enter,
Appearing always in all worlds,
Signless, formless, without image.

Observe how the Buddha in the past
Gave offerings to endless Buddhas in a single instant—
Such bold enlightenment practice
Everywhere Manifesting can comprehend.

Buddha saves the world inconceivably;
None of his methods are used in vain—
All cause action to be free from distress:
This is the liberation of Cloud Banner.

Beings have no blessings, they suffer many pains,
With heavy veils and dense barriers always deluding them.
Buddha makes them all attain liberation:
This is known to Pure Light.

The Buddha's vast mystic power
Conquers all armies of demons;
All his methods of subduing
Healthy Power is able to observe.

Buddha emanates subtle sound from his pores
Which extends everywhere throughout the world
Causing all misery and fear to end:
This is understood by Howling Everywhere.

Buddha, in all oceans of lands,
Always preaches, over unthinkable eons.
This wonderful elucidation power of buddhahood
Tree Branch Topknot can comprehend.

Buddha's knowledge enters all avenues of means,
Completely free of hindrance therein—
His realm is boundless and without any equal:
This is the liberation of Going Everywhere.

The Buddha's state is without bounds—
By expedient means he shows it everywhere,
Yet his body is tranquil and has no form:
This is the liberation door of Various Mansions.

The Buddha cultivated practices for oceans of eons
And has completely fulfilled all powers
And can respond to beings in accord with worldly norms:
This is the view of Shining Everywhere.

Furthermore, the fire spirit Repository of Flames of Universal Light found the door of liberation removing the darkness of all worlds. The fire spirit Banner of Universal Assembly of Light found the door of liberation able to end all sentient beings' delusions, wanderings, and pains of irritating afflictions. The fire spirit Great Light Shining Every-

where found the door of liberation of the treasury of great compassion with the immutable power of enriching. The fire spirit Topknot of Inexhaustible Light found the door of liberation of light beams illuminating the boundless reaches of space. The fire spirit Eyes of Various Flames found the door of liberation of silent, serene lights in various magnificent arrays. The fire spirit Palace of Wonders found the door of liberation observing the Buddha's spiritual powers appearing without bound. The fire spirit Palaces in All Directions Like Polar Mountains found the door of liberation able to extinguish the blazing torments of all beings in all worlds. The fire spirit Sovereign of Awesome Light found the door of liberation able to freely enlighten all beings. The fire spirit Light Shining in All Directions found the door of liberation destroying forever all ignorant, attached opinions. The fire spirit Thunder and Lightning found the door of liberation of the great roar of power to fulfill all undertakings.

At that time, the fire spirit Repository of Flames of Universal Light, imbued with power from the Buddha, looked over all the fire spirits and said in verse,

Observe the Buddhas' power of energy—
For vast, inconceivable millions of eons
They have appeared in the world to help sentient beings,
Causing all barriers of darkness to be destroyed.

Sentient beings, in their folly, create various views;
Their passions are like torrents, like fires blazing;
The Guide's techniques remove them all:
Banner of Universal Assembly of Light understands this.

Blessings and virtues like space, unending—
No bounds to them can ever be found;
This is the Buddha's immutable power of compassion:
Light Shining, realizing this, conceives great joy.

I observe the Buddha's practices
Over the eons, without bound,
Thus manifesting spiritual powers:
Palace of Wonders understands this.

Practice perfected over billions of eons, inconceivable,
To which no one can find any bound or limit,
Buddha expounds the real character of things, causing joy:
This is perceived by Inexhaustible Light.

All the vast masses in the ten directions
Behold the Buddha present before them,

The tranquil light clearly lighting the world:
This Subtle Flames can comprehend.

The Sage appears in all worlds,
Sitting in all their palaces,
Raining the boundless great teaching:
This is the perspective of All Directions.

The Buddhas' wisdom is most profound;
Free in all ways, they appear in the world,
Able to clarify all genuine truths:
Awesome Light, realizing this, rejoices at heart.

The folly of views is a dark veil;
Beings, deluded, eternally wander;
For them Buddha opens the gate of sublime teaching:
Illumining All Quarters can understand this.

The gate of Buddhas' vows is vast, inconceivable—
Their powers and transcendent ways are developed and purified;
All appear in the world according to their ancient vows:
This is what Thunder and Lightning understands.

Furthermore, the water spirit Ubiquitous Cloud Banner realized the door of liberation of compassion equally benefiting all beings. The water spirit Cloudlike Sound of the Ocean Tide found the door of liberation adorned with boundless truths. The water spirit Beautiful Round Topknot found the door of liberation observing those who could be taught and dealing with them with appropriate techniques. The water spirit Whirlpool of Skills found the door of liberation everywhere expounding the most profound realm of the Buddhas. The water spirit Store of Undefiled Fragrance found the door of liberation everywhere manifesting pure, bright light. The water spirit Virtue Bridge Light Sound found the signless, essenceless door of liberation of the pure realm of truth. The water spirit Freedom of Contentment found the door of liberation of the inexhaustible ocean of great compassion. The water spirit Good Sound of Pure Joy found the door of liberation being a mine of great joy among the hosts of enlightening beings at sites of enlightenment. The water spirit Everywhere Manifesting Awesome Light found the door of liberation appearing everywhere by means of the unimpeded, immensely vast power of virtue. The water spirit Roaring Sound Filling the Sea found the door of liberation observing all sentient beings and producing infinite techniques for harmonizing and pacifying them.

At that time the water spirit Ubiquitous Cloud Banner, imbued with power from the Buddha, looked over all the water spirits and said,

Gates of pure compassion, as many as atoms in all lands,
Together produce a single sublime feature of the Buddha.
Other features also are each like this:
Therefore beholders of Buddha never become jaded.

When the Buddha cultivated practice in the past,
He went to visit all of the Buddhas,
Cultivating himself in various ways, never lax:
These methods Cloud Sound enters.

The Buddha, in all ten directions,
Is still, unmoving, not coming or going,
Yet teaches beings appropriately, causing them all to see:
This is what Round Topknot knows.

The realm of the Buddha is boundless, immeasurable—
All sentient beings cannot comprehend it.
The preaching of his wondrous voice fills all directions:
This is Technique Whirlpool's sphere.

The light of the Buddha has no end;
It fills the cosmos, inconceivably,
Teaching, edifying, liberating beings:
This Pure Fragrance watches and sees.

The Buddha is pure as space,
Signless, formless, present everywhere,
Yet causing all beings to see:
This Light of Blessings well observes.

Of old Buddha practiced great compassion,
His mind is broad as all of life.
Therefore he is like a cloud appearing in the world:
This liberation Contentment knows.

All lands in the ten directions
See the Buddha sitting on his seat
Becoming clearly enlightened with great realization:
This is where Joyful Sound enters in.

Buddha's sphere of action is free from hindrance—
He goes to all lands in the ten directions,

Everywhere showing great mystic powers:
Manifesting Awesome Light has realized this.

He cultivates boundless expedient practices,
Equal to the worlds of sentient beings, filling them all,
The subtle action of his mystic power never ceasing:
Roaring Sound Filling the Sea can enter this.

Furthermore, the ocean spirit Producing Jewel Light found the door of liberation impartially bestowing an ocean of blessings on all beings. The ocean spirit Unbreakable Diamond Banner found the door of liberation preserving the good roots of all sentient beings by skillful means. The ocean spirit Undefiled found the door of liberation able to evaporate the ocean of all sentient beings' afflictions. The ocean spirit Always Dwelling in the Waves found the door of liberation causing all sentient beings to depart from evil ways. The ocean spirit Auspicious Jewel Moon found the door of liberation everywhere destroying the darkness of great ignorance. The ocean spirit Beautiful Flower Dragon Topknot found the door of liberation extinguishing the sufferings of all states of being and bestowing peace and happiness. The ocean spirit Everywhere Holding the Flavor of Light found the door of liberation purifying all sentient beings of their opinionated, ignorant nature. The ocean spirit Jewel Flame Flower Light found the door of liberation producing the will of enlightenment which is the source of all nobility. The ocean spirit Beautiful Diamond Topknot found the door of liberation of the ocean of virtues of the unshakable mind. The ocean spirit Thunder of the Ocean Tide found the door of liberation entering everywhere into absorption in the cosmos of reality.

At that time, the ocean spirit Producing Jewel Light, imbued with power from the Buddha, looked over all the ocean spirits and spoke these verses,

Over an ocean of inconceivably vast eons
He made offerings to all the Buddhas,
Distributing the merit to all living beings—
That is why his dignity is beyond compare.

Appearing in all worlds,
Knowing the capacities and desires of all beings,
Buddha expounds for them the ocean of truths:
This is joyfully realized by Indestructible Banner.

All sentient beings are shrouded by afflictions,
Roaming in all conditions, subject to all miseries—

For them he reveals the state of buddhahood:
Palace in All Waters enters this door.

Buddha, in unthinkable oceans of eons,
Cultivated all practices endlessly,
Forever cutting the net of beings' confusion:
Jewel Moon can clearly enter this.

Buddha sees beings always afraid,
Whirling in the ocean of birth and death;
He shows them the Buddha's unexcelled Way:
Dragon Topknot, comprehending, gives rise to joy.

The realm of the Buddhas cannot be conceived—
It is equal to the cosmos and space—
It can clear away beings' net of delusion:
This Flower Holding is able to expound.

The Buddha-eye is pure and inconceivable:
Comprehensively viewing all things,
He points out to all the excellent paths:
This Flower Light understands.

The army of demons, huge, uncountable,
He destroys in the space of an instant,
His mind undisturbed, unfathomable:
This is Diamond Topknot's technique.

Speaking a wondrous sound in the ten directions,
That sound pervades the entire universe—
Such is the Buddha's meditation state:
This is the realm of Ocean Tide Thunder.

Futhermore, the river spirit Everywhere Producing Swift Currents found the door of liberation everywhere raining the boundless rain of truth. The river spirit Universally Purifying Springs and Streams found the door of liberation appearing before all sentient beings and causing them to be forever free from afflictions. The river spirit Dustfree Pure Eye found the door of liberation by compassion and appropriate techniques washing away the dust of delusions from all sentient beings. The river spirit Roaring Everywhere found the door of liberation constantly producing sounds beneficial to all sentient beings. The river spirit Rescuing Sentient Beings Everywhere found the door of liberation always being nonmalevolent and kind toward all sentient beings. The river spirit Heatless Pure Light found the door of liberation showing all

pure and cool roots of goodness. The river spirit Universally Causing Joy found the door of liberation cultivating complete generosity, causing all sentient beings to forever give up stinginess and attachment. The river spirit Supreme Banner of Extensive Virtue found the door of liberation being a field of blessings giving joy to all. The river spirit Light Shining on All Worlds found the door of liberation able to cause all defiled beings to be pure, and all those poisoned with anger to become joyful. The river spirit Light of Oceanic Virtues found the door of liberation able to cause all sentient beings to enter the ocean of liberation and always experience complete bliss.

At that time the river spirit Everywhere Producing Swift Currents, imbued with power from the Buddha, looked over all the river spirits and spoke in verse,

Of old the Buddha, for the sake of all beings,
Cultivated boundless practices of the ocean of truths;
Like refreshing rain clearing blazing heat,
He extinguishes the heat of beings' afflictions.

Buddha, in uncountable past cons,
Purified the world with the light of his vows,
Causing the mature to realize enlightenment:
This is the realization of Universal Purifier.

With compassion and methods numerous as beings
He appears before all, always guiding,
Clearing away the dirt of afflictions:
Pure Eyes, seeing this, rejoices profoundly.

Buddhas speak of wondrous sound, causing all to hear—
Sentient beings, delighted, have hearts full of joy,
Causing them to wash away innumerable pains:
This is the liberation of Everywhere Roaring.

The Buddha cultivated enlightenment practice
To aid sentient beings for innumerable ages—
Therefore his light fills the world:
The spirit Guardian, remembering, is happy.

Buddha cultivated practices for the sake of beings,
By various means making them mature,
Purifying the ocean of blessings, removing all pains:
Heatless, seeing this, rejoices at heart.

The gate of generosity is inexhaustible,
Benefiting all sentient beings,

Causing witnesses to have no attachment:
This is the enlightenment of Universal Joy.

Buddha cultivated genuine methods of enlightenment,
Developing a boundless ocean of virtues,
Causing witnesses all to rejoice:
This Supreme Banner happily realizes.

He clears away the defilements of beings,
Equally compassionate even to the vicious,
Therefore acquiring radiance filling all space:
Light Shining on All Worlds sees and rejoices.

Buddha is the field of blessings, ocean of virtues,
Able to cause all to abandon evil
And even fulfill great enlightenment:
This is the liberation of Ocean Light.

Furthermore, the crop spirit Gentle Superb Flavor found the door of liberation bestowing rich flavor on all sentient beings, causing them to develop a buddha-body. The crop spirit Pure Light of Seasonal Flowers found the door of liberation able to cause all sentient beings to experience great joy and happiness. The crop spirit Physical Strength Courage and Health found the door of liberation purifying all realms by means of all round, complete teachings. The crop spirit Increasing Vitality found the door of liberation seeing the boundless mystical powers compassionately used by the Buddha for edifying demonstrations. The crop spirit Everywhere Producing Roots and Fruits found the door of liberation everywhere revealing the Buddha's field of blessings and causing seeds planted there not to spoil. The crop spirit Wonderfully Adorned Circular Topknot found the door of liberation causing the flower of pure faith of sentient beings everywhere to bloom. The crop spirit Moistening Pure Flowers found the door of liberation compassionately saving sentient beings and causing them to increase in blessings and virtue. The crop spirit Developing Wonderful Fragrance found the door of liberation extensively demonstrating all methods of enlightening practice. The crop spirit Liked by All Who See found the door of liberation able to cause all sentient beings in the universe to abandon such ills as sloth and anxiety and to become pure in all ways. The crop spirit Pure Light found the door of liberation observing the good roots of all sentient beings, explaining the truth to them in appropriate ways, bringing joy and fulfillment to the masses.

At that time the crop spirit Gentle Superb Flavor, imbued with power from the Buddha, looked over all the crop spirits and said,

The Buddha's ocean of unexcelled virtues
Manifests a lamp which illumines the world:
Saving and protecting all sentient beings,
He gives them all peace, not leaving out one.

The Buddha's virtues are boundless—
No beings hear of them in vain—
He causes them to be free from suffering and always happy:
This is what Seasonal Flowers enters into.

The powers of the Buddha are all complete—
His array of virtues appears in the world
And all sentient beings are harmonized:
To this fact Courageous Power can witness.

The Buddha cultivated an ocean of compassion,
His heart always as broad as the whole world;
Therefore his spiritual powers are boundless:
Increasing Vitality can see this.

Buddha always appears throughout the world;
None of his methods are employed in vain,
Clearing away beings' delusions and torments:
This is the liberation of Universal Producer.

Buddha is the great ocean of knowledge in the world,
Emanating pure light which reaches everywhere,
Whence is born all great faith and resolution:
Thus can Adorned Topknot clearly enter.

Buddha, observing the world, conceives kind compassion,
Appearing in order to aid sentient beings,
Showing them the supreme way of peace and joy:
This is the liberation of Pure Flowers.

The pure practices cultivated by Buddha
Are fully expounded under the tree of enlightenment,
Thus edifying everyone in all quarters:
This Wonderful Fragrance can hear.

Buddha, in all worlds,
Brings freedom from sorrow, creating great joy;
All potentials and aspirations he purifies:
The spirit Pleasing understands this.

The Buddha appears in the world,
Observes the inclinations of all beings,
And matures them by various means:
This is the liberation of Pure Light.

Furthermore, the herb spirit Auspicious found the door of liberation observing the mentalities of all sentient beings and striving to unify them. The herb spirit Sandalwood Forest found the door of liberation embracing all sentient beings with light and causing those who see it not to waste the experience. The herb spirit Pure Light found the door of liberation able to annihilate the afflictions of all sentient beings by pure techniques. The herb spirit Universal Renown found the door of liberation able to increase the boundless ocean of good roots by means of a great reputation. The herb spirit Radiant Pores found the door of liberation hurrying to all sites of illness with the banner of great compassion. The herb spirit Darkness Destroying Purifier found the door of liberation able to cure all blind sentient beings and cause their eye of wisdom to be clear. The herb spirit Roarer found the door of liberation able to expound the verbal teaching of the Buddha explaining the different meanings of all things. The herb spirit Banner of Light Outshining the Sun found the door of liberation able to be the advisor of all sentient beings, causing all who see to produce roots of goodness. The herb spirit Seeing in All Directions found the door of liberation of the mine of pure compassion able to make beings give rise to faith and resolve by means of appropriate techniques. The herb spirit Everywhere Emanating Majestic Light found the door of liberation causing beings to remember Buddha, thereby eliminating their sicknesses.

At that time the herb spirit Auspicious, imbued with power from the Buddha, looked over all the herb spirits and said,

The Buddha's knowledge is inconceivable—
He knows the minds of all sentient beings,
And by the power of various techniques
Destroys their delusions and infinite pains.

The Great Hero's skills cannot be measured;
Nothing he does is ever in vain,
Unfailingly causing the suffering of beings to vanish:
Sandalwood Forest can understand this.

Observe the Buddha's teaching like so:
He practiced for innumerable eons
And has no attachment to anything:
This is the entry of Pure Light.

A Buddha is hard to meet, in a million ages;
If any can see one or hear one's name,
It will unfailingly bring benefit:
This is the understanding of Universal Renown.

Each of the Buddha's hair pores
Emits light annulling distress,
Causing wordly afflictions to end:
This is the entry of Radiant Pores.

All sentient beings are blinded by ignorance,
With an infinite variety of miseries from deluded acts—
Buddha clears it all away and opens the radiance of wisdom:
This Darkness Breaker can see.

One tone of the Buddha has no limiting measure—
It can open up the ocean of all teachings
So that all who hear can comprehend:
This is the liberation of Great Sound.

See how Buddha's knowledge is inconceivable—
Appearing in all realms he saves beings there,
Able to make those who see follow his teaching:
This Outshining the Sun deeply understands.

Buddha's ocean of compassionate means
Is produced to help the world,
Opening the right path wide to show beings:
This Seeing in All Directions can comprehend.

Buddha emits great light all around
Illumining all in the ten directions,
Causing virtue to grow as the Buddha's remembered:
This is the liberation door of Majestic Light.

Furthermore, the forest spirit Spreading Flowers like Clouds found the door of liberation of the repository of the vast, boundless sea of knowledge. The forest spirit Outstanding Trunk Unfolding Light found the door of liberation of great cultivation and universal purification. The forest spirit Bearing Branches Emitting Radiant Light found the door of liberation increasing the growth of all sorts of sprouts of pure faith. The forest spirit Auspicious Pure Leaves found the door of liberation arrayed with all pure virtues. The forest spirit Draped Flame Treasury found the door of liberation of universal wisdom always viewing the entire cosmos. The forest spirit Pure Arrays of Light found

the door of liberation knowing the ocean of all sentient beings' activities and producing and spreading clouds of teaching. The forest spirit Pleasant Thunder found the door of liberation enduring all unpleasant sounds and producing pure sounds. The forest spirit Light and Fragrance All-Pervading found the door of liberation showing the vast realm of practices cultivated and mastered in the past. The forest spirit Subtle Light Shining Far found the door of liberation benefiting the world by means of all virtuous qualities. The forest spirit Flowers and Fruits Savoring of Light found the door of liberation able to cause all to see the Buddha appearing in the world, to always remember with respect and never forget, and adorn the mine of virtues.

At that time the forest spirit Spreading Flowers like Clouds, imbued with power from the Buddha, looked over all the forest spirits and said,

In the past Buddha cultivated enlightening practices;
His virtue and wisdom are thoroughly complete,
He has all powers fully in command—
Emitting great light, he appears in the world.

The aspects of his compassion are as infinite as beings—
Buddha purified them all in eons past,
And therefore is able to bring aid to the world:
This is the understanding of Outstanding Trunk.

Once sentient beings see the Buddha,
He'll plunge them into the ocean of faith,
Showing to all the enlightening way:
This is the liberation of Wonderful Branches.

The virtues amassed in a single pore
Could not be all told of in an ocean of eons—
The Buddha's techniques are inconceivable:
Pure Leaves can understand this teaching.

I recall the Buddha in the past
Made offerings to infinite numbers of Buddhas,
His knowledge gradually becoming clearer with each:
This is what Store of Flames understands.

The ocean of actions of all sentient beings
The Buddha knows in an instant of thought;
Such vast unhindered knowledge
Beautiful Adornments can begin to realize.

Always intoning the Buddha's serene, sublime sound
Produces incomparable joy everywhere,
Causing all to awaken according to their understanding and inclination:
This is the principle of Thunder Sound's practice.

The Buddha shows great mystic powers
All throughout the ten directions,
Causing all his past deeds to be seen:
This is where All-Pervading Light and Fragrance enters.

Sentient beings are dishonest and don't practice virtue—
Lost and deluded, they sink and flow in birth and death;
For them he clearly opens the paths of knowledge:
This is seen by Subtle Light.

Buddha, for the sake of beings blocked by habits,
Appears in the world after millions of eons,
Causing them to see always for the rest of time:
This is observed by Savor of Light.

Furthermore, the mountain spirit Jewel Peak Blooming Flowers found the door of liberation entering the light of absorption in great quiescence. The mountain spirit Flower Forest Topknot found the door of liberation cultivating and collecting good roots of kindness and developing an inconceivable number of beings to maturity. The mountain spirit Lofty Banner Shining Everywhere found the door of liberation looking into the inclinations of all sentient beings and purifying their senses. The mountain spirit Undefiled Jewel Topknot found the door of liberation of boundless eons of diligent striving without becoming weary or remiss. The mountain spirit Light Illumining All Directions found the door of liberation awakening all with lights of infinite qualities. The mountain spirit Light of Great Power found the door of liberation of capability of self-development and causing sentient beings to give up deluded behavior. The mountain spirit Awesome Light Conquering All found the door of liberation removing all pains so that none are left. The mountain spirit Light-Orb of Subtle Intensity found the door of liberation spreading the light of the teachings, showing the virtues of all Buddhas. The mountain spirit Universal Eye Clearly Seeing found the door of liberation causing all sentient beings to make their roots of goodness grow even in dreams. The mountain spirit Adamantine Eye of Mystery found the door of liberation bringing forth a great ocean of meaning.

At that time, the mountain spirit Blooming Flowers All Over the Earth, imbued with power from the Buddha, surveyed all the hosts of mountain spirits and said in verse,

Having cultivated excellent practices without bound,
Now he has attained mystic powers, also infinite.
His gates of teaching are wide open, numerous as atoms,
Causing all sentient beings to deeply understand and rejoice.

His body, adorned in many ways, is omnipresent,
The lights from his pores are all pure;
With compassionate techniques he teaches all:
Flower Forest Topknot understands this.

The Buddha-body appears everywhere—it's boundless,
Filling all worlds in the ten directions,
All faculties pure, a joy to all beholders:
This truth High Banner can understand.

For eons practicing diligently without flagging,
Unaffected by worldly things, like empty space,
By various means he edifies beings:
Realizing this is Jewel Topknot.

Sentient beings blindly enter dangerous paths;
Pitying them, Buddha emits shining light,
Causing all beings thereby to awake:
Awesome Light, understanding this, rejoices.

Extensively cultivating practices in all states of being,
He made offerings to innumerable Buddhas,
Causing beings who saw to make great vows:
This Great Power can clearly enter.

Seeing beings' sufferings in transmigration,
Always enshrouded by barriers of doing,
He extinguishes all with the light of wisdom:
This is the liberation of Conquering All.

Each of his pores emits subtle sound
Praising the Buddhas in accord with beings' mentalities,
Pervading all quarters, for uncounted ages:
This is the door by which Light Orb has entered.

Buddha appears throughout the ten directions
Expounding the subtle truth by various means,
With an ocean of practices aiding all beings:
This is what Clearly Seeing has understood.

The gates of the teaching are boundless as the sea—
He expounds it with one voice, making all understand,
Preaching forever, with never an end:
Delving into this technique is Diamond Eye.

Furthermore, the earth spirit Pure Flower of Universal Virtue found the door of liberation constantly watching all sentient beings with an attitude of kindness and compassion. The earth spirit Adornment of Stable Blessings found the door of liberation manifesting the power of blessings and virtues of all sentient beings. The earth spirit Beautiful Flower Adorned Tree found the door of liberation entering into all things and producing adornment for all buddha-fields. The earth spirit Universal Distribution of Treasures found the door of liberation cultivating and producing various states of meditation and causing sentient beings to get rid of obstructing defilements. The earth spirit Pure Eye Observing the Season found the door of liberation causing all sentient beings to sport happily. The earth spirit Beautiful Golden Eyes found the door of liberation manifesting all pure bodies and harmonizing sentient beings. The earth spirit Fragrant Hair Emitting Light found the door of liberation of great power comprehending the ocean of virtues of all Buddhas. The earth spirit Silent Pleasing Sound found the door of liberation holding the ocean of speech-sounds of all sentient beings. The earth spirit Curled Topknot of Beautiful Flowers found the door of liberation of the undefiled nature pervading all Buddha-fields. The earth spirit Indestructible All-Sustainer found the door of liberation revealing all that is contained in the cycles of teaching of all Buddhas.

At that time, the earth spirit Pure Flower of Universal Virtue, imbued with power from the Buddha, looked over all the earth spirits and said,

The doors of compassion opened by the Buddha
In every moment of the past cannot be all told of;
He cultivated such practice unceasingly,
Therefore he has an indestructible body.

The store of blessings of all
Sentient beings in all times, as well as enlightening beings,
All appear in the Buddha's pores:
Adornment of Blessings, seeing this, rejoices.

His vast state of serene absorption
Is unborn, imperishable, has no coming or going;
Yet he purifies lands to show sentient beings:
This is the liberation of Flowered Tree.

Buddha cultivated various practices
To make sentient beings dissolve all barriers;
Universal Distributor of Treasure
Sees this liberation and rejoices.

The sphere of the Buddha is boundless—
He appears every moment throughout the world:
Observing the Season with Pure Eyes,
Seeing Buddha's realm of action, is joyful.

His sublime voice is limitless and inconceivable—
He destroys afflictions for all sentient beings:
Diamond Eye can realize this,
Seeing Buddha's boundless supreme virtues.

He appears in disguise in all kinds of forms,
All throughout the universe:
Fragrant Hair Emitting Light always sees Buddha,
Thus teaching all sentient beings.

His sublime voice extends everywhere,
Explaining for beings for infinite eons:
Pleasing Sound earth spirit comprehends this,
And, hearing it from the Buddha, is reverently joyful.

Buddha's pores emit clouds of fragrant flames
Filling the world according to the mentalities of beings;
All who see this develop maturity:
This is what Flower Swirl observes.

Stable and unbreakable as diamond,
More unshakable than the polar mountain,
The Buddha's body is in the world this way:
All-Sustainer, able to see, gives rise to joy.

Furthermore, the city spirit Jewel Peak Radiance found the door of liberation benefiting sentient beings by appropriate means. The city spirit Beautifully Adorned Palace found the door of liberation knowing the faculties of sentient beings and teaching and maturing them. The city spirit Jewel of Pure Joy found the door of liberation always joyfully causing all sentient beings to receive various blessings. The city spirit Sorrowless Purity found the door of liberation of the mine of great compassion saving those in fear. The city spirit Flower Lamp Flame Eyes found the door of liberation of universally clear great wisdom and knowledge. The city spirit Flame Banner Clearly Showing found the

door of liberation appearing everywhere with appropriate means. The city spirit Light of Virtue found the door of liberation observing all sentient beings and causing them to cultivate the vast ocean of virtue. The city spirit Body of Pure Light found the door of liberation awakening all sentient beings from the darkness of ignorance. The city spirit Eyes of Light of a Mountain of Jewels found the door of liberation able to pulverize the mountains of obstructions hindering sentient beings, by means of a great light.

At that time the city spirit Jewel Peak Radiance, imbued with power from the Buddha, surveyed all the hosts of city spirits and said in verse,

The Guide is so inconceivable,
With light illumining the ten directions:
All sentient beings see Buddha before them,
Teaching and developing countless numbers.

The faculties of sentient beings are each different;
The Buddha knows them all.
The spirit Beautifully Adorned Palaces
Enters this gate of teaching with joy.

The Buddha cultivated practices for boundless eons,
Maintaining the teachings of the Buddhas of past ages,
His mind always happily accepting them:
Jewel of Joy realizes this way.

Buddha in the past was already able to remove
The fears of all sentient beings
And always exercise kindness and compassion toward them:
This the spirit Sorrowless comprehends with joy.

Buddha's knowledge is vast and boundless;
Like space, it cannot be measured.
Flower Eyes, realizing this, is pleased:
He can study the Buddha's ineffable wisdom.

The Buddha's physical forms are equal to sentient beings—
He causes them to see him according to their inclinations;
Flame Banner Clearly Showing understands this in his heart
And practices this technique, producing joy.

Buddha cultivated an ocean of myriad blessings—
Pure, vast, without any bounds:
Light of Virtue Banner, taking this approach,
Contemplates, comprehends, and is happy in mind.

Sentient beings ignorantly wander through various states of existence;
Like people born blind, after all they cannot see.
Buddha appears in the world to help them:
Pure Light enters this door.

The Buddha's powers are boundless,
Like clouds covering all the world;
He appears even in dreams to teach:
This is what Fragrant Banner perceives.

Sentient beings are foolish and ignorant, as though blind and deaf,
They are shrouded by all kinds of obstructing veils;
Buddha's light penetrates them, making them open up:
Such is the entry way of Mountain of Jewels.

Furthermore, the sanctuary spirit Banner of Pure Adornments found the door of liberation of the power of commitment to produce vast adornments to offer to the Buddha. The sanctuary spirit Polar Mountain Jewel Light found the door of liberation appearing before all sentient beings perfecting the practice of great enlightenment. The sanctuary spirit Sign of the Thunder found the door of liberation causing all sentient beings to see the Buddha in dreams teaching them according to their mentalities and inclinations. The sanctuary spirit Wonderful Eyes Raining Flowers found the door of liberation able to rain all precious adornments that are hard to part with. The sanctuary spirit Form of Pure Flowers found the door of liberation able to manifest beautifully adorned sanctuaries, teach many beings, and cause them to develop to maturity. The sanctuary spirit Garland Light Topknot found the door of liberation teaching the truth according to beings' faculties, causing them to develop right awareness. The sanctuary spirit Raining Jewel Arrays found the door of liberation able to eloquently rain everywhere boundless joyous truths. The sanctuary spirit Courageous Fragrant Eye found the door of liberation extensively praising the virtues of the Buddhas. The sanctuary spirit Diamond Colored Cloud found the door of liberation causing arrays of trees of boundless colors and forms to appear. The sanctuary spirit Lotus Light found the door of liberation being still and unmoving under the tree of enlightenment yet being present everywhere. The sanctuary spirit Radiance of Ineffable Light found the door of liberation demonstrating the various powers of a Buddha.

At that time the sanctuary spirit Banner of Pure Adornments, imbued with power from the Buddha, looked over all the sanctuary spirits and said,

I recall the Buddha in former times,
The practices he performed for countless eons,
Making offerings to all the Buddhas who appeared—
So he has virtues vast as all space.

The Buddha practiced unlimited generosity
In infinite lands, numerous as all atoms;
Thinking of the well-faring Buddha,
Polar Mountain Light's heart is glad.

The physical forms of Buddha have no end;
His transformations pervade all lands,
Always appearing, even in dreams:
Thunder Banner, seeing this, gives rise to joy.

He practiced relinquishment for countless ages,
Able to give up eyes, hard to part with, enough to fill a sea—
This practice of relinquishment was for the sake of all beings:
This Wonderful Eyes happily understands.

Boundless forms, like blazing clouds of jewels,
Appear in sanctuaries throughout the world:
The spirit Form of Pure Flames rejoices
Upon seeing the mystical power of Buddha.

The ocean of sentient beings' activities is shoreless;
The Buddha fills it with the rain of truth,
Removing doubt and confusion according to potential:
Flower Garland, realizing this, is pleased.

The different meanings of innumerable teachings
Are delved into by his oceanic eloquence:
The spirit Raining Precious Adornments
Is always thus in mind.

In unspeakably many lands
He praised the Buddhas in all languages,
And therefore has great fame and virtue:
Courageous Eye can keep this in mind.

Infinite trees of various forms
Appear beneath the king, tree of enlightenment:
Diamond Colored Cloud realizes this,
And always watches the tree with delight.

Bounds to the ten directions cannot be found—
Likewise the knowledge of Buddha on the site of enlightenment:

Lotus Light's pure mind of faith
Enters this liberation and profoundly rejoices.

Everything at the site of enlightenment produces exquisite sound
Extolling the pure, inconceivable powers of the Buddha
As well as the perfected causal practices:
This can be heard by Ineffable Light.

Furthermore, the footstep-following spirit Precious Symbol found the door of liberation raining jewels all over, producing bountiful joy. The footstep-following spirit Lotus Light found the door of liberation showing the Buddha seated on a lotus throne of lights of all colors, causing delight to those who see. The footstep-following spirit Supreme Flower Topknot found the door of liberation setting up the sanctuaries and assemblies of all Buddhas in every moment of thought. The footstep-following spirit Embodying All Beautiful Visions found the door of liberation pacifying and harmonizing countless sentient beings at every step. The footstep-following spirit Exquisite Gem Star Banner found the door of liberation in every moment of thought magically producing various lotus-like webs of light, everywhere raining showers of jewels producing marvelous sounds. The footstep-following spirit Joyfully Uttering Sublime Sounds found the door of liberation producing boundless oceans of joy. The footstep-following spirit Sandalwood Tree Light found the door of liberation awakening the assemblies at all sites of enlightenment with a fragrant breeze. The footstep-following spirit Lotus Light found the door of liberation emanating light from every pore intoning the subtle sounds of truth. The footstep-following spirit Subtle Light found the door of liberation producing from the body webs of various lights illumining everywhere. The footstep-following spirit Collection of Fine Flowers found the door of liberation enlightening all beings and causing them to develop oceans of virtues.

At that time the footstep-following spirit Precious Symbol, imbued with the Buddha's power, surveyed all the assembled footstep-following spirits and said in verse,

Buddha practiced for innumerable eons,
Making offerings to all the Buddhas,
His mind always joyful, never wearied,
His joy as deep and vast as the sea.

His spiritual powers, active every moment, are immeasurable—
He produces lotuses of various fragrances,
With Buddhas sitting on them, traveling all over:
Lotus Light sees it all.

The teaching of the Buddhas is *thus*:
The vast assemblies fill all directions;
They show mystic powers which can't be assessed:
This Supreme Flower clearly perceives.

In all places in the ten directions,
With every step he takes
He can develop all beings:
This Beautiful Visions understands.

He manifests bodies numerous as beings;
Each of these bodies fills the universe,
All shedding pure light and showering jewels:
This liberation Star Banner enters into.

The realm of the Buddha has no bounds;
He showers the rain of truth, filling all—
Seeing the Buddha, the masses rejoice:
This is what's seen by Sublime Sound.

The Buddha's voice is equal in extent to space—
All sounds and voices are contained therein;
It tames sentient beings, extending to all:
Thus can Sandalwood hear.

All his pores emit magical sounds
Extolling the names of Buddhas of all times;
All who hear these sounds are delighted:
Thus does Lotus Light see.

The disguised appearances of the Buddha are inconceivable—
His physical forms are like the ocean,
Causing all to see according to mentality:
This is what Suble Light apprehends.

Displaying great mystic powers everywhere,
He enlightens all beings:
Fine Flowers, seeing this truth,
Becomes joyful at heart.

Furthermore, the multiple-body spirit Realm of Pure Joy found the door of liberation remembering the ocean of Buddha's ancient vows. The multiple-body spirit Light Illumining All Directions found the door of liberation of light shining everywhere on boundless worlds. The multiple-body spirit Oceanic Sound Conquering found the door of

liberation of a great sound awakening all beings and causing them to be happy and harmoniously tranquil. The multiple-body spirit Pure Flower Adorned Topknot found the door of liberation of a body like space, omnipresent. The multiple-body spirit Infinite Dignified Postures found the door of liberation showing all sentient beings the realm of the Buddhas. The multiple-body spirit Array of Supreme Light found the door of liberation causing all famished sentient beings to be physically healthy and strong. The multiple-body spirit Fragrant Clouds of Pure Light found the door of liberation clearing away all sentient beings' defiling afflictions. The multiple-body spirit Guardian Sustainer found the door of liberation overturning all sentient beings' ignorant, foolish, maniacal actions. The multiple-body spirit Ubiquitous Shepherd found the door of liberation manifesting adornments in the palaces of all world leaders. The multiple-body spirit Immutable Light found the door of liberation embracing all sentient beings and causing them to produce pure roots of goodness.

At that time the multiple-body spirit Realm of Pure Joy, empowered by the Buddha, looked over all the multiple-body spirits and said,

I remember, countless eons ago,
A Buddha, Sublime Light, appeared in the world;
This World Honored One, in the presence of that Buddha,
Vowed to attain enlightenment, and served all Buddhas.

Buddha's body emits great light,
Which fills the entire cosmos;
When beings encounter it, their minds are subdued:
This is seen by Illumining All Directions.

Buddha's voice makes all countries tremble;
Every sphere of sound
Awakes all beings without exception:
Conqueror, hearing, rejoices at heart.

The Buddha body is pure, ever calm,
Manifesting all forms, yet without any signs,
Abiding this way everywhere in the world:
This is the approach of Pure Flowers.

The Guide is so inconceivable,
Causing all to see according to their minds—
Sometimes sitting, or walking, or standing:
Infinite Dignified Postures understands this.

A Buddha is hard to meet even in a million eons—
He appears in the world to give help freely,
Causing beings to be free from the pains of destitution:
Here is where Supreme Light Array enters.

Each of the Buddha's teeth
Emits blazing clouds of light, as from a fragrant lamp
Destroying the illusions of all sentient beings:
Undefiled Clouds sees in this way.

Beings' attachments and delusions are multiple barriers—
They follow demons in their ways, always involved in routines;
Buddha shows them the way to liberation:
Guardian Sustainer can understand this.

I see the independent power of Buddha,
His light filling the universe;
In royal palaces he edifies beings:
This is the realm of the Ubiquitous One.

Beings are deluded, full of miseries—
Buddha is in their midst, always saving,
Causing delusions to vanish and joy to abound:
This is what's seen by Immutable Light.

Furthermore, the thunderbolt-bearing spirit Demigod of Wonderful Form found the door of liberation seeing the Buddha manifest a body of infinite physical forms. The thunderbolt-bearing spirit Banner of Swiftness of the Sun found the door of liberation of each hair of the buddha-body radiating clouds of various light beams, like the sun. The thunderbolt-bearing spirit Light of the Flowers of the Polar Mountain found the door of liberation of great mystic powers manifesting innumerable bodies. The thunderbolt-bearing spirit Pure Sound of Clouds found the door of liberation of infinite sounds corresponding to all species. The thunderbolt-bearing spirit Great-Armed God found the door of liberation appearing as the leader in all worlds and awakening sentient beings. The thunderbolt-bearing spirit Delightful Light found the door of liberation revealing all the different aspects of the Buddha's teachings. The thunderbolt-bearing spirit Sound of Thunder in Great Trees found the door of liberation bringing together all the tree spirits with delightful ornaments. The thunderbolt-bearing spirit Lion King Light found the door of liberation fulfilling and clearly understanding the Buddha's vast array of blessings. The thunderbolt-bearing spirit Auspicious Eye of Intense Flames found the door of liberation observing the minds of sentient beings on dangerous paths and manifesting a

magnificently adorned body for them. The thunderbolt-bearing spirit Lotus Jewel Topknot found the door of liberation showering everywhere the jewel topknots adorning all enlightening beings.

At that time the thunderbolt-bearing spirit Demigod of Wonderful Form, empowered by the Buddha, said in verse,

Observe the King of Truth—
The teaching of the King of Truth is *thus*.
His physical forms have no bounds,
Manifesting throughout the world.

Each of the Buddha's hairs
Is an inconceivable act of light,
Like the clear orb of the sun
Illuminating all lands.

The spiritual powers of the Buddha
Pervade the entire cosmos—
In the presence of all sentient beings,
He manifests infinite bodies.

The sound of the Buddha's teaching
Is heard in all quarters;
According to the type of being,
He satisfies all their minds.

The masses see the honored sage
In the palace in the world
For the sake of all the living
Expounding the great teaching.

In the whirlpool of the ocean of truth,
With all kinds of different doctrines,
Various appropriate techniques,
He teaches without end.

Those boundless great techniques
Respond to all the lands;
Those who meet the Buddha's light
All see the Buddha-body.

Having served all the Buddhas,
Many as atoms in a billion lands,
His virtue is as vast as space,
Looked up to by all.

His mystical power is impartial,
Appearing in all lands;
While sitting at rest in the sublime enlightenment site
He appears before all sentient beings.

Blazing clouds illumining all
With various spheres of light
Extending throughout the universe,
Showing where the Buddha acts.

Furthermore, the enlightening being Universally Good entered into the ocean of techniques of inconceivable doors of liberation, and entered into the ocean of virtues of the Buddha. That is to say, there was a door of liberation called purifying all buddha-lands, pacifying the sentient beings and causing them all to be ultimately emancipated. There was a door of liberation called going to all realms of complete virtues cultivated by all the Buddhas. There was a door of liberation called the great ocean of vows defining the stages of all enlightening beings. There was a door of liberation called everywhere manifesting infinite bodies, numerous as atoms in the cosmos. There was a door of liberation called explaining an inconceivable number of different names throughout all lands. There was a door of liberation called showing all the boundless realms of enlightening beings' psychic powers in all atoms. There was a door of liberation named showing the events of the formation and decay of the ages of past, present, and future, in the space of an instant. There was a door of liberation named showing the oceans of faculties of all enlightening beings, each entering their own spheres. There was a door of liberation named ability to make various bodies appear by mystic powers all throughout the boundless cosmos. There was a door of liberation called showing the processes of all enlightening beings' practices, entering into the great techniques of universal knowledge.

At that time, the enlightening being Universally Good, by virtue of his own accomplishment, and also receiving the spiritual power of the Buddha, having looked over the ocean of all the assemblies, spoke these verses,

The immense, vast fields adorned by the Buddha
Are equal in number to all atoms;
Pure children of Buddha fill them all,
Raining the inconceivable, most sublime teaching.

As in this assembly we see the Buddha sitting,
So it is also in every atom;

The Buddha-body has no coming or going,
And clearly appears in all the lands there are.

Demonstrating the practices cultivated by enlightening beings,
The various techniques of innumerable approaches to their stages,
Expounding as well the inconceivable truth,
He causes the Buddha-children to enter the realm of reality.

Producing phantom buddhas numerous as atoms,
Corresponding to the inclinations of all beings' minds,
The expedient doors into the profound realm of truth,
Boundlessly vast, all he expounds.

The Buddha's names are equal to the worlds,
Filling all lands in the ten directions;
None of his methods are employed in vain:
He tames sentient beings and purifies all.

The Buddha, in every atom,
Displays infinite great mystic powers—
Sitting in each on the enlightenment site,
He speaks of past Buddhas' enlightening deeds.

All immense eons of past, present, and future,
Buddha reveals in every instant—
All the events of their formation and decay
His inconceivable knowledge comprehends.

The congregation of Buddha's children is endlessly vast;
But though they try together to fathom Buddha's state,
The teachings of the Buddhas have no bounds—
To thoroughly know them all is most difficult.

Buddhas like space, without discrimination,
Equal to the real cosmos, with no resting place,
Phantom manifestations circulate everywhere,
All sitting on enlightenment sites attaining true awareness.

Buddha teaches widely, with wonderful voice—
All stages of enlightenment are thoroughly clear.
Appearing before each sentient being,
He gives all the Buddha's equal truth.

Furthermore, the enlightening being Sublime Light of Pure Virtue, the great spiritual hero, found the door of liberation going to all

assemblies of enlightening beings in the ten directions and adorning the sites of enlightenment. The enlightening being Light of the Supreme Lamp of Universal Virtue found the door of liberation in a single instant showing endless entrances to attainment of true awakening, teaching and developing inconceivable worlds of sentient beings. The enlightening being Lion Banner of Universal Light found the door of liberation cultivating the enlightening beings' adornments of blessings and virtue, producing all buddha-lands. The enlightening being Subtle Light of Flames of Universal Jewels found the door of liberation observing the realms of the Buddha's mystic powers, without confusion. The enlightening being Banner of Oceans of Qualities of Universal Sounds found the door of liberation showing the adornments of all buddha-fields in one congregation at a site of enlightenment. The enlightening being Light of Universal Knowledge Illumining the Realm of Buddhahood found the door of liberation following the Buddha investigating the most profound and enormously vast matrix of the cosmos. The enlightening being Light of Inexhaustible Virtue of Universal Purity found the door of liberation entering into all mundane activities and producing the boundless practices of enlightening beings. The enlightening being Universal Supreme Light found the door of liberation able to manifest the spheres of all Buddhas within the formless realm of truth.

At that time the enlightening being Sublime Light of Pure Virtue, the spiritual hero, empowered by the Buddha, looked over the ocean of liberation doors of all the enlightening beings and said in verse,

All lands there be in the ten directions
Are beautified and purified, all in an instant,
By the sublime voice turning the wheel of truth
Throughout the world, without an equal.

The realm of the Buddha has no bounds—
In an instant the cosmos is filled;
In every atom he sets up an enlightenment site,
Proving enlightenment in all, creating mystic displays.

Buddha cultivated practices in the past
Extending through countless eons
Adorning all buddha-fields,
Appearing unhindered, like space.

The Buddha's spiritual powers are unlimited,
Filling the boundless reaches of all time—
Even if one spent countless eons constantly
Observing, one would never be wearied or jaded.

Observe the realms of Buddha's mystic power—
All lands in all quarters are beautifully pure:
He appears therein, in every one,
Instantaneously changing, in infinite forms.

If you observe the Buddha for countless ages
You won't apprehend even the extent of one hair—
The Buddha's boundless doors of techniques
Illumine inconceivably many fields.

Buddha, in past ages in the world,
Served an infinite ocean of Buddhas;
Therefore all beings are like river rapids
Coming to make offerings to the World Honored One.

The Buddha appears everywhere,
In infinite lands in each atom,
The realms therein being all infinite too;
In all he abides for endless eons.

Buddha of yore for the sake of all beings
Cultivated an ocean of boundless compassion,
Entering birth and death along with all beings,
Teaching the masses, making them pure.

Buddhas abide in the matrix of the cosmos of real thusness—
Signless, formless, free from all taints.
When beings observe Buddha's various bodies,
All their troubles and pains then dissolve.

Furthermore, the enlightening being Great Brilliance of the Moon Reflected in the Ocean, the great spiritual hero, found the door of liberation producing the means of transcendence pertaining to each stage of enlightenment, thereby edifying sentient beings and purifying all buddha-lands. The enlightening being Undefiled Treasury of Light of Oceans of Cloudlike Sounds found the door of liberation in every instant of awareness entering into the various distinctions of all objective realms. The enlightening being Topknot Born of Wisdom found the door of liberation revealing pure great virtues to all sentient beings when they first arrive at the site of enlightenment. The enlightening being Brave Lotus Topknot found the door of liberation revealing all the Buddha teachings to sentient beings in accord with their infinite faculties and understandings. The enlightening being Sun Banner of Clouds of Universal Knowledge found the door of liberation developing the knowledge of buddhahood, abiding forever. The enlightening

being Greatly Persevering with Indestructible Courage found the door of liberation of power to enter into all the boundless symbols of the teachings. The enlightening being Banner of Light of Fragrant Flames found the door of liberation showing how all the present Buddhas first began enlightening practice, and on through to their final consummation of the body of knowledge and wisdom. The enlightening being Deep Beautiful Sound of Great Enlightened Virtue found the door of liberation peacefully abiding in the ocean of all the great vows of Vairocana, the Illuminator. The enlightening being Born of Wisdom with the Light of Great Virtue found the door of liberation revealing the most profound realm of the Buddha, which pervades the cosmos.

At that time the enlightening being Great Brilliance of the Moon Reflected in the Ocean, empowered by the Buddha, observed the ocean of arrays of all the hosts of enlightening beings and said in verse,

The transcendent means and the stages of enlightenment,
Vast, inconceivable, are all fulfilled:
Infinite sentient beings subdued and harmonized,
All buddha-lands are pure.

As Buddha teaches in the worlds of beings,
All lands in the ten directions are filled:
In an instant of thought he turns the wheel of truth,
Accommodating it to all states of mind.

Buddha, over countless vast eons,
Has appeared everywhere before sentient beings;
According to his past cultivation,
He shows his purified realm of action.

I see everywhere in all directions
And see the Buddhas showing mystic powers,
All sitting in sanctuaries realizing enlightenment,
Surrounded by listening crowds.

The immense radiance of Buddha's reality body
Can appear in the world through expedient means,
According with the inclinations of all beings' minds,
Raining the teachings to suit their faculties.

The impartial, signless body of true suchness,
The pure reality-body of untainted light;
With knowledge and calm, with innumerable bodies,
He preaches the truth, adapting to all.

The powers of the King of Truth are all pure,
His knowledge and wisdom like space, unbounded;
He reveals all without any concealment,
Causing all beings to be enlightened.

In accord with what Buddha cultivated
Up to his perfection of all knowledge,
Now he radiates light through the cosmos
Showing it all therein.

Buddha shows mystic powers through his original vow,
Illuminating all in the ten directions;
What the Buddha practiced of yore,
All is expounded in these networks of light.

There is no end of worlds in all directions—
No equals, no bounds, each one distinct.
Buddha's unhindered power emits a great light
Clearly revealing all of those lands.

At that time the Buddha's lion seat, its round platform of exquisite flowers of many jewels, its base, steps, doors, and all its embellishments, each produced as many great enlightening beings as there are atoms in a buddha-land. Their names were Oceanic Wisdom, Sovereign King of Occult Powers; Thunder Shaking All; Topknot of Lights of Many Jewels; Bold Intelligence of the Sun of Knowledge; Seal of Knowledge Made of Jewels of Inconceivable Qualities; Hundred Eye Lotus Topknot; Light Spheres of Golden Flames; Universal Sound of the Cosmos; Cloud Sound Pure Moon; Banner of Light of Benevolent Courage: these were the leaders, and there were as many of them as atoms in many buddha-lands.

At the same time as they appeared, these enlightening beings each produced clouds of various offerings: for example, clouds of flowers of all jewels, clouds of all subtle fragrances of lotus blossoms, clouds of orbs of jewel lights, clouds of fragrant flames of boundless realms, clouds of jewel-like light spheres from the treasury of the sun, clouds of all pleasing musical sounds, clouds of flames of light from all jewel lamps, with boundless colors and forms, clouds of branches, flowers, and fruits from trees of many jewels, clouds of regal jewels with inexhaustible pure radiance, clouds of all the finest decorative gems; there were as many such clouds of various offerings as there are atoms in a buddha-world. Each of those enlightening beings produced such clouds of offerings unceasingly, raining on the oceanic assemblies at all enlightenment sites.

Having manifested these clouds, they circled the Buddha to the right,

circling him countless hundreds and thousands of times. In whatever direction they came from, there, not far from the Buddha, they magically produced innumerable lotus lion seats of various jewels, and each sat crosslegged thereon.

The spheres of actions of these enlightening beings were pure and vast as the sea. They had attained the state of universality of illumination of knowledge and wisdom. Following the Buddhas, they were unhindered in their actions. They were able to enter the ocean of all principles of discernment and elucidation, and had mastered the teaching of inconceivable liberation. They dwelt in the state of all-sidedness of the Buddhas. They had already mastered all techniques of concentration formulae, and were able to contain the ocean of all the teachings. They dwelt in the stage of equanimous knowledge of past, present, and future. They had attained the immense joy of profound faith. Their boundless stores of blessings were most pure. They observed everywhere in space throughout the cosmos. They diligently made offerings to all Buddhas appearing in any land in all worlds.

At that time, the enlightening being Oceanic Wisdom, Sovereign King of Occult Powers, the great spiritual hero, empowered by the Buddha, surveyed the oceans of masses at the scene of enlightenment and said in verse,

Buddha knows what all Buddhas have realized—
Unhindered as space, he illumines all,
His light pervading countless lands everywhere.
He sits amidst the hosts, all magnificently pure.

The Buddha's virtues cannot be measured;
They fill all the cosmos in every direction.
Sitting under every enlightenment tree,
All the great powers assemble like clouds.

Buddha has such spiritual powers,
Manifesting infinite forms at once.
The Buddha's sphere is beyond bounds—
Individuals see according to their liberation.

Buddha passed oceans of eons
Working in all realms of being
Teaching creatures by various means,
Having them accept and practice enlightening ways.

Vairocana, replete with magnificent refinements,
Sits on a lotus-bank lion seat.
All the assembled hosts are pure;
Silently all gaze in respect.

The banks of jewels radiate light,
Emitting boundless clouds of fragrant flames;
Countless flower garlands are draped around:
On such a seat does the Buddha sit.

Various adornments decorate its glorious facades;
Constantly emitting lamp-light clouds of fragrant flames,
Immensely vast, blazing, illumining all:
The Sage sits upon supreme embellishments.

Beautiful windows of various jewels,
Draped with lotuses of exquisite gems,
Always producing sublime sounds delighting all hearers:
Thereon Buddha sits, most radiant of all.

A jewel crescent supports the seat, shaped like a half-moon;
Diamond is its pedestal, its color blazing bright;
Enlightening beings constantly circle it:
Buddha is most radiant among them.

His various mystic displays fill the ten directions,
Expounding the far-reaching vows of the Enlightened One:
All reflected images appear therein;
It is on such a seat the Buddha calmly sits.

At that time the great enlightening being Thunder Shaking All, empowered by the Buddha, looked over all the assembled hosts and said,

Buddha accumulated enlightenment practices,
Making offerings to infinite Buddhas everywhere.
Sustained by the power of the Enlightened One,
None do not see him on his seat.

Jewels of fragrant flames, fulfilling all wishes,
Encrust the Buddha's flower lion throne;
Various adornments, all appearing as reflections,
Are clearly seen by all the hosts.

Buddha's throne displays magnificent forms;
Instant to instant their colors and types each differ.
According to the differences in beings' understandings
Each sees the Buddha thereupon.

Jewel branches hanging down, webs of lotus flowers,
As the flowers open, enlightening beings emerge,
Each producing sublime, pleasing voices
Praising the Buddha on his throne.

Buddha's virtues are extensive as space—
All adornments are born from them.
The embellishing features of each particular state
No sentient beings can comprehend.

Diamond is the ground, indestructible—
Vast, pure, level, and even.
Nets of pearls hang in the sky,
All around the enlightenment tree.

The infinite colors of the ground are all distinct;
Gold dust is spread all around,
Flowers and jewels strewn about,
All beautifying Buddha's throne.

Earth spirits dance with joy,
With infinite manifestations in an instant,
Creating clouds of adornments everywhere,
While remaining reverently gazing at Buddha.

Jewel lamps, immensely large, shining extremely bright,
Fragrant flames and swirling light never ending,
These manifestations differ according to the time;
Earth spirits make offerings of these.

All the adornments existing
In every single land
Appear at this enlightenment scene
By the mystic power of Buddha.

Then the great enlightening being Jewel Light Topknot, empowered by the Buddha, surveyed the oceanic masses at the site of enlightenment and said,

When the Buddha was cultivating practice in the past,
He saw the various buddha-lands, all fully complete.
The lands he saw this way were endless:
All of them appear at this enlightenment scene.

The Buddha's enormous spiritual power
Sheds light showering gems everywhere:
This treasury of jewels is scattered over the site,
Beautifying the ground all around.

Buddha's blessings and mystical powers
Adorn everywhere with precious gemstones;
The ground and the enlightenment tree
Alternately emit light and sound expressing the truth.

Precious lamps, infinite, rain from the sky,
Studded with regal sapphires,
All emitting subtle sounds speaking truth:
This the earth spirits cause to appear.

The jewel ground manifests ubiquitous clouds of light,
Jewel lamps blaze bright as lightning,
Jewel nets hung afar cover above,
Jewel boughs variously draped make decorations.

Look over the entire ground—
Adorned with various beautiful jewels,
It shows beings the ocean of actions,
Causing them to comprehend the real nature of things.

The enlightenment trees in all the spheres
Of all the Buddhas everywhere
All appear at the enlightenment site,
Expounding the Buddha's pure teaching.

In accord with the inclinations of beings' minds
The ground produces wonderful sounds,
Conforming to what the Buddha would preach at his seat,
Each of the teachings fully explained.

The ground constantly produces subtle, fragrant light;
In the light are chanted pure clear sounds:
If any beings are able to receive the teaching,
It causes them to hear, and their afflictions vanish.

Each adornment is fully complete
And could not be described in a million years.
The Buddha's mystic power extends everywhere:
That's why the ground is beautifully pure.

Then the great enlightening being Bold Intelligence of the Sun of Knowledge, empowered by the Buddha, looked over all the multitudes assembled on the scene and said in verse,

Buddha sits in the hall of truth with steady gaze,
Brilliantly lighting up the palace.
In accordance with the dispositions of all beings
His body appears throughout all lands.

The Buddha's palace is beyond conception,
Adorned with stores of precious jewels,
Each decoration shining with light;
Sitting there, the Buddha is most conspicuous of all.

With pillars of jewels of various hues,
Chimes of real gold hanging like clouds,
Jewel stairways in rows on four sides,
The gates open in every direction.

Arrays of banners of flowery silk,
Jewel trees with decorated branches and boughs,
Garlands of pearls draped on all sides;
The Ocean of Wisdom sits calmly therein.

Nets of jewels, exquisite fragrant banners,
Brilliant lamps hung like clouds;
Covered with various decorations,
The world-transcending true knower sits within.

Everywhere he manifests clouds of mystic displays,
Those clouds teaching throughout the world,
Harmonizing and calming down all sentient beings:
All this appears from the Buddha's palace.

Trees of gems bloom with fine flowers
Having no peer in all the world;
The embellishments of the lands of all times
Reveal their reflections therein.

Everywhere there are heaps of jewels;
Their light blazes in countless hues.
Gates and doors open at intervals all around;
The beams and ceiling are especially beautiful.

The Buddha's palace is inconceivable;
Its pure radiance contains every form—

In it appear all palaces,
A Buddha sitting in each.

The Buddha's palace is boundless;
The Naturally Awakened One abides therein.
All the masses from all ten directions
Come gather around the Buddha.

Then the great enlightening being Seal of Knowledge Made of Jewels of Inconceivable Qualities, empowered by the Buddha, looked over all the oceans of beings gathered at the scene of enlightenment and said in verse,

The Buddha cultivated an ocean of blessings,
Many as the atoms in all lands;
Produced by the powers of his mind and will,
The enlightenment site is pure, without any taint.

Wish-fulfilling jewels are the roots of the trees,
Diamond are their trunks;
Nets of jewels cover them
And a rich fragrance surrounds.

The tree branches are adorned by all kinds of gems,
The limbs are of precious stone, soaring high;
The branches and twigs hang thickly, like heavy clouds:
Underneath sits Buddha on the enlightenment site.

The site of enlightenment is unthinkably vast:
The trees surround it, covering all;
The dense foliage and luxurious flowers mutually cover and reflect,
While in the flowers grow gemstone fruits.

From among all the branches emanate beautiful lights
Illuminating the whole enlightenment scene;
Pure, bright, inexhaustible,
This appears by the power of Buddha's vows.

Banks of precious stones are the flowers,
Reflections shining like patterned clouds;
The encircling trees perfume all around:
The enlightenment site's adorned everywhere.

See in the site of the Buddha's enlightenment
Lotuses and jewel nets, all pure;
Flames of light in whorls appear from here,
Music of bells and chimes comes from the clouds.

All the wonderfully adorned trees
Existing in all lands
Appear in the enlightenment tree;
Buddha, beneath it, sheds all defilement.

The site of enlightenment is made of vast blessings;
The tree branches rain jewels without end.
In the jewels appear enlightening beings,
Going everywhere to serve the Buddhas.

The realm of the Buddhas is inconceivable;
They cause all the trees there to produce music—
In accord with the enlightened way developed by Buddha,
The hosts of beings, hearing the music, can see it all.

Then the great enlightening being Hundred Eyes Lotus Topknot, empowered by the Buddha, surveyed all the assemblies at the scene of enlightenment and said,

All the jewels emit wondrous sounds
Extolling the names of Buddhas of all times.
The deeds of those Buddhas' mystical powers
Can all be viewed in this enlightenment scene.

Flowers bloom in profusion, like parti-colored cloth;
Clouds of light flow in all directions:
The spirits of enlightenment trees bring these to the Buddha,
With single-minded devotion making offerings of them.

Flames of jewel light all form banners;
From the banners burst forth sublime fragrances,
The fragrances perfuming all the congregations—
Therefore the place is all beautifully pure.

Lotuses hang down, with light of golden hue,
The light intoning clouds of Buddha's wondrous voice,
Covering all the lands in all directions,
Extinguishing the fires of sentient beings' torments.

The independent power of Enlightenment Tree King
Constantly radiates light extremely pure;
The assembled masses in the ten directions have no bounds,
Yet all of them appear reflected in the enlightenment scene.

The light flames of the jewel branches are like bright lamps;
Their light emanates sound declaring the great vow—
What the Buddha practiced of yore in all states of being
Is fully expounded therein.

Under the tree are spirits, as many as atoms in the land,
All staying together at this enlightenment site,
Each before the Buddha's enlightenment tree
Continuously expounding the liberation doors.

Buddha practiced many deeds of yore,
Making offerings to all the enlightened:
His practices as well as his fame
All appear within the jewels.

Everything in the scene produces wonderful sound—
The sound is vast, pervading the ten directions;
If any beings can hear the teaching,
It civilizes them and makes them pure.

The Buddha in the past cultivated
Infinite embellishments, all;
All the adornments, innumerable kinds,
Of every enlightenment tree.

Then the great enlightening being Light Spheres of Golden Flames, empowered by the Buddha, looked over all the assemblies at the scene of enlightenment and said,

Buddha cultivated enlightening practices,
Comprehending all things,
Clarifying the true and the false;
This is the Buddha's first power of knowledge.

As in the past he observed the nature of all things equally,
He clarified the ocean of all doings:
Thus now in the nets of light
He can tell it all, throughout all quarters.

In past eons he developed great techniques
For guiding beings according to their faculties,
Causing all their minds to be pure;
Thus was Buddha able to perfect the knowledge of potentials.

As the understanding of sentient beings is not the same,
And their inclinations and actions are different,
He teaches them according to their needs:
Buddha can do this by his powers of knowledge.

Comprehending the oceans of lands in all directions,
All the worlds of beings they contain,
Buddha's knowledge is equanimous, like space:
All he can show within a pore.

Buddha knows the outcome of all acts,
Comprehending past, present, and future instantly;
The lands, ages, beings, and times of all regions:
All he can reveal and make clear.

Meditation states, liberations, and powers are boundless,
And so are trances and other techniques:
Buddha shows them all to beings, gladdening them,
Causing all to wash away the darkness of afflictions.

Buddha's knowledge is unhindered, comprehending all times;
All he shows in an instant, in his hair pores:
The Buddhas' teachings, lands, and sentient beings:
All these appear from his recollective power.

Buddha's eye is as vast as space;
He sees the entire cosmos.
In the unimpeded state, with unequalled function,
All Buddhas can tell of this eye.

All sentient beings are totally bound;
All their intoxications and habits
Buddha causes to be removed by his methods,
Appearing throughout the world.

Then the great enlightening being Universal Sound of the Cosmos, empowered by the Buddha, looked over the assembled beings at the site of enlightenment and said,

The Buddha's awesome spiritual powers pervade the ten directions,
Their grandiose displays making no discrimination;
The transcendent means, enlightening practices
Fulfilled in the past—all they show.

Of old he conceived compassion for beings
And practiced transcendent generosity,
Wherefore his body is most sublime,
Gladdening all who see.

In boundless eons past
He cultivated transcendent self-control,
So acquired a pure body all-pervading,
Extinguishing the various torments of the world.

He cultivated patience and tolerance, pure,
Faithful to truth, without discrimination;
So his physical form is perfect,
Shedding light in all directions.

He strove for boundless eons past,
Able to overthrow the barriers of sentient beings;
Therefore he can emanate bodies in all directions,
All appearing under enlightenment trees.

Buddha practiced, for long, long eons,
Oceans of meditations, all of them pure:
Thus he delights his beholders,
Removing all taint of afflictions.

Buddha mastered the ocean of practices,
Fulfilling transcendent wisdom;
Therefore he sheds light illumining all,
Destroying the darkness of ignorance.

Edifying beings by various means,
He causes their practice to succeed;
Traveling everywhere in the ten directions
For endless eons, he never rests.

Buddha practiced for boundless eons
Purifying and mastering transcendent vows;
Therefore he appears throughout the world
Saving beings forever and ever.

Buddha cultivated extensively for countless eons
Transcendent power to deal with all truths;

Thus he has perfected natural power,
Appearing throughout all lands.

Buddha cultivated all-sided knowledge;
The nature of his omniscience is like space:
Therefore he has unhindered power
Illuminating all lands in the ten directions.

Then the great enlightening being Cloud Sound Pure Moon, empowered by the Buddha, looked over all the beings gathered at the enlightenment site and said,

The realm of his spiritual powers is equal to space—
No beings do not perceive them.
The stages he perfected in his past practice
Are fully explained in the jewels.

Striving purely for countless eons,
He entered the first stage, that of extreme joy;
Producing the vast knowledge of the cosmos,
He saw countless Buddhas of the ten directions.

In the stage of purity amidst all things
He observed standards of purity numerous as beings;
Having practiced extensively for many eons,
He served the boundless ocean of Buddhas.

Accumulating virtue in the stage of radiance,
His store of calm was firm and enduring;
The vast cloud of teachings he had already learned:
So it is told in the gemstone fruits.

The incomparable stage of clear intellect like an ocean of flames—
Comprehending situations, he gave rise to compassion,
With an equal physical presence in all lands:
These accomplishments of the Buddha are all expounded.

Universal store of equanimity—the difficult to conquer stage;
According with action and stillness, without contradiction,
The realm of the Buddhist teaching is completely impartial;
How the Buddha purified it, the jewels can tell.

Far-reaching practice—the stage of oceanic wisdom,
Totally comprehending all aspects of the teachings,

Appearing in all lands like space:
The voice of these teachings comes from the trees.

The body of space, pervading the cosmos,
The lamp of wisdom, shining on all beings,
All practical methods completely purified:
His past long journey he causes to be told.

Adorned by execution of all vows,
Infinite oceans of lands are all pure;
Undisturbed by any discrimination,
This peerless stage is fully explained.

Mystic powers of infinite scope
Enter the illumining power of the teachings;
This pure stage of beneficent wisdom
And its cons of practice are fully revealed.

The far-reaching tenth stage of clouds of teaching
Engulfs everything, pervading all space;
The realm of the Buddha is told in the voice,
This voice is the Buddha's spiritual power.

Then the great enlightening being Banner of Light of Benevolent Courage, empowered by the Buddha, surveyed the ten directions and said,

Innumerable sentient beings are in the congregation;
Their various minds of faith are all pure;
All can enter into understanding of Buddha's wisdom,
And understand all states which adorn it.

Each initiates pure vows and puts them into practice;
All have made offerings to innumerable beings.
They are able to see the real true body of Buddha
As well as all his mystical displays.

Some can see the Buddha's reality-body,
Incomparable, unhindered, pervading everywhere:
The nature of all the infinity of things
Is in that body completely.

Some see the Buddha's sublime body of form,
Its boundless physical characteristics blazing with light;

According to the different understandings of various beings,
It transforms into various appearances, everywhere.

Some see the body of unobstructed knowledge,
Equal in all times, like space;
According to the changes in beings' inclinations,
It causes them to see all kinds of differences.

Some can understand the Buddha's voice
Pervading all lands in the ten directions;
According to sentient beings' abilities to understand,
It produces verbal sounds for them, without any hindrance.

Some see the Buddha's various lights,
Variously shining throughout the world;
And some see too, in the Buddha's light,
Buddhas displaying their mystic powers.

Some see Buddha's oceans of clouds of light
Issuing from his pores, of radiant hues,
Showing the paths he practiced of yore,
Causing beings to deeply believe and enter Buddha's knowledge.

Some see the Buddha's adorning marks and blessings
And see where the blessings come from—
The oceans of transcendent means he practiced of old
Are clearly seen in the Buddha's marks.

Buddha's qualities cannot be measured;
They fill the cosmos, without any bounds.
These and the ranges of psychic powers
These beings can expound through Buddha's power.

Then the ocean of worlds of arrays of flower banks, by the power of the Buddha, all shook in six ways, in eighteen manners: that is, they trembled, trembled all over, trembled all over in all directions; they welled up, welled up all over, welled up all over in all directions; they surged, surged all over, surged all over in all directions; they quaked, quaked all over, quaked all over in all directions; they roared, roared all over, roared all over in all directions; they crashed, crashed all over, crashed all over in all directions.

These various world leaders each caused clouds of inconceivable offerings to appear, raining on the ocean of beings at the site of enlightenment: clouds of ornaments of all fragrant flowers; clouds of decorations of all precious stones; clouds of flower nets of all jewel

flames; clouds of spheres of light of jewels of boundless varieties; clouds of treasuries of pearls of all colors; clouds of all precious sandalwood scents; clouds of umbrellas made of all kinds of precious substances; clouds of diamonds with pure resonance; clouds of necklaces of jewels shining like the sun; clouds of banks of lights of all gemstones; clouds of all sorts of decorations. These clouds of adornments were infinite, inconceivably numerous. These world leaders each produced such clouds of offerings, showering upon the ocean of beings at the Buddha's site of enlightenment, all reaching everywhere.

As in this world the world leaders joyfully produced such offerings, so did all the world leaders in all worlds of the ocean of worlds of arrays of flower banks make such offerings. In each of their worlds there was a Buddha sitting on the site of enlightenment. The individual world leaders' various resolutions of faith, foci of concentration, methods of meditation, practice of methods assisting enlightenment, accomplishments, joys, approaches, understandings of the teachings, access to the realm of Buddha's spiritual powers, access to the realms of Buddha's abilities, entryways into the Buddha's liberation, were the same as in the flower bank ocean of worlds in all the oceans of worlds in the entire space of the whole cosmos.

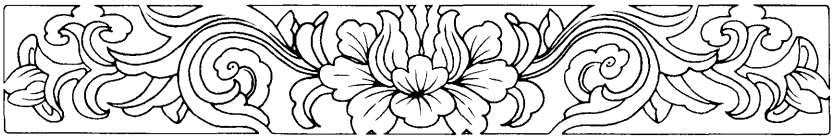

BOOK TWO

Appearance of the Buddha

AT THAT TIME the enlightening beings and the leaders of all the worlds formed these thoughts: "What are the stages of the Buddha? What are the vistas of the Buddha? What are the empowerments of the Buddha? What are the acts of the Buddha? What are the powers of the Buddha? What are the fearlessnesses of the Buddha? What are the meditations of the Buddha? What are the invincibilities of the Buddha? What are the sense organs of the Buddha? What are the minds of the Buddha? What are the lights of the Buddha's body? What are the halos of the Buddha? What are the voices of the Buddha? What are the knowledges of the Buddha? O please, World Honored One, pity us and explain to us. Also, all the Buddhas of all oceans of worlds in the ten directions explain to the enlightening beings the oceans of worlds, the oceans of sentient beings, the oceans of Buddhas' liberations, the oceans of Buddhas' mystical displays, the oceans of Buddhas' teachings, the oceans of Buddhas' names, the oceans of Buddhas' life spans, as well as the oceans of vows of all enlightening beings, the oceans of approaches of all enlightening beings, the oceans of aids to the Way of all enlightening beings, the oceans of all vehicles of enlightening beings, the oceans of activities of all enlightening beings, the oceans of emancipations of all enlightening beings, the oceans of psychic powers of all enlightening beings, the oceans of ways of transcendence of all enlightening beings, the oceans of stages of all enlightening beings, and the oceans of knowledge of all enlightening beings—please, O Buddha, Enlightened One, World Honored One, explain these for us too."

Then the enlightening beings, by mystical power, produced sound issuing spontaneously from the clouds of offerings, speaking verses:

Countless eons of practice complete,
You've become truly awake under the enlightenment tree:

You appear universally to liberate beings,
Like clouds filling all to the end of time.

When beings have doubts, you put an end to them,
Causing all to develop great faith and resolution;
Everywhere removing unlimited suffering,
You make all experience the peace of the Buddhas.

An infinite number of enlightening beings
Have all come here to behold you:
Please explain the truth, eliminate doubt,
According to our capacities to receive.

How can we know the stages of the Buddhas?
How can we observe the Buddha's sphere?
The empowerment of the Buddha has no bounds:
Please show us this truth and purify us.

What is the Buddha's realm of action
That can be entered by wisdom?
Buddha's power is pure and unlimited:
Please show it to us enlightening beings.

What are your vast meditation states?
How do you purify fearlessness?
Your mystic powers cannot be measured:
Please explain in accord with beings' dispositions.

The Buddhas, kings of truth, are like the world leaders—
Free wherever they go, none can constrain them:
This and other great teachings
Please expound for the benefit of all.

How are the Buddha's eyes innumerable,
As also are the other organs of sense?
And how are the minds also countless?
Please show us a way to know about this.

As are the oceans of worlds and oceans of beings,
All oceans of arrangements in the cosmos,
So are the oceans of Buddhas—unbounded:
Please tell all to the children of Buddha.

The ocean of transcendent ways, forever beyond conception,
The ocean of techniques for universal liberation,
The ocean of all the aspects of the teaching,
Please expound at this enlightenment site.

At that point the Buddha, knowing what the enlightening beings were thinking, emitted a multitude of light rays from his teeth. Those light rays were as numerous as atoms in a buddha-field: they included, for example, light rays of flowers of jewels illumining everywhere; light rays producing various sounds adorning the universe; light rays draping subtle clouds; light rays showing the Buddhas of the ten directions sitting on their sites of enlightenment making mystical displays; light rays of umbrellas of clouds of flames of all jewels; light rays filling the universe without impediment; light rays adorning all buddha-fields; light rays setting up banners of pure diamonds; light rays adorning the scenes of enlightenment where hosts of enlightening beings were assembled; light rays with subtle vibrations intoning the names and epithets of all the Buddhas. There were as many such light rays as there are atoms in a buddha-field, and each individual ray had as many light beams accompanying it. Those lights all contained all exquisite jewellike hues, and they each illumined oceans of worlds as numerous as atoms in a billion buddha-lands. The congregations of enlightening beings in all the other oceans of worlds could see this Lotus Bank Array ocean of worlds within those lights. By the spiritual power of the Buddha, those lights, in the presence of all those enlightening beings, intoned these verses:

Cultivating oceans of practices over countless eons,
Making offerings to oceans of Buddhas everywhere,
Teaching and liberating the oceans of all beings,
Now fulfilling sublime enlightenment—The Universal Illuminator.

From his pores come magic clouds
With light shining through all quarters,
Awakening those able to receive the teaching,
Causing them to approach enlightenment, pure, unhindered.

Buddha traversed all paths of existence,
Teaching and developing the living beings;
The mystic powers at his command are infinite:
Instantly he causes all to be freed.

The enlightenment tree of precious gems
Is embellished with the finest adornments;
Buddha truly awakes under it,
Emanating light, majestically shining.

The roar of his great voice fills all quarters,
Preaching for all the way to great peace.
According to the mental dispositions of beings,
He wakes them by various means.

He practiced transcendent ways and fulfilled them,
As many as atoms in a thousand lands.
All the powers he has already attained;
You all should go and pay him respect.

Buddha-children of all quarters, as many as atoms of lands,
All come together, with joy;
Having showered clouds of offerings,
Now they stand before Buddha with single-minded gaze.

One tone of the Buddha contains an infinity,
Able to expound the deep ocean of scriptures,
Raining the sublime teaching in accord with all minds;
That most honored human you all should go see.

The vows of Buddhas of all times
Are told under the enlightenment tree;
All appear in an instant:
Hurry to the Buddha's spot.

Vairocana's great ocean of knowledge
Shines from his face for all to see.
Now, awaiting the gathering of the masses, he's about to speak:
Go see him and hear what he says.

At that time, all the masses in the oceans of worlds in the ten directions, awakened by the Buddha's light, all went to Vairocana Buddha's place and made offerings. For example, to the east of this Flower Bank Array ocean of worlds there is an ocean of worlds called Array of Lotuses of Pure Light: among its world systems is a land called Diamond Mine of Jewel Necklaces; the Buddha there was called Infinite King Awakening Space with the Water of Truth; among that Buddha's vast congregation was a great enlightening being named Lotus Banner Contemplating the Supreme Teaching who came to the Buddha with a group of enlightening beings as numerous as atoms in an ocean of worlds; each produced ten kinds of clouds of forms of enlightening beings, filling space and not dissolving. They also manifested ten kinds of clouds of jewel mountains, ten kinds of clouds of spheres of sunlight, ten kinds of clouds of jewel flower ornaments, ten kinds of clouds of music containing all tones, ten kinds of clouds of powder incense trees, ten kinds of clouds of myriad forms of perfume and incense, and ten kinds of clouds of trees of all kinds of fragrances. Clouds of offerings such as these, as many as atoms in an ocean of worlds, filled all of space, not dispersing. Having caused these clouds to appear, the enlightening beings bowed to the Buddha and offered them

to him. They then magically produced in the eastern quarter lion seats of banks of lights of various flowers and sat crosslegged on those seats.

South of this Flower Bank ocean of worlds is an ocean of worlds called Mine of Ornaments of Radiance of Moons Made of All Jewels. Among its world systems is a land called Array of Boundless Light Spheres. The Buddha there was named Polar Mountain King with the Virtues of the Light of Universal Knowledge. Among that Buddha's immense congregation was an enlightening being named Wisdom Universally Illumining the Ocean of Truths, who came to the Buddha along with a group of enlightening beings as numerous as atoms in an ocean of worlds; each produced ten kinds of clouds of jewels from mines of lights of all adornments, filling space without dispersing. They also manifested ten kinds of clouds of all-illumining regal jewels, raining all kinds of ornaments, ten kinds of clouds of blazing jewels intoning the names and epithets of the Buddhas, ten kinds of clouds of jewels expounding all the Buddhas' teachings, ten kinds of clouds of jewel trees adorning the scene of enlightenment, ten kinds of jewel clouds of precious light projecting myriad phantom buddhas, ten kinds of jewel clouds displaying the forms of the adornments of all sites of enlightenment, ten kinds of jewel clouds of lamps of intense flames expounding the realm of the Buddhas, ten kinds of jewel clouds of forms of the palaces of infinite lands, and ten kinds of jewel clouds showing images of the Buddhas of past, present, and future. Jewel clouds such as these, as many as atoms in an ocean of worlds, all pervaded space without dispersing. Having caused these clouds to appear, the enlightening beings bowed to the Buddha and offered them to him; then each produced in the southern quarter lotus bank lion seats of sapphires and rose gold, then sat crosslegged on the seats.

To the west of this Flower Bank ocean of worlds there is an ocean of worlds named Pleasant Jewel Light. Among the world systems therein is a land called Producing the Best Life-Supports. The Buddha there was named Array of Quality Jewels of Fragrant Flowers. Among the vast congregation of that Buddha was a great enlightening being called Universal Arrays of Moonlight's Fragrant Flames, who, together with as many enlightening beings as atoms in an ocean of worlds, came to the Buddha, each producing ten kinds of clouds of mansions of all kinds of precious fragrant flowers, filling all space without dispersing. They also produced ten kinds of clouds of mansions of precious stones of boundless colors and forms, ten kinds of clouds of mansions of fragrant flames from precious lamps, ten kinds of clouds of mansions of all pearls, ten kinds of clouds of mansions of all precious flowers, ten kinds of clouds of mansions decorated with jewel ornaments, ten kinds of clouds of mansions manifesting the treasuries of lights of all adornments in the ten directions, ten kinds of clouds of mansions of all kinds of embellishments from throughout the ten directions, ten kinds of clouds of mansions studded with all kinds of precious stones, and ten

kinds of clouds of mansions with gates of flowers and networks of chimes. These mansion clouds, as numerous as atoms in an ocean of worlds, all filled space without dispersing. Having caused these clouds to appear, the enlightening beings bowed to the Buddha and presented them as offerings; then they produced in the western quarter lion seats of great treasuries of gold leaves, and then sat crosslegged on these seats.

To the north of this Flower Bank ocean of worlds there is an ocean of worlds called Treasuries of Light Spheres of Lapis Lazuli Lotuses. Among the world systems therein is a land called Array of Blue Lotuses. The Buddha's name was King of Sound of the Banner of Universal Knowledge. Among that Buddha's vast congregation was a great enlightening being named Lion Stretch Light, who, with a group of enlightening beings as numerous as atoms in an ocean of worlds, came to the Buddha, each manifesting ten kinds of clouds of beautiful trees of all kinds of fragrant jewels, which filled space without dispersing. They also produced ten kinds of clouds of trees displaying arrays of all trees of infinite colors and forms, ten kinds of clouds of trees adorned with all flowers, ten kinds of clouds of trees adorned with spheres of light of the radiance of all jewels, ten kinds of clouds of trees adorned with physical forms of enlightening beings, perfumed with all kinds of sandalwood, ten kinds of clouds of trees inconceivably adorned with scenes of past sites of enlightenment, ten kinds of clouds of trees of sunlike light from treasuries of clothes made of all kinds of jewels, and ten kinds of clouds of trees emanating all kinds of pleasing sounds. Clouds such as these, numerous as atoms in an ocean of worlds, extended throughout space without dispersing. Having caused these clouds to appear, the enlightening beings bowed to the Buddha and presented them as offerings; then they each magically produced in the northern quarter lion seats of banks of lotuses with jewel lamps, and sat crosslegged on those seats.

Northeast of this Flower Bank ocean of worlds there is an ocean of worlds called Rose Gold and Lapis Lazuli Banner. Among the world systems there is a land called Array of Jewels. The Buddha there was called Fearless Lamp of All Truths. Among that Buddha's vast congregation was a great enlightening being called Inexhaustible Mine of Virtues of the Lamp of Supreme Light, who came, with as many enlightening beings as there are atoms in an ocean of worlds, to the Buddha, each producing ten kinds of clouds of lion thrones of stores of jewel lotuses of boundless forms, which filled space without dispersing. They also produced ten kinds of clouds of lion thrones of stores of lights of diamonds, ten kinds of clouds of lion thrones adorned with all kinds of decorations, ten kinds of clouds of lion thrones of banks of flames of lamps ringed with jewels, ten kinds of clouds of lion thrones showering jewel ornaments all over, ten kinds of clouds of lion thrones of treasuries of precious ornaments of all fragrant flowers, ten kinds of

clouds of lion thrones of mines of regal jewels showing the adornments of the seats of all Buddhas, ten kinds of clouds of lion thrones of treasuries of jewel branches and stems of trees of all kinds of precious stones, ten kinds of clouds of lion thrones of all arrays of ornaments, steps, and doors, and ten kinds of clouds of lion thrones of banks of lights adorned with gems and perfumes. Such clouds as these, as many as atoms in an ocean of worlds, all filled space without dispersing. Having caused these clouds to appear, the enlightening beings bowed to the Buddha and presented them to him as offerings. Then, in the northeast direction each magically produced a lion seat of jewel lotuses with banners of lights of precious stones and sat crosslegged thereon.

Southeast of this Flower Bank ocean of worlds is an ocean of worlds called Gold Embellished Lapis Lazuli Light Shining Everywhere. Among its world systems is a land called Pure Fragrant Light. The Buddha there was named King of Profound Faith and Universal Joy. Among the Buddha's vast congregation was a great enlightening being called Universal Light of the Lamp of Wisdom, who came to the Buddha along with a group of enlightening beings as numerous as atoms in an ocean of worlds, each producing ten kinds of clouds of drapes of all kinds of wish-fulfilling jewels, which filled all of space without dispersing. They also caused to appear ten kinds of clouds of drapes adorned with all flowers of sapphires, ten kinds of clouds of drapes of all fragrant jewels, ten kinds of clouds of drapes of lamps with jewel flames, ten kinds of clouds of drapes of regal jewels displaying the Buddhas' spiritual powers expounding the teachings, ten kinds of clouds of drapes of gems in the forms of all clothing adornments, ten kinds of clouds of drapes of lights of masses of all jewels, ten kinds of clouds of drapes of sounds of chimes on jewel nets, ten kinds of clouds of drapes on jewel pedestals with lotus nets, and ten kinds of clouds of drapes displaying the forms of all inconceivable adornments. Clouds of drapes of jewels such as these, as many as atoms in an ocean of worlds, all filled space without dispersing. Having caused these clouds to appear, the enlightening beings bowed to the Buddha and presented them as offerings. Then, to the southeast, each magically produced a lion seat of banks of jewel lotuses and sat crosslegged thereon.

Southwest of this Flower Bank ocean of worlds is an ocean of worlds called Sunlight Shining Everywhere; among its world systems is a land called Lion Sunlight. The Buddha there was called Sound of Light of Universal Knowledge. Among that Buddha's vast congregation was a great enlightening being named Topknot of Flames of Radiant Flower Lights, who came to the Buddha with a group of enlightening beings, as many as there are atoms in an ocean of worlds, each manifesting ten kinds of clouds of parasols of beautiful ornamental jewels, filling space without dispersing. They also produced ten kinds of clouds of parasols of flowers of arrays of light beams, ten kinds of clouds of parasols of treasures of pearls of boundless colors, ten kinds of clouds of parasols of

diamonds emanating the sounds of compassion of all enlightening beings, ten kinds of clouds of parasols of blazing garlands of jewels, ten kinds of clouds of parasols draped with nets of chimes embellished with precious stones, ten kinds of clouds of parasols decorated with branches of jewel trees, ten kinds of clouds of parasols of diamonds like the sun shining everywhere, ten kinds of clouds of parasols of all kinds of perfume and incense, ten kinds of clouds of parasols of stores of sandalwood, and ten kinds of clouds of parasols of arrays of universal lights of the vast sphere of buddhahood. Such clouds of parasols of precious substances, numerous as atoms in an ocean of worlds, all filled space without dispersing. Having caused these clouds to appear, the enlightening beings bowed to the Buddha and presented them as offerings. Then, to the southwest, they each magically produced a lion seat of banks of adornments of flames of sapphire light and sat crosslegged thereon.

Northwest of this Flower Bank ocean of worlds is an ocean of worlds called Precious Light Radiance. Among its world systems is a land called Array of Myriad Fragrances. The Buddha there was called Light of the Ocean of Infinite Virtues. Among that Buddha's congregation was a great enlightening being called Jewel King of Inexhaustible Light, who, together with as many enlightening beings as there are atoms in an ocean of worlds, came to the Buddha, each producing ten kinds of clouds of light spheres of radiance of all jewels, filling space without dispersing. They also produced ten kinds of clouds of light spheres of all beautiful flowers, ten kinds of clouds of light spheres of all phantom buddhas, ten kinds of clouds of light spheres of the buddha-lands of the ten directions, ten kinds of clouds of light spheres of the jewel trees and thunderous sound of the realm of the Buddhas, ten kinds of clouds of light spheres of all regal gems, ten kinds of clouds of light spheres instantaneously displaying the forms of infinite beings, ten kinds of clouds of light spheres of the voice of the Buddha's great vow, and ten kinds of clouds of light spheres of diamonds emanating sounds edifying all sentient beings. Such clouds of light spheres, numerous as atoms in an ocean of worlds, all filled space without dispersing. Having produced these clouds, the enlightening beings bowed to the Buddha and presented them as offerings. Then, to the northwest, they each produced a lion seat of treasuries of awesome qualities of infinite light and sat crosslegged thereon.

Below this Flower Bank ocean of worlds there is an ocean of worlds called Treasury of Exquisite Qualities of Lotus Blossom Fragrance. Among its world systems is a land called Radiance of Light of a Jewel Lion. The Buddha there was named Light of the Cosmos. In the vast congregation of that Buddha was a great enlightening being named Wisdom Flaming with the Light of the Universe, who, together with as many enlightening beings as there are atoms in an ocean of worlds, came to the Buddha, each producing ten kinds of clouds of light beams of mines of all jewels, filling space without dispersing. They also

produced ten kinds of clouds of light beams of all fragrances, ten kinds of clouds of light beams producing the sounds of all Buddhas explaining the truth, ten kinds of clouds of light beams revealing the arrays of all buddha-lands, ten kinds of clouds of light beams of palaces of all beautiful flowers, ten kinds of clouds of light beams displaying the work of the Buddhas of all ages teaching sentient beings, ten kinds of clouds of light beams of flower buds of all inexhaustible treasures, and ten kinds of clouds of light beams of all kinds of decorated thrones. Clouds of light beams such as these, numerous as atoms in an ocean of worlds, filled all space without dispersing. Having caused these clouds to appear, the enlightening beings bowed to the Buddha and presented them as offerings. Then each created, in the nadir, a lion seat of lotuses with lamps with jewel flames, and sat crosslegged thereon.

Above this Flower Bank ocean of worlds is an ocean of worlds called Radiant Arrays of Precious Stones. Among the world systems there is a land called Formless Subtle Light. The Buddha there was called Unimpeded Light of Virtue. Among that Buddha's vast congregation was a great enlightening being called Vigorous Intellect with Unhindered Power, who, along with as many enlightening beings as atoms in an ocean of worlds, came to the Buddha, each producing ten kinds of clouds of light-flames of jewels of boundless physical forms, filling space without dispersing. They also produced ten kinds of clouds of light-flames of webs of precious stones, ten kinds of clouds of light-flames of the ornaments of all the vast buddha-lands, ten kinds of clouds of light-flames of all exquisite fragrances, ten kinds of clouds of light-flames of all adornments, ten kinds of clouds of light-flames of the mystical displays of the Buddhas, ten kinds of clouds of light-flames of all beautiful tree-flowers, ten kinds of clouds of light-flames of all diamonds, ten kinds of clouds of light-flames of jewels bespeaking the practices of infinite enlightening beings, and ten kinds of clouds of light-flames of lamps of all pearls. Clouds of light flames like these, as numerous as atoms in an ocean of worlds, all filled space without dispersing. Having caused these clouds to appear, the enlightening beings bowed to the Buddha and presented them as offerings. Then, at the zenith, they each produced a lion seat of lotus banks of light intoning the voices of the Buddhas and sat crosslegged thereon.

In this way, in as many oceans of worlds as there are atoms in ten billion buddha-fields, there were as many great enlightening beings, each surrounded by a group of enlightening beings as numerous as atoms in an ocean of worlds, who came to the gathering. These enlightening beings each produced clouds of offerings of various adornments, as numerous as atomic particles in an ocean of worlds, which all filled space without dispersing. And having produced these clouds, they bowed to the Buddha and presented them as offerings; then, in the direction from which they had come, all magically pro-

duced lion seats with various precious adornments and sat crosslegged on them.

After having thus seated themselves, those enlightening beings each produced, from the hair pores of their bodies, light rays of the various colors of all jewels, as many as atoms in ten oceans of worlds; in each light ray there appeared as many enlightening beings as there are atoms in ten oceans of worlds, all sitting on lion seats of banks of lotuses. These enlightening beings all could enter into every atom of the oceans of structures in all universes. In each individual atom were vast fields, as many as atoms in ten buddha-worlds; in each field were all the past, present, and future Buddhas. These enlightening beings were all able to go to all these Buddhas, associate with them, and provide them with offerings, and in each and every thought-instant, by means of mastery of dream-power, demonstrated teachings enlightening as many sentient beings as there are atoms in an ocean of worlds; in every instant, by the teaching showing how celestial beings die and are born, they enlightened as many sentient beings as atoms in an ocean of worlds; in every instant, by explaining the teaching of the acts and practices of enlightening beings, they enlightened as many sentient beings as atoms in an ocean of worlds; in every instant, by the teaching of the Buddha's virtues and mystical displays which stir all lands, they enlightened as many sentient beings as atoms in an ocean of worlds; in every instant, by the teaching of beautifying and purifying all buddha-lands, revealing the ocean of all great vows, they enlightened as many sentient beings as atoms in an ocean of worlds; in every instant, by the teaching of the Buddha's voice which contains the languages of all sentient beings, they enlightened as many sentient beings as atoms in an ocean of worlds; in every instant, by the teaching which can shower the rain of all Buddha teachings, they enlightened as many sentient beings as atoms in an ocean of worlds; in every instant, by the teaching of light illuminating everywhere in the ten directions, pervading the cosmos and showing mystical demonstrations, they enlightened as many beings as atoms in an ocean of worlds; in every instant, by the teaching of all Buddhas' power of liberation manifesting the body of Buddha everywhere, filling the cosmos, they enlightened as many sentient beings as atoms in an ocean of worlds; in every instant, by the teaching of the universally good enlightening being setting up the ocean of all sites of enlightenment with all assemblies of beings, they enlightened as many sentient beings as atoms in an ocean of worlds.

In this way, throughout all universes, adapting to the mentalities of sentient beings, they caused them all to awaken. In every instant they each caused as many sentient beings as atoms in a polar mountain who had fallen into miserable states to be forever relieved of their sufferings; each caused that many sentient beings stuck in wrong concentrations to enter right concentration; each caused that many sentient beings to be born in celestial spheres according to their inclinations; each caused that

many sentient beings to rest secure in the states of Buddhas' disciples or self-enlightened ones; each caused that many sentient beings to serve good teachers and act virtuously; each caused that many sentient beings to set their minds on supreme enlightenment; each caused that many sentient beings to head for the enlightening being's stage of nonregression; each caused that many sentient beings to attain the eye of pure wisdom and see all things impartially, as does the Buddha; each caused that many sentient beings to abide securely in the powers and the oceans of vows, and to purify the buddha-lands by means of inexhaustible knowledge; each caused that many sentient beings to dwell in the vast ocean of Vairocana's vows and be born in the family of the Buddhas.

At that time the enlightening beings simultaneously raised their voices within the lights and spoke in verse, saying,

In the light rays wondrous sounds are produced,
Pervading all lands in the ten directions,
Expounding the virtues of the Buddha's children,
Able to enter the wondrous path of enlightenment.

Cultivating practices for oceans of eons, never wearied,
Enabling suffering beings to realize liberation,
Spirits never downcast, never worn out:
Buddha children can well enter these techniques.

Cultivating appropriate means for oceans of eons,
Infinite, boundless, leaving out none,
Entering into all the aspects of the teachings,
They constantly teach, yet their essence is silent and tranquil.

The vows of the Buddhas of past, present, and future,
All have they mastered, all consummated;
Then do they thereby benefit all beings
As their own pure practical work.

In the congregations of all the Buddhas,
Going everywhere throughout the ten directions,
All, by the ocean of profound knowledge and wisdom,
Enter the Buddha's way of ultimate peace.

Each of the light rays, boundless,
Enters inconceivable lands;
The eye of pure knowledge can see it all:
This is enlightening beings' sphere of action.

Enlightening beings can, resting on a single hairtip,
Stir all lands in the ten directions
Without causing fear in the beings there:
This is their stage of pure skill in means.

Infinite bodies in each individual atom
Furthermore manifest lands variously arrayed;
Instantaneous death and birth, all do they show:
Those who've attained the unhindered mind.

All ages in the past, present, and future
They can show in a single instant;
Knowing the body is illusory, without substance or sign
Are those who realize the nature of things unimpeded.

They're all able to enter the supreme practice of the universally good,
So all sentient beings like to see them,
Buddha children can abide by this teaching,
With a great sound roaring within their lights.

Then the Buddha, wishing to enable all the enlightening beings to realize the spiritual power of the boundless realm of the Enlightened One, emitted a light from between his brows. That light was called Treasury of the Light of Knowledge of All Enlightening Beings Illuminating the Ten Directions. Its form was like a cloud of lamps with jewellike light. It shone throughout all buddha-fields in the ten directions, revealing all the lands and beings therein. It also caused all networks of worlds to tremble. In every single atom it revealed innumerable Buddhas showering the teachings of all the Buddhas of all times, in accord with the differences in character and inclination of the various sentient beings. It clearly showed the Buddha's ocean of transcendent ways, and also rained infinite clouds of various emancipations, causing the sentient beings to forever cross over birth and death. It also showered clouds of the great vows of the Buddhas, and clearly showed, in all worlds in the ten directions, the universally good enlightening beings' congregations at the sites of enlightenment. Having done all this, the light swirled around the Buddha, circling to the right, then went in under his feet.

Then an immense lotus blossom suddenly appeared before the Buddha. That lotus had ten kinds of adornments, unmatched by any other lotuses. That is to say, its stem was a mixture of various gems; its bud was of diamond; its petals were all the jewels in the universe; its pistils were of fragrant gems; rose gold adorned its base; exquisite nets covered it above; its radiant color was pure; it instantaneously displayed the boundless miracles of the Buddhas; it could produce all kinds of sounds;

its diamonds reflected the body of Buddha. In its sounds it could expound all the practical undertakings cultivated by enlightening beings.

When this flower had sprung up, in an instant there was, in the curl of white hair on the Buddha's brow, a great enlightening being named Supreme Sound of All Truths, together with a group of enlightening beings, as numerous as atoms in an ocean of worlds: they all came forth together and circled the Buddha to the right innumerable times; then, having bowed to the Buddha, Supreme Sound of All Truths sat on the flower dais, while the other enlightening beings sat on the pistils.

This enlightening being Supreme Sound of All Truths comprehended the profound realm of reality, gave rise to great joy, and entered the sphere of action of the Buddha, his knowledge unobstructed. He entered the unfathomable ocean of the Buddha's reality-body, and went to where the Buddhas were in all lands. In each hair pore of his body he showed mystical powers. In every moment of thought he contemplated the entire cosmos. The Buddhas of the ten directions all bestowed their power on him, causing him to rest in all meditation states, forever seeing the Buddhas' body of the ocean of qualities of the boundless cosmos, including all meditations and liberations, mystic powers and miraculous displays. Then, in the midst of the assembly, empowered by the Buddha, he looked over the ten directions and said in verse,

The Buddha's body fills the cosmos,
Appearing before all beings everywhere—
In all conditions, wherever sensed, reaching everywhere,
Yet always on this seat of enlightenment.

In each of the Buddha's pores
Sit Buddhas many as atoms in all lands,
Surrounded by masses of enlightening beings
Expounding the supreme practice of the universally good.

Buddha, sitting at rest on the enlightenment seat,
Displays in one hair oceans of fields;
The same is true of every single hair,
Thus pervading the cosmos.

He sits in each and every land,
Pervading the lands one and all;
Enlightening beings from everywhere gather,
All coming to the enlightenment scene.

Oceans of enlightening beings with virtues and lights
Numerous as atoms in all lands

All are in the congregation of the Buddha,
Filling the entire cosmos.

In lands numerous as atoms in the cosmos
He appears in every congregation;
This realm of knowledge of body-distribution
Can be established in the practice of universal goodness.

In the congregations of all the Buddhas
Enlightening beings of supreme knowledge sit,
Each hearing the teaching, conceiving joy,
Cultivating themselves in every situation for boundless ages.

Having entered the far-reaching vows of the universally good,
Each produces the teachings of the Buddhas,
In the ocean of Vairocana's teachings,
They practice and master buddhahood.

What the enlightening being Universally Good is awake to
All Buddhas alike praise with joy:
Having attained the great mystic powers of the Buddhas,
He circulates throughout the whole cosmos.

In all lands, as many as atomic particles,
He manifests clouds of bodies, filling them all,
Radiating light for beings everywhere,
Each raining teachings suited to their minds.

At that time there was another great enlightening being in the assembly, named King of Lotus Light Wisdom Contemplating All Supreme Truths, who, empowered by the Buddha, looked over the ten directions and said in verse,

The profound knowledge of the Buddha
Enters everywhere in the cosmos:
Able to operate in accord with all times,
It is a clear guide for the world.

The Buddhas have the same reality-body—
It depends on nothing, is without distinction;
It causes beings to see Buddha in physical form
According to their intellects.

Replete with all knowledge,
Buddha knows all things:

In all lands,
Everything is evident.

Buddha's bodies, lights, and physical forms
Are all inconceivable.
Sentient beings who believe
He causes to see them according to potential.

In one Buddha-body
He produces infinite Buddhas,
Thunderous sound pervading all lands
Expounding the teaching, the deep ocean of thusness.

In each hair pore
Are webs of light pervading all quarters,
Intoning the sublime voices of Buddha,
Taming the hard to tame.

From the Buddha's light
Issues deep and wondrous sound
Extolling the Buddha's ocean of virtues
And the practices of enlightening beings.

Buddha turns the wheel of true teaching,
Which is infinite and has no bounds;
The truth taught is beyond compare:
The shallow cannot fathom it.

In all worlds he manifests,
Fulfilling true enlightenment,
In each displaying miracles
Which fill the whole cosmos.

Each of the Buddha's bodies
Manifests Buddhas equal to the number of beings,
In every one of the numberless lands
Showing spiritual powers.

At that time there was another enlightening being in the assembly, called Light of Wisdom of Joy in the Truth; empowered by the Buddha, he looked over the ten directions and said,

Buddha's body is always apparent,
Filling the entire cosmos,

Always intoning far-reaching sound
Shaking all lands in all quarters.

Buddha manifests bodily everywhere,
Entering into all worlds,
Revealing occult spiritual power
According to the inclinations of beings.

Buddha appears before all beings
In accordance with their minds;
What the sentient beings see
Is the Buddha's mystic power.

His radiance has no bounds
And his teaching too is infinite;
Buddha children can enter and observe
According to their knowledge.

The Buddha's body has no birth
Yet can appear to be born.
The nature of reality is like space:
Therein do the Buddhas dwell.

No abiding, yet no departing:
Everywhere the Buddha's seen;
His light reaches everywhere,
His fame is heard afar.

No substance, no abode,
And no origin that can be found;
No signs, no form:
What appears is like reflections.

Buddha raises clouds of teachings
Suited to beings' minds;
With various forms of expedient means
He enlightens them and calms them down.

In all worlds is Buddha seen
Sitting on the enlightenment site,
Surrounded by a great congregation,
Illumining all lands.

The bodies of all Buddhas
All have infinite forms;
Though their manifestations be innumerable,
Their forms are never exhausted.

At that time another great enlightening being in the assembly, named Wisdom like Fragrant Flame Light Illumining Everywhere, empowered by the Buddha, looked over the ten directions and said in verse,

The enlightening beings in this assembly
Enter the Buddha's inconceivable state,
Each able to see
All the Buddha's spiritual powers.

The body of knowledge can enter
The atoms of every land,
Perceiving bodies therein,
Seeing all the Buddhas.

Like reflections appearing in all worlds
Where all the Buddhas are,
In each and every one
They reveal miraculous deeds.

The practice of vows of Universally Good
They have developed, clear and pure;
They are able to see in all lands
Buddha's miracles everywhere.

They physically dwell in all places,
Equanimous in all;
With knowledge capable of such action,
They enter the Buddha's realm.

Having realized enlightened knowledge,
They illumine the cosmos equally,
Fitting into the Buddha's pores
The oceans of all worlds.

In all buddha-lands
They manifest mystic powers,
Appearing in various bodies,
With various names as well.

They can, in an instant's time,
Show miracles everywhere:
Truly awakening at the site of enlightenment
And turning the wheel of truth.

All lands, wide and vast,
Billions of ages, inconceivable,

Can be shown in a moment's span
In the enlightening beings' concentration.

Each and every enlightening being
In all the buddha-lands
Is in the Buddha-body,
Boundless, without limit.

Then another great enlightening being in the assembly, named Lion Stretch Wisdom Light, empowered by the Buddha, looked over the ten directions and said,

Vairocana Buddha
Can turn the wheel of truth
In all the lands of the cosmos,
Filling it like clouds.

In all the great oceans of worlds
In all the ten directions
Buddha's power of mind and will
Turns the wheel of truth.

In the vast assemblies of beings
In all lands
His names are not the same;
He expounds the truth according to need.

Buddha's majestic powers
Were made by the vows of universal goodness and wisdom;
In all lands
That wondrous sound reaches everywhere.

Buddha's bodies are numerous as atoms in lands,
Showering the rain of truth everywhere;
Unborn, without distinction,
Appearing in all worlds.

What he practiced in the past
Over countless billions of eons
In all lands, many as atoms,
That wondrous sound can fully tell.

Nets of lights pervade
All the numberless lands;

In the lights are Buddhas
Teaching all beings everywhere.

The Buddha-body, without distinction,
Fills the cosmos,
Able to manifest physical forms,
Teaching according to potentials.

Different are the various names
Of all the guides
In all worlds of all times;
They are spoken so all may see.

The cycles of sublime teachings
Of all the Buddhas
Of past and present
All gathered here can hear.

Then another great enlightening being in the assembly, named Treasury of Qualities of Wisdom of the Ocean of Truth, empowered by the Buddha, looked over the ten directions and said,

Buddha children in this assembly
Cultivate all knowledge and wisdom;
These people can enter
Such gates of means.

In each and every land
They speak the great sound
Telling of the Buddha's sphere
Making it heard through all quarters.

In each mental moment
They observe all things
Abiding in the state of true thusness;
They comprehend the ocean of all phenomena.

In every buddha-body
For billions of ages, inconceivable,
They practiced ways of transcendence
And purified all the lands.

In each atom
They can witness all things;

Thus without obstruction
They go to all lands.

To every buddha-field
They go without exception;
Seeing the Buddhas' mystic power,
They enter the Buddhas' realm.

The far-reaching sound of the Buddhas
Is heard throughout the cosmos;
Enlightening beings can understand,
And enter the ocean of sound.

Intoning subtle sounds through the eons,
Those sounds equal, without distinction,
Those with knowledge of sounds
Can completely comprehend.

Reaching stage after stage,
Dwelling in the stage of power,
They diligently worked for eons,
And such is their attainment.

Then another great enlightening being in the assembly, named Universal Light of the Lamp of Wisdom, empowered by the Buddha, looked over the ten directions and said,

All the Buddhas
Are beyond all forms;
Who can understand this truth
Sees the Guide of the World.

Enlightening beings in meditation,
The light of wisdom illumining all,
Can know the independent essence
Of all the Buddhas.

Seeing the Buddha's real body,
They awake to the profound truth;
Observing everywhere the cosmos,
They assume bodies at will.

Born from the sea of blessings,
Abiding in the stage of wisdom,

They investigate all things
And cultivate the supreme path.

In all buddha-lands
Where all Buddhas are,
Thus throughout the cosmos,
They see the real true body.

In immense lands in all quarters,
For billions of eons diligently practicing,
They are able to roam in true knowledge
Of the sea of all phenomena.

There is only one indestructible immanent body
Seen in all particles:
Unborn, signless,
It's manifest in all lands.

According to the mentalities of beings
It appears everywhere before them;
Showing various means of training,
It turns them to the Buddha-way.

By the spiritual power of the Buddha
Are enlightening beings born;
Sustained by the strength of the Buddha,
They see all enlightened ones.

All the guides
With boundless spiritual powers
Awaken enlightening beings
Throughout the entire cosmos.

Then there was another great enlightening being in the assembly, named Flower Flame Topknot with Universally Illumining Knowledge, who, empowered by the Buddha, looked over the ten directions and said,

In all lands
Uttering subtle sounds
Extolling Buddha's virtues,
The cosmos is all filled.

Buddha has reality for his body,
Pure as space itself;

All the physical forms that appear
He includes in this reality.

If anyone has deep faith and joy
And is accepted by the Buddhas,
Know that such a person
Can engender knowledge comprehending Buddha.

Those with little knowledge
Cannot know these truths;
Those whose wisdom eye is pure
Alone are able to see.

By the Buddha's power
They examine all phenomena;
As they enter, abide, and leave,
All they see is clear.

In all things
Boundless are the aspects of teaching;
Developing omniscience,
One enters the deep ocean of reality.

Abiding in the buddha-land
Appearing in all places,
No coming and no going:
All Buddha's teachings are thus.

In the ocean of sentient beings
The buddha-body appears like a reflection;
According to the differences in their understandings
Thus do they see the Guide.

In each and every hair pore
He manifests mystical powers;
The pure ones who practice the vow
Of universal wisdom can see.

Buddha, with each of his bodies,
Teaches in every place,
Pervading the whole cosmos,
Beyond the reach of thought.

Then another great enlightening being in the congregation, named Inexhaustible Light of Majestic Wisdom, empowered by the Buddha, surveyed the ten directions and said,

In each and every buddha-land
Sits Buddha on all enlightenment sites,
Surrounded by assembled groups,
Conquering the armies of demons.

The Buddha's body radiates light
Filling the ten directions;
Appearing in accord with need,
In forms that are not the same.

Every single atom
Is filled with light;
It's seen in all lands in the ten directions,
Variously, different in each.

The countless various lands
In the oceans of lands of all quarters
All are level and pure,
Made of royal sapphires.

Some inverted, some sideways,
Some like lotus buds,
Some round, some square:
They are of various forms.

Traveling unimpeded to all lands
Throughout the universe,
In all groups of beings
Buddha always teaches.

The buddha-body is inconceivable;
All lands exist therein:
In all places there
He guides the worlds, teaching truth.

In the subtle teaching he expounds
The essence of things is undifferentiated;
Based on the one real truth,
He expounds various characteristics of things.

Buddha, with a round, complete sound,
Exposes the genuine truth;
According to differences in understanding,
He manifests infinite teachings.

In all lands we see
Buddha sitting on the enlightenment site;
Buddha's body appears like reflections:
Its birth or death cannot be found.

Then another great enlightening being in the assembly, named Wisdom Illumining the Universe, empowered by the Buddha, looked over the ten directions and said,

Inconceivable is the form
Of the Buddha's subtle body;
Those who see it rejoice,
Respecting and believing the teaching.

All the features of the Buddha's body
Each manifest innumerable Buddhas
Entering all worlds everywhere,
Into each atom therein.

The infinite, boundless Buddhas
Of all oceans of lands
Each, in every instant,
Display their spiritual powers.

Enlightening beings of great knowledge
Enter deeply into the ocean of truth;
Sustained by the power of the Buddha,
They can know his techniques.

If any be already established
In the practical vows of universal goodness and wisdom,
They see in all those lands
The mystic powers of all Buddhas.

If anyone has certain faith
As well as great determination,
They'll have profound wisdom
And comprehend all things.

Able to observe
All the Buddhas' bodies,
Form and sound unhindered,
They'll understand all realms.

Able to abide in the sphere of knowledge
Of all buddha bodies,
They'll plunge into buddhahood
Embracing the whole cosmos.

As many as atoms in buddha-lands,
This many lands
They can cause in an instant
To appear in every atom.

All lands
And deeds of mystic power
All appear in a single land:
Such is the power of enlightening beings.

Then another great enlightening being in the assembly, named Unobstructed Wisdom with Vigorous Power, empowered by the Buddha, looked over the ten directions and said,

Buddha speaks one subtle sound
Heard throughout the cosmos;
Containing all sounds,
The rain of truth fills everywhere.

With the ocean of all languages,
In all sounds according to type,
In all buddha-lands,
He expounds the pure teaching.

In all lands are seen
The miracles of the Buddha;
Hearing the Buddha preach the truth,
They head for enlightenment.

In each atom
Of all lands in the cosmos
Buddha, by the power of liberation,
Manifests physically therein.

The reality-body is like space;
Unobstructed, without differentiation.
Physical forms appear like reflections,
Manifesting myriad appearances.

Reflections have no location;
Like space, they've no substantial nature:
Those whose wisdom is great
Will comprehend their equality.

The buddha-body is ungraspable;
Unborn, uncreated,
It appears in accord with beings,
Equanimous as empty space.

All Buddhas in the ten directions
Enter into a single pore,
Each showing mystic powers
That the eye of wisdom can see.

The power of Vairocana Buddha's vows
Pervades the entire cosmos,
In all lands
Always expounding the unexcelled teaching.

The miracles shown in a single hair,
Even if told of by all the Buddhas
For innumerable eons,
Could not be completely defined.

As in this world, at the site of enlightenment, by virtue of the Buddha's spiritual power, there were in each of the ten directions as many enlightening beings as atoms in a billion oceans of worlds who came and gathered, so you should know that in each world of all oceans of worlds the same thing took place at all the enlightenment sites.

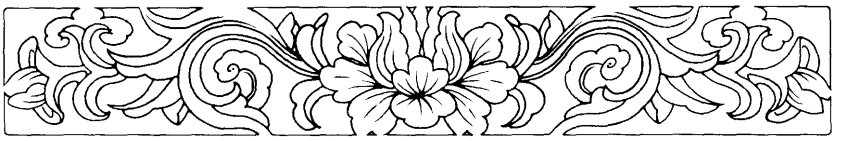

BOOK THREE

The Meditation of the Enlightening Being Universally Good

THE ENLIGHTENING BEING Universally Good, the great being, sat on a lion throne made of a bank of lotus flowers, and, imbued with the psychic power of the Enlightened One, entered into concentration. This concentration is called the immanent body of the illuminator of thusness, which is in all enlightened ones. It enters everywhere into the equal essence of all enlightened ones, and is capable of manifesting myriad images in the cosmos, vastly and immensely, without obstruction, equal to space. All the whirling oceans of universes flow along into it; it produces all states of concentration, and can contain all worlds in all directions. The oceans of lights of knowledge of all the enlightened ones come from here; it can reveal all the oceans of all conditions everywhere. It contains within it all the powers and liberations of the enlightened ones and the knowledge of the enlightening beings. It can cause the particles of all lands to be universally able to contain boundless universes. It develops the ocean of virtuous qualities of all Buddhas, and reveals the ocean of great vows of these enlightened ones. All the cycles of teaching of the Buddhas flow through it and are guarded and maintained by it, and kept without interruption or end.

As in this world the enlightening being Universally Good entered this concentration in the presence of the World Honored One, thus in the same way throughout the realm of space of the cosmos, in all directions and all times, in a subtle, unhindered, vastly expansive light, in all lands visible to the Buddha's eye, within reach of the Buddha's power, manifested by the Buddha's body, and in each atom of all those lands, there were Buddhas as numerous as atoms in an ocean of worlds, and in front of each Buddha were Universally Good enlightening beings numerous as atoms in an ocean of worlds, each also entering into this concentration in the immanent body of the illuminator of thusness in enlightened ones.

At that time each of the Universally Good ones saw the Buddhas of the ten directions appearing before them; those Buddhas praised Universally Good in the same voice: "Good! You are able to enter this enlightening beings' concentration in the immanent body of the illuminator of thusness in all Buddhas; this is fostered in you by all the Buddhas everywhere together, by means of the power of the original vow of the illuminating realized one Vairocana Buddha, and it is also because you cultivate the power of the practices and vows of all Buddhas: that is to say, because you can activate all the cycles of the enlightening teaching, revealing the ocean of knowledge and wisdom of all enlightened ones, universally illumine all the oceans of distinctions everywhere, without exception, cause sentient beings to clear away confusion and affliction and attain purity, universally accept all lands without attachment, deeply enter the sphere of all enlightened ones without impediment, and universally expound the virtues and qualities of all enlightened ones; because you are able to enter into the true character of all things and develop knowledge and wisdom, analyze all the media of the teachings, comprehend the faculties of all living beings, and because you are able to hold the ocean of written teachings of all the Buddhas."

At that time all the Buddhas of the ten directions then bestowed on the great enlightening being Universally Good the knowledge that enters into the power inherent in omniscience, the knowledge that enters into the infinity of the cosmos, the knowledge that perfects the realization of the sphere of all enlightened ones, the knowledge of the becoming and decay of all oceans of worlds, the knowledge of the full extent of the worlds of all sentient beings, the knowledge that abides in the extremely profound liberation of all enlightened ones and the nondiscriminating knowledge of all meditation states, the knowledge that enters into the ocean of all faculties of enlightening beings, the knowledge of elocution to turn the wheel of the teaching in the ocean of languages of all sentient beings, the knowledge that enters in all ways into the bodies of all oceans of worlds in the cosmos, and the knowledge that comprehends the voices of all Buddhas.

As in this world in the presence of the Buddha the enlightening being Universally Good experienced the Buddhas bestowing such knowledge, so in all oceans of worlds, as well as in each atom of all those worlds, so did all the enlightening beings Universally Good there experience this. Why? Because they had realized that state of mental focus in this way.

Then the Buddhas of the ten directions each extended his right hand and patted Universally Good on the head. Their hands were each adorned with the marks of greatness, being finely webbed, emanating light, fragrance, and flames. They also produced the various wondrous tones of all Buddhas. And within it were manifested the phenomena of mystical powers, the ocean of vows of universal goodness of all enlightening beings of past, present, and future, the cycles of pure teachings of

all enlightened ones, as well as the images of the Buddhas of past, present, and future.

As in this world Universally Good was patted on the head by all the Buddhas of the ten directions, so in all the oceans of worlds, and in each atom of those worlds, the enlightening beings Universally Good there were patted on the head by the Buddhas of the ten directions.

Then the enlightening being Universally Good arose from this concentration; when he did so, he rose from media of oceans of concentrations numerous as atoms in all oceans of worlds. For example, he rose from the medium of concentration of skillful knowledge realizing that the worlds of past, present, and future have no distinction in the succession of instants; he rose from the medium of concentration of knowledge of all the subtlest and most minute constituents of all universes in all times; he rose from the medium of concentration on the manifestation of all buddha-fields of past, present, and future; he rose from the medium of concentration revealing the dwelling places of all living beings; he rose from the medium of concentration of knowledge of various differences in locations of the universes of the ten directions; he rose from the medium of concentration of knowledge of boundlessly vast clouds of buddha-bodies existing in every atom; he rose from the medium of concentration of explanations of the ocean of inner principles in all things.

When the enlightening being Universally Good rose from such media of concentration, all the enlightening beings each found oceanic clouds of concentrations, numerous as atoms in an ocean of worlds, found oceanic clouds of spells, oceanic clouds of techniques to teach everything, oceanic clouds of ways of felicitous expression, oceanic clouds of practices, oceanic clouds of lights from the knowledge of the treasury of virtues of all who realize thusness, oceanic clouds of nondiscriminating techniques of the powers, knowledges, and wisdom of all enlightened ones, oceanic clouds of Buddhas each manifesting myriad lands in each and every pore, oceanic clouds of enlightening beings one by one manifesting descent from the palace of the Tushita heaven to be born on earth and become an enlightened Buddha, turn the wheel of the teaching, and enter into ultimate extinction, all as numerous as atoms in an ocean of worlds.

As when in this world the enlightening being Universally Good rose from concentration all the hosts of enlightening beings received such blessings, so in all the oceans of worlds, as well as in each atom of each world, the same thing occurred.

At that time, by the spiritual power of all the Buddhas and the power of Universally Good's concentration, all oceans of worlds in the ten directions trembled. Each world was arrayed with precious elements and gave forth wondrous sound, explaining all things. And on each Buddha, in the ocean of sites of enlightenment where the masses gathered, everywhere there rained ten kinds of clouds of regal jewels:

clouds of beautiful gold star jewels, jewels like precious discs descending, shining light jewels, jewels of the treasury manifesting the images of enlightening beings, jewels extolling the names of Buddhas, jewels of brilliant light illuminating the sites of enlightenment in buddha-fields everywhere, jewels whose light reflects the various miracles everywhere, jewels praising the virtues of all enlightening beings, jewels with a light that shines like the sun, jewels whose delightful music is heard everywhere.

After the universal rain of these ten kinds of clouds of jewels, all the Buddhas emitted lights from their pores, and in the light rays spoke verses:

Universally Good is present in all lands
Sitting on a jeweled lotus throne, beheld by all;
He manifests all psychic powers
And is able to enter infinite meditations.

The Universally Good always fill the universe
With various bodies flowing everywhere,
With concentration, psychic power, skill and strength,
In a universal voice teaching extensively without hindrance.

In every land, in the presence of all the Buddhas,
Various states of concentration revealing psychic powers,
Each psychic power pervades everywhere
In all lands of the ten directions.

As with the Buddhas of all lands,
So it is in all the atoms of the lands as well;
The phenomena of concentration and mystic powers
Are the will power of the illuminator.

Universally Good physically is like space,
Abiding by reality, not a land,
According to the heart's desires of all beings
Manifesting all kinds of embodiments, equal to all.

Universally Good, abiding at peace in great determination,
Thus attained these infinite spiritual powers,
In any lands of all buddha bodies
Manifesting his form going there.

All the myriad oceans are boundless:
He reproduces his body infinitely and dwells there;
All lands of his manifestation are purified,
And in an instant are seen many eons.

Universally Good lives peacefully in all lands:
The spiritual powers he displays are incomparable;
The trembling extending everywhere
Causes those who look to be able to see.

The knowledge, virtue, and powers of all Buddhas,
Their various great qualities, he has all fulfilled;
By the medium of techniques of all meditations
He shows his past enlightening acts.

Such independence, inconceivable,
Is manifest in the lands of the ten directions
To reveal the universal entrance of all meditations;
In the clouds of buddha light his praises are sung.

Then all the hosts of enlightening beings turned to Universally Good, joined their palms and gazed respectfully at Universally Good; imbued with the psychic power of the Enlightened, they sang in praise with the same voice,

Born from the teachings of the Enlightened,
Also originating from the will power of the Buddha,
The womb of space, the equality of real thusness:
You have purified this body of reality.

In the congregations of all buddha-fields
Universally Good is omnipresent there;
The light of the oceans of universal virtue and wisdom
Equally illumine everywhere, so all are visible.

The immensely vast oceans of virtues of Universally Good
Goes everywhere to approach the enlightened;
To the lands within all atoms
He can travel and clearly appear there.

O Child of Buddha, we always see you
Associating with all the enlightened ones,
Abiding in the real state of concentration
For eons numerous as atoms in all lands.

The child of Buddha, with an all-pervading body,
Can go to the lands in all directions,
Liberating all the oceans of living beings,
Entering into all the parts of the cosmos.

Entering into all particles of the cosmos,
The body is endless and undifferentiated;
Omnipresent as space,
It expounds the great teaching of the realization of thusness.

The light of all virtue,
Immense like clouds, power surpassing,
Traveling to all oceans of living beings
Expounding the incomparable way practiced by all Buddhas.

Cultivating and learning the supreme practice of universal goodness
In order to liberate sentient beings for oceans of eons,
Expounding all truths, like a great cloud,
The voice is tremendous, none do not hear.

How can the land be established?
How do the Buddhas appear?
And how about beings?
Please explain truthfully the truth as it is.

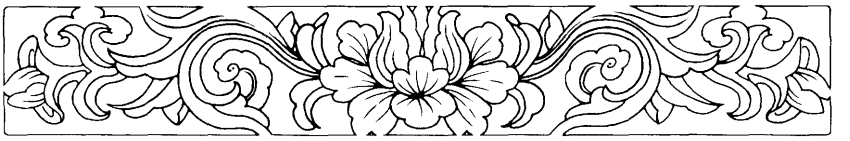

BOOK FOUR

The Formation of the Worlds

THEN THE GREAT enlightening being Universally Good, by means of the spiritual power of the Buddha, looked over the oceans of all worlds, the oceans of all sentient beings, the oceans of all Buddhas, the oceans of all elemental realms, the oceans of all sentient beings' actions, the oceans of all sentient beings' faculties and inclinations, the oceans of all teaching cycles of all Buddhas, the oceans of all time periods, the oceans of all powers of vows of the Buddhas, and the oceans of all the Buddhas' miracles.

Having thus observed and examined all these, he declared to all the enlightening beings in the ocean of congregations at all scenes of enlightenment, "Children of Buddha, the Buddhas' pure knowledge of the formation and disintegration of all oceans of worlds is inconceivable. Their knowledge of the oceans of actions of all sentient beings is inconceivable. Their knowledge of the oceans of structures of all elemental realms is inconceivable. Their knowledge which can tell of the oceans of all inclinations, understandings, and faculties is inconceivable. Their instantaneous knowledge of all the past, present, and future is inconceivable. Their knowledge revealing the boundless ocean of vows of all enlightened ones is inconceivable. Their knowledge demonstrating the oceans of miracles of all Buddhas is inconceivable. Their knowledge operating the cycles of teaching is inconceivable. Their knowledge of how to construct explanations is inconceivable. Their pure buddha-bodies are inconceivable. Their oceans of boundless forms illumining everywhere are inconceivable. Their marks and subsidiary refinements, all pure, are inconceivable. Their ocean of boundless auras, fully pure, is inconceivable. Their ocean of clouds of light of various colors is inconceivable. Their ocean of extraordinary jewel radiance is inconceivable. Their ocean of perfect languages is inconceivable. Their ocean of powers of magical displays to civilize and develop sentient beings is inconceivable. Their oceans of courageous taming of all sentient beings, letting none go to ruin, is inconceivable. Their abode in the state of buddhahood is inconceivable. Their entry into the realm of realization of thusness is inconceivable. Their protective and sustaining power is

inconceivable. Their examination of all spheres of enlightened knowledge is inconceivable. Their spheres of power, which none can overcome, are inconceivable. Their quality of fearlessness, which none can surpass, is inconceivable. Their abiding in undifferentiated concentration is inconceivable. Their miraculous displays are inconceivable. Their pure independent knowledge is inconceivable. All the enlightening teachings, which none can destroy, are inconceivable.

"All these things I shall, with the power of the Buddha and of all enlightened ones, fully expound, to cause all sentient beings to enter the ocean of knowledge and wisdom of the Buddha, to cause all enlightening beings to abide securely in the ocean of virtues of the Buddha, to cause all oceans of worlds to be adorned by the freedom of the Buddhas, to cause the lineage of the enlightened ones to continue unbroken throughout all ages, to cause the real true nature of all things to be pointed out in all oceans of worlds, to cause all sentient beings to be taught in accordance with their understandings, to cause the expedient methods according to the ocean of all beings' faculties to induce them to engender the qualities of buddhahood, to cause the mountains of all obstructions to be smashed, according to the inclinations of all beings, to cause all sentient beings to purify and master the essential ways of emancipation in accordance with their mentalities, and to cause all enlightening beings to abide in the ocean of vows of universal goodness and wisdom."

Now the enlightening being Universally Good, because he wished to gladden the innumerable beings at the site of enlightenment, to increase their appreciation of all truths, to cause them to conceive an ocean of great true faith and resolve, to cause them to purify the all-sided cosmic matrix body, to cause them to establish the ocean of vows of the Universally Good, to cause them to purify the eye of equanimous knowledge, which enters equally into past, present, and future, to cause them to increase the ocean of great wisdom illumining the repository of all worlds, to cause them to develop memory power to hold all the teaching cycles, to cause the whole realm of buddhahood to be manifested in all enlightenment sites, to cause all the Buddha teachings to be brought forth, to increase the nature of vast, profound all-knowledge of the cosmos, he spoke these verses:

The exceedingly profound ocean of virtues of wisdom
Appears in innumerable lands throughout the ten directions,
Its light shining everywhere, turning the wheel of the teaching
In accord with what the various sentient beings need to see.

The ocean of lands of the ten directions is inconceivable:
Buddha has purified them all, over immeasurable eons;
In order to edify beings and cause them to mature
He appears in all lands.

The Buddha's realm is most profound, inconceivable;
He shows it to all beings, letting them enter:
But their minds like the petty and are attached to existents,
So they cannot understand what the Buddha has realized.

If any have pure faith and unshakable minds
And are always able to associate with good teachers,
All the Buddhas will give their power
So they can enter enlightened knowledge.

Beyond flattery and deception, hearts pure,
Always gladly kind and compassionate, of joyful natures,
Determination broad and great, faith profound:
Such people, hearing this teaching, are glad.

Dwelling on the ground of universally good vows,
Cultivating the pure ways of enlightening beings,
Regarding the cosmos like space:
These people can know the Buddha's sphere.

Such enlightening beings gain true benefit
Seeing the Buddha's mystical powers;
None who practice other paths can know:
Only those of universally good practice can understand.

Sentient beings are infinite
Yet Buddha guards them all in his thoughts;
Teaching the truth, reaching all:
The power of Vairocana's realm.

All lands are in my body
And so are the Buddhas living there;
Watch my pores,
And I will show you the Buddha's realm.

The practice and vows of Universally Good are boundless;
I have already fully cultivated them.
The vast body of the realm of the universal eye
Is the Buddha's sphere: listen clearly.

Then the great enlightening being Universally Good said to the great masses, "O Children of Buddha, there are ten things about the world oceans which the Buddhas of past, present, and future have explained, do explain, and will explain. What are these ten? They are the causes and conditions of the origination of the world oceans, the bases of the

world oceans, the forms of the world oceans, the substances and natures of the world oceans, the adornments of the world oceans, the purity of the world oceans, the appearance of Buddhas in the world oceans, the eons of subsistence of the world oceans, the differences in changes over the ages of the world oceans, and the aspects of the world oceans that have no differences. If expressed in brief there are these ten things, but if they are fully expounded, there are as many as atoms in an ocean of worlds, which the Buddhas of past, present, and future have, do, and will explain.

"Children of Buddha, if explained in brief, there are ten kinds of causes and conditions by which all oceans of worlds have been formed, are formed, and will be formed. What are the ten? They are: because of the Buddhas' mystical powers, because they must be so by natural law, because of the acts of all sentient beings, because of what is realized by all enlightening beings developing omniscience, because of the roots of goodness accumulated by both enlightening beings and all sentient beings, because of the power of the vows of enlightening beings purifying lands, because enlightening beings have accomplished practical undertakings without regressing, because of the enlightening beings' freedom of pure resolve, because of the independent power flowing from the roots of goodness of all enlightened ones and the moment of enlightenment of all Buddhas, and because of the independent power of the vows of the Universally Good. This is a summary explanation of ten kinds of causes; if I were to explain in full, there are as many as atoms in an ocean of worlds."

Then the great enlightening being Universally Good, in order to reiterate the meaning of what he had said, receiving the power of the Buddha, looked over the ten directions and spoke these verses:

The boundless ocean of myriad lands explained
Vairocana Buddha has all beautifully purified.
The World Honored One's realm is inconceivable;
Such are his knowledge, wisdom, and mystic powers.

Enlightening beings cultivate the practice of oceans of vows,
Universally adapting to the inclinations of sentient beings.
The mentalities of sentient beings are boundless;
The enlightening beings' lands extend throughout all ten directions.

Enlightening beings aim for omniscience,
Diligently cultivating various spiritual powers,
Generating oceans of infinite vows,
Developing vast, expansive lands.

Cultivating oceans of practices, without bound,
They enter the realm of buddhahood, also infinite;
In order to purify the lands in the ten directions,
They spend countless eons in each land.

Sentient beings are muddled by afflictions,
Their conceptions and inclinations are not the same;
According to their mental states they perform inconceivably many acts,
Thereby forming the oceans of all lands.

The treasury of adornments of the lands of Buddha-children
Is made of jewels of undefiled light;
This depends on a mind of vast resolute faith.
Their dwelling places in all quarters are all like this.

Enlightening beings can cultivate the universally good practice,
Traveling paths as numerous as atomic particles in the cosmos,
In each atom revealing countless lands
Pure and vast as space.

They manifest mystic powers equal in extent to space
And go to enlightenment sites where the Buddhas are;
Upon their lotus seats they reveal many forms,
In each and every body containing all lands.

In a single instant they reveal past, present, and future,
Where all oceans of lands are formed.
Buddha, by appropriate techniques, enters them all:
This is what Vairocana has purified.

Then the enlightening being Universally Good said to the congregation, "O Children of Buddha, each of the oceans of worlds has bases of support as numerous as atoms in an ocean of worlds. That is to say, they may rest on all adornments, or in space, or on the lights of all jewels, or on the lights of all Buddhas, or on the lights of the colors of all jewels, or on the voices of all Buddhas, or on illusory actions, or on thunderbolt bearers in the form of powerful titans, or on the bodies of all the leaders of the worlds, or on the bodies of all enlightening beings, or on the ocean of all different embellishments produced by the power of the vows of the universally good enlightening beings. The oceans of worlds have such bases as these, as many as atoms in an ocean of worlds." Then, in order to reiterate the meaning of this, Universally Good, receiving the power of the Buddha, surveyed the ten directions and said in verse,

All the various lands there are
Filling space in the ten directions
Sustained by Buddha's mystic power
Appear in all places, so all can see.

There are some varieties of lands
All made of undefiled jewels,
Pure gems, the most exquisite,
Radiating everywhere oceans of light.

Then there are lands of pure light
Which rest in the realm of space;
Some are in oceans of jewels,
Some rest in mines of light.

Buddha, in the midst of this ocean of groups,
Expounds teachings, all skillful and subtle;
The realm of the Buddhas is boundlessly vast:
Beings who see it are gladdened at heart.

Some are embellished with precious stones
Shaped like flower lamps in vast arrays,
Their clouds of fragrant flame-light blazing with color,
Covered with webs of jewel lights.

Some lands have no boundaries;
They rest in the deep, immense lotus sea,
Broad, pure, unique among worlds,
Because they're adorned by Buddhas' goodness.

Some world-oceans revolve,
Stabilized by Buddha's power;
Enlightening beings are everywhere there,
Always seeing immeasurably vast treasures.

Some rest in thunderbolt hands,
Some on celestial leaders' bodies;
The supremely honored Vairocana
Is always here actively teaching.

Some rest evenly on jewel trees,
Or likewise on clouds of fragrant flames;
Some rest on great bodies of water,
Some in the ocean of indestructible diamond.

Some rest on thunderbolt banners,
Some are in flower seas;
Vast mystic powers all-pervading,
Vairocana here can appear.

Some long, some short, there are innumerable kinds;
Different too are the rings they form.
Their stores of beautiful adornments are extraordinary:
Only the purified and cultivated can see.

Thus each of them are different,
But all rest on the ocean of vows.
Some lands are always in space,
With Buddhas like clouds filling them.

Some hang upside-down in space,
Sometimes existing, sometimes not;
Some lands are extremely pure,
Resting in enlightening beings' precious crowns.

The great spiritual powers of the Buddhas everywhere
All are seen herein;
The voices of the Buddhas fill them all,
Produced by the power of deeds.

Some lands fill the universe,
Pure, undefiled, arising from mind,
Like reflections, illusions, boundlessly vast,
Each different, like in Indra's net.

Some show stores of various adornments
Set up in empty space.
Realms of actions are inconceivable:
Buddha's power reveals them for all to see.

Inside the particles of each land
Constantly revealing the Buddha-lands,
Their numbers infinite, equal to beings:
Such is the action of the Universally Good.

In order to fully develop beings
He cultivated practice here for infinite eons,
Producing great miraculous displays
Extending everywhere through the cosmos.

In each atom of the lands of the cosmos
Rest the vast oceans of worlds;
Clouds of Buddhas equally cover them all,
Filling every place.

Like the free action in one atom
So it is in all atoms;
All the great occult powers of Buddhas and enlightening beings
Vairocana can cause to appear.

All the vast lands
Are like reflections, illusions, or flames:
Nowhere is their origin seen,
Nor where they go or whence they came.

Disintegration and formation recur in cycles
Without pause, in the midst of space;
All depends on pure vows
Sustained by the vast power of action.

Then the enlightening being Universally Good said further to the great congregation, "Children of Buddha, the oceans of worlds have various different forms and characteristics. That is to say, some are round, some square, some neither round nor square. There are infinite distinctions. Some are shaped like whirlpools, some like mountains of flames, some like trees, some like flowers, some like palaces, some like living creatures, some like Buddhas. There are as many forms such as these as there are atoms in an ocean of worlds."

Then, to review this point, Universally Good, imbued with the power of the Buddha, looked over the ten directions and said,

The oceans of lands are variously different:
Various adornments, various supports;
Different forms, all beautiful, pervade the ten directions:
You should together all observe them.

Some are round, some are square,
Some triangular, some octagonal;
Gemstone-wheel shaped, lotus blossoms, and so on:
All are different, according to deeds.

Some have arrays of pure flames,
Mixed with gold, most rarely fine,

All doors open, with no resistance:
This is from deeds broadminded and pure.

The store of boundless differences of the oceans of worlds
Is like clouds draped in the sky,
Jewel discs spread on the ground in wonderful arrays,
The lights of the Buddhas shining therein.

All lands, distinctions of mind,
Appear reflected in various lights;
In these oceans of worlds
Buddhas each manifest mystical powers.

Some lands are dirty, some are pure;
Pleasant or painful, each is different.
This comes from the inconceivable ocean of acts:
Cyclic phenomena are always like this.

Inside a single hair pore, inconceivable lands
With various bases, many as atoms:
In each of them a universal illuminator
Expounds the truth in the midst of the crowd.

In a single atom, great and small lands,
Variously different, as numerous as atoms;
Level, high and low, each is different:
Buddha goes to all to operate the teaching.

The lands manifested in a single atom
Are all the occult power of the original vow:
According to the various differences in inclination of mind
All can be made, in the midst of space.

In all atoms of all lands
Buddha enters, each and every one,
Producing miracle displays for sentient beings:
Such is the way of Vairocana.

Then the enlightening being Universally Good also said to the great assembly, "Children of Buddha, know that the oceans of worlds have various substances. Some have bodies of arrays of all jewels, some are of various ornaments made of all precious substances, some are of lights of all jewels, some are of lights of various colors, some are of lights of various adornments, some are composed of Buddhas' powers, some are of characteristics of fine gems, some are made of miraculous displays of

Buddhas, some are of jewel sun discs, some are of extremely minute, fine jewels, some are made of radiance of all jewels, some are of various fragrances, some are made of crowns of precious flowers, some are of all jewel reflections, some are made of what is manifested by all adornments, some are made of an instant of mind manifesting the whole cosmos, some are made of jewels in the forms of enlightening beings, some are made of jewel flower pistils, some are made of the spoken sounds of the Buddhas." Then, to repeat this, Universally Good surveyed the ten directions by the Buddha's power and said,

There are some oceans of worlds
Compounded of jewels,
Solid and unbreakable,
Resting on precious lotus blossoms.

Some are pure light beams
Of unknowable origin;
These arrays of all light beams
Rest in empty space.

Some are made of pure light
And also rest on light rays
Embellished with clouds of light
Where enlightening beings roam.

There are some oceans of lands
Born of the power of vows,
Existing like reflections:
They can't be grasped or explained.

Some are made of precious stones
Emitting sunlike light;
Discs of pearls adorn the ground,
And enlightening beings abound.

Some lands are made of jewel flames,
Covered with clouds of flames,
The radiance of the jewels superb;
All comes from results of acts.

Some are born of subtle forms,
With various features adorning the ground,
Like crowns holding all jewels;
These come from the Buddha's work.

Some are born from the ocean of minds,
Existing according to what the minds understand.
Like illusions, they have no locus:
All are mental constructions.

Some are made of the precious light
Of the Buddha's aura;
All the Buddhas appear therein,
Each producing miracles.

Some universally good enlightening beings
Produce various oceans of lands,
Adorned by the power of their vows,
All exceptionally sublime.

Then the enlightening being Universally Good also said to the great congregation, "Know that the oceans of worlds have various adornments. Some are adorned by all ornaments producing beautiful clouds, some by explanations of the virtues of all enlightening beings, some by explanations of the rewards of actions of all sentient beings, some by revelations of the ocean of vows of all enlightening beings, some by representations of the images of all Buddhas of past, present, and future, some by the spheres of occult powers revealing boundless cons in a single moment, some by production of all buddha-bodies, some by production of fragrant clouds of all jewels, some by radiant lights showing the wonderful things in all enlightenment scenes, some by illustration of the practices and vows of all universally good ones. There are as many such adornments as atoms in an ocean of worlds."

Then, to repeat, Universally Good, imbued with the power of the Buddha, looked over the ten directions and said,

The vast oceans of lands are boundless;
All are made from pure action,
With various adornments and various abodes,
They fill all ten directions.

Clouds of jewel flames of boundless forms,
Vast arrays of adornments, not the same,
Always appear in all oceans of lands,
Radiating subtle sounds expounding the truth.

Adorned by the various great vows
Of the enlightening beings' boundless sea of virtues,

These lands simultaneously produce sublime sounds
Shaking the network of the lands of the ten directions.

The ocean of beings' acts is vast, immeasurable;
According to the results they effect, the lands are each different.
The adornments in all places
Can tell of this, by the Buddha's powers.

The spiritual powers of Buddhas past, present, and future
Appear throughout the oceans of lands;
In each phenomenon all the Buddhas appear:
Thus do they purify—you should observe.

Past, future, and present eons,
All lands in the ten directions,
And all the adornments therein,
All appear in each land.

In all phenomena are countless Buddhas:
As many as beings, filling the world;
In order to teach they produce mystic effects
Whereby they adorn the oceans of lands.

All the adornments emit beautiful clouds
Of various flowers and fragrant flames,
With clouds of jewels appearing as well:
The oceans of worlds are embellished with these.

All sites of enlightenment in the ten directions
Are complete with all kinds of adornment;
Flowing lights spread afar, like clouds of color:
All are shown in this ocean of lands.

The practice of the vows of the universally good
Buddha children have practiced for eons as many as beings;
Boundless lands have they all adorned,
All appearing in all places.

Then Universally Good also said to the congregation, "Know that in the oceans of worlds there are oceans of purifying techniques as many as atoms in an ocean of worlds. That is to say, the enlightening beings associate with all good teachers to cultivate the same roots of goodness; they cause great clouds of virtues to grow, extending throughout the universe; they clarify all their great beliefs; they contemplate the spheres of all enlightening beings and abide therein; they cultivate all

means of transcendence and fulfill them; they contemplate all stages of enlightenment and enter them; they produce the ocean of all pure aspirations; they cultivate all practices essential for emancipation; they enter into the ocean of all adornments; they perfect the power of purifying methods. There are as many of these and others as there are atoms in an ocean of worlds."

Then, to reiterate, Universally Good looked over the ten directions by the power of the Buddha invested in him, and said,

The adornments of all oceans of worlds
Are born from countless techniques, vows, and powers;
All the oceans of lands always shine,
Produced by the power of countless pure deeds.

Forever associating with good teachers,
Together doing good works, all pure,
With great compassion extending to all beings,
Thereby are world-oceans adorned.

Concentration on all the teachings,
Meditation, liberation, and skill in means
Are all purified with the Buddha:
Thus are the world-oceans born.

Developing boundless certainty,
Able to understand like the Buddha,
Having purified patience and skill in means,
Thus can boundless lands be purified.

Cultivating supreme practices to aid sentient beings,
Virtue great and always growing,
Like clouds spreading as far as space:
Thus are world-oceans perfected.

The transcending means are infinite, many as beings;
All have the Buddhas practiced to perfection;
Transcendent vow-taking has no end:
Pure world-oceans are born from here.

Purely practicing all peerless truths,
Developing boundless liberating practices,
Edifying beings by various means:
Thus are beautified oceans of worlds.

Practicing techniques of adornment,
Entering the ocean of teachings of enlightened virtues,

Causing all beings to dry up the source of suffering:
Thus are vast lands perfected.

The ocean of powers is peerlessly great,
Causing all beings to plant roots of good,
Making offerings to all the enlightened:
Thus are boundless lands all purified.

Then Universally Good addressed the masses again: "Buddha children, know that in each ocean of worlds there are differences in the manifestation of the Buddhas, as many as atomic particles in an ocean of worlds. That is, some manifest small bodies, some large bodies, some manifest short lives, some long lives, some only adorn and purify a single buddha-land, some adorn and purify innumerable buddha-lands, some only reveal one vehicle of teaching, some reveal inconceivably many vehicles of teaching, some appear to tame a few sentient beings, some tame boundless sentient beings. Such differences as these are as many as atomic particles in an ocean of worlds."

Then Universally Good, to review, looked over the ten directions by the power he received from the Buddha, and said,

Various accommodating methods of the Buddhas
Appear in all the oceans of worlds,
All adapted to the inclinations of sentient beings:
This is the Buddhas' power of skillful expedients.

The reality-body of the Buddhas is inconceivable:
Colorless, formless, beyond any image,
Yet able to manifest myriad forms for sentient beings,
Causing them to see, according to their inclinations.

Some manifest short lives for beings,
Some appear to live for countless eons;
The reality-body manifests throughout the ten directions,
Appearing in the world according to suitability.

Some there are who beautify and purify all
The inconceivable oceans of worlds in all directions;
And some only purify one single land,
Yet showing all within that one.

Some, according to the mentalities of sentient beings,
Reveal inconceivably many various vehicles of liberation;

Some only expound one vehicle of teaching,
Yet within that one are revealed innumerable methods.

Some there are who, naturally enlightened,
Cause a few beings to abide in the Way;
Some can in a single instant
Awaken countless deluded ones.

Some produce mystical clouds from their pores
Which manifest countless, boundless Buddhas
Appearing in all worlds,
Liberating beings by various means.

Some there are whose spoken sounds pervade everywhere
Explaining truth in accord with mental inclinations of beings,
Through inconceivably many eons
Taming oceans of countless beings.

Some have infinite beautified worlds,
Their congregations pure, sitting solemnly,
Buddhas like clouds spreading over,
Filling the oceans of worlds in the ten directions.

The techniques of the Buddhas are inconceivable,
All appearing in accord with beings' minds,
Abiding in various beautified fields,
Extending throughout all lands.

Then Universally Good again addressed the great assembly: "Buddha-children, know that the oceans of worlds have as many spans of existence as there are atoms in an ocean of worlds. That is, some abide for an incalculable eon, some abide for an infinite eon, some abide for a boundless eon, some abide for an incomparable eon, some abide for an uncountable eon, some abide for an unspeakable eon, some abide for an inconceivable eon, some abide for an immeasurable eon, some abide for an inexplicable eon. There are as many such spans as atoms in an ocean of worlds."

Then, to review, Universally Good, looking over the ten directions by the power received from the Buddha, said,

Among the oceans of worlds are various ages,
Adorned by vast, extensive technical skills;
Observing all the lands in the ten directions,
The differences in the measures of their ages become clear.

I see that the eon lengths in the world-oceans of the ten directions
Are innumerable, same as sentient beings:
Some long, some short, some are without bounds;
I now tell of them, by the Buddha's voice.

I see the oceans of lands in the ten directions:
Some abide for eons numerous as atoms,
Some for one eon, some for numberless;
Each is different, due to the variety of vows.

Some are wholly pure, some wholly defiled;
Then again, in some purity and defilement are mixed.
The structures of the oceans of vows vary,
Abiding in the conceptions of sentient beings.

Having cultivated practices for eons as many as atoms in a land
And attained vast and pure oceans of worlds,
The Buddhas' realm is fully adorned,
Abiding forever, through boundless eons.

Some eons are called Light of Various Jewels,
Some, Mind of Radiant Eyes, or Equal Sound,
Undefiled Light, or Eon of Virtue;
These pure eons contain all eons.

There are pure eons where one Buddha appears,
Or in one eon countless Buddhas may appear.
With inexhaustible skill in means and great will power,
They enter into all the various ages.

Infinite eons may enter one eon,
Or one eon may enter many eons:
The various aspects of the ocean of all eons
Clearly appear in the lands of the ten directions.

The adornments of all eons
May all appear in one eon;
Or the adornments of one eon
May enter all boundless eons.

From the first moment to the completion of the eon,
All is born from the conceptions of beings' minds.
All oceans of lands, their eons boundless,
Are purified by one technique.

Then Universally Good also said to the masses, "Children of Buddha, you should know that the oceans of worlds have as many differences in changes in the ages as there are atoms in an ocean of worlds. That is, as a consequence of natural law, the oceans of worlds have innumerable changes of the ages, forming and disintegrating; because defiled beings live in them, the oceans of worlds have changes in the ages, becoming defiled; as a result of having sentient beings who cultivate great virtues living in them, the oceans of worlds have changes in the ages coming to have some purity in the midst of their defilements; as a result of enlightening beings with faith and understanding living there, world oceans have changes in the ages, coming to have more purity than defilement; as a result of innumerable beings there conceiving the will for enlightenment, the oceans of worlds have changes in their ages, becoming totally pure; as a result of enlightening beings traveling in the various worlds, the oceans of worlds have changes in the ages, becoming beautified with boundless adornment; as a result of the enlightening beings of all the world-oceans in the ten directions gathering, world-oceans have changes in the ages, becoming beautified with infinite great adornments; because of the Buddhas passing away into nirvana, world oceans have changes in the ages, their adornments dying out; because of Buddhas appearing in the worlds, oceans of worlds have changes in the ages, becoming extensively beautified and purified; because of the mystic powers and edifying miracles of the Buddhas, world-oceans have changes in the ages, becoming pure all over. There are as many such changes as atoms in an ocean of worlds."

Then, to reiterate, the enlightening being Universally Good, looking over the ten directions by the power received from the Buddha, said in verse,

All lands are born
According to the power of actions;
You all should observe
The forms of changes as they are.

Defiled sentient beings are bound
By habitual confusions, to be feared;
Their minds cause oceans of worlds
To all become defiled.

If any have pure hearts
And cultivate virtuous deeds,
Their minds will cause oceans of worlds
To have purity mixed with defilement.

If enlightening beings of faith and understanding
Are born in the age,
According to what's in their minds
Purity mixed with defilement will show.

When infinite sentient beings
Determine on enlightenment,
Their minds will cause world-oceans
To be pure for that age.

When boundless billions of enlightening beings
Travel to all quarters,
Adornments, all of them equal,
Are variously seen through the age.

When in each and every atom
Of Buddha-lands as many as atoms
Enlightening beings gather together,
All the lands are pure.

When a Buddha passes away
That land's adornments perish;
If no beings are vessels of truth,
That land becomes defiled.

If a Buddha appears in the world
Everything is marvelous;
In accord with the purity of mind,
All adornments are complete.

The spiritual powers of the Buddhas
Are shown in inconceivable numbers;
Then the ocean of lands
Are all totally pure.

Then Universally Good again addressed the assembly: "Children of Buddha, know that there are many ways in which the oceans of worlds are not different, as many as atoms in an ocean of worlds. That is, there is no difference in the number of worlds in each ocean of worlds, being as many as atoms in an ocean of worlds; there is no difference in the powers of the Buddhas appearing in each ocean of worlds; there is no difference in that all enlightenment sites in each ocean of worlds pervade the cosmos in all directions; there is no difference in the assemblies at the enlightenment sites of all the Buddhas in each ocean of worlds; there is no difference in the auras of all the Buddhas in each ocean of

worlds pervading the cosmos; there is no difference in the miracles and epithets of all Buddhas in each ocean of worlds; there is no difference in the voices of all the Buddhas in each ocean of worlds pervading the ocean of worlds and abiding forever. There is no difference in the techniques of the teaching cycles in each ocean of worlds; there is no difference in that in each ocean of worlds all oceans of worlds everywhere enter into the individual atom; there is no difference in that in each and every atom of each ocean of worlds are manifest the vast realms of all the Buddhas of the past, present, and future. The aspects of the oceans of worlds which are not different are, briefly stated, thus; if they are fully told, there are as many as atoms in an ocean of worlds."

Then the enlightening being Universally Good, to recapitulate, looked over the ten directions by the power of the Buddha and said in verse,

In each atom are many oceans of worlds,
Their locations each different, all beautifully pure;
Thus does infinity enter into one,
Yet each unit's distinct, with no overlap.

Within each atom are inconceivably many Buddhas
Appearing everywhere in accord with beings' minds,
Reaching everywhere in all oceans of worlds:
This technique of theirs is the same for all.

In each and every atom are enlightenment trees,
All draped with various adornments
In which all lands alike appear;
In this all are no different.

In each atom are congregations numerous as atoms,
All surrounding the leader of humanity,
Going beyond all, pervading the worlds,
Yet with no crowding or confusion.

In each atom are innumerable lights
Pervading the lands of the ten directions,
All showing the Buddhas' enlightening practices,
The same in all oceans of worlds.

In each atom are infinite bodies
Transforming like clouds, circulating everywhere;
By mystic buddha-powers they guide all beings,
No different in all ten directions' lands.

In each atom are expounded many teachings;
Those teachings are pure and revolve like wheels.
The gates of freedom by various means
Are all told of, without discrimination.

One atom emanates all Buddhas' voices,
Filling those beings who are receptors of truth;
Omnipresent in the oceans of worlds for countless eons,
These voices too have no difference.

The countless beautiful adornments of oceans of worlds
All enter inside a single atom;
Such mystic powers of the Buddhas
All arise from the nature of action.

In each atom the Buddhas of all times
Appear, according to inclinations;
While their essential nature neither comes nor goes,
By their vow power they pervade the worlds.

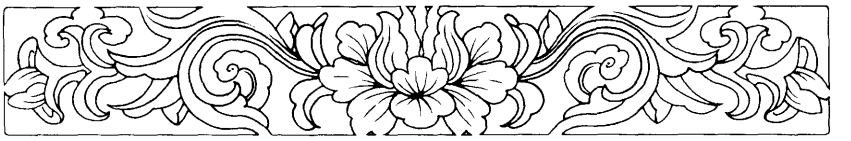

BOOK FIVE

The Flower Bank World

THEN THE ENLIGHTENING BEING Universally Good again addressed the great assembly, saying, "Children of Buddha, this Flower Bank Array ocean of worlds was adorned and purified by Vairocana Buddha as in the remote past he cultivated enlightening practices for as many eons as atoms in an ocean of worlds, in each eon associating with as many Buddhas as there are atoms in an ocean of worlds, in the presence of each Buddha purely practicing great vows as numerous as atoms in an ocean of worlds.

"This Flower Bank Array ocean of worlds is supported by as many atmospheres as there are atoms in the polar mountain. The bottommost atmosphere is called Impartial Abode; it holds arrays of blazing flames of all jewels above it. The next atmosphere is called Producing Various Precious Adornments; it holds diamond banners radiant with pure light above it. The next higher atmosphere is called Precious Power; it holds chimes of all jewels above it. The next higher atmosphere is called Impartial Flavor; it holds diamond orbs of the appearance of sunlight above it. The next higher atmosphere is called Various Universal Adornments; it holds flowers of light discs above it. The next higher atmosphere is called Universal Purity; it holds flaming lion thrones of all flowers above it. The next higher atmosphere is called Sound Pervading the Ten Directions; it holds banners of all regal pearls above it. The next higher atmosphere is called Light of All Jewels; it holds all diamond tree flowers above it. The next higher atmosphere is called High Velocity Universal Support; it holds mountainous clouds of all fragrant gems above it. The next higher atmosphere is called Various Mansions in Motion; it holds clouds of pedestals of all precious colors and fragrances above it. The uppermost of those atmospheres as numerous as atoms in a mountain is called Repository of Supreme Light; it holds an ocean of fragrant water, adorned by radiant diamonds. In this ocean of fragrant water is an enormous lotus blossom, called Banner of Fragrance, with pistils of all kinds of lights; this Flower Bank Array ocean of worlds rests therein. This ocean of worlds is square and level,

pure and stable, surrounded by diamond circular mountains. Its lands, seas, and trees each have distinct boundaries."

Then Universally Good, to recapitulate, looked over the ten directions with the power of the Buddha and said in verse,

In the past the Buddha, in all states of being,
Cultivated pure deeds with Buddhas as many as atoms;
Thus he attained the Flower Bank Array ocean of worlds
With all kinds of jewel lights.

His vast clouds of mercy cover all;
He has given up his body innumerable times.
Because of the power of his past cons of practice,
This world now has no defilements.

It emanates great light, which abides throughout space;
Held by atmospheric power, it doesn't tremble or quake.
It is adorned everywhere by jewels of Buddha's treasury;
The power of Buddha's vows has made it pure.

Strewn about are flowers of beautiful mines of jewels,
Resting in the sky through the power of ancient vows.
Over an ocean of various adornments, stable and strong,
Clouds of light spread, filling the ten directions.

In all the jewels are clouds of enlightening beings
Traveling to all quarters, blazing with light;
Rimmed with glowing flames, beautiful flower ornaments
Circulate throughout the universe, reaching everywhere.

From all the jewels emanates pure light
Which totally illumines the ocean of all beings;
Pervading all lands in the ten directions,
It frees them from pain and turns them to enlightenment.

The Buddhas in the jewels are equal in number to all beings;
From their hair pores they emanate phantom forms:
Celestial beings, world rulers, and so on,
Including forms of all beings as well as Buddhas.

Their magical light beams are as many as all things;
In the light they intone the names of all Buddhas.
By various means they teach and civilize,
Accommodating all the various minds everywhere.

In each atom of the Flower Bank world
Is seen the universe of the elemental cosmos;
Jewel lights display Buddhas like masses of clouds:
This is the Buddha's freedom in his field.

The vast cloud of his vows extends throughout the cosmos,
Edifying all beings throughout all time.
Having completed the practice of the state of knowledge of universal good,
All the adornments there are emerge from here.

Then Universally Good again addressed the great congregation: "Children of Buddha, the surrounding mountains of this Flower Bank Array ocean of worlds rest on lotus blossoms of sun-pearls. Their mass is made of sandalwood crystals, their peaks of majestic diamonds. Their curves are made of precious stones of exquisite fragrance. They are composed of fiery diamonds. Rivers of all perfumes flow between them. Their forests are made of all kinds of jewels. They are covered with beautiful flowers and fragrant herbs, and studded with bright pearls. Nets of precious stones are draped all around. There are as many such beautiful adornments as there are atoms in an ocean of worlds."

Then, to recapitulate, Universally Good, the enlightening being, receiving spiritual power from the Buddha, looked over the ten directions and said in verse,

The great ocean of worlds has no bounds;
Its circumference of jewels is pure and multicolored.
All the adornments it has are of rare beauty;
This comes from the spiritual power of the Buddha.

Rings of jewels, rings of exquisite incense,
As well as rings of pearls and lamp flames—
Various beautiful treasures adorn it,
Whereon rest a pure ring of mountains.

Their mines are of solid jewels,
They're decorated with rose gold,
Their light blazes throughout the ten directions;
Inside and out they shine, all pure and clear.

Made of masses of diamonds,
Also raining beautiful jewels,
Their jewel atmospheres are unique and different,
Radiating pure light beautifying everywhere.

The fragrant rivers divide into streams of infinite hues,
Scattering flower-jewels and sandalwood,
With lotuses thickly blooming, like clothing spread,
And rare plants abundantly growing, all of them aromatic.

Countless jewel trees adorn everywhere,
The colors of their blooming flowers radiantly bright;
Various kinds of fine raiment are placed thereon,
With clouds of light shining everywhere, all round and full.

Countless, boundless great enlightening beings
Holding canopies, burning incense, fill the universe,
Each producing all wonderful voices
Everywhere expounding the Buddhas' true teaching.

The trees of precious elements have branches of jewels,
Each jewel branch emitting light;
Vairocana's pure body
Enters therein, causing all to see.

In all the adornments are manifest buddha-bodies
Of boundless forms and countless numbers,
All going to all quarters, reaching everywhere,
The beings they teach also being limitless.

All the adornments emit sublime sounds
Expounding the circle of the Buddha's original vows—
Buddha's independent power causes them to pervade
All the pure oceans of lands there are.

Then Universally Good also said, "The land within the surrounding mountains of this ocean of worlds is all made of diamond. Its stable, strong adornments cannot be broken. It is clean and level. It is fringed by precious stones and contains repositories of jewels. It is arrayed at intervals with all kinds of gems in the various forms of all sentient beings. It is strewn with jewel dust and spread with lotus blossoms, with jewels from fragrant mines placed among them. The various adornments fill everywhere, like clouds. It is decorated with all the embellishments of all the buddha-lands of past, present, and future. It is webbed with beautiful precious stones, which reflect the states of all the Buddhas like the net of Indra, emperor of the heavens, hanging there. The ground of this ocean of worlds has adornments such as these, as many as atoms in an ocean of worlds."

Then, to recapitulate, Universally Good, receiving spiritual power from the Buddha, looked over the ten directions and said,

That ground is level and utterly pure,
Firmly abiding, indestructible;
It is adorned with jewels everywhere,
With various gemstones interspersed.

The diamond earth is most delightful,
Embellished with jewel rings and nets,
Spread with lotus blossoms in full bloom,
With exquisite raiment covering all.

Enlightening beings' celestial crowns and jewel necklaces
Are spread all over the ground as decorations;
Sandalwood-scented jewels are strewn about,
All radiating pure, exquisite light.

Jewel flowers flame, producing subtle light;
Flames of light, like clouds, illuminate all.
These flowers, and myriad jewels,
Are strewn over the ground for adornment.

Dense clouds rise and fill the ten directions
With tremendous rays of light that have no end,
Reaching all lands in the ten directions
Expounding the Buddha's vivifying teaching.

All the Buddha's vows are in the jewels
Revealing boundless, vast eons;
What the Supreme Knower did in days gone by
Is all seen within these jewels.

Into all the jewels of this ground
Come and enter all the Buddha-fields—
And into each atom of those buddha-fields
Also enter all lands.

In the Flower Bank world, adorned with wondrous jewels
Enlightening beings travel throughout the ten directions,
Expounding the universal vows of the Great Hero:
This is their power of freedom in enlightenment sites.

The ground arrayed with beautiful precious stones
Radiates pure light replete with all adornments
Filling the cosmos, equal to space;
Buddha's power naturally manifests like this.

Those who master the vows of universal good,
Those of great knowledge who enter the Buddha's realm,
Can know, in this ocean of lands,
All such mystic transformations as these.

Then Universally Good also said to the assembly, "In the land masses of this ocean of worlds are seas of fragrant waters, as numerous as atoms in unspeakably many buddha-fields. All beautiful jewels adorn the floors of those seas; gems of exquisite fragrances adorn their shores. They are meshed with luminous diamonds. Their fragrant waters shine with the colors of all jewels. Flowers of all kinds of gems swirl on their surfaces. Sandalwood powder settles on the bottom of the seas. They emanate the sounds of Buddhas' speech. They radiate jewellike light. Boundless enlightening beings, holding various canopies, manifest mystic powers causing the adornments of all worlds to appear therein. Stairways of ten kinds of precious substances are set out in rows, with balustrades of ten kinds of jewels surrounding them. White lotuses ornamented with jewels, as many as atoms in four continents, are spread over the waters, in full bloom. There are unspeakable hundreds of thousands of billions of trillions of banners of ten precious elements, banners of belled gauze of raiments of all jewels, as many as sand grains in the Ganges river, jewel flower palaces of boundless forms, as many as sand grains in the Ganges river, a hundred thousand billion trillion lotus castles of ten precious substances, forests of jewel trees as many as atoms in four continents, networks of flaming jewels, as many sandalwood perfumes as grains of sand in the Ganges, and jewels of blazing radiance emitting the sounds of Buddhas' speech; unspeakable hundreds of thousands of billions of trillions of walls made of all jewels surround all of them, adorning everywhere."

Then, to reiterate, Universally Good, spiritually empowered by the Buddha, looked over the ten directions and said,

On the land masses of these worlds
Are seas of fragrant water, adorned by jewels;
Pure beautiful gems line the sea floors,
Resting on diamond, indestructible.

Heaps of jewels of fragrant mines form the shores,
Orbs of sun-flame pearls are spread like clouds;
Garlands of lotuses and exquisite jewels
Adorn everywhere, pure, without taint.

The fragrant waters are clear and contain all colors;
Precious flowers swirl, radiating light.

Sounds that cause all to quake are heard far and near,
Expounding the subtle truth by the Buddha's mystic powers.

The arrays of stairways contain all jewels
And are studded at intervals with pearls;
The surrounding balustrades are all made of jewels
With nets of lotuses and pearls draped like clouds.

Gemstone trees stand in rows,
Flower buds blossom, their luster bright;
Various music is always playing:
Buddha's mystic power makes it so.

White lotuses of various superb jewels
Are spread in arrays on the fragrant water seas.
Rays of fragrant flames never cease:
Their vast auras fill everywhere.

Banners of bright pearls, ever radiant,
Drapes of fine clothing ornamenting,
Nets of crystal bells intone the sound of truth,
Causing hearers to head for buddha-knowledge.

Lotuses of jewels form castles
Adorned with multicolored gems,
While clouds of pearls shade the four corners,
Thus adorning the seas of fragrant waters.

Walls surround everything
With facing towers arrayed on them.
Countless lights are always shining,
Variously adorning the pure clear seas.

Vairocana, in ancient times,
Beautified and purified various oceans of lands
Like this, vast, broad, without bounds:
All is the Buddha's sovereign power.

Then Universally Good went on to say to the great congregation, "Each one of the fragrant seas has as many rivers of fragrant waters as there are atoms in four continents, circling them to the right. All of them have diamond banks adorned with crystals of pure light, always manifesting clouds of jewel color lights of the Buddhas, as well as the speech sounds of all sentient beings. The causal practices cultivated by the Buddhas, their various forms and characteristics, all emerge from

the swirls in the rivers. There are networks of crystals and chimes of many jewels, wherein appear the adornments of all the oceans of worlds. Clouds of jewels cover them above: those clouds show all the phantom Buddhas emanated in the ten directions by Vairocana of the Flower Bank world, as well as the deeds of psychic power of all Buddhas; they also produce miraculous sounds extolling the names of the enlightened and enlightening beings of past, present, and future. From those fragrant waters constantly emerge clouds of light with the radiance of all jewels, continuing uninterrupted. If the full story be told, each river has as many adornments as atoms in an ocean of worlds."

Then, to reiterate, Universally Good, with the psychic power he received from the Buddha, looked over the ten directions and said,

Currents of pure fragrance fill the great rivers,
Beautiful diamonds form their banks.
Rings of jewel dust are spread on the ground;
The various ornaments are all rare and fine.

Jewel stairways arrayed in rows, beautifully adorned,
Balustrades surrounding, all extremely fine,
Flower decorations, with stores of pearls,
And various garlands draped all around.

The fragrant waters' jewellike luster is pure,
Always spewing crystals in rushing currents;
The flowers undulate with the ripples,
All producing music intoning sublime truths.

The mud is made of sandalwood powder,
All splendid jewels swirl together;
Aromas of stores of scent spread therein,
Emitting flames circulating fragrance everywhere.

In the rivers are produced wonderful jewels,
All emitting lights of blazing color;
The lights cast reflections forming terrace seats
Complete with canopies and garlands of pearls.

In the diamonds appear bodies of Buddhas,
Their lights illumining the ten directions' lands;
Circles of them decorate the river beds,
Always full of fragrant water, clear.

Crystal nets, bells of gold,
Cover the rivers, broadcasting Buddha's voice,

Preaching all ways to enlightenment
And the sublime practice of universal good.

The crystals of the jewel banks are extremely pure,
And always produce the tones of the Buddhas' original vows,
Telling of and showing
The past deeds of all Buddhas.

From the whirls of those rivers enlightening beings
Constantly emerge, like clouds,
All traveling in the vast, extensive lands,
Till all the universe is filled.

Pure pearls are spread like clouds
Covering all the fragrant rivers;
Those pearls are as many as the appearances from Buddha's brow,
Clearly showing the images of all enlightened ones.

Then Universally Good also said to the great assembly, "The land in between these rivers of fragrant waters is all variously adorned with beautiful jewels. Each land space has as many white lotuses decorated with jewels as there are atoms in four continents, surrounding and filling everywhere. Each has as many forests of jewel trees as atoms in four continents, standing in orderly rows, with each tree constantly producing clouds of all ornaments, diamonds shining within them. The fragrances of all kinds of flowers fill everywhere. Those trees also produce subtle sounds, speaking of the great vows practiced by all the Buddhas in all ages. They also scatter various kinds of diamonds all over the ground: diamonds with lotus auras, fragrant flame light cloud diamonds, variously embellished diamonds, diamonds reflecting the colors of inconceivably many adornments, diamonds like stores of raiment of sunlight, diamonds draping clouds of webs of light throughout the ten directions, diamonds reflecting the spiritual metamorphoses of all Buddhas, diamonds reflecting the ocean of consequences of actions of all sentient beings. There are as many of such as these as there are atoms in an ocean of worlds. The lands in between the fragrant rivers all have such adornments."

Then, to reiterate, Universally Good, receiving spiritual power from the Buddha, looked over the ten directions and said,

The land is level and thoroughly pure,
Garnished with gold and jewels.
Trees in rows shade the land,
With soaring trunks hung with branches and flowers like clouds.

The twigs and stems are adorned with gems,
The glow of their flowers make auras illumining all around;
Their fruits, of crystal, hang like clouds,
Making all in the ten directions visible.

Diamonds are spread over the ground,
Adorning together with jewel pollen from the flowers.
There are also crystal palaces,
Showing the reflected images of all beings.

Diamonds reflecting the images of Buddhas
Are scattered all over the ground;
Their luster pervades the ten directions,
Revealing Buddhas in each and every atom.

Arrays of exquisite jewels are distributed well,
Interspersed with networks of pearl lamps.
Everywhere are crystal orbs
Each showing the Buddhas' powers.

The arrays of jewels radiate light
In which appear the phantom buddhas,
Each one traveling everywhere
And teaching with the ten powers.

White lotuses of jewels
Fill all the waters,
Their blooms all various,
Each shining endless light.

All adornments of all ages
Appear in the crystal fruits;
Their essential nature, unborn, cannot be grasped:
This is the sovereign power of Buddha.

All the adornments on this ground
Manifest the vast body of Buddha:
It neither comes nor goes,
But causes all to see by the power of Buddha's ancient vows.

In each atom of this ground
All Buddha-children cultivate the Way;
All see the lands predicted for their futures,
All of them pure according to their wishes.

Then Universally Good went on to declare, "The adornments of the ocean of worlds of the Buddha are inconceivable. Why? Each object in this Flower Bank Array ocean of worlds is adorned by as many pure qualities as there are atoms in an ocean of worlds."

Then, to reiterate this point, Universally Good, imbued with spiritual power from the Buddha, surveyed the ten directions and said,

Every place in this ocean of lands
Is embellished with myriad jewels,
Their flames leaping into the sky, spreading like clouds,
Their light penetrating, always covering all.

Jewels spew clouds without end
Wherein appear images of all Buddhas;
Their mystic powers and metamorphoses never stop,
And all enlightening beings come and gather.

All the jewels broadcast Buddha's voice,
The sound exquisite, inconceivable;
What Vairocana did in the past
Is always heard and seen within these jewels.

The universal illuminators with pure auras
All show their forms reflected in the ornaments;
Transforming, distributing their bodies, surrounded by congregations,
They reach throughout all oceans of lands.

Buddha's independent deeds of spiritual powers
All pervade the lands of the ten directions;
Thereby are the oceans of lands purely adorned:
All of this is seen within the jewels.

The mystic displays in the ten directions
Are all like images in a mirror;
They just come from the spiritual will power
Exercised by the Buddha in the past.

If any can practice the deeds of universal goodness
And enter the enlightening beings' ocean of supreme knowledge,
They can, in a single atom,
Manifest their bodies everywhere and purify many lands.

For inconceivable billions of eons
Having associated with all the Buddhas,

Everything they practice
Can be shown in a single instant.

The Buddhas' lands are like space,
Peerless, unborn, without any signs—
To aid living beings, they beautify and purify lands,
Dwelling therein by the power of their original vows.

Then Universally Good went on to say, "What worlds are there herein? I'll tell you. In these seas of fragrant waters, numerous as atoms in unspeakably many buddha-fields, rest an equal number of world systems. Each world system also contains an equal number of worlds. Those world systems in the ocean of worlds have various resting places, various shapes and forms, various substances and essences, various locations, various entryways, various adornments, various boundaries, various alignments, various similarities, and various powers of maintenance.

"Some of these world systems rest on seas of gigantic lotuses, some rest on seas of jewel flowers of boundless forms, some rest on seas of ornaments of treasures from repositories of all pearls, some rest on seas of perfume, some rest on seas of all flowers, some rest on seas of crystal webs, some rest on seas of swirling light, some rest on seas of enlightening beings' jewelled crowns, some rest on seas of the bodies of all the various living beings, some rest on diamonds emanating the sounds of the voices of all Buddhas. There are as many of these, if fully expounded, as atoms in an ocean of worlds.

"Some of these world systems are shaped like high mountains, some like rivers, some like whorls, some like whirlpools, some like wheel rims, some like altars, some like forests, some like palaces, some like mountain banners, some like all geometric figures, some like wombs, some like lotus blossoms, some like baskets, some like bodies of sentient beings, some like clouds, some like the distinguishing features of Buddhas, some like spheres of light, some like webs of various pearls, some like all doors, some like various ornaments. Their shapes, if fully told of, number as many as atoms in an ocean of worlds.

"As for the substances of these world systems, some are made of clouds of jewels of all quarters, some of multicolored flames, some of light beams, some of flames of precious scents, some of cotton flowers adorned by all jewels, some of images of enlightening beings, some of auras of Buddhas, some of physical forms of Buddhas, some of the light of one precious element, some of the lights of many precious elements, some of the sounds of the sea of blessings and virtues of all living beings, some of the sounds of the sea of actions of all living beings, some of the pure sounds of the sphere of all Buddhas, some of the sounds of the sea of great vows of all enlightening beings, some of

the sounds of the formation and disintegration of the adornments of all lands, some of the sounds of the methods and techniques of all Buddhas, some of the sounds of the voices of boundless Buddhas, some of the voices of goodness of all sentient beings, some of the sounds of the mystical demonstrations of all Buddhas, some of the pure sounds of the ocean of virtue of all Buddhas. If fully told, there as many of these as atoms in an ocean of worlds."

Then Universally Good, to reiterate what he meant, looked over the ten directions by the power bestowed on him by the Buddha and said in verse,

The stable, marvelous adornments of the systems of worlds,
Vast, pure treasuries of light,
Rest on seas of lotus blossom jewels
Or on perfume seas, and so on.

Shaped like mountains, cities, trees, altars,
The world systems extend in all directions,
Their various adornments and shapes different,
Each set out in arrays.

Pure light is the substance of some;
Some, flower banks, and some, clouds of jewels;
Some world systems are made of flames,
Resting in indestructible mines of jewels.

Clouds of lamps, colored lights of flames, and more:
Various, boundless forms, all pure;
Some are composed of sound,
Of the inconceivable teachings of Buddha.

Some are sound produced by the power of vows,
Some of sounds of miraculous displays,
Some are those of beings' virtues,
Or the sounds of Buddhas' qualities.

The individual different aspects of the world systems
Are inconceivable, without end.
The ten directions are filled with them,
Their vast adornments manifesting spiritual powers.

All the immense lands of the ten directions
Enter into this system of worlds;
Though we see all in the ten directions enter,
Really there is no coming and no entry.

One world system enters all,
And all completely enter one;
Their substances and characteristics remain as before, no different:
Incomparable, immeasurable, they all pervade everywhere.

In the atoms of all lands
Are seen Buddhas existing there;
The voices of their oceans of vows are like thunder,
Subduing all sentient beings.

The Buddha's body pervades all lands,
Which are also filled by countless enlightening beings;
The Buddha's freedom has no equal,
Edifying all conscious creatures.

Then Universally Good said, "These seas of fragrant waters, numerous as atoms in unspeakably many buddha-fields, are in the Flower Bank Array ocean of worlds, spread out like the net of Indra, king of the gods. The sea of fragrant water in the very center is called Boundless Light of Beautiful Flowers. Its floor is made of diamond banners reflecting the forms of all enlightening beings. It produces huge lotuses called Diamond Adornments of All Scents. There is a system of worlds resting on it called Blazing Light Illuming the Ten Directions; composed of all ornaments, it contains as many worlds as atoms in unspeakably many buddha-fields, arrayed therein. In the nadir is a world called Supreme Light Shining Everywhere, adorned by all kinds of diamonds, bounded by a circle of light, resting on flowers of many jewels, shaped like a crystal, covered with clouds of arrays of flowers of all gems, surrounded by worlds as numerous as atoms in a buddha-field, with various structures and various adornments. The Buddha of this world is called Undefiled Lamp of the Eye of Purity.

"Above this, past worlds as numerous as atoms in a buddha-field, is a world called Beautiful Array of Lotus Flowers of Various Scents, bounded by all kinds of ornaments, resting on a network of jewel lotus blossoms, shaped like a lion throne, covered with nets of pearls of the colors of all jewels, surrounded by as many worlds as atoms in two buddha-fields. The Buddha is called Supreme Radiance of Lion Light.

"Above this, past worlds as numerous as atoms in a buddha-field, is a world called All-Illuminating Light of Ornaments of All Jewels, bounded by an atmosphere of perfume, resting on garlands of various gems, octagonal in shape, covered by clouds of solar discs of crystals with subtle light, surrounded by as many worlds as atoms in three buddha-fields. The Buddha is called Banner of Supreme Knowledge Like Pure Light.

"Above this, past worlds as numerous as atoms in a buddha-field, is a world called Array of Flowers of Various Lights, bounded by all the finest jewels, resting on a sea of pure banners of multicolored diamonds, shaped like a crystal lotus blossom, covered by clouds of diamond light, orbited by worlds as numerous as atoms in four buddha-fields, all thoroughly pure. The Buddha is called Diamond Light with Infinite Energy Skillfully Producing Manifestations.

"Above this, past worlds as numerous as atoms in a buddha-field, is a world called Radiating Light of Beautiful Flowers, bounded by nets adorned with bells of all jewels, resting on a sea of networks of jewel spheres adorned with forests of all trees, geometric in shape, with many angles and sides, covered by clouds of diamonds with pure resonance, surrounded by worlds as many as atoms in five buddha-fields. The Buddha is called Ocean of Joyful Power of Fragrant Light.

"Above this, past worlds as numerous as atoms in a buddha-field, is a world called Pure Subtle Light, bounded by banners decorated with diamonds, resting on a sea of diamond palaces, square in shape, covered by clouds of drapes of crystal orb topknots, surrounded by as many worlds as atoms in six buddha-fields. The Buddha is called Banner of Sovereignty with Universal Light.

"Above this, past worlds as numerous as atoms in a buddha-field, is a world called Array of Radiance of Myriad Flowers, bounded by decorations of all kinds of flowers, resting on a sea of flames of the colors of all jewels, shaped like a palace, covered by clouds of robes of the colors of all jewels and railings of pearls, surrounded by worlds as numerous as atoms in seven buddha-fields, all uniformly pure. The Buddha is called Ocean of Joy with the Light of Virtue, Fame, and Freedom.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Producing the State of Awesome Power, bounded by ornaments of diamonds that produce all sounds, resting on a sea of spheres of lotus thrones of the colors of various jewels, shaped like Indra's net, covered by clouds of flower webs of boundless colors, surrounded by as many worlds as atoms in eight buddha fields. The Buddha is called Renowned Banner of the Ocean of Knowledge.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Producing Wondrous Sounds, bounded by spherical arrays of mind-jewels, resting on a sea of diamonds in cloudlike arrays constantly producing all wonderful sounds, shaped like the body of a celestial king of the Brahma heaven, covered by clouds of lion thrones adorned with countless jewels, surrounded by as many worlds as there are atoms in nine buddha-fields. The Buddha is called Invincible Radiance like Pure Moonlight.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Diamond Banner, bounded by garlands of gems from pearl treasuries of boundless adornments, resting on a crystal sea of

jewel lion thrones with all adornments, spherical in shape, covered by mountainous clouds of jewel flowers of all fragrances, as numerous as atoms in ten gigantic mountains, and surrounded by as many worlds as atoms in ten buddha-fields, all uniformly pure. The Buddha is called Supreme King of the Ocean of All Truths.

"Above this, past worlds as many as atoms in a buddha-field, there is a world called Constantly Producing Sapphire Light, bounded by arrays of indestructible diamonds, resting on a sea of various different flowers, shaped like the half moon, covered by clouds of drapes of celestial jewels, surrounded by worlds as many as atoms in eleven buddha-fields. The Buddha is called Boundless Virtues.

"Above this, past worlds as many as atoms in a buddha-field, is a world called Light Shining, bounded by arrays of radiant lights, resting on a sea of perfume of flower swirls, shaped like a wreath, covered by clouds of various garments, surrounded by worlds as numerous as atoms in twelve buddha-fields. The Buddha is named Transcending the Gods.

"Above this, past worlds as many as atoms in a buddha-field, we come to this world, called Endurance, bounded by ornaments of diamonds, held by atmospheres of various colors, resting on a network of lotus flowers, shaped like space, covered by space adorned with spherical celestial palaces, surrounded by worlds as numerous as atoms in thirteen buddha-fields. The Buddha is this Vairocana.

"Above this, past worlds as numerous as atoms in a buddha-field, is a world called Tranquil Undefiled Light, bounded by adornments of all jewels, resting on a sea of various kinds of precious raiment, shaped like a thunderbolt-bearer, covered by clouds of diamonds of boundless colors, surrounded by worlds as numerous as atoms in fourteen buddha-fields. The Buddha is called Supreme Sound Pervading the Cosmos.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Lamp of Many Beautiful Light Beams, bounded by drapes of all ornaments, resting on a sea of webs of pure flowers, shaped like a fylfot, covered by clouds of seas of crystal trees and perfumed waters, surrounded by as many worlds as atomic particles in fifteen buddha-fields, all uniformly pure. The Buddha is called Universally Illuminating Banner of Invincible Strength.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Pure Light Shining Everywhere, bounded by diamonds from inexhaustible clouds of jewels, resting on a sea of lotus flowers with various fragrant flames, shaped like a tortoise shell, covered by sandalwood clouds of radiant crystal orbs, surrounded by as many worlds as atoms in sixteen buddha-fields. The Buddha is called Eyes with the Qualities of Pure Suns.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Mine of Jewel Ornaments, bounded by diamonds in the forms of all living beings, resting on a sea of diamonds from mines of

light, octagonal in shape, covered by webs of flower trees adorned by jewels from all the surrounding mountains, surrounded by as many worlds as atoms in seventeen buddha-fields. The Buddha is called Light of Unhindered Knowledge Illumining the Ten Directions.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Dustless, bounded by ornaments of all kinds of exquisite forms, resting on a sea of lion thrones of myriad beautiful flowers, shaped like a pearl necklace, covered by clouds of auras of diamonds with all precious fragrances, surrounded by as many worlds as atoms in eighteen buddha-fields, all uniformly pure. The Buddha is called Supreme Banner of Infinite Means.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Pure Light Illumining Everywhere, bounded by diamonds producing inexhaustible clouds of jewels, resting on a sea of mountains of fragrant flames of infinite colors, shaped like a wreath of jewel flowers, covered by diamond clouds of light of boundless colors, surrounded by as many worlds as atoms in nineteen buddha-fields. The Buddha is called Light Illumining All the Space of the Cosmos.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Beautiful Jewel Flames, bounded by jewels like the sun and moon illuming everywhere, resting on a sea of diamonds in the shapes of all celestial beings, shaped like jewel arrays, covered by clouds of banners of all precious robes and networks of banks of crystal lamps, surrounded by as many worlds as atoms in twenty buddha-fields, all uniformly pure. The Buddha is called Shining with Signs of Virtue.

"This world system, Blazing Light Illumining the Ten Directions, has as many such vast worlds as there are atoms in unspeakably many buddha-fields, each with their individual resting places, shapes, substances and natures, aspects, entrances, adornments, boundaries, arrays, similarities, and powers of maintenance, all revolving around it: that is, there are as many spiral-shaped worlds as atoms in ten buddha-fields, a like number of river-shaped worlds, the same number of whirlpool-shaped worlds, the same number of wheel-rim-shaped worlds, the same number of altar-shaped worlds, the same number of forest-shaped worlds, the same number of tower-shaped worlds, the same number of forest-shaped worlds, the same number of pennant-shaped worlds, the same number of womb-shaped worlds, the same number of geometrically shaped worlds, the same number of lotus-blossom-shaped worlds, the same number of basket-shaped worlds, the same number of worlds shaped like living creatures, the same number of Buddha-shaped worlds, the same number of light aura-shaped worlds, the same number of cloud-shaped worlds, the same number of net-shaped worlds, the same number of door-shaped worlds—there are as many such as atoms in unspeakably many buddha-fields. Each of these worlds has as many enormous worlds as atoms in ten buddha-fields surrounding it, each one also having as many worlds, the same as explained above. All of

these worlds are in this Boundless Light of Beautiful Flowers sea of fragrant waters, or in the rivers of fragrant water surrounding it."

Then the enlightening being Universally Good also said to the great assembly, "East of this Boundless Light of Beautiful Flowers sea of fragrant water is another sea of fragrant water called Repository of Undefiled Flames. It produces huge lotuses called Beautiful Adornments of Diamonds with All Scents. There is a world system resting on it called Vortex of Lands Shining Everywhere. Its substance is the roaring sound of deeds of enlightening beings. At its bottom is a world called Palace Decoration Banner, square in shape, resting on a sea of ornaments of all precious stones, covered by clouds of webs of lotus light, surrounded by worlds as many as atoms in a buddha-field, all uniformly pure. The Buddha is named Brow-Light Illumining Everywhere.

"Above this, past worlds as many as atoms in a buddha-field, is a world called Repository of Flowers of Virtue, spherical in shape, resting on a sea of flower pistils made of all kinds of pearls, covered by clouds of lion thrones with pearl banners, orbited by as many worlds as atoms in two buddha-fields. The Buddha is called Wisdom of the Ocean of All Boundless Truths.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Fragrant Circle of Miracles, shaped like a diamond, resting on a sea of nets of chimes adorned with all kinds of jewels, covered by clouds of auras of all kinds of ornaments, orbited by as many worlds as atoms in three buddha-fields. The Buddha is named Light of Virtuous Characteristics Shining Everywhere.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Light of Sublime Color, shaped like a crystal orb, resting on a perfume sea of jewels of boundless colors, covered by clouds of palaces of radiant pearls, surrounded by as many worlds as atoms in four buddha-fields, all uniformly pure. The Buddha is named Ubiquitous Illumination Producing Good Company.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Good Cover, shaped like a lotus blossom, resting on a perfume sea of diamonds, covered by perfume clouds of undefiled light, orbited by as many worlds as atoms in five buddha-fields. The Buddha is called Inexhaustible Wisdom of Delight in Truth.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Wreath of Light of Pure Flowers, triangular in shape, resting on arrays of all unbreakable jewels, covered by light beams from the jeweled crowns of enlightening beings, surrounded by as many worlds as atoms in six buddha-fields. The Buddha is called Pure Universal Light.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Array of Jewel Lotus Blossoms, shaped like a half moon, resting on a sea of arrays of all kinds of lotuses, covered by clouds of

flowers of all jewels, orbited by as many worlds as atoms in seven buddha-fields, all uniformly pure. The Buddha is called Pure Eye of Flowers of Virtue.

"Above this, past worlds as many as atoms in a buddha-field, is a world called Repository of Undefiled Flames, shaped like a row of jewel lamps, resting on a sea of banks of jewellike flames, covered by clouds of various bodies constantly raining perfume, surrounded by as many worlds as atoms in eight buddha-fields. The Buddha is called Invincible Power Of Wisdom.

"Above this, past worlds as many as atoms in a buddha-field, is a world called Sublime Pure Sound, shaped like a fylfot, resting on a sea of jewel raiment, covered with clouds of drapes adorned with all flowers, surrounded by as many worlds as atoms in nine buddha-fields. The Buddha is called Enormous Eyes like the Clear Moon in the Sky.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Sounds as Numerous as Atoms, shaped like the net of Indra, resting on a sea of waters of all precious elements, covered by clouds of jeweled canopies of all musical sounds, surrounded by as many worlds as atoms in ten buddha-fields. The Buddha is called Golden Mountain Lamp.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Array of Jewel Colors, shaped like a fylfot, resting on a sea of gems shaped like the king of the gods, covered by clouds of flowers radiant as the sun, surrounded by as many worlds as atoms in eleven buddha-fields. The Buddha is called Radiant Knowledge Illuminating the Cosmos.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Golden Light, shaped like a huge castle, resting on a sea of ornaments made of all jewels, covered by clouds of jewel flowers from scenes of enlightenment, surrounded by as many worlds as atoms in twelve buddha-fields. The Buddha is called Banner of Precious Lamps Lighting All.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Sphere of Light Illumining Everywhere, shaped like a wreath of flowers, resting on a sea of whirlpools of jewel raiment, covered by clouds of palaces made of diamonds emanating the sound of Buddha's voice, surrounded by as many worlds as atoms in thirteen buddha-fields. The Buddha is called Lotus Flower Illumining Everywhere.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Jewel Mine Ornaments, shaped like four continents, resting on a mountain of jewel necklaces, covered by clouds of blazing jewels, surrounded by as many worlds as atoms in fourteen buddha-fields. The Buddha is called Blooming Flowers of Inexhaustible Blessings.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Appearing Everywhere like Reflections in a Mirror, shaped like the body of a titan, resting on a sea of diamond lotuses, covered by

clouds of light rays from jeweled crowns, surrounded by as many worlds as atoms in fifteen buddha-fields. The Buddha is called Elixir Sound.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Sandalwood Moon, octagonal in shape, resting on a sea of indestructible precious sandalwood, covered by clouds of pearl flowers, surrounded by as many worlds as atoms in sixteen buddha-fields, all uniformly pure. The Buddha is called Peerless Knowledge of the Supreme Truth.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Untainted Light, shaped like a whirlpool of fragrant water, resting on a sea of jewel light of boundless colors, covered by clouds of exquisitely aromatic light, surrounded by as many worlds as atoms in seventeen buddha-fields. The Buddha is called Sound of Light Illumining All Space.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Array of Beautiful Flowers, spiral shaped, resting on a sea of all flowers, covered by crystal clouds of all musical sounds, surrounded by as many worlds as atoms in eighteen buddha-fields. The Buddha is called Everywhere Manifesting Supreme Light.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Array of Supreme Sounds, shaped like a lion throne, resting on a sea of golden lion thrones, covered by clouds of banks of lotuses of all colors, surrounded by as many worlds as atoms in nineteen buddha-fields. The Buddha is called Universal Light of Renown for Boundless Virtue.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Supremely High Lamp, shaped like the Buddha's palm, resting on a sea of banners of perfume of precious raiment, covered by clouds of palaces made of jewels radiant as the sun, surrounded by as many worlds as atoms in twenty buddha-fields, uniformly pure. The Buddha is called Lamp Illuminating Space.

"South of this Repository of Undefiled Flames sea of fragrant waters is another sea of fragrant waters, called Sphere of Inexhaustible Light, with a world system called Array of Banners of Buddhas, composed of the sounds of the ocean of virtues of all Buddhas. At the bottom of this world system is a world called Lovely Flower, shaped like a jewel disc, resting on a sea of diamonds from a mine of diamond trees, covered by clouds of jewel mines projecting reflections of forms of enlightening beings, surrounded by as many worlds as atoms in a buddha-field, all uniformly pure. The Buddha there is called Joyful Countenance of Lotus Light.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Sublime Sound; the Buddha there is called Wonderfully High Jewel Lamp.

"Above this, past as many worlds as atoms in a buddha-field, is a

world called Light of Arrays of Myriad Jewels; the Buddha there is called Banner of Sounds of the Cosmos.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Diamond Treasury of Fragrance; the Buddha there is called Sound of Light.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Pure Sound; the Buddha there is called Supreme Energy.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Array of Jewel Lotus Blossoms; the Buddha there is called Thunder of Clouds of Castles of Truth.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Peace and Bliss; the Buddha there is called Renowned Lamp of Wisdom.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Undefiled Net; the Buddha there is called Ocean of Virtues with Invincible Light.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Flowering Grove Banner Illumining Everywhere; the Buddha there is called Light of the Lotus of Great Knowledge.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Innumerable Adornments; the Buddha there is called Banner of the Real Sphere of the Universal Eye.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Array of Jewels of Radiant Light; the Buddha there is called Great Caravan Leader of Supreme Knowledge.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Flower King; the Buddha there is called Moonlight Banner.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Undefiled Treasury; the Buddha there is called Pure Awareness.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Jewel Light; the Buddha there is called Lamp of the Space of Omniscience.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Producing Jewel Necklaces; the Buddha there is called Light of the Forms of the Ocean of Virtues of the Ways of Transcendence.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Sublime Circles Covering All; the Buddha there is called Subduing All Attached Minds and Causing Joy.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Jewel Flower Banner; the Buddha there is called Great Fame of Extensive Virtues.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Infinite Adornments; the Buddha there is called Ocean of Qualities of Light of Impartial Knowledge.

"Above this, past as many worlds as atoms in a buddha-field, is a

world called Banner of Arrays of Infinite Lights, shaped like a lotus blossom, resting on a sea of webs of all jewels, covered by webs of lotus light crystals, surrounded by as many worlds as atoms in twenty buddha-fields, all uniformly pure. The Buddha there is called Pure Light of the Cosmos.

"Turning the right of this Sphere of Inexhaustible Light sea of fragrant water, there is a sea of fragrant water called Diamond Flame Light, with a system of worlds called Repository of Arrays of Buddha Halos, composed of voices extolling the names of all Buddhas. At the bottom of this world system is a world called Jewel Flame Lotus, shaped like a curl of hair, the color of crystal, resting on a sea of whirlpools of the colors of all jewels, covered by clouds of palaces of all adornments, surrounded by as many worlds as atoms in a buddha-field, all uniformly pure. The Buddha there is called Undefiled Jewel Light.

"Above this, past as many worlds as atoms in a buddha-field, is a world caled Repository of Flames of Light; the Buddha there is called Light of Unhindered Independent Wisdom.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Beautiful Array of Jewel Discs; the Buddha there is called Light of All Jewels.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Sandalwood Tree Flower Banner; the Buddha is called Light of Pure Knowledge.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Exquisite Array of Buddha-Fields; the Buddha is called Great Sound of Joy.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Array of Subtle Lights; the Buddha is called Independent Knowledge of the Cosmos.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Boundless Forms; the Buddha is called Unimpeded Knowledge.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Flame Cloud Banner; the Buddha is called Nonregressive Teaching.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Pure Circle of Jewel Ornaments; the Buddha is called Pure Flower Light.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Great Emancipation; the Buddha is called Eye of the Sun of Unhindered Knowledge.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Beautifully Adorned Diamond Throne; the Buddha is called Great Light of Knowledge of the Cosmos.

"Above this, past as many worlds as atoms in a buddha-field, is a

world called Everywhere Adorned by Knowledge and Wisdom; the Buddha there is called King of the Light of the Torch of Knowledge.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Deep Wonderful Sound of a Lotus Pond; the Buddha there is called Omniscience Illumining Everywhere.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Varicolored Light Beams; the Buddha there is called Radiant Flower King Cloud.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Exquisite Jewel Banner; the Buddha there is called Light of Virtue.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Crystal Flower Light; the Buddha there is called Cloud of Universal Sound.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Extremely Deep Ocean; the Buddha there is called Leader of All Beings in the Ten Directions.

"Above this, past as many worlds as atoms in a buddha-field, is a world called High Mountain Light; the Buddha there is called Sound of Universal Knowledge of the Cosmos.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Golden Lotus; the Buddha there is called Universal Light of the Repository of Virtue.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Mine of Jewel Ornaments, shaped like a fylfot, resting on a sea of trees of all scents adorned by crystals, covered by clouds of pure light, surrounded by as many worlds as atoms in twenty buddha-fields, all uniformly pure. The Buddha is called Web of Light of Great Mystical Displays.

"Turning to the right of this Diamond Flame Light sea of fragrant water, there is another sea of fragrant water called Sapphire Array, with a world system called Light Illumining the Ten Directions, resting on clouds of scent of lotus blossoms of all beautiful adornments, composed of the voices of boundless Buddhas. At the bottom of this system is a world called Wheel Containing Infinite Colors of All Quarters, shaped like a spiral with an infinite number of turns, resting on a sea of treasuries of jewels of unlimited colors, covered by the net of Indra, surrounded by as many worlds as atoms in a buddha-field, all uniformly pure. The Buddha there is called Lotus Eyes with All-Illuminating Light.

"Above this, past worlds as numerous as atoms in a buddha-field, is a world called Mine of Pure Exquisite Ornaments; the Buddha there is called Great Lion of Unexcelled Wisdom.

"Above this, past worlds as numerous as atoms in a buddha-field, is a world called Producing Lotus Thrones; the Buddha is called King of of Light Illumining the Cosmos.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Jewel Banner Sound; the Buddha there is called Universal Repute of Great Virtue.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Diamond Ornament Treasury; the Buddha there is called Lotus Sun Light.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Indra Flower Moon; the Buddha there is called Banner of Independent Knowledge of Truth.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Treasury of Beautiful Globes; the Buddha there is called Pure Sound of Great Joy.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Mine of Wonderful Sounds; the Buddha there is called Good Caravan Leader of Great Power.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Pure Moon; the Buddha there is called Power of Knowledge with Monumental Light.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Boundless Adorning Marks; the Buddha there is called Pure Moonlight of Means and Vows.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Beautiful Flower Sound; the Buddha there is called Sound of Great Vows of the Ocean of Truth.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Array of All Jewelry; the Buddha there is called Supreme Heaven of Beautiful Sound.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Indestructible Ground; the Buddha there is called Form of Jewel Light of Virtue.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Universal Light Readily Transforming; the Buddha there is called Calm Intellect with Great Energy.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Protective Adorning Action; the Buddha there is called Gladdening to See.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Sandalwood Jewel Flower Treasury; the Buddha there is called All-Illumining Light of Extremely Profound Immutable Wisdom.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Sea of Various Colors and Forms; the Buddha there is called Radiating Soverign Light of Inconceivable Ultimate Truth.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Producing Great Lights in All Directions; the Buddha there is called Incomparable Majestic Light of Supreme Virtue.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Mountain Cloud Banner; the Buddha there is called Eyes of Ultimately Pure Light.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Radiant Lotus, round in shape, resting on a sea of crystals of boundless colors and many wonderful fragrances, covered by clouds of ornaments of all vehicles, surrounded by as many worlds as atoms in twenty buddha-fields, all uniformly pure. The Buddha there is called Energetic Sun of Liberation.

"Turning to the right of this Sapphire Array sea of fragrant water there is another sea of fragrant water, called Diamond Orb Adorned Floor, with a world system called Indra's Net Studded with Wonderful Jewels, composed of sounds produced by the knowledge of universal virtue. At the bottom of this world system is a world called Lotus Blossom Net, shaped like the polar mountain, resting on a sea of banners of mountains of beautiful flowers, covered by clouds of Indra's nets of diamonds from the sphere of buddhahood, surrounded by as many worlds as atoms in a buddha-field, all uniformly pure. The Buddha there is called Wisdom Universally Aware of the Body of Reality.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Endless Sunlight; the Buddha there is called Mind of Supremely Great Awareness.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Radiating Subtle Light in All Directions; the Buddha there is called Endless Power of Clouds of Great Virtue.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Tree Blossom Banner; the Buddha there is called Sound of the Cosmos of Boundless Knowledge.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Pearl Canopy; the Buddha there is called Transcendental Lion Stretch.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Boundless Sound; the Buddha there is called Omniscient Awareness.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Forested Peak Visible Everywhere; the Buddha there is called Appearing before All Beings.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Invincible Light of Indra's Net; the Buddha is called Clouds of Flames of Golden Light from a Spotless Sun.

"Above this, past worlds as many as atoms in a buddha-field, is a world called Jewel Studded; the Buddha there is called Supreme Wisdom.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Ground of Undefiled Light; the Buddha there is called Pure Moon With All Powers.

"Above this, past worlds as many as atoms in a buddha-field, is a world called Constantly Emitting Sounds Praising Buddhas' Virtues; the Buddha there is called Spacelike Mind of Universal Awareness.

"Above this, past as many worlds as atoms in a buddha-field, is a world called High Bank of Flames; the Buddha there is called Great Cloud Banners Majestically Appearing in All Quarters.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Sanctuary Adorned with Light; the Buddha there is called Incomparable Knowledge Illumining Everywhere.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Producing Ornaments of All Jewels; the Buddha there is called King of Mystic Powers Widely Liberating Sentient Beings.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Beautiful Palace Adorned With Light; the Buddha there is called Vast Intellect Establishing All Truths.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Undefiled Tranquility; the Buddha there is called Not Appearing In Vain.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Banner of Crystal Flowers; the Buddha there is called Auspicious Sound Delighting the Mind.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Repository of Universal Clouds, shaped like a palace, resting on a perfume sea of various palaces, covered by clouds of lamps of all jewels, surrounded by as many worlds as atoms in twenty buddha-fields, all uniformly pure. The Buddha there is called King of Mystic Powers of Supreme Awareness.

"Turning to the right of this Diamond Orb Adorned Floor sea of fragrant water is another sea of fragrant water, called Lotus Blossom Indra Net, with a world system called Everywhere Showing Reflections of the Ten Directions, resting on a lotus blossom adorned with jewels, with all kinds of scents, composed of the sounds of the light of knowledge of all Buddhas. At the bottom of this world system is a world called Jewel Light of the Ocean of Living Beings, shaped like a treasury of pearls, resting on a sea of garlands of all jewels, covered with clouds of crystals of the luster of water, surrounded by as many worlds as atoms in a buddha-field, uniformly pure. The Buddha there is called All-Illumining Moon of Inconceivable Virtue.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Wreath of Wonderful Fragrance; the Buddha there is called Banner of Infinite Power.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Sphere of Subtle Light; the Buddha there is called Enlightening Wisdom with the Sound of the Light of the Cosmos.

"Above this, past as many worlds as atoms in a buddha-field, is a

world called Roaring Crystal Banner; the Buddha there is called Lotus Light with Beautiful Arms Always Hanging Down.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Sphere of Extreme Stability; the Buddha there is called Light of the Sea of Nonregressive Virtue.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Array of Light Beams; the Buddha is called Omniscient All-Conquerer.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Lion Throne Illumining Everywhere; the Buddha is called Infinitely Powerful Enlightened Wisdom with Inconceivable Light.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Array of Jewel Flames; the Buddha is called Pure Knowledge of All Things.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Immeasurable Lamp; the Buddha is called No Sign of Distress.

"Above this, past as many worlds as atoms in a buddha-field. is a world called Hearing Buddha's Voice; the Buddha is called Supremely Magnificent Natural Light.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Pure Metamorphoses; the Buddha is called Golden Lotus Light.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Entering All Quarters; the Buddha is called Expanding Mind Observing the Cosmos.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Blazing Flames; the Buddha is called Light Flame Tree Kinnara King.

"Above this, past as many worlds as atoms in a buddha-field, is a world called All-Illumining Aromatic Light; the Buddha is called Skillfully Teaching Fragrant Lamp.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Wreath of Innumerable Flowers; the Buddha is called Everywhere Manifesting Buddhas' Virtues.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Universal Purity of All Subtleties; the Buddha is called King of Psychic Powers Equanimous toward All Things.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Sea of Golden Light; the Buddha is called Freely Manifesting Any Form in Any Place.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Pearl Flower Treasury; the Buddha there is called Inconceivable Wisdom with Cosmic Jewel Light.

"Above this, past as many worlds as atoms in a buddha-field, is a

world called Lofty Lion Throne of the Gods; the Buddha is called Light of Supreme Power.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Boundless Jewel Illumining Everywhere, square in shape, resting on a sea of flowered forests, covered by an imperial net raining diamonds everywhere, surrounded by as many worlds as atoms in twenty buddha-fields, all uniformly pure. The Buddha there is called Supreme Sound Illumining the Whole World.

"Turning to the right of this Lotus Blossom Indra Net sea of fragrant water is another sea of fragrant water, called Treasury of Accumulated Precious Incense, with a world system called Array of All Virtues, composed of the sounds of the teachings of all Buddhas. At the bottom of this system is a world called Various Products, shaped like a thunderbolt, resting on various diamond mountain banners, covered by clouds of diamond light, surrounded by as many worlds as atoms in a buddha-field, uniformly pure. The Buddha there is named Lotus Blossom Eyes.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Gladdening Sound; its Buddha is Producer of Joy and Bliss.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Jewel Ornament Banner; its Buddha is Omniscience.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Radiant Cotton Flowers; its Buddha is Subtle Sound of Pure Calm.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Light of Transformation and Production; its Buddha is Moon of Knowledge in Pure Space.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Exquisite Arrays; its Buddha is Showing the Forms of Dense Clouds of the Sea of Virtues.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Subtle Sound of All Ornaments; its Buddha is Clouds of Joy.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Lotus Pond; its Buddha is Banner of Renown.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Array of All Jewels; its Buddha is Expanding Observant Eye.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Pure Flower; its Buddha is called Inexhaustible Indestructible Knowledge.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Lotus-Adorned City; its Buddha is Universal Light of Eyes like a Mine of Suns.

"Above this, past as many worlds as atoms in a buddha-field, is a

world called Mountain Peak with Innumerable Trees; its Buddha is Thunder of All Truths.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Sunlight; its Buddha is Demonstrating Infinite Knowledge.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Resting on Lotus Leaves; its Buddha is Mountain of All Virtues.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Universally Supporting Atmosphere; its Buddha is Senses Shining like the Sun.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Evident Light; its Buddha is Body Glow Illumining Everywhere.

"Above this, past as many worlds as atoms in a buddha-field, is a world called All-Illuminating Diamond Reverberating with Fragrant Thunder; its Buddha is Form of Supreme Flowers Blooming.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Imperial Net Adornment, shaped like a balustrade, resting on a sea of all ornaments, covered by clouds of palaces of flames of light, surrounded by as many worlds as atoms in twenty buddha-fields, uniformly pure. The Buddha there is named Manifesting Clouds of Fearlessness.

"Turning to the right of this Treasury of Accumulated Precious Incense sea of fragrant water is another sea of fragrant water, called Jewel Array, with a world system called Everywhere Undefiled, composed of sounds of spiritual metamorphoses of buddha-fields within all atoms. At the bottom of this system is a world called Pure Refinement, flat in shape, like a jewel, resting on a sea of light spheres of all jewels, covered by clouds of various sandalwood crystals and pearls, surrounded by as many worlds as atoms in a buddha-field, uniformly pure. The Buddha there is called Peerless Banner of Invincibility.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Bright Beautiful Adornments; its Buddha is Lotus Mind King of Mystical Powers.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Banner of Rings of Subtle Forms; its Buddha is Endless Light of Universal Renown.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Marvelous Arrays of Crystals from Mines of Flames; its Buddha is Great Wisdom and Knowledge Delightful to All Who See or Hear.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Array of Exquisite Flowers; its Buddha is Supreme Knowledge of Infinite Power.

"Above this, past as many worlds as atoms in a buddha-field, is a

world called Producing Pure Particles; its Buddha is Transcending the Gods.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Scent of Metamorphic Productions of Universal Light; its Buddha is Scented Elephant of Unbreakable Power.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Vortex of Light; its Buddha is Good Reputation of Proven Logic.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Sea of Jewel Necklaces; its Buddha is Incomparable Light Shining Everywhere.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Banner of Lamps of Beautiful Flowers; its Buddha is Lamp of Unhindered Wisdom with Ultimate Virtues.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Array of Skillful Techniques; its Buddha is Transcendence of the Sun of Wisdom.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Radiant Light of Sandalwood Flowers; its Buddha is Sound of the Cosmos of Boundless Wisdom.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Imperial Net Banner; its Buddha is Lamplight Shining Far.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Pure Flower Wreath; its Buddha is Light of the Cosmic Sun.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Great Awesome Radiance; its Buddha is Sound of the Cycles of Teaching of Boundless Virtue.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Jewel Lotus Pond Abode of Common Peace; its Buddha is Showing Knowledge Entering into the Inconceivable.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Level Ground; its Buddha is King of Light of Jewels of Virtue.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Mass of Aromatic Crystals; its Buddha is Exquisite Adornments of the Sea of Inexhaustible Virtue.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Subtle Light; its Buddha is Pervasive Sound of Incomparable Power.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Radiance of Adornments Solid and Stable Everywhere, octagonal in shape, resting on a sea of mind-king crystal globes, covered by clouds of drapes adorned by all precious stones, surrounded by as many worlds as atoms in twenty buddha-fields, uniformly pure. The Buddha there is called Great Luminous Lamp of the Universal Eye.

"Turning to the right of this Jewel Array sea of fragrant water, there is another sea of fragrant water, called Mass of Diamonds, with a world system called Cosmic Action, composed of the enunciation of the principles of the methods pertaining to all of the stages of development of enlightening beings. At the bottom of this system is a world called Radiance of Pure Light, shaped like a string of pearls, resting on a sea of necklaces of pearls of all colors, covered by clouds of crystals of light from the pearl topknots of enlightening beings, surrounded by as many worlds as atoms in a buddha-field, uniformly pure. The Buddha there is called Light of Supreme Virtue.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Wonderful Canopy; its Buddha is Mind Free in All Things.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Jewel Adorned Lion Throne; its Buddha is called Great Dragon Abyss.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Producing Diamond Thrones; its Buddha is called Ascending the Lotus Platform of a Lion Throne.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Supreme Lotus Sound; its Buddha is All-Enlightening Light of Knowledge.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Good Customs; its Buddha is King of Sublime Light Holding the Earth.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Sound of Happiness; its Buddha is King of the Lamp of Truth.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Jewel Treasury Indra's Net; its Buddha is Not Seen in Vain.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Myriad Wonderful Mines; its Buddha is Flame Body Banner.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Wheel of Golden Light; its Buddha is Purifying the Acts of Living Beings.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Adornments of the Polar Mountains; its Buddha is Clouds of All Virtues Shining Everywhere.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Shapes of Myriad Trees; its Buddha is Awareness like a Pure Moon like a Jewel Flower.

"Above this, past as many worlds as atoms in a buddha-field, is a world called No Fear; its Buddha is Torch of Supreme Golden Light.

"Above this, past as many worlds as atoms in a buddha-field, is a

world called Dragon King Banner of Great Renown; its Buddha is Seeing All Things as Equal.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Displaying Crystal Colors; its Buddha is Sun of Metamorphic Production.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Array of Light Flame Lamps; its Buddha is Jewel Canopy Light Illumining All.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Fragrant Light Cloud; its Buddha is Contemplative Wisdom.

"Above this, past as many worlds as atoms in a buddha-field, is a world called No Enmity; its Buddha is Ocean of Energetic Supreme Intellect.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Banner of Lights of All Adornments; its Buddha is Sovereign King Able to Produce Delightful Lotuses Anywhere.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Hair-Curl Adornments, shaped like a half-moon, resting on a sea of crystal flowers from the polor mountain, covered by clouds of radiant diamonds of all kinds of ornaments, surrounded by as many worlds as atoms in twenty buddha-fields, all uniformly pure. Its Buddha is called Pure Eye.

"Turning to the right of this Diamond Mass sea of fragrant water, there is another sea of fragrant water, called Jewel Ramparts of Celestial Cities, with a world system called Lamp Flame Light, composed of the sounds of all impartial teachings. At the bottom of this system is a world called Ring of Jewel Moonlight Flowers, shaped like all kinds of ornaments, resting on a sea of flowers embellished with all kinds of jewels, covered by clouds of lion thrones the color of lapis lazuli, surrounded by as many worlds as atoms in a buddha-field. The Buddha there is called Free Light of Sun and Moon.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Polar Mountain Jewel Light; its Buddha is Banner of Inexhaustuble Jewels of Truth.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Myriad Beautiful Light Beams; its Buddha is Great Mass of Flowers.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Crystal Light Flower; its Buddha is Most Independent of Humans.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Universal Sound; its Buddha is Omniscience Illumining Everywhere.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Great Tree Kinnara Sound; its Buddha is Independent Dragon with Infinite Virtues.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Boundless Pure Light; its Buddha is Light of Jewel Flowers of Virtue.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Supreme Sound; its Buddha is Array of All Knowledge.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Decorated with Many Jewels; its Buddha is Jewel Flame Polar Mountain.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Pure Wonderfully High Sound; its Buddha is Manifesting the Light of All Practices.

'Above this, past as many worlds as atoms in a buddha-field, is a world called Perfume Canopy; its Buddha is Unobstructed Ocean of All Transcendent Ways.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Lion Flower Net; its Buddha is Jewel Flame Banner.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Lamp of Beautiful Diamond Flowers; its Buddha is Light of All Great Vows.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Stage of Illumination of All Things; its Buddha is Vast True Meaning of All Things.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Level Ornaments of Pearl Dust; its Buddha is Net of Light of Supreme Wisdom.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Lapis Lazuli Flowers; its Buddha is called Jewel Cluster Banner.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Sphere of Immeasurable Subtle Lights; its Buddha is Oceanic Treasury of Great Powerful Knowledge.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Clearly Seeing the Ten Directions; its Buddha is Banner of Pure Cultivation of All Virtues.

"Above this, past as many worlds as atoms in a buddha-field, is a world called Pleasing Pure Sound, shaped like Buddha's hand, resting on a sea of networks of jewel lights, covered by clouds of all adornments of enlightening beings' bodies, surrounded by as many worlds as atoms in twenty buddha-fields, all uniformly pure. The Buddha there is called Unimpeded Light Illumining the Entire Cosmos."

The enlightening being Universally Good also said to the great congregation, "East of the Repository of Undefiled Flames sea of fragrant water is another sea of fragrant water, called Subtle Body of Mystic Emanation. In this sea is a system of worlds called Well-Arrayed Different Quarters. Next to that is a sea of fragrant water called Adamantine Eye Banner, with a world system called Bridges

Adorning the Universe. Next to that is a sea of fragrant water called Beautiful Arrays of Various Lotuses, with a world system called Constantly Producing Emanations in the Ten Directions. Next to that is a sea of fragrant water called Gapless Diamond Wheel, with a world system called Dense Clouds of Jewel Lotus Stems. Next to that is a sea of fragrant water called Flames of Wonderful Fragrance Adorning Everywhere, with a world system called Vairocana's Acts of Metamorphosis and Emanation. Next to that is a sea of fragrant water called Gold Banner of Jewel Dust, with a world system called Realm of the Buddhas' Protection. Next to that is a sea of fragrant water called Blazing Lights of All Colors, with a world system called Supreme Light Shining Everywhere. Next to that is a sea of fragrant water called Realm of All Embellishments, with a world system called Jewel Flame Lamp.

"There are as many such seas of fragrant waters as atoms in unspeakably many buddha-fields. The sea of fragrant water closest to the perimeter mountains is called Crystal Ground, with a world system called Always Radiating Light, composed of the sounds of the pure cons of the ocean of worlds. At the bottom of this world system is a world called Banner of Pleasing Pure Light, surrounded by as many worlds as atoms in a buddha-field, uniformly pure; the Buddha there is called Energetic Wisdom with Supreme Concentration. Above this, past as many worlds as atoms in ten buddha-fields, level with the world Diamond Banner, the world on the tenth level of the world system of the sea of fragrant water in the center, is a world called Banner of Arrays of Fragrances, surrounded by as many worlds as atoms in ten buddha-fields, uniformly pure; the Buddha there is called Unobstructed Lamp of the Cosmos. Above this, past as many worlds as atoms in three buddha-fields, parallel to the world Endurance, is a world called Radiant Treasury of Light; its Buddha is Unimpeded Light of Wisdom Pervading the Cosmos. Above this, past as many worlds as atoms in seven buddha-fields, at the top of this world system, is a world called Supreme Body Fragrance, surrounded by as many worlds as atoms in twenty buddha-fields, uniformly pure. The Buddha there is called Flowers of the Branches of Enlightenment.

"Beyond the sea of fragrant water called Sphere of Inexhaustible Light is another sea of fragrant water, called Full of Subtle Light, with a world system called Everywhere Undefiled. Next to that is a sea of fragrant water called Canopy of Radiance, with a world system called Boundless Adornments. Next to that is a sea of fragrant water called Array of Exquisite Jewels, with a world system called Parametric Form of Aromatic Crystals. Next there is a sea of fragrant water called Producing the Sounds of Buddha's Voice, with a world system called Well-Structured Array. Next is a sea of fragrant water called Polar Mountain Treasury of Banners of Fragrance, with a world system called Light Filling Everywhere. Next is a sea of fragrant water called

Subtle Light of Sandalwood, with a world system called Wreath of Flower Radiance. Next is a sea of fragrant water called Atmospheric Power Sustaining, with a world system called Banner of Clouds of Aromatic Flames. Next is a sea of fragrant water called Adornments of the Body of the King of Gods, with a world system called Pearl Treasury. Next is a sea of fragrant water called Level and Pure, with a world system called Various Adornments of Lapis Lazuli Dust.

"There are as many such seas of fragrant water as atoms in unspeakably many buddha-fields; the one closest to the surrounding mountains is called Beautiful Tree Blossoms, having a world system called Producing Vast Lands, composed of the sounds of all Buddhas vanquishing demons. At the bottom of this system is a world called Flaming Torch Banner; its Buddha is called Ocean of Wordly Virtues. Above this, past as many worlds as atoms in ten buddha-fields, parallel to the world Diamond Banner, is a world called Producing Jewels; its Buddha is Jewel Clouds of Invincible Power. Above this, parallel to the world Endurance, is a world called Raiment Banner; its Buddha is King of the Ocean of Omniscience. At the top of this world system is a world called Jewel Necklace Lion Light; its Buddha is called Lotus Banner of Skillful Transformation and Emanation.

"Beyond the sea of fragrant water called Diamond Flame Light is another sea of fragrant water, called Banner Brightly Decorated with All Adornments, with a world system called Adorned by Pure Actions. Next to that is a sea of fragrant water called Sea of Radiance of Flowers of All Jewels, with a world system called Adorned by Virtuous Characteristics. Next is a sea of fragrant water called Lotus Blooming, with a world system called Crown Jewels of Enlightening Beings. Next is a sea of fragrant water called Raiment of Exquisite Jewels, with a world system called Pure Pearl Orbs. Next is a sea of fragrant water called Lovely Flowers Illumining Everywhere, with a world system called Radiance of Clouds of a Hundred Lights. Next is a sea of fragrant water called Great Light Pervading Space, with a world system called Jewel Light Shining Everywhere. Next is a sea of fragrant water called Banner Adorned with Beautiful Flowers, with a world system called Gold Moon Eye Necklace. Next is a sea of fragrant water called Fragrant Ocean Treasury of Pearls, with a world system called Buddha Halo. Next is a sea of fragrant water called Jewel Disc Light, with a world system called Light Easily Displaying the Realm of Buddhahood.

"There are as many such seas of fragrant waters as atoms in an unspeakable number of buddha-fields; the one nearest to the surrounding mountains is called Boundless Discs Adorning the Floor. It has a world system called Distinctions of Innumerable Regions, composed of the sounds of the languages of all countries. At the bottom of the system is a world called Diamond Flower Canopy; the Buddha there is called Universal Sound of Light of Inexhaustible Features. Above this, past as many worlds as atoms in ten buddha-fields, is a world, parallel

to the world Diamond Banner, called Banner Producing Precious Raiment; its Buddha is called Great Power of Clouds of Virtue. Above this, parallel to the world Endurance, is a world called Beautiful Array of Implements of Myriad Jewels; its Buddha is Ocean of Supreme Wisdom. At the top of this world system is a world called Banner of Raiment of Sunlight; its Buddha is Lotus Cloud of the Sun of Knowledge.

"Beyond the Sapphire Array sea of fragrant water is another sea of fragrant water, called Titan Palace, with a world system called Supported by Scented Light. Next to that is a sea of fragrant water called Jewel Lion Array, with a world system called Revealing All the Jewels in All Regions. Next is a sea of fragrant water called Palace Color Light Clouds, with a world system called Beautiful Array of Jewel Globes. Next is a sea of fragrant water called Producing Gigantic Lotuses, with a world system called Beautiful Ornaments Lighting Up the Universe. Next is a sea of fragrant water called Wonderful Eye of Lamp Flames, with a world system called Overseeing All Transformations in the Ten Directions. Next is a sea of fragrant water called Sphere of Inconceivable Adornments, with a world system called Universal Renown of the Light of the Ten Directions. Next is a sea of fragrant water called Jewel Heap Adornment, with a world system called Lamp Light Radiance. Next is a sea of fragrant water called Pure Jewel Light, with a world system called Unobstructed Wind. Next is a sea of fragrant water called Balustrade Draped with Precious Raiment, with a world system called Light of Buddha's Body.

"There are as many such seas as atoms in unspeakably many buddha-fields. Closest to the surrounding mountains is a sea of fragrant water called Banner Decorated with Trees, with a world system called Resting Peacefully in the Imperial Net, composed of the sounds of the stages of knowledge of all enlightening beings. At the bottom of this system is a world called Golden; its Buddha is called Supremely Majestic Light of Aromatic Flames. Above this, past as many worlds as atoms in ten buddha-fields, parallel to the world Diamond Banner, is a world called Crystal Tree Flowers; its Buddha is called Unhindered Appearance Anywhere. Above this, parallel to the world Endurance, is a world called Beautiful Adornments of Lapis Lazuli; its Buddha is called Stable Intellect Mastering All Principles. At the top of this world system is a world called Sublime Array of Pure Sounds; the Buddha is called King of Light of Lotuses Blooming.

"Beyond the sea of fragrant water Diamond Orb Adorned Floor is another sea of fragrant water, called Realm of Magical Production of Lotus Blossoms, with a world system called Equality and Justice in the Land. Next to that is a sea of fragrant water called Crystal Light, with a world system called No Confusion throughout the Universe. Next is a sea of fragrant water called Sun Crystal of Many Wonderful Scents, with a world system called Appearing in All Quarters. Next is a sea of fragrant water called Eternally Admitting Jewel Rivers, with a world

system called Sounds of Buddha's Speech Carried Out Everywhere. Next is a sea of fragrant water called Boundless Deep Wondrous Sound, with a world system called Boundless Distinctions in Location. Next is a sea of fragrant water called Solid Mass, with a world system called Distinctions in Innumerable Places. Next is a sea of fragrant water called Pure Sound, with a world system called Everywhere Pure Adornments. Next is a sea of fragrant water called Sandalwood Balustrade Treasury of Sound, with a world system called Egregious Banner. Next is a sea of fragrant water called Adornment of Light of Diamonds of Wonderful Fragrance, with a world system called Power of Light Appearing Everywhere.

"Beyond the Lotus Blossom Indra Net sea of fragrant water is another sea of fragrant water, called Beautiful Ornaments of Silver Lotus Flowers, with a world system called Universal Action. Next is a sea of fragrant water called Cloud of Intense Radiance of Lapis Lazuli Bamboo, with a world system called Everywhere Producing the Sounds of All Quarters. Next is a sea of fragrant water called Mass of Light Flames of the Ten Directions, with a world system called Always Producing Metamorphic Displays Distributed Throughout the Ten Directions. Next is a sea of fragrant water called Gold-Producing Crystal Banner, with a world system called Form of Diamond Banners. Next is a sea of fragrant water called Great Equal Adornments, with a world system called Circle of Bravery. Next is a sea of fragrant water called Endless Light of Jewel Flower Groves, with a world system called Boundless Pure Light. Next is a sea of fragrant water called Gold Banner, with a world system called Expounding Mysteries. Next is a sea of fragrant water called Light Beams Shining Everywhere, with a world system called Everywhere Adorned. Next is a sea of fragrant water called Tranquil Sound, with a world system called Appearing Hanging Down.

"There are as many such seas as atoms in unspeakably many buddha-fields. The one closest to the surrounding mountains is called Intense Flame Cloud Banner; its world system, called Array of All Lights, is composed of the sounds of the beings assembled at the enlightenment sites of all Buddhas. At the bottom of this system is a world called Pure Eye Adornment; its Buddha is called Diamond Moon Illumining the Ten Directions. Above this, past as many worlds as atoms in ten buddha-fields, parallel to the world Diamond Banner, is a world called Qualities of Lotus Blossoms, with a Buddha called Greatly Energetic Well-Aware Mind. Above this, parallel to the world Endurance, is a world called Dense Arrays of Diamonds, with a Buddha called Shala King Banner. Above this, past as many worlds as atoms in seven buddha-fields, is a world called Pure Ocean Adornments, with a Buddha called Incomparable Virtue which None Can Conquer.

"Beyond the sea of fragrant water Treasury of Accumulated Precious Incense is another sea of fragrant water, called Light of All Jewels

Shining Everywhere, with a world system called Adornment of Undefiled Reputation. Next is a sea of fragrant water called Flowers of Many Jewels Blooming, with a world system called Form of Space. Next is a sea of fragrant water called Tent of Glory Shining Everywhere, with a world system called Everywhere Adorned with Unimpeded Light. Next is a sea of fragrant water called Sandalwood Tree Blossoms, with a world system called Whirl Appearing Everywhere. Next is a sea of fragrant water called Producing Jewels of Exquisite Colors, with a world system called Supreme Banner Traveling Everywhere. Next is a sea of fragrant water called Everywhere Producing Diamond Flowers, with a world system called Displaying Inconceivable Adornments. Next is a sea of fragrant water called Mind King Crystal Wheel Ornaments, with a world system called Manifesting the Unobstructed Light of Buddha. Next is a sea of fragrant water called Necklace of Masses of Jewels, with a world system called Clearing Away Doubt. Next is a sea of fragrant water called Everywhere Adorned with Rings of Pearls, with a world system called Flowing from the Vows of the Buddhas.

"There are as many such seas as atoms in unspeakably many buddha-fields. The one closest to the surrounding mountains is called Circle of Jewel Mines, with a world system, called Universal Sound Banner, composed of the sounds of enunciation of ways of entry into omniscience. At the bottom of this world system is a world called Flower Pistil Flames, with a Buddha called Energetic Generosity. Above this, past as many worlds as atoms in ten buddha-fields, parallel to the world Diamond Banner, is a world called Lotus Light Banner, with a Buddha called Supreme Mind King with All Virtues. Above this, past as many worlds as atoms in three buddha-fields, parallel to the world Endurance, is a world called Ten Directions Adorned, with a Buddha called King Skillfully Manifesting Innumerable Virtuous Qualities. At the top of this world system is a world called Crystal Fragrance Mountain Banner, with a Buddha called Vast Benevolent Eyes Removing Doubt.

"Beyond the sea of fragrant water Jewel Array is a sea of fragrant water called Treasury of Light Supporting the Polar Mountain, with a world system called Producing Immense Clouds. Next to that is a sea of fragrant water called Variously Adorned Realm of Great Power, with a world system called Adornments of Unobstructed Purity. Next is a sea of fragrant water called Thickly Spread Jewel Lotus Blossoms, with a world system called Supreme Lamp Array. Next is a sea of fragrant water called Resting on Adornments of All Jewels, with a world system called Treasury of Sunlight Webs. Next is a sea of fragrant water called Manifold Beatification, with a world system called Resting Place of Jewel Flowers. Next is a sea of fragrant water called Exercise of Extremely Brilliant Intellect, with a world system called Array of Superlative Forms. Next is a sea of fragrant water called Mountain Peak Holding Beautiful Precious Stones, with a world system called Universally Pure Treasury of Space. Next is a sea of fragrant

water called Great Light Illumining Everywhere, with a world system called Sapphire Torch Light. Next is a sea of fragrant water called Filled with Delightful Jewels Illuminating Everywhere, with a world system called Ubiquitous Roar.

"There are as many such seas as atoms in unspeakably many buddha-fields. The one closest to the surrounding mountains is called Producing Sapphires, with a world system called Everywhere Undifferentiated composed of the booming voices of all enlightening beings. At the bottom of this system is a world called Exquisite Treasury, with a Buddha called Supremely Virtuous Mind. Above this, past as many worlds as atoms in ten buddha-fields, parallel to the world Diamond Banner, is a world called Embellishments, with a Buddha called Great Transcendental Light. Above this, parallel to the world Endurance, is a world called Everywhere Adorned with Lapis Lazuli Globes, with a Buddha called Polar Mountain Lamp. At the top of this world system is a world called Flower Banner Sea, with a Buddha called Cloud of Sublime Wisdom Capable of Endless Transmutations and Productions.

"Beyond the sea of fragrant water Mass of Diamonds is another sea of fragrant water, called Reverently Adorned Jewel Parapets, with a world system called Outstanding Jewel Banner. Next to that is a sea of fragrant water called Array of Jewel Banners, with a world system called Manifesting All Lights. Next is a sea of fragrant water called Cloud of Sublime Jewels, with a world system called Universally Shining Light. Next is a sea of fragrant water called Adorned with Jewel Tree Blossoms, with a world system called Decorated with Beautiful Flowers. Next is a sea of fragrant water called Array of Raiment of Wonderful Jewels, with a world system called Ocean of Light. Next is a sea of fragrant water called Jewel Tree Peak, with a world system called Jewel Flame Cloud. Next is a sea of fragrant water called Displaying Light, with a world system called Entering Diamond with No Resistance. Next is a sea of fragrant water called Lotuses Adorning Everywhere, with a world system called Oceanic Abyss with Boundless Shores. Next is a sea of fragrant water called Array of Beautiful Jewels, with a world system called Treasury Displaying All Lands.

"Such seas are as numerous as atoms in unspeakably many buddha-fields. The one nearest to the surrounding mountains is called Indestructible Sea, with a world system called Lotus Blossom Setting Decorated With Beautiful Discs composed of the sounds produced by all the powers of Buddhas. At the bottom of this system is a world called Most Sublime Fragrance, with a Buddha called Producing Innumerable Light Beams. Above this, past as many worlds as atoms in ten buddha-fields, parallel to the world Diamond Banner, is a world called Ornamental Gates of Inconceivably Many Distinctions, with a Buddha called Immeasurable Knowledge. Above this, parallel to the world Endurance, is a world called Beautiful Flower Treasury of the Light of the Ten Directions, with a Buddha called Lion Eye Light Flame Cloud. At the

top of this world system is a world called Ocean Sound, with a Buddha called Gate of Light Flames of the Heaven of Waters.

"Beyond the sea of fragrant water Jewel Ramparts of Celestial Cities is another sea of fragrant water, called Brilliant Light of a Wheel of Flames, with a world system called Unspeakably Many Adornments of All Kinds. Next to that is a sea of fragrant water called Jewel Dust Road, with a world system called Everywhere Entering Infinite Spirals. Next is a sea of fragrant water called Containing All Ornaments, with a world system called Jewel Light Shining Everywhere. Next is a sea of fragrant water called Spreading Jewel Nets, with a world system called Arrayed Deep and Thick. Next is a sea of fragrant water called Beautiful Jewel Array Banners, with a world system called Sound of Clear Understanding of the Ocean of Worlds. Next is a sea of fragrant water called Pure Reflection of the Palace of the Sun, with a world system called Entering Everywhere in Indra's Net. Next is a sea of fragrant water called Beautiful Sound of Music of All Drums, with a world system called Round and Full, Level and Straight. Next is a sea of fragrant water called Various Beautiful Adornments, with a world system called Cloud of Flames of Pure Intense Light. Next is a sea of fragrant water called Lamp With All-Pervasive Jewel Flames, with a world system called Various Forms According to the Original Vows of the Buddha.

"Such seas of fragrant waters are as numerous as atoms in unspeakably many buddha-fields. The one nearest to the surrounding mountains is called Raiment of Assembled Ornaments; its world system, called Magically Produced Beautiful Raiment, is composed of the sound of the voices of all the Buddhas of past, present, and future. At the bottom of this system is a sea of fragrant water called Indra Flower Treasury, with a world called Producing Joy, surrounded by as many worlds as atoms in a buddha-field, all uniformly pure. The Buddha is called Stable Enlightened Knowledge. Above this, past as many worlds as atoms in ten buddha-fields, parallel to the world Diamond Banner, is a world called Adorned with Jewel Nets, surrounded by as many worlds as atoms in ten buddha-fields, all uniformly pure. The Buddha is called Light of Infinite Joy. Above this, past as many worlds as atoms in three buddha-fields, parallel to the world Endurance, is a world called Jewel Lotus Lion Throne, surrounded by as many worlds as atoms in thirteen buddha-fields. The Buddha is called Most Pure Unwasteful Learning. Above this, past as many worlds as atoms in seven buddha-fields, at the top of this world system is a world called Jewel Lotus Dragon Light, surrounded by as many worlds as atoms in twenty buddha-fields, uniformly pure. The Buddha there is called All-Illumining Light Pervading the Cosmos.

"In these seas of fragrant water, as many as atomic particles in ten unspeakably large numbers of buddha-fields, are an equal number of world systems, all resting on lotus blossoms adorned with diamond

banners in the forms of all enlightening beings, each with unbroken boundaries of ornaments, each radiating lights of jewel colors, each covered by clouds of lights, each with their particular adornments, particular time period differences, particular Buddhas appearing, particular oceans of teachings being expounded, particular beings filling their particular entries in the ten directions, particular supports by the spiritual powers of all Buddhas. All of the worlds in each of these systems rest on various adornments, connecting with each other, forming a network of worlds, set up, with various differences, throughout the Flower Bank Array ocean of worlds."

Then, to recapitulate, the enlightening being Universally Good, receiving power from the Buddha, said in verse,

The Flower Bank ocean of worlds
Is equal to the universe.
Its adornments are extremely pure,
Resting peacefully in space.

In this ocean of worlds
Are inconceivably many world systems;
Each one independent,
They are not all mixed up.

In the Flower Bank world-ocean
The world systems are well arrayed
With different shapes and adornments
Varying in appearance.

The sounds of Buddhas' displays
Are the substance of various systems;
Seeing according to the power of acts,
The world systems are finely adorned.

Polar Mountain city networks,
Circular shapes of whirlpools,
Immense lotus flowers blooming,
They circle one another.

Mountain banner palace shapes,
Whirling diamond shapes:
Like this are the inconceivable
Vast systems of worlds.

Flames of pearls from the ocean,
Inconceivable nets of light:

The world systems like this
All rest on lotus blossoms.

The webs of light of each system
Cannot be fully described:
In the lights appear all the lands
Throughout the seas in ten directions.

Into the ornaments adorning
All the systems of worlds
Enter all the lands,
Making all visible everywhere.

The world systems are inconceivable,
The worlds are boundless;
Their various fine embellishments
Derive from the Great Sage's power.

In each of the systems of worlds
The worlds are inconceivably many;
Some forming, some decaying,
Some have already crumbled away.

Like leaves in a forest,
Some growing and some falling,
So too in these systems thus
Do worlds form and decay.

Like according to the forest
The various fruits are different,
In these world systems too
Do various beings live.

Just as when seeds are different
So are the fruits they produce,
Because of differences in the force of acts
Living beings' lands are not the same.

Just as the mind-king jewel
Appears in different colors to different minds,
When beings' minds are pure
They can see pure lands.

Like great dragon kings
Creating clouds filling the sky,
So does the power of Buddhas' vows
Produce the various lands.

Just as the magicians' arts
Can make various things appear,
Due to the force of beings' acts
The number of realms is inconceivable.

Just like pictures
Drawn by an artist,
So are all worlds
Made by the painter-mind.

Beings' bodies' differences
Arise from the mind's discriminations;
Thus are the lands varied
All depending on acts.

Just as the Guide is seen
In various different forms,
So do beings see the lands
According to their mental patterns.

The borders of all the worlds
Are draped with lotus nets;
Their various features different,
Their adornments are all pure.

In those lotus nets
Rest networks of lands
With various adornments,
Inhabited by various beings.

Some lands
Are dangerous and uneven;
Because of beings' afflictions
They see them in this way.

Innumerable kinds of worlds,
Defiled as well as pure,
Develop according to beings' minds,
Maintained by enlightening beings' power.

In some lands
Is purity as well as defilement;
This arises from the force of deeds
Under the influence of enlightening beings.

Some lands are made of pure jewels
Radiating light,

With various fine adornments
Purified by the Buddhas.

In each system of lands
Are conic fires, inconceivable;
While it appears disastrous,
The places always remain secure.

By the force of beings' acts
Are many lands produced,
Supported by wind atmospheres,
Or resting on water spheres.

The phenomena of the worlds
Are thus variously seen;
Yet they really have no origination
And also no disintegration.

In each moment of mind
Are infinite lands produced;
By the Buddha's spiritual power
All are seen as pure.

Some lands are made of dirt,
Their substance very hard;
Dark, with no light shining,
They're inhabited by evildoers.

Some lands are made of thunderbolts,
Mixed up and terrifying,
With much misery and little happiness,
The abodes of those of scant virtue.

Some are made of iron,
Some of ruddy copper,
With stone mountains, steep and fearsome,
Full of animals.

Among the lands are hells
Where beings cannot be saved from pain:
Always in the dark,
Burnt by seas of flame.

Some, again, have animals
Of various wretched forms;
Because of their own evil deeds
They always suffer affliction.

Some see a nether-world,
Oppressed by hunger and thirst;
Climbing great mountains of fire,
They suffer extreme pain.

There are also some lands
Composed of precious elements,
With various kinds of mansions;
These are realized by pure deeds.

You should observe these worlds,
The humans and celestials therein:
Developed by results of pure deeds,
They feel happiness all the time.

In each and every pore
Are unthinkable billions of lands,
Adorned in various ways,
With never any cramp.

By the individual acts of beings
These worlds are infinite in kind:
Therein are born attachments
And differences of misery and happiness.

Some lands are made of jewels
Always radiating boundless light;
Diamond lotus flowers
Adorn them, totally pure.

Some lands are made of light
Resting too on spheres of light:
Golden, with sandalwood scent,
Flaming clouds illumining all.

Some lands are made of lunar discs,
Draped with fragrant robes,
In a lotus blossom,
Filled with enlightening beings.

Some lands are made of many jewels,
Their colors without impurities,
Like the imperial net of Indra,
Always shining with light.

Some lands are made of fragrance,
Some are diamond flowers;
Their forms of crystal light
Are most pure when looked into.

There are also inconceivably many lands
Made of flower wreaths,
Filled with phantom Buddhas
And radiance of enlightening beings.

There are some pure lands
All of flowering trees,
Beautiful boughs spread over sanctuaries,
Shaded by crystal clouds.

Some lands are made
Of diamond flowers with pure light;
Some are sounds of Buddhas teaching,
Forming boundless networks of arrays.

Some lands are like the jeweled crowns
Of enlightening beings;
Some are shaped like thrones
Issuing from magical light.

Some are sandalwood powder,
Some like emanated light,
Some the sounds in Buddha's aura
Formed into a wondrous land.

Some see pure lands
Adorned with a single light;
Some see many ornaments,
All variously superb.

Some have for adornments
The marvelous things of ten lands;
Some are adorned with everything
In a thousand lands.

Sometimes one land is embellished
With the things of a billion lands,
Their various features unalike,
All appearing as reflected images.

The things of unspeakably many lands
Adorn a single land,

Each radiating light,
Produced by the Buddhas' vows.

There are some lands
Purified by the power of vows;
In each of their adornments
Are seen all oceans of worlds.

The pure lands realized by those
Who practice the vows of universal good
Manifest within themselves the adornments
Of past, present, and future lands.

You should observe, O Children of Buddha,
The spiritual power in the systems of worlds:
The worlds of the future, all
They'll show you, like in a dream.

The worlds of the ten directions,
The oceans of lands of the past,
All within a single land
Show their forms, like phantoms.

All Buddhas of past, present, and future,
As well as their lands,
Can all be observed
In a single world system.

The spiritual power of all Buddhas
Shows many lands in an atom:
Of various kinds, all clearly seen,
Like reflections, they have no true reality.

There are many lands
Whose forms are like oceans;
And lands like polar mountains
Are inconceivable in number.

Some lands are well disposed,
Formed like Indra's net;
Some are shaped like forests,
With Buddhas filling them.

Some are shaped like jewel discs,
Some like lotus blossoms,

Or octagonal, with all decorations;
They're various, and all pure.

Some are shaped like seats,
Some again are triangular;
Some are like pure jewels,
Castle walls, or celestial bodies.

Some are like gods' topknots,
Some like the half-moon;
Some are like crystal mountains,
Some like the solar orb.

The shape of some of the worlds
Is like whirlpools in a fragrant sea;
Some are spheres of light,
Purified by Buddhas past.

Some are shaped like wheel rims,
Some are altar-shaped;
Some are like Buddha's hair curl,
His flesh topknot, or large long eyes.

Some are like Buddha's hand,
Some like thunderbolts,
Some are like mountains of flames;
Enlightening beings fill them all.

Some are shaped like lions,
Some like seashells;
Of infinite colors and forms,
Their substances are each distinct.

In one system of worlds
Are endless forms of lands;
All depend on Buddhas' vow power
For protection and stability.

Some lands last an eon,
Some exist for ten eons,
Or for more eons than atoms
In a hundred thousand lands.

In a single eon
Lands are seen to dissolve;

Measureless or countless,
Or inconceivably many of them.

Some lands have a Buddha,
And some lands do not;
Some have just one Buddha,
And some have countless Buddhas.

If a land has no Buddha,
Then a Buddha from another world
Will mystically appear there
To manifest the works of Buddhas—
Dying in heaven and descending in spirit,
Residing in a womb and being born,
Vanquishing demons and becoming enlightened,
Turning the wheel of the unexcelled teaching;
According to the inclinations of beings' minds
Buddha manifests various forms,
Teaching them the sublime truth
In accord with each of their faculties.

In each buddha-field
A Buddha appears in the world,
Spending billions of years
Expounding unexcelled truths.

If beings are not vessels of truth,
They cannot see the Buddhas;
If any have the will,
They see Buddha everywhere.

In each individual buddha-field
Is a Buddha appearing in the world;
The Buddhas in all lands
Are inconceivable in number.

Herein each and every Buddha
Shows countless mystic transformations,
Pervading the entire universe,
Taming the ocean of beings.

Some lands have no light;
They're dark and full of fear,
With pains like knives and swords:
Those who see them suffer by themselves.

Some have heavenly lights;
Some, lights of palaces;
Some have sun and moon lights:
Inconceivable are the networks of lands.

Some lands are inherently luminous,
In some the trees emit pure light;
There has never been suffering there,
Due to the power of beings' virtue.

Some have lights of mountains,
Some have crystal lights,
Some are lit by lamps:
All the force of beings' deeds.

Some have Buddhas' auras,
Filled with enlightening beings;
Some are lotus blossom lights
With magnificent blazing colors.

Some lands are lit by flower lights,
Some by the sheen of fragrant waters,
Or by perfumes and burning incense;
All comes from the force of pure vows.

Some are lit by cloud lights,
Some by jewel oysters' lights;
The light of Buddhas' mystic power
Can intone gladdening sounds.

Some are lit by jewel lights,
Some by diamond flames.
Their pure sounds can shake far-off realms;
Wherever they reach there are no pains.

Some have crystal lights
Or lights from ornaments
Or from enlightenment scenes
Shining in the crowds.

Buddha emanates a great light
Filled with phantom Buddhas;
That light touches all with its glow,
Pervading the whole cosmos.

Some lands are terrifying,
With great howls of pain,
Those voices most bitter and harsh,
Frightening all who hear.

The realms of hells and beasts
As well as the netherworlds:
These are polluted, evil worlds,
From which always come cries of pain and distress.

There are some lands
That always produce enjoyable sounds,
Pleasing, in accord with the teaching;
This is attained by pure deeds.

In some lands are always heard
Heavenly sounds of various gods,
Pure sounds of celestial realms,
Or the voices of leaders of the worlds.

There are some lands
That produce wonderful sounds from clouds;
They're filled with jewel seas,
Crystal trees, and music.

In the auras of the Buddhas
Are endless magical voices
And those of enlightening beings
Heard throughout all lands:
The voices expounding the teaching
In inconceivably many lands,
The voices produced by the ocean of vows,
The wondrous tales of practical action.

The Buddhas of past, present, and future,
Are born in the various worlds,
Fulfilling all their epithets,
Their voices without any end;

In some lands is heard
The voice of all Buddhas' powers;
The stages, the transcendent ways, and such
Teachings are all expounded.

The power of the vows of universal good
Intones wondrous sayings in billions of worlds,

That sound like thunder shaking,
Remaining for endless ages.

The Buddhas in pure lands
Manifest independent speech
Heard by one and all
Throughout the cosmos, everywhere.

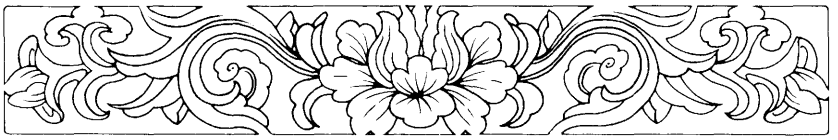

BOOK SIX

Vairocana

THEN THE ENLIGHTENING BEING Universally Good went on to say to the great assembly, "Children of Buddha, in the remote past, as many eons ago as atoms in a world— nay, even twice as long ago as that, there was an ocean of worlds called All-Sided Pure Light. In that ocean of worlds was a world called Supreme Sound, which rested on a sea of nets of crystal flowers, and had as many satellite worlds as atoms in the polar mountain. It was perfectly round in shape, and its ground was replete with innumerable adornments. It had around it three hundred circles of surrounding mountains, forested with trees of myriad precious substances. It was covered by clouds of all kinds of gems. It was illumined by pure shining light. Its cities and mansions were like great high mountains. Food and clothing appeared whenever thought of. The age then was called Variously Adorned.

"In that world Supreme Sound was a sea of fragrant water called Pure Light. From the midst of that sea rose a great polar mountain of lotus flowers, called Banner Adorned All Over with Flowery Flames. It was surrounded by balustrades made of ten kinds of precious elements. On the mountain was a great forest, called Circle of Branches with Jewel Flowers. Arrayed all around it were innumerable flower towers and jewel terraces. Everywhere was richly embellished with innumerable banners of exquisite fragrances, jewel mountain pennants, and jewel lotus blossoms. Innumerable nets of aromatic crystal lotus blossoms were draped all around. There was music, harmonious and pleasing. Fragrant clouds shone. All of these were countless, impossible to fully record.

"There were a million billion trillion cities all around the forest, with various beings living in them. East of this forest was a huge city called Flame Light, the capital city of a human king, surrounded by a million billion trillion cities, all made of pure, beautiful jewels, each one seventy leagues long and seventy leagues wide, with walls made of seven kinds of precious substances. The armory towers to repel attackers were all high and beautifully adorned, with moats made of jewels and

precious metals filled with fragrant water, with blue, red, and white lotuses, all of jewels, spread here and there as ornaments. Seven layers of jewel trees also surrounded the city. The palaces and mansions were all adorned with jewels, draped with various beautiful nets, and graced within with perfumes and scattered flowers. There were a million billion trillion gates, all decorated with jewels, with forty-nine jewel banners in front of each gate, arrayed in ranks. There were also a million billion gardens and groves all around, with various mixed scents and the fragrances of crystal trees wafting through them and perfuming everything. Myriad birds sang in harmony, a delight to the hearer.

"The inhabitants of this great city had all perfected the bases of mystic power as a result of what they had done. They could travel through the sky like celestial beings. Whatever they wanted came to them when they thought of it.

"Just south of that city was a celestial city called Adorned with Tree Blossoms. To the right of that was a great dragon city called Ultimate. Next to that was a yaksha city called Supreme Banner of Diamonds. Next was a gandharva city called Beautiful Palace. Next was a titan city called Jewel Wheel. Next was a garuda city called Array of Beautiful Jewels. Next was a royal Brahma heaven city called Various Wonderful Adornments. There were a million billion trillion such cities, each surrounded by a million billion trillion palaces, each with innumerable adornments.

"In this great forest Circle of Branches with Jewel Flowers was a sanctuary called Jewel Flowers Illumining Everywhere, arrayed with many huge jewels, with wreaths of crystal flowers blooming everywhere, blazing with fragrant lamps, covered by flaming clouds containing the colors of all jewels, with webs of light shining everywhere. All the ornaments constantly produced exquisite jewels, and all kinds of music played with elegant sounds. Diamonds showed the bodies of enlightening beings. There were various exquisite flowers everywhere.

"In front of that sanctuary was an ocean called Fragrant Diamonds, which produced a huge lotus flower called Flaming Circle of Flower Pistils. That flower was a hundred billion leagues across; its stem, leaves, pistils, and base were all of wonderful jewels. It was surrounded by unspeakable hundreds of thousands of billions of trillions of lotuses, constantly radiating light and emanating beautiful sound filling all directions.

"In the first eon of that world Supreme Sound as many Buddhas as atoms in ten mountains appeared in the world. The first Buddha was called Supreme Clouds on the Mountain of All Virtues. A hundred years before that Buddha was to appear in the world, all the adornments in the great forest Circle of Branches with Jewel Flowers all became pure. That is to say, they produced inconceivable numbers of clouds of jewel flames emanating voices praising the virtues of Buddhas;

radiant nets of light intoning the voices of countless Buddhas covered all quarters; the palaces and mansions reflected each other in their glow; lights from jewel flowers clustered into clouds and produced sublime sounds telling of the extensive roots of goodness practiced by all living beings in past times, telling of the names of the Buddhas of past, present, and future, telling of the ultimate path of the vows and deeds carried out by all the enlightening beings, telling of the sublime teachings of the enlightened ones. The manifestation of such magnificent signs revealed that the Buddha was about to appear in the world.

"Because the kings in that world all saw those signs, their roots of goodness became mature and they all came to the site of enlightenment desirous of seeing the Buddha. Then the Buddha Supreme Cloud on the Mountain of All Virtues suddenly appeared on a big lotus blossom in that sanctuary. His body was everywhere, equal to the cosmos, appearing to be born in all buddha-fields, going to all sites of enlightenment. His boundless pure form was thoroughly pure and could not be outshone by any being in any world, replete with all noble characteristics, each one distinctly clear. His image appeared in all palaces, and all living beings could witness it with their own eyes. Boundless phantom Buddhas emanated from his body, with auras of various colors filling the universe.

"As on the top of the mountain Banner Adorned with Flowery Flames in this sea of fragrant water Pure Light, in the midst of the great forest Circle of Branches with Jewel Flowers, that Buddha appeared bodily sitting there, so did he appear and sit atop every one of the sixty-eight trillion high mountains in the world Supreme Sound.

"At that point the Buddha emitted a great light beam from between his brows. That light beam was called Producing the Sounds of All Roots of Goodness, and was accompanied by as many light rays as atoms in ten buddha-fields. That light filled all lands in the ten directions, and if there were any sentient beings with the potential to be harmonized, that light touched them with its radiance and they immediately awoke on their own, ending all feverish confusion, sundering the web of obstruction, smashing the mountains of barriers, clearing away all pollution, developing great faith and resolution, producing excellent roots of goodness, forever leaving the fears of the various difficulties, annihilating all the miseries of mind and body, conceiving the will to see the Buddha and head for omniscience. At that time, all the world leaders and their retinues, countless hundreds of thousands, having been awakened by Buddha's light, all went to the Buddha and prostrated themselves before him.

"In the great city Flame Light was a king called Benevolent Mind a Joy to Behold. He reigned over a million billion trillion cities. He had thirty-seven thousand wives and concubines, the principal one being Auspicious Sign of Blessings. He had five hundred sons, the eldest being Light of Great Power, who himself had a thousand wives, the

principle one being Exquisite Sight. At that time, the prince Light of Great Power, having seen the Buddha's light, due to the power of the roots of goodness he had cultivated, immediately realized ten kinds of teachings: he realized the concentration of the spheres of the virtues of all Buddhas; he realized all-sided memory power of all Buddha teachings; he realized transcendent knowledge containing a vast store of skillful techniques; he realized the great culture of kindness harmonizing and pacifying all living beings; he realized great compassion whose reverberations are like clouds extending everywhere; he realized the great joy of the supreme mind which gives birth to boundless virtues; he realized the great equanimity which is aware of all things as they really are; he realized the great spiritual power of the impartial treasury of extensive skill in means of liberation; he realized the great aspiration which increases power of faith; he realized the gate of brilliant intellectual powers entering into omniscience.

"Then Prince Light of Great Power, having attained illumination of these teachings, receiving mystic power from the Buddha, looked over the great masses and spoke some verses, saying,

The Buddha sits on the site of enlightenment;
Pure and clear is his great radiant light,
Like a thousand suns emerging
Illumining all over space.

After countless billions of ages
Does the Guide appear;
Now the Buddha's come into the world,
Beheld and attended by all.

Observe the Buddha's light,
Its inconceivable phantom Buddhas,
In every single palace
Reposed in true absorption.

See the Buddha's mystic powers
Producing clouds of flames from his pores,
Illuminating the world
With light that has no end.

Behold the Buddha's body,
With webs of light most pure,
Manifesting forms equal in number to all beings,
Filling the ten directions.

His wondrous voice pervades the world
And all who hear rejoice;
In the languages of all living beings
They praise the Buddha's virtues.

Illumined by Buddha's light,
All beings are peacefully happy;
All pains of existence cleared away,
Their minds are filled with joy.

See the hosts of enlightening beings
Gathering from the ten directions,
All emitting crystal clouds
Extolling the praises of Buddha.

The enlightenment site produces wondrous sound,
Extremely deep and far reaching,
Able to eliminate the suffering of sentient beings;
This is the Buddha's spiritual power.

Everyone's paying reverent respect,
All greatly joyful at heart,
Together before the World Honored One,
Gazing at the King of Truth.

"When the prince, Light of Great Power, spoke these verses, his voice pervaded the world Supreme Sound, by the mystic power of the Buddha. The king, Benevolent Mind a Joy to Behold, heard these verses and was greatly pleased; he looked at his retinue and said in verse,

You should quickly assemble
All the various kings,
Their princes and great ministers,
Their governors, and the rest.

Announce in all the cities
They should beat the great drum
Gathering all the people
To go and see the Buddha.

At every single crossroad
Jewel bells should be rung:
Let wives, children, households,
Together go to see the Buddha.

All the city castles
Should be ordered cleaned:
Raise beautiful banners everywhere
Decorated with jewels.

Myriad skeins of jewel gauze,
Music wafting like clouds,
Beautifully arrayed in the sky:
Let everywhere be filled.

Let the streets be cleaned,
Showered with beautiful cloth;
Adorn your jeweled chariots
And see the Buddha with me.

Each, according to his power
Shower ornaments everywhere,
All like clouds spreading
Filling the whole sky.

Lotus canopies of fragrant flames,
Half-moon jewel necklaces,
And countless fine garments:
You should dispense them all.

Seas of the greatest perfumes,
Discs of finest crystal,
As well as purest sandalwood:
All should fill the skies.

Garlands of many jewels,
Ornaments pure and flawless,
As well as crystal lamps:
Set all of them in the air.

Bring them all to the Buddha
With hearts full of joy;
Wives, children, retinue, all
Go see the World Honored One.

"Then the king, together with his thirty-seven thousand wives and concubines, five hundred sons, and sixty thousand great ministers, of whom the chief was Power of Wisdom, as well as others, a company totalling seventy-seven million billion trillion, went out of the city of Flame Light, all of them traveling through the sky by the power of the

king, their various offerings filling the sky. Coming to the Buddha's place, they prostrated themselves at his feet, then sat to one side.

"There was also the celestial king Banner of Good Influence from the city Beautiful Flowers, with a company of ten billion trillion. There was also the dragon king Pure Light from the city Ultimate Greatness, with a company of twenty-five billion. There was also the yaksha king Fierce Strength from the city Supreme Diamond Banner, with a company of seventy-seven billion. There was also the gandharva king Gladdening Sight from the city Undefiled, with a company of ninety-seven billion. There was also the titan king Contemplation of Pure Form from the city Beautiful Sphere, with a company of fifty-eight billion. There was also the garuda king Exercise of Ten Powers, from the city Exquisite Array, with a company of ninety-nine billion. There was also the kinnara king Indestructible Qualities from the city Playful Enjoyment, with a company of eighteen billion. There was also the mahoraga king Banner of Noble Repute from the city Diamond Banner, with a company of three billion hundred thousand trillion. There was also the brahma king Supreme from the city Pure Adornments, with a company of eighteen billion. The kings from a million billion trillion such cities, along with their retinues, all went together to the Buddha Supreme Cloud on the Mountain of All Virtues, prostrated themselves at his feet, then sat to one side.

"Then that Buddha, in order to harmonize and pacify the sentient beings, expounded the scripture Universal Collection of Methods of Freedom of All Buddhas of Past, Present, and Future, along with subsidiary scriptures as numerous as atoms in the world, causing all beings to receive benefit according to their mentalities.

"At that point the enlightening being Light of Great Power, having heard this teaching, attained the lights of the ocean of teachings collected in former ages by the Buddha Supreme Cloud on the Mountain of All Virtues. That is to say, he attained the light of knowledge of concentration on the equality of all groups of things; the light of knowledge of all truths entering and abiding in the mind in its initial determination for enlightenment; the light of knowledge of the pure eye of the repository of the omnipresent light of all the universes of the ten directions; the light of knowledge contemplating the ocean of great vows of all Buddhas; the light of knowledge of pure action entering the boundless sea of virtue; the light of knowledge of the storehouse of immensely powerful speed heading for the stage of nonregression; the light of knowledge of the sphere of emancipation with the power to appear in any form anywhere in the universe; the light of knowledge certainly entering the ocean of fulfillment of all virtuous qualities; the light of knowledge of the ocean of perfection of the adornment of certain understanding of all Buddhas; the light of knowledge of the ocean of spiritual power by which the boundless Buddhas of the cos-

mos appear before all sentient beings; the light of knowledge of the states of the powers and fearlessness of all Buddhas.

"Then the enlightening being Light of Great Power, having attained innumerable such lights of knowledge, imbued with power from the Buddha, spoke these verses:

I've heard the Buddha's wondrous teachings
And attained the light of knowledge,
Whereby I see the World Honored One's
Deeds in days of yore.

All the places he was born,
His different names and physical forms,
And his offerings to the Buddhas:
All of this I see.

In the past he served
All the enlightened ones,
Practicing for innumerable eons,
Purifying oceans of worlds.

Giving up his body
Without any bound or limit,
Cultivating supreme action,
He purified oceans of lands.

Ears, nose, head, and limbs,
As well as his dwelling places:
All he gave up, numberless,
To purify all worlds.

Able in every land
Through unthinkable eons
To practice enlightening acts,
He purified oceans of lands.

By the power of the vow of universal good
In all oceans of Buddhas,
He cultivated innumerable practices
Purifying oceans of worlds.

As by the light of the sun
We can see the solar orb,
By the light of Buddha knowledge I see
The path the Buddha traveled.

I see the great pure light
Of Buddha's ocean of worlds
Calmly realizing enlightenment
Pervading the whole cosmos.

I will, like the World Honored One,
Purify oceans of lands,
And by the Buddha's spiritual power
Practice enlightening ways.

"At that time the enlightening being Light of Great Power, because he saw the Buddha Supreme Clouds on the Mountain of All Virtues and had served him and provided him with offerings, was able to attain understanding there, and, for the sake of all beings, revealed the ocean of the Buddha's past practices, revealed the techniques he employed in the past as an enlightening being, revealed the ocean of virtues of all Buddhas, revealed the independent power of attaining buddhahood at all sites of enlightenment, revealed the pure knowledge which enters into all phenomena, revealed the impartial knowledge of the power and fearlessness of Buddhas, revealed the universal manifestation of the Buddha, revealed the inconceivable mystical metamorphoses of the Buddha, revealed the adornment of innumerable buddha-lands, revealed all the practical vows of universally good enlightening beings, causing as many sentient beings as atoms in a mountain to awaken the determination for enlightenment, causing as many sentient beings as atoms in a buddha-field to perfect the pure land of the enlightened.

"Then the Buddha Supreme Clouds on the Mountain of All Virtues spoke these verses for the enlightening being Light of Great Power:

Excellent, magnificent Light!
Mine of blessings, of wide renown!
For the purpose of aiding all beings
You set forth on the road of enlightenment.

You've attained the light of knowledge
Filling the universe;
Your virtue and wisdom are both great,
You shall attain the deep ocean of knowledge.

Cultivating practices in a land
For as many cons as atoms:
As you have seen me doing thus,
So you'll attain such knowledge.

It is not those of base deeds
Who are able to know these techniques:
Only by determined effort
Can one purify an ocean of worlds.

In each and every atom
Cultivating for countless eons,
Only such a one is able
To adorn the buddha-lands.

Spending eons in transmigration
For the sake of every being
Without weariness of mind,
One will then become a guide of the world.

Offering support to every Buddha
Until the end of time,
Never getting tired of it,
One will attain the highest path.

All Buddhas of all times
Will together fulfill your hopes;
You will attend in person
The congregations of all Buddhas.

Boundless are the vows
Of all the enlightened ones;
Those who have great knowledge
Are able to know their means.

Great Light, you've given me offerings
And thereby attained great power,
Causing beings as many as atoms
To mature and turn toward enlightenment.

The great enlightening beings
Who cultivate the practice of universal good
Adorn the Buddhas' oceans of worlds
Throughout the universe.

"In that eon of Great Adornment there were as many small eons as grains of sand in the Ganges River; the human life span was two small eons. That Buddha Supreme Clouds on the Mountain of All Virtues lived for fifty billion years; after he passed away, there appeared in the world another Buddha, named King of Adornments of the Good Eye of the

Transcendent Ways, who also attained true awakening in that great forest Circle of Branches with Jewel Flowers. At that time, the youth Light of Great Power, seeing that Buddha attain perfect enlightenment and manifest the power of spiritual awareness, thereupon attained absorption in buddha-remembrance, called gate of the boundless oceanic treasury, attained a concentration formula spell called depths of truth of the power of great knowledge, attained great kindness called expediently pacifying and liberating all living beings, attained great compassion called cloud covering all realms, attained great joy called treasury of power of the ocean of virtues of all Buddhas, attained great equanimity called spacelike equality and purity of the real essence of all things, attained transcendent knowledge called pure body of the real cosmos inherently free from defilement, attained psychic power called unhindered light appearing anywhere, attained analytic power called entering the pure depths, and attained light of knowledge called pure treasury of all enlightening teachings. He comprehended a thousand gates of teaching like these.

"Then the youth Light of Great Power, imbued with the power of the Buddha, spoke these verses for the benefit of his retinue:

Even in inconceivably many billions of eons
An enlightened guide of the world is hard to meet;
The beings of this land are very fortunate
That now they can see their second Buddha.

The Buddha's body emanates great light
With physical forms boundless and totally pure,
Filling all lands like clouds,
Everywhere extolling the Buddha's virtues.

All illumined by the light rejoice,
Beings in distress are all relieved,
All are induced to respect and kindness:
This is the work of the Buddha's power.

Producing inconceivable clouds of mystic displays,
Emanating networks of lights of infinite colors
Filling all lands in the ten directions:
These are manifestations of Buddha's psychic powers:

From each hair pore appear clouds of light
Filling all space, emitting great sound:
All dark places are illumined,
Causing the pains of hells to disappear.

Buddha's wondrous voice pervades everywhere,
Fully producing all sounds of speech,
According to the power of beings' standing goodness:
This is a function of the Teacher's mystic power.

Measureless, boundless, the oceans of communities:
Buddha appears within each one,
Expounding the inexhaustible truth for all of them,
Harmoniously pacifying all sentient beings.

Buddha's mystic powers have no end,
Appearing in every single land;
Such is the Buddha's knowledge, unimpeded:
He attains enlightenment to benefit all beings.

You should all be joyful;
Dance, delight, and pay respect.
I will go with you there:
If one sees the Buddha, all miseries will cease.

Arouse your minds to seek enlightenment,
Kindly care for all living beings,
Abide by the great vows of universal goodness,
And you'll attain freedom like the King of Truth.

"When the youth Light of Great Power spoke these verses, by the power of the Buddha his voice was unimpeded and could be heard in all worlds; innumerable sentient beings aroused the will for enlightenment. Then the prince Light of Great Power, together with his parents and their company, surrounded by countless millions of billions of trillions of beings, with jeweled canopies like clouds filling the skies, went together to the Buddha King of Adornments of the Good Eye of Transcendent Ways. That Buddha expounded for them the scripture The Pure Adornments of the Essential Nature of the Cosmos of Realities, with as many subsidiary scriptures as atoms in an ocean of worlds.

"Having heard these scriptures, that great congregation attained pure knowledge called entry into all pure techniques of enlightenment, attained a stage called undefiled light, attained a sphere of transcendence called showing delightful adornments in all worlds, attained a sphere of expanding action called pure vision with boundless light entering all worlds, attained a sphere of purposeful activity called banner of light of clouds of pure virtue, attained a sphere of constant realization called vast light of the ocean of all verities, attained ever-deepening progressive practice called adornment of great knowledge, attained an ocean of knowledge of high initiates called extremely refined effortless vision,

attained an obvious great light called universal shining of light characterized by the ocean of virtues of the enlightened, and attained pure knowledge productive of will power called treasury of faith and resolution of immeasurable will power.

"Then that Buddha spoke these verses for the enlightening being Light of Great Power:

Excellent, O sea of virtue and wisdom,
Is your resolve for great enlightenment;
You shall attain inconceivable buddhahood
And be a reliance for all living beings.

You've produced a great ocean of knowledge
Able to fully comprehend all things;
With inconceivable subtle skills
You'll enter buddhahood's endless realm.

Having seen the Buddhas' clouds of virtues
And entered the stage of infinite wisdom,
The ocean of all transcendent means
You will fulfill, o glorious one.

Having attained command of methods
And inexhaustible expressive powers,
Practicing various active vows
You'll realize the peerless knowledge.

Having produced a sea of vows
And entered the ocean of concentration,
You'll fulfill great spiritual powers
And all the inconceivable qualities of Buddhas.

The ultimate realm of truth is inconceivable;
Your vast, deep faith is already pure;
You see the oceans of lands, purely adorned,
Of all the Buddhas in the ten directions.

You've entered into my enlightenment practices,
The ocean of means I employed in the past;
That which my practices purified,
This sublime action, you understand.

I gave various offerings to oceans of Buddhas
In countless individual lands;

As the fruit realized by that practice
Such adornments all you see.

Over an inexhaustible ocean of immense eons
Cultivating pure practice in all lands
With firm aspiration, inconceivable,
You'll attain this mystic power of Buddhas.

Giving offerings to all the Buddhas,
Adorning the lands, all pure,
Cultivating mystic practices in all ages,
You'll fulfill the great virtues of Buddhas.

"When the Buddha King of Adornments of the Good Eye of Transcendent Ways had entered extinction, the king Benevolent Mind a Joy to Behold also subsequently passed away, and his son Light of Great Power inherited the position of great monarch, in that great forest Circle of Branches with Jewel Flowers a third Buddha appeared in the world, by the name of Ocean of Supreme Virtue. At that time, when the sovereign Light of Great Power saw the signs of that Buddha's realization of enlightenment, he went, together with his family and courtiers, his armies, and the populace of the cities, towns, and villages, all carrying seven kinds of jewels and precious metals, to that Buddha and presented a great mansion adorned with all kinds of aromatic crystals. Then that Buddha, there in the forest, expounded the scripture The Illuminating Activity of the Enlightening Being with the Universal Eye, along with subsidiary scriptures as numerous as atoms in a world. Then the enlightening being Light of Great Power, having heard this teaching, attained a contemplative focus called universal light of great virtue. And because he had attained this state of mental focus, he was able to know the past, present, and future seas of good and evil of all enlightening beings and all sentient beings.

"Then that Buddha spoke these verses for the enlightening being Light of Great Power:

Excellent, O virtuous Light of Great Power,
That you all have come to me;
With sympathy for all living beings
You've conceived the supreme will for enlightenment.

For the sake of all suffering beings
You exercise great compassion to liberate them.
You'll be a reliance for all who are lost;
This is called the skillful enlightening work.

If enlightening beings can, with firm strength,
Carry out supreme practices unflagging,
The highest supreme unhindered understanding
And subtle knowledge they will attain.

O light of virtue, banner of blessings,
Abode of virtue, sea of blessings,
All vows of universal good enlightening
Your great light can enter.

With these great vows you can enter
The inconceivable ocean of Buddhas.
The sea of Buddhas' blessings has no bounds:
You can see all by sublime understanding.

In the lands of the ten directions
You see infinite, boundless Buddhas;
The ocean of past practices of those Buddhas
You can see, all as they were.

Any who dwell in this ocean of means
Can enter the stages of knowledge;
This is following the Buddhas to learn,
Surely leading to omniscience.

In all oceans of worlds you performed
Various practices for oceans of eons;
The ocean of practices of all enlightened ones
You having learned, you'll become a Buddha.

As you see in the ten directions
All oceans of lands are extremely pure;
Your land will also be pure like that,
Attained by one with boundless vows.

The oceanic masses at this sanctuary,
Having heard your vows, all rejoice;
All enter the great vehicle of universal goodness,
Inspired and dedicated to enlightenment.

In each of the boundless lands,
All enter practice for oceans of eons,
By the power of vows able to fulfill
All the practices of the enlightening being Universally Good.

"O Children of Buddha, in that great forest Circle of Branches with Jewel Flowers there appeared yet another Buddha, called Universally Renowned Lotus Eye Banner. At this time the life of Light of Great Power came to an end, and he was reborn in the celestial city Jewel Palace of Tranquility, atop the polar mountain, where he became a celestial king called Banner of Undefiled Virtue. He went with the heavenly hosts to see that Buddha, showering clouds of jewel flowers as offerings. Then the Buddha expounded for them the scripture Extensive Skill in Means of Liberation with All-Sided Approaches Universally Illuminating, along with subsidiary scriptures as numerous as atoms in an ocean of worlds. The celestial king and his company, having heard these scriptures, attained a state of contemplation called all-sided treasury of joy, and by the power of this contemplation were able to enter the ocean of the real character of all things. Having attained this benefit, they left the sanctuary and went back to their place."

End of the first assembly.

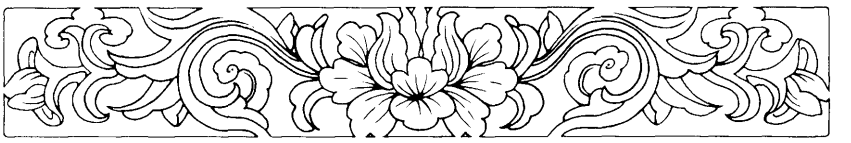

BOOK SEVEN

Names of the Buddha

AT THAT TIME the World Honored One had just attained true awakening in a forest sanctuary in the country of Magadha. Sitting on a lotus bank lion throne in the hall of universal light, he fulfilled ineffable enlightenment, forever cutting off mundane ideas of transmigration and extinction; arriving at truth without form, he dwelt in the abode of buddhahood, attained the equanimity of the enlightened, reached the state of immutability, in the realm where there are no barriers; unhindered in action, he established the inconceivable, perceiving all in the past, present, and future.

He was together with as many enlightening beings as atoms in ten buddha-fields, all of whom were qualified to attain buddhahood in their next lifetime. They had all gathered here from different regions. They skillfully observed the realms of sentient beings, the realm of the elemental cosmos, the realm of extinction, the consequences of all actions, the processes of mental behavior, the meanings of all statements, the mundane and the transmundane, the compounded and the uncompounded, the past, the present, and the future.

At that time the enlightening beings formulated these thoughts: "If the World Honored One looks upon us with compassion, may he, in accord with our inclinations, reveal to us the buddha-fields, the Buddhas' abodes, the adornments of the buddha-fields, the nature of buddhahood, the purity of buddha-lands, the teachings expounded by the Buddhas, the substances and natures of the buddha-lands, the powers and qualities of the Buddhas, the formation of the buddha-fields, the great enlightenment of the Buddhas. Just as the Buddhas of all worlds in the ten directions, in order to develop all enlightening beings, to cause the family of the enlightened ones to continue uninterrupted, to rescue all sentient beings, to cause all living beings to be forever free from all afflictions, to comprehend all actions, to expound all truths, to clear away all defilements, and to forever cut through all webs of doubt, explain the enlightening beings' ten abodes, ten practices, ten dedications, ten treasuries, ten stages, ten vows, ten concentrations, ten powers, and

ten peaks, and explain the sphere of buddhahood, the mystic forces of Buddhas, the actions of Buddhas, the powers of Buddhas, the fearlessness of Buddhas, the meditations of Buddhas, the psychic abilities of Buddhas, the freedom of Buddhas, the nonobstruction of Buddhas, the sense faculties of Buddhas, the powers of analysis and articulation of Buddhas, the knowledge and wisdom of Buddhas, and the transcendence of Buddhas, so also may the Buddha, the World Honored One, explain this for us."

Then the Buddha, knowing what the enlightening beings were thinking, manifested mystic powers to them, according to their particular types. When he had done that, there came, from a world called Golden, whose Buddha was called Immutable Knowledge, which was to the East, past as many worlds as atoms in ten buddha-fields, an enlightening being of that world, named Manjushri, along with as many enlightening beings as atoms in ten buddha-lands. When they arrived, they bowed, and then produced lotus bank lion seats to the east and sat crosslegged on them.

In the South, past as many worlds as atoms in ten buddha-lands, was a world called Sublime Color, with a Buddha called Unhindered Knowledge. There was an enlightening being there named Chief of the Awakened, who, together with as many enlightening beings as atoms in ten buddha-lands, came to the Buddha, bowed, and the to the south produced lotus bank lion seats and sat crosslegged on them.

In the West, past as many worlds as atoms in ten buddha-lands, was a world called Lotus Blossom Color, with a Buddha called Darkness-Destroying Knowledge. There was an enlightening being there, named Chief in Riches of Truth, who, along with as many enlightening beings as atoms in ten buddha-lands, came to the Buddha, bowed, produced lotus bank lion seats to the west and sat crosslegged on them.

In the North, past as many worlds as atoms in ten buddha-lands, was a world called Golden Flower Color, with a Buddha called Knowledge of Dignified Conduct. There was an enlightening being there, named Chief of the Precious, who, with as many enlightening beings as atoms in ten buddha-lands, came to the Buddha, bowed, produced lotus bank lion seats to the north and sat crosslegged on them.

In the northeast, past as many worlds as atoms in ten buddha-lands, was a world called Blue Lotus Color, with a Buddha called Knowledge of Characteristics. There was an enlightening being there, called Chief of the Virtuous, who, with as many enlightening beings as atoms in ten buddha-lands, came to the Buddha, bowed, produced lotus bank lion seats to the northeast and sat crosslegged on them.

In the southeast, past as many worlds as atoms in ten buddha-lands, was a world called Gold Color, with a Buddha called Ultimate Knowledge. There was an enlightening being there called Chief in Vision, who, with as many enlightening beings as atoms in ten buddha-

lands, came to the Buddha, bowed, produced lotus bank lion seats to the southeast and sat crosslegged on them.

In the southwest, past as many worlds as atoms in ten buddha-lands, was a world called Jewel Color, with a Buddha called Supreme Knowledge. There was an enlightening being there called Chief in Effort, who, with as many enlightening beings as atoms in ten buddha-lands, came to the Buddha, bowed, produced lotus bank lion seats to the southwest and sat crosslegged on them.

In the northwest, past as many worlds as atoms in ten buddha-lands, was a world called Diamond Color, with a Buddha called Independent Knowledge. There was an enlightening being there called Chief in Doctrine, who, with as many enlightening beings as atoms in ten buddha-lands, came to the Buddha, bowed, produced lotus bank lion seats to the northwest and sat crosslegged on them.

In the nadir, past as many worlds as atoms in ten buddha-lands, was a world called Crystal Color, with a Buddha called Pure Knowledge. There was an enlightening being there called Chief in Knowledge, who, with as many enlightening beings as atoms in ten buddha-lands, came to the Buddha, bowed, produced lotus bank lion seats in the nadir and sat crosslegged on them.

In the zenith, past as many worlds as atoms in ten buddha-lands, was a world called Equal Color, with a Buddha called Observing Knowledge. There was an enlightening being there called Chief in Goodness, who, with as many enlightening beings as atoms in ten buddha-lands, came to the Buddha, bowed, produced lotus bank lion seats in the zenith and sat crosslegged on them.

Then the great enlightening being Manjushri, empowered by the Buddha, looked over all the congregations of enlightening beings, and spoke these words: "These enlightening beings are most rare. O Children of Buddhas! The Buddhas' lands are inconceivable. The Buddhas' abodes, the adornments of their fields, the nature of buddhahood, the purity of buddha-lands, the teachings of the Buddhas, the manifestation of the Buddhas, the formation of the buddha-lands, and the complete perfect enlightenment of the Buddhas are all inconceivable. Why? Because all the Buddhas in the worlds in the ten directions know that the inclinations of sentient beings are not the same, and so they teach and train them according to their needs and capacities. The extent of this activity is equal to the realm of space of the cosmos.

"Children of Buddhas, in the four quarters of this world Endurance, the Buddha, with various bodies, names, forms, sizes, life spans, situations, faculties, birth places, languages, and observations causes all living beings to individually perceive and know differently. In these four quarters, the Buddha is sometimes called Fulfiller of All Aims, sometimes called The Full Moon, sometimes called The Lion Roarer, sometimes called Shakyamuni, sometimes called The Seventh Sage, sometimes called Vairocana, sometimes called Gautama, sometimes

called The Great Mendicant, sometimes called The Supreme, sometimes called The Guide; there are ten thousand such names, individually letting beings know and see in various ways.

"East of this region is a world called Good Protection: there the Buddha may be called Adamantine, or Free, or Possessor of Knowledge and Wisdom, or Invincible, or King of Sages, or Noncontention, or Capable Leader, or Joyful Heart, or Incomparable, or Beyond Philosophy; there are ten thousand such names, individually letting sentient beings know and see in various ways.

"South of this region is a world called Difficult to Endure: there the Buddha may be called King of the Gods, or Precious Name, or Undefiled, or Truth Teller, or Tamer, or Joyful, or Great Renown, or Giver of Aid, or Infinite, or Supreme; there are ten thousand such names, individually letting people know and see in various ways.

"West of this region is a world called Personal Wisdom: there the Buddha may be called God of Waters, or Gladdening Sight, or Supreme Monarch, or Celestial Tamer, or Real True Wisdom, or Arrived at the Ultimate, or Joyous, or Objective Knowledge, or Done with All Tasks, or Abiding in Goodness; there are ten thousand such names, letting beings know and see in various ways.

"North of this region is a world called Lion of Existence: there the Buddha may be called Great Sage, or Ascetic, or World Honored One, or Supreme Field, or Omniscient, or Good Mind, or Pure, or Master of Universal Sound, or Supreme Giver, or Attained by Difficult Practice; there are ten thousand such names, individually letting beings know and see in various ways.

"Northeast of this region is a world called Subtle Observation: there the Buddha may be called Demon Queller, or Completed, or Dispassionate, or Celestial Virtue, or Free from Greed, or Supreme Wisdom, or Equanimity of Mind, or Unconquerable, or Sound of Wisdom, or Rarely Appearing; there are ten thousand such names, letting beings know and see in various ways.

"Southeast of this region is a world called Joy and Happiness: there the Buddha may be called Ultimate Dignity, or Mass of Light Flames, or Universal Knower, or Secret Mystery, or Liberation, or Inherently Secure, or Acting According to Truth, or King of Pure Eyes, or Great Courage, or Energetic Power; there are ten thousand such names, causing beings to individually know and see in various ways.

"Southwest of this region is a world called Extremely Solid and Firm: there the Buddha may be called Peaceful Abiding, or King of Knowledge, or Complete, or Immutable, or Subtle Eye, or Supreme Monarch, or Sound of Freedom, or Giver of All, or Sages of the Masses, or Supreme Mountain; there are ten thousand such names, letting beings know and see in various ways.

"Northwest of this region is a world called Wonderful Ground; there the Buddha may be called Universal, or Flames of Light, or Jewel

Topknot, or Worthy of Remembrance, or Unexcelled Meaning, or Always Joyful, or Inherently Pure, or Sphere of Light, or Long Arms, or Abiding in the Fundamental; there are ten thousand such names, letting beings know and see in various ways.

"Below this region is a world called Radiant Wisdom: the Buddha there may be called Collecting Roots of Goodness, or Lionlike, or Razorlike Intellect, or Golden Flames, or All-Knower, or Ultimate Sound, or Benefactor, or Arrived at the Ultimate, or God of Truth, or Universal Conqueror; there are ten thousand such names, letting beings know and see in various ways.

"Above this region is a world called Holding the Ground: there the Buddha may be called Possessor of Knowledge and Wisdom, or Pure Face, or Conscious Wisdom, or Leader, or Adorned by Conduct, or Gladdener, or Wish Fulfilled, or Blazelike, or Ethical, or The One Path; there are ten thousand such names, letting beings know and see in various ways.

"In this world Endurance there are a hundred billion regions, wherein the Buddha has a million billion various names, letting all sentient beings know and see in various ways.

"East of this world Endurance is another world, called Secret Teaching: there the Buddha may be called Impartial, or Excellent, or Soother, or Enlightening Mind, or Speaker of Truth, or Attainer of Freedom, or Supreme Body, or Great Courage, or Peerless Knowledge; there are a million billion such diverse names, letting beings know and see in various ways.

"South of this world Endurance is another world, called Abundance: there the Buddha may be called Original Nature, or Diligent Intellect, or Unexcelled Honored One, or Great Torch of Knowledge, or Nonreliant, or Treasury of Light, or Treasury of Wisdom, or Treasury of Virtue, or God of Gods, or Great Independent One; there are a million billion such names, letting beings know and see in various ways.

"West of this world Endurance is a world called Undefiled: there the Buddha may be called Wish Fulfilled, or Knower of the Way, or Resting in the Fundamental, or Able to Untie Bonds, or Comprehending Truth, or Easily Discerning, or Supreme Insight, or Pacifying Action, or Ascetic Practicer, or Replete with Power; there are a million billion such various names, letting beings know and see in varous ways.

"North of this world Endurance is a world called Inclusion: there the Buddha may be called Forever Free from Suffering, or Universal Liberation, or Great Hidden Treasury, or Knowledge of Liberation, or Storehouse of the Past, or Jewel Light, or Detached from the World, or State of Nonobstruction, or Treasury of Pure Faith, or Imperturbable Mind; there are a million billion such names, letting sentient beings know and see in various ways.

"Southeast of this world Endurance is a world called Beneficial: there

the Buddha may be called Manifesting Light, or Knowledge of Extinction, or Beautiful Sound, or Supreme Faculties, or Ornamental Canopy, or Energetic Faculties, or Arrived at the Other Shore beyond Discrimination, or Supreme Stability, or Simple Speech, or Ocean of Wisdom; there are a million such diverse names, letting beings know and see in various ways.

"Southwest of this world Endurance is a world called Rarefied: there the Buddha may be called Master among Sages, or Possessor of All Treasures, or Liberated from the World, or Faculty of Universal Knowledge, or Excellent Speech, or Clear Sight, or Freedom of the Senses, or Great Immortal Teacher, or Guiding Work, or Adamantine Lion; there are a million billion such names, letting beings know and see in various ways.

"Northeast of this world Endurance is a world called Joy: there the Buddha may be called Mass of Beautiful Flowers, or Sandalwood Canopy, or Lotus Treasury, or Transcendent beyond All Things, or Jewel of Truth, or Reborn, or Pure Exquisite Canopy, or Immense Eye, or Possessor of Good Qualities, or Concentrated on the Truth, or Network Treasury; there are a million billion such names, letting beings know and see in various ways.

"Below this world Endurance is a world called Door Bolt: there the Buddha may be called Producing Flames, or Poison Queller, or Bow of the King of Gods, or No Constant Location, or Aware of the Fundamental, or Stopping Increase, or Great Speed, or Always Gladly Giving, or Discerning the Way, or Banner of Victory; there are a million billion such names, letting beings know and see in various ways.

"Above this world Endurance is a world called Shaking Sound: there the Buddha may be called Banner of Courage, or Infinite Treasure, or Glad Magnanimity, or Celestial Light, or Appearance of Good Omen, or Transcending Objects, or Master of All, or Nonregressing Wheel, or Beyond All Evil, or Omniscient; there are a million billion such names, letting beings know and see in various ways.

"As in this world Endurance, so in the eastern direction, in hundreds of thousands of billions, countlessly, innumerably, boundlessly, incomparably, incalculably, unrecountably, unthinkably, immeasurably, unspeakably many worlds, throughout the entire space of the cosmos, the names and epithets of the Buddhas are variously different; the same is true of the South, West, and North, the four intermediate directions, and the zenith and the nadir. Just as when the Buddha was an enlightening being, by means of various discussions, various speeches, various words, various actions, various consequences, various situations, various techniques, various faculties, various beliefs, and various stations, attained maturity, so he causes sentient beings to perceive in this way, teaching them thus."

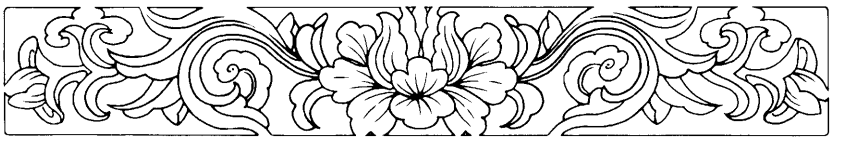

BOOK EIGHT

The Four Holy Truths

THEN THE GREAT ENLIGHTENING BEING Manjushri said to the enlightening beings, "Children of Buddhas, the holy truth of suffering, in this world Endurance, is sometimes called wrongdoing, or oppression, or change, or clinging to objects, or accumulation, or thorns stabbing, or dependence on the senses, or deceit, or the place of cancer, or ignorant action.

"The holy truth of the (cause of) the accumulation of suffering, in this world Endurance, may be called bondage, or disintegration, or attachment to goods, or false consciousness, or pursuit and involvement, or conviction, or the web, or fancified conceptualizing, or following, or awry faculties.

"The holy truth of the extinction of suffering, in this world Endurance, may be called noncontention, or freedom from defilement, or tranquility and dispassion, or signlessness, or deathlessness, or absence of inherent nature, or absence of hindrance, or extinction, or essential reality, or abiding in one's own essence.

"The holy truth of the path to the extinction of suffering, in this world Endurance, may be called the one vehicle, or progress toward serenity, or guidance, or ultimate freedom from discrimination, or equanimity, or putting down the burden, or having no object of pursuit, or following the intent of the saint, or the practice of sages, or ten treasuries.

"In this world there are four quadrillion such names to express the four holy truths in accord with the mentalities of sentient beings, to cause them all to be harmonized and pacified.

"What in this world is called the holy truth of suffering is, in that world Secret Teaching, called the sense of striving and seeking, or not being emancipated, or the root of bondage, or doing what shouldn't be done, or contending and struggling in all manner of situations, or total lack of power to analyze, or being depended on, or extreme pain, or hyperactivity, or things with form. What is called the holy truth of the accumulation of suffering is, in that world Secret Teaching, called following birth and death, or habitual attachment, or burning, or

continuous revolving, or corrupt senses, or continuing existences, or evil behavior, or emotional attachment, or the source of illness, or categorization. What is called the holy truth of the extinction of suffering is, in that world Secret Teaching, also called the ultimate truth, or emancipation, or praiseworthy, or peace, or the place good to enter, or docility, or singleness, or faultlessness, or freedom from greed, or resolution. What is called the holy truth of the path to extinction of suffering is, in that world Secret Teaching, also called bold generalship, or superior action, or transcendence, or having skill in means, or impartial eye, or detachment from extremes, or comprehensive understanding, or inclusion, or supreme eye, or contemplating the four truths. In the world Secret Teaching, there are four quadrillion such names to explain the four holy truths, to cause sentient beings to be harmonized and pacified according to their mentalities.

"What is, in this world Endurance, called the holy truth of suffering, is, in the world Abundance, also called fear, or individual mortality, or disgusting, or what should be worked on, or change, or ensnaring enemy, or deceptive usurper, or hard to work with, or false discrimination, or possessor of power. What is called the holy truth of the accumulation of suffering is, in that world Abundance, called corruption, or ignorance, or great enemy, or sharp blade, or taste of destruction, or revenge, or not one's own thing, or bad guidance, or increasing darkness, or ruining goodness. What is called the holy truth of the extinction of suffering is, in that world Abundance, called great meaning, or benefit, or goal of goals, or infinity, or what should be seen, or detachment from discrimination, or supreme pacification, or constant equanimity, or worthy of living together, or nonfabrication. What is called the holy truth of the path to extinction of suffering is, in that world Abundance, called able to burn up, or the highest class, or certitude, or unbreakable, or profound techniques, or emancipation, or not mean or base, or mastery, or essence of liberation, or capable of setting free. In that world Abundance there are four quadrillion such names to explain the four holy truths, to cause sentient beings to be harmonized and pacified according to their mentalities.

"What is, in this world Endurance, called the holy truth of suffering, is, in the world Undefiled, also called regret, or dependency, or aggravation, or dwelling within walls, or one flavor, or untruth, or living at home, or abode of deluded attachment, or false views, or innumerable. What is called the holy truth of the accumulation of suffering is, in the world Undefiled, also called no real thing, or only having words, or not pure, or place of birth, or grasping, or baseness, or increase, or heavy burden, or producer, or roughness. What is called the holy truth of the extinction of suffering is, in the world Undefiled, also called incomparable, or thoroughly cleared, or removal of defilement, or supreme faculties, or harmony, or independence, or extinction of confusion, or most excellent, or the ultimate, or breaking the seal.

What is called the holy truth of the path to the extinction of suffering is, in that world Undefiled, called something indestructible, or the part of appropriate means, or the basis of liberation, or reality of basic nature, or the blameless, or the most pure, or the boundary of all existences, or maintaining what is received complete, or producing the ultimate, or pure discernment. In the world Undefiled there are four quadrillion such names to explain the four holy truths, to cause all sentient beings to be harmonized and pacified according to their mentalities.

"What is, in this world Endurance, called the holy truth of suffering, is, in the world Rich Pleasure, also called the place of emotional attachment, or root of danger and harm, or the sectors of the ocean of existence, or made by accumulation, or discriminating senses, or aggravation, or origination and destruction, or hindrance, or base of sword blades, or made of sets. What is called the holy truth of the accumulation of suffering is, in the world Rich Pleasure, called detestable, or names, or endless, or different sets, or not to be loved, or able to grab and bite, or crude things, or emotional attachment, or receptacle, or stirring. What is called the holy truth of the extinction of suffering is, in that world Rich Pleasure, called end of continuation, or revelation, or no label, or nothing to practice, or no object of vision, or nondoing, or extinction, or already burnt out, or casting off the heavy burden, or purged. What is called the holy truth of the path to extinction of suffering is, in that world Rich Pleasure, called serene action, or emancipating action, or diligent practice and experience, or gone to tranquility, or infinite life, or comprehensive knowledge, or the ultimate path, or difficult to practice, or reaching the other shore, or invincible. In the world Rich Pleasure there are four quadrillion such names to explain the four holy truths, to cause all sentient beings to be harmonized and pacified according to their mentalities.

"What is in this world Endurance, called the holy truth of suffering, is, in the world Inclusion, also called able to plunder and usurp, or not a good friend, or full of fear, or various fancies, or the nature of hell, or untruth, or the burden of covetousness, or roots of deep gravity, or changing with moods, or fundamental vanity. What is called the holy truth of the accumulation of suffering is called, in that world Inclusion, greedy attachment, or wrong accomplishment, or the evil of excess, or nothing that can be explained, or nothing that can be apprehended, or continuous revolving in circles. What is called the holy truth of the extinction of suffering is, in the world Inclusion, called nonregression, or beyond speech, or formlessness, or enjoyable, or stability, or supreme wonder, or freedom from folly, or extinction, or detachment from evil, or escape. What is called the holy truth of the path to extinction of suffering is, in the world Inclusion, called beyond words, or noncontention, or teaching and guidance, or good dedication, or great skill, or a variety of techniques, or spacelike, or serene action, or supreme knowledge, or ability to understand truth. In the world Inclu-

sion there are four quadrillion such names to explain the four holy truths, to cause sentient beings to be harmonized and pacified according to their mentalities.

"What is, in this world Endurance, called the holy truth of suffering, is, in the world Beneficial, also called the heavy burden, or instability, or like a robber, or aging and death, or made of craving, or transmigration, or fatigue, or bad condition, or growth, or the sharp blade. What is called the holy truth of the accumulation of suffering is, in the world Beneficial, called decay, or confusion, or regression, or powerlessness, or loss, or opposition, or disharmony, or doing, or grasping, or wishing. What is called the holy truth of the extinction of suffering is, in the world Beneficial, also called escape from prison, or real truth, or freedom from troubles, or protection, or detachment from ill, or docility, or the fundamental, or abandoning the cause, or nonstriving, or noncontinuation. What is called the holy truth of the path to the extinction of suffering is, in that world Beneficial, also called arriving at nonexistence, or the seal of the totality, or the treasury of meditation, or attainment of light, or the nonregressive state, or ability to put an end to being, or the wide great road, or ability to tame, or having peace and security, or nonroutinized faculties. In the world Beneficial there are four quadrillion such names to explain the four holy truths, to cause sentient beings to be harmonized and pacified according to their mentalities.

"What is, in this world Endurance, called the holy truth of suffering, is, in the world Rarefied, also called dangerous desires, or place of bondage, or misguided action, or receptivity, or shamelessness, or rooted in greed, or the ever-flowing river, or constant disintegration, or of the nature of torch fire, or full of stress and anxiety. What is called the holy truth of the accumulation of suffering is, in that world, called broad ground, or tendency, or distance from wisdom, or obstruction, or fear, or laxity, or taking in, or attachment, or ignorance being master of the house, or continuous bonds. What is called the holy truth of the extinction of suffering is, in that world, also called fulfillment, or immortality, or selflessness, or absence of inherent nature, or end of discrimination, or abode of peace and happiness, or infinitude, or cutting off transmigration, or cutting off compulsive mental activity, or nonduality. What is called the holy truth of the path to extinction of suffering is, in that world, also called great light, or ocean of explanation, or analyzing meaning, or the way of harmony, or freedom from attachment, or breaking the continuum, or the broad highway, or the basis of impartiality, or pure methods, or supreme insight. In that world Rarefied are four quadrillion such names to explain the four holy truths, to cause sentient beings to be harmonized and pacified according to their mentalities.

"What is, in this world Endurance, called the holy truth of suffering, is, in the world Joy, called continuous revolving, or birth, or loss of

benefit, or habitual attachment, or the heavy load, or discrimination, or inward danger, or gathering, or wrong abode, or of the nature of misery and affliction. What is called the holy truth of the accumulation of suffering is, in that world, also called the ground, or conveniences, or wrong timing, or untruth, or bottomless, or possessiveness, or departure from morality, or afflictions, or narrow views, or accumulation of defilement. What is called the holy truth of the extinction of suffering is, in that world, called destroying dependency, or not indulging, or truth, or equality, or purity, or freedom from sickness, or undistorted, or formless, or free, or birthless. What is called the holy truth of the path to extinction of suffering is, in that world, called entering the supreme realm, or cutting off accumulation, or transcending comparison, or vast nature, or end of discrimination, or the path of spiritual power, or multitude of appropriate techniques, or practice of right mindfulness, or the ever quiet road, or embracing liberation. In that world Joy there are four quadrillion such names to explain the four holy truths, to cause beings to be harmonized and pacified according to their mentalities.

"What is, in this world Endurance, called the holy truth of suffering, is, in the world Door Bolt, also called decaying form, or like a broken vessel, or the product of ego, or embodiment of various tendencies, or numerous routines, or the gate of the multitude of ills, or inherent pain, or that which should be abandoned, or flavorlessness, or coming and going. What is called the holy truth of the accumulation of suffering is in that world called activity, or the poison of anger, or conglomeration, or sensation, or selfishness, or mixed poison, or empty names, or opposition, or imitation, or astonishment. What is called the holy truth of the extinction of suffering is in that world called no accumulation, or ungraspable, or wonder medicine, or incorruptible, or nonattachment, or immeasurable, or vast, or the sphere of awakening, or freedom from addiction, or absence of obstruction. What is called the holy truth of the path to extinction of suffering is in that world called peaceful action, or detachment from craving, or ultimate reality, or entry into truth, or the essential ultimate, or manifestation of purity, or concentration, or heading for liberation, or salvation, or supreme action. In that world Door Bolt there are four quadrillion such names to express the four holy truths, to cause sentient beings to be harmonized and pacified according to their mentalities.

"What is, in this world Endurance, called the holy truth of suffering, is, in the world Shaking Sound, also called hidden sickness, or the mundane, or the dwelling place, or conceit, or the nature of habitual attachment, or the torrent, or unenjoyable, or hypocrisy, or the evanescent, or difficult to control. What is called the holy truth of the accumulation of suffering is in that world called that which must be controlled, or mental tendencies, or that which binds, or arising in every thought, or extending to the future, or combination, or discrimination, or the gateway, or blown by the wind, or concealment. What

is called the holy truth of the extinction of suffering is in that world called no reliance, or ungraspable, or returning, or freedom from conflict, or small, or great, or pure, or inexhaustible, or broad, or priceless. What is called the holy truth of the path to extinction of suffering is in that world called analytic observation, or ability to destroy the enemy, or seal of knowledge, or ability to enter the essence, or unopposable, or limitless meaning, or able to enter knowledge, or the path of harmony, or eternal imperturbability, or the highest truth. In that world Shaking Sound there are four quadrillion such names to explain the four holy truths, to cause sentient beings to be harmonized and pacified according to their mentalities.

"Just as in this world Endurance there are four quadrillion names to express the four holy truths, so in all the worlds to the east—hundreds of thousands of billions, countlessly, innumerably, boundlessly, incomparably, incalculably, unspeakably, inconceivably, immeasurably, inexplicably many worlds, in each there are an equal number of names to express the four holy truths, to cause the sentient beings there to all be harmonized and pacified in accordance with their mentalities. And just as this is so of the worlds to the east, so it is with all the infinite worlds in the ten directions."

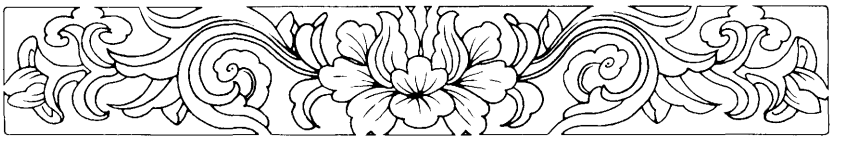

BOOK NINE

Awakening by Light

THEN THE BUDDHA, from beneath the wheel-marks on his feet, emitted a hundred billion light beams, illuminating this billion-world universe, with its four hundred billion continents, hundred billion oceans, hundred billion surrounding mountain ranges, hundred billion enlightening beings being born, hundred billion enlightening beings leaving home, hundred billion Buddhas realizing true enlightenment, hundred billion Buddhas teaching, hundred billion Buddhas passing away, a hundred billion polar mountain kings, a hundred billion heavens of hosts of celestial kings, a hundred billion heavens of thirty-three celestial realms, a hundred billion heavens of timely portion, a hundred billion heavens of satisfaction, a hundred billion heavens of enjoyment of emanations, a hundred billion heavens of free enjoyment of others' emanations, a hundred billion heavens of pure hosts, a hundred billion light-sound heavens, a hundred billion heavens of purity, a hundred billion heavens of vast rewards, a hundred billion heavens of the ultimate of form; everything therein was all clearly manifest.

As in this place the Buddha, the World Honored One, was seen sitting on a lotus bank lion throne, surrounded by as many enlightening beings as atoms in ten buddha-lands, so also sat the hundred billion Buddhas in a hundred billion continents. In each case, because of the spiritual force of the Buddhas, in each of the ten directions was a great enlightening being, each with a company of as many enlightening beings as atoms in ten buddha-lands, who came to the Buddha. Their names were Manjushri, Chief of the Awakened, Chief in Riches of Truth, Chief of the Precious, Chief of the Virtuous, Chief in Vision, Chief in Effort, Chief in Doctrine, Chief in Knowledge, and Chief in Goodness. The lands from whence these enlightening beings came were respectively called Golden World, Sublime Color World, Lotus Color World, Saffron Flower Color World, Blue Lotus Color World, Gold Color World, Jewel Color World, Diamond Color World, Crystal Color World, and Equal Color World. These enlightening beings had each cultivated pure practice in the company of Buddhas—the Buddha of Immutable Knowledge, the Buddha of Unhindered Knowledge, the

Buddha of Knowledge of Liberation, the Buddha of Knowledge of Dignified Conduct, the Buddha of Knowledge of Characteristics, the Buddha of Ultimate Knowledge, the Buddha of Supreme Knowledge, the Buddha of Independent Knowledge, the Buddha of Pure Knowledge, and the Buddha of Observing Knowledge.

Then the Manjushris in all places, in the presence of each of the Buddhas, spoke up simultaneously and said in verse,

If any see the Truly Awake
As becoming liberated and divorced from taints
And not attached to any world,
They have not realized the eye of the Way.

If any know the Buddha's
Substance and form have no existence,
And by cultivation gain clear understanding,
Such people will soon be Buddhas.

Who can see this world
Unstirred in mind,
And likewise Buddha's body,
Will attain supreme knowledge.

If, regarding the Buddha and truth,
One understands that they are equal,
Having no thought of duality,
One will walk on the inconceivable plane.

If one sees the Buddha and oneself
Resting in equality,
Without abode, entering nowhere,
One will become one of the Rare.

Form and feeling have no sets:
Nor do conception, action, consciousness;
Any who can know this way
Will become great sages.

Whether mundane or transmundane views,
Having risen beyond them all
While well able to know the truth,
One will become a great illuminate.

If, toward omniscience,
One engenders dedication,

Seeing mind without origination,
One will gain the greatest name.

Living beings have no birth,
Nor either any decay;
If one attains such knowledge as this,
One will realize the unexcelled way.

In one understanding infinity,
Within infinity, one:
Realizing their origin's interdependent
One will attain to fearlessness.

Then the light beams passed this world and illuminated ten lands in the eastern direction, also doing likewise in the South, West, North, the four intermediate directions, and the zenith and nadir. In all of those worlds were a hundred billion continents called Jambudvipa, and so on, including a hundred billion heavens of the ultimate of form—everything in all those realms was clearly revealed. In each of the Jambudvipa continents the Buddha was seen sitting on a lotus bank lion throne surrounded by as many enlightening beings as atoms in ten buddha-lands; and in each one, due to the spiritual force of the Buddha, ten great enlightening beings from the ten directions, each accompanied by as many enlightening beings as atoms in ten buddha-lands, came to the Buddha; those enlightening beings were called Manjushri, etc., the lands they came from were called Golden, etc., and the Buddhas they served were called Immutable Knowledge, etc. Then the Manjushris in all those places, each in the presence of the Buddha in that place, all simultaneously spoke out, saying these verses:

Sentient beings lack wisdom,
Wounded and poisoned by the thorns of craving;
For their sake we seek enlightenment:
Such is the law of all Buddhas.

Seeing all things,
Giving up extremes,
Once enlightened, never regressing,
They turn the incomparable wheel of truth.

For inconceivable eons
Cultivating various practices vigorously
In order to liberate beings:
This is the power of the great sages.

The Guide conquers demons
Bravely and invincibly,
Preaching subtle truths in his light
Because of kind compassion.

By knowledge and wisdom
Breaking the barriers of afflictions,
In an instant seeing all:
This is the spiritual power of Buddhas.

Beating the drum of the great teaching,
Awakening all lands in the ten directions,
Making all turn toward enlightenment:
Independent power can act like this.

Without breaking the infinite boundaries,
Traveling through the billions of lands
Without attachment to any existent:
Such is freedom like the Buddhas'.

The Buddhas are like space,
Ultimately forever pure;
Those who rejoice in remembering this
Will fulfill all of their vows.

In each and every one of the hells
They pass innumerable eons;
In order to liberate sentient beings
They're able to bear these pains.

Without begrudging body or life,
Always preserving the Buddhas' teachings,
With egoless mind harmonious,
One can attain the enlightened way.

Then the light beams passed ten worlds and illuminated a hundred lands in the eastern direction, also doing likewise in every other direction. In all of those worlds were a hundred billion continents called Jambudvipa, and so on, including a hundred billion heavens of the ultimate of form—everything in all those realms was clearly revealed. In each of the Jambudvipa continents the Buddha was seen sitting on a lotus bank lion throne surrounded by as many enlightening beings as atoms in ten buddha-lands; and in each one, due to the spiritual force of the Buddha, ten great enlightening beings, from the ten directions, each accompanied by as many enlightening beings as atoms in ten buddha-lands,

came to the Buddha; those enlightening beings were called Manjushri, etc., the lands they came from were called Golden, etc., and the Buddhas they served were called Immutable Knowledge, etc. Then the Manjushris in all those places, each in the presence of the Buddha in that place, all simultaneously spoke out, saying these verses:

Buddha understands things are like phantoms;
Comprehending, he is unhindered.
His mind is pure and free from attachments;
He harmonizes and pacifies all beings.

Some see him first born,
His color like a mountain of gold;
Living in his final body,
He's forever a moon of humanity.

Some see him walking around,
Replete with boundless virtues;
Attention and intellect well employed,
The Great Man walks like a lion.

Some see his violet eyes
Gazing in the ten directions;
Sometimes he shows a smile,
To accommodate beings' wishes.

Some see his lion roar,
His supreme, incomparable body
Manifesting his last incarnation,
Speaking naught but the truth.

Some see him leaving home,
Shedding all bonds,
Practicing the acts of Buddhas,
Always contemplating extinction.

Some see him sitting on the enlightenment site
Awakening knowledge of all things,
Reaching the other shore of all virtues,
Darkness and affliction ended.

Some see the supreme man
Full of great compassion
Turning the wheel of teaching
Liberating numberless beings.

Some see the lion roar,
Its awesome light unique,
Transcending all the worlds
With peerless mystic power.

Some see the mind at peace,
Like a lamp gone out forever;
Variously manifesting spiritual mastery,
The ten-powered one can be like this.

Then the light beams passed a hundred worlds and illumined a thousand worlds in each of the ten directions. In all of those worlds were a hundred billion continents called Jambudvipa, and soon, including a hundred billion heavens of the ultimate of form—everything in all those realms was clearly revealed. In each one of the Jambudvipa continents the Buddha was seen sitting on a lotus bank lion throne surrounded by as many enlightening beings as atoms in ten buddha-lands; and in each one, due to the spiritual force of the Buddha, ten great enlightening beings from the ten directions, each accompanied by as many enlightening beings as atoms in ten buddha-lands, came to the Buddha; those enlightening beings were also called Manjushri, etc., the lands they came from were also called Golden, etc., and the Buddhas they served were also called Immutable Knowledge, etc. Then the Manjushris in all those places, simultaneously spoke up, saying these verses:

The Buddha comprehends, without peer,
The exceedingly profound truth;
Sentient beings cannot understand,
So he reveals it step-by-step.

The nature of self has never existed,
And possessions of self are also nil;
So how come the enlightened ones
Are able to have their bodies?

The liberated ones, with knowledge and conduct,
Are beyond category or compare;
All the logic and reasoning of the world
Cannot find any fault in them.

The Buddhas are not worldly clusters,
Elements, senses, born and dying things;

Phenomenal sets cannot produce them:
Thus they're called human lions.

Their nature is fundamentally empty and inactive,
They're liberated within and without;
Detached from all delusive ideas:
Such is the peerless state.

Their substance and nature never moves,
Selfless, no coming or going;
Yet they can awaken the worlds,
Pacifying all, without bound.

They always enjoy contemplating extinction,
Uniform, without duality;
Their minds do not increase or decrease,
Yet manifest boundless powers.

They do not do the deeds
That cause results for sentient beings,
Yet can understand unhindered:
Such is the enlightened way.

All kinds of living beings
Transmigrate through all realms;
Buddhas, not discriminating,
Liberate the boundless kinds.

The Buddhas' golden color
Is not existent, yet pervades all existences;
According to the inclinations of beings,
They teach them ultimate peace.

Then the light beams passed a thousand worlds and illumined ten thousand worlds in all directions; in all of those worlds were a hundred billion continents called Jambudvipa, and so on, including a hundred billion heavens of the ultimate of form—everything in all those realms was clearly revealed. In each one of the Jambudvipa continents the Buddha was seen sitting on a lotus bank lion throne surrounded by as many enlightening beings as atoms in ten buddha-lands; and in each one, due to the spiritual force of the Buddha, a great enlightening being from each of the ten directions, each accompanied by as many enlightening beings as atoms in ten buddha-lands, came to the Buddha; those enlightening beings were also called Manjushri, etc., the lands they came from were also called Golden, etc., and the Buddhas they served

were also called Immutable Knowledge, etc. Then the Manjushris in all those places, each in the presence of the Buddha in that place, all simultaneously spoke out, saying these verses:

Developing great compassion
To save and protect all sentient beings,
Forever leaving human and celestial realms:
This is what work should be done.

Always with faith in the Buddha,
The mind never regressing,
Associating with the enlightened ones:
This is what work should be done.

Intent on the virtues of buddhahood,
The will never receding,
Abiding in pure cool wisdom:
This is what work should be done.

In all manner of activities,
Always remembering the Buddhas' virtues,
Without ever a lapse day or night:
This is what work should be done.

Observing the boundless past, present, and future,
Studying enlightened virtues
Without ever tiring of it:
This is what work should be done.

Observing the real characteristics of the body,
All being void and nil,
Detaching from self, with no egotism:
This is what work should be done.

A mind seeing beings as equal,
Not creating discrimination,
Entering the realm of real truth:
This is what work should be done.

Lifting up boundless worlds,
Drinking up all the oceans:
This power of knowledge of psychic attainment
Is the kind of work that should be done.

Contemplating the various lands,
Their material and immaterial aspects,

Able to know them all:
This is what work should be done.

The atoms of all lands everywhere
Are, each and every one, a Buddha;
To be able to know their number:
This is what work should be done.

Then the light beams passed ten thousand worlds and illuminated a hundred thousand worlds in all directions. In all of those worlds were a hundred billion continents called Jambudvipa, and so on, including a hundred billion heavens of the ultimate of form—everything in all those realms was clearly revealed. In each of the Jambudvipa continents the Buddha was seen sitting on a lotus bank lion throne surrounded by as many enlightening beings as atoms in ten buddha-lands; and in each one, due to the spiritual force of the Buddha, a great enlightening being from each of the ten directions, each accompanied by as many enlightening beings as atoms in ten buddha-lands, came to the Buddha; those enlightening beings were called Manjushri, etc., the lands they came from were called Golden, etc., and the Buddhas they served were called Immutable Knowledge, etc. Then the Manjushris in all those places, each in the presence of the Buddha in that place, all simultaneously spoke out, saying these verses:

If one sees the Human Tamer
In terms of form or family,
These are diseased eyes, perverted views:
They can't know the supreme truth.

The various formal characteristics of the Buddha
Cannot be assessed by any being;
Though billions and trillions together calculate,
Those features and virtues are yet more boundless.

The Buddha does not have forms as substance:
It's just the formless, quiescent state:
Yet the physical forms and dignities are complete,
Seen by worldlings in accord with their wishes.

The Buddhas' reality is subtle and hard to fathom;
No words or speech can reach it.
It is not compounded or uncompounded;
Its essential nature is void and formless.

Buddha's body is unborn, beyond imagination;
It is not a cluster of diverse elements.
Having the power of freedom and certain insight,
He travels the fearless, inexpressible path.

Body and mind equanimous,
Liberated within and without,
Abiding forever in true awareness,
He has no attachment, no bondage.

The illumined one whose mind is pure
Acts without habituation;
With the eye of knowledge reaching everywhere
He greatly aids living beings.

One body is infinite,
And the infinite too are one;
Understanding all the worlds,
He manifests forms everywhere.

This body comes from nowhere
And accumulates nothing either;
It is due to beings' discrimination
That they see various bodies of Buddha.

Mind discriminates worlds,
But that mind has no existence;
The enlightened know this truth,
And thus see the Buddha-body.

Then the light beams passed a hundred thousand worlds and illumined a million worlds, in each of the ten directions. In all of those worlds with a hundred billion continents called Jambudvipa, and so on, including a hundred billion heavens of the ultimate of form—everything in all those realms was clearly revealed. In each of the Jambudvipa continents the Buddha was seen sitting on a lotus bank lion throne surrounded by as many enlightening beings as atoms in ten buddha-lands; and in each one, due to the spiritual force of the Buddha, ten great enlightening beings from the ten directions, each accompanied by as many enlightening beings as atoms in ten buddha-lands, came to the Buddha; those enlightening beings were called Manjushri, etc., the lands they came from were called Golden, etc., and the Buddhas they served were called Immutable Knowledge, etc. Then the Manjushris in all those places, each in the presence of the Buddha in that place, all simultaneously spoke out, saying these verses:

The enlightened one most free,
Transcending the world, relying on nothing,
Replete with all virtues,
Liberates creatures from all states of being.

Unaffected, unattached,
Without conceptions, resting nowhere,
Substance and essence immeasurable:
Those who see all praise.

Light pervasive, clear and pure,
Clearing away mundane afflictions,
Immutable, beyond extremes:
This is enlightened knowledge.

Any who see the enlightened
Free from discrimination in body and mind
Will have no more doubts or hesitation
In regard to anything.

In all worlds, everywhere
Turning the wheel of teaching,
Natureless, with nothing turned,
The Guide expounds expedients.

Having no doubt as to truth,
Forever ending mental fabrication,
Not producing a discriminating mind:
This is awareness of enlightenment.

Comprehending different things,
Not sticking to verbal explanations,
With no "one" or "manifold":
This is following Buddha's teaching.

In many there's no oneness;
Neither has one plurality:
Abandoning both of these,
Comprehensively enter the qualities of buddhahood.

Sentient beings and their lands
Are all completely null;
With no reliance or discrimination
One can enter Buddha's enlightenment.

Of sentient beings and lands
Unity or difference cannot be found;
Insightfully seeing like this
Is called knowing the meaning of Buddha's teaching.

Then the light beams passed a million worlds and illuminated a billion worlds in each of the ten directions. In all of those worlds were a hundred billion continents called Jambudvipa, and so on, including a hundred billion heavens of the ultimate of form—everything in all those realms was clearly revealed. In each of the Jambudvipa continents the Buddha was seen sitting on a lotus bank lion throne surrounded by as many enlightening beings as atoms in ten buddha-lands; and in each one, due to the spiritual force of the Buddha, a great enlightening being from each of the ten directions, each accompanied by as many enlightening beings as atoms in ten buddha-lands, came to the Buddha; those great enlightening beings were called Manjushri, etc., the lands they came from were called Golden, etc., and the Buddhas they served were called Immutable Knowledge, etc. Then the Manjushris in all those places, each in the presence of the Buddha in that place, all simultaneously spoke out, saying these verses:

Wisdom peerless, teaching boundless,
Gone beyond the sea of existences, reaching the other shore,
Life span and radiance without compare:
This is the power of the Virtuous One's skill.

Clearly understanding all the Buddhas' teachings,
Always observing all times tirelessly,
Even when perceiving objects, not discriminating:
This is the power of the Inconceivable One's skill.

Contemplating sentient beings without any concept thereof,
Observing all existences without such ideas,
Always abiding in meditative stillness yet not binding the mind:
This is the power of skill of unhindered wisdom.

Skillfully comprehending all things,
With right mindfulness diligently cultivating the path of nirvana,
Enjoying liberation, divorcing partiality:
This is the power of skill of the peaceful, dispassionate one.

If any can exhort to complete enlightenment,
Heading for all-knowledge of the cosmos,

And influence beings to enter into truth:
This is the power of skill of dwelling in the Buddha-mind.

Able to enter into all truths the Buddhas teach
With vast knowledge and wisdom unobstructed,
Able to arrive at every destination:
This is the power of skill of cultivation of freedom.

Always abiding in nirvana, like empty space,
Able to transform and appear anywhere at will:
This is creating form based on the formless,
The power of skill of the one who reaches the hard to reach.

Day and night, day and month, year and era,
The signs of the beginning and end, formation and disintegration of the worlds:
Remembering and thoroughly knowing these
Is the power of skill of knowledge of measures of time.

All living beings have birth and death;
Material and immaterial, thinking or unthinking:
Knowing all the various names
Is the power of skill of abiding in the inconceivable.

Of past, present, and future times,
Understanding all that's said,
Yet knowing all times are equal:
This is the power of skill of incomparable understanding.

Then the light beams passed a billion worlds and illuminated ten billion worlds in each of the ten directions. In all of those worlds were a hundred billion continents called Jambudvipa, and so on, including a hundred billion heavens of the ultimate of form—everything in all those realms was clearly revealed. In each of the Jambudvipa continents the Buddha was seen sitting on a lotus bank lion throne surrounded by as many enlightening beings as atoms in ten buddha-lands; and in each one, due to the spiritual force of the Buddha, ten great enlightening beings from the ten directions, each accompanied by as many enlightening beings as atoms in ten buddha-lands, came to the Buddha; those great enlightening beings were called Manjushri, etc., the lands they came from were called Golden, etc., and the Buddhas they served were called Immutable Knowledge, etc. Then the Manjushris in all those places, each in the presence of the Buddha in that place, all simultaneously spoke out, saying these verses:

Having cultivated extensive difficult practices,
Diligently working day and night,
Having crossed the hard to cross, with a lion's roar,
Teaching all beings—this is *the* practice.

Sentient beings whirl in the sea of craving and greed,
Shrouded by the web of ignorance, terribly oppressed;
The Most Benevolent bravely cuts it all away,
We vow to also do so—this is *the* practice.

Worldlings have no control, attached to sense desires;
Falsely discriminating, they suffer myriad pains.
Practicing the Buddhas' teaching, always control the mind,
Vowing to cross over this—this is *the* practice.

Sentient beings, attached to self, enter birth and death;
Looking for a limit to this, none can be found.
Serving all the enlightened to obtain the wondrous teaching,
Explain it to others—this is *the* practice.

Living beings are helpless, wrapped up in sickness,
Forever sunk in evil ways, producing the three poisons,
The fierce flames of a great fire always burning them;
With a pure heart to rescue them, this is *the* practice.

Sentient beings, confused, have lost the right path;
Always going the wrong way, they enter the house of darkness.
For their sake lighting the lamp of truth,
To be a light forever—this is *the* practice.

Sentient beings bob and sink in the ocean of existences;
Their troubles are boundless, they have no place to rest.
To make for them an ark of truth
To ferry them over—this is *the* practice.

Sentient beings are ignorant and don't see the fundamental;
Confused, foolish, crazed, in the midst of danger and difficulty.
Buddhas pity them and set up a bridge of teaching
With right awareness, to let them climb—this is *the* practice.

Seeing beings on perilous paths,
Oppressed by the pains of age, illness, and death,
Develop unlimited skill in means
And pledge to save them all—this is *the* practice.

Hearing the truth, believing without doubt,
Comprehending essential emptiness without shock or fear,
Appearing in all realms in appropriate forms,
Teach all the deluded—this is *the* practice.

Then the light beams passed ten billion worlds and illumined in all ten directions a hundred billion worlds, a trillion worlds, a hundred trillion worlds, a quadrillion worlds, a hundred quadrillion worlds, a quintillion worlds, a hundred quintillion worlds; in this way countless, unquantifiable, boundless, incomparable, uncountable, unaccountable, unthinkable, immeasurable, unspeakable numbers of worlds, to the utmost extent of the realm of space of the cosmos, in all ten directions, were likewise illumined. In all of those worlds were a hundred billion continents called Jambudvipa, and so on, including a hundred billion heavens of the ultimate of form—everything in all those realms was clearly revealed. In each of the Jambudvipa continents the Buddha was seen sitting on a lotus bank lion throne surrounded by as many enlightening beings as atoms in ten buddha-lands; and in each one, due to the spiritual force of the Buddha, a great enlightening being from each of the ten directions, each accompanied by as many enlightening beings as atoms in ten buddha-lands, came to the Buddha; those great enlightening beings were called Manjushri, etc., the lands they came from were called Golden, etc., and the Buddhas they served were called Immutable Knowledge, etc. Then the Manjushris in all those places, each in the presence of the Buddha in that place, all simultaneously spoke out, saying these verses:

In one instant observing measureless eons
Without going, coming, or dwelling,
Thus comprehending the events of past, present, and future,
Buddhas transcend expedients and fulfill ten powers.

With incomparable good repute in all quarters,
Forever out of trouble, always rejoicing,
They go to all lands
To explain such a teaching for all.

For the benefit of beings, they supported the enlightened,
Attaining a comparable result, according to their will;
Readily acknowledging all truths,
They reveal spiritual powers everywhere.

From their first offerings to the enlightened their minds were flexible and patient;

They entered deep meditative concentration and observed the nature of things.
Exhorting all beings to aspire to enlightenment,
Through this they speedily attained the unexcelled reward.

Who seeks truth everywhere with undivided mind
To cultivate virtues to full maturity,
Eliminating all duality of being and nonbeing:
Such people truly see the Buddha.

Going to all lands in all directions,
Expounding the sublime teaching for the welfare of the many,
Abiding in reality without any wavering:
Such people's virtues are the same as Buddha.

The cycles of wondrous teaching turned by the Buddhas
Are all aspects of enlightenment;
If one, having heard, can realize the nature of things,
Such a person will always see Buddha.

If one does not see the Ten Powered as empty, phantomlike,
Though one sees one sees not, as though blind.
Discriminating and grasping forms one does not see Buddha;
Having finally divorced attachment, then can one see.

Sentient beings are variously different, according to their actions;
In the ten directions, inside and out, it's hard to see them all:
The Buddha-body's unhindered, pervading all directions,
And cannot be completely seen, in just the same way.

Like unto the infinite worlds in space,
Without coming or going, pervading the ten directions,
Becoming and disintegrating having no resting place,
So does Buddha pervade space in the same way.

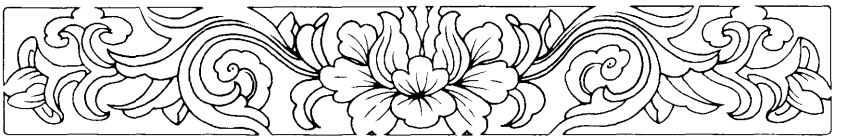

BOOK TEN

An Enlightening Being Asks for Clarification

THEN THE ENLIGHTENING BEING Manjushri asked the enlightening being Chief of the Awakened, "Since the nature of mind is one, what is the reason for seeing the existence of various differences, such as going to good or bad tendencies, having complete or imperfect faculties, differences in birth, beauty and ugliness, pain and pleasure, suffering and happiness? Why is it that activity doesn't know mind, mind doesn't know activity, reception doesn't know consequence, consequence doesn't know reception, mind doesn't know reception, reception doesn't know mind, cause doesn't know condition, condition doesn't know cause, knowledge doesn't know object, object doesn't know knowledge?"

Chief of the Awakened answered in verse, saying,

Benevolent One, you ask the meaning of this
To awaken all the ignorant.
I will answer according to the essence:
Listen clearly, Benevolent One.

Phenomena have no function
And have no individual nature;
Therefore all of them
Do not know one another.

Like the waters in a river,
Their rushing flow races past,
Each unaware of the others:
So it is with all things.

It's also like a mass of fire,
Blazing flames shoot up at once,

Each not knowing the others:
Phenomena are also thus.

Also like a continuous wind
Fanning and drumming whatever it hits,
Each unaware of the other:
So also are all things.

Also like the various levels of earth,
Each based on another,
Yet unaware of the others:
Thus are all phenomena.

Eye, ear, nose, tongue, body,
Mind, intellect, the faculties of sense:
By these one always revolves,
Yet there is no one, nothing that revolves.

The nature of things is fundamentally birthless,
Yet they appear to have birth;
Herein there is no revealer,
And nothing that's revealed.

Eye, ear, nose, tongue, body,
Mind, intellect, the faculties of sense:
All are void and essenceless;
The deluded mind conceives them to exist.

Seen as they truly are,
All are without inherent nature.
The eye of reality is not conceptual:
This seeing is not false.

Real or unreal,
False or not false,
Mundane or transmundane:
There's nothing but descriptions.

Then Manjushri asked Chief in Riches of Truth, "Since all sentient beings are not sentient beings, why does the Buddha appear in their midst for their sake and teach them according to the time, according to their lives, according to their species, according to their actions, according to their understandings, according to their philosophies, according to their inclinations, according to their expedients, according to their thoughts, according to their observations?" Chief in Riches answered him in verse:

This is the realm of the learned
Who delight in ultimate peace.
I will explain for you;
Now please listen clearly.

Analyze the body within:
Who herein is the "self"?
Who can understand this way
Will comprehend the existence or not of the self.

This body is a temporary set-up
And has no place of abode;
Who understands this body
Will have no attachment to it.

Considering the body carefully,
Everything will be clearly seen:
Knowing all the elements are unreal,
One will not create mental fabrications.

Based on whom does life arise,
And based on whom does it disappear?
Like a turning wheel of fire,
Its beginning and end can't be known.

The wise can observe with insight
The impermanence of all existents;
All things are empty and selfless,
Forever apart from all signs.

All consequences are born from actions;
Like dreams, they're not truly real.
From moment to moment they continually die away,
The same as before and after.

Of all things seen in the world
Only mind is the host;
By grasping forms according to interpretation
It becomes deluded, not true to reality.

All philosophies in the world
Are mental fabrications;
There has never been a single doctrine
By which one could enter the true essence of things.

By the power of perceiver and perceived
All kinds of things are born;
They soon pass away, not staying,
Dying out instant to instant.

Then Manjushri asked Chief of the Precious, "All sentient beings equally have four gross physical elements, with no self and nothing pertaining to self—how come there is the experience of pain and pleasure, beauty and ugliness, internal and external goodness, little sensation and much sensation? Why do some experience consequences in the present, and some in the future? And all this while there is no good or bad in the realm of reality." Chief of the Precious answered in verse:

According to what deeds are done
Do their resulting consequences come to be;
Yet the doer has no existence:
This is the Buddha's teaching.

Like a clear mirror,
According to what comes before it,
Reflecting forms, each different,
So is the nature of actions.

And like a skillful magician
Standing at a crossroads
Causing many forms to appear,
So is the nature of actions.

Like a mechanical robot
Able to utter various sounds,
Neither self nor not self:
So is the nature of actions.

And like different species of birds
All emerging from eggs,
Yet their voices not the same:
So is the nature of actions.

Just as in the womb
All organs are developed,
Their substance and features coming from nowhere:
So is the nature of actions.

Also like being in hell—
The various painful things
All come from nowhere:
So is the nature of actions.

Also like the sovereign king
With seven supreme treasures—
Their provenance cannot be found:
So is the nature of actions.

And as when the various worlds
Are burnt by a great conflagration,
This fire comes from nowhere:
So does the nature of actions.

Then Manjushri asked Chief of the Virtuous, "Since that which the Buddhas realize is but one truth, how is it that they expound countless teachings, manifest countless lands, edify countless beings, speak in countless languages, appear in countless bodies, know countless minds, demonstrate countless mystic powers, are able to shake countless worlds, display countless extraordinary adornments, reveal boundless different realms of objects, whereas in the essential nature of things these different characteristics cannot be found at all?" Chief of the Virtuous answered in verse:

The meaning of what you ask
Is deep and hard to fathom.
The wise are able to know it,
Always delighting in Buddha's virtues.

Just as the nature of earth is one
While beings each live separately,
And the earth has no thought of oneness or difference,
So is the truth of all Buddhas.

Just as the nature of fire is one,
While able to burn all things
And the flames make no distinction,
So is the truth of all Buddhas.

Just as the ocean is one
With millions of different waves
Yet the water is no different:
So is the truth of all Buddhas.

And as the nature of wind is one
While able to blow on all things
And wind has no thought of oneness or difference:
So is the truth of all Buddhas.

Also like great thunderheads
Raining all over the earth,
The raindrops make no distinctions:
So is the truth of all Buddhas.

Just as the element earth, while one,
Can produce various sprouts,
Yet it's not that the earth is diverse:
So is the truth of all Buddhas.

Just as the sun without clouds overcast
Shines throughout the ten directions,
Its light beams having no difference:
So is the truth of all Buddhas.

And just as the moon in the sky
Is seen by all in the world
Yet the moon doesn't go to them:
So is the truth of all Buddhas.

Just as the king of the gods
Appears throughout the universe
Yet his body has no change:
So is the truth of all Buddhas.

Then Manjushri asked the enlightening being Chief in Vision, "Buddhas as fields of blessings are one and the same to all—how is it that when sentient beings give alms to them, the resulting rewards are not the same—various forms, various families, various faculties, various property, various masters, various followers, various official positions, various virtuous qualities, various kinds of knowledge—and yet the Buddhas are impartial toward them, not thinking of them as different?" Chief in Vision answered in verse:

Just as the earth is one
Yet produces sprouts according to the seeds
Without partiality toward any of them,
So is the Buddhas' field of blessings.

And just as water is uniform
Yet differs in shape according to the vessel,
So is the Buddhas' field of blessings:
It differs only due to beings' minds.

And just as a skilled magician
Can make people happy,
So can the Buddhas' field of blessings
Cause sentient beings joy.

As a king with wealth and knowledge
Can bring gladness to the masses,
So can Buddhas' field of blessings
Bring peace and happiness to all.

Like a clear mirror
Reflecting images according to the forms,
So from Buddhas' field of blessings
Rewards are obtained according to one's heart.

Like a panacea
Which can cure all poisoning,
So does Buddhas' field of blessings
Annihilate all afflictions.

And just as when the sun comes up
It illuminates the world,
Thus does Buddhas' field of blessings
Clear away all darkness.

Like the clear full moon
Shining over the earth,
So is Buddhas' field of blessings
Equal in all places.

Just as a great conflagration
Can burn up all things,
So does Buddhas' field of blessings
Burn up all fabrication.

Just as a violent wind
Can cause the earth to tremble,
So does Buddhas' field of blessings
Move all living beings.

Then Manjushri asked Chief in Effort, "The Buddhas' teaching is one, which all beings can see—why don't they all immediately cut off all the bonds of afflictions and win emancipation? Furthermore, in their clusters of material form, clusters of sensation, conception, coordination-activity, and consciousness, the realms of desire, form, and formlessness, as well as ignorance and craving, they are no different—this is the Buddha's teaching; why is it of benefit to some and not to others?" Chief in Effort answered in verse:

Listen well and clearly
And I will answer truly.
Some are quickly freed,
And some can hardly escape.

If one wishes to eliminate
The countless faults and ills,
One should work with diligence
On the Buddha-teaching.

For example, a little bit of fire
Moisture in the kindling will extinguish;
So it is with those who're lazy
About the Buddha-teaching.

Just as when you drill for fire
And stop before the fire appears
The heat will immediately disappear:
So it is with the indolent.

When a man with a magnifying glass
Doesn't focus the sun's rays on anything,
Fire can never be obtained:
So it is with the lazy.

Like when the dazzling sun shines
A child shuts its eyes
And complains "Why can't I see?":
So too are the lazy like this.

Like a man lacking hands and feet
Wanting to shoot all over the earth
With arrows made of reeds:
So too are the lazy ones.

Like using a single hair
To take the ocean water

Trying to drain the ocean:
So also are the slothful.

Like when the con fire flares
Trying to put it out with a little water:
So are those who are lazy
About the Buddha's teaching.

Like someone who sees space
While sitting still, unmoving,
And says he is traveling through it:
So is the lazy one.

Then Manjushri asked Chief in Doctrine, "According to what the Buddha says, if any sentient beings accept and hold the true teaching, they can cut off all afflictions. Why then are there those who accept and hold the true teaching and yet do not cut off afflictions, who go along with anger and resentment, go along with jealousy and stinginess, go along with deception and flattery, compelled by the power of these things, having no will to detach from them? If they are able to accept and hold the true teaching, why then do they still produce afflictions in their mental actions?" Chief in Doctrine answered in verse:

Listen well and clearly
To the true meaning of what you ask.
It is not only by much learning
That one can enter the Buddhas' teaching.

Like a man floating in water
Who dies of thirst, afraid of drowning:
So are those who are learned
Who do not apply the teaching.

Like a person skilled in medicine
Who can't cure his own disease:
So are those who are learned
But do not apply the teaching.

Like someone counting others' treasures
Without half a coin of his own:
So is the one who is learned
Who doesn't practice the teaching.

Like one who's born in a royal palace
Yet who freezes and starves:
So are those who are learned
But do not practice the teaching.

Like a deaf musician
Who pleases others, not hearing himself:
So is the one who is learned
Who does not apply the teaching.

Like a blind embroiderer
Who shows others but cannot see:
So are those who are learned
But do not practice the teaching.

Like a ship's captain
Who dies at sea:
So are those who are learned
But do not apply the teaching.

Like someone on a corner
Saying all kinds of fine things,
While having no real inner virtue:
So are those who don't practice.

Then Manjushri asked Chief in Knowledge, "In the Buddha teaching, knowledge is chief—so why do the Buddhas, in dealing with people, sometimes praise generosity, sometimes praise self-control, sometimes praise tolerance, sometimes praise effort, sometimes praise meditation, sometimes praise wisdom, or again sometimes praise kindness, compassion, joy, and equanimity, yet all the while there is ultimately but one truth whereby to attain emancipation and realize complete perfect enlightenment?" Chief in Knowledge answered in verse:

Son of Buddha, most rare
Is the ability to know beings' minds.
As for what you ask,
Listen well and I'll explain.

Of the past, future,
And present guides,
None expounds just one method
To become enlightened.

Buddhas know beings' minds,
Their natures each different;
According to what they need to be freed,
Thus do the Buddhas teach.

To the stingy they praise giving,
To the immoral they praise ethics;
To the angry they praise tolerance,
To the lazy they praise effort.

To those with scattered minds they praise meditative concentration,
To the ignorant, they praise wisdom;
To the inhuman, they praise kindness and sympathy,
To the malicious, compassion.

To the troubled they praise joy,
To the devious they praise equanimity.
Thus practicing step-by-step,
One gradually fulfills all Buddha teachings.

It's like first setting up a foundation
Then building the room:
Generosity and self-control, like this,
Are bases of enlightening beings' practices.

Just like building a castle
To protect all the people:
So are tolerance and effort
Protecting enlightening beings.

And just as a universal monarch
Can bestow all felicities:
So can kindness, compassion, joy and equanimity
Give enlightening beings happiness.

Then Manjushri asked Chief in Goodness, "The Buddhas, the World Honored Ones, attain emancipation by means of one path alone; why then are the things in the Buddha-lands we see now various and not the same? That is to say, the worlds, the realms of beings, the teaching and training, the life span and auras of light, the miracles, the congregations, the modes of teaching and doctrinal bases, each have differences, yet all include all the truths of the Buddhas, whereby complete perfect enlightement is attained." Chief in Goodness answered in verse:

Manjushri, truth is always thus:
The Kings of Truth have just one truth.
People unhindered by anything,
They leave birth and death by one road.

All the Buddha bodies
Are just one reality-body:
One in mind, one in wisdom,
The same in power and fearlessness.

According to their dedications
When originally starting out for enlightenment,
They developed such lands,
Congregations, and teachings.

The adornments of all buddha-lands
Are totally complete;
According to differences in beings' actions
They seem to be unalike.

The buddha-lands and buddha-bodies,
The congregations and explanations:
Such Buddhist teachings as these
No sentient beings can see.

When their minds are purified
And their vows fulfilled,
Such illuminated people
Then are able to see.

According to beings' mental inclinations
And the force of the fruits of their deeds,
There seem to them to be differences;
This is due to Buddhas' mystic powers.

Buddha-lands have no discrimination,
No hatred and no attachment:
But according to beings' minds
They seem to have differences.

Because of this, in the worlds
What is seen is different:
This is not the fault
Of the enlightened sages.

In all worlds
Those who are fit to receive the teaching
Always see the Hero of humanity:
Such is the Buddhas' teaching.

Then these enlightening beings said to Manjushri, "Son of Buddha, we have each spoken of our understanding. We ask you, benevolent one, to use your wonderful powers of elucidation to expound the realm of the enlightened—what is the sphere of the Buddhas, what are the causal bases of the sphere of the Buddhas, what are the methods of liberation in the sphere of the Buddhas, what are the entries into the states of the Buddhas, what is the wisdom in the realm of the Buddhas, what are the laws of the realm of the Buddhas, what are the explanations of the states of the Buddhas, what is the knowledge of the sphere of the Buddhas, what is the realization of the realm of the Buddhas, what are the manifestations of the states of the Buddhas, what is the extent of the sphere of the Buddhas?" Manjushri answered in verse:

The profound realm of the Buddhas
Is equal in extent to space;
All beings enter it,
Yet really nothing's entered.

The sublime causes
Of the Buddhas' profound states
Could not be fully told
In a billion eons of talk.

According to beings' minds and wisdom,
Buddhas lead them on and aid them;
This is the realm of the Buddhas,
Liberating beings this way.

Able to enter all lands
In the world,
The body of knowledge is formless
And cannot be seen by others.

The Buddhas' knowledge is free,
Unhindered in all times;
This realm of wisdom
Is equanimous as space.

The realms of beings of the cosmos
Ultimately have no distinction;
Thoroughly knowing all of them
Is the sphere of the enlightened ones.

All languages and sounds
There are in the worlds
Buddhas' knowledge can comprehend
Without discrimination.

Not perceptible to sense consciousness
And not the sphere of mind,
Its nature fundamentally pure,
Buddhas' knowledge teaches living beings.

Not action, not affliction,
With no thing and no abode,
No looking and no object,
Their realization's equanimous throughout the world.

The minds of all sentient beings
In the past, present, and future,
The enlightened, in one instant,
Can thoroughly comprehend.

Then all the differences in state, activity, realm, body, faculties, birth, results of keeping precepts, results of breaking precepts, and in resulting lands of all sentient beings in this world Endurance, by the Buddha's spiritual power all became clearly manifest. In the same way all these various differences of all sentient beings in the infinite worlds throughout the space of the cosmos in all directions were all clearly revealed by the Buddha's mystic power.

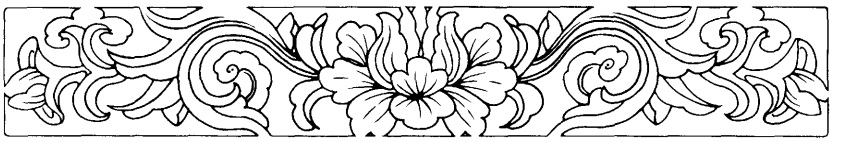

BOOK ELEVEN

Purifying Practice

THEN THE ENLIGHTENING BEING Chief in Knowledge asked the enlightening being Manjushri, "How can enlightening beings attain faultless physical, verbal, and mental action? How can they attain harmless physical, verbal, and mental action? How can they attain blameless physical, verbal, and mental action? How can they attain invulnerable physical, verbal, and mental action? How can they attain nonregressive physical, verbal, and mental action? How can they attain unshakable physical, verbal, and mental action? How can they attain excellent physical, verbal, and mental action? How can they attain pure physical, verbal, and mental action? How can they attain unpolluted physical, verbal, and mental action? How can they attain physical, verbal, and mental action that is guided by wisdom? How can they attain birth in appropriate places, among good people, physically complete, with full mindfulness, understanding, completeness in conduct, fearlessness, and awareness? How can they attain excellent discernment, foremost discernment, supreme discernment, immeasurable discernment, incalculable discernment, inconceivable discernment, incomparable discernment, unfathomable discernment, inexpressible discernment? How can they attain causal power, will power, skill power, the power of proper conditions and objects of attention, faculty power, powers of observation, the power to stop the mind, powers of analytic insight, and power of contemplative thought? How can they attain skill in analyzing the psychophysical elements and organs, skill in analyzing interdependent origination, skill in analyzing the realms of desire, form, and formlessness, and skill in understanding the past, present, and future? How can they cultivate well the branches of enlightenment—mindfulness, discernment, effort, joy, well-being, concentration, relinquishment? How can they attain emptiness, signlessness, wishlessness? How can they fulfill the means of transcendence—generosity, self-control, tolerance, effort, meditation, and wisdom? How can they fulfill kindness, compassion, joy, and equanimity? How can they attain the power of knowledge of what is so and what is not, the power of knowledge of consequences of past, future, and present acts, the power

of knowledge of superiority and inferiority of faculties, the power of knowledge of various realms, the power of knowledge of various understandings, the power of knowledge of where all paths lead, the power of knowledge of defilement or purity of meditations, liberations, and trances, the power of knowledge of past lives, the power of knowledge of unhindered clairvoyance, and the power of knowledge of having cut off all taints? How can they always gain the protection, respect, and support of celestial kings, dragon kings, yaksha kings, gandharva kings, titan kings, garuda kings, kinnara kings, mahoraga kings, human kings, and brahma kings? How can they be a reliance and savior, a refuge and resort, a lamp and a light, an illuminator and a guide, a supreme and universal leader for all sentient beings? How can they be foremost and greatest, excellent and supreme, sublime and most wonderful, highest and unexcelled, incomparable and peerless among all sentient beings?"

Manjushri said to Chief in Knowledge, "Excellent, O Child of Buddha! You have asked this out of a desire to benefit many, to bring peace to many, out of pity for the world, to profit and gladden celestial and human beings. Child of Buddha, if enlightening beings use their minds properly, they can attain all supreme qualities, can have a mind unhindered in regard to all enlightening teachings, can remain on the Path of the Buddhas of past, present, and future, never leaving it even while living in the midst of sentient beings, can comprehend the characteristics of all things, cut off all evil and fulfill all good. They will be physically most excellent, like Universally Good; all of their practical vows they will be able to fulfill, and will be free in all ways, and will be guides for all sentient beings. How can they use their minds so as to attain all supreme sublime qualities?

Enlightening beings at home
Should wish that all beings
Realize the nature of "home" is empty
And escape its pressures.

While serving their parents,
They should wish that all beings
Serve the Buddha,
Protecting and nourishing everyone.

While with their spouses and children,
They should wish that all beings
Be impartial toward everyone
And forever give up attachment.

When attaining desires,
They should wish that all beings
Pull out the arrow of lust
And realize ultimate peace.

On festive occasions
They should wish that all beings
Enjoy themselves with truth
And realize amusement's not real.

If in palace rooms,
They should wish that all beings
Enter the sanctified state,
Forever rid of defiled craving.

When putting on adornments,
They should wish that all beings
Give up phony decoration
And reach the abode of truth.

When climbing up in balconies,
They should wish that all beings
Ascend the tower of truth
And see through everything.

When they give something,
They should wish that all beings
Be able to relinquish all
With hearts free of clinging.

When in gatherings or crowds,
They should wish that all beings
Let go of compounded things
And attain to total knowledge.

If in danger and difficulty,
They should wish that all beings
Be free,
Unhindered wherever they go.

When they give up home life,
They should wish that all beings
Have no hindrance in leaving home,
And that their minds be liberated.

Entering a monastery
They should wish that all beings
Expound various principles
Of noncontention.

Going to tutors and teachers,
They should wish that all beings
Skillfully serve their teachers
And practice virtuous ways.

Seeking initiation,
They should wish that all beings
Reach the nonregressing state,
Their minds without impediment

Shedding lay clothing,
They should wish that all beings
Cultivate roots of goodness
And abandon the yoke of transgressions.

When shaving off their hair,
They should wish that all beings
Forever divorce all afflictions
And pass on to ultimate tranquility.

Putting on religious garb,
They should wish that all beings
Be undefiled in mind
And fulfill the Way of the Great Sage.

When they formally leave home,
They should wish that all beings
Leave home with the Buddha
And rescue one and all.

Taking refuge in the Buddha,
They should wish that all beings
Continue the lineage of Buddhas,
Conceiving the unexcelled aspiration.

Taking refuge in the Teaching,
They should wish that all beings
Enter deeply into the scriptures
And their wisdom be deep as the sea.

Taking refuge in the Community,
They should wish that all beings
Order the masses,
All becoming free from obstruction.

When receiving the learners' precepts,
They should wish that all beings
Learn self-control well
And not do any wrong.

Receiving a mentor's instruction,
They should wish that all beings
Bear themselves with dignity
And that their actions be truthful.

Receiving a teacher's guidance,
They should wish that all beings
Enter the knowledge of birthlessness
And reach the state of independence.

Receiving the full set of precepts,
They should wish that all beings
Fulfill all means of liberation
And master the supreme teaching.

When entering a hall,
They should wish that all beings
Ascend to the unexcelled sanctuary
And rest there secure, unshakable.

When setting out a seat,
They should wish that all beings
Cause good principles to bloom
And see their true character.

Sitting up straight,
They should wish that all beings
Sit on the seat of enlightenment,
Their minds without attachment.

Sitting cross-legged,
They should wish that all beings
Have firm and strong roots of goodness
And attain the state of immovability.

Cultivating concentration,
They should wish that all beings
Conquer their minds by concentration
Ultimately, with no remainder.

When practicing contemplation,
They should wish that all beings
See truth as it is
And be forever free of opposition and contention.

When uncrossing the legs,
They should wish that all beings
Observe that all acts and all things
Return to dispersal and extinction.

When lowering the feet and resting,
They should wish that all beings
Attain liberation of mind,
Resting at peace, unstirred.

When raising the legs,
They should wish that all beings
Leave the sea of birth and death
And fulfill all good qualities.

When putting on lower garments,
They should wish that all beings
Wear the foundations of goodness
And have a sense of shame and conscience.

When putting on a belt,
They should wish that all beings
Bundle roots of goodness
And not let them be lost.

When putting on an outer garment,
They should wish that all beings
Attain supreme bases of goodness
And reach the Other Shore of the teaching.

Putting on monastic robes,
They should wish that all beings
Enter the foremost rank
And attain imperturbability.

Taking a toothstick in hand,
They should wish that all beings
Attain the wonderful teaching
And be ultimately pure.

When chewing on the toothstick,
They should wish that all beings
Be harmonious and pure in mind,
Biting through all afflictions.

When going to the toilet,
They should wish that all beings
Reject greed, hatred, and folly,
And clean away sinful things.

When going to wash thereafter,
They should wish that all beings
Speedily go
To the transmundane.

When washing off the body's filth,
They should wish that all beings
Be pure and harmonious
And ultimately without defilement.

When washing the hands with water,
They should wish that all beings
Have pure clean hands
To receive and hold Buddha's teaching.

When washing the face with water,
They should wish that all beings
Attain the pure teaching
And be forever free from defilement.

Picking up a staff,
They should wish that all beings
Establish great works of charity
And point out the road of truth.

Taking up a bowl,
They should wish that all beings
Perfect the vessel of truth
And receive human and divine support.

Setting out on a road,
They should wish that all beings
Go where the Buddha goes,
Into the realm of nonreliance.

When on the road,
They should wish that all beings
Tread the pure realm of reality,
Their minds without obstruction.

Seeing a road uphill,
They should wish that all beings
Forever leave the world,
Their minds free from weakness.

Seeing a road downhill,
They should wish that all beings
Be humble in mind
And develop enlightened bases of virtue.

Seeing a winding road,
They should wish that all beings
Abandon false paths
And forever purge wrong views.

Seeing a straight road,
They should wish that all beings
Be straight and true in mind,
Without flattery or deceit.

Seeing a dusty road,
They should wish that all beings
Get rid of dust and dirt
And attain the state of purity.

Seeing a dust-free road,
They should wish that all beings
Always practice great compassion,
Their hearts refreshing and nourishing.

Seeing a dangerous road,
They should wish that all beings
Abide in the realm of truth
And avoid the troubles of wrongdoing.

Seeing a group of people,
They should wish that all beings
Expound the most profound teaching,
That all be harmoniously united.

If they see a big tree,
They should wish that all beings
Divorce egotistic contentiousness
And be free of anger and resentment.

If they see a grove,
The should wish that all beings
Be worthy of the respect
Of celestials and humans.

If they see high mountains,
They should wish that all beings'
Roots of goodness stand out,
Their peak beyond anyone's reach.

If they see thorny trees,
They should wish that all beings
May quickly cut away
The thorns of the three poisons.

Seeing trees with luxuriant foliage,
They should wish that all beings
Make a canopy of light
With stability and liberation.

If they see flowers blooming,
They should wish that all beings'
Mystic spiritual powers
Be like blossoming flowers.

If they see blossoms on trees,
They should wish that all beings'
Features be like flowers,
With all marks of distinction.

If they see fruits,
They should wish that all beings
Attain the supreme teaching
And realize the way of enlightenment.

If they see a big river,
They should wish that all beings
Gain entry into the stream of truth
And enter the ocean of Buddha-knowledge.

If they see a reservoir,
They should wish that all beings
Quickly awaken to
The truth of the oneness of the Buddhas.

If they see a pond,
They should wish that all beings
Be fully accomplished in speech
And be skillful in preaching.

If they see a well,
They should wish that all beings
Have full powers of elucidation
To explain all things.

If they see a spring,
They should wish that all beings'
Skill in means increases
And their good roots be inexhaustible.

If they see a bridge,
They should wish that all beings
Carry all across to freedom
Like a bridge.

If they see flowing water,
They should wish that all beings
Develop wholesome will
And wash away the stains of delusion.

Seeing a garden cultivated
They should wish that all beings
In the garden of sense desires
Clear away the weeds of craving.

Seeing a forest of "sorrowless" trees
They should wish that all beings
Forever divorce greed and lust
And not produce anxiety and fear.

If they see a park,
They should wish that all beings
Diligently cultivate the practices
Leading to Buddhas' enlightenment.

Seeing people wearing ornaments
They should wish that all beings
Be adorned with a Buddha's
Thirty-two marks of distinction.

Seeing the unadorned
They should wish that all beings
Give up decorations
And practice austerity.

Seeing people attached to pleasure
They should wish that all beings
Delight themselves with truth,
Not abandoning love for it.

Seeing the unattached
They should wish that all beings
Have no care in their minds
For fabricated things.

Seeing happy people
They should wish that all beings
Always be peaceful and happy,
Gladly supporting the Buddhas.

Seeing people suffer
They should wish that all beings
Attain fundamental knowledge
And eliminate all misery.

Seeing people with no maladies
They should wish that all beings
Enter true wisdom
And never have sickness or afflictions.

Seeing people sick
They should wish that all beings
Know the body is empty and null
And divorce opposition and conflict.

Seeing handsome people
They should wish that all beings
Always have pure faith
In the enlightened and enlightening ones.

Seeing ugly people
They should wish that all beings
Not become attached
To anything not good.

Seeing grateful people
They should wish that all beings
Be able to know the blessings
Of the Buddhas and enlightening beings.

Seeing ungrateful people
They should wish that all beings
Not increase the punishment
Of those who are bad.

If they see mendicants,
They should wish that all beings
Be harmonious and tranquil,
Ultimately conquering themselves.

Seeing brahmins
They should wish that all beings
Always maintain pure conduct,
Getting rid of all evil.

Seeing ascetics
They should wish that all beings
By austere practices
Reach the ultimate state.

Seeing self-disciplined people
They should wish that all beings
Strongly maintain their will in practice
And not give up the Buddhas' path.

Seeing people wearing armor
They should wish that all beings
Always wear the armor of virtue,
Heading for the teacherless state.

Seeing the unarmed
They should wish that all beings
Be forever rid of all
Doings that are not good.

Seeing people debate
They should wish that all beings
Be able to refute
All erroneous doctrines.

Seeing people of proper livelihood
They should wish that all beings
Succeed in pure livelihood
Without improper behavior.

If they see a king,
They should wish that all beings
Become kings of truth,
Always expounding the right teaching.

If they see a prince,
They should wish that all beings
Be reborn from the truth
And be children of Buddha.

If they see an elder,
They should wish that all beings
Be able to clearly cut off
And not practice evil ways.

If they see a great minister,
They should wish that all beings
Always maintain right mindfulness
And practice all virtues.

If they see a castle,
They should wish that all beings
Gain strong and firm bodies
And indefatigable minds.

If they see a capital,
They should wish that all beings
Collect all virtuous qualities
And always be joyful and blissful.

Seeing someone in a forest,
They should wish that all beings
Be worthy of praise and honor
Of celestials and humans

Entering a village to beg,
They should wish that all beings
Enter the profound realm of truth,
Their minds without impediment.

Coming to someone's door,
They should wish that all beings
Enter into all
Doors of Buddha's teaching.

Having entered a house,
They should wish that all beings
Might enter the vehicle of buddhahood
Which is equal in all times.

Seeing someone who doesn't give
They should wish that all beings
Never ever give up
Supremely virtuous ways.

Seeing those who give
They should wish that all beings
Forever abandon
The three evil paths and their miseries.

If they see an empty bowl,
They should wish that all beings
Be pure of heart
And empty of afflictions.

If they see a full bowl,
They should wish that all beings
Completely fulfill
All virtuous ways.

If they receive respect,
They should wish that all beings
Respectfully practice
All the Buddha's teachings.

If they get no respect,
They should wish that all beings
Not act in any ways
That are not good.

Seeing people with conscience
They should wish that all beings
Act with discretion
And cover their organs.

Seeing the shameless
They should wish that all beings
Give up shamelessness
And abide in the way of kindness.

If they get fine food,
They should wish that all beings
Should fulfill their aspirations
And be free from envy and longing.

If they get poor food,
They should wish that all beings
Should not fail to obtain
The taste of all meditations.

Getting soft food
They should wish that all beings
Be imbued with compassion,
Their minds becoming gentle.

Getting coarse, dry food
They should wish that all beings
Have no attachments
And cut off mundane craving.

When they eat,
They should wish that all beings
Feed on the joy of meditation
And be sated by delight in truth.

When tasting flavor,
They should wish that all beings
Attain the supreme savor of buddhahood
And be filled with the elixir of immortality.

When the meal is finished,
They should wish that all beings
Accomplish all their tasks
And fulfill the Buddha's teachings.

When they explain the teaching,
They should wish that all beings
Attain inexhaustible eloquence
And widely expound the essentials of the teaching.

When they leave a place,
They should wish that all beings
Deeply enter enlightened knowledge,
Forever leaving the triple world.

When they enter a bath,
They should wish that all beings
Enter omniscient knowledge,
Knowing past, present, and future are equal.

While washing their bodies,
They should wish that all beings
Be undefiled in body and mind,
Radiantly pure inside and out.

In the blistering heat of the day
They should wish that all beings
Cast off myriad afflictions,
Putting an end to them all.

When the heat subsides and begins to cool,
They should wish that all beings
Experience the highest truth
And be ultimately cool.

When reciting scripture,
They should wish that all beings
Accord with the Buddha's teachings,
Remembering without forgetting.

If they get to see a Buddha,
They should wish that all beings
Be all like Universally Good,
Handsome and well adorned.

When seeing a Buddha's tomb,
They should wish that all beings
Be honored as the shrine
And receive the offerings of celestials and humans.

Reverently gazing at the shrine,
They should wish that all beings
Be looked up to by all
Celestials and humans.

Bowing their heads to the shrine,
They should wish that all beings
Be exalted beyond the view
Of gods and men.

Circumabulating the shrine,
They should wish that all beings
Act without offense
And develop omniscience.

Circling the shrine thrice,
They should wish that all beings
Diligently see the Buddha's path
Without indolence of mind.

Praising the Buddha's virtues,
They should wish that all beings
Fulfill all virtues
Extolled endlessly.

Praising the Buddha's distinguishing marks,
They should wish that all beings
Develop the buddha-body
And realize formless truth.

When washing their feet,
They should wish that all beings
Fulfill the bases of spiritual powers,
Unhindered wherever they go.

When going to sleep at night,
They should wish that all beings
Attain physical case
And undisturbed minds.

Awakening from sleep,
They should wish that all beings
Awaken omniscience,
Perceiving in all directions.

"Child of Buddha, if enlightening beings use their minds in this way, they will attain all supremely wonderful qualities, which cannot be dislodged by any gods, demons, monks, brahmins, gandharvas, titans, etc., or by any Buddhist followers or self-enlightened ones."

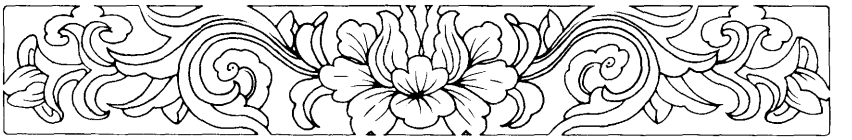

BOOK TWELVE

Chief in Goodness

THEN THE ENLIGHTENING BEING Manjushri, having explained the great virtues of unpolluted, undistorted pure activity, wanted to bring out the virtues of the aspiration for enlightenment, so he asked the enlightening being Chief in Goodness,

> Now I have, for the sake of the enlightening beings,
> Explained the purifying practices cultivated by Buddhas in the past;
> Benevolent One, you too, in this assembly should
> Expound the supreme virtues of practical application.

Then Chief in Goodness responded in verse:

> Very good, Benevolent One—you should listen clearly.
> Those virtues and merits cannot be measured:
> I will now tell a little, as well as I can,
> But it will be but as a drop of the ocean.
>
> When an enlightening being first determines on the Way,
> Vowing to seek and realize Buddhas' enlightenment,
> The virtues therein are boundless,
> Immeasurable, beyond compare.
>
> How much the more so, through countless, boundless eons,
> To fully practice the virtues of the stages and transcendent ways;
> Even all the Buddhas of the ten directions
> Together could not fully expound them all.
>
> Of such boundless great virtues
> I will now tell a little bit,

Like the space trod by a bird's feet,
Or like a mote of dust of the earth.

When enlightening beings determine to seek enlightenment,
This is not without cause, not without conditions;
Engendering pure faith in the Buddha, Teaching, and Community,
By this they produce a broad, magnanimous mind.

Not seeking objects of desire or positions of authority,
Wealth, personal enjoyment, or fame,
It is only to forever annihilate creatures' miseries
And to benefit the world that they rouse their will.

Always wanting to profit and gladden all beings,
They adorn lands and make offerings to Buddhas.
Accepting the right teaching, they cultivate its knowledges;
To realize enlightenment they arouse their minds.

Deep faith, belief, and resolution always pure,
They honor and respect all Buddhas,
As well as their Teachings and Communities;
Making offerings with ultimate sincerity, they rouse their will.

Deeply believing in the Buddha and the Buddha's teaching,
They also believe in the Way traversed by buddhas-to-be,
And believe in unexcelled great enlightenment:
Thereby do enlightening beings first rouse their will.

Faith is the basis of the Path, the mother of virtues,
Nourishing and growing all good ways,
Cutting away the net of doubt, freeing from the torrent of passion,
Revealing the unsurpassed road of ultimate peace.

When faith is undefiled, the mind is pure;
Obliterating pride, it is the root of reverence,
And the foremost wealth in the treasury of religion,
Being a pure hand to receive the practices.

Faith is generous, the mind not begrudging;
Faith can joyfully enter the Buddha's teaching;
Faith can increase knowledge and virtue;
Faith can assure arrival at enlightenment.

Faith makes the faculties pure, clear and sharp;
The power of faith is strong and indestructible.

Faith can annihilate the root of affliction,
Faith can turn one wholly to the virtues of buddhahood.

Faith has no attachment to objects:
Transcending difficulties, it reaches freedom from trouble.
Faith can go beyond the pathways of demons,
And reveal the unsurpassed road of liberation.

Faith is the unspoiled seed of virtue,
Faith can grow the seed of enlightenment.
Faith can increase supreme knowledge,
Faith can reveal all Buddhas.

Therefore I'll explain in steps practicing in accord:
Faith is most powerful, very difficult to have;
It's like in all worlds having
The wondrous wish-fulfilling pearl.

If one can always faithfully serve the Buddhas,
Then one can keep the precepts and cultivate studies;
If one always keeps the precepts and practices what one learns,
Then one can embody all virtuous qualities.

Self-control can develop the basis of enlightenment,
Study the foundation of cultivating virtues;
Always acting in accord with discipline and study,
One will be praised for excellence by all enlightened ones.

If one always faithfully serves the Buddhas,
Then one can assemble great offerings.

If one can assemble great offerings,
One's faith in Buddha is beyond conception.

If one always faithfully serves the honorable Teaching,
Then one will tirelessly listen to the Buddha's teaching.

If one hears the Buddha's teaching without tiring of it,
One's faith in the Teaching is inconceivable.

If one always faithfully serves the pure Community,
Then one's faith will never regress.

If one's faith never regresses,
One's power of faith is unshakable.

If nothing can shake one's power of faith,
Then one gains purity, clarity, and sharpness of sense.

If one has purity, clarity, and sharpness of sense,
One can avoid bad associates.

If one can avoid bad associates,
Then one can approach good associates.

If one can be with good associates,
Then one can cultivate great goodness.

If one can cultivate great goodness,
One can perfect great causal power.

If one perfects great causal power,
Then one can attain supremely certain understanding.

If one attains supremely certain understanding,
Then one will be protected by the Buddhas.

If one is protected by the Buddhas,
Then one can arouse the will for enlightenment.

If one can arouse the will for enlightenment,
Then one can diligently cultivate the virtues of buddhahood.

If one can diligently cultivate the virtues of buddhahood,
Then he can be born in the family of the enlightened.

If one gets to be born in the family of the enlightened,
Then one can practice skillful liberative techniques.

If one can develop skill in means of liberation well,
Then one can reach purity of the faithful mind.

If one gains purity of the faithful mind,
Then one can increase supreme will.

If one can increase supreme will,
Then one can always practice the transcendent ways,

If one always practices the transcendent ways,
Then one can fulfill the Great Vehicle.

If one can fulfill the Great Vehicle,
Then one can give offerings to Buddhas in the right way.

If one can make offerings to Buddhas in the right way,
Then one can remember Buddha with unwavering mind.

If one can remember Buddha with unwavering mind,
Then one can always see infinite Buddhas.

If one always sees infinite Buddhas,
Then one sees the essence of the enlightened is eternal.

If one sees the essence of the enlightened is eternal,
Then one can know the truth never dies.

If one can know the truth never dies,
Then one attains unhindered powers of elucidation.

If one attains unhindered powers of elucidation,
Then one can expound boundless teachings.

If one can expound boundless teachings,
Then one can compassionately liberate beings.

If one can compassionately liberate beings,
Then one can attain a mind of unshakable compassion.

If one can attain a mind of unshakable compassion,
Then one can appreciate the most profound truth.

If one can appreciate the most profound truth,
Then one can abandon the errors of fabrication.

If one can abandon the errors of fabrication,
Then one can divorce conceit and indulgence.

If one can get rid of conceit and indulgence,
Then one can benefit all beings together.

If one can benefit all beings,
Then one can be in birth-and-death unwearied.

If one can be in birth-and-death unwearied,
Then one can be invincibly brave and strong.

If one can be invincibly brave and strong,
Then one can bring forth great spiritual powers.

If one can bring forth great spiritual powers,
One will know the activities of all sentient beings.

If one knows the activities of all sentient beings,
Then one can mature and perfect living beings.

If one can mature and perfect living beings,
One will attain the knowledge to save all beings.

If one attains the knowledge to save all beings,
Then one can perfect the means of salvation.

If one can perfect the means of salvation,
One then will give beings unlimited benefit.

If one gives beings unlimited benefit,
One will fulfill the techniques of supreme knowledge.

If one fulfills the techniques of supreme knowledge,
One will remain on the heroic unexcelled path.

If one remains on the heroic unexcelled path,
One can crush the power of all demons.

If one can crush the power of all demons,
One can get beyond the realm of the four demons.

If one can get beyond the realm of the four demons,
Then one can reach the stage of nonregression.

If one can reach the stage of nonregression,
One attains profound acceptance of the nonorigination of things.

If one attains deep acceptance of the nonorigination of things,
One will receive the Buddhas' prediction of enlightenment.

If one's enlightenment is foretold by the Buddhas,
Then all the Buddhas will appear in one's presence.

If all the Buddhas appear in one's presence,
One will comprehend the profound, mystic use of spiritual powers.

If one comprehends the deep mystic function of spiritual powers,
One will be remembered by all the Buddhas.

If one is remembered by the Buddhas,
Then one will adorn oneself with the qualities of buddhahood.

If one adorns oneself with the qualities of buddhahood,
One will attain a splendid body of felicity.

If one attains a splendid body of felicity,
One's body will be radiant as a mountain of gold.

If one's body is radiant as a mountain of gold,
It will be adorned with the thirty-two marks of distinction.

If one is adorned with the thirty-two marks,
One will be adorned with accompanying refinements.

If one is adorned with the accompanying refinements,
The light of one's aura will be unlimited.

If one's aura light is infinite,
One will be adorned with inconceivable light.

If one is adorned with inconceivable light,
That light will produce lotus blossoms.

If the light produces lotus blossoms,
Innumerable Buddhas will sit on the blossoms,
Appearing everywhere in the ten directions,
Able to pacify all sentient beings.

If able to harmonize beings this way,
One manifests infinite mystical powers.

If one manifests infinite mystical powers,
One dwells in inconceivable lands,
Expounding inconceivable teachings,
Gladdening inconceivably many beings.

If one explains inconceivable teachings
Gladdening inconceivably many beings,
Then with wisdom and power of elucidation
One guides in accord with being's minds.

If one uses wisdom and powers of elucidation
To guide in accord with beings' minds,
Then one will never lose
Action guided by wisdom.

If one never loses
Action guided by wisdom,

Then one's will power will be sovereign,
And one will appear physically in any state of being.

If one's will power attains the freedom
To manifest a body in any state of being,
Then one will be able, when teaching,
To accord with any language, inconceivably.

If one can, when teaching,
Adopt any language, according to the congregation,
Then one will instantly know all
The minds of all sentient beings.

If one can instantly know
The minds of all sentient beings,
One will know afflictions arise from nowhere
And will not sink and drown in birth and death.

If one knows afflictions come from nowhere
And will never drown in birth and death,
Then one attains the body of the essence of truth
And appears in the world by the power of truth.

If one attains the virtuous body of the essence of truth
And appears in the world by the power of truth,
One will attain all the stages and freedoms of enlightenment,
Practice the ways of transcendence and be supremely liberated.

If one attains the stages and freedoms of enlightenment,
Practices the transcendent ways and is supremely liberated,
One will attain the great spiritual powers of the anointed
And abide in the most supreme meditations.

If one attains the great spiritual powers of the anointed
And abides in the most supreme meditations,
Then in the presence of the Buddhas
One will be annointed and ascend to that rank;
One will be anointed with the elixir of deathlessness
By all the Buddhas in the ten directions.

If one is anointed with elixir
By the Buddhas of the ten directions,
One's body will be all-pervasive as space,
Abiding at rest, immovable, filling the ten directions.

If one's body is pervasive as space,
Abiding at rest, immovable, filling all directions,
One's action will be beyond compare,
Unknowable to gods and men.

Enlightening beings practice acts of great compassion,
Vowing to liberate all successfully;
Those who see, hear, listen, accept, or make offerings,
They cause all to attain peace and happiness.

Those great beings have magnificent spiritual powers;
Their eye of reality is always complete, without any lack;
The wonderful practices of virtuous ways and other such paths
Are supreme jewels which they cause to appear.

Just like clusters of diamonds in the ocean,
By their mystic powers they produce many jewels;
Without decrease or increase, and inexhaustible:
Such is the mass of enlightening beings' virtues.

Where there are lands with no Buddha,
There they appear to attain enlightenment;
Where there are lands where the Teaching's unknown,
They expound there the treasury of sublime doctrines.

Without discrimination, without effort,
They reach everywhere in a single instant,
Like the moonlight extending everywhere,
Teaching beings by innumerable techniques.

In the worlds of the ten directions
Constantly they show the way of Buddhahood:
Turning the wheel of the true teaching and entering extinction,
Down to the distribution of their relics.

Sometimes they show the paths of followers or self-enlightened ones;
Sometimes they show the universal adornment of full buddhahood;
Thus they open up the teachings of the three vehicles,
Widely liberating beings for infinite eons.

They may manifest the forms of dragon girls or boys,
Or celestial dragons, or titans too,
Down to mahoragas and so on:
They let everyone see according to desire.

Living beings' forms and features are unalike,
Their behaviors and sounds are also countless;
All of these enlightening beings can make appear
By the mystic power of the oceanic reflection meditation.

Beautifully purifying inconceivable lands,
Making offerings to all enlightened ones,
Emanating great light without bound,
They liberate sentient beings without limit too.

Their knowledge and wisdom is independent and inconceivable,
Their speech in explaining truth is unhindered,
Their generosity, self-control, tolerance, energy, and meditation,
Wisdom, skill in means, spiritual powers, and such,
Are all likewise free,
By the power of Buddha's flower garland meditation.

They enter concentration on one atom
And accomplish concentration on all atoms,
And yet that particle doesn't increase:
In one are manifest inconceivable lands.

Of the many lands in that one atom,
Some have Buddhas, some do not;
Some are polluted, some are pure;
Some are large, some are small;
Some are forming, some disintegrating;
Some are upright, some are sideways;
Some are like heat-mirages on a vast plain,
Some are like Indra's net in the heavens.

What in one atom is manifest
Is also manifest in all atoms;
This is the mystic power of concentration and liberation
Of these sages of great renown.

If they want to make offerings to all Buddhas,
They enter into concentration and produce mystic transformations,
Able to reach throughout the universe with one hand
To give offerings to all the enlightened ones.

The most beautiful flowers in all realms,
Perfumes, incense, and priceless jewels:
Such as these all emerge from their hands
To present to the Conquerors under the trees of enlightenment.

Priceless jewel raiment, with mixed perfumes,
Precious banners and canopies, all finely adorned,
With flowers of gold and curtains of jewels:
All of these rain from their palms.

Whatever wonderful things there be in all realms
That may be worthy to offer to the Supreme Honored One,
All shower from their palms, all complete,
And they bring it to the enlightenment trees to offer to the Buddhas.

All the artful music of the ten directions:
Bells and drums, harps and lyres, various different kinds,
All played harmoniously, with beautiful tones,
All emerges from the enlightening beings' palms.

All eulogies that be in the ten directions,
Praising the virtues of the enlightened ones,
All of their various wonderful words
Are intoned from within their palms.

The enlightened beings' right hands radiate pure light:
Within the light is fragrant water raining from the sky,
Sprinkling the buddha-lands of the ten directions,
As offerings to all the Lamps that Light the Worlds.

Also they emit wondrous arrays of light beams
Producing countless jewel lotus blossoms;
The colors and forms of the flowers are all superb,
And these they present to the Buddhas.

They also emit flower garlands of light
With all kinds of flowers bunched into drapes,
Scattered all over the lands everywhere
As presents to all the Honored Ones of great virtue.

They also emit lights adorned with perfumes,
Various wonderful scents massed into drapes,
Scattered all throughout the lands everywhere
As presents to the Honored Ones of great virtue.

They also emit lights adorned with powdered incense,
Various incenses collected into drapes,
And distribute them throughout all worlds
As gifts to the Honored Ones of great virtue.

They also emanate lights adorned with raiment,
Various fine robes gathered into drapes,
And distribute them throughout all worlds
As offerings to the Honored Ones of great virtue.

They also emit lights adorned with jewels,
Various beautiful jewels massed into drapes,
And distribute them throughout all worlds
As presents to the Honored Ones.

They also produce lights adorned with lotuses,
Various lotuses assembled into drapes,
And distribute them throughout all worlds
As gifts to the Honored Ones.

They also emit lights necklace adorned;
Various fine necklaces gathered into drapes
They distribute throughout all worlds
To offer to the Honored Ones.

They also emanate lights adorned with pennants
Radiant with multicolored patterns,
Of all kinds, innumerable, all superbly fine:
With these they decorate the buddha-lands.

Canopies adorned with melanges of jewels,
Draped with finely embroidered flags,
And crystal chimes intoning Buddhas' voices :
These they take to offer the enlightened ones.

Their hands producing such inconceivable gifts,
They present them to a Guide,
And do the same to all the Buddhas,
With their great psychic powers of concentration.

Enlightening beings dwell in concentration,
Dealing with beings by various abilities,
All of them guiding by innumerable means,
By the virtuous principles they practice.

Some use the approach of offerings to Buddhas,
Some use the approach of inconceivable generosity,
Some use the approach of austerity and discipline,
Some use the approach of unshakable tolerance,
Some use the approach of ascetic effort,
Some use the approach of tranquil meditation,

Some use the approach of certain, thorough knowledge,
Some use the teaching of practical expedients,
Some use the teachings of the pure abodes and psychic powers,
Some use the approach of the benefits of the means of salvation,
Some use the approach of the adornments of knowledge and virtue,
Some use the teaching of conditioning and liberation,
Some use the teachings of faculties, powers, and the right path,
Some use the teaching of followers' liberation,
Some use the teaching of purity of self-awakened ones,
Some use the teaching of the freedom of the Great Vehicle,
Some use the teaching of the miseries of impermanence,
Some use the teaching of no self and no life,
Some use the teaching of impurity and detachment from desire,
Some use the approach of extinctive concentration.

According to the differences in beings' ailments
They all use teaching-medicines to cure them.
According to the inclinations of beings' minds
They all use expedients to satisfy them.

According to the differences in sentient beings' behaviors
They all use adaptive skills to perfect them.
The characteristics of such spiritual powers of concentration
Cannot be fathomed by any gods or men.

Having a wondrous concentration called according to actions,
Enlightening beings abide in this and observe everywhere,
Appearing as appropriate to liberate sentient beings,
Causing them to gladly change according to the truth.

Where there is famine and disaster in the age,
They give means of comfort to all in the world,
Causing them to be satisfied according to their desires,
Creating benefit for all sentient beings.
They may give away fine food and drink,
Sumptuous clothing, garlands of jewels,
And even a royal throne,
To cause those who like generosity to accord with the teaching.

Adorned with flower garlands, anointed with perfume,
With dignified behavior, they liberate beings,
Liked and esteemed by all in the world.
Their appearance and their garb
They adopt as is appropriate to please
And cause those who like form to follow the Path.

With exquisite voices like songs of birds,
Wondrous tones in harmony,
Complete with all kinds of pure voice,
They preach to beings according to their likes.

Eighty-four thousand gates of teaching
Do the Buddhas use to liberate beings:
And according to the different teachings
They use what's appropriate to liberate.

Sentient beings' pains and pleasures, gains and losses, etc.,
Whatever things are done by beings of the world,
Enlightening beings can appear to do the same things,
Whereby to liberate all living beings.

The suffering of all worldly beings
Is deep and wide and boundless like the sea;
Enlightening beings, sharing their tasks, can tolerate it all,
To cause them to benefit and gain peace and happiness.

If any do not know the way to emancipation
And do not seek liberation, to leave turmoil behind,
Enlightening beings show them relinquishment of nation and wealth,
Satisfaction in detachment and peace of mind.

If the home is a place of bondage by attachments,
In order to cause sentient beings to all escape trouble
They show home-leaving and attainment of liberation,
Without craving for any pleasures.

Enlightening beings manifest the practice of ten kinds of action
And also practice the ways of great people,
Including the practices of seers and sages,
Because they want to benefit sentient beings.

If there are beings whose life span is immeasurable,
Whose afflictions are slight and pleasures complete,
Enlightening beings, being free in their midst,
Show the suffering of the ills of age, sickness, and death.

In the cases of those with greed, hatred, and ignorance,
The raging fires of these afflictions always blazing,
Enlightening beings manifest aging, sickness, and death for them,
To cause those sentient beings to all be tamed.

The Buddhas' ten powers and fearlessness,
As well as their eighteen unique qualities,
All their countless virtues,
Are manifested to liberate beings.

Knowledge of others' minds, appropriate teaching, and ability to appear anywhere
Are all free functions of the enlightened ones;
The great enlightening beings manifest them all,
Able to cause sentient beings to all be tamed.

Enlightening beings' various methods and techniques
Adapt to worldly conditions to liberate beings:
Just like lotus blossoms, to which water does not adhere,
In the same way they are in the world, provoking deep faith.

With extraordinary thoughts and profound talent, as cultural kings,
Song and dance, and conversation admired by the masses,
All the various arts and crafts of the world
They manifest, like magicians.

Some become grandees, city chiefs,
Some become merchants, caravan leaders;
Some become physicians and scientists,
Some become kings and ministers.

Some become great trees in the plains,
Some become medicines or jewel mines;
Some become pearls that fulfill all wishes,
Some show the right path to sentient beings.

If they see a world just come into being,
Where the creatures don't yet have the tools for livelihood,
Enlightening beings become craftsmen
And teach them various skills.

They do not make anything that will oppress or afflict living beings:
They only explain things that will be of benefit to the world;
Various fields of knowledge, such as incantational arts and medicinal herbs,
And all contained therein they can explain.

The excellent practices of all the sages
Faithfully looked up to by humans and divines,

Such difficult practices and austerities
Enlightening beings can perform according to need.

Some become non-Buddhist mendicants,
Some practice asceticism alone in the forest;
Some go naked, without any clothes,
Being teachers and leaders of such groups.

Some show various practices of wrong livelihood,
Practicing incorrect principles as supreme;
Some manifest the postures of brahmin ascetics,
Becoming leaders of such groups.

Some expose themselves to the heat of fire and sun,
Some practice cults imitating animals,
Some put on filthy clothing and worship fire:
In order to transform such cultists, they become their teachers.

Some make a show of visiting shrines of various deities,
Some make a show of entering the water of the Ganges River,
Some eat roots and fruits, all making a show of these practices,
While always contemplating the truth that transcends them.

Some show themselves kneeling or standing on one foot,
Some lie on thorns or in dust and dirt;
Some lie on pounding stones, seeking release,
And become teachers and leaders of such groups.

Of such followers of heretical paths
They observe the minds and understandings, and do the same things;
The ascetic practices they demonstrate, worldlings cannot bear:
They cause them to be tamed after seeing them.

Sentient beings are deluded and accept false teachings;
Sticking to wrong views, they suffer many pains:
For them are expediently taught wonderful principles
To cause them to understand the genuine truth.

The four truths may be explained in local magical language,
Or the four truths may be told in skillful esoteric language,
Or the four truths may be spoken in direct human speech,
Or the four truths may be told in the language of divine mystery;
The four truths are explained through analysis of words,
The four truths are explained through ascertainment of principles,
The four truths are explained skillfully refuting others,

The four truths are explained undisturbed by outsiders;
The four truths may be explained in several languages,
Or they may be explained in all languages.
In whatever languages beings understand
The four truths are explained for them, to liberate them.
All the teachings of all Buddhas
Are thus explained exhaustively,
Knowing the realm of language is inconceivable:
This is called the power of concentration of expounding the truth.

There is a supreme concentration called peace and bliss
Which can universally save and liberate all sentient beings,
Radiating a great light, inconceivable,
Causing those who see it to all be pacified.
This light emanated is called "good manifestation"—
If any sentient beings encounter this light,
It will cause them to benefit, without fail:
By this way they can attain unsurpassed knowledge;
It first shows the Buddhas,
Shows the Teaching, shows the Community, shows the Right Path,
And also shows the Buddhas' tombs and images—
By this the light is formed.

It also emits a light called "shining"
Which outshines the lights of all the gods,
Removing all barriers of darkness,
Benefiting all living beings.
This light awakens all sentient beings,
Inducing them to offer lamps to the Buddhas;
Because they present lamps to the Buddhas,
They can become supreme lamps in the world.
Burning oil lamps and butter lamps,
As well as various bright torches,
And lamps of finest jewels with fragrant herbs,
And presenting them to the Buddhas, they attain this light.

It also emits a light called "salvation":
This light can awaken all beings
And cause them to develop great determination
To liberate the living from the sea of desire.
If one can universally produce this determination
To liberate the living from the sea of desire,
Then one can cross over the torrents of afflictions
And lead the way to the sorrowless citadel of freedom.
By building bridges and rafts

Wherever there is water on the roads,
Criticizing fabrication and praising dispassionate calm,
Thereby is this light attained.

It also emanates a light called "annihilating attachment":
This light can awaken all beings,
Causing them to give up objects of desire
And concentrate on the savor of the sublime teaching of liberation.
If one can give up objects of desire
And concentrate on the subtle true savor of liberation,
One can, with the Buddha's rain of sweet dew,
Extinguish all the cravings in the world.
By charitably giving ponds, wells, and springs,
Only seeking the unsurpassed way of enlightenment,
Criticizing desires and praising meditation,
It is possible to produce this light.

It also radiates a light called "joy":
This light can awaken all beings,
Causing them to long for perfect enlightenment
And determine to realize the teacherless path.
Making statues of the Buddha of Great Compassion,
Adorned with all distinguishing marks, sitting on a flower,
And by always praising Buddha's supreme virtues
Can this light thereby be produced.

It also emits a light called "appreciation":
This light can awaken all beings,
Causing their minds to appreciate the Buddhas
As well as their Teaching and Community.
If they always appreciate the Buddhas,
Their teachings and communities,
Then in the congregations of the Buddhas
They'll attain acceptance of the profound truth of the emptiness of things.
Enlightening sentient beings without number,
Making them always remember the Buddha, Teaching, and Community,
Is whereby this light is attained.

It also emanates a light called "collection of virtues":
This light can awaken all beings,
Inducing them to practice unlimited giving in various forms,
Aspiring thereby to the unexcelled Path.
Establishing great charitable functions without imposing limits,
Satisfying the needs of all who come,

Not letting their hearts feel any lack,
Is whereby this light is made.

It also emits a light called "full knowledge":
This light can awaken all beings,
Causing them to instantly, in one principle,
Understand innumerable teachings.
Analyzing teachings for sentient beings
And determining the real true meaning,
Skillfully expounding the meanings of the teachings, without lack,
Is how this light is made.

It also radiates a light called "lamp of wisdom":
This light can awaken all beings
And cause them to know sentient beings are inherently empty and at rest,
And that all things have no existence.
Explaining that all things are empty, with no controller, no self,
Like illusions, like flames, like the moon reflected in the water,
And also like dreams or reflected images,
Is how this light is made.

It also emits a light called "mastery of the teachings":
This light can awaken all beings
And cause them to attain inexhaustible mnemonic command
To retain all the teachings of the Buddhas.
Honoring and supporting the holders of the teachings,
Serving and protecting the sages and saints,
Handing on various teachings to beings,
Is how this light is produced.

It also emanates a light called "able to relinquish":
This light can awaken miserly people,
Making them realize all wealth is impermanent,
And enjoy giving, without attachment.
Able to subdue stubborn stinginess,
Understanding wealth is like dreams or floating clouds,
Causing the pure mind of generosity to grow,
Is how this light is attained.

It also radiates a light called "removing heat":
This light can awaken the immoral
And cause them to maintain pure precepts
And determine to realize the teacherless path.
Inducing sentient beings to accept moral precepts

And to purify the practice of virtuous actions
And causing them to be inspired to seek enlightenment
Is how this light is made.

It also emits a light called "adornment of tolerance":
This light can awaken bad-tempered beings,
Causing them to get rid of anger and divorce conceit,
And gladly be tolerant and harmonious.
When the violence of beings is hard to endure,
To be unmoved in mind, for the sake of enlightenment,
Always happily extolling the virtues of tolerance,
Is how this light's produced.

It also radiates a light called "intrepitude":
This light can awaken the lazy,
Causing them always to respect and support
The Buddha, Teaching, and Community, without weariness.
If they always support and respect
The Buddha, the Teaching, and the Community,
They can get beyond the realms of the four demons
And quickly attain unsurpassed enlightenment.
Exhorting sentient beings to progress,
Always diligently supporting the Buddha, Teaching, and Community,
Wholeheartedly guarding the Teaching when it's about to perish,
Is how this light can be made.

It also emanates a light called "tranquility":
This light can awaken the scatter-minded,
Causing them to detach from greed, anger, and folly,
With their minds unstirring and properly stabilized.
Abandoning all bad associates,
Meaningless talk and impure action,
Praising meditation and solitude:
Thus is this light produced.

It also radiates a light called "adornment of wisdom":
This light can awaken the ignorant and deluded,
Causing them to realize the truth and understand conditional origination,
Their faculties, knowledge, and wisdom penetrating thoroughly.
If they can realize the truth and understand conditioned origination,
Their faculties, knowledge, and wisdom penetrating,
They'll attain the state of "sun-lamp" mental focus
With the light of wisdom and perfect the fruit of buddhahood.
Being able to give away country and wealth

For the sake of enlightenment, seeking the right teaching,
Then, having heard it, single-mindedly applying it and explaining to others,
Is how this light may be made.

It also emits a light called "buddha-wisdom":
This light can awaken all conscious creatures,
Causing them to see innumerable, boundless Buddhas,
Each sitting on jewel lotus flowers.
Praising the Buddhas' powers and liberation,
Telling of the Buddhas' freedom without bound,
Manifesting Buddhas' powers and mystic abilities,
Is how this light may be produced.

It also emanates a light called "fearlessness":
This light shines on those in fear
And causes the speedy annihilation
Of all inhuman harmful things.
Being able to give beings freedom from fear,
Exhorting the ceasing of all affliction and injury encountered,
Rescuing those in danger, the orphaned and the helpless,
Is how this light can be made.

It also radiates a light called "peace":
This light can illumine those who are ill
And cause all pains to be relieved
So all can gain the bliss of right concentration.
Dispensing medicine to cure afflictions,
Anointing with precious life-prolonging perfume,
Giving butter, oil, honey, and milk for nourishment,
Is how this light can be made.

It also emits a light called "seeing Buddha":
This light can awaken those about to die,
Causing them to see any Buddha they think of,
So when their life ends they can be born in that Buddha's pure land.
To exhort the dying to remembrance of Buddha,
And show them icons for them to behold,
Causing them to take refuge in the Buddha,
Is how this light can be made.

It also emanates a light called "delight in the Teaching":
This light can awaken all beings,
Causing them to always delight in the true teaching,
Listening to it, expounding it, writing and copying it.

Being able to expound the teaching when it's about to perish,
Causing those who seek the teaching to be fulfilled,
Appreciating the teaching and striving to practice it,
Is how this light can be made.

It also radiates a light called "wondrous sound":
This light can awaken enlightening beings
And cause all voices heard in the world
To be to the hearer the voice of Buddha.
Praising the Buddha out loud,
And presenting music like bells and chimes,
And causing all creatures to hear the sound of Buddha,
Is how this light can be made.

It also emits a light called "dispensing elixir":
This light can awaken all beings,
Causing them to give up all indulgence
And fully practice all virtues.
Explaining the instability of created things
And how they're filled with countless vexations,
Always happily extolling the bliss of dispassionate tranquility
Is how this light can be made.

It also emanates a light called "supreme":
This light awakens all beings,
Causing them to hear from the Buddhas,
The supreme teachings of discipline, concentration, and knowledge.
Always gladly praising all Buddhas'
Supreme self-control, concentration, and knowledge,
In this way seeking the unexcelled Path,
Is how this light is attained.

It also radiates a light called "jewel adornment":
This light can awaken all beings,
Causing them to attain an inexhaustible treasury of jewels
To offer to the enlightened ones.
Presenting various excellent jewels
To the Buddhas and Buddhas' shrines,
Also giving them generously to the poor,
Is how this light can be made.

It also emits a light called "adornment of fragrance":
This light can awaken all beings,
Causing those who sense it to be pleased
And assured of fulfilling enlightened virtues.
Spreading the ground with exquisite incense

To offer to the supreme Guides,
And also therewith making shrines and icons,
Is how this light can be made.

It also emanates a light called "various adornments"
With jewel pennants and canopies beyond number,
Burning incense, scattering flowers, playing music,
Filling cities, inside and out.
Having originally presented the Buddhas with various adornments:
Wonderful dancing and music,
Perfumes, flowers, pennants, canopies, and such,
Is how this light was made.

It also radiates a light called "purification"
Which causes the ground to be flat as a palm.
Adorning the Buddhas' shrines and their surroundings
Is how this light can be made.

It also emits a light called "great clouds"
Which can produce fragrant clouds and rain fragrant water.
Sprinkling the shrines and their precincts
Is how this light is made.

It also emanates a light called "adornments"
Which can cause the naked to be clothed.
Giving fine things to adorn the body
Is how this light is made.

It also radiates a light called "excellent savor"
Which can cause the hungry to get fine food.
Giving various delicacies
Is how this light is made.

It also radiates a light called "great wealth"
Which causes the poor to gain treasure.
Giving unlimited things to the Buddha, Teaching, and Community,
Is how this light can be made.

It also emits a light called "clarity of eye"
Which can cause the blind to see all forms and colors.
Giving lamps to Buddhas or their shrines
Is how this light is made.

It also emanates a light called "clarity of ear"
Which can cause the deaf to be able to hear.

Playing music for Buddhas or at their shrines
Is how this light is made.

It also radiates a light called "clarity of nose"
By which one can smell scents hitherto unnoticed.
Giving incense to the Buddhas and their shrines
Is how this light is made.

It also emits a light called "purity of tongue"
Able to praise the Buddhas in beautiful tones.
Forever getting rid of coarse, unwholesome speech
Is how this light is made.

It also emits a light called "purity of body"
Which causes the impaired to be fully restored.
Prostrating the body to Buddhas and their shrines
Is how this light is made.

It also radiates a light called "purity of mind"
Causing the absent-minded to gain right mindfulness.
Practicing concentration till totally mastered
Is how this light is made.

It also emanates a light called "purity of form"
Causing one to see the inconceivable forms of Buddhas.
Adorning shrines in various beautiful forms
Is how this light is made.

It also emits a light called "purity of sound"
Causing knowledge of the basic emptiness of the nature of sound.
Contemplating the dependent origination of sound, like echoes in a valley
Is how this light is made.

It also radiates a light called "purity of scent"
Causing all bad odors to be sweetly purified.
Washing the shrines and enlightenment trees with fragrant water
Is how this light is made.

It also emits a light called "purity of taste"
Which can eliminate all poisons in food.
Continued support of the Buddha, Community, and parents
Is how this light is made.

It also emanates a light called "purity of feeling"
Able to soften what's unpleasant to touch;

Though spears and swords rain from the sky,
It can change them all to flower garlands.
By having in the past spread the roads
With perfumes, scattered flowers, and robes
For the Buddhas to walk upon
Is how such a light was attained.

It also radiates a light called "purity of phenomena"
Able to cause all hair pores to expound
Inconceivable wonderful teachings
So all who hear joyfully understand.
What originates from causes and conditions has no origination;
The reality-body of the Buddhas is not a body;
The nature of things is eternally like space:
By explaining these meanings is there light like this.

Such incomparable gateways of lights
Are innumerable, like sand grains of the Ganges River;
All emerge from the Great Sage's pores,
Each performing a distinct function.
As the lights emanated from a single pore
Are countless, innumerable as the Ganges' sands,
So are those of each and every pore:
This is the power of the Sage's concentration.
According to the lights attained by past practice,
Those who practice likewise, according to their affinities,
Now radiate lights therefore like this:
This is the freedom of the Sage's knowledge.
Those who practiced virtuous deeds like the Buddha
And had appreciation and rejoiced in accord,
Who saw what he did and then did likewise,
They are all able to see this light.
If any practice virtuous deeds themselves
And make offerings to innumerable Buddhas,
Always aspiring to the virtues of buddhahood,
They are awakened by this light.

Just as when those born blind don't see the sun
It is not because there's no sun appearing in the world—
All those who have eyes can clearly see it,
Each doing their work according to their occupations,
So it is with the lights of the Great Being—
Those who have wisdom all can see,
While ordinary folk with false beliefs and low understanding
Cannot perceive these lights at all.

Crystal palaces and chariots
Painted with precious ethereal scents
Are naturally supplied to those with virtue:
They cannot be occupied by the virtueless ones;
So it is with the Great Being's lights:
Those of deep knowledge are all illumined,
While the ignorant, with false beliefs and poor understanding
Are not able to see these lights at all.

If any who hear of the varieties of these lights
Can develop pure and profound faith and resolution,
They'll sunder forever the web of all doubts
And promptly complete the banner of virtue.

There's a supreme concentration that can produce
Arrays of retinues, all free,
Incomparable assemblies of Buddha-children
Of all buddha-lands in the ten directions:
There is a lotus blossom, adorned with lights,
Of equal extent to a billion world galaxy,
On which the enlightening being sits, completely filling it—
This is the mystic power of this concentration.
There are also lotus blossoms surrounding,
As many as atoms in ten lands,
On which the hosts of Buddha-children sit,
Abiding in the spiritual power of this concentration.
Having fully developed good causes in the past
And fully practiced the virtues of buddhahood,
Such people surround the enlightening being,
All joining their palms and gazing tirelessly.
Like the bright moon among the stars
Is the enlightening being in the midst of the congregation.
Such is the practice of the great being
Entering the spiritual power of this concentration.
As manifested in one region
Surrounded by hosts of Buddha-children,
So it is in all regions,
Abiding in this spiritual power of concentration.

There's a supreme concentration called "network of loci"—
The enlightening being dwelling in this teaches widely,
Appearing bodily in all quarters,
Sometimes entering concentration, sometimes emerging:
Sometimes entering right concentration in the East
And emerging from concentration in the West,
Sometimes entering right concentration in the West

And emerging from concentration in the East,
Sometimes entering right concentration in other directions
And emerging from concentration in still others,
Sometimes entry and emergence pervade all ten directions:
This is called the enlightening being's concentration power.

Appearing before and associating with
All the countless Buddhas
In the lands throughout the East
While dwelling in this concentration, silent and unmoving,
And emerging from concentration
In the presence of all the Buddhas
Of the worlds in the West,
Making unlimited offerings to all of them;
Appearing before and associating with
All the countless Buddhas
In the lands throughout the West
While remaining in concentration, silent and unmoving,
And emerging from concentration
In the presence of all the Buddhas
Of the worlds in the East,
Making unlimited offerings to all of them,
Thus does the enlightening being enter
All the worlds of the ten directions,
Sometimes manifesting concentration, silent and unmoving,
Sometimes manifesting respectful offering to the Buddhas.

Entering right concentration in the eye-organ,
Emerging from concentration in the field of form,
Showing the inconceivability of the nature of form,
Unknowable to all gods and men;
Entering right concentration in the field of form
And emerging from concentration in the eye, without disturbing the mind,
Explaining the eye is birthless and has no origin,
By nature empty, null, and doing nothing;

Entering right concentration in the ear faculty
And emerging from concentration in the field of sound,
Distinguishing the sounds of all languages,
Unknowable to gods and men,
Entering right concentration in the field of sound,
Emerging from concentration in the ear, the mind undisturbed,
Explaining the ear is birthless and has no origin,
By nature empty, null, and doing nothing;

Entering right concentration in the nose faculty
And emerging from concentration in the field of scent,
Discovering all the most excellent fragrances,
Unknowable to gods and men,
Entering right concentration in the field of scent,
Emerging from concentration in the nose, mind undisturbed,
Explaining the nose is birthless and has no origin,
Empty by nature, null, and doing nothing;

Entering right concentration in the tongue faculty,
Emerging from concentration in the field of flavor,
Discovering all the most exquisite flavors
Unknowable to gods and men,
Entering right concentration in the field of flavor,
Emerging from concentration in the tongue, mind undisturbed,
Explaining the tongue is birthless and has no origin,
By nature, empty, null, and doing nothing;

Entering right concentration in the faculty of the body,
Emerging from concentration in the field of touch,
Able to clearly distinguish all textures,
Unknowable to gods and men,
Entering right concentration in the field of touch,
Emerging from concentration in the body, mind undisturbed,
Explaining the body is birthless and has no origin,
By nature empty, null, and doing nothing;

Entering right concentration in the mental faculty,
Emerging from concentration in the field of phenomena,
Discerning the characteristics of all things,
Unknowable to gods and men,
Entering right concentration in the field of phenomena,
Emerging from concentration in the mental organ, mind undisturbed,
Explaining the mind is birthless and has no origin,
By nature empty, null, and doing nothing;

Entering right concentration in the body of a youth,
Emerging from concentration in the body of an adult,
Entering right concentration in the body of an adult,
Emerging from concentration in the body of one aged,
Entering right concentration in the body of one aged,
Emerging from concentration in the body of a devout woman,
Entering right concentration in the body of a devout woman,
Emerging from concentration in the body of a devout man,
Entering right concentration in the body of a devout man,

Emerging from concentration in the body of a nun,
Entering right concentration in the body of a nun,
Emerging from concentration in the body of a monk,
Entering right concentration in the body of a monk,
Emerging from concentration in the body of a learner or nonlearner,
Entering right concentration in the body of a learner or nonlearner,
Emerging from concentration in the body of a self-enlightened one,
Entering right concentration in the body of a self-enlightened one,
Emerging from concentration in the body of a fully enlightened one,
Entering right concentration in the body of an enlightened one,
Emerging from concentration in the body of a celestial being,
Entering right concentration in the body of a celestial being,
Emerging from concentration in the body of a dragon,
Entering right concentration in the body of a dragon,
Emerging from concentration in the body of a yaksha,
Entering right concentration in the body of a yaksha,
Emerging from concentration in the body of a ghost,
Entering right concentration in the body of a ghost,
Emerging from concentration in a hair pore,
Entering right concentration in one hair pore,
Emerging from concentration in all hair pores,
Entering right concentration in all pores,
Emerging from concentration on a hairtip,
Entering right concentration on a hairtip,
Emerging from concentration in an atom,
Entering right concentration in an atom,
Emerging from right concentration in all atoms,
Entering right concentration in all atoms,
Emerging from concentration in diamond ground,
Entering right concentration in diamond ground,
Emerging from concentration on a crystal tree,
Entering right concentration on a crystal tree,
Emerging from concentration in Buddha's aura,
Entering right concentration in Buddha's aura,
Emerging from concentration in rivers and seas,
Entering right concentration in rivers and seas,
Emerging from concentration in the element fire,
Entering right concentration in the element fire,
Emerging from concentration in the wind, mind undisturbed,
Entering right concentration in the element wind,
Emerging from concentration in the element earth,
Entering right concentration in the element earth,
Emerging from concentration in the mansion of heaven,
Entering right concentration in the mansion of heaven,

Emerging from concentration in space, mind undisturbed:
This is called the inconceivable freedom of concentration
Of the one with infinite virtues,
Which all the Buddhas of the ten directions
Could not thoroughly expound even in countless eons.

All the enlightened ones together explain
That the consequences of beings' actions are unthinkably many.
The metamorphic emanations of the dragons, the masteries of the Buddhas,
And the spiritual powers of enlightening beings are also inconceivable.
Though one try to illustrate this by metaphor,
After all there is no metaphor that can be likened to this;
However, people of wisdom and intelligence
Understand their meaning by means of similitudes.

Buddha's followers' minds dwell in the eight liberations
And the transformations they display are all freely done:
They can manifest many bodies by one body
And can make one body of many bodies.
They can enter fire-concentration in space,
Walking, standing, sitting, and lying, all in the sky,
Producing water from the upper body and fire from the lower,
Or fire from the upper body and water from the lower.
In this way, in the moment of one thought,
They can transform freely in innumerable ways.
They do not fully have great compassion
And do not seek buddhahood for the sake of all beings,
Yet still they can manifest such inconceivable things—
How much more is the power of the great benefactors, enlightening beings:
Like sun and moon traveling through space,
Their lights' reflections appearing in all places,
In springs, ponds, reservoirs, and water in vessels,
In jewellike rivers and seas—they reflect everywhere:
So it is with the forms of enlightening beings—
They appear everywhere, inconceivably;
This is all the freedom of concentration,
Which only the enlightened can completely realize.
Like the images of four armies in the ocean water,
Each distinct, not merging or mixing,
Their swords, spears, bows and arrows, are many and diverse,
Their armor, helmets, and chariots are not the same:
Whatever the differences in the forms they have,

All are reflected in the water,
Yet the water itself does not discriminiate—
The concentration of enlightening beings is also like this.

In the ocean are spirits called "good at sound"
Whose voices universally adapt to all creatures of the sea,
And who completely understand all their languages
And make them all joyful and happy:
Those spirits have greed, malice, and folly,
Yet they can still understand all sounds—
How much more the enlightening beings' power of mental command—
Can they not cause all beings joy?

There is a woman named Explanatory Ability
Who was born through her parents' supplication to heaven:
If one can divorce evil and delight in truth,
One can enter her body and engender wondrous eloquence.
She still has desire, aversion, and ignorance,
Yet can bestow elucidating powers in accord with practice—
How much the more so can enlightening beings full of wisdom
Bestow benefits on sentient beings.

Like a magician who knows the ways of magic
Can produce any number of various things,
Make an instant seem a day, a month, a year,
Produce a city rich and very happy;
The magician has greed, anger, and ignorance still,
Yet can delight the world with magic ability—
How much the more so can the power of meditation and liberation
Bring all creatures joy.

When the gods and titans fought,
The titans lost and ran away;
Their armaments, chariots, and soldiers
They hid at once where none could see.
They have greed, malice, and folly,
Yet are still capable of inconceivable transformations;
How much the more can dwelling in fearlessness of supernormal powers
Now manifest independent freedom.

Indra, king of gods, has a royal elephant—
When it knows the king wants to go somewhere,
It transforms itself, creating thirty-three heads,
Each head having six tusks,

With the waters of seven ponds on each tusk,
Clean and fragrant, pure, still and full;
In the water of each pure pond
Are seven lotuses in beautiful array;
On each of those adorning lotus blossoms
Are seven celestial jadelike maidens
Skillfully dancing and playing music
Entertaining Indra, king of gods.
That elephant can also lose its original form
And transform its body to be like that of the gods,
Completely the same in bearing and action—
It has this miraculous power of transformation.
It still has greed, anger, and ignorance,
Yet nonetheless can manifest such miraculous powers—
How much the more is one replete with skill and knowledge
Free in all states of concentration.

Like the metamorphosed phantom body of a titan
Walking on the diamond stratum, standing in the ocean,
The water at the deepest part of the ocean only reaching its midriff
While its head is level with the soaring polar mountain—
It has greed, anger, and ignorance,
Yet still can display such great wonders—
How much the more does the demon-quelling Lamp that Lights the World
Have awesome mystic powers at his command.

When the gods and the titans warred
King Indra's magic power was inconceivable—
However many the troops of titans were,
Indra manifested as many bodies to oppose them.
The titans had the idea
"Indra is coming at us
And will surely capture and bind us,"
So they were all anxious and scared.
Indra manifested a body with a thousand eyes,
Holding thunderbolts, throwing flames,
Armored, armed, and awesomely majestic;
The titans, seeing this, all retreated.
Indra, with the power of a little virtue
Still could defeat a great enemy—
How much more is the savior of all
Replete with virtues, all at his command.

In the heaven of happiness is a celestial drum
Produced as a consequence of deeds of the gods;
It knows when the gods are indulging themselves,
And spontaneously produces this sound in the sky:
"All objects of desire are transient,
Like bubbles, foam—empty, unreal;
All existents are like dreams, like mirages,
Like floating clouds, the moon in the water.
Indulgence is an enemy, a torment and a pain—
It's not the immortal way, but the path of birth and death.
Any who act indulgently
Will enter the mouth of the shark of death.
As the root of all the miseries in the world,
All wise people shun it.
The qualities of objects of desire are perishable—
You should take pleasure in what's real and true."
When the gods of the thirty-three heavens hear this sound,
They all go up into the hall of good teaching
And Indra preaches for them the subtle teaching,
Making them docile and tranquil, removing greed and craving.
That sound is formless and cannot be seen,
Yet it can benefit the celestial beings—
How much the more, manifesting bodies adapting to inclinations,
Can enlightening beings rescue and liberate the living.

When the gods and titans warred,
By the superior power of the gods' virtue
The celestial drum sounded, telling the hosts,
"You should not worry or fear,"
And the gods, hearing this declaration,
Were rid of fear and increased in strength.
Then the titans' hearts trembled with fright
And their troops all retreated and fled.
The wonderful ambrosial concentration is like that heavenly drum:
It always produces the sound of dispassion, conquering demons;
Great compassion mercifully rescues all,
Causing all beings to end their afflictions.

Indra has intercourse with all the goddesses,
Ninety-two trillion in number,
Causing each to think to herself
That the king is amusing her alone.
As he responds to all the goddesses' bodies,
So it is in the hall of good teaching—
He can instantly manifest supernatural powers
And go to everyone to preach to them.

Indra, who has greed, anger, and ignorance,
Can cause all in his retinue to be happy—
How much the more is skillful spiritual power
Able to cause all to rejoice.

The king of the heaven of access to others' enjoyments
Has sovereignty in the realm of desire;
With habitual confusion for a snare,
He captures and binds all ordinary folk.
He has greed, anger, and ignorance,
Yet has mastery over sentient beings—
How much the more is the possessor of the ten independent powers
Able to cause beings to act in accord.

The great brahma king of the billion world galaxy
Can appear in all the abodes
Of the brahma gods and sit with them,
Speaking in the subtle, pure brahma voice.
He abides in the worldly brahma path,
Yet still commands concentration and supernatural powers—
How much the more so does the transcender of the world, unexcelled,
Have mastery of meditation and liberation.

The god Maheshavara's knowledge is sovereign:
When the dragons of the sea shower rain,
He can count distinctly every drop,
Discerning them all in a single instant:
If one has diligently practiced and learned for countless eons
And attained the supreme knowledge of enlightenment,
How would such a one not be able
To instantly know the minds of all beings?

The consequences of sentient beings' actions are inconceivably many,
Being as a great wind power, producing the worlds:
Vast oceans, mountains, celestial palaces,
Radiance of jewels, and all sorts of things;
They also can produce clouds and bring rain,
And can disperse and dissolve all cloudiness,
And can ripen all grains,
And comfort the living.
The wind cannot learn transcendent wisdom,
Or learn the qualities of buddhahood,
Yet still can perform inconceivable deeds—
How much the more so one who fulfills all vows.

The various voices of men and women,
The calls of birds and beasts,
The sounds of oceans, rivers, and thunder,
Can all delight sentient beings' minds—
How much the more one who knows the nature of sound is like echoes,
Who attains to unhindered, wonderful eloquence,
And teaches the truth as appropriate to each,
Is able to bring joy to the creatures of the world.

The ocean has a special extraordinary quality—
It can be an equal reflector of all;
Sentient beings, precious things, rivers and streams—
All it contains, prohibiting none.
One with inexhaustible meditation, concentration, and liberation,
Can also be a seal of equanimity, equally reflecting, like this;
The wonderful practices of virtue and knowledge
This one cultivates all without tiring.
When the dragon kings of the ocean roam about,
They are free wherever they may be,
Producing clouds covering the earth,
Those clouds of various decorative colors:
In the sixth heaven, of access to others' enjoyments,
The clouds are the color of gold;
In the heaven of enjoyment of emanations they're the color of ruddy pearls;
In the heaven of happiness, they're the color of frost and snow;
In the heaven of timely portion they're the color of lapis lazuli;
In the heaven of thirty-three celestial realms they're opal colored;
In the heaven of the four kings they're crystal colored;
Over the oceans, they're diamond colored;
Among kinnaras they're incense colored;
In the dragons' abodes they're lotus colored;
Where yakshas live, the color of white geese;
Among titans, the color of mountain rocks;
In the region of Uttara, the color of golden flames;
In Jambudvipa, the color of sapphire;
In the other continents, their adornments are mixed—
These are given according to the likes of the creatures.

Also in the heaven of access to others' enjoyments
Lightning in the clouds shines like sunlight;
In the heaven of enjoyment of emanations, it's like moonlight;
In the heaven of happiness, like rose gold;
In the timely portion heaven, it's the color of jadelike snow;
In the thirty-threefold heaven, the color of golden flames;

In the four kings' heaven, the color of all jewels;
In the ocean, the color of red pearls;
In the realm of the kinnaras, the color of lapis lazuli;
In the abode of dragons, the colors of a mine of jewels;
Where the yakshas live, the color of crystal;
Among the titans, the color of onyx;
In the realm of Uttara, the color of fiery pearls;
In Jambudvipa, the color of sapphires;
In the other continents, the embellishments are mixed—
As are the colors of the clouds, so is the lightning.

In the heaven of access to others' enjoyments, thunder is like the voice of Brahma;
In the heaven of enjoyment of emanations, it's like the sound of great drums;
In the heaven of happiness it's like the sound of singing;
In the heaven of timely portion it's like the voices of goddesses;
In the heaven of thirty-three celestial regions
It's like the various sounds of kinnaras;
In the heaven of the four world-guarding kings
It's like the sounds produced by grandharvas;
In the ocean it sounds like mountains crashing together;
Among the kinnaras, it's the sound of pipes,
In the castles of the dragons, it sounds like the call of kalavinka birds;
In the yakshas' abode it's like the voices of dragon maidens;
Among the titans, it sounds like a celestial drum;
Among humans, it's like the sound of the surf.

In the heaven of free access to others' enjoyments rain perfumes
With various mixed flowers as embellishments;
In the heaven of enjoyment of emanations rain cotton flowers,
Mandarava flowers, and rich perfumes;
In the heaven of happiness rain crystals
Complete with adornments of various jewels;
The jewels in the topknots there are like moonlight,
The exquisite clothes worn there are the color of gold;
In the heaven of time rain banners and canopies,
Garlands, perfumes, and beautiful decorations,
As well as excellent raiment the color of pearl
And various kinds of music;
In the heaven of thirty-three realms rain wish-fulfilling jewels,
Solid black aloes and sandalwood fragrance,
Various perfumes of heavenly flowers
Raining down intermingled with each other;
In the citadels of the world guardians rain delicacies

With color, aroma, and flavor with strengthening power;
It also rains inconceivable beautiful jewels,
All made by the dragon kings.
Also in the oceans
It rains increasingly, like a whirl,
And rains inexhaustible treasuries of jewels,
And rains various jewel ornaments as well.
In the world of kinnaras it rains necklaces,
Lotuses of many colors, robes, and jewels,
Flowers that grow in the rains, and golden colored flowers,
With various kinds of music all included therein.
In the castles of the dragon kings rain ruddy pearls;
Among the titans it rains weapons
Conquering all enemies.
In the continent Uttara it rains necklaces
And also rains innumerable exquisite flowers;
In the continents Purvavideha and Aparagodaniya
It rains various ornamental articles;
In the continent Jambudvipa it rains pure water,
Fine, refreshing, always at appropriate times,
Nourishing flowers, fruits, and herbs,
Ripening all the crops.
Innumerable such beautiful adornments,
Various clouds, lightning, thunder, and rain,
The dragon kings can freely make
Without moving their bodies, without discrimination
In their world, the ocean, they dwell,
Yet can manifest this inconceivable power—
How much the more those who enter the ocean of truth and embody virtue
Can produce great mystical transformations.

The doors of liberation of the enlightening beings
Cannot be revealed by any similes,
But I have, with these metaphors,
Said something of their free power.

Foremost knowledge, vast wisdom,
True knowledge, boundless wisdom,
Extraordinary wisdom, supreme wisdom—
Such a teaching has now been explained.
This teaching is rare and most extraordinary;
If people who have heard it can accept,
Can believe, absorb, praise, and explain it,
This accomplishment is to be considered most difficult.
Of all the ordinary people in the world

It's hard to find one with faith in this teaching.
If any diligently cultivate pure virtues,
By the power of past cause they can believe.
Among the creatures of all worlds
Are few who want to seek the vehicle of Buddha's followers;
Those who seek solitary enlightenment are even fewer,
And those who aim for the Great Vehicle are very hard to find.
But striving for the Great Vehicle is still easy
Compared to the greater difficulty of believing this teaching.
Even more difficult it is to retain, recite, and explain it for others,
To practice according to the teaching and truly understand it.
To hold a galaxy on one's head
Without moving, for one eon,
Is not to be considered difficult
Compared to believing this teaching.
To pick up ten buddha-lands in the hand
And stand in space through an eon
Is not to be considered hard
Compared to believing this teaching.
If one provides comforts for an eon
To the homes of beings numerous as atoms in ten lands,
His merit is not to be considered supreme—
One who believes this teaching is most excellent.
Even spending an eon serving
Buddhas as many as atoms in ten lands,
One's merit will be greater, supreme,
If one can recite and hold this book.

When the enlightening being Chief in Goodness had spoken these verses, the worlds in the ten directions quaked in six ways, the palace of demons was shrouded, the realms of ill ceased; the Buddhas of the ten directions appeared before him and each patted him on the head with his right hand and praised him, saying, "Excellent! You incisively explain this teaching, and we all accordingly rejoice."

End of the second assembly.

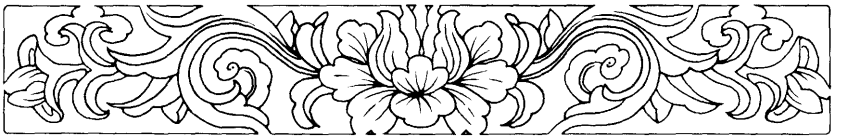

BOOK THIRTEEN

Ascent to the Peak of Mount Sumeru

THEN, BY THE SPIRITUAL POWER of the Enlightened One, in the Jambudvipa continent of all worlds in the ten directions there was seen the Enlightened One sitting under a tree, in each place with enlightening beings receiving the Buddha's spiritual power and expounding the teaching, all thinking they were at all times facing the Buddha in person. At that time the Buddha, without leaving the foot of the enlightenment tree, ascended Mount Sumeru and headed for the palace of Indra; then Indra, king of gods, in front of the Hall of Surpassing Wonder, seeing Buddha coming from afar, adorned this palace by means of his supernatural power. He put in it a lion throne of banks of radiant lights, all made of exquisite jewels, with ten thousand levels of dazzling ornaments and ten thousand nets of gold covering it, ten thousand kinds of curtains and ten thousand levels of canopies arrayed all around, with ten thousand embroidered silks as curtain sashes, ten thousand strings of pearls joined together, and ten thousand robes spread on the throne. Ten thousand godlings and ten thousand Brahma kings surrounded it in front and behind, while ten thousand light beams illumined it.

Then Indra, having set up this throne for the Enlightened One, bowed and joined his palms, reverently facing the Buddha, and said, "Welcome, World Honored One; welcome, Blissful One; welcome, Realized One, Perfectly Enlightened One: please be so compassionate as to sojourn in this palace." Then the Buddha, accepting his invitation, entered the Hall of Surpassing Wonder. This also took place in the same way in all the worlds of the ten directions. Then, due to the Buddha's spiritual power, all the music in the palaces spontaneously ceased, and Indra recalled to himself how he had planted roots of goodness with Buddhas of the past; he spoke in verse, saying,

Kashyapa Buddha had great compassion,
Supreme among the auspicious.

That Buddha has come into this palace,
Hence this place is most auspicious.

Kanakamuni's vision was unobstructd,
Supreme among the auspicious.
That Buddha has come into this palace,
Hence this place is most auspicious.

Krakucchanda was like a mountain of gold,
Supreme among the auspicious.
That Buddha has come into this palace,
Hence this place is most auspicious.

Vishvabhu Buddha was undefiled,
Supreme among the auspicious.
That Buddha has come into this palace,
Hence this place is most auspicious.

Shikhin Buddha was free from discrimination,
Supreme among the auspicious.
That Buddha has come into this palace,
Hence this place is most auspicious.

Vipashin Buddha was like a full moon,
Supreme among the auspicious.
That Buddha has come into this palace,
Hence this place is most auspicious.

Pushya clearly realized the ultimate truth,
Supreme among the auspicious.
That Buddha has come into this palace,
Hence this place is most auspicious.

Tishya Buddha's eloquence was unhindered,
Supreme among the auspicious.
That Buddha has come into this palace,
Hence this place is most auspicious.

Padma Buddha was utterly pure,
Supreme among the auspicious.
That Buddha has come into this palace,
Hence this place is most auspicious.

Dipankara Buddha was effulgent,
Supreme among the auspicious.
That Buddha has come into this palace,
Hence this place is most auspicious.

As in this world the king of the thirty-threefold heaven, Indra, by the spiritual power of the Buddha, extolled the virtues of ten Buddhas, so did all the Indras in the worlds of the ten directions also praise the Buddhas' virtues. Then the World Honored One entered the Hall of Surpassing Wonder and sat crosslegged: this hall suddenly became vastly spacious, like the dwelling places of all the celestial hosts. The same thing happened in all worlds in the ten directions.

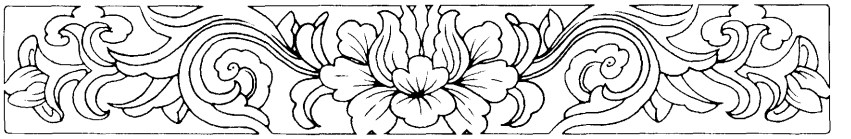

BOOK FOURTEEN

Eulogies on Mount Sumeru

THEN, DUE TO THE SPIRITUAL POWER of the Buddha, there came and gathered great enlightening beings from each of the ten directions, each accompanied by as many enlightening beings as atoms in a buddha-land, coming from worlds far away, beyond lands as numerous as atoms in a hundred buddha-lands. Their names were Wisdom of Truth, Total Wisdom, Supreme Wisdom, Virtuous Wisdom, Vigorous Wisdom, Good Wisdom, Knowing Wisdom, True Wisdom, Unexcelled Wisdom, and Stable Wisdom. The worlds they came from were called Indra Flower, Red Lotus, Jewel Flower, Blue Lotus, Diamond Flower, Fragrant Flower, Delightful Flower, Rosy Dawn Flower, Adorning Flower, and Space Flower. They had each cultivated pure practice with Buddhas; the Buddhas were called Extraordinary Moon, Infinite Moon, Imperturbable Moon, Wind Moon, Water Moon, Liberation Moon, Unexcelled Moon, Constellation Moon, Pure Moon, Comprehending Moon. When the enlightening beings had reached the Buddha, they prostrated themselves at the Buddha's feet, and then magically produced luminous lion seats in the direction from which they had come. In the same way as the enlightening beings gathered atop Mount Sumeru in this world, so it was in all worlds; their names, worlds, and the names of their Buddhas were all like this.

At that juncture the Buddha emitted a hundred thousand billion light beams of sublime hue from the toes of his feet, illumining all the worlds in the ten directions, so that the Buddhas and congregations in the palaces of the Indras atop Mt. Sumerus were all revealed. Then the enlightening being Wisdom of Truth, infused with spiritual power from the Buddha, looked over the ten directions and said in verse,

Buddha emits a pure light
Showing all the Guides of the worlds
Sojourning in the Halls of Wonder
On the peaks of Mt. Sumerus.

All of the kings of gods
Invited the Buddhas into the palace,
All with ten beautiful verses
Praising the enlightened ones.

Among those great assemblies
The groups of enlightening beings
Have come from the ten directions
And sit calmly on the seats they made.

The enlightening beings in those congregations
All have the same names as we
And the names of the lands they come from
Are also the same as ours.

The Buddhas of their own lands
Also have the same names as ours;
Each one has, with a Buddha,
Purely cultivated unexcelled practices.

Buddha-children, you should observe
The Buddha's power of freedom:
In all the Jambudvipas
All think the Buddha's there.

We now see the Buddha
On top of Sumeru:
It's the same in the ten directions,
By the Buddha's power of freedom.

In each world
They determine to seek the Buddha-way,
And based on such a vow
Practice enlightening deeds.

Buddha, with various bodies,
Travels throughout the worlds,
Unhindered in the cosmos,
Beyond the ken of anyone.

The light of his wisdom always shines everywhere,
Removing all the darkness of the world;
It has no compare at all:
How can it be comprehended?

Then the enlightening being Total Wisdom, infused with the power of the Buddha, looked over the ten directions and said in verse,

Even if one always looked at Buddha
For a hundred thousand eons,
Not according to the absolute truth
But looking at the savior of the world,
Such a person is grasping appearances
And increasing the web of ignorance and delusion,
Bound in the prison of birth and death,
Blind, unable to see the Buddha.

Observing all things
To be without inherent existence,
Whatever their appearances of origin and disappearance,
Being just provisional descriptions,
All things are unborn,
All things are imperishable:
To one who can understand this
The Buddha will always be manifest.

The nature of things is fundamentally empty and null,
With no grasping and no vision.
The emptiness of inherent nature is Buddha;
It cannot be assessed in thought.
If one knows the inherent nature
Of all things is like this,
This person will not be affected
By any afflictions.

Ordinary people seeing things
Just pursue the forms
And don't realize things are formless:
Because of this they don't see Buddha.

The Sage is detached from the realms of time,
Replete with the marks of greatness,
Dwelling in nondwelling,
Omnipresent without moving.

I observe all things
And clearly understand them;
Now I see the Buddha
With certainty, free from doubt.

Wisdom of Truth has already explained
The real nature of the Enlightened;
From him I have understood
That enlightenment's inconceivable.

Then the enlightening being Supreme Wisdom, receiving power from the Buddha, looked over the ten directions and said in verse,

The Enlightened One's great wisdom
Is rare, beyond compare;
All beings in the worlds
Cannot reach it in their thoughts.

Ordinary people's deluded views
Grasp forms and are not veritable.
Buddha is beyond all forms,
So not within their view.

The deluded and unknowing
Wrongly grasp the forms of the five clusters,
Not understanding their true nature;
Such people don't see Buddha.

Knowing that all things
Have no inherent being of their own,
Understanding the nature of things this way
One will see Vairocana.

Caused by the preceding five clusters,
Succeeding clusters arise in continuum;
Comprehending this nature,
One sees Buddha, inconceivable.

Just like a jewel in the dark
Cannot be seen if there is no lamp,
With no one to explain Buddha's teaching
Even the intelligent cannot comprehend it.

And like an eye with cataracts
Cannot see pure beautiful colors,
So too the impure mind
Cannot see the Buddha's teaching.

And as the bright clear sun
Cannot be seen by the blind,
Those who have no wisdom
Can never see the Buddhas.

If one can remove the eye's cataracts
And abandon the concept of form
And not see in terms of things,
Then one can see the Buddha.

Total Wisdom has explained
The enlightenment of the Buddhas;
I, having learned from him,
Have gotten to see Vairocana.

Then the enlightening being Virtuous Wisdom, imbued with power from the Buddha, looked over the ten directions and said in verse,

Things have no true reality;
Because of wrongly grasping them as real
Do ordinary people therefore
Revolve in the prison of birth and death.

Things expressed by words
Those of lesser wisdom wrongly discriminiate
And therefore create barriers
And don't comprehend their own minds.

If one doesn't comprehend one's own mind,
How can one know the right path?
Based on misconstrued intellect
They increase all evils.

Not seeing all things are empty,
Always suffering the pains of birth and death,
This is because such people
Cannot yet have the pure objective eye.

In the past I experienced suffering
Because I didn't see Buddha.
So one should clarify the eye of reality
And see what is to be seen.

If one can see the Buddha,
One's mind will have no grasping;
Such a person can then perceive
Truth as the Buddha knows it.

If one can see Buddha's real teaching,
One is said to have great knowledge;
This person has pure eyes
And can see into the world.

No view is seeing
Which can see all things;
If one has any views about things,
This is not seeing anything.

The nature of all things
Has no origin and no end.
How wonderful the Great Guide:
Awakened himself, he can awaken others.

Supreme Wisdom has explained
The truth realized by the Buddhas;
We, having learned from him,
Can know the Buddha's true nature.

Then the enlightening being Vigorous Wisdom, receiving power from the Buddha, looked over the ten directions and said in verse,

If one dwells on discrimination,
One ruins the eye of purity;
Ignorant, false views increase,
And one never sees the Buddha.

If one can understand falsehood
As it is, without delusion,
And know the basis of delusion is itself reality,
One's perception of Buddha will be pure.

If there are views, this is defilement;
This is not yet to be considered seeing.
By dismissing all views
Can one thus see Buddha.

Things spoken of in conventional terms
People wrongly conceptualize;
Knowing the world is all birthless:
This is seeing the world.

If one sees seeing the world,
This seeing is a feature of the world;
In reality they're equal, no different:
This is called true insight.

If one sees they're equal, no different,
One won't discriminate among things.
Such vision is free from delusions:
Without indulgence, it's free.

All the different things
Pointed out by the Buddhas
Are impossible to apprehend
Because their nature's pure.

The nature of things is fundamentally pure;
Like space, it has no marks.
Nothing at all can explain it:
This do the wise observe.

Divorcing the concept of things,
Not indulging in anything,
And not even cultivating this,
One can see the great Sage.

As Virtuous Wisdom explained,
This is called one who sees Buddha;
All the actions there be
Are all inherently nil.

Then the enlightening being Good Wisdom, infused with Buddha's power, looked over the ten directions and said in verse,

Extraordinary, the great beings,
The countless enlightened ones
Are free from taint, their minds are free;
Self-liberated, they can liberate others.

I see the Lamps of the Worlds
As they are, without delusion,
As one who has accumulated knowledge
Over eons can see.

The acts of ordinary people
All soon pass away;
Their nature is like space,
So said to be without end.

When the wise speak of endlessness,
This is still not saying anything;
Because inherent nature is endless,
It can have an inconceivable end.

In the endlessness spoken of
There are no beings to be found;
Knowing the nature of things is thus,
One will see the Honored One.

No view is called seeing,
The birthless is called beings;
Whether views or beings,
Knowing they've no substantial nature,
The seer dismisses entirely
The subject and object of seeing;
Not destroying reality,
This person knows the Buddha.

If one knows the Buddha
And the truth the Buddha tells,
One can illumine the world
Like Buddha Vairocana does.

The truly enlightened point out well
The pure road of one truth;
The great being Vigorous Wisdom
Expounds innumerable teachings:
Whether of existence or nonexistence,
His conceptions are all removed:
Thus he can see the Buddha
And abide in reality.

Then the enlightening being Knowing Wisdom, imbued with power from the Buddha, looked over the ten directions and said in verse,

Hearing the supreme teaching,
I produce the light of wisdom
Illumining all worlds everywhere,
Seeing all the Buddhas.

Herein there's not the slightest thing:
Only provisional names;
Those who think there's self and person
Enter a dangerous path due to this.

People who grasp and cling
Think the body really exists:
The Buddha is not something grasped,
So they never get to see.

These people lack the eye of wisdom
And cannot see the Buddha,
Circulating in the sea of birth and death
Through uncountable eons.

Contention is called birth-and-death,
Noncontention is nirvana:
Birth-and-death and nirvana
Both cannot be grasped.

If one pursues provisional names
And grasp these two things
One is not in accord with reality
And doesn't know the Sage's subtle path.

If one produces such conceptions—
"This is Buddha, this is supreme"—
One is deluded—this is not real truth;
Thus one cannot see true awakening.

If one can know this real body's
Quiescent character of true thusness,
One can see the truly enlightened
Transcending the path of speech.

Things expressed in words
Cannot disclose the character of reality;
Only through equanimity can one see
Things, including the Buddha.

The Truly Enlightened in the past
The future, and the present,
Forever sever the root of discriminiation—
That's why they're called Buddha.

Then the enlightening being True Wisdom, empowered by the Buddha, looked over the ten directions and said in verse.

I'd rather suffer the pains of hell
While able to hear the name of Buddha
Than to experience boundless pleasure
Without hearing the name of Buddha.

The reason for suffering in the past
Over countless eons
Revolving within birth and death
Is due to not hearing the name of Buddha.
Not deluded about things,
Realizing them as they truly are,
Detached from all compounded forms:
This is called unsurpassed awakening.

The present is not compounded,
Nor are the past and future;
All things have no signs:
This is the real body of Buddha.

If one can see this way
The profound truth of things,
Then one can see all Buddhas'
Reality-body in its true aspect.

Seeing what's true as true
And what's not true as untrue:
Such ultimate understanding
Is the reason for the name of Buddha.

Buddha's truth cannot be perceived;
Realizing this is called perceiving truth.
The Buddhas practice this way:
Nothing can be grasped.

Knowing they are many because one
And one because many,

Realize all things have no basis
And only arise from compounding.

There is no creator or created:
They only arise from habitual conceptions.
How can we know it is so?
Because other than this naught is.

All things have no abode:
No definite locus can be found;
The Buddhas abide in this,
Ultimately unwavering.

Then the enlightening being Unexcelled Wisdom, receiving Buddha's power, looked over the ten directions and said in verse,

The unexcelled great beings
Dismiss the concept of creatures.
None can surpasss them,
That's why they're called unexcelled.

The sphere attained by the Buddhas
Has no fabrication and no discrimination;
The gross has no existence,
And neither does the fine.

The realms accessible to Buddhas
Are innumerable therein;
True awareness is detached from numbers:
This is the Buddhas' true teaching.

Buddha's light shines everywhere,
Destroying all darkness and gloom;
This light neither has radiance
Nor does not have radiance.

It has no attachment to things,
No thought and no defilement,
No abode and no location,
And does not destroy the nature of things.

Herein there is no dualism,
Yet neither is there oneness;

One who sees well with great knowledge
Skillfully abides according to truth.

No mean and no duality,
And not even any nonduality:
All in the worlds is void—
This is the vision of the Buddhas.

People with no awakened understanding
Buddha makes abide in the truth.
All things have no abode—
Understanding this, one sees one's own body
Is not a body, yet said to be so;
Is not born yet manifests birth:
No body and no view—
This is the unexcelled Buddha-body.
Thus has True Wisdom explained
The nature of Buddhas' subtle teaching;
Any who hear this teaching
Will attain the pure eye.

Then the enlightening being Stable Wisdom, empowered by the Buddha, looked over the ten directions and said in verse,

How grand, the Great Light,
The vigorous Unsurpassed Hero,
Who appears in the world
To help the confused.

The Buddha observes all beings
With a heart of great compassion,
Seeing them in the three realms of existence
Suffering over and over.

Except for the Truly Enlightened,
The honored Guide, full of virtue,
There is none who can rescue
All human and heavenly beings.

If the Buddhas and enlightening beings
Did not appear in the world,
There would not be a single creature
Who could have peace and ease.

The Buddha, rightly awakened,
As well as the sages and saints,
Appear in the world,
Able to bestow happiness on beings.

If someone sees the Buddha,
That is gaining great benefit;
Hearing the name Buddha and developing faith
Is a monument in the world.

We see the World Honored Ones
And consider it a great boon;
Hearing such a wonderful teaching,
We all shall attain enlightenment.

The enlightening beings, in the past,
By the spiritual power of Buddha,
Attained the pure eye of wisdom
And perceived the realms of the Buddhas.

Now we see Vairocana
And grow doubly in pure faith.
Buddha's knowledge is boundless
And cannot be fully explained.

Even if the enlightening beings
Such as Supreme Wisdom, and I, Stable Wisdom,
Were to speak for countless eons,
We could not tell it all.

BOOK FIFTEEN

The Ten Abodes

THEN THE ENLIGHTENING BEING Truth Wisdom, empowered by the Buddha, entered into the concentration of infinite techniques of enlightening beings; by the power of concentration there appeared before him Buddhas as numerous as atoms in a thousand buddha-fields from each of the ten directions beyond as many worlds as atoms in a thousand buddha-fields: all of those Buddhas had the same name, Truth Wisdom. They said to the enlightening being Truth Wisdom, "Excellent! Excellent, good man, that you are able to enter this enlightening being's concentration of infinite techniques. Good man, in each of the ten directions as many Buddhas as atoms in a thousand buddha-fields all together empower you with their spiritual force, and this is also the spiritual power of the force of Vairocana Buddha's ancient vows, as well as the power of the roots of goodness you have cultivated, whereby you enter this concentration, allowing you to expound the teaching, for growth in enlightened knowledge, to enter deeply into the realm of reality, to comprehend well the worlds of sentient beings, to be unhindered in whatever is entered into, to be unobstructed in all activities, to attain incomparable skill in means, to enter the essence of omniscience, to be aware of all things, to know all faculties, to be able to hold and expound all the teachings; that is to say, bringing forth the ten abodes of enlightening beings. Good man, you should receive the spiritual power of the Buddhas and expound this teaching."

Then the Buddhas gave the enlightening being Truth Wisdom unhindered knowledge, unattached knowledge, unbroken knowledge, knowledge free from ignorance, unvarying knowledge, knowledge without loss, immeasurable knowledge, unexcelled knowledge, unremitting knowledge, and knowledge that cannot be taken away. Why? Because the power of this concentration is naturally this way in principle.

Now the Buddhas all extended their right hands and rubbed Truth Wisdom's head; then the enlightening being Truth Wisdom emerged from concentration and declared to the enlightening beings, "Children of Buddhas, the abode of enlightening beings is vast, as vast as the space of the cosmos. Enlightening beings dwell in the house of the

Buddhas of past, present, and future. The abodes of enlightening beings I shall now explain. Buddha-children, there are ten kinds of abodes of enlightening beings, which the past, future, and present Buddhas have explained, will explain, and do explain. What are the ten? They are the abode of initial determination; the abode of preparing the ground; the abode of practice action; the abode of noble birth; the abode of fulfillment of skill in means; the abode of the correct state of mind; the abode of nonregression; the abode of youthful nature; the abode of prince of the teaching; the abode of coronation. These are called the ten abodes of enlightening beings, expounded by the Buddhas of past, future, and present.

"What is the enlightening beings' abode of initial determination? The enlightening beings, seeing the magnificence of the Buddhas, which people like to see, rarely encountered, having great power; or seeing their spiritual powers, or hearing predictions of enlightenment, or listening to their teachings and instructions, or seeing sentient beings suffering severe pains, or hearing the far-reaching teaching of enlightenment of the Buddhas, develop the determination for enlightenment, to seek omniscience. The enlightening beings arouse determination with ten difficult-to-attain objectives: the knowledge of what is so and what is not; knowledge of consequences of good and bad actions; knowledge of superiority and inferiority of faculties; knowledge of the differences of various understandings; knowledge of the differences of various realms; knowledge of where all paths lead; knowledge of all meditations, liberations, and concentrations; knowledge of past lives; clairvoyance; knowledge of the universal end of indulgence for all time. Here the enlightening beings should encourage and study ten things: diligently making offerings to the Buddhas; gladly remaining in the world; guiding worldly people to reject evil deeds; always carrying on instruction by means of the most sublime teaching; praising the unexcelled teaching; learning the virtues of buddhahood; being born in the presence of Buddhas and always being received into their company; expediently expounding tranquil concentration; extolling detachment from the cycle of birth and death; being a refuge for suffering beings. What is the reason? To cause enlightening beings' minds to broaden in the Buddha's teaching and to be able to understand whatever teaching they hear without depending on another's instruction.

"What is the enlightening beings' abode of preparing the ground? Here the enlightening beings develop ten attitudes toward all living beings: altruism; compassion; wish to give happiness; wish to give security; pity; care; protecting; identification; considering them as teachers; considering them as guides. Here the enlightening beings should encourage and study ten things: study and learning; uncluttered tranquility; association with the wise; gentle, pleasing speech; speech appropriate to the occasion; fearlessness; understanding; acting in accord with the teaching; avoiding folly and delusion; stability. What is the reason? To

cause enlightening beings to increase great compassion toward sentient beings, and to immediately understand whatever teachings they hear without relying on the instruction of another.

"What is the enlightening beings' abode of practice? Here enlightening beings contemplate all things through ten practices: observing that all things are impermanent, all things are painful, all things are empty, all things are selfless, all things have no creation, all things are flavorless, all things do not correspond to the names, all things have no locus, all things are apart from discrimination, all things lack stable solidity. Here the enlightening beings should encourage and study ten things: observing the realms of sentient beings, the realms of phenomena and principles, and the realms of the world; observing the elements of earth, water, fire, and air; observing the realms of desire, form, and formlessness. What is the reason? To cause enlightening beings' knowledge to be perfectly clear, so they can immediately understand any teaching they hear without depending on the instruction of another.

"What is the enlightening beings' abode of noble birth? Here the enlightening beings are born from the wise teaching and perfect ten things: never regressing from the presence of the Buddhas; profoundly engendering pure faith; carefully examining things; thoroughly knowing living beings, lands, worlds, actions, consequences, birth and death, and nirvana. Here the enlightening beings should encourage and study ten things: knowing all past, future, and present Buddhas' teachings; practicing and accumulating all past, future, and present Buddhas' teachings; fulfilling all past, future, and present Buddhas' teachings; and knowing that all Buddhas are equal. What is the reason? To cause progress in equanimity in respect to past, present, and future, and to be able to understand any teaching heard without relying on the instruction of another.

"What is the enlightening beings' abode of fulfilling skill in means? Here the roots of goodness cultivated by the enlightening beings are all to save all sentient beings, to benefit all sentient beings, to cause all sentient beings to be free from calamities and difficulties, to cause all sentient beings to leave the miseries of birth and death, to cause all sentient beings to develop pure faith, to cause all sentient beings to be harmonized and pacified, to cause all sentient beings to experience nirvana. Here the enlightening beings should encourage and learn ten things: to know sentient beings are boundless, to know sentient beings are infinite, to know sentient beings are countless, to know sentient beings are inconceivable, to know sentient beings' infinite forms, to know sentient beings are immeasurable, to know sentient beings are empty, to know sentient beings create nothing, to know sentient beings possess nothing, to know sentient beings have no identity. What is the reason? To cause the mind to increase in mastery and have no attachments, and to immediately understand any teaching heard without depending on the instruction of another.

"What is the enlightening beings' abode of the correct state of mind? Here the enlightening being's mind is steady and unwavering even when hearing these ten things: hearing the Buddha praised or reviled, the mind is steady and unwavering in regard to the Buddha's teaching; hearing the teaching praised or reviled, the mind is steady and unwavering in regard to the Buddha's teaching; hearing enlightening beings praised or reviled, the mind is steady and unwavering in regard to the Buddha's teaching; hearing the practices of enlightening beings praised or reviled, the mind is steady and unwavering in regard to the Buddha's teaching; hearing it said that living beings are finite or infinite, the mind is steady and unwavering in regard to the Buddha's teaching; hearing it said that sentient beings are defiled or undefiled, the mind is steady and unwavering in regard to the Buddha's teaching; hearing it said that sentient beings are easy to liberate or difficult to liberate, the mind is steady and unwavering in regard to the Buddha's teaching; hearing it said that there is becoming or disintegration of the universe, the mind is steady and unwavering in regard to the Buddha's teaching; hearing it said that the universe exists or does not exist, the mind is steady and unwavering in regard to the Buddha's teaching. Here the enlightening being should study and encourage the study of ten things: that all things are signless; all things are insubstantial; all things cannot be cultivated; all things have no existence; all things have no true reality; all things are empty; all things lack inherent nature; all things are like illusions; all things are like dreams; all things have no discrimination. What is the reason? To cause the mind to progress further to attain nonregressing acceptance of the nonorigination of things, and immediately understand whatever teaching is heard, without depending on the instruction of another.

"What is the enlightening beings' abode of nonregression? Here the enlightening being remains firm and doesn't regress even when hearing these ten things: hearing that Buddhas do or do not exist, the mind does not regress in the Buddha's teaching; hearing that truth exists or does not exist, the mind does not regress in the Buddha's teaching; hearing that enlightening beings do or do not exist, the mind does not regress in the Buddha's teaching; hearing that enlightening beings' practices do or do not exist, the mind does not regress in the Buddha's teaching; hearing that enlightening beings do or do not attain emancipation through their practices, the mind does not regress in the Buddha's teaching; hearing that there were or were not Buddhas in the past, the mind does not regress in the Buddha's teaching; hearing that there will or will not be Buddhas in the future, the mind does not regress in the Buddha's teaching; hearing there are or are not Buddhas in the present, the mind does not regress in the Buddha's teaching; hearing that a Buddha's knowledge is finite or infinite, the mind does not regress in the Buddha's teaching; hearing that past, present, and future are uniform or not uniform, the mind does not regress in the Buddha's teaching.

Here the enlightening being should encourage and study ten far-reaching principles: explaining one is many; explaining many are one; literary expression according with meaning; meaning according with literary expression; nonexistence is existence; existence is nonexistence; formless is form; form is formlessness; nature is natureless; naturelessness is nature. What is the reason? To progress further, to be able to gain emancipation from all things, to understand any teaching without relying on another's instruction.

"What is the enlightening beings' abode of youthful nature? Here the enlightening being abides in ten kinds of activity: physically acting without error; verbally acting without error; mentally acting without error; being born at will; knowing the various desires of sentient beings; knowing the various understandings of sentient beings; knowing the various realms of sentient beings; knowing the various activities of sentient beings; knowing the becoming and decay of the world; going anywhere freely by psychic projection. Here the enlightening being should encourage and study ten kinds of things: knowing all buddha-lands; activating all buddha-lands, maintaining all buddha-lands; observing all buddha-lands; visiting all buddha-lands; traveling in countless worlds; receiving innumerable teachings of Buddhas; manifesting a body with freedom to metamorphose; producing a far-reaching, universal voice; serving and providing for countless Buddhas in a single instant. What is the reason? To advance in skillfulness in applying teachings, to be able to understand any teaching without depending on another's instructions.

"What is the enlightening beings' abode as the prince of the teaching? Here enlightening beings know ten things well: they know how sentient beings are born; they know the origin of afflictions; they know the continuation of habit energy; they know what techniques are to be employed; they know innumerable teachings; they understand all modes of dignified behavior; they know the differentiations of the world; they know past and future events; they know how to explain conventional truth; they know how to explain ultimate truth. Here the enlightening beings should study and encourage the study of ten things: the skills proper to a king of the teaching; the regulations and manners proper to a king of the teaching; the abode of a king of the teaching; that which a king of the teaching enters into; the contemplations proper to a king of the teaching; the coronation of a king of the teaching; the power and sustenance of a king of the teaching; the fearlessness of a king of the teaching; the repose of a king of the teaching; the praise of a king of the teaching. What is the reason? To promote progress in nonobstruction of mind, to understand any teaching spontaneously without relying on the instruction of another.

"What is the enlightening beings' abode of coronation? Here the enlightening being perfects ten kinds of knowledge: shaking countless worlds; illuminating countless worlds; supporting countless worlds; trav-

eling to countless worlds; purifying countless worlds; teaching countless sentient beings; observing countless sentient beings; knowing the faculties of countless sentient beings; causing countless sentient beings to strive to enter enlightenment; causing countless sentient beings to be harmonized and pacified. This enlightening being's body and physical activities, various manifestations of spiritual powers, past, future, and present knowledge, development of a buddha-land, state of mind, and realm of knowledge are all unknowable: even an enlightening being in the station of prince of the teaching cannot know them. Here the enlightening being should promote and study ten kinds of knowledge proper to Buddhas: knowledge of past, present, and future; knowledge of enlightening teachings; knowledge of the harmony of the universe; knowledge of the boundlessness of the universe; knowledge filling all worlds; knowledge illumining all worlds; knowledge supporting all worlds; knowledge of all sentient beings; knowledge of all things; knowledge of the infinite Buddhas. What is the reason? To increase in knowledge of all particulars and all means of liberation and spontaneously understand any teaching without depending on the instruction of another."

Then, due to the spiritual power of the Buddha, in each of the ten directions as many worlds as atoms in ten thousand buddha-lands quaked in six ways; there rained celestial flowers, celestial incense powder, celestial garlands, celestial perfumes, celestial jewel raiment, celestial jewel clouds, celestial ornaments; celestial music spontaneously played, with radiant lights and exquisite sounds. As in this world on the peak of Mt. Sumeru, in the palace of King Indra, the ten abodes were expounded and supernatural manifestations appeared, so also did the same thing transpire in all worlds. And due to the spiritual power of the Buddha, in the ten directions, past as many worlds as atoms in ten thousand buddha-lands, there were as many enlightening beings as atoms in ten buddha-lands who came here, filling the ten directions, and said these words: "Excellent, excellent! O Child of Buddha, you have explained this teaching well. We too all have the same name, Truth Wisdom, and the lands we come from are all called Truth Cloud, and the Buddhas in those lands are all named Sublime Truth. In the presence of our Buddhas we too expound the ten abodes, and the congregations and followings, the words and phrases, the doctrines and principles, are all like this, with no addition or omission. Receiving spiritual power from the Buddha, we have come into this assembly to be witnesses for you. As it is in this assembly, so it is in all the worlds there are in the ten directions."

Then the enlightening being Truth Wisdom, imbued with the power of the Buddha, looked over the ten directions, throughout the cosmos, and spoke these verses:

Seeing the subtle body of the Supremely Wise,
Replete with adorning marks and refinements,
So honorable and rare to meet,
Enlightening beings boldly make their resolve.

Seeing incomparable great spiritual powers,
Hearing tell of mind-reading and appropriate teaching,
And the immeasurable sufferings of mundane beings,
Enlightening beings thereby first become determined.

Hearing the Enlightened Ones, universally supremely honored,
Have perfected all meritorious and virtuous qualities,
Like space, not discriminating,
Thereby do enlightening beings develop resolve.

The causes and effects of past, present, and future are called what is so;
The inherent nature of self and phenomena is called what is not so.
Wanting to know the genuine truth
Do enlightening beings therefore arouse their will.

All the good and evil deeds there be
In past, future, and present worlds
Do they want to know completely;
Therefore enlightening beings are determined.

All meditations, liberations, and concentrations,
Defiled and pure, of countless kinds,
They want to know all—entry, abiding, and exit;
Therefore do enlightening beings arouse their aspiration.

According to the sharpness or dullness of beings' faculties,
So are their powers of effort also various;
Wanting to understand and know them all distinctly,
Do enlightening beings therefore arouse determination.

Sentient beings have various understandings
And their mental inclinations are each different:
Wanting to know all these innumerable inclinations
Do enlightening beings therefore arouse their will.

The realms of sentient beings are each different;
There is no measure to all the worlds there are:
Wanting to know completely their substance and nature
Do enlightening beings rouse their aspiration.

The paths of all fabricated actions
Each have a destination;
Wanting to know the true nature of all
Do enlightening beings rouse their determination.

The sentient beings of all worlds
Bob and flow according to their deeds, without cease;
Wanting to attain the celestial eye to see them all
Do enlightening beings rouse their will.

Such constitutions and such characteristics
As there were in past ages
They want to know, as former lives,
So enlightening beings arouse aspiration.

The continuity, appearance, and habit energy
Of the binding delusions of all sentient beings
They want to know thoroughly and finally,
So enlightening beings thus rouse their will.

Of all the various philosophies and theories
Which sentient beings may set up
They want to know the worldly truth,
So enlightening beings thus rouse determination.

All things are beyond speech—
Their nature is empty, null, and creates nothing:
Wishing to clearly arrive at this truth
Do enlightening beings therefore rouse their will.

Wanting to shake the worlds of the ten directions
And overturn all the oceans,
Fulfilling the great spiritual powers of the Buddhas,
Do enlightening beings rouse determination.

Wanting to emit lights from a single pore
That will illumine infinite lands in the ten directions,
In each light awakening all,
Do enlightening beings therefore rouse aspiration.

Wanting to take inconceivably many buddha-lands
And put them in their palms, without moving,
Comprehending all is like magic illusions,
So enlightening beings rouse their determination.

Wanting to take the beings of innumerable lands
And put them on a hairtip without crowding,
Knowing all have no person and no self,
Therefore do enlightening beings arouse their will.

Wanting to take drops from the ocean on a hair
So as to dry up all the oceans
While specifically knowing the number of drops,
Therefore do enlightening beings rouse their aspiration.

Reducing entirely to dust
Inconceivable numbers of worlds,
Wanting to know distinctly the number of particles
Do enlightening beings arouse their will.

Wanting to comprehend exhaustively
The signs of becoming and decay of all worlds
In countless cons past and future
Do enlightening beings rouse their aspiration.

Wanting to know all the teachings
Of all the Buddhas of all times,
All self-enlightened ones and Buddhas' disciples,
Do enlightening beings rouse their determination.

Wanting to pick up with a single hair
Countless, boundless worlds
And know their substances and forms as they are,
Do enlightening beings rouse their will.

Wanting to put in a pore
Countless mountain chains
And know their sizes as they are
Do enlightening beings rouse their aspiration.

Wanting to preach appropriately to all kinds of beings everywhere
With the single subtle voice of tranquility and peace
And cause them all to purely, clearly comprehend,
Do enlightening beings rouse their determination.

To utter in a single word
What is spoken by all sentient beings:
Wanting to know all their inherent natures
Do enlightening beings rouse their will.

Producing all spoken sounds of the worlds
To make all realize peaceful dispassion:
Wanting to attain such a marvelous tongue
Do enlightening beings rouse their aspiration.

Wanting to cause all to see
The signs of becoming and decay of all worlds
And know they are born of conceptions
Do enlightening beings rouse their determination.

All worlds in the ten directions
Are filled with countless Buddhas;
Wanting to know all the teachings of those Buddhas
Do enlightening beings arouse their will.

Countless bodies of various transformations,
Numerous as atoms in all worlds:
Wanting to comprehend they all come from mind
Do enlightening beings rouse this determination.

Wanting to know in a single thought
The measureless, countless Buddhas
Of past, future, and present worlds
Do enlightening beings rouse this aspiration.

Wanting to expound the one phrase teaching
For incalculable eons without exhausting it
Yet have the expressions and nuances be each different
Do enlightening beings therefore arouse this will.

Wanting to know in a single thought
The signs of cylic births and deaths
Of all sentient beings everywhere
Do enlightening beings rouse their aspiration.

Wanting to go everywhere unhindered
Through physical, verbal, and mental action
And comprehend all times are empty and null
Do enlightening beings rouse determination.

Having thus determined to become enlightened
They should be made to go to all lands
To honor and provide for the Enlightened Ones,
Whereby to cause them not to regress.

Enlightening beings bravely seeking the Buddha-way
Stay in birth and death unwearied
For others extolling what will make them follow the way
And thus cause them never to regress.

Being honorable leaders in countless lands
In the worlds of the ten directions,
Teach like this for the enlightening beings
Whereby to cause them not to regress.

The supreme, the highest, the foremost,
Profound and subtle purest teaching,
Urge enlightening beings to teach to people
Whereby to cause them to be rid of afflictions.

The unshakable realm of victory,
Peerless in all the worlds,
Always extols for other enlightening beings
To cause them not to regress.

Buddha is the great powerful leader of the world,
Replete with all merits and virtues,
Causing enlightening beings to abide herein,
Thereby teaching them to be superior people.

To countless, boundless Buddhas' places
They can go and draw near,
Always taken in to the company of Buddhas,
Thus causing them not to regress.

To destroy the wheels of birth and death
And turn the wheel of the pure wonderous teaching
Without attachment to any world:
Such is the teaching for enlightening beings.

All sentient beings fall into evil ways
Bound and oppressed by measureless pains:
To be saviors and reliances for them
Is the teaching for enlightening beings.

This is enlightening beings' abode of initial determination:
With single-minded will seeking the unexcelled path;
As is the teaching of which I speak,
So is the teaching of all the Buddhas.

In the second abode, of preparing the ground,
Enlightening beings should form this thought:
"All sentient beings everywhere
I vow to induce to follow the Buddhas' teaching."

With a mind to aid them, with compassion, to give them peace and ease,
To establish them securely, with sympathy and acceptance,
Protecting sentient beings, looking upon them as the same as themselves,
As teachers and as guides—
Once abiding in these sublime states of mind
Next they are directed to study and learn,
To always enjoy peace and quiet and right meditation,
And draw near to all good associates.

Speaking gently, with no roughness or harshness,
Always speaking appropriately to the situation, without fear,
Comprehending the meaning of the teaching and acting in accord,
Leaving ignorance and delusion behind, the mind unmoving:
This is the practice of beginning study for enlightenment;
Those who can do these things are true children of the Buddhas.

I now explain what they should practice;
Thus should Buddha-children diligently study:
In the third abode of enlightening beings, practice,
They should earnestly contemplate, according to Buddha's teaching,
The impermanence, painfulness, and emptiness of all things,
The absence of self, person, and activity.
All things cannot be enjoyed,
None accord with their names, they have no location,
There's nothing of what is conceived, no true reality in them:
Those who contemplate thus are called enlightening beings.

Next they are made to observe the realms of sentient beings
And urged to contemplate the elemental cosmos:
All the various differentiations of the worlds
They all should be urged to contemplate and observe.

The worlds of the ten directions, and space,
Their earth, water, fire, and air,
The realms of desire, form, and formlessness,
They are exhorted to investigate thoroughly.

Examining the individual distinctions of those realms,
Their substances and natures, exhaustively,

Receiving this teaching, diligently cultivating its practice,
Is what is called being true Buddha-children.

Enlightening beings in the fourth abode, noble birth,
Are born from the teachings of the sages;
Comprehending that existents have no existence,
They transcend things and are born in the realm of reality.

Their faith in Buddha is firm and unbreakable,
Their dispassionate mind contemplating things is at peace.
Whatever beings there be, they comprehend all
Are essentially false, without true reality.

Worlds, lands, actions and rewards,
Birth, death, and nirvana are all like this:
Buddha-children, contemplating things this way,
Are born from Buddha-parents and called Buddha-children.

To know the accumulation and fulfillment
Of all the Buddhas' teachings
In past, present, and future worlds,
Thus they study, to the ultimate end.

All the enlightened ones of past, present, and future
They can contemplate, all equal,
In which various distinctions cannot be found:
Those who meditate thus comprehend the three time frames.

If any can practice diligently, according to the teaching,
The virtues of this fourth abode
Such as I am now extolling,
They will soon accomplish unsurpassed enlightenment.

From here, enlightening beings of the fifth abode,
Called the abode of fulfilling skill in means,
Enter deeply into infinite expedient skills,
Developing ultimate virtuous action.

The virtues produced by enlightening beings
Are all to rescue living beings:
Dedicated to aiding and comforting them,
They wholeheartedly pity them and liberate them.

Removing difficulties for all beings,
Drawing them out of existences, making them happy,

They pacify all, leaving none out,
Making them all turn to nirvana, full of virtue.

Sentient beings are boundless,
Incalculable, countless, inconceivably many,
And cannot be told of or measured:
Enlightening beings accept this teaching of the Buddha.

These Buddha-children in the fifth abode
Develop skillful means to liberate sentient beings;
The Saint of Great Knowledge, with all virtues,
Enlightens them with teachings like this.

In the sixth abode, the fulfillment of right mindfulness,
There is no confusion about the inherent nature of things;
Meditating with right mindfulness, detaching from discrimination,
One cannot be moved by any god or man.

Hearing praise or slander of the Buddhas or their teachings,
Of enlightening beings and the practices they perform,
Or that sentient beings are finite or infinite,
Defiled or undefiled, easy or hard to liberate,
Or that the cosmos is great or small, becomes or decays,
Or exists or does not, the mind is unmoved:
Past, future, and present,
Thinking clearly, always sure;
All things are signless,
Insubstantial, without inherent nature, empty, unreal,
Like illusions, like dreams, beyond conception:
They always delight in hearing such doctrines.

Enlightening beings of the seventh abode of nonregression
Never regress in spite of whatever they hear
About Buddhas, the Teaching, or enlightening beings—
Whether or not they exist, whether or not they escape,
Whether or not there are Buddhas
Past, present, and future,
Whether Buddha-knowledge is finite or infinite,
Whether the past, present, and future are uniform or various.
One is many, many are one;
Expression follows meaning, meaning follows expression;
Thus do all interdependently become:
This is what those who don't regress should explain.
Whether things have signs or are signless,
Whether they have inherent nature or not;

Various distinctions subsume each other:
These people, hearing this, attain the ultimate.

Enlightening beings in the eight abode, youthful nature,
Fulfill physical, verbal, and mental actions
All pure, without mistakes;
They are freely born as they will
And know the inclination of sentient beings,
Their various understandings, each different,
And all the factors involved therein
And the signs of becoming and decay of all lands.
Attaining to wondrous psychic powers of swiftness,
They go anywhere as soon as they think of it:
Listening to the teachings from various Buddhas,
They praise and practice unflagging.
They comprehend all Buddha-lands,
Shaking, supporting, and contemplating,
Going beyond incalculable buddha-lands,
They travel in worlds without number,
To ask about innumerable principles;
Free to take on any physical form,
Their skill in speech pervades everywhere
As they serve countless Buddhas.

Enlightening beings in the ninth abode, of the prince,
Can see the difference in births of sentient beings;
Knowing their afflictions and habits,
They understand which techniques to employ.
Individual differences in teachings and in modes of bearing,
Dissimilarities of worlds, past and future times,
In accord with their conventional and ultimate realities,
All they know completely, leaving none out.
The skillful set-ups of kings of the teaching,
The doctrines they establish according to the situation,
The palaces of kings of teaching and their entries
As well as what is seen therein,
The laws of coronation of the kings of teaching,
Their spiritual capacities, empowerments, and fearlessnesses,
Their rooms of repose, as well as their praises—
With these they instruct the princes of the teaching,
Explaining all this for them, exhaustively,
And causing their minds to have no attachments;
As they comprehend this and cultivate right mindfulness,
All the Buddhas appear before them.

True Buddha-kings of the tenth abode of coronation
Fulfill the unexcelled, foremost teaching.
All the countless worlds in the ten directions
They can cause to quake, and illumine with their light,
Maintaining and traveling to all without exception,
Fully purifying and adorning them all.
They teach sentient beings without number,
Observing and knowing their faculties completely,
Inspiring and training boundless beings too,
Causing them all to turn to great enlightenment.
Observing all phenomenal realms,
They travel to all lands in the ten directions:
Their embodiments and physical actions there,
Their spiritual powers and metamorphoses, are unfathomable.
The realms of lands of the Buddhas of all times
Even the princes of the teaching cannot understand:
The knowledge of all times of the all-seeing,
Knowledge understanding all Buddhas' teachings,
Unhindered, boundless knowledge of the realm of realities,
Knowledge filling all worlds,
Supporting knowledge illumining the world,
Knowledge comprehending the states of all beings,
And the boundless knowledge of true awakening
The Buddhas explain for them, so they will consummate them.
Thus the enlightening beings of the ten abodes
Are all born by transformation from the teachings of the enlightened;
Their practices according to the virtues they have
No humans or gods are able to fathom.

In past, future, and present worlds, boundless are those
Who set their minds to attain buddhahood;
They fill all lands in the ten directions,
All determined to become omniscient.

Boundless is the totality of all lands;
Boundless too are the states of worlds and beings,
Their delusions, actions, and inclinations each different:
Due to them enlightening beings aspire to enlightenment.

The very first thought to seek buddhahood
Worldlings, or even those
Of the two vehicles cannot know—
Much less the other virtuous practices.

If one can lift with a single hair
All the worlds in the ten directions,

One can know these Buddha-children's
Progression toward the wisdom of the enlightened ones.

If one can drain by drops with a hair
The waters of all oceans in the ten directions,
One can know the virtuous deeds
Practiced by these Buddha-children in a single instant.

If one can reduce all worlds to dust
And know the specific number of each mote,
Such a person alone can see
The path traversed by these Buddha-children.

The Buddhas of all places and times,
All self-enlightened ones and Buddhas' disciples,
All with various powers of elucidation
Illustrate the mind first bent on enlightenment.

The virtues of this aspiration cannot be measured:
If all the knowledges filling all realms of beings
Were to explain together, they could not exhaust it,
Much less the rest of the wondrous practices carried out.

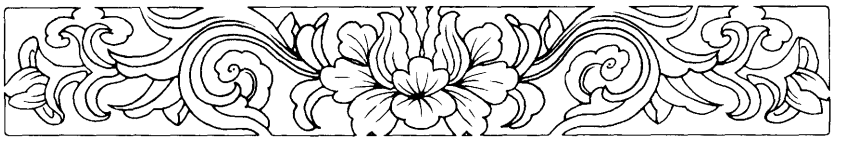

BOOK SIXTEEN

Religious Practice

THEN THE GODLING Right Mindfulness said to the enlightening being Truth Wisdom, "In all worlds, enlightening beings, following the teaching of the Enlightened Ones, dye their clothing and leave home to become mendicants: how can they attain purity of religious practice, and from the state of enlightening reach the path of unexcelled enlightenment?"

Truth Wisdom said, "Great enlightening beings, when performing religious practice, should attentively contemplate ten things objectively: the body, physical action, speech, verbal action, mind, mental action, Buddha, the Teaching, the religious community, and the precepts. They should contemplate in this way: Is the body religious practice? And so on, down to: Are precepts religious practice? If the body were religious practice, then religious practice would be not good, it would not be the true teaching, it would be defiled, it would be impure, it would be foul, it would be unclean, it would be disgusting, it would be intractable, it would be defined, it would be a corpse, it would be a mass of microbes. If physical action were religious practice, then religious practice would be walking, standing, sitting, lying down, looking around, up and down. If speech were religious practice, then religious practice would be sound and breath, chest, tongue, lips, exhalation and inhalation, constriction and relaxation, high and low, clear and unclear. If verbal activity were religious practice, then religious practice would be greetings, summary explanations, extensive explanations, metaphorical explanations, direct explanations, praise, criticism, definitions, explanations accommodated to conventions, clear explanations. If the mind were religious practice, then religious practice would be consideration and pondering, discrimination, various discriminations, conception, various conceptions, thought, various thoughts, acts of illusion and dreams. If mental activity were religious practice, then religious practice would be ideas, cold and heat, hunger and thirst, pain and pleasure, sorrow and joy. If Buddha is religious practice, is material form to be considered Buddha? Is sensation Buddha? Is conception Buddha? Is action Buddha? Are spiritual powers Buddha? Are

works Buddha? Are resulting consequences Buddha? If the Teaching is religious practice, is extinction the Teaching? Is nirvana the Teaching? Is nonbirth the Teaching? Is nonorigination the Teaching? Is inexplicability the Teaching? Is nondiscrimination the Teaching? Is nonaction the Teaching? Is nonconjunction the Teaching? If the Community is religious practice, is heading for stream-entering the Community? Is the fruit of stream-entering the Community? Is heading for the state of once-returner the Community? Is the fruit of once-returner the Community? Is heading for the state of nonreturner the Community? Is the fruit of nonreturner the Community? Is heading for sainthood the Community? Is the fruit of sainthood the Community? Are those with the three super-knowledges the Community? Are those with the six paranormal powers the Community? If the precepts are religious practice, is the ordination altar the precepts? Is asking about purity the precepts? Is teaching proper manners the precepts? Is the threefold repetition the precepts? Is the instructor the precepts? Is the tutor the precepts? Is shaving off the hair the precepts? Is putting on the monastic garb the precepts? Is begging the precepts? Is right livelihood the precepts?

"Having contemplated thus, having no attachment to the body, no clinging to practice, no dwelling on doctrine, the past gone, the future not yet arrived, the present empty, there is no doer, no receiver of consequences; this time doesn't move, another time doesn't shift—what thing is therein to be called religious practice? Where does religious practice come from? Where is it? Who is the body? By whom is it performed? Does it exist? Does it not exist? Is it form? Is it not form? Is it sensation? Is it not sensation? Is it conception? Is it not conception? Is it action? Is it not action? Is it consciousness? Is it not consciousness? Contemplating in this way, because the reality of religious practice cannot be apprehended, because the things of past, present, and future are all empty, because the intellect has no attachment, because the mind has no obstruction, because the sphere of operation is nondual, because expedient means are free, because of acceptance of formless truth, because of contemplation of formless truth, because of knowing the Buddha's teaching is equanimous, because of fulfilling all qualities of Buddhahood, is such practice called pure religious practice.

"Ten things should also be cultivated: knowledge of what is so and what is not; knowledge of past, present, and future consequences of actions; knowledge of all meditations, liberations, and concentrations; knowledge of superiority and inferiority of faculties; knowledge of all kinds of understandings; knowledge of all kinds of realms; knowledge of where all paths lead; unhindered clairvoyance; unhindered knowledge of past lives; knowledge of the eternal cancellation of habit energy. Contemplating each of these ten powers of the enlightened, in each power are innumerable meanings; one should ask about them, and after having heard about them should arouse a mind of great kindness and compassion and observe sentient beings without abandoning them,

reflect on the teachings unceasingly, carry out superlative deeds without seeking rewards, comprehend that objects are like dreams, like illusions, like reflections, like echoes, and like magical productions. If enlightening beings can unite with such contemplations, they will not entertain a dualistic understanding of things and all enlightening teachings will become evident to them: at the time of their first determination they will immediately attain complete perfect enlightenment, will know all things are the mind's own nature, and will perfect the body of wisdom and understand without relying on another."

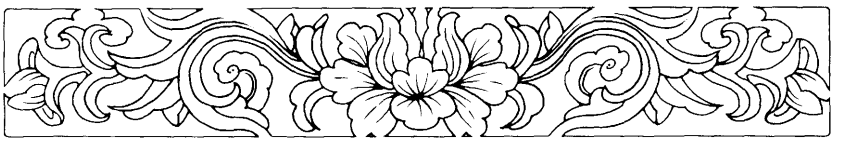

BOOK SEVENTEEN

The Merit of The Initial Determination for Enlightenment

THEN INDRA, king of gods, said to the enlightening being Truth Wisdom, "Son of Buddha, what is the extent of the merit attained when the enlightening being first determines to become enlightened?"

Truth Wisdom said, "The truth of this is extremely deep, difficult to explain, difficult to know, difficult to discern, difficult to believe, difficult to experience, difficult to practice, difficult to master, difficult to think of, difficult to assess, difficult to approach and enter. Even so, by the power of the Buddha I will explain for you.

"O Child of Buddha, suppose someone were to provide all comforts for all the beings of incalculable worlds in the eastern direction for a whole eon, and after that teach them to keep the five precepts with purity, and were to do the same thing in the southern, western, and northern directions, the four intermediate directions, and the zenith and nadir as well—do you think this person's merit would be much?"

Indra said, "Only a Buddha could know this person's merit—no one else could be able to assess it."

Truth Wisdom said, "This person's merit, compared to the merit of an enlightening being who has just determined to realize enlightenment, does not amount even to a hundredth, not even a thousandth, a hundred thousandth, a millionth, a hundred millionth, a billionth, a hundred billionth, a trillionth, a hundred trillionth, a quadrillionth, a quintillionth—that merit does not amount to the smallest imaginable fraction of the merit of determination for enlightenment.

"Setting aside that example for the moment, suppose someone provided all the beings of ten infinities of worlds with medicines for a hundred eons, and then taught them to practice the path of ten virtues, serving them thus for a thousand eons; then teaching them to dwell in the four meditations for a hundred thousand eons, then teaching them to dwell in the four immeasurable states of mind for a hundred million

eons, then teaching them to dwell in the four formless concentrations for ten billion eons, then teaching them to dwell in the state of stream-enterer for a hundred billion eons, then teaching them to dwell in the state of once-returner for ten trillion eons, then teaching them to dwell in the state of nonreturner for a quadrillion eons, then teaching them to dwell in sainthood for a quintillion eons, then teaching them to dwell in the path of the self-enlightened; do you think this person's merit would be great?"

The king of gods said, "Only a Buddha could know the merit of such a person."

Truth Wisdom said, "This person's merit, compared to the merit of an enlightening being who has just determined to realize enlightenment, does not amount to a hundredth part, not even a thousandth, a hundred thousandth, or even the smallest imaginable fraction thereof. Why? Because when the Buddhas first set their minds on enlightenment, they do not do so just to provide the beings of innumerable worlds in all directions with all comforts for a hundred eons or a hundred thousand quadrillion eons. They do not set their minds on enlightenment just to teach that many beings to cultivate morality and goodness, just to teach them to abide in the four meditations, four immeasurable minds, and four formless concentrations, just to teach them to attain the states of stream-enterer, once-returner, nonreturner, saint, and independently enlightened one. Rather, they set their minds on enlightenment to cause the lineage of the enlightened ones not to die out, to pervade all worlds, to liberate the sentient beings of all worlds, to know the formation and disintegration of all worlds, to know the defilement and purity of beings in all worlds, to know the inherent purity of all worlds, to know the inclinations, afflictions, and mental habits of all sentient beings, to know where all sentient beings die and are born, to know expedient means appropriate to the faculties of all sentient beings, to know the mentalities of all sentient beings, to know all sentient beings' knowledge of past, present, and future, and to know all realms of Buddhas are equal.

"Again, setting this example aside for the moment, suppose someone could, in a single instant, pass incalculably many worlds to the east, and did this instant after instant for an incalculable eon—no one could determine a limit to those worlds. Then suppose there were another person who could pass in a single instant all the worlds that the former person passed in an incalculable eon, and also went on thus for an incalculable eon. Then suppose there were yet another person, and another and another, up to ten, each of whom could pass in an instant all the worlds that the preceding one passed in an incalculable eon, and went on thus for an incalculable eon. Then suppose there were also such people in all the other nine directions. Thus in the ten directions there would be one hundred people, each successively passing in each and every instant of an eon as many worlds as the preceding passed in

an eon: the limit of these worlds might be known, but the limit of the roots of goodness in the enlightening being's initial determination on enlightenment cannot be known. Why? Because enlightening beings do not set their minds on enlightenment just to go to and gain knowledge of a limited number of worlds; they set their minds on enlightenment to know all worlds in the ten directions. That is to say, they want to know subtle worlds are gross worlds, gross worlds are subtle worlds, upward facing worlds are downward facing worlds, downward facing worlds are upward facing worlds, small worlds are large worlds, large worlds are small worlds, wide worlds are narrow worlds, narrow worlds are wide worlds, one world is unspeakably many worlds, unspeakably many worlds are one world, one world enters unspeakably many worlds, unspeakably many worlds enter one world, defiled worlds are pure worlds, pure worlds are defiled worlds; they want to know the differentiations of all worlds in a single hair, and the unity of a single hair in all worlds. They want to know the production of all worlds in a single world. They want to know the insubstantiality of all worlds. They want to be able to know all vast worlds in a single moment of thought without any hindrance. This is why they set their minds on unexcelled complete perfect enlightenment.

"Again, setting this example aside, suppose there is someone who can in a single thought know the number of eons of becoming and decay of innumerable worlds in the eastern direction, and does this for an incalculable eon; no one can determine the bounds of those numbers of eons. Then suppose there is a second person who can know in a single thought all the numbers of eons known by the first person over an incalculable eon. Again, continue this up to ten persons, then extend it to all ten directions. The limit of the number of eons of becoming and decay of all these incalculable worlds of the ten directions may be known, but the limit of the virtues of the enlightening being setting the mind on perfect enlightenment cannot be known. Why? Because enlightening beings do not set the mind on unexcelled complete perfect enlightenment just to know the number of eons of becoming and decay of a certain limited number of worlds. It is to completely know the eons of becoming and decay of all worlds that they set their minds on unexcelled complete perfect enlightenment. That is, to know that long eons and short eons are equal; short eons and long eons are equal; one eon is equal to countless eons; countless eons are equal to one eon; eons with Buddhas are equal to eons without Buddhas; eons without Buddhas are equal to eons with Buddhas; in an eon with one Buddha there are unspeakably many Buddhas; in an eon with unspeakably many Buddhas there is one Buddha; finite eons are equal to infinite eons; infinite eons are equal to finite eons; eons that end are equal to endless eons; endless eons are equal to eons that end; unspeakably many eons are equal to one instant; one instant is equal to unspeakably many eons; all eons enter the noneon; the noneon enters

all eons.* They want to know instantly the eons of becoming and decay of all worlds of the entire past, present, and future—that is why they set their minds on unexcelled complete perfect enlightenment. This is called the initial determination's adornment of great vows, the spiritual knowledge of all eons.

"Again, setting aside this example, suppose someone could, in the time of a single instant, know the various different understandings of all the sentient beings in incalculably many worlds in the eastern direction, and went on like this instant after instant for a whole incalculable eon; now suppose a second person can know in a single instant all the differences in sentient beings' understandings known by the first person in an incalculable eon, and also went on like this (knowing more and more each instant) for an incalculable eon. Now apply this pattern successively up to the tenth person, and also to the other nine directions: the limit of the various different understandings of these sentient beings in the ten directions may be known, but the limit of the virtues of the enlightening being's first determination on enlightenment cannot be known by anyone. Why? Because enlightening beings do not set their minds on unexcelled complete perfect enlightenment just to know the understandings of a particular limited number of sentient beings. They set their minds on unexcelled complete perfect enlightenment to know the various different understandings of all sentient beings in all worlds. That is, they want to know different understandings are boundless, and that one sentient being's understanding is equal to countless sentient beings' understandings; they want to attain the light of knowledge of liberative techniques appropriate to unspeakably many different understandings; they want to know all the individual different understandings in the ocean of sentient beings; they want to know all the infinite various understandings, good and bad, of past, present, and future; they want to know all understandings which resemble each other and those which don't; they want to know all understandings are one understanding, one understanding is all understandings; they want to attain the enlightened ones' power of understanding; they want to know the differences between understanding that can be surpassed and understanding that is unexcelled, understanding which has remainder and understanding without remainder, equal understandings and unequal understandings; they want to know the differences between dependent and independent understanding, common understanding and unique understanding, bounded understanding and boundless understanding, differentiated understanding and undifferentiated understanding, good understanding and bad understanding, mundane understanding and transmundane understanding; they want to attain the unhindered knowledge of liberation of the enlightened in respect to all subtle understanding, great understanding, infinite understanding, and understanding of the

*That is, "eon" is a division that is ultimately arbitrary.

true state; they want to know, by means of infinite appropriate means, the pure understandings and defiled understandings, broad understandings and summary understandings, fine understandings and coarse understandings, of each and every sentient being in all realms of sentient beings in the ten directions; they want to know deeply secret understandings, expedient understandings, discriminating understandings, spontaneous understandings, understandings that arise according to causes, understandings that arise according to conditions, the networks of all understandings—to know these they set their minds on unexcelled complete perfect enlightenment.

"Again, setting aside this example, suppose there is someone who can in one instant know the differences in faculties of all sentient beings in countless worlds in the eastern direction, and continues in this way for an incalculable eon; then suppose there is a second person who could know in one instant all the differences in faculties known by the first person, in each instant of an incalculable eon; extend this to the tenth person and apply it also to the other nine directions—the limit of the various differences in faculties of the sentient beings of the worlds of the ten directions might be known, but no one can know the limit of the virtues of the enlightening being's initial determination for unexcelled complete perfect enlightenment. Why? Because enlightening beings do not set their minds on unexcelled complete perfect enlightenment just to know the faculties of sentient beings in a given limited number of worlds. It is to know all the various differences in faculties of all beings in all worlds, wanting to know the network of all faculties, that they set their minds on unexcelled complete perfect enlightenment.

"Again setting this example aside, suppose there is someone who can in a single instant know the inclinations of all the sentient beings in countless worlds in the eastern direction, thus knowing more and more instant after instant for an incalculable eon. Extend this as before to ten people, and to all ten directions: the limit of the inclinations of these sentient beings of the ten directions might be known, but a limit to the virtues of the enlightening being's first determination for unexcelled complete perfect enlightenment cannot be known by anyone. Why? Because the enlightening being's determination for enlightenment is not limited to just the purpose of knowing the inclinations of a limited number of sentient beings. It is to know all the inclinations of all beings in all worlds, wanting to know the network of all inclinations, that they set their minds on unexcelled complete perfect enlightenment.

"Again, setting this example aside, suppose there is someone who can in a single instant know the techniques of all the sentient beings in countless lands in the eastern direction, and extend this example as before to ten people and to all ten directions: the extent of the various techniques of these sentient beings of the ten directions may be known, but the extent of the virtues of the enlightening being's initial determination for enlightenment cannot be known by anyone. Why? Because

enlightening beings do not set their minds on unexcelled complete perfect enlightenment just to know the various techniques of beings of a limited number of worlds. It is to know all the techniques of all beings of all worlds, wanting to know the network of all techniques, that they set their minds on unexcelled complete enlightenment.

"Again, setting this example aside, suppose there is someone who can in a single instant know the various different mentalities of sentient beings in countless worlds in the eastern direction, and extend this example as before to ten people and to all ten directions: the bounds of the various different mentalities of the sentient beings in all these worlds of the ten directions may be known, but the bounds of the virtues of the enlightening being's first determination for unexcelled complete perfect enlightenment cannot be known to anyone. Why? Because enlightening beings do not set their minds on unexcelled complete perfect enlightenment just to know the mentalities of a limited number of sentient beings; it is to know the various mentalities of the boundless sentient beings of the whole realm of space of the cosmos, wanting to completely know the network of all minds, that they set their minds on unexcelled complete perfect enlightenment.

"Again, setting this example aside, suppose there is someone who can in a single instant know the various different actions of the sentient beings in countless worlds in the eastern direction; as before, extend this to the tenth person and to the ten directions: the bounds of the various different actions of these sentient beings of the ten directions may be known, but the bounds of the virtues of the enlightening being's initial determination for unexcelled enlightenment cannot be known. Why? Because enlightening beings do not set their minds on unexcelled complete perfect enlightenment only to know the actions of the sentient beings of a limited number of places. They want to know the actions of all sentient beings of past, present, and future, and want to know the network of all actions—this is why they set their minds on unexcelled complete perfect enlightenment.

"Again, leaving this example aside, suppose there is someone who can in one instant know the various afflictions of the sentient beings of countless worlds in the eastern direction, and thus knows more and more instant by instant for an entire incalculable eon; no one could know the bounds of the various differences of these afflictions. Now suppose there is a second person who can in one instant know all the differences in afflictions of sentient beings known by the first person in an incalculable eon, and also went on like this knowing more and more instant by instant for an incalculable eon. Again, extend this to the tenth person and the ten directions: the bounds of the differences of afflictions of these sentient beings of the ten directions may be known, but the limits of the virtues of the enlightening being's initial determination on enlightenment cannot be known. Why? Because enlightening beings do not set their minds on unexcelled complete perfect enlighten-

ment just to know the afflictions of sentient beings in a limited number of worlds; they set their minds on unexcelled complete perfect enlightenment to know all the differences in afflictions of all beings in all worlds. In other words, they want to thoroughly know light afflictions and heavy afflictions, afflictions of sleep and afflictions of waking, the various differences in the innumerable afflictions of each and every sentient being, and their various musings and ruminations, to clear away all their confusions and defilements; they want to thoroughly know all afflictions based on ignorance and afflictions connected with affection, to cut off all bonds of afflictions in all realms of being; they want to thoroughly know all afflictions of greed, all afflictions of hatred, all afflictions of folly, and all afflictions of greed, hatred, and folly in equal measure, to sever the root of all afflictions; they want to thoroughly know all afflictions of ego, afflictions of possessions, and afflictions of conceit, to be totally aware of all afflictions; they want to thoroughly know all basic and concomitant afflictions arising from misconceptions, and the sixty-two views arising from the idea of a real body existing, to vanquish all afflictions; they want to know thoroughly the afflictions of mental shrouds and hindrances; to develop a heart of great compassion to rescue and protect, to sunder the web of all afflictions and cause the nature of omniscience to be utterly pure—this is why they set their minds on unexcelled complete perfect enlightenment.

"Again, leaving this example aside, suppose there is someone who in the space of an instant presents countless Buddhas as well as sentient beings of innumerable worlds in the eastern direction with various fine foods and drinks, fragrant flowers and raiment, banners, pennants, canopies, parasols, sanctuaries with beautiful chambers, jeweled curtains and enclosures of nets, lion seats with various adornments, as well as all kinds of exquisite jewels, reverently honoring them, bowing to them and lauding them, humbly looking up to them, and continues thus unceasingly for countless eons, and also urges other sentient beings to make such offerings to the Buddhas, and after the Buddhas die sets up a monument for each one, the monuments high and wide, made of all kinds of precious substances from countless worlds, variously decorated, with countless statues of Buddhas in each monument, with radiance illuminating countless worlds, continuing this work for countless eons; and suppose the person did the same in the South, West, and North, the four intermediate directions, the zenith and the nadir: Do you think this person's merit would be great?"

The king of gods said, "Only a Buddha could know this person's merit—no one else could assess it."

"Child of Buddha, this person's merit, compared to the merit of the enlightening being's initial determination for enlightenment, does not amount to a hundredth part, a thousandth, a hundred thousandth part, not even the smallest fraction.

"Again setting this example aside, suppose there is a second person who can in a single instant perform all the acts of almsgiving performed by the first person in countless worlds, to the beings therein, for countless eons; and suppose this person went on like this, instant after instant, presenting innumerable kinds of offerings to countless Buddhas as well as the sentient beings of innumerable worlds, for innumerable eons; and suppose that a third person, up to a tenth person, could each perform in an instant all the almsgiving performed by the preceding person, and did so instant after instant, presenting boundless, incomparably many, uncountable, unaccountably many, unthinkably many, immeasurably many, unspeakably many, unspeakably unspeakably many offerings to infinite, untold Buddhas as well as to all the sentient beings in as many worlds, for unspeakably unspeakably many eons, and then after the passing of each Buddha, built a monument for each one, high and wide, as previously described. This merit too would not amount to even the smallest fraction of the virtue of the enlightening being's initial determination for enlightenment. Why? Because enlightening beings do not set their minds on unexcelled complete perfect enlightenment just to make offerings to a certain number of Buddhas. They set their minds on unexcelled complete perfect enlightenment to make offerings to all the innumerable, unspeakably unspeakably many past, present, and future Buddhas of the entire space of the whole cosmos in all directions.

"Having aroused this determination, they are able to know the first attainment of true awakening as well as the final release of all Buddhas of the past, are able to believe in the roots of goodness of all Buddhas of the future, and are able to know the knowledge and wisdom of all Buddhas of the present. The virtues of those Buddhas, these enlightening beings can believe in, can accept, can cultivate, can attain, can know, can witness, and can perfect; they can be equal, of the same nature, as the Buddhas. Why? Because these enlightening beings arouse their aspiration in order not to let the lineage of all enlightened ones die out; they arouse their aspiration in order to pervade all worlds; they arouse their determination in order to liberate the beings of all worlds; they arouse their aspiration in order to completely know the formation and disintegration of all worlds; they arouse their determination in order to completely know the defilement and purity of all beings; they arouse their minds in order to know the purity of the realms of desire, form, and formlessness in all worlds; they arouse their determination in order to completely know the inclinations, afflictions, and mental habits of all living beings; they arouse their aspiration in order to completely know the faculties and means of all beings; they arouse their determination in order to completely know the mental activities of all beings; they arouse their aspiration in order to know all beings' knowledge of past, present, and future. Because they have set their minds on enlightenment, they are always remembered by all the Buddhas of past, present, and future, and will attain the unsurpassed enlightenment of all Buddhas of

all times. Then they will be given the sublime teachings of all Buddhas of all times, and will be actually and essentially equal to all Buddhas of all times. Having cultivated the methods of fostering the Path used by all Buddhas of all times, consummated the powers and fearlessnesses of all Buddhas of all times, and adorned themselves with the unique qualities of all Buddhas of all times, they will thoroughly attain the knowledge and wisdom to explain the truth of all Buddhas of the cosmos. Why? Because by means of this determination they will attain Buddhahood.

"Know that such a person is thereupon the same as the Buddhas of all times, thereupon equal in perspective to the Buddhas of all times, thereupon equal in virtue to the Buddhas of all times, and attains the true knowledge of the ultimate equality of one body and infinite bodies of the Enlightened.

"As soon as one sets the mind on complete enlightenment, one is praised by all the Buddhas of all quarters and can thereupon expound the teaching, edify and purify the beings of all worlds, and can thereupon shake all worlds, and can thereupon illumine all worlds, and can thereupon extinguish the pains of the states of misery in all worlds, and can thereupon beautify and purify all lands, and can thereupon manifest attainment of Buddhahood in all worlds, and can thereupon cause all living things to rejoice, and can thereupon enter into the essence of all reality realms, and can thereupon maintain the lineage of all enlightened ones, and can thereupon attain the light of wisdom of all Buddhas.

"This enlightening being who has just aspired to enlightenment does not apprehend anything in the past, present, or future—whether Buddhas, Buddhas' teachings, enlightening beings, principles of enlightening beings, solitary awakened ones, principles of solitary awakened ones, listeners, principles of listeners, the world, worldly things, the transmundane, transmundane things, sentient beings, or norms of sentient beings—the enlightening being only seeks omniscience and has no mental attachment to anything."

At that point, by the spiritual power of the Buddha, worlds as numerous as the atoms in ten thousand buddha-lands in each of the ten directions all quaked in six ways, rained celestial flowers, perfumes, incenses, garlands, robes, jewels, and ornaments, produced celestial music and radiated celestial lights and sounds. Now in each of the ten directions, beyond as many worlds as atoms in ten buddha-lands, were as many Buddhas as atoms in ten thousand buddha-lands, all named Truth Wisdom; each of them appeared bodily before the enlightening being Truth Wisdom and said these words: "Good, good! Truth Wisdom, you are now able to expound this teaching; we Buddhas, as many in each of the ten directions as atoms in ten thousand buddha-lands, also expound this teaching. All Buddhas teach in this way. As you expounded this teaching, there were as many enlightening beings as

atoms in ten thousand buddha-lands who were inspired with the determination for enlightenment: we now give them all the prediction of enlightenment, that in the future, after ten unspeakable numbers of boundless eons, they will alike attain buddhahood in the same eon, and, appearing in the world, will all be called Pure Mind Buddha. The worlds they live in will each be different. We will all protect and keep this teaching, so that all the enlightening beings of the future who have not heard it will be able to hear it."

As in this world Endurance, atop the Mt. Sumerus of the four quarters, this teaching was spoken, to cause them to accept the teaching once they have heard it, so also was it spoken in all the countless worlds throughout the universe, to edify living beings. All those who expounded it were called Truth Wisdom. They spoke such a teaching by the spiritual power of the Buddhas, by the power of the Buddhas' original vow, in order to reveal the Buddhas' teaching, to illumine all with the light of knowledge, to expose the truth, to cause beings to realize the essence of things, to cause all congregations to rejoice, to reveal the causal basis of the Buddhas' teaching, to realize the equality of all Buddhas, to comprehend the nonduality of the realm of reality.

Then the enlightening being Truth Wisdom looked over all the congregations in all lands in the ten directions of the entire realm of space, and because he desired to perfect the living beings, because he wanted to purify all actions, results, and consequences, because he wanted to reveal the realm of reality, because he wanted to extirpate the roots of defilement, because he wanted to increase great faith and resolution, because he wanted to cause all to know the faculties of infinite sentient beings, because he wanted to cause all to know the equality of past, present, and future phenomena, because he wanted to cause all to contemplate the realm of nirvana, and because he wanted to increase inherently pure roots of goodness, he spoke these verses by the power of Buddha:

To benefit the world enlightening beings make a great resolution,
That resolution extending everywhere throughout the ten directions:
Living beings, lands, the phenomena of past, present, and future,
Enlightened as well as enlightening beings, supreme oceans,
To the limits of space, equal to the cosmos,
And all the worlds there are therein:
In accord with Buddhas' teachings, they go to every one;
Arousing their minds this way, they never regress.
They think of living beings with compassion, never abandoning them;
They reject all that is harmful, benefiting all.
Their light illumines the world, being as a refuge,
Guarded by the Ten Powered inconceivably.

They enter all lands in the ten directions,
Manifesting all kinds of physical forms.
In accord with Buddhas' virtue and knowledge, boundless,
They cultivate the appropriate causes, without any attachment.

Some lands face upward, some sideways or inverted;
Coarse, subtle, wide and vast—there are innumerable kinds:
Once enlightening beings have roused the supreme aspiration,
They can travel to all of them, unobstructed.
Enlightening beings' supreme practices cannot be all told:
All they cultivate diligently without dwelling anywhere.
Seeing all Buddhas, they're always joyful,
And enter everywhere into the ocean of profound truths.
Pitying beings living in mundane dispositions,
They cause them to clear away defilements, to be thoroughly pure;
Succeeding to the lineage of Buddhas, they do not let it die out:
They devastate the palace of demons, completely destroying them.
Dwelling in the equanimity of the Enlightened,
They skillfully cultivate subtle techniques.
Developing aspiration for the realm of buddhahood,
They are anointed by the Buddhas, their minds without attachment.
Remembering to requite their debt to the Most Honorable Human,
Their minds are incorruptible, like diamond.
Able to clearly comprehend the sphere of Buddhas' action,
They naturally cultivate and practice enlightening deeds.

The different thoughts of the various realms of beings are infinite—
Their acts, their results, and their minds are also not one—
Everything down to their various different faculties and natures
Are all clearly seen once the great mind is developed.
That mind is far-reaching, as vast as the cosmos;
Without reliance, unchanging, like space—
Heading for Buddha-knowledge without grasping anything,
It clearly comprehends the realm of truth, apart from discriminatory thought.
Knowing the minds of living beings without the concept of beings,
Comprehending all things without the concept of things,
Though discriminating all, yet free from discrimination,
It goes to all lands, billions and trillions.
Following, contemplating, able to enter all
The wondrous troves of teachings of countless Buddhas,
Knowing all the faculties and behaviors of living beings,
Those who have reached this point are like the Buddha.
Always in accord with the pure great vow,

Gladly supporting the enlightened without turning back,
Always pleasing to the sight of humans and celestials,
Always protected mindfully by the Buddhas,
Their minds are pure, free from dependence;
Though they contemplate the profound teaching, they do not cling,
Meditating thus for countless cons
Without any attachments in the past, present, or future.
Their minds are firm and sure, impossible to overcome;
They proceed to Buddhas' enlightenment without obstruction.
Determined to seek the wondrous Way, they get rid of infantile ignorance;
Traversing the whole cosmos, they do not complain of weariness.
They know the phenomena of speech and language are all null and void;
Only entering into true thusness, they cut off different interpretations.
Harmoniously observing all the spheres of the enlightened,
They comprehend all frames of time, their minds without obstruction.
When enlightening beings first develop the vastly great mind,
They can go to all lands in the ten directions:
Aspects of truth beyond number or explanation
Their light of knowledge illumines clearly.
Liberating many with great compassion, utterly beyond compare,
Their kindness extends everywhere, like space.
And yet they do not discriminate in regard to living beings;
Thus being pure, they roam through the world.
Giving solace and comfort to living beings everywhere,
Everything they do is true and genuine.
Always with a pure heart, they don't contradict themselves;
They are always strengthened and protected by all the Buddhas.
They remember everything that was in the past,
And discern everything in the future.
They enter all worlds in the ten directions
To liberate beings, causing them to be detached.
Enlightening beings have the light of sublime knowledge
And understand causes and conditions beyond any doubt.
They do away with all confusion and delusion,
And in this way roam the reality-realm.
All the palaces of demons they smash;
All the blinders of living beings they destroy.
Free from discrimination, minds undisturbed,
They understand well the realm of the enlightened.
They have removed the webs of doubt of all time
And aroused faith in those who have realized thusness.

By faith they've attained immutable knowledge,
And because their knowledge is pure their understanding is true.
In order to allow living beings to attain emancipation,
And to benefit them universally throughout all time,
They undergo long toils and hardships unflagging,
Calmly enduring even the pains of the hells.
Replete with boundless virtue and wisdom,
They know all the faculties and inclinations of beings;
They see all, including their works and deeds,
And teach them in accord with their tendencies.
They understand all is empty and selfless,
Yet think kindly of beings, never abandoning them;
With one subtle, sublime voice of great compassion
They enter all worlds to teach.
Emanating great lights of various colors,
They shine on all beings, removing the darkness;
In the lights are enlightening beings sitting on lotus blossoms
Bringing forth the pure teaching for all beings.
In a single pore they manifest many lands,
With great enlightening beings filling them all.
The knowledge of the congregation is different for each,
While all can understand the minds of living beings.
To unspeakably many lands in the ten directions
They can go in an instant, to all of them,
Aiding beings, giving offerings to Buddhas.
From the Buddhas they ask the profound truth;
They think of the enlightened ones as parents,
And perform enlightening practices to benefit sentient beings.
With wisdom and flexible means they penetrate the treasury of truths,
Entering the profound realm of knowledge without any attachment.
Meditating in accord with truth, they explain the reality-realm
For countless eons, without being able to exhaust it.
Though their knowledge skillfully penetrates, it has no location;
They are not tired or wearied, have no attachment to anything.
Born in the house of the Buddhas of past, present, and future,
They experience the subtle reality-body of the enlightened ones.
Manifesting various forms for all living beings,
Like magicians there's nothing they can't make:
Some manifest the beginning of practice of excellent action,
Some manifest birth, up to leaving home,
Some manifest fulfilling enlightenment under a tree,
And some show extinction, for the benefit of beings.
The rare truth in which enlightening beings abide
Is only the realm of Buddhas, not the two vehicles.
They are rid of concepts of body, speech, and thought,

But can manifest them variously, according to the occasion.
The Buddha-teachings attained by enlightening beings
Sentient beings go crazy when thinking of.
The knowledge of enlightening beings enters reality, their minds unhindered;
Everywhere they manifest the independent powers of the Enlightened;
In this they have no compare in all the world:
How much the more when their excellent practices are added.
Though they have not yet completely fulfilled omniscience,
They have already attained the independent power of the enlightened.
Already they abide on the ultimate path of the One Vehicle
And enter deeply into the subtle highest truth.
They know beings well, and appropriate and inappropriate times;
For beings' benefit they reveal spiritual powers:
Multiplying their bodies, they fill all lands,
Emanating pure light to remove the darkness of the world.
Like dragon kings producing great clouds,
They shower wonderful rains, filling and refreshing all.
They see sentient beings as like illusions and dreams,
Always revolving in circles from the force of their acts;
With compassion and pity they rescue them all,
Explaning to them the uncreated, pure nature of things.
The infinity of Buddhas' powers is also like this:
Like space, it has no bounds.
In order to enable sentient beings to attain liberation,
They diligently practice for cons untiring.
Pondering in various ways upon wondrous virtues,
They skillfully cultivate the unsurpassed foremost of works;
Never giving up the transcendent practices,
They concentrate on developing omniscience.
With one body they manifest innumerable bodies,
Omnipresent throughout all worlds,
Their minds pure, with no discrimination;
Such is their instantaneous inconceivable power.
They do not discriminate among worlds,
They have no illusions about any thing;
While they contemplate the teachings, they do not grasp them,
And though they are always rescuing beings none are delivered.
All worlds are only mental images:
Therein are various distinctions:
Knowing the realms of ideation are dangerous and deep,
Enlightening beings manifest spiritual powers to rescue and liberate.
Like the powers of a magician
Are the spiritual metamorphoses of enlightening beings;

Their bodies fill the cosmos and space
For all to see according to their mentalities.
Both distinctions of subject and object they have left behind:
Whether defiled or pure, nothing do they grasp;
Cognition of bondage or of liberation they entirely forget,
Only vowing to grant bliss to all sentient beings.
All worlds being only the force of ideation,
They enter them by knowledge with minds free from fear.
Their contemplation of all things is also thus:
Investigating their past, present, and future, they cannot be apprehended.
Able to enter into the whole of the past,
Able to enter into the whole of the future,
Able to enter into all places in the present,
They always observe diligently how nothing exists.
According with the dispassionate state of nirvana,
They abide in noncontention and nonreliance.
Their minds, like ultimate reality, have no compare:
They are turned wholly to enlightenment, never to regress.
Cultivating supreme practice without backsliding or weakening,
They rest on enlightenment, unwavering.
Buddhas, enlightening beings, and the worlds
Throughout the cosmos, they all clearly understand.
If you want to attain the supreme, foremost of paths,
And be an omniscient sovereign of liberty,
You should quickly develop the determination for enlightenment,
Forever end indulgence and help sentient beings;
Proceeding to enlightenment, mind pure,
Your virtues will be vast and great beyond telling.
I am setting this forth for the benefit of beings:
Those of intelligence should listen well.
Infinite worlds are all atoms:
In each atom are infinite lands;
The Buddhas in each are infinite:
Enlightening beings see all clearly without any grasping;
They know living beings without having such a concept,
They know spoken words with no idea of speech.
Their minds are unhindered in any world:
They comprehend all without attachments.
Their minds are broad and vast as space,
They comprehend all things in all times.
They annihilate all doubt and confusion,
And correctly perceive the Buddhas' teachings without clinging.
To infinite lands in the ten directions
They instantly go, their minds without attachment.
Understanding the reasons for suffering in the world,

They all dwell in the uncreated sphere of reality.
To the assemblies of infinite Buddhas
They go to call on them;
Always being leaders, they ask the Buddhas
About the vows and practices cultivated by enlightening beings.
Their minds always remember the Buddhas of the ten directions,
Yet without depending on or grasping anything.
They constantly urge living beings to plant roots of goodness,
Adorning their lands, making them pure.
All sentient beings in all realms of existence
They observe with unobstructed eyes:
Their habits, natures, faculties, and understandings,
Countless and boundless, all they clearly see.
Aware of all defilement and purity,
They cause them to cultivate themselves and enter the Way.
Measureless, countless meditation concentrations
Enlightening beings can enter in a single instant:
Their perceptions, knowledges and objects therein
They all know thoroughly and attain mastery.
Enlightening beings, attaining this great knowledge,
Immediately direct it to enlightenment, unhindered.
Because they want to help and benefit living beings,
Wherever they are they expound the principles of great people.
They know the long and short eons of the worlds,
A month, a fortnight, a day and a night,
In each land are different, but equal in essence.
Always diligently observing, they are not lax or indulgent;
Going to all worlds in the ten directions,
Yet they do not cling to place or location;
Adorning and purifying all lands with exception,
Yet they never produce the concept of purity.
Sentient beings' rights and wrongs,
The differences in their deeds and the consequences,
They accordingly reflect upon, entering the Buddha's power
And comprehending all of this.
The various natures in all worlds,
Various courses of action, and their realms of being,
Sharp faculties as well as the middling and inferior—
All such things do they observe and examine.
Various understandings, pure and impure,
Superior, inferior, and middling, all they clearly see.
The acts of all beings and where they lead,
The continuity of realms of being—all they can explain.
Meditations, concentrations, liberations, trances,
Defiled and pure, their causes and origins each different:
These, plus the differences of pain and pleasure of past lives,

Purely cultivating Buddha-power, all they can see.
Sentient beings' habitual delusions continue the various states of being—
By cutting off these tendencies and states they attain peace and dispassion,
Various tainted states do not arise anymore:
All this, and the seeds of those habits, enlightening beings know.
The afflictions of the Enlightened are all extinguished:
Their light of great knowledge illumines the world.
Though enlightening beings have not yet attained
Buddhas' ten powers, yet they do not have doubt.
Enlightening beings, in a single pore,
Manifest the infinite lands of the ten directions:
Some are defiled, some are pure,
Made by various deeds—all do they comprehend.
In a single atom, infinite lands,
With infinite Buddhas and their offspring;
The lands are each distinct, not mixed up:
As of one, all they clearly see.
In one pore they see all the worlds
In the space of the ten directions.
There is not a single place where there is no Buddha;
Thus are the buddha-lands all pure.
In a pore they see buddha-lands
And also see all sentient beings:
The three times and six dispositions are not the same—
Day and night, month and hour, bondage and freedom.
Thus do enlightening beings of great knowledge
Single-mindedly head for the sovereignty of truth.
Meditating on the abode of the Enlightened,
They obtain boundless great joy.
Enlightening beings multiply their bodies into countless billions
To make offerings to all the enlightened ones;
The manifestations of their spiritual powers are supreme, incomparable—
They can abide in all the spheres of action of the Buddhas.
They praise and look up to all the countless Buddhas
And deeply savor the treasuries of all their teachings.
Seeing the Buddhas, hearing their teachings, they diligently practice them,
Their hearts joyful, as if they were drinking ambrosial elixir of immortality.
Having attained the supreme concentration of the enlightened,
They delve into all truths and their knowledge grows.
Their faith is unshakable as a great mountain,
Being a treasury of virtues for all living beings.

Their compassion is great, extending to all living creatures:
All they hope will soon develop universal knowledge.
Yet they are always without attachment or dependence;
Shedding afflictions, they've attained freedom.
Vast in knowledge, with pity for sentient beings,
They embrace all as the same as themselves.
With awareness of emptiness, signlessness, and unreality,
Yet they act, their minds unflagging.
The virtues of enlightening beings' determination for enlightenment
Could not be exhaustively told even in a billion eons,
Because it produces all the Enlightened Ones,
And the bliss of the self-enlightened and Buddhas' disciples.
To give peace for countless eons
To all the beings of the lands of the ten directions,
Urging them to keep the five precepts and ten virtues,
The four meditations, four equipoises, and such concentrations,
And also giving them bliss for many eons,
Causing them to cut off delusions and become saints,
Amasses virtue which may be immeasurable,
But cannot compare to the virtue of the will for enlightenment.
Also, to cause millions to achieve individual awakening
And attain the subtle path of noncontentious action,
Does not amount to anything much at all
Compared to the determination for enlightenment.
If one could pass billions of lands in an instant
And did so for immeasurable eons,
The number of these lands might be assessed,
But the virtues of the will for enlightenment cannot be known.
The number of eons past, future, and present
Is boundless, yet still might be known;
But the virtue of rousing the mind to enlightenment
Cannot be measured by anyone.
This is because the determination for enlightenment extends everywhere,
Knowing all discernments that exist,
Comprehending past, present, and future in an instant,
Benefiting innumerable sentient beings.
The desires, understandings, means, and mental patterns
Of the sentient beings of the worlds of the ten directions,
As well as the bounds of space, might be measured,
But the virtues of the aspirations for enlightenment cannot be assessed.
Enlightening beings' aspiration is equal to the ten directions;
Their kindness universally nourishes all living beings,
Causing all to cultivate the virtues of buddhahood:
That's why their power has no bounds.

Sentient beings' desires, understandings, inclinations,
Faculties, devices, and practices are all different;
Enlightening beings know them all instantly,
Same as the mind of omniscience.
The deluded actions of living beings
Continue through time without interruption,
Yet their bounds still might be known;
But the virtues of will for enlightenment are inconceivable.
Will for enlightenment can divorce afflictions of action
And provide offerings to all the Enlightened:
Once habitual delusions are divorced, their continuity's broken,
And liberation is attained for all time.
If one gives offerings to boundless Buddhas in an instant,
And also gives to countless sentient beings,
Fragrant flowers and garlands,
Precious banners, canopies, and raiment,
Fine food, excellent seats, and places to walk around,
Various palaces, all finely adorned,
Luminous, wonderful pearls,
Wish-fulfilling jewels, radiating light,
And brings such offerings moment after moment
Over countless eons, beyond the power of speech,
Though such a person's accumulation of merit would be great,
It does not equal the magnitude of the virtue of aspiring to enlightenment.
None of the various examples told
Can match the determination for enlightenment,
Because the most honorable people of all times
Have all been born from this aspiration.
The will for enlightenment is unhindered, unlimited:
No measure can be found for it.
Vowing to fulfill omniscience,
To forever deliver all beings,
That aspiration is vast as space,
Producing virtues equal to the cosmos.
Their share of action extending everywhere, as though there were no difference,
Forever leaving all attachments, equal to the Buddhas,
Entering all gates of truth,
Able to travel to all lands,
Arriving at all spheres of knowledge,
Perfecting all virtues,
Able to relinquish everything, always consistent,
Purifying behavior, free from attachment,
Fulfilling unsurpassed virtues,
Always persevering without regression,

Entering deep concentration, always meditating,
Uniting with vastly great knowledge and wisdom:
This is the supreme stage of enlightening beings,
Producing the path of all the Universally Good.
All the Enlightened Ones of past, present, and future
Protect the initial aspiration,
Adorning it with spiritual powers and mystic transfiguration,
With concentrations and spells.
The living beings of the ten directions are infinite,
As are the worlds and space:
But the infinity of the enlightenment aspiration surpasses these:
Hence it can give birth to all Buddhas.
The will for enlightenment is the basis of the ten powers
As well as the four special knowledges and fearlessnesses.
The same is true of the eighteen unique qualities:
All of them are attained from the aspiration for enlightenment.
The Buddhas' physically adorned bodies,
As well as their equal body of reality,
Their knowledge, wisdom, and nonattachment, worthy of honor,
All can exist because of the determination for enlightenment.
All the vehicles of individual illuminates and Buddhist disciples,
The pleasures of the meditation states of the realm of form,
As well as the trances of the formless realm,
All have the will for enlightenment as their basis.
The free pleasures of humans and gods,
As well as the various pleasures of the other states of being,
And the pleasures of progress, concentration, religious faculties and powers, and so on,
All depend on the first aspiration to enlightenment.
Based on the production of this far-reaching determination
Can one practice the six ways of transcendence:
Urging sentient beings to carry out right practice,
Experiencing peace and happiness in the three realms,
Abiding in the Buddhas' unhindered true knowledge,
Revealing all the wonderful actions there are,
Able to cause countless living beings
To cut off deluded actions and turn to nirvana,
Making vows of boundless virtues
To give happiness to all living beings,
Carrying out these vows forever and ever,
Always working so as to liberate beings,
The infinite great vows inconceivable,
Vowing to purify all living beings—
Though empty, signless, wishless, without reliance,
By the power of will, enlightening beings can reveal them.
Understanding the inherent nature of things is like space;

That all are quiescent, all equal,
The gates of the teaching, countless, unspeakable,
They expound to beings, without attachment.
All Enlightened Ones of the worlds of the ten directions
All praise the first aspiration for enlightenment;
This inspired mind is adorned by infinite virtues
And can arrive at the other shore, same as the Buddhas.
Were those virtues to be expounded for as many eons
As there are living beings, they could not be all told.
Because this mind dwells in the vast house of the Enlightened,
Nothing of the world can compare it or explain it.
If you want to know all the truths of the Buddhas,
You should quickly develop the determination for enlightenment.
This determination is the most excellent of virtues,
Assuring attainment of the unhindered knowledge of the enlightened.
The mental activities of living beings might be counted,
And so might the number of atoms in a land;
The extent of space might be assessed,
But the virtues of the will for enlightenment cannot be measured:
It produces all the Buddhas of all times,
And perfects happiness in all worlds,
Increases all excellent virtues,
Extirpates all confusion,
Reveals all wondrous realms,
Eliminates all obstacles,
Develops all pure lands,
Produces all enlightened knowledge.
If you want to see all the Buddhas of the ten directions,
And want to disburse from the inexhaustible treasury of virtue,
If you want to extinguish the afflictions of beings,
Quickly arouse the will for enlightenment.

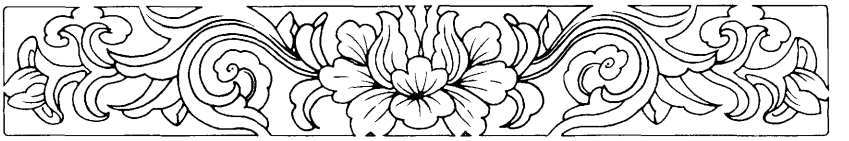

BOOK EIGHTEEN

Clarifying Method

THEN THE ENLIGHTENING BEING Vigorous Wisdom said to the enlightening being Truth Wisdom: "O Child of Buddha: when great enlightening beings first arouse the mind to seek all-knowledge, they fulfill such infinite virtues, are replete with great adornments, climb up into the vehicle of omniscience, enter the correct state of enlightening beings, give up all worldly things and attain the transmundane truths of the Buddhas, are taken into the company of all the Buddhas of past, present, and future, and will certainly reach the ultimate point of unexcelled enlightenment: how should those enlightening beings practice the Buddha-teachings so as to cause all the Enlightened Ones joy, enter the abode of all enlightening beings, attain purity of all great actions, fulfill all great vows, obtain the vast treasuries of enlightening beings, always teach according to necessity and potential for edification without ever giving up the transcending practices, cause all sentient beings under their care to attain deliverance, and continue the lineage of the three treasures unbroken, that their good roots and adaptive skills not be wasted? O Child of Buddha, by what techniques can they cause these things to be fulfilled? Please extend your compassion to explain for us—everyone in this assembly wants to hear.

"Furthermore, if great enlightening beings always diligently practice, to annihilate all the darkness of ignorance, conquer demons and enemies and control heretics, forever wash away all afflictions defiling the mind, they will all be able to perfect all roots of goodness, forever escape the difficulties of all miserable realms of being, purify all spheres of great knowledge, accomplish all the stages of enlightenment and their pure virtues—the transcending practices, mnemonic mastery, concentration, the six superknowledges, and the four fearlessnesses—adorning all Buddha-lands; their physical refinements as well, their bodily, verbal, and mental actions will all be perfectly complete. They will know well all the powers, fearlessnesses, unique qualities, omniscience, and spheres of action of all the Enlightened Ones, the Buddhas. In order to develop and mature all living beings according to their mentalities, they will take appropriate buddha-lands and expound the

truth as necessary in accord with beings' faculties and in accord with the time and situation. They will fulfill various immeasurable great Buddha-works, as well as innumerable other virtuous things, various practices, paths, and realms, and soon be equal to the enlightened ones. They can maintain and protect all the treasuries of truths assembled by the perfectly enlightened ones over their hundreds and thousands of immeasurable eons of cultivating enlightening practices, and can expound them unhindered and undisrupted by demons or heretics. They will hold the true teaching forever, and in all worlds when they teach they will be protected by celestial beings, yaksha kings, gandharva kings, titan kings, garuda kings, kinnara kings, mahoraga kings, human kings, Brahma kings, and enlightened kings of truth. All worlds will respect and support them, alike crowning them. They will always be under the care of the Buddhas, and will also be loved and respected by all enlightening beings. Attaining the power of roots of goodness, they will increase virtuous ways, expound the treasury of profound teachings of the Enlightened, and hold the true teaching, wherewith they will adorn themselves. Please expound the process of enlightening beings' practices."

Then the enlightening being Vigorous Wisdom, wanting to reiterate his intention, spoke these verses:

O famous one, well do you expound
The virtues accomplished by enlightening beings,
Deeply entering boundless great action
Fulfilling pure teacherless knowledge.
If enlightening beings, at their first inspiration,
Accomplish the practice of virtue and wisdom,
Enter the rank of freedom from birth, transcending the world,
Universally attaining the principle of true enlightenment,
Then how should they, in the Buddha-teaching,
Stably and strongly practice with diligence, to progress further,
To cause all the Enlightened Ones to rejoice,
To be able to quickly enter the state of the Buddhas,
Fulfill all the pure vows they carry out,
And attain the vast treasury of knowledge and wisdom,
And also be able to teach the truth to liberate beings
Without their minds relying on or attached to anything,
Fulfill all the transcendent ways of enlightening beings,
Rescue and liberate all beings under their care,
Forever maintain the lineage of Buddhas unbroken,
So all they do is sure and not in vain,
And they accomplish all tasks and win emancipation.
Please explain this pure path,
In accord with what all the Victors practice,

To forever destroy the darkness of ignorance,
Overthrow all demons and heretics,
Wash away all defilements,
To be able to approach the great knowledge and wisdom of the Enlightened
And forever leave the dangers of the evil ways,
To purify the extraordinary spheres of great knowledge,
Attain the powers of the sublime way, next to the Supreme Honored One,
To fulfill all virtues,
Realize the supreme knowledge of the Enlightened,
Live in innumerable lands
And expound the truth according to the mentalities of the beings there,
And perform the various great deeds of Buddhas.
How can they attain the wonderful paths
And expound the treasury of true teachings of the Enlightened,
Always able to accept and hold the Buddha-teachings,
Unsurpassable and incomparable?
How can they be fearless like lions,
Their acts pure as the full moon?
How can they cultivate the Buddhas' virtues,
Like lotuses to which water does not adhere?

Then the enlightening being Truth Wisdom said to the enlightening being Vigorious Wisdom, "Very good, Child of Buddha; you have asked about the pure practice cultivated by enlightening beings, out of compassion for the world, because you wish that many be aided and comforted, that many be benefited. Child of Buddha, you abide by the truth, you activate great vigor, increasing without recession; having already attained liberation, you are able to pose this question, the same as an enlightened one. Listen clearly, think well upon this; now, by the spiritual power of Buddha, I will explain a little of it for you.

"Child of Buddha, once enlightening beings have developed the determination for omniscience, they should leave the darkness of ignorance and diligently guard themselves from indulgence and laxity. If enlightening beings abide by ten things, that is called nonindulgence: one is to keep the behavioral precepts; second is to abandon folly and purify the will for enlightenment; third is to like straightforwardness and reject flattery and deception; fourth is to earnestly cultivate virtues without regressing; fifth is to continually reflect on one's aspiration; sixth is not to enjoy association with ordinary people, whether they be householders or monks; seventh is to do good deeds without hoping for worldly rewards; eighth is to forever leave lesser vehicles and practice the path of enlightening beings; ninth is to gladly practice what is good,

not letting goodness be cut off; tenth is to always examine one's own power of perseverance. If enlightening beings practice these ten things, this is called abiding in nonindulgence.

"When enlightening beings persist in nonindulgence, they attain ten kinds of purity: (1) acting in accord with what they say; (2) consummation of attention and discernment; (3) abiding in deep concentration without torpor or agitation; (4) gladly seeking Buddha-teachings without flagging; (5) contemplating the teachings heard according to reason, fully developing skillfully flexible knowledge; (6) entering deep meditation and attaining the psychic powers of Buddhas; (7) their minds are equanimous, without sense of high or low status; (8) in regard to superior, middling, and inferior types of beings, their minds are unobstructed, and like the earth, they benefit all equally; (9) if they see any beings who have even once made the determination for enlightenment, they honor and serve them as teachers; (10) they always respect, serve, and support their preceptors and tutors, and all enlightening beings, wise friends, and teachers. These are called the ten kinds of purity of enlightening beings persisting in nonindulgence.

"Enlightening beings abide in nonindulgence, evoke great vigor, produce correct mindfulness, engender supreme aspiration, and work unceasingly. Their minds are free from dependence on any thing. They are able to diligently cultivate the most profound teaching, and enter the gate of noncontention. Broadening their minds, they are able to accordingly comprehend boundless Buddha-teachings, causing the Enlightened Ones to all rejoice.

"There are ten more things by which enlightening beings can cause the Buddhas to rejoice: (1) persevering without regression; (2) not begrudging their physical life; (3) not seeking profit or support; (4) knowing all things are like space; (5) being skillful at contemplation, entering into all realms of reality; (6) knowing the definitive marks of all things; (7) always invoking great vows; (8) developing the light of pure tolerant knowledge; (9) examining one's own virtues without exaggeration or underestimation; (10) cultivating pure practices in accord with the way of nonstriving. This is called enlightening beings persisting in ten things whereby they are able to bring joy to all the Enlightened Ones.

"There are ten more things by which they can make all Buddhas joyful: abiding securely in nonindulgence; abiding securely in acceptance of nonorigination; abiding securely in great kindness; abiding securely in great compassion; abiding securely in the fulfillment of the transcendent ways; abiding securely in the enlightening practices; abiding securely in great vows; abiding securely in skillful means; abiding securely in dauntless power; abiding securely in knowledge and wisdom, observing all things have no abode, like empty space. If enlightening beings abide in these ten things, they can cause all Buddhas joy.

"There are ten things which cause enlightening beings to quickly

enter the stages: (1) skillfully fulfilling the twin practices of virtue and knowledge; (2) ability to greatly adorn the path of the transcendent practices; (3) knowledge clearly comprehending, not following others' words; (4) serving good friends, never abandoning them; (5) always practicing perseverance, without laziness; (6) skillful ability to abide in the psychic powers of Buddhas; (7) cultivating roots of goodness without growing wearied; (8) with a deep mind and incisive knowledge, adorning oneself with the teaching of the Great Vehicle; (9) the mind not dwelling on the teachings of each stage; (10) being of the same essential nature as all Buddhas of all times in virtue and liberative means. These ten things cause enlightening beings to quickly enter the stages.

"Furthermore, when enlightening beings are in the first stage, they should carefully investigate all the principles and knowledge pertaining to it, the causes cultivated there, the effects realized, the spheres, functions, manifestations, distinctions, and attainments pertaining to it. They should carefully examine and realize that all things are one's own mind, and have no attachments to anything; with this knowledge they enter the stages of enlightening beings and can steadfastly continue therein.

"Those enlightening beings formulate these thoughts: 'We should quickly enter the stages. Why? If we sojourn in stage after stage, we will develop such great virtuous qualities; being replete with virtue, we will gradually enter the stage of buddhahood; once we are in the stage of buddhahood, we can perform boundless great buddha-works. Therefore we should always practice diligently and unremittingly, without wearying, adorning ourselves with great virtues and enter the stages of enlightening beings.'

"There are ten things which cause the practices of enlightening beings to be pure: (1) giving up all possessions to satisfy the wishes of sentient beings; (2) adhering to pure morality, not transgressing; (3) being inexhaustibly gentle and tolerant; (4) cultivating practices diligently without regressing; (5) being free from confusion and mental disturbance, through the power of correct mindfulness; (6) analyzing and comprehending the innumerable teachings; (7) cultivating all practices without attachment; (8) being mentally imperturbable, like a great mountain; (9) extensively liberating living beings, like a bridge; (10) knowing that all living beings are in essence the same as the Buddhas. These ten things make enlightening beings' practices pure.

"Once enlightening beings have attained purity in practice, they also attain ten even greater things: (1) the Buddhas of other realms always protect them; (2) their roots of goodness increase, going beyond any comparison; (3) they are able to receive the boosting power of the Buddhas; (4) they always find good people and are relied on by them; (5) they remain diligent and are never heedless; (6) they know all things are equal and not different; (7) their minds always abide in unexcelled great compassion; (8) they observe things as they really are, producing

sublime wisdom; (9) they are able to practice skillful techniques of liberation; (10) they are able to know the Enlightened Ones' power of skill in liberative means. These are the ten excellent qualities of enlightening beings.

"Enlightening beings have ten pure vows: (1) they vow to develop living beings to maturity, without wearying; (2) they vow to fully practice all virtues and purify all worlds; (3) they vow to serve the Enlightened, always engendering honor and respect; (4) they vow to keep and protect the true teaching, not begrudging their lives; (5) they vow to observe with wisdom and enter the lands of the Buddhas; (6) they vow to be of the same essence as all enlightening beings; (7) they vow to enter the door of realization of thusness and comprehend all things; (8) they vow that those who see them will develop faith and all be benefited; (9) they vow to stay in the world forever by spiritual power; (10) they vow to fulfill the practice of Universal Good, and master the knowledge of all particulars and all ways of liberation. These are the ten pure vows of enlightening beings.

"Enlightening beings can successfully fulfill their great vows by abiding by ten principles: (1) never wearying in mind; (2) preparing great adornments; (3) remembering the superlative will power of enlightening beings; (4) when hearing about the Buddha-lands, vowing to be born in them all; (5) keeping their profound determination everlasting; (6) vowing to develop all living beings fully; (7) staying through all ages without considering it troublesome; (8) accepting all suffering without aversion; (9) having no craving for or attachment to any pleasures; (10) always diligently protecting the unexcelled teaching.

"When enlightening beings fulfill such vows, they attain ten inexhaustible treasuries: perception of the Buddhas; perfect memory power; certain understanding of all the teachings; compassionate salvation; various states of concentration; extensive blessings and virtues satisfying the hearts of all beings; profound knowledge to expound all truths; spiritual powers gained as a consequence of practice; subsistence for immeasurable eons; entry into boundless worlds. These are enlightening beings' ten inexhaustible treasuries.

"When enlightening beings have attained these ten treasuries, their virtue is complete, their knowledge is pure; they explain the truth to sentient beings according to their needs and capacities. How do enlightening beings explain the truth to sentient beings according to their needs and capacities? They know what beings do; they know their causes and conditions; they know their mental behavior; they know their inclinations. To those with much greed and desire they expound impurity; to those with much anger and hatred they expound magnanimity and kindness; to those with much ignorance and delusion they teach diligent contemplation; to those in whom these poisons of greed, hatred, and ignorance are equal, they expound the teaching of the development of the knowledge to overcome them. Those who like

birth and death they teach about the three kinds of suffering. To those who are attached to where they are, they teach the empty nullity of places. To those who are lazy they talk of great vigor. To those who harbor conceit they explain the equality of things. To flatterers and deceivers they tell of the simple honesty of the hearts of enlightening beings. To those who like silence and tranquility they expound the Teaching extensively, so that they will accomplish it. Thus do enlightening beings teach according to what is necessary and appropriate.

"When they expound the Teaching, their expressions interlink, the meanings are free from contradiction and confusion. They observe the context of the teachings, analyze them wisely, determine right and wrong, accord with the definitive marks of things—impermanence, dispassion, and selflessness—and progressively set up boundless practical approaches, to cause all sentient beings to cut off all doubt. They know all faculties well, enter into the teachings of the enlightened, experience true reality, know things are equal, cut off all attachment to things, eliminate all clinging, and always remember the Buddhas, their minds never leaving them for a moment. They know the substance and essence of sounds are equal, and have no attachment to verbalizations. They can skillfully expound examples and allegories, without any contradiction, to make everyone able to realize the impartial body of wisdom which all the Buddhas manifest everywhere according to need and suitability.

"When enlightening beings expound the Teaching to sentient beings in this way, they practice it themselves, increasing its benefit, not giving up the ways of transcendence, fully setting out the path of the transcendent practices. At this time, enlightening beings give up everything external and internal, without attachment, to satisfy the hearts of sentient beings—thus they can purify the transcendent practice of giving. They keep ethical precepts without attachment, forever divorcing conceit—thus they can purify the transcendent practice of morality. They are able to tolerate all evils, with minds equanimous toward all beings, without disturbance or wavering, just like the earth, able to bear all—thus they can purify the transcendent practice of forbearance. They undertake all practices without laziness, never regressing in what they do, with indomitable courage and energy, not grasping or rejecting all virtues, but able to fulfill all aspects of knowledge—thus they can purify the transcendent practice of vigor. They have no attachment or greed for any objects of desire, are able to consummate the successive degrees of concentration, always meditate correctly, neither dwelling in or leaving concentration, yet able to dissolve all afflictions, produce innumerable facets of concentration, develop boundless great psychic powers, going back and forth successively from meditation state to meditation state, in one meditation enter boundless meditations, knowing all spheres of meditation, not discordant with the seal of knowledge of all concentrations and trances, able to quickly enter the

stage of omniscience—thus they can purify the transcendent practice of meditation. Hearing the Teaching from the Buddhas and accepting and keeping it, associating with wise companions, serving them tirelessly, always glad to hear the teaching, never growing weary of it, thinking about what is heard according to the true principle, entering genuine concentration, divorcing all biased views, observing all things well, apprehending the definite mark of the character of reality, comprehending the effortless path of the Enlightened, riding on universal wisdom, entering the gate of the knowledge of all knowledge, attaining eternal rest—thus can they purify transcendent wisdom.

"Manifesting all worldly occupations to teach living beings, never getting tired of it, appearing to them in forms pleasing to them, having no attachments to anything done, sometimes manifesting the acts of ordinary people, sometimes manifesting the acts of sages, sometimes manifesting birth and death, sometimes manifesting nirvana, able to keenly observe all doings and manifest all adornments without covetousness, entering all realms of existence to liberate sentient beings—thus can they purify the transcendent practice of skill in means.

"Thoroughly developing all living beings, thoroughly adorning all worlds, making offerings to all Buddhas, completely arriving at the state of nonobstruction, thoroughly cultivating practice extending throughout the universe, physically remaining throughout all times, knowing the thoughts of all minds, being fully aware that all cyclic transformations return to extinction, appearing in all lands, completely realizing the knowledge and wisdom of the enlightened—thus they can purify the transcendent practice of vows.

"Replete with the power of profound will, being without defilement, replete with the power of profound faith, being invincible, replete with the power of great compassion, never being wearied, replete with the power of great kindness, being impartial in action, replete with memory power, being able to skillfully retain all meanings, replete with the power of elucidation, causing all beings to be happy and fulfilled, replete with the power of transcendent practices, adorning the great vehicle, replete with the power of vows, never ceasing, replete with the power of spiritual abilities, producing innumerable miracles, replete with the power of strengthening and sustaining, able to induce faith and acceptance—thus can they purify the transcendent practice of power.

"Knowing those who act on covetousness, knowing those who act on anger, knowing those who act on folly, knowing those who act equally on all of these, knowing those who cultivate learning, in a single thought knowing the actions of boundless sentient beings, knowing the minds of boundless sentient beings, knowing the truth of all things, knowing the powers of all enlightened ones, being aware of all aspects of the cosmos of reality—thus can they purify the transcendent practice of knowledge.

"Child of Buddha, when enlightening beings thus purify the transcen-

dent practices, fulfill the transcendent practices, do not give up the transcendent practices, they abide in the magnificently adorned vehicle of enlightening beings, and expound the Teaching to all sentient beings who come to their attention, causing them to increase pure conduct and attain liberation. Those who have fallen into evil ways they cause to aspire to enlightenment, those in difficulty they cause to diligently persevere. To the greedy they teach desirelessness. The wrathful they induce to practice equanimity. To those attached to views they explain interdependent origination. Beings in the realm of desire they teach to divorce unwholesome things like craving and hatred. To beings in the realm of form they teach analytic insight. To beings in the formless realm they expound subtle wisdom. To people of the two lesser vehicles they teach the practice of dispassion and tranquility. To those who like the great vehicle they expound the great adornment of the ten powers.

"As in the past when they first aspired to enlightenment they saw innumerable beings fallen into evil ways, they made the great lion's roar and said, 'I should by means of various teachings appropriate to their needs and potentials rescue and liberate them'; enlightening beings, replete with such knowledge and wisdom, are able to liberate all sentient beings.

"Child of Buddha, enlightening beings, endowed with such knowledge and wisdom, cause the lineage of the three treasures never to end. How? Great enlightening beings teach creatures to awaken the will for enlightenment, and therefore are able to cause the lineage of Buddhas not to be broken off. They always expound the treasury of the Teaching for sentient beings, and therefore are able to cause the lineage of the Teaching not to be cut off. They maintain the principles of the Teaching well, without opposition or violation, and therefore can cause the lineage of the religious community not to be cut off. Furthermore, they are able to praise all great vows, and therefore are able to cause the lineage of Buddhas not to be cut off. They analyze and explain the aspects of causality, and are therefore able to cause the lineage of the Teaching not to be cut off. They always earnestly practice the six principles of harmony and respect and therefore are able to cause the lineage of the religious community not to be cut off. Also, they plant the seeds of buddhahood in the field of sentient beings, and therefore are able to cause the lineage of Buddhas not to be cut off; they protect and keep the Teaching unreservedly, and therefore are able to cause the lineage of the Teaching not to be cut off; they unify and order the great community tirelessly, and therefore are able to cause the lineage of the religious community not to be cut off. Also, they serve and uphold the teachings spoken and the precepts established by the Buddhas of past, present, and future, and therefore are able to cause the lineage of the Buddha, Teaching, and Community to never be cut off.

"Thus enlightening beings succeed to the Three Treasures, free from error in all they do: all of their actions they dedicate to omniscience, and therefore their physical, verbal, and mental actions are free from flaws; being free from flaws, all the good deeds they do, all the practices they carry out, edifying beings, teaching them according to their needs, are never in error even for a moment; all are in consonance with skill and knowledge, all are dedicated to omniscient knowledge, none passing in vain.

"Cultivating and practicing good ways like this, enlightening beings fulfill ten kinds of adornments moment after moment: adornment of bodies—they appear as appropriate to beings who can be taught; adornment of speech—they cut off all doubts and cause everyone to rejoice; adornment of mind—they enter all meditations in a single instant; adornment of buddha-lands—all are pure, free from afflictions; adornment of auras—they radiate boundless light, illumining sentient beings everywhere; adornment of community—they unify communities and gladden them all; adornment of spiritual powers—they can appear freely, adapting to the minds of sentient beings; adornment of true teaching—they are able to attract all intelligent people; adornment of the state of nirvana—becoming enlightened in one place, they pervade the whole universe; adornment of skillful explanation—they teach in accord with the place, the time, the faculty, and capacity.

"Perfecting these adornments, the physical, verbal, and mental actions of enlightening beings, moment after moment, are never wasted; all they dedicate to entering into omniscience. If any sentient beings see these enlightening beings, know that this also will not be in vain, for they will surely attain unexcelled complete perfect enlightenment. Any who hear their names, or make offerings to them, or live with them, or remember them, or leave home to follow them, or listen to them preach, or rejoice in their virtues, or respect them from afar, or even praise their names, will all attain unexcelled complete perfect enlightenment.

"For example, it is as though there were a medicine, called 'good to see,' which removed all toxins from those who saw it; so it is with enlightening beings who have accomplished this teaching—if sentient beings see them, all the poisons of afflictions will be destroyed, and wholesome states will increase.

"Enlightening beings, abiding by this teaching and earnestly applying it, destroy the darkness of ignorance by means of the light of wisdom; they conquer the armies of demons by the power of compassion; they check heretics by means of great knowledge and the power of virtue; they wipe out all afflictions staining the mind by means of adamantine concentration; they gather roots of goodness by the power of diligence; they avoid the difficulties of evil ways by means of the power of virtues of purifying buddha-lands; they purify their spheres of knowledge by the power of nonattachment; by the power of skill in means

and knowledge they produce the transcendent practices of the stages of enlightening, as well as the various concentrations, six superknowledges, and four fearlessnesses, making them all pure; by the power of all virtues they fully develop the pure lands of all Buddhas, their boundless distinguishing marks and refinements, and complete physical, verbal, and mental adornments; by the power of observation with independent knowledge they know the powers, fearlessnesses, and unique qualities of all enlightened ones are equal; by the power of vast knowledge they comprehend the realm of omniscience; by the power of their past vows they manifest buddha-lands according to the needs of those to be taught, turn the wheel of the great teaching, and liberate innumerable living beings.

"Great enlightening beings diligently practice these things, gradually accomplishing all the deeds of enlightening beings, till they attain equality with the Buddhas, become great teachers in boundless worlds, maintaining the true teaching, protected by all the Buddhas, guarding and upholding the vast treasury of truth. Attaining unhindered intellect, they enter deeply into the facts of the teaching, and in boundless worlds among the great masses they manifest different physical forms, according to type, replete with supremely excellent features; with unhindered powers of elucidation they skillfully explain the profound teaching. The spheres of their speech, well rounded, skillfully reach everyone, therefore are able to cause those who hear to enter the gate of inexhaustible knowledge. Knowing the afflictions current in the minds of beings, they teach them accordingly; because the sounds of the speech they utter are completely pure, they can, preaching with 'one sound,' cause all to become joyful. They are physically well formed, and have great strength, so among the masses none can surpass them. Because they know sentient beings' minds well, they are able to appear in any way. Because they explain the truth skillfully, their voice is unhindered. Because they have freedom of mind, they explain the great teaching adaptively, and no one can obstruct them. Because they have attained fearlessness, their hearts are free from cowardice. Because they are masters of teaching, none can excel them. Because they are masters of knowledge, none can surpass them. Because they are masters of transcendent wisdom, the teachings they expound are not contradictory. Because they are masters of powers of elucidation, they teach continuously with eloquence. Because they are masters of mental command, they definitively disclose the real character of all things. Because they are masters of elocution, whenever they speak they can bring forth all sorts of examples and metaphors. Because they are masters of great compassion, they diligently teach sentient beings without flagging. Because they are masters of great kindness, they emanate a great web of lights pleasing all hearts. Thus do enlightening beings, on the high and wide lion throne, expound the Great Teaching; aside from the Enlightened Ones and the great enlightening beings of surpassing will and

knowledge, no other beings can excel them, none can see their crowns, none can outshine them, and no one can stump them with difficult questions.

"Child of Buddha, once enlightening beings have attained such independent power, even if there were a vast sanctuary the size of unspeakably many worlds filled with beings, each of whom had the majesty of a lord of a billion worlds, as soon as any of the enlightening beings showed themselves, they would outshine the whole crowd of such beings. With great kindness and compassion they would give them security where they were afraid and weak, and with profound wisdom they would examine their inclinations and teach them with fearless eloquence, causing joy to all. Why? Because great enlightening beings have developed the sphere of immeasurable knowledge and wisdom; because they have developed immeasurable skillful discernment; because they have developed vast power of right mindfulness; because they have developed infinitely flexible intellect; because they have developed the total mental command to ascertain the true character of all things; because they have developed a boundless determination for enlightenment; because they have developed unerring powers of elucidation; because they have developed profound faith and resolve boosted by the Buddhas; because they have developed the power of knowledge to enter the assemblies of all Buddhas; because they have developed the pure mind that knows the Buddhas of all times are of the same essential nature; because they have developed the knowledge of enlightened ones of all times, and the great will and knowledge of all enlightening beings, and are able to be teachers of the truth, to open up the treasury of the true teaching of the Buddhas, and to protect and keep it."

Then, to restate what he meant, the enlightening being Truth Wisdom, by the spiritual power of the Buddha uttered these verses:

Mind dwelling on enlightenment, gathering myriad virtues,
Never self-indulgent, planting unshakable wisdom,
Always mindful of the aspiration for enlightenment—
At this all Buddhas rejoice.

Mindfulness and will firm, self-motivated,
Relying on nothing in the world, and never shrinking in fright,
Entering the profound truth by the practice of noncontention—
At this the Buddhas all rejoice.

Once the Buddhas rejoice, enlightening beings are firm in effort—
They cultivate virtue and wisdom, and all that assists the Path.
Entering into the pure practices of all the stages,
They fulfill the aspiration spoken of by the Enlightened.

Practicing this, they attain the wondrous truth,
And having attained to truth, they pass it on to others—
According to mentalities, faculties, and natures,
They teach in accord with whatever is fitting.

Enlightening beings expound the Teaching for others
Without giving up their own transcendent practices:
Once they have accomplished the transcendent ways,
They remain forever in the sea of existence, rescuing living beings.

They practice diligently day and night, never flagging,
Causing the seeds of the three treasures not to perish.
All the pure practices they carry out
They dedicate to the stage of enlightenment.

The virtuous acts performed by enlightening beings
Are all to develop and complete the living,
To have them destroy obscurity and annihilate affliction,
Subdue the demon armies and fulfill true awakening.

Thus practicing, they attain Buddha-knowledge,
Entering deeply into the treasury of truth of the Enlightened.
As great teachers they expound the subtle truth,
Like sweet elixir refreshing all.

Their compassion and pity extends to all—
They know the mind of every sentient being
And expound to them in accord with their predilections
Infinite, boundless enlightening teachings.

Their deportment is calm as a majestic elephant,
Their fearless courage is like that of a lion:
Imperturbable as a mountain, their knowledge is like an ocean,
And like a great rain, removing all heat.

When Truth Wisdom had spoken these verses, the Buddha was delighted, and everyone reverentially put them into practice.

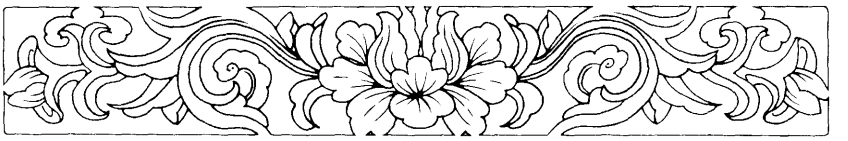

BOOK NINETEEN

Ascent to the Palace of the Suyama Heaven

THEN, BY THE SPIRITUAL POWER of the Enlightened One, in all worlds of the ten directions, in the Jambu continent of each of the four quarters, and on the peak of their polar mountains, the Enlightened One was seen in the midst of an assembly, wherein the enlightening beings, due to the spiritual power of the Buddha, expounded the Teaching, each one having the sense of facing the Buddha at all times.

At that time the World Honored One, without leaving the foot of the enlightenment trees and the peaks of the polar mountains, headed for the jewel-adorned hall of the palace of the Suyama heaven. The king of the Suyama heaven, seeing from afar the Buddha coming, produced by magical powers a jewel lotus bank lion throne in his palace, with a million tiers of decorations, wrapped in a million golden nets, covered with a million drapes of flowers, a million drapes of garlands, a million drapes of perfumes, and a million drapes of jewels, surrounded by a million canopies each of flowers, garlands, perfumes, and jewels; a million lights illumined it. A million celestial kings of the Suyama heaven bowed in respect, a million Brahma kings danced for joy, a million enlightening beings sang praises. A million heavenly symphonies each played a million tones of truth, continuing endlessly; a million clouds of various flowers, a million clouds of various garlands, a million clouds of various ornaments, and a million clouds of various robes, covered all around; a million clouds of various wish-fulfilling jewels shone with light. The throne was born from a million kinds of roots of goodness, protected by a million Buddhas, augmented by a million kinds of virtues, dignified and purified by a million kinds of faith and a million kinds of vows, produced by a million kinds of action, established by a million kinds of truths, conjured up by a million kinds of spiritual powers, always producing a million kinds of sounds revealing all truths.

Then that celestial king, having set out this throne, turned to the Buddha, the World Honored One, bowed and joined his palms with

reverence and respect and said, "Welcome, O World Honored One; welcome, Felicitous One; welcome, Enlightened One; welcome, O Worthy; welcome, O Truly Awakened One. Please be so gracious as to sojourn in this palace." Then the Buddha, accepting the invitation, ascended to the precious hall. This also took place in the same way everywhere in the ten directions.

Then the celestial king, reflecting on the roots of goodness he had planted with past Buddhas, spoke these verses with the aid of the Buddha's spiritual powers:

The Buddha Renown, famed throughout the ten directions,
Supreme among the Auspicious,
Has been in this hall of jewels;
Therefore this place is most auspicious.

The Buddha Jewel King, lamp of the world,
Supreme among the Auspicious,
Has been in this pure hall;
Therefore this place is most auspicious.

The Buddha Joyful Eye, with unhindered vision,
Supreme among the Auspicious,
Has been in this adorned hall;
Therefore this place is most auspicious.

The Buddha Burning Lamp, lighting the world,
Supreme among the Auspicious,
Has been in this magnificent hall;
Therefore this place is most auspicious.

The Buddha Benefactor, aid of the world,
Supreme among the Auspicious,
Has been in this undefiled hall;
Therefore this place is most auspicious.

The Buddha Well Aware, who had no teacher,
Supreme among the Auspicious,
Has been in this hall of precious fragrance;
Therefore this place is most auspicious.

The Buddha Surpassing the Gods, a lamp in the world,
Supreme among the Auspicious,
Has been in this hall of sublime fragrance;
Therefore this place is most auspicious.

The Buddha No Departure, hero of philosophy,
Supreme among the Auspicious,
Has been in this hall of the universal eye;
Therefore this place is most auspicious.

The Buddha Unsurpassed, replete with all virtues,
Supreme among the Auspicious,
Has been in this well-adorned hall;
Therefore this place is most auspcious.

The Buddha Ascetic, benefiting the world,
Supreme among the Auspicious,
Has been in this hall of universal embellishment;
Therefore this place is most auspicious.

Just as the king of the Suyama heaven in this world, graced with the occult power of the Buddha, recalled the virtues of Buddhas of ancient times and extolled them, so did all the kings of the Suyama heavens in the ten directions laud the virtues of Buddhas.

Then the World Honored One entered the jewel-adorned hall and sat crosslegged on the jewel lotus flower bank lion throne; the hall suddenly expanded vastly. The same thing happened in all worlds of the ten directions as happened in the abodes of the gods.

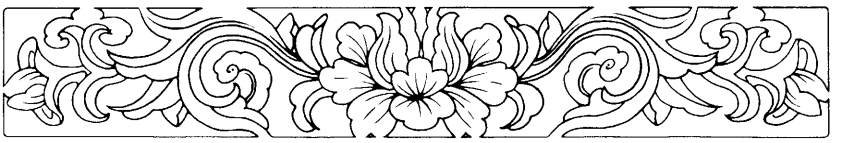

BOOK TWENTY

Eulogies in the Palace of the Suyama Heaven

THEN, DUE TO THE SPIRITUAL FORCE of the Buddha, a great enlightening being from each of the ten directions, each accompanied by as many enlightening beings as atoms in a buddha-land, came from beyond as many lands as atoms in a hundred thousand buddha-lands, and gathered in an assembly. The names of those great enlightening beings were: Forest of Virtues; Forest of Wisdom; Forest of Victory; Forest of Fearlessness; Forest of Conscience; Forest of Energy; Forest of Power; Forest of Practice; Forest of Awareness; Forest of Knowledge. The lands which these enlightening beings came from were called: Intimate Wisdom; Symbolic Wisdom; Jewel Wisdom; Supreme Wisdom; Lamp Wisdom; Adamantine Wisdom; Peaceful Wisdom; Sun Wisdom; Clear Wisdom; Pure Wisdom. These enlightening beings had each purely cultivated religious practice in the company of a Buddha; the names of those Buddhas were: Eternal Eye; Invincible Eye; Nondwelling Eye; Imperturbable Eye; Divine Eye; Eye of Liberation; Eye Comprehending Truth; Eye Understanding Forms; Supreme Eye; Violet Eye.

Having come to the Buddha, these enlightening beings bowed at the Buddha's feet, then each made jewel bank lion seats in their respective directions and sat thereupon. As in this world enlightening beings gathered this way in the Suyama heaven, so did this also take place in all worlds; the names of the enlightening beings, their worlds, and the Buddhas they associated with, were all the same.

Then the World Honored One emanated from the top of his feet ten trillion beams of light of wonderful hues, illumining the ten directions; the Buddhas and congregations in the palaces of the Suyama heavens in all worlds were made clearly visible. Then the Enlightening being Forest of Virtues, imbued with power from the Buddha, looked over the ten directions and said in verse,

Buddha emanates great light
Illumining the ten directions;
All see the Honored One of heaven and earth
Freely, without obstruction.

Buddha sits in the Suyama palace
Yet pervades all worlds in the cosmos;
This phenomenon is most extraordinary,
Wondered at by the world.

The king of the Suyama heaven
Has praised ten Buddhas in verse;
What is seen in this assembly
Is all the same everywhere.

Those groups of enlightening beings
All have the same names as ours:
In every place in the ten directions
They expound the unsurpassed teaching.

The worlds from which they come
Are also the same in name as ours:
Each of them have, with their Buddhas,
Perfected religious practice.

The names of each of those Buddhas
Are also the same as of ours;
Their countries are rich and happy,
Their spiritual powers are autonomous.

Everywhere in the ten directions
They think the Buddha's there;
Some see him in the human world,
Some see him in heaven.

The Buddha abides everywhere
In all the various lands:
We now see the Buddha
In this celestial court.

He made a vow of enlightenment
That extended to every world in the cosmos;
This is why Buddha's power
Pervades all inconceivably.

Leaving behind worldly desires
He fulfilled boundless virtue;
Therefore he gained spiritual power
And is seen by all beings.

He traverses all worlds in the cosmos
Like space, with no obstruction;
One body, infinite bodies:
His form cannot be grasped.

Buddha's virtues are boundless;
How could they be measured?
Neither abiding nor leaving,
He permeates the cosmos.

Then the enlightening being Forest of Wisdom, empowered by the Buddha, looked over the ten directions and said in verse,

The great leader of the world,
Supreme honored one, free from defilement,
Is hard to get to meet
Even in countless eons.

Buddha emits great light
Visible to all the world;
Preaching extensively for the multitudes,
He benefits all living beings.

Buddha appears in the world
Removing the darkness of ignorance;
Such a lamp of the world
Is rare and hard to get to behold.

Having cultivated generosity, self-control, and patience,
Diligence and meditation,
And ultimate transcendent wisdom,
With them he lights the world.

The Buddha has no peer;
None comparable can be found.
Without comprehending real truth
No one can perceive him.

Buddha's body and psychic powers
Are inconceivably free:
Neither going nor coming,
He speaks the truth to liberate.

If any can see and hear
The pure Teacher of humans and gods,
They'll leave forever the states of woe
And cast off all miseries.

For measureless, countless eons
He cultivated enlightening practice;
Who cannot know the meaning of this
Cannot attain buddhahood.

If one can know this meaning,
One's virtues will surpass
One who makes offerings to countless Buddhas
For inconceivable eons.

Even if one gives to a Buddha
Countless lands full of jewels,
If one knows not this meaning,
One never attains enlightenment.

Then the enlightening being Forest of Victory, imbued with power from the Buddha, looked over the ten directions and said in verse,

As in the summer months
With the sky clear and cloudless,
The radiant sun blazes with light
Filling the ten directions,
That light boundless,
Impossible to measure
Even by those with eyes,
Let alone the blind—
So are the Buddhas—
Their virtues are boundless;
Even in inconceivable eons
No one can know them in detail.

All things have no provenance
And no one can create them:

There is nowhere whence they are born,
They cannot be discriminated.

All things have no provenance,
Therefore they have no birth;
Because there is no birth,
Neither can extinction be found.

All things are birthless
And have no extinction either;
Those who understand in this way
Will see the Buddha.

Because things have no birth,
Their inherent nature is nonexistent;
One who analyzes and knows this
Will arrive at the profound truth.

Because things have no inherent nature
No one can comprehend them;
When understanding things in this way,
Ultimately nothing is understood.

That which is said to have birth
Is to manifest lands—
If one can know the nature of lands
One's mind will not be confused:
Examining according to truth
The nature of the world and lands,
If one is able to know this,
One can explain all things.

Then the enlightening being Forest of Fearlessness, by the power of the Buddha, looked over the ten directions and said in verse,

The Buddha's immense body
Reaches the extremities of the cosmos;
Without leaving this seat
It pervades all places.

Whoever, hearing this teaching,
Respects and has faith in it,
Shall forever escape all the miseries
Of the states of woe.

Even going to many worlds,
Uncountably numerous,
Single-mindedly desiring to hear
Of the powers of the Buddha,
And such qualities of Buddhas,
Their unexcelled enlightenment,
Even wanting to hear for a moment,
None is able to do so.

If any in the past
Believed this aspect of Buddha,
They have already become Buddhas
And are lamps of the world.

If any will get to hear
Of the Buddha's free powers,
And having heard will believe,
They too will become Buddhas.

If any in the present
Can believe this teaching of Buddha,
They will also become Buddhas
And expound the teaching fearlessly.

This teaching is hard to encounter
Even in countless eons:
If any get to hear it,
Know it is the power of past vows.

If any can accept and hold
Such teachings of Buddha,
And, upholding them, spread them too,
They will become Buddhas.

How much the more so those who work diligently,
Firm of mind, not giving up:
You should know such people
Will certainly attain enlightenment.

Then the enlightening being Forest of Conscience, empowered by the Buddha, looked over the ten directions and said in verse,

If people get to hear
This rare teaching of freedom

And can produce a joyful mind
They'll soon remove the webs of doubt.

The one who knows and sees all
Speaks these words himself;
There's nothing the Buddha knows not,
Therefore he's inconceivable.

Never from lack of wisdom
Has wisdom ever been born:
Worldlings are always in the dark,
And therefore none can produce it.

Just as form and nonform
Are two and not one,
So are knowledge and ignorance:
They are essentially different.

As signs and signlessness,
Birth-death and nirvana,
Are distinct and not the same,
So are knowledge and nescience.

When a world first comes to be
There's no sign of decay:
So it is with knowledge and ignorance:
Their characteristics are not simultaneous.

Like the enlightening beings' first state of mind
Does not coexist with their final state of mind,
So it is with knowledge and nescience:
These two minds do not coexist.

Just as bodies of consciousness
Are individual and don't combine,
So also knowledge and ignorance
Ultimately have no communion.

Just as a panacea
Can eliminate all toxins,
So also can knowledge
Extinguish all ignorance.

The Enlightened is unexcelled
And also has no peer;
He has no compare at all
And is therefore hard to meet.

Then the enlightening being Forest of Energy, empowered by the Buddha, looked over the ten directions and said in verse,

All things have no differentiation;
No one can know them:
Only among Buddhas are they known,
Because Buddhas' knowledge is ultimate.

Just as gold and gold color
Are in essence no different,
So also phenomena and nonphenomena
Are in essence no different.

Sentient beings and not sentient beings
Are both without reality:
In this way the natures of all things
In truth are nonexistent.

Just as the future
Has not the marks of the past,
So also do all things
Not have any marks at all.

Just as the signs of birth and death
Are all unreal,
So also are all things
Void of intrinsic nature.

Nirvana cannot be grasped,
But when spoken of there are two kinds,
So it is of all things:
When discriminated, they are different.

Just as based on something counted
There exists a way of counting,
Their nature is nonexistent:
Thus are phenomena perfectly known.

It's like the method of counting,
Adding one, up to infinity;
The numbers have no substantial nature:
They are distinguished due to intellect.

Just as the worlds have an end
When burnt in the final holocaust

Yet space is not destroyed:
So is the Buddha's knowledge.

These sentient beings of the universe
Each grasp characteristics of space:
So it is of the Buddhas;
Worldlings conceive of them arbitrarily.

Then the enlightening being Forest of Power, by the Buddha's power, looked over the ten directions and said in verse,

All realms of living beings
Are in the past, present, or future:
The living beings of past, present, and future
All dwell in the five clusters.

The five clusters are based on actions,
Actions are based on mind:
Mental phenomena are like phantoms,
And so indeed is the world.

The world doesn't make itself,
Nor is it made by another:
Yet it has a formation
And also has a disintegration.

Though the world has a formation
And a disintegration,
One who understands the world
Would not speak this way.

What is the world,
What is not a world?
World and not world
Are only distinctions of name.

The three times and five clusters
Are called the world,
Their extinction is "not the world":
Thus they are just temporary names.

How are the clusters explained?
What nature do they have?

The nature of the clusters is indestructible,
So it is called unborn.

Analyzing these clusters,
Their nature is fundamentally empty and nil;
Because it is empty, it cannot be destroyed:
This is the meaning of birthlessness.

Since sentient beings are thus,
So also are the Buddhas;
Buddhas and Buddha-teachings
Intrinsically have no existence.

If any can know these things
Truly, without delusion,
The one who knows and sees all
Will always be before them.

Then the enlightening being Forest of Practice, empowered by the Buddha, looked over the ten directions and said in verse,

As in all worlds
All the solid elements
Have no independent existence
Yet are found everywhere,
So also does the Buddha-body
Pervade all worlds,
Its various physical forms
Without abode or origin.

Just because of activities
Do we say the name "living beings"—
And there is no action to be found
Apart from living beings.

The nature of action is fundamentally empty and nil,
But is that on which beings are based,
Everywhere producing all physical forms,
And yet coming from nowhere.

This is the active power of forms,
Impossible to conceive:
If one comprehends the basis,
Therein no object is seen.

The Buddha-body is also like this:
It cannot be conceived;
Its various physical forms
Appear in all lands in the cosmos.

The body is not the Buddha,
Nor is Buddha a body:
Only reality is the body,
Permeating all things.

If one can see the Buddha-body
Pure as the nature of reality,
Such a one has no doubt
Or confusion about the Buddha.

If one sees all things
As in essence like nirvana,
This is seeing the Enlightened
Ultimately without abode.

If one cultivates right awareness
And clearly sees true awakening,
Signless, without discrimination,
This is an inheritor of truth.

Then the enlightening being Forest of Awareness, imbued with the power of Buddha, looked over the ten directions and said in verse,

It's like a painter
Spreading the various colors:
Delusion grasps different forms
But the elements have no distinctions.

In the elements there's no form,
And no form in the elements;
And yet apart from the elements
No form can be found.

In the mind is no painting,
In painting there is no mind;
Yet not apart from mind
Is any painting to be found.

That mind never stops,
Manifesting all forms,
Countless, inconceivably many,
Unknown to one another.

Just as a painter
Can't know his own mind
Yet paints due to the mind,
So is the nature of all things.

Mind is like an artist,
Able to paint the worlds:
The five clusters all are born thence;
There's nothing it doesn't make.

As is the mind, so is the Buddha;
As the Buddha, so living beings:
Know that Buddha and mind
Are in essence inexhaustible.

If people know the actions of mind
Create all the worlds,
They will see the Buddha
And understand Buddha's true nature.

Mind does not stay in the body,
Nor body stay in mind:
Yet it's able to perform Buddha-work
Freely, without precedent.

If people want to really know
All Buddhas of all times,
They should contemplate the nature of the cosmos:
All is but mental construction.

Then the enlightening being Forest of Knowledge, receiving power from the Buddha, looked over the ten directions and said in verse,

The grasped cannot be grasped,
The seen cannot be seen,
The heard cannot be heard:
The one mind is inconceivable.

The finite and the infinite
Are both ungraspable;
If any want to apprehend them,
Ultimately they apprehend nothing.

To say what should not be said
Is self-deception;
When one's own task is not complete,
One cannot gladden others.

Those who wish to laud the Buddha's
Boundless body of wondrous form
Could not express it fully
Even in countless eons.

Just as the wish-fulfilling jewel
Can manifest all colors,
Being colorless yet manifesting color,
So are all the Buddhas.

Also like clear space
Is formless and invisible
And though it shows all forms
None can see space,
So it is with the Buddhas;
They manifest infinite forms everywhere
Yet are not in the province of mental activity
So no one is able to see them.

Though the Buddha's voice is heard,
The sound is not the Buddha;
And yet not apart from sound
Can the Truly Awake be known.

Enlightenment has no coming or going;
It's apart from all discriminations:
How then can one
Say he is able to see it?

The Buddhas have no doctrine:
How could Buddha have any explanation?
It is just in accord with one's own mind
One thinks Buddha expounds such a doctrine.

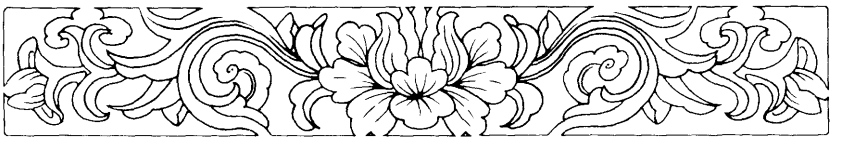

BOOK TWENTY-ONE

Ten Practices

THEN THE ENLIGHTENING BEING Forest of Virtues, imbued with the Buddha's power, entered into absorption in the skillful meditation of enlightening beings; when he had entered this absorption, there appeared before him Buddhas from beyond as many lands as atoms in ten thousand buddha-lands from each direction, and all were named Forest of Virtues. They said to the enlightening being Forest of Virtues, "Very good it is, O Child of Buddha, that you are able to enter this concentration in skillful meditation. Good man, it is the collective empowerment of the Buddhas of the same name, as many as atoms in ten thousand buddha-lands from each of the ten directions, and also the power of the past vows and the spiritual force of Vairocana Buddha, as well as the power of the virtues of the enlightening beings, that enables you to enter this concentration and expound the teaching, for the sake of increasing in enlightened knowledge, deep entry into the realm of reality, comprehension of the realms of sentient beings, nonobstruction in what is entered into, nonhindrance in the realm of activity, attainment of infinite skill in means, embracing of the essence of all knowledge, conscious realization of all truths, knowledge of all faculties, and ability to uphold and explain all the teachings; in other words, it is for initiating ten kinds of practice of enlightening beings. Good man, you should receive the spiritual power of the Buddhas to expound this teaching."

Then the Buddhas bestowed on the enlightening being Forest of Virtues unobstructed knowledge, unattached knowledge, uninterrupted knowledge, teacherless knowledge, knowledge without folly, unvarying knowledge, unerring knowledge, immeasurable knowledge, invincible knowledge, unflagging knowledge, and knowledge that cannot be taken away. Why? Because the power of this concentration is naturally thus.

Then the Buddhas each extended their right hands and patted the enlightening being Forest of Virtues on the head, whereupon he rose from concentration and addressed the enlightening beings, saying, "O Buddha Children, the practice of enlightening beings is inconceivable, equal to the space of the cosmos. Why? Because enlightening beings

cultivate practice in emulation of the Buddhas of past, present, and future. Buddha-Children, great enlightening beings have ten kinds of practices, which are expounded by the Buddhas of past, present, and future. What are the ten? (1) The practice of giving joy; (2) beneficial practice; (3) the practice of nonopposition; (4) the practice of indomitability; (5) the practice of nonconfusion; (6) the practice of good manifestation; (7) the practice of nonattachment; (8) the practice of that which is difficult to attain; (9) the practice of good teachings; (10) the practice of truth.

"What is the great enlightening being's practice of giving joy? Here the enlightening beings are magnanimous givers, bestowing whatever they have with an equanimous mind, without regret, without hoping for reward, without seeking honor, without coveting material benefits, but only to rescue and safeguard all living beings, to include all living beings in their care, to benefit all living beings, and to emulate the original practice of all Buddhas, recall the original practice of all Buddhas, delight in the original practice of all Buddhas, purify the original practice of all Buddhas, further develop the original practice of all Buddhas, make manifest the original practice of all Buddhas, and expound the original practice of all Buddhas, to cause all sentient beings to be relieved of pain and suffering and attain comfort and happiness.

"When great enlightening beings cultivate this practice, they cause all living beings joy and delight. In any place there is poverty and want, they go there by the power of will to be born noble and wealthy, so that even if every single moment countless beings come to the enlightening beings and say, 'O benevolent one, we are poor and in need, without sustenance, hungry and weak, worn out and miserable, on the brink of death; please pity us and give us your flesh to eat so that we may live,' the enlightening beings would immediately give it to them, to gladden and satisfy them. Even should countless hundreds of thousands of beings come begging this way, the enlightening beings would not shrink back, but would rather increase even more in kindness and compassion. Indeed, because sentient beings all come seeking, the enlightening beings, seeing them, would become more joyful, and think, 'I have gained a fine boon; these beings are my field of blessings, they are my good friends and benefactors—without my asking them, they come to cause me to enter into the Buddha's teaching. I should now cultivate learning in this way, not controverting the wishes of sentient beings.' They also form this thought: 'May all the good that I have done, do, and will do, cause me in the future, in all worlds, among all beings, to receive an immense body, so as to satisfy all starving beings with the flesh of this body, and may I not die so long as even a single tiny creature is still not filled, and may the flesh I cut off be inexhaustible. By this virtue may I attain unexcelled complete perfect enlightenment, and experience great nirvana; and may those who eat my flesh also attain perfect enlightenment, attain impartial knowledge, fulfill all Bud-

dha teachings, extensively perform Buddha work until entering extinction without remainder. If the heart of even one sentient being is unfulfilled, I will not attain unexcelled perfect enlightenment.'

"Thus do enlightening beings benefit the living, yet without any concept of self or any concept of sentient beings, or any concept of existence, or any concept of life, without various concepts—no concept of personality, no concept of person, no concept of human being, no concept of doer or receiver—they only observe the infinity of the realm of reality and the realm of sentient beings, their emptiness, absence of existents, signlessness, insubstantiality, indeterminacy, nondependence, and noncreation.

"When they perform this contemplation, they do not see themselves, they do not see anything given, they do not see a receiver, they do not see a field of blessings, they do not see a deed, they do not see any reward, they do not see any result, they do not see a great result, they do not see a small result.

"Then the enlightening beings observe that all the bodies taken on by living beings in the past, future, and present eventually perish; then they form this thought: 'How remarkable it is how foolish and ignorant sentient beings are; within birth and death they receive countless bodies, which are perishable and transient, soon returning to decay and extinction: having already passed away, now passing away, and yet to pass away, they still cannot use the destructible body to seek the indestructible body. I should learn all that the Buddhas learn, to realize omniscience, know all truths, and explain to sentient beings the indestructible nature of reality, which is equal in past, present, and future, and which accords with utmost tranquility and serenity, to cause them to permanently attain peace and happiness.'

"This is called the great enlightening beings' first practice, of giving joy.

"What is the great enlightening beings' beneficial practice? Here enlightening beings maintain pure self-control, and their minds have no attachment to color or form, sound, fragrance, flavor, or feeling. Also they preach this to sentient beings. They do not seek power, social status, wealth, appearance, or dominions. They have no attachment to anything, but just firmly uphold pure conduct, thinking, 'As I maintain pure discipline, I shall surely get rid of all bondage, the torment of craving, oppression, slander, and disturbance, and will attain the impartial truth praised by the Buddhas.'

"When enlightening beings maintain pure discipline in this way, even if countless devils should come to them in a single day, each bringing countless goddesses all well versed in the arts of pleasure, beautiful and alluring, with various amusing things, in order to disturb the enlightening beings' attention on the Way, the enlightening beings think, 'These desires are hindrances to the Way and obstruct unexcelled enlightenment.' Therefore they do not conceive even a single thought of lust; their

minds are as pure as Buddha. The only exception is in terms of expedient means to teach and transform sentient beings—yet they still do not relinquish the determination for omniscience.

"Enlightening beings do not afflict a single sentient being in pursuit of their own desires; they would rather die themselves than to do anything which would afflict a single being.

"After enlightening beings have gotten to see the Buddha, they never arouse a single thought of desire, much less act upon desire.

"At this point, enlightening beings think, 'All sentient beings, throughout the long night of ignorance, think of desires, pursue desires, and are attached to desires; their minds are set in their ways and they are addicted to desires, whirling along with them, not having any freedom. I should cause these devils and these goddesses, and all sentient beings, to abide by the unexcelled precepts; once they abide in pure discipline, their minds will never turn back from the direction of universal knowledge, and eventually they will attain unexcelled complete perfect enlightenment, and finally enter complete extinction with no remainder. Why? This is the work we ought to do. We should follow the Buddhas in cultivating this learning, and having done so, divorce all bad actions and get rid of the ignorance of the idea of self, enter all Buddha-teachings by means of knowledge, and explain them to sentient beings, to rid them of delusion, all the while knowing, however, that there is no delusion apart from sentient beings and there are no sentient beings apart from delusion, that there are no sentient beings within delusion and no delusion within sentient beings, and also that it is not that delusion is sentient beings or that sentient beings are a delusion—delusion is not something inside or outside, and sentient beings are not something inside or outside. They know all things are unreal, suddenly arising and suddenly perishing, having no solidity or stability, like dreams, like reflections, like phantoms, like illusions, fooling the ignorant. Those who understand in this way will be able to comprehend all actions, to master birth and death as well as nirvana, to realize enlightenment, to save themselves and cause others to gain salvation, to liberate themselves and enable others to gain liberation, to conquer themselves and cause others to be tamed, to become tranquil themselves and enable others to become tranquil, to be secure themselves and enable others to be secure, to be free from defilement themselves and cause others to be free from defilement, to be pure themselves and cause others to be pure, to be dispassionate themselves and cause others to be dispassionate, to be happy themselves and cause others to be happy.

"Here enlightening beings also form this thought: 'I should follow all the enlightened ones, detach from all worldly actions, fulfill all qualities of buddhahood, abide in supreme equanimity, be impartial toward all beings, clearly understand the objective realm, get rid of all error, cut off all conceptualizations, abandon all attachments, and skillfully engi-

neer emancipation, to ever abide mentally in unexcelled, inexplicable, independent, immutable, measureless, boundless, inexhaustible, formless, most profound wisdom.'

"This is called the great enlightening beings' second practice, of beneficial action.

"What is the great enlightening beings' practice of nonopposition? Here enlightening beings always practice tolerance and forbearance, being humble and respectful, not harming self, others, or both; not stealing or causing others to steal, not being attached to themselves, to others, or to both; not seeking fame or profit. They only think, 'I should always expound the Teaching to sentient beings, to cause them to divorce all evils, to cut off greed, anger, folly, pride, hypocrisy, stinginess, jealousy, obsequiousness, and dishonesty, and cause them to always abide peacefully in forbearance and harmony.'

"When enlightening beings achieve this forbearance, even if countless beings should come to them and each being should produce countless mouths and utter countless words—unpleasant words, unwholesome words, displeasing words, undesirable words, words which are not those of the benevolent or the virtuous, words which are not those of wisdom, words which are not in accord with sagacity, words which sages do not approach, detestable words, and unbearable words—even if they abuse and revile the enlightening beings with such speech, and, furthermore, if they all had countless hands, bearing countless cudgels, with which they attacked and injured the enlightening beings, without relenting, for immeasurable eons, should enlightening beings encounter such torture, their hair standing on end, their life about to end, they form this thought: 'If my mind is disturbed by this suffering, then I have not mastered myself, I am not self-possessed, I do not understand myself, I am uncultivated, I am not properly stabilized, I am not at peace, I am careless, I give rise to attachments—how can I enable others to attain purity of mind?'

"Then the enlightening beings also think, 'Since beginningless time I have dwelt in birth and death and experienced its pains and vexations,' and thus reflecting, they redouble their efforts, purify their minds, and attain joy. They skillfully tune and concentrate themselves, and, themselves able to abide in the Buddha-teaching, they also enable sentient beings to attain the same condition. They further reflect, 'This body is empty and null, it has no self or possessions, it has no reality—it is void by nature, with no duality. Neither pain nor pleasure has any existence, because all things are empty. I should expound this teaching for people, to enable all sentient beings to do away with their views. Therefore, though I meet with suffering today, I should accept it with patience, out of compassion for beings, to benefit beings, to pacify beings, out of pity for beings, to take care of beings and not abandon them, to attain enlightenment myself and also to enable others to attain enlightenment, so

that my mind will never regress, and so that I may progress on the way of Buddhahood.'

"This is called the enlightening beings' third practice, of nonopposition.

"What is great enlightening beings' practice of indomitability? Here the enlightening beings cultivate various forms of energy—foremost energy, great energy, excellent energy, outstanding energy, supreme energy, sublime energy, exalted energy, unsurpassed energy, unequalled energy, comprehensive energy. They become naturally free from the three poisons of greed, hatred, and delusion, naturally free from pride and conceit, naturally not hypocritical, naturally not stingy or jealous, naturally not deceitful, naturally conscientious. Ultimately they do not make any effort that would afflict a single living being. They only make efforts to cut off all afflictions, to pull out the roots of all confusion, to get rid of all force of habit, to know all realms of living beings, to know where all beings die and are born, to know the afflictions of all sentient beings, to know the inclinations of all sentient beings, to know the perspectives of all sentient beings, to know the superiority and inferiority of faculties of all sentient beings, to know the mental activities of all sentient beings, to know all realms of phenomena, to know the basic nature of all Buddha qualities, to know the equal nature of all Buddha qualities, to know the equal nature of all time frames, to attain the light of knowledge of all Buddha-teachings, to experience the knowledge of all Buddha-teachings, to know the unique true character of all Buddha-teachings, to know the infinity of all Buddha-teachings, to attain far-reaching decisive knowledge of techniques of all Buddha-teachings, and to attain the knowledge to analyze and expound the expressions and meanings of all Buddha-teachings.

"Once enlightening beings have perfected these practices of energetic effort, if someone should say to them, 'Can you pass countless eons enduring the pains of uninterrupted hell for the sake of each and every being in countless worlds, cause those beings to each meet countless Buddhas in the world, and through seeing Buddhas attain felicity and finally enter extinction without remainder, after which you yourself attain unexcelled complete perfect enlightenment?' They would answer 'I can.' Then again if someone should say, 'There are countless oceans—you should drain them drop by drop with a hairtip; there are countless worlds—you should shatter them to atoms, and count each and every drop of the oceans and atoms of the worlds, and for that number of eons endure incessant suffering for the sake of living beings,' the enlightening beings would not have a moment of regret or resentment on hearing such words—they would only be more joyful, feeling profoundly happy and fortunate that they had attained such a great benefit that they could by their power enable sentient beings to be forever liberated from suffering. Enlightening beings, by these means which they employ, enable all beings in all worlds to eventually reach ultimate release without remainder.

"This is called the enlightening beings' practice of indomitability.

"What is great enlightening beings' practice of nonconfusion? Here enlightening beings perfect right mindfulness, their minds free from distraction and disturbance, firm and imperturbable, consummately pure, immeasurably vast, without any delusion or confusion. By virtue of this right mindfulness they well understand all worldly speech and are able to remember the verbal explanations of transmundane laws. That is to say, they can remember the explanations of material and immaterial phenomena; they can remember the explanations of the definition of the intrinsic nature of sensation, perception, conditioning, and consciousness, without any confusion in their minds. In the world they die in one place and are born in another without confusion in their minds. They enter the womb and leave the womb without confusion in their minds. They arouse the will for enlightenment without confusion in their minds. They attend teachers without confusion in their minds. They earnestly practice the Buddhas' teachings without confusion in their minds. They notice the doings of demons without confusion in their minds. They divorce demonic activity without confusion in their minds. They cultivate enlightening practice for countless eons without confusion in their minds. The enlightening beings, having developed this immeasurable right mindfulness, spend countless eons listening to truthful teachings from enlightened and enlightening guides—profound teachings relating to emptiness, vast teachings relating to activity in the relative world, teachings relating to adornment by virtuous qualities, teachings of all kinds of arrays of the qualities of the cosmos, all interrelated, teachings expounding various bodies of words, phrases, and sentences, teachings of the embellishments of enlightening beings, teachings of the supremacy of the spiritual power and radiance of the Buddhas, teachings of the purity of correct seeking of certain understanding, teachings of nonattachment to any world, teachings which define all worlds, teachings of extremely broad scope, teachings of removing the blinders of ignorance and understanding all beings, teachings of what is common and what is not, teachings of the excellence of enlightening knowledge, teachings of the independence of omniscience.

"Having heard these teachings, enlightening beings keep them constantly in mind for an incalculable period of time. Why? When great enlightening beings cultivate practices over countless eons, they never afflict a single sentient being, which would cause loss of right mindfulness; they do not ruin the right teaching, and do not cut off roots of goodness—their minds are always expanding knowledge. Furthermore, these enlightening beings cannot be confused or disturbed by any kind of sound—loud sounds, coarse and garbled sounds, terrifying sounds, pleasing sounds, displeasing sounds, ear-shattering sounds, sense-debilitating sounds. When the enlightenings hear such countless good or bad sounds, even though the sounds fill countless worlds, they are never disturbed or distracted for a moment. That is to say, their right

mindfulness is undisturbed, their state is undisturbed, their concentration is undisturbed, their entry into emptiness is undisturbed, their practice of enlightening acts is undisturbed, their determination for enlightenment is undisturbed, their recollection of the Buddhas is undisturbed, their contemplation of truth is undisturbed, their knowledge to civilize sentient beings is undisturbed, their knowledge to purify sentient beings is undisturbed, their certain understanding of the meaning of profundity is undisturbed.

"Because they do no evil, they have no obstruction of evil habits; because they do not produce afflictions, they have no obstruction by afflictions; because they do not slight the teaching, they have no barrier to the teaching; because they do not slander and repudiate the truth, they have no obstruction by retribution.

"Even if the aforementioned sounds should each fill countless worlds ceaselessly for countless eons, each able to devastate the faculties, bodies and minds of sentient beings, they still could not damage the minds of these enlightening beings. Enlightening beings enter concentration, abide in the teaching of the Sage, and meditate on and investigate all sounds, becoming thoroughly familiar with the characteristics of origin, existence, and disappearance of all sounds, and come to know the nature of the origin, existence, and disappearance of all sounds: having heard them, they do not give rise to covetousness or aversion, and don't lose mindfulness—they apprehend their characteristics precisely without being influenced by or attached to them. They know all sounds have no existence and are in reality ungraspable, that they have no creator and no origin, that they are equal to nirvana and have no differentiations.

"Thus do enlightening beings perfect tranquil, peaceful physical, verbal, and mental action, never regressing, till they reach omniscience. They skillfully enter all manner of meditative concentrations and know that all concentrations are of the same one essence. They comprehend that all things have no bounds and attain true knowledge of all things. They attain profound concentration detached from all sounds. They attain countless kinds of concentration. They increasingly develop a boundlessly vast mind of great compassion.

"At this point enlightening beings attain countless concentrations in a single instant, and, hearing such sounds, are not disturbed—they gradually increase and broaden their concentration. They form this thought: 'I should get all beings to abide peacefully in unsurpassed pure mindfulness, so they may attain nonregression on the way to omniscience, and ultimately attain to nirvana without remainder.'

"This is called the enlightening beings' fifth practice, leaving confusion behind.

"What is the great enlightening beings' practice of good manifestation? Here the enlightening beings are pure in thought, word, and deed; they abide in nonacquisition, and demonstrate nonacquisitive thought, word, and deed. They know that physical, verbal, and mental actions have no

absolute existence. Because they are free from falsehood, they are free from bondage. What they demonstrate is without inherent nature and depends on nothing. They abide in mental accord with reality. They know the intrinsic nature of infinite minds. They know the inherent nature of all things is ungraspable, formless, exceedingly profound and difficult to penetrate. They abide in the absolute state, true thusness, the essence of things; they appear in life by way of expedients, yet have no retribution for actions. Unborn and undying, they abide in the dispassionate, tranquil nature of the realm of nirvana. They abide in the nature of true reality, absence of inherent reality or own-being. They are beyond the power of speech to fully describe, they transcend all worlds and do not depend on anything. They enter into the truth that is free from discrimination, bondage, and attachment. They enter the true principle of supreme knowledge. They enter the transcendental truth which cannot be understood or known by any worldlings. Such are the characteristics of the enlightening beings' expedient manifestations of life.

"These enlightening beings formulate this thought: 'The nature of all sentient beings is naturelessness; the nature of all phenomena is uncreated; the form of all lands of formlessness—in all worlds there only exists verbal expression, and verbal expression has no basis in facts. Furthermore, facts have no basis in words.' Thus do enlightening beings understand that all things are void, and all worlds are silent: all the Buddha teachings add nothing—the Buddha teachings are no different from the phenomena of the world, and the phenomena of the world are no different from the Buddha teachings. The Buddha teachings and worldly phenomena are neither mixed up nor differentiated. Knowing that the nature of elements is equal, entering everywhere into the triple world, never giving up the determination for great enlightenment, never retreating from the will to transform sentient beings, ever expanding and increasing the heart of great compassion, they are a reliance for all living beings.

"Then enlightening beings also form this thought: 'If I do not develop and mature sentient beings, who will? If I do not pacify and civilize sentient beings, who will? If I do not teach and renew sentient beings, who will? If I do not awaken sentient beings, who will? If I do not purify sentient beings, who will? This is my duty, my task.' They also form this thought: 'If I alone understand this profound teaching, then only I will attain liberation in unexcelled complete perfect enlightenment, while all sentient beings, being blind, will enter perilous paths, bound by afflictions, like people seriously ill constantly suffering pains. In the prison of craving and attachment, they are unable to get out by themselves. They will not leave the realms of hells, hungry ghosts, animals, or the netherworld; they cannot extinguish suffering or abandon evil deeds. Forever in the darkness of ignorance, they do not see reality. Revolving in birth and death, they have no means of

emancipation. Living in the eight difficult situations, encrusted by all sorts of defilements, all manner of afflictions cover their minds. Deluded by false views, they do not travel the right path.' Thus observing sentient beings, enlightening beings think, 'It would not be proper for me to abandon these sentient beings while they are still undeveloped, immature, and unruly, and myself attain unexcelled complete perfect enlightenment. I should first transform these sentient beings, practicing enlightening deeds for unspeakably many eons, first developing the undeveloped, and taming the unruly.'

"When these enlightening beings abide by this practice, if gods, demons, ascetics, priests, or inhabitants of any worlds—cherubim, titans, etc.—should get to see them, or sojourn with them for awhile, and honor and respect them, serve them and give them offerings, or even hear of them, once having crossed their minds these deeds will not be in vain—they shall surely attain perfect enlightenment.

"This is called the great enlightening beings' sixth practice, the practice of good manifestation.

"What is the great enlightening beings' practice of nonattachment? These great enlightening beings, with minds free from attachment, can in every successive instant enter into countless worlds and adorn and purify these countless worlds, their minds free from attachment to anything in these worlds. They visit countless Buddhas, pay their respects, wait on them, and present them with offerings of countless flowers, perfumes, garlands, fragrant ointments, powdered incenses, clothes, jewels, banners, parasols, and various other adornments, all without number. These offerings are for the sake of the ultimate uncreated truth, for the sake of abiding in the inconceivable truth. In every instant they see countless Buddhas; their minds are free from attachment to the Buddha's places, and they have no attachment to the buddha-lands either. They also have no attachment to the distinguishing marks of the Buddhas, and while they see the Buddhas' auras of light and hear the Buddha's sermons, yet they have no attachment. They also have no attachment to the congregations of the Buddhas and enlightening beings of the worlds of the ten directions.

"Having heard the Buddhas' teachings, their minds are joyful, and the power of their will is greatly increased, so that they are able to encompass and carry out the practices of enlightening beings; yet they have no attachments.

"These enlightening beings, through unspeakably many eons, see untold Buddhas appear in the world; they attend and supply each Buddha for untold eons, never wearying of this. Seeing the Buddhas, hearing their teachings, and seeing the magnificent arrays of the assemblies of enlightening beings, they are unattached to any of them. And when they see impure worlds, they have no aversion. Why? Because these enlightening beings observe according to the Buddha teachings. In the teaching of the Buddhas, there is neither defilement nor purity,

neither darkness nor light, neither difference nor unity, neither truth nor falsehood, neither security nor danger, no right path and no wrong path.

"Thus do enlightening beings enter deeply into the realm of reality, teaching and transforming sentient beings without forming attachments to sentient beings. They accept and hold the teaching, yet they do not form attachments to the teaching. They arouse the will for enlightenment and abide in the abode of the Buddhas, yet they do not form attachments to the abode of Buddhas. Though they speak, their minds have no attachment to speech. They enter the various realms of life with minds unattached to those realms. They comprehend concentration, can enter and can dwell in concentration, but they have no attachment to concentration. Going to visit countless buddha-lands, they may enter, see, or sojourn therein, but their minds have no attachment to buddha-lands, and when they leave they do not miss them.

"Because great enlightening beings are able to be without attachment in this way, their minds have no barriers to the Buddha teaching. They comprehend the enlightenment of Buddhas, they realize the discipline of the teaching, they abide by the right teaching of the Buddhas and cultivate the practices of enlightening beings, they contemplate the enlightening beings' methods of liberation. Their minds are free from attachment to the dwelling places of enlightening beings, and they also have no attachments to the practices of enlightening beings. They clear the way of enlightening beings and receive the prediction of enlightenment which is given to enlightening beings. Having received the prediction, they reflect, 'Sentient beings are foolish and ignorant, without knowledge or vision, without faith or understanding, lacking in intelligent action, greedy and dishonest, covetous and grasping, revolving in the flow of birth and death—they do not seek to see the Buddha, they do not follow enlightened guides, they do not trust the Buddha; they are lost in error, mistakenly entering dangerous paths; they do not respect the Soviereign of the Ten Powers, they do not realize the benevolence of the enlightening beings. They are attached to their dwelling places, and when they hear that all things are empty, their minds are startled and frightened, and they shy away from the true teaching and abide in false teachings; they abandon the level, even path and enter perilous, difficult paths. They reject the ideas of the Buddha and pursue the ideas of demons. They are firmly and relentlessly attached to existents'. Thus observing sentient beings, enlightening beings increase in great compassion and develop roots of goodness—and yet they are unattached.

"At this point enlightening beings also think, 'I should, for the sake of a single sentient being, in each land in the worlds in the ten directions, spend countless eons teaching and developing, and should do the same for all sentient beings, without on this account wearying or giving up.'

"Furthermore, measuring the entire universe with a hairtip, at a single point they pass unspeakably many unspeakable numbers of eons

teaching, edifying, and civilizing all beings, and also do likewise at each and every point in the universe. Never for a moment do they cling to self or entertain any conception of self or possession. At each point they cultivate enlightening practice throughout the eons of the future, not attached to the body, not attached to phenomena, not attached to recollection, not attached to vows, not attached to concentration, not attached to contemplation, not attached to tranquil stabilization, not attached to spheres or objects, not attached to teaching and training sentient beings, and not attached to entering the realm of reality.

"Why? The enlightening beings form this thought: 'I should look upon all objective realms as like phantoms, all Buddhas as like reflections, enlightening practices as like dreams, Buddhas' sermons as like echoes; all worlds are like illusions, because they are upheld by the consequences of actions; differentiated bodies are like apparitions, because they are produced by the power of deeds; all sentient beings are like mind, because they are defiled by various influences; all things are like the limit of reality, because they cannot change.'

"They also form this thought: 'I should carry on enlightening practices in all lands, in all worlds throughout space, moment after moment clearly realizing all truths taught by the Buddha, with precise presence of mind, free from attachments.'

"Thus do enlightening beings observe that the body has no self, and they see the Buddha without hindrance. In order to transform sentient beings, they expound various teachings, to cause them to have unlimited joy and pure faith in the Buddha's teaching. They rescue all without weariness of mind. Because they are unwearied, if there are any sentient beings in any world who are not mature or unruly in any way, they go there and employ expedient methods to transform and liberate them. By virtue of great commitment and will they remain secure among those beings' various kinds of speech, deeds, attachments, devices, associations, routines, activities, perspectives, births, and deaths, and teach them, not letting their minds be disturbed or discouraged, and never for a moment forming any thought of attachment. Why? Because they have attained nonattachment and independence. Their own benefit and the benefit of others is fulfilled with purity.

"This is called the great enlightening beings' seventh practice, of nonattachment.

"What is the great enlightening beings' practice of that which is difficult to attain? Here the enlightening beings perfect roots of goodness which are difficult to attain, invincible roots of goodness, supreme roots of goodness, indestructible roots of goodness, unsurpassable roots of goodness, inconceivable roots of goodness, inexhaustible roots of goodness, independently powered roots of goodness, greatly influential roots of goodness, roots of goodness which are of the same essence as all Buddhas.

"When these enlightening beings carry out their practice, they attain

supreme understanding of the Buddha-teaching, they attain broad understanding of the Buddhas' enlightenment. They never give up the vows of enlightening beings, and for all ages their minds never weary. They do not shrink from suffering, and they cannot be moved by any demons. Under the care of all Buddhas, they fully carry out all the difficult undertakings of enlightening beings. In cultivating enlightening practices, they are diligent and energetic, never lazy. They never retreat from the vow of universal salvation.

"Once the enlightening beings abide in these difficult to accomplish practices, they are able to transmute immeasurable ages of birth and death in every instant, without giving up the great vow of enlightening beings. If any sentient beings serve and support them, or even see or hear of them, they all will attain nonregression on the way to unexcelled complete perfect enlightenment.

"Though the enlightening beings understand that sentient beings are not existent, yet they do not abandon the realms of sentient beings. They are like ship captains, not staying on this shore, not staying on the other shore, not staying midway, yet able to ferry sentient beings from this shore over to the other shore, because they are always traveling back and forth. In the same way enlightening beings do not stay in birth and death, do not stay in nirvana, and also do not stay in midstream of birth and death, while they are able to deliver sentient beings from this shore to the other shore, where it is safe and secure, without sorrow or trouble. And they have no attachment to the numbers of sentient beings—they do not abandon one being for attachment to many beings, and do not abandon many beings for attachment to one being. They neither increase nor decrease the realms of sentient beings; they neither exhaust nor perpetuate the realms of sentient beings; they neither discriminate nor bifurcate the realms of sentient beings. Why? Enlightening beings enter deeply into the realms of sentient beings as the realm of truth; the realms of sentient beings and the realm of truth are nondual. In the nondual there is no increase or decrease, no origination or destruction, no existence or nonexistence, no grasping and no reliance, no attachment and no duality. Why? Because enlightening beings realize that all things and the realm of truth are nondual.

"Thus do enlightening beings, by means of appropriate techniques, enter into the profound realm of truth and abide in formlessness while adorning their bodies with pure forms. They understand that things have no intrinsic nature, yet they are able to distinguish the characteristics of all things. They do not grasp sentient beings, yet they are able to know the numbers of sentient beings. They are not attached to worlds, yet they appear physically in Buddha-lands. They do not discriminate principles, yet they enter skillfully into the Buddha teachings; they profoundly understand their meanings and principles and extensively expound the verbal teachings. They comprehend the dispassionate reality of all things, yet do not cease the path of enlightening. They do not

withdraw from enlightening, they always diligently cultivate inexhaustible practice. They freely enter the pure realm of reality.

"It may be likened to drilling wood to produce fire: fires may be unlimited but the fire doesn't go out. In the same way do enlightening beings liberate people without end, yet they remain in the world forever without becoming extinct. They neither do nor do not reach an ultimate end; neither do nor do not grasp, neither do nor do not rely, are neither worldlings or Buddhists, neither ordinary people nor realized people.

"When enlightening beings accomplish this difficult-to-attain state of mind, and cultivate enlightening practice, they do not preach the doctrines of the two vehicles, they do not preach buddhism, they do not talk about the world, they do not expound worldly doctrines, they don't explain sentient beings, they don't say there are no sentient beings, they don't talk about purity or defilement. Why? Because enlightening beings know all things have no defilement and no grasping, do not proceed and do not recede.

"When enlightening beings practice this dispassionate, subtle, extremely deep and all-surpassing teaching, they do not think 'I am cultivating this practice, have cultivated this practice, will cultivate this practice.' They are not attached to physical or mental elements, or to sense faculties, sense consciousness, or sense data, or to inner or outer worlds. The great vows they undertake, their transcendent ways, and all their methods are without attachments. Why? Because in the realm of truth there are no names corresponding to reality; in the vehicle of listeners and the vehicle of the self-awakened there are no real names; in the vehicle of enlightening beings there are no real names; in perfect enlightenment there are no real names; in the world of ordinary people there are no real names, nor in purity or impurity, in birth and death or nirvana. Why? Because all things are nondual, yet none are not dual. They are like space, which anywhere in the universe, whether past, present, or future, cannot be apprehended, yet it is not that there is no space. Thus do enlightening beings observe all things to be ungraspable, yet not nonexistent. They see things as they are, without neglecting their tasks, everywhere demonstrating the practices of enlightening activities; they do not give up their great vows, civilizing sentient beings, turning the wheel of true teaching. They do not violate cause and effect and do not deny it, and do not deviate from the impartial truth. Equal to the Buddhas of all times, they do not cut off the lineage of buddhahood, they do not violate the character of reality. Entering deeply into the teaching, their expository ability is endless. They hear the teaching without attachment; reaching the profound depths of the teaching, they are able to expound it skillfully, hearts without fear. They do not give up the abode of Buddhas, but they do not violate natural laws; they appear throughout the world, yet are not attached to the world.

"Thus do enlightening beings achieve the mind of wisdom which is difficult to attain. Cultivating various practices, they free sentient beings from the three woeful states of hell, ghosthood, and animality, teaching and enlightening, taming and civilizing, placing them on the Way of the Buddhas of all times, making them unshakable.

"Furthermore, they form this thought: 'Beings in the world are ungrateful and even hostile to one another; with false views and clinging attachments, illusions and delusions, they are ignorant and unwise; having no faith, they follow bad associates, and develop various kinds of perverse cleverness. They are full of various afflictions, like craving and ignorance. This is where I am to cultivate the practice of enlightening beings. If people who are grateful, intelligent, wise and knowing filled the world, I would not cultivate the practices of enlightening beings therein. Why? I have no attraction or opposition to sentient beings, I seek nothing from them, I do not seek even so much as a single word of praise.' Cultivating enlightening practices forever and ever, they never have a single thought of doing it for themselves—they only want to liberate all sentient beings, to purify them so that they attain eternal emancipation. Why? Because those who would be enlightened guides must be thus—not grasping, not seeking, just practicing the enlightening Way for the sake of beings, to enable them to reach the peaceful, secure other shore and attain complete perfect enlightenment.

"This is called the great enlightening beings' eighth practice, that which is difficult to attain.

"What is the great enlightening beings' practice of good teachings? Here the enlightening beings act as pure, cool reservoirs of truth for the sake of beings of all worlds—celestial and human beings, devils and gods, ascetics and priests, etc. Maintaining true teaching, they do not let the seed of buddhahood be cut off. Because they attain the spell of pure light, in teaching and predicting enlightenment their intellectual powers are inexhuastible. Because they attain the spell of complete meaning their comprehension of meanings is inexhaustible. Because they attain the spell of realization of true principles, their comprehension of principles is inexhaustible. Because they attain the spell of explanatory expression, their comprehension of words is inexhaustible. Because they attain the spell of nonobstruction of inexhaustible meanings of boundless words and phrases, their unimpeded comprehension is inexhaustible. Because they attain the spell of nonobstruction of inexhaustible meanings of boundless words and phrases, their unimpeded comprehension is inexhaustible. Because they are anointed by the spell of the Buddhas' coronation, their delightful eloquence is inexhaustible. Because they attain the spell of enlightenment without relying on another, their illuminating discourse is inexhaustible. Because they attain the spell of adaptive explanation, their adaptive discourse is inexhaustible. Because they attain the spell of elucidation and analysis of all kinds of bodies of words, phrases, and sentences, their explanatory eloquence is

inexhaustible. Because they attain the spell of boundless versatility, their boundless elucidation is inexhaustible.

"The great compassion of these enlightening beings is strong and steadfast, extending to all creatures. Throughout the universe they change their bodies to a golden color and carry out the deeds of Buddhas time and time again; adapting to the faculties, natures, and inclinations of sentient beings, with a universal tongue within one voice they manifest unlimited sounds, teaching as appropriate to the occasion, bringing joy to all. Even if there were countless beings in innumerable conditions, all in the same assembly, that assembly so vast it fills untold worlds, and each had innumerable mouths each capable of producing billions of sounds, and each should ask the enlightening beings different questions all at once, the enlightening beings would be able to take on all the questions instantly and reply to them and cause their doubts to be removed. As this is true of one assembly, so it is also of countless assemblies.

"Furthermore, even if every single spot as big as a hairtip should in every successive moment produce unspeakably many unspeakable numbers of congregations, throughout the eons of the future—those eons may be exhausted, but the congregations are infinite—and all of them should every moment ask different questions in different words, enlightening beings could receive them all in a single instant, without fear or timidity, without doubt or error, thinking, 'Even if all sentient beings come and question me, I will expound the truth to them ceaselessly, endlessly, causing them all to rejoice and dwell in the path of virtue, and also cause them to understand all words and expressions and be able to explain various principles to sentient beings, yet without discrimination in regard to language. Even if they come and ask difficult questions in countless various ways of speaking, I will receive them all at once and answer them all in one voice, causing them all to understand, without omitting anything.' This is because they have been anointed with omniscience, because they have found the unobstructed treasury of the potential of enlightenment, because they have attained the sphere of light of all truths, and because they are replete with universal knowledge.

"Once the enlightening beings abide in the practice of good teachings, they can purify themselves, and also can benefit all sentient beings by appropriate means without attachments, not seeing that there are any sentient beings that attain emancipation.

"As they do in this universe, so in countless universes do they turn golden, and, fully equipped with the wondrous voice, with no barrier to any truth, perform Buddha work.

"These enlightening beings develop ten kinds of body: the transcendent body which enters into boundless realms, due to annihilating all worldliness; the immanent body which enters into boundless realms, due to birth in all worlds; the unborn body, due to abiding in the

impartiality of birthlessness; the undying body, due to all expression of extinction being ungraspable; the nonreal body, due to attainment of accord with reality; the nonfalse body, due to adaptive appearance; the unchanging body, being removed from death in one place and rebirth in another; the nondisintegrating body, the nature of the realm of reality being indestructible; the uniform body, being beyond all manner of speaking, past, present, or future; the formless body, due to ability to observe the characteristics of things.

"Developing these ten bodies, enlightening beings are a house for all sentient beings, because they raise all roots of goodness; they are saviors for all sentient beings, because they enable them to attain great peace; they are a refuge for all sentient beings, because they act as a great reliance for them; they are guides for all sentient beings, because they enable them to attain unsurpassed emancipation; they are teachers of all sentient beings, because they cause them to enter into the truth; they are lamps for all sentient beings, because they cause them to see clearly the consequences of actions; they are lights for all sentient beings, because they cause the extremely profound wondrous truth to be illuminated; they are a torch for all in all times, because they cause them to clearly understand the truth; they are illumination for all worlds, because they cause them to enter the state of radiant light; they are clarifiers for all realms of being, because they reveal the powers of the enlightened.

"This is called the great enlightening beings' ninth practice, of good teachings. When enlightening beings abide in this practice, they are a pure cool reservoir of truth for all sentient beings, because they can plumb the source of all the Buddha teachings.

"What is the great enlightening beings' practice of truth? Here the enlightening beings perfect true speech—they can act in accord with what they say, and can speak according to what they do. These enlightening beings study the true words of the Buddhas of all times, they enter the nature of the lineage of the Buddhas of all times, they equal the roots of goodness of the Buddhas of all times, they apprehend the nondual speech of the Buddhas of all times. Learning from the enlightened ones, their knowledge and wisdom is consummate.

"These enlightening beings develop the knowledge of what is so and what is not so in regard to sentient beings, the knowledge of consequences of past, future, and present actions, the knowledge of sharpness and dullness of all faculties, the knowledge of various realms, the knowledge of various understandings, the knowledge of where all paths lead, the knowledge of defilement or purity and proper or improper timing of all meditations, liberations, and concentrations, the knowledge of past abodes in all worlds, the knowledge of clairvoyance, and the knowledge of the end of all taints—yet they don't give up carrying out all the practices of enlightening beings. Why? Because they want to teach and enlighten all living beings and purify them.

"The enlightening beings also conceive this overwhelming determination: 'If I attain complete perfect enlightenment first without having established all sentient beings on the path of unsurpassed liberation, I would be violating my original vow—that would never do, so I should first cause all sentient beings to attain unexcelled enlightenment and nirvana without remainder, and then after that fulfill buddhahood. Why? Sentient beings have not asked me to set my mind on enlightenment—I of my own accord act as an unsolicited friend to sentient beings, wishing to first cause all beings to fully develop their good potential and attain omniscience. This is why I am supreme—because I am not attached to any world. I am highest, because I dwell in the state of unsurpassed self-control. I am free from all blindness, because I understand that sentient beings are boundless. I am done, because my original vow is accomplished. I am versatile, because of the adornment of virtues of enlightening beings. I am reliable, because of the acceptance of the Buddhas of all times.'

"Because the enlightening beings do not give up their fundamental vow, they gain entry to the adornment of unexcelled knowledge and wisdom. They benefit living beings, causing them all to be fulfilled; they attain final consummation of their original vow. Their knowledge has free access to all truths. They cause all sentient beings to attain to purity. Instant to instant they travel throughout the worlds of the ten directions, instant to instant visiting countless buddha-lands, instant to instant seeing countless Buddhas and the pure lands the Buddhas adorned. They show the independent spiritual power of the Enlightened pervading the space of the cosmos.

"These enlightening beings manifest innumerable bodies, entering all worlds without relying on anything. In their bodies they manifest all lands, all beings, all phenomena, and all Buddhas. These enlightening beings know the various thoughts, desires, understandings, results of actions, and roots of goodness of all living beings, and appear to them in accordance with their needs, in order to civilize and tame them. They look upon the enlightening beings as like phantoms, all things as like magic tricks, the appearance of Buddhas in the world as like reflections, all worlds as like dreams. They attain the inexhaustible treasury of bodies of meanings and expressions. They are in command of right mindfulness, and they have certain knowledge of all truths. Their wisdom is supreme and they enter into the true character of all concentrations, and abide in the state of nonduality of one essence.

"Because sentient beings all cling to duality, great enlightening beings abide in great compassion; cultivating this teaching to annihilate afflictions, they attain the ten powers of buddahood and enter the reality realm which is like the net of Indra. Accomplishing the unhindered liberation of the enlightened, they are valiants among humans; roaring the lion's roar, they attain fearlessness, and are able to turn the wheel of the unimpeded pure teaching. Attaining liberation of intellect, they know

thoroughly all objects in the world. Stopping the whirlpool of birth and death, they enter the ocean of wisdom. Preserving the right teachings of the Buddhas of past, present, and future for the sake of all sentient beings, they reach the fountainhead of the real character of the ocean of all Buddha teachings.

"Once enlightening beings dwell in this practice of truth, any beings who associate with them are caused to open up in understanding, be full of joy and completely pure. This is called the great enlightening beings' tenth practice, of truth."

Then, because of the spiritual power of the Buddha, in each of the ten directions as many worlds as atoms in a buddha-land quaked in six ways, moving, moving everywhere, moving equally everywhere, rising, rising everywhere, rising equally everywhere, surging, surging everywhere, surging equally everywhere, shaking, shaking everywhere, shaking equally everywhere, roaring, roaring everywhere, roaring equally everywhere, crashing, crashing everywhere, crashing equally everywhere. It rained beautiful celestial flowers, celestial perfumes and incense, celestial garlands and raiment, celestial jewels and ornaments. Heavenly music played and celestial lights shone, conveying the subtle voices of all celestial beings. The miracles that appeared when the ten practices were expounded in the Suyama heaven of this world also appeared likewise in all the worlds of the ten directions.

Also, due to the spiritual power of the Buddha, from each of the ten directions as many enlightening beings as atoms in a hundred thousand buddha-lands came to this world from beyond worlds as numerous as atoms in a hundred thousand buddha-lands; filling the ten directions, they said to the enlightening being Forest of Virtue, "Excellent, O Child of Buddha; you can skillfully expound the practices of enlightening beings. We are all similarly named Forest of Virtues and the worlds we live in are all called Banner of Virtue, and the Buddhas of those lands are all named Universal Virtue. At our Buddhas' places this teaching is also expounded—the assembly, words, and principles are all the same, nothing more and nothing less. Child of Buddha, we have all come to this assembly through the power of the Buddhas to be witnesses for you. This is also true of all the worlds in the ten directions."

Then the enlightening being Forest of Virtues, by the spiritual power of the Buddha, looked over all the congregations in the ten directions, throughout the cosmos. Because he wanted to cause the lineage of Buddhas to continue, to cause the family of enlightening beings to be pure, to cause those who undertake vows not to regress, to cause practitioners to persevere, to cause all peoples in all times to be equal, to contact all the strains of Buddhas of all times, to expound roots of goodness that have been cultivated, to observe and analyze all faculties, inclinations, understandings, afflictions, habits, and mental activities, and to clarify the enlightenment of all Buddhas, said in verse:

Wholehearted honor to the Lords of Ten Powers,
Undefiled, totally pure, the unobstructed seers;
Their realm is profound and far-reaching, beyond compare,
They abide in the spacelike Path.

The supreme among humans in the past,
With immeasurable virtue, free from attachments,
Foremost in valor, without any peer:
Those beyond the dusts travel this Path.

Now in the lands of the ten directions
The ultimate truth is ably explained:
Free from all faults, utterly pure,
The independent travel this path.

The future lions among humans
Travel everywhere throughout the cosmos;
Having evoked the Buddhas' mind of compassion,
The benefactors travel this path.

The incomparable honored ones of all times
Naturally destroy the darkness of ignorance,
Equanimous toward all things;
Those of great power travel this path.

They see countless, boundless worlds everywhere,
All their beings and conditions,
Yet having seen do not discriminate falsely;
The impertubable travel this path.

Understanding everything in the cosmos,
Most clear about the ultimate truth,
They forever destroy anger, pride, and folly:
The virtuous travel this path.

Accurately distinguishing sentient beings,
They enter into the true nature of all phenomena,
Spontaneously understanding without relying on others;
The spacelike travel this path.

To all lands throughout space
They go and teach, through many examples,
What they teach pure and irrefutable;
The supreme sages travel this path.

Throughly stable, unregressing,
They accomplish the noble, supreme teaching;
Will power inexhaustible, they reach the other shore:
Good practitioners travel this path.

All stages, infinitely boundless,
Their vast, most deep and subtle realms,
All they know and see, without exception;
The lions of philosophy travel this path.

Understanding the meanings of all expressions,
Crushing all disputes,
They are certain of the truth, without a doubt;
The great sages travel this path.

Getting rid of the errors and ills of the world,
Giving peace and happiness to all beings,
They can be peerless great guides;
Those of excellent virtue travel this path.

They always give impartially to beings,
Causing them all to rejoice,
Their minds pure, free from all taint;
The peerless ones travel this path.

Their mental actions are pure and well tuned;
Divorcing sophistry, they speak without fault.
Their magnificent aura's admired by all;
The supreme travel this path.

Entering truth, reaching the other shore,
Abiding in virtue, minds forever at rest,
The Buddhas always protect them;
Those who extinguish being travel this path.

Detached from self, free from affliction,
Always proclaiming the truth aloud,
They reach all lands in the ten directions;
The incomparable travel this path.

Having fulfilled transcendent generosity.
Adorned by a hundred marks of blessing,
All who see them are joyful;
The supremely wise travel this path.

The state of knowledge, hard to enter,
They can abide in by subtle wisdom,
Their minds ultimately impertubable;
Those firm in practice travel this path.

Able to enter all realms of being in the cosmos
And find the ultimate wherever they enter,
Their spiritual powers free and all-embracing;
Those illumined by truth travel this path.

The incomparably great sages
Cultivate the nonduality of concentration,
Their minds always in equipoise, enjoying tranquility;
The all-seers travel this path.

The interpenetration and distinction
Of minute and great lands
They know all in their proper spheres;
The mountain-kings of knowledge travel this path.

Their intellects are always clear and clean,
Without attachments in the world;
Keeping the precepts, they reach the other shore:
The pure-minded travel this path.

Knowledge and wisdom boundless, inexpressible,
Pervading the space of the cosmos,
They ably learn to abide therein;
Those of indestructible wisdom travel this path.

Their knowledge enters and pervades
The realms of all Buddhas of all times,
Never for a moment growing tired or wearied:
The supreme travel this path.

Well able to discern the elements of the ten powers,
They know where all paths lead;
Their actions are unhindered and they are free:
Those embodying virtue travel this path.

All the sentient beings there are
In the infinite worlds in the ten directions
They will rescue without forsaking:
The fearless travel this path.

Earnestly practicing the Buddha teachings,
Their minds ever vigorous and indefatigable,
They purify all the worlds:
The great dragon kings travel this path.

Knowing the dissimilarities in beings' faculties
And the countless differences in inclination and understanding,
They clearly comprehend all kinds of realms:
Those who go everywhere travel this path.

To infinite lands in the worlds of the ten directions
They go and are born, countless times,
With never a thought of weariness or disdain:
The joyful ones travel this path.

Radiating nets of countless lights
Illuminating all worlds,
They enter the nature of reality wherever the light shines:
The good-minded travel this path.

Causing the lands of the ten directions to tremble—
Countless billions of trillions,
They do not cause the beings to fear:
This is the path traveled by benefactors of the world.

Understanding all principles of language,
They are consummately skilled in dialogue,
Their brilliant discursive intellect knowing all:
This is the path traveled by the fearless.

They understand the various lands with various orientations,
Discerning, thinking, finding the ultimate,
Causing all to abide in the state of inexhaustibility:
This is the path traveled by those of superior intellect.

Their virtues are infinitely numerous—
They cultivate them all in search of the Buddha way,
And reach the other shore of them all:
This is the path traveled by the inexhaustible workers.

The world-transcending philosophers
With supreme eloquence roar the lion's roar,
Causing all living beings to reach the other shore;
This is the path traveled by the pure-minded.

They have already been crowned
With the supreme teaching of the Buddhas;
Their minds always dwell in the truth:
The broadminded travel this path.

Sentient beings have innumerable differences;
They comprehend their minds thoroughly,
Maintaining with certainty the treasury of Buddha teachings:
Those like polar mountains travel this path.

They are able to reveal countless sounds
In each and every word
Enabling beings to understand in accord with their kind:
The unhindered seers travel this path.

Their knowledge has impartial access
To all rules of language,
While they dwell in the realm of real truth;
This is the path traveled by those who see the essence.

Abiding at peace in the deep ocean of truth,
Able to verify all actualities
They understand the true aspect of signlessness of things:
This is the path traveled by those who see the truth.

They travel to every buddha-land
Over countless, boundless eons,
Observing and meditating ceaselessly:
This is the path traveled by the indefatigable.

Infinite, countless Buddhas,
Their names each different,
They clearly see in the space of a point:
This is the path traveled by those of pure virtue.

They see Buddhas in the space of a point,
Their number beyond measure or speech,
The same true for every phenomenon:
The children of Buddhas travel this path.

Measureless, boundless, countless eons
They clearly see in an instant,
And know their length has no fixed characteristics:
This is the path traveled by the liberated.

They can cause all who see them to benefit,
All planting affinities with the Buddha-teaching—
Yet they have no attachment to their deeds:
This is the path traveled by the most excellent.

Meeting Buddhas for billions of eons
With never a thought of weariness,
The joy in their hearts increases more and more:
This is the path traveled by those who don't see in vain.

Observing the realms of all beings
Over countless, boundless eons,
They've never seen that a single being exists:
This is the path of the steadfast heroes.

Cultivating boundless stores of virtue and knowledge,
They are pure, cool universal reservoirs of virtue
Benefiting all beings:
The foremost of humans travel this path.

The various species in the universe,
Filling space, uncountable,
They know all exist in terms of words:
This is the path traveled by lion roarers.

Able in each individual concentration
To enter countless concentrations,
They arrive at the recondite depths of the teaching:
The expounders of the moon travel this path.

With the power of acceptance they practice earnestly and reach the other shore,
Able to accept the supreme teaching of dispassionate extinction,
Their minds equanimous and imperturbable:
This is the path traveled by those of boundless knowledge.

At one seat in one world
Their bodies are unmoving, ever tranquil,
Yet they manifest their bodies in everything;
Those of boundless bodies travel this path.

Countless, boundless lands
They cause to enter at once into one atom,
Which is able to contain all unhindered:
Those of boundless thought travel this path.

Comprehending what is so and what is not,
They are able to enter the realm of all the ten powers
And accomplish the supreme powers of the enlightened:
This is the path traveled by the foremost in power.

Countless, boundless consequences of acts
In past, future, and present ages,
They always comprehend by knowledge:
This is the path traveled by those of consummate understanding.

Understanding right and wrong timing in the world,
They civilize beings according to necessity,
In every case adapting to their needs;
This is the path traveled by those who comprehend.

Guarding well their action, speech, and thought,
Always making them apply the teaching in practice,
They divorce all attachments and conquer all demons;
This is the path traveled by the wise.

Able to skillfully adapt the teachings,
And able to enter the impartiality of true thusness,
Their eloquent exposition is inexhaustible:
This is the path of Buddha practice.

Having fulfilled the method of mental command,
Able to rest in the treasury of nonobstruction,
They comprehend all realms of reality:
This is the path of those who delve deeply.

Equal in mind, same in knowledge
As all Buddhas of all times,
They are of one nature and one character:
This is the path of the unimpeded.

Having removed all veils of ignorance
And entered deeply into the ocean of knowledge,
They bestow pure eyes on all sentient beings:
This is the path of those with eyes.

Having fulfilled the impartial, nondual practice of spiritual powers
Of all the Guides,
They attain the independent power of the Enlightened:
This is the path of the well-cultivated.

They travel through all worlds
Showering everywhere the boundless rain of wondrous teaching,
Causing all to gain certain understanding of the meaning:
This is the path of the Clouds of Teaching.

Able to produce nonregressing pure faith
In the Buddhas' knowledge and liberation,
They produce the roots of knowledge and wisdom by faith:
This is the path traveled by those who learn well.

Able to know in a single instant
All living beings, without exception,
They comprehend the intrinsic nature of beings' minds:
This is the path of those who realize naturelessness.

To all lands in the cosmos, countless,
They can travel by projection,
Their bodies most subtle, beyond comparison:
This is the path of peerless action.

Buddha-lands are boundless and countless;
There are infinite Buddhas therein:
Enlightening beings appear before them all,
Attending, providing, engendering respect.

Enlightening beings can, with a single body,
Enter concentration, become poised in stillness,
And cause that body to appear as countless bodies
Each rising from concentration.

The abode of enlightening beings is most profound and subtle;
Their practices and deeds are free from nonsense,
Their minds are pure, always happy,
Able to cause all beings joy.

The differences in faculties and expedients
Are clearly apparent to their knowledge,
Yet they realize all faculties have no basis:
This is the path of the tamers of the intractable.

Able to expediently distinguish with skill
They are versatile masters of all teachings.
The worlds of the ten directions are each different:
They live therein and perform Buddha work.

Their faculties are subtle, so are their deeds;
They are able to expound the truth broadly to beings:
Who would not rejoice on hearing them?
This is the path traveled by those equal to space.

Their eye of knowledge is pure, without peer,
They see all things clearly,
This knowledge expediently distinguishing them:
This is the path traveled by the peerless.

All inexhaustible great virtues
They have cultivated to consummation,
To cause all beings to be pure:
This is the path traveled by the incomparable.

Urging all to cultivate the aids to the Path,
Causing all to dwell on the ground of method,
They liberate beings without number
Without ever forming a concept of beings.

They observe all opportunities and affinities,
First protecting others' minds, making them noncontentious,
Showing all sentient beings the place of peace;
This is the path traveled by the skillful.

Perfecting highest, ultimate knowledge,
Replete with measureless, boundless knowledge,
They are fearless among all groups of people:
This is the path of the knowers of means.

All worlds and all phenomena
They can enter into with freedom;
They also enter all congregations
And liberate countless beings.

In all lands in the ten directions
They beat the great drum of truth and awaken the living;
As givers of teaching they are unsurpassed:
This is the path traveled by the unperishing.

With one body sitting crosslegged upright
They fill countless worlds in the ten directions
Yet cause their bodies not to be crowded:
This is the path of those with the body of reality.

In one doctrine, one statement,
They can explain boundless principles,
And no limit to them can be found:
This is the path traveled by those of boundless knowledge.

They learn the Buddhas' liberations well,
Attain Buddha-knowledge without obstruction,
Develop fearlessness and become valiants of the world:
This is the path traveled by the skillful.

They know the oceans of worlds in the ten directions
And also know the oceans of all buddha-lands,
And comprehend the oceans of knowledge and truth;
All who see them are filled with joy.

Sometimes they show entering the womb, sometimes birth,
Sometimes the attainment of enlightenment—
Thus they cause all worldlings to see:
This is the path traveled by the unbounded.

In countless billions of lands
They manifest themselves entering nirvana
But really they don't give up their vows for extinction:
This is the path of the heroic philosophers.

The indestructible, esoteric unique subtle body
Is equal to the Buddhas', no different,
But all sentient beings each see it differently:
This is the path of the one true body.

The real cosmos is all equal, without distinction,
Containing infinite, boundless meanings;
They enjoy contemplating oneness, minds unmoving:
This is the path of knowers of all times.

In terms of sentient beings and enlightening teachings,
Their constructions and empowerments are consummate;
Their supporting power is the same as the Buddhas:
The supreme upholders of teaching travel this path.

Their power of psychic travel is unimpeded, like Buddhas',
Their clairvoyance is unhindered and utterly pure,
Their auditory faculties, unobstructed, can hear well:
This is the path of those with unhindered minds.

All their spiritual powers are fully complete,
All developed according to their knowledge;
They know all, without peer:
This is the path traveled by the wise.

Their minds are rightly concentrated, unwavering,
Their knowledge is boundlessly vast,
They comprehend all realms:
This is the path traveled by the all-seers.

Having already arrived at the shore of all virtue
They can deliver beings one after another,
Their minds ultimately never wearying:
This is the path traveled by the constantly diligent.

They know and see the teachings
Of the Buddhas of all times,
And are born in the family of the enlightened:
The Buddha-children travel this path.

They have fully developed adaptive speech
And skillfully refute all opposition,
And always can proceed toward enlightenment:
This is the path of those with boundless wisdom.

One light illumines boundlessly,
Filling all lands in the ten directions,
Causing all worlds to gain great brightness:
This is the path of the darkness destroyers.

According to what should be seen and supported
They manifest the pure body of the enlightened,
Teaching and edifying billions of beings
And adorning buddha-lands the same way.

In order to enable sentient beings to transcend the world
They cultivate all the sublime practices;
This activity is boundlessly great:
How could anyone be able to know?

Even if the body were reproduced to an unspeakable number,
Equal to the space of the cosmos,
And all should together laud their virtues,
They could not finish them in a billion eons.
Enlightening beings' virtues have no bounds;
They have fulfilled all cultivation:

Even countless, boundless Buddhas
Could not tell of them all in measureless eons,
How much less could mundane gods and humans,
Listeners and self-illumined ones,
Be able in unlimited eons
To sing their praises exhaustively.

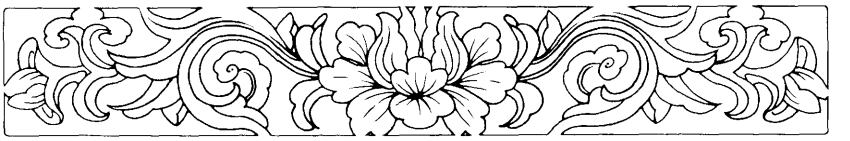

BOOK TWENTY-TWO

Ten Inexhaustible Treasuries

THEN THE ENLIGHTENING BEING Forest of Virtues also said to the enlightening beings, "Children of Buddhas, great enlightening beings have ten kinds of treasury, which have been, will be, and are explained by the Buddhas of past, future, and present. What are the ten? They are the treasury of faith, the treasury of ethics, the treasury of shame, the treasury of conscience, the treasury of learning, the treasury of giving, the treasury of wisdom, the treasury of recollection, the treasury of preservation, and the treasury of elocution.

"What is the great enlightening being's treasury of faith? The enlightening beings believe all things are empty, they believe all things are signless, they believe all things are wishless, they believe all things are noncreative, they believe all things are without discrimination, they believe all things have no basis, they believe all things cannot be measured, they believe all things have nothing beyond, they believe all things are hard to transcend, they believe all things are uncreated.

"If enlightening beings are able in this way to engender pure faith in accord with all things, when they hear all Buddha teachings are inconceivable, their minds are not intimidated; when they hear all Buddhas are inconceivable, their minds are not intimidated; when they hear the realms of sentient beings are inconceivable, their minds are not intimidated; when they hear the realm of reality is inconceivable, their minds are not intimidated; when they hear the realm of space is inconceivable, their minds are not intimidated; when they hear the realm of nirvana is inconceivable, they are not intimidated; when they hear the past, present, and future times are inconceivable, their minds are not intimidated; when they hear entry into all eons is inconceivable, their minds are not intimidated.

"Why? The enlightening beings have wholehearted, firm faith in the Buddhas; they know the knowledge and wisdom of the Buddhas are boundless and inexhuastible. In each of the countless worlds in the ten directions are innumerable Buddhas who have attained, will attain, or

now are attaining unexcelled complete perfect enlightenment, who have appeared, now are appearing, or will appear in the world, who have entered, are now entering, or will enter nirvana—the knowledge and wisdom of those Buddhas neither increase nor decrease, are unborn and imperishable, neither advance nor regress, are not near or far, have neither concern nor indifference. The enlightening beings enter into the Buddhas' knowledge and wisdom and develop boundless, inexhaustible faith.

"Once they have attained this faith, their minds do not regress, their minds do not become confused; they cannot be broken down, they have no attachments. They always have a fundamental basis, they follow the sages, they dwell in the house of the enlightened, they maintain the lineage of all Buddhas, they increase the faith and resolution of all enlightening beings, they conform to the virtues of all enlightened ones, they set forth the enlightening techniques of the Buddhas. This is called the treasury of faith of great enlightening beings. When enlightening beings abide in this treasury of faith, they can hear and retain all the Buddha teachings, explain them to sentient beings, and cause them all to awaken to understanding.

"What is the enlightening beings' treasury of ethics? Enlightening beings perfect the ethic of universal benefit, the ethic of not accepting wrong precepts, the ethic of nondwelling, the ethic of no regret or resentment, the ethic of noncontention, the ethic of noninjury, the ethic of nondefilement, the ethic of noncovetousness, the ethic of impeccability, and the ethic of nontransgression of moral precepts.

"What is the ethic of universal benefit? The enlightening beings accept and uphold pure ethics fundamentally for the sake of benefiting all living beings. What is the ethic of not accepting false precepts? The enlightening beings do not accept or practice precepts of cultists; they only exert themselves naturally in maintaining the impartial, pure precepts of the Buddhas of past, present, and future. What is the ethic of nondwelling? When the enlightening beings accept and keep ethical precepts, their minds do not dwell in the realm of desire, they don't dwell in the realm of form, they don't dwell in the formless realm. Why? Because they don't keep precepts in hopes of being born there in those realms. What is the ethic of no regret or resentment? The enlightening beings always abide peacefully in a state of mind free from regret and resentment. Why? Because they don't commit serious wrongdoings, they don't practice flattery or deception, and they don't break the pure precepts. What is the ethic of noncontention? The enlightening beings do not deny what has been previously established, and do not innovate—their minds always follow the precepts which are directed toward nirvana, keeping them without transgression. They do not afflict other beings by their keeping of precepts—they keep ethical precepts with the sole desire that all beings be joyful. What is the ethic of noninjury? The enlightening beings do not harm sentient beings on

account of their precepts, or by learning charms, or by making drugs. They only keep ethical precepts for the purpose of saving and protecting all living beings. What is the ethic of nondefilement? The enlightening beings do not cling to extreme or biased views, they do not keep impure precepts: they only contemplate interdependent origination and keep emancipating precepts. What is the ethic of noncovetousness? The enlightening beings do not display extraordinary signs to make a show of virtue; they only keep ethical precepts for the purpose of fulfilling the way to emancipation. What is the ethic of impeccability? The enlightening beings do not boast of themselves as upholding precepts, and when they see those who break the precepts they do not scorn or shame them. They only make their minds single and keep the ethical precepts. What is the ethic of nontransgression? The enlightening beings forever cease killing, stealing, sexual misconduct, lying, two-faced talk, slander, meaningless talk, greed, anger, and false views: they fully accept the precepts of ten kinds of virtuous actions. When enlightening beings observe this ethic of nontransgression, they think, 'Sentient beings' transgressions of pure morality are all due to delusion. Only a Buddha is able to know why sentient beings become deluded and transgress pure morality. I should accomplish supreme enlightenment and extensively explain the truth to sentient beings, to free them from delusion.' This is called the great enlightening beings' second treasury, of ethics.

"What is the great enlightening beings' treasury of shame? The enlightening beings remember the wrongs they committed in the past and conceive shame. That is, they think, 'Since beginningless past all sentient beings and I have been parents and children, brothers and sisters to each other: being full of greed, hatred, and ignorance, pride, conceit, dishonesty, deception, and all other afflictions, we have therefore harmed each other, plundering, raping, and killing, doing all manner of evil. All sentient beings are like this—because of passions and afflictions they do not respect or honor each other, they don't agree with or obey each other, they don't defer to each other, they don't edify or guide each other, they don't care for each other—they go on killing and injuring each other, being enemies and malefactors to each other. Reflecting on myself as well as other sentient beings, we act shamelessly in the past, future, and present, while the Buddhas of past, future, and present see and know it all. Now if I don't stop this shameless behavior, the Buddhas of all times will also see me. Why do I still not stop such conduct? This will never do. I should therefore concentrate on eliminating evil and realizing complete perfect enlightenment, to expound the truth for all beings.' This is called great enlightening beings' third treasury, of shame.

"What is the great enlightening beings' treasury of conscience? The enlightening beings are ashamed of their insatiable desires of the past and consequent increase of all afflictions, such as greed, anger, folly,

etc., and resolve that they should not act this way anymore. Also they think, 'Sentient beings are unwise; developing afflictions, they do all sorts of bad things. They do not respect or honor each other and develop into enemies and malefactors to each other. They have committed all such evils, and are happy about it, pursuing and approving of them. Blind, having no eye of wisdom, they enter wombs in mother's bellies and undergo birth, becoming impure corporeal beings, finally to become grey and wrinkled. Those of wisdom observe this to be simply something impure born of lust. The Buddhas of past, present, and future see and know all: if I now were to still act in these ways, I would be trying to fool the Buddhas. Therefore I should cultivate conscience, quickly attain complete perfect enlightenment, and explain the truth to all beings.' This is called great enlightening beings' fourth treasury, of conscience.

"What is the great enlightening beings' treasury of learning? The enlightening beings know that something exists because something else exists, and that something does not exist because something else does not exist; they know that something comes to be because something else comes to be, and that something passes away because something else passes away; they know what is mundane and what is transmundane, what is compounded and what is uncompounded, what is meaningful and what is pointless.

"What does it mean that something exists because something else exists? It means that when there is ignorance there is conditioning. What does it mean that because something does not exist something else does not exist? It means that when there is no discriminating consciousness there is no name and form. What does it mean that something comes to be because something else comes to be? It means that when craving comes to be suffering comes to be. What does it mean that something passes away because something else passes away? It means that when becoming passes away birth passes away.

"What are mundane phenomena? Material form, sensation, perception, conditioning, and consciousness. What are transmundane phenomena? Discipline, concentration, wisdom, liberation, and the knowledge and insight of liberation. What are compounded things? The realm of desire, the realm of form, the formless realm, and the realm of sentient beings. What are uncompounded things? Space, nirvana, extinction by analysis, extinction because of lack of conditions, and the subsistence of the nature of things, interdependent origination.

"What are things with meaning? The four holy truths, the four fruits of ascesis, the four special knowledges, the four fearlessnesses, the four points of mindfulness, the four right efforts, the four bases of spiritual powers, the five faculties and five powers, the seven branches of enlightenment, and the eightfold path of sages.

"What are pointless issues? Whether the world is finite or infinite, or both, or neither; whether the world is permanent or impermanent, or both, or neither; whether a Buddha exists after nirvana or not, whether a Buddha both does and does not exist or neither does nor does not exist after nirvana; whether oneself and sentient beings exist or not, whether they both do and do not exist, whether they neither do nor do not exist; how many Buddhas attained final nirvana in the past, how many listeners and individual illuminates attain final nirvana, how many Buddhas, listeners, individual illuminates, and sentient beings there are presently existing; what Buddhas appeared first, what listeners and individual illuminates appeared first; what Buddhas will appear last, what listeners and individual illuminates will appear last; where the world came from, where the world will go; how many worlds have come to be, how many worlds have perished, where did the worlds come from, where did the worlds go; what the very beginning of birth and death is, what the very end of birth and death will be—these all are called pointless issues. Great enlightening beings form this thought: 'Sentient beings haven't much learning in regard to birth and death and are not capable of knowing all these things. I should determine to sustain the treasury of learning, realize unexcelled complete perfect enlightenment, and expound the truth to sentient beings.' This is called great enlightening beings' fifth treasury, of learning.

"What is the great enlightening beings' treasury of giving? The enlightening beings practice ten kinds of giving: partial giving, exhaustive giving, inside giving, outside giving, inside and outside giving, total giving, past giving, future giving, present giving, and ultimate giving.

"What is enlightening beings' partial giving? They are benevolent and kind by nature and are very generous. If they receive fine food, they don't take it all themselves—they want to share it with others, and only then will they eat. The same applies to everything they may receive. When they eat, they think. 'There are countless microorganisms in my body whose life depends on me. If my body is satisfied, so are they. If my body is hungry or in pain, so are they. May this food which I now receive enable all beings to be satisfied; I myself eat this in order to distribute it to them, without greed for the taste.' They also think, 'Throughout the long night of ignorance I have been attached to this body and want to satisfy it, so I take food and drink. Now I bestow this food on living beings, so that I may forever end covetousness and attachment.' This is called partial giving.

"What is enlightening beings' exhaustive giving? They get various kinds of fine food, incense, flowers, clothes, and other necessities of life—if they use them themselves, they can live out their years in comfort; if they give them up and pass them on to others, they will suffer want and die. Sometimes there may be people who come and say, 'You should give me everything you have'—the enlightening beings think to themselves, 'Since beginningless past I have died of starvation

countless times without having the benefit of being able to help anyone at all. Now I shall again give up my life as I have in the past, so I should do it for the sake of helping sentient beings.' So they give away all they have, even to the point of ending life. This is called exhaustive giving.

"What is enlightening beings' inside giving? When the enlightening beings are young vigorous, and good looking, adorned with scents, flowers, and clothing, and have just received coronation as universal sovereigns, having all the seven treasures of universal monarchs, reigning over the four quarters, if someone should come and say, 'O great sovereign, know that I am old and feeble, seriously ill, alone and helpless, worn out, not far from death: if I were to receive the hands and feet, blood and flesh, head, eyes, bones, and marrow from the king's body, my life would be saved. Please don't deliberate further and do not begrudge me this—just look upon me with compassion and give them to me.' At such a time the enlightening beings would think, 'This body of mine will in the end surely die, without any benefit. I should take the opportunity to give it away early to save a living being.' With this thought they give without regret. This is called inside giving.

"What is enlightening beings' outside giving? When enlightening beings are in full maturity and physical well being, replete with all marks of dignity, adorned with fine flowers and excellent clothing, having been crowned as universal monarchs regining over the four quarters, having all the seven treasures, should someone come and say, 'I am poor and oppressed by all kinds of miseries; please be so kind and compassionate as to give up your rank to me, so that I may reign and experience the felicities of sovereignty,' the enlightening beings think, 'All flourishing and prosperity must inevitably decline and end. When it does decline and end, it is no longer possible to benefit sentient beings. I should satisfy this person as he requests.' And having formed this thought, they give up the throne without regret. This is called outside giving.

"What is enlightening beings' inside and outside giving? When the enlightening beings are in the position of universal monarch, as explained before, if someone comes and says, 'You have been in the rank of universal monarch for a long time, and I have never been. Please abdicate in my favor, and be my attendant.' At that time the enlightening beings think, 'My body, wealth, and rank are all impermanent. I am now in my prime, wealthy, in possession of the whole world. Now a beggar appears before me; I should, through these perishable things, seek the imperishable truth.' And so thinking, they abdicate, personally work respectfully as servants, without regret. This is called inside and outside giving.

"What is the enlightening beings' total giving? The enlightening beings are in the rank of universal monarchs, as described before, and countless poor people come and say, 'The fame of the monarch is heard

throughout the world, and we have come here because of your reputation. We each have requests which we hope you will compassionately fulfill.' Then those poor people variously ask the monarch for the land, for his wife and children, for his hands and feet, blood, flesh, heart, lungs, head, eyes, marrow, and brains. At such a time, the enlightening beings think, 'All who love must eventually part, with no benefit to sentient beings. Now I want to give up all clinging, and fulfill the wishes of sentient beings with these things which I must in any case eventually lose.' Having thus reflected, they give all, without regret or resentment, and without looking down on sentient beings. This is called total giving.

"What is the enlightening beings' past giving? The enlightening beings, having heard of the accomplishments and virtues of the Buddhas and enlightening beings of the past, are not attached to them, realizing they are not existent. They do not create discrimination, do not covet, crave, or seek them. They depend on nothing. They see things as like dreams, without solidity. They do not conceive of roots of goodness as existent, and they do not rely on them; however, they fulfill the teachings of Buddhas and expound them in order to teach and edify grasping, clinging sentient beings. Also they contemplate all things of the past, searching them out everywhere to find they cannot be apprehended. Having reflected thus, they ultimately relinquish all things of the past. This is called past giving.

"What is enlightening beings' future giving? When enlightening beings hear of the practices of Buddhas of the future, they realize they are not existent; they do not grasp their characteristics, they do not particularly delight in going to be born in the Buddhas' lands, they do not indulge, do not cling, and yet do not disdain them; they do not dedicate virtues there, yet they do not withdraw from virtue on their account—they always cultivate practice diligently, never giving up, just wanting to include sentient beings in those realms, explain the truth to them, and cause them to master the qualities of buddhahood. And yet these qualities have no locus, yet are not without location; they are not inside or outside, not near or far. They also think that since things are not existent they cannot but be relinquished. This is called future giving.

"What is enlightening beings' present giving? When the enlightening beings hear of the virtues of all the beings of various heavenly states, of Buddhist disciples and individual illuminates, their minds are not confused or absorbed, not concentrated or scattered: they only observe all actions as like dreams, unreal—they have no craving or attachment, but in order to cause sentient beings to divorce evil dispositions, they practice the enlightening path without discrimination, fulfill the Buddha teachings, and expound them. This is called present giving.

"What is enlightening beings' ultimate giving? If innumerable sentient beings, some lacking eyes, some lacking ears, some lacking noses or tongues, or hands or feet, should come and say to the enlightening

beings, 'We are unfortunate, physically handicapped—please be so kind as to give up your organs so as to make us complete,' the enlightening beings, hearing this, immediately give them; even if because of this they should be physically handicapped for incalculable eons, they would never have a single throught of regret. They just observe this body from its first conception, its various organs an unclean little mass of cells, which is born, ages, gets sick, and dies. They also contemplate this body as having no true reality, being shameless, lacking in sagacity, foul and unclean, held up by bones and joints, covered with blood and flesh, with nine apertures constantly flowing, despised by people. Having thus contemplated, they do not conceive a single thought of attachment. They also reflect that this body is fragile and unstable and not to be clung to, that it should be given to satisfy the wishes of others, and that this deed will guide all sentient beings and cause them to be unattached to body or mind, enabling them to develop the pure body of knowledge. This is called ultimate giving. This is the enlightening beings' sixth treasury, of generosity.

"What is the great enlightening beings' treasury of wisdom? The enlightening beings know form as it really is, know the assemblage of form as it really is, know the extinction of form as it really is, know the path to extinction of form as it really is; they know sensation, perception, conditioning, and consciousness as they really are, know the assemblage of sensation, perception, conditioning, and consciousness as it really is, know the extinction of sensation, perception, conditioning, and consciousness as it really is, and know the path to extinction of sensation, perception, conditioning, and consciousness as it really is. They know ignorance as it really is, know the accumulation of ignorance as it really is, know the extinction of ignorance as it really is, know the path to extinction of ignorance as it really is. They know craving as it really is, they know the accumulation of craving as it really is, they know the extinction of craving as it really is, they know the path to the extinction of craving as it really is. They know Buddhist discipleship as it really is, they know the principles of discipleship as they really are, they know the development of discipleship as it really is, they know the nirvana of Buddhist disciples as it really is. They know individual enlightenment as it really is, they know the principles of individual enlightenment as they really are, they know the development of individual enlightenment as it really is, they know the nirvana of individual illuminates as it really is. They know enlightening beings as they really are, they know the principles of enlightening beings as they really are, they know the development of enlightening beings as it really is, they know the nirvana of enlightening beings as it really is.

"In what way do they know these things? They know that actions resulting from past deeds, productions of causes and conditions, are all unreal and empty, are not self, are not substantial—there is not a single thing that can be established. Wishing to cause sentient beings to know

their true nature, they explain it extensively for them. What do they explain to them? They explain that all things cannot be destroyed. What things cannot be destroyed? Material form cannot be destroyed, sensation, perception, conditioning, and consciousness cannot be destroyed; ignorance cannot be destroyed; the principles of discipleship, self-enlightenment, and universal enlightenment cannot be destroyed. Why? Because all things are uncreated, have no creator, have no explanation and no location, are unborn and unoriginated, not given and not taken, have no motion and no function.

"Enlightening beings developing such a measureless treasury of wisdom, understand all things by a minimum of devices, spontaneously comprehending them clearly and not depending on another for enlightenment.

"This inexhaustible treasury of wisdom is said to be inexhaustible because it has ten kinds of inexhaustibility: because the skills of learned enlightening beings are inexhaustible; because association with wise people is inexhaustible; because appropriate analysis of expressions and meanings is inexhaustible; because entry into the profound realm of reality is inexhaustible; because adornment with uniform knowledge is inexhaustible; because indefatigably accumulating all virtues is inexhaustible; because entering the gates of all concentration formulae is inexhaustible; because ability to distinguish the sounds of languages of all sentient beings is inexhaustible; because the ability to cut off the doubt and confusion of all sentient beings is inexhaustible; because manifesting all spiritual powers of Buddhas for all sentient beings to teach and civilize them and cause them to practice the teaching without interruption is inexhaustible.

"This is called the great enlightening beings' seventh treasury, of wisdom: those who abide in this treasury attain inexhaustible knowledge and wisdom, and are able to enlighten all sentient beings."

"What is great enlightening beings' inexhaustible treasury of recollection? The enlightening beings cast off ignorance and confusion and attain full mindfulness. They remember one lifetime, two lifetimes, even ten lifetimes, a hundred, a thousand, a hundred thousand, countless hundreds of thousands of lifetimes in the past, their ages of formation, ages of decay, and ages of both formation and decay. And not just one age of formation, not just one age of decay, not just one age of formation and decay—a hundred ages, a thousand ages, a hundred thousand trillion ages, even up to countless, measureless, boundless, incomparable, uncountable, incalculable, unthinkable, immeasurable, inexplicable, unspeakably unspeakable numbers of Buddhas' names. They remember the appearance in the world and forecasting of one Buddha up to an unspeakably unspeakable number of Buddhas. They remember the emergence in the world and discourses of one up to an unspeakably unspeakable number of Buddhas—as they remember the discourses, so also they remember the recapitulative verses, predictions,

poems, stories, extemporaneous expositions, tales of past events, tales of past lives, extensive and universal teachings, miracles, metaphors, and analytic philosophy of the Buddhas. They remember one assembly, up to an unspeakably unspeakable number of assemblies. They remember the exposition of one teaching, up to an unspeakably unspeakable number of teachings. They remember the various natures of one faculty, up the various natures of an unspeakably unspeakable number of faculties. They remember the innumerable various natures of one up to an unspeakably unspeakable number of faculties. They remember the various natures of one affliction, up to the various natures of an unspeakably unspeakable number of afflictions. They remember the various natures of one up to an unspeakably unspeakable number of afflictions. This recollection is of ten kinds: dispassionate, serene recollection; pure, clear recollection; unmuddled recollection; thoroughly lucid recollection; recollection apart from defilement; recollection apart from various defilements; untainted recollection; radiant recollection; pleasant recollection; unhindered recollection.

"When enlightening beings dwell in this recollection, no one from any world can disturb them, no different philosophies or arguments can change or move them. Their roots of goodness from the past are all purified. They are not influenced by or attached to mundane things. Demons and outsiders cannot harm them. They can be reborn in different forms without forgetting anything. Their teaching in past and future is inexhaustible. They live together with sentient beings in all worlds with never any faults or misdeeds. They enter the congregation at the sites of enlightenment of all Buddhas without impediment, and are able to associate with all Buddhas. This is called the great enlightening beings' eighth treasury, of recollection.

"What is great enlightening beings' treasury of preservation? The enlightening beings preserve the discourses of the Buddhas, their expressions, meanings, and principles, without forgetting or losing them, for one lifetime, up to an unspeakably unspeakable number of lifetimes. They hold the name of one Buddha up to an unspeakably unspeakable number of Buddhas. They preserve the reckoning of one age up to an unspeakably unspeakable number of ages. They preserve the predictions of one Buddha up to an unspeakably unspeakable number of Buddhas. They preserve one scripture, up to an unspeakably unspeakable number of scriptures. They hold one assembly, up to an unspeakably unspeakable number of assemblies. They preserve the explanation of one doctrine, up to the explanations of an unspeakably unspeakable number of doctrines. They keep in mind the countless various natures of one up to an unspeakably unspeakable number of faculties. They keep in mind the countless various natures of one, up to an unspeakably unspeakable number of afflictions. They keep in mind the countless various natures of one, up to an unspeakably unspeakable number of concentrations. This treasury of preservation is boundless

and hard to fill; it is hard to reach its depths, hard to approach. No one can conquer it. It is measureless and boundless, inexhaustible, and has great power. This is in the realm of Buddhas and can only be completely comprehended by a Buddha. This is called the great enlightening beings' ninth treasury, of preservation.

"What is great enlightening beings' treasury of elocution? The enlightening beings have profound knowledge and wisdom and know reality. They extensively explain all things for sentient beings without contradicting the scriptures of all the Buddhas. They explain one doctrine, up to an unspeakably unspeakable number of doctrines. They explain one Buddha-name, up to an unspeakably unspeakable number of Buddha-names. In this way they explain one world, one Buddha's predictions, one scripture, one assembly, one teaching, countless various natures of one faculty, countless various natures of one affliction, countless various natures of one concentration, up to an unspeakably unspeakable number of all of these. They may speak for a day, for a fortnight, for a month, for a century, for a millennium, a hundred millennia, an eon, a hundred eons, a thousand eons, a hundred thousand eons, a hundred thousand billion trillion eons, or for countless, innumerable eons, up to unspeakably unspeakable numbers of eons—the number of eons might be exhausted, but the meanings and principles in a single sentence or phrase can hardly be exhausted. Why? Because the enlightening beings have developed these ten inexhaustible treasuries, and can comprehend all things; the method of concentration formulae is obvious to them, containing incalculable millions of concentration spells. Once they have attained mental command of this concentration formula, they can extensively explain things to sentient beings by the light of truth. When they preach, with a universal tongue they produce marvelous sounds which fill all worlds in the ten directions, satisfying all according to their faculties and natures, so that their minds are happy and freed from the entangling taints of all afflictions.

"The intellectual and interpretative powers of the enlightening beings, able to enter into all linguistic expression, spoken and written, causes all sentient beings to continue the lineage of Buddhas. Their purity of mind is continuous, and they expound the truth endlessly by the light of the teaching, without becoming weary. Why? Because these enlightening beings have developed boundless bodies as extensive as space, pervading the cosmos.

"This is called the enlightening beings' tenth treasury, of elocution. This treasury is inexhaustible, unbroken, uninterrupted, unchanging, unhindered, never receding. It is extremely deep, and indeed bottomless. It is hard to enter. It goes into the doors of all the Buddha teachings.

"These ten inexhaustible treasuries have ten kinds of inexhaustibility which enable enlightening beings to ultimately achieve unexcelled enlightenment. What are they? They benefit all sentient beings; they skillfully dedicate their original vows; they have no end throughout all

time; throughout the realm of space all become enlightened, their minds unbounded; their dedication involves striving but they are not attached; the phenomena in the realm of an instant of thought are infinite; the mind of great vows never changes; they skillfully take in all concentration formulae; they are guarded by all the Buddhas; they comprehend all things are like phantoms. These are the ten inexhaustible things which can enable deeds in all worlds to attain the ultimate inexhaustible great treasuries."

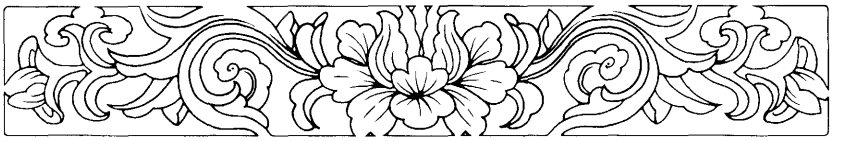

BOOK TWENTY-THREE

Ascent to the Palace of the Tushita Heaven

THEN, BY THE SPIRITUAL POWER of the Buddha, in each continent Jambu of every world in the ten directions was seen the Buddha sitting under a tree, at each of which were enlightening beings imbued with spiritual power from the Buddha expounding the teaching, each thinking themselves to be always face to face with the Buddha.

At that time the Buddha, again by spiritual power, went to the palace adorned by all exquisite jewels in the Tushita heaven of satisfaction and happiness, yet without leaving the foot of the enlightenment tree and the palace of the Suyama heaven on the peak of Mt. Sumeru. The celestial king of the Tushita heaven, seeing from afar the Buddha's advent, set up a jewel mine lion seat in the palace; that lion throne was made of a collection of celestial jewels obtained from roots of goodness cultivated in the past, made manifest by the spiritual powers of all Buddhas, born of countless hundreds of thousands of millions of billions of roots of goodness, created by the pure teachings of all enlightened ones, adorned by the power of infinite virtue. Resulting from pure actions, it was indestructible, endlessly delightful to all beholders. Its transcendental qualities were not influenced by the world. Though all sentient beings come to gaze on it, none could exhaustively fathom its glories. There were a hundred trillion tiers all around it, with a hundred trillion gold webs, a hundred trillion flower curtains, a hundred trillion jewel curtains, a hundred trillion garland curtains, and a hundred trillion incense curtains hung above it. Garlands of flowers hung down, their scent perfuming everywhere. A hundred trillion canopies of flowers, a hundred trillion canopies of garlands, and a hundred trillion canopies of jewels were held by various celestial beings arrayed in rows on all four sides. A hundred trillion precious robes were spread on it. A hundred trillion balconies radiantly adorned it, with a hundred trillion nets of pearls and a hundred trillion nets of jewels covering above, while a hundred trillion nets of necklaces hung down on all four sides. A hundred trillion nets of ornaments, a hundred trillion nets of canopies,

a hundred trillion nets of robes, and a hundred trillion nets of jewel tapestries were hung above. A hundred trillion nets of jewel lotuses in full bloom with glorious light, a hundred trillion nets of incense with exquisite fragrance delighting everyone, a hundred trillion curtains of jewel chimes moving gently producing harmonious elegant sounds, a hundred trillion curtains of precious sandalwood, its fragrance perfuming the air, a hundred trillion curtains of precious flowers in full bloom, a hundred trillion curtains of raiment of various subtle hues, rare in the world, a hundred trillion curtains showing enlightening beings, a hundred trillion multicolored curtains, a hundred trillion gold curtains, a hundred trillion lapis lazuli curtains, and a hundred trillion curtains of various jewels, were all hung above.

A hundred trillion curtains of all jewels, adorned by huge wish-fulfilling gems, and a hundred trillion flowers of exquisite jewels surrounded in glorious arrays. A hundred trillion reflecting hangings, of superb beauty, were placed at intervals. A hundred trillion garlands of jewels and a hundred trillion garlands of fragrances hung down on all four sides. A hundred trillion celestial fragrant resins perfumed everywhere. A hundred trillion ornaments of celestial decorations, a hundred trillion ornaments of jewel flowers, a hundred trillion ornaments of jewels from the finest mines, a hundred trillion ornaments of wish-fulfilling jewels, and a hundred trillion ornaments of wish-fulfilling pearls from the ocean, adorned the body of the throne. A hundred trillion embroidered tapestries of exquisite jewels trailed down like streamers. A hundred trillion cosmic nets of diamonds, a hundred trillion wish-fulfilling jewels, and a hundred trillion beautiful gold treasure troves were placed at intervals as embellishments.

A hundred trillion luminous jewels and a hundred trillion sapphires blazing with light and a hundred trillion indestructible celestial gems formed the windows: a hundred trillion jewels of pure qualities, giving forth sublime colors, and a hundred trillion jewels from pure beautiful mines formed the doorways. A hundred trillion crescent jewels, finest in the world, a hundred trillion mind-king wish-fulfilling jewels, a hundred trillion rose gold jewels, a hundred trillion jewels from pure troves, and a hundred trillion jewels symbolic of sovereignty, all radiating light, covered the top. A hundred trillion jewels set in pure silver and a hundred trillion jewels emblematic of the polar mountain adorned its lotus blossom bank.

A hundred trillion pearl ornaments, a hundred trillion lapis lazuli ornaments, a hundred trillion ruby ornaments, a hundred trillion wish-fulfilling jewel ornaments, a hundred trillion ornaments of jewel lights, a hundred trillion ornaments of jewels of various mines, a hundred trillion red pearls, extremely pleasing to the sight, a hundred trillion ornaments of jewels from treasuries of boundless colors and forms, a hundred trillion ornaments of incomparable jewels of extreme purity,

and a hundred trillion ornaments of jewels of superlative brilliance were hung all around as adornments.

A hundred trillion unusually beautiful decorations made of jewels, a hundred trillion jewels in the exquisite forms of celestial beings, a hundred trillion subtle perfumes from the ten directions, a hundred trillion black sandalwood incenses, a hundred trillion fragrances from inconceivable realms, a hundred trillion most excellent scents, and a hundred trillion extremely pleasing incenses all emitted fragrant airs, perfuming the ten directions. A hundred trillion special incenses were scattered in all ten directions; a hundred trillion scents of pure light perfumed sentient beings; a hundred trillion incenses of boundless various colors perfumed all the buddha-lands, never fading away; a hundred trillion perfumes, a hundred trillion scents, a hundred trillion burning incenses perfumed everything. A hundred trillion aloe perfumes from lotus blossom banks producing great sound, a hundred trillion wafting fragrances with the power to transform the minds of sentient beings, and a hundred trillion perfumes with the power to enlighten pervaded everywhere, causing all the senses of those who noticed them to become dispassionate and tranquil. There were also a hundred trillion various arrays of peerless perfumes, kings among fragrances.

There rained a hundred trillion clouds of celestial flowers, a hundred trillion clouds of celestial perfumes, a hundred trillion clouds of heavenly incense powders, a hundred trillion clouds of celestial blue lotuses, a hundred trillion clouds of celestial red lotuses, a hundred trillion clouds of heavenly white lotuses, a hundred trillion clouds of heavenly mandarava flowers, a hundred trillion clouds of all kinds of celestial flowers, a hundred trillion clouds of celestial garments, a hundred trillion clouds of jewels, a hundred trillion clouds of celestial canopies, a hundred trillion clouds of celestial banners, a hundred trillion clouds of celestial crowns, a hundred trillion clouds of celestial ornaments, a hundred trillion clouds of celestial garlands, a hundred trillion clouds of necklaces of heavenly jewels, a hundred trillion clouds of celestial sandalwood incense, and a hundred trillion clouds of celestial aloe incense.

There were set up a hundred trillion jewel banners, there were hung a hundred trillion jewel pennants, there were draped a hundred trillion jewel streamers, there were lit a hundred trillion incense braziers, there were spread a hundred trillion jewel garlands, there were held a hundred trillion jewel fans, there were taken up a hundred trillion gold whisks, there were draped a hundred trillion nets of jewel chimes producing exquisite sounds when stirred by the breeze. A hundred trillion jewel balustrades surrounded the throne, a hundred trillion jewel palm trees were arrayed in rows. A hundred trillion windows framed with gorgeous gems made magnificent adornments. A hundred trillion jewel trees provided shade all around. A hundred trillion jewel turrets adorned north to south and east to west. A hundred trillion

jeweled doorways were draped with garlands. A hundred trillion golden chimes produced sublime music. A hundred trillion ornaments in the form of auspicious symbols were draped in splendid arrays. There were a hundred trillion jewel talismans able to get rid of all evils, a hundred trillion gold treasuries woven of golden thread, a hundred trillion jewel umbrellas with handles of precious elements held in rows, and a hundred trillion nets of all kinds of precious ornaments arrayed at intervals.

A hundred trillion luminous jewels radiated various kinds of light; a hundred trillion light beams illumined everywhere. There were a hundred trillion sun-treasury orbs and a hundred trillion moon-treasury orbs, all made of collections of jewels of infinite colors. A hundred trillion fragrant flames shone with crystal clear light. A hundred trillion banks of lotuses burst into glorious bloom. A hundred trillion nets of jewels, a hundred trillion nets of flowers, and a hundred trillion nets of incenses covered above.

A hundred trillion jewel robes, a hundred trillion sapphire robes, a hundred trillion celestial yellow robes, a hundred trillion celestial red robes, a hundred trillion celestial robes of unusual colors, a hundred trillion extraordinary celestial robes of various precious substances, a hundred trillion various perfumed robes, a hundred trillion robes made of all precious substances, and a hundred trillion pure white robes, were all carefully spread, delightful to all observers.

A hundred trillion banners of celestial chimes and a hundred trillion banners of golden mesh produced subtle tones. There were a hundred trillion banners of heavenly embroideries, containing all colors. A hundred trillion fragrant banners were draped with webs of perfume. A hundred trillion flower banners showered all kinds of flowers. A hundred trillion banners of raiment trailed exquisite robes. There were a hundred trillion celestial jewel banners, studded with all sorts of gems, a hundred trillion celestial ornament banners, decorated with all manner of embellishments, a hundred trillion celestial garland banners, garlands of various kinds of flowers arrayed on four sides, a hundred trillion celestial canopy banners, with jewel bells harmoniously ringing, pleasing all hearers.

There were a hundred trillion celestial conches producing wonderful sounds, a hundred trillion celestial bass drums producing great booms, a hundred trillion celestial pipes producing subtle sounds, a hundred trillion celestial drums producing loud beautiful sounds, a hundred trillion orchestras playing all at once, a hundred trillion independent celestial musicians producing sublime sounds filling all buddha-lands, a hundred trillion celestial magical music sounding like echoes, responding to all things, a hundred trillion celestial drums producing wonderful sounds when struck, a hundred trillion kinds of miraculous celestial music which produced spontaneous harmony, and a hundred trillion various celestial assemblies producing wonderful music extinguishing all afflictions.

A hundred trillion pleasing sounds sang praises of giving offerings; a hundred trillion far-reaching sounds sang praises of service; a hundred trillion extremely deep sounds sang praises of practical application; a hundred trillion sounds of myriad subtleties sang praises of the fruits of the Buddhas' deeds; a hundred trillion delicate sounds sang praises of principles in accord with reality; a hundred trillion unimpeded sounds of truth sang praises of Buddha's past practices; a hundred trillion pure sounds sang praises of past offerings to the Buddhas; a hundred trillion sounds of teachings sang praises of the supreme fearlessness of the Buddhas; a hundred trillion infinite sounds sang praises of the infinity of enlightening beings' virtues; a hundred trillion sounds of the stages of enlightening beings sang praises of revealing the practices appropriate to all the stages of enlightening; a hundred trillion uninterrupted sounds sang praises of the endlessness of the Buddha's virtues; a hundred trillion conformative sounds sang praises of practices by which Buddha is seen; a hundred trillion sounds of extremely profound teaching sang praises of principles corresponding to unhindered knowledge of all things. A hundred trillion great sounds filled all buddhalands; a hundred trillion sounds of unimpeded purity caused all to rejoice in accord with their inclinations; a hundred trillion sounds of nondwelling in the triple world caused all hearers to enter deeply into the nature of reality; a hundred trillion sounds of joy caused the minds of all hearers to be unobstructed, with deep faith and respect; a hundred trillion sounds of the realm of buddhahood revealed the meanings of all things; a hundred trillion sounds of concentration formulae expounded the distinctions of all doctrines, definitively comprehending the esoteric treasury of the Enlightened Ones; a hundred trillion sounds of all truths, gentle and pleasant, harmonized all the music.

There were a hundred trillion newly inspired enlightening beings who, as soon as they saw this throne, doubly increased their determination for omniscience; a hundred trillion enlightening beings preparing the ground, their minds pure and joyful; a hundred trillion practicing enlightening beings, their understanding pure and clear; a hundred trillion nobly born enlightening beings, abiding in supreme zeal; a hundred trillion enlightening beings equipped with skill in means, activating the great vehicle; a hundred trillion enlightening beings in the abode of right mindfulness, diligently cultivating the path of all enlightening beings; a hundred trillion nonregressing enlightening beings, purifying all stages of enlightenment; a hundred trillion enlightening beings of youthful nature, attaining the light of concentration of all enlightening beings; a hundred trillion prince of teaching enlightening beings, entering the inconceivable sphere of all Buddhas; a hundred trillion coronated enlightening beings, able to manifest the ten powers of infinite enlightened ones; a hundred trillion enlightening beings with mastery of spiritual powers; a hundred trillion enlightening beings with pure understanding; a hundred trillion enlightening beings with deter-

mined minds; a hundred trillion enlightening beings with profound, unbreakable faith; a hundred trillion enlightening beings expounding the meanings of the teachings, causing knowledge to be sure; a hundred trillion enlightening beings with undisturbed correct recollection; a hundred trillion enlightening beings of certain knowledge; a hundred trillion enlightening beings with the power to retain what they hear, holding all the Buddha teachings; a hundred trillion enlightening beings producing infinitely vast great awareness and understanding; a hundred trillion enlightening beings abiding in the faculty of faith; a hundred trillion enlightening beings who had attained transcendent self-control and fully kept all the moral precepts; a hundred trillion enlightening beings who had attained transcendent generosity and were able to give everything; a hundred trillion enlightening beings who had attained transcendent forbearance whose minds did not wander and who were able to accept all the Buddha teachings; a hundred trillion enlightening beings who had attained transcendent vigor and were capable of carrying out infinite efforts for emancipation; a hundred trillion enlightening beings who had attained transcendent meditation and were imbued with the shining light of infinite meditations; a hundred trillion enlightening beings who had attained transcendent wisdom, the light of their wisdom able to illumine everywhere; a hundred trillion enlightening beings who had perfected great vows, all pure; a hundred trillion enlightening beings who had attained the lamp of knowledge, clearly illumining the teachings; a hundred trillion enlightening beings illuminated by the light of truth of the Buddhas of the ten directions; a hundred trillion enlightening beings expounding the way to get rid of folly throughout the ten directions; a hundred trillion enlightening beings who entered the fields of all Buddhas; a hundred trillion enlightening beings whose body of reality reached all buddha-lands; a hundred trillion enlightening beings who had attained the voice of Buddhas and were capable of enlightening many; a hundred trillion enlightening beings who had attained the means of producing all knowledge; a hundred trillion enlightening beings who had accomplished all aspects of the teaching; a hundred trillion enlightening beings who had attained true knowledge, like jewel banners, able to make plain all Buddha teachings; and a hundred trillion enlightening beings able to fully reveal the realm of enlightenment.

A hundred trillion celestial kings of the various heavens prostrated themselves reverently; a hundred trillion naga kings gazed fixedly; a hundred trillion yaksha kings joined their palms above their heads; a hundred trillion gandharva kings developed pure minds of faith; a hundred trillion titan kings cut off their pride; a hundred trillion garuda kings held streamers in their mouths; a hundred trillion kinnara kings danced joyfully; a hundred trillion mahoraga kings gazed with delight; a hundred trillion world leaders bowed with respect; a hundred trillion kings of the heavens of thirty-three celestial realms gazed unblinking; a

hundred trillion kings of the Suyama heavens joyfully sang praises; a hundred trillion kings of Tushita heavens prostrated their bodies; a hundred trillion kings of the heavens of enjoyment of emanations bowed their heads to the ground in respect; a hundred trillion kings of the heavens of command of others' emanations joined their palms reverently; a hundred trillion kings of the Brahma heavens watched single-mindedly; a hundred trillion celestial kings of great power reverently made offerings; a hundred trillion enlightening beings sang eulogies aloud; a hundred trillion goddesses single-mindedly made offerings; a hundred trillion deities with the same aspirations danced with joy; a hundred trillion deities who had lived in the same place in antiquity sang hymns of praise with beautiful voices; a hundred trillion Brahma-body deities prostrated themselves in respect; a hundred trillion Brahma-assistant deities joined their palms at their crowns; a hundred trillion Brahma-group deities circled around as guardian attendants; a hundred trillion great Brahma deities sang eulogies of infinite virtues; a hundred trillion deities of the heavens of light threw themselves on the ground; a hundred trillion deities of the heavens of little light sang eulogies of the difficulty of meeting with an age when a Buddha is in the world; a hundred trillion deities of the heavens of infinite light bowed to the Buddha from afar; a hundred trillion deities of the heavens of light-sound sang of the rarity of getting to see a Buddha; a hundred trillion deities of the heavens of purity came here along with their mansions; a hundred trillion deities of the heavens of minor purity bowed their heads with pure hearts; a hundred trillion deities of the heavens of infinite purity descended, wishing to see the Buddha; a hundred trillion deities of the heavens of universal purity approached with reverence and respect and made offerings; a hundred trillion deities of the heavens of vastness reflected on past roots of goodness; a hundred trillion deities of the heavens of minor vastness contemplated the rarity of the enlightened; a hundred trillion deities of the heavens of infinite vastness, with sure respect, initiated all good actions; a hundred trillion deities of the heavens of vast results bowed reverently; a hundred trillion deities of the heavens of no troubles bowed respectfully, their faith firm and enduring; a hundred trillion deities of the heavens of no heat joined their palms and remembranced the Buddha tirelessly; a hundred trillion deities of the heavens of good sight bowed their heads to the ground; a hundred trillion deities of the heavens of good manifestation meditated constantly on honoring and serving the Buddhas; a hundred trillion deities of the heaven of the ultimate of form bowed reverently.

A hundred trillion deities of various heavens sang praises with great joy; a hundred trillion deities each carefully considered and made adornments; a hundred trillion enlightening deities guarded the Buddha's throne, ceaselessly embellishing it; a hundred trillion flower-bearing enlightening beings showered all kinds of flowers; a hundred trillion

incense-bearing enlightening beings showered all kinds of fragrances; a hundred trillion garland-bearing enlightening beings showered all kinds of garlands; a hundred trillion elightening beings bearing powdered incense showered all kinds of powdered incenses; a hundred trillion perfume-bearing enlightening beings showered all kinds of perfumes; a hundred trillion raiment-bearing enlightening beings showered all kinds of raiment; a hundred trillion parasol-bearing enlightening beings showered all kinds of parasols; a hundred trillion banner-bearing deities showered all kinds of banners; a hundred trillion pennant-bearing enlightening beings showered all kinds of pennants; a hundred trillion gem-bearing enlightening beings showered all kinds of jewels; a hundred trillion ornament-bearing enlightening beings showered all kinds of ornaments.

A hundred trillion godlings came forth from their celestial palaces to the site of the throne; a hundred trillion godlings with pure faithful minds came with their palaces; a hundred trillion nobly born godlings supported the throne with their bodies; a hundred trillion consecrated godlings held the throne with their whole bodies.

A hundred trillion meditating enlightening beings contemplated respectfully; a hundred trillion nobly born enlightening beings gave rise to purity of mind; a hundred trillion enlightening beings became joyful and blissful in all senses; a hundred trillion enlightening beings' profound minds of faith were purified; a hundred trillion enlightening beings' faith and resolve were purified; a hundred trillion enlightening beings' actions were purified; a hundred trillion enlightening beings were enabled to take on birth freely; a hundred trillion enlightening beings glowed with the light of truth; a hundred trillion enlightening beings consummated the stages of enlightenment; a hundred trillion enlightening beings became well able to teach and influence all sentient beings.

Born of a hundred trillion roots of goodness, protected by a hundred trillion Buddhas, perfected by a hundred trillion virtues, purified by a hundred trillion sublime aspirations, beautified by a hundred trillion great vows, produced by a hundred trillion good actions, stabilized by a hundred trillion virtuous qualities, made manifest by a hundred trillion spiritual powers, developed by a hundred trillion meritorious achievements, eulogized for a hundred trillion praiseworthy qualities—as in the world the king of the Tushita heaven reverently set up a throne like this for the Enlightened One, so did the kings of the Tushita heavens in all worlds likewise set up such thrones, with such adornments, with such ceremonies, with such faith, with such purity of mind, with such delight, with such joy, with such respect, with such appreciation of rarity, with such dancing, with such yearning—all were the same.

Then the king of the Tushita heaven, having set up the throne for the Enlightened One, respectfully greeted the Buddha together with countless godlings of the Tushita heaven; with pure hearts they showered clouds of flowers of innumerable colors, clouds of incenses of inconceiv-

able colors, clouds of garlands of various colors, vast clouds of pure sandalwood, clouds of innumerable various parasols, clouds of fine celestial raiment, clouds of boundless beautiful jewels, clouds of celestial ornaments, clouds of innumerable incenses of all kinds, and clouds of all kinds of sandalwood and aloe. When the godlings each produced these clouds from their bodies, a hundred trillion incalculable numbers of godlings of the Tushita heaven, as well as the other godlings in the assembly, were overjoyed and bowed reverently. Countless goddesses danced with joyful anticipation, gazing at the Enlightened One. In the Tushita palace a host of unspeakably many enlightening beings hovered in the air, and with diligence and single-mindedness produced offerings surpassing all the heavens and presented them to the Buddha, bowing respectfully, while countless forms of music played all at once.

At this point, because of the great spiritual power of the Buddha, because of the effluence of past roots of goodness, and because of his inconceivable mystic powers, all the gods and goddesses in the Tushita palace saw the Buddha from afar as though he were right before them. They all had the same thoughts: "The appearance of an Enlightened One in the world is rarely encountered—now we are getting to see an omniscient one, who has unimpeded true awareness of all things." Thus thinking, thus observing, together with the other groups they all welcomed the Buddha, each heaping celestial robes with all kinds of flowers, fragrances, jewels, ornaments, heavenly sandalwood and aloe incense, celestial jewel incenses, flowers of all heavenly fragrances, and mandarava flowers from all the heavens, and spread them as offerings to the Buddha.

Hundreds of trillions of infinities of Tushita deities hovered in the air; all considering the Buddha the realm of wisdom and knowledge, they burnt all kinds of incenses, producing aromatic clouds, adorning the sky. Also, thinking of the Buddha with joy, they showered clouds of celestial flowers, adorning the sky. Also, thinking of the Buddha with respect, they showered clouds of celestial canopies, adorning the sky. Also, desirous of making offerings to the Buddha, they scattered clouds of all kinds of celestial garlands, adorning the sky. Also, engendering resolute faith in the Buddha, they cast countless nets of gold through the sky, with chimes of all kinds of jewels continuously producing beautiful tones. Also, considering the Buddha the supreme field of blessings, they adorned the sky with countless drapes and showered clouds of all kinds of jewelry endlessly. Also, conceiving profound faith in the Buddha, they adorned the sky with countless celestial mansions, playing all manner of celestial music, producing subtle, melodious tones. Also, considering how rare it is to meet a Buddha, they adorned the sky with clouds of celestial raiment of all kinds of colors, showering various incomparably beautiful robes. Also, their hearts leaping with boundless joy at the Buddha, they adorned the sky with countless celestial jewel crowns, raining countless celestial crowns forming great

clouds. Also, conceiving great joy in regarding the Buddha, they adorned the sky with countless jewels of various colors, ceaselessly raining clouds of all kinds of jewelry.

Hundreds of trillions of infinities of celestial beings, all conceiving pure faith in the Buddha, scattered countless heavenly flowers of various colors and burned various celestial incenses as offerings to the Buddha. Also, thinking of the Buddha as a magnificent miraculous appearance, they brought celestial sandalwood incenses of innumerable various colors and reverently scattered them before the Buddha. Also, their hearts leaping with joy in regarding the Buddha, they followed the Buddha holding countless precious celestial robes of various colors and spread them on the roads as offerings to the Buddha. Also, regarding the Buddha with purity of mind, they greeted the Buddha carrying countless banners of celestial jewels of various colors. Also, conceiving supreme joy at the thought of the Buddha, they brought countless celestial adornments of various colors to present to the Buddha. Also, engendering unbreakable faith in the Buddha, they brought countless garlands of celestial jewels to present to the Buddha. Also, incomparably joyful at the thought of the Buddha, they brought countless pennants of celestial jewels of various colors to offer to the Buddha. A hundred trillion infinities of celestial beings, with tamed, tranquil minds free from indulgence, brought countless celestial musical instruments of various forms producing sublime tones to present to the Buddha.

A hundred trillion infinities of enlightening beings already living in the palace of the Tushita heaven, with offerings surpassing those of all the gods, produced by the teaching transcending the worlds of desire, form, and formlessness, produced by infinitely broad knowledge, developed by steadfast pure faith, produced by action free from afflictions, produced by the all-pervading unobstructed mind, produced by the profound principle of adaptable methodology, produced by inconceivable roots of goodness, perfected by countless displays of skill in means, revealed by the will to make offerings to the Buddha, stamped by the teaching of noncreation, made gifts of these offerings to the Buddha. They presented to the Buddha canopies of all precious substances born in the transcendent ways, drapes of all kinds of flowers born of pure understanding of the realm of all Buddhas, all kinds of garments born of acceptance of the nonorigination of things, all kinds of nets of chimes born of the unimpeded mind entering into the state of indestructibility, all kinds of solid fragrance born of the mind understanding all things are like apparitions, beautiful thrones of myriad precious substances of all Buddhas, born of the mind omnipresent at the thrones of Buddhas in all realms of enlightenment, banners of all jewels, born of the mind tirelessly make offerings to the Buddhas, palaces of all jewels, dwelt in by the Buddhas, born of the joyful mind that understands that all things are like dreams, clouds of lotus blossoms of all jewels, born of roots of goodness without attachment and uncreated roots of goodness, clouds of

all solid incenses, clouds of boundless flowers of all colors, clouds of exquisite raiment of all various colors, clouds of infinite pure sandalwood incenses, clouds of precious canopies with all kinds of embellishments, clouds of all burning incenses, clouds of all kinds of beautiful garlands, clouds of all kinds of pure decorations, all filling the cosmos, going beyond all the heavens.

Those enlightening beings each produced from their bodies unspeakable hundreds of trillions of infinities of enlightening beings, filling the space of the cosmos, their minds all equal to the Buddhas of all times; by means of development from the delusion-free teaching and strengthening by the power of infinite enlightened ones, they revealed to sentient beings the path of peace; equipped with unspeakably many meaningful expressions, they entered into the seeds of all concentration formulae containing infinite teachings, and produced inexhaustible treasuries of intellectual powers; their minds without fear, they conceived great joy, and with unspeakable infinities of points of truthful praise they tirelessly eulogized the Enlightened One.

Then all the celestial beings and all the enlightening beings saw the Buddha, the perfectly enlightened one, the inconceivable hero of humanity, his bodies infinite, uncountable, manifesting inconceivably many different varieties of mystical transfigurations, causing the minds of countless sentient beings to be full of joy, pervading all universes throughout space, adorned with the embellishments of buddhahood, causing all sentient beings to abide in roots of goodness, displaying infinite spiritual powers of the Buddhas, beyond all manners of speaking, admired and respected by all great enlightening beings, causing them all to rejoice in accord with what they need to be taught, abiding in the immense body of the Buddhas, all virtues and roots of goodness purified, most excellent in appearance, not to be outshone by anyone.

The sphere of the Buddha's knowledge was inexhaustible, born of incomparable concentration. His body was boundless, omnipresent in the bodies of all sentient beings. He caused great joy to infinite beings. He caused the lineage of omniscient ones to continue unbroken. Dwelling in the ultimate abode of the Buddhas, born in the family of the Buddhas of past, present, and future, he caused the faith of countless sentient beings to be purified, and caused the knowledge and wisdom of all enlightening beings to be perfected. All his senses were joyful. The clouds of his teaching covered all universes in space, teaching and taming without omission, fulfilling all sentient beings according to their mentalities, causing them to abide in nondiscriminatory knowledge. He was beyond all sentient beings.

Having attained omniscience, he radiated a great light. Causing his roots of goodness of past ages to be clearly manifest, he inspired great determination in everyone and caused all sentient beings to abide in the indestructible knowledge of universal good. Abiding everywhere in all lands of sentient beings, born of the nonregressing true teaching, he

dwelt in the totally impartial realm of reality. Clearly understanding what was appropriate to the minds of sentient beings, he manifested unspeakably many different buddha-bodies, beyond the power of worldly speech to extol, able to cause all to always think of the Buddha, filling the cosmos, liberating vast numbers of living beings. According to the aid they required, he bestowed the teaching on them, causing them to be pacified and their faith to be pure, manifesting inconceivable physical forms.

Regarding all living beings impartially, his mind had no attachments. He dwelt in the abode of nonobstruction and had attained the ten powers of buddhahood without impediment. His mind was always quiet and stable, never distracted or disturbed. Abiding in omniscience, he was able to express all kinds of truths. Able to enter completely into the boundless ocean of knowledge, he produced infinite treasuries of virtue and wisdom. With the sun of enlightenment he constantly illumined the entire cosmos.

In accord with the power of his original vows, he was always manifest, never disappearing, always dwelling in the realm of reality, abiding in the abode of Buddhas, without change. He had no attachment to self or to possessions. He dwelt in the transmundane state and was not affected by mundane things. In all worlds he set up the banner of knowledge and wisdom, his knowledge vast and great, transcending the world, with no attachments. He rescued sentient beings from the mire, placing them on the highest ground of wisdom. All his blessings and virtues benefited sentient beings yet were never exhausted.

He was fully aware of the knowledge and wisdom of all enlightening beings, their faith and direction certain, sure to attain enlightenment. By great compassion he manifested infinite adornments of the buddha-body. With a wondrous voice he expounded infinite teachings, satisfying sentient beings according to their mentalities. In the past, future, and present, his mind was always pure. He caused all sentient beings to be unattached to objects. He constantly forecast the enlightenment of all the enlightening beings, causing them to enter the family of Buddhas to be born in the house of Buddhas, and attain the coronation of Buddhas.

He always traveled throughout the ten directions, never resting, never craving for or clinging to anything. Able to live in all buddha-lands in the cosmos, he knew the minds of all sentient beings. All his virtues were unworldly and pure. He did not dwell in birth and death, yet appeared throughout the world, like a reflection. He illumined the whole cosmos by the moon of knowledge and realized that everything is ungraspable. By his wisdom he was constantly aware that all worlds are like illusions, like reflections, like dreams, like magic tricks, that all have mind as their inherent nature. Abiding in this way, he manifested buddha-bodies in accord with the dissimilarities of the actions and consequences of sentient beings, the distinctions in their mental inclinations, and the individual differences in their faculties.

The Enlightened One was always relating to countless sentient beings, explaining to them that everything in the world derives from conditional, interdependent origination. He knew that the signs of all things are signless, this being their sole characteristic, the basis of wisdom. He wanted to cause all sentient beings to detach from all signs, forms, and characteristics. He showed clearly all natures and characteristics of the world, thus traversing the world; to reveal to them unexcelled enlightenment, desiring to rescue all sentient beings, he appeared in the world and showed the way of the enlightened. He caused them to perceive the features of the body of the enlightened one, to concentrate on them and meditate on them, to diligently cultivate and develop themselves to annihilate mundane afflictions, cultivate enlightening practice with unwavering minds, and attain fulfillment of all aspects of the Great Vehicle, attaining the rewards of the Buddhas.

He was able to observe the roots of goodness of sentient beings, and did not allow the results of their pure deeds to die out. His knowledge was clear and complete entering into all times, forever detached from all mundane discrimination. He radiated networks of light beams, fully illuminating all worlds in the ten directions.

Those who saw him never tired of beholding the sublime refinements of his physical form. By means of great virtue, knowledge, wisdom, and spiritual power, he produced all kinds of enlightening practices. The spheres of his senses were free and complete, round and full. He did Buddha-work, and when he finished doing it he disappeared.

He was able to show the path of all knowledge of past, present, and future. For the enlightening beings he showered a rain of innumerable concentration formulae, causing them to develop great rapture, to take them up, hold them, and practice them, and perfect the virtues of all Buddhas, in their full glory, with boundless wonderful forms, to adorn their beings.

He saw everything in all worlds, and was forever rid of all obstruction. He had attained the pure true meaning of all verities. He had attained mastery of virtuous qualities, and was a great king of truth, like the sun illumining everywhere. Being a field of blessings for the world, he had great dignity, influence, and virtue.

He manifested emanation bodies in all worlds, radiating the light of wisdom, causing all to be enlightened. Wanting to cause all sentient beings to know the boundless virtues possessed by the Buddha, he took the turban of nonobstruction, tied it on his head, and assumed the rank of Budhahood. Adapting to the world, he guided by means of expedient methods, comforting beings with the hand of wisdom. As a great physician, he skillfully cured all sickness, able to go to all the countless lands in all worlds, without rest.

His clear, pure eye of wisdom was free from all obstructions, able to clearly see all. Evil-doing sentient beings he tamed in various ways, causing them to enter the Path, skillfully seizing appropriate opportuni-

ties to civilize and teach them, never ceasing. If sentient beings developed equanimous, impartial minds, he would then show them the consequences of impartial deeds. In accord with their inclinations and in accord with their actions and results thereof, he manifested various spiritual powers of the buddha-body for them, to expound the truth and enlighten them, that they may attain the knowledge and wisdom of the teaching, and that their minds be joyful and their senses ecstatic, that they see innumerable Buddhas, develop profound faith, and produce roots of goodness, never regressing.

All sentient beings, in accord with their involvement and entrapment by actions, sleep forever in birth-and-death; the Enlightened One, appearing in the world, can awaken them all, comfort their minds, and cause them to be without anxiety or fear. Any who see him he causes to realize independent knowledge of truth. With knowledge and skill in means he comprehends the objective world. His embellishing marks and adornments cannot be overshadowed. His mountain of wisdom and talons of teaching are all purified.

Sometimes he manifests as an enlightening being, sometimes he appears as a Buddha, causing all sentient beings to arrive at the realm of sorrowlessness. Adorned by countless virtues, developed by practical action, he appears in the world. The adornment and purity of all Buddhas are accomplished by the works of omniscience.

Always keeping his original vow, he does not abandon the world, being a steadfast benefactor of sentient beings. His supreme pure light makes itself visible to all sentient beings. By means of spiritual power, the Buddha always follows the sentient beings of the six realms of mundane existence, boundless and countless, never abandoning them. If there are any who have planted similar roots of goodness in the past, he causes them all to be purified, yet without giving up his original vow with regard to all sentient beings of the six paths of mundane existence. He deceives no one, appropriately dealing with them in virtuous ways, causing them to practice pure acts and break up demonic conflicts.

From the realm of nonobstruction he produces great power. Nothing blocks his supreme treasury of light. He manifests reflections in the realm of pure minds, which all worlds see. He bestows many various teachings on sentient beings. Buddha is a boundless treasury of light; his powers, knowledge, and wisdom are all fully complete. He constantly illumines all sentient beings with great light, causing them all to be fulfilled in accordance with their aspirations. Beyond all enmity, he is the highest field of blessings, relied upon by all sentient beings; if any give anything, he causes them to be pure, and to receive boundless blessings from doing a little bit of good. He causes all to be able to enter the stage of inexhaustible knowledge. He is the pure-minded master, planting roots of goodness for all sentient beings. He is the most excellent fertile field producing blessings and merit for sentient beings.

His knowledge and wisdom is exceedingly deep; with skill in means he can rescue all from the pains of the woeful states of greed, anger, and ignorance.

Thus believing, thus observing, thus entering the depths of knowledge, thus sporting in the ocean of virtues, thus arriving at spacelike wisdom, thus cognizing sentient beings' field of blessings, thus contemplating with presence of mind, thus observing the deeds, marks and embellishments of Buddha, thus observing the Buddha appearing throughout the world, thus observing the Buddha's mystical power, the great congregation at that time saw each pore of the Buddha's body emit a hundred trillion infinities of light beams, each beam of light having countless hues, countless purities, countless radiances, causing countless beings to watch, countless beings to rejoice, countless beings to be happy, countless beings to grow in faith, countless beings' aspiration to be pure, countless beings' senses to be pure and cool, and causing countless beings to develop respect and honor.

Then the great assembly all saw the Buddha's body emit a hundred trillion infinities of inconceivable great lights, each light with inconceivably many hues and inconceivable many beams illumining inconceivably many realms of phenomena, by the Buddha's spiritual power producing great subtle sound conveying infinites of eulogies in words transcending all worlds, perfected by transmundane virtues. He also manifested hundreds of trillions of quadrillions of inconceivable numbers of subtle adornments, which could never be fully described even in a hundred trillion quadrillion inconceivable number of eons, all of them produced by the inexhaustible spiritual power of the Buddha. He also manifested unspeakably many enlightened ones arising in the world and leading sentient beings into the door of wisdom to understand the most profound truth. He also manifested the docetic metamorphoses of the enlightened ones throughout the space of the cosmos, causing all worldly beings to be impartial and purified. All of this sprung from the unhindered omniscience in which the Buddha dwelt. It was also born of the inconceivable superlative virtues which the Buddha cultivated. He also manifested a hundred trillion quadrillion inconceivable numbers of beautiful jewel light flames, originating from the good roots of his ancient great vows. He did so because he had presented offerings to and served countless enlightened ones, because he had cultivated pure practices without slacking, because his omniscient mind, without impediment, produced roots of virtue, in order to reveal the universality of the powers of the enlightened, to cut off the doubts of all sentient beings, to cause all of them to be able to see the enlightened one, to cause infinite sentient beings to abide in virtue, to show the enlightened one's spiritual powers cannot be outshone, to cause all sentient beings to be able to enter into the ocean of the ultimate, to cause the enlightening beings of all buddha-lands to assemble, and because he wanted to reveal the inconceivable teachings of the Buddha.

Then the Enlightened One, his great compassion covering all, showed the adornments of omniscience, wanting to cause the sentient beings in innumerable worlds who had no faith to have faith, to cause those with faith to develop, to cause the developed to become pure, to cause the pure to become mature, to cause the mature to conquer their minds and contemplate the profound truth, be filled with the boundless light of knowledge and wisdom, develop an immeasurably broad mind, an omniscient mind, never regressing, not going against the essential nature of things, not fearing ultimate reality, to realize genuine truth, fulfill all transcendent practices, purify all transmundane virtues, like Universally Good, attain the freedom of buddhahood, leave the realm of demons and enter the realm of Buddhas, comprehend the profound teaching and attain inconceivable knowledge, never regressing from the vows of universal salvation, to always see the Buddhas, never abandoning them, to perfect experiential knowledge, realize infinite truths, be filled with the boundless power of the treasury of virtue, develop a joyous mind, enter the realm where there is no doubt, divorce evil and be pure, see things unperturbed due to omniscience, gain entry to the congregations of all enlightening beings, and always be born in the family of the enlightened ones of past, present, and future.

These adornments manifested by the Buddha were all made by roots of goodness accumulated in the past, for the purpose of harmonizing and civilizing all sentient beings, to reveal the great powerful virtue of the enlightened, to light up the treasury of unobstructed knowledge and wisdom, to show the extreme radiance of the boundless supreme virtues of the enlightened, to show the inconceivable great spiritual displays of the enlightened, to manifest the buddha-body in all realms of being by means of spiritual powers, to show the boundlessness of the mystic powers and magical transfigurations of the enlightened, to fulfill all his original aspirations, to show that the dauntless knowledge and wisdom of the enlightened can go everywhere, to become the king of truth free in all ways, to produce all avenues of knowledge, to manifest the purity of the body of the enlightened, and also to reveal the supreme splendor of his body, to manifest the realization of the equal state of the Buddhas of all times, to reveal the pure treasury of roots of goodness, to manifest the most sublime form, to which nothing in the world may be likened, to show the characteristics of full command of the ten powers, to cause beholders never to tire, to be the sun of the world, illumining past, present, and future. All the virtuous qualities of the sovereign king of truth were manifested by roots of goodness of the past; even if all enlightening beings were to eulogize and tell of them throughout all time, they never would be exhaustively told.

Then the king of the Tushita heaven, having prepared all the offerings for the Buddha, together with countless deities of the Tushita heaven, joined his palms in a gesture of respect toward the Buddha and said, "Welcome, World Honored One; welcome, Felicitous One;

welcome, Enlightened One, Worthy, Truly Awakened One! Please look upon us with compassion and sojourn in this place."

Then the World Honored One, adorning himself with the adornments of Buddhahood, replete with magnificent virtues, in order to gladden all beings, in order that all enlightening beings develop profound understanding, so that all the celestial beings of the Tushita heaven increase in determination, so that the king of the Tushita heaven never tires of generosity and service, so that countless beings focus their attention on the Buddha and become inspired to seek enlightenment, so that countless types of beings see the endlessness of the Buddha's roots of goodness, blessings, and virtues, so that they always be able to arouse pure faith, so that, seeing a Buddha, they serve without seeking anything, so that all of their aspirations be pure, so that they diligently amass roots of goodness without flagging, and so that they would vow to seek omniscience, the Buddha accepted the invitation of the celestial king and entered the palace adorned by all jewels. Just as in this world, the same thing transpired in all worlds in the ten directions.

At that point the hall adorned by all jewels naturally had wonderfully fine decorations, surpassing all the heavens, and atop the decorations were nets of all jewels covering all over, showering clouds of all the finest gems all over, showering clouds of all kinds of ornaments, clouds of all kinds of precious raiment, clouds of all kinds of sandalwood incenses, clouds of all kinds of solid fragrances, clouds of canopies adorned by all jewels, and clouds of bunches of inconceivably many flowers, producing everywhere inconceivable music praising the Enlightened One's knowledge of all means of liberation, all in accord with the sublime truth. All these offerings were beyond those of the celestial beings.

Then in the Tushita palace rich music and singing continued ceaselessly. By the spiritual power of the Buddha, the mind of the king of Tushita was made imperturbable; his past roots of goodness all reached complete fulfillment, his good qualities became more firm and stable, he increased in pure faith, he aroused great vigor, conceived great joy, purified profound aspiration, made the determination for enlightenment, and placed his unwavering attention on the teaching, keeping it firmly in mind. Then the king of the Tushita heaven, empowered by the Buddha, recalled the roots of goodness he had planted with past Buddhas and said in verse,

There once was a Buddha, Unobstructed Moon,
Most auspicious among the auspicious;
He once entered this hall of adornment,
Therefore this place is most auspicious.

There once was a Buddha called Broad Knowledge,
Most auspicious among the auspicious;

He once entered this golden hall,
Therefore this place is most auspicious.

There once was a Buddha called Universal Eye,
Most auspicious among the auspicious;
He once entered this hall of adornment,
Therefore this place is most auspicious.

There once was a Buddha called Coral,
Most auspicious among the auspicious;
He once entered this jewel mine hall,
Therefore this place is most auspicious.

There once was a Buddha, Lion of Philosophy,
Most auspicious among the auspicious;
He once entered this mountain king hall,
Therefore this place is most auspicious.

There once was a Buddha called Sunlight,
Most auspicious among the auspicious;
He once entered this hall of flowers.
Therefore this place is most auspicious.

There once was a Buddha called Boundless Light,
Most auspicious among the auspicious;
He once entered this tree-adorned hall,
Therefore this place is most auspicious.

There once was a Buddha called Banner of Truth,
Most auspicious among the auspicious;
He once entered this jewel palace hall,
Therefore this place is most auspcious.

There once was a Buddha called Lamp of Knowledge,
Most auspicious among the auspicious;
He once entered this fragrant mountain hall,
Therefore this place is most auspicious.

There once was a Buddha called Light of Virtue,
Most auspicious among the auspicious;
He once entered this crystal hall,
Therefore this place is most auspicious.

As in this world the king of the Tushita heaven, by the power of the Buddha, eulogized Buddhas of the past, so also did the kings of the Tushita heavens in all worlds praise the virtues of Buddhas.

Then the World Honored One sat crosslegged on the jewel treasury lion throne in the hall adorned by all jewels. His body of reality was pure, his inconceivable action was free. He was in the same realm as all Buddhas of all times, abiding in omniscience, entering into the same one essence with all the Buddhas. His enlightened eye was perfectly clear, and he saw all things without hindrance. He had great mystic powers, coursing everywhere throughout the cosmos unceasingly. He had great occult powers, able to go anywhere there might be beings who could be taught. His body was adorned with the unobstructed embellishments of all Buddhas. He was well aware of appropriate timing in expounding teachings to people.

Unspeakably many enlightening beings came from various lands in other regions and assembled; the congregation was pure, their reality-body nondual; they rested on nothing, and were freely able to perform the actions of Buddhas.

When the Buddha had sat on this throne, in the hall there spontaneously appeared countless adornments surpassing all the offerings of the celestials. That is, flower garlands, robes, perfumes, incense, jeweled parasols, banners, pennants, music, and singing. Each of these was uncountable. With great reverence and respect these were offered to the Buddha. The same thing took place in all the Tushita heavens in the ten directions.

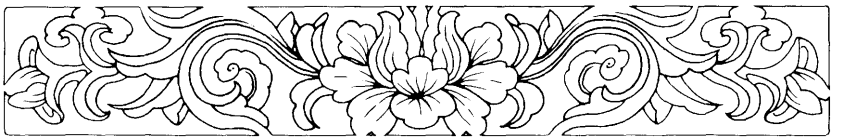

BOOK TWENTY-FOUR

Eulogies in the Tushita Palace

THEN, DUE TO THE SPIRITUAL FORCE of the Buddha, a great enlightening being from each of the ten directions, each accompanied by as many enlightening beings as atoms in ten thousand buddha-lands, came to where the Buddha was, from worlds beyond lands as numerous as atoms in ten thousand buddha-lands. Their names were Diamond Banner, Banner of Steadfastness, Banner of Bravery, Banner of Light, Banner of Knowledge, Jewel Banner, Banner of Energy, Banner of Purification, Constellation Banner, and Banner of Truth. The worlds they came from were called Fine Jewel World, Fine Music World, Fine Silver World, Fine Gold World, Fine Crystal World, Fine Diamond World, Fine Lotus World, Fine Blue Lotus World, Fine Sandalwood World, and Fine Fragrance World. They each purified and cultivated religious practice with Buddhas, the names of which Buddhas were Banner of Inexhaustibility, Wind Banner, Banner of Liberation, Banner of Dignity, Banner of Understanding of Characteristics, Banner of Eternity, Banner of Supreme Excellence, Banner of Freedom, Banner of Purity, and Banner of Observation.

When those enlightening beings arrived at the Buddha's spot, they prostrated themselves before the Buddha; then, by the Buddha's mystic power he magically produced lion seats of masses of beautiful jewels covered with nets of jewels all around, and the hosts of enlightening beings, according to the direction from which they had come, sat on those seats, Their bodies all emanated countless beams of pure light. This boundless light all came from the enlightening beings' pure mind-jewels, their great vows which were free from all evils. They revealed the pure phenomena of the powers of all Buddhas. By the power of the impartial vision of all enlightening beings they were able to universally save all sentient beings. They were a gladdening sight in all worlds; those who saw them did not do so in vain—all attained harmony and tranquility.

Those enlightening beings had all already perfected innumerable virtues:

for example, they traveled to all buddha-lands without hindrance; they saw the pure body of reality which rests on nothing; with the body of knowledge they manifested countless bodies going everywhere in the ten directions to serve the Buddhas; they entered into the Buddhas' innumerable, boundless, inconceivable powers; they dwelt in the medium of omniscience; by the light of knowledge they comprehended all things; they had attained fearlessness in all respects; they taught wherever they were, their powers of elucidation forever inexhaustible; with great knowledge and wisdom they opened the gate of concentration spells; with the eye of wisdom they entered the profound realm of truth; the realm of their knowledge was boundless and ultimately pure, like space itself.

As in the palace of the Tushita heaven in this world the hosts of enlightening beings gathered like this, the same thing transpired in all the Tushita heavens in the ten directions; the names of the enlightening beings who gathered, the names of their countries, and the Buddhas there were all the same.

Then the World Honored One emanated countless beams of light from the wheel marks on his knees, illuminating the entire space of the cosmos in the ten directions. The enlightening beings in all worlds all saw this miraculous display of the Buddha, and the enlightening beings here saw the miraculous displays of all the Buddhas in other worlds. These enlightening beings had all similarly planted roots of goodness in the distant past along with Vairocana Buddha, cultivating enlightening practice; they all had awakened to and entered the free, extremely profound liberation of the Buddhas, and had attained the undifferentiated cosmic body, entering all lands without dwelling anywhere. They saw countless Buddhas and went to serve them all. In a single mental instant they traversed the cosmos, freely and without hindrance. Their minds and intellects were pure, like priceless jewels. Innumerable Buddhas always guarded them mindfully, sharing their power with them. They reached the ultimate, supreme other shore; by pure mindfulness they continually dwelt in highest awareness; in every moment of thought they continually entered into the realm of omniscience; they put the small in the large and the large in the small, free in all ways, with no obstruction whatsoever. They had already attained the buddha-body and dwelt in the same abode as the Buddhas; they had attained omniscience and produced their bodies from omniscience. They were able to enter the spheres of action of all enlightened ones. They opened up innumerable gates of knowledge and wisdom. They reached the other shore of indestructible great knowledge, attained adamantine concentration, and cut off all doubts and confusion. They had attained the autonomous spiritual powers of Buddhas, teaching and taming countless numbers of sentient beings in the lands of the ten directions. Though they had no attachments to any categories or phenomena, they

were were able to learn and develop ultimate skill in use of doctrines and to establish all teachings conducive to enlightenment.

Hosts of enlightening beings with such infinite treasuries of all inexhaustible pure virtues of past, present, and future all came and assembled at the Buddha's place; the same thing occurred at the places of all the Buddhas revealed by the light.

Then the enlightening being Diamond Banner, empowered by the Buddha, looked over the ten directions and said in verse,

The Buddha does not appear in the world
And has no extinction either:
By the power of his great original vow
He demonstrates his freedom.

This truth is inconceivable—
It is not in the sphere of mind:
When knowledge reaches the other shore
One then sees the realm of the Buddhas.

The physical body is not the Buddha,
Neither is the audible voice:
Yet not apart from form and sound
Can Buddha's mystic power be perceived.

Those of little knowledge cannot know
The true realm of the Buddhas;
After long cultivation of purifying action
Will one be able to comprehend.

The Truly Awake comes from nowhere
And also goes nowhere:
The pure, refined physical body
Appears through spiritual power.

Manifesting the body of an enlightened one
In innumerable worlds,
Widely expounding the subtle teachings,
His mind has no attachments.

His knowledge, being boundless,
Comprehends all things;
Entering everywhere in the universe,
He manifests autonomous powers.

Sentient beings and all phenomena
He comprehends unhindered;
Everywhere manifesting physical forms,
He is omnipresent in all lands.

If you want to see omniscience
And soon attain highest awareness,
You should, with pure clear mind,
Cultivate enlightening practice.

If any see such mystic powers
Of the Enlightened One,
They should serve the Supreme Honored One
And not give rise to doubt.

Then the enlightening being Banner of Steadfastness, empowered by the Buddha, looked over the ten directions and said in verse,

The Enlightened One is incomparable,
Most profound, inexplicable,
Beyond all manner of speech,
Pure as space itself.

Behold the Human Lion's
Autonomous mystic power,
Beyond discrimination,
Yet causing distinct perceptions.

In order to expound
The profound and subtle teaching
The Guide, for this reason,
Manifests this peerless body.

This is great knowledge,
The realm of all the Buddhas;
If any want to know,
Let them approach the Enlightened.

With mental action always pure,
Making offerings to the Buddhas
With never any weariness,
One can enter the Buddha Way.

Filled with endless virtues,
Steadfast in the will for enlightenment,
Thereby the net of doubt is removed
And one gazes tirelessly on the Buddha.

By comprehending all things
Does one become a true child of Buddha:
Such a person can know
The Buddhas' autonomous power.

As explained by those of vast knowledge,
Will is the root of the teachings;
One must develop supreme aspiration,
Determined to seek highest awakening.

If any respect the Buddha
And want to requite the Buddha's grace,
They will never leave
The abode of all the Buddhas.

How can intelligent people
Who've seen and heard the Buddha
Not carry out pure vows
And tread the path the Buddha traversed?

Then Banner of Bravery, empowered by the Buddha, looked over the ten directions and said in verse,

Just as a clear eye
Can see colors due to the sun,
So too can a pure heart
See the Enlightened by Buddha's power.

As by the power of effort
One can plumb the depths of the sea,
So too can the power of knowledge
See innumerable Buddhas.

As in a fertile, watered field
Whatever's planted will grow,
So does the ground of a pure mind
Produce enlightened qualities.

As a man who's found a jewel mine
Is forever freed from poverty,
An enlightening being finding the Buddha teaching
Is free from defilement, pure in mind.

Just as a true panacea
Can eliminate all toxins,
Buddha's teaching too is like this:
It annihilates all afflictions.

Truly genuine teachers
Are praised by the enlightened:
Through their spiritual power
We get to hear the Buddha teachings.

Even if for countless cons
One gave precious things to Buddha,
If one doesn't know the real nature of Buddha
This is not called giving.

Infinite physical characteristics
Adorn the Buddha's body;
Yet it is not in physical form
That the Buddha can be seen.

The Enlightened One, Truly Awake,
Is peaceful, never moving,
Yet can manifest his body
Throughout all worlds in the ten directions.

Just as space itself
Is unborn and unperishing,
So is the truth of the Buddhas
Ultimately birthless and deathless.

Then Banner of Light, empowered by the Buddha, looked over the ten directions and said in verse,

In the human and celestial realms
In all the worlds there are
They see everywhere the Enlightened One's
Body of pure wondrous form.

Just as the power of one mind
Can produce various minds,
So can one buddha-body
Manifest all Buddhas everywhere.

Enlightenment is nondual
And also has no marks:
Yet in the realm of duality
He manifests a glorified body.

Comprehending the nature of things is empty,
Their origination like apparitions,
His realm of action's inexhaustible:
Thus does the Guide appear.

Pure is the reality-body
Of all Buddhas of all times;
They manifest sublime physical forms
Wherever and however people need to be taught.

The enlightened do not think
"I'll produce such a body":
They manifest spontaneously
Without discriminating.

The realm of reality is undifferentiated
And also has no basis:
And yet in the world
It manifests countless bodies.

The Buddha's bodies are not emanations
And yet not other than emanations:
In the reality where there are no emanations
He appears to have emanated forms.

True awareness cannot be measured,
The reality-realm's equal to space;
Profound, vast, without bound or bottom,
Utterly beyond the power of speech.

The Enlightened One has mastered
The road leading everywhere:
Through the myriad lands of the cosmos
He goes without obstruction.

Then Banner of Knowledge, empowered by the Buddha, looked over the ten directions and said in verse,

If one can believe and accept
Omniscience without obstruction,
And practice enlightening ways,
One's mind will be immeasurable.

In all lands
Buddha manifests countless bodies,
Yet the bodies stay in no place,
And he dwells not in the real.

Each one of the Enlightened
Manifest bodies by spiritual powers:
Even in unthinkable eons
They never could be fully counted.

The number of all living beings
Of all times may be known,
But the number of Buddhas' manifestations
Cannot ever be found.

Sometimes they show one or two,
Up to countless bodies—
Appearing everywhere, in all lands,
Yet really with no duality.

Just as the clear full moon
Appears in all bodies of water
And while the reflections are numberless
The real moon is not two,
So does the one of unimpeded knowledge
With perfect true enlightenment
Universally appear in all lands:
Yet the Buddha-body is nondual.

It is not one, and yet not two,
And also not immeasurable:
According to the needs of the taught
Do countless bodies appear.

The buddha-body is not past
And also not future:

In a single instant he appears to be born,
To become enlightened, and pass away.

As forms produced by magic
Have no birth and no origination,
So too is the buddha-body thus—
Appearing without any birth.

Then Jewel Banner, empowered by the Buddha, looked over the ten directions and said in verse,

The buddha-body is infinite
Yet can manifest finite bodies:
According to what needs to be seen
Does the Guide appropriately appear.

The buddha-body has no location,
Yet fills all places;
Like space, it's boundless:
Such is its inconceivability.

It is not in the province of mental function,
And mind does not arise therein:
In the realm of the Buddhas
Ultimately there's no birth or death.

Like what is seen by clouded eyes
Is neither internal nor external,
So also, you should know,
Is the worlds' vision of the Buddhas.

In order to benefit living beings
Do the Enlightened Ones appear in the world:
Sentient beings see them as coming forth,
But in reality there is no such thing.

A Buddha cannot be seen
In terms of a land, or day or night,
Nor indeed can one be seen
In terms of years, months, or moments.

Sentient beings say
Buddha was enlightened on a certain day;

But enlightenment in reality
Is not bound to time.

The Enlightened are beyond discrimination:
Not of the world, they transcend all accounts—
All Guides of past, present, and future
Appear in this way.

Just as the pure orb of the sun
Doesn't conjoin with the dark night,
Yet we speak of such and such a day and night,
So is the principle of the Buddhas;
Though the ages of past, present, and future
Do not conjoin with the Enlightened,
Yet we speak of the Buddhas of past, present, and future:
Such is the principle of the Guides.

Then Banner of Energy, empowered by the Buddha, looked over the ten directions and said in verse,

All the Guides'
Bodies are the same, as are their meanings;
Throughout the lands of the ten directions
They appear variously according to needs.

Observe the Honored Sage:
His activity is most unique;
He fills the entire cosmos
And everything that's in it.

The buddha-body is not within
And also not outside:
It manifests by spiritual power;
Such is the teaching of the Guide.

According to deeds accumulated in former times
By the various species of living beings,
Such various different bodies
Appear, each one dissimilar.

Thus the bodies of the Buddhas
Are infinite, uncountable:
Except for the great enlightened one
No one can conceive of them.

Just as the self, being inconceivable,
Cannot be grasped by mentation,
So too the inconceivability of Buddhas
Is not manifested by mentation.

Just as all things
Originate due to multiple conditions,
So also does seeing Buddha
Necessarily depend on many good works.

Just as the wish-fulfilling jewel
Can satisfy beings' hearts,
So can the teachings of the Buddhas
Completely fulfill all aspirations.

In infinite lands
The Guides appear in the world;
In accord with the power of their vows
They respond in every place.

Then Banner of Purification, empowered by the Buddha, looked over the ten directions and said in verse,

The light of great knowledge of the Enlightened
Universally purifies all worlds;
Once the worlds are purified,
He reveals the enlightening teachings.

Even if people want to see
Buddhas as numerous as sentient beings,
The Buddha responds to their wishes—
Yet really comes from nowhere.

With Buddha as the object,
Concentrating continuously,
One can see Buddhas
As many as thoughts.

Carrying out pure ways,
Fulfilling virtues,
One can concentrate unremittingly
On omniscience.

The Guides expound teachings
To beings in accord with their needs;
Wherever any can be taught
He manifests the supreme incarnation.

The bodies of Buddha and the worlds' beings
Are all without self:
Realizing this, he attains true awakening
And also explains it to others.

All the Human Lions,
With boundless powers of freedom,
Manifest bodies equal to thoughts,
Those bodies each being different.

As are the bodies of the beings of the worlds,
So too are the bodies of Buddhas:
When one really knows their inherent nature,
That is called Buddhahood.

The Enlightened see and know all,
Clearly comprehending all things:
Buddhahood and enlightenment
Are both ungraspable.

The Guide has no coming or going
And also no place of abode:
Departing from all delusions
Is called true perfect enlightenment.

Then Constellation Banner, empowered by the Buddha, looked over the ten directions and said in verse,

The Realizer of Thusness, without dwelling anywhere,
Abides in all lands,
Going to all lands,
Seen in all places.

Buddha manifests all bodies
According to sentient beings' minds,
Attaining the Way, teaching the truth,
And finally passing utterly away.

The Buddhas are inconceivable:
Who can conceive of the Buddhas?
Who can see the Truly Awake?
Who can manifest the Supreme?

All things are *thus*,
And so are the states of the Buddhas;
There's not a single thing in *thusness*
That has birth or death.

Sentient beings erroneously discriminate:
"This is Buddha," "this is the world."
For one realizing the true nature of things
There's no Buddha and no world.

The Realizer of Thusness appears before all
Causing sentient beings to believe and rejoice.
But the essence of Buddha is ungraspable,
And they are not seeing anything either.

If one can, in the world,
Depart from all attachments,
With unimpeded mind, joyful,
One will awaken to the truth.

That manifested by spiritual power
Is what is called Buddha:
Though one search in all times, past, present, or future,
It has no existence at all.

If one can know in this way
The mind and all things,
One will know and see all
And soon become enlightened.

In words are expressed
The powers of Buddhas;
But true enlightenment transcends words,
Though it be provisionally explained by words.

Then Banner of Truth, empowered by the Buddha, looked over the ten directions and said in verse,

It's better to always experience
All the pains of the world

Than to be apart from the Buddha
And not see Buddha's mystic powers.

If there are any sentient beings
Who have not yet set their minds on enlightenment,
If they once hear the name of Buddha
They'll surely attain enlightenment.

People with knowledge and wisdom,
Once they set their minds on enlightenment,
Will surely become supreme Buddhas:
Have no doubt of that.

The mystic power of the enlightened
Is rarely encountered even in countless ages;
If you engender a single thought of faith
You'll soon ascend to the highest path.

Even if in every instant
You give offerings to countless Buddhas,
If you don't know the real truth
This is not to be called offering.

If you hear such a teaching,
The Buddhas are born from this;
Though you experience countless pains
You'll not quit enlightening practices.

Once having heard of great knowledge,
The state entered by the Buddhas,
Everywhere in the universe
You'll become a guide of all times.

Though one pass the whole future
Traveling to all buddha-lands,
If one doesn't seek this wondrous truth
One will never become enlightened.

Sentient beings, from beginningless past,
Have long revolved in birth and death;
They do not know the real truth,
So Buddhas come forth in the world.

Truths cannot be destroyed,
And no one can destroy them:
The great light of mystic power
Is revealed throughout the world.

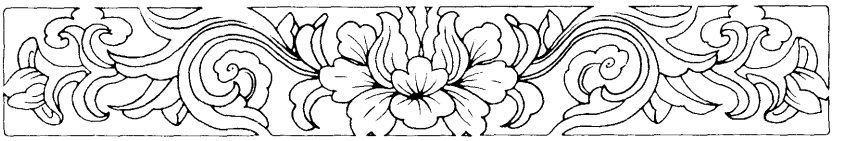

BOOK TWENTY-FIVE

Ten Dedications

THEN THE ENLIGHTENING BEING Diamond Banner, empowered by the Buddha, entered absorption in the light of knowledge of enlightening beings. When he had entered this absorption, there appeared before him as many Buddhas as atoms in a hundred thousand buddha-lands from beyond as many worlds as atoms in a hundred thousand buddha-lands in each of the ten directions. Those Buddhas, who were all alike named Diamond Banner, praised him, saying, "Good! Good man, it's very good that you can enter this absorption in the light of knowledge of enlightening beings. Good man, this is the spiritual power of Buddhas as numerous as atoms in a hundred thousand buddha-lands in each of the ten directions bolstering you, and also the spiritual power of the force of Vairocana Buddha's past vows, and it is also due to the purity of your knowledge and wisdom, and to the growing supremacy of the bases of goodness of enlightening beings, enabling you to enter this absorption and expound the teaching, in order to enable enlightening beings to attain pure fearlessness, to have unimpeded powers of elucidation, to enter the state of unobstructed knowledge, to abide in the great mind of omniscience, to perfect innumerable virtues, to fulfill unhindered pure ways, to enter into the all-sided realm of reality, to manifest the spiritual freedom of all Buddhas, to maintain previous awareness and knowledge, to gain all Buddhas' protection of all faculties, to extensively expound myriad principles by means of countless approaches, to understand and keep in memory the teachings heard, to embrace all the foundations of goodness of enlightening beings, to accomplish the aids to the path transcending the world, to prevent omniscient knowledge from dying out, to develop great vows, to interpret true meanings, to know the realm of reality, to cause all enlightening beings to rejoice, to cultivate the equal roots of goodness of all Buddhas, to protect and maintain the lineage of all enlightened ones; that is, you expound the ten dedications of enlightening beings.

"Child of Buddha, you should receive the spiritual power of the Buddha and expound this teaching, to gain the protection of the Buddhas, to dwell in the house of the Buddhas, to increase transcendental virtues,

to attain the light of concentration, to enter the unobstructed state of the Buddha, to illumine the realm of reality with great light, to assemble faultless pure ways, to abide in the realm of great knowledge, to attain the unimpeded light of truth."

Then the Buddhas bestowed on Diamond Banner boundless knowledge and wisdom, unhalting, unimpeded eloquence, skill in distinguishing expressions and meanings, unhindered light of the teaching, the equal body of wisdom of the enlightened, a pure voice with infinite distinct tones, the inconceivable concentration of enlightening beings' skillful observation, the knowledge of dedication of indestructible foundations of all goodness, consummate skill in analytic observation of all things, and uninterrupted power of elucidation to explain all things in all places. Why? Because of the power of the virtue of entry into this absorption.

Then the Buddhas each patted the enlightening being Diamond Banner on the head with their right hands, after which Diamond Banner rose from absorption and declared to the enlightening beings, "Children of Buddhas, great enlightening beings have inconceivable great vows, filling the cosmos, able to save all sentient beings. That is, to learn and practice the dedications of all Buddhas of past, present, and future. How many kinds of dedication have the great enlightening beings? Great enlightening beings have ten kinds of dedication, which are expounded by the Buddhas of past, present, and future. What are they? (1) Dedication to saving all sentient beings without any mental image of sentient beings. (2) Indestructible dedication. (3) Dedication equal to all Buddhas. (4) Dedication reaching all places. (5) Dedication of inexhaustible treasuries of virtue. (6) Dedication causing all roots of goodness to endure. (7) Dedication equally adapting to all sentient beings. (8) Dedication with the character of true thusness. (9) Unattached, unbound, liberated dedication. (10) Boundless dedication equal to the cosmos. These are the ten kinds of dedication of great enlightening beings, which the past, future, and present Buddhas have, will, and do expound.

"What is the great enlightening beings' dedication to saving all sentient beings? Here the enlightening beings practice transcendent giving, purify transcendent discipline, cultivate transcendent forbearance, arouse transcendent energy, enter transcendent meditation, abide in transcendent wisdom, great compassion, great kindness, great joy, and great equanimity. Cultivating boundless roots of goodness such as these, they form this thought: 'May these roots of goodness universally benefit all sentient beings, causing them to be purified, to reach the ultimate, and to forever leave the innumerable pains and afflictions of the realms of hells, ghosts, and animals, and so on.' When the great enlightening beings plant these roots of goodness, they dedicate their own roots of goodness thus: 'I should be a hostel for all sentient beings, to let them escape from all painful things. I should be a protector for all sentient beings, to let them all be liberated from all afflictions. I should be a

refuge for all sentient beings, to free them from all fears. I should be a goal for all sentient beings, to cause them to reach universal knowledge. I should make a resting place for all sentient beings, to enable them to find a place of peace and security. I should be a light for all sentient beings, to enable them to attain the light of knowledge to annihilate the darkness of ignorance. I should be a torch for all sentient beings, to destroy all darkness of nescience. I should be a lamp for all sentient beings, to cause them to abide in the realm of ultimate purity. I should be a guide for all sentient beings, to lead them into the truth. I should be a great leader for all sentient beings, to give them great knowledge.' Enlightening beings dedicate all foundations of goodness in this way, to equally benefit all sentient beings and ultimately cause them all to attain universal knowledge.

"The enlightening beings' protection of and dedication to those who are not their relatives or friends are equal to those for their relatives and friends. Why? Because enlightening beings enter the equal nature of all things, they do not conceive a single thought of not being relatives or friends. Even if there be sentient beings who have malicious or hostile intentions toward the enlightening beings, still the enlightening beings also regard them with the eye of compassion and are never angered. They are good friends to all sentient beings, explaining the right teaching for them, so that they may learn and practice it. Just as the ocean cannot be changed or destroyed by all poisons, so too are enlightening beings—the various oppressive afflictions of all the ignorant, the unwise, the ungrateful, the wrathful, those poisoned by covetousness, the arrogant and conceited, the mentally blind and deaf, those who do not know what is good, and other such evil sentient beings, cannot disturb the enlightening beings.

"Just as the sun, appearing in the world, is not concealed because those who are born blind do not see it, and is not hidden by the obstruction of such things as mirages, eclipses, trees, high mountains, deep ravines, dust, mist, smoke, or clouds, and is not concealed by the change of seasons, so also are the enlightening beings—they have great virtues, their minds are deep and broad, they observe with true mindfulness, without boredom; because they want ultimate virtue and knowledge their minds aspire to the supreme truth; the light of truth illumines everywhere and they perceive the meanings of everything. Their knowledge freely commands all avenues of teaching, and in order to benefit all sentient beings they always practice virtuous ways, never mistakenly conceiving the idea of abandoning sentient beings. They do not reject sentient beings and fail to cultivate dedication because of the meanness of character of sentient beings, or because their erroneous views, ill will, and confusion are hard to quell. The enlightening beings just array themselves with the armor of great vows of enlightening beings, saving sentient beings without ever retreating; they do not withdraw from enlightening activity and abandon the path of enlighten-

ment just because sentient beings are ungrateful, they do not get sick of sentient beings just because ignoramuses altogether give up all the foundations of goodness which accord with reality, or because they repeatedly commit excesses and evils which are hard to bear. Why? Just as the sun does not appear in the world for just one thing, so too the enlightening beings do not cultivate roots of goodness and dedicate them to complete perfect enlightenment just for the sake of one sentient being—it is in order to save and safeguard all sentient beings everywhere that they cultivate roots of goodness and dedicate them to unexcelled complete perfect enlightenment. In the same way, it is not to purify just one buddha-land, not because of belief in just one Buddha, not just to see one Buddha, not just to comprehend one doctrine, that they initiate the determination for great knowledge and dedicate it to unexcelled complete perfect enlightenment—it is to purify all buddha-lands, out of faith in all Buddhas, to serve all Buddhas, to understand all Buddha teachings, that they initiate great vows, cultivate the foundations of goodness, and dedicate them to unexcelled complete perfect enlightenment.

"Enlightening beings, focusing on all the Buddha teachings, develop a broad mind and great determination, a determination never to retreat, and through measureless eons cultivate and collect rare, hard to obtain mental jewels, all equal to those of all Buddhas. Thus observing the bases of goodness, enlightening beings' mind of faith is pure, their great compassion is firm and enduring; they truly and genuinely dedicate them to sentient beings with a most profound intent, a joyful mind, a pure mind, a mind conquering all, a gentle mind, a kind, compassionate mind, a mind of pity and sympathy, with the intention to protect, to benefit, and to give peace and happiness to all sentient beings—they do this sincerely and in reality, not just in words.

"When great enlightening beings dedicate roots of goodness, they think in these terms: 'By my roots of goodness may all creatures, all sentient beings, be purified, may they be filled with virtues which cannot be ruined and are inexhaustible. May they always gain respect. May they have right mindfulness and unfailing recollection. May they attain sure discernment. May they be replete with immeasurable knowledge. May all virtues of physical, verbal, and mental action fully adorn them.' They also think, 'By these roots of goodness I'll cause all sentient beings to serve all Buddhas, to their unfailing benefit. I'll cause their pure faith to be indestructible; I'll cause them to hear the true teaching, cut off all doubt and confusion, remember the teaching without forgetting it and practice in accord with the teaching. I will cause them to develop respect for the Enlightened, to act with purity, to rest securely on innumerable great foundations of goodness, to be forever free of poverty, to be fully equipped with the seven kinds of wealth—faith, self-control, shame, conscience, learning, generosity, and wisdom—to always learn from the Buddhas, to perfect innumerable su-

preme roots of goodness, to attain impartial understanding, to abide in omniscience, to look upon all sentient beings equally with unobstructed eyes, to adorn their bodies with all marks of greatness, without any flaws, to have pure, beautiful voices replete with all fine qualities, to have control over their senses, to accomplish the ten powers, to be filled with good will, to dwell or depend on nothing, to cause all sentient beings to attain the enjoyments of buddhahood, attain infinite spiritual stations, and abide in the abode of Buddhas.

"When enlightening beings see sentient beings doing all sorts of bad things and suffering all sorts of misery and pain, and being hindered by this from seeing the Buddha, hearing the teaching, and recognizing the community, the enlightening beings think, 'I should, in those states of woe, take on the various miseries in place of the sentient beings, to liberate them.' When enlightening beings suffer pain in this way, they become even more determined—they do not give up or run away, are not shocked or frightened, are not discouraged or intimidated, and are unwearied. Why? Because according to their vows they are determined to carry all sentient beings to liberation. At such a time, enlightening beings think in these terms: 'All sentient beings are in the realm of the pains and troubles of birth, old age, sickness, and death, revolving in repeated routines according to the force of their acts, ignorant, with erroneous views, bereft of qualities of goodness—I should save them and enable them to attain emancipation.'

"Also, sentient beings are wrapped up in the web of attachments, covered by the shroud of ignorance, clinging to all existents, pursuing them unceasingly, entering the cage of suffering, acting like maniacs, totally void of virtue or knowledge, always doubtful and confused; they do not perceive the place of peace, they do not know the path of emancipation, they revolve in birth and death without rest, always submerged in the mire of suffering. Enlightening beings, seeing this, conceive great compassion and desire to help them, wanting to enable sentient beings to all attain liberation; to this end they dedicate all their virtues, dedicating them with a great, magnanimous heart, in conformity with the dedication practiced by the enlightening beings of all times, in accord with dedication as explained in the scriptures, praying that all sentient beings be thoroughly purified and ultimately accomplish knowledge of all means of liberation. They also think, 'What I practice is in order to enable sentient beings to all become supreme sovereigns of knowledge; I am not seeking liberation for myself, but only to serve all sentient beings, to cause them to all attain the omniscient mind, to cross over the flow of birth and death, and be freed from all suffering.'

"They also form this thought: 'I should accept all sufferings for the sake of all sentient beings, and enable them to escape from the abyss of immeasurable woes of birth and death. I should accept all suffering for the sake of all sentient beings in all worlds, in all states of misery, for-

ever and ever, and still always cultivate foundations of goodness for the sake of all beings. Why? I would rather take all this suffering on myself than to allow sentient beings to fall into hell. I should be a hostage in those perilous places—hells, animal realms, the nether world, etc.—as a ransom to rescue all sentient beings in states of woe and enable them to gain liberation.'

"They also form this thought: 'I vow to protect all sentient beings and never abandon them. What I say is sincerely true, without falsehood. Why? Because I have set my mind on enlightenment in order to liberate all sentient beings; I do not seek the unexcelled Way for my own sake. Also I do not cultivate enlightening practice in search of pleasure or enjoyment. Why? Because mundane pleasures are all suffering, the realm of maniacs, craved by ignorant people but scorned by Buddhas; all misery arises from them. The anger, fighting, mutual defamation, and other such evils of the realms of hells, ghosts, animals, and the nether world are all caused by greedy attachment to objects of desire. By addiction to desire one becomes estranged from the Buddhas and hindered from birth in heaven, to say nothing of unexcelled complete perfect enlightenment.' Observing thus how worldlings, because of greed for a little taste of what they desire, experience immeasurable suffering, enlightening beings after all do not seek unexcelled enlightenment and cultivate enlightening practice for the sake of those pleasures of the senses; it is only to bring peace and comfort to all sentient beings that they set their minds on enlightenment and practice to fulfill their great vows to cut sentient beings' halter of miseries and enable them to attain liberation.

"Great enlightening beings also form this thought: 'I should dedicate roots of goodness in this way to enable all sentient beings to attain ultimate bliss, beneficial bliss, the bliss of nonreception, the bliss of dispassionate tranquility, the bliss of nondependence, the bliss of imperturbability, immeasurable bliss, the bliss of not rejecting birth and death yet not regressing from nirvana, undying bliss, and the bliss of universal knowledge.'

"They also think, 'I should be for all sentient beings as a charioteer, as a leader, holding the torch of great knowledge and showing the way to safety and peace, freeing them from danger, using appropriate means to inform them of the truth; and also, in the ocean of birth and death, be as a skillful ship's captain who knows all, to deliver sentient beings to the other shore.'

"In this way do great enlightening beings dedicate all their basic virtues—that is, they save all sentient beings by employing means appropriate to the situation to cause them to emerge from birth and death, serve and provide for all the Buddhas, attain unhindered, omniscient knowledge, abandon all maniacs and bad associates, approach all enlightening beings and good associates, annihilate all error and

wrongdoing, perfect pure behavior, and fulfill the great practical vows and innumerable virtues of enlightening beings.

"When great enlightening beings have properly dedicated their roots of goodness, they form this thought: 'Many suns do not appear because of the multitude of sentient beings in the four continents—only one sun appears, yet it can shine on all sentient beings. Also, sentient beings do not know the day and night, or travel, or see, or carry out their work by the light of their own bodies—the accomplishment of these things all depends on the emergence of the sun; yet the sun is only one, not two.' In the same way, great enlightening beings, cultivating and amassing roots of goodness, thinking as they dedicate them, 'Sentient beings cannot save themselves—how can they save others? Only I alone have this unique determination,' they cultivate and amass roots of goodness and dedicate them in this way—that is to liberate all sentient beings, to illumine all sentient beings, to guide all sentient beings, to enlighten all sentient beings, to watch over and attend to all sentient beings, to take care of all sentient beings, to perfect all sentient beings, to gladden all sentient beings, to bring happiness to all sentient beings, and to cause all sentient beings to become freed from doubt.

"Great enlightening beings also think, 'I should be like the sun, shining universally on all without seeking thanks or reward, able to take care of all sentient beings even if they are bad, never giving up my vows on this account, not abandoning all sentient beings because one sentient being is evil, just diligently practicing the dedication of roots of goodness to cause all sentient beings to attain peace and ease. Even if my roots of goodness be few, I embrace all sentient beings and make a great dedication with a joyful heart. If one has roots of goodness but does not desire to benefit all sentient beings, that's not called dedication. When every single root of goodness is directed toward all sentient beings, that is called dedication.'

"They cultivate dedication to place sentient beings in the true nature of things where there is no attachment, dedication seeing that the intrinsic nature of sentient beings doesn't move or change, dedication without depending on or grasping dedication, dedication without attachment to the appearances of roots of goodness, dedication without false ideas about the essential nature of consequences of actions, dedication without attachment to the characteristics of the five clusters of material and mental existence, dedication without destroying the characteristics of the five clusters, dedication without grasping action, dedication without seeking reward, dedication without attachment to causality, dedication without imagining what is produced by causality, dedication without attachment to reputation, without attachment to location, dedication without attachment to unreal things, dedication without attachment to images of sentient beings, the world, or mind, dedication without creating delusions of mind, delusions of concepts, or delusions of views, dedication without attachment to verbal expression, dedica-

tion observing the real true nature of all things, dedication observing the aspects in which all sentient beings are equal, dedication stamping all roots of goodness with the seal of the realm of truth, dedication observing all things dispassionately; they understand that all things have no propagation and that roots of goodness are also thus; they observe that things are nondual, unborn, and unperishing, and that so is dedication.

"Dedicating such roots of goodness, they cultivate and practice pure methods of curing spiritual ills. All of their roots of goodness are in accord with transcendental principles, but they do not conceive of them dualistically: it is not in their deeds that they cultivate omniscience, yet it is not apart from deeds that they are dedicated to omniscience; omniscience is not identical to action, but omniscience is not attained apart from action either. Because their action is pure as light, the consequences are also pure as light; because the consequences are pure as light, omniscience is also pure as light. Detached from all confusions and thoughts of self and possession, they know perfectly in this way and skillfully dedicate all roots of goodness.

"When enlightening beings practice dedication in this way, liberating sentient beings ceaselessly, they do not dwell on appearances; but though they know that in all things there is no action and no consequence, yet they can skillfully produce all deeds and consequences, without opposition or contention. In this way they expediently practice dedication. When enlightening beings practice dedication in this way, they are free from all faults and are praised by all Buddhas. This is called the great enlightening beings' first dedication, saving all sentient beings without any image or concept of sentient beings."

Then the enlightening being Diamond Banner looked over all the assemblies in the ten directions, throughout the cosmos; entering into the meanings and expressions of the profundities, cultivating supreme action with a boundless mind, covering all beings with great compassion, maintaining the lineage of the enlightened ones of past, present, and future, entering the treasury of virtuous qualities of all Buddhas, producing the verity body of all Buddhas, able to discern the mentalities of all sentient beings, knowing the roots of goodness he had planted were ripe, while abiding in the reality body he manifested pure physical embodiment for them and, empowered by the Buddha, said in verse,

Cultivating the Way over inconceivable eons,
Vigor firm, mind unobstructed,
Always seeking the virtuous qualities of Buddhas
To benefit living beings,
The peerless tamers of the world

Thoroughly purify their minds;
Determining to save all conscious creatures,
They can enter well into the treasury of dedication.

Their courageous power of energy complete,
Their knowledge clear, their minds pure,
They rescue all beings everywhere,
Their minds enduring, unperturbed.

Their hearts can rest peacefully, without compare;
Their minds are ever pure and full of joy.
Earnestly striving thus for the sake of the living,
They are like earth, accepting all.

They do not seek pleasure for themselves:
They only want to rescue sentient beings;
Thus developing a heart of great compassion,
They quickly gain entry to the unhindered state.

They are able to accept all beings
In all worlds in the ten directions;
They stabilize their minds to save those beings,
This way cultivating the dedications.

They practice generosity most gladly
And preserve pure conduct, without transgression;
Their intrepid, vigorous mind unstirred,
They dedicate this to enlightened omniscience.

Their mind is boundlessly broad,
Their forbearance is stable, unshakable;
Their meditation is most profound, always illumining,
Their wisdom's inconceivably subtle.

In all worlds in the ten directions
They fully cultivate pure practices:
All these virtues they dedicate
To the peace and happiness of all conscious beings.

The great heroes diligently practice good works,
Measureless, boundless, uncountable:
All these they use to benefit sentient beings
And cause them to abide in inconceivable supreme knowledge.

To act for the benefit of all sentient beings
They spend inconceivably many eons in hells;

This they do without wearying or shrinking back,
Always practicing dedication with courage and decision.

They do not seek form, sound, smell or taste,
And they do not seek nice feelings:
It is just to liberate all living beings
That they always seek supreme knowledge.

Their knowledge and wisdom are pure as space,
They pratice boundless enlightening acts;
The practical methods the Buddhas carry out
Those people always practice and learn.

The great heroes, traveling through all worlds,
Are able to give peace and safety to all beings,
Causing all to rejoice,
Tirelessly cultivating enlightening practice.

Destroying all mental poisons,
Contemplating and cultivating highest knowledge,
They do not seek comfort for themselves:
They only wish that sentient beings be freed from pain.

These people's dedication is ultimate—
Their hearts are always pure and free from poison:
Entrusted by the Buddhas of all times,
They dwell in the citadel of the loftiest teaching.

They're never attached to forms
Or to sensations, perceptions, habits, or consciousness;
Their minds have forever transcended existence,
While all their virtues they dedicate to others.

All the sentient beings seen by the Buddhas
They take into their care, without exception,
Vowing to enable them all to be liberated;
For them do they strive, with great joy.

Their minds are constantly stable,
Their knowledge and wisdom's incomparably vast.
Truly mindful, free from ignorance, they're always calm,
And all their deeds are totally pure.

Those enlightening beings, while in the world,
Are not attached to any internal or external phenomena;

Like the wind traveling unhindered through the sky
Is the function of the great beings' mind.

Their physical actions are all pure,
All their speech is without error;
Their minds always take refuge in the Buddha,
And they can please all the Buddhas.

In the infinite worlds of the ten directions,
Wherever there are Buddhas, they go;
There, seeing the lords of great compassion,
They all gaze with reverent respect.

Their minds are always pure and faultless,
Entering all worlds without fear;
Already in the Enlightened Ones' unexcelled Path,
They act as great reservoirs of truth for all beings.

Diligently observing and examining all phenomena,
They contemplate existence and nonexistence accordingly:
Thus they pursue the truth
And gain entry to the most profound realm of noncontention.

With this they cultivate the steadfast Way
Which no sentient beings can break down;
Well able to comprehend the nature of all things,
They have no attachments in any world.

Thus they are dedicated to reaching the other shore,
Enabling all beings to be free from defilements;
Forever rid of all dependency,
They enter the realm of ultimate independence.

In the languages of all sentient beings
In accord with the differences in their types,
Enlightening beings can distinctly explain
While their minds are unattached and unhindered.

Thus do enlightening beings practice dedication:
Unspeakably many are their virtues and their methods;
They earn the praise of all the Buddhas
In all worlds of the ten directions.

"What is the indestructible dedication of great enlightening beings? These great enlightening beings attain indestructible faith in the Enlight-

ened Ones of past, future, and present, because they serve all Buddhas. They attain indestructible faith in enlightening beings, even those who have just resolved on the search for omniscience for the first time, because they vow to tirelessly cultivate all foundations of goodness of enlightening beings. They attain indestructible faith in all the Buddha qualities, because they conceive profound aspiration. They attain indestructible faith in all Buddha teachings, because they abide by them and maintain them. They attain indestructible faith in all sentient beings, because they look upon them impartially with the eye of compassion and dedicate roots of goodness to their universal benefit. They attain indestructible faith in all pure ways, because everywhere they amass boundless roots of goodness. They attain indestructible faith in the path of dedication of enlightening beings, because they fulfill their noble aspirations. They attain indestructible faith in all teachers of the ways of enlightening beings, because they think of the enlightening beings as Buddhas. They attain indestructible faith in the spiritual powers of all Buddhas, because they deeply believe in the inconceivability of the Buddhas. They attain indestructible faith in the practice of skill in expedient means exercised by all enlightening beings, because they include countless various realms of activity.

"When great enlightening beings abide in indestructible faith, they plant roots of goodness, innumerable and boundless, in various realms, such as those of Buddhas, enlightening beings, disciples of Buddhas, individual illuminates, of Buddhist doctrines, and of sentient beings, causing the determination for enlightenment to grow more and more. Their kindness and compassion broad and great, they observe impartially. They accord with and practice the deeds of the Buddhas, embracing all pure foundations of goodness. Entering the truth, they assemble virtuous practices, carry out great works of charity, and cultivate meritorious qualities, looking upon the past, present, and future as equal.

"Great enlightening beings dedicate such virtues to omniscience, aspiring to always see the Buddhas. They associate with good companions and live among enlightening beings. Constantly keeping their minds on omniscience, they accept and hold the Buddhist teachings, conscientiously protecting them, and educate and develop all sentient beings, their minds always dedicated to the path of emancipation from the world. They provide for and serve all teachers of truth. Understanding the principles of the teachings, they retain them in memory; they cultivate and practice great vows, causing them all to be fulfilled.

"Thus do enlightening beings amass roots of goodness, accomplish roots of goodness, develop roots of goodness, contemplate roots of goodness, concentrate on roots of goodness, analyze roots of goodness, delight in roots of goodness, cultivate roots of goodness, and abide in roots of goodness.

"Once enlightening beings have amassed various roots of goodness

in this way, they cultivate the practices of enlightening beings by means of the results of these roots of goodness. In every successive moment they see innumerable Buddhas, and serve and provide for them in accordance with their needs. They provide innumerable jewels, flowers, garlands, garments, parasols, banners, pennants, adornments, servants, beautified places, perfumes, powdered incenses, mixed scents, burning incenses, profound faith, aspiration, pure minds, respect, praise, honor, jeweled seats, flower seats, incense seats, seats of garlands, sandalwood seats, cloth seats, diamond seats, crystal seats, precious streamer seats, jewel-colored seats, bejeweled parks, flowered parks, perfumed parks, parks hung with garlands, parks spread with robes, jewel-studded parks, parks decorated with streamers of all jewels, parks with trees of all precious substances, parks with balustrades of all precious substances, parks covered with nets of chimes of all jewels, palaces with all precious substances, palaces with all kinds of flowers, palaces with all kinds of incenses, palaces with all kinds of garlands, palaces of all kinds of sandalwood, palaces with stores of all kinds of aromatic resins, palaces of all kinds of diamonds, palaces of all kinds of crystals, all extraordinarily fine, surpassing those of the heavens; innumerable trees of mixed jewels, trees of various fragrances, trees of precious raiment, trees of music, trees of fascinating jewels, trees of gem-studded streamers, trees of precious rings, trees adorned with banners, pennants, and canopies with the fragrances of all flowers—such trees, with luxuriant foliage interreflecting, adorn the palaces; the palaces also are adorned with countless lattices, windows, doors, balconies, crescents, and drapes, countless nets of gold covering them, countless perfumes wafting throughout them scenting everything, and countless robes spread on the ground.

"Enlightening beings reverently present these offerings with pure-minded respect to all Buddhas for countless, incalculable eons, never retreating, never ceasing; and after each Buddha dies they also respectfully make similar offerings to all their relics, in order to induce all sentient beings to develop pure faith, to embody all foundations of goodness, to be freed from all suffering, to have broad understanding, to be arrayed with great adornments, to be arrayed with infinite adornments, to consummate all their undertakings, to know how rare it is to meet a Buddha in the world, to fulfill the immeasurable power of the enlightened, to adorn and make offerings to the tombs and shrines of Buddhas, and to maintain the teachings of all Buddhas.

"Their offerings to living Buddhas and to their relics after death could never be fully told of even in an incalculable period of time. Such cultivation and accumulation of immeasurable virtue is all to develop and mature sentient beings, without retreating, without ceasing, without wearying, without clinging, free from all mental images, without stopping anywhere, forever beyond all dependence, detached from self and anything pertaining to a self. They seal all aspects of their activities with the stamp of truth, realize the birthlessness of things, abide in the

abode of buddhahood, and observe the nature of birthlessness definitively marking all objects. In the care of the Buddhas, they set their minds on dedication—dedication in accord with the essential nature of things, dedication entering into the uncreated truth yet perfecting created expedient methods, dedication of techniques discarding attachments to concepts of phenomena, dedication abiding in countless enlightening skills, dedication forever departing from all realms of existence, dedication of expedient application of practices without sticking to forms, dedication embracing all foundations of goodness, great dedication purifying the acts of all enlightening beings, dedication rousing the will for enlightenment, dedication living with all bases of goodness, dedication fulfilling supreme faith.

"When enlightening beings dedicate such roots of goodness, though they go along with birth and death they are not changed: they seek omniscience without ever retreating; while being in the various realms of existence, their minds are undisturbed; they are able to liberate all sentient beings; they are not stained by compounded things; they do not lose unimpeded knowledge; their fulfillment of causes and conditions of enlightening beings' practices and stages is inexhaustible; worldly things cannot change or move them; they fulfill the pure ways of transcendence; they are able to accomplish all knowledge and power. Thus do enlightening beings get rid of the darkness of ignorance and folly, develop the will for enlightenment and reveal its light, increase pure ways, dedicated to the supreme Way, fulfilling all its practices.

"With clear, pure intellect they are able to skillfully analyze and comprehend all things as appearing according to the mind; they know deeds are like illusions, results of deeds are like paintings, all activities are like magic tricks, things born of causes and conditions are all like echoes, and the practices of enlightening beings are all like reflections. They produce the clear, pure eye of reality, seeing the vast realm of the uncreated; realizing their null essence, they understand the nonduality of things and discover the true aspect of things. They fulfill the practices of enlightening beings without attachment to any forms. They are able to carry out all commonplace acts without ever abandoning pure principles and practices. Free from all attachments, they remain unattached in action.

"Thus do enlightening beings think flexibly, without confusion or delusion, without contradicting facts, without destroying active causes, dedicating as is appropriate, with clear perception of real truth. They know the inherent nature of things, yet by the power of skill in means they accomplish results of action and reach the other shore. With knowledge and wisdom they examine all things and attain knowledge of spiritual faculties. The virtues of their deeds are carried out without striving, in accordance with their free will.

"Enlightening beings dedicate roots of goodness in this way because they want to liberate all sentient beings, keep the lineage of Buddhas

unbroken, be forever rid of demonic activity, and see omniscience. Their boundless aspiration is never discarded; they detach from mundane objects and cut off all mixup and defilement. They also wish for sentient beings to attain pure knowledge, enter deeply into the techniques of liberation, depart from the state of birth and death, attain the bases of virtues of buddhahood, forever end all delusive activities, stamp all actions with the seal of equanimity, determine to enter knowledge of all ways of liberation, and accomplish all transmundane qualities. This, O Child of Buddha, is called enlightening beings' second dedication, indestructible dedication.

"When enlightening beings abide in this dedication, they get to see all the countless Buddhas and master innumerable pure, sublime teachings. They attain impartiality toward all sentient beings, and have no doubt about anything. Strengthened by the spiritual power of all Buddhas, they overcome all demons and forever get rid of their influence. They achieve noble birth and fulfill the will for enlightenment. Attaining unhindered knowledge, they can expound the meanings of all doctrines without relying on another for understanding. They are able, following the power of imagination, to enter all lands; illumining sentient beings everywhere, they cause them all to become purified. Great enlightening beings, by the power of this indestructible dedication, embody all foundations of goodness and dedicate them in this way."

Then Diamond Banner, spiritually empowered by Buddha, looked over the ten directions and said in verse,

Enlightening beings, having attained indestructible will,
Carry out all good works;
Therefore they're able to make the Buddhas rejoice:
Those who are wise dedicate this.

Making offerings to infinite Buddhas,
Giving charity, with self-control, they subdue their senses,
Out of desire to benefit all sentient beings,
To cause them all to be purified.

All sorts of beautiful, fragrant flowers,
Innumerable different splendid robes,
Jeweled canopies and adornments,
They present to all the Buddhas.

Thus do they make offerings to Buddhas
For countless, unthinkable eons;
Reverent, respectful, always rejoicing,
They never have a thought of weariness.

They concentrate their thought on the Buddhas,
The Great Bright Lamps of all worlds:
All the Enlightened Ones of the ten directions
Appear before them, as though face to face.

For inconceivably infinite eons
They give in all ways, their minds never weary:
For hundreds of millions of eons
They practice good principles in the same way.

After the Buddhas become extinct,
They make offerings to their relics, tirelessly:
With various fine adornments for each
They set up inconceivably many shrines.

Built in incomparably excellent forms,
Adorned with jewels and gold,
The shrines are magnificent, big as mountains,
Their number countless billions.

Having made offerings with pure minds, with respect,
They also conceive the will to gladden and benefit others;
For inconceivable eons they stay in the world,
Rescuing sentient beings and liberating them.

They know that sentient beings are illusory
And do not discriminate among them,
Yet can differentiate the faculties of beings
And act for the benefit of all the living.

Enlightening beings cultivate and build up virtues
Vast, extensive, incomparably supreme;
Understanding they're essentially not existent,
In this way they dedicate them all with certainty.

Observing all things with supreme knowledge,
There's not a single thing that's born;
Thus do they provisionally cultivate dedication,
Virtue infinite, inexhaustible.

By this means they purify the mind,
Equal to all the Buddhas—
This power of skill in means is inexhaustible;
Therefore felicitous results have no limit.

Initiating the will for unsurpassed enlightenment,
Without depending on anything in the world,
They go to all worlds in the ten directions
And are not hindered by anything at all.

All Buddhas appear in the world
Because they want to guide beings' minds;
They examine the true natures of their minds
And discover they ultimately cannot be found.

All phenomena, without exception,
Are included in thusness, with no essential nature;
Dedicating with this pure eye
They open the prison of birth and death in the world.

Though they purify all existences,
Yet they do not have a notion of existences;
They know the nature of existents has no existence
And purify the joyful mind.

They depend on nothing in one buddha-land,
Or in any buddha-lands,
And they are not attached to conditioned things,
Knowing their phenomenality has no basis.

Hereby they cultivate omniscience;
Hereby highest knowledge adorns them;
Hereby the Buddhas all rejoice;
This is enlightening beings' work of dedication.

Enlightening beings focus their minds on the Buddhas,
Their supreme knowledge, wisdom, and means.
Like Buddhas, they depend on nothing at all:
May we accomplish these virtues.

Concentrating on saving all,
They cause them to abandon evil deeds;
Thus benefiting sentient beings,
They contemplate attentively without abandoning them.

Abiding in the state of knowledge and guarding the teaching,
They do not take nirvana by other vehicles—
They only vow to attain the Buddhas' unexcelled Way;
This is the dedication of enlightening beings.

They do not grasp the fabricated unrealities
Spoken of by sentient beings,
But though they do not rely on speech
Still they don't cling to wordlessness.

All the enlightened ones in the ten directions
Comprehend all things without exception;
But though they know all things are empty, void,
They don't produce a notion of voidness.

With one adornment they adorn all
Yet don't discriminate phenomena—
They enlighten all living beings:
All is without inherent nature, without objectivity.

"What is great enlightening beings' dedication equal to all Buddhas? Here the enlightening beings follow and cultivate the path of dedication of the Buddhas of the past, future, and present. When they practice and learn the path of dedication in this way, when they perceive any objects of sense, whether pleasant or unpleasant, they do not conceive like or dislike—their minds are free, without faults, broad, pure, joyful, blissful, free from all sorrows and troubles. Their minds are flexible, their senses are pure and cool.

"When great enlightening beings gain such peace and bliss, they become even more determined, dedicating their determination to the Buddhas, with these thoughts: 'With the roots of goodness I am now planting I vow to cause the bliss of the Buddhas to increase more and more—that is, the bliss of the inconceivable abode of Buddhas, the bliss of the peerless concentration of Buddhas, the bliss of unlimited compassion, the bliss of liberation of all Buddhas, the bliss of vast, ultimate, immeasurable power, the bliss of tranquility detached from all cognition, the bliss of abiding in the state of nonobstruction, always rightly concentrated, the bliss of carrying out the practice of nondualism without change.'

"Once the great enlightening beings have dedicated their roots of goodness to the Buddhas, they also dedicate these virtues to the enlightening beings: that is, to cause those who have not fulfilled their vows to fulfill them, to cause those whose minds are not yet pure to attain purity, to cause those who have not fulfilled the ways of transcendence to fulfill them, to settle them in the indestructible will for enlightenment, that they not regress on the way to omniscience, not give up great effort, preserve all the foundations of goodness of the gates of enlightenment, and be able to cause sentient beings to give up conceit, set their minds on enlightenment, fulfill their aspirations, abide in the

abode of all enlightening beings, attain the clear, sharp senses of enlightening beings, cultivate roots of goodness, and realize omniscience.

"Having thus dedicated their roots of goodness to enlightening beings, the great enlightening beings then dedicate them to all sentient beings, wishing that the roots of goodness of all sentient beings, even the slightest—even seeing a Buddha, hearing teaching, or respecting holy mendicants, for but the time of a fingersnap—all be free from obstruction, that they reflect on the completeness of Buddhas, on the techniques of the teaching, and on the nobility and importance of the community, that they not be separated from vision of the Buddha, that their minds become pure, that they attain the qualities of buddhahood, build up immeasurable virtue, purify spiritual powers, give up doubts about the truth and live according to the teaching. As they make such dedication to sentient beings, they also make such dedication for the Buddhist disciples and the individual illuminates.

"Also they pray that all sentient beings forever leave all miserable places like hells, ghosthood, and animality, the nether world, and so on, that they further develop the supreme will for enlightenment, concentrate their minds on the earnest search for knowledge of all means of liberation, never repudiate the true teaching of the Buddhas, attain the peace of the Buddhas, be pure in body and mind, and realize omniscience.

"The foundations of goodness of great enlightening beings are all correctly initiated, built up, and developed by great vows, causing them all to expand and to be completely fulfilled.

"When great enlightening beings live at home with spouses and children, they never for a moment give up the determination for enlightenment; with correct mindfulness they meditate on the realm of all knowledge, liberating themselves and others, enabling them to reach the ultimate. Using appropriate means they transform the members of their own households, causing them to enter the knowledge of enlightening beings and causing them to develop to maturity and attain liberation. Though they live together, their minds have no attachments. By their basic great great compassion they remain in home life, and because of their kindness they harmonize with their spouses and children, with no hindrance to the pure Way of enlightening beings.

"Though great enlightening beings be in home life and work at various occupations, they never for a moment give up the will for omniscience; that is, whether they are dressing, eating, taking medicine, washing, looking around, walking, standing still, sitting, reclining, speaking, thinking, asleep or awake, whatever they are doing their minds always dedicate it to the path of omniscience. They concentrate and contemplate unremittingly, because they want to aid all sentient beings and settle them in enlightenment; with immeasurable great vows they embody countless great roots of goodness, diligently cultivating virtues to save everyone. They forever divorce arrogance and indulgence and proceed surely toward the state of omniscience, never con-

ceiving any intention of turning to another path. Always contemplating the enlightenment of all Buddhas, they forever abandon all impure ways. Cultivating practice of what all enlightening beings learn, they encounter no obstruction on the path of omniscience and stand on the ground of knowledge. They are devoted to recitation and learning, and collect roots of goodness by means of immeasurable knowledge. Their minds have no affection for any mundane realm, nor are they obsessed with what they practice. They wholeheartedly accept and hold the principles of the Buddhas' teachings. Thus enlightening beings living at home cultivate and internalize roots of goodness in every way, cause them to grow, and dedicate them to the unsurpassed enlightenment, which is the essence of the Buddhas.

"At such a time, enlightening beings, even when they are feeding domestic animals, all make this vow: 'I should cause these creatures to leave the realm of animality, to be helped and comforted and ultimately be liberated, having forever crossed over the ocean of suffering, eternally annihilating painful sensations, forever removing suffering physical and mental elements, eternally cutting off painful feeling, accumulation of pain, painful actions, the causes of pain, the root of suffering, and painful situations. May these sentient beings all be able to leave these behind.' Thus do enlightening beings focus their thoughts on all sentient beings; with their roots of goodness in the forefront, they dedicate them to knowledge of ways of liberation for all beings.

"When enlightening beings first engender the determination for enlightenment, they include all sentient beings, cultivating the foundations of goodness and dedicating them to causing all sentient beings to leave the plain of birth and death forever, to attain the unhindered bliss of the enlightened, emerge from the ocean of afflictions, practice the path of the Buddha teachings, to fill everywhere with kindness, to have vast powers of compassion, cause all to attain pure bliss, preserve foundations of goodness, draw near to the qualities of Buddhahood, leave the realms of demons and enter the realm of Buddhas, to cut off the seeds of mundanity and plant the seeds of enlightenment, to abide in the truth which is equal in all times.

"Enlightening beings dedicate all the roots of goodness they have collected, will collect, and are collecting in this way, and form this thought: 'As the Buddhas and enlightening beings of the past have practiced—respectfully serving all enlightened ones, liberating sentient beings so that they be forever emancipated, diligently cultivating and practicing all roots of goodness and dedicating them all without attachment, without depending on form, without attachment to sensation, without erroneous conceptions, without creating fixed patterns, without grasping consciousness, detached from the senses, not dwelling on things of the world, delighting in transcendence, knowing that all things are empty as space, come from nowhere, are unborn and not perishing, and have no true reality; having no attachments, they

avoided all discriminatory views, were imperturbable and unaffected by anything, never lost awareness or calm, abiding in reality without form, detached from all appearances, all being one; thus they entered deeply into the nature of all things, always happily practiced all-sided virtues, and saw the congregation of all Buddhas—just as all those enlightened ones of the past dedicated roots of goodness in this way, I, too, should practice dedication in this way, understand these principles, actualize these principles, and, based on these principles determine to learn and act, not violating the specifics of the teachings, knowing that what is practiced is like illusions, like shadows, like the moon's image in the water, like reflections in a mirror, manifested by the combination of causes and conditions, proceeding thus up to the ultimate stage of enlightenment.'

"Great enlightening beings also form this thought: 'Just as the Buddhas of the past, when cultivating enlightening practice, dedicated roots of goodness in this way, and so do and will the Buddhas of the present and future, so too should I arouse my will and dedicate roots of goodness like those Buddhas—with foremost dedication, excellent dedication, supreme dedication, superior dedication, unexcelled dedication, peerless dedication, unequalled dedication, incomparable dedication, honorable dedication, sublime dedication, impartial dedication, straightforward dedication, virtuous dedication, far-reaching dedication, good dedication, pure dedication, dedication free from evil, dedication not going wrong.'

"Once enlightening beings have dedicated roots of goodness in this way, they accomplish pure action of body, speech, and mind, and abide in the abode of enlightening beings without any faults. Practicing good works, they get rid of evils of action and speech. Their minds are without flaw or defilement; they cultivate omniscience, abide in an immeasurably broad mind, and know all phenomena create nothing. They abide in transmundane states and are not influenced by things of the world. They analyze and comprehend innumerable actions and fully develop skill in means of dedication, extirpating the root of grasping and attachment forever. This is the great enlightening beings' third dedication, dedication equal to all Buddhas.

"When great enlightening beings abide in this dedication, they enter deeply into the acts of all the enlightened ones, proceed toward the supremely wonderful qualities of the enlightened, enter into the profound realm of pure knowledge, do not depart from the works of enlightening beings, are able to distinguish skillful, subtle means of liberation, enter the profound realm of truth, know well the process of practice of enlightening beings, enter the family of the Buddhas, and with skill in means analyze and comprehend all things. Though they appear physically, born in the world, yet their minds have no attachment to things of the world."

Then the enlightening being Diamond Banner, spiritually empowered by the Buddha, looked over the ten directions and said in verse,

Those great enlightening beings
Practice the ways of dedication of past Buddhas,
And also cultivate the practices
Of all the Guides of future and present.

They attain peace and ease in all realms,
Praised by all the enlightened ones;
Their expansive light and pure eyes
They dedicate all to the great Brilliant Sages.

Blissful are the bodies of enlightening beings,
And so are all their senses;
Such immeasurable, supremely wonderful bliss
They all dedicate to the Supreme.

All the good ways in the world
And those the Buddhas have accomplished,
All they foster, excepting none,
Whereby they joyfully benefit the living.

Their joys in the world are infinite:
These they dedicate to sentient beings,
Vowing to cause them all to be filled
With the bliss of the Human Lion.

The various raptures known and perceived
By the Buddhas of all lands
They vow to foster in sentient beings
And become great lamps lighting the world.

The supremely refined pleasure of enlightening beings
They dedicate to all sentient beings:
Though they are dedicated to the benefit of the living,
Yet they have no attachment to dedication.

Enlightening beings, practicing this dedication,
Produce a mind of infinite compassion;
The virtues of dedication practiced by the Buddhas
They vow to cultivate and fulfill the same way.

The subtle bliss of the vehicle of omniscience
Such as attained by the Supreme,

As well as the infinite bliss of enlightening practice
Carried out while they're in the world,
The bliss of peace while appearing to be in the world,
The bliss of tranquility, always guarding the senses,
All they dedicate to sentient beings
To cause all to develop unexcelled knowledge.

Their work is not physical, verbal, or mental,
Yet doesn't exist apart from this;
They just destroy ignorance by expedient means
And thus develop supreme knowledge.

The deeds practiced by enlightening beings
Build up immeasurable excellent virtues;
Following the Enlightened, born in the family of Buddhas,
Dispassionate and calm, they dedicate aright.

They take care of all beings there are
In all worlds of the ten directions,
Dedicating all roots of goodness to them,
Vowing to fill them with the bliss of peace.

They do not seek benefit for themselves;
They want to cause all to be at ease.
They have never entertained arbitrary conceptions:
They only observe all things to be empty and selfless.

To all the true children of Buddhas
Seen by the innumerable Supreme Ones in the ten directions
They dedicate all roots of goodness,
Vowing to hasten their ultimate enlightenment.

The conscious creatures in all worlds
They embrace impartially, without exception;
With the good works they do themselves
They cause those beings to soon become Buddhas.

The countless, boundless great vows
Expounded by the unexcelled Guides
Vow that all Buddha-children become pure
And fulfill all their aspirations.

Observing all worlds in the ten directions,
Donating all their virtues to them,
They vow to cause them all to be wonderfully adorned:
Thus do enlightening beings practice dedication.

Their minds do not weigh dualistic things;
They only constantly realize the nonduality of things.
In all things, whether dual or nondual,
They ultimately have no attachments.

All the worlds in the ten directions
Are sentient beings' conceptualizations;
Not apprehending anything in conception or nonconception,
Thus are conceptions understood.

The enlightening beings' bodies are purified,
So their minds are pure, without blemish:
Their speech being already pure and faultless,
Know that their minds are pure, without attachment.

Single-mindedly they think of the past Buddhas
And also of the Guides of the future,
As well as the Honored Ones of the present:
They study the teachings they all expound.

All enlightened ones of past, present, and future
Have clear penetrating knowledge, their minds unobstructed;
Because they want to help sentient beings
They dedicate myriad works to enlightenment.

Those of foremost wisdom, vast wisdom,
Wisdom free from falsehood, without delusion,
Impartial, true wisdom, pure wisdom,
And supreme wisdom, explain this way.

"What is the great enlightening beings' dedication reaching all places? Here when the enlightening beings cultivate all roots of goodness, they think, 'May the power of virtue of these roots of good reach all places, just as reality extends everywhere without exception, reaching all things, all worlds, all living beings, all lands, all phenomena, all space, all time, all that is compounded and uncompounded, all speech and sound; may these roots of goodness in the same way reach the abodes of all enlightened ones, and be as offerings to all those Buddhas, the past Buddhas whose vows are all fulfilled, the future Buddhas, fully adorned, and the present Buddhas, their lands, sites of enlightenment, and congregations, filling all realms throughout the entirety of space. I aspire, by virtue of the power of faith, by virtue of great knowledge without obstruction, by virtue of dedication of all roots of goodness, to present offerings like those of the celestials, filling infinite worlds.'

"Great enlightening beings also form this thought: 'The Buddhas

pervade all realms in space, the worlds of all the unspeakably many world systems in the ten directions produced by various actions—unspeakably many buddha-lands, buddha-spheres, all kinds of worlds, infinite worlds, worlds without boundaries, rotating worlds, sideways worlds, worlds facing upward and downward—in all worlds, such as these, they manifest a span of life and display various spiritual powers and demonstrations. There are enlightening beings there who by the power of resolution appear as Buddhas in all worlds for the sake of sentient beings who can be taught; with the knowledge of where all paths lead, they reveal everywhere the boundless freedom and spiritual power of the enlightened, the body of reality extending everywhere without distinction, equally entering all realms of phenomena and principles, the body of inherent buddhahood neither born nor perishing, yet by skillful expedients appearing throughout the world, because of realizing the true nature of things, transcending all, because of attainment of nonregressing power, because of birth among the people of vast power of unobstructed vision of the enlightened.'

"Great enlightening beings, by all the roots of goodness that they plant, vow to make offerings to all such Buddhas, with myriad beautiful flowers, myriad wonderful incenses, garlands, parasols, banners, pennants, clothing, lamps, and all other articles of adornment, and to do the same to effigies, tombs, and shrines of Buddhas. Their roots of goodness they dedicate in this way, with unconfused dedication, single-minded dedication, autonomous dedication, respectful dedication, unshakable dedication, nonobsessive dedication, independent dedication, dedication without the mentality of worldly people, dedication without haste or struggle, dedication with a tranquil mind.

"They also think, 'Throughout the space of the cosmos, in all ages, past, future, and present, the Buddhas, the World Honored Ones, attain omniscience and become enlightened; with innumerable different names, at various times, they manifest attainment of true awakening, all abiding for a span of life, throughout the future, each adorning themselves with the adornments of the realm of reality, their sites of enlightenment and congregations pervading the cosmos; in all lands they appear according to the time and perform the work of buddhahood. To all these Buddhas I dedicate roots of goodness; I vow to offer respectfully countless canopies of fragrance, banners of fragrance, pennants of fragrance, drapes of fragrance, nets of fragrance, statues of fragrance, lights of fragrance, flames of fragrance, clouds of fragrance, thrones of fragrance, parks of fragrance, shelters of fragrance, worlds of fragrance, mountains of fragrance, seas of fragrance, rivers of fragrance, trees of fragrance, robes of fragrance, lotus blossoms of fragrance, palaces of fragrance, flowers of fragrance; infinite canopies of flowers, and so on, up to infinite palaces of flowers; boundless canopies of garlands, and so on, up to boundless palaces of garlands; incomparably many canopies of powdered incense, and so on, up to incomparably

many palaces of powdered incense; uncountable canopies of perfume, and so on, up to uncountable palaces of perfume; incalculable canopies of raiment, and so on, up to incalculable palaces of raiment; inconceivable numbers of canopies of jewels, and so on, up to inconceivable numbers of palaces of jewels; immeasurable numbers of canopies of lamps, and so on, up to immeasurable numbers of palaces of lamps; unspeakable numbers of canopies of ornaments, and so on, up to unspeakable numbers of palaces of ornaments; unspeakably unspeakable numbers of canopies, banners, pennants, drapes, nets, statues, lights, flames, clouds, seats, parks, shelters, lands, mountains, seas, rivers, trees, robes, lotus blossoms, and palaces, all made of jewel crystals, all unspeakably unspeakable in number: in each of these objects are countless balustrades, palaces, bowers, doors, crescents, defensive barriers, windows, pure jewels, and ornaments—all such offerings I present to those Buddhas, aspiring to cause all worlds to become purified and all sentient beings to attain emancipation, abide in the stage of the ten powers and attain unhindered understanding of truth; to cause all sentient beings to be fully endowed with bases of goodness, to gain complete self-mastery, to have minds as infinite as space, going to all fields without going anywhere, entering all lands, passing on good ways, always able to see Buddhas, planting roots of goodness, accomplishing the great vehicle, not clinging to anything, replete with virtue, establishing innumerable practices, entering into all the boundless realms of reality, developing the spiritual faculties of the Buddhas, and attaining the omniscient knowledge of the enlightened ones. Just as selflessness includes all things, so also may my roots of goodness include all the Buddhas by making offerings to them all; include all truths by understanding them without hindrance; include all enlightening beings by ultimately having the same roots of goodness; include all practices of enlightening beings by fulfillment through the power of my original vows; include all enlightening beings' understandings of things by comprehending all things without obstruction; include all the great spiritual powers of the Buddhas by perfecting innumerable roots of goodness; include all the powers and fearlessnesses of the Buddhas by developing immeasurable will and fulfilling them all; include all the enlightening beings' methods of meditation, powers of elucidation, and concentration formulae by being able to illumine and comprehend nonduality; include the Buddhas' skill in means by manifesting the great spiritual powers of the enlightened; include all the past, present, and future Buddhas' birth in the world, attainment of enlightenment, turning the wheel of true teaching, taming sentient beings, and entering final decease, by respectfully presenting offerings to all of them everywhere; include all worlds of the ten directions by adorning and purifying buddha-lands to the ultimate degree; include all ages by appearing therein and cultivating enlightening practice unceasingly; include all realms of being by appearing to be born therein; include all realms of sentient beings by

fulfilling the practice of the Universally Good enlightening being; include all delusive habit energy by using appropriate means to clean it all away; include the innumerable differences in faculties of sentient beings by knowing them all; include the understandings and inclinations of all sentient beings by causing them to get rid of confusion and defilement and attain purity; include all activities that edify sentient beings by appearing in forms appropriate to their needs; include all ways of adaptively responding to sentient beings by entering into all realms of sentient beings; and include the essence of knowledge of all enlightened ones by preserving the teachings of the Buddhas.'

"When great enlightening beings dedicate roots of goodness in this way, they use the absence of object of attainment as a means: they do not distinguish consequences in actions, they do not distinguish actions in consequences; though they have no discrimination, they enter all realms of phenomena and principles; though they have no striving, yet they always abide in roots of goodness; though they initiate nothing, yet they diligently practice excellent principles. They do not believe in things, yet can enter deeply into them; they do not consider things as existent, yet they know and see them all. Creation and noncreation are both ungraspable. They know that by nature all things are never independent. Though they see all things, yet they are not seeing anything; they know everything without knowing anything.

"Thus do enlightening beings comprehend the objective world, knowing that all things are based on causes and conditions. They see the reality-body of all Buddhas and arrive at the untainted ultimate reality of all things. They understand all worlds are like magical apparitions. They clearly realize that sentient beings are only one phenomenon and do not have two natures. They do not give up the realm of action: with skill in expedient means they show the uncreated in the midst of the realm of compounded things, without destroying the characteristics of compounded things; they show compounded things in the midst of the realm of the uncompounded, without distinguishing marks of the uncompounded. Thus enlightening beings always observe all things as ultimately null and void. They develop all pure roots of goodness and arouse the will to save and protect sentient beings. Their knowledge clearly realizes the ocean of all truths. They always gladly cultivate practice to get rid of ignorance and folly. They have already fully accomplished transmundane virtues, and they no longer practice worldly ways. They have attained the pure eye of knowledge, stripped of the blinders of ignorance, and with skill in means they practice the path of dedication.

"Great enlightening beings, dedicating roots of goodness in this way, accord with the will of all the Buddhas, beautify and purify all buddha-lands, teach, edify, and mature all sentient beings, fully accept and maintain all principles of the Buddhas, become supreme fields of blessings for all sentient beings, become wise guides for all caravans, be-

come pure suns for all worlds. Each of their roots of goodness fills the cosmos, able to rescue and safeguard all sentient beings and cause them to be filled with pure virtuous qualities.

"When the great enlightening beings practice dedication in this way, they are able to preserve the lineage of all Buddhas, to develop all sentient beings to maturity, to beautify and purify all lands, to avoid spoiling all works, to thoroughly understand all things, to impartially observe the nonduality of all things, to go to all lands in the ten directions, to comprehend the ultimate reality apart from desire, to achieve pure faith, and to have clear, sharp faculties.

"This is great enlightening beings' fourth dedication, dedication reaching all places. When great enlightening beings abide in this dedication, they achieve physical action reaching all places, being able to appear responsively in all worlds; they achieve verbal action reaching all places, expounding the truth in all places; they achieve mental action reaching all places, accepting and holding the truth explained by all Buddhas; they attain the power of psychic travel reaching everywhere, going in response to beings' minds; they attain recollective and explanatory powers reaching all places, able to please beings according to their mentalities; they gain entry into the realm of reality reaching all places, able to enter all worlds in a single pore; they attain entry into bodies reaching all places, able to enter the bodies of all beings in the body of one being; they attain universal perception of the ages reaching all places, in each age always seeing all the Buddhas; they attain instantaneous universal perception reaching all places, moment to moment seeing all the Buddhas appear before them. When great enlightening beings attain dedication reaching all places, they are able to dedicate roots of goodness in this way."

Then the enlightening being Diamond Banner, empowered by the Buddhas, looked over the ten directions and said,

To all internal and external worlds
Enlightening beings have no attachments at all,
Yet do not abandon works beneficial to sentient beings:
The great ones cultivate this kind of knowledge.

In all lands in the ten directions
They do not depend or dwell on anything;
They do not grasp things, such as livelihood,
And do not arbitrarily create distinctions.

They deal with all sentient beings
In all worlds in the ten directions;
Observing their essential nature has no existence,
They practice dedication reaching everywhere.

Dealing with all compounded and uncompounded things,
They do not entertain errant thoughts about them,
Or in regard to anything in the world:
The Lamps that Illumine the World are aware in this way.

The works carried out by enlightening beings
Are different in superior, middling, and lower grades;
In all of them they dedicate roots of goodness
To all the Buddhas of the ten directions.

Enlightening beings, by dedication, reach transcendence,
Accomplishing what they learn from the Buddhas;
They always think well based on subtle knowledge
And embody the best of human qualities.

Their pure roots of goodness they universally dedicate
To help the deluded, never abandoning them:
They enable all sentient beings to become
Unexcelled lamps that illumine the world.

They never conceptualize sentient beings
Nor think of things with false imagination;
Though in the world, they have no attachments,
Yet also do not abandon conscious creatures.

Enlightening beings always enjoy tranquil nullity
By following which they attain the realm of nirvana;
Yet they do not abandon the realm of sentient beings:
They have attained such subtle knowledge.

Enlightening beings do not conceptualize actions
And do not grasp their results:
All worlds are born from conditions—
Things cannot be seen apart from causality.

Deeply entering such realms,
They do not create vain discriminations therein:
The tamers of all sentient beings
Herein understand skilled dedication.

"What is great enlightening beings' dedication of inexhaustible treasuries of virtue? Here they dedicate the roots of goodness produced by repentance and removal of hindrances caused by past actions, the roots of goodness produced by paying respect to all Buddhas, the roots of goodness produced by requesting all Buddhas to teach, the roots of

goodness produced by listening to Buddhas' teaching, diligently practicing it, and realizing the vast realm of the inconceivable, the roots of goodness produced by rejoicing at the virtues of all Buddhas and all sentient beings of the past, future, and present, the roots of goodness of all Buddhas, the roots of goodness achieved by the dilligent practice of infinite enlightening beings, the roots of goodness produced by enlightening beings knowing of and rejoicing in the Buddhas of all times attaining true enlightenment, teaching the truth, and taming sentient beings, the roots of goodness in rejoicing at the Buddhas of all times cultivating enlightening practice from their first inspiration, attaining supreme true awakening, finally appearing to enter ultimate extinction, and, after their extinction, the true teaching remaining in the world until passing away; thus enlightening beings think of the inexplicable realm of the Buddhas as well as their own realm and the unhindered realm of enlightenment—such tremendous, innumerable different roots of goodness, all they accumulate, all they believe in, all they rejoice in, all they fulfill, all they accomplish, all they practice, all they attain, all they are aware of, all they embody, all they develop, they dedicate to adorn all the buddha-lands, like the realm of action of all the Buddhas in all worlds in boundless eons of the past—that is, incalculable, innumerable systems of buddha-worlds, known to the knowledge of Buddhas, perceived by enlightening beings, sensed by the great mind, issuing from and drawn forth by pure actions adorning buddha-fields, arising in response to sentient beings, created by the sublime practices of the enlightening being Universally Good, in which all the Buddhas become enlightened and manifest various autonomous spiritual powers—and like the purely adorned buddha-lands which will be attained upon enlightenment by the Buddhas throughout the future, pervading the cosmos, boundless, borderless, endless, infinite, all born of the knowledge of the Buddhas, adorned by innumerable beautiful treasures—ornaments of all fragrances, all flowers, all raiment, all treasuries of worthy qualities, all powers of Buddhas, and the embellishments of all buddha-lands; the capitals of the enlightened ones, inhabited by inconceivable pure communities of people with existing affinity through similar practices who will attain true enlightenment in the future, developed by all the Buddhas, imperceptible to the world, visible only to the pure eyes of enlightening beings. These enlightening beings have great powers and have planted roots of goodness in the past; knowing all things are like phantoms and illusions, they cultivate the pure deeds of enlightening beings, entering absorption in inconceivable freedom, and with skill in means can perform the work of Buddhas, emanate the light of Buddhas and illumine the world everywhere without limit. All the Buddhas of the present also adorn worlds in this way, with boundless forms, lights, and colors, all made by virtues: innumerable fragrances, innumerable jewels, innumerable trees, innumerable ornaments, innumerable palaces, innumerable sounds, associates in accord with affinities

from the past, manifesting adornments of all worthy qualities, without end—adornments of all fragrances, garlands, powdered incenses, jewels, pennants, multicolored streamers of precious silk, balustrades of jewels, countless ornaments of gold nets, rivers, clouds and rain, and music, innumerable such embellishments adorning the buddha-lands in all worlds throughout space, created by various deeds, known to the Buddhas and told of by the Buddhas: that is, buddha-lands of adornments, buddha-lands of purity, buddha-lands of equanimity, buddha-lands of subtle refinements, buddha-lands of magnificent virtue, buddha-lands of immensity, buddha-lands of peace and bliss, buddha-lands of indestructibility, buddha-lands of inexhaustibility, buddha-lands of infinity, buddha-lands of imperturbability, buddha-lands of fearlessness, buddha-lands of light, buddha-lands free from opposition, buddha-lands of delight, buddha-lands of all-illumining brightness, buddha-lands of splendor, buddha-lands of refined beauty, buddha-lands of wonderful skill, preeminent, excellent, extraordinary, supreme, absolutely supreme, surpassing, unexcelled, peerless, incomparable, indescribable buddha-lands. To emulate these adornments of all the buddha-lands of past, future, and present, the great enlightening beings willingly dedicate their own roots of goodness to adorn a world in the same way, with the pure adornments of the lands of all Buddhas of past, future, and present, to produce, purify, gather, manifest, array, and maintain all adornments like those of the lands of all Buddhas, and to do the same for all worlds throughout the space of the cosmos, that they be replete with the various adornments of the lands of the Buddhas of all times.

"Great enlightening beings also dedicate roots of goodness in this way: 'May all the buddha-lands I cultivate be filled with great enlightening beings who are truly genuine, with comprehensive knowledge, able to distinguish all worlds and sentient beings, to enter deeply into the realm of reality as well as the realm of space, who cast off folly and perfect the recollection of the Buddhas, recollection of the truth of the teaching, recollection of the infinity of the community, omnipresent everywhere, and who also remember equanimity, their sun of truth full and round, their light of knowledge illumining everywhere, seeing without obstruction, born from nonacquisition, producing all aspects of Buddhahood, possessed of myriad supreme roots of goodness, engendering the determination of unexcelled enlightenment, abiding in the powers of Buddhas, heading for omniscience, destroying the works of demons, purifying the realm of sentient beings, entering deeply into the essential nature of things, forever getting rid of delusion, bringing all roots of goodness and great vows to fruition—may such enlightening beings fill those lands, born in such places, having such virtues, always performing the work of buddhahood, attaining the pure light of complete enlightenment, possessed of knowledge of the realm of reality, manifesting the power of spiritual faculties, filling all realms with one

body, attaining great knowledge and wisdom, entering the sphere of omniscience, able to distinguish infinite, boundless expressions and meanings of realms of phenomena and principles, having no attachments in any land, yet able to appear in all buddha-lands, their minds like space, not relying on anything, yet able to distinguish all realms of phenomena and principles, able to enter and emerge from inconceivable profound concentrations, intent on omniscience, dwelling in the buddha-fields, attaining the power of buddhahood, expounding countless truths without fear, conforming to the roots of goodness of Buddhas of all times, totally illumining the cosmos of truth of all enlightened ones, able to accept and hold all Buddhas' teachings, knowing countless ways of speaking, able to enunciate inconceivably many different sounds, entering the unsurpassed stage of freedom of the Buddhas, traveling throughout all worlds in the ten directions without hindrance, practicing noncontention and nonreliance, not falsely discriminating anything, cultivating, practicing, and enlarging the determination for enlightenment, attaining knowledge of skill in means, of expression and meanings, able to explain and expound them step-by-step. I vow to cause such enlightening beings to adorn those lands, distributed throughout, living in peace and accord, well cultivated, extremely well cultivated, pure, extremely pure, calm and serene. May there be, in each and every region of one buddha-land infinitely many such great enlightening beings filling it, and may all buddha-lands throughout space, throughout the cosmos, all be filled with great enlightening beings in the same way.'

"Great enlightening beings expediently dedicate all roots of goodness to all buddha-lands, to all enlightening beings, to all Buddhas, to the enlightenment of all Buddhas, to all great vows, to all essential ways of emancipation, to purifying all realms of sentient beings, to always seeing the Buddhas appear in all worlds, to always seeing the life of the enlightened ones as infinite, and to always seeing the Buddhas pervading the cosmos turning the unimpeded, nonregressing wheel of teaching.

"When great enlightening beings dedicate roots of goodness in this way, because they enter all buddha-lands, all buddha-lands are purified; because they reach all realms of sentient beings, all enlightening beings are purified; because they will the appearance of Buddhas in all buddha-lands, in all buddha-lands in all universes the embodiments of the enlightened transcendentally manifest.

"By means of such peerless dedication great enlightening beings proceed toward omniscience, their minds broad and vast as space, without any limitations; entering inconceivability, they know all actions and the resulting consequences are null, so their minds are always equanimous. Having no bounds, they are able to enter all realms of reality.

"When great enlightening beings practice dedication in this way, they do not conceive of self or possessions, do not conceive of Buddha or

Buddha teaching, do not conceive of lands or adornment, do not conceive of sentient beings or civilization, do not conceive of action or results of action; they do not cling to thought or what is produced by thought, they do not deny cause and effect, they do not grasp things, they do not grasp principles, they do not say birth and death has mentation, they do not say nirvana is eternal tranquility, they do not say the enlightened realize buddhahood—there is not the slightest thing that coexists with reality.

"When great enlightening beings practice dedication in this way, they give all roots of goodness over to sentient beings, to assure their development of maturation, teaching and edifying them impartially, without mental images, without objectification, without assessment, without falsehood, avoiding all vain discrimination and conceptual clinging.

"Once great enlightening beings have made this dedication, they attain inexhaustible roots of goodness: that is, they attain inexhaustible roots of goodness because they keep all enlightening beings in mind; they attain inexhaustible roots of goodness because they purify the buddha-lands; they attain inexhaustible roots of goodness because they purify all realms of sentient beings; they attain inexhaustible roots of goodness because they delve deeply into the realm of reality; they attain inexhaustible roots of goodness because they cultivate immeasurable minds equal to the realm of space; they attain inexhaustible roots of goodness because they profoundly understand the realm of all Buddhas; they attain inexhaustible roots of goodness because they diligently cultivate the work of enlightening beings; they attain inexhaustible roots of goodness because they comprehend the past, present, and future.

"When great enlightening beings dedicate all roots of goodness in this way, they understand that all realms of sentient beings have no sentient beings; they understand that all things have no life; they know that all things have no creator; they realize all things have no personality; they comprehend that all things have no conflict; they see that all things come from conditions and have no abode; they know all things have no basis; they know all lands have no location; they observe that enlightening beings' practices also have no locus; they see that all objects have no existence.

"When great enlightening beings practice such dedication, their eyes ultimately never see impure buddha-lands, nor do they see sentient beings of differing characteristics; there is not the slightest thing entered by knowledge, nor the slightest knowledge entering things. They understand the body of the Enlightened is not like empty space, because it is perfected by all virtues and infinite sublime qualities, and because in all places it causes sentient beings to accumulate a sufficiency of roots of goodness.

"These great enlightening beings moment to moment attain unspeakably unspeakable numbers of stages of the ten powers, are filled with all

virtues, fully develop pure roots of goodness, and are fields of blessings for all sentient beings. These great enlightening beings develop treasuries of virtues like wish-fulfilling jewels, obtaining all comforts as needed, able to adorn all lands wherever they go, purifying untold numbers of sentient beings wherever they go, because of embracing virtue, cultivating and mastering the practices.

"When great enlightening beings practice dedication in this way, they cultivate the practices of all enlightening beings, their virtues are extraordinary, their appearance is incomparable, their spiritual force and radiance surpass all worldlings, so that demons and demonic people cannot look upon them. Their roots of goodness are complete, their great vows are accomplished, their minds ever broadening, equal to the omniscient. In a single moment of attention they can pervade innumerable buddha-lands. The power of their knowledge is immeasurable, and they have arrived at the sphere of all Buddhas. They have profound faith in all Buddhas, and abide in boundless knowledge, the power of their will for enlightenment as vast as the cosmos, as ultimate as space.

"When great enlightening beings abide in this dedication, they attain ten inexhaustible treasuries: they attain an inexhaustible treasury of seeing Buddhas, because in a single pore they see countless Buddhas appearing in the world; they attain an inexhaustible treasury of entry into truth, because by the power of Buddha-knowledge they see all things in one truth; they attain an inexhaustible treasury of memory, because they retain the teachings expounded by all Buddhas without forgetting any; they attain an inexhaustible treasury of certain wisdom, because they know the secret techniques in the teachings expounded by all Buddhas; they attain an inexhaustible treasury of understanding meaning and intent, because they know the distinctions of principles of the teachings; they attain an inexhaustible treasury of boundless realization, because they comprehend all things of all times by means of spacelike knowledge; they attain an inexhaustible treasury of felicitous virtues, because they satisfy the wishes of all sentient beings without end; they attain an inexhaustible treasury of intrepid knowledge and awareness, because they are able to remove and destroy all sentient beings' blinders of ignorance and folly; they attain an inexhaustible treasury of definitive powers of elucidation, because they expound the impartial teaching of all Buddhas so that all sentient beings understand; they attain an inexhaustible treasury of the ten powers and four fearlessnesses, because they fulfill all practices of enlightening beings, wrap their heads in the turban of nondefilement, and arrive at an unobstructed omniscience. When great enlightening beings dedicate all roots of goodness, they attain these ten inexhaustible treasuries."

Then the enlightening being Diamond Banner looked over the ten directions and said in verse,

Enlightening beings perfect profound mental power,
Attaining mastery of all the teachings;
The blessings of their petitions and appreciation
They dedicate by unimpeded means.

The enlightened ones of past, present, and future
Beautify buddha-lands throughout the cosmos:
Enlightening beings, fulfilling all virtues,
Dedicate them to purify lands the same way.

The teachings of Buddhas of all times
Enlightening beings ponder carefully,
Taking them all into their minds,
Thereby adorning the buddha-lands.

Be the virtues of all buddha-lands extolled
Throughout all eons of past, present, and future,
The eons of all time may be exhausted
But the virtues of buddha-lands have no end.

All such buddha-lands
Do enlightening beings see:
Therewith is adorned one buddha-land
And all buddha-lands, this way.

There are Buddha-children whose minds are pure,
All born by transformation from the enlightening teaching,
With all virtues adorning their minds,
Who fill all buddha-lands.

Those enlightening beings all are endowed
With bodies adorned with infinite signs of greatness;
With powers of clarification their teaching fills the world,
Inexhaustible as the ocean.

Enlightening beings sojourn in many concentrations
And have fulfilled all necessary practices;
Their minds are pure beyond compare
And their light illumines all worlds.

Thus are all buddha-lands
Filled with such enlightening beings:
They've never thought of the listeners' vehicle
Or sought the individual illuminates' way.

Thus are enlightening beings pure of heart,
Dedicating virtues to all living beings,
Wanting to cause all to become truly enlightened
And fully know the Buddha's truths.

All demons and enemies in the ten directions
The enlightening beings' awesome power subdues;
Their intrepid knowledge and wisdom are invincible
As they practice with certainty the ultimate way.

Due to enlightening beings' great will power
Their dedications cannot be hindered;
They enter the inexhaustible treasury of virtue
Which is forever endless, throughout all time.

Enlightening beings observe all conditioned things
And understand their nature is not independent;
Thus knowing the nature of things is like this
They don't wrongly grasp acts or results.

There are no things with form, nor formless things;
Nor are there concepts of being or nonbeing;
Existence and nonexistence—neither exist;
They realize all are ungraspable.

All things are born of causes and conditions—
Their essential nature is neither existent or nonexistent;
And in causes and conditions, what they produce
They ultimately have no attachments at all.

Of what all sentient beings say
They ultimately don't grasp anything;
They know names and signs are all mentation
And clearly understand things are identityless.

As the nature of sentient beings is fundamentally null,
So do they know all things are null;
All things in past, present, and future,
Lands and deeds—all are equal.

Such knowledge do they dedicate,
Virtous action born according to their understanding:
The signs of these virtues too they understand thus,
That there's nothing to grasp therein.

Thus their mind of dedication's unsullied;
Never calculating the nature of things,
Comprehending their nature is not a nature,
They do not dwell in the world yet do not leave it.

The good works which they do
They dedicate to all living beings,
Not failing to realize their true nature,
Abandoning discrimination.

All the false views there are
They abandon entirely;
Free from inflaming afflictions, always cool,
They abide in the unobstructed state of liberation.

Enlightening beings do not destroy anything
Or annihilate the nature of things:
They understand all things are like echoes
And have no attachment to them at all.

They know all sentient beings of all times
Come from combinations of causes and conditions:
They also know their inclinations and habits
And never annihilate anything.

They realize the nature of actions is not action
And yet do not contradict the characteristics of things,
And they do not destroy the results of deeds,
But explain the nature of things as conditional.

They understand sentient beings have no birth
And there are no sentient beings to transmigrate:
There are no real sentient beings to speak to,
But according to conventional norms they provisionally teach.

"What is great enlightening beings' dedication causing all roots of goodness to endure? Here the enlightening beings may be rulers of great nations, their virtue extending to all, their fame shaking the world; their enemies all submit to them, and their commands are all based on correct principles. They hold a single canopy that gives shade to all quarters, and travel everywhere as leaders of the land, unobstructed wherever they turn, tying on the turban of nondefilement. They are sovereign masters of the law, and all who see them submit. They do not torture or punish people, yet all obey, moved by their virtue. They deal with sentient beings with liberality, kind words,

beneficial actions, and cooperation; as universal rulers, they provide for everyone.

"Enlightening beings, abiding in such sovereign virtues, have a great retinue; they cannot be undermined, they are rid of all faults. No one ever tires of seeing them; adorned with felicitous virtues, their marks of greatness and embellishments are fully developed. Their bodies and limbs are well proportioned, and they have robust, healthy, ideal human bodies. Their great strength is consummate and they cannot be constrained or overcome by anyone. They attain pure action and are free from all barriers caused by actions.

"They fully practice all giving; sometimes they give food and drink, sometimes they give delicacies, sometimes they give conveyances, or clothing, or flower garlands, or incenses and perfumes, beds, seats, houses, lamps, medicines, precious vessels, jeweled carriages, trained elephants and horses, all magnificently adorned—they give all these gladly. If any come and ask for their throne, or canopies or parasols, banners, pennants, treasures, or other adornments, or the jeweled crowns on their heads, or the radiant jewels in their topknots, or even the rank of ruler itself, they begrudge nothing. If they see sentient beings in prison, they give up their treasures, their spouses, children, retinue, and even their own bodies, to rescue them and free them. If they see prisoners about to be executed, they give up their bodies in exchange for those prisoners' lives. Then again, if they see anyone come begging from them, begging for even their flesh or hair, they gladly give them ungrudgingly; their eyes, ears, noses, tongues, teeth, heads, hands, feet, blood, flesh, bones, marrow, internal organs, skin, fingers, toes, and nails, all they give with a joyful heart.

"In their quest for teachings they have never heard they would hurl themselves into pits of fire. In order to preserve the true teaching of the Buddhas they would endure all kinds of pain. In seeking the teaching, for even one word of it they can give up everything within the four seas. They continually civilize and guide sentient beings by means of right teaching, causing them to cultivate good practices and abandon evil. If they see sentient beings physically harming others, they kindly rescue them and cause them to give up wrongdoing.

"If they see Buddhas attain supreme enlightenment, they praise them, causing everyone to hear and know of them. They may donate land and provide for and attend to them. They may give their own bodies to those who ask, or they may give them to the Buddhas. Because of their quest for the truth they are extremely joyful; they provide service and support for sentient beings. They might give up their kingship, their cities, towns, villages, palaces, gardens and groves, spouses, children, and retinues, fulfilling all requests. Sometimes they give away all necessities of life to establish great assemblies of giving, from which none are prohibited, and provide for the needs of all the sentient beings who come—all kinds of fields of blessings—whether they come from afar or

nearby, whether they are intelligent or stupid, no matter what they look like, whether they are male or female, whether human or nonhuman, their mental patterns different, their requirements each different; the enlightening give to all to satisfy everyone.

"When enlightening beings give in this way, they develop a mind of good control, with which they practice dedication: controlling the body well, controlling sensation, conception, action, and consciousness well, controlling sovereignty well, controlling followers well, controlling means of subsistence well, controlling generous giving well, they accordingly cause all roots of goodness to be firm and enduring.

"Whatever great enlightening beings give, their charity being boundless, they dedicate those roots of goodness in this way: when they give fine food to sentient beings, their minds are pure and have no covetousness or attachment to what they give, nor do they begrudge anything; they practice giving fully, praying that all sentient beings gain the food of knowledge and wisdom, their minds unobstructed, comprehending the nature of food and having no greed or attachment, only enjoying the food of truth and the food of emancipation, filled with knowledge and wisdom, firmly abiding by the truth, embodying roots of goodness, with the body of reality and the body of knowledge traveling in purity; taking pity on sentient beings, to be fields of blessing they appear to take solid food. This is great enlightening beings' dedication of good roots when they give food.

"When great enlightening beings give something to drink, they dedicate these roots of goodness in this way: they pray that all sentient beings drink of the water of the flavor of truth, diligently cultivate the whole way of enlightening beings, cut off thirst for the world, always seek enlightened knowledge, leave the realm of desire, attain the joy and bliss of truth, produce their bodies from the pure teaching, always tune and control their minds by means of concentration, enter the ocean of knowledge, produce great clouds of teaching, shower great rain of teaching. This is great enlightening beings' dedication of roots of goodness when they give things to drink.

"Great enlightening beings give various flavors—pungent, sour, salty, bland, as well as sweet, various flavors, rich, able to cause the body's elements to be settled and harmonious, the skin and body well developed, the energy strong, the heart clear and pure and always joyful; not causing vomiting when eaten, making the senses clear and sharp, the internal organs fully developed and impervious to poison and disease, without distress, forever attaining comfort. These roots of goodness they dedicate in this way: 'May all sentient beings gain the supreme flavor of ambrosia; may all sentient beings obtain the flavor of the knowledge of truth, and comprehend the function of all flavors; may all sentient beings obtain the flavor of infinite truths, know the realm of reality, and abide at peace in the great citadel of truth in ultimate reality; may all sentient beings produce great clouds of teachings throughout

the cosmos, shower the rain of truth everywhere, teach, edify, and civilize all sentient beings; may all sentient beings gain the flavor of supreme knowledge, that the unexcelled joy of truth fill their minds and bodies; may all sentient beings obtain all the excellent flavors of nonattachment, and not be addicted to mundane tastes, but always diligently cultivate and practice all aspects of buddhahood; may all sentient beings gain the flavor of one truth and realize that all Buddha teachings are without difference; may all sentient beings gain the flavor of supreme victory and ride on omniscience, never turning back; may all sentient beings gain the flavor of entry into the truth of the nondifference of all Buddhas, and be able to distinguish all faculties; may all sentient beings attain increase of the savor of the teaching and always be able to fulfill the Buddhas' teaching of nonobstruction.' This is the great enlightening beings' dedication of roots of goodness when giving flavorings, to cause all sentient beings to cultivate virtue and all be fully endowed with the body of unobstructed knowledge.

"When great enlightening beings give conveyances, they dedicate the roots of goodness in this way: 'May all sentient beings gain the vehicle of complete omniscience, and ride in the Great Vehicle, the indestructible vehicle, the supreme vehicle, the highest vehicle, the swift vehicle, the vehicle of great power, the vehicle replete with virtue, the vehicle leaving mundanity, the vehicle that produces the innumerable enlightening beings.' This is the great enlightening beings' dedication of roots of goodness when giving conveyances.

"When great enlightening beings give clothing, they dedicate the roots of goodness in this way: 'May all sentient beings gain the raiment of shame and conscience wherewith to cover their bodies; may they give up the erroneous practice of heretics who expose their bodies; may their color be lustrous and their skin fine and soft; may they attain the foremost bliss of the Buddhas, and attain the most pure comprehensive knowledge of ways of liberation.' This is great enlightening beings' dedication of roots of goodness when giving clothing.

"Great enlightening beings are constantly giving out various fine flowers—flowers of subtle fragrance, flowers of various colors, innumerable extraordinary flowers, beautiful flowers, delightful flowers, flowers of all seasons, celestial flowers, flowers of the human world, highly prized flowers, extremely fragrant and delightful flowers—innumerable such fine flowers they offer to living Buddhas and to the shrines of extinct Buddhas, to those who expound the teaching, to mendicants, to all enlightening beings, to good teachers, to Buddhist disciples, to self-enlightened ones, to parents, relatives, even themselves, as well as to all the poor and destitute. When they give, they dedicate the roots of goodness in this way: 'May all sentient beings attain the flowers of concentration of the Buddhas, able to cause all the teachings to bloom; may all sentient beings become as pleasing and endlessly delightful to all they meet, as the Buddhas are; may all sentient beings

be satisfied by what they see, and be free from disturbance and agitation; may all sentient beings fully carry out far-reaching pure works; may all sentient beings always remember good associates, their minds unchanging; may all sentient beings be like all-curing medicine, able to remove the toxins of all afflictions; may all sentient beings fulfill great vows and all get to be rulers of unexcelled knowledge; may all sentient beings, with the light of the sun of knowledge and wisdom, destroy the darkness of ignorance and folly; may all sentient beings' pure moon of enlightenment wax full; may all sentient beings enter the land of great treasures, meet true knowers, and fully develop all roots of goodness.' This is the great enlightening beings' dedication of roots of goodness when giving flowers, to cause sentient beings to all attain pure, unobstructed knowledge.

"When great enlightening beings give garlands, they dedicate the roots of goodness in this way: 'May all sentient beings be a pleasure for all people to behold, so that all who see them admire them, all who see them feel friendly toward them, all who see them like them, all who see them look up to them, all who see them are relieved of anxiety, all who see them become joyful, all who see them give up evil, all who see them may always approach the Buddhas, and all who see them are purified and attain omniscience.' This is the great enlightening beings' dedication of roots of goodness when giving garlands.

"When great enlightening beings give incense, they dedicate the roots of goodness in this way: 'May all sentient beings be filled with the fragrance of morality, and attain to the standards of not being heedless, not being impure, not being defiled, having nothing to regret, becoming free from bondage, being unfrenzied, nontransgression, nonextremism, emancipation from the world, and the transcendent ways of enlightening beings. May all sentient beings, by these precepts, all accomplish the body of morality of all Buddhas.' This is great enlightening beings' dedication of roots of goodness when giving incense, in order to cause sentient beings all to be able to complete the body of unobstructed morality.

"When great enlightening beings give perfumes, they dedicate the roots of goodness in this way: 'May all sentient beings be perfumed with the fragrance of generosity, able to give whatever they have. May all sentient beings be perfumed with the fragrance of morality, attaining the ultimately pure morality of the enlightened. May all sentient beings be perfumed with the fragrance of tolerance, giving up all harmful intentions. May all sentient beings be perfumed with the fragrance of energy, always wearing the armor of heroic effort of the great vehicle. May all sentient beings be perfumed with the fragrance of concentration, abiding peacefully in the concentration in which the Buddhas appear to them. May all sentient beings be perfumed with the fragrance of wisdom, in a single moment becoming sovereigns of unexcelled knowledge. May all sentient beings be perfumed with the fragrance of truth, attain-

ing fearlessness in the highest teaching. May all sentient beings be perfumed with the fragrance of virtue, developing all knowledge of great merit and virtue. May all sentient beings be perfumed with the fragrance of enlightenment, attain the ten powers of buddhahood, and reach the other shore. May all sentient beings be perfumed with the sublime fragrance of pure ways and forever annihilate all bad qualities.' This is great enlightening beings' dedication of roots of goodness when giving perfumes.

"When great enlightening beings give couches, they dedicate the roots of goodness in this way: 'May all sentient beings obtain celestial couches and realize great knowledge and wisdom; may all sentient beings obtain the couch of sages, give up the mentality of ordinary men and abide in the aspiration for enlightenment; may all sentient beings obtain the couch of peace and happiness, forever parting from all the pains and afflictions of birth and death; may all sentient beings obtain the couch of the ultimate and get to see the autonomous spiritual powers of the Buddhas; may all sentient beings obtain the couch of equanimity, and always cultivate all good ways; may all sentient beings obtain the couch of supremacy and fulfill pure action which has no peer in the world; may all sentient beings obtain the couch of tranquility, realize the truth and reach ultimate reality; may all sentient beings obtain the couch of purity, and cultivate the Buddha's sphere of pure knowledge; may all sentient beings obtain the couch of security and have the constant protection of good teachers; may all sentient beings obtain the couch of lions and lie on their right sides the way Buddhas do.' This is the great enlightening beings' dedication of roots of goodness when giving couches.

"When great enlightening beings give rooms and shelters, they dedicate the roots of goodness in this way: 'May all sentient beings gain peaceful residence in pure buddha-lands and diligently cultivate all virtues, abide peacefully in the realm of profound concentration and give up all attachment to dwelling places, realize all dwelling places have no existence, detach from all worlds, abide in omniscience, take in the abodes of all Buddhas, live in the abode of peace and comfort of the ultimate path, always rest on supremely pure roots of goodness, and never leave the unexcelled abode of the Buddhas.' This is great enlightening beings' dedication of roots of goodness when giving shelters, because they wish to benefit all sentient beings and think of how to help them out according to their needs.

"When great enlightening beings give places to live, they dedicate the roots of goodness in this way: 'May all sentient beings obtain what is really good for them, that their minds be happy and at peace; may all sentient beings live according to the Buddha, according to great knowledge, according to good teachers, according to what is most worthy of respect, according to good actions, according to great kindness, according to great compassion, according to the six ways of transcen-

dence, according to the great determination for enlightenment, and according to the path of all enlightening beings.' This is great enlightening beings' dedication of roots of goodness when giving places to live, because they want to cause everyone's virtue, ultimate state, knowledge, path, principles, morality, aspirations, faith, vows, and all qualities of spiritual faculties, to be pure.

"When great enlightening beings give lamps—butter lamps, oil lamps, jewel lamps, crystal lamps, lacquer lamps, fire lamps, aloe lamps, sandalwood lamps, lamps of all fragrances, lamps with lights of infinite colors—when they give innumerable such lamps, in order to benefit all sentient beings, to include all sentient beings, they dedicate the roots of goodness in this way: 'May all sentient beings attain infinite light and illumine the true teachings of all Buddhas; may all sentient beings attain pure light, and clearly perceive the most subtle and minute forms in the world; may all sentient beings attain unclouded light, and realize that the realms of sentient beings are empty, without existence; may all sentient beings attain boundless light, so their bodies emit subtle radiance illumining everything; may all sentient beings attain all-illuminating light, and their minds never retreat from the teachings of the Buddhas; may all sentient beings attain the pure light of Buddhas, appearing in all lands; may all sentient beings attain unobstructed light, one light illumining everything in the cosmos; may all sentient beings attain uninterrupted light, illuminating the buddha-lands, the light unbroken; may all sentient beings attain the light of the banner of knowledge, illumining the world; may all sentient beings attain light of infinite colors, shining on all fields and manifesting spiritual powers.' Thus enlightening beings, when they give lamps, wishing to benefit all sentient beings, to give peace and happiness to all sentient beings, follow all sentient beings by these roots of goodness, embrace all sentient beings by these roots of goodness, distribute to all sentient beings these roots of goodness, treat all sentient beings kindly by these roots of goodness, satisfy all sentient beings by these roots of goodness, take care of all sentient beings by these roots of goodness, rescue all sentient beings by these roots of goodness, focus their minds on sentient beings by these roots of goodness, equally benefit all sentient beings by these roots of goodness, and observe all sentient beings by these roots of goodness. This is great enlightening beings' dedication of roots of goodness when giving lamps. They dedicate thus without hindrance, causing sentient beings to dwell on roots of goodness.

"When enlightening beings give medicines, they dedicate the roots of goodness in this way: 'May all sentient beings attain ultimate emancipation from all shrouds and bonds; may all sentient beings forever be rid of the body of sickness and attain the body of the enlightened; may all sentient beings become great medicines themselves, annihilating the sickness of all that is not good; may all sentient beings perfect the medicine that relieves all illness and abide securely in the enlightening

beings' stage of nonregression; may all sentient beings develop the medicines of enlightenment and be able to extract the poison arrows of all afflictions; may all sentient beings draw near to worthies and sages, annihilate afflictions, and cultivate pure practices; may all sentient beings become great physicians, forever eliminating all illnesses and not letting them recur; may all sentient beings be indestructible trees of medicine, able to cure all sentient beings; may all sentient beings attain the light of omniscience and remove the myriad arrows of sickness; may all sentient beings know how to formulate worldly medicines, to cure the illnesses there.' When great enlightening beings give medicines, they dedicate the roots of goodness in this way to cause all sentient beings to be forever free from sicknesses, to be ultimately at ease, to be ultimately pure, to be free from illusion like the Buddha, to remove the arrows of all sicknesses, to attain an inexhaustible, healthy body, to attain an indestructible body, to attain a strong body, to attain the complete comfort of Buddhahood, which cannot be taken away, and to attain the independent, strong body of all Buddhas.

"Great enlightening beings are able to generously give all kinds of vessels—gold vessels filled with jewels, silver vessels filled with jewels, lapis lazuli vessels filled with various precious substances, glass vessels filled with innumerable jewel ornaments, mother-of-pearl vessels filled with red pearls, agate vessels filled with coral, white jade vessels filled with myriad delicacies, sandalwood vessels filled with celestial raiment, diamond vessels filled with myriad sublime fragrances—countless precious vessels of all kinds, filled with innumerable various treasures; they give them to Buddhas, because they believe the Buddhas' field of blessings is inconceivable; they give to enlightening beings, because they know that wise teachers are hard to find; they give to holy mendicants, to cause the Buddha teachings to remain in the world; they give to disciples of Buddhas and to individual illuminates, because they have pure faith in the sages; they give to their parents, out of respect; they give to their teachers and predecessors, that they may always teach, to induce the cultivation of virtues in accord with the injunctions of the sages; they give to the lowly, poor, and destitute, because they regard all sentient beings equally with the loving eye of great benevolence and compassion; they give out of devotion to fulfillment of the transcendent generosity of all enlightening beings of past, present, and future; they give everything to everyone, because they never reject sentient beings. When they give in this way, they have no attachment to the gift or the receiver.

"When great enlightening beings give various precious vessels filled with innumerable precious things like this, they dedicate the roots of goodness in this way: 'May all sentient beings become vessels equal to the boundless receptacle of space, with vast recollective power able to absorb and retain all worldly and transmundane scriptures, without forgetting anything; may all sentient beings become vessels of purity,

able to understand the extremely profound true teaching of the Buddhas; may all sentient beings become vessels of unexcelled jewels, able to receive and hold the teachings of Buddhas of all times; may all sentient beings become vast vessels of teaching of the enlightened, with indestructible faith taking in the methods of enlightenment of the Buddhas of all times; may all sentient beings become vessels adorned by supreme treasures, abiding in the most powerful will for enlightenment; may all sentient beings become vessels which are receptacles of virtue, developing pure faith in the infinite knowledge and wisdom of the enlightened; may all sentient beings become the vessel of approach and entry into omniscience and ultimately attain the unhindered liberation of the enlightened; may all sentient beings become vessels of enlightening practices throughout the future, able to cause sentient beings to all abide securely in the power of omniscience; may all sentient beings become vessels of the supreme qualities of the family of Buddhas of all times, able to receive and retain what is said by the Buddhas in their sublime voices; may all sentient beings become vessels containing the congregations and enlightenment scenes of all Buddhas of all worlds throughout the space of the cosmos, becoming great human beings, leaders in praising the Buddhas and requesting them to turn the wheel of true teaching.' This is great enlightening beings' dedication of roots of goodness when giving vessels, because they want to cause all sentient beings to be able to complete the vessel of the practice and vows of the Universally Good enlightening being.

"Great enlightening beings give various chariots, adorned with jewels, to the Buddhas, to enlightening beings, teachers, worthy companions, disciples of Buddhas and individual illuminates, and innumerable various such fields of blessings, including the poor and destitute. Of these people, some come from afar, some come from nearby; some come because they have heard of the enlightening beings, some come because of affinities with the enlightening beings, some come because they have heard of the vow of generosity which the enlightening beings made in the past, some come at the request of the enlightening beings themselves. At such a time, the enlightening beings may give jeweled chariots or gold chariots, all beautifully adorned, covered with nets of chimes, with precious streamers trailing; they may give chariots of the finest lapis lazuli, decorated with countless rareties; they may give silver chariots, covered with golden nets, drawn by swift horses; they may give chariots adorned with countless mixed jewels, covered with jewel nets, drawn by elephants; they may give sandalwood chariots, with wheels of sublime jewels, canopies of mixed jewels, with lion seats of jewels set out in fine arrays with a hundred thousand girls sitting in rows thereon, the carts driven by a hundred thousand strong men; or they may give chariots of clear crystal, decorated with mixtures of gems, filled with beautiful women, covered with jeweled curtains, with banners and pennants on the sides; they may give chariots of stores of

agate, embellished with all precious substances, perfumed with various fragrances, adorned with all kinds of beautiful flowers, with a hundred thousand girls holding jewel ornaments, the carts pulled by steeds equally well-trained, able to travel over dangerous places with ease; or they may give chariots of solid perfume, with wheels of precious substances, with massive, beautiful adornments, covered with jeweled drapes, trailing jewelled nets, the insides spread with various precious robes, emitting fine, pure, pleasing fragrances, attended by countless celestials as they move along, providing all kinds of precious substances from time to time; they may present chariots of luminous jewels, the beautiful hues of the various jewels thoroughly translucent, covered with nets of many wonderful jewels, with ornaments of mixed jewels hanging down on all sides, sprinkled with powdered incense, fragrant and clean inside and out, with charming men and women riding on them.

"When great enlightening beings present such chariots of myriad beautiful gems to Buddhas, they dedicate the roots of goodness thus: 'May all sentient beings be able to make offerings to the highest field of blessings, give to Buddhas with deep faith, and attain infinite rewards; may all sentient beings turn their whole minds to the Buddha, and always meet infinite pure fields of blessings; may all sentient beings begrudge nothing to the Buddhas, and fully perfect the mind of great relinquishment; may all sentient beings practice giving to the Buddhas, give up the aspirations of the two lesser vehicles, and attain the unobstructed liberation and omniscient knowledge of the Buddhas; may all sentient beings practice endless giving to the Buddhas and enter the knowledge and wisdom of Buddhas, with infinite virtues; may all sentient beings enter the supreme knowledge of Buddhas and be able to become sovereigns of pure, unexcelled knowledge; may all sentient beings attain the Buddhas' spiritual faculty of reaching everywhere without obstruction, and go wherever they wish freely; may all sentient beings enter deeply into the Great Vehicle, attain immeasurable knowledge, and be stabilized therein, imperturbable; may all sentient beings be able to bring forth ways to omniscience and become supreme fields of blessings for humans and celestials; may all sentient beings have no antagonism toward the Buddhas, diligently plant roots of goodness, and happily seek enlightened knowledge; may all sentient beings spontaneously be able to go to all buddha-fields, going throughout the cosmos in a single instant, without tiring; may all sentient beings attain the free spiritual faculties of enlightening beings, distribute their bodies throughout space, approach and make offerings to all Buddhas; may all sentient beings attain the incomparable body, going everywhere in the ten directions, without wearying; may all sentient beings attain a vast body flying swiftly wherever they want to go, never flagging; may all sentient beings attain the ultimate power of freedom of all Buddhas, in a single instant manifesting the Buddhas'

spiritual powers and mystic displays throughout space; may all sentient beings cultivate peaceful, blissful practice, following the path of all enlightening beings; may all sentient beings attain speed in action, and consummate the knowledge and spiritual abilities of the ten powers; may all sentient beings enter all lands in the cosmos, annulling the boundaries so they are equal and without distinction; may all sentient beings carry out the practice of universal goodness and wisdom, never retreating, reach the other shore, and attain omniscience; may all sentient beings climb into the vehicle of peerless knowledge and, following the nature of things, see the truth as it really is.' This is the great enlightening beings' dedication of roots of goodness when presenting precious chariots to all Buddhas of the present or to the memorial shrines of Buddhas after they have passed away; this is to cause sentient beings to gain the unobstructed vehicle of ultimate emancipation of the enlightened.

"When great enlightening beings give precious chariots to good teachers such as enlightening beings, they dedicate the roots of goodness in this way: 'May all sentient beings always remember the teachings of the wise and concentrate diligently on preserving them so they may not be lost; may all sentient beings share the same benefits as good teachers, all-inclusive, and have the same roots of goodness; may all sentient beings draw near to good teachers, respect and provide for them, giving up all they have to please them; may all sentient beings develop good aspirations and follow good associates, never leaving them; may all sentient beings always get to meet good teachers, wholeheartedly attend to them, and not oppose their instructions; may all sentient beings like good teachers and never reject them, so there is no alienation, no mixup, and no error; may all sentient beings be able to give themselves to good teachers, following their instructions without opposition; may all sentient beings be accepted by good teachers, cultivate great compassion, and depart from all evils; may all sentient beings follow good teachers and listen to the truths spoken by the Buddhas; may all sentient beings have the same roots of goodness as the teachers, with pure results of action, and practice the same vows as the enlightening beings, ultimately accomplishing the ten powers; may all sentient beings be able to accept and apply the methods of good teachers, and reach the realms of all concentrations, knowledge, wisdom, and spiritual powers; may all sentient beings be able to accept and hold all right teachings, put them into practice, and reach the other shore; may all sentient beings ride in the Great Vehicle, without any hindrance or obstruction, and ultimately complete the path of omniscience; may all sentient beings manage to climb into the vehicle of all knowledge and reach the abode of peace, without ever turning back; may all sentient beings know how to act according to reality, and attain the ultimate of all the Buddha-teachings they hear, never forgetting; may all sentient beings be accepted by the Buddhas and attain unhindered

knowledge of ultimate truth; may all sentient beings attain autonomous spiritual powers which never fade away, and be able to go wherever they want to in a single thought; may all sentient beings come and go freely, widely teaching and guiding, causing others to abide in the Great Vehicle; may all sentient beings' acts be fruitful, borne by the vehicle of knowledge to the stage of the ultimate; may all sentient beings gain the vehicle of nonobstruction and reach all places by unimpeded knowledge.' This is great enlightening beings' dedication of roots of goodness when giving various chariots and cars to good teachers; it is to cause sentient beings to be filled with virtues equal to the Buddhas and enlightening beings.

"When great enlightening beings give precious chariots to mendicants, they engender the will to practice all giving, the will to comprehend thoroughly by knowledge, the will to purify virtuous qualities, the mind which accords with relinquishment, the thought that true Buddhist mendicants are hard to meet, a mind of deep faith in the religious community, and the will to uphold right teaching. They abide in supreme aspiration, to an unprecedented degree. They hold great assemblies of giving, producing immeasurably great merit, with profound faith in the Buddha's teaching which cannot be undermined. They dedicate the roots of goodness in this way: 'May all sentient beings enter comprehensively into the Buddha-teachings and keep them in mind; may all sentient beings leave the state of ordinary ignorant people and enter the realm of sages; may all sentient beings quickly enter the ranks of the sages and be able to use the Buddha-teachings to awaken and guide step-by-step; may all sentient beings be respected and trusted by all the world; may all sentient beings enter into the equality of all things and know that the inherent nature of things is nondual; may all sentient beings be born from the realm of enlightened knowledge and be surrounded by docile harmonious people; may all sentient beings abide by the methods for removing defilement, getting rid of the stains of all afflictions; may all sentient beings be able to form a supreme religious community, leave the state of ordinary people and enter the congregation of worthies and sages; may all sentient beings diligently practice good principles, attain unhindered knowledge, and be endowed with sagelike qualities; may all sentient beings attain wisdom, not be attached to the past, present, or future, and be free as kings among the masses; may all sentient beings ride the vehicle of knowledge and wisdom and turn the wheel of right teaching; may all sentient beings be endowed with spiritual faculties and be able to go to innumerable worlds in a single thought; may all sentient beings ride the body of space, their knowledge unobstructed in any world; may all sentient beings enter all congregations of Buddhas throughout cosmic space, and accomplish the foremost practices of transcendence; may all sentient beings attain physical lightness and comfort and extraordinary knowledge and wisdom, and be able to enter all buddha-fields; may all

sentient beings attain unbounded skillful power of psychic travel, manifesting their bodies in all lands; may all sentient beings attain a body which relies on nothing at all, appearing everywhere like a reflection, by spiritual faculties; may all sentient beings attain inconceivable autonomous spiritual powers, whereby they appear before those who may be taught, to edify and civilize them; may all sentient beings attain unhindered means of entry into the reality realm, in a single thought traveling throughout all lands in the ten directions.' This is great enlightening beings' dedication of roots of goodness when giving precious chariots to mendicants; it is to cause sentient beings to all ride the vehicle of pure, unsurpassed knowledge, and in all worlds turn the unobstructed wheel of knowledge of truth.

"When great enlightening beings give precious chariots to Buddhist disciples and individual illuminates, they engender these frames of mind: consciousness of fields of blessings; honor and respect; consciousness of oceans of virtues; consciousness of ability to produce virtue and wisdom; consciousness of birth from the power of the virtues of the enlightened; consciousness of myriad eons of cultivation; consciousness of ability to cultivate enlightening practices over innumberable eons; consciousness of escape from the bondage of all delusion; consciousness of destruction of all demons; consciousness of the light of wisdom illumining the unexcelled truth. The roots of goodness in this giving of chariots they dedicate in this way: 'May all sentient beings be supreme fields of blessings, believed in by the world, fulfilling unexcelled transcendent generosity; may all sentient beings give up useless talk, always enjoy solitude, and have no second thoughts; may all sentient beings become most excellent pure fields of blessings, taking in all sentient beings and inducing them to cultivate acts which produce felicity; may all sentient beings become fonts of wisdom and be able to bestow on living beings immeasurable, innumerable rewards of roots of goodness; may all sentient beings persist in unhindered action, fully developing a pure, excellent field of blessings; may all sentient beings abide in noncontention, realizing that all things do nothing and have essencelessness for their essence; may all sentient beings always get to be near the supreme field of blessings, fully cultivating immeasurable virtues; may all sentient beings be able to manifest immeasurable spiritual powers and include all conscious beings in a pure field of blessings; may all sentient beings be endowed with a field of blessings of inexhaustible virtues, able to bestow on beings the ten powers of the enlightened, the fruit of the foremost vehicle; may all sentient beings become fruitful, genuine fields of blessings, and develop the inexhaustible collection of blessings of all knowledge; may all sentient beings attain the way to extinguish wrongdoing, and be able to receive and hold the expressions and meanings of Buddhas' teachings which they have never heard; may all sentient beings always diligently listen to and absorb all Buddha-teachings, and understand everything they hear, so that it is not in vain; may all

sentient beings hear the principles of the Buddhas, comprehend their ultimate import, and be able to expound them according to what they have learned; may all sentient beings believe and practice the instructions of the enlightened, and forever give up all the false views of erroneous philosophies; may all sentient beings always see worthies and sages and develop all the most excellent foundations of goodness; may all sentient beings always trust people who act wisely, and associate with and respect the sages; may all sentient beings, hearing the names of Buddhas, not let it go to waste, but all get to see with their eyes those they have heard of; may all sentient beings analyze and know well the right doctrines of the Buddhas, and be able to protect those who hold the Buddha-teaching; may all sentient beings always enjoy listening to all Buddha-teachings, absorb and hold them, read and recite them, expound upon them, illumine them, and comprehend them; may all sentient beings believe and understand the true virtues of the Buddha's teachings, and give whatever they have in respectful offerings.' This is the dedication of roots of goodness of great enlightening beings when giving various chariots and cars to disciples of Buddhas or individual illuminates, to cause all sentient beings to attain fulfillment of pure, supreme knowledge and spiritual powers, to cultivate practice diligently, and attain omniscience, power, and fearlessness.

"When great enlightening beings give precious chariots to fields of blessings including the poor, the destitute, and the orphaned, they joyfully and tirelessly give whatever is needed, and even apologize to those people, 'I should have gone to offer you provisions, rather than trouble you to come so far and wear yourself out.' Then they bow and kneel before them, ask about their health, and give them whatever they need. Sometimes they give crystal chariots with the finest women in the land; sometimes they give gilded chariots with women prized in society; sometimes they give lapis lazuli chariots with dancing girls; sometimes they give chariots of various extraordinary jewels with maidens like goddesses; sometimes they give chariots adorned with innumerable jewels, with bejewelled women, gentle and bright, eloquent and intelligent; sometimes they give sandalwood chariots to ride; sometimes they give crystal chariots with bejewelled women in them, incomparably beautiful, dressed in sumptuous robes, a delight to all who see; sometimes they give agate chariots, with crown princes riding in them; sometimes they give chariots of aromatic resins with all their sons and daughters in them; sometimes they give chariots adorned with all precious substances, with their relatives and good friends, so hard to give up, riding in them.

"Great enlightening beings respectfully give innumerable such precious chariots when they are asked for, to satisfy all wishes and make people happy and content. They dedicate these roots of goodness in this way: 'May all sentient beings ride the universal vehicle, which rolls unimpeded and never turns back, to reach inconceivable trees of

enlightenment; may all sentient beings ride the vehicle of knowledge of the great teaching, based on pure causes, and cultivate enlightening practice throughout the future, never turning back; may all sentient beings ride the vehicle of the nonexistence of all things, forever part from all conceptual clinging, and always practice the path of omniscience; may all sentient beings ride the vehicle of truthfulness and honesty, without flattery or deception, and go to all buddha-fields freely, without hindrance; may all sentient beings follow and abide by the vehicle of omniscience, pleasing each other with the principles of buddhahood; may all sentient beings all ride the vehicle of pure practices of enlightening beings and fulfill all the ways of emancipation and the bliss of concentration of enlightening beings; may all sentient beings ride a vehicle of four wheels—that is, living in a good land, staying with good people, building up excellent virtues, and making great vows—hereby fulfilling the pure religious practice of all enlightening beings; may all sentient beings obtain the vehicle of the light of truth illumining everywhere throughout the ten directions, and cultivate the power of knowledge of all enlightened ones; may all sentient beings ride the vehicle of Buddha-teaching, and arrive at the other shore of all things; may all sentient beings ride the vehicle of the inconceivable teaching of myriad felicitous virtues, and show the right path of peace and serenity throughout the ten directions; may all sentient beings ride the vehicle of great generosity, sloughing off the dirt of stinginess; may all sentient beings ride the vehicle of pure morality, maintaining pure precepts as boundless as the cosmos; may all sentient beings ride the vehicle of forbearance, and always be free of the pollution of anger toward sentient beings; may all sentient beings ride the nonregressing vehicle of great diligence, steadfastly cultivate excellent practices, and proceed on the path of enlightenment; may all sentient beings ride the vehicle of meditation concentration, quickly reach the site of enlightenment, and realize enlightened knowledge; may all sentient beings ride the vehicle of wisdom and skill in means, and emanate bodies filling the realms of the Buddhas in all universes; may all sentient beings ride the vehicle of mastery of the teaching, develop fearlessness, and constantly distribute to all people teachings of methods to attain omniscience; may all sentient beings ride the vehicle of knowledge without attachment and be able to enter everywhere in the ten directions into the real nature of things, and not be disturbed by anything; may all sentient beings ride the vehicle of the teachings of all Buddhas, appearing to be born in all lands throughout the ten directions, without losing the path of the Great Vehicle; may all sentient beings ride the vehicle of the supreme treasury of omniscience, and fulfill the practices and vows of the Universally Good enlightening being, without growing weary of it.' This is the great enlightening beings' dedication of roots of goodness when giving precious chariots to fields of blessings, including the poor and the orphaned, to cause sentient beings to have immeasurable knowledge,

to be joyful and buoyant, and to all ultimately attain the vehicle of universal knowledge.

"Great enlightening beings give prize elephants, which are docile, physically complete and in their prime years, with six tusks, pure and clean, lotuslike mouths red in color, bodies pure white, like mountains of snow; they are ornamented with golden banners, covered with nets of jewels, with various exquisite gems adorning their trunks; all find endless delight in looking at them; they can walk thousands of miles without tiring. Also, enlightening beings give trained prize horses with all the characteristics of celestial steeds, with moonlike discs of exquisite jewels as luminous ornaments, covered with nets of gold bells, stepping evenly and straight so that the riders are comfortable, going wherever wished as fast as the wind, traveling freely and unimpeded throughout the four continents. Enlightening beings give these prize elephants and horses to their parents, teachers, and to poor, suffering beings; their hearts are broad and without regret or grudge, only increasing in joy and feeling more and more compassion and pity as they cultivate the virtues of enlightening beings and purify the enlightening mind. They dedicate these roots of goodness in this way: 'May all sentient beings abide in the vehicle of harmony and docility and increase in all the virtuous qualities characteristic of enlightening beings; may all sentient beings attain the vehicle of liberative skills and be able to produce all enlightening teachings as necessary; may all sentient beings obtain the vehicle of resolute faith, universally illumining the power of unhindered knowledge of the enlightened; may all sentient beings attain the vehicle of inspiration, and be able to conceive all great vows; may all sentient beings fulfill the impartial vehicle of the ways of transcendence, and completely fulfill all impartial roots of goodness; may all sentient beings perfect the vehicle of treasures, bearing the unexcelled treasure of knowledge of all verities of Buddhahood; may all sentient beings perfect the vehicle of adornment by the practices of enlightening beings, causing the flowers of the meditations of enlightening beings to bloom; may all sentient beings obtain the vehicle of unbounded swiftness, purifying the enlightening mind and earnestly contemplating for countless eons, comprehending all things; may all sentient beings perfect the great vehicle of supreme self-mastery, with skill in means fulfilling the stages of enlightening beings; may all sentient beings perfect the highest, broadest, sturdiest Great Vehicle, able to carry all sentient beings to the state of all-knowledge.' This is great enlightening beings' dedication of roots of goodness when giving elephants and horses, to cause sentient beings to all ride the vehicle of unobstructed knowledge, the vehicle to perfect completion and arrival at Buddhahood.

"When great enlightening beings give seats or lion thrones to sit on, those seats are high and wide and extremely beautiful, with lapis lazuli legs, spread with soft, supple raiment made of gold thread, arrayed

with jeweled banners, perfumed with various delicate fragrances, decorated with ornaments of innumerable various jewels, covered overhead with golden nets and jewel chimes rustling in the breeze and producing exquisite sounds, magnificently embellished all around with adornments of myriad unusual designs, looked up to by all people, occupied only by crowned monarchs proclaiming the law respectfully followed by all states. Those monarchs are also adorned with beautiful jewels—luminous jewels, sapphires, giant sapphires, jewel crystals from the finest mines, bright and clear as the sun, pure and cool as the moon; surrounding in profusion, like myriad stars, are ornaments of supreme beauty, incomparable jewels of the sea, solid banner-like treasures of the sea, with extraordinary patterns and unusual appearances; their heads are crowned with turbans of finest gold and pure jewels, they receive the rank of coronation, reign over the continent Jambu, endowed with immeasurable charismatic power, making kindness principal, conquering all those who are hostile and inimical, obeyed wherever their commands reach. Great enlightening beings, becoming such monarchs, then give such jewel-adorned thrones to Buddhas, the foremost fields of blessings, and to enlightening beings, genuine teachers, wise and holy mendicants, preachers of the teaching, parents, relatives, Buddhist disciples and individual illuminates, as well as those setting out on the vehicle of enlightening beings, and also to monuments of Buddhas, and to all the poor and destitute, the orphaned and homeless—they give everything according to need. These roots of goodness they dedicate in this way: 'May all sentient beings sit on the seat of enlightenment and thoroughly awaken to the truth realized by all Buddhas; may all sentient beings sit on the seat of freedom and attain independence of things, which even diamond mountains could not break, and be able to smash and conquer all the hordes of delusions; may all sentient beings gain the Buddha's lion throne of freedom, looked up to by all beings; may all sentient beings obtain chairs adorned with unspeakably unspeakable numbers of various exquisite jewels, become masters of the teachings, and guide sentient beings; may all sentient beings attain the throne which is supreme in all worlds, adorned by extensive great foundations of goodness; may all sentient beings obtain seats which pervade unspeakably unspeakable numbers of worlds, such as could not be fully eulogized in immeasurable eons; may all sentient beings obtain the seat of profound mystic virtues, and their bodies fill all universes; may all sentient beings obtain seats of inconceivable numbers of all kinds of jewels, and extensively carry out the giving of teaching to whatever sentient beings are considered in their past vows; may all sentient beings obtain seats of refined subtlety and manifest the spiritual powers of untold Buddhas; may all sentient beings obtain seats of all jewels, of all incenses, of all flowers, of all robes, of all garlands, of all crystals, and so on—seats of inconceivably many various precious things, seats of innumerable worlds, pure seats of the adornments of all

worlds, seats of all diamonds, and manifest the powers and freedom of Buddhas, and fulfill most perfect enlightenment.' This is great enlightening beings' dedication of roots of goodness when giving seats of precious things, to cause sentient beings to obtain the seat of great enlightenment beyond the world and spontaneously become aware of the truths realized by all Buddhas.

"Great enlightening beings give various precious canopies, these canopies extraordinary, used by nobles, adorned with various great jewels, most excellent among billions of fine canopies, with supports made of all precious substances, covered with fine meshes, with golden bells on jeweled strings hanging down all around and draped with crystal necklaces making elegant sounds in harmony with the stirring of the breeze, all decorated with treasuries of pearls and jades, filled with innumerable various rareties, scented with sandalwood and aloe, fully embellished with infinite precious substances like radiantly pure gold: such canopies they give with pure hearts to Buddhas, or to monuments of Buddhas after their extinction, or, for the sake of the teaching, they give them to enlightening beings, good teachers, famous ministers of the teaching; or they give them to parents, or to mendicants, or to all the Buddhist teachings, or to various sentient beings as fields of blessings, or to religious leaders or venerable adepts, or those who have just set their minds on enlightenment, and to all the poor, destitute, orphaned, and homeless—to all who seek, they give. These roots of goodness they dedicate in this way: 'May all sentient beings cultivate foundations of goodness whereby to cover their bodies, and always be protected by the Buddhas; may all sentient beings make virtue and wisdom their canopies and forever part from all the afflictions of the world; may all sentient beings shade themselves with virtues and get rid of the dust and dirt and searing afflictions of the world; may all sentient beings attain a treasury of knowledge and wisdom, causing everyone to always enjoy seeing them; may all sentient beings shade themselves with the pure way of dispassionate tranquility, and all attain the indestructible state of Buddhahood; may all sentient beings shield their bodies with good and ultimately attain the pure body of reality of the Buddhas; may all sentient beings become universal canopies and cover the whole world with the knowledge of the ten powers; may all sentient beings attain sublime wisdom, transcending the world, free from attachments; may all sentient beings gain the canopy of worthiness, become superlative fields of blessings, and receive all offerings; may all sentient beings obtain the supreme canopy, attain unsurpassed knowledge, and naturally realize enlightenment.' This is great enlightening beings' dedication of roots of goodness when giving canopies, umbrellas, and parasols, to cause all sentient beings to obtain the canopy of freedom and be able to uphold all good ways; to cause all sentient beings to be able to cover all fields and lands in all realms in space, and manifest the free spiritual powers of the Buddhas, without regressing; to cause all sentient beings

to be able to adorn all worlds in the ten directions with one canopy, and offer it to the Buddha; to cause all sentient beings to offer beautiful banners, pennants, and jeweled canopies to all the enlightened ones; to cause all sentient beings to obtain a canopy of universal adornment and cover the lands of all the Buddhas; may all sentient beings obtain a vast canopy to cover sentient beings everywhere and cause them all to engender faith in the Buddha; to cause all sentient beings to offer innumerable canopies of wonderful precious adornments to one Buddha, and to do the same for innumerable Buddhas; to cause all sentient beings to attain the high, wide canopy of the enlightenment of Buddhas, covering all the enlightened ones; to cause all sentient beings to obtain canopies adorned with all jewels, canopies adorned with all jewelry, canopies adorned with all solid perfumes, canopies with pure adornments of various jewels, canopies with pure adornments of innumerable jewels, immense canopies with adornments of pure jewels, covered with jewel nets, hung with jewel bells waving in the breeze producing sublime sounds, covering the bodies of the Buddhas in all worlds in the space of the cosmos; to cause all sentient beings to obtain canopies adorned with unhindered, unimpeded knowledge, covering all the enlightened ones; also because they want to cause all sentient beings to attain the highest knowledge and wisdom; and because they want to cause all sentient beings to attain the adornment of the virtues of buddhahood; because they want to cause all sentient beings to attain the immeasurable, boundless treasures of the free mind; because they want to cause all sentient beings to be filled with the independent knowledge of all truths; because they want to cause all sentient beings to cover all with virtues; because they want to cause all sentient beings to perfect the canopy of supreme knowledge; because they want to cause all sentient beings to perfect the all-covering canopy of the ten powers; because they want to cause all sentient beings to be able to cover all buddha-fields in the cosmos; because they want to cause all sentient beings to be masters of all the enlightening teachings; because they want to cause all sentient beings to attain the free mind of great mystic power; because they want to cause all sentient beings to attain vast knowledge permanently; because they want to cause all sentient beings to attain immeasurable ultimate virtues, covering all; because they want to cause all sentient beings to cover their minds with virtuous qualities; because they want to cause all sentient beings to shield all living creatures with an impartial mind; because they want to cause all sentient beings to attain skillful means of dedication; because they want to cause all sentient beings to attain pure minds of supreme aspiration; because they want to cause all sentient beings to attain pure wills with good intentions; and because they want to cause all sentient beings to attain great dedication covering all living beings.

"Great enlightening beings may give various splendid banners and pennants, their poles made of various jewels, pennants made of pre-

cious silk, banners of various mixed colors and patterns, draped with jeweled nets, shining colors filling everywhere, jewel bells gently stirring, ringing in harmony, with rare jewels shaped like the half moon and gold more radiant than the sun placed atop each banner, decorated with various wonderful things caused to appear by results of actions in various worlds—such marvelous banners and pennants, uncountable millions of billions of them, their radiance joining and highlighting each other, the light pure, covering the ground, filling all buddha-lands in the realms in space in ten directions, the great enlightening beings, with pure-hearted faith give to Buddhas currently existing, or to their monuments after death, or to the treasury of the teaching, or to the religious community, or to enlightening beings, or to Buddhist disciples, or to self-enlightened beings, or to good teachers, or to Buddhist disciples, or to self-enlightened ones, or to the masses, or to particular people—to all who come seeking they give, and dedicate these roots of goodness in this way; 'May all sentient beings be able to set up banners of virtue on all foundations of goodness, so that they cannot be destroyed; may all sentient beings set up the banner of mastery of all the teachings, respecting, admiring, and diligently preserving them; may all sentient beings write down the true teachings on precious silk, preserving the treasury of teachings of Buddhas and enlightening beings; may all sentient beings set up high, outstanding banners, and light the lamp of wisdom, illuminating all the world; may all sentient beings set up the banner of steadfastness and be able to destroy all delusive actions and manias; may all sentient beings set up the banner of the power of knowledge, which no delusion can damage; may all sentient beings attain the banner of great knowledge and wisdom, destroying all the flags of worldly pride; may all sentient beings gain the banner of great light of the sun of knowledge, and illumine the whole realm of reality with the light of the sun of knowledge; may all sentient beings be endowed with banners adorned with innumerable jewels, filling all worlds in the ten directions, and offer them to the Buddhas; may all sentient beings obtain the banner of realization of thusness, and destroy all the erroneous views of misleading paths.' This is great enlightening beings' dedication of roots of goodness when giving banners and pennants, to cause all sentient beings to attain the pure paths of the banner of the extremely profound, lofty, and wide-ranging practices of enlightening beings, and the banner of the action of spiritual powers of enlightening beings.

"Great enlightening beings open up storehouses of myriad treasures and hundreds of billions of trillions of fine, rare jewels to all the countless sentient beings, giving whatever they wish unbegrudgingly. They dedicate the roots of goodness in this way: 'May all sentient beings always see the treasure of the Buddha, give up folly and cultivate right mindfulness; may all sentient beings be fully endowed with the light of the treasure of the Teaching and preserve the treasury of

teachings of all Buddhas; may all sentient beings be able to support the entire treasure of the community, tirelessly providing for its needs; may all sentient beings attain the highest treasure of mind, omniscience, and may their pure aspiration for enlightenment never recede; may all sentient beings attain the treasure of knowledge, entering into all things without doubt or confusion; may all sentient beings be endowed with the treasure of virtuous qualities of enlightening beings, reveal and expound immeasurable knowledge; may all sentient beings attain a treasure of immeasurable sublime qualities, cultivate and attain the knowledge of the ten powers of true awareness; may all sentient beings attain the treasure of the sixteen knowledges of refined meditation, and ultimately fulfill broad, great knowledge and wisdom; may all sentient beings develop the treasure of the supreme field of blessings, and awaken to the unexcelled knowledge and wisdom of the enlightened; may all sentient beings become masters of the most excellent treasure, and expound all truths with inexhaustible discernment.' This is great enlightening beings' dedication of roots of goodness when giving treasures, to cause all sentient beings to obtain the jewel of complete, supreme knowledge, the treasure of the unobstructed pure eye of the enlightened.

"Great enlightening beings may give various beautiful decorations—decorations for all bodies, causing the body to be beautiful and pleasing to all. Great enlightening beings regard all creatures in the world equally, like an only child, and want to cause them all to have adornments purifying their bodies, to attain supreme peace and comfort, to attain the bliss of enlightened knowledge, abide by the Buddha-teachings and benefit living beings. With innumerable, various exquisite jewel ornaments such as these they diligently practice giving, and when they are giving they dedicate the roots of goodness in this way: 'May all sentient beings develop unexcelled, wonderful adornments and adorn humans and celestials with pure virtue and knowledge; may all sentient beings attain features of pure adornment, adorning themselves with pure felicitous virtues; may all sentient beings attain features of most sublime adornment, and array themselves with all marks of virtue; may all sentient beings attain features of unconfused adornments, adorning themselves with all marks of Buddhahood; may all sentient beings attain the features of adornment by good, pure speech, endowed with all kinds of unlimited intellectual powers; may all sentient beings attain the features of adornment by voices with all good qualities, their voices pure and clear, pleasing to all who hear; may all sentient beings attain the feature of adornment by the delightful speech of the Buddhas, causing living beings to hear the teaching, rejoice in it, and cultivate pure practice; may all sentient beings attain the features of adornment of mind, entering deep meditative concentration and seeing the Buddhas; may all sentient beings attain the features of adornment by total mental command, illumining the true teachings of all Buddhas; may all sentient

beings attain the features of adornment by wisdom and knowledge, adorning their minds with the wisdom and knowledge of buddhahood.' This is great enlightening beings' dedication of roots of goodness when generously giving all kinds of ornaments, to cause sentient beings to be endowed with the adornments of the complete fulfillment of all the innumerable qualities of Buddhas, complete virtue and knowledge, and to forever shed all conceit and self-indulgence.

"Great enlightening beings give to all sentient beings the jeweled crowns and topknot jewels they received when crowned as independent kings, without regret in their hearts, always cultivating themselves diligently to be generous donors, learning the wisdom of giving, developing the faculty of relinquishment; with knowledge and skill in means, their minds broad and magnanimous, they give to all, and dedicate those roots of goodness in this way: 'May all sentient beings be crowned by the Buddha-teachings and achieve universal knowledge; may all sentient beings attain the foremost knowledge and reach the other shore; may all sentient beings save living beings with the treasure of sublime knowledge and cause them all to fulfill the summit of virtue; may all sentient beings attain completion of the precious crown of knowledge and wisdom and be worthy of the honor of the world; may all sentient beings' heads be graced with the crown of knowledge and become autonomous monarchs and masters of the law; may all sentient beings tie the clear jewel of knowledge to their heads, invisible to all worldlings; may all sentient beings be worthy of the obeisance of the world, perfect the peak of wisdom, and illumine the Buddha-teachings; may all sentient beings be crowned with the crown adorned by the ten powers, filled with the purity of the ocean of jewels of knowledge and wisdom; may all sentient beings reach the summit of the great stages of enlightenment, attain omniscience, fulfill the ten powers, and destroy the bands of maniacs at the peak of the realm of desire; may all sentient beings manage to attain the highest summit of sovereignty, and attain the peak of radiance of omniscience, which cannot be outshone.' This is great enlightening beings' dedication of roots of goodness when giving jeweled crowns, to cause sentient beings to attain the realm of utmost purity of supreme knowledge, and the crown of jewels of wisdom.

"When great enlightening beings see sentient beings in prisons or dungeons, dark and dim, shackled and chained, unable to rise or sit in comfort, assailed by myriad pains, without relatives or friends, without refuge or salvation, naked, hungry, emaciated, suffering unbearable torture, the enlightening beings, having seen this, give what they have, all their wealth, their spouses, children, and households, and even their own bodies, to rescue those creatures in prison, like the enlightening being Great Compassion and the enlightening being King of Wondrous Eyes did; and, having rescued them, they give them whatever they need, relieving their suffering, enabling them to gain peace and comfort—after that, they give them the supreme treasure of the teaching, cause

them to give up indulgence, firmly establish roots of goodness, and not shrink away or withdraw from the Buddhist teaching. When great enlightening beings rescue sentient beings from prison, they dedicate the roots of goodness in this way: 'May all sentient beings be ultimately liberated from the bonds of covetousness and craving; may all sentient beings cut off the stream of birth and death and climb up onto the shore of wisdom; may all sentient beings do away with ignorance and folly, develop knowledge and wisdom, and shed the fetters of afflictions; may all sentient beings destroy the bonds of the worlds of desire, form, and formlessness, attain universal knowledge and be ultimately emancipated; may all sentient beings forever cut off all the bonds of afflictions and reach the other shore of knowledge and wisdom, the ground of nonobstruction, where there are no afflictions; may all sentient beings be free from stirring thoughts, musing, and vain discrimination, and enter the realm of equanimous, imperturbable knowledge; may all sentient beings shed the bonds of desires, forever leaving behind all mundane cravings, and have no attachments in the worlds of desire, form, or formlessness; may all sentient beings attain supreme aspiration and always have the Buddhas teach them; may all sentient beings attain liberated minds, with no attachments and no bondage, broad and vast as the cosmos, comprehensive as space; may all sentient beings attain the spiritual powers of enlightening beings, taming sentient beings in all worlds, causing them to detach from the mundane and abide in the Great Vehicle.' This is great enlightening beings' dedication of roots of goodness when saving sentient beings suffering in prison, to enable sentient beings to enter the realm of knowledge and wisdom of the enlightened.

"Great enlightening beings, seeing prisoners bound hand and foot, suffering all sorts of pain, beaten and oppressed by their jailers, on the brink of death, having given up all earthly comforts, forever parted from their relatives and friends, laid out on butchering blocks to be dismembered, or impaled on wooden stakes, or doused with oil and set afire, the enlightening beings, having seen them oppressed by such tortures, give up their own bodies to take their places, as did the enlightening beings Invincible, King of Most Excellent Action, and other great enlightening beings who gave up their own lives to spare others, bearing cruel suffering in their stead. At that time the enlightening beings say to the wardens, 'I wish to give up my body in exchange for their lives. You may apply those tortures to me. Just as you are doing to those people, you may do what you want, even more, to me—I will endure even incalculable times as much, so that they may be freed. If I see them about to be killed and do not give up my life to redeem them from their misery, then I cannot be said to be dwelling in the mind of an enlightening being. Why? Because I have made the determination for omniscient enlightenment for the purpose of saving all beings.'

"When great enlightening beings give up their own lives to save sentient beings, they dedicate the roots of goodness in this way: 'May all sentient beings attain endless, ultimate life and be forever free from disaster, oppression, and affliction; may all sentient beings stay with the Buddhas, receive universal knowledge, fulfill the ten powers, and receive the prediction of enlightenment; may all sentient beings rescue conscious beings everywhere, cause them to be free from fear and to forever leave the states of woe; may all sentient beings attain total life and enter the realm of undying knowledge; may all sentient beings be forever free from hostility and enmity, have no calamities, and always be in the care of Buddhas and good teachers; may all sentient beings abandon all weapons and instruments of evil and suffering, and practice all kinds of pure, good action; may all sentient beings be free from all fears and crush the armies of demons at the tree of enlightenment; may all sentient beings be free from terrors, their hearts pure and fearless in regard to the highest teaching, and be able to make the supreme lion's roar; may all sentient beings attain unobstructed lionic knowledge and wisdom and cultivate right action in all worlds; may all sentient beings reach the realm of fearlessness and always attend to the salvation and protection of suffering sentient beings.' This is great enlightening beings; dedication of roots of goodness when giving up their own lives to save prisoners about to be executed, to cause sentient beings to be free from the pains of birth and death and to attain the sublime bliss of the enlightened.

"Great enlightening beings give the knot of flesh on their heads to beggars as did the enlightening beings Jewel Topknot King, Supremely Wonderful Body, and countless others. At such a time, seeing a beggar come, the enlightening beings' hearts fill with joy and they say, 'If you need a flesh topknot, take it from me—mine is the best in the land.' And when they say this, their minds are undisturbed, they do not think of other actions; they relinquish the world and seek dispassionate serenity; ultimately pure, diligent, straightforward, they are bent on omniscience. They then take a sharp knife and cut off the topknot of flesh on their heads; with their right knee kneeling on the ground, they join their palms and give their topknots away with a concentrated mind, thinking of the practices of all Buddhas and enlightening beings of the past, present, and future, conceiving great joy, increasing in determination. Intellectually they skillfully analyze and understand phenomena, and do not grasp pain, knowing that the sense of pain has no signs and no origin, that all sensations occur relatively and none are permanent. Therefore they develop great blissful faith that they should practice great relinquishment like all enlightening beings of past, future, and present, seeking universal knowledge without retreating, without relying on others' teaching or the power of a teacher.

"When great enlightening beings carry out this giving, they dedicate the roots of goodness in this way: 'May all sentient beings attain the

invisible crown and develop the pagodalike topknot of enlightening beings; may all sentient beings have hair like the Buddha, and be able to extinguish all afflictions of sentient beings; may all sentient beings have glossy hair, thick hair, hair which doesn't grow on the forehead; may all sentient beings have hair like the Buddha and forever be free from all afflictions and binding habits; may all sentient beings have radiant hair, shining with light that illumines all worlds in the ten directions; may all sentient beings have undisturbed hair, clean like the Buddha's; may all sentient beings develop the pagodalike hair of the saint, so that for all who see it it is like seeing the Buddha's hair; may all sentient beings have hair like the Buddha, without stain, without attachment, forever rid of all obscuring dust and dirt.' This is great enlightening beings' dedication of roots of goodness when giving their flesh topknots, to cause sentient beings to be dispassionate and serene of mind, fulfill all concentration formulae, and consummate the enlightened one's knowledge of all ways of liberation and its ten powers.

"Great enlightening beings give their eyes to those who come and ask for them, just as the enlightening beings Gladdening Practice, Moonlight King, and countless others gave theirs. When great enlightening beings give their eyes, they arouse a pure mind to give eyes; they arouse the mind of the eye of pure knowledge, arouse a mind resting on the light of truth; arouse the mind witnessing the unexcelled Buddha Way; awaken a mind dedicated to great knowledge; awaken a mind to give with equanimity equal to the enlightening beings of past, present, and future; awaken the unobstructed eye; arouse a mind of indestructible pure faith; arouse a mind of joyful acceptance in regard to those who ask. To consummate all spiritual powers, to produce the enlightened eye, to increase and broaden the great determination for enlightenment, to cultivate great compassion, and to master the senses, they set their minds on these things.

"When great enlightening beings give eyes, they conceive great love for those who ask, and establish charity for them, increasing the power of the teaching, giving up mundane emotional views and indulgence, cutting off the bonds of desire, cultivating enlightenment, and obligingly satisfying their requests with unperturbed minds, always in accord with the practice of nondualistic equanimity. These roots of goodness they dedicate thus: 'May all sentient beings attain the supreme eye and guide everyone; may all sentient beings attain the unobstructed eye and open up the treasury of universal knowledge; may all sentient beings attain the pure physical eye, its light perceptively penetrating, impossible to block; may all sentient beings attain the pure celestial eye, seeing the births and deaths and fruits of actions of all sentient beings; may all sentient beings attain the pure objective eye and be able to enter the realm of those who realize thusness; may all sentient beings attain the eye of wisdom and abandon all conceptual grasping and attachment; may all sentient beings be endowed with the Buddha-eye, capable of

total awareness and understanding of all things; may all sentient beings perfect the universal eye, comprehending all realms without hindrance; may all sentient beings attain the pure, unclouded eye, realizing the realm of sentient beings is empty and has no existence; may all sentient beings be fully endowed with the pure unobstructed eye and all be able to consummate the ten powers of the enlightened.' This is great enlightening beings' dedication of roots of goodness when giving eyes, to cause all sentient beings to attain the pure eye of universal knowledge.

"Great enlightening beings are able to give ears and noses to those who ask, as did King of Superlative Action, Invincible, and countless other enlightening beings. When they give, they hand them over personally to those who ask, single-mindedly cultivating the deeds of enlightening beings, endowed with the seed nature of buddhahood, born in the house of the enlightened. Recollecting the acts of giving practiced by the enlightening beings, they constantly strive to activate the pure faculties of enlightenment of Buddhas, their virtues and wisdom. Observing all realms of existence, they see that not one thing endures. They aspire to always be able to see the Buddhas and enlightening beings. They recollect all Buddha-teachings according to the situation. They know the body is illusory, empty, void of existence, with nothing to cling to. Thus when enlightening beings give away ears and noses, their minds are always dispassionate and peaceful; they have tamed their senses. They save sentient beings from the dangers of perversity and evil, develop all knowledge and virtues, enter the ocean of great generosity, comprehend the meanings of the teachings, fully cultivate the ways they point out, acting in accord with knowledge and wisdom, attaining mastery of truth, and substitute an indestructible body for the perishable body.

"When great enlightening beings give ears, they dedicate the roots of goodness in this way: 'May all sentient beings attain unobstructed ears and hear all sounds speaking the truth; may all sentient beings attain unblocked ears and be able to understand all sounds; may all sentient beings attain the ears of the enlightened and perceive all without hindrance; may all sentient beings attain pure ears, not producing false discriminations based on the medium of hearing; may all sentient beings attain ears without deafness, causing ignorant consciousness not to arise; may all sentient beings attain ears pervading the cosmos and know the voices of teachings of all Buddhas; may all sentient beings attain unobstructed ears and realize all ways of nonobstruction; may all sentient beings attain indestructible ears, that no one be able to break down the discourses of good teachers; may all sentient beings attain all-hearing ears, far-reaching and pure, supreme of all ears; may all sentient beings be endowed with the celestial ear and the enlightened ear.' This is great enlightening beings' dedication of roots of goodness when giving ears, to cause all sentient beings to attain pure ears.

"When great enlightening beings give noses, they dedicate the roots

of goodness in this way: 'May all sentient beings attain high, straight noses, refined noses, well-formed noses, beautiful noses, pleasing noses, pure noses, docile noses, outstanding noses, enemy-conquering noses, the noses of the enlightened; may all sentient beings attain faces free from anger, faces of all truths, faces of nonobstruction, faces good to see, docile faces, pure clean faces, impeccable faces, round full faces like the Buddha, faces pervading all places, faces of immeasurable beauty.' This is great enlightening beings' dedication of roots of goodness when giving noses, to cause sentient beings to ultimately gain entry into the teachings of all Buddhas, to cause sentient beings to ultimately absorb the teachings of all Buddhas, to cause sentient beings to ultimately comprehend the teachings of the Buddhas, to cause sentient beings to ultimately abide by the teachings of the Buddhas, to cause sentient beings to ultimately always see the Buddha, to cause all sentient beings to attain realization of the principles of Buddha, to cause sentient beings to ultimately develop indestructible minds, to cause sentient beings to adorn all buddha-lands, to cause sentient beings to all attain the body of great power of the enlightened ones. This is the dedication of roots of goodness of enlightening beings when giving ears and noses.

"Great enlightening beings, abiding securely in the state of indestructible freedom, are able to give teeth to sentient beings, as did Flower Teeth King, Six Tusk Elephant King, and other enlightening beings of antiquity. When great enlightening beings give teeth, their minds are pure, to a degree rarely found: that is, they give with an inexhaustible mind, give with a mind of great faith, give with a mind at every step attaining immeasurable detachment, give with a mind in control of the senses, give with a mind relinquishing all, give with a mind aspiring to universal knowledge, give with a mind to comfort sentient beings, give with great generosity, ultimate generosity, superb generosity, supreme generosity, give with a mind to relinquish their own physical necessities without resentment.

"At this time, the enlightening beings dedicate the roots of goodness in this way: 'May all sentient beings have sharp, white teeth, becoming supreme reliquaries, receiving the offerings of humans and celestials; may all sentient beings have even teeth, like those of the Buddha, without any gaps; may all sentient beings have well-controlled minds and skillfully carry out the transcendental practices of enlightening beings; may the mouths of all sentient beings be pure and clean, their teeth bright white, showing clearly; may all sentient beings have teeth with memorable adornments, their mouths pure and clean, with no foul appearance; may all sentient beings have a full set of teeth, always producing various rare, exquisite fragrances; may all sentient beings have well-controlled intellects and their teeth be clean and bright, like white lotuses, forming gammadion patterns; may all sentient beings' mouths and lips be fresh and clean, their teeth clean and white, shining with innumerable lights illuminating everywhere; may all sentient beings'

teeth be fine and sharp, so there are no whole grains left in their food when they eat and they have no attachment to taste and become excellent fields of blessings; may all sentient beings always radiate light from between their teeth, giving enlightening beings the foremost prediction of enlightenment.' This is great enlightening beings' dedication of roots of goodness when giving teeth, to cause sentient beings to be endowed with omniscience, their knowledge of all things clear and pure.

"If people come to great enlightening beings asking for their tongues, they compassionately speak kind and gentle words to them, as did Handsome King, Unregressing, and countless other enlightening beings of ancient times. When great enlightening beings are born in the various realms of existence, when countless sentient beings come to them asking for their tongues, they place those people on lion seats, and, with minds free from anger, malice, and resentment, with minds of great power, minds born of the essence of Buddhas, minds abiding in the abode of enlightening beings, minds never polluted or disturbed, minds abiding in great power, minds with no attachment to the body, and minds with no attachment to words, they kneel on the ground, open their mouths, show their tongue to the beggars, and say to them with kind and gentle words, 'This body of mine is all yours—you may take my tongue and use it as you will, to fulfill your wishes.'

"At that time, the enlightening beings dedicate the roots of goodness in this way: 'May all sentient beings attain the universal tongue and be able to expound all principles of speech and language; may all sentient beings attain tongues that can cover their faces, and may their speech be nondual and all true to reality; may all sentient beings attain a tongue that covers all buddha-lands, demonstrating the autonomous spiritual powers of Buddhas; may all sentient beings have soft, thin tongues, always tasting fine, pure flavors; may all sentient beings have eloquent tongues, able to cut through the net of doubts of all beings; may all sentient beings have luminous tongues, able to radiate countless billions of light beams; may all sentient beings attain tongues of definite certainty, inexhaustibly explaining all things with discernment; may all sentient beings attain masterful tongues, able to unlock all essential mysteries, causing all to accept and believe what they say; may all sentient beings attain tongues of universal fluency, able to enter into the ocean of all languages; may all sentient beings attain tongues capable of explaining all aspects of the teachings, thoroughly attaining ultimate perfection of knowledge of words and speech.' This is enlightening beings' dedication of roots of goodness when giving tongues, to cause sentient beings to all attain complete unobstructed knowledge.

"Enlightening beings give their heads to those who come ask for them, as did Supreme Knowledge, Great Light, and other great enlightening beings. The giving that the great enlightening beings practice is because they want to develop the head of supreme knowl-

edge comprehending all truths, because they want to develop the head realizing great enlightenment and saving sentient beings, because they want to have the supreme head seeing all things, because they want to attain the head of pure knowledge which sees truly, because they want to develop the head of nonobstruction, free from hindrance, because they want to realize the head attaining the highest states, because they seek the head of knowledge supreme in the world, because they want to develop the head of pure wisdom, the crown of which cannot be seen by any in the realms of desire, form, or formlessness, because they want to attain the head of sovereignty of knowledge appearing throughout the ten directions, and because they want to fulfill the head of freedom which cannot be broken by anything at all.

"Great enlightening beings, abiding by this practice and diligently applying it, then, because they have already entered the family of the Buddhas, emulate the giving practiced by the Buddhas. Conceiving pure faith in the Buddhas, they develop and mature roots of goodness, and cause those in need to all be happily satisfied. Their own minds are pure and joyful beyond measure; with pure faith and understanding they clearly illumine the Buddha teachings, activate the will for enlightenment, and abide in equanimity and resignation. All their senses are blissful; their virtous qualities grow and develop and they give rise to good aspirations, and always like to practice magnanimous giving.

"At that time the enlightening beings dedicate the roots of goodness in this way: 'May all sentient beings attain the head of the enlightened, and attain the invisible crown, which none anywhere can surpass, the supreme head in all buddha-fields, hair curling to the right, radiant, clean, lustrous, adorned with gammadions, a wonder of the world; may they be endowed with the head of Buddhas, the head of consummate knowledge, the foremost head in the world, and be heads of completeness, of purity, and of comprehensive knowledge sitting on the site of enlightenment.' This is great enlightening beings' dedication of roots of goodness when giving their heads away, to enable sentient beings to attain the highest truth and achieve unexcelled great wisdom.

"Great enlightening beings give their hands and feet to sentient beings, like Always Diligent, Sorrowless King, and countless other enlightening beings and others gave their hands and feet in various places of birth in all realms of existence. Using faith for hands, they initiate beneficial works, coming and going, reaching everywhere, diligently practicing the true teaching, aspiring to attain jewel-producing hands, giving their hands, fulfilling the path of enlightening beings without doing anything in vain. They always extend their hands to obtain great wisdom, and walk peacefully as they go, bold and fearless. By the power of pure faith they fulfill diligent effort, to destroy unwholesome states and to perfect enlightenment.

"When great enlightening beings give in this way, they open the gate of pure teaching with hearts of immeasurable magnanimity, enter the

ocean of Buddhahood, perfect the hand of giving, and provide for all in the ten directions. With the power of will they maintain the path of universal knowledge, and abide in the mind ultimately free of impurity, the body of reality, and the body of knowledge, endless and incorruptible. They cannot be shaken by any delusive influences; following good teachers, they make their minds firm and stable, and cultivate the practice of transcendence by giving, same as all enlightening beings.

"When great enlightening beings give their hands and feet, seeking omniscience for the sake of all sentient beings, they dedicate the roots of goodness in this way: 'May all sentient beings be endowed with spiritual powers, and all attain jewel-producing hands, and, having attained jewel-producing hands, respect each other as fields of blessings and give each other all kinds of jewels, and also give myriad jewels to Buddhas, producing clouds of wonderful jewels covering all buddha-lands.' They cause sentient beings to be kind to each other and not harm each other. They roam the buddha-fields, secure in fearlessness, naturally endowed with ultimate spiritual powers. They also cause all to attain hands producing jewels, hands producing flowers, hands producing clothing, hands producing canopies, hands producing garlands, hands producing incense, hands producing ornaments, boundless hands, immeasurable hands, universal hands, and, having attained these hands, to always diligently travel to all buddha-lands by means of spiritual power. They can touch all buddha-worlds with one hand, and hold all sentient beings with the hand of freedom. They attain hands of sublime features, emanating immeasurable light. They can cover all sentient beings with a single hand. They attain hands like the Buddha, with webbed fingers and copper fingernails. At this time the enlightening beings cover all sentient beings with the hand of great vows, praying that all sentient beings set their minds on always gladly seeking unexcelled enlightenment, producing the ocean of all virtues, rejoicing when they see people come begging, never tiring of them, entering the ocean of buddhahood, with the same roots of goodness as the Buddha. This is enlightening beings' dedication of roots of goodness when giving hands and feet.

"Great enlightening beings wound themselves and draw blood to give to sentient beings like Principled Action, Benevolent King, and countless other enlightening beings in various realms of existence. When they give blood, they arouse a mind to achieve omniscience, a mind of longing for great enlightenment, a mind of pleasure in cultivating the practices of enlightening beings, a mind not to grasp painful sensations, a mind of gladness to see beggars, a mind not averse to beggars, a mind directed toward the path of all enlightening beings, a mind to preserve the equanimity of all enlightening beings, a mind to increase and broaden the benevolent giving of enlightening beings, an unregressing mind, an unremitting mind, a mind free from self-love. The roots of goodness they dedicate in this way: 'May all sentient

beings attain fulfillment of the body of reality and the body of knowledge; may all sentient beings attain an adamantine, indefatigable body; may all sentient beings attain an indestructible body that nothing can injure; may all sentient beings attain a phantom-like body, appearing throughout the world without limit; may all sentient beings attain a delightful body, clean, beautiful, strong and healthy; may all sentient beings attain a body born of the realm of reality, same as the enlightened, depending on nothing; may all sentient beings attain a body like the radiance of beautiful jewels, which no worldly people can outshine; may all sentient beings attain a body which is a treasury of knowledge, and realize freedom in the realm of immortality; may all sentient beings attain a body of an ocean of jewels, which is unfailingly beneficial to all who see it; may all sentient beings attain the body of space, which none of the troubles of the world can affect.' This is great enlightening beings' dedication of roots of goodness, with the mind of the Great Vehicle, a pure mind, a broad mind, a joyful mind, a happy mind, an enraptured mind, a mind in control, a peaceful mind, an unpolluted mind, when giving blood from their bodies.

"When great enlightening beings see people come and ask for their bodies' marrow and flesh, they are joyful and speak gently to them, telling them to take their bodies' marrow and flesh as they wish, just as Benefactor, All-Giving King, and innumerable other enlightening beings gave their marrow and flesh in various circumstances in various realms of being. When they give to those who ask, their joy is great, their generosity grows; they cultivate roots of goodness the same as all enlightening beings, depart from the dust and dirt of the world, and attain profound determination. They give their bodies to all, their minds inexhaustible; endowed with immeasurable great roots of goodness, they embody the treasures of all virtues. According with the principles of enlightening beings, they tirelessly put them into practice, their minds always delighting in the virtues of giving. They give all without regret, clearly observing that all things come from conditions and have no substance; they have no greed for the act of giving or for the rewards of giving, and give impartially to whomever they meet.

"When great enlightening beings give in this way, all the Buddhas appear to them, because they think of them as parents and receive their protection; all sentient beings appear to them, because they cause all to live in peace by the pure teaching; all worlds appear to them, because they adorn and purify all buddha-lands; all living beings appear to them, because they serve all with great compassion; all Buddha qualities appear to them, because they like to observe the ten powers of the enlightened ones; all enlightening beings of the past, present, and future appear to them, because they share the same complete roots of goodness; all fearlessnesses appear to them, because they are able to make the supreme lion roar; all the past, present, and future appear to them, because they have attained knowledge of equality

observing all; all worlds appear to them, because they initiate great, far-reaching vows to cultivate enlightenment throughout the future; the tireless practices of enlightening beings all appear to them, because they develop infinite great aspirations.

"When great enlightening beings give marrow and flesh, they dedicate the roots of goodness in this way: 'May all sentient beings attain the indestructible body; may all sentient beings attain the enduring mystic body, which never diminishes; may all sentient beings attain mentally produced bodies, adorned and pure like the Buddha's body; may all sentient beings attain bodies adorned with all marks of merit and signs of greatness; may all sentient beings attain bodies beautifully adorned with all kinds of embellishments, endowed with the ten powers, indestructible; may all sentient beings attain the body of those who realize thusness, ultimately pure, impossible to delimit or measure; may all sentient beings attain the body of firmness and stability, which no demons or enemies can injure; may all sentient beings attain the body of oneness, and be one with the Buddhas of all times; may all sentient beings attain the unobstructed body, pervading space with the pure body of reality; may all sentient beings attain the body of the matrix of enlightenment, able to contain all worlds.' This is the dedication of roots of goodness of enlightening beings giving marrow and flesh, seeking universal knowledge, to cause all sentient beings to attain the ultimately pure infinite body of those who realize thusness.

"Great enlightening beings give their hearts to those who come and ask for them, as did No Regret, Unobstructed King, and countless other great enlightening beings. When they give their own hearts to beggars, they cultivate the mind of free giving, develop the mind of total giving, learn the mind of carrying out transcedent giving, perfect the mind of transcendent giving, cultivate the mind of giving of all enlightening beings, the inexhaustible mind relinquishing all, the mind accustomed to giving all, the mind taking on all enlightening beings' practice of giving, the mind correctly mindful of the manifestation of all Buddhas, the mind presenting gifts to all who come and ask, without end.

"When great enlightening beings give in this way, their minds are pure: in order to liberate all sentient beings, in order to attain the realm of enlightenment with the ten powers, in order to cultivate practice in accord with their great vows, because they want to abide in peace in the path of enlightening beings, because they want to develop omniscience, and because they do not give up their original vows, they dedicate the roots of goodness in this way: 'May all sentient beings attain diamond treasury hearts, which all diamond mountains cannot break; may all sentient beings attain diamond-realm hearts, adorned with the mystic gammadion; may they attain unshakable hearts, attain hearts that cannot be frightened; may they attain ever inexhaustible hearts benefiting the world; may they attain hearts that are treasuries of knowledge

and wisdom, marked by great courage; may they attain hearts marked by firm strength; may they attain hearts as infinite as the ocean of living beings; may they attain hearts which nothing can spoil; may they attain hearts destroying all delusive activities and armies of demons; may they attain fearless hearts; may they attain hearts of great spiritual force; may they attain hearts of constant energy; may they attain hearts of great courage; may they attain hearts that cannot be shocked; may they attain hearts with indestructible armor; may they attain the supreme hearts of enlightening beings; may they attain hearts full of the light of enlightenment into the Buddha teachings; may they attain hearts sitting under the tree of enlightenment, abiding by the true teachings of all Buddhas, divorcing all illusions and attaining omniscience; may they attain hearts accomplished in the ten powers.' This is great enlightening beings' dedication of roots of goodness when giving their hearts, to cause all sentient beings to be unstained by the world and to be endowed with the ten-powered mind of the enlightened.

"If anyone comes to great enlightening beings asking for their internal organs, they give all, like Good Giver, Demon-Conquering Sovereign, and countless other great enlightening beings. When practicing this giving, they are glad to see people come begging and look upon them lovingly; in the quest for enlightenment they give as they are asked, without any regret in their hearts. They observe that this body has no permanence or stability, and reflect that they should give this body away and get an indestructible body. They also are mindful that this body will eventually decay, disgusting to all who see, and will be eaten by animals, that this body is impermanent, eventually to be abandoned and eaten by others, without awareness or cognition. When enlightening beings make these observations, they know that the body is transient and the height of impurity; understanding the teaching, they become very joyful. With a respectful mind, they see those who come ask of them as good friends who have come to protect them, and generously give them whatever they ask, substituting the enduring body for the unstable one.

"When great enlightening beings give in this way, they dedicate all the roots of goodness, that all sentient beings may attain the body of the treasury of knowledge, inwardly and outwardly pure; that all sentient beings may attain the body of the treasury of virtue, able to preserve the vow for omniscience; that all sentient beings may attain a supremely wonderful body, inwardly full of sublime fragrance, outwardly radiating light; that all sentient beings may attain a body without a protruding belly, upper and lower body straight, limbs and joints well coordinated; that all sentient beings may attain the body of knowledge and wisdom, filled with joy, enriched and nourished by the savor of the Buddha teaching; that all sentient beings attain an inexhaustible body and cultivate peaceful abiding in the most profound nature of truth; that all sentient beings may attain the body of the pure treasury

of concentration spell formulae, and elucidate all truths with marvelous eloquence; that all sentient beings may attain the body of purity, body and mind both inwardly and outwardly clean; that all sentient beings may attain the body of practice of deep contemplation with knowledge of realization of thusness, filled with wisdom, showering the rain of truth; that all sentient beings may attain a body that is inwardly tranquil while outwardly being a supreme representation of knowledge for sentient beings, emanating great light universally illuminating everything. This is great enlightening beings' dedication of roots of goodness when giving internal organs, to cause sentient beings to be inwardly and outwardly pure and to all achieve stability in unobstructed knowledge.

"Great enlightening beings give those who ask for them their limbs, joints, and bones, like Treasury of Truth, King of Light, and innumerable other great enlightening beings. When they give their limbs, joints, and bones, upon seeing people come begging, they give rise to love, joy, pure faith, peace of mind, courage, kindness, an unobstructed mind, a pure mind, a mind to give whatever they are asked. When the great enlightening beings give their limbs and bones, they dedicate the roots of goodness in this way: 'May all sentient beings attain phantom-like bodies, and receive bone, flesh, and blood bodies no more; may all sentient beings attain indestructible, invincible bodies; may all sentient beings attain the body of reality, replete with all knowledge, born in the realm where there are no bounds, no attachments, no fetters; may all sentient beings attain the body of powers of knowledge, all faculties complete, fully developed, uninterrupted and incorruptible; may all sentient beings attain the body of the power of truth, with independent power of knowledge reaching the other shore; may all sentient beings attain a healthy, enduring body, upright and true, never decaying; may all sentient beings attain a body able to respond to needs, to teach and civilize all beings; may all sentient beings attain a body perfumed by wisdom, with the great strength of limb of the mighty; may all sentient beings attain a permanent, enduring body, forever free from all fatigue; may all sentient beings attain a stable body of great strength, able to fulfill the great power of energy and effort; may all sentient beings attain the equally omnipresent body of reality and abide in the realm of immeasurable supreme knowledge; may all sentient beings attain the body of the power of virtue, beneficial to all who see it, removed from all evil; may all sentient beings attain an independent body, which rests on nothing, and all be endowed with nonreliant, unattached knowledge; may all sentient beings attain a body under the protection of the Buddhas; may all sentient beings attain a body beneficial to all living beings, able to enter into all realms of existence; may all sentient beings attain a body of universal manifestation, able to reflect all the Buddha teachings; may all sentient beings attain a body endowed with vigor, concentrating on and diligently cultivating the practice of the knowledge of the Great Vehicle; may all sentient beings attain a pure body

free from pride and conceit, their knowledge always stable and not shaken by anything; may all sentient beings attain a body of firm action, accomplishing the work of universal knowledge of the Great Vehicle; may all sentient beings attain a body of firm action, accomplishing the work of universal knowledge of the Great Vehicle; may all sentient beings attain a body in the house of Buddhas, forever leaving all mundane birth and death.' This is great enlightening beings' dedication of roots of goodness when giving limbs and bones, to cause all sentient beings to attain omniscience and be eternally pure.

"When great enlightening beings see people come to them with knives and ask for their skin, their hearts become joyful, their senses delighted, just like someone who has been done a great favor; they welcome them, invite them in, set out a seat for them, and bow to them respectfully, thinking, 'These seekers are most rare; they come seeking aid from me, working to fulfill my vow for omniscience.' Joyfully, with a mild countenance, they say to them, 'This body of mine I relinquish entirely—take as much of my skin as you need,' just like Treasury of Purity, Golden-sided Deer King, and countless other great enlightening beings of the past. At that time, the enlightening beings dedicate these roots of goodness in this way: 'May all sentient beings have fine skin, like that of the Buddha, its color pure and clear, so that people never tire of seeing it; may all sentient beings have unbreakable skin, like diamond, which nothing can break; may all sentient beings have golden skin, like the finest real gold, pure and clear; may all sentient beings have clear, lustrous skin, endowed with the softness and purity of the ascetic, characteristic of the Buddha; may all sentient beings attain skin of the finest color, inherently pure, its color and features incomparable; may all sentient beings develop the pure-colored skin of Buddha, adorned with the marks and embellishments of greatness; may all sentient beings have skin of exquisite color, radiating great light, illuminating everything; may all sentient beings have skin like luminous mesh, like the lofty banner of the world, radiating unspeakably many spheres of light; may all sentient beings have lustrous skin, its color and features all pure.' This is great enlightening beings' dedication of roots of goodness when giving their skin, to cause all sentient beings to reach all pure adorned buddha-fields and be endowed with the great virtues of Buddha.

"Great enlightening beings give their fingers and toes to those who ask for them, like Persevering, Sovereign King of Jambudvipa, and countless other great enlightening beings. At that time the countenance of the enlightening beings is peaceful and happy, their minds are stable and healthy, without any delusion. Riding the Great Vehicle, they do not seek satisfaction of sensual desires, nor do they prize name and fame; they only conceive the great determination of enlightening beings, getting rid of all defilements of greed and jealousy, turning wholeheartedly to the supremely wonderful teaching of the enlightened ones.

"When great enlightening beings give in this way, they concentrate the roots of goodness and dedicate them thus: 'May all sentient beings have slender, long fingers, no different from Buddha; may all sentient beings have fingers of even circumference, the upper and lower parts in proportion; may all sentient beings have fingers with ruddy copper nails, the nails rounded and shiny; may all sentient beings have the fingers of the omniscient supreme human, able to hold all truths; may all sentient beings have fingers with the refinements of Buddhas' fingers, and be adorned with the ten powers; may all sentient beings have the fingers of a great human, slender and even; may all sentient beings have fingers marked with lotus gammadions, adorned with marks and embellishments resulting from the working of the ten powers; may all sentient beings have fingers that are mines of light, radiating great light beams illumining unspeakably many buddha-worlds; may all sentient beings have well-proportioned fingers, adorned with the characteristics of Buddhas' fingers.' This is great enlightening beings' dedication of roots of goodness in giving fingers and toes, to cause all sentient beings to attain purity of mind.

"When great enlightening beings are seeking the teaching, if someone says, 'If you can give me your fingernails, I'll give you the teaching,' the enlightening beings reply, 'Just give me the teaching, and you may take and use my fingernails as you wish,' as did Sovereign King Seeking Truth, Inexhaustible, and countless other great enlightening beings. In their search for the true teaching, and because of their desire to expound the true teaching for the benefit of sentient beings, to cause all of them to be fulfilled, they give their fingernails away to those who ask for them. At that time the enlightening beings dedicate these roots of goodness in this way: 'May all sentient beings have the ruddy copper nails that are a mark of the Buddha; may all sentient beings have glossy nails, adorned with embellishments; may all sentient beings have shiny clean nails, clear as mirrors, finest of all; may all sentient beings have the nails of the omniscient, and be endowed with the marks of great human beings; may all sentient beings have peerless nails, not defiled by or attached to any world; may all sentient beings have nails with marvelous adornments, with light illumining all worlds; may all sentient beings have unbreakable nails, pure, clean, and complete; may all sentient beings have nails marked by entry into the techniques of all Buddha-teachings, vast knowledge and wisdom thoroughly pure; may all sentient beings have well-formed nails, the fruit of enlightening actions, all sublimely pure; may all sentient beings have the nails of the great omniscient guide, radiating treasuries of beautiful lights of infinite hues.' This is great enlightening beings' dedication of roots of goodness when giving their nails in their quest for the teaching, to cause sentient beings to be endowed with the unobstructed power of nails of omniscience of all Buddhas.

"Great enlightening beings seek the treasury of Buddha teachings

with reverence and respect, considering it difficult to find. If someone who can expound it comes to them and says, 'If you can throw yourself into a pit of fire seventy feet deep I will give you the teaching,' the enlightening beings, hearing this, jump for joy and reflect, 'I would stay forever even in miserable places like uninterrupted hell and experience immeasurable suffering for the sake of the truth; how much the more readily would I jump into the fire of the human world to hear the teaching. How wonderful it is that the true teaching is so easy to obtain; without suffering the infinite tortures of hell one gets to hear it merely by entering a pit of fire. Just explain to me and I'll go into the pit of fire,' and like the enlightening beings King in Quest of the Good Teaching and Adamantine Meditation, they enter the pit of fire in quest of the teaching.

"At this time, the enlightening beings dedicate these roots of goodness in this way: 'May all sentient beings abide in the teaching of universal knowledge, the abode of Buddhas, and never regress or retreat from unexcelled enlightenment; may all sentient beings be free from all perils and experience the peace and ease of buddhahood; may all sentient beings attain fearless minds and be free from all terrors; may all sentient beings always gladly seek truth, full of joy and bliss, adorned by the teachings; may all sentient beings leave the courses of evil and extinguish the raging fires of the three poisons; may all sentient beings always be in peace and happiness, full of the supremely refined pleasures of the enlightened; may all sentient beings attain the mind of enlightening beings and forever part from the fires of craving, anger, and delusion; may all sentient beings attain the pleasures of concentration of enlightening beings and see the Buddhas everywhere, their minds full of joy; may all sentient beings skillfully explain the true teaching, ultimately never forgetting its principles; may all sentient beings have the sublime bliss of spiritual powers of enlightening beings and ultimately abide in knowledge of all ways of enlightenment.' This is great enlightening beings' dedication of roots of goodness when plunging into a pit of fire in quest of the true teaching, for the purpose of causing sentient beings to give up hindering actions and all attain the full endowment of the fire of wisdom.

"When great enlightening beings, in quest of the true teaching, analyze and expound the path of enlightening beings, point out the road of enlightenment, proceed toward highest knowledge, diligently cultivate the ten powers, extend the mind of universal knowledge, attain the state of unobstructed knowledge, purify sentient beings, abide in the sphere of action of enlightening beings, earnestly cultivate great knowledge, and preserve complete enlightenment, they experience immeasurable suffering and tribulation, as did Seeker of the Good Teaching, Brave King, and countless other great enlightening beings. To save even the most evil people, who repudiate the truth, are shrouded by evil deeds, are in the grip of delusion, the enlightening beings, for the

sake of the truth, accept for those people all the torments they should suffer. These roots of goodness they dedicate in this way: 'May all sentient beings be forever freed from all suffering and oppression, and attain peace and happiness, freedom and spiritual power; may all sentient beings be forever free from all miseries, and attain all happiness; may all sentient beings annihilate the body of accumulated suffering, attain the body of illumination, and always experience ease and bliss; may all sentient beings escape from the prison of suffering and perfect wise action; may all sentient beings see the path of peace and depart from all evil courses; may all sentient beings attain the joy and bliss of truth and forever end all misery; may all sentient beings extirpate all suffering, love one another, and have no malevolence; may all sentient beings attain the bliss of the Buddhas and leave the pains of birth and death; may all sentient beings attain pure, peerless peace and ease, impervious to all pains and vexations; may all sentient beings attain all supreme bliss, ultimately filled with the unobstructed bliss of buddhahood.' This is great enlightening beings' dedication of roots of goodness when accepting suffering for the sake of the truth, because they want to rescue all beings and bring them to safety, free them from peril and difficulty and cause them to live in the realm of omniscient, unhindered liberation.

"When great enlightening beings occupy the rank of ruler and seek true teaching, they consider even one sentence, one word, one phrase, one doctrine hard to obtain, and will give up everything within the seas, near or far—land, cities, towns, populace, storehouses, gardens, ponds, houses, forests, flowers, produce, including all rare and precious things, palaces, bowers, spouses, children, retinues, even rulership—they are able to give up all, seeking that which endures while in the midst of the transient; because they want to benefit all living beings, they earnestly seek the Buddhas' path of unhindered liberation and ultimately pure universal knowledge, as did Great Moral Force, King of Supreme Virtue, and countless other great enlightening beings. They diligently seek true teaching, even a little bit; for every one word they prostrate themselves on the ground. Properly meditating on the teachings of all Buddhas of past, present, and future, they devotedly practice them, never greedy for fame or fortune. They abandon the independent rulership of all worldly realms to seek autonomous mastery of truth. They have no attachment to worldly pleasures, and nourish their minds with transmundane teachings, forever leaving behind all idle speculations and inanities of the world, abiding in the truth of the Buddhas, which is free from inanity.

"At that time, enlightening beings dedicate the roots of goodness in this way: 'May all sentient beings always gladly give generously, relinquishing everything; may all sentient beings be able to give up whatever they have without regret; may all sentient beings always seek the truth without begrudging their lives or sustenance; may all sentient

beings gain the benefit of the teaching and be able to stop everyone's doubts and confusion; may all sentient beings be able to give up their lives and sovereignty in quest of the Buddha teaching, cultivating highest enlightenment with great determination; may all sentient beings honor and respect the true teaching with ever profound aspiration, not begrudging their bodily lives; may all sentient beings preserve the most difficult-to-find Buddha teaching, always practicing it diligently; may all sentient beings attain the Buddhas' light of enlightenment, accomplishing the practice of enlightenment, awakening without relying on another for understanding; may all sentient beings always be able to analyze all Buddha teachings, pull out the arrow of doubt, and attain peace of mind.' This is great enlightening beings' dedication of roots of goodness when giving up their countries and cities in quest of the true teaching, in order to cause sentient beings' knowledge and insight to be complete, and always to be able to remain in the path of peace.

"Great enlightening beings, becoming monarchs of great countries, masters of the law, promulgate commands to eliminate work involving killing: in all cities, towns, and villages, all butchery and slaughtering is prohibited—to all creatures, legless, two-legged, four-legged, or many-legged, they give freedom from fear and aggression. Extensively cultivating the practices of all enlightening beings, they treat beings with humanity and kindness, not acting in aggressive or harmful ways. They conceive the wonderful, precious will to give peace to sentient beings, and establish profound determination for buddhahood; always abiding themselves by the three kinds of pure precepts, they also induce sentient beings to do the same.

"Great enlightening beings, causing sentient beings to abide by the five precepts and forever stop occupational killing, dedicate these roots of goodness in this way: 'May all sentient beings awaken the determination for enlightenment, be filled with knowledge and wisdom, and preserve everlasting life; may sentient beings live for immeasurable ages, make offerings to all Buddhas, with reverence and respect diligently cultivating to increase the lifespan even more; may all sentient beings fully practice the method of removing old age and death, so that calamities and poisons cannot threaten their lives; may all sentient beings fully develop bodies free from illness and affliction, so they may live as long as they wish; may all sentient beings attain inexhaustible life, and abide by the practice of enlightening forever and ever, teaching and taming all sentient beings; may all sentient beings be doors of life, wherein the good foundations of the ten powers grow; may all sentient beings be replete with roots of goodness, attain unlimited life, and fulfill great vows; may all sentient beings see all the Buddhas and serve them, and live indefinitely, cultivating and building up roots of goodness; may all sentient beings learn well what there is to learn from the enlightened, attain the joy of the way of sages and infinite life; may all sentient beings attain a permanent life-root, neither aging nor becoming

ill, progress with vigor and courage to enter the knowledge and wisdom of buddhahood.' This is great enlightening beings' dedication of roots of goodness when abiding by the three bodies of pure precepts and forever stopping slaughter, to cause sentient beings to attain the complete ten-powered knowledge of Buddhas.

"When great enlightening beings see people cruelly castrating domestic animals, making their bodies incomplete and causing them pain, they are moved to compassion and save the animals out of pity, and order all the people in the land to stop this practice. The enlightening beings then say to those people, 'Why do you do such an evil thing? I have a treasury full of all kinds of conveniences which I will give to you according to your needs. What you are doing is wrong and I urge you not to do it. This occupation of yours is not right or reasonable—even if you gain something, what is the use? To harm others for your own profit after all isn't right. All bad actions like this are not praised by the enlightened.' And having spoken thus, they give them all their goods, and also explain the sublime teaching to them with fine words to gladden them: that is, they point out to them the way to peace and serenity, causing them to believe and accept, to do away with what is not good, to practice pure deeds, to be kind to one another and not to harm each other. Those people hearing this, forever give up evil.

"At that time, the enlightening beings dedicate these roots of goodness in this way: 'May all sentient beings be physically complete; may all sentient beings be courageous and cultivate pure religious practices; may all sentient beings have brave, bold strength, always be leaders, and abide in unobstructed knowledge, never retreating; may all sentient beings forever abandon craving and have no attachments; may all sentient beings develop rectitude and intelligence, and their knowledge increase, worthy of the praise of the Buddhas; may all sentient beings be endowed with the strength of great people and always be able to cultivate the roots of goodness of the ten powers; may all sentient beings never be emasculated, always cultivating rare qualities of virtue and knowledge; may all sentient beings have no attachment or ties to sensual desires, attain mental liberation, detach from the mundane and abide in enlightening practice; may all sentient beings become people of supreme knowledge and wisdom, trusted and obeyed by all; may all sentient beings fully possess the great knowledge and wisdom of enlightening beings, soon to become Buddhas.' This is enlightening beings' dedication of roots of goodness when prohibiting all castration, to cause sentient beings to have healthy bodies, and all be able to protect good human beings, to be born in the families of worthies and sages, full of intelligence, always cultivating healthy practices, with healthy capabilities, endowed with the healthy seed of enlightenment, the true teaching, courage, vigor, wisdom, and purity of genuine humans.

"If great enlightening beings see a Buddha appear in the world and expound the true teaching, they announce to all in a loud voice, 'A

Buddha has appeared in the world! A Buddha has appeared in the world!' This is to cause sentient beings to hear the name of Buddha and give up all pride and inanity. They also exhort and lead them to hasten to see the Buddha, to remember the Buddha, to resort to the Buddha, to concentrate on the Buddha, to contemplate the Buddha, to laud the Buddha; also they extensively explain to them how rare it is to meet a Buddha, who appears but once in a quadrillion eons. Due to this, sentient beings get to see the Buddha, give rise to pure faith, dance for joy, and respectfully attend the Buddha. Also, from the Buddha they hear the names of many Buddhas and go on to meet countless Buddhas, plant roots of goodness, cultivate and develop them.

"Then, countless quadrillions of sentient beings, because of seeing the Buddha, all attain purity and ultimate pacification. Those sentient beings think of the enlightening beings as most excellent friends and benefactors, as due to the enlightening beings they achieve enlightened qualities and distribute the roots of goodness they have planted over countless eons throughout the world, thus performing Buddha-work.

"When great enlightening beings teach sentient beings and induce them to see Buddha, they dedicate the roots of goodness in this way: 'May all sentient beings go to see Buddhas of their own accord, without being urged to do so, and may they serve, provide for, and gladden them all; may all sentient beings always enjoy seeing Buddhas, without any feeling of rejection; may all sentient beings always diligently cultivate vast knowledge, absorbing and retaining the treasury of all Buddha teachings; may all sentient beings understand all Buddha teachings they hear and cultivate enlightening practice for immeasurable eons; may all sentient beings abide in right mindfulness, and always see the Buddhas' emergence with the eye of knowledge; may all sentient beings not think of different occupations, but always think of seeing Buddha and diligently cultivate the ten powers; may all sentient beings always see Buddhas in all places, comprehending that the realization of thusness pervades the realm of space; may all sentient beings become equipped with the free body of buddhahood, realizing enlightenment and expounding the truth throughout the ten directions; may all sentient beings meet good teachers, always hear the Buddha teachings, and attain unbreakable faith in the Buddhas; may all sentient beings be able to eulogize the emergence of Buddhas, and cause those who see them to attain universal purity.' This is enlightening beings' dedication of the roots of goodness of praising Buddhas' appearance in the world, to cause sentient beings to see all Buddhas, provide for and serve them, and attain ultimate purity in the highest teaching.

"Great enlightening beings give away land—they may give it to Buddhas, building retreats, or they may give it to enlightening beings and teachers, to use as they wish, or they may give it to mendicant groups for a place of abode, or they may give it to their parents, or to other people, to Buddhist disciples, to individual illuminates, to various

fields of blessings, including the poor, orphaned, homeless, and others. They give whatever is wished, to fulfill their needs. They may build Buddhas' mausoleums, and provide all necessary articles for such places, so they may be used as wished, without fear or hesitation.

"Whenever great enlightening beings give land, they dedicate the roots of goodness in this way: 'May all sentient beings fully realize the pure stage of universal knowledge and arrive at the consummation of the practices of Universal Good; may all sentient beings attain the stage of total mental command and receive and hold all Buddha teachings with right recollection; may all sentient beings attain sustaining power and be able to preserve all Buddha teachings; may all sentient beings attain a mind like the earth, with intentions ever pure and free from evil thoughts toward sentient beings; may all sentient beings maintain the lineage of Buddhas, accomplishing the processes of the stages of enlightening beings, without interruption; may all sentient beings become abodes of safety for all, causing all to be harmonized and pacified and to abide in the path of purity; may all sentient beings benefit the world the same as enlightened ones, causing all to diligently cultivate themselves and abide securely in the power of buddhahood; may all sentient beings be liked by all the world and cause everyone to abide in the highest happiness of Buddhahood; may all sentient beings attain skill in means of liberation and abide in the power and fearlessness of buddhahood; may all sentient beings attain knowledge like the earth and freely practice all Buddha teachings.' This is great enlightening beings' dedication of roots of goodness when giving land, to cause sentient beings to all attain ultimate consummation of the pure state of all enlightened ones.

"Great enlightening beings give servants as offerings to all Buddhas and enlightening beings, genuine teachers; or they may give them to the religious community, or to their parents, honorable fields of blessings, or again they may give them to sentient beings suffering from illness, to fulfill their needs and preserve their lives, or they may give them to the poor and helpless and all others without attendants, or they may give countless servants from time to time to look after the shrines and mausoleums of Buddhas or to transcribe the true teachings of the Buddhas. Those servants are all intelligent and highly skilled, naturally obedient, always diligent and never lazy, with honest minds, peaceful and happy minds, altruistic minds, humane and benevolent minds, respectful minds, minds free from resentment and hostility, able to adjust to the customs of those for whom they work, able to be of benefit to everyone. Also, from the influences of the enlightening beings' pure conduct, they have talent and artistry, and are masters of crafts and mathematics. They are skilled in service and able to please.

"At that time, the enlightening beings dedicate the roots of goodness in this way: 'May all sentient beings attain docile minds, cultivating roots of goodness with all Buddhas; may all sentient beings obediently

provide offerings to all Buddhas and be able to hear and absorb what the Buddhas teach; may all sentient beings be accepted by the Buddhas, always observe the enlightened ones, without any other thought; may all sentient beings not spoil the seed of buddhahood, diligently cultivating all roots of goodness in accord with the Buddhas; may all sentient beings always diligently provide for all Buddhas, not wasting any time; may all sentient beings hold the sublime doctrines of the Buddhas, their words pure, traveling without fear; may all sentient beings always be happy to see Buddhas, never tiring, not begrudging their lives to the Buddhas; may all sentient beings get to see the Buddhas, their minds without indulgence or attachment, free from worldly dependence; may all sentient beings only take refuge in Buddha and forever leave all false resorts; may all sentient beings follow the Buddha-way, their minds always blissfully contemplating the supreme Buddha teaching.' This is great enlightening beings' dedication of roots of goodness when giving servants, to cause sentient beings to get rid of defilement, clear the ground of buddhahood, and be able to manifest the free body of the enlightened.

"Great enlightening beings give their bodies to those who come ask for them; when they give, they engender a humble mind, a mind like the earth, a mind enduring all suffering without changing or wavering, a mind to serve sentient beings tirelessly, a mind regarding all sentient beings like a benevolent mother, turning over all their virtues to them, a mind of forgiveness for the various impositions and aggressions of ignorant evil beings, and rest on the foundations of goodness, diligently performing service.

"At that time enlightening beings dedicate all the roots of goodness in this way: 'May all sentient beings never lack what they need, cultivate the practices of enlightening beings unremittingly, not give up the just rewards of all enlightening beings, remain on the path traveled by enlightening beings, comprehend the equal real nature of enlightening beings, get to be of the number of the family of Buddhas, abide by truthful speech, sustain enlightening practice, cause all worldlings to be able to clarify the Buddha-teaching, deeply believe in it, and realize the ultimate consummation of the teaching, and cause sentient beings to produce pure, excellent roots of goodness, abide in great virtue, and fulfill universal knowledge. Also with these roots of goodness I will cause all sentient beings to always get to attend all Buddhas, to understand all their teachings, to bear the teachings, reading and reciting them, never forgetting them or letting them be lost or scattered, their minds well subdued. Those who are not self-controlled I will tame, training them with the methods of stillness and serenity. I will cause sentient beings, in the presence of the Buddhas, to persevere in these things. Also, by these roots of goodness I will cause all sentient beings to be the foremost monument, worthy of receiving the various offerings of the world. I will cause all sentient beings to become supreme

fields of blessings, attain Buddha knowledge, and enlighten everyone. I will cause all sentient beings to become the best of recipients, able to benefit all living beings. I will cause all sentient beings to become the best of benefactors, able to foster the endowment of all roots of goodness. I will cause all sentient beings to become the finest receivers of gifts, able to cause the givers to obtain infinite rewards. I will cause all sentient beings to attain emancipation from the realms of desire, form, and formlessness. I will cause all sentient beings to become the foremost of leaders, able to show the world the path that accords with truth. I will cause all sentient beings to attain marvelous total mental command, fully holding all the true teachings of the Buddhas. I will cause all sentient beings to attain realization of the infinite primary cosmos of reality, and fulfill the true path unobstructed as space.' This is great enlightening beings' dedication of roots of goodness when giving their own bodies, to cause all sentient beings to attain the body of infinite knowledge of the sanctified ones.

"Great enlightening beings are joyful when they hear the teaching; they conceive pure faith, and are able to offer their own bodies to the Buddha, raptly believing in the treasure of the unexcelled teaching. They think of the Buddhas as their parents, and read and recite, absorb and hold the teachings of the path of nonobstruction, entering into all the gates of countless teachings, jewels of wisdom, roots of goodness. Their minds always think of infinite Buddhas. They enter the sphere of buddhahood and attain to deep comprehension of its principles. They are able, with the subtle, mysterious pure voice of the enlightened, to produce clouds of Buddha teachings and shower rain of Buddha teachings. Bravely and freely they are able to analytically explain the supreme state of the omniscient. Fully consummating the vehicle of all-knowledge, they fulfill all potentials with immeasurable hundreds of thousands of millions of great teachings.

"When great enlightening beings hear such teachings from Buddhas, their joy knows no bounds; they abide firmly by the truth, cut off their own doubt and confusion, and also cause others' doubts to be removed as well. Their minds are always light and happy, full of virtuous qualities, replete with roots of goodness. Their attention is continuous, helping sentient beings without their minds ever being exhausted. They attain supreme knowledge and become treasuries of diamonds. They associate closely with Buddhas and purify buddha-fields, always diligently attend all the enlightened ones. At that time the enlightening beings dedicate the roots of goodness in this way: 'May all sentient beings attain a fully developed, most excellent body, in the care of all Buddhas; may all sentient beings always be near the Buddhas, abide with the Buddhas, and always gaze upon them, never leaving; may all sentient beings attain a pure indestructible body, endowed with all virtue and knowledge; may all sentient beings always diligently serve all Buddhas, and carry out the ultimate pure practice of nonassumption;

may all sentient beings attain the egoless body, divorced from self and possession; may all sentient beings be able to distribute their bodies throughout the lands of the ten directions, like reflections appearing, without coming or going; may all sentient beings attain the body of freedom, going everywhere in the ten directions without self or reception; may all sentient beings attain the buddha-body, born in the home of the unexcelled embodiment of the realization of thusness; may all sentient beings attain the great power of forbearance of the body of power of truth, which none can break down; may all sentient beings attain the incomparable body and realize the pure body of reality of the enlightened; may all sentient beings develop the body of transmundane virtues, born in the pure realm of reality where nothing is obtained.' This is the dedication of roots of goodness of enlightening beings when offering their bodies to Buddhas, to cause sentient beings to dwell forever in the house of the Buddhas of past, present, and future.

"Great enlightening beings give their bodies to all sentient beings, because they want to cause them to develop roots of goodness, and to remember and think of roots of goodness. Great enlightening beings wish their bodies to be great bright lamps able to illumine all sentient beings, to be means of life supporting all beings, to be treasuries of wonderful teaching able to sustain all living beings, to be pure light to awaken all sentient beings, to be lights of the world causing all sentient beings to always see, to be causes and conditions of roots of goodness causing sentient beings to always get the opportunity to meet them, to be genuine teachers causing all sentient beings to receive instruction and guidance, to be even paths on which all sentient beings may tread, to be unexcelled, complete comfort enabling all sentient beings to be freed from suffering and be purified, to be clear suns universally and impartially benefiting the world.

At that time enlightening beings dedicate the roots of goodness in this way: 'May all sentient beings always associate with the Buddhas and enter the realm of Buddha knowledge; may all sentient beings attain adaptable knowledge and abide in unexcelled awareness; may all sentient beings always be in the assemblies of Buddhas and their minds be well tuned; may all sentient beings always comport themselves with the dignity of Buddhas; may all sentient beings attain nirvana and profoundly understand the meaning of the teaching; may all sentient beings be complete in knowledge and conduct and be born in the house of the Buddhas; may all sentient beings give up ignorant craving and abide in the aspiration of buddhahood; may all sentient beings develop excellent roots of goodness and sit at the tree of enlightenment; may all sentient beings slay the brigands that are the afflictions and get rid of these enemies; may all sentient beings fully preserve all Buddha teachings.' This is great enlightening beings' dedication of roots of goodness when giving their bodies to all sentient beings, because they want to benefit all sentient beings and cause them to reach the realm of supreme peace.

"Great enlightening beings personally attend the Buddhas, wanting to requite their great benevolence, thinking of them as like parents. They have deep faith in the Buddhas, and preserve enlightenment, abiding by the principles of the Buddhas, detaching from mundane conceptions. Born in the house of the enlightened, they follow the Buddhas, leaving the realm of delusion. They arrive at the sphere of action of all Buddhas and become vessels of the teachings of all Buddhas. At that time the enlightening beings dedicate these roots of goodness in this way: 'May all sentient beings attain pure minds and adorn themselves with the jewel of universal knowledge; may all sentient beings abide in good self-control and avoid all bad actions; may all sentient beings gain indestructible, steadfast retinues, able to absorb the true teaching of the Buddhas; may all sentient beings become students of Buddhas and reach the enlightening beings' stage of coronation; may all sentient beings always be in the keeping of the Buddhas and forever give up whatever is not good; may all sentient beings follow the Buddhas and practice the supreme principle of enlightening beings; may all sentient beings enter the sphere of Buddhas and receive the prediction of omniscience; may all sentient beings be thoroughly equal to the Buddhas and master all the Buddha teachings; may all sentient beings be in the care of the Buddhas and always be able to practice acting without grasping or attachment; may all sentient beings become the foremost attendants of the Buddhas, and in the company of the Buddhas cultivate the practice of knowledge and wisdom.' This is great enlightening beings' dedication of roots of goodness when attending Buddhas, because they want to actually realize the enlightenment of the Buddhas, because they want to save all sentient beings, because they want to transcend all in the triple world, because they want to perfect nonmalevolence, because they want to attain immeasurably great enlightenment, because they want to develop knowledge illuminating the Buddha teachings, because they want to always receive acceptance by the Buddhas, because they want to gain the protection of the Buddhas, because they want to truly understand all Buddha teachings, because they want to develop roots of goodness equal to those of the Buddhas of all times, and because they want to fully develop an unembittered mind and realize the teachings of all Buddhas.

"Great enlightening beings give up their countries, able to relinquish all things, including kingship; their minds attain freedom from all worldly concerns, and they have no ties, no bonds, no obsessions or attachments. They avoid evil deeds and work for the benefit of sentient beings without attachment to the results of their deeds. They do not take pleasure in worldly things, and are no longer attached to or eager for any realm of existence. Though they live in the world, they do not set their hearts on it. They do not cling to material, mental, or sense phenomena, and their minds do not rest on anything internal or external. They never forget the practices of enlightening beings, and never aban-

don the wise; keeping the far-reaching practical commitments of enlightening beings, they always gladly serve all good companions.

"At such times, the enlightening beings dedicate these roots of goodness in this way: 'May all sentient beings become monarchs of truth, masters of truth, and reach the other shore; may all sentient beings become monarchs of the Buddha teaching and destroy their enemies, the afflictions; may all sentient beings dwell in the sovereignty of buddhahood, attain enlightened knowledge, and expound the Buddha teachings; may all sentient beings live in the realm of buddhahood and be able to turn the wheel of the teaching of unexcelled freedom; may all sentient beings be born in the house of the enlightened ones, master the teachings, and preserve the family of Buddhas forever; may all sentient beings reveal innumerable true teachings of the king of truth, perfecting boundless great enlightening beings; may all sentient beings abide in the pure realm of reality, become monarchs of the great truth, and manifest the emergence of Buddhas, continuing unbroken; may all sentient beings be monarchs of knowledge and wisdom in all worlds, edifying and guiding living beings without ever abandoning them; may all sentient beings be donors of truth to all sentient beings in all worlds throughout the space of the cosmos, enabling them all to abide in the Great Vehicle; may all sentient beings manage to become monarchs replete with myriad virtues, with roots of goodness equal to those of the Buddhas of past, present, and future.' This is great enlightening beings' dedication of roots of goodness when giving away kingship, because they want to cause all sentient beings to ultimately live in peace.

"When great enlightening beings see people come asking for the magnificent buildings of the royal capital as well as the revenues from customs duties collected at the borders, they give it all ungrudgingly, wholeheartedly turning toward enlightenment, making great vows, abiding in great benevolence, practicing great compassion, their minds joyfully intent on helping sentient beings. By great knowledge they understand the profound truth and abide in the equal real nature of Buddhas. They practice giving because they are determined to find omniscience, because they have profound longing for freedom, because they seek realization of independent knowledge, because they purify all virtues, because they abide in steadfast great knowledge, because they extensively gather all kinds of roots of goodness, because they carry out the undertakings of all the Buddha teachings, because they spontaneously awaken to the principle of great knowledge, because they abide in enlightenment without regressing, because they cultivate the practical vows of all enlightening beings, and because they thoroughly consummate knowledge of methods of enlightenment.

"These roots of goodness they dedicate in this way: 'May all sentient beings be able to purify infinite lands and present them to the Buddhas to live in; may all sentient beings always enjoy living in forests, silent, peaceful, undisturbed; may all sentient beings not dwell in capitals or

cities, their hearts delighting in peace and quiet, forever attaining ultimate serenity; may all sentient beings be forever unattached to any world and always gladly avoid all mundane talk; may all sentient beings attain hearts free from covetousness, giving whatever they have without regret; may all sentient beings attain emancipated minds, giving up occupation with business; may all sentient beings be free from miserliness and always practice generous giving; may all sentient beings have unattached minds, transcending the events of home life; may all sentient beings attain freedom from suffering and eliminate all fear of calamity; may all sentient beings purify all worlds in the ten directions and present them to the Buddhas.' This is great enlightening beings' dedication of roots of goodness when giving away royal capitals, to cause sentient beings to all be able to purify the buddha-fields.

"Great enlightening beings' ladies-in-waiting are all beautiful and talented, witty and graceful, skilled in conversation, dancing, and singing, adorned with various clothes, flowers, and perfumes, endlessly delightful to all who see them: such precious women, countless numbers of them, are all born of the good deeds of enlightening beings, free to do as they will, yet impeccably respectful and agreeable—all of them the enlightening beings give to those who ask for them, without longing for them, without missing them, without obsession with them, without attachment to them, without clinging to them, without craving for them, without thinking about them, without pursuing them, without attachment to their appearance, without lust for them.

"At such a time the enlightening beings contemplate the roots of goodness and dedicate them to enabling all sentient beings to attain emancipation, to attain the joy of the Buddha teachings, to attain the enduring in the midst of the unenduring, to attain the incorruptible mind of adamantine knowledge, to enter the site of Buddha's enlightenment, to reach the other shore, to attain the supremely enlightened mind, to be able to comprehend all things, to produce all roots of goodness, to enter the house of the Buddhas of all times.

"Great enlightening beings, abiding by this principle, are born in the house of the enlightened, develop the pure, supreme causal basis of the Buddhas, produce the supreme path of universal knowledge, enter deeply into the far-reaching work of knowledge of enlightening beings, and get rid of all worldly defilements and afflictions. They are always able to provide offerings to the virtuous fields of blessings. They expound the wondrous teaching to sentient beings, skillfully arranging it, causing them to cultivate pure practices, always endeavoring to embody all roots of goodness.

"At such a time the enlightening beings dedicate the roots of goodness in this way: 'May all sentient beings always attain a retinue of innumerable concentrations, the supreme concentration of enlightening beings, continuing uninterrupted; may all sentient beings always delight in seeing Buddha and enter absorption in the adornments of Buddhas;

may all sentient beings accomplish the inconceivable concentration of enlightening beings, sporting freely in immeasurable spiritual powers; may all sentient beings enter concentration in accord with truth and attain incorruptible minds; may all sentient beings thoroughly attain the most profound concentration of enlightening beings, and realize freedom in all meditations and concentrations; may all sentient beings attain liberated minds and accomplish the group of all concentration states; may all sentient beings attain skill in all kinds of concentration, able to take in all aspects of concentration; may all sentient beings attain concentration of supreme knowledge, able to learn and practice the various methods of concentration; may all sentient beings attain unobstructed concentration and enter into deep meditation concentration, never regressing or losing it; may all sentient beings attain unattached concentration, their minds always sensing truly and not grasping duality.' This is great enlightening beings' dedication of roots of goodness when giving away their retinues, because they want to cause all sentient beings to gain indestructible pure retinues, because they want to cause all sentient beings to gain retinues of enlightening beings, because they want to cause all sentient beings to be able to fulfill the powers of omniscience, because they want to cause all sentient beings to realize supreme wisdom, because they want to cause all sentient beings to have amenable retinues, because they want to cause all sentient beings to attain the pure reality-body of the enlightened, because they want to cause all sentient beings to attain orderly, reasonable powers of elucidation and skillfully expound the inexhaustible treasury of the Buddha's teachings, because they want to cause all sentient beings to forever relinquish all conventional mundane virtues and equally cultivate pure transmundane virtues, because they want to cause all sentient beings' purifying work to be complete, and develop all pure qualities, and because they want to cause all Buddha teachings to be evident to all sentient beings, universally purified by the light of truth.

"Great enlightening beings can give away their beloved spouses and children, as did the Loving Prince, Adornment Manifesting King, and countless other great enlightening beings. At such a time, the enlightening beings mount the mind of all-knowledge, carry out total giving, and purely cultivate the path of giving of enlightening beings, their minds clear and without regret. They give up what they prize in quest of omniscience, to cause sentient beings to have profound, pure aspirations, accomplish the practice of enlightenment, observe the path of enlightening beings, reflect on the enlightenment of the Buddhas, and abide in the family of Buddhas.

"When great enlightening beings have developed such a giving mind, they determine to seek the body of buddhahood; they observe their own bodies to be bound to everything and unable to be independent. Still, they help all sentient beings with their own bodies, like continents of treasure, giving all, causing the unfulfilled to be fulfilled. Thus do

enlightening beings care for sentient beings, wishing to cause their own bodies to be the best of monuments, to cause all to become joyful. They want to create an egalitarian, equanimous attitude in the world. They want to be reservoirs of pure coolness for sentient beings. They want to give all peace and happiness to sentient beings. They want to be great donors to sentient beings. They are capable of such magnificent commitments because their knowledge is free and they know the practices carried out by enlightening beings. Proceeding toward omniscience, they vow to become supremely wise fields of blessings. They care for all sentient beings and always follow and protect them, while being able to accomplish their own salvation. Their light of knowledge and wisdom illumines the whole world. They always conscientiously remember the generosity of enlightening beings and always raptly contemplate the sphere of realization of thusness.

"Great enlightening beings dedicate the roots of virtue collected by giving away spouses and children with unbound, unattached, liberated minds in this way: 'May all sentient beings, abiding in the enlightenment of Buddhahood, produce phantom bodies pervading the cosmos, turning the wheel of teaching that never turns back; may all sentient beings attain the body of nonattachment and go to all buddha-fields by the power of will; may all sentient beings give up the mind of love and hate and sever the knot of greed and anger; may all sentient beings be children of the Buddhas, following the course of the Buddhas; may all sentient beings steadfastly think of the Buddhas as themselves; may all sentient beings always be children of Buddha, born by transformation from the teaching; may all sentient beings reach the ultimate and accomplish the independent knowledge and wisdom of the enlightened; may all sentient beings realize the enlightenment of buddhahood and be forever free of afflictions; may all sentient beings be able to fully expound the way to enlightenment, always blissfully practicing the giving of the unsurpassed teaching; may all sentient beings attain a rightly concentrated mind, their concentration unbroken by any objects; may all sentient beings sit at the tree of enlightenment, attain supreme true awakening, and teach innumerable good men and women born by transformation from the teaching.' This is enlightening beings' dedication of roots of goodness when giving spouses and children, to cause sentient beings to all realize the unattached knowledge of unhindered liberation.

"Great enlightening beings give houses and furniture to any who ask for them, practicing the principle of generosity, having no attachments to home, leaving behind all thoughts of home life, fed up with family business, having no craving or taste for comforts and conveniences. Their minds are without ties or attachments; they know the household is fragile, and they disdain it, having no craving for it at all, only wanting to leave home and cultivate the practices of enlightening beings, adorning themselves with the enlightening teachings and qualities of

buddhahood. They give up all without regret, always praised by the Buddhas, generously giving whatever they have—houses, goods—wherever they are, without attachment in their minds. When they see beggars come they are joyful, and the enlightening beings dedicate these roots of goodness in this way: 'May all sentient beings be liberated from the ties of householding, enter homelessness, and cultivate religious practice in Buddhism; may all sentient beings get rid of the taint of miserliness and gladly give all, their minds never shrinking back; may all sentient beings forever detach from householding, have few desires, be content, not storing anything; may all sentient beings leave the home of conventional society and live in the home of the enlightened; may all sentient beings be free from clinging to home and family, and though they live at home have no attachment in their minds; may all sentient beings be skillful teachers and guides, expounding enlightened wisdom without leaving lay life; may all sentient beings, while physically living at home, mentally always live in accord with Buddha-knowledge; may all sentient beings, while in the state of lay home life, dwell in the state of buddhahood and cause infinite sentient beings to develop joyful minds.' This is great enlightening beings' dedication of roots of goodness when giving houses, to cause sentient beings to accomplish the various practical vows and spiritual powers and knowledge of enlightening beings.

"Great enlightening beings give all kinds of gardens, groves, terraces, and pleasant parks, with this thought: 'I should make a fine grove for all sentient beings; I should show all sentient beings the pleasure of the teaching; I should give all sentient beings joy; I should show all sentient beings boundless enjoyment; I should open the gate of the teaching of purity for all sentient beings; I should cause all sentient beings' minds to swell with joy; I should cause all beings to attain complete enlightenment; I should cause all beings to fulfill the great vow; I should be like a benevolent father to all sentient beings; I should cause all sentient beings to observe with knowledge and wisdom; I should give all beings the necessities of life; I should be like a loving mother to all sentient beings, nurturing all roots of goodness and great aspirations.'

"When great enlightening beings cultivate roots of goodness like this, they do not detest evil sentient beings and do not make the mistake of thinking to reject them; even if all the beings in the world are ingrates, they never have any hatred or resentment, and never give a thought to revenge—they only want to annihilate their innumerable sufferings and afflictions. In all worlds their minds are like space, unaffected and unattached; everywhere they observe the true character of all things. They take the great vow to extinguish the suffering of sentient beings, never wearying of or abandoning the determination of the Great Vehicle. Annihilating all views, they cultivate the impartial practice and vows of enlightening beings.

"Great enlightening beings, having contemplated in this way, unify all their roots of goodness and dedicate them all in this way: 'May all sentient beings richly produce innumerable good qualities moment to moment, and develop minds like supreme gardens and groves; may all sentient beings attain imperturbability, see all Buddhas, and make them happy; may all sentient beings enjoy the garden of truth and attain to sublime enjoyment of the gardens of the buddha-lands; may all sentient beings attain pure minds and always see the garden of psychic powers of the enlightened ones; may all sentient beings attain the playful enjoyment of buddhahood, always sporting in the realm of wisdom; may all sentient beings attain the pleasure of carefree roaming, traveling to the assemblies at enlightenment sites in buddha-fields everywhere; may all sentient beings accomplish the liberated roaming of enlightening beings and carry out the practices of enlightening beings throughout the future without ever tiring of it; may all sentient beings see all Buddhas filling the cosmos, develop vastly broad minds, and abide in the groves of buddhahood; may all sentient beings be able to go to all buddha-fields and give offerings to the buddhas in each and every field; may all sentient beings attain hearts of good desires, purifying and adorning all buddha-fields.' This is great enlightening beings' dedication of roots of goodness when giving away all gardens, groves, and terraces.

"Great enlightening beings perform countless great charitable works, all pure, approved by the Buddhas, never injuring a single sentient being, causing all sentient beings to avoid all evils, to purify their action, speech, and thought, and to achieve wisdom. They clear countless spheres of purity and pile up therein countless fine things to support life; activating the most rarely attained spirit of enlightenment, they practice unlimited giving, causing sentient beings to abide in the path of purity, good in the beginning, the middle, and the end, and to engender pure faith. They gladden countless sentient beings according to their hearts' desires; with great benevolence and compassion they bring all to safety. They serve and provide for the Buddhas of the past, present, and future. Because they want to develop the seed of Buddhahood, they practice giving without regret in their hearts, increasing the development of the faculty of faith, fulfilling superlative conduct, moment to moment progressing to transcendence.

"At such times the enlightening beings dedicate the roots of goodness in this way: 'May all sentient beings develop the mind of the Great Vehicle and be able to accomplish the giving of the Great Vehicle; may all sentient beings be able to carry out giving to the masses, total giving, good giving, supreme giving, unexcelled giving, most unsurpassable giving, incomparable giving, giving transcending all worlds, giving praised by all the Buddhas; may all sentient beings become the best of donors, rescuing sentient beings from the various conditions of misery and enabling them to enter the path of unobstructed knowledge,

cultivating impartial vows, roots of goodness in accord with truth, attaining nondiscrimination, realizing inherent knowledge; may all sentient beings abide securely in the dispassionate, serene knowledge of meditation concentrations, enter the undying path, consummate knowledge of all spiritual powers, persevere bravely to fulfill the enlightened qualities adorning all the stages and reach the other shore, never turning back; may all sentient beings set up great charities without ever wearying, providing for and helping sentient beings unceasingly, consummating the unexcelled knowledge of all means of liberation; may all sentient beings always diligently plant all roots of goodness, and reach the other shore of myriad virtues; may all sentient beings always be praised by the Buddhas and be great donors in the world, replete with virtues, filling the cosmos, illumining the ten directions, giving unexcelled happiness; may all sentient beings establish great charities, widely gathering roots of goodness, equally including all sentient beings, and arrive at the other shore; may all sentient beings accomplish supreme giving, causing sentient beings everywhere to abide in the foremost vehicle; may all sentient beings give at appropriate times, forever avoid improper timing, and consummate great giving; may all sentient beings accomplish good giving and reach the other shore of great giving of the Buddhas; may all sentient beings ultimately always carry on magnificent giving, considering all Buddhas their teachers, able to approach them all and make great offerings; may all sentient beings abide in pure giving, gathering infinite virtues, equal to the cosmos, and reach the other shore; may all sentient beings be great donors in all worlds, vowing to liberate all creatures and live in the realm of the enlightened.' This is great enlightening beings' dedication of roots of goodness when establishing great charities, to cause sentient beings to practice supreme giving, giving to consummate buddhahood, giving to perfect goodness, incorruptible giving, giving of offerings to Buddhas, giving without resentment, giving to save sentient beings, giving to attain omniscience, giving to always see the Buddhas, giving with great perseverence, great giving to perfect the virtues of all enlightening beings and the knowledge and wisdom of buddhahood.

"Great enlightening beings give all necessities of life unbegrudgingly, without seeking reward, without hoping for worldly prosperity or happiness. They rid the mind of errant thought, and meditate well on the truth, because they want to benefit all sentient beings and clearly perceive the true nature of all things. According to the various different needs of sentient beings, they prepare innumerable things to support life, the embellishments of which are all fine and beautiful. They carry out unbounded giving, total giving, and giving of everything internal and external. When they carry out this giving, they increase their power of determination, gain great virtue, perfect the jewel of mind, and are ever able to safeguard all sentient beings, causing them all to develop the most excellent aspirations, yet with never a thought of

seeking reward. Their roots of goodness are equal to those of the Buddhas of past, present, and future, and by them they all fulfill the knowledge of all means of liberation.

"Great enlightening beings dedicate all the roots of goodness in this giving to sentient beings, that all sentient beings may be purified and master themselves; that all sentient beings may extinguish afflictions and purify all buddha-fields; that all sentient beings, with a pure mind, may pervade the cosmos in a single moment of thought; that all sentient beings may fill the cosmos of space with knowledge; that all sentient beings attain universal knowledge, enter everywhere in the three realms of desire, form, and formlessness, and tame sentient beings, at all times turning the irreversible wheel of the pure teaching; that all sentient beings may be endowed with omniscience and be able to manifest the techniques of spiritual powers to benefit sentient beings; that all sentient beings be able to awaken to complete enlightenment and forever ceaselessly expound the true teaching in all regions, causing all beings to get to hear and know of it; that all sentient beings may cultivate the practices of enlightening beings for countless eons and manage to fulfill them all; that all sentient beings may cultivate the practices of enlightening beings in all worlds that may be accounted or spoken of, be they defiled or pure worlds, small or large, gross or subtle, inverted or upright, uniformly or variously adorned, extending throughout them all; that all sentient beings may in every passing moment perform the work of Buddhas of past, present, and future, teaching and transforming sentient beings and turning them toward universal knowledge.

"Great enlightening beings provide sentient beings with everything they need, in order to cause the Buddha-teaching to continue unbroken. With great compassion they save all sentient beings. Abiding stably in great benevolence, they cultivate the practices of enlightening beings. They never violate the teachings of the Buddha; with skill in means, they practice whatever is good, not letting the lineage of Buddhas die out. They give whatever is required, without being troubled; they give all with never a regret, being always earnestly dedicated to the path of universal knowledge.

"At such times, the various forms and species of living creatures from the lands of the ten directions, various fields of blessings, all come and gather around the enlightening beings, making various requests of them: the enlightening beings, seeing them, receive them all, their hearts becoming joyful, like seeing good friends; with great compassion and mercy they want to satisfy their wishes. Their generosity increases unceasingly, and without weariness; they fulfill their requests, satisfying them according to their needs, freeing them from the miseries of destitution. Then the seekers are very happy and spread the voice of praise of the virtue of the enlightening beings, so that their good repute becomes widespread and everyone comes to them. The joy of the

enlightening beings upon seeing them has no measure—even if one experienced the pleasures of Indra, king of gods, for a trillion quadrillion eons, experienced the pleasures of the Suyama heaven for countless eons, experienced the pleasures of the Tushita heaven for immeasurable eons, experienced the pleasures of the heaven of good emanations for boundless eons, experienced the pleasures of the heaven of free enjoyment of others' emanations for incomparable eons, experienced the pleasures of the Brahma kings for uncountable eons, experienced the three thousand royal pleasures of world monarchs for unaccountable eons, experienced the pleasures of the heaven of universal purity for unthinkable eons, and experienced the pleasures of the heaven of pure abodes for unspeakably many eons, none of it could equal the joy and delight of great enlightening beings upon seeing the needy come to them. They are happy and ebullient, their faith grows, their aspiration is pure, their faculties are harmoniously tuned, their resolution is fully developed, and they progress toward complete enlightenment.

"The great enlightening beings dedicate these roots of goodness to the welfare of all sentient beings, to the peace and happiness of all sentient beings, to the true benefit of all sentient beings, to the purification of all sentient beings, to induce all sentient beings to seek enlightenment, to cause all sentient beings to attain equality, to cause all sentient beings to attain intelligent, benevolent minds, to cause all sentient beings to enter the Great Vehicle, to cause all sentient beings to attain wisdom, and to cause all sentient beings to fulfill the practical undertakings of the Universally Good enlightening being, fulfill the vehicle of the ten powers, and actually realize true awakening.

"When great enlightening beings dedicate roots of goodness this way, they are liberated in word, thought, and deed; they have no attachments or bonds, no concept of sentient beings, no concept of a life, no concept of a personality, no concept of a person, no concept of a youth, no concept of one born, no concept of an agent, no concept of a receiver, no concept of existence, no concept of nonexistence, no concept of present life or afterlife, no concept of dying here and being born there, no concept of permanence, no concept of impermanence, no concept of the three realms of existence, no concept of the nonexistence of the three realms; they are not perceiving, nor are they not perceiving. Thus, they are not practicing dedication bound, not practicing dedication liberated from bonds, not practicing dedication by action, not practicing dedication by the results of action, not practicing dedication with discrimination, not practicing dedication indiscriminately, not practicing dedication thinking, not practicing dedication after thought, not practicing dedication with mind, not practicing dedication mindlessly.

"When great enlightening beings practice dedication in this way, they do not cling to inside or outside, subject or object, cause or effect, right or wrong, thought or nonthought, from the birth of form, the passing away of form, or to sensation, perception, patterning, or consciousness,

or to the birth or passing away of sensation, perception, patterning, or consciousness. If great enlightening beings are able to not be bound by these things, then they are not bound by form or by the birth or passing away of form; they are not bound by sensation, perception, patterning, or consciousness, or by the birth or passing away of sensation, perception, patterning, or consciousness. If they are able to not be bound by these things, then they also are not released from these things. Why? Because there does not exist the slightest thing being born, already born, or to be born—there is nothing that can be apprehended, nothing that can be clung to. All things are inherently like this—they have no intrinsic nature of their own: they are intrinsically incompatible with any characterization, neither one nor two, not many and not infinite, not small or large, not narrow or broad, not deep or shallow, not nullity and not concepts, not so and not not so, not truth and not not truth, not substantial and not insubstantial, not existent and not nonexistent. Enlightening beings thus see things as not things, while in terms of speech they follow convention in defining what are not things as things: they do not cut off the paths of action and do not give up enlightening practices; they seek omniscience without ever turning back. They know that all conditions of action are like dreams, that sounds and voices are like echoes, that sentient beings are like shadows, that all things are like phantoms—yet they do not deny the power of the action of causes and conditions; they know that the function of actions is far-reaching. They understand that all things do nothing, and traverse the path of nondoing without ever giving it up.

"These great enlightening beings abide in universal knowledge, dedicating all, whether positive or negative, to omniscience—they practice dedication in all places without ever retreating. In what senses, by what meanings, is it called dedication? It is called dedication because of having crossed over the world forever and arrived at the other shore. It is called dedication because of crossing over the path of speech and arriving at the other shore. It is called dedication because of leaving behind all sorts of concepts and reaching the other shore. It is called dedication because of having forever ended the idea of corporeality and arrived at the other shore. It is called dedication because of having left dependency behind forever and reached the other shore. It is called dedication because of having ended contrivance forever and reached the other shore. It is called dedication because of having left all states of existence forever and arrived at the other shore. It is called dedication because of having abandoned all grasping forever and arrived at the other shore. It is called dedication because of having left all worldly things forever and arrived at the other shore.

"When great enlightening beings practice dedication in this way, then they are living in accord with the Buddha, in accord with the Truth, in accord with knowledge, in accord with enlightenment, in accord with its meaning, in accord with its sphere, in accord with its practice, in

accord with reality, and in accord with purity. When great enlightening beings practice dedication in this way, then they comprehend all things; then they serve all Buddhas; there is not a single Buddha they do not attend, not a single thing they do not offer; there is not a single thing that can be destroyed, not a single thing that can be turned away from, not a single thing that can be clung to, not a single thing that can be avoided. They do not see anything at all, internal or external, that has any disintegration or violates causality. They are replete with the power of the teaching, and never cease.

"This is the sixth of the great enlightening beings' dedications, following up and making permanent all roots of goodness, causing them to endure. When great enlightening beings abide in this dedication, they are always in the care of the Buddhas; they firmly endure, unregressing, and enter the profound essence of things, cultivating universal knowledge. They accord with the meaning of the Teaching, accord with the nature of things, accord with all enduring roots of goodness, accord with all completely fulfilled great vows, and fully embody the truth which accords with perdurance, which cannot be broken by even the adamant. In the midst of all things they attain independence."

Then the enlightening being Diamond Banner, surveying the ten directions, looking over the assembled masses, and viewing the cosmos, entered into the most profound meaning of verbal expression, cultivated an immeasurably broad mind, covered the whole world with the mind of great compassion, developed the mind of the family of Buddhas of past, future, and present, entered into the virtues of all Buddhas, perfected the body of independent powers of the Buddhas, observed the mental inclinations of sentient beings, and, according to their roots of goodness that could be developed and matured, manifested physical bodies to them based on the body of the essence of things. Imbued with spiritual power from the Buddha, he said in verse,

Enlightening beings appear physically as monarchs
In the highest worldly ranks,
Their virtues and glory surpassing all,
Providing benefit for all living creatures.

Their minds are pure, without attachment;
They are masters of the world, respected by all.
They promulgate true teaching to educate people,
And cause sentient beings everywhere to attain peace.

Manifesting birth among the noble, rising to monarchy,
They always carry on the teaching according to the truth.
Benevolent by nature, free from cruelty,
All in the ten directions look up to them and obey them.

Their knowledge and discernment always clear,
Their capacities are fully complete.
As rulers and leaders they are followed by all;
They crush the armies of demons and annihilate them.

They hold fast to pure morality, without transgression;
With firm determination they forbear, unshakably.
They vow to forever clear away anger from the mind
And always gladly practice the teachings of Buddha.

Food and drink, perfumes and garlands, as well as clothes,
Vehicles, chairs, cushions, and lamps—
Enlightening beings give these to people to help them,
And give innumerable other kinds of things as well.

They practice giving to be of aid,
Causing them to open their hearts.
In regard to the Supreme as well as others
Their minds are pure and full of joy.

Enlightening beings provide for all,
Able to give up everything they have, internal and external,
Unfailingly causing their minds to be forever pure
And never to be narrow or mean.

They may give their heads or eyes
Or give their hands or feet,
Skin, flesh, bones, marrow, and so on—
All they give up unbegrudgingly.

Enlightening beings, on the throne of royalty,
Of the most noble of tribes,
Open their mouths and put forth their tongues to give living beings,
Their hearts joyful, without sorrow or attachment.

The virtues of giving their tongues
They dedicate to all sentient beings,
Praying that based on this excellent cause
All may attain the universal tongue of the enlightened.

They may give their spouses and children, or their royal rank,
Or give themselves to be servants;
Their minds are pure and always joyful,
Thus they have no remorse or regret.

They give whatever is required,
Aiding according to the time, unwearied;
All they have they can disburse
So that all seekers be satisfied.

They give their bodies to hear the teaching
And practice austerities seeking enlightenment;
And for the sake of the living they give up all,
Seeking unexcelled knowledge without turning back.

By the true teaching heard from the Buddhas
They give up their bodies to be servants,
Because they want to save all living beings;
They develop a mind of infinite joy.

They see the World-Honored Guide
Can bring widespread weal with kindness;
Then they dance with joy
And absorb the savor of the profound teaching of enlightenment.

Whatever roots of goodness enlightening beings have
They dedicate all to sentient beings;
They rescue all without exception,
Forever liberating them, so they're eternally at peace.

Enlightening beings' retinues
Are attractive, talented, eloquent and intelligent,
Adorned with all manner of embellishments—
Flower garlands, clothes, and perfumes:
These retinues, rare as they are,
Enlightening beings are able to give away,
Wholeheartedly seeking true enlightenment to liberate beings,
Never for a moment giving up this determination.

Enlightening beings thus think clearly
And fully carry out various great works,
Dedicating all to conscious beings
Without developing a grasping mind.

Enlightening beings give up their royal ranks
As well as their land and cities,
Palaces, bowers, gardens, and groves,
Servants and attendants, all ungrudgingly.

Over countless millions of eons
They travel everywhere giving,

Whereby they teach and lead living beings,
Causing them to ascend to the unexcelled shore.

Countless species, each different,
Come and gather from all worlds;
Seeing them, enlightening beings are joyful
And satisfy them according to need.

Like the dedication of the Buddhas of all times
Enlightening beings perform similar works;
The course of the Human Taming Lords
They emulate to reach the other shore.

Enlightening beings examine all things:
Who can comprehend these things?
What is comprehension, what is comprehended?
Thus their giving dwells nowhere.

The adaptive knowledge of enlightening beings' dedication,
The expedient methods of enlightening beings' dedication,
The true meaning of enlightening beings' dedication:
They have no attachment to those things.

Their minds do not conceptualize actions arbitrarily,
And they are not obsessed with results of action;
They know the nature of enlightenment comes from conditions,
And enter the profound realm of reality, without opposition.

They do not have action in their bodies,
Nor does it dwell in the mind.
By wisdom they realize there's no essence to action,
Yet due to causality action's not lost.

Their minds do not wrongly grasp things of the past,
Nor crave for things of the future,
Nor dwell on aught in the present:
They know the three times are all void.

Enlightening beings have already reached the other shore of form
And of sensation, perception, patternings, and consciousness;
They go beyond the flow of birth and death in the world,
Their minds humble and always pure.

They clearly analyze the five clusters, eighteen elements,
Twelve sense media, and their own bodies,

Looking for enlightenment in each:
Their essential nature cannot be grasped.

They do not cling to appearances of permanence in things,
Nor cling to the appearance of annihilation:
The nature of things is neither existent nor nonexistent,
While the process of the principle of action ultimately never ends.

They do not dwell on anything at all,
Do not see "sentient beings" or "enlightenment":
Throughout all lands in all times
They ultimately find they cannot be found.

If one can see things in this way,
One will accord with the understanding of the Buddhas;
Though one seek their essence, it cannot be found,
Yet enlightening beings' practices are not in vain.

Enlightening beings understand things exist due to conditions,
And they do not deviate from the paths they should travel.
They clarify and explain the marks of all actions,
Wanting to purify all sentient beings.

This is the path traversed by the wise,
Taught by all the enlightened ones;
Following it reflectively, entering the true meaning,
One will naturally awaken and become enlightened.

Phenomena have no birth or extinction,
And they have no coming or going;
Not dying here and reborn there—
Such people understand the Buddha teachings.

Comprehending the true nature of things,
Yet not conceptualizing the nature of things,
Knowing things have no essence and no discrimination—
Such people can enter the Buddha's knowledge.

The nature of things is in all places,
All sentient beings and all lands,
In all times, past, present, and future,
Yet has no apprehensible form.

That which the Buddhas all realize
Is all-inclusive, omitting naught.

Though they explain all things in all times,
All these things are not existent.

As the nature of things pervades everywhere,
So does the dedication of enlightening beings:
Thus dedicated to sentient beings,
They never retreat from the world.

"What is great enlightening beings' dedication equally adapting and according to all sentient beings? The enlightening beings accord with whatever roots of goodness they have accumulated—small roots of goodness, great roots of goodness, extensive roots of goodness, manifold roots of goodness, measureless roots of goodness, various roots of goodness, roots of goodness as numerous as atoms, incalculable roots of goodness, boundless roots of goodness, inconceivable roots of goodness, immeasurable roots of goodness, roots of goodness of the sphere of buddhahood, roots of goodness of the sphere of the teaching, roots of goodness of the sphere of the religious community, roots of goodness of the sphere of teachers, roots of goodness of the spheres of all sentient beings, roots of goodness of the sphere of skill in means, roots of goodness of the sphere of cultivation of good states of mind, internal roots of goodness, external roots of goodness, roots of goodness of the sphere of boundless aids to the fostering of enlightenment, roots of goodness of diligently cultivating universal relinquishment, roots of goodness of establishing supreme determination and ultimately keeping pure precepts, roots of goodness of equanimously enduring all, roots of goodness of constant, unregressing perseverence, roots of goodness of entering innumerable concentrations by great skill in means, roots of goodness of skillful analysis by knowledge and wisdom, roots of goodness of knowing the differences in mental patterns of all sentient beings, roots of goodness of universally protecting and nurturing all worlds.

"Great enlightening beings cultivate and live by these roots of goodness, entering into them, absorbing them, accumulating them, fully developing them; their awareness and understanding clear, they demonstrate and put them into action. Then they attain forbearance, close the doors of the courses of misery, skillfully embody roots of goodness, bear themselves with complete dignity, get rid of delusion, and fulfill correct action. They are capable of being vessels of the Buddha teaching, and can be fertile fields of blessings and virtue for sentient beings. In the care of the Buddhas, they develop the roots of goodness of buddhahood, live by the vows of Buddhas, and carry out the works of the Buddhas. Their minds attain freedom equal to the Buddhas of past, present, and future; they proceed to the site of Buddhas' enlightenment, plunge into the power of the Enlightened, and are endowed with the marks of

Buddhas. Transcending all worlds, they do not desire birth in a heaven, do not covet wealth and pleasure, and do not cling to activities. Dedicating all roots of goodness, they are mines of virtue for sentient beings. Abiding in the ultimate path, they envelop all. They remove sentient beings from the paths of delusion and cause them to live by all good principles. They reach all realms, uninterrupted and inexhaustible, opening the gates of omniscient enlightenment, setting up the banner of knowledge, clarifying the Great Path, able to show it to all worldlings, causing them to get rid of impurity. Their minds well trained, they are born in the house of the enlightened and purify their buddha-nature. Replete with virtuous qualities, they are great fields of blessings; a refuge for the world, they firmly stabilize sentient beings, purifying them all, diligently cultivating all roots of goodness.

"When great enlightening beings cultivate roots of goodness by the power of pure determination for enlightenment, they think in these terms: 'These roots of goodness are accumulated by the aspiration for enlightenment, thought of by the aspiration for enlightenment, initiated by the aspiration for enlightenment, willed by the aspiration for enlightenment, caused to grow by the aspiration for enlightenment: they are all due to pity for all sentient beings; they are for the quest for knowledge of all ways of liberation; they are all for the sake of accomplishing the ten powers of the enlightened.' While they thus reflect, their roots of goodness develop further, never regressing.

"Great enlightening beings also form this thought: 'May I practice the deeds of enlightening beings forever by these roots of goodness, giving them all to sentient beings, dedicating them all to all sentient beings, including all, excepting none. May they cause countless worlds to be filled with treasures, countless worlds to be filled with raiment, countless worlds to be filled with fine fragrances, countless worlds to be filled with adornments, countless worlds to be filled with infinite jewels, countless worlds to be filled with exquisite flowers, countless worlds to be filled with fine flavorings, countless worlds to be filled with goods, countless worlds to be filled with chairs covered with jeweled screens and spread with fine fabrics, countless worlds to be filled with jeweled crowns variously adorned—even if one person should be forever coming seeking, I would give these things unceasingly; and as for one, so would I do for all sentient beings.'

"When great enlightening beings give in this way, they have no mind of falsehood or artifice, no mind of seeking or expectation, no desire for name and fame, no regret, no irritating afflictions in their minds; they only develop a mind solely intent on the path of universal knowledge, a mind to give away everything, a mind of pity for sentient beings, a mind to teach and perfect, a mind to cause all to abide in the mind of omniscient knowledge. Great enlightening beings dedicate the roots of goodness in this way, forever carrying out generous giving.

"Great enlightening beings also form this thought: 'For the sake of

even one sentient being I would like to cause countless worlds to be filled with prize tame elephants, with gold banners, covered with gold mesh, adorned with all kinds of jewels, to use as gifts; I would cause countless worlds to be filled with prize horses, adorned with all kinds of precious ornaments, to use as gifts; I would cause countless worlds to be filled with female musicians capable of playing all sorts of beautiful music, to use for giving; I would cause countless worlds to be filled with my own body, arousing the will for enlightenment, to use for giving; I would cause countless worlds to be filled with my own head, developing a nonindulgent mind, to use for giving; I would cause countless worlds to be filled with my own eyes to use for giving; I would cause countless worlds to be filled with my body's blood, flesh, bones and marrow, without feeling any attachment, to use for giving; I would cause countless worlds to be filled with the rank of sovereign to use for giving; I would cause countless worlds to be filled with servants, to use for giving.' Great enlightening beings give various such things to one sentient being, abiding in a magnanimous, totally generous state of mind; and as to one, so do they give to all sentient beings in the whole realm of sentient beings.

"Great enlightening beings perform the acts of enlightening beings throughout the future in one world, giving such things to one and all, satisfying everyone; and as they do in one world, so also do they do in all worlds in space throughout the cosmos. They cover all with great compassion, unremittingly, extending sympathy and mercy to all, providing them with what they need. They do not let conditions stop their practice of giving, and never grow weary of it, even for a moment.

"When great enlightening beings give in this way, they give rise to these frames of mind: an unattached mind, an unfettered mind, a liberated mind, a mind of great strength, an extremely profound mind, a well-concentrated mind, a nonclinging mind, a nonsubjective mind, a well-controlled mind, an undistracted mind, a mind without arbitrary conceptions, a mind endowed with all kinds of precious essences, a mind not seeking reward, a mind comprehending all things, a mind abiding in great dedication, a mind skillfully determining meanings, a mind to cause all sentient beings to abide in unexcelled knowledge, a mind producing the great light of truth, a mind entering omniscient knowledge.

"In every moment of thought great enlightening beings dedicate the roots of goodness they have gathered in this way: 'May all sentient beings have abundant wealth and lack nothing; may all sentient beings develop inexhaustible stores of great virtues; may all sentient beings fully experience all peace and happiness; may all sentient beings develop and extend the work of great enlightening beings; may all sentient beings fulfill infinite supreme qualities; may all sentient beings gain the vehicle of universal knowledge, which never rolls back; may all sentient beings see all the Buddhas of the ten directions; may all sentient beings be

forever rid of the dust and dirt of confusions and delusions of the world; may all sentient beings attain pure, impartial minds; may all sentient beings be free from difficulties and attain omniscience.'

"When great enlightening beings practice dedication in this way, they are inspired with joy: it is to cause all sentient beings to gain well-being and peace; to cause all sentient beings to attain impartial minds; to cause all sentient beings to live with a mind capable of relinquishment; to cause all sentient beings to live with an all-giving mind; to cause all sentient beings to live with a joyfully giving mind; to cause all beings to live with a mind to give to bring eternal freedom from destitution; to cause all sentient beings to live with a mind to give all goods and treasures; to cause all sentient beings to live with a mind of universal giving, immeasurable giving, total giving; to cause all sentient beings to live with a mind to unending giving; to cause all sentient beings to live with a mind giving away all without regret or affliction; to cause all sentient beings to live with a mind to give away all things to support life; to cause all sentient beings to live with a mind to appropriate giving; to cause all sentient beings to live with a mind to inclusive giving; to cause all sentient beings to live with a mind of extensive, great giving; to cause all sentient beings to live with a mind to give away unlimited adornments as offerings; to cause all sentient beings to live with a mind of giving without attachment; to cause all sentient beings to live with a mind of equanimous, impartial giving; to cause all sentient beings to live with a mind of giving with extremely great adamantine strength; to cause all sentient beings to live with a mind giving like the light of the sun; to cause all sentient beings to live with a giving mind embracing the wisdom of the enlightened; to cause all sentient beings to be fully accompanied by roots of goodness; to cause all sentient beings to always be in the presence of roots of goodness, knowledge, and wisdom; to cause all sentient beings to attain the fullness of incorruptible pure minds; to cause all sentient beings to develop the most pure roots of goodness; to cause all sentient beings to wake up from the stupefaction of afflictions; to cause all sentient beings to annihilate all doubt and confusion; to cause all sentient beings to attain the pure virtues of equanimous knowledge; to cause all sentient beings' virtuous qualities to be fully developed and immune to deterioration or corruption; to cause all sentient beings to have pure, imperturbable concentration; to cause all sentient beings to abide in indestructible omniscience; to cause all sentient beings to fully accomplish the functions of innumerable enlightening beings' pure spiritual powers; to cause all sentient beings to accumulate roots of goodness free from attachment; to cause all sentient beings to think of all Buddhas of past, present, and future with pure minds; to cause all sentient beings to produce superlative pure roots of goodness; to cause all sentient beings to eliminate all hindrances to enlightenment produced by the action of demons; to cause all sentient beings to be fully endowed with

unobstructed, pure, equal virtuous qualities; to cause all sentient beings to open wide the doors of all roots of goodness and be able to fully develop pure virtues; to cause all sentient beings to always recollect the Buddhas with a broad mind, never slacking or giving up; to cause all sentient beings to always approach the Buddhas and diligently attend them; to cause all sentient beings to have immeasurable minds, broad and great minds, most excellent minds, thoroughly pure; to cause all sentient beings to develop minds of pure impartial generosity; to cause all sentient beings to keep the Buddhas' precepts equally and purely; to cause all sentient beings to attain great transcendent forbearance; to cause all sentient beings to have transcendent energy, never becoming lazy; to cause all sentient beings to abide in immeasurable concentration and be able to awaken all kinds of spiritual knowledge; to cause all sentient beings to attain transcendent wisdom knowing all phenomena have no inherent nature; to cause all sentient beings to fulfill the infinite pure realm of truth; to cause all sentient beings to fully develop the pure roots of goodness of all mystic powers; to cause all sentient beings to abide in the practice of impartiality, build up good qualities, and perfect them all; to cause all sentient beings to be able to comprehensively enter the spheres of all Buddhas; to cause all sentient beings to be universally pure in thought, word, and deed; to cause the results of all sentient beings' good works to be universally pure; to cause all sentient beings' understanding of all things to be universally pure; to cause all sentient beings' realization of true meaning to be universally pure; to cause all sentient beings' cultivation of excellent practices to be universally pure; to cause all sentient beings to fulfill the great vows of all enlightening beings with universal purity; to cause all sentient beings to fulfill all roots of goodness based on unity of being and to dedicate them to the production of the vehicle of universal knowledge, perfecting them in every way; to cause all sentient beings to realize all virtues and knowledge with universal purity; to cause all sentient beings to fully develop vision of all Buddhas without attachment; to cause all sentient beings to be endowed with Buddhas' marks and embellishments, their adornments of virtue fully complete; to cause all sentient beings to fully develop clear speech, thoroughly trustworthy, adorned with a hundred thousand qualities, replete with the unhindered subtle voice of the Buddhas; to cause all sentient beings to attain unobstructed, equanimous minds adorned by the ten powers; to cause all sentient beings to attain the inexhaustible light of truth of all Buddhas, with all powers of elucidation fully developed; to cause all sentient beings to manage the Lion's Roar of the unexcelled fearless hero among humans; to cause all sentient beings to attain universal knowledge and turn the wheel of teaching which never rolls back; to cause all sentient beings to have full comprehension of all the teachings and to reveal and expound them; to cause all sentient beings to cultivate pure ways appropriate to the times, fully developing them; to cause all sentient beings to equally and purely

perfect the unexcelled treasures of teachings of the Guide; to cause all sentient beings to fully perfect individual adornments, innumerable adornments, great adornments, the adornments of all Buddhas; to cause all sentient beings to equally penetrate all objects in all times, reaching them all; to cause all sentient beings to be able to go to all buddha-fields, listen to and absorb the true teachings; to cause all sentient beings' wisdom and altruism to be honored by the world, equal to the Buddhas'; to cause all sentient beings to know all things comprehensively by means of universal knowledge; to cause all sentient beings to carry out the practice of unshakability and realize the fruit of non-obstruction, consummating these in every way; to cause all sentient beings' roots of goodness to evolve into spiritual powers, able to know the faculties of all living beings; to cause all sentient beings to attain nondiscriminatory, impartial knowledge, universally pure in regard to unity; to cause all sentient beings not to deviate from truth and to be endowed with all roots of goodness; to cause all sentient beings to clearly comprehend all the autonomous spiritual powers of enlightening beings; to cause all sentient beings to attain the inexhaustible virtues of all Buddhas, completely equal whether in terms of virtue or knowledge; to cause all sentient beings to arouse the determination for enlightenment and to understand perfectly the equality and unity of all things; to cause all sentient beings to comprehend the truth and become the highest fields of blessings for the world; to cause all sentient beings to develop impartial pure compassion and be fields of great power for all donors; to cause all sentient beings to be foremost in steadfastness, so that nothing can break them down; to cause all sentient beings to be beneficial to all who see them, and to be invincible; to cause all sentient beings to be well able to comprehend all true principles and attain fearlessness; to cause all sentient beings to radiate a single light which illumines all worlds in the ten directions; to cause all sentient beings to cultivate all the enlightening beings' vigorous practices without shrinking back; to cause all sentient beings to fulfill all practical vows by means of one practical vow; to cause all sentient beings to make all hearers attain understanding by means of one sublime voice; to cause all sentient beings to be able to fully develop the pure mind of all enlightening beings; to cause all sentient beings to get the opportunity to meet good teachers and serve them all; to cause all sentient beings to unremittingly cultivate the practices of enlightening beings and harmonize and pacify living beings; to cause all sentient beings to teach according to potential, with inexhaustible powers of elucidation; to cause all sentient beings to be able to know all minds with one mind, and to impartially dedicate all roots of goodness; to cause all sentient beings to always gladly accumulate all sorts of goodness and establish sentient beings in pure knowledge; to cause all sentient beings to attain the pure body of virtue and knowledge of omniscience; to cause all sentient beings to know the roots of goodness of all living beings, to practice dedication percep-

tively and perfect them all; to cause all sentient beings to attain universal knowledge and realize true enlightenment, complete in every way; to cause all sentient beings to attain full knowledge of spiritual powers, appearing in all places when appearing in one place; to cause all sentient beings to attain knowledge of universal adornment, all communities being adorned and purified when they adorn and purify one community; to cause all sentient beings to see all buddha-lands in one buddha-land; to cause all sentient beings to adorn all buddha-lands throughout with all adornments—unspeakably many adornments, innumerable adornments, infinite adornments; to cause all sentient beings to be able to understand with certainty the most profound meaning of all things; to cause all sentient beings to attain the foremost autonomous spiritual powers of the enlightened ones; to cause all sentient beings to attain autonomous spiritual powers which are not one, not different, and replete with all virtuous qualities; to cause all sentient beings to fulfill all equal roots of goodness and be crowned by the Buddhas; to cause all sentient beings to fully realize the body of pure knowledge, supreme in all realms of existence.

"Thus do great enlightening beings compassionately aid and comfort all sentient beings, causing them all to be purified, to give up envy and jealousy, to experience the most wonderful bliss, to be endowed with great charisma, to develop great resolute faith, to forever abandon anger and other blinding pollutants, so their hearts are pure, straightforward, and gentle, without deception or deviousness, confusion or folly, so they carry out emancipating practices, consolidating an incorruptible mind of impartiality, never regressing, their power of pure conduct fully developed, without affliction or loss. They practice dedication skillfully, always cultivating right practices, civilizing sentient beings, destroying all bad actions, cultivating the roots of goodness of all austerities. They also induce sentient beings to cultivate themselves, accepting suffering for the sake of all conscious creatures. Observing roots of goodness with the eye of great knowledge, knowing they all have knowledge and wisdom as their essence, they expediently dedicate them to all sentient beings. This is to cause all sentient beings to be able to abide in the realm of all pure virtues; to cause all sentient beings to be able to embody all roots of goodness, to know the natures and meanings of virtues; to cause all sentient beings to purify all roots of goodness; to cause all sentient beings to plant good qualities in fields of blessings, and have no regrets in their hearts; to cause all sentient beings to be able to embrace all living beings and cause everyone to head for universal knowledge; to cause all sentient beings to take in all roots of goodness, all in accord with impartial dedication.

"Also, they dedicate these roots of goodness in this way: 'May all sentient beings attain ultimate peace; may all sentient beings attain ultimate understanding; may all sentient beings ultimately live in pure ways; may all sentient beings attain unhindered insight; may all sentient

beings tune their minds well; may all sentient beings be fully endowed with the ten powers and tame living beings.'

"When great enlightening beings practice dedication in this way, they do not become attached to actions, to consequences, to the body, to objects, to lands, to places, to sentient beings, to the nonexistence of sentient beings, to all things, or to the nonexistence of all things. When great enlightening beings make dedication in this way, they distribute these roots of goodness throughout the world, that all sentient beings may fully develop buddha-knowledge, attain pure minds with clear, comprehensive wisdom, their inner minds silent and serene, unmoved by external objects, as they extend and develop the family of Buddhas of past, present, and future.

"When great enlightening beings cultivate and practice such dedications they transcend all, so none can surpass them; all the words of praise in the world would be insufficient to describe them. They cultivate all the practices of enlightening beings and are able to go to all buddha-lands and see all the Buddhas without hindrance. Also they can see the courses of action of the enlightening beings of all worlds. With expert skill in means they analyze the most profound statements and meanings of all the teachings; attaining total mental command, they endlessly expound the wondrous teaching. For the sake of sentient beings, from moment to moment they appear, like reflections, in untold worlds, attending the Buddhas; in every instant they adorn untold worlds, causing all to be completely adorned and purified throughout. They cultivate the knowledge to adorn buddha-lands tirelessly. Moment to moment they cause untold hundreds of thousands of billions of sentient beings to attain purity and complete impartiality. In those buddha-lands they diligently practice all ways of transcendence, save sentient beings, accomplish pure action, and attain unobstructed ears, hearing, absorbing, and retaining the teachings of each Buddha in untold worlds, energetically practicing them without even a thought of giving up. They abide in the spiritual powers of enlightening beings in which there is no acquisition, no dependence, no fabrication, and no attachment; in a single instant, in the time of a fingersnap, they can project themselves to untold buddha-worlds. They have the same insight as all enlightening beings.

"When great enlightening beings cultivate the practice of enlightening beings in this way, they can fully develop infinite pure virtues, which could never be exhaustively recounted or extolled, and accomplish unexcelled enlightenment, realizing the equality and purity of all buddha-fields, equality and purity of all sentient beings, equality and purity of all bodies, equality and purity of all faculties, equality and purity of all fruits of action, equality and purity of all congregations and sites of enlightenment, equality and purity of all completely fulfilled practices, equality and purity of all knowledge of methods of the

teaching, equality and purity of the vows and dedications of all Buddhas, and equality and purity of the realms of spiritual powers of all Buddhas.

"When great enlightening beings practice dedication in this way, they attain the complete adornment of infinite virtues of gladdening teachings of which all qualities are pure. In this dedication, sentient beings are not at variance with all lands, lands are not at variance with all sentient beings; lands and sentient beings are not at variance with actions, actions are not at variance with lands and beings; thought is not at variance with mind, mind is not at variance with thought; thought and mind are not at variance with objects, objects are not at variance with thought and mind; actions are not at variance with consequences, consequences are not at variance with actions; practice is not at variance with the course of practice, the course of practice is not at variance with practice; the nature of things is not at variance with their characteristics, the characteristics of things are not at variance with their nature; the birth of things is not at variance with their nature, the nature of things is not at variance with their birth; the equality of lands is not at variance with the equality of living beings, the equality of living beings is not at variance with the equality of lands; the equality of all living beings is not at variance with the equality of all things; the equality of all things is not at variance with the equality of all living beings; the equality of the realm of dispassion is not at variance with the equality of stability of all living beings, the equality of stability of all living beings is not at variance with the equality of the realm of dispassion; the past is not at variance with the future, the future is not at variance with the past; the past and future are not at variance with the present, the present is not at variance with the past and future; the equality of worlds is not at variance with the equality of Buddhas, the equality of Buddhas is not at variance with the equality of worlds; the actions of enlightening beings are not at variance with universal knowledge, universal knowledge is not at variance with the actions of enlightening beings.

"When great enlightening beings dedicate in this way, they realize the equality of actions, the equality of consequences, the equality of bodies, the equality of expedients, the equality of vows, the equality of all sentient beings, the equality of all lands, the equality of all practices, the equality of all knowledge, the equality of the Buddhas of all times; they get to serve all Buddhas, attend and provide for all enlightening beings, and plant all roots of goodness; they are able to fulfill all great vows, teach and transform all sentient beings, and know all actions comprehensively; they get to serve and provide for all good teachers, and enter all enlightenment sites with pure congregations; they manage to comprehend and master all true teachings, and fully develop all pure qualities.

"This is the great enlightening beings' seventh dedication, dedication equally adapting to all sentient beings, dedication in accord with all sentient beings. When great enlightening beings accomplish this

dedication, then they can crush all demons; pulling out the thorns of craving, they attain the bliss of emancipation. Abiding in nonduality, they have great mystic powers; they rescue sentient beings and protect them, being monarchs of virtue. Their power of psychic travel is unhindered, and they go to all lands. They enter the realm of extinction, yet may assume any form. They accomplish the deeds of enlightening beings, and their minds attain autonomy in all practices and vows. They analyze and comprehend all things. They are able to be born in all buddha-fields. They attain unobstructed ears and can hear all sounds and voices in all lands. They attain the pure eye of wisdom and always see all Buddhas. In all realms they develop roots of goodness, their minds without pride or obsequiousness. They attain nonacquisitiveness in regard to all things. Great enlightening beings dedicate all roots of goodness equally in accord with all sentient beings."

Then the enlightening being Diamond Banner, spiritually empowered by the Buddha, looked over the ten directions and said in verse,

The virtues of what enlightening beings do
Are subtle, great, and most profound;
Their practice of even one moment
They can dedicate without bounds.

Enlightening beings' accoutrements,
Various, abundant, in limitless numbers—
Prize elephants and horses, drawing carts,
Clothing, rare goods, all especially fine,
Or their heads, eyes, hands, and feet,
Or their bodies, flesh, bones, and marrow,
They give to all in infinite worlds,
Filling the ten directions.

The virtues they've cultivated for countless eons
They dedicate, all,
Wishing to rescue sentient beings,
Never retreating from this determination.

Enlightening beings, to serve the living,
Always practice supreme dedication,
Causing all worlds to attain peace and happiness
That everyone may attain the highest fruit.

Enlightening beings universally make impartial vows,
And whatever pure works they have accumulated
They dedicate to all living beings,
Never giving up this great commitment.

Enlightening beings' will power is unlimited and dauntless,
Taking in all worlds,
Thus dedicated to living beings
With never any discrimination.

They vow that sentient beings' knowledge be clear,
Their generosity and self-control all pure,
Diligent in cultivation, indefatigable:
This great commitment they never give up.

Enlightening beings' dedication reaches the other shore—
They open the gates of the pure, sublime teaching;
Their knowledge the same as the Buddha,
They analyze the true meaning and attain the ultimate.

Enlightening beings are masters of verbal expression
And various kinds of knowledge;
They explain the teaching according to truth, without hindrance,
And yet their minds are not attached to it.

They do not create duality in things,
Nor do they create nonduality;
They are free of duality and nonduality,
Realizing they are just manners of speaking.

They know all worlds are equal,
Being naught but the doings of mental talk;
And sentient beings are phantoms, without reality,
All results of conditions.

The various consequences in all worlds
Are each different—
All are made from the power of acts;
If action is stopped, all come to an end.

Enlightening beings observe all worlds,
Their words, deeds, and thoughts impartial;
And they induce sentient beings to be impartial
Like the peerless great sage.

Enlightening beings' good works they dedicate all
To the purification of beings;
They're fully endowed with virtue and skill in means,
Same as the Supreme Tamer.

Enlightening beings aid all living creatures,
Dedicating their whole ocean of virtues,

Vowing to cause their light to go beyond the world
And attain the body of intrepid power.

The virtues they cultivate
They pray will purify the world,
That the purity of sentient beings be like
The incomparable purity of Buddha.

Enlightening beings are skilled in interpretation,
And know the supreme teaching of the Buddhas;
They equally dedicate all good works,
Vowing to make all beings the same as Buddha.

Enlightening beings know all things are empty
And all worlds have no existence;
There is no creation and no creator,
Yet the consequences of beings' actions remain.

All things—null? not null?
They divorce this dualistic discriminating mind;
They know all notions are worldly views:
Entering the absolute state, conceptualization ends.

Thus are true children of Buddha
Born by transformation from the Enlightened One's teaching;
They can practice such dedication well
To remove all the world's confusion.

"What is great enlightening beings' dedication with the character of true thusness? Here enlightening beings' correct mindfulness is clear and perfect, their mind is firm and stable, they get beyond confusion, and cultivate practice single-mindedly, their profound mind unstirring, accomplishing indestructible works, proceeding toward omniscience without ever regressing. They are determined to seek the Great Vehicle, bold and fearless; planting roots of virtue, they bring peace to the world, producing excellent roots of goodness and cultivating pure qualities. Their great compassion grows, their mind-treasure develops; they always remember the Buddhas and preserve the true teaching. Their belief in the path of enlightening beings is firm and enduring, they perfect immeasurable pure roots of goodness, diligently cultivating all virtues and knowledge. As spiritual guides they produce myriad good principles, dedicating their knowledge and skill in liberative means to the salvation of others.

"At such a time enlightening beings examine all roots of goodness—immeasurable, boundless—with the eye of wisdom: those roots of

goodness, in the course of being cultivated and gathered, involve seeking conditions, preparing instruments, purification, orientation and involvement, concentration and effort, initiation and execution, clarification and understanding, refined examination, and explanation; thus all have various facets, various spheres, various characteristics, various phenomena, various proportions, various acts, various names, various distinctions, various productions, various practices—all the roots of goodness therein are established by the mind directed toward the vehicle of the ten powers, and are all dedicated solely to the knowledge of all means and sciences of liberation.

"The roots of virtue they dedicate in this way: they vow to attain complete, unobstructed action to carry out enlightening practices; they vow to attain pure unobstructed speech, to carry out enlightening practices; they vow to attain fully developed unobstructed mental action and abide in the Great Vehicle; they vow to attain complete, unobstructed minds and purely cultivate all practices of enlightening beings; they vow to develop minds of infinitely magnanimous generosity and provide for all sentient beings; they vow to master all the teachings and spread the light of the great teaching, which nothing can veil; they vow to arrive at the realm of universal knowledge, illumining the world with the will for enlightenment; they vow to always correctly remember the Buddhas of past, present, and future, always clearly picturing the Enlightened present before them; they vow to live by fully developed powerful aspiration and get away from all demons and enemies; they vow to attain stabilization in the ten powers of knowledge of Buddhas and teach all sentient beings ceaselessly; they vow to attain concentration and travel through the worlds without being affected by or attached to the worlds; they vow to live in the world unwearied and always edify and influence sentient beings; they vow to activate innumerable liberative techniques of thought and wisdom and accomplish the inconceivable path of enlightening beings; they vow to attain knowledge never confused in any place, able to distinguish all worlds; they vow to attain the power of knowledge of autonomous spiritual capabilities, able to purify all lands in a single instant; they vow to penetrate the intrinsic nature of things and see all worlds as pure; they vow to develop knowledge of nondifferentiation, entering all fields in one field; they vow to reveal all the adornments of all fields to edify and influence infinite sentient beings; they vow to show the boundless cosmos in a single buddha-field, and to do likewise in all buddha-fields; they vow to attain free psychic powers and spiritual knowledge and be able to travel to all buddha-lands.

"By means of roots of goodness great enlightening beings vow to accomplish the adornment of all buddha-lands; they vow to be able to pervade all worlds; they vow to accomplish contemplative investigation by knowledge. As they thus dedicate roots of goodness for themselves in this way, so also do they do so for all sentient beings; that is, they

vow that all sentient beings become forever free from hells, animality, and ghosthood; they vow that all sentient beings get rid of all hindering actions; they vow that all sentient beings attain universal minds with impartial knowledge and wisdom; they vow that all sentient beings deal with opponents and friends impartially, causing them all to be secure and happy, their knowledge and wisdom pure; they vow that all sentient beings' knowledge become fully complete, with pure light illuminating everywhere; they vow that all sentient beings' wisdom from reflection be fully developed and that they understand the real truth; they vow that all sentient beings seek enlightenment with pure aspiration and attain immeasurable knowledge; they vow that all sentient beings will be able to reveal the abode of peace.

"Great enlightening beings always dedicate their good will in this way, to cause all sentient beings to encounter the cloud of pure coolness showering the rain of truth, to cause all sentient beings to always encounter the excellent environment of fields of virtue, to cause all sentient beings to be able to enter the treasury of the spirit of enlightenment and preserve it themselves, to cause all sentient beings to shed all veils and live properly, to cause all sentient beings to attain knowledge of unhindered spiritual faculties, to cause all sentient beings to attain free bodies appearing everywhere, to cause all sentient beings to achieve supreme knowledge of all ways of liberation and bring about unfailing benefit, to cause all sentient beings to purify all creatures, to cause all sentient beings to be able to consummate universal knowledge, to cause all sentient beings to be unshakable and unobstructed in mind.

"Great enlightening beings, seeing delightful countries, gardens and groves, plants, trees, and fruits, distinguished scents and excellent clothing, rare jewels and goods, various decorations, or seeing delightful villages, towns, or hamlets, or seeing the majesty of sovereigns, or seeing abodes free from clamor, employ their knowledge of means and diligently cultivate innumerable sublime virtues, earnestly seeking good for the sake of sentient beings, never slacking off, widely gathering much good, vast as the ocean, and cover all with infinite good, being bases of myriad good things, expediently dedicating roots of goodness without discrimination, pointing out infinite various roots of goodness, always knowingly observing all sentient beings, their minds always remembering the realms of roots of goodness. They ceaselessly dedicate to sentient beings roots of goodness as impartial as true thusness. At such a time, they dedicate the roots of goodness in this way: 'May all sentient beings attain the delightful visions of the enlightened, see the true nature of things, equal and impartial, without any grasping or attachment, complete and pure; may all sentient beings see the most delightful, perfect offerings of the Enlightened Ones; may all sentient beings be reborn in all the most delightful pure buddha-lands, free of all afflictions; may all sentient beings manage to perceive the most delightful teaching of the Buddhas; may all sentient beings always happily

preserve the pleasing practices of all enlightening beings; may all sentient beings acquire the enjoyable eyes of the wise and see without obstruction; may all sentient beings always see all pleasing things, nothing offensive; may all sentient beings realize all delightful truths and diligently preserve them; may all sentient beings attain pure illumination in the pleasing teachings of all Buddhas; may all sentient beings cultivate all the delightful attitudes of generosity of enlightening beings; may all sentient beings attain fearlessness and be able to expound all admirable teachings; may all sentient beings attain the enlightening beings' extremely delightful most profound concentration; may all sentient beings attain the enlightening beings' most pleasant methods of mnemonic spells; may all sentient beings attain enlightening beings' most admirable analytic knowledge; may all sentient beings be able to manifest enlightening beings' most delightful autonomous spiritual powers; may all sentient beings be able to expound the pleasing most profoundly wonderful teaching in the great congregations of the Buddhas; may all sentient beings be able to skillfully analyze and explain the most pleasing expressions of differentiation; may all sentient beings always be able to activate most pleasant impartial great compassion; may all sentient beings in every thought activate the most admirable aspiration for enlightenment, always causing their senses to be joyful and blissful; may all sentient beings be able to enter all the most pleasant houses of the enlightened ones; may all sentient beings achieve the admirable action whereby they are able to harmonize and pacify, taming sentient beings unceasingly; may all sentient beings attain the most pleasing inexhaustible eloquence of enlightening beings, expounding all truths; may all sentient beings abide for unspeakably many unspeakable numbers of eons in all pleasant worlds, teaching and transforming sentient beings without wearying; may all sentient beings, by means of innumerable techniques, be able to understand and enter into all the most delightful teachings of the Buddhas; may all sentient beings attain delightful unobstructed liberative techniques and know all things have no basis; may all sentient beings attain the delightful realm of freedom from greed and craving, know all things are ultimately nondual, and cut through all barriers; may all sentient beings develop the delightful way of enlightening beings which is free from inanity; may all sentient beings attain the diamond-mine mind of effort and accomplish the delightful path of universal knowledge; may all sentient beings be endowed with delightful unobstructed roots of goodness and destroy all afflictions; may all sentient beings find the delightful door of omniscience and realize true awakening throughout the world.' When great enlightening beings cultivate such roots of goodness, they gain the light of knowledge; they are taken into the care of good teachers; the sun of wisdom of the Buddhas illumines their minds, forever annihilating the darkness of ignorance. They diligently practice the true teaching, enter into works of knowledge, and learn the stages of knowledge. They

spread roots of goodness, filling the cosmos, dedicating them wisely. They plumb the depths of the source of enlightening beings' roots of goodness; by means of knowledge they enter deeply into the ocean of liberative means and develop immeasurably great roots of goodness.

"Great enlightening beings dedicate these roots of goodness in this way: they do not cling to the world, they do not grasp sentient beings; their minds are pure, not relying on anything; they are correctly mindful of all things and dismiss discriminatory views; they do not give up the independent wisdom of all Buddhas; they accord with all impartial truths, and do not destroy the Buddha's true characteristics; they do not deviate from the correct way of dedication of all Buddhas; they look upon the triple world equally, without any image of sentient beings; they follow the path of Buddha well and explain its principles well, with profound understanding of their meaning; they enter the supreme stage and awaken to the real truth; their knowledge is complete, their faith is firm; though they practice correct actions well, they know the nature of action is empty; they understand all things are like phantoms, and know all things have no intrinsic essence of their own; they observe all meanings and all kinds of practices according to their conventional explanations and are not attached to them; they abolish all causes and conditions of grasping and clinging; they know the truth and see the nature of all things being null and void; they comprehend that all things have the same unique real character; they know the characteristics of things are not mutually opposed; they live with enlightening beings and practice their path; taking all sentient beings into their care, they enter the door of dedication of all enlightening beings of past, future, and present; their minds are not startled or frightened by the Buddha's teachings; with minds of boundless kindness, compassion, joy, and equanimity, they cause all sentient beings to attain purity; in the worlds of the ten directions, they do not develop selfish, possessive grasping and clinging; they do not conceive of anything in the world; they do not give rise to obsession with any objects; they diligently practice all ways to transcend the world and have no attachments to or reliance on any mundane realm; their insight into the profound, wonderful path is accurate and steady, and they are rid of all erroneous views; they understand the real truth.

"Just as true thusness permeates all places, without boundaries, so also does their dedication of roots of goodness pervade everywhere unbounded; just as true thusness has reality as its essence, so likewise does their dedication of roots of goodness have as its essence understanding of the reality of all things; just as true thusness always retains its original nature without change, so too does their dedication of roots of goodness preserve its original nature unchanging throughout; just as true thusness has as its nature the essencelessness of all things, so also does their dedication of roots of goodness have as its nature the understanding of the essencelessness of all things; just as the mark of true

thusness is signlessness, so too is the mark of their dedication of roots of goodness the signlessness of all things; just as those who realize true thusness never backslide, likewise those who attain this dedication of roots of goodness never retreat from the Buddha teachings; just as true thusness is the sphere of action of all Buddhas, so too is this dedication of roots of goodness the sphere of action of all Buddhas; just as the realm of true thusness is unconnected to any mark of boundary or realm, so also is the dedication of roots of goodness free from any sign of boundary or realm, yet it is the realm of all Buddhas of past, present, and future; just as true thusness can have establishments, so too can the dedication of roots of goodness establish all sentient beings; just as the nature of true thusness always adapts, so also does the dedication of roots of goodness forever adapt ceaselessly; just as true thusness cannot be measured, likewise the dedication of roots of goodness is equal to the realm of space and the minds of all sentient beings cannot measure it; just as true thusness fills all, so also does the dedication of roots of goodness pervade the cosmos in a single instant; just as true thusness is eternal and inexhaustible, so also is the dedication of roots of goodness ultimately inexhaustible; just as true thusness has no compare, likewise the dedication of roots of goodness can fulfill all the Buddha teachings without compare; just as the essence of true thusness is stable, so also is the essence of dedication of roots of goodness stable, impervious to delusions and afflictions; just as true thusness is indestructible, so too is the dedication of roots of goodness stable, impervious to delusions and afflictions; just as true thusness is indestructible, so too is the dedication of roots of goodness, which no creatures can damage; just as the body of true thusness is illumination, so also the nature of the dedication of roots of goodness is universal illumination; just as true thusness is omnipresent, likewise the dedication of roots of goodness is present in all places; just as true thusness pervades all times, so also does the dedication of roots of goodness pervade all times; just as the nature of true thusness is eternally pure, likewise the dedication of roots of goodness abides in the world yet is essentially pure; just as true thusness is unhindered by things, so too the dedication of roots of goodness extends everywhere unobstructed; just as true thusness is the eye of all phenomena, likewise the dedication of roots of goodness is an eye for all sentient beings; just as the nature of true thusness has no fatigue, so also is the dedication of roots of goodness, cultivating all the practices of enlightening beings with never any fatigue; just as the inherent nature of true thusness is most profound, so too is the nature of dedication of roots of goodness most profound; just as there is not a single thing in true thusness, likewise there is not a single thing in the essence of dedication of roots of goodness; just as the nature of true thusness is not manifestation, similarly the substance of dedication of roots of goodness is subtle and refined and hardly visible; just as true thusness is apart from all defilements and obscurations, so too is dedica-

tion of roots of goodness, the eye of wisdom pure and unclouded by ignorance; just as the nature of true thusness has no equal, so also is the dedication of roots of goodness, accomplishing all practices of enlightening beings, peerlessly supreme; just as the essential nature of true thusness is absolutely quiescent, so also is dedication of roots of goodness well able to accord with the truth of quiescence; just as true thusness has no basis, likewise is dedication of roots of goodness able to penetrate all baseless phenomena; just as the inherent nature of true thusness is boundless, similarly dedication of roots of goodness purifies boundless numbers of sentient beings; just as the essential nature of true thusness has no attachments, likewise the dedication of roots of goodness is ultimately divorced from all attachments; just as true thusness has no obstructions, so also the dedication of roots of goodness eliminates all barriers in the world; just as true thusness is not a mundane sphere, so too the dedication of roots of goodness cannot be carried out by any worldling; just as the essential nature of the true thusness has no abode, so also is the dedication of roots of goodness not the dwelling place of any birth and death; just as true thusness by nature has no fabrication, so too does dedication of roots of goodness relinquish all fabrication; just as the essential nature of true thusness remains steady, so also does dedication of roots of goodness abide steadily in truth; just as true thusness corresponds with all things, so too does dedication of roots of goodness correspond with the learning and practice of the enlightening beings; just as true thusness is inherently always equal in all things, likewise does the dedication of roots of goodness practice impartiality in all worlds; just as true thusness is not apart from all phenomena, similarly dedication of roots of goodness never ever abandons the world; just as true thusness is ultimately inexhaustible in all things, so too is dedication of roots of goodness inexhaustibly directed toward sentient beings; just as true thusness is not at variance with all things, likewise dedication of roots of goodness is not at variance with the teachings of all Buddhas of past, present, and future; just as true thusness universally includes all things, so too does dedication of roots of goodness completely include the roots of goodness of all sentient beings; just as true thusness is of the same essential nature as all things, so is dedication of roots of goodness of the same essential nature of the Buddhas of all times; just as true thusness is not divorced from all things. likewise dedication of roots of goodness holds all mundane and transmundane things; just as true thusness cannot be obscured, similarly none in any world can obscure dedication of roots of goodness; just as true thusness cannot be stirred, in the same way dedication of roots of goodness cannot be disturbed by any demonic activity; just as the essence of true thusness has no pollution, so too is dedication of roots of goodness like this, cultivating the practices of enlightening beings without defilement; just as true thusness is without change, so also is dedication of roots of goodness, compassionately caring for sentient beings without change of mind; just as true thusness

is inexhaustible, so is dedication of roots of goodness—it cannot be exhausted by mundane norms; just as the nature of true thusness is always aware, likewise dedication of roots of goodness is able to be aware of all truths; just as true thusness cannot be lost or destroyed, dedication of roots of goodness is also like this, arousing great commitment to sentient beings which is never lost or destroyed; just as true thusness is able to greatly illumine, in the same way dedication of roots of goodness illumines all worlds with the light of great knowledge; just as true thusness cannot be explained in words, likewise all words and speech cannot explain dedication of roots of goodness; just as true thusness holds all worlds, likewise dedication of roots of goodness holds all the practices of enlightening beings; just as true thusness goes along with conventional verbal expression, similarly dedication of roots of goodness goes along with all verbal expression of wisdom; just as true thusness pervades all phenomena, so does dedication of roots of goodness pervade all buddha-fields in the ten directions, manifesting great spiritual powers and fulfilling true enlightenment; just as true thusness has no discrimination, so too dedication of roots of goodness has no discrimination in regard to all beings in all worlds; just as true thusness is in all bodies, so also is dedication of roots of goodness in the infinite bodies of the lands of the ten directions; just as the essential nature of true thusness is birthless, so too is dedication of roots of goodness, expediently manifesting birth yet having no birth; just as true thusness is omnipresent, in the same way dedication of roots of goodness is omnipresent in the buddha-lands of all times and places, everywhere manifesting spiritual powers; just as true thusness permeates the night, so also dedication of roots of goodness emits great light in all nights, giving it to perform buddha-work; just as true thusness permeates the day, so does dedication of roots of goodness cause all sentient beings in the day to see Buddha's spiritual displays expounding the nonregressive teaching, free from defilement, pure, beneficial to all; just as true thusness is omnipresent in the fortnight and month, the dedication of roots of goodness requires skill in dealing with the succession of seasons in all worlds, knowing all times in a single moment; just as true thusness is present throughout the years, likewise does dedication of roots of goodness abide for measureless eons, clarifying and maturing all faculties, developing them to completion; just as true thusness is omnipresent in ages of becoming and decay, so also dedication of roots of goodness abides in all ages, pure and unaffected, educating beings and purifying them; just as true thusness extends throughout the future, dedication of roots of goodness cultivates the pure sublime practices of enlightening beings throughout the future, fulfilling their great vows, never retreating; just as true thusness pervades past, present, and future, dedication of roots of goodness causes sentient beings to see the Buddhas of past, present, and future in a single instant, never parting for a moment; just as true thusness is in all places, so too dedication of roots

of goodness transcends the triple world and reaches everywhere in complete freedom; just as true thusness abides in existence and nonexistence, similarly dedication of roots of goodness comprehends all existent and nonexistent things, ultimately pure; just as the essential nature of true thusness is pure, dedication of roots of goodness is able to assemble aids to enlightenment by means of expedient techniques and purify the practices of enlightening beings; just as the essential nature of true thusness is immaculate, similarly dedication of roots of goodness causes enlightening beings to attain the immaculate mind of concentration; just as the essential nature of true thusness has no defilement, so too is dedication of roots of goodness beyond all defilements, fulfilling all pure intentions; just as true thusness has no self or possessions, dedication of roots of goodness fills all buddha-lands in the ten directions with the selfless, nonpossessive pure mind; just as the essential nature of true thusness is impartial, likewise dedication of roots of goodness attains impartial universal knowledge, illuminating all things, free from all clouds of ignorance; just as true thusness is beyond all calculations and measurements, likewise dedication of roots of goodness abides together with the treasury of powerful teaching of the vehicle of universal knowledge which is beyond all calculation and measurement, spreading vast clouds of teaching throughout all worlds in the ten directions; just as true thusness is poised in equality, so too is dedication of roots of goodness, initiating all enlightening practices, poised equanimously in the path of omniscience; just as true thusness subsists in all realms of sentient beings, similarly dedication of roots of goodness fulfills unhindered knowledge of all kinds of ways of liberation and appears in all realms of sentient beings; just as true thusness has no discrimination and universally abides in knowledge of all sounds, so too the dedication of roots of goodness has in it knowledge of all sounds of speech and can everywhere manifest all kinds of speech sounds to teach sentient beings; just as true thusness is forever detached from the world, so also does dedication of roots of goodness cause sentient beings to be forever detached from the world; just as the essential nature of true thusness is immensely vast, so too dedication of roots of goodness can retain the extensive Buddha teachings of past, future, and present, never forgetting, diligently cultivating all practices of enlightening beings; just as true thusness is uninterrupted, likewise dedication of roots of goodness, out of desire to place all sentient beings securely on the ground of great knowledge, cultivates enlightening practice unceasingly through all ages; just as the essential nature of true thusness is spacious and open, so too is the dedication of roots of goodness, with pure mindfulness unobstructed, containing all spacious open doors to truth; just as true thusness embraces all kinds of creatures, similarly dedication of roots of goodness realizes knowledge of innumerable types and species, and cultivates the genuine sublime practices of enlightening beings; just as true thusness has no grasping or attachment,

dedication of roots of goodness too has no clinging to anything, destroying all mundane grasping and attachment, purifying all worldings; just as the essential nature of true thusness is unmoving, likewise dedication of roots of goodness abides steadily in the perfect complete practical commitments of Universal Good, ultimately unmoving; just as true thusness is the sphere of Buddhas, so too dedication of roots of goodness causes sentient beings to fulfill all spheres of great knowledge and annihilate the spheres of afflictions, causing them to be purified; just as true thusness cannot be ruled or conquered, so also dedication of roots of goodness is not ruled or conquered by any delusive actions or erroneous theories; just as true thusness is not something that can be cultivated yet not something that cannot be cultivated, similarly dedication of roots of goodness abandons all illusions and attachments and has no discrimination between cultivating and not cultivating; just as true thusness has no withdrawal, so also is dedication of roots of goodness like this, always seeing Buddhas, rousing the aspiration for enlightenment adorned with great vows, never withdrawing or giving up; just as true thusness universally contains the sounds of all speech of all beings, similarly dedication of roots of goodness potentiates acquisition of superknowledge of all different languages, producing all kinds of utterances; just as true thusness has no seeking in respect to anything, likewise dedication of roots of goodness causes sentient beings to ride the vehicle of Universal Good to emancipation, having no craving for anything; just as true thusness abides in all stages, so too dedication of roots of goodness causes all sentient beings to give up the stages of mundanity and abide in the stages of knowledge and wisdom, adorning themselves with the practice of Universal Good; just as true thusness has no end, dedication of roots of goodness is also like this, attaining fearlessness in all truths, expounding them everywhere according to the languages of the audience, without end; just as true thusness is free from all taints, so too dedication of roots of goodness causes all sentient beings to develop objective knowledge, comprehend the truth, and fulfill the untainted qualities of enlightenment; just as there is not the slightest thing that can damage or disturb true thusness and cause it to be even slightly unaware, likewise dedication of roots of goodness causes universal awareness of all truths with a boundless mind pervading the cosmos; just as true thusness has no beginning in the past, no end in the future, and no variation in the present, likewise dedication of roots of goodness continually renews the vow of the aspiration for enlightenment for all sentient beings, enabling them all to be purified and forever freed from birth and death; just as true thusness has no discrimination among past, present, and future, dedication of roots of goodness is also like this, the mind always aware in each instant of the present, and totally pure in past and future; just as true thusness develops all Buddhas and enlightening beings, likewise dedication of roots of goodness, initiating means of expediting all great vows, develops the

great knowledge of the Buddhas; just as true thusness is ultimately pure and not concurrent with the afflictions, so too dedication of roots of goodness can extinguish all sentient beings' afflictions and fulfill all pure knowledge and wisdom.

"When great enlightening beings practice dedication in this way, they realize the equality of all buddha-fields, because they adorn and purify all worlds; they realize the equality of all sentient beings, because they turn the wheel of the teaching of nonobstruction for all of them; they realize the equality of enlightening beings, because they produce all knowledge and vows; they realize the equality of all Buddhas, because they observe the essence of the Buddhas is nondual; they realize the equality of all things, because they know the nature of things is invariable; they realize the equality of all worlds, because by means of knowledge of expedients they understand all manners of speaking; they realize the equality of all practices of enlightening beings, because they dedicate all roots of goodness as they plant them; they realize the equality of all times, because they diligently carry out buddha work at all times, never ceasing; they realize the equality of all fruits of action, because they have no obsession with or attachment to any mundane or transmundane roots of goodness, while consummating them all; they realize the equality of spiritual powers of Buddhas, because they manifest buddha work adapted to the world.

"This is great enlightening beings' eighth dedication, dedication with the character of true thusness. When great enlightening beings abide in this dedication, they attain realization of innumerable pure teachings, and are able to make the lion roar of the enlightened, free and without fear; with skill in means they teach and develop countless enlightening beings, never ceasing at any time; they attain the infinite complete body of Buddhahood, one body filling all worlds; they attain the infinite complete voice of Buddhahood, one utterance enlightening all beings; they attain the infinite complete power of Buddhahood, able to contain all lands in a single pore; they attain the infinite complete occult abilities of Buddhahood, placing sentient beings in a single atom; they attain the infinite complete liberation of Buddhahood, manifesting all spheres of buddhahood in the body of a single being, attaining true enlightenment; they attain the infinite complete concentration of Buddhahood, able to manifest all concentrations in one concentration; they attain the infinite complete powers of analysis and elucidation of Buddhahood, explaining a single statement of principle forever without exhausting it, removing the doubts and confusion of all sentient beings; they attain the infinite complete being of Buddhahood, endowed with the ten powers of Buddhahood, manifesting the attainment of true enlightenment throughout the realm of sentient beings. This is great enlightening beings' dedication of all roots of goodness in accord with the character of true thusness."

Then the enlightening being Diamond Banner, invested with the awesome power of Buddha, looked over the ten directions and spoke these verses:

Enlightening beings' determination is stable,
With true mindfulness steadfast, free from ignorance and confusion.
Their minds are flexible, always cool;
They build up boundless virtuous practices.

Enlightening beings are humble and inoffensive;
Their aspirations are all pure.
They have attained the great light of wisdom,
Able to illumine all acts.

Enlightening beings' meditations and works are great,
Variously different, extremely rare;
They cultivate practice with determination, not retreating,
Thereby to aid all living beings.

Their acts are infinitely various;
Enlightening beings practice them all diligently,
Adapting to sentient beings, not opposing their wishes,
Causing all minds to be pure and joyous.

They have already ascended to the honored stage of the Human Tamer,
Freed from all burning afflictions, their minds unobstructed;
They know the meanings of all the teachings
And practice them ever more diligently for the benefit of the living.

The good practices cultivated by enlightening beings
Are measureless, countless, variously different;
They know the particulars of all of them,
And dedicate them to help living beings.

With subtle knowledge they ever examine
The ultimate, universal truth,
Cutting off all hypostases,
Dedicating in accord with true thusness.

Just as true thusness pervades all,
So do they embrace all worlds;
This mind do enlightening beings dedicate
To freeing sentient beings from attachment.

The power of enlightening beings' vows is all-pervasive,
Just as true thusness is omnipresent;
Their mindfulness comprehends the seen and unseen,
Whereby they dedicate virtues.

Subsisting in the night and the day,
In the fortnight and the month,
And in the year and the eon:
As is true thusness, so is their practice.

In all times and all lands,
All sentient beings and all phenomena—
Abiding therein yet without dwelling anywhere,
They dedicate practice like this.

Like the fundamental essence of true thusness,
Such a great mind do enlightening beings awake:
True thusness's whereabouts is everywhere—
Such practice do they dedicate.

As in the fundamental essence of true thusness
There has never been a single thing,
Ungraspable essence the true essence,
Such work do they dedicate.

As is the character of true thusness, so is their work;
As is the essence of true thusness, so is their work:
As the essence of true thusness is basically real,
So is their work the same as true thusness.

Just as true thusness has no limits,
So too is their work boundless—
And yet they have no ties therein,
Therefore this work is pure.

Thus are brilliant true children of Buddha,
Their will steadfast, unwavering;
By their power of knowledge they comprehend well
And enter the treasury of Buddhas' techniques.

Awakening to the true teaching of Buddha,
They are not obsessed or bound by it—
Thus their free mind is unobstructed—
They've never seen anything to originate.

The acts of the Buddhas' reality body,
The features of all worlds as they are,
The explanation of the signs of things as signless:
Knowing such characteristics is knowing the teachings.

Enlightening beings abide in the inconceivable,
In which thought is inexhaustible:
Entering this inconceivable realm,
Thought and nonthought are both silenced.

Thus do they contemplate the nature of things,
Comprehending all distinctions in acts;
Obliterating all attachment to self,
They abide in virtue, immovable.

The fruits of the acts of enlightening beings
Are all stamped by inexhaustible knowledge;
This infinity's inherently null,
Therefore inexhaustible expedients vanish.

Enlightening beings observe the mind is not outside
And also is not found within;
They know the nature of mind has no existence,
Detached from self and things, forever extinct.

Thus do those buddha-children know
The nature of all things is eternally void,
And there's not a single thing that can create—
They realize selflessness, same as the Buddhas'.

They know that all worlds
Are equal to the nature and characteristics of true thusness;
Seeing these inconceivable characteristics,
They can know the uncharacterized.

If any abide in this profound truth,
Always happily cultivating enlightening practices,
Desiring to aid all living beings,
Adorned with great vows, unregressing,
They then transcend the mundane,
Not creating erroneous concepts of birth and death,
Comprehending the mind is like a magical production,
Diligently cultivating practices to liberate sentient beings.

Enlightening beings observe the world with true awareness,
Seeing that all comes from active conditions;

They cultivate practices in order to liberate,
Including all in the triple world.

They know the various differences of sentient beings
Are discriminations of mental imagery and action:
This they observe with complete clarity,
Without destroying the nature of things.

The wise comprehend all Buddha teachings
And dedicate such practices,
Taking pity on all living beings,
Causing them to contemplate rightly the truth.

"What is great enlightening beings' unattached, unbound, liberated dedication? Here they honor and respect all roots of goodness: that is to say, they honor and respect emancipation from birth and death, embodiment of all roots of goodness, seeking all roots of goodness, repentance of past acts, moral support of roots of goodness, expression of respect for Buddhas, making prostrations before tombs and shrines, and exhorting Buddhas to expound the teaching—they honor and respect such various roots of goodness, recognizing and approving them all.

"When great enlightening beings honor, respect, recognize and approve these roots of goodness, they are extremely delighted, and affirm their faith, attaining peace and stability themselves and also enabling others to attain peace and stability. They diligently cultivate roots of goodness without attachment, freely building them up, developing supreme determination, abiding in the realm of the enlightened, their power growing, able to see and know all. They dedicate the roots of goodness in this way: with unattached, unbound, liberated mind to accomplish the deeds of Universal Good; with unattached, unbound, liberated mind to purify the speech of Universal Good; with unattached, unbound, liberated mind to perfect the mental action of Universal Good; with unattached, unbound, liberated mind to arouse the vast energy of Universal Good; with unattached, unbound, liberated mind to fulfill the methods of concentration formulae of unobstructed expression of Universal Good, their voices pervading the ten directions; with unattached, unbound, liberated mind to fulfill the method of concentration formulae for perception of all Buddhas of Universal Good, always seeing all Buddhas of the ten directions; with unattached, unbound, liberated mind to achieve and understand the method of concentration formulae of all sounds, the same as all sounds, expounding infinite principles; with unattached, unbound, liberated mind to accomplish Universal Good's method of concentration formulae abiding through all ages, cultivating enlightening practice everywhere in the ten directions; with unattached, unbound, liberated mind to accomplish the power of

freedom of Universal Good, in the body of one being showing the cultivation of the practices of all enlightening beings, eternally throughout the future, ever unceasing, and as in the body of one being, so also in the bodies of all beings; with unattached, unbound, liberated mind to achieve the power of freedom of Universal Good to enter into the enlightenment sites of all congregations, appearing before all Buddhas, and cultivating the practices of enlightening beings; with unattached, unbound, liberated mind to accomplish the power of freedom of buddhahood of Universal Good, and appear to spend endless eons on various methods, causing all sentient beings to attain entry into enlightenment, appearing bodily before all Buddhas; with unattached, unbound, liberated mind to attain the power of freedom of Universal Good, and moment to moment enable untold beings to abide in the knowledge of the ten powers, without weariness of mind; with unattached, unbound, liberated mind to accomplish the power of freedom of Universal Good, in the bodies of all sentient beings manifesting all Buddhas' autonomous spiritual powers, causing all sentient beings to live by the practice of Universal Good; with unattached, unbound, liberated mind to develop the power of freedom of Universal Good, in the speech of one being producing the speech of all beings, causing each and every being to dwell in the stage of universal knowledge; with unattached, unbound, liberated minds to attain the power of freedom of Universal Good and contain the bodies of all beings in the body of each individual being, causing all to think they have attained the buddha-body; with unattached, unbound, liberated mind to achieve the power of freedom of Universal Good and be able to adorn all worlds of the ten directions with a single flower; with unattached, unbound, liberated minds to accomplish the power of freedom of Universal Good and produce a great voice pervading the cosmos, heard in all buddha-lands, pacifying all beings; with unattached, unbound, liberated mind to attain the power of freedom of Universal Good, able to enter, in each passing instant of the endless future, all worlds everywhere, adorning them as they wish by the spiritual power of Buddha; with unattached, unbound, liberated mind to achieve the power of freedom of Universal Good and through the ages of the future always be able to enter into all worlds and manifest attainment of Buddhahood in the world; with unattached, unbound, liberated mind to accomplish the practice of Universal Good, with one light illumining all worlds in the realm of space; with unattached, unbound, liberated mind to achieve the practice of Universal Good, attain immeasurable knowledge, be endowed with all spiritual powers, and explain all kinds of truths; with unattached, unbound, liberated mind to accomplish the practice of Universal Good, and enter the eternal immeasurable spiritual knowledge of the enlightened; with unattached, unbound, liberated mind to accomplish the practice of Universal Good, abide in the realm of the enlightened ones throughout the cosmos, and by the spiritual power of the enlightened cultivate the

physical, verbal, and mental actions of the practices of enlightening beings, never flagging; with unattached, unbound, liberated mind to accomplish the practice of Universal Good, and be pure in speech, not deviating from the truth or corrupting the teaching, with inexhaustible eloquence teaching and pacifying all sentient beings so that they may attain the unexcelled enlightenment of all Buddhas; with unattached, unbound, liberated mind to cultivate the practice of Universal Good, and when entering into a single aspect of the teaching emit immeasurable light illuminating inconceivably many aspects the teaching, abide in the practices of enlightening beings, master of the teaching, arrive at the other shore adorned by Universal Good, and examine and gain understanding of every single object by means of universal knowledge, without universal knowledge being exhausted; with unattached, unbound, liberated mind to live by the practice of Universal Good from this life forever onward, never ceasing, attaining omniscience and realizing innumerable truths, to be ultimately free from confusion and delusion in regard to truth; with unattached, unbound, liberated mind to cultivate the work of Universal Good, with mastery of technique, attaining the light of truth and illumining the practices of enlightening beings without obstruction; with unattached, unbound, liberated mind to cultivate the practice of Universal Good and attain knowledge of all means of liberation—that is, innumerable means, inconceivable means, the means of enlightening beings, means of universal knowledge, all enlightening beings' means of training, means of activating innumerable cycles of teachings, means appropriate to unspeakably many times, means of explaining all kinds of methods, means of the boundless treasury of fearlessness, means of explaining all truths; with unattached, unbound, liberated mind to live by the practice of Universal Good, accomplish actions that cause all witnesses to rejoice and not give rise to slander or repudiation and to set their minds on enlightenment with ultimate purity, never regressing; with unattached, unbound, liberated mind to cultivate the practice of Universal Good and attain pure knowledge of the languages of all sentient beings, fully adorned by all verbal expression to respond to all sentient beings and gladden them; with unattached, unbound, liberated mind to abide by the practice of Universal Good and establish an extraordinary will, have a pure mind, attain great spiritual powers and vast knowledge and wisdom, and go to all vast worlds and vast lands, and to immense congregations of sentient beings expound unspeakably many far-reaching teachings of the Buddhas, their treasuries full of vast adornments; with unattached, unbound, liberated mind to fulfill the practice and vows of dedication of Universal Good and attain the pure body, pure mind, and pure understanding of all Buddhas, embody the virtues of buddhahood, abide in the realm of buddhahood, universally illumining with the seal of knowledge, revealing the pure deeds of enlightening beings, entering into the meanings of

all different expressions, demonstrating the tremendous freedom of the Buddhas and enlightening beings, and for the sake of all sentient beings manifest the attainment of true enlightenment; with unattached, unbound, liberated mind to diligently cultivate the practical commitments of the faculties of Universal Good and attain clear, sharp faculties, well-tuned faculties, faculties free in all ways, inexhaustible faculties, faculties diligently cultivating all roots of goodness, equanimous faculties of the range of all Buddhas, faculties of great vigor giving all enlightening beings the prediction of nonregression, faculties knowing the realm of indestructibility of all Buddhas, faculties of adamantine flames of the illuminating light of knowledge of all Buddhas, faculties freely distinguishing all capacities, faculties for establishing all sentient beings in universal knowledge, boundlessly vast faculties, totally complete faculties, pure unhindered faculties; with unattached, unbound, liberated mind to cultivate the practice of Universal Good and attain all enlightening beings' spiritual powers—spiritual powers of boundlessly great strength, spiritual powers of immeasurable independent knowledge, spiritual power to appear in all buddha-fields without physically moving, spiritual power of unhindered, uninterrupted freedom, spiritual power to concentrate all buddha-fields in one place, spiritual power to pervade all buddha-fields with one body, spiritual power of unhindered, liberated roaming, spiritual power of instantaneous freedom without doing anything, spiritual power abiding in essencelessness and nonreliance, and spiritual power to progressively set up untold worlds in a single pore, traveling to all Buddhas' enlightenment sites throughout the cosmos to teach sentient beings and cause them all to enter the door of great knowledge; with unattached, unbound, liberated mind to enter the door of Universal Good, produce the practices of enlightening beings, and with independent knowledge enter into innumerable buddha-lands in a single instant, contain immeasurable buddha-lands in one body, attain knowledge of how to purify buddha-lands, and always observe boundless buddha-lands with knowledge and wisdom, never developing the mentality of individual salvation; with unattached, unbound, liberated mind to cultivate the practices of expedient means of Universal Good, enter the realm of wisdom, be born in the house of the enlightened, abide in the path of enlightening beings, fulfill infinite supreme aspirations, carry out infinite vows without ever ceasing, and know all realms of reality of all times; with unattached, unbound, liberated mind to accomplish the pure teaching of Universal Good, able to contain the innumerable worlds of the cosmos throughout all space in a spot as big as a hairtip, causing all to be clearly seen, with the same applying to every single point throughout the space of the cosmos; with unattached, unbound, liberated mind to accomplish the profound mental techniques of Universal Good, able in a single mental moment to manifest the states of mind of one sentient being over untold eons, and in the same way manifest the states of mind of all sentient beings over untold eons;

with unattached, unbound, liberated mind to enter the stage of employment of techniques of dedication of Universal Good, able to contain in one body the unspeakably unspeakable numbers of bodies throughout the cosmos, without there being any increase or decrease in the realm of sentient beings, and as of one body, so also of all bodies throughout the cosmos, so all contain all in the same way; with unattached, unbound, liberated mind to accomplish the means of the vows of Universal Good, abandon all delusions of thought, mind, and view, and enter the sphere of all Buddhas and always see the pure Buddhas' reality-body, equal to space, to be adorned with the marks and embellishments of buddhahood, master spiritual powers, and always teach unimpededly and uninterruptedly with a sublime voice, causing all who hear to absorb and retain what they have been taught, and to realize the body of enlightenment has no acquisition; with unattached, unbound, liberated mind to cultivate the practice of Universal Good and abide in the stages of enlighenment, in a single moment entering all worlds—upright worlds, inverted worlds, untold numbers of immense worlds in the ten directions enmeshing all locations—and with the means of distinction of the cosmic net of Indra, distinguish all reality-realms, having various worlds enter one world, having untold infinities of worlds enter one world, having the infinite worlds structured by all realms of phenomena and principles enter one world, having the infinite worlds established in all realms of space enter one world, yet without destroying the features of their structures, causing all to be clearly seen; with unattached, unbound, liberated mind to cultivate Universal Good's practical vows of enlightening and be crowned by the Buddha, instantly entering the stage of skill in means, fully developing the treasure of knowledge steadfastly living by enlightening practices, capable of comprehensive knowledge of all perceptions—perceptions of sentient beings, perceptions of phenomena, perceptions of fields, perceptions of locations, perceptions of Buddha, perceptions of worlds, perceptions of action, perceptions of practices, perceptions of realms, perceptions of understandings, perceptions of faculties, perceptions of time, perceptions of continuity, perceptions of afflictions, perceptions of purity, perceptions of maturation, perceptions of seeing Buddha, perceptions of turning the wheel of teaching, perceptions of hearing the teaching and understanding, perceptions of training, perceptions of infinity, perceptions of emancipation, perceptions of various stages, perceptions of innumerable stages, perceptions of knowledge of enlightening beings, perceptions of training of enlightening beings, perceptions of concentrations of enlightening beings, perceptions of enlightening beings emerging from concentration, perceptions of the becoming of enlightening beings, perceptions of disintegration of enlightening beings, perceptions of the demise of enlightening beings, perceptions of the birth of enlightening beings, perceptions of the liberation of enlightening beings, perceptions of the independence of enlightening beings, perceptions of the preservation of

enlightening beings, perceptions of the spheres of enlightening beings, perceptions of the formation and decay of ages, perceptions of light, perceptions of darkness, perceptions of day, perceptions of night, perceptions of changes of the fortnight, month, season, and year, perceptions of going, perceptions of coming, perceptions of standing still, perceptions of sitting, perceptions of sleeping, perceptions of waking—able to know all these perceptions in an instant of thought, while at the same time detached from all perceptions, without arbitrary discrimination, cutting through all barriers, without any attachments, the knowledge of all Buddhas filling their minds, all Buddha teachings developing their roots of goodness, having the same one body as all Buddhas, in the keeping of all Buddhas, free from defilement, thoroughly pure, cultivating all Buddha teachings as appropriate, reaching the other shore; with unattached, unbound, liberated mind to cultivate the practice of Universal Good for the sake of all sentient beings and produce the jewel of great knowledge, knowing infinite minds in each individual mind, seeing clearly their various fixations, notions, various natures, doings, functions, features, thoughts, and awareness; with unattached, unbound, liberated mind to perfect the jewel of knowledge of the great vows of Universal Good, knowing infinite places in one place, and likewise in all places; with unattached, unbound, liberated mind to cultivate the stage of knowledge of practice of Universal Good, and in one action be able to know all actions, clearly seeing the various conditions making up those actions, and as of one action, so of all actions; with unattached, unbound, liberated mind to cultivate and learn Universal Good's knowledge of all things, knowing infinite things in one thing, knowing one thing in all things, these things each different, without obstruction, without opposition or attachment; with unattached, unbound, liberated mind to live by the practice of enlightening beings and acquire the unobstructed ear faculty of Universal Good, in the sound of one utterance knowing the boundless differentiations in countless utterances, without clinging, and as of one utterance, so of all utterances; with unattached, unbound, liberated mind to cultivate the knowledge of Universal Good, initiate the practice of Universal Good, and abide in the state of Universal Good, in each individual principle expounding countless principles, those principles far-reaching, variously different, teaching, transforming, saving, in accord with inconceivable expedient means, at all times, in accord with the inclinations, understandings, and faculties of sentient beings, in accord with the time expounding the teaching for them with the voice of Buddha, with one marvelous voice gladdening innumerable sentient beings in the congregations at unspeakably many sites of enlightenment, so the innumerable enlightening beings with all Buddhas fill the cosmos, making extraordinary determinations, producing great insights, ultimately knowing all practices abiding in the state of Universal Good, according to the principles explained able to enter moment to moment into the space of a

single instant and develop and increase a store of infinite great knowledge forever and ever—to teach this way, to cultivate in all fields great practices equal to space, fully perfecting them; with unattached, unbound, liberated mind to cultivate the methods of operation of the faculties of Universal Good, becoming masters of great action, in each and every faculty able to know innumerable faculties, innumerable mental inclinations, and the sublime practice born of the realm of inconceivability; with unattached, unbound, liberated mind to live by the heart of great dedication practice by Universal Good and attain the most subtle knowledge of form, the most subtle knowledge of bodies, the most subtle knowledge of lands, the most subtle knowledge of ages, the most subtle knowledge of worlds, the most subtle knowledge of places, the most subtle knowledge of times, the most subtle knowledge of numbers, the most subtle knowledge of consequences of actions, and the most subtle knowledge of purity, able to know all such subtleties instantly, without fear, confusion, distraction, cloudiness, or depression of mind, being single-minded, skilled in quiet concentration and discernment, the mind well stabilized; with unattached, unbound, liberated mind to abide in the knowledge of enlightening beings and cultivate the practice of Universal Good tirelessly, able to know the details of the tendencies of sentient beings, the details of the deaths of sentient beings, the details of the births of sentient beings, the details of the subsistence of sentient beings, the details of the locations of sentient beings, the details of the types of sentient beings, the details of the realms of sentient beings, the details of the acts of sentient beings, the details of the grasping of sentient beings, the details of sentient beings' clinging to objects, able to know all such details instantly; with unattached, unbound, liberated mind to establish profound determination, cultivate the practice of Universal Good, and be able to know the details of efforts of all enlightening beings for the sake of living creatures from their first inspiration—the details of cultivation of enlightening beings' practices, the details of enlightening beings' abodes, the details of enlightening beings' spiritual powers, the details of enlightening beings' travels to innumerable buddha-lands, the details of enlightening beings' pure eyes, the details of enlightening beings' development of transcendent mentality, the details of enlightening beings' visits to congregations at enlightenment sites of all Buddhas, the details of enlightening beings' knowledge of methods of concentration spells, the details of enlightening beings' expositions of the treasury of all skills of analysis and elucidation of the stage of infinite fearlessness, the details of the characteristics of innumerable concentrations of enlightening beings, the details of enlightening beings' knowledge of concentration on vision of all Buddhas, the details of enlightening beings' knowledge of extremely deep concentration, the details of enlightening beings' knowledge of concentration on great adornments, the details of enlightening beings' knowledge of concentration in great autonomous spiritual powers, the

details of enlightening beings' knowledge of concentration on preservation of great practices throughout the future, the details of enlightening beings' knowledge of production of innumerable different concentrations, the details of enlightening beings' knowledge of concentration on being born in the presence of all Buddhas and diligent practice of service of the Buddhas, never leaving them, the details of enlightening beings' knowledge of cultivation of all profound, vast, unobstructed states of concentration, the details of enlightening beings' unobscured knowledge of concentration of the stage of consummation of universal knowledge, the stage of knowledge and practice of preservation, the stage of great spiritual powers, and the stage of certitude of meaning, able to know all such details completely; with unattached, unbound, liberated mind to cultivate the practice of Universal Good and know the details of all enlightening beings' knowledge of structures, the details of enlightening beings' stages, the details of enlightening beings' innumerable activities, the details of enlightening beings' production of dedication, the details of enlightening beings' attainment of the treasuries of all Buddhas, the details of enlightening beings' analytic knowledge, the details of enlightening beings' spiritual capabilities and will power, the subtleties of enlightening beings' explanations of concentration, the details of enlightening beings' versatile skill in means, the details of the gestures of enlightening beings, the details of enlightening beings' life on the threshold of buddhahood, the details of enlightening beings' birth in Tushita heaven, the details of enlightening beings' sojourn in the celestial palace, the details of enlightening beings' purification of a buddha-land, the details of enlightening beings' observation of the human world, the details of enlightening beings radiating great light, the details of the excellence of families of enlightening beings, the details of the congregations at the enlightenment sites of enlightening beings, the details of enlightening beings' birth throughout all worlds, the details of enlightening beings' manifestation of the end of a life of all bodies in one body, the details of enlightening beings entering their mothers' wombs, the details of enlightening beings' life in their mothers' wombs, the details of enlightening beings' free manifestation of the congregations at the sites of enlightenment in all realms while yet in their mothers' wombs, the details of enlightening beings' manifestation of the spiritual powers of all Buddhas while in their mothers' wombs, the details of enlightening beings' manifestation of birth, the details of the knowledge of enlightening beings walking seven steps like a lion, the details of enlightening beings' knowledge of skill in means, expediently appearing to abide in a royal palace, the details of enlightening beings leaving home and cultivating practices for self-mastery, the details of enlightening beings sitting under trees of enlightenment at sites of enlightenment, the details of enlightening beings conquering armies of demons and attaining unexcelled complete perfect enlightenment, the details of the realized ones sitting on the seat of enlightenment and

emanating great light illumining the worlds of the ten directions, the details of the enlightened ones showing innumerable mystical transfigurations, the details of the enlightened ones' lion roar and great extinction, the details of the enlightened ones taming all sentient beings without hindrance, the details of the enlightened ones' inconceivable autonomous powers like the adamantine mind of enlightenment, the details of the enlightened ones minding all worlds, the details of the enlightened ones doing buddha work in all worlds forever and ever without ceasing, the details of the enlightened ones' unobstructed spiritual powers pervading the cosmos, the details of the enlightened ones appearing in all worlds throughout space to fulfill buddhahood and tame sentient beings, the details of the enlightened ones manifesting innumerable buddha-bodies in one buddha-body, the details of the enlightened ones' knowledge of the freedom to be at the site of enlightenment in the past, future, and present, completely knowing all such minute details with consummate clarity, able to manifest appearance in all worlds, moment to moment increasing in knowledge, perfecting nonregressive skill in liberative means, cultivating enlightening practice without ceasing, fulfilling the stage of dedication of Universal Good, attaining the virtues of all Buddhas, never tiring of or giving up what enlightening beings practice, producing the enlightening beings' state of presence, with innumerable means of enlightenment, all pure, wishing to pacify all sentient beings, cultivating the deeds of enlightening beings and accomplishing the enlightening beings' stage of great power, attaining the aspiration of the enlightening mind, reaching the gate of dedication of Diamond Banner, producing the treasury of qualities of the realm of truth, always in the care of the Buddhas, entering the doors of the profound principles of enlightening beings, expounding all true meanings, flawlessly skilled in teaching, carrying out great vows, never abandoning sentient beings, thoroughly knowing the mine of conceivable and inconceivable realms, demonstrating the production of thought in the realm of inconceivability, detaching from verbal expression, abiding in knowledge, doing as all enlightening beings do, with the power of spiritual freedom demonstrating the path of attainment of Buddhahood forever and ever without cease, by spiritual power and the power of vows able to show all worlds, sentient beings, and ages, defined by illusory ideas and speech; with unattached, unbound, liberated mind to cultivate the practice of Universal Good and attain knowledge of the minute details of the realms of all sentient beings—knowledge of the details of distinctions of realms of sentient beings, knowledge of the details of the verbal expression of realms of sentient beings, knowledge of the details of the attachments in realms of sentient beings, knowledge of the details of the different species in the realms of sentient beings, knowledge of the details of similar species in the realms of sentient beings, knowledge of the details of the innumerable tendencies in the realms of sentient beings, knowledge of the details of the incon-

ceivably many artifices of various conceptions in the realms of sentient beings, knowledge of the details of the immeasurable pollution in the realms of sentient beings, knowledge of the details of the immeasurable purity in the realms of sentient beings—able to instantly know such minute details as these of all realms of sentient beings, knowing them as they truly are, widely expounding the truth for sentient beings, showing them various kinds of pure teachings and practices to enable them to cultivate the vast knowledge and wisdom of enlightening beings, emanating countless bodies, gladdening to all who see, illumining enlightening beings' minds with the sun of knowledge, causing their understanding to open up and their wisdom to be freed; with unattached, unbound, liberated mind to cultivate the practices of Universal Good in all worlds for the sake of all beings, attaining detailed knowledge of all worlds in the cosmos of space—detailed knowledge of small worlds, detailed knowledge of large worlds, detailed knowledge of polluted worlds, detailed knowledge of pure worlds, detailed knowledge of incomparable worlds, detailed knowledge of various worlds, detailed knowledge of broad worlds, detailed knowledge of narrow worlds, detailed knowledge of worlds with unobstructed adornments, detailed knowledge of Buddhas' appearance throughout all worlds, detailed knowledge of explanation of truth throughout all worlds, detailed knowledge of bodily manifestation throughout all worlds, detailed knowledge of emanation of great light throughout all worlds, detailed knowledge of manifestation of the Buddhas' autonomous spiritual powers throughout all worlds, detailed knowledge of entry into the congregations at enlightenment sites of buddha-fields in all worlds, detailed knowledge of demonstration of all tones with one voice throughout all worlds, detailed knowledge of making all buddha-fields in the cosmos into one buddha-field, detailed knowledge of making one buddha-field into all buddha-fields in the cosmos, detailed knowledge of awareness that all worlds are like dreams, detailed knowledge of awareness that all worlds are like reflections, detailed knowledge of awareness that all worlds are like illusions—knowing all this thoroughly, producing the path of all enlightening beings, enter the knowledge and spiritual powers practiced by Universal Good, fulfill the meditation of Universal Good, cultivate enlightening practices unceasingly, attain the free mystic metamorphoses of all Buddhas, acquire unobstructed bodies, abide in nonreliant knowledge, be without grasping or attachment to anything, being nonacquisitive in all mental actions, developing detachment in all situations, thinking of enlightening practice as purification, having no thought of grasping or clinging to universal knowledge, adorning themselves with concentrations, their knowledge in accord with all realms of reality; with unattached, unbound, liberated mind to enter the door of practices of Universal Good and attain detailed knowledge of innumerable realms of reality, detailed knowledge of explanations of all realms of reality, detailed knowledge of entry into vast realms of reality, detailed

knowledge of distinction of inconceivably many realms of reality, detailed knowledge of distinction of all realms of reality, detailed knowledge of one thought pervading all realms of reality, detailed knowledge of entry into all realms of reality, detailed knowledge of awareness that all realms of reality are ungraspable, detailed knowledge of observation of all realms of reality without obstruction, detailed knowledge of awareness that all realms of reality have no birth, detailed knowledge of manifestation of miracles in all realms of reality, with vast knowledge knowing such minute details of all realms of reality as they truly are, mastering the truth, demonstrating the practice of Universal Good, causing all sentient beings to be fully satisfied, not abandoning principle yet not clinging to doctrine, producing impartial, unobstructed knowledge, aware of the basis of nonobstruction, not dwelling on anything at all, not destroying the nature of things as it really is, pure and spacelike, while producing verbal explanation adapted to the world, opening up the true meaning, pointing out the silent, null essence, not relying or dwelling on any object, without vain discrimination, clearly seeing the universal structure of the realm of reality, comprehending that all worlds and all things are equal and nondual, divorcing all attachments; with unattached, unbound, liberated mind to cultivate the practices of Universal Good and develop detailed knowledge of all eons—detailed knowledge of making unspeakably many eons one moment, detailed knowledge of making one moment unspeakably many eons, detailed knowledge of fitting incalculable eons into one eon, detailed knowledge of one eon entering incalculable eons, detailed knowledge of long eons entering short eons, detailed knowledge of short eons entering long eons, detailed knowledge of entry into eons with Buddhas and eons without Buddhas, detailed knowledge of the number of all eons, detailed knowledge of how all eons are not eons, detailed knowledge of seeing all eons past, present, and future in a single moment—instantaneously knowing all such minute details of all eons as they truly are by means of enlightened knowledge, attaining to the mind mastering the completely fulfilled practices of enlightening beings, the mind entering the practice of Universal Good, the mind free from all inane speculation and erroneous conceptualization, the mind tirelessly making great vows, the mind perceiving the network of innumerable worlds filled with Buddhas, the mind able to learn and remember the roots of goodness of the Buddhas and the practices of the enlightening beings, the mind which, having heard, never forgets the great practices for comforting all sentient beings, the mind which can manifest the appearance of Buddha in the world in all ages, the mind which unceasingly practices unshakability and imperturbability in all worlds forever and ever, the mind which in all worlds fills the bodies of enlightening beings with the behavior of the enlightened; with unattached, unbound, liberated mind to cultivate the practice of Universal Good, accomplish nonregression, and attain extremely detailed knowledge of principles

and phenomena—detailed knowledge of the principles and phenomena of mysticism, detailed knowledge of far-reaching principles and extensive phenomena, detailed knowledge of various principles and phenomena, detailed knowledge of principles and phenomena of adornment, detailed knowledge of the immeasurability of all principles and phenomena, detailed knowledge of all principles entering one principle, all phenomena entering one phenomena, all principles entering one phenomenon, all phenomena entering one principle, detailed knowledge of one principle entering all principles, one phenomenon entering all phenomena, one principle entering all phenomena, one phenomenon entering all principles, detailed knowledge of all principles and phenomena entering what is not principle or phenomenon, detailed knowledge of defining all principles and phenomena where there are none, without contradiction, detailed knowledge penetrating the techniques of all Buddha-teachings—knowing as they truly are all such things as defined by all speech in all worlds, with extremely detailed and subtle knowledge equal to all of them, that knowledge unobstructed, attaining the mind which enters the boundless realm of reality, abiding steadfastly with a profound mind in each sphere of reality, perfecting unobstructed practice, filling all faculties with universal knowledge, entering the knowledge of buddhahood, properly mindful of expedient means, accomplishing the great qualities of Buddhas, filling the entire cosmos, realizing all the bodies of the enlightened, manifesting all the physical actions of enlightening beings, expounding the teaching in the terms of expression of all worlds, attaining the mental activity of knowledge spiritually empowered by all Buddhas, producing omniscient knowledge skillfully distinguishing all things; with unattached, unbound, liberated mind to cultivate the practice of Universal Good and produce detailed knowledge of all kinds—that is, detailed knowledge of all lands and fields, detailed knowledge of all sentient beings, detailed knowledge of the fruits of all practices, detailed knowledge of the minds of all sentient beings, detailed knowledge of the proper timing of all expositions of the teaching, detailed knowledge of all realms of reality, detailed knowledge of all past, present, and future worlds throughout space, detailed knowledge of all manners of verbal expression, detailed knowledge of all worldly activities, detailed knowledge of all transmundane activities, and detailed knowledge of the paths of all Buddhas, the paths of all enlightening beings, and the paths of all sentient beings—cultivating enlightening practices, living by the path of Universal Good, knowing all expressions and meanings truly, bearing knowledge that all are like reflections, like dreams, like illusions, like echoes, like phantoms, like space, bearing knowledge of nullity, bearing knowledge of all realms of reality, bearing independent knowledge, bearing knowledge of all principles of Buddhahood.

"Enlightening beings dedicate their unattached, unbound, liberated minds, without forming arbitrary notions of worlds or worldly things,

of enlightenment or enlightening beings, of the practices of enlightening beings or the paths of emancipation, of Buddhas or Buddha teachings, of taming or not taming sentient beings, of roots of goodness or dedication, of self or others, of gifts or recipients, of practices of enlightening beings or true enlightenment, of truth or knowledge.

"Great enlightening beings dedicate those roots of goodness in this way: that minds be unattached, unbound, liberated; that bodies be unattached, unbound, liberated; that speech be unattached, unbound, liberated; that actions be unattached, unbound, liberated; that rewards be unattached, unbound, liberated; that worlds be free from attachment and bondage and be liberated; that buddha-lands be free from attachment and bondage and be liberated; that sentient beings be free from attachments and bondage and be liberated; that laws be free from attachment and bondage and be liberated; that knowledge be free from attachment and bondage and be liberated.

"When great enlightening beings practice dedication in this way, they do so as the Buddhas of past, present, and future during their enlightening: they study the dedication of Buddhas of the past, make the dedication of Buddhas of the future, and live by the dedication of Buddhas of the present; they remain on the path of dedication of the Buddhas of the past, do not give up the path of dedication of the Buddhas of the future, and follow the path of dedication of the Buddhas of the present; they diligently practice the teachings of the Buddhas of the past, accomplish the teachings of the Buddhas of the future, and know the teachings of the Buddhas of the present; they fulfill the equanimity of the Buddhas of the past, achieve the equanimity of the Buddhas of the future, and abide in the equanimity of the Buddhas of the present; they traverse the ranges of the Buddhas of the past, abide in the ranges of the Buddhas of the future, and equal the ranges of the Buddhas of the present; they attain the roots of goodness of the Buddhas of past, present, and future, are endowed with the essential nature of all Buddhas of past, present, and future, abide in the sphere of action of all Buddhas of past, present, and future, and accord with the realm of all Buddhas of past, present, and future.

"This is great enlightening beings' ninth dedication, dedication with unattached, unbound, liberated mind. When great enlightening beings live by this dedication, they cannot be broken down even by adamantine mountains; their physical characteristics are supreme among all sentient beings; they can destroy all the evildoing of demons; they appear in all worlds in the ten directions, cultivating the practices of enlightening beings; because they want to enlighten all sentient beings, they expound the Buddha-teachings to them in appropriate ways; attaining great knowledge and wisdom, they have no confusion in their minds about the teachings of the Buddhas; wherever they live, whether they go or stay, they always encounter incorruptible company; they are able to absorb and retain the teachings expounded by the Buddhas of all

times by means of pure mindfulness; they cultivate the practice of enlightening beings forever and ever, never ceasing, developing and fulfilling the practical vows of Universal Good, attaining universal knowledge, disbursing it as buddha-work, perfecting the autonomous spiritual powers of enlightening beings."

Then the enlightening being Diamond Banner, spiritually empowered by Buddha, looked over the ten directions and said in verse,

The peerless honored ones of the ten directions
Have never had a thought of pride;
Whatever virtuous works they perform,
They are still respectful and reverent.

All the virtues they cultivate
Are not for themselves or others;
Always, with a mind of supreme resolve,
They dedicate them to the benefit of all the living.

They have never developed pride or conceit,
Yet they are not self-demeaning;
The actions of the enlightened ones
They inquire into and earnestly practice.

The various roots of goodness they cultivate
Are all for the benefit of conscious creatures;
They abide in profound will and broad understanding,
Dedicated to the most honorable, virtuous human state.

The various skills and marvels
There are in the world, beyond measure,
Crude and fine, broad and deep,
They practice and master all.

All the various bodies in the world
They enter by equality of bodies;
Cultivating this, they attain understanding
And accomplish nonregression in the door of wisdom.

The lands in the worlds, innumerable kinds,
Minute, immense, with different orientations,
Enlightening beings can, via the door of knowledge,
See all in a single pore.

Sentient beings' mental activities, without measure,
They can cause to equally enter one mind:

Through the door of knowledge they understand all,
And do not regress in their practice.

Sentient beings' faculties and inclinations,
Superior, middling, and inferior, are each unalike;
All are profoundly hard to know:
But enlightening beings can comprehend them in accord with their fundamental nature.

Sentient beings' various actions,
Superior, middling, and inferior, are each different:
Enlightening beings, deeply entering enlightened power,
Clearly see all through the door of knowledge.

Inconceivably innumerable eons
They can cause to equally enter one instant;
Thus having seen, throughout the ten directions
They cultivate all pure actions.

Past, future, and present—
They know their characteristics, each different,
Yet without deviating from the principle of equality—
This is the great mind's practice of clear comprehension.

The actions of the sentient beings of the world are not the same—
Sometimes apparent, sometimes hidden, there are innumerable kinds:
Enlightening beings know all their different forms,
And know too their forms are formless.

The autonomous spiritual power manifested
By all Buddhas in the worlds in the ten directions,
Vast, extensive, inconceivable,
Enlightening beings are able to distinctly know.

The naturally enlightened Human Lions
In the Tushita heavens of all worlds,
Their virtues great, pure, beyond compare,
All their features the enlightening can see.

Sometimes they manifest spiritual descent into the mother's womb,
Or innumerable autonomous miraculous displays—
Attaining Buddhahood, teaching, showing extinction,
Throughout the world, unceasingly.

When the Human Lions are first born,
All those of superior knowledge serve them:

The gods, such as Indra and Brahma,
All respectfully attend to them.

In the infinite, boundless realms
Throughout the ten directions,
Without beginning or end, far or near,
They manifest the powers of the enlightened.

After the Honored Human Leaders manifest birth,
They walk seven steps in each direction:
Wishing to enlighten the living by the wondrous truth,
The Buddhas therefore observe all.

They see sentient beings sunk in the sea of cravings,
Veiled by blindness and folly:
The Free Humans show a smile
And reflect that they should save beings from suffering.

The great Lion's Roar emits a wondrous voice:
"I am most honored in the world;
I should light the lamp of clear pure knowledge
And destroy the darkness of ignorance and folly in birth and death."

When the Human Lion Kings appear in the world
They radiate infinite great beams of light
Causing an end to the courses of misery
And extinguishing the sufferings of the world.

Sometimes they manifest life in a royal palace,
Sometimes they manifest leaving home and cultivating enlightenment;
Because they want to benefit sentient beings
They demonstrate such powers of freedom.

When the Buddhas first sit on the enlightenment site,
The whole earth trembles;
All worlds in the ten directions are bathed in light,
And beings in all states are relieved of pain.

Shaking the palaces of all demons,
Awakening the minds of all sentient beings,
Those who received the teaching and practiced it in the past
They cause to know the true meaning.

All the lands in the ten directions
Completely enter a pore;
The lands in all pores are boundless:
Therein they manifest spiritual powers.

Enlightening beings understand the innumerable methods
Expounded by all the Buddhas;
Even those the Buddhas have not explained
They understand and diligently practice.

All the demon armies create conflicts
Filling all worlds of the universe;
The infinite varied ills they create
Unhindered knowledge can all destroy.

The Enlightened may be in buddha-fields,
Or may appear to be in celestial palaces.
Sometimes they manifest their bodies in Brahma's palace—
Enlightening beings see all without obstruction.

Buddha manifests infinite, various bodies,
Turning the wheel of the pure teaching;
No bounds to this can ever be found,
Even throughout all times.

Jeweled thrones, high and wide, without compare,
Fill the infinite worlds of the ten directions,
Adorned with various wondrous forms:
Buddhas sit on them, inconceivable,
Surrounded by crowds of enlightening beings
Filling the whole of the cosmos,
Revealing infinite practices for enlightenment,
The paths followed by all the Buddhas.

The appropriate acts of the Buddhas
Are infinite, boundless as the cosmos;
The wise are able, by one technique,
To know them all entirely.

The Buddha's spiritual powers
Manifest all kinds of bodies:
They may show infinite lives in all states of being,
Or may appear surrounded by concubines,
Or else they may in countless worlds
Manifest leaving home and attaining buddhahood,

Add on the final demise,
Distribution of relics and setting up of shrines.

By these boundless varied actions
The guides explain the abode of buddhahood;
The great virtues of the World Honored
Enlightening beings vow to cultivate and achieve.

When they dedicate those roots of goodness
They abide in such expedient means,
Thus cultivating enlightening practice,
Their minds never wearied or lazy.

The great spiritual powers of the Buddhas
As well as their boundless supreme virtues
And also wise acts in the mundane world:
All they know exhaustively.

Thus all lordly humans
In whatever realms they may be
Understand all at once
Yet don't give up enlightenment practice.

The subtle, refined practices of the Buddhas
And the various laws of all fields,
They are able to know as they encounter them,
Ultimately dedicating them to transcendence.

Finite or infinite, all ages
Enlightening beings know are the same as one instant:
Herein they enter enlightenment practice,
Always cultivating it diligently, never regressing.

All the lands in the ten directions,
Some polluted, some pure,
And all the Buddhas there
Enlightening beings can distinguish and know.

In every moment they clearly see
Inconceivably many eons;
Thus, throughout all times,
They cultivate enlightening practice.

Into all minds they penetrate,
And penetrate all things equally too,

The same for all buddha-fields throughout space,
Comprehending all their excellent practices.

They produce all kinds of knowledge
Of sentient beings and phenomena
As well as spiritual powers of enlightening beings:
All of this inexhaustible.

Knowledge of all minute details, each distinct,
Enlightening beings thoroughly absorb:
Similar and different aspects they all know well,
Thus cultivating far-reaching practice.

Innumerable are the sentient beings in each
Of the innumerable buddha-lands in the ten directions:
Their conditions and types are variously different—
By the power of their practice enlightening beings can know them all.

All the guides there are
In past, present, and future worlds—
If one has knowledge and dedication like them,
One's practice is equal to those Buddhas.

If people can practice this dedication,
This is learning the path of the Buddhas:
They'll attain the virtues of all Buddhas,
And the knowledge and wisdom of Buddhas.
Invulnerable to all worldlings,
Accomplishing all that is to be learned,
They'll always be able to recollect all Buddhas
And see all the Lamps of the World.

Enlightening beings' excellent practices are immeasurable,
And so are their virtuous qualities:
Once living by the unexcelled practice of the Enlightened,
They know all the spiritual powers of the Buddhas.

"What is great enlightening beings' boundless dedication equal to the cosmos? Here they wrap their heads with the turban of nondefilement, dwell in the position of a teacher of truth, and extensively carry out the giving of teaching, with great kindness and compassion establishing sentient beings in the aspiration for enlightenment. Always practicing charity, by the determination for enlightenment they nurture roots of goodness. Being directors for sentient beings, they point out to them

the path of universal knowledge. Being suns of truth for sentient beings, the light of their roots of goodness illumines all. Their minds are impartial toward all sentient beings. They practice good works without rest. Their hearts are pure, free from stain, and their knowledge and wisdom are free. They never give up good works, and, acting as wise caravan leaders for sentient beings, they bring them all into the right path of peace. Being leaders and guides for sentient beings, they have them cultivate the practices of all roots of goodness. Being incorruptible, steadfast, good friends to sentient beings, they cause their roots of goodness to develop and mature.

"These great enlightening beings make giving of teaching principal; developing all pure, good qualities, they embody the mind directed toward universal knowledge, their supreme will power ultimately enduring, developing, and growing. They are endowed with great powers and virtues. They trust good spiritual friends, their minds have no deceitfulness. They contemplate and examine the boundless realms of the way into universal knowledge.

"These roots of goodness they dedicate in this way: they vow to become able to cultivate, perfect, and increase all perspectives of universal nonobstruction; they vow to become able to absorb, retain, and expound whatever they hear of the true teaching of the Buddhas, even a single line or verse; they vow to become able to recollect all the Buddhas, past, future, and present, of all worlds, innumerable, boundless, equal to the cosmos, and, having remembered them, to cultivate enlightening practices; they also vow to cultivate enlightening practice for one being in one world forever by this root of goodness of remembrance of Buddhas, and as in one world, so in all worlds, throughout the space of the cosmos, and as for one being so for all sentient beings, in each case being eternally adorned with great vows for their sake, eradicating any thought of separation from the Buddhas and spiritual friends, always seeing the Buddhas before them, able to draw near to every Buddha that appears in the world. The pure religious practices extolled and expounded by all Buddhas and enlightening beings they vow to cultivate and completely fulfill—religious practice of unbroken morality, flawless morality, unalloyed morality, spotless morality, impeccable morality; religious practice that cannot be shrouded, religious practice lauded by Buddhas, religious practice of nonreliance, religious practice of nonacquisitveness, religious practice of increasing the purity of the enlightening being, religious practice as carried out by the Buddhas of all times, religious practice of nonobstruction, religious practice of nonattachment, religious practice of noncontention, religious practice without extinction, religious practice of stabilization of good will, religious practice of incomparable compassion, religious practice of immutable joy, religious practice of undisturbed equanimity, religious practice of freedom from anger.

"If great enlightening beings are able to cultivate such pure religious

practices for their own sake, then they will be able to do so for the sake of all sentient beings, enabling all sentient beings to attain stability, enabling all sentient beings to attain open understanding, enabling all sentient beings to attain completion, enabling all sentient beings to attain purity, enabling all sentient beings to attain nondefilement, enabling all sentient beings to attain illumination, enabling all sentient beings to be unstained by sense objects, enabling all sentient beings to be free from blinding hindrances, enabling all sentient beings to be freed from inflaming afflictions, enabling all sentient beings to be freed from all bonds, enabling all sentient beings to forever depart from all evils, enabling all sentient beings to be harmless and ultimately pure. Why? If great enlightening beings cannot themselves be pure in religious practice, they cannot cause others to attain purity; if they themselves regress from religious practice, they cannot cause others not to regress; if they themselves are corrupt in religious practice, they cannot cause others to be free from corruption; if they themselves stray from religious practice, they cannot cause others not to stray; if they themselves are lazy in religious practice, they cannot cause others not to slack off; if they themselves have no faith in religious practice, they cannot cause others to have faith; if they themselves do not live steadily by religious practice, they cannot cause others to live steadily; if they themselves have no realization of religious practice, they cannot cause others' minds to attain realization; if they themselves give up religious practices, they cannot cause others to persevere; if they themselves waver in religious practice, they cannot cause others not to waver. Great enlightening beings act without delusion and teach doctrine that is free from delusion; what they say is truthful, and they practice what they preach. They purify their deeds, words, and thoughts, eliminating all dross and defilements. They abide in unobstructed action and annihilate all hindrances. Great enlightening beings themselves attain pure minds and explain to others ways to purify the mind; they themselves cultivate harmony and tolerance, taming their minds with roots of goodness, and cause others to be harmonious and tolerant, taming their minds with roots of goodness. They themselves get rid of doubt and regret, and also cause others to be forever rid of doubt and regret. They themselves attain pure faith and also cause others to attain indestructible pure faith. They themselves abide by the truth, and also cause others to live by the truth.

"Great enlightening beings also dedicate the roots of goodness arising from giving of teaching in this way: 'May I attain the infinite means of teaching of all Buddhas and analyze and explain them for all sentient beings, causing them all to rejoice and be satisfied in mind, shattering all false philosophies; may I be able to expound the ocean of teachings of the Buddhas of past, present, and future for all sentient beings, in terms of the upshot of each teaching, the meanings and principles of each teaching, the interpretation of each teaching, the revelation of

each teaching, the ways of access to each teaching, the awakening to each teaching, the contemplation and investigation of each teaching, and the field and position of each teaching, attain infinite treasuries of truths, acquiring fearlessness, endowed with all powers of analysis and elucidation, extensively analyzing and explaining for sentient beings, throughout the future, inexhaustibly.' Because they want to enable all sentient beings to establish transcendent will and develop unhindered, impeccable discernment; because they want to cause all sentient beings to be joyful; because they want to enable all sentient beings to develop the light of all pure principles, unceasingly expounding them in expressions adapted to the type of audience; because they want to cause all sentient beings to be profoundly faithful and joyful, they abide in universal knowledge, discern and comprehend all things, and cause them to be without confusion, thinking in these terms: 'I should earnestly cultivate practice in all worlds for the sake of sentient beings, attain an infinite free body pervading the cosmos, attain an infinite great mind pervading the cosmos, become endowed with infinite pure speech equal to the realms of the cosmos, appear in sites of enlightenment of infinite congregations throughout the extent of the cosmos, cultivate enlightening practices as infinite as the cosmos, attain stations of enlightening beings as infinite as the cosmos, realize equanimity of enlightening beings as infinite as the cosmos, learn principles of enlightening beings as infinite as the cosmos, live by practices of enlightening beings as infinite as the cosmos, and enter into dedications of enlightening beings as infinite as the cosmos.' This is great enlightening beings' dedication of roots of goodness, to cause all sentient beings to be able to attain universal knowledge.

"Great enlightening beings also dedicate roots of goodness to their aspiration to see Buddhas infinite as the cosmos, to tame sentient beings infinite as the cosmos, to maintain buddha-lands infinite as the cosmos, to realize enlightening knowledge infinite as the cosmos, to attain fearlessness infinite as the cosmos, to attain enlightening beings' inconceivable abodes infinite as the cosmos, to be endowed with virtues infinite as the cosmos, and to fulfill roots of goodness beneficial to sentient beings as infinite as the cosmos. They also pray that by these roots of goodness they will be enabled to attain impartiality of virtue, impartiality of knowledge, impartiality of power, impartiality of fearlessness, impartiality of purity, impartiality of freedom, impartiality of true awakening, impartiality of teaching, impartiality of doctrine, impartiality of certitude, and impartiality of all spiritual powers, fully developing all these qualities and also vowing that all sentient beings should attain them just as they have.

"Great enlightening beings also dedicate roots of goodness in this way: that is, as the cosmos is infinite, so is the dedication of roots of goodness—the wisdom attained is ultimately infinite; as the cosmos is boundless, so is the dedication of roots of goodness, seeing all Buddhas

without any bounds; as the cosmos is unlimited, so is the dedication of roots of goodness, going to buddha-fields without limit; as the cosmos has no boundaries, so also is the dedication of roots of goodness, cultivating enlightening practices in all worlds, without boundaries; as the cosmos has no end, so too is the dedication of roots of goodness, abiding in universal knowledge forever without end; as the cosmos is of one nature, so too is the dedication of roots of goodness of the same nature of knowledge as all beings; as the cosmos is inherently pure, so too is the dedication of roots of goodness, causing all sentient beings to ultimately be pure; as the cosmos is adaptive, so too is the dedication of roots of goodness, causing all sentient beings to accord with the practical vows of Universal Good; as the cosmos is adorned, so too is the dedication of roots of goodness, causing all sentient beings to be adorned with the practices of Universal Good; as the cosmos cannot be lost or destroyed, so too is the dedication of roots of goodness, causing all enlightening beings never to lose or destroy pure practices.

"Great enlightening beings also dedicate roots of goodness in this way: 'By these roots of goodness may we serve all Buddhas and enlightening beings and gladden them all; by these roots of goodness may we quickly attain entry into the essence of universal knowledge; by these roots of goodness may we cultivate omniscience in all places; by these roots of goodness may we cause all sentient beings to always get to go see all the Buddhas; by these roots of goodness may we cause all sentient beings to always see the Buddhas and be able to do buddha-work; by these roots of goodness may we enable all sentient beings to always see the Buddhas and never be lazy about buddha-work; by these roots of goodness may we enable all sentient beings to always see the Buddhas and be joyful and pure in mind and never regress; by these roots of goodness may we enable all sentient beings to always get to see the Buddhas and attain good understanding; by these roots of goodness may we cause all sentient beings to always see the Buddhas and not give rise to clinging attachments; by these roots of goodness may we cause all sentient beings to always see the Buddhas and comprehend without obstruction; by these roots of goodness may we enable sentient beings to always see the Buddhas and accomplish the practices of Universal Good; by these roots of goodness may we cause all sentient beings to always see the Buddhas appearing before them, never leaving them for moment; by these roots of goodness may we cause all sentient beings to always see the Buddhas and produce the infinite powers of enlightening beings; by these roots of goodness may we enable all sentient beings always to see the Buddhas and never forget their teachings.'

"Great enlightening beings also dedicate the roots of goodness in these ways: they dedicate them in conformity with the nonoriginated nature of the cosmos; they dedicate them in conformity with the fundamental nature of the cosmos; they dedicate them in conformity

with the inherent essential nature of the cosmos; they dedicate them in conformity with the nonreliant nature of the cosmos; they dedicate them in conformity with the unforgetting nature of the cosmos; they dedicate them in conformity with the empty nature of the cosmos; they dedicate them in conformity with the placeless nature of the cosmos; they dedicate them in conformity with the tranquil nature of the cosmos; they dedicate them in conformity with the immutable nature of the cosmos; they dedicate them in conformity with the undifferentiated nature of the cosmos.

"Great enlightening beings also dedicate the revelations and enlightenment of the giving of teaching, as well as the roots of goodness arising therefrom, in this way: 'May all sentient beings become enlightening teachers, always in the care of the Buddhas; may all sentient beings become unsurpassed teachers, skillfully establishing all sentient beings in universal knowledge; may all sentient beings become indefatigable teachers, never stymied by challenging questions; may all sentient beings be unobstructed teachers, attaining the unobstructed light of all truths; may all sentient beings be teachers with a treasury of knowledge, able to skillfully explain all Buddha teachings; may all sentient beings become teachers with the freedom of the enlightened ones and be able to skillfully analyze the knowledge of the enlightened; may all sentient beings be teachers with the eye of thusness, explaining the truth without depending on the instruction of another; may all sentient beings become teachers who remember all the teachings of Buddhas, expounding them in accord with their principles, not deviating from the meaning of their expressions; may all sentient beings become teachers practicing the signless path, adorning themselves with subtle characteristics, emanating immeasurable light, skillfully entering into all truths; may all sentient beings become great-bodied teachers, their bodies pervading all lands, creating great clouds of teaching, showering the Buddha-teachings; may all sentient beings become teachers preserving the treasury of the teachings, setting up the banner of invincibility, preserving the Buddha-teachings, causing the ocean of true teaching not to diminish; may all sentient beings become teachers who are suns of all truths, attain the powers of analysis and elucidation of Buddhas, and skillfully explain all truths; may all sentient beings become teachers with skill in means of vocal expression, skillfully explaining the boundless treasury of the realm of truth; may all sentient beings become teachers who have arrived at the other shore of the doctrine, opening up the treasury of teaching with the spiritual powers of knowledge; may all sentient beings become teachers stably abiding by the true teaching, and expound the ultimate knowledge of the enlightened; may all sentient beings become teachers who have thoroughly comprehended all the teachings, able to explain infinite, inexhaustible virtues; may all sentient beings become teachers who don't deceive the world, able with skill in means to enter reality; may all sentient beings become teachers destroy-

ing the throngs of demons, able to be well aware of all workings of demons; may all sentient beings become teachers accepted by the Buddhas and get rid of the mind taken in by ego and possessiveness; may all sentient beings become teachers pacifying all worlds, accomplishing the will power of teaching of truth of enlightening beings.'

"Great enlightening beings also dedicate roots of goodness in this way: they do not dedicate them because of attachment to deeds, they do not dedicate them because of attachment to rewards, they do not dedicate them because of attachment to mind, they do not dedicate them because of attachment to things, they do not dedicate them because of attachment to events, they do not dedicate them because of attachment to cause, they do not dedicate them because of attachment to words and speech, they do not dedicate them because of attachment to names, phrases, and statements, they do not dedicate them because of attachment to dedication, they do not dedicate them because of attachment to benefiting sentient beings.

"Great enlightening beings also dedicate roots of goodness in this way: they do not dedicate them because of involvement in forms, they do not dedicate them because of involvement in sounds, smells, tastes, feelings, or things, they do not dedicate them to seek birth in heaven, they do not dedicate them to seek pleasure, they do not dedicate them because of attachment to objects of desire, they do not dedicate them in hopes of getting followers, they do not dedicate them in quest of rulership, they do not dedicate them for the sake of mundane happiness, they do not dedicate them because of attachment to life, they do not dedicate them because of enjoyment of existences, they do not dedicate them in search of the pleasures of union, they do not dedicate them because of seeking that which one may be fondly attached to, they do not dedicate them because of maliciousness, they do not dedicate them for that which would destroy roots of goodness, they do not dedicate them because of dependence on the world, they do not dedicate them because of attachment to stages of meditation, liberation, or concentration, they do not dedicate them because of dwelling in the vehicles of Buddhas' disciples and self-enlightened people—they only dedicate them to edify and pacify all sentient beings, to fulfill all-knowledge, to attain unobstructed knowledge, to attain unhindered pure roots of goodness, to cause all sentient beings to transcend birth and death and realize great knowledge, to cause the great determination for enlightenment to be adamant and unbreakable, to accomplish the method of ultimate immortality, to adorn the lineage of Buddhas with infinite adornments, to reveal the freedom of universal knowledge, to seek enlightening beings' great spiritual superknowledge clarifying all things, to carry out the practice of Universal Good in all buddha-fields throughout the space of the cosmos, completely fulfilling it without regressing, don the strong, durable armor of great vows and cause all sentient beings to abide in the realm of Universal Good, to liberate sentient beings through-

out the future without resting, and show the unobstructed light of the stage of universal knowledge, forever uninterrupted.

"When great enlightening beings dedicate these roots of goodness, they dedicate them in these frames of mind: they dedicate roots of goodness with mindfulness of the equality of fundamental nature, with mindfulness of the equality of the essence of things, with mindfulness of the equality of the infinity of all sentient beings, with mindfulness of the equality of noncontradiction, with mindfulness of the equality of nonproduction of inherent nature, with a mind knowing all things without disturbance, with a mind entering into the equality of past, present, and future, with a mind producing the seed nature of Buddhas of all times, with a mind that has attained undiminishing spiritual powers, with a mind producing and maturing practical applications of universal knowledge.

"Also, they dedicate the roots of goodness to cause all sentient beings to forever leave behind all hells, to cause all sentient beings not to enter into animalistic dispositions, to cause sentient beings not to go to the realm of ghosts, to cause all sentient beings to get rid of all factors hindering enlightenment, to cause all sentient beings to fulfill all roots of goodness, to cause all sentient beings to be able to expound the teaching in accord with the time and bring joy to all, to cause all sentient beings to enter the sphere of the ten powers, to cause all sentient beings to fulfill the boundless pure ways and vows of enlightening beings, to cause all sentient beings to follow the instructions of all good spiritual teachers so the vessel of the determination for enlightenment may be fulfilled, to cause all sentient beings to absorb, retain, and apply the most profound Buddha teachings and attain the light of knowledge of all Buddhas, to cause all sentient beings to cultivate the unobstructed practices of enlightening beings and always be in their presence, to cause all sentient beings to always see the Buddhas appearing before them, to cause all sentient beings to always be in the presence of the pure light of the truth, to cause the fearless great determination for enlightenment to always be present in all sentient beings, to cause the inconceivable knowledge of enlightening beings to always occur to all sentient beings, to cause all sentient beings to everywhere rescue and safeguard living beings and cause the pure mind of great compassion to always be present, to cause all sentient beings to adorn all buddha-fields with unspeakably many superb ornaments to cause all sentient beings to obliterate all ensnaring doings of conflict provoked by all demons, to cause all sentient beings to cultivate enlightening practices in all buddha-fields without relying on anything, to cause all sentient beings to develop knowledge of all means of liberation and enter the wide doors of all Buddha teachings.

"Great enlightening beings also dedicate these roots of goodness with purity of right mindfulness; with certainty of knowledge; knowing all the methods and expedients of the Buddhas' teachings; in order to

accomplish immeasurable unobstructed knowledge; desiring to fulfill pure transcendent aspirations; by virtue of abiding kindness toward all sentient beings; by virtue of abiding compassion for all sentient beings; by virtue of abiding joy for all sentient beings; by virtue of abiding equanimity toward all sentient beings; in order to forever abandon attachment to duality and to live by supreme roots of goodness; in order to ponder, investigate, distinguish, and explain all aspects of interdependent origination; in order to establish the mind marked by great courage; in order to establish the treasury of invincibility; in order to demolish the hordes of demons; in order to attain unobstructed mindfulness of the purity of all things; in order to cultivate all enlightening practices without regressing; in order to attain the mind that happily seeks the supreme truth; in order to attain the free pure omniscient mind happily seeking all virtuous qualities; in order to fulfill all wishes and remove all conflict, attain free, pure, unobstructed buddhahood and expound the nonregressive teaching for all sentient beings; in order to become adorned by the hundreds of thousands of light beams of the sun of knowledge of the supreme truth of the enlightened ones and illumine the sentient beings of all realms; in order to tame all sentient beings, always satisfying them according to their pleasures, not giving up their original vows throughout all time, listening to the true teaching, cultivating its great practice, attaining the undefiled light of pure wisdom, getting rid of all conceit, dissolving all afflictions, breaking the net of craving, destroying the darkness of delusion, and fulfilling the undefiled unobstructed teaching; in order to always cultivate the practice of universal knowledge through incalculable eons for the sake of all beings, without regressing, causing each to attain unobstructed wisdom, and manifest the autonomous spiritual powers of the Buddhas without cease.

"When great enlightening beings dedicate roots of goodness in this way, they should not greedily cling to objects of desire. Why? Great enlightening beings should dedicate roots of goodness free from greed, should dedicate roots of goodness free from anger, should dedicate roots of goodness free from delusion, should dedicate roots of goodness free from malevolence, should dedicate roots of goodness free from pride, should dedicate roots of goodness free from deceitfulness, should dedicate roots of goodness of honesty, should dedicate roots of goodness of diligence, should dedicate roots of goodness of cultivation and practice.

"When great enlightening beings practice dedication in this way, they attain minds of pure faith, joyfully accepting the practices of enlightening beings, cultivating the pure great path of enlightening beings, endowed with the essence of buddhahood, attaining enlightened knowledge and wisdom, abandoning all evil, getting rid of all manias, associating with good spiritual friends, and, fulfilling their own great vows. they invite all sentient beings to partake of their charity.

"Great enlightening beings also dedicate the roots of goodness produced by this giving of teaching in this way: they cause all sentient beings to acquire clear beautiful voices, gentle voices, voices like celestial drums, voices capable of articulating innumerable sounds, pleasant voices, pure voices, voices pervading all buddha-fields, voices adorned by countless qualities, far-ranging voices, sonorous voices eliminating all distraction, voices filling the cosmos, voices able to pick up the languages of all sentient beings; and to acquire knowledge of the boundless sounds of all sentient beings, knowledge of all pure sounds of speech, knowledge of infinite sounds of speech, knowledge of the supremely free sound that enters all sounds; and to acquire all pure adorning speech tones, tones which all beings never tire of hearing, speech ultimately not bound to any world, joyful tones, pure tones of the speech of Buddhas, tones of speech expressing all Buddha teachings, unmuffled by delusion, famed everywhere, tones that cause all sentient beings to acquire the adornment of concentration formulations of all the teachings, tones of speech expressing innumerable kinds of teachings, sounds of speech reaching the infinite congregations at enlightenment sites throughout the cosmos, tones of speech containing indestructible expressions of inconceivable truths, speech revealing all facts, speech able to expound the treasury of knowledge of differences in unspeakably many words and phrases, speech that explains all things without attachment or interruption, speech shining with the light of all truths, speech able to cause all worldlings to be purified and ultimately reach universal knowledge, speech that contains the expressions and meanings of all the teachings, free uninhibited speech maintained by spiritual powers, speech of the knowledge which reaches the other shore of all worlds.

"Also by these roots of goodness, they enable all sentient beings to acquire nongroveling speech, fearless speech, unobsessed speech, speech gladdening all congregations at sites of enlightenment, harmonious, beautiful speech, speech able to explain all the principles of buddhahood, speech cutting off the doubts of all sentient beings and causing them to awaken, speech endowed with all powers of analysis and elucidation, speech awakening all sentient beings from their slumber in the long night of ignorance.

"Great enlightening beings also dedicate the roots of goodness in this way: 'May all sentient beings attain the pure reality body free from all faults and ills; may all sentient beings attain pure sublime virtues free from all faults and ills; may all sentient beings attain pure sublime characteristics free from all faults and ills; may all sentient beings attain the pure results of action free from all faults and ills; may all sentient beings attain the pure mind of universal knowledge free from all faults and ills; may all sentient beings attain the infinite pure will for enlightenment free from all faults and ills; may all sentient beings attain impeccable skill in means of comprehending all faculties; may all sentient beings attain impeccable pure faith, may all sentient beings attain

impeccable pure diligence in carrying out commitments unimpeded; may all sentient beings attain impeccable pure right mindfulness, knowledge, and powers of analysis and elucidation.'

"Great enlightening beings also dedicate roots of goodness for the sake of all sentient beings to the attainment of various pure subtle bodies—the body of light, the body of freedom from pollution, the body of nonobsession, the body of purity, the body of extreme purity, the body of detachment from objects of sense, the body of ultimate detachment from objects of sense, the body of freedom from defilement, the body of beauty, the body of nonobstruction—manifesting images of action in all worlds, manifesting images of speech in all worlds, manifesting images of construction in all abodes, like a clear mirror in which all kinds of images of forms spontaneously appear, showing sentient beings the practices of enlightenment, showing sentient beings the most profound truths, showing sentient beings all kinds of virtuous qualities, showing sentient beings the path of practice, showing sentient beings developmental practices, showing sentient beings the undertakings of enlightening beings, showing sentient beings in all worlds the appearance in the world of the Buddhas of all worlds, showing sentient beings the spiritual powers and mystical transfigurations of all Buddhas, showing sentient beings the awesome power of the inconceivable liberation of all enlightening beings, showing sentient beings the essence of omniscience fulfilling the practical vows of the enlightening being Universally Good. Great enlightening beings skillfully take care of all sentient beings with such subtle pure bodies and enable them to attain the body of all-knowledge with pure qualities.

"Great enlightening beings also dedicate the roots of goodness generated by giving of the teaching to the aspiration to live in all worlds cultivating enlightening practices, so that sentient beings who see them do not do so in vain, but develop the determination for enlightenment without ever regressing, follow the truth unshakably, and in all worlds, throughout all time, live undefatigably by the path of enlightening beings, with great compassion, impartial and universal, as vast as the cosmos, knowing the faculties of sentient beings and ever explaining the truth to them according to the time, always rightly mindful of spiritual friends, never forgetting for an instant, all the Buddhas always appearing before them, their minds always truly aware, never flagging, cultivating roots of goodness without any falsehood, placing all sentient beings in universal knowledge, causing them not to regress, imbued with the light of all the Buddha teachings, holding the clouds of the great teaching, receiving the rain of the great teaching, cultivating the practices of enlightening beings, entering in among all sentient beings, entering all buddha-fields, penetrating all phenomena and principles, penetrating all times, penetrating the knowledge of consequences of all sentient beings, penetrating the knowledge of skillful methods of all enlightening beings, penetrating the knowledge of production of all

enlightening beings, penetrating the knowledge of the pure realm of all sentient beings, penetrating the autonomous spiritual powers of all Buddhas, penetrating all the boundless realms of reality, and herein cultivating enlightening practice.

"Great enlightening beings also dedicate the roots of goodness cultivated by giving of teaching to the aspiration to purify all buddha-lands and adorn them with inexpressibly many embellishments, each buddha-land as vast as the cosmos, purely good, without obstructions, with pure light, the Buddhas manifesting the attainment of true awakening therein, the pure realms in one buddha-land able to reveal all buddha-lands, and as of one buddha-land, so of all buddha-lands, each of those lands adorned with arrays of pure exquisite treasures, as measureless as the cosmos—countless thrones of pure jewels spread with precious robes, countless jeweled curtains and jeweled nets draping, countless precious canopies with all kinds of jewels reflecting each other, countless jewel clouds raining jewels, countless jewel flowers all around, completely pure, countless pure arrays of balustrades made of jewels, countless jewel chimes always emitting the subtle tones of the Buddhas circulating throughout the cosmos, countless jewel lotuses of various jewel colors blooming with glorious radiance, countless jewel trees arrayed in rows all around, with flowers and fruits of innumerable jewels, countless jewel palaces with innumerable enlightening beings living in them, countless jewel mansions, spacious, magnificent, long and wide, far and near, countless jewel ramparts with exquisite jewel ornaments, countless jewel gates hung all around with strings of beautiful jewels, countless jewel windows with pure arrays of inconceivable numbers of jewels, and countless jewel palms, shaped like crescent moons, made of clusters of jewels—all of these embellished with myriad jewels, spotlessly pure, inconceivable, all produced by the roots of goodness of the enlightened, replete with adornments of countless treasuries of jewels. There are also countless jewel rivers from which flow all pure good principles; countless jewel seas filled with the water of the teaching; countless jewel lotuses always emitting the sound of the lotus of the sublime teaching; countless jewel polar mountains, monarchs of the mountains of wisdom, standing out completely pure; countless eight-faced jewels, strung on precious threads, incomparably beautiful and clear; countless jewels of pure light always emanating the unimpeded light of great knowledge illumining the entire cosmos; countless jewel chimes striking one another and producing wonderful tones; countless pure jewels filled with jewels of enlightening beings; countless jeweled streamers of many colors hung all around, with radiant, clear colors; countless jeweled banners adorned with jewel crescents; countless jeweled pennants, each one able to shower innumerable jeweled pennants; countless jeweled sashes hanging in the sky, beautifully adorned; countless precious mats able to produce various kinds of subtle pleasant feelings; countless jewel wreaths showing the enlighten-

ing beings' eye of universal knowledge; countless jewel garlands, each garland the superb adornment of a hundred thousand enlightening beings; countless jewel palaces, absolutely peerless; countless jewel ornaments embellished with diamonds; countless ornaments of all kinds of jewels always displaying all pure wonderful colors; countless jewels with different shapes and colors, their lights reflecting with thorough clarity; countless jewel mountains surrounding like a fence all around, with unhindered purity; countless precious scents perfuming all worlds; countless precious magical events, each one pervading the cosmos; countless jewel light beams, each beam manifesting all lights; there are also countless jewel lights, the lights of pure knowledge, comprehensively illumining all things, and countless unimpeded jewel lights, each pervading the cosmos; there are countless jewel places where there are all kinds of precious substances, and countless jewel treasuries revealing all the treasuries of the true teaching; countless jewel banners emblematic of the enlightened standing out on high; countless precious saints, images of saints of great knowledge, thoroughly pure; countless gardens of jewels producing the bliss of meditation of enlightening beings; countless precious sounds, the wondrous voice of the enlightened teaching all the world; countless jewel forms, each one emanating countless lights of sublime doctrines; countless precious marks, each one transcending common characteristics; countless precious modes of bearing, all who see which develop the joy and rapture of enlightening beings; countless collections of jewels, all who see which develop a collection of jewels of wisdom; countless precious peaceful abodes, all who see which develop a precious well-stabilized mind; countless precious garments, those who wear which develop the peerless concentration of enlightening beings; countless precious vestments, those who wear which attain the spell of good vision as soon as they wish; countless jewel practices, those who see which know that all 'jewels' are results of action, definitively pure; countless precious unhindered insights, those who perceive which can realize all pure objective vision; countless treasuries of jewel lights, those who see which immediately can attain the treasury of great knowledge; countless jewel thrones with Buddhas sitting on them like great lions roaring; countless jewel lamps always radiating the light of pure knowledge; countless jewel trees arrayed in rows, wound with jewel ropes, their adornments thoroughly pure, also having countless jewel trunks, standing high, straight, round, and clean, countless jewel boughs, thick with adornments, with inconceivable numbers of birds flying around and gathering there, always warbling beautiful songs expressing the true teachings, countless jewel leaves emitting the light of great knowledge pervading everywhere, countless jewel flowers, with innumerable enlightening beings sitting on each blossom, traveling throughout the cosmos, and countless jewel fruits, those who see which will attain the fruit of nonregression from all-knowledge; also there are countless jewel villages, those who see which

give up the ways of worldly habitats; countless jewel cities filled with free beings, countless palaces with monarchs in them who are endowed with the godlike body of enlightening beings, courageous and steadfast, wearing the armor of the truth, their minds unshrinking; countless jewel houses, those who enter which can eliminate the mind of attachment to house and home; countless jewel garments, those who wear which can foster the understanding of nonattachment; countless jewel palaces filled with enlightening beings who have left home; countless jewel curios which bring immeasurable joy to those who see them; countless jewel wheels emanating inconceivable lights of knowledge, turning the wheel that never turns back; countless jewel trees adorned with Indra nets, all pure; countless jeweled grounds, inlaid with inconceivably many jewels; countless jewel pipes, their clear sounds filling the cosmos; countless jewel drums, their wondrous sounds beating in harmony unbroken throughout the eons; countless jewel sentient beings, all able to bear the jewel of the unexcelled teaching, with countless jewel bodies replete with innumerable jewels of virtuous qualities, countless jewel mouths always uttering the voice of the jewels of all the sublime teachings, countless jewel minds endowed with the jewel of pure intention set on great knowledge, jewel mindfulness cutting off all folly and ultimately solidifying the jewel of universal knowledge, jewel superknowledges reciting and retaining the jewels of all Buddha teachings, jewel intellects understanding with certainty the treasure of all Buddha teachings, jewel knowledges attaining the jewel of great complete omniscience, jewel eyes mirroring the treasure of the ten powers without obstruction, jewel ears hearing the infinite sounds of the whole realm of reality clearly and without obstruction, jewel noses always smelling the pure jewel fragrance of harmony, jewel tongues able to enunciate countless rules of speech, jewel bodies traveling unhindered throughout the ten directions, jewel minds always diligently cultivating the practical vows of Universal Good, jewel voices, clear and beautiful, pervading the worlds in the ten directions, jewel acts guided by knowledge, jewel speech always explaining the cultivation of the jewel of unobstructed knowledge, and jewel thought attaining the treasure of unimpeded great knowledge, which is ultimately complete.

"The great enlightening beings vow that in all those buddha-lands, in each direction of each buddha-land, in each and every place, even so minute as a hairtip, there be incalculable, boundless, unspeakable numbers of great enlightening beings, all accomplished in pure clear knowledge, filling everywhere, in every point of space in every place in every direction of every buddha-land throughout the cosmos. This is great enlightening beings' dedication of roots of goodness vowing that all the buddha-lands should be replete with all kinds of precious adornments, as extensively told of the jewel ornaments, that they should have such adornments of fragrances, flowers, garlands, perfumes, incenses, aromatic powders, robes, parasols and canopies, banners,

pennants, crystals, and so on, a hundredfold more, all like the 'jewel' ornaments.

"Great enlightening beings dedicate the roots of goodness amassed by such practices as the giving of teaching to nurturing all roots of goodness; to purifying all buddha-lands; to fully developing all sentient beings; to causing all sentient beings' minds to be pure and imperturbable; to causing all sentient beings to enter the most profound Buddha teaching; to causing all sentient beings to attain unsurpassable pure qualities; to causing all sentient beings to attain indestructible power of pure virtue; to causing all sentient beings to attain inexhaustible power of knowledge, liberate all living beings, and enable them to enter buddhahood; to causing all sentient beings to attain impartial, inexhaustible, pure speech; to causing all sentient beings to attain the equanimous unobstructed eye and achieve knowledge equal to the entire cosmos throughout space; to causing sentient beings to attain pure recollection and know all worlds of past ages; to causing all sentient beings to attain unobstructed great knowledge and be able to comprehend with certainty all treasuries of truths; to causing all sentient beings to attain unlimited, immeasurable great enlightenment, pervading the cosmos without any hindrance; to causing all sentient beings to attain impartial, nondiscriminatory, homogeneous roots of goodness; to causing all sentient beings to attain pure physical, verbal, and mental action adorned with all virtues; to causing all sentient beings to accomplish action the same as Universally Good; to causing all sentient beings to be able to enter all homogeneously pure buddha-fields; to causing all sentient beings to examine universal knowledge, penetrate it, and fulfill it; to causing all sentient beings to be able to avoid partial roots of goodness; to causing all sentient beings to attain equanimous, unvarying will, gradually fulfilling all-knowledge; to causing all sentient beings to be able to live steadily by all good principles; to causing all sentient beings to instantly realize universal knowledge and reach the ultimate; to causing all sentient beings to be able to fulfill the pure path of omniscience—this is wherein they dedicate their roots of goodness.

"Once great enlightening beings have dedicated their roots of goodness in this way for the sake of all living beings, they also dedicate these roots of goodness because they want to fulfill and expound the power of all pure practical methods; because they want to achieve the spiritual power of pure practice and comprehend unspeakably many oceans of truths; because they want to be imbued with infinite lights of pure knowledge, equal to the cosmos, in each ocean of truths; because they want to analyze and explain the different expressions and meanings of all teachings; because they want to accomplish the boundless vast concentration of the lights of all teachings; because they want to follow the powers of elucidation of the Buddhas of past, present, and future; because they want to develop the free body of all Buddhas of past, present, and future; because they respect the admirable unhindered state

of all Buddhas; in order to fulfill the heart of great compassion and rescue all sentient beings without ever retreating; because they want to achieve the mind of unobstructed knowledge of infinite differentiations, untainted purity of senses, and enter all congregations in all sites of enlightenment; because they want to always turn the wheel of the impartial, nonregressive teaching in all buddha-lands, whether inverted or upright, coarse or subtle, broad or narrow, small or large, tainted or pure; because they want to attain fearlessness in every moment, without end, all kinds of analytic and expository skills, and the light of the sublime teaching, to reveal and explain the truth; in order to happily seek all goodness, to learn and practice with determination, all faculties growing better, to attain the great spiritual knowledge of all truths; because they want to draw near to and provide offerings at all congregations' enlightenment sites, and expound the teachings to all sentient beings to make them joyful.

"Great enlightening beings also dedicate these roots of goodness in this way: they dedicate them by abiding in abodes infinite as the cosmos, by abiding in physical action infinite as the cosmos, by abiding in verbal action infinite as the cosmos, by abiding in mental action infinite as the cosmos, by abiding in the equality of matter infinite as the cosmos, by abiding in the equality of sensation, perception, patterning, and consciousness infinite as the cosmos, by abiding in the equality of aggregates infinite as the cosmos, by abiding in the equality of elements infinite as the cosmos, by abiding in the equality of sense media infinite as the cosmos, by abiding in internal equality infinite as the cosmos, by abiding in external equality infinite as the cosmos, by abiding in the equality of impulses infinite as the cosmos, by abiding in the equality of wills infinite as the cosmos, by abiding in the equality of means of liberation infinite as the cosmos, by abiding in equality of inclinations infinite as the cosmos, by abiding in the equality of faculties infinite as the cosmos, by abiding in equality of beginnings, middles, and ends infinite as the cosmos, by abiding in the equality of acts and consequences infinite as the cosmos, by abiding in the equality of defilement and purity infinite as the cosmos, by abiding in the equality of living beings infinite as the cosmos, by abiding in the equality of buddha-fields infinite as the cosmos, by abiding in the equality of phenomena infinite as the cosmos, by abiding in the equality of mundane lights infinite as the cosmos, by abiding in the equality of Buddhas and enlightening beings infinite as the cosmos, by abiding in the equality of practices and vows infinite as the cosmos, by abiding in the equality of emancipations of enlightening beings infinite as the cosmos, by abiding in the equality of teaching and training of enlightening beings infinite as the cosmos, by abiding in the equality of nonduality of realms of reality infinite as the cosmos, by abiding in the equality of sites of enlightenment and congregations of Buddhas, infinite as the cosmos.

"When great enlightening beings practice dedication in this way, they

abide in equal pure embodiments infinite as the cosmos, they abide in equal pure speech infinite as the cosmos, they abide in equal pure minds infinite as the cosmos, they abide in equal pure commitments of enlightening beings infinite as the cosmos, they abide in equal pure sites of enlightenment of congregations infinite as the cosmos, they abide in pure knowledge infinite as the cosmos equally explaining things for all enlightening beings, they abide in bodies infinite as the cosmos equally able to enter into all worlds in the cosmos, they abide in equal pure fearlessness of the light of all truths able to cut away the nets of doubts of all sentient beings with one voice, gladdening them in accord with their faculties and inclinations, abiding in the ways of emancipation, the great virtues and spiritual powers and fearlessness of knowledge of all sciences of liberation. This is great enlightening beings' tenth dedication, dedication as infinite as the cosmos.

"When great enlightening beings dedicate all roots of goodness, such as giving of teaching, in this way, they fulfill the infinite, boundless commitment of Universal Good, are able to purify all buddha-fields throughout the cosmos, equal to space, and cause all sentient beings to also attain such fully developed boundless knowledge, understand all truths, in every moment see all Buddhas appearing in the world, and in every moment see all Buddhas' infinite boundless powers—vast powers, powers of nonattachment, powers of unimpeded freedom, powers to purify all sentient beings, powers to structure all worlds, powers to manifest all languages, powers to appear appropriately in accord with the time, powers dwelling in irreversible spiritual knowledge, powers to explain all realms of reality exhaustively, powers producing the boundless eye of the enlightening being Universally Good, powers of hearing the true teachings of infinite Buddhas with unobstructed ear consciousness, powers to pervade the infinite cosmos with one body while sitting still without crowding the sentient beings, powers of penetration of all the infinite phenomena of past, present, and future by means of complete knowledge. They also realize infinite purities—purity of all sentient beings; purity of all buddha-fields; purity of all things; purity of comprehensive knowledge of all realms; purity of boundless knowledge pervading the realm of space; purity of knowledge of all different vocal sounds, using various kinds of verbal expression adapted to all sentient beings; purity of radiance of infinite spheres of light illuminating all the boundless worlds; purity of knowledge producing the practices of all enlightening beings of past, present, and future; purity of knowledge instantly entering the sites of enlightenment of congregations of all Buddhas of past, present, and future; purity of entering into all worlds, boundless though they be, and causing all sentient beings to do what they should do—in all these they attain fulfillment, completion, accomplishment, equanimity, actualization, direct knowledge, and true realization, having seen into all of them, attained purity in all respects, and reached the other shore."

At that point, by the spiritual power of the Buddha, in each of the ten directions as many worlds as atoms in a million buddha-lands quaked in six ways—trembling, trembling all over, trembling equally all over; rising, rising all over, rising equally all over; surging, surging all over, surging equally all over; shaking, shaking all over, shaking equally all over; roaring, roaring all over, roaring equally all over; crashing, crashing all over, crashing equally all over. Because of the Buddha's spiritual power, and by natural law, it rained celestial flowers, celestial garlands, celestial incense powders, celestial mixed perfumes, celestial raiment, celestial gems, celestial ornaments, celestial crystals, celestial aloe wood, celestial sandalwood incense, celestial parasols of surpassing beauty, all kinds of celestial banners, multicolored celestial pennants, countless celestial bodies, innumerable billions of unspeakable numbers of celestial sounds of the wonderful teaching, inconceivably many celestial voices praising Buddha, countless celestial sounds of joyful eulogy. Innumerable celestials bowed in respect, countless celestial children constantly remembranced the Buddhas and the immeasurable rare virtues of the Enlightened Ones, countless celestial children made music and sang hymns of praise to offer the Enlightened, countless billions of celestials emanated great lights illuminating all buddha-fields in the entire cosmos throughout space, revealing countless realms of Buddhas and disguised bodies of the Enlightened, surpassing all celestial beings.

As such a teaching was expounded in the palace of the Tushita heaven of happiness and satisfaction in this world, so it was in the celestial palaces of the Tushita heavens in all worlds throughout the ten directions.

Then, again by the spiritual power of Buddha, there assembled as many enlightening beings as atoms in a million buddha-fields from beyond as many worlds as atoms in a million buddha-fields in each of the ten directions, filling all quarters, all saying "Good, good! Child of Buddha, you have ably explained these great dedications. We all have the same name—Diamond Banner—and all have come here from the presence of Diamond Banner Buddhas in worlds in Diamond Light. In those worlds we expound this teaching by the spiritual power of Buddha, and the congregations, the followings, the expressions and doctrines are all like this, no more and no less: we have all come from those lands, empowered by the Buddhas, to stand as witnesses for you. And we have come to this assembly to be your witnesses, so also do the hosts of enlightening beings come to all the jewel-adorned halls of the palaces of the Tushita heavens in all worlds in the ten directions to be witnesses in the same way."

Then the enlightening being Diamond Banner, spiritually empowered by Buddha, looked over all the congregations in the ten directions, reaching throughout the cosmos; knowing expression and meaning well, he expanded his great mind, with great compassion covering all

beings, fixing his mind on the lineage of the Buddhas of past, present, and future and dwelling steadily thereon, he entered into the ways to the qualities of all Buddhas, and attained the body of freedom of the Buddhas. He observed the inclinations of the minds of sentient beings as well as all the roots of goodness they had planted, knowing them all distinctly, and in accord with the body of reality he manifested for them bodies of pure sublime forms. Then at this time he uttered verses saying,

Enlightening beings accomplish knowledge of truth,
Understanding boundless ways of right teaching:
Becoming teachers with the light of truth,
They know the unobstructed genuine verity.

Enlightening beings are great guides to truth;
They reveal the most profound teaching, hard to attain:
Leading the measureless masses of the ten directions,
They cause them to abide securely in truth.

Enlightening beings have drunk the ocean of Buddha teachings;
Their clouds of truth shower the worlds of the ten directions.
The sun of truth appears in the world,
Revealing the sublime teaching for the benefit of the living.

They are always rarely-met donors of teaching,
Understand convenient means to enter truth.
The light of truth, pure, illumines their minds,
And they teach in the world without fear.

They have cultivated a mind in command of the teachings,
Able to understand all aspects thereof;
Developing the deep deep ocean of wondrous teaching,
They beat the drum of truth for all sentient beings.

They proclaim the most profound, rare teaching,
With which are nurtured all virtues;
Endowed with the mind of pure joy in truth,
They show the world the treasury of Buddhahood.

Anointed and crowned by the Buddhas, kings of truth,
Having developed the body of knowledge of the nature of things,
They are able to understand the true character of all things,
And abide by all good ways.

Enlightening beings practice the foremost giving
Praised by all the enlightened ones—

All their acts are approved by Buddhas,
Thereby they perfect the most honorable humans.

Enlightening beings have attained the subtle truth body
Personally born by transformation of the Buddha teachings.
To benefit the living they are lamps of truth,
Expounding countless supreme principles.

According to the giving of the wonderful teaching they practice,
They also examine their roots of goodness;
The good deeds they do for sentient beings
They dedicate all with knowledge.

The virtuous ways to attain buddhahood
They pass on to living beings,
Wishing that all may be pure
And reach the Buddhas' magnificent other shore.

The buddha-lands of the ten directions are infinite,
And all have infinite great adornments:
Such adornments, inconceivable,
Are all used to adorn one land.

The pure knowledge of the enlightened
They vow to enable all beings to have,
Like Universally Good, the true offspring of Buddha,
Adorning themselves with all virtues.

Accomplishing vast spiritual power,
They travel throughout all worlds,
Causing all beings without exception
To practice the enlightening path.

The countless sentient beings of the ten directions
Awakened by the Buddhas
They cause to be like Universally Good,
Fully carrying out the highest practice.

The various different virtues
Achieved by the Buddhas and enlightening beings
They vow to have everyone fulfill,
Boundless though they be.

Enlightening beings are endowed with the power of freedom
And go to study wherever they should learn;

Manifesting all great psychic powers,
They go to the infinite lands of the ten directions.

Enlightening beings are able in one instant
To see countless Buddhas, many as beings,
And also in a single hairtip
Concentrate all things, seeing all clearly.

The sentient beings of the worlds, without measure,
Enlightening beings can distinguish and know.
The Buddhas are as infinite as living beings;
They generously present offerings to them all.

All kinds of wonderfully scented flowers,
Jewels, clothes, pennants, and parasols,
They distribute throughout the cosmos,
Determined to offer them to all Buddhas.

In a single pore they clearly see
All the inconceivably many Buddhas—
And so it is in every pore:
They bow to all the lamps of the worlds.

With their whole bodies they successively bow
In respect for those boundless Victors;
They also praise them with their words
Forever and ever more.

Their offerings to one Buddha
Are as numberless as sentient beings;
Thus do they make offerings to one Buddha
And to all Buddhas in the same way.

They provide for and laud the Buddhas
Throughout all ages of the world;
The ages of the world may come to an end,
But enlightening beings' offerings never cease.

In the various ages of all worlds
They cultivate practices there,
Honoring and attending one Buddha
Tirelessly throughout all ages.

As they provide for one Buddha for immeasurable eons,
So do they also for all Buddhas;

Yet they do not think of the number of eons,
Or ever tire of making offerings.

The cosmos is boundlessly vast:
Enlightening beings observe it with clear comprehension,
Spreading great lotus blossoms throughout
As presents to Buddhas infinite as beings.

Jewel flowers of perfect color and scent,
Pure ornaments, most delicate,
Beyond compare in any world,
They bring to offer the most noble of humans.

Infinite lands, many as sentient beings,
They fill with precious canopies,
Which they offer to one Buddha
And do the same for all Buddhas.

Perfumes, incomparable, most excellent,
Never before found in any world,
They offer to the Guide of humans and divines
Throughout eons as many as beings.

Powder and burning incense, exquisite flowers,
Jewels, raiment, and ornaments,
They present to the Supreme Victors
Joyfully serving them tirelessly.

World-Illumining Lamps, as many as beings,
Attain great enlightenment every moment,
And boundless verses of eulogy and exposition
They present to the Human Tamers.

To Buddhas numerous as living beings
They make most excellent offerings;
For eons countless as living beings,
They praise them without end.

When they make offerings to the Buddhas this way,
By Buddhas' spiritual power they extend everywhere,
Seeing all the infinite Buddhas of the ten directions,
Abiding in the practice of the Universally Good enlightening being.

All the roots of goodness
Of past, future, and present,

Enable us to always carry out Universal Good practice
And quickly gain the station of the realm of Universal Good.

May the infinite sentient beings of the worlds
Seen by all the Buddhas
Become like Universally Good,
Praised by the intelligent.

This is the practice of dedication
Cultivated in common by all great beings;
All the Buddhas explain for us
This unexcelled practice of dedication,
To enable all living beings
In all worlds in the ten directions
To attain awakening and enlightenment
And to always act as Universally Good does.

Practicing giving in accord with their dedication
And also strictly maintaining the precepts,
Persevering over the long run, unshrinking,
Tolerant, gentle, minds unstirred,
In meditation keeping the mind on one point,
By wisdom comprehending objects, same as concentration,
Penetrating past, future, and present,
To which none in the world can find any bounds—
Enlightening beings' physical, verbal, and mental actions,
Like this practice, are all pure;
All they cultivate, omitting none,
All on a par with the enlightening being Universally Good.

Like the cosmos, free from false discrimination,
The stain of inanity is forever gone;
And as nirvana has no obstructions,
Their minds likewise are free from all grasping.

The principles of dedication of the wise
The Buddhas have revealed;
All kinds of roots of goodness they dedicate,
Therefore they can accomplish the enlightening path.

Offspring of Buddha learn this dedication well,
Fulfilling innumerable undertakings,
Taking in the cosmos comprehensively;
Therefore they can attain the power of the Blissful Ones.

If you want to accomplish, as the Buddha explains,
The great, superlative practices of enlightening beings,
You should live by this dedication—
Such offspring of Buddha are called Universally Good.

All living beings may be counted,
And the experience of past, present, and future minds may be known,
But the virtues of such Universally Good
Offspring of Buddha cannot be measured.

The bounds of space may be measured with a hair,
The number of atoms in all lands may be known,
But the practical vows by which these sages live
Cannot be measured by anyone.

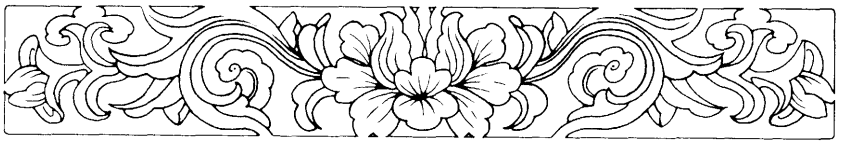

BOOK TWENTY-SIX

The Ten Stages

THUS HAVE I HEARD. Once the Blessed One was sojourning in the heaven of control of others' emanations. Not long after his perfect enlightenment—the second week—he was in the palace of the king of that heaven, a shining, radiantly pure treasury of jewels, together with a large group of enlightening beings, all of them beyond regression and bound to become perfectly enlightened in one lifetime, who had come from different worlds. Those enlightening beings were abiding in the sphere of knowledge of all enlightening beings; their sphere of action was that of ceaseless penetration into the entries of the realm of knowledge of all enlightened ones; they were skilled in showing all feats of power appropriately timed for the development and liberating guidance of all sentient beings; in order to fulfill all the great vows of enlightening beings, in all worlds and times, all ages, and all lands they diligently cultivated practices unceasingly; they had fulfilled the inexhaustible stores of virtue, knowledge, and occult powers of all enlightening beings, for the benefit of all worldly beings; having attained the highest ultimate reaches of transcendental knowledge and expedient liberative means of enlightening beings, they showed entries into mundane existence and nirvana, while not interrupting the application of means of practices of enlightening beings; sporting freely in the meditations, liberations, concentrations, attainments, and mystic knowledges of enlightening beings, they were skilled in the demonstration of all feats of mystic knowledge; having attained the occult powers and command of enlightening beings, going without effort in a single mental instant to the circles of all buddhas, they acted as leading interlocutors; holding the wheels of teachings of all buddhas, they had gone to make offerings to and wait on many buddhas; they had realized the manifestation of bodies in all worlds engaged in the undertaking of the deeds of all enlightening beings; their voices sounded in all realms without obstruction, and the sphere of knowledge of the mind unobstructed in all places and times was revealed to them; they had thoroughly fulfilled the attainments of qualities of all enlightening beings, and their qualities could never be exhaustively explained even in untold eons. Their names were Diamond Matrix, Jewel Matrix, Lotus Matrix, Matrix

of Glory, Matrix of Lotuslike Splendor, Solar Matrix, Sun Matrix, Earth Matrix, Matrix of Lunar Purity, Matrix of Manifestation of All Arrays of Adornments, Matrix of Illumination of Knowledge, Matrix of Radiance, Matrix of Blossoming Glory, Matrix of Blue Lotus Splendor, Matrix of Celestial Qualities, Matrix of Splendor of Virtue, Matrix of Purity of Unobstructed Knowledge, Matrix of Godlike Majesty, Matrix of Purity, Matrix of Nondefilement, Matrix of Adornment of Varied Eloquence, Matrix of Radiance of Great Webs of Light Beams, Matrix of Radiance of Power of Splendor of Undefiled Light, Matrix of Pure Radiance of Accumulated Gold, Matrix of Pure Splendor Adorned by All Characteristics of Enlightening Beings, Matrix of Glorious Adornments of Diamond Flames, Matrix of Beauty of Flames of Light, Matrix of Light of Majesty of the Stars, Matrix of Unhindered Knowledge of the Treasury of the Sky, Matrix of Sweet Sounds with Unobstructed Spheres of Resonance, Matrix of Spells Supporting the Aspirations of All Beings, Matrix of Adornments of the Ocean, Matrix of Majesty of the Polar Mountain, Matrix of Purity of All Qualities, Matrix of Splendor of Those Who Realize Thusness, Matrix of Majesty of the Enlightened, and Moon of Liberation. The Buddha was with innumerable enlightening beings assembled from various buddha-lands, led by Diamond Matrix, these being the main ones.

At that time Diamond Matrix, by the power of Buddha, entered the concentration called Light of the Great Vehicle, and as soon as he had done so there appeared to him as many buddhas as atoms in ten billion buddha-lands from beyond as many worlds as atoms in ten buddha-lands in each of the ten directions, all of whom were alike named Diamond Matrix. Those buddhas said, "It is good that you have entered this concentration of enlightening beings' Light of the Great Vehicle. In this you are supported by the Buddhas numerous as atoms in ten billion buddha-lands beyond worlds as numerous as atoms in ten billion buddha-lands in the ten directions, and by the power of the ancient vow of Vairocana Buddha, and it is also due to the excellence of your virtue and knowledge, so that all enlightening beings may enter the stages of knowledge of the illuminating power of the inconceivable Buddha teachings, to attain all roots of goodness, for skill in analyzing all Buddha teachings, for breadth of knowledge of things, for the exposition of well-constructed teachings, for the purification of holistic knowledge, so as to be unstained by worldly things, for the purification of supramundane roots of goodness, for the discovery of particulars of the sphere of inconceivable knowledge, and for the realization of the sphere of omniscient knowledge: that is to say, it is for the sake of the undertaking and attainment of the ten stages of enlightening beings, for the sake of correct explanation of skill in setting up the stages of enlightening beings, for the sake of proper focusing onthe teachings of the buddhas, to distinguish undefiled phenomena, for skill with the light of great wisdom with knowing discernment, for entry into complete definitive adaptive knowledge, for

the light of eloquence to explain without hesitation or obstruction in accord with differences in capability and station, to fulfill the stage of great discursive knowledge, to never forget the determination for enlightenment, to develop all beings to perfection, and to attain skill in discernment in all situations. Furthermore, you should explain this teaching, skill in differentiation of means of revealing truth, by the power of the Buddha, by the aid of the light of knowledge of the Buddha, for the perfect purification of your own roots of goodness, for the thorough purification of the cosmos, for the protection of sentient beings, for the body of knowledge of the body of reality, to receive the anointment of all buddhas, for the manifestation of the most exalted being in all worlds, to completely transcend all worldly paths, to purify the path to the supramundane, to fulfill omniscience."

Then those buddhas gave the enlightening being Diamond Matrix physical invincibility, the ability to teach with unhindered presence of mind, pure knowledge of differentiation, the power of unfailing recollection, skill with certain intellect, unfailing understanding in all situations, the invincible power of the perfectly enlightened, indomitability of power and expertise of a buddha, attainment of discernment and teaching by the discursive knowledge of the omniscient, and gave him the well-arrayed physical, verbal, and mental adornments of all buddhas. Why? Because of his attainment of the reality of this concentration in accord with its name; because of the upshot of his past vows; because of his thoroughly pure determination; because of his purification of his sphere of knowledge; because of his having stored well the provisions for the Path; because of his having accomplished well what he had to do; because of his being an immeasurable vessel of remembrance; because of his having purified clear faith; because of his having mastered the method of concentration spells without corruption; because of his being perfectly stamped with the seal of self-knowledge; and because of his being perfectly stamped with the seal of knowledge of the realm of reality.

Then those buddhas, by their occult power, extended their right hands from where they were and rubbed the head of Diamond Matrix, at which point the enlightening being arose from that concentration and said to the other enlightening beings, "Perfectly sure, O blessed offspring of the Victorious, is the vow of enlightening beings, unadulterated, impossible to see in its entirety, vast as the cosmos, including all space, eternal, rescuing all beings, wherein alone the blessed enlightening beings enter the stage of knowledge of the past buddhas, enter the stage of knowledge of the future buddhas, and enter the stage of knowledge of the present buddhas. There are ten stages of enlightening beings that enter into the stage of knowledge of the buddhas. And what are these ten stages of enlightening beings that have been, will be, and are being explained by the buddhas of the past, future, and present? Having meditated on them, I will now tell you. They are the enlightening beings' stage called Extreme Joy, that called Purity, that called Refulgence, that called

Blazing, that called Difficult to Conquer, that called Presence, that called Far-Going, that called Immovable, that called Good Mind, and the stage of enlightening beings called Cloud of Teaching. These are the ten stages of enlightening beings that have been, will be, and are expounded by the buddhas of the past, future, and present. I have never seen any buddha-land where the buddhas do not elucidate these ten stages of enlightening beings. Why? This is the supreme light of teaching method to purify the path of enlightening being—that is the definition of the specifics of the ten stages. Inconceivable is this realm of knowledge of the ten stages."

Then Diamond Matrix, having mentioned the names of these ten stages, fell silent and gave no further definitions.

Thereupon the assembly of enlightening beings became anxious, having heard only the names of the stages, their definition not having been explained. They wondered why Diamond Matrix remained silent after mentioning only the names of the ten stages and did not analyze them further.

At that time there was among the assembly of enlightening beings an enlightening being named Moon of Liberation who knew what was on the minds of the assembly of enlightening beings and who asked Diamond Matrix in verse,

O ye of pure intent, mindfulness, knowledge, and virtue,
Having mentioned the supreme stages, why do you not explain them?

All these honored enlightening beings are sure in mind;
Why, having mentioned the stages, do you not define them?

These experienced offspring of buddhas want to hear—
Please explain the meanings and ways of the correct stages.

This assembly is quiet, free from sloth, pure;
Purified, steadfast, full of virtue and knowledge.

All stand there gazing respectfully,
Desirous, as bees for honey, for the ultimate ambrosia.

Having heard this, the wise, experienced Diamond Matrix spoke to please the assembly:

Difficult, supreme is this, rare, the revelation of enlightening beings' practice.
Supreme is the discernment of the practices of the stages whence buddhahood is attained.

Subtle, hard to see, beyond thought, beyond the ground of mind, hard to approach,

It is the realm of the wise with untainted minds, hearing which confuses the worldly.

Keeping the mind as stable as diamond, believe in the supremacy of buddha-knowledge:
Knowing the mind-ground is selfless, then one can hear this subtle knowledge.

Like colors painted in the sky, like the wind in space—
So is this undefiled knowledge of Buddha hard to see, though it be defined.

Such is my understanding of that—it's hard to find anyone in the world who knows it,
Or even believes in it—thus I cannot explain this ultimate.

This having been said, the enlightening being Moon of Liberation said to Diamond Matrix, "Pure is this assembly that has gathered, enlightening beings with thoroughly purified aspiration, thoroughly purified will, who have done their work well, who have attended hundreds of thousands of billions of buddhas, who have thoroughly gathered the provisions for the Path, who have attained immeasurable knowledge and virtue, who are free from folly and confusion, free from affliction, impurity, and attachment, who are firm in determination and faith, whose undivided attention is on these buddhas' teachings. Speak, therefore, for the enlightening beings directly witness this realm."

Diamond Matrix said, "What though this assembly of enlightening beings is pure, with thoroughly purified aspirations and will, having done their work well, having well attended countless buddhas, having attained immeasurable virtue and knowledge, free from folly and delusion, undefiled, with well-established determination and zeal, with undivided attention on these teachings of buddhas, yet because of the lack of benefit and the suffering in the long night of ignorance for those others who would give rise to dissent and doubt upon hearing of such inconceivable states, it is out of compassion for them that I want to remain silent."

Then Moon of Liberation again asked Diamond Matrix for this doctrine: "Very well, explain by the power of the Enlightened—these inconceivable stations will be well protected and believed in. Why? Because that naturally occurs when these stages are being explained: this is what all buddhas keep in mind, and all enlightening beings are intent on the protection of this knowledge. Why? This is the fundamental practice, and this is the fulfillment of the Buddha teachings. It is like the instruction of combinations of letters—it begins and ends with the basic characters; there is nothing expressed by combinations of letters without indication of the basic characters. In the same way all the Buddha teachings are based on the stages and their practices are fulfilled thereby. The

consummations of the stages lead to the attainment of the knowledge of the independent. Therefore speak; the realized ones, the saints, the perfectly enlightened ones will protect and support you."

At this point those enlightening beings uttered verses in one voice asking Diamond Matrix for this teaching:

O ye of supreme wisdom and boundless eloquence,
Speak the finest words, in accord with ultimate truth.

With recollection, steadfastness, pure knowledge, pure resolve to attain the ten powers,
And discerning intellect, explain these ten supreme stages.

Tranquil, disciplined, with accumulated goodwill, free from afflictions, delusion, pride, and views,
Free from doubt, this assembly hopes for your explanation.

As the thirsty desire cool water, the hungry food, the sick medicine,
And bees honey, so does this assembly desire your words.

Therefore, ye of pure knowledge, speak of the exalted stages, free from taint,
Joined to the ten powers, unobstructed, producing all good states.

At that time a radiance called "light of power of enlightening beings" emanated from the circle of hair between the eyebrows of Shakyamuni Buddha, accompanied by innumerable rays of light, illuminating all worlds in all ten directions, stopping all evils and suffering, eclipsing all realms of demons, illuminating the circles of innumerable buddhas, revealing the features, occult powers, and mystic transfigurations in the inconceivable realm of the buddhas, illuminating the enlightening beings empowered to teach in the circles of all buddhas in all worlds in the ten directions; having shown the inconceivable mystical power of the Buddha, it formed a great tower of networks of clouds of light up in the sky and remained there.

In the same way, lights called "light of power of enlightening beings" emanated from the circle of hair between the eyebrows of the other buddhas, accompanied by innumerable beams of light, illuminating all worlds in the ten directions, stopping all evils and suffering, eclipsing all realms of demons, illuminating the circles of innumerable buddhas, revealing the features, occult powers, and mystic transfigurations in the inconceivable realm of buddhas, illuminating the enlightening beings empowered to teach in the circles of all buddhas in all worlds in the ten directions; having revealed this inconceivable mystic power of buddhas, and having illuminated the circle of Shakyamuni Buddha and the body

of the enlightening being Diamond Matrix, in the same way the beams formed a great tower of webs of clouds of light up in the sky and remained there.

Thus by means of the light beams emanated from the circle of hair between the eyebrows of Shakyamuni Buddha, those worlds and those circles of buddhas and the bodies and sitting places of their enlightening beings were clearly illumined. By the lights emanated by those other buddhas, this world system, the circle of Shakyamuni Buddha, and the body and sitting place of Diamond Matrix were seen clearly illumined.

Then, from the great tower of webs of clouds of light, by the power of the Buddha, this sound emerged:

By those with the ten powers, peerless, equal to space, with boundless virtues,
By the teachings of Shakyamuni, by those beyond all men and gods, is this miraculous display made.

By the power of the buddhas, open the storehouse of the Kings of Truth
And reveal the supreme practice and stages of knowledge distinctly.

Those who hear this supreme teaching will also be Empowered and supported by the buddhas and enlightening beings,
Who will cause them to attain buddhahood once they attain the ten powers,
After having gradually fulfilled the undefiled ten stages.

Even sunk in the ocean or thrown into the holocaust,
They will be able to hear this teaching, without doubt.

But those stuck to folly, suspicious and unreceptive,
Will never get to hear it.

The path of knowledge of the stages, supreme, from entry, station, and attainment,
Please explain in order, including the practice and sphere of action.

Then Diamond Matrix, looking over the ten directions, in order to increase the purity of this assembly, at this juncture spoke these verses:

Subtle and hard to know is the path of the great sages,
Nonconceptual, beyond conception, most difficult to contact.
It is pure, known only to the wise,

Its nature is quiescent, without extinction or origination.
Inherently empty, utterly tranquil, nondual, inexhaustible,
Liberated from all states, impartially reaching nirvana,
Without extremes or mean, not expressed by words,
Outside of time, like the sky,
Quiescent, ultimately silent, realized by the enlightened,
Most difficult to express by any manner of speaking:
Such are the stages and their practice—
Most difficult to speak of, more difficult to hear.

Beyond thought and the path of mind,
Elicited by knowledge, realized by the highest sages,
Not revealed by the elements of matter and sense,
Unattainable by mind, intellectually inconceivable:
Just as the tracks of a bird in the sky
Cannot be described or seen even by the enlightened,
In the same way all the stages
Cannot be told of, much less heard.

I will tell just the beginning, then,
Out of kindness, compassion, commitment:
I will tell of them in order; yet not by spheres of thought
But by knowledge are they to be fulfilled as one wishes.

Such a realm is hard to see, impossible to tell of—
It just rests in one's own mind;
But I will speak out by the power of Buddha—
It should be heard with concentration and respect.

This entry of knowledge, being as such,
Cannot be explained even in eons:
I will now give a summary,
According to the meaning of the teaching as it is.

Attend respectfully, blessed ones;
I will speak by the power of Buddha.
I will utter the voice of the highest teaching,
In appropriate words, with examples.

Though it is difficult to express in speech,
Yet mine is the power to do so,
By the immeasurable power of Buddha and the power of the
body of light
That have entered into me.

"Now then, in beings who have well-developed roots of goodness, who have done their tasks well, who have accumulated provisions for

the Path, who have attended buddhas in the world, who have consolidated pure practices, who are in the care of spiritual friends, who have thoroughly purified their intentions, who have great determination, who are endowed with supreme zeal, and who actualize pity and compassion, the aspiration for enlightenment is aroused, for the quest of enlightened knowledge, for the attainment of the ten powers, for the atttainment of great expertise, for the attainment of the enlightened quality of impartiality, for the salvation of all beings, for the purification of great mercy and compassion, for the attainment of knowledge of all in the ten directions, for the unobstructed purification of all buddha-lands, for awareness of past, present, and future in a single instant, and for expertise in turning the wheel of the great Teaching.

"This intention of enlightening beings, furthermore, is aroused and guided by great compassion, controlled by wisdom and knowledge, sustained by skill in means, stabilized by will and determination, immeasurable as the power of buddhas, clearly distinguishing the power of sentient beings and the power of Buddha, focused on unfragmented knowledge, in accord with spontaneous knowledge, completely receptive to the guidance of wisdom and knowledge of all Buddha teachings; it is as ultimate as the cosmos, as enduring as space, abiding forever.

"With this arousing of the mind the enlightening being is beyond the stage of mundane beings, has entered the rank of enlightening beings, is born in the family of the enlightened, cannot be slandered by any racial slur, has left all mundane paths and has entered the transmundane Path, is stationed in the reality of enlightened beings, is properly established in the abode of enlightening beings, has attained equanimity, is established in the lineage of buddhas of past, present, and future, certain to become perfectly enlightened. Established in these things, the enlightening being is established in the first stage of enlightening beings, that of Extreme Joy, by attainment of imperturbability.

"Here, standing on the stage of Extreme Joy of enlightening beings, one is filled with extreme joy, filled with calm, filled with happiness, filled with ebullience, filled with exaltation, filled with delight, greatly invigorated, most uncontentious, most harmless, and free from anger.

"Thus is the enlightening being extremely joyful when stationed in the enlightening beings' stage of joy; one becomes extremely joyful thinking of the buddhas, of the Buddha teachings, of the enlightening beings, of the practices of enlightening beings, of the purification of the transcendent ways, of the eminence of the stages of enlightening beings, of the indestructibility of enlightening beings, of the teachings of the buddhas, and of the ability to benefit beings; and, thinking of the means of entry into the knowledge of all buddhas, the enlightening being is imbued with extreme joy. 'Detached am I from all mundane objects; I have entered the vicinity of buddhahood; I have left behind the stage of infantile ignorance and drawn near to the stage of knowledge; I am cut off from all evil and states of misery; I am a refuge for all beings; I am near to the vision of all buddhas; I am born in the realm of all buddhas;

I have reached equality to all enlightening beings; gone from me are all fears and terrors'—thus thinking, the enlightening being gives rise to extreme joy. Why? Because that is what happens to all fears with the enlightening being's attainment of the stage of joy—fears such as fear of not surviving, fear of ill repute, fear of death, fear of states of misery fear of intimidation by groups—all these fears leave. Why is that? Inasmuch as the very concept of self is gone, there is no self-love, much less any love for material things; therefore there is no fear of not surviving. One does not seek any honor from anyone, but rather thinks one should provide others with sufficient means of subsistence, therefore there is no fear of ill repute. And because one has no view of self, one has no concept of self and therefore no fear of dying. Thinking that when one is dead, one will certainly not be separated from the buddhas and enlightening beings, one therefore has no fear of states of misery. Thinking that there is no aspiration in any world equal to, much less greater than, one's own aspiration for enlightenment, there is no fear of intimidation by groups. Thus all fears and terrors are removed.

"Furthermore, the enlightening being, due to having made great compassion foremost, strives all the more with an indestructible, extraordinary will, for the fulfillment of all roots of goodness, by mastery of perfect faith, by purity of intention, by wealth of true understanding, by having developed mercy and compassion, by having attained great kindness, by indefatigability of mind, by adornment with conscience, by attainment of joy in tolerance, by honor and respect for the teachings of the completely enlightened, by tireless collection of roots of goodness night and day, by service to good spiritual friends, by enjoyment of true teaching, by insatiable search for learning, by correct contemplation of the teachings as they are heard, by mental nonattachment, by absence of craving for gain, honor, or fame, by absence of desire for goods, by tireless production of a jewel-like mind, by seeking the stage of omniscience, by concentration on the powers, expertise, and unique buddha-qualities of all enlightened ones, by unattached seeking of the transcendent ways, by abandonment of all deception and dishonesty, by acting in accord with one's words, by constant preservation of truthful speech, by not allowing the family of the enlightened to die out, by not abandoning the teachings of enlightening beings, by mountainlike imperturbability of mind, by discerning knowledge of all mundane doings, by attainment of the transmundane path of relinquishment, by constant seeking of the supreme ultimate.

"Imbued with these ways of purifying the stages, enlightening beings are well established in the stage of Extreme Joy. Once established in this stage, enlightening beings undertake great vows, great resolutions, great undertakings such as the following: They undertake a first great vow to make offerings to each and every buddha, in the best of forms, with the highest purity of faith, as extensively as the cosmos, to the furthest reaches of space, throughout all time. They undertake a second great

vow to maintain the eye of the teachings spoken by all buddhas, to associate with all buddhas and enlightening beings, to preserve the teachings of all complete buddhas, to take in all truths, to the extent of the cosmos, to the furthest reaches of space, throughout all time, without ceasing, in all eons for as many buddhas as appear in the world. They undertake a third great vow to go to all places in all worlds where buddhas appear—from their existence in the heaven of satisfaction, descending into the human world, entry into the womb, abiding in the womb, birth, youthful enjoyments, married life, renunciation, practice of austerities, conquering demons, enlightenment, being requested to teach, setting the wheel of the great teaching in motion, and entry into great absolute nirvana—to go to all places at once, taking the lead in making offerings, receiving the teaching, and applying it in practice, to the extent of the cosmos, to the farthest reaches of space, throughout all time, without ceasing in all eons for as many buddhas as appear in the world, until the attainment of great absolute nirvana. They undertake a fourth vow to bring forth the determination to disseminate instruction in the accomplishment of means of purification of the ways of transcendence, accurate explanation of the path of the stages, the practices of all enlightening beings, bringing forth their total and particular aspects, with consideration of their common and distinctive features, as they are formed and dissolved, the many extensive immeasurable holistic practices of all buddhas and enlightening beings contained in the ways of transcendence, purifying all the stages of enlightening beings, vowing to call forth this aspiration to the extent of the cosmos, to the furthest reaches of space, throughout all time. They undertake a fifth great vow to fully develop all beings, corporeal or immaterial, thinking, nonthinking, or neither, born of eggs, wombs, moisture, or spontaneously, in all realms contained in the worlds of desire, forms, and formlessness, bound to the six paths of mundane existence in all places of birth, caught up in names and forms—to develop them to lead them into the Buddha teaching, to free them from all mundane groupings, to establish them in omniscience, to develop and mature all beings forever, to the extent of the cosmos, throughout the reaches of space, for all time, for as many eons and beings as there be. They undertake a sixth great vow for direct knowledge of the innumerable distinctions in all the worlds of the ten directions, variously reflecting one another, subtle and gross, upside-down, inverted, and upright, their appearance and consolidation—they vow to comprehend the distinctions of worlds, to the extent of the cosmos, throughout the reaches of space, for all time. They undertake a seventh great vow, to show all beings the purification of all lands in one land and one land in all lands, the adornment of innumerable buddha-lands with arrays of light, entering into the supreme realm of buddhas from which all afflictions are removed, completely purified and filled with wise beings, showing this to all beings to please them in accord with their mentalities, vowing to thoroughly purify all buddha-lands, to the extent

of the cosmos, to the farthest reaches of space, throughout all time, unceasing for as many eons and buddha-lands as there may be. They undertake an eighth great vow, to work with the same one determination as all enlightening beings, to build up roots of goodness without opposition, to be equally focused on the same one object as all enlightening beings, to be in concert with all enlightening beings, to manifest appearances of Buddha as desired, to attain the knowledge of the powers of the Enlightened at will, to attain ever-present mystic knowledge, to travel to all worlds, to appear in the circles of all buddhas, to adapt to all situations, to attain realization of the inconceivable great vehicle, to continue to carry out the practices of enlightening beings, vowing to enter the great vehicle, to the extent of the cosmos, to the furthest reaches of space, throughout all time, unceasing for as many eons and practices as there may be. They undertake a ninth great vow to carry out the practice of enlightening beings, riding on the wheel that never rolls backward, by means of fruitful words, thoughts, and deeds, so that those who see them will surely realize buddhahood, those who hear what they say will attain knowledge, and so that those who have pure faith will be freed from afflictions—they vow to attain a state like a master physician, to attain embodiment of magical fulfillment of aspirations, to carry out the practices of enlightening beings as extensively as the cosmos, to the farthest reaches of space, throughout all time, unceasing for as many eons and as many practices as there be, that their deeds not be in vain. They undertake a tenth great vow, to awaken completely to unexcelled perfect enlightenment in all worlds, to show at every point—without leaving one place—birth, leaving home, transfiguration, austere practice, conquering demons, sitting at the pinnacle of enlightenment, turning the wheel of the teaching, and final absolute nirvana, to attain the knowledge of power of the vast realm of buddhahood and in each instant show all sentient beings the emergence of a buddha in accordance with their mentalities so that they may attain enlightenment and perfect peace, to universally realize the nirvana of all phenomena by one pefect enlightenment, to please all beings according to their mentalities with a single utterance, to show great ultimate nirvana without cutting off the power of practice, to show the construction of all teachings of the stages of great knowledge, to pervade all worlds by the mystic power of the knowledge of truth and the mystic knowledge of illusoriness, vowing to bring forth great knowledge to the extent of the cosmos, to the farthest reaches of space, throughout all time, never ceasing for all eons, for all true enlightenments.

"Thus, having brought to the fore such great aspirations, great purposes, great undertakings, through ten great vows, enlightening beings stationed in the stage of Extreme Joy undertake countless consummate vows, which they undertake in ten ultimate terms: that is, to the ultimate extent of living beings, to the ultimate extent of worlds, to the ultimate extent of space, to the ultimate extent of the cosmos, to the ultimate

extent of the realm of nirvana, to the ultimate extent of the emergence of buddhas, to the ultimate extent of enlightened knowledge, to the ultimate extent of realms of mental objects, to the ultimate extent of entries of knowledge into the sphere of buddhas, to the ultimate extent of the courses of worlds, the courses of teachings, and the courses of knowledge. Enlightening beings vow that their undertakings shall be coterminous with living beings, worlds, space, the cosmos, nirvana, the emergence of buddhas, enlightened knowledge, mental objects, entries of knowledge into the sphere of buddhas, the courses of worlds, the courses of teachings, and the courses of knowledge; and that just as all of these are endless, so shall the enlightening beings' roots of goodness be endless.

"In those who have taken such vows upon themselves, the workable mind and the gentle mind are incorruptibly pure. The enlightening beings have faith in the perfectly enlightened buddhas' attainments of past practices, their realization of the transcendent ways, their consummate attainment of the stages, their consummate attainment of the powers, their complete fulfillment of expertise, the indestructibility of unique qualities of buddhahood, the inconceivability of buddhahood, the attainment of the sphere of buddhas, which is infinitely various, the attainment of immeasurable knowledge, the complete entry into the realm of those who arrive at Thusness. Enlightening beings believe in the consummation of the fruits; in sum, they believe in the practice of enlightening beings, including all that upon which is based the teaching of the stage of knowledge of enlightened ones.

"Furthermore, it occurs to the enlightening beings that these qualities of buddhahood are so profound, so detached, so peaceful, so empty, so signless, so desireless, so undefiled, so vast, so immeasurable, so supreme, so hard to approach.

"What is more, enlightening beings reflect, ignorant creatures, because of continually slipping into erroneous views, because of minds shrouded by the darkness of ignorance, because of being puffed up with pride, because of conceptions, because of mental fixations of desires caught in the net of craving, because of hopes pursued by actions in the tangle of deceit and falsehood, because of deeds connected with envy and jealousy producing mundane states, because of accumulation of actions rife with passion, hatred, and folly, because of the flames of mind ignited by anger and resentment, because of undertakings of actions bound up with delusion, because of seeds in the mind, intellect, and consciousness bound to the flows of lust, existence, and ignorance, therefore produce sprouts of subsequent life in the world. That is to say, name and form are born together, inseparable; and by the development of name and form, the assembly of six sense mediums takes place; once the mediums are formed, from their mutual contact sensation comes to be; and that sensation being enjoyed and sought more and more, the operation of craving grows; craving being developed, existence comes to be;

once there is existence, birth, death, sorrow, lamentation, suffering, sadness, and anxiety appear. Thus does the mass of suffering of sentient beings arise. Seeing these beings' inability to escape from this mass of suffering—not realizing it is without self or anything pertaining to self, that it is unreal, insubstantial, void, inert, ineffective, insensate as wood and stone, like a reflection—the enlightening beings develop great compassion to rescue them and free them from their miseries, and develop great kindness to bring them to endless bliss and nirvana.

"Thus, abiding in the first stage, by sympathy and kindness and by supreme will the enlightening beings, relinquishing all things with an equanimous mind, cultivate great relinquishments in a spirit of most urgent quest for enlightened knowledge. These relinquishments are: relinquishment of goods, food, stores, houses, gold, jewels, all kinds of treasure and money, jewelry and adornments, animals and vehicles, pleasant ponds, parks, forest retreats and monasteries, servants and employees, spouses and children, home, city, town, society, homeland, metropolis, and all parts of the body. Thus, having become indifferent to these, the intellect most ardently seeking enlightened knowledge relinquishes all things. Thus does the great relinquishment of those in the first stage of enlightening beings come to be.

"Thus, based on compassion, kindness, and relinquishment, the enlightening beings, for the sake of the salvation and liberation of all beings, more and more seek mundane and transcendental benefits for them, and while seeking arouse an unwearying mind. Thus do the enlightening beings become indefatigable and, being indefatigable, become expert in all learning. Thus in possession of learning, by intelligent consideration of what should and should not be done, the enlightening beings arrive at what is variously appropriate for inferior, mediocre, and superior beings, according to their power and endowments, thus attaining knowledge of the world and humanity. And the enlightening beings, knowing the world, acting in accord with time and measure, adorned with constant modesty and conscience, strive for the benefit of self and others. Thus the enlightening beings become modest and conscientious. And in those efforts the enlightening beings become uninterested in mundane satisfactions and attain nonreceding, undiminishing power; hence the arising of enlightening beings' stable support of power. Thus stably empowered, the enlightening beings work on service to buddhas and receive their instructions. Hence arise in the enlightening beings the elements that purify the ten stages—faith, compassion, kindness, relinquishment, indefatigability, knowledge of the teachings, knowledge of the world and humanity, modesty and conscience, stable power, and attendance on buddhas.

"Enlightening beings in this stage of Joy get to see many buddhas, by broad vision and by the power of vows seeing many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many millions, many billions, many trillions of buddhas. Having

seen those buddhas, those saints, those completely enlightened ones, by broad vision and the power of vows, the enlightening beings honor and serve them with supreme zeal, presenting them with the necessities of life, such as food, clothing, drink, vessels, bedding, and medicines, and they also bring comforts for enlightening beings, and they also respect and support the religious community. These supreme roots of goodness the enlightening beings dedicate to consummate enlightenment.

"From this service of buddhas arise means of development of beings, and the enlightening beings develop sentient beings to maturity by giving and by kind speech, the other two means of salvation helping out by the power of faith, though as yet without complete knowledge and attainment. Of the ten transcendent ways, the transcendent way of giving is foremost; not that the others are not cultivated, but they are practiced according to the enlightening beings' power and endowment. And as the enlightening beings serve the buddhas and work for the development of sentient beings, practicing to accumulate these elements that purify the stages, thus do the enlightening beings' roots of goodness, dedicated to universal knowledge, become more and more purified and capable of application as desired. Just as when gold is plunged into fire over and over by a skilled smith, it becomes more and more purified and workable and can be made into various ornaments as desired, in the same way as the enlightening beings attend buddhas and work for the perfection of sentient beings and cultivate the factors that purify the stages, so do their roots of goodness become more and more purified and useful.

"Then the enlightening beings in this stage should ask buddhas, enlightening beings, and spiritual friends about the characteristics and attainments of this first stage and should be tireless in seeking fulfillment of the components of this stage. In the same way, in order to fulfill the components of the stages of enlightening beings up to the tenth, the enlightening beings should become versed in the problems and solutions of the stages, in the formation and dissolution of the stages, in the forms and actions of the stages, in the attainments and cultivation of the stages, in the purification of the elements of the stages, in the progression from stage to stage, in the attainment of each stage without regression, in the purification of all stages of enlightening, and in the accession to the stage of enlightened knowledge.

"There is no cease in the ascent of the enlightening beings who are skilled in fostering the forms of practice of the stages up to accession to the tenth stage; by unceasing progress on the Path and by the light of knowledge of the stages, the enlightening beings attain the light of buddha-knowledge. It is like a skilled caravan leader who, wanting to lead a large caravan to a great city, first finds out about the qualities of the road to be traveled, the defects of the road, the best places to stop along the way, the places not to stop, and what is to be done about provisions for the trip, thus knowing well how to get to the great city, from

the beginning to the end of the journey. Thus, by fully preparing for the way by this intelligent consideration, the caravan leader finally reaches the great city along with the caravan, without the caravan or himself being beset by difficulties in desolate places. In the same way the enlightening beings, as clever caravan leaders, when established in the first stage of enlightening beings, become familiar with the issues and solutions of the stages, the formation and dissolution of the stages, the practical aspects of the stages, the attainments and cultivation of the stages, the purification of the elements of the stages, the progression from one stage to another, the consolidation of each stage, the special knowledge of each stage, attainment of each stage without regression, and accession to the stage of buddha-knowledge by means of the quality of purification of all the stages of enlightening beings. Then the enlightening beings, having gotten together provisions of great virtue and knowledge, and having well established a store of knowledge, wishing to lead the great caravan of sentient beings to the city of omniscience, first inquire into and find out the qualities of the path of the stages, deviations from the path of the stages, errors on the path of the stages, the best of stations along the path of the stages, and what is to be done about the provisions of virtue and knowledge for the path of the stages, asking buddhas, enlightening beings, and spiritual friends about this to become versed in how to reach the great city of omniscience. Thus, by intelligent consideration of the way before proceeding and by thus fully preparing provisions of virtue and knowledge, the enlightening beings lead the great caravan of sentient beings according to their maturity across the wasteland of the mundane whirl to the great city of omniscience, without either the caravan or the enlightening beings being beset by the ills of the wasteland. Thus enlightening beings should work tirelessly on the cultivation of stages.

"This is a brief explanation of enlightening beings' entry into the first stage of Extreme Joy. Enlightening beings in this stage are mostly monarchs of a continent, having attained great power and sovereignty, guardians of right, wise and capable, taking good care of beings with great generosity, undertaking unlimited acts of charity to rid beings of the taint of envy and discontent. And whatever acts the enlightening beings undertake, whether by giving, or by kind speech, or by beneficial action, or by cooperation, those acts are never apart from thoughts of Buddha, of the Teaching, of the Community, of enlightening being, of the practices of enlightening beings, of the transcendent ways, of the stages, of the expertise and unique qualities of buddhas, of omniscience complete in all respects. To what purpose? To become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

"Those who seek to be thus undertake the appropriate effort, by which they give up all comforts and go forth in conformity with the teaching of Buddha. Having gone forth, enlightening beings instantly attain a hundred concentrations and see a hundred buddhas and acknowledge their power; they stir a hundred worlds, go to a hundred lands,

illumine a hundred worlds, mature a hundred beings, live for a hundred eons, penetrate a hundred eons past and future, contemplate a hundred teachings, and manifest a hundred bodies, each body manifesting a company of a hundred enlightening beings. Then enlightening beings with superior power of commitment, by the quality of excellence of vows, transform their bodies, auras, mystic powers, vision, spheres of operation, voices, conduct, adornments, power, resolutions, and performances in countless ways."

Then Diamond Matrix spoke these verses explaining the meaning of this stage:

Having accumulated pure qualities and attained virtues,
Done service, following enlightened kindness and compassion,
Embodying supreme faith and pure goodwill,
They produce an incomparable mind for enlightened knowledge.

Intent on the power, purification, and energy of the all-knowing buddhas,
To attain the state of the Victorious and save the world,
The supreme will arises to develop great compassion,
Turn the wheel of the teaching, and purify the buddha-lands.

To know all times in an instant without discriminating thought,
To clarify good timing in the world in its variety,
Seeking, in short, all the qualities of the Guides,
This noble mind, immeasurable as space, is born.

Commanded by wisdom, led by compassion, endowed with skill in means,
Pure in resolution and intent, measureless in power,
Unobstructed, direct, not relying on another's guidance,
Knowledge of the supreme mind equal to the enlightened,
With the birth of this mind-jewel of enlightening beings
One transcends the sphere of the ignorant and reaches the sphere of buddhas,
Is born in the family of the enlightened, impeccable,
Gone to equality with buddhas, certain of highest enlightenment.

Once one produces this mind, one attains this stage,
The will immovable as a mountain,
Joyful and happy, serene, resolute, and forceful,
With a buoyant mind,
Nonviolent, harmless, free from anger,
Modest and respectful, with superior honesty, self-controlled;
One remembers the immeasurable knowledge that saves the world
And becomes joyful in anticipation of that state.

When one attains this stage, five fears depart—
Not being able to make a living, dying, reputation, misery, fear of groups—
Thus fear is gone: why?
Because there is no attachment to self.

Those free from fear and full of compassion and kindness,
With faith, respect, and modesty, rich in virtues,
Practicing good day and night, seek the teaching for the sake of truth
And not for enjoyment of mundane desires.

Considering well the teachings they have heard with unattached minds,
Their will for enlightenment directed without desire for gain,
Seeking knowledge and power, the purifying teachings of buddhas,
They work on the ways of transcendence, free from delusion and conceit.

Acting in accord with their words, steadfast in truthful speech,
They do not sully the family of buddhas, carrying out the study of enlightenment;
Detached from mundane doings, wishing benefit for the world,
Tireless in good works, they climb ever higher.

Thus seeking the truth, intent on the quest for virtue,
They undertake the vow to behold the buddhas;
To preserve the true teaching and approach the seers,
They undertake the vows of those whose acts are supreme.

To develop beings and purify the buddha-land,
To populate their land with enlightening beings,
With unity of purpose, not in vain,
They seek enlightenment everywhere.

They undertake many such vows, which are infinitely extensive,
Enduring as space, beings, time, the nature of things, nirvana,
The world, the emergence of buddhas,
And the ground of knowledge.

They will their vows to last as long as there are mental objects
And access to knowledge, endless in the world as long as it operates:
"When these end, may my undertakings end too—
May I attain practice enduring as these."

Thus thoroughly dedicated, with harmonious, flexible minds,
They put faith in the virtues of buddhas and observe sentient beings:
Knowing beings are conditioned, out of compassion they feel
They should rescue suffering beings from afflictions.

For that purpose they undertake various kinds of giving—
Of kingship, all kinds of treasures, horses and elephants,
Their heads, hands, feet, eyes, even their blood and flesh—
All they give away, without becoming distressed in mind.

They seek out various teachings, indefatigable;
Learned, they accord with the ways of the world.
Knowing the world, modest and steadfast,
They serve innumerable buddhas with reverence and respect.

Thus they practice constantly, day and night,
Their virtue refined as gold in fire;
Thus having made the preparations for the ten stages,
They attain freedom from hindrance, having destroyed the obstacles.

Just as a caravan leader, for the benefit of the great caravan,
Asks about the features of the road and then goes safely,
So do enlightening beings in the first stage setting out
Reach enlightenment unhindered, by way of the ten stages.

Stationed here, they become virtuous sovereigns,
Guiding aright, nonviolent and benevolent;
Leaders of the whole continent, they bring all people
To relinquishment and the highest buddha-knowledge.

Having boldly abandoned rulership in search of truth,
They betake themselves to Buddha's teaching and begin to practice it;
Attaining a hundred concentrations and seeing a hundred buddhas,
They shake a hundred lands and travel as illuminators.

They purify a hundred beings, seek out a hundred doors of truth,
And penetrate a hundred eons, manifesting a hundred bodies;
They manifest a hundred enlightening beings, or even more,
The power of their supreme vows immeasurable.

"This is an explanation of the excellent first stage of enlightening beings seeking benefit for all worlds. Such is the first stage of enlightening beings, which is called Extreme Joy."

Having heard about the supreme felicitous realm of this stage, the enlightening beings were delighted, their minds and thoughts pure: getting up from their seats and rising into the air, they scattered flowers all around, uttering words of praise:

> Excellent, Diamond Matrix, replete with great wisdom and expertise;
> You have explained well this stage practiced by enlightening beings.
>
> The assembly pure in mind, Moon of Liberation asks
> To hear about the next highest, second stage.
>
> How should the mind be directed to see the second stage?
> Speak forth, O wise one—the enlightening beings desire to hear.

The enlightening being Diamond Matrix said, "The enlightening beings who have successfully accomplished the requirements of the first stage and seek the second stage should activate ten mental dispositions: honesty, gentleness, capability, docility, tranquillity, goodness, non-defilement, nonattachment, broad-mindedness, and magnanimity. When these ten dispositions are operative, one is established in the second stage of enlightening beings, the stage of Purity.

"Enlightening beings in the stage of Purity naturally become imbued with ten virtuous ways of acting: they avoid taking life, they abandon weapons and hostility, they have conscience and sympathy and are compassionate and kind to all living beings, wishing for their welfare. They do not harm living beings even in their fantasies, much less injure other beings by gross physical harm with the conception of beings as such.

"The enlightening beings also abandon taking what is not given. They are satisfied with what they have and do not desire others' possessions. Thinking of things that belong to others as belonging to others, they do not give rise to any intention to steal and do not take even so much as a blade of grass or a leaf that is not given to them, much less take the necessities of life from others.

"The enlightening beings also abandon sexual misconduct. They are satisfied with their own spouses and do not desire the spouses of others. They do not give rise to desire for others' spouses, much less have sexual intercourse with them.

"The enlightening beings also abandon false speech, speaking truthfully, according to what is so, in a manner appropriate to the time, and acting accordingly. Even in dreams they do not speak falsehood with the intention to deceive by concealing what they see, believe, wish, intend, or desire; they do not tell lies even in dreams, much less consciously.

"The enlightening beings also abandon malicious talk and are not

divisive or annoying to sentient beings. They do not gossip or tell tales here and there to cause division; they do not break up those who are together or increase the division of those already split. They do not enjoy disunion, do not delight in separation, and do not speak words that cause division, whether they are true or not.

"The enlightening beings also abandon coarse speech and give up speech that is out of place, crude, dirty, harsh to others, openly or covertly annoying to others, vulgar, worldly or impure, unpleasant to hear, provocative, irritating, outrageous, displeasing, disagreeable, unpleasant, destructive to self or others. Having given up such speech, the enlightening beings speak words that are unabrasive and gentle, agreeable, sweet, causing pleasure, delightful, beneficial, pure, pleasant to the ears, congenial, likable, elegant and clear, understandable, worth hearing, not mixed up, desirable to many people, liked by many people, pleasing to many people, agreeable to many people, enlightening, beneficial and pleasurable to all beings, mentally uplifting, purifying self and others.

"The enlightening beings also abandon useless speech; they speak prudently, in accord with time, truthfully, meaningfully, rightly, logically, instructively. They speak words with content, carefully considering and guarding their speech, in accord with the occasion, in well-regulated order, reflecting even before telling a joke, and never, of course, chattering at random.

"The enlightening beings also become free from covetousness, not even conceiving any craving for others' wealth, pleasures, enjoyments, goods, and possessions, much less desiring to possess what belongs to others; they do not seek or hope for or desire gain.

"The enlightening beings also become free from malevolence and anger; they are kind to all beings, desirous of their welfare, sympathetic, solicitous, loving, protective of all, attentive to what is good for them. Giving up everything of the nature of the blemish of anger, resentment, and unfriendliness, opposition, and attack inflamed by ill will and hostility, the enlightening beings are to reflect on what is beneficial, considering what is called for by kindness for the welfare and happiness of all beings.

"The enlightening beings also come to have right insight and follow the right Path. They give up divination and various misguided views, see rightly, do not practice deception, and set their minds on the Buddha, Teaching, and Community.

"As the enlightening beings constantly preserve these ten virtuous ways, they evoke this intent: 'Whatever ills, states of woe, and pitfalls beset sentient beings, all are caused by practicing nonvirtuous action, so I myself will abide in right action and also lead others to right action. Why? It is impossible to get others to abide in right action as long as one does not abide in right action oneself.'

"They also think thus: the realms of hells, animality, and ghosthood are established by the practice of bad ways of action, and the states from

humanity up to the highest realm of existence are established by the practice of good ways of action. The ten ways of good action on a higher level practiced by wisdom, due to narrowness, fear of the world, lack of great compassion, and following the speech of another, develop the vehicle of hearers. Purified on a yet higher level, because of not being led by another, because of self-realization without following anyone, because of self-enlightenment without seeking from another, because of lack of great compassion and skill in means, and because of profound understanding of conditionality, they develop the vehicle of individual illuminates. Purified on an even higher level, by immeasurable broad-mindedness, sympathy and compassion, absorption of skill in means, undertaking of great vows, not abandoning sentient beings, and focus on the vast knowledge of buddhahood, they make for the breadth of practice to purify the stages of enlightening beings and the ways of transcendence. Purified on a yet higher level, they are conducive to the perfection of all characteristics of enlightenment, up to endowment with the ten powers and the full realization of all qualities of buddhahood. Therefore, by means of these ways of good action, having undertaken them all equally, effort should be made to accomplish the complete purification of all of their aspects.

"They also realize this: bad actions at their worst, when developed and done a lot, are the cause of hell; at a middling degree, they are the cause of animality; at their least they are the cause of the underworld. Taking life leads to hell, to animality, to the underworld, but if one is born human, it brings about two consequences: a short life and much sickness. Stealing leads to hell, to animality, to the underworld, but if one is born human, it brings about two consequences: material poverty and common possession of property. Sexual misconduct leads to hell, to animality, to the underworld, but if one is born human, it brings about two consequences: an unruly society and an unfaithful spouse. Lying leads to hell, to animality, to the underworld, but if one is born human it brings on two consequences: much slander and unreliability. Divisive talk leads to hell, to animality, to the underworld, but if one is born human it brings about two consequences: a broken home and a wretched family. Harsh talk leads to hell, to animality, to the underworld, but if one is born human it brings about two consequences: hearing what is displeasing, and argumentativeness. Confused, senseless talk leads to hell, to animality, to the underworld, but if one is born human it brings about two consequences: one's words will not be believed and one's speech will be unclear. Covetousness leads to hell, to animality, to the underworld, but then if one is born human it brings about two consequences: dissatisfaction and ambitiousness. Anger leads to hell, to animality, to the underworld, but then if one is born human it brings on two consequences: falling into bad views and becoming tricky and deceitful. Thus these ten bad ways of action tend to the formation of an immeasurably great mass of misery—so let us leave behind these ten bad ways of action and enjoy the delights of the garden of righteousness.

"Having abandoned these ten bad ways of action, they live by the ten good ways of action and also lead others to them. Even more do the enlightening beings arouse toward all sentient beings desire for their welfare and happiness, with kindness, sympathy, compassion, and desire to care for them and protect them, thinking of all beings as equal to themselves, thinking of them as examples and teachers.

"This is what the enlightening beings think: 'Alas, these beings have fallen into wrong views; their thinking and disposition of mind is wrong: traveling on erroneous paths, in the midst of entanglements, they should be set by us on the true way, the road of right insight, in accord with reality. Alas, these beings are at odds, argumentative, involved in disputes, always burning with anger and hatred—we should establish them in the exercise of unexcelled great kindness. Alas, these beings are insatiable, coveting others' goods, following bad ways of making a living—we should establish them in pure deed, word, thought, and livelihood. Unfortunately, these beings follow the motivations of lust, hatred, and delusion, are burned by the flames of various afflictions, and do not seek a means of final escape from them—we should lead them to nirvana, where all afflictions cease and there are no ills. Regrettably, these beings are veiled by the darkness and obscurity of delusion and covered by the darkness of ignorance; they have entered a vast tangle of darkness, have become far estranged from the realm of wisdom and fallen into a great darkness, entered a wilderness of erroneous views—we should clarify their eye of unobstructed wisdom, so they will know all things as they really are without being directed by another. Alas, these beings are traveling in the desert of routine existence; they are in trouble, uneasy, fallen into a great pitfall, facing a fall into the realms of hells, animality, or the underworld; they are ensnared in the dangerous net of false views, entangled in delusion; they have gone off on the wrong road, are blind, lack a guide, and think what is not salvation is salvation; bound by the rope of demons, they are taken in by the thieving sense objects, are without a good guide, and have entered a thicket of demonic dispositions, becoming far estranged from the enlightened mentality: we should save them from such hardships of the wasteland of the mundane whirl and should settle them in the city of fearlessness, the city of all knowledge, where there is no affliction or pain. These beings, unfortunately, are sunk in the waves of great torrents, plunged into the flows of desire, existence, ignorance, and views, swept along by the current of the mundane whirl, fallen into the river of craving, into a great rapids, unable to see objectively, going along the creepers of thoughts of lust, malice, and viciousness, caught by the demon of the view of real existence of the body, plunged into the swirling abyss of desire, into the midst of passion for enjoyment, cast up on the land of self-conceit, rotten inside with misconduct and bad behavior, unable to escape the danger of the village of the six senses, without anyone to rescue them, without a savior or protector, without a refuge: we should bring forth great compassion, virtue, and power, and set them on the jewel island of omniscience, free

from troubles, free from passion, peaceful, happy, free from danger, beyond all fears. These beings are unfortunately locked up in much suffering, sadness, and irritation, in bonds of love and hate, like and dislike, in sadness and grief, in the fetters of craving, in the tangles of illusion, deceit, and ignorance, in the prison of the triple world: we should lead them to nirvana, detached from the triple world, the city of fearlessness, where all suffering ceases, free from obstruction. Alas, these beings are attached to self and possessions, unable to get out of clinging to the elements of body and mind, acting according to delusions, dwelling in the desolate village of the senses, attacked by the vipers of physical constituents, besieged by the murderous bandits of the body-mind clusters, experiencing immeasurable pain: we should bring them to supreme bliss, free from all attachments—that is, to nirvana void of all obstructions. It is a pity that the aspirations of these beings are base and narrow and they lack the will for highest omniscience; even if they want to escape, they think of the vehicles of those aiming for individual enlightenment and liberation alone—we should set them in the unexcelled Great Vehicle of universal salvation in accord with focus on the great resolution for supreme buddhahood and the perspicacity of omniscience.'

"Thus many buddhas come within the range of perception of the enlightening beings who are in accord with the sustaining power of morality, who have skillfully activated sympathy, compassion, and kindness, who are unsolicited good friends to all beings, who have not abandoned sentient beings, who skillfully accomplish what is to be done, who are stationed in the enlightening beings' stage of purity, by the enlightening beings' great vision and willpower: the enlightening beings perceive enormously many buddhas, many hundreds, thousands, millions, billions, trillions of buddhas, by their tremendous vision and the power of their vows. Having seen those buddhas, they honor and pay respect and homage to them with lofty intent, and provide them with the necessities—clothing, food and drink, bedding, and medicine; they also provide comforts for enlightening beings and pay respect to the religious community. They dedicate these roots of goodness to unexcelled perfect enlightenment. Also they attend those buddhas and respectfully learn from them the ten ways of virtuous action and never forget them as they have learned them; over countless eons rid of the defilements of envy and bad behavior, they therefore attain purity of generosity and morality.

"Just as gold becomes more and more free from all impurities when put in vitriol, so do enlightening beings in this stage of Purity, by virtue of riddance of the impurities of envy and bad behavior, accomplish purity of generosity and morality. Among the four means of salvation, kind speech is paramount in them; among the ten transcendent ways, morality is paramount. This does not mean they do not practice the rest—they do so as best they can, as is appropriate.

"This is a brief explanation of the second stage of enlightening beings,

the stage of Purity. Many of the enlightening beings in this stage are sovereigns, lords of four continents and masters of the law, competent, powerful, able to rid beings of the impurities of bad behavior, to set them on the ten paths of virtuous conduct. Whatever acts the enlightening beings undertake, whether by way of giving, or kind speech, or beneficial action, or cooperation, all of it is done with no other thoughts in mind but thoughts of the Buddha, the Teaching, the Community, enlightening beings, the practices of enlightening beings, the ways of transcendence, the stages, the powers, the expertises, the unique qualities of buddhas, and all aspects of omniscience. Why? To become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

"Those who seek to be thus undertake the appropriate effort, by which they give up all comforts and go forth into the teaching of Buddha. Having gone forth, in a single instant they suddenly attain a thousand concentrations, see a thousand buddhas and recognize their power, shake a thousand worlds, go to a thousand fields, illumine a thousand worlds, mature a thousand beings, live for a thousand eons, penetrate a thousand eons past and future, contemplate a thousand teachings, and manifest a thousand bodies, each body manifesting a company of a thousand enlightening beings. Then enlightening beings with superior power of commitment, by the quality of excellence of vows, transform their bodies, auras, mystic powers, vision, spheres of operation, voices, conduct, adornments, power, resolutions, and performances in countless ways."

Then Diamond Matrix spoke these verses explaining the meaning of this stage:

They are gentle, honest, mild, capable,
Of goodwill, docile, unalloyed, unattached, of lofty awareness;
With breadth of mind they enter the second stage.

Here, they are bearers of virtue, imbued with good.
Avoiding the taking of life, their minds are free from viciousness.

They do not take what is not given or take others' spouses.
They are truthful, do not slander, are not harsh in speech.
They have no desire for others' possessions, are kind-hearted,
Follow the right Path, and have no deceitful mind.
With phantom bodies, beautifully adorned,
They honor the Teacher and are always diligent.

The pains of hells and animal realms,
Punishment in the underworld, eternal burning and hunger,
All are produced by evil doings;
Rejecting them, let us arrive at truth.

From birth in the human realm as desired,
Up to the peak of existence, free from strife, with the bliss of meditation,
The vehicle of solitary illuminates, the vehicles of disciples and buddhas,
All come to exist from the ten paths of virtue.

Knowing this, enlightening beings are always diligent,
Firmly abiding by ethics and also inducing others to do so.
Furthermore, imbued with compassion,
Knowing beings are suffering, they give rise to sympathy.

"Fallen into wrong views are these ignorant ones,
With minds quick to anger, hate, and argue,
Always unsatisfied, seeking objects ever more—
These beings motivated by desire, hatred, and delusion should be liberated.

"They are covered by a great darkness, plunged into delusion,
On a bad road in a wilderness, in a great net of views;
In the cage of mundane life, enemies attack them—
We should liberate those in the cage of the devil.

"Taken by the waves of afflictions, sunk in the torrents,
They are tormented by a hundred miseries in the triple world,
Wrapped up in the clusters, thinking of them as self—
For their sake we strive, to release them from pain.

"Having given up this supreme vehicle of buddhahood,
Though they aim for escape, their aspiration is low;
We will establish them in the undefiled knowledge of the enlightened."
Thus enlightening beings arouse incomparable vigor in the cause of enlightenment.

In this stage the great sages, having gathered hundreds of virtues,
See many buddhas and honor them with offerings.
Their virtue is burnished the more for countless eons,
Like gold plunged into vitriol.

Here enlightening beings become monarchs,
Leading sentient beings by the ten virtues:
By all the virtue they have amassed,
They will to become saviors of the world, rich in the ten powers.

Willfully giving up the pleasures of kingship,
Gone forth into the supreme Teaching, steadfast,
Full of vigor, they attain supreme concentration
And instantly see a thousand buddhas.

The enlightening beings in this stage also display
Many spiritual powers, of such worthy intentions;
Beyond this, imbued with the power of vows and knowledge,
They guide beings with many kinds of miracles.

"Thus has been explained the second stage, exalted, of enlightening beings, who work for the weal of all worlds."

Having thus heard of the supreme stages of practice in the sphere of enlightening beings, inconceivable, the enlightening beings in the audience, delighted, scattered multitudes of flowers from the sky, saying, "Excellent! Well have you explained, out of compassion for all beings, the body of conduct of the wise, the sphere of the second of the highest stages. Truthfully, without falsehood or change, have you explained the delightful practice of enlightening beings, with supreme clarity, for the welfare and happiness of all beings. Go on to speak of the third of the most excellent stages—let this superlative realm be told of as it is, linked with true knowledge and action. Tell of the path of the conduct of the Victorious, the practice of charity and morality of the sages, patience, energy, tranquillity, wisdom, skillfulness, supreme kindness, and compassion—tell all, omitting naught."

Moon of Liberation said, "O Diamond Matrix, tell of the disposition of those who approach the third stage."

Diamond Matrix said, "The enlightening beings who have thoroughly purified the mind in the second stage come to the third stage. One enters the third stage by ten conscious focusings of the mind: purity, stability, disillusion, dispassion, nonregression, steadfastness, ardor, tirelessness, high-mindedness, and magnanimity. By consciously focusing the mind on these ten things, one enters the third stage.

"Furthermore, the enlightening beings in this third stage examine the impermanence of all that is conditioned, as it truly is; and they examine the painfulness, impurity, unreliability, destructibility, instability, instantaneous arising and passing away, not-coming-to-be-previously, not-reaching-the-past, and nonperdurance in the present of all that is conditioned. Seeing all conditioned things in this way, the enlightening beings, seeing themselves without refuge, without protection, in grief, sadness, distress, bound by likes and dislikes, with much suffering, dejection, and turmoil, without resources, burned by the fires of lust, hatred, and delusion, filled with many diseases, cause their minds to be more and more liberated from all conditioned things and direct their minds toward enlightened knowledge. The enlightening beings also rec-

ognize the inconceivability of enlightened knowledge and recognize its incomparability, its immeasurability, its difficulty of access, its independence, its freedom from afflictions, its freedom from distress, and how it arrives at the city of fearlessness and never comes back from it, and how it saves many people.

"Thus observing the immeasurability of enlightened knowledge, and observing how full of ills all conditioned states are, the enlightening beings further develop ten feelings toward sentient beings: the feeling that they are without a leader or a refuge; the feeling that they are always destitute; the feeling that they are burned by the fire of passion, hostility, and folly; the feeling that they are locked in the prison of existence; the feeling that they are always veiled in sleep in the thickets of afflictions; the feeling that they are incapable of viewing things objectively; the feeling that they have abandoned the desire for good; the feeling that they have lost the way to enlightenment; the feeling that they go along with the flow of the mundane whirl; the feeling that they have lost the means to liberation.

"Seeing the world of sentient beings so full of afflictions, the enlightening beings arouse their energy, thinking, 'I should rescue and liberate these beings; I should purify and emancipate them; I should lead them, direct them, make them happy, develop them, and cause them to reach perfect peace.'

"Thus disillusioned with all conditioned things, considerate toward all sentient beings, seeing the benefit in omniscience, taking refuge in enlightened knowledge, dedicated to the salvation of all beings, the enlightening beings reflect thus: 'By what means can these beings, fallen as they are into so much misery, be lifted out of it and established in the ultimate bliss of nirvana and be caused to attain freedom from doubt about all things?' It occurs to these enlightening beings, 'The means to do this is nowhere else but in the realm of knowledge of unobstructed liberation; and the knowledge of unobstructed liberation is nowhere else but in awareness of all things as they are; and awareness of all things as they are is nowhere else but in transcendent knowledge of the unconditioned and unproduced; and that light of knowledge is nowhere else but in contemplation by the analytic intellect skilled in meditation; and that contemplation by the analytic intellect skilled in meditation is nowhere else but in skill in learning.'

"The enlightening beings thus apply this contemplative knowledge to the quest of the Buddha Way, day and night intent on hearing the Teaching, desirous of the Teaching, enjoying the Teaching, delighted in the Teaching, relying on the Teaching, devoted to the Teaching, concentrated on the Teaching, intent on the Teaching, taking refuge in the Teaching, dwelling on the Teaching, saved by the Teaching, acting in accord with the Teaching.

"While the enlightening beings are thus focused on the quest for the Buddha Way, there is nothing they do not give up—goods, supplies,

dwelling, precious things, even their own bodies—and because of their desire for truth they do not consider this difficult to do; they only consider it difficult to find a person who utters the truth, who teaches even a single phrase of truth. For the sake of the Buddha Teaching there is no external thing whatsoever that they are attached to that they do not give up, and there is nothing whatsoever within themselves that they do not give up. There is no service to teachers they do not take on; there is no pride or conceit they do not abandon and no humility of action they do not accept; there is no physical suffering they do not bear. They are more glad to hear a single verse of the Teaching that they have not heard than they would be to get a galaxy full of jewels; they are more glad to hear a well-spoken verse than they would be to gain kingship; they are more glad to hear a new phrase of teaching spoken by a complete buddha purifying enlightening practice than they would be to attain godhood for many hundreds of thousands of eons. If someone should declare to the enlightening beings, 'I too have a phrase of teaching spoken by a perfectly enlightened buddha that purifies the practice of enlightening beings, which I will tell you if you throw yourself in a great blazing pit of fire and endure the agony,' the enlightening beings think, 'For the sake of even a single phrase of teaching spoken by a completely enlightened buddha I could even bear to hurl myself from the heavens into a whole galaxy of fire, to say nothing of an ordinary pit of fire. Indeed, we should seek the Buddha Teaching even through all the afflictions and pains of hells, to say nothing of the pains of life in the human world.' They seek the teachings with such heroic vigor as this; and they contemplate the teachings truthfully as they hear them. Furthermore, having heard these teachings, with profound meditation in their own minds, alone in solitary places, they think, 'It is by realization and practice of the Teaching through appropriate methods that these doctrines of Buddha are to be followed—they cannot be clarified just by talk.'

"Enlightening beings in this stage of Refulgence leave desires and evil and unwholesome things for the sake of realization of the Teaching and its practical application: with thought and reflection, becoming aloof, joyful and blissful, they attain the first stage of meditation and abide there. By cessation of thought and reflection, inner purity, and mastery of single-mindedness, free from thought and cogitation, concentrated, joyful and blissful, they attain and abide in the second stage of meditation. By freedom from desire for joy they abide in equanimity; with mindfulness and precise knowledge, they experience physical bliss: as the sages say, those who are dispassionate, mindful, blissful, and detached from joy attain to and abide in the third stage of meditation. By the abandonment of pleasure and pain, and by the disappearance of former joy and dejection, free from both pleasure and pain, equanimous, with pure mindfulness, they attain to and abide in the fourth stage of meditation.

"By transcendence of all perceptions of form, by disappearance of all perceptions of objects, by not placing the attention on various perceptions, they attain to and abide in the realm of infinity of space, aware of infinite space. Totally transcending the realm of infinity of space, they attain to and abide in the realm of infinity of consciousness, aware of boundless consciousness. By totally transcending the realm of infinity of consciousness, they attain to and abide in the realm of nothingness, aware of the absence of anything at all. Totally transcending the realm of nothingness, they attain to and abide in the realm of neither perception nor nonperception. This is done on a basis not of enjoyment, but only for the purpose of accomplishment of practical application of the Teaching.

"With minds imbued with kindness, broad-minded, magnanimous, nondualistic, immeasurable, free from hostility and enmity, unobstructed, unafflicted, extending everywhere, they travel to the farthest reaches of the cosmos, reaching all worlds throughout space. In the same way, with minds imbued with compassion, joy, and equanimity, broad-minded, magnanimous, nondualistic, without hostility or enmity, without obstruction or affliction, reaching everywhere, they roam throughout the cosmos, to all worlds in space. They experience many kinds of miraculous actions, even shaking the earth; being one, they become multiple, and having become multiple, they become one; they are able to appear and disappear; they go through walls and even through mountains, just as through space; they travel sitting through the sky like birds; they emerge from and sink into the earth unhindered as though in water, and walk on water as on earth; they produce smoke and flames like a great bonfire and emit water from their bodies like great clouds, by which torrents this world system, set ablaze, is annihilated; even the sun and moon here, powerful and mighty, they take in hand, and extend their power even up to the heaven of Brahma; by the divine ear, purified, beyond humans, they hear both celestial and human voices, whether soft or loud, far or near, hearing even the sounds of insects; they know the minds of other beings, other persons, as they really are—they know if they are covetous or desireless, if they are hateful or not, if they are deluded or not, if they are afflicted or not, if they are small-minded or broad-minded, if they are magnanimous, if they are beyond measure, if they are confused or not, if they are concentrated or not, if they are liberated or not, if they are defiled or not, if their minds are crude or not—all this they know as it really is; in this way they know the minds of other people as they really are. They remember many former abodes: they remember one lifetime, two, three, four, five, ten, one hundred, two hundred, three hundred, four hundred, five hundred—they remember hundreds of lifetimes, many hundreds of lifetimes, many thousands of lifetimes, many hundreds of thousands of lifetimes, many hundreds of thousands of billions of trillions of lifetimes; they remember the age of becoming, the age of disintegration, the age of becoming and disintegration, and remember

many ages of becoming and disintegration, hundreds of ages, thousands of ages, hundreds of thousands of ages, hundreds of millions of ages, hundreds of billions of ages, up to hundreds of billions of trillions of ages—they know, 'I was in such and such a place named such and such, of such and such a family, of such and such a caste, with such and such a diet, with such and such a life span, abiding so long, experiencing such and such pleasures and pains; I died there and was born here, died here and was born there'—they know many kinds of former abodes, including their characteristics, appearances, and speech there. With the divine eye, purified, beyond that of humans, they see beings, dying, being born, of good character, of bad character, in good states, in bad states, inferior, superior, following the force of their deeds; they know beings as they truly are: 'These beings are badly behaved in thought, word, and eed, they slander the sages, they entertain false views; owing to the pursuit of actions based on false views, by that cause, that condition, after the disintegration of the body and death they fall into states of woe and are born in hells. These other beings are virtuous in thought, word, and deed, they do not slander the sages, they see rightly; because of their deeds and undertaking of duty based on right views, after they die they are born in blissful states in heavens.' Thus, by the divine eye, purified, beyond that of humans, they see beings, their characteristics, appearances, and speech, dying, being born, of good and bad appearance and character, in good or bad states, inferior and superior, according to their deeds—they know them as they truly are. They enter and arise from these meditations, liberations, concentrations, and attainments, without being born by their force. If they see somewhere where the elements of enlightenment may be fulfilled, they are purposely born there by willpower because such is the mental consistency of enlightening beings, having accomplished skill in means.

"The enlightening beings in this stage of Refulgence see many buddhas, by great vision and the power of will—they see many hundreds of buddhas, many hundreds of thousands, millions, billions, trillions of buddhas, by great vision and willpower. Having seen those buddhas, those completely enlightened ones, they honor and make offerings to them with great earnestness, providing them with food, clothing, medicines, and seats and beds. They also provide comforts for enlightening beings and honor the religious community. They dedicate these roots of goodness to consummate enlightenment. They also attend those buddhas, respectfully listen to their teachings, take up and maintain the teachings, cause them to be repeated, and apply and practice them according to their ability. They observe the absence of process and nonextinction and conditionality of all things; all their bonds of desire become weaker, all their bonds to form, all their bonds to existence, all their bonds of ignorance become weaker, and their bonds caused by views have already been removed. Wrong desires are gone from the enlightening beings in the stage of Refulgence because of countless eons of nonaccumulation,

and so are wrong hatred and misguided delusions, because they do not produce or accumulate them. Their roots of goodness become clarified, purified, and useful. Just as gold in the hands of a skillful smith remains the same weight, in the same way the wrong desire, hatred, and delusion are gone from the enlightening beings in the stage of Refulgence, not being accumulated for countless ages, while their roots of goodness become clarified and purified and useful.

"Furthermore, their patience and gentleness are purified, as well as their friendliness, freedom from anger, imperturbability, calmness, freedom from pride and self-abasement, freedom from desire to be honored, freedom from desire for reward for what they do, honesty, and nonentanglement—all these are purified. For them, among the four means of salvation, beneficial action is paramount, and among the ten transcendent ways, transcendent tolerance is paramount, while they practice the others according to their power.

"This is a summary of the third stage of enlightening beings, the stage of Refulgence. The majority of the enlightening beings in this stage are Indras, chiefs of the celestial beings of the thirty-three heavens, capable, powerful, providing means of detaching beings from lust and desire, skilled in extricating beings from the mud of desire. Whatever the enlightening beings do—whether by charity, kind speech, beneficial action, or cooperation—their thoughts are always fixed on Buddha, the Teaching, the Community, enlightening beings, the practices of enlightening beings, the transcendent ways, the stages, the expertises and unique qualities of buddhas, including complete omniscience. To what purpose? To become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

"Those who seek to be thus undertake the appropriate effort, by which they instantly attain a hundred thousand concentrations, see a hundred thousand buddhas and recognize their power, shake a hundred thousand worlds, go to a hundred thousand lands, illumine a hundred thousand worlds, mature a hundred thousand beings, live for a hundred thousand eons, penetrate a hundred thousand eons past and future, contemplate a hundred thousand teachings, and manifest a hundred thousand bodies, each body accompanied by a hundred thousand enlightening beings. Then enlightening beings with the power of vows perform, by the excellence of their vows, countless transformations of their bodies, auras, mystic powers, vision, spheres of operation, voices, conduct, adornments, power, resolutions, and performances."

Then Diamond Matrix spoke these verses explaining the meaning of this stage:

With pure minds, full of virtue, keen of mind,
Dispassionate and unregressing,
Steadfast, ardent, firm, energetic, magnanimous,
They enter the third stage.

In the third stage, Refulgence, they contemplate
The principle of suffering, impermanence, impurity,
Dissolution, evanescence, momentariness, inefficiency,
And absence of coming and going, of all that is conditioned.

They see the conditioned as sickness, accompanied by grief and lament,
Affliction, bound by attraction and aversion,
An abode of suffering and unhappiness, like blazing fire,
All this endlessly arising together.

Disillusioned with all states of being, unattached,
Single-mindedly seeking enlightened knowledge,
They see the knowledge of buddhas as inconceivable,
Unthinkable, incomparable, free from affliction.

Seeing buddha-knowledge free from all ills,
They pity those who are helpless, forever destitute,
Burned by the fires of passion and folly,
Minds bound by a hundred miseries in hellish existences.

They undertake steadfast effort to save those veiled in afflictions,
Those who are without insight, who have little will,
Who are deprived of the jewel of the way of enlightenment,
Following the flow of the mundane whirl, afraid of liberation.

Seeking knowledge, unattached, acting for the sake of the world,
They consider how the liberation of the world may be caused—
It is nowhere but in the unobstructed knowledge of the enlightened,
And the endless knowledge of Buddhas is born of wisdom.

Reflecting that wisdom comes from learning,
Enlightening beings strive diligently as learners;
Day and night, in the cause of learning, doing nothing else,
They seek the truth as the ultimate goal.

Collections of jewels and pearls, beloved relatives,
Sovereignty, endless kinds of cities and fine abodes,
Spouses and children, agreeable companions—
All they relinquish without attachment for the sake of truth.

Head, hands, feet, eyes, flesh, tongue, teeth, ears,
Heart, blood, bones, marrow,
They gladly give away, not considering it hard,
Only considering it hard to get to hear the truth.

If someone should tell them
He would give a jewel of the Buddha's teaching
To anyone who would jump into a blazing fire,
They would jump in without anxiety.

For a single phrase of the Teaching they would leap
From the heavens into a galaxy of fire:
How hard is this supreme enlightenment of buddhas to attain,
That is gained by such human suffering?

They would endure the unremitting pains of hell
For as long as it takes to attain the knowledge of the seers,
To say nothing of the mass of pain of the human world—
They will accept pain for the sake of the supreme Teaching.

And having heard the Teaching, they think about it reasonably
And accomplish the four meditations, immeasurable minds,
Formless trances, and five supreme mystic knowledges,
But, having mastered them, are not born under their sway.

Here the bearers of virtue pay honor to myriad buddhas
And with doubt-free minds listen to the Teaching;
In this stage they become free from error, purified,
Like gold freed from dross, undiminished.

Here the virtuous ones undertake celestial lordship,
Powerful, free from lust,
Making manifold groups of people virtuous and dispassionate,
Intent on seeking the qualities of buddhahood.

Here enlightening beings undertake vigorous effort;
Having attained a full hundred thousand concentrations,
They see buddhas' bodies' various eminent characteristics,
And infinitely more qualities, by superlative will.

"This has been an explanation of the third stage of enlightening beings, who seek benefit for all people."

Thus having heard of this far-reaching practice, this lofty, eminent stage, the enlightening beings were delighted and showered the Buddha with flowers. When this teaching was spoken, the oceans and earth trembled; beautiful devoted goddesses reveled in the Teaching in song, while the gods, overjoyed, showered heavenly jewels on the Buddha and said, "A victor who speaks beneficially has arisen, having reached the ultimate weal and virtue. We have now heard of the superlative way, the supreme conduct of enlightening beings, the stage of the wise, which is

hard to get to hear of even in a hundred eons. Speak further, O sage, for the benefit of heaven and earth, of the excellent practice of enlightening beings. This crowd of celestials wants to hear the definitive, exhaustive truth."

Moon of Liberation said to Diamond Matrix, "Heroic speaker, tell the enlightening beings of the exalted state of those who enter the fourth stage."

Diamond Matrix said, "Whoever has thoroughly purified vision in the third stage enters the fourth stage. One attains this stage by ten entries into the light of the Teaching: by entry into the light through contemplation of the realms of beings; by entry into the light through contemplation of the realms of the world; by entry into the light through contemplation of the realms of phenomena and principles; by entry into the light through contemplation of the realm of space; by entry into the light through contemplation of the realm of consciousness; by entry into the light through contemplation of the realm of desire; by entry into the light through contemplation of the realm of form; by entry into the light through contemplation of the realm of formlessness; by entry into the light through contemplation of the realm of high-minded devotion; and by entry into the light through contemplation of the realm of inclinations of the magnanimous mind.

"Here, in this fourth stage, called Blazing, simultaneous with the attainment of this stage the enlightening beings are born in the family of buddhas, so as to attain the qualities proper to it by means of ten things that develop and mature knowledge: by nonregressing will; by ultimate unbreakable faith in the three treasures; by contemplation of the origination and extinction of conditioned things; by contemplation of the nonorigination of inherent nature; by contemplation of the formation and disintegration of worlds; by contemplation of coming into existence due to actions; by contemplation of the mundane whirl and nirvana; by contemplation of actions of beings and lands; by contemplation of past and future; and by contemplation of nonbeing and nonannihilation. Having embodied these ten things that mature knowledge, enlightening beings are born in the family of buddhas by attainment of the principles that are proper to it.

"Furthermore, the enlightening beings in this Blazing stage carry on examination of the inner body vigorously, with precise awareness and mindfulness, getting rid of worldly desire and dejection. They carry on examination of the external body vigorously, with precise awareness and mindfulness, getting rid of worldly desire and dejection. They do the same to internal sensation, external sensation, and internal and external sensation, to the internal mind, the external mind, and the internal and external mind. They carry on examination of internal phenomena, precisely aware and mindful, getting rid of worldly desire and dejection. They carry on examination of external phenomena, precisely aware and

mindful, getting rid of worldly desire and dejection. They carry on examination of internal and external phenomena, precisely aware and mindful, getting rid of worldly desire and dejection.

"The enlightening beings will and strive for the nonarising of bad and unwholesome states that have not yet arisen; they initiate vigorous effort, commanding the mind and directing it properly. They will and strive for the destruction of bad and unwholesome states that have arisen, initiating vigorous effort, commanding the mind and directing it properly. They will and strive for the arising of good states that have not yet arisen, initiating vigorous effort, commanding the mind and directing it properly. They will and strive for the stabilization, prevention of loss, augmentation, increased production and cultivation, and complete fulfillment of good states that have already arisen, initiating vigorous effort, commanding the mind and directing it properly.

"They develop the basis of mystical power of will combined with concentration and exertion, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the basis of mystical power of energy combined with concentration and exertion, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the basis of mystical power of attention combined with concentration and exertion, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the basis of mystical power of contemplation combined with concentration and exertion, based on detachment, based on dispassion, based on extinction, given to relinquishment.

"They develop the faculty of faith, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the faculty of energy, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the faculty of recollection, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the faculty of concentration, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the faculty of wisdom, based on detachment, based on dispassion, based on extinction, given to relinquishment.

"They develop the power of faith, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the power of energy, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the power of recollection, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the power of concentration, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the power of wisdom, based on detachment, based on dispassion, based on extinction, given to relinquishment.

"They develop the branch of enlightenment of mindfulness, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the branch of enlightenment of investigation

of things, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the branch of enlightenment of energy, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the branch of enlightenment of joy, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the branch of enlightenment of tranquillity, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the branch of enlightenment of concentration, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the limb of enlightenment of equanimity, based on detachment, based on dispassion, based on extinction, given to relinquishment.

"They develop right thought, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop right seeing, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop right speech, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop right action, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop right livelihood, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop right effort, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop right mindfulness, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop right concentration, based on detachment, based on dispassion, based on extinction, given to relinquishment.

"Furthermore, all this is due to concern for all beings, due to the support of carrying out past vows, due to being led by great compassion, due to realization of great kindness, due to being principally focused on omniscience, due to being engaged in the full accomplishment of the powers, expertise, unique qualities, marks, embellishments, and voice of all enlightened ones, due to being in quest of the final supreme truth, due to following what is learned of the liberation of the profound teaching of buddhas, and due to reflection on the great power of skill in liberative means.

"Moreover, the enlightening beings in the stage of Blazing are freed from all points of attachment—to what is considered wealth, what is considered one's own possessions, what is guarded and kept, what is thought of, what is ruminated on, what is conceived of, appearing and disappearing, aroused by attachment to the ideas of a real body, self, being, life, growth, person, personality, mental and physical clusters, elements, and sense mediums. Whatever acts should not be done, are disapproved by perfect buddhas, and provoke affliction, the enlightening beings get rid of; whatever acts should be done, are approved by perfect buddhas, and are appropriate for provisions for the Path of enlightenment, these the enlightening beings take on.

"As the enlightening beings increasingly develop the elements of the Path accomplished by skill in means and wisdom for the attainment of the Path, their minds accordingly become gentle, mild, workable, and altruistic, unafflicted, seeking the final ultimate excellence, seeking higher knowledge, liberating all beings, obeying and respecting their teachers, practicing the teachings as they have learned. They also become grateful and appreciative of what has been done for them, and they become extremely courageous, easy to live with, honest, gentle, uncomplicated, undeluded, free from conceit, easy to talk to, skillfull in grasping the speaker's meaning. Thus the enlightening beings attain patience, self-control, and tranquillity.

"Thus patient, controlled, and calm, they contemplate the elements of the Path to purify the higher stages with unremitting vigor, unafflicted vigor, unregressing vigor, immense vigor, endless vigor, blazing vigor, unequaled vigor, invincible vigor, vigor in developing all beings to maturity, vigor in discerning what is instructive and what is not. And their mentality becomes more and more purified, their prevailing will doesn't die out, and their element of zeal blazes; great roots of goodness are produced, and they accomplish destruction of worldly defilements. All their doubts and uncertainties are cut off, and they accomplish presence of mind free from doubt. They also attain joy and serenity. They come into the presence of the power of the enlightened and attain immeasurable will.

"To the enlightening beings in this stage of Blazing, many buddhas become visible, by great vision and willpower: many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many millions of buddhas, many hundreds of millions of buddhas, many billions of buddhas, many trillions of buddhas become visible to the enlightening beings by great vision and willpower. Having seen those enlightened ones, they honor and make offerings to them with great zeal, providing useful items such as clothing, food and drink, bedding, seat cushions, and medicines; they also provide comforts for enlightening beings and pay honor to the religious community. These roots of goodness they dedicate to unexcelled complete perfect enlightenment.

"Also they attend those buddhas and respectfully listen to their teachings, taking them up, remembering them, and putting them into practice to the best of their ability. In many cases the enlightening beings go forth from home into the tutelage of those buddhas. Their will, purpose, devotion, and equanimity are further purified. In this stage of blazing the enlightening beings abide in purity of will, purpose, devotion, and equanimity for many eons, many hundreds and thousands and millions and billions and trillions of eons, and their roots of goodness become radiant with extreme clarity. Just as gold fashioned by a skilled goldsmith into ornaments cannot be outshone by gold that has not been worked, in the same way the roots of goodness of enlightening beings in the stage of Blazing cannot be outshone by the roots of goodness in the lower stages.

And just as the light produced from a jewel, light emanating from a sphere of completely pure radiance, cannot be outshone by other pure lights produced from jewels, and the light cannot be destroyed by any wind, water, or rain, in the same way the enlightening beings in this stage of Blazing cannot be outshone by enlightening beings in the lower stages, and their knowledge cannot be destroyed by the actions of any demons or afflictions.

"Of the four means of salvation, cooperation is predominant in these enlightening beings, and among the ten transcendent ways, energy is predominant—nonetheless they do practice the others as best they can.

"This is a summary of the fourth stage of enlightening beings, the stage called Blazing. Most of the enlightening beings in this stage are celestial sovereigns of the heaven of timely portion, powerful, able to remove beings' view of a really existent body and establish them in right insight. Whatever actions the enlightening beings in this stage undertake, whether by giving, by kind speech, by beneficial action, or by cooperation, it is never apart from thoughts of Buddha, the Teaching, the Community, enlightening beings, the practices of enlightening beings, the ways of transcendence, the powers, expertise, and unique qualities of buddhas, up to omniscience consummate in all respects. Why? To become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

"Those who seek to be thus undertake the appropriate effort, by which they instantly attain a billion concentrations, see a billion buddhas and recognize their power, shake a billion worlds, go to a billion lands, illumine a billion worlds, mature a billion beings, abide for a billion eons, penetrate a billion eons past and future, contemplate a billion teachings, and manifest a billion bodies, each surrounded by a billion enlightening beings. Then enlightening beings with the power of vows, by the excellence of their vows, perform countless transformations of the body, aura, mystic powers, sphere of operation, voice, conduct, adornment, power, resolution, and performances."

Then Diamond Matrix spoke these verses describing the meaning of this stage:

> Those who have accomplished the third stage, Refulgence,
> Contemplating the deeds of beings, the world, and phenomena,
> With purity of resolution and will, they enter
> The realm of space, the realm of mind, and the triple realm.
>
> As soon as those of great power attain the stage of Blazing,
> They are born in the family of the Teacher, never to regress,
> Inseparable from the Buddha, the Teaching, and the Community,
> Viewing the inertness of the continuum of birth and death.
>
> Reflecting on the coming into existence of action that causes the world to develop,

On cyclic existence, nirvana, lands, and beings,
As well as phenomena, past and future, nonextinction and nonorigination,
They grow in the family of the Teacher, acting in accord.

Having realized these principles, kind and compassionate,
They contemplate the phenomena of their bodies and minds;
They contemplate the inner, outer, and both,
Reflecting on the four points of mindfulness, free from attachment.

From the destruction of evil, having developed good qualities,
They actualize the four right efforts:
They develop the four bases of mystic powers, the powers and faculties,
The light of the jewels of the limbs of enlightenment, and thus the supreme Path.

They develop these for the benefit of beings, focusing their minds on this,
Their vow supporting them, with compassion foremost,
Seeking omniscient knowledge, the field of buddhas,
Thinking of supreme power and the highest path.

Steadfast in seeking also the unshakable state of wisdom
And the supreme buddha-voice of the Teacher,
The jewel of the profound path and the abode of liberation,
They develop great means.

Free from the view of a real body and from all erroneous views,
Free from ego and possession, from living and gaining,
In this fourth stage the defilement of attachment
To the clusters, sense mediums, and elements is removed.

Whatever actions are condemned by buddhas
As being conducive to affliction and not beneficial
These enlightening beings abandon and with purified intent
Undertake good deeds for the benefit of the world.

They become gentle in mind,
Careful, mild, genial, honest, kind, easy to live with;
Unafflicted, they seek the highest path in quest of supreme knowledge,
Acting for the benefit of the world.

Respectfully approaching the worthy, wishing to learn,
They are grateful, easy to teach, not hypocritical.
Free from pride and guile, equanimous and courageous,
They arouse nonregressing vigor in cultivation.

Those established in the splendor of this stage
Have their minds set on pure truth;
Their zeal blazes, they increase good qualities—
All defilement, impurity, heedlessness, and doubt vanish.

The enlightening beings here, the best of people,
Pay respect to billions of buddhas, hear their teaching,
And detach from the world to enter it,
Impossible to spoil, like ornaments of gold.

The virtuous state of mind, knowledge, expedient practice,
And the path of purification of the sages in this stage
Cannot be turned back even by billions of demons,
Just as the radiance of jewels cannot be leached away by rainwater.

Those in this stage, worthy of human and celestial respect,
Become lords of the heaven of timely portion, carrying out celestial justice;
They withdraw beings from the tangle of views and accumulate good
For the sake of enlightened knowledge.

Full of vigor, they see a billion buddhas,
Due to concentration, single-minded:
After that for many eons they carry out beneficial actions,
Supreme undertakings characterized by knowledge.

"Children of Buddha, I have explained this fourth stage of enlightening beings, called Blazing, which is pure and involves the immaculate conduct of those with virtue and knowledge."

Having thus heard the practice of this excellent stage of the wise, the enlightening beings were pleased, delighted by the teaching. Uplifted, they showered a rain of flowers in the sky, saying, "Well have you spoken, great enlightening one!" The king of gods, with a group of celestials, stood in the sky to honor the Buddha, their minds elevated: delighted, happy, they made clouds of various glows for the Buddha, with pleasing lights. Goddesses in concert sang and played music to offer to the Teacher; manifesting such power of enlightening beings, they spoke these words:

At long last is the will of the Sage fulfilled;
At long last has the Victor attained the emancipation of enlightenment.
At long last is Shakyamuni seen in the celestial city,
Having accomplished human and divine weal.

At long last are the waters of the ocean stirred,
At long last is the pure light of the Victor released;

At long last do suffering beings become happy,
At long last is the Teaching of the Compassionate One heard.

At long last is the great Sage met
Who has attained the consummation of all virtues,
Having destroyed the darkness of conceit and heedlessness,
The great mendicant, worthy, respected.

Those who have honored him are gone to heaven,
Enjoying many kinds of happiness;
Those who have honored him put an end to all suffering
And gain supreme knowledge.

The Victor is pure as space,
Undefiled by the world, like a lotus in water,
Like the polar mountain rising from the sea—
So honor the Buddha glad in mind.

Then the wise one Moon of Liberation said to Diamond Matrix, "Please tell us the characteristics of the fifth stage."

Diamond Matrix said, "Whoever has fulfilled the path of the fourth stage enters the fifth stage; one enters the fifth stage by tenfold impartiality with purity as the focus of the mind: by impartiality of focus on the purity of the teachings of past buddhas, by impartiality of focus on the purity of the teachings of future buddhas, by impartiality of focus on the purity of the teachings of present buddhas, by impartiality of focus on purity of conduct, by impartiality of focus on purity of mind, by impartiality of focus on purity of removal of views and doubt and uncertainty and perplexity, by impartiality of focus on purity of knowledge of right and wrong paths, by impartiality of focus on purity of knowledge of application and relinquishment, by impartiality of focus on purity of the final ultimate discernment and realization of all the elements of enlightenment, and by impartiality of focus on purity of perfecting all beings.

"Furthermore, the enlightening beings who have reached the fifth stage, from having cultivated these elements of enlightenment and branches of the path, and from having thoroughly purified their intent—practicing what is needed for the quest for a higher path in the future, being supported by the power of vows, compassionately and kindly not abandoning beings, accumulating provisions of virtue and knowledge, never ceasing, putting skill in means into operation, seeing the light of the later stages, seeking the power of the Buddha, being supported by the power of intellect and action and awareness and recollection—attain unwavering attention; and doing so, they accurately know as it really is what the truth of suffering recognized by sages is, what the truth of the cause of suffering is, what the extinction of suffering is, and what the

truth of its attainment is. They become well versed in conventional truth, in ultimate truth, in the truth of characteristics, the truth of distinctions, the truth of structure, the truth of substance, the truth of becoming, the truth of knowledge of extinction and nonorigination, the truth of entry into knowledge of the path; and by having accomplished the continuity of accession to the stages of enlightening beings, they become well versed in the truth of the accumulation of the knowledge of the enlightened.

"They know the conventional truth from satisfying other beings according to their inclinations. They know the ultimate truth by comprehending all in one principle. They know the truth of characteristics from awareness of individual and common characteristics. They know the truth of differentiation from learning the definitions of differentiations in the Teaching. They know the truth of structure from learning the definitions of the clusters, elements, and sense mediums. They know the truth of substance from realizing the pressure of the body and mind. They know the truth of becoming from the continuity of realms of existence. They know the truth of knowledge of extinction and nonorigination from the ultimate extinction of all burning torments. They know the truth of entry into the knowledge of the path from the accomplishment of nonduality. By accomplishment of continuity of accession to the stages of enlightening beings from perfect awareness of all their features, ultimately they know the truth of accumulation of the knowledge of the enlightened. This is, however, on the basis of the power of knowledge in the process of application, not by ultimate exhaustive knowledge.

"By means of the awareness effected by this knowledge of truths, they know in truth that all that is conditional is void, unreal, delusive, deceptive, fooling the ignorant. They become all the more compassionate toward beings, and the light of great goodwill shines forth. Supported by the power of knowledge, with concern for all beings, seeking enlightened knowledge, they examine all conditioned activities, past and future. They know for a fact how the mass of suffering of beings, sprung from ignorance and craving for existence from the past, borne along in the stream of cyclic existence, never having gotten free from the dwelling of the physical and mental clusters, increases, and that it has no self, no being, no life, no soul, no personality, no self or personal possessions. They also know in truth whether or not there is an end, limit, or escape from their deluded wishing for the nonexistent future.

"It occurs to the enlightening beings, 'How strange and pitiful these ignorant, deluded creatures, whose countless bodies have perished, will perish, and are perishing, yet even while they are passing away they do not give rise to disaffection with the body; they increase the fetters of suffering, flowing along in the stream of the mundane whirl, not turning back from great danger and trouble, not letting go of the dwelling of the body-mind clusters; they do not reject the vipers of the elements, they

are unaware of the prison of greed for happiness; they do not pull out the arrows of pride and views, they do not extinguish the flames of desire, hatred, and delusion; they do not disperse the darkness of ignorance; they do not evaporate the flood of craving; they do not seek an enlightened guide; going along with maniacs, they swim around in the sea of the mundane whirl, in the confusion of grasping of various bad thoughts. Being without refuge, they fall into intense distress and individually experience many pains, such as birth, old age, sickness, death, grief, lament, dejection, mental disturbance. For the sake of these beings, who are suffering distress, without a leader, without a savior, without a refuge, without a reliance, without an island of safety, without direction, in the dark, wrapped up in the shell of ignorance, overcome by darkness, we alone will gather such stores of virtue and knowledge as will enable these beings to be ultimately purified, and finally that they may arrive at the state of unimpeded knowledge of those with the ten powers.'

"Whatever goodness the enlightening beings undertake with this mind which has realized well-considered knowledge, they undertake it all for the salvation of all beings, for the benefit of all beings, for the happiness of all beings, out of compassion for all beings, so that all beings will be free from trouble, for the liberation of all beings, to take care of all beings, for the purification of all beings, to lead all beings to freedom, for the ultimate nirvana of all beings.

"The enlightening beings in this fifth stage, the stage Difficult to Conquer, become all the more mindful, by not forgetting the nature of things; they become wise, by certain knowledge; they become wayfarers, by realizing the hidden meanings intended by the scriptures; they become conscientious because of protecting self and others; they become steadfast, by maintaining disciplined behavior; they become awake because of careful consideration of what is true and what is not; they become followers of knowledge because of not being led by others; they become followers of wisdom because of skill in expression distinguishing the meaningful and meaningless; they become skilled in maturing beings because of skill in effecting higher knowledge; they become accomplished in mystic knowledge because of skill in accomplishing meditation; they become skilled in expedients because of adaptation to the world; they become tireless because of accumulation of virtues; they become ceaselessly energetic because of seeking knowledge; they become unflagging in determination because of having accumulated great kindness and compassion; they become devoted to tireless seeking because of being in quest of the ten powers, infallible expertise, and unique qualities of buddhas; they become imbued with well-accomplished attention because of having accomplished buddha-land adornment; they become engaged in various good works because of having accumulated the distinctive marks and embellishments of buddhahood; they become constantly engaged in right effort because of seeking the physical, verbal, and mental adornments of the enlightened; they become most respectful in conduct

because of listening to all enlightening beings and expounders of truth; they become unhindered in mind because of continually traveling through the world by the great skill in means of enlightening beings; they become undistracted at all times because of application of effort to the full development of all beings.

"Thus engaged, the enlightening beings develop people by means of charity, kind speech, beneficial action, and cooperation; they develop people by showing forms, by revelation of enlightening action, by making clear the greatness of the enlightened, by showing the ills of the mundane whirl, by lauding the knowledge of buddhas, and by production of great spiritual manifestations and application to various practices and works.

"The enlightening beings, thus engaged in the development of sentient beings, with minds continually following buddha-knowledge, engaged in unregressing goodness, intent on the search for supreme truth, practice whatever in the world would benefit sentient beings, such as writing, teaching, mathematics, sciences of various realms or elements; medical sciences; prevention of consumption, epilepsy, and possession; warding off poison, zombies, and witchcraft; song and dance, drama, music, storytelling, and entertainment; the construction of villages, cities, parks, canals, reservoirs, ponds abounding in lotuses, groves producing flowers, fruits, and medicines; the discovery of gold, jewels, and other precious substances; methods of pointing out the signs of the sun, moon, planets, stars, constellations, movements of the earth, omens, dreams, and the characteristics of coordination of general and specific actions and forms of limbs and parts of the body; points of cultivation of discipline, meditation, mystic knowledge, the immeasurables and formless states—and whatever else is not harmful or injurious, that which is conducive to the benefit and well-being of all creatures, that the enlightening beings undertake, guided by compassion, to establish them in the way of buddhas.

"To the enlightening beings in this stage, Difficult to Conquer, there appear many buddhas, by great vision and willpower—many hundreds of buddhas, many thousands, many hundreds of thousands, many millions, many billions, many trillions of buddhas. Having seen those buddhas, the enlightening beings honor and serve them with great resolution, providing the necessities of life, also providing comforts for enlightening beings and honoring the religious community, and dedicate these roots of goodness to unexcelled, complete, perfect enlightenment. The enlightening beings also attend those buddhas and with greatest respect and reverence listen to, take up, and remember their teachings and, having heard them, apply them as much as possible.

"Many enlightening beings go forth from society into the tutelage of those buddhas and, having gone forth, become holders of learning and preachers of the Teaching. Moreover, they become preachers who have attained command of the practices they have learned, because of not

forgetting what they have learned from billions of buddhas over billions of eons.

"The roots of goodness of many eons of the enlightening beings in this stage are refined, purified thoroughly, and become more radiant, over hundreds and thousands and millions and billions of eons, just as gold adorned with jewels becomes brighter, purer, and more radiant. Because of accomplishment of the virtues of application of knowledge, they also become impeccable in conduct. Just as the light of the sun, moon, planets, and stars cannot be diverted by the winds and is not of a class with the winds, in the same way the roots of goodness of the enlightening beings in the Difficult to Conquer stage, in accord with the thought of the skillful, wise, knowing mind, cannot be surpassed by any who learn or attain individual liberation, and are not of the same class as the worldly.

"For enlightening beings in this stage the transcendent way of meditation is paramount, while they practice the rest as best they can. This is the stage of enlightening beings called Difficult to Conquer. Most of the enlightening beings in this stage become celestial sovereigns of the heaven of complete satisfaction, capable, powerful, able to detach beings from all false teachers and to establish them in the truth. Whatever acts they undertake, whether by giving, kind speech, beneficial action, or cooperation, it is all never apart from thoughts of Buddha, the Teaching, the Community, enlightening beings, the conduct of enlightening beings, the ways of transcendence, the stages, the powers, expertise, and unique qualities of buddhas, including omniscience complete in all respects. Why? Because they want to be the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

"Those who seek to be thus undertake the appropriate effort, by the energy of which they instantly attain a trillion concentrations, see a trillion buddhas and perceive their power, shake a trillion worlds, go to a trillion lands, illumine a trillion realms, mature a trillion beings, abide for a trillion eons, penetrate a trillion eons past and future, contemplate a trillion doctrines, and manifest a trillion bodies, each appearing surrounded by a trillion enlightening beings.

"Beyond that, enlightening beings with the power of vows, by the excellence of their vows, perform countless transformations of body, aura, mystic powers, vision, sphere of operation, voice, conduct, adornments, power, resolution, and performances."

Then Diamond Matrix spoke these verses describing this stage:

Thus purified in the excellent practices of the fourth stage,
They contemplate the equality of the buddhas of past, present,
  and future—
In conduct, mental attainment, purity of the Path,
And freedom from doubt—and enter the fifth stage.

Their bow is recollection, their arrows the spiritual faculties, undeflected;
Their horses the right efforts, the bases of mystic power their chariot,
The five powers their armor, which no bandits can break through;
Heroic, never retreating, they enter the fifth stage.

Clothed in conscience and modesty, wise, with the fragrance of pure conduct,
With the garland of the elements of enlightenment, the unguent of high meditation,
With excellent methods adorned by wisdom and reflection,
Entering the garden of mental command, they come to this fifth stage.

The four bases of mystic power their feet, pure mindfulness their necks,
Noblest kindness and compassion their eyes, lofty wisdom their teeth,
The roar of selflessness overcoming the thieving afflictions,
The human lions, equanimous, wise, enter this fifth stage.

Having attained this excellent fifth stage,
They further cultivate the luster of the pure path:
With a pure intent, to attain buddhahood,
They think of compassion and kindness, without distress.

By gathering stores of virtue and higher knowledge,
By many means they observe the range of the stages.
Mindful of the power of the Buddha, imbued with intelligence and reason,
They contemplate the four truths completely.

They delve into the ultimate truth, the conventional truth,
The truth of characteristics, of distinctions, and structure,
The truth of substance, of the tainted and annihilation,
The truth of the Path, up to the truth of the unobstructed.

Yet though their subtle discernment seeks the truth
They do not attain highest unobstructed liberation;
Still, by great knowledge and application they surpass
All virtues of which worldlings are capable.

Thus having developed veritable discernment of truth,
They know the conditioned is unreal by nature and valueless.

They gain the light of compassion and kindness of buddhas yet more,
Seeking enlightened knowledge for the benefit of sentient beings.

They observe the past and future of the conditioned,
Those shrouded in the darkness of delusion, caught up in suffering,
And rescue worldlings bound to this mass of suffering,
Though they are without self or soul and equal to grass and trees.

"Because of two simultaneous afflictions are you reborn,
Past, present, and future; you find no end to suffering."
They see these people are lost, not turning back
From the mundane whirl, though it has no being of its own.

Dwelling in the clusters, with the serpents of the senses,
Infested with errant views, hearts burning with fire, shrouded in darkness,
Sunk in a flood of craving through lack of insight,
Without the guidance of Buddha, they are stranded in the sea of suffering.

Knowing this, enlightening beings strive yet more diligently,
Undertaking the liberation of all sentient beings:
They become mindful, discerning, intent, steadfast;
They become conscientious, hence awake and full of wisdom.

They do not cease their accumulation of virtue and higher knowledge;
Without weariness or laxity seeking power,
They develop lands, features, and voices of buddhas
Unceasing, all their deeds being for the weal of the living.

In order to mature people, they establish arts and skills—
Writing, printing, mathematics, medical sciences,
Exorcism, antidotes, curing,
Establishing excellent education, compassionate, kind, intelligent.

Witty in the finest song and dance, they build delightful places—
Canals, parks with flowers and fruits, places to sit,
Doing many things for the pleasure of beings,
Even revealing many kinds of treasure troves.

Mastering observation of the movements of celestial bodies and earth

As well as physiognomy,
They accomplish formless meditations, mystic knowledges, and the immeasurables,
Desiring well-being and happiness for the world.

Arriving in the Difficult to Conquer stage, practitioners of higher wisdom
Serve billions of buddhas and hear their teaching:
Their goodness and heart become more radiant,
Like gold sprinkled with jewels.

As the jewel palaces of the constellations
Are not swept away by the wind, so are enlightening beings
Unaffected while working in the world for beings' sake,
Like lotuses to which water does not cling.

In this stage, those experienced lords of contentment
Destroy the actions of false teachers, the abodes of manifold views.
All the good they do is in the cause of enlightened knowledge,
Wishing to become saviors of beings, rich in the ten powers.

Arousing superior energy, unflagging,
They serve a trillion buddhas;
Having attained concentration, they shake a trillion worlds,
Bearing the undertakings of the virtuous.

"Thus have enlightening beings, excellent guardians of the living, told of the fifth stage, called Difficult to Conquer, in myriad different ways."

Having heard of the superior practice of this exalted stage of the wise, the host of enlightening beings, delighted, showered flowers and sprinkled the Buddha with sublime jewels radiating pure light, uttering praise. A hundred thousand celestial beings in the sky, pleased, scattered exquisite varicolored celestial jewel dust on the Buddha, presenting incense, garlands, perfumes, parasols, decorative banners and pennants, and ornamental crescents. The commanding lord of the celestials, along with all heavenly hosts, hovering in the empyrean, well pleased and serene, showered clouds of jewels in offering to the Victor, urging the enlightening beings to speak. A thousand goddesses in the sky sang pleasantly and played music, singing as with one voice in praise of the Buddha, destroyer of the fire of afflictions:

Empty nature quiescent, all things are signless,
Equal to space, beyond discriminating thought, totally pure;

Beyond motion or stillness, beyond philosophy, all equal in suchness,
By their suchness, the essence of things is beyond thought.

Those who understand all things thus
Are unmoved by existence or nonexistence:
With compassion for the world, striving for liberation,
They are offspring of Buddha, born from the Teaching.

They practice generosity without concern for appearances,
With well-disciplined minds, fundamentally tranquil, extremely calm:
They tolerate what is made in the world, knowing the imperishable truth;
They are endowed with vigor and strength, detached from all things.

Having fully entered into meditation, exhausted afflictions, they are purified;
Knowing all things, they are centered in primordial emptiness.
Rich in knowledge and practical power, they are always devoted to the welfare of the world,
For they are great beings, offspring of Buddha, having extinguished all evil.

Having uttered a thousand such songs, those beautiful goddesses hovered in the sky silently gazing at the Buddha, serene, enraptured with admiration for the Teaching. Moon of Liberation said, continuing, to Diamond Matrix, "What are the characteristices of attainment of the next stage after this fifth one?"

The enlightening being Diamond Matrix said, "Those who have thoroughly fulfilled the path of the fifth stage of enlightening beings enter into the sixth stage. They enter by way of ten equalities of things: by the equality of signlessness of all things; by the equality of nonorigination of all things; by the equality of absence of characteristic marks of all things; by the equality of nonbirth of all things; by the equality of detachment of all things; by the equality of primordial purity of all things; by the equality of nonconceptuality of all things; by the equality of all things in neither coming nor going; by the equality of all things in being like illusions, dreams, reflections, echoes, the moon's image in the water, or apparitions; and by the equality of nonduality of existence and nonexistence of all things. Thus observing all things in terms of their intrinsic nature and according with it without opposition, they attain the sixth stage of enlightening beings, the stage of Presence. But this is only by penetrating conformative tolerance; they have not yet attained the tolerance of the nonorigination of things.

"Thus understanding all things in their intrinsic nature, enlightening beings, all the more guided by compassion, commanded by great compassion, in order to completely fulfill great compassion, observe the formation and disintegration of the world. While observing the formation and disintegration of the world, it occurs to them, 'The origins of worldly ways are all due to attachment to self. In those who have no attachment to self the development of worldly ways does not take place.'

"It also occurs to them, 'These beings, intellectually infantile, attached to their selves, covered by the blinders of nescience, seeking existence and nonexistence, thinking illogically, gone on a wrong path, acting perversely, accumulate conditioned states of good, bad, and immobility. The mental seed conceived and planted by those conditioned states, imbued with taint and grasping, leads to future birth, old age, and death, coming into being as a result of renewed existence. In the field of action, in the darkness of ignorance, with the moisture of craving and the flow of egotism, the net of views grown, the sprouts of name and form appear. Having appeared, they grow, and, name and form having developed, the five senses become operative. From the intercourse of the operative senses comes contact. From the intercourse of contacts comes sensation. After sensation there is desire; thence craving and grasping grow. Once grasping is developed, becoming comes into existence. Once becoming has come into existence, the five clusters emerge. The five clusters having emerged, they progressively deteriorate in the five courses of existence. Having deteriorated, they disintegrate. From deterioration and disintegration there is anguish. Caused by anguish, all troubles of sadness, lament, pain, and dejection arise together. And yet there is no one who collects these. Of their own nature, spontaneously they disintegrate; there is no one who disintegrates them.'

"In this way enlightening beings examine interdependent origination in order of progression. They think: 'Not knowing the truth in the highest sense is called ignorance. The fruit of action fashioned by ignorance is conditioning. The initial mentation based on conditioning is consciousness. The four grasping clusters arising together with consciousness are name and form. The development of name and form is the six sense mediums. The conjunction of the sense faculties, objects, and consciousnesses is tainted contact. Born together with contact is sensation. Clinging to sensation is craving. Craving develops into grasping. Tainted action issuing from grasping is becoming. The outcome of action is birth, the emergence of the clusters. The development of the clusters is old age. The disintegration of the aged clusters is death. The mental anguish of the dying, the disintegrating, who are deluded and attached, is grief; crying out in grief is lament; in the five senses it is pain; in the vision of the mind it is dejection. The coming into being of much pain and dejection is torment. Thus this whole mass of suffering, this tree of suffering, grows, without any agent or knower.'

"They also think, 'From attachment to an agent, actions are cognized—

where there is no doer, doing cannot, in the ultimate sense, be found either.' They also think, 'All that is in the world is only mind. These twelve elements of becoming analyzed and explained by the Buddha are also all based on one mind. Why? Whenever the mind is aroused with desire for a thing, that is consciousness, and the "thing" is conditioning. The delusion of conditionings is ignorance. Name and form are born together with the ignorant mind. The development of name and form is the six sense mediums. Connected with the six mediums is contact. Born together with contact is sensation. Obsession with sensation is craving. The unrelenting seizing of what is picked up by craving is grasping. The conjunction of these elements of existence is becoming. The emergence of becoming is birth. The full development of birth is old age. The end of old age is death.'

"The ignorance there tends to produce two kinds of effects: as an object, it confuses beings, and it provides a cause for the development of conditioning. Conditionings also tend to produce two kinds of effects: they manifest future development and provide a cause for the emergence of consciousness. Consciousness also tends to produce two kinds of effects: it makes the continuity of existence and also provides cause for the development of name and form. Name and form also tend to produce two kinds of effects: they make mutual support and also provide cause for the development of the six sense mediums. The six sense mediums also tend to produce two kinds of effects: they show the differentiation of their own spheres and provide cause for the emergence of contact. Contact also tends to produce two kinds of effects: it contacts objects and provides cause for the emergence of sensation. Sensation also occasions two kinds of effects: it effects reception of the desired, of that which is not desired, and of that which is neither, and it also provides cause for the emergence of craving. Craving also occasions two kinds of effects: it creates intense desire for desirable things and provides cause for the emergence of grasping. Grasping also occasions two kinds of effects: it creates bondage by afflictions and provides cause for the emergence of becoming. Becoming also occasions two effects: it creates a tendency toward other courses of existence and provides cause for the emergence of birth. Birth also occasions two effects: it produces the emergence of the clusters and provides cause for old age. Old age also occasions two effects: it produces changes in the faculties and provides the cause for meeting in death. Death also occasions two effects: it destroys the compounded and causes continuation through lack of perfect knowledge.

"Therein, 'conditionings grounded on ignorance' means the continuation and support of conditionings by ignorance as a cooperating cause. 'Consciousness grounded on conditionings' means the continuation and support of consciousness by conditioning as a cooperating cause. 'Name and form grounded on consciousness' means the continuation and support of name and form by consciousness as a cooperating cause. 'The six sense mediums grounded on name and form' means the con-

tinuation and support of the six sense mediums by name and form as a cooperating cause. 'Contact grounded on the six sense mediums' means the continuation and support of contact by the six sense mediums as a cooperating cause. 'Sensation grounded on contact' means the continuation and support of sensation by contact as a cooperating cause. 'Craving grounded on sensation' means the continuation and support of craving by sensation as a cooperating cause. 'Grasping grounded on craving' means the continuation and support of grasping by craving as a cooperating cause. 'Becoming grounded on grasping' means the continuation and support of becoming by grasping as a cooperating cause. 'Birth grounded on becoming' means the continuation and support of birth by becoming as a cooperating cause. 'Old age and death grounded on birth' means the continuation and support of old age and death by birth as a cooperating cause.

"The extinction of conditionings due to the extinction of ignorance means the stilling and nonestablishment of conditionings due to the nonexistence of ignorance as a cooperating cause. The extinction of consciousness due to the extinction of conditionings means that without conditionings as a cooperating cause, consciousness is stilled, unsupported. The extinction of name and form due to the extinction of consciousness means that without consciousness as a cooperating cause, name and form are stilled, unsupported. The extinction of the six sense mediums due to the extinction of name and form means that without name and form as a cooperating cause, the six sense mediums are stilled, unsupported. The extinction of contact due to the extinction of the six sense mediums means that without the six sense mediums as a cooperating cause, contact is stilled, unsupported. The extinction of sensation due to the extinction of contact means that without contact as a cooperating cause, sensation is stilled, unsupported. The extinction of craving due to the extinction of sensation means that without sensation as a cooperating cause, craving is stilled, unsupported. The extinction of grasping due to the extinction of craving means that without craving as a cooperating cause, grasping is stilled, unsupported. The extinction of becoming due to the extinction of grasping means that without grasping as a cooperating cause, becoming is stilled, unsupported. The extinction of birth due to the extinction of becoming means that without the cooperating cause of becoming, birth is stilled, unsupported. The extinction of old age and death due to the extinction of birth means that without the cooperating cause of birth, old age and death are stilled, unsupported.

"Ignorance, craving, and grasping are the continuation of the course of affliction. Conditioning and becoming are the continuation of the course of action. The rest are the continuation of the course of suffering. The preceding and the succeeding annihilated by analysis, these courses are cut off. Thus these three courses—affliction, action, and suffering—have no self and have nothing to do with anything pertaining to self; becoming and decaying, it is all in essence like a hollow reed.

"Also, what are called conditionings grounded on ignorance are connected to the past; consciousness up to sensation are connected to the present; craving up to becoming are connected to the future. Henceforth there is continuation of this. The extinction of conditionings due to the extinction of ignorance is the cutting off of their connection—the same is true of the rest.

"Furthermore, the state of triplex suffering is due to these twelve elements of becoming. Therein, ignorance, conditioning, up to the six sense mediums are the suffering that is due to conditionality; contact and sensation are the suffering that is due to pain; the rest of the elements of becoming are the suffering that is due to disintegration. The extinction of conditionings due to the extinction of ignorance is the cutting off of the triplex suffering. The same is so of the rest. 'Conditionings grounded on ignorance' means the nature of conditioning being produced by causal relations; the same is so of the rest. The extinction of conditioning due to the extinction of ignorance means the nonexistence of conditioning; this is so of the rest too. 'Conditionings grounded on ignorance' means attachment to origination; 'the extinction of conditioning due to the extinction of ignorance' means attachment to annihilation. This is so of the rest too. 'Conditionings grounded on ignorance' is viewing it according to existence, and this is so of the rest too. The 'extinction of conditionings due to the extinction of ignorance' is viewing it according to annihilation, and this is so of the rest too.

"Enlightening beings contemplate interdependent origination in these ten patterns, forward and backward: that is, in terms of the interconnection of the elements of becoming, in terms of being all together in one mind, in terms of differentiation of one's own action, in terms of inseparability, in terms of the procession of the three courses of affliction, action, and suffering, in terms of the connection of past, present, and future, in terms of accumulation of the three kinds of suffering, in terms of production by causes, in terms of attachment to origination and annihilation, and in terms of contemplation of becoming and annihilation.

"Enlightening beings thus contemplate interdependent origination in ten patterns; because of contemplating it in terms of being without self, without being, without soul, without person, inherently empty, without doer or subject, the door of emptiness and liberation becomes manifest to them. Because of the nullity of own-being of these elements of becoming, being in the presence of ultimate liberation, no sign of any thing occurs to them. In those who have thus entered into emptiness and signlessness, no desire whatsoever arises, except, led by great compassion, for the full development of sentient beings: thus the door of liberation of wishlessness becomes manifest to them. Causing these three doors of liberation to become manifest, they leave behind the ideas of self and other, of agent and perceiver, of being and nonbeing. All the more, filled with compassion, they work to perfectly attain the elements of enlightenment which they have not yet attained.

"The enlightening beings think, 'That which is fabricated goes on because of linkage—without linkage it does not proceed; the fabricated goes on because of assemblage—without assemblage it does not go on. Having recognized the many ills and bad effects of the fabricated states of conditioning, we should cut off this linkage, this assemblage. But we should not go to the ultimate cessation of the created, for the sake of the full development of sentient beings.' This abode of transcendent wisdom, encountered by enlightening beings examining the many ills of fabricated conditioned states, by nature without inherent existence, unborn and not annihilated, is called the presence of unattached knowledge; it is realized by undertaking great compassion and not abandoning duty to living beings, by merging with its light. Endowed with such knowledge, illumined by transcendent wisdom, they bring together the cooperating causes conducive to the elements of enlightenment, but they do not abide in the created state. They also observe the essential nullity of conditioned states, but they do not settle down in that, because they have not yet completely fulfilled the elements of enlightenment.

"The enlightening beings in this stage, the stage of Presence, realize the concentration of enlightening beings called 'entry into emptiness.' They attain absorption in emptiness of inherent nature, emptiness of ultimate reality, supreme emptiness, great emptiness, emptiness of union, emptiness of production, nonconceptual emptiness according to reality, emptiness of concern, emptiness of disconnection and nondisconnection. With these ten doors of concentration on emptiness in the forefront, a hundred thousand doors of concentration on emptiness become manifest to them, and so do a hundred thousand doors of concentration on signlessness and a hundred thousand doors of concentration on wishlessness.

"Furthermore, the enlightening beings in this stage of Presence fully develop unbreakable intent, certain intent, good intent, profound intent, unretreating intent, unrelenting intent, pure intent, endless intent, intent to seek knowledge, intent to perfectly unite means and wisdom. These ten intents of enlightening beings lead to the enlightenment of buddhas; the enlightening beings become courageous and do not retreat before verbal opposition; they enter the stage of knowledge; they give up the stages of listeners and individual illuminates, being wholly directed toward buddha-knowledge. They also become immune to the doings of demons and afflictions, and become firmly established in the light of enlightening beings. They also become fully imbued with the practices of the principles of emptiness, signlessness, and wishlessness, and they become one with the contemplations of means and wisdom, and they become filled with the elements of enlightenment.

"In the enlightening beings in this stage of Presence, the abode of transcendent wisdom becomes paramount, and they attain the third acceptance of these principles, that of keen accord, by following them without opposition.

"To the enlightening beings in this stage many buddhas become

visible, by great vision and willpower—many hundreds of buddhas, many thousands, hundreds of thousands, millions, billions, trillions of buddhas. Having seen these buddhas, with great zeal they pay honor and respect to them, providing them with offerings of food, clothing, bedding, medicines, and other furnishings, and also bring comforts for enlightening beings, and also honor the religious community. They dedicate all these roots of goodness to perfect enlightenment. They also attend those buddhas and listen to their teachings in person with great respect and appreciation of their rarity, taking up the teachings and remembering them. Having heard the teachings, they practice them by means of true application, wisdom, knowledge, and illumination, and effectively preserve them in action. They reach further into the store of teachings of the enlightened.

"The roots of goodness of the enlightening beings in this stage of Presence become more and more radiant over many eons, over hundreds, thousands, millions, billions, trillions of eons. Just as gold covered with jewels becomes even more radiant, so do the roots of goodness of enlightening beings in this stage, cultivated by expedient means and wisdom, become all the more radiant. They also become more and more tranquil and imperturbable. Just as moonlight refreshes and delights people and cannot be diverted by the four winds, in the same way those roots of goodness of enlightening beings in the stage of Presence quench the fires of afflictions of countless beings and make them refreshed and happy, and those roots of goodness cannot be diverted by the four demons.

"Among the ten transcendent ways, transcendent wisdom is paramount in these enlightening beings, but they also practice the others as best they can. This is a brief summary of the sixth stage of enlightening beings, called the stage of Presence, most of the enlightening beings in which are masters of emanation, expert and powerful in stopping people's conceit, skilled in drawing people away from the conditions of pride and arrogance. They cannot be distracted by the interrogations of all listeners. They are skilled in introducing beings into interdependent origination. Whatever actions they undertake, whether by giving, or by kind speech, or by beneficial action, or by cooperation, all of it is never apart from thoughts of Buddha, the Teaching, the Community, enlightening beings, the practice of enlightening beings, the transcendent ways, the stages, the powers, expertise, and unique qualities of buddhas, including omniscience complete in all respects. Why? To become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

"Those who seek to be thus undertake the appropriate effort, by which exertion they instantly attain a hundred trillion concentrations, see a hundred trillion buddhas and recognize their power, shake a hundred trillion worlds, go to a hundred trillion lands, illumine a hundred trillion worlds, mature a hundred trillion beings, remain for a hundred

trillion eons, penetrate a hundred trillion eons past and future, contemplate a hundred trillion doctrines, manifest a hundred trillion bodies, each body manifesting a company of a hundred trillion enlightening beings. Beyond that, enlightening beings with the power of vows perform, by the excellence of their vows, countless transfigurations of body, aura, mystic powers, vision, sphere of operation, voice, conduct, adornment, power, resolution, and performance."

Then the great enlightening being Diamond Matrix uttered these verses describing this stage:

Having fulfilled the practice of the path of the fifth stage,
Realizing knowledge of the signlessness, formlessness, and birthlessness of things,
Knowledge of their nonorigination, primordial purity, and inexpressibility,
Thus enlightening beings enter the sixth stage.

The objective eye tracing phenomena consistently
Without rejection or attachment, without false ideas,
Knowing them to be of the nature of illusion, apart from being and nonbeing,
Enlightening beings enter the higher sixth stage.

Stable in keen accord, full of knowledge and power,
They observe becoming and decay in all worlds.
The becoming of the world is in essence the becoming of the dark of delusion;
When that delusion is destroyed, becoming is nonexistent.

They contemplate conditional creation, ultimately empty,
Without contradicting the causal relations of action or the function of names;
Knowing in truth action has no agent,
They look upon the fabricated as like dense clouds, without will.

Not knowing the truth in the highest sense is ignorance;
Action and consciousness are the results thereof;
Then, born together based on consciousness are name and form;
Thus all come into being, the whole mass of suffering.

They realize the three realms are only mind—
And the twelve elements of becoming are in one mind,
Born of desire and produced by the mind;
Thus extinction and becoming, too, are distinctions of the mind.

The function of ignorance is dual; it creates delusion,
And in delusion also provides a cause for sensations;
And so on, up to old age, degeneration, and death—
The production of all suffering from this has no end.

It cannot be cut off under conditions of ignorance,
But having stopped this continuous production, all ceases completely—
Delusion, craving, and grasping are the courses of affliction;
Action and becoming are conditionings, the rest are suffering.

From delusion to the sense mediums is suffering due to conditionality,
Contact and the development of sensation are suffering due to painfulness,
The rest of the elements are suffering due to degeneration;
If their development is stopped, that suffering has no self.

The forerunners are ignorance and conditioning;
Consciousness and sensation operate in the present;
Craving, becoming, and suffering take place in the future:
Those who observe unattached cut off their inception and progress.

The condition of delusion creates bondage;
The end of bondage is the extinction of conditions.
The production of result by cause does not happen without cause;
Enlightened knowledge sees it as void of inherent existence.

Following delusion is the cause and force of becoming;
Opposing it, all becoming is cut off by the annulment of the cause.
Those with unattached minds observe in ten ways
The profound interrelation of one thing and another.

Intention, the elements of becoming, and the locus of action
Are inseparable in the forefront of the three courses:
Unoriginated and unperishing is the procession of conditions,
The cause and destruction of the three forms of suffering, origin and extinction.

Thus do enlightening beings comprehend interdependent origination—
Like illusion, unreal, without knowing or doing,
Like a dream, like a reflection, void of intrinsic being,
Like the mirage of the ignorant and deluded.

Whoever meditates thus rests in the emptiness of the wise;
They realize this signlessness of conditions:
Knowing they're completely unreal, they have no wishes,
But they go on living out of compassion for beings.

Thus having accomplished this door of liberation, the great beings
Are even more compassionate in mind and seek the qualities of buddhahood.
Observing the fabricated is a matter of conjunction,
They become more diligent, replete with many virtues.

Having fulfilled myriad concentrations in emptiness,
As well as signless and wishless liberation,
Their wisdom and conformative acceptance increase,
And their freedom and knowledge mature.

They also serve many buddhas resolutely
And practice the Way in the buddhas' tutelage.
Attaining the treasury of Buddha teachings, they propagate roots of goodness
Like gold encrusted with jewels.

As moonlight refreshes the minds of people in the world
Undeflected by the four winds,
The light of enlightening beings, overcoming the path of demons,
Quenches the burning of afflictions of those suffering from pain.

Having reached this stage, they become celestial monarchs,
Adept at emanation, destroyers of conceit.
Whatever they do on the path of knowledge
Is insuperable, steadfast, beyond the path of listeners.

Seeking, the enlightening beings, imbued with vigor,
Having attained a hundred trillion consummate concentrations,
See in an instant the buddhas in the ten directions
Blazing like the sun in the midsummer sky.

"Here I have told of the sixth stage of great beings, the stage of Presence, which is profound, hard to see, hard for listeners and self-conquerors to know."

Now the crowd of celestials, exhilarated, showered clouds of various lights and uttered sweet words full of supreme pure joy, praising the supremely acute mind, master of knowledge, imbued with a hundred virtues, excellent in conduct, blissful, benefactor of the world, one of the lotuses of humanity. The great gods traversing the sky showered sublime immeasurable light on the best of humans, and clouds of fra-

grance of supreme beauty, to destroy afflictions. The host of celestials spoke in sweet, pleasing, beautiful voices of how they had gained supreme benefit on hearing the explanation of this stage. The goddesses, delighted, playing sweet music, spoke in praise of this eminent practice, by the power of Buddha:

Best in conduct among the wise,
Tamers of the tamed, benefactors of the world,
Having transcended the world,
They act in the world, showing the subtle.

They manifest various bodies,
All the bodies one with the essence of things;
Peaceful, uncontentious,
They speak without the idea of having said even a syllable.

They go to a hundred lands and pay respect to the Guides,
Those who are most worthy of honor,
Having given up their concept of a land,
Being masters of knowledge.

They fully develop beings,
Yet have no concept of self or other,
They accumulate highest goodness,
Yet have no attachment to accumulation of good.

Having seen the world burning
With desire, hatred, and delusion,
They get rid of all concepts
And out of compassion undertake higher efforts.

The gods and goddesses, having offered their splendid song, became silent, enraptured, all gazing at Buddha. "This assembly is calm," they said to the enlightening being; "tell us the features of the seventh stage, abode of virtues."

The enlightening being Diamond Matrix said, "Any enlightening beings who have thoroughly fulfilled the course of the sixth stage come to the seventh stage. They gain access to the seventh stage by means of ten kinds of special undertaking in the Path which are accomplished by skill in means, transcendent wisdom, and knowledge. What are these ten? They develop a mind well trained in focus on emptiness, signlessness, and wishlessness, yet they collect great provisions of virtue and knowledge. They enter into the selflessness, absence of being, absence of soul, absence of individuality, and absence of personality in all things, yet they do not give up the production of the four immeasurables—immeasurable kindness, compassion, joy, and equanimity. They perform

transcendent practices to increase virtuous ways, yet they do not cling to anything. They become detached from everything in the world, yet they produce arrays of adornments for the world. They become ultimately calm and tranquil due to removal from the fires of afflictions, yet they undertake to accomplish the extinction of the flames of afflictions of lust, hatred, and delusion of all beings. They realize the nonduality of essence of being and nonbeing, all things being like illusions, mirages, dreams, reflections, echoes, apparitions, yet they put into effect resolution in innumerable different deeds and works. They have cultivated the perception that all lands and paths are equal to space, yet they undertake the adornment of buddha-lands. They arrive at the nature of all buddhas as being fundamentally and essentially the reality-body, yet they undertake the production of the adornments of the marks of distinction and embellishments of the physical body of a buddha. They grant that the voice of the buddha is unutterable, free from sound, and by nature ultimately silent, yet they undertake the production of pure arrays of all different tones to communicate with all beings. In a single instant they enter buddhas' awareness of past, present, and future, yet they enter into distinctions of various appearances, ages, and reckonings by discernment of beings' minds. By these ten kinds of special undertaking on the Path, accomplished by skill in means, wisdom, and knowledge, enlightening beings enter the seventh stage; and they are said to be in this stage by virtue of the manifestation of the practice of these undertakings.

"Enlightening beings in this seventh stage penetrate infinite realms of beings, unlimited acts of guidance by which buddhas develop beings, infinite networks of worlds, infinite purification of buddha-lands by the enlightened ones, the infinite variety of phenomena, the infinite realization of knowledge of buddhas, the unlimited methods of calculating ages, the buddhas' immeasurable awareness of past, present, and future, the infinite differences in beings' interests, the infinite variety of manifestations of the material body of buddhas, the infinite variety of mental dispositions and faculties of beings, the infinite gladdening of the stream of beings by the utterances of the buddhas, the infinite variety of mental actions of beings, the buddhas' infinite following of the progress of knowledge, the infinite variety of application to the way of emancipation of the vehicle of listeners, the infinite manifestations of teachings of the Path of the buddhas, the infinite consummation of the attainment of the vehicle of individual illuminates, the infinite teachings of ways of ingress into the profound knowledge of the buddhas, the infinite application of enlightening beings to the conduct of enlightening beings, and the buddhas' infinite teachings of entry into the assembly of the Great Vehicle.

"It occurs to the enlightening beings that the spheres of the buddhas, those who have realized Thusness, the perfectly enlightened ones, are infinite and could not be counted even in hundreds of millions of billions of trillions of eons, and that they themselves should develop these spheres

of buddhas and fulfill them, effortlessly, without vain thought, without false discrimination.

"Thus with perspicacious mystic knowledge, continuous application, replete with skill in means and wisdom, they become well established in these special undertakings on the Path, by unshakable application. While undertaking the accomplishment of the Path, they do not leave it for a moment; even while walking, standing, sitting, reclining, and even sleeping they are devoted to the accomplishment of knowledge. They are free from all obstruction, they maintain proper conduct, and they keep in mind such thoughts, by the inspiration of which they collectively fulfill the ten transcendent ways of enlightening beings. How so? In that way do the enlightening beings dedicate each thought, led by great compassion, to the fulfillment of buddhahood and enlightened knowledge.

"The giving to beings of their own roots of goodness by those attending to living beings compassionately while seeking enlightened knowledge is their transcendent generosity. The extinguishing of the burning of all afflictions is their transcendent discipline. Tolerance toward all beings out of kindness and compassion is their transcendent forbearance. Strength in tireless undertaking of ultimately good practices is their transcendent vigor. Proceeding toward omniscient knowledge without distraction is transcendent meditation. Tolerance in face of the essential nonorigination of all things is their transcendent wisdom. The accomplishment of unlimited knowledge is their transcendent skill in means. The realization of the penetration of knowledge of the ultimate undertaking is their transcendent vowing. Not suffering their path to be cut off by any opponents or gangs of demons is their transcendent power. The accomplishment of knowledge of all things as they are is their transcendent knowledge. Thus are the ten transcendent ways of enlightening beings fulfilled in every instant in this stage, which is called Far-Going. In the same way the four means of salvation, the four powers, the thirty-seven elements of enlightenment, the three doors of liberation—in sum, all aspects of enlightenment—are fulfilled moment to moment."

When Diamond Matrix had said this, the enlightening being Moon of Liberation said to him, "Are all the elements of enlightenment fulfilled moment to moment only by enlightening beings in the seventh stage, or in all ten stages?"

Diamond Matrix said, "All the elements of enlightenment are fulfilled moment to moment by enlightening beings in all ten stages, but especially in this seventh stage. Why? This stage of enlightening beings fulfills practice that involves appropriate efforts and accedes to the practice of knowledge and mystic knowledge. Now in the first stage of enlightening beings the elements of enlightenment are fulfilled in the enlightening beings moment to moment by focus on all vows; in the second, by removal of mental defilements; in the third, by increase in

commitment and attainment of the illumination of the Teaching; in the fourth, by entry into the Path; in the fifth, by going along with worldly occupations; in the sixth, by entry into the door of the teaching of profundity; and in this seventh stage all elements of enlightenment are fulfilled moment to moment by the establishment of all qualities of buddhahood. What is the reason for this? All the elements of effort to evoke knowledge that are accomplished by enlightening beings in the first through seventh stages are accomplished without effort beginning in the eighth stage, and on until the final end.

"It is as if there are two worlds, one defiled and impure, and one thoroughly pure; it is difficult to cross over the gap between these two worlds, except by the great power of higher knowledge: in the same way it is hard to cross over the gap between alloyed and pure practice of enlightening beings, and it is impossible to do so except by the empowerment of great vows, skill in means, and higher mystic knowledge."

Moon of Liberation said, "Then is the practice of enlightening beings in this seventh stage to be considered alloyed with afflictions, or pure?"

Diamond Matrix said, "From the first stage of enlightening, all enlightening beings' practices should be considered free from the blemishes of afflictions, due to the dominance of dedication to enlightenment, but because of being even with the path that accords to their station, up to the seventh stage it cannot be called practice which has completely transcended afflictions. It is like a king riding around on an elephant, recognizing people's afflictions of suffering and poverty without himself being affected thereby—yet he has not thus far totally gone beyond the human condition. Then if he is born in the Brahma heaven, having relinquished the human body, and ascends to the Brahma palace, with little effort he goes around looking at the universe and shows the radiance of Brahma, he then cannot be called human. In the same way, from the first stage enlightening beings, mounted on the vehicle of the transcendent ways, course through all worlds, recognizing the ills of afflictions, but are not affected by them because of being on the right Path, but thus far cannot be said to have completely gone beyond the ills afflicting all beings. Having given up the practices of the seventh stage, they enter the eighth, and then, mounted on the completely pure vehicle of enlightening beings, traveling around all worlds, they recognize the ills afflicting all worldly beings, but they are not affected by those ills, having totally transcended worldly actions.

"Yet the enlightening beings in this seventh stage have mostly transcended the mass of all afflictions, beginning with greed; enlightening beings practicing this seventh stage, Far-Going, cannot be said either to be defiled with affliction or to be free of affliction. Why? Because they do not act out any afflictions, they cannot be said to be afflicted; because they are seeking buddha-knowledge and have not yet completely fulfilled their aspiration, they cannot be said to be without affliction.

"Enlightening beings in this seventh stage become endowed with

physical, verbal, and mental action that is pure in intent; and they get beyond all bad courses of action that are disapproved of by the enlightened, and continually act in accord with the virtuous paths of conduct recognized by the enlightened. Also, whatever worldly arts and crafts and businesses they do in the fifth stage all operate without effort in the seventh stage. They become universally accepted as teachers, except of perfect buddhas and enlightening beings from the eighth stage on, who have no peer, whether in terms of will or practice. All their meditations, concentrations, attainments, mystic knowledges, and liberations become present to them, in terms of cultivation, but not as yet as mature accomplishments, just as in the eighth stage the power of cultivation of wisdom and means in every thought by enlightening beings in the seventh stage is fulfilled. They attain all the elements of enlightenment to an even greater degree than before.

"In this seventh stage enlightening beings attain an enlightening concentration called perfect conscious ascertainment, one called careful consideration of meaning, one called preeminent intellect, one called store of differentiation of meanings, one called ascertainment of all meanings, one called ascertainment of meanings of things as they are, one called firmly established root, one called door of knowledge and mystic power, one called purification and adornment of the phenomenal realm, one called praise of the enlightened, and a concentration called door of existence and nirvana concealing various meanings. In this way, beginning with these, fulfilling the ways of ingress into great mystic knowledge, they attain a hundred thousand sets of ten concentrations that purify the stages. By attainment of these concentrations in which means and wisdom are purified, and by the power of great compassion, they go beyond the stages of listeners and individual illuminates, and encounter the stage of contemplation with wisdom and knowledge. The unlimited actions of enlightening beings in the seventh stage are carried on without specific marks, as are their unlimited speech and thought. Thoroughly purified is the manifestation of acceptance of the nonorigination of all things."

Moon of Liberation said, "Are not the unlimited physical, verbal, and mental actions of enlightening beings in the first stage beyond the practice of listeners and individual illuminates?"

Diamond Matrix said, "They are, but that is because of the magnitude of their intense focus on the Buddha Way, not by their own conscious contemplation. But in this seventh stage of enlightening beings they become insuperable because of realization through contemplation in their own sphere of awareness. It is like a prince born of a king and queen, who has the marks of kingship and as soon as he is born is superior to the ministers—that is because of the lordship of the king, not due to thought by his own intellectual power. Then when he grows up, he goes beyond the works of all the ministers because of his own intellectual power. In the same way, enlightening beings excel all listeners and individual illuminates as soon as they are inspired, because of the greatness

of their determination, not because of contemplation by their own intelligence. But enlightening beings in this seventh stage go beyond all listeners and individual illuminates by establishment in greatness and preeminence of their own experiential knowledge. Furthermore, enlightening beings in this seventh stage attain profound, unattached, inconspicuous physical, verbal, and mental action, yet they do not give up intense effort seeking greater excellence, by which questing effort they reach extinction but do not make it their final realization."

Moon of Liberation said, "From what stage do enlightening beings arrive at extinction?"

Diamond Matrix said, "They arrive at extinction from the sixth stage. In the seventh stage they enter and emerge from extinction in each mental instant, but they may not be said to actually experience extinction. Because of that they are said to have inconceivable physical, verbal, and mental action. It is a marvel how enlightening beings abide in ultimate reality without actually experiencing extinction. Just as a person with good knowledge of the characteristics of the waters of the ocean, educated, wise, and intelligent, with consideration relevant to every point, when on board a ship in the ocean becomes familiar with the winds and the currents and is unscathed by the ocean waters, in the same way enlightening beings in the seventh stage, having entered the ocean of omniscience of the great vehicle on board the vessel of the transcendent ways, abide in the sphere of ultimate reality, the limit of existence, yet do not experience extinction, and are not affected by the ills of thoughts of complete ultimate extinction of the compounded.

"Having attained this power and support of knowledge, by means of great awareness in which concentration, knowledge, and power are developed, by the power of skill in means and wisdom, they also show the face of mundane existence, while their minds are gone to nirvana. They are also surrounded by a great company, yet they have attained to constant detachment of mind. They undertake birth in the world by willpower for the sake of development of beings, but they are not stained by the ills of the world. They also become tranquil, extremely calm and serene, yet by expedient means they 'burn,' without, however, being burned by burning. They are born in the knowledge of buddhas and leave the stages of listeners and individual illuminates. While they come to reach the storehouse of the realm of buddha-knowledge, yet they appear to have entered the realm of demons. Though they have completely transcended the paths of the four demons, yet they show the sphere of operation of the demons. They appear to practice the ways of non-Buddhists, yet their minds have not abandoned Buddhism. They appear to follow all worldly occupations, yet they attain the way to transcendence of the world. They acquire adornments surpassing those of all creatures, human, celestial, or fabulous, but they do not take their attention off delight in the way of the enlightened.

"To the enlightening beings in this seventh stage of Far-Going, many

buddhas become visible, by great vision and willpower—many hundreds of buddhas, many thousands, many hundreds of thousands, many hundreds of thousands of millions, many hundreds of thousands of billions, many hundreds of thousands of trillions of buddhas. Having seen those buddhas, they honor and serve them with great zeal, providing them with food and drink, clothing, bedding, medicines, and furnishings, and also providing comforts for enlightening beings and paying respect to the religious community. Those roots of goodness they dedicate to perfect enlightenment. They attend those buddhas and listen to their teachings, take them up and remember them. Having heard the teachings, they put them into practice by means of the light of true attainment, wisdom, and knowledge, and protect them by accomplishing them, and become preservers of the teachings of the buddhas, unfazed by the intelligent questions of all listeners and individual illuminates. Their acceptance of the profound teaching, for the salvation of beings, becomes yet more purified.

"The roots of goodness of enlightening beings in this stage of Far-Going are forged over many eons, are purified, and become workable; they become immaculately pure over hundreds of thousands of millions of billions of trillions of eons. Just as gold studded with all kinds of jewels becomes yet more radiant, more luminous, and all the more outclasses all other ornaments, in the same way the roots of goodness of enlightening beings in this seventh stage of Far-Going, produced by skill in means, wisdom, and knowledge, become all the more radiant, luminous, and immaculate, and cannot be outshone by listeners and individual illuminates. Just as the light of the sun cannot be outshone by the lights of the stars and moon, and dries up most of the swamps and ripens the crops, in the same way those roots of goodness of enlightening beings in this stage of Far-Going cannot be outshone by listeners and individual illuminates, and mostly dry up delusions and their swamps of afflictions, and cause bodies defiled by afflictions to become wholesome.

"For these enlightening beings, among the ten transcendent ways, transcendent skill in means becomes paramount, while they practice the rest as best they can.

"This is a summary exposition of the seventh stage of enlightening beings, called Far-Going, most of the enlightening beings in which become celestial sovereigns with command of others' emanations, competent and powerful, inexhaustible in evoking clear understanding in beings, and in answering the questions of listeners and individual illuminates, skilled at leading beings into certainty. Whatever acts they undertake, whether by giving, or kind speech, or beneficial action, or cooperation, all of it is never apart from thoughts of Buddha, the Teaching, the Community, enlightening beings, the practice of enlightening beings, the transcendent ways, the stages, the powers, expertise, and unique qualities of buddhas, including omniscience complete in all

respects. Why? Because they want to become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

"Wishing to be thus, they undertake appropriate effort, by whose energy they instantly attain a quadrillion concentrations, see a quadrillion buddhas and recognize their power, shake a quadrillion worlds, go to a quadrillion lands, illumine a quadrillion worlds, develop a quadrillion beings to maturity, live for a quadrillion eons, penetrate a quadrillion eons past and future, contemplate a quadrillion means of teaching, manifest a quadrillion bodies, manifesting each body with a company of a quadrillion enlightening beings. Beyond that, enlightening beings with the power of vows can, by the excellence of their vows, perform countless transformations, of body, aura, mystic powers, vision, sphere of action, voice, conduct, adornment, empowerment, resolution, and performances."

Then Diamond Matrix spoke these verses describing this stage:

With profound knowledge following the trail of ultimate truth,
Mind stabilized in the sixth stage, perfectly concentrated,
Accomplishing the union of wisdom and means,
They enter the seventh stage of superior practice.

Empty, signless, wishless, yet with compassion and kindness,
Gone to the state of felicity, yet honoring the buddhas,
Tireless in virtue and power, while knowing them to be empty,
They enter the realm of the seventh stage.

In the world, with great forbearance, they've acquired detachment,
Extinguished the flames of afflictions and stilled worldly cravings,
Coursing in the nonduality of things as like reflections, illusions, dreams,
Yet they show compassion, and enter the seventh stage.

They purify the land, while their own minds, equanimous, are without discriminatory thought;
They're endowed with the marks of a buddha, while immovable in the essence of truth.
They speak for the benefit of the world, while detached from sound;
And in an instant enter the mind of knowledge of buddhas.

Illumined, they contemplate these teachings.
Entering the higher stage desiring to benefit the world.
In this stage they do endless works for living beings,
Doing the deeds of buddhas, immeasurable.

They understand lands, their various orders and ages,
Inclinations, intentions, various states of mind,
And teach without end, faithfully,
To develop all to maturity.

Those who have reached the supreme Path by this mind of knowledge,
Combining wisdom and means in all their actions,
Having attained in each moment of thought herein the virtues of the Path,
Fulfill the ten transcendent states.

The seeking of good for all beings is giving;
Discipline is the cessation of afflictions, tolerance is noninjury;
Energy is ever-greater vigor in their undertakings;
Imperturbability on the Path is the meditation of the virtuous.

Acceptance of nonorigination, dispassionate, is supreme wisdom;
Dedication is skill in means, vowing is seeking greater success;
Indestructibility hence is power, knowledge is joy in guidance:
Thus they attain the qualities of enlightenment moment to moment.

In the first stage virtues are fulfilled by focus of mind on them;
In the second, removal of defilement; in the third, cutting of bonds;
In the fourth, the Path; in the fifth, impartial action;
In the sixth, knowledge of nonorigination operates.

Hence, as soon as they reach the seventh stage,
They commence virtuous undertakings of many kinds;
Why? The knowledge and deeds they achieve hence
Purify all that develops into the eighth stage.

Far-Going is hard to cross; by many developmental practices
They cross, as one would cross a path between two lands.
Coursing in the seventh stage, they are undefiled, like kings;
While established in the Path, yet they have not definitely transcended all.

When they reach the eighth stage of knowledge, further,
They transcend mental objects, established in the action of knowledge.
Just as a god does not look on the world as a human does,
So do they act, like lotuses unstained.

In this stage they get beyond various afflictions—
Their afflictions are neither active nor completely destroyed.
Being on the Path, they do not act on afflictions,
Yet, filled with zeal for supreme knowledge, their affliction is not yet ended.

They know various worldly arts and crafts, the use of medicines and spells,
And are well versed and grounded in all sciences.
They attain meditation, mystic knowledge, and powers, by cultivation,
And further accomplish various concentrations.

Having transcended the practices of listeners and the self-awakened,
They are established in the infinite practice of enlightening beings,
Before by determination, from now on by knowledge;
They are like children of kings, full of power when grown.

Having reached profundity, they proceed yet further;
Reaching extinction of mind, still they do not make it their experience,
Like having gone into the ocean on a steady-faring ship,
Seeing all the water before them yet not being destroyed by it.

Further endowed with the best of means, wisdom, and power,
Rich in virtues of knowledge and action, hard for the world to know,
They serve millions of buddhas, becoming more pure,
Like gold adorned with jewels.

The light of the eminent wisdom of the sages in this stage
Evaporates the wetness of craving, like the light of the sun.
Having attained this stage, they become commanders,
Capable, skilled in teaching the fruit of knowledge.

Seeking, imbued with stability, vigor, and strength,
They see a quadrillion buddhas
In all directions, by concentration,
And even more, those of immeasurable, superior will.

"This is the seventh stage, called Far-Going, purifying means and wisdom, hard for all worldings and those who practice only for themselves to know."

Having heard about this excellent practice of the wise, the gods and

celestial hosts were joyful and made offerings to the Buddha and the multitude of enlightening beings, benefactors of the world—they gave flower garlands, banners and pennants, aromatic powders, precious cloth, many splendid parasols studded with jewels, and exquisite clouds of pearl necklaces. The goddesses produced many kinds of music, with pleasing, sweet sounds and superb rhythm, in offering to the Buddha and enlightening beings, sages of eminent character; they said,

All-seer, mighty, foremost and best, who shows the realm of buddhas for the benefit of the world,
It is you who evoke this music, with the strumming of various instruments.

On a hairtip more buddhas than grains of sand in trillions of Ganges rivers
Peaceful, peerless, teach the pure doctrine, preeminent, supreme.

In a single pore are infinite lands, each with four continents and seas,
As well as polar and peripheral mountains, all seen therein, uncrowded.

On a point the size of a hairtip are all realms of being—
Ghosts, beasts, fiends, humans and gods, goblins and serpents, experiencing the various realms of action.

In all the spheres of the lands the supreme wheel of the Purifiers is turned,
As the buddhas teach while adapting to the minds and thoughts of beings.

In the body of each being are various lands, in the lands, beings;
Those of higher development are humans and celestials—
Knowing them in their variety, the Buddha teaches them.

A great land comes to seem to be minute, a mote of dust comes to seem huge—
These and more are the spiritual powers of Buddha, of which all beings could not exhaustively tell.

When such words of grandeur had been spoken, the assembly, silent, gazed happily at the Best of Speakers. Seing the assembly had grown silent, Moon of Liberation spoke again: "Please tell us the way into the practice of the eighth stage."

Diamond Matrix said, "Those who have well accomplished investigation of the seventh stage of enlightening beings, who have purified the

path by wisdom and skill in means, have accumulated ample provisions of virtue and knowledge, have thoroughly committed themselves to the great vow, are surely supported by the empowerment of the Buddha, have acquired the support of the power of their own roots of goodness, have their attention on the powers, expertise, and unique qualities of buddhas, have purified their intent and thought, have attained the power of virtue and knowledge, strive compassionately and follow the Path of infinite knowledge, realize the primordial nonorigination of all things as it really is, and also realize the nonbirth, signlessness, absence of becoming or annihilation, nonconsummation, nonprogression, nonregression, essential nonexistence, equality of beginning, middle, and end, and nonconceptuality of all things, accessible to nonconceptual universal knowledge, equal to thusness—they realize these qualities of all things as they really are. They are wholly detached from mind, intellect, consciousness, thought, and ideation. Unattached, not grasping, equal to space, having entered into the nature of openness—this is called having attained acceptance of the nonorigination of things.

"Then, imbued with this acceptance, as soon as enlightening beings attain the eighth stage, Immovability, they attain the profound abode of enlightening beings, which is hard to know, unadulterated, ungraspable by any notion, unoriginated, measureless, unconquerable by any listeners or individual illuminates, aloof, facing total detachment. Just as when a monk with spiritual powers and ultimate control of mind has, through successive stages, reached the ninth level of attainment, extinction, he becomes free of all stirring cogitation and flowing thoughts, in the same way enlightening beings, as soon as they attain the eighth stage, Immovability, become freed from all efforts and attain the state of effortlessness, freed from physical, verbal, and mental striving, freed from stirring cogitation and flowing thoughts, and become stabilized in a natural state of development.

"It is as if a person in a dream saw himself in a great torrent, he then would make great effort, eagerly striving to get out, and because of that great effort and striving he would wake up, and as soon as he woke up he would be freed from all that effort and striving. In the same way the enlightening beings, seeing the mortal being in the four torrents, desiring to come to the rescue, exert great efforts and striving for awakening of all-knowledge, acting with great vigor; as soon as they reach the stage of Immovability, they become free from all efforts.

"In these enlightening beings no actions based on views, passions, or intentions are manifest. Just as in the Brahma heaven no afflictions of the realm of desire are acted on, in the same way enlightening beings in this stage of Immovability do not carry on action of mind, intellect, or consciousness. They do not even carry on the conduct of Buddhas, of enlightenment, of enlightening beings, of nirvana, or of learners and self-illuminates—how much less would they carry on the conduct of worldlings.

"Furthermore, to the enlightening beings who have reached this stage of Immovability, who are stabilized by the supporting power of their past vows, the buddhas, in the course of that means of access to the Teaching, miraculously effect the bestowal of knowledge of reality and say, 'Good, good! This is acceptance of the ultimate truth, in accord with the teaching of buddhas. However, you do not yet have our ten powers, expertise, and unique qualities of buddhahood fully developed. Therefore, work vigorously in quest of the full development of buddhahood. Do not let this acceptance go; nevertheless, though you have attained this abode of peace and liberation, you should care for these restless, agitated ignorant beings acting on various afflictions and ravaged by various thoughts. Also, always remember your past vows, the benefit of beings, and the inconceivability of the source of knowledge. Furthermore, the essence of all phenomena remains the same whether or not buddhas emerge; the realm of reality of the essence is permanent, for it is the emptiness and ungraspability of all things. It is not only by this that buddhas are revealed as such—even listeners to the Buddhist teaching and individual illuminates also attain this nonconceptual essence. Yet you should observe the infinity of the body of us buddhas, the infinity of our knowledge, the infinity of the lands of buddhas, the infinity of accomplishments of knowledge, the infinity of spheres of light, and the infinity of purity of voice, and strive to achieve the same. Furthermore, you have only this one illumination, which is the illumination of absence of false ideas about things. But such illuminations of buddhas are endless in extent, endless in action, endless in manifestation, their number being incalculable and immeasurable; you should strive to attain them. Also, observe the infinity of lands in the ten directions, the infinity of beings, and the infinite differentiations of phenomena, and undertake to comprehend them as they actually are.' Thus do the buddhas present to the enlightening beings immeasurable, incalculable ways of accomplishing knowledge, beginning with these. By these ways of accomplishing knowledge, the enlightening beings, by infinite differentiations of knowledge, cause works productive of knowledge to be consummated.

"I tell you, if the buddhas did not introduce the enlightening beings this way into ways of effecting omniscient knowledge, the enlightening beings would become completely extinct in parinirvana and would cease all work for sentient beings. Therefore, the buddhas give the enlightening beings such infinite tasks to develop knowledge, the knowledge-producing deeds effected in a single instant of which are immeasurably, incalculably greater than all former undertakings from the first inspiration up to the attainment of stability in the seventh stage. Why? Because previously it was practice undertaken with one body, whereas having climbed to this stage the power of practice of enlightening beings is realized by infinite different bodies, by production of infinite voices, by accomplishment of infinite knowledge, by accomplishment of infinite manifestations, by purification of infinite lands, by development of in-

finite beings, by service of infinite buddhas, by realization of infinite principles of buddhahood, by accomplishment of infinite powers of mystic knowledge, by realization of infinite differences of circles of assemblies; by infinite accomplishments of physical, verbal, and mental actions, the power of enlightening beings' practice is fully realized by immovable application.

"It is like a boat going to the ocean—before it reaches the ocean, it is dragged with much effort, but once it reaches the ocean it is propelled without effort by the wind. The distance it travels on the ocean in one day is farther than it could be dragged by force in even a hundred years. In the same way, enlightening beings, having stored provisions of roots of goodness and boarded the ship of the Great Vehicle, reaching the great ocean of practice of enlightening beings, arrive at omniscience in a moment by effortless knowledge, which could not be reached even in countless eons by their former practices involving effort.

"Then when enlightening beings have attained the eighth stage, by the effortless awareness produced by skill in means and knowledge, they contemplate the sphere of omniscience, contemplate the becoming and dissolution of the world. As the world forms, they know it, and as the world disintegrates they know it. They know by what accumulation of actions the world forms, and they know by what ending of actions the world disintegrates. They know how long the world forms and they know how long the world disintegrates. They know how long the world subsists once it has formed, and they know how long the world remains disintegrated. Everywhere, without exception, they know the limitation of the earth element, they know its extensiveness, its infinity, and its differentiation. They know the limitation of the water element, they know the extensiveness, infinity, and differentiation of the water element. They know the limitation, the extensiveness, infinity, and differentiation of the fire element. They know the limitation, extensiveness, infinity, and differentiation of the wind element. They know the minuteness of atomic particles, they know their grossness, their measurelessness, and differentiation. They also know the skill of differentiation of measureless atomic particles. They know how many atomic particles of each element there are in this world; they know how many varieties of precious substances there are and how many atomic particles of precious substances there are. They know how many atomic particles of beings' bodies there are. They know the total number of particles of land masses. They know the grossness of beings' bodies, the fineness of their bodies, and the differentiation of their bodies. They know how many particles are formed into bodies of beings in hell, how many into bodies of animals, of ghosts, of titans, of celestial beings, and of human beings.

"Having penetrated this knowledge of differentiation of atomic particles, they know the formation of the realm of desire as it really is; they know the formation of the realm of form as it really is, and they know

the formation of the formless realm as it really is. They know truly the dissolution of the realm of desire, the dissolution of the realm of form, and the dissolution of the formless realm. They know truly the limitation, the extension, the infinity, and the differentiation of the realm of desire, of the realm of form, and of the formless realm. They know truly what is of these three realms. Furthermore, illumined by well-developed knowledge, versed in knowledge of varieties of bodies of beings, versed in knowledge of differences in bodies of beings, and versed in knowledge of differentiations of land masses, they apply their intelligence to the production of mediums of manifestation as beings; in whatever form beings are born and attain their desires, enlightening beings adopt these forms themselves for the purpose of developing beings to maturity.

"Permeating a billion-world universe, enlightening beings undertake manifestation according to the form of the beings there, according to their various different inclinations, doing so by following knowledge of how to appear as reflections, according to how beings may become ripe for perfect enlightenment and liberation. In the same way they pervade two, three, four, five, ten, twenty, thirty, forty, fifty, up to an unspeakable number of universes and undertake manifestations in the forms of the beings there according to their various inclinations, by means of knowledge of how to appear as a reflection.

"Imbued with such knowledge, well established in this stage, while not moving from one buddha-land, they appear as reflections in the circles of buddhas in untold buddha-lands. According to the differences in beings' physical characteristics, their colors, appearances, statuses, physical sizes, inclinations, and dispositions, in various circles in various buddha-lands, in each the enlightening beings manifest the appropriate forms. In circles of mendicants they appear as mendicants; in circles of priests they appear as priests; in circles of warriors and administrators they appear as warriors and administrators; in circles of peasants they appear as peasants; in circles of servants they appear as servants; in circles of householders they appear as householders; in circles of various classes of celestial beings they appear as those particular types of celestial beings; and in circles of demons they appear as demons. To beings who should be taught by Buddhist followers, they appear as Buddhist followers. To those who should be taught by individual illuminates, they appear as individual illuminates. To those who should be taught by enlightening beings, they appear as enlightening beings. To those who should be taught by buddhas, they appear as buddhas. Thus, to the extent of the realms of beings' forms of existence, senses, and inclinations, in the realms of untold buddha-lands, enlightening beings appear differently in accord with each of them. They are free from all discriminatory conceptions of bodies and have realized the equality of bodies; their manifestation of bodies, endless and not in vain, is for the development and education of all.

"They know the body of sentient beings, they know the body of

lands, they know the body of fruition of action, they know the body of Buddhist followers, they know the body of individual illuminates, they know the body of enlightening beings, the body of buddhas, the body of knowledge, the body of reality, and the body of space. Knowing the wishes of beings, according to time, development, education, progress, and desire, the enlightening beings make the body of beings into their own body. In the same way they make the body of lands, the body of fruition of action, the body of Buddhist followers, the body of individual illuminates, the body of enlightening beings, the body of buddhas, the body of knowledge, the body of reality, and the body of space into their own body. Knowing the heart's desire of beings, according to their desire, the enlightening beings make their own body into the body of sentient beings. In the same way they make the body of beings into the body of lands, the body of fruition of the Teaching, the body of fruition of action, the body of Buddhist followers, the body of individual illuminates, the body of enlightening beings, the body of buddhas, the body of knowledge, the body of reality, the body of space. Knowing the inclination of sentient beings, the enlightening beings put their own bodies into whatever body they wish.

"The enlightening beings know the embodiments of the bodies of beings as a mass of action, as a mass of consequences, as a mass of afflictions, as a mass of form, and they know formless embodiment. They know the smallness and greatness of bodies of lands, their measurelessness, their defilement and purity, their confusion, their inversion, their evenness, their interaction, and their differentiation of place and time. They know conventional distinctions of bodies of fruition of action; in the same way they know the conventions of distinctions of realization of bodies of Buddhist followers, individual illuminates, and enlightening beings. They know the bodies of buddhas as the embodiment of perfect enlightenment, as the embodiment of vows, as the emanation body, as the embodiment of empowerment, as the body arrayed with marks and embellishments of greatness, as the body of light, as the mentally produced body, as the embodiment of virtue, as the body of reality, and as the body of knowledge. They know the well-considered nature of the bodies of knowledge, their derivation from truth, their inclusion in fruition and effort, their division into mundane and supramundane, their establishment of the Three Vehicles, their generality and uniqueness, their liberative or nonliberative qualities, whether they are proper to those undergoing training or to those beyond it. They know the equality of reality bodies, their indestructibility, their conventional definitions according to situation and agreed usage, their definition in terms of animate and inanimate, and their definition in terms of the realities of Buddha and the realities of the holy community. They know the infinity of bodies of space, their all-pervasiveness, their incorporality, their absence of falsity, and their revelation of bodies of form.

"Having realized such knowledge of bodies, the enlightening beings

become powerful; they acquire control over life span among all beings, by virtue of the power to live endlessly, for untold eons. They acquire control of mind, by virtue of immersion in knowledge of measureless, countless concentrations and contemplations. They acquire control over implements, in terms of demonstration of the creation of many magnificently adorned sites in all worlds. They acquire control over action, in terms of showing the power of fruition of deeds according to the time. They acquire power over birth, in terms of manifesting birth in all worlds. They acquire control over inclination, in terms of showing all worlds filled with buddhas. They acquire control over vows, in terms of manifesting perfect enlightenment in any buddha-land in any time desired. They acquire control over mystic powers, in terms of showing miracles by mystic powers in all buddha-lands. They acquire control of the Teaching, in terms of showing the light of the Teaching in its infinite aspects. They acquire control of knowledge, in terms of showing the power, expertise, unique qualities, special marks and embellishments, and actualization of perfect enlightenment of buddhas. With the attainment of these ten controlling powers of enlightening beings, they are imbued with inconceivable knowledge, incomparable knowledge, immeasurable knowledge, vast knowledge, insuperable knowledge.

"In the enlightening beings who have attained this stage and are imbued with such knowledge, ultimately impeccable conduct of physical, verbal, and mental action operates, led by knowledge, following knowledge, ruled by the ten transcendent ways, with great compassion in the forefront, skill in means well articulated, determination well developed, completely stabilized by the empowerment of Buddha, ceaselessly working for knowledge to benefit beings, aware of the endless distinction in realms of worlds. In sum, the physical, verbal, and mental actions of the enlightening beings who have attained this stage of Immovability operate for the concerted development of all aspects of buddhahood.

"Thus having attained this stage of Immovability, the enlightening beings become well established in willpower, through freedom from the activity of all afflictions; they become firmly established in the power of determination, never deviating from the Path; they become well established in the power of great compassion, not giving up the benefit of sentient beings; they become well established in the power of great kindness, being saviors of sentient beings; they become well established in the power of mnemonic control, not forgetting the teachings; they become well established in the power of elocution, through skill in examination of the distinctions of all the Buddha teachings; they become well established in the power of mystic knowledge, through familiarity with the actions in endless worldly realms; they become well established in the power of vows, never giving up all enlightening practices; they become well established in the power of the transcendent ways, through concerted cultivation of all the Buddha teachings; they become well established in the power of the support of buddhas, confronting omniscient

knowledge in all its aspects. Having attained the support of these powers of knowledge, they show all activities, impeccable and undefiled in all acts.

"This eighth stage of enlightening beings is called Immovable because the enlightening beings cannot be deflected from their course; it is called the stage of nonregression because of the nonregression of knowledge; it is called the stage difficult to reach because of being difficult for any worldlings to know; it is called the stage of youth, because of innocence; it is called the stage of birth, because of power to effect whatever is wished; it is called the stage of perfection, there being nothing further to do; it is called the stage of completion because of having thoroughly accomplished ascertainment by knowledge; it is called the stage of nirvana because of having thoroughly accomplished vows; it is called the stage of empowerment because of being invulnerable to others; it is called the stage of effortlessness because of having been effected by what went before.

"Furthermore, having developed such knowledge, the enlightening beings enter the family of buddhas, are illumined by the light of the virtues of buddhas, accord with the conduct of buddhas, come face to face with the realm of buddhahood, and are constantly sustained by the power of buddhas. They are welcomed by Indra, Brahma, and the world guardians, constantly attended by the thunderbolt bearers; they are never without the power of concentration, able to produce infinite different embodiments, imbued with the power of action in all bodies, consummate in development of great mystic knowledge, in control of endless concentration, receivers of infinite indications of enlightenment, and demonstrators of attainment of perfect enlightenment according to the maturity of sentient beings.

"Having attained such knowledge of this stage and entered the circle of the Great Vehicle, with well-considered wisdom and mystic knowledge, constantly emanating the light of wisdom, having entered the unobstructed path of the realm of reality, able to distinguish many paths in the world, showing all aspects of virtue, in control of their own resolutions, with perspicacious knowledge of past and future, endowed with the knowledge to turn back all demons, having entered the realm and sphere of all enlightened ones, they carry out the conduct of enlightening beings in endless places in the realms of the world, with nonregressing application; thus are they said to have attained the eighth stage of enlightening beings, Immovable.

"Then, having attained the Immovable stage of enlightening beings, they are never without the constant vision of endless buddhas, because of accomplishment of the power of concentration. Yet they never give up extensive meeting and attendance on buddhas: in every age, in every world, they honor, respect, serve, and provide in all ways for many buddhas, many hundreds, thousands, millions, billions, trillions, quadrillions of buddhas; they attend those buddhas and receive from them pro-

visions of illumination through their teachings, beginning with light on the differentiations of worldly realms. They further acquire the treasury of teachings of the buddhas, and become invincible in answering questions in the world.

"Those roots of goodness of theirs, forged and purified over many eons, become more radiant; over many hundreds, thousands, millions, billions, trillions, quadrillions of eons their roots of goodness are further forged, purified, and become more radiant. Just as well-refined gold made by a good goldsmith into an ornament and fastened on the neck or head of an emperor cannot be outshone by the ornaments of all the people in the realm, in the same way the roots of goodness of enlightening beings in this Immovable stage cannot be outshone by all listeners, individual illuminates, and enlightening beings up to the seventh stage.

"The light of wisdom and knowledge of enlightening beings who have reached this stage annihilates the darkness of afflictions of sentient beings, through accomplishment of accurate discernment of the means of knowledge. Just as a great Brahma god of a thousand worlds, pervading the thousand worlds with benevolence, illumines them with light, in the same way enlightening beings in this Immovable stage, pervading up to as many worlds as atoms in a million buddha-lands with the light of goodwill, progressively extinguish the fires of beings' afflictions and cool them off.

"Among the ten transcendent ways, transcendent vowing becomes predominant in these enlightening beings, while they practice the others as best they can.

"This is a summary of the eighth stage of enlightening beings, called Immovable, the details of which would take forever to explain. Most of the enlightening beings in this stage become great Brahmas, lords of a thousand worlds, supreme, invincible, seeing what is beneficial, imbued with controlling power, capable, mighty, skilled in the presentation of explanation of the transcendent ways of all listeners, individual illuminates, and enlightening beings, insuperable in answering questions about the differentiations of worldly realms. Whatever they do, whether by way of giving, or kind speech, or beneficial action, or cooperation, is never apart from thoughts of Buddha, the Teaching, the Community, enlightening beings, the practices of enlightening beings, the ways of transcendence, the stages, the powers, expertise, and unique qualities of buddhas, and ultimately of omniscience in all its aspects. Why? That they may become the best of beings, unexcelled leaders and guides, and ultimately all-knowing refuges.

"Accordingly, they bring forth such energy, by which they instantly attain as many concentrations as atoms in a million billion-world systems, see as many buddhas as atoms in a million billion-world systems and acknowledge their power, shake as many lands as atoms in a million billion-world systems, illumine as many worlds as atoms in a million

billion-world systems, mature as many beings as atoms in a million billion-world systems, abide for as many eons as atoms in a million billion-world systems, penetrate as many eons past and future as atoms in a million billion-world systems, ascertain as many ways into the Teaching as atoms in a million billion-world systems, and manifest as many bodies as atoms in a million billion-world systems, manifesting each body with a company of as many enlightening beings as atoms in a million billion-world systems; beyond that, enlightening beings with the power of vowing produce, by the excellence of their vows, countless transformations of the body, aura, light, mystic powers, vision, sphere of action, voice, activity, adornment, power, resolution, or performances."

Then Diamond Matrix spoke these verses describing this stage:

Having purified wisdom and means in the seventh stage,
Well provided for the Way, committed to great vows,
Firmly established, the best of humans, imbued with goodness,
Seeking knowledge, they enter the eighth stage.

With virtue and knowledge, compassion and benevolence,
Going on infinite paths of knowledge, with awareness like space,
With the power of certain understanding of the teachings they hear,
The great sages attain acceptance of nonorigination, tranquil and subtle.

Primordially unborn, unoriginated, signless, all is
Imperishable, not having become, unproduced,
Void of essence of being, *thus,* beyond conception;
So they are freed from thought and mentation, just like space.

Accepting all things as such, free from idle fancy,
Profoundly immovable, they arrive at peace of mind.
It can hardly be known by worldlings, by their analytic reasoning,
Because it is beyond concepts grasping mental images.

Thus stabilized, there is no thinking in their minds,
Like a monk who has reached extinction and attained nonthought,
Like one dreaming of being in a river freed from concern on awakening,
Like being in pure heaven, aloof of attachment to pleasure.

On the basis of their previous resolution, the buddhas further exhort them:

"This tolerance is higher than coronation by the buddhas,
But our vast knowledge and supreme buddhahood
Is not yet yours, so begin heroic effort.

"Though you have extinguished the burning of the fire of affliction,
Having seen the world still afflicted, remember your past vows;
Having thought of the welfare of the world, work in quest
Of the cause of knowledge, for the liberation of the world.

"The real essence of things is permanent, *suchness*, beyond thought,
In all buddhas, buddhas' disciples, and individual illuminates—
It is not by this that the buddhas appear in the world with ten powers,
But only by vast knowledge, unattached to past, present, or future."

Thus do the incomparable ones, worthy of the honor of humans and gods,
Provoke in the enlightening beings thoughts of many aspects of knowledge,
Endless entry into consummation of the Buddha teachings,
Of which past enlightening practice was not even a fraction.

Having thereby reached this stage of knowledge, these majestic people
Pervade everywhere in an instant, having gained entry into knowledge
And having reached higher mystic knowledge,
Like a ship on the ocean being borne along by the wind.

Free from mental effort, established in the work of knowledge,
They discern the becoming, decay, and subsistence of lands
And penetrate the differentiations of the elements,
Their fineness, grossness, and distinctions.

They go into every atom in the billion-world system,
The differentiation of the elements and bodies of beings,
The distinctions and particles of precious substances in the realms of bliss:
Knowing these, by their range of knowledge they calculate them all.

Their minds developed in knowledge, they bring all bodies
Into their own body, for the benefit of the beings;

Pervading the billion worlds with various forms,
They manifest various bodies in endless worlds.

Just as the sun and moon, while in the sky,
Appear as reflections in water,
Remaining in the highest knowledge of the unmoving essence of Thusness,
Enlightening beings appear, as reflections, intending to purify the world.

According to beings' dispositions, and the differences in their forms,
Enlightening beings appear in all groups, in all worlds:
They appear as disciples, as self-enlightened, as enlightening beings,
And in the glorified form of buddhas.

Beings, lands, as well as bodies of fruition of deeds,
The various bodies—of reality, of knowledge—the bodies of sages,
The body of space, majestic, all equal,
They manifest, with various mystic powers, to satisfy the world.

With tenfold control and reflection based on pure knowledge,
Acting in accord with knowledge, following kindness and compassion,
Doing whatever produces the qualities of all buddhas,
Physically, verbally, mentally, they are stable as a mountain.

All the ten powers of enlightening beings, unshakable,
They attain to, invulnerable to all demons.
Empowered by buddhas, they are honored by the gods
And always attended by thunderbolt-bearers.

The virtues of those who have attained this stage are endless
And could not be exhausted in a billion eons.
Furthermore, they associate with millions of buddhas
And become radiant as regal crowns.

The enlightening beings who have attained this stage
Become great Brahmas, lords of a thousand worlds, rich in virtue.
Able to expound the three vehicles inexhaustibly,
Their pure light of benevolence destroys the afflictions of the world.

In a single instant they attain concentrations
Numerous as atoms in a million world systems, steadfast,

And see that many abodes of beings in the ten directions;
And those with superior will go even beyond this.

"This has been a summary of the eighth stage of enlightening beings, the details of which would take forever to tell."

When this stage had been explained, the Buddha's power shook millions of lands, incalculable, unthinkable. Shining light emanated from the body of the All-Seer; the lands illumined by the light, the beings therein were enraptured. A thousand enlightening beings hovering in the sky presented the Buddha with gifts surpassing those of the gods. The gods of the higher heavens, ecstatic, honored the Ocean of Virtue with a variety of offerings. Then a thousand goddesses, thrilled, their senses all delighted, honored the Teacher with celestial song:

These enlightening beings are all free from defects and defilement,
Impeccably practicing whatever stage they are in;
Considering the weal of the world, they go to all regions,
Showing the way of the Victor, their minds equal to space.

In the realms of humans, celestials, and dragon kings,
The adornments in the ten directions are stamped with higher blessings;
Greater still, incomparable, is what the enlightening beings show—
They produce the jewels of the path of knowledge.

In one land unmoving, detached in all lands,
Reaching all worlds like the cool light of the moon,
Their minds have ceased all thought of sound;
Their utterances are like echoes from the mountains.

To those who are weak-minded and prone to dejection
They teach the practice of listeners.
Those of keen mind inclined to analyze conditions
They show the knowledge of the way of individual illuminates.

Those who incline to benevolence, for the good of all,
They show the practice of enlightening beings.
To those of foremost wisdom
They show the peerless body of Buddha.

Like magicians performing magic, they show millions of different bodies
For the benefit of sentient beings, all of them without real existence.
Thus do enlightening beings, involved in the magic of knowledge,
Show all practices, all without real existence.

Having uttered these sweet words of what they'd heard, the goddesses, seeing the Buddha, became silent.

"This assembly is calm and clear," said Moon of Liberation; "speak of the practice beyond the eighth stage, of the kings of the true teaching."

Diamond Matrix said, "Enlightening beings who, by means of the mind which has thus reflected on the infinite possibilities of knowledge, are intent upon yet higher tranquillities and liberations, thinking of consummate attainment of yet higher enlightened knowledge, entering into the secret of the buddhas, ascertaining the greatness of inconceivable knowledge, purifying the ascertainment of spell-concentration, extending mystic knowledge, acting in accord with the differences in worlds, cultivating the insuperability of the powers, expertise, and unique qualities of buddhas, following the might of the turning of the wheel of Teaching of buddhas, not abandoning the attainment of empowerment of great compassion, thus come to the ninth stage of enlightening beings.

"Enlightening beings in this stage of the Good Mind accurately know the performance of good, bad, and neutral things, the performance of mundane and transmundane things, the performance of conceivable and inconceivable things, the performance of tainted and untainted things, the performance of regular and irregular things, the performance of things listeners and individual illuminates do, the performance of things enlightening beings do, the performance of things pertaining to buddhahood, and the performance of fabricated and unfabricated things—all these they know as they really are.

"By means of this knowing awareness, they know accurately how all beings get into entanglement of mind, how they get into entanglement in afflictions, entanglement in acts, entanglement in senses, entanglement in resolutions, entanglement in dispositions, entanglement in inclinations and propensities, entanglement in birth, entanglement in the continuation of habit energies, and how they get into entanglement in the definition of what is beneficial, what is not beneficial, and what is neither beneficial nor unbeneficial—all this they know as it really is.

"They also know the compartmentalization of mind of sentient beings—they accurately know their complexity of mind, the dissolution and nondissolution in instantaneous action of mind, the incorporeality of mind, the endless, ubiquitous all-pervasiveness of mind, the luminosity of mind, the defilement or nondefilement of mind, the bondage or liberation of mind, the creation by illusion of mind, the manifestation of mind according to the state of being; they accurately know hundreds of thousands of differences of mind.

"They also know accurately how far-reaching afflictions are, the endlessness of their applications, their inseparable simultaneity, their being the sole cause of the appearance of propensities, their interconnection and disconnection with the mind, their appearance according to the state of being in the continuity of births, their distinction of being in the realm of desire, form, or formlessness, the great blameworthiness of pride stuck with craving ignorance and views, the continuity of the causality of

physical, verbal, and mental actions; in sum, they accurately know the pervasiveness of activities of up to eighty-four thousand afflictions.

"They also accurately know the goodness, badness, or neutrality of actions; whether they are evident or not; their inextricable coexistence with mind; their continuity of fruition through accumulation in spite of their own essence instantly disintegrating; whether or not they have developments; the variety of differences in rewards of pure, impure, and mixed actions; the infinity of the field of action; the difference in holiness and mundanity; how what is produced in the present state is experienced another time around; whether or not actions are a means of release; and whether or not they are sure—in sum, they accurately know as many as eighty-four thousand different aspects of action, as well as how to skillfully ascertain their differences.

"They also know accurately the weakness, mediocrity, and strength of faculties; their disjunction or continuity past to future; their superiority, mediocrity, and inferiority; their inextricable coexistence with afflictions; whether or not they are vehicles of liberation, sure or unsure; their suitability for guidance, according to maturity or immaturity; their nature as grasping of appearances in the rapid disintegration repeated in the net of faculties; the invincibility of the overlordship of faculties; the difference in regressing and nonregressing faculties; their various differences of extent and concurrence—in sum, they accurately know as many as eighty-four thousand different aspects of faculties.

"They also know the weakness, mediocrity, and strength of intentions; their disjunction or continuity past to future; their superiority, mediocrity, and inferiority; their coexistence with afflictions; whether they are vehicles of liberation, sure or not; their nature as grasping of appearances in the rapid disintegration repeated in the net of intentions; the invincibility of the overlordship of intent; the difference in regressing and nonregressing intent; differences in extent and concurrence—in sum, they know as many as eighty-four thousand various aspects of intent.

"They also accurately know the weakness, mediocrity, or strength of dispositions; their disjunction or continuity past and future; their superiority, mediocrity, or inferiority; their concurrence with afflictions; their qualities of being vehicles of liberation or not, sure or not; the certainty or uncertainty of their maturation; their nature of being grasping of appearances in the swift dissolution repeated in the net of dispositions; the invincibility of overlordship of disposition; their persistence and differentiation; differences in extent and concurrence—in sum, they know accurately as many as eighty-four thousand different aspects of inclinations and thousands of various aspects of dispositions.

"They also accurately know the weakness, mediocrity, or strength of wills; their disjunction or continuity past to future; their superiority, mediocrity, or inferiority; their concurrence with afflictions; their quality of being vehicles of liberation or not, sure or not; their certainty or uncertainty of maturity; their being grasping of appearances in the swift

dissolution repeated in the net of wills; the invincibility of the overlordship of will; their persistence and variety; their extent and concurrence—they accurately know as many as eighty-four thousand different aspects of will as well as thousands of ways of thinking.

"They know accurately how propensities are born together with intent and mind; their connection with mind; their disconnection, division, and extent; their never having been uprooted and cast out since beginningless time; their being incompatible with all meditations, liberations, concentrations, trances, and mystic knowledges; their binding of the continuity of existence in the world; their activity of binding the mind since beginningless time; their nature of manifestation of accretions in the realms of sense; their being something to be quelled; their presence or absence in the states of the stages of enlightening; their being extracted only by the path of sages—all this enlightening beings know accurately.

"They also accurately know the variety of births; birth according to actions; the differentiation of hells, animal, ghost, and titan realms, humans and celestials; birth in the realms of form and formlessness; birth in realms with thought and without thought; the sprouting of future becoming from the field of action, the moisture of craving, the darkness of ignorance, and the seeds of consciousness; the concurrence of name and form; continuity due to ignorant craving for becoming; the beginninglessness and endlessness of desire for enjoyment, desire for existence, and the likes of sentient beings; and how birth is brought forth by grasping for things of the world—all this they know as it really is.

"They also know whether or not habit energies are active; infusion by impressions according to involvements; habituation according to activities of beings; habituation according to acts, afflictions, and customs; habituation to good, bad, and neutral customs; habituation dominating future courses of existence; habituation gradually becoming dominant; habituation in which there persist aberrations producing long-lasting affliction; substantial and insubstantial habituation; and permeation by impressions of seeing and hearing Buddhist practitioners, individual illuminates, enlightening beings, and buddhas—all these they know as they are.

"They also know accurately the correct stabilization, incorrect stabilization, and correct and incorrect stabilization of groups of people; their correct stabilization by correct views, their incorrect stabilization by incorrect views, their nonstabilization without either, their incorrect stabilization by one of the five hellish deeds that bring immediate consequence, their correct stabilization by the five religious faculties, their lack of stability without either, their incorrect stabilization in the eight deviations, their correct stabilization in the eightfold right path, their lack of further involvement with either, their indeterminacy without either, their incorrect stabilization on unrelenting envy, jealousy, and lack of sympathy, their stabilization in correctness of practice of the supreme Path of sages, and the indeterminacy of groups apart from both

of these—they know all these as they really are. Enlightening beings who have attained such knowledge are said to be established in the ninth stage, Good Mind.

"Enlightening beings in this stage of Good Mind, knowing the differences in sentient beings' conduct, undertake to effect their liberation accordingly. They truly know the maturity of sentient beings as well as their discipline; they truly know the teachings of the vehicle of listeners, the teachings of the vehicle of individual illuminates, the teachings of the vehicle of enlightening beings, and the teachings of the stage of buddhahood.

"Knowing all this, they expound teachings to beings so they may realize Thusness. They expound teachings according to differences in mental dispositions, according to differences in propensities, according to differences in faculties, according to differences in inclinations, through approaching knowledge according to differences in spheres of action, through proceeding according to knowledge of all spheres of action, through proceeding according to tendencies toward entanglement according to disposition, through adaptation to the afflictions, actions, and habits of the various states of being, through going along with the structures of groups, according to the application of whatever means by which liberation may be attained, by appearing in endless forms, by appearing in all worlds in ways congenial to the beings there, by knowing how to say everything, and by skill in ascertainment of all specific knowledge necessary for elucidation of the teachings.

"Enlightening beings established in the stage of Good Mind act as preachers of the Teaching and preserve the treasury of teaching of the Enlightened. In these enlightening beings the unadulterated four special knowledges of enlightening beings are always operative. What are the four? They are the special knowledge of principles, of meanings, of expression, and of elocution. By the knowledge of principles they know the specific characteristics of principles; by knowledge of meanings they know the differentiations of principles; by knowledge of expression they know the unconfused teaching of principles; by knowledge of elocution they know the interrelated continuity of principles.

"Also, by specific knowledge of principles they know the nonexistent body of things. By specific knowledge of meanings, they know the beginning and end of things. By specific knowledge of expression they expound the Teaching by means of interconnected representations of all things. By specific knowledge of elocution they can expound the Teaching boundlessly without destroying representations as they are.

"Also, by specific knowledge of principles they know the present differentiation of things. By specific knowledge of meanings they know the past and future differentiation of things. By specific knowledge of expression they expound the Teaching without mixup of past, future, and present. By specific knowledge of elocution they expound the Teaching in each of the past, future, and present by the beginningless and endless light of truth.

"Also, by specific knowledge of principles they know the variety of phenomena and principles. By specific knowledge of meanings they know the variety of meanings. By specific knowledge of expression they expound the Teaching according to the local language. By specific knowledge of elocution they expound the Teaching according to mental dispositions and knowledge.

"Also, by specific knowledge of principles they know the skill of differentiation of direct knowledge of things without mixup. By specific knowledge of meanings they know the arrangement of suchness by inductive knowledge. By specific knowledge of expression they teach by demonstration of conventional knowledge without mixup. By knowledge of elocution they expound the Teaching by familiarity with knowledge of ultimate truth.

"Also, by specific knowledge of principles, they know one indestructible principle in all things. By specific knowledge of meanings, they enter into realization of familiarity with the interdependent origination of matter and mind, senses, sense data, and sense consciousnesses, and the truths. By specific knowledge of expression they teach in words pleasing and easy to understand for all beings. By specific knowledge of elocution they teach by more and more endless illumination of the Teaching.

"Also, by specific knowledge of principles they know the variety of entries into the One Vehicle. By specific knowledge of meanings they know the distinctions of different vehicles. By the specific knowledge of expression they teach without confusing all vehicles. By specific knowledge of elocution they teach each vehicle with endless illumination of principles.

"Also, by the specific knowledge of principles they enter into action in accord with all practices of enlightening beings, practice of knowledge and practice of principles. By the specific knowledge of meanings they comprehend the differentiations of the teaching of the arrangement of the ten stages. By the specific knowledge of expressions they teach by presenting the path without confusion according to the stage. By specific knowledge of elocution they teach each stage in terms of its endless aspects.

"Also, by the specific knowledge of principles they comprehend all buddhas' attaining enlightenment in an instant. By specific knowledge of meaning they know accord with various differences in times, phenomena, and characteristics. By knowledge of expression they teach by different utterances according to attainment of correct enlightenment. By knowledge of elocution they expound each phrase of the Teaching continuously for endless eons.

"Also, by knowledge of principle they know action in accord with all buddhas' speech, powers, expertises, qualities of buddhahood, great compassion, analytic knowledge, application, teaching, and omniscient knowledge. By knowledge of meaning they know the eighty-four thousand utterances of buddhas according to sentient beings' mental dispositions, faculties, and different inclinations. By knowledge of ex-

pression they teach the buddhas' sayings according to the differences in actions of all beings. By knowledge of elocution they expound the Teaching by focus on the sphere of practice reflecting the knowledge of the enlightened.

"The enlightening beings who are thus skillful in effectuation of the science of these specific analytic knowledges, having reached the ninth stage, having attained the treasury of teachings of the enlightened, acting as great preachers of the Teaching, come to attain the concentration spell containing meanings, the concentration spell containing principles, the concentration spell containing evocation of knowledge, the concentration spell containing illumination, the concentration spell of good intellect, the concentration spell containing treasures, the concentration spell containing vital energy, the concentration spell leading into nonattachment and nonobstruction, the concentration spell of infinity, and the concentration spell containing a store of various meanings. They attain countless millions of kinds of concentration spells filled by such spell formulae as these. They expound the Teaching by countless millions of skillfully adapted utterances and unlimited adaptive means of eloquent analysis. By means of these countless millions of concentration spells as doors of access, they listen to the Teaching directly from innumerable buddhas of the ten directions and, having heard the Teaching, do not forget it, and also expound it, with innumerable differentiations, as they have heard it. They completely learn teachings from one buddha through the mediums of countless millions of concentration spells, and as from one, so too from endless buddhas, by measure of their will, to a yet greater extent do they receive the light of the means of access to the Teaching, such as cannot be attained by the retentive power of greatly learned disciples who take up and hold what they learn, even in a hundred thousand eons.

"Thus having attained mental command through concentration spells, having attained eloquence, sitting on the seat of teaching, they pervade a billion worlds and expound the Teaching to beings according to the differences in the mentalities of the beings. As they sit on the seat of teaching, their seat of teaching has immeasurably greater splendor than any except those of the buddhas and the enlightening beings who have reached the stage of coronation. Sitting on the seat of teaching, at will they make one utterance causing all congregations to perceive it as various different utterances. At will they convey knowledge by various different utterances and nuances. At will they draw forth ways of entry into the Teaching by emanating beams of light. At will they emit voices from all their pores. At will they bring forth voices of teaching from all forms manifest in the universe. At will they convey knowledge of all phenomena by means of one utterance. At will they make all sounds into the sound of the Teaching. At will they bring forth the voice of the Teaching from the song and music of all worldly realms. At will they draw forth all the different expressions of the Teaching from a single

syllable. At will they draw forth untold ways of entry into the Teaching from each and every atom in the clusters of elements of earth, water, fire, and wind in untold worlds.

"Even if the beings of a billion worlds were to come up, all at the same moment, and ask questions, each of them asking questions with countless nuances, each one asking a different question, the enlightening beings would take in every tone and nuance, and with a single utterance would satisfy all those beings' minds. Even if the beings of untold worlds all came up in the same moment and asked questions, each with innumerable nuances, each different, the enlightening beings would take them all on instantly and edify them all with a single utterance. Pervading untold worlds, they expound the Teaching according to beings' dispositions, faculties, and inclinations. Sitting in discourse on the Teaching, receiving the empowerment of the buddhas, they simultaneously face all beings, doing the work of buddhahood.

"All the more do they undertake the absorption of the light of knowledge in this way: 'Even if on a single point there be buddhas as numerous as atoms in untold worlds teaching in the same immeasurable number of assemblies, each buddha teaching according to the differences of all those innumerable beings, presenting to each being's disposition of mind an equally immeasurable number of teachings, and as one buddha does in one assembly, so also all buddhas, and as in one point so in all universes, there we should produce a memory of such enormous extent and receive the revelation of the Teaching at once from all the buddhas without missing a single word. We should purify the ability to express with certainty such revelation of wisdom as will instantly satisfy all the beings in the aforementioned assemblies, with their various groups, ways, and tendencies, as well as the beings in so many worlds.'

"Enlightening beings who have reached this stage of Good Mind, becoming all the more single-minded in their focus of attention, day and night, entering the sphere of buddhas, joining the company of buddhas, reach the profound liberation of enlightening beings. Enlightening beings acting in accord with such knowledge never stop the vision of buddhas in concentration—in each age seeing countless buddhas, they honor, respect, and venerate them. With immense vision of buddhas they ceaselessly attend them respectfully and ask the buddhas questions. They attain mental command of the Teaching and can expound it.

"Those purified roots of goodness of enlightening beings become all the more beyond compare. Just as gold fashioned into ornaments, perfected by a skilled goldsmith and put on the head or neck of a universal monarch, cannot be outshone by the adornments of all minor kings and people of the four continents, in the same way the roots of goodness of enlightening beings in the stage of Good Mind, well arrayed by the light of great knowledge, are so purified that they cannot be outshone by all listeners, individual illuminates, and enlightening beings in lower stages. The light of their roots of goodness, shining on the mental tangles of

afflictions of sentient beings, put an end to them. Just as great Brahmas of million-world systems illumine the thickets and lowlands in all worlds of the million-world system, in the same way does the light of roots of goodness of enlightening beings in this stage of Good Mind shine on the mental thickets of afflictions of sentient beings and put an end to them. Of the ten transcendent ways, transcendent power is predominant in these enlightening beings, while they practice the others as best they can.

"This is a summary explanation of the ninth stage of enlightening beings, called Good Mind, the full details of which would take forever to tell. Most of the enlightening beings in this stage become great Brahmas of enormous power, lords of a million worlds, eminent, unsurpassed, seers of what is beneficial, masterful, able and strong in the exposition of the ways of transcendence of all listeners, individual illuminates, and enlightening beings, invincible in answering questions according to beings' dispositions. Whatever actions they undertake, whether by giving, kind speech, beneficial action, or cooperation, it is never apart from thoughts of Buddha, the Teaching, the Community, enlightening beings, the practices of enlightening beings, the ways of transcendence, the stages, the powers, expertises, and unique qualities of Buddhas, and ultimately omniscience in all its aspects. Why? Because they want to become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

"With this desire they exert their energy, by which exertion of energy they attain in one instant as many concentrations as atoms in countless millions of buddha-lands, see as many buddhas as atoms in countless millions of buddha-lands and become aware of their power, shake as many worlds as atoms in countless millions of buddha-lands, go to as many buddha-lands as atoms in countless millions of buddha-lands, illumine as many lands as atoms in countless millions of buddha-lands, mature as many beings as atoms in countless millions of buddha-lands, abide for as many eons as atoms in countless millions of buddha-lands, penetrate as many eons past and future as atoms in countless millions of buddha-lands, ascertain as many ways of entry into the Teaching as atoms in countless millions of buddha-lands, and manifest as many bodies as atoms in countless millions of buddha-lands, manifesting each body accompanied by as many enlightening beings as atoms in countless millions of buddha-lands. Beyond that, enlightening beings with the power of vows perform, by the excellence of their vows, countless transformations, of the body, aura, mystic powers, vision, sphere of action, voice, conduct, adornment, power, resolution, and performances."

Then Diamond Matrix spoke these verses describing this stage:

> Contemplating with immeasurably powerful intellect,
> With very subtle knowledge, atom-splitting knowledge,
> Thus entering into the abode of the secret of buddhas,
> They reach the ninth stage, benefactors of the world.

Their mental command and concentration are great,
Their far-reaching mystic knowledge enters all lands.
With certainty of knowledge and power, this is the abode of steadfastness of the conquerers—
The wise with commitment and compassion enter this ninth stage.

Those who have reached this stage, holders of buddhas' treasury,
Know what is good, what is bad, and what is neutral,
What is tainted and worldly, and what is transcendent,
What is conceivable and what is inconceivable.

They examine what is certain and what is uncertain,
And foster the practices accomplishing the Three Vehicles.
Teachings of the stages, according to inclinations and conduct,
They prepare and enter the world accordingly.

With superior subtle intellect following such knowledge,
They search out the mental tangles of sentient beings:
They search out the various tangles of mind
And comprehend who can be taught, what the end and the beginning are.

They comprehend beginningless afflictions, in their interrelatedness of application,
As well as the continuity of their courses through compulsive propensities,
And in terms of the various differences in process of action,
And the vanishing of effect with extinction of cause.

They comprehend which faculties are weak, middling, and strong,
And continuity between past and future:
Inclinations of various kinds, and whether or not they are pure,
They comprehend, all, eighty-four thousand.

Worldly beings are developed into different dispositions,
Gone into the tangles of afflictions and views, beginningless, endless, never cut off,
Continually bound up with the mind
Born together with and stuck to inclinations and propensities.

Those inclinations and propensities are not real things,
They have no location and are not apart from mind;
Hard to know, unconquerable by the states of meditation,
They can be cut off only by the diamond thunderbolt of the Path.

Entering the variety of six courses of migration of life,
Craving being the moisture, ignorance the shade, action the field,
Consciousness the seeds, name and form the simultaneous sprouts—
Thus do they see beings in the world, beginningless and endless.

Those beings' minds are full of the action of afflictions, according to patterns of habit—
Apart from this they have no desire for further continuation of transmigration.
The enlightening beings know who are stabilized in truth, in error, and indeterminate,
Who are those sunk in views, and who are those with knowledge.

With these reflections, stationed in this stage,
Enlightening beings reveal the Teaching in different ways
According to people's dispositions, faculties, and inclinations,
Versed in analytic knowledge, meanings, elocution, and expression.

They are in the position of preachers of the Teaching,
Like lions, like bulls, like majestic mountains;
They shower the sweet rain of the elixir of immortality,
Just as the water spirits fill the sea.

Skilled in seeking out meanings, as well as the essence of things,
Comprehending all expressions, they have mastered elocution;
Having attained countless millions of decades of concentration spells,
They hold the Teachings as the ocean holds the rain.

Thus having attained concentration by purification through spells,
They see thousands of buddhas in one instant;
And having gained the treasure of the Teaching, they expound it,
Reaching each and every sphere with its purifying sound.

They set the various beings of the billion worlds
Free by means of the three treasures,
Satisfying all according to their faculties and dispositions,
Like water spirits filling the ocean.

With even greater virtue they exert their energy
And think how there are, in a minute point,
Unthinkable numbers of buddhas teaching, and various beings;
Hearing the teachings, they hold them as the earth holds seeds.

As many beings as there are in the ten directions,
All sit in a single circle of assembly:
Appearing to them all in a single instant, enlightening beings
Will satisfy them all with a single utterance.

Stationed here, masters of the Teaching, highest of humans and gods,
They become children of buddhas, moving by the teachings:
Day and night they are in the company of the buddhas,
Established in profound tranquillity, firm in knowledge and liberation.

They attend millions of buddhas
And become purified, like the adornments of a monarch;
Their light overcomes the obscurities of afflictions
Like the light of Brahma illumining a million worlds.

In this stage they become Brahma gods, imbued with virtue,
And satisfy beings with the teachings of the Three Vehicles.
What they undertake is for the benefit of all beings;
Following enlightened knowledge, they attain virtue and knowledge.

In a single instant they attain as many concentrations
As atoms in immeasurable lands, steadfast:
Seeing the buddhas of the ten directions, they hear the Teaching,
And beyond that, by willpower, they work innumerable miracles.

"Thus has been told the ninth stage of those contemplating great knowledge, profound, hard to see, subtle, the ninth stage of enlightening beings, called Good Mind."

Thus having heard of unsurpassed practice, millions of celestials of the Pure Abodes were delighted; they stood in the sky, their senses enraptured, and paid honor to the Buddha. Endless millions of enlightening beings hovering in the sky were gladdened; they burnt clouds of incense, incomparably delightful, destroying the afflictions of the world. The king of the heaven of power, pleased, was in the sky with a retinue of trillions, all respectfully showering vestments, beautiful, excellent, by the hundreds. Many goddesses, their senses delighted, honored the Buddha respectfully, playing trillions of musical instruments, uttering such words as these:

The Buddha, sitting in one land,
Appears reflected in all lands;

Bodies of millions of varieties, pleasing,
Pervade the reaches of the cosmos.

From one hair of the Buddha light beams
Emerge, annihilating the afflictions of the world;
The elemental particles of the land may be counted,
But the number of those light beams cannot be known.

Sometimes they show buddhas imbued with supreme
characteristics
Turning the wheel of the highest teaching;
Sometimes there appears the lord of humans, pure and calm,
With his most excellent, unsurpassed conduct, in other lands.

The Guide is seen in the abode of happiness,
Dying there and so coming to earth,
In the womb, thus in millions of lands,
Or seen being born there in the land.

The Guide, going forth for the sake of the world
And becoming supremely enlightened,
So turning the wheel of the Teaching,
Is seen in millions of lands.

Just as a magician versed in the arts of magic
Shows many objects for people,
So does the Teacher, versed in supreme knowledge,
Show all bodies to people.

Empty, quiescent, essentially signless,
The nature of things is equal to space—
The enlightened Teacher, by ultimate truth,
Shows the exalted sphere of buddhas.

As is the essence of the buddhas,
So is that of sentient beings—found in the nature of things.
Signs and signlessness are equal in that way—
All things are ultimately signless.

Those who seek enlightened knowledge
Abandon assumptions, notions, imaginations;
Aware that being and nonbeing are the same in essence,
They will quickly become supreme human leaders.

Having spoken thousands of such sweet words, the goddesses, looking at the Buddha, became silent and remained quiet. Knowing the assembly

was settled, the fearless Moon of Liberation asked Diamond Matrix, the dauntless enlightening being, "Tell us, in order, all the characteristics, qualities, and sphere of those who come to the tenth stage, as well as their marks and miracles."

Diamond Matrix said, "Those enlightening beings who, having wisely reflected on the possibilities of knowledge up to the ninth stage, have made a thorough and discerning investigation, have thoroughly fulfilled pure practices, have gathered inexhaustible provisions, have acquired great stores of virtue and knowledge, have attained great, far-reaching compassion, are familiar with the distinctions and differentiations of worldly realms, have gone into the thickets of the realms of sentient beings, focus their perception and attention on approaching entry into the sphere of buddhas, and are intent on the powers, expertises, and other qualities of buddhahood, are said to have reached the stage of coronation with omniscience in all its aspects.

"Furthermore, enlightening beings who accord with this knowledge and have reached the stage of coronation realize a concentration called undefiled, one called entry into the analysis of differentiations of the cosmos, one called array of adornments of the pinnacle of enlightenment, one called flower of lights of all appearances, one called oceanic container, one called oceanic plenitude, one called vast as space, once called ascertainment of the intrinsic essence of all things, one called adjusting to the mental behavior of all beings, and one called appearing in the presence of all buddhas. Beginning with these, they realize incalculable millions of concentrations.

"They enter and emerge from all these concentrations, and, having attained skill in concentration, they experience all the effects of concentration. At the end of the incalculable millions of concentrations, one realizes a concentration of enlightening beings called bearing coronation by the special property of omniscient knowledge. At the moment one realizes this concentration, there appears an immeasurable lotus made of the finest jewels, as large as ten billion-world universes, inlaid with all kinds of jewels, beyond the range of all worlds, arisen from transmundane roots of goodness, existing in the realm of the essence of illusoriness, appearing based on the cosmos, beyond the range of the heavens, with a jewel stem, a pericarp of incomparable sandalwood, a fringe of huge emeralds, leaves of shining gold, its body flowering with innumerable rays of light, its interior filled with all the finest jewels, covered with a boundlessly vast net of jewels, surrounded by as many great jewel lotuses as atoms in ten billion-world universes.

"The enlightening being, in a corresponding form, stands by and, immediately upon attainment of the concentration bearing coronation with the special qualities of omniscience, appears seated on the great jewel lotus. As soon as the enlightening being is seated on this great jewel lotus, as many enlightening beings as there are surrounding jewel lotuses come from the ten directions, circle that enlightening being, and sit on

those great surrounding jewel lotuses, and each of them enter a million concentrations, while gazing on the central enlightening being. Immediately upon everyone's entry into concentration, all worlds quake, all ills cease, all universes are pervaded with revealing light, all worlds are purified, the names of all buddha-lands are voiced, all enlightening beings of the same practice gather, all celestial and human music and song sound forth, all beings become blissful, the inconceivable honoring and attendance of all the perfectly enlightened ones commence, and the circles of all the buddhas are made known.

"What is the reason for that? As soon as the enlightening being sits on this great jewel lotus, from the soles of the enlightening being's feet emerge countless millions of light rays, which illumine the uninterrupted great hells in the ten directions and extinguish the torments of the beings in the hells. From the circles on the knees of the enlightening being emerge countless millions of light rays which illumine all the animal realms in the ten directions and extinguish the sufferings of all the animals. From the sphere of the navel emerge countless millions of rays of light which illumine all the ghost realms in the ten directions and extinguish all the pains of all the beings in the ghost realms. From the left and right sides of the enlightening being emerge countless millions of rays of light which illumine the humans in the ten directions and extinguish human sufferings. From both hands emerge countless millions of light rays which illumine the abodes of celestials and titans, extinguishing their pains. From the shoulders emerge countless millions of rays of light which illumine all those in the vehicle of listeners, followers of the elementary teachings in the ten directions, and present to them a way of entry into the light of the Teaching. From the back of the neck emerge countless millions of rays of light which illumine all the individually awakened ones in the ten directions and present to them a method for quiescent concentration. From the face emerge countless millions of light rays which illumine all the enlightening beings in the ten directions, from those who have just been inspired for the first time up to those who have reached the ninth stage, and present to them the principle of wisdom and skill in means. From the circle of hair between the brows of the enlightening being emerge countless millions of rays of light which shine on the abodes of demons in the ten directions and eclipse them, and then illumine the enlightening beings who have reached the stage of coronation and disappear into their bodies. From the top of the head emerge as many rays of light as atoms in countless millions of billion-world universes, illumining the sites of congregation of all buddhas throughout the reaches of the space of the cosmos, then circling the world to the right in ten ways, then stopping in the sky and forming a great circular network of lights, and then proceeding to make a great offering called 'blazing light' to all buddhas. That offering is such that the offerings of all enlightening beings from the first inspiration up to the ninth stage cannot compare even to the smallest fraction of it.

"Furthermore, from that great circular network of lights there rain, in all universes in the ten directions, manifestations of flowers, incenses, garlands, perfumes, aromatic powders, robes, parasols, banners, pennants, clothing, ornaments, jewels, and more, all beyond the scope of all worlds, produced by the influence of stores of transmundane roots of goodness, complete in all their features and qualities, sustained by the inconceivable power of nirvana—rains of various arrays of great riches pour as from a great cloud on the places of assembly of each and every buddha. And whoever perceives those offerings becomes assured of perfect enlightenment.

"Then the lights, having made these offerings, again illumine the circles of assembly of all buddhas, then circle the world to the right in ten ways, and disappear into the soles of the feet of those buddhas. Thence it is known to those buddhas and those enlightening beings that in this world, this realm, this place, the enlightening being following such a practice has reached the time of coronation. Then, from incalculable lands in the ten directions, enlightening beings up to the ninth stage come to that enlightening being, encircle the enlightening being, make great offerings, and, while gazing on that enlightening being, enter a million concentrations.

"From the gloriously adorned thunderbolt symbols of well-being on the bodies of enlightening beings who have attained the stage of coronation emerges a great light ray called demon-conqueror, each ray accompanied by countless millions of light rays; having illumined the ten directions and shown countless miracles, the light rays again disappear into the enlightening beings' thunderbolt symbols of well-being. As soon as those light rays of a hundred thousand higher qualities disappear, there appears an increase in the power and strength of the enlightening being.

"Then there emerges from the circle of hair between the eyebrows of the buddhas beams of light called possessors of omniscient superknowledge, accompanied by countless light beams; illumining all worlds in the ten directions, circling the worlds in ten ways to the right, inspiring many hundreds of quadrillions of enlightening beings, causing all buddha-lands to quake in six ways, stopping all death and rebirth in bad conditions, eclipsing all abodes of demons, showing the settings of enlightenment of all buddhas, and illuminating all worlds throughout the cosmos to the furthest reaches of space, then returning again, circling all assemblies of enlightening beings to the right and manifesting an immense array, those beams of light disappear into the top of the enlightening being's head. The accompanying light beams in the same way enter into the heads of the enlightening beings assembled around that enlightening being who has reached the tenth stage, whereupon they attain a million concentrations that they have never attained before.

"At the same time as those light beams enter the enlightening being's head, the enlightening being is said to be coronated; in the realm of

perfectly completely enlightened ones, having fulfilled the ten powers, the enlightening being enters the ranks of the perfect buddhas. It is like the son of a universal ruler, the crown prince, borne by the principal wife, becoming imbued with the characteristics of a universal ruler: the universal ruler seats him on a magnificent golden elephant throne and, bringing water from the four seas, setting over the palace great arrays of flowers, incenses, lamps, garlands, perfumes, aromatic powders, cloths, parasols, banners, pennants, music and song, he takes the golden pitcher containing water from the four oceans and anoints the head of his son with the water, whereupon the son joins the ranks of the consecrated rulers. Then, when he has fulfilled the tenfold path of good action, he gains the name of universal ruler, the one who turns the wheel of the law. In the same way, as soon as the enlightening being is coronated by those blessed buddhas, the enlightening being is said to be anointed with great knowledge. And having fulfilled the ten powers by the anointment of complete buddhas, the enlightening being enters the ranks of the truly consummately enlightened ones. This is the enlightening being's anointment, or coronation, with great knowledge, in quest of which the enlightening being undertakes many hundreds of thousands of difficult practices. Thus coronated, matured in immeasurable virtue and knowledge, the enlightening being is said to be established in the tenth stage, which is called Cloud of Teaching.

"Enlightening beings in this stage have accurate knowledge of the totality of the realm of reality, the realm of desire, the realm of form, the formless realm, the realm of worlds, the realm of all beings, the realm of consciousness, the realms of the created and the uncreated, the realm of space, and the teaching of being and nonbeing; they have accurate knowledge of the totality of the realm of nirvana, and of afflictions created by views; they have accurate knowledge of the totality of the becoming and decay of worlds, of the practice of followers of the elementary Buddhist teachings, of the practice of individual illuminates, of the practice of enlightening beings, of the buddhas' powers, expertises, unique qualities of buddhahood, and material and spiritual bodies, of omniscience in all its aspects, of demonstration of attainment of enlightenment and turning the wheel of teaching—in sum, they have accurate knowledge of accomplishment of all the different ways of access to truth. They also have accurate knowledge of the projection of the world, the projection of the cosmos, the projection of Buddhist followers, the projection of individual illuminates, the projection of enlightening beings, the projection of buddhas, and the feasibility or unfeasibility of all projections.

"They also know the basis of all buddhas as it really is; they know, too, the basis of the Teaching, the basis of the Community, the basis of action, the basis of affliction, the basis of time, the basis of commitment, the basis of reverence, the basis of conduct, the basis of ages, and the basis of knowledge, all as they truly are.

"Also, all knowledge of the buddhas entering into subtleties—

knowledge of details of practice, of death in heaven and rebirth on earth, of birth, of leaving home, of attaining enlightenment, of miracles, of setting the wheel of the Teaching in motion, of preaching the truth, of the full details of the Teaching, of the support of the life span, of the manifestation of the body of glorified form, of the orderly guidance of all beings, of manifestation in all worlds, of observing the mental behavior of all beings, of observing past, present, and future in a single instant, of the entire past and future, of the totality of mental actions of beings in all their variety, of the inconceivable powers, expertises, and special qualities of the enlightened, of the ultimate nirvana of the buddhas, of the lasting of the true Teaching based on instruction—beginning with these, they accurately know all the incalculable knowledges of buddhas entering into subtleties.

"They know all the secret matters of the buddhas, such as the secret of the body, the secret of speech, the secret of mind, the secret of consideration of right and wrong timing, the secret of giving enlightening beings predictions of enlightenment, the secret of taking care of sentient beings, the secret of encouragement and censure as means of guidance, the secret of impartiality in timely admonition and instruction, the secret of establishing a variety of vehicles of liberation, the secret of distinction of beings' conduct and faculties, the secret of penetrating beings' acts and deeds, the secret of distinction of enlightening beings' practices and faculties, the secret of enlightenment through practice and realization of inherent power, the secret of the basis of realization of intrinsic essence, the secret of manifestation and liberation, the secret of attraction and expulsion, the secret of showing the attitudes of standing, walking, sitting, and reclining, the secret of provision of food and physical necessities, the secret of showing speech, silence, meditation, liberation, concentration, and attainment; they know all such secret matters of the buddhas as they really are.

"They also accurately realize all the buddhas' knowledges of the interpenetration of ages, such as one age as containing incalculable ages, incalculable ages as containing one age, calculable ages as containing incalculable ages, incalculable ages as containing calculable ages, a moment of thought as containing ages, ages as containing moments of thought, ages as containing nonages, nonages as containing ages, ages with buddhas as containing ages without buddhas, ages without buddhas as containing ages with buddhas, past ages as containing future and present ages, present ages as containing past and future ages, future ages as containing past and present ages, long ages as containing short ages, short ages as containing long ages, the containment of what is made of perceptions in all ages, the containment of ages in all that is made of perceptions.

"They also accurately know all the complete buddhas' penetrating knowledges, such as knowledge penetrating a point the size of a hairtip, knowledge penetrating atomic particles, knowledge penetrating reali-

zation of enlightenment in the body and land of a buddha, knowledge penetrating realization of enlightenment with the body and mind of a sentient being, knowledge penetrating the realization of enlightenment in all places, knowledge penetrating demonstration of preposterous actions, knowledge penetrating demonstration of conformist behavior, knowledge penetrating demonstration of unconventional behavior, knowledge penetrating demonstration of conceivable and inconceivable acts, acts that can be recognized by the world and acts that cannot be recognized, knowledge penetrating demonstration of acts that can be understood by buddhas' disciples, acts that can be understood by self-enlightened people, acts that can be understood by enlightening beings, and acts that can be understood by buddhas. Just as such vast extent of knowledge of the buddhas is immeasurable, so also the penetrating knowledge of enlightening beings in this stage is infinite.

"Furthermore, the enlightening beings following this stage attain the liberation of enlightening beings that is called inconceivable, and the liberations called unobstructed, pure discernment, all-sided illumination, treasury of realization of thusness, following the unhindered wheel, comprehending past, present, and future, matrix of the cosmos, radiance of the circle of liberation, and attainment of the realm of totality. Beginning with these, enlightening beings in the tenth stage attain countless hundreds of thousands of doors of liberation, and in the same way they attain hundreds of thousands of concentrations, mental controls, superknowledges, and spiritual powers; they attain hundreds of thousands of lights of knowledge, mystical transformations, accomplishments of analytic knowledge, masteries of means and wisdom, floods of great compassion, and entries into the controlling powers of enlightening beings.

"By means of intellect in accord with such knowledge, they become imbued with infinite ability to recollect anything. They are able to receive, take in, and hold infinite great revelations, clarifications, and clouds of teachings from the buddhas of the ten directions in a single instant. Just as no place on earth except the ocean can bear, can receive, can take in, can hold the great mass of water showered by the clouds of the oceanic water spirit, in the same way the entries into the mysteries of the buddhas—great revelations, great clarifications, great clouds of teachings—cannot be born, received, taken in, or held by all sentient beings, listeners, or self-enlightened ones, or even by enlightening beings from the first to the ninth stages. It is the enlightening beings in the tenth stage, cloud of teaching, who bear, receive, take in, and hold it all. It is as the ocean bears, receives, takes in, and holds the great clouds of one water spirit, or two, or three, up to the innumerable great clouds of innumerable water spirits in a single moment, because of the immeasurable vast breadth of the ocean. In the same way, enlightening beings in this tenth stage, Cloud of Teaching, bear, receive, take in, and hold, in a single instant, immeasurable great revelations, clarifications, and clouds of great teachings from two, three, up to infinitely many buddhas. Thus this stage is called Cloud of Teaching."

The enlightening being Moon of Liberation said, "Is it possible to count how many buddhas the enlightening beings receive and hold the great revelations, clarifications, and clouds of teachings from in a single instant?"

Diamond Matrix said, "It is not possible to give a numerical account of how many buddhas enlightening beings receive teachings from in a single instant. I will, however, make a simile. Suppose that in each of the ten directions, in worlds as numerous as atoms in untold quintillions of buddha-lands, and all the realms of beings found therein, there were one being with the mental command to retain whatever he heard, an attendant of buddhas, a great disciple, foremost of the holders of learning, and that being were endowed with such power of skill in learning. Now suppose all the beings in all those worlds were similarly endowed, and what was learned by each one was not learned by another. What do you think—would the learning ability of all those beings be immeasurable?" Moon of Liberation said, "Great, immeasurable would be the learning ability of those beings." Diamond Matrix said, "I tell you, in an instant the enlightening beings in this stage of Cloud of Teaching bear, receive, take in, and hold from a buddha a great cloud of lights of revelation of teaching called 'treasury of past, present, and future of the cosmos'—the aforementioned ability in learning cannot compare to the minutest fraction of this ability to hold the cloud of light of revelation of the teaching. And just as they receive this from one buddha, so also do they receive and hold the cloud of lights of revelation of great teaching called 'treasury of the past, present, and future of the cosmos' from as many buddhas as atoms in all the worlds of the ten directions, and from yet more, from infinite buddhas, all in a single instant. Hence this stage is called Cloud of Teaching.

"Furthermore, enlightening beings in this stage, by the power of their own vows, cause great clouds of compassion to arise, manifesting the thunder of the great Teaching, flashing the lightning of mystic knowledge, science, and expertise, whipping up a great wind of radiance, covering all with a dense cloud of virtue and knowledge, showing a dense swirl of various bodies, uttering the proclamation of the great Teaching, routing the horde of demons; and, in one instant, throughout as many quadrillions of worlds as atoms in the worlds in the ten directions mentioned above, and throughout yet more worlds, incalculable hundreds of quadrillions of worlds, they show great rains of goodness-bearing elixir of immortality and settle and extinguish all the dust and flames of afflictions of beings produced by ignorance. Hence this stage is called Cloud of Teaching.

"Furthermore, the enlightening beings in this stage of Cloud of Teaching manifest all the works of buddhas in one world, beginning with abiding in the heaven of satisfaction, then descending to earth, abiding in the womb, birth, leaving home, attaining enlightenment, being requested to teach, setting in motion the wheel of the Teaching, and the stage of great ultimate nirvana, manifesting these to beings

according to their dispositions and capacities for being guided. As they do this in one world, so also do they do the same in two worlds, up to unspeakable, untold numbers of worlds. Having attained such control of knowledge, with absolutely certain great knowledge and mystic knowledge, at will they show a defiled world as pure, show a pure world as defiled, show a narrow world as broad, show a broad world as narrow; in this way, by mystic power, they show magical transformations of all worlds—vast, measureless, minute, erroneous, deranged, inverted, upright, and so on. If they want they can put a whole world, including its peripheral mountains and seas, into a single atom, yet without expanding the atom or shrinking the world, displaying all functions therein. They put two, three, four, five, up to untold numbers of worlds into one atom, yet without expanding the atom, and still displaying all the functions in the worlds. At will they show in one world the arrays of two worlds or, as they wish, show the arrays of up to an untold number of worlds. As they wish, they show the array of one world in two worlds, or in up to an unspeakable number of worlds. As they wish they show in one world the beings in up to an unspeakable number of worlds yet without injuring or troubling those beings. As they wish they show the beings of one world in an unspeakable number of worlds, without injuring or disturbing the beings. As they wish they show the full array of a buddha-realm in a point the size of a hairtip; if they wish they show the full arrays of untold buddha-realms in one point. As they wish they instantly emanate as many bodies as atoms in untold worlds, manifest that many hands on each individual body, and make offerings to the buddhas of the ten directions with those hands; with each hand they sprinkle as many baskets of flowers on those buddhas as there are grains of sand in the Ganges River, and do likewise with fragrances, garlands, perfumes, aromatic powders, robes, parasols, banners, and pennants. They also manifest that many heads on each body, and manifest that many tongues in each head, telling of the glory of the buddhas.

"In the arising of a thought they go throughout the ten directions, in each moment of thought causing the appearance of infinite sets of the process of attainment of enlightenment up to great ultimate nirvana. They also manifest infinite embodiments in all times, and also cause to appear in their own bodies the immeasurable arrays of qualities of lands of infinite buddhas. They also cause the appearance of all worlds becoming and disintegrating in their own bodies. They also emit all whirlwinds from a single pore, yet without hurting or troubling sentient beings. And, if they wish, they can make endless worlds a single body of water and set a great lotus thereon; the array of lights of that great lotus pervades endless worlds, showing therein the branches of the trees of enlightenment and all aspects of omniscience.

"In their own bodies they manifest the lights of the ten directions, including the lusters of jewels, lightning, the lights of the sun and moon, and the lights of all deities of light. With each breath they shake endless

worlds, yet without frightening the sentient beings therein. They also manifest the destruction by gales, fires, and floods in the ten directions. Also they cause the appearance of physical adornments according to the wishes of beings: they manifest the body of Buddha in their own body; they manifest their own body in the body of Buddha; they manifest their own buddha-land in the body of Buddha; they manifest the body of Buddha in their own buddha-land.

"Thus do enlightening beings in this stage of Cloud of Teaching show these and infinitely more magical transformations."

At that point it occurred to the enlightening beings in the assembly, as well as to the spirits, goblins, nymphs, titans, and various gods, "If the range of performances of mystical powers of enlightening beings is thus measureless, what must that of the buddhas be like?"

Then Moon of Liberation, knowing what was going on in the minds of the congregation, said to Diamond Matrix, "This assembly is in doubt; show something of the miracles of enlightening beings to stop their doubts."

Then Diamond Matrix entered the concentration of enlightening beings called "revelation of the essence of the body of all buddha-lands," whereupon all the beings in the assembly perceived themselves being within the body of the enlightening being Diamond Matrix, and there they perceived the formation of a buddha-land, the array of features within which could not be all told of in millions of eons. There the tree of enlightenment was as broad as a million billion-world universes, the lofty tops of its innumerable branches wide enough to fill ten million billion-world universes. On the terrace of enlightenment there was a broad lion seat, with characteristics corresponding to the tree, on which was seen a buddha named King with a Mind Endowed with All Mystic Knowledges, on the supreme place of enlightenment. Thus they saw such magnificent arrays of adornments as could not be all told in a million eons. Then, having displayed this great miracle, Diamond Matrix put all the enlightening beings, gods, dragons, goblins, nymphs, titans, fairies, and other creatures back in their respective places. At that point they all fell silent in unprecedented wonder and stood there looking at Diamond Matrix.

Then Moon of Liberation said to Diamond Matrix, "The range of production of magnificent arrays of this well-nigh inconceivable concentration is most extraordinary—what is the name of this concentration?"

Diamond Matrix said, "It is called 'revelation of the essence of the body of all buddha-lands.'"

Moon of Liberation said, "What is the arrangement of the sphere of action of this concentration?"

Diamond Matrix said, "By successful cultivation of this concentration, enlightening beings can, at will, show in their own bodies as many buddha-lands as atoms in as many worlds as grains of sand in the Ganges River, and even more. You know, enlightening beings in the stage of

Cloud of Teaching attain many hundreds of thousands of enlightening concentrations like this. Because of this, enlightening beings who have reached even the stage of 'crown prince of the teaching' and are established in the ninth stage, Good Mind, cannot know the body or physical action of enlightening beings in the tenth stage, cannot know their speech or verbal action, cannot know their mind or mental action, cannot know their spiritual powers, cannot know their observation of past, present, and future, cannot know their entry into the state of concentration, cannot know their sphere of knowledge, cannot know their liberation and freedom, cannot know their acts of emanation, mystical power, and radiance, cannot even know, to sum up, even the raising and lowering of their feet as they walk. This is how infinite the enlightening beings' stage of Cloud of Teaching is. This is a brief summary explanation; the full details could never be all told."

Moon of Liberation said, "What is the entrance into the range of the sphere of buddhas like, if the realm and power of the practice of enlightening beings is so infinite?"

Diamond Matrix said, "Your question seems to me like that of a man who picks up a few pebbles and says, 'Which is bigger, the endless realms of the earth or these pebbles?' How can you compare the state of enlightening beings to that of the buddhas, the completely enlightened, who have measureless knowledge? That which can be picked up off the ground by hand is small, while the rest of the earth is immeasurable: in the same way, even this Cloud of Teaching stage of enlightening beings would only be told to a small extent even if it were explained for countless eons—how much the more so of the stage of buddhahood!

"I will now tell you about buddhahood, so you will know; and the buddhas stand before me to bear me witness. Suppose in each of the ten directions as many buddha-lands as atoms in infinite worlds were filled with enlightening beings who had reached this stage: the accomplishments of those enlightening beings effected over endless eons do not amount to the minutest fraction, do not compare at all, to the scope of one moment of knowledge of Buddha. Following this knowledge, enlightening beings, with body, speech, and mind not other than those of Buddha, do not abandon the power of concentration of enlightening beings, yet they visit and attend buddhas, and pay each one honor in all kinds of undertakings for endless eons. Because of their extensive service they receive from the buddhas the illumination of empowerment, and become all the more unfazed in answering questions as variegated as the cosmos, for millions and millions of eons.

"Just as a great ornament, inlaid with great jewels, fashioned by a celestial craftsman, fastened on the head or neck of the king of the gods of controlling power, cannot be outshone by the ornaments of other gods or humans, in the same way the ornament of knowledge gained by enlightening beings in this tenth stage of Cloud of Teaching cannot be

outshone by all sentient beings, Buddhist followers, solitary illuminates, or enlightening beings from the first to the ninth stages. The light of knowledge of the enlightening beings in this stage is conducive to the introduction of sentient beings into omniscience, and cannot be outshone by other lights of knowledge. Just as the light of the great lord god is beyond all realms of birth and delights the bodies of living beings, in the same way the light of enlightening beings in the stage of Cloud of Teaching cannot be eclipsed by all followers, solitary illuminates, and enlightening beings from the first to the ninth stages, and even ultimately leads beings to the state of omniscience.

"Furthermore, enlightening beings following this knowledge are told by the buddhas knowledge of past, present, and future, knowledge of the differentiations of the cosmos, knowledge of pervasion of all worlds, knowledge of the power of the illumination of all worlds, thorough knowledge of all beings, lands, and phenomena, knowledge of the mental behaviors of all beings, knowledge of how to develop all beings to maturity according to the time, with impeccable discipline and skill in analytic knowledge of all things; in sum they are told infinite revelations of omniscient knowledge. In these enlightening beings the transcendent way of knowledge is paramount, while they practice the other transcendent ways according to their power and their lot.

"This is a summary of the tenth stage of enlightening beings, called Cloud of Teaching; it would take forever to tell the full details. Most of the enlightening beings in this stage are great lord gods, capable, mighty in teaching beings the ways of transcendence of disciples, solitary illuminates, and enlightening beings, unfazed in answering questions on the differentiations of the cosmos. Whatever acts they undertake, whether through giving, or kind speech, or beneficial action, or cooperation, it is all never apart from thoughts of Buddha, the Teaching, the Community, enlightening beings, the practice of enlightening beings, the transcendent ways, the stages, the powers, expertises, and unique qualities of buddhahood, and ultimately of omniscience in all its aspects. Why? Because they would become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

Accordingly, they initiate such effort, by which burst of energy they instantly attain as many concentrations as atoms in ten quintillion unspeakable numbers of buddha-lands, see that many buddhas and realize their power, shake that many worlds, go to that many buddha-lands, illumine that many worlds, mature that many beings, abide for that many eons, penetrate that many eons past and future, ascertain that many ways of access to truth, and show that many bodies, each body surrounded by that many enlightening beings. Beyond that, enlightening beings with the power of vows perform, by the excellence of their vows, countless transformations of their bodies, auras, mystic powers, vision, spheres of action, voices, conduct, adornments, powers, resolutions, and performances."

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These, in sum, are the stages of enlightening beings, the details of which would take forever to tell. These are the stages which have been, will be, and are expounded by the buddhas of past, future, and present.

Furthermore, these ten stages of enlightening beings are to be seen in accord with omniscience in all its aspects, as it gradually becomes manifest.

It is like the water flowing from the lake Heatless; by four great river currents it suffices the continent, inexhaustible, ever increasing, benefiting infinite beings, and finally pours into the great ocean: that water from the very beginning is headed for the ocean. In the same way, the water of roots of goodness flowing from the great lake of the will for enlightenment, by the currents of four great vows and integrative methods of salvation, suffices all realms of beings, inexhaustible, ever increasing, benefiting infinite beings, and finally pours into the great ocean of complete omniscience: that water of roots of goodness from the very beginning is headed for the ocean of omniscience.

Furthermore, those ten stages of enlightening beings are manifested based on enlightened knowledge. It is as the ten great mountains are manifested based on the earth. They are like the Snowy Mountains, Intoxicating with Fragrance Mountain, Crystal Mountain, Wizard Mountain, Yoke-Bearing Mountain, Horse Ear Mountain, Fish-Holding Mountain, the Circular Enclosure Mountains, Endowed with Brightness Mountain, and the polar mountain Wonderfully High. Just as the Snowy Mountains are mines of all kinds of medicinal plants, which may be collected without exhausting them, in the same way an enlightening being in the stage of Joy becomes a mine of all worldly poetry, writing, and the science of magic spells, which may be applied endlessly. Just as the mountain Intoxicating with Fragrance is a mine of all kinds of fragrances, whence all kinds of fragrances may be collected inexhaustibly, an enlightening being in the stage of Purity becomes a mine of the fragrance of all the ethical conduct of enlightening beings, whence the fragrance of all ethical conduct of enlightening beings may be collected inexhaustibly. Just as Crystal Mountain is a mine composed of pure jewels, from which all kinds of jewels may be taken inexhaustibly, in the same way an enlightening being in the stage of Refulgence becomes a mine of all worldly meditations, mystic knowledges, liberations, concentrations, and attainments, inexhaustible in answering questions about all meditations, mystic knowledges, liberations, concentrations, and attainments in the world. Just as Wizard Mountain is a pure jewel abode of wizards with five mystic knowledges, where there are countless such wizards, in the same way an enlightening being in the stage of Blazing becomes a mine of higher knowledges of penetration and explanation of all paths to liberation and paths that do not lead to liberation, inexhaustible in answering questions with higher knowledge of the disparity

between liberative paths and nonliberative paths. Just as Yoke-Bearing Mountain is a pure jewel abode of spirits of great magical powers, where there are countless such spirits, in the same way an enlightening being in the stage Difficult to Conquer becomes a mine of mystic knowledges, spiritual powers, occult transformations, and miraculous effects, able to answer questions about these phenomena inexhaustibly. Just as Horse Ear Mountain is a pure jewel mine of all kinds of fruits, from which all kinds of fruits may be gathered inexhaustibly, an enlightening being in the stage of Presence becomes a mine of penetration and explanation of interdependent origination, inexhaustible in answering questions about realization of the fruits of Buddhist discipleship. Just as Fish-Holding Mountain is a pure jewel abode of all water spirits of great magical powers, where there are countless water spirits, similarly an enlightening being in the stage of Far-Going becomes a mine of teaching of means and wisdom, inexhaustible in answering questions about the realization of the fruits of individual illumination. Just as the Circular Enclosure Mountains are a pure jewel abode of those imbued with power, where there are countless powerful beings, similarly an enlightening being in the stage of Immovability becomes a mine of effects of powers of enlightening beings, inexhaustible in answering questions about the differentiations of worlds. Just as the mountain Endowed with Brightness is a pure jewel home of titans with great magical powers, where there are countless titans, similarly an enlightening being in the stage of Good Mind becomes a mine of application of knowledge of the becoming and passing away of all beings, inexhaustible in answering questions about the formation and disintegration of all worlds. Just as the mountain Wonderfully High is the pure jewel home of divinities of great power, where the divinities are countless, similarly an enlightening being in the stage of Cloud of Teaching becomes a mine of the powers, expertises, and unique qualities of buddhas, inexhaustible in answering questions about the manifestation of the works of buddhas. Just as these ten great mountains exist in the ocean and appear from the ocean, in the same way these ten stages of enlightening beings exist in omniscience and appear from omniscience.

Just as an ocean undeniably counts as an ocean because of ten characteristics—that is, because of progressively becoming deeper, because of not lodging a corpse, because other waters lose their identity in the ocean, because of uniform flavor, because of containing many valuables, because its depths are hard to reach, because it is immeasurably vast, because it is the abode of giant creatures, because the tides do not exceed their bounds, and because it receives all the rains of the clouds without being filled—in the same way the practice of enlightening beings is undeniably counted as such because of ten characteristics: because of gradual deepening of accomplishment of vows, in the stage of Joy; because of not lodging the corpse of bad conduct, in the stage of Purity; because of relinquishment of worldly designations, in the stage

of Refulgence; because of the uniform flavor of unbreakable pure faith in Buddha, in the stage of Blazing; because of innumerably many valuable accomplishments of works in the world by higher knowledge and expedient means, in the stage Difficult to Conquer; because of the hard-to-fathom profundity of examination of interdependent origination, in the stage of Presence; because of immeasurable vastness of skill in discernment, in the stage of Far-Going; because of being the abode of colossal displays of production of supernal manifestations, in the stage of Immovability; because of accurate comprehension of profound liberation and worldly actions without going over the boundary, in the stage of Good Mind; because of receiving the water of the great clouds of revelations of teachings of all buddhas without being sated, in the stage of Cloud of Teaching.

When a great jewel, surpassing the ten classes of jewels, is picked up, fired by a skillful craftsman, well rounded, purified, well polished, skillfully pierced, strung on a precious thread, mounted above a banner on a jewel pole, emanates all kinds of light and becomes recognized by a king, then it serves as a basis for the gathering of all precious things by all beings. In the same way, when enlightening beings' determination for omniscience, surpassing the ten religious groups, is aroused, fired by austerity, frugality, discipline, and training, well rounded by meditation and concentration and absorption, purified by the practices of the Path, polished by expedient means and higher knowledge, pierced by interdependent origination, strung on the variegated precious thread of means and wisdom, mounted atop a banner on a great jewel pole of spiritual power, emanates the light of knowledge of observation of the conduct of living beings, and arrives at coronation with enlightened knowledge by the Buddha; then it becomes a basis for all beings' collection of the jewels of all Buddha works.

Furthermore, this book on the way into the teaching of assembly of the practices of enlightening beings and accumulation of the qualities of omniscience cannot be heard by those who have not planted roots of goodness.

The enlightening being Moon of Liberation said, "With how much virtue do they become imbued who hear the book on the way into the teaching of accumulation of the qualities of omniscience?"

The enlightening being Diamond Matrix said, "As much as derives from omniscience, that much would the quantity of virtue be, owing to the objective embraced by the determination for omniscience. As much virtue as accrues from the objective embraced by determination for omniscience, that much virtue would be attained by turning to this teaching. Why? None but enlightening beings can hear this book on the way into the teaching of accumulation of the qualities of omniscience, or devote themselves to it, or take to it, or take it up, or hold it, or preserve it, much less cultivate it, act on it, apply it, foster it, or attain it. Thus it is those who follow the way to omniscience that can preserve it, those who

hear this book on the way to accumulate the qualities of omniscience, and, having heard it, devote themselves to it, preserve it, and apply it in practice."

Then, by the spiritual power of Buddha, and as a result of the natural order, the worlds of the ten directions, as many worlds as atoms in a hundred million buddha-lands, quaked in six ways, with eighteen characteristics—they trembled, trembled intensely, trembled everywhere intensely, shook, shook intensely, shook everywhere intensely, quaked, quaked intensely, quaked everywhere intensely, resounded, resounded intensely, resounded everywhere intensely, stirred, stirred intensely, stirred everywhere intensely, roared, roared intensely, roared everywhere intensely. By the power of Buddha, and by the natural order, celestial clouds of flowers and garlands, robes, parasols, jewels, ornaments, banners, and pennants showered. Also magnificent high celestial clouds of solar orb jewels rained, and magnificent high clouds of musical jewels and clouds of pure gold orbs showered, and celestial music and singing was heard. Also clouds of songs of praise of the stage of omniscience, surpassing the celestials, were heard.

As in this world, in the heaven of control of others' emanations, in the palace of the chief god, on the jewel mine seat this teaching was spoken, so it was also throughout all worlds in the ten directions. By the power of Buddha, and by the natural order, from the ten directions, from beyond as many worlds as atoms in a hundred million buddha-lands, there came and assembled as many enlightening beings as atoms in a hundred million buddha-lands; having arrived, pervading the ten directions, they said, "It is very good, Offspring of Buddha, how well you express the true nature of enlightening beings. We also have the same name, Diamond Matrix, and have come here from worlds called Diamond Splendor, from the presence of buddhas called Diamond Banner; in all of those worlds this teaching is also carried on, by the empowerment of the buddhas, in assemblies like this, with the same phrasing and expression driving at the same meaning, with no decrease or increase. We have come here as your witnesses by the power of the buddhas. Just as we have arrived in this world, so have we arrived at the jewel mine throne in the palace of the god king in the heaven of control of others' emanations in the four continents of each and every world in the ten directions."

Then the enlightening being Diamond Matrix, having looked over the ten directions and the congregations everywhere, observing the cosmos, by way of praising the determination for omniscience, revealing the sphere of enlightening beings, purifying the power of practice, expounding the absorption of omniscience, removing all the defilements of the world, presenting omniscient knowledge, showing the crest of inconceivable knowledge, and revealing the qualities of enlightening beings, spoke these verses by the power of Buddha, describing the meaning of the stages:

Listen to the excellent practices of enlightening beings,
Who practice calmness and self-control, are tranquil and peaceful in mind,
Who are like the sky, similar to space,
Who have shed all defilement and abide in knowledge of the Way.

Having cultivated good for countless eons
And served hundreds of thousands of buddhas
And honored many self-conquerors and saints,
The will for enlightenment is born for the good of the world.

Born is the will for enlightenment, equal to the Enlightened,
In those refined by discipline and austerity, who have reached ultimate patience,
Who act with modesty and dignity, born of virtue and knowledge,
Who are broad-minded and intent on enlightened knowledge.

To honor all the buddhas of past, present, and future,
Purify all lands throughout space,
Truly comprehend all truths and liberate beings,
The will for enlightenment is born.

To do good for all is the will for enlightenment born
In the joyful and benevolent who practice giving,
Who are always determined to benefit all beings,
Who apply the virtues of buddhas and pledge to protect the living.

Born is the will for enlightenment, for the weal of all beings,
In those divorced from evil, whose conduct is pure,
Who practice self-control, whose senses are calm and cool,
Who have taken refuge in Buddha, intent on enlightening practice.

Born is the will for enlightenment, for the benefit of all,
In those who practice good, vessels of patience and coolness,
Who know the flavor of virtue, have abandoned arrogance and insolence,
With minds detached and pure, calm and cool.

Initiating pure action, enduring with firmness and vigor,
Human lions striving for the welfare of all people,
Having conquered afflictions by persistence in virtue,
In this state of mind the will for enlightenment is born.

With well-concentrated minds, the darkness of delusion dissolved,
Arrogance gone, they have abandoned defiled paths;
Enjoying the bliss of peace, they have given up attachments to routine life—
In this state of mind the will for enlightenment is born.

With minds clear as the sky, with knowledge, abstract and applied,
Having killed the demons, dropped afflictions and conceit,
Abiding in the refuge of Buddha, finding the truth, their desire,
In this state of mind their will for enlightenment is born.

Firm in means and intelligence to achieve liberation from the realms of being,
Endowed with technique, science, and spiritual power to escape the force of evil,
Seeking the qualities of buddhas, desirous of virtue,
In this state of mind their will for enlightenment is born.

Wishing all beings well, having fulfilled the provisions for enlightenment,
With determined minds, they do even what may be difficult,
Enlightening beings never giving up their intent to do good;
In this state of mind their will for enlightenment is born.

Thus they should carry out enlightenment practices of multifold virtues;
Vowing to follow Buddha's footsteps, they should attain truth and spiritual power;
Having purified the three realms of being, they should attain the will for enlightenment;
Having purified the three refuges, they should become enlightening beings.

This will be reiterated in sum, so listen;
When the will for enlightenment is attained, those who practice giving
Then, having reached Extreme Joy, will become lords of the land.

There, protecting beings by providing what they require,
Having established their own giving, they can get others to do so.

Having settled all in enlightenment, they will have perfected giving;
By following this principle they will arrive at discipline.

Having achieved right conduct, they will become well behaved;
Thence having reached Purity, they will become lords of four continents.

Stationed there, protecting beings by stopping evil,
Abiding in their own moral conduct, they can get others to do so too.

Having settled all in enlightenment, they will have perfected morality;
By maturation of this practice, they will come to the practice of forbearance.

Maintaining the practice of right forbearance, they will become good bearers of patience;
Thence having reached Refulgence, they will become lords of the thirty-three heavens.

There, protecting beings by stopping the courses of afflictions,
Abiding in their own practice of forbearance, they can get others to do so too.

Having settled all in enlightenment, they will have perfected patience;
By maturation of this virtue, they will come to the practice of vigor.

Having concentrated right energy, they will become good at maintaining vigor;
Thence having reached Blazing, they will become lords of the heaven of timely portion.

There protecting beings by stopping wrong views,
They will establish right insight and foster enlightenment by effort.

Stable in their own practice of vigor, they can exhort others as well;
Having settled all in enlightenment, they will have perfected vigor.

By the results of this virtue they will come to the practice of meditation;
Having conquered all afflictions they will become stabilized in concentration.

Having concentrated on right meditation, they will become skilled in concentration;
Thence having reached the Difficult to Conquer, they will become lords of the heaven of the satisfied,

There protecting beings by stopping wrong paths,
Having established right teaching and fostered enlightenment by effort.

Abiding in their own practice of meditation, they can urge others to do so too;
Having established all in enlightenment, they will have perfected meditation.

By the results of this virtue they will come to the practice of wisdom;
Having conquered all demons, they will possess wisdom, higher knowledge, and spiritual power.

Having accomplished true wisdom, they will become skilled in mystic knowledge;
Having thence attained Presence, they will become lords of the heaven of pleasant emanations,

There protecting beings by stopping conceit,
Having settled them in emptiness and fostered enlightenment diligently.

Abiding in their own practice of wisdom, they can induce others to do so too;
Having settled all in enlightenment, they will have perfected wisdom.

By the results of this virtue they will practice right means;
Having conquered all views, they will be skilled in right teaching.

By the exercise of right means they will lead beings into enlightenment;
Thence having reached Far-Going, they will become lords of the heaven of control,

There protecting beings by awakening realization,
Enlightening them after having set them in the way of enlightening beings.

Abiding in their own skill in means, they will also exhort others;
Having settled all in enlightenment, they will have perfected means.

By the powers of this virtue they will come to good vows;
Having conquered false views, they will be wise, having attained right insight.

Settled in true enlightenment by a rightly resolved mind,
Thence having attained Immovability, they will become Brahma lords of a thousand worlds,

There protecting beings by teaching the Three Vehicles,
Enlightening them by establishing them in comprehension of the world.

Abiding by their own vows, they can also induce others;
Having settled all in enlightenment, they will have perfected commitment.

By the power of this virtue, they will come to the practice of power,
Certain of perfect enlightenment, once all views are conquered.

By the combined exertions of right power, they will overcome all those in error;
Thence having attained Good Mind, they will become Great Brahmas, powerful.

There they will protect beings by teaching the Buddha Vehicle,
Enlightening them by establishing them in the knowledge of beings' minds.

Steadfast in their own power, they can also induce others;
Having settled all in enlightenment, they will have perfected power.

By the results of this virtue they will come to the practice of knowledge,
Enlightening beings, mines of virtue, having conquered the four demons.

Having attained right knowledge, they will be skilled in true teaching;
Having thence reached Cloud of Teaching, they will become great lords, adept.

There they will protect beings by enlightening them in all ways,
Enlightening them by establishing them in highest omniscience.

Stable in their own knowledge, they will also guide others;
When they have settled all in enlightenment, they will have perfected knowledge.

By the powers of this virtue, they will be victors, lords of the ten powers,
Imbued with all virtues, omniscient, in the course of nature.

Having contemplated this, the noble should practice with concentrated minds,
To attain the state of perfect enlightenment, having fulfilled the ten ways of transcendence.

Thus having attained enlightenment and liberation, and conquered the four demons,
Having settled all in enlightenment, you will attain perfect peace.

Having heard this and thoroughly known the means and accomplishment of enlightening beings,
You will attain unobstructed enlightenment, the state of the Felicitous.

"This has been a summary exposition of the ten stages of enlightening beings, to be seen in accord with omniscience complete in all aspects."

At that point the billion-world universe quaked in six ways, all kinds of flowers rained steadily, celestial and human music played, and the intoxicating sound was heard to the very summit of existence.

Then the Buddha said, addressing Moon of Liberation and all the other enlightening beings, "Good people, this complete perfect enlightenment, developed over countless eons, I commend to you, entrusting it to you, with the ultimate charge that you will yourselves hold this teaching and also fully elucidate it for others. To put it succinctly, if the Buddha were to remain alive for an eon expounding the glories of this teaching day and night, neither would the glory of this teaching be ended nor would the eloquence of the Buddha be exhausted. Just as the Buddha's conduct, concentration, wisdom, liberation, knowledge, and vision are measureless and endless, likewise is the case of those who will take up this teaching, preserve it, recite it, write it down, cause it to be written down, master it, put it into action, and fully expound it in the community, who will tell it to people faithfully and respectfully with consideration of how these people might attain the lofty teaching, and get them to reflect on it reasonably, who will write it down in a book and have it kept, respected, taken seriously, and honored in the home, who

will tell the glories of this teaching without envy and speak it so it may be written, told, recited, honored, and revealed: their virtue also has no end."

Then the Buddha, to again make the bequest of this teaching, spoke these verses:

If the beings I see by my enlightened vision
Were saints equal to Shariputra,
And one should honor them for millions of ages,
As many as the sands of the Ganges River;
And if someone honored an individual illuminate
Day and night, cheerful,
With the finest garlands and such,
And thereby created excellent virtue;
And if all were individual illuminates,
If one honored them diligently
With flowers and incense, food and drink,
For many eons,
Still if one made even one bow to one buddha
And with a pure mind declared obeisance,
The virtue would be greater than all that.

If all beings were to become buddhas,
And someone would honor them as mentioned before,
With celestial and human flowers of many kinds for many eons,
One who, at the time of the extinction of the true teaching,
Having relinquished body and life, would give this scripture, day and night,
Would be superior in virtue.

Whoever wants to honor the buddhas,
Or individual illuminates or Buddhist disciples,
Should rouse firm determination for enlightenment
And always give this lofty scripture.

For this is the king of all good messages;
It has emerged from all the buddhas.
The Buddha is in the house
Where this scripture-jewel is placed.

Who passes on even one line from this scripture
Will attain pure and endless light;
One who gives this scripture to others
Will not be deprived of a syllable, of a meaning.

Supreme is that one among guides of humanity;
No being can be found like this one;
Having heard and accomplished this teaching,
One will be inexhaustible as the ocean.

When the Buddha said this, Moon of Liberation and all the enlightening beings, the celestials, the disciples and other people, and the whole assembly were all transported with joy at the Buddha approving what Diamond Matrix said.

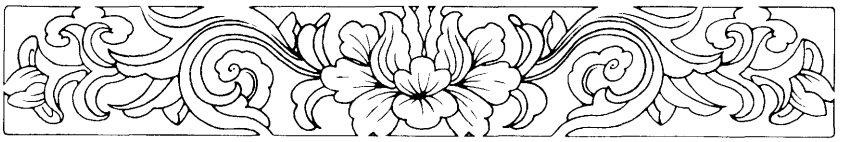

BOOK TWENTY-SEVEN

The Ten Concentrations

AT THAT TIME the World Honored One was at the site of enlightenment in a forest in the country of Magadha, having just attained perfect enlightenment; in the hall of universal light he entered the buddhas' concentration on the absolute instant, and by the inherent spiritual power of universal knowledge manifested the body of a realized buddha, pure and untrammeled, not relying on anything, with no clinging to objects, abiding in the ultimate tranquillity of cessation, endowed with great power, without any attachments, able to cause all beholders to gain awakening, appearing as appropriate, in accord with the time, always abiding in one form, which is no form.

He was with as many great enlightening beings as atoms in ten buddha-lands, all of whom were of the rank of coronation, had fulfilled enlightening practices as measureless and boundless as the cosmos, and had attained the enlightening beings' concentration state of universal vision. With great compassion they brought peace and calm to all sentient beings. Their powers and mastery were the same as those of buddhas. By their wisdom they profoundly penetrated and expounded the truth and were endowed with universal knowledge. They had conquered all demons, and though they entered into the world their minds were always calm; they dwelled in the nondwelling liberation of enlightening beings. Their names were Indestructible Knowedge, Peerless Knowledge, Knowledge of Meanings and Expressions, Supreme Knowledge, Eternally Equanimous Knowledge, Dragon Knowledge, Consummate Knowledge, Well-Tuned Knowledge, Immensely Powerful Knowledge, Inconceivable Knowledge, Unhindered Knowledge, Masterful Knowledge, Knowledge of Universal Service, Rational Knowledge, Adaptable Knowledge, Knowledge Mastering All Teachings, Knowledge of Truth, Dispassionate Knowledge, Spacelike Knowledge, Knowledge of Unity, Good Knowledge, Knowledge of Illusoriness, Vast Knowledge, Forceful Knowledge, Worldly Knowledge, Knowledge of Buddhahood, True Knowledge, Holy Knowledge, Illuminate Knowledge, Boundless Knowledge, Adorned with Mindfulness, Arrived at the Limit of Space, Natural Adornments, Most Profound

Realm, Comprehending What Is So and What Is Not, Great Light, Eternal Light, Understanding the Seed of Buddhahood, Mind King, One Practice, Always Manifesting Spiritual Powers, Sprouts of Wisdom, Abode of Virtues, Lamp of Truth, Illumining the World, Sustaining the World, Most Serene, Supreme, Unexcelled, Incomparable, Peerless, Unhindered Action, Flames of Light, Moonlight, One Atom, Steadfast Practice, Showering the Rain of True Teaching, Supreme Banner, Universal Adornment, Eye of Wisdom, Objective Eye, Cloud of Wisdom, Spellbinding King, Nondwelling Vows, Mine of Knowledge, Mind King, Inner Awareness, Abiding in Enlightened Knowledge, Forceful Power of Spells, Earth-Sustaining Power, Beautiful Moon, Peak of the Polar Mountain, Jewel Summit, Universal Illumination, Charismatic King, Wheel of Knowledge, Great Power, Dragonlike, Straightforward Action, Nonregressive, Holding the Banner of the Teaching, Unforgetting, Caring for All Beings, Inconceivable Certain Knowledge, Freely Unbounded Knowledge, Inexhaustible Treasury of Wonderful Teachings, Sun of Knowledge, Sun of Truth, Treasury of Knowledge, Luster of Knowledge, Universal Vision, True Vision, Diamond Insight, Diamond Knowledge, Diamond Flame, Diamond Wisdom, Universal Eye, Sun of Buddhahood, Holding the Indestructible Secret Meaning of the Buddha, Adornments of Knowledge of the Sphere of the Universal Eye, and so on; there were as many such enlightening beings as atoms in ten buddha-lands, who had all cultivated the same practices of roots of goodness of enlightening beings with Vairocana Buddha in the past.

Then the great enlightening being Universal Eye, imbued with the spiritual power of the Buddha, rose from his seat, bared his right shoulder, knelt with his right knee on the ground, joined his palms in respect, and said to the Buddha, "World Honored One, I want to ask the Completely Enlightened One about something—please permit me to do so." The Buddha said, "You may ask whatever you want; I will explain for you and gladden you." Universal Eye said, "How many concentrations and liberations have the enlightening being Universally Good and the enlightening beings who live by the vows and practices of Universal Good attained, that they may enter and exit and abide at rest in the great concentrations of enlightening beings and, by skillfully entering and emerging from the inconceivable vast state of concentration of enlightening beings, are able to command all concentrations, with ceaseless mystical powers?"

The Buddha said, "Very good, Universal Eye; you are asking this for the benefit of the enlightening beings of past, future, and present. The enlightening being Universally Good is now here, already capable of freely accomplishing inconceivable spiritual effects, beyond those of all enlightening beings, rarely encountered, born of immeasurable enlightening practices. He has purified the great vows of enlightening beings and is unregressing in all the practices he carries out; he has already attained innumerable aspects of transcendence, unhindered access to

memory, and inexhaustible powers of elucidation, thoroughly pure and uninhibited. He compassionately aids all beings, through the power of his fundamental vows, forever unwearying. You should ask him—he will explain to you those concentrations, powers, and liberations."

Then the enlightening beings in the assembly, hearing the name of Universally Good, immediately attained inconceivably infinite concentration, their minds unobstructed, silent, and unstirring; their knowledge became immeasurably vast, their realm of experience most profound, without compare. They saw countless buddhas before them, attained the power of the enlightened, and, of the same nature as the enlightened, they clearly perceived all the past, future, and present. Their blessings and virtues were inexhaustible, and they were endowed with all spiritual powers. Those enlightening beings conceived respect for Universally Good and urgently wished to behold him—they looked all over the assembled masses but ultimately did not see him, nor did they see the seat on which he sat. This was because of the support of the awesome power of the Enlightened, and also Universally Good's command of mystic power caused it to be so.

Then the enlightening being Universal Eye said to the Buddha, "Where is the enlightening being Universally Good now?" The Buddha replied, "The enlightening being Universally Good is in the Assembly at this enlightenment site, near me—he has never moved." At that Universal Eye and the enlightening beings again searched throughout the assembly, and then said to the Buddha, "We still cannot find Universally Good." The Buddha said, "That is so. Why can you not see him? Because the dwelling place of the enlightening being Universally Good is most profound and inexplicable. Universally Good has attained boundless aspects of knowledge, entered the 'lion emergence' concentration, attained unexcelled freedom of action, entered pure nonobstruction, and developed the ten powers of the enlightened: his body is the matrix of the cosmos, on which all enlightened ones concentrate together. In an instant he can thoroughly realize and enter the unfragmented knowledge of the buddhas of all times. This is why you cannot see him."

Then Universal Eye, hearing the Buddha speak of the pure qualities of Universally Good, attained ten thousand infinities of concentrations. With the power of concentration he again looked all over, eager to see Universally Good, but still could not see him. The other enlightening beings could not see him either. Then Universal Eye rose from concentration and said to the Buddha, "I have entered ten thousand infinities of concentrations and sought to behold Universal Good but after all have not succeeded. I do not see his body or physical actions, his speech or conversation, his mind or mental activity, his seat or his place—none of them is visible."

The Buddha said, "So it is, so it is. Know that this is all because of the enlightening being Universally Good's power of abiding in inconceiv-

able liberation. Universal Eye, what do you think—can anyone explain the dwelling place of various illusory forms in magical writings?"

Universal Eye said, "No."

The Buddha said, "Universal Eye, if illusory forms in illusions cannot be explained, how much less can one enter or see the esoteric physical realm, the esoteric verbal realm, or the esoteric mental realm of the enlightening being Universally Good. Why? Because the realm of Universally Good is extremely profound, inconceivable, without measure, beyond measure. To sum it up, the enlightening being Universally Good, by means of adamantine wisdom, pervades the cosmos of realities, yet does not course in any world or dwell anywhere—he knows that the bodies of all beings are not bodies, and have no coming or going. He has attained inexhaustible, undivided, free spiritual powers, independent, uncontrived, inactive, reaching the ultimate bounds of the cosmos. If any can get to see the enlightening being Universally Good, or get to attend him, or get to hear his name, or think about him, or remember him, or believe in him, or strive to observe him, or orient themselves toward him, or properly seek him, or initiate vows, continuing uninterrupted, all will gain benefit—none of this is in vain."

Then Universal Eye and all the other enlightening beings, their hearts conceiving longing to behold the enlightening being Universally Good, spoke these words: "Honor to all the buddhas; honor to the enlightening being Universally Good." Saying this three times, they bowed in respect. At that point the Buddha said to the enlightening being Universal Eye and the others in the assembly, "Offspring of the buddhas, you should bow to Universally Good again and earnestly entreat him; and you should look upon the ten directions with utmost single-mindedness and visualize the body of Universally Good before you. Thinking thus, that Universally Good is omnipresent throughout the cosmos, believe deeply, detach from everything, vow to practice the same undertaking as Universally Good, and enter nondual true reality; the body of Universally Good appears everywhere in all worlds, with comprehensive knowledge of the differences in faculties of all beings, assembling the path of Universally Good in all places. If you can initiate such a great vow, then you will be able to see the enlightening being Universally Good." Now Universal Eye and the other enlightening beings, hearing the Buddha say this, bowed their heads to the ground and sought to get to see the great being Universally Good.

Then the enlightening being Universally Good, by the power of liberated spiritual faculties, manifested physical bodies in accord with their needs, causing all those enlightening beings to see Universally Good near the Buddha, sitting on a lotus seat in the midst of this assembly of all the enlightening beings; they also saw him with all the buddhas in all other worlds, continuously coming from there; they also saw him with all those buddhas, expounding all practices of enlightening beings, revealing the

path of omniscience, explaining all enlightening beings' spiritual powers, distinguishing all enlightening beings' charismatic virtues, and showing the buddhas of past, present, and future.

At this point, Universal Eye and all the other enlightening beings, witnessing this miracle, were overjoyed and all bowed to the enlightening being Universally Good with respect, as if they were seeing all the buddhas of the ten directions.

Then, by the great spiritual power of the Buddha as well as the power of faith of the enlightening beings and the power of the original vow of Universally Good, there spontaneously rained ten thousand kinds of clouds, such as clouds of various flowers, clouds of various garlands, clouds of various fragrances, clouds of various aromatic powders, clouds of various canopies, clouds of various robes, clouds of various ornaments, clouds of various jewels, clouds of various burning incenses, and clouds of various streamers; unspeakably many worlds quaked, celestial music played and was heard afar throughout unspeakably many worlds, great light radiated and illuminated unspeakably many worlds, causing the states of misery to become extinct, adorning unspeakably many worlds, causing unspeakably many enlightening beings to enter into the practice of Universally Good, and causing unspeakably many enlightening beings to thoroughly fulfill the vows of practice of universal good and attain unexcelled complete perfect enlightenment.

Then the enlightening being Universal Eye said to the Buddha, "World Honored One, the enlightening being Universally Good is one who abides in great power, in incomparability, in unsurpassability, in nonregression, in equanimity, in indestructibility, in all differentiated things, in all undifferentiated things, in the abode of the skillful mind of all beings, in absorption in liberation, free in all things."

The Buddha said, "It is so; it is as you say. The enlightening being Universally Good has innumerable pure qualities—the qualities of peerless adornment, the qualities of innumerable jewels, the qualities of inconceivable oceans, the qualities of infinite forms, the qualities of boundless clouds, infinite incomparable qualities, the qualities of inexhaustible truths, untold qualities, the qualities of all buddhas, qualities that cannot ever be exhaustively extolled."

Then the Buddha said to the enlightening being Universally Good, "You should explain the ten concentrations for Universal Eye and the enlightening beings in this assembly, so that they may be able to enter them and fulfill the practical vows of universal good. Because the great enlightening beings expound these ten concentrations, they enable the enlightening beings of the past, present, and future to attain emancipation. What are the ten concentrations? One, the great concentration of universal light; two, the great concentration of subtle light; three, the great concentration of successive journeying to the buddha-lands; four, the great concentration of the action of the pure profound mind; five, the great concentration of knowledge of the stores of adornments of the

past; six, the great concentration of the treasury of light of knowledge; seven, the great concentration of knowledge of the adornments of the buddhas of all worlds; eight, the great concentration of the differentiated bodies of sentient beings; nine, the great concentration of freedom in the elemental cosmos; ten, the great concentration of the unimpeded wheel.

"These ten great concentrations the great enlightening beings can skillfully enter; all the buddhas of past, future, and present have expounded, will expound, and are expounding them. If enlightening beings gladly and respectfully cultivate and practice them without slacking, they will be able to accomplish them; such people are called buddhas, they are called those who have arrived at Thusness, and they are called people who have attained the ten powers, and they are called guides, and they are called great leaders, and they are called omniscient, and they are called all-seers, and they are called those who abide in nonobstruction, and they are called those who have comprehended all objects, and they are called masters of all spiritual truths. These enlightening beings enter into all worlds without being attached to anything in any world; they enter the realms of all beings without grasping beings; they enter all bodies without being hindered by bodies; they enter all elemental realms and know the cosmos is boundless. They draw near all the buddhas of all times and clearly see all the buddhas' teachings; they skillfully explain all words and comprehend all provisional names. They accomplish the pure path of all enlightening beings and are firm in all the different practices of enlightening beings. In a single instant they attain all knowledge of past, present, and future, and know all things in all times. They expound all the buddhas' teachings and turn all the irreversible wheels. In each age, past, future, and present, they realize all paths to enlightenment, and in each enlightenment comprehend what all the buddhas say. These are the gates of the characteristics of the principles of enlightening beings; these are the gates of the knowledge and awareness of enlightening beings; these are the gates of the invincible knowledge of all means of liberation; these are the gates of the practices vowed by the Universally Good enlightening being; these are the gates of the undertakings of penetrating spiritual powers; these are the gates of all mnemonic command and powers of elucidation; these are the gates to the differentiations of all things of past, present, and future; these are the gates of manifestations of all buddhas; these are the gates to stabilizing all beings by universal knowledge; these are the gates to beautifying and purifying all worlds by means of spiritual powers of buddhas.

"If enlightening beings enter these concentrations, they attain cosmic power that has no end; they are enabled to travel through space without hindrance; they attain the rank of spiritual sovereignty, with immeasurable independence and command, like being coronated and enthroned in the world; they attain boundless knowledge comprehending all; they attain vast powers, ten kinds perfectly fulfilled; they develop noncontentious hearts and enter dispassionate tranquillity; they are compassion-

ate and fearless as lions; they are heroes of knowledge and wisdom and light the bright lamp of truth. All their merits and virtues cannot be fully told of—no hearers of self-enlightened ones can conceive of them. They attain knowledge of the realm of reality and abide in infinity, yet are able to discourse in various ways according to worldly conventions; they abide in formlessness, yet can easily penetrate the characteristics of things. They attain the treasury of inherent purity and are born in the pure house of the enlightened. They skillfully open up various different gates of teaching, yet by means of wisdom they know that nothing exists. They are expert at knowing proper timing and always carry out the giving of teaching to enlighten everyone. They care for all beings and purify them all. By knowledge of expedient means they demonstrate the attainment of buddhahood, yet they always carry out the practices of enlightening beings without end. Entering the realm of means of universal knowledge, they manifest various great spiritual powers. Therefore, Universally Good, you should now analyze and expound the ten great concentrations of all enlightening beings. All in this assembly want to hear about this."

Then the enlightening being Universally Good, receiving the directive of the Enlightened One, looked at Universal Eye and the other enlightening beings and said to them, "Offspring of Buddha, what is the great enlightening beings' concentration of universal light? Here the enlightening beings have ten kinds of inexhaustible qualities: inexhaustible knowledge of the buddhas' emergence in the world; inexhaustible knowledge of the metamorphoses of beings; inexhaustible knowledge of the world's being like a reflection; inexhaustible knowledge penetrating deeply into the realm of reality; inexhaustible knowledge skillfully dealing with enlightening beings; inexhaustible knowledge of the nonregression of enlightening beings; inexhaustible knowledge observing the meanings of all principles; inexhaustible knowledge of skillful maintenance of mental power; inexhaustible knowledge abiding in the vast spirit of enlightenment; inexhaustible knowledge abiding by all enlightened teachings and the willpower of omniscience. These are called the ten inexhaustible qualities of great enlightening beings.

"These great enlightening beings awaken ten kinds of boundless will: they awaken the boundless will to liberate all sentient beings, the boundless will to attend all buddhas, the boundless will to provide for all buddhas, the boundless will to see all buddhas, the boundless will to receive and hold all Buddha teachings without forgetting any, the boundless will to manifest the infinite spiritual metamorphoses of all buddhas, the boundless will not to abandon any enlightening practices to attain enlightened power, the boundless will to enter into the subtle realm of all-knowledge and explain all Buddha teachings, the boundless will to enter into the inconceivable vast realm of buddhahood, the boundless will to develop profound aspiration for the buddhas' powers of elucidation and receive all Buddha teachings, the boundless will to manifest all kinds of free bodies and enter the circles of all enlightened ones.

"These enlightening beings have ten kinds of knowledge of differentiation of entry into concentration: entering into concentration in the east and emerging in the west, entering in the west and emerging in the east, entering in the south and emerging in the north, entering in the north and emerging in the south, entering in the northeast and emerging in the southwest, entering in the southwest and emerging in the northwest, entering in the southwest and emerging in the northeast, entering in the northwest and emerging in the southeast, entering in the southeast and emerging in the northwest, entering in the nadir and emerging in the zenith, entering in the zenith and emerging in the nadir.

"These enlightening beings have ten kinds of knowledge of skills in entry into great concentration: they make a billion-world universe a single lotus blossom and appear sitting cross-legged on this lotus blossom, covering it entirely, and in the body manifest another billion-world universe, wherein there are ten billion quadruplex earths, in each of which they manifest ten billion bodies, each body entering into one hundred sextillion billion-world universes, in each of the quadruplex worlds of which they manifest one hundred sextillion enlightening beings engaged in practice, the practice of each enlightening being producing one hundred sextillion certain understandings, each certain understanding causing one hundred sextillion potentials to be fulfilled, each potential developing into the nonregressive work of one hundred sextillion enlightening ways: yet the physical manifestations are neither one nor many, and not mixed up in entry into concentration or emergence from concentration. It is like the case of the titan king Rahula, whose original body is seven hundred leagues tall, while his transformed body is 168,000 leagues tall; the half of his body emerging from the ocean is just level with the polar mountain Sumeru. Though that titan king transforms his body into a colossus, that does not destroy his original form—all the psychophysical elements are the same, his mind is not disturbed, he does not think of his transformed body as other or of his original body as not himself. The body he was born with is always blissful, and his transformed body is always manifesting all kinds of miraculous powers. The titan king has greed, ill-will, and delusion, and is full of pride and conceit, and yet is able to transform his body in this way—how much the more so the enlightening beings who profoundly realize that mental states are like illusions, that all beings are like dreams, that the appearance in the world of all buddhas is like reflected images, that all worlds are like magical productions, that all speech is like echoes: they see reality as is and have reality as their body, knowing all things are inherently pure, realizing that the body and mind have no real substance; their bodies are omnipresent in infinite realms and by the great light of buddha-knowledge purify and practice all the deeds of enlightening beings.

"Enlightening beings in this concentration transcend the world and are detached from the world; nothing can disturb them or overpower them. Just as when a monk contemplates inside the body and dwells in

the view of impurity, seeing the body as impure, so do enlightening beings in this concentration observe the reality body, seeing all worlds enter the body, therein seeing all mundane realms and phenomena without any attachment to them. This is called the great enlightening beings' practical knowledge of the first great concentration, of universal light.

"What is the great enlightening beings' concentration of subtle light? Here enlightening beings can enter as many billion-world universes as there are atoms in a billion-world universe, and in each world manifest as many bodies as atoms in a billion-world universe, each body emitting as many lights as atoms in a billion-world universe, each light revealing as many colors as atoms in a billion-world universe, each color lighting as many worlds as atoms in a billion-world universe, in each world pacifying as many beings as atoms in a billion-world universe. The enlightening beings know all the various dissimilarities of these worlds: that is, the clutter and pollution of worlds, the purity and cleanness of worlds, the causes of worlds, the structures of worlds, the concomitants of worlds, the colors of lights of worlds, the comings and goings of worlds—the enlightening beings know all these and enter all these, and these worlds also enter the bodies of the enlightening beings, yet the worlds have no mixup or confusion and the various phenomena do not disintegrate or vanish either.

"It is like when the sun comes out and circles the polar mountain, illumining the mountains made of seven precious substances: on those mountains of seven precious substances and in the valleys in between them are light beams clearly shining—the sunbeams on the jewel mountains all appear in the lights of the valleys, and the sunbeams in the valleys all appear in the lights of the mountains: in this way they mutually reflect back and forth. Sometimes it is said that the sunbeams emerge from the mountains of seven precious substances, sometimes it is said that the sunbeams emerge from the valleys between the mountains; sometimes it is said that the sunlight enters the mountains, sometimes it is said that the sunlight enters the valleys—but the sunbeams reflect back and forth boundlessly; their nature is not existent, not nonexistent, not abiding in the mountains, not apart from the mountains, not dwelling in the water, not apart from the water. So it is also with enlightening beings in this vast concentration of subtle light: they do not dissolve the features of the structure of the world, do not annihilate the natures of the phenomena of the world, do not dwell within the world or outside the world; they do not discriminate anything in any world, yet do not destroy the features of worlds, they see all things as one form which is formless, and yet do not destroy the identities of things—they abide in real Thusness, never leaving it.

"It is like a magician, expert in magical arts, standing at a crossroads performing magic tricks: in one day, in the space of a moment, he may manifest a day or a night, or he may make it appear to be seven days and nights, or a fortnight, a month, a year, a century; according to desire, he

can manifest the appearance of cities, towns, villages, springs, streams, rivers, seas, sun, moon, clouds, rain, palaces, mansions, houses, all of this complete. Yet he does not destroy the original one day or one hour by making it appear that years have passed, and the brevity of the actual time does not destroy the appearance of the passage of days, months, or years. The illusory appearances clearly show, yet the actual time is not extinguished. In the same way great enlightening beings, entering this vast concentration of subtle light, manifest countless worlds entering into one world, each of those countless worlds having earth, water, fire, and air, oceans and mountains, cities and towns, groves and houses, abodes of various kinds of beings complete with all kinds of adornments; they have realms of desire, of form, and of formlessness, solar systems and galaxies, acts and consequences, death in one place and rebirth in another, all the times and seasons of all worlds—moments, days, nights, fortnights, months, years, centuries, eons of becoming and eons of decay, polluted lands, clean lands, big lands, small lands, buddhas appearing therein, in buddha-lands that are pure, with circles of enlightening beings and autonomous spiritual powers teaching sentient beings; every place in those lands is filled with countless people and various beings of different forms and conditions, immeasurable, boundless, inconceivable, past, future, and present, the power of pure deeds producing infinite jewels of supreme refinement. They show all such things in one world, wherein the enlightening beings all see clearly, entering into all, observing all, contemplating all, comprehending all, knowing all truly by means of inexhaustible knowledge. The multiplicity of the worlds does not destroy this one world, and the singleness of this world does not destroy the multiplicity of those worlds. Why? Because enlightening beings know all phenomena are selfless, they are said to have penetrated the principle of lifelessness and noncreation. Because enlightening beings diligently cultivate noncontention in all worlds, they are said to abide in the principle of selflessness. Because enlightening beings see all bodies as they really are, all deriving from conditions, they are said to abide in the principle of nonexistence of beings. Because enlightening beings know that everything which is born and passes away comes from causes, they are said to abide in the principle of nonexistence of persons. Because enlightening beings know the fundamental nature of all things is equal, they are said to abide in the principle of nonexistence of mental productions or the human being. Because enlightening beings know the fundamental nature of all things is still, they are said to abide in the principle of stillness. Because enlightening beings know that all things are uniform, they are said to abide in the principle of nondiscrimination. Because enlightening beings know the realm of reality does not have various differentiated phenomena, they are said to abide in the principle of inconceivability. Because enlightening beings diligently cultivate all liberative means and skillfully pacify beings, they are said to abide in the principle of great compassion.

"In this way enlightening beings can put countless worlds into one world, know the various differences of countless beings, see the individual procedures of countless enlightening beings, and observe countless buddhas appearing here and there, able to absorb the teachings expounded by those buddhas, also seeing themselves there practicing them; without leaving here, they appear to be there, and without leaving there, they appear to be here, this body and that body being undifferentiable, because they are in the realm of reality. They always practice contemplation earnestly, unceasingly, never abandoning wisdom, because they do not regress.

"It is like a magician in a given place practicing the arts of illusion: he does not destroy his actual place by the illusory place, and does not destroy the actual day by the illusory day. In the same way, enlightening beings manifest the existence of a land where there is no land, and manifest the nonexistence of a land where there is a land; where there are sentient beings they manifest nonexistence of sentient beings, and where there are no sentient beings they manifest the existence of sentient beings; where there is no form they manifest form, and where there is form they manifest formlessness—the beginning does not disarray the aftermath, and the aftermath does not disarray the beginning. The enlightening beings know that all the things of the world are like this, the same as illusions: knowing phenomena are illusory, they know knowledge is illusory; because they know knowledge is illusory, they know action is illusory. Once they know that knowledge is illusion and action is illusion, they develop illusion knowledge, observing all actions. Just as the illusions of the world do not manifest their illusions outside of their place, and do not have a place outside of illusion, in the same way great enlightening beings do not enter the world outside of emptiness and also do not enter emptiness outside of the world. Why? Because emptiness and the world have no difference. Living in the world is also living in emptiness. Great enlightening beings are able to perceive and cultivate the various different adorning activities of all worlds within emptiness. In a single instant they are able to know countless worlds, becoming or decaying, and also know the continuity and succession of all ages. They are able to manifest countless ages in a single instant without enlarging the instant.

"Great enlightening beings attain the illusion knowledge of inconceivable liberation, arrive at the other shore, abide in the realm of illusion, and enter the illusions of the world. They think of all things as like illusions, do not oppose the illusory world, have perfect knowledge of illusion, comprehend that past, present, and future are not apart from illusion, and definitively realize the boundlessness of mind. Like the enlightened ones, they abide in knowledge of illusoriness, their minds equanimous; they know all worlds are like illusions, and they have no attachments anywhere, having no self or possessions. Just as the magician creates illusory phenomena, though he does not live with those illusory

phenomena, yet has no confusion about illusory phenomena, in the same way the great enlightening beings know all things reach the other shore, and in their minds they do not imagine that they are able to enter into things, and they have no confusion about things. This is the knowledge of the skill of the enlightening beings' second great concentration, of subtle light.

"What is great enlightening beings' concentration of spiritual power successively journeying to the buddha-lands? Here the great enlightening beings pass countless worlds to the east, and also pass as many worlds as atoms in that many worlds: in those worlds they enter this concentration, maybe entering for an instant, or for a moment, or entering continuously, or entering in the morning, or at midday, or in the afternoon, or in the evening, or at night, or after midnight, or entering for one day, or for five days, or for a fortnight, or for a month, or for a year, or for a century, or for a millennium, or for a hundred millennia, or for a hundred million years, or for ten trillion years, or for an octillion years, or for one eon, or for a hundred eons, or for a hundred thousand eons, or for an octillion eons, or for countless eons, or for measureless eons, or for boundless eons, or for incomparable eons, or for innumerable eons, or for unaccountable eons, or for unthinkable eons, or for immeasurable eons, or for unspeakable eons, or for untold eons. As for the various dissimilarities—of far and near, of phenomena or time, and so on—the enlightening beings do not create discriminations in regard to them; their minds are not obsessed with them; they do not take them to be dual or nondual, universal or particular. Though they are aloof from these discriminations, yet by expedient techniques of spiritual powers, when they arise from concentration they remember everything and reach the ultimate end. It is like, for example, the sun going around giving light, never stopping day or night; the emergence of the sun is called day and the disappearance of the sun is called night—it is not born with the day and does not perish at night. In the same way the great enlightening being enters concentration of spiritual power in countless worlds, and having entered concentration, clearly sees those countless worlds. This is called the technical knowledge of the third great concentration of great enlightening being, the great concentration of spiritual power successively traveling to buddha-lands.

"What is great enlightening beings' concentration of action of the pure profound mind? Here the enlightening beings know that embodiments of Buddha are as numerous as all beings, and see innumerable buddhas, more than the number of atoms in countless worlds. To all those buddhas they offer all kinds of fine fragrances, all kinds of beautiful flowers, all kinds of canopies, vast as countless buddha-lands, all kinds of exquisite adornments surpassing those of all worlds, all kinds of precious substances, parks arrayed with all kinds of embellishments, treasuries of countless jewels, food and drink produced by enlightened spiritual power, surpassing that of all the heavens in flavor, and all the various

superb offerings in all buddha-lands, which they are able to gather by spiritual power. To each of those buddhas they pay utmost respect and honor, prostrating themselves on the ground and asking for the Buddha's teaching, praising the impartiality of Buddha, extolling the magnificent virtues of the buddhas. They enter the great compassion that all buddhas enter, attain the unhindered power that is equal in all buddhas, and in a single instant seek the wondrous teaching from all buddhas. Yet they do not apprehend, in regard to those buddhas, such signs as appearance in the world or entry into ultimate nirvana. Just as the scattered, stirring mind, distinguishing objects, does not know what the conditions of mind's arousal and quiescence are, in the same way, these great enlightening beings do not discriminate the characteristics of the appearance and nirvana of buddhas.

"It is like a mirage in the daytime—it does not come from clouds or lakes, it does not rest on land or water, neither exists nor does not exist, is not good or bad, not pure or polluted, it cannot be drunk, cannot be polluted, it neither has nor does not have substance, neither has nor does not have taste. Through causes and conditions it manifests the appearance of water, as perceived by the consciousness. When one looks at it from afar it resembles water, and so one imagines there is water, but when one approaches there is none, so the image of water naturally disappears. Similarly the great enlightening beings do not apprehend forms of the buddhas emerging in the world or entering nirvana: the characteristics of existence or nonexistence of buddhas are discriminations of the conceiving mind.

"This concentration is called the action of pure, profound mind. The great enlightening being, after having entered this concentration, emerges without forgetting, like someone awakening from sleep remembering what he has dreamed—even though when one is awake the dream scenes are not there, still one can remember them. In the same way the great enlightening beings enter this concentration, see buddhas and hear teachings, then arise from concentration, yet remember it all and use these teachings to enlighten all communities at enlightenment sites, and adorn all buddha-lands; they clearly comprehend all the immeasurable meanings and intentions, and all the means of teaching are also purified. They light the torch of great wisdom and perpetuate the seed of buddhahood. Their freedom from hesitation is complete, and their powers of elucidation are inexhaustible; they reveal and expound the treasury of the most profound Teaching. This is the technical knowledge of the fourth great concentration of great enlightening beings, the concentration of action of the pure, profound mind.

"What is great enlightening beings' concentration of knowledge of the stores of adornments of the past? Here great enlightening beings are able to know the manifestations of the buddhas of the past. That is, within the order of eons, the order of lands; within the order of lands, the order of eons; within the order of eons, the order of buddhas' appear-

ances; within the order of buddhas' appearances, the order of teaching; within the order of teaching, the order of inclinations; within the order of inclinations, the order of faculties; within the order of faculties, the order of training; within the order of training, the order of life spans of Buddhas; within the order of life spans, they know the order of numbers of trillions of years.

"Because these great enlightening beings gain such boundless knowledge of order, they therefore know the past buddhas, therefore know past lands, therefore know past teachings, therefore know past ages, therefore know past phenomena, therefore know past minds, therefore know past understandings, therefore know past beings, therefore know past afflictions, therefore know past manners, therefore know past purities.

"This concentration is called the pure treasury of the past; in a single moment it can enter a hundred eons, a thousand eons, a hundred thousand eons, an octillion eons, countless eons, measureless eons, boundless eons, incomparable eons, uncountable eons, unaccountable eons, unthinkable eons, immeasurable eons, unspeakable eons, untold, inexpressible eons. When those great enlightening beings enter this concentration, they do not annihilate the present or focus on the past.

"When those great enlightening beings emerge from this concentration, they receive ten kinds of inconceivable anointment from the Enlightened, and also attain, purify, consummate, enter, realize, fulfill, and hold them, comprehending them equally, the three spheres pure. What are the ten? One, explanation not violating meaning; two, inexhaustibility of teaching; three, impeccable expression; four, endless eloquence; five, freedom from hesitation; six, truthfulness of speech; seven, the trust of the community; eight, liberating those in the triple world; nine, supreme excellence of roots of goodness; ten, command of the wondrous Teaching. These are the ten anointments. When enlightening beings enter this concentration and emerge from it, immediately they become like a spirit when it enters the womb, the consciousness instantly being born therein—in the same way, when the great enlightening beings emerge from this concentration, in the presence of the Enlightened they instantly attain these ten qualities. This is called the technical knowledge of the great enlightening beings' fifth great concentration, the concentration of knowledge of the stores of adornments of the past.

"What is great enlightening beings' concentration of the treasury of light of knowledge? The great enlightening beings in this concentration know the various different names of all buddhas in all ages in all worlds in the future, whether they have been spoken of yet or not, whether they have been given the prediction of buddhahood yet or not. That is, they know countless names, untold names of buddhas, and that they will appear in the world, will benefit beings, will be spiritual sovereigns, will perform the tasks of buddha, will explain what is beneficial, will praise

goodness, will explain what is pure, will clear away all evils, will abide in virtue, will reveal the ultimate truth, will enter the rank of coronation, will attain omniscience. Those buddhas' cultivation of complete action, undertaking of complete vows, entry into complete knowledge, leadership of a complete circle, fulfillment of complete adornments, accumulation of complete virtues, realization of complete truth, attainment of complete fruition, endowment with complete qualities, and fulfillment of complete enlightenment, as well as those buddhas' names, their methods and skills, their spiritual powers and miracles, their development of beings, and their entry into final nirvana—all this the enlightening beings here thoroughly know.

"These enlightening beings can in a single instant enter one eon, a hundred eons, a thousand eons, a hundred thousand eons, a hundred thousand billion eons; they enter into as many eons as atoms in a continent, as many eons as atoms in four continents, as many eons as atoms in a solar system, as many eons as atoms in a galaxy, as many eons as atoms in a universe, as many eons as atoms in a buddha-land, as many eons as atoms in a hundred thousand buddha-lands, as many eons as atoms in a hundred thousand billion buddha-lands, as many eons as atoms in countless buddha-lands, as many eons as atoms in untold, inexpressible numbers of buddha-lands—by their wisdom they are able to know the numbers of eons in all future worlds. And because they know them, their minds also enter the doors of ten kinds of preservation: because they enter the presence of the buddhas, they gain the protection of buddhas as numerous as atoms in untold buddha-lands; because they enter the presence of the Teaching, they attain inexhaustible intellectual powers illumined by ten kinds of total mental command; because they enter the presence of practice, they produce perfectly rounded, outstanding vows; because they enter the presence of power, no one can dominate or overpower them; because they enter the presence of knowledge, the Buddha teachings they practice are free from obstruction; because they enter the presence of great compassion, they turn the wheel of the pure teaching, which never turns back; because they enter the presence of expression of skillful handling of distinctions, they turn the wheel of all letters and clean the ground of all teachings; because they enter the presence of the state of the lion being born, they open the lock of the Teaching and leave the mind of desire; because they enter the presence of the power of knowledge, they cultivate enlightening practice unceasingly; because they enter the presence of the power of good companionship, they cause boundless beings to become purified; because they enter the presence of the power of nondwelling, they enter unspeakable, untold numbers of vast eons; because they enter the presence of the power of the Teaching, by uninhibited knowledge of means, they know all things are inherently pure.

"Once great enlightening beings are in this concentration, they skillfully live in untold numbers of ages and lands; they skillfully know

untold numbers of various sentient beings; they skillfully know untold numbers of different characteristics of sentient beings; they skillfully know untold numbers of similar and different consequences of action; they skillfully know untold numbers of practices differentiated by vigor, faculties, habit energies, and continuity; they skillfully know untold numbers of various tainted and pure contemplations; they skillfully know untold numbers of various meanings of teachings and innumerable written and verbal expressions; they skillfully know untold numbers of various buddhas' appearances, families, times, manifestations, teachings, actions, buddha-works, and entries into ultimate final nirvana; they skillfully know untold numbers of boundless doors of wisdom and knowledge; they skillfully know untold numbers of the boundless different manifestations of all spiritual powers.

"It is as when the sun comes out, all the villages and towns, mansions and houses, mountains, marshes, birds and beasts, trees, forests, flowers and fruits, and so on, can be clearly seen by all people with vision; the light of the sun is impartial and has no discrimination, yet can cause the eye to see all kinds of forms. This concentration is also like this: it is in essence impartial, without any discrimination, yet can cause enlightening beings to know countless numbers of different characteristics.

"When the great enlightening beings realize such knowledge, they cause beings to attain ten kinds of fruitfulness: one, fruitful seeing, because of causing sentient beings to develop roots of goodness; two, fruitful hearing, causing sentient beings to gain maturity; three, fruitful association, causing sentient beings' minds to be pacified; four, fruitful aspiration, causing sentient beings to do as they say and master the meanings of all the teachings; five, fruitful action, causing boundless worlds to be purified; six, fruitful companionship, cutting off countless beings' doubts in the presence of the buddhas of countless worlds; seven, fruitful vows, causing whatever sentient beings are thought of to make excellent offerings and accomplish undertakings; eight, fruitful skillful methods, causing all to be able to abide in pure knowledge of unobstructed liberation; nine, fruitful showering of the rain of Teaching, expediently revealing the practice of universal knowledge to countless beings of various faculties and causing them to abide in the path of buddhahood; ten, fruitful appearance, manifesting boundless forms, causing all sentient beings to be bathed in illumination.

"When great enlightening beings abide in this concentration and attain ten kinds of fruitfulness, the kings of the heavens all come and bow to them; the dragon kings produce great fragrant clouds; the yaksha kings bow to their feet; the titan kings honor them with offerings; the garuda kings circle them in respect; the kings of the Brahma heavens come and propitiate them; the kinnara kings draw near them; human kings serve and support them. This is the technical knowledge of the sixth great concentration of great enlightening beings, the concentration of the treasury of light of knowledge.

"What is great enlightening beings' concentration of knowledge of the adornments of buddhas of all worlds? Why is this concentration called knowing the adornments of buddhas of all worlds? Great enlightening beings in this concentration can successively enter the worlds of the east, can successively enter the worlds of the south, west, north, southeast, northeast, southwest, northwest, zenith, and nadir. They can successively enter all these worlds and see the buddhas emerging in the world, and also see all the spiritual powers of those buddhas, and can also see all the feats of those buddhas, and can also see the immense charisma of those buddhas, and also see the supreme freedom of those buddhas, and also see the great lion roar of those buddhas, and also see the practices cultivated by the buddhas, and also see the various adornments of the buddhas, and also see the psychic projections of the buddhas, and also see the vast congregation of those buddhas, the unity of the congregations, the multiplicity of congregations, the locations of the congregations, the abodes of the congregations, the development of the congregations, the training of the congregations, the dignity of the congregations—all this they clearly see. They also see the size of the congregations equal to a continent, and also see the congregations equal to four continents, those equal to a solar system, those equal to a galaxy, those equal to a universe, those filling ten sextillion buddha-lands, those filling countless buddha-lands; they see congregations filling as many buddha-lands as there are atoms in a hundred buddha-lands, filling as many buddha-lands as atoms in a thousand buddha-lands, filling as many buddha-lands as atoms in ten sextillion buddha-lands, filling as many buddha-lands as atoms in countless buddha-lands, measureless buddha-lands, boundless buddha-lands, incomparable buddha-lands, innumerable buddha-lands, unreckonable buddha-lands, unthinkable buddha-lands, untold, inexpressible numbers of buddha-lands. They also see the buddhas amid those congregations displaying various forms, various times, various lands, various transfigurations, various spiritual powers, various adornments, various masteries, various physical sizes, and various actions. The great enlightening beings also see themselves in those congregations, and see themselves preaching there, and see themselves receiving the words of the buddhas, and see themselves comprehending interdependent origination, and see themselves poised in the air, and see themselves in the reality-body, and see themselves not producing attachments, and see themselves not dwelling on discrimination, and see themselves being indefatigable, and see themselves entering into all knowledge, and see themselves knowing all meanings, and see themselves entering all stages, and see themselves entering all states of being, and see themselves knowing all expedient means of liberation, and see themselves in the presence of the buddhas, and see themselves entering all the powers of enlightenment, and see themselves entering True Thusness, and see themselves entering noncontention, and see themselves entering all truths. When they see in this way, they do not discriminate

lands, beings, buddhas, or phenomena; they do not cling to the body, to physical actions, to the mind, or to the intellect. Just as things do not discriminate their essence and do not discriminate sound, yet their essence is not abandoned and names do not pass away, in the same way great enlightening beings do not abandon actions, according with the doings of the world, yet have no attachments to them.

"Great enlightening beings see infinite lights and colors, forms and features of buddhas, perfectly developed, equal and pure, each one appearing clearly to their senses. Sometimes they see the various lights of the buddhas' bodies; sometimes they see buddhas' auras to a depth of one fathom; sometimes they see buddhas' bodies like blazing suns; sometimes they see subtle hues of light of buddhas' bodies; sometimes they see buddhas' bodies as clear, or they may see buddhas' bodies as golden, or as diamond-colored, or as violet, or as of infinite colors, or as sapphire; they may see buddhas' bodies seven cubits tall, or ten cubits tall, or twenty cubits tall, or thirty cubits tall, or up to a hundred cubits tall, or half a league tall, or ten leagues tall, or a hundred leagues tall, or a thousand leagues tall, or a hundred thousand leagues tall; or they may see buddhas' bodies the size of a continent, or the size of four continents, or the size of a solar system, or the size of a galaxy, or the size of a universe, or the size of a hundred universes, or the size of a thousand universes, or the size of a hundred thousand universes, or the size of ten quintillion universes, or the size of incalculable numbers of universes.

"In this way enlightening beings see the buddhas' infinite colors, infinite physical forms, infinite manifestations, infinite lights, and infinite webs of light; the measure of those lights is equal to the cosmos, illumining all things therein, causing all to develop unexcelled knowledge. They also see the buddhas' embodiments without attachment, without obstruction, supremely pure.

"Enlightening beings see the embodiment of Buddha in these ways, yet the body of the Enlightened does not increase or decrease. It is like space: in a worm hole in a seed it is not diminished, and in countless worlds it is not expanded. So it is with the bodies of the buddhas: when they are seen as large, still there is no increase, and when they are seen as small, there is no decrease. Just as the moon is seen as small by people on earth, yet is not diminished, and is seen as large by beings on the moon, yet does not expand, so also do enlightening beings in this concentration see various transfigurations of the buddhas' bodies, according to their inclinations, receiving and retaining their verbal teachings, there being all the while no increase or decrease in the body of the Enlightened.

"Just as after beings' lives end and they are about to be reborn, they are not apart from mind and what they see is pure, so also is what enlightening beings see, while in this profound concentration, utterly pure.

"Great enlightening beings in this concentration develop ten kinds of rapidity: rapid growth in practices and fulfillment of great vows; rapid illumination of the world with the light of the teaching; rapid liberation

of sentient beings by appropriate projection of the teachings; rapid manifestation of buddhas' pure lands according to the actions of beings; rapid entry into the ten powers by impartial knowledge; rapid joining of the Enlightened Ones in their abode; rapid destruction of the armies of demons by the power of great compassion; rapid removal of beings' doubts, producing joy in them; rapid manifestation of spiritual displays in accord with dominant inclinations; rapid purification of worldly realms by means of various sublime expressions of truth.

"These enlightening beings also attain ten kinds of truth seal, which stamp all things: one, having the same roots of goodness equal in all buddhas of past, future, and present; two, attaining the reality body with boundless knowledge, same as all buddhas; three, abiding in nonduality, same as the buddhas; four, seeing the infinite objects of all times as all equal, same as the buddhas do; five, gaining comprehension of the unobstructed realm of the cosmos of reality, same as that of the buddhas; six, achieving the ten powers, same as the buddhas, being unhindered in function; seven, having forever cut off opinions and passions, dwelling in the state of freedom from conflict, same as the buddhas; eight, ceaselessly teaching sentient beings, same as the buddhas do; nine, having ability to observe adaptive skill in knowledge and meaning, same as the buddhas; ten, being equal to all buddhas, same as all enlightened ones.

"If great enlightening beings accomplish the techniques of this great concentration of knowledge of adornments of buddhas of all worlds, they are teacherless because they can enter all principles and qualities of buddhas by themselves, without depending on another's instruction. They are people of power because they can enlighten all sentient beings. They are pure because they know that the nature of mind is fundamentally pure. They are foremost because they can liberate all worldlings. They are comforters because they can awaken all sentient beings. They are stabilizers because they can establish in the family of buddhas those who are not yet so established. They are true knowers because they enter the door of universal knowledge. They are without varying conceptions because what they say is nondual. They abide in the treasury of truth because they vow to know all Buddha teachings. They are able to shower the rain of the Teaching, because they satisfy all beings in accord with their inclinations.

"It is like the god-king Indra placing a jewel in his topknot; by the power of the jewel his majestic light becomes all the more effulgent. When the god-king first obtained this jewel, he gained ten things surpassing all the gods of the thirty-three-fold heaven: one, color; two, physical form; three, manifestation; four, retinue; five, appurtenances; six, voice; seven, magical powers; eight, control; nine, intellectual understanding; ten, cognitive function. In these ten ways he surpasses all the other gods of the thirty-three-fold heaven. In the same way, when enlightening beings first attain this concentration, they gain ten kinds of treasuries of great knowledge: one, knowledge illumining all buddha-

lands; two, knowledge of the births of all beings; three, knowledge of how to make magical displays of past, future, and present; four, knowledge of all buddha-bodies; five, knowledge comprehending all Buddha teachings; six, knowledge embracing all pure phenomena; seven, knowledge of how to cause all beings to enter the reality-body; eight, pure knowledge of the universal directly perceiving all things; nine, knowledge of total freedom reaching the other shore; ten, knowledge establishing all universal principles.

"Enlightening beings in this concentration also gain ten kinds of extremely pure bodies of power: one, emitting unspeakably unspeakable numbers of light spheres to illumine unspeakably unspeakable numbers of worlds; two, emitting unspeakably unspeakable numbers of spheres of light of infinite colors to purify all worlds; three, emitting unspeakably unspeakable numbers of light spheres to pacify living beings; four, emanating unspeakably unspeakable numbers of bodies to be near to all the buddhas; five, raining unspeakably unspeakable numbers of clouds of flowers of various wonderful scents to present to all buddhas; six, magically producing unspeakably unspeakable numbers of various kinds of infinitely free miraculous effects to develop and mature sentient beings; eight, crossing unspeakably unspeakable numbers of worlds in a single step in order to ask to hear the Teaching from all the variously named buddhas of the ten directions; nine, showing a body of immeasurably various forms, the crown of which none can see, so that all who see or hear of it will not have done so in vain; ten, uttering unspeakably unspeakable numbers of words to reveal countless secret truths to sentient beings.

"Once enlightening beings gain these ten kinds of extremely pure body of power, they can cause sentient beings to attain ten kinds of fulfillment: one, they can enable sentient beings to see Buddha; two, they can induce sentient beings to deeply believe in Buddha; three, they can induce sentient beings to listen to the Teaching; four, they can cause sentient beings to know there is a world of buddhahood; five, they can cause sentient beings to perceive the miracles of Buddha; six, they can cause sentient beings to recollect accumulated deeds; seven, they can cause sentient beings to perfect concentration; eight, they can introduce sentient beings into the purity of buddhahood; nine, they can induce sentient beings to aspire to enlightenment; ten, they can enable sentient beings to fulfill enlightened knowledge.

"When great enlightening beings have caused sentient beings to attain these ten kinds of fulfillment, they also perform ten kinds of buddha-work for sentient beings: they perform verbal buddha-work, to develop and mature beings; they perform physical buddha-work, to train sentient beings; they perform mental buddha-work to purify sentient beings; they shake the world as buddha-work to make sentient beings give up bad tendencies; they perform buddha-work by expedient awakening, to cause sentient beings not to lose mindfulness; they per-

form buddha-work by manifesting forms in dreams, to cause sentient beings to be constant in right mindfulness; they perform buddha-work by radiating great light to embrace all beings; they perform buddha-work by cultivating the practices of enlightening beings, to cause sentient beings to live by superior aspirations; they perform buddha-work by attaining perfect enlightenment to cause sentient beings to know illusion; they perform buddha-work by turning the wheel of the sublime teaching, to teach sentient beings in accord with the time; they perform buddha-work by appearing to live for a certain span, in order to tame sentient beings; they perform buddha-work by manifesting nirvana, because they know sentient beings will become weary.

"This is the technical knowledge of the great enlightening beings' seventh great concentration, the concentration of knowledge of adornments of buddhas of all worlds.

"What is great enlightening beings' concentration of the differentiated bodies of all sentient beings? Great enlightening beings in this concentration attain ten kinds of nonattachment: nonattachment in all lands; nonattachment in all places; nonattachment in all times; nonattachment in respect to all beings; nonattachment in respect to all phenomena; nonattachment in respect to all enlightening beings; nonattachment in respect to all enlightening beings' vows; nonattachment in respect to all concentrations; nonattachment in respect to all buddhas; nonattachment in respect to all the stages of enlightenment.

"How do great enlightening beings enter into and emerge from this concentration? They enter this concentration internally and emerge externally; entering externally, they emerge internally; entering in the same body, they emerge in a different body; entering in a different body, they emerge in the same body; entering in a human body, they emerge in a yaksha body; entering in a yaksha body, they emerge in a human body; entering in a dragon body, they emerge in a titan body; entering in a titan body, they emerge in a celestial body; entering in a celestial body, they emerge in a Brahma-king body; entering in a Brahma-king body, they emerge in a desire-realm body; entering in a heaven, they emerge in a hell; entering in a hell, they emerge in the human world; entering in the human world, they emerge in other realms of being; they enter in a thousand bodies and emerge in one body; entering in one body, they emerge in a thousand bodies; entering in a hundred billion bodies, they emerge in one body; entering in one body, they emerge in a hundred billion bodies; entering among people of the south, they emerge among people of the west; entering among people of the west, they emerge among people of the north; entering among people of the north, they emerge among people of the east; entering among people of the east, they emerge among people of three continents; entering among people of three continents, they emerge among people of four continents; entering among people of four continents, they emerge among the different creatures of all seas; entering among different creatures of

all seas, they emerge among the spirits of all seas; entering among the spirits of all seas, they emerge in the water element of all seas; entering in the water element of all seas, they emerge in the earth element of all seas; entering in the earth element of all seas, they emerge in the fire element of all seas; entering in the fire element of all seas, they emerge in the air element of all seas; entering in the air element of all seas, they emerge in all four gross elements; entering in all four gross elements, they emerge in the truth of nonorigination; entering in the truth of nonorigination, they emerge on the polar mountain; entering on the polar mountain, they emerge on the mountain of seven precious substances; entering on the mountain of seven precious substances, they emerge on the black mountain of various crops and forests of all soils; entering on the black mountain of various crops and forests of all soils, they emerge in precious arrays of all flowers of sublime fragrances; entering in precious arrays of all flowers of sublime fragrances, they emerge in the incarnations of all beings of the four quarters, the zenith and nadir; entering in the incarnations of all beings of the four quarters, the zenith and nadir, they emerge in the beings of the solar system; entering in the beings of the solar system, they emerge in beings of the galaxy; entering in the beings of the galaxy, they emerge in the beings of the universe; entering in the beings of the universe, they emerge in the beings of a hundred thousand hundred billion universes; entering in the beings of a hundred thousand hundred billion universes, they emerge in the beings of countless worlds; entering in the beings of countless worlds, they emerge in the beings of measureless worlds; entering in the beings of measureless worlds, they emerge in the beings of boundless buddha-lands; entering in the beings of boundless buddha-lands, they emerge in the beings of incomparable buddha-lands; entering in the beings of incomparable buddha-lands, they emerge in the beings of innumerable worlds; entering in the beings of innumerable worlds, they emerge in the beings of incalculable worlds; entering in the beings of incalculable worlds, they emerge in the beings of unthinkable worlds; entering in the beings of unthinkable worlds, they emerge in the beings of immeasurable worlds; entering in the beings of immeasurable worlds, they emerge in the beings of unspeakable worlds; entering in the beings of unspeakable worlds, they emerge in the beings of unspeakably unspeakable numbers of worlds; entering in the beings of unspeakably unspeakable numbers of worlds, they emerge in impure beings; entering in impure beings, they emerge in pure beings; entering in pure beings, they emerge in impure beings; entering in the eye, they emerge in the ear; entering in the ear, they emerge in the eye; entering in the nose, they emerge in the tongue; entering in the tongue, they emerge in the nose; entering in the body, they emerge in the mind; entering in the mind, they emerge in the body; entering in their own senses, they emerge in others' senses; entering in others' senses, they emerge in their own senses; entering in a single atom, they emerge in the atoms of countless worlds; entering

in the atoms of countless worlds, they emerge in one atom; entering in hearers of Buddha's voice, they emerge in self-enlightened ones; entering in self-enlightened ones, they emerge in hearers; entering in their own bodies, they emerge in the body of Buddha; entering in the body of Buddha, they emerge in their own bodies; entering in a single instant, they emerge in a hundred million eons; entering in a hundred million eons, they emerge in an instant; entering in the same instant, they emerge in different times; entering in different times, they emerge in the same instant; entering in the past, they emerge in the future; entering in the future, they emerge in the past; entering in past, present, and future, they emerge in a moment; entering in a moment, they emerge in past, present, and future; entering in True Thusness, they emerge in verbalization; entering in verbalization, they emerge in True Thusness.

"It is as when a man is possessed by a demon, his body trembles and he cannot relax—the demon does not show its body; it causes the body of another to be that way. In the same way, great enlightening beings in this concentration enter concentration in their own bodies and emerge in others' bodies, enter concentration in others' bodies and emerge in their own bodies.

"It is like a corpse able to get up and act effectively through the power of a magic spell; though the corpse and the spell are distinct, yet they can join together and accomplish things. In the same way, a great enlightening being in this concentration enters concentration in the same object and emerges in a different object, enters concentration in a different object and emerges in the same object.

"It is as a monk who has attained freedom of mind may make many bodies of one body or one body of many bodies, yet it is not that one body vanishes and many bodies are born, or that many bodies vanish and one body is born. In the same way, a great enlightening being in this concentration enters concentration in one body and emerges in many bodies, enters concentration in many bodies and emerges in one body.

"Just as the flavor of soil is one while the flavors of the crops it produces are variously different, the flavors having difference even though the soil has no difference, in the same way a great enlightening being in this concentration, though free from discrimination, may enter concentration in one element and emerge in many elements, or enter concentration in many elements and emerge in one.

"Great enlightening beings in this concentration are lauded for ten praise-worthy qualities: they enter into True Thusness, and so are called Tathagata, those who have arrived at Thusness; they are aware of all truths, and so are called buddha, enlightened; they are praised by all worlds, and so are called teachers of truth; they know all things, and so are called omniscient; they are resorted to by all worlds, and so are called refuge; they have mastered all teaching methods, and so are called guides; they lead all beings into universal knowledge, and so are called great leaders; they are lamps for all worlds, and so are called light; their

aspirations are fulfilled, they have accomplished salvation, they have done their tasks, they abide in unobstructed knowledge and individually know all things, so they are called adepts of the ten powers; they thoroughly comprehend all cycles of the Teaching, so they are called all-seers.

"Great enlightening beings in this concentration also acquire ten kinds of illumination: they acquire the light of all buddhas because they are equal to them; they acquire the light of all worlds because they can beautify them all; they acquire the light of all beings because they go to pacify them all; they acquire the light of immeasurable expertise because they preach on the stage of the cosmos of realities; they acquire undifferentiated light because they know that phenomena have no differentiation in essence; they acquire the light of expedient means because they have realized freedom from desire for anything; they acquire the light of truth because their minds are equanimous in the realm of desirelessness; they acquire the light of mystic transfigurations pervading all worlds because they are ceaselessly empowered by the Buddha; they acquire the light of proper meditation because they reach the other shore of freedom of all buddhas; they acquire the light of True Thusness of all things because they can explain everything in a single point.

"Great enlightening beings in this concentration also attain ten kinds of nondoing: the nondoing of physical acts; the nondoing of verbal acts; the nondoing of mental acts; the nondoing of spiritual powers; the nondoing of comprehension of the essencelessness of phenomena; the nondoing of knowledge of the nondissolution of the force of actions; the nondoing of nondiscriminatory knowledge; the nondoing of knowledge of nonorigination; the nondoing of knowing things have no destruction; the nondoing of following the letter without destroying the meaning.

"When great enlightening beings are in this concentration, the innumerable realms are variously different—entering in one, arising in many, entering in many, arising in one, entering in the same one, arising in different ones, entering in different ones, arising in the same one, entering in the subtle, arising in the gross, entering in the gross, arising in the subtle, entering in the great, arising in the small, entering in the small, arising in the great, entering in the congenial, arising in the adverse, entering in the adverse, arising in the congenial, entering incorporeally, arising corporeally, entering corporeally, arising incorporeally, entering in the formless, arising in forms, entering in forms, arising in the formless, entering in arising, arising in entering—these are all realms of freedom of this concentration.

"It is as when a magician keeps repeating a spell, he can become able to cause various different forms to appear—the spell and the illusions are distinct, yet the spell can create illusions; though the spell is just a sound, yet it can produce various illusory perceptions, various forms perceived by the eye-consciousness, various sounds perceived by the ear-

consciousness, various smells perceived by the nose-consciousness, various tastes perceived by the tongue-consciousness, various feelings perceived by the body-consciousness, various objects perceived by the mind-consciousness. In the same way, the enlightening being in this concentration also enters concentration in sameness and arises from concentration in difference, enters concentration in difference and arises from concentration in sameness.

"It is as when the gods of the thirty-three-fold heaven battled with the titans and the gods prevailed and the titans retreated in defeat. The king of titans was seven hundred leagues tall and was accompanied by several tens of millions of cohorts, yet by magic he led his army all at once into a hole in a lotus root. In the same way, the great enlightening being has already achieved the stage of knowledge of illusions: knowledge of illusion is the enlightening being, the enlightening being is knowledge of illusion—therefore the enlightening being can enter concentration in the undifferentiated and emerge in the differentiated, can enter concentration in the differentiated and emerge in the undifferentiated.

"Just as when a farmer plants seeds in the fields, the seeds are below yet the fruits grow above, so also does an enlightening being in this concentration enter concentration in one and emerge in many, enter concentration in many and emerge in one.

"It is as when the sperm and ovum unite and there is a living being conceived, at which time it is called an embryo; after this it lives in the womb for nine months, and by the power of proper actions all its limbs and organs achieve completion and its consciousness is clear. That life energy and the organs and physical form are distinct, yet by the power of action that energy can make them gradually develop and experience various consequences of similar and different types. In the same way, the great enlightening being in this concentration, from the stage of embryonic omniscience, gradually grows in faith, understanding, resolution, and power, the mind broad, effortlessly and freely entering concentration in nonbeing and emerging in being, entering concentration in being and emerging in nonbeing.

"It is like the case of the palaces of water spirits, built on the earth and not in the sky; the water spirits also live in the palaces and not in the sky, yet they can create clouds spreading through the sky. The palaces that people may see when they look up you may be sure are mirages, not water-spirit palaces. Though water spirits dwell below, the clouds are spread above—in the same way, the great enlightening being in this concentration enters in formlessness and emerges amid forms, enters in forms and emerges in formlessness.

"It is like the case of the palace where the great Brahma-king-god of subtle light lives; called 'pure treasury supreme of all worlds,' in this great palace can be seen all the abodes of all the various creatures in all lands in the galaxy, as well as the natural and man-made features of those

lands—even down to minute particles of dust floating in the air, all can be seen reflected in this brahma palace, like seeing one's face in a mirror. The great enlightening beings in this great concentration of the different bodies of all sentient beings know all kinds of lands, see all kinds of buddhas, liberate all kinds of beings, realize all kinds of truths, accomplish all kinds of spiritual practices, fulfill all kinds of understandings, enter all kinds of trances, produce all kinds of psychic powers, attain all kinds of knowledge, and live through all kinds of moments.

"Such great enlightening beings reach ten kinds of other shores of spiritual powers: they reach the other shore of spiritual powers of the buddha that extend throughout space and are present everywhere in the cosmos; they reach the other shore of enlightening beings' ultimately nondiscriminatory free spiritual powers; they reach the other shore of spiritual powers of buddha-work able to initiate the far-reaching practical commitments of enlightening beings and enter the gate of realization of Thusness; they reach the other shore of spiritual powers able to shake all objects in all worlds and purify them all; they reach the other shore of spiritual powers able to freely know that the inconceivable results of actions of all sentient beings are all like illusory productions; they reach the other shore of spiritual powers able to freely know the different characteristics—crude and subtle, those in entry and emergence—of all concentrations; they reach the other shore of spiritual powers able to boldly enter the realm of the enlightened and therein produce great vows; they reach the other shore of spiritual powers able to cause buddhas to appear and teach, taming beings, causing them to be born in the family of buddhas, causing them to enter the vehicle of buddhahood and swiftly attain fulfillment; they reach the other shore of spiritual powers able to comprehend all the countless esoteric statements and teach in such a way as to clarify countless aspects of truth; they reach the other shore of spiritual powers able to cause the past, present, and future to appear in a single instant without depending on the numbers of days, nights, months, years, or epochs.

"This is called the technical knowledge of the great enlightening beings' eighth great concentration, the concentration of the differentiated bodies of all beings.

"What is great enlightening beings' great concentration of freedom in the elemental cosmos? Here the great enlightening beings enter concentration in the medium of their own eyes, in the mediums of their other senses, including the medium of their own minds—this is called freedom in the elemental cosmos.

"Enlightening beings enter this concentration in each pore of their bodies. They are spontaneously able to know all worldly beings, all worldly phenomena, and all worlds; they know ten quintillion worlds, they know incalculable numbers of worlds, they know as many worlds as atoms in untold buddha-lands. They see in all worlds when buddhas emerge, congregations of enlightening beings filling them all, their radi-

ant light clear, purely good, unalloyed, with great arrays of all kinds of treasures adorning them. Therein the enlightening beings ceaselessly cultivate enlightening practices, for an eon or a hundred eons, or a thousand eons, or a million eons, or a billion eons, or countless eons, or untold eons, or for as many eons as atoms in untold numbers of buddha-lands.

"Also, they remain in this concentration through these immeasurable eons, also entering, also emerging, also perfecting worlds, also pacifying beings, also comprehending the elemental cosmos, also knowing all times, also expounding all truths, also manifesting all kinds of techniques of great spiritual powers, without attachment or obstruction.

"Because they have attained freedom in the elemental cosmos, they ably analyze the eye, ear, nose, tongue, body, and intellect—they ably analyze all manner of such distinctions, to their furthest extent.

"Once enlightening beings ably know and see in this way, they are able to produce illumination of principles in a trillion concentration formulae, accomplish a trillion purifying practices, acquire a trillion eyes, fulfill a trillion mystic powers, enter a trillion trances, perfect a trillion psychic forces, nurture a trillion powers, fulfill a trillion aspirations, operate a trillion empowerments, demonstrate a trillion mystic metamorphoses, acquire a trillion freedoms of enlightening beings, fulfill a trillion aids to the path of enlightening beings, accumulate a trillion treasuries of enlightening beings, illumine a trillion methods of enlightening beings, expound a trillion doctrines, accomplish a trillion vows, produce a trillion dedications, purify a trillion proper states of enlightening beings, comprehend a trillion teachings, reveal a trillion explanations, and cultivate a trillion purities of enlightening beings.

"These great enlightening beings also have innumerable virtues, measureless virtues, boundless virtues, incomparable virtues, uncountable virtues, incalculable virtues, unthinkable virtues, immeasurable virtues, unspeakable virtues, inexhaustible virtues. These enlightening beings have already prepared these virtues, accumulated them, arrayed them, purified them, clarified them, embodied them—they can produce them all, all are worthy of praise; they can make them endure, they have perfected them all.

"When great enlightening beings dwell in this concentration, they are under the care of buddhas of the east, whose names are as numerous as atoms in ten thousand incalculable numbers of buddha-lands, each name also applying to as many other buddhas as there are atoms in ten thousand incalculable numbers of buddha-lands, each different—and the same is true of the buddhas of the south, west, north, the four intermediate directions, and the zenith and nadir. Those buddhas all appear before the enlightening beings and show them the pure lands of the buddhas, tell them about the infinite bodies of the buddhas, about the inconceivable eye of the buddhas, the infinite ear of the buddhas, the pure nose of the buddhas, the pure tongue of the buddhas, the nondwell-

ing mind of the buddhas, and the unsurpassed spiritual powers of the buddhas, causing them to cultivate the unexcelled enlightenment of buddhas, to acquire the pure, clear voice of buddhas; they reveal the nonregressive teaching of the buddhas and the boundless congregations of the buddhas, causing them to enter the infinite mystery of the buddhas; they laud all the bases of goodness of the buddhas and cause them to realize the equality of all buddhas; they explain the lineage of buddhas of past, present, and future, display the boundless forms of buddhas, preach the teaching guarded by the buddhas, utter the buddhas' subtle voice of truth, clearly discern the worlds of all buddhas, extol the meditation of all the buddhas, show the order of the assemblies of the buddhas' audiences, preserve the buddhas' inconceivable teaching, explain that all things are like magical productions, elucidate the inertness of the essence of all phenomena, teach the highest principles, praise the infinite virtues of the enlightened, and cause the enlightening beings to enter the clouds of all concentrations and know their minds are like illusions, like emanations, boundless and inexhaustible.

"When great enlightening beings abide in this concentration of cosmic freedom, those buddhas by names as numerous as atoms in ten thousand incalculable numbers of buddha-lands from each of the ten directions, with as many buddhas as atoms in ten thousand incalculable numbers of buddha-lands in each name, simultaneously watch over the enlightening beings and enable them to acquire boundless bodies, enable them to attain unobstructed minds, enable them to attain unfailing recollection of all truths, enable them to attain certain comprehension of all truths, enable them to increase in intelligence and absorb all truths, enable them to clearly understand all truths, enable them to attain skill in spiritual capacities, with power and keenness of all faculties, cause their sphere to be boundless, extending through the cosmos unceasingly, enable them to attain unhindered knowledge, ultimately pure, and enable them to manifest attainment of buddhahood in all worlds by mystical power.

"Enlightening beings in this concentration attain ten kinds of ocean: they attain the ocean of buddhas because they see them all; they attain the ocean of sentient beings because they pacify them all; they attain the ocean of truths because they can comprehend them all by wisdom; they attain the ocean of lands because they go to them all by psychic realization of essenceless, uncreated spiritual powers; they attain the ocean of virtues because they cultivate them all to perfection; they attain the ocean of spiritual powers because they are able to manifest them extensively to awaken enlightenment; they attain the ocean of faculties because they know all their various differences; they attain the ocean of minds because they know the infinite various different minds of sentient beings; they attain the ocean of practices because they can fulfill them all by willpower; they attain the ocean of vows because they cause them all to be fulfilled, eternally pure.

"Once great enlightening beings have attained to these ten oceans,

they also attain ten kinds of excellence: they are foremost among all sentient beings; they are supremely outstanding among celestials; they are most powerful among Brahma-kings; they have no attachments in any world; no one in any world can overshadow them; no demons can disturb them; they can enter any state of being without hindrance; wherever they may be born, they know it is not permanent; they attain mastery of all Buddha teachings; they can manifest all spiritual powers.

"Once great enlightening beings have attained these ten kinds of excellence, they also attain ten kinds of power, cultivating practices in the realm of sentient beings: first is the power of courageous strength, because they tame worldlings; second is the power of energy, because they never backslide; third is the power of nonattachment, because they get rid of defiling obsessions; fourth is the power of silent calm, because they have no disputes about anything; fifth is the power to oppose or conform, because they are free in the midst of all things; sixth is the power of the nature of things, because they attain mastery of all truths; seventh is the power of nonobstruction, because their knowledge and wisdom is immensely vast; eighth is the power of fearlessness, because they can explain all truths; ninth is the power of intellect, because they can hold all truths; tenth is the power of revelation, because their knowledge and wisdom is boundless.

"These ten kinds of power are immense powers, supreme powers, invincible powers, immeasurable powers, well-developed powers, immovable powers, enduring powers, powers of knowledge, powers of accomplishment, powers of supreme concentration, pure powers, extremely pure powers, powers of the body of reality, powers of the light of truth, powers of the lamp of the Teaching, powers of the methods of the Teaching, indestructible powers, powers of extreme strength, powers of great people, powers cultivated by good people, powers of attainment of true awareness, powers of roots of goodness accumulated in the past, powers stabilizing immeasurable roots of goodness, powers stabilizing the realization of Thusness, powers of meditation, powers enhancing the joy of enlightening beings, powers producing the pure faith of enlightening beings, powers increasing the heroism of enlightening beings, powers born of the aspiration for enlightenment, powers of enlightening beings' pure resolve, powers of the enlightening beings' supreme determination, powers of development of the roots of goodness of enlightening beings, powers of finding out the ultimate truth about all things, powers of the unobstructed body, powers of entry into the principles of skill in means of enlightenment, powers of the pure subtle truth, powers of stable force that cannot be upset, powers that all beings cannot overshadow.

"These great enlightening beings can produce these virtuous qualities, can perfect them, fulfill them, illumine them, fully embody them, embody them everywhere, expand them, solidify them, enhance them, purify them, and purify them in all ways.

"No one can tell the bounds of these enlightening beings' virtues, knowledge, practice, teaching, freedom, austerities, accomplishments, purity, emancipation, or mastery of the Teaching. Even in unspeakably many eons no one could fully explain all the teachings that these enlightening beings have attained, have accomplished, have entered into, have actualized, have experienced, have contemplated, have realized, have purified, have comprehended, and have set up.

"Great enlightening beings in this concentration are able to thoroughly know all the infinite concentrations there are, and the sphere of each concentration, immeasurably vast, in each sphere clearly seeing entry, emergence, and abiding, with their characteristics, manifestations, realms of action, concurrent experiences, inherent natures, extinctions, and emancipations.

"They are like the palace of the great water spirit that negates the tormenting heat, from which flow four rivers that are free from turbidity and pollution and are clear as space itself. The lake there has on each of its four sides a mouth, from each of which flows a river. From the Elephant mouth flows the Ganges River; from the Lion mouth flows the Sita River; from the Ox mouth flows the Sindhu River; and from the Horse mouth flows the Vakshu River. When the four great rivers flow forth, from the mouth of the Ganges River flows silver sand; from the mouth of the Sita River flows diamond sand; from the mouth of the Sindhu River flows gold sand, and from the mouth of the Vakshu River flows lapis lazuli sand. The Ganges River mouth is silver color, the Sita River mouth is diamond color, the Sindhu River mouth is golden, and the Vakshu River mouth is the color of lapis lazuli. Each river mouth is a league wide. After emerging, each river circles the great lake seven times and then flows off in its own direction, racing like quicksilver flowing into the ocean. Between each turn of the rivers are red, blue, and white lotuses made of celestial jewels, of extraordinary fragrance and pure color, their petals, leaves, and calyxes all made of gems, spontaneously shining and reflecting each other and the Heatless Lake, fifty leagues around, its floor covered with beautiful jewel sands, adorned with all kinds of crystals, with innumerable exquisite jewels adorning its shores. The wonderful fragrance of sandalwood is everywhere; lotuses and other fine flowers fill the lake, and when the breeze stirs them, the breath of fragrance is carried afar, pervading everywhere. Flowery forests of jewel trees circle the lake, and when the sun comes out, they reflect everything in and outside the lake, joining the reflections and radiance into a network of light. Myriad things are like this—far and near, high and low, broad and narrow, coarse and fine, even down to the tiniest grain of sand and mote of dust, all being beautiful jewels, clearly mirroring lights, all reflected in the orb of the sun, and all reflecting and rereflecting each other; these reflections, neither increasing nor decreasing, neither merged nor separated, are clearly visible as though they were the original substance itself.

"Just as the great lake Heatless pours forth four rivers from four mouths into the ocean, so also do great enlightening beings pour forth various practices from the four powers of understanding, ultimately to enter the ocean of omniscience. Just as the great river Ganges streams silver sand from the silver Elephant mouth, so do great enlightening beings, by means of the power of understanding meanings, explain all the doctrines expounded by all the buddhas, producing all pure virtuous qualities, ultimately entering into the ocean of unobstructed knowledge. Just as the great river Sita streams diamond sands from the diamond-colored Lion mouth, so do great enlightening beings, by means of the power of understanding doctrines, explain for all beings the adamantine sayings of the Buddha and elicit adamantine knowledge, ultimately flowing into the ocean of unobstructed knowledge. Just as the great river Sindhu streams forth gold sand from the golden Ox mouth, so do great enlightening beings, by means of the power of understanding of expressions, open up the understanding of beings by conditionally produced techniques in accord with the world, causing all to rejoice, taming and maturing them, to ultimately enter the ocean of conditionally originated means. Just as the great river Vakshu streams forth lapis lazuli sands from the blue Horse mouth, so do great enlightening beings, by the power of understanding facilitating inexhaustible eloquence, shower countless teachings to refresh and enliven those who hear, ultimately to enter the ocean of the principles of buddhahood.

"Just as the four great rivers enter the oceans in four directions after having circled Heatless Lake, so do great enlightening beings, accomplishing harmonious deeds, words, and thoughts, and accomplishing deeds, words, and thoughts guided by knowledge, flow in the four directions and ultimately enter the ocean of omniscience. What is meant by the 'four directions' of enlightening beings? They are: seeing all buddhas and attaining enlightenment; hearing all enlightening teachings and absorbing and retaining them; fulfilling all the practices of the ways of transcendence; expounding the Teaching compassionately, satisfying sentient beings. Just as the four great rivers circle the great lake and therein blue, red, and white lotuses fill everywhere, in the same way great enlightening beings, in their determination for enlightenment, do not abandon sentient beings, but teach them in order to pacify them and enable them to fulfill incalculable concentrations and see the purity of arrays of the buddha-lands.

"Just as the great lake Heatless is circled by jewel trees, so also do great enlightening beings cause the rings of adornments of the buddha-lands to appear, inspiring sentient beings to seek enlightenment.

"Just as the great lake Heatless is fifty leagues in length and breadth and is clear and free from turbidity, so also is great enlightening beings' determination for enlightenment infinite, boundless, filled with virtues, pure, clean, and without turbidity.

"Just as the shores of the great lake Heatless are arrayed with countless

treasures and sandalwood incense is scattered everywhere, so also are the shores of great vows of the determination for enlightenment of great enlightening beings adorned with countless treasures of the tenfold knowledge and sprinkled with the wonderful fragrance of all virtues.

"Just as the floor of the great lake Heatless is spread with gold sand and arrayed with all kinds of pearls, similarly great enlightening beings' subtle knowledge observing everywhere is arrayed with all kinds of metaphysical treasures of the inconceivable liberation of enlightening beings, attaining unobstructed illumination of all truths, abiding in the abode of all buddhas, entering into all the most profound liberative techniques of enlightening.

"Just as the chief water spirit Heatless is forever free from the torments of heat among the water spirits, in the same way great enlightening beings are forever free from the anxieties and vexations of all worlds—though they be born therein, they are not affected or attached.

"Just as the four great rivers water the whole continent and then enter the ocean, likewise do great enlightening beings refresh celestial and human beings, ascetics and priests, with four rivers of knowledge, causing them to enter the great ocean of knowledge of unexcelled complete perfect enlightenment, adorned with four kinds of power. What are the four? First is the river of the knowledge of vows, rescuing and pacifying all sentient beings, never ceasing; second is the river of knowledge of transcendent ways, cultivating enlightening practices for the benefit of sentient beings, continuing past, future, and present, without end, ultimately entering the ocean of knowledge of the buddhas; third is the river of knowledge of concentrations of enlightening beings, arrayed with countless concentrations, perceiving all buddhas, entering the ocean of buddhas; fourth is the river of knowledge of great compassion, with great universal compassion, autonomous, saving sentient beings everywhere, caring for them by appropriate means, ceaselessly, cultivating the way of esoteric virtues, ultimately entering the ocean of the ten powers.

"Just as the four great rivers emerge from the lake Heatless, and having streamed forth are ultimately inexhaustible and enter the ocean, similarly great enlightening beings cultivate enlightening practice by the power of great vows, their independent knowledge and insight inexhaustible, ultimately entering the ocean of omniscience.

"Just as nothing can prevent the four great rivers from entering the ocean, similarly great enlightening beings always diligently carry out the practical vows of universal good, perfect the light of all knowledge and wisdom, abide in the way of enlightenment of all buddhas, and enter the knowledge of those who realize Thusness, without any hindrance.

"Just as the four great rivers rush into the ocean, never tiring eon after eon, similarly enlightening beings carry out the deeds of enlightening beings forever by the practical vows of universal good, entering the ocean of realization of Thusness, never giving rise to weariness.

"Just as when the sun comes out, the golden, silver, diamond, and

lapis lazuli sands in Heatless Lake, as well as all the other jewels and treasures, are imbued with sunlight and reflect the golden sands and other treasures, each reflection also containing reflections of all the others, everything mutually reflecting and rereflecting ad infinitum without obstruction, so is the experience of enlightening beings in this concentration: in each pore of their own bodies they see as many buddhas as atoms in untold buddha-lands, and also see those buddhas' lands, enlightenment sites, and audiences; they listen to the teaching of each buddha, absorb and retain it, believe and understand it, and pay honor for untold billions of eons each, without any notion of length or brevity of time; also, those audiences are not cramped therein. Why? Because with a subtle mind they enter into boundless realms of the cosmos, because they enter into peerless fruits of distinct actions, because they enter the sphere of inconceivable concentration, because they enter the sphere of inconceivable meditation, because they enter the sphere of fluidity of all buddhas, because they gain the protection of all buddhas, because they have acquired the great miraculous capacities of all buddhas, because they have attained the ten powers of enlightened ones, which are difficult to attain and difficult to know, because they have entered the realm of fulfillment of the practical undertakings of universally good enlightening beings, and because they have attained the indefatigable spiritual power of all buddhas.

"Though great enlightening beings can enter and leave concentration instantly, still they don't give it up; even though remaining in concentration for a long time, they still have no attachment. Though they do not dwell on any object, yet they do not abandon all points of attention. Though they can enter into the realm of a single instant, yet to benefit all beings they manifest enlightening spiritual powers tirelessly. Though they enter equally into all phenomenal realms, they do not apprehend their boundaries; though they have no abode and no location, yet they are always proceeding into the path of all-knowledge. By the power of mystical projection they enter everywhere into countless groups of beings and fully adorn all worlds. Though they are free from the erroneous conceptions of the world and are beyond the realm of all discriminations, yet they do not abandon forms in all their variety. Though they are capable of fully equipping themselves with expedient skills, yet they are ultimately pure. Though they do not distinguish the various stages of enlightenment, yet they have already entered them all.

"Just as space, though containing all things, is apart from existence and nonexistence, in the same way, great enlightening beings, though entering all worldly realms, are free from conceptions of the world. Though they strive to liberate all beings, yet they are free from conceptions of beings. Though they have profound knowledge of all phenomena, yet they are free from conceptions of phenomena. Though they enjoy seeing all buddhas, yet they are free from conceptions of buddhas. Though they skillfully enter various concentrations, yet they know all

things are inherently *thus*, and have no attachment. Though they expound inexhaustible statements of the Teaching with boundless intelligence, yet their minds always dwell on the truth beyond words. Though they enjoy contemplating the wordless teaching, yet they always manifest pure voices. Though they abide in the realm of all things beyond words, yet they always manifest various forms. Though they teach beings, yet they know all things are ultimately inherently empty. Though they diligently cultivate universal compassion and liberate beings, they know the realm of sentient beings is inexhaustible and has no dissolution. Though they realize the realm of reality is everlasting and invariable, yet they ceaselessly guide beings by reading their minds and giving them appropriate instruction. Though they always rest in the abode of the enlightened, yet they always ceaselessly turn the wheel of the Teaching, analytically expounding all kinds of truths with purity of knowledge and unhesitating expertise.

"This is the technical knowledge of the great enlightening beings' ninth great concentration, the concentration of freedom in the elemental cosmos.

"What is the great enlightening beings' unimpeded wheel concentration? When great enlightening beings enter this concentration, they abide in unobstructed physical, verbal, and mental action, live in buddha-lands free from obstruction, attain unobstructed knowledge of how to develop and perfect beings, acquire unobstructed knowledge of how to tame beings, radiate unobstructed light, cause networks of unobstructed light beams to appear, demonstrate unobstructed miracles on a vast scale, turn the unobstructed wheel of the pure Teaching, and attain the unobstructed freedom of enlightening beings. They enter into the powers of buddhas, abide in the knowledges of buddhas, perform the deeds of buddhas, purify what buddhas purify, manifest the spiritual powers of buddhas, gladden the buddhas, carry out actions of buddhas, abide in the path of buddhas, associate with innumerable buddhas, perform the works of buddhas, and succeed to the lineage of buddhas.

"Once great enlightening beings are in this concentration, they investigate omniscience, contemplating it in general and in particulars; they accord with omniscience, reveal omniscience, concentrate on omniscience, see omniscience, see omniscience as a whole, and see omniscience in particulars. They forever advance and constantly continue the great vow, great will, great practice, great aim, great experience, great light, great manifestation, great care, great miracle, and great path of the Universally Good enlightening being, without interruption, without retreating, without stopping, without changing, without wearying, without giving up, without distraction, without confusion. Why? These great enlightening beings, in the midst of all things, accomplish great undertakings, activate the Great Vehicle of universal enlightenment, and enter into the ocean of enlightening techniques of the Buddha teaching; by means of extraordinary willpower they illumine the practices carried

out by enlightening beings with their knowledge and wisdom, and achieve skill in all of them; they fully accomplish enlightening beings' spiritual powers and miracles; they are able care for and guard living beings, as do all the buddhas of past, future, and present; they always arouse great compassion for all living beings, and they attain the unchanging truth of the realization of Thusness.

"Just as when someone puts a clear crystal on a colored robe, the crystal assumes the color of the robe without losing its own nature, in the same way great enlightening beings, perfecting knowledge and wisdom as the jewel of the mind, observe all-knowledge and all appears clearly, yet they do not abandon the practices of enlightening beings. Why? Great enlightening beings undertake great vows to benefit all beings, to liberate all beings, to serve all buddhas, to purify all worlds, to comfort all beings; they enter deeply into the ocean of truth, and to purify the realm of sentient beings they manifest great mastery, provide for sentient beings, illumine the world, and enter the boundless gate of teaching by phanton emanations, without backsliding or growing wearied.

"Just as space holds myriad worlds, be they in the process of becoming or subsisting, without aversion or weariness, without wearing out or perishing, without dissolving or breaking down, without changing or varying, without differentiation, not giving up its own nature, because the inherent nature of space is to be thus, in the same way, great enlightening beings establish infinite great vows to liberate all sentient beings, without their minds wearying.

"Just as infinite beings past, future, and present pass away into nirvana without its ever rejecting or wearying, because the essential purity of all phenomena is called *nirvana*, in the same way, great enlightening beings appear in the world because they want to liberate all beings and enable them to be emancipated—how could they become wearied in mind?

"Just as universal knowledge, omniscience, can enable all enlightening beings of all times to be born in the family of buddhas, and eventually enable them to attain supreme enlightenment, without ever tiring, because omniscience is none other than the cosmos of realities and is not attached to anything at all, in the same way, great enlightening beings' minds abide equanimously in universal knowledge—how could they have any weariness of mind?

"These great enlightening beings have a lotus blossom that is as vast as the whole extent of the ten directions, adorned with untold numbers of petals, jewels, and fragrances. Those untold numbers of jewels each also reflect all kinds of jewels, pure, exquisite, extremely fine, resting on the blossom, emanating light beams of many colors, illumining all worlds of the ten directions without obstruction. Webs of pure gold cover it, while jewel chimes gently swaying produce subtle tones that bespeak the elements of omniscience. This great lotus blossom incorporates the pure adornments of those who realize Thusness, produced by all foundations of goodness, with an auspicious sign as its emblem, manifested by spiri-

tual power, with myriad infinities of pure qualities, perfected by the wondrous path of enlightening beings, flowing forth from the omniscient mind; the reflections of the buddhas of the ten directions appear in it, and the worlds gaze on it as on a monument of Buddha, and all beings who see it bow in respect. It is born of the true teaching of ability to comprehend illusion and is actually beyond any worldly comparison.

"When an enlightening being sits on this blossom, the size of the enlightening being's body corresponds to the blossom. The miraculous empowerment of all buddhas causes each pore of the enlightening being's body to emanate rays of light as numerous as atoms in untold billions of buddha-lands, each ray of light revealing jewels as numerous as atoms in untold billions of buddha-lands. Those jewels are all called treasuries of universal light and are adorned with various colors and characteristics, made of infinite virtues. Nets of jewels and flowers cover them above, scattering billions of superb fragrances. The arrays of innumerable various colors and forms also manifest ornamental canopies of inconceivable arrays of jewels. Each jewel reflects pavilions as numerous as atoms in untold billions of buddha-lands, and each pavilion reveals as many lion thrones, each lion throne manifesting as many light beams, each light beam showing as many colors, each color showing as many orbs of light, each orb of light showing as many radiant jewel flowers, each flower showing as many pedestals, on each pedestal there appearing as many buddhas, each buddha displaying as many miracles, each miracle purifying as many congregations, with as many freedoms of buddhahood appearing in each congregation, each freedom showing as many Buddha teachings, each Buddha teaching having as many scriptures, each scripture expounding as many doctrines, each doctrine having as many spheres of truth penetrated by adamantine knowledge, different words each explaining each sphere of truth, maturing as many realms of sentient beings as atoms in untold billions of buddha-lands, each realm having as many beings as atoms in untold billions of buddha-lands achieving peace in the Buddha teaching.

"Great enlightening beings in this concentration, causing infinite emanations of such miraculous scenes to appear, know they are all like mirages and are not obsessed by them or attached to them. They abide in the unimpeded realm of extremelessness, the unspeakable reality, inherent purity, the realm of reality, the true form, the nature of realization of thusness, which has no coming or going, which is not before or after, is infinitely profound, is realized by direct experience and spontaneously entered by knowledge and not understood from another. Their minds are free from confusion and discriminatory conceptualization; they are lauded by all buddhas; they flow forth from the power of the buddhas and enter into the realm of all buddhas; they directly witness essential nature as it really is with pure eyes, and see everywhere with the eye of wisdom; they develop the enlightened eye and become bright lamps for the world; they course in the realm known to the eye of

knowledge and are able to widely expound subtle truths. They develop the will for enlightenment and head for the highest humanity. They are not obstructed by any objects. They enter the seed nature of knowledge and produce all kinds of knowledge. They are detached from worldly things, yet they appear to live in the world, transforming beings through spiritual powers and taming them by appropriate means. They are skilled in all such matters. Their virtues, understanding, and will are all thoroughly pure, extremely refined and thoroughly developed. Their knowledge and wisdom are vast as space, and they are adept at observing the realms of the sages. Their faith, practice, and willpower are firm and steadfast, immovable. Their virtues are inexhaustible, admired by the world. In the ocean of omniscience, the place of great enlightenment, the treasury watched by all buddhas, they collect myriad sublime jewels and become great sages. Just like lotus blossoms, they are inherently pure and clean, a delight and benefit to all who see them. The light of their knowledge illumines everywhere, and they see infinite buddhas and clarify all truths. Their actions are dispassionate and calm, and they are ultimately without impediment in realization of the teaching of buddhas. By means of appropriate techniques they always live by the virtuous action of enlightenment, in which they are born. They embody the knowledge of enlightening beings and are leaders of enlightening beings, protected by all the buddhas together. They attain the spiritual force of buddhas and develop the spiritual body of buddhas. Their mental powers are inconceivable; they are one-pointed on the objective realm, yet objectless. Their activity is far-reaching, signless, unimpeded, infinite as the cosmos. The enlightenment they realize is like space, boundless, without binding attachment. They work for the universal weal of all in the world, flowing from the foundations of goodness of the ocean of omniscience. They are able to comprehend infinite objective realms. They have perfected the practice of pure generosity, live by the heart of enlightening, purify the seed of enlightening beings, and are able accordingly to give birth to the enlightenment of the buddhas. They are well versed in all the Buddha teachings and can employ them skillfully; they embody their subtle practices and achieve stable, enduring power.

"The autonomous spiritual powers of all buddhas, which sentient beings can hardly hear of, the enlightening beings know entirely; they enter the gate of nonduality, abide in the formless truth, and though they have forever relinquished all forms, they are able to explain extensively all kinds of things according to the mentalities, inclinations, and understandings of sentient beings, pacifying and satisfying them. The cosmos is their body; they are free from discriminatory thinking; the sphere of their knowledge is inexhaustible. Their will is always powerful; their mind is always equanimous. They see the extent of the virtues of all buddhas. They know the differences and order of all ages.

"They expose all truths, live peacefully in all lands, beautify all buddhalands, manifest the light of all true principles, and expound the teachings

of all buddhas of past, future, and present. They point out the dwelling places of the enlightening beings, serve as lamps illumining the world, produce all roots of goodness, eternally detach from the world, and are forever born where the buddhas are. They acquire the knowledge and wisdom of buddhas, which is supreme: they are in the care of all the buddhas and have already entered the ranks of buddhas of the future. They grow from association with good companions, and whatever they set their wills on bears fruit. They have great power and abide in lofty determination and are able to explain whatever they hear.

"Also, to show the roots of goodness of hearing the Teaching, they abide in the sphere of reality, their minds unobstructed in the midst of all things; they do not abandon their practices, but divorce discriminatory thought. Their minds have no stirring thoughts in the midst of all things; they acquire the illumination of knowledge and wisdom, and destroy the darkness of ignorance. They are able to clearly reflect all Buddha teachings. Not destroying the various realms of existence, they are born therein, and comprehend that all realms of existence fundamentally are inert. Their physical, verbal, and mental activities are all without extremes.

"Though they say all kinds of things by way of explanation in accord with local usage, they never destroy the truth which is beyond words. They enter deeply into the ocean of the enlightened, know that all things only have names, and have no bonds or attachments to objects. They understand that all things are empty, without existence; the practices they cultivate are born from the realm of reality. Like space, they are signless and formless; entering deeply into the realm of reality, they explain everything, producing universal knowledge through a single object.

"They contemplate the stage of the ten powers and cultivate it by knowledge. Knowledge is their bridge to omniscience; by the eye of knowledge they see things without obstruction and ably enter the various stages of enlightening. They know all kinds of principles, attain clear understanding of each and every facet of doctrine, and accomplish all their great undertakings.

"By this, great enlightening beings reveal the undifferentiated essence of all enlightened ones. This is the gate of unimpeded skill in means. This can produce all groups of enlightening beings. This state is only in the realm of concentration. This is able to plunge into omniscience, this is able to reveal all ways of access to concentration, this can enter unimpeded into all lands, this can tame all sentient beings, this can abide in the realm of no beings, this can show all Buddha teachings, this does not apprehend any objects.

"Though they teach and explain at all times they are always free from arbitrary conceptions and discriminatory thought; though they know all things are inert, yet they are able to demonstrate all actions; though they know the buddhas have no duality, yet they are able to reveal the buddhas; though they know there are no forms, yet they explain all forms;

though they know there is no sensation, yet they explain all sensations; though they know there is no perception, yet they explain all perceptions; though they know there is no disposition, yet they explain all dispositions; though they know there is no consciousness, yet they explain all consciousnesses; they always reveal everything by means of the wheel of the Teaching. Though they know phenomena have no difference, yet they explain their aspects of differentiation; though they know phenomena have no origin or annihilation, yet they explain all characteristics of origination and annihilation; though they know phenomena have no coarseness or subtlety, yet they explain the coarse and subtle aspects of phenomena; though they know all phenomena have no superiority, mediocrity, or inferiority, yet they can explain what is best; though they know phenomena cannot be explained in words, yet they can speak pure words; though they know phenomena have no inside or outside, yet they explain all internal and external phenomena; though they know phenomena cannot be comprehensively cognized, yet they explain various kinds of knowledge and contemplation; though they know phenomena have no true reality, yet they expound a real path of emancipation; though they know phenomena are ultimately inexhaustible, yet they can expound the exhausting of all taints; though they know phenomena have no differences and no contradiction, yet they do not deny the differences among one another; though they know things ultimately have no teacher, yet they always respect all teachers and those of experience; though they know true understanding of things does not come from another, yet they always respect skillful guides; though they know things are inoperative, yet they turn the wheel of the Teaching; though they know things have no origination, yet they point out causes and conditions; though they know things have no precedent, yet they extensively explain the past; though they know things have no aftermath, yet they extensively explain the future; though they know things have no duration, yet they extensively explain the present; though they know things have no creator, yet they explain the acts that form them; though they know things have no causality, yet they explain the conglomerated causes; though they know things have no comparison, yet they explain the ways of equality and inequality; though they know things have no verbal explanation, yet they definitively explain the things of past, present, and future; though they know things have no basis of support, yet they expound attainment of emancipation based on what is good; though they know things have no body, yet they extensively explain the body of reality; though they know the buddhas of past, present, and future are boundless, yet they can explain how there is only one Buddha; though they know things have no form, yet they can manifest various forms; though they know things have no vision, yet they can expound many views; though they know things have no specific marks, yet they can explain all kinds of specific marks; though they know things have no objective sphere, yet they can extensively expound the spheres of knowl-

edge; though they know things have no differentiation, yet they explain the various differences in fruits of action; though they know things have no escape, yet they explain pure practices for emancipation; though they know things are fundamentally permanent, yet they explain all things in flux; though they know things have no illumination, yet they always extensively explain means of illumination.

"When great enlightening beings enter the circle of knowledge of this immensely powerful concentration, they are then able to witness the truth of all Buddha teachings, able to proceed into the Buddha teachings, able to accomplish them, able to fulfill them, able to build them up, able to clarify them, able to live by them, able to comprehend them, in harmony with the inherent nature of all things. And yet these great enlightening beings do not entertain the idea that there are so many enlightening beings, so many principles of enlightening beings, so many ultimate ends of enlightening beings, so many illusory ultimate ends, so many fabricated ultimate ends, so many attainments of spiritual powers, so many attainments of knowledge, so many meditations, so many realizations, so many aims, so many realms. Why? Because the concentration of enlightening beings is thus in essence, is thus without bounds, is thus transcendent.

"This concentration has various spheres, various powers, various deep entries. That is to say, it enters untold gates of knowledge, it enters arrangements beyond discriminatory thought, it enters boundless excellent ways of transcendence, it enters countless meditation states, it enters untold hundreds of thousands of millions of far-reaching cognitions, it enters vision of boundless exalted treasuries of buddhas, it enters objective worlds ceaselessly, it enters into pure application of the aids to the path of enlightenment, it enters into great psychic powers of strong and keen faculties, it enters into objective worlds without hindrance to the mind, it enters into the eye that sees the equality of all buddhas, it enters into the development of the high-minded practices of Universal Good, it enters into the state of the celestial body of subtle knowledge, it enters into explanation of the knowledge and wisdom of the enlightened, it enters into production of incalculable mystical projections, it enters into production of ways into the inexhaustible knowledge of all buddhas, it enters into clarification of the autonomous knowledge of the Universally Good enlightening being, it enters into revelation of incomparable all-sided knowledge, it enters into universal awareness of all subtle realms in the cosmos, it enters into the light of all higher knowledge, it enters into universal revelation of all subtle realms in the cosmos, it enters into the reaches of all magical powers, it enters into the sphere of teachings of all intellectual powers, it enters into the body of knowledge omnipresent throughout the cosmos, it enters into accomplishment of the path of action extending everywhere, it enters into ability to remain in all different concentrations, and it enters into knowledge of the mind of all buddhas.

"These great enlightening beings abide in the practice of Universal Good and enter untold billions of concentrations in every successive instant, yet they do not see anything prior to the concentration of Universal Good and the adornments of the realm of buddhahood. Why? Because they know all things are ultimately inexhaustible, because they know all buddha-lands are boundless, because they know all realms of sentient beings are inconceivable, because they know the past has no beginning, because they know the future has no end, because they know the present is boundless, comprehending all space and the whole cosmos, because they know the realm of all buddhas is inconceivable, because they know the practices of enlightening beings are countless, because they know the realms explained by the intellectual powers of all buddhas are unspeakably boundless, and because they know illusory mental objects are infinite.

"Just as a wishing jewel grants all wishes, satisfying endless seekers without losing its power, in the same way a great enlightening being, entering this concentration, knows the mind is like an illusion and produces all objects everywhere inexhaustibly. Why? The great enlightening being accomplishes the knowledge of unimpeded action of Universal Good and observes infinite extensive illusory realms, seeing them as like reflected images, without increase or decrease.

"Just as ordinary people individually give rise to mental states, past, present, and future, without bound, without cease, without end, the continuous flow and change of their mental states going on unbroken, inconceivably, in the same way, great enlightening beings entering this concentration of access to universal illusion have no bounds and are unfathomable. Why? Because of the infinite phenomena in the Universally Good enlightening being's door of access to universal illusion.

"Just as when the water spirits shower rain, the raindrops are like wheel hubs, without bound, the clouds are not exhausted, though they shower so much rain, this being the realm of nonstriving of the water spirits, in the same way great enlightening beings in this concentration enter the Universally Good enlightening being's door of concentration, door of knowledge, door of teaching, door of perception of Buddha, door of traveling everywhere, door of mental freedom, door of empowerment, door of mystical projection, door of spiritual powers, door of phantom emanations, door of the illusory quality of all things, door filled with untold numbers of enlightening beings, door of approach to buddhas as numerous as atoms in untold buddha-lands, door of entry into the unspeakably vast network of illusions, door of knowledge of untold numbers of immense different buddha-lands, door of knowledge of untold numbers of worlds with substantial nature and without substantial nature, door of knowledge of the thoughts of untold numbers of sentient beings, door of knowledge of untold numbers of distinctions in time, door of knowledge of the becoming and disintegration of untold numbers of worlds, and door of knowledge of untold numbers of in-

verted and upright buddha-lands. They know all these as they really are in a single instant. When they enter in this way there are no bounds, there is no end; they are not tired, not wearied, they do not stop, do not rest, do not withdraw, do not slip. In all things they do not dwell on untruth; constantly meditating rightly, they do not become either oblivious or excited.

"They seek omniscience without ever retreating or giving up. They become lamps to light up the world in all buddha-lands. They operate untold numbers of cycles of the Teaching. With sublime intelligence they question the enlightened, never reaching a point of exhaustion. They demonstrate the attainment of the Buddha Way without bound. They pacify sentient beings, never giving up. They always diligently practice the undertakings of Universal Good, never ceasing. They manifest bodies of infinite forms, without end. Why? Just as fire burns unceasingly whenever the appropriate conditions are present, in the same way, great enlightening beings see the realms of sentient beings, the realms of reality, and the realms of worlds as boundless as space—in a single instant they are able to go visit as many buddhas as atoms in untold buddha-lands, in the company of each buddha enter untold different aspects of omniscience, cause untold beings to give up attachments for the sake of the Way and cultivate virtue and be ultimately purified, cause untold enlightening beings who have not yet attained certainty about the practice of the vows of Universal Good to attain certainty and to abide securely in the way of knowledge of Universal Good, by innumerable means enter untold different ages—becoming, subsisting, disintegrating—of past, present, and future, and in the different realms of those untold eons of becoming, subsistence, and disintegration, produce as many great vows of great compassion and pacify all sentient beings. What is the reason? These great enlightening beings, for the purpose of liberating all sentient beings, cultivate the practice of Universal Good, develop the knowledge of Universal Good, and fulfill the undertakings of Universal Good.

"Therefore, enlightening beings should diligently cultivate practice in such types of action, such perspectives, such powers, such greatness, such infinity, such inconceivability, such all-sided illumination, such presence with all buddhas, such protection by all buddhas, such consummation of past roots of goodness, such imperturbable concentration wherein the mind is unimpeded, getting rid of all burning afflictions, without wearying or backsliding, with steadfast will and courage, following the realm of concentration into the stage of inconceivable knowledge, not depending on words, not clinging to the world, not grasping phenomena, not producing discriminatory thoughts, not becoming attached to worldly things, not thinking about objects.

"In terms of knowledge of the teachings, they should just abide by them and not try to measure them. This refers to associating with the omniscient and understanding the enlightenment of the buddhas, attain-

ing the light of truth and shedding it on the foundations of goodness of all sentient beings, pulling sentient beings out of the realm of demons and enabling them to enter the realm of the Buddha teachings, causing them not to give up great aspirations, to earnestly examine the Path of emancipation, to expand the sphere of purity, to accomplish the means of transcendence, to develop profound faith in all buddhas. They should always look into the nature of all things without quitting even for a moment; they should know that their own bodies and the nature of things are universally equal; they should clearly understand the doings of the world and point out wisdom and means that accord with truth; they should always be energetic, without lapsing; they should observe the paucity of roots of goodness in themselves and should strive to increase roots of goodness in others; they should themselves cultivate the Path of universal knowledge; they should strive to expand the sphere of enlightening beings; they should gladly approach expert teachers; they should associate with fellow practitioners; they should not discriminate among buddhas; they should not give up detachment from thought; they should always abide in the impartial realm of reality; they should know all states of mind and consciousness are illusory; they should know all events in the world are like dreams; they should know the appearance of the willpower of the buddhas is like reflected images; they should know all great actions are like emanations; they should observe all phenomena as like magic tricks; they should know all things that are born and perish are like echoes; they should know all the buddha-lands they go to have no substantial nature; they should never tire of asking buddhas for teaching; they should diligently carry on education to enlighten all beings, never abandoning them; they should unremittingly expound the teachings in a timely fashion in order to pacify all sentient beings.

"Great enlightening beings thus practice the deeds of Universal Good, thus fulfill the sphere of action of enlightening beings, thus master the way of emancipation, thus absorb and hold the teachings of the buddhas of past, present, and future, thus investigate all aspects of knowledge, thus reflect on the unchanging truth, thus purify powerful determination, thus believe in all enlightened ones, thus know the immense power of buddhas, thus make certain the unimpeded mind, thus take care of all living beings.

"When great enlightening beings enter this concentration of great knowledge and wisdom, wherein the Universally Good enlightening being abides, there appear before them as many buddhas as atoms in untold buddha-lands from untold numbers of lands in the ten directions, each buddha having as many names as atoms in untold lands, each name also including untold numbers of buddhas: these buddhas give the enlightening beings the memory power of the enlightened, so they do not forget the realm of buddhahood; they give them ultimate knowledge of all things, so they may enter omniscience; they give them definitive

wisdom cognizant of the various meanings of all teachings, enabling them to absorb and hold all Buddha teachings and enter into them without impediment; they give them unexcelled enlightenment, so they can enter universal knowledge and open up their awareness of the cosmos of reality; they give them the ultimate wisdom of enlightening beings, enabling them to attain the light of all truths, to be free from darkness; they give them nonreceding knowledge, so that they know appropriate and inappropriate timing and guide sentient beings with skill in means; they give them the unobstructed intellectual powers of enlightening beings, enabling them to understand boundless truths and explain them inexhaustibly; they give them the power of spiritual capacities and production of mystical projections, enabling them to manifest untold numbers of different bodies, with boundless forms and appearances, all variously different, to awaken sentient beings; they give them universal speech, enabling them to manifest untold numbers of different sounds and various languages to enlighten sentient beings; they give them power that is not wasted, to enable all sentient beings who see them or hear their teaching to achieve development and not waste the experience.

"Because great enlightening beings fulfill Universally Good practice in this way, they acquire the power of the enlightened, purify the path of emancipation, are imbued with universal knowledge, and by means of unimpeded intellectual powers, spiritual faculties, and mystical emanations, ultimately harmonize and pacify all sentient beings. Full of the spiritual force of enlightenment, they purify Universally Good practice, abide in the path of Universal Good, and operate the subtle cycles of teaching of all buddhas for ever and ever, to pacify all living beings.

"Why? When these great enlightening beings accomplish the practices of enlightening beings guided by such lofty, great vows, they become teachers of all worlds, sums of truth for all worlds, moons of knowledge for all worlds; they become lofty polar mountains for all worlds, majestically standing out high, steadfast, immutable; they become shoreless oceans of knowledge for all worlds, they become bright lamps of right teaching for all worlds, illumining everywhere, boundlessly, continuously, uninterrupted; they reveal boundless pure virtues for all sentient beings, inducing them to live steadily based on virtuous qualities and foundations of goodness; they act in accord with universal knowledge, and their great vows are impartial; they cultivate the far-reaching practice of Universal Good and are always able to inspire countless beings; persisting in untold numbers of concentrations of great efficacy, they manifest great freedom.

"These enlightening beings attain such knowledge, verify such principles, thoroughly abide by and clearly see such truths, acquire such spiritual powers, sojourn in such realms, manifest such mystical projections, produce such spiritual communications, always abide in great compassion, always help sentient beings, show sentient beings the true path of peace and serenity, set up the great banner of light of virtue and

knowledge, experience inconceivable liberation, abide in the liberation of universal knowledge, reach the other shore of liberation of buddhas, have learned and mastered the aspects of expedient means of inconceivable liberation, enter the doors of differentiation of the cosmos without confusion, freely roam in the untold numbers of concentrations of Universal Good, and abide in rapidly expanding knowledge, their minds and intellects unimpeded.

"Their minds always abide in ten great metaphysical treasuries: remembering all buddhas; remembering all Buddha teachings; great compassion to pacify all beings; knowledge to reveal inconceivable pure lands; certain understanding entering deeply into the realm of buddhahood; enlightenment equal in all features in all buddhas, past, present, and future; nonimpediment and nonattachment; the signlessness of all things; the equal roots of goodness of all buddhas, past, present, and future; the guiding knowledge of the cosmic, nondiscriminatory physical, verbal, and mental action of all buddhas of past, present, and future; contemplation of all buddhas of all times being born, leaving home, going to the site of enlightenment, attaining true awakening, turning the wheel of the Teaching, and finally passing utterly away, all in the space of an instant. These ten great metaphysical treasuries are immensely vast, without measure, incalculable, unthinkable, inexplicable; they are inexhaustible, difficult to bear, impossible for any and all worldly knowledge to expound.

"These great enlightening beings have already reached the transcendental consummation of the practices of Universal Good and have witnessed the pure truth. Their willpower is immense. They teach sentient beings innumerable roots of goodness and increase all the powers of enlightening beings. In every succeeding moment they fulfill all the virtues of enlightening beings, accomplish all practices of enlightening beings, attain the methods of mental command of all buddhas, and absorb and hold the teachings of all buddhas. Though they always abide in the reality of True Thusness, yet they adapt to all conventional terms to show the ways to pacify and harmonize all sentient beings. Why? Because when great enlightening beings are in this concentration, they are naturally like this.

"By means of this concentration great enlightening beings acquire the vast knowledge of all buddhas; they gain the free intellectual powers to skillfully explain all great teachings; they attain the unhesitating expertise that is most excellent and pure in the world; they gain entry into knowledge of all concentrations; they master all enlightening beings' skillful techniques; they find the door of illumination of all truths; they reach the final consummation of the way to comfort all worldly beings; they know what is timely and what is not for all sentient beings; they illumine everywhere in the worlds of the ten directions; they enable all living beings to attain higher knowledge; they are unexcelled teachers of all worlds; they persist in all virtues; they reveal pure concentration to all sentient beings and enable them to enter supreme knowledge.

"Why? When great enlightening beings cultivate practice in this way, they benefit living beings, so they increase great compassion, so they draw near to worthy associates, so they see all buddhas, so they comprehend all truths, so they go to all lands, so they enter all regions, so they enter all worlds, so they realize the equality of all things, so they know the equality of the buddhas, so they abide in the equanimity of universal knowledge.

"In this practice they carry out this kind of action, no other: they abide in the mind that is not complacent; they abide in the mind that is not distracted or confused; they abide in the mind that can concentrate on one point; they abide in the mind that diligently cultivates enlightenment; they abide in the certain mind; they abide in the nonchanging mind. In this manner do they think, act, and reach the ultimate end.

"Great enlightening beings have no different speech or action—they speak and act thus. Why? Just as, for example, adamant is unbreakable and gets its name from that, never being apart from unbreakability, in the same way, great enlightening beings get their name from their various practical principles and are never apart from them.

"Just as gold gets its name from its beautiful color and is never apart from its beautiful color, so do great enlightening beings get their name from their virtuous acts and are never apart from good deeds.

"Just as the sun gets its name from its orb of light and is never apart from the orb of light, so do great enlightening beings get their name from the light of wisdom and are never apart from the light of wisdom.

"Just as the polar mountain Wonderfully High gets its name from its four jewel peaks rising high over the ocean, never leaving its four peaks, in the same way, great enlightening beings get their name from their roots of goodness standing out loftily in the world, never giving up roots of goodness.

"Just as the ground gets its name from sustaining everything, never giving up its supportive ability, so do great enlightening beings get their name from liberating all, never leaving great compassion.

"Just as the ocean gets its name from taking in myriad waters, never rejecting water, so do great enlightening beings get their name from their great vows, never for a moment giving up the vow to liberate sentient beings.

"Just as a military leader gets his name from ability to learn and practice methods of battle, never abandoning this ability, so do great enlightening beings get their name from being able to learn and practice such concentration, until they accomplish omniscience, never abandoning this practice.

"Just as a world ruler commands the continents, always diligently protecting all living beings so they will always be happy and will not suffer unnatural death, so do great enlightening beings, entering such great concentrations, always strive to transform and liberate all sentient beings, until they effect their ultimate purification.

"Just as seeds planted in the ground can eventually grow stalks and

leaves, so great enlightening beings cultivating the practice of Universal Good can cause all sentient beings' good qualities to grow.

"Just as great clouds shower rain during the hot months of summer and cause all seeds to grow, similarly great enlightening beings, entering such great concentrations, cultivating enlightening practice, shower the rain of the great Teaching, which can cause all sentient beings to be ultimately purified, ultimately serene, ultimately peaceful, ultimately transcendent, ultimately happy, ultimately free from doubt. They are the ultimate field of blessings for sentient beings, enabling their actions to become purified, enabling them all to abide in the path of nonregression, enabling them alike to attain omniscience, enabling them to attain emancipation from the world, enabling them all to attain ultimate knowledge, enabling them all to attain the ultimate truth of the enlightened ones, placing all sentient beings in the realm of universal knowledge.

"Why? When enlightening beings accomplish this teaching, their knowledge and wisdom are clear and comprehensive; they enter the door to the cosmos of reality and are able to purify the inconceivably infinite practices of enlightening beings. That is to say, they are able to purify all knowledge because they seek omniscience; they are able to purify sentient beings because they cause them to be pacified; they are able to purify lands because of constant dedication; they are able to purify things because of perfect knowledge; they are able to purify fearlessness because they have no timidity; they are able to purify unhindered intellect because they teach skillfully; they are able to purify mental command because they have mastered all the teachings; they are able to purify the practice of association because they see all buddhas appearing in the world.

"Great enlightening beings in this concentration attain untold myriads of such pure qualities because they gain mastery of such realms of concentration, because they are empowered by all buddhas, because they are borne along by the power of their own roots of goodness, because they enter the great magnificent force of the stage of knowledge and wisdom, because of the strength of guidance of worthy associates, because of crushing the power of all demons, because of the pure power of roots of goodness in proportion, because of the power of great vows, because of the power of the full development of the roots of goodness they have planted, and because of the unopposed power of inexhaustible virtue transcending all worlds.

"Great enlightening beings in this concentration attain ten things that are the same as in all buddhas, past, future, and present; they acquire the same variegated arrays of marks and refinements as all buddhas; they are able to emanate networks of pure light, the same as all buddhas; they perform miracles and displays of spiritual power to attune and pacify sentient beings, the same as all buddhas; their boundless physical bodies and universal voices are the same as those of all buddhas; they manifest pure buddha-lands according to the actions of sentient beings, the same

as all buddhas; they are able to remember the speech of all sentient beings, the same as all buddhas; with inexhaustible intellectual powers they teach in accord with the mentalities of sentient beings, developing wisdom in them, the same as all buddhas; their lion's roar is fearless as they enlighten living beings by innumerable teachings, the same as all buddhas; by great spiritual power they enter past, present, and future in a single instant, the same as all buddhas; they are able to show all sentient beings the adornments of the buddhas, the powers of the buddhas, and the states of the buddhas, the same as all buddhas."

Then the enlightening being Universal Eye said to the enlightening being Universally Good, "If great enlightening beings attain such things the same as the buddhas, why are they not called Buddha? Why are they not called Ten-Powered? Why are they not called Omniscient? Why are they not called Those Enlightened in All Things? Why can they not be called Universal Eye? Why are they not called Unhindered Seers in All Realms? Why are they not called Aware of All Things? Why are they not called Those Who Abide in the State of Nonduality with the Buddhas of Past, Present, and Future? Why are they not called Those Who Dwell in Absolute Reality? Why do they still carry out the practical undertakings of Universal Good without rest? Why can they not find the ultimate end of the cosmos and give up the path of enlightening beings?"

Universally Good said to Universal Eye, "Very good, offspring of Buddha! As you say, if these great enlightening beings are the same as all buddhas, why are they not called Buddha and so on, and why can they not give up the path of enlightening beings?

"These great enlightening beings, having already ably practiced the various activities and undertakings of all enlightening beings of past, future, and present worlds, and entered the realm of knowledge, are then called Buddha; unceasingly cultivating the enlightening practices cultivated by the buddhas, they are called enlightening beings. Having completely entered the powers of the enlightened, they are called Ten-Powered; ceaselessly carrying out the activities of Universal Good after having attained the ten powers, they are called enlightening beings. Knowing all truths and being able to explain them, they are called Omniscient; though able to expound all truths, yet never ceasing to think about each truth with versatility, they are called enlightening beings. Knowing all things are nondual, they are called Enlightened in All Things; skillfully examining the path of differentiation of all things, dual and nondual, ceaselessly developing further and further, they are called enlightening beings. Able to clearly see the realm of the Universal Eye, they are called Universal Eye; though able to witness the realm of the Universal Eye, ceaselessly developing in every moment, they are called enlightening beings. Able to clearly perceive all things without any obscurity or barrier, they are called Unimpeded Seers; always diligently remembering the unimpeded seers, they are called enlightening

beings. Having attained the eye of knowledge of all buddhas, they are called Aware of All Things; observing the buddhas' correctly awakened eye of knowledge without slacking, they are called enlightening beings. Abiding in the abode of buddhas, not other than buddhas, they are called Those Who Abide in a State of Nonduality with the Buddhas; cultivating various knowledges in the care of the buddhas, they are called enlightening beings. Always observing the limit of reality of all worlds, they are called Those Who Dwell in Absolute Reality; though always observing absolute reality of all things, yet neither entering it experientally by extinction nor abandoning it, they are called enlightening beings. Not coming, not going, without sameness or difference, all such distinctions having ceased forever—such are called Those Who Have Set Their Undertakings to Rest; extensively cultivating fulfillment without turning back, they are called Those Who Have Not Ceased the Undertakings of Universal Good. Perfectly knowing the cosmos has no bounds and all things are one form, which is formless, this is called reaching the ultimate end of the cosmos and giving up the way of enlightening beings; though knowing the cosmos has no bounds, yet knowing all various different forms, evolving a mind of great compassion and liberating beings for ever and ever without wearying, this is called the Universally Good enlightening being.

"It is like the case of the king of elephants, who lives in a jewel cave in a gold mountain; the cave has jewel railings all around, jewel trees in rows, gold nets covering above. The elephant's body is pure white, like jade or snow, and sports gold banners; it is ornamented with gold, and a jewel net covers its trunk, with jewel bells hanging down. Its limbs are fully developed, and it has six tusks; it is dignified and handsome, pleasing to all who see it. It is well trained and docile. If the emperor of gods wants to go somewhere, the elephant immediately knows his intention and disappears from the jewel cave to appear in heaven before the emperor of gods. By magical powers it transforms its appearance in various ways, causing its body to have thirty-three heads, magically producing seven tusks on each head, magically producing seven lakes on each tusk, with seven lotus blossoms in each lake, with seven nymphs on each blossom, simultaneously playing a hundred thousand celestial melodies. At this point the emperor of gods mounts this bejeweled elephant and proceeds from the unsurpassable palace to the flower garden, which is filled with white lotuses. When the emperor of gods gets to the flower garden, he dismounts from the elephant and enters a palace arrayed with all jewels. Attended by countless nymphs, he enjoys their singing and playing. At that point the elephant king again magically conceals his elephant form and appears as a god, having a good time in the lotus garden along with the other gods and the nymphs, his physical features, aura, clothing, comportment, speech, and looks being just like the other gods', indistinguishable from them, so that it is impossible to tell whether it is the elephant or a god, so similar are they.

"That elephant king, in its jewel cave in the gold mountain, without any transformation, goes to heaven to make offerings to the emperor of gods, produces various enjoyable things, and experiences celestial pleasures no different from the gods. Similarly, for great enlightening beings, cultivation of the practice of the vows and concentrations of the Universally Good enlightening being are their ornaments of jewels; the seven limbs of enlightenment are the enlightening beings' bodies; the lights they emanate are nets; they set up the banner of the great Teaching, ring the bells of the great Teaching. Great compassion is their cave, steadfast great vows are their tusks. Knowing and wise, fearless as lions, their heads are wrapped with the turban of truth. They reveal mysteries and reach the other shore of the practice of vows of enlightening beings. Wanting to sit on the seat of enlightenment, achieve universal knowledge, and attain perfect enlightenment, they develop and expand the great undertakings of Universal Good without retreating, without resting, without stopping, without giving up great compassion, energetically liberating suffering sentient beings for ever and ever, not giving up the path of Universal Good, actualizing perfect enlightenment. They manifest untold numbers of doors to attainment of true awareness, reveal untold cycles of teaching, manifest untold doors of profound determination, and in untold vast lands show the door of manifestation of nirvana. They appear to live in untold different worlds cultivating the practice of Universal Good; they manifest untold buddhas attaining perfect enlightenment under enlightenment trees in untold lands, with untold congregations of enlightening beings drawing near and encircling them, sometimes attaining true enlightenment after cultivating Universally Good practice for an instant, or for a moment, or for an hour, or for a day, or for a fortnight, or for a month, or for a year, or for countless years, or for an eon, and so on, up to attaining true enlightenment after untold eons of cultivating Universally Good practice. Also they are leaders in all buddha-lands, approaching the buddhas, paying respects to them and presenting offerings to them and soliciting teaching. They examine the realm of illusion and purify enlightening beings' infinite practices, infinite knowledges, various miracles, various powers, various kinds of wisdom, various states, various psychic faculties, various freedoms, various liberations, various understandings, and various methods of teaching and training.

"The great enlightening beings' original bodies do not perish or vanish, but by the power of action and will they appear transfigured in these ways. Why? Because they want to pacify all sentient beings by the free spiritual powers of universal good; to enable untold numbers of sentient beings to attain purity; to cause them to forever cut off the cycle of birth and death; to purify and magnify the worlds; always to see all buddhas; to enter deeply into the stream of all Buddha teachings; to remember the lineage of buddhas of past, present, and future; to remember the teachings and the reality of all buddhas of the ten directions; to culti-

vate all practices of enlightening beings to fulfillment; to enter the stream of Universal Good and be able to realize omniscience independently.

"You should observe these great enlightening beings not giving up the practice of Universal Good, not stopping the path of enlightening beings, seeing all buddhas, realizing all knowledge, freely employing the elements of omniscience. Just as the elephant king goes to heaven without leaving its elephant body, is ridden by a god, experiences celestial bliss, romps in celestial play, serves the lord of the gods, and sports with the celestial nymphs the same as the gods, no different, in the same way, great enlightening beings, not giving up the practices of the Great Vehicle of Universal Goodness, not retreating from their vows, attain the freedom of Buddha, one imbued with universal knowledge, experience the liberation of buddhas, achieve thorough purity without hindrance or obstruction, have no attachments to any worlds, have no discriminatory concepts about the Buddha teaching; though they know all things are equal and nondual, yet they always clearly see all buddha-lands; though they are already equal to the buddhas of past, present, and future, yet they continue to cultivate the conduct of enlightening beings.

"Great enlightening beings live by this great principle of the undertaking of Universal Good: know that these people's minds are pure.

"This is the great knowledge of the superior mind of the great concentration of the unimpeded wheel, the tenth concentration of great enlightening beings.

"These are the ten great spheres of concentration practiced by the Universally Good enlightening being, in which great enlightening beings abide."

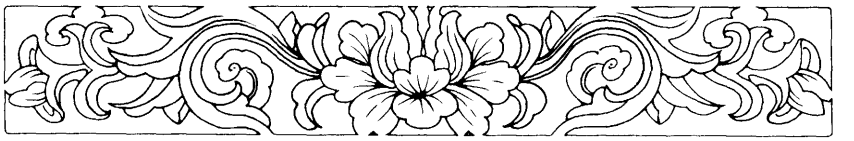

BOOK TWENTY-EIGHT

The Ten Superknowledges

THEN THE GREAT ENLIGHTENING BEING Universally Good said to the enlightening beings, "Offspring of Buddha, great enlightening beings have ten kinds of superknowledge. What are the ten? By means of knowledge of others' minds, great enlightening beings know the differences of the minds of living beings in a world system: good minds, bad minds, broad minds, narrow minds, big minds, small minds, minds that go along with birth and death, minds that turn away from birth and death, minds of learners, minds of self-enlightened ones, minds of enlightening beings, celestial minds, water-spirit minds, yaksha minds, titan minds, garuda minds, kinnara minds, mahoraga minds, human minds, nonhuman minds, hellish minds, bestial minds, netherworld minds, hungry-ghost minds, minds of beings in difficult situations. They know distinctly such countless different sentient beings: as in one world, so in a hundred worlds, a thousand worlds, a hundred thousand worlds, a billion worlds, as many worlds as atoms in untold buddha-lands—they know distinctly the minds of all beings therein. This is called great enlightening beings' first superknowledge, the spiritual power of accurate knowledge of others' minds.

"By means of the superknowledge of the unobstructed pure celestial eye great enlightening beings see sentient beings in worlds as many as atoms in untold buddha-lands, dying in one place, being born in another, their good and bad tendencies and courses of action, their virtuous and sinful characteristics, whether they are beautiful or ugly, defiled or pure: they see innumerable sentient beings of such kinds—celestial beings, water spirits, demons, hobgoblins, titans, demigods, serpents, humans, nonhumans, microscopic creatures, gigantic creatures, small groups, and large groups. They clearly see various sentient beings with unobstructed eyes, unerringly seeing whatever deeds they have accumulated, whatever suffering and happiness they experience, whatever mentalities, thoughts, and views they have, whatever languages they speak, whatever their motives and acts, whatever their concerns and productions. This is called great enlightening beings' superknowledge of the celestial eye.

"By means of the superknowledge of instant recall of past lives, great enlightening beings are able to know the events of past lives of them-

selves as well as of the beings in countless worlds over countless eons—where they were born, their names, their castes, their races, their diets, their pains and pleasures. The beginningless development of continuous cycles in the various states of existence through causes and conditions, various classes, various lands, various forms of life, various physical characteristics, various activities, various bonds and compulsions, various mentalities and thoughts, various differences in circumstances of birth—they know all such things as these.

"Also they remember the names, manner of emergence, congregations, parents, attendants, disciples, and foremost two disciples of as many buddhas as atoms in so many buddha-lands in worlds as many as atoms in so many buddha-lands, as many eons ago as atoms in so many buddha-lands, and the cities where they lived, how they left home, the enlightenment trees under which they attained true awakening, where they sat, what scriptures they preached, how they benefited so many beings, how long they lived, what buddha-works they performed, how they passed away into the realm of ultimate nirvana without residue, how long their teachings lasted after their demise—all this they can recall.

"Also they remember as many buddha-names as atoms in untold numbers of buddha-lands, there being to each name as many buddhas as atoms in untold buddha-lands, from their first determination establishing their vows, cultivating practices, honoring buddhas, taming sentient beings, their congregations, their teachings, their life spans, their spiritual powers and miracles, and so on, including their entry into nirvana without residue, how long their teaching lasted after their complete nirvana, the setting up of monuments to them, their various adornments, causing sentient beings to plant roots of goodness—all these they are able to know.

"This is called great enlightening beings' third superknowledge, the spiritual faculty of knowing past lives.

"Great enlightening beings, by superknowledge of the eons of the entire future, know the ages in worlds as numerous as atoms in untold buddha-lands, the deaths and births of all the beings in each age, the continuity of existences, their actions, the results and consequences of their deeds—whether good or not, whether emancipated or not, whether certain or not, whether wrongly focused or rightly focused, whether their basic virtues are together with compulsions or not, whether they have fully embodied basic virtues or not, whether they absorb basic virtues or not, whether they accumulate basic virtues or not, whether they accumulate criminal qualities or not. All of these the enlightening beings are able to know.

"Also they know the whole future of worlds as numerous as atoms in untold buddha-lands, with as many eons, each eon with as many buddha-names, each name with as many buddhas; they are able to know all such things as the first inspiration and determination of each buddha, their

practices, their service to buddhas, their education of beings, their congregations, their teachings, their life spans, their spiritual powers and miracles, and so on, up to their entry into nirvana without remainder, how long their teachings remain in the world after their ultimate nirvana, and the building of their monuments, with various adornments, causing sentient beings to plant roots of goodness.

"This is called great enlightening beings' fourth superknowledge, the power of knowing the ages of the entire future.

"Great enlightening beings develop the unobstructed celestial ear, fully matured, far-reaching, penetratingly sensitive, free from blockage, perceiving without hindrance, thoroughly developed, able to hear or not hear all sounds at will.

"In the east there are as many buddhas as atoms in untold buddha-lands; the great enlightening beings are able to receive and hold the pure teachings explained, revealed, exposed, expounded, set up, taught, tuned, recollected, and analyzed by those buddhas, deep and vast, with various differences, their infinite means and skills. Also they are able to remember the meanings and expressions therein, addressed to one person or to many, according to their language, according to their wisdom, according to what they comprehend, according to what is shown, according to what is to be subdued, according to their realms, according to their bases, according to their paths of emancipation; the enlightening beings remember all this without forgetting, without halting, without retreating, without delusion, without confusion, explaining it to others to enable them to attain understanding, ultimately never missing a single point. As in the east, the same is also true of the south, west, and north, the four intermediate directions, and the zenith and nadir.

"This is called great enlightening beings' fifth superknowledge, that of the unobstructed pure celestial ear.

"Great enlightening beings abide in superknowledge of insubstantiality, effortless superknowledge, superknowledge of equality, far-reaching superknowledge, measureless superknowledge, independent superknowledge, superknowledge manifesting forms at will, creative superknowledge, superknowledge of nonorigination, undiminishing superknowledge, uninterrupted superknowledge, indestructible superknowledge, enriching superknowledge, superknowledge going anywhere.

"These great enlightening beings, hearing the names of buddhas in all worlds extremely distant—names of buddhas in countless worlds, measureless worlds, worlds as many as atoms in unspeakably many buddha-lands—immediately see themselves where those buddhas are. Some of those worlds are upright, some inverted; they have various forms, locations, differentiations, boundless, unobstructed, various lands, times, eons, infinite qualities, in different arrays; those buddhas appear therein, manifest miracles, and make known their names, infinitely countless, each different: as soon as the enlightening beings hear those buddhas' names, without moving from where they are they see themselves where

those buddhas are, paying respects to and attending those buddhas, asking about the principles of enlightening, entering buddha-knowledge; they are able to apprehend the buddhas' lands, enlightenment sites, congregations, and teachings, up to the ultimate end, without any attachment.

"In this way they pass as many eons as atoms in untold buddha-lands, reaching everywhere in the ten directions without going anywhere, yet traveling to the lands, seeing the buddhas, hearing the teachings, inquiring after the Way, without stopping or giving up, without rest, without weariness, cultivating the practice of enlightening beings, accomplishing their great undertakings, causing them all to be fulfilled, without regressing, to cause the immense family of buddhas not to come to an end.

"This is called great enlightening beings' sixth superknowledge, that of going to all buddha-lands while dwelling in insubstantiality, without motion or action.

"By the superknowledge that skillfully understands the speech of all living beings, the great enlightening beings know the various verbal expressions of beings in as many worlds as atoms in untold numbers of buddha-lands: the words of sages, the words of those who are not sages, celestial words, the words of water spirits, goblins, cherubim, titans, birds, hobgoblins, serpents, humans, nonhumans, and untold numbers of beings—all their words and speech, their individual expressions and various distinctions, the great enlightening beings can know completely.

"Whatever world these enlightening beings enter, they are able to know the natures and inclinations of all the beings therein, and speak to them in accord with their natures and inclinations so that they can understand completely without doubt or confusion. Just as the sunlight when it appears illumines all forms so that all with eyes can see them clearly, in the same way do great enlightening beings with knowledge understanding all speech enter into the masses of all verbal expressions and cause the intelligent to gain thorough understanding of all verbalization.

"This is called great enlightening beings' seventh superknowledge, the power of understanding all language.

"Great enlightening beings, by the superknowledge of production of arrays of infinite physical forms, know that all phenomena are apart from physical forms, have no signs of distinction, have no signs of variety, have no signs of infinity, have no signs of discrimination, have no signs of color. Enlightening beings thus entering the realm of reality can manifest their bodies in various forms: that is, for example, boundless forms, infinite forms, pure forms, adorned forms, all-pervasive forms, incomparable forms, all-illumining forms, predominating forms, nonantagonistic forms, forms with various characteristics, forms free from all that is bad, majestic forms, honorable forms, inexhaustible forms, forms with myriad interwoven subtleties, extremely beautiful forms, immeasurable forms, well-guarded forms, forms able to bring about maturation, forms changing according to those who are taught, uninhibited forms, very clear forms, unsullied forms, extremely pure forms,

forms of great strength, forms with inconceivable skills, incorruptible forms, flawless forms, unclouded forms, well-settled forms, superbly arrayed forms, forms with handsome features, forms with various minor refinements, forms of great nobility, forms of marvelous realms, well-polished forms, forms with pure determination, forms of blazing refulgence, forms of supreme grandeur, uninterrupted forms, independent forms, peerless forms, forms filling unspeakably many buddha-lands, increasing forms, steadfast, receptive forms, forms of supreme qualities, forms that accord with inclinations, forms of pure understanding, forms of accumulated splendors, forms of skillful ascertainment, forms without solidity, forms of spacious clarity, pure delightful forms, untainted forms, incalculable forms, forms wondrous to behold, forms seen everywhere, forms appearing according to the time, tranquil forms, dispassionate forms, forms of fields of blessings, forms able to create peace, forms removing all fear, forms free from foolish actions, forms of wisdom and courage, forms with physical characteristics free from resistance, forms traveling everywhere, forms with minds not relying on anything, forms created by great kindness, forms manifested by great compassion, impartially emancipating forms, forms replete with blessed qualities, forms according to thoughts in the mind, forms of boundless jewels, forms of the lights within jewels, forms trusted by sentient beings, forms in which omniscience appears, forms with happy eyes, forms of the foremost arrays of jewels, forms without location, forms freely manifested at will, forms of various spiritual powers, forms of those born in the family of buddhas, forms beyond all comparisons or metaphors, forms pervading the cosmos, forms to which the masses flock, various forms, forms of perfection, forms of emancipation, forms adapted to those to be taught, forms of dignified conduct, forms that one never tires of seeing, varied clear, pure forms, forms able to emanate countless webs of light, forms of untold various differentiations of light, forms of inconceivable fragrances and light beyond the world, forms of radiance of light of innumerable suns, forms showing incomparable lunar bodies, forms of clouds of innumerable pleasant flowers, forms producing arrays of clouds of garlands of all kinds of lotus blossoms, forms of fragrant flames beyond all worlds perfuming everywhere, forms producing all embryos of enlightenment, forms with untold voices revealing and expounding all truths, forms fulfilling all the practices of Universal Good.

"Great enlightening beings entering deeply into this formless cosmos of reality are able to manifest such various form bodies, to cause those to be taught to see, to cause those to be taught to remember, to operate the cycles of the Teaching for those to be taught in accord with proper timing for those to be taught, in accord with the characteristics of those to be taught, to cause those to be taught to draw near, to cause those to be taught to awaken, producing various miracles for those to be taught, manifesting various powers for those to be taught, doing whatever they can for those to be taught.

"This is called great enlightening beings' eighth superknowledge, of countless form bodies, diligently cultivated and perfected for the purpose of liberating all living beings.

"By superknowledge of phenomena, enlightening beings know all phenomena are nameless, without essence, neither come nor go, are neither different nor not different, neither various nor not various, neither dual nor nondual, have no identity, have no compare, are not born, do not perish, do not shift, do not disintegrate, have no reality, have no falsehood, are of one form which is formless, are not nonexistent, are not existent, are not phenomenal, are not nonphenomenal, are not in conformity with conventions, are not not in conformity with conventions, are not actions, are not not actions, are not consequences, are not not consequences, are not compounded, are not uncompounded, are not absolute, are not nonabsolute, are not the path of enlightenment, are not not the path of enlightenment, are not emancipation, are not not emancipation, are not a certain measure, are not measureless, are not mundane, are not not mundane, are not born from cause, are not not born from causes, are not definite, are not indefinite, are not complete, are not incomplete, are not emerging, are not not emerging, are not distinguished, are not indistinguishable, are not logical, are not illogical.

"These great enlightening beings do not grasp conventional truth, do not dwell in absolute truth, do not discriminate phenomena, do not set up words; they accord with the essence of extinction, yet they do not give up their undertakings. Seeing what is true and knowing the principles thereof, they spread clouds of teaching and shower rains of teaching. Though they know the character of reality cannot be verbally expressed, yet by expedient means and endless intellectual power they teach in an orderly fashion according to principles and according to meanings. Because they have mastered the skills of verbal explanation of phenomena and principles, their great kindness and compassion purified, they produce words for all things that are actually beyond words, according to their principles and meanings, without contradiction, explaining that all things arise from conditions. Though they do use words to explain, yet they are not attached to them at all. They explain all things, with endless intellectual power, analyzing, defining, revealing, guiding, causing the nature of all things to be fully revealed, cutting through the web of doubts, causing all to be clarified. Even while they take care of sentient beings, they do not abandon true reality. They do not regress from nonduality, and they are always able to expound the reality of nonobstruction. By means of myriad subtle nuances they adapt to the minds of sentient beings, showering the rain of truth on all according to proper timing.

"This is called great enlightening beings' ninth superknowledge, knowledge of all phenomena.

"By the superknowledge of concentration on the extinction of all things, great enlightening beings enter into concentration on the extinction of all things in every moment; yet they do not retire from the Path

of enlightening beings, they do not give up the tasks of enlightening beings, they do not abandon the heart of great kindness and compassion. They cultivate the transcendent ways unceasingly and investigate all buddha-lands tirelessly. They do not give up the vow to liberate sentient beings, do not stop the work of turning the wheel of the Teaching, do not abandon the activity of civilizing sentient beings, do not give up the practice of honoring and serving the buddhas, do not abandon the door of mastery of all teachings, do not give up seeing all buddhas, do not abandon always listening to all their teachings. They know all things are equal and do not hinder one another. They freely accomplish all Buddha teachings, and attain fulfillment of all their excellent vows. They know the differentiations of all lands. They enter the family of buddhas and reach the other shore. They are able to study all things in each world and comprehend that all things are signless; they know all things come from conditions and have no intrinsic being of their own, nevertheless they explain them expediently according to conventional usage. Though their minds do not dwell on anything, yet in accord with sentient beings' faculties and dispositions they expediently explain all kinds of things.

"When these enlightening beings are in concentration, they may remain in concentration for an eon, a hundred eons, a thousand eons, a million eons, a billion eons, a trillion eons, or any number of eons, if they wish. When the enlightening beings enter this concentration on the extinction of all things, no matter how many eons they pass in this concentration, their bodies do not disintegrate, waste away, or change. They are neither visible nor invisible. They do not pass away, decay, or tire out—it is inexhaustible. Though they do nothing at all in respect to existence or nonexistence, yet they are able to accomplish the tasks of enlightening beings: that is to say, they never abandon sentient beings, teaching and harmonizing them according to proper timing, causing them to increase in all enlightened qualities; they attain fulfillment of all practices of enlightening beings, and for the sake of aiding and benefiting all sentient beings they ceaselessly work miracles. Like rays of light, they appear everywhere while remaining silent and unmoving in concentration.

"This is called great enlightening beings' tenth superknowledge, of concentration on the extinction of all things.

"Great enlightening beings abiding in these ten kinds of superknowledge are inconceivable to any celestial or human beings, to any sentient beings, to any Buddhist disciples, individual illuminates, or even to other enlightening beings. The physical, verbal, and mental actions of these great enlightening beings are inconceivable; their freedom in concentration and the realms of their knowledge, too, are inconceivable. Only the buddhas and the enlightening beings who also have attained these superknowledges are able to tell of the virtues and sing the praises of these people.

"These are the ten superknowledges of great enlightening beings. If great enlightening beings abide in these superknowledges, they will completely attain superknowledge unhindered in all times."

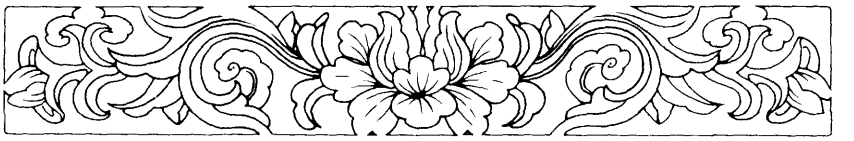

BOOK TWENTY-NINE

The Ten Acceptances

THEN THE GREAT ENLIGHTENING BEING Universally Good said to the enlightening beings, "Offspring of Buddha, great enlightening beings have ten kinds of acceptance. If you acquire these acceptances, you will manage to arrive at the stage of unhindered acceptance. What are the ten? They are acceptance of the voice of the Teaching; conformative acceptance; acceptance of the nonorigination of all things; acceptance of illusoriness; acceptance of being miragelike; acceptance of being dreamlike; acceptance of being echolike; acceptance of being like a reflection; acceptance of being phantomlike; acceptance of being spacelike. These ten acceptances have been expounded, are being expounded, and will be expounded by the buddhas of past, present, and future.

"What is great enlightening beings' acceptance of the voice of the Teaching? It means when they hear the teachings expounded by the buddhas, they are not startled or frightened or overawed; they believe deeply, understand, appreciate, aim for, concentrate on, remember, practice, and abide by them. This is called great enlightening beings' acceptance of the voice of the Teaching.

"What is great enlightening beings' conformative acceptance? It means they contemplate the Teaching, investigate it, impartially conform to it without opposition, comprehend it, purify their minds, live correctly by the Teaching, apply it, enter into it, and fulfill it. This is called great enlightening beings' second acceptance, that of conforming to the Teaching.

"What is great enlightening beings' acceptance of the nonorigination of things? These great enlightening beings do not see that there is anything at all that originates and do not see that there is anything at all that perishes. Why? If there is no origination, there is no perishing; if there is no perishing, there is no extinction; if there is no extinction, they are free from defilements; if they are free from defilements, there is no differentiation; if there is no differentiation, there is no location; if there is no location, there is quiescence; if there is quiescence, there is detachment from desire; if there is detachment from desire, there is no doing; if there is no doing, there is no wish; if there is no wish, there is no dwelling; if there is no dwelling, there is no coming and no going. This is called great enlightening beings' acceptance of the nonorigination of things.

"What is great enlightening beings' acceptance of illusoriness? These great enlightening beings know all things are like illusions and arise from causes and conditions. In one thing they understand many things, and in many things they understand one thing. These enlightening beings, knowing the illusoriness of things, comprehend lands, comprehend sentient beings, comprehend the cosmos, comprehend the equality of worlds, comprehend the equality of appearances of buddhas, comprehend the equality of past, present, and future, and accomplish various spiritual powers and mystic transformations.

"Just as illusions are not elephants, not horses, not chariots, not walking, not men, not women, not boys, not girls, not trees, not leaves, not flowers, not fruits, not earth, not water, not fire, not wind, not day, not night, not a day, not a month, not a fortnight, not a year, not a hundred years, not an eon, not many eons, not stable, not confused, not pure, not alloyed, not one, not variegated, not broad, not narrow, not many, not few, not finite, not infinite, not gross, not subtle, not any things at all—variety is not illusion, illusion is not various, yet by illusion are manifested all kinds of different things—in the same way do great enlightening beings look upon all worlds as illusory; that is, the worlds of action, the worlds of affliction, the worlds of lands, the worlds of phenomena, the worlds of time, the worlds of dispositions, the worlds of becoming, the worlds of decay, the worlds of movement, the worlds of creativity. When great enlightening beings see all worlds as like illusions, they do not see beings born or dying, they do not see countries born or perishing, they do not see phenomena born or perishing, they do not see a past that can be differentiated, they do not see a future that has a beginning, they do not see a present that remains for even a moment; they do not examine enlightenment, do not discriminate enlightenment, do not see buddhas emerging, do not see buddhas passing away into nirvana, do not see abiding by great vows, do not see entry into the absolute, do not go out of the essence of equality.

"Though these enlightening beings develop buddha-lands, they know lands have no differentiation; though they develop sentient beings, they know sentient beings have no differentiation; though they examine the cosmos, yet they abide peacefully in the essence of reality, silent and unmoving; though they realize past, present, and future are equal, yet they do not oppose the distinction of past, present, and future phenomena; though they are fully complete in physical, mental, and sense elements, they do not rely on anything; though they liberate sentient beings, yet they know the cosmos is impartial and makes no distinctions; though they know all things are beyond words and cannot be verbally explained, yet they always explain things with inexhaustible powers of analysis; though they are not attached to the work of teaching beings, yet they do not give up great compassion, turning the wheel of Teaching to liberate all; though they reveal to them past causes and conditions, yet they know that conditionality has no movement. This is called great enlightening beings' acceptance of illusoriness.

"What is great enlightening beings' acceptance of being miragelike? These great enlightening beings know that all worlds are like mirages. Just as mirages have no location, are not inside or outside, not existent or nonexistent, not finite or eternal, not uniform or multiform or formless, but just expressed in conventional terms, in the same way do enlightening beings truly see and know all things, actually realizing this of all things, attaining complete acceptance. This is called enlightening beings' acceptance of being miragelike.

"What is great enlightening beings' acceptance of being dreamlike? Here great enlightening beings know all worlds are like dreams. Just as dreams are neither of the world nor apart from the world, not of the realm of desire, not of the realm of form, not of the formless realm, not arising, not disappearing, not defiled, not pure, and yet obviously manifest, in the same way do enlightening beings know all worlds to be like dreams, unchanging, because of being free like dreams, because of clinging like dreams, because of being inherently unconnected like dreams, because of being like the basic nature of dreams, because of being like visions in dreams, because of being undifferentiated like dreams, because of being like thoughts in dreams, because of being as when awakening from a dream. This is called great enlightening beings' acceptance of being dreamlike.

"What is great enlightening beings' acceptance of being echolike? Here the great enlightening beings, hearing buddhas explain the truth, seeing into the nature of things, applying this practically, achieving realization and reaching the other shore, know that all sounds are the same as echoes, with no coming or going, appearing in this way. The great enlightening beings observe the voice of the buddhas as emerging without emerging from inside or outside or both. Though they understand that this voice does not emerge from inside, outside, or both, yet it is possible to produce skillful expressions to accomplish explanation. Like echoes in a valley, it is produced by conditions and is not at variance with the nature of things. It enables sentient beings each to understand according to kind and to be able to practice this learning.

"Just as the wife of the emperor of gods can produce a thousand tones in one sound without consciously trying to do so, so also do great enlightening beings enter the realm of nondiscrimination, develop a voice that skillfully adapts to different types, and forever turn the wheel of the Teaching in boundless worlds. These enlightening beings skillfully observe all beings and preach to them with a universal tongue, their voices pervading all lands in the ten directions unhindered, causing all to hear the Teaching differently according to their needs. Though they know sound has no origin, they manifest the sound of their voice everywhere; though they know there is nothing to say, they extensively explain all things. Their wondrous voice is impartial, all understand it according to species and type, while the enlightening beings comprehend this all by means of their knowledge. This is called great enlightening beings' acceptance of being echolike.

"What is great enlightening beings' acceptance of being like a reflection? These great enlightening beings are not born in the world, do not die in the world; they are not in the world, not outside the world; they do not act in the world, yet are not inactive in the world; they are not the same as the world, yet are not different from the world; they do not go to the world, nor do they not go to it; they do not dwell in the world, nor do they not dwell in the world; they are not worldly or unworldly. They are not cultivating the practices of enlightening beings, yet they do not give up their great vow; they are neither real nor unreal. Though they always carry out all Buddha teachings, yet they are able to manage all mundane affairs; they do not follow the mundane stream, nor dwell in the religious stream.

"Just as the sun, moon, men, women, houses, mountains, rivers, springs, and so on, are reflected in anything clear—in oil, water, a jewel, a mirror, and so on—and the reflections are neither one with nor different from the oil, water, jewel, or mirror, are neither separated nor united, not flowing along in river currents, not sinking in lakes or wells, appearing therein without being affected, and people know that such and such a reflection is in such and such a place and not elsewhere, and, though things far and near cast their reflections, there is no corresponding distance of the images from one another, similarly great enlightening beings know their own bodies and others' bodies are all spheres of cognition and do not understand them dualistically as self and others, and simultaneously appear in their own lands and other lands. Just as there are no roots, sprouts, stalks, nodes, branches, or leaves in a seed, yet it can produce these things, so also do great enlightening beings distinguish duality in that which is nondual, their skill in means completely fluid and all-encompassing, without blockage. This is called great enlightening beings' acceptance of being like a reflection.

"When great enlightening beings achieve this acceptance, though they do not travel to the lands of the ten directions, yet they can appear in all buddha-lands, neither leaving here nor going there. They are like reflections appearing everywhere, unhindered wherever they go, causing sentient beings to see different bodies with the same appearance of solidity as the world. However, these differentiations are not differentiation—difference and nondifference do not obstruct one another. These great enlightening beings are born from the lineage of the buddhas—their bodies, speech, and minds are pure and unimpeded, so they are able to acquire pure bodies of boundless forms.

"What is great enlightening beings' acceptance of being phantomlike? These great enlightening beings know all worlds are like phantoms—that is, all sentient beings are phantoms of mentalization, being created by consciousness and thought; all worldly realms are phantoms of acts and conditioning, being created by discrimination; all pain and pleasure are phantoms of delusion, being produced by arbitrary clinging; all worlds are phantoms of unreal phenomena, being made apparent by verbalization; all afflictions are phantoms of discrimination, being

created by thoughts. There is also the phantom of pure pacification, being manifested by nondiscrimination; the phantom of not changing through time, because of the equality of the uncreate; the phantom of enlightening beings' willpower, because of their extensive practices; the phantom of buddhas' great compassion, based on expedient demonstrations; the phantoms of means of teaching, being expounded by wisdom, expertise, and intellectual powers.

"Thus do enlightening beings know mundane and transmundane phantoms; they know them by direct experience, with extensive knowledge, boundless knowledge, factual knowledge, independent knowledge, true knowledge, incapable of being overturned by false views, going along with the events of the world without loss or corruption.

"Just as a phantom does not arise from the mind or from mental states, does not arise from action, does not experience consequences, is not born in the world, does not die in the world, cannot be pursued, cannot be grasped or touched, is not long-lasting, is not momentary, is not acting in the world, is not apart from the world, is not bound to one location, is not ubiquitous, is not finite, is not infinite, does not weary or rest, is not unwearying or unceasing, not ordinary, not holy, not defiled, not pure, not born, not dead, not wise, not foolish, not seen, not unseen, not based in the world, not entering the reality realm, not clever, not dull, not grasping, not nongrasping, not birth and death, not nirvana, not existent, not nonexistent, in the same way do enlightening beings course through the world by skill in means, cultivating the path of enlightening beings, knowing worldly phenomena, multiplying their bodies for phantomlike travel, not clinging to the world, not attached to their own bodies, not conceptualizing anything in the world or themselves, not dwelling in the world, not leaving the world, not dwelling on things, not aloof from things. Because of their fundamental vow they do not abandon a single sentient being, they do not guide only a few sentient beings, they do not discriminate things yet are not indiscriminate. They know the nature of things has no coming or going, and though they have no existence, they fulfill the Buddha teachings, knowing everything is like a phantom, neither existent nor nonexistent.

"When great enlightening beings thus abide in acceptance of being phantomlike, they are able to fulfill the path of enlightenment of all buddhas and benefit living beings. This is called enlightening beings' acceptance of being phantomlike: when great enlightening beings achieve this acceptance, like magicians, everything they do is phantomlike. They do not dwell on anything in any buddha-land, do not cling to the world, tirelessly proceed toward enlightenment without producing false ideas about the Buddha teachings, cultivate the practices of enlightening beings, and get rid of delusion. Though they have no body, yet they manifest all bodies; though they have no abode, yet they abide in myriad buddha-lands; though they have no form, yet they manifest myriad forms; though they do not cling to ultimate truth, yet they clearly perceive the essential nature of things, impartially and completely.

"These great enlightening beings, not relying on anything, are called liberated; having shed all errors, they are called disciplined; entering the congregations of all buddhas everywhere without moving, they are called masters of spiritual power; well versed in the truth of nonorigination, they are called unregressing; imbued with all powers, which even mountains cannot impede, they are called unobstructed.

"What is great enlightening beings' acceptance of being spacelike? These great enlightening beings understand that all phenomena are like space because they are signless; all worlds are like space because they have no origin; all things are like space because they are nondual; all actions of sentient beings are like space because they have no course; all buddhas are like space because they have no discrimination; all buddhas' powers are like space because they have no distinctions; all meditation concentrations are like space because of equality of past, present, and future; all the principles the buddhas teach are like space because they cannot be explained in words; all buddha-bodies are like space because they have no attachment and no obstruction. In this way enlightening beings, by means of the device of being spacelike, comprehend that all things have no existence.

"When great enlightening beings comprehend all things by the knowledge that recognizes and accepts their spacelike nature, they acquire spacelike bodies, spacelike physical action, spacelike speech, spacelike minds, and spacelike mental action. Just as space, the harbor of all things, is not born and does not perish, so also are all the bodies of realities of great enlightening beings unborn and imperishable. Just as space is indestructible, similarly are the powers of knowledge of great enlightening beings indestructible; just as all worlds rest in space while space rests on nothing, similarly all true teachings rest on great enlightening beings while they rest on nothing. Just as space, without any origin or destruction, can hold the origin and destruction of all worlds, similarly great enlightening beings, without aim or attainment, can show aim and attainment, causing all worldlings to cultivate purity. Just as space, without direction or angles, can manifest innumerable directions and angles, similarly great enlightening beings, without actions or consequences, are able to show all kinds of actions and consequences. Just as space is not walking or standing yet can reveal all kinds of postures and movements, similarly great enlightening beings are not walking or standing yet can differentiate all movements. Just as space is not form and not not form, yet can reveal all kinds of forms, similarly great enlightening beings are not mundane corporeality or transmundane corporeality, yet can manifest all forms. Just as space is not old or new, yet can perdure, revealing all things, similarly great enlightening beings are not ancient or recent, but can perdure, revealing the practices carried out by enlightening beings. Just as space is not clean or dirty, yet is not apart from cleanness and pollution, similarly great enlightening beings are not obstructed or unobstructed, yet are not apart from obstruction and nonobstruction. Just as all worlds appear to space while space does not appear to all

worlds, similarly all things appear to great enlightening beings while great enlightening beings do not appear to all things. Just as space penetrates everywhere, without boundaries, similarly great enlightening beings penetrate all things, yet their minds have no boundaries.

"Why is this? Because enlightening beings' doings are like space. That is to say, all their practices, all their purifications, and all their accomplishments are all impartial, of one substance, one flavor, one essence, of the same measure as space, pure and all-pervasive. Thus do they witness and know all things without fabricated notions of things, purify all buddha-lands, perfect all supporting bodies, comprehend all realms without confusion, embody all powers, which are indestructible, fulfill all virtues, which are boundless, arrive at the realm of all profound truths, master the paths of all ways of transcendence, sit on all adamantine seats of enlightenment everywhere, utter all voices adapting to all species, and operate the cycles of the Teaching for all worlds according to proper timing. This is called great enlightening beings' acceptance of being spacelike.

"When great enlightening beings attain these acceptances, they acquire a body that does not come from anywhere because it does not go anywhere; they acquire a birthless body, having no extinction; they acquire a motionless body, having no disintegration; they acquire an insubstantial body, being beyond falsehood; they acquire a uniform body, being formless; they acquire an infinite body, the power of buddhahood being infinite; they acquire an impartial body, being the same characteristic of Thusness; they acquire an undifferentiated body, seeing past, present, and future as equal; they acquire a body that reaches everywhere, their pure eye perceiving equally, without obstruction; they acquire a body free from the realm of desire, knowing that all phenomena neither form nor dissolve; they acquire a body as boundless as space, their store of virtue being as inexhaustible as space; they acquire a body of endless knowledge of the equality of the nature of things, knowing the forms of all things are one form and their nature is natureless, like space; they acquire a body of infinite, unobstructed sound, being unopposed and unobstructed like space; they acquire a body of pure action of enlightening beings endowed with all skills, being unhindered in all places, like space; they acquire a body of continuity of succession of the oceans of all Buddha teachings, because like space they cannot be brought to an end; they acquire a body manifesting infinite buddha-lands within all buddha-lands, being free from greed and attachment, unbounded as space; they acquire a body ceaselessly manifesting all aspects of miraculous power, being boundless as the sky and ocean; they acquire a body of indestructible durable strength, sustaining all worlds like space; they acquire a body with all senses clear and sharp, indestructible as adamant, because like space they cannot be burned by the fires that end an eon; they acquire a body of power to hold all worlds, their power of knowledge being like space.

"These are called the ten acceptances of enlightening beings."

Then the great enlightening being Universally Good, in order to restate this teaching, spoke these verses:

Just as people of the world
Hearing of a mine of jewels
Become glad at heart
Because they can obtain them,
So enlightening beings,
Endowed with great wisdom,
Hearing the buddhas' teaching,
The most profound character of nullity,
Become calm at heart
When they hear this teaching.

They are not startled or frightened,
Nor are they overawed;
Great beings seeking enlightenment,
Hearing this grandiose message,
Minds pure, able to accept,
Have no doubt about it.

Thinking to themselves that by hearing this
Exceedingly profound and subtle teaching
They will become omniscient
Guides of heaven and earth,
Enlightening beings, hearing this message,
Are very glad at heart.

Producing steadfast determination,
Vowing to seek the buddhas' truths,
Because they incline to enlightenment
Their minds are gradually tamed.

It causes their faith to grow,
Not repudiating truth—
Therefore, hearing this message,
Their minds are able to accept it.

Immutable, stable,
They cultivate enlightening practice;
In their quest for enlightenment,
They proceed wholeheartedly toward that path.

Diligent, vigorous, never turning back,
They do not cast off the yoke of virtues.

Because they seek enlightenment,
Their minds are without fear;
Hearing the truth, they become yet braver
And serve the buddhas, gaining rapport with them.

As someone of great fortune
Who has found a treasure of gold
Makes whatever ornaments
Are suitable to wear,
So do enlightening beings,
Hearing this most profound doctrine,
Think and increase the ocean of knowledge,
Thereby cultivating conformity to the teaching.

The existence of things they know accordingly,
The nonexistence of things they also know accordingly;
As the truth of the teaching is thus,
Thus do they know all things.

Achieving a pure mind,
Thoroughly clear, full of joy,
They know things arise from conditions
And vigorously cultivate practice;
They see all things impartially
And comprehend their inherent nature.

Not straying from the Buddha's teaching,
They are aware of all things;
Their determination is always firm
As they purify enlightenment.

Immovable as mountains,
Single-mindedly seeking true awakening,
With a mind inspired to effort
They also cultivate the path of concentration,
Practicing diligently for countless eons,
With never any regression or digression.

The principles enlightening beings enter
Are the sphere of action of buddhas;
Able to know them thoroughly,
Their minds without aversion or sloth,
As the Peerless One teaches,
They look upon things impartially.

Without impartial acceptance
None can attain equanimous knowledge;

Following the Buddha's teaching,
They accomplish this facet of acceptance;
They know things as they are
Yet have no notion of things.

All the gods
Of the thirty-three heavens
Eat from the same vessel
Yet their food is not the same:
The various foods they eat
Do not come from the ten directions—
They spontaneously appear in the vessel
According to the actions of the gods.

In the same way do enlightening beings
Observe all phenomena
As arising from conditions—
Having no origin, they have no destruction;
Having no destruction, they have no extinction;
If there is no extinction, there is no defilement.

In the changing things of the world
They know there is no change;
There being no change, there is no location,
And no location means nullity.

Their minds without attachment,
They vow to liberate all the living,
Thinking only of the Buddha Way,
Never distracted or perturbed,
Ever with compassionate will
Acting expediently in the world.

Diligently seeking the ten powers,
They are in the world without lingering;
Without coming or going,
They expediently teach the truth.

These acceptances are supreme,
Comprehending truth without end,
Entering the cosmos of reality,
Yet actually without entering anywhere.

Enlightening beings abiding in these acceptances
See the buddhas everywhere
Simultaneously giving them directions—
This is called getting the joy of buddhahood.

They comprehend the nullity and purity
Of all things of all times,
Yet can influence sentient beings
Into the path of virtue.

The various things of the world
Are all illusory;
If one can know this is so,
One's mind will be unshakable.

All acts are born from mind,
Therefore it is said mind is like magic:
If one gets rid of this false imagination,
One extinguishes all paths of existence.

Just as a skillful magician
Causes forms to appear,
Causing the masses to crave them in vain,
While they ultimately get nothing,
So also is the world—
All in it is illusion,
Without essence or origin,
Yet appearing variously.

Liberating living beings,
Letting them know things are illusory,
Living beings, too, are not other than illusion—
On comprehending illusion, there are no "living beings."

Living beings and lands,
All things there are in all times,
In the same way, without exception,
Are all illusory.

Making illusory forms of men and women,
Elephants, horses, cattle, and sheep,
Houses, ponds, springs, and such,
Gardens, groves, flowers, and fruits,
Illusory things have no awareness
And also have no abode;
Ultimately of the character of nullity,
They only appear according to imagination.

Enlightening beings are able to see
Things of the world this way—
All things, existent and nonexistent,

They realize are illusions;
Living beings and lands
Are made by various acts.

Entering the realm of illusion,
They have no attachment therein;
Thus attaining skillfulness,
They are tranquil, free from folly.

In the state of nonobstruction
Manifesting great power everywhere,
The courageous offspring of Buddha
Accordingly enter the sublime Teaching,
Accurately perceiving all conceptions
As wrapping up the world in their mesh,
The conceptions like mirages
Causing beings to misunderstand.

Enlightening beings, knowing conceptions well,
Get rid of all delusions.
Living beings, each different,
Are not the same in form and type;
Enlightening beings understand these are all conceptions,
All without true reality.

All beings in the ten directions
Are shrouded by conceptions;
If they would give up erroneous views,
They would end their conceptions of the world.

The world is like a mirage,
Differentiated because of conceptions;
Knowing the world is an ideation,
One is freed from delusion of thought, view, and mind.

Just as a mirage in the heat
People think is water,
Yet the water does not exist
And the wise should not seek it,
The same is true of sentient beings:
Worldly states are all nonexistent,
Like mirages, existing in the perception—
This is the realm of the unobstructed mind.

If one detaches from conceptions
One will get rid of false descriptions,

Liberating all the ignorant
Who are attached to ideas.

Avoiding pride and conceit,
Eliminating conceptions of the world,
Dwelling on the point of extinction and infinity,
This is enlightening beings' method.

Enlightening beings realize things of the world
Are all like dreams,
Neither having nor lacking location,
Eternally null in essence.

All things have no discrimination;
Like dreams, they are not different from mind—
The worlds of past, present, and future
Are all like this.

The substance of dreams has no birth or destruction
And also has no location.
The three worlds are all like this—
Those who see this are freed in mind.

Dreams are not in the world,
Nor are they unworldly:
Not discriminating these two,
One enters the stage of acceptance.

Just like seeing in dreams
Various different forms,
So also is the world
No different from a dream.

Those in dream-concentration
Realize all in the world is like a dream,
Not the same and not different,
Not one and not various.

The acts of beings and lands,
Polluted and pure,
They understand all
Are equal to dreams.

The practices of enlightening beings
As well as their great vows
They understand are all like dreams,
No different from the world.

Realizing the world is empty,
They do not destroy the things of the world,
Like long, short, and such forms,
As seen in a dream.

This is called acceptance of the dreamlike;
Understanding things of the world by this,
One swiftly attains unhindered wisdom
To liberate sentient beings.

Cultivating such practice
Produces broad understanding,
Knowing well the nature of things,
Without mental attachment to things.

All the various sounds and voices
Of all realms of the world
Are not internal or external:
Realizing all are like echoes,
Like hearing all kinds of echoes,
The mind doesn't discriminate.

When enlightening beings hear sounds
Their minds are also like this;
Looking to the buddhas
And listening to the sound of their teachings,
Their discourses without number,
Though they hear, they are not attached.

As echoes come from nowhere,
So do the voices they hear;
Yet they can distinguish the principles
And not violate or mistake them.

They understand utterances
While not discriminating among voices;
Knowing all voices are empty and null,
They broadcast pure, clear sounds.

Understanding truth is not in words,
They enter the wordless realm,
Yet can explain in words,
Like echoes filling the world.

They know the ways of speech
And are vocally well equipped;

While knowing the nature of sound is null,
They speak the language of the world.

According to the voice of the world
They show the same differentiations,
Their voice pervading everywhere
Awakening living beings.

Enlightening beings, attaining this acceptance,
Influence the world with a pure message,
Skillfully explaining past, present, and future,
Without attachment to the world.

Because they want to help the world,
They single-mindedly seek enlightenment,
While always entering the nature of things
Without discriminatory thought therein.

They see all worlds
To be null, devoid of intrinsic nature,
Yet always cultivate practice intently
In order to benefit beings.

Not dwelling in the world,
Not leaving the world,
They do not rely on anything in the world—
Reliance cannot be found.

They know the nature of the world
And are not attached to that nature;
While they do not rely on beings,
They teach beings to transcend.

They know the inherent nature
Of everything in the world;
Understanding things are not dual,
They still have no attachment to nonduality.

Their minds are not apart from the world,
Nor do they dwell on the world;
It is not outside the world
That they cultivate all-knowledge.

Just as reflections in water
Are not inside or outside,
Enlightening beings seeking enlightenment

Know the world is not the world:
They do not dwell in or leave the world,
Because the world is inexplicable;
And they are not inside or outside,
Appearing in the world like reflections.

Entering this profound truth,
They are thoroughly purified;
Not giving up their original vow,
They are radiant lamps of wisdom.

Worlds without bound
Their knowledge enters, all equally;
Edifying beings everywhere,
They cause them to give up attachments.

Contemplating the most profound truth,
Aiding living beings,
Henceforth they enter into knowledge
And cultivate all its ways.

Enlightening beings examine all things,
Clearly realize all are like phantoms,
And carry out phantomlike practice,
Never giving it up.

Conforming to phantomlike nature,
They practice the way of enlightenment;
All things are like phantoms,
And so is enlightening beings' practice.

All worldly realms
And infinite acts
Are equally phantomlike,
Ultimately resting in nullity.

The buddhas of all times
Are all like phantoms too;
Originally vowing to perform certain deeds,
They metamorphose into buddhas.

Buddhas liberate phantom beings
By great kindness and compassion;
The liberation is also phantomlike;
By phantom power they teach them.

Knowing the world is all phantomlike,
They do not discriminate worldly realms;
Phantom phenomena, various, different,
All come from differences of action.

Cultivating enlightening practices,
Adorning phantom treasuries,
With arrays of infinite goodness
They make the world according to deeds.

Phantomlike things are beyond conception,
And they do not conceptualize things;
Both things and concepts are null and void—
Such is enlightening beings' practice.

The sea of phantoms understood by knowledge,
The phantom nature stamps the world;
Phantoms are not things born and perishing—
The same is true of knowledge.

The tenth acceptance clearly sees
Sentient beings and phenomena
Are null and void in essence,
Like space, with no location.

Attaining this spacelike knowledge,
One is forever free from grasping and clinging:
Like space, it has no variation
And is unobstructed in the world.

Achievement of acceptance of being like space
Is, like space, inexhaustible:
Objects are like space,
Yet one does not think of them as space.

Space has no intrinsic nature,
And yet it is not nothingness,
But has no variation—
The power of knowledge is also like this.

Space has no beginning,
No middle, and no end;
Its measure cannot be found—
Enlightening beings' knowledge is also thus.

Thus observing the nature of things,
All like space,

With no origin or destruction,
Is the attainment of enlightening beings:
Themselves abiding in the principle of being spacelike,
They also explain it to others,
Conquering all demons—
This is the method of the acceptances.

The distinctions of features of the world
Are empty, without any marks;
Entering into signlessness,
All signs are equal.

By one single means
They enter all worlds:
That is knowing that all things in all times
Are in essence equal to space.

Knowledge and voice
And the enlightening beings' body
Are in essence like space—
All are quiescent and void.

These ten acceptances
Are cultivated by offspring of buddhas;
Their minds rest at peace,
And they explain them to others.

Learning them well,
They develop great power;
The powers of truth and knowledge
Become means to enlightenment.

Arriving at these acceptances,
They achieve unobstructed knowledge
Transcending the masses
And turn the unexcelled wheel of the Teaching.

The great practices they carry out
Are beyond measure—
Only the ocean of knowledge of the Tamer
Can know them in detail.

Giving up their egos to cultivate practice,
They plunge into the profound nature of reality;
Their minds always dwelling on pure truths,
These they give to others.

The number of living beings
And atoms in lands may be known,
But no limit can be ascertained
To the virtues of enlightening beings.

Enlightening beings are able to accomplish
These ten acceptances;
Their wisdom and their conduct
No sentient beings can fathom.

BOOK THIRTY

The Incalculable

AT THAT TIME the enlightening being Mind King said to the Buddha, "World Honored One, the buddhas speak of incalculable, measureless, boundless, incomparable, innumerable, unaccountable, unthinkable, immeasurable, unspeakable, untold numbers—what are these?"

The Buddha said, "It is good that you ask the Buddha, the Truly Enlightened One, in order to have the beings of the world penetrate the meaning of the numbers known to the Buddha. Listen carefully and think well about this; I will explain for you." Then the enlightening being Mind King willingly received the teaching. The Buddha said, "Ten to the tenth power times ten to the tenth power equals ten to the twentieth power; ten to the twentieth power times ten to the twentieth power equals ten to the fortieth power; ten to the fortieth power times ten to the fortieth power equals ten to the eightieth power; ten to the eightieth power times ten to the eightieth power equals ten to the power of 160; ten to the power of 160 squared equals ten to the power of 320; ten to the power of 320 squared equals ten to the power of 640; ten to the power of 640 squared equals ten to the power of 1,280; ten to the power of 1,280 squared equals ten to the power of 2,560; that squared equals ten to the power of 5,120; that squared equals ten to the power of 10,240; that squared equals ten to the power of 20,480; that squared is ten to the power of 40,960; that squared is ten to the power of 81,920; that squared is ten to the power of 163,840; that squared is ten to the power of 327,680; that squared is ten to the power of 655,360; that squared is ten to the power of 1,311,720; that squared is ten to the power of 2,623,540; that squared is ten to the power of 5,247,080; that squared is ten to the power of 10,494,160; that squared is ten to the power of 20,988,320; that squared is ten to the power of 41,976,640; that squared is ten to the power of 83,953,280; that squared is ten to the power of 167,906,560; that squared is ten to the power of 335,813,120; that squared is ten to the power of 671,626,240; that squared is ten to the power of 1,343,252,480; that squared is ten to the power of 2,686,504,960; that squared is ten to the power of 5,373,009,920; that squared is ten to the power of 10,746,019,840; that squared is ten to the power of 21,492,039,680;

that squared is ten to the power of 42,984,079,360; that squared is ten to the power of 85,968,158,720; that squared is ten to the power of 171,936,317,440; that squared is ten to the power of 343,872,634,880; that squared is ten to the power of 687,745,269,760; that squared is ten to the power of 1,375,490,539,520; that squared is ten to the power of 2,750,981,079,040; that squared is ten to the power of 5,501,962,158,080; that squared is ten to the power of 11,003,924,316,160; that squared is ten to the power of 22,007,848,632,320; that squared is ten to the power of 44,015,697,264,640; that squared is ten to the power of 88,031,394,529,280; that squared is ten to the power of 176,062, 789,058,560; that squared is ten to the power of 352,125,578,117,120; that squared is ten to the power of 704,251,156,234,240; that squared is ten to the power of 1,408,502,302,468,480; that squared is ten to the power of 2,817,004,604,936,960; that squared is ten to the power of 5,634,009,209,893,920; that squared is ten to the power of 11,268,018, 419,747,840; that squared is ten to the power of 22,536,036,839,495,680; that squared is ten to the power of 45,072,073,678,991,360; that squared is ten to the power of 90,144,147,357,982,720; that squared is ten to the power of 180,288,294,715,965,440; that squared is ten to the power of 360,576,589,431,930,880; that squared is ten to the power of 721,153, 178,863,861,760; that squared is ten to the power of 1,442,306,357, 727,723,520; that squared is ten to the power of 2,884,612,715,455, 447,040; that squared is ten to the power of 5,769,225,430,910,894,080; that squared is ten to the power of 11,538,450,861,821,788,160; that squared is ten to the power of 23,076,901,773,643,576,320; that squared is ten to the power of 46,153,803,447,287,152,640; that squared is ten to the power of 92,307,606,894,574,305,280; that squared is ten to the power of 184,615,213,789,148,610,560; that squared is ten to the power of 369,230,427,578,297,221,120; that squared is ten to the power of 738,460,895,156,594,442,240; that squared is ten to the power of 1,476, 921,790,313,188,884,480; that squared is ten to the power of 2,953, 843,580,626,377,768,960; that squared is ten to the power of 5,907, 687,161,252,755,537,920; that squared is ten to the power of 11,815, 374,322,505,511,065,840; that squared is ten to the power of 23,630, 748,645,011,022,131,680; that squared is ten to the power of 42,261, 497,290,022,044,263,360; that squared is ten to the power of 94,522,994, 580,044,088,526,720; that squared is ten to the power of 189,045,989, 160,088,177,053,520; that squared is ten to the power of 378,091,978, 320,176,354,107,040; that squared is ten to the power of 756,183,956, 640,352,708,214,080; that squared is ten to the power of 1,512,367, 913,280,705,416,428,160; that squared is ten to the power of 3,024, 735,826,561,410,832,856,220; that squared is ten to the power of 6,049, 71,653,122,821,665,712,640; that squared is ten to the power of 12, 98,943,306,245,643,331,425,280; that squared is ten to the power of 24,197,886,612,491,286,462,850,560; that squared is ten to the power

of 48,395,773,224,982,672,925,701,120; that squared is ten to the power of 96,791,546,449,965,145,831,402,340; that squared is ten to the power of 193,583,092,899,930,291,662,804,480; that squared is ten to the power of 387,166,185,799,860,583,325,608,960; that squared is ten to the power of 774,332,371,599,721,166,651,217,920; that squared is ten to the power of 1,548,664,743,199,442,333,302,635,840; that squared is ten to the power of 3,097,329,486,398,884,666,605,271,680; that squared is ten to the power of 6,194,658,972,797,769,333,210,543,360; that squared is ten to the power of 12,389,317,945,595,538,666,421, 086,720; that squared is ten to the power of 24,778,635,891,191,077, 332,842,173,440; that squared is ten to the power of 49,557,271,782, 382,154,665,686,346,880; that squared is ten of the power of 99,114, 543,564,764,309,331,372,693,760; that squared is ten to the power of 198,229,087,129,528,618,662,745,387,520; that squared is ten to the power of 396,458,174,259,057,237,325,490,775,040; that squared is ten to the power of 792,916,348,518,114,474,650,981,550,080; that squared is ten to the power of 1,585,832,697,036,228,949,301,963,100,160; that squared is ten to the power of 3,171,665,394,072,457,898,603,926,200, 320; that squared is ten to the power of 6,343,330,788,144,915,797, 207,852,400,640; that squared is ten to the power of 12,686,661,576, 289,831,594,415,704,801,280; that squared is ten to the power of 25, 373,323,152,579,663,188,831,409,602,560; that squared is ten to the power of 50,746,646,305,159,326,377,662,819,205,120; that squared is ten to the power of 101,493,292,610,318,652,755,325,638,410,240; that squared is an incalculable; an incalculable to the fourth power is a measureless; a measureless to the fourth power is a boundless; a boundless to the fourth power is an incomparable; an incomparable to the fourth power is an innumerable; an innumerable to the fourth power is an unaccountable; an unaccountable to the fourth power is an unthinkable; an unthinkable to the fourth power is an immeasurable; an immeasurable to the fourth power is an unspeakable; an unspeakable to the fourth power is an untold, which is unspeakably unspeakable; an untold multiplied by itself is a square untold."

Then the Buddha spoke these verses to the enlightening being Mind King:

Untold unspeakables
Fill all unspeakables;
In unspeakable eons
Explanation of the unspeakable cannot be finished.

If untold buddha-lands are reduced to atoms,
In one atom are untold lands,
And as in one,
So in each.

The atoms to which these buddha-lands are reduced in an instant
  are unspeakable,
And so are the atoms of continuous reduction moment to
  moment
Going on for untold eons;
These atoms contain lands unspeakably many,
And the atoms in these lands are even harder to tell of.

Counting this way for unspeakable eons,
Using unspeakable numbers,
Counting eons by these atoms,
One atom standing for ten myriad unspeakable numbers of eons,
If you praise a single Universally Good for that many eons,
It would still be impossible to exhaust the amount of virtue of
  Universal Good.

On a point the size of the tip of a single fine hair
Are unspeakably many Universally Goods;
The same is true of all points
All throughout the cosmos.

The lands on a point the size of a hairtip
Are measureless, unspeakable;
So are the lands on every single point
Throughout the whole of space.

The lands on those points
Have innumerable different kinds of abode;
There are untold lands of different kinds,
Untold lands of the same kind.

On untold points of hairtip size
Are untold pure lands,
Their various arrays unspeakable,
Their various wonders unspeakable:
On each point in them
Are recited untold buddha-names,
There being to each and every name
Untold numbers of buddhas.

On the body of each buddha
Appear unspeakably many pores;
In each of these pores
They manifest unspeakably many forms.

The unspeakably many pores
Each radiate unspeakably many beams of light;

In each of those beams of light
Appear unspeakably many lotuses;
In each of those lotuses
Are unspeakably many petals;
In each of those petals
Appear unspeakably many forms;
In those untold forms
Also appear untold petals;
In the petals are untold light rays,
In the light rays untold forms;
In each of those untold forms
Appear untold lights;
In the lights appear untold moons,
And the moons also manifest untold moons;
In each of those untold moons
Appear untold beams of light;
In each of those light beams
Also appear untold suns;
In each of those untold suns
Are manifest untold forms;
And in each of those forms again
Are manifest untold rays of light;
In each of those rays of light
Appear untold lion thrones,
Each with untold ornaments,
Each with untold lights,
With untold beautiful forms in the lights,
With untold pure lights in the forms;
In each of those pure lights
Also appear various subtle lights;
These lights also radiate various lights,
Untold, unspeakably many.
In each of these various lights
Appear wondrous jewels like mountains;
The jewels appearing in each light
Are unspeakably many, untold.

One of those mountainlike jewels
Manifests untold lands;
All of the mountainlike jewels
Manifest lands like this.

Reducing one land to atoms,
The forms in each atom are untold;
All of the lands atomized, each atom's forms
Are unspeakably many, untold.

These various forms in atoms
All produce untold lights;
In each light appear untold buddhas.
Untold are each buddha's discourses,
In each discourse are untold sublime verses;
Untold are those who gain understanding on hearing them.
Untold understandings in each mental instant
Reveal unspeakably many truths.

They reveal all future buddhas,
Externally expounding their teachings,
Each buddha's teachings unspeakably many,
With untold purities of all sorts.

Uttering unspeakably many subtle voices,
Turning untold cycles of true teaching,
In each cycle of teaching
Expounding unspeakably many scriptures,
In each scripture
Defining unspeakably many doctrines,
In each of those doctrines
Explaining unspeakably many principles,
With each of those principles
Taming untold sentient beings.

Then again, on a single point
Buddhas may dwell for untold eons,
And as on one point, so on all points,
For the same number of eons,
The nonobstruction of their minds unspeakable,
Emanating unspeakably many buddhas,
Each emanation buddha
Also manifesting untold emanations.

The reality bodies of those buddhas are unspeakably many,
The emanated bodies of those buddhas are unspeakably many,
Their adornments are unspeakably measureless.
They travel infinitely through the ten directions,
Coursing through untold lands,
Observing untold sentient beings,
Purifying untold sentient beings,
Taming untold sentient beings.

Their embellishments are unspeakable,
Their masteries are unspeakable,
Their mystic transformations are unspeakable,

Their spiritual powers are unspeakable,
Their spheres are unspeakable,
Their empowerments are unspeakable,
The worlds they live in are unspeakable,
Their pure characteristics of reality are unspeakable.

They deliver untold discourses,
In each and every discourse
Expounding untold doctrines,
In each and every doctrine
Explaining untold principles,
Each and every principle
Containing untold definitions,
Each and every definition
Conquering untold beings.

Unspeakable homogeneous principles, unspeakable homogeneous minds,
Unspeakable heterogeneous principles, unspeakable heterogeneous minds,
Unspeakable heterogeneous faculties,
Unspeakable heterogeneous languages—
In every mental moment, wherever they go,
They tame unspeakable numbers of beings.

Their occult projections are unspeakable,
Their miraculous displays are unspeakable;
The times and ages therein are unspeakable,
The differentiations therein are unspeakable.

Enlightening beings can explain them in particular,
While mathematicians cannot comprehend them;
The great and small lands on a point,
Polluted, pure, gross, and subtle,
All of them unspeakably many,
Enlightening beings comprehend and can distinguish.

Reducing a land to atoms,
Those atoms are measureless, untold;
Boundless lands, as many as these atoms,
Are gathered on a single hairtip.

These lands, unspeakable,
Are together on a hairtip without crowding;
Without causing the hairtip to expand,
Those lands all gather there.

The lands therein
Retain their original form, without mixup;
Just as one land does not disorder the others,
The same is true of all lands.

The realms in space, without bound,
All are arrayed on a hairtip;
These lands on a hairtip
Enlightening beings can tell of in an instant.

Into a minute pore
Untold lands enter in succession;
The pore can admit those lands,
But those lands cannot fill the pore.

The number of eons of their entry is unspeakable,
The number of eons of their admission is unspeakable;
The durations of their procession, array, and abiding
Are all unspeakable eons.

Thus having taken in and settled these lands,
Enlightening beings' spheres are unspeakable;
Their devices during entry are unspeakable,
Their deeds after entry are unspeakable.

The clear comprehensions of their cognitive faculties are unspeakable,
Their journeys in all directions are unspeakable,
Their vigorous endeavors are unspeakable,
Their autonomous mystic transfigurations are unspeakable.

Their meditations are unspeakable.
Their great vows are unspeakable,
Their spheres of action are unspeakable,
All their attainments are unspeakable.

The purities of their physical actions are unspeakable,
The purities of their verbal actions are unspeakable,
The purities of their mental actions are unspeakable,
The purities of their resolutions are unspeakable.

The purities of their subtle knowledge are unspeakable,
The purities of their sublime wisdom are unspeakable,
Their perceptions of reality are unspeakable,
Their cessations of doubts are unspeakable.

Their escapes from birth and death are unspeakable,
Their ascents to the absolute state are unspeakable,
Their deep concentrations are unspeakable,
Their total comprehensions are unspeakable.

All sentient beings are unspeakable,
All buddha-lands are unspeakable,
Knowledge of sentient beings' forms is unspeakable,
Knowledge of their dispositions is unspeakable,
Knowledge of their deeds and the results is unspeakable,
Knowledge of their intellects is unspeakable,
Knowledge of their embodiments is unspeakable,
Knowledge of their types is unspeakable,
Knowledge of their species is unspeakable,
Knowledge of their birthplaces is unspeakable,
Knowledge of when they are born is unspeakable,
Knowledge of their having been born is unspeakable,
Knowledge of their understandings is unspeakable,
Knowledge of their tendencies is unspeakable,
Knowledge of their languages is unspeakable,
Knowledge of their works is unspeakable,

Enlightening beings with great compassion
Benefit all worldly beings,
Manifesting untold bodies everywhere,
Entering untold buddha-lands,
Seeing untold enlightening beings,
Developing untold knowledges,
Seeking untold teachings,
Broadcasting untold lessons of buddhas.

They manifest untold various bodies,
Traveling to untold lands,
Showing untold spiritual powers,
Pervading untold regions,
Emanating untold bodies in each place,
Approaching untold buddhas,
Making untold offerings
Of untold infinite varieties,
Untold pure clear jewels,
Untold beautiful lotus blossoms,
Untold garlands of the finest scent,
Offering them to untold enlightened ones,
Their pure faith untold,
Supreme resolution untold,

Powerful aspiration untold,
Honoring untold buddhas.

They practice untold generosity.
Their minds in the untold past
Giving to all who seek, untold,
Giving all, untold times.

The purities of their self-control are untold;
The purities of their minds are untold;
They eulogize untold buddhas,
Delight in untold truths.

They accomplish untold forbearances,
Their acceptance of nonorigination untold;
They embody untold tranquillities,
Dwelling in untold states of peace.

They exude untold energy,
Their past determinations untold,
Their irreversible aspiration untold,
Their immutable wills untold.

Their treasuries of all concentrations are untold;
They examine untold phenomena and principles,
Stilled in untold concentrations,
Mastering untold meditations.

Their attainments of wisdom are untold,
Their freedoms in concentration are untold,
Their comprehensions of things are untold,
Their clear visions of buddhas are untold.

They cultivate measureless, untold practices,
Undertake untold far-reaching vows;
Their profound spheres are untold,
Their pure means of teaching are untold.

The power of enlightening beings' ways is unspeakable,
The stations of enlightening beings' ways are unspeakable,
Their right recollection is unspeakable,
Their realms of principle and fact are unspeakable.

They cultivate unspeakably many means of enlightenment,
They study unspeakably many profound sciences;

Their immeasurable wisdom is unspeakable,
Their ultimate wisdom is unspeakable.

Their knowledge of things is unspeakable,
Their pure cycles of teaching are unspeakable,
Their great clouds of teachings are unspeakable,
Their great rain of teaching is unspeakable.

Their spiritual powers are unspeakably many,
Their techniques are unspeakably many,
Their knowledge of empty quiescence is unspeakable,
The continuity of mental instants is unspeakable.

Their measureless practices are unspeakable,
Their constancy instant to instant is unspeakable;
The oceans of buddha-lands are untold,
They can go to them all, unspeakably.

The differences in the lands are untold,
Their various purities are untold,
Their different adornments are untold,
Their boundless forms are untold.

Their various arrays are untold,
Their various refinements are untold;
Pure buddha-lands are unspeakably many,
Polluted buddha-lands are unspeakably many.

Knowing sentient beings is unspeakable,
Knowing their natures is unspeakable,
Knowing their deeds and rewards is unspeakable,
Knowing their mentalities is unspeakable.

Knowing beings' characters is unspeakable,
Knowing their understandings and inclinations is unspeakable;
Their defilement and purity are unspeakable,
Observing and civilizing them are unspeakable.

Transforming powers are unspeakable;
Manifesting various bodies, untold,
Cultivating untold energy,
Enlightening beings liberate untold sentient beings.

They manifest untold mystic transfigurations,
Emanate untold great beams of light,

With untold various forms,
And purify untold sentient beings.

Each of their pores, untold,
Radiate webs of light, untold,
The webs of light manifesting untold hues,
Illumining untold buddha-lands.

Their courage and fearlessness are untold,
Their technical skills are untold,
Taming untold sentient beings,
Emancipating them from birth and death.

Their pure deeds are untold,
Their pure words are untold,
Their boundless thoughts are untold,
Their sublime practices are untold.

They develop untold jewels of knowledge,
And enter untold realms of reality.
Enlightening beings' mnemonic powers are unutterable,
They are able to learn inexplicably.

The voices of the wise are untold,
The purity of their voices is unspeakable;
Their accurate awareness of reality is untold,
Their awakening of sentient beings is untold.

They embody untold dignified bearing;
Their pure actions are untold.
They achieve untold expertise
And educate untold worldlings.

The offspring of buddhas are unspeakably many
And so are their pure, excellent acts.
They eulogize untold buddhas,
Their praises inexhaustible, beyond telling.

The guides of the world are unspeakably many;
So are their expositions and descriptions.
Those enlightening beings are unspeakably many,
Their pure virtues untold.

Their spheres are unutterable,
They can remain there indefinitely,

Their knowledge therein untold;
They live through all ages, which none can ever tell.

They are gladdened by untold buddhas,
Their wisdom and equanimity are beyond speech;
They penetrate untold truths,
With untold freedom from obstruction amid phenomena.

Past, present, and future being like space, unspeakable,
Their knowledge of all times is untold;
Their comprehension of past, present, and future unutterable,
They dwell in knowledge beyond speech.

Their superlative actions are untold,
Their measureless vows are untold,
Their pure great vows are untold,
They accomplish ineffable enlightenment.

The enlightenment of the buddhas is inexpressible;
They develop untold knowledge,
Discern untold principles,
Know all laws,
Beautify untold buddha-lands,
And cultivate untold powers.

They cultivate practice for an unutterably long time,
And are ineffably enlightened in a single instant.
The buddhas' freedoms are unspeakable,
Their extensive explanations of truth cannot be recounted.

Their various spiritual powers are inexplicable,
They appear in untold worlds;
Their cycles of pure teaching are ineffable,
Their courageous ability to teach unspeakable,
Their various expositions unutterable,
Their compassion for the world cannot be told.

Through all eons, unspeakably many,
They praise untold merits and virtues;
While unspeakable eons may end,
Those untold virtues cannot be exhausted.

Untold enlightened ones
With untold tongues
Praise the untold virtues of buddhas,
Impossible to exhaust in untold eons.

The living beings in the ten directions
All attain enlightenment at once;
Therein one buddha can manifest to all
Untold embodiments,
Each of these untold bodies
Manifesting untold heads,
Each of these untold heads
Manifesting untold tongues,
Each of the untold tongues
Manifesting untold voices,
Each of the untold voices
Remaining for untold eons.

As is one, so are all buddhas;
As one body, so all bodies;
As one head, so all heads;
As one tongue, so all tongues;
As one voice, so all voices,
Ever praising the enlightened for untold eons;
The untold eons may end,
But praise of enlightened virtues cannot be exhausted.

In a single atom there can be
Untold lotus worlds;
In each lotus world
Are untold Chief of Goodness Buddhas,
Pervading the entire cosmos
And every atom therein.

Worlds, becoming, subsisting, and decaying,
Are measureless, unspeakable in number;
The point of a single atom is boundless,
Containing measureless lands therein.

The differentiations of the ten directions are unutterable,
The arrays of the oceans of worlds cannot be all told of;
In each land are buddhas
With life spans of unspeakable eons.

Those buddhas' deeds cannot be recounted,
Their profound teachings are unutterable,
Their great spiritual powers are ineffable,
Their unimpeded knowledge is inexpressible.

They enter into a point,
The events at that point untold;

They achieve the ten powers, unspeakable,
And awaken to ineffable enlightenment.

Entering untold realms of pure principle,
They gain untold treasuries of deep knowledge:
Various numerical measurements, untold,
They comprehend, all, as they are;
Various physical measurements, untold,
They completely master;
Various concentrations, untold,
They can pass eons in, each one.

In the presence of untold buddhas,
The purifications they practice are untold;
They attain unutterable mental freedoms
And journey in all directions, beyond the power of speech.

The manifestations of their spiritual powers are untold,
Their spheres of action are boundless, ineffable;
They go to untold lands
And understand untold buddhas.

Their vigor and courage are unspeakable,
Their knowledge and comprehension unutterable.
They do not act on rules, nor do they not act on them,
Their penetration of realms of objects is infinite.

For unreckonable vast eons
They travel constantly through the ten directions, infinitely.
Their knowledge of enlightening means is infinite,
Their knowledge of truth is infinite,
Their knowledge of spiritual powers is infinite,
Their miracles in each mental instant are infinite.

They comprehend infinitely each one
Of the infinite buddhas' teachings;
They can realize enlightenment at once
Or can enter realization at various times.

The buddha-lands on a hairtip are infinite,
The buddha-lands in an atom are infinite;
They can go to all these buddha-lands
And see the infinite buddhas.

They realize one truth infinitely,
And enter the infinite line of buddhas.

The buddhas' lands are infinite—
They can travel to all and attain enlightenment.

The lands, beings, and buddhas
Have infinite distinctions in individuality;
As such, past, present, and future worlds are boundless:
Enlightening beings can see them all.

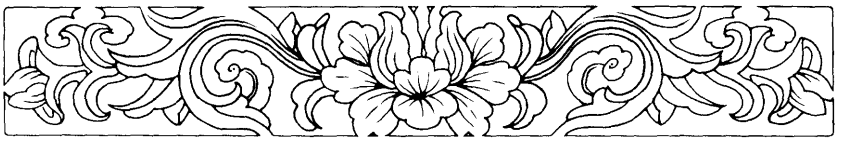

BOOK THIRTY-ONE

Life Span

THEN THE ENLIGHTENING BEING Mind King, in the congregation, said to all the enlightening beings, "Offspring of Buddha, one eon in this world Endurance, the field of Shakyamuni Buddha, is a day and a night in the world Bliss, the field of Amitabha Buddha; one eon in the world of Bliss is a day and night in the world Vestment Banner, the field of the Buddha Adamant; one eon in the world Vestment Banner is a day and night in the world Wheel of Speech Which Does Not Roll Back, the field of the Buddha Lotus Blossoms of Sublime Light Blooming; one eon in the world Wheel of Speech Which Does Not Roll Back is a day and night in the world Free from Defilement, the field of the Buddha Banner of Truth; an eon in the world Free from Defilement is a day and night in the world Good Lamp, the field of the Buddha Lion; an eon in the world Good Lamp is a day and night in the world Subtle Light, the field of the Buddha Treasury of Light; an eon in the world Subtle Light is a day and night in the world Hard to Surpass, the field of the Buddha Blooming Lotus of Light of Truth; an eon in the world Hard to Surpass is a day and night in the world Adorning Wisdom, the field of the Buddha Light of All Spiritual Powers; an eon in the world Adorning Wisdom is a day and night in the world Mirror Light, the field of the Buddha Moon Knowledge: this succession goes on past a million zillion worlds; an eon in the last of these worlds is a day and a night in the world Supreme Lotus, the field of the Buddha Supreme in Goodness, which is filled by the enlightening being Universally Good and the great enlightening beings engaged in the same practice."

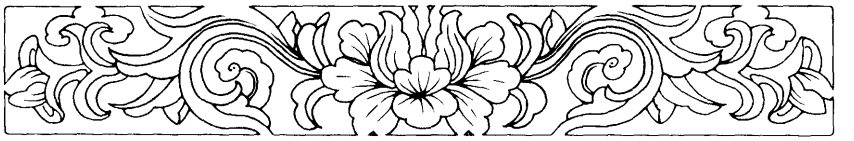

BOOK THIRTY-TWO

Dwelling Places of Enlightening Beings

THEN THE GREAT ENLIGHTENING BEING Mind King said to the enlightening beings, "In the east there is a place called Wizard Mountain where enlightening beings have lived since ancient times. At present there is an enlightening being named Best of Diamonds there with a group of followers, three hundred enlightening beings, always there expounding the Teaching. In the south there is a place called Outstanding Peak, where enlightening beings have dwelled since ancient times. Now there is an enlightening being named Spiritual Wisdom there with a group of followers, five hundred enlightening beings, always there expounding the Teaching. In the west there is a place called Diamond Flame Mountain, where enlightening beings have lived since ancient times. Now there is an enlightening being named Vigorous Fearless Action there with a following of three hundred enlightening beings, always expounding the Teaching. In the north there is a place called Mass of Fragrance Mountain, where enlightening beings have lived since ancient times; now there is an enlightening being named Musky Elephant there with a following of three thousand enlightening beings, always expounding the Teaching. In the northeast there is a place called Clear, Cool Mountain, where enlightening beings have lived since ancient times; now there is an enlightening being there named Manjushri, with a following of ten thousand enlightening beings, always expounding the Teaching. In the ocean there is a place called Diamond Mountain, where enlightening beings have lived since ancient times; now there is an enlightening being named Born of Truth there with a following of twelve hundred enlightening beings, always expounding the Teaching. In the southeast there is a place called Monument Mountain, where enlightening beings have lived since ancient times; now there is an enlightening being named Celestial Crown there with a following of a thousand enlightening beings, always expounding the Teaching. In the southwest there is a place called Mountain of Light, where enlightening beings have lived since ancient times; now there is an enlightening being named Best of Sages there with a fol-

lowing of three thousand enlightening beings, always expounding the Teaching. In the northwest there is a place called Fragrant Breeze Mountain, where enlightening beings have lived since ancient times; now there is an enlightening being named Fragrant Light there with a following of five thousand enlightening beings, always expounding the Teaching.

"In the ocean there is also a dwelling place called Cave of Adornments, where enlightening beings have lived since ancient times. South of Vaishali there is a dwelling place called Stable Roots, where enlightening beings have stayed since ancient times. In the city of Mathura there is a dwelling place called Cave of Satisfaction, where enlightening beings have lived since ancient times. In the city of Kuchana there is a dwelling place called Seat of the Law, where enlightening beings have lived since ancient times. In the city Pure Other Shore there is a dwelling place called Mucilinda, where enlightening beings have lived since ancient times. In the state of Maratha there is a dwelling place called Built by the Uninhibited Dragon King, where enlightening beings have lived since ancient times. In Afghanistan there is a dwelling place called Producing Compassion, where enlightening beings have lived since ancient times. In China there is a dwelling place called Cave of Original Man, where enlightening beings have lived since ancient times. In Kashgar there is a dwelling place called Oxhead Mountain, where enlightening beings have lived since ancient times. In Kashmir there is a dwelling place called Process, where enlightening beings have lived since ancient times. In the city of Increasing Joy there is a dwelling place called Seeing a Hundred Million Treasuries of Light, where enlightening beings have lived since ancient times. In the state of Gandhara there is a place called Shangrila Cavern, where enlightening beings have lived since ancient times."

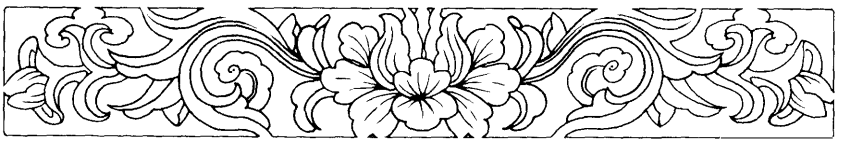

BOOK THIRTY-THREE

Inconceivable Qualities of Buddhas

AT THAT TIME there were in the assembly enlightening beings who were thinking, "How are the buddhas' lands inconceivable? How are the buddhas' original vows inconceivable? How are the families of buddhas inconceivable? How are the manifestations of buddhas inconceivable? How are the bodies of buddhas inconceivable? How are the voices of buddhas inconceivable? How are the knowledge and wisdom of buddhas inconceivable? How are the freedoms of buddhas inconceivable? How is the nonobstruction of buddhas inconceivable? How is the liberation of buddhas inconceivable?"

The Buddha, knowing what the enlightening beings were thinking, used the support of spiritual power, the embrace of knowledge, the radiance of light, and the fulfillment of occult force to cause the enlightening being Blue Lotus Blossom Trove to abide in the nonhesitation of buddhas, enter the reality realm of buddhas, acquire the mystic power and psychic freedom of buddhas, attain the unimpeded, immensely broad insight of buddhas, know the succession of all lineages of buddhas, and abide by the untold means of buddhas' teachings. Thereupon that enlightening being was able to commune with the unobstructed realm of reality, thus was able calmly to sustain profound practice free from impediments, thus was able to fulfill the great vow of universal good, thus was able to know and perceive all aspects of buddhahood. With great compassion he observed sentient beings, wishing to cause them to be pure and diligent in self-cultivation, to accept and apply all the principles of enlightening beings. In a single mental instant he produced enlightened knowledge and understood all the inexhaustible means of knowledge, his mnemonic command and intellectual powers complete.

By the power of Buddha he said to the enlightening being Lotus Blossom Calyx, "The buddhas, World Honored Ones, have innumerable abodes—the abode of eternity, the abode of great compassion, the abode of various bodies performing buddha-work, the abode of equanimously turning the wheel of the pure Teaching, the abode of explaining innu-

merable principles by means of analytic knowledge, the abode of the inconceivable qualities of all buddhas, the abode of the sound of purity pervading infinite lands, the abode of the inexpressibly profound realm of reality, the abode of manifesting all supreme spiritual powers—and are able to reveal the ultimate truth that has no barrier.

"The buddhas have ten things that pervade the infinite cosmos. What are these ten? All buddhas have unbounded bodies, with pure forms, entering into all states of being without defilement or attachment. All buddhas have unbounded, unobstructed eyes that can clearly see all things. All buddhas have unbounded, unobstructed ears that can understand all sounds and utterances. All buddhas have unbounded, unobstructed noses that can reach the other shore of freedom of the buddhas. All buddhas have universal tongues that utter sublime sounds pervading the cosmos. All buddhas have unbounded bodies that appear to sentient beings in accord with their minds. All buddhas have unbounded minds that dwell on the unobstructed impartial body of reality. All buddhas have unbounded, unobstructed liberation, manifesting inexhaustible great spiritual powers. All buddhas have unbounded pure worlds, manifesting buddha-lands according to the pleasures of sentient beings, replete with infinite adornments, yet without giving rise to any obsession or attachment to them. All buddhas have unbounded practical undertakings of enlightening beings, having complete knowledge, spiritual freedom, and ability to master all elements of buddhahood. These are the ten phenomena of buddhahood that pervade the cosmos without bound, which are in the perfectly enlightened ones.

"The buddhas have ten kinds of instantly creative knowledge. What are these ten? All buddhas can, in a single instant, appear to descend from heaven in infinite worlds. All buddhas can, in a single instant, manifest birth as enlightening beings in infinite worlds. All buddhas can, in a single instant, manifest renunciation of the mundane and study of the way to liberation in infinite worlds. All buddhas can, in a single instant, manifest attainment of true enlightenment under enlightenment trees in infinite worlds. All buddhas can, in a single instant, manifest turning the wheel of the Teaching in infinite worlds. All buddhas can, in a single instant, manifest education of sentient beings and service of the enlightened in infinite worlds. All buddhas can, in a single instant, manifest untold variety of buddha-bodies in infinite worlds. All buddhas can, in a single instant, manifest all kinds of adornments in infinite worlds, innumerable adornments, the freedoms of the enlightened, and the treasury of omniscience. All buddhas can, in a single instant, manifest countless pure beings in infinite worlds. All buddhas can, in a single instant, manifest the buddhas of past, present, and future in infinite worlds, with various faculties and characters, various energies, and various practical understandings, attaining true enlightenment in the past, present, and future.

"The buddhas have ten kinds of proper timing. What are these ten?

All buddhas develop and mature those with affinity at the appropriate time. All buddhas give enlightening beings instructions for the future at the proper time. All buddhas show spiritual powers in accord with sentient beings' minds at the proper time. All buddhas show buddha-bodies in accord with sentient beings' understandings at the proper time. All buddhas persist in great relinquishment at the proper time. All buddhas go into inhabited places at the appropriate time. All buddhas receive the pure and faithful at the proper time. All buddhas tame evil sentient beings at the appropriate time. All buddhas reveal the inconceivable occult powers of the enlightened at the proper time.

"The buddhas have ten peerless inconceivable realms. What are they? All buddhas, once sitting, pervade infinite worlds in the ten directions. All buddhas, uttering one logical statement, can express all Buddha teachings. All buddhas, emanating one light, can illumine all worlds. All buddhas, in one body, can manifest all bodies. All buddhas can show all worlds in one place. All buddhas can ascertain all things within one knowledge without any impediment. All buddhas can travel to all worlds in the ten directions in a single moment of thought. All buddhas can manifest the infinite spiritual powers of the enlightened in a single instant. All buddhas can focus on all the buddhas and sentient beings of past, present, and future in a single instant without confusion of mind. All buddhas are in one instant essentially the same as all buddhas of past, future, and present.

"The buddhas can produce ten kinds of knowledge. What are they? All buddhas know all things have no aim, yet they can produce knowledge of dedicated undertaking. All buddhas know all things have no body, yet they can produce knowledge of pure bodies. All buddhas know all things are fundamentally nondual, yet they can produce knowledge capable of awareness and understanding. All buddhas know all things have no self and no being, yet they can produce knowledge to civilize beings. All buddhas know all things fundamentally have no marks, yet they can produce knowledge of all marks. All buddhas know all worlds have no becoming or decay, yet they can produce knowledge of becoming and decay. All buddhas know all things have no creation, yet they can produce knowledge of the effects of action. All buddhas know all things have no verbal explanation, yet they can produce knowledge of verbal explanation. All buddhas know all things have no defilement or purity, yet they can produce knowledge of defilement and purity. All buddhas know all things have no birth or extinction, yet they can produce knowledge of birth and extinction.

"The buddhas have ten kinds of ways of entry into universality. What are they? All buddhas have immaculate bodies that penetrate past, present, and future. All buddhas are endowed with three kinds of mastery—of diagnosis, prescription, and occult powers—by which they edify beings everywhere. All buddhas are endowed with mnemonic powers able to receive and hold all Buddha teachings. All buddhas are endowed

with four special knowledges—of principles, meanings, expressions, and elocution—and operate all cycles of pure teaching everywhere. All buddhas have impartial great compassion and never abandon all sentient beings. All buddhas have profound meditation concentration and always observe all sentient beings everywhere. All buddhas have roots of goodness beneficial to others, and civilize sentient beings unceasingly. All buddhas have unobstructed minds, able to abide calmly in all universes. All buddhas have unimpeded spiritual powers and are able to manifest the buddhas of past, present, and future in one instant. All buddhas have unobstructed intellect, in a single instant defining sets of ages of past, present, and future.

"Buddhas have ten great qualities that are hard to believe in. What are they? All buddhas can destroy all demons. All buddhas can overcome all false teachers. All buddhas can tame all sentient beings and make them all happy. All buddhas can go to all worlds and guide the myriad types of beings there. All buddhas can knowingly experience the most profound realm of reality. All buddhas can, by means of a nondual body, manifest various bodies, filling the world. All buddhas can, with pure voices, produce the special knowledges of principle, meaning, expression, and elocution, and expound truths endlessly, to the unfailing benefit of those who accept. All buddhas can manifest buddhas as numerous as atoms in all worlds in a single pore, without end. All buddhas can manifest in a single atom as many lands as atoms in all worlds, replete with all kinds of fine adornments, and continuously turn the wheel of the sublime Teaching therein for the edification of sentient beings—yet the atom is not enlarged and the worlds are not small; they always abide in the realm of reality by realizational knowledge. All buddhas arrive at the pure realm of reality, shatter the darkness of ignorance of the world by means of the light of knowledge, cause all to gain understanding of the Buddha teachings, follow the enlightened, and dwell in the ten powers.

"The buddhas have ten kinds of great virtue that are impeccably pure. What are they? All buddhas are endowed with great spiritual power, impeccably pure. All buddhas are born in the families of the enlightened ones of past, present, and future, of people harmonious and good, impeccably pure. All buddhas' minds are free from obsession forever, impeccably pure. All buddhas are free from attachment to anything in the past, present, or future, impeccably pure. All buddhas know all kinds of natures are one nature, coming from nowhere, impeccably pure. All buddhas' virtues, past, present, and future, are inexhaustible, equal to the cosmos, impeccably pure. All buddhas' boundless physical forms pervade all lands of the ten directions, teaching all sentient beings at the appropriate times, with impeccable purity. All buddhas acquire the fourfold fearlessness, are freed from all fears, and roar the great lion's roar among the masses, clearly discerning all things, impeccably pure. All the buddhas enter final nirvana in untold ages, and when sentient beings hear their names they gain immeasurable benefit, same as if the buddhas were

presently existing, impeccably pure. All buddhas, though in untold distant worlds, can be seen by sentient beings who correctly meditate on them single-mindedly, impeccably pure.

"The buddhas have ten kinds of ultimate purity. What are they? All buddhas' past great vows are ultimately pure. The religious conduct maintained by all buddhas is ultimately pure. All buddhas' separation from the confusions of worldly beings is ultimately pure. All buddhas' adorned lands are ultimately pure. All buddhas' followings are ultimately pure. All buddhas' families are ultimately pure. All buddhas' physical characteristics and refinements are ultimately pure. The non-defilement of the reality-body of all buddhas is ultimately pure. All buddhas' omniscient knowledge, without obstruction, is ultimately pure. All buddhas' liberation, freedom, accomplishment of their tasks, and arrival at completion are ultimately pure.

"Buddhas have ten kinds of buddha-work in all worlds in all times. What are they? If there are sentient beings who think of them single-mindedly, the buddhas appear before them. If there are sentient beings whose minds are unruly, they explain the Teaching to them. If there are sentient beings able to develop pure faith, they will surely cause them to acquire immeasurable roots of goodness. If there are sentient beings able to enter the ranks of truth, they will appear to testify to it, so that they know all. They teach and influence sentient beings tirelessly. They travel to all buddha-lands, coming and going without impediment. With great compassion they do not abandon sentient beings. They manifest transfigured emanation bodies, continuing forever. Their exercise of spiritual powers is ceaseless. They abide in the cosmos of reality, able to observe everywhere.

"Buddhas have ten kinds of virtues of inexhaustible oceans of knowledge. What are they? The virtue of the inexhaustible ocean of knowledge of the boundless body of reality of all buddhas; the virtue of the inexhaustible ocean of knowledge of the infinite buddha-works of all buddhas; the virtue of the inexhaustible ocean of knowledge of the sphere of the enlightened eye of all buddhas; the virtue of the inexhaustible ocean of knowledge of the infinite, inconceivable roots of goodness of all buddhas; the virtue of the inexhaustible ocean of knowledge of all buddhas showering all liberating teachings everywhere; the virtue of the inexhaustible ocean of knowledge of all buddhas extolling the qualities of enlightenment; the virtue of the inexhaustible ocean of knowledge of the various undertakings and practices carried out by all buddhas in the past; the virtue of the inexhaustible ocean of knowledge of the eternal performance of buddha-work by all buddhas; the virtue of the inexhaustible ocean of knowledge of all buddhas comprehending the mental patterns of all sentient beings; the virtue of the inexhaustible ocean of knowledge of the unsurpassable adornments of virtue and knowledge of all buddhas.

"Buddhas have ten kinds of eternal law. What are they? All buddhas

always carry out all the transcendent ways. All buddhas are always free from confusion in regard to all things. All buddhas always have universal compassion. All buddhas always have the ten powers. All buddhas always turn the wheel of the Teaching. All buddhas always demonstrate the accomplishment of true awakening for the benefit of sentient beings. All buddhas always gladly lead all sentient beings. All buddhas always correctly remember the truth of nonduality. All buddhas, after having taught sentient beings, always show entry into nirvana without remainder, because the realm of the buddhas has no bounds.

"Buddhas have ten kinds of exposition of the innumerable facets of the Teaching of the buddhas. What are they? All buddhas expound innumerable facets of the realms of sentient beings. All buddhas expound innumerable facets of the activities of sentient beings. All buddhas expound innumerable facets of effects of acts of sentient beings. All buddhas expound innumerable facets of teaching sentient beings. All buddhas expound innumerable facets of purifying sentient beings. All buddhas expound innumerable facets of vows of enlightening beings. All buddhas expound innumerable facets of practices of enlightening beings. All buddhas expound innumerable facets of the ages of becoming and decay of all worlds. All buddhas expound innumerable facets of enlightening beings devotedly purifying buddha-lands. All buddhas expound innumerable facets of the successive emergence in each age of the past, present, and future buddhas in innumerable worlds. All buddhas expound the ways of knowledge of all buddhas.

"Buddhas have ten kinds of performance of buddha-work for sentient beings. What are they? All buddhas manifest physical forms to do buddha-work for sentient beings. All buddhas make subtle utterances to do buddha-work for sentient beings. All buddhas accept things to do buddha-work for sentient beings. All buddhas accept nothing to do buddha-work for sentient beings. All buddhas do buddha-work for sentient beings by means of earth, water, fire, and air. All buddhas magically show all realms of objects to do buddha-work for sentient beings. All buddhas do buddha-work for sentient beings by various names and epithets. All buddhas do buddha-work for sentient beings by means of the realms of objects of buddha-lands. All buddhas adorn and purify buddha-lands to do buddha-work for sentient beings. All buddhas do buddha-work for sentient beings silently, without words.

"Buddhas have ten kinds of supreme qualities. What are they? All buddhas' great vows are firm and steadfast and cannot be broken; they do what they say without fail, and there is no duplicity in their words. All buddhas tirelessly practice the deeds of enlightening beings throughout all future ages, in order to perfect and fulfill all virtues. All buddhas will go to untold worlds in order to guide a single sentient being, and do the same for all sentient beings, endlessly. All buddhas universally regard both faithful and scornful beings with great compassion, impartially, without any discrimination. All buddhas, from their initial aspira-

tion to their attainment of buddhahood, never lose the determination for perfect enlightenment. All buddhas accumulate immeasurable virtues and dedicate them all to omniscience, with never any attachment to the world or its creatures. All buddhas learn physical, verbal, and mental practices from buddhas, only carrying out buddha-practice, not the practice of the vehicles of individual liberation, all to be dedicated to omniscience, to attain unexcelled true enlightenment. All buddhas emanate great light, that light impartially illumining all places, and illuminating all the buddhas' teachings, enabling enlightening beings' minds to become purified and to fulfill universal knowledge. All buddhas give up worldly pleasures, without craving or attachment, and wish that all worldlings would be free from suffering and attain bliss, and have no false ideas. All buddhas, out of compassion for sentient beings, undergo all kinds of hardship, preserving the seed of buddhahood, course in the sphere of buddhahood, leave birth and death, and arrive at the stage of the ten powers.

"Buddhas remain unhindered in ten ways. What are they? All buddhas can travel to all worlds, remaining unhindered. All buddhas can walk, stand, sit, and recline in all worlds, remaining unhindered. All buddhas can abide in all worlds, remaining unhindered. All buddhas can expound the truth in all worlds, remaining unhindered. All buddhas can abide in the heaven of contentment in all worlds, remaining unhindered. All buddhas are able to enter all the pasts, presents, and futures of the cosmos, remaining unhindered. All buddhas are able to sit at all enlightenment sites in the cosmos, remaining unhindered. All buddhas are able to observe the mental patterns of all sentient beings in each moment of thought, and use their powers of diagnosis, prescription, and occult effects to teach and tune them, remaining unhindered. All buddhas are able to sojourn at the places of innumerable buddhas with one body, and in all places, benefiting living beings, remaining unhindered. All buddhas are able to expound true teachings spoken by infinite buddhas, remaining unhindered.

"Buddhas have ten kinds of supreme adornment. What are they? All buddhas have all the marks and refinements of greatness—this is the first, buddhas' supreme physical adornment. All buddhas have sixty kinds of vocal sound, each with five hundred elements, each element with countless hundreds of thousands of pure, clear tones adorning it, and they are able, in the midst of all groups in the cosmos, without any qualms or fears, to roar the great lion's roar, expounding the meaning of the extremely profound teaching of the enlightened, so that all who hear are delighted and are edified according to their faculties and inclinations—this is the second, buddhas' supreme adornment of speech. All buddhas are endowed with the ten powers, the great concentrations, and the eighteen unique qualities, adorning their mental activity; in their sphere of operation, they comprehend and master all enlightening principles without obstruction, and all attain the adornments of the all-

inclusive cosmos of reality as their adornment; they are able to clearly perceive in a single instant the mental patterns, past, present, and future, each different, of the beings of the cosmos—this is the third, the supreme mental adornment of buddhas. All buddhas are able to emanate countless beams of light, each beam of light accompanied by untold webs of light, illumining all buddha-lands, destroying the darkness in all worlds, revealing the emergence of innumerable buddhas, their bodies equal, all pure, their buddha-works all effective, able to cause sentient beings to reach nonregression—this is the fourth, buddhas' supreme adornment of light. When the buddhas smile, zillions of rays of light radiate from their faces, each light having innumerable, inconceivably many hues of all kinds, lighting up all the worlds in the ten directions; among the masses they utter truthful words, giving innumerable, countless, inconceivably many sentient beings directions for supreme complete perfect enlightenment—this is the fifth, buddhas' supreme adornment of a smile, free from the delusion and confusion of the world. All buddhas have the reality-body, pure, unobstructed, with ultimate comprehension of all truths, abiding in the cosmos of reality, without bounds, though being in the world, not getting mixed up in the world, understanding the true nature of the world, acting on transmundane principles, beyond the power of speech, transcending the realms of matter and sense—this is the sixth, the buddhas' supreme adornment of the reality-body. All buddhas have infinite constant subtle lights with untold colors of all kinds adorning them, forming a treasury of light producing infinite orbs of light illuminating the ten directions without obstruction—this is the seventh, buddhas' supreme adornment of constant subtle light. All buddhas have boundless sublime forms, delightful sublime forms, pure sublime forms, sublime forms that appear in accordance with the mind, forms that outshine all in the realms of desire, form, and formlessness, unexcelled sublime forms arriving at the other shore—this is the eighth, buddhas' supreme adornment of sublime forms. All buddhas are born in the family of the buddhas of past, present, and future, accumulate myriad treasures of virtue, ultimately pure, without fault, impeccable, being adorned by the most pure, refined acts among all things, fully accomplishing total knowledge and character beyond reproach—this is the ninth, buddhas' supreme adornment of human character. All buddhas array themselves with the power of great compassion, ultimately pure, without any cravings, their physical actions forever at rest, their minds well liberated, so that none tire of seeing them, saving all worldly beings, the foremost fields of blessing, the most worthy recipients, mercifully helping all sentient beings to develop stores of unlimited virtue and knowledge—this is the tenth, buddhas' supreme adornment of the qualities of great kindness and compassion.

"Buddhas have ten kinds of mastery. What are they? All buddhas have command of all the teachings, clearly comprehend all kinds of bodies of expression and nuance, and explain all things with unhindered

intellect—this is the first mastery of buddhas. All buddhas teach sentient beings without ever missing the appropriate timing, endlessly explaining the right teaching to them in accord with their states of mind, causing them all to become receptive to truth—this is the second mastery of buddhas. All buddhas are able to cause all worlds throughout space, arrayed in countless different ways, to quake in six ways, causing those worlds to rise or fall, to expand or contract, to combine or dissolve, without ever harming a single living being, the creatures in those worlds being unaware, not cognizant of this happening, not even suspecting it—this is the third mastery of buddhas. All buddhas are able to beautify and purify all worlds by means of spiritual powers, in the space of an instant manifesting the adornments of all worlds, these adornments beyond recounting even in countless eons, all free from defilement, incomparably pure; all the adornments and purities of all buddha-fields they cause to equally enter one field—this is the fourth mastery of buddhas. All buddhas, seeing a single sentient being capable of being taught, extend their lives indefinitely for that being, sitting without fatigue of body or mind, concentrating single-mindedly on that being, without ever becoming heedless or forgetful, guiding that being by appropriate means, with appropriate timing, and also do the same for all living beings as they do for one—this is the fifth mastery of buddhas. All buddhas can go to all worlds, to the realms of action of all enlightened ones, without ever leaving behind any phenomenal realms, the ten directions each different, there being in each direction incalculable oceans of worlds, there being in each ocean of worlds incalculable world systems; by spiritual powers buddhas reach all of them in a single instant, and turn the wheel of the unobstructed pure Teaching—this is the sixth mastery of buddhas. All buddhas, in order to civilize all sentient beings, attain unexcelled complete perfect enlightenment in each mental instant, yet in regard to all elements of buddhahood, they have not already cognized them, do not cognize them, and are not yet to cognize them, and also do not dwell in the stage of learning, yet they know them all, see them all, mastering them without hindrance; with immeasurable knowledge and freedom they teach and tame all sentient beings—this is buddhas' seventh mastery. All buddhas can do the buddha-work of the ears with their eyes, can do the buddha-work of the nose with the ears, can do the buddha-work of the tongue with the nose, can do the buddha-work of the body with the tongue, can do the buddha-work of the mind with the body, and with the mind can sojourn in all kinds of realms, mundane and transcendental, in all worlds, able to perform immeasurable great buddha-works in each realm—this is buddhas' eighth mastery. All buddhas can contain all sentient beings in each pore of their bodies, each sentient being's body equal to untold buddha-lands, yet there is no crowding; each sentient being can pass countless worlds with every step and go on for countless eons, seeing all the buddhas emerging in the world and edifying beings, turning the wheel of the pure Teaching, showing untold

phenomena of past, future, and present, the embodiments of sentient beings in various realms of existence throughout space, their comings and goings and deportment, their needs all fully supplied, yet without any obstruction therein—this is buddhas' ninth mastery. All buddhas, in the space of an instant, manifest as many buddhas as atoms in all worlds, each buddha attaining enlightenment in all universes, sitting on a lotus lion throne in a world of vast arrays of exquisite lotus blossoms, showing the miraculous powers of buddhas, and as in the world of vast arrays of exquisite lotus blossoms, so in untold worlds in all universes, variously arrayed, with various realms of objects, various shapes and forms, various manifestations, various numbers of ages, and as in one instant so in each instant of immeasurable, boundless, incalculable eons, all appearing in one instant, with infinite abodes in one instant, yet without using the slightest power of expedient means—this is buddhas' tenth mastery.

"Buddhas have ten kinds of measureless, inconceivable ways of fulfillment of buddhahood. What are they? The pure features of all buddhas each contain a hundred blessings. All buddhas accomplish all Buddha teachings. All buddhas perfect all roots of goodness. All buddhas perfect all virtuous qualities. All buddhas can teach all sentient beings. All buddhas can be leaders of sentient beings. All buddhas perfect pure buddha-lands. All buddhas achieve omniscient knowledge. All buddhas develop the physical marks and refinements of greatness; all who see them benefit, this effort is not in vain. All buddhas are imbued with the impartial reality of enlightened ones. All buddhas, after having done their buddha-work, manifest entry into nirvana.

"Buddhas have ten kinds of skill in means. What are they? All buddhas know all things are beyond idle philosophizing, yet can demonstrate the roots of goodness of all buddhas. All buddhas know all things have no vision and are unknown to each other, have no bondage or release, no reception or assembly, and no consummation, and independently ultimately reach the other shore; meanwhile they know the true reality of all things is unvarying, not different, and they attain freedom, selflessly, without grasping, not destroying ultimate truth; having already reached the state of great freedom, they always observe all realms of reality. All buddhas are forever aloof from all appearances; their minds do not dwell on anything, yet they know all appearances without confusion or error; while they know all appearances have no intrinsic nature of their own, yet they are able to perceive them all in accord with their essence and also manifest the infinite appearances of the various adornments of innumerable physical bodies and pure buddha-lands, gather lamps of knowledge and wisdom, and destroy the delusions of sentient beings. All buddhas abide in the realm of reality; they do not dwell in the past, future, or present, because in Thusness as such there are no marks of the three time frames of past, future, or present; yet they can speak about the emergence in the world of the innumerable buddhas of past, future, and present, causing those who hear to see the realms of all the buddhas.

All buddhas, in their physical, verbal, and mental actions, do not create anything, have no coming or going, and no abiding; beyond all categories, they reach the other shore of all things, yet are treasuries of all truths, imbued with immeasurable knowledge, comprehending all kinds of mundane and transmundane things, their knowledge and wisdom unhindered, manifesting immeasurable autonomous spiritual powers, edifying the sentient beings of all realms. All buddhas know that all things cannot be seen, are neither one nor different, are neither finite nor infinite, are not coming or going, all being without inherent nature of their own, yet they do not contravene the phenomena of the world; the all-knowers see all things in the midst of nonexistence of own-being or inherent nature; being independent of things, they extensively explain things while always abiding steadily in the real nature of True Thusness. All buddhas know all times in one time; endowed with pure virtues, they enter the absolute state, yet without any attachment to it; in regard to time frames such as day, month, year, eon, becoming, and decomposition, they neither remain within them nor abandon them, yet they are able to show day or night, beginning, middle, and end, one day, one week, a fortnight, a month, a year, a century, an eon, many eons, inconceivable eons, inexpressible eons, as far as all the eons throughout the future, always turning the wheel of the sublime Teaching for the sake of sentient beings, without interruption, without retreating, without pause. All buddhas always remain in the realm of reality, develop the infinite fearlessness of the buddhas, as well as their countless, measureless, inexhaustible, ceaseless, boundless, unique, endless, and true intellectual powers, appropriately demonstrating explanation of all expressions and explanation of all principles, delivering untold millions of discourses using various doctrines adapted to faculties and natures, inclinations and understandings, all ultimately good in the beginning, the middle, and the end. All buddhas, abiding in the pure realm of reality, know all things originally have no names, there being no name of past, present, or future, no name of sentient beings, no name of inanimate beings, no name of country or land, no name of noncountry, no name of law or nonlaw, no name of virtue or nonvirtue, no name of enlightening being, no name of Buddha, no names of sets, no names of nonsets, no name of birth, no name of extinction, no name of existence, no name of nonexistence, no name of unity, no name of variety, because the essential nature of things is inexpressible—all things are without location or position, cannot be explained as assembling or dispersing, as one or as many, no verbalization can reach them, all words fail; though the buddhas speak in various ways according to conventional usage, they do not cling to anything as mental objects, do not make anything up, and avoid all false conceptual attachments: in this way they ultimately reach the other shore. All buddhas know the fundamental nature of all things is null: because it has no birth, it is not form; because it has no manifestation it is not sensation; because it has no names or categories it is not conception;

because it has no action it is not conditioning; because it has no grasping it is not consciousness; because it has no access it is not sense mediums; because it apprehends nothing it is not sense elements—yet it does not destroy things, because the original nature has no origination, is like space. All phenomena are empty and quiescent; there is no action or effect, no cultivation, no accomplishment, no production. They are not in sets, yet not out of order; not existent or nonexistent; not born or annihilated, not defiled or pure; not entering or existing; not abiding, not transitory; not edifying, not unedifying; not beings, not not beings; not living, not lifeless; not caused, not causeless. While knowing this, the buddhas know all sentient beings, whether they are rightly stabilized, wrongly stabilized, or not stabilized, and teach them the subtle truth to enable them to reach the other shore, attain the ten powers and four fearlessnesses, be able to roar the lion's roar, be imbued with universal knowledge, and abide in the realm of buddhahood. These are the ten kinds of skill in means achieved by buddhas.

"Buddhas have ten kinds of great buddha-work, immeasurable, boundless, inconceivable, unknowable to all celestial and human worldlings, unknowable even to the past, future, and present Buddhist disciples and self-enlightened ones, except by the spiritual power of the buddhas. What are they? All buddhas appear to be born in the heavens of contentment in all worlds throughout the cosmos, carry out enlightening practices, and perform great buddha-works in the spheres of operation of infinite forms, infinite powers, infinite lights, infinite sounds, infinite verbal expressions, infinite concentrations, and infinite knowledge, taking in all humans, celestials, demons, monks, priests, titans, and so on, their great kindness uninhibited, their great compassion ultimate, impartially aiding and benefiting all living beings, enabling them to be born in heaven or in the human realm, or purifying their senses, or tuning their minds, sometimes explaining three different vehicles of salvation for them, sometimes explaining the complete, full unitary vehicle for them, saving and liberating all, enabling them to get out of birth and death—this is the first great buddha-work.

"All buddhas descend spiritually from the heaven of contentment into the mother's womb; by means of ultimate concentration they observe the phenomenon of taking on life as like an illusion, like a phantom, like a reflection, like space, like a mirage, and they take on life however they wish, without bound, without hindrance. Entering the state of noncontention, they develop knowledge without attachment; free from desire, clear and pure, they develop a vast treasury of wondrous adornments, take on their final embodiment, live in a great jewel-adorned mansion and perform buddha-work. They may do buddha-work by spiritual powers, or by right recollection, or by showing miracles, or by manifesting the sun of knowledge, or by revealing the enormous spheres of buddhahood, or by showing the immeasurable lights of the buddhas, or by entering countless great concentrations, or by manifesting emergence

from concentration. The buddhas, at that time, in the mother's womb, wishing to benefit all worldlings, show all kinds of appearances to do buddha-work. They may appear to be born, or appear as children, or appear as princes, or appear as leaving home, or they may show the appearance of atttaining true enlightenment, or show the appearance of turning the wheel of the Teaching, or show the appearance of entering final extinction. In this way all of them, by various means, perform buddha-work in all regions, all networks, all circles, all systems, in all worlds. This is the second great buddha-work.

"All good works of all buddhas are already pure, and their knowledge of all life is clear and immaculate: so by birth they lead and guide the deluded, causing them to open up in understanding and practice all that is good. For the sake of sentient beings they appear to be born in a royal palace. All buddhas have already abandoned all materialistic desires for palaces and pleasure; they have no craving or obsession, and always reflect upon the emptiness and essencelessness of all existents, that all comforts and delights are not truly real. Keeping the pure precepts of buddhas, ultimately fulfilling them, observing the palace ladies and attendants, they develop great compassion; observing that all sentient beings are unreal, they develop great kindness; observing that there is nothing enjoyable in the world, they develop great joy; their minds gaining freedom in the midst of all things, they develop great relinquishment. Imbued with the qualities of buddhahood, they manifest birth in the phenomenal realm, their physical features perfect, their associates pure, yet they have no attachment to anything. With voices adapting to types, they explain the truth to the masses, causing them to become disillusioned with worldly things; they point out to them the results of what they are doing. Also they use expedient means to teach in accord with needs, causing the immature to develop maturity, causing the mature to attain liberation, doing buddha-work for them to cause them not to regress. Also, by virtue of a heart of universal love and compassion they continually explain all kinds of principles to sentient beings and also manifest the powers of diagnosis, prescription, and occult influence for them, to enable them to awaken and attain purity of mind. Though the buddhas be in the inner palace, seen by all the people, yet they are performing buddha-work in all worlds. By means of great knowledge and great energy they manifest the various spiritual powers of buddhas, unhindered, inexhaustible. They always continue three kinds of skillfull, expedient action—that is, their physical activity is ultimately pure, their verbal activity is always carried out in accord with knowledge, and their mental activity is exceedingly profound and has no blockage or inhibition; by these means they benefit living beings. This is the third great buddha-work.

"All buddhas show analytic examination and disenchantment while living in a palace of all kinds of adornments, thereupon giving it up and leaving home, wishing to let sentient beings realize that things of the

world are all illusions, impermanent, and perishable, and become deeply disillusioned, avoid creating attachments, forever cut off the affliction of worldly craving, cultivate purifying practices, and benefit living beings. When the buddhas leave home, they give up conventional manners, abide in noncontention, and fulfill the immeasurable virtues of their fundamental vow. By the light of great knowledge they destroy the darkness of delusion of the world and become unexcelled fields of blessings for all beings. They always extol the virtues of buddhas for the benefit of sentient beings, causing them to plant roots of goodness with the buddhas. They see truth with the eye of wisdom. They also extol renunciation for the benefit of sentient beings, its purity and blamelessness. They are eternally emancipated and are forever lofty paragons of wisdom for the world. This is the fourth great buddha-work.

"All buddhas have omniscience and already know and see infinite realities. Attaining perfect true enlightenment under the tree of enlightenment, vanquishing all demons, their majesty supreme, their bodies fill all worlds. Their deeds of spiritual power are boundless and inexhaustible. They attain mastery of all meanings in the sphere of omniscience. They have cultivated virtues to consummation. Their seats of enlightenment are fully adorned and pervade all worlds in the ten directions; the buddhas sit on them and turn the wheel of the sublime Teaching, explaining all the undertakings of enlightening beings, revealing the infinite realms of the buddhas, causing the enlightening beings to awaken to and enter into them. They carry out all kinds of pure practices and are able to direct and guide all living beings, cause them to plant roots of goodness, be born in the ground of equality of the enlightened, continue in the boundless good practices of enlightening beings, and develop all the most excellent qualities. The buddhas know perfectly all worlds, all beings, all buddha-lands, all phenomena, all enlightening beings, all teachings, all pasts, presents, and futures, all disciplines, all mystic transformations, and the inclinations of all sentient beings' minds, and based on this knowledge perform buddha-work. This is the fifth great buddha-work.

"All buddhas turn the irreversible wheel of the Teaching, to cause the enlightening beings not to backslide; they turn the immeasurable wheel of the Teaching, to cause all worldlings to know; they turn the wheel of Teaching, awakening all, because they can fearlessly roar the lion's roar; they turn the wheel of Teaching, which is a treasury of knowledge of all truths, to open the door of the treasury of truth and remove the obstacle of obscurity; they turn the unobstructed wheel of the Teaching, being equal to space; they turn the wheel of Teaching of nonattachment, because they see that all things are neither existent nor nonexistent; they turn the world-illuminating wheel of Teaching, to cause all sentient beings to purify their vision of reality; they turn the wheel of Teaching revealing all knowledge, pervading all things in all times; they turn the wheel of Teaching, which is the same one of all buddhas, because all

Buddha teachings are not mutually opposed or contradictory. All buddhas, by means of measureless, countless hundreds of thousands of millions of billions of such wheels of Teaching, perform buddha-work inconceivably according to the differences in mental patterns of sentient beings. This is the sixth great buddha-work.

"All buddhas enter into all capital cities and perform buddha-work for the beings. That is, they enter human capitals, celestial capitals, capitals of water spirits, monsters, cherubim, titans, birds, hobgoblins, serpents, goblins, demons, and so on. When they enter the gates of the city, the earth trembles, light shines everywhere, the blind gain vision, the deaf are able to hear, the insane regain their sanity, the naked are clothed, the troubled and suffering all gain peace and happiness; all musical instruments spontaneously play, all adornments, used or not, emit marvelous sounds that delight all hearers. The buddhas' physical forms are pure and clean, fully endowed with the marks and refinements of greatness, so that none ever tire of seeing them. They are able to do buddha-work for the benefit of sentient beings—whether looking, examining, moving, stretching, walking or standing still, sitting or reclining, silent or speaking, whether manifesting occult powers, or explaining principles, or giving instructions—in all these they are performing buddha-work for the benefit of sentient beings. All buddhas, in all the countless worlds, in the midst of the oceans of mental inclinations of all kinds of sentient beings, urge them to remembrance the buddhas, always diligently considering and planting roots of goodness, cultivating the practices of enlightening beings, lauding the subtlety and supremacy of the buddhas' appearance, which is hard for any living being to get to meet; if beings see buddhas and are inspired with faith, then they produce all the immeasurable good qualities and amass the virtues of buddhas, all pure. Thus, having extolled the virtues of buddhas, they multiply their bodies to go to all worlds in the ten directions to let the sentient beings behold them, meditate on them and contemplate them, attend and serve them, plant roots of goodness, gain the good graces of the buddhas, and increase the family of buddhas, all being certain to attain buddhahood. By these actions they perform buddha-work, sometimes manifesting physical bodies for sentient beings, sometimes making sublime utterances, sometimes just smiling, causing them to believe, honor, praise, and behave courteously. All buddhas, by means of innumerable, untold, inconceivable such buddha-works of all kinds, in all worlds, according to the inclinations of sentient beings' minds, teach them expediently, by the power of their original vows, the power of great love and compassion, and the power of omniscience, causing them all to be civilized. This is the seventh great buddha-work.

"All buddhas may do buddha-work while dwelling in forest retreats, or in quiet places, or in desolate places, or in buddhas' dwelling places; or they may do buddha-work while in trance, or while alone in a grove, or while concealing themselves from view, or while abiding in knowledge

of the ultimate profundity, or while dwelling in the incomparable realm of the buddhas; or they may do buddha-work while carrying on various imperceptible physical actions, adapting to sentient beings' mentalities, predilections, and understandings to teach them as is expedient, without cease. Or they may do buddha-work seeking omniscience in the form of celestial beings, or they may do buddha-work seeking omniscience in the form of water spirits, goblins, cherubim, titans, birds, serpents, humans, subhumans, and so on. They may also do buddha-work by seeking omniscience in the form of listeners, solitary illuminates, or enlightening beings. Sometimes they preach, sometimes they are silent in doing buddha-work. Sometimes they do buddha-work saying there is one Buddha, sometimes saying there are many buddhas. Sometimes they do buddha-work saying all practices and all vows of enlightening beings are one practice and vow; sometimes they do buddha-work saying one practice and one vow of enlightening beings are infinite practices and vows. Sometimes they do buddha-work saying the realm of buddhahood is the world, sometimes they do buddha-work saying the world is the realm of buddhahood. Sometimes they do buddha-work saying the realm of buddhahood is not the world. Sometimes they remain for a day, or a night, or a fortnight, or a month, or a year, up to untold eons, to do buddha-work for the benefit of sentient beings. This is the eighth great buddha-work.

"All buddhas are mines that produce pure roots of goodness, causing sentient beings to engender pure faith and resolution in the buddha-teachings, so their faculties are tamed and they forever detach from the world. They cause enlightening beings to be full of knowledge, wisdom, and clarity in regard to the way of enlightenment and not depend on another for understanding. Sometimes they do buddha-work manifesting nirvana, sometimes they do buddha-work showing the evanescence of all in the world, sometimes they do buddha-work explaining the buddha-bodies, sometimes they do buddha-work explaining the accomplishment of all that is to be done, sometimes they do buddha-work explaining the flawless fulfillment of virtuous qualities, sometimes they do buddha-work explaining the extirpation of the root of all existences. Sometimes they do buddha-work causing sentient beings to turn away from the world to follow the buddha-mind; sometimes they do buddha-work explaining the inevitable ending of life; sometimes they do buddha-work explaining that there is nothing enjoyable in the world. Sometimes they do buddha-work preaching the eternal service of buddhas; sometimes they do buddha-work explaining the buddhas' turning of the wheel of pure Teaching, causing the hearers to become very joyful. Sometimes they do buddha-work expounding the sphere of buddhahood, inspiring people to cultivate spiritual practices. Sometimes they do buddha-work expounding concentration on remembrance of Buddha, inspiring people to always delight in visions of Buddha. Sometimes they do buddha-work expounding the purification of the senses, diligent

search for the Buddha Way with unflagging spirit. Sometimes they do buddha-work visiting all buddha-lands and observing the various causes and conditions of their environments. Sometimes they do buddha-work uniting all bodies of living beings into a buddha-body, causing all lazy and self-indulgent sentient beings to abide by the pure precepts of the enlightened. This is the ninth great buddha-work.

"When buddhas enter extinction, countless sentient beings mourn and weep; looking at each other in great grief and distress, they say, 'The buddha had great sympathy and compassion, mercifully aiding all worldly beings, a savior and a refuge for all living creatures. The emergence of a buddha is difficult to encounter, an unexcelled field of blessings, and now the buddha has passed away forever.' Thus they use this to cause sentient beings to mourn and miss the buddha, thereby doing buddha-work. Also, in order to transform and liberate all celestials, humans, spirits, goblins, titans, cherubim, and so on, according to their desires, they pulverize their own bodies to make countless relics, to cause sentient beings to develop faith, honor, respect, and joyfully reverence them, and cultivate virtues to complete fulfillment. They also build monuments, variously adorned, in the abodes of all kinds of creatures, for religious services; their teeth, nails, and hair are all used to make monuments, to cause those who see them to remember the Buddha, the Teaching, and the Community, to believe with unswerving faith, sincerely respect and honor them, and make offerings to them wherever they are, and cultivate virtues, so that by this merit they may be born in heaven or among humans, of noble and prosperous families with ample property and pure retinues, not enter into evil ways, always get to see buddhas, fulfill pure ways, quickly attain emancipation from the three realms of existence, each attain the fruit of their own vehicle according to their aspiration, recognize and requite their debt to buddhas, and forever be a reliance for the world. Though the buddhas be extinct, they are still inconceivable pure fields of blessings for living beings, with inexhaustible virtues, supreme fields of blessings, causing sentient beings' roots of goodness to be complete and their virtue to be fully developed. This is the tenth great buddha-work.

"These buddha-works are immeasurably great, inconceivable: no beings of the world, celestials or humans, and none of the listeners or individual illuminates of past, future, or present can know them, unless they are empowered by Buddha.

"Buddhas have ten kinds of mastery of nondual action. What are they? All buddhas can speak words of prediction of enlightenment, definitively, without duality. All buddhas can satisfy sentient beings according to their wishes, definitely, without duality. All buddhas can manifestly be awake to all truths and expound their meanings, definitively, without duality. All buddhas have all the wisdom and knowledge of the buddhas of past, future, and present, definitive, without duality. All buddhas know that all instants, past, future, and present, are one

instant, definitely, without duality. All buddhas know that all past, future, and present buddha-lands inhere in one buddha-land, definitely, without duality. All buddhas know the words of all buddhas of all times are the words of one buddha, definitely, without duality. All buddhas know that all buddhas of all times and all the beings they teach are essentially equal, definitely, without duality. All buddhas know that worldly phenomena and Buddhist principles are essentially not different, definitely, without duality. All buddhas know that the roots of goodness of all buddhas of all times are the same one root of goodness, definitely, without duality. These are the ten.

"Buddhas have ten kinds of abode, abiding therein in all things. What are they? All buddhas abide in awareness of all realms of reality. All buddhas abide in compassionate speech. All buddhas abide in the fundamental great vow. All buddhas abide in persistence in civilizing sentient beings. All buddhas abide in the principle of absence of selfhood. All buddhas abide in impartial salvation. All buddhas abide in recollection of truth. All buddhas abide in the unobstructed mind. All buddhas abide in the constantly rightly concentrated mind. All buddhas abide in equal comprehension of all things without violating the character of ultimate reality.

"All buddhas have ten exhaustive knowledges. What are they? They know all things of the past exhaustively. They know all things of the future exhaustively. They know all things of the present exhaustively. They know all principles of language exhaustively. The know all sentient beings' minds exhaustively. They know all the various ranks, high, middling, and low, of the roots of goodness of enlightening beings. They know all buddhas' complete knowledge and virtues do not increase or decrease. They know all phenomena come from interdependent origination. They know all world systems exhaustively. They know all the different phenomena in all worlds, interrelated in Indra's net.

"Buddhas have ten kinds of might with enormous power, supreme power, measureless power, grandiose, awesome power, power difficult to acquire, undiminishing power, stable power, indestructible power, power inconceivable to any worldlings, power that all living beings cannot shake. What are they? All buddhas have indestructible bodies and life that cannot be cut off—no worldly poisons can affect them; the floods, fires, and gales of all worlds cannot harm the buddhas' body. Even if all demons, gods, sprites, goblins, angels, titans, and sundry other creatures were to rain thunderbolts as big as mountains with all their strength, hurling them down all at once throughout the universe, they could not cause the buddhas' mind to be startled or frightened and could not even move a single hair of the buddhas. Walking, standing still, sitting, or reclining, the buddhas never change. That rain cannot fall where the buddhas are unless they let it, and even if they do not prevent it, and let it rain, it does not harm them. If there are any beings sustained by the buddhas or in the service of the buddhas, that rain of thunderbolts can-

not even harm them, much less the buddhas. This is the buddhas' first mighty quality.

"All buddhas put the mountains, oceans, forests, and buildings in all worlds in all universes into a single pore for all future ages, yet the sentient beings are not aware, do not know, unless they are empowered by the Buddha. Then the buddhas, holding all those worlds in a pore throughout the ages to come, whether walking, standing still, sitting, or reclining, do not conceive a single thought of fatigue. Just as space holds all the worlds in the cosmos without fatigue, so do all buddhas hold all worlds in a single pore. This is buddhas' second mighty quality.

"All buddhas can take as many steps as atoms in untold worlds in a single moment, passing as many lands as atoms in untold buddha-lands with each step, and travel thus for as many eons as atoms in all worlds: if there were a great adamantine mountain equal in measure to all those buddha-lands, the buddhas could place as many such mountains as atoms in untold buddha-lands in a single pore; the pores on a buddha's body being equal in number to all beings in the cosmos, they place the same number of great adamantine mountains in each pore, and, holding all those mountains, walk in the ten directions, entering all worlds in space, from the past throughout the future, through all ages, without resting—yet the buddhas' bodies are not injured and they do not get tired; their minds are always in concentration, without distraction. This is the buddhas' third mighty quality.

"Buddhas, after a meal, sit in the lotus posture through the untold eons of past and future, and enter the inconceivable bliss experienced by buddhas; their bodies remain stable, still and unmoving, yet they do not abandon the work of teaching sentient beings. Suppose someone measured each world throughout space one after another with a hairtip; the buddhas are able to sit cross-legged forever on a point the size of the hairtip, and likewise on all points. Suppose the size and weight of each being in all worlds in the ten directions were equal to those of worlds as numerous as atoms in untold buddha-lands; the buddhas could put all those beings on a fingertip forever and could do the same with all their fingertips, and enter each world in all of space carrying all those beings, exhausting the whole cosmos, yet the buddhas would never be weary in body or mind. This is buddhas' fourth mighty quality.

"Buddhas can cause to appear on one body as many heads as atoms in untold buddha-lands, manifesting as many tongues in each head as atoms in untold buddha-lands, each tongue producing as many different voices as atoms in untold buddha-lands, which all beings in the cosmos hear, each voice delivering as many troves of discourses as atoms in untold buddha-lands, each trove of discourses expounding as many principles as atoms in untold buddha-lands, each principle having as many terms, statements, and meanings as atoms in untold buddha-lands. They preach this way for as many eons as atoms in untold buddha-lands, and when they finish these eons, they again preach for as many eons as atoms in

untold buddha-lands, going on like this successively until they exhaust eons as numerous as atoms in all worlds, as numerous as the thoughts of all living beings. The eons of the future may be exhausted, but the cycles of teaching operated by the emanated bodies of buddhas have no end. This means the cycle of teaching expounded by knowledge, the cycle of teaching cutting off doubts, the cycle of teaching illumining all things, the cycle of teaching opening the treasury of nonobstruction, the cycle of teaching causing sentient beings to be joyful and docile, the cycle of teaching revealing all the practices of enlightening beings, the cycle of teaching of the high-rising, perfectly round sun of knowledge, the cycle of teaching of the bright lamp of wisdom illumining all the world, the cycle of teaching of various adornments of intellectual powers and confidence: just as one buddha-body, by spiritual power, operates different cycles of teaching such as these, to which no comparison in the world may be drawn, in the same way throughout space, in every single point, there are as many worlds as atoms in untold buddha-lands, and in each world the buddhas manifest in each mental instant as many emanation bodies as atoms in untold buddha-lands, each emanation body also producing voices and teachings like these, each filling all realms, so all beings therein can understand—yet the voice of the buddhas does not change or die out; it is inexhaustible. This is the fifth mighty quality of buddhas.

"All buddhas adorn their chests with the sign of virtue, indestructible as adamant, and sit at the foot of a tree of enlightenment: hordes of demons, boundless in number, with various forms so terrifying that all sentient beings who see them become crazed with fear, or even drop dead—such hordes of demons fill the sky, but when the buddhas see them, they are not frightened, they do not pale, not even one hair stands on end, they are not moved or disturbed, they do not think of anything—aloof from emotions, they are tranquil and clear, abiding in the abode of buddhas, imbued with the power of love and compassion, their senses under control, their hearts without fear, impossible for the hordes of demons to upset. In fact, it is they who can subdue the demons, cause them to change their minds and take refuge in the buddhas, after which the buddhas teach them by means of correct diagnosis, prescription, and mystic influence, so that all now develop the aspiration for unexcelled, complete perfect enlightenment, never to regress. This is the sixth mighty quality of buddhas.

"All buddhas have unobstructed voices that pervade all worlds in the ten directions, and all sentient beings who hear them spontaneously become docile. The sounds of the voices of the buddhas cannot be blocked by any mountains, any habitations of any creatures, or any sounds of any world, no matter how loud. According to the ways in which they need to be influenced, all sentient beings hear articulated statements and doctrines and all attain understanding. This is the seventh mighty quality of buddhas.

"All buddhas' minds are unobstructed, eternally pure; all buddhas of

past, future, and present are of the same one essence, unpolluted, unblinkered, without egoism or possessiveness, either internally or externally; they realize objects are void, they do not conceive arbitrary ideas, do not depend on anything, do not fabricate anything, do not dwell on appearances, forever end false imaginings, give up all thoughts clinging to objects, are pure in their fundamental nature, are forever free from conflict while in the midst of all things, abiding in ultimate reality, free from desire, thoroughly pure; entering the cosmos of reality, their teaching is inexhaustible, beyond all illusory ideas of assessment and wrong assessment, totally beyond all talk of the compounded and the uncompounded. Having comprehended untold, boundless realms of objects, with unimpeded, inexhaustible knowledge and method they accomplish the ten powers, and their embellishments of all virtues are thoroughly pure. They expound innumerable various principles, all without contradicting the character of reality, impartial with respect to the phenomena of past, present, and future of the cosmos, without variance, ultimately free, entering into the supreme treasury of all truths, correctly remembering all facets of truth without confusion, abiding unperturbed in the fields of all buddhas in the ten directions. Attaining unbroken knowledge, they know all things ultimately, without exception; putting an end to contamination, their minds are liberated and their intellects are liberated. Abiding in ultimate reality, their perceptivity is unimpeded, and their minds are always correctly stabilized. In a single thought they comprehend the things of past, present, and future as well as the mental activities of all sentient beings, without any hindrance. This is the eighth mighty quality of buddhas.

"All buddhas have the same one reality-body, a body of infinite range, a body of boundless qualities, a body with no limit in the world, a body undefiled by the realms of desire, form, or formlessness, a body manifested at will, an impartial, pure body that is neither real nor unreal, an indestructible body with no coming or going, no compounding, a body of the inherent essence of phenomena, of one form which is formless, an omnipresent body without position or location, a body of boundless forms produced by free psychic transformations, a body of all kinds of manifestations entering universally into everything, a body of skillful employment of subtle truth, a body of a treasury of knowledge illumining everywhere, a body showing the equality of phenomena, a body pervading the cosmos, a body of eternal purity without movement or discrimination, neither existent nor nonexistent, a body manifest in accord with the various interests and understandings of all beings capable of being edified, which is not an expedient yet not inexpedient, neither perishes nor does not perish, a body born of the treasury of all virtues, a body of True Thusness, containing all the teachings of the buddhas, a body free from obstruction, its fundamental nature absolutely still, a body in which all qualities of nonobstruction are developed, a body omnipresent in all realms of pure principle, a body omnipresent in all worlds in multiple forms, a body of universal comprehension, free from

clinging to objects, free from regression, forever liberated, imbued with omniscience. This is the ninth mighty quality of buddhas.

"All buddhas equally understand all the teachings of buddhas and equally cultivate all the practices of enlightening beings; whether undertakings or knowledge, they are purely impartial, like the great ocean, all reaching fulfillment. Their power of action is supreme, and they never shrink back. Abiding in the measureless realms of the various concentrations, they show all paths, encourage good, and warn against evil. Their power of knowledge is foremost; they expound the truth without fear and are able to answer any question well. Their knowledge, wisdom, and teaching are equally pure; their physical, verbal, and mental actions are all unalloyed. They abide in the abode of buddhahood, the family of buddhas, doing buddha-work by means of enlightened knowledge and wisdom. Abiding in omniscience, they explain innumerable things as having no basis and no boundaries. Their psychic powers and knowledge are inconceivable, incomprehensible to any worldlings. Their knowledge profoundly penetrating, they see all things. The subtle, far-reaching, measureless, boundless gates of truth of past, present, and future, they thoroughly comprehend. In all worlds they are able to awaken understanding by means of transmundane knowledge. In all worlds they perform untold buddha-works of all kinds, attain unregressing knowledge, and enter the ranks of the buddhas. Though they have already realized untold truths that are beyond verbal expression, yet they can explain all verbal expressions. By means of Universally Good knowledge, they accumulate good qualities. Achieving instantaneous subtle knowledge, they comprehend all things and give out teachings to beings in accord with whatever courses of action are appropriate for them as individuals. All things, all worlds, all sentient beings, all times in the cosmos, the range of these phenomena unlimited, they are able to know and see by means of unobstructed knowledge. All buddhas appear in the world in the time of a single thought, according to the possibilities for enlightening, abide in a pure land, attain true awakening, manifest spiritual powers, and open up and enlighten the mind, intellect, and consciousness of all sentient beings of past, present, and future, according to appropriate timing. Sentient beings are boundless, worlds are boundless, realms of natural law are boundless, past, present, and future are boundless, and the supremacy of the buddhas is also boundless; they appear in the midst of them all, attain true awareness, and skillfully enlighten them by means of buddha-knowledge, never ceasing. All buddhas manifest the most wondrous incarnation by means of spiritual power, abide in boundlessness, with great compassion and skill in means, their minds without obstruction, at all times explaining the wondrous teaching for the benefit of all living beings. This is the tenth mighty quality of buddhas. These mighty qualities of all buddhas are infinite, boundless, inconceivable, incomprehensible to any sentient beings or followers of individual liberation in any time, unless spiritually empowered by Buddha.

"All buddhas have ten definite principles. What are they? All buddhas

definitely come down from the heaven of happiness to be born on earth. All buddhas definitely appear to be born, spending ten lunar months in the womb. All buddhas definitely tire of social convention and gladly seek to leave the world. All buddhas definitely sit at the foot of the tree of enlightenment, achieve true awakening, and realize all elements of enlightenment. All buddhas definitely realize all truths instantly and manifest spiritual power in all worlds. All buddhas definitely can teach in accord with the time. All buddhas definitely can teach people at the appropriate times in accordance with the bases of goodness they have developed, and give them directions for enlightenment. All buddhas definitely can do buddha-work in accord with the time. All buddhas definitely predict the enlightenment of all fully developed enlightening beings. All buddhas definitely can answer all sentient beings' questions in a single instant.

"All buddhas have ten kinds of speed. What are they? Any who see any buddha are speedily able to avoid bad dispositions. Any who see any buddha are speedily able to fulfill superior virtues. Any who see any buddha are speedily able to develop extensive bases of goodness. Any who see any buddha speedily attain rebirth in an immaculate heaven. Any who see any buddha can speedily get rid of all doubts and confusion. Any who have already aroused the aspiration for enlightenment who see any buddha can soon develop immense resolve, never to turn back, and can be able to teach people according to their needs; if they have not yet aroused the aspiration for enlightenment, they will quickly be able to arouse the determination for unexcelled, complete perfect enlightenment. Any who see any buddha before having entered the absolute state will speedily enter the absolute state. Any who see any buddha will speedily be able to purify all roots of goodness, mundane and supramundane. Any who see any buddha will speedily manage to destroy all obstruction. Any who see any buddha will speedily be able to acquire fearless intellectual powers.

"All buddhas have ten kinds of pure things that should always be remembered. What are they? All buddhas' past events should be always remembered by enlightening beings. All buddhas' pure superior actions should be always remembered by enlightening beings. All buddhas' fulfillment of the ways of transcendence should be always remembered by enlightening beings. All buddhas' accomplishment of great undertakings should always be remembered by enlightening beings. All buddhas' accumulation of virtues should always be remembered by enlightening beings. All buddhas' embodiment of spiritual practice should always be remembered by enlightening beings. All buddhas' actualization of true enlightenment should always be remembered by enlightening beings. The infinity of all buddhas' physical forms should always be remembered by enlightening beings. The infinity of all buddhas' spiritual powers should always be remembered by enlightening beings. All buddhas' ten powers and confidences should always be remembered by enlightening beings.

"All buddhas have ten stations of omniscience. What are they? All buddhas instantly know the minds and mental patterns of all sentient beings of past, present, and future. All buddhas instantly know the acts and the resulting consequences of those acts amassed by all sentient beings in past, present, and future. All buddhas instantly know the needs of all sentient beings and teach and civilize them by means of correct diagnosis, prescription, and occult influence. All buddhas instantly know the mental characteristics of all sentient beings in the cosmos, manifest the emergence of Buddha in all places, and take those beings into their care by expedient means. All buddhas instantly manifest expositions of teaching according to the mental inclinations, desires, and understandings of all sentient beings in the cosmos, causing them to become civilized. All buddhas instantly know the inclinations of the minds of all sentient beings in the cosmos and manifest spiritual powers for them. All buddhas instantly manifest appearance in all places according to all the sentient beings who may be taught, and explain to them that the embodiment of Buddha is not graspable. All buddhas instantly reach all places in the cosmos, all sentient beings, and their particular paths. All buddhas instantly go in response to any beings who think of them, wherever they may be. All buddhas instantly know the understandings and desires of all sentient beings and manifest immeasurable physical forms for their benefit.

"All buddhas have ten kinds of immeasurable inconceivable buddha-concentrations. What are they? All buddhas, while always in correct concentration, instantly reach all places to expound the sublime Teaching for sentient beings everywhere. All buddhas, while always in correct concentration, instantly reach all places to teach all sentient beings ultimate selflessness. All buddhas, while always in correct concentration, instantly enter the past, present, and future in all places. All buddhas, while always in correct concentration, instantly enter the immense buddha-lands in the ten directions, pervading all places. All buddhas, while always in correct concentration, instantly manifest innumerable various buddha-bodies in all places. All buddhas, while always in correct concentration, instantly in all places manifest body, speech, and mind in accord with the various understandings of sentient beings. All buddhas, while always in correct concentration, instantly, in all places, explain the ultimate reality of all things, beyond desire. All buddhas, while always in correct concentration, instantly, in all places, expound the inherent nature of interdependent origination of everything. All buddhas, while always in correct concentration, instantly, in all places, manifest immeasurable worldly and transcendental great adornments, causing sentient beings always to get to see Buddha. All buddhas, while always in correct concentration, instantly, in all places, enable sentient beings to master all enlightened teachings, attain infinite liberation, and ultimately reach unsurpassed transcendence.

"Buddhas have ten kinds of unimpeded liberation. What are they? All buddhas can cause the emergence in the world of untold buddhas in a

single atom. All buddhas can cause untold buddhas actively teaching to appear in a single atom. All buddhas can cause untold sentient beings being taught and guided to appear in a single atom. All buddhas can cause untold buddha-lands to appear in a single atom. All buddhas can cause untold enlightening beings receiving predictions of buddhahood to appear in a single atom. All buddhas can cause all buddhas of past, future, and present to appear in a single atom. All buddhas can cause all past, present, and future miracles to appear in a single atom. All buddhas can cause all sentient beings of past, present, and future to appear in a single atom. All buddhas can cause all past, present, and future buddha-works to appear in a single atom."

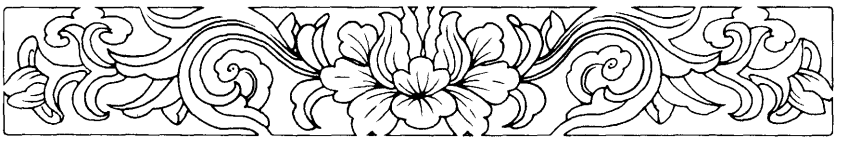

BOOK THIRTY-FOUR

The Ocean of Physical Marks of the Ten Bodies of Buddha

THEN THE GREAT ENLIGHTENING BEING Universally Good said to the enlightening beings, "I now will tell you about the ocean of marks of the Buddha. On top of the Buddha's head there are thirty-two marks of great people, adorned with jewels. Among them is a mark of greatness called light illumining all regions, radiating immeasurable webs of great beams of light. It is adorned by all exquisite jewels, covered with jewel hair, soft, dense, and fine, each hair radiating jewel lights filling all the boundless worlds, manifesting embodiments of Buddha in all, complete with all the marks of buddhahood. This is the first.

"Next there is a mark of greatness called clouds of light of the Buddha-eye. It is variously arrayed with the finest gems, producing a golden light like the light emanating from the curl of hair between Buddha's eyebrows. That light illuminates all worlds. This is the second.

"Next there is a mark of greatness called clouds filling the cosmos. It is arrayed with discs of the finest jewels and radiates the light of the lamp of virtue and knowledge of the enlightened, illumining the oceans of worlds in all universes, making all buddhas and enlightening beings visible. This is the third.

"Next there is a mark of greatness called clouds manifesting universal illumination, variously adorned with gold and jewels. Those exquisite jewels all radiate light, illuminating inconceivable numbers of buddha-lands, with all the buddhas appearing therein. This is the fourth.

"Next there is a mark of greatness called radiating clusters of jewel lights, with pure arrays of diamonds and flowers of lapis lazuli, their light shining on all worlds in the ten directions, therein manifesting all kinds of mystical projections extolling the past practices, wisdom, and virtues of the enlightened. This is the fifth.

"Next there is a mark of greatness called manifestation of clusters of great powers of Buddha pervading the cosmos, crowned by crystals of flames of jewels in the configurations of mystical projections of enlightening beings, ringed with wheels of light of flames of jewels containing

the power of the Buddha enlightening all, those lights illuminating the worlds of the ten directions, making manifest therein all buddhas sitting on the site of enlightenment, clouds of all knowledge filling infinite worlds throughout space. This is the sixth.

"Next there is a mark of greatness called multitudes of universal lamps of the enlightened, adorned by a sea of jewels of great power that can shake all lands in the cosmos, emanating pure light filling the cosmos, showing therein the oceans of virtues of the enlightening beings of the ten directions and the oceans of standards of knowledge of the buddhas of past, present, and future. This is the seventh.

"Next there is a mark of greatness called immense cloud reflecting all buddhas, adorned with sapphires, wish-fulfilling jewels, and pearls, always radiating light of enlightening beings' flaming lamps, illumining all worlds in the ten directions, therein revealing all buddhas' ocean of physical forms, ocean of vocal sounds, and ocean of pure powers. This is the eighth.

"Next there is a mark of greatness called cloud of light spheres, adorned by flowers of all kinds of jewels, with great webs of flames unfolding from all the jewels and filling all worlds in the ten directions, where all sentient beings see the Buddha sitting before them, praising the qualities of the reality-body of buddhas and enlightening beings, introducing them into the pure realm of the enlightened. This is the ninth.

"Next there is a mark of greatness called clouds of light illumining the treasury of practices of all enlightening beings, adorned by exquisite flowers made of all kinds of jewels, the lights of the jewels illumining innumerable worlds, the blaze of the jewels covering all lands, reaching all universes in the ten directions without impediment, causing the voice of Buddha to vibrate, telling the ocean of truths. This is the tenth.

"Next there is a mark of greatness called clouds of radiant light shining, adorned with lapis lazuli, sapphires, and diamonds, the colors of the jewel clusters clear, illuminating all oceans of worlds, producing wondrous sounds filling the cosmos, all emanating from the ocean of great virtues of knowledge of the Buddha. This is the eleventh.

"Next there is a mark of greatness called cloud of true awakening, adorned with flowers of mixed jewels, the jewel flowers all emitting light beams in all of which there are buddhas sitting on the site of enlightenment, filling boundless worlds, causing the worlds to be purified, putting an end to all deluded thoughts. This is the twelfth.

"Next there is a mark of greatness called clouds of radiance of light, adorned by crystallizations of the sovereign faculty of mind from the oceanic treasury of jewel flames, radiating great beams of light in which appear countless enlightening beings and the deeds they carry out, the body of knowledge, the body of realities, and the ocean of physical forms of all buddhas, filling the cosmos. This is the thirteenth.

"Next there is a mark of greatness called clouds of adornments shining

in all directions, arrayed with diamond flowers and lapis lazuli, radiating great beams of light in which there are great jewel lotus blossom thrones, fully adorned, covering the cosmos, spontaneously expounding the practices of enlightening beings, the sound pervading the ocean of all universes. This is the fourteenth.

"Next there is a mark of greatness called manifestation of the clusters of practices of the ocean of concentration of buddhas, instantly revealing the infinite adornments of Buddha, adorning the inconceivable oceans of worlds in all universes. This is the fifteenth.

"Next there is a mark of greatness called clouds of universal illumination of the ocean of mystic projections, adorned by mountainous lotus blossoms of exquisite jewels, the light of the jewels born from the vows of the Buddha, manifesting mystical projections without end. This is the sixteenth.

"Next there is a mark of greatness called cloud of liberations of all buddhas, adorned by pure fine jewels, emanating great lights, adorning all buddhas' lion thrones, showing images of forms of all buddhas, as well as the infinite Buddha teachings and the ocean of buddha-lands. This is the seventeenth.

"Next there is a mark of greatness called cloud of illumination of independent means, adorned by lapis lazuli flowers, gold lotus blossoms, crystal lamps, and multitudes of flames of sublime teachings, emanating pure light from dense clouds of jewel flames of all buddhas, filling the cosmos, showing therein all the fine items of adornment. This is the eighteenth.

"Next there is a mark of greatness called cloud of awareness of the lineage of buddhas, adorned by infinite jewel lights with a thousand spheres, thoroughly pure within and without, born of roots of goodness of the past, those lights illuminating the worlds of the ten directions, kindling the sun of knowledge, spreading the ocean of truths. This is the nineteenth.

"Next there is a mark of greatness called cloud of manifestation of all buddhas' freedom of form, adorned by necklaces of all jewels and lapis lazuli flowers, unfolding great jewel flames, filling the cosmos, manifesting therein the measureless buddhas of past, future, and present, as many as atoms in all buddha-lands, bold and fearless as majestic lions, replete with all the marks and knowledge of buddhahood. This is the twentieth.

"Next there is a mark of greatness called cloud illuminating the entire cosmos, adorned by the purity of the precious characteristics of the enlightened, radiating great lights illuminating the cosmos, revealing the sublime treasury of knowledge of all the infinite buddhas and enlightening beings. This is the twenty-first.

"Next there is a mark of greatness called cluster of features of Vairocana Buddha, adorned by flowers of the finest jewels as well as pure moons of

jewels, all radiating countless trillions of crystal lights, filling all space and the cosmos, therein manifesting countless buddha-lands with buddhas sitting in them. This is the twenty-second.

"Next there is a mark of greatness called cloud of light revealing all buddhas, adorned with beautiful lamps of myriad jewels, emitting pure light illumining all worlds in the ten directions, showing all the buddhas teaching. This is the twenty-third.

"Next there is a mark of greatness called cloud of manifestation of all adornments, embellished by all kinds of jewel flames, radiating pure light filling the cosmos, in every successive instant constantly manifesting all the untold, unspeakable numbers of buddhas and enlightening beings sitting at sites of enlightenment. This is the twenty-fourth.

"Next there is a mark of greatness called cloud producing the sounds of all universes, adorned with oceans of jewels and finest sandalwood, emitting great webs of flames filling the cosmos, producing therein subtle sounds pointing out the ocean of all actions of sentient beings. This is the twenty-fifth.

"Next there is a mark of greatness called cloud reflecting the spheres of mystical projections of all buddhas, adorned by the pure eyes of the enlightened, illuminating all worlds with light, in which appear all the adornments of the buddhas of past, future, and present, and producing sublime sounds expounding the inconceivably vast ocean of truth. This is the twenty-sixth.

"Next there is a mark of greatness called cloud of light illumining the ocean of buddhas, that light illuminating all worlds in the cosmos without obstruction, with a buddha sitting in each. This is the twenty-seventh.

"Next there is a mark of greatness called cluster of jewel lamps, emitting the far-reaching light of the enlightened, illuminating all universes in the ten directions, showing therein all buddhas, enlightening beings, and the ocean of inconceivable numbers of various beings. This is the twenty-eighth.

"Next there is a mark of greatness called cloud of nondifferentiation of the realm of reality, radiating the light of great knowledge of the enlightened, illuminating all the buddha-lands of the ten directions, all the enlightening beings, the congregations at the sites of enlightenment, and the infinite ocean of teachings, manifesting therein all kinds of miraculous powers, and also emitting sublime voices explaining the undertakings of Universally Good enlightening beings according to the inclinations of sentient beings, causing them to dedicate themselves to Universal Good. This is the twenty-ninth.

"Next there is a mark of greatness called clouds of radiant illumination abiding in the oceans of all worlds, emanating jewel lights filling all universes in space, revealing therein immaculate sites of enlightenment as well as the physical forms of buddhas and enlightening beings, causing those who see to attain objectless vision. This is the thirtieth.

"Next there is a mark of greatness called cloud of flames of pure light

of all jewels, emitting the pure light of the exquisite jewels of the infinite buddhas and enlightening beings, illuminating all universes in the ten directions, revealing all the oceans of enlightening beings therein, all imbued with the spiritual power of the enlightened, forever traveling through the network of all lands in space. This is the thirty-first.

"Next there is a mark of greatness called cloud of illumination of the arrays of all universes; it is right in the middle, at the crest of a gradual rise, adorned with a pure gold cosmic net, emanating clouds of pure light filling the cosmos, instant after instant constantly showing the buddhas, enlightening beings, and congregations at the sites of enlightenment in all worlds. This is the thirty-second.

"The top of Buddha's head is embellished with these thirty-two marks of great people. Between the Buddha's eyebrows is a mark of great people called cloud of light permeating the cosmos, adorned with jewel flowers, emanating great beams of light containing the hues of all jewels, clear and pure as the light of the sun and moon, that light illumining the lands of the ten directions, revealing the bodies of all buddhas therein, and also emitting sublime sounds expressing the ocean of truths. This is the thirty-third mark.

"Buddha's eyes have a mark of greatness called cloud of independent universal vision, adorned by many beautiful jewels, their crystalline light pure and clear, seeing all without any obstruction. This is the thirty-fourth.

"Buddha's nose has a mark of greatness called cloud of knowledge of all spiritual powers, adorned by pure jewels, covered with lights the colors of all jewels, wherein appear infinite phantom buddhas sitting on jewel lotus blossoms, going to all worlds, expounding to all enlightening beings and all sentient beings the inconceivable ocean of all aspects of buddhahood. This is the thirty-fifth.

"Buddha's tongue has a mark of greatness called cloud manifesting reflected images of sound, adorned by beautiful jewels of all colors, produced by the roots of goodness of former times; his tongue's length and breadth covers all oceans of worlds; whenever the Buddha smiles, he emits lights of all jewels that illumine all the universes in the ten directions, causing all minds to become clear and cool; all the buddhas of past, future, and present appear clearly in the lights, all uttering far-reaching, subtle sounds pervading all lands and remaining for infinite eons. This is the thirty-sixth.

"The buddha's tongue has another mark of greatness called cloud of reality realms. It is perfectly flat, adorned with jewels, radiating exquisite jewel lights complete with colors and characteristics like the lights emanating from the hair between the Buddha's eyebrows. Those lights illumine all buddha-lands, showing them to be only made of atoms, having no intrinsic essence. In the lights there also appear countless buddhas, all uttering subtle messages explaining all truths. This is the thirty-seventh.

"The tip of Buddha's tongue has a mark of greatness called cloud of light illuminating the cosmos, adorned with wish-fulfilling jewels, always spontaneously producing golden flames wherein appear reflections of the ocean of all buddhas. It also causes subtle sounds to resonate, filling all the boundless worlds, each sound containing all sounds, and explaining the sublime truth, to the joy of the hearers, who appreciate for measureless eons without forgetting. This is the thirty-eighth.

"The tip of Buddha's tongue has another mark of greatness, called cloud lighting up the cosmos, adorned with diamonds, emanating subtle lights of myriad colors, filling infinite lands of the ten directions throughout the cosmos, all pure, all containing infinite buddhas and enlightening beings, such uttering all kinds of sublime messages, received in person by all enlightening beings. This is the thirty-ninth.

"The Buddha's gums have a mark of greatness called cloud showing the inconceivable realm of reality, adorned with sapphires and lapis lazuli, emanating clouds of pure light from flames of fragrant lamps, filling the cosmos, showing all kinds of means of mystic powers, expounding the profound, inconceivable truth everywhere in all oceans of worlds. This is the fortieth.

"The Buddha's lower right teeth have a mark of greatness called cluster of teeth of Buddha, adorned with jewels set in gammadion patterns, radiating great beams of light illuminating the cosmos, with all buddha-bodies appearing therein, circulating throughout the ten directions, enlightening sentient beings. This is the forty-first.

"The Buddha's upper right teeth have a mark of greatness called clouds of high banks of jewel flames, adorned with treasuries of jewels, emitting pure light of indestructible fragrant flames, each light ray filling the cosmos, showing the spiritual powers of all buddhas, and also showing the pure sites of enlightenment in all worlds in the ten directions. This is the forty-second.

"The Buddha's lower left teeth have a mark of greatness called clouds of radiant illumination from jewel lamps, adorned with all kinds of beautiful jewels emitting flowers and scents, emanating pure light from clouds of lamp flames, filling all oceans of worlds, revealing therein all buddhas sitting on lotus blossoms surrounded by enlightening beings. This is the forty-third.

"The Buddha's upper left teeth have a mark of greatness called cloud reflecting the enlightened ones, adorned with gold of pure brilliance, nets and flowers of jewels, emanating great spheres of flames filling the cosmos, revealing therein all the buddhas using their spiritual powers in space to distribute the milk of the Teaching, the lamps of the Teaching, the treasure of the Teaching, to educate all groups of enlightening beings. This is the forty-fourth.

"The Buddha's front teeth have a mark of greatness called cloud of omnipresent light; between each tooth are arrays of oceans of marks that all radiate light when the Buddha smiles, with crystal flames of the colors

of all jewels, swirling to the right, circulating throughout the cosmos, uttering the voice of Buddha, explaining the practice of Universal Good. This is the forty-fifth.

"The Buddha's lips have a mark of greatness called cloud reflecting lights of all jewels, radiating immense beams of light the color of rose gold, of lotuses, and the colors of all jewels, illumining the cosmos and completely purifying it. This is the forty-sixth.

"The Buddha's neck has a mark of greatness called cloud shining on all worlds, adorned by diamonds. His neck is supple, soft, slender, and moist, and gives off radiant pure light filling all worlds in the ten directions, revealing all buddhas therein. This is the forty-seventh.

"The Buddha's right shoulder has a mark of greatness called Buddha's immense cloud of all jewels, emanating lights of the colors of all jewels, gold, and lotus blossoms, forming a network of crystal flames, illuminating the cosmos, revealing all enlightening beings therein. This is the forty-eighth. The Buddha's right shoulder has another mark of greatness, called cloud of supreme jewels shining radiantly, pure as gold in color, emanating crystal light filling the cosmos, revealing all enlightening beings therein. This is the forty-ninth.

"The Buddha's left shoulder has a mark of greatness called cloud of supreme light illuminating the cosmos, variously adorned like the marks on his crown and between his eyebrows, emitting golden, lotus-colored, and jewel-colored lights forming great networks of flames filling the cosmos, showing therein all occult powers. This is the fiftieth. The Buddha's left shoulder has another mark of greatness, called cloud of light shining everywhere, whirling to the right, adorned with gold and diamonds, radiating lights of fragrant flames of flowers of jewels, filling the cosmos, showing all buddhas and all purified lands therein. This is the fifty-first. The Buddha's left shoulder has another mark of greatness, called cloud of universal radiance, whirling to the right, with subtle mysterious adornments, emitting pure light from clouds of flames of buddhas' lamps, filling the cosmos, revealing the various adornments of all enlightening beings therein, all superbly beautiful. This is the fifty-second.

"The Buddha's chest has a mark of greatness shaped like a gammadion called oceanic cluster of auspicious signs, adorned with crystal jewel flowers emitting all kinds of orbs of light flames of the colors of all jewels, filling the cosmos, making it all pure, and also producing marvelous sounds expressing the ocean of the teachings. This is the fifty-third.

"To the right of the mark of auspicious signs is a mark of greatness called cloud of revelation of light, adorned by the cosmic net of Indra, radiating a vast circle of light filling the cosmos, revealing therein infinite buddhas. This is the fifty-fourth.

"There is another mark of greatness to the right of the mark of auspicious signs, called cloud manifesting the Buddha everywhere, adorned

by the jewel crowns of enlightening beings, emanating great lights shining on all worlds in the ten directions. Purifying them all, showing therein the buddhas of past, future, and present sitting on the sites of enlightenment, manifesting spiritual powers, and widely expounding the ocean of teachings. This is the fifty-fifth.

"There is another mark of greatness to the right of the mark of auspicious signs, called cloud of blooming flowers, adorned by crystal jewel flowers, radiating pure light rays from precious lamps of fragrant flames, shaped like lotus blossoms, filling the world. This is the fifty-sixth.

"There is another mark of greatness to the right of the mark of auspicious signs, called cloud of pleasant golden color, adorned by diamonds from the Mind King treasury of all jewels, emanating pure light illuminating the cosmos, revealing therein immensely radiant jewel treasuries like the eyes of Buddha. This is the fifty-seventh.

"There is another mark of greatness to the right of the mark of auspicious signs, called cluster of oceans of buddhas, adorned by gems, fragrant lamps, and flower garlands, emanating the pure light of great flames of fragrant lamps of diamond, filling space, pervading all lands, showing the assemblies at the sites of enlightenment there. This is the fifty-eighth.

"To the left of the mark of auspicious signs there is a mark of greatness called clouds of light of revelation, adorned with countless enlightening beings sitting on jewel lotus blossoms, emanating jewel-flame light beams, studded with diamonds, purifying all oceans of universes, revealing therein infinite buddhas and their sublime voices expounding all truths. This is the fifty-ninth.

"There is another mark of greatness to the left of the mark of auspicious signs, called cloud of light appearing throughout the cosmos, adorned by an ocean of jewels, emitting great light pervading all worlds, showing the enlightening beings therein. This is the sixtieth.

"There is another mark of greatness to the left of the mark of auspicious signs, called cloud of universal eminence, adorned with garlands of jewel orbs made of diamonds that shine like the sun, emanating great flames of light filling all oceans of worlds in the cosmos, showing therein all worlds, all buddhas, and all sentient beings. This is the sixty-first.

"There is another mark of greatness to the left of the mark of auspicious signs, called cloud of the sublime sound of the turning of the wheel of the Teaching, adorned by lamps of all truths and flowers of pure fragrance, emitting great beams of light filling the cosmos, revealing therein the ocean of marks and ocean of mind of all the buddhas. This is the sixty-second.

"There is another mark of greatness to the left of the mark of auspicious signs, called cloud of adornments, adorned by the ocean of all buddhas of past, future, and present, radiating immaculate light purifying all buddha-lands, showing therein all the buddhas and enlightening beings as well as the deeds they carry out. This is the sixty-third.

"The Buddha's right hand has a mark of greatness called cloud of oceanic illumination, adorned by myriad jewels, constantly emitting pure light like the aura of the moon, filling all worlds in space, emanating thunderous voices extolling all the practices of enlightening beings. This is the sixty-fourth.

"Buddha's right hand has another mark of greatness, called cloud of reflected radiance, adorned with flowers of lapis lazuli and sapphires, shedding great light illuminating all the worlds in the ten directions where enlightening beings abide, their troves of lotus blossoms, jewels and so on, therein showing the infinite buddhas sitting at the enlightenment tree with the pure body of reality, causing all the lands of the ten directions to quake. This is the sixty-fifth.

"Buddha's right hand has another mark of greatness, called cloud of lamp flame garlands adorning everywhere, arrayed with radiant jewels, emitting great beams of light forming networks of miraculous displays of mystical emanations, showing therein hosts of enlightening beings, all wearing jeweled crowns, expounding the ocean of enlightening practices. This is the sixty-sixth.

"Buddha's right hand has another mark of greatness, called cloud revealing all jewels, adorned with lamps with lotuslike flames, emitting oceanic treasuries of light pervading the cosmos, showing therein infinite buddhas sitting on lotus thrones. This is the sixty-seventh.

"Buddha's right hand has another mark of greatness, called cloud of light, adorned with oceans of crystal flames, emitting flames of all jewels and flames of flowers of fragrant fire, their pure light filling all networks of worlds, showing all buddhas' sites of enlightenment therein. This is the sixty-eighth.

"Buddha's left hand has a mark of greatness called cloud of lamps of jewel-like purity, adorned with the colors of precious elements, radiating light of the golden hue of the Buddha, moment to moment constantly causing all the finest adornments to appear. This is the sixty-ninth.

"Buddha's left hand has another mark of greatness, called cloud of voices of the lamp of knowledge of all lands, adorned with diamond flowers in a cosmic net, radiating pure golden light illumining all worlds in the ten directions. This is the seventieth.

"Buddha's left hand has another mark of greatness, called cloud of light resting on a precious lotus, adorned with exquisite flowers of all precious substances, emanating great light, like a mountainous lamp, lighting all the worlds of the ten directions. This is the seventy-first.

"Buddha's left hand has another mark of greatness, called cloud of universal illumination of the cosmos, adorned with a cosmic net of jewel garlands, jewel discs, and jewel vases, as well as myriad sublime appearances, emitting great light illumining all lands in the ten directions, showing therein all buddhas of all oceans of worlds in all universes, sitting on lotus blossoms. This is the seventy-second.

"Buddha's right fingers have a mark of greatness called cloud show-

ing the whirlpool of lands of all ages, adorned with flowers of all the finest jewels from treasuries of the glow of the moon reflected in the water, emanating great beams of light filling the cosmos, constantly producing therein subtle sound filling the lands of the ten directions. This is the seventy-third.

"Buddha's left fingers have a mark of greatness called cloud resting on all jewels, adorned with sapphires and diamonds, radiating the lights of all jewels, filling the cosmos, showing therein all buddhas and enlightening beings. This is the seventy-fourth.

"Buddha's right palm has a mark of greatness called cloud of radiance, adorned with a thousand-spoked diamond wheel, emanating jewel light whirling to the right filling the cosmos, showing therein all buddhas, each buddhas' body blazing with flames of light, teaching the truth and liberating people, purifying worlds. This is the seventy-fifth.

"Buddha's left palm has a mark of greatness called cloud of flaming wheels, expanding and magically causing all the sites of enlightenment in the cosmos to appear, adorned with a thousand-spoked wheel of sunlike jewels, radiating great beams of light filling all oceans of worlds, revealing therein all enlightening beings, expounding the ocean of practices of Universal Good, entering into all buddhas' lands, each enlightening innumerable sentient beings. This is the seventy-sixth.

"Buddha's genital organ has a mark of greatness called cloud emanating the voice of Buddha, adorned with all kinds of fine jewels, emitting flowery flame light from crystal lamps, the light refulgent, containing the colors of all jewels, illuminating all universes in space, showing therein all buddhas traveling, coming and going, reaching everywhere. This is the seventy-seventh.

"Buddha's right buttock has a mark of greatness called cloud of radiant garlands of jewel lamps, adorned with jewels, emitting inconceivable jewel flame rays of light spreading throughout all universes in the ten directions, being of the same one appearance as the cosmos of space, yet able to produce all appearances, manifesting in each appearance the autonomous mystical projections of the buddhas. This is the seventy-eighth.

"Buddha's left buttock has a mark of greatness called cloud of light covering the sky showing all oceans of universes like lotuses, adorned with pure jewels, emanating networks of light rays illumining all universes in the ten directions, revealing there clouds of all kinds of forms. This is the seventy-ninth.

"Buddha's right thigh has a mark of greatness called cloud of ubiquitous manifestation, adorned with crystals of many colors. The thigh is proportionate to the calf; it radiates lights of the true Teaching, like jewel flames, able to instantly reveal the ocean of forms of the striding of the king of all treasures. This is the eightieth.

"Buddha's left thigh has a mark of greatness called cloud showing the infinite oceans of features of all buddhas, adorned with an ocean of all jewels resting on each one, traveling vast distances, emanating pure light

shining on all sentient beings, causing them all to seek the supreme state of buddhahood. This is the eighty-first.

"Buddha's deerlike right calf has a mark of greatness called cloud of all universes in space, adorned with sublime jewels of light. The calf is round and straight and walks well; it emanates pure golden light illuminating all buddhas' worlds and emits great sounds causing them all to quake. It also shows all buddha-lands stationed in space, arrayed with jewel-like flames, from which countless enlightening beings magically appear. This is the eighty-second.

"Buddha's deerlike left calf has a mark of greatness called cloud of oceans of adornments. Golden-hued, it can walk through all buddha-lands, emitting the pure light of all jewels, filling the cosmos, given to perform buddha-works. This is the eighty-third.

"The jewel hair on the Buddha's lower legs has a mark of greatness called cloud of manifestations of reflected images of the cosmos. The hair curls to the right, and each hairtip radiates jewel light filling all universes in the ten directions, showing all buddhas' spiritual powers. The hair pores all emit lights in which appear all buddha-lands. This is the eighty-fourth.

"The soles of Buddha's feet have a mark of greatness called cloud of arrangements of the ocean of all enlightening beings, diamond-colored, with pure lotus blossoms of gold, radiating jewel-like light illumining all oceans of worlds in the ten directions, with clouds of jewel-like fragrant flames reaching everywhere. When he lifts his foot to take a step, a fragrant air circulates, replete with the colors of all jewels, filling the cosmos. This is the eighty-fifth.

"On Buddha's right instep is a mark of greatness called cloud of light shining on everything, adorned with all kinds of jewels, radiating great lights filling the cosmos, showing all buddhas and enlightening beings. This is the eighty-sixth.

"On Buddha's left instep is a mark of greatness called cloud of manifestations of all buddhas, adorned with jewels, emanating jewel light moment to moment showing the miraculous displays of all buddhas, as well as their oceans of teachings, and the enlightenment sites they sit at, this continuing unbroken forever. This is the eighty-seventh.

"Between Buddha's right toes is a mark of greatness called cloud of light illuminating all oceans of universes, variously adorned with diamonds like mountainous lamps and thousand-spoked wheels of flames, radiating great beams of light filling the oceans of worlds in all universes in the ten directions, showing therein the various forms of precious adornments of all buddhas. This is the eighty-eighth.

"Between Buddha's left toes is a mark of greatness called cloud showing the ocean of all buddhas, adorned with jewel flowers, garlands of fragrant flaming lamps, and discs of all jewels, constantly emitting pure lights from an ocean of jewels, filling space, reaching all worlds in the ten directions, showing therein such features of all buddhas and enlightening

beings as their universal voices and their mystic gammadion signs of felicity, benefiting all the infinite sentient beings. This is the eighty-ninth.

"Buddha's right heel has a mark of greatness called cloud of independent radiance, adorned with powdered sapphires, always emanating the exquisite jewel light of the buddhas, the splendor of that light filling the cosmos, all the same one appearance, without any differences, therein showing all buddhas sitting at the site of enlightenment and expounding the sublime teaching. This is the ninetieth.

"Buddha's left heel has a mark of greatness called cloud manifesting sublime voices expounding the ocean of truths, adorned with jewels from the ocean of mystic projections, jewels from flowers of a polar mountain in an ocean of fragrant flames, as well as cat's-eye gems, all radiating great beams of light filling the cosmos, showing therein the spiritual powers of the buddhas. This is the ninety-first.

"Buddha's right ankle has a mark of greatness called cloud shining with the light of all adornments, with extremely fine adornments made of all kinds of precious substances, radiating pure golden light, illumining all universes in the ten directions, the light appearing as an enormous cloud covering the sites of enlightenment of all buddhas. This is the ninety-second.

"Buddha's left ankle has a mark of greatness called cloud showing all colors, adorned with radiant jewels and sapphires containing the glow of all moons, moment to moment traveling through the ocean of universes, radiating crystal lamps' fragrant flames' light, that light pervading all universes. This is the ninety-third.

"The circumference of Buddha's right foot has a mark of greatness called universal treasury cloud, adorned with emeralds and diamonds, emanating jewel light filling space, therein showing all buddhas sitting on crystal lion thrones at the sites of enlightenment. This is the ninety-fourth.

"The circumference of Buddha's left foot has a mark of greatness called cloud of light illumining the whole cosmos, adorned with jewel flowers, radiating great lights filling the cosmos, all equal and uniform, therein showing the mystic power of all the buddhas and enlightening beings, with great wondrous voices expounding the endless ways of entry into truth there are in the cosmos. This is the ninety-fifth.

"The tips of Buddha's right toes have a mark of greatness called cloud showing adornments, arrayed with very pleasing pure gold, emanating great rays of light filling all universes in the ten directions, showing therein the boundless ocean of teachings, various virtues, and spiritual powers of all buddhas and enlightening beings. This is the ninety-sixth.

"The tips of Buddha's left toes have a mark of greatness called cloud showing the mystic transformations of all buddhas, adorned with inconceivable buddhas' halos, moon glow, pervasive perfume, and wheels of jewel flames, emanating pure lights of the colors of all jewels, filling all

oceans of worlds, showing therein all buddhas and enlightening beings expounding the ocean of all Buddha teachings. This is the ninety-seventh.

"Vairocana Buddha has as many such marks of greatness as atoms in ten Flower Treasury oceans of worlds, each limb adorned with sublime marks of myriad jewels."

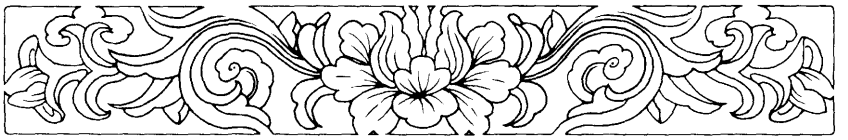

BOOK THIRTY-FIVE

The Qualities of the Buddha's Embellishments and Lights

THEN THE WORLD HONORED ONE said to the enlightening being Jewel Hand, "Offspring of Buddha, the perfectly enlightened one has an embellishment called the foremost sphere, from which emanates a great light called effulgence, with seven million infinities of light rays. When I was an enlightening being in the palace of Tushita heaven, I emanated a great light called lightbanner king, illuminating as many worlds as atoms in ten buddha-lands; the sentient beings in the hells of those worlds who were touched by this light gained respite from their torments, and they obtained ten kinds of pure eyes, ears, noses, tongues, bodies, and minds, and all danced for joy. When their lives ended they were reborn in Tushita heaven. In Tushita heaven is a drum called most delightful; when they had been born in heaven, this drum sounded, declaring to them, 'O godlings, because your minds were not indulgent and you planted roots of goodness in the presence of buddhas, and because in the past you associated with the wise, and by the great spiritual power of Vairocana, you have been born in this heaven after the end of your life elsewhere.'

"The thousand-spoked wheels on the soles of my feet as an enlightening being were called king of universal light. They had an embellishment, called the foremost sphere, always emanating forty kinds of light, among them a light called pure virtue, illumining as many worlds as atoms in a hundred trillion buddha-lands, causing all sentient beings to develop maturity according to their various actions and inclinations. Sentient beings in excruciating pain in uninterrupted hell, encountering this light, were born in Tushita heaven after their lives ended. When they were born in heaven, they heard the sound of the celestial drum declare to them, 'Very good! Godlings, the enlightening being Vairocana has entered undefiled concentration; you should pay respects.' Then the godlings, hearing this exhortation from the sound of the celestial drum, thought, 'How wonderful—what is the cause of this subtle sound?' Then the drum answered, 'The sound I make is produced by the power of roots of goodness. Godlings, just as I speak of myself without

attachment to self or to what is mine, so too do the buddhas say they are buddhas, yet have no attachment to "I" or "mine." Just as my sound does not come from the east or from the west, the south, the north, or the intermediate directions or the zenith or nadir, in the same way the achievement of buddhahood as a consequence of actions does not come from any of the ten directions. It is as when you were in hell before: the hell and your bodies did not come from any of the ten directions; it was only due to your deluded evil deeds and bondage by folly that you were incarnated in hell—this has no basis, it does not come from anywhere. The enlightening being Vairocana, by spiritual power, emanated great light, yet this light did not come from any of the ten directions; in the same way, my sound does not come from any of the ten directions—it is just the power of good roots of concentration and by the spiritual power of transcendent wisdom that produces this pure sound and manifests these various abilities. Just as Sumeru, the polar mountain, has thirty-three celestial palaces of exalted splendor, with various appurtenances that do not come from any of the ten directions, likewise my sound does not come from any of the ten directions. Just as I teach as many sentient beings as there are atoms in a trillion worlds, each in accord with their inclinations, causing them great joy, yet do not get tired of them or shrink from them, and I do not become proud or heedless, so also does the enlightening being Vairocana do the same, while abiding in undefiled concentration. From one embellishment on his right palm he emanates one ray of light that manifests innumerable magical powers such as even individually liberated ones cannot know, much less sentient beings. You should go to that enlightening being and attend and serve him. Do not indulge in the pleasures of the senses anymore—attachment to sensual desires obstructs roots of goodness. Just as the world-ending holocaust completely burns away the polar mountain, so also does craving bind up the mind and prevent it from developing the will to remember Buddha. You should be grateful for your blessings and requite the favor you have received. Many ingrates meet untimely deaths and are reborn in hell. You were formerly in hell, when your bodies were illumined with light and you left there and were reborn here. You should now quickly rededicate and increase your roots of goodness. Just as I, the heavenly drum, am not male or female, yet can produce measureless, boundless, inconceivable things, so too you gods and goddesses are not male or female yet are able to enjoy all kinds of sublime palaces and groves. Just as my heavenly drum is not born and does not perish, the same is true of material form, sensation, perception, action, and consciousness. If you can understand this, know that you will then enter the concentration defined by independence.'

"The godlings, having heard this message, realized unprecedented wonder. Then they all magically produced myriad clouds of flowers, fragrances, music, banners, parasols, and eulogies, and went together to the palace where the enlightening being Vairocana was staying. Joining

their palms in respect, they stood to one side and wished to behold him, but they could not see him. The godlings then said, 'The enlightening being Vairocana has already passed away from here and been born in the human world, in the house of King Shuddhodana. He has mounted the sandalwood bower and is in the womb of Lady Maya.' Then the godlings, by means of the celestial eye, saw the body of the enlightening being in the family of the king Shuddhodana in the human realm, being attended by gods of the Brahma heavens and heavens of desire. The godlings then thought, 'If we do not go to the enlightening being and pay our respects, and should give rise to even a single thought of attachment to these celestial palaces, that would not be right.'

"Then each of the godlings, with a retinue of a hundred million, was going to go down to earth. At that point the celestial drum produced a voice telling them, 'The great enlightening being has not ended his life here and been reborn there: it is just that he has, by spiritual power, caused sentient beings to perceive him according to their psychological needs. Just as I now am not visible to the eye, yet can produce a voice, so also the great enlighening being, in undefiled concentration, is not visible to the eye, yet can appear to be born anywhere, without vain discrimination, free from conceit, without attachments. You should arouse the determination for unexcelled, complete perfect enlightenment, purify your minds, lead well-behaved lives, and repent of and get rid of all obstructions due to past actions, obstructions due to afflictions, obstructions due to retribution, and obstructions due to views; with bodies as many as beings in the cosmos, with tongues as many as beings in the cosmos, with good deeds of body, speech, and mind as many as beings in the cosmos, repent of and get rid of all obstructions and faults.'

"The godlings, hearing this, attained unprecedented wonder and were very joyful. They asked, 'How does the great enlightening being repent of and get rid of all faults?' The celestial drum, by the power of roots of goodness of concentration of the enlightening being, said, 'The enlightening being knows that conditioning acts do not come from any particular location, yet they accumulate and dwell in the mind. They come only from delusion and have no abode. The enlightening being clearly sees this with certainty and has no doubt or confusion. Just as I, the celestial drum, speak of actions and consequences, of practice and discipline, of joy and peace, and of various concentrations, so do buddhas and enlightening beings speak of "I" and "mine," speak of sentient beings, of covetousness, wrath, and delusion and their various actions, yet there really is no self or possession—all actions performed, the resulting consequences of the six paths of transmigration, cannot be found wherever you may seek. Just as my voice is not born and does not perish, while the celestials who do evil do not hear my voice but the voice waking them up by means of hell, so also are all actions neither born nor perishing, while according to their practice and accumulation their consequences are experienced. My drum sound is eternally inexhaustible and uninterrupted,

and neither coming nor going can be apprehended in it; if there were coming or going, there would be extinction and permanence—the buddhas never say there is extinction or permanence, except as an expedient to develop sentient beings. Just as my sound makes itself available to beings in infinite worlds according to their mentalities, so do all buddhas make themselves visible according to the mentalities of beings. Suppose there is a glass mirror called "reflector," clearly reflecting, equal in size to ten worlds, with the images of all the mountains and rivers, and all the sentient beings, including in the hells, the animals and ghosts, all reflected therein—what do you think, can you say those images enter and exit the mirror?' The godlings answered, 'No.' 'All actions are also like this; though they can produce resulting consequences, there is no place they come or go. Just as a magician deceives people's eyes by illusion, so do actions also do the same. If you know this, this is true repentance of all evils so that all are cleared.'

"When this teaching was spoken, the Tushita godlings in worlds as numerous as atoms in ten quintillion buddha-lands attained acceptance of the nonorigination of all things; immeasurable, inconceivable infinities of godlings of the six heavens of the realm of desire were inspired to seek unexcelled, complete perfect enlightenment; all the goddesses of the heavens of the desire realm relinquished the female body and became determined to attain supreme enlightenment. Then the godlings, because of attaining the ten stages on hearing the tremendous dedication of Universal Good told, because of attaining concentration adorned by various powers, and because of repenting of and clearing away all serious hindrances by means of pure physical, verbal, and mental actions equal in number to living beings, thereupon saw lotus blossoms made of all precious substances, as many blossoms as atoms in ten quintillion buddha-lands, with an enlightening being sitting on each blossom emanating great beams of light; in those beams of light were as many buddhas as there are living beings, sitting in the lotus posture expounding the teaching in accordance with the mentalities of sentient beings—yet still not even a little of the power of undefiled concentration was as yet manifested.

"Then the godlings, by means of the flowers and other things they had produced before, again magically produced in each pore of their bodies as many clouds of fine flowers and so on as there are living beings, to offer to the realized one Vairocana, and took them and scattered them on the Buddha; all of them hovered over the Buddha's body while the fragrant clouds rained over worlds as many as atoms in countless buddha-lands. Any sentient beings who were enveloped in that fragrance became physically peaceful and blissful, like a mendicant who has entered the fourth stage of meditation, in whom all obstructions due to past actions vanish. Sentient beings have five hundred internal afflictions and five hundred external afflictions relating to form, sound, smell, flavor, and tactile feeling; those rife with covetousness have 21,000, those rife with

anger have 21,000, those rife with delusion have 21,000, and those equally habituated to all three also have 21,000—but if they smell this fragrance, they realize that all these are unreal. Once they realize this, they develop pure roots of goodness with the light of mystic power, like clouds of fragrant banners.

"Those who see the canopies produced by the enlightening beings plant the innumerable roots of goodness of universal monarchs of the pure gold net of the tenth stage of enlightening. When enlightening beings are in this status of universal monarch, they edify beings in worlds as numerous as atoms in ten quintillion buddha-lands. In the case of the buddha called Knowledge Like the Moon, of the world called Clear Mirror, there are always monks, nuns, laymen, laywomen, and others from countless worlds who project their bodies to come listen to the Teaching; that buddha, without a moment's pause, relates to them the events of former lives. Any sentient beings who hear the name of the buddha will surely be reborn in the land of the Buddha. That case of enlighening beings in the rank of universal monarch with the pure golden net is also like this: any who encounter their light will surely attain the tenth stage of enlightening beings, because of the power of roots of goodness previously cultivated. When one has attained the first meditation, though one's life has not yet ended, one can see the palaces in the Brahma heaven and can experience the bliss of the Brahma world; likewise those who attain the other stages of meditation. The great enlightening beings in the rank of universal monarch with the pure golden net radiate pure light such that any beings who are touched by it all gain the tenth stage of enlightening and attain immeasurable light of knowledge, acquire ten kinds of pure eyes, ten kinds of pure ears, noses, tongues, bodies, and ten kinds of pure intellects; they accomplish immeasurable profound concentrations and achieve such a pure physical eye.

"Suppose someone took ten trillion buddha-lands and reduced them to atoms, and then reduced to atoms as many buddha-lands as those atoms, then put all those atoms in his left hand and carried them past an equal number of worlds to the east, and then put down one atom, and continued this way to the east until all the atoms were exhausted, and did the same in the other nine directions: if all the worlds in the ten directions, both those in which he had deposited an atom and those in which he had not, were all assembled to form a single buddha-land, do you think that the immeasurable vastness of this buddha-land would be conceivable or not?"

Jewel Hand said, "It would not be conceivable. The enormous size of such a land would be immeasurable, extraordinary, inconceivable. If any sentient beings heard this comparison and believed and understood it, that would be even more extraordinary."

The Buddha said, "This is so, Jewel Hand. It is as you say. If any good man or woman should hear this example and believe in it, I would give them the prediction that they will certainly attain unexcelled, complete

perfect enlightenment and will acquire the unsurpassed knowledge of buddhas.

"Suppose again, Jewel Hand, that someone reduced to atoms as many enormous buddha-lands of the magnitude described above as atoms in a hundred billion buddha-lands, and deposited each of these atoms, as in the foregoing example, and all of these worlds, those on which an atom was deposited as well as those in between, were united in a single buddha-land. Then again suppose this buddha-land were reduced to atoms, and so on, repeating this process eighty times: the enlightening being's pure physical eye, a consequence of action, can clearly see in a single instant every particle in all those immense buddha-lands, and also see buddhas as numerous as atoms in ten billion immense buddha-lands, just as the pure light of the crystal mirror reflects as many worlds as atoms in ten buddha-lands. Jewel Hand, all this is accomplished by the virtues of the most profound concentration of the universal monarch of the pure gold net."

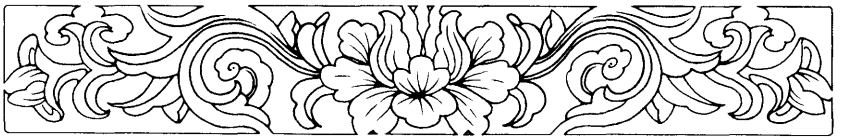

BOOK THIRTY-SIX

The Practice of Universal Good

AT THAT TIME the great enlightening being Universal Good also said to the great congregation of enlightening beings, "Offspring of Buddha, what has been expounded up till now is just a brief exposition of a little bit of the realm of buddhas, adapted so as to be appropriate to the faculties and capacities of sentient beings. Why? The buddhas emerge in the world because sentient beings are ignorant and do what is bad, they conceive of self and possessions, they cling to the body, they are deluded and confused, they discriminate on the basis of false views and are always in bondage, following the flow of birth and death away from the path of enlightenment.

"I do not see anything that is a bigger mistake than for enlightening beings to become angry at other enlightening beings. Why? Because if enlightening beings become angry at other enlightening beings, that creates a million obstacles. What are those million obstacles? They are the obstacle of not seeing enlightenment, the obstacle of not hearing the true Teaching, the obstacle of being born in an impure world, the obstacle of being born in miserable states, the obstacle of being born in places where it is difficult to become enlightened, the obstacle of sickliness, the obstacle of being the object of much slander, the obstacle of being born stupid, the obstacle of loss of right mindfulness and recollection, the obstacle of lack of intelligence, obstacles of eye, ear, nose, tongue, body, and mind, the obstacle of bad advisers, the obstacle of bad companions, the obstacle of inclination toward practice of individualistic liberation, the obstacle of inclination toward associating with the vulgar, the obstacle of not believing in people of great spiritual power, the obstacle of living with people who have strayed from correct perception, the obstacle of being born in a family of heretics, the obstacle of dwelling in the realm of demons, the obstacle of being estranged from the right Teaching of Buddha, the obstacle of not seeing good companions, the obstacle of blockage of roots of goodness, the obstacle of increase of bad conditions, the obstacle of meanness, the obstacle of being born in a remote

area, the obstacle of being born in a family of evil people, the obstacle of being born among evil spirits, evil ghosts, hobgoblins, demons, titans, vipers, and so on, the obstacle of not caring for the Buddha teachings, the obstacle of habituation to infantile behavior, the obstacle of clinging to the small vehicle of individual salvation, the obstacle of not liking the Great Vehicle of universal salvation, the obstacle of fearfulness, the obstacle of anxiety, the obstacle of clinging to mundane routines, the obstacle of not concentrating on the way to enlightenment, the obstacle of not liking to see or hear of the spiritual powers of Buddha, the obstacle of not acquiring the faculties of enlightening beings, the obstacle of not applying the purifying practices of enlightening beings, the obstacle of shrinking from the determination of enlightening beings, the obstacle of not making the great vow of enlightening beings, the obstacle of not developing the determination for omniscience, the obstacle of slacking off from the practice of enlightening beings, the obstacle of not being able to purify acts, the obstacle of not being able to incorporate great virtues, the obstacle of the power of knowledge not being clear and keen, the obstacle of shutting off great wisdom and knowledge, the obstacle of not preserving the practices of enlightening beings, the obstacle of inclination to repudiate all words of wisdom, the obstacle of estrangement from the enlightenment of the buddhas, the obstacle of inclination to abide in the realms of demons, the obstacle of not concentrating on cultivating the realm of buddhahood, the obstacle of not definitively making the universal commitment of enlightening beings, the obstacle of not liking to live with enlightening beings, the obstacle of not seeking the roots of goodness of enlightening beings, the obstacle of being opinionated and suspicious, the obstacle of the continual befuddlement of the mind, the obstacle of being unwilling to give because of inability to practice the impartial generosity of enlightening beings, the obstacle of transgression of precepts by being unable to maintain the precepts of the Buddha, the obstacle of foolish malevolence and anger due to inability to achieve tolerance and forbearance, the obstacle of the defilement of laziness due to inability to act with the great vigor of enlightening beings, the obstacle of distraction and confusion due to inability to attain concentration, the obstacle of misused intellect due to failure to cultivate transcendent wisdom, the obstacle of lack of familiarity with what is so and what is not so, the obstacle of having no means to liberate beings, the obstacle of inability to contemplate the knowlege of enlightening beings, the obstacle of not knowing enlightening beings' means of emancipation, the obstacle of failure to develop the ten great eyes of enlightening beings and therefore being as if blind, the obstacle of being dumb as an animal due to not hearing the teaching of nonobstruction, the obstacle of destruction of the nose due to not having the marks and embellishments of buddhahood, the obstacle of inability to understand speech and the consequent inability to speak, the obstacle of physical problems due to demeaning sentient beings, the obstacle of mental prob-

lems due to lack of control of mind, the obstacle of physical actions due to not keeping the precepts, the obstacle of verbal actions due to continually committing faults of speech, the obstacle of mental actions due to conceiving much covetousness, anger, and erroneous views, the obstacle of seeking the teaching with a thieving mind, the obstacle of cutting off the perspective of enlightening beings, the obstacle of shrinking from the effort of enlightening beings, the obstacle of laziness of mind on the enlightening beings' way to emancipation, the obstacle of the mind stopping at the entry of the light of knowledge of enlightening beings, the obstacle of becoming weak-minded and incapable of the recollective power of enlightening beings, the obstacle of being unable to retain the teachings of the buddhas, the obstacle of being unable to approach enlightening beings' path of detachment from birth, the obstacle of inability to cultivate the incorruptible path of enlightening beings, the obstacle of following the absolute state of one-sided detachment, the obstacle of estrangement from the family of the buddhas and enlightening beings of all times.

"If an enlightening being conceives a single feeling of anger toward enlightening beings, that produces a million obstacles such as these. Why? I do not see anything that is as big a mistake as for enlightening beings to become angry at other enlightening beings. Therefore, if great enlightening beings want to quickly fulfill the practices of enlightening beings, they should diligently practice ten principles: in their minds they should not abandon sentient beings; they should think of enlightening beings as buddhas; they should never slander any teachings of the buddhas, they should know that there is no end to different lands; they should be profoundly devoted to enlightening practices; they should not give up the cosmic, spacelike, impartial mind of enlightenment; they should contemplate enlightenment and enter the power of buddhas; they should cultivate unobstructed intellectual and expository powers; they should teach and enlighten beings tirelessly; they should live in all worlds without attachment in their minds.

"When great enlightening beings are living by these ten principles, they are able to embody ten kinds of purity. What are these ten? Purity of comprehension of the most profound truth; purity of association with good associates; purity of preserving the Buddha teachings; purity of comprehension of the realm of space; purity of profound penetration of the realm of reality; purity of observation of infinite minds; purity of having the same roots of goodness as all enlightening beings; purity of nonattachment to the various ages; purity of observation of past, present, and future; purity of practice of all enlightening teachings.

"When great enlightening beings persist in these ten things, they become imbued with ten kinds of broad knowledge: that is, knowledge of all sentient beings' mental behavior; knowledge of the consequences of actions of all sentient beings; knowledge of all Buddha teachings; knowledge of the profound, occult import of all Buddha teachings;

knowledge of all methods of concentration spells; knowledge of interpretation of all writings; knowledge of the language and speech of all sentient beings; knowledge of manifestation of their bodies in all worlds; knowledge of manifestation of their reflections in all assemblies; knowledge of embodying omniscience in all realms of being.

"Once great enlightening beings are established in this knowledge, they realize ten kinds of universal entry: all worlds enter one point, one point enters all worlds; all beings' bodies enter one body, one body enters all beings' bodies; untold eons enter one instant, one instant enters untold eons; all Buddhist principles enter one principle, one principle enters all Buddhist principles; untold places enter one place, one place enters all places; untold faculties enter one faculty, one faculty enters untold faculties; all faculties enter nonfaculty, nonfaculty enters all faculties; all perceptions enter one perception, one perception enters all perceptions; one utterance enters all utterances, all utterances enter one utterance; all pasts, presents, and futures enter one time frame, one time frame enters all pasts, presents, and futures.

"Once great enlightening beings have contemplated in this way, they abide in ten kinds of sublime mind: the sublime mind in which none of the perceptions and thoughts of sentient beings can abide; the sublime mind of the ultimate realm of space; the sublime mind of the boundless cosmos; the sublime mind of all the profound esoteric principles of buddhahood; the sublime mind of the extremely profound state of nondifferentiation; the sublime mind annihilating all doubt and confusion; the sublime mind of the nondifferentiated equality of all worlds; the sublime mind of the equality of all buddhas of past, present, and future; the sublime mind of the infinity of the power of all buddhas.

"Once great enlightening beings abide in these ten kinds of sublime mind, they acquire ten kinds of technical knowlege of the Buddha teachings: technical knowledge comprehending the most profound Buddha teaching; technical knowledge of the production of far-reaching Buddha teachings; technical knowledge of exposition of all kinds of Buddha teachings; technical knowledge of realizing the Buddha teaching of equality; technical knowledge of understanding the Buddha teaching of differentiation; technical knowledge of understanding the Buddha teaching of nondifferentiation; technical knowledge of profound penetration of the Buddha teaching of adornment; technical knowledge of penetrating the Buddha teachings by one means; technical knowledge of penetrating the Buddha teachings by innumerable means; technical knowledge of nondifference of the boundless Buddha teachings; technical knowledge of nonregression in the Buddha teachings by one's own mind and one's own power.

"When great enlightening beings have heard this teaching, they should all be inspired and respectfully accept and hold it. Why? Great enlightening beings who hold this teaching quickly attain unexcelled, complete perfect enlightenment with a minimum of effort, and all are

enabled to embody all qualities of buddhahood, equal to the qualities of the buddhas of all times."

Then, by the spiritual power of the Buddha as well as by natural law, in each of the ten directions as many worlds as atoms in ten unspeakable numbers of tens of quintillions of buddha-lands all quaked in six ways and rained showers from clouds of all flowers surpassing those of the heavens, as well as clouds of perfumes, incenses, robes, canopies, banners, pennants, jewels, and all kinds of decorations; there rained clouds of music, clouds of enlightening beings, clouds of physical forms of untold buddhas, clouds of infinite praises of the buddhas, clouds of voices of buddhas filling all universes, untold clouds of magically arrayed worlds, untold clouds developing enlightenment, untold clouds of light shining, and untold clouds of mystic manifestations expounding the Teaching.

As in this world, at the site of enlightenment, under the tree of enlightenment, in the palace of the enlightening being, the Buddha, the Completely Enlightened One, was seen expounding this teaching, so it was in all worlds in the ten directions.

Then, owing to the spiritual power of the Buddha as well as by natural law, there came to this land as many great enlightening beings as atoms in ten buddha-lands from each of the ten directions, from beyond as many worlds as atoms in ten infinities of buddha-lands. Filling the ten directions, they spoke these words to Universal Good: "It is very good, Offspring of Buddha, that you can explain this profound teaching of the giving of the prophecy of enlightenment, the greatest promise of the buddhas. We are all named Universal Good, the same as you, and each have come to this land from a world called Universal Excellence, from the company of buddhas called Freedom Representative of Universality. All, by the spiritual power of Buddha, expound this teaching, with such assemblies and such utterances, all equal, with neither increase nor decrease. We have all come to this enlightenment site by the Buddha's spiritual power to be witnesses for you. As we innumerable enlightening beings serve as witnesses at this site of enlightenment, the same is so in all worlds in the ten directions."

Then the great enlightening being Universal Good, by the spiritual power of the Buddha and by the power of his own roots of goodness, looked over the ten directions, throughout the cosmos; wishing to elucidate the practice of enlightening beings, to tell of the realm of enlightenment of the buddhas, to explain the realm of great vows, to explain the reckoning of ages of all worlds, to clarify the timely appearance of the buddhas, to explain how the buddhas develop beings according to their faculties, appearing to let them attend them, to make it clear that the effort of the buddhas' appearance in the world is not wasted, to make it clear that roots of goodness that are planted will surely bear fruit, and to clarify how enlightening beings of great spiritual power manifest forms for all sentient beings to teach and enlighten them, spoke these verses:

You should rejoice,
Get rid of all veils,
And single-mindedly listen with respect
To the vows and acts of enlightening beings.

The enlightening beings of the past
Were supreme lions of humanity;
The practices they carried out
I shall tell in order.

I will also tell the numbers of ages
The worlds and acts
And the peerless honored ones
Who emerged therein.

As for those past buddhas
Who appeared in the world by their vows,
How did they destroy afflictions
For all sentient beings?

All the lions of philosophy
Continue practice to fulfillment,
Attaining the state of equality of buddhas,
The realm of omniscience.

Seeing all the human lions
Of past ages
Emanating great networks of lights
Illumining the worlds of the ten directions,
They reflected and made their vows:
"I should be a lamp for the world
Replete with the virtues of buddhahood,
Their ten powers, their omniscience.
All sentient beings
Burn with greed, anger, and folly;
I should save and free them,
Have them extinguish the pains of the states of woe."

They make such vows,
Steadfast, unregressing,
To cultivate all enlightening practices
And gain the unimpeded ten powers.

Having made such vows,
They cultivate practice without shrinking back.

None of their actions are in vain,
Thus they are called lions of philosophy.

In one eon of virtue
A thousand buddhas emerged in the world:
Their universal eyes
I will explain in order.

As in one eon of virtue
So too in measureless eons;
Those future buddhas' practices
I will explain distinctly.

As in one type of buddha-land,
So in numberless lands;
The practices of future buddhas
I will now explain.

Buddhas' successive emergence in the world,
What were their vows, what their names,
What were the prophecies they received,
What were their life spans,
What were the true principles they practiced
Solely seeking the unobstructed path,
Who were the beings they taught,
How long their right teaching remained in the world,
What were the buddha-lands they purified,
The sentient beings there and the cycles of teaching,
Their explanation of proper and improper timing,
Progressively purifying beings,
What were the actions of the beings,
Their patterns and inclinations,
High, middling, low, not the same,
How they influenced them to practice—
Penetrating such knowledge,
The future buddhas cultivated the supreme practice,
Always doing the work of Universal Good,
Widely freeing the living.

Physical actions unimpeded,
Verbal actions all pure,
Mental actions also thus,
Always like this at all times—
Enlightening beings acting thus
Consummate the path of Universal Good,

Producing the sun of pure knowledge
Illuminating the cosmos.

The lands of future eons
Are unspeakably many in number;
They know them all in an instant
Without discrimination among them.

Those who practice can enter into
Such a supreme state:
Of these principles of enlightening beings
I shall tell a little.

Knowledge and wisdom boundless,
They realize the scope of buddhahood;
Entering completely therein,
Their practice does not regress.

Replete with Universally Good wisdom,
They fulfill Universally Good vows
And enter the peerless knowledge;
I shall tell of their practice.

In a single atom
They see all worlds;
If sentient beings should hear of this,
They'd go mad in confusion.

As in one atom,
So in all atoms;
All worlds enter therein—
So inconceivable is it.

In every single atom
Are all things of all places and times;
The states and lands, innumerable,
The enlightening discern and know.

In every single atom
Are countless kinds of buddha-lands,
And each kind is also countless;
They know all in one.

All the various different features
That there are in the cosmos,

The types of beings, each different,
They can discern and know.

Deeply entering subtle knowledge,
They distinguish the worlds;
The becoming and decay of all ages
They can clearly explain.

They know the length and brevity of all ages,
And that past, present, and future are one moment:
The sameness and difference of myriad practices
They all distinctly know.

They penetrate all worlds,
Vast and small,
One body countless lands,
One land, countless bodies.

The innumerable features
Of the worlds of different species
In the ten directions
They know entirely.

Those of most profound knowledge
Comprehend the becoming and decay
Of the numberless lands
Of past, present, and future.

Of the worlds in the ten directions,
Some are forming, some decaying:
Infinite though they be,
The virtuous comprehend them all.

There are some lands
With variously adorned ground,
And the beings are also adorned—
This is due to purity of action.

Then again some lands
Have countless kinds of pollution;
This is due to beings experiencing everything
According to their acts.

Infinite, boundless worlds,
The enlightening know are one land;

Thus do they enter all lands,
Whose number cannot be known.

All worlds
Enter one land:
The worlds do not become one,
Yet there is no mixup.

Worlds are inverted and upright,
Some high, some low—
All are the perceptions of beings:
The enlightening discern them all.

The wide worlds
Are infinite, boundless;
They know all kinds are one
And know that one is various.

The Universally Good offspring of Buddha
Can, by Universally Good knowledge,
Know the number of lands,
Though the number is boundless.

They know the projections of worlds,
The projections of lands and beings,
The projections of teachings and buddhas—
All to the ultimate point.

All worlds,
Micro- and macrocosmic,
Various different arrays—
All arise from action.

Infinite enlightening beings
Learn to enter the reality realm;
Their spiritual powers free,
They reach everywhere in the ten directions.

If the names of those worlds were spoken
For eons as many as beings,
They still could not be all told—
Only Buddha can reveal them.

The various names
Of the worlds and buddhas

Could not be fully told
Even in countless eons.

The most excellent wisdom,
The teachings of buddhas of all times,
Are born from the realm of reality
And fill the state of enlightenment.

With pure, unobstructed mindfulness,
Boundless, unimpeded wisdom,
They analyze the reality realm
To reach the other shore.

The worlds of the past,
Great and small,
The arrangements they have developed,
Buddhas know in an instant.

The human lions therein
Cultivate the various practices of buddhas,
Attain to true awakening,
And manifest their freedoms.

Enlightening beings know all
Such buddhas of the future,
The most noble of humans
In boundless ages to come,
All their undertakings,
All their various states,
How they strive in practice,
And therein attain enlightenment.

They know their congregations,
Their life spans, and the beings they teach,
By what means they teach,
Turning the wheel of truth for the masses.

Knowing this, enlightening beings
Abide in the stage of Universally Good practice,
Their knowledge and wisdom, thoroughly clear,
Giving birth to all the buddhas.

They enter deeply
Into all the buddha-lands
There are in the present
And arrive at the reality realm.

All the present buddhas
In all those worlds
Are masters of teaching,
Unhindered in discourse.

They also know their congregations,
Pure lands, and adaptive powers;
For countless million eons
They always ponder these things.

The awesome psychic powers
And endless stores of knowledge
Of the noble Tamers of the World,
The enlightening beings know all.

Producing unobstructed eyes,
Unobstructed ears, noses, bodies,
And unobstructed universal tongues,
They can gladden sentient beings.

Their supreme, unobstructed minds
Are broad and totally pure;
Their knowledge pervading all,
They know all things of all times.

They study all projections,
Projections of lands and beings,
Of worlds and civilizations,
And finally reach the other shore of projections.

The various distinctions of all worlds
All are there due to perceptions and thoughts;
Entering buddhas' knowledge of means,
They clearly understand all this.

For each of untold groups
They manifest embodiment
Causing all to see the Buddha,
And liberating boundless beings.

The profound knowledge of buddhas
Is like the sun coming out in the world,
Ever appearing everywhere
In all lands.

They realize all worlds
Are provisional names, without reality;

Sentient beings and worlds
Are like dreams, like shadows.

They do not produce false discriminatory views
About the things of the world:
Those free from false discrimination
Do not even see false discriminations.

Measureless, countless eons
They understand are one moment;
And they know a moment has no moment—
Thus do they see the world.

Innumerable lands
They cross over in an instant,
Yet through measureless eons
They don't move from their original place.

Untold eons
Are the space of a moment;
Not seeing long or short,
They find ultimate instantaneousness.

Mind is in the world,
World is in the mind—
About this they do not wrongly create
Discriminations of duality and nonduality.

Beings, worlds, ages,
Buddhas and Buddha teachings—
All are like illusory projections:
In the reality realm all is equal.

Throughout the lands of the ten directions
They manifest infinite bodies;
Knowing bodies arise from conditions,
They have no attachments at all.

Based on nondual knowledge
They manifest the buddhas,
Without attachment to nonduality,
Knowing there is no duality or nonduality.

They realize that all worlds
Are like flames, like lights,

Like echoes, like dreams,
Like illusions, like emanations.

Thus they accordingly enter
The sphere of action of the buddhas
And achieve Universally Good knowledge
Illumining all the profound realm of truth.

Attachments to beings and lands
They completely give up,
Yet rouse minds of great compassion
And purify all worlds.

Enlightening beings always rightly remember
The marvelous teachings of the buddhas,
Pure and clear as space,
Yet producing great expedient means.

Seeing the world always deluded,
They determine to save and liberate all:
Their undertakings are all pure,
Extending throughout all universes.

Buddhas and enlightening beings,
Buddhist principles and things of the world—
If you see their reality,
All are no different from one another.

Buddhas' reality-body matrix
Is in all worlds,
Yet while being in the world
Has no attachment to the world.

Just as in clear water
Reflections have no coming or going,
The reality-body's being in the world
Is also like this.

Thus freed from attachment,
Body and world are both pure:
Clear and still as space,
There is no birth at all.

Knowing the body has no end,
No birth and no destruction,

Being neither eternal nor impermanent,
They show it in all worlds.

Destroying false views,
They point out correct insight:
The essence of things has no coming or going,
Is uninvolved with self or possession.

As when a skilled magician
Causes various things to appear,
Their coming is from nowhere
And they go nowhere,
The nature of illusions is not finite
Nor is it infinite,
But in the midst of the crowd
He manifests the finite and infinite,
Similarly by the mind in silent concentration
Cultivating roots of goodness
Produces all buddhas,
Neither finite nor infinite:
Finiteness and infinity
Are deluded notions—
Comprehending all states of being,
The enlightening do not cling to finiteness or infinity.

The buddhas' most profound truth
Is vast, deep, ultimate quiescence;
Their profound, measureless knowledge
Knows the deepest states.

Enlightening beings are freed from delusion,
Their purity of mind is continuous;
By means of spiritual powers
They skillfully liberate numberless beings.

To those not at rest they bring rest,
To those at peace they show the site of enlightenment.
Thus do they go throughout the cosmos,
Their minds without attachment.

Not dwelling on ultimate reality
And not entering nirvana,
Thus they go throughout the worlds
Enlightening living beings.

The classes of phenomena and beings
They know without being attached;

Everywhere showering the rain of truth,
They fill and enrich all worlds.

In all worlds
They realize true awakening moment to moment
Yet cultivate the practice of enlightening beings
Without ever retreating.

The various bodies in the world
They know all completely;
Thus knowing physical phenomena
They realize the body of buddhas.

They know all sentient beings,
All ages and lands,
Throughout the ten directions, boundless,
Entering fully into the ocean of knowledge.

Beings' forms are infinite;
For each the buddhas manifest a body.
The buddhas' bodies are boundless—
The wise observe them all.

What they know in one moment
Manifests the buddhas,
Impossible to fully tell
Even in measureless eons.

The buddhas can manifest their bodies
Passing finally away in any place;
In an instant innumerable relics
Are individually divided.

Thus those of certain knowledge
Know the infinite will for enlightenment
Of the seekers of buddhahood
In the ages to come.

Ability to know in this way
All the enlightened ones
Of past, present, and future
Is called maintaining the practice of Universal Good.

Thus distinctly knowing
Countless stages of practice,
Entering the abode of wisdom,
The cycle never rolls back.

Subtle, extensive knowledge
Entering deeply into the sphere of buddhahood
And having entered, not regressing
Is called Universally Good wisdom.

All the supremely noble ones
Enter the realm of buddhahood;
Their practice never regressing,
They attain unexcelled enlightenment.

The different individual actions
Of infinitely many minds
All come from accumulations of conceptions:
The equanimous know them all.

Defiled or undefiled,
Learners' minds, nonlearners' minds—
Untold numbers of minds
They know at every moment.

They know they are not one or two,
Not defiled and not pure,
And also without mixture—
All arise from one's own notions.

Thus they clearly see
All living beings
With minds and thoughts each different
Creating various worlds.

By such means
Cultivating supreme practice
And being reborn from the Teaching
They can be called Universally Good.

Sentient beings all wrongly produce
The conceptions of the good and bad states;
Because of this they may be born in heaven
Or then again fall into hell.

Enlightening beings see the worlds
As produced by the action of false ideas;
Because false ideas are boundless
Infinite too are the worlds.

All lands are manifestations
Of the network of conceptions;
By the means of the net of illusion
One can instantly enter them all.

Eye, car, nose, tongue, body,
And the intellect too are thus—
Conceptions of the world are different;
All can be equally contained therein.

In each object of the eye
There are infinite eyes immanent,
Their various natures different,
Measureless, unspeakable.

What is seen has no difference
And also no mixup;
Everyone, according to his own acts,
Experiences the resulting consequences.

The power of Universal Good is infinite,
Knowing them all completely;
In all objects of eyes
There is great knowledge immanent.

Thus enlightening beings know distinctly
Every worldly realm
And cultivate all enlightening practices
Without ever turning back.

Buddhas teach, beings teach,
And lands teach too:
Everything in all times teaches thus—
The enlightening ones know every particular.

The future is the past,
The present is the future,
The three times look to each other;
The enlightening understand each.

Thus in infinite ways
They awaken the worlds:
No boundaries can be found
To the means of total knowledge.

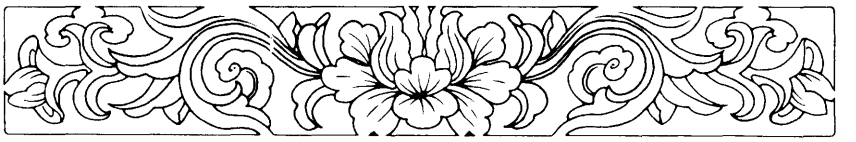

BOOK THIRTY-SEVEN

Manifestation of Buddha

THEN, from the circle of white hair between his brows, the Buddha emitted a great beam of light called manifestation of the realizer of Thusness, accompanied by countless trillions of light beams. That light illumined all the worlds in the whole cosmos, circling ten times to the right, revealing the immeasurable powers of the enlightened, awakening countless enlightening beings, shaking all worlds, extinguishing the suffering of all states of misery, eclipsing the abodes of all demons, and showing all buddhas sitting on the seat of enlightenment attaining perfect awakening, as well as all the assemblies at the sites of enlightenment. Having done all this, the light returned and circled the assembly of enlightening beings, then entered the head of the enlightening being Wondrous Qualities of Natural Origination of Buddha.

Now the masses at this enlightenment site were elated, ecstatic; they thought, "How extraordinary! Now that the Buddha has radiated great light, surely he will expound a most profound great teaching." Then the enlightening being Wondrous Qualities of Natural Origination of Buddha, on a lotus blossom seat, bared his right shoulder, knelt on his right knee, joined his palms, turned toward the Buddha with total attention, and spoke these verses:

The Truly Awake, the Virtuous, the Great Sage, emerges,
Comprehending all objects, reaching the Other Shore,
Equal to the buddhas of past, present, and future;
Therefore I now pay reverent obeisance.

Having risen to the shore of the signless realm
And appeared in a body magnificently arrayed with wondrous marks,
He radiates thousands of undefiled beams of light
And destroys the hordes of demons entirely.

All the worlds in the ten directions
He causes to quake without exception,

Yet without frightening a single sentient being—
Such is the spiritual power of the Felicitous One.

Equal in essence to space and the cosmos,
He can remain as stable as they.
All the living, without count or measure,
He has destroyed evil and removed defilements.

Working hard at austere practices for countless ages,
He fully attained the highest enlightenment,
His knowledge unhindered in the midst of all objects,
Of the same nature as all the buddhas.

The Guide radiates these great beams of light,
Shaking the worlds in the ten directions;
Displaying measureless mystic powers,
They have returned and entered my body.

Well able to learn the definitive teaching,
Countless enlightening beings have assembled here
And inspired me to ask about the Teaching,
Wherefore I now petition the Sovereign Teacher.

This assembly is now clear and serene,
Able to liberate all in the world,
Their wisdom boundless, without attachments—
Such eminent sages have all gathered here.

The benefactor of the world, the noble guide,
With wisdom and energy beyond measure
Now illumines the crowd with great light
Causing me to ask about the unexcelled Teaching.

Who can truly expound in full
The profound realm of the great wizard?
Who is the inheritor of the Buddha doctrine?
Noble Guide of the World, please show us.

Then the Buddha emitted a great beam of light, called unimpeded confidence, from his mouth, accompanied by countless trillions of light beams, illumining all worlds in the cosmos, circling ten times to the right, showing the various controlling powers of the Buddha, awakening innumerable enlightening beings, shaking all the worlds of the ten directions, extinguishing the pains of all states of misery, eclipsing all abodes of demons, and showing all the buddhas on the seat of enlightenment attaining true awakening, as well as the assemblies at all those sites

of enlightenment. Having done all this, the lights came back, circled the assembly of enlightening beings, and entered the mouth of the enlightening being Universally Good, after which the body and lion throne of Universally Good surpassed their former condition, and that of the other enlightening beings a hundredfold, surpassing all except the lion throne of the Buddha.

Then the enlightening being Wondrous Qualities of Natural Origination of Buddha asked the great enlightening being Universally Good, "This vast miraculous display manifested by the Buddha, causing all the enlightening beings joy, is inconceivable, incomprehensible to the world —what is this auspicious sign?" Universally Good replied, "In the past when I saw buddhas show such tremendous mystic displays, they expounded the teaching of the manifestation of Buddha. I think that now since he has displayed this sign, he is going to expound this teaching. When this teaching is expounded, the whole earth quakes and immeasurable lights asking about the teaching are produced."

Then the enlightening being Wondrous Qualities of Natural Origination of Buddha asked the enlightening being Universally Good, "How should great enlightening beings know the principle of the manifestation of the buddhas, those who realize Thusness, those who are truly awake? Please tell us; these countless trillions of enlightening beings have all cultivated purifying practice for a long time, their recollection and precise awareness is fully developed, they embody the dignity of all buddhas, they have reached the consummation of ultimate great adornment, they correctly remember all buddhas without forgetting, they observe all sentient beings with great compassion, they know with certainty the spheres of spiritual powers of great enlightening beings, they have already received the support of the spiritual power of buddhas, they are able to receive the sublime teachings of all buddhas: imbued with immeasurable such virtues, they have all come and gathered here. You have already attended and served countless quintillions of buddhas, accomplished the supreme practice of enlightening beings, have attained mastery of all modes of concentration, have penetrated the esoteric secrets of all buddhas, know all ways of enlightenment, have put an end to all doubt, are supported by the spiritual power of the buddhas, know the faculties of sentient beings and explain ways of genuine liberation to them according to their inclinations, follow the knowledge of Buddha, expound the Buddha teachings, and have reached the Other Shore. You have infinite such virtues, worthy of praise. Please explain the phenomena of the manifestation of the buddhas, those who realize Thusness, the truly awake—their physical forms, utterances, states of mind, practices, enlightenment, and preaching, until their manifestation of entry into ultimate extinction, and the roots of goodness generated by seeing, hearing, and associating with them. Please tell us about all these things." Then the enlightening being Wondrous Qualities of Natural Origin of Buddha, desiring to reiterate his point, spoke these verses to the enlightening being Universally Good:

Excellent sage of unimpeded wisdom,
You are well aware of the boundless realm of equality.
Please explain the practices of infinite buddhas;
The enlightening beings will be happy to hear them.

How can enlightening beings follow and comprehend
The buddhas' emergence in the world?
What are their spheres of body, speech, and mind?
Tell us this, and their spheres of action too.

How do buddhas attain true enlightenment?
How do buddhas turn the wheel of the Teaching?
How do the Blissful Ones pass away?
The masses will be happy to hear.

Of those who see the buddhas, great spiritual sovereigns,
Attend them and develop roots of goodness,
Please tell us the stores of virtue
And what the beings who see them attain.

If any hear of buddhas' names,
Whether present in the world or extinct,
And deeply believe in their treasury of merit,
Tell us how they will benefit.

These enlightening beings, all in an attitude of respect,
Are gazing at the Buddha, and at you and me;
Please tell them of the ocean of virtues
Which purifies living beings.

Please explain the meanings in the wondrous teaching
With stories and examples;
When beings hear, they will be greatly inspired,
Their doubts will end and their knowledge will be clear as space.

Like the glorified bodies manifested
By buddhas throughout all lands,
By marvelous speech, stories, and examples
Please show the enlightenment of buddhas like them.

In millions of buddha-lands in the ten directions,
In countless billions of eons,
It is hard to see such enlightening beings
As have gathered here now.

These enlightening beings are all reverent,
Eager for the subtle doctrine;

Please expound with pure mind
The great phenomena of Buddha's manifestation.

Then the enlightening being Universally Good said to the great congregation of enlightening beings, "This matter is inconceivable. The Buddha, the one who realizes Thusness, the worthy, the truly awake, becomes manifest by means of infinite phenomena. Why? It is not by one condition, by one phenomenon, that the manifestation of Buddha can be accomplished. It is accomplished by ten infinities of things. What are the ten? It is accomplished by the mind of enlightenment that took care of infinite sentient beings in the past. It is accomplished by the infinite supreme aspirations of the past. It is accomplished by great benevolence and compassion, which infinitely saved all sentient beings in the past. It is accomplished by infinite continuous commitments of the past. It is accomplished by infinite cultivation of virtues and knowledge tirelessly in the past. It is accomplished by infinite service of buddhas and education of sentient beings in the past. It is accomplished by infinite pure paths of wisdom and means in the past. It is accomplished by infinite pure virtues of the past. It is accomplished by infinite ways of adornment in the past. It is accomplished by infinite comprehensions of principles and meanings in the past. When these infinite, incalculable aspects of the Teaching are fulfilled, one becomes a buddha.

"It is as a billion-world universe is not formed just by one condition, not by one phenomenon—it can be formed only by innumerable conditions, innumerable things. That is to say, the rising and spreading of great clouds and showering of great rain produce four kinds of atmosphere, continuously making a basis. What are those four? One is called the holder, because it can hold the great waters. Second is called the evaporator, because it can evaporate the great waters. Third is called structure, because it sets up all places. Fourth is called arrangement, because the arrangement and distribution are all functional. These are all produced by the joint actions of sentient beings and by the roots of goodness of enlightening beings, enabling all sentient beings to get the use of what they need. Innumerable such causes and conditions form the universe. It is such by the nature of things—there is no producer or maker, no knower or creator, yet the worlds come to be.

"The manifestation of Buddha is also like this—it does not come about through just one condition or thing, but by innumerable causes and conditions, innumerable phenomena. That is, having heard, received, and held the clouds and rain of the great Teaching from past buddhas, by this can be produced the four kinds of atmosphere of great knowledge of the enlightened. What are these four? One is the atmosphere of great knowledge of mental command able to retain memory without forgetting, being able to hold the great clouds and rain of teachings of all buddhas. Second is the atmosphere of great knowledge producing tranquillity and insight, being able to evaporate all afflictions.

Third is the atmosphere of great knowledge of skillful dedication, being able to perfect all roots of goodness. Fourth is the atmosphere of great knowledge producing undefiled, variegated, magnificent arrays of adornments, causing the roots of goodness of all beings taught in the past to be purified, and consummating the power of the untainted roots of goodness of the enlightened. The buddhas' attainment of enlightenment in this way is thus by the nature of things—without production or creation, it nevertheless takes place. This is the first characteristic of the manifestation of the completely enlightened, the truly awake. Great enlightening beings should know it as such.

"Furthermore, just as when a billion-world universe is about to form, the rain falling from the great clouds, called 'the deluge,' cannot be absorbed or held by any place except the universe when it is about to form, in the same way when the Buddha rouses the clouds of the great Teaching and showers the rain of the great Teaching, those of the two lesser vehicles, whose minds and wills are narrow and weak, cannot absorb or hold it—this is possible only for the great enlightening beings with the power of mental continuity. This is the second characteristic of the manifestation of Buddha—great enlightening beings should know it as such.

"Furthermore, just as sentient beings, by the force of their acts, shower rain from great clouds, which do not come from anywhere or go anywhere, in the same way great enlightening beings, by the power of their roots of goodness, rouse the clouds of the great Teaching and shower the rain of the great Teaching, yet it comes from nowhere and goes nowhere. This is the third characteristic of the manifestation of Buddha—great enlightening beings should know it as such.

"Furthermore, just as no beings in the universe can count the drops of rain pouring from great clouds, and would go crazy if they tried, for only the overlord god of the universe, by the power of roots of goodness cultivated in the past, is aware of every single drop, in the same way the Buddha produces great clouds of teachings and showers great rain of teachings that all sentient beings, seekers of personal salvation, and self-enlightened ones cannot know, and they would surely go mad if they tried to assess them in thought; only the great enlightening beings, lords of all worlds, by the power of awareness and intellect cultivated in the past, comprehend every single expression and phrase, and how they enter beings' minds. This is the fourth characteristic of the manifestation of Buddha—great enlightening beings should know it as such.

"Furthermore, it is as when great clouds shower rain, there is a great cloud raining called the extinguisher, because it can extinguish fires; there is a great cloud raining called producer, because it can produce floods; there is a great cloud raining called stopper, because it can stop floods; there is a great cloud raining called maker, because it can make all kinds of jewels; there is a great cloud raining called distinguisher, because it can distinguish the billion worlds of the universe. The Buddha mani-

festing is also like this, producing great clouds of teaching, showering great rains of teaching: there is a great rain of teaching called extinguisher because it can extinguish all sentient beings' afflictions; there is a great rain of teaching called producer because it can produce all sentient beings' roots of goodness; there is a great rain of teaching called stopper because it can stop all sentient beings' delusions of views; there is a great rain of teaching called maker because it can make all jewels of wisdom; there is a great rain of teaching called distinguisher because it distinguishes the inclinations of all sentient beings. This is the fifth characteristic of the manifestation of Buddha—great enlightening beings should know it as such.

"Furthermore, just as the great clouds rain water of one flavor, yet there are innumerable differences according to where it rains, in the same way Buddha appearing in the world rains water of teaching of one flavor of great compassion, yet his sermons according to the needs of the situation are infinitely variegated. This is the sixth characteristic of the manifestation of Buddha—great enlightening beings should know it as such.

"Furthermore, as when a billion-world universe first forms, the abodes of the heavens in the realm of form are made first, then the abodes of the heavens in the realm of desire, and then the abodes of human and other beings, similarly Buddha appearing in the world first produces the knowledge of practices of enlightening beings, then the knowledge of practices of individual illuminates, then the knowledge of practices of listeners, then the knowledge of practices of the conditional roots of goodness of other sentient beings. Just as the great clouds rain water of one flavor while the abodes created are variously dissimilar according to the differences in roots of goodness of the sentient beings, Buddha's spiritual rain of the one flavor of compassion has differences according to the vessels, or capacitites of sentient beings. This is the seventh characteristic of the manifestation of Buddha—great enlightening beings should know it as such.

"Furthermore, when the worlds are beginning, there is a great flood filling the billion-world universe, producing enormous lotus flowers, called array of jewels of virtues of the manifestation of Buddha, which cover the surface of the waters, their radiance illumining all worlds in the ten directions. Then the overlord god, the gods of the pure abodes, and so on, seeing these flowers, know for certain that in this eon there will be that many buddhas appearing in the world. At that time there arises an atmosphere called highly purified light which makes the mansions of the heavens of the realm of form. There arises an atmosphere called array of pure lights which makes the mansions of the heavens of the world of desire. There arises an atmosphere called firm, dense, and indestructible, which makes the great and small peripheral mountains and the iron mountains. There arises an atmosphere called supremely high which makes the polar mountains. There arises an atmosphere called immovable which makes the ten great mountains. There arises an atmo-

sphere called stabilization which makes the earth. There arises an atmosphere called adornment which makes the palaces of the earth and sky, of the water and sound spirits. There arises an atmosphere called inexhaustible treasury which makes all the oceans of the billion worlds. There arises an atmosphere called treasury of universal light which makes all the jewels of the billion worlds. There arises an atmosphere called steadfast root which makes all the wish-fulfilling trees of the billion worlds. The one-flavored water rained by the great clouds has no distinctions, but because the roots of goodness of sentient beings are not the same, the atmospheres are not the same, and because of the differences of the atmospheres, the worlds are different. The manifestation of Buddha is also like this, replete with the virtues of all roots of goodness, emitting the light of unexcelled great knowledge, called inconceivable knowledge perpetuating the lineage of buddhas, illumining all worlds in the ten directions, giving the enlightening beings the prediction that they will be coronated by all buddhas, attain true enlightenment, and appear in the world. The Buddha manifesting has another light of unexcelled great knowledge, called pure and undefiled, which makes the untainted inexhaustible knowledge of the enlightened. There is another light of unexcelled great knowledge, called universal illumination, which makes the Buddha's inconceivable knowledge universally penetrate the realm of reality. There is another light of unexcelled great knowledge, called sustaining the nature of buddhahood, which makes the insuperable power of Buddha. There is another light of unexcelled great knowledge, called outstanding and incorruptible, which makes Buddha's fearless and incorruptible knowledge. There is another light of unexcelled great knowledge, called all spiritual powers, which makes Buddha's unique qualities and omniscience. There is another light of unexcelled great knowledge, called producing mystic transformation, which makes Buddha's knowledge of how to cause the roots of goodness produced by seeing, hearing, and attending Buddha to not be lost or decay. There is another light of unexcelled great knowledge, called universal accord, which makes Buddha's body of endless virtue and knowledge, doing what is beneficial for all beings. There is another light of unexcelled great knowledge, called inexhaustible, which makes Buddha's extremely profound, subtle knowledge causing the lineage of the three treasures not to die out, according to those who are enlightened by it. There is another light of unexcelled great knowledge, called various adornments, which makes the glorified body of Buddha, gladdening all sentient beings. There is another light of unexcelled great knowledge, called indestructible, which makes the inexhaustible, supreme life span of Buddha equal to the cosmos and the realm of space. Buddha's water of the one flavor of compassion has no distinction, but because sentient beings' inclinations are not the same and their faculties and characters are different, it produces various atmospheres of great knowledge, enabling the sentient beings to accomplish the actual manifestation of buddhahood. All bud-

dhas are one and the same in essence; from the sphere of great knowledge they produce various kinds of lights of knowledge. You should know that Buddha, from the single flavor of liberation, produces infinite, inconceivable qualities of various kinds, which sentient beings think are products of the Buddha's supernormal powers, but which actually are not created by the supernormal powers of Buddha. There is not a single enlightening being who can ever attain even a little bit of the knowledge and wisdom of buddhas without having planted roots of goodness in the company of buddhas. It is just that by the spiritual power of the buddhas sentient beings are enabled to embody the qualities of buddhahood; yet the buddhas have no discrimination. There is no creation, no destruction, no creator, and nothing created. This is the eighth characteristic of the manifestation of Buddha—great enlightening beings should know it as such.

"Furthermore, it is like the arising of four atmospheres in space that can sustain the sphere of water. Of these four, one is called stability, the second permanence, the third ultimacy, and the fourth firmness. These four atmospheres can sustain the sphere of water; the sphere of water can sustain the earth and prevent it from falling apart—therefore it is said that the sphere of earth rests on the sphere of water, the sphere of water rests on the atmosphere, the atmosphere rests on space, and space does not rest on anything; but though space does not rest on anything, it enables the universe to abide. The manifestation of Buddha is also like this, producing Buddha's four kinds of atmosphere of great knowledge based on the unimpeded light of wisdom, able to sustain the roots of goodness of all sentient beings. What are those four? The atmosphere of great knowledge taking care of all sentient beings and inspiring joy in them; the atmosphere of great knowledge setting up right teaching and causing sentient beings to take to it; the atmosphere of great knowledge preserving all sentient beings' roots of goodness; the atmosphere of great knowledge containing all appropriate means, arriving at the realm where there are no taints or contaminations. The buddhas benevolently rescue all living beings, compassionately liberate all living beings, their great benevolence and compassion universally aiding all: however, great benevolence and great compassion rest on great skill in means; great skill in means rests on the manifestation of Buddha; the manifestation of Buddha rests on the light of unimpeded wisdom; the light of unimpeded wisdom does not rest on anything. This is the ninth characteristic of the manifestation of Buddha—great enlightening beings should know it as such.

"Furthermore, once the billion-world universe has formed, it benefits countless various sentient beings—the water creatures receive the benefits of the water, the land creatures receive the benefit of the land, the sky creatures receive the benefit of the sky. In the same way the manifestation of Buddha variously benefits all kinds of beings—those who become joyful on seeing Buddha gain the benefit of joy, those who abide

by the pure precepts gain the benefit of pure conduct, those who abide in the meditations, concentrations, and immeasurable minds gain the benefit of transmundane spiritual powers of saints, those who abide in the lights of the ways of entry into the Teaching gain the benefit of the nondissolution of cause and effect, those who abide in the light of nonexistence gain the benefit of nondissolution of all truths. Therefore we say the manifestation of Buddha benefits all sentient beings. This is the tenth characteristic of the manifestation of Buddha—great enlightening beings should know it as such.

"When great enlightening beings know the manifestation of Buddha, they know it is infinite because they know it consummates infinite practices; then they know it is immensely vast because they know it pervades the ten directions; then they know it has no coming or going because they know it is apart from birth, subsistence, and extinction; then they know it has no action and nothing acted upon because they know it is beyond mind, intellect, and consciousness; then they know it is impartial because they know all sentient beings have no self; then they know it is endless because they know it pervades all lands without end; then they know it is unreceding because they know it will never be stopped in the future; then they know it has no decay because the Buddha's knowledge has no counterpart; then they know it is nondual because they know Buddha equally observes the conditional and the unconditional; then they know all sentient beings gain benefit because the dedication of Buddha's original vows are freely fulfilled."

Then the great enlightening being Universally Good, wishing to restate his point, spoke these verses:

The Ten-Powered Great Hero is supreme,
Incomparable as space,
With a sphere so vast it cannot be measured,
Virtues most eminent, beyond the world.

The virtues of the ten powers are boundless,
Unreachable by thought:
A single teaching of the human lion
No sentient beings can know in a hundred million eons.

If the lands of the ten directions were reduced to dust,
Those motes of dust might be counted,
But the virtues in a single hair of Buddha
Could not be told in a trillion eons.

If someone took a ruler to measure space
And someone followed to keep the account,
The bounds of space could not be found—
So it is with the realm of Buddha.

If someone could know in an instant
The minds of the beings of all times,
Even over eons as many as beings,
Such a one could know the essence of one thought of Buddha.

Just as the reality realm pervades all
Yet cannot be perceived as being all,
So also is the realm of the Ten-Powered:
It pervades all yet is not all.

True Thusness, free of falsehood, is ever silent;
Birthless, deathless, it is all-pervasive.
The realm of the buddhas is also thus;
Essentially equal, not increasing or decreasing.

Just as ultimate reality has no limit.
Is in all times yet is not therein,
So is the realm of the Guide,
Pervading all times without obstruction.

The nature of things is uncreate, unchanging,
Fundamentally pure, like space:
So also is the purity of nature of buddhas—
Their fundamental nature is not a nature, is beyond being and nonbeing.

The nature of things is not in discussion,
It is speechless, beyond speech, eternally quiescent.
The nature of the realm of the Ten-Powered is also thus;
No words can explain it.

Buddha knows the nature of things is null,
Like birds flying through the sky without a trace;
By the power of past vows he manifests a body,
Showing the great spiritual transfiguration of Buddha.

Any who wish to know the realm of Buddha
Should make their minds clean as space,
Getting rid of false notions and graspings,
Making the mind unhindered wherever it turns.

Therefore offspring of Buddha should listen well
As I illustrate the realm of Buddha with a few examples;
The virtues of the Ten-Powered cannot be measured,
But to enlighten all beings I summarize them.

The vistas exposed by the Guide
In acts of body, speech, and mind,
Their teaching and final extinction,
All roots of goodness I now will tell.

Just as the establishment of worlds
Cannot be achieved by one cause or condition,
And countless appropriate causes and conditions
Form this billion-world universe,
The manifestation of Buddha is also like this,
Only accomplished through infinite virtues;
The atoms of lands and thoughts of minds may be known,
But the productive causes of the Ten-Powered none can measure.

Just as clouds pour rain at the start of one eon
And create four great atmospheres,
And the roots of goodness of sentient beings and the power of
enlightening beings
Establish the billion worlds securely,
So do the clouds of teaching of the Ten-Powered
Produce atmospheres of knowledge, pure minds,
Guiding beings to which they were previously dedicated
To fulfillment of the highest reward.

Just as there is a great deluge
Which no place can contain
Except the great wind force in pure space
At the beginning of the universe,
So also is the Buddha's manifestation,
Showering rain of truths filling the cosmos
Which the weak-minded cannot bear,
Only those of pure and broad minds.

Just as the downpour of rain in the sky
Comes from nowhere and goes nowhere,
With no producer or receiver,
Naturally filling all with moisture thus,
The rain of teaching of Buddha is also thus,
Without coming or going, uncreate;
Based on past practice, with the power of enlightening beings,
All the great-minded hear and accept it.

As the clouds in the sky shower rain,
And no one can count the drops,
Except the lord of the universe

Whose power is able to comprehend them,
So also is the rain of teaching of the Felicitous;
No sentient beings can measure it,
Except people who are free in the world,
Who see it as clearly as a jewel in the hand.

Just as the rain pouring from the clouds in the sky
Can extinguish, can produce, and can stop,
Can make all jewels
And distinguish all in the universe,
The rain of Buddha's teaching is also thus,
Extinguishing delusion, producing good, stopping views,
Making all jewels of knowledge,
Distinguishing beings' inclinations.

The one flavor of the rain in the sky
Is different according to the places it rains—
It is not that the rain has any distinction,
But it is naturally thus according to the differences in things.
The rain of teaching of Buddha is not one or varied:
Impartial, quiescent, it is free from discrimination,
Yet according to the various differences of those taught
It naturally has unlimited aspects.

When the world is first formed,
First are formed the palaces of the form-realm heavens,
Then the desire heavens, then human abodes,
And last the gandharva palaces;
The manifestation of Buddha is also like this,
First producing boundless enlightening beings' practices,
Then teaching those aware of conditioning, who like tranquillity,
Then the listeners, then finally sentient beings.

When the gods first see the lotus blossom open
They know buddhas will appear and are glad;
Water, based on the power of wind, produces the world,
Dwellings, mountains, and rivers are all set up.
The great light of the developed goodness of Buddha
Skillfully distinguishes enlightening beings and gives them
predictions;
The spheres of knowledge, all pure,
Can each reveal the ways to buddhahood.

The forest exists dependent on the earth,
The earth remains solid based on water,
Water depends on wind, wind on space,

While space does not depend on anything.
All Buddha teachings depend on compassion,
And compassion is established depending on means;
Means depend on knowledge, knowledge on wisdom,
While the body of unimpeded wisdom does not depend on anything.

Once the world comes to be,
All beings receive its benefits—
Living on the earth, in the water, in the sky,
Two-legged, four-legged, all receive benefit.
The manifestation of the spiritual sovereign is also thus—
All beings gain its benefits;
If any see, hear, or associate with Buddha,
It will cause all confusions and afflictions to be removed.

The elements of Buddha's manifestation are boundless;
The deluded of the world cannot know them.
Out of desire to enlighten all conscious beings
Similes are told where there is no comparison.

"How should great enlightening beings see the body of Buddha? They should see the body of Buddha in infinite places. Why? They should not see Buddha in just one thing, one phenomenon, one body, one land, one being—they should see Buddha everywhere. Just as space is omnipresent, in all places, material or immaterial, yet without either arriving or not arriving there, because space is incorporeal, in the same way Buddha is omnipresent, in all places, in all beings, in all things, in all lands, yet neither arriving nor not arriving there, because Buddha's body is incorporeal, manifesting a body for the sake of sentient beings. This is the first characteristic of the body of Buddha; great enlightening beings should see it thus.

"Furthermore, just as space is wide open, is not a form yet can reveal all forms, yet space is without discrimination or false description, so also is the body of Buddha like this, causing all beings' mundane and transmundane good works to be accomplished by illumining all with the light of knowledge, yet without discrimination or false descriptions, having originally terminated all attachments and false descriptions. This is the second characteristic of the body of Buddha—great enlightening beings should see it this way.

"When the sun comes out, infinite living beings all receive its benefits—it disperses the darkness and gives light, dries up moisture, causes plants and trees to grow, matures crops, permeates the sky, causes lotuses to bloom, allows travelers to see the road, allows people to do their work—because the orb of the sun radiates infinite beams of light everywhere. The sun of knowledge of Buddha is also like this, benefiting sentient

beings everywhere by infinite works—destroying evil and producing good, breaking down ignorance and creating knowledge, benevolently saving, compassionately liberating, causing growth of faculties, powers, and elements of enlightenment, causing beings to develop profound faith, enabling them to see inevitable cause and effect, fostering in them the celestial eye to see where beings die and are born, causing their minds to be unimpeded and not destroy roots of goodness, causing them to cultivate illumination by knowledge and open the flower of awakening, causing them to determine to fulfill their fundamental task. Why? Because Buddha's immense sun-body of knowledge and wisdom radiates infinite light, illumining everywhere. This is the third characteristic of the body of Buddha; great enlightening beings should see it thus.

"When the sun rises, first it lights up the highest mountains, then the lower mountains, then the high plateaus, and finally the whole land; but the sun does not think, 'First I will illumine here, afterward I will illumine there'—it is just because of difference in height of the mountains and land that there is a succession in illumination. The Buddha, similarly, having developed the boundless orb of knowledge of the realm of reality, always radiating the light of unimpeded knowledge, first of all illumines the high mountains, which are the great enlightening beings, then illumines those who are awakened by understanding of conditioning, then illumines those who listen to the message, then illumines sentient beings whose foundations of goodness are sure and stable, revealing vast knowledge according to beings' mental capacities, finally illumining all sentient beings, even reaching those who are fixated on error, to be a beneficial cause for the future, that they may develop to maturity. But the light of the sun of great knowledge of Buddha does not think, 'I will first illumine the great deeds of enlightening beings and at the very last shine on the sentient beings who are fixated on error'—it just radiates the light, shining equally on all, without obstruction or impediment, without discrimination. Just as the sun and moon appear in their time and impersonally shine on the mountains and valleys, so also does the knowledge of Buddha shine on all without discrimination, while the light of knowledge has various differences according to the differences in faculties and inclinations of sentient beings. This is the fourth characteristic of the body of Buddha; great enlightening beings should see it thus.

"When the sun comes out, those born blind cannot see it, because they have no faculty of vision; yet even though they do not see it, they are benefited by the light of the sun. Why? By this it is possible to know the times of day and night and to have access to food and clothing to comfort the body and free it from distress. The sun of knowledge of Buddha is also like this; the blind without faith or understanding, immoral and heedless, sustaining themselves by wrong means of livelihood, do not see the orb of the sun of knowledge of the Buddhas because they have no eye of faith, but even though they do not see it, they are still benefited by the sun of knowledge. Why? Because by the power of Bud-

dha it makes the causes of future suffering of those beings—physical pains and psychological afflictions—all vanish.

"Buddha has a light called accumulating all virtues, a light called total universal illumination, a light called pure, free illumination, a light called producing great wondrous sound, a light called understanding all languages and gladdening others, a light called the realm of freedom showing the eternal cancellation of all doubts, a light called independent universal illumination of nondwelling knowledge, a light called free knowledge forever terminating all false descriptions, a light called producing marvelous sayings according to need, a light called producing free utterances adorning lands and maturing sentient beings. Each pore of the Buddha emits a thousand kinds of light like these: five hundred lights beam downward, five hundred lights beam upward, illumining the congregations of enlightening beings at the various places of the buddhas in the various lands; when the enlightening beings see these lights, all at once they realize the realm of buddhahood, with ten heads, ten eyes, ten ears, ten noses, ten tongues, ten bodies, ten hands, ten feet, ten stages, and ten knowledges, all thoroughly pure. The states and stages previously accomplished by those enlightening beings become more pure upon seeing these lights; their roots of goodness mature, and they proceed toward omniscience. Those in the two lesser vehicles have all their defilements removed. Some other beings, who are blind, their bodies blissful, also become purified in mind, gentle and docile, able to cultivate mindfulness and knowledge. The sentient beings in the realms of hells, hungry ghosts, and animals all become blissful and are freed from pains, and when their lives end are reborn in heaven or the human world. Those sentient beings are not aware, do not know by what cause, by what spiritual power, they came to be born there. Those blind ones think, 'We are Brahma gods, we are emanations of Brahma.' Then Buddha, in the concentration of universal freedom, says to them, 'You are not Brahma gods, not emanations of Brahma, nor were you created by the king-god Indra or the world-guardian gods: all this is the spiritual power of Buddha.' Having heard this, those sentient beings, by the spiritual power of Buddha, all know their past life and become very happy. Because their hearts are joyful, they naturally produce clouds of udumbara flowers, clouds of fragrances, music, cloth, parasols, banners, pennants, aromatic powders, jewels, towers adorned with lion banners and crescents, clouds of songs of praise, clouds of all kinds of adornments, and respectfully offer them to the Buddha. Why? Because these sentient beings have gained clear eyes, and therefore the Buddha gives them the prophecy of unexcelled, complete perfect enlightenment. In this way Buddha's sun of knowledge benefits sentient beings born blind, fostering the full development of basic goodness. This is the fifth characteristic of the body of Buddha; great enlightening beings should see it this way.

"Furthermore, it is like the moon, with four special extraordinary qualities: first, it outshines all the stars; second, as time passes it shows

waning and waxing; third, its reflection appears in all clear waters; fourth, all who see it see it right before them, yet the moon has no discrimination and no arbitrary conceptions. The moon of the body of Buddha similarly has four special extraordinary qualities: it outshines all hearers and individual illuminates, whether they are in the stage of learning or beyond learning; according to the needs of the situation, it manifests different life spans, yet without increase or decrease in the Buddha-body; its reflection appears in all vessels of enlightenment, sentient beings with pure minds, in all worlds; all sentient beings who behold it think the Buddha is in their presence alone. According to their inclinations, Buddha teaches them, liberating them according to their states, causing them to perceive the Buddha-body according to their needs and potentials for edification, yet the Buddha-body has no discrimination, no arbitrary conceptions; all benefits it renders reach the ultimate end. This is the sixth characteristic of the body of Buddha; great enlightening beings should see it thus.

"Furthermore, just as the supreme Brahma god of a billion-world universe simply manifests its body in the billion worlds, and all beings see Brahma before them, yet Brahma does not divide its body and does not have multiple bodies, in the same way the buddhas have no discrimination, no false representations, and do not divide their bodies or have multiple bodies, yet they manifest their bodies in accord with the inclinations of all sentient beings, without thinking that they manifest so many bodies. This is the seventh characteristic of the body of Buddha; great enlightening beings should see it this way.

"A master physician is well versed in all medications and the science of hypnosis, fully uses all the medicines in the land, and, also because of the power of the physician's past roots of goodness, and because of using hypnotic spells as an expedient, all those who see the physician recover from illness. That master physician, sensing impending death, thinks, 'After I die, sentient beings will have no one to rely on; I should manifest an expedient for them.' Then the master physician compounds drugs, which he smears on his body, and supports his body by spell power, so that it will not decay or shrivel after death, so its bearing, seeing, and hearing will be no different from before, and all cures will be effected. The Buddha, the Truly Enlightened One, the unexcelled master physician, is also like this, having developed and perfected the medicines of the Teaching over countless eons, having cultivated and learned all skills in application of means and fully consummated the power of illuminating spells, is able to quell all sentient beings' afflictions. Buddha's life spans measureless eons, the body pure, without any cogitation, without activity, never ceasing the works of buddhas; the afflictions of all sentient beings who see Buddha dissolve away. This is the eighth characteristic of the body of Buddha; great enlightening beings should see it in this way.

"In the ocean there is a great jewel called radiant repository, in which

are assembled all lights: if any sentient beings touch its light, they become assimilated to its color; if any see it, their eyes are purified; whenever the light shines it rains jewels called felicity that soothe and comfort beings. The body of Buddha is also like this, being a treasury of knowledge in which are collected all virtues: if any sentient beings come in contact with the light of precious knowledge of the body of Buddha, they become the same as Buddha in appearance; if any see it their eye of reality is purified; wherever that light shines, it frees sentient beings from the miseries of poverty and ultimately imbues them with the bliss of enlightenment. The body of Buddha has no discrimination and no false conceptions, but can perform great buddha-works for all sentient beings. This is the ninth characteristic of the body of Buddha; great enlightening beings should see it in this way.

"In the ocean is a great wish-fulfilling jewel called treasury of adornments of all worlds, fully endowed with a million qualities, eliminating calamities and fulfilling wishes of beings wherever it is. However, this jewel cannot be seen by beings of little merit. The supreme wish-fulfilling jewel of the body of Buddha is also like this; called able to gladden all beings, if any sentient beings see the body of Buddha, hear the name, and praise the virtues, they will all be enabled to escape forever the pains and ills of birth and death. Even if all beings in all worlds focus their minds all at once on the desire to see Buddha, they will all be enabled to see and their wish will be fulfilled. The Buddha-body cannot be seen by sentient beings of little merit unless they can be tamed by the spiritual power of Buddha; if sentient beings, because of seeing the body of Buddha, plant roots of goodness and develop them, they are enabled to see the body of Buddha for their development. This is the tenth characteristic of the body of Buddha; great enlightening beings should see it thus, because their minds are measureless, pervading the ten directions, because their actions are as unhindered as space, because they penetrate everywhere in the realm of reality, because they abide in absolute truth, because they have no birth or death, because they remain equal throughout past, present, and future, because they are forever rid of all false discriminations, because they continue their eternal vows, because they purify all worlds, because they adorn each buddha-body."

Then the great enlightening being Universally Good, in order to again clarify what he meant, said in verse,

Just as space pervades the ten directions,
Like form but not a form, existent but not existent,
Omnipresent, without bounds,
In beings' bodies and lands, in all times,
So does the true body of buddhas
Pervade all phenomena,
Invisible, ungraspable,
Yet manifesting bodies to teach beings.

Just as space cannot be grasped
Yet lets all beings do their work
Without thinking what it does,
How it does it, or for whom,
The physical action of buddhas is also thus,
Causing beings to practice good ways,
Yet the buddha never has any notion
Of acting on them variously.

When the sun comes up over the land
It completely removes the darkness.
Mountains, trees, lakes, flowers, earth, and all beings,
All the various species receive benefit.
The sun of Buddha emerging too is thus,
Causing human and celestial good actions to grow,
Obliterating the darkness of ignorance so they gain the light of knowledge
And always experience all glorious bliss.

When the sun first comes up
It shines first on the high mountains, then the others,
Then shines on the high plains, then the whole land,
Yet the sun never has any discrimination.
The light of Buddha is also thus,
First illumining the enlightening beings, then the self-enlightened,
Then last the listeners and all sentient beings,
Yet the Buddha basically has no stirring thoughts.

Just as the blind cannot see the sun,
Yet sunlight still benefits them,
Enabling them to know time and season and receive food and drink,
To be freed from troubles and gain physical ease,
In the same way faithless beings do not see Buddha,
Yet Buddha benefits them as well;
By hearing Buddha's name or being touched by Buddha's light
They can even reach enlightenment.

Just as the moon in the sky
Outshines the stars and appears to wax and wane,
Shows its reflection in all waters,
And appears face to face with those who behold it,
The clear moon of Buddha is also thus,
Outshining other vehicles, showing length and brevity,
Appearing in the clear mind-water of humans and gods,
Seeming to be present to everyone.

Just as the god Brahma, while in its own palace,
Appears in all the Brahma abodes in the universe
So all humans and celestials can see it,
Yet does not actually divide its body to go to them,
Likewise does the Buddha's manifestation of bodies
Pervade everywhere in the ten directions,
Those bodies countless, incalculable in number,
Yet without dividing bodies, without discrimination.

Like a physician skilled in his arts,
Seeing whom all are cured,
And though his life is ended he embalms his body
So that it will work as before,
So also does the Supreme Healer
Have all knowledge of techniques,
Manifesting embodiment as Buddha by excellent practices of yore,
So the afflictions of all who see are destroyed.

In the ocean is a superb jewel
Which radiates countless beams of light;
Those who come in contact with it become the same color,
And the eyes of those who see it are purified:
The Supreme Jewel is also thus;
Those whom its light touches become the same in appearance,
In those who get to see it the five eyes open;
They break through the darkness of the senses and dwell in buddhahood.

The wish-fulfilling jewel
Satisfies all desires;
Those of little virtue cannot see it,
Though this is not by the jewel's discrimination:
The jewel of Buddha is also thus,
Fulfilling all desires;
Faithless beings cannot see it,
But not because Buddha abandons them.

"How should great enlightening beings know the voice of Buddha? They should know Buddha's voice is omnipresent, because it pervades all sounds. They should know Buddha's voice pleases all according to their mentalities, because its explanation of truth is clear and comprehensive. They should know Buddha's voice gladdens all according to their resolve, because their minds gain clarity and coolness. They should know Buddha's voice teaches without error in timing, because all who need and are able to hear it do. They should know Buddha's voice has no birth

or death, because it is like the echo of a call. They should know Buddha's voice has no owner, because it is produced by cultivation of all appropriate practices. They should know Buddha's voice is extremely profound, because it cannot be measured. They should know Buddha's voice has no falsehood or deviousness, because it is born of the realm of truth. They should know Buddha's voice has no end, because it permeates the cosmos. They should know Buddha's voice has no change, because it reaches the ultimate.

"Great enlightening beings should know that Buddha's voice is neither quantified nor unquantified, neither has a master nor lacks a master, neither communicates nor does not communicate. Why? It is as when the world is about to disintegrate, there is no master, no maker, yet it spontaneously emits four voices. One says, 'You all should know that the well-being of the first meditation stage, free from the ills of desire, surpasses the realm of desire.' The sentient beings hearing this are naturally able to accomplish the first meditation stage, relinquish the body of the realm of desire and be born in Brahma heaven. The second voice says, 'You should know that the well-being of the second meditation stage, without reflection and rumination, surpasses the Brahma heaven.' The sentient beings hearing this naturally manage to accomplish the second meditation stage, relinquish the body of Brahma heaven, and are born in the light-sound heaven. The third voice says, 'You should know that the well-being of the third meditation stage has no flaws and surpasses the light-sound heaven.' Hearing this, the sentient beings are naturally able to achieve the third meditation stage, relinquish the body of the light-sound heaven, and are born in the heaven of universal purity. The fourth voice says, 'You should know that the tranquillity of the fourth meditation stage surpasses the heaven of universal purity.' Hearing this, the sentient beings are naturally able to achieve the fourth meditation stage, relinquish the body of the heaven of universal purity, and are born in the heaven of vast results. These voices have no master or maker—they are just produced by the power of good practices of sentient beings.

"The voice of Buddha is also like this, without master or maker, without discrimination, not entering, not emerging, yet producing four great voices from the power of the virtuous qualities of Buddha. One voice says, 'You all should know that all conditioned states are miserable. There is the misery of hells, the misery of animality, the misery of hungry ghosthood, the misery of lack of virtue, the misery of clinging to self and possessions, the misery of evildoing. If you want to be born human or divine, you should plant roots of goodness. Born in the human world or in a heaven, you will leave all situations in which enlightenment is difficult.' Sentient beings, having heard this, give up error and perversity, practice good actions, leave all difficulties behind, and are born in the human world or in heaven. The second voice says, 'You should know that the myriad pains of all conditioned states are as searing as balls

of hot iron. Conditioned states are impermanent and pass away. Nirvana is tranquil, unfabricated well-being, beyond all burning, extinguishing all inflaming afflictions.' Having heard this, sentient beings diligently practice good principles, and in the vehicle of listeners to Buddha's voice attain the tolerance of conformity to the message. The third voice says, 'You should know that those in the vehicle of listeners follow the words of another to understand; their knowledge and wisdom is narrow and inferior. There is a higher vehicle called the vehicle of the individually awakened, whose enlightenment does not depend on a teacher. You should learn it.' Those inclined to a superior path, having heard this voice, give up the path of listeners and cultivate the vehicle of the individually awakened. The fourth voice says, 'You should know that there is an even higher path beyond the ranks of these two vehicles, which is called the great vehicle, practiced by enlightening beings, following the six transcendent ways, not stopping enlightening practice, not relinquishing the determination for enlightenment, being in the midst of infinite birth and death without getting sick of it. Going beyond the two vehicles of individual liberation, it is called the Great Vehicle, the foremost vehicle, the preeminent vehicle, the supreme vehicle, the highest vehicle, the unexcelled vehicle, the vehicle of benefiting all sentient beings.' If there are any sentient beings whose resolve is very great, whose faculties are strong and keen, who have planted roots of goodness in the past, who are spiritually empowered by the buddhas, who have superior inclinations and seek buddhahood, once they have heard this voice they arouse the determination for enlightenment. Buddha's voice does not come from the body or from the mind, yet it can benefit infinite sentient beings. This is the first characteristic of Buddha's voice; great enlightening beings should know it thus.

"Furthermore, just as an echo arises due to mountains, valley, and sound, and has no form, cannot be seen, and though it has no discrimination can follow all words, so also is the voice of Buddha—it has no form, cannot be seen, has no direction or location yet is not without direction and location; it just emerges according to the conditions of sentient beings' inclinations and understandings. Its nature ultimately has no words, no information, and cannot be explained. This is the second characteristic of the voice of Buddha; great enlightening beings should know it thus.

"Furthermore, it is like the heavens' great drum of law, called awakener: when the celestials act without restraint, the drum produces a voice in the sky saying, 'You should know that all pleasures are impermanent, unreal, illusory, changing and disintegrating in a moment. They only fool the ignorant, causing attachment. Don't be indulgent, for the unrestrained fall into bad ways, and it is of no use to regret afterward.' The indulgent celestials, having heard this voice, are greatly distressed and frightened; they leave the pleasures in their own abodes, go to the king of gods, seek the truth and practice the way. The sound of that drum has

no master, no maker, no origin, no destruction, yet it can benefit infinite sentient beings. Know that Buddha likewise utters the voice of infinite sublime truths in order to awaken indulgent beings: the voice of nonattachment, the voice of nonindulgence, the voice of impermanence, the voice of suffering, the voice of selflessness, the voice of impurity, the voice of annulment, the voice of nirvana, the voice of measureless spontaneous knowledge, the voice of incorruptible enlightening practices, the voice of all-pervasive effortless knowledge of buddhas. These voices pervade the cosmos, awakening the beings therein; countless sentient beings, having heard them, all become joyful and diligently cultivate good ways, each seeking emancipation by their respective vehicles of emancipation—that is, some practice the vehicle of listeners, some practice the vehicle of individual awakening, and some practice the unsurpassed Great Vehicle of enlightening beings. Yet the voice of Buddha does not remain in any place; it has no speech. This is the third characteristic of the voice of Buddha; great enlightening beings should know it thus.

"Again, it is like the case of the celestial concubine of the great lord god, named Beautiful Mouth, whose voice corresponds to a hundred thousand kinds of music, within each of which are also a hundred thousand different tones. Just as that goddess Beautiful Mouth produces countless sounds in one utterance, in the same way Buddha produces innumerable voices in one utterance, according to the differences in mentalities of sentient beings, reaching them all and enabling them to gain understanding. This is the fourth characteristic of the voice of Buddha; great enlightening beings should know it thus.

"Also it is like the case of the great god Brahma, abiding in the Brahma palace, uttering the voice of Brahma, which all the Brahma masses hear, while the sound of the voice does not go outside that group; the Brahma divinities all think Brahma is speaking to them alone. The sublime voice of Buddha is also like this; all in the congregation at the site of enlightenment hear it, while the sound does not go outside that group. Why? Because those whose faculties are not yet mature cannot hear it. Those who hear the voice each think Buddha is talking to them alone. The voice of Buddha neither emerges nor remains, yet can accomplish all works. This is the fifth characteristic of the voice of Buddha; great enlightening beings should know it thus.

"Also, just as waters are all of one flavor, but according to the difference of the vessel water has distinctions, yet the water has no thought or discrimination, similarly the speech of Buddha is of one flavor only, the flavor of liberation, but has innumerable distinctions according to the differences in mental vessels of sentient beings, yet without thought or discrimination. This is the sixth characteristic of the voice of Buddha; great enlightening beings should know it thus.

"Also, it is like the case of the water spirit Heatless producing great dense clouds covering the continent, showering sweet rain all over, so all the crops can grow and all the rivers, streams, springs, and lakes are full;

this great rainwater does not come from the water spirit's body or mind, yet can benefit sentient beings in various ways. Similarly, Buddha produces the cloud of great compassion covering all worlds in the ten directions, showering the rain of immortal truth, causing all sentient beings to become joyful, increase in goodness, and fulfill all vehicles of liberation. The voice of Buddha does not come from without and does not emerge from within, yet can benefit all sentient beings. This is the seventh characteristic of the voice of Buddha; great enlightening beings should know it thus.

"Also it is like when the water spirit Thoughtful is going to shower rain, it does not do so immediately but first produces great clouds covering the sky, remaining still for seven days waiting for people to finish their work, because that water spirit is benevolent and compassionate and does not want to trouble them; after seven days it showers a fine rain, moistening the earth. Similarly, when Buddha is going to shower the rain of truth, he does not do so at once, but first produces great clouds of teaching in order to mature sentient beings so they will not be startled or frightened; after they are mature he showers on all the rain of immortal truth, expounding the most profound, subtle good teaching, gradually filling them with the flavor of the unexcelled teaching of omniscience of buddhas. This is the eighth characteristic of the voice of Buddha; great enlightening beings should know it thus.

"In the ocean is a great water spirit called Magnificent Array; when it showers rain on the ocean, it may shower rain in ten kinds of arrays, or a hundred, or a thousand, or rain in a hundred thousand kinds of arrays. The water has no discrimination; it is just the inconceivable power of the water spirit that causes its arrays to be infinitely different. Similarly, when Buddha teaches truth, it may be expressed in ten different tones, or a hundred, or a thousand, or a hundred thousand, or eighty-four thousand tones explaining eighty-four thousand practices, up to countless hundreds of thousands of millions of tones, each explaining the truth in particular ways to gladden all who hear. The voice of Buddha makes no discrimination; it is just that buddhas, complete and pure in the profound realm of truth, are able to make various utterances in accord with the needs of sentient beings, making them happy. This is the ninth characteristic of the voice of Buddha; great enlightening beings should know it thus.

"When the water spirit Ocean wants to manifest the controlling power of the water spirit for the benefit of sentient beings to make them happy, it raises a great network of clouds from the earth to the heaven of control of others' emanations, covering all over: those clouds are of infinite different colors—some are the color of golden light, some are the color of lapis lazuli light, some are the color of silver light, some are the color of crystal light, some are the color of emerald light, some are the color of agate light, some are the color of red pearl light, some are the color of light of infinite fragrances, some are the color of light of spotless

cloth, some are the color of light of pure water, some are the color of light of various ornaments. This network of clouds, having spread all over, emits lightning of various colors: the golden clouds emit lapis lazuli lightning; the lapis lazuli clouds emit golden lightning; the silver clouds emit crystal lightning; the crystal clouds emit silver lightning; the emerald clouds emit agate lightning; the agate clouds emit emerald lightning; the infinite-fragrance-colored clouds emit spotless-cloth-colored lightning; the spotless-cloth-colored clouds emit infinite-fragrance-colored lightning; the pure-water-colored clouds emit various-ornament-colored lightning; the various-ornament-colored clouds emit pure-water-colored lightning; multicolored clouds emit one-colored lightning; one-colored clouds emit multicolored lightning. There also issue from the clouds various sounds of thunder, according to the minds of sentient beings, making them all happy—sounds like goddesses singing, like celestial musicians playing, like water nymphs singing, like gandharva girls singing, like kinnara girls singing, like earthquakes, like the waves and tide of the ocean, like the king of beasts howling, like beautiful birds calling, as well as innumerable other kinds of sounds. When the thunder has sounded, there arises a cool breeze, delighting the mind of sentient beings. Finally it rains, various kinds of rain, benefiting and comforting infinite beings. In all places from the heavens to earth the rain is different: on the ocean it rains clear, cool water called endless; in the heaven of control of others' emanations it rains various music such as pipes and flutes, named beautiful; in the heaven of enjoyment of emanation it rains jewels called radiating great light; in the heaven of happiness it rains great ornaments, called hanging crests; in the heaven of timely portion it rains large, beautiful flowers, called various adornments; in the thirty-three-fold heaven it rains many sublime fragrances, called pleasing; in the heaven of the four world guardians it rains precious celestial robes, called covering; in the palace of water spirits it rains red pearls, called flowing light; in the palace of the titans it rains weapons, called conquering enemies; in the northern region of earth it rains various flowers, called blooming; in the other regions of earth it also rains differently according to the place. Though the mind of the water spirit is impartial, without discrimination, simply because the roots of goodness of sentient beings are different, the rain has distinctions. Similarly, when Buddha, the truly enlightened, the supreme spiritual sovereign, wants to edify sentient beings with right teaching, first he spreads clouds of embodiments over the cosmos, appearing differently according to inclinations of beings. For some beings he manifests clouds of mortal bodies; for some, clouds of emanated bodies; for some, clouds of power-bodies; for some, clouds of form-bodies; for some, clouds of glorified bodies; for some, clouds of virtue-bodies; for some, clouds of knowledge-bodies; for some, clouds of bodies whose powers do not deteriorate; for some, clouds of bodies of fearlessness; for some, clouds of cosmic bodies. Buddha covers all worlds with infinite such body-clouds and manifests various kinds of lightning

in accord with the individual differences in inclinations of sentient beings: for some beings he manifests lightning called reaching everywhere; for some, lightning called boundless light; for some, lightning called penetrating the secret teaching of Buddha; for some, lightning called reflected light; for some, lightning called illumination; for some, lightning called entering the door of endless mental command; for some, lightning called right mindfulness undisturbed; for some, lightning called ultimately incorruptible; for some, lightning called adaptively entering all states of being; for some, lightning called fulfilling all wishes and making everyone happy. Having manifested lightnings of infinite such lights, Buddha then produces infinite thunders of concentration, according to the inclinations of sentient beings: the thunder of the concentration of well-aware knowledge; the thunder of the concentration of the refulgent, undefiled ocean; the thunder of the concentration of mastery of all the teachings; the thunder of the adamantine wheel concentration; the thunder of the concentration symbolized by the polar mountain; the thunder of the ocean-seal concentration; the thunder of the solar lamp concentration; the thunder of the inexhaustible treasury concentration; the thunder of the concentration of the indestructible power of liberation. After the thunder of infinite different concentrations such as these have emerged from the clouds of embodiments of Buddha, when about to shower the rain of truth, first he manifests an auspicious sign to awaken sentient beings: from the mind of unhindered compassion he manifests the atmosphere of great knowledge of Buddha, called able to cause all sentient beings to develop inconceivable happiness and well-being. Once this sign has appeared, the bodies and minds of all enlightening beings and sentient beings become clear and cool. After that, from the cloud of the great reality-body of Buddha, the cloud of great compassion, the cloud of great inconceivability, showers the inconceivable, far-flung rain of teaching, causing all beings' bodies and minds to be pure: for enlightening beings sitting at the site of enlightenment there showers a great rain of teaching called nondifferentiation of the realm of reality; for enlightening beings in their final embodiment there showers a great rain of teaching called enlightening beings' easy mastery of the esoteric teaching of Buddha; for enlightening beings to become fully enlightened in the next life there showers a great rain of teaching called pure universal light; for coronated enlightening beings there showers a great rain of teaching called adornment by the embellishments of buddhahood; for enlightening beings who have attained tolerance there showers a great rain of teaching called flowers of knowledge with jewels of virtue blooming, not ceasing the compassionate practices of enlightening beings; for enlightening beings in progress there showers a great rain of teaching called entering the profound method of manifestation of occult transformations and carrying on enlightening practice without stopping or wearying; for newly inspired enlightening beings there showers a great rain of teaching called producing the practice of great love and compassion of

buddhas to save sentient beings; for those who seek the vehicle of individual enlightenment there showers a great rain of teaching called deeply knowing the principles of conditional origination, avoiding extremes, and attaining the nondecaying fruit of liberation; for those who seek the vehicle of listeners there showers a great rain of teaching called cutting down all obstructing afflictions with the sword of great knowledge and wisdom; for stabilized and unstabilized sentient beings who accumulate roots of goodness there showers a great rain of teaching called facilitating the accomplishment of various ways into the teaching, producing great happiness. The Buddha showers great rains of teaching like these in accordance with the mentalities of sentient beings, filling all worlds. A buddha, perfectly enlightened, is impartial in mind and does not begrudge the teaching; simply because the faculties and inclinations of sentient beings are not the same, the rains of teaching appear differently. This is the tenth characteristic of the voice of Buddha; great enlightening beings should know it thus.

"The voice of Buddha has ten kinds of infinity: it is as infinite as the realm of space because it extends to all places; it is as infinite as the cosmos because it pervades everywhere; it is as infinite as the realm of sentient beings because it gladdens all hearts; it is as infinite as all acts because it explains their results and consequences; it is as infinite as afflictions because it removes them all; it is as infinite as the speech of sentient beings because it enables them to hear according to their understanding; it is as infinite as the inclinations and understandings of sentient beings because it observes them all to rescue and liberate them; it is as infinite as past, present, and future because it has no boundaries; it is as infinite as knowledge because it distinguishes everything; it is as infinite as the realm of buddhahood because it enters the cosmos of reality of buddhahood. The voice of Buddha, the completely enlightened, comprises incalculable infinities such as these; great enlightening beings should know it thus."

Then the enlightening being Universally Good, to again clarify what he meant, spoke these verses:

When a billion-world universe is about to dissolve,
The power of beings' virtue announces that
The four meditations are peaceful and painless,
Causing them to leave desire when they have heard.
Ten-Powered Buddha, also like this,
Produces a sublime voice pervading the cosmos,
Explaining that conditioned states are painful and impermanent,
So beings may cross for good the sea of birth and death.

Just as a canyon deep in the mountains
Echoes any sound,
And though it accords with others' voices

The echo has no discrimination,
So also is the speech of Buddha
Revealed according to the maturity of faculties,
Causing them to be controlled and happy,
Yet without self-consciousness of preaching.

As the celestial drum called awakener
Vibrates with the sound of the law in the sky,
Admonishing the self-indulgent celestials,
Causing them to give up attachments when they hear,
So too is the drum of Buddha's teaching like this,
Producing various wonderful sounds,
Awakening all living beings
So they all realize enlightenment.

The lord god has a precious concubine
Who voices all kinds of music
Producing a hundred thousand sounds in one voice
With a hundred thousand tones in each sound.
The voice of Buddha is also like this,
Producing all tones in one voice,
Different according to beings' characters and inclinations,
Causing each to end afflictions when they hear.

Just as king Brahma utters a sound
Which makes all Brahmas happy,
The voice reaching only Brahmas, no one else,
Each thinking he alone hears it,
So also does the Buddha utter a word
Which fills the cosmos,
Yet only reaches the faithful
Because the faithless cannot receive it.

Just as all waters are of one and the same essence,
With no difference in flavor,
But the land they are on and the vessels they are in are not the same,
So that causes them to be variously different,
The voice of Omniscience is similar to this;
The essence of truth has one flavor, undifferentiated,
Yet according to beings' actions, which are not the same,
It causes them to hear in various different ways.

When the water spirit Heatless
Showers rain to moisten the land
Causing plants and trees to grow,

The rain does not come from its body or mind.
Likewise the wondrous voice of buddhas
Rains throughout the cosmos, filling all,
Fostering good and extinguishing evil,
But not coming from inside or outside.

Just as the water spirit Thoughtful
Raises clouds for seven days before raining,
Waiting for all people to finish their work
And then showering rain for their benefit,
The teaching of Buddha is likewise,
First civilizing beings and developing them,
And afterward expounding the profound truth,
So the hearers will not be frightened.

The water spirit Great Adornment in the ocean
Showers ten arrays of rain,
Or a hundred, a thousand, a hundred thousand;
Though the water is one flavor, the arrays are different.
The ultimate teacher likewise
Explains ten or twenty teachings,
Or a hundred, a thousand, up to infinity,
Without any notion of difference.

The supreme water spirit Ocean
Covers the earth with clouds;
The rain in each place is different,
But the spirit has no thought of distinction.
Likewise Buddha, sovereign of truth,
Extends clouds of great compassion in all directions,
Raining differently for each practitioner,
Yet without discriminating among them.

"How should great enlightening beings know the mind of Buddha, the truly awake? The mind, intellect, and consciousness of Buddha are ungraspable. One can know the mind of Buddha only in terms of the infinity of knowledge. Just as space is the resting place of all things, while space has no resting place, so also is the knowledge of Buddha the resting place of all mundane and transcendental knowledge, while the knowledge of Buddha has no resting place. This is the first characteristic of the mind of Buddha; great enlightening beings should know it thus.

"Just as the realm of truth always produces the liberations of Buddhist followers, individual illuminates, and enlightening beings, while the realm of truth has no increase or decrease, in the same way the knowledge of Buddha always produces all kinds of worldly and transmundane knowledge without itself increasing or decreasing. This is the second

characteristic of the mind of Buddha; great enlightening beings should know it thus.

"Just as the ocean water flows under the continents and islands, so that all who drill for water find it, yet the ocean does not form any notion of itself giving out water, in the same way the water of the ocean of knowledge of Buddha flows into the minds of all sentient beings, so that if they examine things and practice ways of entering truth they will find knowledge, pure and clear, with lucid understanding—yet the knowledge of Buddha is equal, nondual, without discrimination; but according to the differences in sentient beings' mental patterns, the knowledge they obtain is not the same. This is the third characteristic of the mind of Buddha; great enlightening beings should know it thus.

"In the ocean there are four jewels imbued with infinite qualities that produce all the precious jewels in the ocean; if these jewels were not in the ocean, it would be impossible to find even one jewel. What are these four? One is called accumulation of treasures; another is called inexhaustible treasury; another is called removal of burning heat; the other is called replete with adornments. These jewels cannot be seen by any ordinary people or sea creatures. Why? The king water spirit Ocean, because the jewels are magnificent with perfect lines and proportions, keeps them in a deeply hidden place within the palace.

"The great ocean of knowledge of Buddha similarly has four great jewels of knowledge, with infinite qualities of knowledge and virtue, whereby are produced all the jewels of knowledge of the stages of learning and beyond learning of ordinary people, Buddhist followers, and individual illuminates, and of enlightening beings. What are the four? They are the jewel of great knowledge of unattached skill in means; the jewel of great knowledge of skillfully distinguishing the conditioned and the unconditioned; the jewel of great knowledge analytically explaining countless things without violating the essential nature of things; and the jewel of great knowledge knowing appropriate and inappropriate timing without ever a miss. If these four jewels were not in the Buddha's ocean of knowledge, not a single being would ever be able to enter the Great Vehicle of liberation. These four jewels of knowledge cannot be seen by unworthy beings. Why? Because they are kept in the deeply secret treasury of Buddha. These four jewels of knowledge are even, symmetrical, straight and true, immaculately beautiful, and able to universally benefit all enlightening beings, enabling them to attain the light of knowledge. This is the fourth characteristic of the mind of Buddha; great enlightening beings should know it thus.

"Also, the ocean has four jewels of blazing light spread on its floor, which by nature are extremely, fiercely hot; they are able to drink up and shrink the immeasurable quantities of water poured in by all the rivers, so that the ocean neither increases nor decreases. What are these four? One is called solar matrix; the second is called removing moisture; the third is called flame light; the fourth is called thorough exhaustion. If

these four jewels were not in the ocean, the whole world, up to the highest heaven of material existence, would all be flooded. The light of this great jewel solar matrix, when it shines on seawater, turns it to milk; the light of the great jewel removing moisture, when it shines on the milk, turns it to cream; the light of the great jewel flame light, when it shines on the cream, turns it to butter; the light of the great jewel thorough exhaustion, when it shines on the butter, turns it to ghee, blazing like fire, consuming it without remainder.

"Buddha's ocean of great knowledge similarly has four kinds of jewels of great knowledge, with light of immeasurable power; when the light of these jewels of knowledge touches enlightening beings, it ultimately causes them to attain the great knowledge of Buddha. What are the four? They are the jewel of great knowledge stopping all the waves of scattered goodness; the jewel of great knowledge eliminating all emotional attachment to the teachings; the jewel of great knowledge of the universal illumination of the light of intelligence; the jewel of great knowledge of boundless effortlessness equal to Buddha.

"When enlightening beings practice the methods of fostering enlightenment, they rouse innumerable waves of scattered goodness, which all worldly beings, celestials, humans, or titans cannot destroy; when Buddha touches those enlightening beings with the light of the jewel of great knowledge of stopping all the waves of scattered good, it causes them to leave behind the waves of scattered good, keep their minds on one point, and dwell in concentration. Then, touching the enlightening beings with the light of the jewel of great knowledge, removing all emotional attachment to the teachings, causes them to give up clinging to the taste of concentration and awaken great spiritual powers. Then, touching the enlightening beings with the light of the jewel of great knowledge of the universal intelligence causes them to relinquish the occult powers they exercise and to engage in the active employment of great science. Then, touching the enlightening beings with the light of the jewel of great knowledge of boundless effortlessness equal to Buddha causes them to relinquish the active exercise of great science they have been engaged in so that they finally reach the equanimity of Buddhas and cease all effort completely. Without the contact of the great light of these four jewels of knowledge of Buddha it would be impossible for a single enlightening being to attain buddhahood. This is the fifth characteristic of the mind of Buddha; great enlightening beings should know it thus.

"The million lands from the sphere of water up to the heaven of neither perception nor nonperception, the abodes of sentient beings in the realm of desire, the realm of form, and the formless realm, all arise from space and rest in space. Why? Because space is everywhere. But though space contains all the realms of desire, form, and formlessness, yet it has no discrimination. The knowledge of Buddha is also like this: the knowledge of listeners, the knowledge of individual illuminates, the knowledge of enlightening beings, the knowledge of formulated

practices, and the knowledge of unformulated practices, all arise from the knowledge of Buddha and rest in the knowledge of Buddha, because the knowledge of Buddha pervades all; though it contains innumerable knowledges, it has no discrimination. This is the sixth characteristic of the knowledge of Buddha; great enlightening beings should know it thus.

"Atop the Snowy mountains there is an excellent medicinal tree called inexhaustible roots; the roots of that medicinal tree grow from 168,000 leagues, all the way down to the adamantine ground and the sphere of water. When that medicinal tree grows roots, it causes the roots of all trees on the continent to grow; when the medicinal tree grows a stem, it causes the stems of all trees on the continent to grow. The same is true of the branches, leaves, flowers, and fruits. The roots of the medicinal tree can grow stems, and the stems can grow roots—the roots are inexhaustible, so it is called inexhaustible roots. That medicinal tree can foster growth everywhere, except for two places where it cannot perform the beneficial action of promotion of growth—that is, in the pits of hells and in the sphere of water; yet it has no aversion to them. The great tree of the supreme medicine of the knowledge of Buddha, likewise, by past development, fully perfects all good qualities of knowledge, shades all realms of sentient beings, and destroys all the miseries of bad states. Universal compassion and commitment form its roots; it is born from the seed of true knowledge of all buddhas. It is steadfast and immovable; skill in means is its trunk, the transcendent perfections of cosmic knowledge are its branches; meditations, liberations, and the great concentrations are its leaves; mental command, intellectual skills, and the elements of enlightenment are its flowers, and the ultimate unchanging liberation of buddhas is its fruit. Why may the medicinal tree of knowledge of Buddha be called 'inexhaustible roots'? Because of ultimately never ceasing, because of not stopping enlightening activity. The practice of enlightening beings is the nature of Buddha, the nature of Buddha is the practice of enlightening beings. Therefore it can be called inexhaustible roots. When the roots of the medicinal tree of buddha-knowledge grow, it causes enlightening beings to grow the root of great love and compassion, which does not abandon sentient beings. When its trunk grows, it causes all sentient beings to grow the trunk of profound determination with steadfast vigor. When its branches grow, it causes all enlightening beings to grow the branches of all transcendent ways. When its leaves grow, it causes enlightening beings to grow the leaves of pure conduct, austerity, virtue, paucity of desire, and contentment. When its flowers grow, it causes all enlightening beings to be replete with the flowers of magnificent arrays of the marks and embellishments of virtues. When its fruit grows, it causes all enlightening beings to gain the fruits of acceptance of nonorigination up to acceptance of coronation by all buddhas. The supreme medicine tree of knowledge of Buddha cannot perform its beneficial growth-fostering function in

two places only: in those in the two vehicles of individual salvation who have fallen into the abyss of nondoing, and in unsuitable sentient beings with rotten roots of goodness who are sunk in the floodwaters of erroneous views and craving—yet Buddha never has rejected these people. The knowledge of Buddha has no increase or decrease, because its roots are stable and grow ceaselessly. This is the seventh characteristic of the mind of Buddha; great enlightening beings should know it thus.

"When the eonic holocaust starts in the universe, it burns up all the plants and trees, and even the mountains, consuming all without leaving anything. Suppose someone picked up some dry straw and threw it in that fire—do you think it could do aught but burn?"

"No."

"It is more possible for that straw not to burn than for Buddha's knowledge, analyzing all sentient beings, all lands, all ages, and all phenomena of all times, not to know something. Why? Because that knowledge impartially comprehends all clearly. This is the eighth characteristic of the mind of Buddha; great enlightening beings should know it thus.

"When a gale destroys the worlds, a great wind called destruction arises, able to pulverize the billion worlds of the universe, their iron mountains and so on, to smithereens. There is another wind, called blocker, circling the billion-world universe, blocking the gale of destruction so that it cannot reach the worlds in other places. Without this blocking wind, all the worlds in the ten directions would be completely destroyed. Buddha similarly has a great wind of knowledge, called extinguisher, which can extinguish the afflictions and habit energies of all great enlightening beings; and a great wind of knowledge called skillful sustaining, which skillfully sustains the enlightening beings whose faculties are not yet mature, not letting the extinguishing whirlwind totally eliminate all their afflictions and habit energies. Without Buddha's skillfully sustaining wind of knowledge, countless enlightening beings would fall into the states of those content with individual salvation. By this knowl edge enlightening beings are enabled to transcend the stages of the two lesser vehicles of individual salvation and abide in the ultimate rank of Buddha. This is the ninth characteristic of the mind of Buddha; great enlightening beings should know it thus.

"There is nowhere the knowledge of Buddha does not reach. Why? There is not a single sentient being who is not fully endowed with the knowledge of Buddha; it is just that because of deluded notions, erroneous thinking, and attachments, they are unable to realize it. If they would get rid of deluded notions, then universal knowledge, spontaneous knowledge, and unobstructed knowledge would become manifest. It is as if there were a great scripture, equal in extent to a billion-world universe, in which are written all the things of the universe—there are written the things of the iron peripheral mountains, to an extent equal to those mountains; there are written the things on the land, to an extent equal to the land; there are written the things in the million-world

galaxies, to an extent equal to the galaxies; there are written the things in the thousand-world systems, to an extent equal to the systems; there are written the things in the continents, to an extent equal to the continents; and so on; the things of the oceans, the polar mountains, the abodes of earth and sky, the celestial abodes in the sky of the desire realm, the abodes in the form realm, the abodes in the formless realm, are each written down to an equivalent extent. Though this scripture is equal in measure to a billion-world universe, yet it entirely rests in a single atom; and as this is so of one atom, it is also true of all atoms. Then suppose someone with clear and comprehensive knowledge, who has fully developed the celestial eye, sees these scriptures inside atoms, not benefiting sentient beings in the least, and, with this thought—'I should, by energetic power, break open those atoms and release those scriptures so that they can benefit all sentient beings'—then employs appropriate means to break open the atoms and release the great scriptures, to enable all sentient beings to benefit greatly. Similarly, the knowledge of Buddha, infinite and unobstructed, universally able to benefit all, is fully inherent in the bodies of sentient beings; but the ignorant, because of clinging to deluded notions, do not know of it, are not aware of it, and so do not benefit from it. Then the Buddha, with the unimpeded, pure, clear eye of knowledge, observes all sentient beings in the cosmos and says, 'How strange—how is it that these sentient beings have the knowledge of Buddha but in their folly and confusion do not know it or perceive it? I should teach them the way of sages and cause them forever to shed deluded notions and attachments, so they can see in their own bodies the vast knowledge of buddhas, no different from the buddhas.' Then Buddha teaches them to practice the way of sages, so they get rid of deluded notions, after which they realize the infinite knowledge of Buddha and aid and comfort all living beings. This is the tenth characteristic of the mind of Buddha; great enlightening beings should know it thus.

"Great enlightening beings should know the mind of Buddha, who has realized Thusness and is completely awake, in terms of such infinite, unimpeded, inconceivably great characteristics."

Then the great enlightening being Universally Good, in order to explain again what he meant, spoke in verse:

If you want to know the mind of buddhas,
Observe the buddhas' knowledge.
Buddhas' knowledge has no resting place,
Just as space rests on nothing.

Sentient beings' various inclinations,
And knowledge of expedients,
All rest on buddhas knowledge,
While buddha's knowledge rests on nothing.

The liberations of buddhas,
Disciples, and the self-enlightened,
All depend on the reality realm,
While reality has no increase or decrease.
Buddha's knowledge, similarly,
Produces all knowledges,
Without increase or decrease,
Without beginning or end.

Just as water flows under the ground
So those who seek it find it,
Without thought, without end,
Its effective power all-pervasive,
Buddha knowledge is also like this,
Being in all creatures' minds;
If any work on it with diligence,
They will soon find the light of knowledge.

Just as the water spirit has four jewels
Which produce all gems,
Hidden in a secret place
Where ordinary people cannot see,
So too do Buddha's four knowledges
Produce all knowledge,
While no one can see them
Except great enlightening beings.

As in the ocean are four jewels
Which can drink up all waters
So that the ocean does not overflow
And does not increase or decrease,
Likewise does Buddha's knowledge
Stop waves and remove attachment to teachings;
Boundlessly great and vast,
It produces enlightening beings and buddhas.

From the nadir to the summit of being,
The desire, form, and formless realms,
All rest in space,
While space does not discriminate:
The knowledge of enlightening beings,
Of disciples and the self-enlightened,
All rest in the knowledge of Buddha,
While buddha-knowledge has no discrimination.

On the Snowy mountains is a medicine
Called inexhaustible roots

Which can make all trees grow—
Their roots, trunks, leaves, flowers, and fruits.
Buddha's knowledge too is like this,
Grown from the seed of enlightenment;
Once enlightenment is attained,
It also produces the practices of enlightening beings.

If someone puts a handful of straw
In the eonic fire,
Where even diamond blazes,
The straw could not but be burned:
The ages and lands of all times
And the sentient beings therein
Buddha completely knows
More surely than the burning of that straw.

There is a wind called destruction
Which can pulverize a universe;
If not stopped by another wind,
Destruction would reach infinite worlds.
The great wind of knowledge is also like this,
Extinguishing the delusions of enlightening beings;
There is another wind of skillfulness,
Enabling them to live, in the land of buddhahood.

It is as there is a great scripture
Equal in extent to a universe
Existing inside one atom,
And in all atoms as well;
Someone with intelligence and wisdom
Sees all clearly with pure eyes
And breaks the atoms, releasing the scriptures
For the benefit of all beings.
Buddha-knowledge, likewise,
Is in all beings' minds;
Wrapped up in deluded thoughts,
They are unaware, unknowing;
The buddhas' great compassion
Causes them to get rid of deluded ideas
So knowledge can appear
And benefit enlightening beings.

"How should great enlightening beings know the sphere of Buddha, who has realized Thusness and is completely awake? Knowing the spheres of all worlds by means of unobstructed, unimpeded knowledge is the sphere of Buddha. Knowing the spheres of all times, all lands, all things, and all beings, the undifferentiated sphere of True Thusness, the un-

obstructed sphere of the reality realm, the boundless sphere of absolute truth, the unquantified sphere of space, and the objectless sphere, is the sphere of Buddha. Just as the spheres of all times, and so on, up to the objectless sphere, are all infinite, so is the sphere of Buddha infinite. Just as the objectless sphere has no existence in all places, so also does the sphere of Buddha have no existence in all places.

"Great enlightening beings should know the sphere of mind is the sphere of Buddha; just as the sphere of mind is measureless and boundless, without bondage or liberation, so too is the sphere of Buddha measureless and boundless, without bondage or liberation. Why? Because by such and such thoughts there are infinite such and such manifestations. It is like when the great water spirit showers rain according to will, the rain does not come from inside or outside; the sphere of Buddha is also like this—according to such and such thoughts, there are infinite such and such manifestations, yet they do not come from anywhere in the ten directions. Just as the water of the ocean all comes from the mental power of the king water spirit, so too does the water of the ocean of omniscience of all buddhas all come from the buddhas' past vows.

"The ocean of omniscience is infinite, boundless, inconceivable, and inexpressible, but I will tell something of it by way of simile, so please listen carefully. The southern continent has 2,500 rivers, which flow into the ocean; the western continent has 5,000 rivers, which flow into the ocean; the eastern continent has 7,500 rivers, which flow into the ocean; the northern continent has 10,000 rivers, which flow into the ocean. These four continents thus have 25,000 rivers, which continuously flow into the ocean. What do you think—is that a lot of water?"

"Yes indeed."

"There is also a water spirit Ten Light Beams, which rains even more water than that into the ocean; the water spirit Hundred Light Beams rains even more water than that into the ocean; the water spirits Magnificent Arrays, Thoughtful, Thundering, Joy, Infinite Light, Continuous Shower, Great Victory, Great Surge, and eight billion more such water spirits each rain more and more into the ocean; the son of the water spirit Ocean, named Rose Apple Banner, rains even more than that. The water in the abode of the water spirit Ten Light Beams flows into the ocean, even more than the aforementioned; the water in the palace of the water spirit Hundred Light Beams flows into the ocean, even more; the water of the palaces of each of the water spirits, each with more and more water, flows into the ocean, and the water in the palace of the water spirit Rose Apple Banner, son of the water spirit Ocean, which is yet more, also flows into the ocean. The water in the palace of the water spirit Ocean, which is even more, surges forth into the ocean; the water it produces is violet, and it surges forth at regular times, so the tide of the ocean is regular. Thus the ocean's water is infinite, its treasures are infinite, its creatures are infinite, and the earth it rests on is infinite too. Do you think that the ocean is infinite or not?"

"It is truly infinite, incomparably so."

"The infinity of this ocean does not come up to the smallest fraction of the infinity of the ocean of buddha-knowledge. Similes are made for beings according to their mentalities, but the sphere of Buddha is beyond similitude. Great enlightening beings should know that the ocean of knowledge of Buddha is infinite, because of ceaseless cultivation of all enlightening practices from the very first determination for enlightenment. They should know that the collection of treasures therein is infinite, because all elements of enlightenment, the seeds of the three treasures, continue unending. They should know the sentient beings in which it dwells are infinite, because it is used by all listeners and self-illuminates, those still learning and those beyond learning. They should know the ground it rests on is infinite, because it is the abode of all enlightening beings, from the first stage of Joy to the ultimate stage of Nonobstruction. Great enlightening beings, in order to enter infinite knowledge and benefit all sentient beings, should know the sphere of Buddha in this way."

Then Universally Good uttered these verses to again explain his meaning:

As the sphere of mind is infinite,
So is the sphere of buddhas.
As the sphere of mind is born from intellect,
So should the sphere of Buddha be seen.

The water spirits, without leaving their places,
Shower rain by the power of mind;
Though the rain does not come from or go anywhere,
Yet it falls everywhere according to the minds of the spirits:
The Ten-Powered Sage, in like manner,
Does not come from anywhere or go anywhere,
To those with pure minds appearing physically,
Vast as the cosmos, yet fitting in a pore.

The treasures of the ocean are infinite,
So are its creatures and ground;
The nature of the water is one flavor, equal, without distinction,
While those born therein each receive benefit.
The ocean of buddha-knowledge is also thus;
All it contains is infinite;
Those in the stages of learning and no learning
All gain benefit therein.

"How should great enlightening beings know the conduct of Buddha? Great enlightening beings should know unobstructed action is the con-

duct of Buddha; they should know the conduct of true thusness is the conduct of Buddha. Just as True Thusness is not born in the past, does not move into the future, and does not arise in the present, likewise the conduct of Buddha is not born, does not move, and does not arise. Just as the realm of reality is not quantified or unquantified, because it has no form, likewise the conduct of Buddha is not quantified or unquantified, because it has no form. It is as if a bird flew through the sky for a hundred years, the places it passed and those it had not passed would both be immeasurable, because the realm of space has no boundaries: in the same way, if someone spent trillions of eons expounding the particulars of the conduct of Buddha, what was explained and what was not yet explained would both be immeasurable, because the action of Buddha has no bounds.

"Buddha, completely enlightened, engaged in unobstructed action, has no dwelling place, yet can show what he does to all beings and enables them to go beyond all obstructed paths once they have seen this. It is as when the golden-winged king of birds flies in the sky, it circles and hovers, observing the dragon palaces in the ocean with its clear eyes; exerting its forceful strength, it churns the ocean waters with its wings, causing the waters to part, and snatches dragons, male or female, whose life it knows is about to end. The 'golden-winged bird king' Buddha, in like manner, engaged in unimpeded action, observes all sentient beings in all abodes in the cosmos with the clear Buddha-eye; if any have planted roots of goodness that have developed to maturity, the Buddha exerts the forceful ten powers and with the two wings of tranquillity and insight churns the waters of emotion of the ocean of birth and death, causing the water to part, then snatches those beings, places them in the Buddha teaching, and causes them to stop all deluded notions and false descriptions and abide in the nondiscriminatory unobstructed action of the enlightened.

"Just as the sun and moon travel alone through the sky conferring benefit on sentient beings, with no notion of where they come from or where they are going, likewise the buddhas, by nature fundamentally silent and extinct, without discrimination, appear to course all universes, performing buddha-work to benefit sentient beings without cease, yet not producing false notions of coming from somewhere or going somewhere. Great enlightening beings should see and know the actions conducted by Buddha in terms of infinite such means, infinite natures and characteristics."

Then Universally Good, to recapitulate, uttered these verses:

Just as True Thusness is not born, does not perish,
Has no location, and cannot be seen,
Likewise the action of the Great Benefactor
Transcends in the triple world and cannot be measured.

The reality realm is not the reality realm, yet not not the reality realm;
It is not quantified and not unquantified.
The action of the Great Worthy is also thus,
Neither quantified nor unquantified, because there is no body.

If a bird flies for billions of years,
The sky behind and ahead are equal, no different;
When Buddha's conduct is expounded for eons,
The told and the untold cannot be measured.

The golden bird in the sky watches the sea,
Parts the waters and snatches dragons;
The Ten-Powered can pull out virtuous people,
Remove them from the sea of existence, and rid them of delusion.

Like sun and moon traversing the sky
Shining on all without distinction,
The World-Honored traverses the cosmos
Teaching beings without stirring a thought.

"How should great enlightening beings know the attainment of enlightenment of Buddha? They should know that Buddha's attainment of enlightenment has no view of any phenomena, is impartial toward things, has no doubts, no duality, no signs, no activity, no cessation, no measure, no boundaries; avoiding extremes, abiding in the middle way, it is beyond all verbal explanation. Buddha knows the thoughts and mental patterns of all sentient beings, their faculties, dispositions, inclinations, afflictions, obsessions, and habits; in sum, Buddha instantly knows all things in all times.

"It is as the ocean can reflect the physical forms of all sentient beings on earth, and therefore is called the ocean: the enlightenment of the buddhas is also like this, reflecting the thoughts, faculties, dispositions, and inclinations of all sentient beings, yet without reflecting anything—therefore it is called the enlightenment of the buddhas.

"The enlightenment of buddhas cannot be expressed in writing, cannot be reached by any verbal expression, cannot be explained in any language; but it is expediently elucidated according to need.

"When buddhas attain true awakening, they acquire a body equal in extent to all sentient beings, a body equal in extent to all phenomena, a body equal in extent to all lands, a body equal in extent to all times, a body equal in extent to all buddhas, a body equal in extent to all languages, a body equal in extent to True Thusness, a body equal in extent to the cosmos, a body equal in extent to space, a body equal in extent to the realm where there is no obstruction, a body equal in extent to all vows, a body equal in extent to all practices, and a body equal in extent to the ultimately calm realm of nirvana. As are the bodies they

acquire, so is their speech and mind; they attain measureless, countless such pure spheres of body, speech, and mind.

"Upon attaining true awakening, buddhas see within their body all sentient beings attaining true awakening, and see all sentient beings enter nirvana, all of the same nature, which is no nature. No nature of what kind? That is, no nature of appearances, no nature of exhaustion, no nature of birth, no nature of destruction, no nature of self, no nature of nonself, no nature of living being, no nature of nonliving being, no nature of enlightenment, no nature of the cosmos, no nature of space, and also no nature of attaining true awakening. By knowing all things are natureless, a buddha attains omniscience, and by great compassion continues to save sentient beings.

"Just as space never increases or decreases whether all worlds become or disintegrate, because space has no birth, similarly the enlightenment of buddhas has no increase or decrease whether there is attainment of enlightenment or not, because enlightenment has no signs or countersigns, no unity and no variety.

"Suppose someone were able magically to produce as many minds as grains of sand in the Ganges River, and each mind also produced as many buddhas as grains of sand in the Ganges River, all featureless, formless, and signless, and continued to do so incessantly throughout as many eons as there are grains of sand in the Ganges River—how many buddhas do you think would be magically produced by that person's magically produced minds?"

The enlightening being Wondrous Qualities of Natural Origination of Buddha said, "As I understand your meaning, magical production and nonproduction are equal and have no distinction—how can you ask how many there would be?"

The enlightening being Universally Good said, "Very good—it is as you say. Even if all sentient beings were to instantly attain enlightenment, that would be equal to not attaining enlightenment, no different. Why? Because enlightenment is signless. If it has no signs, it has no increase or decrease.

"Great enlightening beings should thus know that attainment of true awakening, the same as enlightenment, is uniformly formless. A buddha, attaining true awakening, by the means of unity, enters the concentration of thoroughly aware knowledge and, having entered it, manifests, in one vast body attaining true awakening, as many bodies as there are sentient beings dwelling in that body. As this is so of one vast body attaining true awakening, so it is of all vast bodies attaining true awakening.

"Buddha has infinite such doors of attainment of true awakening; therefore you should know that the bodies Buddha manifests are infinite, and because they are infinite we say the body of Buddha is infinite realms, equal to the realms of living beings.

"Great enlightening beings should know that in one pore of Buddha's body are buddha-bodies as numerous as all sentient beings. Why? Because the body of the Buddha's attainment of true awakening ultimately has no birth or destruction. And as this is so of one pore, so is it of every point in the entire cosmos. Know that there is not a bit of space where there is no buddha-body. Why? Because Buddha's attainment of true awakening reaches everywhere. According to capability and power, on the lion seat under the enlightenment tree at the site of enlightenment, with various bodies, Buddha attains true awakening.

"Great enlightening beings should know that in each moment of thought of their own minds there are always buddhas attaining true awakening. Why? Because the buddhas do not attain true awakening apart from this mind. As this is true of one's own mind, so is it also true of the minds of all sentient beings—in all are buddhas attaining true awakening, all-pervasive, existing everywhere, without separation or annihilation, without cease, entering the inconceivable doors or means of enlightenment. Great enlightening beings should know Buddha's attainment of enlightenment this way."

Then, to recapitulate, the enlightening being Universally Good spoke these verses:

The truly awake know all things
Are nondual, beyond duality, all equal,
Inherently pure as space,
Not distinguishing self and nonself.

As the ocean reflects beings' bodies
And is therefore called the ocean,
Enlightenment reflects all mental patterns
And hence is called true awareness.

Just as worlds have formation and decay
While space does not increase or diminish,
While all buddhas appear in the world,
The one form of enlightenment is ever formless.

When someone emanates minds emanating buddhas,
Emanation and nonemanation are no different in essence;
Though all sentient beings attain enlightenment,
There is no increase or decrease, enlightenment or no.

Buddha has a concentration called well aware;
Entering this concentration under the enlightenment tree,
Buddha emits light beams as many as beings,
Awakening all kinds, like lotuses blooming.

As many thoughts, faculties, and desires
As are in beings in lands of all times,
That many bodies appear—
Hence true awareness is called infinite.

"How should great enlightening beings know Buddha's turning of the wheel of teaching? They should know it thus: Buddha, by the free power of mind, turns the wheel of teaching without arising or turning, because of knowing that all things forever have no arising. Buddha turns the wheel of teaching by three kinds of turning, the cycles of the path of insight, the path of practice, and the path beyond learning, and stops what should be stopped, because of knowing that all things are apart from extremes of annihilation and eternity. Buddha turns the wheel of teaching apart from the realm of desire and the realm of negation, because of penetrating the spacelike limit of all things. Buddha turns the wheel of teaching without verbal explanation, because of knowing that all things are inexpressible. Buddha turns the wheel of teaching ultimately quiescently, because of knowing that all things are of the essence of nirvana. Buddha turns the wheel of teaching with all means of literature and language, because the voice of Buddha reaches everywhere. Buddha turns the wheel of teaching knowing that the voice is like an echo, because of comprehending the true nature of all things. Buddha turns the wheel of teaching producing all messages in one message, because there is ultimately no center. Buddha turns the wheel of teaching without omission or exhaustion, because of absence of clinging inside or outside.

"Just as all writing and speech cannot be exhaustively told of, the same is true of Buddha's turning the wheel of teaching—all letters are arranged to express it, without cease, without ever exhausting it. The wheel of teaching of Buddha enters into all speech and writing, yet has no dwelling place. Just as writing enters into all business, all words, all calculations, all mundane and transmundane subjects, yet dwells nowhere, so also does the voice of Buddha enter into all points, all beings, all phenomena and principles, all works, and all consequences, yet does not dwell anywhere. All the various languages of all sentient beings are not apart from the wheel of teaching of Buddha, because the real aspect of speech and sound is identical to the wheel of teaching. Great enlightening beings should know the turning of the wheel of teaching of Buddha thus.

"Also, if great enlightening beings want to know the wheel of teaching that Buddha turns, they should know where Buddha's wheel of teaching comes from. What is the provenance of the Buddha's wheel of teaching? Buddha makes so many utterances, turning the wheel of teaching according to the innumerable differences in mental patterns and inclinations of all sentient beings. Buddhas, truly awake, have a concentration called ultimately unimpeded and fearless; having entered this

concentration, with each mouth of each body of attainment of true enlightenment they produce as many utterances as there are sentient beings, each utterance containing all sounds, each different, turning the wheel of teaching, to make all sentient beings happy. Those who know the turning of the wheel of teaching thus are considered to be following all Buddha teachings. Those who do not know this are not following them. Great enlightening beings should know Buddha's turning the wheel of teaching thus, because it universally enters the infinite realms of living beings."

Then, to recapitulate, Universally Good said in verse,

Buddhas' wheel of teaching has no turning;
It has no arising and no attainment at any time.
Just as writing is never exhausted,
So is the teaching-wheel of the Ten-Powered.

Just as writing enters everywhere, yet with no arrival,
Such is the teaching-wheel of the Enlightened,
Entering all speech without entering aught,
Able to make all beings rejoice.

Buddhas have a concentration called ultimate;
They preach after entering this concentration,
Speaking to enlighten all beings,
Boundless though they be.

In each utterance they also utter
Countless sayings, each different,
Free in the world, without discrimination,
Causing all to hear according to inclination.

Words do not come from inside or outside,
Are neither lost nor accumulate;
Yet for sentient beings buddhas turn the teaching-wheel—
This freedom is most extraordinary.

"How should great enlightening beings know Buddha's ultimate nirvana? If great enlightening beings want to know the greate nirvana of buddhas, they should know its fundamental essence. As is the nirvana of ultimate reality, so is the nirvana of Buddha; as is the nirvana of space, so is the nirvana of Buddha; as is the nirvana of the nature of things, so is the nirvana of Buddha; as is the nirvana of detachment from desire, so is the nirvana of Buddha; as is the nirvana of formlessness, so is the nirvana of Buddha; as is the nirvana of selfhood, so is the nirvana of Buddha; as is the nirvana of the ultimate essence of all things, so is the nirvana of Buddha; as is the nirvana of ultimate True Thusness, so is the nirvana of

Buddha. Why? Because nirvana has no birth and no emergence; if something has no birth and no emergence, then it has no extinction.

"Buddha does not tell enlightening beings about the ultimate nirvana of buddhas and does not show it to them. Why? Because Buddha wants to cause them to see all buddhas always present before them, to see in one moment all the buddhas of past and future, in their full splendor, just as if they were actually present, yet without entertaining any notions of duality or nonduality. Why? Because great enlightening beings permanently abandon all conceptual clinging.

"Buddhas appear in the world in order to provoke inspiration in sentient beings and manifest nirvana in order to provoke longing in sentient beings: in reality the buddhas have no appearance in the world and no nirvana either. Why? Buddha always abides in the pure realm of reality, manifesting nirvana according to the minds of sentient beings.

"For example, when the sun comes out and illumines the world, its image is reflected in all clean vessels of water, being in all places without coming or going. If one vessel breaks, then the reflection of the sun does not appear in it. Do you think it is the fault of the sun that its reflection does not appear there?"

"No—it is just because the vessel is broken; it's no fault of the sun."

"The knowledge of realization of Thusness, buddha-knowledge, is also like this, appearing throughout the cosmos, without before or after: Buddha appears in the clean mind-vessels of all sentient beings. If the mind-vessel is always clean, the embodiment of Buddha is always seen; if the mind is polluted, the vessel breaks and the Buddha cannot be seen.

"If there are any sentient beings who can be liberated by nirvana, Buddha then manifests nirvana for them; but really Buddha has no birth, no death, no crossing over into extinction.

"It is like, for example, the element fire, which can make fires in all worlds. Sometimes in one place the fire will go out, but do you think the fire in all worlds is extinguished?"

"No."

"Similarly Buddha performs the tasks of buddhahood in all worlds; if what can be done in one world is finished, a buddha manifests entry into nirvana, but the buddhas in all worlds do not all pass away into extinction. Great enlightening beings should know the great nirvana of the truly enlightened thus.

"Again, suppose, for example, a magician well versed in magical arts, by the power of the techniques of illusion, manifests phantom bodies in all cities, towns, and villages in all lands in a billion-world universe, and sustains them there by magical power for an eon, while in other places, the magic performance being finished, the bodies disappear. Do you think that when that great magician disappears in one place, he disappears in all places?"

"No."

"In a similar way Buddha, the Truly Enlightened, knowing the various magical arts of infinite wisdom and means, manifests in all universes, sustaining that permanently, throughout the future. If in one place, according to the minds of beings, what is to be done is finished, Buddha manifests nirvana; but can you say because Buddha has appeared to enter nirvana in one place that Buddha becomes extinct everywhere? Great enlightening beings should know the great ultimate nirvana of Buddha in this way.

"Furthermore, Buddha, when manifesting nirvana, enters immovable concentration, and having entered this concentration, emanates from each body infinite trillions of great light beams, each light beam producing countless lotus blossoms, each lotus blossom having untold petals of exquisite jewels, with a lion throne on each petal and a buddha sitting cross-legged on each throne. The number of those buddhas is exactly equal to the number of sentient beings; all are fully adorned with the most sublime virtues, produced by the power of past vows. If there are any sentient beings with mature roots of goodness who see the buddha-incarnations, they will all receive the teaching; those buddha-bodies remain forever, teaching and liberating sentient beings according to the situation, without losing an opportunity. The bodies of buddhas have no locus, are not real or unreal; only by the power of the past vows of the buddhas, and the capacity of sentient beings to be liberated, do they appear. Great enlightening beings should know the great nirvana of Buddha in this way. Buddha abides in the infinite, unobstructed, ultimate realm of reality, in the realm of space, in the essence of True Thusness, without birth or death, and in ultimate truth, appearing to sentient beings according to the time, sustained by past vows, without ever ceasing, not abandoning all beings, all lands, all phenomena."

Then, to recapitulate, Universally Good said in verse,

While the sun sheds light illumining the world,
When a vessel breaks and water leaks out, the reflection
  disappears;
So it is with the sun of supreme knowledge;
Those without faith see it as extinct.

Fire makes fires in the world,
While in one city it goes out sometime:
Likewise the Buddha pervades the cosmos
And appears to pass away where the work of teaching is done.

A magician makes bodies appear in all lands,
Which disappear when their function is done:
So does Buddha disappear when the teaching is done,
While always seen in other lands.

Buddha has a concentration, called unmoving,
Which is entered after teaching beings:
Instantly Buddha's body emanates infinite lights,
The lights produce lotuses, on which are buddhas:
The buddha-bodies are countless as phenomena,
Visible to those with virtue;
Each of these countless bodies
Has a full span of life and array of adornments.

Like birthlessness is the emergence of Buddha,
Like deathlessness the nirvana of Buddha:
All words and similes end—
All purposes are achieved, beyond compare.

"How should great enlightening beings know the roots of goodness planted by seeing, hearing, and attending Buddha? They should know these roots of goodness are not fruitless, because they produce endless awareness, because they remove all obstacles, because they certainly reach the ultimate end, because they are free from falsehood, because all vows are fulfilled, because they do not end creative action while according with knowledge of the uncreate, because they generate the knowledge of buddhas, because they go on throughout the future, because they accomplish all kinds of excellent practices, and because they reach the stage of effortless knowledge.

"For example, if a man eats a little bit of diamond, it will never be digested, but must pass through the body. Why? Because diamond is incompatible with the impurities of the physical body. In the same way, planting a little bit of roots of goodness with Buddha must pass through the body of afflictions of all conditioning and reach the abode of unconditioned ultimate knowledge. Why? Because this little bit of root of goodness is incompatible with the afflictions of conditioning.

"Even if one piled up dry straw as high as a mountain, if one tossed an ember of fire the size of a seed into it, it would all burn up for sure. Why? Because fire burns straw. Like this, planting a little bit of roots of goodness with Buddha surely can burn up all afflictions and ultimately enable one to attain nirvana without remainder, because the essence of this little bit of root of goodness is ultimate.

"For example, in the Snowy mountains there is a tree of the finest medicine called good sight: if any see it, their eyes are purified; if any hear of it, their ears are purified; if any smell it, their noses are purified; if any taste it, their tongues are purified; if any touch it, their bodies are purified; if any take the earth it grows in, that can also perform the beneficial function of removing disease. The supreme medicine of Buddha similarly can perform all benefits for sentient beings. If any see the physical body of Buddha, their eyes are purified; if any hear the name of Buddha, their ears are purified; if any smell the fragrance of the

morality of Buddha, their noses are purified; if any taste the flavor of the teaching of Buddha, their tongues are purified, they gain the universal tongue and understand the principles of language; if any come in contact with the light of Buddha, their bodies are purified and they ultimately attain the supreme body of reality; if any think of Buddha, they attain purity of Buddha-remembrance concentration. If any sentient beings honor the ground Buddha has crossed, or a tomb or shrine, they too will be endowed with roots of goodness, annihilate all afflictions, and attain the felicity of sages. I tell you, even if there are sentient beings who see and hear Buddha, but because of being veiled by obstructions due to their deeds do not become believers, if they still plant roots of goodness, none will be in vain—they will reach the ultimate end and enter nirvana. Great enlightening beings should thus know that the roots of goodness planted by seeing, hearing, and attending Buddha are free from all evil and imbued with good.

"Buddha uses all kinds of similes to explain all kinds of things, but there is no simile that can explain this principle. Why? Because the road of intellectual knowledge ends, because it is inconceivable. The buddhas and enlightening beings just tell sentient beings similes according to their mentalities in order to gladden them, but this is not the ultimate. This gate of the teaching is called the secret point of the buddhas; it is called that which cannot be known by any worldlings; it is called entry into the seal of Buddha; it is called opening the door of great knowledge; it is called revealing the essence of Buddha; it is called perfecting all enlightening beings; it is called that which all worldlings cannot destroy; it is called wholly conforming to the realm of buddhas; it is called able to purify all realms of sentient beings; it is called expounding the ultimate inconceivable teaching of the real nature of Buddha. Buddha does not expound this teaching to anyone but enlightening beings intent on the Great Vehicle, only expounding it to enlightening beings riding the inconceivable vehicle of enlightenment. This gate of teaching does not come into the hands of anyone but great enlightening beings.

"It is like, for example, the seven treasures of a universal ruler, by which universal rulership is shown; these treasures do not come into the hands of anyone but the crown prince born of the first wife who has developed the characteristics of a sage ruler. If the universal ruler does not have a son with many virtues, after the ruler's life ends the treasures will disperse and perish in seven days. The treasure of this scripture is also like this: it does not come into the hands of anyone but the true offspring of the sovereign Buddha, born in the house of Buddha, who plant the roots of goodness characteristic of buddhas. If there are no true offspring of Buddha, this teaching will perish before long. Why? Because those in the two lesser vehicles of individual salvation do not hear this scripture, much less absorb and hold it, read, recite, or copy it, or analyze and explain it—only the great enlightening beings can do these things.

"Therefore, great enlightening beings, hearing this teaching, shall

rejoice and receive it with respect. Why? Because great enlightening beings appreciating this scripture will quickly attain unexcelled, complete perfect enlightenment. Even if enlightening beings spend countless eons practicing the six ways of transcendence and cultivating the various elements of enlightenment, as long as they have not heard this teaching of the inconceivable great power of Buddha, or if they have heard it and do not believe or understand it, do not follow it, enter it, or attain it, they cannot be called true enlightening beings, because they cannot be born in the house of Buddha. If they get to hear this teaching of the immeasurable, inconceivable, unobstructed, unhindered knowledge of Buddha, and having heard it, take it to heart, follow it, and awaken to it, these people will be born in the house of Buddha, accord with the sphere of all buddhas, be endowed with all qualities of enlightening beings, detach from all mundane things, develop the conduct of all buddhas, realize the true nature of all enlightening beings, have no doubts about the power of Buddha, abide in the teacherless truth, and plunge deeply into the unimpeded realm of buddhahood.

"After great enlightening beings have heard this teaching, then they can know infinite things by knowledge of equality; then they can part with arbitrary discriminations by means of a straightforward, honest mind; then they can see the buddhas before them by means of supreme devotion; then they can enter the impartial realm of space by means of the power of attention; then they can travel the boundless cosmos by means of free thought; then they can acquire all virtues by means of the power of knowledge and wisdom; then they can shed all worldly defilements by means of spontaneous knowledge; then they can enter the network of all ten directions by means of the will for enlightenment; then they can know the buddhas of all times are of one and the same essence, by means of great observation; then they can enter this teaching by the knowledge of dedication of roots of goodness, entering without entering, not clinging to a single thing, always observing things through one universal principle. Great enlightening beings, perfecting these accomplishments, attain teacherless, spontaneous knowledge with a minimum of effort."

Then Universally Good, to recapitulate, spoke these verses:

Immeasurable are the virtues attained
By seeing, hearing, and honoring buddhas;
Ultimately endless in action,
Needed to destroy afflictions and remove misery.

As when a man ingests a little diamond
It is not digested but must pass through,
The virtues of honoring buddhas
Destroy illusion and lead to adamantine knowledge.

Just as straw piled high as a mountain
A tiny ember of fire will burn up,
The small virtue of honoring buddhas
Will end affliction and lead to nirvana.

In the Snowy mountains is an herb called good to see
Which relieves all sickness when seen, heard of, smelled, or touched;
If any see or hear of buddhas,
They will gain excellent virtues and reach buddha-knowledge.

Then, by the spiritual power of Buddha, and by natural law, untold hundreds of quintillions of worlds in each of the ten directions quaked in six ways: surging up in the east, sinking in the west; surging up in the west, sinking in the east; surging up in the south, sinking in the north; surging up in the north, sinking in the south; surging up on the periphery, sinking in the middle; surging up in the middle, sinking on the periphery—moving in eighteen ways: trembling, trembling all over, trembling equally all over; rising, rising all over, rising equally all over; surging, surging all over, surging equally all over; quaking, quaking all over, quaking equally all over; roaring, roaring all over, roaring equally all over; crashing, crashing all over, crashing equally all over. There rained clouds of all kinds of flowers, parasols, banners, pennants, fragrances, garlands, perfumes, ornaments, and radiant jewels, all surpassing those of the heavens, as well as clouds of enlightening beings singing eulogies, clouds of different bodies of untold enlightening beings, clouds of true awakening, clouds of purifying inconceivable worlds, clouds raining the sounds of the words of the buddhas, filling boundless universes. As on this earth the power of Buddha manifested in this way, causing all enlightening beings to rejoice greatly, so did this transpire in all worlds throughout the ten directions.

At that time, in each of the ten directions, past as many worlds as atoms in eighty unspeakable numbers of hundreds of septillions of buddha-lands, there were eighty unspeakable numbers of hundreds of septillions of buddhas, alike named Universally Good, who all appeared to the enlightening beings and said, "Bravo, Offspring of Buddha! You are able, imbued with the power of the enlightened, conforming to the nature of reality, to expound the teaching of the manifestation of Buddha. We buddhas of the same name, eighty unspeakable numbers of hundreds of septillions of us in each of the ten directions, all expound this teaching. And what we expound, so do all Buddhas in all worlds in the ten directions. In this assembly as many great enlightening beings as atoms in a hundred thousand buddha-lands have attained the concentration of spiritual powers of all enlightening beings; we give them the prediction that they will attain unexcelled, complete perfect enlightenment in one

lifetime. As many sentient beings as atoms in a buddha-land have roused the determination for unexcelled, complete perfect enlightenment; we also give them a prediction, that in the future, after as many eons as atoms in unspeakable buddha-lands, they will all become buddhas, all with the same name, Supreme Realm of the Enlightened. In order to enable the enlightening beings of the future to hear this teaching, we all preserve it together. As the sentient beings are liberated in this world, so are the sentient beings liberated in all worlds in the cosmos."

Then, owing to the spiritual power of the buddhas of the ten directions, owing to the power of the original vows of Vairocana, because the natural order is so, because of the power of roots of goodness, because the buddhas activate knowledge in an instant, because buddhas respond to conditions without missing the time, because they awaken enlightening beings at appropriate times, because their past deeds have no loss or decay, because they foster the attainment of the great practice of Universal Good, and because they manifest the mastery of omniscience, in each of the ten directions, past as many worlds as atoms in ten unspeakable numbers of tens of quadrillions of buddha-lands, there were as many enlightening beings as atoms in ten unspeakable numbers of tens of quadrillions of buddha-lands who came here, filling all universes in the ten directions, showing the vast magnificent adornments of enlightening beings, emitting networks of great beams of light, shaking all worlds in the ten directions, demolishing the palaces of all demons, extinguishing the pains of the states of ill, revealing the power of all enlightened ones, singing praises of the infinite different virtuous qualities of the enlightened, showering all kinds of rains, manifesting infinite different bodies, receiving the teachings of infinite buddhas. By the spiritual power of Buddha, they each said, "Bravo, offspring of Buddha: you are able to explain this indestructible teaching of buddhas. We are all named Universally Good, and we each have come here from the presence of a buddha called Freedom Marked by Universality, from worlds called Universal Light. In those worlds we also expound this teaching, with the same expressions, the same principles, the same explanations, the same certitude, without increase or decrease. We have all come here, by the spiritual power of Buddha, and by having attained the Buddhas' teaching, to be witnesses for you. And as we come here, the same is true of all worlds in the whole cosmos, throughout space, in all ten directions."

Then the enlightening being Universally Good—with the spiritual power of Buddha, looking over all the great congregations of enlightening beings, wishing to recapitulate the immense power of the manifestation of Buddha, the indestructibility of the true teaching of the enlightened, how infinite roots of goodness are not in vain, how the emergence of buddhas in the world always comprises all supreme qualities, the ability to observe skillfully the minds of all sentient beings and teach them the truth according to their needs, without missing the right

time, producing the infinite light of truth of enlightening beings; the adornments of freedom of all buddhas, and how all enlightened ones are one body, no different, produced by great practices of the past—said in verse:

The actions of all buddhas
Are beyond mundane similitudes;
In order to enlighten sentient beings,
They make similes of nonsimiles for illustration.

This subtle, mysterious, profound teaching
Is hard to get to hear in a billion ages;
Those with vigor, wisdom, and self-control
Can get to hear this mystery.

Any who hear this teaching and rejoice
Have served countless buddhas;
Being absorbed into the power of Buddha,
Gods and humans honor and praise them.

This is the foremost wealth transcending the world:
This can liberate all living beings,
This can produce the pure Path—
You should keep it attentively.

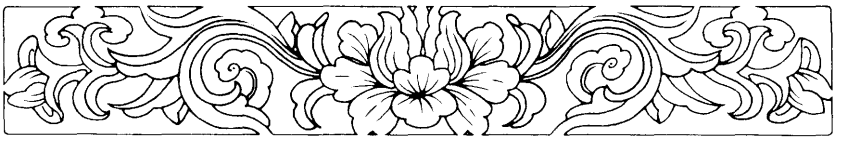

BOOK THIRTY-EIGHT

Detachment from the World

AT THAT TIME the World-Honored One was in the country of Magadha, in the forest, in the shrine of universal light at the site of enlightenment, sitting on a lotus lion seat; he had completely fulfilled ineffable enlightenment, put an end to afflictions and views, and arrived at formless truth. Abiding in the abode of buddhas, he had attained the equanimity of buddhas and arrived at nonobstruction in the state of imperturbability. All his actions were unimpeded. He stood in the inconceivable and saw through all time. His body continually pervaded all lands; his knowledge always comprehended all things. He understood all activities. He exhausted all doubts. His knowledge was that sought by all enlightening beings. He had arrived at the nondual ultimate perfection of buddhahood and fully attained the equal liberation of the enlightened. He had realized the stage of impartiality of buddhas, which is without extremes or middle, extending throughout the cosmos, equal to space.

He was with as many great enlightening beings as atoms in untold quadrillions of buddha-lands, all of whom were to attain unexcelled, complete perfect enlightenment in one lifetime, and had come from various lands in other regions. All of them were endowed with the means and wisdom of enlightening beings: that is, they skillfully observed sentient beings and civilized them by the power of appropriate means so that they would live by the way of enlightening beings; they skillfully observed all worlds and went to them by the power of appropriate means; they skillfully examined the realm of nirvana and meditated on it and assessed it; they did away with all false conceptions and cultivated sublime practices without interruption; they were well able to take care of all sentient beings; they skillfully penetrated the principles of infinite liberative means; they knew sentient beings are empty and have no existence, yet they did not deny the fruits of action; they knew the various differences in the compulsions, faculties, spheres, and means of sentient beings' minds; they were able to absorb and hold the teachings of buddhas of past, present, and future, to understand them themselves, and also explain them to others; they were well versed in all mundane and transmundane things and knew their true reality; they examined all

compounded and uncompounded things and knew them to be nondual; in a single moment of thought they were able to acquire all the knowledge and wisdom of the buddhas of all times; they were able to show attainment of true awakening moment to moment, to cause sentient beings to become inspired and attain the Way; they knew the spheres of all sentient beings in the mental objects of one sentient being; though they entered the stage of the enlightened, they did not give up the works carried out by enlightening beings; their deeds, knowledge, and means did not fabricate anything; they stayed in the world for countless ages for each and every sentient being, yet they were hard to meet even in incalculable eons; they turned the wheel of the true Teaching, pacifying sentient beings without fail; they had already fulfilled the pure practical commitments of the buddhas of past, present, and future. They had perfected infinite such virtues, so that even if all the buddhas spoke for boundless eons they could not tell of them all. Their names were Universally Good, Universal Eye, Universal Emanation, Universal Wisdom, Universal Vision, Universal Light, Universal Contemplation, Universal Illumination, Universal Symbol, Universal Awareness, and so on. There were as many such enlightening beings as atoms in untold quadrillions of buddha-lands: all of them had accomplished the vow of practice of Universal Good; their profound determination and great vows were already fulfilled; they traveled to all places where buddhas were appearing in the world, requested them to turn the wheel of teaching, and were well able to receive and hold the eye of truth of the buddhas, perpetuating the lineage of buddhas; they knew the order of all buddhas' appearance in the world and giving instructions, their names, countries, attainment of enlightenment, and turning the wheel of teaching; in worlds where there were no buddhas, they appeared and became buddhas, able to purify defiled sentient beings, able to destroy the action obstructions of enlightening beings, and enter the unimpeded pure realm of reality.

Then the great enlightening being Universally Good entered a vast concentration called Buddha flower array. When he entered this concentration, all worlds quaked in six ways, moving in eighteen ways, producing a tremendous sound that none did not hear. After that he rose from concentration. At that point the enlightening being Universal Wisdom, knowing the congregation had assembled, asked the enlightening being Universally Good, "Please tell us—what are the reliances of great enlightening beings? What are their extraordinary thoughts? What are their practices? What are their spiritual friends? What are their exertions of energy? What are their attainments of peace of mind? What are their ways of developing sentient beings? What are their precepts? How do they receive the prediction of enlightenment? How do they enter into the state of enlightening beings? What are their entries into enlightenment? What are their penetrations of the activities of sentient beings? What are their entries into worlds? What are their entries into ages?

What are their explanations of past, present, and future? What are their entries into past, present, and future? What are their developments of a tireless mind? What are their knowledges of differentiation? What are their mental masteries? What are their explanations of Buddha? What are their developments of the Universally Good mind? What are their principles of Universally Good practice? For what reasons do they generate great compassion? What are the causes of their development of the will for enlightenment? What are their expressions of respect to spiritual friends? What are their purities? What are their transcendent ways? What are their conscious knowledges? What are their realizational knowledges? What are their powers? What are their impartialities? What are their expressions of the true meaning of the Buddha teaching? What are their teachings? What do they preserve? What are their intellectual powers? What are their masteries? What are their qualities of nonattachment? What are their equanimities? What are their generations of knowledge? What are their magical displays? What are their supports of powers? What are their attainments of great joy and solace? What are their profound penetrations of the Buddha teaching? What are their bases? What are their developments of fearlessness? What are their developments of minds free from doubt? What are their inconceivabilities? What are their skillful esoteric sayings? What are their skillful analytic knowledges? What are their entries into concentration? What are their universal entries? What are their doors of liberation? What are their spiritual powers? What are their insights? What are their liberations? What are their groves? What are their palaces? What are their enjoyments? What are their adornments? What are their developments of an unshakable mind? What are their profound, great determinations they don't give up? What are their contemplations? What are their explanations of things? What are their purities? What are their definitive marks? What are their illuminations of knowledge? What are their peerless states? What are their indomitable attitudes? What are their outstanding minds? What are their oceanic knowledges entering unexcelled enlightenment? What are their jewel-like states? What are their adamantine commitments to universal enlightenment? What are their great undertakings? What are their ultimate great tasks? What are their indestructible faiths? What are their ways of receiving the prediction of enlightenment? What are their dedications of roots of goodness? What are their attainments of wisdom? What are their developments of a boundlessly broad mind? What are their hidden treasuries? What are their rules of behavior? What are their controls? What are their unimpeded functions? What are their unimpeded functions in respect to sentient beings? What are their unimpeded functions in respect to lands? What are their unimpeded functions in respect to phenomena and principles? What are their unimpeded functions in respect to bodies? What are their unimpeded functions in respect to vows? What are their unimpeded functions in respect to realms? What are their unimpeded functions of knowledge?

What are their unimpeded functions of spiritual capacities? What are their unimpeded functions of miraculous abilities? What are their unimpeded functions of power? What are their versatilities? What are their spheres? What are their powers? What are their fearlessnesses? What are their unique qualities? What are their activities? What are their bodies? What are their physical actions? What is their speech? What is their purification of speech? What are the protections they receive? What are their accomplishments of great works? What are their minds? What are their determinations? What are their comprehensive minds? What are their profound minds? What do they strive to practice? What are their certain understandings? What are their certain understandings of worlds? What are their certain understandings of beings? What are their habit energies? What are their graspings? What do they cultivate? What are their accomplishments of the Buddha teachings? What makes them regress from the way of the Buddha teachings? What are their paths of emancipation? What are their qualities of certainty? What are their ways of generating the qualities of buddhahood? What are their appellations of greatness? What are their paths? What are their infinite paths? What are their aids to enlightenment? What are their ways of cultivation? What are their ways of adornment? What are their feet? What are their hands? What are their guts? What are their internal organs? What are their hearts? What is their armor? What are their weapons? What are their heads? What are their eyes? What are their ears? What are their noses? What are their tongues? What are their bodies? What are their minds? What is their action? What is their abiding? What is their sitting? What is their reclining? What are their dwelling places? What are their spheres of action? What are their observations? What are their universal observations? What is their springing? What is their lion's roar? What is their pure giving? What is their pure discipline? What is their pure tolerance? What is their pure energy? What is their pure concentration? What is their pure wisdom? What is their pure benevolence? What is their pure compassion? What is their pure joy? What is their pure equanimity? What are their principles? What are their pure laws? What are their virtues used to foster enlightenment? What are their knowledges used to foster enlightenment? What are their sufficiencies of insight? What are their quests for truth? What are their understandings of truth? What are their norms of practice? What are demons? What are demons' actions? How are the actions of demons gotten rid of? What are visions of Buddha? What are actions of Buddha? What are actions of conceit? What are actions of knowledge? What is possession by demons? What is being supported by Buddha? What is being supported by truth? What do enlightening beings do while living in the heaven of satisfaction? Why do they die in that heaven? Why do they appear to abide in the womb? Why do they manifest subtle processes? Why do they manifest birth? Why do they manifest a smile? Why do they show the act of walking seven steps? Why do they appear as children? Why do they appear to

live in a palace? Why do they appear to leave home? Why do they demonstrate austerities? How do they go to the site of enlightenment? How do they sit on the site of enlightenment? What are the extraordinary signs when they sit on the site of enlightenment? Why do they demonstrate the conquering of demons? What are the attainments of the power of the enlightened? How do they turn the wheel of teaching? How are good and pure ways acquired due to the turning of the wheel of teaching? Why do the enlightened ones manifest extinction in final nirvana? Please explain these things to us."

Then the great enlightening being Universally Good said to Universal Wisdom and the others, "Offspring of Buddha, great enlightening beings have ten kinds of reliance. They take the determination for enlightenment as a reliance, as they never forget it. They take spiritual friends as a reliance, harmonizing as one. They take roots of goodness as a reliance, cultivating, gathering, and increasing them. They take the transcendent ways as a reliance, fully practicing them. They take all truths as a reliance, as they ultimately end in emancipation. They take great vows as a reliance, as they enhance enlightenment. They take practices as a reliance, consummating them all. They take all enlightening beings as a reliance because they have the same one wisdom. They take honoring the buddhas as a reliance because their faith is purified. They take all buddhas as a reliance because they teach ceaselessly like benevolent parents. These are the ten: if enlightening beings rest in these principles, they can become abodes of the unexcelled great knowledge of buddhas.

"Great enlightening beings have ten kinds of extraordinary thought. What are they? They think of all roots of goodness as their own roots of goodness. They think of all roots of goodness as seeds of enlightenment. They think of all sentient beings as vessels of enlightenment. They think of all vows as their own vows. They think of all truths as emancipation. They think of all practices as their own practices. They think of all things as teachings of Buddha. They think of all modes of language as the path of verbal expression. They think of all buddhas as benevolent parents. They think of all buddhas as one. These are the ten: if great enlightening beings rest on these principles, they will attain unexcelled skillful thought.

"Great enlightening beings have ten kinds of practice. What are they? Practice dealing with all sentient beings, to develop them all to maturity; practice seeking all truths, to learn them all; practice of all roots of goodness, to cause them all to grow; practice of all concentrations, to be single-minded, without distraction; practice of all knowledge, to know everything; practice of all cultivations, to be able to cultivate them all; practice dealing with all buddha-lands, to adorn them all; practice dealing with all good companions, respecting and supporting them; practice dealing with all buddhas, honoring and serving them. These are the ten: if great enlightening beings rest on these principles, they will attain the practice of the unexcelled knowledge and wisdom of buddhas.

"Great enlightening beings have ten kinds of spiritual friends. What are they? Spiritual friends who cause them to persist in the determination for enlightenment; spiritual friends who cause them to generate roots of goodness; spiritual friends who cause them to practice the ways of transcendence; spiritual friends who enable them to analyze and explain all truths; spiritual friends who enable them to develop all sentient beings; spiritual friends who enable them to attain definitive analytic and expository powers; spiritual friends who cause them not to be attached to any world; spiritual friends who cause them to cultivate practice tirelessly in all ages; spiritual friends who establish them in the practice of Universal Good; spiritual friends who introduce them to the reaches of knowledge of all buddhas. These are the ten.

"Great enlightening beings have ten kinds of exertion of energy: exertion of energy to educate all sentient beings, to enter deeply into all Buddha teachings, to purify all worlds, to practice all sciences of enlightening beings, to eliminate all evils of sentient beings, to stop the miseries of all vicious cycles, to destroy all demons, to become pure, clear eyes for all sentient beings, to honor all buddhas, and to please all buddhas. These are the ten: if great enlightening beings abide by these things, they will be able to fully achieve the unexcelled transcendent energy of the buddhas.

"Great enlightening beings have ten kinds of attainment of peace of mind. What are they? Abiding themselves in the will for enlightenment, they should also induce others to abide in the will for enlightenment, to attain peace of mind. Ultimately free from anger and strife themselves, they should also free others from anger and strife, to attain peace of mind. Free from the state of ordinary ignorance themselves, they also free others from the state of ordinary ignorance, and attain peace of mind. Diligently cultivating roots of goodness themselves, they also induce others to cultivate roots of goodness, and attain peace of mind. Persisting in the path of the transcendent ways themselves, they also induce others to abide in the path of the transcendent ways, and attain peace of mind. Being born themselves in the house of Buddha, they should also enable others to be born in the house of Buddha, to attain peace of mind. Deeply penetrating the real truth of absence of intrinsic nature, they also introduce others into the real truth of absence of inherent nature, and attain peace of mind. Not repudiating any of the buddhas' teachings, they also cause others not to repudiate any of the buddhas' teachings, and attain peace of mind. Fulfilling the vow of all-knowing enlightenment, they also enable others to fulfill the vow of all-knowing enlightenment, and attain peace of mind. Entering deeply into the inexhaustible treasury of knowledge of all buddhas, they also lead others into the inexhaustible treasury of knowledge of all buddhas, and attain peace of mind. These are the ten; if great enlightening beings abide by these principles, they will attain the peace of the supreme knowledge of the buddhas.

"Great enlightening beings have ten ways of developing sentient beings: by giving, by their physical bodies, by teaching, by cooperation, by nonattachment, by showing the practices of enlightening beings, by clearly showing all worlds, by showing the great magnificent qualities of the Buddha teachings, by various manifestations of spiritual powers, and by various subtle skillful means. These are ten ways in which enlightening beings develop and perfect the realm of sentient beings.

"Great enlightening beings have ten kinds of precepts: not giving up the determination for enlightenment, leaving behind the stages of individual salvation, observing and benefiting all sentient beings, inducing all sentient beings to live by the teachings of Buddha, cultivating all the sciences of enlightening beings, not being acquisitive in respect to anything, dedicating all roots of goodness to enlightenment, not being attached to any of the incarnations of buddhas, reflecting on all things and getting rid of grasping and clinging, and regulating all their faculties. These are the ten; if great enlightening beings abide by these principles, they will attain the unexcelled great transcendent discipline of the buddhas.

"Great enlightening beings have ten ways of receiving the prediction of buddhahood, by which they know inwardly they will receive the prediction: arousing the determination for enlightenment with extraordinary will; never giving up the practices of enlightening beings; continuing to carry out the practices of enlightening beings in all ages; practicing all Buddha teachings; having complete faith in the guidance of all buddhas; cultivating all roots of goodness and bringing them to fulfillment; placing all sentient beings in the enlightenment of buddhas; harmonizing and unifying with all spiritual friends; thinking of all spiritual friends as buddhas; perpetually preserving the fundamental aspiration for enlightenment with diligence.

"Great enlightening beings have ten ways of entry into the state of enlightening beings: they enter into fundamental vows, practices, precepts, ways of transcendence, attainment, different undertakings, various understandings, adornment of buddha-lands, command of spiritual powers, and manifestation of incarnation. By these they enter into the states of enlightening beings of all times.

"Great enlightening beings have ten ways of entering enlightenment: they enter boundless realization of true awareness, boundless turning of the wheel of teaching, boundless means of liberation, boundless different explanations, boundless taming of sentient beings, boundless command of spiritual powers, boundless different embodiments, boundless concentrations, boundless powers and fearlessnesses, and boundless revelation of nirvana. By these great enlightening beings enter among all the enlightened ones of all times.

"Great enlightening beings have ten kinds of penetrations of actions of sentient beings: they penetrate all sentient beings' past actions, future actions, present actions, good actions, bad actions, mental actions, actions

of senses, actions of understanding, actions of afflictions and habit energies, timely and untimely actions of teaching and training. By these enlightening beings penetrate the actions of all beings.

"Great enlightening beings have ten kinds of entry into worlds: they enter defiled worlds, pure worlds, small worlds, large worlds, worlds within atoms, subtle worlds, inverted worlds, upright worlds, worlds where there are buddhas, and worlds where there are no buddhas. Thereby enlightening beings enter all worlds in the ten directions.

"Great enlightening beings have ten kinds of entry into ages: they enter into past ages, future ages, present ages, countable ages, uncountable ages, countable ages as uncountable ages, uncountable ages as countable ages, all ages as not ages, nonages as all ages, and all ages as one instant. Thereby they enter into all ages.

"Great enlightening beings have ten kinds of explanation of past, present, and future: they speak of the past of the past, the future of the past, and the present of the past; they speak of the past of the future, the present of the future, and the endlessness of the future; they speak of the past of the present, the future of the present, and the equality of the present; they speak of past, present, and future being the one instant of the present. These are the ten ways by which enlightening beings explain all pasts, presents, and futures.

"Great enlightening beings have ten ways of knowing the worlds of past, present, and future: they know their definitions, their speech, their deliberations, their rules, their appellations, their orders, their provisional names, their endlessness, their quiescence, and their total emptiness. Thus do enlightening beings know all things in all times.

"Great enlightening beings develop ten kinds of tireless mind: honoring and serving all buddhas tirelessly; attending all spiritual teachers tirelessly; seeking all truths tirelessly; listening to true teaching tirelessly; expounding true teaching tirelessly; educating and civilizing all sentient beings tirelessly; placing all sentient beings in the enlightenment of the buddhas tirelessly; spending untold eons in each and every world carrying out enlightening practices tirelessly; traveling in all worlds tirelessly; examining and pondering all Buddha teachings tirelessly. These are the ten; if enlightening beings abide by these principles they will attain the tireless supreme knowledge of buddhas.

"Great enlightening beings have ten kinds of knowledge of differentiation: knowledge of differentiations of sentient beings, differentiations of faculties, differentiations of consequences of action, differentiations of forms of birth, differentiations of worlds, differentiations of spheres of reality, differentiations of buddhas, differentiations of phenomena, differentiations of times, and differentiations of all ways of speaking. If great enlightening beings rest on these principles, they will attain the buddhas' unexcelled, far-reaching knowledge of differentiation.

"Great enlightening beings have ten kinds of mental command:

mental command of retaining what they hear, as they retain all teachings without forgetting; mental command of practice, as they skillfully observe all things as they really are; mental command of reflection, as they comprehend the nature of all things; mental command of the light of the teachings, as they illumine the inconceivable attributes of buddhahood; mental command of concentration, as their minds are not distracted as they hear the teachings of all buddhas of the present; mental command of universal sound, as they understand inconceivable numbers of utterances; mental command of all times, as they expound the inconceivable Buddha teachings of all times; mental command of various intellectual powers, as they expound boundless Buddha teachings; mental command of producing unobstructed ears, as they hear all the teachings of untold buddhas; mental command of all qualities of buddhahood, as they are firmly established in the powers and fearlessnesses of the enlightened. If enlightening beings want to attain these things, they should study and practice diligently.

"Great enlightening beings speak of ten kinds of Buddha: the Buddha of attainment of true enlightenment, the Buddha of vows, the Buddha of rewards of action, the Buddha of preservation of true teaching, the Buddha of nirvana, the Buddha of the cosmos, the Buddha of mind, the Buddha of concentration, the Buddha of fundamental nature, the Buddha adapting to mentalities.

"Great enlightening beings develop ten kinds of Universally Good mind: they develop a mind of great benevolence, to save all beings; they develop a mind of great compassion, to bear suffering in place of all beings; they develop a mind of total giving, relinquishing all they have; they develop a mind that thinks of omniscience above all, gladly seeking all Buddha teachings; they develop a mind adorned with virtues, learning all practices of enlightening beings; they develop an adamantine mind, so as not to become heedless wherever they may live; they develop an oceanic mind, as all pure qualities flow in; they develop a mind like a mountain, enduring all harsh words; they develop a peaceful mind, giving to all sentient beings without fear; they develop a mind with ultimate transcendent wisdom, skillfully observing that all things have no existence. If enlightening beings establish these minds, they will soon be able to achieve the skillful knowledge of the enlightening being Universally Good.

"Great enlightening beings have ten principles of Universally Good practice: vowing to live through all future ages; vowing to serve and honor all buddhas of the future; vowing to settle all sentient beings in the practice of Universally Good enlightening beings; vowing to accumulate all roots of goodness; vowing to enter all ways of transcendence; vowing to fulfill all practices of enlightening beings; vowing to adorn all worlds; vowing to be born in all buddha-lands; vowing to carefully examine all things; vowing to attain supreme enlightenment in all buddha-lands. If enlightening beings practice these principles diligently,

they will soon be able to fulfill the practical undertakings of Universal Good.

"Great enlightening beings arouse great compassion by ten kinds of observations of sentient beings: they see sentient beings have nothing to rely on for support; they see sentient beings are unruly; they see sentient beings lack virtues; they see sentient beings are asleep in ignorance; they see sentient beings do bad things; they see sentient beings are bound by desires; they see sentient beings are sunk in the sea of birth and death; they see sentient beings chronically suffer from illness; they see sentient beings have no desire for goodness; they see sentient beings have lost the way to enlightenment. Enlightening beings always observe sentient beings with these awarenesses.

"There are ten kinds of causes of enlightening beings' development of the will for enlightenment: they become determined to reach enlightenment to educate and civilize all sentient beings, to remove the mass of suffering of all sentient beings, to bring complete peace and happiness to all sentient beings, to eliminate the delusion of all sentient beings, to bestow enlightened knowledge on all sentient beings, to honor and respect all buddhas, to follow the guidance of the buddhas and please them, to see the marks and embellishments of the physical embodiments of all buddhas, to comprehend the vast knowledge and wisdom of all buddhas, and to manifest the powers and fearlessnesses of the buddhas.

"When enlightening beings develop the will for supreme enlightenment and attend and serve spiritual teachers in order to awaken to omniscient knowledge, they should generate ten kinds of spirit: a spirit of service, a spirit of joy, a spirit of noncontention, a spirit of docility, a spirit of not seeking anything else, a spirit of wholehearted devotion, a spirit of having the same virtues, a spirit of having the same vows, a spirit of being in the presence of enlightenment, a spirit of cooperation in perfection of action.

"If great enlightening beings arouse such spirits, they will attain ten kinds of purity: purity of profound determination, reaching the ultimate end without corruption; purity of physical embodiment, appearing according to need; purity of voice, comprehending all speech; purity of intellectual powers, skillfully explaining boundless Buddha teachings; purity of wisdom, getting rid of the darkness of all delusion; purity of taking on birth, being imbued with the power of freedom of enlightening beings; purity of company, having fully developed the roots of goodness of sentient beings they worked with in the past; purity of rewards, having removed all obstructions caused by past actions; purity of great vows, being one in essence with all enlightening beings; purity of practices, riding the vehicle of Universal Good to emancipation.

"Great enlightening beings have ten transcendent ways: transcendent giving, relinquishing all they have; transcendent discipline, keeping the precepts of buddhas pure; transcendent tolerance, abiding in the tolerance and forbearance characteristic of the enlightened; transcendent vigor, not

regressing in whatever they do; transcendent meditation, focusing their minds on one point; transcendent wisdom, observing all things as they truly are; transcendent knowledge, entering into the powers of buddhas; transcendent vowing, fulfilling the great vows of Universal Good; transcendent spiritual powers, demonstrating all autonomous actions; transcendent teaching, penetrating all buddhas' teachings. If enlightening beings abide by these principles, they will attain the supreme transcendent knowledge of the buddhas.

"Great enlightening beings have ten kinds of conscious knowledge: conscious knowledge of the infinite differentiations of all worlds; conscious knowledge of the inconceivability of all realms of sentient beings; conscious knowledge of all things, each individual being immanent in the variegated manifold, and the variegated manifold being immanent in each individual unit; conscious knowledge of the vastness of all spheres of reality; conscious knowledge of the ultimacy of all realms of space; conscious knowledge of all worlds entering the past; conscious knowledge of all worlds entering the future; conscious knowledge of all worlds entering the present; conscious knowledge of the infinite undertakings and vows of all buddhas reaching fulfillment in one knowledge; conscious knowledge that the buddhas of past, present, and future all attain emancipation by one and the same practice. By these, enlightening beings can attain the illumination of mastery of all truths; their vows will all be fulfilled, and they will be instantly able to understand all buddhas' techniques and attain true enlightenment.

"Great enlightening beings have ten kinds of realizational knowledge: they know the unity of all things; they know the infinity of all things; they know the presence of all things in a single instant; they know the interpenetration of mental activities of all sentient beings; they know the equality of faculties of all sentient beings; they know the impassioned habitual activities of all sentient beings; they know the mental compulsions of all sentient beings; they know the good and bad acts of all sentient beings; they know all enlightening beings' vows and practices, masteries, preservation of the Teaching, and mystical transfigurations; they know all buddhas' fulfillment of the ten powers and attainment of true enlightenment. By these, enlightening beings can attain skillful use of all the teachings.

"Great enlightening beings have ten kinds of power: the power to comprehend the inherent essence of all things; the power to comprehend that all things are like phantoms; the power to comprehend that all things are like illusions; the power to comprehend that all things are Buddha's teachings; the power to have no attachments to anything at all; the power to clearly understand all things; the power of the respectful mind never abandoning spiritual teachers; the power to cause all roots of goodness to reach supreme knowledge; the power of deep faith in all buddhas' teachings without rejection; the power of skill in preventing the will for omniscience from backsliding. Based on these powers, enlightening beings can acquire the supreme powers of buddhas.

"Great enlightening beings have ten kinds of impartiality: impartiality toward all sentient beings, all things, all lands, all determinations, all roots of goodness, all enlightening beings, all vows, all ways of transcendence, all practices, and all buddhas. If enlightening beings abide by these principles, they will attain the supreme impartiality of buddhas.

"Great enlightening beings have ten kinds of expression of the true meaning of the Buddhas' Teaching: that is, all things only have names; all things are like illusions; all things are like reflections; all things only originate conditionally; all things are pure in action; all things are just made by words; all things are the ultimate reality; all things are signless; all things are the highest truth; all things are the realm of reality.

"Great enlightening beings expound ten kinds of teaching: the teaching of profundity; the teaching of enormity; the teaching of variegation; the teaching of omniscience; the teaching of following the ways of transcendence; the teaching of generating the powers of the enlightened; the teaching of the interrelation of past, present, and future; the teaching of causing enlightening beings not to regress; the teaching of praising the virtues of buddhas; the teaching of the sciences of all enlightening beings; the equality of all buddhas, and the interrelation of all spheres of enlightenment. Based on these principles, enlightening beings can accomplish the supremely skillful preaching of the buddhas.

"Great enlightening beings preserve ten things: they preserve all the virtues they have accumulated, all the teachings spoken by all buddhas, all similes, all means of access to true principles, all means of generating mental command, all means of removing doubt and confusion, means of perfecting all enlightening beings, the equal doors of concentration explained by all buddhas, the ways of ingress into the illumination of all truths, and the free exercise of spiritual powers of all buddhas. Based on these principles, enlightening beings can attain the power of preservation of supreme knowledge of buddhas.

"Great enlightening beings have ten kinds of intellectual power: the intellectual power of not arbitrarily discriminating among things; the intellectual power of not fabricating anything; the intellectual power of not being attached to anything; the intellectual power of realizing emptiness; the intellectual power of freedom from the darkness of doubt; the intellectual power of receiving support from Buddha in all things; the intellectual power of spontaneous awareness of all truths; the intellectual power of skill in differentiation of expressions of all truths; the intellectual power of truthfully explaining all things; the intellectual power of gladdening all sentient beings according to their mentalities. Based on these principles, enlightening beings can attain the supremely skillful intellectual powers of buddhas.

"Great enlightening beings have ten kinds of mastery: mastery of educating and civilizing all sentient beings; mastery of illumining all truths; mastery of cultivating all virtuous practices; mastery of extensive knowledge; mastery of the discipline of nonreliance; mastery of directing all roots of goodness to enlightenment; mastery of undiminishing

energy; mastery of wisdom crushing all demons; mastery of inducing the determination for enlightenment according to inclinations; mastery of manifesting attainment of true enlightenment according to the needs of those to be taught. Based on these principles, enlightening beings can attain the mastery of the supreme knowledge of buddhas.

"Great enlightening beings have ten kinds of nonattachment: nonattachment to all worlds, all sentient beings, all phenomena, all actions, all roots of goodness, all places of birth, all vows, all practices, all enlightening beings, and all buddhas. Based on these principles, enlightening beings can quickly overturn all concepts and attain supreme pure wisdom.

"Great enlightening beings have ten kinds of equanimity: equanimity in accumulating all virtues; equanimity in undertaking all different vows; equanimity in regard to all living beings; equanimity in regard to the consequences of actions of all living beings; equanimity in regard to all phenomena; equanimity in regard to all pure and defiled lands; equanimity in regard to all phenomena; equanimity in regard to the understandings of all sentient beings; equanimity in regard to nonconceptualization of all practices; equanimity in regard to the nondifference of all buddhas' powers; equanimity in regard to the wisdom of all buddhas. If enlightening beings rest in these, they will attain the supreme great equanimity of buddhas.

"Great enlightening beings have ten ways of generating knowledge: they generate knowledge by knowing the understandings of all sentient beings; knowing the various distinctions of all buddha-lands; knowing the domains of the network of the ten directions; knowing all worlds, inverted, upright, and so on; knowing the unity, variety, and universality of all things; knowing all the various physical forms; knowing the misconceptions and delusions of all worldlings without clinging to them; knowing that all truths ultimately lead to emancipation by one path; knowing the spiritual power of the enlightened can enter all universes; knowing that the seed of enlightenment in all sentient beings, past, present, and future, does not die out. Based on these principles, enlightening beings can comprehend all things.

"Great enlightening beings have ten kinds of magical displays: magical display of all sentient beings, all bodies, all lands, all gifts, all voices, all practical undertakings, all education and civilization of sentient beings, all attainments of true enlightenment, all explanations of truth, and all empowerments. Based on these phenomena, enlightening beings can acquire all means of supreme magical displays.

"Great enlightening beings have ten kinds of support of power: support by the power of buddhas, support by the power of truth, support by the power of sentient beings, support by the power of acts, support by the power of practices, support by the power of vows, support by the power of the environment, support by the power of time, support by the power of good, and support by the power of knowledge. Based on

these, enlightening beings can gain the support of the power of supreme mastery of all truths.

"Great enlightening beings have ten kinds of great joy and solace. Enlightening beings determine to follow, serve, and please all buddhas that emerge in the world throughout the future; thinking of this, they become very happy. They also determine to honor those buddhas with the best of offerings; thinking of this, they become very happy. They also think, 'When I make offerings to those buddhas, they will surely teach me, and I will faithfully listen with respect and practice according to the Teaching, and will surely always be born in the state of enlightening beings,' and thinking this they become very happy. They also think, 'I shall carry out the practices of enlightening beings for untold eons and always be with the enlightening beings and buddhas,' and they become very happy at this thought. They also think, 'The fears I had in the past before I set my heart on supreme enlightenment—fear of not being able to live, fear of a bad reputation, fear of death, fear of falling into miserable conditions, fear of the authority of the crowd—have all gone since I set my mind on enlightenment, so that I no longer fear, am not afraid, cannot be intimidated, and cannot be hurt by any demons or cultists.' With these thoughts they become very happy. They also think, 'I shall enable all sentient beings to attain supreme enlightenment; after they attain enlightenment, I shall cultivate the practices of enlightening beings in the company of those buddhas for as long as they live, faithfully provide them with offerings appropriate to buddhas, and, after they pass away, set up innumerable monuments to each of them, honor their relics, and preserve the teachings they leave.' With these thoughts they become very happy. They also think, 'I shall array all worlds with the finest adornments, filling them with all kinds of marvels, equally pure. I shall also cause all kinds of spiritual powers, sustaining forces, tremors, and shining lights to pervade them all.' With these thoughts they become very happy. They also think, 'I shall put an end to the doubts and confusions of all sentient beings, purify all sentient beings' desires, open up all sentient beings' minds, annihilate all sentient beings' afflictions, close the doors of the states of misery for all sentient beings, open the doors of states of felicity for all sentient beings, break through the darkness of all sentient beings, give light to all sentient beings, cause all sentient beings to get free from the action of demons, and cause all sentient beings to reach the abode of peace.' With these thoughts they become very happy. Great enlightening beings also think, 'The buddhas are as rare and difficult to meet with as the udumbara flower, which one can hardly get to see once in countless ages. In the future, when I want to see a buddha, I will immediately be able to do so; the buddhas will never abandon me, but will always be with me, allow me to see them, and constantly expound the Teaching to me. After I have heard the Teaching, my mind will be purified, free from deviousness, straightforward, and free from falsehood, and I will always see the buddhas in each

moment of thought.' With these thoughts they become very happy. They also think, 'In the future I shall attain buddhahood, and by the spiritual power of the enlightened will show the attainment of enlightenment individually to all sentient beings in all worlds, pure and fearless, roaring the great lion's roar, pervading the cosmos with my original universal undertaking, beating the drum of truth, showering the rain of truth, performing the giving of true teaching, perpetually expounding the truth, with physical, verbal, and mental action, sustained by great compassion, untiring.' With these thoughts they become very happy. Based on these ten kinds of great joy and solace, enlightening beings can attain the unexcelled great joy and solace of the knowledge and wisdom of true enlightenment.

"Great enlightening beings have ten kinds of profound penetration of the buddhas' teachings: they penetrate all worlds of the past; they penetrate all worlds of the future; they penetrate the numbers, patterns, explanations, and purities of worlds of the present; they penetrate the variety of all worlds; they penetrate the various actions and consequences of all sentient beings; they penetrate the various practices of all enlightening beings; they know the order of appearance of all buddhas of the past; they know the order of appearance of all buddhas of the future; they know the lands and congregations of all buddhas present in the cosmos, their teaching and training; they know principles of the world, principles of Buddhist disciples, principles of individual illuminates, principles of enlightening beings, and principles of buddhas, but though they know all these principles, they have no discrimination, and yet expound various principles. They thoroughly penetrate the realm of reality because there is nothing to penetrate. According to these principles they penetrate the most profound essence of the great knowledge and wisdom of unexcelled, complete perfect enlightenment.

"Great enlightening beings have ten kinds of basis on which they carry out their practices: they carry out the practices of enlightening beings based on honoring all buddhas, taming all sentient beings, associating with all good companions, accumulating all roots of goodness, purifying all buddha-lands, entering deeply into all transcendent ways, fulfilling all vows of enlightening beings, and on infinite will for enlightenment and the enlightenment of all buddhas. Based on these, enlightening beings carry out their practices.

"Great enlightening beings have ten kinds of development of fearlessness: they develop fearlessness annihilating all obstructing actions, preserving the true teaching after the extinction of buddhas, conquering all demons, not begrudging their bodies and lives, smashing all the false arguments of heretics, gladdening all sentient beings, causing all congregations to rejoice, taming all spirits, goblins, titans, sprites, and serpents, leaving the states of the two lesser vehicles of individual salvation and entering the most profound teaching, and carrying out enlightening practices tirelessly for untold eons. Based on these enlightening beings can attain the supreme fearlessness of great knowledge of buddhas.

"Great enlightening beings have ten ways of developing a mind free from doubt. They make this determination: 'I shall take care of all sentient beings by giving; I shall take care of all sentient beings by ethical conduct, tolerance, vigor, meditation, wisdom, benevolence, compassion, joy, and equanimity.' When they make this determination, they are definitely free from doubt—no doubt can arise in their minds. This is their first way of developing a mind free from doubt. Great enlightening beings also think, 'When the future buddhas appear in the world, I shall serve and honor them in all ways.' When they make this determination, they are definitely free from doubt—no doubt can arise in their minds. This is their second development of a mind free from doubt. Great enlightening beings also think, 'I shall adorn all worlds with various marvelous webs of light.' When they make this determination, they are definitely free from doubt—no doubt can arise in their minds. This is the third development of a mind free from doubt. Great enlightening beings also think, 'I shall cultivate the practices of enlightening beings throughout all future ages and fully develop countless sentient beings throughout the entire cosmos by means of the supreme methods of teaching and taming.' When they make this determination, they are definitely free from doubt—no doubt can arise in their minds. This is the fourth development of a mind free from doubt. Great enlightening beings also think, 'I shall cultivate the practices of enlightening beings, fulfill the great vows, acquire omniscience, and abide therein.' When they make this determination, they are definitely free from doubt—no doubt can arise in their minds. This is the fifth development of a mind free from doubt. Great enlightening beings also think, 'I shall carry out the practices of enlightening beings for the sake of all beings in the world, become a pure light of all truths, and illumine all the teachings of buddhas.' When they make this determination, they are definitely free from doubt—no doubt can arise in their minds. This is the sixth development of a mind free from doubt. Great enlightening beings also think, 'I should know all things are Buddha teachings and explain them to sentient beings according to their mentalities to enlighten them all.' When they make this determination, they are definitely free from doubt—no doubt can arise in their minds. This is the seventh development of a mind free from doubt. Great enlightening beings also think, 'I shall attain the way to nonobstruction in the midst of all things, by knowing that all obstructions are ungraspable.' Thus their minds are free from doubt and they abide in the essence of truth, finally to attain supreme complete perfect enlightenment. When they make this determination they are definitely free from doubt—no doubt can arise in their minds. This is the eighth development of a mind free from doubt. Great enlightening beings also think, 'I should know that all things are transmundane things, get rid of all false notions and delusions, and adorn myself with the adornment of unity, there being nothing to adorn.' Here they understand by themselves and not through another. When they make this determination they are definitely free from doubt—no doubt

can arise in their minds. This is the ninth development of a mind free from doubt. Great enlightening beings also think, 'I should realize supreme enlightenment in regard to all things, by getting rid of all false notions and delusions, by attaining instantaneous knowledge, because unity and difference cannot be grasped, by transcending all categories, by ultimate nonfabrication of false descriptions, by detachment from all words, and by dwelling in the realm of ineffability.' When they make this determination, they are definitely free from doubt—no doubt can arise in their minds. This is the tenth development of a mind free from doubt. Based on these, enlightening beings can be free from all doubt and confusion regarding all Buddha teachings.

"Great enlightening beings have ten kinds of inconceivability. All their roots of goodness are inconceivable. All their vows are inconceivable. Their knowledge that all things are like illusions is inconceivable. Their arousal of aspiration for enlightenment and cultivation of enlightening practice without losing roots of goodness and without arbitrary notions is inconceivable. Their not grasping extinction and liberation in spite of having profoundly penetrated all things, because all their vows are not fulfilled, is inconceivable. They cultivate the path of enlightening beings and manifest the appearances of incarnation, birth, leaving home, austere practices, going to the site of enlightenment, conquering demons, achieving supreme enlightenment, teaching, and passing away, their spiritual transformations free, unceasing, not abandoning their vow of compassion, saving and protecting sentient beings—all of this is inconceivable. Though they are able to manifest the ten powers of buddhas and their freedom of mystical projection, yet they do not give up the mind equal to the cosmos, and teach sentient beings—this is inconceivable. They know that in all things signlessness is their sign, their signs are signless, nondiscrimination is discrimination, discrimination is nondiscrimination, nonexistence is existence, existence is nonexistence, inaction is action, action is inaction, nonexplanation is explanation, explanation is nonexplanation—this is inconceivable. They know mind is equal to enlightenment, they know enlightenment is equal to mind, they know mind and enlightenment are equal to sentient beings, yet they do not give rise to confusion of mind, confusion of thoughts, or confusion of views—this is inconceivable. From moment to moment they enter absorption in extinction and exhaust all contamination, yet they do not experience ultimate reality and do not end roots of goodness with contamination: though they know all things are free from contamination, yet they know the end and extinction of contaminations; though they know the principles of buddhas are identical to the things of the world and the things of the world are identical to the principles of buddhas, yet they do not form notions of worldly things within the principles of buddhas, and do not form notions of principles of buddhas in the things of the world—all things enter the realm of reality because there is nothing entered; they know all things are nondual because there is no change: this is the tenth inconceivable. These are the ten incon-

ceivabilities of enlightening beings; if enlightening beings abide in them, they will attain the supreme inconceivable qualities of all buddhas.

"Great enlightening beings have ten kinds of skillful esoteric sayings: the skillful esoteric sayings in all the discourses of buddhas; skillful esoteric sayings about all places of birth; skillful esoteric sayings about all enlightening beings' spiritual manifestations and attainment of enlightenment; skillful esoteric sayings about the consequences of actions of all sentient beings; skillful esoteric sayings about the defilement and purity produced by all sentient beings; skillful esoteric sayings about how to be ultimately unobstructed in the midst of all things; skillful esoteric sayings about how in every place in space are worlds, some becoming, some decaying, without any gaps in between; skillful esoteric sayings about how everywhere in all places in all universes, in all phenomena, even in microscopic points, there are buddhas manifesting birth, attainment of buddhahood, and entry into final nirvana, filling the cosmos, each distinctly seen; skillful esoteric sayings about seeing all sentient beings as equally nirvanic, being unchanging, yet not giving up great aspirations, causing them to be fulfilled by the vow for omniscience; skillful esoteric sayings about not abandoning teachers in spite of knowing that truths are not realized through the agency of another, honoring the enlightened even more, becoming one with spiritual friends in cultivating, dedicating, and living by virtues, with the same actions, the same essence, the same emancipation, the same fulfillment. Based on these, enlightening beings can master the unexcelled skillful esoteric speech of the buddhas.

"Great enlightening beings have ten kinds of skillful analytic knowledge: skillful analytic knowledge penetrating all lands; skillful analytic knowledge penetrating all abodes of sentient beings; skillful analytic knowledge penetrating the mental activities of all sentient beings; skillful analytic knowledge penetrating the faculties of all sentient beings; skillful analytic knowledge penetrating the consequences of actions of all sentient beings; skillful analytic knowledge penetrating the practices of all Buddhist disciples; skillful analytic knowledge penetrating the practices of all individual illuminates; skillful analytic knowledge penetrating the practices of all enlightening beings; skillful analytic knowledge penetrating all mundane things; skillful analytic knowledge penetrating all principles and attributes of buddhahood. Based on these, enlightening beings can attain the supreme knowledge of buddhas that skillfully distinguishes all things.

"Great enlightening beings have ten kinds of entry into concentration: entry into concentration in all worlds; entry into concentration in the bodies of all sentient beings; entry into concentration in all phenomena; entry into concentration seeing all buddhas; entry into concentration and remaining for all ages; entry into concentration and manifesting inconceivable bodies on emerging; entry into concentration in all buddha-bodies; entry into concentration realizing the equality of all sentient beings; entry into concentration instantly comprehending all enlightening beings' knowledge of concentration; entry into concentration ac-

complishing all the deeds and vows of enlightening beings in one instant and never ceasing. If enlightening beings abide in these, they will attain the buddhas' supremely skillful methods of concentration.

"Great enlightening beings have ten kinds of universal entry: universal entry among sentient beings, into lands, into the various features of worlds, into fires, into floods, into buddhahood, into arrays of adornments, into the embodiments of boundless virtues of buddhas, and into all kinds of explanations of truth. Based on these, enlightening beings can attain the buddhas' means of penetrating everything by great knowledge.

"Great enlightening beings have ten kinds of doors of liberation: pervading all worlds with one body, showing infinite various forms in all worlds, putting all worlds in one buddha-field, universally supporting all realms of sentient beings, filling all worlds with the adornment bodies of all buddhas, seeing all worlds in one's own body, showing the emergence of all buddhas in one world, filling all worlds with one body, and showing the free play of spiritual powers of all buddhas in a single instant. Through these, enlightening beings can attain the supreme door of liberation of buddhas.

"Great enlightening beings have ten kinds of spiritual power: the power of knowledge of means of remembering past lives; the power of knowledge of means of unhindered clairaudience; the power of knowledge of means of knowing the inconceivably many mental actions of sentient beings; the power of knowledge of means of unobstructed clairvoyant vision; the power of knowledge of means of manifesting inconceivable great mystic powers according to the minds of sentient beings; the power of knowledge of means of appearing in infinite worlds with one body; the power of knowledge of means of entering innumerable worlds in a moment of thought; the power of knowledge of means of producing infinite adornments and adorning inconceivable worlds; the power of knowledge of means of displaying innumerable emanated bodies; the power of knowledge of means of manifesting unexcelled complete perfect enlightenment in untold worlds, in accord with the minds of innumerable sentient beings. Through these, enlightening beings can attain the supreme skillful spiritual power of buddhas, displaying them variously to all sentient beings to make them learn.

"Great enlightening beings have ten kinds of insight: the insight of practical knowledge of the consequences of actions of all sentient beings; the insight of practical knowledge of the quiescence, purity, and nonconceptuality of all realms of sentient beings; the insight of practical knowledge that the mental objects of all sentient beings are of but one character, totally ungraspable, and that all things are indestructible; the insight of practical knowledge of ability to cause infinite subtle utterances to be heard in all worlds; the insight of practical knowledge of how to universally destroy the obsessions of all minds; the insight of practical knowledge of how to appear to be born or not to be born by expedient means; the insight of practical knowledge of abandoning all objects of perception and sensation; the insight of practical knowledge that all

things are neither forms nor formless, are of one nature, which is no nature, not discriminating anything yet able to comprehend all kinds of truths and explain them analytically for measureless ages, abiding in the realm of reality and realizing unexcelled, complete perfect enlightenment.

"Great enlightening beings know that the birth of all sentient beings is fundamentally birthless because they comprehend that birth cannot be grasped: yet they know causes, know conditions, know events, know objects, know actions, know birth, know extinction, know speech, know confusion, know freedom from confusion, know delusion, know freedom from delusion, know defilement, know purity, know birth and death, know nirvana, know graspability, know ungraspability, know attachment, know nonattachment, know rest, know movement, know departure, know return, know origination, know nonorigination, know dissolution, know emancipation, know maturity, know faculties, know how to civilize—they teach beings according to needs, never forgetting the deeds of all enlightening beings. Why? Because enlightening beings set their minds on complete perfect enlightenment for the sole purpose of helping sentient beings. Therefore, enlightening beings always edify sentient beings without tiring, in harmony with what is to be done in all worlds. This is called the insight of practical knowledge of interdependent origination.

"Great enlightening beings have no attachment to Buddha and do not develop attachments; they have no attachment to the teachings and do not develop attachments; they have no attachment to lands and do not develop attachments; they have no attachments to sentient beings and do not develop attachments. They do not see that there are sentient beings, yet they carry on educational activity, civilizing and teaching ways of liberation; they do not give up the practices of enlightening beings, with great compassion and great commitment. Seeing buddhas and hearing their teachings, they act accordingly; trusting the buddhas, they plant roots of goodness, ceaselessly honoring and serving them. They are able to shake infinite worlds in the ten directions by spiritual powers; their minds are broad, being equal to the cosmos. They know various explanations of truth, they know how many sentient beings there are, they know the differences among sentient beings, they know the birth of suffering, they know the extinction of suffering; while knowing all acts are like reflected images, they carry out the deeds of enlightening beings. They sever the root of all subjection to birth. They carry out the practices of enlightening beings for the sole purpose of saving all sentient beings and yet do not practice anything. Conforming to the essential nature of all buddhas, they develop a mind like an immense mountain. They know all falsehood and delusion, and enter the door of omniscience. Their knowledge and wisdom are broad and vast and unshakable, due to attain true enlightenment. This is the insight of practical knowledge of equally saving all sentient beings in the ocean of birth and death.

"These are the ten insights; based on these, enlightening beings can attain the supreme insight of practical knowledge of buddhas.

"Great enlightening beings have ten kinds of liberation: liberation from afflictions; liberation from false views; liberation from all grasping; liberation from mental and physical elements; liberation transcending the two lesser vehicles of individual emancipation; liberation by accepting the nonorigination of things; liberation by freedom from attachment to all worlds, all lands, all beings, and all things; liberation in infinite abodes, liberation rising from the practices of enlightening beings into the stage of nondiscrimination of buddhas; liberation able to know all pasts, presents, and futures in a single moment. Based on these, enlightening beings can perform the supreme deeds of buddhas and teach and develop all sentient beings.

"Great enlightening beings have ten kinds of grove. Birth-and-death is a grove for enlightening beings because they do not reject it. Teaching sentient beings is a grove for enlightening beings because they do not tire of it. Living in all ages is a grove for enlightening beings because they embrace all great deeds. Purifying the world is a grove for enlightening beings because it is where they themselves sojourn. All abodes of demons are a grove for enlightening beings because they conquer them all. Thinking about the teachings they hear is a grove for enlightening beings because they examine them truthfully. The six ways of transcendence, four means of integration, and thirty-seven aids to enlightenment are a grove for enlightening beings because they succeed to the domain of the Buddha. The ten powers, four fearlessnesses, eighteen unique qualities, and all other aspects of buddhahood are a grove for enlightening beings because they do not think of anything else. Manifesting the autonomous spiritual capacities of all enlightening beings is a grove for enlightening beings because they use great spiritual powers to turn the wheel of teaching unceasingly and civilize sentient beings. Instantly showing all sentient beings the attainment of true enlightenment in all places is a grove of enlightening beings because the body of reality pervades all worlds in space. Based on these, enlightening beings can achieve the buddhas' unexcelled peaceful, happy action, free from sorrow and affliction.

"Great enlightening beings have ten kinds of palace. The determination for enlightenment is a palace of enlightening beings because they never forget it. The blessing and wisdom of virtuous conduct are a palace of enlightening beings because they civilize sentient beings in the realm of desire. The meditative concentrations of pure benevolence, compassion, joy, and equanimity are a palace of enlightening beings because they teach the sentient beings in the realm of form. Birth in the heaven of pure abodes is a palace of enlightening beings because no afflictions can affect them. Birth in the formless realm is a palace of enlightening beings because they enable sentient beings to escape difficult situations. Birth in the world of defilement is a palace of enlightening beings because they enable all sentient beings to cut off afflictions. Appearing to abide in a mansion with spouse, children, and retinue, is a palace of enlightening beings, because they develop their past associates.

Appearing to dwell in the rank of ruler, celestial world guardian, Indra, or Brahma is a palace of enlightening beings, in order to tame beings with the mentality of controllers. Persisting in all practices of enlightening beings, freely exercising spiritual powers and attaining mastery of them all, is a palace of enlightening beings because they autonomously and skillfuly exercise the knowledge of meditations, liberations, and concentrations. The guarantee that all buddhas receive of coronation as a monarch of all knowledge, supremely independent, is a palace of enlightening beings because they abide among the adornments of the ten powers and perform the autonomous deeds of all monarchs of truth. Based on these ten, enlightening beings can attain coronation by truth and freedom of spiritual powers in all worlds.

"Great enlightening beings have ten kinds of enjoyment. They enjoy right mindfulness because their minds are not distracted. They enjoy knowledge, distinguishing all things. They enjoy visiting all buddhas, listening to the teachings tirelessly. They like the buddhas because they fill the ten directions without bound. They like enlightening beings because they freely appear in infinite ways for the benefit of sentient beings. They enjoy the doors of concentration because in one door of concentration they enter all doors of concentration. They enjoy mental command of mnemonic formulae because they hold all the doctrines without forgetting and hand them on to others. They enjoy unhindered powers of analysis and elucidation, expounding a single saying inexhaustibly. They enjoy attaining true enlightenment, manifesting bodies in infinite ways, attaining true enlightenment for the sake of sentient beings. They enjoy turning the wheel of true teaching, destroying all misleading doctrines. Based on these, enlightening beings can attain the supreme enjoyment of truth of all buddhas.

"Great enlightening beings have ten kinds of adornment: the adornment of power, being indestructible; the adornment of fearlessness, being invincible; the adornment of meaning, explaining untold meanings inexhaustibly; the adornment of doctrines, contemplating and expounding the collection of eighty-four thousand doctrines without forgetting them; the adornment of vows, the universal vows undertaken by all enlightening beings never regressing; the adornment of deeds, cultivating the deeds of Universal Good and gaining emancipation; the adornment of lands, making all lands one land; the adornment of the universal voice, showering the rain of truth throughout all buddha-worlds; the adornment of empowerment, carrying out innumerable deeds in all ages without cease; the adornment of mystic manifestations, showing in the body of one being as many bodies as there are sentient beings, causing all sentient beings to perceive them and seek all-knowledge without regressing. Based on these, enlightening beings can attain the adornment of all supreme attributes of buddhas.

"Great enlightening beings develop ten kinds of unshakable mind: an unshakable mind able to give up all possessions; an unshakable mind

pondering and examining all teachings of Buddha; an unshakable mind recollecting and honoring all buddhas; an unshakable mind pledging not to harm living beings; an unshakable mind caring for all sentient beings without choosing between enemies and friends; an unshakable mind ceaselessly seeking all attributes of buddhahood; an unshakable mind carrying out the practice of enlightening beings for untold ages without wearying or regressing; an unshakable mind perfecting well-rooted faith, clear faith, unpolluted faith, pure faith, extremely pure faith, undefiled faith, faith respecting and honoring all buddhas, unregressing faith, inexhaustible faith, indestructible faith, and ecstatic faith; an unshakable mind believing, accepting, and not repudiating the methods of practice of enlightening beings. Based on these, enlightening beings can attain the supreme unshakable mind of omniscience.

"There are ten kinds of profound great determinations that enlightening beings do not abandon: they do not abandon the profound great determination to fulfill the enlightenment that all buddhas realize, to edify and civilize all sentient beings, to perpetuate the lineage of buddhas, to associate with all good spiritual friends, to honor all buddhas, to wholeheartedly seek all the virtuous qualities of the Great Vehicle of universal salvation, to cultivate religious practice in the company of all buddhas and maintain pure conduct, to associate with all enlightening beings, to seek the means of applying and preserving all Buddha teachings, and to fulfill all practices and vows of enlightening beings and develop all qualities of buddhahood. Based on these, enlightening beings will be able not to abandon all principles of buddhahood.

"Great enlightening beings have ten kinds of contemplation of knowledge: contemplation of knowledge of skillfully analyzing and explaining all things, knowing all roots of goodness of past, present, and future, knowing the practices of all enlightening beings, being able to transform freely, knowing the meanings of all doctrines, knowing the powers of all buddhas, knowing all methods of concentration formulae, expounding truth in all worlds, entering all universes, knowing all spaces are inconceivable, and knowing the light of knowledge of all Buddha teachings is unobstructed. Based on these, enlightening beings can attain the contemplation of supreme knowledge of buddhas.

"Great enlightening beings have ten kinds of explanation of things: they say all things arise from conditions; all things are like magical illusions; all things are free from contradiction; all things are boundless; all things are baseless; all things are indestructible; all things are *thus*; all things are quiescent; all things are emancipation; all things are one, inherently complete. Based on these, enlightening beings can skillfully explain all things.

"Great enlightening beings have ten kinds of purity: purity of determination; purity of cutting through doubts; purity of detachment from views; purity of perspective; purity of the quest for omniscience; purity of intellectual powers; purity of fearlessness; purity of living by the

knowledge of all enlightening beings; purity of accepting all the guidelines of behavior of enlightening beings; purity of full development of the felicitous characteristics, pure qualities, and all fundamental virtues of unexcelled enlightenment. Based on these, enlightening beings can attain the supreme purity of buddhas.

"Great enlightening beings have ten kinds of definitive mark. Great enlightening beings, knowing the suffering of pain, the suffering of disintegration, and the suffering of transitoriness, single-mindedly seek the way of enlightenment; without becoming lazy, they carry out the practices of enlightening beings, unwearied, without fear or apprehension or anxiety; not giving up this great undertaking, seeking omniscience steadfastly, not retreating, ultimately attaining unexcelled, complete perfect enlightenment: this is their first definitive mark.

"Great enlightening beings, seeing that there are sentient beings who are foolish and deluded to the point of madness, reviling, attacking, and injuring one another by words and weapons, do not abandon the attitude of an enlightening being because of these scenes; they just forbear with tolerance and gentility, concentrate on cultivating the way of enlightenment, abide in the supreme Path, and enter the state of detachment. This is their second definitive mark.

"When great enlightening beings hear explanation of the most profound teaching of buddhas relating to omniscience, they are able by their own knowledge to deeply believe and accept it, to understand and enter into it. This is their third definitive mark.

"Great enlightening beings also think, 'Having made the profound determination to seek omniscience, I shall become a buddha and attain supreme, complete perfect enlightenment. All sentient beings are flowing in the whirl of mundane conditions, suffering immeasurable pains—I should also get them to set their minds on enlightenment, to believe and delight in it, and to cultivate it diligently and steadfastly without regressing. This is their fourth definitive mark.

"Great enlightening beings know the knowledge of buddhas is boundless and do not try to assess it in limited terms. Enlightening beings, having heard of the boundlessness of buddhas' knowledge from innumerable buddhas, are able not to make limited assessments. Everything written or said in all worlds has limitations and cannot comprehend the knowledge of buddhas. This is the fifth definitive mark.

"In regard to unexcelled, complete perfect enlightenment, great enlightening beings have supreme desire, profound desire, vast desire, great desire, complex desire, insuperable desire, unsurpassed desire, steadfast desire, desire that cannot be destroyed by any demons or false teachers or their cohorts, unyielding desire to seek omniscience. Enlightening beings, dwelling in such desire, ultimately never turn back from supreme enlightenment. This is their sixth definitive mark.

"Great enlightening beings carry out enlightening actions without concern for their own bodies or lives. No one can discourage or frustrate

them, because they proceed with determination toward all-knowledge, because the essence of omniscience is always apparent to them, and because they have the light of knowledge of all buddhas. They never give up on the enlightenment of buddhas and never abandon the wise. This is their seventh definitive mark.

"When great enlightening beings see good men and women aiming for the Great Vehicle of universal enlightenment, they foster the growth of their determination to seek buddhahood, cause them to stabilize all foundations of goodness, to internalize the determination for omniscience, and never to turn back from the quest for supreme enlightenment. This is their eighth definitive mark.

"Great enlightening beings cause all sentient beings to achieve an impartial mind, and induce them to cultivate the path of universal knowledge. They explain the truth to sentient beings compassionately and cause them never to turn back on the Path of enlightenment. This is their ninth definitive mark.

"Great enlightening beings have the same foundations of goodness as all buddhas; they perpetuate the seed of buddhahood and ultimately reach omniscient knowledge. This is their tenth definitive mark.

"These are the ten definitive marks of enlightening beings; by these they can quickly achieve supreme perfect enlightenment and become endowed with the mark of buddhas' unexcelled knowledge of all truths.

"Great enlightening beings have ten illuminations of knowledge: the illumination of knowledge of certain attainment of supreme perfect enlightenment; the illumination of knowledge seeing all buddhas; the illumination of knowledge seeing all sentient beings dying in one place and being born in another; the illumination of knowledge understanding the doctrines of all scriptures; the illumination of knowledge developing the determination for enlightenment through association with the wise and accumulation of roots of goodness; the illumination of knowledge showing all buddhas; the illumination of knowledge teaching all sentient beings so they may abide in the state of enlightenment; the illumination of knowledge expounding inconceivable great means of access to truth; the illumination of knowledge skillfully comprehending the spiritual powers of all buddhas; the illumination of knowledge fulfilling all transcendent ways. Based on these, enlightening beings can attain the illumination of supreme knowledge of all buddhas.

"Great enlightening beings have ten peerless states, which no listeners or individual illuminates can equal. Though great enlightening beings see absolute truth, they do not grasp it as their realization, because all their vows are not yet fulfilled; this is their first peerless state. Great enlightening beings plant all roots of goodness, equal to all realities, yet do not have the slightest attachment to them; this is their second peerless state. Great enlightening beings, cultivating the practices of enlightening beings, know they are like phantoms because all things are still and void, yet they have no doubt about the way of buddhahood; this is their third

peerless state. Great enlightening beings, though free from the false ideas of the world, still are able to focus their attention and carry out the deeds of enlightening beings for innumerable eons, fulfill their great undertakings, and never give rise to a feeling of weariness therein; this is their fourth peerless state. Great enlightening beings do not grasp anything, because the essence of all things is void, yet they do not experience nirvana, because the path of omniscience is not yet fulfilled; this is their fifth peerless state. Great enlightening beings know that all periods of time are not really periods of time, yet they enumerate periods of time; this is their sixth peerless state. Great enlightening beings know nothing creates anything, yet they do not give up making the way in search of buddhahood; this is their seventh peerless state. Great enlightening beings know that the realms of desire, form, and formlessness are only mind and that past, present, and future are only mind, yet they know perfectly well that mind has no measure and no bounds; this is their eighth peerless state. Great enlightening beings carry out enlightening actions for untold eons for sentient beings one and all, wishing to settle them in the state of omniscience, and yet they never tire or get fed up; this is their ninth peerless state. Great enlightening beings, though their cultivation of practice is completely fulfilled, still do not realize enlightenment, because they reflect, 'What I do is basically for sentient beings, so I should remain in birth-and-death and help them by expedient means, to settle them on the supreme path of enlightenment.' This is their tenth peerless state. Based on these ten peerless states, enlightening beings can attain the peerless state of supremely great knowledge and all qualities of buddhahood.

"Great enlightening beings have ten kinds of indomitable attitude. They think, 'I should conquer all celestial demons and their cohorts.' This is their first indomitable attitude. They also think, 'I should destroy all false teachings.' This is their second indomitable attitude. They also think, 'I should open sentient beings' minds and edify them with good words, making them all happy.' This is their third indomitable attitude. They also think, 'I should fulfill all transcendent practices throughout the cosmos.' This is their fourth indomitable attitude. They also think, 'I should amass all virtues.' This is their fifth indomitable attitude. They also think, 'Supreme enlightenment is vast and hard to accomplish; I should cultivate practice to bring it to complete consummation.' This is their sixth indomitable attitude. They also think, 'I should teach and tame sentient beings with the supreme teaching and the supreme training.' This is their seventh indomitable attitude. They also think, 'All worlds are variously different—I should attain enlightenment there in infinite bodies.' This is their eighth indomitable attitude. They also think, 'While I am cultivating the conduct of enlightening beings, if sentient beings should come and ask me for my hands, feet, ears, nose, blood, flesh, bones, marrow, spouse, children, elephant, horse, or royal status, I should be able to give them all up without a single thought of sorrow or regret, doing so only to benefit all sentient beings, not seeking

resulting rewards, beginning with great compassion and ending with great kindness.' This is their ninth indomitable attitude. They also think, 'All in past, present, and future—all buddhas, all Buddha teachings, all sentient beings, all lands, all worlds, all times, all realms of space, all realms of phenomena, all realms of verbal usage, all realms of tranquil nirvana—all these various things I should, by means of instantaneous discernment, know, be aware of, see, realize, cultivate, and detach from, and have no conceptions of them, being detached from conceptions, not having various notions, having no attributes, no object. They are neither existent nor nonexistent, not one, not dual. I should know all duality by knowledge of nonduality, know all forms by formless knowledge, know all discriminations by nondiscriminatory knowledge, know all differences by knowledge of nondifference, know all distinctions by nondifferentiating knowledge, know all worlds by nonworldly knowledge, know all times by timeless knowledge, know all sentient beings by knowledge of nonexistence of sentient beings, know all attachments by unattached knowledge, know all abodes by nonabiding knowledge, know all defilements by undefiled knowledge, know all ends by endless knowledge, appear physically in all worlds by ultimate knowledge of the realm of reality, make untold statements by speechless knowledge, enter absence of intrinsic nature by knowledge of one intrinsic nature, manifest various realms by knowledge of one realm, know all things are inexplicable yet manifest free speech, realize the stage of omniscience, and manifest great spiritual powers and displays in all worlds in order to teach and tame all sentient beings.' This is their tenth indomitable attitude. Based on these ten indomitable attitudes, enlightening beings can attain the supreme quality of indomitability of buddhas.

"Great enlightening beings have ten kinds of mind outstanding like a mountain. They attentively cultivate the means of omniscience; this is the first. They always observe that the fundamental nature of all things is empty and ungraspable; this is the second. They vow to carry out the acts of enlightening beings over measureless eons and cultivate all pure qualities, and by living according to all good and pure principles, see and know the boundless wisdom of the buddhas; this is the third. In quest of all aspects of buddhahood, they serve all wise teachers impartially, without seeking anything else, with no ambition to steal the Teaching; with nothing but respect, they are never willful; they are able to give up everything they have, this is the fourth. If anyone reviles and slanders them, beats or wounds them, or even kills them, they can accept it all and do not become disturbed or hostile, and do not give up their universal vow of great compassion—indeed, they continually make it grow even more because they are truly emancipated from all things, have perfected relinquishment, realize the truth of all buddhas, and have mastered forbearance and gentility; this is the fifth. Great enlightening beings develop overmastering great virtues—virtue overmastering celestials, virtue overmastering humans, virtue overmastering form,

virtue overmastering power, virtue overmastering dependents, virtue overmastering desire, virtue overmastering kingship, virtue overmastering sovereignty, virtue overmastering felicity, virtue overmastering intelligence—yet though they perfect such virtues, they are never attached to them: that is, they do not cling to enjoyment, desire, wealth, or followers; they only profoundly delight in truth, go according to truth, live according to truth, start out according to truth, end up according to truth, take truth for their reliance, take truth for their salvation, take truth for their refuge, take truth for their home. They guard the truth, love the truth, seek the truth, and ponder the truth. While great enlightening beings experience all kinds of delights of truth, they always avoid all manias, because in the past they determined to enable all sentient beings to get rid of all manias forever and abide in the realm of buddhas. This is their sixth outstanding mind. Great enlightening beings have already practiced the way of enlightening beings diligently for immeasurable eons in quest of unexcelled, complete perfect enlightenment, yet they still think of themselves as just having set their hearts on enlightenment and carry out the acts of enlightening beings, without fright or fear. Though they are able to attain unexcelled complete perfect enlightenment in an instant, yet for the sake of sentient beings they carry out enlightening practices ceaselessly for measureless eons. This is their seventh outstanding mind. Great enlightening beings know all sentient beings are by nature not harmonious or good and are difficult to harmonize, difficult to liberate, are heedless and ungrateful; therefore, enlightening beings make great vows for their sake, wishing to enable them to attain mental and intellectual freedom and autonomy, to be unhindered in their actions, to give up evil thoughts, and not to afflict others. This is their eighth outstanding mind. Great enlightening beings also think, 'Nobody makes me aspire to enlightenment, and I do not wait for others to help me cultivate practice. I aspire to enlightenment of my own accord, accumulate the qualities of enlightenment, and am determined to work on my own, traveling the path of enlightening beings forever, and accomplish unexcelled, complete perfect enlightenment. For this reason I now cultivate the practice of enlightening beings; I should purify my own mind and also purify others' minds, I should know my own sphere and also know the spheres of others; I should be equal in perspective to the buddhas of all times.' This is their ninth outstanding mind. Great enlightening beings perform this contemplation: 'There is not a single thing that cultivates the practice of enlightening beings, not a single thing that fulfills the practice of enlightening beings, not a single thing that teaches and tames all sentient beings, not a single thing that honors all buddhas, not a single thing that has been or will be or is ever attained or explained in complete enlightenment.' The teacher and the teaching are both ungraspable, yet they do not abandon unexcelled, complete perfect enlightenment. Why? Because enlightening beings search out all things and find they cannot be grasped—this is how

they develop supreme perfect enlightenment. Therefore, although they do not obtain anything, yet they diligently cultivate dominant good actions and pure curative measures, so that their knowledge and wisdom develop fully, growing moment by moment to total repletion. They are not frightened by emptiness and do not think, 'If all things are null, what is the sense of seeking the Path of supreme enlightenment?' This is their tenth outstanding mind. These are enlightening beings' ten mountainlike outstanding minds directed toward unexcelled, complete perfect enlightenment, based on which enlightening beings can attain the mountainlike outstanding mind of supremely great knowledge of buddhas.

"Great enlightening beings have ten kinds of oceanic knowledge entering into unexcelled, complete perfect enlightenment. They penetrate all realms of sentient beings—this is their first oceanic knowledge. They penetrate all worlds without giving rise to arbitrary discriminations—this is their second oceanic knowledge. They know all realms of space are measureless and immaterial, and enter the network of all different worlds in the ten directions—this is their third oceanic knowledge. Great enlightening beings skillfully penetrate phenomena—they penetrate their fluidity, nonannihilation, noneternity, infinity, nonbirth, nondestruction, and totality, because they know them all—this is their fourth oceanic knowledge. Great enlightening beings know the roots of goodness accumulated by the buddhas, enlightening beings, listeners, individual illuminates, and all ordinary people, of the past, present, and future, the roots of goodness they have accumulated, do accumulate, and will accumulate, the roots of goodness already accomplished, now being accomplished, and to be accomplished by the buddhas of all times in perfect enlightenment, and the roots of goodness in the teaching and civilizing of all sentient beings by the buddhas of all times—knowing all these, they believe in them, approve of them, aspire to them, and cultivate them tirelessly; this is their fifth oceanic knowledge. Moment to moment great enlightening beings enter untold eons of the past and know how many buddhas appeared in each eon, no matter how unspeakably many they were, and know their congregations, their teaching and training methods, the life spans of all the sentient beings, and how long their doctrine lasted—all this they see clearly, in each and every eon. They also know if there were sentient beings who planted roots of goodness for enlightenment in ages when there were no buddhas. They also know if there are any sentient beings who will get to see buddhas in the future when their roots of goodness ripen. In this way they tirelessly examine untold eons of the past. This is their sixth oceanic knowledge. Great enlightening beings penetrate the ages of the future, examine and distinguish all ages, measureless, boundless, and know what ages will have buddhas and what ages will not, how many buddhas will appear in what ages, what the names of each buddha will be, what worlds they will live in, what the names of those worlds will be, how many sentient beings they will liberate, and how long they will live—they observe in

this way throughout the future, knowing all endlessly, tirelessly; this is their seventh oceanic knowledge. Great enlightening beings enter the present, observe and reflect, and moment after moment see boundless kinds of worlds in the ten directions, each having buddhas who have attained, are attaining, and will attain supreme enlightenment, as they go to the site of enlightenment, sit under the tree of enlightenment, conquer the demons, attain unexcelled, complete perfect enlightenment, get up and go into the city, ascend to the heavens, expound the subtle truth, turn the great wheel of teaching, manifest spiritual powers, tame sentient beings, and finally hand on the teaching of complete enlightenment, give up their lives, and enter final nirvana; after they have entered nirvana, their teachings are collected to preserve them in the world; the buddhas' monuments are adorned and honored in various ways. The enlightening beings also see the sentient beings in those worlds encounter the buddhas' teachings, accept and preserve and repeat them, remember and ponder them, and increase in wisdom and understanding. They extend such observations throughout the ten directions and have no misunderstandings about the buddhas' teachings. Why? Because great enlightening beings know the buddhas are all like dreams, yet they go to all buddhas and honor them. At such times enlightening beings do not cling to their own bodies, they do not cling to the buddhas, they do not cling to the world, they do not cling to the congregation, they do not cling to the preaching, they do not cling to the age; yet they see the buddhas and hear the teachings, observe the world and enter into all ages tirelessly. This is their eighth oceanic knowledge. Great enlightening beings honor countless buddhas in each age, for untold eons, appearing to die in one place and be born in another; they honor the buddhas, as well as the enlightening beings and disciples in their congregations, with all kinds of transmundane offerings. After the buddhas pass away, they honor their relics with unsurpassed offerings and also extensively practice charity, satisfying sentient beings. With an inconceivable mind, a mind not seeking reward, with ultimate determination, determination to provide benefit, great enlightening beings, for the sake of supreme complete perfect enlightenment, honor the buddhas, benefit sentient beings, preserve the true teaching, and reveal and expound it, for untold eons. This is their ninth oceanic knowledge. Great enlightening beings wholeheartedly seek, from all buddhas, from all enlightening beings, from all teachers of truth, the principles expounded by enlightening beings, the principles studied by enlightening beings, the principles taught by enlightening beings, the principles practiced by enlightening beings, the methods of purification of enlightening beings, the methods of development of enlightening beings, the methods of training of enlightening beings, the methods of equanimity of enlightening beings, the methods of emancipation of enlightening beings, and enlightening beings' methods of total mental command. Having obtained these teachings, they absorb and retain them, read and repeat them, analyze and explain them, never

tiring of this, causing countless sentient beings to develop an awareness of the Buddha teachings that corresponds to omniscience, to penetrate the characteristics of reality, and to attain nonregression in respect to unexcelled, complete perfect enlightenment. Enlightening beings continue this way tirelessly for untold eons; this is their tenth oceanic knowledge. These are the ten oceanic knowledges by which great enlightening beings enter unexcelled, complete perfect enlightenment; based on these, enlightening beings can attain the ocean of supreme knowledge of buddhas.

"Great enlightening beings have ten kinds of jewel-like state in unexcelled complete perfect enlightenment. They go to the buddhas in countless worlds, behold them, pay obeisance to them, serve them and honor them with offerings; this is their first jewel-like state. They listen to true teaching from inconceivably many buddhas, absorb it and remember it, analyze and ponder it, increasing in awareness and wisdom, carrying this out everywhere; this is their second jewel-like state.

"They disappear from this land and appear to be born elsewhere, yet have no confusion about the Buddha teaching; this is their third jewel-like state. They know how to elicit all principles from one principle and are able to analyze and expalin each of them, because the various meanings of all principles are ultimately all one meaning; this is their fourth jewel-like state.

"They know how to reject afflictions, how to stop afflictions, how to prevent afflictions, and how to extirpate afflictions; they cultivate the practices of enlightening beings, do not experience absolute truth but ultimately arrive at the further shore of ultimate truth; with expedient skill they learn well what is to be learned and cause their past vows to reach fulfillment, without physical fatigue. This is their fifth jewel-like state.

"They know that all the objects of mental discriminations of enlightening beings have no location, yet they still say there are various locations; though they have no discrimination and do not create anything, yet because they want to tame all sentient beings they do cultivate practices and do act. This is their sixth jewel-like state. They know all things are of one and the same essence, which is no essence, no variety, no infinity, no calculability, no measurability, no form, no characteristics—whether one or many, all are ungraspable: yet they know for certain what the norms of buddhas, enlightening beings, individual illuminates, hearers, and ordinary people are, what things are good and what are not good, what is mundane and what is supramundane, what is in error and what is without error, what is contaminated and what is uncontaminated, what is compounded and what is uncompounded. This is their seventh jewel-like state.

"Great enlightening beings find that 'Buddha' cannot be grasped, 'enlightening beings' cannot be grasped, 'phenomena' cannot be grasped, and 'sentient beings' cannot be grasped; yet they do not give up the vow to tame sentient beings and enable them to attain true enlightenment.

Why? Great enlightening beings are skillful observers, and know the mentalities of all sentient beings, and know the perspectives of all sentient beings, and guide them accordingly, so that they can attain nirvana; they practice the deeds of enlightening beings zealously in order to fulfill their vow to enlighten sentient beings. This is their eighth jewel-like state.

"Great enlightening beings know that tactful instruction, manifestation of nirvana, and all means of liberating sentient beings are construed by mind and thought, and are not aberrant or false. Why? Enlightening beings realize that all things are equal in all times; they do not move from Thusness, yet do not abide in ultimate truth; they do not see that there are any sentient beings who ever have received, will receive, or do receive teaching, and they know in themselves they have nothing to practice, there being nothing at all born or perishing that can be grasped; yet they cause their vows not to be in vain by means of all things. This is their ninth jewel-like state.

"Great enlightening beings hear from countless buddhas predictions of future buddhas, each with different names, living in different ages; they listen to this for untold eons and, having heard, cultivate practice, not startled or frightened, not lost or confused, because they know the knowledge of buddhas is inconceivable, because the predictions of the buddhas have no ambiguity in their words, because of the extraordinary power of their own active commitment, and because they foster perfect enlightenment in all who are capable of being taught, fulfilling all their vows, equal in extent to the cosmos. This is their tenth jewel-like state. Based on these ten jewel-like states in unexcelled, complete perfect enlightenment, enlightening beings attain the jewel of supreme great knowledge and wisdom of buddhas.

"Great enlightening beings generate ten kinds of adamantine mind of commitment to universal enlightenment. They think, 'All truths are boundless, inexhaustible; I should realize them thoroughly by means of knowledge comprehending past, present, and future.' This is their first adamantine commitment to universal enlightenment.

"They also think, 'There are infinite sentient beings even on a point the size of a hairtip, to say nothing of in all universes—I should calm them and liberate them by means of unexcelled nirvana.' This is their second adamantine commitment to universal enlightenment.

"They also think, 'The worlds of the ten directions are measureless, boundless, limitless, inexhaustible: I should adorn them all with the finest adornments of the buddha-lands, with all the adornments being truly real.' This is their third adamantine commitment to universal enlightenment.

"They also think, 'Sentient beings are measureless, boundless, limitless, inexhaustible: I should dedicate all roots of goodness to them and illumine them with the light of unexcelled knowledge.' This is their fourth adamantine commitment to universal enlightenment.

"They also think, 'The buddhas are infinite, boundless, unlimited,

inexhaustible: I should dedicate the roots of goodness I plant to offer to them, causing those roots of goodness to reach everywhere, with no lack; after that I will attain unexcelled complete perfect enlightenment.' This is their fifth adamantine commitment to universal enlightenment.

"Seeing all buddhas and hearing their teachings, great enlightening beings become very joyful: not attached to their own bodies or to the bodies of buddhas, they understand the body of a buddha is not real or unreal, not existent or nonexistent, not of a particular nature, not without nature, not material, not immaterial, not form, not formless, not born, not extinct, really without existence yet not destroying existence. Why? Because it cannot be grasped through any nature or characteristic at all. This is their sixth adamantine commitment to universal enlightenment.

"If anyone should revile or beat enlightening beings, cut off their hands or feet, gouge out their eyes, or even cut off their heads, they are able to bear it all and never become angry or vicious as a result of this. They cultivate the practices of enlightening beings for countless eons, taking care of sentient beings, never abandoning them. Why? Because enlightening beings have already observed all things to be nondual, and their minds are undisturbed. They can give up their own bodies and endure those pains. This is their seventh adamantine commitment to universal enlightenment.

"Great enlightening beings also think, 'The ages of the future are infinite, boundless, limitless, inexhaustible: I should travel the path of enlightening beings throughout those ages in one world, teaching sentient beings, and do the same in all worlds in the space of the cosmos, without fright or fear. Why? Because this is the way the path of enlightening beings should be in principle, cultivated for the sake of all sentient beings.' This is their eighth adamantine commitment to universal enlightenment.

"Great enlightening beings also think, 'Unexcelled, complete perfect enlightenment is based on the mind—if the mind is pure and clear, one can fulfill all roots of goodness and will surely attain freedom in enlightenment. If I wish to attain supreme consummate enlightenment, I can do so at will; if I wish to annihilate all grasping of objects, I can do that too—yet I do not annihilate, because I want to reach the ultimate end of the enlightenment of the buddhas. And I also do not immediately realize supreme enlightenment, in order to fulfill my original vow to carry out the practice of enlightening beings through all worlds and enlighten sentient beings.' This is their ninth adamantine commitment to universal enlightenment.

"Great enlightening beings know Buddha is ungraspable, enlightenment is ungraspable, enlightening beings are ungraspable, all things are ungraspable, sentient beings are ungraspable, the mind is ungraspable, action is ungraspable, the past is ungraspable, the future is ungraspable, the present is ungraspable, all worlds are ungraspable, and the created

and uncreated are ungraspable: thus enlightening beings dwell in quiescence, profundity, silent extinction, noncontention, speechlessness, nonduality, incomparability, essence, truth, liberation, nirvana, and ultimate reality, yet do not give up any of their great vows, do not give up the will for omniscience, do not give up the deeds of enlightening beings, do not give up teaching sentient beings, do not give up the transcendent ways, do not give up taming sentient beings, do not give up serving buddhas, do not give up explaining truths, do not give up adorning the world. Why? Because great enlightening beings have made great vows. Though they comprehend the characteristics of all things, their great kindness and compassion increase, and they cultivate measureless virtues. Their minds do not abandon sentient beings, because while things have no absolute existence, the ignorant do not realize this, so enlightening beings are committed to enlightening them so that they clearly comprehend the nature of things. Why? All buddhas rest peacefully in quiescence, yet by great compassion they teach in the world ceaselessly—reflecting on this, enlightening beings do not abandon sentient beings. Also, they will not abandon great compassion because they have already developed great commitment and have vowed to certainly benefit all sentient beings, to accumulate all roots of goodness, to persist in appropriate dedication, to develop profound wisdom, to accommodate all sentient beings, to be impartial toward all sentient beings; they speak truthfully, without falsehood, vow to give all sentient beings the supremely great teaching, and vow to perpetuate the lineage of buddhas—as long as all sentient beings are not yet liberated, are not yet enlightened, and have not yet realized buddhahood, the enlightening beings' great undertaking is not completed and they will not give up great compassion. This is their tenth adamantine commitment to universal enlightenment.

"These are the ten adamantine commitments of enlightening beings to universal enlightenment: based on these they can attain the indestructible supreme spiritual knowledge of buddhas.

"Great enlightening beings have ten great undertakings. They think, 'I should serve and honor all buddhas.' This is their first great undertaking. They also think, 'After the final extinction of all buddhas, I should adorn monuments of the buddhas, offering all kinds of flowers, garlands, incenses, perfumes, aromatic powders, cloths, parasols, pennants, and banners, and take up and preserve the true teachings of the buddhas.' This is their third great undertaking. They also think, 'I should teach and tame all sentient beings so that they may realize supreme perfect enlightenment.' This is their fourth great undertaking. They also think, 'I should adorn all worlds with the supreme adornments of the buddha-lands.' This is their fifth great undertaking. They also think, 'I should develop great compassion and tirelessly carry out the acts of enlightening beings forever in all worlds for the sake of sentient beings, one and all, so that they may all attain the unsurpassed enlightenment of buddhas.' This is their sixth great undertaking. They also think, 'The

buddhas are infinite: I should spend inconceivable eons with each and every buddha, honoring them and making offerings.' This is their seventh great undertaking. They also think, 'After the passing away of the buddhas, I should set up a precious monument for the relics of each one, those monuments to be as high and wide as untold worlds; I should also make effigies of buddhas in the same way, and present all kinds of precious banners and pennants, canopies, fragrances, flowers, and robes for inconceivable eons without a thought of weariness, in order to fulfill the teachings of buddhas, in order to honor the buddhas, in order to edify sentient beings, in order to preserve the true teaching, and in order to reveal and expound the teaching.' This is their eighth great undertaking. Great enlightening beings also think, 'By these roots of goodness I should accomplish unexcelled enlightenment, gain entry into the state of all buddhas, and be equal in essence to all buddhas.' This is their ninth great undertaking. Great enlightening beings also think, 'Once I have attained true awakening, I should expound the truth in all worlds for untold eons, and show inconceivable autonomous spiritual powers, without weariness of body, speech, or mind, and without deviating from the truth, because of being supported by the power of Buddha, because of diligently carrying out great vows for the sake of all sentient beings, because of great benevolence being foremost, because of great compassion being ultimate, because of having arrived at the formless truth, because of abiding by true speech, because of realizing that all things are silent and void, because of realizing that all sentient beings are ungraspable and yet not contradicting the doings of action, because of being the same one substance as the buddhas of past, present, and future, because of pervading the cosmos and space, because of realizing that all things are signless, because of attaining birthlessness and deathlessness, because of embodying all qualities of buddhahood, ceaselessly taming sentient beings and carrying out buddha-work by the power of great vows.' This is their tenth great undertaking. Based on these ten great undertakings, enlightening beings persist in the acts of enlightening beings and are imbued with the supremely great knowledge of buddhas.

"Great enlightening beings have ten ultimate great tasks: to honor and provide for all buddhas; to be able to save all the sentient beings they think of; to single-mindedly seek all facets of buddhahood; to accumulate all roots of goodness; to contemplate all Buddha teachings; to fulfill all vows; to accomplish all enlightening practices; to serve all genuine teachers; to visit the buddhas in all worlds; and to hear and remember the true teachings of all buddhas. Based on these, enlightening beings can accomplish the ultimate great task of the knowledge of unexcelled complete perfect enlightenment.

"Great enlightening beings have ten kinds of indestructible faith: they have indestructible faith in all buddhas, in all buddhas' teachings, in all wise and holy mendicants, in all enlightening beings, in all genuine teachers, in all sentient beings, in all great vows of enlightening beings,

in all practices of enlightening beings, in honoring and serving all buddhas, in the skillful mystic techniques of enlightening beings, and in teaching and taming all sentient beings. Based on these, enlightening beings can attain the supreme indestructible faith of great knowledge of buddhas.

"Great enlightening beings have ten ways of receiving the predictions of enlightenment: having extremely profound inner understanding; being able to develop the roots of goodness of enlightening beings as appropriate; cultivating extensive great practices; open receiving of the prediction; occult receiving of the prediction; realizing enlightenment by their own minds; accomplishing tolerance; teaching and taming sentient beings; comprehending the number of all ages; and mastery of all practices of enlightening beings. By these, enlightening beings can receive the prediction of enlightenment from all buddhas.

"Great enlightening beings have ten kinds of dedication of roots of goodness, by which they can dedicate all roots of goodness. They dedicate their roots of goodness to be the same as the enlightened guides in terms of vows, mind, action, faculties, impartiality, mindfulness, purity, state, fulfillment, and incorruptibility; they dedicate their roots of goodness to develop in this way and none other. Based on this, they attain supreme dedication of roots of goodness.

"Great enlightening beings have ten kinds of attainment of wisdom: giving freely; deeply understanding all Buddha teachings; entering the boundless knowledge of buddhas; being able to cut off doubts in all dialogues; penetrating the doctrines of the wise; deeply understanding the skillful use of words by the buddhas in all their teachings; deeply understanding how planting a few roots of goodness in the company of buddhas will enable one to fulfill all pure qualities and attain the infinite knowledge of buddhas; accomplishing the inconceivable states of enlightening beings; being able to visit untold buddha-lands in one moment of thought; and awakening to the enlightenment of all buddhas, entering all realms of reality, hearing and holding the teachings expounded by all buddhas, and deeply penetrating the variously arrayed sayings of all buddhas. Based on these, enlightening beings can attain the supreme realizational knowledge of all buddhas.

"Great enlightening beings have ten kinds of development of a boundlessly vast mind: development in the company of all buddhas; observing the realms of all sentient beings; observing all lands, all worlds, all phenomena; observing all things as being like space; observing the extensive great practices of all enlightening beings; correctly remembering all buddhas of past, present, and future; observing the results of innumerable actions; purifying all buddha-lands; entering the great congregations of all buddhas; investigating the subtle pronouncements of all buddhas. Based on these, enlightening beings can attain the boundlessly vast ocean of knowledge of all Buddha teachings.

"Great enlightening beings have ten kinds of hidden treasury: they

know all things are a treasury producing virtuous practices; they know all things are a treasury of right thought; they know all things are a treasury of illumination of mental control; they know all things are a treasury of intellectual powers and exposition; they know all things are a treasury of inexpressible accurate awareness of truth; they know all buddhas' autonomous spiritual powers are a treasury of observation of revelations; they know all things are a treasury of skillfully developing impartiality; they know all things are a treasury of constant vision of all buddhas; they know all inconceivable eons are a mine of realization that all exist like illusions; they know all buddhas and enlightening beings are treasuries producing joy and pure faith. Based on these, enlightening beings can attain the treasury of truth of supreme knowledge of buddhas, and can tame all sentient beings.

"Great enlightening beings have ten kinds of rules of behavior: they should not slander any enlightening teachings; their faith in the buddhas should be indestructible; they should honor and respect all enlightening beings; they should never give up their friendship with wise people; they should not think of those who seek individual salvation; they should avoid all regression on the Path of enlightening beings; they should not give rise to any malice toward sentient beings; they should cultivate all roots of goodness to perfection; they should be able to conquer all demons; they should fulfill all the ways of transcendence. Based on these, enlightening beings can attain the supreme discipline of great knowledge.

"Great enlightening beings have ten kinds of control: control of life, being able to remain alive for untold eons; control of mind, their intellect being able to enter countless concentrations; control of facilities, being able to array all worlds with infinite embellishments; control of action, being able to experience consequences at any time; control of birth, being able to manifest birth in all worlds; control of understanding, being able to see Buddha filling all worlds; control of will, being able to achieve true awakening in any lands whenever desired; control of spiritual powers, showing all kinds of great mystical displays; control of doctrine, revealing boundless gateways to truth; control of knowledge, in each moment of thought manifesting the ten powers and fearlessnesses of buddhas, attaining true enlightenment. Based on these ten controls, enlightening beings can attain mastery of enlightenment, fulfilling the transcendence, knowledge, and spiritual power of all buddhas.

"Great enlightening beings have ten kinds of unimpeded functions: unimpeded functions relating to sentient beings, lands, phenomena and principles, bodies, vows, realms, knowledge, spiritual capacities, miracles, and powers. What are their unimpeded functions relating to sentient beings and so on?

"Great enlightening beings have ten kinds of unimpeded functions relating to sentient beings: knowing that all sentient beings are void of being; knowing that all sentient beings are only upheld by thought; explaining the truth to all sentient beings in a manner appropriate to the time; magically producing the appearance of all realms of sentient beings;

placing all sentient beings inside a pore without crowding; showing all sentient beings other worlds; manifesting the bodies of the celestial beings Indra, Brahma, and the world guardians for all sentient beings; manifesting the calm behavior of buddhas' disciples and individual illuminates for all sentient beings; manifesting the deeds of enlightening beings for all sentient beings; manifesting the buddhas' physical embellishments, powers of omniscience, and attainment of enlightenment for all beings.

"Great enlightening beings have ten kinds of unimpeded function relating to lands: making all lands one land; fitting all lands in a pore; knowing that the totality of lands is inexhaustible; filling all lands with one body sitting; showing all lands in one body; shaking all lands without frightening the beings there; arraying one land with the adornments of all lands; pervading all lands with one buddha and one congregation, showing sentient beings; showing all sentient beings the infinite differentiations of the network of lands filling the ten directions—all small lands, middle-sized lands, large lands, broad lands, deep lands, upright lands, inverted lands, sideways lands, straight lands.

"Great enlightening beings have ten kinds of unimpeded function relating to phenomena and principles: they know that all phenomena are in one phenomenon and one phenomenon is in all phenomena, yet they do not contravene the understanding of sentient beings; they elicit all principles from transcendent wisdom, explain them to others, and enlighten them all; they know all things are beyond words, yet they enable all sentient beings to understand them; they know all things are of one characteristic, yet they can expound infinite characteristics of things; they know all truths are beyond explanation, yet they explain boundless ways of access to truth; they can skillfully operate a pregnant symbol representing all truths, accommodating all things in one principle without contradiction, expounding it for untold eons without exhausting it; including all things in the teaching of enlightenment, they enable all sentient beings to gain understanding; they know all things have no boundaries; they know the ultimate nonobstruction of all things, like a network of illusions, with infinite differentiations, explaining this to sentient beings for infinite eons without exhausting it.

"Great enlightening beings have ten kinds of unimpeded function relating to bodies: encompassing the bodies of all sentient beings in one's own body; merging one's own body into the bodies of all sentient beings; all buddha-bodies entering one buddha-body; one buddha-body entering all buddha-bodies; encompassing all lands in one's own body; pervading all things of all times with one body, showing sentient beings; showing boundless bodies in one body entering concentration; in one body showing as many bodies as sentient beings attaining enlightenment; showing the body of one being in the bodies of all beings, showing the bodies of all beings in the body of one being; showing the body of reality in the bodies of all beings, showing the bodies of all beings in the body of reality.

"Great enlightening beings have ten kinds of unimpeded function re-

lating to vows: they make the vows of all enlightening beings their own vows; they manifest themselves attaining enlightenment by the power of the vow of attainment of enlightenment of all buddhas; they themselves attain supreme perfect enlightenment in accordance with the sentient beings they are teaching; they never end their great vows, throughout all eons, without bounds; detaching from the body of discriminating consciousness and not clinging to the body of knowledge, they manifest all bodies by free will; they give up their own bodies to fulfill the aspirations of others; they edify all sentient beings without giving up their great vows; they cultivate the deeds of enlightening beings in all ages, yet their great vows never end; they manifest the attainment of true enlightenment in a minute point, pervade all buddha-lands by the power of vowing, and show this to each and every sentient being in untold worlds; they explain a phrase of teaching, throughout all universes, raising great clouds of true teaching, flashing the lightning of liberation, booming the thunder of truth, showering the rain of elixir of immortality, fulfilling all sentient beings by the power of great vows.

"Great enlightening beings have ten kinds of unimpeded functions relating to realms: they abide in the realm of reality without abandoning the realm of sentient beings; they abide in the realm of buddhas without abandoning the realm of demons; they abide in the realm of nirvana without abandoning the realm of birth and death; they enter the realm of omniscience without putting an end to the realm of the nature of enlightening beings; they abide in the realm of tranquillity and calm without abandoning the realm of distraction; they abide in the spacelike realm where there is no coming or going, no conceptualization, no form, no essence, and no verbalization, yet they do not abandon the realm of all sentient beings, conceptual representations; they dwell in the realm of occult powers and liberation, yet without abandoning the realm of specific locations; they enter the realm of ultimate nonexistence of sentient beings, yet do not give up teaching all sentient beings; they dwell in the realm of meditation, liberation, spiritual powers, and higher knowledges, quiet and peaceful, yet they manifest birth in all worlds; they dwell in the realm of realization of true enlightenment adorned by all the deeds of buddhas, yet they manifest the composed, tranquil comportment of the personally liberated and individually illuminated.

"Great enlightening beings have ten kinds of unimpeded function relating to knowledge: inexhaustible analytic powers; retention of all mnemonic concentration formulae; ability to know and explain with certainty the faculties of all sentient beings; instantly knowing, by unhindered knowledge, the actions of the minds of all sentient beings; knowing all sentient beings' inclinations, propensities, habits, and afflictions, and giving them remedies in accordance with their ailments; in a single moment they are able to enter into the ten powers of buddhas; by unimpeded knowledge they are able to know all ages of past, present, and future and the sentient beings therein; moment to moment they

manifest the attainment of enlightenment, showing it to sentient beings endlessly; they know the actions of all sentient beings in the thoughts of one sentient being, understand the language of all sentient beings in the words of one sentient being.

"Great enlightening beings have ten kinds of unimpeded function relating to spiritual capacities: they show the bodies of all worlds in one body; in the audience of one buddha they hear the teachings spoken in the assemblies of all buddhas; in the mind and thoughts of one sentient being they accomplish inexpressible, unsurpassed enlightenment and open the minds of all sentient beings; with one voice they manifest the different sounds of speech of all worlds and enable sentient beings each to attain understanding; in a single moment they show the various differences in results of actions of all ages of the entire past, causing sentient beings all to know and see; they cause all worlds to be fully adorned; they penetrate all pasts, presents, and futures; they emanate the great light of truth and show the enlightenment of all buddhas and the acts and aspirations of sentient beings; they protect all living beings, saints, individual illuminates, enlightening beings, the ten powers of enlightenment they have, and the roots of goodness of enlightening beings. If enlightening beings attain these ten unimpeded functions, they can penetrate all Buddha teachings.

"Great enlightening beings have ten kinds of unimpeded functions of miraculous abilities: they place untold worlds in one atom; they manifest all buddha-lands, equal to the cosmos, in a single atom; they place the water of all oceans in one pore and travel throughout the universe, without the sentient beings therein being disturbed; they contain untold worlds within their own bodies and manifest all spiritual powers; they tie up innumerable mountain chains with a single hair and carry them through all worlds, without frightening sentient beings; they make untold ages one age and make one age untold ages, showing therein the differences of formation and disintegration, without scaring sentient beings; in all worlds they show various changes and devastations by floods, conflagrations, and gales, without troubling sentient beings; when such disasters arise, they can safeguard the necessities of life of all sentient beings in all worlds, not letting them be damaged or lost; they can hold inconceivably many worlds in one hand and toss them beyond untold worlds, without exciting fear in the sentient beings; they explain how all lands are the same as space, causing sentient beings all to gain understanding.

"Great enlightening beings have ten kinds of unimpeded function of power: unimpeded function of power relating to sentient beings, teaching and taming them without abandoning them; of power relating to lands, manifesting untold adornments and arraying them; of power relating to phenomena, causing all bodies to enter the bodiless; of power relating to eons, cultivating practices unceasingly; of the power of enlightenment, awakening those who are asleep; of the power of action,

including all practices of enlightening beings; of the power of buddhas, liberating all sentient beings; teacherless power, spontaneously awakening to all truths; of the power of omniscience, attaining true enlightenment by omniscience; of the power of great compassion, not abandoning sentient beings.

"These are called the ten unimpeded functions of enlightening beings; for those who attain them, being on the verge of attaining supreme perfect enlightenment or not attaining it is up to them and makes no difference—though they attain enlightenment, they still do not stop carrying out the deeds of enlightening beings. Why? Because great enlightening beings vow to enter infinite doors of unimpeded function and manifest them skillfully, as is appropriate.

"Great enlightening beings have ten kinds of versatility: they make the body of sentient beings the body of lands, without destroying the body of sentient beings; they make the body of lands the body of sentient beings, without destroying the body of lands; in the body of Buddha they show the body of disciples and self-illumined ones, without diminishing the body of Buddha; in the body of disciples and self-illumined ones they show the body of Buddha, without augmenting the body of disciples and self-illumined ones; in the body of practices of enlightening beings they show the body of attainment of enlightenment, without cutting off the body of practices of enlightening beings; in the body of attainment of enlightenment they manifest cultivation of the body of practices of enlightening beings, without diminishing the body of attainment of enlightenment; they show the body of birth and death in the realm of nirvana, without clinging to birth and death; they show nirvana in the realm of birth and death, yet without finally entering nirvana; they enter into concentration, yet manifest all ordinary action, without relinquishing the correct reception of concentration; in the presence of one buddha they hear and absorb the teaching, not moving physically yet by the power of concentration appearing physically in the audiences of untold buddhas, neither dividing their bodies nor rising from concentration, continuously hearing and absorbing the teachings, in this way moment to moment producing untold concentration-bodies in each concentration-body, going on this way, so that the ages of time may be exhausted but the concentration-bodies of enlightening beings are inexhaustible. Based on these ten kinds of versatility, enlightening beings can attain the versatility of great knowledge of buddhas.

"Great enlightening beings have ten spheres: showing infinite ways of access to the realm of reality so that sentient beings can enter; showing the infinite wonderful arrays of all worlds, so that sentient beings can enter; traveling by projection to the realms of all sentient beings to enlighten them all by appropriate means; producing embodiments of enlightening beings from the body of Buddha, producing embodiment of Buddha from the body of an enlightening being; manifesting the world in the realm of space, manifesting the realm of space in the world;

manifesting the realm of nirvana in the realm of birth and death, manifesting the realm of birth and death in the realm of nirvana; producing verbalizations of all Buddha teachings in the language of one sentient being; showing all bodies as one body, one body as all different bodies; filling all universes with one body; in one instant causing all sentient beings to rouse the will for enlightenment, each manifesting infinite bodies attaining enlightenment. These are the ten spheres of enlightening beings; if they abide in them, they will attain the supreme sphere of great knowledge of buddhas.

"Great enlightening beings have ten kinds of power: the power of the profound mind, not getting mixed up in worldly feelings; the power of the overmastering profound mind, not giving up the ways of enlightenment; the power of means, consummating whatever they do; the power of knowledge, comprehending the activities of all minds; the power of vows, fulfilling all aspirations; the power of practice, continuing forever; the power of vehicles of liberation, able to produce all vehicles of liberation without abandoning the great universal vehicle; the power of miraculous transformations, showing all pure worlds and all buddhas appearing in the worlds in each pore; the power of enlightenment, inspiring all sentient beings to seek enlightenment and become buddhas, without end; the power of turning the wheel of the teaching, explaining one expression of truth in accord with the faculties, temperaments, and inclinations of all sentient beings. Based on these ten powers, enlightening beings can attain the buddhas' ten powers of omniscience.

"Great enlightening beings have ten kinds of fearlessness. They can remember all verbal explanations, and think that even if infinite people should come from all over and ask them about a hundred thousand great principles, they would see nothing difficult to answer about those questions. Because of this their minds become fearless and they ultimately reach the Other Shore of great fearlessness, able to answer any question and resolve doubts, without any timidity. This is enlightening beings' first fearlessness.

"Great enlightening beings attain the unimpeded intellectual powers bestowed by Buddha and arrive at the furthest reaches of revelation of the secrets intimated by all speech and writing. They think that even if infinite people should come from the ten directions and ask them about infinite doctrines, they would not see anything difficult to answer about those questions. Because of this their minds become fearless and they ultimately reach the Other Shore of great fearlessness. They are able to answer any question and resolve doubts, without any timidity. This is enlightening beings' second fearlessness.

"Great enlightening beings know all things are empty and are without self or anything pertaining to self, without creation or creator, without knower, without life, without soul, without personality, detached from mind, body, sense, and sense experience—they forever leave all views and their minds are like space. They reflect that they do

not see sentient beings in any way harmful to them, in terms of physical, verbal, or mental action, because they do not see anything as having any essence at all. Therefore their minds become fearless and they ultimately reach the Other Shore of great fearlessness. They are firm, stable, and brave, impossible to discourage or break down. This is enlightening beings' third fearlessness.

"Great enlightening beings are protected and sustained by the power of Buddha, they live according to the conduct of buddhas, their action is truthful and never degenerates. They reflect that they do not see any conduct in themselves that would provoke the criticism of others. Therefore their minds become fearless and they teach calmly among the masses. This is enlightening beings' fourth fearlessness.

"The physical, verbal, and mental actions of great enlightening beings are all pure, immaculate, harmonious, free from all evils. They reflect that they do not see any physical, verbal, or mental action in them that is blameworthy. Therefore their minds become fearless, and they are able to cause sentient beings to live by the teachings of Buddha. This is enlightening beings' fifth fearlessness.

"Great enlightening beings are always accompanied and guarded by powerful thunderbolt-bearers, celestial rain spirits, demigods, celestial musicians, titans, Indra, Brahma, the world-guardian gods, and so on; and all buddhas watch over them heedfully. They reflect that they do not see that there are any demons, false teachers, or people with set views that can hinder their practice of the path of enlightening beings in any way. Therefore their minds become fearless and they ultimately reach the Other Shore of great fearlessness. They become very joyful and carry out the deeds of enlightening beings. This is enlightening beings' sixth fearlessness.

"Great enlightening beings have developed the faculty of recollection and are free from forgetfulness, as approved by buddhas. They reflect that they do not see any sign of forgetfulness of the ways of expressing the path of attainment of enlightenment as explained by the buddhas. Therefore they become fearless in mind, absorb and hold all buddhas' true teachings, and carry out the practices of enlightening beings. This is enlightening beings' seventh fearlessness.

"Great enlightening beings have already attained knowledge and skill in means, and have consummated the powers of enlightening beings. They always strive to edify all sentient beings. Their aspiration is always focused on perfect enlightenment, yet because of compassion for sentient beings, to perfect sentient beings, they appear to be born in the polluted world of afflictions, noble, with a full retinue, able to satisfy all their desires at will, leading a pleasant and happy life. Yet they reflect that although they are together with their family and associates, they do not see anything to be attached to to the extent of giving up their cultivation of the ways of enlightening beings, such as meditation, liberations, concentrations, mnemonic spells, and analytic and expository powers. Why?

Because great enlightening beings are already free in the midst of all things and have reached the Other Shore. They cultivate the practices of enlightening beings and vow never to stop. They do not see any object in the world that can disturb the path of the enlightening being. Because of this their minds become fearless, and they ultimately reach the Other Shore of great fearlessness. By the power of great vows they manifest birth in all worlds. This is enlightening beings' eighth fearlessness.

"Great enlightening beings never forget the determination for omniscience. Riding the Great Vehicle, they carry on the practices of enlightening beings. By the power of the great determination for omniscience, they demonstrate the tranquil comportment of all saints and individual illuminates. They reflect that they do not see in themselves any sign of needing to gain emancipation by means of the lesser vehicles of individual salvation. Because of this their minds become fearless and they ultimately reach the other shore of great fearlessness. While able to demonstrate to all the paths of all vehicles of liberation, they ultimately fulfill the impartial Great Vehicle of universal liberation. This is enlightening beings' ninth fearlessness.

"Great enlightening beings perfect all good and pure qualities, are imbued with virtue, fully develop spiritual powers, ultimately abide in the enlightenment of all buddhas, fulfill all practices of enlightening beings, receive from the buddhas the prediction of coronation with omniscience, and still always teach sentient beings, carrying on the path of enlightening beings. They reflect that they do not see any sign of even a single sentient being who can be developed to maturity to whom they cannot show the masteries of buddhas in order to develop them. Because of this, their minds become fearless and they ultimately reach the Other Shore of great fearlessness. They do not stop the practices of enlightening beings, do not give up the vows of enlightening beings, and show the sphere of buddhahood to any sentient beings who can learn, in order to teach and liberate them. This is enlightening beings' tenth fearlessness.

"These are the ten fearlessnesses of enlightening beings; based on these, enlightening beings can attain the supreme great fearlessness of buddhas without giving up the fearlessness of enlightening beings.

"Great enlightening beings have ten unique qualities. Without depending on the teaching of another, they spontaneously practice the six transcendent ways: they always gladly give generously and are not mean; they always keep pure precepts, without transgression; they are full of patience and forbearance, their minds imperturbable; they have great energy, never backsliding; they skillfully enter the various meditations, never distracted; they skillfully cultivate wisdom, getting rid of all wrong views. This is their first unique quality, practicing the six transcendent ways according to the path of transcendence without being taught by another.

"Great enlightening beings are well able to take care of all sentient beings: that is to say, they practice charity, giving material goods as well

as teaching; they are rightly heedful at all times; they are mild of countenance and friendly in speech; their hearts are joyful as they point out what is true; they foster understanding of the enlightenment of buddhas; without aversion they impartially benefit all. This is enlightening beings' second unique quality, striving to unite sentient beings according to the four integrative methods, without being taught by another.

"Great enlightening beings skillfully practice dedication—dedication without seeking resulting rewards, dedication in conformity with enlightenment, dedication unattached to any worldly meditations or trances; dedication to benefiting all sentient beings, dedication to perpetuating the knowledge and wisdom of buddhas. This is enlightening beings' third unique quality, developing roots of goodness and seeking enlightened knowledge and wisdom without relying on the teaching of another.

"Great enlightening beings arrive at consummate skill in means; they are always concerned with the welfare of all sentient beings, they do not reject the realm of common ignorance, do not seek individual escape, do not cling to their own happiness. They only strive to edify and liberate others; they are able to enter and exit meditations and liberations, and have attained mastery of all concentrations. They come and go in birth and death as though roaming through a park, never getting sick of it. They may live in the palace of demons or may be celestial beings—they manifest their bodies in all realms of life. They may become mendicants in non-Buddhistic groups, yet they always avoid all false views. They display all secular literature, incantational arts, writing and mathematics, and even entertaining song and dance, being highly skilled in all of these. They may appear as beautiful women, intelligent and talented, foremost in the world. They are able to ask about and to answer about all mundane and transmundane principles, able to ultimately resolve all doubts. They also comprehend all mundane and transmundane phenomena to the ultimate degree. All sentient beings look up to them. Though they manifest the behavior of mendicants and individual illuminates, still they do not lose the mind of the Great Vehicle. Though they show attainment of true enlightenment moment to moment, still they do not stop the practice of enlightening beings. This is their fourth unique quality, the ultimate consummation of skill in means without relying on the teaching of another.

"Great enlightening beings know well the path of simultaneous practice of the provisional and the true; their intellect is free, and they reach the other shore. That is to say, they abide in nirvana, yet give the appearance of birth and death; they know there are no sentient beings, yet they diligently carry out teaching activities; they are ultimately calm and dispassionate, yet they appear to have afflictions; they abide in the one indestructible mystic reality-body of wisdom, yet they manifest infinite bodies of sentient beings everywhere; they always enter meditative concentration, yet they give the appearance of experiencing sensual

pleasure; they are always aloof from the triple world, yet they do not abandon sentient beings; they always enjoy the pleasures of spirituality, yet they appear to have concubines who sing and play; though their bodies are arrayed with a multitude of marks and embellishments of greatness, yet they appear as ugly derelicts; they always accumulate virtues and are free from faults, yet they manifest birth in hells or as animals and hungry ghosts; though they have arrived at the furthest reaches of buddha-knowledge, they do not abandon the body of knowledge of enlightening beings. Even saints and solitary illuminates cannot know such infinite knowledge and wisdom developed by great enlightening beings—how much less can infantile sentient beings. This is enlightening beings' fifth unique quality, the simultaneous practice of the provisional and the true without being taught by another.

"Great enlightening beings' physical, verbal, and mental actions are carried out in accord with knowledge and wisdom and are all pure. That is to say, they are imbued with great compassion and forever abandon malice; they are imbued with true understanding and have no false views. This is enlightening beings' sixth unique quality, of physical, verbal, and mental action in accord with knowledge and wisdom, without depending on the teaching of another.

"Great enlightening beings are full of great compassion and do not abandon sentient beings; they accept suffering in place of all sentient beings—the sufferings of hell, the sufferings of animals, the sufferings of hungry ghosts. They do this in order to help, and do not become weary—they are only devoted to liberating all sentient beings. They never become addicted to objects of desire. They always diligently work to extirpate suffering for sentient beings. This is enlightening beings' seventh unique quality, always exercising great compassion without depending on the instruction of another.

"All beings like to see enlightening beings and never tire of seeing them, because great enlightening beings have for ages been pure in deed, without fault. This is enlightening beings' eighth unique quality, being a welcome sight to all sentient beings, without depending on the instruction of another.

"Great enlightening beings' determination, the adornment of the great commitment to omniscience, is unbending; though they be in dangerous, difficult places, among ordinary people, Buddhist disciples, or self-enlightened people, they never lose the clear, pure, wonderful jewel of the determination for omniscience. Just as there is a jewel called pure adornment whose luster does not change when it is put in mire, and which can clarify muddy water, in the same way, great enlightening beings, even though they be in places of confusion and pollution, among fools, they never lose or spoil the pure jewel mind seeking omniscience—they can even cause those evil sentient beings to get rid of erroneous views, afflictions, and defilements, and gain the pure mind-jewel seeking omniscience. This is enlightening beings' ninth unique quality, not losing

the precious will for omniscience even though in difficult situations, even without the instruction of another.

"Great enlightening beings achieve the knowledge of the realm of self-awakening and become enlightened spontaneously without a teacher. Ultimately free, they arrive at the other shore. The turban of the state of freedom from defilement crowns their heads. Still they do not give up association with the wise and always gladly honor the buddhas. This is enlightening beings' tenth unique quality, attaining the supreme state without abandoning the wise or giving up honoring buddhas, without depending on the teaching of another.

"These are the ten unique qualities of enlightening beings, based on which they can attain the buddhas' supreme, grandiose unique qualities.

"Great enlightening beings have ten kinds of activity: activity related to all worlds, able to purify them all; activity related to all buddhas, able to provide offerings to them all; activity related to all enlightening beings, planting the same roots of goodness; activity relating to all sentient beings, able to teach and transform them all; activity relating to the future, able to take in the whole future; activity of all spiritual powers, able to reach all worlds without leaving one world; activity of all light, emanating lights of infinite colors, with an enlightening being sitting on a lotus seat appearing in each light beam; activity perpetuating the lineage of the three treasures, preserving and sustaining the buddhas' teachings after the demise of the buddhas; activity of all miraculous transformations, expounding the truth and teaching the sentient beings in all worlds; activity of all empowerments, instantly appearing to sentient beings according to their mental inclinations, causing all aspirations to be fulfilled. Based on these ten kinds of activity enlightening beings can achieve the supremely great activity of buddhas.

"Great enlightening beings have ten kinds of body: the noncoming body, not being born in any world; the nongoing body, impossible to find in any world; the nonreal body, realizing all worlds as they really are; the nonfalse body, showing the world the truth; the inexhaustible body, never being annihilated; the stable body, impossible for demons to destroy; the imperturbable body, impossible for demons and false teachers to disturb; the formal body, manifesting pure marks of virtue; the formless body, the forms of all things being ultimately formless; the omnipresent body, being the same one body as all buddhas of all times.

"Great enlightening beings have ten kinds of physical action: filling all worlds with one body; ability to appear before all sentient beings; ability to undertake birth in all states of being; traveling in all worlds; going to the assemblies of all buddhas; ability to cover all worlds with one hand; ability to grind the iron surrounding mountains of all worlds to dust with one hand; manifesting the formation and disintegration of all buddha-lands in one's own body to show sentient beings; admitting all realms of sentient beings into one body; in one's own body manifest-

ing all pure buddha-lands, with all sentient beings attaining enlightenment therein. Based on these ten, enlightening beings can attain the supreme action of buddhas and be able to enlighten all sentient beings.

"Great enlightening beings also have ten more kinds of body: the body of transcendent ways, due to correctly practicing them all; the body of the four integrative methods, due to not abandoning sentient beings; the body of great compassion, due to accepting immeasurable suffering in place of all sentient beings without wearying; the body of great benevolence, due to saving all sentient beings; the body of blessings and virtue, due to benefiting all sentient beings; the body of wisdom, being of the same one nature as the bodies of all buddhas; the body of reality, being forever free from undergoing birth in conditioned states; the body of expedient means, appearing in all places; the body of spiritual powers, manifesting all mystic transformations; the body of enlightenment, achieving true awareness at any time, as desired. Based on these, enlightening beings attain the supreme body of wisdom of buddhas.

"Great enlightening beings have ten kinds of speech: gentle speech, causing all sentient beings to be calm; sweet elixir speech, causing all sentient beings to be clear and cool; nondeceptive speech, everything they say being true; truthful speech, not lying even in dreams; great speech, being honored by all the gods; profound speech, revealing the essence of things; steadfast speech, expounding truth inexhaustibly; straightforward speech, their statements being easy to understand; various speech, being spoken according to the occasion; speech enlightening all sentient beings, enabling them to understand according to their inclinations. Based on these, enlightening beings attain the supreme subtle speech of buddhas.

"Great enlightening beings have ten ways of purifying speech: joyfully listening to the voice of Buddhas; joyfully listening to explanations of the virtues of enlightening beings; not saying anything unpleasant to sentient beings; truly avoiding all faults of speech; joyfully praising the enlightened; singing the praises of buddhas aloud at the monuments of deceased buddhas; giving teachings to sentient beings with a profound, pure mind; praising Buddha with music and song; listening to the true Teaching without worrying about one's body or life; giving oneself up to serve all enlightening beings and teachers of truth, and receiving the sublime teaching from them.

"Based on these ten things which purify speech, great enlightening beings gain ten kinds of protection: they are protected by all celestial beings, by all nagas, all yakshas, all gandharvas, all titans, all garudas, all kinnaras, all maharagas, all Brahmas, and all teachers of truth, beginning with the buddhas.

"Having received this protection, great enlightening beings are able to accomplish ten great works: gladdening all sentient beings; going to all worlds; knowing all faculties; purifying all devotions; exterminating

all afflictions; getting rid of all habit energy; purifying all inclinations; increasing all profound determinations; causing all to pervade all universes; causing all nirvanas to be clearly seen.

"Great enlightening beings have ten kinds of mind: a mind like the earth, able to hold the roots of goodness of all sentient beings and make them grow; a mind like the ocean, with the water of truth of infinite great knowledge of all buddhas all flowing into it; a mind like the polar mountain, placing all sentient beings on the supreme transmundane foundations of goodness; a mind like the finest jewel, their desires being pure and unpolluted; a mind like diamond, deeply penetrating all truths with certainty; a mind like the adamantine world-surrounding mountains, being invulnerable to disturbance by any demons or false teachers; a mind like a lotus blossom, which worldly things cannot affect; a mind like an udumbara flower, difficult to encounter through all time; a mind like the clear sun, destroying the darkness; a mind like space, being immeasurable. Based on these, enlightening beings can attain the supreme pure mind of buddhas.

"Great enlightening beings have ten determinations: to liberate all beings; to cause all beings to get rid of their afflictions; to cause all sentient beings to extinguish their habit energies; to eliminate all doubts; to remove all sentient beings's miseries; to extirpate the difficulties of the states of woe; to respectfully follow all buddhas; to study what all enlightening beings should learn; to show the enlightenment of all buddhas at each point in all worlds; to beat the drum of the highest teaching in all worlds, to cause all sentient beings to gain understanding in accord with their faculties and inclinations. Based on these, enlightening beings can attain buddhas' mind of great determination and competence.

"Great enlightening beings have ten kinds of comprehensive mind: a mind comprehending all spaces, their intentions far-reaching; a mind comprehending all realms of reality, deeply penetrating infinity; a mind comprehending all past, present, and future, knowing them all in a single thought; a mind comprehending the manifestation of all buddhas, clearly understanding their entry into the womb, birth, leaving home, attainment of enlightenment, teaching activity, and ultimate nirvana; a mind comprehending all sentient beings, knowing their faculties, inclinations, and habit energies; a mind comprehending all knowledge, knowing the realms of reality everywhere; a mind comprehending all infinities, knowing the differentiations of the networks of illusions; a mind comprehending all nonorigination, not apprehending any intrinsic nature in any thing; a mind comprehending all nonobstruction, not dwelling on the mind of self or the mind of other; a mind comprehending all freedoms, manifesting realization of buddhahood everywhere in a single instant. Based on these, enlightening beings can attain the comprehensive adornments of supreme buddhahood.

"Great enlightening beings have ten kinds of faculties: joyful faculties, seeing all buddhas, with faith indestructible; hopeful faculties, under-

standing whatever Buddha teachings they hear; nonregressing faculties, consummating all their tasks; steadfast faculties, not stopping the practices of enlightening beings; subtle faculties, entering the subtle principle of transcendent wisdom; unceasing faculties, consummating the tasks of all sentient beings; adamantine faculties, realizing the nature of all things; indestructible glowing faculties, illumining all spheres of buddhahood; undifferentiated faculties, being the same one body as all buddhas; unobstructed faculties, deeply penetrating the ten powers of the enlightened. Based on these, enlightening beings can attain the supreme faculties of fulfillment of great knowledge of buddhas.

"Great enlightening beings have ten kinds of profound mind: a profound mind not stained by any worldly things; a profound mind not alloyed with the ways of the lesser vehicles of individual salvation; a profound mind comprehending the enlightenment of all buddhas of past, present, and future; a profound mind following the path of omniscience; a profound mind unmoved by any demons or heretics; a profound mind clarifying the comprehensive knowledge of all enlightened ones; a profound mind accepting and holding all truths heard; a profound mind not clinging to any state of life; a profound mind imbued with all subtle knowledge; a profound mind cultivating all qualities of buddhahood. Based on these, enlightening beings can attain the supreme, pure, profound mind of omniscience.

"Great enlightening beings have ten kinds of intense profound mind: an intense profound mind not backsliding, because they accumulate all roots of goodness; an intense, profound mind removing doubt, because they understand the esoteric sayings of all buddhas; an intense profound mind holding truth, being born by great vows and great deeds; a supremely intense profound mind, deeply penetrating all Buddha teachings; a masterful intense profound mind, mastering all Buddha teachings; a vast intense profound mind, entering into various ways of access to truth; a leading intense profound mind, accomplishing all tasks; a free intense profound mind, adorned by all concentrations, spiritual powers, and mystical transformations; an abiding intense profound mind, embracing their past vows; an unceasing intense profound mind, developing all sentient beings to maturity. Based on these, enlightening beings can attain the supremely pure intense profound mind of all buddhas.

"Great enlightening beings have ten kinds of diligent practice: diligent practice of giving, relinquishing all without seeking reward; diligent practice of self-control, practicing austerities, having few desires, and being content; diligent practice of forbearance, detaching from notions of self and other, tolerating all evils without anger or malice; diligent practice of vigor, their thoughts, words, and deeds never confused, not regressing in what they do, reaching the ultimate end; diligent practice of meditations, liberations, and concentrations, discovering spiritual powers, leaving behind all desires, afflictions, contention, and their congeners; diligent practice of wisdom, tirelessly cultivating and accumulat-

ing virtues; diligent practice of great benevolence, knowing that all sentient beings have no nature of their own; diligent practice of great compassion, knowing that all things are empty, accepting suffering in place of all sentient beings without wearying; diligent practice to awaken the ten powers of enlightenment, realizing them without obstruction, manifesting them for sentient beings; diligent practice of the nonreceding wheel of teaching, proceeding to reach all sentient beings. Based on these ten, enlightening beings can attain the supreme practice of great knowledge and wisdom of buddhas.

"Great enlightening beings have ten kinds of certain understanding: certain understanding of the supreme, planting roots of goodness of respect; certain understanding of adornment, producing various adornments; certain understanding of breadth and magnanimity, their minds never narrow or mean; certain understanding of quiescence, able to penetrate the most profound essence of things; certain understanding of universality, their determination for enlightenment extending everywhere; certain understanding of capacity, able to receive the support of the power of Buddha; certain understanding of strength, able to crush all demon activities; certain understanding of clear decision, knowing the consequences of all actions; certain understanding of presence, able to manifest spiritual powers at will; certain understanding of succession, receiving the prediction of buddhahood from all buddhas; certain understanding of freedom, attaining buddhahood at will at any time. Based on these, enlightening beings can attain the supreme certain understanding of buddhas.

"Great enlightening beings have ten kinds of definitive understanding of worlds: they know all worlds penetrate one world; they know one world penetrates all worlds; they know the body and lotus throne of one buddha pervades all worlds; they know all worlds are like space; they know all worlds are endowed with the adornments of buddhas; they know all worlds are filled with enlightening beings; they know all worlds enter one pore; they know all worlds enter the body of a single sentient being; they know the enlightenment tree and site of enlightenment of one buddha pervade all worlds; they know all worlds are pervaded by one message that allows sentient beings to hear it differently, to their delight. Based on these, enlightening beings can attain buddhas' supreme great understanding of buddha-lands.

"Great enlightening beings have ten kinds of certain understanding of the realm of sentient beings: they know that all realms of sentient beings essentially have no reality; they know that all realms of sentient beings enter the body of one sentient being; they know that all realms of sentient beings enter the body of an enlightening being; they know that all realms of sentient beings enter the matrix of enlightenment; they know the body of one sentient being enters all realms of sentient beings; they know that all realms of sentient beings can be vessels of the bud-

dhas' teachings; they know all realms of sentient beings and manifest the bodies of celestial beings for them according to their desires; they know all realms of sentient beings and manifest the tranquil, composed behavior of saints and individual illuminates for them, according to their inclinations; they know all realms of sentient beings and manifest to them the bodies of enlightening beings adorned with virtues; they know all realms of sentient beings and show them the marks and embellishments and the tranquil comportment of buddhas, and enlighten sentient beings. Based on these ten, enlightening beings can attain the supremely powerful certain understanding of buddhas.

"Great enlightening beings have ten kinds of habit energy: the habit energy of determination for enlightenment; the habit energy of roots of goodness; the habit energy of edifying sentient beings; the habit energy of seeing Buddha; the habit energy of undertaking birth in pure worlds; the habit energy of enlightening practice; the habit energy of vows; the habit energy of transcendence; the habit energy of meditation on equality; the habit energy of various differentiations of state. Based on these, enlightening beings can forever get rid of all afflictive habit energies and attain buddhas' habit energy of great knowledge, the knowledge that is not energized by habit.

"Great enlightening beings have ten kinds of grasping, by which they perpetuate the practices of enlightening beings: they grasp all realms of sentient beings, to ultimately enlighten them; they grasp all worlds, to ultimately purify them; they grasp Buddha, cultivating the practices of enlightening beings as offerings; they grasp roots of goodness, accumulating the virtues that mark and embellish the buddhas; they grasp great compassion, to extinguish the pains of all sentient beings; they grasp great benevolence, to bestow on all beings the happiness of omniscience; they grasp the transcendent ways, to accumulate the adornments of enlightening beings; they grasp skill in means, to demonstrate them everywhere; they grasp enlightenment, to attain unobstructed knowledge; in sum, enlightening beings grasp all things, to comprehend them everywhere with clear knowledge. Based on these, enlightening beings can perpetuate the practices of enlightening beings and attain the buddhas' supreme state of not grasping anything.

"Great enlightening beings have ten kinds of cultivation: they cultivate the ways of transcendence, learning, wisdom, purpose, righteousness, emancipation, manifestation, diligence, accomplishment of true awakening, and operation of right teaching. Based on these, enlightening beings achieve supreme cultivation and practice all truths.

"Great enlightening beings have ten ways of fulfillment of the Buddha teachings: not leaving wise associates; deeply believing in the words of buddhas; not repudiating truth; dedicating unlimited roots of goodness; focusing on the infinity of the sphere of Buddha; knowing the realms of all worlds; not abandoning the realm of cosmic reality; avoiding all

realms of demons; correctly recollecting the realm of all buddhas; seeking the realm of the ten powers of buddhas. Based on these, enlightening beings can achieve the supreme great wisdom of buddhas.

"There are ten things that cause enlightening beings to regress from the Buddha teachings, which they should avoid: slighting the wise; fearing the pains of birth and death; getting tired of practicing the acts of enlightening beings; not caring to remain in the world; addiction to concentration; clinging to roots of goodness; liking the ways of individual liberation; having aversion to enlightening beings. If enlightening beings avoid these ten things, they will enter the enlightening beings' paths of emancipation.

"Great enlightening beings have ten paths of emancipation: evoking transcendent wisdom, yet always observing all sentient beings; detaching from all views, yet liberating all sentient beings bound by views; not minding any appearances, yet not abandoning sentient beings attached to appearances; transcending the triple world, yet always being in all worlds; forever leaving afflictions, yet living together with all sentient beings; attaining desirelessness, yet always most compassionately pitying all sentient beings attached to desires; always enjoying tranquillity and serenity, yet always appearing to be in company; being free from birth in the world, yet dying in one place and being reborn in another, carrying on the activities of enlightening beings; not being affected by any worldly things, yet not stopping work in the world; actually realizing full enlightenment, yet not abandoning the vows and practices of enlightening beings. These are enlightening beings' ten ways of emancipation, which are not common to worldlings, and also are not alloyed with the practices of the two vehicles of individual liberation; if enlightening beings live by these principles, they will attain the qualities of certainty of enlightening beings.

"Great enlightening beings have ten qualities of certainty: they are certainly born in the family of buddhas; they certainly live in the realm of buddhas; they certainly know the tasks of enlightening beings; they certainly persist in the transcendent ways; they certainly get to join the assemblies of buddhas; they certainly can reveal the nature of buddhahood; they certainly abide in the powers of the enlightened; they certainly enter the enlightenment of buddhas; they certainly are one and the same body as all buddhas; their abode is certainly none other than that of all buddhas.

"Great enlightening beings have ten ways of generating the qualities of buddhahood: following good friends is a way of generating qualities of buddhahood, because they plant roots of goodness together; profound devotion is a way of generating qualities of buddhahood, because they know the masteries of buddhas; making great vows is a way of generating qualities of buddhahood, because their minds become broad; recognizing their own roots of goodness is a way of generating qualities of buddhahood, because they know their action is not wrong; tirelessly cultivating

practice in all ages is a way of generating qualities of buddhahood, because it comprehends the future; appearing in countless worlds is a way of generating qualities of buddhahood, by maturing sentient beings; not stopping the practices of enlightening beings is a way of generating qualities of buddhahood, by increasing great compassion; infinite awareness is a way of generating qualities of buddhahood, by pervading all of space in a single moment of thought; excellent action is a way of generating qualities of buddhahood, because what has been put into practice is not lost; the potential of enlightenment is a way of generating qualities of buddhahood, causing all sentient beings to gladly set their minds on enlightenment and sustain this will by all virtues. Based on these, enlightening beings gain ten appellations of greatness.

"Great enlightening beings have ten appellations of greatness: they are called beings of enlightenment because they are born of knowledge of enlightenment; they are called great beings because they dwell in the Great Vehicle; they are called foremost beings because they realize the foremost truth; they are called superior beings because they are aware of higher laws; they are called supreme beings because their knowledge is supreme; they are called exalted beings because they reveal the unexcelled teaching; they are called beings of power because they have extensive knowledge of the ten powers; they are called incomparable beings because they have no peer in the world; they are called inconceivable beings because they become buddhas in an instant. If enlightening beings win these appellations, they accomplish the paths of enlightening beings.

"Great enlightening beings have ten kinds of path. One path is a path of enlightening beings because they do not give up the sole determination for enlightenment. Two paths are a path of enlightening beings because they develop wisdom and skill in means. Three paths are a path of enlightening beings because they practice emptiness, signlessness, and wishlessness, and are not attached to the three worlds. Four practices are a path of enlightening beings: ceaselessly removing the barriers of wrongdoing by repentance, rejoicing in virtue, honoring the enlightened and requesting them to teach, and skillfully practicing dedication. The five faculties are a path of enlightening beings: they rest on pure faith, steadfast and imperturbable; they generate great energy, finishing their tasks; they are single-minded in right recollection, without wandering attention; they know the techniques for entering and emerging from concentration; they are able to distinguish spheres of knowledge. The six psychic powers are a path of enlightening beings: with the celestial eye they see all forms in all worlds and know where sentient beings die and are born; with the celestial ear they hear all buddhas teaching, absorb and remember their teachings, and expound them widely to sentient beings according to their faculties; with telepathic knowledge they are able to know the minds of others freely, without interference; with recollection of past life they are able to remember all ages of the past and increase roots of goodness; with the power of psychic travel they are able to

appear variously to beings capable of being enlightened, to induce them to delight in truth; with knowledge of extinction of contamination they actually realize the ultimate truth, while carrying out the deeds of enlightening beings without cease. Seven remembrances are a path of enlightening beings: they remember buddhas because they see infinite buddhas in a single pore opening the minds of all sentient beings; they remember the Teaching because they do not leave the assemblies of all buddhas—they personally receive the sublime Teaching in the assemblies of all buddhas and expound it to sentient beings according to their faculties, temperaments, and inclinations, to enlighten them; they remember the harmonious Community because they continually see enlightening beings in all worlds; they remember relinquishment because they know all enlightening beings' practices of relinquishment increase magnanimous generosity; they remember the precepts because they do not give up the aspiration for enlightenment, and dedicate all roots of goodness to sentient beings; they remember heaven because they always keep in mind the enlightening beings in the heaven of happiness who are to become buddhas in the next lifetime; they remember sentient beings because they teach and tame them with wisdom and skill in means, reaching them all, without interruption. Following the holy Eightfold Path to enlightenment is a path of enlightening beings: they travel the path of right insight, getting rid of all false views; they exercise right thought, abandoning arbitrary conceptions, their mind always following universal knowledge; they always practice right speech, getting rid of faults of speech and following the words of sages; they always cultivate right action, teaching sentient beings to make them peaceful and harmonious; they abide by right livelihood, being frugal and content, careful and correct in behavior, eating, dressing, sleeping, eliminating evil, and practicing good, all in accord with enlightenment, forever getting rid of all faults; they arouse right energy, diligently cultivating all the difficult practices of enlightening beings, entering the ten powers of buddhas without hindrance; their minds always recollect correctly, able to remember all messages, eliminating all mundane distraction; their minds are always correctly concentrated, they enter the door of inconceivable liberation of enlightening beings, and in one concentration they produce all concentrations. Entering the nine successive concentrations is a path of enlightening beings: they detach from craving and ill-will, and expound the truth without inhibition in all they say; they extinguish thought and reflection, yet teach sentient beings with the thought and reflection of omniscience; they give up joy and emotion, yet they are most joyful when they see all buddhas; they give up worldly enjoyments and follow the transcendent enjoyment of the Path of enlightening beings; henceforth they are unshakable and enter formless concentration, yet without abandoning life in the realms of desire and form; though they abide in concentration in which all perception and sensation are extinguished, they do not stop the activity of enlightening beings. Learning

the ten powers is a path of enlightening beings: knowledge of what is so and what is not so; knowledge of the causes and effects, deeds and consequences, past, future, and present, of all sentient beings; knowledge of the differences in faculties of all sentient beings and explaining the truth to them as is appropriate; knowledge of the infinite different natures of sentient beings; knowledge of the differences in weak, middling, and superior understanding of all sentient beings, and means of introducing them to truth; knowledge of manifesting the appearance and conduct of Buddha throughout all worlds, all lands, all times, all ages, without abandoning the practices of enlightening beings; knowledge of all meditations, liberations, and concentrations, whether defiled or pure, timely or not, expediently producing doors of liberation for enlightening beings; knowledge of distinctions in all sentient beings' death in one place and birth in another in the various states of existence; instantaneous knowledge of all ages in past, present, and future; knowledge of extinction of all sentient beings' desires, compulsions, delusions, and habits, without abandoning the practices of enlightening beings. Based on these ten paths, enlightening beings can attain the path of unexcelled skill in means of all buddhas.

"Great enlightening beings have infinite paths, infinite aids to enlightenment, infinite ways of cultivation, and infinite ways of adornment.

"Great enlightening beings have ten kinds of infinite path: because space is infinite, so are the paths of enlightening beings; because the cosmos is infinite, so are the paths of enlightening beings; because the realms of sentient beings are infinite, so are the paths of enlightening beings; because the worlds are infinite, so are the paths of enlightening beings; because time is infinite, so are the paths of enlightening beings; because the languages of all sentient beings are infinite, so are the paths of enlightening beings; because the embodiments of Buddha are infinite, so are the paths of enlightening beings; because the utterances of Buddha are infinite, so are the paths of enlightening beings; because the power of Buddha is infinite, so are the paths of enlightening beings; because omniscience is infinite, so are the paths of enlightening beings.

"Great enlightening beings have ten kinds of infinite aids to enlightenment: as space is infinite, so is enlightening beings' development of aids to enlightenment; as the cosmos is infinite, so is enlightening beings' development of aids to enlightenment; as the realms of sentient beings are infinite, so is enlightening beings' development of aids to enlightenment; as worlds are infinite, so is enlightening beings' development of aids to enlightenment; as the number of eons can never be fully told, so too all worldlings cannot fully tell of enlightening beings' development of aids to enlightenment; as the languages of sentient beings are infinite, so is enlightening beings' development of aids to enlightenment, producing knowledge to comprehend ways of speaking; as the embodiment of Buddha is infinite, so is enlightening beings' development of aids to enlightenment, extending to all sentient beings, all lands, all worlds, and

all times; as the utterances of Buddha are infinite, enlightening beings utter one word pervading the cosmos, heard by all sentient beings, so the aids to enlightenment they develop also are infinite; as the power of Buddha is infinite, the aids to enlightenment accumulated by enlightening beings through the power of Buddha are infinite too. Based on these factors, enlightening beings can attain the infinite knowledge of buddhas.

"Great enlightening beings have ten kinds of infinite ways of cultivation: cultivation without coming or going, because their physical, verbal, and mental doings have no action; neither existent nor nonexistent cultivation, there being no inherent nature; cultivation without increase or decrease, being in accord with fundamental essence; cultivation like an illusion, a dream, a shadow, an echo, an image in a mirror, a mirage in the heat, the moon's image in the water, being free from all clinging; empty, signless, wishless, nondoing cultivation, clearly seeing the triple world yet ceaselessly accumulating virtues; inexplicable, inexpressible cultivation beyond speech, apart from all definitions and constructions; cultivation of the indestructible realm of reality, directly knowing all phenomena; cultivation of the ultimate reality of True Thusness, entering the space of ultimate reality of True Thusness; cultivation of vast wisdom, the power of their deeds being inexhaustible; equal cultivation of the ten powers, four fearlessnesses, and omniscience of buddhas, directly seeing all things without doubt or confusion. Based on these ten elements, enlightening beings can accomplish the supremely skillful cultivation of omniscience of buddhas.

"Great enlightening beings have ten kinds of way of adornment. Without leaving the realm of desire, they enter the meditations, liberations, and trances of the realm of form and formlessness, yet they are not thereby born in those realms. This is their first way of adornment. Their knowledge appears to enter the path of personally liberated saints, yet they do not take emancipation by this route; this is their second way of adornment. Their knowledge appears to enter the path of individual illumination, yet they do not cease to generate great compassion; this is their third way of adornment. Though they have human and celestial retinues surrounding them, hundreds and thousands of concubines and troupes of singers and dancers, they never for a moment leave meditation, liberation, and concentration; this is their fourth way of adornment. They take part in amusements and experience pleasure and happiness with all sentient beings, but they never for a moment leave the concentration of equanimity of enlightening beings; this is their fifth way of adornment. They have already transcended all worlds and have no attachments to anything, yet they do not abandon efforts to liberate sentient beings; this is their sixth way of adornment. They live by the right path, right knowledge, and right insight, yet they can appear to enter false paths, without taking them to be true or pure, to cause the sentient beings involved in them to abandon false principles; this is their

seventh way of adornment. They always maintain the Buddha's pure precepts, and their thoughts, words, and deeds are faultless, but because they want to edify immoral sentient beings, they appear to perform the acts of ordinary ignorant people; though they are already filled with pure virtues and abide in the course of enlightening beings, yet they appear to live in such realms as hells, animality, ghosthood, and in difficulty and poverty, in order to enable the beings therein to gain liberation—really the enlightening beings are not born in those states; this is their eighth way of adornment. Without being taught by another, they attain unhindered intellect and the light of knowledge, are able to illumine and understand all Buddha teachings, are sustained by the spiritual power of all buddhas, are one and the same body of reality with all buddhas, accomplish all incorruptible mystic states of clarity and purity of great people, abide in all equal vehicles of liberation, are aware of all spheres of buddhahood, are endowed with the light of all worldly knowledge, and clearly see all realms of sentient beings; they are able to be truth-knowing teachers for sentient beings, yet they make the appearance of ceaseless search for truth; though they actually are unexcelled teachers of sentient beings, they show respect to preceptors and religious mentors, because great enlightening beings, by skillful expedients, abide in the path of enlightening beings yet manifest whatever is necessary; this is their ninth way of adornment. Their roots of goodness are sufficient, their practices are completed; they are coronated by all buddhas together and reach the furthest extent of mastery of all the teachings, their heads crowned with the turban of the state of nonobstruction. Their bodies reach all worlds and everywhere they show the body of Buddha that has no resistance. Masters of the teachings, they attain supreme fulfillment and turn the unimpeded pure wheel of teaching. They have already accomplished all manner of freedom of enlightening beings, but for the sake of sentient beings they appear to be born in all lands. They are in the same realm as all buddhas, yet they do not abandon the practices of enlightening beings, do not give up the principles of enlightening beings, do not neglect the works of enlightening beings, do not leave the path of enlightening beings, do not slacken the conduct of enlightening beings, do not cut off the graspings of enlightening beings, do not cease the skillful methods of enlightening beings, do not stop doing the tasks of enlightening beings, do not tire of the developmental activities of enlightening beings, do not put an end to the sustaining power of enlightening beings. Why? Because enlightening beings want to quickly realize unexcelled, complete perfect enlightenment, so they examine the ways of access to omniscience and cultivate the practices of enlightening beings unceasingly. This is their tenth way of adornment. Based on these principles enlightening beings can attain the supreme way of great adornment of buddhas.

"Great enlightening beings have ten kinds of feet: the feet of discipline, fulfilling all higher aspirations; the feet of energy, assembling all

elements of enlightenment without regressing; the feet of spiritual knowledge, gladdening all sentient beings according to their desires; the feet of psychic powers, going to all buddha-lands without leaving one buddha-land; the feet of determination, seeking all higher laws; the feet of resolute commitment, fulfilling all their tasks; the feet of accord, not opposing the teachings of all the honorable; the feet of delight in truth, tirelessly hearing and holding all teachings spoken by buddhas; the feet of rain of teaching, lecturing to the masses without timidity; the feet of cultivation, getting rid of all evils. Based on these, enlightening beings can attain the supreme feet of buddhas, which can reach all worlds in one step.

"Great enlightening beings have ten kinds of hands: hands of deep faith, wholeheartedly accepting and ultimately taking up the teaching of buddhas; hands of giving, satisfying all those who seek, according to their desires; hands of initiating greetings, extending their right palm to welcome and lead; hands of honoring buddhas, tirelessly gathering blessings and virtues; hands of learning and skillfulness, cutting off the doubts of all sentient beings; hands of fostering transcendence of the triple world, extending them to sentient beings and extricating them from the mire of craving; hands of settlement on the Other Shore, saving drowning sentient beings from the four torrents; hands of generosity with right teaching, revealing all sublime principles; hands of skillful use of philosophies, quelling diseases of body and mind with the medicine of knowledge and wisdom; hands always holding jewels of knowledge, unfolding the light of truth to obliterate the darkness of afflictions. These are the ten: based on these, enlightening beings can acquire the supreme hands of buddhas covering all worlds in the ten directions.

"Great enlightening beings have ten kinds of guts: guts free from deception, their hearts being pure; guts free from falsehood, being honest by nature; nonprevaricating guts, having no crookedness; nonswindling guts, having no greed for anything; guts cutting off afflictions, being full of wisdom; pure-minded guts, being free from all evils; guts examining food and drink, remembering reality; guts observing noncreation, being aware of interdependent origination; guts aware of all ways of emancipation, fully developing the will; guts rid of the defilement of all extreme views, enabling all sentient beings to enter into the guts of Buddha. These are the ten; based on these, enlightening beings can acquire the supreme, vast guts of buddhas, able to contain all sentient beings.

"Great enlightening beings have ten kinds of internal organs. Perpetuating the seed of buddhas is an organ of enlightening beings, manifesting the immeasurable spiritual power of the Buddha teaching. Causing the seed of the Teaching to grow is an organ of enlightening beings, generating the immense light of knowledge. Preserving the seed of the spiritual community is an organ of enlightening beings, enabling them to gain access to the irreversible wheel of teaching. Awakening those who are rightly stabilized is an organ of enlightening beings, instantly

adapting to the time. Fully developing unstable sentient beings is an organ of enlightening beings, producing continuity of causal basis. Conceiving compassion for wrongly stabilized sentient beings is an organ of enlightening beings, causing thorough development of causal basis for the future. Fulfilling the indestructible bases of the ten powers of buddhas is an organ of enlightening beings, with unopposable roots of goodness that conquer the armies of demons. The supremely fearless lion's roar is an organ of enlightening beings, gladdening all sentient beings. Attaining the eighteen unique qualities of buddhas is an organ of enlightening beings, with knowledge penetrating everywhere. Knowing all sentient beings, all lands, all things, and all buddhas is an organ of enlightening beings, clearly seeing all in a single instant. These are the ten; based on these, enlightening beings can attain the indestructible internal organs of great knowledge with supreme virtues of buddhas.

"Great enlightening beings have ten kinds of heart: a heart of diligence, fulfilling all tasks; a heart of perseverance, accumulating embellishing virtuous practices; a heart of great courage and strength, crushing all armies of demons; a heart acting according to truth, extinguishing all afflictions; a heart of nonregression, never ceasing until enlightenment is reached; a heart of inherent purity, knowing the mind is immovable, not having any attachments; a heart of knowledge of sentient beings, adapting to their understandings and inclinations to emancipate them; a heart of great kindness, compassion, joy, and equanimity, leading into the way of enlightenment, knowing the various understandings and inclinations of sentient beings, and saving them without using separate paths; a heart of emptiness, signlessness, wishlessness, and nonfabrication, seeing the characteristics of the triple world without grasping them; a heart adorned with an indestructible supreme treasury of marks of felicity, thoroughly invulnerable to all demons. Based on these ten, enlightening beings can attain the supreme heart of the treasury of light of great knowledge of buddhas.

"Great enlightening beings have ten kinds of armor: they wear the armor of great benevolence, rescuing all sentient beings; they wear the armor of great compassion, enduring all suffering; they wear the armor of great commitment, fulfilling all their tasks; they wear the armor of dedication, constructing the adornments of all buddhas; they wear the armor of virtue, benefiting all sentient beings; they wear the armor of the ways of transcendence, liberating all conscious beings; they wear the armor of wisdom, destroying the darkness of affliction of all sentient beings; they wear the armor of skill in means, generating universal roots of goodness; they wear the armor of the firm stability and freedom from distraction of the mind of universal knowledge, not enjoying other vehicles; they wear the armor of single-minded certainty, free from doubts and confusion in regard to all things. Based on these ten, enlightening beings can wear the supreme armor of buddhas and crush all demon armies.

"Great enlightening beings have ten kinds of weapon: giving is a weapon of enlightening beings, destroying all stinginess; self-control is a weapon of enlightening beings, getting rid of all crime; impartiality is a weapon of enlightening beings, removing all discrimination; wisdom is a weapon of enlightening beings, dissolving all afflictions; right livelihood is a weapon of enlightening beings, leading away from all wrong livelihood; skill in means is a weapon of enlightening beings, manifesting in all places; in general, all afflictions such as desire, wrath, and folly are weapons of enlightening beings because they liberate sentient beings through afflictions; birth-and-death is a weapon of enlightening beings because they continue enlightening practices and teach sentient beings; teaching the truth is a weapon of enlightening beings, able to break up all clinging; all knowledge is a weapon of enlightening beings because they do not give up the avenues of practice of enlightening beings. Based on these ten, enlightening beings can annihilate the afflictions, bondage, and compulsions accumulated by all sentient beings in the long night of ignorance.

"Great enlightening beings have ten kinds of head: the head of nirvana, as no one can see the top; the head of honor, respected by all humans and celestials; the head of universal higher understanding, being supreme in the universe; the head of foremost roots of goodness, honored by the sentient beings of the three worlds; the head bearing sentient beings, developing an indestructible crown; the head of not despising others, in all places always respectful; the head of transcendent wisdom, nurturing all virtuous qualities; the head of union of knowledge and skill in means, everywhere appearing in compatible forms; the head of teaching all sentient beings, taking all sentient beings as disciples; the head of preservation of the eye of reality of buddhas, able to perpetuate the seeds of the three treasures. Based on these ten, enlightening beings can attain the supreme head of knowledge and wisdom of buddhas.

"Great enlightening beings have ten kinds of eye: the flesh eye, seeing all forms; the celestial eye, seeing the minds of all sentient beings; the wisdom-eye, seeing the ranges of the faculties of all sentient beings; the reality-eye, seeing the true character of all things; the buddha-eye, seeing the ten powers of the enlightened; the eye of knowledge, knowing and seeing all things; the eye of light, seeing the light of Buddha; the eye of leaving birth and death, seeing nirvana; the unobstructed eye, its vision without hindrance; the eye of omniscience, seeing the realm of reality in its universal aspect. Based on these ten, enlightening beings attain the eye of supreme knowledge of buddhas.

"Great enlightening beings have ten kinds of ear: hearing the voice of praise, they eliminate craving; hearing the voice of criticism, they eliminate anger; hearing explanation of the two lesser vehicles of individual salvation, they do not cling to or seek them; hearing of the Path of enlightening beings, they rejoice greatly; hearing of places of pain and trouble, such as the hells, they arouse great compassion and make vows

of universal salvation; hearing tell of the wonderful things of the human and celestial worlds, they know they are impermanent phenomena; hearing praise of the virtues of buddhas, they work diligently to quickly fulfill them; hearing tell of such practices as the six ways of transcendence and four means of integration, they determine to practice them and reach their ultimate end; hearing all sounds of the world, they know they are all like echoes, and penetrate untold profound meanings; great enlightening beings, from their first determination until they reach the site of enlightenment, always hear the true Teaching yet do not give up the work of transforming sentient beings. These are the ten; if enlightening beings accomplish these things, they will attain the supreme ear of great wisdom of buddhas.

"Great enlightening beings have ten kinds of nose: when they smell foul things, they do not consider them foul; when they smell fragrances, they do not consider them fragrant; when they smell both fragrance and foulness, their minds are equanimous, abiding in relinquishment; if they smell the fragrance and foulness of people's clothes, bedding, or bodies, they can discern their conditions of greed, anger, and delusion; if they smell the scents of hidden repositories, plants and trees and so on, they can discern them as if they were right before their eyes; if they smell scents from the hells below to the heavens above, they know the past deeds of the beings there; if they smell the fragrance of generosity, morality, learning, and wisdom of buddhas' disciples, they remain steady in the will for omniscience and do not let it be distracted; if they smell the fragrances of all enlightening practices, they enter the state of buddhahood by impartial wisdom; if they smell the fragrance of the sphere of knowledge of all buddhas, they still do not give up the practices of enlightening beings. If enlightening beings accomplish these things, they will acquire the infinite, boundless nose of buddhas.

"Great enlightening beings have ten kinds of tongue: a tongue that reveals and explains the acts of infinite sentient beings; a tongue that reveals and explains infinite doors to truth; a tongue that sings the praises of the infinite virtues of buddhas; a tongue of infinite eloquence; a tongue that expounds aids to the Path of the Great Vehicle; a tongue that covers all space; a tongue that illumines all buddha-fields; a tongue that awakens the understanding of all sentient beings; a tongue that causes all to praise the buddhas; a tongue that defeats all demons and false teachers, destroys all afflictions of birth and death, and fosters arrival at nirvana. If enlightening beings accomplish these things, they will acquire the supreme tongue of buddhas, which covers all buddhalands.

"Great enlightening beings have ten kinds of bodies: human bodies to teach humans; nonhuman bodies to teach denizens of hells, animals, and hungry ghosts; celestial bodies to teach the beings of the realms of desire, form, and formlessness; learners' bodies to demonstrate the stage of learning; nonlearners' bodies to demonstrate the stage of sainthood; individual illuminates' bodies to teach the way to enter the stage of in-

dividual enlightenment; enlightening beings' bodies to foster the accomplishment of the Great Vehicle; buddhas' bodies, anointed by the water of knowledge; mentally produced bodies, generated by adaptive skills; the uncontaminated reality-body, effortlessly manifesting the bodies of all sentient beings. If they accomplish these, they attain the supreme body of buddhas.

"Great enlightening beings have ten kinds of mind: a mind of leadership, generating all roots of goodness; a stable mind, with profound faith steadfast and unwavering; a mind of profound penetration, understanding in accord with the teachings of buddhas; a mind of insight, knowing the mentalities of all sentient beings; an undisturbed mind, not adulterated with any afflictions; a clear, clean mind, which externals cannot stain or adhere to; a mind observing sentient beings well, not missing proper timing in dealing with them; a mind choosing well what to do, never making a mistake anywhere; a mind closely guarding the senses, taming them and not letting them run wild; a mind skilled in entering concentration, entering deeply into the concentrations of buddhas, without egoism or selfishness. Based on these ten, enlightening beings can attain the supreme mind of all buddhas.

"Great enlightening beings have ten kinds of action: hearing the Teaching, out of fondness for truth; expounding the Teaching, to benefit sentient beings; getting rid of covetousness, anger, delusion, and fear, by taming their own minds; action in the realm of desire, to teach beings in that realm; concentrations in the realms of form and formlessness, to foster quick return to noncontamination; aiming for the meaning of the Teaching, to quickly attain wisdom; action in all realms of life, to freely edify sentient beings; action in all buddha-lands, honoring all buddhas; nirvanic action, not cutting off the continuity of birth and death; fulfilling all qualities of buddhahood, without giving up application of the principles of enlightening beings. Based on these ten, enlightening beings can achieve the action of buddhas that has no coming or going.

"Great enlightening beings have ten kinds of abiding: abiding in the will for enlightenment, never forgetting it; abiding in the transcendent ways, not tiring of fostering enlightenment; abiding in the teaching of truth, increasing wisdom; abiding in dispassion, realizing great meditational concentration; abiding in conformity to universal knowledge, austerity, contentment, moderation in food, clothing, and dwelling, and getting rid of evil, because few desires means few concerns; abiding in deep faith, bearing the true Teaching; abiding in the company of the enlightened, to learn the conduct of buddhas; abiding in generation of spiritual powers, to fulfill great knowledge; abiding in attainment of acceptance, fulfilling the forecast of enlightenment; abiding in the site of enlightenment, fulfilling power, fearlessness, and all aspects of buddhahood. Based on these ten, enlightening beings can reach the buddhas' supreme abiding in omniscience.

"Great enlightening beings have ten kinds of sitting: the sitting of

universal monarchs, promoting all virtuous behavior; the sitting of guardian deities, independently establishing the Buddha teaching in all worlds; the sitting of Indra, king of gods, being superior lords of all sentient beings; the sitting of Brahma, being in control of their own and others' minds; the sitting of lions, being able to expound the truth; the sitting of right teaching, holding forth by means of mental command and intellectual powers; steadfast sitting, vowing to reach the ultimate end; the sitting of great benevolence, bringing happiness to all evil sentient beings; the sitting of great compassion, tirelessly enduring all pains; adamantine sitting, conquering demons and false teachers. Based on these, enlightening beings can attain the buddhas' supreme sitting of true awareness.

"Great enlightening beings have ten kinds of reclining: the reclining of silent tranquillity, because of practicing in accord with principle; the reclining of concentration, because of body and mind being supple; the reclining of Brahma, because of not disturbing self or others; the reclining of good works, because of having no regrets afterward; the reclining of true faith, because of being unshakable; the reclining of the right Path, because of awakening by good companions; the reclining of sublime aspirations, because of skillful dedication; the reclining of completion of all tasks, because of having accomplished all that is to be done; the reclining of relinquishment of all effort, because of thorough training. Based on these enlightening beings can attain the supreme reclining of the great teaching of buddhas and be able to awaken all sentient beings.

"Great enlightening beings have ten kinds of abode: the abode of great goodwill, being impartial toward all sentient beings; the abode of great compassion, not slighting the uncultivated; the abode of great joy, aloof from all vexations; the abode of great equanimity, regarding the created and uncreated equally; the abode of all transcendent ways, being led by the aspiration for enlightenment; the abode of universal emptiness, by virtue of skillful analysis; the abode of signlessness, not leaving the absolute state; the abode of wishlessness, examining the experience of taking on life; the abode of recollection and awareness, by virtue of full development of recognition of truth; the abode of equality of all things, by virtue of having gained the prediction of buddhahood. Based on these ten, enlightening beings can reach the supreme abode of buddhas where there is no obstruction.

"Great enlightening beings have ten kinds of sphere of action: they take right mindfulness as their sphere of action, as they fulfill the points of mindfulness; they take all realms of being as their sphere of action, as they become truly aware of the implications of the Teaching; they take wisdom as their sphere of action, gaining the joy of buddhas; they take the transcendent ways as their sphere of action, as they fulfill omniscience; they take the four integrative practices as their sphere of action, as they educate sentient beings; they take birth and death as their sphere of action, as they accumulate roots of goodness; they take bantering with

all sentient beings as their sphere of action, as they teach them according to their needs and cause them to become free; they take spiritual powers as their sphere of action, as they know the realms of the senses of all sentient beings; they take skill in means as their sphere of action, uniting them with transcendent wisdom; they take the site of enlightenment as their sphere of action, as they attain universal knowledge, without stopping the practices of enlightening beings. Based on these ten, enlightening beings can reach the supreme sphere of action of great wisdom of buddhas.

"Great enlightening beings have ten kinds of observation: observation knowing all acts, seeing all details; observation knowing various tendencies, not grasping sentient beings; observation knowing faculties, comprehending the nonexistence of faculties; observation knowing phenomena, not violating the realm of reality; observation seeing the verities of buddhahood, cultivating the enlightened eye; observation attaining wisdom, explaining things as they really are; observation accepting the nonorigination of things, definitely comprehending the teaching of Buddha; observation in the state of nonregression, destroying all afflictions and transcending the three worlds and the stages of the lesser vehicles; observation in the stage of coronation, by virtue of unshakable mastery of all Buddha teachings; observation in concentration with hyperconscious knowledge, practicing charity everywhere as Buddhist service. Based on these ten, enlightening beings can attain the supremely great observational knowledge of buddhas.

"Great enlightening beings have ten kinds of universal observation: they observe all who come seeking of them, satisfying them without aversion; they observe all immoral sentient beings and establish them in the pure precepts of buddhas; they observe all malicious sentient beings and settle them in the power of enlightened tolerance; they observe all lazy sentient beings and urge them to be diligent and not give up bearing the burden of the Great Vehicle; they observe all confused sentient beings and get them to abide in the state of universal knowledge of buddhas, where there is no distraction; they observe all deluded sentient beings and clear away their doubts and break down reification; they observe all impartial good friends and follow their instructions to live by the Buddha teachings; they observe all principles they hear and quickly attain realizational insight into the supreme meaning; they observe the infinite sentient beings, never abandoning the power of great compassion; they observe the teachings of all buddhas and quickly manage to accomplish universal knowledge. Based on these ten, enlightening beings can attain the universal observation of supreme wisdom of buddhas.

"Great enlightening beings have ten kinds of springing: the springing of a majestic bull, overshadowing all dragons, yakshas, kinnaras, gandharvas, and other creatures; the springing of a majestic elephant, their minds well tamed and gentle, carrying all sentient beings; the springing

of a great water spirit, producing dense clouds of the great Teaching, flashing the lightning of liberation, reverberating with the thunder of truth, and showering the sweet rain of the spiritual faculties and powers, the elements of enlightenment, meditations, liberations, and concentrations; the springing of the great golden-winged bird, evaporating the water of covetousness, breaking the shell of delusion, catching the evil poisonous dragons of affliction, and lifting beings out of the ocean of suffering of birth and death; the springing of a great majestic lion, resting secure in fearless, impartial great knowledge and, using that as a weapon, crushing demons and false teachers; the springing of courage and strength, able to destroy the enemy, afflictions, on the great battlefront of birth and death; the springing of great knowledge, knowing the elements of body, mind, and sense experience, as well as all other interdependent productions, and freely explaining all things; the springing of mental command, retaining teachings by the power of recollection and awareness, and expounding them according to the faculties of sentient beings; the springing of intellectual powers, uninhibited and swift, analyzing everything and causing everyone to receive benefit and be happy; the springing of realization of Thusness, fulfilling all aids to the way to omniscience, and with instantaneous wisdom attaining all that can be attained, understanding all that can be understood, sitting on a lion throne, conquering hostile demons, and realizing unexcelled, complete perfect enlightenment. Based on these ten, enlightening beings can achieve the supreme springing of buddhas in the midst of all things.

"Great enlightening beings have ten kinds of lion's roar. They declare, 'I will surely attain true enlightenment'—this is the great lion's roar of the determination for enlightenment. 'I will enable those who have not yet transcended the world to transcend, liberate those who are not yet liberated, pacify those who are not yet at peace, and enable those who have not attained nirvana to attain it'—this is the great lion's roar of great compassion. 'I will perpetuate the seeds of the Buddha, the Teaching, and the harmonious Community'—this is the great lion's roar of requiting the benevolence of the Buddha. 'I will purify all buddha-lands'—this is the great lion's roar of ultimately firm commitment. 'I will get rid of all evil ways and difficult situations'—this is the lion's roar of personally maintaining pure conduct. 'I will fully attain the adorning features of body, speech, and mind of all buddhas'—this is the great lion's roar of tirelessly seeking virtue. 'I will fully accomplish the knowledge of all buddhas'—this is the great lion's roar of tirelessly seeking knowledge. 'I will annihilate all demons and all the works of demons'—this is the great lion's roar of cultivating right practice to stop afflictions. 'I will realize that all things are selfless, without being, without life, without personality, empty, signless, wishless, and pure as space'—this is the great lion's roar of the acceptance of the nonorigination of all things. Enlightening beings in their last life shake all buddha-lands and make them all pure: thereupon all the Indras, Brahmas, and guardian deities

come and praise them and entreat them, 'Please, enlightening being, with the truth of birthlessness, appear to be born.' The enlightening beings then observe all sentient beings in the world by the unobstructed eye of wisdom and see that there are none who compare to themselves—so they appear to be born in royal palaces, walk seven steps by themselves, and declare in a great lion's roar, 'I am supreme in the world—I will forever end the realm of birth and death.' This is the great lion's roar of doing what one says. Based on these ten, enlightening beings can attain the supremely great lion's roar of buddhas.

"Great enlightening beings have ten kinds of pure giving: impartial giving, not discriminating among sentient beings; giving according to wishes, satisfying others; unconfused giving, causing benefit to be gained; giving appropriately, knowing superior, mediocre, and inferior; giving without dwelling, not seeking reward; open giving, without clinging attachment; total giving, being ultimately pure; giving dedicated to enlightenment, transcending the created and the uncreated; giving to teach sentient beings, never abandoning them, even to the site of enlightenment; giving with its three spheres pure, observing the giver, receiver, and gift with right awareness, as being like space. Based on these ten principles, enlightening beings can accomplish the supreme, pure, magnanimous giving of buddhas.

"Great enlightening beings have ten kinds of pure discipline: pure discipline of body, guarding themselves from evil deeds; pure discipline of speech, getting rid of faults of speech; pure discipline of mind, forever getting rid of greed, hatred, and false views; the pure discipline of not destroying any subjects of study, being honorable leaders among people; the pure discipline of preserving the aspiration for enlightenment, not liking the lesser vehicles of individual salvation; the pure discipline of preserving the regulations of the Buddha, greatly fearing even minor offenses; the pure discipline of secret protection, skillfully drawing out undisciplined sentient beings; the pure discipline of not doing any evil, vowing to practice all virtuous principles; the pure discipline of detachment from all views of existence, having no attachment to precepts; the pure discipline of protecting all sentient beings, activating great compassion. Based on these ten principles, enlightening beings can attain the supreme flawless pure discipline of buddhas.

"Great enlightening beings have ten kinds of pure tolerance: pure tolerance calmly enduring slander and vilification, to protect sentient beings; pure tolerance calmly enduring weapons, to protect self and others; pure tolerance not arousing anger and viciousness, the mind being unshakable; pure tolerance not attacking the low, being magnanimous when above; pure tolerance saving all who come for refuge, giving up one's own life; pure tolerance free from conceit, not slighting the uncultivated; pure tolerance not becoming angered at injury, because of observation of illusoriness; pure tolerance not revenging offenses, because of not seeing self and other; pure tolerance not following afflic-

tions, being detached from all objects; pure tolerance knowing all things have no origin, in accord with the true knowledge of enlightening beings, entering the realm of universal knowledge without depending on the instruction of another. Based on these ten, enlightening beings can attain all buddhas' supreme tolerance of truth, understanding without depending on another.

"Great enlightening beings have ten kinds of pure energy: pure physical energy, to attend buddhas, enlightening beings, teachers, and elders, honoring fields of blessings, never retreating; pure verbal energy, extensively explaining to others whatever teachings they learn and praising the virtues of buddhahood, without wearying; pure mental energy, able to enter and exit kindness, compassion, joy, equanimity, meditations, liberations, and concentrations, without cease; pure energy of honesty, being free from deceptiveness, flattery, deviousness, and dishonesty, not regressing in any of their efforts; pure energy of determination on increasing progress, always intent on seeking higher and higher knowledge, aspiring to embody all good and pure qualities; unwasteful pure energy, embodying charity, morality, tolerance, learning, and diligence, continuing unceasingly until enlightenment; pure energy conquering all demons, able to extirpate greed, hatred, delusion, false views, and all other bonds and veils of affliction; pure energy fully developing the light of knowledge, being carefully observant in all actions, consummating them all, preventing later regret, and attaining all the unique qualities of buddhahood; pure energy without coming or going, attaining true knowledge, entering the door of the realm of reality, body, speech, and mind all impartial, understanding forms are formless and having no attachments; pure energy developing the light of the Teaching, transcending all stages and attaining the coronation of buddhas, and with an uncontaminated body manifesting the appearances of death and birth, of leaving home and attaining enlightenment, of teaching and passing away, fulfilling such tasks of Universal Good. Based on these ten, enlightening beings can attain the supreme great energy of buddhas.

"Great enlightening beings have ten kinds of pure meditation: pure meditation always gladly leaving home, giving up all possessions; pure meditation finding genuine good companions, to teach the right way; pure meditation living in the forest enduring wind and rain and so on, being detached from self and possessions; pure meditation leaving clamorous sentient beings, always enjoying tranquil silence; pure meditation with harmonious mental activity, guarding the senses; pure meditation with mind and cognition silent, impervious to all sounds and nettles of meditational concentration; pure meditation aware of the methods of the Path of enlightenment, contemplating them all and actually realizing them; pure meditation detached from clinging to its experiences, neither grasping nor rejecting the realm of desire; pure meditation awakening psychic knowledge, knowing the faculties and natures of all sentient beings; pure meditation with freedom of action, entering into the con-

centration of buddhas and knowing there is no self. Based on these ten, enlightening beings can attain the supreme pure meditation of buddhas.

"Great enlightening beings have ten kinds of pure wisdom: pure wisdom knowing all causes, not denying consequences; pure wisdom knowing all conditions, not ignoring combination; pure wisdom knowing nonannihilation and nonpermanence, comprehending interdependent origination truly; pure wisdom extracting all views, neither grasping nor rejecting characteristics of sentient beings; pure wisdom observing the mental activities of all sentient beings, knowing they are illusory; pure wisdom with vast intellectual power, distinguishing all truths and being unhindered in dialogue; pure wisdom unknowable to demons, false teachers, or followers of the vehicles of individual salvation, deeply penetrating the knowledge of all buddhas; pure wisdom seeing the subtle reality body of all buddhas, seeing the essential purity of all sentient beings, seeing that all phenomena are quiescent, and seeing that all lands are the same as space, knowing all characteristics without impediment; pure wisdom with all powers of mental command, analytic abilities, liberative means, and ways of transcendence, fostering the attainment of all supreme knowledge; pure wisdom instantly uniting with adamantine knowledge comprehending the equality of all things, attaining the most honorable knowledge of all things. Based on these ten, enlightening beings can attain the unobstructed great wisdom of buddhas.

"Great enlightening beings have ten kinds of pure benevolence: impartial pure benevolence, caring for all sentient beings without discrimination; helpful pure benevolence, bringing happiness by whatever they do; pure benevolence taking care of people in the same way as oneself, ultimately bringing about emancipation from birth and death; pure benevolence not abandoning the world, the mind always focused on accumulating roots of goodness; pure benevolence able to bring liberation, causing all sentient beings to annihilate all afflictions; pure benevolence generating enlightenment, inspiring all sentient beings to seek omniscience; pure benevolence unobstructed by the world, radiating great light illuminating everywhere equally; pure benevolence filling space, reaching everywhere to save sentient beings; pure benevolence focused on truth, realizing the truth of Thusness; pure benevolence without object, entering enlightening beings' detachment from life. Based on these ten, enlightening beings can attain the supreme, vast, pure benevolence of buddhas.

"Great enlightening beings have ten kinds of pure compassion: pure compassion without companion, as they make their determination independently; tireless pure compassion, not considering it troublesome to endure pain on behalf of all sentient beings; pure compassion taking on birth in difficult situations, for the purpose of liberating sentient beings; pure compassion taking on birth in pleasant conditions, to show impermanence; pure compassion for the sake of wrongly fixated sentient

beings, never giving up their vow of universal liberation; pure compassion not clinging to personal pleasure, giving happiness to all sentient beings; pure compassion not seeking reward, purifying their minds; pure compassion able to remove delusion by explaining the truth. Great enlightening beings know all things are in essence pure and have no clinging or irritation, but suffering is experienced because of afflictions of adventitious defilements: knowing this, they conceive great compassion for sentient beings. This is called essential purity, as they explain to them the principle of undefiled pure light. Great enlightening beings know that all phenomena are like the tracks of birds in the sky, but that sentient beings' eyes are clouded by delusion and they cannot clearly realize this; observing them, enlightening beings conceive great compassion. This is called true knowledge, as they teach them the principle of nirvana. These are ten kinds of pure compassion, based on which enlightening beings attain the supremely great compassion of buddhas.

"Great enlightening beings have ten kinds of pure joy: the pure joy of aspiring to enlightenment; the pure joy of relinquishing all possessions; the pure joy of not rejecting undisciplined sentient beings but teaching them and maturing them; the pure joy of being able to tolerate evil-doing sentient beings and vowing to save and liberate them; the pure joy of giving one's life in search of truth, without regret; the pure joy of giving up sensual pleasures and always taking pleasure in truth; the pure joy of inducing sentient beings to give up material pleasures and always take pleasure in truth; the pure joy of cosmic equanimity tirelessly honoring and serving all buddhas they see; the pure joy of teaching all sentient beings to enjoy meditations, liberations, and concentrations, and to freely enter and emerge from them; the pure joy of gladly carrying out all austere practices that accord with the way of enlightening beings and realizing the tranquil, imperturbable supreme calmness and wisdom of the sage. Based on these ten, enlightening beings can attain the supremely great pure joy of buddhas.

"Great enlightening beings have ten kinds of pure equanimity: the pure equanimity of not becoming emotionally attached to sentient beings who honor and support them; the pure equanimity of not being angered at sentient beings who slight and revile them; the pure equanimity of always being in the world but not being affected by the vicissitudes of worldly things; the pure equanimity of instructing sentient beings who are fit for the Teaching at the appropriate times, while not conceiving aversion for sentient beings who are not fit for the Teaching; the pure equanimity of not seeking the states of learning or nonlearning of the two lesser vehicles; the pure equanimity of the mind always being aloof from all desires that are conducive to affliction; the pure equanimity of not praising the two lesser vehicles' aversion to birth and death; the pure equanimity of avoiding worldly talk, talk that is not of nirvana, talk that is not dispassionate, talk that is not according to truth, talk that disturbs others, talk of individual salvation, and in general all talk that obstructs

the Path of enlightening beings; the pure equanimity of waiting for the appropriate times to teach sentient beings whose faculties are mature and have developed mindfulness and precise awareness but do not yet know the supreme truth; the pure equanimity of waiting for the appropriate times to teach sentient beings whom the enlightening being has already instructed in the past but who cannot be tamed until the enlightening being reaches buddhahood; the pure equanimity of not considering people as higher or lower, being free from grasping and rejection, being aloof from all kinds of discriminatory notions, always being rightly concentrated, penetrating truth and attaining tolerance. Based on these ten, enlightening beings can attain the supremely pure equanimity of buddhas.

"Great enlightening beings have ten kinds of principle: the principle of great learning, steadfastly putting it into practice; the principle of truth, skillfully thinking about it and discerning it; the principle of emptiness, the ultimate truth being emptiness; the principle of silence and calm, being detached from the clamor and confusion of sentient beings; the principle of inexpressibility, not clinging to words; the principle of according with truth, realizing that past, present, and future are equal; the principle of the realm of reality, all things being one in essence; the principle of True Thusness, as all who realize Thusness enter it; the principle of the limit of reality, realizing ultimate truth; the principle of great ultimate nirvana, extinguishing all suffering yet carrying out the practices of enlightening beings. Based on these ten, enlightening beings can attain the supreme principle of omniscience.

"Great enlightening beings have ten kinds of law: the law of truth, practicing what they teach; the law of detachment from clinging, detaching from both the clinger and that which is clung to; the law of noncontention, being free from all confusing conflicts; the law of silent extinction, extinguishing all irritations; the law of dispassion, all covetousness being ended; the law of freedom from false notions, all arbitrary conceptualization clinging to objects permanently ceasing; the law of birthlessness, being immovable as space; the law of the uncreated, being detached from appearances of origin, subsistence, and annihilation; the law of basic essence, being inherently pure; the law of abandoning all nirvana in which there is still suffering, to be able to generate all practices of enlightening beings and carry them out uninterruptedly. Based on these ten, enlightening beings can attain the supremely great law of buddhas.

"Great enlightening beings have ten kinds of virtues instrumental in fostering enlightenment: urging sentient beings to generate the aspiration for enlightenment is one of enlightening beings' virtues instrumental in fostering enlightenment, because it perpetuates the three treasures; following the ten kinds of dedication is one of enlightening beings' virtues instrumental in fostering enlightenment, because it stops all that is not good and accumulates all that is good; wisely guiding and teaching is one of enlightening beings' virtues instrumental in fostering enlighten-

ment, because it transcends the virtues of the worlds of desire, form, and formlessness; indefatigability of mind is one of enlightening beings' virtues instrumental in fostering enlightenment, because thereby they finally liberate all sentient beings; relinquishing all internal and external possessions is one of enlightening beings' virtues instrumental in fostering enlightenment, because of having no attachments to anything at all; working unflaggingly to fully develop spiritual refinements is one of enlightening beings' virtues instrumental in fostering enlightenment, by opening the gate of great charity, without limit; dedicating all roots of goodness, superior, middling, or lesser, to supreme enlightenment without slighting any is one of enlightening beings' virtues instrumental in fostering enlightenment, being consonant with skill in means; generating great compassion for bad sentient beings who are mean and fixed on error, not despising them, is one of enlightening beings' virtues instrumental in fostering enlightenment, by virtue of always activating the heart of universal commitment of great people; honoring and serving all buddhas, thinking of all enlightening beings as buddhas, and bringing joy to all sentient beings, is one of enlightening beings' virtues instrumental in fostering enlightenment, as they keep their original will most firm and steadfast. Great enlightening beings accumulate roots of goodness over measureless eons, wishing to attain realization of supreme enlightenment themselves, as though it were in their palm; yet they give away all their roots of goodness to all sentient beings without any grief or regret, their minds being as broad as space—this is a virtue of enlightening beings instrumental in fostering enlightenment, as they develop great wisdom and realize great truth. Based on these ten, enlightening beings can embody the supremely great mass of virtues of buddhas.

"Great enlightening beings have ten kinds of knowledge instrumental in fostering enlightenment. They associate with learned, genuine teachers, and respectfully attend them, obeying them in every way, not deviating from their instructions; this is one, being totally honest, without falsehood. They give up conceit forever, they are always humble and respectful, their thoughts, words, and deeds are free from coarseness, they are harmonious and agreeable, and do not prevaricate; this is the second, as their beings become capable of bearing the Buddha teaching. They are mentally collected, aware, always alert, never distracted or confused; conscientious and agreeable, their minds are calm and imperturbable; they always remember the six thoughts, always practice the sixfold respect, and always abide by the six principles of steadfastness; this is the third, being a way to develop tenfold knowledge. They take pleasure in truth and principle, always enjoying listening to teaching of truth, abandoning worldly philosophies and theses, always concentrating on listening to transcendental talk, leaving the lesser vehicles of individual salvation behind and entering the wisdom of the Great Vehicle of universal salvation; this is the fourth, singlemindedly recollecting without distraction. They bear the six ways of transcendence in mind wholeheartedly, have already

perfected the practice of the four immeasurable minds, follow the methods of illumination and skillfully put them into practice; they earnestly question intelligent people of knowledge, avoid bad tendencies, and aim for good ways; their minds always like contemplation with right recollection; they subdue their own feelings and protect the minds of others: this is the fifth, firmly executing true practice. They always appreciate emancipation and do not cling to the world; they are always aware of their own minds and never have any evil thoughts; they have done away with greed, anger, and malevolence, and their thoughts, words, and deeds are all good; they have certain knowledge of the inherent nature of mind: this is the sixth, able to purify one's own and others' minds. They observe the five clusters as being like illusory phenomena, the elements like poisonous snakes, the sense mediums like desolate villages, all things as like illusions, flames, reflections, dreams, shadows, echoes, images, like paintings in the sky, like a turning wheel of fire, like the colors of the rainbow, like sunlight and moonlight, signless and formless, neither permanent nor ending, not coming or going, and not abiding either—contemplating in this way, they know all things have no origin and no destruction: this is the seventh, knowing that the essential nature of all things is empty and quiescent. When great enlightening beings hear that phenomena have no self, no being, no soul, no person, no mind, no object, no greed, no anger, no delusion, no body, no thing, no master, no sustenance, no attachment, and no action, all of these having no existence, being ultimately nil—having heard this, they deeply believe it, without doubt or repudiation: this is the eighth, being able to perfect complete understanding. Great enlightening beings tame their faculties well, and they cultivate action according to truth; they always abide in tranquillity and insight, and their minds are silent and calm, with no disturbing thoughts arising; they have no self, no person, no fabrication, no conditioning, no idea of self, no idea of self doing anything, no excess or lack, and no sense of attainment of this either; their physical, verbal, and mental actions have no coming or going, no energy, no vigor; they see all things and all beings impartially and do not dwell on anything; they are neither of this world nor beyond it, notions of 'here' and 'there' being inherently irrelevant; they come from nowhere and go nowhere—they always meditate in this way by means of knowledge and wisdom: this is the ninth, reaching transcendence of forms of discriminations. Because great enlightening beings see the principle of interdependent origination, they see the purity of phenomena; because they see the purity of phenomena, they see the purity of lands; because they see the purity of lands, they see the purity of space; because they see the purity of space, they see the purity of the realm of reality; because they see the purity of the realm of reality, they see the purity of knowledge; this is the tenth, cultivating and accumulating all-knowledge. These are enlightening beings' ten kinds of knowledge instrumental in fostering enlightenment, based on which they can attain the buddhas' store of un-impeded, pure, subtle knowledge of all truths.

"Great enlightening beings have ten kinds of sufficiency of insight: skillfully analyzing all things; not grasping or clinging to anything; divorcing all deluded views; illumining all senses with the light of knowledge; skillfully generating rightly directed energy; being able to deeply penetrate knowledge of absolute truth; extinguishing the actions of afflictions and developing the knowledge of extinction and knowledge of birthlessness; observing everywhere with the knowledge of the celestial eye; knowing the purity of the past by the recollection of past states; annihilating the contaminations of sentient beings by the spiritual knowledge of ending contamination. Based on these ten, enlightening beings can attain the supreme illumination of all teachings of the buddhas.

"Great enlightening beings have ten kinds of quest for truth: quest for truth with a straightforward mind, being free from dishonesty; diligent quest for truth, being free from laziness; wholly devoted quest for truth, not begrudging their lives; quest for truth to destroy all sentient beings' afflictions, not doing it for fame, profit, or respect; quest for truth to benefit self and others, all sentient beings, not just helping themselves; quest for truth to enter knowledge and wisdom, not taking pleasure in literature; quest for truth to leave birth and death, not craving worldly pleasures; quest for truth to liberate sentient beings, engendering the determination for enlightenment; quest for truth to resolve the doubts of all sentient beings, to free them from vacillation; quest for truth to fulfill buddhahood, not being inclined to lesser aims. Based on these ten, enlightening beings can attain great knowledge of all elements of buddhahood without being instructed by another.

"Great enlightening beings have ten kinds of understanding of truth: generating and developing roots of goodness in accord with the conventional world is the way of understanding of truth of unenlightened ordinary people; attaining indestructible faith, aware of the essence of things, is the way of understanding truth of people acting according to faith; leaving behind erroneous ways and turning to the eightfold right path is the way people aiming for stream-entering understand truth; getting rid of bonds, putting an end to the contaminations of birth and death, and seeing reality is the stream-enterer's understanding of truth; seeing tasting as affliction and knowing no coming or going is the once-returner's understanding of truth; not taking pleasure in the world, seeking to end contamination, not having so much as a single thought of attachment to life, is the nonreturner's understanding of truth; attaining the six spiritual powers, eight liberations, nine concentration states, and four special knowledges, all fully developed, is the saint's understanding of truth; naturally being inclined to contemplate uniform interdependent origination, the mind always tranquil and content, having few concerns, understanding causality, awakening on one's own without depending on another, accomplishing various kinds of spiritual knowledge, is the individual illuminate's understanding of truth; having vast knowledge, all faculties clear and sharp, always inclined to liberate all

sentient beings, diligently cultivating virtue and knowledge to foster enlightenment, fully developing buddhas' ten powers, fearlessnesses, and other attributes, is the enlightening being's understanding of truth. Based on these ten, enlightening beings can attain the understanding of truth of the supreme great knowledge of buddhas.

"Great enlightening beings have ten norms of practice: honoring the wise; always being alerted by the celestial spirits; always having shame and conscience before the buddhas; having pity for sentient beings and not abandoning birth and death; carrying tasks through to consummation without change of mind; single-mindedly following the enlightening beings who aspire to universal enlightenment and diligently learning; getting rid of wrong views and earnestly seeking the right Path; destroying demons and the actions of afflictions; knowing the different faculties and temperaments of sentient beings and teaching them to enable them to live in the state of buddhahood; abiding in the infinitely vast cosmos of reality, removing afflictions and purifying the body. Based on these ten, enlightening beings can attain the buddhas' supreme method of practice.

"For great enlightening beings there are ten kinds of demons: the demon of the clusters of mental and material elements, giving rise to attachments; the demon of afflictions, perpetually confusing and defiling; the demon of actions, able to obstruct and inhibit; the demon of mind, which gives rise to pride; the demon of death, which abandons life; the demon of heaven, being self-indulgent; the demon of roots of goodness, because of perpetual clinging; the demon of concentration, because of long indulgence in the experience; the demon of spiritual teachers, because of giving rise to feelings of attachment; the demon of the phenomenon of enlightenment, because of not wanting to relinquish it. Great enlightening beings should apply appropriate means to quickly escape these demons.

"For great enlightening beings there are ten kinds of demons' actions: cultivating roots of goodness while forgetting the aspiration for enlightenment; giving with ill-will, keeping precepts with hatred, rejecting people of bad character, rejecting the slothful, slighting the confused, and despising the ignorant; being jealous and stingy with the profound teaching, not explaining it to those who are capable of being enlightened, insisting on explaining it to people without the capacity for it as long as wealth and honor are thereby available; not liking to hear about the ways of transcendence, not practicing them even when hearing about them, tending to negligence even when practicing them, becoming narrow and mean in spirit because of laziness, and not seeking supreme great enlightenment; avoiding good companions, associating with bad companions, craving personal release, not wanting to accept life, wishing for the desirelessness and tranquillity of nirvana; arousing hatred and anger toward enlightening beings, looking at them with malevolent eyes, looking for faults in them, talking of their faults, cutting off their sup-

port; repudiating true teaching and being averse to hearing it, immediately criticizing it when hearing it, having no respect for those who expound it, claiming oneself to be right and others all wrong; indulging in the study of secular literature, expounding the vehicles of individual salvation while obscuring the profound Teaching, or giving subtle doctrines to unsuitable people, straying from enlightenment and persisting in false paths; always liking to associate with those who are already liberated and at peace, and giving them offerings, while not being willing to approach or edify those who have not yet attained liberation or peace; developing conceit, having no respect, often troubling or hurting sentient beings, not seeking genuine knowledge of truth, being mean and difficult to awaken. These are the ten kinds of demons' actions, which enlightening beings should quickly get away from to seek enlightened action.

"Great enlightening beings have ten ways of getting rid of demons' actions: associating with the wise and honoring and serving them; not elevating themselves or praising themselves; believing in the profound Teaching of Buddha without repudiating it; never ever forgetting the determination for omniscience; diligently cultivating refined practices, never being lax; always seeking all the teachings for enlightening beings; always expounding the truth tirelessly; taking refuge with all the buddhas of the ten directions, thinking of them as saviors and protectors; faithfully accepting and remembering the support of the spiritual power of the buddhas; equally planting the same roots of goodness with all enlightening beings. Based on these ten, enlightening beings can escape all demonic ways.

"Great enlightening beings have ten ways of seeing buddhas: the buddha of abiding in the world attaining true enlightenment they see by nonattachment; they see the buddha of vows by production; they see the buddha of rewards of action by deep faith; they see the buddha of preservation by following the Teaching; they see the buddha of nirvana by deeply entering it; they see the cosmic buddha everywhere; they see the buddha of mind by peaceful stability; they see the buddha of concentration by infinite independence; they see the buddha of fundamental essence by clear comprehension; they see the buddha of adaptation by universal awareness. By these they always see the supreme Buddha.

"Great enlightening beings have ten kinds of buddha-action. Guiding at appropriate times is buddha-action because it fosters correct cultivation of practice. Causing dream visions is buddha-action because it awakens awareness of past roots of goodness. Expounding to others scriptures they have not yet heard is buddha-action because it causes growth of knowledge and resolution of doubts. Teaching the way to emancipation to those bound up in regrets is buddha-action because it frees them from a doubting mind. Manifesting the glorified body of Buddha for the sake of sentient beings with stingy minds, ignorant minds, minds interested in personal salvation, malevolent minds, doubting minds, scattered minds,

or conceited minds, is buddha-action because it nurtures past roots of goodness. Widely expounding the true Teaching in times when true Teaching is difficult to come across, causing those who hear it to attain concentrated knowledge and knowledge of spiritual powers, to be able to benefit innumerable sentient beings, is buddha-action because the resolution is pure. If anything demonic occurs, being able to manifest a voice equal to space explaining the principle of not harming others, in order to quell it, causing the awakening of understanding and causing the majesty of demons who hear to vanish, is buddha-action because the will is extraordinary and the power great. The mind having no lapse, being constantly alert, not permitting experiential entry into the absolute state of individual liberation, and never speaking of the realm of liberation to those whose faculties and characters are not yet mature, is buddha-action because it is the performance of the original vow. Shedding all the bonds and contaminations of birth and death, cultivating the practices of enlightening beings continously, taking care of sentient beings with great compassion, causing them to undertake such practice and eventually be liberated, is buddha-action because it does not stop the practice of the deeds of enlightening beings. Enlightening beings realize that their own bodies as well as sentient beings are fundamentally quiescent and null, yet, not being surprised or afraid, they still tirelessly cultivate virtue and knowledge; though they know all things have no creation, yet they do not ignore the individual characteristics of things; though they are forever aloof of craving for objects, yet they always gladly behold the form bodies of buddhas; though they know one is enlightened into the truth without depending on another, yet they seek omniscience through many kinds of methods; though they know all lands are like space, they always enjoy adorning all buddha-lands; though they always observe that there is no real person or self, yet they tirelessly teach and enlighten sentient beings; though fundamentally unmoving in the cosmos of reality, yet they manifest a multitude of transformations by spiritual powers; though they have already accomplished omniscience, yet they practice the acts of enlightening beings without ceasing; though they know all things are inexplicable, yet they turn the wheel of the pure Teaching and gladden the hearts of all beings; though they are able to manifest the spiritual powers of buddhas, yet they do not reject embodiment as enlightening beings; though they appear to enter ultimate final extinction, they manifest birth in all places—being able to perform these practices, simultaneously carrying out the provisional and the true, is buddha-action. Based on these ten, enlightening beings can achieve supreme teacherless great action without relying on the instruction of another.

"For great enlightening beings there are ten kinds of conceited action. Not respecting teachers, parents, mendicants, people on the right Path, people aiming for the right Path, or honorable fields of blessings, is conceited action. If there are teachers who have attained to supreme truth, who ride the Great Vehicle of universal enlightenment, who know the

way to emancipation, who have attained mental command and expound the great principles of the scriptures, to be haughty toward them or their teachings and to be disrespectful is conceited action. When in an audience hearing the sublime Teaching expounded, to be unwilling to laud its excellence and cause others to believe and accept it, is conceited action. Habitually conceiving the illusion of superiority, elevating oneself and looking down on others, not seeing one's own faults, not knowing one's own shortcomings, is conceited action. Habitually imagining that one is better than those who are better than oneself, not praising virtuous people who are praiseworthy, and not being happy when others praise them, is conceited action. When seeing someone preach, in spite of knowing it is the norm, the rule, the truth, the word of Buddha, to despise the teaching because of disliking the person, to slander it and incite others to slander it, is conceited action. Seeking a high seat for oneself, declaring oneself to be a teacher worthy of receiving offerings and not supposed to work, failing to rise to greet old people who have cultivated spiritual practice for a long time, being unwilling to serve them, is conceited action. Frowning unhappily on seeing people with virtue, speaking to them harshly and looking for faults in them, is conceited action. When seeing intelligent people who know the truth, not being willing to approach and attend them, respect and honor them, being unwilling to ask them what is good and what is not good, what should be done and what should not be done, what acts result in various benefits and comforts in the long night, being foolish and deluded, stubborn and contentious, swallowed by self-importance, never able to see the way to emancipation, is conceited action. There are also sentient beings with minds shrouded by conceit, who when buddhas appear in the world are unable to approach, respect, and honor them; in them no new good arises, and goodness from the past evaporates and vanishes; they say what they should not, they contend where they should not; in the future they will surely fall into a deep pit of danger and will not even encounter Buddha, much less hear the Teaching, for hundreds of thousands of eons, though because of having once conceived the aspiration for enlightenment they will in the end wake up on their own—this is conceited action. If enlightening beings get rid of these ten kinds of conceited action, they will attain ten kinds of actions of knowledge.

"The ten kinds of action of knowledge are believing in consequences of action and not denying causality; not giving up the determination for enlightenment, always remembering the buddhas; attending the wise, respecting and providing for them, honoring them tirelessly; enjoying the teachings and their meanings, never tiring of them, getting rid of wrong awareness and cultivating true awareness; getting rid of haughtiness toward all sentient beings, thinking of enlightening beings as buddhas, valuing the true Teaching as much as one's own being, honoring the enlightened as though protecting one's own life, thinking of practitioners as buddhas; being free from all that is not good in thought, word,

and deed, praising the excellences of sages and saints, and according with enlightenment; not denying interdependent origination, getting rid of false views, destroying darkness and attaining light, illumining all things; acting in accord with the ten kinds of dedication, thinking of the ways of transcendence as one's mother, thinking of skillful means as one's father, and entering the house of enlightenment with a profound, pure mind; diligently accumulating all practices that foster enlightenment, such as charity, morality, learning, cessation and contemplation, virtue and wisdom; indefatigably cultivating any practice that is praised by the buddhas, that can break through the afflictions and conflicts of demons, that can remove all obstructions, veils, shrouds, and bonds, that can teach and tame all sentient beings, that can embrace the truth in accord with knowledge and wisdom, that can purify a buddha-land, that can generate spiritual capacities and insights. Based on these ten actions of knowledge, enlightening beings can attain the supreme action of great knowledge of buddhas, including all skillful means of liberation.

"For great enlightening beings there are ten kinds of possession by demons: laziness; narrowness and meanness of aspiration; satisfaction with a little practice; exclusivity; not making great vows; liking to be in tranquil extinction and annihilating afflictions; permanently annihilating birth and death; giving up the practices of enlightening beings; not edifying sentient beings; doubting and repudiating the truth. If enlightening beings can get rid of these possessions by demons, they can gain ten kinds of support by Buddha: they are supported by Buddha in first being able to aspire to enlightenment; in preserving the will for enlightenment life after life without letting it be forgotten; in being aware of manias and being able to avoid them; in learning the ways of transcendence and practicing them as taught; in knowing the pains of birth and death yet not rejecting them; in contemplating the most profound truth and gaining immeasurable reward; in expounding the principles of the two lesser vehicles of salvation for the benefit of sentient beings without actually grasping the liberation of those vehicles; in happily contemplating the uncreated without dwelling therein, and not thinking of the created and the uncreated as dual; in reaching the realm of birthlessness yet manifesting birth; in realizing universal knowledge yet carrying out the practices of enlightening beings and perpetuating the seed of enlightening beings. Based on these ten, enlightening beings can attain the supreme supportive power of buddhas.

"Great enlightening beings have ten kinds of support by truth: knowing all conditioned states are impermanent; knowing all conditioned states are painful; knowing all conditioned states are identityless; knowing all phenomena are quiescent nirvana; knowing all phenomena arise from conditions and do not come to be without conditions; knowing that ignorance comes from wrong thought, and finally old age and death come from ignorance, so if wrong thought is extinguished, ignorance is extinguished, and finally old age and death are extinguished; knowing

the three doors of liberation and generating the vehicle of hearers, realizing the state of noncontention and generating the vehicle of individual illuminates; knowing the six transcendent ways and the four means of integration, generating the Great Vehicle; knowing that all lands, all phenomena, all sentient beings, and all times are spheres of knowledge of buddhas; knowing how to cut off all thoughts, abandon all grasping, detach from before and after, and accord with nirvana. Based on these ten, enlightening beings can attain the supreme support of truth of all buddhas.

"Great enlightening beings have ten kinds of activities in the heaven of satisfaction. First, they tell the celestials in the heavens of desire the principle of detachment, saying, 'All dominion is impermanent, all pleasures must fade and vanish,' and they urge the celestials to aspire to enlightenment. Second, to the celestials of the heavens in the realm of form they explain how to enter and emerge from the meditative and liberative concentrations, and if there are any who become attached to them and therefore regenerate views of the body, erroneous views, nescience, and so on, the enlightening beings explain true wisdom to them; if any conceive a deluded idea of purity of material or immaterial things, they explain that they are not pure and are all impermanent, and thus urge them to aspire to enlightenment. Third, in the heaven of satisfaction, great enlightening beings enter a concentration called magnificent array of light, and their bodies radiate light illumining the entire universe; according to the mentalities of sentient beings, they preach to them in various voices, so that the sentient beings, having heard, have pure faith and are reborn in the heaven of satisfaction after death, where the enlightening beings urge them to aspire to enlightenment. Fourth, the great enlightening beings in the heaven of satisfaction, with their unobstructed eyes, see all the enlightening beings in all the heavens of satisfaction in the ten directions, so that all the enlightening beings see each other; having seen each other, they discuss the marvelous Teaching—that is, descending spiritually into the mother's womb, being born, leaving home, going to the site of enlightenment, being imbued with magnificent adornments, and also showing the deeds they have been carrying out since ancient times, by which they attained this great knowledge and its virtues, being able to manifest these things without leaving their original places. Fifth, when a great enlightening being is in the heaven of satisfaction, the enlightening beings in the palaces of all the heavens of satisfaction in the ten directions come and gather around respectfully, and then the great enlightening being, wishing to enable those enlightening beings to fulfill their vows, and to gladden them, expounds teachings according to the states those enlightening beings should abide in, according to what they are to do and what they are to stop, what they are to practice and what they are to realize; having heard this, the enlightening beings are very happy and freshly inspired, and return to the places where they live in their own lands. Sixth, when

great enlightening beings are in the heaven of satisfaction, the celestial devil, lord of the realm of desire, in order to spoil and disrupt the work of the enlightening beings, comes to the enlightening beings with a retinue of demons; then the enlightening beings, in order to crush the army of demons, abide in the gate of knowledge of skill in means of transcendent wisdom which is included in the adamantine path, and expound the truth to them in both gentle and harsh words, causing the demons to be unable to get the upper hand; and when the demons see the sovereign power of the enlightening beings, they all become inspired to seek supreme enlightenment. Seventh, great enlightening beings in the heaven of satisfaction know that the celestials in the realm of desire do not like to hear the truth; then the enlightening beings announce in a loud voice, 'Today an enlightening being is going to manifest wonders —those who wish to see should come at once.' Then the celestials, having heard this, gather in droves. The enlightening beings, seeing that the celestials have gathered, show them wonders in the palace that the celestials have never seen or heard of; having seen these, the celestials are totally enraptured. Then the enlightening beings also produce voices in music saying, 'Benevolent ones, all conditioned states are impermanent and painful, all things are void of identity; nirvana is tranquil extinction.' They also say, 'You all should cultivate the practices of enlightening beings and should fulfill omniscience.' When the celestials hear this voice of teaching, they grieve and lament and give rise to revulsion and are all inspired to seek enlightenment. Eighth, great enlightening beings living in the palace of the heaven of satisfaction are able, without leaving their original place, to go to the abodes of all the innumerable buddhas in the ten directions, see the buddhas, approach them and pay respects to them, and reverently listen to their teaching. At that time the buddhas, in order to enable enlightening beings to attain the supreme state of coronation, explain to them a stage of enlightening beings called 'all spiritual capacities,' in which all supreme virtues are attained by instantaneous realizational wisdom, and they enter the stage of all knowledge. Ninth, great enlightening beings living in the palace of the heaven of satisfaction, wishing to honor the buddhas, use great spiritual powers to produce various offerings called 'extraordinarily pleasing,' filling all worlds throughout the space of the cosmos, and present them to the buddhas—when the sentient beings of those worlds see those offerings, all are inspired to seek supreme enlightenment. Tenth, great enlightening beings in the heaven of satisfaction set forth infinite teachings like illusions, like reflections, pervading all worlds in the ten directions, manifesting various forms, various characteristics, various bodies, various modes of conduct, various activities, various methods, various metaphors, various explanations, gladdening all sentient beings according to their mentalities. These are the ten kinds of activities of enlightening beings in the heaven of satisfaction: if they accomplish these things, they can subsequently be born in the human world.

"When great enlightening beings in the heaven of satisfaction are about to descend to be born in the human world, they manifest ten things. First, they radiate a tremendous light from their feet, called adornment of peace and happiness, which illumines all the miserable states in the universe; all sentient beings who come in contact with this light attain peace and happiness free from suffering, and, having realized peace and happiness, they realize that an extraordinarily great person is going to come forth into the world. Second, they emit a tremendous light, called awakening, from the curl of white hair between their brows, illumining the whole universe, shining on all the enlightening beings they worked with in the past; those enlightening beings, bathed in this light, know that an enlightening being is about to be born down on earth, and each produce innumerable offerings and bring them to present to the enlightening being. Third, they emanate from their right palms a great light, called realm of purity, which can purify all universes: if there are any individual illuminates therein who have attained noncontamination and become aware of this light, they give up their lives; if they do not become aware of this light, they are moved to other worlds by the power of the light; all demons, false teachers, and sentient beings with opinions are also removed to other worlds, except sentient beings who are sustained by the spiritual power of buddhas and are fit to be taught. Fourth, they emit great lights from their knees, called pure adornments, which illumine all the palaces of all the heavens; all the celestial beings in those heavens realize that enlightening beings in the heaven of satisfaction are about to descend to be born in the human world, and they feel bereaved and saddened, and each brings various flower garlands, clothing, perfumes, aromatic powders, banners, canopies, and music to the enlightening beings and respectfully present them, and then follow the enlightening beings in their descent to birth and on till their extinction. Fifth, from their gammadion thunderbolt–adorned heart enlightening beings radiate tremendous light, called symbol of invincibility, which shines on the thunderbolt-bearers of power in all worlds; thereupon a hundred billion thunderbolt-bearers all gather and follow and guard the enlightening beings from their birth till their extinction. Sixth, from each pore of their bodies they radiate great lights, called distinguishing sentient beings, which illumine all universes and touch the bodies of all enlightening beings and also touch the bodies of all celestials and humans; the enlightening beings and others all think they should stay there and honor the buddhas and edify sentient beings. Seventh, from the great jewel palaces they radiate immense light, called continuous observation, which illumines the places where these enlightening beings are going to be born; thereafter other enlightening beings follow them down to earth and take on birth in the same houses, the same villages, or the same cities, in order to teach sentient beings. Eighth, from the celestial palace halls and from the ornaments of the magnificent balconies, they radiate a great light, called pure adornments of all palaces, which

shines on the abdomens of the mothers by whom they will be born and causes the mothers to be calm and comfortable and replete with all virtues; in the bellies of the mothers there are naturally immense mansions adorned with great treasures in which to rest the bodies of the enlightening beings. Ninth, they emanate from their feet vast light, called skillfully abiding; celestials about to die who are bathed in this light all have their lives prolonged and provide for the enlightening beings from their birth till their extinction. Tenth, from their minor embellishments they radiate great light, called array of eyes which shows the enlightening beings' various deeds; at that time humans and celestials may see the enlightening beings in the heaven of satisfaction, or in the womb, or newborn, or leaving home, or attaining enlightenment, or conquering demons, or teaching, or entering extinction. Great enlightening beings emanate countless such lights from their bodies, their thrones, their palaces, their towers, all showing various works of enlightening beings; and, having shown these works, because they are replete with all virtues, they descend from the heaven of satisfaction to be born in the human world.

"There are ten phenomena involved in the great enlightening beings' manifestation of being in the womb. First, great enlightening beings want to develop sentient beings who are small-minded and low in understanding, and not let them get the idea that the enlightening beings are spontaneously born by transformation and that their knowledge and virtues do not derive from cultivation—for this reason enlightening beings appear in the womb. Second, because they want to ripen the roots of goodness of their parents, families, and those who did the same practices as they did in the past, they appear in the womb because the roots of goodness of those people will be developed by seeing the enlightening beings in the womb. Third, when the enlightening beings enter the womb, they are in a state of right mindfulness and right knowledge, without any confusion; and once they are in the womb they remain correctly mindful, without distraction. Fourth, while great enlightening beings are in the womb, they always expound the truth; the enlightening beings and major deities of all worlds gather around them and all are caused to attain boundless spiritual capacities and knowledge—the enlightening beings in the womb have developed such higher faculties of intellectual powers. Fifth, while the great enlightening beings are in the womb, they gather great congregations, and by the power of their past vows edify all the hosts of enlightening beings. Sixth, great enlightening beings achieve buddhahood among humans, so they should receive the best of births, as humans; therefore they appear in the mother's womb. Seventh, when the great enlightening beings are in the mother's womb, all the sentient beings in the universe see them, as if seeing their own faces in a mirror. At that time the great-hearted among the various beings all come to the enlightening beings and respectfully present offerings to them. Eighth, when great enlightening beings are in the mother's

womb, all the enlightening beings from other worlds who are in their final lives come and assemble and recite a great collection of teachings called vast treasury of knowledge. Ninth, when great enlightening beings are in the mother's womb, they enter the concentration that is the treasury of purification and by the power of concentration manifest within the mother's womb all kinds of adornments of a great palace, all wonderfully fine, to which even the palace of the heaven of satisfaction cannot compare, and cause the mother's body to be comfortable and free from pain. Tenth, when great enlightening beings are in the mother's womb, by their enormous spiritual power they produce offerings called opening the pure treasury of virtue and offer them to all buddhas in all worlds; the buddhas all explain to them the infinite matrix of enlightening beings' abode in the cosmos of reality. These are the ten phenomena involved in great enlightening beings' appearance in the womb; if they master these, they can reveal extremely subtle processes.

"Great enlightening beings have ten extremely subtle processes: while in the mother's womb, showing the first inspiration for enlightenment up to the stage of coronation; while in the mother's womb, showing life in the palace of the heaven of satisfaction; while in the mother's womb, showing birth; while in the mother's womb, showing childhood; while in the mother's womb, showing life in a royal palace; while in the mother's womb, showing departure from householding life; while in the mother's womb, showing the practice of austerities, going to the site of enlightenment, and attaining true awakening; while in the mother's womb, showing the turning of the wheel of teaching; while in the mother's womb, showing ultimate extinction; while in the mother's womb, showing a great subtlety called infinite different aspects of the practices of all enlightening beings and the autonomous spiritual powers of all buddhas. Based on these, enlightening beings can attain buddhas' supreme subtle process of great knowledge.

"Great enlightening beings have ten kinds of birth: birth with right awareness and right knowledge, free from folly and delusion; birth radiating great networks of light beams illuminating the whole universe; birth in the final existence, never to be reincarnated; unborn, unoriginated birth; birth knowing the triple world to be like an illusion; birth appearing corporeally everywhere in all worlds in the ten directions; birth in a body realizing omniscience; birth in a body emanating the lights of all buddhas and awakening all sentient beings; birth in a body entering contemplative concentration with great knowledge. When great enlightening beings are born, they shake all buddha-lands, liberate all sentient beings, annihilate all states of misery, and eclipse all demons; innumerable enlightening beings come and gather around them. These are the ten kinds of birth of enlightening beings, which they manifest in order to pacify sentient beings.

"There are ten reasons why great enlightening beings smile and make a promise in their hearts. They think, 'All worldlings are sunk in the

mire of craving, and no one but I can rescue them.' They also think, 'All worldlings are blinded by passions and afflictions, and only I now have wisdom.' They also think, 'Based on this so-called body I will attain the supreme reality-body of buddhas, which fills all times.' Then the enlightening beings, with unobstructed eyes, look over all the Brahma heavens and all the controlling heavens, and think, 'These sentient beings all think they have the power of great knowledge.' Then the enlightening beings observe sentient beings who have long planted roots of goodness and who now are regressing and sinking. The enlightening beings observe that though the seeds sown in the world be few, the fruits reaped are many. The enlightening beings see that all sentient beings who receive the teaching of Buddha will surely gain benefit. The enlightening beings see that enlightening beings who were their colleagues in past ages have become obsessed with other things and cannot attain the great virtues of the Buddha teaching. The enlightening beings see that the celestials and humans who were in the same communities with them in the past still are in mundane states, unable to detach from them, and not tiring of them either. Then enlightening beings are bathed in the lights of all buddhas and are even more joyful. These are the ten reasons great enlightening being smile and make a promise in their hearts; great enlightening beings appear in this way to pacify sentient beings.

"There are ten reasons great enlightening beings show the act of walking seven steps; to manifest the power of enlightening beings; to manifest the giving of the seven kinds of wealth; to satisfy the wishes of the spirits of the earth; to manifest the appearance of transcending the three worlds; to manifest the supreme walk of the enlightening being, beyond the walk of the elephant, the bull, or the lion; to manifest the characteristics of adamantine ground; to manifest the desire to give sentient beings courageous strength; to manifest the practice of the seven jewels of awakening; to show that the truth they have realized does not come from the instruction of another; to manifest supreme peerlessness in the world. These are the ten reasons they show the act of walking seven steps after birth; they manifest this to pacify sentient beings.

"Great enlightening beings appear as children for ten reasons: to manifest the learning of all worldly arts and sciences; to manifest the learning of riding and military art and various worldly occupations; to manifest the learning of all kinds of worldly things such as literature, conversation, games, and amusements; to manifest the shedding of errors and faults of word, thought, and deed; to manifest entering concentration, staying in the door of nirvana, and pervading infinite worlds in the ten directions; to show that their power goes beyond all creatures, celestial, human, and nonhuman; to show that the appearance and majesty of enlightening beings goes beyond all deities; to cause sentient beings addicted to sensual pleasures to joyfully take pleasure in truth; to show the reception of empowerment of buddhas and being bathed in the light of truth.

"Having appeared as children, great enlightening beings appear to live in a royal palace for ten reasons: to cause the roots of goodness of their colleagues of the past to develop to maturity; to show the power of roots of goodness of enlightening beings; to show the comforts of great spiritual power of enlightening beings to humans and celestials who are obsessed with comforts; to adapt to the minds of sentient beings in the polluted world; to manifest the spiritual power of enlightening beings, able to enter concentration in the heart of the palace; to enable those who had the same aspirations in the past to fulfill their aims; to enable their parents, family, and relatives to fulfill their wishes; to use music to produce the sounds of the sublime teaching to offer to all buddhas; to dwell in subtle concentration while in the palace and show everything from the attainment of buddhahood to final extinction; and to accord with and preserve the teachings of the buddhas.

"After enlightening beings in their final embodiment have appeared in a royal palace, they leave home. Great enlightening beings demonstrate leaving home for ten reasons: to reject living at home; to cause sentient beings attached to their homes to give up their attachment; to follow and appreciate the path of saints; to publicize and praise the virtues of leaving home; to demonstrate eternal detachment from extreme views; to cause sentient beings to detach from sensual and selfish pleasures; to show the appearance of transcending the world; to show independence, not being subject to another; to show that they are going to attain the ten powers and fearlessnesses of buddhas; and because it is natural that enlightening beings in their final life should do so. Enlightening beings use this manifestation of leaving home to pacify sentient beings.

"Great enlightening beings demonstrate the practice of austerities for ten reasons: to develop sentient beings with low understanding; to remove false views from sentient beings; to show the consequences of action to sentient beings who do not believe in consequences of action; because it is natural to do so in accordance with the adulterated and polluted world; to show the ability to endure toil and diligently work on the Way; to cause sentient beings to want to seek the truth; for the sake of sentient beings who are attached to sensual pleasures and selfish pleasure; in order to show that enlightening beings' effort is supreme, continuing to the very last life; to induce sentient beings to enjoy the state of calm and tranquillity and increase roots of goodness; to wait until the time is ripe to develop people's immature faculties. Enlightening beings use these expedient means to pacify all sentient beings.

"Ten things occur when great enlightening beings go to the site of enlightenment: they illumine all worlds; they cause all worlds to quake; they manifest their bodies in all worlds; they awaken all enlightening beings and all their colleagues of the past; they manifest all the adornments of the site of enlightenment; they manifest various kinds of deportment and all the adornments of the tree of enlightenment, showing

them according to the inclinations of the minds of sentient beings; they see all the buddhas of the ten directions; they continually enter concentration with every step and become buddhas moment to moment, without interruption; the leaders of all creatures, unaware of each other, produce all kinds of wonderful offerings; with unobstructed knowledge they observe all the buddhas carrying out the deeds of enlightening beings in all worlds and fulfilling true enlightenment. By these ten things enlightening beings teach and influence sentient beings.

"Ten things occur when great enlightening beings sit on the site of enlightenment: they cause all worlds to quake in various ways; they equally illuminate all worlds; they remove all the sufferings of miserable states; they cause all worlds to be adamantine; they gaze on the lion thrones of all the buddhas; their minds are like space, without conceptualization; they manifest comportment as appropriate; they rest in adamantine concentration; they receive the pure, sublime place sustained by the spiritual power of all buddhas; they can strengthen all sentient beings with the power of their own roots of goodness.

"When great enlightening beings sit on the site of enlightenment, ten extraordinary, unprecedented events occur: all the buddhas of the worlds of the ten directions appear before them, raise their right hands, and praise them as unexcelled guides; all buddhas watch over them and give them power; the enlightening beings who were their colleagues in the past come and surround them and respectfully present various adornments; the plants and trees and all insentient things bend toward the site of enlightenment; the great enlightening beings enter a concentration called observing the cosmos, whose power can cause all enlightening practices to be fulfilled; they attain a spell called oceanic treasury of supreme pure light, and are able to receive the rain from the great clouds of teaching of all buddhas; by spiritual powers they produce superb offerings throughout all worlds which they present to the buddhas; they rest in highest knowledge and actually know the faculties and mental patterns of all sentient beings; they enter a concentration called 'well aware,' whose power enables their bodies to fill all worlds in all spaces in all times; they attain pure illumination and unobstructed great knowledge, enabling their physical actions to penetrate past, present, and future. These are the ten extraordinary things that happen when great enlightening beings sit on the site of enlightenment.

"When great enlightening beings are sitting on the site of enlightenment, they manifest the conquering of demons because of observing ten kinds of purpose: because the sentient beings in times of confusion are bellicose, enlightening beings want to show the spiritual power of enlightening beings; to cut off the doubts of people in celestial and mundane states who have doubts; to civilize and tame the armies of demons; to cause people who like the military to come and observe demon quelling, so their minds will be subdued; to show that no one in the world can oppose the powers of enlightening beings; to arouse the

courage and strength of all sentient beings; out of pity for the sentient beings of degenerate times; to show that even up to the site of enlightenment there are still hordes of demons who come to create disturbance, and only after this does one finally manage to get beyond the reach of demons; to show that the force of afflictions is weak and inferior compared with the mighty power of great compassion and virtue; and to do what must be done in a polluted, evil world. These are the ten reasons why great enlightening beings manifest demon-conquering.

"Great enlightening beings have ten kinds of attainment of powers of the enlightened: they attain the powers of the enlightened because they transcend the afflictive activities of all demons; because they fulfill all enlightening practices and master all concentrations of enlightening beings; because they fully accomplish all the far-reaching meditations of enlightening beings; because they fulfill all the pure means of fostering enlightenment; because they attain illumination of knowledge of all things and can think and analyze well; because their bodies pervade all worlds; because they can support all by spiritual power; because their utterances are equal to the minds of all sentient beings; because they are physically, verbally, and mentally equal to the buddhas of all times, and can comprehend the things of all times in a single thought; because they attain concentration of precisely aware knowledge and are imbued with the ten powers of the enlightened, from knowledge of what is so and what is not so up to knowledge of extinction of contaminations. If enlightening beings acquire these ten powers, they are called buddhas, truly awake.

"There are ten aspects of the turning of the great wheel of teaching by truly awakened buddhas: they are imbued with the knowledge of the four pure fearlessnesses; they produce utterances consonant with the four intellectual powers; they are able to expound the characteristics of the four truths; they accord with the unobstructed liberation of all buddhas; they are able to provoke pure faith in the minds of all sentient beings; whatever they say is not in vain, being able to extract the poison arrows of suffering from sentient beings; they are supported by the power of great compassionate commitment; their utterances pervade all worlds; they teach endlessly for incalculable eons; the teachings they utter are all able to produce spiritual faculties and powers, ways of awakening, meditations, liberations, concentrations, and such phenomena. When buddhas teach, it involves infinite such phenomena.

"When truly awakened buddhas turn the wheel of teaching, by virtue of ten things they plant pure elements in the minds of sentient beings, which are not in vain: because of the power of their past vows; because of being sustained by great compassion; because of not abandoning sentient beings; because of freedom of knowledge able to teach according to the inclinations of sentient beings; because of unerring timing; because of according with suitability and not preaching arbitrarily; because of knowledge of past, present, and future; because buddhas are most excel-

lent, without peer; because their sayings are free and unfathomable; because their knowledge is free and whatever they say is enlightening.

"When buddhas have done their buddha-work, they manifest final extinction because of ten considerations: to show that all activities are really impermanent; to show that all created things are unstable; to show that ultimate nirvana is the abode of peace, without fear; to show those attached to the physical body that the physical body is impermanent, so that they will aspire to dwell in the pure body of reality; to show that the power of impermanence cannot be overturned; to show that all created things do not remain as one wishes and are not under one's control; to show that all existents are like magical productions and are not hard and fast; to show that the nature of nirvana is ultimately stable and indestructible; to show that all things have no birth or origin, yet have the appearance of assemblage and dissolution. Once the buddhas have finished their buddha-work, have fulfilled their vows, have turned the wheel of teaching, have enlightened and liberated those who could be enlightened and liberated, and have made the predictions of buddhahood of the enlightening beings who become honored ones, as a matter of course they enter unchanging, great, ultimate nirvana. These are the ten points of consideration because of which they manifest ultimate extinction in nirvana.

"This teaching is called the far-reaching pure practice of enlightening beings. It is expounded by all the infinite buddhas. It can enable the wise to comprehend innumerable matters and to all become joyful. It enables the great undertakings and deeds of all enlightening beings to continue. If any sentient beings hear this teaching, believe it, understand it, and put it into practice, they will surely be able to attain supreme complete perfect enlightenment quickly. Why? Because they apply the teachings in practice. If enlightening beings do not practice in accord with the teaching, they will be forever estranged from the enlightenment of buddhas. Therefore, enlightening beings should practice the teaching.

"This flower of definitive meaning of the points of virtuous practices of all enlightening beings enters into all the teachings, produces all knowledge, transcends all worlds, is beyond the paths of the two lesser vehicles, is not common to all sentient beings, can illumine all ways of entry into truth, and develops transcendental roots of goodness in sentient beings. This book of the teaching of detachment from the world should be honored, listened to and absorbed, recited and remembered, contemplated, appreciated, and put into practice. People who can do this will soon attain unexcelled complete perfect enlightenment."

When this book was spoken, by the spiritual power of Buddha and by the nature of the teaching, infinite worlds in the ten directions quaked and great light shone everywhere. At that point, buddhas of the ten directions all appeared before the enlightening being Universally Good and said in praise, "It is very good, offspring of Buddha, how you can expound this book of transmundane principles of the flower of definitive

meaning of points of virtuous practice of enlightening beings of the highest ranks, which enters into all Buddha teachings. You have learned this teaching well and expound this teaching well; you preserve this teaching by spiritual power. We buddhas all rejoice in this, and as we rejoice for you, so do all buddhas. We buddhas, all of the same mind, preserve this scripture, so that the enlightening beings of present and future who have not heard it may all get to hear it."

Then the great enlightening being Universally Good, by the power of Buddha, looked over all the masses in the ten directions, throughout the cosmos, and said in verse:

Cultivating difficult practices for measureless eons,
Born of the true teachings of infinite buddhas,
Causing countless beings to dwell in enlightenment—
Listen as I tell of the peerless deeds of enlightening beings.

Serving infinite buddhas, abandoning attachment,
Widely liberating sentient beings, without forming such concepts,
Seeking enlightened virtue, minds independent,
Their sublime practices I now tell.

Free from afflicting actions of demons of the three worlds,
Imbued with higher conduct with holy virtues,
Destroying delusions, minds at peace—
I now tell the path they travel.

Forever free of the deceptive illusions of the world,
Showing sentient beings various transformations;
Mind arising, abiding, passing away—they manifest myriad phenomena:
I tell of their abilities to gladden all.

Seeing sentient beings born, aging, and dying,
Bound and oppressed by afflictions and troubles,
They want to liberate them, and so inspire them—
Listen to their virtuous practices.

Generosity, ethics, tolerance, vigor, meditation, wisdom,
Skill in means, benevolence, compassion, equanimity, and so on—
They practice these for billions of eons:
Hear the virtues of those people.

Seeking enlightenment for billions of eons,
They never begrudge their lives,
Vowing to benefit sentient beings, not doing it for themselves—
I now tell of their compassionate deeds.

To expound their virtues for countless eons
Would hardly amount to a drop in the sea;
Their virtues are peerless, incomparable—
By the power of Buddha I now summarize them.

In their minds, no high or low—
They tirelessly seek the Path,
As they go, causing sentient beings
To live in good, purifying ways.

Their wisdom benefits all
Like trees, rivers, and springs,
And also like the earth
Upon which everything rests.

Enlightening beings are like lotus flowers,
With roots of kindness, stems of peace,
Petals of wisdom,
Fragance of conduct.

Buddha emanates the light of truth,
Causing them to bloom;
The water of the created not sticking to them,
All who see them are delighted.

The tree of sublime ways of enlightening beings
Grows in the ground of the straightforward mind;
Faith is its seed, compassion its roots,
Wisdom its trunk;
Skillful means are its boughs,
Five transcendent ways its branches,
Concentration its leaves, spiritual powers its flowers,
And omniscience its fruit;
Supreme powers are like birds perched in it
As it gives shade to the triple world.

The lion of enlightening beings
Has pure good ways for a body,
The four truths are its legs,
Right mindfulness is its neck,
Benevolence its eyes, wisdom its head,
Wearing the turban of liberation;
In the valley of emptiness of ultimate reality
It roars this teaching and scares all demons.

Enlightening beings are caravan leaders;
They see living beings everywhere
In the wasteland of birth and death,
Afflicted, in dangerous places,
Caught by the bandits of manias,
Ignorant, blind, straying from the right road:
Enlightening beings direct them to the right, straight road
So they may enter the city of fearlessness.

Enlightening beings see sentient beings
Afflicted by the three poisons,
Suffering all kinds of pains,
Feverish, oppressed through the long night;
Arousing great compassion for them,
They explain many ways of curing,
Eighty-four thousand kinds,
To eliminate all afflictions.

Enlightening beings are spiritual sovereigns,
Civilizing beings by the right way,
Causing them to avoid evil and cultivate good,
And wholeheartedly seek enlightened virtue.

Crowned and given predictions of supreme enlightenment
By all buddhas,
They distribute the wealth of sagacity of people,
The jewels of the elements of enlightenment.

Enlightening beings turn the wheel of teaching
Just like what the buddhas turn;
Conduct is its hub, concentration the spokes;
Knowledge is their adornment, wisdom is their sword.
Having defeated the bandit afflictions
And slaughtered the enemy demons,
They put false teachers to flight
Whenever they see them.

Enlightening beings' ocean of knowledge and wisdom
Is boundlessly deep and wide,
Suffused with the flavor of truth,
Filled with jewels of attributes of enlightenment.
A great mind is its boundless shore,
Omniscience is its tide:
No sentient beings can measure it,
It can never be fully explained.

Enlightening beings' polar mountain
Goes beyond the world:
Concentration of spiritual capacity its peak,
The great mind rests immovable.
Any who approach it
Are imbued with its color of wisdom.
It is far beyond all realms of objects;
There is no one who does not see it.

Enlightening beings are like diamond,
Determined to find omniscience,
Their faith and austere practice
Steadfast and unshakable.
Their minds without fear,
They aid living beings
And thoroughly annihilate
All demons and afflictions.

Enlightening beings' great benevolence and compassion
Are like layers of dense clouds;
Three superknowledges flash lightning,
Paranormal powers thunder,
And with the four intellectual powers
They rain water of eight qualities
Moistening all to relieve
The fever of afflictions.

The citadel of truth of enlightening beings
Has transcendent wisdom for walls,
Conscience for a deep moat,
Knowledge as its battlements.
Opening wide the gate of liberation,
Right mindfulness always guards it.
The four truths are the level royal road,
The six spiritual powers are the arsenal.
The banners of the great Teaching
Are hoisted all around;
The demons of the three worlds
Cannot enter at all.

The condor of enlightening beings
Has magic for its steady feet,
Skillful means for its mighty wings,
Kindness and compassion its clear eyes;
Perched on the tree of all knowledge,
It watches the ocean of existence,

Snatches human and celestial dragons
And places them on the shore of nirvana.

Enlightening beings' sun of truth
Rises in the world,
Its full orb of conduct
Running swiftly by psychic travel,
Shining with the light of wisdom,
Maturing the herbs of faculties and powers,
Destroying the darkness of afflictions,
Evaporating the ocean of craving.

The moon of the light of knowledge of enlightening beings
Has the realm of reality for its sphere,
Coursing through ultimate emptiness,
Seen by all the world.
In the minds of consciousness of the three worlds,
It waxes and wanes through time.
Among the stars of the Two Vehicles,
It has no peers at all.

The bodies arrayed with virtues
Of enlightening beings, spiritual sovereigns,
Are replete with all embellishments and marks of greatness,
Looked up to by all humans and celestials.
Pure eyes of skillful means,
A diamond scepter of wisdom,
They have mastery of spiritual law
And civilize beings with truth.

Enlightening beings, as great Brahma lords,
Independently transcend the three worlds;
They have ended all confusion by actions
And are imbued with benevolence and equanimity.
Everywhere they manifest their bodies
And enlighten with the voice of truth.
In the three worlds
They uproot erroneous views.

Enlightening beings, as controlling celestials,
Are beyond the realm of birth and death;
Their sphere is always pure,
Their wisdom never recedes.
Ending the path of lesser vehicles,
They receive the spiritual coronation.

Full of virtue and knowledge,
Their fame is heard everywhere.

Enlightening beings' knowing mind
Is clear and pure as space:
There is no essence, no reliance—
All is ungraspable.

They have great autonomous power,
Able to accomplish tasks in the world.
Themselves embodying pure conduct,
They induce others to do likewise.

Enlightening beings' earth of skills
Benefits sentient beings;
Enlightening beings' water of compassion
Drowns afflictions;
Enlightening beings' fire of wisdom
Burns the brush of delusive conditioning;
Enlightening beings' wind of nonabiding
Goes through the void of existence;
Enlightening beings are like precious jewels,
Able to save the poor;
Enlightening beings are like thunderbolts,
Able to smash perverted views;
Enlightening beings are like ornaments,
Adorning the body of existence;
Enlightening beings are like wishing jewels,
Enhancing all actions.

Enlightening beings' virtues are like flowers,
Always producing the branches of enlightenment;
Enlightening beings' vows are like garlands,
Always hung on the necks of sentient beings;
The fragrance of enlightening beings' pure conduct
Is sustained, without neglect or offense;
The perfume of enlightening beings' knowledge
Scents the three worlds;
Enlightening beings' powers are like screens
Able to block the dust of afflictions;
Enlightening beings' knowledge is like a standard,
Able to defeat the enemy pride;
Their sublime action is colored silk
Adorning their knowledge;
Conscience is clothing
Covering all living beings;

Enlightening beings' unobstructed vehicle
They ride out of the three worlds.

Enlightening beings' elephant of power
Is tame at heart;
Enlightening beings' horse of psychic travel
Bounds over all existences;
Enlightening beings, dragons of teaching,
Shower on the minds of all beings;
Enlightening beings, udumbara flowers,
Are rarely met in the world;
Enlightening beings, courageous generals,
Subdue all demons;
Enlightening beings' wheel of teaching
Is like what the buddhas turn;
Enlightening beings' lamp disperses darkness
So people can see the right road;
Enlightening beings' river of virtue
Always follows the course of truth.

Enlightening beings' bridge of effort
Liberates all kinds of beings;
Their great knowledge and universal vows
Together make a sturdy ship,
Bringing in sentient beings
And settling them safely on the shore of enlightenment.
Enlightening beings' garden of freedom
Truly delights sentient beings;
Enlightening beings' flowers of liberation
Adorn the palace of knowledge;
Enlightening beings are like wonderful medicines
Destroying the diseases of afflictions;
Enlightening beings are like the snowy mountains,
Producing the herb of wisdom;
Enlightening beings are equal to buddhas,
Awakening sentient beings.

In buddhas' mind is nothing else
But true awakening and awakening others;
Whence buddhas come forth,
Thence come enlightening beings;
And like the omniscient,
They enter universality by knowledge.

Enlightening beings skillfully lead
All living beings;

Enlightening beings naturally awaken
To the sphere of omniscience;
Enlightening beings' measureless power
Cannot be destroyed by the world;
Enlightening beings' fearless knowledge
Knows sentient beings and phenomena:
All worlds,
Forms and characteristics different,
Their languages and terms,
They can all distinguish.

Though detached from name and form,
They manifest various appearances;
No sentient beings can fathom their path:
Such virtues have enlightening beings accomplished.

Realizing natures are all natureless,
They have no clinging to existence or nonexistence;
This universal knowledge
Has no end and no dependence:
I now will explain
In order to gladden sentient beings.

Though knowing the appearances of things
Are like illusions, all empty and null,
Yet with compassion and commitment
And the spiritual power of buddhas
Enlightening beings, by mystical projection,
Show innumerable various things.
Such qualities as this
You all should hear about.

With one body they can manifest
Unlimited different bodies;
Without mind or object,
They respond to all beings.

In one voice
They can utter all words;
The languages of all beings
They can produce according to type.

Forever free of an afflicted body,
They manifest an autonomous body;
They know things cannot be explained,
Yet make various explanations.

Their minds are always silent and cool,
Clear and pure as space,
Yet they adorn lands everywhere,
Showing all beings.

They have no attachment to the body
Yet are able to manifest bodies
In all worlds,
Taking on birth according to need.

Though born in all places,
They do not dwell on birth;
They know bodies are like space,
Variously appearing, according to mind.

The body of enlightening beings is boundless,
Appearing in all places,
Always honoring and serving
The most worthy of people.

Perfumes, flowers, music,
Banners, pennants, and jeweled canopies,
They present to the buddhas,
Always with a pure mind.

Without leaving the assembly of one buddha
They are present in all buddhas' places;
In those great congregations
They ask about problems and listen to the Teaching.

Hearing the Teaching, they enter concentration
On each of numberless points,
And likewise emerge from concentration
With endless manifestations.

With knowledge and skill in means
They realize the world is all illusory,
Yet are able to manifest boundless
Illusory things of the world.

They manifest various forms,
As well as minds and languages;
They enter the net of ideas,
Yet without ever clinging.

Sometimes they manifest initial determination
To benefit the world;

Sometimes they manifest long-time practice,
Boundlessly extensive.

Charity, morality, tolerance, energy,
Meditation, and wisdom,
The four boundless minds, four integrative practices,
And all such higher principles
They may show carried to fulfillment,
Accepting them without false notions.

Sometimes they manifest immanent buddhahood,
Anointed and crowned by the enlightened;
Sometimes they appear like listeners,
Or like the self-awakened.
Everywhere in ultimate nirvana,
Still they do not give up enlightenment practice.

They may appear as Indras,
Or as Brahma kings,
Sometimes surrounded by goddesses,
Sometimes alone and silent.

Sometimes they appear as monks
Quietly taming their minds;
Sometimes they appear as monarchs,
Ordering the laws of society.

Sometimes they appear as artful women,
Sometimes as ascetics;
They may appear to enjoy sensual pleasures
Or to enter meditations.

Sometimes they appear newborn,
Sometimes young, old, or dying;
Any who tried to conceive of this
Would be doubtful and go mad.

Sometimes they appear in celestial palaces,
Sometimes they manifest spiritual descent;
Sometimes they enter or abide in the womb,
Sometimes they are buddhas preaching.

Sometimes born, sometimes extinct,
Sometimes they appear to enter halls of learning;
They may be with consorts,
Or apart from society practicing meditation.

Sometimes they sit on the site of enlightenment
And naturally realize true awakening;
Sometimes they manifest active teaching,
Or they may appear as beginning seekers of truth.

They may appear as embodiments of Buddha,
Sitting at peace in infinite lands;
Or they may be cultivating the nonregressive path,
Accumulating means of enlightenment.

They penetrate countless ages
And reach the Other Shore of them all,
Infinite ages a single moment of thought,
A single moment of thought, infinite ages.

All ages are not ages,
But they show them as ages to the world;
There is no advent and no accumulation,
Yet they accomplish the tasks of the ages.

In a single atom
They see all buddhas
In all places everywhere,
There being nowhere there is no buddha.

Lands, beings, phenomena—
They see them all, in order,
Through incalculable ages,
Ultimately inexhaustible.

Enlightening beings know the number of living beings
Is vast beyond bound:
All those creatures' bodies
Arise from measureless causal relations;
As they know one is infinite,
So indeed are all.

According to their competence,
They teach the uninstructed;
They know the faculties of sentient beings,
Superior, middling, inferior, are not the same.

They also know faculties change,
And which can be taught and which cannot,
And that one faculty and all faculties
Are mutually interrelated,

And their subtle individual differences,
And their precise order.

They also know the mental behavior
Of beings past, present, and future,
Their inclinations and understandings,
All their vexing habits.
They realize all actions
Have no coming or going.

Once they know people's behavior,
They tell them the unexcelled Teaching.
They know thoroughly all kinds
Of defiled and pure conduct;
In an instant becoming enlightened,
They accomplish omniscience.

Dwelling in buddhas' inconceivable
Mind of ultimate knowledge,
Instantly they are able to know
The actions of all beings.

Having mastered the functional power
Of enlightening beings' spiritual knowledge,
They can in a single moment
Travel to boundless lands.

Going swiftly like this
Throughout endless ages,
There is nowhere they do not reach,
Yet without stirring a hair.

Just as a skilled magician
Makes all kinds of forms appear
Yet one finds in those illusions
Neither form nor nonform,
Likewise do enlightening beings
Use the magic of knowledge of means
To manifest various forms
Throughout the world.

As the clear sun and moon,
Bright mirrors in the sky,
Reflect in myriad waters
Without being mixed up by the waters,
Likewise, you should know,

Enlightening beings' wheel of truth
Appears in the water of minds in the world
Without being mixed up by the world.

Just as a man in a dream
Makes all kinds of things
And may go on for millennia
Without one night ending,
Enlightening beings dwelling in the essence of reality
Reveal all phenomena,
And while countless eons may end,
Their instantaneous knowledge is endless.

As in mountain canyons
And in palatial halls
All sounds are echoed
Without discrimination,
Enlightening beings dwelling in the essence of reality
Can, with autonomous knowledge,
Widely utter words adapted to types,
Also without discrimination.

As one seeing a mirage
And thinking it is water
Chases it but finds no drink
And becomes even thirstier,
So too is the case
Of sentient beings' afflicted minds;
Enlightening beings take pity on them,
Rescue them and free them.

Seeing form as like clustered foam,
Sensations as like bubbles on water,
Conceptions as like heat waves,
Dispositions as like the pith of a plantain tree,
And consciousness as like magic
Manifesting various things,
Thus knowing the clusters as such,
The wise have no attachments.

The mediums of sense are all empty and silent,
Yet turn like the cogs of a machine;
The elements are in essence unconnected,
Yet fabricate the appearance of the world.
Enlightening beings abide in real truth,
The supreme truth of voidness;

They teach widely in many ways,
Yet their minds do not dwell on anything.

There is no coming and no going,
And also no remaining,
Yet afflictive actions, the cause of suffering,
Continue to flow and develop.

That which is interdependently originated
Is neither existent nor nonexistent, not real or false:
Thus do enlightening beings enter the middle way
And teach it without attachment.

They are able in an instant
To manifest the minds of past, present, and future,
And all the various phenomena
Of the realms of desire, form, and formlessness.

Following the three modes of conduct,
They expound the three liberations,
Define the paths of the Three Vehicles,
And accomplish omniscience.

They comprehend what is so and what is not,
All actions and all faculties,
Realms, understandings, meditations,
Where all paths lead,
Recollection of past lives, clairvoyance,
And annihilating all delusion.

They know the ten powers of buddhas,
But cannot yet fully achieve them;
They realize all things are void,
Yet always seek the sublime Teaching;
They are not mixed up in afflictions,
Yet still do not annihilate contamination.

With extensive knowledge of ways of emancipation
They liberate sentient beings;
In this they attain fearlessness
And do not give up cultivating their practices.

Unerring, not deviating from the Path,
They do not lose right mindfulness.
Their vigor, determination, concentration,
And meditative wisdom are undiminishing.

Pure in conduct, meditation, and altruism,
They clearly understand all times;
With great compassion for sentient beings,
They are totally unimpeded.

By entering these gates of truth
They accomplish such practices:
I now tell a little
Of the sense of their arrays of virtue.

Even if one told of their practices for countless eons
One would never exhaust them;
Now I tell a little bit,
Like a mote of dust of the earth.

Resting on buddha-knowledge,
They generate extraordinary thoughts,
Cultivate the best of actions,
And embody great benevolence and compassion.

Heroically striving, inwardly at peace,
They teach and enlighten conscious beings;
Abiding by pure precepts,
They fulfill practices leading to enlightenment.

Able to comprehend buddhas' virtues,
Sentient beings, actions, and lands,
They also know all ages
With never a thought of weariness.

With total command of differentiating knowledge,
They arrive at the meaning of truth;
They contemplate and explain the incomparable,
Peaceful, and calm true awareness.

They generate the mind of Universal Good
And cultivate the actions and vows;
With the causal power of compassion,
They proceed on the Path pure in mind.

Practicing the transcendent ways,
They perfect conscious knowledge;
Realizing power and freedom,
They attain unexcelled enlightenment.

Achieving impartial knowledge,
They expound the supreme truth;

Able to preserve it, endowed with sublime intelligence,
They arrive at the position of the supreme teacher.

Avoiding all attachments,
They expound impartiality of mind;
Generating knowledge and wisdom,
They produce miracles and attain enlightenment.

Preserving the truth through all ages,
The knowers are most joyful;
Deeply penetrating it and relying on it,
They have no fear or confusion.

They realize the inconceivable,
Unravel artful mysteries;
They skillfully enter concentrations
And see all spheres of knowledge.

Consummating the liberations,
They exercise spiritual insights;
Forever free from veils and bonds,
They roam freely in gardens and groves.

Virtuous ways are their mansions,
All their deeds are admirable;
They cause boundless adornments to appear,
Their minds unmoved by the world.

Observing well, profoundly intent,
They can elucidate with wonderful eloquence
The pure marks of enlightenment,
The light of knowledge illumining all.

Their dwelling place is peerless,
Their minds are indomitable;
Their will is like a high mountain,
Their virtues like a deep ocean.

They rest in truth like treasure,
Wear the armor of vows,
Undertake great works,
Ultimately invulnerable.

They gain the destiny of enlightenment,
And are steadily broad-minded;
Their hidden resources are inexhaustible,
They awaken to all truths.

Masters of worldly knowledge,
They function subtly, without obstruction:
Sentient beings, all lands,
And all kinds of phenomena,
Embodiments, vows, and realms,
Knowledge, spiritual capacities, and so on,
They manifest in the world,
Countless hundreds of billions.

Their spiritual powers and states
Are free—none can inhibit them;
They are adorned with all works
Of powers, fearlessnesses, and unique buddha-qualities.

Their bodies and physical deeds,
Their words and purified speech,
Are under protection,
So they can accomplish ten things.

When enlightening beings are first inspired
And when their minds pervade all,
Their senses are undistracted
And they attain higher faculties.

With profound minds, overmastering minds,
They get away from deception;
With various sure understandings,
They thoroughly penetrate the world.

Abandoning afflictive habits,
They take to the supreme Path;
Skillfully practicing it, they fulfill it
And arrive at omniscience.

Avoiding regression, they enter the absolute
And certainly realize silent extinction;
Generating the Path of enlightening teaching,
They embody epithets of virtue.

The paths, the paths of infinity,
Up to the paths of adornment—
Successively they go by these
Without attachment to any.

Hands, feet, and guts,
With hearts of adamant,
Wearing the armor of sympathy,

Equipped with many weapons,
Heads of knowledge, eyes of understanding,
Deeds of enlightenment their ears,
Pure conduct their noses,
They destroy darkness, unhindered.

Intelligence is their tongue,
Their bodies are omnipresent;
Higher knowledge is their mind,
They cultivate their practices in action and repose.

They walk on the site of enlightenment,
Sit on the lion throne,
Recline in universal goodwill, compassion, joy, and equanimity,
And rest in emptiness.

Their spheres of action and contemplation
Illumine the realm of enlightenment;
Observing the acts of sentient beings,
They spring forth and roar.

Free from greed, they practice pure giving;
Abandoning conceit, they preserve pure conduct.
Never angered, always tolerant,
Not lazy, always vigorous,
Mastering meditation,
Wisdom uncontrived,
Kindly saving, tirelessly compassionate,
They take joy in truth and abandon afflictions.

In all realms
They know meanings and principles;
Their virtues are fully developed,
Their wisdom is like a sharp sword.

Fully aware, they delight in learning
And clearly understand how to proceed;
They know demons and their ways
And vow to get rid of them all.

Seeing buddhas and buddha-works,
They determine to embody them all;
Free from pride, they cultivate knowledge,
Not taken in by the power of demons;
They are supported by the buddhas
And also sustained by truth.

They appear to live in the happy heaven
And also appear to die there;
They appear to abide in the mother's womb
And also show subtle processes.

They appear to be born and smile,
And appear to walk seven steps;
They demonstrate study of arts
And learning in the palace.

They leave home and practice austerities,
Go to the site of enlightenment,
Sit straight and radiate light,
Alerting living beings.

Conquering demons, they attain true enlightenment
And turn the wheel of the unexcelled teaching;
When their manifestations are done,
They enter great extinction.

Those practices of enlightening beings
Are cultivated over measureless eons;
They are boundlessly extensive,
And I now tell but a little.

Though they enable numberless beings
To become established in enlightened virtues,
They ultimately grasp nothing
Of sentient beings and religious principles.

Imbued with such conduct,
They freely exercise spiritual capacities:
They place myriad lands on a hairtip
And for trillions of eons,
Holding innumerable lands in their palms,
Go everywhere, without fatigue,
Then return and place them in their former locations,
Unbeknownst to the beings therein.

Enlightening beings place all lands,
Variously arrayed,
In a single pore
And show them as they really are.

Also in one pore
They contain all oceans

Without increase or decrease in the oceans
And without injuring sentient beings.

Numberless iron mountains
They pick up and crush to dust,
Place each mote in one land,
Using up every particle,
Then take that number of lands
And reduce them to particles too:
The number of these particles might be known,
But the knowledge of enlightening beings cannot be measured.

Through one pore
They radiate infinite light beams;
The lights of sun, moon, and stars,
Of jewels and fire,
And the lights of the gods
Are all eclipsed thereby.

Annihilating the pains of miserable states,
They teach beings there the unexcelled Way.
The various different kinds of speech
Of all worldly creatures
Enlightening beings can utter
In one language:
They can explain distinctly with certainty
All the Buddha teachings,
Causing the living who hear it
To all be very joyful.

All the ages of the past
They place in future and present;
The ages of future and present
They place far in the past.

They show infinite lands
Burning, becoming, and subsisting,
All the various worlds
Being in a single pore.

All buddhas of the ten directions,
Past, future, and present,
They clearly reveal
In their own bodies.

They know the methods of transfiguration
And skillfully adapt to beings' minds;

They manifest various bodies
Without attachment to any of them.

They may manifest the bodies of all sentient beings
In the six states of existence;
Or the bodies of Brahma, Indra, or world guardians,
Or the bodies of all other celestial beings,
The bodies of listeners or individual illuminates,
Or the bodies of realized buddhas;
Or they may appear as enlightening beings
Cultivating omniscience.

They skillfully penetrate the web of beings' thoughts,
Weak, middling, and superior;
And show the attainment of enlightenment,
And the lands of buddhas.

They comprehend the web of thoughts
And gain mastery of thought;
They show all the expedients
Of enlightening practices.

Far-ranging spiritual displays
Such as these they show;
Such realms of experience
No worldlings can know.

Though they produce manifestations,
Nothing is manifested; ultimately this is supreme.
They adapt to beings' minds
To get them to travel the way of truth.

Their bodies, speech, and minds
Are equanimous as space;
Pure conduct is their perfume,
Myriad practices are their clothes.

With the turban of truth, the topknot of purity,
The jewel of omniscience,
Their virtues are all-pervasive,
And they are crowned as sovereigns.

The transcendent ways are their weapons,
Spiritual capacities their elephants,
Psychic travel their horses,
Wisdom their bright jewels.

Sublime deeds are their consorts,
The four means of integration their treasures;
Skill in means are their generals,
Enlightening beings are the rulers.

Concentration is their citadel,
Empty silence is their palace.
With the armor of benevolence, the sword of wisdom,
The bow of mindfulness, the arrows of insight,
They spread the canopy of spiritual power on high
And raise the banner of knowledge.

Their forbearance immutable,
They break right through the devil's troops.

Mental command is the level ground,
Spiritual practices are the rivers,
Pure knowledge the wellsprings,
Sublime wisdom the forests,
Emptiness the clear lakes,
The branches of enlightenment lotus blossoms.

They adorn themselves with spiritual powers,
Always enjoying concentration.
Meditation is their consort,
Nirvana is their food, the taste of liberation their drink.

They freely employ the Three Vehicles;
These practices of enlightening beings
Subtly develop further as they cultivate them
Tirelessly over measureless ages.

They honor all buddhas,
Purify all lands,
And cause all sentient beings
To abide in omniscience.

Even if the number of atoms in all lands
Could be known,
And all realms of space
Could be measured with a grain of sand,
And every thought in the minds
Of all sentient beings could be counted,
Still the virtues of enlightening beings
Could not be fully told.

If you want to be endowed with these virtues
And higher subtle qualities,
And wish to enable living beings
To be free from suffering and always peaceful and happy,
And wish to make body, speech, and mind
All equal to those of the buddhas,
You should make an adamant resolution
To learn these virtuous qualities.

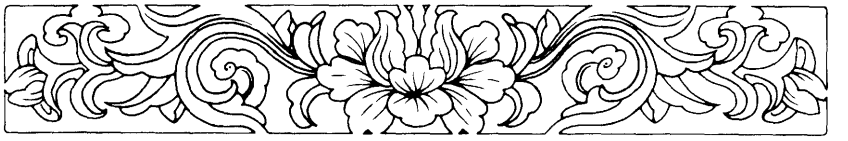

BOOK THIRTY-NINE

Entry into the Realm of Reality

THUS HAVE I HEARD. At one time the Blessed One was in Sravasti, in a magnificent pavilion in the garden of Anathapindada in the Jeta grove, together with five thousand enlightening beings, led by Samantabhadra, the universally good enlightening being, and Manjushri. The names were Endowed with Perspicacious Knowledge, Endowed with Essential Knowledge, Endowed with Unattached Knowledge, Endowed with Blossoming Knowledge, Endowed with Sunlike Knowledge, Endowed with Moonlike Knowledge, Endowed with Undefiled Knowledge, Endowed with Adamantine Knowledge, Endowed with Unemotional Knowledge, Endowed with Radiant Knowledge, Starlike, Mountainlike, Jewellike, Unattached, Flowerlike, Undefiled, Sunlike, Resplendent, Dispassionate, Radiant, Jewel Energy, Great Energy, Knowledge Thunderbolt Energy, Undefiled Energy, Energy of the Sun of Truth, Virtue Mountain Energy, Energy of the Light of Knowledge, Universal Glorious Energy, Universal Light Energy, Earth Matrix, Sky Matrix, Lotus Calyx, Jewel Matrix, Sun Matrix, Matrix of Virtues, Matrix of the Ocean of Truths, Matrix of Radiance, Matrix of Origination, Matrix of Lotus Splendor, Good Eye, Pure Eye, Undefiled Eye, Unobstructed Eye, All-Seeing Eye, Perceptive Eye, Observant Eye, Lotus Eye, Adamantine Eye, Jewel Eye, Space Eye, Universal Eye, Celestial Crown, Crown of Jewels Which Give Birth to All Buddhas, Crown Beyond All Worlds, All-Illumining Crown, Invincible Crown, Crown of Jewels Illuminating All Things in the Cosmos, Crown of the Essence of Enlightenment, Radiant Crown, Crown of Jewels Inset with the Lion Thrones of All Buddhas, Crown Illuminating the Space of the Whole Cosmos, Crest of Lord Brahma, Crest of the Lord of Dragons, Crest of Lights Emanated by All Buddhas, Crest of the Essence of Enlightenment, Crest of Most Excellent Jewels of the Sound of the Ocean of All Vows, Crest of a Spew of Jewels Emanating the Halos of All Buddhas, Crest Adorned with Jewels Showing the Nondifferentiation of All Surfaces of Space, Crest Covered with a Net of the Finest Jewels Representing the Lights Magically Produced by All Buddhas, Crest of Sounds of the Wheel of Teaching of All Buddhas, Crest Uttering the Names of Everything in Past, Present, and Future, Great Light, Undefiled Light, Light of Undefiled Energy, Jewel Light, Dispassionate

Light, Star Light, Light of Truth, Light of Peace, Sun Light, Magical Light, Celestial Light, Torch of Virtue, Torch of Knowledge, Torch of Truth, Torch of Superknowledge, Torch of Light, Flower Torch, Torch of Enlightenment, Torch of Brahma, Torch of Universal Illumination, Jewel Torch, Brahma Sound, Ocean Sound, Earth Roaring Sound, Voice of a World Leader, Sound of Mountains Colliding, Voice Pervading All Universes, Sound Emitted by the Ocean of All Universes, Sound of Crushing All Armies of Demons, Sound Emitted by All Didactic Devices of Great Compassion, Sound of Stopping the Sufferings of All Worlds and Giving Comfort, Born of Truth, Born of Excellence, Born of Knowledge, Born of a Polar Mountain of Virtue, Born of Radiance of Virtues, Born of Splendor, Born of Universal Illumination, Born of Great Kindness, Born of a Store of Knowledge, Born of the Family of Buddhas, Glowing Splendor, Preeminent Splendor, Exalted Splendor, Radiant Splendor, Splendor of Truth, Splendor of the Moon, Splendor of the Sky, Jewel Splendor, Splendor of Brilliance, Splendor of Knowledge, Mountain Lord, Lord of Truth, Lord of the World, Lord Brahma, Lord of the Masses, Lord of Gods, Lord of Peace, Immutable Lord, Mighty Lord, Eminent Lord, Supremely Tranquil Voice, Unobstructed Voice, Voice of Earth, Voice of the Ocean, Voice of Thunder, Voice of the Light of Truth, Voice of Space, Voice of the Roots of Goodness of All Beings, Voice of Encouragement of All Past Vows, Jewel Awareness, Knowing Awareness, Spacelike Awareness, Unattached Awareness, Undefiled Awareness, Purified Awareness, Awareness of All Times, Powerful Awareness, All-Observing Awareness, Awareness of Ways to the Reality Realm.

Beginning with these, there were five thousand great enlightening beings, all of whom had undertaken the acts and vows of universally good enlightening beings and were unhindered in their sphere of action, pervading all buddha-lands. They manifested boundless bodies, going to all buddhas. The sphere of their unobstructed eye was pure, seeing the miracles of all buddhas. They had attained to infinity in revelations, ceaselessly approaching the entries into enlightenment of all buddhas. Their illumination was measureless, having attained the light of knowledge of principles and didactic devices of the ocean of teachings of all buddhas. They could explain virtues forever, through purity of intellectual powers. They were unfettered in the purity of the realm of knowledge vaster than space, being able to appear in the world in any physical form they wished. They were clear-sighted, knowing the realm of beings to be void of beings or souls. They had spacelike knowledge, pervading all universes with a net of lights.

There were also five hundred hearers with great spiritual powers, all of them perfectly aware of the essence of true reason and the principles of truth. They had arrived at direct witness of the limit of reality, had penetrated the nature of phenomena, had gotten out of the ocean of existence and into the realm of space of those who have arrived at suchness, had stopped their propensities and habits and were beyond regression, dwelled in the abode of nonattachment and nonobstruction, were in a state as tranquil

as space, had cut off all doubt in Buddha, and had entered the path intent on the ocean of buddha-knowledge.

There were also world rulers, who had served past buddhas, who had accomplished the welfare and happiness of all beings, who were unsolicited benefactors, who had accomplished the protection of others, who had entered into the bliss of the highest knowledge in the world, who were never indifferent toward sentient beings, who issued from the realm of the buddha-teaching, who had accomplished the preservation of the buddha-teaching, who vowed to sustain the lineage of buddhas, who were oriented toward birth in the family of buddhas, who sought omniscient knowledge.

At that time it occurred to those enlightening beings and their companions, to those hearers of great spiritual powers, and to those world rulers and their companions, "It is not possible for celestials or humans to understand or enter into or focus on or know or cognize or think about or perceive clearly or distinguish or elucidate or establish in the body and mind of other beings the sphere of the enlightened, the realm of knowledge of the enlightened, the basis, the power, the fearlessness, the concentration, the state, the mastery, the body, or the knowledge of the enlightened, except by the support, the magic, the empowerment, and the past vows of the enlightened, by having the qualities of roots of goodness perfected by past buddhas, by being in the charge of spiritual benefactors, by purification of faith, liberative means, and knowledge, by attainment of illumination of higher devotion, by purification of the higher will of enlightening beings, and by the proceeding of the higher will on the undertaking of realizing omniscience. May the Buddha show us, enlightening beings and sentient beings—according to our dispositions, different mental capacities, different orientations, different perceptions, different languages, different attainments, different masteries, different stages, different purity of faculties, different mental efforts, different realms of thought, focus on different qualities of buddhahood, and orientation toward various teachings—his past procedure toward omniscience, and show us his past undertaking of the vows of enlightening beings, his past purification of the spheres of the transcendent ways of enlightening beings, the wonder of his past accession to the stages of enlightening beings, his past fulfillment of the undertakings of the spheres of practices of enlightening beings, the appearance of his past accomplishment of the vehicle of enlightening beings, his past purification of the embellishment of the path of enlightening beings, the arrays of his past accomplishments of the ocean of ways of emancipation of enlightening beings, the splendors of the ocean of spiritual transformations he experienced in the past as an enlightening being, the oceans of his past efforts as an enlightening being, the oceans of his spiritual transformations on the threshold of perfect enlightenment, the power of his spiritual manifestations in turning the wheel of truth as a buddha, the oceans of spiritual transformations involved in buddha-land purification, the Buddha's methods of guiding sentient beings to liberation, the Buddha's lordship of the city of principles of omniscience, the Buddha's revelations of the paths of all

sentient beings, the Buddha's transfigurations entering into the states of all beings, the Buddha's receiving of gifts from beings, the Buddha's presentations of teachings on right giving to all sentient beings, the Buddha's projection of the image of Buddha into the mental states of all beings, the Buddha's displays of miracles to sentient beings, the Buddha's miracles of teaching and admonishing sentient beings, and the Buddha's inconceivable manifestations of the realms of concentration of Buddha to all beings—may the Buddha show us these things."

Then the Buddha, knowing what the enlightening beings were thinking, entered the concentration known as "the coming forth of the lion," a world-illumining manifestation, of which the body is great compassion, the entryway is great compassion, the guide is great compassion, the means of access to the sky of truth is great compassion. As soon as the Buddha had entered this concentration, the magnificent pavilion became boundlessly vast: the surface of the earth appeared to be made of indestructible diamond, the surface of the ground covered with a net of all the finest jewels, strewn with flowers of many jewels, with enormous gems strewn all over; it was adorned with sapphire pillars, with well-proportioned decorations of world-illumining pearls of the finest water, with all kinds of gems, combined in pairs, adorned with heaps of gold and jewels, with a dazzling array of turrets, arches, chambers, windows, and balconies, made of all kinds of precious stones, arrayed with jewels in the forms of all world rulers, and embellished with oceans of worlds of jewels, covered with all kinds of jewels, with flags, banners, and pennants flying in front of all the portals, the adornments pervading the cosmos with a network of light. Outside the grounds where the inexpressibly vast circle of the assembly was, there was a magnificent array of balustrades, and in each direction was a stairway consisting of a mass of jewels, adorned superbly in a well-ordered fashion.

Also the Jeta grove and buddha-fields as numerous as atoms in untold buddha-fields all became coextensive, vastly expanded, by the power of Buddha. There appeared varied arrays of all kinds of jewels, plains variously set with untold jewels, fences of uncountable jewels set around, and palm trees of various jewels arrayed in rows. Also in those lands were innumerable rivers of fragrant water, winding endlessly, filled with perfumed water, with turbulent rapids of flowers of all jewels, whirling to the right, producing the sounds of the sayings of all buddhas. There were also inconceivable rows of jewel white lotuses, trees adorned with arrays of lotus blossoms made of jewels, as well as inconceivable numbers of rows of towers of various gems, enveloped in nets of all kinds of jewels, arrays of countless jewels radiating webs of light, countless arrays of all kinds of jewels, of celestial chariots of jewels, and arrays of chests of all kinds of incense releasing banks of all fragrances. There also stood innumerable emblems of jewels, emblems of cloth, emblems surfaced with jewels, emblems of flowers, emblems of ornaments, emblems of garlands, emblems of nets of small bells made of all kinds of jewels, emblems of parasols of the finest gems, emblems of jewels pervading everywhere with their radiance, emblems of the finest jewels

resounding with the names of all buddhas, emblems of the finest jewels of leonine splendor, emblems of the finest jewels bespeaking the past efforts of all buddhas, emblems of reflections of all objects, arrays of emblems of the finest jewels, well-distributed arrays of ornaments of all kinds of emblems, standing in all quarters.

The entire sky of the Jeta grove was also adorned with inconceivable celestial cloud-palaces, countless clouds of trees of all fragrances, untold mountains of all kinds of magnificent arrays, untold sweet sounds of clouds of music and songs of praise of all buddhas, untold clouds of jewel lotuses, untold jewel lion thrones spread with celestial jeweled cloth with enlightening beings sitting on them singing beautiful eulogies of buddhas, individual pearly clouds in the forms of celestial lords facing the earth, untold clouds of webs of brilliant white pearls, untold clouds of towers of ruddy pearls, and untold clouds of diamond-raining ornaments.

What was the reason for that? So inconceivable is the virtue of the Buddha, the mass of pure qualities of Buddha, the mighty power of Buddha, the miracle of Buddha's pervasion of all worlds with one body, the display by all buddhas of the array of all buddha-lands in one body, the buddhas' display of the reflections of all phenomena in a single atom, the buddhas' display of the succession of all buddhas of past ages in one pore, the buddhas' illumination of the stream of atoms in all worlds with a single beam of light, the buddhas' pervasion of all buddha-lands with clouds as numerous as atoms in all worlds emitted from one pore, and the buddhas' display of the ages of becoming and decay of all worlds in a single pore: as the Jeta grove was in this way purified as a buddha-field, so were all worlds in the ten directions, throughout the space of the cosmos, likewise purified, appearing adorned, decorated, with the body of the Buddha clearly manifest therein, all together in the Jeta grove, filled with enlightening beings, with the ocean of Buddha's audience standing in orderly ranks, clouds raining all kinds of adornments, lights of energy of all jewels, decorations raining from clouds of all jewels, decorations covered with clouds of arrays of all lands, ornaments raining from clouds of all celestial bodies, ornaments raining from clouds of all flowers, flowery ornaments pervading space, clouds of all kinds of cloth raining robes of various colors, ornaments continuously showering densely from clouds of all kinds of garlands and wreaths, ornaments showering in the forms of all beings from clouds of various incenses hovering everywhere, ornaments of fine powders, dense webs of jewels, raining from clouds of webs of flowers made of all jewels, ornaments of clouds of all kinds of precious banners and pennants held by celestial maidens and carried around the sky, ornaments of lotuses of all jewels with circles of leaves of various gems set atop poles with filaments hanging down, their rustling producing sweet sounds, and ornaments of garlands of various jewels on the body of Buddha, a network of images of all jewels—all of these appeared there.

As soon as the Buddha had entered this "coming forth of the lion" concentration of buddhas, from the buddha-land of a buddha named King of Splendorous Illuminating Radiance, in the world Golden Cloud Lamp

Emblem, which was to the east, beyond as many oceans of worlds as atoms in untold buddha-lands, a great enlightening being named Light from the Origin of the Vows of the Illuminator, given leave by that buddha, left that vast assembly and came to this world Endurance along with as many enlightening beings as atoms in untold buddha-lands, adorning the sky with clouds of various magnificent arrays, showering a rain of clouds of celestial flowers, celestial perfumes, celestial jewel lotuses, celestial garlands, celestial gems, celestial ornaments, celestial jewel parasols, and fine celestial robes of various colors, setting up clouds of celestial jewel banners and pennants in the sky, filling the sky with beautiful arrays of clouds of all jewels; having come to the buddha with these, the great enlightening being and the company of enlightening beings paid respects to the Buddha, then, going to the east, magically produced towers covered with nets of jewels arranged all around, and lion thrones inside of lotuses made of the finest radiant gems, and sat on them, after having covered their bodies with ornamental webs of wish-fulfilling jewels.

From the south, beyond as many oceans of worlds as atoms in untold buddha-lands, from the land of the buddha King of the Treasury of All-Illumining Radiance, in the world of Diamond Ocean Womb, a great enlightening being named King of Invincible Energy, together with a company of as many enlightening beings as atoms in untold buddha-lands, given leave by that buddha and having disappeared from that assembly, came to this world Endurance, causing all oceans of worlds to appear decked with webs of all fragrances, causing every place in all buddha-lands to appear decked with webs of garlands of all jewels, causing all groups of lands to appear decked with webs of garlands of all flowers, causing the locations of all buddha-lands to appear decked with webs of braids of all kinds of garlands, causing the congregations in all buddha-lands to be supported by a diamond ground, causing the structures of all buddha-lands to be joined with webs of all kinds of jewels, causing all worlds to appear swathed in all kinds of cloth, conjuring up images of all buddha-lands decked with webs of bundles of garlands bearing images of all jewels, causing all lands to appear decked with webs of strings of the finest radiant jewels illumining all their adornments, and causing all worlds to appear held by a foundation of webs of strings of the most excellent jewels. The great enlightening being and company came and presented all this to the Buddha, then went to the south, magically produced towers of world-illumining jewels with lion thrones inside radiant jewel lotuses, and sat thereon, covering the enlightening beings' bodies with ornamental webs of flowers made of all kinds of jewels.

From the west, beyond as many oceans of worlds as atoms in untold buddha-lands, from the land of the buddha Lamp of Knowledge of the Realms of the World and the Realm of Reality, in the world Lamp Representing the Radiance of a Polar Mountain of Jewels, a great enlightening being named King of Fiery Energy of Universal Splendor, together with a company of as many enlightening beings as atoms in untold oceans of worlds, given leave by that buddha and having disappeared from that assem-

bly, came to this world Endurance, filling all universes with clouds of mountains of fragrant banners of various colors, as many as atoms in untold buddha-lands, filling all universes with clouds of flowers of various scents, mountainous clouds of aromatic smoke of many kinds of incense, clouds of fragrances of various kinds, mountainous clouds of the finest jewels formed by lights from every hair in the shapes of all utensils, mountainous clouds of jewels like stars adorned with various spheres of light, mountainous clouds of spheres of various arrays of diamonds, mountainous clouds of jewels illumining all worlds, mountainous clouds of the finest jewels reflecting the elements of all mountains covering the sky, mountainous clouds of the finest jewels reflecting the appearances of all buddhas, mountainous clouds of jewels resounding with the practices of enlightening beings showing the images of the past efforts of all buddhas, and mountainous clouds of the finest jewels reflecting the summits of enlightenment of all buddhas, all these clouds as numerous as atoms in untold buddha-lands, filling all universes. These the great enlightening being and company brought and presented to the Buddha; they then went to the west and magically produced towers of the finest fragrances covered with nets of pearls, and lion thrones in lotuses made of jewels presenting the appearances of the lord of gods, and sat thereon, having covered their bodies with gold and jewels and put on crowns of wish-fulfilling gems.

From the north, beyond as many oceans of worlds as atoms in untold buddha-lands, from the land of the buddha Glorious Illuminator of the Space of the Cosmos, in the world Luminous Banner of Jewel Cloth, a great enlightening being named King of Unobstructed Splendor, together with a company of as many enlightening beings as atoms in untold oceans of worlds, given leave by that buddha and having disappeared from that assembly, came to this world Endurance, producing in the sky ornamental clouds of diadems of all jewels, ornamental clouds of jeweled robes of yellow color, with a yellow glow, ornamental showers from clouds of jeweled robes emitting various fragrances, ornamental clouds of robes of the finest sunlike jewels, ornamental clouds of robes of jewels blazing with golden splendor, ornamental clouds of robes of fiery jewels, ornamental clouds of robes of various jewels reflecting all the stars, clouds of robes of jewels of pale radiance bursting into view everywhere, clouds of robes of the finest jewels blazing with radiant splendor bursting into view everywhere, and clouds of robes of the finest jewels illumining everywhere with a radiant glow bursting into view everywhere, causing the sky to appear veiled in clouds of robes of jewels in oceanic arrays. These the great enlightening being and company offered to the Buddha; they then went to the north and magically produced towers made of the finest pearls from the sea, as well as lion thrones inside jewel lotuses, and sat thereon, having covered their bodies with nets of majestic jewels and tied starlike pearls in their topknots.

From the northeast, beyond as many oceans of worlds as atoms in untold buddha-lands, from the land of the buddha Independent Eye, in the world Emanating Webs of Light Beams from All the Finest Jewels of the Earth, a

great enlightening being named Supreme Moon of Vows Emanated through the Cosmos, together with a company of as many enlightening beings as atoms in untold oceans of worlds, given leave by that buddha and having disappeared from that assembly, came to this world Endurance, causing all worlds to be completely covered with clouds of sandalwood towers, clouds of flower towers, clouds of pearl towers, clouds of diamond towers, clouds of gold towers, clouds of towers of robes, and clouds of lotus towers. The great enlightening being and company presented these to the Buddha, then went to the northeast and magically produced towers of enormous jewels, with turrets with doors looking on all things, and lion thrones in jewel lotuses of incomparable fragrance, and sat thereon, having covered their bodies with nets of the finest flowers and put on crowns of various interlaced jewels.

From the southeast, beyond as many oceans of worlds as atoms in untold buddha-lands, from the land of the buddha Dragon King, in the world Banner of Arrays of Clouds of Fragrance, an enlightening being named King of Fiery Energy of Truth, together with as many enlightening beings as atoms in untold oceans of worlds, given leave by that buddha and having disappeared from that assembly, came to this world Endurance, covering the whole sky with clouds of spheres of golden light, clouds of spheres of light of jewels of infinite colors, clouds of spheres of light the color of the curl of hair between the Buddha's eyebrows, clouds of spheres of light of various jewel colors, clouds of spheres of light the color of the inside of lotuses, clouds of spheres of light the color of superb jewels like circles of branches of jewel trees, clouds of spheres of light like the knot on the head of Buddha, clouds of spheres of light the color of fine gold, clouds of spheres of light the color of the sun, and clouds of forms of the discs of the sun and moon and stars. The great enlightening being and company brought and presented these to the Buddha, then went to the southeast and magically produced towers of flowers of coolly shining pearly radiance, and lion thrones in lotuses of excellent diamonds, and sat there, having covered their bodies with the finest pearls blazing with jewel light.

From the southwest, beyond as many oceans of worlds as atoms in untold buddha-lands, from the land of the buddha King of Universal Light of Knowledge of the Moon of Truth, in the world Filled with Jewel Sunlight, a great enlightening being named Standard of Knowledge Scattering All Bands of Demons, together with a company of as many enlightening beings as atoms in untold oceans of worlds, given leave by that buddha and having disappeared from that world, came to this world Endurance, from every pore issuing, to the farthest reaches of space, shining clouds of flowers, shining clouds of all kinds of music, shining clouds of jewels, shining clouds of precious robes emitting aromatic vapors of various scents, shining clouds of lightning produced by water spirits, shining clouds of radiant jewels, shining clouds of blazing gold jewels, shining clouds of the blaze of diamonds from splendorous mines, and shining clouds of eye-jewels illumining the seeds of events of past, present, and future, like the ocean of memory of the

enlightened. The great enlightening being and company presented these to the Buddha, then withdrew to the southwest and magically produced towers of great jewels illumining the cosmos, particles of a web of light beams radiating in all directions, and lion thrones in lotuses of shining jewels like fragrant lamps, whereon they sat, having covered their bodies with nets of the finest jewels from pure mines and put on crowns of the finest jewels reverberating with the sounds of the abodes of all beings.

From the northwest, beyond as many oceans of worlds as atoms in untold buddha-lands, from the land of the buddha Majestic King of Radiant Splendor, in the world Containing Vows of Illumination, a great enlightening being named Flame of Knowledge of Vows of Illumination, together with a company of as many enlightening beings as atoms in untold oceans of worlds, given leave by that buddha and having disappeared from that assembly, came to this world Endurance, emanating from every physical characteristic, every pore, every part of the body, clouds of physical images of the buddhas of past, present, and future, clouds of physical images of the enlightening beings of past, present, and future, clouds of physical images of the audiences of the buddhas of past, present, and future, clouds of images of the spheres of emanations of the buddhas of past, present, and future, clouds of embodiments of images of the past efforts of the buddhas of past, present, and future, clouds of physical images of all hearers and individual illuminates of past, present, and future, clouds of images of the bodies of the buddhas of all times and the forms of the trees at their sites of enlightenment, clouds of embodiments of images of the miracles of the buddhas of past, present, and future, clouds of physical images of the rulers of the worlds of past, present, and future, and clouds of all the purified buddha-lands of past, present, and future, these all pervading space from moment to moment. The great enlightening being and company came to the Buddha, presented these, then withdrew to the northwest and magically produced towers containing the finest jewels illumining all quarters and lion thrones in lotuses made of jewels illuminating the world, and sat thereon, having covered their bodies with nets emanating unstoppable light and put on crowns of jewels whose radiance illumined everywhere.

From the nadir, beyond as many oceans of worlds as atoms in untold buddha-lands, from the land of the buddha King of the Banner of the Torch of Unobstructed Knowledge, in the world Radiance of the Halos of All Buddhas, a great enlightening being named Valiant One with Knowledge to Dissolve All Barriers, together with a company of as many enlightening beings as atoms in untold oceans of worlds, given leave by that buddha and having disappeared from that assembly, came to this world Endurance, emitting from every pore the sounds of utterances of the ocean of all incantations in the world, the sounds of the clouds of the oceans of instruction of the enlightening beings of past, present, and future, sounds of the ocean of vows, undertakings, and methods of all enlightening beings, sounds of the ocean of enlightening beings' means of pervading all lands with their spheres of action, sounds of the clouds of the oceans of all enlightening

beings' means of purification and fulfillment of the ways of transcendence, sounds of the ocean of means of the accomplishments and spiritual effects of all enlightening beings, oceans of expressions of the spiritual transformations by means of which all buddhas go to the summit of enlightenment, disperse the opposition of demons, and realize enlightenment, clouds of sounds of the ocean of words used by all buddhas in turning the wheel of the teaching, expressions of the expedient means of teaching and training used to guide all people at the appropriate times, sounds of the ocean of means of teaching using methods appropriate to the aspiration, excellence of roots of goodness, and time, in order to lead to all-knowledge. Emanating these sounds, the great enlightening being and company came to the Buddha and offered them in respect, then withdrew to the nadir, magically produced towers of various mines of all kinds of jewels from the matrix of light of the palaces of all buddhas, as well as lion thrones in spaces held by lotuses inset with all jewels, upon which they sat, having put on crests of jewel emblems reflecting images of all sites of enlightenment and covered their bodies with nets of the finest jewels illumining all lands.

From the zenith, beyond as many oceans of worlds as atoms in untold buddha-lands, from the land of the buddha Voice Revealing the Sphere of Universal Knowledge, in the world Description of the Inexhaustible Lineage of Buddhas, a great enlightening being named Revealing the Base of Cosmic Aspiration, together with a company of as many enlightening beings as atoms in untold oceans of worlds, given leave by that buddha and having disappeared from that assembly, came to this world Endurance, from every physical feature, every pore, every part of the body, every limb and joint, every utterance, every article of clothing and adornment, showing images of the oceans of past efforts of all buddhas past, present, and future connected with transcendent giving which took place in all lands of the ten directions, as well as images of the receivers and the gifts, reflected in every mark and embellishment, every pore, every part of the body, every limb and joint, every utterance, every article of clothing and adornment of the company of enlightening beings as well as the buddha Vairocana; showing reflections of the oceans of their past efforts involved in transcendent morality, in transcendent tolerance—even involving showing amputation of limbs, in the transcendent energy of all enlightening beings, surging boldly forward, in the seeking and attainment of the ocean of meditations of all buddhas, in the seeking of the ultimate truth to which the wheel of teaching of all buddhas leads, in the manifestation of the embodiment of great determination which relinquishes all there is, in the joy of the vision of all buddhas, the path of all enlightening beings, and pleasing all beings, in the arrangements of purification of means of accomplishment of the ocean of vows of all enlightening beings, in the purification of the strength of the attainment of transcendent power of all enlightening beings; and showing images of the oceans of past efforts involved in the sphere of knowledge of all enlightening beings—all these reflected images bursting into plain view by clouds of all kinds of miraculous displays throughout the cosmos. The

great enlightening being and company offered these to the Buddha, then went to the zenith, magically produced towers of various arrays of diamonds as well as lion thrones of the universally good enlightening being inside emerald lotuses, and sat thereon, having covered their bodies with nets of fiery jewels and put on crowns of jewels with crests of trailing strings of diamonds vibrating with the names of the buddhas of past, present, and future.

All those enlightening beings, with their retinues, were born of the practices and vows of the Universally Good enlightening being; they had the pure eye of knowledge to see all buddhas face to face; they were endowed with the acute ears to hear the ocean of teachings of all buddhas; they had reached the ultimate transcendent attainment of the masteries of all enlightening beings; from moment to moment they issued manifestations of going to all buddhas; they were in the range of pervading all worlds with one body; they had luminous bodies appearing in the circles of the congregations of all buddhas; they were in the realm of showing the reflections of all worlds and one world contained in each other in a single atom; they had the power to guide and develop all people with appropriate timing; they were in the realm of emitting clouds of teachings of all buddhas from every pore; they had attained the knowledge that all realms of beings are like illusions; they had realized that all buddhas are like reflections; they knew that all existence, states of beings, and births are like dreams; they had pure knowledge that all developments of actions are like images in a mirror; they were intensely aware that all becoming is like a mirage; they perceived that all worlds are like emanations; they had attained the illumination of the knowledges of the ten powers of buddhas; they were fearless and mighty, able to roar the lion's roar; they had entered the inexhaustible ocean of analytic knowledge; they had attained knowledge of expressions of principles of the ocean of instruments of thought of all people; they coursed in the knowledge of the unobstructed space of the reality realm; they had attained unimpeded knowledge of all things; they had purified the spheres of superknowledges of all enlightening beings; they had the rigor to roust out all bands of demons; they stood firm in the power of knowledge of past, present, and future; they had attained unobstructed omniscience; they coursed in the space of independence; they were powerful in the space of the effortless stage of omniscience; they coursed in knowledge of the ungraspability of all existence; they had exposed the knowledge of the ocean of principles of all realms of reality; they had entered the door of nondiscriminatory knowledge of all worlds; they demonstrated the mutual interpenetration of all worlds; they manifested incarnation in all realms of being; they knew the various forms of all worlds, subtle and gross, broad and narrow; they had attained knowledge of the interpenetration of minute objects and immense lands; they could reach all buddhas in a single moment of thought; they had the body of knowledge of all buddhas; they had attained unconfused knowledge of all regions; they could pervade the ocean of all locations in a single moment of thought by mystic metamorphosis.

The whole Jeta grove became filled with enlightening beings of such immeasurable attainments, by the power of the buddhas.

The great disciples, however—Shariputra, Maudgalyayana, Mahkashyapa, Revata, Subhuti, Aniruddha, Nandika, Kapphina, Katyayana, Purnamaitrayaniputra, and so so—did not see the transfiguration of the Buddha in the Jeta grove, the adornments of the Buddha, the majesty of the Buddha, the freedom of the Buddha, the magic of the Buddha, the mastery of the Buddha, the miracle performed by the Buddha, the light of the Buddha, the power of the Buddha, or the Buddha's purification of the land; nor did they see the inconceivable sphere of the enlightening beings, the descent of the enlightening beings, the gathering of the enlightening beings, the descent of the enlightening beings, the approach of the enlightening beings, the miracle of the enlightening beings, the magic of the enlightening beings, the circles of the enlightening beings, the locations of the enlightening beings, the array of lion thrones of the enlightening beings, the mansions of the enlightening beings, the deportment of the enlightening beings, the enlightening beings' mastery of concentration, the enlightening beings' observation, the enlightening beings' emergence, the enlightening beings' vigor, the enlightening beings' offerings to the Buddha, the enlightening beings' bequest of enlightenment, the enlightening beings' development, the enlightening beings' strength, the enlightening beings' clarification of the reality-body, the enlightening beings' fulfillment of the body of knowledge, the enlightening beings' manifestation of the body of vows, the enlightening beings' perfection of the physical body, the enlightening beings' purification of excellence of attributes, the enlightening beings' array of spheres of light of eternal power, the enlightening beings' radiation of networks of light beams, the enlightening beings' emission of clouds of emanations, the enlightening beings' pervasion of the network of all regions, or the transfiguration of the sphere of actions of enlightening beings.

Why didn't the disciples see any of this? Because of lack of corresponding roots of goodness. For they had not accumulated the roots of goodness conducive to vision of the transfiguration of all buddhas, and they had not had the purifications of the arrays of qualities of all buddha-lands in the ten directions described to them, and they had not had the various wonders of all buddhas described to them by the buddhas, and they had not established beings in supreme perfect enlightenment while they were involved in the world, and they had not instilled in others' minds the determination for enlightenment, and they were not capable of perpetuating the lineage of buddhas, and they were not engaged in the salvation of all beings, and they had not exhorted enlightening beings to practice transcendent ways, and while they were involved in the world they had not focused their minds on the stage of knowledge superior to all worldlings, and they had not developed the foundations of goodness conducive to omniscience, and they had not perfected the transmundane roots of goodness of buddhas, and they had not realized the miraculous superknowledge to purify all buddha-lands, and

they did not know the source of the great vow of enlightening beings, which is the good root of concentration on unique world-transcending enlightenment that represents the range of vision of enlightening beings, and they were not born of the magical essence emanating from the power of the enlightened, and because hearers and individual illuminates do not share in the knowledge of enlightening beings' control over holding various perceptions as in dreams, the growth of the current of joy of enlightening beings, and the manifestations of the range of the eye of knowledge of the universally good enlightening being.

Because of that, those great disciples, who were the best of the best, did not see the miracle of the Buddha, did not hear it, know it, realize it, penetrate it, did not fix their minds on it, did not notice it, did not focus their attention on it, did not observe it, did not examine it, did not reflect on it, did not contemplate it. Why? Because that is the sphere of buddhas, not the sphere of disciples.

Therefore even though the disciples were in the very same Jeta grove, they did not see those miracles of the Buddha. For indeed they did not have the corresponding roots of goodness, they did not have that purity of the eye of knowledge, whereby they could have seen the miracles of Buddha. They did not know the concentration whose minute point of focus would have given them access to those vast magical manifestations. They did not know that liberation or that spiritual capacity or that might or that power or that mastery or that state or that perception or that power of vision whereby they might recognize or see or penetrate or approach or discover or head for or observe or experience or reveal to others or explain or show or describe or make visible or arrive at or produce or lead beings into the cultivation and realization of the realities of the miracles of Buddha. That knowledge did not belong to them.

Why? Because they were emancipated by the vehicle of hearers, they had realized the path of hearers, they had fulfilled the sphere of practices of hearers, they were fixed in the fruit of hearers; they rested on the knowledge of the light of truth, they were fixed at the limit of reality, they had gone to the state of eternal peace, they had no thought of great compassion and had no pity for the beings of the world; they had accomplished what they had to do for themselves.

They had gathered in the Jeta grove and were sitting there, in front of, behind, and to the left and right of the Buddha, in his presence, yet they did not see the miracles of the Buddha in the Jeta grove. Why? It is not possible for those who have not developed omniscient knowledge, have not accomplished omniscient knowledge, have not set out for omniscient knowledge, have not resolved on omniscient knowledge, have not undertaken omniscient knowledge, have not penetrated omniscient knowledge, have not purified omniscient knowledge, to understand or become aware of or see or discover the miraculous manifestation of the concentration of the Buddha. Why? Because that is discernible only to the range of the vision of developed enlightening beings, not to the range of the vision of hearers. That is

why the great disciples, the great hearers, though in the Jeta grove, did not see the transfiguration of the Buddha, the magical appearances of the Buddha, the purifications of the buddha-land, the gathering of the enlightening beings.

The situation was like that of hundreds of thousands of ghosts gathered on the bank of the great river Ganges, hungry and thirsty, naked, without shelter, emaciated, dehydrated by the wind and heat, attacked by flocks of crows, terrorized by wolves and jackals—they do not see the Ganges River, or they may see it as dry, without water, or full of ashes, because they are shrouded by actions that blind them. In the same way the old great disciples there in the Jeta grove did not see or penetrate the transfigurations of the Buddha, because they rejected omniscience and their eyes were veiled by ignorance.

It was like the case of a man who has dozed off in the daytime in the midst of a large group of people and while asleep sees a celestial city with beautiful mansions appearing there in his dream, and sees the whole summit of the polar mountain, with groves and gardens, with innumerable nymphs all around, innumerable godlings living there, and various celestial flowers scattered about, and sees wish-fulfilling trees providing various celestial garments, jewel ornaments, and flower garlands, and sees musical trees producing all kinds of sweet celestial sounds, and many kinds of forms of pleasure and diversion, and hears the sweet sounds of the music and singing of the heavenly nymphs, and perceives himself as being there, seeing the adornment of the celestial arrays all over the place. The group of people who are there in the same place do not see this, are not aware of it, do not observe it, because it is the vision of the man in his dream, not the vision of the group of people in the same place. In the same way the enlightening beings and the world rulers on the verge of enlightenment, by virtue of the tremendous power of the Buddha, by the attainment of their own roots of goodness, by their own undertaking of the vow for omniscience, by development of the qualities of all buddhas, by stabilization in the magnificent path of enlightening beings, by accomplishment of the outgrowths of the teachings of all aspects of omniscient knowledge, by fulfillment and purification of the higher aspirations of the acts of the Universally Good enlightening being, by entering the spheres of knowledge of all the stages of enlightening beings, by mastery of all the states of concentration of enlightening beings, and by unhindered contemplation of all the spheres of knowledge of enlightening beings, saw the inconceivable power and mastery of the Buddha, understood and comprehended, whereas the great disciples, the best of the best, did not see or understand, because they did not have the eye of enlightening beings.

On the snowy king of mountains are many medicinal herbs, which someone who is expert in secret lore and medicine, knowing all the principles of herbal medicine, may go and pick, while herders and hunters on the same mountain, ignorant of herbal medicine, do not know the essence, energy, results, efficacy, or method of application of the herbs. In the same way,

those enlightening beings who had entered the sphere of knowledge of buddhas and produced the transformed perceptions of enlightening beings were aware of the transfigured perceptions of the concentration of Buddha, while the great disciples, even though they were there in the same Jeta grove, being satisfied with their own task and having no desire to work for others, being indifferent, dwelt in the feeling of bliss because they were in a condition of bliss in their present state and so were not aware of the perceptions of the concentration and miraculous transfiguration of Buddha.

This earth is abundantly endowed with mines of jewels of all kinds, with hundreds of thousands of deposits, filled with endless supplies of various jewels. Someone who has acquired knowledge of precious substances, sees where the deposits are, has thoroughly studied the appropriate science and technology, and is supported by immense virtue and strength, then can take jewels and enjoy himself as he wishes, properly honor his parents, support his wife and children, and also distribute them evenly to the old, the poor, the destitute, the unfortunate, those without food and clothing. On the other hand, those who do not know about the deposits of jewels, who have not done good works, and have not clarified the eye of knowledge of the precious, do not discover the jewel mines in spite of the fact that they are walking on them—they do not take the jewels and do not do what can be done with jewels. Similarly, the enlightening beings in the Jeta grove who had clarified the eye of knowledge of the inconceivable sphere of Buddha and who had entered the sphere of the inconceivable knowledge of Buddha saw the miraculous transfigurations of Buddha, entered the oceans of principles of the Buddha teachings, attained oceans of concentrations, engaged in the service of the buddhas, took to embracing all truths, took all beings into their care with the four means of integration. The great disciples, however, did not see or notice the transfigurations of the Buddha or the great assembly of the enlightening beings.

It was, again, as if a man came to a land of jewels with his eyes blindfolded by a rag: he might walk around, stand, sit, and lie there, but he would not see the masses of jewels, he would not see the jewel trees, jewel clothes, jewel fragrances, or any of the other jewels. Furthermore, he would not know the use, value, or enjoyment of those jewels. He would not take the jewels and would not know what to do with the jewels. Someone whose eyes were uncovered, however, would see and distinguish them all. In the same way, those enlightening beings, having come to the land of jewels of truth, where the unsurpassed jewel of the enlightened, adornment of all worlds, was right before them, standing in the Jeta grove, saw the Buddha displaying inconceivable miraculous transfigurations. The great disciples, however, were standing at the Buddha's feet and gazing at the Buddha, but they did not see the miraculous occurrence emanating from the sphere of the Buddha's concentration, and did not see the great treasury of jewels which was the great assembly of enlightening beings. Why? They were inimical to omniscience, their eyes covered with the rag of ignorance, and they had not clarified the eye of unobstructed knowledge of enlightening beings, and they did not

realize that all things interpenetrate, which is how they could have seen the miracle produced by the inconceivable power of the Buddha's concentration.

Again, it is as if there is an eye-purifier called "possessed of undefiled brilliance," which is incompatible with any darkness or obscurity: suppose someone obtained it and with that eye-clarifier "possessed of undefiled brilliance" went in the dark of night among a huge crowd of people in various postures unable to see in the darkness, and walked around, stood there, sat down, and so on—those people would not see this person or distinguish what he was doing. On the other hand, this person would see the crowd of people, their various postures, positions, locations, appearances, and dress. In the same way, the Buddha, together with his company of enlightening beings, having the pure unobstructed eye of knowledge, discerns and sees all beings. Buddha shows the miracle emanated from the great concentration of Buddha, but the great disciples did not see the miracle emanated from the concentration of great knowledge of Buddha, or the great company of the assembly of enlightening beings.

Also, it is as if a monk in the midst of a large group of people attained the concentration of total absorption in earth or water or fire or wind, or total absorption in blue, yellow, red, or white, or total absorption in heaven, or in the bodies of various beings, or in all sounds, or in all objects, that group of people would not see the body of water, would not see the realm of fire, would not see the various bodies or totality of objects in which the monk's mind was absorbed, except for those who had themselves attained those states of concentration. In the same way, the great disciples did not see the Buddha's revelation of the inconceivable wonder of the sphere of the concentration of Buddha, while the enlightening beings who had attained the path of the Buddha entered into the sphere of the Buddha.

Again, it is as if there were an ointment, which simply by being applied to one's eyes makes one invisible to others while one is able to see others. In the same way Buddha, beyond the world, beyond the spheres of all beings, having entered the sphere of omniscience, can be discerned by the eye of knowledge of enlightening beings, and sees all beings in the world, but the great disciples could not see those miracles of the Buddha.

It is also like the case of the celestial spirit born together with a person and always associated with the person—the spirit sees the person, but the person does not see the spirit. In the same way, the Buddha, in the sphere of omniscience, manifested great miraculous transfigurations of Buddha in the midst of the great assembly of enlightening beings, but the great disciples did not see, did not notice, the miracle of the transfiguration of the Buddha or the magical manifestation of the circle of enlightening beings.

Again, it is like the case of a monk who has attained perfect control of mind and has reached extinction of perception and sensation: he neither perceives nor cognizes and does nothing with his six sense organs, but still is not totally extinct. All the ordinary events of the world are going on there where he is, but he does not perceive or cognize them, because of the

overmastery of the power of his concentration. In the same way, the great disciples were in the Jeta grove and had the six sense faculties, but they did not see, penetrate, perceive, or discern the miracle of the power emanated from the concentration of the Buddha, nor did they gain access to, see, or cognize the great gathering of the enlightening beings, the miracle of the enlightening beings, the transfiguration of the enlightening beings. Why? The sphere of Buddha is indeed profound, vast, immeasurable, difficult to see, difficult to realize, difficult to plunge into, completely beyond all worldlings: for all disciples and individual illuminates, the sphere of Buddha is unthinkable and ungraspable. Therefore, the great disciples, even though they were there in the Jeta grove at the feet of the Buddha, did not see the transfigurations of the Buddha, and they did not see or apprehend the great gathering of enlightening beings or their concentration of the arrays of qualities of enlightening beings or their concentration of the arrays of qualities of inconceivable, innumerable purified worlds in the Jeta grove, because they did not have the capacity to do so.

At that time the enlightening being Light from the Origin of the Vows of the Illumination, by the power of Buddha, looked over the ten directions and then spoke these verses:

> See how inconceivable is the enlightenment of Buddha, the best of beings:
> In the Jeta grove he shows the Victor's transfiguration of the enlightened.
>
> He exercises incalculable independent power,
> Whereat the world is confused, not knowing Buddha's qualities.
>
> Profound is the miracle worked by the Spiritual Sovereign,
> Infinite, inconceivable, beyond the range of the world.
>
> The buddhas are adorned with infinite attributes,
> But the truths revealed by the buddhas are signless.
>
> The Victor shows transfigurations in the Jeta grove,
> Boundlessly deep, most hard to put into words.
>
> The enlightening beings do not look at the assembly of saints,
> Having come from innumerable lands to see the Buddha.
>
> They have attained the sphere of unobstructed, unattached action
> By their determination; no one in the world can know their will.
>
> All those enlightened on their own and the disciples all around
> Do not know their doings or their state of mind.
>
> The enlightening beings, great in wisdom, are invulnerable, invincible,
> Paragons of heroism, undefiled, certain of the stage of knowledge;

Beyond measure, of great fame, they have attained concentration
And display a miracle extending throughout the cosmos.

Then the enlightening being King of Invincible Energy, by the power of Buddha, looked over the ten directions and spoke these verses:

Full of virtue and great knowledge, gone to the goal of enlightening practice,
Givers of security to all worlds—behold these, the offspring of Buddha,
Intelligent, with boundless wisdom and well-concentrated minds,
In the realm of boundlessly deep and broad knowledge.

The great grove called Jeta, where the perfect Buddha sojourns,
Is adorned with magnificent arrays and filled with enlightening beings.

See the Great Oceans, nonreliant, independent,
Sitting on lotus thrones, having come from the ten directions:
Not resting on anything, not grasping, free from falsehood, without abode,
With unattached minds, dispassionate, set on the reality realm.

Exemplars of knowledge, great heroes, with unshakable adamant minds,
In the midst of unperishing truths, they make a show of nirvana.

They have come together from countless worlds in the ten directions,
Come to the Buddha, without any notions of duality.

They see the miraculous transfiguration of the autonomous Buddha,
By the power of which these enlightening beings have come.

They are nondiscriminatory in regard to Buddha teachings and the plane of realities;
The offspring of Buddha have thoroughly realized that distinctions are merely mundane conventions.

The buddhas stand in the undifferentiated ultimate limit of the reality realm,
Yet show the differentiation of things by inexhaustible sayings.

Then the enlightening being King of Fiery Energy of Universal Splendor, by the power of Buddha, looked over the ten directions and spoke these verses:

See the immense sphere of knowledge of the best of beings;
Knowing when is the right time and when not, he teaches the truth to people.

Destroying the various arguments marshaled by heretics,
He shows beings' spiritual transfigurations according to their dispositions.

Buddha is not finite or infinite:
The great sage has transcended finitude and infinity.

Like the sun coursing through the sky giving light every day,
So does the sagacious guide appear, independent of past, present, and future.

As the sphere of the full moon shines at night,
So does one see the guide, full of pure qualities.

As the globe of the sun courses through space without stopping,
Such is the transfiguration of the Buddha.

Just as space is independent of all land,
So is the Buddha transfiguration of the Lamp of the World to be known.

As the earth is the support of all corporeal beings in the world,
In the same way is the wheel of teaching of the Lamp of the World steadfast.

As the wind blows swiftly through the sky, not sticking to anything,
In the same way does the nature of Buddha operate in the world.

Just as all lands are founded on a mass of water,
So are the buddhas of all times founded on a mass of knowledge.

Then the enlightening being King of Unobstructed Splendor, by the power of Buddha, looked over the ten directions and spoke these verses:

Like a lofty mountain made of diamond
Does Buddha emerge in the world, savior of all beings.

Like the water of the ocean, immeasurable, pure,
Does the sight of Buddha stop the thirst of the world.

Just as the polar mountain emerges from the ocean water,
So does the Light of the World emerge from the ocean of truth.

Like an ocean filled with deposits of jewels
Is the Independent One's instant awareness of endless knowledge.

Profound is the Guide's knowledge, incalculable, infinite,

By which he shows infinite inconceivable Buddha
transfigurations.

As an expert magician shows illusory forms,
Buddha, master of knowledge, displays transfigurations.

As a pure wish-fulfilling jewel grants what is desired,
The Victor fulfills the aspirations of those whose intentions are pure.

Like a luminous jewel shining,
Omniscience, pure, illumines beings' minds.

Like an octagonal jewel facing all directions,
The Unobstructed Lamp illumines the cosmos.

Like a water-clarifying light purifying water,
Vision of Buddha purifies people's senses.

Then the enlightening being Supreme Moon of Vows Emanated throughout the Cosmos, by the power of Buddha, looked over the ten directions and spoke these verses:

As everywhere is made one hue by an emerald,
Vision of Buddha makes beings the hue of enlightenment.

In each atom Buddha shows transformation of various kinds,
Beyond measure, purifying the enlightening beings.

That is extremely profound, unlimited, hard to approach,
In the realm of knowledge of the wise, inaccessible to worldlings.

The full arrays of adornments purified by the works of Buddha
Are perceived by enlightening beings entering the reality realm.

The inconceivable buddha-lands where the Victor appears
Are filled with buddhas surrounded by the wise, everywhere.

The Teacher, master of all truths, the Hero of the Shakyas, has
come forth:
It is his immeasurable miracle that has appeared.

You see the variety of the infinite deeds of the resolute:
The one of infinite splendor shows endless transformations.

The Leader of the World teaches the offspring of Buddha about the
reality realm;

And they develop the range of knowledge unattached in all things.

Buddha's wheel of teaching turns by spiritual power,
Filled with hundreds of miracles, purifying all worlds.

In the realm of the Best of Beings, their sphere of knowledge purified,
The Great Dragons, rich in wisdom, liberate all beings.

Then the enlightening being King of Fiery Energy of Truth, by the power of Buddha, looked over the ten directions and spoke these verses:

The disciples trained in past, present, and future, foremost sages,
Do not even know a footstep of a perfect buddha.

Even all individual illuminates
Do not know a footstep of the Protector.

How much less could ordinary beings know the Guide,
As they are bound in chains and wrapped in the dark of ignorance.

Unquantifiable, the Victor cannot be known by any scales;
Endowed with unobstructed knowledge, Buddha transcends the path of words.

Radiant as the full moon, steady, adorned with a multitude of qualities,
He passes infinite eons creating transformations.

Thinking of the Buddha in every way with perfect concentration,
Even after untold billions of eons Buddha would still be inconceivable.

One cannot understand the limit of even a single attribute of the Independent,
Even while gazing on Buddha, for the qualities of Buddha are inconceivable.

Those who are intent on this, and whose minds delight therein,
Will attain these realms, which are so hard to see.

Valiant ones of great resources, intelligent, pure-minded, stable,
Enter into this teaching, made of endless virtue and knowledge.

Great is their aspiration, great their discipline of mind;
They will attain great enlightenment, having arrived at the sphere of the Victor.

Then the enlightening being Standard of Knowledge Scattering All

Bands of Demons, by the power of Buddha, looked over the ten directions and spoke these verses:

Being the body of unobstructed knowledge, the Independent is incorporeal;
In the realm of inconceivable knowledge, that cannot be conceived.

The buddha-body is realized by inconceivable pure deeds;
Undefiled by the triple world, it shines with distinctive embellishments.

Universal light of the world, having clarified the reality realm,
It is also the door of enlightenment, the mine of all knowledge.

Dispassionate, free from falsehood, having shed all hindrances,
As the sun of the world Buddha radiates lights of knowledge.

That which removes the fears of existence and purifies those in the triple world,
The development of enlightening beings is thus the mine of buddhas' enlightenment.

Buddha shows infinite forms without sticking to any form,
And shows those inconceivable forms through all living creatures.

No one can reach the end of the knowledge of Buddha,
By which inconceivable enlightenment is instantly clarified.

Inexhaustible exposition of knowledge, wherein are the buddhas of all times,
Is produced in a single instant, without any change in essence.

The wise seeker of enlightenment, engaged in endless action, should always think—
Although it be thought, no thought is born in this thought.

The inconceivable elements of buddhahood realized by the perfectly enlightened
Are profound beyond all telling, beyond the scope of words.

Then the enlightening being Flames of Knowledge of Vows of the Illuminator, by the power of Buddha, looked over the ten directions and spoke these verses:

Those of unerring recollection, pure, born of truth, of certain mind

And inconceivable wisdom, are inexhaustible oceans of
enlightenment.

This is the sphere of action of those whose minds are resolved hereon;
Their knowledge is unshakable, they have ended doubt.

They do not become depressed or dejected;
Their minds are on the way to buddhahood.

Filled with good qualities realized over countless eons,
The peerless seekers of knowledge dedicate them all.

They think about the course of life but do not take refuge in it—
They take refuge in the Buddha teachings, sporting in the realm of
Buddha.

Whatever mundane fortune takes place in the world of sentient beings,
The resolute relinquish it all, for they are set on the attainment of
buddhahood.

Vainly clinging, the world is always fettered—
There, those of unobstructed action are always set on the welfare
of beings.

Unequaled in their action, inconceivable to all beings,
They consider the happiness of the world, whereby suffering is repelled.

They have purified knowledge of enlightenment and are sympathetic
to all beings,
As lights of the world, emancipating all beings.

Then the enlightening being Valiant One with Knowledge to Disperse All Barriers, by the power of Buddha, looked over the ten directions and spoke these verses:

The name of Buddha is hard to come by even in a billion eons—
How much more so the sight of Buddha, supreme, which ends all desires.

Buddha appears as the light of the world, gone to the goal of all truth,
Worthy of the offerings of the three worlds, purifier of all beings.

Those who regard the physical form of the impeccable best of beings
Never tire of it even in countless eons.

Offspring of the Victor looking at the form body of the Lord of Humans,

Unattached, dedicate themselves purely to enlightenment, seeking the highest goal.

This is the door to enlightenment, the corporeal embodiment of the Great Sage,
Whence issue unhindered, inexhaustible analytic intellectual powers.

Having illumined infinite beings, the Great Sage foretells their supreme
Enlightenment, having led them into the Great Vehicle.

The great field of blessings, a sphere of knowledge, has emerged
And illuminates infinite beings, increasing the mass of virtue.

There is no fear of evil ways for those who associate now with Buddha,
The one who cuts through the net of misery and purifies the mass of knowledge.

A great mind is born in those who see the Buddha,
Immeasurable wisdom and power is born, radiant as the moon.

They will be sure of enlightenment, having seen the Buddha,
And will be certain that they will become buddhas themselves.

Then the enlightening being King of Superknowledge Discerning the Differentiations of the Plane of the Cosmos, by the power of Buddha, looked over the ten directions and spoke these verses:

Having seen the Sage endowed with infinite virtues,
The minds of those dedicated to the Great Vehicle are purified.

The buddhas appear for the welfare of all beings,
Universally compassionate, steadfast, turning the wheel of the teaching.

How can all creatures requite the buddhas'
Countless eons of dedication to their welfare?

It is better to burn in the fearsome three evils for eons
Than not to see the Teacher, who quells all attachments.

All the mass of suffering that takes place in all realms of being
Is tolerable, but not deprivation of the sight of Buddha.

It is better to live long in every miserable way in the world
Than not to hear the buddhas.

Each eon spent even in hell is better

Then elsewhere apart from Buddha, distant from enlightenment.

What is the reason for wanting to live long amid calamities?
It is to see the Buddha and increase in Knowledge.

All miseries are ended once the Buddha has been seen,
And entry into knowledge takes place, into the sphere of the enlightened.

All obstructions are removed when Buddha is seen,
Increasing measureless virtue, whereby enlightenment is attained.

Sight of Buddha severs all doubts of sentient beings
And fulfills all purposes, mundane and transcendental.

Then the great enlightening being Universally Good, having looked over the host of enlightening beings everywhere, to further analyze, discuss in detail, explain, reveal, elucidate, bring to light, illumine, and point out, by means of the cosmos of truths, equal to the realm of space, equal to past, present, and future, equal to the realm of realities, equal to the realm of beings, equal to the realm of all worlds, equal to all sets of actions, equal to the dispositions of beings, equal to the interests of beings, equal to the specific illustrations of truth, equal to the appropriate times for the maturation of beings, and equal to the faculties of all beings, elucidated this "lion emergence" concentration of Buddha by means of ten indications: indication of the succession of all buddhas and the succession of lands in the atoms of the buddha-lands throughout all universes; indication of the seeking and following of virtues of the buddhas in all buddha-lands in space throughout the future; indication of buddhas emerging in all buddha-lands and showing the ocean of infinitely various doors of enlightenment; indication of the hosts of enlightening beings in the circles of the buddhas in the buddha-lands throughout space facing the terrace of enlightenment; indication of pervading the cosmos in a moment of thought with emanations in the forms of the buddhas of past, present, and future, emitted from every pore; indication of the light of magical pervasion of all multitudes of lands in all the oceans in all directions equally with one body; indication of revelation of the power of concentration of all pasts, presents, and futures of the transfigurations of the state of buddhahood in the surfaces of all objects; indication of manifestation of the oceans of eons of various successive transfigurations of Buddha in the lands of past, present, and future, equal to the atoms in all lands; indication of the birth of enlightening beings from the endless power emanating from every pore by the ocean of vows of all buddhas of past, present, and future; indication of endless manifestation of varied expositions of truth amid equal adornments of sites of enlightenment with circles of enlightening beings around lion thrones equal in extent to the cosmos: "These ten, O offspring of the Victor," said Samantabhadra, the Universally Good enlightening being, "are the first ten of as many expressions of the 'lion emergence' con-

centration as atoms in untold buddha-lands, which I follow. However, these are the sphere of knowledge of those who arrive at Thusness."

Then the enlightening being Universally Good, illuminating the expression of the meaning of the "lion emergence" concentration of Buddha, by the empowerment of Buddha, while gazing on the face of Buddha, observing the ocean of assemblies everywhere, observing the infinitely various transfigurations of the concentration of Buddha in the inconceivable sphere of the enlightened, observing the magical nature of inconceivable knowledge, and observing all teachings expressed in an inconceivably infinite variety of manners of speaking, then uttered these verses:

Like the atoms of all lands are the oceanic buddha-lands on a single hairtip:
Surrounded by a circle of enlightening beings, there Buddha rests on the throne of the enlightened.

In the ocean of buddha-lands on a single hair, on a lotus throne at the site of enlightenment
Extended throughout the cosmos, the Guide is seen at the trees of enlightenment.

Like the atoms in all lands are the buddhas assembled on a single hair:
Surrounded by a host of enlightening beings, they expound all good actions.

Buddha sits in one land pervading all lands;
Endless hosts of enlightening beings go there from everywhere.

Like atoms in countless lands, enlightening beings, radiant seas of virtue,
Should appear in the audiences of the Teachers, throughout the cosmos.

Appearing like reflections in all lands, oceans of knowledge of buddhas,
Established in good practices, they arrive in the assemblies of all buddhas.

Assembled everywhere in all lands, in the realm of the joy of enlightening practice,
Delighted in hearing the myriad teachings, they pass millions of eons in each land.

Enlightening beings carry out their practices coursing in the ocean of truth, emanating light;
They enter the oceans of vows, established in the sphere of buddhahood.

Born of the teachings of the buddhas, acting with universal good in mind,
They enter the oceans of qualities of buddhas, in vast transfigurations.

Pervading the refuge of the reality realm, they constantly emanate a cloud of bodies,
Many as atoms in all lands, with the rain of truth, for enlightenment.

Then the blessed Buddha, wanting to establish those enlightening beings in this lion emergence concentration of buddhas, went on to emanate from the circle of hair between his brows a light called "illumining past, present, and future, showing all ways into the reality realm," accompanied by as many beams of light as atoms in untold buddha-lands, with which he illumined all lands in all oceans of worlds in the ten directions.

Then the enlightening beings who had gathered at the Jeta grove saw, in every buddha-land in all universes throughout the farthest reaches of space, in groups of buddha-lands within atoms of buddha-lands as numerous as atoms in all buddha-lands, in buddha-lands of various powers, various purities, various locations, and various conditions, an enlightening being at the summit of enlightenment sitting on a lion throne, attended by all world rulers, surrounded by a multitude of enlightening beings, attaining unexcelled supreme perfect enlightenment, here teaching in circles as vast as untold buddha-lands with a sphere of sound pervading the cosmos, there gone to the various realms of existence, or in the cities, towns, communities, and nations of the human world, teaching the truth by means of various miracles, various modes of conduct, various embodiments, various indications of ways of concentration, various superknowledges from concentration, appearing in various castes and races, with various auras of light, radiating various webs of light beams, with various spheres of sound, in various congregations, setting up various interlocutors, setting up various instructions, in various words and expressions.

And, as those enlightening beings saw the transfigurations of the profound concentration of the Buddha in all those assemblies, they saw transfigurations of Buddha throughout the cosmos, in all worlds throughout space, in the arrays of the ten directions, in the sets of cycles in all places, in the confluence of all spaces, in the media of principles in the various regions, in the various realms of conception, in the conjunctions of the various regions, in the specific spaces of the various regions, in the oceans of all regions—that is, in the north, south, east, west, northeast, southeast, southwest, northwest, nadir, and zenith—in the places of the body of lands, in the places of the body of beings, in the places that are in the conceptions of beings, in the regions of past ages, in the regions of the present in the ten directions, in every point in all realms of space, in the locus of each and every atom of all lands, in the points of entry of all spaces, in the locations of occurrence of performance of various actions, in the conceptual locations of infinite surfaces of space in a point the size of a hairtip, those transfigurations reflected in the minds of all living beings, using their languages, in the perceptions of all living beings, without discrimination among beings, equal in past, present, and future, coming forth equally everywhere as a whole, with physical forms coming to all assemblies, descending into the

presence of all bodies of beings, with the same knowledge in all ages, appearing to all beings according to their mentalities, equally, everywhere in all lands, elucidating the teachings of buddhas and guiding sentient beings ceaselessly.

All of them were united by the blessed Vairocana Buddha, by the four integrative methods, by equality of past virtuous actions; they were fully developed by seeing, hearing, and remembering; they had already set their minds on supreme enlightenment; going to the buddhas here and there, they were united by fundamental virtues: in accord with the sameness of their roots of goodness and adoption of means of developing omniscience, the enlightening beings gained access to the projections of the concentration of the blessed Vairocana, which extended throughout the cosmos, to the farthest reaches of space. Some comprehended the reality-body, some the form-body, some the past attainment of Vairocana as an enlightening being, some the fulfillment of the ways of transcendence, some the pure adornment of the sphere of action, some the mystic projection of the stages of enlightening, some the mystical projection of perfect enlightenment, some the unconfused mystical projection of the concentrations in which buddhas sojourn, some the powers and fearlessnesses of buddhas, and some comprehended the ocean of analytic powers of buddhas—they entered into as many such oceans of mystical projections of Buddha as there are atoms in ten inexpressible numbers of buddha-lands. They entered those oceans of mystical projections of Buddha by way of various devotions, various paths, various doors, various entries, various penetrations, various methods, various approaches, various directions, various capacities, various places, various worlds, various attainments, various provisions, various transformations, various means, and various concentrations. Those enlightening beings gained access to the mystical projections, the miraculous transfigurations, of the blessed Buddha Vairocana by means of such enlightening beings; concentrations as these—adornment of the entire cosmos, illumination of the realm of unobstructed knowledge of all times, light of knowledge of the continuity of the planes of the cosmos, entry into the plane of the sphere of those who realize Thusness, illumination of the plane of space, free access to the ten powers of buddhas, bold emergence adorned by the fearlessness of the enlightened, whirlpool of the principles of the reality realm, moon pervading all universes with unhindered sound, and light of principles of universal order.

Those enlightening beings also entered the oceans of mystical projections of buddhahood of the blessed Vairocana by way of such enlightening concentrations as those known as emblem of the king of truth crowned by nonattachment, seeing oceans of buddhas in all objects, emblem of reflection of the different bodies of all realms of being, entry into the unalloyed sphere of the body of those who arrive at Thusness, container of compassion going along with the whirl of all worlds, founded on the power based on all truths, sphere of revelation of ultimately quiescent indifferent equality, universally projected reflection emanated purely without attachment, occult

manifestation of the unity of all lands, effectuation of the manifestation of attainment of enlightenment in all buddha-lands, comprehension of embodiment of all oceanic virtues, endless spiritual power to effect the mystical transfiguration of all objects, entry into the ocean of past practices of all buddhas, basis of eternal preservation of the lineage of buddhas, power of devotion to purification of the ocean of all lands in the ten directions of the present, illumination of the states of all buddhas in a single moment of thought, entry into ultimate freedom from attachment to all objects, causing all worlds to appear in one buddha-field, production of emanations of all embodiments of buddhas, adamantine knowledge of the ocean of all faculties, causing all buddhas to appear within a single body, instantaneous state of discovering the principle of all things in the point of a moment of thought, spiritual power of manifesting nirvana in all realms in the cosmos, power to roam on the highest plane, magical manifestation of the differentiation of the bodies of beings in all buddha-lands, entry into the presence of the whirl of all knowledge, complete knowledge and differentation of past, present, and future in a single instant, containing the body of principles of the cosmos in every moment of thought, lion following the lineage of all buddhas, sphere of the eye of wisdom seeing the cosmos in all objects, vigorous undertaking of approach to the ten powers, sphere of the eye of universal vision of all objects, illumination of beings in all spheres of form, space of an unmoving whirl, showing all things in one thing, verbal analysis of truth.

Those enlightening beings also entered the oceans of mystic projections of Buddha made by Vairocana by way of such enlightening beings' concentrations as exposition of truth setting up the standard of all buddhas, illumination unattached to the borders of past, present, and future, continuous knowledge of all ages, entry into the ten powers by subtle means, accomplishment of unbreakable practice of the essence of enlightenment through all ages, clouds swiftly appearing everywhere, creation of magical appearances of attainment of enlightenment, characterized by all pleasures of feeling, adornment of space with all kinds of magnificent arrays, moment to moment producing clouds of crested images like beings of the world, light of the moon of realization of Thusness pure as space, spacelike base of all who realize Thusness, radiance of all spiritual faculties, lamp revealing the meanings of all things, illumination of the sphere of the ten powers, characterized by the brilliance of the buddhas of all times, the unique source of all buddhas, accomplishing undertakings in every passing moment, source of inexhaustible blessing, illumination of guidance of endless vision of Buddha, supreme adamantine basis of all truths, production of universal manifestations of the emanations of all buddhas, consummating the course of the sun of all buddhas, instantly illuminating past, present, and future, sound of the voice emitting universal light illumining the natural quiescence of all things, march to the boundary of vision of all buddhas, aware of all things like a collection of lotuses, observation of phenomena as baseless like the sky, whirlpool of concentration of the ocean of all spaces in one space, entering directly into the ground of all phenomena, oceanic source of

all things, tranquil body shining light on all beings, accomplishment of the will for all higher knowledge in a single moment of thought, eternal manifestation of the attainment of enlightenment equally everywhere, entering into all universes by comprehending them as one single array, illumination of the body of recollection of all buddhas, intuition of vast higher knowledge of all worlds, merging one's being with the infinite cosmic principle in a single mental instant, illumination of the homologous order of all things in homologous universes, mystical manifestation of the fiery energy of the spheres of all Buddha teachings, basis of the determination and action taking all realms of beings into the net of Indra, continuity of the ground of all worlds, traveling everywhere by mystic projections of lotuslike splendor, intuitive knowledge of the cycles of the bodies of all beings, magical materialization in the presence of all beings, superknowledge of the means of analyzing mundane speech in the ocean of utterances of all beings, superknowledge of the distinctions of the seeds of all worlds, unalloyed incorruptible matrix of great compassion, entry of all buddhas into the goal of realization of Thusness, and lionlike emergence to behold the abode of liberation of all buddhas.

By entry into as many of the concentrations of enlightening beings as atoms in untold buddha-lands, beginning with these, those enlightening beings entered into the ocean of the blessed Vairocana's mystical projections of buddhahood, and they accordingly remembered equivalent transformations carried out in the past. Furthermore, by the mental-moment-to-mental-moment entry, pervading the whole cosmos, of those enlightening beings, who were in the presence of Buddha in the Jeta grove, sitting on lion thrones in lotuses of various jewels as vast as worlds as numerous as atoms in ten buddha-lands, born of the occult transformation of great knowledge and insight, having attained the stage of penetrating knowledge and insight, contemplating with universal knowledge, born of the source of wisdom, on the brink of omniscience, having unclouded eyes of knowledge, having arrived at the state of leaders of beings, having approached equality with all buddhas, always carrying out the principle of nondiscrimination, with specific knowledge of all objects, relating to all things as naturally calm, in the ultimate asylum of the quiescence and nirvana of all worlds yet upholding the variety of all worlds, going to all lands without attachment, in the midst of all things without reliance on anything, effortlessly establishing the measures of all teachings, knowing how to develop and guide all people, showing all beings the state of peace and serenity, risen to the realm of the abode of knowledge and liberation, embodying knowledge gone to the limit of dispassion, having emerged from the ocean of all existences, observing the limit of reality of all worlds, in the sphere of light of knowledge of the ocean of truths, with great compassionate minds perfectly unified by oceanic concentration, thoroughly aware of the principle of the illusoriness of phenomena, having comprehended that all worlds are like dreams, knowing the vision of all buddhas are like reflections, aware that all utterances are like echoes, knowing that the effects of all things are like magic productions,

determined to reach the sphere of fulfillment, following skillful methods of purification of the sphere of universal knowledge, with ultimately peaceful and calm minds, with knowledge of all families of mystic spells, with fearless, even force of the the power of concentration, with the eye reaching the limit of the cosmos, in the stage of ungraspability of all things, contemplating the infinite ocean of wisdom, gone to the farther shore of transcendence by knowledge, having attained the sustaining power of transcendent wisdom, gone beyond all worlds by consummation of transcendent spiritual powers, masters of transcendent concentration, with correct knowledge of all buddhas' skillfullness in respect to meanings, with knowledge of the means of skillful elucidation of truth, with extraordinary knowledge of expression, being clouds of teaching with inexhaustible power of eloquence, roaring the fearless, mighty lion's roar, enjoying the unequaled bliss of nonreliance, having unclouded eyes seeing into all things, moons of knowledge of the state of intellect of all beings, beams of light of designations of principles of all truths from the sphere of wisdom, mountains of virtue with diamonds of knowledge, beyond all comparison, sprouting the knowledge of all spiritual faculties, heroic conquerors of all demons, full of the energy of the sphere of endless knowledge, physically beyond all worldlings, with unhindered insight into all things, aware of the bounds of finiteness and infinity, standing on the limit of reality, tallying with the universal limit, having the eye of knowledge observing signlessness, skilled in the causes of accomplishment of all practices of enlightening beings, coursing in nondualistic knowledge, observing all worldly trends, appearing in all buddha-lands without dwelling, free from obscurity in regard to all things, having reached the sphere of knowledge without darkness, engaged in the illumination of truth everywhere, excellent fields of blessings for all beings, moons of fulfillment of the wishes of all who see or hear of them, mountains of virtue rising above all worlds, bravely subduing all challengers, making their voices heard in all buddha-lands, tirelessly watching all the buddhas, able to control reflections of the bodies of all buddhas, adopting appropriate forms to guide all beings, pervading all lands with one body, having purified their spheres of accomplishment, having the capacity for the vehicle of great knowledge unobstructed as space, reflecting the bodies of all things in their sphere of knowledge, suns of knowledge appearing in all worlds, having the power to adapt to all worlds at will, having specific knowledge of the various dispositions and faculties of all beings, having arrived at all truths with unobstructed perspective, apprised of the inherent nature of all things being birthlessness, mature in the knowledge of the mutual interpenetration of the subtle and gross, resolved on the goal of the profound state of buddhahood, knowing the verbal designations of profound meaning, eloquently telling the meanings of endless words and expressions, expounding entry into the ocean of all scriptures by one word, supporting the vast body of knowledge of mystic formulae, having the power to hold them forever, knowing specifically their abodes over untold ages in a single moment of thought, having occult knowledge of all worlds, knowing past, present, and future in a single

moment of thought, reflecting the infinite ocean of buddha-teachings in mystic formulae holding all principles, tirelessly turning the wheel of teaching leading all beings to knowledge, illumined with the knowledge of the sphere of buddhas, always in the concentration of good vision, having the superknowledge that discerns the differences among all things while being ultimately unattached, master of knowledge of the sphere of liberation, the highest of all states, causing all objects to appear in pure arrays, entering into the universes of the ten directions wherever they are, entering into the different universes in all directions, conscious of enlightenment in atomic particles subtle and gross, showing all colors beautiful in nature, concentrating the totality in one space, treasuries of knowledge and virtue mature in the knowledge of infinite qualities of one form, praised by all buddhas, having qualities that can never be fully told—those enlightening beings who had gathered at the Jeta grove and were sitting there immersed in the ocean of qualities of Buddha, illumined by rays of light from the buddhas, as they were in a state of great ecstasy, having attained the light of the inconceivable state of enlightening beings, from their ecstasy emanated great arrays of mystical projections pervading all universes, issuing from all of their bodies, their towers, their paraphernalia and their thrones, from everywhere in the Jeta grove: in each successive mental moment they emanated vast clouds of webs of light beams, pleasing to all worlds, suffusing the ten directions; they filled the ten directions with clouds of bells of all jewels ringing with sounds bespeaking the virtues and qualities of the buddhas of past, present, and future; they filled the ten directions with clouds of voices of all beings, issuing from all objects, making sweet sounds telling of the fruits of all beings' actions; they filled the ten directions with clouds of forms showing the vows of all enlightening beings and the various practices of enlightening beings, emanating voices telling of the undertakings of all enlightening beings; they emanated clouds of beatified embodiments of enlightening beings filling the ten directions telling of the succession of buddhas in all lands; they emanated clouds of sites of enlightenment like those of all buddhas of past, present, and future, filling the ten directions, showing magnificent displays of the transcendent enlightenment and emancipation of all buddhas; from all objects they emanated clouds of bodies of ruling water spirits, showering rain of all fragrances throughout the ten directions; they emanated clouds of bodies like the rulers of all worlds, pervading the ten directions, telling of the conduct of the enlightening being Universally Good; from all objects they sent forth clouds of reflections of all perfectly pure buddha-lands, made of all jewels, filling the ten directions, showing the turnings of the wheels of teachings of all buddhas. They emanated as many such clouds of magical displays of great magnificent arrays as atoms in untold buddha-lands, by the mystic power of those enlightening beings, and by virtue of their state of attainment of illumination of the inconceivable ocean of truths.

Then the enlightening being Manjushri, empowered by Buddha, observ-

ing all those mystical apparitions appearing throughout the ten directions, uttered these verses:

Observe the infinite, vast power of Buddha arisen in the Jeta grove,
Having emanated clouds of bodies as sense objects that pervade all directions.

The vast, pure arrays of offspring of Buddha, various, of infinite forms,
Are all seen reflected from the thrones, which contain the objects of sense.

Clouds of jewel radiance, in various arrays, pervade the land, pouring forth
From the pores of the offspring of Buddha, emitting the sounds of Buddha.

Forms like Brahma and Indra, with pure bodies and tranquil deportment,
Emerging from the trees and flowers, go forth telling of meditation.

Enlightening beings like Universally Good, adorned with embellishing marks,
Inconceivable, countless, are produced from the Buddha's pores.

Those clouds of adornments of the Oceans of Virtue bespeak the qualities
Of the enlightening beings of all times, gathered in the Jeta grove.

All the varied oceans of deeds of groups of beings in all directions
Are heard, radiating from within the trees in the Jeta grove.

Transfigurations of all buddhas of past, present, and future in every land
Appear from the ground, in every single object, numerous as atoms.

At each and every point various oceanic clouds of buddhas
Continuously reveal the abodes of the Victors and the masses of buddhas there.

As many as beings, pervading everywhere, as they develop beings by expedient means,
From their auras emerge oceanic clouds of fragrant flames and masses of flowers.

Precious mansions, measureless as the sky, adorned with all realities,
Fill the lands in all directions, and all sites of enlightenment.

All the lands of the offspring of Buddha in past, present, and future, great healers,
Purified by means of the practice of universal good,

Their various arrays, purified over oceans of eons, infinite as beings,
Are all seen by reflection in the sky of the Jeta grove.

At that point, each of those enlightening beings, illuminated by the light of the concentration of Buddha, entered as many gates of great compassion as atoms in untold buddha-lands, and attained even greater capability to treat all beings beneficially. Thus concentrated, from each of their pores came forth as many rays of light as atoms in untold buddha-lands; from each ray of light came forth as many multitudes of phantom enlightening beings, bodies like those of all world rulers, bodies appearing to all beings, bodies adapted to the development of all beings. Having pervaded the cosmos with their emanations, they enlightened, developed, and guided sentient beings, by means of showing descent from heaven; by means of showing birth in all worlds; by means of showing the sphere of practice of enlightening beings; by means of dreams bearing messages to the mind; by means of release through the vows of all enlightening beings; by means of perfect knowledge of the world; by means of showing the practice of transcendent giving; by means of the positive and negative spheres of the virtues of all buddhas, what they cultivate and what they efface; by means of showing transcendental forbearance, even if dismembered; by means of transcendent energy of the great spiritual metamorphosis of enlightening beings; by means of shining light of the sphere of the path of buddha-knowledge by the meditations, liberations, concentrations, and attainments of all enlightening beings; by means of showing the relinquishment of countless bodies in quest of the meaning of each phase of the teachings in order to find out all buddha-teachings; by means of approaching all buddhas and asking about all the teachings; by means of communicating the light of the ocean of methods and principles of approaching and guiding beings according to the right timing and according to their mentalities, fulfilling omniscience; by means of showing the light of power of the stores of knowledge and virtue of all enlightening beings, which are invulnerable to demons and disputers; by means of showing the stage of knowledge which includes knowledge of all practical arts and mystic knowledge; by means of showing the stage of knowledge which includes knowledge and mystic knowledge of the differences among all beings; by means of showing the stage of knowledge which includes knowledge and mystic knowledge of the differences in the mentalities of all beings; by means of showing the stage of knowledge which includes knowledge and mystic knowledge of the faculties, procedures, and practices of all beings and the destruction of their various afflictions and habits; by showing the stage of knowledge which includes knowledge and mystic knowledge of the various results of deeds of all beings—with as many such means of developing and guiding beings as atoms in untold

buddha-lands, those enlightening beings were seen to have come to the abodes of all sentient beings in all states of existence; with nondiscriminatory great compassion, with nondiscriminatory commitment, with nondiscriminatory knowledge, with nondiscriminatory effort to save all beings, for the purpose of fully developing beings according to their mentalities, beings who could be guided by seeing them, by hearing them, by their halos, by the sound of their names, by their auras, by radiating nets of light beams, the enlightening beings in the Jeta grove were seen by various arrays of projections pervading all realms of beings in all oceans of worlds, yet without leaving the presence of the Buddha: some appeared pervading the ten directions, their bodies on their thrones in their towers surrounded by their associates, yet without becoming absent from the presence of Buddha; some appeared emanating clouds of apparitions to develop beings, yet without becoming absent from the assembly around the Buddha; some appeared in the form of mendicants, some in the form of priests, some in bodies adorned head to foot with particular emblematic signs, some in the forms of scholars, scientists, doctors, some in the form of merchants, some in the form of ascetics, some in the form of entertainers, some in the form of pietists, some in the form of bearers of all kinds of arts and crafts—they were seen to have come, in their various forms, to all villages, cities, towns, communities, districts, and nations. With mastery of proper timing, proceeding according to the time, by modification of adapted forms and appearances, modifications of tone, language, deportment, situation, carrying out the practices of enlightening beings, which are like the cosmic network of all worlds, illumine the spheres of all practical arts, are lamps shedding light on the knowledge of all beings, are arrays of mystical displays of all realities, radiate the light of all truths, purify the establishment of vehicles of liberation of all places, and light up the spheres of all truths, they were seen to have come to all villages, towns, cities, districts, and nations for the purpose of leading sentient beings to perfection.

At that time Manjushri, in the form of a youth, was in his tower together with enlightening beings of equivalent practice, perpetually attendant thunderbolt bearers, physical deities who had undertaken the making of power for all worlds and were willingly committed to attendance on all buddhas, footstep-following deities committed to past vows, earth deities intent on hearing the Teaching, greatly compassionate deities of springs, lakes pools, reservoirs, and rivers, deities of fire shining with the radiance of the power of the light of wisdom, crowned deities of wind, area deities with knowledge illumining all regions, night deities involved in dispelling the darkness of ignorance, day deities involved in bringing forth the day of those who arrive at Thusness, sky deities engaged in the adornment of the space of all elements of reality, ocean deities involved in rescuing all beings from the ocean of existence, mountain deities involved in gathering the store of all knowledge with a mind based on transcendentally lofty virtue, river deities engaged in adorning the bodies of all beings with the vow to cause all the qualities of buddhas to appear, city deities engaged in protecting the city of

the mind of all beings, and with dragon chiefs devoted to the city of all truths, spirit chiefs able to protect all beings, celestial musician chiefs engaged in increasing the bliss of all beings, demon chiefs engaged in repulsing all ghostlike tendencies, bird chiefs committed to taking all beings up out of the ocean of existence, titans resolved to perfect the power of the body of those who arrive at Thusness, which is beyond all worlds, serpent chiefs with bowed bodies who had attained the joy of the vision of Buddha, celestial chiefs appalled by the whirl of birth and death who looked to what is higher, and most respectful Brahma chiefs in attitudes of reverence; with a parade of such enlightening beings, the enlightening being Manjushri came forth from his place, circled the Buddha hundreds of times to his right, made many offerings to Buddha, then left the presence of the Buddha and went south on a journey in the human realm.

Then the venerable Shariputra, by the power of Buddha, seeing the young Manjushri with this transfigured array of enlightening beings having left the Jeta grove and going south, conceived the desire to go on the journey to the human world with Manjushri. With a group of sixty monks he went forth from where he was and approached the Buddha. Going up to the Buddha, he bowed his head to the Buddha's feet, then gazed at the Buddha; given permission by the Buddha, he circled the Buddha three times to his right, and went to Manjushri, accompanied by those sixty monks, who were staying with him and who were novices, having but recently left home. Among those sixty monks were Sagarabuddhi, Mahasudatta, Punyaprabha, Mahavatsa, Vibhudatta, Vishuddhacarin, Devashri, Indramati, Brahmottama, Prashantamati, and others. All those monks had served past buddhas, had planted roots of goodness, had far-reaching zeal, had thoroughly purified faith and reason, were great in understanding and action, were capable of viewing the realm of Buddha and comprehended the inherent nature of things, were intent on the welfare and development of others, and sought the qualities of those who arrive at Thusness. They were guided by the teaching of Manjushri.

At that point the venerable Shariputra, on the way, looked at all the monks and said to Sagarabuddhi, "See the inconceivable purity of form of Manjushri, along with the celestial and earthly beings, his variety of marks and embellishments, the purity of his sphere of radiance, his web of light beams developing countless beings, extinguishing all miseries, his wealth of followers, embraced by past virtues, arraying the path, which is eight steps wide. See the magnificent arrays of the procession on the path, facing the realms in all directions as they go, with overflowing great treasuries, auspicious and fair arrays, on the left and right; magnificent arrays of adornments emerge from within all the trees growing out of the roots of goodness of attendance on past buddhas; all the world chiefs are showering clouds of offerings in respect; from the curl of hair between the eyebrows of all buddhas from the ten directions, spheres of networks of light beams emanate, uttering all teachings of buddhas, and enter Manjushri's head."

Beginning with these, Shariputra revealed and described to the monks

measureless arrays of qualities of the procession of Manjushri, and as Shariputra spoke of the qualities of Manjushri, the minds of the monks were purified, calmed, and delighted; they were thrilled, their mental states became suitable for religious practice, their senses became clear and tranquil, their gladness increased and their depression vanished, all obstructions disappeared, they came face to face with the vision of Buddha, they dedicated their minds to the buddha-teachings, their enlightening faculties were clarified, the power of faith of enlightening beings rose in them, great compassion developed in them, they entered the sphere of the transcendences, they conceived great vows and came to perceive the oceans of buddhas in the ten directions: with this supreme power of faith in omniscience, they said to Shariputra, "Teacher, lead us to the presence of that wise person." Then Shariputra went together with the monks to Manjushri and said, "O Manjushri, these monks want to see you." Then Manjushri, who was together with a great host of transfigured enlightening beings, turned with the gaze of an elephant and looked at the monks. The monks then bowed their heads to the feet of Manjushri, saluted him, and said, "By this root of goodness, witnessed by the blessed Shakyamuni Buddha—by the root of goodness may we become like you, may we attain bodies, voices, embellishments, and spiritual transfigurations like you."

To this Manjushri replied, "A man or woman setting out on the Great Vehicle imbued with ten indefatigable determinations will enter the stage of realization of Thusness, to say nothing of the stage of enlightening beings. What are the ten? The indefatigable resolution to see, attend, and serve all buddhas; to build up all roots of goodness without retreating; to seek all truths; to practice all the transcendent ways of enlightening beings; to fully accomplish all concentrations of enlightening beings; to enter successively into all ages; to thoroughly purify all oceans of buddha-lands in the ten directions; to lead all realms of sentient beings to perfect development; to carry out the practices of enlightening beings in all lands and ages; to fully attain each power of buddhas by maturing all beings through the process of practicing as many transcendent ways as atoms in all buddha-lands to mature each being. Men or women with faith who are imbued with these ten indefatigable determinations grow in all roots of goodness, leave all compulsive, routine mundane tendencies, drop out of all social castes, go beyond all stages of individual emancipation, are born in the family of all buddhas, fulfill the vows of enlightening beings, become pure with the attainment of all qualities of the enlightened, become clarified in all the practices of enlightening beings, develop all the powers of buddhas, overcome all demons and challengers, progress through all the stages of enlightening beings, and reach buddhahood."

Then the monks, having heard this teaching, attained a concentration called sphere of the unobstructed eye of vision of all buddhas, by the experience of which they saw the circles of assemblies of the buddhas in all worlds throughout the ten directions. They also saw all the beings in those worlds, and they also saw the various differentiations in those worlds. They also

knew how many atoms were in these worlds. They also saw all the dwellings and furniture of those beings, made of various precious substances. They also heard the oceans of the qualities of the voice and the buddhas in those worlds, and understood the various statements, allusions, expressions, mystic formulae, terminology, and concepts of their teachings. They also discerned the minds, faculties, and dispositions of the beings in those worlds, and called to mind the events of ten lives past and future. They also comprehended the utterance of ten cycles of teaching of those buddhas. They also comprehended ten states produced by mystical powers, ten productions of guiding principles, and ten productions of instructive statements. They also comprehended ten accomplishments of analytic knowledge of those buddhas.

When they attained this concentration, they developed ten thousand qualities of the determination of enlightenment, entered ten thousand concentrations and purified ten thousand aspects of transcendence; having attained great illumination, being illumined by the sphere of great wisdom, they attained ten mystic knowledges of enlightening beings.

Manjushri exhorted and led them, now with soft and delicate sprouts of mystic knowledge and firm determination for enlightenment, into the practice of the universally good enlightening being. Based on the practice of the universally good enlightening being, they entered into the oceans of great vows and began to carry them out. By undertaking the oceans of great vows, and by purification of mind, they attained purity of body; by physical purity they gained physical lightness, by which physical purity and lightness they opened wide the doors to mystic knowledge and attained undiminishing mystic knowledge. By this attainment of mystic knowledge they appeared in multitudes of bodies to all the buddhas in the ten directions for the sake of accomplishing all Buddha teachings, yet without leaving the presence of Manjushri.

Then Manjushri, having set those monks on the foundation of unexcelled true enlightenment, continued his journey to the human realm and came to a great city in the south named Dhanyakara. There he stayed with his retinue in a forest called Array of Various Standards of Strength, to the east of the city, at a shrine where past buddhas had dwelt, established by buddhas for the sake of perfecting sentient beings, the repute of which resounded in infinite lands, a place where the Buddha, in the past, carrying out the practice of an enlightening being, relinquished many things that are difficult to relinquish, a place where gods, dragons, goblins, nymphs, titans, birds, centaurs, serpents, humans, and nonhumans always presented offerings to the earth. There Manjushri expounded a scripture called Illumination of the Principles of the Cosmos, whence flowed ten hundred thousand trillion scriptures. As he was expounding the scripture, many tens of hundreds of thousands of trillions of dragons came to him from the ocean; having heard this teaching, disdaining the condition of dragons and desiring the qualities of buddhahood, they left the state of dragons and gained birth as celestial or human beings. There ten thousand dragons became irreversible in their

progress toward supreme perfect enlightenment. And during his exposition of the teaching, innumerable beings were edified through the Three Vehicles.

Now the people of the city heard that Manjushri had come and was staying at the shrine in the forest. Having heard this, pious men and women, boys and girls, each a company of five hundred, led by Mahaprajna, the foremost of the pious men, went from the city to where Manjushri was. Then the pious man Mahaprajna, with a company of five hundred pious men such as Sudatta, Vasudatta, Punyaprabha, Yashodeva, Somashri, Somanandi, Sumati, Mahamati, Rahulabhadra, and Bhadrashri, went to Manjushri, bowed their heads to his feet, circled him three times, and then sat to one side.

Then a pious woman named Mahaprajna, with a company of five hundred pious women including Suprabha, Sugatra, Subhadra, Bhadrashri, Candraprabhasa, Ketuprabha, Shribhadra, and Sulocana, went to Manjushri, bowed to him and circled him, and then sat to one side.

Then Sudhana, an outstanding boy, together with a company of five hundred outstanding boys including Suvrata, Sushila, Svacara, Suvikrami, Sucinti, Sumati, Subuddhi, Sunetra, Subahu, and Suprabha, went to Manjushri, bowed to him and circled him, and then sat to one side.

Then the girl Subhadra, daughter of the householder Mahaprajna, together with a group of five hundred girls including Bhadra, Abhiramavarta, Drdhamati, Brahmadatta, Shribhadra, Shriprabha, and Suprabha, went to Manjushri, bowed to him and circled him, and then sat to one side.

Then Manjushri, seeing that the women, men, boys and girls from the city had gathered and were seated, according to their dispositions overwhelmed them with his power over appearance, soothed them with his power of great benevolence, undertook to teach them with his power of great compassion, considered their mentalities with his power of knowledge, and, imbued with great analytic intelligence, wishing to expound the truth, he observed the outstanding boy Sudhana: "Why is Sudhana called Sudhana, which means 'Good Wealth'? When Sudhana was conceived in his mother's womb, there appeared in the house sprouts of seven precious substances, evenly distributed throughout the house. Beneath those precious sprouts were seven great treasuries, from which those sprouts emerged, splitting the surface of the earth as they grew, treasuries of gold, silver, sapphire, crystal, ruby, emerald, and coral. When his limbs were perfectly formed and he was born after ten months, those treasuries, which were seven spans high, wide, and long, rose to the surface of the earth, opened, glittered, and shone. Five hundred vessels made of precious substances also appeared in the house—vessels of clarified butter, sesame oil, honey, and fresh butter, each equipped with all the necessary utensils; there also appeared diamond vessels filled with all kinds of perfumes, fragrant vessels filled with various cloths, crystal vessels filled with various foods and drinks, pearl vessels filled with various jewels, gold vessels filled with silver

powder, silver vessels filled with gold powder, gold and silver vessels filled with agates, crystal vessels filled with sapphires, sapphire vessels filled with crystal jewels, emerald vessels filled with rubies, ruby vessels filled with emeralds, star sapphire vessels filled with water-clarifying jewels, water-clarifying jewel vessels filled with star sapphires. Five hundred such precious vessels appeared in the storerooms of the house simultaneously with the birth of Sudhana, raining money, grain, gold, and various other valuables. Because of this great prosperity that appeared in the house by his mere birth, the fortune-tellers and priests and his parents and kin called him Sudhana, 'Good Wealth.'"

Sudhana, furthermore, having served past buddhas and planted roots of goodness, imbued with great zeal and devotion, intent on following spiritual benefactors, impeccable in word, thought, and deed, engaged in clarification of the path of enlightening beings, heading for omniscience, having become a vessel of the Buddha teachings, his course of mind purified, had achieved an unhindered, unattached determination for enlightenment.

At that point Manjushri, having regarded Sudhana, greeted him in a friendly manner and expounded the Teaching to him, dealing with all elements of buddhahood, the cultivation and attainment of all elements of buddhahood, the infinity of all buddhas, the successive appearance of all buddhas in the world, the purification of the congregations surrounding all buddhas, the achievement of the reality-body of all buddhas, the magnificent arrays of wisdom and eloquence of all buddhas, the purification of the array of spheres of light of all buddhas, and the equality of all buddhas.

Then Manjushri, having edified, inspired, sharpened, and delighted Sudhana and the great crowd of people with his talk on the Teaching, having caused them to set their minds on perfect enlightenment and made them remember their past roots of goodness, stopped his teaching there, given as it was to the people in accord with their mentalities, and left.

Then Sudhana, having heard from Manjushri of such magnificence of the qualities of Buddha, with the quest for supreme perfect enlightenment uppermost in his mind, uttered these verses as he watched Manjushri going:

By your power, Great Sage, I am set on enlightenment for the good of all beings,
Resolved on this, with an endless vista; hear what is on my mind.

Moats filled with the water of delight, with high walls of conceit and pride,
Its doors the conditions of all beings—that is how the great city of existence is.

Shrouded in the great darkness of ignorance, burnt by the fire of lust and hate,

Ever under the sway of the lord of demons, the abode of the unenlightened.

Completely bound by the ropes and chains of craving, made desolate by the wastelands of deceit,
Blinded by doubt and confusion, standing on the ground of falsehood.

Bound up in envy and jealousy, becoming ghosts, animals, and fiends,
Oppressed by birth, sickness, age, and death, they wander lost in the wheel of transmigration.

May the pure orb of your compassion for them, a sun radiating the light of knowledge,
Risen to evaporate the sea of afflictions, shine on me like the sun.

Orb full of the power of love, radiating moonbeams of virtue, grant happiness;
You give light like the full moon appearing in the abodes of all beings.

Endowed with all virtues and powers, your mind is in the sky of the reality realm;
Instruct me, O King, with the jewel of the wheel of the teaching.

Boldly advancing, resolute, on the vehicle of enlightenment, having developed great virtue and knowledge,
O Caravan Leader arising to benefit all beings, protect me.

Girt with the armor of forbearance, strength, and firmness, wielding the sword of knowledge in the hand of compassion,
Facing the band of demons in battle, lead me to safety, O Hero.

Dwelling on the peak of the polar mountain of truth, surrounded by the archangels of concentration,
Destroyer of the titans of affliction, look upon me, O Mighty One.

In the city of existences, the abode of the unaware, your guidance out of afflictive action is definitive;
Amid the confusion of the cycle of transmigration on the ground of cause, as a lamp reveal to me the Way.

Turning away from the paths of woe, purifying the paths of bliss,
Transcender of all worldly states, lead me to the door of liberation.

I am stuck to the notions of permanence, self, and pleasure, blocked by falsehood and grasping—
With the sharp eye of truth, knowledge, and power, quickly open the door of liberation for me.

Knower of the paths of truth and falsehood, fearless in the varied knowledge of the Way,
Certain of the guidance of all paths, show me the Way to enlightenment.

Tree of right insight standing firm on the ground, nourished by the water of the virtues of all buddhas,
Showing flowers of virtues of buddha-teaching, show me the Way to enlightenment.

O teacher of the Way, show me the buddhas of the past, future, and present,
Makers of light, best of beings, gone to bliss.

Familiar with the various mechanics of action, expert in the mechanics of the vehicle of religion,
Sure of the various vehicles of knowledge, show me the vehicle of enlightenment.

Put me on the vehicle of enlightenment, driven by faith, studded with jewels of virtue,
A globe with wheels of prayer and vows, steeled by forbearance, resting on the axle of compassion.

Orb of all memory, purified, with a roof of kindness, well adorned,
And a beautiful bell-garland of analytic powers—put me in this supreme vehicle.

Adorned with a couch of pure conduct, filled with millions of concentration-ladies,
With the drum of truth resounding—bring me to this royal vehicle.

With an infinite chamber of the four integrative methods, adorned with jewels of knowledge and pearls of virtue,
Harnessed with the finest rope of modesty—show me the chief of vehicles.

It has the radiance of the pure sphere of light of relinquishment, the sandalwood of morality, the perfume of compassion,
With the lance of forbearance, and is held together by firmness—place me on the supreme vehicle.

It guides all beings, never turning back; its frame of meditation is set up on concentration,
It is drawn by the team of wisdom and means—place me on that eminent vehicle of truth.

Vows set the course and alignment of its wheels; it holds the truth steadfastly, having great power;

It is well made by the dynamics of knowledge, expertly—lift me onto the vehicle of truth.

It is refined by Universally Good action, proceeding slowly with concern for beings:
Bring me to that vehicle of knowledge, of valor in pure conduct everywhere.

Put me on that vehicle which cuts through all obstructions,
Steady and firm as the finest steel, adorned with garlands of knowledge.

It is spacious, clean, impartial toward people, a refuge for all beings, bringing happiness:
Put me on that vehicle of enlightenment, which sheds light throughout the cosmos.

Its advance cuts through the mass of suffering, clears the sphere of dust of afflictions of action,
And subdues all demons and challengers—put me on that vehicle of truth.

Its scope is universal knowledge, it arrays the sky of the reality realm;
Bring me to that vehicle of truth, which fulfills the aspiration of all beings.

Put me on that spiritual vehicle, pure and infinite as space,
Unstained by the ignorance and obscurity of views, serving all sentient beings.

Put me on that spiritual vehicle, swift as the wind,
Sustaining the world by the wind-power of vows, establishing the ground of all citadels of peace.

Put me on the supreme vehicle, unshakable as the earth, carrying its cargo
By the intense power of compassion, full of knowledge, beneficial to the world.

It is like the sun, giving life to the world, a concentrated orb of great lights,
Radiant with supreme purity of mental command; show me the sun of knowledge.

Give me that mighty thunderbolt of knowledge, O Noble One, which is learned over many cons,

Knows the reasons and grounds of all causes, and smashes the fortress of conditioning.

As you have learned a vast ocean of knowledge, an unequaled ocean of awareness,
Imbued with all qualities of buddhas, tell me what it is like.

As you have highly developed vision and are graced with the crown of the king of knowledge,
Your head wrapped in the turban of truth, look into the city of the spiritual sovereign.

Then Manjushri, gazing like an elephant, said to Sudhana, "It is good that you follow spiritual benefactors, having set your mind on supreme enlightenment, that you think you should inquire into the practice of enlightening beings, wishing to fulfill the path of enlightening beings. Attending and serving spiritual friends is the beginning, the logical course, for the accomplishment of omniscience. Therefore you should tirelessly attend spiritual benefactors."

Sudhana said, "Noble One, please give me a full explanation of how an enlightening being is to study the practice of enlightening beings, how an enlightening being is to accomplish it. How is an enlightening being to initiate the practice of enlightening beings? How is an enlightening being to carry out the practice of enlightening beings? How is an enlightening being to fulfill the practice of enlightening beings? How is an enlightening being to purify the practice of enlightening beings? How is an enlightening being to comprehend the practice of enlightening beings? How is an enlightening being to effect the practice of enlightening beings? How is an enlightening being to follow the practice of enlightening beings? How is an enlightening being to keep to the practice of enlightening beings? How is an enlightening being to expand the practice of enlightening beings? How can an enlightening being fulfill the sphere of the universally good practice?"

Then Manjushri spoke to Sudhana in verse:

Bravo, ocean of pure virtues, who has come to me;
With a mind of vast compassion, you seek supreme enlightenment.

You are committed to the peerless course of conduct for the sake of the liberation of all beings;
You will become a savior of the world—this is the principle of enlightening beings' practice.

Enlightening beings who are steadfast and indefatigable work within the mundane—
They attain universal good, invincible and unobstructed.

Light of virtue, star of virtue, mine of virtue, ocean of virtue, pure—
You are committed to universal good in practice, for the welfare of the world.

You will see infinite buddhas, in the worlds of the ten directions:
And you will hold their clouds of teachings by the power of memory.

As you see the buddhas in the buddha-lands of the ten directions,
You will clarify their ocean of vows in enlightenment practice.

Those who enter this ocean of principles and stand on the ground of buddhahood
Will become all-seers, learning from the Guides of the world.

Having practiced the conduct of universal good throughout all lands, for as many eons as there are atoms in the lands,
You will reach enlightenment, the abode of peace and bliss.

You should practice for boundless oceans of eons in all lands
And fulfill this undertaking of the conduct of universal higher good.

Behold the millions of beings who are happy to hear your vow,
Who seek enlightenment by the knowledge of universal good.

Then Manjushri, having uttered these verses, said to Sudhana, "It is good that you think, having set your heart on supreme enlightenment, that you should find out the practice of enlightening beings. It is hard to find beings who set their hearts on supreme enlightenment. It is even harder to find beings who, once they have set their minds on enlightenment, seek the practice of enlightening beings. An enlightening being is to attain certainty through true spiritual friends, spiritual benefactors, for the realization of omniscience. One should indefatigably seek spiritual benefactors and be tireless in seeing spiritual benefactors. One should respectfully follow the appropriate instructions of spiritual benefactors and should carry out the techniques skillfully devised by spiritual benefactors, without interruption. South of here is a country called Ramavaranta; there is a mountain there called Sugriva, where a monk named Meghashri lives. Go to him and ask how an enlightening being should learn the conduct of enlightening beings, and how to apply it; how one is to fulfill, purify, enter into, carry out, follow, keep to, and expand the practice of enlightening beings, and how an enlightening being is to fulfill the sphere of universally good action. That spiritual friend will tell you about the sphere of universally good conduct."

Then Sudhana, pleased, enraptured, transported with joy, delighted, happy, and cheerful, laid his head at the feet of Manjushri in respect, circled Manjushri hundreds and thousands of times, and looked at him hundreds and thousands of times, with a mind full of love for the spiritual friend,

unable to bear not seeing the spiritual friend, with tears streaming down his face as he wept, and left Manjushri.

Meghashri

Then Sudhana proceeded by stages to the country of Ramavaranta. Having reached Ramavaranta, reflecting on and tasting the mentally pleasing enjoyments based on higher action born of past roots of goodness, he went to Mount Sugriva, climbed the mountain, and looked in every direction for the monk Meghashri. Finally, after seven days, he saw the monk walking on the plateau of another peak. He went to Meghashri, paid his respects, and said, "O noble one, I have determined to seek supreme enlightenment, but I do not know how an enlightening being should learn the conduct of enlightening beings, or how one should accomplish it, or how to begin the practice of enlightening beings, how to carry it out, fulfill it, purify it, comprehend it, realize it, follow it, keep to it, and expand it, or how an enlightening being is to fulfill the sphere of universally good action. I hear that you give instruction for enlightening beings, so please tell me how enlightening beings proceed to supreme perfect enlightenment."

The monk Meghashri replied to Sudhana, "It is good that you ask about the practice of enlightening beings, having set your mind on supreme perfect enlightenment. It is difficult, most difficult, to seek the practice of enlightening beings, to seek the sphere of enlightening beings, to seek the purification of emancipation of enlightening beings, to seek the purification of the path of enlightening beings, to seek the far-ranging purification of the conduct of enlightening beings, to seek the purification of the accomplishment of mystic knowledge of enlightening beings, to show the liberation of enlightening beings, to show enlightening beings' exercise of compassion for the world, to oblige people according to their mentalities in the manner of enlightening beings, to show enlightening beings' mundane and transcendental faces, to seek the thought and action of enlightening beings undefiled by the ills and fears of the created and the uncreated. Son, by virtue of mastery of the power of devotion, purity of the eye of perceptive faith, illumination of the light of knowledge without aversion, purity of the universal eye looking in all directions with unobstructed universal perspective and unobstructed vision skillfully observing, skillfulness in obeisance, bowing in all directions in a state of physical purity, and the power of memory command perfectly holding the masses of teachings of all buddhas, I see the buddhas in all the lands of the ten directions. That is, in the east I see one buddha, two buddhas, three buddhas, a hundred buddhas, a thousand buddhas, a hundred thousand buddhas, a million buddhas, a hundred million buddhas, a billion buddhas, a hundred billion buddhas, a quintillion buddhas—I see incalculable, immeasurable, uncountable, inconceivable, incomparable, incomprehensible, unlimited, ungraspable, inestimable, unutterable numbers of buddhas. I see as many buddhas as atoms in this continent; I see as many buddhas as atoms in the land masses of the four

continents; I see as many buddhas as atoms in thousand-world, million-world, and billion-world buddha-lands; I see as many buddhas as atoms in ten buddha-lands; I see as many buddhas as atoms in a hundred buddha-lands; I see as many buddhas as atoms in a thousand buddha-lands; I see as many buddhas as atoms in a hundred thousand buddha-lands; I see as many buddhas as atoms in a million buddha-lands; I see as many buddhas as atoms in a hundred million buddha-lands; I see as many buddhas as atoms in a billion buddha-lands; I see as many buddhas as atoms in a hundred billion buddha-lands; I see as many buddhas as atoms in a quintillion buddha-lands; I see as many buddhas as atoms in untold numbers of buddha-lands. As in the east, in the same way I see untold buddhas in all the other directions as well; looking in each direction, I see buddhas with various appearances, I see buddhas with various forms, various transfigurations, various exercises of power, various congregations, radiating light in networks of rays of many colors, with various arrays of states of purity in their buddha-lands, various life spans, showing magical projections of various ways of purification of enlightenment to beings according to their mentalities, roaring the mighty lion roar of buddhas.

"Son, from this universal light in which is concentrated the information of all sense objects, I have attained mindfulness of the buddhas: but how can I know the practice, or tell of the virtues, of the enlightening beings who have purified the sphere of endless knowledge, who have attained the means of mindfulness of buddhas in the sphere of universal illumination, by seeing right before their eyes the pure arrays of abodes in all buddha-lands in the spheres of all buddhas; who have attained the means of mindfulness of buddhas in which the ten powers are developed, by following the infinite ten powers of the enlightened; who have attained the means of mindfulness of buddhas in which the truth is displayed, by observation of the clouds of bodies of all buddhas as sources from which the truth is heard; who have attained the means of mindfulness of buddhas which is the seed of illumination of all realms, by plunging into the undivided ocean of buddhas in all oceans of realms; who have attained the means of mindfulness of buddhas throughout the ten directions, by comprehending the majesty of projections of all buddhas in all microcosms; who have attained the means of mindfulness of buddhas in all ages, by communication of the inseparable vision of Buddha in all ages; who have attained the means of mindfulness of buddhas in all times, by seeing buddhas according to the time in all times and living with them inseparably; who have attained the means of mindfulness of buddhas in all fields, by communication of the vision of the transcendent, unsurpassed body of buddhas in all buddha-fields; who have attained the means of mindfulness of buddhas in all sense objects, by communication of vision of successive emergence of buddhas in all objects; who have attained the means of mindfulness of buddhas by which peace is developed, through revelation of the ultimate extinction of all buddhas in all worlds in a single instant; who have attained the means of mindfulness of buddhas by which detachment is developed, by revelation of all buddhas

going forth from all abodes in one day; who have attained the means of mindfulness of buddhas in the past, by revelation of the bodies of buddhas, each buddha sitting cross-legged filling the cosmos; who have attained the means of mindfulness of buddhas in the minute, by entering into the service of untold buddhas appearing in a single point; who have attained the means of mindfulness of buddhas in supernal manifestations, by communication of visions of mystical displays of attainment of enlightenment in all worlds in one instant; who have attained the means of mindfulness of buddhas in religious actions, by attainment of the illumination of knowledge of the miracle of all buddhas coming forth and teaching; who have attained the means of projected mindfulness of buddhas, by apprehending appearances of all buddhas seen as they wish; who have attained the means of mindfulness of buddhas in deeds, by showing reflected images according to the deeds that all beings have done; who have attained the means of mindfulness of buddhas in mystic projections, by means of the ubiquitous manifestation of visions of tremendous projections of buddhas on lotus blossoms blooming in all phenomenal and noumenal realms; who have attained the means of mindfulness of buddhas in space, by vision of the space of the cosmos adorned by clouds of images of buddhas?

"Go, son—south of here is a place called Sagaramukha, where there lives a monk named Sagaramegha. Go to him and ask him how an enlightening being is to learn and accomplish the conduct of enlightening beings. He will reveal to you a spiritual benefactor; he will introduce you into the cause of accumulation of roots of goodness; he will get you to develop the vast ground of provisions for enlightenment; he will tell you of the immense, intense power of roots of goodness; he will inform you of the great cause of preparation of the determination for enlightenment; he will establish in you the great cause of the illumination of the vehicle of universal salvation; he will cause you to develop the great power of the set of transcendent ways; he will get you to purify extensive means of entry into the ocean of religious practice; he will get you to purify the vast sphere of vows; he will get you to develop extensive systems of all-sided emancipation; he will get you to develop the immense power of compassion."

Then Sudhana paid his respects to the monk Meghashri and left.

Sagaramegha

Then Sudhana, reflecting on the instructions of that spiritual benefactor, pondering that enlightening liberation, polishing that enlightening method of concentration, peering into that conductor into the ocean of the essence of enlightenment, intent upon the sphere of buddhahood, seeking that direction to the vision of Buddha, thinking about that ocean of buddhas, remembering the succession of buddhas, following that approach to the means of enlightenment, looking throughout that sky of the enlightened, went gradually to the monk Sagaramegha in the region of Sagaramukha. When he got there, he paid his respects to Sagaramegha and

said, "O noble one, I have set out for supreme perfect enlightenment and want to enter the supreme ocean of knowledge; but I do not know how enlightening beings get out of the host of worldlings and into the host of the enlightened, emerge from the ocean of the mundane whirl and enter the ocean of omniscience, die away from the state of ignorant sentient beings and are born in the family of buddhas, withdraw from the stream of the mundane whirl and follow the stream of enlightening practice, escape from the wheel of transmigration in the mundane whirl and turn to the wheel of practice and vows of enlightening beings, destroy the gang of all demons and make manifest the light of the host of all buddhas, evaporate the ocean of craving and increase the water of great compassion, close all doors of decadence and miserable states and evils which are inopportune for enlightenment and open the door of heaven and nirvana, break through the door of the city of the mundane and enter the door of the city of omniscience, give up craving for all luxuries and give rise to the determination to care for all being."

To this Sagaramegha replied, "It is good that you have set your mind on supreme perfect enlightenment. The will for enlightenment is not developed by people who have not planted roots of goodness; the will for enlightenment is produced by those who have attained the illumination of all-sided roots of goodness, who are illumined by the light of knowledge of concentration on the path containing the means of enlightenment, who have accumulated a vast ocean of virtue as provisions for the path to enlightenment, who ceaselessly practice all that is pure and good, who tirelessly apply the methods set up by all spiritual benefactors, who are not worried about their physical subsistence, who are free from clinging to material things, whose minds are equanimous as the earth, without high or low, who are by nature compassionate and friendly, who face up to all states of being, who seek the sphere of those who realize Thusness. In such people arises the mind of enlightenment—the mind of great compassion, for the salvation of all beings; the mind of great kindness, for unity with all beings; the mind of happiness, to stop the mass of misery of all beings; the altruistic mind, to repulse all that is not good; the mind of mercy, to protect from all fears; the unobstructed mind, to get rid of all obstacles; the broad mind, to pervade all universes; the infinite mind, to pervade all spaces; the undefiled mind, to manifest the vision of all buddhas; the purified mind, to penetrate all knowledge of past, present, and future; the mind of knowledge, to remove all obstructive knowledge and enter the ocean of all-knowing knowledge.

"Son, I have been living here in Sagaramukha ('Ocean-Door') for twelve years, having focused my mind on the ocean and kept it present in my awareness, reflecting on the measureless vastness of the great ocean, its pure clarity, its unfathomable depth, its gradual deepening, its variety of deposits of precious substances, the measurelessness of its body of water, its infinity, its being the dwelling place of various immense creatures, its being covered by great clouds, and how it neither increases nor decreases. I think: is there anything else in the world as vast as the great ocean, as broad, as measureless,

as deep, as various? While I was engaged in these thoughts, an enormous lotus from the bottom of the ocean appeared before me. Its stem was of unsurpassed jewels, sapphires, and diamonds, with a wreath of agate; its broad leaves of pure gold, with an array of buds of yellow sandalwood and filaments of emerald, as measureless in breadth as the ocean; its calyx was on a stem held by a million titan chiefs, it was covered by a net of a million various jewels, sprinkled by rain from clouds of fragrant water by a million chief water spirits, with a million bird chiefs trailing silks and strings of jewels over it, a million centaur chiefs gazing at it benevolently, a million serpent chiefs bowing to it in respect, a million goblin chiefs honoring it with bowed bodies, a million celestial musician chiefs celebrating it with music and song, a million celestial leaders raining on it clouds of heavenly flowers, fragrances, garlands, incenses, perfumes, aromatic powders, cloths, parasols, banners, and pennants, a million Brahma chiefs bowing their heads in respect, a million celestial beings of the pure abodes paying respect with joined palms, a million human rulers making offerings of precious substances, a million ocean deities emerging to pay respect; it was illumined by arrays of light beams from a million luminous jewels, adorned with a million pure jewels in orderly arrays, containing a million radiant jewels, blazing with the great splendor of a million dazzling jewels, shining endlessly with a million jewels from various sources, adorned with a million jewels symbolic of earth arrayed all around, incomparably arrayed with a million of the finest diamonds, brilliantly covered with a million sun-containing jewels, decorated with a million beautiful jewels in various colors, blazing with the light of an endless array of a million wish-fulfilling jewels. That great lotus is born from the transcendental roots of goodness of the enlightened; it appears everywhere, directed to the will of enlightening beings; it comes forth from the principle of illusoriness; it is produced by pure deeds; it is adorned by the principle of the state of noncontention; it is a presentation of the nature of being equal to a dream; it is marked by the principle of nonfabrication; it accords with the principle of nonattachment; it pervades all universes everywhere; it is in the realm of illumination by the light of the sphere of Buddha. It would be impossible to reach the end of the array of characteristics, qualities, forms, and appearances of that lotus even in countless hundreds of thousands of eons. Also I saw an embodiment of Buddha clearly manifest sitting cross-legged on that great lotus, completely filling it; I saw that embodiment of Buddha reaching from here to the very summit of being. I also saw the inconceivable adornments of the Buddha's throne, the inconceivable adornments of the Buddha's congregation, the inconceivable adornments of his aura of light, his inconceivable marks of greatness, various embellishments, and inconceivable majesty, the inconceivable projection of Buddha, the inconceivable purity of appearance of the Buddha; I heard the Buddha's inconceivable eloquence and drew near to the inconceivable infinity of Buddha's power, the inconceivable purity of his adornments of expertise, and his inconceivable accomplishment of the power of analytic knowledge; I recalled his past consummation of practices

as an enlightening being, I saw the inconceivable transformation of the attainment of enlightenment, I heard of the inconceivable array of senses conveying universal insight and saw the inconceivable infinite division of his body into left and right and his consummate attainment of physical being beneficial to all creatures.

"Then the Buddha extended his right hand, rubbed my head, and revealed to me a teaching called universal eye, which is the sphere of all buddhas, revealing the practice of enlightening beings, showing the differentiation of the planes of all universes, showing the spheres of all truths together, the light purifying all lands, dispersing all challengers, crushing all demons and devils, making all beings happy, illumining the hidden recesses of all beings' minds, communicating to all beings in accord with their mentalities, illuminating the turning of the wheels of the senses of all beings. And I have taken up that teaching of the universal eye, keep it in mind, apply it, and contemplate it, taking it in this way—even if it were being written by a collection of pens the size of the polar mountains with as much ink as water in the oceans, it could never be finished; it would be impossible to finish even a part of a single line of a single formula of a single principle of a single doctrine of a single chapter of the teaching—it cannot be even partially exhausted, let alone fully exhausted or comprehended.

"So, son, having taken up this teaching of the universal eye for a full twelve years—taking it up in this way: in one day I master countless chapters by the light of mental command to retain what is heard; I penetrate countless chapters by the light of mental command that is a way of access to tranquillity; I plunge into countless chapters by the light of mental command that progresses endlessly; I contemplate and investigate countless chapters by the light of mental command that is imbued with fiery energy; I put countless chapters into practice by the light of mental command adorned with lotuses; I elucidate countless chapters by the light of mental command that is beyond words; I analyze countless chapters by the light of mental command that is a mass of brightness; I arrange countless chapters in order by the light of mental command containing the ocean—whatever beings come to me from the ten directions, I direct and introduce them all into this teaching of the universal eye, the manifestation of the practice of enlightened and enlightening beings; to all of them I elucidate, represent, illumine, describe, show, analyze, expound upon, open up, explain, unlock, and clarify the teaching of the universal eye.

"I know this teaching, son, but how can I know the practice or tell of the virtues of the enlightening beings who have entered into the ocean of all enlightening beings' practices in accord with pure vows; who have entered into the ocean of all vows, to remain in the world through all ages; who have entered into the mundane whirl of all beings, to act appropriately according to their mentalities; who have entered the ocean of minds of all beings, to communicate knowledge; who have entered the ocean of all virtues, to produce the vision of the knowledge of the ten powers without obstruction; who have entered the ocean of all beings' faculties, to guide them to matur-

ity and perfection with appropriate timing; who have entered the ocean of all lands, by carrying out the vow to purify all lands; who have entered the ocean of all buddhas, by the power of the vow to honor and attend all enlightened ones; who have entered the ocean of all truths, for the communication of knowledge; who have entered the ocean of all virtues by pursuing their realization; who have entered the ocean of languages of all beings, to carry out the turning of the wheel of the teaching in all languages?

"Go, son, to a place called Sagaratira, in the region of Sri Lanka, sixty leagues south of here. A monk named Supratishthita lives there; go to him and ask how a great enlightening being is to purify enlightening practice."

Then Sudhana, paying his respects, departed from the presence of Sagaramegha.

Supratishthita

Then Sudhana, remembering that spiritual benefactor's teaching of the universal eye, reflecting on that projection of buddhahood, keeping in mind those multitudes of statements of the Teaching, entering into those oceans of entries into the Teaching, pondering that method of teaching, plunging into the principles of that whirlpool of teaching, entering fully into the space of that teaching, clarifying that sphere of teaching, and contemplating that treasure island of teaching, gradually made his way to Sagaratira in Lanka, where he looked in all directions, desiring to see the monk Supratishthita. He saw Supratishthita walking in the sky, surrounded by countless hundreds of thousands of celestial beings. He also saw the sky covered with clouds of celestial flowers, with the sound of countless clouds of heavenly music and countless streamers and banners offered by the chief celestials to the monk Supratishthita as tokens of respect. He also saw inconceivable clouds of black aloe-scented water thundering in the sky, raised on high by the chief water spirits. He also heard countless sounds of pleasing celestial music and song coming from the sky with words of reverence and hymns of praise, performed by supernatural beings; he also saw inconceivable clouds of fine cloths spread out in the sky by joyous serpent chiefs out of respect for Supratishthita. He also saw inconceivable clouds of jewels set in the sky by the chief titans, with the light of the magnificent array of their inconceivable qualities. He also saw inconceivable hosts of bird girls, standing in the sky with their hands joined in gestures of respect, with noninjury uppermost in their minds. He also saw inconceivable hundreds of thousands of goblin chiefs in the sky with their retinues, their bodies transfigured, directed there by goodwill toward the monk Supratishthita. He also saw inconceivable numbers of demigod chiefs with their retinues circling in the sky to protect Supratishthita. He also saw inconceivable hundreds of thousands of Brahma chiefs in the sky making salutations, uttering pleasant words of respect and songs of praise. He also saw inconceivable hundreds of

thousands of celestial beings of the pure abodes in their palaces in the sky, paying their respects to the monk Supratishthita.

Then Sudhana, seeing the monk Supratishthita walking in the sky, was pleased, enraptured, transported, overjoyed, happy; he saluted and greeted Supratishthita and said to him, "Noble one, I have set my mind on supreme enlightenment, but I do not know how an enlightening being is to seek the qualities of buddhas, how an enlightening being is to acquire the qualities of buddhas, how an enlightening being is to accumulate the qualities of buddhas, how an enlightening being is to cultivate the qualities of buddhas, how an enlightening being is to actualize the qualities of buddhas, how an enlightening being is to act in accord with the qualities of buddhas, how an enlightening being is to assemble the qualities of buddhas, how an enlightening being is to contemplate the qualities of buddhas, how an enlightening being is to clarify the qualities of buddhas in order to accomplish all the tasks of enlightening beings, how an enlightening being is to approach and follow the qualities of buddhas. Noble one, I hear that you give instructions to enlightening beings: please tell me how an enlightening being is to set to work on the Buddha teachings, not to lose sight of Buddha whatever one is doing, not to lose sight of enlightening beings so as to be always in contact with reality, always to be involved with the Buddha teachings so as to be at one with the roots of goodness of all enlightening beings, always to be involved with the vows of enlightening beings so as to accord with knowledge, always to be involved in the practices of enlightening beings so as to accomplish the task of all enlightening beings, always to be pervading all buddha-fields so as to live continuously through all ages, to remain in the conditional for the manifestation of the projections of all buddhas, always to be hearing the Teaching in order to visit in one's own body the places of death and birth of all buddhas by the emanationlike action of enlightening beings, and to always be in contact with the light of knowledge so as to receive the teachings of all buddhas and accord with knowledge of past, present, and future."

To this, Supratishthita replied, "It is good that you have set your mind on supreme perfect enlightenment and ask about the qualities of buddhahood, the qualities of omniscience, the qualities of independence. I have attained the enlightening liberation 'unobstructed door.' Going in and out of this 'unobstructed door' liberation, practicing it, analyzing it, examining it, investigating it, and clarifying it, I have attained a light of knowledge called 'ultimate nonobstruction,' whereby I am free from obstruction in awareness of the mental actions of all sentient beings, knowing where all sentient beings die and are born, entries into the channels to memory of past states, associations with all beings in future ages, communications to all sentient beings of the present time, knowledge of the conventions of languages of all sentient beings, cutting off the doubts of all sentient beings, comprehending the differences in the faculties of all sentient beings, approaching all sentient beings at appropriate times to guide them to full development, comprehension of time divisions as being conceptual, and in noncorporeal pervasion of

the buddha-fields in the ten directions, all by the attainment of nonbeing, nonabiding, and nondoing. By the realization of this mystic power of nondoing I walk, stand, sit, and lie down in the sky, disappear and appear, produce smoke and flame. Being one, I become many; being many, I become one. I become now visible, now invisible. I go through walls unhindered, as through empty space. While sitting cross-legged I travel in space, like a bird on the wing. I go in and out of the earth as if in water. I walk on water unhindered as on the earth. I smoke and flame like a great conflagration. I cause even the earth to quake. With my hand I polish even the sun and moon, those bodies of great potency, power, and light. I envelop even up to the Brahma world in my body. Covering the world with clouds of lights the colors of all jewels, I emit clouds in the forms of all beings. Emanating clouds of webs of light of infinite colors, I go forth in all directions: in each moment of thought I pass one world to the east, I pass two worlds, three worlds, a hundred worlds, a thousand worlds, a hundred thousand worlds, a million worlds, a hundred millions worlds, a billion worlds, a hundred billion worlds, a quintillion worlds, countless, measureless, endless, incomparable, inconceivable, incalculable, untold, unspeakably unspeakable numbers of worlds; and in those worlds are buddhas living, in each of those oceans of worlds, in each of those streams of worlds, in each region of those worlds, in each age of those worlds, in each set of those worlds, in each occurrence of those worlds, in each expression of those worlds, in each medium of those worlds, in each particular of those worlds, in each sacred place in those worlds, in each site of enlightenment in those worlds, in each assembly in those worlds—I go to each of the buddhas teaching in those worlds with as many bodies as atoms in endless buddha-lands, each body raining as many clouds of offerings as atoms in endless buddha-lands. Going to the buddhas, I ceaselessly make offerings of all kinds of flowers, fragrances, garlands, unguents, robes, banners, pennants, canopies, nets, and ornaments. Those buddhas explain, reveal, and elucidate, and I acknowledge and take up all that they teach. I also remember the purity of the buddha-lands of those buddhas. As in the east, so also in all directions do I go to innumerable worlds, see the buddhas teaching there, make offerings to them, acknowledge and take up what they say, and remember the purity of their buddha-lands. Also, all the beings who see me, to whom I come, are assured of supreme perfect enlightenment. Also, whatever beings I see, small or large, underdeveloped or well developed, happy or unhappy, I adopt a corresponding physical form, in order to guide them to maturity and perfection in the appropriate time. And all beings who come to me I establish in this enlightening liberation, which is everywhere at once and which is the consummation of unerring power.

"Son, I know this enlightening liberation 'unobstructed door,' which is everywhere at once engaged in the service of the buddhas, appropriate to the development of all beings. How can I know the practice, or tell the virtues, of the great enlightening beings who act on great compassion, who act in accord with the practice of the Great Vehicle, whose conduct never deviates

from the path of enlightening beings, whose conduct is free from attachment, whose conduct always embodies the will of enlightening beings, who always act with the thought of enlightenment, whose action is focused on the way of the enlightened, who always act with the thought of omniscience, whose way of action is like the sky, whose conduct is independent of all mundane realms, whose conduct is flawless, whose conduct is uncorrupted, whose conduct is consistent, whose conduct is faultless, whose conduct is pure, whose conduct is unblemished, whose conduct is free from evil, whose conduct is honest, whose conduct is dispassionate, whose conduct is undefiled?

"Go south, son, to the Dravidian city Vajrapura. There lives a grammarian named Megha. Go to him and ask him how an enlightening being is to learn and practice the conduct of enlightening beings."

Then Sudhana again paid his respects to the monk Supratishthita and left.

Megha

Then Sudhana, mindful of the light of the Teaching, steeped in intensity of faith in the Teaching, his attention focused on thoughts of Buddha, intent on perpetuating the lineage of the three treasures, remembering spiritual friends, his mind having illumined the worlds of past, present, and future, thinking of great vows, striving for the salvation of all beings, his mind unattached to enjoyment of any created things, praising the tradition of dispassion, intent upon contemplation of the instrinsic essence of all things, firm in the commitment to purify all worlds, sojourning without attachment in the congregations of all buddhas, gradually approached the Dravidian city Vajrapura, looking for the grammarian Megha.

He saw Megha at a crossroads in the middle of the city, sitting on a lion seat to talk about the Teaching, elucidating a scripture called *Manifestation of Turning of the Wheel of Letters*. Sudhana went up to him, paid his respects, and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. How is an enlightening being to preserve the determination for enlightenment? How does one develop a will that is firm in all states of existence and is indefatigable? How does one purify one's intent, in accord with invincibility? How is the power of great compassion produced so that it never flags? How does one acquire mental command that is totally purified? How is the light of wisdom produced, light free from obscurity in regard to meaning, principle, expression, and presence of mind? How does one acquire the power of recollection, keeping in mind the teachings of all buddhas without confusion? How is the power of migration purified, illumining all states of existence with the truth? How is an enlightening being's power of concentration perfected, intent on the ascertainment and discernment of the meanings of all principles?"

Now Megha, out of respect for an enlightening being, got off his seat and prostrated himself before Sudhana, then showered Sudhana with golden

flowers, precious jewels, and the finest sandalwood powders, covered him with hundreds of thousands of robes dyed in various colors, showered him with beautiful flowers of many various colors with pleasant scents, and honored him with various other offerings, then said to him, "It is good that you have set your mind on supreme perfect enlightenment; one who arouses the determination for supreme perfect enlightenment becomes engaged in the perpetuation of the lineage of buddhas, intent on correctly communicating the tradition of dispassion, engaged in purifying the family of all lands, directed toward guiding the family of all sentient beings to perfection, engaged in properly accomplishing all the teachings and transcending all things, intent on harmony of all actions, engaged in the fulfillment of all practices of enlightening beings, directed toward preserving the continuity of all religious vows, engaged in following knowledge of all times, active in making devotion steadfast, the focus of attention of all buddhas, near to equality with all buddhas, appreciated by all enlightening beings, praised by all sages, honored by all the chief Brahmas, protected by all the chief gods, respected, welcomed, and praised by the chiefs of the various supernatural beings, sought out by all world rulers; one becomes very well suited for putting an end to the three kinds of bad conditions in all worlds, getting rid of all difficult conditions inopportune for attaining enlightenment, getting beyond all states of destitution, attaining birth in celestial or human states, always seeing spiritual benefactors, consistently listening to the lofty buddha-teaching, purifying the will for enlightenment, cultivating the cause of the thought of enlightenment, gaining the illumination of the path of enlightening beings, following the knowledge of enlightening beings, and dwelling in the stages of enlightening beings.

"This is what I think of such a one: enlightening beings do what is difficult to do; it is hard to get to actually see them; they are comforts to the world; enlightening beings are the mothers and fathers of all sentient beings; enlightening beings are an adornment to the world with its gods; enlightening beings are a refuge for those oppressed by suffering; enlightening beings are a place of rest for the protection of all sentient beings; enlightening beings are the breath of life to those suffering all kinds of terrors and calamities; enlightening beings are a wind protecting all sentient beings from the heat of the three evils; enlightening beings are earth, causing the roots of goodness of all sentient beings to grow; enlightening beings are an ocean, a repository of endless treasures of virtue; enlightening beings are a sun, producing the light of knowledge; enlightening beings are the polar mountain, by virtue of the height of their roots of goodness; enlightening beings are a moon, the moon of knowledge of the essence of enlightenment having risen in them; enlightening beings are warriors crushing the armies of all demons; enlightening beings are heroic, having reached the city of the state of independence; enlightening beings are fire, annihilating the self-love of all sentient beings; enlightening beings are clouds, causing vast clouds of true teaching to shower; enlightening beings are rain, causing the sprouts of faculties such as faith to grow; enlightening

beings are navigators, showing the way on the ocean of truth; enlightening beings are bridges conveying all sentient beings across the sea of mundane life; enlightening beings are a pathway to the holy for all sentient beings."

Thus praising enlightening beings to Sudhana in such terms, Megha applauded Sudhana. While he was saying these words pleasing to enlightening beings, there issued from his mouth a mass of flames that made a thousand worlds clearly visible; and all the sentient beings who perceived that light came to Megha, illumined by the light; to them, their attention commanded by Megha, their hands held forth in respectful supplication, their bodies and minds cooled, enraptured, inspired with reverence, divested of conceit, freed from deception, senses tranquil, Megha expounded and conveyed the teaching of the manifestation of the turning of the wheel of letters, upon hearing which they became irreversible in their progress toward supreme perfect enlightenment.

Megha sat back down on the seat of teaching and said to Sudhana, "I have attained the light of the spell of eloquence: I know the speech of all kinds of beings in a billion-world universe; I know the variety of speech of each kind of being; I know the unity of speech of each kind of being; I know the mixture of speech of each kind of being; I know the terms, speech, and concepts of all creatures; I know the ideas of all sages; I know the ideas of all ignoble people; I know the speech of enlightening beings, expressed according to the mentalities and languages of sentient beings; I enter into and focus on the oceans of utterances addressed to all sentient beings by the buddhas of past, present, and future. As in this billion-world universe in each moment of thought I enter into the oceans of all terms, expressions, speech, and concepts of sentient beings, I do the same in untold worlds in each of the ten directions.

"I know this light of the spell of eloquence of enlightening beings, but how can I know the practice or tell the virtues of the enlightening beings who have entered the ocean of what is in various conceptions, who have entered the ocean of the various conceptions and languages of all people, who have entered the ocean of the various conventions of verbal designation used by all people, who have entered the ocean of logical connections of all statements, who have entered the ocean of literalism, who have entered the ocean of designation of all objects of past, present, and future in one object, who have entered the ocean of teaching which is beyond verbal expression, who have entered the ocean of the teaching of the Buddha, who have entered the ocean of explanations of distinct types of statements, who have entered the ocean of explanation guiding the analysis of statements of all truths, who have entered the ocean of speech of all beings, who have gone into the pure arrays of all spheres of sound, who are conversant with the ultimate distinctions of the wheel of phonemes?

"Go, son—there is a country south of here called Vanavasin, where there lives a distinguished man named Muktaka. Go ask him how an enlightening being is to undertake the practice of enlightening beings and become familiar with it, and how the mind is to be observed."

Then Sudhana, having bowed to Megha and paid respect to the teaching, describing the faith rooted in him, observing that all-knowledge comes from following good spiritual benefactors, reluctantly took his leave and went on.

Muktaka

Then Sudhana, reflecting on that array of light of the spell of eloquence of enlightening beings, plunging into that enlightening beings' ocean of principles of speech, remembering that enlightening beings' mental purification, undertaking that enlightening beings' production of inclination to goodness, clarifying that enlightening beings' method of perfecting sentient beings, purifying that enlightening beings' knowledge of how to take care of sentient beings, making firm that enlightening beings' purity of willpower, establishing that enlightening beings' power of supreme resolve, clarifying that body of interest of enlightening beings, producing that goodness of intent and thought of enlightening beings, evoking that effort of enlightening beings, equipped with a mind of firm commitment and tireless consistency, with unrelenting energy and determination, imbued with unshakable power of faith, with an indestructible mind, follower of the instructions of all spiritual benefactors, with the perspective of sane knowledge, on the verge of all-sided purity, coursing in the purity of unobstructed knowledge, imbued with the light of the principle of the universal eye, illumined by the mystic formulations of all stages of enlightenment, his mind directed to the differentiations of the planes of the cosmos, aware of the pure essence of forms unfixed anywhere, intent on the sphere of absolute unity with no attachment, having purified the medium of powerful knowledge of all ideas, having broken through the boundaries of all spaces, progressively distinguishing the realms of worldly planes, progressively distinguishing the realms of planes of reality, intent on the manifestation of the vision of the varieties of abodes of Buddha, knowing about the distinctions of realms of time, his intellect bearing the radiant wheel of the teaching, his mind illumined by the light of the treasury of concentration of universally radiant knowledge, mentally and physically according with the stage of universal perspective, his mind illumined by the lightning of knowledge of those who realize Thusness, realizing the exaltation of faith in omniscience, never without the exaltation of faith in the buddha-teaching, filled with the exaltation of the empowerment of Buddha, illumined by the inherent mental light of all buddhas, hearing the vow to penetrate all networks of worlds with his own body, intent on putting all universes at once into his own body, made his way gradually to the country Vanavasin, arriving there after twelve years.

He looked for the noble Muktaka, saw him, paid his respects, and said, "Noble one, I have made gains, having met the spiritual benefactor Megha. Why do I say this? Spiritual benefactors are hard to get to see, hard to get to encounter, hard to visit, hard to attend, hard to approach, hard to stay with,

hard to be perfected by, hard to associate with. But I have met the spiritual benefactor Megha. Noble one, I have set my mind on supreme perfect enlightenment, to attend all buddhas, to be on good terms with all buddhas, to see all buddhas, to know all buddhas, to approach equality with all buddhas, to follow the vows of all buddhas, to fulfill the vows of all buddhas, to view the knowledge attained by all buddhas, to produce all buddhas in my own body, to accomplish the realization of all buddhas in my own practice, to directly know the mystical transformations of all buddhas, to purify the powers and confidences of all buddhas, to hear all true teachings tirelessly, to listen to and take up the teachings of all buddhas, to hold the teachings of all buddhas, to distinguish the teachings of all buddhas, to preserve the instructions of all buddhas, to be one being with all buddhas, to be equal to all enlightening beings, to purify the practice of all enlightening beings, to fulfill the transcendent ways of enlightening beings, to purify the accomplishment of the vows of all enlightening beings, to attain all enlightening beings' store of mystical power of buddhas, to be illumined by the endless knowledge of the treasury of truths of all enlightening beings, to approach the treasury of enlightening beings, to produce the infinite treasury of enlightening beings, to realize the ultimate consummation of guidance of sentient beings with the treasury of great compassion of all enlightening beings, to know the treasury of spiritual transformations of all enlightening beings, to command in my own body the treasury of powers of all enlightening beings, to be fully arrayed with the treasury of purities of all enlightening beings.

"Noble one, I have come in such a spirit, with such desires, such wishes, such intentions, such thoughts uppermost in my mind, aiming for such a realm, determined to follow such principles, intent on such purity, seeking such adornments, with such a humble mind, applied to such good, my faculties oriented in this way. Noble one, I hear you give instructions to enlightening beings, explain principle and clarify procedure, explain the Path, take them across the bridge, open the door of the Teaching, cut off doubts, dispel craving, pull out the arrow of confusion, clear away the grime of uncertainty, light up the obscurity in the mind, remove defilement from the mind, calm the mental flow, remove deviousness from the mind, cool the fever of the mind, foster nonattachment, turn back the mind revolving in the mundane whirl, turn enlightening beings away from evil, separate them from hells, free them from attachments, direct them toward omniscience, lead them into the city of truth, establish them in great compassion, settle them in great kindness, introduce them into the practice of enlightening beings, cause them to enter into the development of ways of concentration, establish them in means of realization, fill them with contemplation of inherent nature, and explain mind according to power for the sake of attainment of equanimity toward all beings. Noble one, please tell me how an enlightening being is to learn, commence, and carry out the practice of enlightening beings, and how one so engaged can quickly purify the sphere of practice of enlightening beings."

At that juncture Muktaka entered an enlightening concentration medium called "collection of all buddha-fields," led by a mystic formula of endless progression, accomplishing entry into this concentration by the power of his past roots of goodness, by the empowerment of the Buddha, and by Manjushri's attention and gift of the light of knowledge. As soon as Muktaka had entered that state, his body became pure, and by that purity of body as many buddhas in the ten directions as atoms in ten buddha-lands were visible within his body, along with the adornments of their pure lands, their congregations, their pure lights, their past actions and abodes, their mystical projections, their vows, their pure arrays of liberative practices, their manifestations of attainment of perfect enlightenment, their turnings of the wheel of teaching, their developments of sentient beings, and the ultimate consummation of their teaching. All these were visible within Muktaka's body without mutual confusion, without mutual obstruction, clearly distinct, showing the various individual ages accurately defined, the various arrays of the buddha-lands, the various adornments of the congregations of enlightening beings, and the various miracles of the buddhas. Some buddhas were seen to be in the heaven of happiness in a world setting forth various means of liberation and illumining various undertakings; some were seen descending from the heaven of happiness doing the duty of buddhas; some were seen in the womb of the mother displaying various miracles; some were seen being born and showing a child's play; some were seen at home, some leaving home, some gone to the summit of enlightenment defeating the army of demons; some were seen surrounded by deities, spirits, and cherubim, being asked by Brahma and Indra to turn the wheel of the teaching; some were seen turning the wheel of teaching; some were seen in the abodes of all beings; some were seen passing away; in some cases the division of the relics of deceased buddhas in a world was seen, and in some cases people and celestial beings in a buddha-land were seen adorning a buddha's shrine. And what those buddhas said, in various groups of beings, in various beings' worlds, in various realms of existence, in various assemblies of beings, in various situations according to beings' virtues, states, inclinations, beliefs, and faculties, in various periods of time, amid various kinds of beings' activities, in various manifestations of worlds of beings carrying out various intentions, in the midst of beings with various degrees of purity of senses and various afflictions, habits, and propensities, teaching by various manifestations of buddhas' transfigurations and projections, by various expressions, various utterances, various enunciations of doctrine, various mystical mnemonic formulae, various intellectual analyses of principles, various stirrings of the ocean of names of truth, various roarings of the mighty lion's roar of buddhas, various manifestations of magical performances teaching beings bases of goodness, mystic projections showing various facets of memory, various lion roars foretelling the buddhahood of enlightening beings, various manifestations of the wheel of teaching of the enlightened, in infinite assemblies of infinite varieties, all interdependent, in groups variously purified, in large groups contained in small groups, in

groups a league deep, ten leagues deep, up to groups the size of as many worlds as atoms in untold buddha-fields—all that those buddhas taught, Sudhana heard, took in, remembered, undertook, and contemplated. He also saw the mystic projection and the inconceivable power of concentration of the enlightening being.

Then Muktaka, mindful, perfectly cognizant, arose from that concentration and said to Sudhana, "I go in and out of a liberation of buddhas which is called 'unobstructed manifestation.' As I go in and out of the 'unobstructed mainfestation' liberation of buddhas, to the east I see in the world Golden Light a buddha named Supreme Savior, along with the whole group of enlightening beings there, led by the enlightening being Child of Radiance. To the south I see in the world Possessed of All Powers a buddha named Universal Spread of Fragrance, with the whole group of enlightening beings there, led by King of Thought. To the west I see in the World Possessed of All Fragrances and Beauties a buddha named Supreme Lamp, with the whole group of enlightening beings there, led by Unobstructed Mind. To the north I see in the world Vestment Banner a buddha named Diamond Crusher, with the whole group of enlightening beings there, led by Boldly Advancing on Indestructible Feet. To the northeast I see in the world Beauty of All Jewels a buddha named Radiance of the Independent Eye, with the whole group of enlightening beings there, led by Independent Emanation. To the southeast I see in the world Glow of Fragrant Flames a buddha named Fragrant Lamp, with the whole group of enlightening beings there, led by Supreme Intellect Differentiating the Planes of All Realms of Reality. To the southwest I see in a world Sunny Golden Shining a buddha named Illuminating Voice of Universal Knowledge, with the whole group of enlightening beings there, led by Hanging Crest of Radiant Flowery Flames. To the northwest I see in the land Brilliant Shining Treasury with Fragrant Adornments a buddha named Light of a Measureless Ocean of Virtue, with the whole group of enlightening beings there, led by Mind Blazing with Light in a Body Free from Attachments. In the nadir I see in the world Blaze of Lights from Jewel Lions a buddha named Beam of Light Illumining the Cosmos, with the whole group of enlightening beings there, led by Mind Born of the Light of the Cosmos. In the zenith I see in the world Radiant with Splendor of Appearance a buddha named Light of Liberation of Indestructible Virtue and Glory, with the whole group of enlightening beings there, led by Mind of Energy of Unobstructed Power. Beginning with these, I see as many buddhas in the ten directions as atoms in ten buddha-lands: and yet those buddhas do not come here and I do not go there. Also, whenever I want to see the buddha Infinite Light in the world Blissful, I see the buddha Diamond Light in the world Like Sandalwood, I see the buddha Jewel Light in the world Fragrant, I see the buddha Jewel Lotus Light in the world Lotuslike, I see the buddha Silent Light in the world Golden, I see the buddha Imperturbable in the world Joy, I see the buddha Lion in the world Standing Well, I see the buddha Moonlike Awareness in the world Mirror Globe Light, I see the buddha Luminous in the

world Pure Clarity of Jewellike Splendor. In this way I see whatever buddha I wish in whatever world in whichever direction. I see whatever buddha I wish to see in whatever time in whatever abode involved in whatever past practice, whatever buddha I wish to see in whatever miraculous performances, in whatever teaching activity: and yet the buddhas do not come here, nor do I go there. Without discerning any coming from anywhere on the part of the buddhas, without discerning any going on the part of my own body, knowing the buddhas as like a dream, knowing my own mind as dreamlike thought, knowing the buddhas as like a reflection, knowing my own mind as like a vessel of clear water, knowing the buddhas as like magically produced forms, knowing my mind as like magic, knowing the nature of voices of the buddhas as the reverberation of the sound of echoes in the mountains, knowing my own mind as like an echo, I realize, I am mindful, that all enlightenment principles of enlightening beings are based on one's own mind, that all their purification of buddha-lands, all enlightening practices, all development and guidance of sentient beings, all undertaking of the vows of enlightening beings, all attainment to the ocean of omniscience, roaming in the inconceivable liberation of enlightening beings, attainment of the enlightenment of buddhas, spiritual communion with the cosmos, and knowledge of subtle communion with all ages, all are based on one's own mind.

"In this connection, I think that one's own mind should be supported by roots of goodness, moistened by the clouds of the Teaching, purified by principles that should be focused on, made firm by vigor, made calm by forbearance, guided by following knowledge, clarified by wisdom, developed in spiritual powers, expanded to equality with the buddhas, illumined by the ten powers of the enlightened.

"I know this buddha-liberation of unobstructed manifestation, and go in and out of it; how can I know the practice or tell of the virtues of enlightening beings whose minds are unobstructed, whose sphere is a state free from obstruction, who have attained concentration focused on the teachings of all buddhas of the present, who have attained concentration leading into enlightenment that does not become ultimately extinct, who have realized the equality of past, present, and future, who know the science of the sphere of concentration on the continuity of all planes, who distribute their bodies throughout all buddha-lands, who abide in the unfragmented state of buddhas, whose perspective faces in all directions, who observe the sphere of all-inclusive knowledge, who know the becoming and disintegration of all worlds in their own bodies, without any dualistic notions regarding their bodies or the worlds.

"Go south, to Milaspharana, on the tip of the continent. A monk named Saradhvaja lives there. Go to him and ask how an enlightening being is to learn and undertake the practice of enlightening beings."

Then Sudhana, paying his respects to Muktaka, eulogizing, contemplating, desiring, and dwelling on Muktaka's countless virtues, with love for spiritual benefactors, taking refuge in spiritual benefactors, seeking to please

spiritual benefactors, not contesting the knowledge of spiritual benefactors, seeing omniscience as realized by following spiritual benefactors, obedient to spiritual benefactors, to be spiritually healed by the techniques of spiritual benefactors, his thoughts following the direction of spiritual benefactors, thinking of spiritual benefactors as a mother because they get rid of all that is not beneficial, thinking of spiritual benefactors as a father because they produce all good qualities, Sudhana left Muktaka.

Saradhvaja

Then Sudhana, reflecting on the instruction of the eminent Muktaka, following Muktaka's direction, remembering the inconceivable liberation of enlightening beings, remembering the inconceivable light of knowledge of enlightening beings, following the inconceivable entrance into the realm of reality, entering into the inconceivable principle of the communion of enlightening beings, observing the inconceivable transformation of those who realize Thusness, intent on the inconceivable communion of buddha-fields, clarifying the inconceivable manifestation of the magical power of buddhas, contemplating the magnificence of the inconceivable order of the concentrations and liberations of enlightening beings, following the steadfast determination to perform the inconceivable work of enlightening beings, conforming to the stream of undertaking of the inconceivable deeds of enlightening beings, gradually proceeded to Milaspharana on the tip of the continent, where he looked all over for the monk Saradhvaja.

He saw Saradhvaja by the side of a place for walking at a retreat, sitting in concentration, following his breath, not stirring, not thinking, his body straight, his mindfulness on the immediate present, by the inconceivable power of concentration producing to the left, right, and above an inconceivable infinite body in each successive mental moment manifesting an infinite variety of bodies. Sudhana saw an inconceivable miraculous display of the liberation of enlightening beings coming forth from every pore of the ecstatic body of Saradhvaja, who had attained such profound tranquility, silence, and objectlessness. With this miraculous display of the medium of liberation, Saradhvaja filled the cosmos moment to moment with endless varieties of mystic projections, to perfect all beings, to honor all buddhas, to purify all buddha-fields, to do away with the mass of suffering of all sentient beings, to cut off the courses of all bad conditions, to open the door to good conditions for all beings, to extinguish the burning of afflictions of all beings, to dissolve all beings' obstructions to knowledge, and to introduce all beings into omniscience.

Sudhana saw emanating from the soles of Saradhvaja's feet masses of grandees as numerous as atoms in countless buddha-lands, their forms like those of the grandees in all worldly realms, wearing gorgeous clothing, variously adorned, wearing variously crested jewel crowns, surrounded by images of sons. He also saw priests and householders going throughout the ten directions caring for the poor with all kinds of food and drink, services, supplies,

clothing, flowers, garlands, fragrances, ointments, acts of love, jewels, dwellings, vessels, and implements, restoring life to the miserable world, satisfying sentient beings, purifying sentient beings' minds, developing sentient beings for enlightenment.

Sudhana saw forms of warrior sages, priestly sages, worldly sages, scholars versed in various crafts, humanistic scholars, scholars expert in knowledge of the sciences of mundane and transmundane activities, sages considered teachers of the world, emanate from the circles on Saradhvaja's knees and go throughout the ten directions in many forms and guises, speaking pleasant words, cheering up dejected sentient beings, taking care of spiritually and materially poor beings, comforting beings in distress, uplifting the fallen, reviving the shipwrecked, rescuing the imperiled, causing the voice of goodness to be heard, preaching rejection of evil, exhorting beings to virtuous practices, directing beings to beneficial actions, producing joy, uttering kind words, and showing the world the nature of cooperation.

Sudhana saw various forms of wizards, as many as there are living beings, emanating from Saradhvaja's navel and going throughout the ten directions, wearing leather, rags, and bark, carrying staffs and pitchers, their deportment extremely calm, up on the sky extolling the qualities of buddhas, causing the voice of the Teaching to be heard, speaking the voice of Buddhas, showing the community of enlightening beings, praising religious conduct, directing sentient beings to guard their senses, describing the meaning of the voidness of intrinsic essence, introducing sentient beings into the meaning of knowledge, teaching worldly science, showing the science of the Path to omniscience and emancipation, guiding beings in gradual practice.

Sudhana saw as many water spirit girls as all worldly events, in inconceivably many forms, emerging from Saradhvaja's sides, pervading all universes moment to moment, showing the miracle of water spirits, adorning the sky with inconceivable fragrant clouds, adorning the whole sky with inconceivable clouds of flowers, arraying the whole realm of space with inconceivable adornments of clouds of garlands, covering all universes with inconceivable adornment of bejeweled parasols, adorning the sky with inconceivable clouds of jeweled banners, inconceivable clouds of jeweled pennants, rain from inconceivable endless clouds of great jewels, rain from inconceivable clouds of jewel necklaces and various flowers, inconceivable clouds of jewel seats with enlightening beings sitting on them teaching the ways of enlightenment, inconceivable clouds of troves of celestial jewels, rain of clouds of sounds of goddesses singing praises of the Teaching, inconceivable raining clouds of jewel lotuses adorned with nets of pearls crowned with diamonds, inconceivable clouds of jewel crowns and rain of clouds of endless lights adorned by all jewels, inconceivable clouds of celestial beings graced with flowers, garlands, parasols, and banners, inconceivable clouds of goddesses, adornments of rain produced by clouds of songs of praise of buddhas' qualities sung by the goddesses on high standing with joined palms or scattering golden flowers, also covering all buddhas' assemblies with clouds of heaps of

fragrances the colors of all jewels and clouds of smoke of the finest incense, adorning all worlds, delighting all beings, honoring all buddhas.

Sudhana saw as many titan kings as atoms in countless buddha-fields emerging from the auspicious mark on Saradhvaja's chest and pervading the cosmos moment to moment, displaying the inconceivable magic transformations of titans, agitating the oceans, causing hundreds of thousands of worlds to quake, causing all the highest mountains to crash together, shaking up all celestial abodes, eclipsing all hordes of demons, crushing all armies of demons, causing all people to destroy intoxication, conceit, and arrogance, restraining and purifying corrupt minds, restraining malicious minds, extinguishing being's bad qualities, shattering the mountains of afflictions, quieting grasping for pleasure, frightening sentient beings by exercises of titanic magical powers and scaring them away from evil, making them wary of the mundane whirl, getting them to leave all states of conditioned existence and enter into nondwelling, leading sentient beings to the thought of enlightenment, getting them to purify the conduct of enlightening beings, establishing enlightening beings in the transcendent way, causing them to enter the stages of enlightening beings, causing them to produce enlightening beings' light of the way to buddhahood, defining various principles and methods.

Sudhana saw as many bodies of Buddhist disciples and individual illuminates as atoms in countless buddha-fields emerge from Saradhvaja's spine and pervade the cosmos, telling sentient beings attached to self and suited to guidance by disciples or individual illuminates about selflessness and the voidness of the being, clarifying the impermanence of all conditioned states to those attached to eternity, telling the lustful about the contemplation of impurity, telling the hostile about love, telling the deluded about causality and interdependent origination, illumining principles connected with the sphere of knowledge to those who are equally lustful, hostile, and deluded, telling those attached to objects about nondwelling, causing those inclined to stick to tranquillity to like the superiority of undertaking vows, showing actions beneficial to beings, in all places, in the beginning of all turnings of the ocean of ways to truth.

Sudhana saw as many demigods and supernatural beings as atoms in countless buddha-fields emerging from Saradhvaja's shoulders and pervading the cosmos, with various physical forms, colors, and sizes, in various attitudes, riding various vehicles, surrounded by various retinues, striving to protect sentient beings, showing various powers, uttering various sounds, going everywhere employing various different means to guard the good actions of all sentient beings, to guard all circles of sages, to assist all enlightening beings, to protect those who are rightly oriented, to attend and honor all buddhas with the work of thunderbolt bearers, to remove all fallen sentient beings from evil ways, striving to annihilate all worldly calamities and perils such as disease, anxious to preserve the light of actions beneficial to beings, filling the stores of knowledge and virtue, causing the wheel of the teaching to roll along, restraining controversy.

Sudhana saw as many centaur chiefs as atoms in countless buddha-fields surrounded by countless hundreds of thousands of centaur princesses, and as many celestial musician kings as atoms in countless buddha-fields surrounded by countless hundreds of thousands of celestial musician princesses emerge from Saradhvaja's abdomen and pervade the cosmos, performing music and songs in praise of Buddha dealing with the essence of things, illumining the thought of enlightenment, describing the conduct of enlightening beings, eulogizing all ways to attainment of enlightenment, fostering understanding of all ways of presenting the Teaching, causing attraction to all ways of spiritual transformation, illumining all ways into ultimate release, publicizing all buddhas' teachings, gladdening all beings, purifying all buddha-fields, illuminating all ways to truth, removing all obstructions, begetting all roots of goodness.

Sudhana saw as many emperors as atoms in countless buddha-fields, each surrounded by seven treasures and four armies, emerge from Saradhvaja's face, pervading the cosmos, radiating arrays of light beams of great relinquishment, spewing forth masses of all kinds of jewels, distributing multitudes of all kinds of jewels, enriching the poor, causing people to desist from killing, fostering kindness in sentient beings, causing them to give up stealing, giving them countless beautifully adorned maidens, causing them to give up sexual misconduct, establishing them in chastity, causing them to desist from lying, enjoining on them supreme honesty, causing them to desist from slander, causing them to speak words of ultimate kindness and consideration, causing them to desist from harsh words and speak pleasantly, causing people to desist from all meaningless statements, statements connected with what is not beneficial and what is not right, urging them to certainty of distinction of statements of profound meaning, causing people to desist from all evils of speech and speak compassionately, removing mental defilements from people, enjoining the excellent state of having few desires and being content, causing people to desist from malice and urging them to be peaceful in their relations with others, extracting people from the web of all views, causing them to break up all kinds of uncertainties, throwing off all masses of doubts, taking away the darkness of all confusion and hesitation, definitively analyzing the truth for people, telling them about causality and interdependent origination, directing them to the principle of the truth about inherent existence, dispelling all obstacles, leading into the way of nonobstruction, illuminating the meaning of enlightenment.

Sudhana saw as many hundreds of thousands of suns as atoms in countless buddha-fields emanate from Saradhvaja's eyes, lighting up all the great hells, dispersing the great darkness in the world, removing the darkness of sentient beings' delusions, relieving the beings in the frigid hells from the pains of cold, shining clear light in lands made of lotus fibers, shining lapis-lazuli-colored light in gold lands, shining golden light in lands of lapis lazuli, shining golden light in silver worlds, shining crystal light in gold lands, shining golden light in crystal lands, shining coral light in gold lands,

shining golden light in coral lands, shining golden light in ruby lands, shining ruby light in gold lands, shining golden light in emerald lands, shining emerald light in gold lands, shining light the color of sun-filled jewels in sapphire lands, shining sapphire light in lands made of sun-filled jewels, shining light the color of jewels containing networks of moonbeams in red pearl lands, shining light the color of red pearls in lands made of jewels containing networks of moonbeams, shining light the colors of various jewels in lands made of one jewel, shining light the color of one jewel in lands made of various jewels, thus involved in the infinite tasks of sentient beings, in the assemblies of all enlightening beings, pervading the universes of all beings.

From the circle of hair between Saradhvaja's eyebrows Sudhana saw as many moons as atoms in countless buddha-fields emerge, outshining all the celestial chiefs, turning all worldlings away from lust to enjoyment of the vision of Buddha, pervading the cosmos engaged in the guidance of infinite beings.

From Saradhvaja's forehead Sudhana saw as many great Brahmas as atoms in countless buddha-fields emerge, their deportment extremely tranquil, murmuring prayers, asking all buddhas for instruction, praising all buddhas, gladdening all enlightening beings, pervading all universes in the ten directions, involved in the infinite tasks of sentient beings.

From Saradhvaja's head Sudhana saw emerge as many enlightening beings as atoms in countless buddha-fields, manifesting bodies of various appearances, forms, adornments, and embellishments, emanating infinite spheres of light, taking up the past enlightening practices of all buddhas and projecting from every pore multitudes of forms practicing charity without attachment to giver, receiver, or gift, showing oceans of past efforts involved in the various ways of transcendence, commending the act of giving to the world, getting rid of the filth of envy, directing beings to give up all grasping, causing the world to appear adorned with all kinds of jewels, establishing sentient beings in the practice of transcendent giving and in command over material things, praising all virtues, and teaching the cause of the characteristics of buddhas.

He also saw as many enlightening beings as atoms in countless buddha-fields emerge praising transcendent morality, manifesting from every pore oceans of past efforts of all buddhas involved in transcendent morality, turning all beings away from the spheres of all mundane states and turning them toward the sphere of the enlightened, disdaining the world of desire, dispersing the veil of error from the world, stopping untrue thoughts and enjoining the way of life of enlightening beings, commending the ethic of great compassion and leading beings into the conduct of the practice of the path of buddhas to attain the conduct of the enlightened, showing sentient beings that the state of existence is like a dream and guiding them into power over afflictions caused by grasping sense objects so that they may fully enter into the way of acting as in a dream.

He also saw as many enlightening beings as atoms in countless buddha-

fields emerge, lighting up the world with golden light, guiding beings to a state of mind without hatred or malice, free from all corruption and defect, emanating from every pore multitudes of past efforts of buddhas involved in transcendent tolerance in order to cut off all brutal tendencies, leading sentient beings into the power of tolerance, showing sentient beings mastery over phenomena.

He also saw as many enlightening beings as atoms in countless buddha-fields emerge, engaged in miraculous displays showing the endless power of energy of enlightening beings, commending tireless quest for the ocean of learning by the power of nonregression in progress toward omniscience, guiding beings to honor and attend all buddhas, leading beings to arouse great energy to get rid of the mass of all suffering, emanating from all their bodies multitudes of past efforts involved in enlightening beings' perfection of transcendent energy, shattering sentient beings' mountains of sloth, leading sentient beings into transcendent energy, guiding sentient beings to mastery over action.

He also saw as many enlightening beings as atoms in countless buddha-fields emerge guiding sentient beings into the path of mindfulness, dissolving the darkness of all obstructions, causing sentient beings to desist from all intoxication and leading them into sobriety, taking down the flags of pretentiousness, arrogance, and pride, telling of the ocean of branches of meditation of buddhas, describing transcendent meditation to people, emanating from every pore multitudes of past efforts involved in perfection of transcendent meditation, guiding sentient beings to mastery of mind, pervading the cosmos moment to moment.

He also saw as many enlightening beings as atoms in countless buddha-fields emerge and pervade the cosmos in every moment of thought emanating from every pore multitudes of past efforts involved in the search of buddhahood, uttering multitudes of perfections of transcendent wisdom by oceans of words, emanating the lightning of right insight, expressing the inherent nature of phenomena, shattering the mountainous masses of sentient beings' notion of self, extracting all arrows of views, dispersing the darkness of desire, heedlessness, and doubt, commending control of inclination.

He also saw as many enlightening beings as atoms in countless buddha-fields emerge and pervade the cosmos in a mental impulse, showing the sphere of methods of all buddhas' skill in liberative means, emanating from every pore multitudes of past efforts involved in skill in means, spreading the practice of skill in means in the world, illuminating the way of universal emancipation, describing the sphere of all buddhas, describing and showing the practice of enlightening beings which unites the mundane and the transcendental, guiding sentient beings to enlightening beings' perfection of skill in means, demonstrating in the world all enlightening beings' mastery of regeneration.

He also saw as many enlightening beings as atoms in countless buddha-fields emerge and pervade the cosmos in each moment of thought by various

projections of will, emanating from every pore multitudes of oceans of names of all buddhas, radiating from every pore multitudes of past efforts involved in purification of transcendent vows of all enlightening beings, commending transcendent commitment, guiding sentient beings into the masteries of all enlightening beings, powering through the world the eternally rolling chariot wheel of great vows which follows all truths and gets rid of all afflictions and shatters the mountains of nescience.

He also saw as many enlightening beings as atoms in countless buddha-fields emerge and ceaselessly fill the cosmos in each moment of thought, manifesting the power of enlightening beings' consummation of power, emanating from every pore multitudes of past efforts producing the consummation of transcendental power, showing power which cannot be overcome by any demons or challengers, nurturing such power that all the adamantine mountains surrounding the earth would shatter upon contact with their bodies, showing power such that their bodies do not even blaze up in the ocean of fire that burns the universe at the end of each eon, showing the power to hold all worlds in their hands while hovering in space, guiding beings to control of magical powers.

He also saw as many enlightening beings as atoms in countless buddha-fields emerge and fill the cosmos in every thought illuminating the sphere of knowledge of sentient beings, emanating from every pore multitudes of past efforts involved in purification of consummate knowledge, manifesting in the world the stage of knowledge characterized by mystic knowledge of all buddhas' virtues and knowledges, showing the stage of knowledge characterized by mystic knowledge of all buddhas' perceptions, illuminating the stage of knowledge characterized by mystic knowledge of the undertaking of all vows, revealing the stage of knowledge characterized by mystic knowledge of the undertaking of the vow to save all sentient beings, revealing the stage of knowledge characterized by mystic knowledge penetrating the lack of self or independent existence in all beings, illumining the stage of knowledge characterized by mystic knowledge observing the ocean of minds of all sentient beings, analyzing the stage of knowledge characterized by mystic knowledge discerning the faculties of all sentient beings, describing the stage of knowledge characterized by mystic knowledge observing the inclinations and interests of all sentient beings, disclosing the stage of knowledge characterized by mystic knowledge comprehending the ocean of actions of all beings, showing the stage of knowledge characterized by mystic knowledge penetrating the ocean of commitments of all sentient beings, guiding sentient beings into the perfection of knowledge.

From Saradhvaja's topknot of flesh Sudhana saw emerge as many embodiments of buddhas as atoms in countless buddha-fields, adorned with the finest characteristics and embellishments, appearing like mountains of gold, with immeasurable auras of blazing light illumining everything in the ten directions and voices pervading the cosmos, suffusing all universes, showing endless miraculous transformations of Buddha, showering rain from clouds of teaching on all without discrimination—showering rain from a cloud of

teaching called knowledge confronting the distinction of all planes of the cosmos on enlightening beings on the verge of enlightenment, showering rain from a cloud of teaching called the ground of universality on coronated enlightening beings, showering rain from a cloud of teaching called entry into the ground of universality on enlightening beings ordained as princes of the great teaching, showering rain from a cloud of teaching called universal arrangement on enlightening beings of youthful nature, showering rain from a cloud of teaching called steadfast head of great compassion on nonregressing enlightening beings, showering rain from a cloud of teaching called diamond of knowledge distinguishing the intrinsic essence of all phenomena on enlightening beings of purified intent, showering rain from a cloud of teaching called arrangement taking in all beings on enlightening beings accomplished in preparatory practices, showering rain from a cloud of teaching called cloud of communication with the assemblies of all buddhas of past, present, and future on regenerated enlightening beings, showering rain from a cloud of teaching called voice of the ground of intrinsic essence of all phenomena on enlightening beings engaged in concerted practice, showering rain from a cloud of teaching called source of clouds containing the ways and means of great compassion on enlightening beings engaged in primary practices, showering rain from a cloud of teaching called store of kindness on enlightening beings newly determined to see enlightenment, showering rain from a cloud of teaching called inexhaustible treasury of kindness of the buddhas' commitment to liberation on enlightening beings of great zeal, showering rain from a cloud of teaching called inexhaustible treasury of the universal ground on beings in the world of form, showering rain from a cloud of teaching called sound produced by the measureless ocean of principles on Brahma body deities, showering rain from a cloud of teaching called inexhaustible treasury of power producing spiritual methods on controlling deities, showering rain from a cloud of teaching called sound cleaning variously represented provisions for omniscience on demon-body deities, showering rain from a cloud of teaching called varied cargo of jewels of knowledge on the deities who enjoy emanations, showering rain from a cloud called varied representation of the vows of enlightening beings on deities in the heavens of happiness, showering rain from a cloud of teaching called treasury of recollection of all buddhas on deities in the heavens of timely portion, showering rain from a cloud of teaching called source of the rapture of the vision of Buddha on the abodes of the chief deities, showering rain from a cloud of teaching called multitude of transformations of Buddha pervading the space of the cosmos on the abodes of the chief demigods, showering rain from a cloud of teaching called sound of eulogies of the qualities of all enlightened ones on the abodes of the chief celestial musicians, showering rain from a cloud of teaching called indestructible sphere of ways to knowledge on the abodes of the chief titans, showering rain from a cloud of teaching called multitude of means of development of all enlightened ones on the abodes of the chief birds, showering rain from a cloud of teaching called source of the magical utterances of

enlightening beings traveling swiftly through the states of existence on the abodes of the chief dragons, showering rain from a cloud of teaching called speed of increase of the ocean of joy on the abodes of the chief serpents, showering rain from a cloud of teaching called sphere of the highest knowledge of all beings on the realms of humans, showering rain from a cloud of teaching called ornament bearing the words of the holy path bespeaking the extinction of all the pains of mundane existence on the hells, showering rain from a cloud of teaching called round body of clouds of remembrance of buddhas bespeaking the practice of impeccable action on the realms of animals, showering rain from a cloud of teaching called declaration of the transcendence of all buddhas producing a mind of nonattachment in all sentient beings on the ghost realms, showering rain from a cloud of teaching called comforting sound effecting the cessation of all pains on beings in distress.

He also saw as many orbs of webs of light beams as atoms in countless buddha-fields emerge from every pore, countless whirling arrays of phantom forms of power, manifestations of countless various works, pervading the entire cosmos. From some orbs of webs of light beams he saw scenes of the practice of pure giving, relinquishing everything; from some orbs of webs of light beams he saw scenes of the procedures of all past, present and future enlightening beings' investiture with ethical precepts; from some orbs of webs of light beams he saw scenes of all enlightening beings of past, present, and future practicing forbearance, enduring dismemberment, beatings, having their hearts and eyes gouged out, and he saw magically produced images of the practices of forbearance of all enlightening beings by the oppressed enlightening beings of past, present, and future with bodies sundered in the search of omniscience, enduring, forgiving, and overlooking all physical and mental harassment, out of great compassion; from some orbs of webs of light beams he saw scenes of different forms of the immensity of the practice of vigor of all enlightening beings, scenes of the great prowess of enlightening beings shaking the world, agitating the seas, startling sentient beings, scaring all heretics; from some orbs of webs of light beams he saw embodiments of all deeds of enlightening beings, the forms taken on, the perfections of physical bodies to be born in good families, the acceptance of instructions of spiritual benefactors, the states of practice of the teachings of spiritual benefactors, the abandonments of home, country, and city for suitable abodes to accomplish the branches of meditation of the enlightened, the seers, the meditation adepts, the kings, the recluses, the manners of disciplined conduct; from some orbs of webs of light beams he saw embodiments involved in seeking all truths in the station of practice of transcendent wisdom; from the orbs of webs of light beams from each and every pore Sudhana saw the bodies by which each statement of the Teaching was sought from the midst of all beings by relinquishing all that exists, sought from all spiritual benefactors through attendance and service, sought from buddhas with all the strength generated by faith and respect, and all the statements of the Teaching related to transcendent wisdom similarly

sought by bodies manifested in the forms of all sentient beings; from some orbs of webs of light beams he saw all enlightening beings entering the ocean of states of being with means of development, endeavoring to save all sentient beings; from orbs of webs of light beams from every pore he saw enlightening beings saving sentient beings, engaged in the practice of skill in means taken on by their original bodies, approaching each and every being in a form resembling those beings; from some orbs of webs of light beams he saw the conduct of the Buddha's undertaking of vows in all past ages, the conduct of the undertaking of the vow to perfect all beings, the conduct of the undertaking of the vow to purify all lands, the spheres of accomplishment of all vows effected by each buddha by the specific cures for each of the ills of the mundane whirl. Sudhana saw all this from orbs of lights from each pore; from some orbs of webs of light beams he saw oceans of past efforts involved in the practice of transcendent power; from some orbs of webs of light beams he saw oceans of past efforts involved in the contemplations of the practice of omniscience and the awakening of sentient beings asleep in the slumber of ignorance.

Then, observing the monk Saradhvaja thus concentrated in meditation, mindful of that sphere of concentration and liberation, contemplating the inconceivable power of concentration of enlightening beings, entering into that inconceivable ocean of ways of benefiting sentient beings, remembering that inconceivable medium of the performance of supernal manifestations confronting all the senses, strongly focusing his attention on it, entering that door of knowledge of purity of arrangement of the cosmos, aspiring to that enlightened power, expanding in knowledge, recognizing that controlling power of enlightening beings, stabilizing the power of vows of enlightening beings, extending the power of practice of enlightening beings, Sudhana stood before Saradhavja for a day and a night, for two days and nights, seven days and nights, a fortnight, a month, six months, and then six more days and nights.

After six months and six days and nights, the monk Saradhvaja rose from concentration. Sudhana said, "It is marvelous, noble one, how profound this concentration is, how vast, how measureless its scope, how inconceivable its arrays of projections, how incomparable its light, how innumerable its manifestations, how unsurpassable its range, how pure its sphere, how it illumines everywhere equally, how it works for the benefit of infinite beings, in that it is directed to the extinction of the measureless mass of suffering of all sentient beings, to extinguish the sufferings of the destitute, to end hellish states, to rescue beings from brutish states, to close the door on all conditions inopportune for enlightenment, to lead the way to heavenly states, to produce human and celestial pleasure and happiness, to foster experience of the pleasure of meditation, to increase happiness in the conditioned world, to show the way out of the mundane. It is set forth to illumine the cause of production of the aspiration of enlightenment, to develop the cause of production of provisions of virtue and knowledge, to increase the intensity of vast great compassion, to generate the power of great vows, for the

attainment of the light of the path of enlightening beings, for the arrangement of the great vehicle of the transcendent ways, for the accomplishment of the supreme attainment of the Great Vehicle, for the vision of the knowledge of universally good action, for the attainment of the light of the knowledge of the stages of enlightening beings, for accomplishment of the purification of the array of means of emancipation in the practice of the vows of all enlightening beings, for the empowerment of accession to the sphere of omniscience. Noble one, what is the name of this concentration?"

Saradhvaja said, "There is a perfection of wisdom called equanimity of the universal eye, and this concentration is its light, called manifestation of universal purification. By the perfect accomplishment of the concentration of manifestation of universal purification, which springs from the light of the perfection of wisdom of equanimity of the universal eye, countless tens of hundreds of thousands of complete concentrations, beginning with the manifestation of universal purification, are born."

Sudhana said, "Is this the greatest range of this concentration?"

Saradhvaja said, "One who has fully accomplished this concentration has the power to discern worlds, to enter worlds, to travel freely in worlds, to adorn worlds, to purify worlds, to beautify worlds, to see buddhas, to observe the grandeur of buddhas, to know the emanations of buddhas, to enter the powers of buddhas, to plunge into the ocean of virtues of buddhas, to receive the teachings of buddhas, to follow the knowledge of the unity of all buddhas' teachings, to enter the ocean of congregations of buddhas, to go anywhere in the ten directions, to observe the teaching activity of the buddhas, to see the realms of the buddhas, to embrace all with great compassion, to pervade everywhere with love, to plunge tirelessly into the vision of buddhas everywhere, to enter into the ocean of all beings, to know the ocean of faculties of all beings, to know the distinction of faculties of all beings.

"I know this state of perfection of wisdom; but how can I know the practice, tell of the virtues, show the realm, reveal the sphere, describe the power of great vows, illumine the way of emancipation, elucidate the attainment, shed light on the path, follow the stream of concentration, know the range of mind, or reach equality with the knowledge, of the enlightening beings who have entered the ocean of states of perfection of wisdom, who have clarified the cosmic perspective, who know where all teachings lead, who pervade an infinite sphere with vast awareness, who command the light of great mental control, who have purified the light of all spheres of concentration, who issue from the magical power of mystic knowledge, who have entered the inexhaustible ocean of intelligence, who speak pleasantly of the stages of enlightenment, who are refuges for all beings?

"Go south, to a place called Samudravetadin, where there is a park called Samantavyuha, in front of the city Mahaprabha, where a lay woman named Asha, wife of king Suprabha, dwells; go to her and ask her how an enlightening being is to learn and apply the practice of enlightening beings."

Then Sudhana, pleased, uplifted, transported, overjoyed, joyful and

happy, invigorated and sustained by Saradhvaja, having entered the realm of concentration, having attained illumined knowledge, having attained the light of concentration, his consciousness illumined by the light of the principles of teaching pursuant to purifications of interest, seeing the way to purity, with knowledge emanating light in all directions, paid his respects to Saradhvaja and left, looking at him again and again, bowing to him, thinking and meditating on him, praising him, recalling his virtues and keeping them firmly in mind, joining in with his vow, seeking his vision, remembering his words, recalling his appearance, contemplating the excellence of his knowledge, plunging into his sphere of concentration, fixing his mind on his sphere of undertaking, reflecting on the scope of his experience, illumined by his knowledge.

Asha

Then Sudhana, uplifted by the virtues of the spiritual benefactor, sent forth by the spiritual benefactor, having gained access to the vision of the spiritual benefactor, putting the instructions of the spiritual benefactor into practice, remembering the words of the spiritual benefactor, kindly disposed toward spiritual benefactors, seeing spiritual benefactors as mines of the vision of buddhas, seeing spiritual benefactors as those who show the teachings of buddhas, seeing spiritual benefactors as teachers of the elements of omniscience, seeing spiritual benefactors as eyes to see the sky of buddhahood, gradually made his way to Samantavyuha Park in Samudravetadin.

He saw the park surrounded by fences made of all kinds of jewels, in the midst of rows of all kinds of jewel trees, adorned throughout with beautiful delicate flowers like sets of all kinds of jewels releasing pollen, adorned by all kinds of jewel trees, strewn with the various blossoms of the flowers of all kinds of jewel trees, with rows of trees of all kinds of fragrances giving off their scents in all directions, trees of garlands of all jewels with their flower buds bursting forth streaming a rain of garlands of various jewels, the ground beautifully spread with various decorations made of jewels from trees of all kinds of diamonds, the area well distributed with cloths of various colors hanging down from trees of flowers of various forms, with trees of all kinds of musical instruments making beautiful sounds surpassing the heavens when stirred by the wind, the ground level throughout, neither high nor low, adorned with various trailing streamers of ornaments welling forth from the flower buds of trees of all ornaments. In the park, furthermore, were ten hundred thousand arrays of turrets adorned with all kinds of precious jewels, extremely pure; ten hundred thousand towers covered with gold, ten hundred thousand mansions adorned with radiant jewels, ten hundred thousand lotus ponds made of all kinds of jewels, inlaid with jewel bricks, with varied stairways made of seven precious substances, surrounded by benches made of various gems, fragrant as pools of water scented with celestial sandalwood, the bottoms covered with golden sand, spread with ten layers of pure gold and jewels, stairways set on four sides, filled with

water of eight qualities, vibrant with the beautiful sounds of the calls of various birds, surrounded by rows of jewel palms, covered by nets of gold bells chiming sweetly when stirred by the wind, with canopies of great jewels above, surrounded by enclosures of trees of various jewels, with banners and streamers flying from jewel nets. There were also ten hundred thousand pools, lined with sandalwood clay, covered with lotuses of various colors made of all kinds of jewels, with pure water shining with lotuses of huge gems.

In the middle of the park was a large mansion called Multicolored Banner standing on a ground of jewels, adorned with pillars of sapphire, roofed with gold, surfaced with arrays of world-illumining jewels, its base blazing with webs of countless jewels, graced by the scent of unsurpassed jewels of fragrance, perfumed by jewels of compounded fragrances, filled with jewels of awakening fragrance extinguishing the heat of the senses.

In that mansion were arranged infinite seats—the calyxes of lotuses, luminous jewel lotuses, radiant jewel lotuses, world-illumining jewel lotuses, lotuses of various treasures, lotuses of pure jewels, lotuses inlaid with jewels, lotuses of omnifaceted jewels, lotuses of jewels with auras of light, lotuses of jewels shining with the radiant lights of arrays of pure jewels of the ocean, jewel lotuses covered with diamond lions.

The many turrets of the mansion were made of inconceivably many jewels, arrayed with varicolored jewels, their forms resplendent with light of inconceivably many colors.

The park was also covered above by ten hundred thousand canopies, such as canopies of cloth, canopies of plant tendrils, canopies of flowers, canopies of garlands, canopies of fragrances, canopies of jewels, golden canopies, canopies of jewels glittering like diamonds, canopies of nymphs magically produced by the chief of the water spirits, canopies of jewels prized by the king of gods.

It was also covered by ten hundred thousand precious nets such as nets of bells with jewels inside, nets of jeweled streamers, nets of jewel figures, nets of pearls, nets of sapphires, nets of moonlike jewels, nets emanating fragrance, nets of jeweled crowns.

It was also illumined by ten hundred thousand great lights, such as starlight-jewel light, sun-filled-jewel light, moonlike-jewel light, scenting-flame-jewel light, luster-filled-jewel light, lotus-calyx-jewel light, starry-jewel light, great blazing jewel light, radiant jewel light, and the light of jewels like wreaths of lightning emitting great clouds of fragrance.

The park was also adorned by rain from ten hundred thousand great clouds of ornaments; ten hundred thousand sandalwood-scented clouds thundered; it was adorned by ten hundred thousand trailing clouds of garlands surpassing those in the heavens; ten hundred thousand clouds of varicolored cloths surpassing the celestials rained; it was adorned by ten hundred thousand clouds of ornaments surpassing those of the heavens; it was showered by ten hundred thousand celestial beings bowing their heads to see; it was showered by ten hundred thousand clouds of nymphs produc-

ing beings of their own kind who did the same things in the past, with bodies like their own; it was showered by ten hundred thousand clouds of enlightening beings who had come to hear the Teaching.

Innumerable living beings in all states of existence came from the ten directions to the laywoman Asha, who was seated on a golden throne, adorned with a net of pearls from the ocean, wearing a tiara, her wrists adorned with bracelets of gold more beautiful than that of the heavens, her arms resplendent with jewels of glorious light, wearing earrings of pure deep blue gems, her head adorned with a veil of all kinds of jewels, her neck draped with a string of wish-fulfilling jewels. Those who came to her, affected with various sicknesses, filled with various afflictions, immersed in various views, covered by obstructions caused by actions, had their sicknesses alleviated when they saw Asha. Their minds freed from the defilement of afflictions, the thorns of views removed, the mountains of obstructions disintegrated, they entered the sphere of unobstructed purity, in which sphere of purity all their roots of goodness were clarified, the sprouts of spiritual faculties grew, and they entered the ocean of principles of omniscience, they recited the ocean of all mystic spells leading to mental command, came face to face with the ocean of all concentration media, began all holy vows, set all means of practice into operation, purified the means of accomplishing all virtues, proceeded according to wisdom characterized by all higher knowledges with unregressing breadth of mind, and became physically unattached and unobstructed, able to go everywhere.

Then Sudhana entered the park, looking all over till he saw Asha sitting there. He went up to her, paid his respects, and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear you give instructions to enlightening beings, so please tell me how an enlightening being is to learn and carry out the practice of enlightening beings."

She said, "I have attained an enlightening liberation called 'characterized by sorrowless well-being.' It is definitely beneficial to see me, hear me, attend me, live with me, remember me. I am not visible to those who have not developed the bases of goodness, who are not under the tutelage of spiritual benefactors, who are not in the care of the perfect buddhas. Those who see me thereupon become irreversible in progress toward supreme perfect enlightenment. Furthermore, the buddhas of the ten directions come here and sit on this jewel seat and expound the truth to me. I am always seeing buddhas, hearing the truth, and meeting enlightening beings. The eighty-four thousand quadrillion beings who live here in this park are all irreversible in progress toward supreme perfect enlightenment, having performed the same practices as I have. Any others who live here too will all be irreversible in progress toward supreme perfect enlightenment, as enlightening beings of the same practice as I who have entered the community of those who cannot regress."

Sudhana said, "Noble one, how long ago did you set your mind on supreme perfect enlightenment?"

She said, "I remember a past state when I cultivated religious practice in the company of the buddha known as the Lamp, whom I served and from whom I received teaching. Before that was a buddha named Undefiled; I went forth from society into the tutelage of that buddha and held the wheel of teaching of that buddha. Before that was a buddha named Star; I propitiated that buddha. Before that was a buddha named Splendor of the Polar Mountain; before that was a buddha named Lotus Calyx; before that was a buddha named Illuminating; before that was a buddha named Universal Eye; before that was a buddha named Purified by Spiritual Knowledge; before that was a buddha named Diamond Navel; before that was a buddha named Deifying the Universe. Remembering back in this way lifetime to lifetime, age to age, as successive buddhas appeared in the world, I remember as many buddhas as grains of sand in thirty-six Ganges Rivers whom I propitiated, attended, served, and honored, from whom I heard spiritual teaching, under whose tutelage I carried out spiritual practice. Beyond this, only the buddhas know how many buddhas I propitiated. Enlightening beings are infinite because of the aspiration of enlightenment, because of pervading all universes; enlightening beings are infinite because of the guidance of great compassion, because of entry into the midst of all beings; enlightening beings are infinite because their great vows go to the end of all universes; enlightening beings are infinite because of great love, because of suffusing all beings with love; enlightening beings are infinite because of the practice of enlightening beings, because of entering into all ages in all lands; enlightening beings are infinite because of the power of concentration, because of not regressing on the path of enlightening beings; enlightening beings are infinite because of the power of mental command, because of attainment of the method of mystic spells able to hold the memory of truths for all beings; enlightening beings are infinite because of the power of the light of knowledge, because of retaining the realization of the knowledge and wisdom of past, present, and future; enlightening beings are infinite because of the power of mystic knowledge, because of ability to produce wheels of nets of light pleasing beings according to their mentalities; enlightening beings are infinite because of the power of intelligence, because of satisfying all beings with one utterance; enlightening beings are infinite because of purity of body, because of pervading all buddha-fields with their own body."

Sudhana said, "Noble one, when will you realize supreme perfect enlightenment?"

Asha said, "Enlightening beings do not aspire to enlightenment with the object of leading just one sentient being to perfection, nor for the sake of a hundred or a thousand or a million or a billion sentient beings, nor for any number of beings, nor for all the sentient beings in as many worlds as atoms in untold, inexpressibly vast numbers of billion-world universes. Enlightening beings aspire to enlightenment for the sake of all sentient beings in all worlds, to lead them to perfection. Enlightening beings do not aspire to enlightenment to propitiate, honor, and attend one buddha, or even as many

buddhas as atoms in untold worlds, or to propitiate, honor, and attend the lineage of buddhas in one world or the lineage of buddhas in as many worlds as atoms in untold buddha-fields. Enlightening beings do not aspire to enlightenment to purify one buddha-land, or even to purify as many buddha-lands as atoms in untold, inexpressible numbers of worlds. Enlightening beings do not aspire to enlightenment to preserve the teaching of one buddha, or even to preserve the teachings of as many buddhas as atoms in untold, inexpressible numbers of worlds. Enlightening beings do not aspire to enlightenment to enter into the diversity of vows which are the point of departure of one buddha, nor even to enter into the diversity of vows which are the points of departure of as many buddhas as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to enter into the array of the buddha-field of one buddha, nor even to enter into the arrays of buddha-fields of as many buddhas as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to take part in the assembly of one buddha, nor even to take part in the assemblies of as many buddhas as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to preserve the wheel of teaching of one buddha, nor to preserve the wheels of teaching of even as many buddhas as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to penetrate the ocean of mind of one sentient being, nor to penetrate the oceans of mind of even as many sentient beings as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to know the sphere of faculties of one sentient being, nor to know the faculties of even as many sentient beings as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to penetrate the ocean of faculties of one sentient being, nor to penetrate the oceans of faculties of even as many sentient beings as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to enter into the succession of ages in one world, nor to enter into the succession of ages in even as many worlds as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to comprehend the continuity of actions and habits of the sentient beings in one world, nor to comprehend the continuity of actions and habits of the sentient beings even in as many worlds as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to comprehend the ocean of afflictions of sentient beings in one world, nor to comprehend the oceans of afflictions of the sentient beings even in as many worlds as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to comprehend the ocean of all actions of the beings in one world, nor even to comprehend the oceans of all actions of beings in as many worlds as atoms in untold, inexpressible numbers of buddha-fields. Enlightening beings do not aspire to enlightenment to comprehend the ocean of all modes of behavior of all

beings in one world, nor even to comprehend the ocean of all modes of behavior of all beings in as many worlds as atoms in untold, inexpressible numbers of buddha-fields. Rather, enlightening beings aspire to enlightenment to lead all sentient beings without exception to full development—they wish to propitiate and honor and attend all buddhas, to propitiate and honor and attend the successions of buddhas in all worlds; they are determined to purify all buddha-lands; they strive to hold the teachings of all buddhas; they are zealously devoted to following the variety of vows which are the points of departure of all buddhas; they are determined to enter into the arrays of all buddha-lands; they wish to enter the oceans of assemblies of all buddhas; they seek to go deeply into the ocean of mind of all sentient beings; they wish to know the spheres of faculties of all sentient beings; they aspire to penetrate the ocean of faculties of all sentient beings; they wish to enter into the succession of ages in all worlds; they are inspired with courage to cut off the continuity of afflictions and habit energies of all sentient beings; their sun of knowledge rises to evaporate the ocean of afflictions caused by actions of all sentient beings; their light of wisdom becomes manifest to know the ways of behavior of all sentient beings; their cloud of great compassion gathers to extinguish the mass of fire of suffering of all sentient beings.

"To put it briefly, there are ten hundred thousand incalculable numbers of such aspects of the conduct of the practice of enlightening beings, which are to be accomplished by an enlightening being. Furthermore, the practice of enlightening beings enters into all things, for the attainment of knowledge; the practice of enlightening beings enters into all lands, to thoroughly purify them. Because of this vow of mine, when the purification of the realm of desire is finished, my commitments will be finished; when the purification of the world is finished, my commitments will be finished; when all sentient beings' propensities to continue afflictive habits are ended, my commitments will be ended."

Sudhana said, "What is the name of this liberation?"

Asha said, "This liberation is called 'characterized by sorrowless well-being.' I know this enlightening liberation, but how can I know the practice, tell of the virtues, convey the inconceivable enlightening skills, or show the infinite varieties of enlightening vows of the enlightening beings who have oceanic minds because of seeking all the buddha-teachings, who are like the polar mountain because of steadfast will, who are like the medicine 'good to see' because they free all sentient beings from the sicknesses of afflictions, who are like the sun because they eliminate the darkness of ignorance of all sentient beings, whose minds are like the earth because they are a refuge for all sentient beings, who are like air because they benefit all sentient beings, who are lamps producing the light of knowledge for all sentient beings, who are like clouds raining truth with a quiet sound, who are like the moon because they radiate a web of light beams of virtue, who are like gods because they protect all sentient beings?

"Go south—there is a district in Samudravetalya called Nalayur where a

seer named Bhishmottaranirghosha lives. Go ask him, and he will instruct you in the practice of enlightening beings."

Then Sudhana left Asha, after paying his respects, reflecting on the extreme rarity of enlightening beings, on how hard it is to get on good terms with spiritual benefactors, on how very difficult it is to get to meet people of truth, on how hard it is to attain the faculties of enlightening beings, how hard it is to attain the purity of intent of enlightening beings, how hard it is to find colleagues, how hard it is to focus the mind accurately on enlightenment, how hard it is to apply the teachings leading to the state of freedom from distress, how hard it is to find ways to develop invincible goodness of mind, and how hard it is to get to see ways to quickly develop omniscience.

Bhishmottaranirghosha

Then Sudhana, his mind on the instruction of the enlightening being, his mind on the purification of the conduct of enlightening beings, his mind developing the power of virtue of enlightening beings, his mind lit by the energy of the vision of Buddha, with mental energy arising from receiving a treasury of teaching, his mental energy increased by the undertaking of great vows, all things apparent to his mind, his mind aware of the intrinsic essence of things, his mind free from all obstructions, his mind viewing the reality realm without obscurity, his pure will indestructible, his mind invulnerable and immune to the power of all demons, gradually made his way to Nalayur and sought out the seer Bhishmottaranirghosha.

At that time Bhishmottaranirghosha was sojourning in a retreat, a pleasant place with countless diverse trees and plants, shaded by the leaves of various trees, with flowering trees perpetually blooming in various colors and fruit trees perpetually bearing, the ground made of the finest jewel-fruits from various jewel trees, well distributed with great sandalwood trees, graced with fragrance constantly coming from pleasant aloeswood trees, adorned with trumpet-flower trees distributed in the four directions, with beautifully formed fig trees, with perpetually ripe fruits raining from rose apple trees, beautified by fresh water lilies and lotus blossoms.

Sudhana saw the seer Bhishmottaranirghosha wearing matted hair, sitting on a seat of bark, rags, fragrant grass, and antelope skin on a layer of straw in a hut built at the foot of a sandalwood tree, surrounded by ten thousand seers. Seeing Bhishmottaranirghosha, Sudhana went up to him, and thinking he had found a true spiritual benefactor, looking upon spiritual benefactors as the door to omniscience because they guide one on the true path, looking upon omniscience as coming from the teaching of spiritual benefactors because they lead to the stage of all-knowledge, looking upon omniscience as coming from the guidance of spiritual benefactors because they lead to the jewel land of the knowledge of the ten powers, looking upon omniscience as illumined by the torch of spiritual benefactors because they produce the light of knowledge of the ten powers, looking upon spiritual benefactors as the path to omniscience leading unbroken to the city of

omniscience, looking upon spiritual benefactors as lamps on the way to omniscience because they show the level and the uneven, looking upon spiritual benefactors as a bridge to omniscience because the peril of falling is eliminated, looking upon spiritual benefactors as parasols of omniscience because they produce coolness by the power of great love, looking upon spiritual benefactors as streams of omniscience because they give rise to great compassion, looking upon the satisfaction of the vision of omniscience as coming from spiritual benefactors because they illumine the principle of the inherent nature of phenomena, Sudhana paid his respects to the seer and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. I have heard you give enlightening beings instruction; please tell me how an enlightening being is to learn and carry out the practice of enlightening beings."

The seer Bhishmottaranirghosha looked at the ten thousand people surrounding him and said, "This youth has set his mind on supreme perfect enlightenment and has invited all sentient beings to fearlessness. He is aiming for the welfare and happiness of all beings; he is facing the ocean of knowledge; he wants to spread the clouds of teaching of all buddhas; he wants to plunge into the ocean of all principles of the Teaching; he wants to live by the light of knowledge; he wants to bring the cloud of great compassion near; he wants to cause the rain of the great Teaching to shower; he wants to have the moon of great knowledge rise in the world and extinguish the burning of all afflictions; he wants to develop the roots of goodness of all sentient beings."

Then those ten thousand people scattered beautiful fragrant flowers over Sudhana, bowed to him, and circled him in respect, and said, "This person will be a savior; he will extinguish all the hellish torments of all beings, he will stop all brutish ways, he will get rid of the ways of the underworld, he will shut the door of all conditions inopportune for enlightenment, he will evaporate the ocean of craving, he will sever the bonds of craving, he will remove the mass of suffering, he will dispel the darkness of ignorance, he will surround the world with mountains of virtue, he will reveal the mine of jewels of knowledge, he will cause the sun of knowledge to rise, he will clarify the eye of truth, he will show what is good and bad in the world."

Then the seer Bhishmottaranirghosha said to those people, "Whoever aspires to supreme perfect enlightenment promotes the happiness of all sentient beings, carrying out the practice of enlightening beings, and will eventually attain omniscience. This youth has set his heart on supreme perfect enlightenment; he will fulfill the stage of complete buddhahood." Then the seer said to Sudhana, "I have attained an enlightening liberation called 'unsurpassed banner.'"

Sudhana said, "What is the scope of this liberation?"

Bhishmottaranirghosha stretched forth his right hand and rubbed Sudhana's head, then took Sudhana by the right hand. At that moment Sudhana saw in the ten directions as many buddha-lands as atoms in ten hun-

dred thousand buddha-lands, and in them he perceived himself at the feet of as many buddhas as atoms in ten hundred thousand buddha-lands. He also saw the innumerable features in the pure adornments of those buddha-lands, and he saw the various arrays of the oceans of audiences surrounding the buddhas therein. He also saw the radiant mass of the marks and embellishments of the buddhas' bodies in the midst of the congregations. He also heard teaching from the buddhas without missing a single word, and he remembered the cycles of teachings of those buddhas in order without confusion, and he received the rain of those clouds of teaching as they showered on beings of various mentalities. He also entered the oceans of past vows of those buddhas, purified by zealous application of various kinds. He also entered oceans of past attainments of the buddhas, purified by oceans of various vows. He also saw the forms of buddhas manifested so as to please all sentient beings according to their mentalities. He also saw the nets of light rays of the buddhas, their various cool, pure halos. He also entered into those buddhas' powers by following the light of unobstructed knowledge. He seemed to be with one buddha for a day and a night, with another for seven days and nights, another for a fortnight, another for a month, another for a year, another for a century, another for a millennium, another for a hundred millennia, another for a million years, another for a hundred million years, another for a billion years, another for a hundred billion years, another for a trillion years, another for half an eon, another for an eon, another for a hundred eons, another for a thousand eons, another for a hundred thousand eons, another for a million eons, another for a hundred million eons, another for a billion eons, another for a hundred billion eons, another for a trillion eons, up to untold, inexpressible numbers of eons, or as many eons as atoms in the continent, or as many eons as atoms in untold buddha-lands. Thus did he perceive himself with the buddhas, illumined by the light of knowledge of the liberation "unsurpassed banner," imbued with the light of the concentration filled with sunlike radiance, reaching absorption in liberation of endless knowledge, imbued with the light of the mystic formulation of the structure of the universe, his mind illumined by the mystic formulation of the indestructible sphere, abiding in absorption in the realm of well-ordered bodies of knowledge, intent on the state of transcendent wisdom of the path of adornment of all planes, illumined by the light of concentration on the sphere containing the space of the enlightened, his mind illuminated by concentration on the circumference of the wheel of teaching of all buddhas, imbued with the light of absorption in the inexhaustible sphere of jewels of knowledge of past, present, and future.

Then the seer let go of Sudhana, who found himself once again standing before the seer Bhishmottaranirghosha. The seer said, "Do you remember?" Sudhana said, "I remember, noble one, by the empowerment of the spiritual benefactor."

Bhishmottaranirghosha said, "I know this enlightening liberation known as the unsurpassed invincible banner, but how can I know the practice, or tell the virtues, or accurately express the excellence of vows, or know the struc-

ture of the lands, or plunge into the sphere of knowledge, or enter into the realm of concentration, or attain the mystic powers, or attain to the freedom of liberation, or take up the various physical manifestations, or reveal the purity of voice, or show the light of knowledge of the enlightening beings who have attained absorption in the mystic knowledge supreme among all creatures, who are masters of all wheels of time, who are skilled in achievement of the knowledge of the characteristics of buddhas, who are supernal manifestations of the incarnation of the buddhas, who have comprehended the knowledge of all objects of past, present, and future as of one characteristic, whose bodies are distributed throughout all worlds, who are embodiments of knowledge in which all realms of reality are revealed, who appear to all sentient beings according to their inclinations, who benefit sentient beings according to their ways of thought and action, who glow with a brightness that illumines everywhere, who have purified the sphere of pure, vast, radiant knowledge?

"Go south to a land called Ishana, where there lives a priest named Jayoshmayatana. Go ask him how an enlightening being is to learn and apply the practice of enlightening beings."

Then Sudhana, pleased, uplifted, transported, overjoyed, happy, paid respects to the seer Bhishmottaranirghosha and departed, looking back at him again and again.

Jayoshmayatana

Then, illumined by the light of knowledge of the enlightening liberation "unsurpassed banner," directly witnessing the inconceivable miracles of the realm of buddhas, endowed with mystic knowledge directly aware of the inconceivable liberation of enlightening beings, his mind illumined by the inconceivable knowledge of concentration of enlightening beings, imbued with the light of knowledge of concentration comprehending all times at once, illumined by the realm of concentration comprehending that all is in perception, having attained the light of the highest knowledge in all worlds, approaching the state whose scope reaches everywhere in past, present, and future, intent on the knowledge showing nondual equality in differentiation, with the light of knowledge extending to all objects, with skillfulness rich in zeal for the purification of tolerance in the face of people's beliefs, having attained the light of certain knowledge of acceptance of things in terms of their inherent nature, his mind constantly involved in enlightening beings' practice of mystic knowledge reaching everywhere, which is meditation on inherent nature, his mind progressing rapidly and irreversibly toward omniscience, illumined by the lightning of knowledge of the ten powers, his mind tirelessly seeking the sound of the reality realm, determined to enter the realm of omniscience, intent on accomplishing the infinite array of practices of enlightening beings and purifying the infinite sphere of great vows of enlightening beings, his mind directed toward endlessly ongoing knowledge of the infinite network of all worlds, his mind not

shrinking from guiding infinite beings to complete development, beholding the infinite sphere of practice of enlightening beings, seeing the variety of conditions in infinite worlds, seeing the variety of differentiations of infinite worlds, seeing infinite worlds within microcosms and macrocosms, seeing the variety of the webs of perceptions and conceptions on which infinite worlds are based, seeing the variety of conventional terminology in infinite worlds, seeing the variety of interests of infinite beings, seeing the variety of differentiations of infinite beings, seeing the following of developmental teachings of infinite beings, seeing the variety in perceptions of place and time of infinite beings, Sudhana, his attention on spiritual benefactors, gradually made his way to the priest Jayoshmayatana in the land of Ishana.

At that time the priest was practicing an ascetic exercise of enduring fierce heat, with his mind on omniscience; on four sides were huge bonfires like mountains ablaze. Rising above appeared a great mountain precipice, a razor-edge path.

Sudhana went up, paid his respects to the priest, and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction; please tell me how to learn and carry out the practice of enlightening beings."

The priest said, "Climb this razor-edge-path mountain and jump from there into the fire—thus will your enlightening practice be purified."

At that point Sudhana thought, "It is hard to avoid the situations that are inopportune for enlightenment; it is hard to get to be human; it is hard to remove error and doubt about the right opportunity; it is hard to find a buddha in the world; it is hard to have all one's faculties in order; it is hard to get to hear the truth; it is hard to meet people of truth; it is hard to find genuine spiritual benefactors; it is hard to get genuine guidance and instruction; it is hard to live right in the human world; it is hard to carry out truth in all respects. Might this not be a demon, or someone possessed by a demon, or a cohort of the devil, or an imitation spiritual teacher, or a false enlightening being, who has undertaken to impede my roots of goodness, who is out to destroy my life? Does he not want to prevent me from reaching omniscience? Does he not want to lead me on a wrong path? Does he not want to prevent me from attaining buddhahood?"

While he was involved in these thoughts, ten thousand Brahma gods appeared in the sky and said to him, "Do not get fixed on such thoughts. This sage has attained the light of the concentration of adamantine flame. He has unrelenting energy and has begun the great undertaking of salvation. He has set out to end the emotional attachments of all sentient beings. He is striving to dissolve the webs of all views. He is determined to burn up the deadwood of all afflictions and their actions. He is working to shed light in the wilderness of all kinds of knowledge that is not conducive to enlightenment. He is resolved upon eliminating all beings' fears of old age and death. He is intent on dispersing the darkness of past, present, and future. He has

undertaken to shine beams of light of all truths. As he mortifies himself with four fires under the blazing sun, even the Brahma gods, who think themselves creators and lords and supreme beings, and are engrossed in various views, do not take pleasure in their own states because of the light given off by this priest's peerless practice of heat austerity. Not enjoying the pleasure of meditation, they come to the priest, and he overwhelms them by mystic power, and through fierce austerity teaches them to get rid of all their views and destroy all pride and arrogance. He also teaches them so that they may suffuse all worlds with great love and compassion, make their will for enlightenment firm, enlarge their determination for enlightenment, turn to the vision of all buddhas, fully receive the voice of the buddhas, and hear the voice of buddhas everywhere without resistance or obstruction."

Ten thousand demons also stood in the sky, showered celestial jewels, and said, "The light emitted from the flames used by this priest in his heat mortification obscures our abodes, our ornaments, and our paraphernalia. Terrified, we and our cohorts go to the priest, who teaches in such a way that, coming to ourselves and getting back our right minds, we aspire to enlightenment and become irreversible on the way to supreme perfect enlightenment."

Also, ten thousand controlling gods, scattering celestial flowers, said, "While he is mortifying himself with four fires under the fiery sun, we find no pleasure in our own abodes. We and our cohorts go to him, and he teaches us so that we attain control of our own minds, control of afflictions, ability to be born in any state we wish, power to clear away obstructions caused by action, mastery of all concentrations, control of paraphernalia to purify our arrangements, and control conforming to our wishes."

Ten thousand gods of pleasant emanations also stood in the sky, presented sweet sounds of celestial music and song, and said, "The fire of the priest is producing such light that our palaces are glowing, being purified and becoming more radiant, and so are the decorations and nymphs here. We and our cohorts of godlings and nymphs no longer find pleasure in desires, and we do not enjoy sensual pleasures. Our minds and bodies cooled, we go to the priest, who teaches us so that our minds will be purified, so that our minds will be radiant, so our minds will be good, so our minds will be malleable, so we will become joyful, so we may purify the realization of the knowledge of the ten powers, so we may grow in enthusiasm for the great Teaching, so we may purify our bodies and produce measureless buddha-bodies, so we may purify our voices and attain the voice of Buddha, so we may purify our minds and attain omniscience."

Ten thousand gods of the heaven of satisfaction, along with their companies of celestial boys and girls, also stood in the sky, showered all kinds of fragrant powders, paying honor and respect, and said, "While he mortifies himself with fire there is no pleasure in our abodes. Being freed from attachment, we go to the priest and he teaches us so that we will be indifferent to all objects of sense, so that we will be perfectly and completely satisfied in mind, so that we will produce roots of goodness, so that we will aspire to

enlightenment, and so that we will eventually fulfill all qualities of buddhas."

Ten thousand gods of the heaven of timely portion, along with their celestial sons and daughters, showered a rain of flowers and said, "While this priest is mortifying himself with fire, we have no pleasure in our celestial song. Freed from attachment, we go to the priest and he teaches us so that we will become detached from all sensuality and eventually attain all qualities of buddhahood."

Ten hundred thousand celestial beings of the thirty-three-fold heavens, each with thirty-two siblings, along with their celestial sons and daughters, showered rain from clouds of celestial cloths, jewels, ornaments, and flowers, then said, "While this priest is mortifying himself with fire, we have no pleasure in our palaces, parks, and groves, or in such enjoyments as music, dance, and song. Freed from attachment, we go to the priest, and he teaches us to remove all sensuality. He tells us this is all impermanent, unstable, bound to perish. He teaches us to thoroughly cut off all arrogance and heedlessness, to increase our desire for supreme enlightenment. Furthermore, at the sight of this priest, these peaks of the polar mountain quake. Terrified, we commit ourselves to reach omniscience, that we may be firm in our aspiration for omniscience."

Also, ten thousand rain spirits in the sky showered rain from clouds of celestial sandalwood, along with the sweet sounds of the songs of nymphs, producing clouds of celestial fragrance, and said, "The light emitted from this priest's fires, illumining the abodes of all the water spirits, removes fears of the hot rain of sand. It also extinguishes anger, and the water spirits become cool and clear in mind. Then, once our minds are clear, the priest teaches us to reject our low state as dragons and to stop all obstructive actions. Having taught us to overcome evil, he inspires us to supreme perfect enlightenment and leads us to omniscience."

Also, ten thousand spirit chiefs, standing in the sky, honored the priest Jayoshmayatana and the youth Sudhana with various offerings, then said, "Son, as this priest mortifies himself with fire, goodwill toward human beings is born in our minds, and all spirits, goblins, and demons also become benevolent. Benevolent, now harmless, they come to us; overcome by the dominant power of goodwill, we find no pleasure in our various estates. We all go with our respective companions to the priest; he radiates light from his body, which shines on us and fills our bodies with bliss. Our bodies and minds blissful, he teaches us in such a way that many spirits, goblins, demons, and ghosts are inspired to seek enlightenment."

Ten thousand chief celestial musicians also stood in the sky and said, "While we are in our abodes too, our abodes are illumined by the light of the priest's fires; touched by that light, we are filled with inconceivable bliss and we go to the priest, who then teaches us in such a way that we become irreversible in progress toward supreme perfect enlightenment."

Ten thousand titan kings rose from the ocean, knelt on their right knees, joined their palms in salutation, and said, "As this priest mortifies himself by

fire, all our titan worlds, including the oceans, mountains, and land spheres, quake: we are all thereby divested of arrogance, heedlessness, and conceit; overwhelmed by the heat of his religious practice, we go to him, and he teaches us so that we may do away with all deceitfulness and guile, enter into acceptance of the profound truth, abide in the state of imperturbability, and perfect the knowledge of the ten powers."

Also ten thousand bird kings, assuming splendid human forms, said, "Son, the light from the flames of the priest's fires, shining on our abodes, causes them to quake. Frightened and agitated, we go to him, and by teaching us he exhorts us to great benevolence and compassion, he urges us to plunge into the ocean of mundane life to serve sentient beings sunk in the mud of desire, he urges us to purify our will for enlightenment, he exhorts us to keenness of wisdom and skill in means, and gets us to work at guiding sentient beings according to their maturity."

Ten thousand centaur kings also stood in the sky and said, "As this priest mortifies himself by fire, the voice of Buddha comes forth from the rows of palms, the trees hung with nets of bells, strings of jewels, garlands, and musical instruments, and the houses and furniture with all kinds of musical instruments and jewelry in our abodes as they are blown by the wind; the voice of the Teaching, the voice of the host of nonregressing enlightening beings, and the voice of the vows on which enlightening beings act also emerge, saying that in such-and-such a world the enlightening being so-and-so is vowing to attain enlightenment, in such-and-such a world the enlightening being so-and-so is giving up that which is difficult to give up, in such-and-such a world the enlightening being so-and-so is purifying the sphere of universally aware knowledge, in such-and-such a world the enlightening being so-and-so is going to the summit of enlightenment, in such-and-such a world the enlightening being so-and-so has conquered the demon hordes and is becoming supremely and perfectly enlightened, in such-and-such a world the buddha so-and-so is turning the wheel of the teaching, in such-and-such a world the buddha so-and-so has finished all the tasks of buddhas and is passing away into absolute nirvana. There may be an end to the particles of every tree and plant, limb and leaf, on this continent, but there is no end to those names of the buddhas and the vows of enlightening beings, the lofty points of departure of the conduct of enlightening beings, which are heard to sound from the rows of palms and all the musical instruments, jewelry, houses, and furniture in our abodes as they are blown by the wind, producing the voices of Buddha, the Teaching, and enlightenment. Ecstatically joyful at the sound of the names of the buddhas and the community of enlightening beings and the vows and practices they proceed upon, we go to the priest, and he teaches us so that we and the many beings around us become irreversible in progress toward supreme perfect enlightenment."

Innumerable gods of the realm of desire with magnificent appearances also stood in the sky, presented mental offerings, and said, "As this priest mortifies himself with heat, his bonfires give off such light that it illumines

all the hells all the way to the uninterrupted hell, and the pains of all the creatures in hell cease. He also is visible to us by the same light. We above him, our minds clarified, have been born in the heavens of the realm of desire we wished for. Grateful to him, never tired of seeing him, we give up all sensuality and go to him, and he teaches us in such a way that innumerable sentient beings resolve to realize enlightenment."

Then Sudhana, pleased, enraptured, transported, overjoyed, happy, having heard this teaching, considered the priest Jayoshmayatana to be a true spiritual benefactor, and prostrated himself at the priest's feet and said, "I confess my error, noble one, in not recognizing you as a spiritual benefactor." Thereupon the priest spoke a verse to Sudhana:

> An enlightening being who follows instructions
> Has no doubts, his mind at one with the teachers.
> All benefits will be his, and they will be auspicious;
> Sure of buddha-knowledge too, he awakens at the foot of the enlightenment tree.

Then Sudhana climbed the path up the cliff of the mountain, a mass of razor edges, and threw himself into the fire. As he was falling he attained an enlightening concentration called "well established." On contact with the fire he attained an enlightening concentration called "mystic knowledge of the bliss of tranquillity." He said, "How wonderful is the pleasant feeling of this fire and this razor-edge mountain."

The priest said, "I have attained the enlightening liberation in which one is not overcome. I know this liberation, but how can I know the practice or tell the virtues of the enlightening beings whose resolve is like rays of fiery energy, determined to end all beings' afflictions and views, who are eminent leaders who never turn back, whose hearts are never exhausted or overcome, whose minds are never depressed, whose spirits never cringe or cower, whose resolve is adamant, who are never dejected in carrying out their great undertakings, who never slacken in their efforts, who are like whirlwinds, who work for the benefit of all beings, whose vigor never recedes?

"Go south, to a city called Simhavijurmbhita, where there lives a girl named Maitrayani, daughter of the rajah Simhaketu; go ask her how an enlightening being is to learn and carry out the practice of enlightening beings."

Then Sudhana paid his respects and left the priest Jayoshmayatana.

Maitrayani

Then, with inconceivable respect for spiritual benefactors, the great zeal purified, ready for the Great Vehicle, seeking enlightened knowledge, absorbed in the way to enlightenment, seeking association with spiritual friends, dwelling in the sphere of the Teaching, approaching unhindered knowledge, certain of the supreme truth, intent on ultimate knowledge, realizing that past, present, and future are ultimately one instant, aware of

ultimate nonduality like space, sure of the ultimacy of nonduality, dwelling in the ultimate nondifferentiation of the reality realm, devoted to discipline whose goal is freedom from obstruction, intent on ultimate harmony in action, dwelling on the ultimate nondifference of those who realize Thusness, intent on the knowledge to tear apart the net of conceptions of all sentient beings, free from attachment to any land, his mind not attached to the congregations of the buddhas or to the purities of the buddha-lands, perceiving all sentient beings as void of self or inherent identity, realizing that all sounds are like echoes and eminently aware that all forms are like reflections, Sudhana gradually made his way to the city Simhavijurmbhita, looking for the girl Maitrayani.

He was told, "The girl Maitrayani, daughter of the rajah Simhaketu, with a retinue of five hundred girls, is up on the roof of a palace of radiant jewels, sitting on a seat set on sandalwood legs and draped with nets of strings of jewels and arrayed with celestial cloth, expounding spiritual teaching."

Hearing this, Sudhana entered the city, went to the house of the rajah, and stood at the outer foyer, desirous of seeing the girl Maitrayani. There he saw hundreds of thousands of people going in. He asked them where they were going and why they had come, and they told him they were going to Maitrayani to hear the Teaching. He thought to himself, "No one is prevented from going in." So he went in.

Having gone in, he saw the palace of radiant jewels set on a crystal base, with pillars of lapis lazuli and walls of diamond, ornamented with a hundred thousand projections of gold, furnished with countless jewel mirrors, arrayed with world-illumining jewels, spread with countless jewel nets, graced with inconceivable arrays of beautiful sounds from a hundred thousand golden bells shaken by the breeze. He also saw the girl Maitrayani, with dark eyes, black hair, and golden skin. Sudhana paid his respects to her and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings."

She said, "Look at the adornments of my palace."

Looking all around, in each wall, each pillar, each mirror, each figure, each formation, each jewel, each golden bell, each jewel tree, each girl's body, each jewel necklace, he saw reflected images of the buddhas in the cosmos, with their first inspirations, spheres of practice and vows, manifestations of emergence in the world, mystical transformation on attainment of enlightenment, turnings of the wheel of teaching, and displays of ultimate extinction. This he saw in each and every object. Just as the sun, moon, and stars in the sky are seen reflected in a clear, limpid pool of water, so did all the buddhas of the cosmos appear reflected in each object of the luminous jewel palace, this as a result of the girl Maitrayani's past roots of goodness.

Having viewed this, holding in mind the features of this supernal array of visions of Buddhas, Sudhana joined his hands in a gesture of respect and turned his attention to Maitrayani's words. She said, "I have attained the

means of access to perfect wisdom from the arrangement of the totality. I sought this from buddhas as numerous as grains of sand in thirty-six Ganges Rivers, and those buddhas introduced me to the means of access to perfect wisdom by way of the arrangement of the totality through various ways of entry into it, each different."

Sudhana said, "What is the sphere of this means of access to perfect wisdom by way of the arrangement of the totality?"

She said, "Focusing my attention on this means of access to perfect wisdom by way of the arrangement of the totality, meditating on it, following it, pondering it, contemplating it, making it familiar, keeping it in mind, putting it in order, putting it into effect, perfecting it, thoroughly examining it, I developed a mental control called 'facing in all directions,' in the sphere of which mental control incalculable tens of hundreds of thousands of media of the Teaching operate, assemble, become visible, become accessible, and develop—for example, the medium of buddha-lands, the medium of buddhas, the medium of doctrines, the medium of all beings, the medium of the past, the medium of the future, the medium of the present, the medium of the limit of duration, the medium of virtue, the medium of provisions of virtue, the medium of knowledge, the medium of provisions of knowledge, the medium of vows, the medium of differentiation of vows, the medium of practices, the medium of purification of practices, the medium of accumulation of practices, the medium of fulfillment of practices, the medium of actions, the medium of harmony of actions, the medium of streams of actions, the medium of performance of actions, the medium of fields of actions, the medium of rejection of evil actions, the medium of undertaking of proper actions, the medium of control of actions, the medium of morality, the medium of guidance to right ethics, the medium of concentration, the medium of practice pursuant to concentration, the medium of contemplation in concentration, the medium of spheres of concentration, the medium of emerging from concentration, the medium of mystic knowledge, the medium of the ocean of mind, the medium of ways of thought, the medium of clearing away entanglements of mind, the medium of illumining the obscure recesses of the mind, the medium of calming and clearing the pool of the mind, the medium of capacities of the mind, the medium of the actions of the mind, the medium of the occurrence of sentient beings' afflictions, the medium of defiling habit energies, the medium of the acting out of afflictions, the medium of interests, the medium of the conduct of sentient beings, the medium of the variety of conduct of sentient beings, the medium of the productions of the world, the medium of the inclinations of sentient beings, the medium of what is in the conceptions of sentient beings, the medium of places, the medium of the realms of phenomena, the medium of great compassion, the medium of great kindness, the medium of tranquillity, the medium of speech, the medium of reason, the medium of attainments, the medium of distinctions, the medium of unity, the medium of ultimate nonattachment, the medium of totality, the medium of the principles of buddhas, the medium of the

principles of enlightening beings, the medium of the principles of disciples, the medium of the principles of individual illuminates, the medium of worldly principles, the medium of principles of formation of worlds, the medium of principles of disintegration of worlds, the medium of principles of the existence of worlds, the medium of purification of worlds, the medium of defilement of worlds, the medium of worlds with purity amid defilement, the medium of worlds with defilement amid purity, the medium of wholly defiled worlds, the medium of wholly pure worlds, the medium of levelness of worlds, the medium of inverted worlds, the medium of upside-down worlds, the medium of entry into the network of the cosmos in which everything is interrelated, the medium of revolving of worlds, the medium of being based on thoughts, the medium of the microcosmic found in the macrocosmic, the medium of the macrocosmic in the microcosmic, the medium of vision of buddhas, the medium of variety of embodiments of buddhas, the medium of variety of auras of buddhas, the medium of differences in the voices of buddhas, the medium of the production of the wheels of teaching of buddhas, the medium of the continuity of the wheels of teaching of buddhas, the medium of expressions of the wheels of teaching of buddhas, the medium of the turning of the wheels of teaching of buddhas, the medium of embodiments of buddhas, the medium of the audiences of buddhas, the medium of the differences in audiences of buddhas, the medium of entry into the oceans of audiences of buddhas, the medium of illumination of the powers of buddhas, the medium of concentrations of buddhas, the medium of mystic emanations from the concentrations of buddhas, the medium of the states of buddhas, the medium of the magic powers of buddhas, the medium of the projected forms of buddhas, the medium of buddhas' knowledge of what is on the minds of others, the medium of spiritual transformations of buddhas, the medium of abiding in the state of satisfaction, the medium of the works of buddhas up to the manifestation of ultimate extinction, the medium of works for the benefit of infinite beings, the medium of the profound doctrine of emptiness, the medium of various doctrines, the medium of forms of the practices of enlightening beings, the medium of the forms of the production of the aspiration for enlightenment, the medium of the forms of provisions of the aspiration for enlightenment, the medium of the forms of vows, the medium of the forms of practices, the medium of the forms of mystic knowledge, the medium of the forms of emancipation, the medium of the forms of purification of mental control, the medium of the forms of purification of the sphere of knowledge, the medium of the forms of purification of wisdom, the medium of the infinite forms of enlightenment, the medium of forms of purification of mindfulness.

"I know this means of access to perfect wisdom which is the array of total mindfulness; how can I know the practice or tell the virtues of the enlightening beings whose minds are like space, whose intellects are broad as the cosmos, whose mental flow is based on accumulated virtue, who have attained transmundane understanding, who do not practice worldly ways,

who have attained the eye of the light of knowledge without obscurity, who clearly discern all realms of reality, whose awareness is infinite as space, whose eyes are mindful of all objects, who are filled with the light of the state of nonobstruction, who are skilled in analyzing all doctrines, meanings, and statements, who are not overcome by any world, who conduct themselves well according to worldly standards and are irreproachable in any worldly state, who are intent on the well-being of all worlds, who are a refuge for all beings, who know the manners and courtesies of speech of all worlds, who can give the appearances of dress and habitation of all worlds as they wish, and who are masters of all wheels of time?

"Go south, to the land called Trinayana, where a monk named Sudarshana lives. Go ask him how an enlightening being is to learn and carry out the practice of enlightening beings."

Then Sudhana paid his respects to Maitrayani and left.

Sudarshana

Then, contemplating the profound discernment of enlightening beings' knowledge, the profound attainment of the base of the reality realm, the profound knowledge of all subtleties, the profundity of the conceptuality of the world, the profundity of the base of nondoing, the profundity of the base of the mental stream, the profundity of the base of interdependent origination, the profundity of the plane of truth in terms of inherent nature, the profundity of the plane of truth in terms of the conventions of sentient beings, the profundity of the ground of adornment of the cosmos, the profundity of the plane of observation of the operation of the body, and the profundity of the ground of the world of action and thought, Sudhana made his way to the land of Trinayana.

Looking for the monk Sudarshana in towns and cities, marketplaces and villages, in herding stations, in hermitages, in the provinces, in mountains, caves, and forests, he saw Sudarshana walking around in a certain woods, young and handsome, with the physical marks and embellishments of a great man, his gaze steady, mindful, of vast intelligence, intent on the sphere of insuperable knowledge, his mind free from all vacillation, vain imagination, idle fancies, and false ideas, abiding in pure knowledge, aware of the vast range of enlightened knowledge, firmly resolved to guide all beings to full development, with a vast sphere of great compassion, aiming to bear the eye of the teachings of all buddhas, aiming to produce the light of knowledge in all sentient beings, ever-mindful of the way of the enlightened, treading it for the sake of all sentient beings, walking quietly and steadily, neither quickly nor slowly, dressed like the deities of the pure abodes, surrounded by all kinds of beings.

Furthermore, in front of Sudarshana as he walked were deities of direction who caused the world to turn; footstep-following deities received his steps on jewel lotuses; fire deities with inexhaustible spheres of light dispelled the darkness; forest deities showered rain of flowering plants; earth deities, the

source of stability, revealed jewel mines; sky deities, their splendor illuminating everywhere, adorned the sky; glorious ocean deities scattered great jewels over him; polar mountain deities, full of purity, folded their hands in respectful salutation; wind deities of unobstructed power gave off a fragrant flowery breeze; springlike night deities prostrated their beautifully adorned bodies in respect; ever-awakening daylight deities hovered in the sky holding banners of radiant jewels to produce light.

Sudhana went up to the monk Sudarshana, paid his respects, and said, "Noble one, I have set out for supreme perfect enlightenment and seek the practice of enlightening beings. I have heard you give enlightening beings instruction, and I ask you to tell me how an enlightening being is to learn and carry out the practice of enlightening beings."

Sudarshana said, "I am young, and have only recently become a monk. At that, in one life I have performed religious practice in the company of as many buddhas as grains of sand in thirty-eight Ganges Rivers. With some I performed spiritual practice for a day and a night, with some for a week, with some for a fortnight, with some for a month, with some for a year, with some for a century, with some for a millennium, with some for a hundred millennia, with some for a million years, with some for a trillion years, with some for untold, inexpressible numbers of years, with some for an intermediate eon, with some for half an eon, with some for an eon, with some for as long as untold, inexpressible numbers of eons, and from all those buddhas I heard explanation of the Teaching and received instruction. My vows were purified, my sphere of practice entering into the realm of realization was purified, the oceans of transcendent ways were fulfilled, I perceived their mystical transformations on attainment of enlightenment, I remembered their successive cycles of teaching without confusion, I realized the equality of their powers, and I preserved their instructions till the end of the right doctrine.

"I also realized all those buddhas' past vows for the purification of their buddha-lands, by the power of accomplishment of concentration on the sphere of vows. I also realized all those buddhas past enlightening practices for the purification of their own practice, by the power of attainment of concentration entering into all practices. I realized all those buddhas' purification of the transcendent ways, by the power of setting out on universally good practice.

"Furthermore, as I walk here, all realms flow toward me because of keenly observant knowledge being brought to the fore: all worlds flow away from me for the purification of passing over untold worlds in a single thought, by the power of accomplishment of great vows. In a single thought untold practical principles for sentient beings appear to me, for the fulfillment of the knowledge of the ten powers, by the power of carrying out the vows of practice of universally good enlightening beings. In a single thought the purities of visions of untold buddha-lands appear to me, so I may honor, attend, and serve as many buddhas as atoms in untold buddha-lands, by the power of carrying out the vow to serve former and future buddhas. In a sin-

gle thought the teachings of untold buddhas occur to my mind, by the power of carrying out the vow to remember wheels of teaching accompanied by countless ways of proceeding with the teachings in action. In a single thought, untold oceans of enlightening practices appear to me, for the purification of all spheres of practice, by the power of carrying out the vow to fulfill the practices of enlightening beings, which are all interrelated. In a single thought, untold oceans of concentrations become manifest to me, for the purification of all spheres of concentration, by the power of carrying out the vow to comprehend all ways of concentration in one way of concentration. In a single thought untold oceans of faculties appear to me, for adaptation to all faculties and times, by the power of carrying out the vow to attain the faculty of ultimate mindfulness. In a single thought, untold wheels of time are manifest to me, for conveying timely teachings, by the power of carrying out the endless vow to continue till the end of sentient beings. In a single thought, untold oceans of all pasts, presents, and futures appear to me, for the definition of past, present, and future in all worlds, by the power of carrying out the vow for illumination of comprehensive knowledge.

"So I know the enlightening liberation 'the lamp of knowledge which is never extinguished.' How can I know the practice or tell the virtues of the enlightening beings with adamantine will, who are born in the families of all buddhas, who have undying life-roots, whose light of knowledge is never extinguished, who have indestructible bodies, whose magical forms are without end, who embody the principle of relativity, who appear to sentient beings according to their mentalities, whose bodies appear like those of all beings in color, form, and size, whose bodies are not harmed by fire, poisons, or weapons, whose beings are invulnerable as adamantine mountains, who vitiate the power of all demons and opponents, who shine like mountains of gold, whose bodies stand out among all beings, whose bodies are perceived by all beings, who are heard of everywhere, who are looked up to by all sentient beings, who are mines of the earth of all truths, who illumine all quarters, who are seen without opposition because they have destroyed the mountains of obstructions, who are seen as supreme heroes because they extirpate all roots of evil, who are a welcome sight because they are products of many virtues, who are like udumbara flowers because they very rarely appear?

"South of here, in the land of Shramanamandala, is a city called Sumukha, where a boy named Indriyeshvara lives. Go ask him how an enlightening being is to learn and carry out the practice of enlightening beings."

Then, intent on purifying attainment of the valor of enlightening beings, his mind illumined by the light of the power of enlightening beings, with the invincible energy of enlightening beings in his heart, his mind girded with the armor of the steadfast vows of enlightening beings, the breadth of the firm basis of intent of enlightening beings on his mind, determined to maintain the multitude of practices of enlightening beings, never tiring of the ways of enlightening beings, resolved to attain all qualities of enlighten-

ing beings, desiring to offer himself as a charioteer for all beings, desiring to bring all beings across the wasteland of the mundane whirl, never tiring of seeing, listening to, and attending spiritual benefactors, with immeasurable respect for the Teaching, Sudhana paid his respects to the monk Sudarshana and left.

Indriyeshvara

Thinking about the instruction of Sudarshana, applying it, passing it on, investigating it, talking about it, revealing it, contemplating it, approaching it, following it, reflecting on the principle of his teaching, entering into it, bringing it near, analyzing it, explaining it, elucidating it, pondering it, Sudhana, surrounded by celestial beings, spirits, and cherubim, made his way to the city of Sumukha in the land of Shramanamandala, looking for the boy Indriyeshvara.

Then, when Sudhana got to the city Sumukha, near a river junction, he saw Indriyeshvara, surrounded by ten thousand boys, playing in the sand. He went up to Indriyeshvara, paid his respects, and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings."

Indriyeshvara said, "I have been taught writing and mathematics by Manjushri, and have been led into the door of knowledge encompassing higher knowledge of all practical arts. So I know all the various arts and crafts and sciences in the world dealing with writing, mathematics and symbols, physiology, rhetoric, physical and mental health, city planning, architecture and construction, mechanics and engineering, divination, agriculture and commerce, conduct and manners, good and bad actions, good and bad principles, what makes for felicity and what for misery, what is necessary for the vehicles of buddhas, disciples, and individual illuminates, what is necessary for buddhahood, and behavior linking reason and action. I know all these sciences, and I also introduce and teach them to people, and get people to study and practice them, to master and develop them, using these as means to purify, refine, and broaden people.

"I myself know enlightening beings' method of reckoning, which goes like this: a hundred hundred thousand is a koti; a koti squared is an ayuta; an ayuta squared is a niyuta; a niyuta squared is a bimbara; a bimbara squared is a kinkara; a kinkara squared is an agara; an agara squared is a pravara; a pravara squared is a mapara; a mapara squared is a tapara; a tapara squared is a sima; a sima squared is a yama; a yama squared is a nema; a nema squared is an avaga; an avaga squared is a mrgava; a mrgava squared is a viraga; a viraga squared is a vigava; a vigava squared is a samkrama; a samkrama squared is a visara; a visara squared is a vibhaja; a vibhaja squared is a vijangha; a vijangha squared is a vishoda; a vishoda squared is a vivaha; a vivaha squared is a vibhakta; a vibhakta squared is a vikhata; a vikhata squared is an ilana; an ilana squared is an avana; an avana squared is a thavana; a thavana squared is a viparya; a

viparya squared is a samaya; a samaya squared is a viturna; a viturna squared is a hetura; a hetura squared is a vicara; a vicara squared is a vyavasta; a vyavasta squared is an abhyudgata; an abhyudgata squared is a vishishta; a vishishta squared is a nilamba; a nilamba squared is a harita; a harita squared is a vikshoba; a vikshoba squared is a halita; a halita squared is a hari; a hari squared is an aloka; an aloka squared is a drshvanta; a drshvanta squared is a hetuna; a hetuna squared is an ela; an ela squared is a dumela; a dumela squared is a kshemu; a kshemu squared is an eluda; an eluda squared is a bhaluda; a bhaluda squared is a samata; a samata squared is a visada; a visada squared is a pramatra; a pramatra squared is an amantra; an amantra squared is a bhramantra; a bhramantra squared is a gamantra; a gamantra squared is a namantra; a namantra squared is a nahimantra; a nahimantra squared is a vimantra; a vimantra squared is a paramantra; a paramantra squared is a shivamantra; a shivamantra squared is a delu; a delu squared is a velu; a velu squared is a gelu; a gelu squared is a khelu; a khelu squared is a nelu; a nelu squared is a bhelu; a bhelu squared is a kelu; a kelu squared is a selu; a selu squared is a pelu; a pelu squared is a melu; a melu squared is a sarada; a sarada squared is a bherudu; a bherudu squared is a kheludu; a kheludu squared is a maludu; a maludu squared is a samalu; a samalu squared is an athava; an athava squared is a kamala; a kamala squared is an agava; an agava squared is an ataru; an ataru squared is a helura; a helura squared is a mirahu; a mirahu squared is a carana; a carana squared is a dhana; a dhana squared is a pramada; a pramada squared is a nigama; a nigama squared is an upavarta; an upavarta squared is a nirdesha; a nirdesha squared is an akshaya; an akshaya squared is a sambhuta; a sambhuta squared is a mamama; a mamama squared is an avada; an avada squared is an utpala; an utpala squared is a padma; a padma squared is a sankhya; a sankhya squared is a gati; a gati squared is an upama; an upama squared is an aupamya; an aupamya squared is incalculable; an incalculable to the fourth power is measureless; a measureless to the fourth power is boundless; a boundless to the fourth power is incomparable; an incomparable to the fourth power is uncountable; an uncountable to the fourth power is unequaled; an unequaled to the fourth power is inconceivable; an inconceivable to the fourth power is immeasurable; an immeasureable to the fourth power is unspeakable; an unspeakable to the fourth power is unspeakably unspeakable; and unspeakably unspeakable squared is untold."

He counted out the grains of sand in the miles-wide mass of sand before him, telling how many grains of sand there were, and how many unspeakable numbers of grains of sand there were; then, having indicated this by these conventions of enumeration, he said, "This counting device serves enlightening beings for the succession of worlds; by this method of counting they count the multitudes of worlds in the ten directions. This method of counting serves enlightening beings in indicating the worlds in the ten directions in an orderly continuum. By this method of counting, enlightening beings count the string of names of the worlds in the ten directions. As in the case of indications of the string of names of worlds, in the same way this method of counting serves enlightening beings in indicating the successions

of names of eons, buddhas, doctrines, sentient beings, actions, and indeed everything in the ten directions.

"I know this light of knowledge of enlightening beings which is characterized by higher knowledge of all arts and sciences. How can I know the practice, tell of the virtues, indicate the range, show the sphere, describe the power, show the will, elucidate the preparation, explain the commitment, show the conduct, illumine the purity of transcendent ways, expound the purity of accomplishment, tell of the sphere of concentration, or approach the light of knowledge of the enlightening beings who know the number of all worlds, who know the number of all modes of spiritual practice, who know the number of pasts, presents, and futures, who know the number of all sentient beings, who know the number of all bodies of doctrine, who know the number of enlightenments of all buddhas, and who command the wheel of names of all the teachings?"

"South of here is a city called Samudrapratishthana, where lives a lay devotee named Prabhuta. Go ask her how an enlightening being is to learn and carry out the practice of enlightening beings."

Having heard the words of the spiritual benefactor, Sudhana was thrilled and overjoyed; he paid his respects and took leave of Indriyeshvara, having obtained the treasure of will that is rare and most difficult to obtain, setting out to act benevolently toward all, freely able to perceive the succession of emergence of buddhas, intent on the wisdom to clarify the sphere of the Teaching, intent on showing the various means of emancipation everywhere, aware of past, present, and future without confusion, his mind an inexhaustible ocean of virtue, in control of the light of great knowledge, having broken open the doors of confinement in the city of mundane existence.

Prabhuta

Then, receiving the multitude of teachings of spiritual benefactors as the ocean receives torrential rains without being filled, the sprouts of his faculties raised from clear ground and developed by the rays of light of knowledge of sunlike spiritual benefactors, his body and mind cooled by the aura of light of teaching of the full moon of spiritual benefactors, having drunk the water of the teachings of spiritual benefactors like a herd of animals burnt by the heat of the summer sun, the lotuses of his mind opened like a blooming lotus pond by the instructions of spiritual benefactors like water flowing from the snowy mountains, his being illumined by the practice of the precious instructions of spiritual benefactors, like a treasure island covered with jewels, successful in accumulating knowledge and virtue according to the instructions of spiritual benefactors, like a great tree laden with flowers and fruits, having an abundant store of learning of instructions of spiritual benefactors, like a great cloud in the sky produced by the sport of dragons, a radiant mountain peak of various virtues arising from the instruction of spiritual benefactors like the wonderful peak of the world of the

thirty-three heavens, full of pure qualities produced by the instructions of spiritual benefactors, overpowering and invincible like the god Indra surrounded by the deities of the thirty-three heavens who conquers the leaders and hordes of titans, Sudhana made his way to the city Samudrapratishthana, looking for the devotee Prabhuta. He was told by the people there that Prabhuta was in her house in the middle of town.

Sudhana went to Prabhuta's house and stood before the entrance with his hands joined in respectful salutation. He saw that her house was very large, covered with precious ornaments, with doors on all four sides, arrayed with countless jewels, the result of the development of inconceivable virtues. Entering the house and looking around, he saw the devotee Prabhuta in a jeweled chair, young, slim, fresh, in the blossom of youth, radiantly beautiful, her hair hanging loose, wearing no ornaments on her body, clothed in pure white garments. Except for buddhas and enlightening beings, no one came to that house whom she did not overwhelm by her appearance, her mastery of mind, her radiance, her voice, or her splendor. All who saw Prabhuta, whether human or celestial beings, thought of her as a teacher.

Also, in her house were arrayed ten million seats, superior to those of celestials and humans, perfected by the deeds of enlightening beings. There were no provisions of food or drink, or clothing or jewelry or other accoutrements to be seen in the house, except for a vessel placed before her. He also saw ten thousand ladies like goddesses standing before her, wearing celestial clothing and ornaments, with pleasing voices like goddesses. Those ladies, her attendants, responding to her word, waited on her, watched her, kept their attention on her, respectfully saluted her, looked at her, bowed to her, and expressed their reverence for her. The fragrance from their bodies perfumed the whole city, and all who smelled the fragrance became free from malice, free from hostility, nonviolent, free from envy and jealousy, free from guile and deceitfulness, disciplined, mentally unobstructed, free from depression and elation, even-minded, kind, altruistic, restrained in mind, charitable. And whoever heard their voices became happy, joyful, and humble in mind. And whoever saw them felt themselves freed of lust.

Then Sudhana paid his respects to Prabhuta and politely said to her, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction, so I beg of you to tell me how an enlightening being is to learn and carry out the practice of enlightening beings."

She said, "I have attained an enlightening liberation which is an inexhaustible treasury of manifestations of good. From this one vessel I satisfy sentient beings of various tastes with food conforming to their wishes, with various sauces and spices, of various colors and aromas. From this one vessel I satisfy even a hundred beings with whatever food they wish, even a thousand beings, a hundred thousand, a million, a billion; I satisfy untold numbers of sentient beings of various tastes with whatever foods they wish, gratifying and pleasing them and making them happy—and yet this vessel

does not diminish or run out. In this way, even if as many sentient beings as atoms in a continent, or four continents, or a thousand-world universe, or a million-world universe, or a billion-world universe, or even if as many sentient beings as atoms in untold buddha-lands come to me with various tastes, I satisfy, please, and delight them with foods according to their wishes, with various sauces, spices, colors, and aromas—yet this vessel never diminishes or runs out, it is never depleted or exhausted. Even if all the beings in all worlds in the ten directions, with various tastes and desires, should come to me, I would satisfy them all with whatever food they wished. And as with food, so also would I satisfy and please them with various kinds of drinks, various delicacies, various couches, various clothing, various flowers, various garlands, various fragrances, various incenses, various unguents, various aromatic powders, various jewels, various ornaments, various conveyances, various parasols, various banners, various pennants, and various kinds of utensils.

"Furthermore, any Buddhist disciples or individual illuminates in their last embodiment in one world in the east who attain the fruit of discipleship or individual illumination all do so after having eaten my food. And as this is true in one world in the east, so it is true in a hundred worlds, a thousand, a million, a billion, a trillion, a quadrillion, in as many worlds as atoms in a continent, as many worlds as atoms in four continents, as many worlds as atoms in a thousand-world universe, as many worlds as atoms in a million-world universe, as many worlds as atoms in a billion-world universe, up to as many worlds as atoms in untold buddha-lands—all those who realize the fruit of discipleship or individual illumination do so after having eaten my food. And as this is true in so many worlds to the east, so it is true in the worlds in all ten directions.

"The enlightening beings in one world in the east who are bound to attain enlightenment in one life all sit on the site of enlightenment, conquer the demons, and realize supreme perfect enlightenment after having eaten my food. The same is true of the enlightening beings to realize enlightenment in one life in up to as many worlds as atoms in untold buddha-lands in each of the ten directions—they all sit on the site of enlightenment, conquer the demons, and realize supreme perfect enlightenment after having eaten my food."

"Do you see these ten thousand women, my companions? Beginning with these, there are countless tens of hundreds of thousands of women whose practice is the same as mine, who are one in vows, one in roots of goodness, one in ways of emancipation, one in purity of devotion, equal in purity of mindfulness, one in purity of deportment, equal in infinity of understanding, equal in attainment of spiritual faculties, equal in pervasive awareness, equal in range of sphere of action, equal in penetration of spiritual principles, equal in ascertainment of meanings, equal in elucidation of doctrines and meanings, equal in purity of form, equal in infinity of power, equal in unsurpassed energy, equal in voicing truth, equal in purity of voice, equal in purity of qualities in all manners by manifesting infinite virtues,

equal in purity of action by virtue of purity of results of irreproachable actions, equal in pervasive kindness by virtue of saving all sentient beings, equal in pervasive compassion by virtue of tirelessly developing all sentient beings, equally pure in physical action by virtue of appearing to all sentient beings in forms that please them, equally pure in speech in usage expressing the realm of realities, equal in going to the assemblies of all buddhas, equal in speeding to all buddha-lands to attend all the buddhas, equal in direct knowledge in understanding the principles of all doctrines, equal in purity of practice in attainment of all the stages of enlightening beings.

"These ten thousand women pervade the ten directions in a single instant to present food to the enlightening beings who are bound to become enlightened in one lifetime, giving them food from this same vessel. They pervade the ten directions to give food and drink to the saints and individual illuminates who are in their last existence. They go everywhere and satisfy all hungry ghosts with food. I also satisfy all the celestial beings with celestial food from this same vessel: I satisfy dragons with dragon food, spirits with spirit food, cherubim with cherub food, titans with titan food, birds with bird food, centaurs with centaur food, serpents with serpent food, humans with human food, and nonhumans with nonhuman food. Come here and in a moment you shall see with your own eyes."

No sooner had Prabhuta said these words than immeasurable numbers of such beings came in through the four doors of her house, invited by Prabhuta's standing vow. Prabhuta seated them in the places prepared and satisfied them with whatever kind of foods they wished, pleasing and delighting them. In the same way she also satisfied and pleased them with various drinks, delicacies, seats, couches, conveyances, clothes, flowers and garlands, perfumes and incenses, unguents and aromatic powders, ornaments, jeweled chariots, parasols, banners, pennants, and utensils. She satisfied all the various kinds of beings with their various kinds of food, yet the vessel was not depleted or exhausted; it never ran out.

Then Prabhuta said to Sudhana, "I know this enlightening liberation, which is an inexhaustible treasury of manifestations of good; how can I know the practice or tell the virtues of enlightening beings whose goodness is inexhaustible because of the endlessness of the ocean of good, who are like the sky in that they have produced a vast store of good, who are like wish-fulfilling jewels in that they fulfill the wishes of all sentient beings, who are mountains of good because they protect the roots of goodness of all beings, who are great clouds of good as they shower jewel rain on all beings, who are superintendents of the great treasury of good in that they open the door of the city of truth, who are great lamps of good in that they dispel the darkness of destitution for all sentient beings?

"South of here is a city called Mahasambhava, where a householder named Vidvan lives. Go ask him how an enlightening being is to learn and carry out the practice of enlightening beings."

Then Sudhana, paying his respects to the devotee Prabhuta, looking at her

again and again without tiring of the sight of her, took his leave and departed.

Vidvan

Then, having gained the illumination of that enlightening liberation which is an inexhaustible treasury of goodness, reflecting on that ocean of good, gazing into that sky of good, climbing that mountain of good, gathering that mass of good, plunging into that stream of good, crossing that bridge of good, purifying that sphere of good, viewing that treasury of good, recalling that principle of good, contemplating that eye of good, purifying that multitude of good, Sudhana made his way to the city of Mahasambhava and looked all around for Vidvan, seeking a spiritual benefactor.

Looking for Vidvan, his whole being perfumed by the sight of spiritual benefactors, finding strength in spiritual benefactors, relying on spiritual benefactors, striving to follow spiritual benefactors, with tireless vigor in attending spiritual benefactors, all his roots of goodness due to spiritual benefactors, all his stores of virtue sustained by spiritual benefactors, his practice of skill in means developed by spiritual benefactors, all his roots of goodness growing by skill in attendance of spiritual benefactors without depending on others, his will for enlightenment becoming purified, his enlightening faculties developing, all his roots of goodness maturing, his accomplishments of great vows growing, his great compassion broadening, seeing himself near omniscience, receiving the light of teaching of all buddhas by the practice of Universally Good enlightening beings, the manifestations of the ten powers of buddhas increasing, Sudhana saw Vidvan at a crossroads in the middle of the city, on a seat on a high pedestal made of innumerable jewels, set on legs of diamonds and emeralds, with a web of white cowries on golden strings, set in pure jewels, with five hundred ornamental jewel figurines, arrayed with multicolored celestial cloth, with celestial banners and pennants flying above, covered with many nets of jewels, overspread with a great canopy of jewels, with garlands of gold and jewels hanging from it. A golden parasol with a handle of pure lapis lazuli was held over Vidvan, and he was being fanned by plumes made of pure white goose feathers while various incenses perfumed the air around him. He was attended by ten thousand people of equally virtuous past conduct, finer in appearance than celestials or humans, perfect in the will of enlightening beings, adorned with ornaments superior to those of the gods, playing music sweeter than that of the heavens to please all the people in the city, and showering celestial flowers.

Seeing Vidvan, Sudhana went up to him, paid his respects, and said, "Noble one, I have set out for supreme perfect enlightenment for the benefit of all beings—to extinguish the sufferings of all beings, to lead them to ultimate happiness, to rescue them from the ocean of the mundane whirl, to deliver them to the island of jewels of truth, to evaporate their cravings, to produce great compassion in them, to divert their craving for sensual pleas-

ure and arouse in them craving for enlightened knowledge, to help them all cross over the wildness of the mundane whirl, to develop in them a taste for the way of buddhahood, to lead them out of the city of mundane states and lead them to the city of omniscience. But I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. Noble one, I hear that you give enlightening beings instruction, so I ask you to tell me how an enlightening being is to learn the practice of enlightening beings, and how enlightening beings in the course of learning become a refuge for all sentient beings."

Vidvan replied, "It is good that you have aroused the aspiration for supreme perfect enlightenment. Rare are those who aspire to supreme perfect enlightenment, and rare are those who, having aspired to enlightenment, are tireless in seeking the practices of enlightening beings by meeting spiritual benefactors, who do not weary of going to spiritual benefactors, who are not pained by attendance on spiritual benefactors, who are not depressed by the difficulty of approaching spiritual benefactors, who do not give up seeking spiritual benefactors, who do not turn away from the sight of the countenance of spiritual benefactors, who do not get discouraged in the path taught by spiritual benefactors, who do not tire in the service of spiritual benefactors. Do you see my companions? I inspired them all to seek supreme perfect enlightenment; I caused them to be born in the family of buddhas; I nourished them by providing them with the ways of transcendence; I got them to live in good ways; I developed them in the ten powers of buddhas; I lifted them out of worldliness; I established them in the ranks of the enlightened; I removed them from the circle of mundane states; I started them in the cycle of enlightening teaching; I saved them from falling into bad conditions; I led them to realization of equality of things: for thus do enlightening beings become saviors of all sentient beings.

"I have attained good works produced from the treasury of mind: to those who need food I give food, to those who need drink I give drink, to those who need clothing I give clothing, to those who need flowers I give flowers, to those who want garlands I give garlands, To those who need perfumes or incenses I give perfumes or incenses, to those who need ornaments I give ornaments, to those who need jewels I give jewels, to those who need gold I give gold, to those who need silver I give silver, to those who need pearls I give pearls, to those who need chairs I give chairs, to those who need beds I give beds, to those who need means of transportation I give means of transportation, to those who need medicine I give medicine, and so on—whatever the needs, I provide them. Come here, and in a moment you will see for yourself."

As soon as Vidvan had spoken these words, innumerable beings gathered at his house, summoned by his past vows. They came from various regions, various nations, various cities, various towns, and various groups, of various conditions, various states of consciousness, various degrees of purity of sense, desiring various kinds of food, having various inclinations, needing diverse kinds of sustenance according to their states of being. They were

invited by the vow of the enlightening being, by the power of the enlightening being, by the sounds of the drums of unattached giving; they came to Vidvan, looked at him, and made requests of him.

Seeing them gathered there begging, Vidvan thought for a moment, then looked at the sky. From the sky various kinds of food and drink streamed into his hand, and this Vidvan gave to the beggars according to their various tastes and desires, satisfying and delighting them with the food and drink they wanted, with the best kinds of all means of subsistence. Then, after satisfying them, he expounded the Teaching to them: that is, he elucidated means of accumulating a great store of knowledge, means of eliminating all poverty, means of producing all enjoyments, means of finding ways to knowledge of truth, means of accumulating a vast store of virtue, means of being able to feed on joy, means of attaining a body adorned with the marks and embellishments of greatness, means of attaining purity of invincible power, means of attaining knowledge of uninterrupted livelihood, and means of attaining inexhaustible good powers overcoming the power of all demons. As for those who came for food, once they were satisfied by the various foods from the sky, he taught them to attain intelligence for life, health, and strength. As for those who came for drink, once they were satisfied by the various fine, good, and pleasant drinks, he taught them to put an end to mundane cravings and develop craving for the pleasure of the way of enlightenment. Those who came for delicacies he satisfied with sweets, and then taught them to attain the refined characteristics of great people. Those who came for means of transportation he satisfied with gifts of various vehicles, then taught them to get on the Great Vehicle of universal enlightenment. Seeing those who came for clothing, he thought for a moment and looked at the sky: then from the sky immaculate clothes of various colors fell into his hand; giving them to the beggars, he taught them purification by attainment of buddhas' supreme golden complexion of modesty. Having provided each of the beggars with their needs, he taught them according to what they were fit for.

Having shown Sudhana the inconceivable scope of this enlightening liberation, Vidvan said to him, "I know the liberation of the capacity of the treasury of mind. How can I know the practice, tell the virtues, or show the miracles of the enlightening beings who have attained control over paraphernalia, who have treasure-producing hands, who cover all worlds with their hands, as treasuries of offerings to buddhas, and shower rain from clouds of various jewels in the assemblies of all buddhas, various clouds of ornaments, towers, clothing, celestial music and song, fragrances, incenses, unguents, aromatic powders, robes, parasols, banners, pennants, and all kind of paraphernalia, raining all kinds of offerings for buddhas, in the assemblies of all buddhas, in the abodes of all beings, to serve all buddhas and to develop and guide all sentient beings?

"South of here is a city called Simhapota. An eminent person named Ratnachuda lives there. Go ask him how to learn and carry out the practice of enlightening beings."

Sudhana, pleased, elated, uplifted, overjoyed, expressing his respect for the householder Vidvan as a disciple for a teacher, in honor of the Teaching, seeing all qualities of buddhahood as being fostered by him, seeing omniscience as coming from him, showing undying regard for spiritual benefactors, showing the inconceivability of unlimited knowledge in spiritual friends, acting in accord with the mastery of spiritual benefactors, heeding the instructions of spiritual benefactors, meditating on the faculty of faith deriving from spiritual benefactors, in quest of the instruction of spiritual benefactors, his mind on propitiation of spiritual benefactors, paid his respects to Vidvan and left.

Ratnachuda

Then, resorting to that water of goodness, watching that field of goodness, clearing off that mountain of goodness, plunging into that channel of goodness, opening that treasury of goodness, looking into that mine of goodness, clarifying that sphere of goodness, gathering that mass of goodness, generating that power of goodness, increasing that stream of goodness, Sudhana made his way to Simhapota city. Looking all over for the religious eminent Ratnachuda, he saw him in the middle of the marketplace. Sudhana went up to him, paid his respects, and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn or carry out the practice of enlightening beings. Please teach me the path of enlightening beings, on which path I may set out for omniscience."

Ratnachuda took Sudhana to his house and showed it to him, saying, "Look at my house." Looking it over, Sudhana saw that the house was radiant, made of gold, wide and high, surrounded by silver walls, adorned with crystal terraces, embellished with hundreds of thousands of lapis lazuli turrets, on coral pillars; there was a lion seat arrayed with red pearls, flying lion banners made of starry jewels, covered with a canopy of radiant jewels, draped with a net of wish-fulfilling jewels, arrayed with countless gemstones. There was a lotus pond, with cool water, made of emeralds. Surrounded by trees of all kinds of jewels, the house was large, ten stories high, with eight doors.

Entering the house, Sudhana looked around. On the first floor he saw supplies of food and drink being given away. On the second floor he saw all kinds of clothing being given away. On the third floor he saw all kinds of jewelry being given away. On the fourth floor he saw royal concubines, the most talented women on earth, being given away. On the fifth floor he saw a gathering of enlightening beings of the fifth stage, celebrating the Teaching in song, thinking and acting for the welfare and happiness of the world, practicing all sciences, putting into effect the method of mystic spells, the ocean of concentration, emergence from concentration, contemplation in concentration, and the light of knowledge. On the sixth floor he saw a gathering of enlightening beings who had attained transcendent wisdom, who had profound wisdom, who had mystic knowledge of the quiescence of all

phenomena, who were completely familiar with the comprehensive method containing the method of concentration spells of the stages, whose sphere of action was unimpeded, who practiced nondualism, who were making songs of the Teaching following the process of transcendence by wisdom, analyzing and opening it up—a door of transcendent wisdom called matrix of equality, a door of transcendent wisdom called orderly analysis of the knowledge of all sentient beings, a door of transcendent wisdom called unmoving, a door of transcendent wisdom called light of dispassion, a door of transcendent wisdom called invincible matrix, a door of transcendent wisdom called world-illumining sphere, a door of transcendent wisdom called sphere of ways to attainment, a door of transcendent wisdom called oceanic matrix, a door of transcendent wisdom called attainment of equanimity of the universal eye, a door of transcendent wisdom called arrival at the inexhaustible treasure, a door of transcendent wisdom called ocean of all ways to truth, a door of transcendent wisdom called entry into the ocean of all beings, a door of transcendent wisdom called unobstructed intelligence, a door of transcendent wisdom called site of gradual descent of the clouds of the Teaching—he saw enlightening beings in untold numbers of orderly groups singing in chorus of countless tens of hundreds of thousands of such doors of transcendent wisdom. On the seventh floor he saw a gathering of enlightening beings who had attained acceptance of the fact that all sounds are like echoes, who were completely familiar with ascertainment of knowledge of means, and who took in the multitude of teachings of all buddhas. On the eighth floor he saw a gathering of enlightening beings who had attained undiminishing mystic knowledge, who observed all worlds, who were able to appear reflected in all communities, whose bodies were distributed evenly throughout all universes, who perceived the presence of all buddhas as a unified sphere, who were united with the body of all buddhas, who were chief interlocutors in the audiences of all buddhas. On the ninth floor he saw a gathering of enlightening beings who were to attain buddhahood in one lifetime. On the tenth floor he saw the oceans of first inspirations, practices, emancipations, and vows of all buddhas, mystic displays of all ways of enlightenment, the audiences of all buddhas, the sounds of the teachings of all buddhas, magical displays to edify all sentient beings.

Having seen this, Sudhana said to Ratnachuda, "Noble one, how did you achieve this? Where did you plant roots of goodness resulting in such an attainment?"

Ratnachuda said, "I remember that in the past, eons ago, more than as many eons ago as atoms in a buddha-land, in a world called Wheel of Many Colors, a buddha named King of Teaching Adorning the Cosmos with Infinite Rays of Light emerged in the world, tamer and leader of people, teacher of celestials and humans, accomplished in knowledge and action, blissful, supreme knower of the world, enlightened, blessed. Together with a billion disciples led by Radiance of Knowledge, and a trillion enlightening beings led by Energy of the Sun of Knowledge, he went to a royal park at the invitation of the king Master of the Law. I played music for that buddha in the

middle of the marketplace of the city and burned one ball of incense as an offering to the buddha and the enlightening beings and disciples. By the burning of that one ball of incense, the whole continent was covered by infinitely various fragrant clouds in the forms of all sentient beings for seven days, and from those clouds emerged such sounds as these—'Inconceivable is the Buddha, possessed of a body of knowledge extensive as past, present, and future, omniscient, free from all obstructions, rid of all afflictions and habit energies, raised by all enlightened ones, sincere, giver of the fruits of measureless omniscience, concentration of all knowledge.' Such utterances came from the incense clouds by the power of Buddha to develop my roots of goodness to maturity and to rapidly generate roots of goodness in inconceivable numbers of beings. I dedicated the root of goodness in that miraculous vision of the Buddha's power to three points: to forever ending all poverty, to always hearing truth, and to meeting all enlightened and enlightening spiritual benefactors.

"I know this enlightening liberation of the supernal manifestation of the sphere of unobstructed vows. How can I know the practice or tell the virtues of enlightening beings who are mines of inconceivable, immeasureable virtues, who have entered the indivisible ocean of buddha-bodies, who take in the indivisible multitude of truths, who have attained an indivisible ocean of virtues, who have spread the net of the practice of universal good, who have entered the realm of indivisible absorption, whose roots of goodness are one with those of all enlightening beings, who abide in the pure nondiscrimination of buddhas, who have entered the indivisible equality of past, present, and future, who live continuously through all ages without tiring, who are in the stage of the sphere of the unfragmented universal eye?

"South of here is a land called Vetramulaka. A perfumer named Samantanetra lives in a city there called Samantamukha. Go ask him how an enlightening being is to learn and carry out the practice of enlightening beings."

Then Sudhana paid his respects to Ratnachuda and left.

Samantanetra

Immersed in the endless vision of buddhas, in communication with the endless congregation of enlightening beings, illumined by the endless means of the way of enlightening beings, his mind broadened and made sure by the endless principles of enlightening beings, pure in the endless path of devotion of enlightening beings, imbued with the infinite light of the faculties of enlightening beings, secure in the infinite willpower of enlightening beings, consciously following the infinite practice of enlightening beings, generating the infinite power of vows of enlightening beings, characterized by the infinite invincibility of enlightening beings, abiding in the infinite light of knowledge of enlightening beings, aware of the infinite law of enlightening beings, Sudhana made his way to the land called Vetramulaka, where he looked for the city Samantamukha, searching all over, here and

there, in the highlands and the lowlands, over level and rough terrain; with tireless determination, unceasing, single-minded, with unflagging vigor and an inexhaustible mind, never forgetting the instructions of spiritual benefactors, wishing always to speak with spiritual benefactors, his senses fully aware, rid of all heedlessness, his eyes and ears open, he searched all over for the city of Samantamukha, and finally saw it, in the middle of the country of Vetramulaka, surrounded by ten thousand towns, with strong, high walls, adorned in forty-eight ways. He saw the perfumer Samantanetra in a perfumers' shop in the city.

Seeing Samantanetra, Sudhana went up to him, paid his respects, and said, "I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings."

Samantanetra said, "It is good that you aspire to supreme perfect enlightenment. I know the maladies of all sentient beings and how to cure those maladies. All who come to me from the ten directions, I cure of their maladies. Once they are cured, bathed, and anointed, I satisfy them with suitable ornaments, clothes, and food, and furnish them with immeasurable wealth. After that I teach them, presenting impurity to rid them of lust, praising great love to rid them of hatred, showing them analysis of elements to rid them of delusion. I teach them to get rid of the afflictions of action equally combining lust, hatred, and delusion by illuminating the ways to higher knowledge. I clarify the means of producing the determination for enlightenment by talking about the virtuous qualities of all buddhas. I elucidate the means of producing great compassion by showing the immeasurable miseries of the mundane world. I elucidate the means of attaining immeasurable virtuous qualities by describing the accumulation of vast stores of goodness and knowledge. I elucidate the means of producing the vows of the Great Vehicle by showing the development and guidance of all sentient beings. I elucidate the means of attaining the practice of universally good enlightening beings by spreading out the net of practice in all lands in all times. I elucidate the means of attaining a buddha-body of amassed distinguishing marks and embellishments by praising transcendent generosity. I elucidate the means of attaining buddhas' purity in all situations by explaining transcendent morality. I elucidate the means of producing the inconceivable purity of appearance of buddhas by explaining transcendent tolerance. I elucidate the means of producing the invincible body of buddhas by explaining transcendent vigor. I elucidate the unsurpassed purity of body of buddhas by explaining transcendent meditation. I elucidate the purity of the reality-body by explaining transcendent wisdom. I elucidate the purity of the body of Buddha appearing before all beings by explaining transcendent skill in means. I elucidate the purity of body involved in entering the minds of people in all eras and times by explaining transcendent commitment. I elucidate the purity of body appearing in all buddha-lands by explaining transcendent power. I elucidate the purity of body pleasing all sentient beings according to their inclinations by explaining transcendent knowledge. I elucidate the

purification of the body of supremely pure appearance by explaining the removal of all unwholesome elements. Thus taking care of them with this giving of teaching, I provide them with the support of endless treasures and let them go.

"I also know how to compound all scents, incenses, perfumes, and unguents. Moreover, I know the ball of fragrance making offerings on meeting buddhas everywhere, pleasing to all beings. By this ball of fragrance all wishes are fulfilled; by it I produce multitudes of dwelling places, and so on, including multitudes of all kinds of offerings for buddhas. Whenever I want to make offerings to buddhas, I produce clouds of towers of fragrance and cause them to appear in all universes, in the assemblies of all buddhas. I adorn all universes with purification of buddha-lands, palaces of fragrance, walls of fragrance, turrets of fragrance, arches of fragrance, windows of fragrance, penthouses of fragrance, crescents of fragrance, parasols of fragrance, banners and pennants of fragrance, canopies of fragrance, webs of fragrance, lights of fragrance, immaculate adornments of fragrance, and rain showering from clouds of all fragrances.

"I know this medium of the Teaching, the ball of fragrance making offerings on meeting buddhas everywhere, pleasing all sentient beings; how can I know the practice or tell the virtues of the enlightening beings who are like great medicines, whom it is beneficial to see, to hear, to associate with, to remember, to follow, and to recall their names, with the sight of whom all sentient beings are relieved of afflictions, with the sight of whom sentient beings leave all evil ways, with the sight of whom sentient beings find a way to buddhahood, with the sight of whom the sufferings of sentient beings are relieved, with the sight of whom sentient beings are freed from fear of all mundane states, with the sight of whom sentient beings become fearless because of being near the abode of omniscience, with the sight of whom sentient beings no longer fall into the abyss of old age and death, with the sight of whom sentient beings attain the bliss of tranquillity through cosmic equanimity?

"South of here is a city called Taladhvaja, where there lives a king named Anala. Go ask him how to learn and carry out the practice of enlightening beings."

So then Sudhana paid his respects to the eminent perfumer Samantanetra and left.

Anala

Recalling those spiritual benefactors one after another, focusing his attention on the instructions of those spiritual benefactors, rejoicing in himself at being in the care of spiritual benefactors, reflecting that through the protection of spiritual benefactors he would never lose the way to supreme perfect enlightenment, Sudhana became joyful, serene, pleased, happy, calm, broad-minded; he attained adornment of mind, nonattachment of mind, nonobstruction of mind, aloofness of mind, unification of mind, control of

mind, extraordinary power of mind, mental conformity with the Teaching, mental pervasion of lands, mental beatification by the vision of Buddha, and constant mental focus on the ten powers.

He made his way from country to country, village to village, place to place, searching, till he came to the city of Taladhvaja, where he asked after the whereabouts of King Anala. He was told, "King Anala is on the throne carrying out his royal duties for the welfare of the populace. He governs the communities, punishes those who should be punished, promotes those who deserve promotion, chastises criminals, settles disputes, comforts and encourages the wretched and dejected, subdues the wild and arrogant; he puts a stop to the injury of living beings, theft, desire for others' spouses, falsehood, slander, harsh or violent talk, and divisive talk; he frees us from craving, malice, and false ideas."

Then Sudhana went to King Anala and saw him sitting on a great jeweled lion throne brilliant with diamonds, set on legs of countless varieties of luminous jewels, with beautiful figurines inlaid with jewels, arrayed with cowrie shells on golden threads, lit by many jewel lamps, in a lotus calyx made of magic gems, spread with many precious celestial robes, perfumed with various celestial incenses, embellished with a hundred thousand jeweled parasols, adorned with a hundred thousand jeweled banners, beautified by trailing flower garlands made of varicolored jewels, covered by a canopy of various celestial jewels. The king was young and handsome, with the marks and embellishments of a great man, wearing a crown of wish-fulfilling jewels, his forehead adorned with golden crescents, pure blue sapphire earrings hanging from his ears, a breastplate radiant with jewels on his chest, bracelets of the finest celestial gems on his arms, shaded by a large precious parasol with a cane of pure lapis lazuli and a thousand ribs of jewels with a gold covering, a wreath of jewel bells sweetly ringing, illumining all directions with its luster. The king had great regal power; his rule was invincible to enemy armies, his sovereignty was free of danger from enemy armies.

Sudhana saw ten thousand ministers gathered around the king conducting the affairs of state. He also saw ten thousand torturers before the king, looking like the warders of hell, of violent, terrifying appearance, holding swords, axes, spears, clubs, and impaling stakes, involved in punishing those to be punished. He saw criminals—thieves, bandits, murderers, troublemakers, rapists, and so on—brought bound before King Anala and saw the king deal out appropriate punishments: by the king's order, some had their hands and feet cut off, some had their ears and noses cut off, some had their eyes gouged out, some had their limbs or heads cut off, some had their whole bodies burnt by fire, some were being dismembered, crippled, burnt, sprinkled with acid. Sudhana watched them undergoing such harsh, injurious, and deadly punishments and saw a mountainous heap of rendered body parts on the execution ground and a tremendous torrent of blood. He also saw animals and birds eating the mutilated corpses there. He also saw some of the

corpses hideously decomposing. He also heard the screams and cries of those being mutilated and killed, as terrifying as hell.

Seeing that dreadful, horrifying butchery, Sudhana thought, "I have set out for supreme perfect enlightenment for the sake of the welfare and happiness of all beings and am devoted to pursuing the practice of enlightening beings; I ask spiritual benefactors what good an enlightening being should do and what evil one should avoid. This King Anala, though, is devoid of goodness, an evildoer, malicious, a killer and oppressor, without regard for others, doomed to a miserable fate: so how can I hear about the practice of enlightening beings from him?"

As Sudhana was thinking this, concerned with saving all sentient beings, his mind full of compassion, celestial beings in the sky over his head called out, "Do you not remember the instructions of the seer Jayoshmayatana?"

Sudhana looked up and said, "I do."

The celestials said, "Do not give rise to doubt about the instructions of spiritual benefactors; they guide you on the right way. Indeed, the practical knowledge of skill in means of enlightening beings is inconceivable. The knowledge of how to take care of all sentient beings is inconceivable. The knowledge of how to benefit sentient beings is inconceivable. The knowledge of how to restrain sentient beings is inconceivable. The knowledge of how to further sentient beings is inconceivable. The knowledge of how to care for sentient beings is inconceivable. The knowledge of how to protect sentient beings is inconceivable. The knowledge of how to purify sentient beings is inconceivable. The knowledge of how to liberate sentient beings is inconceivable. The knowledge of how to perfect sentient beings is inconceivable. The knowledge of how to guide sentient beings is inconceivable. Go ask the king about the practice of enlightening beings."

Hearing the words of the celestials, Sudhana went to King Anala, paid his respects, and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear that you give instruction to enlightening beings; pray tell me how to learn and apply the practice of enlightening beings."

King Anala, having finished his duties, got off the throne and took Sudhana into the palace. Entering his own residence, the king seated Sudhana on a seat of honor and said to him, "Look at the furnishings of my house." Sudhana looked and saw that the house was large, with walls of seven precious substances, adorned with terraces of various jewels, embellished with hundreds of thousands of jewel towers, blazing with the radiance of inconceivable numbers of jewels, with pillars made of various jewels. In it were hundreds of thousands of variously adorned jewel lion chairs; jeweled regal banners flew overhead; it was covered with canopies of radiant jewels, draped with various webs of magical gems, decorated with countless ornaments of various jewels, complete with cool emerald lotus ponds, surrounded by rows of trees of all kinds of jewels. He also saw the king's hundred million ladies, all extremely beautiful, versed in all the arts, diligent, kindhearted, and attentive.

Then King Anala said to Sudhana, "What do you think—could such fruits of action come to a villain? Could a villain attain such a condition, with such a retinue, such riches, such power?"

Sudhana said, "No indeed, noble one."

The king said, "I have attained enlightening beings' magical liberation. The people in my realm are given to all sorts of evildoing—murder, theft, rape, falsehood, slander, vilification, divisive talk, covetousness, malice, false views, villainy, violence, cruelty. I am unable to turn them away from evildoing by any other means, so in order to subdue them, mature them, guide them, and secure their welfare, out of compassion I have illusory executioners kill and maim illusory criminals, making a display of intense suffering and pain; seeing this, the people in my realm become afraid to do evil. Seeing the people alarmed by this device, I have them give up evildoing and conduct themselves virtuously; then I establish them in ultimate security, the end of all suffering, the bliss of omniscience. I do not harm anyone by thought, word, or deed. I would sooner go to the deepest hell than so much as think of hurting even a dumb animal or an insect, much less a human being, who has potential for virtuous conduct. I do not do anything bad even in dreams, much less while awake.

"I have attained this magical enlightening beings' liberation. How can I know the practice or tell the virtues of the enlightening beings who have attained acceptance of the truth of nonorigination, who relate to all states of being as illusions, who understand that the practices of enlightening beings are like magical creations, who know that all worlds are like reflections, who comprehend that the nature of things is like a dream, who conform to the principle of the reality realm by nonattachment, who accomplish the network of interrelated practices, who are in the sphere of unimpeded knowledge, who know the way of universally comprehensive concentration, who are masters of endlessly progressing mental command, who are intent on the sphere of buddhahood?"

"South of here is a city called Suprabha, where a king named Mahaprabha lives. Go ask him how to learn and carry out the practice of enlightening beings."

So then Sudhana paid his respects and left King Anala.

Mahaprabha

Remembering that magic of knowledge, meditating on that magical liberation of enlightening beings, contemplating that magical nature, realizing the equality of the illusoriness of all actions, reflecting on the equal illusoriness of phenomena, following the equality of didactic developmental magical creations, remembering the inconceivable light born of knowledge, undertaking the magical performance of endless vows, purifying the magical nature of unattached conduct, thinking about the magical character of past, present, and future, Sudhana made his way from country to country, looking everywhere, high and low, over even and rough terrain,

wet and dry places, mountains and valleys, villages, cities, towns, provinces, and capitals, tireless in body and mind, searching everywhere till he came to the environs of the great city Suprabha. He asked where King Mahaprabha was, and people pointed out the great city Suprabha and told him the king lived there.

So then Sudhana went to the city and was delighted upon seeing it. He thought, "Where does the spiritual benefactor live? I shall see the spiritual benefactor today and hear from him about the practice of enlightening beings, the way of emancipation of enlightening beings, the inconceivable nature of enlightening beings, the inconceivable range of virtues of enlightening beings, the inconceivable majesty of enlightening beings, the inconceivable concentration of enlightening beings, the inconceivable freedom of enlightening beings, and the inconceivable purity of accomplishment of great undertakings of enlightening beings." With these thoughts in mind Sudhana went into the great city Suprabha.

Once he was there, Sudhana looked around the city: it was beautiful, made of seven precious substances—gold, silver, lapis lazuli, crystal, red pearl, emerald, and coral. It was surrounded by deep moats made of the seven precious substances, with gold sand on the bottom, their surfaces covered with heavenly lotuses, and particles of sandalwood suspended in the water. The city was also surrounded by rows of palm trees made of the seven precious substances, and enclosed by walls made of seven kinds of diamonds—majestic, insuperable, indestructible, invincible, without obstacle, blazing with light, free from impurities. Each of the diamond walls was also inlaid with countless jewels, inset with gold posts and adorned with garlands of ivory and jewels. The gates of the city, at intervals of ten leagues on eight sides, were beautifully constructed of the seven precious substances. The city was large, a symmetrical octagon, set on a ground of blue lapis lazuli. There were ten million streets in the city, each one lined on both sides with hundreds of thousands of mansions made of various precious substances and adorned with arrays of many kinds of gems, flying jeweled banners and flags, fully furnished, with millions of people living in them. The city was also adorned with countless temples of gold and jewels, countless gold towers arrayed with innumerable jewels and covered with nets of lapis lazuli, countless silver towers arrayed with innumerable jewels and covered with nets of red pearls, countless lapis lazuli towers arrayed with innumerable jewels and covered with nets of varicolored jewels, countless crystal towers arrayed with innumerable jewels and covered with nets of diamonds, countless luminous jewel towers arrayed with innumerable jewels and covered with nets of sunny jewels, countless sapphire towers arrayed with innumerable jewels and covered with nets of radiant jewels, countless diamond towers arrayed with innumerable jewels and covered with nets of unsurpassed jewels, countless sandalwood towers arrayed with innumerable jewels and covered with nets of celestial flowers, countless towers of incomparable fragrances arrayed with innumerable jewels and covered with nets of heavenly flowers, all adorned with turrets of many jewels, encircled with

balconies of seven precious substances, surrounded by rows of jewel trees. The turrets of the towers and the nets of jewels were also interconnected by jewel strings, and those strings were adorned with garlands of golden bells, to each of which were fastened strings of various jewels, from each of which hung circlets of small bells. Also the whole city was covered with countless nets of jewels, bells, celestial fragrances, heavenly flowers, and jewel figurines, with countless canopies of diamonds, various jewels, jeweled parasols, jewel pavilions, precious cloths, and jewel flower garlands, with variously jeweled banners and pennants flying overhead.

The house of King Mahaprabha was built in the middle of the city. It was four leagues wide on each side. Made of the seven precious substances, it was surrounded by arbors made of these seven precious substances in various combinations, decorated with nets of precious bells making pleasant sweet sounds. It was surrounded by seven rows of palm trees made of the seven precious substances and adorned with a hundred thousand towers made of inconceivable numbers of various jewels. The house was embellished with lotus ponds, made of jewels, their surfaces covered with celestial flowers, their floors spread with gold sand, with steps made of jewel bricks arrayed on four sides, graced with trees with jewel flowers and fruits. Pleasant sounds of birds warbling filled the air. It was like the palace of a celestial king. In the middle stood a tower of world-illumining jewels, wonderful, beautiful, brilliant with its inconceivable arrays of countless jewels, built by the King Mahaprabha as a treasury of good law.

Then Sudhana, not drawn by the jewel moats, not amazed by the jewel walls, not attracted by the jewel trees, not relishing the sound of the jewel bells, unattached to the sweet sounds of celestial songs, not paying any attention to the various precious furnishings of the apartments and towers, while in the midst of the joyful crowds of people enjoying the pleasure of the way of enlightenment, detached from pleasures of the senses, intent on contemplation of the truth, constantly asking everyone he met about spiritual benefactors, made his way to a crossroads in the city. Looking around at the crossroads, he saw King Mahaprabha there, not far from his venerable abode, seated on a magnificent throne. The throne had legs of blue lapis lazuli and was set on a lion made of white lapis lazuli. It was arrayed with nets of cowries on gold strings and varicolored precious cloths surpassing those of the gods, and ornamented with countless jewel figures. It was covered with a network of inconceivable numbers of jewels, and above was a beautiful gold silk canopy with multicolored decorations of celestial jewels. The throne of the great law was in the shape of the calyx of a lotus made of wish-fulfilling gems, and the king sat cross-legged thereon, graced with the thirty-two marks of a great person, adorned with the various embellishments of the virtuous. He was like a mountain of gold, brilliant as a mine of jewels, blazing with light like the orb of the sun, of placid appearance like the full moon, an oceanic accumulation of endless virtues of the profound Teaching, like a great cloud thundering the sound of inherent nature, like the sky studded with stars of maxims of the Teaching, like the

polar mountain appearing to the minds of the ocean of sentient beings, like an island of jewels covered with various gems of knowledge. Sudhana also saw heaps of jewels, pearls, conch shells, camphor, coral, gold, and silver, heaps of celestial robes, heaps of celestial jewelry, heaps of food, and heaps of the finest delicacies arrayed before the king. He also saw millions of celestial chariots, celestial musical instruments, mounds of celestial incenses, many medicinal preparations, and many collections of all kinds of utensils, suitable and proper for people to enjoy as they wish. He also saw hundreds of thousands of milk cows with golden horns and hooves, provided to care for the poor. He also saw many millions of beautiful girls, adorned with all kinds of jewelry, dressed in heavenly clothes, limbs anointed with sandalwood perfume, versed in all the arts and skilled in all manners of love play. All the kinds of goods that were before the king were also set out in countless numbers on the street corners, in front of every house, along both sides of every street, to support the population, to make everyone happy, joyful, serene, and comfortable, to extinguish their afflictions, to introduce them to the meaning of the nature of all things, to get them all to have omniscience as their common aim, to rid them of malice toward others, to stop them from all evil action and talk, to extract the thorns of views, and to purify their course of action.

At that point Sudhana went up to King Mahaprabha, paid his respects, and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practices of enlightening beings. I hear you give enlightening beings instruction, and ask you to tell me how to study and accomplish the practice of enlightening beings."

The king said, "I purify and fulfill the enlightening beings' practice, which is characterized by great benevolence. This practice I have asked about, purified, ordered, observed, carried out, pursued, entered into, diversified, and expanded in the company of hundreds, thousands, millions—indeed, untold numbers—of buddhas. Based on this enlightening practice of great benevolence, I command kingship justly, I treat the world justly, I pass through the world justly, I lead the people justly, I bring justice to people and turn them to the sphere of right, I give them right guidance, I saturate them with justice, I direct them to attainment of what is right, I get them to contemplate the nature of things. I establish people in kindness, in the command of great kindness, in the power of kindness, in altruism, in goodwill, in sympathy, in friendliness, in hospitality, in determination to get rid of all suffering, in conduct conducive to ultimate happiness. I cool their minds and remove their mental tangles by producing the bliss of cessation. I divert their continuity of mind attached to delight in mundane routines and purify it in enjoyment of the pleasures of truth. I purify them of all unwholesome qualities and turn them away from what is not good. I turn back the flow of the mundane whirl. I destroy their ignorance in the ocean of principles of the reality realm, to cut off rebirth in all states of being. I inspire them to attain omniscience. I calm the ocean of their minds, to gen-

erate the indestructible power of faith. Thus do I govern righteously based on this enlightening practice of great benevolence.

"Furthermore, no one goes away from me intimidated, threatened, or frightened. If any poor people lacking in means of subsistence come to me seeking food or drink or clothing or any other need, I open the royal storehouse to them and allow them to take from there, or from the streets and crossroads of the city, whatever they need, things they would otherwise get involved in wrongdoing to get.

"All the inhabitants of this city are enlightening beings established in the Great Vehicle. They see this city according to the purity of their minds. Some see it small, some large; some see a ground of earth, some see a ground spread with lapis lazuli; some see clay walls, some see it surrounded by walls covered with the finest cloth, banners, and jewels; some see it full of gravel and sand, uneven, with a lot of ravines; some see the ground spread with large jewels, decorated and flat as the palm of the hand; some see it beautifully arrayed with mansions and palaces, with round windows, nets, crescents, jewels, and various other adornments. Even among those who live outside the city, those whose minds are pure, who have made roots of goodness, who have attended many buddhas, who are aiming for omniscience, and who make omniscience their ultimate goal, see it as made of jewels. Those whom I took care of in the course of past enlightening practice by means of charity, kindness, assistance, and cooperation see it this way, while others see it as made of clay.

"Whenever the inhabitants of my domain want to do anything wrong in the degenerate world, their natures disturbed by the times, in order to save them I go into an enlightening concentration guided by great benevolence called 'adapting to the faculties of the world,' whereupon their fears, misfortunes, animosities, quarrels, agitations, and hostilities cease. That happens as a matter of course by the achievement of the nature of the enlightening concentration adapting to the faculties of the world, which is guided by great benevolence. Come here and you shall see for yourself in a moment."

At that point the king entered that concentration, whereupon the whole city as well as the provinces of the kingdom quaked. As they shook, the jewel walls, jewel temples, jewel treasuries, jewel houses, jewel mansions, jewel palaces, jewel towers, jewel windows, jewel balconies, jewel arches, jewel crescents, jewel domes, jewel statues, jewel canopies, jewel bells, jewel banners, and jewel trees gave off beautiful, pleasant sounds and bowed toward King Mahaprabha. The inhabitants of the city Suprabha, ecstatic, prostrated themselves in the king's direction. The inhabitants of the rest of the domain, refreshed and joyful, bowed toward the king. Even the animals, in friendship and harmony with each other, bowed toward the king. Even the mountains and hills all bowed toward the king. All the trees and plants also bowed toward the king. All the lakes, ponds, streams, and rivers in the domain flowed toward the king. Ten thousand water spirits sent subtly aromatic rains from clouds of fragrant water, with thunder and lightning. Ten thousand celestial beings adorned the sky with countless clouds of celestial

music, goddesses sweetly singing, clouds raining celestial jewel flowers, clouds raining various celestial fragrances, garlands, aromatic powders, jewelry, robes, parasols, banners, and pennants blazing with the radiance of jewels, presenting these to the king as tokens of respect. The chief of the water spirits also adorned the sky with a covering of countless clouds of celestial jewel lotuses, countless trailing ornaments of celestial jewel necklaces, streamers, garlands, ornaments, and leis, countless clouds of all-pervading celestial fragrances, countless clouds raining celestial cloths, incense balls, and aromatic powders, and countless clouds of nymphs playing sweet music and singing hymns of praise, producing these in the sky by the inconceivable power of the chief water spirit. Also, countless hundreds of thousands of sea and land goblins, malevolent beings who feed on flesh and blood and consume the vitality of fish, birds, animals, and humans, all became benevolent, placid, intent on not harming any creatures, and sympathetic to other beings; they joined their hands in respect and most joyfully bowed to the king, experiencing mental and physical bliss. Hundreds of thousands of other kinds of fiends and malevolent spirits, also becoming benevolent, placid, intent on not harming any creature, and sympathetic to other beings, joined their hands in respect and most joyfully bowed to the king, experiencing physical and mental bliss.

In this way all the fears, misfortunes, animosities, quarrels, agitations, and hostilities of all creatures on earth ceased. And as this happened on earth, so did it also happen throughout the galaxy, in as many as ten duodecillion worlds. This was by the achievement of the nature of the enlightening concentration adapting to the faculties of the world, which is guided by great benevolence.

Then King Mahaprabha came out of that concentration and said to Sudhana, "I know this medium of the light of knowledge of practice of enlightening beings which is characterized by great benevolence. How can I know the practice, tell the virtues, measure the mountain of merit, view the myriad stars of virtuous qualities, encompass the atmosphere of great vows, measure the power of impartiality toward things, clarify the forms of arrangements of the vehicle of universal salvation, express the excellences of the principles of universally good practice, open the doors of cultivation of great enlightening concentrations, or describe the clouds of great compassion, of the enlightening beings who are like immeasurable umbrellas of great benevolence, filling all beings with happiness; who are inseparable companions to all beings; who have set out to save all beings, working equally with the superior, inferior, and middling; whose benevolence is as impartial as the earth, supporting all beings; who are impartial as the full moon, shining the light of virtue and knowledge equally on all beings; who are impartial as the sun, illumining the world with knowledge of all that can be known; who are like great lamps, dispelling the darkness in the recesses of all beings' minds; who are like water-clarifying jewels, removing the turbidity of deceit and guile from the water of beings' minds; who are like wish-fulfilling jewels, fulfilling the aspirations of all beings; who are like a

gale, driving all beings into the citadel of omniscience with its houses of concentration and equilibrium?

"South of here is a kingdom called Sthira where a devotee named Achala lives. Go ask her how to learn and carry out the practice of enlightening beings."

So Sudhana paid his respects to King Mahaprabha and left.

Achala

Then Sudhana left Suprabha city and shortly set forth on the road; reflecting on the teaching of King Mahaprabha, remembering the principle of enlightening practice of great benevolence, thinking of the light of that method of great concentration adapting to the faculties of the world, developing the inconceivable power commanding the goodness of the vows of enlightening beings, stabilizing the inconceivable wisdom of enlightening beings, knowing how to develop and perfect sentient beings, contemplating the inconceivable unique greatness of experience of enlightening beings, aiming for the inconceivable measurelessness of enlightening beings, remembering enlightening beings' inconceivable purity of development of sentient beings, thinking of the inconceivability of the purity of company of enlightening beings, focusing on enlightening beings' inconceivable way of considering and seeing what to do for sentient beings, Sudhana became joyful and happy, his mind became clear, light, steadfast, broad, and invincible. Weeping as he thought of his memories of spiritual benefactors, he thought, "Meeting spiritual benefactors is a mine of jewels of all virtues; it brings about the purification and fulfillment of all enlightening practices; it purifies the mindfulness of all enlightening beings; it purifies all enlightening beings' sphere of mental command; it generates the light of concentration of all enlightening beings; it fosters accomplishments of the vision of all buddhas; it causes the clouds of teachings of all buddhas to rain; it reveals the principles of the vows of all enlightening beings; it generates the inconceivable light of wisdom and knowledge; it strengthens and develops the sprouting faculties of enlightening beings. Spiritual benefactors save me from falling into evil ways; they guide me according to the principle of equality of things; they show me which paths are safe and which dangerous; they elucidate the way of universal enlightenment; they explain to me universally good enlightening conduct; they tell me the way to the citadel of omniscience; they lead me into the stronghold of omniscience; they plunge me into the ocean of principles of the cosmos; they illumine for me the way into the ocean of what can be known in past, present, and future; they show me the multitude of spheres of all goals; they cause me to develop all good qualities."

As Sudhana wept, a group of celestial enlightening beings in the sky, envoys of the buddhas who were always following Sudhana to inspire him, said, "The buddhas are pleased with an enlightening being who puts the instruction of spiritual benefactors into practice. An enlightening being

who obeys the word of spiritual benefactors is close to omniscience. An enlightening being who does not doubt the word of spiritual benefactors becomes near to spiritual benefactors. An enlightening being who always pays attention to spiritual benefactors is within sight of all goals. Go to the devotee Achala in the kingdom of Sthira, and you will hear from her of the practice of enlightening beings."

Then Sudhana emerged from the light of concentration knowledge and made his way to the kingdom of Sthira, looking for the devotee Achala. People told him, "The devotee Achala is a girl living at home with her parents and relatives; she gives spiritual teaching to a large group of people." Filled with joy, Sudhana went to Achala's house. Standing in the door, he saw the whole house lit up with a soothing golden light. The moment Sudhana was touched by the light, five hundred subtle trances descended upon him, beginning with a trance characterized by power over all sensations, trance absorption in the realm of tranquillity, absorption in the welfare of all beings, absorption in the equanimity of the universal eye, and absorption in the matrix of realization of Thusness. The feeling of those trances was as subtle as the consciousness of a half-day old embryo.

He also smelled a scent more beautiful than that of any gods or goddesses or humans or any other creatures of the world, and there was to be found in all the world no one even equal to, much less more beautiful than, that girl Achala. The radiance of her complexion, the proportions of her body, and the magnificence of her aura were such that none in the world, save buddhas and coronated enlightening beings, even equaled, much less surpassed them. Her scent was unequaled and unsurpassed by any celestial, preternatural, or human beings. The furnishings of her abode were unequaled and unsurpassed in all the world, except by the accoutrements of buddhas and coronated enlightening beings. Her company was also unequaled and unsurpassed by any in the world, except for the companies of buddhas and coronated enlightening beings. There was no one in all the world who could look upon Achala with lust—there was no one in the world whose afflictions did not cease the moment he beheld her. Just as gods with controlling power who live in the realm of desire do not activate afflictions, similarly people who saw Achala did not act on afflictions. There was no one in the world who became satiated with the sight of Achala, except those who were sated with wisdom.

Then Sudhana, in an attitude of reverence, seeing Achala's inconceivable physical majesty, her inconceivable appearance, and her inconceivable aura of light, which could not be blocked by all the cities and mountains on the face of the earth, sensing the inconceivable beneficial fragrance coming from her pores, looking over her endless company of followers, noticing the matchless adornment of her abode, immersed in the measureless ocean of her virtues, eulogized Achala with this verse:

Who keeps conduct pure,
Develops great tolerance,

And makes vigor enduring as diamond
Stands out in the world like a mountain of light.

Then Sudhana said to her, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear that you give instruction to enlightening beings, so I ask you to tell me how an enlightening being is to learn and carry out the practice of enlightening beings."

In the affectionate, pleasing, charming words of an enlightening being, Achala greeted Sudhana and said, "It is good that you aspire to supreme perfect enlightenment. I have an enlightening liberation containing invincible knowledge, and I cultivate enlightening beings' way of practice of firm resolve. I have also attained mental command of the stage of equanimity in all things, and I am imbued with the light of knowledge to clarify the true state of all phenomena. I have also attained concentration of tireless search for truth."

Sudhana asked her about the sphere of these attainments, and she said her state was hard to believe. Sudhana urged her to tell him, assuring her that by the power of Buddha and the help of spiritual benefactors he would believe in it, enter into it, investigate, contemplate, follow, and cultivate it, and would not quarrel or make up arbitrary ideas or assumptions about it, but would strive to equal it.

Achala then said to Sudhana, "A long time ago, in a past eon called Undefiled Light, a buddha named Arms Extended Downward appeared in the world. I was the daughter of a king named Vidyuddatta. One quiet night, as my parents slept in the inner apartments of the palace, and the men and women of the court were fast asleep, and the sounds of music had all stopped, and my five hundred girl companions were all in bed, as I gazed up at the starry night sky I saw up there the Buddha, like the polar mountain, surrounded by many celestial beings, spirits, preternatural creatures, and countless enlightening beings, his body pervading everywhere with an aura of unobstructed light. From his pores came a fragrance that soothed my body and mind and made me happy. Getting up from bed, I saluted the Buddha; looking at him, I found I could not determine any limit to the extent of his height and breadth. As I reflected on his marks and embellishments of greatness, I thought, 'By performing what kind of action is such a body obtained? How are the marks and embellishments of greatness attained? How is the aura of light attained? How does the retinue of followers develop? How do the mentally produced dwelling and furniture appear? How is virtue developed? How is knowledge purified? How are the inconceivable meditative projections accomplished? How is mental command perfected? How is eloquence mastered?'

"Reading my mind, that Buddha said to me, 'Daughter, you should produce an invincible mind to destroy afflictions, an indomitable mind to get rid of all clinging, an intrepid mind to enter into the profound truth, a mind unshakable while descending into the whirlpool of the ocean of sentient

beings who are attached to objects, a mind undeluded in the midst of all states of being, a mind tireless in seeking vision of all buddhas, a mind receiving the multitudes of teachings of all buddhas without complacence, a contemplative mind to attain the light of wisdom of all buddha-teachings, a retentive mind remembering the cycles of teaching of all buddhas, a mind free from forgetfulness even in regard to conventional terms, to say nothing of knowledge arising from the word of buddhas; and you should develop a mind of sharing, to distribute the jewels of the Teaching to all sentient beings according to their mentalities.'

"Having heard such principles of the Teaching from the Buddha, desiring omniscience, aiming for the development of the ten powers, seeking the eloquence of a buddha, wishing to purify in myself the aura of light of a buddha, wishing to perfect a body like a buddha, desiring the purity of marks and embellishments of greatness of a buddha, aiming to gain a congregation like a buddha, seeking purification of a buddha-land, wishing to accomplish the deportment of a buddha, wanting to attain the span of life of a buddha, developing a mind that neither afflictions nor anyone concerned with self-liberation alone could break down, like indestructible adamant, I do not remember the arising of a single thought of enjoyment of desires—much less engaging in sexual intercourse—for as many cons thereafter as atoms in this continent. I do not remember a single thought of anger toward my relatives, much less toward innocent others. I do not remember a single thought related to the idea of self, much less having considered anything my own. I do not remember any confusion, or any notion of difference, or yet any indifference, even while in the womb between death and birth, much less while focusing my attention. In all those cons I did not forget a single vision of a buddha, not even a dream vision, much less those appearing to the ten eyes of an enlightening being. Ever since that original inspiration I have been imbibing the ocean of the Teaching, contemplating and reflecting on every single statement, even in the context of worldly phenomena. There is not a single facet of the Teaching that I have not become absorbed in, even in the context of worldly arts and sciences. Ever since that first inspiration, while holding the wheel of teaching of the buddhas, I have never omitted even a single word as I learned it, even in following logic, except to regulate the guidance of others. There is not a single vow I have not undertaken in the presence of the buddhas I have met since then to purify the ocean of all sentient beings, even carrying out vows made to phantom buddhas. There is not a single enlightening practice from the ocean of past enlightening practices of the oceans of buddhas that I have not undertaken to purify my own practice. There is not a single sentient being I have seen since then that I have not established in the determination for supreme enlightenment. I do not remember even having a thought of individual liberation since then. I do not remember ever conceiving any doubt, any notion of duality, any false discriminations, any notion of variety, any idea of grasping or rejection, any concept of inferior or advanced, or any thought of attachment or resistance,

in regard to so much as even a single word or letter of the Teaching, for as many eons as atoms in this continent.

"Ever since then I have never been apart from buddhas, enlightening beings, and true spiritual benefactors. I have always been hearing of the vows of buddhas, the practices of enlightening beings, the transcendent ways of enlightening beings, the light of knowledge of the stages of enlightening beings, the inexhaustible treasury of mental command and concentration of enlightening beings, the way to enter the infinite network of worlds, the original causes of the infinite realms of sentient beings. I have never left the light of knowledge removing the web of afflictions of all beings. I have always been acquiring knowledge of the productive causes of the roots of goodness of all beings. I have always been appearing to all beings according to their mentalities. I have always been purifying the verbal range to instruct all beings.

"Having attained this enlightening liberation containing invincible knowledge and this concentration of tireless searches for all truths, accumulating this enlightening way of practice of firm resolve, contemplating this method of mental command of the stage of equanimity in all things and this medium of the light of knowledge clarifying the basis of all things, I am capable of inconceivable miracles. Do you want to witness them?"

Sudhana said, "I do."

Then, as she sat there, Achala looked into, passed through, followed, and meditated on ten hundred thousand doors of concentration, beginning with the door of enlightening liberation containing invincible knowledge, the door of concentration of tireless searches for all truths, the door of concentration on the arrangement of the sphere of efficacy, the door of concentration on the sphere of the ten powers, and the door of liberation through concentration on the inexhaustible source of all buddhas. As soon as Achala had reach these concentrations, Sudhana saw as many worlds as atoms in ten inexpressible numbers of buddha-lands quaking, and appearing made of clear lapis lazuli. He also saw in each world a billion sets of four continents and a billion buddhas. He saw some of the buddhas in the heaven of satisfaction, some descending to be born on earth, some in the womb, some first-born, some leaving home for ascetic practice, some sitting under the tree of enlightenment, some defeating the demons, some realizing enlightenment, some teaching, some entering final extinction—this was because there was no obstruction to vision in the worlds made of clear lapis lazuli. He also saw the aura of light of each buddha pervading all universes, and he saw the orderly congregations of each buddha. He also heard the voice of the individual buddha communicating all the cycles of the Teaching to all sentient beings.

Then Achala emerged from concentration and said to Sudhana, "Did you see? Did you hear? Did you understand?"

Sudhana said, "I saw, I heard, I understood."

Achala said, "In this way, learning enlightening beings' practice of firm resolve, absorbed in tireless search for all truths, established in enlightening

beings' way of liberation by invincible knowledge, I satisfy all sentient beings with good explanation by following mental command of the stage of equanimity in all things, using the skill of the light of knowledge of how to elucidate the basis of all things. How can I know the practice or tell the virtues of the enlightening beings who are imbued with inconceivable, measureless virtues, who are like eagles soaring independently through the sky, who plunge into the sea of sentient beings to take out the mature enlightening beings, who search the treasure island of omniscience for the jewels of knowledge of the ten powers, who go like strong fishers into the sea of the mundane whirl with the net of the Teaching to mature beings born amid craving and pull them out of it, who go like titan kings throughout all realms of existence quelling the titanic disturbances and agitations of afflictions, who rise like the sun in the sky of the reality realm to evaporate the water of beings' cravings and dry up the mud of afflictions, who rise like the full moon in the sky to awaken the water lilies of the minds of the teachable, who support all beings equally, whether friendly or hostile, high or low, to plant and grow the sprouts of roots of goodness in all sentient beings, who go everywhere unhindered like the wind to uproot the afflictions and views of all sentient beings, who go through the world like sovereigns uniting all beings with generosity, kindness, assistance, and cooperation?

"South of here is a city called Tosala in a land called Amitatosala. There is a mendicant named Sarvagamin living there. Go ask him how to learn and carry out the practice of enlightening beings."

So then Sudhana paid his respects to Achala and left.

Sarvagamin

His mind on the devotee Achala, remembering her teaching, absorbing what she had shown him, what she had told him, what she had described to him, what she had enjoined on him, what she had shared with him, what she had disclosed to him, what she had set forth to him, following it, reflecting on it, entering into it, cultivating it, embodying it, contemplating it, clarifying it, living up to it, Sudhana made his way from place to place, finally reaching the land of Amitatosala. There he sought out and found the city of Tosala.

Entering the city at sunset, he went from block to block, street to street, looking for the mendicant Sarvagamin. In the still of the night, he saw a mountain called Sulabha, north of the city. The mountain peak was adorned with thickets and groves of various plants and trees and was as bright as the sun. Seeing that light, Sudhana was ecstatic: he thought to himself, "I will undoubtedly see the spiritual benefactor on this mountaintop."

Sudhana went out of the city to the mountain and climbed to the shining peak, where he saw the mendicant Sarvagamin from afar. The appearance of the mendicant was superior to that of the great god Brahma, glorious and radiant; he was walking around surrounded by ten thousand brahmic gods.

Sudhana went up to Sarvagamin, paid his respects, and said, "Noble one, I

have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. I hear that you give enlightening beings instruction, so please tell me how to learn and carry out the practice of enlightening beings."

Sarvagamin said, "It is good that you have set out for supreme perfect enlightenment. I am established in the enlightening practice of going everywhere, I have attained concentration of all-observing vision, and I am imbued with the light of knowledge of transcendent wisdom which distinguishes all planes of the cosmos without effort, based on nonbeing. In wandering through all worlds of living beings and inanimate objects, in wandering through the realms of existence of all beings, in the occasions of death of all sentient beings, in the occasions of birth of all sentient beings, in all kinds of conditions of existence, in the various places of birth, the worlds and abodes, of sentient beings of various appearances, forms, and sizes, bound to various kinds of existence, with various aims, wedded to various views and courses of action, believing in various forms of religion, I work for the benefit of sentient beings by various means and various applications of knowledge. Some I help by teaching various worldly arts, by means of the light of mental command of all kinds of arts. Some I help by charity, kindness, assistance, and cooperation, to lead them to omniscient knowledge. Some I help by describing the ways of transcendence, generating the light of knowledge of dedication to omniscience. Some I help by praising the aspiration for enlightenment, producing a basis for preservation of the seed of enlightenment. Some I help by describing all facets of the practices of enlightening beings, fostering the commitment to purify all buddha-lands and perfect all beings. Some I help by frightening them, showing them the misery and pain resulting from evil actions. Some I help by delighting them, telling them about the fruit of omniscience ultimately developing from giving gifts to all buddhas. Some I help by describing the virtues and qualities of all buddhas, to generate desire for the qualities of buddhas and determination for omniscience. Some I help by eulogizing the greatness of buddhas, to generate the desire to embody buddhahood and be constantly engaged in spontaneous, ceaseless buddha-work. Some I help by showing the mastery of buddhas, to generate the desire to attain supreme buddhahood.

"Furthermore, in every street, every block, every house, every district, every family and group, I assume forms like the men and women, boys and girls, and expound the Teaching to them according to their dispositions, aims, powers, and thoughts; they do not know who is teaching them or where I am from; they just practice truthfully what they have heard. And I go everywhere on this continent to those who are immersed in the views of false doctrines, in order to mature those who cling to various views. And just as I do so throughout the continent, so also do I work for the benefit of all beings on earth, in the galaxy, in the universe, in infinite worlds, in the paths of all beings, in the abodes of all beings, in the thoughts in which all beings rest, in the groups of all beings, in the masses of all beings, in all races of beings, among all types of beings, wherever they be, helping them accord-

ing to their mentalities and inclinations, through various means, various methods, various approaches, various efforts, various devices, various expedients, various activities, assuming various forms, and speaking in various languages.

"I know this enlightening practice of going everywhere. How can I know the practice or tell of the virtues of the enlightening beings with bodies equal to all beings, who have attained concentration in which their own bodies and all bodies are indivisible, whose vast sphere of emanation adapts to all states of existence, who pass through existence in all worlds in their own bodies, who are intent on mystical projections pleasing to the sight of all beings, who appear to be born in all races, who carry out their vows unimpeded in all ages, who can manifest the interrelated cosmic network of practices, who are devoted to working for the welfare of all beings while living together with them without becoming defiled, who realize the basic equality of the worlds of past, present, and future, who are imbued with endless great compassion appearing in the realm of selfless knowledge, who aim to foster good in all beings?

"South of here is a land called Prthurashtra, where there lives an eminent perfumer named Utpalabhuti. Go ask him how to learn and carry out the practice of enlightening beings."

So Sudhana paid his respects to the mendicant Sarvagamin and left.

Utpalabhuti

Unconcerned with body and life, unconcerned with any material things, unconcerned with enjoyment of any people or places, unconcerned with objects of the senses, unconcerned with enjoying the experiences that go along with having followers, unconcerned with kingship, dominion, or power, concerned with developing, guiding, and purifying all sentient beings, with achieving supreme purity of a buddha-land, with tirelessly attending and serving all buddhas, with knowing and according with the inherent nature of all things, with permanently attaining the virtues of all enlightening beings, with carrying out the vows of enlightening beings through all ages, with entering the ocean of congregations of all buddhas, with entering all concentrations of enlightening beings in each particular mode of concentration by mystic transformation, with tirelessly receiving the light of knowledge of all truths through the cycles of teachings of all buddhas, pondering these and other virtues of all enlightening beings, Sudhana made his way to Prthurashtra, where he sought and found the eminent perfumer Utpalabhuti.

Seeing the perfumer, Sudhana went up to him, paid his respects, and said, "Noble one, I have set out for supreme perfect enlightenment, seeking the knowledge common to all buddhas, wishing to fulfill the vows fulfilled by all buddhas, wishing to see the embodiments of all buddhas, wishing to attain the reality body of all buddhas, wishing to know the body of knowledge of truths of all buddhas, wishing to purify all enlightening practices,

wishing to manifest the sphere of concentration of all enlightening beings, wishing to master the sphere of mental command of all enlightening beings, wishing to disperse all obstructions, wishing to travel through all lands. But I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. How does an enlightening being gain access to omniscience?"

Utpalabhuti said, "It is good that you aspire to supreme perfect enlightenment. I know about all fragrances—perfumes, incenses, ointments, and aromatic powders—and how they are compounded and used. I also know the sources of all fragrances. I know celestial fragrances, and I also know the fragrances of other types of beings, human and nonhuman. Indeed, I know various kinds of fragrances. I know fragrances that cure illness, I know fragrances that remove depression, I know fragrances that produce mundane joy, I know fragrances that incite passions, I know fragrances that extinguish passions, I know fragrances that produce pleasure in enjoyment of various created things, I know fragrances that produce rejection of all created things, I know fragrances that remove arrogance and heedlessness, I know fragrances that produce thoughts of Buddha, I know fragrances that accord with the principles of the Teaching, fragrances enjoyable to sages, the variety of fragrances of enlightening beings, and the fragrances of the arrangement of all stages of enlightening beings. I also know the external appearance of all these fragrances, as well as their source, production, manifestation, perfection, purification, removal, application, use, sphere of action, efficacy, nature, and root.

"In the human world there is a fragrance said to come from the agitation of water spirits: one grain the size of a sesame seed will cause this whole country to be covered with fragrant clouds that shower fine fragrant rain for seven days. Those on whose bodies or clothing that fragrant water falls become as brilliant as golden flowers, and any houses or buildings on which it falls become as brilliant as golden flowers. And any who smell the scent of that fragrant water wafting in on the breeze become ecstatic for seven days and experience many kinds of physical and mental pleasure and delight. Furthermore, no illness—whether due to constitutional upset or external trauma—occurs in their bodies, nor do they suffer any mental distress or depression, nor do they have any fear, anxiety, fright, agitation, or ill will. They become kind to one another, happy, and joyful. When they have become happy and joyful, I begin to purify their minds and teach them in such a way that they become certain of supreme enlightenment.

"There is a kind of sandalwood that comes from the mountains which will protect those anointed with its essence from burning even if they fall into a fire. The sound of kettledrums or conches smeared with it will drive away all enemy armies. There is a kind of aloe called 'lotus calyx' from the banks of the lake Heatless; a grain of it the size of a sesame seed will fill the whole continent with fragrance such that all who smell it gain a disciplined mind rejecting evil. There is a kind of fragrance from the Himalaya Mountains which is such that all who smell it become dispassionate; then I teach

them in such a way that they attain a concentration called 'sphere of dispassion.' There is a kind of fragrance from the world of spirits called 'ocean storehouse' which is produced for the use of sovereign rulers; perfumed by it, the ruler and the ruler's armies stand in the sky. There is a kind of incense called 'beautiful array' originating in the celestial hall of the good doctrine; when it is burned, celestial beings gain awareness of the scent of enlightenment. There is a kind of incense from the pure treasuries in the palace of the heaven of timely portion; when it is burned, inhabitants of that heaven all go to the ruler of the heaven of timely portion, who then talks to them about the Teaching. There is a kind of incense in the heaven of satisfaction which, when burned before an enlightened being destined to become a buddha in one lifetime who is sitting on the throne of the Teaching, fills the whole cosmos at once with a great fragrant cloud and causes rain from the great cloud of the Teaching to shower in many arrays on the audiences of all buddhas. There is a kind of incense called 'fascinating' in the palace of the king of the heaven of beautiful emanations which, when burned, causes rain to shower from the cloud of the inconceivable Teaching for seven days.

"I know this art of perfuming. How can I know the practice, tell of the virtues, elucidate the method of purification of conduct, convey the irreproachable action, or explain the malice-free words, thoughts, and deeds of the enlightening beings who are free from foulness, who are void of lusts, who are free from the snares of the demon of afflictions, who have transcended all conditions of existence, who proceed with material form as being something in the magic of knowing, who are unstained by any world, whose way of life is free from attachment, who have purified the sphere of unobstructed knowledge, who are in the realm of unimpeded knowledge, who do not take refuge in any abode or rely on anything in existence?

"South of here is a city called Kutagara, where there lives a mariner named Vaira. Go ask him how to learn and carry out the practice of enlightening beings."

So then Sudhana paid his respects to Utpalabhuti and left.

Vaira

On the way to the city Kutagara, Sudhana observed where the road was variously low and high, even and uneven, dusty and dust-free, safe and perilous, impassable and unobstructed, crooked and straight. As he went along he thought, "My going to that spiritual benefactor will be a means of accomplishment of the path of enlightening beings, a means of accomplishment of the path of knowledge to assist sentient beings; it will be a means of accomplishment of the path of transcendence, a means of accomplishment of the path of knowledge to assist sentient beings. It will become a means of stopping all beings from falling into attachment and rejection, arrogance and servility; a means of turning all beings away from bad inclinations; a means of ridding all beings of the dust of afflictions; a means of removing the

thorns and grit of wrong views from all sentient beings; a means of absorption in the unobstructed reality realm; a means of leading to the eternal citadel of omniscience. Why is that? Spiritual benefactors are mines of all that is good, sources of omniscience."

With these thoughts in mind, with a purpose rarely encountered, he made his way to Kutagara city looking for the mariner Vaira. When he got there, he saw the mariner surrounded by hundreds of thousands of merchants and hundreds of thousands of other people who wished to hear him talk, explaining to them the oceans of virtues of buddhas by talking about the ocean.

Sudhana went up to Vaira, paid his respects, and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear that you give enlightening beings instruction, and I hope you will tell me how one is to learn and carry out the practice of enlightening beings."

Vaira said, "It is good that you aspire to supreme perfect enlightenment and ask about the means of attaining great knowledge, about the cause of the various miseries of the mundane whirl, about the means of arriving at the island of omniscience, about the means of producing the indestructible vehicle of universal salvation, about the means of attaining the path leading away from the danger of falling into the state of individual liberation, about the source of the path of knowledge of the way to attain all kinds of tranquil concentrations, about the source of the unobstructed path of the chariot of vows carrying the practice of enlightening beings which goes everywhere, about the means of development and purification of the path guided by the nature of enlightening practice adorned with all waves of energy, about the means of development and purification of the endless path facing all things, the means of development and purification of the path into the ocean of omniscience.

"I live in this coastal metropolis of Kutagara, purifying enlightening practice characterized by great compassion. Observing those on this continent who are poor, I practice such spiritual exercises as will cause their wishes to be fulfilled: I will take care of their mundane needs, and I will satisfy them with spiritual enjoyments; I will teach them the way to accumulate virtue, I will foster knowledge in them, I will promote the growth of the power of roots of goodness, I will inspire them to seek enlightenment, I will purify their aspiration for enlightenment, I will firmly establish their power of great compassion, I will get them to extinguish the misery of the mundane whirl, I will firmly establish their power to act in the mundane world without tiring, and I will get them to care for all living beings. I will set them at the gate of entry into the ocean of virtue, I will produce in them the light of knowledge of the ocean of truths, I will turn them toward the ocean of all buddhas, and I will plunge them into the ocean of omniscience.

"With these thoughts in mind I roam this city on the edge of the ocean. Thus committed to the welfare and happiness of the world, I know all the treasure islands in the ocean. I know all the deposits of precious substances,

all the types of precious substances, and all the sources of precious substances. I know how to refine, bore out, extract, and produce all precious substances, and I know all precious vessels, tools, and objects, and the light of all precious substances. I know the abodes of all water spirits, the agitations of all water spirits, the abodes of all sprites, the agitations of all sprites, the abodes of all goblins, how to alleviate the danger of goblins, the abodes of all ghosts, and how to put an end to obstacles caused by ghosts. I know how to avoid all the whirlpools and billows, and I know the colors and depths of all the waters. I know the cycles of the sun, moon, stars, and planets, and the lengths of the days and nights. I know when to travel and when not to; I know when it is safe and when it is dangerous. I know the performance and soundness of the hull and rigging of ships. I know how to control and steer ships, I know how to catch the wind, I know where the winds rise from, I know how to direct the ship and how to turn it around, I know when to anchor and when to sail.

"With this knowledge, always engaged in working for the benefit of beings, with a sturdy ship, safe, peaceful, without anxiety, I convey merchants to the treasure islands of their choice, pleasing them with spiritual conversation. Having enriched them with all kinds of jewels, I bring them back to this continent. And I have never lost a single ship. All who see me or hear my spiritual instruction are freed from all fears of sinking in the ocean of the mundane whirl; they become aware of the knowledge of how to go into the ocean of omniscience, they learn how to evaporate the ocean of craving, they are illumined with knowledge of the ocean of past, present, and future, they become capable of annihilating the ocean of suffering of all sentient beings, they undertake to clear the turbidity of the ocean of minds of all sentient beings, they begin the heroic effort to purify the ocean of all lands, they never turn back from going throughout the ocean of all places, they penetrate the variety in the ocean of faculties of all sentient beings, they adapt to the ocean of actions of all sentient beings, and they appear in the ocean of the world intentionally according to the mental set.

"I have attained this enlightening liberation which is characterized by great compassion and the sound of flowing water, and it is beneficial to see me, hear me, live with me, and remember my name; but how can I know the practice or tell of the virtues of the enlightening beings who traverse all the oceans of the mundane whirl, who are unaffected by the ocean of afflictions, who are free from the danger of being engulfed by the ocean of views, who travel the water of inherent nature of the ocean of all phenomena, who travel the ground of inherent nature of the ocean of all beings, who hold the net of means of salvation of all creatures from the oceans of the mundane, who abide in the ocean of omniscience, who pull all sentient beings out of the ocean of attachments, who remain continuously through the ocean of all times, who have true higher knowledge to perfect the ocean of all sentient beings, who do not miss the right occasions to guide the ocean of all sentient beings?

"South of here is a city called Nandihara. An eminent man named

Jayottama lives there. Go ask him how to learn and carry out the practice of enlightening beings."

Then Sudhana paid his respects and reluctantly left the mariner Vaira.

Jayottama

His mind filled with great love for the infinite realm of life, overflowing with great compassion, having amassed immense stores of virtue and knowledge, freed from the defilement of ignorance, passion, and all afflictions, realizing the equality of all things, proceeding equanimously on the path of omniscience, having eradicated the entryways into countless bad tendencies, proceeding heroically by the power of steadfast energy immune to all evils, filled with great calm by the inconceivable concentrations of an enlightening being, having thoroughly dispelled the darkness of ignorance by the light of the sun of wisdom, adorned with flowers of knowledge vivified by the moon of bliss and the breeze of means, according with the principles of knowledge of liberation through the ocean of great vows, imbued with knowledge pervading the reality realm unimpeded, facing the entrance of the imperishable city of omniscience, seeking the path of enlightening beings, Sudhana made his way to the city of Nandihara and sought out the eminent Jayottama, whom he saw in a grove at the eastern edge of the city, surrounded by thousands of elders, giving instructions regarding the various affairs of the city, in the course of which he was also talking about spirituality in order to get rid of all egoism, possessiveness, acquisitiveness, clinging to material things, dependency, binding cravings, impeding views, obscuring doubts, beclouding deceit and guile, defiling envy and jealousy, in order to clear and purify everyone's minds, in order to inspire them to delight in the vision of buddhas by fostering the power of pure faith in them, in order to get them to accept the buddha-teachings by bringing forth the powers of enlightening beings in turn, in order to generate the power of concentration of enlightening beings by revealing to them the practices of enlightening beings, in order to purify enlightening beings' power of recollection by showing them the power of wisdom of enlightening beings. Thus he was expounding the Teaching, to inspire them to seek enlightenment.

Sudhana went up to the grandee Jayottama, bowed to him, and with respect for the Teaching said, "I am Sudhana, O noble one, and I seek the practice of enlightening beings. Please tell me how to learn the practice of enlightening beings, how to orient myself to the disciplines that will perfect all sentient beings while I am learning, how to see all buddhas, how to hear the teaching of all buddhas, how to remember the multitudes of teachings of all buddhas, how to carry out the principles of the teachings of all buddhas, how to perform the practice of enlightening beings in all worlds, how to be indefatigable living in all ages by the practice of enlightening beings, how to perceive the transformation of all who have gone to Thusness, how to receive the empowerment of all buddhas, how to attain knowledge of the powers of all buddhas."

Jayottama said to Sudhana, "It is good that you aspire to supreme perfect enlightenment. I am purifying the method of enlightening practice that goes everywhere, by the power of attainment of nondoing based on nonbeing. By this method of purification of enlightening practice going everywhere, I expound the Teaching in all realms of being in the universe, I oppose untruth, I stop controversy, conflict, strife, combat, and hostility. I cut through bonds and break prisons apart. I eliminate fears. I put an end to evildoing, I turn people away from killing, stealing, sexual misconduct, falsehood, slander, harshness, divisive talk, longing, malice, and false views. I get them to stop all compulsive activity and to pursue all right and good actions. I teach everyone all arts and crafts that bring benefit to the world. I elucidate, articulate, explain, and promote all sciences for the happiness of the world. I go along with all false doctrines in order to develop the people involved in them. In order to show the excellence of higher knowledge, to put a stop to all views, to inspire interest in the teaching of all buddhas, I approach all the celestial beings in the realm of form all the way up to the world of Brahma and expound the Teaching to them. And as I teach in this universe, so also do I teach in as many worlds as atoms in ten unspeakable numbers of decillions of buddha-lands. I teach the ways of buddhas, the ways of enlightening beings, the ways of Buddhist disciples, and the ways of individual illuminates. I teach about the hells, what leads to hell, and the motives and actions of beings in hell. I teach about animality, the types who tend toward animality, what leads to animality, and the misery of animalistic life. I teach about the underworld, what leads to the underworld, and the misery of the underworld. I teach about heavens, what leads to heaven, and the enjoyments of heaven. I teach about the human world, what leads to the human world, and the variety of pleasant and unpleasant experiences in the human world.

"Thus I teach about the law of the world, the formation of the world, the decline of the world, the pain of the world, and emancipation from the world; I expound the Teaching in order to explain the path of practice of enlightening beings, to remove the ills of the mundane world, to show the virtues of omniscience, to extinguish the pain of infatuation with states of being, to elucidate the unimpeded nature of reality, to clarify the ordinary conduct of the world, to point out the happiness and misery of the conduct of all beings in the world, to show the notions on which all worlds are based, to elucidate the independent state of those who realize Thusness, to fend off all active afflictions, and to show the progress of the wheel of teaching of the enlightened.

"I know this method of purification of enlightening practice that goes everywhere, an undefiled manifestation of nondoing based on illumination. How can I know the practice or tell of the virtues of enlightening beings who have all mystic knowledges, who go throughout all lands with the body of knowledge of illusoriness, who have attained the stage of knowledge of the universal eye, who hear all utterances, who have attained control of the light of the way to truth that pervades past, present, and future, who

are heroic masters of knowledge comprehending all things, who speak with the voice of totality communicating to infinite sentient beings according to their mentalities, who have phantom bodies the same as all enlightening beings pleasing to the masses of sentient beings with their various wishes, who are intent upon one and the same inconceivable body of all buddhas, whose body of knowledge pervades past, present, and future, whose sphere is as vast and measureless as the sky?

"South of here, in the land of Shronaparanta, is a city called Kalingavana, where a nun named Sinhavijurmbhita lives. Go ask her how to learn and carry out the practice of enlightening beings."

Then Sudhana paid his respects to Jayottama and left.

Sinhavijurmbhita

Then Sudhana made his way to the city called Kalingavana in the land of Shronaparanta, where he asked everyone he met the whereabouts of the nun Sinhavijurmbhita. As he was looking for the nun, everywhere he went hundreds of boys and girls came together from the streets and intersections and blocked the way. There were also hundreds of men and women, who told him, "the nun Sinhavijurmbhita is in this city, staying in Sunlight Park, which was donated by Jayaprabha, where she is expounding the Teaching for the benefit of countless beings."

So then Sudhana went to this Sunlight Park and looked all around. In the park he saw trees called "moon-risen," which were covered like pavilions, of flamelike color and blazing radiance, lighting up the space of a league all around. He also saw leafy trees called "completely covering," which are shaped like parasols, their clustered leaves providing shade, shining like blue crystal clouds. He saw flowering trees called "treasury of flowers," which had various pleasing forms like the Himalaya Mountains and showered endless streams of varicolored flowers, like the trees of paradise adorning the heavens. He also saw ever-ripe sweet fruit trees called "gathering of fruits of indescribable sweetness," which had the appearance of golden polar mountains and were always bearing fruit. He also saw jewel trees called "treasury of radiance," which looked like incomparable jewels and bore riches in buds producing garlands and ornaments of celestial jewels and wish-fulfilling gems, and were adorned by jewels of countless colors. He also saw trees of cloth called "soothing," from which hung precious celestial cloths of various colors. He also saw trees of musical instruments called "pleasing," which produced music more sweet and pleasant than that of the heavens. He also saw trees of fragrance called "gracing everywhere," which pervaded everywhere with all kinds of pleasing fragrances. There were also cool lotus ponds, with steps made of bricks of seven precious substances arrayed on four sides, surrounded by benches of various jewels painted with sandalwood fragrance, set in ground made of blue lapis lazuli, the bottom covered with gold sand, the ponds filled with water pleasantly scented with celestial fragrance, the surface of the water covered with varicolored lotuses of heav-

enly scent and texture, the air around them filled with the songs of birds, more lovely than the heavens, all surrounded by rows of beautiful trees of various celestial treasures.

At the foot of each of those treasure trees were arranged jewel lion seats of various pleasing forms, adorned with innumerable jewels of various kinds, spread with various precious celestial cloths, perfumed with incenses of all kinds of celestial fragrances, covered with canopies of various jewels hung with precious silks surpassing those of the heavens, enveloped in nets of gold adorned by various jewels, with circlets of bells giving forth pleasant sounds, surrounded by hundreds of thousands of celestial seats. At the foot of one precious tree he saw a lion seat in the calyx of a jewel lotus; at another, a lion seat in the calyx of a fragrant diamond lotus; at another, a lion seat in the calyx of a diamond lotus ornamented with dragons; at another, a lion seat in the calyx of a diamond lotus with clusters of jewel lions; at another, a lion seat in the calyx of a lotus of luminous jewels; at another, a lion seat in the calyx of a lotus of the finest diamonds; at another, a lion seat in the calyx of a lotus of world-illumining jewels; at another, a lion seat in the calyx of a lotus of jewels of white light.

He saw that the ground of the whole park was scattered with various jewels, just as the ocean is scattered with jewel islands. The earth, studded with blue lapis lazuli and inlaid with all kinds of jewels, was soft and pleasant to the touch, and would give way and spring back as one walked on it. The grounds were covered with diamond lilies, of pleasant texture and lovely scent. The sweet sounds of the calls of various birds were heard, and the park was graced with well-arrayed stands of heavenly precious sandalwood trees. There were endless streams of jewel blossoms raining from clouds of various jewel flowers in a magnificent array surpassing the pleasure garden of Indra, chief of gods. There were well-spaced towers with various incomparably fragrant incenses always burning, more magnificent than Indra's hall of justice, covered above with nets of various jewels surpassing those of the heavens, hung with garlands of pearl flowers spread all over with nets of shining gold arrayed with jewel bells. Trees of various musical instruments, jewel palm trees with nets of bells, played sweet music as they were stirred by the breeze, and the singing of goddesses was also heard. The park was splendidly adorned by rain from clouds of radiant celestial cloths, of infinite colors like the ocean, lovely to see. He saw Sunlight Park adorned with hundreds of thousands of towers arrayed with inconceivable, innumerable jewels, beautiful as the castle of the god Indra. It was adorned with arrays of all kinds of jewels, everywhere graced with arrays of beautifully formed parasols, always radiating pleasing light, like the abode of the god Brahma, shining with world-illumining light. It was as vast as a space that holds innumerable worlds. Sudhana saw this Sunlight Park by the strength of the mystic power of the nun Sinhavijurmbhita.

Sudhana looked all over and saw these magnificent adornments of the park, replete with infinite, inconceivable qualities, perfected by the maturation of the work of the enlightening being, born of vast supramundane roots

of good, deriving from making offerings to inconceivably many buddhas, unsurpassed by all worldly goodness, sprung forth from the illusory nature of phenomena, composed of the results of extensive pure good works, without contamination, produced by the power deriving from the past virtuous actions of the nun Sinhavijurmbhita, unique, beyond the individually liberated, immune to the destructive influence of false teachers, imperceptible to maniacs and ignoramuses.

In all of those lion seats under the various precious trees he saw the nun Sinhavijurmbhita sitting, surrounded by a great company of followers, calm, composed, her senses and mind quiet, well controlled, her senses subdued, as restrained as an elephant, her mind pellucid and clear as a deep pool, granter of all desires like a wish-fulfilling jewel, unaffected by worldly things as a lotus is not clung to by water, fearless as a lion, with polished expertise, unshakable as a mountain, pure in conduct, soothing the minds of beings like intoxicating perfume, extinguishing the burning of afflictions like sandalwood from the snowy mountains, alleviating the pains of all sentient beings like the medicine "good to see," beneficial to all who behold her, producing the physical and mental bliss of quiescence like the light of a buddha free from the ills and delusions of passion, clearing the minds of sentient beings polluted by afflictions like the water-purifying crystal, promoting the growth of roots of virtue like a good field. He saw her sitting in those seats, with various audiences in the surrounding seats.

In one setting he saw the nun surrounded by gods of the heaven of pure abodes, expounding a doctrine called unity with endless liberation; in another he saw her surrounded by gods of Brahma's heaven, expounding a purity of the sphere of the voice called division of the universal ground; in another he saw her surrounded by gods and goddesses of the heaven of control of others' emanations, expounding a doctrine called array of powers of purification of mind of enlightening beings; in another he saw her surrounded by gods and goddesses of the heaven of enjoyable emanations, expounding a doctrine called pure array of all phenomena; in another he saw her surrounded by gods and goddesses of the heaven of satisfaction, expounding a doctrine called resorting to the treasury of one's own mind; in another he saw her surrounded by gods and goddesses of the heaven of timely portion, expounding a doctrine called endless array; in another he saw her surrounded by gods and goddesses of the thirty-three-fold heaven, expounding a doctrine called the method of rejecting; in another he saw her surrounded by water spirits, nymphs, and sprites, expounding a doctrine called array of lights of the sphere of buddhas; in another he saw her surrounded by demigods and demigoddesses and their children, expounding a doctrine called treasury of salvation of the world; in another he saw her surrounded by celestial musicians, expounding a doctrine called endless giving of delight; in another he saw her surrounded by titans, with their wives and children, expounding a doctrine called manifestation of power of reason in the knowledge of the reality realm; in another he saw her surrounded by fantastic birds, expounding a doctrine called the sphere of action concerned

with alarming those in the ocean of existence; in another he saw her surrounded by centaurs expounding a doctrine called the range of manifestation of the action of Buddha; in another he saw her surrounded by great serpents, expounding a doctrine called production of the joy of the enlightened; in another he saw her surrounded by hundreds of thousands of women, men, boys and girls, expounding a doctrine called higher reaches of knowledge; in another he saw her surrounded by goblins, expounding a doctrine called production of compassion; in another he saw her surrounded by people devoted to the vehicle of listeners, expounding a doctrine called higher power of knowledge; in another he saw her surrounded by people devoted to the vehicle of individual illumination, expounding a doctrine called splendor of the illustrious virtues of buddhas; in another he saw her surrounded by people devoted to the Great Vehicle of universal enlightenment, expounding a medium of light of knowledge of concentration called door to totality; in another he saw her surrounded by enlightening beings who had just been inspired to seek enlightenment, expounding a medium of concentration called multitude of vows of all buddhas; in another he saw her surrounded by enlightening beings in the second stage, expounding a medium of concentration called sphere of dispassion; in another he saw her surrounded by enlightening beings in the third stage, expounding a medium of concentration called sphere of tranquillity; in another he saw her surrounded by enlightening beings in the fourth stage, expounding a medium of concentration called production of the field of action of the energy of omniscience; in another he saw her surrounded by enlightening beings of the fifth stage, expounding a medium of concentration called treasury of flowers of the tendrils of the mind; in another he saw her surrounded by enlightening beings in the sixth stage, expounding a medium of concentration called filled with light; in another he saw her surrounded by enlightening beings in the seventh stage, expounding a medium of concentration called adornment of the stage of totality; in another he saw her surrounded by enlightening beings in the eighth stage, expounding a medium of concentration called realm of the body distributed equally throughout the structure of the cosmos; in another he saw her surrounded by enlightening beings in the ninth stage, expounding a medium of concentration called array of the abode of the power of nonacquisition; in another he saw her surrounded by enlightening beings in the tenth stage, expounding a medium of concentration called sphere of nonobstruction; in another he saw her teaching an audience of thunderbolt bearers a doctrine called mighty array of thunderbolts of knowledge.

Thus he saw the mature, the teachable, the capable among those in all states of being gathered in this park, each type in a separate assembly, with various inclinations and interests, firmly intent and deeply faithful, with the nun Sinhavijurmbhita teaching them each in such a way that all became certain of supreme perfect enlightenment. How was that so? Because the nun Sinhavijurmbhita had gone into countless tens of hundreds of thousands of doors of transcendent wisdom, beginning with the equanimity of the uni-

versal eye, exposition of all buddhas' teachings, differentiation of the planes of the reality realm, dispersing all obstructions, production of good thoughts in all sentient beings, supreme adornment, matrix of the principle of nonattachment, sphere of the realm of reality, treasury of mind, and source of miracles pleasing to all. And all the enlightening beings and others who came to this park to see the nun Sinhavijurmbhita and hear her teach were guided by her, from the beginning accumulation of virtues, until she had made them irreversible on the way to supreme perfect enlightenment.

Then Sudhana, having seen the nun Sinhavijurmbhita with such an abode, such furnishings, such an audience, such mastery, such mystic power, and such eloquence, and having heard her teaching, his mind drenched by the immense cloud of the Teaching, his thoughts toward Sinhavijurmbhita pure, he prostrated himself and then circled her in respect hundreds of thousands of times. At that time the whole park and the congregations were suffused with a glorious light from the nun. Having made hundreds of thousands of circumambulations, he noticed that as he circumambulated he saw the nun whichever way he faced. He stood before her and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instructions, so please tell me how to learn and carry out the practice of enlightening beings."

She said, "I have attained the enlightening liberation of removal of all vain imaginings." Sudhana asked her about the sphere of this liberation, and she said, "It is the light of knowledge whose nature is instantaneous awareness of the phenomena of past, present, and future." Sudhana asked about the compass of this light of knowledge, and she replied, "As I go in and out the door of this light of knowledge, there is born in me a concentration called 'possessed of all phenomena,' by the attainment of which concentration I go to all worlds in the ten directions with mentally produced bodies to present offerings as numerous as atoms in untold buddha-lands with bodies as numerous as atoms in untold buddha-lands to each of the enlightening beings in the heavens of satisfaction who are bound to attain buddhahood in one lifetime. In the forms of all sorts of beings, bringing all sorts of gifts, I go to make offerings to the enlightening beings in the heavens of satisfaction who are going to become buddhas in the next life, and I go to all the buddhas, be they in the womb, being born, at home, leaving home, going to the heights of enlightenment, at the pinnacle of enlightenment, having become supremely perfectly enlightened, gone to various realms of existence, or entering final extinction after having satisfied the minds of all beings, making such offerings with such mentally produced bodies. Those sentient beings who know my work of making offerings to buddhas all become certain of supreme perfect enlightenment. And to all those sentient beings who come to me I give instruction in this same transcendent wisdom.

"I see all beings with the eye of knowledge, yet I do not conceive any notion of 'sentient being,' and do not imagine so. I hear all beings' verbal

signals, yet I do not imagine so, because I do not enter into the spheres of any discourses. I see all buddhas, yet I do not imagine so, because I know their body is reality. I remember the cycles of teachings of all buddhas, but I do not imagine so, because I am aware of the true nature of things. I pervade the cosmos in every moment of awareness, but I do not imagine so, because I know the nature of things as existing in illusion.

"Thus, I know the enlightening liberation of removal of all vain imaginings; but how can I know the practice or tell of the virtues of the enlightening beings who penetrate the infinite cosmos of realities, who are free from vain imaginings about all things, who pervade all realms of reality while sitting cross-legged in one body, who see all buddha-lands in their own bodies, who go to all buddhas in a single instant, in whose own beings the miracles of all buddhas are taking place, who lift up untold buddha-lands with a single hair, who show the eons of becoming and dissolution of untold worlds in their own pores, who in a single instant enter into the commonality of coexistence in untold eons, who enter untold eons in a single instant?

"South of here, in the land of Durga, is a city called Ratnavyuha, where Vasumitra, a worshiper of the god of light, is living. Go ask her how to learn and carry out the practice of enlightening beings."

So, paying his respects to the nun Sinhavijurmbhita, Sudhana left her and went on his way.

Vasumitra

His mind illumined by the lightning of great vision, meditating on the light of omniscience, observing the manifestation of power of essential nature, making firm the mnemonic command of the treasury of verbal communications of all beings, extending the mnemonic command to retain the cycles of teachings of all buddhas, establishing the power of great compassion as a refuge for all sentient beings, examining the power of omniscience which is the source of the means of perceiving the principles of all laws, following the purity of vows extending throughout the cosmos, clarifying the light of knowledge illumining all things, developing the power of mystic knowledge pervading all phenomena arraying the worlds of the ten directions, fulfilling the vow to remember, undertake, and accomplish all the deeds of enlightening beings, Sudhana made his way to the city of Ratnavyuha in the country of Durga, where he sought out Vasumitra.

People there who did not know of Vasumitra's virtues or the scope of her knowledge said to Sudhana, "What has someone like you—with senses so calm and subdued, so aware, so clear, without confusion or distraction, your gaze focused discreetly right before you, your mind not overwhelmed by sensations, not clinging to appearances, your eyes averted from involvement in all forms, your mind so cool and steady, your way of life profound, wise, oceanic, your mind free from agitation or despondency—what have you to do with Vasumitra? You should not have any lust for her, your head should

not be turned by her, you should not have any such impure thoughts, you should not be ravaged by such desires, you should not be under the power of a woman, you should not be so bewitched, you should not enter the realm of temptation, you should not sink into the mire of sensuality, you should not be bound by the snares of the devil, you should not do what should not be done."

Those who knew the excellence of the virtues of Vasumitra, however, and who were aware of the scope of her knowledge, said, "Good, good! You have really made gain if you ask about Vasumitra. You surely seek buddhahood; you surely want to make yourself a refuge for all sentient beings; you surely want to extract the barbs of passion from all sentient beings; you surely want to transform the notion of purity. Vasumitra is in her house, north of the town square."

Hearing this, Sudhana was delighted. He went to Vasumitra's house and saw that it was surrounded by ten jewel walls, ten circles of jewel trees, and ten moats filled with fragrant water covered by celestial jewel lotuses of various colors, with gold sand spread on the bottom, the rippling waters producing an intoxicating fragrance, the banks adorned by many jewels. The house had well-arranged apartments and towers made of all kinds of precious substances; it had high arched doorways and circular windows, draped with nets and blazing with jewels. It was adorned with fences of countless various jewels, and its base was composed of masses of jewels studded with lapis lazuli. It was perfumed with all kinds of fragrant oils. The walls were studded with all kinds of jewels, and the roof was inland with various gems and covered with a gold net. A hundred thousand webs of gold bells gave off sweet, pleasant sounds as they rustled in the breeze. The house was adorned with sprays of jewel flowers from clouds of flowers of all kinds of jewels. The doors were decorated with multicolored banners of all kinds of jewels. The light of lamps of various jewels shone to an endless distance. The house had diamond beams made from the limbs of gigantic brilliant jewel trees, and it was an inexhaustible treasury of hundreds and thousands of riches in full view; it was also adorned with ten large gardens set around it.

There he saw Vasumitra, who was beautiful, with golden skin and black hair, her limbs and body well proportioned, more beautiful in form than all celestial and human beings in the realm of desire, her voice finer even than that of the god Brahma. She knew the language of all beings; she had a pleasant voice that could pronounce any sound, and was skilled in freedom of phonetic organization. She was well versed in all arts and sciences, she had learned to use the magic of true knowledge, and she had mastered all aspects of the expedient means of enlightening beings. Her beautiful body was decorated with assorted jewelry, draped with a radiant mesh made of all kinds of precious substances, shining with an array of countless celestial jewel ornaments. She wore a tiara of large wish-fulfilling gems, her waist was adorned with diamonds, and she had a lapis lazuli necklace on. She had a large, attractive retinue, all with the same virtues, the same practice, and the same

vow. She was an inexhaustible treasury of goodness and knowledge. He also saw the whole house, with all its jeweled apartments and furnishings lit up by the lovely, refreshing, pleasant, blissful, enrapturing light that emanated from her body.

Sudhana went up to Vasumitra, paid his respects, and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear that you give enlightening beings instructions, and I hope you will tell me how an enlightening being is to learn and carry out the practice of enlightening beings."

She said, "I have attained an enlightening liberation called 'ultimately dispassionate.' To gods, in accord with their inclinations and interests, I appear in the form of a goddess of surpassing splendor and perfection; and to all other types of beings I accordingly appear in the form of a female of their species, of surpassing splendor and perfection. And all who come to me with minds full of passion, I teach them so that they become free of passion. Those who have heard my teaching and attain dispassion achieve an enlightening concentration called 'realm of nonattachment.'

"Some attain dispassion as soon as they see me, and achieve an enlightening concentration called 'delight in joy.' Some attain dispassion merely by talking with me, and achieve an enlightening concentration called 'treasury of unimpeded sound.' Some attain dispassion just by holding my hand, and achieve an enlightening concentration called 'basis of going to all buddha-lands.' Some attain dispassion just by staying with me, and achieve an enlightening concentration called 'light of freedom from bondage.' Some attain dispassion just by gazing at me, and achieve an enlightening concentration called 'tranquil expression.' Some attain dispassion just by embracing me, and achieve an enlightening concentration called 'womb receiving all sentient beings without rejection.' Some attain dispassion just by kissing me, and achieve an enlightening concentration called 'contact with the treasury of virtue of all beings.' All those who come to me I establish in this enlightening liberation of ultimate dispassion, on the brink of the stage of unimpeded omniscience."

Sudhana asked her, "Where did you plant roots of virtue, and what kind of deeds did you accumulate, that you got to be this way?"

She replied, "I recall that in a past age a buddha named Reaching the Heights appeared in the world. When the buddha went to the royal capital out of compassion for the people, as he crossed the threshold the whole city quaked and appeared to be vastly extended and made of jewels, adorned with the luster of many jewels, strewn with flowers of various jewels. A variety of celestial musical instruments played, and the sky appeared covered by high, immeasurable clouds of celestial beings. At that time I was the wife of a grandee. Impelled by the miracle of the buddha, I went with my husband in a state of exalted serenity and presented a coin to the buddha on the street. At that time Manjushri was an attendant of that buddha; it was by him that I was inspired to seek supreme perfect enlightenment.

"I know this enlightening liberation of ultimate dispassion, but how can I know the practice or tell the virtues of the enlightening beings who are endowed with the skill of endless means and knowledge, who are vast, inexhaustible treasuries of good, who are in the realm of invincible knowledge?

"South of here is a city called Shubhaparamgama, where a householder named Veshthila is presenting offerings to the shrine of the buddha Sandalwood Throne. Go ask him how to learn and carry out the practice of enlightening beings."

So Sudhana paid his respects to Vasumitra and left.

Veshthila

Then Sudhana went to Veshthila's house in the city of Shubhaparamgama. Paying his respects to the householder, he said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear that you give enlightening beings instruction; please tell me how to learn and carry out the practice of enlightening beings."

Veshthila said, "I have attained an enlightening liberation called 'not ultimately exhausted.' To my way of thinking, no buddha in any world ever has, does, or will become finally extinct, except as a docetic device. When I opened the door of the shrine of the buddha Sandalwood Throne, I attained an enlightening concentration called 'manifestation of the endless lineage of buddhas.' I enter this concentration in each mental moment, and every moment understand many kinds of excellence."

Sudhana asked, "What is the sphere of this concentration?"

Veshthila replied, "When I am in this concentration, all the successive buddhas of this world-system—beginning with Kashyapa, Kanakamuni, Krakucchanda, Vishvabhuj, Shikhin, Vipashyin, Tishya, Pushya, Yashottara, and Padmottara—appear to me. In the continuity of vision of buddhas, by the continuity of the succession of buddhas, in one mental moment I see a hundred buddhas; in the next moment of awareness I find a thousand buddhas, then a hundred thousand buddhas, a million buddhas, a hundred million, a billion, a trillion, a quadrillion, a quintillion; I immediately become aware of the succession of appearance of untold numbers of buddhas, of as many buddhas as atoms in the continent, as many as atoms in untold buddha-lands. I also comprehend the order of preparations of those buddhas' initial aspiration, their spiritual transformation on achieving the aspiration for enlightenment, the purity of execution of their various vows, their purification of action, their fulfillment of the transcendent ways, their attainment of all the stages of enlightening beings, their perfection of attainment of tolerance, their conquering of demons, the supernal manifestation of their spiritual transfiguration on becoming perfectly enlightened, the variety of purity of their buddha-lands, the variety of their development of sentient beings, the variety of their audiences, the variety of their auras of light, the majesty of their teaching activities, and their accomplishment of

the miracles of buddhas. I also distinctly remember their teachings, take them up mindfully, examine them in action, analyze them, follow them with discernment, and elucidate them with wisdom.

"I also perceive the successive buddhas of the future, beginning with Maitreya, seeing a hundred buddhas in a single mental instant, then a thousand, and so on, uninterruptedly seeing as many buddhas as atoms in untold buddha-lands. I also see the order of their aspiration and preparation and so on, and distinctly remember their teachings, take them up mindfully, examine them, follow them, and elucidate them. And just as I see the succession of past, future, and present buddhas in this world-system, so do I also comprehend the succession of all buddhas in as many past and future world-systems in the ten directions as atoms in untold buddha-lands. I also comprehend the order of the aspiration and preparations of those buddhas, and I comprehend the unbroken continuity of the successive incarnations of those buddhas.

"I am also aware of the succession of buddhas of the present in all worlds in the ten directions, beginning with Vairocana, incomparable, accessible to faith and the vigorous resolution of enlightening beings, increasing the energy of enlightening beings, unsurpassed by any worldlings, individual illuminates, or enlightening beings who have not reached that sphere. In a single mental instant I see a hundred buddhas; in the next instant of awareness I see a thousand buddhas, continuing thus without interruption until I meet as many buddhas as atoms in untold buddha-lands.

"I see whatever buddhas I wish, whenever I wish, and I hear all that has been, is being, and will be spoken by those buddhas I meet, and I take up what I hear, remember it, examine it in action, analyze it, follow it with discernment, and elucidate it with wisdom.

"I know this enlightening liberation of ultimate nonextinction; how can I know the practice or tell of the virtues of the enlightening beings who have attained instantaneous knowledge of past, present, and future, who dwell in all concentrations in the space of an instant, who are imbued with the light of those who realize Thusness, who realize the equality of all thoughts and imaginations, who are focused on the equality of all buddhas, who abide in the nonduality of self, sentient beings, and buddhas, whose realm is the manifestation of principles, whose nature is clarity, whose workings of knowledge pervade the network of worlds, who dwell unwavering on the seal of the teaching of all buddhas, who are in the range of knowledge making known all realms of reality, who are in the range of knowledge conveying the teachings of all buddhas?

"South of here is a mountain called Potalaka, where an enlightening being named Avalokiteshvara lives. Go ask him how to learn and carry out the practice of enlightening beings."

Then Veshthila said in verse,

Go, Sudhana, to Mount Potalaka in the ocean, a pure abode of the valiant,

Made of jewels, covered with trees, scattered with flowers, complete with gardens, ponds, and streams.
On the mountain the steady, wise Avalokiteshvara dwells for the benefit of the world.
Go ask him the virtues of the Guides—he will teach you great, wonderful means of attainment.

So Sudhana paid his respects to Veshthila and went on.

Avalokiteshvara

Reflecting on the teaching of Veshthila, entering the treasury of zealous application of enlightening beings, remembering the power of mindfulness of enlightening beings, remembering the power of the succession of enlightened guides, realizing the unbroken continuity of buddhas, remembering the progression of the hearing of the names of buddhas, following the principles of the teachings of the buddhas, entering into the array of collective practice of the buddha-teachings, intent on the the exclamation made by buddhas on becoming perfectly enlightened, focusing his attention on the inconceivable action of buddhas, Sudhana made his way to Mount Potalaka.

Climbing the mountain, he looked around for Avalokiteshvara and saw him on a plateau on the west side of the mountain, which was adorned with springs, ponds, and streams, sitting wakefully on a diamond boulder in a clearing in a large woods, surrounded by a group of enlightening beings seated on various jewel rocks, to whom he was expounding a doctrine called "light of the medium of great love and compassion," which concerns the salvation of all sentient beings.

Transported with joy on seeing Avalokiteshvara, his eyes fixed on him, his mind undistracted, full of the energy of faith in the spiritual benefactor, thinking of seeing spiritual benefactors as at once seeing buddhas, thinking of reception of the multitudes of all truths as originating in spiritual benefactors, thinking of the attainment of all virtues as deriving from spiritual benefactors, thinking of how hard it is to meet spiritual benefactors, thinking of spiritual benefactors as the source from which the jewels of knowledge of the ten powers are obtained, thinking of spiritual benefactors as the source of vision of inexhaustible knowledge, thinking that the growth of the sprouts of goodness depends on spiritual benefactors, thinking that the door of omniscience is revealed by spiritual benefactors, thinking that the way to enter the ocean of great knowledge is pointed out by spiritual benefactors, thinking that the accumulation of the store of omniscience is fostered by spiritual benefactors, Sudhana went up to Avalokiteshvara.

The enlightening being Avalokiteshvara, seeing Sudhana approaching in the distance, said, "Welcome, you who have set out on the incomparable, lofty, inconceivable Great Vehicle, intending to save all beings who are oppressed by various firmly rooted miseries and have no refuge, seeking to directly experience all the teachings of buddhas, which are beyond all

worlds, incomparable, and immeasurable; you are filled with the energy of great compassion, determined to liberate all sentient beings, directed toward practice of the vision of universal good, intent on purifying the sphere of great vows, born of the ocean of knowledge of Manjushri, correctly proceeding on the instructions of spiritual benefactors, with the tireless will to build up roots of goodness, seeking to retain the multitudes of teachings of all buddhas; a mine of lotuses of virtue, fit to receive the empowerment of buddhas, imbued with the energy of the light of concentration, seeking to keep in mind the teachings of all buddhas, thrilled with the joy of the vision of buddhas, your mind expanded by the incalculable energy of achievement of virtue, wishing to reveal to others the power of the measure of omniscience to which you have access through your own mystic knowledge, determined to sustain the energy of light of knowledge of buddhas, firmly rooted in the power of great compassion."

Then Sudhana went up to Avalokiteshvara, paid his respects, and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction, and I ask you to tell me how to learn and carry out the practice of enlightening beings."

Avalokiteshvara said, "It is good that you aspire to supreme perfect enlightenment. I know a way of enlightening practice called 'undertaking great compassion without delay,' which sets about impartially guiding all sentient beings to perfection, dedicated to protecting and guiding sentient beings by communicating knowledge to them through all media. Established in this method of enlightening practice undertaking great compassion without delay, I appear in the midst of the activities of all sentient beings without leaving the presence of all buddhas, and take care of them by means of generosity, kind speech, beneficial actions, and cooperation. I also develop sentient beings by appearing in various forms: I gladden and develop them by purity of vision of inconceivable forms radiating auras of light, and I take care of them and develop them by speaking to them according to their mentalities, and by showing conduct according to their inclinations, and by magically producing various forms, and by teaching them doctrines commensurate with their various interests, and by inspiring them to begin to accumulate good qualities, by showing them projections according to their mentalities, by appearing to them as members of their own various races and conditions, and by living together with them.

"Perfecting this practice of unhesitating compassion, I have vowed to be a refuge for all sentient beings, to free them from fears of calamity, threat, confusion, bondage, attacks on their lives, insufficiency of means to support life, inability to make a living, ill repute, the perils of life, intimidation by the crowd, death, miserable conditions, unknown hardships, servitude, separation from loved ones, living with the uncongenial, physical violence, mental violence, sorrow, and depression. I have undertaken a vow to be a refuge for all beings from all these fears and perils. I have also caused a way of remembrance to appear in all worlds, to extinguish the fears of all beings; I

have caused my name to be known in all worlds to drive away the fears of all beings. I have caused the tranquillity of all beings, in endless forms, to appear in my body, to communicate to all beings individually according to the time. By this means I release beings from all fears, inspire them to seek supreme enlightenment, and cause them never to regress in the attainment of the qualities of buddhas.

"I have only attained this way of enlightening practice through unhesitating great compassion. How can I know the practice or tell of the virtues of the universally good enlightening beings, who have perfected the vows of all enlightened ones, who have gone the way of the practice of the universally good enlightening being, who are uninterrupted streams of performance of good works, who are always focused on the perception of the concentrations of enlightening beings, who continue their practice without deviation or regression through all ages, who continuously adapt to the times everywhere, who are familiar with the changing currents in all worlds, who continuously work to extinguish all sentient beings' bad thoughts and to increase their good thoughts, who continuously work to turn all sentient beings away from the repetitious circles of the mundane whirl?"

Then this was said:

Having respectfully rendered honor and praise,
Sudhana, well controlled, went south.
On a cliff of a mountain he saw Avalokiteshvara,
the seer who abides in compassion.

On a diamond slope, adorned with jewels,
Sitting on a lion seat in a lotus calyx, the Steadfast,
Surrounded by various creatures and enlightening beings,
Expounds the Teaching to them.

Seeing this, Sudhana, his joy unequaled,
Went and bowed to the feet of the Ocean of Virtue
And said, "Teach me, noble one, with compassion,
To attain this good conduct."

Extending his undefiled arm of a hundredfold auspicious splendor,
Radiating far-reaching pure light,
Avalokiteshvara, the purified being, the sage,
Laid his hand on Sudhana's head and spoke:

"I know a gate of liberation, the embryo of knowledge
Of clouds of compassion of all buddhas,
Born of my own love and operating everywhere
To protect and care for all beings.

"I protect all beings from many disasters;
Those caught in the grip of enemies,
Physically injured, and imprisoned
Are freed from their bonds on hearing my name.

"Arrows shot at the condemned do not wound them,
Weapons break and swords are deflected
If they remember my name.

"In disputes among kings, those who remember my name
Defeat their adversaries and gain what is good,
Increase in repute among friends and relatives,
And their property becomes inviolable.

"Any who remember my name
Go without fear
To forests infested with bandits and wild animals,
Conquering all enemies.

"For those who are thrown from a mountain into burning coals
By malefactors to harm them,
The flames become lotus sprouts in a pond of water
If they remember my name.

"Thrown into the sea, they will not die,
Nor will they be swept away by a river or burned in fire:
No harm will come to them, but rather benefit instead,
If they remember my name, even for a while.

"From fetters, chains, and beatings,
Scorn, humiliation, and constraint,
Abuse, whipping, threats, and scolding,
Those who remember my name will gain release.

"The inimical, faultfinders,
Those who always maliciously slander,
Become friendly on sight
When they hear my name remembered.

"Evil magicians trying to kill them are appeased,
And no poison can injure those who remember my name.

"Malicious spirits, fiends, demons, and goblins, life-sapping, dangerous,
Are all quelled, even in dreams, once my name is recalled.

"One will not be separated from family and friends

Or be joined with the unfriendly
Or become materially destitute,
If one remembers my name, even for a while.

"Those who remember my name will not go to hell
Or become animals or ghosts
Or fall into other unfavorable states;
They will be reborn as celestial or human, purified beings.

"People remembering my name will not
Be blind, deaf, or infirm;
They will not be violent, but friendly
And sound in mind and body for countless ages.

"Those who scatter a handful of flowers over me,
Calling my name, go to my refuge of bliss;
Those who give me offerings with a clear mind
Will be worthy of receiving offerings in my buddha-land.

"Purified beings, passing away, are born here,
Face to face with the buddhas of all worlds;
Those who remember my name see the buddhas
And hear their teaching.

"By this and infinite other means
I guide sentient beings in the world;
I have developed one liberation,
And cannot know all the virtues of the virtuous.

"Sudhana has attended spiritual benefactors
In the worlds of the ten directions
And has not tired of hearing the teaching of the offspring of Buddha;
Why would joy not arise while hearing the Teaching?"

At that moment an enlightening being named Ananyagamin descended from the eastern sky and stood on the top of the mountain range surrounding this world. As soon as he set foot on the mountain, the whole world quaked and appeared to be made of jewels. The body of that enlightening being gave off such a light that the sun and moon were overwhelmed, the lights of all realms of being, fire, jewels, and stars were obscured, the great hells were lit up, the dark recesses of the realms of animals and ghosts were illumined, all ills and miseries were allayed, sentient beings were not bound by afflictions, and all sorrows ceased. He also appeared to go to the buddha, causing clouds of all kinds of offerings—jewels, flowers, perfumes, garlands, robes, parasols, banners—to rain all over the buddha-land, and he also appeared reflected in the abodes of all beings, appearing to them so as to

please them according to their inclinations, and he also appeared to have come to the enlightening being Avalokiteshvara on the peak of Mount Potalaka.

Then Avalokiteshvara said to Sudhana, "Do you see the enlightening being Ananyagamin in this assembly?"

Sudhana said, "Yes."

Avalokiteshvara said, "Go to Ananyagamin and ask him how to learn and carry out the practice of enlightening beings."

So then Sudhana paid his respects to Avalokiteshvara and went.

Ananyagamin

Then Sudhana, with Avalokiteshvara's verse of knowledge in mind, had not seen enough of Avalokiteshvara but obeyed his words and went to the enlightening being Ananyagamin. Paying his respects, Sudhana said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction, so please tell me how an enlightening being is to learn and carry out the practice of enlightening beings."

Ananyagamin said, "I have attained an enlightening liberation 'speeding forth in all directions.'"

Sudhana asked, "What buddha did you learn it from? How far away is that buddha's world, and when did you leave that world?"

Ananyagamin said, "This point is hard for celestial, human, and titanic beings, for monks and priests, to know, being the power of an enlightening being, the unregressing energy of an enlightening being, the accomplishment of the energy of an enlightening being. It cannot be heard or retained or believed in or comprehended by those who are not under the tutelage of spiritual benefactors, who are not under the attention of buddhas, who have no accumulated roots of goodness, who have not purified their intentions, who have not attained the faculties of enlightening beings, who do not have the eye of wisdom."

Sudhana said, "Please tell me, noble one—I will believe, I will have faith, by the empowerment of buddhas and the assistance of spiritual benefactors."

Ananyagamin said, "I come from the buddha-land of a buddha named Born of Universal Light in a world to the east called Full of Light. I attained the enlightening liberation 'speeding forth in all directions' at the feet of that buddha. As many eons as atoms in untold buddha-lands have passed since I left that world Full of Light. With each thought I take as many steps as atoms in untold buddha-lands, and with each step I pass as many buddha-lands as atoms in untold buddha-lands, in all of which are buddhas. I go to all those buddhas, and honor each buddha with the finest mentally produced offerings, stamped with the cosmic seal that has no formation, approved by the buddhas, pleasing to all enlightening beings. I also observe the oceans of sentient beings in all the worlds, penetrate their minds, discern their facul-

ties, and appear to them bodily in accord with their inclinations and interests, speak of the Teaching, radiate auras of light, and provide them with various material necessities. I adapt my form for them, ceaselessly striving to guide them to perfection. And just as I proceed in the east, so do I also proceed in the south, west, north, northeast, southeast, southwest, northwest, the nadir and the zenith.

"I only know this enlightening liberation speeding in all directions. How can I know the practice or tell of the virtue of the enlightening beings who go everywhere, who face in all directions, who are in the realm of unfragmented knowledge, whose bodies are distributed evenly throughout all universes, who adapt their action to all sentient beings according to the inclinations and interests of those beings, whose bodies pervade all lands, who act in accord with the way things really are, who have realized the equality of past, present, and future, who accord with the equality of all places, who illumine the paths of all beings, who do not have arbitrary notions of buddhahood, who go along all paths without attachment or obstruction, who stand on the path of nonreliance?

"South of here is a city called Dvaravati, where the celestial Mahadeva lives. Go ask him how to learn and carry out the practice of enlightening beings."

So Sudhana paid his respects to the enlightening being Ananyagamin and went on.

Mahadeva

His mind following the far-reaching practice of enlightening beings, eager to embody the sphere of knowledge of the enlightening being Ananyagamin, seeing the excellence of the qualities of the realm of exercise of great mystic knowledge, girding himself with the armor of steadfast vigor, full of joy, his mind on the freedom of inconceivable liberation, accomplishing the virtues of enlightening beings, practicing concentration, establishing mental command, entering into vows, learning powers of analysis and expression, bringing forth power, Sudhana went to the city of Dvaravati and asked for Mahadeva.

The people of the city told Sudhana, "This Mahadeva is in a temple at a crossroads in the city expounding the Teaching in a giant body." Sudhana then went to Mahadeva, paid his respects, and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear that you give enlightening beings instruction, and wish you would tell me how to learn and carry out the practice of enlightening beings."

Then the celestial Mahadeva extended four hands in four directions, brought water from the oceans with extreme speed and washed his face; he scattered golden flowers over Sudhana and said, "Enlightening beings are hard to get to see, extremely hard to get to hear. They rarely appear in the world, being so exalted. They are supreme lotuses of humanity, saviors of

the world, refuges for the world, reliances for the world. They are great suns, makers of light for sentient beings, the ones who show the path of safety and peace to those on the path of delusion. They are guides to the truth, leaders on the way to the citadel of omniscience. I think 'killer of wrong views' is the name for enlightening beings, in that they manifest themselves to those whose minds are undefiled, they appear before those whose deeds are pure, they imbue those who are free from evils of speech with the light of eloquence, and at all times they stand before those whose intentions are purified. Son, I have attained an enlightening liberation called 'cloud net.'"

Sudhana asked, "What is the sphere of this 'cloud net' liberation?"

At that moment the celestial Mahadeva manifested a heap of gold the size of a mountain before Sudhana, as well as a heap of silver, a heap of lapis lazuli, a heap of crystals, a heap of coral, a heap of emeralds, a heap of starry jewels, a heap of clear jewels, a heap of radiant jewels, a heap of jewels with facets facing in all directions, a heap of crown jewels, a heap of varicolored jewels, a heap of necklaces, a heap of earrings, a heap of bracelets, a heap of belts, a heap of anklets, a heap of various kinds of flowers, fragrances, incenses, garlands, unguents, aromatic powders, robes, parasols, banners, pennants, musical instruments, and all objects of desire. He then said to Sudhana, "Take of these and give gifts, do good works, make offerings to buddhas, take care of beings by generous giving, get them to practice transcendent relinquishment, teach the world by giving, show relinquishment, which is hard to do. In the same way as I give you all these goods, so also do I make relinquishment habitual in countless sentient beings whose sense of generosity is not repressed. Having gotten them to plant roots of goodness with the Buddha, the Teaching, and the Community, and spiritual benefactors, I get them to aspire to supreme perfect enlightenment.

"Furthermore, to those who are intoxicated with the enjoyment of objects of desire, who are very greedy for the enjoyment of objects, I make objects appear impure. To those filled with anger, those who are arrogant, conceited, proud, and haughty, those who should be led away from strife, I show terrors like fiends and ghouls who feed on flesh and blood, and show them that it is all the vehemence of arrogance. To those who are lazy and negligent I show the dangers of fire, water, kings, and brigands, to stir them to vigor and diligence. Thus with various appropriate means I turn them away from bad conduct and get them to develop good qualities, to destroy all impediments to the transcendent ways, to make the necessary preparations for the transcendent ways, to cross over all the precipitous paths on the mountains of barriers to enlightenment, and to enter the unobstructed state.

"I only know this 'cloud net' enlightening liberation. How can I know the practice or tell of the virtues of the enlightening beings who are like the celestial chief Indra, crushing the titans of affliction, who are like water, extinguishing the fire of suffering of all beings, who are like heat, evaporating the water of craving of all beings, who are like wind, shattering the

mountains of all attachments, who are like thunderbolts, rending asunder the mountain of the congealed notion of self?

"South of here, at the site of enlightenment in the region of Magadha in Jambudvipa, lives an earth goddess named Sthavara. Go ask her how to learn and carry out the practice of enlightening beings."

So then Sudhana paid his respects to Mahadeva and went on.

Sthavara

Then Sudhana went to the earth goddess Sthavara at the site of enlightenment in Magadha. Ten hundred thousand earth goddesses said to one another, "Someone comes who will be a refuge for all sentient beings; a vessel of enlightenment comes who will break the shell of ignorance of all sentient beings; one who springs from the family of spiritual sovereigns comes who will put on the turban of unattached supreme purity of a spiritual sovereign; a hero bearing the mighty thunderbolt of knowledge comes who will destroy the weapons of all false teachers."

Then those earth goddesses, led by Sthavara, caused the earth to tremble, made the ocean roar, illumined the whole universe with a glorious light, and with bodies adorned with all kinds of jewelry, like bundles of lightning bolts descending from the sky, emerged from the surface of the earth, with all tree sprouts growing, all flowering trees blooming, all rivers flowing, all lakes and ponds rising, fragrant rains showering, great winds bearing flowers, billions of musical instruments playing, celestial palaces, ornaments, and tiaras appearing, bulls, elephants, tigers, and lions roaring, the lords of the gods, titans, serpents and spirits thundering, mountains crashing together, and hundreds of billions of treasuries surfacing.

Then the earth goddess said to Sudhana, "Welcome. This is a spot of ground where you have planted roots of goodness, which I have witnessed. Do you want to see the results in one place?"

Sudhana paid his respects to the goddess and said, "I do."

Then the goddess, touching the earth with the sole of her foot, caused it to appear adorned with hundreds of billions of deposits of countless jewels, and said to Sudhana, "These billions of treasuries of jewels accompany you and are at your service, to be used as you wish; they have been produced as a result of your good works and are preserved by the power of your good works. Take of them and do whatever should be done.

"I have attained an enlightening liberation, 'unassailable asylum of knowledge.' Having attained this liberation, I have constantly stayed by and protected the enlightening being Vairocana since the time of Dipankara Buddha. Since then I have observed the enlightening being's mental activity, entered his sphere of knowledge and all his vows, followed his purification of enlightening practice, gone along into all concentrations, pervaded the vastness of the mind of the mystic knowledges of all enlightening beings, and have comprehended, remembered, and taken in his mastery of the powers of all enlightening beings, his insuperability like that of all

enlightening beings, his pervasion of the network of all lands, his reception of the prediction of enlightenment from all buddhas, his manifestation of attainment of enlightenment in all times, his way of activating all the cycles of the Teaching, the doctrines expounded in all the scriptures, his way of revealing the vista of the great Teaching, his way of knowing how to lead all sentient beings to perfection, and his way of manifesting all the miracles that buddhas perform.

"I attained this 'unassailable asylum of knowledge' enlightening liberation from the buddha Skillful Guide in the world Moon Banner eons ago, more eons than the number of atoms in the polar mountain, in an eon called Supernal Manifestation of Light. Going in and out of this 'unassailable asylum of knowledge' liberation and causing it to expand and broaden, I have always been seeing buddhas, continuing up to this eon of virtue in the present, and now I have propitiated as many buddhas as atoms in untold buddha-lands, and I have seen the spiritual transformations of all those buddhas when they came to the site of enlightenment, and I have witnessed all those buddhas' roots of goodness.

"I know only this enlightening liberation 'unassailable asylum of knowledge.' How can I know the practice or tell the virtues of the enlightening beings who attend all buddhas, who remember the tales of all the buddhas, who have entered the recondite knowledge of all buddhas, who speed throughout the cosmos in a moment of thought, who are physically equal to the buddhas, who are undefiled receptacles of the mind of all buddhas, who have always effected the birth of all buddhas, who are envoys physically indivisible from all buddhas?

"In this country Magadha in Jambudvipa is a city called Kapilavastu, where a night goddess named Vasanti lives. Go ask her how to learn and carry out the practice of enlightening beings."

So then Sudhana paid his respects to the earth goddess Sthavara and went on.

Vasanti

Then Sudhana went to the great city Kapilavastu, remembering the teaching of the earth goddess Sthavara, remembering that enlightening liberation "unassailable asylum of knowledge," extending the cultivation of that enlightening concentration, contemplating that enlightening doctrine, roaming in the freedom of that enlightening liberation, looking into the subtleties of knowledge of that enlightening liberation, entering into the ocean of knowledge of that enlightening liberation, focusing on the unity of the knowledge of that enlightening liberation, pursuing the accomplishment of the endless knowledge of that enlightening liberation, plunging into the ocean of knowledge of that enlightening liberation.

Going around the city from left to right, he went in by the eastern gate and stood in the middle of the crossroads of the city. Before long the sun set, and, skillfully grasping the instructions of spiritual benefactors, he longed to

see the night goddess Vasanti, considering spiritual benefactors a sure source of attainment of enlightened knowledge, based concretely on the sphere of the eye of universal knowledge, turning in all directions, wishing to see the spiritual benefactor, thinking of her with great respect as the abode of knowledge, his eye of knowledge extending to all objects, looking over the ocean of all that is knowable with the eye of concentration reaching throughout the ocean of knowledge of principles of all reality realms, intent on extension of the eye of great knowledge. He saw the night goddess Vasanti in the sky over Kapilavastu, in a tower of brilliant, incomparable jewels, sitting on a great jewel lion throne in the calyx of a lotus of all the finest fragrances.

She was beautiful, with a golden complexion, soft, rich black hair, and dark eyes. Her body was adorned with all kinds of ornaments, and she was wearing a red robe. She wore a sacred crest adorned with the orb of the moon, and her body showed reflections of all the stars and constellations. He also saw in her pores all the sentient beings who had been liberated by her from the calamities of unfavorable circumstances, evils, and miserable conditions. He also saw in her pores all the sentient beings whom she had settled in heaven, and all whom she had perfected in the enlightenment of hearers and individual illuminates, and in omniscience. He also saw in her pores all the various means, embodiments, and appearances she assumed to perfect them. He also heard coming from her pores the various utterances she used to teach and develop them. He also perceived in her pores the timing, the adaptation to sentient beings' inclinations and interests, the enlightening practices, forceful means, ways of mystic transformation through concentration, powers, states, observations, contemplations, mystic projections, powerful expansions of the great person, and free masteries of liberation by which they were perfected.

Having seen and heard those oceans of teachings involving various means, Sudhana was transported with joy; he paid his respects to the night goddess Vasanti and said to her, "Noble one, I have set my mind on supreme perfect enlightenment. Seeing all qualities of buddhahood as based on spiritual benefactors, I rely on spiritual benefactors. Please show me the way of omniscience whereon an enlightening being sets forth to the stage of the ten powers."

Vasanti answered Sudhana, "It is good that you are so devoted to spiritual benefactors and desire to hear the words of spiritual benefactors. Carrying out the instructions of spiritual benefactors, you will surely arrive at supreme perfect enlightenment. I have attained an enlightening liberation, a means of guiding sentient beings by the light of truth, which dispels the darkness for all sentient beings. I am kind to the evil-minded, compassionate to evil-doers, pleased with those who do good, impartial toward the good and the bad; I am determined to purify the defiled, to set the misguided straight, to inspire higher aspirations in those with low aspirations, to increase the energy of those with inferior faculties, to free those attached to the mundane whirl from its repetitious circles, and to set those oriented

toward the vehicles of individual salvation onto the path of omniscience. I am concentrating on these concerns and am imbued with the enlightening liberation through which I guide sentient beings with the light of truth that dispels the darkness for all sentient beings.

"Any people who travel on a dark night, where gl.osts, thieves, and thugs lurk, when the sky is covered with black clouds, when it is misty, windy, and raining, when there is no moonlight or starlight, when there is no visibility, if they go on the sea, or on land, or in the mountains, or over deserts, or through forests, or through provinces or villages, or on the roads, if they are shipwrecked at sea or held up on land, or fall in the mountains or run out of provisions in the desert, or if they get stuck in the underbrush in the forest or run into trouble, or if they get scattered in the darkness, or if they get mugged in a town, or if they get lost or confused and cannot tell which direction they are going in, or if they run into disaster on the road, I rescue them by various means. For those traveling on the sea I quell hurricanes, get them past bad waters, stop unfavorable winds, quiet the raging billows, free them from the perils of whirlpools, clarify the directions, lead them on the right sea lanes, show them the channels, guide them to the isles of treasure, show them the way in the form of a navigator. Through various forms of being I act as a support and reliance. This root of goodness, furthermore, I dedicate in this way: 'May I be a refuge for all sentient beings, to put an end to all suffering.'

"For those on land on a dark night, where there are thickets and brambles, gravel and grit, on uneven terrain, battered by vicious wind and rain, painfully cold or hot, where savage beasts lurk, where killers and bandits roam, I save those who have lost their way on the earth, by means of the forms of the sun, the risen moon, meteoric showers, planets, the light of the stars, celestial beings, and enlightening beings. And I think: By this root of goodness may I become a savior of all sentient beings.

"For those on precipitous mountain paths, in danger of death, so that they may live, and for those who are dominated by the desire for fame, those who wish for renown, those who seek enjoyment, those who are avaricious, those who strive to get material things, those whose foremost desire is worldly success, those who are wrapped up in affection for their families, those who are lost in the jungle of views, and those who are oppressed by various miseries and fears, I become a refuge by various means: for example, by producing caves in the mountains for shelter, by producing fruits and roots for food, by producing streams for drinking water, by producing shelter against cold and heat, by showing the right path, by the songs of birds, by the luster of medicinal plants, by the glow of mountain spirits. I become a refuge for those in mountain caves and crevices, those oppressed by various pains, dispelling the darkness, producing level ground for them. And I resolve that just as I rescue these people in the mountains, so will I become a refuge for those fallen on the precipitous trails of the mountain of mundane existence, who are in the grip of old age and death.

"For those stuck in the jungle on a dark night, confronted with a vast

expanse of trees, on roads blocked by grass and water, reeds, trees, and vines, in thickets of various trees and creepers, frightened by tigers roaring, their minds filled with what they have to do, plagued with various perils and misfortunes, not knowing the way out of the forest, I show the right way to go. And I resolve that by this root of goodness I will free those in the thicket of views, caught in the web of craving, oppressed by the various pains and perils of the mundane whirl, liberating them from all miseries.

"And as for those in the desert, in the darkness, by various means I comfort them, show them the way, and lead them to safety, resolving that by this root of goodness I shall liberate those who are in the desert of the mundane whirl, who have fallen into evil ways, freeing them from all suffering and setting them on the road of omniscience, where there is eternal safety.

"As for those in inhabited areas who are experiencing the trouble of owning a home, I draw them away from their attachments to their abodes by various means and resolve by this root of goodness to remove all sentient beings from attachment to the elements of body and mind and establish them in nonreliant omniscience.

"As for those in villages who are attached to their house and relatives, beset by various family troubles, their minds agitated by various anxieties, I take care of them by material gifts and please them in a proper manner, establish them in the state of nonattachment, and resolve by this root of goodness to remove those who cling to the village of their senses from the sphere of mundane objects and set them in the sphere of omniscience.

"As for those who lose their sense of direction on a dark night, who think level ground is uneven, who think high ground is low, who think low ground is high, I light the way for them by various means. To those who want to go out I show the door, to those who want to travel I show the road, to those who want to cross over I show the bridge, to those who want to go in I show the house, to those who want to look around I show the directions. I show the high and low ground, the smooth and rough terrain and its various formations. I show travelers the villages, cities, towns, provinces, and capitals. I show those who are hot and thirsty streams and ponds and groves and parks. To those grieving at separation from their loved ones I show their family and friends, advisers, acquaintances, and kin, and various pleasing forms. And I resolve that just as I light the way for those in the dark who cannot see and have lost their way, as I create light to make various forms manifest, in the same way I will use the light of great wisdom to destroy the darkness of ignorance of those in the long night of the mundane whirl, who have no sense of direction at all, who are in the darkness of ignorance, whose eye of knowledge is covered by the veil of nescience, who are perverted in concepts, thoughts, and views, who think the impermanent is permanent, who think the painful is painless, who think the selfless has self, who think the impure is pure, who cling to a definite self, being, life, soul, individuality, and personality, who are attached to sense faculties, sense consciousnesses, and sense data, who are confused about cause and effect, who do what is not good, who take life, who steal, who abuse sexuality, who

tell lies, who slander others, who speak harshly, who sow dissension, who are covetous, who are malicious, who hold erroneous views, who do not honor their parents or mendicants or priests, who do not recognize the blameworthy or the good, who do not take pleasure in what is right, who are dominated by ill-gotten gain, who pervert what is right by erroneous views, who falsely impugn the enlightened, who try to suppress true teaching, who fly the banner of demons, who injure or kill enlightening beings, who are hostile to the Great Vehicle, who cut off the aspiration for enlightenment, who defame enlightening beings, who injure or kill their mothers, who are hostile, who revile the wise, who consort with the corrupt and unjust, who damage the relics of saints and the goods of the religious community, who oppose their parents, who act in hellish ways, who are on the brink of disaster—having destroyed the darkness of their ignorance by the light of great wisdom and directed them toward supreme perfect enlightenment, by the Great Vehicle of universal good I shall show them the path to the stage of knowledge of the ten powers; I shall show them the stage of the enlightened, the realm of the enlightened, the ocean of wisdom of omniscience, the sphere of enlightened knowledge, the consummation of the ten powers, the power of mental command of buddhas, and the unity of all buddhas. Having shown them this, I will establish them in the knowledge of equality of all buddhas.

"As for those who are sick, who are worn out from long illness, whose bodies are weakened, who have wasted away, those who have grown old and are overcome by old age, those who are wretched and poor, those who have come to the end of their lives, those who are in bondage, those who are being tortured, and convicts who have been imprisoned, I stand by them to save them from the danger of injury to their lives. I employ all means to remove the illnesses of those who are sick. Those who are wasted away and overcome by old age I take care of by constant attendance. I provide protection for the helpless, I enrich the poor, I take care of those who have fallen into misfortune by regarding their welfare as my own. Those abroad I lead to their own country, and those astray I lead in the right direction. Those in bondage I release from their bonds. Those who are being tortured I release from the pain of torture. I save the lives of convicts who have been handed over to the king for execution. I resolve that just as I am a refuge saving these beings from various perils and afflictions, so shall I take care of them with the supreme protection of the truth and liberate them from all mental afflictions. I shall enable them to transcend birth, old age, sickness, death, grief, lamentation, misery, depression, and mental disturbance. I shall free them from all fears of falling into bad conditions. I shall establish them in the care of spiritual benefactors. I shall take care of them by giving them jewels of true teaching. I shall get them to act impeccably. I shall direct them to the purity of the body of the enlightened. I shall establish them in the knowledge of the realm where there is ultimately no old age or death.

"As for those on wrong paths, those in the tangles of various views, those acting on erroneous conceptions, those doing evil in thought, word, and

deed, those uncontrolled in action, those devoted to various pious observances and ascetic practices, those who think the unenlightened are enlightened, those who think the enlightened are unenlightened, those who practice self-torture, those who worship bodies of water, mountains, or particular places, and those who are under the control of bad companions, I become a refuge for them by various means and thence turn them away from evil, from immersion in views, from all bad conditions. I establish them in right seeing in the world and place them in celestial and human states. I resolve that just as I liberate these sentient beings from the miseries of such bad behavior, so shall I establish all sentient beings in the transmundane path of transcendence, make them irreversible in progress toward omniscience, and lead them to omniscience by the great vow of universal good; and I shall not fall from the stages of enlightening beings, while not turning away from the realm of all sentient beings."

At that point, further revealing the realm of the enlightening liberation which guides the world by the light of truth that dispels the darkness for all sentient beings, the goddess looked over the ten directions by the power of Buddha and spoke these verses to Sudhana:

This peaceful liberation of mind guides the world
To happiness in accord with the time
By producing the light of truth
To end the darkness of delusion and ignorance.

My kindness is vast and pure,
Developed over boundless eons past;
Dispelling evil, I illumine the world—
Realize this wisdom, O Sudhana, steadfast one.

Measureless is my ocean of compassion for the world;
Herein the buddhas of all times are born,
Hereby the pains of the world are soothed—
Realize this wisdom, O Sudhana, steadfast one.

Producing worldly happiness, both the joys
Which are conditional and those of the sages,
Thereby I am delighted, uplifted, pleased—
Realize this wisdom, O son of Buddha.

Forever turned away from the ills of the conditional,
As well as the knowledge and liberation of individual salvation,
Perfecting the power of buddhas—
Realize this wisdom, O son of Buddha.

Vast and pure is my eye, by which I see
The lands of the ten directions—

I see the buddhas in those lands
Sitting under the enlightenment tree.

I see thousands of buddhas with their circles,
The buddhas' bodies adorned with marks of greatness,
Emanating multifold glorious lights,
Radiating oceans of light from their pores.

I see the sentient beings in those lands,
How they die and are born;
I see the ignorant in the ocean of transmigration as they go
Round in circles experiencing the results of their own deeds.

My ocean of hearing is pure,
And all sounds enter therein:
Hearing the words of all sentient beings,
I keep them in mind.

The infinite expressions of the teachings of buddhas
I also hear and remember.

My sense of smell is far-reaching and pure,
Unobstructed in the midst of all things,
An entry into all states of liberation;
You should realize this wisdom.

My tongue is broad and long, coppery red,
Shiny like a jewel, pure;
With it I communicate to beings according to their mentalities:
You should realize this wisdom.

My reality body is transcendentally pure,
Omnipresent in all times;
The physical body beings see according to their mentalities,
By the power of their devotion.

My mind is free from attachment and taint,
Resonant with thunderous sound;
Therein are all buddhas assembled,
Yet I have no discrimination.

Innumerable are the beings on the face of the earth;
I know the oceans of their minds,
I know their faculties and inclinations,
But I have no discrimination.

My occult power is vast and consummate,
I shake innumerable worlds
And produce an aura of light
Whereby I tame the intractable.

My virtue is vast and pure,
An endless treasury, adorning everywhere;
With it I make offerings to buddhas
And sustain the life of all beings.

I have entered the ocean of buddhas,
Realizing the wisdom of all time,
And I enter into their vows—
This wisdom is peerless and perfect.

In every atom I see oceans of worlds
Of past, present, and future;
And I see oceans of buddhas therein,
And their universal ground of wisdom.

See Vairocana, enlightened,
Pervading all lands in the ten directions,
Sitting at the foot of the enlightenment tree
In each atom expounding the teaching of peace.

Then Sudhana said to the night goddess Vasanti, "How long ago did you set out for supreme perfect enlightenment? How long ago did you attain this liberation, by the attainment of which you have come to perform all beneficial actions in this way?"

Vasanti replied, "As many eons ago as atoms in the polar mountain, there was an eon called Tranquil Light, in which five billion buddhas were born. There was then a world system called Born of the Light of Jewels, in which there was a central world of four continents called Jewel Moon Lamp Light, the capital city of which was called Lotus Light. In that capital city was a king named Bridge of Good Law, who was a just ruler, a sovereign with all the attributes of kingship. He had conquered that trouble-free earth by justice and ruled it righteously.

"The king's wife was named Moon of Understanding of Right. She enjoyed herself making love in the first part of the night, and in the middle of the night, when the love play had ceased, she slept. At that time, in a forest called Source of Radiance of Peace, to the east of the city of Lotus Light, a buddha named Supreme Thunder of All Truths attained supreme perfect enlightenment at a great enlightenment site made of the finest jewels, with the lights of all supernal manifestations, radiating the lights of the magical displays of all buddhas. That buddha lit up the whole world-system Born of the Light of Jewels clearly with a great multicolored light.

"Also in that capital city Lotus Light was a night goddess named Pure Moonlight. She went to the wife of the king, awakened her by the sound of her jewelry jingling, and said to her, 'Know, O queen, that in the forest Source of Radiance of Peace, a buddha named Supreme Thunder of All Truths has attained supreme perfect enlightenment.' And she gave the queen an extensive explanation of the virtuous qualities of the buddha, the spiritual transformation of the buddha, and the vow practices by universally good enlightening beings. The queen, illumined by the light of the buddha, set out for supreme perfect enlightenment with overpowering resolve. She made great offerings to that buddha and to his group of enlightening beings and disciples.

"Do not suppose that queen was anyone other than me myself—I was that queen Moon of Understanding of Right in that time. By virtue of that aspiration, and the roots of goodness I planted with that buddha, I was not born in any bad states for as many eons as atoms in the polar mountain, nor did I have defective faculties, nor did I suffer. I always attained celestial greatness among celestials, and human greatness among humans, and never was apart from spiritual benefactors—that is buddhas and enlightening beings. I never came upon bad times. So I passed as many eons as atoms in the polar mountain happily, peacefully, safely, and rightly, planting roots of goodness with the enlightened: yet after all that time my enlightening faculties were not yet perfectly developed.

"After those eons had passed, ten thousand eons before this eon of Virtue, there was an eon called Sorrowless Dispassion, in a world called Blazing Light Undefiled by Passion. That world was both defiled and pure. Five hundred buddhas were born there. The first of those five hundred buddhas was named Light of Tranquil Eyes with Senses Like the Polar Mountain, accomplished in knowledge and action, gone to felicity, supreme knower of the world, guide of tractable people, teacher of celestials and humans, enlightened, blessed. I was an outstanding girl named Light of Wisdom, daughter of an eminent man named Resounding Fame, and I was beautiful and robust. The night goddess Pure Moonlight, by the power of a vow, became a night goddess named Light of Purified Eyes. In the still of the night when my parents were in bed, she made our house tremble, showed her body to me with a great light, told me about the qualities of the buddha, and then showed me the buddha sitting at the enlightenment site in the first week after his enlightenment.

"I went with my parents and a large group of relatives to that buddha, led by the night goddess Pure Moonlight. I made great offerings to that buddha, and when I saw the buddha, I attained a concentration called 'born of the world-guiding vision of Buddha,' and I attained a concentration called 'sphere of light of knowledge of the ground of past, present, and future,' whereby I remembered those eons as many as atoms in the polar mountain; and my aspiration for enlightenment came to the fore. Having heard the Teaching from that buddha, I attained this enlightening liberation called 'the means of guiding sentient beings by the light of truth which dispels the

darkness for all sentient beings,' by the attainment of which I physically pervade as many worlds as atoms in ten buddha-lands, and see the buddhas in those worlds, and perceive myself at the feet of those buddhas. I also see all the sentient beings in those worlds, and I know their vocal signals, and their thoughts, inclinations, faculties, and interests, and their previous development under the tutelage of spiritual benefactors; and I manifest a body to them which will please them according to their inclinations.

"Also, this liberation grows in each mental moment: in an unbroken succession of mental moments I pervade as many buddha-lands as atoms in a hundred worlds, as many buddha-lands as atoms in a thousand worlds, as many buddha-lands as atoms in a hundred thousand worlds; in each mental moment I go on like this to pervade up to as many buddha-lands as atoms in untold unspeakable numbers of worlds: and I see all the buddhas in those lands, and I perceive myself in their presence, and I hear, take in, remember, reflect on, and meditate on the teachings of those buddhas. I also enter into the oceans of past vows of those buddhas, and the purifications of the buddha-lands of those buddhas. I also undertake to purify a buddha-land. I also see the sentient beings in those oceans of worlds, and I transform my body to accord with the measures of the inclinations, faculties, and interests of those sentient beings, in order to develop and guide them. Thus this liberation expands in each mental moment, by working to expand it to pervade everywhere in the cosmos.

"I only know this enlightening liberation that is a method of guiding the world by the light of the truth which dispels the darkness of all sentient beings—how can I know the practice or tell of the virtues or comprehend the sphere or show the freedom of liberation of the enlightening beings who are completely versed in the infinite vow of enlightening practice of universal good, who command the power to enter into every principle in the ocean of the cosmos, who have mastered the adamantine concentration of knowledge realized by all enlightening beings, who have undertaken the vow to preserve the lineage of buddhas in all worlds, who have perfected great goodness purifying all worlds in each mental moment, who command the knowledge to develop and guide all universes in each mental moment, whose eyes are suns that dispel the darkness of all obstructions for all sentient beings in all worlds, who strive to inform all sentient beings about the Great Vehicle of universal liberation, who are moons of wisdom dispelling the darkness of doubt and confusion for all sentient beings, whose pure voices obliterate attachment to existence, who have the power to show miracles in each atom of all phenomena, who have unfragmented knowledge of the ground of past, present, and future?

"In this very enlightenment site in Magadha lives a night goddess named Samantagambhirashrivimalaprabha, who inspired in me the determination for enlightenment and has encouraged me time and again. Go ask her how to learn and carry out the practice of enlightening beings."

Then Sudhana praised the night goddess with these verses:

I see your body now, pure, with various characteristics,
Like the polar mountain.
Above the world, you illumine the world,
With a body like Manjushri.

Your reality body is transcendentally pure,
Equal in all times, without distinction:
Therein all worlds are gathered,
And form and dissolve without obstruction.

I see your body in all realms,
In a variety of manifestations:
And in your pores I see
The moon and stars.

Your mind is broad and pure, pervading
Like space in all directions;
Therein are assembled all buddhas,
Yet your knowledge is free from the taint of discrimination.

Brilliant clouds, as many as atoms in lands,
Issue from your pores;
They reach the buddhas in the ten directions,
Raining all kinds of ornaments.

Infinite bodies, as many as living beings,
Emerge from your pores;
They fill all the worlds in the ten directions,
And purify beings by various means.

I see inconceivably many lands in your pores,
Adorned in various ways,
Which you have purified,
Produced according to the minds of the beings.

Happy are those who hear your name,
Great is their gain;
And people who see you
Are near the path of enlightenment.

One should endure inconceivable eons of misfortune
In order to see you;
For those who are happy to hear of you,
You will extinguish their afflictions on sight.

Even if one were to speak

Of your qualities for as many cons
As atoms in a thousand lands,
There is no exhausting them.

Having praised the night goddess Vasanti with these verses, Sudhana paid his respects to her, looking at her again and again, never tired of attending spiritual benefactors, and left her.

Samantagambhirashrivimalaprabha

Realizing the purity of the sphere of the night goddess Vasanti's initial stage of determination to be an enlightening being, contemplating the origin of the embryo of enlightenment, entering into the ocean of vows of enlightening beings, purifying the path of transcendent ways of enlightening beings, going into the sphere of stages of enlightening beings, extending the sphere of practice of enlightening beings, remembering the ocean of ways of emancipation of enlightening beings, looking over the vast ocean of light of omniscience, extending the cloud of great compassion of enlightening beings intent on the salvation of all sentient beings, putting Vasanti's vow of practice of universally good enlightening action into effect throughout all lands forever, Sudhana went to the night goddess Samantagambhirashrivimalaprabha, paid his respects to her, and said, "Noble goddess, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being acts in the stage of enlightening practice, or how one proceeds, and how one perfects it."

She said, "It is good that, aspiring to enlightenment, you ask how to proceed and how to fully accomplish the stages of enlightening beings. By the fulfillment of ten things is the practice of enlightening beings accomplished: by purification of attainment of concentration in which all buddhas are seen face to face; by purification of the eye viewing the infinite body of all buddhas resplendent with marks of distinction; by entering into the manifestation of the infinite ocean of qualities of buddhas; by realizing the cosmic dimensions of the ocean of spheres of the infinite manifestations of the teaching of buddhas; by entering the emanation of multitudes of beams of light, as many as beings, from the pores of all buddhas, aiding sentient beings in various ways; by seeing oceans of flames the colors of all jewels coming from each pore; by penetrating the mystical manifestation of oceans of emanations of buddhas pervading all universes and guiding sentient beings in each mental moment; by penetrating the sounds of thunder of all the scriptures proclaimed in the past, present, and future cycles of teachings of the buddhas, using the myriad languages of all sentient beings; by entry into the infinite ocean of buddha-names; by penetrating the guidance of sentient beings by manifestation of inconceivable miraculous transformations of buddhas. By attainment of these ten things, enlightening beings become fully accomplished in enlightening practice.

"I have attained the enlightening liberation 'bliss of tranquil meditation

boldly going everywhere.' By this I see the buddhas of past, present, and future, and enter into their oceanic congregations, their oceanic projections by concentration, their oceanic efforts in the past, and the oceans of their names. I also comprehend the differences of the teaching cycles of those buddhas, the variety of their life spans, the differences in their voices, and their embodiment of the infinite realm of reality. Yet I do not become attached to those buddhas in terms of state of being. Why? Because those buddhas do not go, having stopped all worldly courses of action; they do not come, because of the nonbecoming of intrinsic nature; they are not present, being physically equal to the unoriginated nature of reality; they are not extinct, being characterized by nonorigination; they are not real, because they convey the vision of phenomena as in illusion; they are not false, because of accomplishing the welfare of all beings; they do not pass from one condition to another, because they are free from death and birth; they do not perish, because of the imperishable nature of things; they are uniform, because they are beyond all manner of speech; they are formless, because of being done with the forms and natures of things.

"Furthermore, while thus understanding all buddhas, by the light of the sphere of meditation of buddhas I expand this enlightening liberation 'bliss of tranquil meditation boldly going everywhere'; I extend it, enter into it, follow it, live up to it, accomplish it, make it consistent, delve into it, develop it, meditate on it, contemplate it, internalize it, make it my sphere of action, stabilize it, make it manifest, illumine it, order it, analyze it, fulfill its requirements, and effect it.

"Therein, based on great compassion without any false conceptions, to focus my mind solely on carrying out the salvation of all beings, I cultivate the first stage of meditation. To cease all mental action and focus my mind solely on joy and happiness in taking care of all sentient beings with the power of knowledge, I cultivate the second stage of meditation. To realize the purity of inherent nature of all beings with equanimity detached from the mundane world, I cultivate the third stage of meditation. To extinguish the burning of the pain of afflictions of all sentient beings I cultivate the fourth stage of meditation. To extend the sphere of the vow for omniscience, for skill in producing the ocean of all concentrations, to enter the means of access to the ocean of liberation of all enlightening beings, to know the science of occult powers of all enlightening beings, to effect the mystic projection of practices of all enlightening beings, I cultivate the enlightening liberation that goes everywhere through tranquil meditation, purifying the knowledge that enters into every realm of reality.

"Furthermore, as I cultivate this liberation, I develop sentient beings to maturity by a variety of means. In people engrossed in sex play in the still of the night I induce the thought of impurity, the thought of disappointment, the thought of weariness, the thought of trouble, the thought of bondage, the thought of bedevilment, the thought of impermanence, the thought of pain, the thought of selflessness, the thought of ownerlessness, the thought of offense, the thought of old age and death, and the thought of indifference

to all objects of desire. And those people, developing this state of mind, indifferent to all pleasures, coming to enjoy spiritual pleasure, go forth from home to homelessness. When they have gone into the forest and are following spiritual principles, I foster faith in them. I cause a lull in all disturbing, frightening, loud sounds, and in the quiet of the night I reveal to them the profundity of the buddha-teaching. I provide them with circumstances conducive to effort, open the door of renunciation, show the path, provide light, dispel darkness, put a stop to fear, praise renunciation, speak of the qualities of the Buddha, the Teaching, and the Community, and of spiritual benefactors, and praise going to spiritual benefactors.

"As I cultivate this liberation, I put a stop to sentient beings' wrong passions and wrong feelings and thoughts. I put a stop to the ideas and thoughts of those dominated by wrongful gain, those who act on false notions. I see to it that evil does not arise in those in whom it has not yet arisen, and that the false conceptions of those in whom evil has arisen are stopped. For those in whom thoughts of roots of goodness have not yet arisen, I motivate thoughts of the ways of transcendence, spiritual practice, achievement of the aspiration for omniscience and release, the principle of kindness, suffusing all sentient beings with great compassion, and producing the various bases of celestial and human happiness. For those to whom such thoughts already occur, I provide various means of guidance. I motivate all the appropriate thoughts and intentions until they are in accord with the way to omniscience.

"I know only this enlightening liberation of the bliss of tranquil meditation boldly going everywhere. How can I know the practice or tell of the virtues of the enlightening beings who are completely conversant with the vows of practice of universally good enlightening beings, who have attained knowledge of the cosmos with its endless forms, in whose minds all roots of goodness are developed, who have attained awareness of the knowledge and powers of all buddhas, whose minds abide in the sphere of all buddhas, whose minds are unhindered wherever they may be, who have fulfilled the resolve for omniscience, whose minds have entered the ocean of all lands, whose minds see all buddhas and take in the teachings of all buddhas, who dispel the darkness of all ignorance, whose minds generate the light of omniscience as the way to effect the final destruction of craving for repetitious mundane enjoyment?

"Right by me, on the right side of the site of enlightenment of Vairocana, there lives a night goddess named Pramuditanayanajagadvirocana. Go ask her how an enlightening being should work on the deeds of enlightening beings."

Then the night goddess Samantagambhirashrivimalaprabha spoke these verses to Sudhana, further revealing the enlightening liberation of the bliss of tranquil meditation boldly going everywhere:

The buddhas, supreme in all times,
Appear to those with faith.

Their eye is vast and pure;
Thereby they enter the oceans of buddhas.

See the undefiled body of Buddha,
Beautifully adorned with distinctive marks;
And see the miracle of the Buddha
Pervading the cosmos in every moment.

The felicitous one Vairocana has become enlightened
Sitting at this enlightenment tree;
Throughout the vast cosmos,
He teaches according to mentality.

The Buddha has realized true nature
As bodiless, utterly quiet, nondual;
His physical body, adorned with marks of distinction,
He manifests throughout the world.

The body of Buddha is vast, inconceivable,
Filling the entire cosmos:
It is seen everywhere equally,
Showing all the buddhas everywhere.

The Buddha's auras of light,
Numerous as atoms in all lands,
Reflecting each other's radiant colors,
Pervade the cosmos every moment.

Inconceivable, vast clouds of light
Stream endlessly from the Buddha's pores;
They pervade all worlds and extinguish
The heat of afflictions of all beings.

Infinite oceans of emanations of Buddha,
Emerging from Buddha's pores,
Go throughout the cosmos and stop the suffering
Of all miserable states of being.

Buddha's voice thunders pleasantly,
And the light of the ocean of good sayings
Showers the widespread rain of truth
And produces the will for enlightenment in sentient beings.

Those who have been guided by him in the past
And practiced the ways of enlightenment for eons
See Vairocana Buddha's features

Reflected in all lands.

The Buddha, appearing in all worlds,
Stands before all beings:
I cannot know all
Their various realms of attention.

All the exalted enlightening beings
Are together in one pore of Buddha:
That way of liberation, which is inconceivable,
I cannot know in full.

My neighbor goddess
Stands rapt before the Buddha,
Her eyes like starry fire—
Go ask her how to practice enlightenment.

Then Sudhana paid his respects to the night goddess Samantagambhirashrivimalaprabha and took leave of her.

Pramuditanayanajagadvirocana

Immersed in the teachings of the spiritual benefactors, with practice of the words of the spiritual benefactors in mind, desirous of the sciences of spiritual benefactors, his attention focused without distraction by seeing spiritual benefactors, his mind illumined through seeing spiritual benefactors with a light that destroys all obstructions, his mind immersed, through seeing spiritual benefactors, in the ocean of great compassion that saves all beings, his mind illumined, through seeing spiritual benefactors, by the light of knowledge of the ocean of principles of the cosmos, Sudhana went to the night goddess Pramuditanayanajagadvirocana.

The goddess, in order to further mature the development of Sudhana's roots of goodness based on visiting spiritual benefactors, showed him visiting spiritual benefactors as made possible by great provisions of virtue and knowledge, as great heroic effort, as energy that is hard to attain, as long-term perseverance, as entry into infinite realms, as connected with long association, as connected with manifestation of fulfillment of endless tasks, as undertaking the provision of the endless equipment of the path, as made possible by indomitably going everywhere, as coming and going without departure.

Then Sudhana went to the night goddess in the manner of one going to a spiritual benefactor energetically proceeding to provide for omniscience, striving to carry out the ocean of great vows, determined to endure endless suffering for the sake of even one single sentient being, proceeding with perseverance to traverse the cosmos in a single atom wearing the armor of great energy, speeding everywhere in all directions, associating with the

practice of enlightening beings of endless eons at a single point, every moment of thought in enlightening practice entirely based on omniscience, determined to tread the path mystically projected by the buddhas of all times, treading the path flowing through all spheres of reality, keeping the attention on the principles of all realms of reality, pervading the whole cosmos of reality.

He saw the night goddess sitting in a lion seat in a flower calyx in the circle of the Buddha, in an enlightening concentration characterized by the vast, pure energy of the joy of universal good. He also saw emerging from all her pores multitudes of emanations illumining all sentient beings, making all sentient beings happy, showing the practices of the transcendent ways according to the vision of all sentient beings, pleasing to the sight of all sentient beings. He saw multitudes of emanations showing the practice of giving in accord with the mentalities of all sentient beings, using their own languages to communicate with them, to detach all sentient beings from their attachments, by indifference to material things, giving impartially to all sentient beings without neglecting any, impartial toward all sentient beings, not disrespecting or disregarding any sentient beings, relinquishing all things internal and external, showing the relinquishment of that which is very hard to give up, showing the practice of giving to sentient beings in all worlds according to their mentalities. He saw multitudes of emanations projecting the difficult act of relinquishment practiced by the enlightening beings of past, present, and future emerge and appear to all sentient beings in all worlds in the ten directions, by attainment of the inconceivable mystic power of enlightening beings.

He saw multitudes of projected bodies in the forms of all sentient beings emerge from every pore of the goddess, appearing before all sentient beings in all worlds, showing them unshakability in all aspects of self-control, illustrating as many forms of austerity as there are living beings, showing independence from all worlds, disregard of all objects, indifference to all mundane abodes, showing that celestial and human prosperity and decline, happiness and suffering, are all inextricably intertwined, showing impurity and putting an end to the false notion of purity in the world, revealing the nature of things as impermanent, unstable, and changing, showing the nature of all conditioned states as painful and selfless, promoting the appeal of living constantly in the realm of the enlightened, directing sentient beings to the ultimate purity of the way of life of the enlightened, teaching the practice of discipline using expressions adapted to the mentalities of all sentient beings, showing the grace of ethical conduct pleasing all sentient beings, developing all sentient beings to maturity.

He also saw emerging from all the goddess's pores multitudes of projected bodies with various appearances showing sentient beings' patient endurance of mutilation and dismemberment, patient endurance of beatings, patient endurance of unjust abuse, reproof, contempt, degradation, beatings, and threats, showing unshakability, showing kindness to all beings without hauteur or servility, showing freedom from conceit, showing inexhaustible

knowledge of the inexhaustibility of tolerance of the true nature of all things, showing the practice of forbearance to destroy all afflictions of all sentient beings, turning sentient beings away from all warped conditions, praising the supreme purity of the enlightened, developing sentient beings to maturity.

He also saw emerge from all the pores of the goddess multitudes of projections of the forms of various kinds of beings, the same as all beings in appearance and size, showing all sentient beings, according to their mentalities, the exertion of energy to store the great knowledge and virtue needed for omniscience, showing the energy to destroy all demons, the energy to work for enlightenment without being disturbed or deflected, the energy to lift all sentient beings out of the sea of the mundane whirl, the energy to get rid of all paths leading to falls into miserable conditions, evils, and states inopportune for enlightenment, the energy to pulverize the mountain of nescience, the energy to serve all buddhas tirelessly, the energy to receive and hold all buddha-teachings, the energy to cut through and shatter the mountains of all obstacles to enlightenment, the energy to develop and guide all sentient beings tirelessly, the energy to purify all buddha-lands, and the supreme purity of the energy of the enlightened, thus developing sentient beings to maturity.

He also saw multitudes of projected bodies emanate from the goddess's pores producing joy in sentient beings by various means, removing depression, wary of all sensuality, promoting modesty in the world, directing sentient beings to guard their senses, praising unexcelled religious practice, portraying the realm of desire as a perilous realm of demons, showing the realm of enjoyment of all worldly desires even to those free from sensuality, establishing sentient beings in enjoyment of truth, step by step producing the bliss of the attainments of meditation and concentration, praising conscious contemplation of all the afflictions of all sentient beings, showing the magical creativity of the ocean of concentrations of all enlightening beings, showing the majesty of the miracles of the mystic knowledges of enlightening beings, making sentient beings joyful and happy, removing melancholy, bringing goodness of mind, producing cleverness and activity of mind, purifying the mind, clarifying the senses, producing physical bliss, promoting the growth of the energy of the joy of truth, thus developing sentient beings to maturity.

He also saw multitudes of bodies in the forms of all sentient beings emanate from all the goddess's pores, appearing agreeably to all sentient beings in all lands, showing them tirelessness in going to all spiritual benefactors, showing tirelessness in attendance on all mentors and spiritual benefactors, showing tireless energy in taking in and holding in mind the operations of the cycles of teachings of all buddhas, investigating the oceans of all approaches to the truth, describing the way to enter the ocean of all buddhas, elucidating the teaching of the characteristics and nature of all phenomena, showing the door of concentration, showing the thunderbolt of wisdom which breaks through the mountain of views of sentient beings, by continu-

ous mental application showing the rise of the sun of wisdom dispelling the darkness of ignorance of all sentient beings, developing sentient beings in omniscience while engendering joy in all sentient beings.

He also saw multitudes of projected bodies, equal to all sentient beings, with splendid, inconceivably various appearances, emanate from the goddess's pores and appear before all sentient beings in accord with their inclinations and interests, using various languages to reveal higher knowledge of all worldly good, explaining the excellence of the path of omniscience by doing all that should be done in the world, by showing the issue of all states of existence, by describing the way out of conditioned existences, and by showing the way out of the wilderness of all views, showing transcendence of the paths of individual salvation, showing absence of attraction or aversion toward the created or the uncreated, showing nonattachment to the pleasures of mundane life or nirvana, showing unceasing progression from the heaven of satisfaction, showing unceasing attainment of enlightenment at the pinnacle of enlightenment, showing the realm of wisdom to guide all beings out of the sea of doubt, illumining omniscience for sentient beings.

He also saw as many multitudes of projected bodies as atoms in all lands emanate from each pore of the goddess and stand before all sentient beings praising the vow of practice of universally good enlightening beings, praising the excellence of the vow to ultimately purify all universes, praising purification of all worlds in each moment of thought, praising persistence in entering the powers of buddhas in each moment of thought, showing ceaseless entry into the ocean of principles of the cosmos—equal to the number of atomic particles in all oceans of worlds—in every single moment of thought, praising ceaseless elucidation of purification of the path of omniscience in all lands throughout all time, showing ceaseless entry into the ocean of past, present, and future means of guidance, showing ceaseless manifestations of all magical powers of enlightening beings, leading all sentient beings to omniscience by showing the practice of the vows of enlightening beings.

He also saw multitudes of projected bodies as numerous as the minds of all beings emanate from each of the goddess's pores and stand before all sentient beings, showing them the endless power of the provisions for omniscience, showing the unbreakable, invincible, indestructible power of the will for omniscience, showing the nonregressing, irreversible, sustained, ceaseless power of accomplishment of the supreme practice of all enlightening beings, praising enlightening beings' power to remain unaffected by the ills of mundane life, showing enlightening being's power to destroy all demons, showing enlightening beings' power of great compassion tirelessly carrying out enlightening actions throughout all ages, showing enlightening beings' power to shake all buddha-lands and please all beings, showing enlightening beings' power to crush all demons and false teachers, to nurture the power of knowledge to turn the wheel of the great teaching in the world, elucidating omniscience for all sentient beings.

He also saw multitudes of projected bodies in endless forms, presented to the minds of all sentient beings, emanate from each pore of the goddess, filling the endless realms of sentient beings in the ten directions, showing beings, according to their mentalities, the energetic activity of the knowledge of the practice of enlightening beings, showing knowledge comprehending all realms of sentient beings, showing knowledge comprehending all sentient beings' minds, showing knowledge thoroughly aware of the faculties of all sentient beings, showing knowledge comprehending all sentient beings' actions, showing knowledge of proper timing in developing and guiding all sentient beings, showing the knowledge to echo the languages of all realms of existence, showing knowledge pervading the ocean of ways to knowledge of all phenomena in each moment of thought, showing knowledge of the formation and disintegration of all worlds, showing knowledge of the differences in basis, form, and arrangement of all worlds, showing the knowledge to go to buddhas with magical offerings, serve the buddhas, and receive their teachings, thus producing joy in sentient beings by showing the practice of the transcendent way of knowledge, soothing their minds, producing joy and happiness, getting rid of melancholy, purifying the mind, leading to goodwill, clarifying the senses, producing the power of resolution, making sentient beings irreversible on the way to omniscience.

Just as he saw her proceeding to develop sentient beings in the world by demonstrations of the practices of the transcendent ways, he saw multitudes of bodies of beings of various forms emanate from each of the goddess's pores with the thunder of the laws of all enlightening beings, the preparations of the goddess's first inspiration, propitiation of spiritual benefactors, going to buddhas and attending them, the practice of virtuous conduct, the relinquishment of what is hard to give up in the course of practicing transcendent giving, the purification of transcendent discipline, the abandonment of rulership and retinue and going forth from society, the exercise of forbearance in austerities difficult to practice in the world, unshakability in the application of the vows undertaken by enlightening beings, the oceans of practices of steadfast resolutions of enlightening beings, the endurance of suffering which is impossible, unspeakable, unthinkable to all worldly beings, the endurance of physical and mental harassment, acceptance of the nonperishing nature of deeds, earnest acceptance of all truths, contemplative acceptance of the nature of all things, energy in undertaking to become omniscient, energy in accomplishing all aspects of buddhahood, all practices of transcendent energy, the preparations for transcendent meditation, energetic efforts in transcendent meditation, practices purifying the attainments of transcendent meditation, mystical powers attained by enlightening beings through concentration, entries into the ocean of mediums of concentration, practices of transcendent meditation, the preparations for transcendent wisdom, the clarification of the sun of great wisdom of enlightening beings, the issue of great masses of wisdom, the treasures of wisdom, applications of the ways of contemplation of the ocean of great

wisdom, applications of the principles of great skill in means, embodiments of the transcendent vows of enlightening beings, achievements of great transcendent vows, practices of transcendent commitment, past efforts involved in great transcendent vows, great resources for the attainment of transcendent power, cooperating circumstances of transcendent power, oceans of principles of transcendent power, indications of transcendent power, past efforts involved in transcendent power, principles of transcendent knowledge, applications of transcendent knowledge, methods of purification of knowledge, realms of knowledge, attainments of knowledge, ranges of knowledge, integration of principles of knowledge, methods of communicating knowledge, consequences of the courses of knowledge, suffusions of knowledge, expansions of knowledge, embodiments of knowledge, principles of the ocean of knowledge, past efforts involved in the accomplishment of knowledge, attainments made possible by ascertainment and entry into the modes of practice of knowledge, attainments of knowledge involved in the method of total integration of perfect knowledge, attainments of knowledge of truth comprehending right and wrong, attainments of knowledge of actions, of lands, of ages, of past, present, and future, attainments of knowledge of the emergence of buddhas, attainments of knowledge of buddhas, attainments of knowledge of enlightening beings, attainments of knowledge originating in the mind of enlightening beings, attainments of knowledge of the particular states of enlightening beings, attainments of knowledge of the origins of enlightening beings, attainments of knowledge of the orientation of enlightening beings, attainments of knowledge of the vows of enlightening beings, attainments of knowledge of the cycles of teaching of enlightening beings, attainments of knowledge of enlightening beings' ascertainment of what is right, attainments of knowledge of principles of the ocean of practice of enlightening beings, attainments of knowledge of the multitude of enlightening beings' doctrines, their spheres, their hidden resources, and their courses of action—all the principles of enlightening beings connected with consummate knowledge of infinite objects, Sudhana saw being embodied by emanations from the goddess to develop sentient beings to maturity. He saw multitudes of embodiments of the forms of all kinds of beings emanating from the goddess, filling the cosmos, appearing before all sentient beings, and developing them to maturity.

He also saw projections of the streams of good thoughts rising in the goddess's past lives, beginning with the preparations of her initial aspiration, the continuing successions of commendations of aspiration to enlightenment, the continuous successions of death and rebirth, the continuous successions of incarnation, the continuous successions of names, the continuous successions of visits to spiritual benefactors, the continuous successions of harmonizations with buddhas, the continuous successions of absorption of every sentence and syllable of the teachings of buddhas, the continuous successions of states of mind in carrying out the path of enlightening beings, the continuous successions of attainment of concentrations,

the continuous successions of pervasion of vision of all lands, the continuities of the circles of knowledge of the succession of ages, the continuous succession of penetrating knowledge of the cosmos, the continuous succession of knowledge observing the realms of sentient beings, the continuous succession of knowledge of individual deaths and rebirths, penetrating the ocean of principles of the cosmos, the continuous successions of contemplative knowledge purifying the celestial ear, the continuous successions of media of access of wisdom observing the minds of all sentient beings, the continuous successions of media of initial access of the celestial eye, the continuous successions of initial perceptions of the celestial ear, the continuous successions of initial knowledge of others' thoughts, the continuous successions of initial recollections of the past states of self and others, the continuous succession of the initial circumstances of attainment of uncontrived mystic powers based on nonbeing, the continuous succession of pervading everywhere by exercise of great mystic powers, the continuous succession of attainments of liberations of enlightening beings, the continuous successions of comprehension of the inconceivable principles of the ocean of liberations of enlightening beings, the continuous successions of mystic transformations of enlightening beings, the continuous successions of procedures of enlightening beings, the continuous successions of attainments of enlightening beings, the continuous successions of impressions of enlightening beings, the continuous succession of entries into the path of enlightening beings, and so on, including the night goddess's continuous successions of entries into the most subtle knowledge of enlightening beings. He saw projected bodies emanate from each pore of the goddess, expounding the Teaching to sentient beings, elucidating, clarifying, demonstrating, discussing, analyzing, extending, categorizing, explaining, communicating, and conveying it to them.

He saw some teaching with the sound of wind, some with the sound of water, some with the sound of fire, some with the sound of the ocean, some with the sound of earth quaking, some with the thrilling sound of mountains crashing together, some with the sweet sound of celestial cities trembling, some with the sound of celestial palaces crashing together, some with the voices of celestial beings, some with the voices of various fantastic beings and entities, some with the voices of human chiefs, some with the voices of Brahma chiefs, some with the songs of nymphs, some with celestial music, some with the sound of jewels, some with the voices of all living beings, explaining the sphere of the night goddess's liberation to sentient beings. Thus he saw the range of the night goddess's liberation, with the attainment of perfection proceeding from her first aspiration, including her sport in liberation, being communicated to all sentient beings by means of multitudes of embodiments of enlightening beings, various utterances of enlightening beings, multitudes of emanation bodies of buddhas, and various utterances of buddhas.

He saw untold buddha-lands in the ten directions being purified in each instant of thought by each of her hosts of projected bodies; he saw infinitely

varied oceans of sentient beings being liberated from all ills and miseries; he saw infinitely varied sentient beings being led to celestial and human states; he saw infinitely varied multitudes of sentient beings being led to the stages of individual liberations. In each moment of thought Sudhana saw infinite masses of sentient beings going through the ten stages; he listened, reflected, investigated, discerned, contemplated, approached, followed, entered, and made himself equal thereto, by the mystical power of the night goddess's enlightening liberation characterized by the immensity of the inconceivable joy of universal good, by the development of inconceivable roots of goodness through having performed the same practices in the past and having been empowered by the support of the enlightened, and by having become a vessel of universally good enlightening practice.

Then Sudhana, imbued with the light of the ocean of ecstasy of enlightening beings, empowered by the buddhas of the ten directions, stood reverently before the night goddess Pramuditanayanajagadvirocana and sang her praises in such terms:

For measureless eons you have studied
The profound nature of the buddhas,
Progressively extending throughout the worlds of the ten directions,
Appearing according to the minds of the beings therein.

Knowing them to have no self, no master,
To be always confused by untruth and false ideas,
By occult powers you manifest many kinds of bodies
And guide sentient beings.

Infinite, tranquil, the reality-body
Is nondual and pure:
Sentient beings clinging to duality
You guide by myriad emanations.

While you have no attachment
To mind or matter,
You guide the world
By emanation of perfect forms.

Detached from the internal and the external,
Having left the ocean of mortality,
You manifest infinite reflections
In the states of mundane existence.

You have no vacillation,
No vain imaginations or false ideas;
To the ignorant attached to falsehood you show
The inherent nature of things to guide them.

Single-minded for many eons
On the states of the ocean of all concentrations,
To make offerings to buddhas everywhere, you send forth
Multitudes of emanations from your pores.

You enter the way to the powers of buddhas
In every moment of thought:
Striving to save all beings,
You show them incarnations like themselves.

Observing the ocean of being,
Its variety of actions and various forms,
Showing the path of nonobstruction by things,
You purify sentient beings.

Your body, of splendid appearance,
Is purified by the practice of universal good:
In command of the minds of beings,
You manifest the form of a goddess in the world.

Having praised the goddess with these verses, Sudhana said to her, "How long have you been devoted to supreme perfect enlightenment, and how long ago did you attain this enlightening liberation characterized by the immense pure energy of the joy of universal good?"

The goddess answered him, "I remember, many eons ago, past as many eons as atoms in the world, the land Blissful Light of Jewel Radiance, in the eon Silent Sound, filled with a hundred duodecillion sets of four continents, in the center of which were four beautiful continents, extending as far as the light of a mountain of jewels, filled with a hundred duodecillion royal cities, in the center of which was a delightful city Fragrant Banner, radiant with jewels: therein lived a wise king named Lord of the People, a world ruler, adorned with the thirty-two marks and eighty embellishments of great people, born spontaneously from a lotus calyx, his body shining gold, his light filling the continent all at once, spreading through the sky. He had a thousand sons, all with the constitution of heroes, ten million ministers, learned, intelligent, wise, and ten million concubines, beautiful as goddesses, expert in the arts of love, affectionate, altruistic, kind, attentive to the king. That king ruled the whole four continents and enriched them by the power of justice. I was the main wife of that king, with a clear voice and a pleasing body; my aura of pure golden light extended a thousand leagues. One night as the king, his sons, and his retinue slept, the sounds of singing ended, and as I was peacefully asleep in bed, in the middle of the night a buddha appeared in the world and filled the ten directions with infinite mystic projections, pervading everywhere with various magical bodies imbued with glorious oceans of light, as many as atoms in all lands. The earth, including the mountains, quaked, announcing the appearance of the buddha; gods, titans, humans and

spirits, were all thrilled at the emergence of the buddha. The buddha's emanations came forth from every pore; pervading the worlds of the ten directions, they taught according to people's mentalities. The buddha showed me all those infinite manifestations in a dream: hearing those profound teachings, I was joyful while dreaming. Ten thousand night goddesses stood in the sky above me, describing the buddha in celestial tones and telling me to wake: 'Arise, O queen, a buddha has appeared in your realm, hard to meet in a hundred oceans of eons; those who behold him are happy and purified.' I became joyful, and on awakening I saw an immaculate light. Seeing this light, immediately I beheld the buddha at the enlightenment tree, adorned with the thirty-two marks, oceans of lights streaming from his pores, rising above all like the polar mountain. Seeing him, I joyfully wished to become like that; I made this vow upon seeing the grandiose manifestation of Buddha. I woke the king and his concubines, and when they saw the light of Buddha they were thrilled. I went to the buddha with my husband, accompanied by millions of people and troops. I made offerings to the buddhas for twenty thousand years, giving precious substances, the earth, and its seas. The buddha expounded myriad scriptures, multitudes of virtues, an ocean of vows, and the adornments thus produced, explaining the origins of all buddhas according to mentalities in this world. That night goddess awakened me for my benefit, and then I was inspired with compassion, eager to become like this and then awaken the heedless. This was my first aspiration to supreme enlightenment, and while coming and going in the oceans of being, I have never lost this resolve.

"I served ten decillion buddhas with faith while desiring celestial and human enjoyments in the mundane. The first buddha was Ocean of Glory, next was Lamp of Virtue, third was Jewel Brightness, fourth was Spacelike Wisdom, fifth was Flower Calyx, sixth was Moon of Unattached Intellect, seventh was Power King of the Moon of Truth, eighth was Light of the Sphere of Knowledge; ninth was Jewel Flame Mountain Lamp, and tenth was Light and Sound of All Times. I served all the buddhas, beginning with these, but had not yet attained the eye to enter this ocean of wisdom.

"After that a land called Jewel Light came into existence; the age was called Celestial Glory, and five hundred buddhas emerged therein. The first buddha was Light of the Lunar Sphere, second was Solar Lamp, third was Star Banner, fourth was Jewel Mountain, fifth was Flower Flame Ocean Lamp, sixth was Blazing Glory, seventh was Filled with Heavenly Glory, eighth was Shining King, ninth was Radiant Clarity, and tenth was King of Light of Universal Knowledge. Beginning with these ten, I served all those buddhas, but I was still attached to body and mind, my intellect dwelling on what really has no abode.

"After that there was a world named Myriad Lights of the Lamp of Truth; the world was beautiful, the age was called Light of Brahma: the buddhas in that world were numberless, and I served them and their retinues, and reverently heard the teachings of all those buddhas. The first buddha was Jewel Mountain, second was Ocean of Virtues, third was Clarity of the Cosmic

Voice, fourth was Roar of the Ocean of Truth, fifth was Banner of Truth, sixth was Energy of Mystic Spells, seventh was Light of the Power of Truth, eighth was Spacelike Awareness, ninth was Light of the Peak of the Polar Mountain of Flames of Truth, and tenth was Massive Radiance; beginning with these ten, I served all those buddhas, yet I did not awaken to the real nature whereby I could enter the ocean of buddhas.

"After that was a buddha named Sun Lamp Brilliance; the land was called Enlightened Mind, and there was an age there called Glory of Soma. Therein were eight hundred octillion buddhas whom I served, with an endless variety of fine offerings. First was King of Celestial Musicians, second was Tree King, third was Polar Mountain of Virtue, fourth was Jewel Eye, fifth was Array of Shining Lights, sixth was Radiance of the Ocean of Truth, seventh was Lord of the World, eighth was Blazing Glory, ninth was Virtuous, and tenth was King of Light of All Laws; beginning with these ten, I served all those buddhas, yet still did not attain the knowledge to enter the ocean of truth.

"After that there was a pure land of indestructible energy, Omnipotent Cloud of Light, arrayed with various adornments; therein were many purified beings, mostly healthy, with few afflictions. In the age Energy of the Tranquil Mind, a thousand buddhas came forth: the first was Diamond Navel, second was Bearer of Unattached Power, third was Reflection of the Cosmos, fourth was King of Light Illumining All Quarters, fifth was Energy of Compassion, sixth was Ocean of Vows, seventh was Lamp of the Sphere of Patience, eighth was Light of the Sphere of Truth, ninth was Array of Oceans of Light, tenth was King of Tranquil Light. Beginning with these ten, I served all those buddhas, yet I did not awaken to the real nature which is spacelike, inherently pure, based on which I could carry on spiritual practices in all lands.

"Then there was a pleasant land called Radiance of a Multitude of Fragrant Lamps, both defiled and pure, where there was an age called Good Possibility, in which one hundred trillion buddhas appeared, by whom it was adorned for ten eons; I held in memory the teachings spoken by those Guides. The first one was Vast Renown, second was King of Powerful Radiance of the Ocean of Truth, third was Sovereign of Truth, fourth was Voice of Virtue, fifth was Glory of Truth, sixth was Celestial Crown, seventh was Radiance of Energy of the Flame of Knowledge, eighth was Sound of the Sky, ninth was Lamp Appearing Everywhere, and tenth was Mind of Light Radiating from the Brow. I served all those buddhas, but did not purify the unhindered path.

"After that was a land called Supreme Mind, constructed of jewels, in fine arrays, well proportioned; in the age Luminous there, five hundred buddhas emerged. I honored all those buddhas, seeking this liberation: Host of Virtues was first, second was Silent Sound, third was Oceanic Glory, fourth was Sun Energy, fifth was Mountain King, sixth was Thunder on a Polar Mountain of Distinctive Marks, seventh was King of Law, eighth was King of Virtues, ninth was Mountain of Merit, and tenth was King of Silent Light; I

served all those buddhas, beginning with these ten, but though the path of the buddhas, into which all buddhas enter, was purified, I still had not attained the forbearance to enter into this way of the buddhas.

"After that was a land of beautiful light called Mind Wreathed with Silent Sounds; that world was inhabited by purified beings with little affliction. In the age called Delightful Pleasure there were eight hundred octillion buddhas; I attended and served them all and clarified the path of the supreme buddhas. The first buddha was Mass of Flowers, second was Ocean Womb, third was Mountain of Being, fourth was Crest of the Lord of Gods, fifth was Jewel Matrix, sixth was Gold Mountain, seventh was Heap of Gems, eighth was Banner of Justice, ninth was Glory of Speech, tenth was Mind of Knowledge; beginning with these ten, I served all those buddhas.

"After that was a land called Lamp Emblematic of Beautiful Creations; in the age called A Thousand Glories were one hundred decillion buddhas: Quiescent Star of Tranquility, Supreme Glory of Myriad Silent Lamps, Illuminating King, Trailing Cloud, Solar Radiance, Light of the Lamp of Truth, Flaming Brilliance, Filled with Celestial Glory, Lamp of Wisdom Roaring Like a Lion; beginning with these ten, I served all those buddhas, but did not attain the forbearance to enter this ocean of wisdom.

"After that was a land called Splendor of Universal Light, in an age called Independent Array, in which were twenty-six octillion buddhas: first was Mass of All Virtues, then Spacelike Mind, Array of Good Capacities, Thunder of the Ocean of Truths, Voice of the Cosmos, Blissful Light of Myriad Emanations, Universal Energy, Sound Born of the Ocean of Truths, Mountainous Lamp in an Ocean of Virtues; and the last of them I propitiated was Paragon of Virtue Radiant As a Jewel. When that buddha emerged in the world, I was a queen, Moonlike Face, going to honor the buddha. He expounded a scripture on the supernal manifestations originating in an ocean of independent vows, which I listened to and remembered. I attained tranquil concentration of broad vision, and the power of mental command. I see oceans of buddhas in one land after another, from moment to moment. I have borne a cloud of universal light from the womb of compassion by means of kindness, a will for enlightenment as vast as space, with the measureless light of the powers of buddhas.

"Seeing the world in error, engrossed in the glitter of permanence and pleasure, shrouded in the darkness of delusion and ignorance, filled with afflictions, thinking falsely, given to views, wandering in obscurity, controlled by craving and evildoing, accumulating a variety of deeds in mundane conditions, going from one state to another, suffering the physical and mental pains of birth, old age, and death, I have therefore wished above all for their welfare and happiness: in all places where there were buddhas, I produced a multitude of vows, to be as a source of happiness for all beings, with endless preparation and development according to the myriad methods of the path; and I emanated vast multitudes of projections of the transcendent ways throughout the cosmos, speeding to gladden the beings in all paths of existence. Progressing through the stages with great speed into the wis-

dom of all times, traversing the stages unhindered, I went to all buddhas in a moment of thought; and having entered the practice of universal good, I realized the myriad principles of the differentiations of the ten universes.

"That king named Lord of the People, the world ruler who was determined to prevent the dying out of the lineage of buddhas, was none other than Manjushri, who had become a king, successful in perpetuating the family of buddhas. The night goddess by whom I was awakened was emanated by the enlightening being Universally Good. The wife of the king was me. When I was awakened by the night goddess, I was caused to see Buddha; this was when I first aspired to enlightenment. Ever since that inspiration, for as many eons as atoms in a buddha-land, I have never fallen into bad states but have always wound up in celestial and human states. Wherever I have been, I have never been apart from the sight of buddhas; then when I saw the buddha Paragon of Virtue Radiant As a Jewel, I attained this enlightening liberation characterized by the immense pure energy of the joy of universal good, by the attainment of which I have come to develop and guide all sentient beings in this way.

"I just know this enlightening liberation characterized by the immense pure energy of the joy of universal good. How can I know the virtues or tell of the practice of the enlightening beings who have attained the ocean of great speed setting out for omniscience in the presence of all buddhas in each instant, who enter unceasingly into the ocean of great vows at every moment in the beginning of all undertakings, who are skilled in carrying out a multitude of practices in every moment of thought over endless eons in the ways shown by the ocean of all vows, and who are skilled in producing in each practice as many bodies as atoms in all buddha-lands, and who pervade the systems of all universes with each body, and who are skilled in demonstrating practices according to the mentality of sentient beings in each universe, and skilled in comprehending the ocean of ways of transformation of all buddhas of past, present, and future?

"There is a night goddess named Samantasattvatranojahshri who lives right here in the Buddha's circle. Go ask her how an enlightening being is to enter and purify the sphere of practice of enlightening beings."

So then Sudhana paid his respects to the night goddess Pramuditanayanajagadvirocana and left her.

Samantasattvatranojahshri

Entering with intense absorption into the night goddess Pramuditanayanajagadvirocana's liberation of immense pure energy of the joy of universal good, understanding it, plunging into it, penetrating it, following it throughout its full range, going along with it, cultivating it, accomplishing it, encompassing it, carrying out the instructions of the spiritual benefactors, recollecting the teachings projected by the night goddess Pramuditanayanajagadvirocana for the continuity of teaching and instruction, with all faculties turned in all directions following the sight of spiritual

benefactors, with the intention to get to see spiritual benefactors, free from all conceits, with attention focused on seeking spiritual benefactors, with determination to develop the great provisions of virtue and knowledge, with vigorous initiative to harmonize with spiritual benefactors, with all roots of goodness one with those of spiritual benefactors, firmly intent on the practice of all skill in means of spiritual benefactors, having generated an ocean of energy fostered by spiritual benefactors, Sudhana went to the night goddess Samantasattvatranojahshri.

When Sudhana came to her, the night goddess, in order to show him the majesty of the endless enlightening liberation manifesting guidance for sentient beings in all works, showed him a body replete with beautiful features and embellishments, and emanated a light from the circle of hair between her brows called "emblem of pure stars of the lamp of flames of universal knowledge," with infinite light beams; the light illumined the whole world, then descended into Sudhana and pervaded his entire body. As soon as Sudhana was touched by the light, he attained a concentration called "sphere of ultimate dispassion," whereby he saw as many worlds as atoms in a buddha-land forming and dissolving in each particle of fire, water, earth, diamond, various jewels, flowers, perfumes, incenses, arrays of gems, and all objects in between the night goddess Pramuditanayanajagadvirocana and the night goddess Samantasattvatranojahshri. He also saw clusters of water, fire, air, and earth, and the sentient beings in all the worlds, with the various abodes they dwell in and the various arrays of the lands—various mountain ranges, rivers, lakes, oceans, heavens, trees, adornments of the skies, adornments of the habitations of all kinds of beings, the realms of hells, animals, ghosts, the realms of death and birth among humans, all the various conditions of existence being interconnected, infinite different courses of being interrelated. He also saw the difference in those worlds—he saw some worlds to be defiled, some pure, some wholly defiled, some with purified states of being, some with purity in the midst of defilement, some with defilement in the midst of purity, some wholly pure, some level, some inverted, some askew.

He saw the night goddess Samantasattvatranojahshri in all realms of being in those worlds, facing every sentient being capable of being guided; by seeing all worlds together at once, he saw her standing, without division, before all sentient beings, adapting to their life spans, their various spheres of belief, their physical forms, their conventions of verbal communication, and their mastery, in order to guide them to full development. That is to say, he saw her standing before all sentient beings without division to free beings in hells from the pains and fears of hell, to free beings in brutish states from the perils of mutual predation, to free beings in the realm of ghosts from the pains and perils of hunger and thirst, to free beings in the realm of dragons from all the pains and perils of the dragon realm, to free all beings in the realm of desire from all the pains and perils of the realm of desire, to free all beings in the human realm from all the fears and perils of darkness, to free beings from all fear of ill repute, to free beings from intimidation by groups,

to free beings from fear of death, to free beings from fear of falling into states of misery, to free beings from fear of not being able to make a living, to free beings from fear of loss of virtue, to free beings from fear of loss of the determination for enlightenment, to free beings from the danger of association with bad companions, to free beings from fear of separation from spiritual benefactors, to free beings from fear of falling into the stages of individual salvation, to free beings from fear of suffering the pains of the various mundane states, to free beings from fear of all association with the uncongenial, to free beings from fear of coming on bad times, to free beings from fear of being born among bad people, to free beings from fear of doing evil, to free beings from fear of obstruction by deeds, to free beings from fear of bondage by attachment to various notions.

That is to say, he saw her confronting the purification of all lands by undertaking the vow to save all beings, whether corporeal or incorporeal, thinking, nonthinking, and neither thinking nor nonthinking, by the immense power of the vigorous exercise of the energy of concentration of enlightening beings, by exertion of the power of the great mystic knowledges of enlightening beings, by the power of execution of the vow to practice the conduct of universally good enlightening beings, by having generated the energy of the ocean of means of great compassion, to suffuse all beings with desireless universal love, to increase the energy of joy, which is the origin of happiness for all beings, to apply the knowledge of how to take care of all beings, by embodiment of the vast spiritual power of enlightening liberation. He saw her confronting realization of knowledge of all things, attendance of all buddhas, preservation of the teachings of all buddhas, accumulation of all roots of goodness, development of all enlightening practices, unhindered penetration of the minds of all beings, maturation of the faculties of all beings, purification of the ocean of interests of all beings, removal of obstructing elements for all beings, dispersal of the darkness of nescience of all beings, and the implementation of all good, to generate the light of omniscience.

Then Sudhana, having seen this inconceivable manifestation of the night goddess's enlightening liberation showing guidance for beings in all worlds, prostrated himself before her, enraptured. At that point the night goddess stopped assuming the adornments of the forms of enlightening beings and continued to produce all the mystical manifestations by means of the form of a night goddess. Then Sudhana stood respectfully before her and spoke these verses to her:

I have seen your immense body,
Of excellent appearance, adorned with jewels,
Variously beautified by embellishments
As the sky is by the stars.

Your aura of light, the sublime radiance of your body,
Is equal to the atoms in endless lands;

Like various kinds of matchless colors,
It pervades everywhere endlessly.

From every pore you radiate nets of light,
As many as minds of beings;
On a beautiful lotus in each ray of light
Stands an emanation of you, extinguishing pain in the world.

You emit fragrant clouds of light
In the forms of all beings, all pure,
Showering flowers everywhere,
On all the buddhas in the cosmos.

Your multitude of lights, vast and pure,
Is like a mountain radiant with jewels;
With it you illumine all worlds
And remove the darkness of delusion.

Myriad pure suns emerge
From your mouth;
Your sunlight shines throughout
The vast realm of Vairocana.

Pure moon and star lights
Radiate from your eyes in great numbers
And pervade the ten directions,
Illumining the world and destroying darkness.

From your features come myriad emanations
In the forms of all beings;
They go throughout the cosmos
Developing the countless masses.

Your body appears before all beings
Everywhere, creating joy;
You put an end to measureless dangers—
From kings, brigands, fire, and floods—guiding beings.

As directed, I have come to you,
Observing your qualities;
A pure aura of light beams
Emanated from between your brows,
Illuminating all places,
Producing great light in the world;
Having shown many various wonders,
It descended into my body.

When the light descended on me,
I experienced a marvelous, supreme happiness;
I was imbued with mental command, a hundred concentrations,
And I saw the infinite buddhas everywhere.

I knew the number of atoms
In the ground where I walked,
And saw in each atom
As many lands as atoms in lands.

In an atom are hundreds
Of various mixed-up, defiled lands,
Where the beings suffer pains
And weep and wail.

There are also many lands with purity amid defilement,
Where the happiness is little and the suffering much,
Where the compassionate buddhas,
Their disciples, and the self-enlightened gather.

There are also lands with defilement amid purity,
Where many enlightening beings are assembled,
Beautiful lands graced with men and women,
Where the family of buddhas abides.

Oceans of lands, vast and pure,
Are in an atom, or an even plane,
Purified over long eons past
By the action of Vairocana.

In every land buddhas appear
At the enlightenment tree;
Having attained enlightenment,
They teach and guide the world.

I see you in the vast realm of Vairocana,
Honoring all the infinite buddhas.

Then Sudhana said to the night goddess, "It is wonderful how deep your enlightening liberation is. What is this liberation called? How long ago did you attain it? How does an enlightening being practice so as to purify this liberation?"

She replied, "This state is hard for celestials, Buddhist disciples, and individual illuminates to arrive at. Why? Because this is the realm of enlightening beings who follow the commitment to the practice of universally good enlightening beings; it is the sphere of enlightening beings

imbued with great compassion who have undertaken the salvation of all sentient beings, who have undertaken the purgation of all unfavorable and unhappy states, who have undertaken the perpetuation of the lineage of buddhas in all buddha-lands, who have undertaken to preserve the teachings of all buddhas, who have plunged into the ocean of great vows to continue enlightening practice through all ages, who have undertaken to clarify the light of unobscured knowledge of the ocean of all phenomena, who have attained the state of the light of instantaneous knowledge of the ocean of wisdom of past, present, and future.

"Now, then, by the empowerment of Buddha I will tell you: in the past, as many eons ago as atoms in a buddha-land, there was an age called Sphere of Dispassion in a world called Sunny Brilliance; as many buddhas as atoms in the polar mountain arose in that age. That world, furthermore, was arrayed with multitudes of all kinds of jewels and adorned with palaces and mansions made of diamond. Now, that world rested on an ocean of all kinds of jewels of pure light and was itself made of all kinds of fragrant jewels. It was perfectly round and pure, with some defilement. It was covered with canopies of all kinds of ornaments, and surrounded by a thousand peripheral mountain ranges, circles of jewels in all arrays. It had millions of sets of four continents, some of which were inhabited by beings whose actions were defiled and beings whose actions were undefiled, some of which were inhabited by beings whose actions were a mixture of defilement and purity, some of which were inhabited by beings who were mostly pure with some defilement, beings of refined virtues, beings with little in them that is blameworthy; and some were inhabited by wholly pure enlightening beings.

"In the eastern part of that world, at the border of the peripheral mountains, was a set of four continents called Jewel Flower Lamp Banner. The land was pure, with some defilement. There was an abundance of food without plowing or sowing, and there were dwelling places resulting from the maturation of past deeds. There were wish-fulfilling trees everywhere, trees of various fragrances always emitting clouds of perfume, various garland trees constantly showering garlands, various flower trees raining multitudes of flowers of inconceivable colors and scents, trees of aromatic powders of various qualities continually giving forth a rain of powder of fragrant jewels, various jewel trees shining with light from their jewel buds, and trees of various celestial instruments that filled the air with beautiful sounds produced when stirred by the breeze. The sun and moon shined pleasantly day and night, and jewels shone everywhere.

"At that time there were millions of capital cities on those four continents, each of which was surrounded by a thousand rivers. Each of those rivers carried various celestial flowers and produced celestial music; the banks were lined with trees of various jewels, and those who traveled by boat on the rivers enjoyed various delights to their hearts' content. Between the river were built millions of cities, each surrounded by millions of towns. In all the cities and towns were many heavenly parks, palaces, and mansions.

"In the middle of the southernmost of those four continents was a central capital city called Jewel Flower Lamp Banner, which was prosperous and peaceful, with a large population of virtuous people. The king in that city ruled the four continents; spontaneously born in the calyx of a lotus, he had the thirty-two marks of a great man and was a just ruler. He had a thousand sons, valiant, strong, destroyers of enemy armies. He also had millions of concubines who were products of the same virtues as was the king, carried out the same practices, and were noble-minded. They were as beautiful as goddesses, with golden complexions, celestial fragrances and auras of pure light emanating from their bodies. He also had millions of ministers, superlative advisers.

"The king also had a beautiful wife, whose aura constantly suffused a thousand leagues all around her with multicolored light of celestial fragrance. That queen had a daughter by the king who was so beautiful that no one ever tired of looking at her. Just as no one was ever tired of the sight of the sovereign, in the same way no one was ever sated with the sight of the princess, except those sated with wisdom.

"At that time the life span of the beings in that world was measureless—there were none with fixed life spans and no untimely deaths. Also at that time the variety of forms of sentient beings was known, as was the variety of their colors, voices, names, families, life spans, physical sizes, abilities and strengths, agreeable and unpleasant affairs, and higher and lower inclinations. There, those with better appearances and more confidence, who were physically perfect and good-looking, proclaimed their superiority to others; and those with well-formed bodies looked down on all those with ill-formed bodies. Then, because of the evil of mutual contempt, they lost their span of life, physical appearance, strength, and happiness—all was lost.

"There was an enlightenment tree north of the city called Sound of Clouds of Teachings Illumining All. Its strong roots were made of indestructible diamonds that showed the arrays of the enlightenment sites of all buddhas in every moment; its trunk was a mass of all kinds of jewels, high and wide; its foliage, flowers, and fruits were made of all kinds of jewels. It was perfectly formed, well proportioned everywhere, its foliage equally distributed, with endless adornments throughout, flashing with all kinds of jewel lights radiating in all directions, producing sounds of magical displays of the spheres of all buddhas.

"In front of that enlightenment site there was a pond of fragrant water called Sound of Clouds Thundering Teachings with Jewel Flower Lightning, surrounded by millions of jewel trees. Each of those trees was formed like the enlightenment tree. The banks of the pond were made of well-distributed collections of all kinds of gems, hung with strings of all kinds of jewels, graced with arrays of mansions made of pure jewels, adorned with pure arrays of all kinds of ornaments. The whole enlightenment site was also surrounded by countless jewel towers in lotus calyxes with inconceivable adornments. In the middle of the pond appeared a great ruby lotus called

Array of Clouds of Light Rays Flashing Lightning from Between the Leaves Illumining the Sphere of the Buddhas of Past, Present, and Future.

"In that lotus appeared a buddha named Paragon of Virtue Radiant with the Light of Universal Knowledge, who was the first of as many buddhas as atoms in the polar mountain to attain supreme perfect enlightenment in that eon. Having developed sentient beings for thousands of years by hearing the Teaching, he prepared them by manifestation of lights for ten thousand years for the appearance of the buddha in ten thousand years: there emanated from that great lotus a light called 'spotless lamp of all beings,' and the beings touched by that light became aware that the buddha would emerge in ten thousand years. They realized that the buddha would emerge in nine thousand years as a light called 'full of undefiled radiance' emanated from the enlightenment tree, and the beings touched by the light perceived all subtle forms. Realizing that the buddha would emerge in eight thousand years as a light called 'voice of the results of the deeds of all beings' emanated from the enlightenment tree, the beings touched by the light comprehended the oceans of their own doings and gained recollection and knowledge of their deeds. Realizing that the buddha would emerge in seven thousand years as a light called 'voice produced by all roots of goodness' emanated from the enlightenment tree, the beings touched by the light gained completeness of all their faculties. Realizing that the buddha would emerge in six thousand years as a light called 'sound of revelation of the inconceivable sphere of buddhas' emanated from the enlightenment tree, the beings touched by the light were transformed into higher states. Realizing that the buddha would emerge in five thousand years as a light called 'conveying the dramatic mental impression of the purity of all buddha-lands' emanated from the enlightenment tree, the beings touched by the light saw all aspects of the purity of buddha-lands. Realizing the buddha would emerge in four thousand years as a light called 'lamp of the unity of the realm of buddhas' emanated from the enlightenment tree, the beings touched by the light comprehended the omnipresent miracle of the buddha. Realizing the buddha would emerge in three thousand years as a light called 'lamp in the presence of all beings' emanated from the enlightenment tree, the beings touched by the light were engrossed in the sight of the buddha right before them. Realizing the buddha would emerge in two thousand years as a light called 'lamp of lightning of knowledge of past, present, and future' emanated from the tree of enlightenment along with the voice of the past efforts of the buddha, the beings touched by the light put faith in and entered into the oceans of past efforts of the buddha. Realizing the buddha would emerge in a thousand years as a light called 'lamp of realization of suchness of unobscured knowledge' emanated from the enlightenment tree, the beings touched by the light gained the power of the universal eye to see the miracles of all buddhas, the buddha-lands, and all sentient beings. Realizing the buddha would emerge in a hundred years as a light called 'product of virtues of all beings resulting from seeing buddhas' emanated from the enlightenment tree, the beings touched by the light got an impression of the

emergence of Buddha. Realizing the buddha would appear in seven days as a light called 'sound producing happiness and joy in all sentient beings' emanated from the enlightenment tree, the beings touched by the light developed the energy of the great joy of seeing Buddha.

"Having thus developed beings for ten thousand years by means of such measureless lights, when the seven days were up he shook that whole world with infinite means of shaking it and made it completely pure, as the buddha-lands of all buddhas in the ten directions are pure—and in each moment of thought he showed the various inconceivable arrays of all those buddha-lands. And in those final seven days all the beings in that world who were ripe for the sight of Buddha stood facing the site of enlightenment.

"Then the supremacy of the realm of all buddhas was proclaimed from every single object in that world—from all the peripheral mountains, all the polar mountains, all the other mountains, all the rivers, all the seas, all the trees, all the land masses, all the cities, all the walls, all the buildings, all the clothing, ornaments, and paraphernalia, all the music and song, and all the created adornments—emanating clouds of all kinds of fragrant smoke, clouds of lusters of all jewels, clouds of all kinds of precious clothing and jewelry, clouds of mountains of all kinds of jewel flowers, clouds of all kinds of aromatic powders, clouds of light rays of all buddhas flashing, clouds of auras of all buddhas, clouds of oceans of sayings of all buddhas, clouds of glorious manifestations of the marks and embellishments of all buddhas, manifesting the signs that a buddha is about to appear in the world. Around the great ruby lotus Array of Clouds of Light Rays Flashing Lightning from Between the Leaves Illumining the Sphere of the Buddhas of Past, Present, and Future, there stood as many ruby lotuses as atoms in ten buddha-lands, on which appeared as many jewel lion seats, on which appeared as many enlightening beings sitting cross-legged.

"As soon as that buddha, Paragon of Virtue Radiant with the Light of Universal Knowledge, had realized supreme perfect enlightenment, the buddhas in all worlds in the ten directions attained supreme perfect enlightenment and set in motion the wheel of teaching for sentient beings in accordance with their mentalities: thereby innumerable sentient beings in that world were thenceforth freed from the calamities of all states of misery, innumerable sentient beings were led to heaven, innumerable beings were led to the stage of saints, innumerable beings were led to the stage of individual enlightenment, innumerable beings were developed to the point of enlightenment in which emancipation is realized by way of intense illumination, innumerable sentient beings were developed to the point of enlightenment characterized by pure exertion, innumerable sentient beings were developed to the point of enlightenment in which emancipation is realized through the efficacy of purification of the senses, innumerable sentient beings were developed to the point of enlightenment in which emancipation is realized through pursuing conduct consonant with the powers of knowledge, innumerable sentient beings were led to enlightenment in

which emancipation is made possible by conveyance to the precincts of the citadel of truth, innumerable sentient beings were led to enlightenment in which emancipation is realized by means of integration of efforts in practice, innumerable sentient beings were led to enlightenment in which emancipation is realized through methods of concentration, innumerable sentient beings were led to enlightenment in which emancipation is realized through means of purifying all objects, innumerable sentient beings were inspired to the enlightenment of enlightening beings, innumerable sentient beings were set in the path of enlightening beings, innumerable sentient beings were led to the purification of the path of transcendent ways, innumerable sentient beings were led to the first stage of enlightening beings; in the same way, as the buddha turned the wheel of teaching by his inconceivable spiritual power, in each moment of consciousness innumerable sentient beings were led to the second, third, fourth, fifth, sixth, seventh, eighth, ninth, and tenth stages; innumerable sentient beings were introduced to the practice of enlightening beings based on the most excellent vows; innumerable sentient beings were led to the purification of commitment to the conduct of universally good enlightening beings. Thus, as the buddha turned the wheel of teaching by his inconceivable spiritual power, he succeeded in guiding innumerable sentient beings in each moment of consciousness, and all the sentient beings in that world, according to their mentalities, perceived the Teaching through various bodies expediently projected by the buddha.

"At that time, furthermore, in order to discipline the beings in the city who were intoxicated with enjoyment of forms and colors and who were contemptuous of each other, the enlightening being Universally Good magically assumed a body of superlative appearance and went to the city. His glorious light illumined the city so that the lights of the king and queen, the lights of the jewel trees and the precious stones, even the lights of the sun, moon, planets, and stars, and all the lights of the whole continent, could not be perceived. Just as when the sun rises the darkness disappears and the moon, planets, and stars cannot be seen, in the same way all the lights of the continent, overwhelmed by the light of Universal Good, could not be seen. Just as a mass of carbon black does not look beautiful or shine or seem bright or lustrous in the presence of pure gold, in the same way the bodies of those beings did not look beautiful or shine or seem bright or lustrous in the presence of the universally good enlightening being Samantabhadra. They thought, 'Who might this be, a god, or Brahma, before whom we do not appear beautiful, do not shine, do not glow, have no radiance or luster? We cannot grasp his appearance.'

"Then Universally Good stood in the sky above the palace of the king in the middle of the city and said to the king, 'Know, O king, that a buddha, a perfectly enlightened one, has arisen in the world. He is in this very realm of yours, at the enlightenment site Emblem of the Sound of Clouds of Teaching Revealing Universal Truth.'

"Now, the daughter of the king, seeing the form-body and the supernal

manifestation of light of the enlightening being Universally Good, and hearing the sound of his ornaments, was enraptured and was inspired with this thought: 'Whatever basic goodness I have accumulated, may I thereby attain such a body, such adornment, such features, such deportment, such mystic power. Just as he generates light in the dark night of sentient beings and announces the emergence of a buddha, in the same way may I also dispel the darkness of nescience in sentient beings and produce the light of great knowledge. Wherever I may be born, may I never be apart from this spiritual benefactor.'

"Then the king, along with his armies, his concubines, his sons, his ministers, and the inhabitants of the city, left the city and rose a league in the air by the magic power of the king, who filled the four continents with a great light, and who, in order to get all sentient beings to see the buddha, manifested his reflection in all the jewel mountains, stood before all the sentient beings in the four continents, and praised the sight of buddha in verse:

Buddha has appeared in the world,
Savior of all living beings;
All should get up and go
To see the guide of the world.

Buddhas appear once
In millions of eons
And teach the truth
For the benefit of all beings.

Seeing the world in error,
Shrouded by the darkness of nescience,
And oppressed by the pains of life and death,
Buddhas conceive great compassion.

For countless millions of eons
They have practiced enlightenment
To perfect sentient beings
And extinguish all suffering.

They have given up
Their hands and feet, ears, noses, and heads
For endless eons, to attain
The immortality of enlightenment.

It is hard to find a guide of the world,
Even in millions of eons;
To listen to them, meet them, and associate with them
Cannot but be fruitful.

This supreme teacher is to be seen
Sitting on the seat of enlightenment,
Having conquered the demon armies
And realized the highest awakening.

Behold the body of Buddha,
With an endless array of lights,
Emanating various glows
Which soothe the world.

Countless multitudes of light beams
Emanate from the Buddha's pores;
Those on whom they shine
Feel incomparable joy.

Honor the guide of your own will—
Muster great energy and go to him.

"Then the king, having exhorted the inhabitants of his domain with these verses, showering the whole enlightenment site with offerings from ten thousand clouds of offerings developed from the roots of goodness of the ruler, went to the buddha, covering the sky with clouds of parasols of all jewels and canopies of clouds of all kinds of flowers, adorning the sky with cloud covers of all kinds of robes, clouds of nets of jewel bells, clouds of fragrant flames given off by an ocean of all kinds of scents, clouds of chairs made of all kinds of jewels, magically adorning the sky with clouds raining all kinds of presents. Having gone to the buddha and paid his respects, the king sat before the buddha in a throne of great jewels flashing light in all directions.

"At that point the daughter of the king took off all her jewelry and scattered it over the buddha; the jewelry formed a parasol over the buddha's head and stayed there, covered all around with nets of various jewels, held by the chief water spirits, the whole body of jewelry forming a perfect circle surrounded by ten jewel parasols, all completely pure, in the shape of a tower, variously arrayed, covered by clouds of all kinds of jewel ornaments, covered by arrays of diamond trees, adorned with the finest pearls from all the fragrant seas. In the middle of that she saw a great enlightenment tree called 'draped with foliage of all jewels produced by the cosmos of realities,' with infinitely various adornments, displaying various auspicious supernal manifestations. There she saw a buddha named Vairocana surrounded by as many enlightening beings as atoms in untold buddha-lands, all of whom had undertaken the vows of practice of universally good enlightening beings and dwelt in the inconceivably various total unity of all enlightening beings. She also saw the leaders of all worlds in the presence of the buddha.

She saw the infinitely various projections of Vairocana Buddha and perceived the successive ages of his past enlightening practice. She also

perceived that world's ages of formation and disintegration, and the succession of past buddhas in that world. She also saw the universally good enlightening being Samantabhadra in that world, and saw him in the presence of all buddhas, honoring the buddhas and guiding all sentient beings to full development. She also saw all the enlightening beings reflected in the body of Universal Good, and saw herself there too in the presence of all the buddhas, in the presence of all the enlightening beings reflected in the body of Universal Good, in the abodes of all sentient beings. In each of those worlds she also saw as many worlds as atoms in a buddha-land, with their boundaries, bases, forms, masses, and various purities of adornment, covered by clouds of various supernal manifestations, with various names and numbers of ages, various lineages of buddhas appearing, various temporal locations, various spatial locations, belonging to various phenomenal realms within various planes of the cosmos, situated in various planes of space, with various arrays of enlightenment sites, various lights projected by buddhas, various buddhas' lion thrones, various oceanic audiences of buddhas, various circulations of the audiences of buddhas, various clarifications by the skill in means of buddhas, various buddhas' ways of turning the wheel of teaching, various sayings of buddhas, various indications of oceans of ways of expressing thought, and enunciations of multitudes of various scriptures.

"Seeing all these, she was all the more enraptured. The buddha expounded to her in her rapture a scripture called Voice of the Cycles of Teaching of All Buddhas, along with as many accompanying scriptures as atoms in ten buddha-lands. When she had heard these scriptures, ten hundred thousand kinds of concentration entered into her, subtle and pleasant, like the consciousness of an embryo on the first day in the mother's womb, like the commencement of activity in beings, like the impulse of the sprout in the seed of a tree on the day it is planted—this is how subtle and full of potential those concentrations were. Ten hundred thousand concentrations descended into her, beginning with such concentrations as one called 'face-to-face communication with all buddhas,' one called 'illumination of all lands,' one called 'penetrating the principles of all pasts, presents, and futures,' one called 'voice of the teaching activity of all buddhas,' one called 'communicating the ocean of vows of all buddhas,' one called 'communicating the voice of all means of emancipation from all suffering and torture of the mundane whirl,' one called 'manifestation of the vow to dispel the darkness of all sentient beings,' one called 'determination to release all sentient beings from suffering' one called 'source of achievement of happiness for all sentient beings,' one called 'source of tireless developmental guidance for all sentient beings,' one called 'characterized by entry into the path of all enlightening beings,' and one called 'supernal manifestation produced by entry into the stages of all enlightening beings.'

"With her mind subtly concentrated, unwavering, joyful, refreshed, unpreoccupied, in harmony with the wise, focused on profound omniscience, swelling with oceanic love, free from all attachments, not dwelling on any worldly objects, entering the sphere of those who arrive at Thusness,

aware of the appearances of all buddhas, unperturbed, unagitated, unobstructed, unfragmented, neither excited nor depressed, tireless, unretreating, undiscouraged, meditating on the inherent nature of all things, realizing the ocean of principles based on the inherent nature of all things, following the principles of investigation of all things, plunging into the ocean of all sentient beings, determined to save all worldlings, illumined by the vast ocean of buddhas, plunging into the ocean of vows of all buddhas, breaking through all obstructions to enlightenment, gathering great stores of virtue, on the verge of attainment of the ten powers of buddhas, aware of the realms of all enlightening beings, amassing the provisions of all enlightening beings for the path of enlightenment, her mind reaching everywhere to take up the great vow of universal good, by as many oceans of vows as atoms in ten buddha-lands she undertook the past vow of all buddhas for the purification of their own buddha-lands. That is, by guiding all sentient beings to perfection, to know all ways to the realm of reality, to enter the ocean of all ways to the realm of reality, to enter enlightening practice in all buddha-lands forever, to live in the sphere of the practices of all enlightening beings forever, to visit all buddhas, to associate with all spiritual benefactors, to fully honor and serve all buddhas, to continue with each moment of consciousness the practice of enlightening beings which increasingly becomes aware of omniscient knowledge. She undertook the vow of universally good enlightening practice by means of as many oceans of ways of undertaking vows as atoms in ten buddha-lands, beginning with such vows as these.

"Then the buddha Paragon of Virtue Radiant with the Light of Universal Knowledge made her aware of his past roots of goodness and inspired her to achieve them—he made them clear to her, revealed them, described them, analyzed them, and explained them; he strengthened them to endure without perishing, extended them to great range, and firmly established them so as to make them equal to the measure of omniscience, so she would apprehend, from the first determination for enlightenment, the incalculable past vows of the enlightened.

"Ten eons before that, in the world Light Shining from a Jewel Sun and Moon, in which the teaching of the buddha Moonlike Brilliance was preserved, that same woman, instructed by the enlightening being Universally Good, repaired a ruined image of the Buddha seated on a lotus, painted it, and adorned it, having gone to Universally Good with the aspiration for enlightenment. Because of that root of goodness, she never fell into misfortune and always was born in celestial or human families and was always beautiful. She always saw buddhas and associated with the enlightening being Universally Good, and in every life was developed, inspired, and caused to be mindful by that spiritual benefactor. At this time, furthermore, Universally Good was thoroughly pleased with her.

"Who do you think the king of that time was? It was none other than the enlightening being Manjushri, the Glorious One, who was the king. And do not suppose that it was anyone else but the night goddess

Prashantarutasagaravati, who is seated here near me, who was the queen. And do not think it was anyone but I who was the daughter of the king and queen, who in the time of the teaching left by the buddha Moonlike Brilliance repaired a ruined image of the Buddha on a lotus. That became a determining factor for me all the way to supreme enlightenment. And when I was directed by the enlightening being Universally Good toward supreme perfect enlightenment, I first aroused the determination for enlightenment. Then, when I went to the buddha Paragon of Virtue Radiant with the Light of Universal Knowledge and cast my jewelry over him, saw the buddha's miraculous power, and heard the Teaching from him, I attained this enlightening liberation showing guidance to all sentient beings. And I propitiated all those buddhas, numerous as atoms in the polar mountain, and honored them with all kinds of offerings. And I listened to all their teachings, and put their instructions into practice; and I gained such intense respect for those buddhas that in a single moment of thought I would see all those buddhas, their circles of enlightening beings, and their buddha-lands.

"When that world Radiant Brilliance had passed away and the age Sphere of Dispassion was over, there followed a world called Magnificent Array Brilliantly Adorned with Jewel Discs, and an age called Great Light; five hundred buddhas emerged therein, and I propitiated them all. The first buddha in that age was named Representative of Great Compassion; when he was leaving home, I, who had become a night goddess, made offerings to him. After him, a buddha named Adamantine Paragon of Man arose; I, at that time a ruler, made offerings to him, and he expounded to me a scripture called Source of All Buddhas, accompanied by as many scriptures as atoms in ten buddha-lands, which I listened to and took up. After that a buddha named Magnificent Array of Lights of a Mountain of Blazing Fire appeared; at that time the daughter of a grandee, I made offerings to him, and he expounded to me a scripture called Containing the Manifestations of Past, Present, and Future, accompanied by as many scriptures as atoms in the continent, which I listened to and took up. After that a buddha named King of Energy Risen Above the Ocean of All Phenomena appeared in the world; at that time a titan chieftain, I made offerings to him, and he expounded to me a scripture called Analysis of Knowledge of the Planes of All Reality Realms, accompanied by five hundred scriptures, which I listened to and took up. After that a buddha named Light of the Ocean of Splendor of the Profound Doctrine appeared; at that time the daughter of a chief water spirit, I honored him with a shower of wish-fulfilling jewels, and he expounded to me a scripture called Light of Reason in the Ocean of Reality Realms, accompanied by as many scriptures as atoms in ten buddha-lands, which I listened to, took up, and memorized. After that a buddha named Splendor of the Multitude of Manifestations of the Ocean of Virtue appeared; at that time a seer with five kinds of occult knowledge, I went to him by magical power with a company of six thousand seers and honored him with incense and flowers. He expounded to me a scripture called Lamp of Independence, accompanied by six thousand scriptures, which I listened to and took up. After that a bud-

dha named Imbued with Sunny Radiance appeared. At that time I was an earth goddess named Source of Common Weal; accompanied by countless earth goddesses, I went to that buddha showering jewel flowers and garlands from trees of all jewels as tokens of honor. He expounded a scripture called Womb of Knowledge from Which All Buddhas Are Born, along with countless scriptures, which I listened to and remembered permanently.

"The last of those five hundred buddhas was named Lamp Radiant As a Mountain Peak of Jewels Filling the Space of the Cosmos. At that time I was a dancing girl named Radiantly Beautiful Face. When the buddha came into the city, I began to dance and by the power of the buddha rose into the air and went to the buddha, praising him with a thousand verses. He illumined my whole body with a light called Array of Cosmic Lightning, which emanated from the circle of hair between his brows; and as soon as that light touched me I attained a liberation called 'offspring of contemplation of the principles of the reality realm.'

"Thus I associated with and honored all the five hundred buddhas of that age in that world, and I remember everything they taught me, forgetting nothing, not even a line or letter. Also, as I went to each buddha, I benefited innumerable beings by describing the ways of buddhas. Also, from each buddha I obtained illumination by the lightning of omniscience, called 'womb of knowledge of past, present, and future, extensive as the cosmos,' which is the oceanic body of the reality realm, containing at once all the practices of universal good. Now I perceive infinite buddhas in each mental moment, and from seeing those buddhas, flashes of light of omniscience which I have not previously apprehended or seen enter into my mind, and I do not fall away from the practice of universally good enlightening beings. Why? Because apprehending these flashes of light of omniscience is endlessly and infinitely revealing and instructive."

Then the night goddess Samantasattvatranojahshri spoke these verses to Sudhana, further elucidating the enlightening liberation showing guidance for beings in all worlds:

Listen, Sudhana, as I tell
Of what is deep, hard to see, hard to fathom:
Means of distinction of the planes of all times,
Total illumination of the appearances of things.

Listen to me explain how I first aspired to enlightenment
In quest of the qualities of buddhas,
And how I attained
This liberation of awareness.

More eons ago than atoms in a buddha-land,
There was a land called Radiant Brilliance, vast and pure,
Where there was an age called Sphere of Dispassion,
During which there was an unbroken succession of buddhas.

As many buddhas as atoms in the polar mountain, free from evil, appeared:
The first was Paragon of Virtue Radiant with the Light of Universal Knowledge;
Then Banner of Truth, Polar Mountain of Light, and Lion of Virtue;
King of Peace, Continual Life, Lofty Renown, Glory of Supreme Virtue,
Light Maker, Moon Face—these were the first ten buddhas there.

Vault of the Sky, Universal Light, Omnipresent, Source of the Sea of Mindfulness,
Exalted, Summit of Glory, Light of Lofty Flames of Truth,
Lotus Born, The Compassionate, and Flower of the Cosmos—
These were the second ten, lighting the ocean of buddhas.

Mind of Foremost Light, Mind of Knowledge, Manifold Benefits, Glory of Indra,
Celestial Intellect, Mind of Supreme Energy, Splendor of Knowledge,
Brilliance of the Best of Lights, Mighty Celestial Stride, Lotus of the Cosmos—
These were the third ten buddhas, revealing this vast teaching.

Splendor of a Mountain of Jewel Lights, then Radiant Ocean of Virtues,
Light of Truth, Lotus-Born Glory, Moonlike Eye of the World, Fragrant Light,
Brilliant As a Mountain of Jewels, Radiant King in the Form of a Celestial Musician,
Full of Glorious Light of the Finest of Jewels, and tenth was Physically Calm.

After that were Vast Awareness, Jewel Luster, Splendor of Clouds in the Sky,
Superb Appearance, magnificent, and Sphere of Holy Practices, radiant,
Living Like Primeval Man, Splendid As the Polar Mountain, King Resplendent with Virtue,
Paragon of Invincible Resolve, and Lofty Tree the tenth of them.

Imbued with the Splendor of the King of Trees, Reflection of the Bodies of the
Leaders of the Worlds, Superlative Radiance, Spotless Light, Brilliance of the
Energy of Earth, Glory of the Supreme Virtues of the Profound Teaching,
Knowledge of the Sound of the Ocean of Truths, Pole of the World, Radiant Mind, Diamond Light.

Light of Brahma, Sound of Space, Splendor of Reflection of the Cosmos, Sphere

Of Lights, Brilliant Mind with the Ten Powers of Knowledge, Lamp of Space,
Beautiful Splendor, Glory of Sunlight, Light of Virtue, Tranquil Radiance, and
Beauty of Clouds of Compassion, were the next ten buddhas.

Mindful of the Light of Power Born of Thusness, Appearing to All Beings,
Exalted Light, Embodiment of Impartiality, Born of Truth, Swift As the Wind,
Paragon of Heroism, Jewel Body Luster, Light Appearing in All Times—
These were the next ten buddhas.

Shining Light of the Ocean of Vows, Splendor of the Mountain of Adamantine Will,
Exalted Brilliance, Paragon of Mindfulness, Aware of Truth, Lamp of Wisdom,
Radiance of the Most Excellent Light, then Vast Intellect,
Following the Course of Knowledge of the Principles of the Cosmos, and Light of Knowledge of Oceanic Awareness.

Sublime Giver of Jewels of Truth, Clouds of Glory of Mountains of Virtue,
Light of the Lamp of Peace, Light of Fiery Energy, Voice of Cessation,
Paragon of Tranquillity, Radiant Lamp of the World, Energy of Great Vows,
Invincible Power, Radiant Sea of Lights of Knowledge.

Spiritual Master, Unattached Mind, Understanding the Speech of All Beings,
Articulate in All Languages, Resolved to Sacrifice Willingly, Appearing to All
Beings Everywhere, Adopting Forms Congenial to All Beings, Living Together
for the Benefit of Others, Embodiment of Nature, and the Buddha Good:

Beginning with these, I served as many buddhas, light-makers,
As atoms in the polar mountain.
And I served all the buddhas who appeared
In as many eons as atoms in the buddha-lands,
And entered this ocean of liberation.
I have practiced and developed this liberation for infinite eons;
Having heard it and put it into practice,
You will accomplish this teaching soon.

"I know only this enlightening liberation showing guidance to beings in all worlds. How can I know the practice or tell the virtues of the enlighten-

ing beings who live by various resolutions in the infinitely varied ocean of enlightening practices, who manifest various minds and bodies, who have perfected oceans of various faculties, who have carried through the various vows of enlightening beings?

"In this same enlightenment site is a night goddess named Prashantarutasagaravati, who sits next to me on a lotus seat, in a calyx adorned with starry diamonds, surrounded by countless tens of hundreds of thousands of night goddesses—go ask her how to learn and carry out the practice of enlightening beings."

So Sudhana paid his respects to the night goddess Samantasattvatranojahshri and left her.

Prashantarutasagaravati

Then Sudhana, cultivating that enlightening liberation of the night goddess Samantasattvatranojahshri, showing guidance to beings in all worlds, entering into it, becoming absorbed in it, plunging into it, expanding it, spreading it, extending it, mastering it, making it manifest, attaining it, went to the night goddess Prashantarutasagaravati. He paid his respects to her and said, "With the help of spiritual benefactors I am learning the practice of enlightening beings, entering into the practice of enlightening beings, carrying out the practice of enlightening beings; having undertaken the practice of enlightening beings, I want to become thoroughly familiar with omniscience. So please tell me, noble goddess, how an enlightening being is to learn and carry out the practice of enlightening beings."

The goddess said, "It is good that you seek the ocean of practices of enlightening beings by relying on spiritual benefactors. I have attained an enlightening liberation of supernal manifestations of a moment of consciousness producing floods of immense joy."

Sudhana said, "What is your activity, your sphere of action, your means of practice, your contemplation? What is the scope of this liberation?"

She said, "I have attained equanimity through purification of the ocean of mind. I have attained indestructible adornment undefiled by the taint of all worldly passion. My mind is unregressing and unswerving from its object. My mind is unshakable, adorned with virtues like a mountain of jewels. My mind is not fixed on anything, not dependent on anything. My mind is intent on serving all beings. My mind is tireless in seeing all buddhas. My desire for the powers of all enlightening beings is pure. My mind dwells in the ocean of mindfulness of the manifestations of great knowledge. I have set out to overcome the sorrows of all beings and am devoted to removing the suffering and sadness of all beings. I have undertaken to stop all beings' preoccupation with objects of sense. I have undertaken to extinguish beings' suffering caused by separation from loved ones and contact with the uncongenial. I am intent on stopping all the sufferings of beings that come from delusion arising from their relations to objects. I am a refuge for all fallen beings and am engaged in showing all beings means of emancipation

from the miseries of the mundane whirl. I have undertaken to stop all sentient beings' sadness, lamentation, suffering, depression, and mental disturbance occasioned by birth, old age, and death. I have undertaken to produce the supreme felicity of the enlightened in all beings. I find satisfaction in presenting my services for the happiness of beings in all abodes, and I see to their spiritual protection, and I gradually develop them to omniscience. That is to say, I produce detachment in beings who live in great palaces and mansions, and I remove their various melancholies, and in order to put an end to all attachments, I teach them to realize the intrinsic nature of all things. I teach those who have long-standing ties of affection with their families and relatives in such a way that they may get to meet and associate with buddhas and enlightening beings. Those who are involved with their spouses and children I teach in such a way as to extinguish their craving for mundane enjoyments and so that they will become impartial toward all and will come to have great compassion. Those in the marketplaces I teach in such a way that they will enter into association with the community of sages and get to meet enlightened people. Those who are obsessed with consumer goods I teach in such a way that they acquire transcendent forbearance. Those who take pleasure in music, song, and dance, I teach the way to enjoy spiritual pleasures. Those eagerly desirous of enjoyment of sense objects I teach in such a way that they may arrive at the realm of the enlightened. Those who are filled with anger I teach in such a way as to lead them to transcendent tolerance. Those who are lazy I teach in such a way as to purify transcendent vigor. Those whose minds are confused I teach to attain the transcendent meditation of those who arrive at Thusness. Those lost in a tangle of views, fallen into the darkness of ignorance, I teach in such a way as to lead them out of the tangle of views and the darkness of ignorance. Those who are stupid I teach in such a way that they may acquire transcendent wisdom. Those attached to the realms of desire, form, or formlessness, I teach in such a way that they may escape from the sufferings of the mundane whirl. Those with low aspirations I teach in such a way that they may fulfill the vow of enlightenment. Those intent on their own benefit I teach in such a way that they may fulfill the vow to bring benefit to all beings. Those with weak wills I teach in such a way that they may perfect the transcendent power of enlightening beings. Those in misery I teach in such a way as to enable them to attain the felicity of omniscience. Those who are sick I teach in such a way that they may develop the reflectionlike bodies characteristic of enlightening beings. Those attached to various pleasures I teach in such a way that they may acquire delight in the practices of enlightening beings. Those who are destitute I teach in such a way that they may obtain the spiritual treasury of enlightening beings. Those who resort to parks and gardens I teach in such a way that they are motivated to seek the way to enlightenment. Those who are on the road I teach in such a way that they set out on the road to omniscience. Those in villages I teach in such a way that they may be emancipated from everything in the realms of desire, form, and formlessness. Those in communities I teach in such a way

as to lead them beyond the paths of those who strive for individual salvation and set them on the way to buddhahood. Those in cities I teach in such a way as to reveal the city of the supreme truth. Those in the intermediate directions I teach in such a way that they may attain knowledge of the equality of past, present, and future. Those in the four quarters I teach in such a way that they may realize higher knowledge of all things. Those whose behavior is governed solely by lust I teach to stop their craving for all mundane pleasures by means of contemplation of impurity. Those who act on hatred I teach in such a way that they many enter the ocean of universal love. Those who act on delusion I teach in such a way that they may realize higher knowledge with analytic comprehension of all things. Those who act equally on lust, hatred, and delusion I teach in such a way that they may rise above them through the ocean of means of the undertakings of all vehicles of emancipation. Those who are inclined to enjoyment of evanescent mundane objects I teach in such a way as to lead them away from attachment to transient mundane objects. Those who are touched by all the miseries of the mundane whirl I teach in such a way that they may be unaffected by the woes of life and death. Those who are susceptible to guidance by the enlightened I teach in such a way as to elucidate unborn birth. Those who are attached to physical and mental elements I teach in such a way that they may abide in nonreliance. Those who are cowardly I teach in such a way as to reveal the excellence of the adornments of the path of enlightenment. To those who are conceited I elucidate acceptance of the equality of all things. To those who are prone to deceit and guile I explain the purity of intention of enlightening beings.

"In this way I take care of all sentient beings by giving teaching. Leading them away from all miseries and paths leading to unhappiness, showing them the happiness of human and celestial states, freeing them from the dominion of the realms of desire, form, and formlessness, leading them to omniscience, developing them to maturity by various means, I rejoice, exult, become glad at heart, having achieved manifestation of the ocean of energy of great joy.

"Furthermore, as I observe the oceans of assemblies of enlightening beings in all directions, I generate oceans of energy of various joys in the enlightening beings carrying out various vows, enlightening beings with variously purified bodies, with various auras of light, radiating auras of light beams of infinite colors, illumined by knowledge penetrating oceans of various ways to omniscience, plunged into oceans of various concentrations, manifesting various occult powers, speaking in various languages, variously adorned, plunged into various principles of buddhahood, gone to various lands, seeing various multitudes of buddhas, imbued with oceans of various intellectual capacities, aware of the sphere of knowledge of various liberations of buddhas, encompassing oceans of various knowledges, dwelling in various methods of concentration, freely employing various doctrines, liberations, and disciplines, entering various doors to omniscience, variously adorning the sky of the cosmos, filling the sky with clouds of various super-

nal manifestations, observing various communities, gathered joyfully in various worlds, gone to various buddha-lands, assembled in various places, sent forth by buddhas, leaving the presence of various buddhas in company with groups of enlightening beings, showering rain from clouds of various adornments, entering into the systems of various buddhas, contemplating the oceans of teachings of various buddhas, plunged into various oceans of knowledge, sitting in the midst of various magnificent arrays. Those enlightening beings, filled with various joys, enter the oceans of assemblies of buddhas, see them, and contemplate them; as they meditate on the infinity of the powers of buddhas, floods of great joy arise in them.

"Furthermore, perceiving the inconceivable purity of the form body of Vairocana Buddha, adorned by the marks of greatness, I experience exalted joy and serenity. Observing his array of lights, vast as the cosmos, moment to moment manifesting an infinitely varied ocean of colors, in each moment of consciousness I experience floods of great joy.

"Also, seeing as many oceans of great beams of light as atoms in infinite buddha-lands emanate from each pore of Vairocana Buddha's body, each beam of light accompanied by as many oceans of light beams as atoms in infinite buddha-lands, pervading all buddha-universes and extinguishing the suffering of all beings, in each moment of consciousness I experience floods of great joy.

"Also, seeing massive clouds of lights the color of all jewels, as many as atoms in all buddha-lands, emerging from Vairocana's head moment to moment, pervading all universes, I experience great floods of joy.

"Also, seeing multitudes of various fragrant lights, as numerous as atoms in all buddha-lands, emanating from each pore of Vairocana's body in each moment of thought, I experience great floods of joy.

"Also, as I observe Vairocana's body, seeing multitudes of images of Buddha, adorned with the marks of greatness, as numerous as atoms in all buddha-lands, emanating from each of the Buddha's marks of greatness in each moment of thought, I experience great floods of joy.

"Also, seeing multitudes of mystically projected bodies of Buddha, shining with the eighty embellishments of greatness, as numerous as atoms in all buddha-lands, emanating from each of the Buddha's physical embellishments in each moment of thought, I experience great floods of joy.

"Also, as I observe Vairocana's body, seeing multitudes of Buddha's spiritual manifestations, as numerous as atoms in untold buddha-lands, emanate from each pore in each moment of thought, including manifestations of the Buddha's first inspiration, purification of the six transcendent ways, and progress through the stages of enlightenment, I experience great floods of joy.

"Also, as I watch Vairocana's body, seeing multitudes of all kinds of beings, celestial, preternatural, and human, as numerous as atoms in untold buddha-lands, emanating from each of Vairocana's pores in each moment of thought, along with their characteristic atmospheres of projected auras,

going throughout all worlds, appearing to those sentient beings who are suited to being guided by manifestations of such and such particular forms of being, and expounding the Teaching to them, I experience great floods of joy.

"And as I watch Vairocana's body, seeing multitudes of Brahma gods, as numerous as atoms in untold buddha-lands, emanating from each pore in each moment of thought, along with the miraculous projections of Brahma gods, appearing to sentient beings in all universes who are suited to being guided by manifestations in the form of Brahma gods and expounding the Teaching to them with the voice of Brahma, in each moment of awareness I experience great floods of joy of cosmic dimensions concomitant with all-knowledge.

"And so I attain what I have never attained before, understand what I have never understood before, penetrate what I have never penetrated before, pervade what I have never pervaded before, see what I have never seen before, and hear what I have never heard before. Why? All things are to be completely known by the nature of things as being of one characteristic at all times, while yet manifest in an endless variety as all things.

"This is the range of the ocean of means of the enlightening liberation of supernal manifestations of a moment of thought producing immense floods of joy. This liberation is infinite because it goes into the ocean of principles of the cosmos. This liberation is inexhaustible because it is inseparable from the determination for omniscience. This liberation is endless because it is perceived by the eye of enlightening beings. This liberation is peerless, because it pervades the total cosmos. This liberation is all-sided, because it encompasses all miracles in a single object. This liberation is unfailing, because of practicing the nonduality of all bodies of reality. This liberation is unborn, because its practice is like magic. This liberation is like a reflection, because it arises as a reflection of the vow for omniscience. This liberation is like an emanation, because it emanates the practices of enlightening beings. This liberation is like earth, because it is the refuge of all sentient beings. This liberation is like water, because it rains great compassion on all sentient beings. This liberation is like fire, because it ends the cravings of all sentient beings. This liberation is like wind, because it directs all sentient beings to omniscience. This liberation is like the ocean, because it is a repository of ornaments of virtues for all sentient beings. This liberation is like the polar mountain, because it rises out of the ocean of jewels of knowledge of all things. This liberation is like the sky, being the space in which the miracles of the buddhas of past, present, and future take place. This liberation is like a great cloud, showering the rain of the cloud of the Teaching on all sentient beings. This liberation is like the sun, dispelling the darkness of nescience of all sentient beings. This liberation is like the moon, imbued with an ocean of goodness and knowledge. This liberation is like arrival at Thusness, reaching everywhere. This liberation is like one's own reflection, being produced by rightness of action. This liberation is like an echo, thundering the voice of all truths in accord with inclinations. This liberation is like a reflection,

communicating to all sentient beings according to their mentalities. This liberation is like a great tree, flowering with the miracles of all buddhas. This liberation is like diamond, its nature unbreakable. This liberation is like a wish-fulfilling jewel, accomplishing an endless variety of miracles. This liberation is like a flawless jewel, showing the miracles of the buddhas of past, present, and future without interference. This liberation is like a jewel of happiness, equally producing the voice of the teachings of all buddhas. This liberation is illustrated by countless such similes."

Then Sudhana asked the night goddess, "How did you manage to attain such a liberation?" She replied, "There are ten great provisions of enlightening beings, great accomplishments, great encompassing practices, great illuminations, great manifestations of power, great good fortunes, great heritages, great capacities, great powers, by the practice of which enlightening beings attain this liberation. What are the ten? Enlightening beings' great encompassing practice of giving, devoted to satisfying all sentient beings according to their wishes; enlightening beings' great encompassing practice of appropriate conduct, devoted to embodying the virtues of all buddhas; enlightening beings' great encompassing practice of forbearance, devoted to contemplating the nature of all things; enlightening beings' great encompassing practice of vigor, devoted to undertaking the attainment of omniscience without turning back; enlightening beings' great encompassing practice of meditation, devoted to extinguishing the fire of afflictions of all sentient beings; enlightening beings' great encompassing practice of wisdom, devoted to higher knowledge of all things; enlightening beings' great encompassing practice of skill in means, devoted to guiding all sentient beings to perfection; enlightening beings' great encompassing practice of vows, going to all lands to go into the practice of enlightening beings for all time in all lands; enlightening beings' great encompassing practice of power, going to all universes to ceaselessly manifest realization of enlightenment in each instant in all lands; enlightening beings' great encompassing practice of knowledge, intent upon the powers of all buddha-lands in those oceans of structures of all realms of reality. And in each of those buddha-lands I see Vairocana Buddha at the pinnacle of enlightenment manifesting the miracle of perfect enlightenment in each moment of consciousness, pervading the oceans of structures of all reality realms with each miraculous display of enlightenment. I also perceive myself in the presence of each of those buddhas and listen to what the buddhas in those worlds teach. And as multitudes of emanations of all those buddhas come forth from all their pores, proclaiming myriad teachings and showing various miracles, and turn the wheel of teaching in all realms by mastery of sentient beings' minds, using various ideas, I remember, apply, and contemplate it all. I pick it up by mental command, able to swiftly grasp all meanings and expressions, clarify it by wisdom penetrating the inner sanctum of purity of all realities, follow its course by higher knowledge investigating the ocean of all realities, encompass it by awareness as vast as past, present, and future, balance it by wisdom conforming to the equality of those who arrive at Thusness. I carry out all

the principles of the Teaching, I bring forth multitudes of scriptures from all the clouds of teaching, I arrange oceans of doctrines in all the multitudes of scriptures, I gather cycles of doctrine in all the oceans of doctrines, I find oceanic floods of spiritual joy in all the waves of doctrine, I produce momentum in attainment of the stages of enlightenment in all the oceans of spiritual joy, I produce momentum in attainment of oceans of concentration in the momentum through all the stages, I attain oceans of visions of buddhas in all the multitudes of oceans of concentration, I attain oceans of awareness in all the oceans of visions of buddhas, I order the stages of knowledges of past, present, and future in all the oceans of awareness; by concentration on pervading the endlessly variegated ocean of realms, by concentration on comprehending the ocean of past practices of infinite buddhas, by concentration on the range of knowledge of the ocean of past efforts of infinite buddhas, by concentration on attainment of the light of knowledge of infinite buddhas, by concentration on perception of the purity of conduct of infinite buddhas, by concentration on perfection of the stage of forbearance of infinite buddhas, by concentration on attainment of the scope of knowledge of the mighty effort increasing the great force of energy of infinite buddhas, by concentration on attainment of perception of the efforts to purify the ocean of contemplative attainments of the meditations of infinite buddhas, by concentration on the perception of the purity of the ocean of means of consummation of transcendent wisdom of infinite buddhas, by concentrating on penetrating the ocean of ways of consummation of transcendent skill in means of infinite buddhas, by concentration on comprehending the ocean of ways of consummation of transcendental vows of infinite buddhas, by concentration on attainment of knowledge of increasing and perpetuating the good and wise transcendent power of infinite buddhas, by concentration on attainment of contemplation of the ocean of principles of the perfect knowledge of infinite Buddhas, by concentration on attainment of the scope of knowledge of infinite buddhas's past progress through the stages of enlightening beings, by concentration on infinite buddhas' past entry into the spheres of the stages of enlightening beings, by concentration on infinite buddhas' abiding in the stages of enlightening beings, by concentration on infinite buddhas' perfection of the stages of enlightening, by concentration on contemplation of the ocean of knowledge of infinite buddhas, by concentration on attaining manifestation of the knowledge of infinite buddhas, by concentration on communication of all meetings and association with past buddhas on the part of infinite buddhas when they were enlightening beings, by concentration on attainment of the scope of knowledge of infinite buddhas' productions of bodies going throughout all lands in the past when they were enlightening beings, by concentration on infinite buddhas' extension of their past enlightening practices throughout all universes, by concentration on the manifestation of infinite buddhas' past practices as enlightening beings using various methods to develop and guide all sentient beings, by concentration of infinite buddhas' pervasion of all realms with their light, by concentration on infi-

nite buddhas' demonstration of miracles to sentient beings, by concentration on the scope of knowledge of infinite buddhas' ascent through the stages of enlightenment, by concentration on attainment of the scope of knowledge of the miracle of perfect enlightenment of infinite buddhas, by concentration on receiving and holding all the doctrines preached by infinite buddhas, by concentration on attainment of knowledge of the oceans of marks of distinction manifested by infinite buddhas, by concentration on awareness of infinite buddhas' oceans of embodiments representing practices, by concentration on attaining the scope of knowledge of the vast realm of infinite buddhas, in every moment of thought I comprehend everything about those buddhas from their first determination to the cessation of their true teaching.

"If you ask also how long ago I attained this enlightening liberation of supernal manifestations in a moment of thought producing great floods of joy, when I was an enlightenment tree goddess named Exemplary Light Serving As a Beacon of Good in the world Pure Golden Radiance as many eons ago as atoms in a buddha-land, I first aspired to enlightenment on hearing the teaching of the buddha Unremitting Voice of the Reality Realm, and after having carried out the practice of enlightening beings for as many eons as atoms in a buddha-land, I was born in this world and propitiated the buddhas of the eon of Virtue from Krakucchanda to Shakyamuni. And I will propitiate and honor all the buddhas yet to come, in this world and in all worlds. Even now that world of Pure Golden Radiance still exists, and the lineage of the buddhas there is unbroken. So you should apply yourself to this doctrine with the great strength of enlightening being."

Then the goddess further explained her liberation to Sudhana in verse:

Listen to me tell, O Sudhana,
How I attained this pure liberation.
Hearing this and generating the power of joy,
Enter this way of liberation.

I practiced for many eons past
And purified my mind;
Generating great momentum of zealous application,
I came into the presence of the citadel of omniscience.

Hearing of the buddhas, supreme in all times,
And developing great faith in them,
I served them and their retinues for hundreds of eons
With all that is pleasing.

Seeing the buddhas of the past,
I honored them for the benefit of all beings;
And I heard their incomparable teaching,
Generating immense power of joy.

I always paid respect to my parents and elders,
Taking pleasure in their welfare;
I served them and honored them,
While entering this liberation.

Many people who were old, infirm, poor,
Handicapped, suffering, helpless,
I made happy, rich, and protected,
Over hundreds of lifetimes.

In my past practice I rescued those
In the sea of existence from various perils—
From the perils of kings and robbers,
Fire and water, wild beasts and enemies.

I saved those always burning with afflictions in the world,
Made that way by impure deeds,
In dangerous straits in the mundane whirl,
Born in the paths of existence.

The terrors of the calamities in the woeful states of misery
Are harsh and violent, continuous and manifold;
The terrors of birth, old age, death and sickness in the world
I put an end to entirely.

Stilling the intense pains of the mundane world,
Producing all happiness in sentient beings,
Producing the ultimate bliss of the enlightened,
For endless eons—this is my vow.

"I only know this enlightening liberation of supernal manifestations in a moment of thought producing vast floods of joy—how can I know the practice or tell the virtues of the enlightening beings who have plunged into the ocean of all principles of the cosmos of reality, who are freed from all internal and external suffering, who know all eons are in the thoughts, who are versed in the knowledge of the becoming and dissolution of all worlds?

"At this same enlightenment site, in the circle of Vairocana Buddha, is a night goddess named Sarvanagararakshasambhavatejahshri—go ask her how an enlightening being is to learn and carry out the practice of enlightening beings."

Then Sudhana spoke these verses to the night goddess Prashantarutasagaravati:

Instructed by a spiritual benefactor,
I came to you, O goddess;

I see you sitting on your seat
Of infinite height.

Those whose minds are on appearances,
Who cling to existence or conceptualize being,
And the low-minded with false views,
Cannot know this realm of yours.

No worldly or celestial beings can know
The features of your appearance and form,
Even if they look for endless eons—
So endless is the sight of your form.

You are free from dependence on the body-mind clusters,
And you do not rest on the sense media either;
Gone beyond the world and transcended desire,
You appear in the world, transforming.

You have attained immovability, faultless and unattached,
You have clarified the eye of higher knowledge;
In every atom you see as many buddhas as all atoms
Magically transforming.

Your body contains the body of truth,
Your mind is made of knowledge, unhindered.
Illumined by universal light,
You produce endless light in the world.

You produce endless deeds from the mind,
So all worlds are adorned by your deeds;
Knowing that worlds are mental in nature,
Your manifest yourself in bodies
Equal to beings.

Knowing this world is like a dream
And all buddhas are like reflections
And all phenomena like echoes,
You live in the world without clinging to anything.

In each moment you show yourself
To the beings of past, present, and future,
Yet there is no inclination to dualism in your mind,
And thus do you expound the Teaching in all realms.

The oceans of beings are as infinite
As the endless oceans of atoms,

And infinite too are the oceans of Buddha—
All are the sphere of your practice of liberation.

Then Sudhana paid his respects to the night goddess and left her.

Sarvanagararakshasambhavatejahshri

Then, contemplating that enlightening liberation of supernal manifestations in a moment of thought producing floods of joy, fostering it and making it manifest, remembering the instruction of the night goddess Prashantarutasagaravati, absorbing it, keeping in mind knowledge of the principles inherent in it, a measureless repository of many principles to be found in each statement, fixing it in memory, examining it intellectually, putting it into practice, consciously extending it, physically feeling and dwelling in it, entering into it, Sudhana made his way to the night goddess Sarvanagararakshasambhavatejahshri.

He saw the night goddess sitting on a great lotus seat full of diamonds illumining the dwelling places in all cities, accompanied by untold numbers of night goddesses, with a body appearing to the beings in all realms, with a body equal in form to all beings, with a body appearing to all beings, with a body unstained by all worlds, with a body equal to all beings in number of manifestations, with a body transcending all worlds, with a body adapted to developing and guiding all beings, with a body proclaiming the truth in all realms, with a body reaching everywhere, with a body ultimately freed from obstructions, with a body of the essence of those who arrive at Thusness, with a body guiding all beings to ultimate perfection.

Sudhana, enraptured upon seeing the night goddess, paid his respects to her and said, "O goddess, I have set out for supreme perfect enlightenment; please tell me how an enlightening being is to be a benefactor to others while carrying out enlightening practice, and how an enlightening being is to take care of sentient beings with the highest protection and care, and how an enlightening being, engaged in the work of enlightening beings by the assent of the enlightened, is to approach the seat of a spiritual sovereign?"

The night goddess replied, "It is very good that you ask about the way of practice of distributing teachings to sentient beings according to their mentalities, to attain the goal of guiding all sentient beings to perfection, to attain the goal of the effort to preserve the family of all buddhas, to apply all-pervasive knowledge, to confront entry into the ocean of means leading to all realms of reality, to penetrate all knowables by knowledge boundless as space, to receive and hold the teachings of all buddhas.

"I have attained an enlightening liberation, 'entry into the profound miracle of pleasing sound.' Having attained this liberation, engaged in preaching the great Teaching, free from attachment, dedicated to dissemination of the treasury of teachings of all buddhas, imbued with the power of great compassion and goodwill, set on working for the welfare of all sentient beings to inspire them to seek enlightenment, set out to become a leader of all sentient beings to ceaselessly accumulate stores of virtues in

determination for enlightenment, engaged in producing clouds of teaching and suns of teaching in all worlds to guide all sentient beings on the path of omniscience, ceaselessly reaching out impartially to all sentient beings to illumine all worlds so as to produce infinite roots of goodness, applying a purified mind to practical knowledge of sustaining the performance of good works of all sentient beings, set out to lead all sentient beings to accord with all paths of good action, engaged in the work of directing all sentient beings in good ways, engaged in showing all sentient beings the way to peace and security, set out to lead all sentient beings to emancipation, engaged in directing all sentient beings to all good practices, set out to serve all spiritual friends uninterruptedly, engaged in directing all sentient beings to the teaching of the enlightened, engaged in undertaking all pure and good practices such as giving, firmly resolved to realize omniscience, with a broad mental sphere firmly focused on the powers of buddhas, I stay by the spiritual benefactor, determined to shatter the mountains of afflictions and obstructions to enlightenment caused by actions, undertaking the preparations for omniscience, engaged in developing all good qualities, engaged in application of thought to the infinite variety of objects confronting omniscience.

"Furthermore, as I purify this medium of light of the Teaching, communicating to all sentient beings, accumulating roots of goodness, I observe, approach, and proceed through the reality realm in terms of ten aspects. What are the ten? I realize that the reality realm is immeasurable, by gaining vast vision of knowledge. I realize that the reality realm is infinitely various, so as to perceive the miracles of all buddhas. I realize that the reality realm is endless, so as to fulfill travel to all buddha-lands and service of buddhas. I realize that the reality realm is boundless, so as to show the practice of enlightening beings in all oceans of worlds. I realize that the reality realm is uninterrupted, so as to enter the sphere of unfragmented knowledge of those who arrive at Thusness. I realize that the reality realm is one, so as to enter the sphere of the voice of those who realize Thusness, which communicates to all sentient beings according to their mentalities. I realize that the reality realm is inherently pure, so as to realize the ultimate end of the past vow to guide all sentient beings to perfection. I realize that the reality realm is equal in all worlds, so as to enter the range of the practice of universal good. I realize that all realms of reality are adorned with one adornment, so as to comprehend the adornment of the miracle of the universally good enlightening being. I realize that the reality realm is imperishable, because of the imperishable nature of the purity of all good pervading the reality realm. Thus do I observe, approach, and proceed through the whole reality realm in terms of ten aspects, to accumulate all roots of goodness, to realize the greatness of buddhas, to arrive at the inconceivable sphere of buddhas.

"Furthermore, I expound the Teaching to sentient beings by means of the operation of ten thousand spheres of mental command, with the attention on the greatness of Buddha in this way. I expound the Teaching to sentient beings by means of the operation of ten thousand spheres of mental com-

mand, beginning with the sphere of mental command called absorption in the ocean of all truths, the sphere of mental command of light of remembrance of all buddhas, the sphere of mental command containing light illumining the ocean of deeds of all sentient beings, the sphere of pure mental command of absorption in the ocean of all means of liberation, the sphere of mental command uttering the names of all buddhas, the sphere of mental command of absorption in manifestation of the ocean of past vows of all buddhas, the sphere of mental command of swift turning of the attention to all truths, and the sphere of mental command called light of absorption in omniscience.

"Moreover, I teach sentient beings with wisdom consisting of learning, wisdom consisting of thinking, and wisdom consisting of practice. I teach sentient beings about the process of one existence, and I teach sentient beings about the processes of all existences. I teach about the ocean of names of one buddha, I teach about the oceans of names of all buddhas. I teach about one ocean of worlds, I teach about all oceans of worlds. I teach about the ocean of predictions of enlightenment of one buddha, I teach about the oceans of predictions of enlightenment of all buddhas. I teach about the ocean of audiences of one buddha, I teach about the oceans of audiences of all buddhas. I teach about the cycle of teachings of one buddha, I teach about the oceans of cycles of teachings of all buddhas. I teach about one scripture, I teach about the scriptures containing the cycles of teachings of all buddhas. I teach about one gathering of an audience of a buddha, I teach about the oceans of audiences of all buddhas. I teach about one thought of omniscience, I teach about the oceans of all elements of determination for enlightenment. I teach about one vehicle of emancipation, I teach about the oceans of all vehicles of emancipation. I teach sentient beings in untold ways such as these.

"Entry into the oceans of those who arrive at Thusness, identical to the structures of the reality realm, taking care of sentient beings in the highest spiritual way of expounding the Teaching to them, living by the practice of universally good enlightening beings for endless eons, I cultivate this enlightening liberation of entry into the profound miracle of pleasing sound, by expanding it in every moment of consciousness, by the means of actualizing the sphere of liberation; and I pervade all realms of reality in every moment of thought with each means of actualizing the sphere of liberation."

Sudhana said, "This enlightening liberation is marvelous. How long ago did you attain it?"

The goddess said, "Many eons ago there was world called Multitude of Cities of Spiritual Lights, set on a network of lofty fragrant jewel mountains, as many as atoms in four continents, arrayed with lotus flowers intoning the past vows of all buddhas, composed of multitudes of jewels produced by the deeds of all sentient beings, shaped like a huge lotus, pure with some defilement, encircled by as many masses of flowers as atoms in a mountain, adorned by lofty polar mountains of fragrant jewels, as many as atoms in a

polar mountain, and with as many sets of four continents as atoms in a polar mountain. On each continent were untold trillions of cities.

"In that world there was an age called Pure Light, in which there arose as many buddhas as atoms in a polar mountain. In the middle of the world was a set of four continents called Resplendent Banner, in the middle of which was a metropolis called Omnipresent Jewel Flower Light, not too far from which was an enlightenment site called Image of the Abode of a Spiritual Sovereign. At that site a buddha named Illuminating King Voicing the Ocean of All Truths arose, the first of the buddhas of that age. At that time there was a monarch named Radiantly Pure Countenance, who received from that buddha a scripture called Ocean of All Truths and followed it.

"After that buddha passed away, the king left home and preserved the buddha's teachings. At the time of the ending of the teaching, when it was divided into a thousand sects, with a thousand different explanations of the doctrine, and uninterrupted degeneracy of the age was imminent, in order to shake up the people shrouded by the barriers of afflictions and contentious quarrelsome mendicants, who were not seeking the virtues taught by the buddha but were wholly devoted to enjoyment of sense objects, addicted to talk of kings and thieves, addicted to talk of women, lands, and seas, addicted to materialistic thought and conversation, the renunciant king, a true follower of the religion, warned them, 'Alas! The torch of the great teaching, which was developed over many eons, is going to die out.' Then he rose into the sky to the height of seven palm trees, emanated clouds of flames of infinite colors, produced great networks of multicolored lights from his body, extinguished the burning of afflictions in the world with multicolored light, and directed infinitely many sentient beings toward enlightenment. The buddha's teaching was thereby rekindled and remained in the world for another sixty thousand years.

"At that time there was also a nun named Light of Projections of the Wheel of the Teaching. She was the daughter of that king Radiantly Pure Countenance, and she had a retinue of a hundred thousand nuns. Hearing that rousing speech and seeing that great miraculous performance, she and her retinue had been inspired to seek enlightenment. Furthermore, those hundred thousand nuns became irreversible in progress toward supreme perfect enlightenment: they attained a concentration called 'coming into existence in the presence of those who have arrived at Thusness,' and they attained a mental command called 'adamantine light of the teachings of all buddhas,' and a perfection of wisdom called 'entry into the principles of the ocean of all truths.' The nun Light of Projections of the Wheel of the Teaching attained a concentration called 'lamp illumining the source of the teachings of all buddhas,' as well as this subtle, gentle enlightening liberation 'entry into the profound miracle of pleasing sound,' after which all the miracles of the buddha Illuminating King Voicing the Ocean of All Truths became visible to her.

"What do you think—was the king of that time, who went forth into the teaching of the buddha Illuminating King Voicing the Ocean of All Truths,

followed the buddha's teaching, sustained the teaching after the buddha's demise when it was dying out, and kindled the torch of the teaching, anyone else? You should not see it this way. It was none other than Samantabhadra, the universally good enlightening being, who was that king Radiantly Pure Countenance. And do you think the king's daughter, who became a nun, accompanied by a hundred thousand nuns, was anyone else? Do not see it that way. It was I myself who was that nun at that time. I preserved the teaching of that buddha, and I made those hundred thousand nuns irreversible in their progress toward supreme perfect enlightenment, I established them in the concentration 'coming into existence in the presence of those who have arrived at Thusness,' I established them in the mental command 'adamantine light of the teachings of all buddhas' and the perfection of wisdom 'entry into the principles of the ocean of all truths.'

"After that I learned from a buddha named Light of the Peak of Knowledge of the Mountain of the Undefiled Teaching, then Crest of Light, then Multitudes of Lights of the Sun of the Teaching, then Sound of Explanation of the Ocean of the Teaching, then Light of the Sphere of Knowledge of the Sun of the Teaching, then Cloud of Banners Marked by the Flowers of the Teaching, then Supreme Brilliance of the Mass of Lights of the Teaching, then Moon of Light of the Depth of the Principles of the Teaching, then Mine of All Images Arising from Knowledge of the Teaching, then Crowned with the Treasury of Knowledge, then King Imbued with the Glory of the Highest Mountain, then Paragon of Universal Knowledge, then Paragon of Energy in All Good Practices, then Multitude of Lights of Spiritual Jewel Flowers, then Supreme Depth of the Light of Peace, then Moon Radiating Images of Eyes of Light, then Ocean of Brilliance of the Flames of Knowledge, then Sphere of Skill of Universal Knowledge, then Light of Knowledge of the Nadir and Zenith, then Lamp Blooming with Flames, then Supreme Lion of Knowledge, then Supreme Light of the Universal Sun, then Lofty Mountain Adorned with Precious Characteristics, then Complete Reflection of the Course of the Sun, then Radiant Moon of Awareness of the Nexus of Realities, then Multitude of Beauties of the Blossoming of the Lotus of the Teaching, then Universal Light of the Solar Orb of the Marks of Distinction, then Glorious Voice of the All-Illumining Teaching, then Adamantine Lion of Practical Wisdom, then Heroic Paragon of Universal Knowledge, then Embodiment of the Flowering of the Lotus of the Teaching, then Ocean of Splendor of Flowers of Virtue, then Mass of Light from the Pinnacle of Spiritual Treasures, then Multitude of Lights from the Summit of Knowledge, then Light of Jewels Bearing All Facets of the Teaching, then Glorious Moon of Awareness at the Pinnacle of Enlightenment, then Moon Glowing with the Fire of the Torch of the Teaching, then All-Reflecting Crown, then Lamp Emblematic of the Body of the Teaching, then Multitude of Representations of the Adamantine Ocean, then Clouds of Glory of Lofty Repute, then Radiant Moon of Sandalwood, then Fiery Light of Flowers of Universal Beauty, then Light Shining on All Beings, then Beautiful Calyx of the Lotus of Virtue, then

King Shining with Fragrant Flames, then Lotus of Logic, then Shining with Magnificent Marks of Greatness, then Universally Renowned, then Polar Mountain of Light of Impartial Knowledge, then Glory of Light of the Citadel of Religion, then Majestic As a Forested Mountain, then Shining Clarity of Universal Light, then Sound of the Ocean of the Teaching, then Energy Arisen from the Undertaking of All Spiritual States, then Foremost Light of Universal Knowledge, then Resplendent with Superior Qualities, then Represented by the Lance of Spiritual Power, then Brilliant Sound of the Wheel of the Teaching, then Light of Knowledge and Wisdom Crowned with Radiant Virtue, then Glorious Moonrise of the Wheel of the Teaching, then Enlightened Paragon Illumining the Lotus of the Teaching, then Jewel Lotus Full of Light, then Lamp of Myriad Peaks of Jewel Radiance, then Flower of Pure Knowledge of Universal Vision, then Vast Treasury of Lights, then King Crowned with a Halo of Light Beams, then Crested with Myriad Virtues, then Mass of Manifestations of the Pinnacle of Religion, then Energy of Enormous Virtue, then Lamp of Myriad Suns of Truth, then King Acclaimed As a Source of Teaching, then Multitude of Sets of Teachings, then Light Representative of the Awareness of Enlightened Knowledge, then Radiant Moon Aware of the Sphere of Realities, then Magnificent As a Mountain of Gold and Jewels, then Topknot of Myriad Spheres of Light of All Truths, then Flaming Light of the Wheel of Teaching, then Lofty Majesty, then Myriad Lights of the Torch of All-Sided Energy, then Light of Vast Crowning Wisdom Sealed by Concentration, then Beautiful Jewel Light, then Voice of Arrays of Jewels from the Light of the Teaching, then Powerful Light in the Sky of Reality, then Moon Adorned with Marks of Greatness, then Flashing Cloud on a Mountain of Light, then Light in the Unobstructed Sky of Reality, then Body Blossoming with the Beauty of the Marks of Greatness, then Supreme Splendor and Voice of the World Ruler, then Light and Sound of Concentration on All Truths, then Mine of Initiatory Sounds, then Sound of the Ocean of Blazing Flames of the Teaching, then Light of Reflections of the Appearances of Past, Present, and Future, then Shining Light of the Highest Splendor of the Sphere of the Teaching, then Powerful Light in the Realm of Reality, then Lion Manifesting the Ocean of All Concentrations, then Light of Total Knowledge, then Lamp of the City of Reality with the Light of Universal Wisdom.

"In that age Pure Light, as many buddhas as atoms in the polar mountain appeared, beginning with these. The last of them was a buddha named Supreme Lamp of Knowledge Lighting the City of the Reality Realm. I served all those buddhas, from the first to the last, and I listened to their teachings, and left society to delve into all their teachings. I kept all their instructions in mind, and from all of them I attained this enlightening liberation of entry into the profound miracle of pleasing sound, by various methods of attainment, and I matured infinitely many sentient beings in the presence of all those buddhas. Since then I served all the buddhas that have emerged in as many eons as atoms in a buddha-land by putting their teach-

ings into practice. Thenceforth I have been awake in the midst of beings asleep in the slumber of nescience during the night of mundane routines; I have guarded the city of their minds, removed them from the city of the triple world, and settled them in the city of the way of omniscience.

"I just know this enlightening liberation of entry into the miracle of pleasing sound, which stops mixed-up worldly talk and does not use duplicitous speech, ultimately leading to truth. How can I know the practice or tell of the virtues of the enlightening beings who have unobstructed knowledge of the essential nature of all speech, who command awareness of all realities in each moment of thought, who comprehend the utterances of all beings, who are familiar with the patterns of thought of all beings, who know the ways of classification and naming of all things, who are masters of the ocean of mental command of all truths, who are skilled in producing teachings adapted to the mentalities of all beings, who endeavor to guide all beings to perfection—how can I know their accomplishment in taking care of all beings, or know their efforts applied to undertaking the supreme works of enlightening beings, their attainment of subtle knowledge of enlightening beings, their multifaceted powers of the mine of practice of enlightening beings, or their accession to the lion throne of those who tell of the deeds of enlightening beings? Why do I say this? They are people of truth who have entered mental command of all stages of the Teaching.

"Right here in the presence of Vairocana Buddha there is a night goddess named Sarvavrikshapraphullanasukhasamvasa, who is sitting next to me. Ask her how an enlightening being is to learn omniscience and how one is to practice so as to lead all sentient beings to omniscience."

Then the night goddess Sarvanagararakshasambhavatejahshri spoke these verses to Sudhana, further illustrating the enlightening liberation entering into profound miracles of pleasing sound:

Profound and hard to see is the liberation of enlightening beings,
Like space, entering everywhere;
They see the buddhas of all times,
Infinite, throughout the cosmos.

They attain endless liberations born of virtue and knowledge,
Of inconceivable nature, immeasurable:
Increasing unimpeded momentum in all directions,
They plunge into the paths of benevolence in all times.

Many eons ago there was a world
Called Cities of Spiritual Lights:
In that glorious world
Was a brilliant age called Pure Light.

In that age was an unbroken succession of buddhas,
As many as atoms in the polar mountain.

Illuminating King Voicing the Ocean of All Truths
Was the first buddha of the age,
Supreme Lamp of Knowledge Lighting the City of the Reality Realm
Was the last of those buddhas:
I visited and served them all,
And joyfully heard their teachings.

I saw the golden light of the first buddha,
Illuminating King Voicing the Ocean of All Truths,
Like the polar mountain resplendent with the thirty-two marks,
And seeing him I determined to become a buddha.

As soon as I saw that buddha there arose
My first aspiration to buddhahood, full of power,
By means arising from the progress of omniscience,
As pure as space, of the nature of Thusness.

Thenceforth seeing all the buddhas throughout all times,
And all the multitudes of enlightening beings,
And all the myriad worlds and sentient beings there,
I produced an ocean of ambrosia of goodwill.

I determined to pervade all lands,
Showing my body differently to sentient beings according to their mentalities,
To illumine and stir all the lands
And develop the beings to maturity.

I went and saw the second buddha,
And the buddhas in the oceans of lands in the ten directions,
In as many lands as atoms in an ocean of lands,
And finally saw the last buddha of that age.

I went and served all the buddhas,
Lamps of the world, that appeared
In as many ages as atoms in all worlds,
That I might purify this liberation.

Then, having attained this enlightening liberation of entry into the profound miracle of pleasing sound, having entered an ocean of infinitely various media of concentration, his mind having developed an immense ocean of means of sustained attention, illumined with the great mystic knowledge of enlightening beings, having entered an ocean of great joyful intelligence, his mind expanded with a vast ocean of ecstasy, Sudhana praised the night goddess with these verses:

Vast is your wisdom, coursing in the ocean of truth,
And you have traversed the infinite sea of existences.
Long-lived, without affliction, an embodiment of beneficent knowledge,
Your presence illumines this assembly, O goddess.

Aware of the nature of things, like the sky,
You enter unhindered into all times;
In an instant of consciousness without discriminatory thought
You assess all objects, inconceivable as they are.

With the eye of knowledge you see into the beingless nature,
While by compassion you enter infinite oceans of beings.
Deliberately plunging into most profound liberation,
You guide and develop innumerable beings.

You know how to analyze all states of being,
And are aware of the way to penetrate the essence of things:
You practice the undefiled path of all sages;
You will liberate all beings, purifying them.

You are an unexcelled leader of beings, O goddess,
As you acquire omniscient knowledge throughout the universe,
You expound the Teaching to all beings therein,
And extinguish all fears in the world.

You go by way of the path of Vairocana's vows,
With unhindered, vast, undefiled understanding;
Everywhere practicing the powers of the enlightened,
You witness the miracles of buddhas in all lands.

Hard to accomplish is a skylike mind such as yours,
Free from the taints of the afflictions;
Therein are all lands in all times,
All buddhas, enlightening beings, and all living creatures.

Day and night, instants and moments, seasons, fortnights, months,
And years, along with their passing away and imagined discriminations,
And the waves of eons, with their enumerations of myriad names,
The oceans of concepts of sentient beings, all you see in an instant.

The deaths and births of beings in the ten directions,
With form or without, thinking and thoughtless,
You comprehend according to their conventional truth,
And show them the way to supreme enlightenment.

Born of the family of the network of Vairocana's vows,
Having become one with all buddhas,
Your spiritual body pure, your mind unobstructed,
You appear to beings according to their minds.

Having eulogized the goddess with these verses, Sudhana paid his respects and went on.

Sarvavrikshapraphullanasukhasamvasa

Then Sudhana, further cultivating, fostering, and expanding the enlightening liberation of entry into the profound miracle of pleasing sound, went to the night goddess Sarvavrikshapraphullanasukhasamvasa. He saw her sitting on a lion throne of jewel tree shoots inside a tower of branches of jewel trees of all fragrances, surrounded by ten thousand night goddesses. He went up to her, paid his respects, and said, "Noble goddess, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to carry out and learn the practice of enlightening beings. Please tell me how to perform and learn the practice of enlightening beings, and how to act and learn so as to arrive at omniscience."

The goddess said to Sudhana, "By my power, when the sun goes down, the blooming lotuses become highly fragrant; all the men and women sporting in the parks decide to go home; the highly conscious beings on the roads and paths in the night head for the protection of all beings: those who live in mountain caves go into the mountain caves, those who lie in trees head for the trees, those who live in caves go into their caves, those who live in villages, cities, or towns go into their villages, cities, and towns, those who live in water go down in the water, those who live in other abodes go to their respective dwelling places, to spend the night comfortably.

"Furthermore, to the young men and women intoxicated with the joy of youth, reveling in music and song and intent on sensual pleasures, I praise the effort to produce roots of goodness as an antidote to the fears of the darkness of birth, old age, and death. I enjoin giving on those who are greedy and lead the ill-behaved to discipline. To those who are hostile I praise kindness, and I lead those agitated in mind to patience. I lead the lazy to undertake the vigorous effort of enlightening beings. Those whose minds wander I establish in meditation. I furnish the stupid with transcendent wisdom. Those who are interested in the Lesser Vehicle I establish in the Great Vehicle. Those who are attached to the world, who act within the sphere of attachment to the conditions of existence, I lead to the transcendent commitment of enlightening beings. Those who are overcome by obstructions, tormented by afflictions in their actions, lacking in the power of virtue and knowledge, I lead to the transcendent power of enlightening beings. Those bound up in the darkness of nescience, in the darkness of the ignorance characterized by egoism and possessiveness, I lead to the transcendent knowledge of enlightening beings.

"Furthermore, I have attained the enlightening liberation 'manifestation of contentment with the treasure produced from great joy.'"

Sudhana said, "What is the sphere of this liberation?"

The goddess said, "The scope of this liberation is the knowledge and means to take care of sentient beings by the goodness of those who arrive at Thusness. How is that? Whatever well-being sentient beings experience is all due to the power of the goodness of the enlightened, due to the path of the teaching of the enlightened, due to putting the word of the enlightened into practice, due to learning from the enlightened, due to the support of the enlightened, due to practicing the path of knowledge of the enlightened, due to planting roots of goodness like the enlightened, due to the true teaching of the enlightened, due to the illumination of the sun of knowledge of the enlightened.

"Indeed, the happiness of beings comes from the light of the sphere of pure deeds of the family of the enlightened. How do I know? As I enter into this enlightening liberation of the manifestation of contentment with the treasure produced from great joy, and recall and plunge into the ocean of Vairocana Buddha's past practices as an enlightening being, thus do I know and understand—as the Buddha was concentrating on the stages of enlightenment in the past, seeing sentient beings caught up in egoism and possessiveness, in the darkness of ignorance, gone into a tangle of views, dominated by craving, bound by the fetters of desire, hostile and malevolent, continuously pursuing delusions, wrapped up in envy and jealousy, their minds crowded with afflictions, experiencing the great misery of the mundane whirl, tormented by the pains of poverty in the mundane whirl, deprived of the sight of the enlightened, there appeared in the Buddha a mind of great compassion, a mind to take care of all sentient beings materially for their benefit, a mind to produce means of worldly support for all sentient beings, a mind free from attachment to all things, a mind without acquisitiveness for any objects, a mind not dwelling on any pleasures, a mind free from grasping for any material goods, a mind not seeking rewards for giving, a mind not eager for existence in any world, a mind not confused about causal relations, a mind contemplating the truth after thorough investigation, a mind to provide refuge for the welfare of all living beings.

"Having comprehended the essence of all things as it really is, having impartial goodwill toward all sentient beings, working to fill all worlds with great compassion, covering all worlds with the canopy of the great Teaching, holding the thunderbolt of great knowledge, which shatters the mountain of afflictions of all sentient beings, his mind growing in satisfaction through the welfare of all sentient beings, determined to effect the ultimate happiness of all sentient beings, wishing to provide all sentient beings with everything they need, working impartially without abandoning any sentient beings, wishing to satisfy all sentient beings with the wealth of sages, determined to attain the jewel of knowledge of the supreme ten powers, empowered with the mystic knowledges of enlightening beings, pervading all worlds throughout the space of the entire cosmos with a mul-

titude of various enlightening manifestations, appearing before all sentient beings, swirling a great cloud of all manner of objects and showering a rain of all kinds of precious ornaments, he undertook to give infinite various articles to all sentient beings for their use as appropriate, to perform innumerable services, to strive to provide care by all sorts of charity, giving away many kinds of things, to construct arrangements of myriad benefits, services, and useful articles, to practice various forms of giving, satisfying sentient beings according to their mentalities by endless giving, to make uninterrupted effort to save all beings from the miseries of the mundane world, without desiring the gratitude of anyone, impartial toward all beings, purifying the mind-jewel of all beings, increasing the flood of the ocean of wealth of all-knowledge for all beings produced from the ocean of roots of goodness at one with those of all buddhas, engaged in taking care of all beings by providing for their needs, undertaking all this continuously, from moment to moment, to develop and guide all sentient beings and gradually purify them.

"He undertook to adorn every land as a supreme pure buddha-land in every moment of thought, to purify the practice of the ocean of methods of the Teaching in every moment of thought, to fulfill the means of knowledge pervading all of space in every moment of thought, to purify the means of knowledge of how to tame all sentient beings in every moment of thought, to bring to light the knowledge of how to guide all worldlings in every moment of thought, to always teach in a manner appropriate to the time in every moment of thought, to be a benefactor to all beings by showing the skillfulness to support all knowledge in each moment of thought, carrying out the practice of enlightening beings in each moment of thought in all kinds of worlds, in various forms, by various means, having entered the way of enlightening beings, to suffuse the worlds with various manifestations of the practice of enlightening beings, to show the bodies of all the buddhas of past, present, and future to other beings according to their mentalities in each moment of thought, increasing the flood of the ocean of wealth of all-knowledge for all beings.

"Thus as Vairocana Buddha was carrying out the practice of enlightening beings in the past, he aroused great compassion for those without virtue or knowledge, those attached to the world, ungrateful, wrapped up in the darkness of nescience, egotistical and possessive, shrouded by the darkness of ignorance, immersed in unreasonable thought, lost in the wilderness of views, heedless of cause and effect, dominated by afflictions in action, fallen into a pit of suffering in the wasteland of the mundane whirl, experiencing the misery of various kinds of want; producing vast multitudes of practices of the ways of transcendence, praising the firm foundation of roots of goodness, removing the pain of mundane want from all sentient beings, fostering the growth of great stores of virtue and knowledge, clarifying the realm of causes, enlightening them on the consistency of deeds and states, showing the origin of all beings and lands, involving them in the continuation of the family of buddhas, getting them to remember the teachings of all buddhas,

turning them away from all evil, describing the preparations for omniscience, producing a great multitude of transcendent practices filling all realms of beings, he established sentient beings in the care of the ultimate Teaching, satisfying them according to their mentalities. He directed them in preparation for omniscience, he introduced them to the great transcendent ways of enlightening beings, he got them to support themselves on the wealth of sages, he got them to increase their roots of goodness by the momentum of the joy of omniscience. Introducing them to the miracles of all buddhas, taking them into ultimate unattached bliss, showing them the greatness of the enlightened, he led them to enlightening beings' knowledge of means of salvation."

Sudhana said, "How long ago did you set out for supreme perfect enlightenment?"

The goddess said, "This is hard to reach, hard to know, hard to believe, hard to penetrate, hard to say, hard to understand. Neither celestial nor human beings can comprehend it, nor can any listeners or individual illuminates comprehend it, except those who, by the empowerment of Buddha, by the help of spiritual benefactors, by the mind being stabilized on great stores of virtue and knowledge, by purity of intention, by the mind being buoyant, undisturbed, straightforward, unimpaired, open, unobscured, by the mind being illumined by the light of universal knowledge, by the mind being dedicated to the welfare and happiness of all beings, by the mind being invulnerable to the afflictions of all demons, by the mind being within range of attainment of omniscience, thus do not seek any mundane pleasures, are focused on the pleasure of the enlightened, have undertaken to put an end to the suffering and misery of all beings, are headed into the ocean of virtues of the enlightened, are in the realm of the space of meditation on the intrinsic nature of things, have purified the path of higher aspirations, have turned away from the flow of the mundane whirl, are turned toward the ocean of knowledge of the enlightened, are certain to arrive at the citadel of omniscience, proceed energetically into the sphere of those who arrive at Thusness, advance boldly toward buddhahood, are headed toward complete fulfillment of the powers of omniscience, and will ultimately attain the ten powers—such people can penetrate, believe in, grasp, follow, and know this matter. Why? Because this matter is the sphere of buddhas—not even enlightening beings can reach it, much less others. Now, with the support of the Buddha I will tell you, for the sake of the correct purification of the minds of those capable of learning, so that those who practice good can master their minds, and so that you may have an explanation of what is on your mind."

Then the goddess, further elucidating what she meant, looked over the realm of the buddhas of past, present, and future and spoke these verses:

Profound, infinite, is the sphere of buddhas,
Of which you now ask, O child of Buddha.

Even in eons as many as atoms in inconceivable lands
It could not be fully told.

The peaceful nature of the buddhas cannot be known
By the covetous or the malevolent,
Or by those shrouded in the darkness of delusion,
Or those whose minds are defiled by hypocrisy and conceit.

This sphere of buddhas cannot be known
By those ruled by envy and jealousy,
Or those whose minds are polluted by guile and deceit,
Or those enshrouded by barriers of action based on afflictions.

Buddhahood cannot be known
By those who depend on mental or material elements,
Or those attached to the body as real,
Or those with false views and ideas.

Hard to know is the tranquil realm of buddhas,
Which is inherently pure and nonconceptual—
This reality cannot be truly known
By those attached to life and being.

Those who are born in the family of buddhas,
Who are empowered by all the buddhas,
Who preserve the lineage of the enlightened,
Are the knowers of this sphere.

Those who are tireless in good practices
And are helped by spiritual benefactors,
With their minds focused on the powers of sages,
They attain peace on perceiving this.

This is the sphere of the undefiled
Whose minds are pure, without false ideas,
Like the sky in all directions,
Lamps of wisdom who have dispelled darkness.

Those who pervade all worlds
Of all times with compassion
And are benevolent to all beings
Enter the way of the buddhas.

This is the stage of those without grasping,
The happy ones without attachment

Who always gladly give all there is
Impartially to all beings.

This is the sphere of the undefiled,
Whose minds are unafflicted and conduct impeccable,
Whose minds are ultimately free from regret,
Who apply themselves to practice of Buddha's teaching.

This is the liberation of the inexhaustible
Whose minds are unshakable, imperturbable,
Whose minds are focused on the essence of things,
Whose minds are unhindered by the oceans of actions.

This is the sphere of the disciplined,
With indefatigable and nonregressing minds,
With strength, vigor, and control,
With endless energy in preparing for omniscience.

This is known to those gone to peace,
With tranquil minds, concentrated,
Ultimately calm and cool,
Practitioners of all the branches of meditation.

This is known to the lamps of wisdom,
Whose minds are liberated from all attachments
And have penetrated the essence of things,
Who have gone the way into the reality realm of the enlightened.

This is the liberation of those who know the path,
Whose minds have penetrated the essence of beings,
Whose minds are not imprisoned in the sea of existence,
Who are moons reflected in the minds of beings.

This is known to the universally good,
Who are born from the ocean of vows
Of the buddhas past, present, and future,
And carry them out forever in all lands.

This is the liberation of those who penetrate all oceans of worlds
By means of the oceans of principles of the reality realm
And see their ages of becoming and decay without discrimination.

This is known to those of unobstructed vision
Who see the buddhas under the enlightenment trees,
As many as atoms in all lands,
Teaching after having realized enlightenment.

You have come after many eons
Of serving spiritual benefactors
In quest of the Teaching, seeking tirelessly;
Having heard it, you can remember it.

To purify your mind
I will tell you freely
Of the infinite realm of Vairocana
By the inconceivable power of Buddha.

The goddess continued, "Long ago, past eons as many as atoms in an ocean of worlds, there was an ocean of worlds called Sun on the Summit of a Mountain of Gold and Jewels. Therein, furthermore, was a buddha called Supreme Light Illumining the Realm of Truth at the Summit of Knowledge, who purified that ocean of worlds while carrying out the practice of enlightening beings in the past. In that ocean of worlds were as many world systems as atoms in all the mountains on earth, each system containing as many worlds as atoms in a galaxy. In each world there were as many sets of eons as atoms in a world, each containing many eons, in each of which there were many events, including buddhas appearing in the world and displaying miracles. Each buddha that appeared expounded as many scriptures as atoms in a world, in each of which scriptures were outlined as many instructions for enlightening beings as atoms in the world, with infinitely various indications of how to guide sentient beings, operated by the principles of various vehicles of liberation, guided by the buddhas' various mystic powers of perception and prescription.

"Within that ocean of worlds was a central world-system called Array of Markers of Doors Facing All Directions, in which there was a world called Ubiquitous Light the Color of All Jewels. The borders of that world were arrayed with jewels reflecting images of the enlightenment sites of all buddhas; it rested on an ocean of flowers made of all kinds of jewels, it was composed of jewels showing the appearances of emanations of all buddhas, it was shaped like a celestial palace, and it was pure with an admixture of defilement. Furthermore, in that world there were as many world-regions with four continents as atoms in the polar mountain; at the center was a set of four continents called Mountain Peak of All Jewels, whose four continents were innumerable hundreds of thousands of leagues in extent. On each continent were ten thousand great cities. In the middle of the southern continent was a great metropolis called the Light of Myriad Arrays of Jewel Trees, surrounded by ten thousand cities. On that continent, furthermore, the life span of the people was ten thousand years. The king in that metropolis was named Encompassing Sound of the Proclamation of All Laws, a sovereign ruler. The king had five hundred ministers, six thousand concubines, and seven hundred sons all of whom were brave and manly, well built and handsome, dignified and strong. The whole continent was under the protection of that king, and he had no enemies or opponents.

"At that time the end of the eon was approaching in that world; the five corruptions were in evidence, people had stopped acting virtuously and had taken to bad ways, most of them were headed for misery. Because of their wrongdoings their lives were short, they had scanty means of subsistence, they were ugly, they experienced little pleasure and much pain, they were in the habit of argument and dissent, they were given to foul and incoherent speech, they were overcome by acquisitiveness, they were corrupt in mind and thought, they were lost in the jungle of various views. As they were obsessed with unreasonable desires and dominated by unwholesome acquisitiveness, the rain that would cause the crops to grow did not fall in the proper season. For that reason, furthermore, with all the vegetation withered, the people suffered from various diseases and scattered to the eight directions, without resort. They all went to the capital city Light of Myriad Arrays of Jewel Trees, surrounded it, and with various gestures of supplication raised a great outcry to the king—'We are oppressed, abandoned, tormented by hunger and thirst, dismayed and distressed, without any savior, without refuge or resort, in a cage of suffering; our livelihood is threatened, and we are on the brink of death.' The people in the city who were suffering from hunger and thirst, who were naked and homeless, who were in misery, despondent, and depressed, also were sick and tired of suffering. They betook themselves to the king as a man of great knowledge and a protector, thinking they had found a source of comfort, happiness, and livelihood, a guide to the way out, a great ship, an island of jewels of knowledge, a great benefit, thinking they had found all the delights of heaven.

"The king, hearing their outcry, was filled with countless tens of hundreds of thousands of facets of great compassion. Meditating on the principle of great compassion, in a moment he became single-minded and uttered ten statements of great compassion: 'Alas, these people, without support, have fallen into the great pitfall of the mundane whirl—how can I be a refuge for them, leading them to the state of repose of the enlightened? Alas, these people have no savior and are oppressed by all kinds of afflictions—how can I become their savior, leading them to impeccable behavior? Alas, these people have no refuge in the world and are terrorized by old age and death—how can I become a refuge for them, removing all their fears of life and death? Alas, these people have no resort and are oppressed by various kinds of worldly distress—how can I become a resort for them, leading them to ultimate safety on the path of omniscience? Alas, everyone is in the darkness of ignorance, shrouded in the darkness of uncertainty and doubt—how can I become a light, dispelling the darkness of ignorance for them? Alas, these people are without illumination—how can I spread the light of great knowledge, showing them all the way into unobscured knowledge? Alas, the world of these people lacks the light of knowledge, and their minds are polluted by envy, jealousy, guile, and deceit—how can I produce the light of supreme knowledge, leading them all to cultivate purity? Alas, the world is without a guide and has plunged into a dangerous current in the ocean of the mundane whirl—how can I become a guide, to show them what to do? Alas,

everyone lacks a teacher, all are misguided—how can I become a teacher for everyone, with the proper timing commanded by a buddha to guide people to complete maturity in all qualities? Alas, everyone lacks a leader, all are as though blind—how can I become a leader, to lead everyone on the way to unobstructed omniscience?'

"Having made these expressions of compassion, the king announced that he would undertake a great sacrifice, that he would satisfy everyone, giving them whatever they needed. With that the storehouses in every city and town on the continent were opened and all kinds of goods were placed on the streets, all the necessities of life were set out, all treasuries were opened, all stores of valuables were displayed; and the king projected a likeness of himself to every house to fulfill their wishes.

"Having arranged this act of giving things away, he had a great place of sacrifice prepared east of the city, in front of the city gate called Jewel Mountain Light. That place was equal in length and width, covering a most extensive area. It was level and clean, without potholes, clear of brambles, dust, and gravel. It was made of all precious elements, and the surface was spread with jewels. It was adorned with many arrays of jewels and strewn with flowers of various jewels. There was an abundance of all the finest aromatic powders, and it was perfumed with all kinds of scents. There were lamps giving off jewel lights, and the sky was covered with radiant clouds of incense. The place was adorned with orderly rows of trees of all kinds of jewels as well as various mansions, palaces, and towers. Overhead were parasols, banners, and pennants, flashing with trailing strings of various jewels. It was covered with nets of various jewel flowers, encircled with parasols made of webs of fragrant jewels. Jewel bells on nets of gold rang. It was shaded by canopies shining with various jewels, spread with aromatic powders of all the finest fragrances, and beautifully strewn with flowers made of all kinds of jewels, while pleasant music sounded from innumerable instruments. It was purified with arrays of various ornaments of all kinds of jewels, produced as a result of the deeds of enlightening beings.

"In the middle was a great lion throne, standing on a surface made of a variegated collection of ten kinds of jewels, surrounded by shining railings made of ten kinds of jewels, beautified with trees of ten kinds of jewels arrayed evenly between the railings, its feet firmly set on unbreakable diamond. The throne was set with jewel figurines and was adorned with hundreds of jewel protuberances. It was embellished with variegated arrays of jewels, jewel banners and streamers were raised all around it, and it was covered with nets of jewel bells, nets of celestial jewels, and nets of jewel flowers. It gave off clouds of fragrance and was arrayed with many-colored cloths of pleasant texture, finer than those of the heavens. Sweet music and song were heard all around. There were stairs of various jewels, arrayed with banners and railings, and shining jewel statues depicting various spiritual transfigurations. Here the king sat, handsome, serene, endowed with the pure marks of a great man, strong, robust, good, kind, and virtuous in all ways, endowed with all the best qualities, born of a line of great rulers, in

command of all goods, pure in control of the law, master of his own mind, eloquent, endowed with unshakable knowledge, correctly applying well-constructed laws, showing endless virtues.

"Furthermore, as the king sat there, in the sky above him there appeared a great parasol, on a long, brilliant jewel pole, its hundred thousand ribs made of all kinds of jewels, brilliantly adorned with blazing lights, covered with lustrous gold, arrayed with nets of jewels, hung with bells of gold and jewels on strings of jewels, adorned with garlands of jewels twirling all around, producing sweet heavenly sounds, the ringing of the bells urging all beings to act virtuously. The king, moreover, fanned with jewel wisp fans, shone with a splendor surpassing that of the king of gods. As soon as the king sat on this throne, all the people stood before him with their palms joined and paid their respects.

"Then, seeing the assembly of countless petitioners, with various needs and desires, from various places, speaking various languages, all looking up to the king as the pole of prosperity, each thinking of him as a man of great knowledge, looking up to him as a great man of goodness and charity, considering him to have undertaken the vows of enlightening beings, the king felt as if he were seeing good friends and was flooded with immense compassion. There arose in him the dauntless energy to satisfy all petitioners forever and the all-pervasive will to give to everyone impartially.

"Furthermore, when the king saw all those petitioners, he became happier than if he had acquired rule over the galaxy for boundless eons, more than if he had acquired the throne of lordship over the gods for countless eons. His joy upon seeing those petitioners was as that of someone in the wilderness, long separated from family and friends, upon being united with them. His mind was filled with happiness, he was uplifted with joy and flooded with delight. The power of his faith in the enlightenment of buddhas increased, his budding faith in omniscience grew, the power of his purity of determination for all the qualities of buddhahood swelled, his faculties as an enlightening being became fit for use, he was flooded with a feeling of contentment and well-being, and by the force of great joy his senses and will as a benefactor became flexible. Why? Because the king, who was intent on omniscience, had betaken himself to the nature of omniscience, stood before the door to the path of omniscience, had engaged his attention on the satisfaction of all living beings, was on the verge of entry into the ocean of all enlightened virtues, was intent on shattering the mountains of obstructions caused by demons, actions, and afflictions, was absorbed in properly taking up the instructions of all buddhas, was endeavoring to embody all roots of goodness, was free from all attachments, was unattached to any objects in the world, and realized that all things are in essence like space, thought of all those petitioners as like an only son, as like his parents, as worthy of gifts, as spiritual benefactors, as precious, as doers of what is difficult, as useful in many ways, as supreme benefactors, as supporting the path of enlightenment, as guides and teachers.

"The king then fulfilled the needs and wishes of all the petitioners with

unmitigated kindness, without turning his back on anyone, giving impartially to everyone, according to their needs. He gave away whatever he had to whoever required it, impartial toward all living beings.

"At that time, in that gathering at the sacrificial ground, there was a grandee's daughter, named Jewel Light, with a retinue of sixty girls. She was beautiful, with a clear, healthy complexion, dark hair and eyes, a pleasant scent, and a clear voice. She was well dressed and wore fine ornaments. She was alert and intelligent, modest, stable, and well behaved. She was respectful to the worthy, most circumspect and clear-headed in conduct, profound in action, endowed with wisdom. She had already accomplished basic skills involved in grasping, practicing, and realizing enlightening teachings, and she had attained clarity and serenity through the teachings. Her intentions were pure and good, and she was dedicated to the welfare of others. She was aiming for the vision of Buddha and was seeking omniscient knowledge. She stood near the king's throne in an attitude of respect, but she did not take anything from among the goods the king was distributing. Just standing there, she thought, 'I have gained a true boon in getting to see such a spiritual friend as this.' Thinking of the king as a spiritual friend, a sympathizer, a protector, and an enlightened one, with a mind free from deceit or guile, flooded with supreme joy and happiness, she took off her jewelry and tossed it before the king, so that it lay on the ground between the railings around the throne. Having scattered her jewelry, she made these vows: 'Just as the king Encompassing Sound of the Proclamation of All Laws is a refuge for leaderless people in the dark, so may I also become one such in the future. The reality he knows, may I also know. By the means through which he attains emancipation, may I also be emancipated. The path he practices, may I also practice. Just as he is fair to behold, has endless wealth and assistants, and is invulnerable and invincible, may I also become like this. Wherever he is born, may I also be born.'

"Perceiving her involved in such thoughts, the king looked at her and said, 'Take what you need. I am giving away all I have to satisfy everyone.' Made this offer by the king, she gained even more faith; with a serene mind, energized by lofty, far-reaching virtue, she spoke these verses to the king:

Before you were here in this city, great king,
It was joyless, lifeless, horrible as the realm of ghosts.

People were murderous, thieving, unrestrained,
Deceitful, harsh, and foul in speech.

They were covetous, malicious, and opinionated;
By their wrongdoing they fell into states of woe.

Because of the ills of the views of these unjust, ignorant people,
For many years there was no rain.

Because of drought the seeds died, crops and trees did not grow:
Lakes and streams dried up, plants and forests withered.

The rivers all went dry, the parks were like deserts;
Before you appeared, clear-eyed, the earth was strewn with bleached bones.

Now you have joined with the needy, and all are satisfied—
Coming forth, you shower gifts on the four quarters, fulfilling all, low and high.

There are no more thieves, mercenaries, or frauds—no one is killed or injured;
None go hopelessly to death, the world is leaderless no more.

People who like to kill used to drink the blood of their victims—
Those who used to eat each other's flesh have become kindly due to your charities.

People used to wear rags and leaves,
And were hungry and homeless.

With you here, the grains grow by themselves and the trees give forth their bounty;
Wise women and men appear too, now that you have been born, leader of the world.

Those who were formerly all on wrong paths
Are now well adorned and dressed, sporting like gods in paradise.

Men were wrongly obsessed with desires, delighting in unruly passion,
Given to raping women and girls in their own care and the care of others.

Now, though others' wives be like goddesses, well dressed, adorned, and perfumed,
When men see them they are satisfied with their own wives, as in the heaven of content.

People used to be deceitful, cruel, coarse, and dishonest in speech;
Having given this up, now they act justly, freed from wrong views.

No music or celestial song, nor even the voice of Brahma or the singing of birds
Can match your voice, O leader.

Above you stands a jewel parasol with webs of gold,
On a jewel cane, radiant, with nets of jewelry all around.

The notes of its bells surpass all sounds in the world:
Like the tones of Buddha's voice, they intone the tranquil sound of truth.

Those in all lands who hear this put an end to afflictions,
Hearing the names of the buddhas over the ages and the oceans of the wise.

By your power the bells bespeak the successive lands since the past,
The names of the lands, and the cycles of true teaching everywhere.

The sound of the bells, liquid, free-flowing, rings throughout the continent,
Telling of the manners of action of the gods and the lords of the worlds.

Hearing the bells tell of the accumulations of their deeds, gods and people
Give up evil, practice good, and rely on the enlightenment of the buddhas.

Your father was Starlight, the king, your mother queen Lotus Light;
You were born in a corrupt age and acquired the rulership.

There was a large park, arrayed with flowers and precious lamps,
Adorned with five hundred lotus ponds, and surrounded with hundreds of trees.

On the bank of each pond was a villa, with a thousand pillars,
Resplendent with a thousand balustrades, with radiant nets and crescents all around.

When it had not rained for years, with lawlessness prevailing everywhere,
The water in the ponds evaporated and the trees withered.

Seven nights before your birth there were innumerable wonders,
Convincing all who saw them that a savior was surely to be born.

In the middle of the night the earth quaked,
And a light like the sun appeared in the pond called Impeccable.

Thereupon the five hundred ponds were filled with pure water,
The trees flourished, and flowers and fruits were filled with life.

The ponds, filled with water, refreshed the whole grove;
By the streams flowing from them the whole continent was replenished with moisture.

The herbs, crops, and greenery growing, the trees flowered and fruited;
All the seeds in the earth sprouted, moistened by the water.

Every place on earth was equally watered then,
And all places low and high became level.

Ravines and rugged terrain then became instantly level;
Brambles, gravel, and the like disappeared, replaced by beautiful jewels.

All the people exulted, like the thirsty drinking water,
And celebrated this park, saying, "By whose power is this felicity?"

Then the king Starlight, with his wife, son, and ministers,
Surrounded by millions of people, went to enjoy the park.

In the middle was the pond Impeccable, filled with fragrant water;
There the king stood, up in its villa, a temple of truth.

It had been seven nights since the water had appeared;
Again the whole earth trembled, with all its mountains and abodes.

In the middle of the pond a thousand-petaled lotus appeared,
Shining like a thousand suns, suffusing the peak of the polar mountain with light.

Its stem was diamond, its calyx the essence of beauty, its clean broad leaves
Diamond, its pericarp of finest gold, its filaments radiant, with superb fragrance.

On that pericarp the Guide was born, sitting up straight, cross-legged;
You shone, your body resplendent with the marks of greatness, attended by celestial beings.

Descending from the temple, the king took you in his arms, delighted,
And handed you to the queen, saying "This is your son—be of good cheer."

Millions of hidden treasuries appeared, the trees of plenty released
Their goods, and the air was filled with music as you were born, leader of the world.

All those living on the continent looked up to you, trusting—
Respectfully they said, "This is the leader of the leaderless."

The light emanating from your body illumined the whole earth;
Dispelling the darkness of the world, it put an end to all ailments.

All malevolent creatures, the venomous and harmful,
Became inactive then.

Frustration, censure, ill-fame, pain, misfortunes, illness, accidents—
These all ended, fortune came, and everyone became joyful.

Everyone loved one another, and all became kind;
Free from animosity, nonviolent, they set out on the path of knowledge.

The righteous king shut off the evil ways, opened the way to heaven,
And showed the way to omniscience—you have done a great service to the world.

We benefit further from seeing you, oceanic giver; after long absence,
A leader of the helpless is born in the world—you are a rare guide.

"Having thus eulogized the king, the girl Jewel Light then paid her respects to him and stood there reverently. Looking at her, the king said, 'Rare are those who appreciate the virtues of others. For the ignorant, the ungrateful, the undiscerning, the agitated, the disturbed, the muddled thinkers, the deranged, the backsliders, those who do not realize the excellence of others' virtues, it is impossible to comprehend or even conceive of the virtues of the enlightened, or to realize the excellence of knowledge of all virtues. Without a doubt you have set out for enlightenment, since you have understood such virtues of enlightening beings. Our efforts for the care of beings have not been fruitless, as you, endowed with such knowledge, have appeared in our kingdom, by virtue of the higher knowledge of superior people.'

"Then with his own hand the king gave her a priceless robe, radiant with sparkling jewels, and also gave a precious robe to each of her companions. He said, 'Take this and put it on.' Jewel Light then knelt on the ground, picked up the robe in both hands, lifted it to her head, and put it on. Her companions likewise each put on their robes. Having put on the robes, the girl and her companions circled the king in respect, with the reflections of all the stars glittering in their robes. Seeing this, the people said, 'You are beautiful, young lady, with your companions, adorned with stars like a night goddess; surrounded by them, you sparkle most brightly.'"

Then the night goddess Sarvavrikshapraphullanasukhasamvasa said to Sudhana, "You should realize that it was none other than the buddha Vairocana, who at that time was the king Encompassing Sound of the Proclamation of All Laws, and the queen Lotus Light, wife of the king Starlight and mother of the king Encompassing Sound of the Proclamation of All Laws, was none other than Queen Maya; Maya was the queen Lotus Light at that time, by whom the spontaneously born child was carried at the hip. And

the king father, the elder king Starlight, was none other than King Shuddhodana. And you may think the girl Jewel Light of that time was someone else, but you should realize that she was none other than I—I myself was that girl Jewel Light in that time. As for the people of that time who were taken care of by the king Encompassing Sound of the Proclamation of All Laws by means of generosity, kindness, charitable works, and sympathy, you might think they were other people, but you should not see it that way—they are now the enlightening beings gathered here in the audience of the Buddha, standing on the ground of enlightening beings, irreversibly determined to reach supreme perfect enlightenment, some in the first stage, some in the second, some in the third, some in the fourth, some in the fifth, some in the sixth, some in the seventh, some in the eighth, some in the ninth, some in the tenth stage, who have attained by various different vows, various approaches to omniscience, various preparations, various accomplishments, various ways of emancipation, various purifications of manifestations of the path, various mystic powers, and various manifestations of the path, and, by various states of liberation, abide in various spiritual abodes in this assembly."

Then the night goddess spoke these verses to Sudhana, further revealing the enlightening liberation of manifestation of satisfaction by treasure produced from great joy:

Broad is my vision, with which I observe everywhere, vast oceans
Of lands of many kings, and oceans of beings in a whirl.

In all lands buddhas sit at enlightenment trees, dispassionate,
Pervading everywhere by mystic powers and always teaching and guiding beings.

My hearing is perfectly clear, and I hear all sounds thereby;
I hear all the teachings of the buddhas and am extremely joyful.

My knowledge, nondualistic, unhindered, penetrates the spheres of others' minds;
The vast ocean of minds of the world I comprehend in an instant.

I remember the past by the power of recollection and concentration,
Know oceans of eons, the many hundreds of oceans of lives of myself and others.

I know in an instant as many eons as atoms in an ocean of lands,
The beings transmigrating, the buddhas and their projections.

I also remember the initial vow of the buddhas, and those who attained,
Having accomplished their practice, by many means appropriate to their undertaking.

The attainments to the stage of coronation of the oceans of lofty virtue,
And their many ways of awakening, I comprehend in an instant.

I know the methods by which they taught in the world, their measureless virtues
In nirvana, and how long their teachings remained.

The pure principles of their myriad vehicles and extensive guidance of beings
Shown in the world, I know in particular, in countless various ways.

This way of liberation, witnessing the wealth of satisfaction produced from the treasury of joy,
I have cultivated over many hundreds of eons, and you too should enter this way.

I know only this enlightening liberation of manifestation of satisfaction by treasure produced from great joy. How can I know the practice or tell of the virtues of the enlightening beings in the presence of all buddhas who have plunged into the ocean of commitment to omniscience, who have fulfilled the vow to accomplish the myriad past vows of all buddhas, who have the mighty knowledge to enter all stages of enlightening upon entering one stage of enlightening, who have purified the practice of the vow to comprehend all practices of enlightening beings in one practice, who are masters of the state of comprehension of the whole ocean of all enlightening liberations in each enlightening liberation?

"In this same enlightenment site there is a night goddess named Sarvajagadrakshapranidhanaviryaprabha, in the presence of the Buddha; go ask her how an enlightening being is to develop sentient beings to supreme perfect enlightenment, purify all buddha-lands, serve all buddhas, and practice all buddhas' teachings."

Then Sudhana paid his respects to the night goddess Sarvavrikshaprahullanasukhasamvasa and went on.

Sarvajagadrakshapranidhanaviryaprabha

Then Sudhana went to the night goddess Sarvajagadrakshapranidhanaviryaprabha and saw her sitting, in that same assembly, on a seat of jewels reflecting the abodes of all beings; her body was covered with a net of jewels reflecting the principles of the cosmos. Her body showed reflections of all moons, suns, stars, and planets; she appeared to sentient beings according to their mentalities, she manifested her own body in forms like those of all beings; her body manifested infinitely various appearances; her body manifested the principles of the states of all modes of bearing; her body appeared to be present everywhere; her body appeared to sentient beings

everywhere to mature them; her body appeared to all beings, pervading everywhere with various projections proclaiming the truth; her body descended from the sky to meet the needs of beings at all times; her body was bowing at the feet of all buddhas; her body was leading all sentient beings in accumulating roots of goodness; her body was facing all buddhas, receiving their teachings and remembering them, heedfully minding and retaining them in fulfillment of her vows; her body was filling all directions with infinite various manifestations; her body was radiating the light of the lamp of truth dispelling darkness for all beings; her body showed the embodiment of pure knowledge of the illusoriness of things; her body showed the embodiment of spirituality free from ignorance and passion; her body was born of the magical nature of reality; her mind was aware of the nature of reality; she was illumined with the light of impartial knowledge; her mind and body were ultimately free from irritation and inflammation; she had come from the indestructible realm of the body of reality; her body was a pure embodiment of the nature of things, inherently undefiled, naturally unafflicted, empowered by the realization of Thusness, not fixed or dependent. Sudhana, seeing her, bowed his head; remembering as many ways of seeing her as atoms in a buddha-land, he prostrated himself on the ground for a long time.

Finally rising from the ground, in a reverential attitude Sudhana gazed at the body of the night goddess, and as he did so he attained ten purities of thought, whereby he gained communality with all spiritual friends. What were those ten? He thought of spiritual friends as his own mind, to associate with them in all situations in the effort to attain omniscience. He thought of them as the pure essence of the development of his own actions, to accomplish the attainment of extensive roots of goodness to please spiritual friends. He thought of them as adorning the practice of enlightening beings, to associate with them in carrying out adornment by all spiritual vows. He thought of them as bringing him to all aspects of buddhahood, to practice the paths taught by all spiritual friends. He thought of them as the state of comfort, to manifest the abode of the supreme state of the realm of all buddhas. He thought of them as the one way of emancipation, to purify the practice of the commitment of emancipation by the vehicle of universal good. He thought of them as oceans of virtues of omniscience, to increase the production of all good qualities. He thought of them as fulfilling, increasing, and preserving all consummate good, to increase the force of energetic effort for total knowledge of complete enlightenment. He thought of them as fulfilling all roots of goodness, to fulfill the aspirations of all beings. He thought of spiritual friends as fulfillers of all aims, to establish the mastery of all acts of enlightening beings. He attained these ten purities of thought, whereby he attained communality with the night goddess and enlightening beings as numerous as atoms in a buddha-land.

That is, he attained communality of recollection, in remembering all buddhas of all times and places; communality of intellect, in unconfused ascertainment of the principles of the ocean of all truths; communality of

course, in familiarity with the principles of clear distinction following the courses of the teachings of all buddhas; communality of enlightenment, so as to realize the ocean of all principles of all times by spacelike awareness; communality of purity of faculties, so as to realize the knowledge of the ocean of faculties of all enlightening beings; communality of mental purity, so as to accomplish the path of adornment achieving the virtues of the path of enlightening beings adorned by the protection and care of living beings in all ways; communality of sphere, so as to attain the scope of the sphere of knowledge of those who have arrived at Thusness; communality of following principles, so as to gain the light of the path of entry into the ocean of principles of complete omniscience; communality of comprehension of meaning, so as to attain comprehension of knowledge of the nature of all things; communality of spiritual abode, so as to shatter the mountains of all obstructions; communality of purity of the physical body, so as to attain physical purity resplendent with the marks and embellishments of greatness, appearing to sentient beings variously according to their dispositions; communality of power, so as to increase focus on omniscience in which all powers of enlightening beings are consummated; communality in expertise in all spiritual methods, so as to make the mind clear as space; communality of energy, so as to be capable of tireless perseverance in enlightening practices through all ages; communality of eloquence, so as to illumine unobstructed knowledge of all things; communality of insuperability, so as to purify the body beyond all worldlings; communality of noble-minded, nondepressive, intrepid speech, for purity of good relations with all groups; communality of voice, for enunciation of all truths; communality of purity of articulation, in respect to the myriad principles of conventions of expression of the languages of all beings; communality of purity of virtue, in respect to purities of accomplishment of virtues taught by the buddhas; communality of harmonizing with the tradition of principles and actions of buddhas, for purity of consequences of blameless action; communality of devotion to truth, so as to turn the wheels of teaching of all buddhas who appear in the world; communality of religious practice, so as to dwell in the knowledge of the realm of all buddhas; communality of great kindness, so as to pervade the ocean of all beings in every moment with the various aspects of kindness; communality of entry into the ocean of great compassion, so as to rain teachings for the salvation of all beings; communality of physical action, for equality in application of means to perfect all beings; communality of purity in verbal action, in respect to seeking modes of expression of all truths; communality of mental action, for production of focus on omniscience in the minds of all beings; communality of adornment of all kinds, to approach all buddhas in all buddha-lands; communality of visitation of all buddhas appearing in the world; communality of seeking the teachings of all buddhas; communality of service, to serve all buddhas at all times; communality of leading beings to full development, in all realms of beings; communality of attainment of illumination of all methods of teaching sentient beings; communality of attainment of concentration, in all methods of

concentration; communality of universal pervasion, so as to pervade all buddha-lands with projections of practices of enlightening beings; communality of states of enlightening beings, in the oceans of means of miracles of all enlightening beings; communality of associates, associating with all enlightening beings in practice; communality of entry, entering the most suitable aspects of all worlds; communality of mental distinction of the extent of all buddha-lands; communality of differences in approach, according to differences in entering the ocean of all buddha-lands; communality of thorough penetration of the entire range of reason, in representations of endless knowledge of differentiations of all buddha-lands; communality of emergence in all buddha-lands; communality of nonregression, never to regress in penetrating and comprehending all realms; communality of dispelling darkness, so as to illumine the sphere of knowledge of all buddhas awakening at the site of enlightenment; communality of arrival in the oceans of audiences of all buddhas; communality of pervasion of the network of all buddha-lands, in efforts to serve the buddhas in untold buddha-lands; communality of direct knowledge of the connections of all principles of the Teachings; communality of application, in undertaking all the principles of the Teaching in order; communality of seeking, to purify intensive seeking for truth; communality of purity, in accumulating the adornments of enlightened virtues of physical, verbal, and mental action; communality of goodness of mind, to purify the sphere of knowledge of all things and the sphere of mind without evil thoughts; communality of vigor, in efforts to fulfill the undertaking of collection of all roots of goodness; communality of arrays of practices, in accomplishments of all enlightening practices; communality of unhindered state, in understanding the characteristics of all things; communality of skill in means, in mystical displays of the knowledge of each spiritual state; communality of purification of senses, in assumptions of suitable appearances according to the mentalities of sentient beings; communality of attainment of the concentration methods of enlightening beings, in cultivation of all enlightening teachings; communality of base, in the abodes of all buddhas; communality of accession to the stages of enlightenment, in attainments of all stages of buddhas and enlightening beings; communality of standpoint, in all states of enlightening beings; communality of instruction, in receiving the instructions of all buddhas; communality of concentration, entering the ocean of all concentrations at once; communality of differentiation of concentrations, in the context of various buddha-works; communality of mindfulness, of all points to remember; communality of conduct of enlightening beings, continuing to perform the tasks of enlightening beings through all times; communality of pure faith, to expand the ocean of energy of joy of devotion to infinite enlightened knowledge; communality of destruction of all obstructions to enlightenment; communality of nonregressing knowledge, to produce endless stores of enlightened knowledge; communality of emergence at appropriate times to guide all sentient beings to full development; communality of abode on the ways to omniscience; communality of sphere,

entering the sphere of the majesty of the design of the cosmos; communality of independence, so as to be mentally free of all dependence; communality of teaching of all truths, realizing knowledge of the equality of all things; communality of exertion, so as to embody the power of all buddhas; communality of higher knowledge of means of accomplishing communication with all beings; communality of attainment of uncontrived mystic powers, entering the oceans of lands in all directions; communality of the stage of mental command, so as to gain the illumination of the ocean of all concentration spells; communality of penetration of the secrets of all the buddhas' teachings in the doctrines of all the scriptures; communality of entry into profundity, in realizations of the principle of all things being like space; communality of range, coursing through all worlds; communality of splendor, appearing to beings according to their mentalities; communality of shaking, showing beings changes in the basis of the world; communality of fruitful action, edifying all who see, hear, or remember them; communality of emancipation, so as to awaken to the knowledge of the ten powers, to fulfill all vows.

Thus did Sudhana, by attainment of ten purities of thought while gazing at the night goddess, gain communality with the night goddess in as many such ways as atoms in a buddha-land. Then, having seen the night goddess in as many ways as atoms in a buddha-land, having attained an infinite variety of purity of perception of spiritual friends and entered into as many aspects of communality with them as atoms in a buddha-land, Sudhana bared one shoulder, bowed to the goddess, and spoke these verses:

As the power in my own mind, my will
For enlightenment is firm and unbending;
As in your mind, O goddess, so in mine
This determination now spontaneously arises.

All evils are cleared away,
And resplendent good is developed:
From witnessing your beauty
Endless goodness is born in me.

My mind is adorned with myriad virtues,
Each to the benefit of living beings;
Adorned thereby, I carry on practice
In all lands for all time.

You have taught me the consummation
Of all the teachings to aid me:
For my benefit, thinking to assist me,
You present supreme spiritual instruction.

You have blocked the path to woe and calamity

And shown the way to felicity;
You have also shown the way to omniscience,
Followed by all enlightened ones.

I think of you as a vehicle
Of emancipation, incomparable, rare;
Like space, undefiled, infinite,
Pure is the door to omniscience.

I think of you as a pure,
Immeasurable mine of omniscience;
Oceans of virtues, vast as the sky,
Arise in my mind every moment.

Guide me by the transcendent ways
And nourish me with inconceivable virtues;
Fully developed by pure virtues, before long
I will gain the turban of omniscience.

I always think of spiritual friends
As fulfillers of the path of omniscience;
Therefore I think by serving them all,
Good can be quickly developed.

All advantages come from that,
And achievement of good qualities;
Having honored this infinite group,
I will tell the world of the path of all knowledge.

You are my mentor, of measureless virtue,
My guide on the way of omniscience;
Even in countless millions of eons
I could never thank you enough, O sage.

Having spoken these verses, Sudhana said to the night goddess, "You have shown me the sphere of this inconceivable enlightening liberation; tell me, what is this liberation called? How long ago did you set out for supreme perfect enlightenment? When will you realize supreme perfect enlightenment?"

The goddess replied, "This liberation is called 'made of roots of goodness fostering the development of all beings.' Imbued with this liberation, realizing the equality of the essence of all things, comprehending the nature of all things, going to refuge in the independent state, passing away from all worlds, comprehending the differentiations in forms of things yet realizing the nature of things is without difference, without variation or distinction in appearance, not blue, yellow, red, or white, I manifest different bodies, of

many appearances—of varying appearance, of nonvarying, undifferentiated appearance, neither colored nor colorless, of many appearances, infinite appearances, pure appearance, appearing to emanate all sorts of supernal manifestations, appearing to be visible everywhere, appearing to be the same as all beings, transcendent appearance manifest to all beings, appearance of light reflected everywhere, nonoffensive appearance, appearance beautified with the marks and embellishments of greatness, appearance resplendent with impeccable behavior, appearance manifesting the exertion of great power, appearance of unapproachable profundity, appearance unsurpassed in all worlds, appearance varying from moment to moment, appearance manifesting multitudes of different forms, appearance of various physical forms, appearance manifesting infinite miraculous displays, appearance as an eloquent speaker, appearance of all beautiful forms, appearance adapted to development of all beings, appearance of consummate good manifest to those who are teachable according to their mentalities, appearance reflected everywhere without obstruction, pure, untainted, serene, radiant appearance, healthy, beautiful appearance of an indestructible body, appearance of cultivation of inconceivable spiritual methods, superlative appearance overwhelming all, appearance without darkness or obscurity, appearance dispelling all darkness, appearance imbued with all good qualities, appearance of an ocean of virtues of a great soul, appearance attained by honoring the worthy in the past, appearance of supreme vastness of a mind clear as the sky, appearance revealing an ocean of indestructible, inexhaustible virtues, appearance free from all worldly attachments, appearance freely pervading everywhere, appearance instantly manifesting a multitude of different appearances in untold myriads of realms, appearance increasing floods of great joy in all sentient beings, appearance to protect all beings, appearance emanating multitudes of manifestations of all virtues of buddhahood from every pore, appearance purifying the wills and aspirations of all sentient beings, appearance showing determination of the meanings of all spiritual teachings, appearance radiating a network of varicolored lights, appearance of pure light as vast as the sky, appearance contained in the light of the untainted essence of pure jewels, appearance reflecting the undefiled real nature of things, incomparable appearance, appearance reflecting the variety of the ocean of means of liberation, appearance of ubiquitous light, appearance manifest to the world according to the time without fragmentation, appearance originating in the realm of tranquillity and restraint, appearance quelling all afflictions, appearance revealing a field of blessing for all sentient beings, appearance producing calm by all means, appearance fruitfully manifest throughout the world, appearance revealing the exertion of great knowledge, appearance of an unobstructed all-pervasive body, appearance of a universally supreme body manifest in ways beneficial to all beings, appearance embodying an ocean of great love, appearance embodying a mountain of great virtue, appearance reflected in all states of being while independent of all worlds, appearance purifying the power of great knowledge, appearance coexisting with the memory of all worlds and

beings, appearance of light of all jewels, appearance showing the matrix of the source of light, appearance corresponding to the faith of all beings, appearance actualizing expression of all knowledge, appearance with laughing eyes cheering the world, appearance of light of the finest arrays of all jewels, appearance without grasping yet not turning away from sentient beings, unfixed, uninvolved appearance, appearance manifesting mystical powers, appearance showing all kinds of miracles, appearance of revealing the roots of goodness of the enlightened, impeccable appearance arising from the ocean of principles of all realms of reality, appearance as reflections going to the assemblies of all buddhas, appearance perfecting all kinds of forms, appearance resulting from good action, appearance adapted to guide those to be taught, appearance that all beings never tire of seeing, appearance radiating multicolored lights, appearance showing the ocean of forms of past, present, and future, appearance radiating lights of all colors, inexpressible appearance, appearance showing a variety of meanings in halos of light, appearance transcending all worlds, appearance manifesting as many suns as atoms in untold buddha-lands in each pore, appearance magically producing multitudes of forms like the clear moon, appearance emanating multitudes of mountains of flowers of infinite colors, appearance emanating garlands of all kinds of adornments, appearance manifesting multitudes of lotuses of all jewels, appearance filling all universes with clouds of incense of all fragrances; in each moment of consciousness producing clouds of treasuries of all kinds of fragrant powders and pervading all universes in the ten directions, I show all this to sentient beings who can be guided by seeing, those who can be guided by hearing, those who can be guided by remembering, those who can be guided by production of emanations of teaching cycles, those who can be guided when the time is ripe, those who can be guided by seeing physical bodies, those who can be guided by service, those who can be guided by comprehension, those who can be guided by manifestation of various miraculous effects, those who can be guided by manifestation of inconceivable miraculous effects, by mastery of minds, by mastery of timing, by mastery of prevention of evil deeds, by mastery of promotion of good deeds, by mastery of accomplishment of past great vows, by mastery of momentum toward omniscience, by mastery of the means of attainment of the immense miracles of the liberations of enlightening beings, by mastery of the source of power of great compassion accomplishing the salvation of all beings, by mastery of the will producing purity of the ocean of great love, empowered by the enlightened.

"Thus, based on this enlightening liberation, fostering roots of goodness according to sentient beings' mentalities for their development, realizing the undifferentiated essence of reality, manifesting an infinite variety of physical forms, projecting visions of an infinite variety of multitudes of appearances from each body representing practices, radiating an infinite variety of multitudes of light beams from each appearance of action, showing reflections of buddha-lands, showing infinite buddhas emerging from each beam of light in each buddha-land, showing the infinite variety of pro-

jections of each buddha, I vivify past roots of goodness, develop new roots of goodness, increase existing roots of goodness, and enhance developed roots of goodness; and in each mental moment I establish infinite beings in the stage of nonregression, where they will not retreat, advancing toward supreme perfect enlightenment.

"Also, you ask how long ago I set out for supreme perfect enlightenment, and how many cons I have been carrying out enlightening practice. I will tell you this, too, by the power of Buddha.

"The sphere of knowledge of enlightening beings is not in the realm of thought, conception, or imagination. It cannot be known in terms of length or brevity of life, or in terms of defilement or purity of ages, or in terms of brevity or length of ages, or in terms of multitude or variety of ages, or in terms of variation or differentiation of ages. Why? Because the sphere of knowledge of enlightening beings is utterly pure in its essential nature, it is outside the net of all conceptions, it is beyond the mountains of all obstructions. It appears in the mind and sheds light on beings who can be guided, according to their mentalities, when the time is ripe for their development.

"It is like the sun: there is no reckoning of day and night on the sun, but when the sun has gone down that is known as the night, and when it has come up that is known as the day. In the same way, in the nonconceptual sphere of knowledge of enlightening beings there are no thoughts or conceptions of imaginations, or notions of cycle or duration or time frames: but when the will of enlightening beings arises, then by the light of the sphere of nonconceptual knowledge, and by mastery of timing in development of all sentient beings, conceptual calculations of ages, duration, and cycles are distinguished; in the sphere of nonconceptual knowledge, conceptual calculations of passage of time in past and future ages are distinguished.

"It is like the orb of the sun in the sky: it is perceived reflected in all jewel mountains, in all jewel trees, in all jewels, in all jewel treasuries, in all oceans, in all springs and streams, in all vessels of clear water, and in the minds of all beings; it appears to all beings, and is seen reflected in each particle of all the jewels—the sun does not originate in the jewel mountains, does not enter the jewel trees or particles, is not in the crystals, does not come to the jewel treasuries, does not enter the oceans, does not enter any bodies of water—yet it is seen within them all. In the same way a great enlightening being, leaving the ocean of existence, risen into the sky of the reality realm of the enlightened, dwelling in the realm of the sky of the essence of things, abiding in the sky of peace, is seen in all realms of existence in forms similar to all sentient beings, for the development and civilization of sentient beings: yet the enlightening being is not stained by the ills of the mundane whirl, is not burnt by the suffering of death and birth, does not live by concepts and imaginations, and has no notion of length or brevity of the age. Why? The enlightening being is ultimately beyond all errors of mistaken conceptions, thoughts, and views, sees with accurate knowledge of all worlds as dreamlike, realizes all worlds are like magic, has attained knowledge of the realm devoid of beings, sees things as they are, and yet by control of great vows of

the sphere of vast compassion appears to all sentient beings to guide them to perfection.

"Just as a boatman is always at work on the rivers to ferry people over, never ceasing, all his life never dwelling on the near shore or on the farther shore, and not remaining in midstream either, in the same way the enlightening being undertakes to save sentient beings from the current of the mundane whirl by the power of the boat of the transcendent ways; the enlightening being does not fear the near shore, does not think of the farther shore as safety, and yet is always engaged in ferrying sentient beings over. Though the enlightening being enters the variety of ages by persisting in enlightening practice through all ages, beyond measure, yet the enlightening being does not carry on enlightening practice within notions of passage and length of ages.

"Just as space, extensive as the cosmos, is without discrimination whether worlds become, decay, or disappear, is by nature pure, undefiled, neither turning back nor tiring, not long or short, eternally supporting all lands, in the same way the space of the will and knowledge of the enlightening being, with the whirlwind of great vows, never tires in keeping sentient beings from falling into all states of misery, has no fear in leading them to the paths of felicity, is not exhausted in setting them on the ways to omniscience, does not follow afflictions, and is not stained by the ills of the mundane whirl.

"Just as a magically produced man has all his limbs and body parts but lacks ten physical elements—inhalation and exhalation, coolness and warmth, hunger and thirst, joy and sorrow, the pains of birth, old age, sickness, and death—in the same way, in the enlightening being whose form is born of the magic of knowledge, whose body is one with the cosmos, who appears in all states of existence to perfect sentient beings, who lives through all ages, ten things are not to be found: desire for the mundane world, rejection of life in the mundane, currying of enjoyment of objects, malevolence, desire for enjoyment, the burning of afflictions, experiences of painful feelings, fear of difficult situations, desire for existence, and attachment.

"I will tell you more, by the power of Buddha, to increase the power of vows of enlightening beings of the future.

"In the very remote past there was a world called Jewel Light. In that world was an age called Beautiful Light. In that age ten thousand buddhas appeared. The first of those buddhas was one called King Illumining Space with the Voice of Truth, who was one of those who has arrived at Thusness, perfectly enlightened, consummate in knowledge and action, arrived at felicity, supreme knower of the world, tamer of humans, teacher of humans and gods, a blessed buddha.

"That buddha appeared not far from a capital city called Array of Delights, in the middle of the four continents of the world. East of that city was a forest called Beautiful Light, in which there was an enlightenment site called Cloud of Jewel Flowers. At that site a lion throne in the calyx of a lotus of radiant jewels appeared, and this is where that buddha realized supreme perfect enlightenment.

"At that time the human life span was ten thousand years. Now, there being many who were set in evil ways—killing, stealing, raping, lying, foul and harsh in speaking, divisive, covetous, malicious, and deluded—the buddha sat at the site of enlightenment for a full thousand years and taught enlightening beings, world leaders, and people who had served past buddhas, in order to mature people's existing roots of good.

"At that time there was a king called Victorious Light in that capital city Array of Delights. He had thrown many hundreds of thousands of criminals and evildoers into prison to discipline them—thieves, killers, rapists, liars, abusive and violent people, troublemakers, greedy people, malicious people, people obsessed with aberrant ideas, people addicted to unlawful pleasures, people overcome by desire for ill-gotten gains, people involved in false cults, evildoers, people who had committed violence, people who had done no good, people who had neglected to come to the aid of those in danger and fear, people without respect for their parents or for mendicants, priests, and holy people.

"The king had a son named Conqueror, who had twenty-eight of the marks of a great man, and lived in the palace surrounded by many graceful women. He heard the frightful cries of those who were bound up in prison; agitated and upset by these cries, moved with compassion, he left the palace and went into the prison, where he saw those people cast into the dungeons, bound by all sorts of fetters and shackles, chained together and thrown into the darkness, shrouded in smoke, exposed to unhealthy drafts, emaciated, hungry and thirsty, naked and homeless, filthy and unkempt, being subjected to various tortures, screaming in pain.

"Seeing the prisoners, the prince was inspired with great compassion and an unprecedented determination to help others. He comforted the prisoners, intending to deliver them from their bonds. Giving them assurance, he went to the king and said, 'Know, O king, that I have given assurance to the people in prison. Please set them free.'

"The king called his five hundred ministers together and asked them what they thought about this. They said, 'These people are plunderers of the royal treasuries, attackers of the king, arrested entering the royal palace; they should be executed. Furthermore, anyone who wants to save them is also guilty of crime against the king.'

"The prince, overwhelmed with great compassion, said to those ministers, 'Let it be as you say. Just release these convicts—I can endure all pains for their sake. Whatever you would do to them, do to me. To free them from bondage I will undergo all kinds of torture and give up my body and life. Why? If I cannot liberate these people from bondage, how can I liberate those who are bound to the world, who are tied up by the ropes of craving, who are in the abyss of ignorance, who are cast into the darkness of delusion, who suffer the pains of poverty, who have fallen into the depths of evil ways, who act senselessly, whose minds are confused, who see no way to emancipation, who are without illumination, who are attached to the world, who lack virtue and knowledge, who have lost their faculties of knowledge,

whose minds are tainted with various afflictions, who are flung in the mud of suffering, who are under the control of demons, who are tormented by birth, old age, death, grief, lamentation, misery, depression, and sorrow?'

"Then the prince released all those prisoners from their bonds, by giving up himself, his whole retinue, and all his wealth. Freeing them, he removed all that was torturing them once and for all. At that point the five hundred ministers, up in arms, went to the king and said, 'Know that the law of the king has been broken by the will of the prince, and all of our lives are uncertain. If you do not punish the prince, your own life will not last long.'

"The king, enraged, set out to kill his son and those convicts as well. The queen, hearing of this, was very upset: her hair undone, her jewelry and makeup removed, she went to the king with a thousand of her ladies, beating her breast and throwing dust on her head, weeping and wailing; she said to him, 'Let the prince go free, let him live.' The king turned to the prince and said, 'Give up on these criminals. If you do not, you will die for their sake.'

"The prince, facing death, was not fazed, being focused on omniscience, dedicated to the welfare of others, guided by great compassion. The queen, his mother, asked the king to allow a fortnight for observation: 'Let the prince give people whatever they need for half a month; then do whatever you want with him.' The king agreed to this.

"North of the city there was a large park called Sunlight that had been made in the past as a sacrificial ground. The prince went there and gave to anyone who asked whatever they needed. Thus for half a month he freely gave away various goods—food, clothing, utensils, and so on—to whoever needed them.

"Then, on the last day of the fortnight, the whole population gathered—the king, his ministers, his women, the grandees, the landlords, the townspeople, and all the religious impostors. Now the buddha-king Illumining Space with the Voice of Truth, realizing it was an opportune time to teach people, went to that sacrificial ground, respectfully surrounded by celestial and spiritual beings. The crowd of people, and the prince, saw the buddha coming from afar, serene, pleasant to see, senses calm, mind quiet, self-controlled, master of his faculties, tranquil as an elephant, clear as a pool of water, purified, undefiled, miraculously radiating light by the great power of a buddha, overpowering with the mastery of a buddha, shining with the magnificence of a buddha, adorned with the marks and embellishments of a buddha, pervading all worlds with the light of his aura, illuminating them with rays of light, emanating orbs of fragrant jewel fire from every pore, causing all worlds to quake with the quaking of a buddha-land, destroying all beings' afflictions, coming forth as a buddha raining multitudes of all kinds of supernal manifestations, bearing himself as a buddha, increasing the flow of joy in all beings, conveying the power of the sight of a buddha. Seeing the buddha thus, everyone's mind became clear and serene.

"Then the prince and the people, going out to meet the buddha, their

minds clear, prostrated themselves before the buddha, made offerings of many kinds, and said, 'Welcome, welcome, Blessed One; the Buddha has turned his attention to us, the Buddha has bestowed his favor on us.' Then the prince pointed out a seat of honor to the buddha and said, 'Please sit down, O Blessed One—this seat has been prepared.' Then, as the buddha approached, the gods of purity, by the power of the buddha, changed it into a calyx of a lotus of fragrant diamonds. The buddha sat on it, and enlightening beings sat on surrounding seats. As soon as they saw the buddha, everyone in the assembly was relieved of afflictions and obstruction and disturbance, and became fit vessels for the holy teachings.

"Then the buddha, knowing that those people had become capable of receiving the Teaching, gave them a systematic talk. He expounded to them a scripture called *Illumination of the Multitude of Causes*, including all elements of the Teaching, which he spoke in the languages of all people. At that, eighty million people in that crowd attained dispassionate, pure, objective vision of things. Many millions reached the stage beyond learning. Ten thousand were led to the Great Vehicle, introduced to the way of fulfillment of the great vows of universally good enlightening action. Thus as the buddha turned the wheel of teaching by the great miraculous power of buddhas, as many beings as atoms in a hundred thousand buddha-lands in the ten directions came to the guidance of the Great Vehicle. An infinite variety of beings in the interrelated buddha-lands in the worlds of the ten directions put an end to evil. Countless beings were established in the way to paradise. And as for the prince, he attained this enlightening liberation made of roots of goodness fostering the perfection of all beings according to their mentalities.

"Now then, you may think that the prince in that time, who gave up his body and life, his wealth and retinue, and all human pleasures, in order to liberate those people from bondage, was somebody else. Who was it who made that great sacrifice without reservations, who won the favor of the buddha of that time, who resolved to attain perfect enlightenment when he saw the buddha, who attained this enlightening liberation made of roots of goodness fostering the development of all beings according to their mentalities? It was none other than I myself who was that prince in that time. As that prince, overwhelmed by great compassion, set on the welfare of all beings, unattached to the things of the world, desiring only perfection, with no wish for glory, fame, or repute, not elevating myself, not degrading others, unattached to things, without any notion of existents, without desire for anything in the world, material or immaterial, indifferent to the pleasures of the world, attentive to the sphere of the enlightened, purely intent on enlightenment, having developed an indomitable will, benevolent toward all living beings, compassionately resolved to quell the suffering of all beings, intent on the power of the enlightened, purifying the path of enlightenment, preparing the paths of emancipation of the Great Vehicle, contemplating the path to omniscience, I did these difficult deeds. This is how long ago I attained this liberation.

"And who do you think those five hundred ministers were, who unjustly incited the king to execute me? They were none other than five hundred people whom Devadatta incited to kill the Buddha. The Buddha subsequently guided them and foretold their enlightenment, predicting that in the future, after as many eons as atoms in a polar mountain, in an age called Good Light, there would be five hundred buddhas, with buddha-lands of various qualities, born of various races, tribes, and families, showing various miracles at birth, undergoing various spiritual transmutations on leaving society, manifesting various lights at the tree of enlightenment, approaching the pinnacle of enlightenment in various ways, showing various ways of destroying demons, showing various miracles on attainment of enlightenment, articulating various terms for the principles of their teachings, expounding various scriptures, speaking various languages, surrounded by various audiences, emanating various auras of light, having various life spans, their teachings to remain for various lengths of time, their teachings variously circulating, and their names to be various, all embodiments of great compassion. The first buddha of the age to attain supreme enlightenment in the world Jewel Light would be one named Great Compassionate One, the second would be named Moon of Commitment to the Welfare of All Beings, the third would be Lion of Great Compassion, the fourth would be Desirous of the Welfare of All Beings, and the last one would be Supreme Healer.

"Who do you think those criminals of that time were, doomed to die, whom I released from bondage by sacrificing my life? They were none other than the buddhas of the present age, Virtue, beginning with Krakucchanda, and countless millions of other enlightening beings who were inspired to seek enlightenment by seeing the buddha Resolution Born of the Glory of the Proclamation of Endless Power, and are now carrying out enlightenment practice throughout the universe, and are cultivating and extending this enlightening liberation born of roots of goodness aiding the development of all beings according to their mentalities.

"Who do you think the Victorious Light of that time was? It was none other than the great debater Satyaka. And who do you think were the retinue and servants of the king, but the sixty thousand philosophers whom Satyaka brought to the buddha to debate and whom the buddha predicted would become enlightened and appear in the world as buddhas, with variously arrayed buddha-lands, in various ages, with various names.

"To continue, the prince, Conqueror, given permission by his parents, after having released the prisoners, gave up his great wealth and family and went to the buddha. For five thousand years thereafter he cultivated spiritual practice, during which time he perfected ten thousand concentration methods, attained ten thousand ways of mental command, entered into ten thousand channels of mystic knowledge, attained ten thousand great treasuries of enlightening beings, produced ten thousand currents of momentum toward omniscience, purified ten thousand facets of tolerance, carried out ten thousand contemplations, developed ten thousand bodies of power of

enlightening beings, entered ten thousand doors of knowledge of enlightening beings, produced ten thousand ways to transcendent wisdom, became aware of ten thousand channels of conscious vision of thousands of buddhas, and accomplished ten thousand vows of enlightening beings. With these realizations, in each mental moment he went to ten thousand buddha-lands in the ten directions, and in each moment of thought remembered ten thousand buddhas past and future in each world; and he perceived ten thousand multitudes of emanations of those buddhas radiating throughout the ten directions. In each moment of thought he saw all the beings in ten thousand buddha-lands, passing away and coming to life in various states, undeveloped and developed, felicitous and miserable, of good and bad appearance, following their desires; and he understood the passing away and coming to life of those beings, as well as the revolving of their minds, the conduct of their minds, the continuity of their thoughts, the variety of their inclinations, the multitude of their faculties, the courses of their endeavors, their habits of action, and the proper timing to develop and guide them.

"Subsequently the prince passed away from there and was reborn in the same city Array of Delights, in the same royal family, and attained sovereign rulership. As the king, following the demise of the buddha-king Illumining Space with the Voice of Truth, he propitiated a buddha named Glorious King Risen in the Sky of Truth. After that, at that same enlightenment site, having become a chief god, he propitiated a buddha named Sanctuary of Celestial Rulers. After that, in the same world, having become a celestial chief of the heaven of timely portion, he propitiated a buddha named Fiery Energy of the Radiant Mountain of Mental Command. After that, having become a celestial chief of the heaven of satisfaction in the same world, he propitiated a buddha named King Proclaiming the Light of the Wheel of the Teaching. After that, having become a celestial chief of the heaven of good emanation in the same world, he propitiated a buddha named King Like the Moon in the Sky. After that, having become a celestial chief of the heaven of command of others' emanations in the same world, he propitiated a buddha named Paragon of Indestructible Power. After that, having become a chief Brahma god in the same world, he propitiated a buddha called Sound of Projections of the Wheel of Teaching Reflected Everywhere. Beginning with these, ten thousand buddhas emerged in the age Beautiful Light in the world Jewel Light, all of whom were propitiated by the prince Conqueror.

"Following that age Beautiful Light was an age called Subtle Light; in that age I was a king called Great Wisdom. As a king, I propitiated a buddha named Glorious Mountain of Marks of Greatness. Next, in the same age, as a householder I propitiated a Buddha named Restrained in Body and Mind. Next, in the same age, as a government minister, I propitiated a buddha named Undefiled Child. Next, in the same age, as a titan chief, I propitiated a buddha named Holder of Energy. Next, in the same age, as a tree spirit, I propitiated a buddha named Polar Mountain of Marks of Greatness. Next, in the same age, as a caravan leader, I propitiated a buddha named Undefiled Arms. Next, in the same age, as a city spirit, I propitiated a buddha named

Walking Boldly As a Lion. Next, in the same age, as a god of riches, I propitiated a buddha named Crown of the Lord of Gods. Next, in the same age, as a celestial musician, I propitiated a buddha named Spiritual Renown. Next, in the same age, as a goblin chief, I propitiated a buddha named Crown of Light.

"In this way, I propitiated sixty million buddhas in the age of subtle light, beginning with these ten. I honored and served those buddhas in various forms of existence, and as I went to each buddha I matured countless beings for supreme perfect enlightenment. And as I went to each buddha I attained various concentrations, various mental commands, various accomplishments, various types of specialized knowledge, various perspectives on truth, various operations of knowledge, various perceptions of the totality of realms, various awarenesses of the totality of lands, various perceptions of the totality of visions of Buddha; all these I entered into, purified, enlarged, and devoted my attention to from start to finish.

"And just as I propitiated the buddhas in the age of Subtle Light, so did I propitiate all the buddhas who arose in as many eons as atoms in all oceans of worlds and came from other worlds and taught, and I listened to their teaching and remembered it. I have retained all their teachings, and from all of those buddhas I got this enlightening liberation born of roots of goodness aiding the development of all beings according to their mentalities, by various means of attainment and by various ways of liberation."

Then the night goddess spoke these verses to Sudhana elucidating this liberation:

This supreme liberation is inconceivable;
Resolute, you ask me about it.
Listen as I tell you all,
By the power of the Buddha.

Endless, vast, inconceivable eons ago,
Countless worlds away,
There was a pleasant world
Called Jewel Light.

There was an age called Beautiful Light
In which numberless buddhas emerged;
I propitiated those supreme sages
As I cultivated this liberation.

There was a great and glorious metropolis there
Called Array of Delights
In which there lived both
Pure-minded people and evildoers.

The king there was Victorious Light,

Who ruled his people justly;
His son was called Conqueror,
A fine man with the marks of greatness.

Thousands of offenders had been
Condemned to death by the king;
Seeing them, the prince was seized with compassion
And asked the king to release them.

Hearing this, the king called his ministers
And told them all about it:
They all said, bowing to the king,
"He is out to destroy you."

Incited by the ministers, the king
Hastened to kill the prince.
Undismayed, indifferent to his own death,
The prince did not abandon the convicts.

Grieved to hear the prince was condemned,
The queen and the palace ladies asked the king
To free the prince for a fortnight
To give all kinds of gifts to the people.

Granted permission by the king, the prince
Made gifts of all that was asked for,
Day and night, for half a month,
Giving charity to all who came.

Whatever the needy required,
That he gave them, prepared for death;
The whole population of the city came out,
Lamenting the fate of the prince.

Then the buddha at the enlightenment tree,
Illumining Space with the Voice of Truth,
Realizing people's faculties were ripe,
Went to that sacrificial ground out of compassion.

Going there, the buddha
Produced a miraculous display
And expounded a scripture,
The voice of the Teaching as myriad lamps of truth.

Countless people were edified,
And the buddha foretold their enlightenment;

The prince Conqueror, enraptured,
Set out for supreme enlightenment.

The prince gave the buddha
Many offerings and joyfully said,
"May I become a guide, savior, refuge,
And resort for the people of the land."

He left home to join the buddha,
Seeking the path of perfect enlightenment;
He spent hundreds of eons
Thoroughly investigating the essence of things.

Pitying all the helpless ones
Fallen into the sea of suffering,
Having cultivated the path of enlightenment,
He attained this liberation.

All the buddhas in that age
He propitiated with pure faith;
He made great offerings to them
And kept their teachings in mind.

After that, for eons numerous
As atoms in oceans of lands,
He propitiated and made offerings to
All the buddhas that arose.

I was the prince Conqueror,
Who, seeing people imprisoned,
Gave up my body to free them
And thus attained this liberation.

I cultivated it for eons as many
As atoms in oceans of lands,
Expanding it moment by moment
Through endless incomparable means.

From all the buddhas I saw
I gained some realization
And was shown this liberation
By a succession of means.

From them I learned the inconceivable
Reality of liberation over countless eons,
Imbibing all at once the multitude of teachings

Projected by the buddhas when established therein.

Those established therein
Go everywhere without attachment,
Instantly comprehending the countless
Names and groups of past, present, and future.

They appear before all the multitudes
Of buddhas of all times,
Manifesting themselves in the presence
Of those buddhas as reflected images.

They go everywhere and appear
Before all the buddhas,
Showering all kinds of ornaments
As offerings to the buddhas.

Then they ask the myriads of buddhas
Multitudes of questions
And remember the infinite teachings
Poured forth by the buddhas.

They go to the circles of buddhas everywhere,
As far as they can see,
Sitting on seats of many forms,
Manifesting various miracles.

With bodies of infinite appearances,
They fill all realms, by the thousands;
They show an endless, endless variety of forms,
And all those forms in one.

From each pore they emanate countless
Multitudes of light rays
And extinguish the fire of afflictions
Of all beings by various means.

In this state, emanating myriad projected bodies
From each and every pore,
They pervade all realms with them
And guide beings with rain from the ocean of truth.

This way of enlightenment, with inconceivable forms,
Is the resort of all enlightening beings;
Based on this they carry out practices
In all lands for all time.

Expounding the Teaching according to mentalities,
They remove the web of views;
Dwelling in ultimate felicity,
They show people the stage of omniscience.

With inconceivably many bodies of endless forms
In all states of existence,
They teach according to mentality,
Their forms reflections of all beings.

So many and infinitely more,
As inconceivably many as atoms in all lands,
Are the oceans of manifestations of the fearless ones
When they have attained this peaceful liberation.

The goddess continued, "I know only this enlightening liberation born of roots of goodness fostering the development of all beings according to their mentalities. How can I know the practice, or comprehend the oceans of virtues, or completely know the power of knowledge, or know the realm of thought, or understand the mastery of concentration, or recognize the miracle of liberation, of the enlightening beings who have transcended all worldly courses, who appear as reflections in all states of being, who are intent on shattering the mountains of barriers to omniscience, who know the nature and characteristics of all things, who are engaged in dispelling the darkness of all barriers caused by afflictions, who are skilled in carrying out a thorough investigation of all things, who actually realize the knowledge of selflessness, who ceaselessly develop and guide all sentient beings, who really know the principle of the nondual reality realm, whose intellects encompass the ocean of all manners of verbal expression?

"In the Lumbini grove, here on Jambudvipa, there lives a goddess of the Lumbini grove named Sutejomandalaratishri. Go ask her how enlightening beings are born in the family of buddhas, how they become light-makers for the world, and how they carry on the practice of enlightening beings forever without wearying."

Then Sudhana paid his respects to the night goddess Sarvajagadrakshapranidhanaviryaprabha and left.

Sutejomandalaratishri

Remembering the instruction of the night goddess Sarvajagadrakshapranidhanaviryaprabha, cultivating and extending the enlightening liberation born of roots of goodness fostering the development of all beings according to their mentalities, Sudhana made his way to the Lumbini grove. When he got to the Lumbini grove he circled it, looking for the goddess Sutejomandalaratishri. Finally he saw her sitting on a jewel lotus calyx lion seat in a tower made of encircling branches of trees of all jewels in the

Lumbini grove, surrounded by twenty million billion wood goddesses, teaching them, expounding to them a scripture called Exposition of the Ocean of Lives of All Enlightening Beings, born in the family of buddhas, increasing the flood of the ocean of virtues of enlightening beings. Seeing the goddess, Sudhana went up to her, paid his respects, and said, "I have set my mind on supreme perfect enlightenment, but I do not know how enlightening beings get to be born in the family of buddhas, or how, carrying out the practice of enlightening beings, they become light-makers for sentient beings."

The goddess replied, "There are ten kinds of birth by which enlightening beings become born in the family of buddhas. Enlightening beings who have accomplished these develop correctly by means of the skills of enlightening beings, without stopping, without becoming exhausted, without regressing, without giving up, without wearying, without becoming discouraged, without becoming confused, without tarrying, without becoming afraid, without waning away. They follow the way to omniscience and remember the principle of the realm of reality; they become ripe for the enlightenment of buddhas and broaden the determination for enlightenment. They grow by means of all the transcendent ways, they withdraw from all worldly ways, and progress into the stage of those who realize Thusness. They refine mystic knowledge, become aware of all principles of enlightenment, and accord with the realm of omniscience. What are these ten kinds of birth of enlightening beings? The first is called the birth of enlightening beings as offspring of the undertaking of the vow to serve all buddhas. The second is the birth of enlightening beings as offspring of consummation of all elements of the determination for enlightenment. The third is the birth of enlightening beings as offspring of meditation on the principles of the Teaching. The fourth is the birth of enlightening beings as offspring of purification of the intent in viewing past, present, and future. The fifth is the birth of enlightening beings as offspring of the light of universal awareness. The sixth is the birth as enlightening beings as offspring of the family of all buddhas. The seventh is the birth of enlightening beings as offspring of the array of lights of the manifestation of powers of buddhas. The eighth is the birth of enlightening beings as offspring of consummation of contemplation of the way to omniscience. The ninth is the birth of enlightening beings as offspring of manifestation of emanations throughout the cosmos. The tenth is the birth of enlightening beings as offspring of momentum going into the stage of the enlightened.

"What is the first birth of enlightening beings, as offspring of the undertaking of the vow to serve all buddhas? Here the enlightening beings, honoring, respecting, serving, attending, and pleasing all buddhas just as when they first made offerings in service of a buddha, never tire of seeing the enlightened; their minds expanded by floods of joy from the buddhas they honor, they are flooded with well-being by the sight of buddhas. Gaining virtue with unwavering faith, tireless, they ceaselessly work to bring offerings to all buddhas. This is enlightening beings' first kind of birth, as

offspring of the undertaking of the vow to serve all buddhas, which is conducive to the production and acquisition of roots of goodness in preparation for omniscience.

"What is enlightening beings' birth as offspring of consummation of all elements of the determination for enlightenment? Here enlightening beings arouse the will for supreme perfect enlightenment: that involves the will of great compassion to save all beings; the will to please all buddhas ultimately; the will to seek all ways of enlightenment, to be equanimous toward all things; the will for the greatest of undertakings, to head for omniscience; the will of great kindness, to treat all beings with care; the will not to abandon any beings, to be firmly equipped for omniscience; the will to avoid deceit and falsehood, to attain the light of truthful knowledge; the will to act in accord with one's speech, to carry out the path of enlightening beings; the will not to disappoint the buddhas, to keep the vows of all buddhas; the will for the great undertaking of omniscience, to ceaselessly guide and perfect all beings that will ever be. When enlightening beings have fulfilled as many such elements of the determination for enlightenment as atoms in a buddha-land, then they are born in the family of buddhas.

"What is enlightening beings' birth as offspring of meditation on the principles of the Teaching? Here the enlightening beings' minds are turned to meditation according all the principles of the teaching, dedicated to fulfilling all aspects of the path of omniscience, intent on practicing impeccable actions, bent on purification of the ocean of all concentration methods of enlightening beings, determined to practice and perfect all qualities of enlightening beings, intent on accomplishing all elements of the path of enlightening beings, energetically striving for omniscience, like the fire that burns ceaselessly through an eon of destruction, determined to accomplish the infinite variety of practices of enlightening beings aimed at guiding all sentient beings to perfection; in terms of all practical techniques and accomplishments of perfect qualities of enlightening beings they enter into the means of realization of all methods of cultivation and meditation.

"What is enlightening beings' birth as offspring of purification of the intent in viewing past, present, and future? Here enlightening beings become pure in the element of intent; they come into the range of the enlightenment of buddhas; they enter the ocean of methods of enlightening beings; their minds are firm, governed by an intent as strong as steel; they are aloof from all forms of existence; they are attentive to the accomplishments of miracles of all buddhas; they gain higher direction so as to increase the keenness of awakening faculties; they become noble-minded, so that their will becomes clear; they become unshakable, so that they develop their firm great vows; they are kept in mind by the buddhas, so that they break through all barriers; they become refuges relied upon by all sentient beings.

"What is enlightening beings' birth as offspring of the light of universal awareness? Here the enlightening beings become fully engaged in the effort to guide all sentient beings to perfection. They become free from any notion of things, having let go and relinquished all. They become perfectly pure

and self-controlled, dwelling in the sphere of those who arrive at Thusness. They become tolerant, having attained the light of acceptance of all teachings of buddhas. They become greatly energetic, accomplishing right emancipation everywhere. They become released through meditation, having purified the sphere of knowledge of all-sided concentration. They become radiant with the energy of transcendent wisdom, having attained awareness of all truths. They become unimpeded in vision, perceiving the manifestations of the ocean of vision of buddhas. They manifest the total potential of the reality of all things, satisfying all beings. They become engrossed in the attainment of truth.

"What is enlightening beings' birth as offspring of the family of all buddhas? Here the enlightening beings are born in the family of buddhas, born into the lineage of buddhas. They become accomplished in the methods of all buddha teaching and pure in the great vows of the buddhas of past, present, and future. Their roots of goodness become one with the roots of goodness of all buddhas, and they become one body with all buddhas. They go beyond the world by pure qualities. They come to abide in the state of a great being, in absorption in the sight of the power of buddhas. They carry out the means of purifying beings according to the time and are tireless in answering questions about the ways of enlightenment.

"What is enlightening beings' birth as offspring of the array of lights of the manifestation of powers of buddhas? Here enlightening beings, within range of entry into the powers of buddhas, do not regress in their travels to buddha-lands, and do not backslide in their approach to the ocean of various virtues of enlightening beings. They are not frightened by the knowledge that all things are really illusory, and they know all worlds are like dreams. They effect the magical manifestation of all forms, like reflections, and they attain mastery of the miraculous effects of mystic knowledge, like emanations. They show their faces like shadows or reflected images in all states of being. They know all buddhas' teachings are like echoes, and they attain supreme perfection of explanation of the principles of the reality realm, teaching through the use of various meanings and methods.

"What is enlightening beings' birth as offspring of consummation of contemplation of the ways to omniscience? Here the enlightening beings, like children, become established in the state of enlightening beings, where they contemplate the way to omniscience. In each medium of the way of knowledge they will travel for measureless eons defining the infinite realm of enlightening beings, and they become masters of all concentrations of enlightening beings, attaining supreme perfection. In each and every moment of awareness they appear in the presence of the buddhas in untold buddha-lands in the ten directions. They attain holistic concentration on differentiated objects, and show mastery of distinct knowledge of inseparable things. They enter the realm of no object in boundless objects. They enter the stage of endless definition of minute objects, and they know the immeasurable nature of things as small or large. They realize all worlds are

equally definitions of consciousness, and they understand all objects and all modes of making them known, by means of meditation.

"What is enlightening beings' birth as offspring of manifestation of emanations throughout the universe? Here the enlightening beings set up variously arrayed buddha-lands everywhere in an instant of thought. They become perfectly expert in creating emanational beings, skilled in producing emanational buddhas, and expert in creating projections of the Teaching. Their sphere of action is the unobstructed cosmos of realities; they become able to produce manifestations of all kinds of bodies according to the mentalities of those they are dealing with, and arrive at the skill to guide unthinkable numbers of sentient beings. They show enlightenment through various practices, are skilled in accomplishing the unobstructed path of omniscience, and thereupon demonstrate the ability to turn the wheel of the Teaching. They become skilled in accomplishing an infinite variety of means of guiding sentient beings; they are able to guide sentient beings with proper timing, and are always absorbed in the mother lode of illuminating knowledge.

"What is enlightening beings' birth as offspring of momentum going into the stage of the enlightened? Here enlightening beings are initiated into the realm of oneness of all buddhas of all times, and they enter into the perspective of continuity of all worlds. They know the continuous generation of mind of all beings in their past and future goings and comings. They know the continuum of action and knowledge of all enlightening beings, they know the continuum of enlightenment of all past, future, and present buddhas, and they know the continuum of skill in use of all the teachings. They know the continuum of all past, future, and present ages of formation and disintegration, as well as their names and features. They effect the knowledge underlying showing sentient beings the realm of awakening to the manifestation of enlightenment according to their development, at the appropriate times, and they show the continuity of the means of turning the wheel of teaching leading to realization of enlightenment applied by all buddhas who appear in the world, by skill in carrying out techniques of guiding endless numbers of beings.

"These are enlightening beings' ten births as enlightening beings, in which they are born, come into existence, form and develop, are fulfilled and completed; they magically produce offerings of adornments in a single array for awakening in all lands; they produce magical powers for endless eons to guide sentient beings ceaselessly; they awaken to the stream of the endless succession of teachings in the multifaceted succession of particularizations of the various objects of sense in the ocean of all actualities; they show the inconceivable majesty of buddhas throughout the space of the cosmos; they show the operation of the Teaching in the context of the immeasurable oceans of varieties of actions of sentient beings, to develop and guide and care for them; they cause all worlds never to be deprived of the presence of a buddha; they convey the multitudes of all teachings, the purity of the ocean of their innumerable utterances, in all objects of sense; having

reached the state of unobstructed infinitude, they produce spheres of enlightening beings beautifully arrayed with all realities; they expound the infinitely various treasury of the Teaching, pursuant to infinite buddhahood, for the purpose of perfecting all beings, expounding it to all beings in accord with their mentalities."

Then Sutejomandalaratishri, goddess of the Lumbini grove, looking over the ten directions by the empowerment of Buddha, spoke these verses to Sudhana, shedding light on the meaning of the ten kinds of birth of enlightening beings:

Those who behold the buddhas
With pure, untainted minds never weary:
Undertaking endless offerings to all buddhas,
They are established in the first birth, wise.

Extending to all lands in all times,
All things, and all buddhas,
Minds equipped with the vow to liberate beings,
This is called the second birth of the inconceivable.

Those who tirelessly imbibe the Teaching,
Contemplative and unattached,
Equanimous in mind and body, pure as space,
Attain the third peerless birth.

Those who enter the ocean of great compassion
With wills as firm as a diamond mountain,
Plunging into the ocean of means of omniscience,
Theirs is the fourth birth of the best of people.

Those who carry out the oceans of pure transcendent ways,
Suffusing all worlds with love,
Developing beings by the lights of truth,
Theirs is the fifth birth of great people.

Knowing the nature of things, unhindered in mind,
Born in the family of the peerless buddhas of all times,
Those who enter the ocean of the reality realm
Attain the sixth great birth of sages.

Those whose spiritual body is pure and mind unattached,
Who pervade all lands with their own bodies,
And enter into all powers of buddhas,
Attain the seventh inconceivable birth of the enlightened.

Those who have mastered the ocean of knowledge,

Contemplate the way to omniscience,
And enter the ocean of all ways of concentration
Attain the eighth birth of those abiding in Thusness.

Those who purify spiritual realms,
Engaged in perfection of all beings,
And show the miraculous effects of buddhas,
Attain the ninth birth of the great-minded.

Those who enter the power of the conquerors,
Developing the immense force of omniscience,
With unhindered knowledge of the differentiation of the cosmos,
Attain the tenth birth of the offspring of buddhas.

"By these ten births enlightening beings are born in the family of buddhas and become light-makers for sentient beings.

"Also, I have attained an enlightening liberation of vision of the birth of enlightening beings in all objects for incalculable eons."

Sudhana asked, "What is the scope of this liberation?"

The goddess said, "I have perfected a vow to go to see all manifestations of birth of enlightening beings. Indeed, I have entered the immense ocean of births of the blessed Vairocana—perceiving the births of the enlightening being in this billion-world universe, when the Blessed One was to manifest birth here in the Lumbini grove, I appeared here by my past vow and stayed here cultivating recollection of the enlightening being's births, and as I did so I realized that the Blessed One would descend to earth from the heaven of happiness in one hundred years.

"Then ten omens appeared in this Lumbini grove. What ten? The whole grove became level, without uneven terrain, without any pitfalls; this was the first omen to appear. Then the whole grove became clear of gravel and brambles, and the ground became diamond, strewn with jewels; this was the second omen to appear. Then the whole grove was adorned with rows of trees of all kinds of jewels; this was the third omen to appear. Then the whole grove was arrayed with adornments set on tree roots made of figurines of fragrant jewels, sending forth sprouts more fragrant than celestial perfumes, growing from mines of aromatic powders, producing multitudes of all kinds of banners and pennants; this was the fourth omen to appear. Then the whole grove was filled with all kinds of arrays of garlands of various celestial flowers; this was the fifth omen to appear. Then great treasuries of jewels opened up in all the trees in this grove; this was the sixth omen to appear. Then in all the lotus ponds in the grove, all kinds of jewel lotuses sprang up from the earth in bud and emerged on the surface of the water; this was the seventh omen to appear. Then the various beings of the realms of desire and the realm of form in this world all stood reverently here in this grove; this was the eighth omen to appear. Then the females of all the various kinds of beings came here joyfully with all kinds of offerings and bowed

before the holy fig tree; this was the ninth omen to appear. Then lights called "lamp of the magical manifestations of birth of enlightening beings" emanating from the navels of all the buddhas of the ten directions appeared in this grove; and in all the beams of light, reflections of the magical manifestations of births of all the buddhas were seen, and the sounds of the voices of buddhas telling of the virtues of enlightening beings magically born were heard emanating from the light beams. This was the tenth omen to appear. These ten omens appeared when the time of the enlightening being Vairocana's birth was near, and because of the appearance of these omens the thought occurred to all world leaders that the enlightening being would be born. And I, for my part, was flooded with inconceivable joy from seeing those omens.

"Then, as Lady Maya (mother of Vairocana-Shakyamuni Buddha) went out of the city of Kapilavastu, ten omens of great light appeared in this Lumbini grove, by the appearance of which the fervor of joy of vision of the teaching of omniscience grew in countless beings. What were the ten? Light appeared in the chambers of all the jewel towers on the ground level; light appeared in the buds of all the fragrant flowers; light appeared in the blossoming buds of all the jewel lotuses, coming from all the petals, and sweet, agreeable sound flowed from them. Also, the light of the first inspiration of the enlightening beings of the ten directions appeared, illumining this Lumbini grove. Also, the mystical manifestation of light of the enlightening beings of the ten directions entering all the stages of enlightening beings appeared in this grove. Also, the light of the attainment of knowledge on consummation of all the transcendent ways by the enlightening beings of the ten directions appeared in this grove. Also the light of knowledge controlling all vows of the enlightening beings of the ten directions appeared in this grove. Also the light of all enlightening beings' knowledge of developmental disciplines appeared in this grove. Also the light of all enlightening beings' attainment of knowledge of the principles of the reality realm appeared in this grove. Also the light of all enlightening beings' attainment of knowledge of buddhas' projected birth, leaving society, and realization of enlightenment appeared in this grove. These ten omens of light appeared, by which the darkness of the recesses of the minds of infinite enlightening beings were lit up.

"Then, as Lady Maya leaned against the holy fig tree, all the world rulers, the gods and goddesses of the realm of desire, the gods and goddesses of the realm of form, and all the other beings who had gathered there to make offerings to the enlightening being were bathed in the glorious radiance of Maya's body, and their arrays of offerings were also illumined thereby; and all the lights in the billion-world universe were eclipsed by Maya's light. The lights emanating from all her pores, not repelled by other lights, unobscured, unobstructed, pervaded everywhere, extinguished all the pains of the hells, the animal realms, the ghost realms, and the pains and afflictions of the beings in all states of existence, then remained, shining,

illuminating. This was the first miracle attending the birth of the enlightening being in the Lumbini grove.

"Then everything in this universe was seen reflected in the abdomen of Lady Maya, and in all the worlds in the universe, at the foot of trees in groves in the capitals of the southern continents Lady Maya appeared just as she did in the Lumbini grove, surrounded by all the world leaders as she was about to give birth to the enlightening being, by the miracle of knowledge which gives birth to enlightening beings. This was the second miracle attending the birth of the enlightening being in the Lumbini grove.

"Then, from every one of Lady Maya's pores came visions of how the Blessed One had served buddhas as he carried out enlightening practice in the past, and the teachings expounded by those buddhas were also heard in the buddhas' voices coming from her pores. Just as the sun, moon, stars, planets, and thunderclouds are seen reflected in a lake, in a piece of gold, in a mirror, or in crystal-clear water, in the same way the past emanations of the buddhas, thundering with exposition of all the teachings, were seen in the pores of Lady Maya. This was the third miracle attending the birth of the enlightening being in the Lumbini grove.

"Then, from each of Maya's pores appeared visions of all the universes, all the worlds, all the lands, and all the places the Blessed One had carried on enlightening practices, all the features of the lands, the means of salvation being taught, the names and numbers of the ages, the buddhas there, the pinnacles of purification, the life span of the beings of those ages, the enlightening being's births in the worlds, the people he associated with, the spiritual benefactors he followed, the good practices he applied himself to, the principles he put into action, the buddha-lands in which he carried out enlightening practice, the bodies in which he performed enlightening practice and attained nonregression, and what his appearance, surroundings, and pleasant and painful experiences were in his successive lifetimes—all was seen in each of Maya's pores. And in each of those lifetimes, Lady Maya was the mother of the enlightening beings. And all the bodies of the enlightening being were seen as a magical reflection in the pores of Lady Maya. This was the fourth miracle attending the birth of the enlightening being in the Lumbini grove.

"Then the physical forms, the means of subsistence, the pleasures and pains, and the life cycles through which the Blessed One performed enlightening practice in the past were all seen reflected in all the pores of Lady Maya's body. This was the fifth miracle attending the birth of the enlightening being in the Lumbini grove.

"Then the difficult sacrifices the Blessed One made in the course of his past enlightening practice, relinquishing everything inside and outside himself, the appearances of the enlightening being as a donor, the appearances of those who received his gifts, the gifts themselves, the circumstances of the giving, and the company of the enlightening being, were all seen reflected in the pores of Lady Maya. This was the sixth miracle attending the birth of the enlightening being in the Lumbini grove.

"Then manifestations of the lands, the groves, the raiment, the flowers and garlands, perfumes and incenses, banners, pennants, and parasols, all the precious adornments, and the sublime sounds of the music and singing of the times when all the buddhas of the past descended into their mother's womb, appeared in this grove for all to see and hear. This was the seventh miracle attending the birth of the enlightening being in the Lumbini grove.

"Then all the furnishings of the enlightening being, surpassing those arraying the abodes of the celestial chiefs and the abodes of the chiefs of all other realms of being—diamond towers, diamond mansions, diamond nets, diamond statues, diamond ornaments, all the finest fragrances, and all kinds of beautiful objects—emerged from Lady Maya's abdomen and arrayed this Lumbini grove. This was the eighth miracle attending the birth of the enlightening being in the Lumbini grove.

"Then as many enlightening beings as atoms in untold millions of buddha-lands, all of the same appearance as the blessed Vairocana, adorned with similar marks and embellishments of greatness, with similar auras, emanating similar lights, with similar deportment, projecting similar radiance, with similar retinues, and similar adornments, emerged from Lady Maya's abdomen first, extolling the myriad qualities of the Blessed One. This was the ninth miracle attending the birth of the enlightening being in the Lumbini grove.

"Then, when the time for the birth of the enlightening being had come, the diamond ground in front of Lady Maya split and a great jewel lotus called Calyx Arrayed with All Jewels emerged. Its calyx was unsurpassed diamond, surrounded by all the finest jewels in a dazzling array. It had as many petals as atoms in ten buddha-lands, all evenly arrayed, made of various jewels fringed with pure wish-fulfilling gems, lined with innumerable filaments the colors of all jewels, draped with nets of countless jewels, covered with heaps of indestructible diamonds, surrounded by celestial chiefs, sprinkled by showers from fragrant clouds by the water spirits, surrounded by the chief demigods clasping celestial flowers in their hands, with the chief celestial musicians appearing singing eulogies of the enlightening being's past service of buddhas, the chief titans prostrating themselves in respect, freed of arrogance, pride, and conceit, the chief birds trailing jewel streamers, adorning the sky, the chief celestial choristers looking on joyfully singing songs encouraging the enlightening beings, the chief serpents showering adornments, proclaiming their joy. This was the tenth miracle attending the birth of the enlightening being in the Lumbini grove.

"After these ten miracles had appeared, the enlightening being, manifesting an effusion of inconceivable, measureless light, emerged from Lady Maya's abdomen, like the sun from the horizon, like lightning from the clouds, like the diffusion of the dawn from the mountains, like a great torch from the darkness. Thus did the enlightening being manifest emergence from the abdomen of Lady Maya, by the nature of manifestation of illusory form, by the nature of noncoming, by the nature of manifestation of appearance to the world without origin or extinction.

"Thus did I perceive the oceans of miracles attending the birth of the Blessed Vairocana as I sojourned here in the Lumbini grove. And just as I perceived the oceans of miracles attending the birth of this Vairocana in this world, in the same way I perceived the oceans of miracles attending the birth of Vairocana Buddha in all worlds in this universe. And just as I perceived the billions of miracles attending the birth of Vairocana Buddha in all worlds in this universe, so also did I perceive, in each mental moment, with each penetration of consciousness, as many miracles attending the birth of Vairocana Buddha as atoms in a buddha-world, in the worlds within all the atoms in all universes accessible to knowledge penetrating the atoms in all buddha-lands. In the next moment I perceived, in each of the buddha-lands in the atoms of a thousand buddha-lands, an equal number of miracles attending the birth of the enlightening being. In this way, in each of the buddha-lands in the atoms of each buddha-land, I perceived all the miracles attending the birth of the enlightening being, without reaching their end. I did not reach the end of the succession of buddha-lands in each and every atom, or of the miracles attending the birth of the enlightening being in each and every one of those buddha-lands. And just as I perceived all the miracles attending the birth of the enlightening being in this world, so also did I perceive, in each moment of consciousness, all aspects of all the miracles attending the birth of the enlightening being in infinitely many worlds in the ten directions, by application of unceasing power."

Then Sudhana asked the goddess, "How long ago did you attain this enlightening liberation of vision of the miracle of birth of enlightening beings in all objects over incalculable eons?"

She replied, "In the past, as many eons ago as atoms in ten million buddha-lands and even more, there was a buddha named Invincible Paragon of Virtue who emerged in a world called Ubiquitous Jewels in an age in which eighty decillion buddhas appeared. In that world there was a central group of four continents called Dazzling Array of Lights, in the southern continent of which was a capital city called Lofty Banner of Pure Adornments, where there was a king named Jewel Flame Eye Light, whose wife was named Queen of Joyous Light. Just as Maya is the mother of the Buddha Vairocana here, that queen was the mother of that buddha Invincible Paragon of Virtue in that world at that time, the first of the eighty decillion buddhas of the age. When the time for the birth of the enlightening being came, the queen went to a park called Circle of Lights of Golden Flowers, accompanied by twenty decillion women, and there gave birth to the child Invincible Paragon of Virtue, by the inconceivable miracle of the birth of an enlightening being. In the middle of that park was a tower called Brilliant Heap of Pure Jewels, and this was where that queen gave birth to that buddha, holding on to the limb of a wish-fulfilling tree.

"At the time of the buddha's birth there was a wet nurse named Light of Purity standing by, and as soon as the buddha was born, the world leaders bathed him with fragrant water, presented countless suitable offerings of the finest quality, then handed him over to the nurse Light of Purity. As soon as

she took him into her hands, the nurse was flooded with great joy and attained an enlightening concentration called 'sphere of the universal eye,' by the attainment of which she saw countless buddhas in various worlds in the ten directions, and this enlightening liberation of vision of the miracle of birth of enlightening beings in all objects over countless ages subtly entered into her, just as the consciousness of the embryo enters the abdomen of the mother on the day of conception. By attaining this liberation, she accomplished the great vow to see the miracle of birth of all buddhas.

"Now, who do you think the enlightening being's nurse Light of Purity at that time was? It was none other than I myself who was the nurse Light of Purity. And who do you think the twenty decillion women were? They were none other than the twenty decillion goddesses who live here in the Lumbini grove, my companions. And who do you think was Queen of Joyous Light, mother of the child Invincible Paragon of Virtue? It was none other than Lady Maya here. And who was the king Jewel Flame Eye Light? It was none other than this king Shuddhodana. From that time on I was never separated from the Blessed Vairocana, by entry into the ocean of miracles of his births as an enlightening being, and entry into the ocean of miraculous manifestations of his power to guide sentient beings, in every moment of awareness.

"Furthermore, just as in this world I perceived the oceans of lands of Vairocana and the buddhas born of the ocean of the totality of great vows in every moment of thought in all atoms by the eye of knowledge penetrating all atoms, and perceived the ocean of manifestations of buddhas in those lands, and perceived the ocean of miracles of births of those buddhas as enlightening beings, in the same way, in every mental moment I perceived the oceans of miracles of births as enlightening beings of infinite buddhas in the ten directions. And just as in this universe, by successive penetration of all atoms, I perceived the buddha-qualities of complete perfect buddhas as they were being born as enlightening beings, in the same way I perceived oceans of lands in the atoms of untold decillions of buddha-lands in the ten directions, and perceived the vast oceans of buddhas therein, saw those buddhas as they were miraculously being born as enlightening beings, paid reverence to them as buddhas, listened to those buddhas' teachings, and practice in accord with their teaching."

Then Sutejomandalaratishri, goddess of the Lumbini grove, elucidating this enlightening liberation of vision of the miracle of birth of enlightening beings over countless eons, looked over the ten directions by the power of Buddha and spoke these verses:

Son of Buddha, listen respectfully
To what I say to your question:
The realm of buddhas, silent and hard to see,
I explain in terms of cause.

I remember unthinkable eons ago, past as many eons

As atoms in a hundred million lands,
An age in which there were
Eight decillion buddhas.

Invincible Paragon of Virtue
Was the first of those buddhas;
I saw him being born
In the wonderful park of golden flowers.

I was then his wet nurse,
By the name of Light of Purity, wise;
The world guardians put him in my arms
When he was born, shining with golden light.

Taking that supreme person in my arms,
I could not see the top of his head;
Looking at his inconceivable body,
I could not see any bounds.

Adorned by marks of greatness, pure,
His body was beautiful to behold;
Seeing him, like a jewel figurine,
Incomparable joy welled up in me.

Thinking of his measureless virtues,
An infinite sea of felicity grew in me;
And seeing his ocean of miracles,
I was inspired to seek enlightenment.

Seeking the oceans of qualities of buddhas,
My ocean of vows grew;
All lands were purified,
And all paths of miserable states were closed.

To serve the inconceivable buddhas
To come in all lands,
And to liberate suffering beings,
My ocean of vows emerged.

Hearing the teachings of those saviors,
I attained this excellent sphere of liberation,
Having carried out practice to purify enlightenment
For as many eons as atoms in a hundred million lands.

I served all the buddhas
Who appeared over the ages,

And remembered their teachings,
Purifying this ocean of liberation.

There were as many buddhas in the past
As atoms in a hundred million lands;
Remembering their cycles of teaching,
I developed this sphere of liberation.

Seeing all atoms
In a buddha-land,
In every atom I see oceans of lands
Purified by the Buddha.

In those lands I see Guides
Being born in the best of groves,
In an instant manifesting
Inconceivable vast miracles.

I see the leaders, in whatever land,
Seeking supreme enlightenment,
Living in heaven, or appearing to be born,
In inconceivable decillions of lands.

I see them being born with great miracles,
In hundreds of oceans of lands,
Attended by the best of women,
Expounding the Teaching.

I see as many buddhas as atoms in a hundred million lands
In one moment of consciousness,
Showing the world in many ways
Tranquillity in an instant.

I see all the births of buddhas,
Looking into the oceans of lands in an atom;
In life after life, in millions of bodies,
I arrive at compassion in their service.

In inconceivable oceans of lands,
In the endless realms where they appeared,
In all those worlds I appear before them
And make the clouds of Teaching rain.

Child of Buddha, I know
This inconceivable, exalted liberation,

Which could not be all seen
Even in inconceivable decillions of eons.

"I just know this enlightening liberation of vision of the miracles of birth of enlightening beings in all objects over countless ages—how can I know the practice or tell the virtues of the enlightening beings whose minds are the sources of all eons from moment to moment of consciousness, who manifest birth by meditation on all the principles of the Teaching, who are determined to serve all buddhas, who are intent on realizing all buddha-teachings, who are like reflections appearing to be born in all races, who are born spontaneously in lotus calyxes in the presence of all buddhas, who have higher knowledge of proper timing in developing all beings, who manifest miracles of birth oriented toward guiding all beings, who show multitudes of miracles in all lands, who are reflected in all conditions and classes and families of beings?

"In the city of Kapilavastu lives a girl of the Shakya clan named Gopa. Go ask her how an enlightening being should live in the world for enlightening development."

Then Sudhana paid his respects and left the goddess of the Lumbini grove.

Gopa

Then Sudhana left the Lumbini goddess and went to the city of Kapilavastu; cultivating that enlightening liberation of vision of miracles of birth of enlightening beings in all objects over countless ages, entering into it, expanding it, practicing it, purifying it, mastering it, contemplating it, examining it, he made his way to the meeting hall of enlightening beings reflecting the cosmos. When he went there, a goddess of the enlightening beings' meeting hall named Sorrowless, together with ten thousand house goddesses, appeared before Sudhana and said to him, "Welcome is the great person with wisdom, knowledge, and courage, who roams the grounds of the vast palace of reality intent on cultivating the inconceivable liberations of enlightening beings, in the presence of the city of truth, ceaselessly entering into the endless methods of enlightening beings, attaining manifestation of the ocean of virtues of those who realize Thusness, aiming for the knowledge of how to act and speak so as to mature all people, acting and speaking according to knowledge of the behavior of all people, mind oriented toward spiritual practice, committed to increasing the flood of the ocean of joy in the feelings of all beings, on the path of knowledge of the Teaching of all those who arrive at thusness. As I see you, with steady gaze on the pure realm of conduct of profound spiritual practice, before long you will attain perfection of the supreme ornaments of body, speech, and mind of the enlightened, and will act in the world with a body adorned with the marks and embellishments of greatness and a mind adorned with the light of knowledge of the ten powers. As I see your steadfast, energetic exertion, before long you will be furnished with all the requisites for manifesting your being in the presence of all buddhas of past, present, and future; receiving

their teachings, experiencing the delight of the tranquil palace of spirituality, with all the meditations, liberations, concentrations, and attainments of enlightening beings, you will see into the profound liberation of buddhas. That is because you do not tire, do not regress, do not feel pain in going to spiritual benefactors, meeting them, associating with them, receiving instructions, and applying the ways to virtue; and you are not overcome by any interference or barrier or obstacle, or by any demon or deity. Therefore you will soon become a source of joy for all beings."

Then Sudhana said to the goddess Sorrowless, "May it be as you say—I would find supreme joy in extinguishing the burning of all beings' afflictions, in stopping the development of their evil deeds, in making them all happy, in getting them to act impeccably. Whenever sentient beings are involved in evil deeds and afflictions, with scattered minds, fall into painful or pleasurable states, and experience various forms of physical and mental distress, enlightening beings become most unhappy at that. Just as a doting parent would love its only child and would be most distressed at seeing the child be dismembered, in the same way a practicing enlightening being is most unhappy to see people fallen into miserable states because of compulsion by afflictions in action. Whenever sentient beings live in felicity because of good thoughts, words, and deeds, and experience physical and mental pleasures in celestial and human realms, enlightening beings are delighted and become happy and joyful.

"Furthermore, enlightening beings do not seek omniscience for their own sake, nor to produce mundane enjoyments and pleasures, nor in search of the various enjoyments of the realm of desire, nor under the compulsion of errors of conception, thought, and view. They live and work in the world without being controlled by fetters, bonds, propensities, or obsessions, without being controlled by craving or views, without their minds being bound up in ideas of mundane enjoyments, without being taken with the taste of pleasure of meditation, without being blocked by mental barriers.

"Furthermore, enlightening beings, giving rise to great compassion for sentient beings suffering immeasurable miseries in the ocean of existence, undertake a great vow to care for all beings. They appear carrying out the practice of enlightening beings in the mundane whirl, engaged in the development and guidance of sentient beings, by the force of the power of carrying out the vow of great compassion. They undertake a vow to serve all buddhas in quest of thoroughly unobstructed omniscience for all sentient beings. By mastery of the vow to serve buddhas, they do not tire in enlightening practice. While they carry on enlightening practice, seeing defiled lands they undertake a vow to purify all buddha-lands. While purifying oceans of lands, observing the variety of beings' states, they undertake a vow to purify the undifferentiated supreme reality body. Seeing sentient beings' acts, words, and thoughts defiled, they undertake a vow to purify sentient beings' acts, words, and thoughts. Seeing sentient beings with incompletely purified senses and minds, they carry on enlightening practice tirelessly, completely purifying the mental behavior of all sentient beings.

"Thus enlightening beings are indefatigable in carrying out the infinitely various practice of enlightening beings. Practicing in this way, they become ornaments of heaven and earth, by producing human and celestial welfare. They become parents, because they bring enlightening beings into existence. They become nurses, leading into the path of enlightening beings. They become guardian spirits, giving protection from the danger of falling into bad ways. They become great mariners, ferrying beings across the ocean of the mundane whirl. They become refuges, eliminating the dangers of all demons and afflictions. They become resorts, leading to the ultimate state of coolness. They become landings leading into the ocean of enlightenment. They become guides, leading to the island of spiritual jewels. They become flowers, their minds blooming with the virtues of all buddhas. They become adornments, radiating the light of great virtue and knowledge. They become sources of supreme joy, pleasing in all ways. They become worth visiting, because they act impeccably. They become universally good, perfecting themselves in all respects. They become an ever-welcome sight, never appearing disagreeable. They become light-makers, emanating light beams of knowledge. They become illuminators, holding the lamp of truth. They become radiant, purifying the will for enlightenment. They become warrior chiefs, stopping the acts of demons. They become suns, radiating webs of light rays of wisdom. They become moons, the moon of awareness rising in the sky. They become clouds, showering the Teaching on all beings. Thus do enlightening beings become a joy to all living creatures as they carry out enlightening practice."

Then Sorrowless, goddess of the hall of assembly of enlightening beings, with those ten thousand house goddesses, showered Sudhana with a rain of mentally created flower garlands, aromatic powders, perfumes, and jewelry, all superior to those in the heavens; then, surrounding him, they sang these verses in his praise as he entered the abode of enlightening beings:

Buddhas emerge in the world at times,
Producing the light of knowledge,
Resolved on perfect enlightenment
Out of compassion for the world.

Hard to get to see
Even in millions of eons,
You are a sun of knowledge
For the world in the darkness of ignorance.

Seeing the world in error,
Shrouded in the darkness of nescience,
Conceiving great compassion
You've set out for independence.

With pure intention you seek

The enlightenment of buddhas;
You serve spiritual benefactors
Without concern for yourself.

You are not attached to the world,
You are independent and aloof;
You do not dwell in the defilement of the world,
Your mind is free as the sky.

You practice lofty deeds of enlightenment,
Beautiful light of virtues;
You appear in the world
Radiating lights of knowledge.

You do not leave the world,
Nor are you stained by worldly things;
You traverse the world unattached,
Like the wind through the sky.

Just as the holocaust
Burns constantly,
With energy like fire
You carry on enlightening practice.

Lionlike, great hero,
Progressing boldly with steadfast vigor,
Imbued with the power of knowledge,
You practice undaunted.

All the oceans
Of principles in the cosmos
You will enter, O Hero,
By serving true benefactors.

Then the goddess Sorrowless, having eulogized Sudhana, followed him as he went on, bound to him by love for truth. Sudhana went into the meeting hall of enlightening beings which shone with reflections of the cosmos and looked around, desirous of seeing the Shakyan girl Gopa. He saw her in the middle of the hall sitting on a seat of jewels which reflected the abodes of all enlightening beings, surrounded by eighty-four thousand maidens, all of royal lineage, who had equally established good foundations of the practice of enlightening beings, who had been won over by her generosity in the past, who practiced gentle, pleasing speech, who were taken with the happiness of approaching the goal of omniscience, who were thoroughly absorbed in the common purpose of complete knowledge of buddhas and enlightening beings, who were sustained by the loving care guided by great

compassion, who had purified great kindness, who had already developed the inconceivable skill in means of enlightening beings. All of those eighty-four thousand women were irreversible in progress toward supreme perfect enlightenment; they had comprehended enlightening beings' means of transcendence, and needed no one's guidance in the studies of enlightening beings. Their minds were free from all attachments and aloof of all mundane pleasures. They had cleared the way to the unobstructed cosmos and their minds were rapidly approaching omniscience. They were free from the web of all obstacles and barriers, and transcended all attachments. They acted as positive emanations of the body of reality, dedicated to leading all beings to perfection. Their minds sprang from a vast ocean of virtue, and they carried out the vow of the practice of universal good. They had developed tremendous energy in powers of enlightening beings, and the light of their minds was as a sun of knowledge.

Then Sudhana went up to Gopa, paid his respects, and said, "I have set my mind on supreme perfect enlightenment, but I do not know how enlightening beings act in the midst of the mundane whirl without being stained by its ills; how they realize the equal essence of all phenomena without staying in the stage of personal liberation alone; how they manifest the qualities of buddhas without stopping the practice of enlightening beings; how they remain in the stage of enlightening beings yet show the sphere of all buddhas; how they transcend all worldly states yet act in the midst of worldly states; how they achieve the reality-body yet produce endless physical manifestations; how they resort to the formless reality-body yet manifest bodies like all beings; how they comprehend all the inexpressible truths, yet expound the truths to sentient beings in all languages; how they know there are no beings in the elements of existence, yet do not give up efforts to guide all beings; how they realize all phenomena are unoriginated and unperishing, yet do not give up the effort to serve all buddhas; how they realize there are no results of action in phenomena, yet do not give up the effort to perform good deeds."

Gopa said to Sudhana, "It is very good that you think it fit to ask about the nature of this kind of practice of enlightening beings, as this is the question of one who is set on practicing the vow of universal good. So listen well and think carefully, for I will tell you, by the power of Buddha.

"There are ten things by which enlightening beings fulfill this kind of enlightening practice, the light of total knowledge, like the cosmic net of interrelation of all things. What are the ten? Association with superior spiritual friends; attainment of enormous devotion; purity of lofty good will; a state of mind founded on oceanic virtue and knowledge; listening to the great teaching of buddhas; associating with thought devoted to the buddhas of past, present, and future; equally following the practices of all enlightening beings; gaining the empowerment of all buddhas; purity of intent, greatly compassionate in nature; attainment of the basic power of mind to stop all vicious circles. Having attained these ten things, enlightening

beings fulfill this kind of enlightening practice, like the cosmic net of interrelation of all things, radiating total knowledge.

"Then enlightening beings with unrelenting vigor, having attained these things, developing and expanding them by putting them into practice in endless ways, propitiate spiritual benefactors in ten ways: by indifference to themselves, by not seeking worldly goods, by realizing the equality of essence of all things, by not turning back from the commitment to omniscience, by observing all the principles of the cosmos, by being mentally free of all existents, by independence in the space of truth where there is nothing to depend on, by freedom from obstruction in the undertaking of all enlightening beings, by entering all lands, by perfect clarification and purification of the unobstructed sphere of knowledge of enlightening beings."

Then, by the empowerment of Buddha, looking over the ten directions, Gopa uttered these verses illustrating what she meant:

Those who set out for vast pure wisdom for the welfare of others
And serve true benefactors honestly
With tireless vigor, seeing them as teachers,
Carry out practice in the world like the cosmic net.

Those whose devotion is vast as the sky,
Embracing all worlds of past, present, and future,
All lands, beings, phenomena, and buddhas—
Theirs is this practice, producers of the light of knowledge.

When the will is infinite as the sky,
Supremely pure, free from the taint of afflictions,
Therein arise the virtues of all buddhas,
Concentrating the whole variety of the cosmic net of practice.

The wise who rest on great oceans of virtue,
Inconceivable, infinite, vast as omniscience,
As pure offspring of the body of all virtues
They act in the world unstained by the filth of the world.

Those who listen to the teaching of buddhas
And tirelessly catch every nuance
Are lamps shining with wisdom in accord with truth;
Theirs is this practice which lights the world.

Those who perceive in an instant of awareness
The infinite buddhas everywhere, interrelated,
Contemplate the ocean of all buddhas;
This is the way into the mind of the enlightened.

Those who see the vast audiences of the buddhas

Enter the ocean of their meditations
And their infinite ocean of vows;
This is the practice of those like the cosmic net.

Those empowered by all the buddhas
Practice universal good for endless ages,
Reflected in all lands;
This is the practice of the lights of truth.

The suns of compassion and knowledge emerge, steadfast,
Seeing the misfortune of the world,
And disperse the darkness of delusion with the light of truth;
This is the practice of those like the sun.

Seeing people revolve in the rut of existence,
The wise stand opposed to the flow of the mundane whirl;
Developing the measureless wheel of true teaching,
They practice universal higher goodness and wisdom.

Those who learn these infinite principles,
Appearing in the world according to people's mentalities,
With their own bodies like reflected images,
Develop people in the oceans of being.

Suffusing the world with myriad expressions of love,
Showing spiritual practice to people of various interests,
Teaching them according to their mentalities,
The steadfast lead billions to enlightenment.

Then Gopa said to Sudhana, "I have attained an enlightening liberation whose sphere is observation of the ocean of concentrations of all enlightening beings."

Sudhana asked, "What is the scope of this liberation?"

Gopa replied, "Having attained this liberation, I penetrate as many ages in this world as atoms in untold buddha-lands, and I know all the beings in all conditions of existence therein, and I know all the deaths and births of those beings, their developments, their accomplishments, the variety of results of their actions; I know their undertakings—good, bad, liberative, nonliberative, certain, uncertain, wrongly fixated, compulsive, noncompulsive, based on good, not based on good, fostered by good, fostered by evil, fostered by good and evil, good by development, bad through neglect.

"I know the oceans of names of all the buddhas in those ages as numerous as atoms in untold buddha-lands; I know the oceans of initial inspirations of those buddhas, the ways they set out for omniscience, their undertakings of the oceans of all vows, their heading for previous buddhas, their oceans of

efforts in the service of previous buddhas, their oceans of fulfillment of past enlightening practices, their oceans of arrangements of means of emancipation. I also know the oceans of those buddhas' development and guidance of sentient beings, and I know their oceans of attainment of enlightenment, their majestic displays of mystic power in turning the wheel of the teaching, and their oceans of miraculous displays of all buddhas. I also know the differences in the audiences of those buddhas, and I know the methods of emancipation of the listeners in those audiences, as well as their past roots of goodness, the variety of their cultivation of the path, and the difference in the purity of their attainment of knowledge. I also know the sentient beings who have been led to individual enlightenment by those buddhas, and I know the past roots of goodness of those individual illuminates, as well as their attainments of individual enlightenment, the doors of liberation mystically developing in their peaceful states, their various spiritual transformations, their development of others, their teachings, and the various freedoms of liberation in their infinite states of concentration. I also know the ultimate extinction of those buddhas.

"I also know the oceans of enlightening beings surrounding those buddhas, and I know those enlightening beings' first cultivation of roots of goodness, their first inspirations and vows, the variety of their vows, the variety of their production of arrangements of vehicles of emancipation by all the practices of enlightening beings, the variety of their perfection of provisions for the path of transcendence, the variety of the manifestations of their practices of the path of enlightening beings, the variety of their provisions for advancing through the states of enlightening beings, the variety of the speed of their advance through the states of enlightening beings, the variety of their spheres of concentration in the stages of enlightening beings, the spiritual manifestations of their advance through the states of enlightening beings, their spiritual states during their progress through the states of enlightening beings, their footholds in the stages of enlightening beings, their practices cultivating the states of enlightening beings, their methods of purifying the stages of enlightening beings, their abodes in the stages of enlightening beings, their characteristics in the stages of enlightening beings, their mastery of the stages of enlightening beings, their science of entry into the stages of enlightening beings, the enlightening beings' science of salvation, the enlightening beings' science of development, the different states of enlightening beings, the mystic projections of enlightening beings' practices, the oceans of concentrations of enlightening beings, the oceans of methods of liberation of enlightening beings. I also know those enlightening beings' attainments of oceans of various concentrations in each moment of consciousness, their discoveries of the range of omniscience, their tremendous flashes of omniscience, their means of attainment of the forbearance of enlightening beings, their plunges into omniscience. I also know those enlightening beings' travels to oceans of lands, their penetrations of the principles of oceans of phenomena, the variety of characteristics of all things, the mystic projection of the designs of all states

of enlightening beings, the oceans of principles of various vows, and the variety of oceans of miracles.

"Just as I penetrate the various oceans of ages past in this world, in the same way I know the endless unbroken succession of ages of the future; and just as I know all this in this world, so do I know it in all the worlds within this world. And just as I know this in all the worlds within this world, so do I know it in all the worlds in the atoms of this world. And just as I know it in all the worlds in the atoms of this world, so do I know it in the worlds in the ten directions contiguous with this world. And just as I know it in the worlds in the ten directions contiguous with this world, so do I know it in all the worlds in the ten directions surrounding this world. And just as I know it in all the worlds in the ten directions surrounding this world, so do I know it in all the worlds in the radiant world system of Vairocana. And just as I know it in all the worlds in the radiant world system of Vairocana, I know it in all the worlds surrounding the radiant world system of Vairocana. And just as I know it in all the worlds surrounding the radiant world system of Vairocana, I know it in all the places in the worlds in the oceans of worlds in the masses of worlds in this whole flower treasury universe, and in all the structures and features of the worlds.

"And as in this flower treasury universe, so also in all universes in the endless cosmos, throughout space, I know, comprehend, and recall the oceans of past vows of Vairocana, his oceans of past efforts, oceans of past attainments, persistence in enlightening practice through infinite ages, methods of purifying lands, means of serving past buddhas, ways of receiving the teachings of past buddhas, methods of attaining enlightening concentrations in the past, means of attaining control over utensils, ways of practicing the oceans of virtues of past buddhas, oceans of ways of perfecting giving, methods of effecting the purification of the conduct of an enlightening being, means of attaining the forbearance of an enlightening being, oceans of force of the vigor of an enlightening being, oceans of methods of fulfilling all elements of meditation, oceans of ways of purification of the sphere of wisdom, means of manifesting reflections of life in all worlds, ways of purification of the sphere of vows of practice of universal good, pervasion of all worlds, oceans of means of purification of all lands, oceans of light of knowledge of all buddhas, oceans of spiritual manifestations of accession to the enlightenment of all buddhas, means of attainment of the range of knowledge of all buddhas, oceans of mystic manifestations of attainment of enlightenment, oceans of ways of free exercise of the majestic power of turning the wheel of teaching, oceans of various audiences, the past roots of goodness of all the enlightening beings in all those audiences, their oceans of initial vows, their oceans of methods of developing and guiding sentient beings, the oceans of sentient beings matured by the Buddha as he carried out enlightening practice in the past, those enlightening beings' oceans of means of causing roots of goodness to grow in every moment of consciousness, their oceans of ways of attaining concentration, oceans of means of attaining total mental command, oceans of means of purification of the sphere of expository

knowledge, oceans of mystic manifestations of accession to all stages of enlightenment, oceans of means of effecting the network of practice, oceans of gradual refinement, oceans of knowledge of gradual attainment entering all worlds, and oceans of all faculties, powers, elements of enlightenment, meditations, liberations, concentrations, attainments, and spiritual transformations.

"And just as I comprehend, know, and realize the oceans of enlightening practice of Vairocana Buddha in this whole cosmos, so also do I comprehend, know, and realize the indivisible oceans of enlightening practice of all buddhas in all oceans of worlds throughout the cosmoses throughout all space. In this way I comprehend the entry into the indivisible totality of all enlightening beings' practices, entry into the infinite web of illusion, infinite cosmic pervasion, infinite instruction, and indication of entry into the basis of endless eons, of all buddhas in all oceans of worlds throughout the cosmos, to the furthest reaches of space. Why? Because this is the scope of the enlightening liberation whose sphere is observation of the ocean of concentrations of all enlightening beings; having attained this, I know the patterns of mental behavior of all beings, the accumulations of goodness of all beings, the means of purgation of defilements of all beings, the variety of deeds of all beings, the doors of concentration of all buddhas' disciples, the stage of concentration of all buddhas' disciples, the tranquillity, liberation, and mystic transformation of all individual illuminates, the methods of the oceans of concentrations of all enlightening beings, the ocean of ways of liberation of all enlightening beings, and the ocean of ways of liberation of all buddhas."

Then Sudhana asked Gopa, "How long ago did you attain this liberation?"

She replied, "As many eons ago as atoms in a hundred buddha-lands, there was a world called Producing Fearlessness. In that world was an age called Superior Conduct. In the middle of that world was a set of four continents called Safe. On the southern continent was a metropolis called Magnificent Trees, the greatest of eighty-four billion cities. Each of the cities was built on a ground of blue lapis lazuli and was surrounded by walls made of seven precious substances and seven moats of fragrant water with gold sand on the bottom, covered with red, white, and blue lotuses as big as cartwheels radiating brilliant webs of light and beautiful scents. They were also surrounded by seven networks of railings made of jewels and seven rings of palm trees, and abounded in groves of trees made of seven precious substances. Above, they were covered with networks of clouds. The grounds of the cities were like jeweled checkerboards, the plots evenly divided by arrays of various jewels. Groups of mystic adepts lived and roamed there, and birds filled the air with pleasing song. The cities were adorned with millions of parks, and they were prosperous and wealthy. Hundred of thousands of happy men and women populated them. There were constant showers of beautiful flowers, stirred by the wind. Hundreds of thousands of earth spirits lived in them. Furthermore, from the golden nets of wind chimes adorning all the trees came happy voices saying, 'Bathe, drink, eat, practice the Teaching, arouse

the determination for enlightenment, realize mastery of the stage of nonregression; happiness to you!'

"At that time, in the capital city Magnificent Trees, there was a king named Lord of Wealth, ruler of the region. He had eighty-four thousand women in his palace. He also had five hundred ministers, and also five hundred sons, all of whom were brave, powerful warriors, handsome and well built. His queen, the foremost of the eighty-four thousand women, was named Lotus Born. She had a son named Lord of Glory, who was very handsome and bore the thirty-two marks of a great man, pleasing to the sight of all.

"Once, as a youth, this prince went, with the permission of his father and mother, to go see one of the parks of the city, called Clouds of Light on a Mountain of Fragrant Plants. He went together with twenty thousand girls, projecting a great aura of felicity, glory, energy, splendor, and beauty, admired by men and women all around. They got into a golden vehicle with four huge diamond wheels and unbreakable diamond axles set in the finest sandalwood. It was ribbed with well-arranged diamonds of all fragrances, splendidly adorned with flowers of all jewels, draped with nets of all jewels, with a lion seat set in the middle of the interior, arrayed with great jewels. The reins, strings of jewels, were held by five hundred girls, and it was drawn by a thousand thoroughbred horses fleet as the wind. Overhead was a beautiful sloping canopy made of white lapis lazuli, with a flawless, immeasurable luster, supported by tall poles of blue lapis lazuli, adorned with all kinds of arrays of rare jewels, held by hundreds of thousands of people surrounding the vehicle, singing and playing music, scattering flowers and burning incense. The eight-lane road was level and free of gravel, set on a bed of all precious substances, spread with gold sand, decorated with flowers of various jewels, lined on both sides with rows of jewel trees and railings of various gems. Above, it was covered with nets of golden bells, adorned with canopies of various jewels, and arrayed with many thousands of jeweled banners, pennants, and streamers. Rows of jewel buildings were arrayed on either side.

"In some of those buildings were precious vessels filled with various jewels, to be given to those in need. In some buildings were all kinds of precious ornaments, for those in need of ornaments. In some buildings were wish-fulfilling jewels, to fulfill the wishes of all beings. In some buildings were vessels filled with all kinds of food and drink, to be given to whoever needed them. In some buildings were celestial foods of all the most pleasant appearances, fragrances, savors, and textures. In some buildings were various delicious celestial fruits. In some buildings were millions of fine celestial garments, for those in need of clothing to use as they wished. In some buildings were all kinds of the finest celestial fragrances, for those who wanted perfume, to use at will. In some buildings were all kinds of utensils for people to use as they wished.

"At that time there was a courtesan named Beautiful in that metropolis, with whom the king consorted. She had a lovely daughter named Splendor

of Delight in Virtuous Conduct, who was neither too tall nor too short, neither too stout nor too lean, neither too heavy nor too light. She had black hair and eyes, a pleasant face, and a clear voice. She spoke sweetly and kindly, she was wise, versed in all arts and sciences, clever and diligent, dignified and serene, kind-hearted and gentle, always pleasant to be with. She had scarcely any desire, aversion, or folly; she was modest and conscientious, soft and sincere, free from guile and deceit, self-controlled. She and her mother, accompanied by many girls, got in a jeweled chariot and rode out of the city before the prince Lord of Glory. Looking for the prince, going according to the king's directions, when she saw the prince she became greatly enamored of him. Bound by the excessive affection she conceived for the prince, unable to control herself, she said to her mother, 'If you do not give me to the prince Lord of Glory, I will die or suffer torment equal to death.' Her mother said, 'Do not think this way. This prince has the marks of a supreme ruler, and it is obvious that after his father passes away he will succeed to the throne and become king. At that time a special woman will appear from the sky. Furthermore, we prostitutes give pleasure to everyone; we do not serve one person all our lives as a rule. We have set out to attend the prince Lord of Glory at the command of the king Lord of Wealth. Do not hold fast to this wish of yours, for it is unattainable.'

"Now, at that time a buddha named Supreme Sun was appearing in the world, a saint, perfectly enlightened, complete in knowledge and conduct, gone to felicity, supreme knower of the world, tamer of humans, teacher of celestials and humans, awake, blessed. He was at an enlightenment site called Light Emerging from the Cloud of Teaching in the park Cloud of Light on a Mountain of Fragrant Plants, where he enjoyed his first seven days since attaining enlightenment.

"The girl, who was reclining in the chariot, saw that buddha in a dream. When she awoke, a goddess who had been a relative in a past life told her that the buddha was in the park, in his first week of enlightenment, surrounded by a group of enlightening beings, before a crowd of all kinds of spirits, and that all the deities of earth, space, water, fire, wind, oceans, rivers, mountains, night, dawn, forests, trees, plants, grain, cities, foot tracks, sanctuaries, bodies of light, habitations, the sky, and all directions had gathered to see the buddha Supreme Sun.

"Emboldened by seeing the buddha and hearing of the buddha's virtues, finding a favorable opportunity, the girl then spoke these verses before the prince:

I am known in the world for beauty,
Renowned everywhere for virtues.
None compares to me in the power of knowledge;
I know all arts, amusements, and magic.

Hundreds, thousands of men
Look on me with lust,

But I have no desire
For people of the world.

I have no ill-will,
Neither am I pleased by anyone.
I have neither anger nor hatred;
I delight in the welfare of all.

When I saw you, young man, excellent
In form and strength, endowed with virtue,
All my senses were delighted,
And immense joy arose in me.

Your complexion is like a pure shining jewel,
Your hair is black and curly,
You have a fine brow and nose;
I offer myself to you.

You have excellent features.
Resplendent, you are like a mountain of gold.
In your presence I do not shine;
I am like a pile of charcoal.

Your eyes are large and dark,
Your jaw is like a lion's, your face like the full moon.
The fine sound of your voice is irresistible;
Please take me in.

Your tongue is long and broad,
Coppery red, soft, shining like a jewel;
With your superb, clear voice
You delight people when you speak.

Your teeth are even, shining white,
Clean and well spaced;
When you show them as you smile,
You delight people, O hero.

Your body has the thirty-two marks
Of greatness, brilliantly shining, pure.
Adorned with them, you will become
A sovereign ruler of men.

"Then the prince Lord of Glory said to the maid Splendor of Delight in

Virtuous Conduct, 'Whose daughter are you, whose ward? I cannot make another's ward my own.' Then he spoke these verses:

O lovely one, endowed with beauty of form,
With fine features and a pure body,
I ask you to tell me this—
Whose ward are you?

Have you father or mother,
Brother, husband, or master,
Or someone else who thinks of you
As his, treating you kindly?

I hope you are not vicious,
Do not steal,
Are not promiscuous,
And do not lie.

I hope you do not cause discord,
Do not slander others,
Do not covet others' goods,
And are not hostile toward anyone.

May you not stand on the wasteland of views;
Let your intelligence not be taken away by habits;
May you not exert bad influence on people
By guile or deceit.

Do you love and respect your parents,
Relatives, friends, and elders?
Does your heart reach out
To give to the poor to help them?

Are you well disposed toward spiritual benefactors
Who tell you about religion at the appropriate time?
Are you truly healthy and capable
In body and mind?

Do you respect the buddhas
And love the enlightening beings?
Do you know the supreme Teaching
From which the enlightening beings are born?

Can you abide by the supreme religion
And not do any wrong?

Do you have higher love and respect
For the infinite ocean of virtues?

Are you kind
To the helpless and lost?
Are you really compassionate
Toward evildoers?

Are you most happy
To see the success of others?
Are you indifferent, by the power of wisdom,
To those who annoy you for no reason?

Seeing people in the slumber of ignorance,
Do you firmly seek supreme enlightenment?
Would you not weary of endless ages
Of spiritual practice?

"Then the supreme courtesan Beautiful, mother of the maid Splendor of Delight in Virtuous Conduct, said to the prince Lord of Glory, 'This daughter of mine, who was spontaneously born from within a lotus, has never before gone out of the house.' Then she spoke these verses:

Listen to what I say, O prince,
About my daughter, of whom you ask.
I will tell you of her birth
And how she grew up.

On the very same morn as your birth,
My daughter too was born,
Generated spontaneously in the calyx of an undefiled lotus,
All her limbs complete, with nice big eyes.

In springtime, the best of seasons,
When the crops and herbs are growing,
In my beautiful grove of sal trees
I utterly forgot myself.

The branches were blooming with most beautiful flowers,
The fruiting trees were like dense clouds;
Amid the trees with singing birds
I roamed, joyful, free from care.

I was with eight hundred girls,
Adorned with garlands of flowers,
Wearing various precious cloths,
Well versed in song and speech.

I sat on the bank of a pond
Filled with lotuses of various scents;
The area around, strewn with flowers,
Was filled by those well-cultivated girls.

In the middle of the water appeared
A supremely fine lotus with a thousand petals;
Its stem was lapis lazuli, its petals were diamond,
Its pericarp was pure gold.

It had a multitude of stamens of the finest fragrant jewels
And had a brilliant golden sheen:
The people were confused—
How could the sun rise at night?

Then, the night ended, from the rising sun,
Stimulating with its glow,
There emanated light and sweet sounds,
Foretelling the birth of this girl.

Then this precious girl appeared in the human world,
Pure in the best of conduct.
No deed is lost to the doer; she was the fruition
Of good actions in the past.

With dark hair, lotus-blue eyes,
A clear voice and golden complexion,
Finely clad in garlands, she emerged
From the lotus, resplendent as pure light.

Her limbs are bright, her body evenly balanced;
Her limbs are complete, her body well proportioned:
She shines like a golden statue adorned with jewels,
Illumining all directions.

The finest fragrance of sandalwood wafts from her body,
Filling the air around her;
As she speaks, with celestial sweetness,
A scent like blue lotus comes from her mouth.

Whenever she smiles,
Heavenly music plays;
This treasure of a woman should not be abandoned
To the control of the vulgar.

In the world of men no one can be found

Who is worthy to be her husband, except you,
A resplendent figure with the marks of greatness—
Therefore, please accept this girl.

For she is not short or too tall,
Not stout or too thin;
She is slender at the waist, full-breasted,
Suitable for you, with an impeccable body.

She has perfect knowledge of calculation,
Writing, symbology, and technical literature;
She has mastered all the arts and crafts
In the whole world.

She is expert in archery
And always hits her mark;
Pacifying opponents by her power of attraction,
She is ultimately successful everywhere.

All her limbs are like pure jewels;
She radiates an aura of light.
Adorned by the virtues she has accomplished,
She is fit to be your companion.

She knows the cause of all illnesses
That afflict living beings,
And she is able to cure them
By correct use of medicines.

She has mastered all the different languages
Of the people on the continent
And the variety of customary usages
Of society everywhere.

She knows the articulation of sounds
And the means of differentiation among them,
And she is expert in all
The songs and dances in the world.

She is not jealous or envious,
She is not lustful or ill-tempered;
She is taciturn, honest, and gentle,
Free from anger and harshness, very intelligent.

She is diligent, well behaved, not argumentative,
Always obedient to the worthy;

She is respectful, seeking to do whatever is good.
She will do as you ask.

She is always compassionate toward the elderly,
Toward the sick and the poor,
Toward the suffering, the blind,
And toward the helpless.

She is always thinking of the welfare of others,
And never thinks of benefit for herself;
Seeking the welfare of the whole world,
She is adorned with superior virtues of mind.

She is never careless, always mindful and aware,
Whether standing, sitting, reclining, or walking,
Whether silent or speaking;
She is always remembered and honored.

This virtuous one shines in all ways,
And is always loved by people;
None would tire of looking at her,
But she has no attachment to the world.

Respectful of spiritual friends,
She wants always to see you;
This far-seeing, uncorrupted lady has a pure mind,
Stable as the polar mountain.

Ever-adorned with her own virtues,
She has no enemies at all;
She has no peer in knowledge.
She is fit to be your bride, O prince.

"Then the prince, having entered the park, said to the maid in the presence of her mother, 'I have set out for supreme perfect enlightenment, whereby I may gather the infinite stores of omniscience, cultivate the practice of enlightening beings for infinite eons and perfect all the transcendent ways, serve the buddhas for endless eons, uphold the teaching of all buddhas, purify all buddha-lands, perpetuate the lineages of all buddhas, develop all groups of sentient beings to maturity, stop the pains of the mundane whirl for all sentient beings, lead sentient beings to ultimate bliss, clarify the eye of knowledge in all sentient beings, strive for the attainments of all buddhas and enlightening beings, abide in the equanimity of all enlightening beings, accomplish all the stages of enlightening beings, purify all sentient beings, cultivate total giving to put an end to poverty for all sentient beings, practice transcendent giving for endless eons and satisfy all sentient beings with gifts

of food and drink, and satisfy all beggars by giving away all goods. As I practice total relinquishment, everything internal and external is to be given away—I am to give away my sons, daughters, wife; I am to relinquish my eyes, head, hands and feet, all my limbs. You will hinder my giving, you will become unhappy at the relinquishment of beloved children, you will feel much physical and mental pain, you will resent my determination to give up everything. When I cut off my limbs to give them to beggars, you will be pained and grieved. And there will come a time when I leave you to go forth into the tutelage of a buddha; at that time you will be unhappy.' Then the prince spoke these verses to the maid:

I am going to fulfill the immeasurable ocean
Of provisions for perfect enlightenment;
Therefore, with compassion for all,
I have set forth forever for enlightenment.

For infinite eons, measureless as air,
I will purify my vow;
For endless eons I will perform the preparations
Of the initial stage of the buddhas.

I will learn the paths of transcendence
From the buddhas of past, present, and future
And perfect the path of supreme enlightenment
By the great means of unexcelled knowledge.

I will purify all
Defiled lands everywhere;
I will remove all difficulties
And evil ways from all worlds.

I will purify all beings
Who are wrapped up in afflictions, blind with delusion;
Developing them by various means,
I will bring them into the path of omniscience.

I will accomplish the unobstructed stages
And serve the buddhas for myriad eons;
Generating kindness toward the world,
I will give all gifts.

As I am engaged in giving all
To beggars who come,
Do not become depressed
Or sad or unsympathetic.

Seeing benefit for one who wants my head,
A wise person would delight in lofty conduct;
You would be tormented,
So hear my purpose and become firm.

You would be grieved at my giving
My severed hands and feet to beggars
And speak bitterly, faint and distressed;
So hear my purpose and think about it.

I will give away my prized possessions,
Even my children, yet I want you;
Hear my aim and if you do not despair,
All shall be as you wish.

"The maid replied to the prince, 'Let it be as you say. I will do as you wish. I am at your service and will accompany you wherever you want to go. I will always stay with you and be diligent in all tasks. I will behave as you wish. I will exert myself properly and act in harmony with you." Then she spoke these verses to the prince:

Even if my body should be burnt to death
In the fires of hell,
I would endure it for myriad lifetimes
As your companion in practice.

Even if life after life for endless lives
My body were cut asunder,
I would endure it with a steadfast mind
If you were my husband.

Even if the mountains should crush
My head for endless ages,
I would endure it unfazed
If you became my husband.

In infinite lifetimes you may cut off
Your own limbs and give them to others;
Lead me to control of my thoughts
And make me firm in my duty.

I give you my body completely,
O prince of men;
Performing spiritual practice for myriad ages,
Give me to whoever wants me, and I will be happy.

You have set out for supreme enlightenment,
With infinite compassion for beings;
Having taken all beings into your care,
Take me in too with compassion.

It is not for enjoyment
Or wealth or sensual pleasure
That I want you, best of men, for my husband,
But to share the same spiritual practice.

You look upon all beings
With clear eyes and kind heart;
Being compassionate with undefiled mind,
You will surely become a king of sages.

As you walk along, a jewellike glow
From your footsteps remains on the earth, pure;
Endowed with the marks of greatness,
You will surely become a sovereign king in the human world.

In a dream I saw the enlightenment site
Illumined by clouds of true teaching in this kingdom;
With the buddha sitting at the foot of the best of trees,
In the company of many enlightening beings.

That exalted buddha Supreme Sun
Is like a mountain of finest rose gold;
In my dream he patted my head,
And I awoke then, full of joy.

A pure-bodied goddess named Light of Delight,
Who had been a companion in the past,
Told me the buddha was here,
Staying at the supreme site of enlightenment.

I had been thinking before that I wanted
To see the prince Lord of Glory,
And I was told by the goddess
I would see the prince soon.

Now I have seen the buddha in a dream,
And have seen you, the perfect man;
My wish is fulfilled, and I am happy;
With you now I will honor that supreme sage.

"Then the prince, having heard the name of the buddha Supreme Sun and

having thus gotten the opportunity to see the buddha, became very joyful; he showered the maid Splendor of Delight in Virtuous Conduct with five hundred jewels, gave her a shining crown of jewels, and covered her with a precious robe the color of fire blazing with jewels. And she, thus honored, neither rejoiced nor wept, nor did anything but gaze steadily at the prince with palms joined in respect.

"Then the prominent courtesan Beautiful spoke these verses to the prince:

For a long dark time I have wished
To give this girl to you;
Now this beautiful maiden
Of virtue and quality is yours.

There is no girl in the world
Equal to her, much less superior;
By virtue of her conduct, intellect, and other qualities,
She is the best of women in the world.

Born of a lotus, there is no question of her class;
She cannot be called impure.
Her mind is free from the taint of all faults;
She is capable of sharing your practice.

Her limbs are extremely soft,
Conveying the finest pleasures of touch;
The sick are instantly cured
By her touch.

The pure fragrance of her body
Excels all the finest perfumes;
All men who smell it
Become pure in conduct.

Her body shines like gold,
Undefiled like a lotus;
Angry and cruel people
Become kind when they have seen her.

She speaks kindly, sweetly, pleasantly,
A delight to people who hear;
When they have heard her, the darkness of evil disperses,
And none wants to do anything bad.

Her mind is pure, her heart untainted;
There is no guile at all in her.

What she says is just what she thinks,
And thus she makes people happy.

She does not fool anyone by deceit,
Nor does she lead people on for gain;
She is modest and discreet,
Always respectful to old and young.

She is not fascinated by class
Or looks or followers.
She has no conceit or arrogance;
She is always humble toward all.

"Then the prince and the maid, with her retinue of twenty thousand girls, left the park and went to the site of enlightenment where the buddha was, to see, pay respects to, make offerings to, and attend the buddha. Going by vehicle as far as the vehicle would go, the prince got off the vehicle and approached the buddha on foot; even at a distance he saw that the buddha was serene, a sight to behold, senses tranquil, mind quiet, senses under control, like a tame elephant, his heart like a clear, still pond. When he saw the buddha, the prince's mind became settled, and with a clear mind he developed great joy, well-being, and energy that derives from seeing a buddha. With his mind full of great joy, energy, serenity, and rapture, he paid his respects to the buddha, and together with his whole company, including the young woman, covered the buddha with five hundred thousand great jewel lotuses, and made five hundred sanctuaries of jewels for the buddha and adorned each one with five hundred thousand diamonds.

"Then the buddha, knowing the prince's strong determination, expounded a scripture called Lamp at the Door of the Universal Eye, upon hearing which the prince attained ten oceans of concentrations absorbed in all principles of the Teaching: he attained ways of concentration such as those called 'light produced from the oceans of vows of all buddhas,' 'path of illumination of past, present, and future,' 'going forth into the circle of all buddhas,' 'entry into the highest range of awareness of all beings,' 'attainment of the scope of knowledge of the causes that produce all worlds,' 'lamp illumining the oceans of faculties of all beings,' 'cloud of knowledge to save all beings,' 'lamp leading to the development and emancipation of all beings,' 'communicating the cycles of teaching of all buddhas,' and 'multitude of undertakings to purify the practices of universal good.' Beginning with these, the prince attained ten oceans of concentrations absorbed in all the principles of the Teaching. The young woman attained a meditation called 'filled with an ocean of invincible knowledge' and became irreversible in progress toward supreme perfect enlightenment.

"Then the prince, paying respects to the buddha, left the presence of the buddha with the young woman and the rest of the company and went to his father, the king, in the city. Greeting the king respectfully, he informed him that the buddha Supreme Sun had appeared in the world and was staying in

the king's realm, having recently attained enlightenment. The king then asked the prince who had told him so, and he replied that it had been the young woman Splendor of Delight in Virtuous Conduct.

"Then the king, hearing of the emergence of the buddha, felt that he had gained a great treasure, felt that he had found the rare jewel of Buddha; he considered the sight of a buddha to be the end of the danger of falling into evil ways; he felt he had found a great physician who could heal all afflictions. He thought of the buddha as a liberator from all the sufferings of the mundane whirl, as one who leads to ultimate peace and felicity, as one who reveals the unobscured light of knowledge. He thought of the buddha as the appearance of a great torch dispelling the darkness of ignorance, and felt that he had found a spiritual guide for a world with no guide, thinking of the buddha as a leader to omniscience for the leaderless.

"Hearing of the emergence of the buddha with great joy, the king Lord of Wealth gathered together all the warriors, priests, townspeople, ministers, family priests, princes, and governors, as well as the gatekeepers and courtiers, and abdicated the throne in favor of his son Lord of Glory, who had brought the joyous news of the appearance of the buddha. Then, having crowned the prince as king, he went together with ten thousand people to the buddha, paid his respects, and sat with his retinue before the buddha.

"Then the buddha, looking at the king and the whole assembly, emitted a light from the curl of hair between his brows, a light called 'lamp of the minds of all beings,' which illumined all worlds in the ten directions, then stopped in front of all the world leaders, displayed inconceivable buddha-projections, clarified the minds of those beings who could be taught by the buddha, and then, by the inconceivable mastery of Buddha, by means of embodiment of Buddha appearing in all worlds, speaking all languages in the voice of Buddha, expounded a medium of mental command called 'unshaded lamp of meaning of all things,' which was accompanied by as many media of mental command as atoms in a buddha-land. The king Lord of Wealth, hearing of this medium of mental command, gained an immense spiritual perspective on all things. As many enlightening beings there as atoms in the continent attained the mental command of the unshaded lamp of meaning of all things. Sixty million people, freed from contaminations, were mentally liberated. Ten thousand people became dispassionate and untainted, and their objective vision of things was clarified. An immense number aspired to supreme perfect enlightenment for the first time. Infinitely many beings in the ten directions, by seeing the inconceivable mystic displays projected by the buddha, reached liberation by way of the Three Vehicles.

"The king Lord of Wealth, having gained great illumination from the Teaching, thought, 'I cannot apply myself assiduously to such a teaching or accomplish such knowledge while living at home; let me leave home to be with the buddha.' Then he told the buddha he wanted to receive the precepts from the buddha and leave home to become a mendicant. The buddha assented to this.

"So then the king and ten thousand of his people left home to follow the buddha. Not long after leaving home, he accomplished the mental command of the unshaded lamp of meaning of all things, along with its subsidiaries, and attained that many concentrations. He also attained ten mystic knowledges of enlightening beings and plunged into infinite oceans of analytic knowledge. He also attained a purity of body called 'unhindered sphere of action' in going to see the buddhas of the ten directions. He received the teaching of the buddha, preserved it, and preached it, having become a great spiritual preacher and a practitioner of the teaching. By the power of attainment of mystic knowledge, he pervaded the whole world, appearing to people according to their mentalities, telling them of the emergence of the buddha, illuminating the nature that produces all buddhas, explaining the accomplishment of the past practices of the buddha, praising the miraculous power of the buddha, supporting the buddha's teaching.

"As for the new king, the son of Lord of Wealth, on that very day, the time of the full moon, he obtained the seven treasures of kingship. As he was sitting in the upper palace surrounded by a group of women, there appeared a great disc called 'unobstructed momentum,' adorned with a hundred thousand jewels, made of gold, shining all over, perfectly formed. There also appeared a great elephant named Diamond Mountain Blaze. There also appeared a horse named Swift As the Wind in the Mountains. There also appeared a great jewel called 'supreme cluster of sunlight.' There also appeared the young woman Splendor of Delight in Virtuous Conduct, to be his treasure of a wife. There also appeared a treasurer named Mass of Abundant Wealth. There also appeared a military leader, the seventh treasure, called Untainted Eye. Endowed with these seven treasures, he became king, sovereign, ruler of the four continents, just, commander of the law, victorious, with the power and vigor of the people. He also had a full thousand sons, strong and valiant, destroyers of enemy armies. Under his just rule the earth was free from war, free from evil, free from calamity, prosperous, peaceful, pleasant, and well populated.

"In each of the eighty-four thousand main cities on the continent, he had five hundred sanctuaries built, complete with all the finest features, equipped with all utensils, supplies, and facilities, adorned with gardens, buildings, promenades, and delightful groves. In each sanctuary he also had buddha-memorials built, high and wide, adorned with many arrays of jewels. And he invited the buddha Supreme Sun to all those cities, where he presented the buddha with inconceivable offerings of all kinds. The miracle of the entry of the buddha into the cities fostered virtue in innumerable people, and all those with disturbed minds attained tranquillity, while those with calm minds developed the intense joy of seeing the buddha; those who were full of joy attained purity of will for enlightenment, while those whose will for enlightenment was pure developed great compassion; those of goodwill became involved in the quest for all buddha-teachings, while those who knew the principles of the buddha-teaching set their minds to meditation on the intrinsic nature of all things; those who had realized the equality

of things set their minds on realizing the equality of past, present, and future; those who had attained the scope of knowledge of past, present, and future entered into the light of knowledge of the succession of all buddhas, while those who had entered the knowledge of various manifestations of buddhas set their minds on the salvation of all sentient beings; those engaged in the salvation of all beings vowed to complete the path of enlightening beings, while those who had realized the equanimity of the path generated the light of knowledge to bring forth the cycles of teaching of all buddhas; those who were ready for the guidance of the ocean of teachings set their minds on pervading the network of all lands with their own bodies, while those who realized the equality of lands undertook to know the faculties of all sentient beings, and those engaged in consideration of the faculties of all sentient beings in accord with their inclinations purified the determination to reach omniscience. Entering into the fulfillment of such benefits for such people, the king Lord of Glory had the buddha Supreme Sun enter all the cities, to develop and guide those people by the inconceivable vision of the miracles of the Buddha.

"Now, who do you think that prince Lord of Glory was? You should see him as none other than this buddha Shakyamuni, who at that time was a prince named Lord of Glory, who attained kingship, and was on good terms with the buddha Supreme Sun. And who do you think the king Lord of Wealth, father of Lord of Glory, was? You should see him as none other than the buddha Jewel Flower Light, who at that time was a king named Lord of Wealth, who attained supreme perfect enlightenment at an enlightenment site symbolized by reflection of the moon and expounded the Teaching surrounded by as many enlightening beings as atoms in untold buddha-lands in a world called Shining Lamp of the Aura of Buddha in a world system called Family Born of a Diamond Reflecting Past, Present, and Future in the center of an ocean of worlds called Multitude of Reflections in the Space of the Cosmos of Realities, which was to the east past as many oceans of worlds as atoms in a world. Furthermore, that ocean of worlds, Multitude of Reflections in the Space of the Cosmos of Realities was purified by that buddha Jewel Flower Light in the course of his past practice as an enlightening being, and all the past, present, and future buddhas in that ocean of worlds were ripened for supreme perfect enlightenment by that buddha Jewel Flower Light as he carried out the practice of enlightening beings.

"Now then, who do you think was the queen Lotus Born in that time, mother of the prince Lord of Glory, foremost of the eighty-four thousand women? You should see her as none other than Lady Maya, mother of the Blessed Buddha, progenetrix of the enlightening being Vairocana, established in unobstructed liberation of universal light, direct witness to the appearance of the countless multitude of all buddhas, who knows the manner of manifestation of birth of all enlightening beings.

And who do you think was the great courtesan Beautiful? You should see her as Sunetra, wife of Dandapani of the Shakya clan, who is my mother.

And who was her daughter, Splendor of Delight in Virtuous Conduct? You should see her as me.

"Who do you think were the retinue of the king Lord of Wealth? They were these enlightening beings seated here in this assembly, guided by the Buddha to the fulfillment of the vows of universally good action, with a body reflected in all worlds, mind unadulterated and unfragmented in all concentration states of enlightening beings, eyes seeing the being and countenance of all buddhas, ears hearing the utterances of all buddhas, breath in control of all spiritual stations, voice going to all buddha-lands, the body of an enlightening being ceaselessly going to the audiences of all buddhas, entering the network of all places by production of embodiments suitable to develop and guide according to the mentalities of those to whom the enlightening beings appear, arriving at fulfillment of the vows of practice of universal good unbroken throughout the ages.

"The king Lord of Glory and I, furthermore, attended the buddha Supreme Sun as long as he lived, providing him with the necessities of life. After that buddha passed away entirely, a buddha named Pure Body emerged, in that same world, and we honored and served him. After that we served, in succession, buddhas named Moon Reflecting Knowledge in All Limbs, King of Golden Light, Adorned with Marks of Greatness, Moon Blazing with a Web of Brilliant Light Beams, Paragon of Observant Knowledge, King Illumined with Great Knowledge, Adamantine Energy, Invincible Power of Knowledge, All-Observing Knowledge, Cloud of Pure Light, Crown Blazing with Lights of Knowledge, Banner of Lights of Virtue, Energy of the Sun of Knowledge, Limbs Like Blooming Jewel Lotuses, Lamp of Felicity, Radiance of Multitudes of Rays of Knowledge, Moon Shining Everywhere, Powerful Lion Illumined by Universal Knowledge, Moon of Cosmic Mind, Reflection in the Spacelike Mind of Beings, Tranquil and Well Balanced, Ubiquitous Sound of Silence, Cluster of Images in a Network of Light Rays of Stable Knowledge, Radiance of the Mountain of Immortality, Thunder of the Ocean of Truths, Crown of Light in the Sky of Buddhas, Moon of Light Beams, Face of Complete Knowledge, Luster of Flowers of Pure Knowledge, Glorious Light of a Mountain of Jewel Flowers, Light of Myriad Stars of Virtue, Knowledge Emerging from the Heights of Concentration, Jewel Moon, Circle of Flames, Sublime Jewel Radiance, Unhesitating in Practice of Universal Knowledge, Blazing Lamp Topped with a Sea of Flames, King Proclaiming the Mansion of Truth, Famed for Peerless Virtue, Moon Reflecting Past Vows, Lamp of Meaning with Spacelike Knowledge, Lord of the Sky, Born of Truth, King Filled with Shining Light, Paragon of Spirituality, Chief in Knowledge, Lotus in the Ocean of Truth. Beginning with these, there were sixty decillion buddhas in that world whom we honored, served, and provided with food and clothing, medicine and furniture.

"The last of those sixty decillion buddhas was one named Energy Born of Great Zeal for Truth. When that buddha came to town, I, as wife of the king, together with my husband, made all kinds of offerings and then heard

an exposition of the Teaching from the buddha called 'lamp produced by the emergence of all those who arrive at Thusness,' on hearing which I attained the eye of knowledge, and attained this enlightening liberation whose sphere is observation of the oceans of concentrations of all enlightening beings.

"Cultivating this liberation for as many eons as atoms in one hundred buddha-lands, carrying out enlightening practice with the enlightening being Vairocana, I associated with countless buddhas during those many eons. In an eon I might serve one buddha or two, up to an inexpressible number of buddhas; some eons I served as many buddhas as atoms in a buddha-land. Yet never did I know the size of the enlightening being's body or what it looked like; nor did I know the enlightening being's physical, verbal, or mental actions, nor his knowledge and vision, his range of knowledge, or his realm of concentration of knowledge. As for those who, seeing the enlightening being carrying out the practice of enlightening beings, developed pure faith through various associations, all of them were taken care of by the enlightening being by various worldly and transmundane means, and became associates of the enlightening being. Associating with the enlightening being as he carried on enlightening practice, they never regressed on the way to supreme perfect enlightenment.

"Having attained the enlightening liberation whose sphere is observation of the oceans of concentrations of all enlightening beings when I saw the buddha Energy Born of Zeal for Truth, as I cultivated this liberation along with the enlightening being for as many eons as atoms in a hundred buddha-lands, I propitiated, served, and attended all the buddhas who emerged in those ages and heard, took up, and remembered their teachings; and I attained this liberation from all those buddhas, by various methods, by various enunciations of principles and systems of scriptures, by various bodies of liberation, by various doors of liberation, by various liberative meditations and procedures, by various ways of access, by entry into various oceans of buddha-lands, by various visions of oceans of buddhas, by entry into various buddhas' assemblies, by various paths following the oceans of vows of enlightening beings, by carrying out various paths following the oceans of vows of enlightening beings, by carrying out various practices of enlightening beings, by accomplishing various practices of enlightening beings, by various manifestations of the scope of the endeavor of enlightening beings: yet I still did not enter the enlightening being's universally good liberation. Why? Because the ways of liberation of the universally good enlightening beings are infinite as space, infinite as the thoughts of all sentient beings, infinite as the ocean of time periods of past, present, and future, infinite as the ocean of places, infinite as the ocean of structures of the cosmos; indeed, the ways of liberation of the universally good enlightening beings are equal to the sphere of buddhahood.

"For as many eons as atoms in a buddha-land I gazed at the enlightening being, never tired of seeing him. Just as countless illogical thoughts and illusions rise in the minds of a woman and man full of passion when they get

together, as I watched the body of the enlightening being, in every moment of consciousness I perceived infinitely various indications from each of his pores—the range of world systems, their various foundations, various conjoining arrangements, various configurations, various mountain ranges, various arrays of the ground, various arrays of clouds in the sky, various names and numbers of eons, emergence of various buddhas and formation of lineages of buddhas, various adornments of enlightenment sites, various occult powers involved in the buddhas' teaching procedures, various arrays of buddhas' audiences, various enunciations of scriptures, productions of various vehicles of emancipation, and various manifestations of pure light, the like of which I had never seen before. By ceaseless effort, from each of his pores I saw in each moment of consciousness infinite oceans of buddhas, various adornments of enlightenment sites, various mystic operations of the Teaching, and various miraculous proclamations of scriptures. From each of his pores I saw, in each moment of consciousness, infinite oceans of beings, various houses, gardens, mountains, palaces, rivers, seas, and dwellings, various physical bodies, various goods, various actions and efforts, and various forms of development of faculties. From every one of his pores infinitely various ways of entering past, present, and future became perceptible; infinitely various oceans of vows of enlightening beings were purified, infinite oceans of differences of the practices of the stages of enlightening beings became perceptible, the infinitely various purities of the transcendent ways of enlightening beings became perceptible, infinitely various oceans of past efforts of enlightening beings became perceptible, infinitely various oceans of ways of purifying buddha-lands became perceptible; infinitely various oceans of the universal love of enlightening beings, oceans of universal love for all beings, and oceans of heroic efforts to develop and guide all beings descended into the world, infinite oceans of the universal compassion of enlightening beings arose, infinite oceans of the great joy of enlightening beings grew, and in every moment of consciousness infinitely various oceans of efforts to take care of all sentient beings were accomplished.

"In each moment of consciousness through those eons numerous as atoms in a hundred buddha-lands, I perceived oceans of principles of the Teaching from each pore of the enlightening being, and never reached the end, even though I did not go into what I had already gone into, and did not attain what I had already attained. This I did by going into the ocean of various ways of liberation of the enlightening being, even when he was the prince Siddhartha in the royal palace surrounded by women; I perceived infinitely various oceans of principles of past, present, and future through each of his pores, by penetrating the oceans of ways into the realm of reality.

"I only know and have attained this enlightening liberation whose sphere is observation of the oceans of concentrations of all enlightening beings. How can I know the practice, tell of the qualities, or show all the oceans of virtue of the enlightening beings who have gone into the infinitely various oceans of liberative means, who purposely appear physically like all beings, who appear to act in accord with the mentalities of all beings, who emanate

infinitely various appearances from all their pores, who realize the purity of essence and nature of all bodies, who are free from discriminatory thought because of awareness of the spacelike quality of the nature of beings, whose intellect reaches everywhere with certain discernment, occupied with spiritual powers equal to those who arrive at Thusness, who produce miraculous displays of infinite spheres of liberation, who have mastered the state where they can enter the vast cosmos of realities in a thought, who roam freely in the ocean of liberation of the all-sided stage of all truths?

"Go to Lady Maya, mother of the enlightening being, who is sitting on a great jewel lotus seat near the Blessed Vairocana. Go ask her how enlightening beings become undefiled by the taint of worldly things while they are carrying out the practice of enlightening beings, how they become unflagging in serving all buddhas, how they become undeviating from the ends of the actions of enlightening beings, how they become free from all hindrances to entry into the liberations of enlightening beings, how they become unfixed to all states of enlightening beings, how they come into the presence of all buddhas and do not stop their efforts to take care of all sentient beings, do not cease enlightening practice for all time, do not regress from the undertaking of the Great Vehicle of universal enlightenment, and do not become discouraged in maintaining and increasing the roots of goodness in the world."

Then, by the empowerment of Buddha, Gopa spoke these verses illustrating this way of liberation:

Those who see the best of people
Engaged in the practice of perfect enlightenment
All go to join him,
Be they friendly or inimical.

I remember as many eons as there are atoms
In a hundred lands;
There was an excellent world of outstanding light,
With an age of supreme magnificence.

In that age, in that world,
Were sixty decillion buddhas;
The last of them, best of sages,
Was a lamp of the world, Spiritual Paragon.

At the time of that buddha's demise
There was a glorious king
Who had conquered all enemies,
A king of kings with unobstructed knowledge.

He had five hundred sons
Who were heroic, brave, and handsome,

Physically perfect and pure,
Adorned with unexcelled splendor.

The king and his sons had faith in Buddha
And made great offerings to the enlightened;
They always followed the true teaching
And were unshakable in application of its practice.

The king had a brilliant son,
A pure being,
Adorned with the thirty-two
Marks of a great man.

Giving up his kingship, he left home
Together with five million people;
Having gone forth, he worked with firmness and energy
To preserve the teaching of the Buddha.

There was a city full of trees,
Best of a billion cities;
There was a forest there of various trees,
Quiet and most beautiful.

There the king's son sojourned,
Experienced, intelligent, clear-minded;
He elucidated the Buddha's teaching
To purify the spirit of defiled beings.

Gathering wise people, he entered the city,
Composed, of noble mien and serene appearance,
His gaze steady, mindful, aware,
His action profound, walking steadily.

There was an excellent town, Banner of Joy,
And a grandee there named Resounding Fame;
I was his beloved daughter,
Named Shining Light, more beautiful.

I saw the shining prince and his retinue
As I stood in the door of my house;
He was handsome, with the marks of greatness,
And I became very happy on seeing him.

When he passed my door,
I put a pearl in his bowl;

Then, taking off all my jewelry,
Full of love I gave it to him.

With an impassioned heart
I made a gift to that enlightening being,
And for two hundred and fifty eons
Did not fall into evil states.

I was born among celestials,
Or as a human princess,
And in endless forms
I always saw the prince.

Then I was born to a courtesan,
Saw the prince and fell in love,
Made myself known to him,
And became his obedient wife.

He and I together made offerings
To the sage Supreme Sun with pure faith,
And having seen that buddha,
I was inspired to seek supreme enlightenment.

During that eon sixty decillion
Buddhas emerged in the world:
The last of those buddhas
Was Energy of Zeal for Truth.

Then my objective eye was clarified
And I became aware of the essence of things;
My continuous errant conceptions were silenced,
And I attained this illumination thenceforth.

After that I observed the stage
Of concentration of enlightening beings;
In a mental instant I see unthinkable
Oceans of lands in the ten directions.

And I see in all directions
Various pure worlds, infinitely wondrous;
Seeing them, my mind does not cling to them,
Nor is it repelled by defiled lands.

I also see the enlightenment sites in those lands
And all the buddhas there,
And I behold in one thought
Their measureless oceans of light.

In the same way I see their oceanic congregations
In an instant of awareness, unimpeded,
And know all their concentrations,
And all their immeasurable liberations.

I also keep their myriad practices in mind,
And penetrate all the principles of the stages;
And in each and every instant I enter
Into the countless oceans of their vows.

Observing the body of the True Man for endless eons
And carrying out his practice,
I have never seen an end to the mystic projections
Emanating from his every hair.

And I see oceans of lands beyond number
On the tip of a single hair,
With their masses of air and water, fire and earth,
On various foundations, with different forms,
And diverse patterns of structure,
Of various types, according to distribution of elements,
With an endless variety of adornments.

I see each of the untold realms
In the measureless oceans of lands,
And I see the buddhas therein
Guiding people by articulating truth.

I do not understand his activities,
His speech, his mind, or its action,
Or his mystic powers and miracles, or great sublime practice,
Though I have been working at this for eons.

Then Sudhana paid his respects and took leave of Gopa.

Maya

Then Sudhana, turning to go to Lady Maya, having attained knowledge from investigation of the sphere of buddhahood, thought to himself, "How can I meet, associate with, and learn from spiritual benefactors whose senses are detached from all worlds, who do not abide anywhere, whose bodies are beyond all attachments, who have set out on the unimpeded path, who have purified the spiritual body, who skillfully project bodily forms by the illusion of physical action, who observe the world as being within the illusion of knowledge, who are physical embodiments of vows, whose bodies are made of mind by the power of Buddha, whose bodies are not born and do

not perish, whose bodies are neither real nor unreal, whose bodies neither come nor go, whose bodies neither become nor disintegrate, whose bodies are of one form which is formless, whose bodies are nondual and freed from attachments, whose bodies have no resting place, whose bodies have no extinction, whose bodies are like reflections and have no difference, whose bodies are like dreams in action, whose bodies are like images in a mirror, whose bodies stand tranquilly everywhere equally, whose bodies are emanations pervading all directions, whose bodies are continuous through past, present, and future, whose bodies are neither physical nor mental and are indivisible, whose bodies are beyond the range of vision of all worldlings, whose secret being can only be known to the vision of the eye of universal good, whose realm of action is unobstructed like space?"

As he was engaged in such thoughts, a city goddess named Jewel Eyes, surrounded by a group of sky goddesses, showed herself in the sky, her body adorned with various adornments, holding a basket of celestial flowers of many shapes and colors, and spoke to Sudhana in these terms as she scattered them before him: "You should guard the city of mind, by not dwelling on enjoyment of mundane objects. You should adorn the city of mind, by concentrating on the ten powers of the enlightened. You should clean the city of mind, by getting rid of jealousy, envy, and guile. You should extinguish the burning of the city of mind, by meditating on all truths. You should expand the city of mind, by increasing the flow of great energy in preparing for omniscience. You should protect the dwellings, storehouses, and facilities of the city of mind, by command of the vast spiritual palace of all concentrations, attainments, meditations, and liberations. You should illumine the city of mind, by absorbing universal transcendent wisdom in the assemblies gathered around all buddhas. You should make the city of mind firm, by putting the paths of means produced by all buddhas into the city of your own mind. You should build strong walls about the city of mind, by purification of mind in carrying out the vow of practice of universal good. You should make the city of mind invincible and impregnable, by being invulnerable to all afflictions and bad influences. You should light up the city of mind, by illumining all beings with the knowledge of the enlightened. You should irrigate the city of mind, by receiving the clouds of teaching of all buddhas. You should firmly brace the city of mind, by absorbing into your own mind the oceans of virtues of all buddhas. You should broaden the city of mind, by suffusing all beings with great love. You should provide shelter, by producing the shield of all good ways in the vast canopy of the Teaching. You should water the city of mind, by feeling great compassion for all beings. You should open the doors of the city of mind, by giving of yourself and giving goods to all beings. You should purify the city of mind, by turning away from passion for ephemeral things. You should make the city of mind steadfast and strong, by excluding all unhealthy elements from your body-mind continuum. You should energize the city of mind, by maintaining the energy to produce the provisions for omniscience. You should illuminate the city of mind, by the illumination of recollection

of the spheres of the buddhas of past, present, and future. You should know how to stock the city of mind, by examination, learning, and higher knowledge of the various doors of truth in the scriptures of the cycles of teaching of all buddhas. You should know how to govern the city of mind, by showing all beings the path of entries into omniscience in various ways. You should know how to support the city of mind, by perfection of accomplishment of the vows of all buddhas of past, present, and future. You should know how to increase the power to provide for the city of mind, by increasing the great stores of virtue and knowledge from all realms of truth. You should know how to emanate light throughout the entire city of mind, by higher knowledge of the science of stripping away defilements from the minds, senses, and interests of all sentient beings. You should know how to control the city of mind, by embracing all the principles of the realm of reality. You should make the city of mind light, by the light of mindfulness of all buddhas. You should know the essence of the city of mind, by penetrating the principle of nonsubstantiality of all things. You should observe the illusoriness of the city of mind, by going to the spiritual city of omniscience.

"By thus purifying the city of mind, an enlightening being can produce all good. Why? Because no obstacles stand before an enlightening being whose mind-city is thus purified—no obstacles to seeing buddhas, or obstacles to hearing the Teaching, or obstacles to serving buddhas, or obstacles to efforts to save sentient beings, or obstacles to purifying buddha-lands. Spiritual friends are easily perceptible to an enlightening being looking for spiritual friends when the mind is free from obstacles; and omniscience for enlightening beings comes through the help of spiritual friends."

Then a goddess, Spiritual Lotus, surrounded by innumerable goddesses radiant with modesty and beauty, came forth from the enlightening site praising Lady Maya and stopped in the sky in front of Sudhana, each goddess emanating webs of light of many jewel colors, colors of pure flames of incense of many fragrances, colors soothing the mind, colors increasing the flow of joy in the mind, colors cooling the fever of the body, colors showing physical purity, webs of light produced by the motion of unattached, unimpeded bodies. Illumining a multitude of lands, revealing to Sudhana the forms of all buddhas everywhere, the lights then circled the whole world and descended into Sudhana's head, and from his head entered into all of his pores.

As soon as the light rays of the goddesses touched Sudhana, he acquired an eye called 'dispassionate light,' with which no darkness can coexist; he acquired an eye called 'unobscured,' whereby he saw the essence of beings; he acquired an eye called 'dispassionate sovereign,' whereby he viewed the sphere of essence of all phenomena; he acquired an eye called 'pure state,' whereby he viewed the nature of all lands; he acquired an eye called 'shining light,' whereby he viewed the reality body of those who arrive at Thusness; he acquired an eye called 'universal light,' whereby he viewed the inconceivable perfection of the physical embodiment of those who arrive at Thusness; he acquired an eye called 'unobstructed light,' whereby he viewed

the becoming and disintegration of worlds in all universes; he acquired an eye called 'total illumination,' whereby he observed the manner of extraction of the principles of the scripture in the teachings of all buddhas; he acquired an eye called 'universal scope,' whereby he viewed the infinite variety of mystic powers used by buddhas to guide beings; he acquired an eye called 'all-seeing,' whereby he observed the emergence of buddhas in all lands.

Then a supernatural being named Fine Eye, doorkeeper of the hall of assembly of enlightening beings, at the head of ten thousand supernatural beings, together with his wife and son and clan, sprinkled Sudhana with flowers of various colors and pleasant fragrances, and said, "An enlightening being imbued with ten qualities can approach all spiritual friends. What are these ten? A pure mind free from guile and deceit; great compassion taking in all beings as a whole; meditation on the unreality of self-existence of all beings; the willpower to proceed unswervingly toward omniscience; the power of attention to the spheres of all buddhas; clear perception of the purity of essence of all phenomena; great kindness to all beings as a whole; the light of knowledge that dissolves all barriers; the great body of teachings that acts as a shield against the miseries of the mundane whirl; the eye of knowledge of all currents of reality, directed toward the path of spiritual friends.

"Having attained these ten things, enlightening beings can approach all spiritual friends; and by observation through ten ways of concentrated meditation they can come face to face with all spiritual friends. What are the ten? Meditation on the purity of the sky of reality; meditation viewing the ocean of all realms; meditation without discrimination or thought of any objects; meditation on the appearance of the multitudes of buddhas of all realms; meditation on the multitude of virtues of omniscience; meditation with every thought constantly on spiritual friends; meditation on the virtues of all buddhas deriving from spiritual friends; meditation on being with all spiritual friends forever; meditation on always going to all spiritual friends everywhere equally; meditation devoted to tireless application of the techniques of all spiritual friends. The enlightening being who has accomplished these ten kinds of concentrated meditation comes face to face with all spiritual friends and attains a liberation through concentration called 'enunciation of the teachings of all buddhas by spiritual friends,' practicing which the enlightening being realizes the indivisible sameness of all buddhas and finds spiritual friends everywhere in contact."

Having been told this by the supernatural being, Sudhana looked up to the sky and said, "Bravo, O noble one, sympathetic one; you are trying to help me and show me spiritual friends. Tell me, in the right way, how to proceed; where should I go? Where should I search? What should I meditate on to see spiritual friends?"

The supernatural being said, "One may go into the presence of spiritual friends by an attitude of universal respect, by mental focus on remembering spiritual friends in all things, by concentration speeding everywhere by

dreamlike speed of mind, by realizing mind and body as like reflections."

Then Sudhana, practicing as he had been taught by the supernatural being Fine Eye, saw a great jewel lotus spring up from the ground in front of him. In the heart of the lotus he saw a tower called 'chamber containing the cosmos,' beautifully made of gold and jewels. Inside the tower he saw a lotus calyx throne made of wish-fulfilling jewels, set on jewel figurines of the chiefs of all realms of being, arrayed with many kinds of precious adornments and bells which emanated sounds telling of the principle of universal love, the names of the buddhas of past, present, and future, the teachings of all buddhas, and the vows of all enlightening beings. It was also arrayed with rows of jewels which reflected the manifestations of buddhas and the succession of births of all buddhas of past, present, and future, rows of radiant jewels showing the lights of the activities in all buddha-lands throughout space and the effecting of all miracles, emanating the auras of light of all buddhas, emanating apparitions like the chiefs of all worlds making offerings to buddhas, and jewels filling the cosmos in every moment with the mystic projections of the universally good enlightening being. Every object on the throne of inconceivable qualities emanated celestial eulogies of the enlightened. The throne was also surrounded by an inconceivable number of seats arrayed with jewels.

Sudhana saw Lady Maya sitting on that throne, her physical form transcending all in the triple world, having gone beyond all states of being; facing all beings, appearing according to their mentalities; unstained by any world, being made of myriad virtues; in the likeness of all beings, appearing in such a way as to please all beings; adapted to develop and guide all beings, descending into the presence of all beings; appearing continuously to beings at all times like the sky, appearing to all beings to be permanent; not going anywhere, not passing away from all worlds, not coming anywhere, not coming into existence in any world; unoriginated, absorbed in the equanimity of nonorigination; unextinguished, involved in the affairs of all worlds; not real, having attained suchness; not false, appearing in accord with the world; not in motion, being divorced from death and birth; not annihilated, because of the nonannihilation of the nature of reality; undefinable, being beyond any manner of speaking; uniform, her auspicious characteristics issuing from indefinability; like a reflection, appearing according to the minds of all beings; like magic, made of the magic of knowledge; like specks of light, moment to moment sustained by the thoughts of beings; like a shadow, bound to all beings by commitment; dreamlike, appearing to beings according to their mentalities without being mixed up; reaching throughout all universes, being in nature pure as space; issuing from universal compassion, engaged in the protection of the community of beings; issuing from the door of nonobstruction, pervading the cosmos in each instant; infinite, dwelling in all worlds without defilement; measureless, transcending all manner of verbal expression; nondwelling, manifesting to guide all beings; unfixed, appearing magically in the body of a living being; not really

existing, made by the magic of aspiration; unsurpassed, being beyond all worlds; unreal, being a manifestation of tranquillity; unproduced, connected to beings according to their acts; like a wish-fulfilling jewel, fulfilling the commitment to satisfy the wishes of all beings; without discrimination, based on the thoughts of all beings; beyond conception, unknowable to all beings; based on resolve, never leaving the mundane; pure, nonconceptual like Thusness.

In this form did Sudhana see Lady Maya, manifesting a physical body that was not form, being a reflection of form; not feeling, being the ultimate cessation of painful feelings of the world; outside the thoughts of all beings, but appearing in their thoughts; issuing from the unfabricated nature of reality, detached from illusory action; transcending the sphere of discriminatory consciousness, born of the knowledge of vows of enlightening beings; having no intrinsic essence, being beyond the range of all verbal expression; free from the burning of the mundane whirl, having arrived at the state of supreme coolness of the reality-body—she was appearing physically to beings in accord with their minds by mastery of their minds, appearing in forms resembling all beings but superior to the physical forms of all beings. Some beings saw her in the form of a devil woman, with a form superlative among devil women; some saw her in forms superlative among the goddesses of various heavens; some saw her in forms superlative among the females of the various kinds of beings; some saw her in the form of a most beautiful human princess.

Then Sudhana, emptied of notions of the forms of all beings, penetrating the minds of other beings, saw Lady Maya in the minds of all beings, her virtue sustaining all beings, her body an accumulation of the virtues of omniscience; she was engaged in nondiscriminatory perfect giving, impartial toward all beings, having united all beings in the fellowship of universal compassion; she had set out to actualize the virtues of all buddhas; she had entered the ocean of all ways of tolerance; her mind was expanded with a flood of energy of omniscience; she was indefatigable in clarification of all spheres of truth; she was adept in meditation on the essence of all things; her mind was accomplished in all branches of meditation; she was engaged in all branches of meditation without confusion and had perceived the unique sphere of meditation of those who arrive at Thusness; she was intent on various meditations to evaporate the ocean of afflictions of all beings; she knew how to analyze the teachings of all buddhas; she had the wisdom to consider all the designs of reality; she gazed tirelessly on all buddhas; she ceaselessly observed the succession of buddhas of past, present, and future; she faced the door of vision of all buddhas; she knew the variety of techniques to perfectly accomplish the path of attainment of all buddhas; she coursed in the space of all who realize Thusness; she knew how to take care of all beings; she appeared in an infinite variety of reflections to develop and guide beings according to their mentalities; she comprehended the variety of purities of all buddha-bodies; she had vowed to purify all lands; she had perfected the vow to guide all beings to ultimate liberation; her mind pervaded the spheres

of all buddhas with respect; she had the energy to produce all the miracles of enlightening beings; she had purified the supreme spiritual body; she manifested infinite physical bodies; she crushed the power of all demons; she was imbued with the power of great roots of goodness; with intellect born of the power of truth she perceived the power of buddhas; she had perfected all powers of mastery of enlightening beings; she was flooded with the power of omniscience; her wisdom was illumined by the lightning of the knowledge of all buddhas; her knowledge contemplated the infinite ocean of minds of beings; she comprehended the myriad mentalities of beings; she was expert in knowledge of the differences in faculties of others; she was skilled in knowledge of the differences in interests of infinite beings; her body pervaded infinite oceans of lands in the ten directions; she was expert in knowledge of the differences in all worlds; she was skilled in the means of knowing the junction and disjunction of all lands; she saw throughout all realms by knowledge; she was aware of all times; she bowed to all buddhas; her mind was directed toward reception of the ocean of all buddha-teachings; she was engaged in accomplishing fulfillment of all qualities of buddhas; her intellect was applied to the production of all the provisions for enlightenment; she boldly considered and carried out all the undertakings of enlightening beings; she had completed all the elements of development of the will for enlightenment; she was engaged in protecting all beings; she undertook to be the mother of all enlightening beings and buddhas.

Beginning with these, Sudhana saw Lady Maya in as many ways as atoms in the continent: seeing her, he magically made his body as extensive as Lady Maya, and with this omnipresent body bowed to the ubiquitous Maya. As he was bowing, an infinite variety of concentrations entered into him. Observing those concentrations, making them externally undetectable, cultivating them, mastering them, remembering them, making them all-pervasive, expanding them, watching them, increasing them, accomplishing them, and fixing their impression, he rose from those concentrations and circled Lady Maya, her retinue, her abode and seat, and then stood respectfully before her and said, "Noble one, Manjushri inspired me to seek supreme perfect enlightenment and directed me to attend spiritual benefactors. So I have been approaching spiritual friends, benefactors, and in the course of doing so I have come to you. Now please tell me, noble one, how an enlightening being may achieve omniscience while carrying out the practice of enlightening beings."

She said, "I have attained an enlightening liberation, 'magical manifestation of knowledge of great vows.' Imbued with this liberation, I am the mother of all the enlightening beings in their final existence in all the worlds in this world-ocean where Vairocana Buddha's miraculous manifestation of birth as an enlightening being in the final existence takes place. All those enlightening beings grow in my belly and come forth from my right side. So here too in this great city of Kapilavastu, as wife of the king Shuddhodana, I became the mother of the enlightening being Siddhartha, by the great inconceivable miracle of the birth of an enlightening being.

"At that time I was in the house of king Shuddhodana, and when the time of the enlightening being's descent from the heaven of contentment had arrived, from every pore the enlightening being emanated as many rays of light as atoms in untold buddha-lands, arrayed with the qualities of the birth of all enlightening beings, known as the light originating from the qualities of birth of all buddhas; those rays of light illumined the whole world, then descended on my body and entered into every pore of my body, beginning with my head. As soon as those light rays of the enlightening being, with various names, emanating magical projections of the various miracles attending the birth of an enlightening being, had entered me, they caused the spheres of light at the front of the enlightening being's light rays to be manifest in my body, and the supernal manifestations of miracles attending the birth of all enlightening beings were visible. And as soon as those light rays of the enlightening being had entered my body, I saw all the enlightening beings whose birth-miracles were shown in the spheres at the front of the enlightening being's light rays, as they sat on the Buddha's lion throne at the site of enlightenment, surrounded by congregations of enlightening beings, honored by the leaders of the worlds, turning the wheel of the teaching. I also saw all the buddhas with whom those buddhas associated as they carried out enlightening practices in the past. I also saw mystical projections of their initial inspiration, attainment of enlightenment, turning of the wheel of the teaching, final extinction, and the pure arrays of all buddha-lands, as well as the multitudes of emanations of those buddhas pervading the cosmos in each moment of consciousness. When those rays of light of the enlightening being entered my body, my body outreached all worlds, and my belly became as vast as space, and yet did not go beyond the human physical size. The supernal manifestations of the enlightening beings' abode in the womb everywhere in the ten directions all appeared in my body.

"Upon the appearance in my body of the furnishings of the enlightening being's abode in the womb, the enlightening being, together with as many enlightening beings as atoms in ten buddha-lands, all with the same vow, the same practice, the same roots of goodness, the same state of liberation and the same stage of knowledge, adept at the same mystic projection, having accomplished the same endeavor, adept at the same practice, having purified the same spiritual body, able to assume an infinite variety of physical forms, expert in the projection of the endeavors of universally good enlightening beings, respectfully attended by chiefs of all worlds, descended from the heaven of contentment by the great miracle of enlightening beings; appearing to pass away from all heavens of contentment, appearing to become regenerated in all worlds, from each heaven of contentment to early existence, following skill in means of developing inconceivable numbers of sentient beings to maturity, alerting all intoxicated, deluded beings, detaching from all attachments, emanating a great network of light beams dispelling the darkness from all worlds, stopping all evils and miseries, putting an end to all hellish ways of being, making all beings aware of their past deeds, rescuing all beings, appearing in the presence of all beings, he

descended from the heaven of contentment with his retinue and entered my belly.

"Once all of them were in my belly, they walked around in strides as big as a billion-world universe, even as big as worlds as numerous as atoms in untold buddha-lands. Also all the untold congregations of enlightening beings at the feet of all buddhas in all worlds in the ten directions entered my belly in every moment of thought to see the miracle of the enlightening being's dwelling in the womb. The chief gods of all the heavens also came to the enlightening being in the womb, to see and honor him, to listen to the Teaching and hear his discourse. Yet even though it took in all those multitudes, my belly was not enlarged, nor did this body of mine become any more than a human body. Yet it received so many multitudes; and all the celestials and humans saw the various pure arrays of the enlightening beings' surroundings. Why was this? Because of the development of this enlightening liberation of the magic of knowledge of great vows.

"Just as I received the enlightening being in my belly in this world, so did I likewise do so in all worlds in the billion-world universe, and with this same miraculous manifestation; yet this body of mine is neither dual nor nondual, neither single nor multiple; this is because of the development of this enlightening liberation of the magic of knowledge of great vows. And just as I was the mother of this buddha Vairocana, so was I the mother of infinite buddhas before. Whenever an enlightening being was spontaneously born in the calyx of a lotus, there I became a lotus-pond goddess and received the enlightening being, and the world recognized me as the progenetrix of the enlightening being; in whatever buddha-land an enlightening being appeared, I became an enlightenment-site goddess there: thus in whatever ways enlightening beings manifested birth in the world in their final existence, in so many ways did I become the mother of the enlightening beings.

"Just as I was the mother of this buddha in this world in all his manifestations of miracles of birth as an enlightening being, so was I the mother of the buddhas Krakucchanda, Kanakamuni, and Kashyapa; and so will I be the mother of all the buddhas of this eon.

"When the time comes for the enlightening being Maitreya, now in the heaven of contentment, to manifest descent from heaven, and emanate the lights of the manifestation of the miracles of enlightening beings abiding in the womb whence they are born, I will see all realms in all universes which are illumined thereby, where Maitreya will be born in a royal family in the human world and will guide sentient beings, and everywhere therein I will be the mother of the enlightening being.

"And just as I will be the mother of Maitreya, so will I be the mother of all buddhas in this eon in this universe, and in all universes of the ten directions, penetrating endless universes. And just as I will be the mother of Maitreya, by untold virtues, so shall I be the mother of all the buddhas in this eon, and in endless billions of eons in all the worlds in all world systems in this flower treasury ocean of worlds, I will be the mother of all the buddhas of the future

when they are enlightening beings, carrying on the practice of universally good enlightening beings, establishing guidance for the perfection of all beings in all ages."

Then Sudhana asked Lady Maya, "How long ago did you attain this enlightening liberation of magical manifestations of knowledge of great vows?"

Maya replied, "Inconceivable eons ago, beyond the range of mind, beyond conscious calculation, there was an age called Pure Light. In that age of Pure Light there was a world called Elevated, which was pure with some defilement, made of many jewels, with surrounding mountains, polar mountains, and oceans, containing realms of celestials, humans, animals, ghosts, and hells, variegated and pleasant to see. In that world were a billion sets of four continents, in the middle of which was a group of four continents called Supreme Lionlike Majesty, in which there were eighty billion metropolises, among which was one called Possessed of the Best of Banners. There in that metropolis was a king called Great Energetic Power, a sovereign ruler. There was also an enlightenment site in that metropolis called Conspicuous Rays of Light, wherein there was a deity called Radiant Eyes. Furthermore, at that enlightenment site an enlightening being named Pure Standard sat, to attain omniscience. A demon named Golden Light, along with a great army of cohorts, had come invisibly to prevent the enlightening being from attaining omniscience; but the king Great Energetic Power, who had attained the mastery which enlightening beings realize, issued a great magical projection, producing a great army, more numerous than and superior to that of the demons, to surround the enlightenment site and fight off the demon army. The demon army was thereby scattered, and the blessed Pure Standard realized perfect enlightenment.

"The goddess of the enlightenment site, Radiant Eyes, looking upon the king as her son, then prostrated herself before the buddha and made a vow: 'Wherever I may be born, may the king Great Energetic Power be my son; and when he attains supreme perfect enlightenment, I will be his mother then too.' Having made this vow, she attended ten decillion buddhas at that enlightenment site during that eon.

"Now, who do you think that goddess was? It was I myself who was the enlightenment-site goddess Radiant Eyes at that time. As for the king Great Energetic Power, who had the mastery of an enlightening being and destroyed the demon army by means of a magical projection, it was none other than this present buddha, the blessed Vairocana, the saint, the perfectly enlightened one, who was at that time the king Great Energetic Power. Ever since then, wherever I have been, he has come as my son, carrying out the practice of enlightening beings in all buddha-lands, in all states of being, in all lifetimes, based on all that is good, in all undertakings through which enlightening practice is carried out. Wherever he emerged to develop and perfect sentient beings, there I was his mother, and in his final existence too, I was his mother, everywhere. In all modes of birth as an enlightening being, moment to moment, however many miracles of birth as

an enlightening being he displayed, in every case I was his mother. In the same way I was the mother of infinite buddhas of the past, and I am mother to the infinite buddhas of the ten directions in the present. And all the buddhas I was mothers to in their last existence as an enlightening being emanated lights from their navels and illumined this great body and this seat.

"I only know this enlightening liberation of magical manifestation of knowledge of great vows—how can I know the practice or tell of the virtues of the enlightening beings who are filled with great compassion, who never tire of guiding to perfection of omniscience, who are able to display projections of the miracles of all buddhas from every pore?

"In the thirty-three-fold heaven of this world is a goddess named Surendrabha, who is the daughter of a god named Smrtimati. Go ask her how to learn and carry out the practice of enlightening beings."

So then Sudhana paid his respects and left Lady Maya.

Surendrabha

Then Sudhana went to the thirty-three-fold heaven, and went to the goddess Surendrabha. Paying his respects to the goddess, Sudhana stood before her and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear you give instruction to enlightening beings, so please tell me how to learn and practice."

Surendrabha replied, "I have attained an enlightening liberation called pure manifestation of unimpeded recollection. I am aware that there was an age called Flowering, in which I served as many buddhas as there are grains of sand in the Ganges River. When they went forth from their customary surroundings, I protected them, provided for them, and made parks for their use. And all the developmental guidance of sentient beings performed by those buddhas—while they were enlightening beings, while in the womb of the mother, while being born, while taking seven steps, while roaring the lion's roar, during childhood, during life at home, when leaving home, when awaking at the site of enlightenment, while teaching, while displaying the miracles of buddhas—all that, from their first inspiration to the final ending of their true teaching, I know and remember, recall and keep in mind, reflect on and follow.

"There was an eon called Well-Being, in which I served as many buddhas as sand grains in ten Ganges Rivers; there was an eon called Good Fortune, in which I served as many buddhas as atoms in a buddha-land; there was an eon called No Attainment, in which I served eighty-four thousand duodecillion buddhas; there was an eon called Beautiful Light, in which I served as many buddhas as atoms in this continent; there was an eon called Peerless Light, in which I served as many buddhas as sand grains in twenty Ganges Rivers; there was an eon called Blazing Glory, in which I served as many buddhas as sand grains in the Ganges River; there was an eon called Sunrise, in which I

served as many buddhas as sand grains in eighty Ganges Rivers; there was an eon called Victorious March, in which I served as many buddhas as sand grains in sixty Ganges Rivers; there was an eon called Beautiful Moon, in which I served as many buddhas as sand grains in seventy Ganges Rivers.

"In this way, I remember as many eons as sand grains in the Ganges River, during which I was always with buddhas, and I heard of this enlightening liberation of pure manifestation of unimpeded recollection from those buddhas, and practiced it as they told me. Thus, constantly engrossed in this liberation, I recollect, remember, keep in mind, reflect on, and recall the supernal manifestations of all those buddhas from their stages of enlightening to the end of the duration of their true teachings, by means of this enlightening liberation of pure manifestation of unimpeded recollection.

"I only know this enlightening liberation—how can I know the practice, or tell the virtues, of the enlightening beings who are free from all obscurity and darkness, who light up the night of the mundane whirl, who are rid of all obstacles, who do not slumber, who are rid of apathy and indolence, who have stopped compulsive actions based on conditioning, who have purified awareness of the essence of all things, who awaken others to the purity of the ten powers?

"In the city of Kapilavastu there lives a boy named Vishwamitra who is a teacher. Go ask him how to learn and carry out the practice of enlightening beings."

Then Sudhana paid his respects and left the goddess Surendrabha.

Vishwamitra

Descending from the thirty-three-fold heaven, Sudhana made his way to Kapilavastu, where he went to see the young teacher Vishwamitra. Paying his respects, he stood before the teacher and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction, so please tell me how to learn and practice."

Vishwamitra said, "I learned the science of writing from a young enlightening being named Shilpabhijna. Go ask him and he will tell you how the practice of enlightening beings is to be learned and carried out."

Shilpabhijna

Then Sudhana went to the youth Shilpabhijna, paid his respects, and said to him, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction, so please tell me how an enlightening being is to learn and carry out enlightening practice."

Shilpabhijna said, "I have attained an enlightening liberation with higher knowledge of arts. In uttering the phonemes, as I pronounce *A*, by the associative power of an enlightening being I enter a door of transcendent

wisdom called sphere of totality; pronouncing *Ra*, I enter a door of transcendent wisdom called differentiation of infinite levels; pronouncing *Pa*, I enter a door of transcendent wisdom called differentiation of levels of the cosmos of realities; pronouncing *Cha*, I enter a door of transcendent wisdom called analysis of the universal sphere; pronouncing *Na*, I enter a door of transcendent wisdom called independence; pronouncing *La*, I enter a door of transcendent wisdom called unattached; pronouncing *Da*, I enter a door of transcendent wisdom called unregressing effort; pronouncing *Ba*, I enter a door of transcendent wisdom called adamantine sphere; pronouncing *Da*, I enter a door of transcendent wisdom called universal sphere; pronouncing *Sa*, I enter a door of transcendent wisdom called ocean womb; pronouncing *Va*, I enter a door of transcendent wisdom called branching out everywhere; pronouncing *Ta*, I enter a door of transcendent wisdom called sphere of light; pronouncing *Ya*, I enter a door of transcendent wisdom called multitude of mixtures; pronouncing *Shta*, I enter a door of transcendent wisdom called light extinguishing all burning; pronouncing *Ka*, I enter a door of transcendent wisdom called unified multitude; pronouncing *Sha*, I enter a door of transcendent wisdom called directed rain; pronouncing *Ma*, I enter a door of transcendent wisdom called crest of various currents of great force; pronouncing *Ga*, I enter a door of transcendent wisdom called extending to all levels; pronouncing *Tha*, I enter a door of transcendent wisdom called unified womb of Thusness; pronouncing *Ja*, I enter a door of transcendent wisdom called plunging into purification of the mundane whirl; pronouncing *Swa*, I enter a door of transcendent wisdom called supernal manifestation of recollection of all buddhas; pronouncing *Dha*, I enter a door of transcendent wisdom called contemplative investigation of truths; pronouncing *Sha*, I enter a door of transcendent wisdom called light of the wheel of teaching of all buddhas; pronouncing *Kha*, I enter a door of transcendent wisdom called womb of knowledge of the causal ground of accomplishment; pronouncing *Ksha*, I enter a door of transcendent wisdom called investigation of the treasury of the ocean in which all actions are stilled; pronouncing *Sta*, I enter a door of transcendent wisdom called light of purity dispelling all afflictions; pronouncing *Na*, I enter a door of transcendent wisdom called access to worldly knowledge; pronouncing *Tha*, I enter a door of transcendent wisdom called sphere of knowledge of the cycles of the mundane whirl; pronouncing *Bha*, I enter a door of transcendent wisdom called array of manifestations of spheres of existence; pronouncing *Chha*, I enter a door of transcendent wisdom called division of the encompassing sphere of practice applied to development; pronouncing *Sma*, I enter a door of transcendent wisdom called turning to face all directions to see all buddhas; pronouncing *Hwa*, I enter a door of transcendent wisdom called matrix of power to observe what all sentient beings cannot; pronouncing *Tsa*, I enter a door of transcendent wisdom called plunging into practice of the ocean of all virtues; pronouncing *Gha*, I enter a door of transcendent wisdom called strong oceanic vessel holding the multitude of all teachings; pronouncing *Tha*, I enter a door of transcendent wisdom

called going in the direction of the vows of all buddhas; pronouncing *Na*, I enter a door of transcendent wisdom called voicing the millions of configurations of the wheel of phonemes; pronouncing *Pha*, I enter a door of transcendent wisdom called sphere of the ultimate development of all sentient beings; pronouncing *Ska*, I enter a door of transcendent wisdom called suffusion of the sphere of light of unimpeded intellectual powers contained in the stages of enlightenment; pronouncing *Sya*, I enter a door of transcendent wisdom called sphere of exposition of all buddha-teachings; pronouncing *Shcha*, I enter a door of transcendent wisdom called thunder of truth filling the sky of beings; pronouncing *Ta*, I enter a door of transcendent wisdom called lamp of the ultimate consummation of selfless work for the benefit of sentient beings; pronouncing *Dha*, I enter a door of transcendent wisdom called matrix of the distinction of cycles of the Teaching.

"As I pronounce the phonemes, I enter immeasurable, innumerable doors of transcendent wisdom, beginning with these forty-two. I have attained this enlightening liberation with higher knowledge of arts, and it is this I know. How can I know the practice or tell the virtues of enlightening beings who have attained perfection of all mundane and transcendental arts, inasmuch as they have no barrier, no doubt, no confusion, no uncertainty, no hesitation, no ignorance, no difficulty, no impairment, no frustration, no lack of knowledge, and no misunderstanding in regard to the subject matters of all arts—all writing and mathematics, all applied sciences of spells and herbs, all the bases of obsession, psychotherapy, epilepsy, lameness, and insanity, the science of compounding medicines, chemistry, mineralogy, the making of parks, groves, villages, towns, and cities, knowledge of the vicissitudes of the world through astronomy, physiognomy, geomancy, meteorology, agronomy, and prediction of trends of events, and the analysis, communication, understanding, and actualization of all transmundane phenomena.

"In the city of Vartanaka, in the region of Kevalaka, in this same country of Magadha, there lives a laywoman named Bhadrottama. Go ask her how an enlightening being is to learn and carry out the practice of enlightening beings."

So Sudhana paid his respects and left the noble youth Shilpabhijna.

Bhadrottama

Then Sudhana went to Vartanaka city in the region of Kevalaka, where he called on the laywoman Bhadrottama. Paying his respects to her, he said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction, so please tell me how to learn and practice."

She said, "I know and teach a doctrine called 'baseless sphere' and have attained a concentration of mystic empowerment. In that concentration there is no foundation of any phenomenon whatsoever. Therein is produced

the mystical empowerment of the eye of omniscience, the mystical empowerment of the ear of omniscience, the mystical empowerment of the nose of omniscience, the mystical empowerment of the tongue of omniscience, the mystical empowerment of the body of omniscience, the mystical empowerment of the mind of omniscience, the mystical power of the waves of omniscience, the mystical power of the lightning of omniscience, the mystical power of the flood of omniscience, spheres illumining the world.

"It is this doctrine of the baseless sphere that I know. How can I know all the unobstructed, unattached practices of enlightening beings? Go south—there is a city called Bharukaccha, where there lives a goldsmith named Muktasara. Go ask him how an enlightening being is to learn and carry out the practice of enlightening beings."

So then Sudhana paid his respects, took his leave, and departed.

Muktasara

Then Sudhana made his way south, to the goldsmith Muktasara in the city of Bharukaccha. Paying his respects to Muktasara, Sudhana said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction, so please tell me how to learn and practice."

Muktasara said, "I know an enlightening liberation called supernal manifestation of unobstructed mindfulness, and I ceaselessly seek the Teaching at the feet of all buddhas in the ten directions. I only know this enlightening liberation. How can I know the practice or tell the virtue of the enlightening beings who roar the fearless roar of the lion, who are grounded on great virtue and knowledge?

"There is a householder named Suchandra living in this city, whose house is always illuminated; go ask him how to learn and carry out the practice of enlightening beings."

So Sudhana paid his respects, took his leave, and departed.

Suchandra

Then Sudhana went to the householder Suchandra, paid his respects, and said, "Noble one, I have set my mind on supreme perfect enlightenment, but I don't know how to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction, so please tell me how an enlightening being is to learn and practice."

Suchandra said, "I have attained an enlightening liberation called light of undefiled knowledge. I only know this liberation. How can I know the practice or tell of the virtues of the enlightening beings who have attained infinite liberation? South of here is a city called Roruka, where a householder named Ajitasena lives. Go ask him how to learn and carry out the practice of enlightening beings."

So Sudhana paid his respects and left.

Ajitasena

Then Sudhana made his way to the city of Roruka, where he called on the householder Ajitasena. Paying his respects, Sudhana said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction, so please tell me how to learn and practice."

Ajitasena said, "I have attained an enlightening liberation called inexhaustible appearance, with the attainment of which I obtained an inexhaustible treasury of vision of buddhas. South of here is a village called Dharma, where there lives a brahmin named Shivaragra. Go ask him how an enlightening being is to learn and carry out the practice of enlightening beings."

So then Sudhana paid his respects again and left.

Shivaragra

Then Sudhana made his way to Dharma village and called on the brahmin Shivaragra. Paying his respects, he said, "Noble one, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. I hear you give enlightening beings instruction, so please tell me how to learn and carry out the practice of enlightening beings."

Shivaragra said, "I act on a vow of truth, that as by truth, by speaking truth, there has never been, is not now, and never will be, a single enlightening being who has turned away from supreme perfect enlightenment, who is turning away, or who will turn away, by that vow of truthful speech this work of mine may succeed. So whatever I wish comes to fruition. By this vow of truth, I accomplish all my tasks. It is this vow of truth that I know. How can I know the practice or tell the virtues of the enlightening beings whose words and deeds mutually accord in truth?

"South of here is a city called Sumanamukha, where there live a boy named Shrisambhava and a girl named Shrimati. Go ask them how an enlightening being is to learn and carry out the practice of enlightening beings."

Then, with great reverence for the Teaching, Sudhana paid his respects to the brahmin Shivaragra and left.

Shrisambhava and Shrimati

Then Sudhana went to the city of Sumanamukha, and there he called on the boy Shrisambhava and the girl Shrimati; paying his respects to them, he said, "Noble ones, I have set my mind on supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice

of enlightening beings. I hear you give enlightening beings instruction, so please tell me how to learn and carry out the practice of enlightening beings."

They said to him, "We have attained and experienced an enlightening liberation called 'illusory.' Having realized this liberation, we see all worlds as illusory, being produced by the illusion of causes and conditions. We know all beings are illusory, by knowledge of the illusion of afflictions in action. We see all worldlings as illusory, born of the illusion of ignorant craving for existence. We see all phenomena as illusory, arisen from the illusion of mutual conditioning. We see the whole triple world as illusory, produced by the illusion of misunderstanding. We see all sentient beings, afflicted by birth, old age, death, grief, lament, suffering, and sorrow, as illusory, born of the illusion of untrue ideas. We see all lands as born of illusion, produced by the delusion of ideas of substance of existence in the illusions wrongly seen by the conceiving mind. We see all hearers and individual illuminates as illusory, born of illusory thoughts of knowledge and effort. We know the succession of all enlightening beings' practices, vows, and developmental guidance of sentient beings as illusory, being essentially illusions of action and teaching created from illusion. We see the circle of all buddhas and enlightening beings as illusory, being essentially illusions of the inconceivable realm, produced by the illusions of vows and knowledge.

"We know this enlightening liberation of illusoriness. How can we know the practice or tell of the virtues of the enlightening beings who follow the extensive network of the endless illusion of action?"

Then the boy and girl, having showered Sudhana with an inconceivable stream of virtue and told him of their own range of liberation, said to him, "Go south, to a place called Samudrakaccha. There is a park called Great Array there, wherein there is a great tower called Chamber of Adornments of Vairocana, which has been produced by the maturation of roots of goodness of enlightening beings, originating from the thoughts of enlightening beings, arisen from the vows of enlightening beings, based on the masteries of enlightening beings, created by the power of mystic knowledge of enlightening beings, made of the skill in means of enlightening beings, completed by the power of virtue and knowledge of enlightening beings, showing enlightening beings' great compassionate guidance of sentient beings, built of arrays of spiritual powers of enlightening beings, adorned by the states of inconceivable liberation of enlightening beings. There an enlightening being, a great being named Maitreya, lives for the purpose of benefiting the people of his native land, developing his parents and relatives to maturity, making those there who carry out the same practices firm in the Great Vehicle, to develop the roots of goodness of other beings according to their states, to show how to enter this liberation, to cultivate the power of an enlightening being to be born anywhere and travel about, appearing in all states of being, to perfect those beings, to develop the power of universal compassion of enlightening beings in the desire to benefit all beings, to become aware of the state of enlightening beings, which is detached from all

abodes and locations, and to appear to live in all states of existence while being ultimately unattached.

"Go to Maitreya and ask how an enlightening being is to seek the practices of enlightening beings, clarify the path of enlightening beings, carry out the studies of enlightening beings, purify the aspiration for enlightenment, accomplish the vows of enlightening beings, establish the provisions of enlightening beings, enter the stages of enlightening beings, fulfill the transcendent ways of enlightening beings, persist in the tolerances of enlightening beings, stabilize the qualities of achievement of enlightening beings, and attend spiritual benefactors.

"Why? Because the enlightening being Maitreya has entered into all practices of enlightening beings; he has reached the goal of aspirations of all enlightening beings; he has comprehended the actions of all beings; he has confronted the developmental guidance of all beings; he has fulfilled all the transcendent ways; he has been through all the stages of enlightening beings; he has attained all the tolerances of enlightening beings; he has attained the certainty of enlightening beings; he has received all the predictions of buddhahood; he has roamed in all the liberations of enlightening beings; he has held the empowerments of all buddhas; he has been anointed by all buddhas with the consecration of the realm of omniscience. As a spiritual benefactor, he will nourish your roots of goodness, increase your determination for enlightenment, make your will firm, purify all your roots of goodness, increase the powers of your enlightening faculties, show you the realm of nonobstruction, bring you into conformity with the stage of universal goodness, introduce you to the means of carrying out all the vows of enlightening beings, describe to you the perfection of the virtues of the practical undertakings of all enlightening beings, and tell you about the practice of universal good.

"You should not develop just one virtue, nor concentrate on clarifying just one doctrine, nor be satisfied with just one practice, nor concentrate on carrying out just one vow, nor take up just one instruction, nor rest in completion, nor think of attaining the three tolerances as ultimate, nor rest upon fulfillment of the six transcendent ways, nor stop on attainment of the ten stages, nor vow to encompass and purify a finite buddha-land, nor be content with attendance on a limited number of spiritual benefactors.

"Why? Because an enlightening being should gather infinite roots of goodness, assemble infinite provisions for enlightenment, produce infinite bases of aspiration for enlightenment, learn infinite principles, extinguish the afflictions of infinite beings, penetrate the minds of infinite beings, know the faculties of infinite beings, work for the emancipation of infinite beings, be aware of the conduct of infinite beings, create guidance for infinite beings, destroy infinite afflictions and their consequences, clear away infinite obstacles caused by actions, put a stop to infinite views, remove infinite mental afflictions, produce infinite mental purities, destroy infinite miseries, evaporate infinite oceans of beings' cravings, dispel infinite ignorance, bring down infinite mountains of pride, remove infinite bonds of the

mundane whirl, evaporate the infinite ocean of birth, cross over infinite torrents of existence, extricate infinite beings stuck in the mud of desire, emancipate infinite beings from the dungeon of the triple world, place infinite beings on the path of sages, extinguish infinite lust, hatred, and delusion, rise above infinite nets of demons, purify infinite will of enlightening beings, increase infinite effort of enlightening beings, produce infinite faculties of enlightening beings, purify infinite resolutions of enlightening beings, enter infinite equanimity of enlightening beings, pursue infinite practices of enlightening beings in their entirety, purify infinite qualities of enlightening beings, fulfill infinite practices of enlightening beings, accord with infinite worldly practices, show infinite adaptations to the world, produce infinite power of faith, stabilize infinite power of vigor, clarify infinite power of mindfulness, purify infinite power of concentration, arouse infinite power of wisdom, stabilize infinite power of resolution, produce infinite power of virtue, expand infinite power of knowledge, establish infinite power of enlightening beings, fulfill infinite power of buddhas, ascertain infinite ways to truth, enter infinite realms of truth, clarify infinite doors to truth, produce infinite lights of truth, create infinite perspectives on truth, illumine infinite groups of faculties, clear away infinite afflictions, collect infinite spiritual medicines, cure sentient beings of infinite sicknesses caused by afflictions, collect infinite stores of immortality elixir, enter infinite buddha-lands, honor infinite buddhas, enter infinite assemblies of enlightening beings, remember infinite instructions of buddhas, endure infinite maliciousness from sentient beings, cut off infinite paths of misfortune, give infinite happiness to sentient beings, create infinite benefit for sentient beings, purify infinite methods of mental command, carry out infinite vows, cultivate infinite powers of universal love and compassion, persist in infinite endeavors in search of truth, pursue infinite powers of meditation, develop infinite mystic knowledge, purify infinite lights of knowledge, go the ways of infinite beings, encompass infinite becoming, appear in infinite different forms, know infinite different languages, comprehend infinite differences in the minds of beings, enter the vast realm of action of enlightening beings, live in the vast palace of enlightening beings, observe the profound state of enlightening beings, awaken to the mysterious realm of enlightening beings, reach the difficult goal of enlightening beings, sustain the hard-to-attain energy of enlightening beings, enter the difficult-of-access certainty of enlightening beings, be aware of the varied practice of enlightening beings, show the ubiquitous miracle of enlightening beings, receive the united multitudes of teachings, spread the infinitely varied network of practices of enlightening beings, fulfill the endless ways of transcendence, receive infinite directions for the future, enter countless doors of tolerance, purify countless stages of enlightenment, purify innumerable ways of access to truth, purify untold buddha-lands, put on spiritual armor for endless eons, serve infinite buddhas, accomplish the undertakings of inconceivable vows.

"In short, the practice of enlightening beings is to perfect all sentient

beings, to live in all ages, to manifest birth everywhere in all conditions, to awaken to knowledge of all times past, present, and future, to practice all truths, to purify all lands, to fulfill all vows, to provide for all buddhas, to be one with all enlightening beings in aim, to attain rapport with all spiritual friends.

"Therefore you should not tire of seeking spiritual friends and benefactors, should not weary of meeting spiritual friends and benefactors, should not become complacent about questioning spiritual friends and benefactors, should not give up the determination to contact spiritual friends and benefactors, should not cease striving to respectfully attend spiritual friends and benefactors, should not misconstrue or resist the advice or instruction of spiritual friends and benefactors, should not be irresolute in acquiring the qualities of spiritual friends and benefactors, should not doubt the ways of emancipation shown by spiritual friends and benefactors, should not malign the acts of spiritual friends and benefactors adapting to the world to expedite their work, should not give up increasing pure faith in spiritual friends and benefactors.

"What is the reason for this? It is from spiritual benefactors that enlightening beings learn the practice of enlightening beings; it is through spiritual benefactors that all enlightening beings' virtues are perfected; spiritual benefactors are the source of the streams of all enlightening beings' vows; the roots of goodness of all enlightening beings are produced by spiritual benefactors; the provisions for enlightenment are produced by spiritual benefactors; all enlightening beings' perceptions of truth derive from spiritual benefactors; the purification of all ways to enlightenment derives from spiritual benefactors; the accomplishment of all studies of enlightening beings depends on spiritual benefactors; the virtuous qualities of all enlightening beings are based on spiritual benefactors; the purification of all enlightening beings' wills is rooted in spiritual benefactors; the steadfastness of determination of all enlightening beings is born of spiritual benefactors; the light of the oceanic mental command and intelligence of all enlightening beings derives from the guidance of spiritual benefactors; the treasuries of ways of purification of enlightening beings are sustained by spiritual benefactors; the lights of knowledge of all enlightening beings are generated by spiritual benefactors; the excellence of vows of all enlightening beings is in the hands of spiritual benefactors; single-mindedness is led by spiritual benefactors; the faith characteristic of the attainment of all enlightening beings has its source in spiritual benefactors; the secrets of all enlightening beings are in the treasury of spiritual benefactors; spiritual benefactors are mines of principles of enlightening beings; the sprouts of power of the faculties of all enlightening beings are fostered by spiritual benefactors; the oceans of knowledge of all enlightening beings are expounded by spiritual benefactors; the treasuries of all enlightening beings are guarded by spiritual benefactors; the accumulations of virtues of all enlightening beings are protected by spiritual benefactors; the purities of life of all enlightening beings are generated by spiritual benefactors; the multitude of teachings for all

enlightening beings come from spiritual benefactors; the entries into the paths of emancipation of all enlightening beings are in the keeping of spiritual benefactors; the enlightenment of all buddhas is attained by association with spiritual benefactors; the practice of all enlightening beings is governed by spiritual benefactors; the developments of virtues of all enlightening beings are illumined by spiritual benefactors; the directions followed by all enlightening beings are shown by spiritual benefactors; the greatness of will of all enlightening beings is described by spiritual benefactors; the power of universal love of enlightening beings derives from spiritual benefactors; the power of universal compassion of enlightening beings is generated by spiritual friends; the masteries of all enlightening beings are governed by spiritual benefactors; all elements of enlightenment are produced by spiritual benefactors; the charitable works of all enlightening beings originate from spiritual friends.

"Sustained by spiritual benefactors, enlightening beings do not fall into bad ways; supported by spiritual benefactors, enlightening beings do not fall away from the Great Vehicle; minded by spiritual benefactors, enlightening beings do not overstep the precepts of enlightening beings; guarded by spiritual benefactors, enlightening beings do not come under the sway of bad influences; protected by spiritual benefactors, enlightening beings do not deviate from the laws of enlightening beings; aided by spiritual benefactors, enlightening beings go beyond the stage of sentient beings; taught by spiritual benefactors, enlightening beings do not drop into the fall of those who seek individual liberation alone; hidden by spiritual benefactors, enlightening beings rise above the world; developed by spiritual benefactors, enlightening beings are unstained by mundane things; attended by spiritual benefactors, enlightening beings become heedful and alert in all their practices; roused by spiritual benefactors, enlightening beings do not give up their undertakings; assisted by spiritual benefactors, enlightening being become invulnerable to active afflictions; based on the power of spiritual benefactors, enlightening beings cannot be crushed by any demons; in association with spiritual benefactors, enlightening beings develop all the elements of enlightenment.

"What is the reason for this? Spiritual benefactors are those who clear away obstructions, restrain us from evil, teach us what is not to be done, extricate us from folly, dispel ignorance, break the bonds of views, emancipate us from the mundane whirl, cut off attachments to the world, free us from the nets of demons, extract the barbs of suffering, liberate us from the thicket of nescience, convey us across the desert of views, ferry us over the torrents of existence, pull us out of the mud of desire, extricate us from false paths, show the path of enlightening beings, enjoin on us the undertaking of enlightening beings, establish us in spiritual practices, lead the way to omniscience, clarify the eye of wisdom, strengthen the determination for enlightenment, foster universal compassion, tell about enlightening practices, give instruction in the ways of transcendence, direct us into the stages of enlightenment, impart tolerance, engender all roots of goodness, produce

all preparations for enlightenment, bestow all virtues of enlightening beings, deliver us to the presence of all buddhas, show all virtuous qualities, inspire us to our goals, enhance efforts and attainments, show the ways to emancipation, protect us from the paths of destruction, illumine the ways to perceive truth, shower multitudes of teachings, extinguish all afflictions, stop the formation of views, and introduce us to all aspects of enlightenment.

"Moreover, spiritual benefactors are mothers, giving birth to the family of buddhas; they are fathers, producing great benefit; they are nurses, protecting us from all evils; they are mentors, elucidating the learning of enlightening beings; they are guides, leading us into the path of transcendence; they are physicians, relieving us of the maladies of afflictions; they are like the Himalaya Mountains, growing the herb of knowledge; they are heroic warriors, protecting us from all perils; they are ferrymen, ferrying us across the torrents of the mundane whirl; they are helmsmen, delivering us to the treasure island of omniscience.

"Therefore, thinking in this way, you should continue to approach spiritual benefactors, with a mind like the earth, bearing all burdens unbendingly; with a mind like adamant, having an unbreakable will; with a mind like a mountain range, impenetrable to all miseries; with a mind like a servant, doing whatever is bidden; with a mind like a student, following all instructions; with a mind like a slave, willing to take on all tasks; with a mind like a nurse, not overcome by afflictions; with a mind like a servant, taking up any task obediently; with a mind like a street cleaner, getting rid of pride and conceit; with a mind like the full moon, appearing at the proper times; with a mind like a good horse, avoiding all unruliness; with a mind like a vehicle, carrying a precious cargo; with a mind like an elephant, tame and docile; with a mind like a mountain, unshakable; with a mind like a dog, not getting angry; with a mind like an outcaste youth, free from arrogance and egotism; with a mind like a bull with its horns cut off, stripped of all haughtiness; with a mind like an apprentice, free from inflated ideas of your own worth; with a mind like a ship, coming and going tirelessly; with a mind like a bridge, crossing over with the directions of spiritual benefactors; with a mind like a good son, looking up to the countenance of spiritual benefactors; with a mind like a prince, carrying out the directives of the spiritual king.

"Think of yourself as sick, and think of spiritual benefactors as physicians; think of their instructions as medicines, and think of the practices as getting rid of disease. Think of yourself as a traveler, and think of spiritual benefactors as guides; think of their instructions as the road, and think of the practices as going to the land of your destination. Think of yourself as crossing over to the other shore, and think of spiritual benefactors as boatmen; think of their instructions as a ford, and think of the practices as a boat. Think of yourself as a farmer, and think of spiritual benefactors as water spirits; think of their instructions as rain, and think of the practices as the ripening of the crops. Think of yourself as a pauper, and think of spiritual benefactors as the givers of wealth; think of their instructions as wealth, and

think of the practices as getting rid of poverty. Think of yourself as an apprentice, and think of spiritual benefactors as mentors; think of their instructions as arts, and think of the practices as accomplishments. Think of yourself as fearless, and think of spiritual benefactors as heroic warriors; think of their instructions as attack, and think of the practices as vanquishing enemies. Think of yourself as a merchant, and think of spiritual benefactors as ship captains; think of their instructions as treasure, and think of the practices as obtaining treasures. Think of yourself as a good son, and think of spiritual benefactors as parents; think of their instructions as the family business, and think of the practices as the perpetuation of the family business. Think of yourself as a prince, and think of spiritual benefactors as the chief ministers of a spiritual king; think of their instructions as the precepts of kingship, and think of the practices as putting on the turban of truth adorned with the crest of knowledge and overseeing the capital of the spiritual sovereign.

"You should approach spiritual benefactors with these thoughts in mind. Why? With their attitude toward spiritual benefactors purified in this way, practicing the instructions of spiritual benefactors, enlightening beings grow in goodness, like plants, bushes, and trees growing up the mountains; they become vessels of all buddha-teachings, as the oceans are of water; they become repositories of all virtues, as the seas are of pearls; they purify the determination for enlightenment, as fire does gold; they rise above the world, like the polar mountain over the sea; they become unstained by things of the world, like a lotus in water; they reject all bad actions, as the ocean throws up a corpse; they increase in good qualities, as the moon grows brighter as it waxes; they illumine the reality realm, as the sun does the earth; they grow the bodies of vows of enlightening beings, just as children grow in the care of their parents.

"In short, enlightening beings who have put the instruction of spiritual benefactors into effect embody untold virtues, purify untold resolutions, develop untold enlightening faculties, purify untold mystic powers, perfect untold worthy practices, get beyond untold demons, abide by untold ways to truth, fulfill untold ways of purifying virtue and knowledge, fulfill untold deeds, purify untold modes of conduct, carry out untold vows.

"In sum, all practices of enlightening beings, all transcendent ways of enlightening beings, all stages of enlightening beings, all concentrations of enlightening beings, all mystic knowledges and spiritual powers of enlightening beings, all manifestations of mental command and intellectual power of enlightening beings, all knowledge of dedication and infinity of superknowledge of enlightening beings, all accomplishments of vows of enlightening beings, and all perfections of attainments of all aspects of buddhahood, derive from spiritual benefactors, are rooted in spiritual benefactors, are born of spiritual benefactors, are fostered by spiritual benefactors, are based on spiritual benefactors, are caused by spiritual benefactors, are produced by spiritual benefactors."

Now Sudhana, hearing about the virtues and qualities of spiritual bene-

factors, about the infinity of practice of enlightening beings, and the vastness of the buddha-teaching, was thoroughly delighted and uplifted in mind. He then paid his respects again to the boy Shrisambhava and the girl Shrimati and took his leave.

Maitreya

Then Sudhana, his mind enriched by the instructions of spiritual benefactors, went to the region of Samudrakaccha, contemplating that instruction in the conduct of enlightening beings, strengthening his body by thinking of past activities inconsistent with proper conduct, controlling his thoughts by thinking of past mundane mental behavior not conducive to purification of body and mind, contemplating the greater common weal in the present by thinking of the vanity of past involvement in harmful mundane activities, establishing the power of forming correct ideas of the practice of enlightening beings by thinking of former untrue notions based on mere fancy, strengthening the will based on the excellence of striving for the welfare of all beings by thinking of the ills of past striving for his own personal benefit, increasing the energy of his faculties with great inspiration to strive to attain all elements of buddhahood by thinking of past indulgence in pleasure seeking; purifying his being with the vow of enlightening beings connected with correct perception in the present free from delusion by thinking of past endeavors made up of error inextricably bound up with delusion; unifying body and mind with great vigor in action by thinking of past accomplishment of tasks through exertion of great vigor and striving for the attainment of complete buddhahood in the present; developing great joy and happiness by thinking how it would be to go on forever as in the past—helpless amid the ills of unenlightened life—and instead dedicating himself to the aid and benefit of all beings by establishing all the teachings of enlightenment, developing energy in his faculties rooted in inconceivable good by seeing this present life as a cause of old age, sickness, death, and grief, an abode of assemblage and disintegration, and yet the basis and condition of carrying out the practice of enlightening beings forever, absorbing the buddha-teachings that mature sentient beings, seeing the buddhas and going to all their lands, attending all teachers of truth, keeping the instructions of all buddhas, seeking all truths, meeting all spiritual friends, realizing all elements of buddhahood, and embodying the vows of enlightening beings.

In this frame of mind, with these thoughts, engaged in such reasoning, with faith in the grace of all enlightening beings, with admiration for the determination of all enlightening beings, with respect for the determination of all enlightening beings, with reverence for the purity of the senses of all enlightening beings, with the powers of purity of sense derived from attentiveness to the teachings of all enlightening beings, with clarity of mind deriving from respecting all enlightening beings, with provisions of roots of goodness deriving from faith in all enlightening beings, with varie-

ties of offerings deriving from the accomplishments of all enlightening beings, with expressions of respect made equally to all enlightening beings, with observations of the variety of eyes developed in the bodies of all beings, with productions of arrays of descriptions of the conceptual worlds of all beings made with the clarity of expression of all enlightening beings, with perception of the state of presence in the abodes of all buddhas by fulfillment of the mystic power of all enlightening beings of past and present, with awareness of the miracles of buddhas and enlightening beings everywhere, following the all-pervasiveness of the bodies of all buddhas and enlightening beings in every single point, with perception of the light of superknowledge of the purity of vision of all enlightening beings, with a mind sense comprehending the network of all places as a whole, pervading all levels of the cosmos, with the power of accomplishment of vows, extending everywhere throughout the entirety of space, continuous through past, present, and future, ceaselessly penetrating all truths, entering all areas illumined by the instructions of all spiritual benefactors, by the penetrating power of faith and resolve, Sudhana, his mind pursuing such thoughts of respect, reverence, honor, submission, regard, empowerment, and determination, with the eye of knowledge intent upon the ground of the realm of such infinite knowledge, prostrated himself in front of the door of the great tower, chamber of the adornments of Vairocana, the illuminator.

Contemplating such application of accomplishment for a while, by the power of effectuation of resolute vows, deriving from intense faith, Sudhana projected himself continuously into the presence of all buddhas, and likewise into the presence of all enlightening beings, to the abodes of all spiritual benefactors, to all monuments of buddhas, to all statues of buddhas, to the abodes of all enlightening beings and buddhas, to the locations of all treasures of true teaching, to the presence of all monuments to saints and individual illuminates, to the vicinities of all groups of sages, worthies, and parents: he continuously projected himself into the presence of all beings, by entering into the totality of the body of knowledge, extending everywhere, by focusing attention through knowledge of control of formation of mental images.

And just as he prostrated himself before the great tower of the chamber of the adornments of Vairocana, in the same way he prostrated himself before all the aforementioned beings and objects throughout the cosmos.

"In this way, continuously mystically manifesting the eons of the endless future, by equanimity like the infinity of space, equanimity like the nonobstruction of the reality realm, equanimity toward the omnipresent ultimate limit of reality, the equanimity of absence of false notions in those who realize Thusness, the pervasiveness of perceptions of reflectional knowledge, equanimity toward thoughts as being like dreams, equanimity toward the representations of all worlds as being like reflections, equanimity toward conditional origins being like echoes, equanimity toward nonorigination, equanimity toward formation and disintegration, and equanimity toward the evolution of causal conditions as being equal to

nonexistence, believing that development takes place according to actions, believing that results come about according to causes, believing that all Three Vehicles come to be according to accumulation of spiritual practices, believing that the appearance of all buddhas comes from faith, believing that all creations of offerings to buddhas come from devotion, believing that all projections of buddhas derive from respect, believing that the nature of all buddhas derives from the accumulation of virtues, believing that all arrays of mental adornments derive from wisdom and technique, believing that all buddha-teachings derive from vows, believing all the arrays of adornments spreading throughout the realm of realities, the sphere of omniscience, by the practices of all enlightening beings, derive from dedication; and by elimination of nihilism by knowledge of dedication, by elimination of the notion of permanence by knowledge of nonorigination, by elimination of erroneous views of causality by knowledge of causality, by elimination of false views by independent knowledge, by elimination of notions of self and others by knowledge of interdependence, by elimination of views attached to extremes by knowledge of the reality realm without extremes or mean, by elimination of the notion of transmigration by knowledge of the equal extinction of all abodes, by elimination of notions of becoming and decay by knowledge of nonorigination and nonextinction, by elimination of all views by knowledge of the nonorigination of emptiness, by dealing with the nonindependent nature of things with the power of knowledge of how to accomplish vows, by detachment from all notions of appearances by knowledge of the signless ultimate, due to the nature of things being unperishing like seeds producing sprouts, due to the nature of things being like the impression of a stamp, due to the nature of things being like seeing reflected images, due to the nature of things as being represented by sounds that are like echoes, due to the nature of things as arising from acts that are like illusions, due to the nature of things as rousing the formless world of mind, due to the nature of things as results conforming to the accumulation of causes and conditions, due to the nature of things as like developments according to accumulation of acts, due to the nature of things as outgrowths of skill in means, due to the nature of things as flowing into the transcendent equality of reality and unreality—with conscious thought accomplishing entry into knowledge thus, Sudhana prostrated himself before the great tower, the chamber of adornments of Vairocana.

After a long while, his being flooded by the energy of inconceivable roots of goodness, his body and mind refreshed, he rose from the doorstep of the tower, gazed with unblinking eyes at the great tower containing the adornments of Vairocana, circled it respectfully hundreds of thousands of times, and voiced these thoughts: "This is abode of those who dwell in the state of emptiness, signlessness, and wishlessness; this is the abode of those who dwell in the state of nonconceptualization of all things, those who dwell in the state of the unity of the cosmos, those who dwell in the state of ungraspability of the realm of beings, those who dwell in the state of the nonorigination of all things, those who dwell in the state of nonattachment

to all worlds, those who dwell in the state of nonreliance on what all worldlings rely on, those who dwell in the state of having shed everything, those who dwell in the state of independence from all supports, those who dwell in the state of independence of all bodily existence, those who dwell in the state of annihilation of all afflictive notions, those who dwell in the state of the essence of all things, those who dwell in the state of freedom from false imaginings, those who dwell in the state of detachment from all thought, those who dwell in the state of neither entering nor leaving all perceptions, those who dwell in the state of entry into profound transcendent wisdom, those who dwell in the state of capacity to penetrate the realm of reality in all its aspects, those who dwell in the state of ability to extinguish all afflictions, those who dwell in the higher state of wisdom free from all views, cravings, and conceits, those who dwell in the state of freedom arising from higher knowledge of all meditations, liberations, concentrations, and spiritual attainments, those who dwell in the state of development of all spheres of concentration of enlightening beings, those who dwell in the state of presence with all buddhas. This is the abode of those who dwell in the state where one eon enters all eons and all eons enter one eon; those who dwell in the state of the totality of one land and all lands as one land; those who dwell in the state where one thing and all things, all things and one thing, harmonize without conflict; those who dwell in the state of the unity of one being and all beings as one being; those who dwell in the state of nonduality of one buddha and all buddhas, all buddhas and one buddha; those who dwell in the state of instantaneous penetration of all meanings; those who dwell in the state of going to all lands in a single mental pulse; those who dwell in the state of appearance in the abodes of all beings; those who dwell in the state of willing welfare and happiness for all beings; those who dwell in the state of attainment of complete independence.

"This is the abode of those who have dropped all attachments to the world yet appear in the abodes of all beings in order to develop them to maturity; those who are not attached to any land but travel in all lands in the service of buddhas; those who travel in all lands to encompass the arrangement of all buddha-lands, without leaving where they are; those who are in the presence of all buddhas while free from attachment to the conception of Buddha; those who continue to associate with spiritual friends, even though they have no peer in any world in terms of knowledge; those who dwell in the abodes of all demons while yet being detached from passion; those who dwell in the state of comprehension of all ideas while their minds are clear of all ideas; those who adapt to all beings without duality between self and other; those who are physically present in all worldly realms without being cut off from the realm of reality; those who vow to remain in the world for all time without dwelling on the idea of long or short periods; those who appear in all worlds without moving from one spot.

"This is the abode of those who abide in the state of entering everywhere into the recondite realms of truth; those who dwell in the state hard to know; those who dwell in the profound state; those who dwell in the

nondual state; those who dwell in the signless state; those who dwell in the unopposed state; those who dwell in the ungraspable state; those who dwell in the nonconceptual state; those who dwell in the state inconceivable to all individual illuminates; those who dwell in the state that is beyond the sphere of all demons; those who dwell in the state that is undefiled by any worldly objects; those who dwell in the state of the transcendent ways of enlightening beings; those who dwell in the state of conformity to the state of all buddhas.

"This is the abode of those who dwell in the state that is void of signs yet do not enter the unchangeability of individual illuminates; those who dwell in the abode of nonorigination of all things and yet do not fall into the condition of nonorigination; those who dwell in contemplation of impurity yet do not make the condition of dispassion their final realization, nor do they live with elements of passion; those who dwell in the state of love, their minds not stained by hatred; those who dwell on interdependent origination, ultimately free from delusion in regard to all things; those who dwell in the four meditation states, yet do not come under the sway of meditation; those who dwell on the four immeasurables, yet do not go to the world of pure form, so that they may develop all sentient beings; those who dwell in the states of the four formless attainments, yet do not go to the formless world, because of universal compassion; those who dwell in the state of tranquillity and insight, yet do not realize knowledge and liberation for themselves alone, so that they may develop all sentient beings; those who dwell in the state of universal equanimity, yet do not abandon the realm of sentient beings; those who dwell in the state of emptiness yet do not stick to it as a view; those whose sphere is not in appearances yet who confront the guidance of beings who act on appearances; those who have no wishes at all, yet do not give up the vows of enlightening beings; those who can control all active afflictions, yet for the sake of developing sentient beings appear to act under the influence of afflictions; those who have ended death and birth by perfect knowledge, yet appear to be born and die; those who are detached from all conditions of existence, yet go into all conditions of existence by the power to guide all beings; those who dwell in love but have no emotional attachment; those who dwell in compassion but show no hesitation; those who dwell in joy but are always grieving because they watch all who are suffering; those who dwell in equanimity while working for others; those who dwell in the attainments of the nine successive stages of meditation, yet do not disdain the realm of desire; those who are independent of all becoming yet do not dwell in the experience of the absolute; those who dwell in the three liberations but do not dwell in the feeling of liberation of individual saints; those who observe the four holy truths but do not dwell in the experience of the result; those who dwell in profound contemplation of interdependent origination but do not dwell in attachment to the ultimate; those who practice the eightfold holy path but do not dwell in ultimate emancipation; those who transcend the states of sentient beings but do not dwell in attachment to individual liberation; those who have perfect knowl-

edge of the five grasping clusters but do not dwell in ultimate extinction of the clusters; those who are beyond the four demons but do not dwell on the idea of demons; those who have transcended the senses yet do not remain ultimately inoperative; those who dwell in Thusness, but do not dwell in the absolute limit of reality; those who show all vehicles of emancipation but do not leave the Great Vehicle—this is the abode of those who abide in all virtues."

Then Sudhana spoke these verses:

Here is the compassionate, pure-minded Maitreya,
Radiant with love, striving for the good of the world;
At the stage of coronation, heir of the buddhas,
He dwells in contemplation of the enlightened realm.

This is the realm of great knowledge
Of the illustrious offspring of buddhas, secure in liberation;
This is the abode of those unrivaled ones
Who travel the realm of reality without attachment.

This is the abode of those risen from the power of discipline, generosity, patience, and vigor,
Who have reached perfection of the power of mystic knowledge by meditations,
Who are firm in wisdom, technique, resolve, and power,
Who have reached the goal of the Great Vehicle.

This is the abode of those of unobstructed intellect and broad mind,
Enjoying the realm of space, free from dependence,
Penetrating all times, free from obstruction,
Clearly perceiving all being and becoming.

Those who understand the principle of nonorigination of all things
Realize the nature of things as of the essence of space;
They do not rest on anything, like a bird in the sky—
This is the abode of those who are perfect in knowledge.

Those who, knowing the nature of passion, hatred, and delusion
As unreal, evolving from thoughts,
Go to dispassion, free from conception—
This is their abode, who have realized peace and tranquillity.

Investigating the doors of liberation, the truths, their meanings,
The path, the clusters, the senses, beings, and relativity,
Those who do not become attached to quiescience,
Who have wisdom and skill in means—this is their abode.

This is the abode of those who have entered the realm of unobstructed knowledge,

In whom vain imaginings and false thoughts of lands and beings
have ceased,
Who have abandoned the notion of self-existence of things,
Do not grasp things, and are filled with peace.

Those who traverse this cosmos unattached and unhindered
Roam free of existents, like the wind in the sky;
Free from all dependence, acting independently,
This is their abode, those of independent wisdom.

This is the abode of the compassionate ones
Who radiate love to extinguish all the ills
Of all beings in the miserable states of views
Suffering grievous pains.

In the confines of the mundane whirl, having lost the path of the wise,
Like a troop of people born blind without a guide;
Those who see the world like this and guide them to the path of liberation,
Like the leader of a caravan—this is their abode.

This is the abode of those invincible warriors
Who see the world in the snare of demons,
Mastered by birth, sorrow, old age, and death,
And lead the way to safety, peace, and emancipation.

Seeing this world afflicted, diseased,
They gather the medicines of immortal knowledge
And foster release, with great compassion;
This is the abode of those like master physicians.

This is the abode of those like mariners
Who make a ship of good ways
To save those fallen in the sea of death, a mass of sorrows,
Soothing troubled, helpless beings.

Those of pure minds devoted to omniscience
Who relieve beings in the sea of affliction,
Cross the ocean of existence and pull them out—
This is their abode, who are like fishers.

This is the abode of those like giant birds
Who watch the abodes of all beings
With love and compassion, based on great vows,
And pull beings out of the sea of existence.

This is the abode of those who course in the sky of reality,
As suns and moons illumining the abodes of beings,
With the orb of vows and rays of knowledge
Lighting up the world.

This is the abode of the steadfast
Who remain for eons to develop even one being,
And as for one do the same for all,
As refuges for the world.

This is the abode of those of adamant will
Who spend endless ages in a single land
Working tirelessly for the benefit of the world,
And as in one land, do the same everywhere in the ten directions.

This is the abode of those like oceans of intellect
Who imbibe the multitudes of teachings of buddhas
In the ten directions at a single sitting
And continue forever, alert and never complacent.

This is the abode of those unobstructed in action
Who go forth to untold oceans of lands,
Enter the assemblies of the Guides,
And serve the buddhas in various ways.

This is the abode of the mines of all virtue
Who have entered the infinite ocean of practice,
Steadfast, plunging into the ocean of vows,
Acting for the weal of the world for myriad eons.

This is the abode of those with unobstructed eyes
Who perceive infinite lands, buddhas, beings,
And ages, in a single point, going in and out
Without encountering any boundaries.

This is the abode of those exalted in perfection of virtue
Who perceive myriad eons, lands, buddhas, and beings
In a single moment of awareness,
Based on unobstructed knowledge.

This is the abode of those unattached and unhindered in action
Who carry out as many vows
As atoms in all lands
And drops of water in the oceans.

They enter holy undertakings, mnemonic powers, concentrations,

Meditations, liberations, and vows,
Practicing these for endless eons;
The mindful offspring of Buddha are in here.

Here abide the offspring of Buddha, various, diverse;
They carry out many instructive talks,
And, considering arts and sciences beneficial to the world,
They dwell here, in the abode of the wise.

Here they dwell, in knowledge of means of supercognition,
Of all the different patterns of existence everywhere;
They see births and deaths everywhere,
While grounded in liberation within illusion, unhindered in action.

Abiding here, from their first determination,
They show spiritual practice based on the good;
Filling the cosmos with multitudes of emanations,
Thus they show hundreds of miracles.

Those who awaken to enlightenment in an instant of awareness
Enter an endless variety of acts of knowledge;
This is the abode of those who have reached what is hard to attain,
Such that the thought of it would drive the worldling mad.

This is the abode of those whose minds are unhindered,
Who course in the unobstructed reality realm,
Whose sphere is that of nongrasping,
Whose will and intellect are pure.

This is the abode of the peerless ones
Who live and act in all worlds
Without attachment, who abide
In knowledge of nonduality.

This is the abode of the dispassionate
Who realize phenomena are like space in essence,
Without any basis, quiescent,
And live among them as in space.

Here abide the merciful
Who see the world injured by pain and sorrow
And concentrate on the welfare of the world,
Filled with great compassion.

Here the infinitely liberated
Appear in the abodes of all beings

Like the sun and moon,
Free from the snare of the mundane whirl.

Here the offspring of Buddha stay,
Yet in the presence of all buddhas,
Appearing in all lands,
Throughout endless eons.

While here they pervade all directions
With multitudes of emanations,
As many as the bodies of all enlightening beings,
Equal to the universe.

The valiant ones are all in here
Examining the sphere of the enlightened;
They abide for countless eons
Yet never become surfeited.

Here, in each instant awakening
To untold millions of concentrations,
They reveal the realm of buddhahood
In accord with the concentration they enter.

Those of vast perception here
Instantly gain access to
Eons, lands, and buddha-names,
Throughout measureless eons.

Here they enter infinite eons
In a single thought,
Free of false ideas,
By control of thoughts of the world.

Here, in the abode of concentration,
They see past, present, and future,
Pinpointed on each instant,
As they roam in the palace of liberation.

While here in this abode,
Sitting cross-legged, without disappearing
They simultaneously appear
In all lands, everywhere.

Abiding here, these mighty ones
Drink of the ocean of buddhas' teachings,

Having gone into the sea of knowledge
And reached the other shore of inexhaustible virtue.

Here, with unobstructed thought,
They think of the number of all buddhas,
The number of all lands and ages,
And the number of all phenomena as well.

Staying here, the offspring of buddhas
Instantly discern the formation and decay
Of all the lands there be
In past, present, and future.

Here, in the palace of enlightening beings,
They observe in all their difference
The action of the buddhas,
The aspirations and faculties of beings.

In a single atom they see
Congregations, lands, beings, and ages,
As numerous as all atoms,
All there without obstruction.

In the same way
They see in all atoms
Congregations, lands, beings, and ages,
All clearly defined.

Here they discern the essence of things,
Of all lands, ages, and buddhas,
As without inherent existence,
Through the principles of nonbecoming.

Here they observe the equality
Of beings, phenomena, and buddhas,
And discern the equality of lands and endeavors
Of past, present, and future.

The steadfast ones here in this best of abodes
Guide millions of other beings,
Glorify millions of buddhas,
And also contemplate phenomena.

In millions of eons I could not tell
The scope of the undertakings and knowledge
Of the wise, beyond thought,
So endlessly vast is it.

I bow in respect to the abode
Of the blameless ones in the realm of nonobstruction
And to the noble Maitreya, best of enlightening beings,
Unhindered in action, incomparably pure in mind, always aware.

Having praised and honored the enlightening beings dwelling in the great tower of the chamber of adornments of Vairocana in this way with innumerable eulogies of enlightening beings, Sudhana stood at the foot of the tower wishing to see the great enlightening being, desirous of meeting Maitreya. Then he saw Maitreya outside the tower, coming from somewhere else, followed by a great number of beings, respectfully flanked by the gods Indra, Brahma, and the world guardians, surrounded by many relatives and priests, coming toward the great tower of the chamber of the adornments of Vairocana. Seeing Maitreya, Sudhana was uplifted in mind, very happy and joyful, and prostrated himself before Maitreya from afar.

Now Maitreya, seeing Sudhana, pointed him out to the crowd with his right hand and spoke these verses eulogizing the virtuous qualities he had actualized:

Look at Sudhana, pure in mind, born of enduring riches;
Seeking the practice of supreme enlightenment, this wise one has come to me.

Welcome, son of compassion and love, universally kind;
Welcome, tranquil eyes; do not flag in practice.

Welcome, pure of heart, tireless in mind;
Welcome, buoyant in sense; do not flag in practice.

Having set out to contemplate all truths, guide all beings,
And follow all spiritual benefactors,
You are welcome, with your unshakable, steadfast resolve.

You are welcome, having come by a good path, on the path of virtue;
You are welcome, having set forth on the path of the Victors;
May you succeed, never stopping.

Welcome, full of virtue, enriched by goodness;
Your scope of action is endless; it is rare to see such as you in the world.

You consider gain and not gaining equal, you are beyond censure,
Misery, and ill repute; like a lotus, unstained by worldly things,
You are undistracted in mind.

Your heart is pure, free of guile and deceit, a good receptacle,

Free from pride and conceit; free from anger, not arrogant,
You are a welcome sight.

Attentive to all fields of awareness, born of the treasures of every dimension,
Developing the treasuries of all buddhas; welcome, indefatigable one.

Aware of past, present, and future, absorbed in the reality realm,
Born of the womb of virtues of all buddhas; welcome, tireless hero.

Sprung from the ground of Manjushri's knowledge, grown by the watering
Of Meghashri, having sought out all enlightening beings, come—
I will show you the unimpeded realm.

See this net of vows, pervading the cosmos, inconceivable;
Spreading it, drawing forth the path of enlightening practice, Sudhana has come.

Seeking the realm of the Victors, pursuing the practice of the undefiled,
Inquiring into the ocean of vows, this indefatigable one has arrived.

Asking where the past guides have studied, what the future ones will learn,
And what the present ones practice, he has come here.

He comes with the thought of spiritual teachers,
Guides to the realization of all truths,
Teachers of the path of enlightening practice—
Thus he has come here.

He comes with these thoughts: "Enlightening beings increase my wisdom
And grant me enlightenment, they are praised by the buddhas.

"They are my parents, my wet nurses of virtue, always protecting
my limbs of enlightenment, keeping me free from all harm.

"As physicians they release me from old age and death,
As celestial beings they shower the ambrosia of immortality;
They are like the moon, clear and full, like the sun,
Showing the way to peace.

"They are like polar mountains, impartial to friend and foe,
Like oceans, unshakable in mind, like pilots and protectors.

"They are valiant givers of fearlessness, reliable caravan leaders,

guides who give me well-being"—with these thoughts he serves the Friends.

"They always show all spheres of truth,
Showing the virtue and knowledge of all buddhas;
Removing the ills of all states of woe,
They show me what is good.

"They bestow the treasures of buddhas,
They guard the treasuries of the Victors;
They are holders of the secrets of the buddhas"—
Thus this wise one follows the Friends.

See this wise one of lofty aspiration serving the Friends;
You should study as he indicates.

By virtue of past goodness he saw Manjushri and set out for enlightenment,
Acting on Manjushri's instructions; observe his perseverance.

Having given up all comforts, home, family, and wealth, like an immortal,
He attends the Friends as a servant.

Having purified his mind and relinquished his body, this wise one
Will see the abode of all buddhas and henceforth develop this fruit.

Seeing people afflicted with sickness, beings tortured by a hundred pains,
Burning with the fears and sorrows of birth and death,
He compassionately acts for their benefit.

Seeing the world beaten by the mechanisms of suffering,
In the repetitious circle of conditioning,
He seeks the adamantine knowledge
That breaks the mechanism of suffering and the circle of conditioning.

Aiming to clear all lands of the weeds and brambles of lust and hatred,
Infestations of clinging to views, sprouts of harm,
He seeks the strong plow of wisdom.

The mind of the world is thick with delusion and ignorance,
Bereft of the eye of wisdom, without a guide;
He will become a leader of the world,
Showing the way to the abode of safety.

He will be a conveyor of tolerance and liberation,

Assailing the enemy afflictions with the sword of knowledge,
Heroic bestower of freedom from fear, teacher of the world.

He is assembling the ship of the Teaching,
Having learned the route of the ocean of knowledge;
He is a helmsman on the sea of existence,
Leading to the treasure island of peace.

This buddha-sun will rise in the sky of reality, a great light,
An orb of vows with rays of knowledge, illumining the abodes of all beings.

This buddha-moon will rise, a full orb of virtues
Equally cooling with higher love, exquisite light impartial toward all.

Based on a firm ground of will, enlightenment practice gradually rising,
He will become an ocean of knowledge, mine of all spiritual jewels.

Born of the dragon of the mind of enlightenment, ascended into the sky of reality,
Raining the teachings everywhere, he fosters all good fruits.

He will light the lamp of truth, the pure wick,
Dispelling the darkness of defilement,
The lamp in a strong vessel of love and awareness,
Glowing with the pure flame of the spirit of enlightenment.

From the embryo of the aspiration for enlightenment, compassion, and love,
Gradually developing the limbs of enlightenment, this baby buddha is growing.

He will develop the embryo of virtue and clarify the path of knowledge;
He is recognized as an embryo of knowledge, developed in accord
With the womb of vows.

One like this, girt with compassion and love,
An altruist determined to liberate beings,
Is hard to find in the world, celestial or human,
So pure is his mind.

Based on good roots of mind, grown through steadfast effort,
Shading the three realms of being—such a fruit-bearing tree of knowledge
Is hard to find.

Aiming to develop all virtues, inquire into all truths,

And break through all doubts, he serves the Friends with diligence.

Destroying the afflictions of demons, clearing away views, defilement, and craving,
Intent on freeing all beings, he has learned to do what is best.

He will clear away the states of woe and show heaven; he will lead the world
On the road of liberation, on which virtuous path he stands.

He will become a destroyer of conditioned existence,
Cutting through the net of all states of being,
Liberating beings in all states from misery
And giving them well-being.

He will free them from the straits of views,
Cut through the entanglements of the web of craving,
Clear away blameworthy passions,
And become a guide on the path for the world.

He will be a refuge for the world, providing light for all beings,
A guide in the three realms of existence, knowing becoming and decay everywhere.

He will purify people asleep in affliction, wisely pulling them from the mud of lust,
Freeing them from clinging to notions, liberating them from bondage.

Rejoice, Sudhana, for you will illumine the various aspects of reality,
Illumine the various aspects of the world,
And reach the goal of the various aspects of all truths.

As your behavior is mild, as your faith is impeccable,
As your intention is virtuous, you shall fulfill them all.

You will see all buddhas soon, you will soon go to all lands,
You will soon know all truths—such good have you done on your own.

You will purify many lands and liberate masses of beings;
You will fulfill myriad practices—such are your many attainments.

You will be a vessel of virtues, a source of good;
You will be equal to the offspring of buddhas, in accord with your devotion.

You have conquered the demons and purified your actions;

You have cleared away the afflictions in accord with your vows.

You will clear the path of knowledge and realize the path of truth;
Before long you will halt the course of the mechanism of suffering,
Which is due to afflictions in action.

You will turn the supreme wheel of truth, breaking the cycle of suffering
Of all beings, which is based on the routines of the world,
The circle of becoming, gone astray in repetition of mundane states.

You will preserve the lineage of buddhas, purify the lineage of the Teaching,
Support the spiritual Community, and become a source of treasures.

You will remove the web of craving and the dense net of views,
You will free the world from the net of suffering,
Having purified such a network of vows.

You will perfect beings, purify the world, and establish
The realm of knowledge—such is your intention.

You will bring greater felicity, beneficially gladdening sentient beings,
Gladdening the family of enlightening beings, satisfying the wishes of all buddhas.

You will be a buddha clearly seeing the abodes of all states of being,
Seeing reflections of all lands and the scope of all truths.

You will be a light illumining the reality realm,
Extinguishing all states of woe, bringing felicity to existence.

You will show the door of heaven and open the door of enlightenment in the world;
You will lead the world to the door of liberation, the doorway you have cleared.

You will lead away from false paths into the path of sages;
You will humbly follow the path of enlightenment, resolute and diligent.

Intent on freeing beings in the sea of existence from suffering,
You will save the world from the sea of existence—
Become such an ocean of virtue.

You will evaporate the sea of afflictions of beings
With the transcendent lights of the sun of knowledge;
Introducing them to the ocean of spiritual practice,

You will lead them into the ocean of knowledge.

You will increase the ocean of understanding
And purify the ocean of practice;
Soon you will plunge deep into the ocean
Of the vows of all buddhas.

You will view many oceans of lands and see the oceans of congregations therein;
By the power of the ocean of understanding, you will imbibe the ocean of teachings.

You will see multitudes of buddhas and will make myriads of offerings;
You will hear millions of truths—such are the vows you make.

You will go to the abodes of all lands, to all the abodes of beings,
And will observe the abodes of all buddhas—this is the direction you are taking.

You will observe the abode of concentration and tell of the abodes of liberation;
You will dwell in spiritual powers, grounded in the reality realm.

You will rise over the abodes of all beings, like the light of sun and moon,
And ascend to the presence of the buddhas—such is your climb on the great path.

You will walk in the realm of good, in the realm unattached to any world,
And attain supreme peace—such is your realm of higher knowledge.

The differentiations of the cosmic network,
And all the differentiations of the network of lands,
Soon you will see, pervading, like the wind unhindered in the sky.

You will see the extent of the reality realm,
You will go to the reaches of the worlds,
You will see all buddhas of all times;
So rejoice, Sudhana.

Do not be downhearted, be happy and content,
In that you have seen, see, and will see yet such liberation as this.

Sudhana, you are a good vessel of virtues, following the instructions of Buddha;
You are fit to bear this Teaching—by it you see this wonder.

Such as are hard to see in millions of eons, much more to reveal their virtues,

You have seen carrying out good practice, enlightening beings
In the realm of nonattachment.

You are welcome in the human world; inconceivably great is your gain,
That you have seen Manjushri face to face and made such a vessel of virtue.

You have left all states of woe, cleared away the misfortune of situations
Inopportune for attaining enlightenment, transcended all evil things—
Do not be weary or distressed.

You have left the stage of the ignorant and are firmly grounded
In the virtues of enlightening beings; having fulfilled
The greatest knowledge, soon you will attain buddhahood.

Enlightening practice is like an ocean, enlightened knowledge is like space,
The ocean of vows is equally vast—you should be happy with these.

The Friends are indefatigable, firm in will, and sure in application;
Those who follow such Friends as these will soon become guides themselves.

Seeing how various are the many practices of enlightening beings
To educate sentient beings, do not become perplexed
About enlightenment practice that confronts all realities.

Your achievement of virtue is inconceivable;
You are useful, righteous, virtuous, and faithful.
By this accomplishment today you see such enlightening beings.

See how great is your gain in seeing enlightening beings continuously;
They each show you your vows, and you follow them all.

Hard to find even in hundreds of lifetimes
Is such a participant in the practices of enlightening beings;
Therefore the enlightening beings, one after another,
Show you their ways of liberation.

People live with enlightening beings for millions and billions of ages
Yet do not know of their state, nor make themselves vessels of virtue.

You hear this teaching, and see what is hard to find in the world,
The spiritual manifestation of greatness of enlightening beings—
You should be uplifted in mind.

All the buddhas are minding you, the enlightening beings are caring for you,
And you are grounded in their teaching—bravo, Sudhana, you live a good life.

You live according to the principles of the family of enlightening beings,
And learn the qualities of the offspring of buddhas;
You will prolong the lineage of buddhas—you should be most joyful.

All buddhas are your peerless parents, all enlightening beings your siblings;
The elements of enlightenment are all your relatives—
Nobly born are you, as an offspring of the buddhas.

Sustainer of the lineage of spiritual sovereigns,
Prolonger of the lineage of enlightening beings,
You will attain buddhahood soon, so be happy, Sudhana, full of joy.

Soon you will receive the supreme marvelous coronation of all buddhas
And become equal to the peerless heirs of the Victors.

As a man sows a seed, so shall he reap the fruit;
Today I bring you glad tidings, that you may find inconceivable joy.

Even unthinkable millions of enlightening beings
Who have carried out this practice for millions of eons
Have not attained such accomplishment
As you have realized in one lifetime.

This is all the fruit of devotion and firmness and vigor of will;
Those who admire this practice should take up what Sudhana has done.

All practice derives from vows, all qualities derive from application;
Sudhana, you have accomplished this, forever the best course of conduct.

The extent to which the dragons will is the extent to which rain is produced;
The extent of the scope of vows and knowledge is the extent of pervasion
Of enlightenment practice.

This should be shown to you, Sudhana, by the practice of the good;
Once one realizes this, one will be serving the Friends thereby.

Remember the millions of bodies past that you squandered uselessly for lust;
Now pursuing the path of enlightenment, this body, well disciplined,
Should be critical.

Over millions of eons past you experienced all miseries in conditioned states;
Having turned away from myriad buddhas, you did not hear such a doctrine as this.

Now you have got your chance as a human, in the presence of Buddha,
With such spiritual friends; how could one not be purified
when one has heard of the practice of supreme enlightenment?

Even if there are buddhas existing and the Teaching is heard
From spiritual friends and benefactors,
If one does not listen to this doctrine one's mind will not be purified.

By it an attitude of faith and devotion is produced, supreme respect;
Getting rid of desire, views, and lassitude, listen to this Teaching more and more.

Hearing of such an entry into practice, whoever accomplishes this undertaking
Makes a supreme gain, inconceivable—this human life is worthwhile.

For one whose mind is thus purified, the buddhas are not hard to find,
The enlightening beings are all friends, and there is no more doubt of enlightenment.

One who has entered such a teaching keeps all the precepts,
Abandons all causes of misery, and embraces all virtues.

Soon, relinquishing this body, you will go to a buddha-land, purified;
You will see the abode of enlightening beings and behold the buddhas everywhere.

You have completed a set of past causes, Sudhana, based on your devotion;
You serve the Friends with the highest aim, thereby growing like a lotus in water.

Intent on rapport with all spiritual friends and with all buddhas,
Intent on seeking out all truths, arise, well disciplined, and do not weary.

Set out to apply all truths and follow all the paths; offspring of Buddha,
Grounded on vows, arise, vessel of all virtues.

Through such perfect devotion you have paid this honor to me;
Soon you will come into the presence of the assemblies of all buddhas.

Bravo, Sudhana, buoyant in mind, conscious of the vows of all

buddhas;
Firm in resolve, you soon will reach the perfection of virtue of buddhas.

Ask Manjushri about ultimate liberation in the realm of knowledge;
He will initiate you into the highest practice of good in your final existence.

Thus Maitreya, seeing Sudhana arrive, imbued with virtues, in the realm of nonobstruction, revealed him to the assembly, speaking of his treasury of qualities. Sudhana, hearing such supreme direction and instruction, was flooded with joy and burst into tears. His hair stood on end and he sighed with delight. He rose and paid his respects to Maitreya. Then, by the mental power of Manjushri, there appeared in his hands beautiful flower garlands and jewels, produced by the vows of enlightening beings; blissfully, Sudhana showered these on Maitreya. Then Maitreya patted him on the head and said, "It is good that you are so indefatigable, Sudhana; you will be a vessel of virtues, like Manjushri and me."

Hearing this, Sudhana disclosed the joy of his heart: "It is hard to find, even in hundreds of lifetimes, such Friends as these whom I have now met. It is good for me to have come here today. By the direction of the honorable Manjushri, perfect in true virtue, I have found this rare Friend. I should quickly meet Manjushri himself."

Then Sudhana stood respectfully before Maitreya and said, "Noble one, I have set out for supreme perfect enlightenment, but I do not know how an enlightening being is to learn and carry out the practice of enlightening beings. It has been predicted by all the buddhas that noble Maitreya will become supremely perfectly enlightened in one lifetime; and one who is sure of supreme perfect enlightenment in one lifetime has gone beyond all the stations of enlightening beings, entered the certainty of enlightening beings, fulfilled all the transcendent ways, entered all doors of tolerance, attained all states of enlightening beings, mastered all ways of liberation, perfected all concentrations, reached the goal of all courses of action of enlightening beings, attained all powers of memory, intellect, and methods of elucidation, mastered all powers of enlightening beings, gathered all provisions of enlightening beings, mastered the methods of wisdom and skill in means, developed the illumination of higher knowledge, mastered all learning, purified all practices of enlightening beings, accomplished all methods of carrying out vows, received the directions of all buddhas, comprehended all vehicles of liberation, taken on the empowerment of all buddhas, embraced the enlightenment of all buddhas, preserved the treasuries of all buddhas, stored the secrets of all buddhas, gained leadership of the esoteric circle of all enlightening beings. Such a one is a hero in all assaults against afflictions, a guide to those in the wilderness of the mundane whirl, a physician for those sick with afflictions, a chief of all beings, a leader, preeminent among all noble people, highest of all saints, a pilot for those in the sea of the mundane whirl; such a one draws the net of means to guide sentient beings,

observes the faculties of people who have matured, is united with all sentient beings, is engaged in protecting all enlightening beings, is in concert with all the works of enlightening beings, is in the circles of all buddhas, is reflected in the abodes of all beings, is unstained by the things of the world, is beyond the reach of all demons, is in accord with the realm of all buddhas, has attained nonobstruction in the sphere of all enlightening beings, is engaged in the service of all buddhas, is one with all enlightened qualities, wears the turban of coronation, sits on the throne of spiritual sovereignty, is initiated into the realm of omniscience, is a source of all enlightened teachings, has attained enlightenment and mastery of omniscience.

"So please tell me, noble one, how an enlightening being is to learn and carry out the practice of enlightening beings, by which practice an enlightening being attains enlightenment and understands all enlightened teachings, responds when called upon, rescues sentient beings, fulfills the commitment to carry out the practice of enlightenment, comforts and inspires people, keeps true to one's word, ascertains all the myriad buddha-teachings, sustains the lineage of buddhas and enlightening beings, and preserves the eye of enlightenment."

Then the enlightening being Maitreya, looking over the whole crowd, pointed out Sudhana and said, "Good people, look at this fine young man, who asks me about the perfection of the virtues of enlightening practice. With this diligence, this purposefulness, this zealous commitment, this steadfast will, this unflagging vigor, this thirst for enlightened teaching, this excellent questing, this burning urgency, this desire to meet spiritual friends and benefactors, this indefatigability in attendance on spiritual friends and benefactors, he left his city in search of spiritual benefactors at the direction of Manjushri and traveled south, inquiring of a hundred and ten spiritual benefactors, until finally he has come to me, his mind thoroughly unwearied.

"Good people, it is hard even to get to hear of the name of those like this who have set forth on the Great Vehicle of universal enlightenment, who have undertaken the great vow, who are resolute in the great endeavor, who are girt with great compassion, who are intent on saving sentient beings with great love, who act with transcendental energy, who are engaged in protecting the great caravan of beings, who are carrying beings across the ocean of the mundane whirl, who are on the road to omniscience, who are engaged in assembling the spiritual ark, who are determined to assemble the great wealth of the treasures of the Teaching, who are engaged in assembling the preparations for the great spiritual activity—it is hard to even hear their names, to see them in person, to associate with them, or to share in their practice.

"Why is this? This sincere good person has set out to save all beings, undertaken to liberate all beings from misery, to evaporate all bad tendencies, to put an end to all states that are inopportune for attaining enlightenment, to block off all perilous roads, to dispel all darkness of ignorance, to cross all the wastelands of the mundane whirl, to stop all vicious

circles, to get beyond the reach of all demons, to remove all attachment and dependence, to rescue people from the mire of lust, to abandon passion for joy, to remove the fetters of views, stop attachment to the body as real, cut through the snare of conception, stop the pursuit of error, to pluck out the thorns of delusion, to break through obstacles, to shatter the mountains of obstructions, to remove the net of craving, to dissolve the bonds of ignorance, to illuminate existence, to do away with guile and deceit, to clear mental disturbance, to remove doubt and confusion, to get out of the current of ignorance and delusion, to repel all the ills of the mundane whirl.

"Indeed, good people, this worthy wishes to assemble the ship of the Teaching, a precious gift, to rescue beings from the four torrents. He wishes to set up the great bridge of the Teaching for those sunk in the morass of views. He wishes to produce the light of knowledge for those in the darkness of delusion. He wishes to point out the path of sages to those lost in the wilderness of the mundane whirl. He wishes to dispense the medicine of the teaching to those suffering from the illness of afflictions. He wishes to give the element of immortality to those assailed by birth, old age, and death. He wishes to cool those burning with the three fires by means of the water of tranquillity. He wishes to give great comfort to those suffering from sorrow, grief, misery, and depression. He wishes to give those bound in the prison of existence the knowledge of how to break out. He wishes to give the sword of wisdom to those tied up in the bonds of views. He wishes to show the door of liberation to those locked in the city of the triple world. He wishes to show the direction of safety to those headed in dangerous directions. He wishes to comfort those suffering from the joint operation of afflictions. He wishes to lend a hand to those terrorized by the perils of falling into states of woe. He wishes to show the citadel of nirvana to those struck by the murderous clusters. He wishes to tell those surrounded by the serpents of the elements how to escape. To those loitering in the ghost town of the sense media, he wishes to show the way out by the light of wisdom. Those on wrong paths he wishes to lead into the right path. To the friendless he wishes to show true spiritual friends. Those clinging to the realm of the infantile unenlightened condition he wishes to initiate into the teachings of sages. Those clinging to the city of the mundane whirl he wishes to lead away into the city of omniscience.

"Thus, for the salvation of sentient beings, this worthy, ceaselessly pursuing the complete purification of the aspiration for enlightenment, is tireless in mastering the Great Vehicle, never complacent in seeking all means of conveying truth, constantly engaged in fulfilling all the provisions for enlightenment, always bearing the responsibility of clarifying all avenues of truth, carrying out all practices of enlightening beings with vigor, not stopping anywhere, carrying out all vows with unbending effort, meeting all spiritual benefactors without complacence, tireless in attendance on all spiritual benefactors, properly following the advice and instruction of all spiritual benefactors.

"In all the world it is hard to find people who aspire to supreme true

enlightenment; it is even harder to find those who set out for supreme true enlightenment, who master the teachings of buddhas with such diligent application, seek the path of enlightening beings with such ardor, purify the practice of enlightening beings with such purposefulness, attend spiritual benefactors with such diligence, follow the knowledge of spiritual benefactors with such urgency, carry out the instructions of spiritual benefactors with such unbending determination, assemble the elements of enlightenment with such correct understanding, be so indifferent to gain, honor, and praise as not to ruin the will appropriate to an enlightening being, seek the Great Vehicle of enlightening beings with such detachment from home and family, comforts, enjoyments, and material goods, and seek omniscience with such indifference to joy and life. Other enlightening beings will not, in millions of eons, attain the fulfillment of the practice and vows of enlightening beings, abide in enlightenment, purify a buddha-land, guide sentient beings, know the reality realm, attain the transcendent ways, extend the network of practices, fulfill the undertakings of vows, transcend the works of demons, develop rapport with spiritual friends, perfect all the practices of enlightening beings, or accomplish the power to carry out the practice of the universally good enlightening being, to the extent that this Sudhana will achieve these things in one lifetime."

Then Maitreya, having eulogized the true virtues of Sudhana, and thereby strengthened the determination for enlightenment in hundreds of thousands of people, said to Sudhana, "It is good that you have set your mind on supreme perfect enlightenment for the welfare and happiness of all worlds, for the salvation of all beings, for the attainment of all enlightened qualities. You have made a great gain, and your existence amid humanity is indeed welcome. You live the good life among the living and have satisfied the purpose of the emergence of Buddha in the world. You have met the benefactor Manjushri and have made yourself a worthy vessel of truth. You have been nourished with virtues and stabilized on good qualities. You have purified high resolve and good intention. You are minded by all buddhas, and you are in the care of all spiritual friends. By this intent of yours you have developed the determination for supreme perfect enlightenment.

"What is the reason? The determination for enlightenment is the seed of all elements of buddhahood; it is like a field, growing good qualities in all beings; it is like the earth, being a support for all beings; it is like water, washing away all afflictions; it is like wind, unattached to all worlds,; it is like fire, burning up the deadwood of clinging to views; it is like the sun, illumining the abodes of all beings; it is like the moon, fulfilling the sphere of all good qualities; it is like a lamp, producing spiritual light; it is like an eye, seeing the even and the uneven; it is like a road, leading to the city of omniscience; it is like a passageway, leading away from all wrong paths; it is like a vehicle, carrying all enlightening beings; it is like a door, leading into all the practices of enlightening beings; it is like a mansion, because of determination to abide in concentration; it is like a park, because of experience of spiritual pleasures; it is like a home, protecting all beings; it is like a basis, being the

practice of all enlightening beings, it is like a father, protecting all enlightening beings; it is like a mother to all beings; it is like a nurse, protecting in every way; it is like a king, overwhelming the mentality of all individually liberated ones; it is like an overlord, because of the excellence of all vows; it is like the ocean, containing all jewels of virtue; it is like the polar mountain, being impartial toward all beings; it is like the surrounding mountains, being a refuge for all beings; it is like the Himalaya, growing the herb of knowledge; it is like intoxicating fragrance, being the seat of all scents of virtue; it is like the sky, because of the great extent of its virtue; it is like a lotus, unstained by any things of the world; it is like an elephant, patient and noble; it is like a horse of good breed, free from all unruliness; it is like a charioteer, being the driver of the Great Vehicle; it is like medicine, curing the ills of afflictions; it is like a pit, because in it all bad qualities disappear; it is like a thunderbolt, penetrating all things; it is like a chest of incense, producing the aroma of all virtues; it is like a great flower, pleasant to the sight of all beings; it is like cooling sandalwood, cooling off the burning of passion; it is like the moon, pervading the cosmos; it is like the medicine 'good to see,' obliterating all ills due to afflictions; it is like an extracting drug, as it extracts the arrows of evil propensities; it is like a chief of gods, because of mastery of all the faculties; it is like the god of wealth, because it puts an end to all poverty; it is like the goddess of beauty, being adorned with all virtues; it is like jewelry, gracing all enlightening beings; it is like the conflagration that ends an eon, burning up all evildoing; it is like medicine for underdevelopment, because it increases the growth of all enlightened qualities; it is like a dragon pearl, repelling the poison of all afflictions; it is like a water-clearing jewel, because it removes all turbidity and pollution; it is like a wish-fulfilling jewel, granting success in all aims; it is like the horn of plenty, fulfilling all wishes; it is like the desire-granting tree, as it showers the ornaments of all virtues; it is like a goose-feather robe, as it does not absorb any of the ills of the mundane whirl; it is like cotton fiber, being soft in nature; it is like a plow, clearing the mind-field of sentient beings; it is like a warrior, striking down the self; it is like an arrow, piercing its target of suffering; it is like power, overcoming its enemy, afflictions; it is like armor, protecting logical thought; it is like a scimitar, cutting off the head of affliction; it is like a sword blade, slashing through the armor of pride, conceit, and arrogance; it is like a razor, slicing off compulsive propensities; it is like the banner of a hero, bringing down the banner of pride; it is like a machete, felling the tree of ignorance; it is like an ax, cutting through the tree of suffering; it is like combat, being a savior from all attacks; it is like hands, protecting the body of the transcendent ways; it is like feet, being the base of all virtue and knowledge; it is like a surgical probe, cleaning away the covering of the sheath of ignorance; it is like an extracting instrument, extracting the thorn of the notion of self; it is like a hoe, dragging away the thorns of propensities; it is like a benefactor, freeing you from the bonds of the mundane whirl; it is like wealth, rejecting all that is useless; it is like a teacher, knowing the way to carry out all enlightening practices; it is like a mine,

having inexhaustible blessings; it is like a fountain, having inexhaustible knowledge; it is like a mirror, showing the reflection of all ways into truth; it is like a white lotus, free from defilement; it is like a great river, carrying forth the streams of the ways of transcendence and the ways of integration; it is like the chief water spirit, causing the clouds of the Teaching to shower; it is like the root of life, sustaining the universal compassion of all enlightening beings; it is like the elixir of immortality, bringing you to the deathless realm; it is like an all-encompassing net, taking in all beings who can be guided; it is like health, producing endless health; it is like an antidote to poison, vitiating the poison of desire; it is like a spell, destroying the poison of all folly; it is like wind, removing all barriers and obstacles; it is like an island of jewels, being a mine of the spiritual jewels of all the limbs of enlightenment; it is like a family, producing all good qualities; it is like a home, being the abode of all virtuous qualities; it is like a market, attended by all enlightening 'merchants'; it is like liquid metal, clearing all obstructions caused by actions and afflictions; it is like a honeybee, filling the stores of provisions for omniscience; it is like a road, whereby all enlightening beings approach the city of omniscience; it is like a vessel, holding all pure qualities; it is like rain, settling the dust of afflictions; it is like a basis, defining the respective stations of all enlightening beings; it is like a magnet, unaffected by individual liberation; it is like a jewel, inherently pure; it is like an emerald, being totally beyond the knowledge of all individual illuminates and worldlings; it is like the drum that sounds the hour, because it wakes up beings sleeping in affliction; it is like still, clear water, being pure; it is like an ornament of the finest gold, obscuring all collections of virtue in the conditioned realm; it is like an enormous mountain, being invulnerable to anything in the triple world; it is like a savior, not abandoning any who take refuge in it; it is like motivation, because it draws you toward your aim; it is like intelligence, because it creates contentment of the heart; it is like sacrifice, because it satisfies all beings; it is like understanding, because it is what is best in the minds of all beings; it is like a treasury, preserving all enlightened qualities; it is like a summary, containing all the practices and vows of enlightening beings; it is like a protector, protecting all beings; it is like a guardian, repelling all evils; it is like the net of Indra, rounding up the titans of afflictions; it is like the snare of the sky god, rounding up the teachable; it is like the fire of Indra, burning up all habitual propensities and afflictions; it is like a monument for the world. In sum, the virtues of the determination for enlightenment are equal to all the qualities and virtues of buddhas. Why? Because it is the source of all the practices of enlightening beings, and from it come all buddhas of past, future, and present. Therefore, whoever has aroused the determination for supreme perfect enlightenment becomes imbued with measureless virtues because of being absorbed by the will for omniscience.

"Just as there is a medicine called 'fearless' that prevents five perils—one is not burned by fire, not affected by poison, not wounded by weapons, not swept away by water, not suffocated by smoke—in the same way, an enlight-

ening being who has taken the medicine of the will for omniscience is not burned by the fire of passion, not affected by the poison of objects, not wounded by the weapons of afflictions, not swept away by the torrent of existence, not suffocated by the smoke of false discrimination.

"Just as there is a medicine called 'liberated' that frees one from fear of attack, in the same way an enlightening being who has taken the medicine of knowledge of aspiration for enlightenment has no fear of being impinged upon by the mundane whirl.

"Just as there is an herb whose scent repels all poisonous snakes, in the same way the scent of the determination for enlightenment wards off the vipers of afflictions.

"Just as a person who has taken the herb of invincibility is victorious over all enemies, the enlightening being who has taken the herb of invincibility of the will for omniscience is invulnerable to all opposing demons.

"Just as there is a medicine called 'extracting' that removes all barbs, so all barbs of passion, hatred, delusion, and views drop out of the enlightening being who has taken the extracting medicine of the determination for enlightenment.

"Just as there is a medicine called 'good to see' that cures all illnesses, the enlightening being who has taken the good-to-see medicine of the aspiration for enlightenment is cured of all the illnesses of afflictions and ignorance.

"Just as there is a medicinal tree called 'continuity' whose bark heals all wounds and ulcers upon application and which itself regrows as it is stripped, the tree of continuity of omniscience, which grows from the seed of the essence of enlightenment, heals the wounds and ulcers of actions and afflictions of the faithful on sight, and the tree of omniscience cannot be exhausted or killed by all beings.

"Just as there is a kind of herb that promotes growth, by the efficacy of which all the trees in the continent grow, similarly by the efficacy of the growth-promoting drug of the will for enlightenment, the saints and enlightening beings all grow.

"Just as there is an herb called 'attainment of pleasure,' which when applied to the body produces physical and mental health, in the same way the 'attainment of pleasure' herb of the aspiration for omniscience produces physical and mental health in enlightening beings.

"Just as there is an herb called 'gaining memory' that purifies the conscious memory, in the same way the memory herb of the aspiration for enlightenment produces in enlightening beings purity of unhindered memory of all buddha-teachings.

"Just as there is an herb called 'great lotus' by which one may live for an eon, the enlightening being who keeps taking the great spiritual medicine of the will for enlightenment becomes able to live for countless eons.

"Just as there is an herb of invisibility that renders one invisible to any humans or nonhumans, the enlightening being under the protection of the

invisibility herb of the will for enlightenment, who is assured of buddhahood, cannot be seen in the range of all demons.

"Just as there is a great jewel in the ocean called 'totality of all jewels,' which is such that it is impossible for all the conic fires to evaporate even a drop of the ocean where it is, in the same way it is impossible that enlightening beings whose mental course is imbued with the 'totality of all jewels' gem of the determination for omniscience could lose even one virtue dedicated to omniscience; whereas if they abandon the determination for omniscience, all of their roots of goodness would evaporate.

"Just as there is a great jewel called 'collection of all lights,' which in a necklace obscures all jewelry, in the same way an enlightening being wearing the ornament of the 'collection of all lights' mind-jewel of the aspiration for enlightenment is unsurpassed by all aspirations to individual salvation.

"Just as there is a water-clarifying jewel that will clear all turbidity and foulness from water in which it is placed, in the same way the water-clarifying jewel of the determination for enlightenment clears all the murk and turbidity of afflictions.

"Just as fishers wearing the water dwelling gem do not die in water, in the same way an enlightening being protected by the water-dwelling gem of the will for omniscience does not die in the sea of the mundane whirl.

"Just as there is a jewel called 'dragon scale gem,' with which fishers and others who live from the sea enter the abodes of the dragons without being attacked by dragons or sea serpents, in the same way an enlightening being holding the spiritual jewel of the dragon of knowledge of the determination for omniscience enters the abodes of the realm of desire without being harmed.

"Just as the chief of gods overwhelms other gods when wearing the jewel of lordship, in the same way the enlightening being wearing the crown of vows with the regal jewel of the aspiration for omniscience overwhelms all in the triple world.

"Just as someone with a wish-fulfilling jewel does not fear poverty, the enlightening being with the wish-fulfilling jewel of the aspiration for omniscience has no fears about livelihood.

"Just as a 'sun beauty' jewel emanates fire when exposed to the sun, in the same way the sunny jewel of the will for omniscience emanates the fire of knowledge when touched by the light rays of the jewel of wisdom.

"Just as the moon beauty jewel emits water when touched by moonlight, in the same way the moon beauty jewel of the aspiration for enlightenment emits the water of commitment to all good when touched by the light of the moon of dedication of roots of goodness.

"Just as great elephants wearing a crown of wish-fulfilling jewels have no fear of attack, in the same way those wearing the crown of wish-fulfilling jewels of great compassion of the aspiration for enlightenment have no fear of the ills of the state of misery.

"Just as a jewel called 'repository of the adornments of the world' fulfills the wishes of all beings without ever being exhausted, in the same way the

aspiration for enlightenment, the great jewel containing the adornments of all worlds, is never exhausted because of fulfilling the undertaking of enlightenment, which is the wish of all beings.

"Just as the great jewel of a sovereign king dispels darkness and lights up the palace, in the same way the royal jewel of the aspiration for omniscience dispels the darkness of ignorance in all states of being and radiates the great light of knowledge in the realm of desire.

"Just as everything bathed in sapphire light becomes blue, wherever the sapphire of the aspiration for omniscience is taken, and whatever roots of goodness are dedicated by the will for omniscience, all become the color of the jewel of omniscience.

"Just as a jewel in a shower of filth does not absorb any foul odors, in the same way the jewel of the aspiration for enlightenment is not defiled though in the realm of desire, because it is essentially pure.

"Just as the jewel 'pure light' outshines all other jewels, in the same way the jewel of ultimately pure light of the aspiration for omniscience is not overcome by the accumulated virtues of all ordinary people, or all learners, saints, and solitary illuminates.

"Just as one fiery jewel disperses all darkness, in the same way one fiery jewel of the aspiration for omniscience, coupled with objective observation and correct thought, dispels the darkness of ignorance.

"Just as a priceless jewel in the hand of a merchant in a boat on the sea is superior in beauty and value to hundreds of thousands of crystals in town, in the same way the priceless jewel of the aspiration for omniscience, even in the ocean of the mundane whirl, in the boat of vows, in the determination of an enlightening being who has just aspired to enlightenment for the first time, even though not having yet reached the city of omniscience, is still superior to the crystals of all hearers and individual illuminates in the town of liberation.

"Just as the jewel known as the 'powerful king,' even when on the surface of the earth, shows the arrays of appearances of the abodes on the far-distant sun and moon, in the same way the powerful king jewel of the aspiration for omniscience, in which all virtues are purified, even while in the mundane whirl shows the arrays of appearances of the spheres of all buddhas in the great sun and moon of knowledge of those who realize Thusness in the reaches of the sky of the cosmos of reality.

"Just as all the wealth, jewels, silver, gold, flowers, perfumes, garlands, clothes, and furnishings there are as far as the sun and moon shine do not match the worth of the powerful king jewel, in the same way, all the virtues of celestials and humans, all Buddhist disciples and self-illuminates, tainted or untainted, as far as the scope of the reality-realm reveals, do not match the worth of the powerful king jewel of the determination for enlightenment.

"Just as the jewel known as 'containing the arrays of the oceans' shows the arrays of all oceans, in the same way the determination for enlightenment shows the array of the ocean of the scope of all-knowledge.

"Just as nothing surpasses celestial gold, with the exception of a wish-fulfilling jewel, there is nothing except the wish-fulfilling jewel of omniscience, which surpasses the celestial gold of the aspiration for enlightenment.

"Just as a master snake-catcher can place all serpents under his control, the enlightening snake-catcher who has mastered the will for enlightenment can place all the serpents of affliction under control.

"Just as an armed warrior is invulnerable to enemy troops, the enlightening being armed with the determination for omniscience becomes invulnerable to the enemy troops of afflictions.

"Just as one handful of celestial serpent sandalwood powder perfumes a thousand worlds, and three thousand worlds full of jewels cannot match the worth of an ounce of it, in the same way one element of the celestial serpent sandalwood of the aspiration for omniscience perfumes the whole cosmos with virtue and surpasses the minds of all learners, those who are beyond learning, and self-illuminates.

"Just as the precious snowy sandalwood stops all burning and cools the whole body, in the same way the snowy sandalwood of the aspiration for omniscience stops the burning of all afflictions, false notions, lust, hatred and delusion, and cools the body of knowledge.

"Just as all who come to the polar mountain become one color, gold, in the same way all who approach enlightening beings who are entirely dedicated to omniscience become one color, the color of omniscience.

"Just as the bark of a tree of paradise emits a fragrance that is not found in all the flowers on earth, in the same way the fragrance of the bark of virtue and knowledge of the tree of vows grown from the seed of enlightening beings' determination for omniscience is not found in any of the flowers of hearers and individual illuminates, who have lesser roots of goodness, in their untainted discipline, concentration, wisdom, liberation, and knowledge and vision of liberation.

"Just as it can be known of a budding tree of paradise that it will produce hundreds of thousands of blossoms, in the same way it can be known that the paradise tree of the aspiration for omniscience budding with roots of goodness will produce countless flowers of enlightenment, imperfect and perfect, in celestials and humans.

"Just as the fragrance of cloth or oil perfumed for one day with paradise tree flowers is not to be found in cloth or oil perfumed for a hundred thousand days with jasmine flowers, in the same way the fragrance of enlightening beings' virtue and knowledge, of the mind and body infused for one lifetime with the determination for omniscience, wafts to the presence of all buddhas in the ten directions, and is not to be found in the fragrance of untainted virtue and spiritual knowledge of those infused for a hundred thousand eons with the aspirations of those who seek individual salvation.

"Just as there is a kind of tree that grows in an ocean, on all of which, from its roots to its flowers and fruits, all beings are at all times living, in the same

way the world is sustained by the process of enlightening, growing from the root of vows based on great compassion, from the initial aspiration for omniscience through the duration and ending of the true teaching.

"Just as there is an ointment called 'golden light,' one ounce of which will make a thousand ounces of copper gold, while those thousand ounces of copper cannot appropriate the ounce of ointment and make it copper, in the same way the one element of the essence of the aspiration for omniscience, concentrated by knowledge of dedication of roots of goodness, takes away the copper of the barriers caused by actions and afflictions and makes them into the color of total knowledge of all things, and the essential element of the aspiration for omniscience cannot be defiled or appropriated by any actions or afflictions.

"Just as even a little bit of fire will produce as much flame as the amount of fuel it gets, in the same way even a little bit of the fire of the determination for omniscience, because of mixing with objects, will increase in its production of flames of knowledge to the extent of the provisions it is supplied with.

"Just as millions of lamps can be lit from one lamp, without the one lamp being exhausted or diminished by all the lamps taking their flame from it, in the same way from the one lamp of the aspiration for omniscience the lamps of aspiration for omniscience of all buddhas of past, future, and present are lit, yet the one lamp of aspiration for omniscience is not exhausted, and shines undiminished by the lights of the lamps of aspiration to omniscience proceeding from it.

"Just as when a lamp is put into a room, even a thousand years of darkness immediately vanishes and it lights up the place, in the same way when the lamp of the aspiration for omniscience enters the room of the mind of sentient beings, dark with ignorance, immediately untold eons of darkness caused by the obstruction by afflictions is dispelled, and the lamp produces the light of knowledge.

"Just as a lamp makes light according to the condition of its wick, and burns as long as there is a supply of oil, in the same way the lamp of the aspiration for omniscience lights up the realm of reality according to the excellence of the wick of vows of the enlightening being, and as long as there is a supply of the oil of the practice of universal compassion, so long will there be the power for the buddha-tasks of guiding sentient beings and purifying lands.

"Just as celestial gold ornaments on the head of the king of gods of control over others' emanations cannot be outshone by any of the celestials in the realm of desire, in the same way the celestial gold ornament of the aspiration for omniscience, set on perfected virtue and fastened on the head of universal vows of nonregressing enlightening beings, cannot be outshone by ordinary people or by learners or attainers of individual liberation.

"Just as lion cubs thrive on the roar of the lion, king of beasts, while the other animals all hide, in the same way by the roar of omniscience of the Buddha, the human lion, extolling the determination for enlightenment,

the lion-cub beginning enlightening beings thrive on the enlightened teachings, while all grasping, clinging people hide.

"Just as the strings of all instruments snap at the sound of an instrument strung with lion sinew, in the same way at the virtue-extolling sound of the instrument strung with the sinew of the aspiration for enlightenment of the buddha-lion whose body is the transcendent ways, the strings of the lute of sensuality snap and the songs of praise of the virtues of the individually liberated fade out.

"Just as a drop of lion milk in an ocean of cow milk causes all the milk to separate and does not mix with it, in the same way the ocean of milk of acts and afflictions accumulated over hundreds of thousands of eons is destroyed by putting into it one drop of the milk of the determination for omniscience of the Buddha, the human lion, and it does not mix with the liberation of those who are only enlightened for themselves alone.

"Just as the extraordinary power of the cry of a kalavinka chick still in the shell is not found in any of the birds of the mountains, even when they are full grown, in the same way the extraordinary power of the cry of universal compassion of the aspiration for enlightenment of a fledgling enlightening being still in the shell of the mundane whirl is not found in the individually liberated.

"Just as the wing flapping power and clear vision of a newborn garuda is not found even in fully grown birds of other species, in the same way the power of the determination for enlightenment and the purity of the mind of compassion in a beginning enlightening being born in the family of the buddhas is not found even in seekers of individual liberation and self-illuminates who have been practicing for a long time.

"Just as a spear in the hand of a powerful man can pierce any armor, however strong it is, in the same way the spear of the determination for omniscience, in the hand of an enlightening being of steadfast vigor, pierces the armor of all views and propensities.

"Just as a mighty man full of wrath cannot be defeated by any man on earth as long as there are eruptions on his forehead, in the same way a mighty enlightening being filled with universal love and compassion cannot be overcome by any devils or actions in any world as long as the eruptions of the determination for omniscience do not disappear from the face of will.

"Just as the special strength of application to technique of a student of archery is not found in a teacher of archery who has already learned it all, the special strength of zealous practice of beginning enlightening beings is not found in those who seek and attain personal salvation without the aspiration for universal enlightenment.

"Just as the first step in learning archery is to learn the stance, in the same way for an enlightening being learning about omniscience is the first step to understanding all the buddha-teachings in the act of setting out with the determination for omniscience.

"Just as when a magician is going to make a display of magical effects, all the effects are accomplished by first thinking of the magical formula, in the

same way when manifesting the spheres of buddhas and enlightening beings, the establishing of the spheres of buddhas and enlightening beings takes place by first evoking the vow to accomplish enlightenment.

"Just as all magical formulas are formless and invisible but produce magical phantoms with form by mental activity, in the same way the determination for omniscience is formless and invisible, yet it fashions all spiritual realms with arrays of ornaments of all virtues merely by control of mental activity.

"Just as all rats and mice take cover as soon as they see a wildcat on the prowl, in the same way all conditioning and affliction flee just from the proceeding of application of intense determination for omniscience.

"Just as when one puts on an ornament of the finest gold it outshines all bangles, in the same way the enlightening being wearing the gold ornament of the determination for omniscience outshines the ornaments of virtue of all hearers and individual illuminates.

"Just as even the smallest bit of the most powerful magnet can burst strong chains asunder, in the same way even the smallest bit of aspiration for omniscience with powerful determination can burst asunder the chains of views, ignorance, and craving.

"Just as wherever a magnet is used, all metals that it expels are repelled and do not remain there or join with it, in the same way wherever the determination for omniscience is used, whether in the midst of actions or afflictions or the liberation of hearers and individual illuminates, those actions and afflictions and individual liberation are expelled and do not remain or join with it.

"Just as a fisher with knowledge of sea monsters is free from fear of any creatures of the sea and is safe from harm even in the mouth of a whale, in the same way the enlightening being with the knowledge of the powerful determination of the aspiration for enlightenment is free from fear of all the actions and afflictions of the mundane whirl and cannot be annihilated even in the midst of realization of individual liberation, because of not falling into the extinction produced by witness of ultimate reality.

"Just as one who has drunk the elixir of immortality does not die from the attacks of others, in the same way the enlightening being who has drunk the immortality elixir of the aspiration for omniscience does not die in the stages of learners of individual salvation and does not cease acting on the vow of universal compassion of enlightening beings.

"Just as a man who has perfected the ointment of invisibility can wander through people's houses unseen by anyone, the enlightening being grounded on the wisdom and commitment of the determination for enlightenment can roam in the realms of all demons without being seen by any demons.

"Just as a person who cleaves to a great king does not fear ordinary people, the enlightening being who cleaves to the spiritual king of the determination for omniscience does not fear any obstacles, hindrances, or states of misery.

"Just as someone in water is in no danger from fire, the enlightening being who is soaked in the virtue of the aspiration for enlightenment is in no danger from the fire of knowledge of individual liberation.

"Just as a person who cleaves to a heroic warrior does not fear enemies, the enlightening being who cleaves to the heroic warrior of the determination for omniscience does not fear the enemies that are evil actions.

"Just as the king of gods with the thunderbolt weapon crushes all the titans, the enlightening being with the thunderbolt of the steadfast will of the aspiration for omniscience crushes all the titans of demons and false teachers.

"Just as a person who takes the elixir of life lives for a long time and does not grow weak, the enlightening being who uses the elixir of the aspiration for omniscience goes around in the mundane whirl for countless eons without becoming exhausted and without being stained by the ills of the mundane whirl.

"Just as in all compounds of herbal extracts potable water is primary, never spoiling, in the same way in the application of preparations of all enlightening beings' practices and vows the determination for omniscience is primary, never becoming corrupt.

"Just as in all of a person's doing the faculty of life is the primary necessity, for an enlightening being to absorb the buddha-teachings the aspiration for enlightenment is the primary necessity.

"Just as a person who has lost the faculty of life has no way to live, being unable to do anything for his people, in the same way an enlightening being without the life root of the determination for omniscience has no way to live, being unable to obtain enlightened knowledge for all beings.

"Just as the ocean cannot be ruined by any poisons, the ocean of aspiration for omniscience cannot be ruined by any of the poisons of compulsive actions, afflictions, or aspirations for personal liberation alone.

"Just as the sun is not outshone by the lights of all the stars, the sun of aspiration to omniscience is not outshone by the taintless virtues of those who are personally liberated.

"Just as a newborn prince is not inferior to fully grown ministers, because of his superior birth, a beginning enlightening being, born in the family of the enlightened spiritual kings, is not inferior to Buddhist disciples with long experience in religious practice, because of the superiority of universal compassion of the aspiration for enlightenment.

"Just as a minister, no matter how old, should pay respect to a prince, no matter how young, and a prince need not honor a minister, in the same way Buddhist disciples and self-illuminates, no matter how long they have performed religious practice, should pay respect to even a beginning enlightening being, and the enlightening being need not honor those who are enlightened only for themselves.

"Just as a prince, without any power yet never without the character of royalty, is not equaled even by the ministers who have gained eminence, because of his superior birth, in the same way a beginning enlightening

being, no matter how much under the sway of action and affliction, is never without the character of the aspiration for omniscience, and is not equaled even by eminent Buddhist disciples and self-illuminates, because of being of the family of enlightened ones.

"Just as a clear jewel appears impure to a clouded eye, the inherently pure jewel of the aspiration to omniscience is perceived as impure by those whose eye of unbelief is beclouded by ignorance.

"Just as a body of medicine endowed with all medical knowledge and medicinal herbs curse the diseases of sentient beings by sight, contact, and association, in the same way the body of vows and knowledge of enlightening beings, sustained by the knowledge and medicine of wisdom and means assembling all roots of goodness, endowed with the will for enlightenment, cures sentient beings' diseases of afflictions by hearing, seeing, association, recollection, and application.

"Just as a goose-feather robe is not stained by any dirt, the goose-feather robe of the aspiration for enlightenment is not stained by the dirt of afflictions of the mundane whirl.

"Just as a wooden figure held together by the main pin does not fall apart and can perform any kind of movement, in the same way the body of the vow and knowledge of omniscience, held together by the main pin of the vow of enlightenment, can perform the tasks of enlightening beings, and does not fall apart as the embodiment of the vow of omniscience.

"Just as a machine without its pins cannot work, even though the parts are the same, similarly, the enlightening being without the commanding will of the aspiration to omniscience cannot attain buddhahood, even though the preparations of the parts of enlightenment be the same.

"Just as a sovereign ruler has a precious incense by the perfume of which his four armies are levitated into the air, in the same way the roots of goodness of an enlightening being, perfumed by the incense of the determination for omniscience, leave the mundane and end up in the unconditioned realm of the sky of enlightened knowledge.

"Just as diamond comes from nowhere else but a jewel mine, from a diamond or gold mine, in the same way the diamondlike aspiration for omniscience comes from nowhere else but the jewel mine of roots of goodness in sentient beings' minds, from the diamond mine of universal compassion saving all beings, or from the gold mine of concentration on omniscience.

"Just as there is a kind of tree called 'rootless' whose roots cannot be found, yet branches, leaves, and flowers appear luxuriantly on the tree, in the same way the root of the aspiration for omniscience cannot be found, yet it appears in all worlds, blooming with all virtues, knowledge, and mystic capacities, forming a web of vows.

"Just as a diamond does not shine beautifully in another kind of vessel, and cannot be held in an imperfect, perforated vessel, only in a perfect vessel, in the same way the diamond of the aspiration for omniscience does not shine in the vessels of people with inferior resolutions, in the envious, in the immoral, in the mentally corrupt, in the lazy, in the heedless, or in the stu-

pid, and it cannot be held by a vessel of a wavering, inconstant mind with defective will, only in the precious vessel of the powerful will of an enlightening being.

"Just as diamond pierces all jewels, the diamond of the determination for omniscience pierces the jewels of all truth.

"Just as adamant splits all mountains, the adamant of the aspiration for omniscience splits the mountains of all views.

"Just as even a cracked diamond is better than an ornament of gold, the finest of precious metals, in the same way the diamond of the aspiration for omniscience is better than the gold ornaments of the virtues of hearers and individual illuminates, even if the will is broken by adversity.

"Just as a diamond, even if cracked, relieves poverty, in the same way the diamond of the determination for omniscience, even if split, relieves the poverty of the mundane whirl.

"Just as a diamond, however little, breaks all gems and stones, in the same way the diamond of the aspiration for omniscience, focused on however small an object, breaks all ignorance.

"Just as a diamond does not come into the hands of an ordinary man, the diamond of the determination for omniscience does not come into the hands of those of low intentions and poor roots of goodness.

"Just as someone who has no knowledge of gems does not recognize the qualities of diamonds or understand their excellence, in the same way a stupid person does not know the qualities of the diamond of wisdom of the aspiration for enlightenment and does not understand its excellence.

"Just as a diamond cannot be worn out, the diamond of the aspiration for enlightenment, the basis of omniscience, cannot be worn out.

"Just as the thunderbolt weapon cannot be held even by a strong man unless he has superhuman strength, likewise the thunderbolt of the aspiration for enlightenment cannot be held even by the mighty saints and sages, only by the great enlightening beings with great illumination, excelling in the superhuman might of infinite roots of goodness based on the power of the cause of omniscience.

"Just as a thunderbolt can prevail where all other weapons cannot, and will not be destroyed, in the same way where the weapons of vows and knowledge of all Buddhist disciples and self-enlightened ones cannot prevail, in developing and guiding people or living through the toils of practice through the ages of past, present, and future, there the enlightening being who holds the great thunderbolt weapon of the determination for omniscience, indefatigable, prevails unharmed.

"Just as adamant cannot be held on any spot on the earth except on an adamantine surface, in the same way the adamant vows of emancipation of enlightening beings cannot be held by those whose goal is personal salvation only; it can only be supported by the adamantine ground of the resolute determination for universal enlightenment.

"Just as the ocean does not leak any water because it is a solid container with an unyielding ground, in the same way the roots of goodness of an

enlightening being, grounded on adamant, solid, unyielding dedication to enlightening, do not die out in any states of existence.

"Just as earth set on an adamantine base does not collapse or sink, in the same way the vows of enlightening beings, grounded on the adamantine base of the determination for enlightenment, are not rent apart and do not collapse in any mundane realm.

"Just as a diamond does not rot in water, the diamond of the aspiration for enlightenment does not decompose or soften even though it remain in the water of action and affliction for all ages.

"Just as a diamond is not burnt or heated by fire, the diamond of the determination for omniscience is not burnt by the fires of suffering of the mundane whirl and is not heated up by the fires of afflictions.

"Just as the seat of buddhas sitting on the site of enlightenment battling the devil and awakening to omniscience cannot be supported by any spot on earth except the earth surface of the adamantine center of the universe, in the same way the great force of power of the roots of goodness of enlightening beings aspiring to perfect enlightenment, carrying out the practice, fulfilling the transcendent ways, entering into tolerance, attaining spiritual station, dedicating roots of goodness, receiving assurance of buddahood, providing the necessities for the path of enlightening beings, and holding the multitudes of teachings of all buddhas, cannot be sustained by mind other than the mind set on omniscience, the adamantine core of all vows and knowledge.

"The aspiration for omniscience has these and untold other extraordinary virtues; and those who have set their minds on supreme perfect enlightenment are, have been, and will be endowed with such virtues. Therefore you have made a great gain in having aspired to supreme perfect enlightenment and seeking the practice of enlightening beings, because of attainment of these virtues.

"Also, you ask how an enlightening being is to learn and carry out the practice of enlightening beings. Go into this great tower containing the adornments of Vairocana and look—then you will know how to learn the practice of enlightening beings, and what kind of virtues are perfected in those who learn this."

Then Sudhana respectfully circumbulated the enlightening being Maitreya and said, "Please open the door of the tower, and I will enter." Then Maitreya went up to the door of the tower containing the adornments of Vairocana, and with his right hand snapped his fingers; the door of the tower opened, and Maitreya bade Sudhana to enter. Then Sudhana, in greatest wonder, went into the tower. As soon as he had entered, the door shut.

He saw the tower immensely vast and wide, hundreds of thousands of leagues wide, as measureless as the sky, as vast as all of space, adorned with countless attributes; countless canopies, banners, pennants, jewels, garlands of pearls and gems, moons and half moons, multicolored streamers, jewel nets, gold nets, strings of jewels, jewels on golden threads, sweetly ringing bells and nets of chimes, flowers showering, celestial garlands and streamers,

censers giving off fragrant fumes, showers of gold dust, networks of upper chambers, round windows, arches, turrets, mirrors, jewel figurines of women, jewel chips, pillars, clouds of precious cloths, jewel trees, jewel railings, jeweled pathways, jeweled awnings, various arrays of the floor, chambers of jewels, jeweled promenades, rows of golden banana trees, statues made of all kinds of jewels, images of enlightening beings, singing birds, jewel lotuses, lotus ponds, jewel stairways, ground of masses of various jewels, radiant gems, arrays of all kinds of jewels. Also, inside the great tower he saw hundreds of thousands of other towers similarly arrayed; he saw those towers as infinitely vast as space, evenly arrayed in all directions, yet these towers were not mixed up with one another, being each mutually distinct, while appearing reflected in each and every object of all the other towers.

Then Sudhana, seeing this miraculous manifestation of the inconceivable realm of the great tower containing the adornments of Vairocana, was flooded with joy and bliss; his mind was cleared of all conceptions and freed from all obstructions. Stripped of all delusion, he became clairvoyant without distortion, and could hear all sounds with unimpeded mindfulness. He was freed from all scattering of attention, and his intellect followed the unobstructed eye of liberation. With physical tranquillity, seeing all objects without hindrance, by the power of production everywhere he bowed in all directions with his whole body.

The moment he bowed, by the power of Maitreya, Sudhana perceived himself in all of those towers; and in all those towers he saw various diverse inconceivable miraculous scenes. In one tower he saw where the enlightening being Maitreya first aspired to supreme perfect enlightenment, what his family was, what his basic goodness was, how he was inspired, how he was encouraged by spiritual friends, how long he lived, what age he lived in, what buddha he met, what land he adorned, what assembly he was in, and what kind of special vows he undertook. He also perceived the length of life of the beings and the buddha of that time, and saw himself in the presence of that buddha, and saw all of his works.

In one tower he saw where Maitreya first attained absorption in love, whence came his name, "The Loving One." In another he saw where he carried out spiritual practice; in another, where he fulfilled the transcendent ways; in another, where he attained acceptance of things as unoriginated; in another, where he was assured of supreme perfect enlightenment, how he was assured, by whom, and how long it was predicted it would be before he was enlightened.

In one tower he saw Maitreya as a sovereign king directing people to virtuous action; in another he saw Maitreya as a world guardian bestowing well-being and happiness on the world; in another he saw Maitreya as Indra, fostering detachment in those obsessed with pleasure; in another he saw Maitreya as Brahma, describing to people the measureless pleasure of meditation; in another he saw Maitreya as the chief of the gods of timely portion, describing to people the virtues of attentiveness and diligence; in another he saw Maitreya as the chief of the heaven of contentment, revealing the virtues

of enlightening beings bound to become buddhas in one lifetime; in another he saw Maitreya as a king of the heaven of good emanations, showing a company of celestials the array of emanations of all enlightening beings; in another he saw Maitreya as a lord of the heaven of control, explaining to the gods control over all phenomena; in another he saw Maitreya causing the devil to act, showing the gods the impermanence of all states of being; in another he saw Maitreya born in the palace of titans, teaching the titans truth so that they might do away with all conceit, pride, and arrogance, plunge into the ocean of knowledge, enter the ocean of spiritual knowledge, and attain the magic of knowledge of truth.

In one tower he saw the underworld and saw Maitreya illumine the great hells with light and relieve the hellish pains of the beings in hell. In another tower he saw the ghost world and saw Maitreya giving much food and drink to the ghosts, relieving their hunger and thirst. In another tower he saw Maitreya guiding the beings in the animal realm.

In one tower he saw Maitreya expounding the Teaching to world guardians in an assembly of celestial kings; in another he saw him in a group of chief gods of the thirty-three-fold heavens; in another he saw him in a group of chiefs of the heaven of timely portion; in another he saw him in a group of lords of the heaven of contentment; in another he saw him in a group of chiefs of the heaven of good emanations; in another he saw him in a group of kings of the heaven of control; in another tower he saw Maitreya as a Great Brahma in a group of Brahma lords, expounding the Teaching.

In one tower he saw Maitreya in a group of dragons and serpents; in another, in a group of goblins and fiends; in another, in a group of titans and demons; in another, in a group of giant serpents; in another, in a group of human chiefs; in another tower, he saw the enlightening being Maitreya in a group of gods, dragons, goblins, fiends, cherubs, titans, birds, minotaurs, serpents, humans, and nonhumans, expounding the Teaching to them.

In one tower he saw Maitreya in a group of hearers; in another, in a group of individual illuminates; in another, in a group of enlightening beings; in another tower, he saw Maitreya expounding the Teaching to beginning enlightening beings who had just set their minds on enlightenment. In another tower he saw Maitreya extolling the excellences of the stages to those who had undertaken practice; in another, to those who had attained tolerance and were irreversible; in another, to those bound to be enlightened in one lifetime who had attained coronation; in another tower, to enlightening beings in the first stage.

In another tower he saw Maitreya with enlightening beings in stages up to the tenth, extolling the excellence of all the stages. In another tower he saw Maitreya speaking of the infinity of fulfillment of the transcendent ways; in another, of impartiality in approaching and entering into all studies; in another, of breadth of entry into concentration; in another, of depth of liberation; in another, of pervasion of the realm of higher knowledge of quiescent meditation, concentration, and trance; in another, of entry into the methods of guidance in enlightening practice; in another, of breadth of

performance of vows; in another tower he saw Maitreya with a group of enlightening beings engaged in the same practice as he, speaking of the relevance of providing for the welfare and happiness of all beings, of the various arts and sciences to be employed for the benefit of the world.

In another tower he saw Maitreya with a group of enlightening beings bound to be enlightened in one life, telling them about coronation with the knowledge of all buddhas. In another tower he saw Maitreya perambulating ceaselessly for hundreds of thousands of years; in another, he saw him engaged in recitation; in another, engaged in contemplation of doctrine; in another, engaged in exposition of doctrine; in another, engaged in writing down the Teaching; in another, absorbed in concentration on universal love; in another, absorbed in all the meditations and immeasurables; in another, absorbed in the points of totality and the liberations; in another tower he saw Maitreya absorbed in the practice of bringing forth the higher knowledge of enlightening beings.

In one tower he saw enlightening beings absorbed in an enlightening concentration which emanated phantoms, and saw multitudes of all kinds of emanations coming from every pore of their bodies. From the pores of some he saw multitudes of celestial hosts emerging; from some he saw multitudes of dragons, goblins, cherubs, titans, birds, minotaurs, serpents, Indras, Brahmas, world guardians, and emperors; from some he saw multitudes of princes; from some he saw multitudes of grandees, ministers, and gentlemen; from some he saw multitudes of hearers, individual illuminates, and enlightening beings; from some he saw multitudes of buddha-bodies; from the pores of some he saw measureless multitudes of phantoms of all sentient beings emerge. He heard various aspects of the Teaching being broadcast from the pores of some of the enlightening beings—teachings of the virtues of enlightening beings, transcendent generosity, discipline, tolerance, vigor, meditation, wisdom, methods, vows, power, knowledge, the means of integration, the immeasurables, concentrations, trance, superknowledge, mystic spells, intellectual powers of analysis and exposition, tranquillity and observation, means of liberation, interdependent origination, the reliances, summarization of teachings, the points of mindfulness, the right efforts, the bases of mystic powers, the religious faculties and powers, the limbs of enlightenment, the paths, explanation of the vehicle of hearers, explanation of the vehicle of individual illuminates, explanation of the Great Vehicle, the stages, tolerances, practices, and vows—in this way he heard voices expressing all the ways into the Teaching being broadcast.

In another tower he saw gatherings of the audiences of buddhas, as well as the various differences among those buddhas, their different families, the infinite variety of their physical adornments, the variety of their life spans, the differences in their lands and eras, the variety of their teachings, the variety of the outwardness of their projected manifestations, the differences in the duration of their true teachings, and all the differences in their assemblies.

In the middle of the great tower containing the adornments of Vairocana

he saw one tower which was bigger than all the others and arrayed with adornments surpassing all the other towers. In that tower he saw a billion-world universe, in which he saw a hundred million sets of four continents, with a hundred million Jambudvipas and a hundred million heavens of contentment. In those Jambudvipa continents he saw the enlightening being Maitreya being born in a lotus calyx; he also saw Maitreya taking seven steps as Indra and Brahma watched, looking over the ten directions, making the lion roar, showing all the stages of childhood, in the palace, out in the garden, setting out for omniscience, appearing to undertake ascetic practice, finally eating food, going to the site of enlightenment, conquering the devil, awakening to enlightenment, steadily gazing on the tree of enlightenment, being asked by Brahma to teach, and turning the wheel of the teaching, going into the celestial abodes, with various different manifestations of enlightening teaching, using various names of eras in different ways, with various different spans of life, various different arrays of gatherings, with various demonstrations of ways of purification of lands, carrying out various practices and vows, with various structures of teaching used as means to develop and mature all concerned, showing various distributions of relics and bases of maintaining the teachings. And everywhere there Sudhana perceived himself at Maitreya's feet.

In all those assemblies, in all the manifestations of works, in the varieties of spans of life, by means of the knowledge based on clear recollection, standing on the ground of knowledge, sure to reach omniscience, Sudhana heard, from all the objects in all those towers, the nets of bells and chimes, the drums and songs, and so on, and from the beings therein, the thunder of inconceivable multitudes of voices. From some he heard of the variety of aspirations for enlightenment; from some, about the variety of offerings to buddhas; from some, about the variety of arrays of buddha-lands; from some, about the infinite variety of teachings of buddhas—thus he heard the voices of all the teachings as they had been expounded in the past.

He also heard about setting out for omniscience—in such-and-such a land the enlightening being so-and-so aspired to enlightenment, heard such-and-such a teaching, was inspired by the spiritual benefactor so-and-so, went to such-and-such a congregation at the foot of the buddha so-and-so in such-and-such a land in such-and-such an age, planted such-and-such roots of goodness, heard about such-and-such qualities of buddhahood, undertook such-and-such a variety of vows with such-and-such an intention, will realize supreme perfect enlightenment in so many eons after having carried out practice for so many eons, will be named so-and-so, will live so long, in a buddha-land with such-and-such qualities, with such-and-such higher commitments, such-and-such guidance of beings, such-and-such a congregation of disciples, individual illuminates, and enlightening beings, the true teaching to last for so many ages after the death of the Buddha, with such-and-such benefits.

He heard another voice saying that in such-and-such a world the enlightening being so-and-so makes so many hundreds of difficult sacrifices in the

practice of transcendent giving; the enlightening being so-and-so keeps the precepts, cultivates tolerance, acquires vigor, attains meditations, engages in the investigation of wisdom; the enlightening being so-and-so, in search of truth, relinquishes kingship, wealth, family, hands and feet, eyes and head, and practices self-mortification by fire; the enlightening being so-and-so, advanced in the teaching of those who arrive at Thusness, works as a spiritual preacher, giving the gift of religion, performs the service of religion, raises the banner of religion, beats the drum and blows the horn of religion, showers the rain of religion, preserves the teaching of the enlightened, adorns monuments to the enlightened, has images of buddhas made, comforts beings, and guards the treasury of truth.

He heard another voice say that the buddha so-and-so now is in such-and-such a world, currently existing and expounding the Teaching, with such-and-such an initiation, in such-and-such an assembly in such-and-such a land in such-and-such an age, with such-and-such a life span, with such-and-such a doctrine guiding people in such-and-such a way, realizing such-and-such vows.

In this manner, from each object Sudhana heard articulations of an infinite variety of aspects of the Teaching, and by listening to all those voices he heard those facets of the Teaching with a mind flooded with joy. From some he got facets of mental command; from others, facets of commitment, tolerance, conduct, transcendence, higher perceptions, mystic knowledge, liberation, and concentration.

He also saw measureless arrays of reflections in the mirrors, reflections of assemblies of buddhas, circles of enlightening beings, congregations of disciples, groups of self-illuminates, defiled lands, pure lands, defiled and pure lands, reflections of all buddhas in one world, worlds with buddhas, small worlds, large worlds, subtle worlds, gross worlds, worlds in the cosmic net of Indra, inverted worlds, level worlds, worlds of hells, animals, and ghosts, worlds full of celestials and humans.

He also saw countless enlightening beings on the promenades or sitting on their seats, engaged in various activities. Some were walking around, some were doing spiritual exercises, some were practicing observation, some were projecting universal compassion, some were working on various sciences having to do with the welfare of the world, some were instructing, some were reciting, some were writing, some were asking questions, some were engaged in ripening conduct, concentration, and knowledge, some were undertaking vows.

He saw webs of jewel lights coming from the pillars, some sapphire, some topaz, some ruby, some white, some crystal, some golden, some emerald, some diamond, some rainbow, some the colors of all lights, delightful to the body and mind, supremely pleasant to the eye.

He also saw the golden statues of women and all the jewel statues with their hands extended downward, holding myriads of flowers, garlands, parasols, banners and pennants, incense and perfume, various jewels on gold strings, various pearl necklaces, garlands of various jewels, holding all kinds

of ornaments in their hands. He saw some figures bowing, crowned with jewels, with steady gaze, palms joined, in gestures of respect. He also saw delicate clouds of pure water imbued with all fragrances coming from the pearl necklaces, and saw long streams flowing from the webs of strings of lapis lazuli. He also saw all the jewel parasols embellished with all kinds of ornaments, and he saw the inner chamber adorned with jewel bells, sets of chimes, silk streamers, strings of bells, slivers of jewels, and heaps of various gems. He saw countless superb red, blue, and white lotuses growing in the lotus ponds, some a foot across, some a fathom across, some as big as a wagon wheel; and in them he saw arrays of various figures—figures of women, men, boys, girls, Indra, Brahma, the world guardians, gods, dragons, goblins, cherubs, titans, birds, centaurs, serpents, sages, saints, and enlightening beings—bodies in the forms of all living beings, various in appearance, joining their palms and bowing in gestures of respect. He also saw figures of buddhas adorned with the thirty-two marks of great people, sitting in the lotus posture.

Also, on the checkerboard lapis-lazuli surface of the ground, he saw inconceivable reflections in each square; here he saw the reflection of a land, there the reflection of a buddha. All the arrays of adornments in those towers he saw reflected in each of the squares.

Also, in all the flowers, fruits, and buds of the jewel trees he saw golden busts of all kinds of beings—buddhas, enlightening beings, gods, dragons, goblins, cherubs, titans, birds, serpents, Indras, Brahmas, the world guardians, human emperors, princes, grandees, ministers, women, men, boys, girls, monks, nuns, male and female devotees, some with flower garlands hanging from their hands, some with strings of jewels hanging from their hands, some holding all kinds of ornaments, some bowing with their palms joined and gaze steady, paying respect, some singing hymns of praise, some in trance, some with a golden luster, some with a silver luster, some with a frosty luster, some with a sapphire luster, some with a shining jewel luster, some shining with the colors of all jewels, some with a saffron luster, some shining like bodies of light, some with bodies adorned with the marks of greatness.

From the crescents adorning the towers he saw reflections of countless moons, suns, stars, and planets emerge and illumine the ten directions.

He also saw the walls of the palatial towers resplendent with checkerboards of all jewels, and in all of the jewel square he saw Maitreya carrying out all the practices of enlightening beings, as he had done while performing enlightening practice in the past: in one square he saw Maitreya giving away his head; in another, giving away clothing; in another, giving away his topknot jewel; in another, giving the crown jewel of truth; in another, giving away his teeth; in another, giving away his tongue; in another, giving away his ears and nose; in another, giving away his heart; in another giving away his marrow and flesh; in another, giving away his blood; in another, giving away his skin; in another, giving away his limbs; in another, giving away his body; in another, giving away his sons, daughters, and wife; in

another, giving away heaps of jewels; in another, giving away village, town, city, and country; in another, giving away the continent; in another, giving away four continents; in another, giving away all powers of rulership; in another, giving away the throne; in another, giving away servants; in another, giving away the palace and harem; in another, giving away parks and retreats; in another, giving parasols, banners, and pennants; in another, giving garlands and perfumes; in another, giving medicines; in another, giving all kinds of food and drink; in another, giving all kinds of implements; in another, giving all kinds of furniture, cushions, and shelters; in another, giving precious copper vessels; in another, giving excellent vehicles; in another, freeing those in bondage; in another, freeing the condemned; in another, giving medical care to the young; in another, showing the right path to those on the path of destruction; in another, navigating the rivers as a boatman; in another, as a wonder horse, rescuing people on the isle of demons in the ocean; in another, as a great seer, practicing the sciences; in another, as a ruler, leading people into the paths of righteous conduct; in another, as a physician, engaged in treating the sick; in another, serving his mother and father; in another, listening to spiritual benefactors; in another, in the form of a Buddhist disciple, engaged in teaching people; in another in the form of a self-illuminate, in another in the form of an enlightening being, in another in the form of a buddha, engaged in teaching people; in another, manifesting existence as paragons of types of beings, developing beings to maturity; in another, as a religious preacher expounding experience of the teachings of buddhas, reciting the teachings, reflecting deeply on them, decorating monuments of buddhas, having statues of buddhas made, enjoining people to honor the buddhas, giving out perfumes, making all kinds of offerings to buddhas, leading people into paths of actions based on virtuous ways, directing people to the precepts, to refuge in the Buddha, the Teaching, and the Community, to listening to the Teaching, to discussion, recital, and profound contemplation of the Teaching, sitting on the lion seat to talk of the Teaching, revealing the enlightenment of buddhas. Thus Sudhana saw Maitreya's practices of the six ways of transcendence over countless eons, projected from each of the squares of the checkerboard walls. In one tower he saw magical arrays of all the spiritual benefactors whom Maitreya attended, and he perceived himself in the presence of all those spiritual benefactors, being welcomed and told not to be weary, to behold this wonder of the enlightening being.

So Sudhana saw these and other inconceivable projections of magnificent scenes from each of the towers and each object in the towers. By the power of unwavering mindfulness, by all-encompassing purity of vision, by unobstructed knowledge of observational skill, by attainment of control over the basis of knowledge of enlightening beings, standing on the ground of knowledge issuing from the perceptions of enlightening beings, he saw this whole endless manifestation of marvelous scenes.

It was like someone asleep seeing various things in a dream—nice houses and mansions, charming villages, towns, and cities, agreeable clothing, food

and drink, or delightful performances of music, song, and dance; or as one might see pleasant parks, gardens, and retreats, trees, rivers, lotus ponds, and mountains, or perceive oneself together with family and friends, or as one might see the ocean, or the polar mountain, or the celestial abodes on the highest mountains, or the whole continent, or perceive oneself to be many miles tall, in which case one would see one's house and surroundings as enormous; one sees all the elements arrayed together, as if it were daytime, and one does not know the length or brevity of the night, nor realize one is asleep. If one sees oneself in a pleasant situation, one's body will be at rest, one will be free from torpor and drowsiness, with all attachments removed, feeling great joy and bliss; it will seem to last long—a day, a week, a fortnight, a year, a century, or even more—and when one awakes, one will remember it all. In the same way Sudhana, by the power of the enlightening being, by the knowledge of the collection of dreams that constitutes the world, the notion of smallness gone from his mind, abiding in the immensely vast unobstructed perception of enlightening beings, with the mental scope of enlightening beings, his intellect having entered into the inconceivable wisdom of enlightening beings, saw the whole supernal manifestation, was perfectly aware of it, understood it, contemplated it, used it as a means, beheld it, and saw himself there.

It was like the case of a dying man hovering in his final mental state, on the brink of the mental state immediately preceding rebirth, faced with the state of being which is caused by his actions, as a result of the accumulation of whatever actions he has done; he will see hell if he has done evil, or the state of animals, ghosts, or the underworld, and may see angry, abusive henchmen of the underworld carrying weapons, and hear the cries of lament and anger of the beings in hell. He will also see the great hells burning, blazing masses of flames, and will see the copper cauldrons and the tortures being carried out, and will perceive those undergoing them. He will also see and feel the pains of the burning of the fires of hell. But by accumulation of good actions one will see heaven, and will see the assemblies of gods and goddesses and all the magnificent arrays of heaven; one will see and experience the enjoyments of the parks, palaces, rivers, lotus ponds, mountains of jewels, and wish-fulfilling trees. At the end of one's life one will feel one has passed away from this world and been reborn in the next, even though one has not yet died; thus by the wonder of the mental realms caused by actions one will see and experience these events. In the same way Sudhana, by the wonder of the states caused by the actions of an enlightening being, saw that whole supernal manifestation of the tower of Vairocana.

Just as a man possessed by a spirit sees various things, and tells of what he is asked about, in the same way Sudhana, by the power of knowledge of an enlightening being, saw all those arrays.

Just as a man who has entered the abode of water spirits, by entering into the perception of water spirits, thinks a day or a week or a fortnight or a month or a year or a century has passed, merely in his perception, and when leaving the perception of water spirits for the perception of humans sees that

it was only a short time, in the same way, with the mindfulness of the perception of an enlightening being, by the power of Maitreya, in that short time Sudhana had the sense of the passage of billions of eons.

There is a celestial mansion called "chamber of the finest ornaments of all worlds," wherein the whole universe is seen by reflection, with all objects clearly defined; in the same way Sudhana saw all those arrays, unconfused, reflected in all the objects.

Just as a monk in the trance of absorption in one of the points of totality is single-minded and undivided whether walking, standing still, sitting, or reclining, and sees and experiences the whole world through entry into the sphere of total absorption in whatever point of totality he is focused on, by the marvel of meditation, in the same way Sudhana saw all those arrays whatever object he immersed himself in.

Just as all the adornments of the cities of celestial musicians are visible in the sky, without constituting a barrier to anyone, just as human abodes within demonic abodes, each distinct within the demonic abodes, are visible according to the purity of the objects of desire, just as reflections of the worlds of the universe are seen in the ocean, just as a magician sees all forms and activities by the power of spells and drugs, in the same way Sudhana, by the inconceivable direction of the magic of the enlightening mystic knowledge of Maitreya, saw all those miraculous displays, by bringing forth the power of magic of knowledge of truth, by the power of mystic knowledge mastered by the enlightening being.

Then the enlightening being Maitreya, entering the tower and relaxing his magical force, snapped his fingers and said to Sudhana, "Arise. This is the nature of things; characterized by nonfixity, all things are stabilized by the knowledge of enlightening beings, thus they are inherently unreal, and are like illusions, dreams, reflections."

Then, at a finger snap, Sudhana emerged from that trance and Maitreya said to him, "Did you see the miraculous display of the magical power of enlightening beings? Did you see the results of the power of enlightening beings' preparations for enlightenment? Did you see the creations of the vows and knowledge of enlightening beings? Did you see the practices and attainments of enlightening beings? Did you hear the enlightening beings' ways of emancipation? Did you see the infinity of adornments of buddha-lands? Did you see the excellence of the vows and expertise of buddhas? Did you realize the inconceivability of the liberation of enlightening beings? Did you experience enlightening beings' bliss of absorption?"

Sudhana said, "I saw, noble one, by the empowerment and spiritual force of the benefactor. And what is this liberation called?"

Maitreya said, "This liberation is called the sanctum of supernal manifestations of unconfused recollection entering into knowledge of all objects of past, present, and future. And an enlightening being assured of enlightenment in one lifetime attains untold liberations like this."

Sudhana said, "Where has that magnificent display gone?"

Maitreya said, "Where it came from."

Sudhana said, "Where did it come from?"

Maitreya said, "It came from the effectuation of the magical power of knowledge of enlightening beings, and it resides in that very magical power. It does not go or come at all, it is not an aggregate or an accumulation, it is not uniform and unchangeable, it is not abiding or fixed in existence, it is not located in any place. It is like the network of clouds of the water spirits which do not appear from body or mind and yet are indeed seen in masses; by the mental power of the water spirits measureless clouds emerge, by the wonder of the realm of the water spirits. In the same way, those supernal manifestations are not internal or external, yet it is not that they are not seen, by the magical power of the enlightening being, and because of your own capacity.

"Just as the illusions of a magician manifesting illusory objects do not come from anywhere or go away, nor are they in transit, yet they appear by the power of spells and drugs, in the same way those supernal arrays have never gone or come, nor accumulated, but they appear by proper learning of the inconceivable magic of knowledge of enlightening beings, by mastery of knowledge empowered by past vows."

Sudhana said, "From how far away do you come?"

Maitreya said, "In the state where there is no coming; the state of enlightening beings is the state of neither motion nor stasis, the state of no support or abode, the state of no passing away or rebirth, the state neither static nor transient, the state of no stirring or arising, the state of no concern or attachment, the state of no deeds or fruition, the state of no origination or destruction, the state of no annihilation or eternity. Furthermore, great compassion is the state of enlightening beings, as they attend to sentient beings who can be guided; great kindness is the state of enlightening beings, as they rescue suffering beings; discipline is the state of enlightening beings, as they become reconstituted according to will; commitment is the state of enlightening beings, based on past vows; spiritual power is the state of enlightening beings, as they manifest all that is pleasant; nondoing is the state of enlightening beings, as they do not leave the presence of all buddhas; neither grasping nor rejecting is the state of enlightening beings, as they are not obsessed with body or mind; wisdom and means is the state of enlightening beings, as they adapt to sentient beings, manifesting emanations is the state of enlightening beings, their bodies being equivalent to reflected images.

"And you ask how far away I come from—I come here from the village of Kuti in the territories of the Malada people, land of my birth. There is a gentleman there named Gopalaka, who guides people into the buddha-teachings, teaches the native people according to their capacities, and establishes family and relatives, priests and householders, in the Great Vehicle."

Sudhana asked, "What are the native lands of enlightening beings?"

Maitreya said, "There are ten native lands of enlightening beings. What are they? The arousal of the aspiration for enlightenment is a native land of

enlightening beings, causing one to be born in the family of enlightening beings. Strong will is a native land of enlightening beings, causing one to be born in the family of spiritual friends. The stages are a native land of enlightening beings, causing one to be born in the family of the transcendent ways. Carrying out vows is a native land of enlightening beings, causing one to be born in the family of sublime acts. Universal compassion is a native land of enlightening beings, causing one to be born in the house of means of salvation. Profound contemplation is a native land of enlightening beings, causing one to be born in the house of transcendent wisdom. The Great Vehicle is a native land of enlightening beings, causing one to be born in the house of skill in means. Educating sentient beings is a native land of enlightening beings, causing one to be born in the house of buddhas. Knowledge and means is a native land of enlightening beings, causing one to be born in the house of tolerance of things as unoriginated. Practicing and realizing all truths is a native land of enlightening beings, causing one to be born in the house of all buddhas of past, future, and present.

"Transcendent wisdom is the mother of enlightening beings, skill in means is the father of enlightening beings, transcendent generosity is the milk of enlightening beings, transcendent discipline is their nurse, transcendent tolerance is their adornment, transcendent vigor is what makes them grow, transcendent meditation purifies their practice, spiritual friends teach them, the elements of enlightenment are their companions, all enlightening beings are their siblings, the determination for enlightenment is their family, practice is the rule of their family, the stages are their residence, attainment of tolerance is birth in the family, carrying out vows is acquisition of the knowledge of the family, purity of conduct is following the rule of the family, promoting the Great Vehicle is preserving the continuity of the family, consecration as one bound to attain buddhahood in one life is princehood among spiritual kings, and the attainment of all who arrive at Thusness is complete purification of the family.

"Thus the enlightening being has gone beyond the stage of the ignorant and has entered the certainty of enlightening beings, has been born in the family of buddhas, has been established in the lineage of buddhas, has become capable of perpetuating the three treasures, has become involved in protecting the family of enlightening beings, has become socially pure and impeccable, blameless among all people, has become well born in the highest family of buddhas, the body a repository of great vows.

"Enlightening beings who have succeeded in being born in the family this way do not shrink away from existence in any world, because they realize all things are like reflections; they are not defiled by life in any state of existence, because they realize birth in all states of being is phantomlike; they are tireless in guiding and perfecting all beings, because they are aware all is selfless; they never cease taking care of all beings, because they embody universal love and compassion; they do not fear living through all ages, because they believe the mundane whirl is like a dream; they are not afflicted by the appearance of birth and death, because they realize the clus-

ters of mental and physical elements are illusory; they are not injured in the midst of all objects, because they realize they are of the nature of the reality realm; they are not deluded by any of the states of the mundane whirl, because they have thoroughly realized they are like mirages; they are unaffected by any bedeviling objects because they are familiar with the illusoriness of all things; they are incapable of being deceived by any afflictions, because they have mastered the spiritual body; they reach their goal in all states of being, because they have attained control over becoming.

"With a body existing in all worlds, in forms like all beings, with different powers, with distinct forms of speech like those of all beings, with modes of conduct like those approved by all beings, with adaptations to the world as extensive as the precepts of all beings, appearing to be born in families consonant with all kinds of purity, by entries into the perceptions and ideas of all beings through engagement in activity, by powers of physical manifestation equal to the creations of vows of all enlightening beings, I pervade all universes, and arrived here in the south, in the village of Kuta in the Malada region, in order to develop to maturity those who carried out the same practices as I in the past but have lost the aspiration for enlightenment, and to manifest birth on this continent, to guide parents and relatives born in the priestly caste, and to generate the family of enlightened ones so as to free them from the pride and conceit of the superiority of the priestly caste.

"Here in the south, by that means guiding beings according to their mentalities and according to their capacity for being taught, I live in this tower containing the adornments of Vairocana. When I have passed away from here, I will manifest birth in Tushita, the celestial abode of happiness and contentment, in order to adapt to beings according to mentality, and to mature the celestials of that heaven engaged in the same practice, to manifest supernal arrays of emanations of the virtue and knowledge of enlightening beings beyond all realms of desire, to dispel all craving for sensual enjoyment, to make it clear that all mundane routines are impermanent, to show that all celestial existence ultimately declines and passes away, to join with the enlightening beings bound for buddhahood in one life in proclaiming the teaching of great knowledge called 'appearance of descent from heaven into rebirth on earth,' to take care of those matured together in that state of existence, and to enlighten those sent forth by Shakyamuni when the time comes to be guided. At that time I will realize omniscience, the fulfillment of my aspiration; and when I have attained enlightenment, you will see me again, with the spiritual benefactor Manjushri.

"Now go back to Manjushri and ask him how an enlightening being is to learn and carry out the practice of enlightening beings, enter the sphere of universally good practice, undertake and carry it out, expand it, follow it, purify it, enter fully into it, and fulfill it. He will show you the real benefactor. Why? The best of vows of decillions of enlightening beings is Manjushri's; vast is the outcome of the practice of Manjushri; measureless is the accomplishment of vows of Manjushri; ceaseless is Manjushri's achievement of the best of virtues of all enlightening beings; Manjushri is the

mother of decillions of buddhas; Manjushri is the teacher of decillions of enlightening beings; Manjushri is engaged in the perfection of all beings; widespread is the name of Manjushri in all worlds of the ten directions; Manjushri is the interlocutor in the assemblies of untold buddhas; Manjushri is praised by all buddhas; abiding in the knowledge of profound truth, Manjushri sees all things according to their true significance; Manjushri has ranged far into all modes of liberation; he is immersed in the practice of universally good enlightening beings. He is the progenitor of spiritual benefactors, who makes you grow in the family of the enlightened, causes you to establish roots of goodness, shows you the provisions for enlightenment, introduces you to true benefactors, immerses you in all virtues, establishes you in the network of universal vows, causes you to hear of the accomplishment of all vows, shows the secrets of all enlightening beings, and has similarly practiced the wonder of all enlightening beings together with you in past lives.

"Therefore when you go to Manjushri, do not be faint-hearted, do not become weary in receiving instruction in all virtues. Why? All the spiritual benefactors you have seen, all the ways of practice you have heard, all the modes of liberation you have entered, all the vows you have plunged into, should all be looked upon as the empowerment of Manjushri; and Manjushri has reached the ultimate perfection."

Then Sudhana paid his respects to Maitreya the enlightening being and went on.

Manjushri

Then Sudhana, passing more than one hundred and ten cities, went to Sumanamukha and stayed there thinking about Manjushri, wishing to see and meet with Manjushri. Then Manjushri extended his hand over a hundred and ten leagues and laid it on the head of Sudhana, who was standing in the city of Sumanamukha, and said, "Good, good! Those without the faculty of faith, those who are weary or sluggish in mind, those who have not accumulated efforts, those whose vigor recedes, those who are satisfied with meager virtues, those imbued with only one root of goodness, those unskilled in carrying out practical vows, those who are not in the care of spiritual benefactors, those who are not minded by the buddhas, cannot know this true nature, this principle, this sphere, this abode—they are unable to know, to fathom, to penetrate, to believe, to conceive, to know exactly, or to attain."

Having caused Sudhana to see by means of his spiritual talk, having directed him, inspired him, gladdened him, imbued him with countless facets of truth, illumined him with the great light of infinite knowledge, led him into the endless mental command, presence of mind, concentration, and superknowledge of enlightening beings, plunged him into the sphere of universally good practice, and established him in his own place, Manjushri left the presence of Sudhana.

The Vow of Practice of Universal Good

Then Sudhana, attending as many spiritual benefactors as atoms in a billion-world universe, his mind having accumulated the provisions for omniscience, acting on the instructions of all spiritual benefactors with correct understanding, his mind equally attentive to all spiritual friends, his intellect in harmony with all spiritual friends without emotion, following the ocean of principles of the advice and instruction of all spiritual friends, filled with universal compassion, illumining all beings with universal love, physically blissful, abiding at peace in the vast liberation of enlightening beings, his equanimous vision attentive to all dimensions, having accomplished the ocean of virtues of all buddhas, on the path of resolve of all buddhas, strengthened by the energy of vigor of preparation for omniscience, his mind thoroughly dedicated to the will of all enlightening beings, comprehending the succession of all buddhas of past, present, and future, awake to the ocean of principles of all enlightened teachings, following the ocean of principles of the wheels of teaching of all buddhas, in the realm of manifesting reflections of life in all worlds, immersed in the principles of the vows of all enlightening beings, set out to carry on enlightening practice throughout all ages, seeing the realm of omniscience, having developed all the faculties of enlightening beings, aware of the path of omniscience, his intellect focused on all the principles of the reality realm, illumining the principles of all lands, following the course of beneficial action extending to all beings, shattering the precipitous mountains of spiritual impediments, according with the unimpeded nature of reality, abiding at peace in the liberation of enlightening beings containing the universal reality realm, investigating the realm of all buddhas, empowered by all buddhas, stood contemplating the realm of the enlightening being Universally Good.

Having heard the name of the enlightening being Universally Good, his practice of enlightenment, the excellence of his vow, the excellence of basing his undertaking on the provisions for enlightenment, the excellence of his expertise in accomplishment, his conduct in the stage of universal good, his preparations for the stages, the excellence of his attainment, the speed of his attainment of the stages, his entry into the stages, his stabilization in the stages, his progress through the stages, his importance in the stages, his mastery of the stages, and his abiding in the stages, Sudhana, eager to see the enlightening being Samantabhadra, Universally Good, sat on a lotus seat of jewels facing the lion throne of the Buddha on the enlightenment site there filled with oceans of diamonds, with a mind as vast as space and free from all attachments, with perception of all lands well developed, with a mind having transcended all barriers and clingings, with a mind unimpeded, in the realm of nonobstruction in the midst of all things, with a mind freely pervading everywhere without hindrance, with a pure mind entering the realm of omniscience, with a well-ordered mind purified by observing the ornaments of the site of enlightenment, with a broad mind immersed in the ocean of all enlightened teachings, with a vast mind pervading all realms of

beings to guide them to perfection, with an immeasurable mind purifying all buddha-lands, with an infinite mind reflected in the circles of all buddhas, abiding indefatigably for all ages, until the ultimate realization of the power, expertise, and unique qualities of all buddhas.

Furthermore, to Sudhana, engaged in these meditations, there appeared ten signs prefiguring the vision of the enlightening being Universally Good, by virtue of the empowerment of all buddhas having nourished his past roots of goodness, and by virtue of having past roots of goodness equivalent to those of the enlightening being Universally Good. What were those ten signs? All buddha-lands were purified by purification with the adornments of the sites of enlightenment of all buddhas. All buddha-lands were purified by removal of all evils and miserable states and conditions inopportune for enlightenment. All buddha-lands were purified by purification of buddha-lands with arrays of spiritual lotus ponds. All buddha-lands were purified by cooling and refreshing the bodies and minds of all beings. All buddha-lands were purified by becoming made of jewels. All buddha-lands were purified by all the beings becoming adorned with the marks and embellishments of greatness. All buddha-lands were purified by formation of masses of all adornments. All buddha-lands were purified by all the beings becoming kind, benevolent, and friendly to each other. All buddha-lands were purified by becoming arrayed with the adornments of sites of enlightenment. All buddha-lands were purified by all the beings becoming consciously absorbed in mindfulness of Buddha. These ten signs appeared foreshadowing the vision of the great enlightening being Universally Good.

After that, ten great lights appeared, foreshadowing the manifestation of the great enlightening being Universally Good. What were the ten? In each atom of all worlds the network of all buddhas shone. The auras of light of all buddhas emanated from each atom of all worlds, with hundreds of thousands of various colors, and pervaded the whole cosmos. Clouds of jewels manifesting reflections of all buddhas emanated from each atom of all worlds and pervaded the cosmos. Multitudes of circles of flames of all buddhas emanated from each atom of all worlds and pervaded the cosmos. Multitudes of all kinds of fragrant flowers, garlands, perfumes, and incenses emanated from each atom of all worlds and pervaded the cosmos radiating the light of the enlightening being Universally Good. Multitudes of lamps in the forms of all beings emanated from each atom of all worlds and pervaded the cosmos. Multitudes of figures of light beams in the forms of the bodies of all buddhas emanated from each atom of all worlds and pervaded the cosmos showing the basic vows of all buddhas. Oceans of multitudes of reflections of enlightening beings of all forms and appearances, representations of phantom bodies of all beings, fulfilling the wishes of all beings, emanated from each point of all worlds and pervaded the cosmos. These ten great lights appeared foreshadowing the manifestation of Universally Good.

Then Sudhana, having seen these ten foreshadowing lights, had the

opportunity to see the enlightening being Universally Good, supported by the power of his own roots of goodness, a living manifestation of all buddha-teachings, empowered by all buddhas, immersed in the vows of the enlightening being Universally Good, in the presence of the realm of all buddhas, having the power of certainty of the lofty realm of enlightening beings, perceiving the attainment of the light of omniscience in the sight of the enlightening being Universally Good, his senses directed toward vision of the enlightening being Universally Good, flooded with great energy for the vision of the enlightening being Universally Good, striving unremittingly in the search for the enlightening being Universally Good, with the sphere of his senses turned to all directions, with the body of an enlightening being entering the sphere of the eye of universal good, with a mind directed toward all buddhas and aware of the enlightening being Universally Good in the presence of all buddhas, with a will seeking unremittingly for the enlightening being Universally Good, inwardly perceiving the vision of the enlightening being Universally Good in all objects, with the eye of knowledge on the path of the enlightening being Universally Good, with a mind as vast as space, with a powerful resolve supported by indestructible universal compassion, with a vow to accompany the enlightening being Universally Good throughout all time, with purity of manner equally following the practice of the enlightening being Universally Good, abiding in knowledge based on the state of the enlightening being Universally Good, dwelling in the sphere of all those who realize Thusness, he saw the enlightening being Universally Good sitting on a lion seat in the calyx of a great jewel lotus in front of Vairocana Buddha, the perfectly enlightened one, in an ocean of enlightening beings, his body standing out among the whole assembly, unexcelled by any worldlings, looking over all the enlightening beings, his knowledge endless, his range insuperable, his sphere inconceivable, having arrived at equality of past, present and future and attained equality with all buddhas.

He saw clouds of light rays as numerous as atoms in all buddha-lands emanate from each of Universally Good's pores and illumine all worlds throughout the space of the cosmos, relieving the pain of all beings. He saw as many auras of light as atoms in all buddha-lands emanate from Universally Good's body, increasing the ecstasy of all enlightening beings. He saw clouds of fragrant flames of various colors emanate from Universally Good's head and pores, pervading the audiences of all buddhas and showering on them. He saw as many clouds of all kinds of flowers as atoms in all buddha-lands emanate from each of Universally Good's pores, filling the audiences of all buddhas and showering on them. He saw as many clouds of all kinds of fragrant trees as atoms in all buddha-lands emanate from each of Universally Good's pores, adorning all universes throughout space with fragrant trees budding with inexhaustible aromatic powders and oils, showering on the audiences of all buddhas. He saw clouds of all kinds of cloth emanate from every pore, covering all universes throughout space and decorating them. He saw clouds of streamers, ornaments, strings of pearls, and wish-fulfilling

jewels, numerous as atoms in all buddha-lands, emanate from every pore, filling the assemblies of all buddhas and showering on them to fulfill the wishes of all beings. He saw clouds of jewel trees, as many as atoms in all buddha-lands, emanate from every pore, filling all universes in space, adorning them with blooming jewel trees and showering great rains of jewels on the audiences of all buddhas. He saw multitudes of embodiments of celestial beings, as many as atoms in all buddha-lands, emanate from every pore, filling all worlds praising the enlightening being. He saw multitudes of phantom embodiments of the celestial beings in all the brahma-worlds emanate from every pore, asking the enlightened buddhas to turn the wheel of the teaching. He saw multitudes of embodiments of all the celestials in the realm of desire emanate from every pore, receiving the cycles of teaching of all buddhas. He saw multitudes of all buddha-lands of past, present, and future, as many as atoms in all buddha-lands, emanate from each pore in each mental moment, pervading all universes throughout space as places of rest, salvation, and refuge for beings with no place of rest, no savior, no refuge. He saw multitudes of all buddha-lands, as many as atoms in all buddha-lands, filled with congregations of inspired enlightening beings, emanate from every pore, pervading all universes throughout space, conducive to the purification of beings of lofty resolve. He saw multitudes of pure lands with defilement, as many as atoms in all buddha-lands, emanate from every pore in each moment of thought, pervading all universes throughout space, conducive to the purification of defiled beings. He saw multitudes of defiled lands with mental purity, as many as atoms in all buddha-lands, emanate from every pore in each moment of thought, pervading all universes throughout space, conducive to the purification of wholly defiled beings. He saw multitudes of embodiments of all enlightening beings, as many as atoms in all buddha-lands, emanate from every pore in each instant of consciousness, pervading all universes throughout space, adapting to the conduct of all beings and developing all beings to supreme perfect enlightenment. He saw multitudes of embodiments of enlightening beings, as many as atoms in all buddha-lands, emanate from every pore in each mental moment, pervading all universes throughout space, invoking the names of all buddhas in order to increase the roots of goodness of all beings. He saw multitudes of embodiments of enlightening beings, as many as atoms in all buddha-lands, emanating from every pore, pervading all universes throughout space, in all buddha-lands presenting the accomplishment of all roots of goodness of all enlightening beings, from the first arousal of the aspiration for enlightenment. He saw as many multitudes of enlightening beings as atoms in all buddha-lands emanate from every pore, in each and every buddha-land illustrating the oceans of vows of all enlightening beings for the perfection of the practice of universally good enlightening beings. He saw as many clouds of practices of the enlightening being Universally Good as atoms in all buddha-lands emanate from every pore, raining showers fulfilling the wishes of all beings, increasing the flood of joy of attainment of omniscience. He also saw as many clouds of perfect enlightenment as atoms

in all buddha-lands emanating from every pore, showing perfect enlightenment in all buddha-lands, increasing the great spiritual energy of attainment of omniscience.

Then Sudhana, having seen this manifestation of Universally Good's mystic power, happy, fulfilled, enraptured, uplifted, delighted, joyful, contemplated the body of Universally Good further and saw, from every part of his body and every pore, the billionfold world, with its masses of air, earth, and fire, its oceans, continents, rivers, jewel mountains, polar mountains, peripheral mountains, villages, cities, towns, communities, districts, forests, dwellings, populations, hells, animal realms, underworlds, realms of titans, dragons, birds, humans, and celestials, realms of desire, formless realms, its bases, foundations, and forms, its clouds, lightning, stars, nights, days, and fortnights, half years and years, intermediate eons and eons. And as he saw this world, in the same way he saw all the worlds to the east, and as in the east he saw all the worlds in all directions, in the south, west, north, northeast, southeast, southwest, northwest, the nadir and the zenith. By way of reflections he saw the emergence of all buddhas, along with their circles of enlightening beings, as well as other beings, and he saw the succession of all worlds in past eons in this world, all that in one mark of greatness of the body of Universally Good—the emergence of all the buddhas, the circles of enlightening beings, the sentient beings, the abodes, the days and nights, the ages. In the same way he also saw all the buddha-lands of the future. And just as he saw the succession of past and future worlds in this world, in the same way he saw the successions of all past and future worlds in all worlds in the ten directions, through each mark of greatness and each pore on the body of the enlightening being Universally Good, all in perfect order, not mixed up with one another.

And just as he saw the enlightening being Universally Good sitting on a jewel lotus calyx lion seat before Vairocana Buddha displaying this miracle, likewise he saw him displaying the same miracle in the world Padmashri of Bhadrashri Buddha in the east; and as in the east, he also saw the enlightening being Universally Good sitting on a jewel lotus calyx lion seat in the presence of all buddhas in all worlds everywhere displaying this same miracle, and from each individual body of Universally Good he saw all objects of past, present, and future appearing in reflections, and likewise saw all lands, all beings, all buddhas emerging, and all congregations of enlightening beings appearing as reflections; and he heard the voices of all beings, the voices of all buddhas, the turning of the wheel of teaching of all buddhas, the presentation of all advice and instruction, the attainments of all enlightening beings, and the mystic powers of all buddhas.

Having seen and heard this inconceivable miracle of the enlightening being Universally Good, he attained ten states of consummation of knowledge. What were these ten? He attained the state of consummation of knowledge physically pervading all buddha-lands in a moment of thought. He attained the state of consummation of holistic knowledge going to the presence of all buddhas. He attained the state of consummation of knowl-

edge serving all buddhas. He attained the state of consummation of knowledge asking about the Teaching and receiving answers from each and every buddha. He attained the state of consummation of knowledge of meditation on the cycles of teaching of all buddhas. He attained the state of consummation of knowledge of the inconceivable miracles of buddhas. He attained the state of consummation of knowledge to expound one expression of truth forever by means of inexhaustible specific knowledge of all truths. He attained the state of consummation of direct knowledge of the ocean of all truths. He attained the state of consummation of knowledge of all principles of the realm of reality. He attained the state of consummation of knowledge to live together with the thoughts of all beings. He attained the state of consummation of knowledge of instantaneous direct witness of the practice of the enlightening being Universally Good.

To Sudhana, who had realized these states of consummate knowledge, Universally Good extended his right hand and laid it on his head. With Universally Good's hand on Sudhana's head, as many concentrations as atoms in all buddha-lands entered into Sudhana, and by each concentration he entered into as many oceans of worlds as atoms in all buddha-lands; as many hitherto unseen provisions for omniscience as atoms in all buddha-lands accrued to him; as many origins of elements of omniscience as atoms in all buddha-lands became manifest to him; he rose up for as many great undertakings for omniscience as atoms in all buddha-lands; he entered into as many oceans of vows as atoms in all buddha-lands; he went forth on as many emancipating paths of omniscience as atoms in all buddha-lands; he was involved in as many practices of enlightening beings as atoms in all buddha-lands; he was boosted by as many floods of omniscience as atoms in all buddha-lands; he was illumined by as many lights of knowledge of all buddhas as atoms in all buddha-lands.

Just as in this world, in the presence of Vairocana Buddha, the enlightening being Universally Good extended his right hand and laid it on Sudhana's head, in the same way Universally Good sitting at the feet of all buddhas in all worlds extended his right hand and laid it on Sudhana's head. In the same way, sitting at the feet of all buddhas in all worlds within the atoms of all worlds Universally Good extended his right hand and laid it on Sudhana's head. And just as facets of truth entered Sudhana as he was touched by the hand of Universally Good at the feet of Vairocana Buddha, likewise facets of truth entered Sudhana in various ways as he was touched by the multitudes of hands extended from the bodies of all the Universally Goods.

Then the great enlightening being Universally Good said to Sudhana, "Did you see my mystical projection?"

Sudhana said, "I saw, noble one. But only a buddha could understand such an inconceivable mystical projection."

Universally Good said, "I practiced for as many eons as atoms in untold buddha-lands, seeking the mind of omniscience, and in each immense eon I associated with as many buddhas as atoms in untold buddha-lands, to purify the aspiration for enlightenment. And in each immense eon I made great

sacrifices, giving away everything, announced in all worlds, fulfilling all beings, storing virtue for omniscience. And in each immense eon I made as many great sacrifices as atoms in untold buddha-lands, extreme sacrifices, seeking the qualities of omniscience. And in each immense eon I gave up my body untold numbers of times, and I gave up kingships, villages, cities, towns, counties, and communities, and I gave up dearly beloved companions, so hard to give up, and I gave up spouses and children. I gave away the flesh of my own body and gave blood from my own body to beggars, and I gave away my bones and marrow. I gave away my limbs, my ears and nose, my eyes and tongue, caring only for buddha-knowledge and not for my physical life. In each immense eon I gave away as many of my own bodies as atoms in untold buddha-lands, seeking from my own bodies the unsurpassed head of omniscience which rises beyond all worlds. And as I did in each immense eon, so also did I do in oceans of great eons as numerous as atoms in untold buddha-lands. In each immense eon I honored and served as many buddhas as atoms in untold buddha-lands, providing food and clothing, shelter, furniture, medicine, and other necessities. And I went forth into the tutelage of each buddha, applied the instructions of all buddhas, and I hold their Teaching.

"I do not know of a single thought in all those oceans of eons in which I neglected the instructions of the buddhas. I am not aware of having had a single malicious thought in all those eons, or an egotistic thought, or a selfish thought of possession, or a thought of difference between self and others, or a thought of parting from the path of enlightening beings, or a thought of weariness at staying in the world, or a thought of depression, or a thought deluded by hindrances, or any thought apart from the aspiration for enlightenment, the invulnerable asylum of invincible knowledge, directed toward preparations for omniscience.

"All oceans of eons would be exhausted in telling of my past efforts to purify buddha-lands, my compassionate efforts to save, develop, and purify all beings, my efforts to serve buddhas, my efforts in listening to teachers in quest of truth, my self-sacrifice for the sake of absorbing truth, my sacrifice of life to protect truth. Of all the oceans of teachings, there is not a single statement that I did not get by giving up rulership, that I did not get by giving up all that exists, by undertaking the salvation of all beings, by contemplating my own being, by undertaking to attain higher states ahead, by undertaking to produce the light of all worldly knowledge, by undertaking to produce the light of all transmundane knowledge, by undertaking to produce mundane happiness for all sentient beings, by undertaking to tell of the virtues of all buddhas. Thus it would take up as many eons as atoms in untold buddha-lands to tell of the accomplishment of my past endeavors.

"By such power of preparation, power of accomplishment of assemblage of root causes, power of lofty resolution, power of accomplishment of virtues, power of contemplation of all truths as they are, power of the eye of wisdom, power bestowed by buddha, power of great vows, power of great compassion, power of thoroughly purified mystic knowledge, power of the

care of spiritual benefactors, I attained the ultimately pure body of reality, which is continuous and unfragmented throughout past, present, and future. I also purified an unexcelled physical body, beyond all worldlings, appearing to all beings according to their mentalities, omnipresent, in all buddha-lands, abiding everywhere, showing all kinds of mystical projections everywhere, visible in all worlds.

"Look at this body I have achieved, produced over endless multitudes of eons, hard to get to appear even in decillions of eons, hard to get to see. Beings who have not planted roots of goodness cannot even hear of me, much less see me. There are beings who become irreversible on the way to supreme perfect enlightenment just by hearing my name; there are those who become irreversible just by seeing me, those who become irreversible just by contact with me, those who become irreversible just by following me, those who become irreversible just by associating with me, those who become irreversible by seeing me in a dream, and those who become irreversible on the way to supreme perfect enlightenment by hearing my name in a dream.

"Some beings become mature by remembering me for a day and a night; some become mature remembering me for a fortnight, some a month, some a year, some a century, some an eon, some a hundred eons, and some up to as many eons as atoms in untold buddha-lands. Some become mature remembering me for one lifetime, some a hundred lifetimes, some up to as many lifetimes as atoms in untold buddha-lands. Some become mature by seeing my radiance, some by seeing emanation of light beams, some by feeling the earth quake, some by seeing my physical form, some by being encouraged. Thus beings become irreversible toward supreme perfect enlightenment through as many means as atoms in a buddha-land. Furthermore, whoever hears of the purity of my buddha-land shall be born in pure buddha-lands, and whoever sees the purity of my body will be born in my body. Behold the purity of this body of mine.

Then Sudhana, contemplating the body of the enlightening being Universally Good, saw in each and every pore untold multitudes of buddha-lands filled with buddhas. And in each buddha-land he saw the buddhas surrounded by assemblies of enlightening beings. And he saw that all those multitudes of lands had various bases, various forms, various arrays, various perimeters, various clouds covering the skies, various buddhas appearing, various enunciations of cycles of the Teaching. And just as he saw this in each pore, so also in all pores at once, in all the marks of greatness, all the embellishments, all the limbs and parts of the body; and in each he saw multitudes of lands, with as many multitudes of projected bodies of buddhas, as atoms in all buddha-lands, emerging and filling all worlds in the ten directions developing beings toward supreme perfect enlightenment.

Then Sudhana, edified by the advice and instruction of the enlightening being Universally Good, entered into all the worlds within the body of Universally Good and developed the beings toward maturity. Furthermore, the light of knowledge and roots of goodness accumulated by Sudhana in going

to, meeting, and attending as many spiritual benefactors as atoms in a buddha-land did not amount to even a minute fraction, not to any calculable fraction, of his accumulation of roots of goodness concomitant with seeing Universally Good. As many successive buddha-lands as he had entered from his first determination up to his seeing Universally Good, he entered more, successive oceans of buddha-lands, with attributes as numerous as atoms in untold buddha-lands, in a single pore of Universally Good in each moment of thought. And as in one pore, so in all pores; in each moment of thought passing as many worlds as atoms in untold buddha-lands, passing the worlds of endless eons at a step, he still did not come to the end—he did not come to the end of the successions of oceans of lands, of the matrices of oceans of lands, of the differentiations of oceans of lands, of the interpenetrations of oceans of lands, of the origins of untold oceans of buddha-lands, of the dissolutions of oceans of lands, of the arrays of oceans of lands, of the matrices of oceans of appearances of buddhas, of the interpenetrations of oceans of appearances of buddhas, of the origins of oceans of appearances of buddhas, of the dissolutions of oceans of appearances of buddhas, of the oceans of congregations of enlightening beings, of the successions of oceans of congregations of enlightening beings, the matrices of oceans of congregations of enlightening beings, the differentiations of oceans of congregations of enlightening beings, the unity of oceans of congregations of enlightening beings, the formations of oceans of congregations of enlightening beings, the dissolutions of oceans of congregations of enlightening beings, the entrances of realms of sentient beings, the entrances of instantaneous knowledge of faculties of sentient beings, the penetrations of knowledge of sentient beings' faculties, the developmental guidance of sentient beings, the profound states of occult powers of enlightening beings, or the multitudes of enlightening beings' accessions to and supercessions of the stages.

He traveled and contemplated in a land for an eon, in another for up to as many as eons as atoms in untold buddha-lands, without moving from that land. In each moment of consciousness he entered infinite oceans of lands and developed sentient beings toward supreme perfect enlightenment. This continued as he gradually attained equality with Universally Good in terms of the ocean of vows of practice of the universally good enlightening beings, equality with all buddhas, equality of pervasion of all lands, equality of fulfillment of practices, equality of manifestation of the miracle of attainment of enlightenment, equality of turning the wheel of teaching, equality of purity of intellect, equality of voice and articulation, equality of power and expertise, equality of the enlightened state, equality of universal love and compassion, equality of the spiritual metamorphoses of the inconceivable liberation of enlightening beings.

Then the great enlightening being Universally Good, thus explaining courses of eons, as many eons as atoms in the untold buddha-lands in the succession of worlds, went on to make a vow:

As many buddhas as there may be in any world

Throughout the ten directions, throughout past, present, and future,
I honor them all, without exception,
Pure in body, speech, and mind.

With as many bodies as atoms in all lands
I bow to all buddhas,
With a mind directed to all buddhas,
By the power of the vow of the practice of good.

In a single atom, buddhas as many as atoms
Sit in the midst of enlightening beings;
So it is of all things in the cosmos—
I realize all are filled with buddhas.

I laud all the buddhas therein,
Expounding in all languages
The qualities of all buddhas,
With endless oceans of manifestations.

With the finest flowers, garlands,
Musical instruments, perfumes and parasols,
The finest lamps and incenses,
I make offerings to those buddhas.

With the finest clothes, fragrances,
And mountainous baskets of aromatic powders,
With the finest of all kinds of adornments
I make offerings to those buddhas.

Whatever be the best of offerings,
I produce them for all buddhas;
By the power of devotion to the practice of good,
I honor and serve all buddhas.

Whatever evil I may commit
Under the sway of passion, hatred, or folly,
Bodily, verbally, or mentally,
I confess it all.

And whatever the virtue of beings everywhere,
Hearers, saints, self-conquerors,
Enlightening beings and buddhas,
In all that I do rejoice.

And all the Lamps of the Worlds in the ten directions
Who have realized enlightenment and attain nonobstruction

I seek as guides, that they may turn
The supreme wheel of teaching.

And those who wish to manifest extinction
I petition respectfully to remain
For eons as many as atoms in the land
For the welfare and happiness of all beings.

By honor, service, and direction,
By appreciating, seeking, and requesting teachings,
Whatever good I have accumulated,
I dedicate it all to enlightenment.

May the buddhas of the past be honored,
As well as those now in the worlds of the ten directions,
And may those of the future be at ease,
Filled with joy, having realized enlightenment.

May all the lands of the ten directions
Be purified, supreme, and filled
With buddhas and enlightening beings
At the tree of enlightenment.

May all beings in the ten directions
By happy and well;
May all beings' righteous aim be successful,
May their hope be realized.

As I am carrying out enlightenment practice,
May I recall my lives in all states;
In every lifetime, as I die and am reborn,
May I always transcend the mundane.

Learning from all buddhas,
Fulfilling the practice of good,
I will practice pure conduct,
Always free from defect.

I will expound the Teaching
In the languages of gods and dragons,
In the languages of demons and humans,
And of all living beings.

May those engaged in the ways of transcendence
Not stray from enlightenment;
And may all evils to be inhibited

Be thoroughly extinguished.

I will traverse the paths of the world
Free from compulsion, affliction, and delusion,
Like a lotus unstained by water,
Like the sun and moon unattached in the sky.

Extinguishing all the miseries of bad states
And bringing all beings to happiness,
I will act for the welfare of all beings
In all lands everywhere.

According with the conduct of sentient beings
While fulfilling the practice of enlightenment,
And cultivating the practice of good,
Thus will I act throughout future eons.

May I always be in communion
With those who share my practice;
Physically, verbally, and mentally,
I will carry out vows as one practice.

And may I always be with my benefactors,
Who teach me the practice of good;
May I never displease them.

May I always see the buddhas face to face,
Surrounded by enlightening beings;
I will make fine offerings to them
Forever, unwearied.

Preserving the true teaching of buddhas,
Illumining the practice of enlightenment,
And purifying the practice of good,
I will practice for all future eons.

Migrating through all states of being,
Having acquired inexhaustible virtue and knowledge,
May I become an inexhaustible treasury of wisdom and means,
Concentration, liberation, and all virtues.

As I carry on the practice of enlightenment,
May I see the inconceivable buddhas sitting among enlightening beings
In the lands as numerous as atoms
That are in each atom.

Thus may I perceive the oceans
Of buddhas and lands of all times
In each point in the ten directions
As I practice for myriad eons.

May I ever penetrate the eloquence of buddhas,
The voices of all buddhas which adapt to mentalities,
The purity of articulation of all buddhas,
By the sounds of the ocean of tones in a single utterance.

Into those infinite voices
Of all buddhas of all times
May I enter by buddha-power,
Turning the wheel of teaching.

May I enter all eons
Of the future instantly,
And may I act in all eons
Of all times within an instant.

May I see all buddhas of all times
In one instant
And always enter their sphere
By the magical power of liberation.

May I produce the arrays of all lands
Of all times in an atom,
May I thus perceive all the arrays
Of buddha-lands in all the ten directions.

Learning the teachings of
The Lamps of the Worlds to come,
I visit all the Guides
Who have passed away to eternal rest.

By occult powers, swift in all ways,
By the power of knowledge, all-sided,
By the power of practice, with all virtues,
By the power of universal love,
By the power of goodness, all pure,
By the power of knowledge, unobstructed,
Gathering the power of enlightenment,
Clearing away the power of acts,
Destroying the power of afflictions,
Vitiating the power of demons,
May I fulfill all powers

Of the practice of good.

Purifying oceans of lands,
Liberating oceans of beings,
Observing oceans of truths,
Plumbing oceans of knowledge,
Perfecting oceans of practices,
Fulfilling oceans of vows,
Serving oceans of buddhas,
May I practice, untiring, for oceans of eons.

The lofty vows of enlightenment practice
Of the buddhas of past, present, and future
May I fulfill completely,
Practice what is good, and realize enlightenment.

All who share in the practice
Of the sage of Universal Good,
The foremost offspring of all buddhas,
I name them good.

Pure in body, speech, and mind,
Pure in conduct, with a pure land,
As the sage is named Good,
May I become thus equally.

May I carry out the vow of Manjushri
To totally purify the practice of good;
Tireless through all future ages,
May I fulfill all those tasks.

May there be no limits to practice,
And no limit to virtues;
Persisting in infinite practices,
I know all their miraculous creations.

As long as the earth exists,
As long as all beings exist,
As long as acts and afflictions exist,
So long will my vow remain.

Let me give the buddhas all worlds
In the ten directions adorned with jewels,
Let me give celestials and humans supreme happiness
For eons as many as atoms.

Those who develop respect and devotion
On hearing this supreme dedication,
Seeking supreme enlightenment,
Will be most blessed.

They will have abandoned all evils
And all bad associates
And will quickly see Infinite Light,
If they have this vow of enlightening practice.

Great is their gain, worthwhile their life,
Auspicious their birth as humans;
They will soon be like
The universally good enlightening being.

Those who have committed hellish crimes
Under the sway of ignorance
Will quickly put an end to them all
When this practice of good is expounded.

Endowed with knowledge, distinction, and nobility,
Invulnerable to false teachers and demons,
They will be honored
By all in the triple world.

They will quickly go to the
Tree of enlightenment
And sit there for the benefit
Of all living beings;
They will realize enlightenment,
Turn the wheel of teaching,
And conquer the devil
And all its cohorts.

Buddha knows those who hold this vow to practice good,
Who cause it to be told of and taught;
The fruit of this is supreme enlightenment—
Do not entertain any doubt.

As the hero Manjushri knows, so too does Universal Good;
As I learn from them I dedicate all this virtue.
By the supreme dedication praised by the buddhas of all times
I dedicate all this virtue to the practice of highest good.

Acting in accord with the time, may I remove all obstructions,
May I see Infinite Light face to face and go to the land of bliss.

There, may all these vows be complete;
Having fulfilled them, I will work for the weal of all beings in the world.

Let me abide in the circle of that buddha, born in a beautiful lotus,
And receive the prophecy of buddhahood there in the presence
Of the buddha of Infinite Light.

Having received the prophecy there, with millions of emanations
I will work for the weal of beings everywhere, by the power of Buddha.

By whatever virtue I accumulate, having invoked the vow to practice good,
May the pure aspiration of the world be at once all fulfilled.

By the endless surpassing blessing realized from dedication
To the practice of good,
May worldlings submerged in the torrent of passion
Go to the higher realm of Infinite Light.

The Buddha said, "Sudhana, those enlightening beings led by Manjushri, the monks developed by Manjushri, Maitreya, and all the enlightening beings of the age of virtue, the great enlightening beings gathered in various worlds, as numerous as atoms, led by Universally Good, appointed inheritors of spiritual sovereignty, the great disciples led by Shariputra and Maudgalyayana and their circle, as well as celestial and human beings, were elated and they applauded what the blessed enlightening being Universally Good had said."

APPENDIX 1

Technical Terminology and Symbolism in *The Flower Ornament Scripture*

Appendix 1

The Flower Ornament Scripture is written without much abstruse technical vocabulary, and to the extent that it does use such terminology, it also provides its own explanatory and descriptive material to convey its intent. Nevertheless, in presenting this scripture in English, in which there do not presently exist firmly established conventions or familiar cultural bases for expressing Buddhist ideas, it may be helpful to the understanding of the scripture in translation to discuss some basic terms.

Due to the volume of the scripture, footnoting individual occurrences of technical terms would call for a great deal of cross-referencing. This would swell the bulk of each volume, and might well produce a situation of chaos rather than order in locating definitions. Furthermore, the virtually constant interruption of the text would likely prove distracting, disrupting the continuity of what is designed to be recited and should be read in a flowing manner, gradually building up a total picture through a succession of impacts, images, and ideas. For these reasons, the main terms in which the fundamental points of the teachings of the scripture are cast will be presented summarily in this introduction for easy reference. Other terms that are not so critical will be dealt with in the glossary. The abstract philosophy of the school based on this scripture is presented elsewhere,[1] and only the essential points which bear directly on the structure and content of the scripture itself will be introduced here.

Throughout the text of the scripture the terms "sentient beings" and "living beings" are frequently to be met with. These terms, which are used synonymously, require some explanation. Here "sentient" or "living" contrasts to "enlightened" or "enlightening" beings, but does not imply that the latter are literally insentient or not living. The implication of "sentient" and "living" is reference to the condition of being dominated or compelled by senses, feelings, emotions, thoughts; of being imprisoned, so to speak, by mundane life, at the mercy of its vicissitudes, without self-mastery or ability to transcend compulsive preoccupation

1. Thomas Cleary, *Entry into the Inconceivable: An Introduction to Hua-yen Buddhism* (Honolulu: University Press of Hawaii, 1983).

with external and/or internal phenomena. It is a fundamental task of enlightening beings to rise above, and help others to rise above, the fetters of mundane life and sense experience.

There are numerous categories of "sentient beings," several of which attract attention as being of frequent occurrence, used to describe basic unwholesome psychological elements or conditions. The states referred to as hells, hungry ghosts, and animals, are collectively called the three evil ways or states of woe or courses of misery. "Hungry ghosts" represent craving and greed, "animals" represent ignorance and folly, and "hells" represent states dominated by ignorance, greed, and hatred. Sometime the states of misery or evil ways are also said to be four, the fourth being the realm of "titans," who symbolize anger, resentment, jealousy, and hatred.

In connection with sentient beings, the common term "birth-and-death" is also important. This refers to the impermanence of all things and beings. It also refers to the virtually constant fluctuation in the mental states of sentient beings. That is to say, for example, in a moment of anger one is "born" as a titan; in a moment of craving one is "born" as a hungry ghost; in a moment of folly one is "born" as an animal. Every phase of psychological or social development, every shift in interest, attention, or mood, every physiological change, even every passing thought are all examples of "birth-and-death." Emancipation from birth and death, a prime objective of enlightening endeavor, refers to not being submerged in or dominated by such changes; a traditional metaphor for this is that of the mirror, which is not itself affected by the flux of images it reflects.

The condition of sentient beings is said to be one of affliction, and the term "afflictions" is met with throughout the scripture. In Buddhist psychology there are often said to be several major afflictions: greed, anger, ignorance, conceit, envy, jealousy, doubt, and wrong views. The first three of these are especially singled out and called the "three poisons," which stultify the mind and prevent if from realizing its enlightenment potential, causing instead the accumulation of suffering.

Ignorance, or folly, or delusion, is sometimes referred specifically to ignorance of cause and effect, by which one falls into vicious circles without a clue of how to escape. Causality means that no condition is in itself inevitable, and ignorance is also understood to refer to ignorance of the real nature of things—that is, lack of awareness of the conditional nature of phenomena. This forms the basis for desire, which in its compulsive form is the poison of greed or covetousness. Ignorance is thus also referred to as the notion that there is something to gain or possess.

Greed, craving, covetousness—these terms basically refer to attachment to things, feelings, thoughts, to emotional involvement in things, possessiveness and acquisitiveness. These terms also refer to psychological greed—for praise, approval, recognition, attention. Contention, con-

flict, and frustration occasioned by covetousness in turn underlie anger and hatred.

The poison of anger, hatred, resentment, may again be a reaction to frustration or competition involving more abstract psychological desires, such as self-esteem, as well as material and sensual desires. This poison represents the drawing of boundaries and definition of individual (or group) self-interest as opposed to the interests of others. Only by awareness of interrelatedness, the ultimate unity of being, is the false premise of the self-other dichotomy exposed so that this poison can be extirpated.

The affliction of conceit involves self-importance, pride, seeking to put oneself above others, to surpass others, and having false imaginings of one's worth or achievements. In this same general vein are also defined four fundamental afflictions in relation to the illusion of self, or the ego: ignorance of the real nature of self; the idea of the real existence of a self; pride in the self; and self love.

The affliction of doubt refers to unwillingness to recognize truth, or indulgence in vain speculation. It is not to be confused with doubt used to pry the mind from fixed conceptions. Compulsive doubt and hesitation to accept truth is seen as an extension of self-importance.

Wrong views are usually said to have five archetypes: the notion of a truly existent corporeal self; extreme views, which cling to ideas of permanence or total annihilation; false views, meaning denial or disregarding of causality, or arbitrary superstitious conceptions of causality; attachment to opinions and views; and attachment to rituals or rules, particularly with the idea that enlightenment can be obtained by mechanical adherence to forms. Attachment to rituals also refers to sacrificial and propitiatory ceremonies thought to bring benefits or avert calamity; these are considered a mundane fetter, and were originally not part of Buddhism.

These afflictions are not looked upon as sins or moral defects but as illnesses and sources of suffering. They are not considered a necessary part of the human condition. Various exercises, such as contemplation of impermanence, remembrance of death, evoking of love and compassion, and many other concrete and abstract practices are prescribed as specific cures for the various afflictions.

Higher states of sentient beings, which are still worldly or mundane, are represented by celestial realms. These generally represent states of satisfaction or felicity or psychic power, or comparatively refined mental conditions experienced in meditation and trance. Many gods and celestial realms of Indian mythology were employed by Buddhists for symbolic or metaphorical purposes, sometimes in a very general way to show that mundane happiness, power, and even the most exalted formless trances, are still not liberation. Although a number of these realms are mentioned in *The Flower Ornament Scripture*, on the whole they do not play a very

important part, and specific notes on these realms will be deferred to the Appendix.

In addition to these beings, there are also mentioned a number of other mythological creatures from ancient Indian lore. For the most part these are of little symbolic value, except perhaps to represent diversity. They seem to appear simply as stock items of the cosmology of the civilization in which the scripture was written down.

Turning to what are sometimes called the sanctified realms, or realms of sages, we come first to what are known as the two vehicles, or the small vehicle(s). The term "vehicle" means a vehicle or method of liberation, a course of understanding and application by which emancipation from mundane bondage may be realized. "Two vehicles" refers to what are known in Sanskrit as shravakas and pratyekabuddhas. Shravaka means "hearer" or "listener" and refers to a follower or disciple of a Buddha, usually thought of particularly as a renuciant mendicant disciple. These "listeners" concentrate on the realization of selflessness, dispassion, and the consequent freedom from craving, cares, and personal suffering.

Listeners, Buddhist disciples, are divided into four grades, each grade being also divided into those striving to attain that state and those who have realized the fruit. The four grades are: stream-enterers, who are for the first time disengaged from mental preoccupation with the world; once-returners, who come back to mundane life once before final liberation; nonreturners, who never return to the mundane flow; and saints, who have attained nirvana, a tranquil, dispassionate state of extinction of afflictions. The first three are called learners, while the saints are called nonlearners once they have realized liberation, because they no longer need to learn anything or strive for their own emancipation.

Pratyekabuddha means "enlightened for one" and refers to an individual illuminate, a self-enlightened one, who attains liberation without a teacher. Another implication of the name is that an individual illuminate supposedly does not teach others directly. Self-enlightened ones are also called those who are enlightened by awareness of conditioning. They contemplate impermanence and observe that vicious circles, anxieties, and vexations, which are conditioned by striving, clinging, and craving, derive from basic ignorance of the illusory nature of the ego and the ephemeral nature of the world. Individual illuminates therefore root out the notion of self and put an end to desires, so that they attain serenity.

The two vehicles of disciples or listeners and self-enlightened ones or individual illuminates are called the small or lesser vehicles because of primary focus on individual liberation, concentration on one teacher or path, and lack of flexibility and compassion to teach people of different temperaments. In these senses they are contrasted to the so-called great vehicle of the bodhisattva or enlightening being, which is concerned with universal liberation and consequently involves greater variety and

flexibility of approach. In *The Flower Ornament Scripture*, it is stated that the so-called lesser vehicles may be demonstrated by enlightening beings when they are conducive to the liberation of people with whom the enlightening beings happen to be dealing. The ways of disciples, self-enlightened ones, and enlightening beings are collectively called the three vehicles; in this scripture the term great vehicle is used to refer to the vehicle of buddhahood, of which the three vehicles might be preparations or partial, provisional techniques. The great vehicle of buddhahood is also referred to as the one vehicle, because it is based on the unity of being and comprehensiveness of approach.

The career of the enlightening being is of particular significance in *The Flower Ornament Scripture*, and much of the scripture is devoted to describing practices of enlightening beings. The enlightening being is dedicated to universal enlightenment, at once realizing enlightenment and enlightening others. Although the deeds and practices of enlightening beings are described in elaborate terms in the scripture, in general they are said to be based on ten ways of transcendence, or transcendent ways. Also called the perfections of enlightening beings, these are means of transcending the world, and are also ways of transcendent action in the world; in terms of *The Flower Ornament* doctrine of simultaneity of cause and effect, both aspects are included at once.

The first way of transcendence is giving or generosity. This may be giving of material things, of security, or of liberating teaching. Second is morality, or self-control, or discipline, living according to ethical principles, abiding by certain precepts such as injunctions against killing, stealing, falsehood, slander, and so on. This morality also involves living by general ethics of altruism, and acting in ways conducive to liberation in situations that are not defined by formal standards. Third is forbearance, patience, or tolerance; this involves not only tolerance of people and their doings, but also acceptance of truth without fear. Fourth is energy or effort, meaning indomitability in carrying out enlightening practices in the world. Fifth is meditation or concentration, by which the mind is taken off the realm of desires, attention is mastered, and understanding is empowered. Sixth is wisdom or transcendental knowledge; this refers to nondiscursive knowledge of the emptiness of inherent nature of things, which enables one to be ultimately unattached without dependence on control or concentration. Sometimes it is said to include discursive and analytic knowledge as well as insight or intuitive knowledge.

The first five of these ways of transcendence are sometimes referred to as the treasury or store of virtue, and the sixth is referred to as the treasury of knowledge. These six items, especially wisdom or nonconceptual knowledge, are in some form common to listeners, individual illuminates, and beginning enlightening beings; beyond these six are four more transcendent ways, which are more directly applied to the

enlightenment of others, and are in the sphere of more advanced enlightening beings.

Seventh is means, which includes skill in application and direction of the elements of enlightening practices and skill in means of liberating other people.

Eighth is vows, involving the determination of commitment to seek complete perfect enlightenment and to help others realize enlightenment.

Ninth is power, referring to powers of mental cultivation and powers of ascertainment.

Tenth is knowledge, including mystical knowledge of the ranges of awareness of Buddhas and practical knowledge of the sciences of developing and maturing people.

The ways of transcendence may be presented as a progression, but they can only be completed and perfected in conjunction with each other; this is an important aspect of the Flower Garland doctrine of interdependence and totality.

In conjunction with these ways of transcendence, enlightening beings also cultivate what are known as the four immeasurable minds or four pure abodes. These terms refer to immeasurable kindness, immeasurable compassion, immeasurable joy, and immeasurable equanimity. "Immeasurable" means that these feelings or attitudes are extended to embrace all beings, overcoming emotional biases or discriminations between friends and enemies, relatives and strangers.

Also mentioned as basic types of practice of enlightening beings are what are called the four means of salvation or four means of integration. These consist of charity or giving, kind speech, beneficial action, and cooperation. The hallmark of the enlightening being is to be in the world yet at the same time beyond the world. These are means by which the enlightening beings integrate with society in order to carry out their work.

The primary object of the Buddhist teachings as a whole may be said to be buddhahood. The term "Buddha" means enlightened, and as such refers to the fully awake, fully realized, complete human being; what is perhaps more outstanding in *The Flower Ornament Scripture*, however, is the universal or cosmic sense of Buddha. The scripture explicitly states that "Buddha" is to be seen in all lands, all beings, and all things. This is a basic premise of the scripture's grandiose descriptions of the scope of buddhahood; the individual human Buddha may be said to be one who is open to this level of awareness.

Buddha is said to have many dimensions of embodiment. The multiplicity of Buddha-bodies at times may refer to all things or beings, or to the potential or realization of full awakening in individual human beings. The "body" of Buddha, which is often mentioned in connection with the omnipresence of Buddha, is the so-called body of reality. This reality-body is defined in many ways: it may sometimes be said to be identical with all phenomena, or it may be said to be the pure mind, or

it may be said to consist of "thusness and the knowledge of thusness," or it may be referred to as the universal qualities of buddhahood, such as the "ten powers."

Mention has already been made of "thusness" or "suchness." This term also can have several nuances. In one sense it simply means "everything," without arbitrary conceptual glosses. Sanskrit terms for "thusness" include such expressions as *bhutatathata*, "the thusness of what is", *yathabhuta*, "as is"; and *tathata*, "the quality of being such." The implication of the terms "thus" or "such" that no specific notion can truly define being as it really is; the term "thusness" hence can refer specifically to the inconceivable real nature of things, which is also called "emptiness" to allude to the lack of intrinsic meaning of signs and names by which particular things are discriminated and defined. Also, thusness can refer to the pure nature of the mind; when the mind is clear and this inherently pure nature is unobscured, reality as it is becomes apparent. Thusness is sometimes spoken of as "pure" and "defiled," or "unchanging" and "going along with conditions;" the first item of each pair refers to the unique real nature which is equal in everything, or emptiness, inconceivability, while the second refers to apparent reality, the realm of myriad differentiations. Thusness is also equated with "buddha-nature" and the "realm of reality," which includes both absolute and ordinary reality.

Among the qualities that constitute the reality-body of Buddhas in the sense of a universal spiritual body which all Buddhas develop are what are called the ten powers, the four fearlessnesses, and the eighteen unique qualities of Buddhas. The ten powers, which are powers of knowledge, are especially frequently mentioned.

The ten powers are defined as knowledge of what is so and what is not so, knowledge of the deeds of beings and the consequences of those deeds, knowledge of all states of meditation, concentration, and liberation, knowledge of the faculties of others, knowledge of the inclinations and understandings of beings, knowledge of the characters of beings, knowledge of where all paths lead, knowledge of past lives, clairvoyance, and knowledge of having extirpated all contaminations from the mind. These may be enumerated and defined in somewhat different ways in different Buddhist literature. The "beings" known to the Buddhas may of course be understood as the various conditions of human beings, though not necessarily limited thereto. The ten powers of knowledge of Buddhas are considered vestigial or latent powers in all humans, and some of them may be more or less developed in individuals. Some of these powers can be awakened and cultivated to some extent through awareness and attention in everyday life, while access to some psychic powers is possible only through intense meditation. Knowledge of past and future may be usefully understood as profound understanding of causes and effects, insight into psychological, social, and other developmental processes over a span of time; this type of knowledge is said to

include, however, capacities of recollection and reception that generally remain undeveloped and unknown to ordinary people. In Buddhism it is accepted that intuitive knowledge and direct perception can be awakened and can do what discursive knowledge cannot do, so the operation of certain psychic powers is not accessible to conceptual knowledge.

The four fearlessnesses of Buddhas are the fearlessness of omniscience, the fearlessness of having put an end to all mental contamination, fearlessness in explaining things which hinder enlightenment, and fearlessness in explaining ways to end suffering. Fearlessness here means that the Buddha's knowledge is certain and free from doubt and hesitation. The meanings of omniscience or universal knowledge, which underlie fearlessness, will be taken up along with consideration of the so-called body of knowledge of Buddhas.

The eighteen unique qualities of Buddhas are: freedom from error; freedom from clamor; freedom from forgetfulness; freedom from distraction or fragmentation of mind; freedom from the notion of manifoldness; conscious equanimity; no loss of will; no loss of energy; no loss of memory; no loss of concentration; no loss of wisdom; no loss of liberation; no loss of knowledge and insight of liberation; always acting in accord with knowledge and wisdom; always speaking in accord with knowledge and wisdom; always thinking in accord with knowledge and wisdom; unimpeded knowledge of the past; and unimpeded knowledge of the present.

Buddhas' body of knowledge, in its broadest sense, may be said to contain all knowledge, and in the scripture innumerable spheres of knowledge are mentioned. Overall, however, the body of knowledge is often defined in terms of four kinds of knowledge, from which all other proceed. The first knowledge is called the mirrorlike knowledge, or great round mirror. Clear, nondistorting, nondiscursive awareness is likened to a mirror that reflects things objectively and impartially, without discrimination or attachment. This is also called the mind's aspect of true thusness. Next is knowledge of equality, of the equal nature of all things, referring to the relativity and inherent emptiness of phenomena. Knowing the essential emptiness of things is also referred to as universal knowledge or general omniscience. The third Buddha-knowledge is called subtle observing or analytic knowledge; this is knowledge of particulars, knowledge of characteristics and differentiation. While knowledge of equality deals with the "emptiness" side of the relativity = emptiness equation, analytic knowledge deals with the "relativity" side. Together they realize the mutual noninterference of equality and distinction, forming, with the underlying mirrorlike knowledge, the basis for the fourth Buddha-knowledge, called the knowledge of practical accomplishment. This refers to acting in the world, in harmony with essential emptiness-equality and with concrete conditions.

Omniscience, or all-knowledge, or universal knowledge, is said to be of three types. One is the aforementioned general aspect of omniscience,

which refers to knowledge of emptiness. Beyond this is knowledge of modes of the path, which is knowledge of types of people and various means whereby they may be liberated. The former knowledge is common to saints, self-enlightened ones, and enlightening beings, while the latter is in the realm of enlightening beings. The consummate omniscience of Buddhas, containing the ten powers, is knowledge of all particulars of causality and the overall and specific means of enlightenment.

Considering the matter of the scripture's frequent references to the Buddha's innumerable "spiritual" or "mystic" powers being revealed everywhere, from the point of view of the scripture, all things, all beings, mind, and space itself are bodies of Buddha, so the miracle of awareness and existence—the ultimate causes of which are beyond the power of conception to grasp—are "miracles" of Buddha. They are constantly edifying in the sense that, as the scripture says, all things are always teaching. The miraculous transformation performed by the Buddha for the enlightenment of sentient beings is, from this perspective, the shifting of the mental outlook to experiencing everything as a learning situation. This vision of life as a whole as the scene of enlightenment is one of the major themes of *The Flower Ornament Scripture*, and is a basic meaning of the statement that there is ultimately only one vehicle of enlightenment.

Mention of the doctrine of "only mind" may be called for to clarify statements in the scripture to the effect that all things are creations of mind. This does not mean creation in the sense of creating something out of nothing. This doctrine means that practically speaking the world only "exists" as such because of our awareness, and that what we take to be the world in itself is our experience and inference based thereon. The conceptual order which is taken to be characteristic of objective reality is, according to this doctrine, a projection of the mind, a description that filters and shapes experience in accord with mental habits developed throughout the history of the species, the civilization, and the individual. Techniques of visualization, meditation, concentration, and trance are used in part to detach the mind from fixation on a given conceptual and perceptual order through cultivation of other ways of perceiving and conceiving, and through experience of other spheres, which are equally real to the senses. By mastering attention and realizing the relativity of world and mind through actual experience as well as reasoning, one may then gain freedom while in the midst of the world, having, as scripture says, mastered mind rather than being mastered by it.

In Huayan Buddhism, the school whose philosophy is based on *The Flower Ornament Scripture*, the cosmos, or realm of reality, is a central idea, one which may be used to clarify certain features of the scripture. The cosmos, as the term is used here, includes the entirety of conventional (mundane) and absolute (transcendental) reality. The term from which the notion of cosmos or reality realm derives (Sanskrit: *dharmad-*

hatu) can be used to refer to phenomena, individually or collectively, to universes as defined by certain laws or states, to realms of existence and principles defined by the teachings of Buddhism, and also to the realm of nirvana. The Chinese philosophers of the Huayan school distinguished four general reality-realms in which everything, the cosmos, is included: the realm of phenomena, the realm of noumenon, the realm of noninterference or integration of noumenon and phenomena, and the realm of mutual noninterference among phenomena.

The realm of phenomena refers to all things and events. The realm of noumenon refers to the essence of things in themselves, the principle of voidness or emptiness—the lack of inherent nature or intrinsic reality in conditional, dependent things. The realm of mutual noninterference of noumenon and phenomena means that since phenomena are products of causes and are interdependent and have no absolute individual existence, therefore they are all empty or void of intrinsic nature. Hence their conditional existence does not interfere with their absolute emptiness, and vice versa. Their interdependent existence and emptiness of own being are two sides of the same coin. The realm of noninterference among phenomena is based on the same principle: whatever their apparent differences, phenomena are the same in the sense of being dependent and hence void of absolute identity. The noumenal nature, or emptiness, of one phenomenon, being the same as that of all phenomena, is said to at once pervade and contain all phenomena; and as this is true of one, so it is true of all. Furthermore, the interdependence of phenomena means that ultimately one depends on all and all depend on one, whether immediately or remotely; therefore, the existence of all is considered an intrinsic part of the existence of one, and vice versa.

The realms of noninterference between noumenon and phenomena and noninterference among phenomena are represented symbolically in *The Flower Ornament Scripture* by such images as Buddha's pores each containing innumerable lands, with each atom in those lands also containing innumerable lands, each land containing innumerable Buddhas, and so on, ad infinitum. This illustrates the infinite mutual interrelation of all things. The principle of all things reflecting or "containing" one another is also symbolized by the so-called "Net of Indra," which is an imaginary net of jewels that reflect each other with the reflections of each jewel containing reflections of all the jewels, ad infinitum.

A further illustration of the principle of interdependence and interrelation is afforded by the formation of assemblies in the scripture. To give a simplified example, let us take a group of one hundred individuals: singling out one, we could say this individual is surrounded or accompanied by ninety-nine people; adding the totality of the ninety-nine, the group, as one more (a typical Huayan accounting method based on the interdependence of individuals and sets), this means one individual is accompanied by one hundred. In the same way each individual may be selected as the focus and considered to be accompanied by one hundred.

Hence there are a hundred people each accompanied by a hundred people: viewed as discrete individuals, there are only one hundred, but seen in terms of their interrelation there are basically ten thousand, and this latter figure could be multiplied indefinitely to account for complex relations. All beings and phenomena, being relative, are looked upon in this way in Huayan philosophy: based on the same principle, a person or thing may be seen as multiple when considered in terms of relationships, being in a sense a different person or thing in terms of each different relationship. In reference to the enlightening being, who consciously adopts different guises and deals with people in different ways, this is represented as multiplication of the body of projection of myriad different bodies.

Like many popular Buddhist scriptures, *The Flower Ornament Scripture* is rich in imagery and symbolism. While certain images may at times be taken literally, there are numerous specific symbolic connotations assigned to particular items in the text of the scripture itself as well as in traditional exegesis. Some consideration of the metaphorical language of the scripture is therefore called for to gain access to the inner meanings.

At various points throughout the text are elaborate descriptions of a multitude of adornments. In general, these symbolize virtues, teachings, and also qualities of the world as perceived by a pure mind. The term virtue is often used in the scripture in a very broad sense to include all beneficial and liberating acts as well as wholesome qualities, spiritual faculties, and powers of knowledge.

Jewels and precious substances symbolize enlightening teachings; their variety represents the multitude of doctrines expounded by enlightening beings and Buddhas in adapting to different situations and audiences. Rain is also used as a metaphor for teaching; showering rains of all manner of jewels and ornaments and other beautiful things refers to the exposition of many principles and teachings.

Flowers may be used to represent the mind or mental factors or states, particularly the development of wholesome qualities and the unfolding of knowledge. Flowers are also used to symbolize practices employed to further spiritual evolution, and fruits symbolize the results of those practices.

Canopies or parasols represent protection from afflictions, inclusion in a sphere of activity or enlightenment, compassion, breadth of mind, and universality of knowledge.

Seats, thrones, and residences represent spiritual states, stability, or spheres of awareness and action.

Banners and pennants stand for virtues, outward manifestations of qualities or realizations, excellences of character; they also stand for symbolism and representation in general.

Personal ornaments such as garlands and jewelry represent virtues, knowledge, skills, or cultivation of one's faculties.

Oceans and clouds represent clusters or groups. Oceans are also used to symbolize immensity, depth, immeasureability.

Light symbolizes knowledge or awareness; variegated light represents differentiating knowledge, different kinds of knowledge, or knowledge of different spheres. Lights, particularly jewel lights, also can represent the experience of a certain kind of meditation in which the attention is focused only on colors, not on things as usually conceived; the colors seen in this kind of concentration are called jewel lights. While fire can be used to represent passion and afflictions, flames are also used to represent wisdom, the destruction of ignorance and folly; lamps and torches are associated with light and flames, representing awareness, knowledge, and wisdom.

Buddha-lands, or buddha-fields, have several levels of meaning. They are spheres of enlightenment, or spheres of action of Buddhas; they may be thought of as actual lands with inhabitants, as communities or societies, or as spheres of awareness. Each realm of sense is a buddha-land, and so is every particle of matter. A human being can be looked upon as a buddha-land of sight, a buddha-land of hearing, a buddha-land of taste, a buddha-land of smell, a buddha-land of feeling, and a buddha-land of thought. As a unit of measurement, a buddha-land or buddha-field is represented as a universe or system of a billion worlds.

APPENDIX 2
Amplifications of Book 39

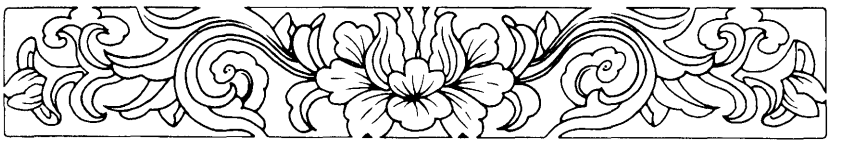

Appendix 2

There are a number of passages, some quite long, to be found in Prajna's forty-scroll translation of the *Gandavyuha*, which are not in either of the earlier Chinese translations, nor in the Sanskrit original. It is probably fair to assume, therefore, that these are additions made by Prajna or his committee of assistants. Indeed, some of them appear to be of the nature of explanations of or amplifications on the text; some seem to go off a bit excessively on tangents. The following excerpts present a selection of those additions which seemed in my opinion to be worth translating. —THOMAS CLEARY

Instructions of Muktaka

The accumulation of illusions from action is called mind; intellect thinks and assesses, and the ideational consciousness discriminates. The five sense consciousnesses discern the differences in objects. Ignorant people are unable to realize this, so they fear old age, sickness, and death, and seek nirvana. They do not know either birth and death or nirvana, and create arbitrary and false notions about objects. Also, the ignorant think that the future perishing of objects of sense from the faculties is nirvana. When buddhas and enlightening beings themselves realize enlightenment, they overturn the repository consciousness and realize the knowledge of basic awareness. All ordinary ignorant people misunderstand the Buddha's expedient means and cling to the existence of Three Vehicles. They do not realize that the world is produced from mind and do not know that all elements of buddhahood are the direct experience of one's own mind. They see sense data without and cling to them as really existing. Just like oxen or goats, they are unable to wake up and know, so they have no way to escape the whirl of birth and death.

Buddhas say that all things have no origin or extinction, no past, present, or future. Why? Because as one's own mind manifests sense data, objects fundamentally have no existence; because all things, existent or not, have no origin and are like the horns of a rabbit. The realm of sages' own enlightenment is like this. The ignorant arbitrarily create false ideas, taking the nonexistent as existing and the existent as not existing. They grasp the various manifestations of action of the repository consciousness and fall into the

two views of origin and extinction. Not understanding their own minds, they create false notions.

Instructions of Shilpabhijna

Sudhana said, "O sage, how does one practice so as to attain this liberation? Shilpabhijna replied, "If enlightening beings practice ten things and completely fulfill them, then they can attain this enlightening liberation of higher knowledge of the arts. What are the ten? Sufficiency of knowledge, diligently seeking good associates, intense vigor, removing obstructing delusions, purity of correct practice, respecting correct teaching, observation of the inherent emptiness of phenomena, destroying false views, practicing the right path, acquisition of true knowledge. If enlightening beings can fulfill these ten things, they can rapidly attain this liberation. Why? By sufficiency of knowledge, enlightening beings diligently seek good associates; seeing them, they approach them, happily respect them, and think of them as buddhas. By associating with them, they are constantly being taught, so they are able to apply intense vigor to difficult practices. Having attained vigor, they can use good qualities to destroy what is not good. By destroying what is not good, they enable all good qualities to reach fulfillment. Once goodness is fulfilled, then they can get rid of all obstructing delusions. By getting rid of obstructions, they cause body, speech, and mind to attain great purity, in accord with correct practice. By this purity, they are able to respect the teachings of all buddhas, enlightening beings, and spiritual benefactors. Because of this respect for the teaching, they diligently seek to observe the emptiness of all phenomena. Having realized that all phenomena are empty, their minds are unobstructed wherever they turn. Deeply realizing interdependent origination, they get rid of the notion of causelessness, extinguish the mind of false views, and practice the right path. Having entered the right path, they attain true knowledge. By attaining true knowledge, they attain this liberation and witness the profound reality realm."

Sudhana then said, "What is this truth called?"

Shilpabhijna replied, "These words are called truth."

Sudhana said, "What words are called truth?"

Shilpabhijna replied, "Words that do not deceive are called true."

"What are words that do not deceive?"

"They speak of the eternal constancy of the essence of truth, it being ever of one nature."

"What is the unchanging nature?"

"It is understood through personal realization of the essence of things."

"What is the essence of things like? Are that which understands and that which is understood one or two?"

"The reality that is personally realized by enlightening beings is neither one nor two. By this power it is possible to equally benefit self and others. Just as the earth can produce everything without discrimination, so it is with

the minds that benefit and are benefited. But the essence of things neither has form nor is formless. It is like space. It is hard to know, hard to understand. This truth is subtle, beyond verbalization. Why? Because it transcends the sphere of all verbal expression, it transcends all possible ranges of speech, it transcends the range of description, discrimination, and thought, it transcends the sphere of all reflection and assessment, it transcends all realms known to ignorant sentient beings, it transcends all realms of bedevilments connected with afflictions, it transcends all spheres of mind and consciousness. It has no 'this' or 'that,' no signs or signlessness; it is beyond all illusory realms. It abides in no abode, and is the sphere of tranquil sages. The realm of personal realization of those sages has no formal characteristics, no defilement or purity, no grasping or rejection, no pollution or confusion. Its clarity is supreme, its essence is eternal and unperishing. Whether or not buddhas appear in the world, the essence of the reality realm is always one and the same. It is for this truth that enlightening beings carry out countless difficult practices; having attained realization of this truth, they can benefit all sentient beings and enable sentient beings ultimately to abide in this truth. This is really true, this is unchanging, this is ultimate reality, this is the body of all knowledge, this is the inconceivable reality realm, this is the nondual reality realm."

Instructions of Suchandra

Suchandra said, "If enlightening beings can practice ten things, they can fully attain this liberation. What ten? Never leaving spiritual benefactors; never giving up remembrance of vision of buddhas; never giving up listening to true teaching; never giving up honoring and serving buddhas, enlightening beings, and spiritual benefactors; never abandoning learned and wise companions and teachers who are able to expound the Teaching; never giving up listening to talk of all the practices of the transcendent ways; never giving up hearing about all the elements of enlightenment; never giving up the three doors of liberation; never giving up the four immeasurables; never giving up the body of all knowledge. If enlightening beings do not give up on these ten things, they can attain this liberation of light of undefiled knowledge."

Sudhana asked, "How can this liberation be experienced in the present?"

Suchandra said, "In the present one should make transcendent wisdom and the mind unite as far as possible; then one can enter this liberation whatever one perceives and cognizes."

Sudhana asked, "Is it realized by hearing talk about transcendent wisdom?"

Suchandra said, "No. Why not? Because transcendent wisdom is realized by seeing the true essence of things."

Sudhana asked, "Is it not a fact that hearing can produce knowledge, and then by thinking about the nature of knowledge one can get to see True Thusness and personally realize enlightenment?"

Suchandra said, "No, it is not so. It is impossible to personally attain

enlightenment by hearing and thinking. Let me give you a simile. Suppose someone is traveling from west to east through a desert in the summer heat, and he meets a man coming from the east and asks, 'I am thirsty and hot—where is there water and shade? I want to quench my thirst and rest and cool off.' The man knows, and tells him, 'Go east. There will be two roads, one to the left, one to the right. Take the one to the right, and if you keep traveling on it, you will eventually reach a sweet spring and trees giving shade.' Now, do you suppose that this person who is hot and thirsty can quench his thirst or cool off simply by hearing about the spring and trees and thinking about going there? Of course not. It is necessary to go by the road pointed out, to get to the oasis, bathe, and drink; only then will he be able to quench his thirst and cool off. So it is with enlightening beings: they cannot enter the doors of the Teaching only by the understanding that comes from hearing and thinking. In this simile, the desert is birth and death, the one coming from the west is sentient beings, the heat is delusions, and thirst is craving. The one from the east who knows the road is the buddhas and enlightening beings who abide in all knowledge and realize the equal real meaning of the true essence of things. Finding pure water and being free from heat and thirst stands for personally realizing real truth.

"Let me give you another simile. Suppose the Buddha lived for an eon and in various ways eloquently told people on earth about heavenly ambrosia, its various qualities, its wonderful texture, its beautiful color and fragrance and wonderful flavors. Do you think the people would know what the celestial food tasted like when they heard about it and thought about it? Of course not. And in the same way, one cannot realize the essence of transcendent wisdom just by hearing and thinking about it."

Sudhana said, "How do enlightening beings skillfully explain so as to enable people to really attain experience?"

Suchandra said, "The true essence of transcendent wisdom experienced by enlightening beings is the definitive, proper basis of their explanation. It is because of having attained this liberation that they can skillfully explain for people.

"Furthermore, enlightening beings attain this liberation by fulfilling ten things: getting rid of all unwholesome qualities, not deviating from the precepts of Buddha, getting rid of all envy, serving all enlightened ones, diligently practicing all beneficial works, acquiring wisdom, acquiring skill in means, acquiring great determination, acquiring detachment, acquiring vigor. If enlightening beings fulfill these ten things, they will realize this liberation."

Instructions of Shivaragra

Sudhana said, "Noble One, the true power of this liberation is called the speaking of a vow of truth; what does this mean?"

The brahmin said, "Speaking a vow of truth means suchness as is,

unchanging, nondual, ultimate truth, and the substance of the body of reality of the enlightened ones of past, present, and future."

Sudhana said, "How can all enlightening beings practice so as to attain this reality body?"

He replied, "If enlightening beings can cultivate ten things to fulfillment, they will attain this reality body. What ten? The body of equality, the body of purity, the body of tranquillity, the body of space, the body of sublime knowledge, the body of infinity, the body of practice, the body of the essence of things, the body of detachment from rumination, the body of inconceivability. If enlightening beings have these ten bodies, they attain the pure reality body of the enlightened."

Sudhana said, "At what state do enlightening beings in this liberation attain these ten bodies?"

The brahmin said, "Enlightening beings in the first stage who dwell in this liberation attain the body of equality, because they realize the essence of things, get rid of all deviation, and see the equality of phenomena. Enlightening beings in the second stage who dwell in this liberation attain the body of purity, because they get rid of the defilement of immorality and are always pure in respect to the essence of all the precepts. Enlightening beings in the third stage who dwell in this liberation attain the body of infinity, because they get rid of unwholesome elements such as craving, anger, and envy, and abide in higher concentrations. Enlightening beings in the fourth stage who dwell in this liberation attain the body of practice, because they always diligently practice to assemble all the elements of enlightenment. Enlightening beings in the fifth stage who dwell in this liberation attain the body of the essence of things, because they observe and become aware of all true principles and realize the essence of phenomena. Enlightening beings in the sixth stage who dwell in this liberation attain the body of freedom from rumination, because they observe the principle of interdependent origination, which is difficult to understand, difficult to know, not in the sphere of rumination. Enlightening beings in the seventh stage who dwell in this liberation attain the body of inconceivability, because they assemble the skillful techniques of the buddhas' teachings and their knowledge and activity is fulfilled. Enlightening beings in the eighth stage who dwell in this liberation attain the body of tranquillity, because the afflictions are no longer active and they are detached from worldly descriptions. Enlightening beings in the ninth stage who dwell in this liberation attain the body of space, because their physical forms are boundless, pervading everything. Enlightening beings in the tenth stage who dwell in this liberation attain the body of sublime knowledge, because the sublime realm of omniscience is completely assembled."

Sudhana asked, "How is the spiritual body of buddhas different from these ten kinds of spiritual bodies of enlightening beings?"

He replied, "The essence of the spiritual body is not different; the only difference is in the power."

Sudhana went on, "What does that mean?"

He replied, "It means the spiritual reality-bodies of buddhas and enlightening beings are equal, without difference. Why? Because the essence and characteristics of all phenomena are equal, being one and the same body. So it is that ordinary people and sages, delusion and enlightenment, causes and effects of defilement and purity, going and coming, advancing and retreating, are all the same one form. Now, when I say there is a difference in power, I mean that the properties of the body of buddhas are completely developed and have superior power, unlike the enlightening beings. Let me give you a simile to illustrate this. Suppose there is a jewel that has not yet been cut and polished and so does not sparkle; the ordinary people would not care for it. Once it is cut and polished so that it sparkles and shines, people value it. There is no difference in the substance of the jewel, but the appearance is different. Although enlightening beings are the same as buddhas in essence, which is called the reality-body or spiritual body in both cases, it cannot be said that they are the same as buddhas in terms of inconceivable pure qualities such as knowledge and spiritual powers. Why? Because the buddhas have purified all sublime qualities over countless eons to ultimate perfection so that they are infinite as space, filling the worlds in the ten directions, sublimely pure, free from the stain of delusion, with immense light that illumines every place and extraordinary power that aids sentient beings everywhere. Though enlightening beings have the spiritual reality-body, its qualities are not yet perfected, and there is residual defilement; so they are like the waxing moon, which is the same in name and substance, but changes in light and appearance as it waxes because there is a difference in fullness. So it is with enlightening beings and buddhas in respect to their spiritual reality-bodies; in the former it is not full, whereas in the latter it is full. The body of enlightening beings is like the moon from the first to the fourteenth of the lunar month, when its light cannot shine around, whereas the reality-body of buddhas is like the moon on the fifteenth, when it is full, its light shining everywhere without boundary or obstruction. Yet the ten kinds of spiritual body of enlightening beings are the same in essence as the body of buddhas, without duality, though they cannot be said to be one because of the difference in their cultivated qualities. Therefore, if enlightening beings dwell in this liberation and fulfill the ten bodies, then they can realize the complete reality-body of buddhas in which all qualities are perfected.

"Furthermore, enlightening beings attain an indestructible adamantine body in ten respects: they are invulnerable to the poison of all afflictions, craving, anger, and folly; they are invulnerable to pride, envy, false views, and delusions; they are invulnerable to the suffering and oppression of bad states; they are invulnerable to profit, loss, censure, praise, fame, slander, pain, and pleasure; they are invulnerable to birth, old age, sickness, death, grief, and lament; they are invulnerable to false philosophies; they are invulnerable to the demons of afflictions, the clusters, and death; they are invulnerable to celestial demons and their cohorts; they are invulnerable to all hearers and individual illuminates; they are invulnerable to all attractive

objects in the world. If enlightening beings can embody these ten meanings, they will attain the indestructible adamantine body of buddhas.

"Furthermore, there are ten kinds of correct path of skill by which one can know teaching that has no error in it. What are the ten? One is when the path of the vehicle of enlightening beings is taught to those who are to be harmonized with the Great Vehicle, rather than the path of the vehicle of hearers. Second is when the path of the vehicle of hearers is taught to those who are to be harmonized with the vehicle of hearers, rather than the path of the vehicle of enlightening beings. Third is when the path of omniscience of buddhas is taught to those who are to be harmonized with the buddha-vehicle, rather than the vehicle of individual illuminates. Fourth is when the vehicle of individual illuminates is taught to those who are to be harmonized with the vehicle of individual illuminates, rather than the path of omniscience. Fifth is when people who are attached to self and phenomena are taught selflessness and the emptiness of phenomena rather than the path of artificial self and phenomena, which deals with self, person, being, life, and personality. Sixth is when people who cling to being or nonbeing are taught the middle way beyond extremes, and are not taught doctrines of being and nonbeing that fall into extremes. Seventh is when people whose minds are scattered are taught calm cessation and observation, and are not taught methods that will distract them. Eighth is when people who are infatuated with mundane things are taught the path of knowledge of Thusness, which is beyond the world, and are not taught the paths of the ignorant and infantile. Ninth is when people who like to be in birth and death are taught the path to nirvana beyond birth and death, and are not taught to stay in the world teaching people. Tenth is when people who cling to the emptiness of things and do not practice the right way are taught the right way, on which there are no brambles, and are not taught false and dangerous paths fraught with brambles. If enlightening beings enter the true path in these ten ways and are able to know how to teach without error, what they say is true."

APPENDIX 3

Commentary on Book 39 by Li Tongxuan

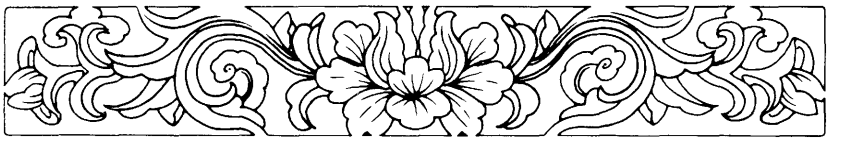

Translator's Introduction

ACCORDING TO BUDDHIST LEGEND, the fullest extent of consciousness available to humankind was rediscovered by Gautama Buddha thousands of years ago and summarized in the monumental discourse known as *The Flower Ornament Scripture (Avatamsaka Sutra).* Finding this statement of complete enlightenment beyond even the most advanced minds of his time, the Buddha spent the rest of his life teaching people how to prepare themselves for this comprehensive understanding. At every step of the way, there were those who succeeded in absorbing, utilizing, and finally superseding each stage of preparation, as well as those who took the part for the whole, assumed they had realized all there was to know, and fell by the wayside.

After the disappearance of Gautama Buddha, those among his mendicant followers who had attained a certain stage of individual enlightenment gathered together to recite and systematize what they had learned from their teacher. Since the Buddha's teachings were adapted to the specific needs of individuals and groups according to their stage of evolution, the result was a vast amount of material, a highly complex body of principles and practices.

Not yet having reached the full consciousness of the Buddha, however, these mendicants were unaware of the teachings beyond their own range, and some of them assumed that they had recorded the full dispensation of their master, even though all of them refused to say they had attained all that the teacher had attained. Eventually the followers of the followers

of these mendicants, imagining themselves to be the elite of a new religion holding the authentic teachings of the Buddha, not only rejected the more versatile and expansive teachings left among certain lay adepts and communities but even organized themselves into more than a dozen competing sects, each with its own proprietary interest in what it considered truth.

According to *The Scripture of the Great Ultimate Extinction,* the fragmentation of the Buddha's teaching, with different factions using parts of the teaching as claims to their own authority, was to be expected as a characteristic degeneration. *The Scripture on Unlocking the Mysteries,* revealing certain advanced teachings, represents this as already happening to mentally isolated Buddhist groups in the time of Gautama Buddha and explains its technical inefficiency.

Legend has it that the comprehensive teaching of *The Flower Ornament Scripture* was under these conditions withdrawn for a time, until the advent of a major renewer, the great Nagarjuna, who studied all aspects of Buddhist learning and recovered the teaching of *The Flower Ornament Scripture* "from the ocean." Consistent with his role in revitalizing the comprehensive teaching, Nagarjuna is also regarded as ancestor of all the major branches of East Asian Buddhism, including the Zen, Pure Land, and Tantric schools.

Turning from legend to history, it must be admitted that the terrestrial source of *The Flower Ornament Scripture* is unknown. This is a characteristic it has in common with the other great scriptures of the universalist Buddhist tradition, but the range of this scripture and the multitude of far-flung branches of the school it comprehends places it in a class by itself. It appears to be the product of an esoteric association like the later Sarmoun "Bees" who are said to traverse the world gathering the "honey" of knowledge from relict deposits.

The Sarmoun is the inner branch of the Designers, recognized for the last five hundred years as the most comprehensive school of Sufism. Teachings projected by the Designers and their associates have been outwardly connected by observers,

and inwardly connected by practitioners, with every major religion in the world, a phenomenon easily understood in reference to the activities of the Bees. The idea of restoration of lost knowledge parallels the legend of the recovery of *The Flower Ornament Scripture*, and the connection with all religions also parallels the claim of the scripture that true teaching has been represented in all cultures and in all faiths.

When Buddhism began to filter into China to revitalize that delapidated civilization in the early centuries of the common era, *The Flower Ornament Scripture* was among the first sources of study materials in translation. At first only a limited number of ideas from the great body of the Teaching were introduced to broaden the mental horizons of the Chinese, but by the early fifth century a nearly complete translation was available. Some two centuries later a more comprehensive version was produced, not only adding teachings missing from the earlier work but also rendering the text in a far more skillful and readable translation.

Unifying the scattered lore of complete Buddhism, *The Flower Ornament Scripture* presents a scheme of fifty-two stages of enlightenment in five or six ranks. The five ranks are known as the ten abodes, the ten practices, the ten dedications, the ten stages, and universal enlightenment. The designation of six ranks adds to this the final rank of sublime enlightenment.

During the early absorption of Flower Ornament teachings in China, special attention was given to the ten stages, which are described in a book of the scripture that traditionally circulates as a single volume and was separately translated into Chinese at least five times. The book on the ten stages is without a doubt one of the key sections of the scripture, one of only two that still exist in the Sanskrit language from which so many Buddhist scriptures were translated.

The other book still extant in Sanskrit is the thirty-ninth book of *The Flower Ornament Scripture*, the *Gandavyuha,* or *Garland Scripture,* known in the comprehensive Chinese edition as *The Book On Entry into the Realm of Reality*. This final book,

of unparalleled beauty and grandeur, recapitulates the entire scheme of the fifty-two stages in the tale of a pilgrimage reflecting the total effort of the original recollectors of the comprehensive teaching of *The Flower Ornament Scripture*. It is this book that is the subject of the present volume, a commentary on the *Gandavyuha* composed by the great Li Tongxuan, a distinguished eighth-century Chinese Buddhist.

There are two major Chinese commentaries on the complete translation of *The Flower Ornament Scripture*, the one by Li Tongxuan, a layman, and one by his contemporary Zhengguan, a monk. Zhengguan's commentary, which also includes a subcommentary on the commentary, is largely done from the point of view of what is known as the School of Characteristics, and is typically encyclopedic and astonishingly detailed. In contrast, Li's commentary, *Huayan helun*, is done from the point of view of what is known as the School of Essence and places tremendous emphasis on sudden enlightenment.

When I translated the complete version of *The Flower Ornament Scripture* into English years ago, I used both Li's and Zhengguan's commentaries. No one who reads the latter could fail to be impressed by Zhengguan's colossal scholarship; more difficult than the scripture itself, that commentary is a tour de force ranging over the enormous domain of Buddhist psychology and philosophy. A Western scholar once assured me that Zhengguan had wasted his time writing his commentary because no one would ever read it; and while I deeply lament this attitude, it is not difficult to understand it as an affirmation that the current state of Buddhist scholarship in the West is insufficient to make Zhengguan's work comprehensible to the average reader of the present day.

Li's commentary, on the other hand, without the intensive detail that characterizes Zhengguan's work, demonstrates the expansive embrace, vibrant aliveness, and sensitivity to symbolism typical of Chan Buddhism. Li emphasizes the point that *The Flower Ornament Scripture* is directed at ordinary people, and his commentary renders the scripture even more accessible

to the nonspecialist. Nevertheless, produced as it was from a background of extensive learning in Buddhist teachings, it contains a great deal of material that makes sense only to someone similarly well versed in the whole range of Buddhist scriptures. For this reason I have chosen to use a Ming dynasty (14th–17th centuries C.E.) distillation of Li's original commentary, adapted after the fashion of the time to present the essential teachings in a manner accessible to the nonspecialist.

In recapitulating the teachings of *The Flower Ornament Scripture*, the *Gandavyuha, The Book on Entry into the Realm of Reality,* uses the format of a journey for knowledge. Sudhana, the inspired young pilgrim of the story, visits fifty-three teachers to learn the conduct of the bodhisattva, the enlightening being dedicated to liberation of the hidden resources of humanity. Quite out of keeping with the modern myth that the inner circle of living Buddhism was traditionally a male monkish elite, the story represents a small minority of the teachers as monks, and nearly half as females.

The first ten teachers visited by Sudhana teach him the so-called ten abodes, which are explained in quite different terms in the fifteenth book of *The Flower Ornament Scripture*. The first abode, called the abode of inspiration or initial determination, is a preliminary stage in which the aspirant sets his or her mind on the comprehensive knowledge that characterizes fully awakened buddhas. In this abode practitioners serve buddhas, remain willingly in the world, guide worldly people to reject evil, instruct people in the Teaching and encourage them to practice it, learn the virtues of enlightenment, enter the company of the enlightened, teach tranquil concentration as an expedient, encourage detachment from compulsive routines, and provide protection for those who are suffering.

The second abode, called the abode of preparing the ground, requires certain attitudes towards others: altruism and compassion, desire to give happiness and security, pity and concern, the desire to protect, identification, and the willingness to learn from everyone. Practitioners in this abode encour-

age and study formal learning, calmness, association with the wise, kind speech, timely speech, fearlessness, understanding, action in accord with the teaching, avoidance of folly and delusion, and stability.

The third abode, called the abode of practice, involves contemplation of phenomena in certain specific ways: as impermanent, as irritating, as empty of ultimate reality, as selfless, as having no creation, as senseless, as not corresponding to the names conventionally given to them, as having no locus, as being beyond conception, and as lacking stable solidity. Here practitioners observe the realms of sentient beings; the realms of phenomena and principles; the realms of the world; the material elements; and the realms of desire, form, and formlessness.

The fourth abode, called the abode of noble birth, is characterized by permanent access to the presence of the enlightened; deep and pure faith; careful examination of things; and knowledge of beings, lands, worlds, actions, consequences, birth and death, and nirvana. Practitioners in this abode endeavor to learn, practice, develop, and fulfill the teachings of past, present, and future buddhas; and they realize that all buddhas are equal.

The fifth abode, called the abode of full equipment with skill in means, calls for practitioners to cultivate virtues for the salvation and benefit of others, to free others from trouble, to free others from the miseries of compulsive routines, to inspire pure faith, to harmonize and pacify others, and to enable others to experience perfect peace. In this abode practitioners learn that beings are infinite, inconceivable, and identityless; create nothing; and possess nothing.

In the sixth abode, called the abode of the correct state of mind, the practitioners' minds are unwavering regardless of whether they hear praise or vilification of buddhas, buddhas' teachings, or enlightening practices. Their minds are also unwavering regardless of what they hear about sentient beings—that they are finite or infinite, defiled or undefiled, easy or hard to liberate. Practitioners are also undisturbed in mind regardless

of what they hear about the origin or end of the universe or the existence or nonexistence of the universe. In this abode they learn in what respect all things are signless, are insubstantial, are impossible to cultivate, lack ultimate existence, lack true reality, are empty of absoluteness, have no identity, are like illusions, are like dreams, and cannot be apprehended conceptually.

In the seventh abode, the abode of nonregression, the practitioner is firm and does not backslide, regardless of what is said about the existence or nonexistence of buddhas, of truth, of enlightening beings, or of the practices of enlightening beings. Similarly, the practitioner is undaunted by whatever may be said about whether enlightening beings do or do not attain emancipation; whether or not there were, are, or will be buddhas in the past, present, or future; whether buddhas' knowledge is finite or infinite; or whether past, present, and future are uniform or not. Here the practitioner learns in what respect one is many and many are one, how expression accords with meaning and meaning accords with expression, how nonexistence is existence and existence is nonexistence, how formlessness is form and form is formless, how nature is natureless and naturelessness is nature.

The eighth abode, called the abode of youthful nature, or innocence, is characterized by flawless thought, word, and deed. The practitioner takes on new modes of life at will; knows people's various desires, understandings, realms, and activities; knows how worlds come into being and pass away; and is able to travel freely by psychic projection. Topics of study in this abode include knowledge, activation, maintenance, observation, and visitation of fields of enlightenment.

In the ninth abode, the abode of the spiritual prince, practitioners know how people are born, how afflictions arise, how habits continue, and what techniques are to be employed to liberate people. They know innumerable teachings and understand manners. They know the differentiations of the world, they know past and future events, and they know how to

explain both conventional and ultimate truth. In this abode they also study the skills, manners, contemplations, power, fearlessness, and repose of spiritual monarchs.

In the tenth abode, the abode of coronation, the spiritual monarchs analyze, illumine, support, visit, and purify countless worlds; they observe and teach countless people, knowing their faculties, and cause countless people to strive for enlightenment and realize peace and harmony. The practitioners promote the knowledge that is proper to buddhas; knowledge of past, present, and future; knowledge of all worlds; knowledge of all beings; knowledge of all things; and knowledge of all buddhas.

The next ten teachers instruct the pilgrim Sudhana in the ten practices, which are described in the twenty-first book of *The Flower Ornament Scripture*. The first one, called the practice of joy, or giving joy, is based on transcendent generosity. The practitioner is magnanimous in giving, without any concept of person, personality, human being, giver, or receiver. Exercising generosity in this way, the practitioner observes only the infinity of reality and the realm of beings and sees them as empty, signless, insubstantial, and indeterminate. In this way the practitioner develops pure generosity without taking pride in it.

Second is what is known as beneficial practice, based on transcendent morality. The practitioner maintains pure discipline and self-control, free from attachment to material senses, without seeking power, status, wealth, or dominion. By knowing all things are unreal, practitioners are able to master life, death, and nirvana; to liberate themselves and others; to attain tranquillity, security, purity, dispassion, and happiness; and to foster these attainments in others. Practitioners aspire to follow the enlightened; to detach from mundane activities; to fulfill the qualities of buddhahood; to remain supremely equanimous and be impartial towards all; to understand objective reality clearly; to eliminate error; to cut through conceptualization; to abandon attachment; to achieve emancipation; and to abide mentally in supreme wisdom.

The third, the practice of nonopposition, is based on

transcendent tolerance. Practitioners develop humility and forbearance, refraining from harming others. Not seeking personal prominence or material gain, practitioners resolve to expound the Teaching to others so that they may get rid of all evil and put an end to greed, hatred, folly, pride, hypocrisy, possessiveness, jealousy, obsequiousness, and dishonesty. They transcend suffering by reflecting on the ultimate unreality of the body, detaching from the idea of self and all that pertains to it.

The fourth, the practice of indomitability, is based on transcendent energy. Practitioners become free from mental poisons and direct their energy towards ending psychological afflictions; uprooting confusion; eliminating the compulsion of habit; and learning all about people, phenomena, time, and the powers and qualities of the enlightened.

The fifth, the practice of nonconfusion, is based on transcendent meditation. Practitioners develop perfect mindfulness, so that their minds become undistracted, imperturbable, pure, open, and free from confusion. With this mindfulness they are able to hear and remember enlightened teachings and put them into practice without confusion. They are also able to change from one state of being to another without mental disturbance and to enter into all sorts of meditation states, realizing that they are all of the same essence. Practitioners attain true knowledge of phenomena and develop an increasingly vast sense of compassion.

The sixth, called the practice of good manifestation, is based on transcendent wisdom. Here practitioners are pure and nonacquisitive in thought, word, and deed, realizing that thoughts, words, and deeds have no absolute existence. Free from falsehood, they are accordingly freed from bondage; they abide in the absolute essence of reality yet appear in life expediently, having no retribution for their actions. Practitioners realize the transcendental truth of emptiness, the inconceivability of reality; yet they never give up the will to enlighten others and always expand their sense of compassion.

The seventh, the practice of nonattachment, is based on

transcendent skill in means. Practitioners neither form attachments to the sacred nor feel aversion towards the mundane, holding the Teaching without proprietary sentiments and teaching people without emotional involvement. By virtue of their great commitment and will power, practitioners remain secure while teaching others, not becoming disturbed or discouraged, having attained nonattachment and independence.

The eighth, the practice of the difficult-to-attain, is based on transcendent vows. Here practitioners perfect virtues that are difficult to attain and never abandon or weary of the vow of universal salvation. They understand that people do not really exist, yet they do not abandon them; they do not remain in the mundane world yet do not remain in transcendental nirvana either, always traveling back and forth to deliver others from the mundane to the transcendental. Practitioners observe all things to be ungraspable yet not nonexistent; they see things as they are, without neglecting their work of demonstrating the practices of enlightening activities wherever they are.

The ninth, the practice of good teaching, is based on transcendent power. Here practitioners attain inexhaustible intellectual powers and boundless versatility in teaching, their compassion extending to all beings. They adapt to the faculties, natures, and inclinations of the people they address, and respond inexhaustibly to whatever questions or difficulties people bring them. Practitioners of good teaching are able to do this by discovery of the boundless resources of the potential of enlightenment, by attainment of the light of all truths, and by fulfillment with universal knowledge. They are void of worldliness yet enter into all worlds, acting as refuges, lights, and guides for others, revealing the powers of the enlightened.

The tenth, the practice of truth, is based on transcendent knowledge. Here the practitioners develop knowledge of what is so and what is not so; knowledge of consequences of past, present, and future actions; knowledge of faculties, realms, and understandings; knowledge of where all paths lead; knowledge of defilement or purity and proper or improper timing of all

meditations, liberations, and concentrations; knowledge of past abodes in all worlds; knowledge of clairvoyance; and knowledge of the end of all taints. Practitioners preserve the right teachings of the buddhas of all times for the benefit of all people and reach the source of the reality of the teachings of buddhas. Through the influence of the practitioners those who associate with them attain understanding, joy, and purity.

From the next ten teachers Sudhana learns the ten dedications, extensively described in the massive twenty-fifth book of *The Flower Ornament Scripture*. The first is called dedication to saving all beings without clinging to any image of beings. Practitioners of this dedication cultivate transcendent generosity, discipline, patience, energy, meditation, and wisdom; and they dwell in great compassion, kindness, joy, and equanimity. They dedicate these virtues to the benefit of all people to enable everyone to be purified, to reach the ultimate realization of enlightenment, and to be forever freed from the suffering and affliction of miserable states.

The second is called indestructible dedication. Practitioners of this dedication attain indestructible faith in buddhas and bodhisattvas, in the qualities and teachings of buddhas, in pure ways of life, in the path of dedication to enlightenment, in teachers of ways of enlightenment, in spiritual powers of buddhas, and in the practice of expedient means of enlightenment. Practitioners amass virtues, develop them, concentrate on them, contemplate and analyze them, find joy in them, and live by them; they set their minds on dedication in accord with the essential nature of things, dedication entering into uncreated truth yet perfecting created expedients, dedication of techniques discarding attachments to concepts of phenomena, and dedication of expedient application of practices without clinging to forms.

Third is dedication equal to all buddhas. Practitioners of this dedication do not conceive either like or dislike for any perceived objects; their minds are free, pure, joyful, flexible, and without sorrow or trouble. They vow to increase the bliss

of the enlightened, the bliss of the unconceivable abode of buddhas, the bliss of the matchless concentration of buddhas, the bliss of unlimited compassion, the bliss of liberation, the bliss of immeasurable power, and the bliss of tranquillity detached from cognition. Practitioners dedicate their virtues to enabling others to fulfill their vows, perfect transcendent practices, stabilize an indestructible determination for enlightenment, give up conceit, and attain the clear, sharp senses of the enlightened.

Fourth is dedication reaching all places. Practitioners of this dedication intend the power of their virtues to reach all places, all things, all worlds, all beings, all lands, all space, all time, and all speech; they pray that their virtues may include all truths, all enlightening practices, all enlightened spiritual powers, all enlightening methods of meditation, all educational activities, and all ways of adaptive response to others. Practitioners are able to develop people to maturity; beautify and purify lands; avoid spoiling works; understand all things; comprehend ultimate reality apart from desire; achieve pure faith; and have clear, sharp faculties. They are able to appear responsively in all worlds, expound truth in all places, travel psychically in response to others' minds, attain comprehensive recollective and explanatory powers, and attain instantaneous universal perception reaching all places.

Fifth is dedication of infinite stores of virtue. The infinite stores, or treasuries, of virtue dedicated by the practitioners are attained by repentance and removal of obstructions caused by past actions, by paying respect to all the enlightened, by requesting the enlightened to teach, by listening to the teachings and putting them into practice, and by rejoicing at the virtues of all buddhas and all people in all times. These practitioners are aware that all things are like phantoms and illusions, yet they cultivate the pure deeds characteristic of the enlightened; they enter into inconceivable freedom yet employ skill in expedient means to perform the work of the enlightened and illumine the world. They dedicate all their virtues to all fields of

enlightenment, to all those working for enlightenment, to all the enlightened, to enlightenment itself, to all universal vows, to all essential ways of emancipation, to purifying all realms of being, to seeing the enlightened appear in all worlds, to seeing the life of the enlightened as infinite, to seeing the enlightened teaching throughout the cosmos, and to assuring the development of all people.

Sixth is dedication that stabilizes all roots of goodness, causing them to endure. Practitioners exercise all manner of generosity, including the giving of right teachings and the giving of protection. As they exercise this generosity, the practitioners develop mental control by which they practice dedication, controlling the body and controlling sensation, conception, action, and consciousness. When they give material things to people, they pray that people may attain corresponding qualities: for example, when they give clothing, they pray that people may develop a sense of shame and conscience; when they give flowers, they pray that people may become pleasing to all they meet; when they give perfumes, they pray that people may become generous; when they give bedding, they pray that people may become wise; when they give shelter, they pray that people may become peaceful; when they give lamps, they pray that people may become illuminated; when they give medicines, they pray that people may become mentally as well as physically healthy.

Seventh is dedication according to all sentient beings. Practitioners of this dedication cultivate virtues by the power of pure determination for enlightenment and give people what they need without any psychological artifice, without expectation, without desire for reputation, without regret, without irritation; they extend compassion and mercy to all unremittingly, not letting conditions stop their generosity and never growing weary of it. Through this generosity they develop an unattached mind, an unfettered mind, a liberated mind, a strong mind, a profound mind, a concentrated mind, a nonsubjective mind, a controlled mind, an undistracted mind, an

understanding mind, a dedicated mind, a penetrating mind. In dedicating their virtues, they pray that people may lack nothing material or moral, experience peace and happiness, get rid of confusion and delusion, attain pure impartial minds, and attain all knowledge without difficulty.

Eighth is dedication characteristic of true Thusness. Practitioners of this dedication attain clear and perfect recollection and get beyond confusion and disturbance. They vow to attain freedom of thought, word, and deed so as to carry out enlightening practices; they vow to develop infinite generosity, to cultivate all enlightening practices, to master all the teachings, to arrive at the realm of universal knowledge, to remember the buddhas of all times, to live in the world unwearied to edify others, and to activate countless liberative techniques of thought and wisdom. Practitioners dedicate these virtues without clinging to the world or to people, not relying on anything, free from discriminatory views, in accord with all impartial truths.

Ninth is dedication without bondage or attachment. Practitioners of this dedication honor and respect emancipation from compulsive routines, embodiment of all virtues, repentance of past acts, moral support of virtues, and expressions of respect for the enlightened. They dedicate their virtues with an unbound, unattached, liberated mind, to accomplish universally good thought, word, and deed without forming arbitrary notions of worlds or worldly things, of enlightenment or enlightened beings, of enlightening practices or ways of emancipation, of buddhas or their teachings, of training or not training people, of virtue or dedication, of self or others, of gifts or recipients, or of truth or knowledge. They do not become proud or conceited, yet they are not self-demeaning either; the virtues they cultivate are for the benefit of all conscious creatures, dedicated to the most honorable human state, the state of buddhahood.

Tenth is infinite dedication equal to the cosmos. For practitioners of this dedication, the giving of teaching is paramount, establishing the will for enlightenment in others. They are

impartial, tireless in practicing good works, pure of heart, independent in knowledge. They vow to develop the ability to perfect all perspectives of universal freedom; the ability to absorb, retain, and expound true teachings; and to cultivate enlightening practice for the benefit of one and all. They also vow to fulfill the practice of unalloyed morality, nonreliance, nonacquisitiveness, nonattachment, noncontention, stabilization of good will, incomparable compassion, immutable joy, and undisturbed equanimity.

The next ten teachers represent to Sudhana the ten stages, which are expounded in the twenty-sixth book of *The Flower Ornament Scripture*. The first stage, the stage of joy, is characterized by calmness, happiness, ebullience, exaltation, delight, vigor, geniality, and freedom from anger. The practitioners of this stage become extremely joyful thinking of the enlightened ones and their teachings, of those working for enlightenment and their practices, of the ways of transcendence, and of the ability to help people. They become free from all fear by transcending the very idea of self, so they cannot be coerced by fear of ill repute, fear of death, fear of misery, or intimidation by crowds. Practitioners in this stage also make a preparatory study of the indications of all the stages, becoming versed in the problems and solutions of the stages, the attainments and cultivation of the stages, and the step-by-step progression through the stages. No longer interested in mundane satisfactions, practitioners attain a special power that fosters in them the elements that purify the stages: faith, compassion, kindness, relinquishment, indefatigability, knowledge of the teachings, knowledge of the world and humanity, modesty and conscience, stability, and association with the enlightened.

Second is the stage of purity, which is sought by way of ten dispositions of mind: honesty, gentleness, capability, docility, tranquillity, goodness, purity, nonattachment, broad-mindedness, and magnanimity. In this stage practitioners naturally avoid killing, stealing, sexual misconduct, false speech,

coarse speech, useless speech, covetousness, malevolence, and erroneous views.

Third is the stage of refulgence. Practitioners enter this stage by consciously focusing their minds on purity, stability, freedom from illusion, dispassion, nonregression, steadfastness, ardor, tirelessness, high-mindedness, and magnanimity. In this stage they also examine the impermanence, painfulness, impurity, unreliability, destructibility, instability, and momentariness of all that is conditioned, thus causing their minds to become yet more liberated from conditioned things and directed towards enlightened knowledge. Practitioners cultivate nine levels of meditation, up to the stage of neither perception nor nonperception, and experience many kinds of miracles and extradimensional powers, such as clairvoyance, clairaudience, knowledge of the past, and ability to go in and out of extraordinary states without falling under the sway of those states.

Fourth is the stage of blazing radiance. Practitioners attain this stage by entering into the radiance of the Teaching through ten ways of contemplation: contemplation of the realms of beings, of the realms of the world, of the realms of phenomena and principles, of the realm of space, of the realm of consciousness, of the realm of desire, of the realm of form, of the realm of the formless, of the realm of high-minded devotion, and of the realm of inclinations of the magnanimous mind. Practitioners at this stage examine inner and outer phenomena with precise awareness, getting rid of worldly desire and dejection; they strive for the development, enhancement, and preservation of good states and for the lessening, elimination, and prevention of bad states. They also develop the bases of spiritual powers, the elements of the path to liberation, and the various branches of enlightenment.

Fifth is the stage difficult to conquer. Practitioners enter this stage by impartial attention to purity of the teachings of past, present, and future buddhas; to purity of conduct, to purity of mind; to purity of removal of opinion, doubt, uncertainty, and perplexity; to purity of knowledge of what to apply

and what to relinquish; to purity of the final discernment and realization of all the elements of enlightenment; and to purity of perfecting all people. They attain unwavering attention and become familiar with both conventional and ultimate truths. As they meditate on all truths, practitioners also develop skills in practical arts and sciences, according to the needs of the people of the time.

Sixth is the stage of presence. Practitioners enter this stage by observing phenomena in terms of their equality in having no ultimate definition, in having no fixed origin, in being apart from any concept or notion of things, in being primordially pure, in neither coming nor going, in being existent in some sense and nonexistent in another, and in being like dreams or reflected images. They observe the formation and disintegration of worlds, they realize that the origins of worldly ways are all rooted in attachment to self. This leads them to a thorough examination of the process of conditioning, followed by liberating absorption in emptiness, signlessness, and wishlessness. Practitioners in this stage furthermore develop unbreakable intent and become immune to delusive influences.

Seventh is the stage of going far, in which practitioners are proficient in concentration on emptiness, wishlessness, and signlessness; enter into selflessness and transcend ideas of personality; yet still accumulate virtue and knowledge and do not give up practicing infinite kindness, compassion, joy, and equanimity. They detach from the world yet work to beautify the world; whereas practitioners arrive at extinction in the sixth stage, in the seventh stage they plunge into extinction and emerge from it in each mental instant, without being overcome by extinction. They live in the world by willpower for the sake of others, without being stained by the ills of the world; they become calm and serene, yet they can be passionate as an expedient without, however, becoming inflamed by passion.

Eighth is the stage of immovability. In this stage practitioners fully realize that all things are nonconceptual, accessible to nonconceptual knowledge. They become wholly detached

from mind, intellect, consciousness, thought, and ideation and thus become free from all striving in thought, word, and deed; no actions based on views, passions, or intentions become manifest in them. Nevertheless, even though they have attained peace and liberation, practitioners in this stage who are supported by their past vows of complete enlightenment do not become complacent but are further inspired to seek infinite knowledge. By means of the knowledge they develop, they are able to distinguish many paths in the world, show all aspects of virtue, control their own resolution, know the past and future, repel deluding influences, and carry out enlightening activities in endless contexts without regression.

Ninth is the stage of good mind. Practitioners in this stage gain accurate knowledge of good, bad, neutral, mundane, and transmundane actions. They also know how people get entangled in afflictions, acts, senses, resolutions, dispositions, inclinations, propensities, and habits; and they know what is beneficial or not. Practitioners also know all about the compartmentalization of mind, the complexity of mind, how the mind becomes defiled, how the mind becomes bound and liberated, and how it creates illusions. Learning to become expert teachers, practitioners in this stage develop analytic knowledge of principles, meanings, expressions, and elocution; and they attain mental command of the teachings through concentration spells, learning to teach in accord with the dispositions, faculties, and inclinations of the people with whom they are working.

Tenth is the stage of cloud of teaching, emblematic of the ability of practitioners to teach like clouds showering rain. In this stage—which is also called the stage of anointment or coronation, symbolizing anointment or coronation with the crown of all knowledge—practitioners attain incalculable numbers of special concentrations and gain access to the higher knowledges characteristic of the enlightened. They attain inconceivable liberation; infinite powers of recollection; and ability to

receive, absorb, and hold the revelations of the mysteries of complete enlightenment.

The next ten teachers after this represent the eleventh stage, the practice of Universal Good. Universally Good, the name of the supernal bodhisattva Samantabhadra, who represents the active manifestation of the totality of all enlightening practice, is the fifty-third and final benefactor visited by the pilgrim Sudhana in the tale of the *Gandavyuha*. These teachers of the eleventh stage transmit ten major aspects of this totality: producing knowledge from compassion, consistently remembering all truths through mastery of knowledge and compassion, teaching worldly principles everywhere, penetrating the mysteries of writing and higher knowledge of arts, helping people by both conventional and mystical arts and sciences, pure liberation by being in the world without clinging thoughts, illumination by pure knowledge working in the world, finding infinite forms in formlessness, speaking so as to reveal truth, and living in the world with complete knowledge and compassion.

The fifty-first teacher is Maitreya, the Loving One, who is thought of as the Buddha of the Future. The Heaven of Satisfaction, where the higher personality of Maitreya awaits incarnation on earth, is extensively described in the twenty-third and twenty-fourth books of *The Flower Ornament Scripture*, and the encounter between the pilgrim Sudhana and an earthly personality of Maitreya is now described in similar grandeur and detail. Maitreya opens the door to a building of cosmic proportions, the inner dimensions of which Sudhana finds even greater, containing infinite numbers of buildings of equal size. In these buildings Sudhana sees the entire panorama of Maitreya's career, feeling the passage of eons in a short period of time, learning the way to enlightenment in one lifetime.

Maitreya finally sends Sudhana back to Manjushri, who first sent him on his journey for knowledge and who now becomes his fifty-second benefactor. Manjushri in turn, reaching out to Sudhana beyond time and space, illumines him with

the light of infinite knowledge and leads him into endless mental command, presence of mind, concentration, and higher knowledge, plunging him into the sphere of practice of Universal Good.

The vision of Samantabhadra, the Universally Good bodhisattva, finally ushers the pilgrim Sudhana into the ultimate range of the enlightenment experience. Samantabhadra is introduced as a prototype of the bodhisattva effort in the third book of *The Flower Ornament Scripture*, in terms similar to the Sufis' global Assembly of Saints and the Taoists' Celestial Government: "Universal Good always fills the universe with various bodies flowing everywhere, with concentration, psychic power, skill and strength, teaching widely without hindrance in a universal voice." Then the final chapter of the final book of the scripture describes the cosmic vision of Universal Good and the merging of the pilgrim with the total being of Universal Good and the final realization of enlightenment.

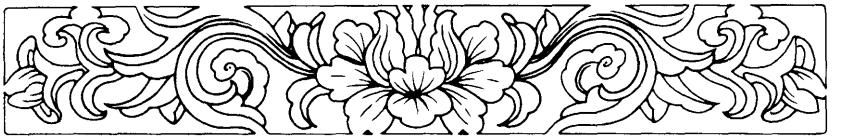

Entry into the Realm of Reality

The Guide

THE INHERENT BASELESSNESS of physical and mental objects is called reality. The interpenetration of one and many, the disappearance of the boundaries of the real and artificial, of affirmation and negation, is called the realm.

Also, the realm that is purely concomitant with knowledge and not with emotional perceptions is called the realm of reality.

Furthermore, actually to realize that the seeds of unenlightened consciousness are purely functions of knowledge and are not subsumed by delusion is the sphere of independent knowledge and is called the realm of reality.

What is more, since the substance of knowledge has no abode and is all-pervasive, one sees the absolute and the mundane to be totally inconceivable. In the infinite realm where all beings and objects reflect one another, buddha-lands are multiplied and remultiplied, sages and ordinary people are the same whole, and the forms of objects interpenetrate. This is called the realm of reality.

And when one subtle sound pervades the universe, a single hair measures infinity, views of great and small disappear, others and self are the same body, conditioned consciousness and feelings are gone, and knowledge pervades without obstruction, this is called entry into the realm of reality.

This is the eternal goal of all buddhas of all times, without beginning or end. The progressive practices of the preceding stages all have this as their substance. At this point practice is complete; allowing knowledge to act, it returns to its original state—fundamentally there is no change.

As to the setting of this scripture, it takes place in the human world to illustrate that the garden of the human world is the very garden of the reality realm, that the nature of living beings is the nature of the reality realm, and that the world of living beings is the world of true awakening.

Manjushri, the spirit of wisdom, wanted to induce the pilgrim Sudhana to trust in the fundamental unshakable knowledge that is inherently pure and has no origin or extinction, no cultivation or witness, to induce him to become a bodhisattva, an enlightening being, of the stage of faith. So Manjushri explained enlightened teachings for Sudhana, to inspire the thought of enlightenment in him.

Since the thought of enlightenment is not learned or cultivated, the thought of enlightenment is always clearly self-evident as long as we carry out enlightening practices to quell habit energy.

It is as when clouds disperse in the sky; the sky is itself clear, so there is no further search for clear sky.

Just carry out the myriad practices of compassion and wisdom as means of stabilizing enlightenment. If any practice is not understood or not carried out, or if there is any grasping and rejecting, then there is an obstacle, and so the thought of enlightenment is not in its complete state, since enlightening action is itself the thought of enlightenment.

So once Sudhana had awakened the thought of enlightenment, he asked Manjushri how to learn to act as an enlightening being and practice the path of enlightening beings—he asked no more about the thought of enlightenment.

Because the methods of progress expounded in the previous assemblies of the *Avatamsaka Sutra* had not yet been realized by an ordinary human being, in the *Gandavyuha* Manjushri

wants to make Sudhana a signpost for later generations of seekers.

Also, the names of the teachers and their abodes—people holy and ordinary, spirits, royalty, mendicants, lay people, non-Buddhists, humans, celestials, males and females—represent certain principles.

Furthermore, the South, the direction of Sudhana's pilgrimage, is used to stand for truth, clarity, and openness. When you arrive at open, clear, true knowledge without subjectivity, then everywhere is the South.

Therefore Manjushri sent Sudhana south to call on spiritual friends and benefactors, each of whom sends him onwards that he may progress and not dawdle over past learning. This is why the friends always praise the virtues of those Sudhana has yet to meet.

In the realm of principle, Manjushri stands for knowledge of the fundamental. Samantabhadra stands for knowledge of differentiation, and Maitreya stands for the uncreate realization within Manjushri and Samantabhadra.

These three principles are all in the fifty spiritual friends—representing the five ranks of enlightenment—that Sudhana meets on his pilgrimage, so there are fifty-three teachers.

Since the fifty teachings of the spiritual friends each has cause and effect—as in other books of the *Avatamsaka Sutra,* where there are ten bodhisattvas and ten buddhas to represent cause and effect—this makes one hundred. Add to this the basic ten ways of transcendence and this makes one hundred and ten, the number of cities Sudhana is said to have passed through.

The Fifty-three Teachers

1. Meghashri

First Sudhana climbed the Mountain of Marvelous Peaks, saw the monk Meghashri ("Glorious Clouds"), and realized the abode of inspiration.

Clouds have four meanings. They are everywhere, repre-

senting concentration. They bear moisture, representing virtue. They shade and cover, representing compassion. They shower rain, representing knowledge. Hence the name *Glorious Clouds*.

The significance of monkhood is the cessation of opinionated argument. The word used means "stopping contention." When one is without thoughts, still and quiet as a mountain, then formless subtle principles become evident.

Sudhana climbed the mountain to its furthest reach and looked all over for Meghashri. This symbolizes use of the power of calm observation to gain access to the abode of the enlightened.

Sudhana saw Meghashri on a separate peak. This symbolizes going through expedient meditation methods to get into the original state where there is neither concentration nor distraction.

Meghashri was walking slowly, symbolizing being undisturbed. Walking around represents not lingering in concentration trance.

Meghashri saw all living beings as the body of enlightenment and saw the mundane world as like light, like a reflection, neither real nor false, inherently undefiled. He maintained the integrity of ordinary vision, so he saw living beings. He maintained the integrity of objective vision, so for him all objects were insubstantial. He maintained the integrity of the vision of knowledge, so he could magically produce objects. He saw the body of buddhas to be free of both being and nonbeing.

Therefore Meghashri told Sudhana that he always saw infinite buddhas of the ten directions and knew the teaching of universal vision through the light of knowledge attained by recollection of the realm of buddhas.

2. Sagaramegha

Next Sudhana went to the country of Sagaramukha ("Ocean Door"), saw the monk Sagaramegha ("Ocean Cloud"), and realized the abode of preparing the ground.

Spontaneous discipline is like the ocean. Not retaining the corpse of birth and death is the ocean door. Because he was able to make the ocean of birth and death itself into the ocean of great knowledge and always benefit people with this principle, the monk was called Ocean Cloud.

Having attained the light of highest knowledge, using it to observe current subjective and objective worlds to develop all knowledge, he knew that the ocean of ignorance and pain caused by the twelvefold process of conditioning is wholly the vast ocean of essence of the buddhas of all times, and that there is no place to attain buddhahood outside the ocean of birth and death. Therefore Ocean Cloud said he had been living in that country for twelve years.

Because this ocean of essence is not finite and is full of knowledge and virtue, Ocean Cloud said the ocean was very deep and very wide and adorned with many treasures.

In ordinary people, the seven conditions of ignorance, restlessness, self-consciousness, name and form, sense receptors, contact, and reception are currently active, so they cling greedily and obstinately, thus forming the three conditions of craving, grasping, and becoming. From these three conditions develop the conditions of birth, aging, sickness, and death.

Being tossed about on the waves of pain in an endless circle, temporary students of individual liberation reject this in disgust and do not conceive great compassion. Therefore Sagaramegha directly used basic intuitive insight to illumine all at once the intrinsic baselessness of the substance and forms of conditioned production, all at once transforming it into an ocean of great knowledge.

This ocean produced a huge lotus, symbolizing the action of knowledge without taint. Because enlightened action is always in accord with knowledge, the flower covered the whole ocean.

When titans stand in the ocean, the water only comes up to their waists; because wise action does not sink into the ocean of birth and death, the lotus stem was held by titans.

As knowledge gives natural discipline to wash away mental defilement, water spirits showered fragrant water.

As objectless compassion responds without contrivance, the spirits bowed in reverence.

As knowledge is invincible, the embodiment of the buddha sitting on the lotus blossom was immensely tall. The function of knowledge is represented by the buddha extending his right hand. The reflection and combination of knowledge and action is represented by the buddha's laying his hand on Sagaramegha's head.

Knowledge of the fundamental is represented as the universal eye, knowledge of differentiation is represented as a scripture. Teachings are set up in consideration of people's faculties and states, and so, as people are infinite, the teachings are infinite.

So Sagaramegha said there was a buddha on the flower whose height reached to the summit of existence and that the buddha had reached out with his right hand, laid his hand on Sagaramegha's head and expounded the universal eye scripture, which is so vast that an ocean of ink and a brush made of mountains could not write out even a little of one statement of one doctrine of one book of the scripture. Sagaramegha said he had been keeping the scripture for twelve hundred years, alluding to the use of knowledge of expedients to overturn the twelve hundred afflictions and be liberated from them all.

3. Supratishthita

The Sudhana went to a village on the seashore of Lanka, where he saw the monk Supratishthita ("Well Established") and realized the abode of practice.

Having contemplated the twelve links of conditioning, Sudhana reexamined current habit energies of discrimination active in his senses and found that they had all become seeds of knowledge, so he no longer lingered over them.

The mountain of Lanka is in the south seas, so high and

steep that it is nearly impossible to climb. Now that the ocean of birth and death had turned into the ocean of knowledge, Sudhana had found the way of ascent and rested peacefully in patience, not deluded by the bedevilments of birth and death. Therefore Sudhana saw the monk Supratishthita walking in the sky; because he dwelt neither in the world nor beyond the world, he "traveled in the sky."

Because the voice of the teaching had universal influence and the light of knowledge destroyed illusion, therefore the rain spirits produced thunder and lightning as offerings to the monk.

Because of his practical knowledge and compassion, his humility and self-discipline, bird maidens surrounded the monk respectfully.

Because of his mastery of use of the ten transcendent ways to benefit beings, the monk was honored by ten kings.

Because he had entered the door of freedom through great knowledge, the monk was unhindered by barriers of defilement and purity; all false states of existence melted away on contact, to become like the sky.

Therefore the monk said he had found the door of unobstructed liberation, swiftly serving buddhas everywhere, going throughout the ten directions in an instant of thought, going through walls, penetrating the earth, and walking on water, as if they were all space.

4. Megha

Then Sudhana went to the Dravidian city of Vajrapura, saw the grammarian Megha, and realized the abode of noble birth.

The significance of Dravidia is the melting away of mistaken understandings by the teaching of sages. *Megha* means "Cloud," representing one who contains life-giving moisture and showers the rain of the teaching.

Sudhana saw Megha in the middle of the city, surrounded by thousands of people, expounding ways into truth through arrays of revolving letters.

The preceding teachers were all mendicants: Megha is a layman, to represent the fact that when transcendence of the world is achieved, transcendent knowledge is not divorced from the world. He was in the world yet unaffected by it, so he was "in the middle of the city." His knowledge body was free, interchanging with society, so he was "surrounded by thousands of people."

Revolving means turning completely. Since the fact that an individual word or sound has no inherent identity underlies infinite words and sounds, infinite words and infinite sounds are one word and one sound. Therefore one and many revolve around and embellish each other. All mundane phenomena are transmundane phenomena, and all transmundane phenomena are mundane phenomena.

When it is said that phenomena exist, each one is inherently empty; when it is said that phenomena do not exist, that does not destroy appearances. Therefore the absolute and the mundane, existence and nonexistence, completely change into each other and embellish each other. Since the totality, individuality, sameness, difference, integration, and disintegration of all phenomena simultaneously revolve around each other in an interrelated array, this is called the method of arrays of revolving letters.

Megha is personally a layman, while the spirit of enlightenment is an absolute principle. Mundane truth should obey absolute truth, so when Megha heard that Sudhana had awakened the thought of enlightenment, he immediately got down from his seat and bowed.

Because he wanted to inspire Sudhana to further progress, Megha told him that he only knew this teaching method of concentration spells of subtle sound.

5. Muktaka

Next Sudhana went to Vanavasin ("Forest Dweller"), saw the distinguished man Muktaka ("The Liberated One"), and realized the abode of full equipment with skill in means.

Muktaka was in the midst of the mundane, the same as Megha. The wise use places where there are many beings living and dying for meditation communities, and meditation communities are called forests, so Megha had indicated a community in the South called Forest Dweller.

Indicative of the fact that the twelve links of conditioning—ignorance, restlessness, self-consciousness, name and form, sense receptors, contact, reception, craving, grasping, becoming, birth, aging and death—are the substance of meditation, Sudhana traveled for twelve years to get to Vanavasin.

Before, with Sagaramegha, he had observed the twelve links of conditioned life and attained transmundane awareness; here he neither destroys conditioned life nor clings to conditioned life. Traveling means not dwelling.

When Sudhana saw Muktaka he threw himself bodily on the ground, because the essence of the body-mind cluster is itself meditation; he also joined his palms, symbolic of the nonduality of the absolute and mundane.

Because the subject of trance is immensely deep, all-pervasive, and completely fulfilling, Muktaka entered absorption into a concentration formula for the whirlpool of boundless buddha-fields, whereat there appeared in the ten directions the enlightenment sites of buddhas as numerous as atoms in ten buddha-fields.

The whirlpool has the meaning of depth, the number ten has the meaning of fulfillment. In absorption, the buddhas resulting from his own knowledge and his own causal practices appeared in profound stillness, so Muktaka said that when he entered absorption in trance he saw ten buddhas in the ten directions, with their ten chief assistants.

Because buddha is the accord of the inner mind with reality, therefore one thought in harmony is a moment of buddhahood, while a continuum of thoughts in harmony is a continuum of buddhas.

There is no country outside mind, no buddha outside mind, so the Liberated One Muktaka said that if he wanted to

see buddhas such as the Buddha of Infinite Light in the World of Bliss, he could see them as soon as he thought of them.

Because the whole realm of the infinite compassionate acts of all knowledge is a meditation community, inherently unimpeded, Muktaka said he had only delved into the ins and outs of this way to liberation through unimpeded manifestation.

6. Saradhvaja

Then Sudhana went to the tip of the continent, saw the monk Saradhvaja, and realized the abode of the correct state of mind.

Because Saradhvaja had reached the ultimate boundary of transmundane knowledge, he "lived on the tip of the continent." Because he had only attained the great compassion by which worldlings transcend the world and had not attained the great compassion by which to enter the mundane and share its confinements, he was a "monk." Because his oceanic knowledge could smash through delusion, he was called Ocean Banner.*

Sudhana saw Saradhvaja by the side of a place for walking meditation. A place for walking represents function, concentration in quiescence. This represents having tranquillity based on function. That Saradhvaja was sitting by the side of the promenade represents not dwelling in quiescent function, being spontaneous and free. He was detached from his breathing, representing tranquillity and function in accord with inner reality, since essence is inherently omnipresent and is not going in or out.

So Sudhana saw Saradhvaja in a trance next to a promenade detached from his breathing.

Grandees, householders, and Brahmins are worldly people who practice virtue, while feet are means of travel; so Sudhana saw grandees, householders, and Brahmins issuing from Saradhvaja's feet and traveling throughout the ten directions.

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*Chinese translates the name as if it were Sagaradhvaja.

Warriors are a governing class, Brahmins are a priestly class. Knees are joints that bend and extend freely. Because of Saradhvaja's freedom of pure knowledge, warriors and priests issued from his knees.

The midsection is the place of worldly desires, and wizards are people without desire. By knowledge Saradhvaja magically produced actions similar to those of sentient beings yet was without desire himself, so wizards as numerous as sentient beings issued from his waist.

Water spirits symbolize the rain of the Teaching enlivening beings, and the sides of the body are covered, so a multitude of water spirits issue from Saradhvaja's sides.

The heart has the meaning of bravery, the auspicious symbol on a buddha's heart has the meaning of endless purity of conduct. Titans represent not sinking in the sense of not sinking into the ocean of birth and death because of diligence in all practices. Therefore a multitude of titans issued from the auspicious symbol on Saradhvaja's heart.

Because the practices of all vehicles are not left out in the development of sentient beings yet the two vehicles of individual liberation turn their backs on the great function of the compassion and knowledge of buddhas, multitudes of followers of the two vehicles of individual liberation issued from Saradhvaja's back.

The shoulders have the sense of bearing burdens, while fearsome supernatural beings have the sense of protection. Because they bear the great work and protect sentient beings, therefore a multitude of supernatural beings issued from Saradhvaja's shoulders.

Celestial musicians are the spirit of music, and the abdomen represents the containing of myriad truths. Since they always sing praises of enlightening truths, celestial musicians issued from Saradhvaja's abdomen.

An emperor signifies the turning of the wheel of the Teaching, so a multitude of emperors issued from Saradhvaja's face.

The sun breaks through the darkness, so suns issued from Saradhvaja's eyes.

In the midst of birth and death, practical wisdom is foremost, so enlightening beings issued from Saradhvaja's head.

Because their knowledge is most elevated, buddhas issued from the crown of Saradhvaja's head.

This all illustrates the use of knowledge of emptiness to produce various bodies, creating multitudes of emanations filling the ten directions, developing, educating, and adorning sentient beings while in essence being like space, completely free from cogitation. Therefore Saradhvaja produced the appearances of these multitudes of beings in the midst of trance.

Sudhana also saw Saradhvaja producing countless light beams from his pores—his whole body was the unimpeded light of truth of the body of reality.

Sudhana stood there for a day and a night, two days and nights, seven days and nights, a fortnight, a month, finally six months and six days, until Saradhvaja emerged from trance. One day and one night represents the fulfillment of generosity. Seven days and seven nights represent the seven branches of ethics. The full fortnight represents the fulfillment of forbearance (a fortnight is half a month, and forbearance is a half in the sense of only benefiting oneself and not actively benefiting others). One month symbolizes the fulfillment of diligence. Six months represent the sixth abode, the correct state of mind. The six days represent the fulfillment of the sixth transcendent way, that of wisdom.

Because he had only attained the pure love of unaffected action and had not yet attained the great compassion and skill in means to cooperate with sentient beings, Saradhvaja said he had only attained this method of absorption in transcendent wisdom.

7. Asha

Next Sudhana went to Samudravetali, saw Asha, and realized the abode of nonregression.

Samudravetali ("Keeper of the Ocean Door") is the tide. This represents reality adapting to evolve sentient beings in a timely manner.

Asha was in a park called Samantavyuha, which is translated as "Ubiquitous Adornment." This represents countless practices taking place in life and death constituting a ubiquitous array of adornments.

Being greatly compassionate yet unaffected, Asha was a lay devotee. Being gentle and of good will, she appeared as a woman, though she was not conscious of being a woman.

Sudhana saw the park and its buildings, ponds, and other features as being adorned with jewels and saw Asha's features to be ineffably beautiful, because they were an environment and a person produced by respect for the enlightened and service to life, the countless practices of knowledge and compassion.

Because of the combining of compassion and knowledge, Asha said that the buddhas of the ten directions all came to explain truths to her. She also said that the eighty-four quadrillion beings living in the park carrying out the same practices as she were all irreversible in progess towards supreme perfect enlightenment, because she used the eighty-four thousand afflictions to appear to be like them in order to meet and guide them, so that they had arrived at the original unity of the essence of life and death and enlightened knowledge.

As she would enter into life and death to educate sentient beings—while realizing that life, death, sentient beings, and the teaching activity are all nirvanic processes that neither come into nor go out of existence, and are ultimately peaceful—she said she had attained this state of sorrowless well-being.

8. Bhishmottaranirghosha

Then Sudhana went to the land of Nalayur on the coast, saw the seer Bhishmottaranirghosha, and realized the abode of youthful nature, or innocence.

The seer lived on the seacoast because he had used transcendent vows to initiate works of wisdom to complement his compassion, merging them into one, and only thus had attained effortless great function, benefiting multitudes without even thinking about it, like the ocean tide thundering and washing effortlessly.

The land of Nalayur is called Not Lazy, in the sense of the homeland of the seer being the use of effortless knowledge to help beings tirelessly.

Bhishmottaranirghosha is called He Who Utters A Fearsome Sound, in the sense that when he spoke he crushed followers of aberrant doctrines. Because he used knowledge to adapt to different religions without having different views, he is represented as a seer.

Because he had both knowledge and compassion, the virtues that protect beings, the seer was seen in a grove variously adorned. The seer himself was sitting on an antelope hide spread on some grasses, symbolizing a state of few desires.

Because the seer had myriad practices in him, he is represented as having ten thousand followers, wearing deerskin.

Because the realms of the "dusts"—sense experiences—all return to the "ground" of knowledge, Sudhana cast his body on the ground.

Because effortless knowledge is unshakable, the seer said he had attained a liberation called "unsurpassed banner," emblematic of invincibility.

Because the seer's union of knowledge and environment was comprehensive, when he took Sudhana's hand the pilgrim saw himself going to buddhas in the ten directions as numerous as atoms in ten buddha-fields.

The gesture of taking the hand represents mystic empowerment: because the eighth stage is the beginning of effortless knowledge, people at this stage may linger in quietude and be unable to let knowledge and compassion work spontaneously. Then it is necessary for sages to add support and promote

inspiration. Thus when the seer took his hand, Sudhana was helped and supported by the sage in his entry into reality.

Once one has entered reality, one is always thus of one's own power, just as one does not carry a boat about after crossing a river in it. Therefore when the seer let go of his hand, Sudhana returned to where he had been before.

9. Jayoshmayatana

Then Sudhana went to Ishana, saw Jayoshmayatana, and realized the abode of the spiritual prince.

Ishana is called Long and Straight, symbolizing the use of inclusive teaching to extend the straight path, making one's abode in having no false pretences.

Jayoshmayatana the Brahmin is called Overcoming Heat because he used knowledge to adapt to falsehood, his power able to overcome the poisonous heat of emotional afflictions; entering into spiritual function, he appeared to be like a Hindu ascetic, roasting his body with fires all around under the burning sun, yet in reality he was leading aberrant cultists back to right knowledge.

There was a razor mountain there, symbolizing the razor of truth cutting through confusion. Below was a bonfire, representing the light of adamantine knowledge. Because he understood inherent liberation and could use his energy freely, he had no fear and could show and remove the emotional afflictions of beings in the long night of ignorance; so the Brahmin climbed the razor mountain and threw his body into the bonfire.

Because it is ordinarily unthinkable to contravene the objective order, when Jayoshmayatana urged Sudhana to climb the razor mountain and jump into the fire, Sudhana hesitated.

Because this inconceivable realm of energy use must be entered into experientially, celestial spirits appeared in the sky and sang praises of Jayoshmayatana's virtues, urging Sudhana not to doubt.

When his knowledge meshed with the total event, Sudhana entered in experientially; so he climbed the razor mountain and leaped. Before he was even halfway down he attained well-established mental focus, and the moment he hit the fire he also attained mental focus on the bliss of tranquillity.

Because he used this one practice to show endless different practices according to people's different inclinations, Jayoshmayatana said he had attained liberation into an inexhaustible sphere.

10. Maitrayani

Then Sudhana went to the city of Simhavijurmbhita, saw the girl Maitrayani, and realized the abode of coronation.

As she was spontaneously compassionate yet unaffected by the habits of attraction that result in bondage to existence, Maitrayani is represented as a girl. As her compassion was born of knowledge and she was independent and fearless, her father was a king called Lion Banner.

In this abode of coronation, knowledge and compassion completely include the knowledge and compassion of the five ranks, with no different road, so Maitrayani is portrayed as having a retinue of five hundred girls.

As she was able to abide in the abode of buddhas, containing the causes and effects of buddhahood through the five ranks, she lived in a palace of radiant jewels. As she used the practice of great compassion based on all knowledge to expound the five-part body of reality, the pure teaching covering sentient beings, she sat on a seat set on sandalwood legs, draped with nets of gold strings and arrayed with celestial cloth.

Since all beings entered this chamber of compassion in this palace of knowledge and the enlightening beings of the five ranks all sojourned there, Sudhana saw countless people going in the royal palace.

The crystal base of the palace stands for the clear purity of the body of reality. The lapis lazuli pillars stand for maintenance

of pure conduct. The diamond walls stand for protection by knowledge. The golden fences stand for outward strictness in discipline. The bright windows stand for illumination of the ordinary world by the light of the Teaching.

Because her heart was undefiled, Maitrayani was born with golden skin; because she covered living beings with knowledge, she was born with jet-black eyes and hair.

So Sudhana saw the objects and person in the palace thus magnificently adorned.

And since each principle contains all principles, and they interpenetrate simultaneously, so knowledge and objects interpenetrate on infinite levels; therefore when the girl had Sudhana look at the palace, he saw the features of the realms of all the buddhas contained in each wall, each pillar, and each mirror image.

The girl said this was the medium of wisdom in the total array, which she had learned from buddhas as numerous as grains of sand in thirty-six Ganges rivers, entering into a different aspect of it with each buddha.

The medium of the total array refers to one rank including all ranks. The ten abodes, ten practices, and ten dedications are three decades; the ten beliefs, or ten stages of faith, are faith in these three teachings. The ten stages and the eleventh stage are also just developments of these three teachings, involving no new principles. So these three teachings produce the six ranks; this is the reason for the number thirty-six.

The six ranks are included in this abode, and each rank has inexhaustible practical undertakings; though the characteristics of the practices are different, the principles are not different—this is the significance of entering into different aspects of the Teaching with each of the buddhas, who are as numerous as grains of sand in thirty-six Ganges rivers.

Summary of the First Ten Teachers

1. Meghashri elucidated the way of meditation to bring out the buddha-knowledge in one's own mind and see the realms of the buddhas everywhere.

2. Sagaramegha elucidated the way to contemplate the twelve conditioning links in the ocean of birth and death as the fundamentally pure ocean of buddha-lands.

3. Supratishthita elucidated the way to emerge unimpeded into the ordinary world with the freedom of the knowledge of reality.

4. Megha elucidated the way to live in the ordinary world and cultivate worldly letters and penetrate all they imply.

5. Muktaka elucidated the way of spontaneous meditation on the body containing the countless realms of buddha-fields.

6. Saradhvaja elucidated the way to the unimpeded spiritual power of tranquil function freed from bondage.

7. Asha elucidated the way to live in the world to develop and extend great compassion.

8. Jayoshmayatana elucidated the way of asceticism to contact aberrant cultists.

9. Bhishmottaranirghosha elucidated the way to appear similar to misguided people by means of effortless knowledge.

10. Maitrayani elucidated the way of simultaneous completeness of knowledge and compassion, including all ranks when knowledge is fulfilled and compassion complete.

The next ten teachers represent the ten practices for self-help and helping others. It is not that the ten abodes do not include self-help and helping others, but the polish of the teachings of the ten practices is necessary lest one be incapable of autonomy in the different realms of the world.

11. Sudarshana

Next Sudhana went to Trinayana, saw the mendicant Sudarshana, and realized the practice of joy.

Trinayana means "Three Eyes." The eye of knowledge observes faculties, the objective eye knows principles, and the eye of wisdom distinguishes right from wrong. These three are originally one, which is given three names according to function.

If one lacks these three eyes, one is also deluded already and so cannot help others. Therefore the name of the land is Three Eyes.

Sudhana sees a mendicant for the first of the practices because it is possible to enter the world and integrate illumination beneficially for others, inducing them to end contention, only when one's own mind is unattached to the world.

The practices involved in adaptation to the world are many, as many as trees in a forest. Their purpose is to enter birth and death to liberate beings from birth and death—and also to induce beings to make compassionate commitments to go back into birth and death to liberate yet others, going on and on in this way, like one lamp lighting a hundred thousand lamps so that all darkness is illumined and the light never ends. This is the meaning of going and returning. Thus the story says Sudhana saw the mendicant walking around in a forest, emblematic of this process.

The mendicant's appearance as a young man signifies ability to carry out practical actions. His handsome features stand for correctness of action. His hair curled regularly to the right, symbolizing his action in accord with the Way. He had a topknot of flesh on top of his head, symbolizing loftiness of knowledge and fullness of virtue. His skin was golden, symbolizing clarity of heart and purity of intellect. His forehead was broad, flat, and square, symbolizing breadth of knowledge and vision. His lips were red and clean, symbolizing skillful explanation of the principle of emptiness. He had an auspicious sign on his chest, symbolizing clarity and coolness of wise action. His fingers were webbed, symbolic of using the Teaching to scoop sentient beings up out of the ocean of suffering.

Because his practice of saving beings was universal, he was surrounded by celestial spirits. Because he could adapt the Teaching to people's faculties, his method being without fixed method and his teaching being without fixed dogma, spirits of direction guided him whichever way he turned. Because his

conduct was undefiled, footstep-following spirits held lotuses for him to walk on.

As he used meditation to manifest the production of knowledge and wisdom, so the earth spirits revealed jewel mines to him. Because he was elevated yet humble, the polar mountain spirits bowed to him. He spoke elegantly, causing others to admire him; breeze signifies verbal teaching, and flowery fragrance signifies appreciation, so the wind spirits gave off a flowery fragrant breeze.

Because he was at the beginning of the ten practices, he is represented as young. He included the three teachings of the ten abodes, ten practices, and ten dedications all in one practice without leaving the eightfold correct path, and this lifetime was a lifetime without before or after, beginning or end; so Sudarshana said he was young and had only recently left home, but he had in this lifetime cultivated pure conduct in the company of as many buddhas as sand grains in thirty-eight Ganges rivers.

Because the moment delusion disappears an instant and all time interpenetrate, there being no far or near in knowledge, each atom containing oceans of lands, Sudarshana said he had cultivated pure conduct with some buddhas for a day and a night, with others up to untold eons.

12. Indriyeshvara

Then Sudhana went to Sumukha, saw the boy Indriyeshvara by a river, and realized beneficial practice.

The land symbolizes the fragrance of morality scenting everywhere, the river symbolizes the undefiled discipline to enter the world autonomously, eventually to enter the ocean of knowledge, just as rivers flow to the sea.

Because play is buddha-work, Sudhana saw the boy playing in the sand.

For him the substance of discipline was in using practical and artistic genius to enter the world and yet go beyond the world, just as for Sagaramegha the substance of discipline was

in identifying the ocean of birth and death with the ocean of knowledge.

For the boatman, a later teacher, the substance of discipline was in carrying people across, not staying on this shore or on the further shore. For the night goddess of joyful eyes, another teacher, the substance of discipline was great compassion.*

According to the rank, progress is not the same; but when knowledge penetrates, every rank is included. Therefore the boy said he knew the teaching of higher knowledge of all practical arts and knew about writing, printing, analysis, medicine, industry, agriculture, commerce, and alchemy.

13. Prabhuta

Then Sudhana went to Samudrapratishthana, saw the laywoman Prabhuta, and realized the practice of nonopposition.

The city where Prabhuta lived was called Ocean Foundation because her tolerance was like the ocean admitting a hundred rivers. Prabhuta was called Perfected because she perfected all practices through patience and tolerance.

Because of her patience, Prabhuta is depicted as physically beautiful, clothed in pure white, her hair hanging down. Because of her fulfillment of myriad practices, she is depicted as being surrounded by ten thousand maidens.

By means of the distribution of the cosmic network of knowledge of the real universe, the small contains infinity; and by the great heart of willpower of knowledge of the real universe, Prabhuta could satisfy the hunger of all living beings with a tiny morsel of food, yet without diminishing the food.

Because a single morsel of food is as extensive as the universe—food unlimited to inside or outside, center or extremes—Prabhuta said she had attained a way of liberation that was an infinite treasury of blessings and could feed an unlimited number of beings with a small vessel of food and drink.

Countless beings entered Prabhuta's home by its four

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*See nos. 22 and 33.

doors, because they were received by the four infinite minds—infinite love, infinite compassion, infinite joy, and infinite equanimity.

14. VIDVAN

Then Sudhana went to Mahasambhava, saw the householder Vidvan, and realized the practice of indomitability.

Because his diligence produced great benefit, Vidvan's city was called Great Production; and because he observed faculties and examined phenomena, Vidvan was called the Knower. He is represented as a householder because he stayed in society to improve customs and morals.

As he used the practices of the four integrative methods and seven branches of enlightenment to live on the road of life and death unwearied, Vidvan was seen at a crossroads in the city, sitting on a pedestal made of seven precious substances.

Using diligence to equip himself with blessings and virtues and to eliminate suffering and poverty, Vidvan said he had attained a way of liberation that enabled him to produce treasuries of blessings at will.

Since both material and metaphysical generosity are produced by knowledge of emptiness and baselessness, therefore when countless beings came from various lands seeking from him what they desired, Vidvan looked up to the sky, and all they wanted descended from the sky; and he taught them truths according to their faculties.

In the first abode, one begins to understand the wisdom of buddha, and one is born in the home of the enlightened. In the fourth abode one quells worldly delusions, pure buddha-knowledge appears, and one is born in the home of the enlightened. In the eighth abode one is born in the house of the effortless knowledge of the enlightened. In the tenth abode, knowledge and compassion help everyone, one ascends to the rank of coronation, and one is born in the house of the enlightened.

Now in the fourth practice, by using the approach of

contemplating the emptiness of phenomena, this understanding produces liberation and quells remaining worldly habits; knowledge of the reality body appears, and one is born in the home of the enlightened. Thus Vidvan said that his companions had already been reborn in the family of buddhas.

15. Ratnachuda

Then Sudhana went to Simhapota, saw the eminent Ratnachuda, and realized the practice of nonconfusion.

The city was called Lion Foundation to represent the fearlessness attained through meditation. The body of concentration pervades all practices: just as Muktaka in the fifth abode contained innumerable lands in himself and took for his meditation the provenance of objects from the body, here in the fifth practice the body is in function; so countless objects are all included in one meditation, reaching the crown of the Teaching—therefore Ratnachuda is called Jewel Topknot.

The silent function of the body of practice is always concentrated, undiminished in the midst of the marketplace of life and death; so Sudhana saw Ratnachuda in a marketplace.

Ratnachuda used meditation to embody the ten transcendent ways and the eight-fold right path, so he is represented as living in a building with ten stories and eight doors.

On the first floor of the building, food was being distributed, representing generosity. The other floors each represent one transcendent way; finally the top floor was filled with buddhas, representing knowledge. These ten floors completely take in the five ranks and include buddhahood. Since the substance was independent meditation in the real universe, the stories of the building were adorned by the ten transcendent ways within meditation.

Ratnachuda said that in the remote past he had played music and burned a ball of incense in offering to a buddha who came to the city and dedicated the merit to three points; and that for this he had been rewarded with such an abode.

The remoteness of that past event symbolizes the trancendence of feelings and entry into concentration. The music symbolizes explanation of truth. This represents producing insight through concentration.

The ball of incense represents one kind of "scent"—concentration—including the five kinds of "scent," the fivefold spiritual body consisting of discipline, concentration, insight, liberation, and the knowledge and vision of liberation.

The three points are always seeing the enlightened, always hearing truth, and always being free from poverty and misery. The message is that the substance or body of concentration has already been attained in the ten abodes, and now, in the meditational aspect of the ten practices, independence of tranquil function is attained. Ratnachuda's attainment of liberation of the treasury of infinite blessings means fulfillment of myriad practices within meditation.

16. Samantanetra

Then Sudhana went to Vetramulaka, saw the perfumer Samantanetra, and realized the practice of good manifestation.

The land was called Reed Roots, because wisdom is deep and stable, penetrating to the wellspring of truth, just as reed roots reach deeply into the water table.

Samantanetra was called Universal Eye because he knew all through wisdom.

Because the gates of wisdom are manifold, lofty, and hard to enter, the city where Samantanetra lived was seen to have high walls. Because insight into emptiness has no boundaries, the streets were wide and even.

Samantanetra said he was skilled in curing diseases, meaning that he had learned conventional medicine; this also represents the Teaching. For example, illnesses associated with wind represent people who think too much, an affliction cured by counting breaths. Jaundices represent people with too much desire, an affliction cured by contemplation of impurity. In-

flammatory illnesses represent people with too much foolishness, an affliction cured by contemplation of conditioning. Mental illnesses represent people who cling to subtle forms and are not free from bewilderment and extraordinary perceptions, an affliction cured by contemplation of the emptiness of phenomena. Illnesses caused by toxins represent the way possessiveness can produce binding and harmful actions. Illnesses associated with water represent craving, illnesses associated with fire represent anger. All these illnesses can be treated by the Teaching.

Samantanetra also said he was skilled at compounding perfumes. This means he practiced worldly arts, and it also represents the Teaching, as wisdom skillfully expounds the Teaching, whose fragrance perfumes the odors of evildoing to turn them into the scent of knowledge.

Samantanetra said he knew how to induce sentient beings to see buddhas everywhere and rejoice, using wisdom to cause all realms to enter the realm of buddhahood.

17. Anala

Then Sudhana went to Taladhvaja, saw the king Anala, and realized the practice of nonattachment.

Taladhvaja is called Bright and Clean, because the bright and clean knowledge and wisdom that goes beyond the world also enters the world to practice compassion, observing people's faculties so as to be able to harmonize with them, not contacting people randomly—hence the name of the city.

King Anala is called Tireless because he helped beings masterfully and never tired of helping them. Because King Anala used myriad activities to enter the world, Sudhana saw him surrounded by ten thousand ministers, collectively ordering the affairs of state.

Anala used his knowledge of skill in means to manifest the appearance of horrifying scenes in order to govern, so there were ten thousand fierce soldiers cutting off the heads of

criminals, or gouging out their eyes, or any number of similar horrors.

The king had Sudhana enter his palace and look at its superlative adornments; then he said he knew magical liberation, explaining that these punishments, the criminals, and the soldiers, were all magical projections of great compassion to frighten actual people into giving up evil. In reality, not even a single gnat or a single ant was harmed, much less any humans. This was why he had been rewarded with such splendor, to make it clear that he would, on the contrary, have been doomed if he had been torturing people intentionally because of his own subjective feelings.

18. Mahaprabha

Then Sudhana went to Suprabha, saw the king Mahaprabha, and realized the practice of the difficult-to-attain.

The city is called Beautiful Light to represent the subtle function of differentiation within effortless knowledge.

King Mahaprabha is called Great Light to represent fundamental effortless independent knowledge.

One gains access to effortless, subtle function only when one has remedied the unfulfilled knowledge and compassion of earlier stages and balanced them masterfully; thus in the story Sudhana wandered through the human world, eventually to make his way to the city of Beautiful Light.

Effortless knowledge and compassion are difficult to attain; even though Sudhana looked around, he still sought certainty through direction. So when he had reached the city he inquired further of the longtime inhabitants.

Because Sudhana had embodied a variety of practices of knowledge and compassion, he saw the ground, trees, buildings, terraces, and flower ponds of the city to be all adorned with jewels.

The story says the city was octagonal, with ten leagues to a side, and also that it had ten million streets, on each of which

lived countless beings. Ten million streets could not fit into a ten-league octagon; these are not worldly measurements, but representative of the great metropolis of fundamental knowledge, with streets representing the infinity of interactions of the ten ways of transcendence.

Therefore beings saw the city differently, according to their faculties and their ways of acting—some saw it as large, some as small, some as clean, some as polluted, and so on. In this way the king of knowledge showed everyone the laws of reality.

When one uses independent knowledge to enter into minds as many as beings and identify with them, there is no separate nature—the sentient and insentient are of one nature, and all are transformed according to knowledge into agents of buddha-work.

In the world when a national leader is enlightened, even the animals dance, and phoenixes appear. When ordinary people are perfectly filial, they also experience phenomena like finding leaping fish in frozen ponds and bamboo shoots sprouting in winter. How much the better when knowledge penetrates the fountainhead and practice is equal to the real world—kindness takes in all beings, spirituality gathers all awarenesses; one has no subjective mind but takes to heart the minds of all beings, just as a clear jewel may take on all colors.

As the king had entered the door of absorption in great kindness adapting to the world, so the people, birds, and animals of the city and its environs all came to pay him respect. The trees and grasses of the mountains and plains all bowed towards him; the lakes, springs, rivers, and seas all flowed towards him; and the celestial spirits showered him with gifts.

The reason that the seventh and this eighth practice are both represented by kings is to illustrate that while the power and function of compassion and knowledge differ according to the rank, there are not two paths. Therefore the seventh and eighth abodes are both represented at the seashore, and the seventh and eighth dedications are represented in the same

assembly. The appearance of the teachers as various persons in various walks of life symbolizes the differences in power and function.

19. Achala

Then Sudhana went to the kingdom of Sthira, saw the devout woman Achala, and realized the practice of good teaching.

The location is called a kingdom to represent mastery of teaching, the devout woman is called Immovable because of her spiritual power to remain unaffected.

Protected by the mother of knowledge and the father of skill in means, the mind is not influenced by objects; to represent this and the compassion of humility, Achala is said to be a young woman in the care of her mother and father.

When Sudhana went into her house, upon contact with the golden aura of the house he attained five hundred trances; illumined by the edifying light of the chamber of compassion, he gained access to five hundred entryways into the five ranks. The trances were subtle as the consciousness of a new embryo, because when knowledge enters compassion, it is harmonized and becomes comfortable.

No one who saw this young woman became enamored of her; because her behavior was unaffected by emotional love, her body was not erotic but caused the minds of all who saw her to become upright and correct.

Achala said that long ago in the time of an ancient buddha she had been a princess, daughter of a king named Vidyuddatta, called Lightning-bestowed. At that time she was inspired with the thought of enlightenment on seeing the magnificence of the buddha, and in all the eons since that time she had not so much as had a lustful thought, let alone acted on lust.

The buddha of that time was called Arms Extended Downward, representative of carrying out transcendent vows from effortless knowledge to guide sentient beings. The king was

called Lightning-bestowed because knowledge sees the path of enlightenment quickly. Achala was a princess because from knowledge she cultivated kindness.

Before the eighth practice one is still affected by the habit of sadness; here in the ninth there are no ingrained habits. That is why Achala said she had no lust. In the rank of teacherhood one overcomes obstacles to mastery of teaching, requiring tireless effort; so she said she had attained absorption in tireless search for all truths.

20. Sarvagamin

Then Sudhana went to Tosala, saw the mendicant Sarvagamin, and realized the practice of truth.

Tosala is called Production of Happiness, to represent the use of ubiquitous physical manifestation through fulfillment of transcendent knowledge in order to benefit ordinary people and make them happy.

Sarvagamin is represented as a mendicant because his knowledge was equal to a buddha's. He is called Going Everywhere because he appeared to assimilate to false ideas and to the three vehicles of Buddhism. The Confucian and Taoist sages were also in this category.

Ordinarily, learners are called outsiders as long as they have not yet entered into the real universe, where there is interpenetration of noumenon and phenomena, of bodies and lands. In this case, Sarvagamin appeared to be an outsider, helping beings according to type, yet in reality he was not an outsider.

In the middle of the night Sudhana saw the flora on the mountain east of the city of Tosala radiate light like the rising sun, representing the sun of great knowledge in the middle of the night of birth and death.

Sudhana saw Sarvagamin walking around on the flat mountaintop: the mountaintop symbolizes the lofty supremacy of knowledge, the flatness symbolizes the evenness of compassion.

Walking around illustrates not dwelling partially on either knowledge or compassion.

Sarvagamin said he knew the enlightening practice of going everywhere; by means of knowledge he penetrated all existences, and appeared in corresponding physical forms, as echoes respond to sounds without there being any substance coming or going.

After this the ten dedications are set up. By means of the ten practices one can perfect worldly arts of government and education, yet one is still unable to remain in the ocean of birth and death, neither emerging nor sinking, based on unobstructed action in the real universe by the universally good practice of inherent buddhahood. Therefore the ten dedications are needed.

21. Utpalabhuti

Then Sudhana went to Prthurashtra, saw the eminent perfumer Utpalabhuti, and realized dedication to saving all beings without clinging to any image of beings.

The land is called Vast Territory to represent far-ranging vows. Utpalabhuti's being a perfumer symbolizes the combining of knowledge and compassion, noumenon and phenomena, nirvana and samsara, and ideas of defilement and purity all into one ball while still freely totalizing or distinguishing them. He is a layman on account of his great compassion, entering birth and death without being affected.

The nature of fragrance rests on nothing, yet it radiates good and extinguishes bad; this symbolizes great vows that rely on nothing yet radiate deeds that benefit beings.

The regal fragrance of fundamental knowledge emerges within ignorance, the fragrance of differentiating knowledge emerges within myriad objects; so the eminent said he knew where the king of fragrances came from and knew how to compound fragrances.

According to Utpalabhuti there is in the human world a fragrance that comes from the struggle of water spirits and that causes those anointed with it to become golden in color. This represents the first abode, in which tranquillity and insight struggle with conditioning, producing the fragrance of knowledge; those who enter thereupon attain true awakening.

Also, there is a kind of sandalwood whose essence will protect people from burning by fire. This represents the abode of preparing the ground, in which the body of discipline is anointed with the principle of essencelessness so that it can enter the fire of the three poisons without being burned.

In the ocean there is a fragrance called invincible, which, when painted on drums, causes even brave opponents to retreat on hearing the sound of the drums; this represents the development of acceptance of reality in the abode of practical cultivation, causing evils to withdraw spontaneously.

Ten kinds of fragrance are mentioned, representing the ten abodes; by combining the two aspects of the ten abodes and ten practices—the absolute and the mundane, knowledge and compassion—causing them to be free, the method of dedication is created.

Because this dedication first enters the ocean of great compassion, one might leave out the awareness of knowledge; so ten fragrances are used to symbolize the principle of the ten abodes. Because one principle contains all the principles, this is represented by compounding fragrance.

22. Vaira

Then Sudhana went to the city of Kutagara, saw the mariner Vaira, and realized indestructible dedication.

Kutagara is called the City of High Houses, the high houses representing knowledge. Vaira is called Independent, because he used natural discipline and great compassion to go into the ocean of birth and death while remaining free.

Vaira is represented as a mariner, for he was like a ship that

does not stay on the near shore, does not stay on the farther shore, and does not stay in midstream, but carries people across. He ferried people over the ocean of birth and death by means of myriad principal and satellite practices within discipline, so he was seen on the seashore surrounded by hundreds of thousands of merchants.

Being profoundly calm and unshakable in the middle of the ocean of birth and death, Vaira said he knew all the treasure islands in the ocean.

Knowledge of the locations of precious substances refers to the empty and nonempty matrices of enlightenment. Knowledge of categories of precious substances refers to countless natural virtues. Knowledge of types of precious substances refers to the realization of buddha-nature. Knowledge of precious vessels refers to understanding of beings' faculties. Extraction of precious substances refers to setting up teachings according to faculties in order to bring out knowledge and virtue.

Part of the enlightening beings of the pure lands are free like dragons; when purity and pollution have not been forgotten, this is the danger zone of the dragon abodes. Listeners can empty the three poisons; this is the danger zone of demons. Conditional illuminates dwell in the ocean of nirvana, so buddha-knowledge does not appear; this is the danger zone of goblins. Since the ocean of birth and death becomes a way of access to the real universe, Vaira said he avoided all such danger zones.

Knowing whirlpools, depths, and shallows refers to knowing the workings of craving, grasping, and becoming. The ranges of ocean waves refer to the quantity of thoughts in emotive consciousness. The good and bad colors of the waters refer to the joy and anger of the clinging mind.

Vaira also knew the movements of the sun, moon, and stars, meaning that he understood the mysterious signs of yin and yang in the world and used this to help people. It also represents the methods and guidelines for developing maturity according to faculties by different teachings and practices.

Vaira also knew about the soundness of ship hulls and how well their machinery worked, emblematic of his knowledge of the degree of maturity of faculties and capacities, of whether or not people's minds were transformed, and of whether or not they could enter birth and death.

Vaira brought merchants to treasure islands so that they could collect jewels, then brought them back to the continent; this symbolizes passing through the various ranks and their teachings, and then, when the ten stages are fulfilled, in the eleventh stage going back to live as before in the ocean of birth and death to carry out the practice of Universal Good.

Vaira said he had attained practice characteristic of great compassion, meaning that the natural discipline of great compassion is indestructible.

23. Jayottama

Then Sudhana went to Nandihara, saw the eminent Jayottama, and realized the dedication equal to all buddhas.

Nandihara was called the City of Happiness because the eminent grandee Jayottama skillfully settled people's affairs and because he skillfully examined truths, to the delight of the people.

Jayottama was called Supreme Victor because of the supremacy of his practice of patience. He was seen in a grove of "sorrowless" trees east of the city lecturing to a group of innumerable businessmen and city elders: *east of the city* symbolizes development of goodness by knowledge; the grove of "sorrowless" trees represents protection from anxiety through patience; the businessmen symbolize exchanging ignorance for knowledge, bad for good; the city elders represent education of the populace by means of virtue.

Jayottama said he knew the pure method of cultivating enlightening practices everywhere, because the practice of dedication equal to all buddhas reaches everywhere.

The reason these last three teachers are lay people is to represent dedication directed from the absolute to the mundane.

24. Sinhavijurmbhita

Then Sudhana went to the city of Kalingavana in the land of Shronaparanta, saw the nun Sinhavijurmbhita, and realized dedication reaching all places.

The land was called Brave, the city called Struggle, emblematic of energetically entering the ordinary world to stop the struggle between the two views of absolute and mundane, pure and defiled.

Sinhavijurmbhita was called Lion Stretch to symbolize the tirelessness of her practice of kindness. She is portrayed as a nun because in this rank, like the fourth abode and fourth stage, one leaves the bonds of the world and is born in the family of the enlightened. Her mendicancy represents patience by abandonment of superficial adornments, and her femaleness represents kindness.

She was in the park of the king Victorious Light. Kingship symbolizes knowledge; this means that in this rank of energy and diligence one combines patience, knowledge, and kindness to comprehend the practices of the five ranks in one spiritual realm.

The park was magnificently adorned, illustrating environmental perfection as a result of spiritual development. Sudhana saw the nun sitting on various seats lecturing to various groups, symbolizing her integrative educational activities, including those in all the stages up to the eleventh, which borders on buddhahood.

This is the teaching of the infinite cosmic network, in which one rank pervades all ranks, and each rank pervades the spiritual cosmos, all refining one another, forming fifty-three teachings and one hundred and ten cities as a totality, as individually distinct, as the same, as different, as integrated, and as disparate, all freely interacting.

25. Vasumitra

Then Sudhana went to the land of Durga, saw the woman Vasumitra, and realized dedication of infinite stores of virtue.

This woman was settled in a polluted, fearsome realm, making it hard for people to believe in her; so the land was called Danger. By means of meditation she entered into defiled realms and turned them all into spheres of knowledge; by virtue of great compassion she remained in the ordinary world, and by virtue of knowledge she remained unaffected, so her city was called City of Jewel Arrays.

The name *Vasumitra* means "Friend of the World," meaning that she was a teacher and friend to people. Her femaleness represents being in the absolute without being absorbed by it, while being in the midst of bondage without being affected by it. She gave the appearance of impassioned behavior, yet her heart was dispassionate. She appeared to be a woman, yet in ultimate reality one is neither male nor female; she is just portrayed as a female to represent the compassion of the real universe.

In the realm of the magic of knowledge of Universal Good one's own body is like a magical effect, the world is like a projected image; with no mind influenced by objects, there are no objects that can influence the mind. The mind having no nature of its own, objects are also basically nonexistent. This is inconceivable to common sense and inaccessible to the folly and confusion of subjective views. It is necessary that knowledge penetrate the true source and that practice match the real universe before one can embody this Way.

This woman was living in her house north of the town square; this means that the dangerous road of folly in the long night of birth and death is the house of enlightening beings, and that they have no other house.

Vasumitra said she had attained the liberation of ultimate dispassion, because by means of the supreme knowledge of the real universe she lived in the midst of pollution without becoming defiled. One attains the joy of meditation just by believing in this, so Vasumitra said that anyone who looked at her became free from desire and attained absorbing joy. Because insight produced from concentration understands the nature of sound,

she said that anyone who conversed with her for a while attained mastery of sound.

Vasumitra went on to speak of holding her hand, getting up on her couch, gazing at her, embracing her, and kissing her. Holding her hand means seeking salvation. Getting up on her couch means ascendancy of formless knowledge. Gazing at her means seeing truth, embracing her means not departing from it. Kissing her means receiving instruction.

This illustrates how all who come near enter a door of total knowledge, unlike those who only seek to get out of bondage and do not arrive at the ultimate dispassion—supreme knowledge of the real universe that remains in the polluted world without being defiled, freely helping the living, neither bound nor freed.

Vasumitra also said that in the time of a past buddha, Manjushri had fostered her inspiration to enlightenment; and that upon her inspiration with the thought of enlightenment she had distributed all of her wealth and thereby attained this liberation. The encouragement of Manjushri represents producing concentration from knowledge, the wealth represents the ability of concentration to permeate everything totally.

Inspiration with the thought of enlightenment is detachment from lust, giving of wealth is detachment from greed. A single coin may not be much money, but if the mentality of ability to give up what is valued is the same as when giving a lot of money, then this is what is called infinite stores of virtue.

26. Veshthila

Then Sudhana went to Shubhaparamgama, saw the householder Veshthila, and realized dedication adaptively stabilizing all roots of goodness.

Veshthila is called the Embracer, illustrating the vastness of his knowledge and wisdom, which embraced all things. This layman had before him a shrine where there was placed a sandalwood throne without an icon on it; the idea is to illustrate

how buddhas and sentient beings have no sign of origination and destruction, using the shrine with the sandalwood throne as a device to indicate this symbolically, to inform us that our own essence and manifestations are like the original formless Buddha on the throne.

When you understand that essence is spacelike and find that appearances are like projections, you open up enlightened knowledge and vision; then there is no beginning and no end, no present and no past. Thus Veshthila said that when he opened the shrine he attained liberation without complete extinction, absorbed in the infinity of the lineages of buddhas.

27. Avalokiteshvara

Then Sudhana went to Mount Potalaka, saw the enlightening being Avalokiteshvara, and realized dedication according to all sentient beings.

Potalaka is a mountain where many small white flowers grow; this represents the modesty and compassionate behavior of the enlightening being.

Avalokiteshvara represents living in the ocean of birth and death, helping beings compassionately. This is one of the three laws that make up the virtues of Vairocana, the Illuminator Buddha; the other two are the subtle principle of the spiritual body represented by Manjushri and the myriad acts of the body of knowledge represented by Samantabhadra.

Avalokiteshvara lives on a mountain of little white flowers to show people they should not do even a little wrong and should not abandon even a little good.

Sudhana saw Avalokiteshvara on a plateau on the west side of the mountain, which was adorned with shining springs and streams, thick woods, and soft fragrant plants spiraling to the right covering the ground. West is the direction associated with killing and punishment, meaning a place calling for the practice of compassionate education. The great compassion of the enlightening being is paramount, intent on the benefit of beings

and not dwelling on personal rewards, so he lives in the material world of sentient beings, represented by the mountainside. The springs and streams represent the clear shining of the heart of compassion, the woods represent the dense shade of works of kindness. The fragrant plants represent fine words that please people, while spiraling to the right symbolizes sentient beings going along with the teaching.

Sudhana saw Avalokiteshvara sitting on a diamond boulder, surrounded by countless enlightening beings sitting on jewel rocks. This symbolizes adamantine knowledge going along with compassion, their subtle functions meshing without disturbance.

The enlightening being said he had perfected liberation of great compassionate action, showing how Avalokiteshvara represents the universal compassion of buddhas of all times. Therefore from here on, even to the tenth stage, all levels are associated with great compassion, but in this rank one enters the ordinary world and great compassion becomes fulfilled; so Avalokiteshvara says he has perfected it.

Then the enlightened being Ananyagamin came from the sky and stood atop the mountain range surrounding the world, causing the earth to quake and radiate light so brilliant it obscured the lights of all the celestial bodies. Ananyagamin came from the sky because true knowledge has no resting place. The surrounding mountains are the deluded attachments of sentient beings to conditioned realms; the earthquakes represent the disappearance of delusion on the appearance of knowledge. The light outshining the sun, moon, and stars is the light of uncontaminated knowledge that cannot be reached by the lights resulting from worldly actions. Ananyagamin coming to where Avalokiteshvara was represents great knowledge coming back to compassion.

28. Ananyagamin

Then Sudhana saw the enlightening being Ananyagamin and realized dedication characteristic of true Thusness.

As knowledge and compassion are not two separate entities, Ananyagamin, called He Who Proceeds Directly, was also on the mountain of little white flowers, the same as Avalokiteshvara.

Ananyagamin said he had come from the East, from a world pregnant with subtle marvels, where he had associated with a buddha born of universal light, and thus attained liberation enabling him to speed forth in all directions.

One's own treasury of knowledge of subtle inner designs is always producing without producing anything—this is the eastern world pregnant with subtle marvels.

From fundamental knowledge are produced differentiated magical knowledge-bodies, which echo throughout the ten directions without traveling in essence; this is the liberation enabling one to speed forth in all directions, attained in the company of a buddha transcending all.

It had already been eons since Ananyagamin had left that world, and in each instant he took as many steps as atoms in untold buddha-fields, with each step passing as many buddha-fields as atoms in untold buddha-fields, honoring each of the buddhas in those fields with subtle offerings.

Because the essence of knowledge is inherently omnipresent and all-inclusive, it extends without actually speeding, transcending sensual or intellectual assessments; therefore Ananyagamin passed so many buddha-fields in a single instant of thought. By the unfabricated seal of knowledge he mastered the magical function of acts, so that they succeeded effortlessly, becoming subtle offerings.

29. Mahadeva

Then Sudhana went to Dvaravati, saw the celestial Mahadeva, and realized dedication without bondage or attachment.

Dvaravati means "Having a Door," the name of the place deriving from the fact that in the rank of teacher there is a great door of truth that opens up to enlighten sentient beings.

Mahadeva ("The Great God") had knowledge like the celestials, showing signs of good and evil, rewarding and punishing in a timely manner, always responding spiritually to myriad beings, yet without deliberate contrivance. This is why he is portrayed as a celestial spirit. All nature spirits are reflections of enlightening beings, beyond the psychic power of mundane ghosts.

Mahadeva extended four hands, brought water from the four oceans, and washed his face. This symbolizes using the four integrative methods to receive sentient beings with careful consideration.

Mahadeva said he had attained "cloud net" liberation, showering teaching as rain from clouds of great compassion and rescuing sentient beings as with a net.

Mahadeva manifested heaps of gold, silver, and jewels, then gave them to Sudhana for him to practice giving to others. This illustrates how the function of acts is inexhaustible with the magical great compassion born of uncontrived knowledge.

30. Sthavara

Then Sudhana saw the earth goddess Sthavara at the site of enlightenment and realized infinite dedication equal to the cosmos.

In this rank, the five realities of enlightenment, inner design, knowledge, kindness, and compassion are united into one and all fulfilled as the site of enlightenment.

Because kindness and compassion underlie and produce the various teachings and methods, supporting and nurturing living beings, Sthavara is represented as an earth goddess.

The sky god Mahadeva represented the subtle function of pure knowledge; this earth goddess represents the substance of great compassion. The substance is always functioning yet always tranquil, so the earth goddess is called Stable.

Sky moves, earth is still; this symbolizes the protection and support of knowledge and compassion.

Sudhana saw Sthavara with a million earth goddesses, all radiating light and causing the earth to tremble; this illustrates how compassion and knowledge are completely fulfilled at this point, so habits that defile purity disappear.

Sthavara touched the ground with her foot, whereupon countless deposits of jewels spontaneously gushed forth: this represents the way great compassion can clearly reveal the hidden resources of the mind-ground, having full use of the spirit without overt effort.

Sthavara said she had attained liberation through an indestructible store of knowledge; since compassion arises from knowledge, nothing can destroy it, and since in action in the real universe no knowledge is not included and no compassion not fulfilled, it is called a store, or mine.

The goddess also said she had attained this liberation eons before in the service of buddhas; because great compassion is limitless, even enlightenment and final extinction are all beginningless and endless household affairs.

31. Vasanti

Then Sudhana went to the city of Kapilavastu, saw the night goddess Vasanti, and realized the stage of joy.

Kapilavastu is called the Yellow City, representing knowledge uniting with the middle way. Yellow is the color associated with the center and with felicity.

Vasanti is said to be in charge of spring growth, symbolic of the production of myriad practices in the first stage. She is a night goddess to represent great knowledge in the night of birth and death.

The next ten teachers beginning with this night goddess are female, emblematic of the great compassion of enlightening beings, like a mother begrudging no effort to raise her children. As they are in the spiritual ranks—in charge of protecting and helping the world—even though they do not physically leave the Buddha's assembly, they still can project their appearances throughout the ten directions.

The night goddess wore a red robe, a sacred crest, and pearl necklaces; all the stars and constellations shone on her body. This represents how the first stage includes the laws of all the stages, so the awareness of great compassionate differentiating knowledge is comprehensive.

The goddess said she had attained the liberation of the light of truth that dispels the darkness of ignorance in all sentient beings and was able to be a guide or make shelter, passage, and light on dark, stormy, and dangerous nights to free beings from fear of the darkness. This shows how the practice of great compassion is detailed and comprehensive. She also said she had always been a woman for countless eons, practicing this teaching, showing how great compassion is so deep that it does not seek to leave the world, for in the original real universe there is no world to leave.

32. Samantagambhirashrivimalaprabha

Then Sudhana saw the night goddess Samantagambhirashrivimalaprabha at the site of enlightenment and realized the stage of purity.

Great compassion in the ordinary world is not separate from fundamental awareness, so this scene also takes place at the site of enlightenment.

The night goddess said she had attained liberation through the bliss of tranquil meditation going everywhere. This is because the fundamental meditation underlying discipline, spontaneous meditation on the essence of all objects, is by nature inherently omnipresent.

She said that while she focused her mind wholly on the salvation and protection of living beings, she practiced the various stages of meditation up to the extinction of irritation and affliction in sentient beings. This shows how the substance of discipline of the spiritual body is always spontaneously in a state of concentration yet always functions along with compassion, teaching in accord with the faculties of the learners; all is

an aspect of meditation. Though this meditation is the same as what is practiced in the meditation heavens, there is not the same attitude of attraction to meditation and enjoyment of tranquillity.

33. Pramuditanayanajagadvirocana

Then Sudhana saw the night goddess Pramuditanayanajagadvirocana on the right side of the enlightenment site and attained the stage of refulgence.

The right is the position of compassion; this represents initiating action by enlightenment and developing tolerance and kindness. The goddess is called Joyful Eyes Illumining the World; joyful eyes represent tolerance and kindness, illumining the world means not abandoning sentient beings.

From every pore of her body the night goddess emanated countless multitudes of projected bodies, filling the ten directions and expounding the practical aspects of the ten ways of transcendence; this illustrates how the work of the teaching reaches everywhere.

She also emanated multitudes of bodies like various beings and multitudes of bodies like human and celestial rulers, pervading the ten directions, adapting and assimilating everywhere to liberate others.

The night goddess said that in the distant past she was the wife of a king who was in fact Manjushri, the spirit of wisdom, and that she was awakened by a night spirit emanated by Samantabhadra, the spirit of Universal Good. This represents how activation of complex functions based on fundamental knowledge and practice of great compassion are not limited by time; this is because cultivation of world transcendence shows up in an instant, while practice of great compassion goes on forever.

34. Samantasattvatranojahshri

Then at the same assembly Sudhana saw the night goddess Samantasattvatranojahshri and realized the stage of blazing radiance.

In this rank knowledge and compassion are completed and one is born in the house of the enlightened, never parting from enlightenment; hence the goddess was in this assembly at the Buddha's site of enlightenment.

Sudhana saw the goddess in all worlds, in all states of being, in all times, liberating sentient beings by techniques adapted to their languages, behaviors, and understandings. This was because she had attained the freedom to appear in all worlds to civilize beings.

The goddess said that in a past eon called Sphere of Purity there appeared as many buddhas as particles in a polar mountain; in that time a king was born spontaneously from a lotus, and the king had a daughter, who was none other than the night goddess herself. The name of the age is based on the roundness and purity of the body of knowledge. The buddhas as numerous as particles represent different fruits of knowledge realized in the course of progressive practice. The king being born from a lotus represents knowledge being undefiled. The princess being the night goddess herself stands for the merging of knowledge and compassion.

The goddess said she had attained her liberation from one hundred and ten buddhas in the past, and she also said she followed buddhas numerous as atoms in lands. The interpenetration of the causes and results of the ten and eleven stages make a hundred and ten buddhas. When knowledge is complete and praxis comprehensive, one's own mind is like buddha, all acts are like buddha, all insights are like buddha, nothing in all worlds in the ten directions is not buddha—this is "buddhas numerous as atoms in lands." To see any thing or any being as other than buddha is a false view.

The goddess also said that in such and such ages, in the time of such and such buddhas, she had been a night spirit, an emperor, and other beings, including an entertainer. Entertainment represents delight in truth. These incarnations all represent practices according to rank within the realization of enlightenment.

Therefore when practice and realization reach each other, the buddhas spontaneously respond. If you see anything apart from your own practice and own realization, this is not true seeing. Even if you get visions by forced seeking, these are only temporary hallucinations, not real buddhas.

35. Prashantarutasagaravati

Not far from here Sudhana saw the night goddess Prashantarutasagaravati and realized the stage difficult to conquer.

In this stage one uses meditation concentration to cultivate worldly arts and crafts. As one has these skills without becoming alienated from the essence of enlightenment and the practice of diligence, the goddess's place is said to be "not far from here."

The goddess is called Possessed of an Ocean of Tranquil Sound. Tranquillity is concentration, while the ocean of sound is function. This illustrates how the body of concentration is uncontrived yet its response is universal. This night goddess was the mother of the night goddess of universal salvation, representing the ability of the body of concentration to produce energetic action. Unless all practices are based on concentration, one will become fatigued at some time.

The goddess said she had attained liberation of supernal manifestations producing floods of joy in each instant of thought. This illustrates the all-pervasiveness of the joy of meditation, the mutual adornment of principle and practice, the vastness of benefit to the living. She also said she would serve all the future buddhas of this eon, as well as the future buddhas of all worlds in all eons, illustrating how the essence of meditation is complete, in the sense that past, present, and future form one time, like a mirror containing multiple images.

36. Sarvanagararakshasambhavatejahshri

Then in the Buddha's assembly Sudhana saw the night goddess Sarvanagararakshasambhavatejahshri and attained the stage of presence.

This goddess represents protection of the minds of sentient beings and increasing the power of knowledge and insight in the mind. She said she had attained liberation of extremely profound, free, subtle sound, illustrating the single "sound" that is everywhere in the universe, without substance, without discrimination, able to express all truths, teach sentient beings, and manifest all knowledge freely.

The goddess said she had attained this liberation eons in the past. The first buddha in her recollection was called the Illuminating King Voicing the Ocean of All Truths; after that buddha's demise, a certain king left home to preserve the buddha's teachings. The countless eons refer to the ability to turn the countless expressions of the sentient beings of all worlds into a total ocean of expressions of insight. The first buddha stands for fundamental knowledge, and the buddha's name represents freedom in expounding truth and breaking delusion.

The demise of the buddha represents the attainment of knowledge free from bondage and the disappearance of trapped attention and reflection. The king leaving home stands for knowledge of emptiness. Since wisdom activates transcendent compassion, the king's daughter also became a nun.

By the time the buddha's teaching was about to die out, there were a thousand sects that often engaged in disputation and quarrel and were on the verge of destroying Buddhism. This illustrates insight into emptiness that is not yet equipped with the great compassion to enter the ordinary world.

The goddess also mentioned one hundred buddhas and said she had served them all: this represents cultivating the fruits of interdependent progress of all ten stages within the sixth stage. The reason she did not reach the manifestation of the fruits of the eleventh stage is that insight into emptiness is not yet the practice of Universal Good that enters into bondage. It is for this same reason that in the book on the ten concentrations the thirty enlightening beings with insight into emptiness all

entered the stage of coronation yet did not see the body of Universal Good.

37. Sarvavrikshapraphullanasukhasamvasa

Then, in the Buddha's assembly, Sudhana saw the night goddess Sarvavrikshapraphullanasukhasamvasa and realized the stage of far going.

This goddess symbolizes using expedients in the midst of freedom from birth and death to enter into birth and death and carry out practices everywhere.

The goddess said she had attained liberation producing the light of great joy, meaning that she had clearly penetrated the four integrative methods and the four infinite minds.

She also said that in the remote past there had been a king named Encompassing Sound of the Proclamation of All Laws, who had five hundred ministers, six thousand concubines, and seven hundred sons. The king set up a great charitable event, which a young woman named Jewel Light, daughter of a grandee, attended with sixty maids.

The king was Vairocana and the young woman Jewel Light was the night goddess; this represents the stage of practical compassion in a bad time when there is a lot of suffering. The king represents knowledge, the five hundred ministers represent the five ranks being practiced in concert, the six thousand concubines represent compassion pervading the six realms of being, the seven hundred princes represent the practices of the seven limbs of enlightenment, the woman Jewel Light represents compassion, the sixty maidens at the assembly represent the compassion of the six ranks combining with knowledge. That the king was Vairocana Buddha represents knowledge being the fruit of action in the ordinary world.

38. Sarvajagadrakshapranidhanaviryaprabha

Then at the site of enlightenment Sudhana saw the night goddess Sarvajagadrakshapranidhanaviryaprabha and realized the stage of immovability.

The spirit, whose name means "Light of Energy of the Vow To Protect All Beings," represents total absorption in helping living beings, using effortless knowledge to let the power of the fundamental vow do its work.

Sudhana saw the spirit sitting on a seat of jewels reflecting the abodes of all beings; this represents how the pure function of knowledge in effortless knowledge appears in all places.

The body of the night goddess showed reflections of the sun, moon, and stars; and she appeared to sentient beings everywhere in the forms of various bodies, according to the mentalities of those beings. This represents the body of knowledge appearing in context.

The night spirit said she had attained liberty to teach beings in ways that promoted goodness. When knowledge of the essence of nonbeing is realized, all faculties of goodness develop.

Certain metaphors are raised here, such as that of the orb of knowledge of enlightening beings being like the sun traversing the sky, having itself no day or night; or like a phantom in the world, having no joy or sorrow. The goddess uses them to answer the question of how long it has been since she has been inspired to seek enlightenment, making it clear that enlightening liberation cannot be measured in temporal terms.

The goddess related that in the remote past there had been a buddha named King Illumining Space with the Voice of Truth, who sat on the enlightenment site for a full hundred years. The king of that time and place, called Victorious Light, had a son, the crown prince Conquerer, who had twenty-eight of the thirty-two marks of a world ruler. After releasing people from prison, the prince led a holy life for five hundred years.

The buddha represents effortless knowledge, like an echo, everywhere aware yet not based anywhere. The hundred years represent the hundred transcendent ways of the full ten stages practiced in one stage. The king represents knowledge, the prince represents practical kindness, the prison represents the sphere of operation of kindness. Leading a holy life for five

hundred years after renunciation stands for leaving the home of effort and penetrating the five ranks in effortlessness. The prince only had twenty-eight of the marks of greatness, lacking four, because in the eighth stage one lacks the causes and effects of the ninth and tenth stages.

39. Sutejomandalaratishri

Then Sudhana saw the night goddess Sutejomandalaratishri in the Lumbini grove and realized the stage of good mind.

Lumbini is the garden where Buddha was born, called Supreme in Pleasure because of the bliss produced in people by the Teaching.

In the stage of good mind, subtle insight and intellect are completed, and one is good at explaining teachings; hence the spirit is called Glory of the Sphere of Good Power.

The goddess explained ten kinds of birth by which enlightening beings are born in the family of buddhas and said she had countless eons since attained liberty to be freely reborn. This means that having attained effortless knowledge and being on the verge of rising to receive a buddha's work, in this stage one studies buddhas' powers of elucidation—this is called being reborn.

The goddess said she had purposely been reborn in the Lumbini grove, where she realized the Buddha would be born in a hundred years. The Buddha also appeared to be born in each Lumbini grove in the billion-world universe and in each atom of all worlds in the ten directions. The ascent from this stage to the tenth stage is referred to as a hundred years; being born in all places means that since unfabricated knowledge is like space, like magic, even a single moment of the descent of the spirit pervades the real universe, without any here or there, coming or going, or interruption in time. Goddesses bearing gifts awaited the birth of the Buddha, illustrating the ancient saying, "Sages act, and all beings observe."

The night goddess recounted the story of a past age in

which eighty decillion buddhas were born. A royal queen, accompanied by twenty decillion ladies-in-waiting, went to a park of golden flowers, and there, as she held onto a tree, she gave birth to an enlightening being. The wet nurse at that time was none other than the night goddess herself.

The number of buddhas in the eon, eighty decillion, represents the issue of the effortless knowledge of the eighth stage. The number of ladies with the queen, twenty decillion, represents the fulfillment of joy in truth produced by the buddhas' twin practice of compassion and knowledge. That the queen gave birth while holding onto a tree represents the development of great knowledge through focus on great compassion. The role of the wet nurse also symbolizes compassion.

40. Gopa

Then Sudhana saw the girl Gopa in Kapilavastu and realized the stage of clouds of teaching.

The setting symbolizes the essence and function of knowledge and compassion reaching everywhere, immaterial yet nurturing and supporting all beings. The setting is the same as that of the first stage (represented by the night goddess Vasanti, the thirty-first benefactor) because knowledge and compassion are simultaneous.

Gopa's name has the sense of watching over, or protecting, representing the preservation of the ground of great compassion.

According to the story, Gopa was the wife of Buddha in a past life, representing kindness, compassion, and delight in truth. She also is said to have been wife to Buddha for eons, symbolizing the inseparability of knowledge and compassion.

Knowledge attuned to reality is omnipresent; it cannot be discussed in terms of matter, cannot be understood in terms of form or appearance. It manifests similarity to humans and demonstrates humanlike laws, it manifests similarity to celestials and demonstrates celestial ways; it is variegated according

to the species to which it appears; it cannot be known by one practice, cannot be understood by one body. This is because that is the nature of the body of practices of Universal Good.

The qualities of knowledge are briefly described in ten ways. First, the body of knowledge rests on nothing, manifesting characteristics according to the subject. Second, appearances of knowledge are like reflections in essence, without any material conventionality. Third, reflections of knowledge originally do not exist; the subject appears according to the mind. Fourth, knowledge has no "here" or "there"—it responds to objects like an echo. Fifth, sentient beings see it falsely, but that is not the doing of knowledge itself. Sixth, knowledge makes nothing but arises according to illusions. Seventh, magical birth does not involve thoughts of desire. Eighth, the spacelike power of intention appears responsively throughout the ten directions. Ninth, uncontrived, great compassion pervades the ordinary world to benefit beings. Tenth, knowledge is common to all conscious beings, so observation of the ordinary is always real. These ten aspects of the Teaching are Gopa's practice.

At that time there was in the hall of universal reflections of the light of truth a goddess named Sorrowless who came with ten thousand house goddesses to welcome Sudhana. Ten thousand symbolizes myriad practices, the house goddesses represent the shelter of kindness and compassion. Welcoming represents knowledge and kindness meeting.

Sudhana saw Gopa surrounded by eighty-four thousand maidens of royal lineage, representing the eighty-four thousand afflictions. All of them were engaged in the same practice, through kindness and compassion; and compassion is born of knowledge.

Gopa said she had once been the bride of a prince, who was a previous manifestation of the present Buddha; she and her husband went together to see the buddha of their time and hear the Teaching. This symbolizes the inseparable union of knowledge and compassion in this stage.

She added that she had attained liberty to observe the

concentrations of all enlightening beings, yet even after eons she did not completely know the practices of enlightening beings, because the practice of Universal Good is infinite.

The ten teachers who follow Gopa represent the practice of Universal Good in the eleventh stage.

41. Maya

Then Sudhana saw Lady Maya in this world and realized the method of magical attainment of enlightenment by producing knowledge from compassion.

"This world" symbolizes the realm embraced by great compassion, without distinctions of far and near, inside and outside. Lady Maya represents the effortless great compassion that is always in the world. The fact that she is the mother of Buddha symbolizes great compassion magically producing great knowledge.

A city goddess named Jewel Eyes exhorted Sudhana to guard the citadel of mind, a goddess named Spiritual Lotus eulogized Lady Maya, lights entered Sudhana's head, and a goblin guarding the teaching hall instructed Sudhana to view body and mind as like dreams or reflections as he sought teachers.

Jewel Eyes represents the eye of knowledge within compassion, the lights symbolize teaching, and the goblin represents devouring the poisons of ignorance. These three principles constitute expedients on the threshold of the eleventh stage, ushering one into the great practice of Universal Good.

When Sudhana put these teachings into practice, he saw a jewel lotus spring up from the earth, with Maya sitting on it manifesting countless incarnations in conformity with the doings of sentient beings. This illustrates the absence of inherent identity of body and mind—this is seeing bodies magically produced by compassion and knowledge.

Maya said that her body, even though in its original state, contained oceans of enlightening beings who traveled freely

within her belly, crossing a billion-world universe in a single step. This means that the ocean of great compassionate practices of Universal Good is endlessly vast, like space.

Maya said she was the mother of all buddhas of all times, meaning that the knowledge to help beings spontaneously is all born of the mother of great compassion.

Maya also said she had attained this liberation of the magic of knowledge inconceivable eons before, making it clear that it is not possible to calculate in ordinary relative terms—it is necessary that calculation be forgotten, feelings end, and knowledge become manifest before one could know how long it had been since she had attained this liberation. Therefore only buddhas could know how many eons it had been.

42. Surendrabha

Then, in the thirty-three-fold heaven, Sudhana saw the goddess Surendrabha, daughter of the god Smrtimati, and realized unfailing mindfulness of all truths through mastery of knowledge and compassion.

The god Smrtimati ("Mindful") appeared in an earlier book of *The Flower Ornament Scripture*, and here is called a king, who also has a daughter. This represents spontaneous wisdom and compassion without thought, spiritual teaching without fixed convention; this freedom is represented as divinity and kingship, which thus do not refer literally to a specific realm or status.

The goddess said she had attained liberation of unimpeded recollection, meaning that the extent of the eons of past, present, and future was perfectly clear to her, manifest in the immediate present. This is natural, by knowledge without thought.

The goddess said that she served all the buddhas in countless eons. This is a description of temporal relativity within the absolute where there is no temporal relativity. Because the timeless realm of knowledge is instantly all-pervasive, this is not a result of fabrication.

After this the teachers are lay people, not presented as supernatural, to show that the Way of transcendence is fulfilled, but there may be lack of breadth of freedom in helping living beings. There is no more will to seek liberation apart from defilement and purity: there is only riding on the ship of the essence of reality and hoisting the sail of great compassion, with great knowledge as the captain, following the wind of the fundamental vow, casting the net of transcendent ways, traveling the ocean of birth and death, hauling out "fish," those with attachments, and placing them on the shore of independent knowledge, to dwell in the precious hall of the real universe, like the tower of Maitreya described hereafter.

43. Vishwamitra

Then Sudhana saw the young teacher Vishwamitra in the city of Kapilavastu and realized how to be a teacher of worldly principles everywhere.

Vishwamitra did not tell Sudhana anything but sent him to see Shilpabhijna, illustrating the rule for teacher-exemplars, which is properly not to instruct personally but to leave this to assistant mentors, just answering questions about unresolved matters. This represents the fact that the virtuous are never alone, always having associates to assist in the development of education.

44. Shilpabhijna

Then Sudhana saw Shilpabhijna and realized universal knowledge of writing.

Shilpabhijna was a student of Vishwamitra. He said he had attained liberation with higher knowledge of arts. Constantly reciting forty-two phonemes, he entered into countless facets of transcendent wisdom. Because these phenomena include all writings, to hold one in mind is to hold all in mind, and to hold all in mind is to hold one in mind—this is the portal of wisdom.

For example, in reciting *A,* he entered the facet of transcendent wisdom in which there are no distinctions in the power of enlightening beings. *A* is the negative prefix: realizing the truth that all is empty and not really existent is the realm of nondifferentiation in the power of enlightening beings. Pronouncing *Ra,* he entered the facet of transcendent wisdom in which there are infinite differentiations, as *Ra* represents the realm of differentiated knowledge and practice of Universal Good.

45. Bhadrottama

Then Sudhana saw the Buddhist laywoman Bhadrottama and realized how to help people by conventional and mystical arts and sciences.

Bhadrottama is called Best of the Good because she understood all principles. Because she was in the material world helping beings, sometimes she was a diviner, sometimes a curer, sometimes an appraiser of jewels, sometimes a writer.

Understanding all genius and effective knowledge, able to control all pernicious influences, containing the ocean of knowledge of Universal Good, equaling the spiritual body of Manjushri, embodying buddhahood, spiritualizing myriad beings, reaching everywhere and performing all practices, in accord with the saying that buddhas have reality for their body, only when one arrives at all realities and knows all truths can one be a teacher of gods and humans.

But reality has no place of abode, so the body also has no anchor—though it pervades myriad existences, it has no substance itself. Therefore Bhadrottama said she had only realized liberation of the baseless sphere.

46. Muktasara

Then Sudhana saw the goldsmith Muktasara in the city of Bharukaccha and realized the way to pure liberation by being in the world without clinging thoughts.

Adorn thoughts with formless knowledge and thoughts will naturally not cling to phenomena. This is liberation.

47. Suchandra

Then Sudhana saw the householder Suchandra in the same city and realized the way to illumination by pure knowledge working in the world.

The practical great compassion represented in this meeting is one with the formless liberation of the preceding meeting, so it takes place in the same city. In the ten abodes, ten practices, ten dedications, and ten stages, the seventh and eighth steps merge into each other; in this eleventh stage, the sixth and seventh grades are one body. Using the light of great compassion to break through the confusion of sentient beings is liberation of the illumination of pure knowledge.

48. Ajitasena

Then Sudhana saw the householder Ajitasena in the city of Roruka and realized the method of finding infinite forms in formlessness.

The city Roruka represents the great vows that produce spiritual practices. The householder Ajitasena represents victory over the demons of birth and death.

The totality of states of mind are the infinite forms of buddha. These are the infinite forms in formlessness.

49. Shivaragra

Then Sudhana saw the Brahmin Shivaragra in Dharma village and realized the way of speaking in such a manner that truth is revealed.

Dharma village represents the rank of a teacher of Dharma whose village is the real universe. The Brahmin Shivaragra represents transcendent power—in the ordinary without being ordinary, in the clamor without making clamor.

The liberation of speech revealing truth is attained by realization that the essence of all words and speech is inherently real and that persons and things are all thus—so there is no empty talk.

50. Shrisambhava and Shrimati

Then Sudhana went to the city of Sumanamukha, saw the boy Shrisambhava and the girl Shrimati, and realized illusoriness, living in the world with complete knowledge and compassion.

The city represents subtle practice within knowledge, the boy and girl represent desireless, unaffected gentility and humility, with equal knowledge and compassion.

The boy and girl said they had attained the liberation of illusoriness, meaning they had realized that the realms of buddhas and sentient beings are both illusory products of knowledge.

In the illusory state, there is neither real nor false; mind and objects merge, essence and appearance do not interfere: the body and the environment interpenetrate, their radiance and reflections multiply ad infinitum. The being pervading the sacred and the profane, the essence complete through all time, they abide in the world permanently yet without resting on anything. Therefore they said that the essence of illusory states in inconceivable.

After this they directed Sudhana to see Maitreya, who is to fulfill buddhahood in one lifetime. This one lifetime is the birthless lifetime, not a lifetime in the temporal order. The three principles represented by Maitreya, Manjushri, and Samantabhadra are the body of all causes and effects of the fifty ranks, not principles that exist outside the fifty ranks.

51. Maitreya

Shrisambhava and Shrimati used the inconceivable power of faculties for goodness to make Sudhana feel at ease and

aglow, then directed him to the great building called chamber of adornments of Vairocana in the Great Array Park in Samudrakaccha, at the edge of the ocean, where he saw the enlightening being Maitreya and realized the way to buddhahood in one lifetime.

The seashore represents gradually ascending progress to buddhahood in one lifetime, facing the shore of the ocean of birth and death. The Park of the Great Array symbolizes adornment of buddhahood with the knowledge and compassion to enter birth and death.

The name *Vairocana* includes both the meaning of differentiated light, symbolizing knowledge of distinctions, and ubiquitous illumination shining everywhere, symbolizing fundamental knowledge.

The building represents the universally enlightening knowledge of the substance and function of the real universe, working in various ways for the maximum benefit of living beings. Therefore its size is equal to space, so that all worlds and their beings are living in it—though unaware of each other—as told in detail in the scripture, represented by the various worlds seen by Sudhana in the tower.

The building was made by the great compassion of the ocean of enlightened knowledge, the great vow to help the living, and it was situated in the park of birth and death of all sentient beings. Therefore Maitreya said its manifestation is produced from skill in means, from virtue and knowledge; it comes from nowhere and goes nowhere. These are all characteristics of presence in the midst of origination and destruction with knowledge of illusoriness. It is like the power of actions of sentient beings, which arises and disappears without any graspable substance or appearance of coming and going.

Maitreya is the Loving One, of whom buddhahood in the next lifetime was foretold. In the realm of knowledge of illusory states in the real universe, in every particle of every land there are infinite oceans of buddhas, but their unique enlightenment is always as is, without origin or disappearance, without past,

future, or present. It is only through the great practice of Universal Good that there are manifestations of attainment of buddhahood, nirvana, and giving instructions for the future, according to what is timely and appropriate for sentient beings. That is why Maitreya appears to be in the position of successorship before the present buddha's mission is ended, while in reality Maitreya is already equal to the buddhas.

Shrisambhava and Shrimati extolled the virtues of Maitreya at length to induce Sudhana to approach and attend Maitreya, and warned him not to try with a limited mind to practice the six ways of transcendence, dwell in the ten stages, purify a buddha-field, or serve teachers. This makes it clear that the six transcendent ways and the ten stages are not yet free from the transcendental partial view of purity; do not yet fully embody the practice of Universal Good; and are not the same as the body of virtues of the ocean of fruits of rewards of Vairocana Buddha, the ocean of blessings represented as flower crowns, necklaces, bracelets, and so on. Through them one only attains equality with the emanation buddhas transcending the world, giving up the mortal body that likes and dislikes.

Therefore when the eleventh stage is fulfilled, the Teaching leads into the real universe, to merge with the complete embodiment of the fundamental root and arrive at the realm of the great knowledge of the real universe that originally underlies unawareness, thus naturally to be rewarded with boundless virtues.

In addition, the infinitely adorned body of enjoyment developed by the differentiating knowledge of the ocean of practical vows of Universal Good would not allow Sudhana to stick to limited practices projected to inspire ordinary people.

Now Sudhana prostrated himself in front of the building, using various modes of praise to extol this building as the abode of great sages with measureless virtues. This illustrates the fruits of buddhahood as being such that they can never be fully described.

The enlightening being Maitreya came from elsewhere and

lauded Sudhana's virtues to the crowd, then extolled at length the virtues of the thought of enlightenment. "Coming from elsewhere" means that when adapting to conventions in order to teach people, one does not dwell on one's own rewards. The process of using all spiritual capacities, enlightenment power, and the myriad practices of enlightening beings to turn the ocean of afflictions into the ocean of all knowledge is all based on the thought of enlightenment.

The thought of enlightenment is independent, and knowledge is also independent, so all that is done is without dependence or obsession—myriad practices are like projections, helping the living is like magic, spiritual capacities and enlightened powers are like the moon in the sky appearing in waters everywhere. All these are functional capacities of the thought of enlightenment. Anything attained through any agency but the thought of enlightenment is not natural law, so the virtues of the thought of enlightenment are inconceivable.

Maitreya made a sound by snapping his fingers, and the door to the building opened up. Snapping the fingers has the meaning of dismissing material sense, sound has the meaning of stirring awake. When material sense is removed and attachment gone, the door of knowledge spontaneously opens.

Once Sudhana had entered the building, the door then reclosed. Opening means the disappearance of delusion and the appearance of knowledge. Reclosing means that in knowledge there is no inside or outside, no exiting or entering, no delusion or enlightenment. This means wholly returning to the source.

Sudhana saw the interior of the building to be infinitely vast as space. This represents the infinity of the realm of knowledge. The ornaments were all made of precious substances, representing the value of practical acts of kindness and wisdom.

In the building Sudhana saw spiritually projected scenes: the past, present, and future practices of Maitreya, as well as the buddhas with whom he worked and his spiritual friends, who also expounded various truths to Sudhana. Because the

realm of knowledge of the body of reality is by natural law always so, no thing is not spiritual, no phenomenon is not wonderful—these are spiritual scenes. Because past, present, and future are not beyond a moment, Sudhana saw events of all times. Because the nature of past, present, and future is perfect, they clearly always teach—so Sudhana heard past buddhas teaching.

When Maitreya withdrew his spiritual force, the scenes that had been manifested now disappeared. This is because the identities of phenomena are like dreams, like illusions, like shadows, like reflections, always there and yet always gone, always one and yet always different. Maitreya let Sudhana know the essence of true Thusness, naturally going along with conditions yet naturally reverting to essence.

52. Manjushri

Then Maitreya sent Sudhana back to see his first benefactor Manjushri, showing that the ultimate result is the same as the cause, because the way into eternity of the silent function of universally illumined knowledge is not of the past, present, or future and has no beginning or end, no exit or entry.

Sudhana traveled through a hundred and ten cities to see Manjushri, representing simultaneous certainty of the principles he had practiced. The unity of all buddhas and sentient beings in the same one real unverse is the place where Manjushri is seen.

Manjushri reached out over a hundred and ten leagues to lay his right hand on Sudhana's head, praising his ability to set out on these practical undertakings and be received by spiritual friends. Then he had Sudhana fulfill countless teachings, and had him enter the sphere of the practice of Universal Good. Laying the hand on the head symbolizes mutual identification of cause and effect. The hundred and ten leagues symbolize having passed through the causes and effects of the five ranks. Introduction to the realm of practice of Universal Good means

introduction to perpetual practice of Universal Good after the fruition of buddhahood.

After establishing Sudhana in his own place, Manjushri disappeared, illustrating how after the fruition of buddhahood one is not different from when one was among ordinary mortals. After one attains buddhahood, buddha is basically nonexistent, so Manjushri "disappeared."

Sudhana saw as many spiritual benefactors as atoms in a billion-world universe, in the sense that knowledge of the body of reality pervades the real universe evenly, so he saw everything everywhere as no different from the body of Manjushri, the personification of wisdom.

53. Samantabhadra

Finally, in front of the Buddha's seat at the diamond mine site of enlightenment, Sudhana escalated his awareness to the vastness of space, whereupon he saw Samantabhadra ("Universally Good"), sitting on a jewel lotus in front of the Buddha. This means that the aftermath of the fruition of buddhahood is ultimately not apart from the subtle principle of enlightenment, the diamond mine of knowledge, in the first attitude of faith, yet it activates the cosmic network of perpetual practice.

Samantabhadra extended his right hand and lay it on Sudhana's head, whereupon Sudhana attained as many concentrations as atoms in all buddha-fields. And just as Samantabhadra lay his hand on Sudhana's head here, so did each Samantabhadra before every buddha in every atom of every world in the ten directions also lay his hand on Sudhana's head, and Sudhana attained the same spiritual experience. This illustrates the eternal buddhahood of the real universe and its eternal practice of Universal Good; only upon reaching and according with these do you realize the buddhas are already enlightened and Universal Good is already in action. It also illustrates how the fulfillment of practice is not apart from cause—time does not shift, knowledge does not alter.

With each step in the buddha-fields in the pores of Universal Good, Sudhana crossed untold worlds, but even traveling thus throughout the eons of the future one could not know the limits of the order of succession of oceans of lands in a single pore of the matrices of oceans of lands, of the differences in oceans of lands, of the interpenetration of oceans of lands, or of the formation and disintegration of oceans of lands; one could not know the limits of the oceans of buddhas or the oceans of congregations of enlightening beings. This is because such is the reality of the vast realm of infinite practice of Universal Good.

Then Sudhana attained the ocean of practical vows of Samantabhadra, equal to Universal Good and equal to the buddhas, filling all worlds with one body, equal in sphere, equal in practice, equal in true awareness, equal in spiritual powers, equal in teaching, equal in kindness and compassion, equal in the freedom of inconceivable liberation. This illustrates how the ocean of infinite practices is carried out by all buddhas of all times and places. This is the ultimate enlightenment, in which there are no more ideas of attaining buddhahood or not attaining buddhahood.

GLOSSARY

Glossary

absolute state—Nirvana.

action—As "karma" refers to doings that are conditioned by past habits and also condition future habits and states of development.

adornment—All manifestations, all phenomena, may be referred to as "adornments." The features of the world may be called adornments of space. Also, qualities are adornments of essence; specifically, virtue and knowledge are adornments of persons; beauty and harmony are adornments of worlds.

anointed—Means "crowned," based on the ancient Indian coronation ceremony of anointing the crown prince with the waters of the surrounding oceans; in this scripture it means anointment with the "elixir" of true knowledge. This is the highest of the ten abodes of enlightening beings (see Book 15), in which the knowledge of all aspects of enlightening practices is consummated; it is also used to describe the highest of the ten stages of enlightening beings (see Book 26), in which the ten powers of buddhahood are developed.

Aparagodaniya—The western of the four continents of Indian Buddhist geography.

bases of mystic powers—Four bases of spiritual powers: will, effort, concentration, and meditation.

birthless—Refers to emptiness of absolute existence or individuality; as things have no independent individual existence or absolute reality, they are said to have no origin—the "origin" or "birth" of something specific is a point of definition conceived by the mind of the perceiver, not an inherent property of objects. From the point of view of relativity and continuity, as all things are part of one whole and have no separate existence, these are ultimately no boundaries or demarcations, no beginnings, so individual things have in themselves no point of origin as discrete entities outside of projected definitions.

Brahma—Refers to a class of gods; or, as a proper name of an individual god, it refers to the god Brahma, associated with knowledge and creativity.

Brahma heavens—*See* heavens.

celestial devil—The ruler of the sixth heaven in the realm of desire, the heaven of control of or free enjoyment of others' emanations; "others' emanations" means the experiences of the senses, and the celestial devil is the grasping

aspect of the cognitive faculty, which conceives attraction and repulsion and thus acts as a compulsive force and a source of confusion.

celestial ear—Supernormal hearing, of extraordinary range and acuity.

celestial eye—Clairvoyance, ability to see things and events at great distances; also referred specifically to seeing the births and deaths of sentient beings everywhere.

child of Buddha—Or "offspring of Buddha"—an epithet of enlightening beings.

compounded—Conditional, made up of elements, not having independent discrete existence; usually it is said that all things are compounded except space and nirvana.

conqueror—An epithet of a Buddha, referring to the victory over oneself; also the term Victor is used.

definitive marks of all things—(1) All actions are impermanent; (2) all actions involve suffering; (3) all things are selfless; (4) nirvana is ultimately tranquil.

demons—Any attachment or obsession, anything that obstructs wisdom, is called a demon. Any delusion or force of distraction is called a demon. The so-called four demons are the demon of afflictions, the demon of the five clusters (q.v.) or mental and physical elements, the demon of death, and the Devil or the Most Evil One, the king of the heaven of free access to or control of others' enjoyments, the highest of the heavens in the realm of desire, symbolic of the conceptual or cognitive mind commandeered by desire.

Devadatta—Arch villain of Buddhist myth, renegade from the original Buddhist order, said to have attempted to kill the Buddha.

diamond realm—Existence seen as identical to emptiness and therefore indestructible.

discriminatory thought—Thinking of percepts and concepts as objective realities, discrete and definitive; fixation on appearances while ignorant of essence. Discrimination is commonly used in the sense of false or arbitrary discrimination, notions not true to reality; it may also be used, however, in the sense of nonemotive, unbiased discernment. Context makes it clear which of these meanings is intended. Also, discrimination in the sphere of relative mundane truth may be temporarily suspended for the purpose of focusing the attention on absolute truth, then resumed with greater clarity, precision, and detachment in order to function in the ordinary world after the awakening of transmundane insight.

dusts—The material world; used specifically to refer to sense data.

eight difficult situations—Conditions in which it is difficult to be able to hear the teaching of enlightenment: hells, the state of hungry ghosts, the state of

animals, earthly paradise, the heaven of long life, the conditions of deafness and blindness, the condition of intellectual brilliance in terms of worldly knowledge, and in times before and after the existence of a Buddha in the world.

eight liberations—(1) Contemplating external form while still having internal images of form: this means looking at or contemplating "impure forms" such as decomposing corpses to inhibit the arising of physical desires and eliminate attachment to the body; (2) contemplating external form without internal images of form: this means observing impure external forms even after attachment to the body is quelled, in order to strengthen this detachment; (3) fulfilled stage of physical realization of pure liberation: this refers to observing "pure forms" which means only seeing light and color; "physical realization" means at this stage the body is filled with bliss; (4) absorption of the mind in the infinity of space; (5) absorption in the infinity of consciousness; (6) absorption in nothingness; (7) neither perception nor nonperception; (8) cessation of sensation and perception.

eightfold path of sages—An ancient formulation of eight elements of the way to liberation: right seeing, right thinking, right speech, right action, right livelihood, right effort, right recollection, right concentration. "Right" here means conducive to liberation.

eighteen elements—Six sense faculties, six associated sense consciousnesses, and six fields of sense data—in combination these are the elements of experience.

end of the right doctrine—It is said that spiritual teachings go through three stages: the first is when the genuine teaching is operative and there is practice and realization; second is a period of imitation, where there is practice but no true realization; third is the ending period, when the teaching is vitiated and has become an inoperative relic.

enter—This word is commonly used in the sense of intellectual penetration, experiential understanding, realization, insight, vision.

essence—Emptiness, or the conditional nature of things.

field of blessings—Saints, enlightening beings, and Buddhas are called fields of blessings because of their beneficial effect on the world, and because giving to them produces blessings and felicity. Also, all beings may be called fields of blessings, for the reason that giving to others is productive of blessings or worldly happiness as well as furthering human development through nonpresumptuous generosity.

five clusters—Components of living beings: matter (physical form), sensations, perceptions, (mental) conformations, consciousness. Traditionally this analysis is made for contemplation purposes, especially to convey the sense that the psychophysical being is not an irreducible unity, and to provide a framework for meditation on the emptiness of the ideas of self, soul, person, and individual life. They are called "grasping clusters" as long as they are characterized by clinging and attachment.

five eyes—Five levels of perception: the physical eye, the celestial eye (clairvoyance), the eye of wisdom (perceiving emptiness of absolute reality), the objective eye (seeing things in the relative world as they are in fact, without subjective projection), and the Buddha-eye (including all of the preceding four eyes).

five faculties—Faith, energy, recollection, concentration, awareness.

five powers—Full development of the five faculties.

five precepts—Basic precepts forbidding killing, stealing, sexual misconduct, lying, and drinking alcohol.

flower ornament meditation—Observation of the "net of Indra" principle, seeing all things as interrelated, seeing the unity of being.

four bases of spiritual powers—(1) Will, or desire; (2) energetic effort; (3) concentration; (4) meditation. These are bases of higher psychic developments.

four demons—Major sources of distraction and delusion: the demon of afflictions, the demon of the clusters, the demon of death, and the "celestial demon" of the conceptual faculty controlled by desire.

four fearlessnesses—Four kinds of expertise, or infallibility, or confidence peculiar to Buddhas. In the Chinese tradition these are understood as freedom from fear of contradiction, or confidence, in realizing all truths; in awareness of extinction of all contaminations; in definitive description of all obstacles to enlightenment; and in accuracy of realization of all ways to emancipation. Indian tradition refers to these as types of expertise. There are also four kinds of expertise proper to enlightening beings: expertise in memory and explanation of teachings heard; expertise in protecting others by virtue of purity of thought, word, and deed, with nothing in one's conduct harmful to others, this being attained as a result of realization of selflessness; rightly taking up the Teaching without heedlessness, attaining ultimate wisdom and skillfulness, liberating sentient beings, causing joy to all who see the enlightening being, and clearing away obstructions to enlightenment; and never forgetting the thought of omniscience, not seeking emancipation by any other way, attaining full mastery and benefiting sentient beings in all ways. (Also *fourfold fearlessness*)

four formless concentrations—Absorption in the infinity of space, the infinity of consciousness, the infinity of nothingness, and in neither perception nor nonperception. (Also *four formless attainments*)

four fruits of ascesis—The four stages of the vehicle of listeners; stream-enterers, once-returners, nonreturners, and saints.

four gross physical elements—Earth, water, fire, air; these represent the material body and are used in contemplation of physical disintegration, to view the body as an object rather than a self, to develop dispassion.

four immeasurable states of mind—Immeasurable kindness, compassion, joy, and equanimity; cultivated by enlightened beings.

four intellectual powers—Knowledge of doctrines (or phenomenal facts and principles), meanings, phraseology, and appropriate expression. Also called the four powers of understanding and the four special knowledges, these are analytic and expository powers exercised in preaching and teaching. The four general aspects of enlightened knowledge are: mirrorlike knowledge (unbiased perception of things as they are, like a mirror that reflects impartially without grasping or rejecting); knowledge of essential equality (realization of the emptiness of absolute reality of all things); differentiating knowledge (distinguishing the relative characteristics of things); practical knowledge (involved in the accomplishment of tasks).

four means of integration—Generosity, kind speech, beneficial action, cooperation; also called means of salvation, these are means by which enlightening beings integrate with the world and also integrate people into a buddha-land.

four meditations—Four stages of meditation, each having several characteristic elements: (1) focused awareness, precise thought, joy, bliss, single-mindedness; (2) inner purity, joy, bliss, single-mindedness; (3) equanimity, mindfulness, precise knowledge, bliss, single-mindedness; (4) neither pain nor pleasure, equanimity, mindfulness, single-mindedness.

four points of mindfulness—Contemplation of the body as impure, sensation as irritating, mind as impermanent and unstable, and things as ungraspable and identityless, these are used to develop detachment.

four powers of understanding—*See* four intellectual powers.

four right efforts—(1) Eliminating unwholesome states; (2) preventing further arising of unwholesome states; (3) developing good states; (4) increasing good states.

four special knowledges—*See* four intellectual powers.

four torrents—Desire, becoming, views, ignorance; currents that sweep the mind away from enlightenment and hold it in bondage by compelling force.

freedom from birth—Detachment from the world.

gandharva—A demigod; mythical celestial musician.

gandharva city—A mirage or illusion.

garuda—A fantastic birdlike creature.

gate—A method, a means of access to understanding, a facet or aspect of experience; commonly used to refer to a way of entry into truth, a specific teaching or practice, or a particular perspective.

gods—Representations of higher psychic faculties or meditative states without enlightenment.

Guide—An epithet of Buddha.

heavens—These are classified as belonging to the realm of desire, the realm of form, or the formless realm.

Brahma heavens—or heavens of purity—are in the realm of form, free from lust, tranquil; there are three divisions—Brahma hosts or pure hosts, Brahma assistants, and great Brahmas. Brahma is the creator god of Hindu mythology.

heaven of enjoyment of emanations—In the realm of desire; the inhabitants enjoy themselves by emanating sense experiences with which they amuse themselves.

heaven of free access to, or control of, others' enjoyments or emanations—Highest of the heavens in the realm of desire, where the inhabitants enjoy the emanations of other heavens in the realm of desire.

heaven of good manifestation—In the fourth meditation.

heaven of good sight—In the fourth meditation.

heaven of great freedom—The realm of Maheshvara, the Great Lord, at the summit of the realm of form, presiding over the world system.

heaven of infinite light—In the realm of form, perceived in the third meditation.

heaven of infinite purity—In the realm of form, perceived in the third meditation.

heaven of little light—In the realm of form, perceived in the second meditation.

heaven of minor purity—In the realm of form, perceived in the third meditation.

heaven of minor vastness—In the fourth meditation.

heaven of no heat—In the fourth meditation.

heaven of no troubles—In the fourth meditation, the abode of nonreturners.

heavens of the four world guardians—Abodes of guardian deities of the four quarters.

heaven of the ultimate of form—Highest of the heavens in the realm of form, at the peak of the fourth meditation.

heaven of thirty-three celestial realms—Or thirty-three heavens; in the realm of desire, ruled by Indra, envisioned as atop the polar mountain Sumeru, with the thirty-three realms of celestial cities surrounding Indra's palace.

heaven of universal purity—In the realm of form, perceived in the third meditation.

heaven of vast results—In the realm of form, perceived in the fourth meditation.

heaven of vastness—In the fourth meditation.

light-sound heaven—Also called heaven of ultimate light purity; in the realm of form, there is no sound and speech is done by means of light.

Suyama heaven—The "heaven of timely portion," in the realm of desire, representing knowledge of suitable time and amount of enjoyment.

Tushita heaven—The "heaven of happiness" or contentment, in the realm of desire, said to be the abode of the buddha-to-be.

Honored One—An epithet of Buddha.

Human Tamer—An epithet of Buddha, as a teacher.

immortality—Refers to nirvana, freedom from bondage to life and death.

indestructible body—Refers to the realization of the identity of existence and emptiness, and to the unity of being, transcending ephemeral particulars.

Indra—A particular god, ruler of the gods of the thirty-threefold heaven, sometimes called the king or emperor of goods.

invisible crown—Refers to the inconceivability of the ultimate realization of enlightenment.

Jambudvipa—The southern of the four continents of Indian Buddhist geography, sometimes identified with India.

kalavinka—A mythical bird with a beautiful voice.

kinnara—A fantastic creature with a human body and a horse head.

knot of flesh on the head—One of the supposed physical marks of Buddha.

limbs of enlightenment—Seven aspects of enlightenment: discrimination of true and false, energy, joy, ease, relinquishment, stability, mindfulness.

lion—A term used to refer to Buddhas as the best of humans.

lion throne/seat—Seats of honor for Buddhas and enlightening beings.

lion's roar—The realization or explanation of the ultimate emptiness of conditional things.

Maheshvara—"Great Lord," applied to Indra and other gods.

mahoraga—A great serpent; a fantastic creature.

methods of fostering the path—Thirty-seven aids to enlightenment, consisting of the four points of mindfulness, four right efforts, four bases of spiritual powers, five faculties, and five powers (all of the foregoing are glossed separately), the seven branches of enlightenment (analysis of things, vigor, joy, ease, equanimity, stability and concentration, and mindfulness), and the eightfold path (right seeing, thinking, speech, action, livelihood, effort, recollection, and concentration).

moon—A symbol of truth or reality, being reflected everywhere while itself remaining undivided.

most honorable human—Buddha.

naga—A mythical creature; a "dragon" or rain spirit.

nature—Sometimes used in the conventional sense of character or quality, more usually refers to absolute or intrinsic nature, which is naturelessness or emptiness.

nature of things—Emptiness, or relativity.

nine successive stages of meditation—These consist of the four basic stages of meditation, the four formless attainments, and the stage of passing away of all sensation. (Cf. "The Ten Stages," Book 26)

oceanic reflection concentration—A metaphor for holistic awareness; the mind is likened to an ocean which, when the waves are stilled, clearly reflects everything at once. *The Flower Ornament Scripture* supposed emerges from the oceanic reflection concentration.

one sound—Or "one voice," refers to universal truth, such as the truth of the relativity of all conditional things.

other shore—Transcendence, or ultimate perfection or consummation.

path of ten virtues—Not killing, not stealing, not committing adultery, not lying, not speaking divisively, not slandering others, not speaking frivolously, not being greedy, not being moved to anger or hatred, not entertaining false views.

perdurance—Refers to unity of emptiness and existence, so that there is really nothing which disintegrates, having no independent reality to begin with.

points of mindfulness—Mindfulness of the body, sensations, mind, and phenomena; these are basic meditation practices.

points of totality—Yogic practices involving total absorption in ten objects of concentration, which are expanded to cover the total field of awareness: absorption in the color blue, the color yellow, the color red, the color white, earth, water, fire, air, space, and consciousness.

principles of great people—Having few desires, being content, enjoying peace and quiet, being vigorous in effort, being heedful and mindful, cultivating meditation concentration, cultivating knowledge and wisdom, and not indulging in idle speculation.

purity—Essential purity means emptiness; relative purity means purity as opposed to defilement. Asking about purity is part of the ordination ceremony and refers to asking the novice whether he is pure, or innocent, in regard to the precepts.

Purvavideha—The eastern of the four continents of Indian Buddhist geography.

quakes—Representation of the "shaking" or breaking down of fixed views, the shattering of the habitual world view.

rakshasa—A fantastic creature, may refer to evil goblins or to benevolent demi-gods.

real character—The identity of emptiness and existence.

reliances—Four basic principles for understanding Buddhism: rely on the teaching, not on the person; rely on the meaning, not on the letter; rely on the complete teaching, not on partial teaching; rely on knowledge, not on conditioned consciousness.

religious faculties and powers—Faith, vigor, recollection, concentration, discernment. (Also *five faculties, five powers*)

roots of goodness—Also bases of goodness, foundations of goodness; refers to virtues firmly established in one's character, or to virtues in general, or good deeds, or higher developments of human faculties.

seven branches of enlightenment—Factors involved in attaining enlightenment: discernment, energy, joy, comfort, recollection, concentration, equanimity.

seven jewels of awakening—The seven branches, or limbs, of enlightenment. *See* thirty-seven aids to enlightenment.

seven kinds of wealth—The spiritual wealth of sages—faith, discipline, learning, conscience, shame, detachment, and wisdom.

seventh sage—The historical Buddha Shakyamuni was said to be the seventh of a succession of ancient Buddhas.

shrouds—Another term for afflictions or hindrances to enlightenment; also refers to obstructions to meditation such as agitation and torpor, anxiety and craving.

six dispositions—The states of being of heavens, hells, animals, ghosts, humans, and titans; a way of referring to the mundane existence in general and in particular.

six paranormal powers—Six spiritual powers: psychic travel, or projection of awareness; clairvoyance (celestial eye); clairaudience (celestial ear); mental telepathy or mind-reading; recollection of past states; awareness of the ending of mental contaminations.

six principles of harmony and respect—Six bases of organization of a religious community: the same acts of devotion, the same recitations, the same faith, the same precepts, the same views, and the same livelihood.

six principles of steadfastness—Steadfastness in faith, steadfastness in the midst of phenomena, steadfastness in practice, steadfastness in virtue, steadfastness in highest attainment, and steadfastness in awareness.

six thoughts—Thought of Buddha, of the Teaching, of the spiritual Community, of discipline, of charity, and of heaven.

sixfold respect—Principles for a spiritual community—respect in behavior, speech, and thought; sharing the same ethics, the same views, and the same material goods.

sixteen knowledges of refined meditation—This refers to the so-called eight recognitions and eight knowledges, which are recognition of and knowledge of the four holy truths as they apply to the realm of desire, and as they apply to the realms of form and formlessness.

sixty-two views—This refers to all the various opinions and doctrines of the philosophers of India, and by extension to all dogmas and fixed ideas.

sweet dew—Or ambrosia, or elixir; the elixir of immortality, an epithet of nirvana, by which one overcomes the dread and sorrow of death; also used generally for realization of eternal truth.

teacherless path/teacherless knowledge—Autonomous knowledge or inherent knowledge which cannot in itself be taught or learned, but is to be awakened from latency.

ten eyes—The physical eye, the celestial eye, the eye of wisdom, the objective eye, the Buddha-eye, the eye of knowledge, the eye of light, the eye leaving birth and death, the unobstructed eye, the eye of omniscience.

Ten Powered—An epithet of Buddhas.

ten powers—These are ten kinds of enlightened knowledge. One description of the ten powers according to the Chinese tradition is given in the Introduction to this volume. They are also described as knowledge of the following ten things: (1) what is so and what is not so; (2) results of actions; (3) various interests; (4) various realms; (5) higher and lower faculties; (6) all destinations; (7) all states of meditation and concentration, how they are defiled, how they are purified, and how to emerge from them; (8) past states of being; (9) the conditions of death and birth of other beings; (10) the end of contamination. These ten kinds of knowledge power are sometimes equated with the comprehensive omniscience of Buddhas, the knowledge of all particulars. The term "ten powers" typically refers to these ten powers of Buddhas, but there are also ten powers of enlightening beings: (1) resolution; (2) deliberation; (3) becoming; (4) patience; (5) knowledge; (6) extirpation; (7) concentration; (8) presence of mind; (9) virtue; (10) action. Another enumeration of the ten powers of enlightening beings gives (1) intent; (2) will; (3) application; (4) wisdom; (5) commitment; (6) means; (7) practice; (8) magic; (9) awakening; (10) teaching.

ten universes—Prototypes of existence: realms of animals, ghosts, hells, titans, humans, celestials, hearers, individual illuminates, enlightening beings, and buddhas.

tenfold knowledge—Knowledge of facts, inferential knowledge, knowledge of others' minds, knowledge of the world, knowledge of the Four Truths (of the

existence of suffering, the cause of suffering, the end of suffering, and the way to end suffering), knowledge of extinction, and knowledge of nonorigination.

thirty-seven aids to enlightenment—Elements of the Path of enlightenment—four points of mindfulness (mindfulness of the body, sensations, mind, and phenomena); four right efforts (to eliminate existing bad states, prevent future arising of bad states, foster good states, and further develop existing good states); four bases of psychic powers (desire, effort, concentration, contemplation); five faculties and five powers (faith, perseverance, mindfulness, concentration, precise awareness); seven branches of enlightenment (discernment, diligence, joy, alleviation, relinquishment, stability, attention); the eightfold right path (right insight, right thought, right speech, right action, right livelihood, right effort, right recollection, right meditation).

thirty-two marks—An ancient Indian idea that a great man has thirty-two special physical features was also applied to the idealized image of Buddha; here they are symbols of qualities attained by cultivation of good practices.

three doors of liberation—*See* three liberations.

three fires—The fires of craving, hatred, and folly.

three kinds, or bodies, of pure precepts—Discipline or self-control developed in the realm of desire, discipline arising from meditation, and discipline arising from entry into uncontaminated concentration. Also, precepts designed to get rid of evil, precepts designed to embody virtue, and precepts related to helping others.

three levels of truth—Imaginary or mentally constructed truth; relative truth, or the conditional, interdependent existence of things; and absolute truth, the ultimate emptiness of the imagined and relative truths.

three liberations—Liberation through realization of signlessness, wishlessness, and emptiness; that is, by realizing that things are not as they appear, have no inherent aim, and have no inherent existence.

three modes of conduct—Behavioral discipline, discipline concomitant with concentration, and discipline concomitant with the path of enlightenment.

three spheres pure—Emptiness of absolute existence of subject, object, and medium; usually applied specifically to giving without attachment to the giver, the receiver, or the gift.

three superknowledges—Knowledge of past states of self and others; seeing the future life and death of self and others; and knowledge of the end of afflictions and contaminations.

three times—Past, present, and future.

three tolerances—Tolerance of opposition and injury, tolerance of suffering, and tolerance of truth.

Three Treasuries—The Buddha, the Teaching, and the religious community.

Three Vehicles—Vehicles of salvation: the vehicle of "hearers" or disciples; the vehicle of individual illuminates; the vehicle of enlightening beings. The first two, called the small or lesser vehicles, culminate in lesser nirvana, or dispassion; the third, called the Great Vehicle, includes both self- and other-enlightenment, and both mundane and transmundane welfare.

three worlds/triple world—The realms of desire, form, and formlessness. The realm of desire is the realm of passion of the ordinary person. The realm of form is the realm of the four meditations (q.v.). The formless realm is the realm of the four formless concentrations (q.v.). These realms are psychically, not spatially, distinct; they are usually cited together as the totality of the mundane, and emancipation is referred to as liberation from, or nonattachment to, any of these realms.

threefold repetition—This refers to repetition during the ceremony of ordination and giving monastic precepts, where the novice is required to affirm his commitment three times.

titan—A kind of being, representing anger, jealousy, pride, and arrogance.

torrents—The four torrents are the torrent of passion, involving great anger, folly, and suspicion, in the realm of desire; the torrent of existence, involving greed and pride in the form and formless realms; the torrent of views, involving delusive views; and the torrent of ignorance.

twelve sense media—The six sense faculties and six fields of sense data.

two kinds of nirvana—Nirvana with remainder, being the extinction of afflictions and views while in this life; and nirvana without remainder, being final extinction upon physical death.

uncreated—This means void or empty of absolute inherent nature; it is also used of what are known as uncompounded phenomena (space and extinction), but again corresponds as well to the uncompounded or uncreated essence—emptiness—within the compounded.

universal tongue—Refers to the expounding of universal truth or all-pervasive principles such as emptiness.

Uttara—The northern of the four continents of Indian Buddhist geography.

walking seven steps—This refers to the myth of the birth of the Buddha, who is said to have walked seven steps in each direction upon coming into the world.

water of eight qualities—The ideal water of pure lands, which is cool, clear, sweet, soft, lustrous, settled, nourishing, and able to allay hunger and thirst.

wish-fulfilling gem—A mythical jewel that grants all wishes; used as a symbol of the mind, especially in terms of its powers of adaptation.

yaksha—A kind of being, sometimes thought of as a ghost or spirit, sometimes benign, sometimes malignant.

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Title: The Ramayana

Release Date: March 18, 2008 [Ebook 24869]

Language: English

START OF THE PROJECT GUTENBERG EBOOK THE RAMAYANA

The RÁMÁYAN of VÁLMÍKI

Translated into English Verse

by

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Principal of the Benares College

London: Trübner & Co.
Benares: E. J. Lazarus and Co.
1870-1874

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[001]

Invocation.[1]

Praise to Válmíki,[2]
bird of charming song,[3]
   Who mounts on Poesy's sublimest spray,
And sweetly sings with accent clear and strong
   Ráma, aye Ráma, in his deathless lay.

Where breathes the man can listen to the strain
   That flows in music from Válmíki's tongue,
Nor feel his feet the path of bliss attain
   When Ráma's glory by the saint is sung!

---

[1] The MSS. vary very considerably in these stanzas of invocation: many lines are generally prefixed in which not only the poet, but those who play the chief parts in the poem are panegyrized. It is self-apparent that they are not by the author of the Rámáyan himself.

[2] "Válmíki was the son of Varuṇa, the regent of the waters, one of whose names is Prachetas. According to the *Adhyátmá Rámáyaṇa*, the sage, although a Bráhman by birth, associated with foresters and robbers. Attacking on one occasion the seven Rishis, they expostulated with him successfully, and taught him the *mantra* of Ráma reversed, or *Mará, Mará*, in the inaudible repetition of which he remained immovable for thousands of years, so that when the sages returned to the same spot they found him still there, converted into a *valmík* or ant-hill, by the nests of the termites, whence his name of Válmíki."

WILSON{FNS. *Specimens of the Hindu Theatre, Vol. I. p. 313*.

"Válmíki is said to have lived a solitary life in the woods: he is called both a *muni* and a *rishi*. The former word properly signifies an anchorite or hermit; the latter has reference chiefly to wisdom. The two words are frequently used promiscuously, and may both be rendered by the Latin *vates* in its earliest meaning of *seer*: Válmíki was both poet and seer, as he is said to have sung the exploits of Ráma by the aid of divining insight rather than of knowledge naturally acquired." SCHLEGEL{FNS.

[3] Literally, *Kokila*, the Koïl, or Indian Cuckoo. Schlegel translates "luscini-

The stream Rámáyan leaves its sacred fount
  The whole wide world from sin and stain to free.[4]
The Prince of Hermits is the parent mount,
  The lordly Ráma is the darling sea.

Glory to him whose fame is ever bright!
Glory to him, Prachetas'[5]holy son!
Whose pure lips quaff with ever new delight
  The nectar-sea of deeds by Ráma done.

Hail, arch-ascetic, pious, good, and kind!
  Hail, Saint Válmíki, lord of every lore!
Hail, holy Hermit, calm and pure of mind!
  Hail, First of Bards, Válmíki, hail once more!

---

um."

[4] Comparison with the Ganges is implied, that river being called the purifier of the world.

[5] "This name may have been given to the father of Válmíki allegorically. If we look at the derivation of the word (*pra*, before, and *chetas*, mind) it is as if the poet were called the son of Prometheus, the Forethinker." SCHLEGEL{FNS.

Book I.[6]

Canto I. Nárad.[7]

OM.[8]

To sainted Nárad, prince of those
Whose lore in words of wisdom flows.
Whose constant care and chief delight
Were Scripture and ascetic rite,
[002] The good Válmíki, first and best
Of hermit saints, these words addressed:[9]
“In all this world, I pray thee, who
Is virtuous, heroic, true?
Firm in his vows, of grateful mind,
To every creature good and kind?
Bounteous, and holy, just, and wise,
Alone most fair to all men's eyes?
Devoid of envy, firm, and sage,

---

[6] Called in Sanskrit also *Bála-Káṇḍa*, and in Hindí *Bál-Káṇḍ*, *i.e.* the Book describing Ráma's childhood, *bála* meaning a boy up to his sixteenth year.

[7] A divine saint, son of Brahmá. He is the eloquent messenger of the Gods, a musician of exquisite skill, and the inventor of the *víṇá* or Indian lute. He bears a strong resemblance to Hermes or Mercury.

[8] This mystic syllable, said to typify the supreme Deity, the Gods collectively, the Vedas, the three spheres of the world, the three holy fires, the three steps of Vishṇu etc., prefaces the prayers and most venerated writings of the Hindus.

[9] This colloquy is supposed to have taken place about sixteen years after Ráma's return from his wanderings and occupation of his ancestral throne.

Whose tranquil soul ne'er yields to rage?
Whom, when his warrior wrath is high,
Do Gods embattled fear and fly?
Whose noble might and gentle skill
The triple world can guard from ill?
Who is the best of princes, he
Who loves his people's good to see?
The store of bliss, the living mine
Where brightest joys and virtues shine?
Queen Fortune's[10] best and dearest friend,
Whose steps her choicest gifts attend?
Who may with Sun and Moon compare,
With Indra,[11] Vishṇu,[12] Fire, and Air?
Grant, Saint divine,[13] the boon I ask,
For thee, I ween, an easy task,
To whom the power is given to know
If such a man breathe here below."
Then Nárad, clear before whose eye
The present, past, and future lie,[14]

---

[10] Called also Śrí and Lakshmí, the consort of Vishṇu, the Queen of Beauty as well as the Dea Fortuna. Her birth "from the full-flushed wave" is described in Canto XLV of this Book.

[11] One of the most prominent objects of worship in the Rig-veda, Indra was superseded in later times by the more popular deities Vishṇu and Śiva. He is the God of the firmament, and answers in many respects to the Jupiter Pluvius of the Romans. See *Additional Notes*.

[12] The second God of the Trimúrti or Indian Trinity. Derived from the root *viś* to penetrate, the meaning of the name appears to be *he who penetrates or pervades all things*. An embodiment of the preserving power of nature, he is worshipped as a Saviour who has nine times been incarnate for the good of the world and will descend on earth once more. See *Additional Notes* and Muir's Sanskrit Texts *passim*.

[13] In Sanskrit *devarshi*. Rishi is the general appellation of sages, and another word is frequently prefixed to distinguish the degrees. A *Brahmarshi* is a theologian or Bráhmanical sage; a Rájarshi is a royal sage or sainted king; a *Devarshi* is a divine or deified sage or saint.

[14] *Trikálajṅa*. Literally *knower of the three times*. Both Schlegel and Gorresio

Made ready answer: “Hermit, where
Are graces found so high and rare?
Yet listen, and my tongue shall tell
In whom alone these virtues dwell.
From old Ikshváku's[15] line he came,
Known to the world by Ráma's name:
With soul subdued, a chief of might,
In Scripture versed, in glory bright,
His steps in virtue's paths are bent,
Obedient, pure, and eloquent.
In each emprise he wins success,
And dying foes his power confess.
Tall and broad-shouldered, strong of limb,
Fortune has set her mark on him.
Graced with a conch-shell's triple line,
[003] His throat displays the auspicious sign.[16]

---

futurorum eventuum in unguibus atque etiam in dentibus.” Though the palmy days of Indian chiromancy have passed away, the art is still to some extent studied and believed in.
quote Homer's.

Ὅς ἤδη τ' ἐόντα, τά τ' ἐσσόμενα,
πρό τ' ἐόντα.

“That sacred seer, whose comprehensive view,
The past, the present, and the future knew.”

The Bombay edition reads *trilokajṅa, who knows the three worlds* (earth, air and heaven.) “It is by *tapas* (austere fervour) that rishis of subdued souls, subsisting on roots, fruits and air, obtain a vision of the three worlds with all things moving and stationary.” MANU{FNS, XI. 236.

[15] Son of Manu, the first king of Kośala and founder of the solar dynasty or family of the Children of the Sun, the God of that luminary being the father of Manu.

[16] The Indians paid great attention to the art of physiognomy and believed that character and fortune could be foretold not from the face only but from marks upon the neck and hands. Three lines under the chin like those at the mouth of a conch (*Śaṅkha*) were regarded as a peculiarly auspicious sign indicating, as did also the mark of Vishṇu's discus on the hand, one born to be a *chakravartin*

High destiny is clear impressed
On massive jaw and ample chest,
His mighty shafts he truly aims,
And foemen in the battle tames.
Deep in the muscle, scarcely shown,
Embedded lies his collar-bone.
His lordly steps are firm and free,
His strong arms reach below his knee;[17]
All fairest graces join to deck
His head, his brow, his stately neck,
And limbs in fair proportion set:
The manliest form e'er fashioned yet.
Graced with each high imperial mark,
His skin is soft and lustrous dark.
Large are his eyes that sweetly shine
With majesty almost divine.
His plighted word he ne'er forgets;
On erring sense a watch he sets.
By nature wise, his teacher's skill
Has trained him to subdue his will.
Good, resolute and pure, and strong,
He guards mankind from scathe and wrong,
And lends his aid, and ne'er in vain,
The cause of justice to maintain.
Well has he studied o'er and o'er

---

or universal emperor. In the palmistry of Europe the line of fortune, as well as the line of life, is in the hand. Cardan says that marks on the nails and teeth also show what is to happen to us: “Sunt etiam in nobis vestigia quædam

[17] Long arms were regarded as a sign of heroic strength.

The Vedas[18]and their kindred lore.

Well skilled is he the bow to draw,[19]

Well trained in arts and versed in law;

High-souled and meet for happy fate,

Most tender and compassionate;

The noblest of all lordly givers,

Whom good men follow, as the rivers

Follow the King of Floods, the sea:

So liberal, so just is he.

---

[18] "Veda means originally knowing or knowledge, and this name is given by the Bráhmans not to one work, but to the whole body of their most ancient sacred literature. Veda is the same word which appears in the Greek οἶδα, I know, and in the English wise, wisdom, to wit. The name of Veda is commonly given to four collections of hymns, which are respectively known by the names of Rig-veda, Yajur-veda, Sáma-veda, and Atharva-veda."

"As the language of the Veda, the Sanskrit, is the most ancient type of the English of the present day, (Sanskrit and English are but varieties of one and the same language,) so its thoughts and feelings contain in reality the first roots and germs of that intellectual growth which by an unbroken chain connects our own generation with the ancestors of the Aryan race,—with those very people who at the rising and setting of the sun listened with trembling hearts to the songs of the Veda, that told them of bright powers above, and of a life to come after the sun of their own lives had set in the clouds of the evening. These men were the true ancestors of our race, and the Veda is the oldest book we have in which to study the first beginnings of our language, and of all that is embodied in language. We are by nature Aryan, Indo-European, not Semitic: our spiritual kith and kin are to be found in India, Persia, Greece, Italy, Germany: not in Mesopotamia, Egypt, or Palestine."

Chips from a German Workshop, Vol. I. pp. 8. 4.

[19] As with the ancient Persians and Scythians, Indian princes were carefully

The joy of Queen Kauśalyá's[20]heart,
In every virtue he has part:
Firm as Himálaya's[21] snowy steep,
Unfathomed like the mighty deep:
The peer of Vishṇu's power and might,
And lovely as the Lord of Night;[22]
Patient as Earth, but, roused to ire,
Fierce as the world-destroying fire;
In bounty like the Lord of Gold,[23]
And Justice self in human mould.

With him, his best and eldest son,
By all his princely virtues won
King Daśaratha[24] willed to share
His kingdom as the Regent Heir.
But when Kaikeyí, youngest queen,
With eyes of envious hate had seen
The solemn pomp and regal state
Prepared the prince to consecrate,
She bade the hapless king bestow
Two gifts he promised long ago,
That Ráma to the woods should flee,
And that her child the heir should be.

By chains of duty firmly tied,
The wretched king perforce complied. [004]

---

instructed in archery which stands for military science in general, of which, among Hindu heroes, it was the most important branch.

[20] Chief of the three queens of Daśaratha and mother of Ráma.

[21] From *hima* snow, (Greek χειμ-ών, Latin hiems) and *álaya* abode, the Mansion of snow.

[22] The moon (*Soma*, *Indu*, *Chandra etc.*) is masculine with the Indians as with the Germans.

[23] Kuvera, the Indian Plutus, or God of Wealth.

[24] The events here briefly mentioned will be related fully in the course of the poem. The first four cantos are introductory, and are evidently the work of a later hand than Valmiki's.

Ráma, to please Kaikeyí went
Obedient forth to banishment.
Then Lakshmaṇ's truth was nobly shown,
Then were his love and courage known,
When for his brother's sake he dared
All perils, and his exile shared.
And Sítá, Ráma's darling wife,
Loved even as he loved his life,
Whom happy marks combined to bless,
A miracle of loveliness,
Of Janak's royal lineage sprung,
Most excellent of women, clung
To her dear lord, like Rohiṇí
Rejoicing with the Moon to be.[25]
The King and people, sad of mood,
The hero's car awhile pursued.
But when Prince Ráma lighted down
At Śringavera's pleasant town,
Where Gangá's holy waters flow,

---

[25] "Chandra, or the Moon, is fabled to have been married to the twenty-seven daughters of the patriarch Daksha, or Aśviní and the rest, who are in fact personifications of the Lunar Asterisms. His favourite amongst them was Rohiṇí to whom he so wholly devoted himself as to neglect the rest. They complained to their father, and Daksha repeatedly interposed, till, finding his remonstrances vain, he denounced a curse upon his son-in-law, in consequence of which he remained childless and became affected by consumption. The wives of Chandra having interceded in his behalf with their father, Daksha modified an imprecation which he could not recall, and pronounced that the decay should be periodical only, not permanent, and that it should alternate with periods of recovery. Hence the successive wane and increase of the Moon. *Padma, Puráṇa, Swarga-Khaṇḍa,* Sec. II. *Rohiṇí* in Astronomy is the fourth lunar mansion, containing five stars, the principal of which is Aldebaran." WILSON{FNS, *Specimens of the Hindu Theatre. Vol. I. p.* 234.

The Bengal recension has a different reading:

"Shone with her husband like the light
Attendant on the Lord of Night."

He bade his driver turn and go.
Guha, Nishádas' king, he met,
And on the farther bank was set.
Then on from wood to wood they strayed,
O'er many a stream, through constant shade,
As Bharadvája bade them, till
They came to Chitrakúṭa's hill.
And Ráma there, with Lakshmaṇ's aid,
A pleasant little cottage made,
And spent his days with Sítá, dressed
In coat of bark and deerskin vest.[26]
And Chitrakúṭa grew to be
As bright with those illustrious three
As Meru's[27] sacred peaks that shine
With glory, when the Gods recline
Beneath them: Śiva's[28] self between
The Lord of Gold and Beauty's Queen.

---

[26] The garb prescribed for ascetics by Manu.

[27] "Mount Meru, situated like Kailása in the lofty regions to the north of the Himálayas, is celebrated in the traditions and myths of India. Meru and Kailása are the two Indian Olympi. Perhaps they were held in such veneration because the Sanskrit-speaking Indians remembered the ancient home where they dwelt with the other primitive peoples of their family before they descended to occupy the vast plains which extend between the Indus and the Ganges." GORRESIO{FNS.

[28] The third God of the Indian Triad, the God of destruction and reproduction. See *Additional Notes*.

The aged king for Ráma pined,
And for the skies the earth resigned.
Bharat, his son, refused to reign,
Though urged by all the twice-born[29] train.
Forth to the woods he fared to meet
His brother, fell before his feet,
And cried, “Thy claim all men allow:
O come, our lord and king be thou.”
But Ráma nobly chose to be
Observant of his sire's decree.
He placed his sandals[30] in his hand
A pledge that he would rule the land:
And bade his brother turn again.
Then Bharat, finding prayer was vain,
The sandals took and went away;
Nor in Ayodhyá would he stay.
But turned to Nandigráma, where
He ruled the realm with watchful care,
Still longing eagerly to learn
Tidings of Ráma's safe return.

Then lest the people should repeat
Their visit to his calm retreat,
Away from Chitrakúṭa's hill
[005] Fared Ráma ever onward till

[29] The epithet *dwija*, or *twice-born*, is usually appropriate to Bráhmans, but is applicable to the three higher castes. Investiture with the sacred thread and initiation of the neophyte into certain religious mysteries are regarded as his regeneration or second birth.

[30] His shoes to be a memorial of the absent heir and to maintain his right. Kálidása (Raghuvaṅśa, XII. 17.) says that they were to be *adhidevate* or guardian deities of the kingdom.

Beneath the shady trees he stood
Of Daṇḍaká's primeval wood,
Virádha, giant fiend, he slew,
And then Agastya's friendship knew.
Counselled by him he gained the sword
And bow of Indra, heavenly lord:
A pair of quivers too, that bore
Of arrows an exhaustless store.
While there he dwelt in greenwood shade
The trembling hermits sought his aid,
And bade him with his sword and bow
Destroy the fiends who worked them woe:
To come like Indra strong and brave,
A guardian God to help and save.
And Ráma's falchion left its trace
Deep cut on Śúrpaṇakhá's face:
A hideous giantess who came
Burning for him with lawless flame.
Their sister's cries the giants heard.
And vengeance in each bosom stirred:
The monster of the triple head.
And Dúshaṇ to the contest sped.
But they and myriad fiends beside
Beneath the might of Ráma died.

When Rávaṇ, dreaded warrior, knew
The slaughter of his giant crew:
Rávaṇ, the king, whose name of fear
Earth, hell, and heaven all shook to hear:
He bade the fiend Márícha aid
The vengeful plot his fury laid.
In vain the wise Márícha tried
To turn him from his course aside:
Not Rávaṇ's self, he said, might hope

With Ráma and his strength to cope.
Impelled by fate and blind with rage
He came to Ráma's hermitage.
There, by Márícha's magic art,
He wiled the princely youths apart,
The vulture[31] slew, and bore away
The wife of Ráma as his prey.
The son of Raghu[32] came and found
Jaṭáyu slain upon the ground.
He rushed within his leafy cot;
He sought his wife, but found her not.
Then, then the hero's senses failed;
In mad despair he wept and wailed.
Upon the pile that bird he laid,
And still in quest of Sítá strayed.
A hideous giant then he saw,
Kabandha named, a shape of awe.
The monstrous fiend he smote and slew,
And in the flame the body threw;
When straight from out the funeral flame
In lovely form Kabandha came,
And bade him seek in his distress
A wise and holy hermitess.
By counsel of this saintly dame
To Pampá's pleasant flood he came,
And there the steadfast friendship won
Of Hanumán the Wind-God's son.
Counselled by him he told his grief

---

[31] Jaṭáyu, a semi-divine bird, the friend of Ráma, who fought in defence of Sítá.

[32] Raghu was one of the most celebrated ancestors of Ráma whose commonest appellation is, therefore, Rághava or descendant of Raghu. Kálidása in the *Raghuraṇśa* makes him the son of Dilípa and great-grandfather of Ráma. See *Idylls from the Sanskrit*, “Aja” and “Dilípa.”

To great Sugríva, Vánar chief,
Who, knowing all the tale, before
The sacred flame alliance swore.
Sugríva to his new-found friend
Told his own story to the end:
His hate of Báli for the wrong
And insult he had borne so long.
And Ráma lent a willing ear
And promised to allay his fear.
Sugríva warned him of the might
Of Báli, matchless in the fight,
And, credence for his tale to gain,
Showed the huge fiend[33] by Báli slain.
The prostrate corse of mountain size
Seemed nothing in the hero's eyes;
He lightly kicked it, as it lay,
And cast it twenty leagues[34] away.
To prove his might his arrows through
Seven palms in line, uninjured, flew.
He cleft a mighty hill apart,
And down to hell he hurled his dart.
Then high Sugríva's spirit rose,
Assured of conquest o'er his foes.
With his new champion by his side
To vast Kishkindhá's cave he hied.
Then, summoned by his awful shout,
King Báli came in fury out,
First comforted his trembling wife,
Then sought Sugríva in the strife.
One shaft from Ráma's deadly bow
The monarch in the dust laid low.

---

[33] Dundhubi.

[34] Literally *ten yojanas*. The yojana is a measure of uncertain length variously reckoned as equal to nine miles, five, and a little less.

Then Ráma bade Sugríva reign
In place of royal Báli slain.
Then speedy envoys hurried forth
Eastward and westward, south and north,
Commanded by the grateful king
Tidings of Ráma's spouse to bring.

Then by Sampáti's counsel led,
Brave Hanumán, who mocked at dread,
Sprang at one wild tremendous leap
Two hundred leagues across the deep.
To Lanká's[35] town he urged his way,
[006] Where Rávaṇ held his royal sway.
There pensive 'neath Aśoka[36] boughs
He found poor Sítá, Ráma's spouse.
He gave the hapless girl a ring,
A token from her lord and king.
A pledge from her fair hand he bore;
Then battered down the garden door.
Five captains of the host he slew,
Seven sons of councillors o'erthrew;
Crushed youthful Aksha on the field,
Then to his captors chose to yield.
Soon from their bonds his limbs were free,
But honouring the high decree
Which Brahmá[37] had pronounced of yore,

---

[35] Ceylon.

[36] The Jonesia Aśoka is a most beautiful tree bearing a profusion of red blossoms.

[37] *Brahmá*, the Creator, is usually regarded as the first God of the Indian Trinity, although, as Kálidása says:

"Of Brahmá, Vishṇu, Śiva, each may be
First, second, third, amid the blessed Three."

Brahmá had guaranteed Rávaṇ's life against all enemies except man.

He calmly all their insults bore.
The town he burnt with hostile flame,
And spoke again with Ráma's dame,
Then swiftly back to Ráma flew
With tidings of the interview.

Then with Sugríva for his guide,
Came Ráma to the ocean side.
He smote the sea with shafts as bright
As sunbeams in their summer height,
And quick appeared the Rivers' King[38]
Obedient to the summoning.
A bridge was thrown by Nala o'er
The narrow sea from shore to shore.[39]
They crossed to Lanká's golden town,
Where Ráma's hand smote Rávaṇ down.
Vibhishaṇ there was left to reign
Over his brother's wide domain.
To meet her husband Sítá came;
But Ráma, stung with ire and shame,
With bitter words his wife addressed
Before the crowd that round her pressed.
But Sítá, touched with noble ire,
Gave her fair body to the fire.
Then straight the God of Wind appeared,
And words from heaven her honour cleared.
And Ráma clasped his wife again,
Uninjured, pure from spot and stain,
Obedient to the Lord of Fire
And the high mandate of his sire.
Led by the Lord who rules the sky,

---

[38] Ocean personified.

[39] The rocks lying between Ceylon and the mainland are still called Ráma's Bridge by the Hindus.

The Gods and heavenly saints drew nigh,
And honoured him with worthy meed,
Rejoicing in each glorious deed.
His task achieved, his foe removed,
He triumphed, by the Gods approved.
By grace of Heaven he raised to life
The chieftains slain in mortal strife;
Then in the magic chariot through
The clouds to Nandigráma flew.
Met by his faithful brothers there,
He loosed his votive coil of hair:
Thence fair Ayodhyá's town he gained,
And o'er his father's kingdom reigned.
Disease or famine ne'er oppressed
His happy people, richly blest
With all the joys of ample wealth,
Of sweet content and perfect health.
No widow mourned her well-loved mate,
No sire his son's untimely fate.
They feared not storm or robber's hand;
No fire or flood laid waste the land:
The Golden Age[40] had come again
To bless the days of Ráma's reign.

From him, the great and glorious king,
Shall many a princely scion spring.
And he shall rule, beloved by men,

[40] "The Bráhmans, with a system rather cosmogonical than chronological, divide the present mundane period into four ages or *yugas* as they call them: the Krita, the Tretá, the Dwápara, and the Kali. The Krita, called also the Deva-yuga or that of the Gods, is the age of truth, the perfect age, the Tretá is the age of the three sacred fires, domestic and sacrificial; the Dwápara is the age of doubt; the Kali, the present age, is the age of evil." GORRESIO.{FNS

Ten thousand years and hundreds ten,[41]
And when his life on earth is past
To Brahmá's world shall go at last.”

Whoe'er this noble poem reads
That tells the tale of Ráma's deeds,
Good as the Scriptures, he shall be
From every sin and blemish free.
Whoever reads the saving strain,
With all his kin the heavens shall gain.
Bráhmans who read shall gather hence
The highest praise for eloquence.
The warrior, o'er the land shall reign,
The merchant, luck in trade obtain;
And Śúdras listening[42] ne'er shall fail
To reap advantage from the tale.[43]

[007]

Canto II. Brahmá's Visit

[41] The ancient kings of India enjoyed lives of more than patriarchal length as will appear in the course of the poem.
[42] Śúdras, men of the fourth and lowest pure caste, were not allowed to read the poem, but might hear it recited.
[43] The three *ślokes* or distichs which these twelve lines represent are evidently a still later and very awkward addition to the introduction.

Válmíki, graceful speaker, heard,
To highest admiration stirred.
To him whose fame the tale rehearsed
He paid his mental worship first;
Then with his pupil humbly bent
Before the saint most eloquent.
Thus honoured and dismissed the seer
Departed to his heavenly sphere.
Then from his cot Válmíki hied
To Tamasá's[44] sequestered side,
Not far remote from Gangá's tide.
He stood and saw the ripples roll
Pellucid o'er a pebbly shoal.
To Bharadvája[45] by his side
He turned in ecstasy, and cried:
"See, pupil dear, this lovely sight,
The smooth-floored shallow, pure and bright,
With not a speck or shade to mar,
And clear as good men's bosoms are.
Here on the brink thy pitcher lay,
And bring my zone of bark, I pray.
Here will I bathe: the rill has not,
To lave the limbs, a fairer spot.
Do quickly as I bid, nor waste
The precious time; away, and haste."

---

[44] There are several rivers in India of this name, now corrupted into *Tonse*. The river here spoken of is that which falls into the Ganges a little below Allahabad.

[45] "In Book II, Canto LIV, we meet with a saint of this name presiding over a convent of disciples in his hermitage at the confluence of the Ganges and the Jumna. Thence the later author of these introductory cantos has borrowed the name and person, inconsistently indeed, but with the intention of enhancing the dignity of the poet by ascribing to him so celebrated a disciple." SCHLEGEL.{FNS

Obedient to his master's hest
Quick from the cot he brought the vest;
The hermit took it from his hand,
And tightened round his waist the band;
Then duly dipped and bathed him there,
And muttered low his secret prayer.
To spirits and to Gods he made
Libation of the stream, and strayed
Viewing the forest deep and wide
That spread its shade on every side.
Close by the bank he saw a pair
Of curlews sporting fearless there.
But suddenly with evil mind
An outcast fowler stole behind,
And, with an aim too sure and true,
The male bird near the hermit slew.
The wretched hen in wild despair
With fluttering pinions beat the air,
And shrieked a long and bitter cry
When low on earth she saw him lie,
Her loved companion, quivering, dead,
His dear wings with his lifeblood red;
And for her golden crested mate
She mourned, and was disconsolate.

The hermit saw the slaughtered bird,
And all his heart with ruth was stirred.
The fowler's impious deed distressed
His gentle sympathetic breast,
And while the curlew's sad cries rang
Within his ears, the hermit sang:
“No fame be thine for endless time,
Because, base outcast, of thy crime,
Whose cruel hand was fain to slay

One of this gentle pair at play!”
E'en as he spoke his bosom wrought
And laboured with the wondering thought
What was the speech his ready tongue
Had uttered when his heart was wrung.
He pondered long upon the speech,
Recalled the words and measured each,
And thus exclaimed the saintly guide
To Bharadvája by his side:
“With equal lines of even feet,
With rhythm and time and tone complete,
The measured form of words I spoke
In shock of grief be termed a śloke.”[46]
And Bharadvája, nothing slow
His faithful love and zeal to show,
Answered those words of wisdom, “Be
The name, my lord, as pleases thee.”

As rules prescribe the hermit took
Some lustral water from the brook.
But still on this his constant thought
Kept brooding, as his home he sought;
While Bharadvája paced behind,
A pupil sage of lowly mind,
And in his hand a pitcher bore
With pure fresh water brimming o'er.
Soon as they reached their calm retreat
The holy hermit took his seat;
His mind from worldly cares recalled,
And mused in deepest thought enthralled.

---

[46] The poet plays upon the similarity in sound of the two words: *śoka*, means grief, *śloka*, the heroic measure in which the poem is composed. It need scarcely be said that the derivation is fanciful.

Then glorious Brahmá,[47] Lord Most High,
Creator of the earth and sky, [008]
The four-faced God, to meet the sage
Came to Válmíki's hermitage.
Soon as the mighty God he saw,
Up sprang the saint in wondering awe.
Mute, with clasped hands, his head he bent,
And stood before him reverent.
His honoured guest he greeted well,
Who bade him of his welfare tell;
Gave water for his blessed feet,
Brought offerings,[48] and prepared a seat.
In honoured place the God Most High
Sate down, and bade the saint sit nigh.
There sate before Válmíki's eyes
The Father of the earth and skies;
But still the hermit's thoughts were bent
On one thing only, all intent
On that poor curlew's mournful fate
Lamenting for her slaughtered mate;
And still his lips, in absent mood,
The verse that told his grief, renewed:

---

[47] Brahmá, the Creator, is usually regarded as the first person of the divine triad of India. The four heads with which he is represented are supposed to have allusion to the four corners of the earth which he is sometimes considered to personify. As an object of adoration Brahmá has been entirely superseded by Śiva and Vishṇu. In the whole of India there is, I believe, but one temple dedicated to his worship. In this point the first of the Indian triad curiously resembles the last of the divine fraternity of Greece, Aïdes the brother of Zeus and Poseidon. “In all Greece, says Pausanias, there is no single temple of Aïdes, except at a single spot in Elis.” See Gladstone's Juventus Mundi, p. 253.

[48] The *argha* or *arghya* was a libation or offering to a deity, a Bráhman, or other venerable personage. According to one authority it consisted of water, milk, the points of Kúsa-grass, curds, clarified butter, rice, barley, and white mustard, according to another, of saffron, bel, unbroken grain, flowers, curds, dúrbá-grass, kúsa-grass, and sesamum.

“Woe to the fowler's impious hand
That did the deed that folly planned;
That could to needless death devote
The curlew of the tuneful throat!”

The heavenly Father smiled in glee,
And said, “O best of hermits, see,
A verse, unconscious, thou hast made;
No longer be the task delayed.
Seek not to trace, with labour vain,
The unpremeditated strain.
The tuneful lines thy lips rehearsed
Spontaneous from thy bosom burst.
Then come, O best of seers, relate
The life of Ráma good and great,
The tale that saintly Nárad told,
In all its glorious length unfold.
Of all the deeds his arm has done
Upon this earth, omit not one,
And thus the noble life record
Of that wise, brave, and virtuous lord.
His every act to day displayed,
His secret life to none betrayed:
How Lakshmaṇ, how the giants fought;
With high emprise and hidden thought:
And all that Janak's child[49] befell
Where all could see, where none could tell.
The whole of this shall truly be
Made known, O best of saints, to thee.
In all thy poem, through my grace,
No word of falsehood shall have place.
Begin the story, and rehearse
The tale divine in charming verse.

[49] Sítá, daughter of Janak king of Míthilá.

As long as in this firm-set land
The streams shall flow, the mountains stand,
So long throughout the world, be sure,
The great Rámáyan shall endure.[50]
While the Rámáyan's ancient strain
Shall glorious in the earth remain,
To higher spheres shalt thou arise
And dwell with me above the skies.”

He spoke, and vanished into air,
And left Válmíki wondering there.
The pupils of the holy man,
Moved by their love of him, began
To chant that verse, and ever more
They marvelled as they sang it o'er:
“Behold, the four-lined balanced rime,
Repeated over many a time,
In words that from the hermit broke
In shock of grief, becomes a śloke.”
This measure now Válmíki chose
Wherein his story to compose.
In hundreds of such verses, sweet
With equal lines and even feet,
The saintly poet, lofty-souled,
The glorious deeds of Ráma told.

---

[50] “I congratulate myself,” says Schlegel in the preface to his, alas, unfinished edition of the Rámáyan, “that, by the favour of the Supreme Deity, I have been allowed to begin so great a work; I glory and make my boast that I too after so many ages have helped to confirm that ancient oracle declared to Válmíki by the Father of Gods and men:

Dum stabunt montes, campis dum flumina current,
Usque tuum toto carmen celebrabitur orbe.”

Canto III. The Argument.

The hermit thus with watchful heed
Received the poem's pregnant seed,
And looked with eager thought around
[009] If fuller knowledge might be found.
His lips with water first bedewed,[51]
He sate, in reverent attitude
On holy grass,[52] the points all bent
Together toward the orient;[53]
And thus in meditation he
Entered the path of poesy.
Then clearly, through his virtue's might,
All lay discovered to his sight,
Whate'er befell, through all their life,
Ráma, his brother, and his wife:
And Daśaratha and each queen
At every time, in every scene:
His people too, of every sort;
The nobles of his princely court:
Whate'er was said, whate'er decreed,
Each time they sate each plan and deed:
For holy thought and fervent rite
Had so refined his keener sight
That by his sanctity his view
The present, past, and future knew,
And he with mental eye could grasp,
Like fruit within his fingers clasp,

[51] "The sipping of water is a requisite introduction of all rites: without it, says the Sámha Purána, all acts of religion are vain." COLEBROOKE.{FNS

[52] The *darhha* or *kuśa* (Pea cynosuroides), a kind of grass used in sacrifice by the Hindus as *cerbena* was by the Romans.

[53] The direction in which the grass should be placed upon the ground as a seat for the Gods, on occasion of offerings made to them.

The life of Ráma, great and good,
Roaming with Sítá in the wood.
He told, with secret-piercing eyes,
The tale of Ráma's high emprise,
Each listening ear that shall entice,
A sea of pearls of highest price.
Thus good Válmíki, sage divine,
Rehearsed the tale of Raghu's line,
As Nárad, heavenly saint, before
Had traced the story's outline o'er.
He sang of Ráma's princely birth,
His kindness and heroic worth;
His love for all, his patient youth,
His gentleness and constant truth,
And many a tale and legend old
By holy Viśvámitra told.
How Janak's child he wooed and won,
And broke the bow that bent to none.
How he with every virtue fraught
His namesake Ráma[54] met and fought.
The choice of Ráma for the throne;
The malice by Kaikeyí shown,
Whose evil counsel marred the plan
And drove him forth a banisht man.
How the king grieved and groaned, and cried,
And swooned away and pining died.
The subjects' woe when thus bereft;
And how the following crowds he left:
With Guha talked, and firmly stern
Ordered his driver to return.
How Gangá's farther shore he gained;
By Bharadvája entertained,

[54] Paraśuráma or Ráma with the Axe. See Canto LXXIV.

By whose advice he journeyed still
And came to Chitrakúṭa's hill.
How there he dwelt and built a cot;
How Bharat journeyed to the spot;
His earnest supplication made;
Drink-offerings to their father paid;
The sandals given by Ráma's hand,
As emblems of his right, to stand:
How from his presence Bharat went
And years in Nandigráma spent.
How Ráma entered Daṇḍak wood
And in Sutíkhṇa's presence stood.
The favour Anasúyá showed,
The wondrous balsam she bestowed.
How Śarabhanga's dwelling-place
They sought; saw Indra face to face;
The meeting with Agastya gained;
The heavenly bow from him obtained.
How Ráma with Virádha met;
Their home in Panchavaṭa set.
How Śúrpaṇakhá underwent
The mockery and disfigurement.
Of Triśirá's and Khara's fall,
Of Rávaṇ roused at vengeance call,
Márícha doomed, without escape;
The fair Videhan[55] lady's rape.
How Ráma wept and raved in vain,
And how the Vulture-king was slain.
How Ráma fierce Kabandha slew;
Then to the side of Pampá drew,
Met Hanumán, and her whose vows
Were kept beneath the greenwood boughs.

[55] Sítá. Videha was the country of which Míthilá was the capital.

How Raghu's son, the lofty-souled,
On Pampá's bank wept uncontrolled,
Then journeyed, Rishyamúk to reach,
And of Sugríva then had speech.
The friendship made, which both had sought:
How Báli and Sugríva fought.
How Báli in the strife was slain,
And how Sugríva came to reign.
The treaty, Tára's wild lament;
The rainy nights in watching spent.
The wrath of Raghu's lion son;
The gathering of the hosts in one.
The sending of the spies about,
And all the regions pointed out.
The ring by Ráma's hand bestowed;
The cave wherein the bear abode.
The fast proposed, their lives to end;
Sampati gained to be their friend. [010]
The scaling of the hill, the leap
Of Hanumán across the deep.
Ocean's command that bade them seek
Maináka of the lofty peak.
The death of Sinhiká, the sight
Of Lanká with her palace bright
How Hanumán stole in at eve;
His plan the giants to deceive.
How through the square he made his way
To chambers where the women lay,
Within the Aśoka garden came
And there found Ráma's captive dame.
His colloquy with her he sought,
And giving of the ring he brought.
How Sítá gave a gem o'erjoyed;
How Hanumán the grove destroyed.

How giantesses trembling fled,
And servant fiends were smitten dead.
How Hanumán was seized; their ire
When Lanká blazed with hostile fire.
His leap across the sea once more;
The eating of the honey store.
How Ráma he consoled, and how
He showed the gem from Sítá's brow.
With Ocean, Ráma's interview;
The bridge that Nala o'er it threw.
The crossing, and the sitting down
At night round Lanká's royal town.
The treaty with Vibhíshaṇ made:
The plan for Rávaṇ's slaughter laid.
How Kumbhakarṇa in his pride
And Meghanáda fought and died.
How Rávaṇ in the fight was slain,
And captive Sítá brought again.
Vibhíshaṇ set upon the throne;
The flying chariot Pushpak shown.
How Brahmá and the Gods appeared,
And Sítá's doubted honour cleared.
How in the flying car they rode
To Bharadvája's cabin abode.
The Wind-God's son sent on afar;
How Bharat met the flying car.
How Ráma then was king ordained;
The legions their discharge obtained.
How Ráma cast his queen away;
How grew the people's love each day.
Thus did the saint Válmíki tell
Whate'er in Ráma's life befell,
And in the closing verses all
That yet to come will once befall.

Canto IV. The Rhapsodists.

When to the end the tale was brought,
Rose in the sage's mind the thought;
“Now who throughout this earth will go,
And tell it forth that all may know?”
As thus he mused with anxious breast,
Behold, in hermit's raiment dressed,
Kuśá and Lava[56] came to greet
Their master and embrace his feet.
The twins he saw, that princely pair
Sweet-voiced, who dwelt beside him there
None for the task could be more fit,
For skilled were they in Holy Writ;
And so the great Rámáyan, fraught
With lore divine, to these he taught:
The lay whose verses sweet and clear
Take with delight the listening ear,
That tell of Sítá's noble life
And Rávaṇ's fall in battle strife.
Great joy to all who hear they bring,
Sweet to recite and sweet to sing.
For music's sevenfold notes are there,
And triple measure,[57] wrought with care
With melody and tone and time,
And flavours[58] that enhance the rime;

[56] The twin sons of Ráma and Sítá, born after Ráma had repudiated Sítá, and brought up in the hermitage of Válmíki. As they were the first rhapsodists the combined name Kuśílava signifies a reciter of poems, or an improvisatore, even to the present day.

[57] Perhaps the bass, tenor, and treble, or quick, slow and middle times. we know but little of the ancient music of the Hindus.

[58] Eight flavours or sentiments are usually enumerated, love, mirth, tenderness, anger, heroism, terror, disgust, and surprise; tranquility or content, or

Heroic might has ample place,
And loathing of the false and base,
With anger, mirth, and terror, blent
With tenderness, surprise, content.
When, half the hermit's grace to gain,
And half because they loved the strain,
The youth within their hearts had stored
The poem that his lips outpoured,
Válmíki kissed them on the head,
As at his feet they bowed, and said;
“Recite ye this heroic song
In tranquil shades where sages throng:
Recite it where the good resort,
In lowly home and royal court.”

The hermit ceased. The tuneful pair,
Like heavenly minstrels sweet and fair,
In music's art divinely skilled,
Their saintly master's word fulfilled.
Like Ráma's self, from whom they came,
[011] They showed their sire in face and frame,
As though from some fair sculptured stone
Two selfsame images had grown.
Sometimes the pair rose up to sing,
Surrounded by a holy ring,
Where seated on the grass had met
Full many a musing anchoret.
Then tears bedimmed those gentle eyes,
As transport took them and surprise,
And as they listened every one
Cried in delight, Well done! Well done!

---

paternal tenderness, is sometimes considered the ninth. WILSON{FNS. See the *Sáhitya Darpaṇa* or *Mirror of Composition* translated by Dr. Ballantyne and Bábú Pramadádása Mittra in the *Bibliotheca Indica.*

Those sages versed in holy lore
Praised the sweet minstrels more and more:
And wondered at the singers' skill,
And the bard's verses sweeter still,
Which laid so clear before the eye
The glorious deeds of days gone by.
Thus by the virtuous hermits praised,
Inspirited their voice they raised.
Pleased with the song this holy man
Would give the youths a water-can;
One gave a fair ascetic dress,
Or sweet fruit from the wilderness.
One saint a black-deer's hide would bring,
And one a sacrificial string:
One, a clay pitcher from his hoard,
And one, a twisted munja cord.[59]
One in his joy an axe would find,
One braid, their plaited locks to bind.
One gave a sacrificial cup,
One rope to tie their fagots up;
While fuel at their feet was laid,
Or hermit's stool of fig-tree made.
All gave, or if they gave not, none
Forgot at least a benison.
Some saints, delighted with their lays,
Would promise health and length of days;
Others with surest words would add
Some boon to make their spirit glad.
In such degree of honour then
That song was held by holy men:
That living song which life can give,

[59] Saccharum Munja is a plant from whose fibres is twisted the sacred string which a Bráhman wears over one shoulder after he has been initiated by a rite which in some respects answers to confirmation.

By which shall many a minstrel live.
In seat of kings, in crowded hall,
They sang the poem, praised of all.
And Ráma chanced to hear their lay,
While he the votive steed[60] would slay,
And sent fit messengers to bring
The minstrel pair before the king.
They came, and found the monarch high
Enthroned in gold, his brothers nigh;
While many a minister below,
And noble, sate in lengthened row.
The youthful pair awhile he viewed
Graceful in modest attitude,
And then in words like these addressed
His brother Lakshmaṇ and the rest:
“Come, listen to the wondrous strain
Recited by these godlike twain,
Sweet singers of a story fraught
With melody and lofty thought.”

The pair, with voices sweet and strong,
Rolled the full tide of noble song,
With tone and accent deftly blent
To suit the changing argument.
Mid that assembly loud and clear
Rang forth that lay so sweet to hear,
That universal rapture stole
Through each man's frame and heart and soul.
“These minstrels, blest with every sign
That marks a high and princely line,
In holy shades who dwell,
Enshrined in Saint Válmíki's lay,

[60] A description of an Aśvamedha or Horse Sacrifice is given in Canto XIII. of this Book.

A monument to live for aye,
My deeds in song shall tell.”
Thus Ráma spoke: their breasts were fired,
And the great tale, as if inspired,
The youths began to sing,
While every heart with transport swelled,
And mute and rapt attention held
The concourse and the king.

Canto V. Ayodhyá.

“Ikshváku's sons from days of old
Were ever brave and mighty-souled.
The land their arms had made their own
Was bounded by the sea alone.
Their holy works have won them praise,
Through countless years, from Manu's days.
Their ancient sire was Sagar, he
Whose high command dug out the sea:[61]
With sixty thousand sons to throng
Around him as he marched along.
From them this glorious tale proceeds:
The great Rámáyan tells their deeds.
This noble song whose lines contain
Lessons of duty, love, and gain,
We two will now at length recite,
While good men listen with delight.

[61] This exploit is related in Canto XL.

On Sarjú's[62] bank, of ample size,
[012] The happy realm of Kośal lies,
With fertile length of fair champaign
And flocks and herds and wealth of grain.
There, famous in her old renown,
Ayodhyá[63] stands, the royal town,
In bygone ages built and planned
By sainted Manu's[64] princely hand.
Imperial seat! her walls extend
Twelve measured leagues from end to end,
And three in width from side to side,
With square and palace beautified.
Her gates at even distance stand;
Her ample roads are wisely planned.
Right glorious is her royal street
Where streams allay the dust and heat.
On level ground in even row
Her houses rise in goodly show:
Terrace and palace, arch and gate
The queenly city decorate.
High are her ramparts, strong and vast,
By ways at even distance passed,

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[62] The Sarjú or Ghaghra, anciently called Sarayú, rises in the Himalayas, and after flowing through the province of Oudh, falls into the Ganges.

[63] The ruins of the ancient capital of Ráma and the Children of the Sun may still be traced in the present Ajudhyá near Fyzabad. Ajudhyá is the Jerusalem or Mecca of the Hindus.

[64] A legislator and saint, the son of Brahmá or a personification of Brahmá himself, the creator of the world, and progenitor of mankind. Derived from the root *man* to think, the word means originally *man*, the thinker, and is found in this sense in the Rig-veda.

Manu as a legislator is identified with the Cretan Minos, as progenitor of mankind with the German Mannus: “Celebrant carminibus antiquis, quod unum apud illos memoriæ et annalium genus est, Tuisconem deum terra editum, et filium Mannum, originem gentis conditoresque.” TACITUS{FNS, *Germania*, Cap. II.

With circling moat, both deep and wide,
And store of weapons fortified.

King Daśaratha, lofty-souled,
That city guarded and controlled,
With towering Sál trees belted round,[65]
And many a grove and pleasure ground,
As royal Indra, throned on high,
Rules his fair city in the sky.[66]
She seems a painted city, fair
With chess-board line and even square.[67]
And cool boughs shade the lovely lake
Where weary men their thirst may slake.
There gilded chariots gleam and shine,
And stately piles the Gods enshrine.
There gay sleek people ever throng
To festival and dance and song.
A mine is she of gems and sheen,
The darling home of Fortune's Queen.
With noblest sort of drink and meat,
The fairest rice and golden wheat,
And fragrant with the chaplet's scent
With holy oil and incense blent.
With many an elephant and steed,
And wains for draught and cars for speed.
With envoys sent by distant kings,
And merchants with their precious things
With banners o'er her roofs that play,

[65] The Sál (Shorea Robusta) is a valuable timber tree of considerable height.
[66] The city of Indra is called Amarávatí or Home of the Immortals.
[67] Schlegel thinks that this refers to the marble of different colours with which the houses were adorned. It seems more natural to understand it as implying the regularity of the streets and houses.

And weapons that a hundred slay;[68]
All warlike engines framed by man,
And every class of artisan.
A city rich beyond compare
With bards and minstrels gathered there,
And men and damsels who entrance
The soul with play and song and dance.
In every street is heard the lute,
The drum, the tabret, and the flute,
The Veda chanted soft and low,
The ringing of the archer's bow;
With bands of godlike heroes skilled
In every warlike weapon, filled,
And kept by warriors from the foe,
As Nágas guard their home below.[69]
There wisest Bráhmans evermore
  The flame of worship feed,
And versed in all the Vedas' lore,
  Their lives of virtue lead.
Truthful and pure, they freely give;
  They keep each sense controlled,
And in their holy fervour live
  Like the great saints of old.

Canto VI. The King.

[68] The *Śataghní i.e. centicide*, or slayer of a hundred, is generally supposed to be a sort of fire-arms, or the ancient Indian rocket; but it is also described as a stone set round with iron spikes.

[69] The Nágas (serpents) are demigods with a human face and serpent body. They inhabit Pátála or the regions under the earth. Bhogavatí is the name of their capital city. Serpents are still worshipped in India. See Fergusson's *Tree and Serpent Worship*.

There reigned a king of name revered,
To country and to town endeared,
Great Daśaratha, good and sage,
Well read in Scripture's holy page: [013]
Upon his kingdom's weal intent,
Mighty and brave and provident;
The pride of old Ikshváku's seed
For lofty thought and righteous deed.
Peer of the saints, for virtues famed,
For foes subdued and passions tamed:
A rival in his wealth untold
Of Indra and the Lord of Gold.
Like Manu first of kings, he reigned,
And worthily his state maintained.
For firm and just and ever true
Love, duty, gain he kept in view,
And ruled his city rich and free,
Like Indra's Amarávatí.
And worthy of so fair a place
There dwelt a just and happy race
  With troops of children blest.
Each man contented sought no more,
Nor longed with envy for the store
  By richer friends possessed.
For poverty was there unknown,
And each man counted as his own
  Kine, steeds, and gold, and grain.
All dressed in raiment bright and clean,
And every townsman might be seen
  With earrings, wreath, or chain.
None deigned to feed on broken fare,
And none was false or stingy there.
A piece of gold, the smallest pay,
Was earned by labour for a day.

On every arm were bracelets worn,
And none was faithless or forsworn,
  A braggart or unkind.
None lived upon another's wealth,
None pined with dread or broken health,
  Or dark disease of mind.
High-souled were all. The slanderous word,
The boastful lie, were never heard.
Each man was constant to his vows,
And lived devoted to his spouse.
No other love his fancy knew,
And she was tender, kind, and true.
Her dames were fair of form and face,
With charm of wit and gentle grace,
With modest raiment simply neat,
And winning manners soft and sweet.
The twice-born sages, whose delight
Was Scripture's page and holy rite,
Their calm and settled course pursued,
Nor sought the menial multitude.
In many a Scripture each was versed,
And each the flame of worship nursed,
  And gave with lavish hand.
Each paid to Heaven the offerings due,
And none was godless or untrue
  In all that holy band.
To Bráhmans, as the laws ordain,
The Warrior caste were ever fain
  The reverence due to pay;
And these the Vaiśyas' peaceful crowd,
Who trade and toil for gain, were proud
  To honour and obey;
And all were by the Śúdras[70] served,

[70] The fourth and lowest pure caste whose duty was to serve the three first

Who never from their duty swerved,
Their proper worship all addressed
To Bráhman, spirits, God, and guest.
Pure and unmixt their rites remained,
Their race's honour ne'er was stained.[71]
Cheered by his grandsons, sons, and wife,
Each passed a long and happy life.
Thus was that famous city held
By one who all his race excelled,
  Blest in his gentle reign,
As the whole land aforetime swayed
By Manu, prince of men, obeyed
  Her king from main to main.
And heroes kept her, strong and brave,
As lions guard their mountain cave:
Fierce as devouring flame they burned,
And fought till death, but never turned.
Horses had she of noblest breed,
Like Indra's for their form and speed,
From Váhlí's[72] hills and Sindhu's[73] sand,

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classes.

[71] By forbidden marriages between persons of different castes.

[72] Váhlí or Váhlíka is Bactriana; its name is preserved in the modern Balkh.

[73] The Sanskrit word Sindhu is in the singular the name of the river Indus, in the plural of the people and territories on its banks. The name appears as *Hidku* in the cuneiform inscription of Darius' son of Hystaspes, in which the nations tributary to that king are enumerated.

The Hebrew form is *Hodda* (Esther, I. 1.). In Zend it appears as *Hendu* in a somewhat wider sense. With the Persians later the signification of *Hind* seems to have co-extended with their increasing acquaintance with the country. The weak Ionic dialect omitted the Persian *h*, and we find in Hecatæus and Herodotus Ἴνδος and ἡ Ἰνδική. In this form the Romans received the names and transmitted them to us. The Arabian geographers in their ignorance that Hind and Sind are two forms of the same word have made of them two brothers and traced their decent from Noah. See Lassen's Indische Alterthumskunde Vol. I. pp. 2, 3.

[014] Vanáyu[74] and Kámboja's land.[75]
Her noble elephants had strayed
Through Vindhyan and Himálayan shade,
Gigantic in their bulk and height,
Yet gentle in their matchless might.
They rivalled well the world-spread fame
Of the great stock from which they came,
  Of Váman, vast of size,
Of Mahápadma's glorious line,
Thine, Anjan, and, Airávat, thine.[76]
  Upholders of the skies.
With those, enrolled in fourfold class,
Who all their mighty kin surpass,
  Whom men Matangas name,
And Mrigas spotted black and white,
And Bhadras of unwearied might,
And Mandras hard to tame.[77]
Thus, worthy of the name she bore,[78]
Ayodhyá for a league or more
  Cast a bright glory round,
Where Daśaratha wise and great

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[74] The situation of Vanáyu is not exactly determined: it seems to have lain to the north-west of India.

[75] Kámboja was probably still further to the north-west. Lassen thinks that the name is etymologically connected with *Cambyses* which in the cuneiform inscription of Behistun is written Ka(m)bujia.

[76] The elephants of Indra and other deities who preside over the four points of the compass.

[77] "There are four kinds of elephants. 1 *Bhaddar*. It is well proportioned, has an erect head, a broad chest, large ears, a long tail, and is bold and can bear fatigue. 2 *Mand*. It is black, has yellow eyes, a uniformly sized body, and is wild and ungovernable. 3 *Mirg*. It has a whitish skin, with black spots. 4 *Mir*. It has a small head, and obeys readily. It gets frightened when it thunders." *Aín-i-Akbarí*.. Translated by H. Blochmann, Aín 41, *The Imperial Elephant Stables*.

[78] Ayodhyá means *not to be fought against*.

Governed his fair ancestral state,
  With every virtue crowned.
Like Indra in the skies he reigned
In that good town whose wall contained
  High domes and turrets proud,
With gates and arcs of triumph decked,
And sturdy barriers to protect
  Her gay and countless crowd.

Canto VII. The Ministers.

Two sages, holy saints, had he,
His ministers and priests to be:
Vaśishṭha, faithful to advise,
And Vámadeva, Scripture-wise.
Eight other lords around him stood,
All skilled to counsel, wise and good:
Jayanta, Vijay, Dhrishṭi bold
In fight, affairs of war controlled:
Siddhárth and Arthasádhak true
Watched o'er expense and revenue,
And Dharmapál and wise Aśok
Of right and law and justice spoke.
With these the sage Sumantra, skilled
To urge the car, high station filled.
  All these in knowledge duly trained
Each passion and each sense restrained:
With modest manners, nobly bred
Each plan and nod and look they read,
Upon their neighbours' good intent,
Most active and benevolent:

As sit the Vasus[79] round their king,
They sate around him counselling.
They ne'er in virtue's loftier pride
Another's lowly gifts decried.
In fair and seemly garb arrayed,
No weak uncertain plans they made.
Well skilled in business, fair and just,
They gained the people's love and trust,
And thus without oppression stored
The swelling treasury of their lord.
Bound in sweet friendship each to each,
They spoke kind thoughts in gentle speech.
They looked alike with equal eye
On every caste, on low and high.
Devoted to their king, they sought,
Ere his tongue spoke, to learn his thought,
And knew, as each occasion rose,
To hide their counsel or disclose.
In foreign lands or in their own
Whatever passed, to them was known.
By secret spies they timely knew
What men were doing or would do.
Skilled in the grounds of war and peace
They saw the monarch's state increase,
Watching his weal with conquering eye
That never let occasion by,
While nature lent her aid to bless
Their labours with unbought success.
Never for anger, lust, or gain,
Would they their lips with falsehood stain.
Inclined to mercy they could scan
The weakness and the strength of man.

[79] Attendants of Indra, eight Gods whose names signify fire, light and its phenomena.

They fairly judged both high and low,
And ne'er would wrong a guiltless foe;
Yet if a fault were proved, each one
Would punish e'en his own dear son.
But there and in the kingdom's bound
No thief or man impure was found:
None of loose life or evil fame,
No tempter of another's dame.
Contented with their lot each caste [015]
Calm days in blissful quiet passed;
And, all in fitting tasks employed,
Country and town deep rest enjoyed,
With these wise lords around his throne
  The monarch justly reigned,
And making every heart his own
  The love of all men gained.
With trusty agents, as beseems,
  Each distant realm he scanned,
As the sun visits with his beams
  Each corner of the land.
Ne'er would he on a mightier foe
  With hostile troops advance,
Nor at an equal strike a blow
  In war's delusive chance.
These lords in council bore their part
With ready brain and faithful heart,
With skill and knowledge, sense and tact,
Good to advise and bold to act.
And high and endless fame he won
  With these to guide his schemes,
As, risen in his might, the sun
  Wins glory with his beams.

Canto VIII. Sumantra's Speech.

But splendid, just, and great of mind,
The childless king for offspring pined.
No son had he his name to grace,
Transmitter of his royal race.
Long had his anxious bosom wrought,
And as he pondered rose the thought:
“A votive steed 'twere good to slay,
So might a son the gift repay.”
Before his lords his plan he laid,
And bade them with their wisdom aid:
Then with these words Sumantra, best
Of royal counsellors, addressed:
“Hither, Vaśishṭha at their head,
Let all my priestly guides be led.”
To him Sumantra made reply:
“Hear, Sire, a tale of days gone by.
To many a sage in time of old,
Sanatkumár, the saint, foretold
How from thine ancient line, O King,
A son, when years came round, should spring.
“Here dwells,” 'twas thus the seer began,
“Of Kaśyap's[80] race, a holy man,
Vibháṇdak named: to him shall spring
A son, the famous Rishyaśring.
Bred with the deer that round him roam,
The wood shall be that hermit's home.
To him no mortal shall be known
Except his holy sire alone.
Still by those laws shall he abide

[80] Kaśyap was a grandson of the God Brahmá. He is supposed to have given his name to Kashmír = Kaśyapa-míra, Kaśyap's Lake.

Which lives of youthful Bráhmans guide,
Obedient to the strictest rule
That forms the young ascetic's school:
And all the wondering world shall hear
Of his stern life and penance drear;
His care to nurse the holy fire
And do the bidding of his sire.
Then, seated on the Angas'[81] throne,
Shall Lomapád to fame be known.
But folly wrought by that great king
A plague upon the land shall bring;
No rain for many a year shall fall
And grievous drought shall ruin all.
The troubled king with many a prayer
Shall bid the priests some cure declare:
“The lore of Heaven 'tis yours to know,
Nor are ye blind to things below:
Declare, O holy men, the way
This plague to expiate and stay.”
Those best of Bráhmans shall reply:
“By every art, O Monarch, try
Hither to bring Vibháṇdak's child,
Persuaded, captured, or beguiled.
And when the boy is hither led
To him thy daughter duly wed.”

[81] The people of Anga. “Anga is said in the lexicons to be Bengal; but here certainly another region is intended situated at the confluence of the Sarjú with the Ganges, and not far distant from Daśaratha's dominions.” GORRESIO{FNS. It comprised part of Behar and Bhagulpur.

But how to bring that wondrous boy
His troubled thoughts will long employ,
And hopeless to achieve the task
He counsel of his lords will ask,
And bid his priests and servants bring
With honour saintly Rishyaśring.
But when they hear the monarch's speech,
All these their master will beseech,
With trembling hearts and looks of woe,
To spare them, for they fear to go.
And many a plan will they declare
And crafty plots will frame,
And promise fair to show him there,
Unforced, with none to blame.
On every word his lords shall say,
The king will meditate,
And on the third returning day
Recall them to debate.
Then this shall be the plan agreed,
That damsels shall be sent
Attired in holy hermits' weed,
And skilled in blandishment,
That they the hermit may beguile
[016] With every art and amorous wile
Whose use they know so well,
And by their witcheries seduce
The unsuspecting young recluse
To leave his father's cell.
Then when the boy with willing feet
Shall wander from his calm retreat
And in that city stand,
The troubles of the king shall end,
And streams of blessed rain descend
Upon the thirsty land.

Thus shall the holy Rishyaśring
To Lomapád, the mighty king,
   By wedlock be allied;
For Śántá, fairest of the fair,
In mind and grace beyond compare,
   Shall be his royal bride.
He, at the Offering of the Steed,
The flames with holy oil shall feed,
And for King Daśaratha gain
Sons whom his prayers have begged in vain.”
“I have repeated, Sire, thus far,
The words of old Sanatkumár,
In order as he spoke them then
Amid the crowd of holy men.”
   Then Daśaratha cried with joy,
“Say how they brought the hermit boy.”

Canto IX. Rishyasring.

The wise Sumantra, thus addressed,
Unfolded at the king's behest
The plan the lords in council laid
To draw the hermit from the shade:
“The priest, amid the lordly crowd,
To Lomapád thus spoke aloud:
“Hear, King, the plot our thoughts have framed,
A harmless trick by all unblamed.
Far from the world that hermit's child
Lives lonely in the distant wild:
A stranger to the joys of sense,
His bliss is pain and abstinence;

And all unknown are women yet
To him, a holy anchoret.
The gentle passions we will wake
That with resistless influence shake
   The hearts of men; and he
Drawn by enchantment strong and sweet
Shall follow from his lone retreat,
   And come and visit thee.
Let ships be formed with utmost care
That artificial trees may bear,
   And sweet fruit deftly made;
Let goodly raiment, rich and rare,
And flowers, and many a bird be there
   Beneath the leafy shade.
Upon the ships thus decked a band
Of young and lovely girls shall stand,
Rich in each charm that wakes desire,
And eyes that burn with amorous fire;
Well skilled to sing, and play, and dance
And ply their trade with smile and glance
Let these, attired in hermits' dress,
Betake them to the wilderness,
And bring the boy of life austere
A voluntary captive here.”
   He ended; and the king agreed,
   By the priest's counsel won.
And all the ministers took heed
   To see his bidding done.
In ships with wondrous art prepared
Away the lovely women fared,
And soon beneath the shade they stood
Of the wild, lonely, dreary wood.
And there the leafy cot they found
   Where dwelt the devotee,

And looked with eager eyes around
   The hermit's son to see.
Still, of Vibháṇdak sore afraid,
They hid behind the creepers' shade.
But when by careful watch they knew
The elder saint was far from view,
With bolder steps they ventured nigh
To catch the youthful hermit's eye.
Then all the damsels, blithe and gay,
At various games began to play.
They tossed the flying ball about
With dance and song and merry shout,
And moved, their scented tresses bound
With wreaths, in mazy motion round.
Some girls as if by love possessed,
Sank to the earth in feigned unrest,
Up starting quickly to pursue
Their intermitted game anew.
It was a lovely sight to see
   Those fair ones, as they played,
While fragrant robes were floating free,
And bracelets clashing in their glee
   A pleasant tinkling made.
The anklet's chime, the Koïl's[82] cry
   With music filled the place
As 'twere some city in the sky
Which heavenly minstrels grace.
With each voluptuous art they strove
To win the tenant of the grove,
And with their graceful forms inspire

[82] The Koïl or *kokila* (Cuculus Indicus) as the harbinger of spring and love is a universal favourite with Indian poets. His voice when first heard in a glorious spring morning is not unpleasant, but becomes in the hot season intolerably wearisome to European ears.

His modest soul with soft desire.
With arch of brow, with beck and smile,
[017] With every passion-waking wile
Of glance and lotus hand,
With all enticements that excite
The longing for unknown delight
Which boys in vain withstand.
Forth came the hermit's son to view
The wondrous sight to him so new,
And gazed in rapt surprise,
For from his natal hour till then
On woman or the sons of men
He ne'er had cast his eyes.
He saw them with their waists so slim,
With fairest shape and faultless limb,
In variegated robes arrayed,
And sweetly singing as they played.
Near and more near the hermit drew,
And watched them at their game,
And stronger still the impulse grew
To question whence they came.
They marked the young ascetic gaze
With curious eye and wild amaze,
And sweet the long-eyed damsels sang,
And shrill their merry laughter rang.
Then came they nearer to his side,
And languishing with passion cried:
“Whose son, O youth, and who art thou,
Come suddenly to join us now?
And why dost thou all lonely dwell
In the wild wood? We pray thee, tell,
We wish to know thee, gentle youth;
Come, tell us, if thou wilt, the truth.”
He gazed upon that sight he ne'er

Had seen before, of girls so fair,
And out of love a longing rose
His sire and lineage to disclose:
“My father,” thus he made reply,
“Is Kaśyap's son, a saint most high,
Vibháṇdak styled; from him I came,
And Rishyaśring he calls my name.
Our hermit cot is near this place:
Come thither, O ye fair of face;
There be it mine, with honour due,
Ye gentle youths, to welcome you.”
They heard his speech, and gave consent,
And gladly to his cottage went.
Vibháṇdak's son received them well
Beneath the shelter of his cell
With guest-gift, water for their feet,
And woodland fruit and roots to eat,
They smiled, and spoke sweet words like these,
Delighted with his courtesies:
“We too have goodly fruit in store,
Grown on the trees that shade our door;
Come, if thou wilt, kind Hermit, haste
The produce of our grove to taste;
And let, O good Ascetic, first
This holy water quench thy thirst.”
They spoke, and gave him comfits sweet
Prepared ripe fruits to counterfeit;
And many a dainty cate beside
And luscious mead their stores supplied.
The seeming fruits, in taste and look,
The unsuspecting hermit took,
For, strange to him, their form beguiled
The dweller in the lonely wild.
Then round his neck fair arms were flung,

And there the laughing damsels clung,
And pressing nearer and more near
With sweet lips whispered at his ear;
While rounded limb and swelling breast
The youthful hermit softly pressed.
The pleasing charm of that strange bowl,
  The touch of a tender limb,
Over his yielding spirit stole
  And sweetly vanquished him.
But vows, they said, must now be paid;
  They bade the boy farewell,
And, of the aged saint afraid,
  Prepared to leave the dell.
With ready guile they told him where
  Their hermit dwelling lay:
Then, lest the sire should find them there,
  Sped by wild paths away.
They fled and left him there alone
  By longing love possessed;
And with a heart no more his own
  He roamed about distressed.
The aged saint came home, to find
  The hermit boy distraught,
Revolving in his troubled mind
  One solitary thought.
“Why dost thou not, my son,” he cried,
  “Thy due obeisance pay?
Why do I see thee in the tide
  Of whelming thought to-day?
A devotee should never wear
  A mien so sad and strange.
Come, quickly, dearest child, declare
  The reason of the change.”
And Rishyaśring, when questioned thus,

Made answer in this wise:
“O sire, there came to visit us
Some men with lovely eyes.
About my neck soft arms they wound
And kept me tightly held
To tender breasts so soft and round,
That strangely heaved and swelled.
They sing more sweetly as they dance
Than e'er I heard till now,
And play with many a sidelong glance
And arching of the brow.”
“My son,” said he, “thus giants roam
Where holy hermits are,
And wander round their peaceful home
Their rites austere to mar.
I charge thee, thou must never lay
Thy trust in them, dear boy:
They seek thee only to betray,
And woo but to destroy.”
Thus having warned him of his foes
That night at home he spent.
And when the morrow's sun arose [018]
Forth to the forest went.
But Rishyaśring with eager pace
Sped forth and hurried to the place
Where he those visitants had seen
Of daintly waist and charming mien.
When from afar they saw the son
Of Saint Vibháṇdak toward them run,
To meet the hermit boy they hied,
And hailed him with a smile, and cried:
“O come, we pray, dear lord, behold
Our lovely home of which we told
Due honour there to thee we'll pay,

And speed thee on thy homeward way.”
Pleased with the gracious words they said
He followed where the damsels led.
As with his guides his steps he bent,
That Bráhman high of worth,
A flood of rain from heaven was sent
That gladdened all the earth.

Vibháṇdak took his homeward road,
And wearied by the heavy load
Of roots and woodland fruit he bore
Entered at last his cottage door.
Fain for his son he looked around,
But desolate the cell he found.
He stayed not then to bathe his feet,
Though fainting with the toil and heat,
But hurried forth and roamed about
Calling the boy with cry and shout,
He searched the wood, but all in vain;
Nor tidings of his son could gain.

One day beyond the forest's bound
The wandering saint a village found,
And asked the swains and neatherds there
Who owned the land so rich and fair,
With all the hamlets of the plain,
And herds of kine and fields of grain.
They listened to the hermit's words,
And all the guardians of the herds,
With suppliant hands together pressed,
This answer to the saint addressed:
“The Angas' lord who bears the name
Of Lomapád, renowned by fame,
Bestowed these hamlets with their kine

And all their riches, as a sign
Of grace, on Rishyaśring: and he
Vibháṇdak's son is said to be.”
The hermit with exulting breast
The mighty will of fate confessed,
By meditation's eye discerned;
And cheerful to his home returned.

A stately ship, at early morn,
The hermit's son away had borne.
Loud roared the clouds, as on he sped,
The sky grew blacker overhead;
Till, as he reached the royal town,
A mighty flood of rain came down.
By the great rain the monarch's mind
The coming of his guest divined.
To meet the honoured youth he went,
And low to earth his head he bent.
With his own priest to lead the train,
He gave the gift high guests obtain.
And sought, with all who dwelt within
The city walls, his grace to win.
He fed him with the daintiest fare,
He served him with unceasing care,
And ministered with anxious eyes
Lest anger in his breast should rise;
And gave to be the Bráhman's bride
His own fair daughter, lotus-eyed.

Thus loved and honoured by the king,
The glorious Bráhman Rishyaśring
Passed in that royal town his life
With Śántá his beloved wife.”

Canto X. Rishyasring Invited.

“Again, O best of kings, give ear:
My saving words attentive hear,
And listen to the tale of old
By that illustrious Bráhman told.
“Of famed Ikshváku's line shall spring
('Twas thus he spoke) a pious king,
Named Daśaratha, good and great,
True to his word and fortunate.
He with the Angas' mighty lord
Shall ever live in sweet accord,
And his a daughter fair shall be,
Śántá of happy destiny.
But Lomapád, the Angas' chief,
Still pining in his childless grief,
To Daśaratha thus shall say:
“Give me thy daughter, friend, I pray,
Thy Śántá of the tranquil mind,
The noblest one of womankind.”

The father, swift to feel for woe,
Shall on his friend his child bestow;
And he shall take her and depart
To his own town with joyous heart.
The maiden home in triumph led,
To Rishyaśring the king shall wed.
And he with loving joy and pride
Shall take her for his honoured bride.
And Daśaratha to a rite
That best of Bráhmans shall invite
With supplicating prayer,
To celebrate the sacrifice

To win him sons and Paradise,[83]
That he will fain prepare. [019]
From him the lord of men at length
  The boon he seeks shall gain,
And see four sons of boundless strength
  His royal line maintain."
"Thus did the godlike saint of old
  The will of fate declare,
And all that should befall unfold
  Amid the sages there.
O Prince supreme of men, go thou,
  Consult thy holy guide,
And win, to aid thee in thy vow,
  This Bráhman to thy side."
Sumantra's counsel, wise and good,
  King Daśaratha heard,
Then by Vaśishṭha's side he stood
And thus with him conferred:
"Sumantra counsels thus: do thou
My priestly guide, the plan allow."
  Vaśishṭha gave his glad consent,
And forth the happy monarch went
With lords and servants on the road
That led to Rishyaśring's abode.
Forests and rivers duly past,
He reached the distant town at last
Of Lomapád the Angas' king,
And entered it with welcoming.
On through the crowded streets he came,
And, radiant as the kindled flame,

[83] "Sons and Paradise are intimately connected in Indian belief. A man desires above every thing to have a son to perpetuate his race, and to assist with sacrifices and funeral rites to make him worthy to obtain a lofty seat in heaven or to preserve that which he has already obtained." GORRESIO{FNS.

He saw within the monarch's house
The hermit's son most glorious.
There Lomapád, with joyful breast,
   To him all honour paid,
For friendship for his royal guest
   His faithful bosom swayed.
Thus entertained with utmost care
Seven days, or eight, he tarried there,
And then that best of men thus broke
His purpose to the king, and spoke:
“O King of men, mine ancient friend,
   (Thus Daśaratha prayed)
Thy Śántá with her husband send
   My sacrifice to aid.”
Said he who ruled the Angas, Yea,
   And his consent was won:
And then at once he turned away
   To warn the hermit's son.
He told him of their ties beyond
Their old affection's faithful bond:
“This king,” he said, “from days of old
A well beloved friend I hold.
To me this pearl of dames he gave
From childless woe mine age to save,
The daughter whom he loved so much,
Moved by compassion's gentle touch.
In him thy Śántás father see:
As I am even so is he.
For sons the childless monarch yearns:
To thee alone for help he turns.
Go thou, the sacred rite ordain
To win the sons he prays to gain:
Go, with thy wife thy succour lend,
And give his vows a blissful end.”

The hermit's son with quick accord
Obeyed the Angas' mighty lord,
And with fair Śántá at his side
To Daśaratha's city hied.
Each king, with suppliant hands upheld,
Gazed on the other's face:
And then by mutual love impelled
Met in a close embrace.
Then Daśaratha's thoughtful care,
Before he parted thence,
Bade trusty servants homeward bear
The glad intelligence:
“Let all the town be bright and gay
With burning incense sweet;
Let banners wave, and water lay
The dust in every street.”
Glad were the citizens to learn
The tidings of their lord's return,
And through the city every man
Obediently his task began.
And fair and bright Ayodhyá showed,
As following his guest he rode
Through the full streets where shell and drum
Proclaimed aloud the king was come.
And all the people with delight
Kept gazing on their king,
Attended by that youth so bright,
The glorious Rishyaśring.
When to his home the king had brought
The hermit's saintly son,
He deemed that all his task was wrought,
And all he prayed for won.
And lords who saw that stranger dame
So beautiful to view,

Rejoiced within their hearts, and came
And paid her honour too.
There Rishyaśring passed blissful days,
Graced like the king with love and praise
And shone in glorious light with her,
Sweet Śántá, for his minister,
As Brahmá's son Vaśishṭha, he
Who wedded Saint Arundhatí.[84]

Canto XI. The Sacrifice Decreed.

The Dewy Season[85] came and went;
The spring returned again:
Then would the king, with mind intent,
[020] His sacrifice ordain.
He came to Rishyaśring, and bowed
To him of look divine,
And bade him aid his offering vowed
For heirs, to save his line.
Nor would the youth his aid deny:
He spake the monarch fair,
And prayed him for that rite so high
All requisites prepare.
The king to wise Sumantra cried
Who stood aye ready near;
“Go summon quick each holy guide,
To counsel and to hear.”

[84] One of the Pleiades and generally regarded as the model of wifely excellence.

[85] The Hindu year is divided into six seasons of two months each, spring, summer, rains, autumn, winter, and dews.

Obedient to his lord's behest
   Away Sumantra sped,
And brought Vaśishṭha and the rest,
   In Scripture deeply read.
Suyajṅa, Vámadeva came,
   Jávali, Kaśyap's son,
And old Vaśishṭha, dear to fame,
   Obedient every one.
King Daśaratha met them there
   And duly honoured each,
And spoke in pleasant words his fair
   And salutary speech:
“In childless longing doomed to pine,
No happiness, O lords, is mine.
So have I for this cause decreed
To slay the sacrificial steed.
Fain would I pay that offering high
Wherein the horse is doomed to die,
With Rishyaśring his aid to lend,
And with your glory to befriend.”
   With loud applause each holy man
Received his speech, approved the plan,
And, by the wise Vaśishṭha led,
Gave praises to the king, and said:
“The sons thou cravest shalt thou see,
Of fairest glory, born to thee,
Whose holy feelings bid thee take
This righteous course for offspring's sake.”
Cheered by the ready praise of those
Whose aid he sought, his spirits rose,
And thus the king his speech renewed
With looks of joy and gratitude:
“Let what the coming rites require
Be ready as the priests desire,

And let the horse, ordained to bleed,
With fitting guard and priest, be freed,[86]
Yonder on Sarjú's northern side
The sacrificial ground provide;
And let the saving rites, that naught
Ill-omened may occur, be wrought.
The offering I announce to-day
Each lord of earth may claim to pay,
Provided that his care can guard
The holy rite by flaws unmarred.
For wandering fiends, whose watchful spite
Waits eagerly to spoil each rite,
Hunting with keenest eye detect
The slightest slip, the least neglect;
And when the sacred work is crossed
The workman is that moment lost.
Let preparation due be made:
  Your powers the charge can meet:
That so the noble rite be paid
  In every point complete."
And all the Bráhmans answered, Yea,
  His mandate honouring,
And gladly promised to obey
  The order of the king.
They cried with voices raised aloud:
  "Success attend thine aim!"
Then bade farewell, and lowly bowed,
  And hastened whence they came.
King Daśaratha went within,
  His well loved wives to see:
And said: "Your lustral rites begin,

[86] It was essential that the horse should wander free for a year before immolation, as a sign that his master's paramount sovereignty was acknowledged by all neighbouring princes.

For these shall prosper me.
A glorious offering I prepare
That precious fruit of sons may bear.”
Their lily faces brightened fast
Those pleasant words to hear,
As lilies, when the winter's past,
In lovelier hues appear.

Canto XII. The Sacrifice Begun.

Again the spring with genial heat
Returning made the year complete.
To win him sons, without delay
His vow the king resolved to pay:
And to Vaśishṭha, saintly man,
In modest words this speech began:
“Prepare the rite with all things fit
As is ordained in Holy Writ,
And keep with utmost care afar
Whate'er its sacred forms might mar.
Thou art, my lord, my trustiest guide,
Kind-hearted, and my friend beside;
So is it meet thou undertake
This heavy task for duty's sake.”
Then he, of twice-born men the best,
His glad assent at once expressed:
“Fain will I do whate'er may be
Desired, O honoured King, by thee.”
To ancient priests he spoke, who, trained
In holy rites, deep skill had gained:
“Here guards be stationed, good and sage

Religious men of trusted age.
And various workmen send and call,
Who frame the door and build the wall:
With men of every art and trade,
[021] Who read the stars and ply the spade,
And mimes and minstrels hither bring,
And damsels trained to dance and sing.”
Then to the learned men he said,
In many a page of Scripture read:
“Be yours each rite performed to see
According to the king's decree.
And stranger Bráhmans quickly call
To this great rite that welcomes all.
Pavilions for the princes, decked
With art and ornament, erect,
And handsome booths by thousands made
The Bráhman visitors to shade,
Arranged in order side by side,
With meat and drink and all supplied.
And ample stables we shall need
For many an elephant and steed:
And chambers where the men may lie,
And vast apartments, broad and high,
Fit to receive the countless bands
Of warriors come from distant lands.
For our own people too provide
Sufficient tents, extended wide,
And stores of meat and drink prepare,
And all that can be needed there.
And food in plenty must be found
For guests from all the country round.
Of various viands presents make,
For honour, not for pity's sake,
That fit regard and worship be

Paid to each caste in due degree.
And let not wish or wrath excite
Your hearts the meanest guest to slight;
But still observe with special grace
Those who obtain the foremost place,
Whether for happier skill in art
Or bearing in the rite their part.
Do you, I pray, with friendly mind
Perform the task to you assigned,
And work the rite, as bids the law,
Without omission, slip, or flaw”
They answered: “As thou seest fit
So will we do and naught omit.”
The sage Vaśiṣṭha then addressed
Sumantra called at his behest:
“The princes of the earth invite,
And famous lords who guard the rite,
Priest, Warrior, Merchant, lowly thrall,
In countless thousands summon all.
Where'er their home be, far or near,
Gather the good with honour here,
And Janak, whose imperial sway
The men of Míthilá[87] obey.
The firm of vow, the dread of foes,
Who all the lore of Scripture knows,
Invite him here with honour high,
King Daśaratha's old ally.
And Káśi's[88] lord of gentle speech,
Who finds a pleasant word for each,

[87] Called also Vidcha, later Tirabhukti, corrupted into the modern Tirhut, a province bounded on the west and east by the Gaudakí and Kauśikí rivers, on the south by the Ganges, and on the north by the skirts of the Himálayas.
[88] The celebrated city of Benares. See Dr. Hall's learned and exhaustive Monograph in the *Sacred City of the Hindus*, by the Rev. M. A. Sherring.

In length of days our monarch's peer,
Illustrious king, invite him here.
The father of our ruler's bride,
Known for his virtues far and wide,
The king whom Kekaya's[89] realms obey,
Him with his son invite, I pray.
And Lomapád the Angas' king,
True to his vows and godlike, bring.
For be thine invitations sent
To west and south and orient.
Call those who rule Suráshṭra's[90] land,
Suvíra's[91] realm and Sindhu's strand,
And all the kings of earth beside
In friendship's bonds with us allied:
Invite them all to hasten in
With retinue and kith and kin."
Vaśishṭha's speech without delay
Sumantra bent him to obey.
And sent his trusty envoys forth
Eastward and westward, south and north.
Obedient to the saint's request
Himself he hurried forth, and pressed
Each nobler chief and lord and king
To hasten to the gathering.
Before the saint Vaśishṭha stood
All those who wrought with stone and wood,
And showed the work which every one
In furtherance of the rite had done,
Rejoiced their ready zeal to see,
Thus to the craftsmen all said he:

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[89] Kekaya is supposed to have been in the Panjáb. The name of the king was Aśvapati (Lord of Horses), father of Daśaratha's wife Kaikeyí.
[90] Surat.
[91] Apparently in the west of India not far from the Indus.

“I charge ye, masters, see to this,
That there be nothing done amiss,
And this, I pray, in mind be borne,
That not one gift ye give in scorn:
Whenever scorn a gift attends
Great sin is his who thus offends.”
And now some days and nights had past,
And kings began to gather fast,
And precious gems in liberal store
As gifts to Daśaratha bore.
Then joy thrilled through Vaśishṭha's breast
As thus the monarch he addressed:
“Obedient to thy high decree
The kings, my lord, are come to thee. [022]
And it has been my care to greet
And honour all with reverence meet.
Thy servants' task is ended quite,
And all is ready for the rite.
Come forth then to the sacred ground
Where all in order will be found.”
Then Rishyaśring confirmed the tale:
Nor did their words to move him fail.
The stars propitious influence lent
When forth the world's great ruler went.
Then by the sage Vaśishṭha led
The priest begun to speed
Those glorious rites wherein is shed
The lifeblood of the steed.

Canto XIII. The Sacrifice Finished.

The circling year had filled its course,
And back was brought the wandering horse:
Then upon Sarjú's northern strand
Began the rite the king had planned.
With Rishyaśring the forms to guide,
The Bráhmans to their task applied,
At that great offering of the steed
Their lofty-minded king decreed.
The priests, who all the Scripture knew,
Performed their part in order due,
And circled round in solemn train
As precepts of the law ordain.
Pravargya rites[92] were duly sped:
For Upasads[93] the flames were fed.
Then from the plant[94] the juice was squeezed,
And those high saints with minds well pleased
Performed the mystic rites begun
With bathing ere the rise of sun
They gave the portion Indra's claim,
And hymned the King whom none can blame.
The mid-day bathing followed next,
Observed as bids the holy text.
Then the good priests with utmost care,
In form that Scripture's rules declare,

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[92] "The Pravargya ceremony lasts for three days, and is always performed twice a day, in the forenoon and afternoon. It precedes the animal and Soma sacrifices. For without having undergone it, no one is allowed to take part in the solemn Soma feast prepared for the gods." Haug's *Aitareya Bráhmaṇam*. Vol. II. p. 41. note *q.v.*

[93] *Upasads*. "The Gods said, Let us perform the burnt offerings called Upasads (*i.e.* besieging). For by means of an *Upasad*, *i.e.* besieging, they conquer a large (fortified) town."—*Ibid.* p. 32.

[94] The Soma plant, or Asclepias Acida. Its fermented juice was drunk in sacrifice by the priests and offered to the Gods who enjoyed the intoxicating draught.

For the third time pure water shed
On high souled Daśaratha's head.
Then Rishyaśring and all the rest
To Indra and the Gods addressed
Their sweet-toned hymn of praise and prayer,
And called them in the rite to share.
With sweetest song and hymn entoned
They gave the Gods in heaven enthroned,
As duty bids, the gifts they claim,
The holy oil that feeds the flame.
And many an offering there was paid,
And not one slip in all was made.
For with most careful heed they saw
That all was done by Veda law.
None, all those days, was seen oppressed
By hunger or by toil distressed.
Why speak of human kind? No beast
Was there that lacked an ample feast.
For there was store for all who came,
For orphan child and lonely dame;
The old and young were well supplied,
The poor and hungry satisfied.
Throughout the day ascetics fed,
And those who roam to beg their bread:
While all around the cry was still,
“Give forth, give forth,” and “Eat your fill.”
“Give forth with liberal hand the meal,
And various robes in largess deal.”
Urged by these cries on every side
Unweariedly their task they plied:
And heaps of food like hills in size
In boundless plenty met the eyes:
And lakes of sauce, each day renewed,
Refreshed the weary multitude.

And strangers there from distant lands,
And women folk in crowded bands
The best of food and drink obtained
At the great rite the king ordained.
Apart from all, the Bráhmans there,
Thousands on thousands, took their share
Of various dainties sweet to taste,
On plates of gold and silver placed,
All ready set, as, when they willed,
The twice-born men their places filled.
And servants in fair garments dressed
Waited upon each Bráhman guest.
Of cheerful mind and mien were they,
With gold and jewelled earrings gay.
The best of Bráhmans praised the fare
Of countless sorts, of flavour rare:
And thus to Raghu's son they cried:
“We bless thee, and are satisfied.”
Between the rites some Bráhmans spent
[023] The time in learned argument,
With ready flow of speech, sedate,
And keen to vanquish in debate.[95]

There day by day the holy train
Performed all rites as rules ordain.
No priest in all that host was found

[95] “Tum in cærimoniarum intervallis Brachmanæ facundi, sollertes, crebros sermones de rerum causis instituebant, alter alterum vincendi cupidi. This public disputation in the assembly of Bráhmans on the nature of things, and the almost fraternal connexion between theology and philosophy deserves some notice; whereas the priests of some religions are generally but little inclined to show favour to philosophers, nay, sometimes persecute them with the most rancorous hatred, as we are taught both by history and experience.… This śloka is found in the MSS. of different recensions of the Rámáyan, and we have, therefore, the most trustworthy testimony to the antiquity of philosophy among the Indians.” SCHLEGEL{FNS.

But kept the vows that held him bound:
None, but the holy Vedas knew,
And all their six-fold science[96] too.
No Bráhman there was found unfit
To speak with eloquence and wit.
  And now the appointed time came near
The sacrificial posts to rear.
They brought them, and prepared to fix
Of Bel[97] and Khádir[98] six and six;
Six, made of the Paláśa[99] tree,
Of Fig-wood one, apart to be:
Of Sleshmát[100] and of Devadár[101]
One column each, the mightiest far:
So thick the two, the arms of man
Their ample girth would fail to span.
All these with utmost care were wrought
By hand of priests in Scripture taught,
And all with gold were gilded bright
To add new splendour to the rite:
Twenty-and-one those stakes in all,
Each one-and-twenty cubits tall:
And one-and-twenty ribbons there
Hung on the pillars, bright and fair.

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[96] The *Angas* or appendices of the Vedas, pronunciation, prosody, grammar, ritual, astronomy, and explanation of obscurities.

[97] In Sanskrit *vilva*, the *Ægle Marmelos*. "He who desires food and wishes to grow fat, ought to make his Yúpa (sacrificial post) of Bilva wood." Haug's *Aítareya Bráhmanam. Vol. II.* p. 73.

[98] The *Mimosa Catechu*. "He who desires heaven ought to make his Yúpa of Khádira wood."—*Ibid.*

[99] The *Butea Frondosa*. "He who desires beauty and sacred knowledge ought to make his Yúpa of Paláśa wood."—*Ibid.*

[100] The *Cardia Latifolia*.

[101] A kind of pine. The word means literally the tree of the Gods. Compare the Hebrew [redacted] "trees of the Lord."

Firm in the earth they stood at last,
Where cunning craftsmen fixed them fast;
And there unshaken each remained,
Octagonal and smoothly planed.
Then ribbons over all were hung,
And flowers and scent around them flung.
Thus decked they cast a glory forth
Like the great saints who star the north.[102]
The sacrificial altar then
Was raised by skilful twice-born men,
In shape and figure to behold
An eagle with his wings of gold,
With twice nine pits and formed three-fold
Each for some special God, beside
The pillars were the victims tied;
The birds that roam the wood, the air,
The water, and the land were there,
And snakes and things of reptile birth,
And healing herbs that spring from earth:
As texts prescribe, in Scripture found,
Three hundred victims there were bound.
The steed devoted to the host
Of Gods, the gem they honour most,
Was duly sprinkled. Then the Queen
Kauśalyá, with delighted mien,
With reverent steps around him paced,
And with sweet wreaths the victim graced;
Then with three swords in order due
She smote the steed with joy, and slew.
That night the queen, a son to gain,
With calm and steady heart was fain
By the dead charger's side to stay

[102] The Hindus call the constellation of Ursa Major the Seven Rishis or Saints.

From evening till the break of day.
Then came three priests, their care to lead
The other queens to touch the steed,
Upon Kauśalyá to attend,
Their company and aid to lend.
As by the horse she still reclined,
With happy mien and cheerful mind,
With Rishyaśring the twice-born came
And praised and blessed the royal dame.
The priest who well his duty knew,
And every sense could well subdue,
From out the bony chambers freed
And boiled the marrow of the steed.
Above the steam the monarch bent,
And, as he smelt the fragrant scent,
In time and order drove afar
All error that his hopes could mar.
Then sixteen priests together came
And cast into the sacred flame
The severed members of the horse,
Made ready all in ordered course.
On piles of holy Fig-tree raised [024]
The meaner victims' bodies blazed:
The steed, of all the creatures slain,
Alone required a pile of cane.
Three days, as is by law decreed,
Lasted that Offering of the Steed.
The Chatushṭom began the rite,
And when the sun renewed his light,
The Ukthya followed: after came
The Atirátra's holy flame.
These were the rites, and many more
Arranged by light of holy lore,
The Aptoryám of mighty power,

And, each performed in proper hour,
The Abhijit and Viśvajit
With every form and service fit;
And with the sacrifice at night
The Jyotishṭom and Áyus rite.[103] The Atirátra, literally *lasting through the night*, is a division of the service of the Jyotishṭoma.

The Abhijit, *the everywhere victorious*, is the name of a sub-division of the great sacrifice of the Gavámanaya.

The Viśvajit, or *the all-conquering*, is a similar sub-division.

Áyus is the name of a service forming a division of the Abhiplava sacrifice.

The *Aptoryám*, is the seventh or last part of the Jyotishṭoma, for the performance of which it is not essentially necessary, but a voluntary sacrifice instituted for the attainment of a specific desire. The literal meaning of the word would be in conformity with the *Prauḍhamanoramá*, "a sacrifice which procures the attainment of the desired object." GOLDSTÜCKER'S DICTIONARY{FNS.

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[103] A minute account of these ancient ceremonies would be out of place here. "Ágnishṭoma is the name of a sacrifice, or rather a series of offerings to fire for five days. It is the first and principal part of the Jyotishṭoma, one of the great sacrifices in which especially the juice of the Soma plant is offered for the purpose of obtaining Swarga or heaven." GOLDSTÜCKER'S DICTIONARY{FNS. "The *Ágnishṭoma* is Agni. It is called so because they (the gods) praised him with this Stoma. They called it so to hide the proper meaning of the word: for the gods like to hide the proper meaning of words."

"On account of four classes of gods having praised Agni with four Stomas, the whole was called *Chatushṭoma* (containing four Stomas)."

"It (the Ágnishṭoma) is called *Jyotishṭoma*, for they praised Agni when he had risen up (to the sky) in the shape of a light (*jyotis*)."

"This (Ágnishṭoma) is a sacrificial performance which has no beginning and no end." HAUG'S{FNS *Aitareya Bráhmaṇam*.

"The *Ukthya* is a slight modification of the Ágnishṭoma sacrifice. The noun to be supplied to it is *kratu*. It is a Soma sacrifice also, and one of the seven Saṇsthas or component parts of the Jyotishṭoma. Its name indicates its nature. For *Ukthya* means 'what refers to the Uktha,' which is an older name for Shástra, *i.e.* recitation of one of the Hotri priests at the time of the Soma libations. Thus this sacrifice is only a kind of supplement to the Ágnishṭoma." HAUG{FNS. *Ai. B.*

The task was done, as laws prescribe:
The monarch, glory of his tribe,
Bestowed the land in liberal grants
Upon the sacred ministrants.
He gave the region of the east,
His conquest, to the Hotri priest.
The west, the celebrant obtained:
The south, the priest presiding gained:
The northern region was the share
Of him who chanted forth the prayer,[104]
Thus did each priest obtain his meed
At the great Slaughter of the Steed,
Ordained, the best of all to be,

[104] "Four classes of priests were required in India at the most solemn sacrifices. 1. The officiating priests, manual labourers, and acolytes, who had chiefly to prepare the sacrificial ground, to dress the altar, slay the victims, and pour out the libations. 2. The choristers, who chant the sacred hymns. 3. The reciters or readers, who repeat certain hymns. 4. The overseers or bishops, who watch and superintend the proceedings of the other priests, and ought to be familiar with all the Vedas. The formulas and verses to be muttered by the first class are contained in the Yajur-veda-sanhitá. The hymns to be sung by the second class are in the Sama-veda-sanhitá. The Atharva-veda is said to be intended for the Brahman or overseer, who is to watch the proceedings of the sacrifice, and to remedy any mistake that may occur. The hymns to be recited by the third class are contained in the Rigveda," *Chips from a German Workshop.*

By self-existent deity.
Ikshváku's son with joyful mind
This noble fee to each assigned,
But all the priests with one accord
Addressed that unpolluted lord:
“Tis thine alone to keep the whole
[025] Of this broad earth in firm control.
No gift of lands from thee we seek:
To guard these realms our hands were weak.
On sacred lore our days are spent:
Let other gifts our wants content.”

The chief of old Ikshváku's line
Gave them ten hundred thousand kine,
A hundred millions of fine gold,
The same in silver four times told.
But every priest in presence there
With one accord resigned his share.
To Saint Vaśishṭha, high of soul,
And Rishyaśring they gave the whole.
That largess pleased those Bráhmans well,
Who bade the prince his wishes tell.
Then Daśaratha, mighty king,
Made answer thus to Rishyaśring:
“O holy Hermit, of thy grace,
Vouchsafe the increase of my race.”
He spoke; nor was his prayer denied:
The best of Bráhmans thus replied:
“Four sons, O Monarch, shall be thine,
Upholders of thy royal line.”

Canto XIV. Rávan Doomed.

The saint, well read in holy lore,
Pondered awhile his answer o'er,
And thus again addressed the king,
His wandering thoughts regathering:
“Another rite will I begin
Which shall the sons thou cravest win,
Where all things shall be duly sped
And first Atharva texts be read.”

Then by Vibháṇdak's gentle son
Was that high sacrifice begun,
The king's advantage seeking still
And zealous to perform his will.
Now all the Gods had gathered there,
Each one for his allotted share:
Brahmá, the ruler of the sky,
Stháṇu, Náráyaṇ, Lord most high,
And holy Indra men might view
With Maruts[105] for his retinue;
The heavenly chorister, and saint,
And spirit pure from earthly taint,
With one accord had sought the place
The high-souled monarch's rite to grace.
Then to the Gods who came to take
Their proper share the hermit spake:
“For you has Daśaratha slain
The votive steed, a son to gain;
Stern penance-rites the king has tried,
And in firm faith on you relied,

[105] The Maruts are the winds, deified in the religion of the Veda like other mighty powers and phenomena of nature.

And now with undiminished care
A second rite would fain prepare.
But, O ye Gods, consent to grant
The longing of your supplicant.
For him beseeching hands I lift,
And pray you all to grant the gift,
That four fair sons of high renown
The offerings of the king may crown.”
They to the hermit's son replied:
“His longing shall be gratified.
For, Bráhman, in most high degree
We love the king and honour thee.”

These words the Gods in answer said,
And vanished thence by Indra led.
Thus to the Lord, the worlds who made,
The Immortals all assembled prayed:
“O Brahmá, mighty by thy grace,
Rávaṇ, who rules the giant race,
Torments us in his senseless pride,
And penance-loving saints beside.
For thou well pleased in days of old
Gavest the boon that makes him bold,
That God nor demon e'er should kill
His charmed life, for so thy will.
We, honouring that high behest,
Bear all his rage though sore distressed.
That lord of giants fierce and fell
Scourges the earth and heaven and hell.
Mad with thy boon, his impious rage
Smites saint and bard and God and sage.
The sun himself withholds his glow,
The wind in fear forbears to blow;
The fire restrains his wonted heat

Where stand the dreaded Rávaṇ's feet,
And, necklaced with the wandering wave,
The sea before him fears to rave.
Kuvera's self in sad defeat
Is driven from his blissful seat.
We see, we feel the giant's might,
And woe comes o'er us and affright.
To thee, O Lord, thy suppliants pray
To find some cure this plague to stay.”

Thus by the gathered Gods addressed
He pondered in his secret breast,
And said: “One only way I find
To slay this fiend of evil mind.
He prayed me once his life to guard
From demon, God, and heavenly bard,
And spirits of the earth and air,
And I consenting heard his prayer.
But the proud giant in his scorn
Recked not of man of woman born.
None else may take his life away,
But only man the fiend may slay.”
The Gods, with Indra at their head,
Rejoiced to hear the words he said.
Then crowned with glory like a flame,
Lord Vishṇu to the council came;
His hands shell, mace, and discus bore,
And saffron were the robes he wore. [026]
Riding his eagle through the crowd,
As the sun rides upon a cloud,
With bracelets of fine gold, he came
Loud welcomed by the Gods' acclaim.
His praise they sang with one consent,
And cried, in lowly reverence bent:

“O Lord whose hand fierce Madhu[106] slew,
Be thou our refuge, firm and true;
Friend of the suffering worlds art thou,
We pray thee help thy suppliants now.”
Then Vishṇu spake: “Ye Gods, declare,
What may I do to grant your prayer?”

“King Daśaratha,” thus cried they,
“Fervent in penance many a day,
The sacrificial steed has slain,
Longing for sons, but all in vain.
Now, at the cry of us forlorn,
Incarnate as his seed be born.
Three queens has he: each lovely dame
Like Beauty, Modesty, or Fame.
Divide thyself in four, and be
His offspring by these noble three.
Man's nature take, and slay in fight
Rávaṇ who laughs at heavenly might:
This common scourge, this rankling thorn
Whom the three worlds too long have borne
For Rávaṇ in the senseless pride
Of might unequalled has defied
The host of heaven, and plagues with woe
Angel and bard and saint below,
Crushing each spirit and each maid
Who plays in Nandan's[107] heavenly shade.
O conquering Lord, to thee we bow;
Our surest hope and trust art thou.
Regard the world of men below,
And slay the Gods' tremendous foe.”

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[106] A Titan or fiend whose destruction has given Vishṇu one of his well-known titles, Mádhava.
[107] The garden of Indra.

When thus the suppliant Gods had prayed,
His wise reply Náráyaṇ[108] made:
“What task demands my presence there,
And whence this dread, ye Gods declare.”

The Gods replied: “We fear, O Lord,
Fierce Rávaṇ, ravener abhorred.
Be thine the glorious task, we pray,
In human form this fiend to slay.
By thee of all the Blest alone
This sinner may be overthrown.
He gained by penance long and dire
The favour of the mighty Sire.
Then He who every gift bestows
Guarded the fiend from heavenly foes,
And gave a pledge his life that kept
From all things living, man except.
On him thus armed no other foe
Than man may deal the deadly blow.
Assume, O King, a mortal birth,
And strike the demon to the earth.”

Then Vishṇu, God of Gods, the Lord
Supreme by all the worlds adored,
To Brahmá and the suppliants spake:
“Dismiss your fear: for your dear sake
In battle will I smite him dead,
The cruel fiend, the Immortal's dread.
And lords and ministers and all
His kith and kin with him shall fall.
Then, in the world of mortal men,

[108] One of the most ancient and popular of the numerous names of Vishṇu. The word has been derived in several ways, and may mean *he who moved on the (primordial) waters*, or *he who pervades or influences men or their thoughts*.

Ten thousand years and hundreds ten
I as a human king will reign,
And guard the earth as my domain.”

God, saint, and nymph, and minstrel throng
With heavenly voices raised their song
In hymns of triumph to the God
Whose conquering feet on Madhu trod:
“Champion of Gods, as man appear,
This cruel Rávaṇ slay,
The thorn that saints and hermits fear,
The plague that none can stay.
In savage fury uncontrolled
His pride for ever grows:
He dares the Lord of Gods to hold
Among his deadly foes.”

Canto XV. The Nectar.

When wisest Vishṇu thus had given
His promise to the Gods of heaven,
He pondered in his secret mind
A suited place of birth to find,
Then he decreed, the lotus-eyed,
In four his being to divide,
And Daśaratha, gracious king,
He chose as sire from whom to spring.
That childless prince of high renown,
Who smote in war his foemen down,
At that same time with utmost care

Prepared the rite that wins an heir.[109]
Then Vishṇu, fain on earth to dwell,
Bade the Almighty Sire farewell,
And vanished while a reverent crowd
Of Gods and saints in worship bowed.

The monarch watched the sacred rite,
When a vast form of awful might,
Of matchless splendour, strength, and size
Was manifest before his eyes. [027]
From forth the sacrificial flame,
Dark, robed in red, the being came.
His voice was drumlike, loud and low,
His face suffused with rosy glow.
Like a huge lion's mane appeared
The long locks of his hair and beard.
He shone with many a lucky sign,
And many an ornament divine;
A towering mountain in his height,
A tiger in his gait and might.
No precious mine more rich could be,
No burning flame more bright than he.
His arms embraced in loving hold,
Like a dear wife, a vase of gold
Whose silver lining held a draught
Of nectar as in heaven is quaffed:
A vase so vast, so bright to view,
They scarce could count the vision true.
Upon the king his eyes he bent,
And said: “The Lord of life has sent
His servant down, O Prince, to be
A messenger from heaven to thee.”
The king with all his nobles by

[109] The Horse-Sacrifice, just described.

Raised reverent hands and made reply:
"Welcome, O glorious being! Say
How can my care thy grace repay."
Envoy of Him whom all adore
Thus to the king he spake once more:
"The Gods accept thy worship: they
Give thee the blessed fruit to-day.
Approach and take, O glorious King,
This heavenly nectar which I bring,
For it shall give thee sons and wealth,
And bless thee with a store of health.
Give it to those fair queens of thine,
And bid them quaff the drink divine:
And they the princely sons shall bear
Long sought by sacrifice and prayer."

"Yea, O my lord," the monarch said,
And took the vase upon his head,
The gift of Gods, of fine gold wrought,
With store of heavenly liquor fraught.
He honoured, filled with transport new,
That wondrous being, fair to view,
As round the envoy of the God
With reverential steps he trod.[110]
His errand done, that form of light

[110] To walk round an object keeping the right side towards it is a mark of great respect. The Sanskrit word for the observance is *pradakshiṇá*, from pra pro, and *daksha* right, Greek δεξίος, Latin dexter, Gaelic deas-il. A similar ceremony is observed by the Gaels.

"In the meantime she traced around him, with wavering steps, the propitiation, which some have thought has been derived from the Druidical mythology. It consists, as is well known, in the person who makes the *deasil* walking three times round the person who is the object of the ceremony, taking care to move according to the course of the sun."

SCOTT{FNS. *The Two Drovers.*

Arose and vanished from the sight.
High rapture filled the monarch's soul,
Possessed of that celestial bowl,
As when a man by want distressed
With unexpected wealth is blest.
And rays of transport seemed to fall
Illuminating bower and hall,
As when the autumn moon rides high,
And floods with lovely light the sky.
Quick to the ladies' bower he sped,
And thus to Queen Kauśalyá said:
“This genial nectar take and quaff,”
He spoke, and gave the lady half.
Part of the nectar that remained
Sumitrá from his hand obtained.
He gave, to make her fruitful too,
Kaikeyí half the residue.
A portion yet remaining there,
  He paused awhile to think.
Then gave Sumitrá, with her share.
  The remnant of the drink.
Thus on each queen of those fair three
  A part the king bestowed,
And with sweet hope a child to see
  Their yearning bosoms glowed.
The heavenly bowl the king supplied
  Their longing souls relieved,
And soon, with rapture and with pride,
  Each royal dame conceived.
He gazed upon each lady's face,
  And triumphed as he gazed,
As Indra in his royal place
  By Gods and spirits praised.

Canto XVI. The Vánars.

When Vishṇu thus had gone on earth,
From the great king to take his birth,
The self-existent Lord of all
Addressed the Gods who heard his call:
“For Vishṇu's sake, the strong and true,
Who seeks the good of all of you,
Make helps, in war to lend him aid,
In forms that change at will, arrayed,
Of wizard skill and hero might,
Outstrippers of the wind in flight,
Skilled in the arts of counsel, wise,
And Vishṇu's peers in bold emprise;
With heavenly arts and prudence fraught,
By no devices to be caught;
Skilled in all weapon's lore and use
[028] As they who drink the immortal juice.[111]
And let the nymphs supreme in grace,
And maidens of the minstrel race,
Monkeys and snakes, and those who rove
Free spirits of the hill and grove,
And wandering Daughters of the Air,
In monkey form brave children bear.
So erst the lord of bears I shaped,
Born from my mouth as wide I gaped.”

[111] The *Amrit*, the nectar of the Indian Gods.

Thus by the mighty Sire addressed
They all obeyed his high behest,
And thus begot in countless swarms
Brave sons disguised in sylvan forms.
Each God, each sage became a sire,
Each minstrel of the heavenly quire,[112]
Each faun,[113] of children strong and good
Whose feet should roam the hill and wood.
Snakes, bards,[114] and spirits,[115] serpents bold
Had sons too numerous to be told.
Báli, the woodland hosts who led,
High as Mahendra's[116] lofty head,
Was Indra's child. That noblest fire,
The Sun, was great Sugríva's sire,
Tára, the mighty monkey, he
Was offspring of Vṛihaspati:[117]
Tára the matchless chieftain, boast
For wisdom of the Vánar host.
Of Gandhamádan brave and bold
The father was the Lord of Gold.

---

[112] *Gandharvas* (Southey's Glendoveers) are celestial musicians inhabiting Indra's heaven and forming the orchestra at all the banquets of the principal deities.

[113] *Yakshas*, demigods attendant especially on Kuvera, and employed by him in the care of his garden and treasures.

[114] *Kimpurushas*, demigods attached also to the service of Kuvera, celestial musicians, represented like centaurs reversed with human figures and horses' heads.

[115] *Siddhas*, demigods or spirits of undefined attributes, occupying with the *Vidyádharas* the middle air or region between the earth and the sun.

Schlegel translates: “Divi, Sapientes, Fidicines, Præpetes, illustres Genii, Præconesque procrearunt natos, masculos, silvicolas; angues porro, Hippocephali Beati, Aligeri, Serpentesque frequentes alacriter generavere prolem innumerabilem.”

[116] A mountain in the south of India.

[117] The preceptor of the Gods and regent of the planet Jupiter.

Nala the mighty, dear to fame,
Of skilful Viśvakarmá[118] came.
From Agni,[119] Nila bright as flame,
Who in his splendour, might, and worth,
Surpassed the sire who gave him birth.
The heavenly Aśvins,[120] swift and fair,
Were fathers of a noble pair,
Who, Dwivida and Mainda named,
For beauty like their sires were famed,
Varuṇ[121] was father of Susheṇ,
Of Sarabh, he who sends the rain,[122]
Hanúmán, best of monkey kind,
Was son of him who breathes the wind:
Like thunderbolt in frame was he,
And swift as Garuḍ's[123] self could flee.
These thousands did the Gods create
Endowed with might that none could mate,
In monkey forms that changed at will;
So strong their wish the fiend to kill.
In mountain size, like lions thewed,
Up sprang the wondrous multitude,
Auxiliar hosts in every shape,
Monkey and bear and highland ape.
In each the strength, the might, the mien
Of his own parent God were seen.

---

[118] The celestial architect, the Indian Hephæstus, Mulciber, or Vulcan.
[119] The God of Fire.
[120] Twin children of the Sun, the physicians of Swarga or Indra's heaven.
[121] The deity of the waters.
[122] Parjanya, sometimes confounded with Indra.
[123] The bird and vehicle of Vishṇu. He is generally represented as a being something between a man and a bird and considered as the sovereign of the feathered race. He may be compared with the Simurgh of the Persians, the 'Anká of the Arabs, the Griffin of chivalry, the Phœnix of Egypt, and the bird that sits upon the ash Yggdrasil of the Edda.

Some chiefs of Vánar mothers came,
Some of she-bear and minstrel dame,
Skilled in all arms in battle's shock;
The brandished tree, the loosened rock;
And prompt, should other weapons fail,
To fight and slay with tooth and nail.
Their strength could shake the hills amain,
And rend the rooted trees in twain,
Disturb with their impetuous sweep
The Rivers' Lord, the Ocean deep,
Rend with their feet the seated ground,
And pass wide floods with airy bound,
Or forcing through the sky their way
The very clouds by force could stay.
Mad elephants that wander through
The forest wilds, could they subdue,
And with their furious shout could scare
Dead upon earth the birds of air.
So were the sylvan chieftains formed;
Thousands on thousands still they swarmed.
These were the leaders honoured most,
The captains of the Vánar host,
And to each lord and chief and guide
Was monkey offspring born beside.
Then by the bears' great monarch stood
The other roamers of the wood, [029]
And turned, their pathless homes to seek,
To forest and to mountain peak.
The leaders of the monkey band
By the two brothers took their stand,
Sugríva, offspring of the Sun
And Báli, Indra's mighty one.
They both endowed with Garuḍ's might,
And skilled in all the arts of fight,

Wandered in arms the forest through,
And lions, snakes, and tigers, slew.
But every monkey, ape, and bear
Ever was Báli's special care;
With his vast strength and mighty arm
He kept them from all scathe and harm.
And so the earth with hill, wood, seas,
Was filled with mighty ones like these,
Of various shape and race and kind,
With proper homes to each assigned,
With Ráma's champions fierce and strong
  The earth was overspread,
High as the hills and clouds, a throng
  With bodies vast and dread.[124]

Canto XVII. Rishyasring's Return.

Now when the high-souled monarch's rite,
The Aśvamedh, was finished quite,
Their sacrificial dues obtained,
The Gods their heavenly homes regained.
The lofty-minded saints withdrew,
Each to his place, with honour due,
And kings and chieftains, one and all,

[124] This Canto will appear ridiculous to the European reader. But it should be remembered that the monkeys of an Indian forest, the “bough-deer” as the poets call them, are very different animals from the “turpissima bestia” that accompanies the itinerant organ-grinder or grins in the Zoological Gardens of London. Milton has made his hero, Satan, assume the forms of a cormorant, a toad, and a serpent, and I cannot see that this creation of semi-divine Vánars, or monkeys, is more ridiculous or undignified.

Who came to grace the festival.
And Daśaratha, ere they went,
Addressed them thus benevolent:
“Now may you, each with joyful heart,
To your own realms, O Kings, depart.
Peace and good luck attend you there,
And blessing, is my friendly prayer;
Let cares of state each mind engage
To guard his royal heritage.
A monarch from his throne expelled
No better than the dead is held.
So he who cares for power and might
Must guard his realm and royal right.
Such care a meed in heaven will bring
Better than rites and offering.
Such care a king his country owes
As man upon himself bestows,
When for his body he provides
Raiment and every need besides.
For future days should kings foresee,
And keep the present error-free.”

Thus did the king the kings exhort:
They heard, and turned them from the court
And, each to each in friendship bound,
Went forth to all the realms around.
The rites were o'er, the guests were sped:
The train the best of Bráhmans led,
In which the king with joyful soul,
With his dear wives, and with the whole
Of his imperial host and train
Of cars and servants turned again,
And, as a monarch dear to fame,
Within his royal city came.

Next, Rishyaśring, well-honoured sage,
And Śántá, sought their hermitage.
The king himself, of prudent mind,
Attended him, with troops behind.
And all her men the town outpoured
With Saint Vaśishṭha and their lord.
High mounted on a car of state,
O'er canopied fair Śántá sate.
Drawn by white oxen, while a band
Of servants marched on either hand.
Great gifts of countless price she bore,
With sheep and goats and gems in store.
Like Beauty's self the lady shone
With all the jewels she had on,
As, happy in her sweet content,
Peerless amid the fair she went.
Not Queen Paulomí's[125] self could be
More loving to her lord than she.
She who had lived in happy ease,
Honoured with all her heart could please,
While dames and kinsfolk ever vied
To see her wishes gratified,
Soon as she knew her husband's will
Again to seek the forest, still
Was ready for the hermit's cot,
Nor murmured at her altered lot.
The king attended to the wild
That hermit and his own dear child,
And in the centre of a throng
Of noble courtiers rode along.
The sage's son had let prepare
A lodge within the wood, and there

[125] The consort of Indra, called also Śachí and Indráṇí.

While they lingered blithe and gay.
Then, duly honoured, went their way.
The glorious hermit Rishyaśring
Drew near and thus besought the king:

[030]

"Return, my honoured lord, I pray,
Return, upon thy homeward way."
The monarch, with the waiting crowd,
Lifted his voice and wept aloud,
And with eyes dripping still to each
Of his good queens he spake this speech:

"Kauśalyá and Sumitrá dear,
And thou, my sweet Kaikeyí, hear.
All upon Śántá feast your gaze,
The last time for a length of days."
To Śántá's arms the ladies leapt,
And hung about her neck and wept,
And cried, "O, happy be the life
Of this great Bráhman and his wife.
The Wind, the Fire, the Moon on high,
The Earth, the Streams, the circling Sky,
Preserve thee in the wood, true spouse,
Devoted to thy husband's vows.
And O dear Śántá, ne'er neglect
To pay the dues of meek respect
To the great saint, thy husband's sire,
With all observance and with fire.
And, sweet one, pure of spot and blame,
Forget not thou thy husband's claim;
In every change, in good and ill,
Let thy sweet words delight him still,
And let thy worship constant be:
Her lord is woman's deity.

To learn thy welfare, dearest friend,
The king will many a Bráhman send.
Let happy thoughts thy spirit cheer,
And be not troubled, daughter dear.”

These soothing words the ladies said.
And pressed their lips upon her head.
Each gave with sighs her last adieu,
Then at the king's command withdrew.
The king around the hermit went
With circling footsteps reverent,
And placed at Rishyaśring's command
Some soldiers of his royal band.
The Bráhman bowed in turn and cried,
“May fortune never leave thy side.
O mighty King, with justice reign,
And still thy people's love retain.”
He spoke, and turned away his face,
And, as the hermit went,
The monarch, rooted to the place,
Pursued with eyes intent.
But when the sage had past from view
King Daśaratha turned him too,
Still fixing on his friend each thought.
With such deep love his breast was fraught.
Amid his people's loud acclaim
Home to his royal seat he came,
And lived delighted there,
Expecting when each queenly dame,
Upholder of his ancient fame,
Her promised son should bear.
The glorious sage his way pursued
Till close before his eyes he viewed
Sweet Champá, Lomapád's fair town,

Wreathed with her Champacs'[126] leafy crown.
Soon as the saint's approach he knew,
The king, to yield him honour due,
Went forth to meet him with a band
Of priests and nobles of the land:
“Hail, Sage,” he cried, “O joy to me!
What bliss it is, my lord, to see
Thee with thy wife and all thy train
Returning to my town again.
Thy father, honoured Sage, is well,
Who hither from his woodland cell
Has sent full many a messenger
For tidings both of thee and her.”
Then joyfully, for due respect,
The monarch bade the town be decked.
The king and Rishyaśring elate
Entered the royal city's gate:
  In front the chaplain rode.
Then, loved and honoured with all care
By monarch and by courtier, there
  The glorious saint abode.

Canto XVIII. Rishyasring's Departure.

[126] The *Michelia champaca*. It bears a scented yellow blossom:

“The maid of India blest again to hold
In her full lap the Champac's leaves of gold.”

Lallah Rookh.

The monarch called a Bráhman near
And said, “Now speed away
To Kaśyap's son,[127] the mighty seer,
And with all reverence say
The holy child he holds so dear,
The hermit of the noble mind,
Whose equal it were hard to find,
Returned, is dwelling here.
Go, and instead of me do thou
Before that best of hermits bow,
That still he may, for his dear son,
Show me the favour I have won.”
Soon as the king these words had said,
To Kaśyap's son the Bráhman sped.
Before the hermit low he bent
And did obeisance, reverent;
Then with meek words his grace to crave
The message of his lord he gave:
“The high-souled father of his bride
Had called thy son his rites to guide:
Those rites are o'er, the steed is slain;
Thy noble child is come again.”

Soon as the saint that speech had heard
His spirit with desire was stirred
To seek the city of the king
[031] And to his cot his son to bring.
With young disciples at his side
Forth on his way the hermit hied,
While peasants from their hamlets ran
To reverence the holy man.
Each with his little gift of food,
Forth came the village multitude,

[127] Vibháṇdak, the father of Rishyaśring

And, as they humbly bowed the head,
“What may we do for thee?” they said.
Then he, of Bráhmans first and best,
The gathered people thus addressed:
“Now tell me for I fain would know,
Why is it I am honoured so?”
They to the high-souled saint replied:
“Our ruler is with thee allied.
Our master's order we fulfil;
O Bráhman, let thy mind be still.”

With joy the saintly hermit heard
Each pleasant and delightful word,
And poured a benediction down
On king and ministers and town.
Glad at the words of that high saint
Some servants hastened to acquaint
Their king, rejoicing to impart
The tidings that would cheer his heart.
Soon as the joyful tale he knew
To meet the saint the monarch flew,
The guest-gift in his hand he brought,
And bowed before him and besought:
“This day by seeing thee I gain
Not to have lived my life in vain,
Now be not wroth with me, I pray,
“Because I wiled thy son away.[128]

[128] A hemiśloka is wanting in Schlegel's text, which he thus fills up in his Latin translation.

The best of Bráhmans answer made:
“Be not, great lord of kings, afraid.
Thy virtues have not failed to win
My favour, O thou pure of sin.”
Then in the front the saint was placed,
The king came next in joyous haste,
And with him entered his abode,
Mid glad acclaim as on they rode.
To greet the sage the reverent crowd
Raised suppliant hands and humbly bowed.
Then from the palace many a dame
Following well-dressed Śántá came,
Stood by the mighty saint and cried:
“See, honour's source, thy son's dear bride.”
The saint, who every virtue knew,
His arms around his daughter threw,
And with a father's rapture pressed
The lady to his wondering breast.
Arising from the saint's embrace
She bowed her low before his face,
And then, with palm to palm applied,
Stood by her hermit father's side.
He for his son, as laws ordain,
Performed the rite that frees from stain,[129]
And, honoured by the wise and good,
With him departed to the wood.

Canto XIX. The Birth Of The Princes.

[129] Rishyaśring, a Bráhman, had married Śántá who was of the Kshatriya or Warrior caste and an expiatory ceremony was necessary on account of this violation of the law.

The seasons six in rapid flight
Had circled since that glorious rite.
Eleven months had passed away;
'Twas Chaitra's ninth returning day.[130]
The moon within that mansion shone
Which Aditi looks kindly on.
Raised to their apex in the sky
Five brilliant planets beamed on high.
Shone with the moon, in Cancer's sign,
Vṛihaspati[131] with light divine.
Kauśalyá bore an infant blest
With heavenly marks of grace impressed;
Ráma, the universe's lord,
A prince by all the worlds adored.
New glory Queen Kauśalyá won
Reflected from her splendid son.
So Aditi shone more and more,
The Mother of the Gods, when she
The King of the Immortals[132] bore,
The thunder-wielding deity. [032]

---

[130] "The poet no doubt intended to indicate the vernal equinox as the birthday of Ráma. For the month *Chaitra* is the first of the two months assigned to the spring; it corresponds with the latter half of March and the former half of April in our division of the year. *Aditi*, the mother of the Gods, is lady of the seventh lunar mansion which is called *Punarvasu*. The five planets and their positions in the Zodiac are thus enumerated by both commentators: the Sun in Aries, Mars in Capricorn, Saturn in Libra, Jupiter in Cancer, Venus in Pisces.… I leave to astronomers to examine whether the parts of the description agree with one another, and, if this be the case, thence to deduce the date. The Indians place the nativity of Ráma in the confines of the second age (tretá) and the third (dwápara): but it seems that this should be taken in an allegorical sense.… We may consider that the poet had an eye to the time in which, immediately before his own age, the aspects of the heavenly bodies were such as he has described." SCHLEGEL{FNS.

[131] The regent of the planet Jupiter.

[132] Indra = Jupiter Tonans.

The lotus-eyed, the beauteous boy,
He came fierce Rávaṇ to destroy;
From half of Vishṇu's vigour born,
He came to help the worlds forlorn.
And Queen Kaikeyí bore a child
Of truest valour, Bharat styled,
With every princely virtue blest,
One fourth of Vishṇu manifest.
Sumitrá too a noble pair,
Called Lakshmaṇ and Śatrughna, bare,
Of high emprise, devoted, true,
Sharers in Vishṇu's essence too.
'Neath Pushya's[133] mansion, Mina's[134] sign,
Was Bharat born, of soul benign.
The sun had reached the Crab at morn
When Queen Sumitrá's babes were born,
What time the moon had gone to make
His nightly dwelling with the Snake.
The high-souled monarch's consorts bore
At different times those glorious four,
Like to himself and virtuous, bright
As Proshṭhapadá's[135] four-fold light.
Then danced the nymphs' celestial throng,
  The minstrels raised their strain;
The drums of heaven pealed loud and long,
  And flowers came down in rain.
Within Ayodhyá, blithe and gay,
All kept the joyous holiday.

---

[133] "*Pushya* is the name of a month; but here it means the eighth mansion. The ninth is called *Asleshá*, or the snake. It is evident from this that Bharat, though his birth is mentioned before that of the twins, was the youngest of the four brothers and Ráma's junior by eleven months." SCHLEGEL{FNS.

[134] A fish, the Zodiacal sign *Pisces*.

[135] One of the constellations, containing stars in the wing of Pegasus.

The spacious square, the ample road
With mimes and dancers overflowed,
And with the voice of music rang
Where minstrels played and singers sang,
And shone, a wonder to behold,
With dazzling show of gems and gold.
Nor did the king his largess spare,
For minstrel, driver, bard, to share;
Much wealth the Bráhmans bore away,
And many thousand dine that day.

Soon as each babe was twelve days old
'Twas time the naming rite to hold.
When Saint Vaśishṭha, rapt with joy,
Assigned a name to every boy.
Ráma, to him the high-souled heir,
Bharat, to him Kaikeyí bare:
Of Queen Sumitrá one fair son
Was Lakshmaṇ, and Śatrughna[136] one
Ráma, his sire's supreme delight,
Like some proud banner cheered his sight,
And to all creatures seemed to be
The self-existent deity.
All heroes, versed in holy lore,
To all mankind great love they bore.
Fair stores of wisdom all possessed,
With princely graces all were blest.
But mid those youths of high descent,
With lordly light preëminent.
Like the full moon unclouded, shone
Ráma, the world's dear paragon.

[136] Ráma means the Delight (of the World); Bharat, the Supporter; Lakshmaṇ, the Auspicious; Śatrughna, the Slayer of Foes.

He best the elephant could guide.[137]
Urge the fleet car, the charger ride:
A master he of bowman's skill,
Joying to do his father's will.
The world's delight and darling, he
Loved Lakshmaṇ best from infancy
And Lakshmaṇ, lord of lofty fate,
Upon his elder joyed to wait,
Striving his second self to please
With friendship's sweet observances.
His limbs the hero ne'er would rest
Unless the couch his brother pressed;
Except beloved Ráma shared
He could not taste the meal prepared.
When Ráma, pride of Reghu's race,
Sprang on his steed to urge the chase,
Behind him Lakshmaṇ loved to go
And guard him with his trusty bow.
As Ráma was to Lakshmaṇ dear
More than his life and ever near,
So fond Śatrughna prized above
His very life his Bharat's love.
Illustrious heroes, nobly kind
In mutual love they all combined,
And gave their royal sire delight
With modest grace and warrior might:
Supported by the glorious four
Shone Daśaratha more and more,
As though, with every guardian God

[137] Schlegel, in the *Indische Bibliothek*, remarks that the proficiency of the Indians in this art early attracted the attention of Alexander's successors, and natives of India were so long exclusively employed in this service that the name Indian was applied to any elephant-driver, to whatever country he might belong.

Who keeps the land and skies,
The Father of all creatures trod
The earth before men's eyes.

Canto XX. Visvámitra's Visit.

Now Daśaratha's pious mind
Meet wedlock for his sons designed; [033]
With priests and friends the king began
To counsel and prepare his plan.
Such thoughts engaged his bosom, when,
To see Ayodhyá's lord of men,
A mighty saint of glorious fame,
The hermit Viśvámitra[138] came.
For evil fiends that roam by night
Disturbed him in each holy rite,
And in their strength and frantic rage
Assailed with witcheries the sage.
He came to seek the monarch's aid
To guard the rites the demons stayed,
Unable to a close to bring
One unpolluted offering.
Seeking the king in this dire strait
He said to those who kept the gate:
“Haste, warders, to your master run,
And say that here stands Gádhi's son.”

[138] The story of this famous saint is given at sufficient length in Cantos LI-LV.

This saint has given his name to the district and city to the east of Benares. The original name, preserved in a land-grant on copper now in the Museum of the Benares College, has been Moslemized into Ghazeepore (the City of the Soldier-martyr).

Soon as they heard the holy man,
To the king's chamber swift they ran
With minds disordered all, and spurred
To wildest zeal by what they heard.
On to the royal hall they sped,
There stood and lowly bowed the head,
And made the lord of men aware
That the great saint was waiting there.
The king with priest and peer arose
And ran the sage to meet,
As Indra from his palace goes
Lord Brahmá's self to greet.
When glowing with celestial light
The pious hermit was in sight,
The king, whose mien his transport showed,
The honoured gift for guests bestowed.
Nor did the saint that gift despise,
Offered as holy texts advise;
He kindly asked the earth's great king
How all with him was prospering.
The son of Kuśik[139] bade him tell
If all in town and field were well,
All well with friends, and kith and kin,
And royal treasure stored within:
"Do all thy neighbours own thy sway?
Thy foes confess thee yet?
Dost thou continue still to pay
To Gods and men each debt?"
Then he, of hermits first and best,
Vaśishṭha with a smile[140] addressed,
And asked him of his welfare too,
Showing him honour as was due.

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[139] The son of Kuśik is Viśvámitra.
[140] At the recollection of their former enmity, to be described hereafter.

Then with the sainted hermit all
Went joyous to the monarch's hall,
And sate them down by due degree,
Each one, of rank and dignity.
Joy filled the noble prince's breast
Who thus bespoke the honoured guest:
“As amrit[141] by a mortal found,
As rain upon the thirsty ground,
As to an heirless man a son
Born to him of his precious one,
As gain of what we sorely miss,
As sudden dawn of mighty bliss,
So is thy coming here to me:
All welcome, mighty Saint, to thee.
What wish within thy heart hast thou?
If I can please thee, tell me how.
Hail, Saint, from whom all honours flow,
Worthy of all I can bestow.
Blest is my birth with fruit to-day,
Nor has my life been thrown away.
I see the best of Bráhman race
And night to glorious morn gives place.
Thou, holy Sage, in days of old
Among the royal saints enrolled,
Didst, penance-glorified, within
The Bráhman caste high station win.
'Tis meet and right in many a way
That I to thee should honour pay.
This seems a marvel to mine eyes:
All sin thy visit purifies;
And I by seeing thee, O Sage,
Have reaped the fruit of pilgrimage.

[141] The Indian nectar or drink of the Gods.

Then say what thou wouldst have me do,
That thou hast sought this interview.
Favoured by thee, my wish is still,
O Hermit, to perform thy will.
Nor needest thou at length explain
The object that thy heart would gain.
Without reserve I grant it now:
My deity, O Lord, art thou.”

The glorious hermit, far renowned,
With highest fame and virtue crowned,
Rejoiced these modest words to hear
Delightful to the mind and ear.

Canto XXI. Visvámitra's Speech.

The hermit heard with high content
That speech so wondrous eloquent,
[034] And while each hair with joy arose,[142]

[142] Great joy, according to the Hindu belief, has this effect, not causing each particular hair to stand on end, but gently raising all the down upon the body.

He thus made answer at the close:
“Good is thy speech O noble King,
And like thyself in everything.
So should their lips be wisdom-fraught
Whom kings begot, Vaśishṭha taught.
The favour which I came to seek
Thou grantest ere my tongue can speak.
But let my tale attention claim,
And hear the need for which I came.
O King, as Scripture texts allow,
A holy rite employs me now.
Two fiends who change their forms at will
Impede that rite with cursed skill.[143]
Oft when the task is nigh complete,
These worst of fiends my toil defeat,
Throw bits of bleeding flesh, and o'er
The altar shed a stream of gore.
When thus the rite is mocked and stayed,
And all my pious hopes delayed,
Cast down in heart the spot I leave,
And spent with fruitless labour grieve.
Nor can I, checked by prudence, dare
Let loose my fury on them there:
The muttered curse, the threatening word,
In such a rite must ne'er be heard.
Thy grace the rite from check can free.
And yield the fruit I long to see.
Thy duty bids thee, King, defend
The suffering guest, the suppliant friend.
Give me thy son, thine eldest born,
Whom locks like raven's wings adorn.

[143] The Rákshasas, giants, or fiends who are represented as disturbing the sacrifice, signify here, as often elsewhere, merely the savage tribes which placed themselves in hostile opposition to Bráhmanical institutions.

That hero youth, the truly brave,
Of thee, O glorious King, I crave.
For he can lay those demons low
Who mar my rites and work me woe:
My power shall shield the youth from harm,
And heavenly might shall nerve his arm.
And on my champion will I shower
Unnumbered gifts of varied power,
Such gifts as shall ensure his fame
And spread through all the worlds his name.
Be sure those fiends can never stand
Before the might of Ráma's hand,
And mid the best and bravest none
Can slay that pair but Raghu's son.
Entangled in the toils of Fate
Those sinners, proud and obstinate,
Are, in their fury overbold,
No match for Ráma mighty-souled.
Nor let a father's breast give way
Too far to fond affection's sway.
Count thou the fiends already slain:
My word is pledged, nor pledged in vain.
I know the hero Ráma well
In whom high thoughts and valour dwell;
So does Vaśishṭha, so do these
Engaged in long austerities.
If thou would do the righteous deed,
And win high fame, thy virtue's meed,
Fame that on earth shall last and live,
To me, great King, thy Ráma give.
If to the words that I have said,
With Saint Vaśishṭha at their head
Thy holy men, O King, agree,
Then let thy Ráma go with me.

Ten nights my sacrifice will last,
And ere the stated time be past
Those wicked fiends, those impious twain,
Must fall by wondrous Ráma slain.
Let not the hours, I warn thee, fly,
Fixt for the rite, unheeded by;
Good luck have thou, O royal Chief,
Nor give thy heart to needless grief.”

Thus in fair words with virtue fraught
The pious glorious saint besought.
But the good speech with poignant sting
Pierced ear and bosom of the king,
Who, stabbed with pangs too sharp to bear,
Fell prostrate and lay fainting there.

Canto XXII. Dasaratha's Speech.

His tortured senses all astray,
While the hapless monarch lay,
Then slowly gathering thought and strength
To Viśvámitra spoke at length:
“My son is but a child, I ween;
This year he will be just sixteen.
How is he fit for such emprise,
My darling with the lotus eyes?
A mighty army will I bring
That calls me master, lord, and king,
And with its countless squadrons fight
Against these rovers of the night.
My faithful heroes skilled to wield

The arms of war will take the field;
Their skill the demons' might may break:
Ráma, my child, thou must not take.
I, even I, my bow in hand,
Will in the van of battle stand,
And, while my soul is left alive,
With the night-roaming demons strive.
Thy guarded sacrifice shall be
Completed, from all hindrance free.
Thither will I my journey make:
Ráma, my child, thou must not take.
A boy unskilled, he knows not yet
The bounds to strength and weakness set.
No match is he for demon foes
[035] Who magic arts to arms oppose.
O chief of saints, I have no power,
Of Ráma reft, to live one hour:
Mine aged heart at once would break:
Ráma, my child, thou must not take.
Nine thousand circling years have fled
With all their seasons o'er my head,
And as a hard-won boon, O sage,
These sons have come to cheer mine age.
My dearest love amid the four
Is he whom first his mother bore,
Still dearer for his virtues' sake:
Ráma, my child, thou must not take.
But if, unmoved by all I say,
Thou needs must bear my son away,
Let me lead with him, I entreat,
A four-fold army[144] all complete.
What is the demons' might, O Sage?

[144] Consisting of horse, foot, chariots, and elephants.

Who are they? What their parentage?
What is their size? What beings lend
Their power to guard them and befriend?
How can my son their arts withstand?
Or I or all my armed band?
Tell me the whole that I may know
To meet in war each evil foe
Whom conscious might inspires with pride.”

And Viśvámitra thus replied:
“Sprung from Pulastya's race there came
A giant known by Rávaṇ's name.
Once favoured by the Eternal Sire
He plagues the worlds in ceaseless ire,
For peerless power and might renowned,
By giant bands encompassed round.
Viśravas for his sire they hold,
His brother is the Lord of Gold.
King of the giant hosts is he,
And worst of all in cruelty.
This Rávaṇ's dread commands impel
Two demons who in might excel,
Márícha and Suváhu hight,
To trouble and impede the rite.”

Then thus the king addressed the sage:
“No power have I, my lord, to wage
War with this evil-minded foe;
Now pity on my darling show,
And upon me of hapless fate,
For thee as God I venerate.
Gods, spirits, bards of heavenly birth,[145]

[145] “The Gandharvas, or heavenly bards, had originally a warlike character but were afterwards reduced to the office of celestial musicians cheering the

The birds of air, the snakes of earth
Before the might of Rávaṇ quail,
Much less can mortal man avail.
He draws, I hear, from out the breast
The valour of the mightiest.
No, ne'er can I with him contend,
Or with the forces he may send.
How can I then my darling lend,
Godlike, unskilled in battle? No,
I will not let my young child go.
Foes of thy rite, those mighty ones,
Sunda and Upasunda's sons,
Are fierce as Fate to overthrow:
I will not let my young child go.
Márícha and Suváhu fell
Are valiant and instructed well.
One of the twain I might attack.
With all my friends their lord to back.”

Canto XXIII. Vasishtha's Speech.

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banquets of the Gods. Dr. Kuhn has shown their identity with the Centaurs in name, origin and attributes.” GORRESIO{FNS.

While thus the hapless monarch spoke,
Paternal love his utterance broke.
Then words like these the saint returned,
And fury in his bosom burned:
“Didst thou, O King, a promise make,
And wishest now thy word to break?
A son of Raghu's line should scorn
To fail in faith, a man forsworn.
But if thy soul can bear the shame
I will return e'en as I came.
Live with thy sons, and joy be thine,
False scion of Kakutstha's line.”

As Viśvámitra, mighty sage,
Was moved with this tempestuous rage,
Earth rocked and reeled throughout her frame,
And fear upon the Immortals came.
But Saint Vaśishṭha, wisest seer,
Observant of his vows austere,
Saw the whole world convulsed with dread,
And thus unto the monarch said:
“Thou, born of old Ikshváku's seed,
Art Justice' self in mortal weed.
Constant and pious, blest by fate,
The right thou must not violate.
Thou, Raghu's son, so famous through
The triple world as just and true,
Perform thy bounden duty still,
Nor stain thy race by deed of ill.
If thou have sworn and now refuse
Thou must thy store of merit lose.
Then, Monarch, let thy Ráma go,
Nor fear for him the demon foe.
The fiends shall have no power to hurt

Him trained to war or inexpert,
Nor vanquish him in battle field,
For Kuśik's son the youth will shield.
He is incarnate Justice, he
The best of men for bravery.
Embodied love of penance drear,
[036] Among the wise without a peer.
Full well he knows, great Kuśik's son,
The arms celestial, every one,
Arms from the Gods themselves concealed,
Far less to other men revealed.
These arms to him, when earth he swayed,
Mighty Kriśáśva, pleased, conveyed.
Kriśáśva's sons they are indeed,
Brought forth by Daksha's lovely seed,[146]
Heralds of conquest, strong and bold,
Brilliant, of semblance manifold.
Jayá and Vijayá, most fair,
And hundred splendid weapons bare.
Of Jayá, glorious as the morn,
First fifty noble sons were born,
Boundless in size yet viewless too,
They came the demons to subdue.
And fifty children also came
Of Vijayá the beauteous dame,
Sanháras named, of mighty force,
Hard to assail or check in course.
Of these the hermit knows the use,
And weapons new can he produce.
All these the mighty saint will yield
To Ráma's hand, to own and wield;

[146] These mysterious animated weapons are enumerated in Cantos XXIX and XXX. Daksha was the son of Brahmá and one of the Prajápatis, Demiurgi, or secondary authors of creation.

And armed with these, beyond a doubt
Shall Ráma put those fiends to rout.
For Ráma and the people's sake,
For thine own good my counsel take,
Nor seek, O King, with fond delay,
The parting of thy son to stay.”

Canto XXIV. The Spells.

Vaśishṭha thus was speaking still:
The monarch, of his own free will,
Bade with quick zeal and joyful cheer
Ráma and Lakshmaṇ hasten near.
Mother and sire in loving care
Sped their dear son with rite and prayer:
Vaśishṭha blessed him ere he went;
O'er his loved head the father bent,
And then to Kuśik's son resigned
Ráma with Lakshmaṇ close behind.
Standing by Viśvámitra's side,
The youthful hero, lotus-eyed,
The Wind-God saw, and sent a breeze
Whose sweet pure touch just waved the trees.
There fell from heaven a flowery rain,
And with the song and dance the strain
Of shell and tambour sweetly blent
As forth the son of Raghu went.
The hermit led: behind him came
The bow-armed Ráma, dear to fame,

Whose locks were like the raven's wing:[147]
Then Lakshmaṇ, closely following.
The Gods and Indra, filled with joy,
Looked down upon the royal boy,
And much they longed the death to see
Of their ten-headed enemy.[148]
Ráma and Lakshmaṇ paced behind
That hermit of the lofty mind,
As the young Aśvins,[149] heavenly pair,
Follow Lord Indra through the air.
On arm and hand the guard they wore,
Quiver and bow and sword they bore;
Two fire-born Gods of War seemed they.[150]
He, Śiva's self who led the way.

Upon fair Sarjú's southern shore
They now had walked a league and more,
When thus the sage in accents mild
To Ráma said: “Beloved child,
This lustral water duly touch:
My counsel will avail thee much.
Forget not all the words I say,

---

[147] Youths of the Kshatriya class used to leave unshorn the side locks of their hair. These were called *Káka-paksha*, or raven's wings.
[148] The Rákshas or giant Rávaṇ, king of Lanká.
[149] “The meaning of Aśvins (from *aśva* a horse, Persian asp, Greek ἵππος, Latin *equus*, Welsh ech) is Horsemen. They were twin deities of whom frequent mention is made in the Vedas and the Indian myths. The Aśvins have much in common with the Dioscuri of Greece, and their mythical genealogy seems to indicate that their origin was astronomical. They were, perhaps, at first the morning star and evening star. They are said to be the children of the sun and the nymph Aśviní, who is one of the lunar asterisms personified. In the popular mythology they are regarded as the physicians of the Gods.” GORRESIO{FNS.
[150] The word Kumára (a young prince, a Childe) is also a proper name of Skanda or Kártikeya God of War, the son of Śiva and Umá. The babe was matured in the fire.

Nor let the occasion slip away.
Lo, with two spells I thee invest,
The mighty and the mightiest.
O'er thee fatigue shall ne'er prevail,
Nor age or change thy limbs assail.
Thee powers of darkness ne'er shall smite
In tranquil sleep or wild delight.
No one is there in all the land
Thine equal for the vigorous hand. [037]
Thou, when thy lips pronounce the spell,
Shalt have no peer in heaven or hell.
None in the world with thee shall vie,
O sinless one, in apt reply,
In fortune, knowledge, wit, and tact,
Wisdom to plan and skill to act.
This double science take, and gain
Glory that shall for aye remain.
Wisdom and judgment spring from each
Of these fair spells whose use I teach.
Hunger and thirst unknown to thee,
High in the worlds thy rank shall be.
For these two spells with might endued,
Are the Great Father's heavenly brood,
And thee, O Chief, may fitly grace,
Thou glory of Kakutstha's race.
Virtues which none can match are thine,
Lord, from thy birth, of gifts divine,
And now these spells of might shall cast
Fresh radiance o'er the gifts thou hast.”
Then Ráma duly touched the wave,
  Raised suppliant hands, bowed low his head,
And took the spells the hermit gave,
  Whose soul on contemplation fed.
From him whose might these gifts enhanced,

A brighter beam of glory glanced:
So shines in all his autumn blaze
The Day-God of the thousand rays.
The hermit's wants those youths supplied,
As pupils use to holy guide.
And then the night in sweet content
On Sarjú's pleasant bank they spent.

Canto XXV. The Hermitage Of Love.

Soon as appeared the morning light
Up rose the mighty anchorite,
And thus to youthful Ráma said,
Who lay upon his leafy bed:
“High fate is hers who calls thee son:
   Arise, 'tis break of day;
Rise, Chief, and let those rites be done
Due at the morning's ray.”[151]
At that great sage's high behest
   Up sprang the princely pair,
To bathing rites themselves addressed,
   And breathed the holiest prayer.
Their morning task completed, they
   To Viśvámitra came
That store of holy works, to pay
   The worship saints may claim.
Then to the hallowed spot they went

[151] “At the rising of the sun as well as at noon certain observances, invocations, and prayers were prescribed which might under no circumstances be omitted. One of these observances was the recitation of the Sávitrí, a Vedic hymn to the Sun of wonderful beauty.” GORRESIO{FNS.

Along fair Sarjú's side
Where mix her waters confluent
With three-pathed Gangá's tide.[152]
There was a sacred hermitage
Where saints devout of mind
Their lives through many a lengthened age
To penance had resigned.
That pure abode the princes eyed
With unrestrained delight,
And thus unto the saint they cried,
Rejoicing at the sight:
“Whose is that hermitage we see?
Who makes his dwelling there?
Full of desire to hear are we:
O Saint, the truth declare.”
The hermit smiling made reply
To the two boys' request:
“Hear, Ráma, who in days gone by
This calm retreat possessed.
Kandarpa in apparent form,
Called Káma[153] by the wise,
Dared Umá's[154] new-wed lord to storm
And make the God his prize.
'Gainst Sthánu's[155] self, on rites austere

[152] *Tripathaga, Three-path-go,* flowing in heaven, on earth, and under the earth. See Canto XLV.
[153] Tennyson's “Indian Cama,” the God of Love, known also by many other names.
[154] *Umá*, or *Parvatí*, was daughter of Himálaya, Monarch of mountains, and wife of Śiva. See Kálidasa's *Kumára Sambhava*, or *Birth of the War-God*.
[155] *Sthánu*. The Unmoving one, a name of Śiva.

And vows intent,[156] they say,
His bold rash hand he dared to rear,
Though Sthá̤ṇu cried, Away!
But the God's eye with scornful glare
Fell terrible on him.
[038] Dissolved the shape that was so fair
And burnt up every limb.
Since the great God's terrific rage
Destroyed his form and frame,
Káma in each succeeding age
Has borne Ananga's[157] name.
So, where his lovely form decayed,
This land is Anga styled:
Sacred to him of old this shade,
And hermits undefiled.
Here Scripture-talking elders sway
Each sense with firm control,
And penance-rites have washed away
All sin from every soul.
One night, fair boy, we here will spend,
A pure stream on each hand,
And with to-morrow's light will bend
Our steps to yonder strand.
Here let us bathe, and free from stain
To that pure grove repair,

---

[156] "The practice of austerities, voluntary tortures, and mortifications was anciently universal in India, and was held by the Indians to be of immense efficacy. Hence they mortified themselves to expiate sins, to acquire merits, and to obtain superhuman gifts and powers; the Gods themselves sometimes exercised themselves in such austerities, either to raise themselves to greater power and grandeur, or to counteract the austerities of man which threatened to prevail over them and to deprive them of heaven.… Such austerities were called in India *tapas* (burning ardour, fervent devotion) and he who practised them *tapasvin*." GORRESIO{FNS.

[157] *The Bodiless one.*

Sacred to Káma, and remain
One night in comfort there.”
With penance' far-discerning eye
The saintly men beheld
Their coming, and with transport high
Each holy bosom swelled.
To Kuśik's son the gift they gave
That honoured guest should greet,
Water they brought his feet to lave,
And showed him honor meet.
Ráma and Lakshmaṇ next obtained
In due degree their share.
Then with sweet talk the guests remained,
And charmed each listener there.
The evening prayers were duly said
With voices calm and low:
Then on the ground each laid his head
And slept till morning's glow.

Canto XXVI. The Forest Of Tádaká.

When the fair light of morning rose
The princely tamers of their foes
Followed, his morning worship o'er,
The hermit to the river's shore.
The high-souled men with thoughtful care
A pretty barge had stationed there.
All cried, “O lord, this barge ascend,
And with thy princely followers bend
To yonder side thy prosperous way
With naught to check thee or delay.”

Nor did the saint their rede reject:
He bade farewell with due respect,
And crossed, attended by the twain,
That river rushing to the main.
When now the bark was half way o'er,
Ráma and Lakshmaṇ heard the roar,
That louder grew and louder yet,
Of waves by dashing waters met.
Then Ráma asked the mighty seer:
“What is the tumult that I hear
Of waters cleft in mid career?”
Soon as the speech of Ráma, stirred
By deep desire to know, he heard,
The pious saint began to tell
What paused the waters' roar and swell:
“On high Kailása's distant hill
There lies a noble lake
Whose waters, born from Brahmá's will,
The name of Mánas[158] take.
Thence, hallowing where'er they flow,
The streams of Sarjú fall,
And wandering through the plains below
Embrace Ayodhyá's wall.
Still, still preserved in Sarjú's name
Sarovar's[159] fame we trace.
The flood of Brahma whence she came

[158] “A celebrated lake regarded in India as sacred. It lies in the lofty region between the northern highlands of the Himálayas and mount Kailása, the region of the sacred lakes. The poem, following the popular Indian belief, makes the river Sarayú (now Sarjú) flow from the Mánasa lake; the sources of the river are a little to the south about a day's journey from the lake. See Lassen, *Indische Alterthumshunde*, page 34.” GORRESIO{FNS. *Manas* means mind; *mánasa*, mental, mind-born.

[159] *Sarovar* means best of lakes. This is another of the poet's fanciful etymologies.

To run her holy race.
To meet great Gangá here she hies
With tributary wave:
Hence the loud roar ye hear arise,
Of floods that swell and rave.
Here, pride of Raghu's line, do thou
In humble adoration bow.”

He spoke. The princes both obeyed,
And reverence to each river paid.[160]
They reached the southern shore at last,
And gaily on their journey passed.
A little space beyond there stood
A gloomy awe-inspiring wood.
The monarch's noble son began
To question thus the holy man:
“Whose gloomy forest meets mine eye
Like some vast cloud that fills the sky?
Pathless and dark it seems to be,
Where birds in thousands wander free;
Where shrill cicadas' cries resound, [039]
And fowl of dismal note abound.
Lion, rhinoceros, and bear,
Boar, tiger, elephant, are there,
There shrubs and thorns run wild:
Dháo, Sál, Bignonia, Bel,[161] are found,
And every tree that grows on ground.
How is the forest styled?”

[160] The confluence of two or more rivers is often a venerated and holy place. The most famous is Prayág or Allahabad, where the Sarasvatí by an underground course is believed to join the Jumna and the Ganges.

[161] The botanical names of the trees mentioned in the text are Grislea Tormentosa, Shorea Robusta, Echites Antidysenterica, Bignonia Suaveolens, Œgle Marmelos, and Diospyrus Glutinosa. I have omitted the *Kutaja* (Echites) and the *Tiṇḍuka* (Diospyrus).

The glorious saint this answer made:
“Dear child of Raghu, hear
Who dwells within the horrid shade
That looks so dark and drear.
Where now is wood, long ere this day
Two broad and fertile lands,
Malaja and Karúsha lay,
Adorned by heavenly hands.
Here, mourning friendship's broken ties,
Lord Indra of the thousand eyes
Hungered and sorrowed many a day,
His brightness soiled with mud and clay,
When in a storm of passion he
Had slain his dear friend Namuchi.
Then came the Gods and saints who bore
Their golden pitchers brimming o'er
With holy streams that banish stain,
And bathed Lord Indra pure again.
When in this land the God was freed
From spot and stain of impious deed
For that his own dear friend he slew,
High transport thrilled his bosom through.
Then in his joy the lands he blessed,
And gave a boon they long possessed:
“Because these fertile lands retain
The washings of the blot and stain,”
'Twas thus Lord Indra sware,
“Malaja and Karúsha's name
Shall celebrate with deathless fame
My malady and care.”[162]

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[162] Here we meet with a fresh myth to account for the name of these regions. *Malaja* is probably a non-Aryan word signifying a hilly country: taken as a Sanskrit compound it means *sprung from defilement*. The word *Karúsha* appears to have a somewhat similar meaning.

“So be it,” all the Immortals cried,
   When Indra's speech they heard,
And with acclaim they ratified
   The names his lips conferred.
Long time, O victor of thy foes,
These happy lands had sweet repose,
And higher still in fortune rose.
At length a spirit, loving ill,
Táḍaká, wearing shapes at will,
Whose mighty strength, exceeding vast,
A thousand elephants, surpassed,
Was to fierce Sunda, lord and head
Of all the demon armies, wed.
From her, Lord Indra's peer in might
Giant Márícha sprang to light:
And she, a constant plague and pest,
These two fair realms has long distressed.
Now dwelling in her dark abode
A league away she bars the road:
And we, O Ráma, hence must go
Where lies the forest of the foe.
Now on thine own right arm rely,
   And my command obey:
Smite the foul monster that she die,
   And take the plague away.
To reach this country none may dare
   Fallen from its old estate,
Which she, whose fury naught can bear,
   Has left so desolate.
And now my truthful tale is told
   How with accursed sway
The spirit plagued this wood of old,
   And ceases not to-day.”

Canto XXVII. The Birth Of Tádaká.

When thus the sage without a peer
Had closed that story strange to hear,
Ráma again the saint addressed
To set one lingering doubt at rest:
“O holy man, 'tis said by all
That spirits' strength is weak and small:
How can she match, of power so slight,
A thousand elephants in might?”
And Viśvámitra thus replied
To Raghu's son the glorified:
“Listen, and I will tell thee how
She gained the strength that arms her now.
A mighty spirit lived of yore;
Suketu was the name he bore.
Childless was he, and free from crime
In rites austere he passed his time.
The mighty Sire was pleased to show
His favour, and a child bestow.
Táḍaká named, most fair to see,
A pearl among the maids was she,
And matched, for such was Brahmá's dower,
A thousand elephants in power.
Nor would the Eternal Sire, although
The spirit longed, a son bestow
That maid in beauty's youthful pride
Was given to Sunda for a bride.
Her son, Márícha was his name,
A giant, through a curse, became.
[040] She, widowed, dared with him molest

Agastya,[163] of all saints the best.
Inflamed with hunger's wildest rage,
Roaring she rushed upon the sage.
When the great hermit saw her near,
On speeding in her fierce career,
He thus pronounced Márícha's doom:
“A giant's form and shape assume.”
And then, by mighty anger swayed,
On Táḍaká this curse he laid:
“Thy present form and semblance quit,
And wear a shape thy mood to fit;
Changed form and feature by my ban,
A fearful thing that feeds on man.”

She, by his awful curse possessed,
And mad with rage that fills her breast,
Has on this land her fury dealt
Where once the saint Agastya dwelt.
Go, Ráma, smite this monster dead,
The wicked plague, of power so dread,
And further by this deed of thine
The good of Bráhmans and of kine.
Thy hand alone can overthrow,
In all the worlds, this impious foe.
Nor let compassion lead thy mind
To shrink from blood of womankind;
A monarch's son must ever count
The people's welfare paramount,
And whether pain or joy he deal

[163] “This is one of those indefinable mythic personages who are found in the ancient traditions of many nations, and in whom cosmogonical or astronomical notions are generally figured. Thus it is related of Agastya that the Vindhyan mountains prostrated themselves before him; and yet the same Agastya is believed to be regent of the star Canopus.” GORRESIO{FNS.

He will appear as the friend and helper of Ráma farther on in the poem.

Dare all things for his subjects' weal;
Yea, if the deed bring praise or guilt,
If life be saved or blood be spilt:
Such, through all time, should be the care
Of those a kingdom's weight who bear.
Slay, Ráma, slay this impious fiend,
For by no law her life is screened.
So Manthará, as bards have told,
Virochan's child, was slain of old
By Indra, when in furious hate
She longed the earth to devastate.
So Kávya's mother, Bhrigu's wife,
Who loved her husband as her life,
When Indra's throne she sought to gain,
By Vishṇu's hand of yore was slain.
By these and high-souled kings beside,
Struck down, have lawless women died.”

Canto XXVIII. The Death Of Tádaká.

Thus spoke the saint. Each vigorous word
The noble monarch's offspring heard,
And, reverent hands together laid,
His answer to the hermit made:
“My sire and mother bade me aye
Thy word, O mighty Saint, obey
So will I, O most glorious, kill
This Táḍaká who joys in ill,
For such my sire's, and such thy will.
To aid with mine avenging hand
The Bráhmans, kine, and all the land,

Obedient, heart and soul, I stand.”

Thus spoke the tamer of the foe,
And by the middle grasped his bow.
Strongly he drew the sounding string
That made the distant welkin ring.
Scared by the mighty clang the deer
That roamed the forest shook with fear,
And Táḍaká the echo heard,
And rose in haste from slumber stirred.
In wild amaze, her soul aflame
With fury toward the spot she came.
When that foul shape of evil mien
And stature vast as e'er was seen
The wrathful son of Raghu eyed,
He thus unto his brother cried:
“Her dreadful shape, O Lakshmaṇ, see,
A form to shudder at and flee.
The hideous monster's very view
Would cleave a timid heart in two.
Behold the demon hard to smite,
Defended by her magic might.
My hand shall stay her course to-day,
And shear her nose and ears away.
No heart have I her life to take:
I spare it for her sex's sake.
My will is but, with minished force,
To check her in her evil course.”
While thus he spoke, by rage impelled
Roaring as she came nigh,
The fiend her course at Ráma held
With huge arms tossed on high.
Her, rushing on, the seer assailed
With a loud cry of hate;

And thus the sons of Raghu hailed:
“Fight, and be fortunate.”
Then from the earth a horrid cloud
Of dust the demon raised,
And for awhile in darkling shroud
Wrapt Raghu's sons amazed.
Then calling on her magic power
The fearful fight to wage,
She smote him with a stony shower,
Till Ráma burned with rage.
Then pouring forth his arrowy rain
[041] That stony flood to stay,
With winged darts, as she charged amain,
He shore her hands away.
As Táḍaká still thundered near
Thus maimed by Ráma's blows,
Lakshmaṇ in fury severed sheer
The monster's ears and nose.
Assuming by her magic skill
A fresh and fresh disguise,
She tried a thousand shapes at will,
Then vanished from their eyes.
When Gádhi's son of high renown
Still saw the stony rain pour down
Upon each princely warrior's head,
With words of wisdom thus he said:
“Enough of mercy, Ráma, lest
This sinful evil-working pest,
Disturber of each holy rite,
Repair by magic arts her might.
Without delay the fiend should die,
For, see, the twilight hour is nigh.
And at the joints of night and day
Such giant foes are hard to slay.”

Then Ráma, skilful to direct
   His arrow to the sound,
With shafts the mighty demon checked
   Who rained her stones around.
She sore impeded and beset
By Ráma and his arrowy net,
Though skilled in guile and magic lore,
Rushed on the brothers with a roar.
Deformed, terrific, murderous, dread,
Swift as the levin on she sped,
Like cloudy pile in autumn's sky,
Lifting her two vast arms on high,
When Ráma smote her with a dart,
Shaped like a crescent, to the heart.
Sore wounded by the shaft that came
With lightning speed and surest aim,
Blood spouting from her mouth and side,
She fell upon the earth and died.
Soon as the Lord who rules the sky
Saw the dread monster lifeless lie,
He called aloud, Well done! well done!
And the Gods honoured Raghu's son.
Standing in heaven the Thousand-eyed,
With all the Immortals, joying cried:
“Lift up thine eyes, O Saint, and see
The Gods and Indra nigh to thee.
This deed of Ráma's boundless might
Has filled our bosoms with delight,
Now, for our will would have it so,
To Raghu's son some favour show.
Invest him with the power which naught
But penance gains and holy thought,
Those heavenly arms on him bestow
To thee entrusted long ago

By great Kriśáśva best of kings,
Son of the Lord of living things.
More fit recipient none can be
Than he who joys it following thee;
And for our sakes the monarch's seed
Has yet to do a mighty deed.”

He spoke; and all the heavenly train
Rejoicing sought their homes again,
While honour to the saint they paid.
Then came the evening's twilight shade,
The best of hermits overjoyed
To know the monstrous fiend destroyed,
His lips on Ráma's forehead pressed,
And thus the conquering chief addressed:
“O Ráma gracious to the sight.
Here will we pass the present night,
And with the morrow's earliest ray
Bend to my hermitage our way.”
The son of Daśaratha heard,
Delighted, Viśvámitra's word,
And as he bade, that night he spent
In Táḍaká's wild wood, content.
And the grove shone that happy day,
Freed from the curse that on it lay,
Like Chaitraratha[164] fair and gay.

Canto XXIX. The Celestial Arms.

[164] The famous pleasure-garden of Kuvera the God of Wealth.

That night they slept and took their rest;
And then the mighty saint addressed,
With pleasant smile and accents mild
These words to Raghu's princely child:
“Well pleased am I. High fate be thine,
Thou scion of a royal line.
Now will I, for I love thee so,
All heavenly arms on thee bestow.
Victor with these, whoe'er oppose,
Thy hand shall conquer all thy foes,
Though Gods and spirits of the air,
Serpents and fiends, the conflict dare.
I'll give thee as a pledge of love
The mystic arms they use above,
For worthy thou to have revealed
The weapons I have learnt to wield.[165] [042]
First, son of Raghu, shall be thine
The arm of Vengeance, strong, divine:
The arm of Fate, the arm of Right,
And Vishṇu's arm of awful might:
That, before which no foe can stand,
The thunderbolt of Indra's hand;
And Śiva's trident, sharp and dread,
And that dire weapon Brahmá's Head.
And two fair clubs, O royal child,
One Charmer and one Pointed styled
With flame of lambent fire aglow,

[165] “The whole of this Canto together with the following one, regards the belief, formerly prevalent in India, that by virtue of certain spells, to be learnt and muttered, secret knowledge and superhuman powers might be acquired. To this the poet has already alluded in Canto xxiii. These incorporeal weapons are partly represented according to the fashion of those ascribed to the Gods and the different orders of demi-gods, partly are the mere creations of fancy; and it would not be easy to say what idea the poet had of them in his own mind, or what powers he meant to assign to each.” SCHLEGEL{FNS.

On thee, O Chieftain, I bestow.
And Fate's dread net and Justice' noose
That none may conquer, for thy use:
And the great cord, renowned of old,
Which Varuṇ ever loves to hold.
Take these two thunderbolts, which I
Have got for thee, the Moist and Dry.
Here Śiva's dart to thee I yield,
And that which Vishṇu wont to wield.
I give to thee the arm of Fire,
Desired by all and named the Spire.
To thee I grant the Wind-God's dart,
Named Crusher, O thou pure of heart,
This arm, the Horse's Head, accept,
And this, the Curlew's Bill yclept,
And these two spears, the best e'er flew,
Named the Invincible and True.
And arms of fiends I make thine own,
Skull-wreath and mace that smashes bone.
And Joyous, which the spirits bear,
Great weapon of the sons of air.
Brave offspring of the best of lords,
I give thee now the Gem of swords,
And offer next, thine hand to arm,
The heavenly bards' beloved charm.
Now with two arms I thee invest
Of never-ending Sleep and Rest,
With weapons of the Sun and Rain,
And those that dry and burn amain;
And strong Desire with conquering touch,
The dart that Káma prizes much.
I give the arm of shadowy powers
That bleeding flesh of men devours.
I give the arms the God of Gold

And giant fiends exult to hold.
This smites the foe in battle-strife,
And takes his fortune, strength, and life.
I give the arms called False and True,
And great Illusion give I too;
The hero's arm called Strong and Bright
That spoils the foeman's strength in fight.
I give thee as a priceless boon
The Dew, the weapon of the Moon,
And add the weapon, deftly planned,
That strengthens Viśvakarmá's hand.
The Mortal dart whose point is chill,
And Slaughter, ever sure to kill;
All these and other arms, for thou
Art very dear, I give thee now.
Receive these weapons from my hand,
Son of the noblest in the land.”

Facing the east, the glorious saint
Pure from all spot of earthly taint,
To Ráma, with delighted mind,
That noble host of spells consigned.
He taught the arms, whose lore is won
Hardly by Gods, to Raghu's son.
He muttered low the spell whose call
Summons those arms and rules them all
And, each in visible form and frame,
Before the monarch's son they came.
They stood and spoke in reverent guise
To Ráma with exulting cries:
“O noblest child of Raghu, see,
Thy ministers and thralls are we.”
With joyful heart and eager hand
Ráma received the wondrous band,

And thus with words of welcome cried:
"Aye present to my will abide."
Then hasted to the saint to pay
Due reverence, and pursued his way.

Canto XXX. The Mysterious Powers.[166]

Pure, with glad cheer and joyful breast,
Of those mysterious arms possessed,
Ráma, now passing on his way,
Thus to the saint began to say:
"Lord of these mighty weapons, I
Can scarce be harmed by Gods on high;
Now, best of saints, I long to gain
The powers that can these arms restrain."
Thus spoke the prince. The sage austere,
True to his vows, from evil clear,
Called forth the names of those great charms
Whose powers restrain the deadly arms.
"Receive thou True and Truly famed,
[043] And Bold and Fleet: the weapons named

[166] "In Sanskrit *Sankára*, a word which has various significations but the primary meaning of which is *the act of seizing*. A magical power seems to be implied of employing the weapons when and where required. The remarks I have made on the preceding Canto apply with still greater force to this. The MSS. greatly vary in the enumeration of these *Sankáras*, and it is not surprising that copyists have incorrectly written the names which they did not well understand. The commentators throw no light upon the subject." SCHLEGEL{FNS. I have taken the liberty of omitting four of these which Schlegel translates "Scleromphalum, Euomphalum, Centiventrem, and Chrysomphalum."

Warder and Progress, swift of pace,
Averted-head and Drooping-face;
The Seen, and that which Secret flies;
The weapon of the thousand eyes;
Ten-headed, and the Hundred-faced,
Star-gazer and the Layer-waste:
The Omen-bird, the Pure-from-spot,
The pair that wake and slumber not:
The Fiendish, that which shakes amain,
The Strong-of-Hand, the Rich-in-Gain:
The Guardian, and the Close-allied,
The Gaper, Love, and Golden-side:
O Raghu's son receive all these,
Bright ones that wear what forms they please;
Kriśáśva's mystic sons are they,
And worthy thou their might to sway.”
With joy the pride of Raghu's race
Received the hermit's proffered grace,
Mysterious arms, to check and stay,
Or smite the foeman in the fray.
Then, all with heavenly forms endued,
Nigh came the wondrous multitude.
Celestial in their bright attire
Some shone like coals of burning fire;
Some were like clouds of dusky smoke;
And suppliant thus they sweetly spoke:
“Thy thralls, O Ráma, here we stand:
Command, we pray, thy faithful band”
“Depart,” he cried, “where each may list,
But when I call you to assist,
Be present to my mind with speed,
And aid me in the hour of need.”

To Ráma then they lowly bent,
And round him in due reverence went,
To his command, they answered, Yea,
And as they came so went away.
When thus the arms had homeward flown,
With pleasant words and modest tone,
E'en as he walked, the prince began
To question thus the holy man:
“What cloudlike wood is that which near
The mountain's side I see appear?
O tell me, for I long to know;
Its pleasant aspect charms me so.
Its glades are full of deer at play,
And sweet birds sing on every spray,
Past is the hideous wild; I feel
So sweet a tremor o'er me steal,
And hail with transport fresh and new
A land that is so fair to view.
Then tell me all, thou holy Sage,
And whose this pleasant hermitage
In which those wicked ones delight
To mar and kill each holy rite.
And with foul heart and evil deed
Thy sacrifice, great Saint, impede.
To whom, O Sage, belongs this land
In which thine altars ready stand!
'Tis mine to guard them, and to slay
The giants who the rites would stay.
All this, O best of saints, I burn
From thine own lips, my lord, to learn.”

Canto XXXI. The Perfect Hermitage.

Thus spoke the prince of boundless might,
And thus replied the anchorite:
“Chief of the mighty arm, of yore
Lord Vishṇu whom the Gods adore,
For holy thought and rites austere
Of penance made his dwelling here.
This ancient wood was called of old
Grove of the Dwarf, the mighty-souled,
And when perfection he attained
The grove the name of Perfect gained.
Bali of yore, Virochan's son,
Dominion over Indra won,
And when with power his proud heart swelled,
O'er the three worlds his empire held.
When Bali then began a rite,
The Gods and Indra in affright
Sought Vishṇu in this place of rest,
And thus with prayers the God addressed:
“Bali. Virochan's mighty son,
His sacrifice has now begun:
Of boundless wealth, that demon king
Is bounteous to each living thing.
Though suppliants flock from every side
The suit of none is e'er denied.
Whate'er, where'er howe'er the call,
He hears the suit and gives to all.
Now with thine own illusive art
Perform, O Lord, the helper's part:
Assume a dwarfish form, and thus
From fear and danger rescue us.”[167]

[167] I omit, after this line, eight *ślokes* which, as Schlegel allows, are quite out of place.

Thus in their dread the Immortals sued:
The God a dwarflike shape indued:[168]
Before Virochan's son he came,
Three steps of land his only claim.
The boon obtained, in wondrous wise
Lord Vishṇu's form increased in size;
Through all the worlds, tremendous, vast,
God of the Triple Step, he passed.[169]
The whole broad earth from side to side
He measured with one mighty stride,
Spanned with the next the firmament,
[044] And with the third through heaven he went.
Thus was the king of demons hurled
By Vishṇu to the nether world,
And thus the universe restored
To Indra's rule, its ancient lord.
And now because the immortal God
This spot in dwarflike semblance trod,
The grove has aye been loved by me
For reverence of the devotee.
But demons haunt it, prompt to stay
Each holy offering I would pay.
Be thine, O lion-lord, to kill
These giants that delight in ill.
This day, beloved child, our feet
Shall rest within the calm retreat:
And know, thou chief of Raghu's line,
My hermitage is also thine.”

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[168] This is the fifth of the *avatárs*, descents or incarnations of Vishṇu.
[169] This is a solar allegory. Vishṇu is the sun, the three steps being his rising, culmination, and setting.

He spoke; and soon the anchorite,
With joyous looks that beamed delight,
With Ráma and his brother stood
Within the consecrated wood.
Soon as they saw the holy man,
With one accord together ran
The dwellers in the sacred shade,
And to the saint their reverence paid,
And offered water for his feet,
The gift of honour and a seat;
And next with hospitable care
They entertained the princely pair.
The royal tamers of their foes
Rested awhile in sweet repose:
Then to the chief of hermits sued
Standing in suppliant attitude:
“Begin, O best of saints, we pray,
Initiatory rites to-day.
This Perfect Grove shall be anew
Made perfect, and thy words be true.”

Then, thus addressed, the holy man,
The very glorious sage, began
The high preliminary rite.
Restraining sense and appetite.
Calmly the youths that night reposed,
And rose when morn her light disclosed,
Their morning worship paid, and took
Of lustral water from the brook.
Thus purified they breathed the prayer,
Then greeted Viśvámitra where
As celebrant he sate beside
The flame with sacred oil supplied.

Canto XXXII. Visvámitra's Sacrifice.

That conquering pair, of royal race,
Skilled to observe due time and place,
To Kuśik's hermit son addressed,
In timely words, their meet request:
“When must we, lord, we pray thee tell,
Those Rovers of the Night repel?
Speak, lest we let the moment fly,
And pass the due occasion by.”
Thus longing for the strife, they prayed,
And thus the hermits answer made:
“Till the fifth day be come and past,
O Raghu's sons, your watch must last.
The saint his Dikshá[170] has begun,
And all that time will speak to none.”
Soon as the steadfast devotees
Had made reply in words like these,
The youths began, disdaining sleep,
Six days and nights their watch to keep.
The warrior pair who tamed the foe,
Unrivalled benders of the bow,
Kept watch and ward unwearied still
To guard the saint from scathe and ill.
'Twas now the sixth returning day,
The hour foretold had past away.
Then Ráma cried: “O Lakshmaṇ, now
Firm, watchful, resolute be thou.
The fiends as yet have kept afar
From the pure grove in which we are:
Yet waits us, ere the day shall close,
Dire battle with the demon foes.”

[170] Certain ceremonies preliminary to a sacrifice.

While thus spoke Ráma borne away
By longing for the deadly fray,
See! bursting from the altar came
The sudden glory of the flame.
Round priest and deacon, and upon
Grass, ladles, flowers, the splendour shone,
And the high rite, in order due,
With sacred texts began anew.
But then a loud and fearful roar
Re-echoed through the sky;
And like vast clouds that shadow o'er
The heavens in dark July,
Involved in gloom of magic might
Two fiends rushed on amain,
Márícha, Rover of the Night,
Suváhu, and their train.
As on they came in wild career
Thick blood in rain they shed;
And Ráma saw those things of fear
Impending overhead.
Then soon as those accursed two
Who showered down blood be spied,
Thus to his brother brave and true
Spoke Ráma lotus-eyed:
“Now, Lakshmaṇ, thou these fiends shalt see,
Man-eaters, foul of mind,
Before my mortal weapon flee
Like clouds before the wind.”
He spoke. An arrow, swift as thought,
Upon his bow he pressed,
And smote, to utmost fury wrought,
Márícha on the breast.
Deep in his flesh the weapon lay
Winged by the mystic spell, [045]

And, hurled a hundred leagues away,
   In ocean's flood he fell.
Then Ráma, when he saw the foe
   Convulsed and mad with pain
Neath the chill-pointed weapon's blow,
   To Lakshmaṇ spoke again:
“See, Lakshmaṇ, see! this mortal dart
   That strikes a numbing chill,
Hath struck him senseless with the smart,
   But left him breathing still.
But these who love the evil way,
   And drink the blood they spill,
Rejoicing holy rites to stay,
   Fierce plagues, my hand shall kill.”
He seized another shaft, the best,
   Aglow with living flame;
It struck Suváhu on the chest,
   And dead to earth he came.
Again a dart, the Wind-God's own,
   Upon his string he laid,
And all the demons were o'erthrown,
   The saints no more afraid.
When thus the fiends were slain in fight,
Disturbers of each holy rite,
Due honour by the saints was paid
To Ráma for his wondrous aid:
So Indra is adored when he
Has won some glorious victory.
Success at last the rite had crowned,
And Viśvámitra gazed around,
And seeing every side at rest,
The son of Raghu thus addressed:
“My joy, O Prince, is now complete:
   Thou hast obeyed my will:

Perfect before, this calm retreat
  Is now more perfect still.”

Canto XXXIII. The Sone.

Their task achieved, the princes spent
That night with joy and full content.
Ere yet the dawn was well displayed
Their morning rites they duly paid,
And sought, while yet the light was faint,
The hermits and the mighty saint.
They greeted first that holy sire
Resplendent like the burning fire,
And then with noble words began
Their sweet speech to the sainted man:
“Here stand, O Lord, thy servants true:
Command what thou wouldst have us do.”

  The saints, by Viśvámitra led,
To Ráma thus in answer said:
“Janak the king who rules the land
Of fertile Míthilá has planned
A noble sacrifice, and we
Will thither go the rite to see.
Thou, Prince of men, with us shalt go,
And there behold the wondrous bow,
Terrific, vast, of matchless might,
Which, splendid at the famous rite,
The Gods assembled gave the king.
No giant, fiend, or God can string
That gem of bows, no heavenly bard:

Then, sure, for man the task were hard.
When lords of earth have longed to know
The virtue of that wondrous bow,
The strongest sons of kings in vain
Have tried the mighty cord to strain.
This famous bow thou there shalt view,
And wondrous rites shalt witness too.
The high-souled king who lords it o'er
The realm of Míthilá of yore
Gained from the Gods this bow, the price
Of his imperial sacrifice.
Won by the rite the glorious prize
Still in the royal palace lies,
Laid up in oil of precious scent
With aloe-wood and incense blent.”

Then Ráma answering, Be it so,
Made ready with the rest to go.
The saint himself was now prepared,
But ere beyond the grove he fared,
He turned him and in words like these
Addressed the sylvan deities:
“Farewell! each holy rite complete,
I leave the hermits' perfect seat:
To Gangá's northern shore I go
Beneath Himálaya's peaks of snow.”
With reverent steps he paced around
The limits of the holy ground,
And then the mighty saint set forth
And took his journey to the north.
His pupils, deep in Scripture's page,
Followed behind the holy sage,
And servants from the sacred grove
A hundred wains for convoy drove.

The very birds that winged that air,
The very deer that harboured there,
Forsook the glade and leafy brake
And followed for the hermit's sake.
They travelled far, till in the west
The sun was speeding to his rest,
And made, their portioned journey o'er,
Their halt on Śona's[171] distant shore.
The hermits bathed when sank the sun,
And every rite was duly done,
Oblations paid to Fire, and then
Sate round their chief the holy men.
Ráma and Lakshmaṇ lowly bowed
In reverence to the hermit crowd,
And Ráma, having sate him down
Before the saint of pure renown, [046]
With humble palms together laid
His eager supplication made:
“What country, O my lord, is this,
Fair-smiling in her wealth and bliss?
Deign fully, O thou mighty Seer,
To tell me, for I long to hear.”
Moved by the prayer of Ráma, he
Told forth the country's history.

Canto XXXIV. Brahmadatta.

[171] A river which rises in Budelcund and falls into the Ganges near Patna. It is called also *Hiraṇyaráhu*, Golden-armed, and *Hiraṇyaráha*, Auriferous.

“A king of Brahmá's seed who bore
The name of Kuśa reigned of yore.
Just, faithful to his vows, and true,
He held the good in honour due.
His bride, a queen of noble name,
Of old Vidarbha's[172] monarchs came.
Like their own father, children four,
All valiant boys, the lady bore.
In glorious deeds each nerve they strained,
And well their Warrior part sustained.
To them most just, and true, and brave,
Their father thus his counsel gave:
“Beloved children, ne'er forget
Protection is a prince's debt:
The noble work at once begin,
High virtue and her fruits to win.”
The youths, to all the people dear,
Received his speech with willing ear;
And each went forth his several way,
Foundations of a town to lay.
Kuśámba, prince of high renown,
Was builder of Kauśámbí's town,
And Kuśanábha, just and wise,
Bade high Mahodaya's towers arise.
Amúrtarajas chose to dwell
In Dharmáraṇya's citadel,
And Vasu bade his city fair
The name of Girivraja bear.[173]

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[172] The modern Berar.

[173] According to the Bengal recension the first (Kuśámba) is called Kuśáśva, and his city Kauśáśví. This name does not occur elsewhere. The reading of the northern recension is confirmed by Foê Kouê Ki; p. 385, where the city *Kiaoshangmi* is mentioned. It lay 500 *lis* to the south-west of *Prayága*, on the south bank of the Jumna. *Mahodaya* is another name of Kanyakubja: *Dharmáraṇya*, the wood to which the God of Justice is said to have fled

This fertile spot whereon we stand
Was once the high-souled Vasu's land.
Behold! as round we turn our eyes,
Five lofty mountain peaks arise.
See! bursting from her parent hill,
Sumágadhí, a lovely rill,
Bright gleaming as she flows between
The mountains, like a wreath is seen,
And then through Magadh's plains and groves
With many a fair mæander roves.
And this was Vasu's old domain,
The fertile Magadh's broad champaign,
Which smiling fields of tilth adorn
And diadem with golden corn.

The queen Ghritáchí, nymph most fair,
Married to Kuśanábha, bare
A hundred daughters, lovely-faced,
With every charm and beauty graced.
It chanced the maidens, bright and gay
As lightning-flashes on a day
Of rain time, to the garden went
With song and play and merriment,
And there in gay attire they strayed,
And danced, and laughed, and sang, and played.
The God of Wind who roves at will
All places, as he lists, to fill,
Saw the young maidens dancing there,
Of faultless shape and mien most fair.
“I love you all, sweet girls,” he cried,
“And each shall be my darling bride.
Forsake, forsake your mortal lot,

---

through fear of Soma the Moon-God was in Magadh. Girivraja was in the same neighbourhood. See Lasson's I, A. Vol. I. p. 604.

And gain a life that withers not.
A fickle thing is youth's brief span,
And more than all in mortal man.
Receive unending youth, and be
Immortal, O my loves, with me.”

The hundred girls, to wonder stirred,
The wooing of the Wind-God heard,
Laughed, as a jest, his suit aside,
And with one voice they thus replied:
“O mighty Wind, free spirit who
All life pervadest, through and through,
Thy wondrous power we maidens know;
Then wherefore wilt thou mock us so?
Our sire is Kuśanábha, King;
And we, forsooth, have charms to bring
A God to woo us from the skies;
But honour first we maidens prize.
Far may the hour, we pray, be hence,
When we, O thou of little sense,
Our truthful father's choice refuse,
And for ourselves our husbands choose.
Our honoured sire our lord we deem,
He is to us a God supreme,
And they to whom his high decree
May give us shall our husbands be.”

He heard the answer they returned,
And mighty rage within him burned.
On each fair maid a blast he sent:
Each stately form he bowed and bent.
Bent double by the Wind-God's ire
[047] They sought the palace of their sire,

There fell upon the ground with sighs,
While tears and shame were in their eyes.
The king himself, with troubled brow,
Saw his dear girls so fair but now,
A mournful sight all bent and bowed,
And grieving thus he cried aloud:
“What fate is this, and what the cause?
What wretch has scorned all heavenly laws?
Who thus your forms could curve and break?
You struggle, but no answer make.”

They heard the speech of that wise king
Of their misfortune questioning.
Again the hundred maidens sighed,
Touched with their heads his feet, and cried:
“The God of Wind, pervading space,
Would bring on us a foul disgrace,
And choosing folly's evil way
From virtue's path in scorn would stray.
But we in words like these reproved
The God of Wind whom passion moved:
“Farewell, O Lord! A sire have we,
No women uncontrolled and free.
Go, and our sire's consent obtain
If thou our maiden hands wouldst gain.
No self-dependent life we live:
If we offend, our fault forgive.”
But led by folly as a slave,
He would not hear the rede we gave,
And even as we gently spoke
We felt the Wind-God's crushing stroke.”

The pious king, with grief distressed,
The noble hundred thus addressed:
“With patience, daughters, bear your fate,
Yours was a deed supremely great
When with one mind you kept from shame
The honour of your father's name.
Patience, when men their anger vent,
Is woman's praise and ornament;
Yet when the Gods inflict the blow
Hard is it to support the woe.
Patience, my girls, exceeds all price:
'Tis alms, and truth, and sacrifice.
Patience is virtue, patience fame:
Patience upholds this earthly frame.
And now, I think, is come the time
To wed you in your maiden prime.
Now, daughters, go where'er you will:
Thoughts for your good my mind shall fill.”

The maidens went, consoled, away:
The best of kings, that very day,
Summoned his ministers of state
About their marriage to debate.
Since then, because the Wind-God bent
The damsels' forms for punishment,
That royal town is known to fame
By Kanyákubja's[174] borrowed name.

[174] That is, the City of the Bent Virgins, the modern Kanauj or Canouge.

There lived a sage called Chúli then,
Devoutest of the sons of men;
His days in penance rites he spent,
A glorious saint, most continent.
To him absorbed in tasks austere
The child of Urmilá drew near,
Sweet Somadá, the heavenly maid
And lent the saint her pious aid.
Long time near him the maiden spent,
And served him meek and reverent,
Till the great hermit, pleased with her,
Thus spoke unto his minister:
“Grateful am I for all thy care:
Blest maiden, speak, thy wish declare.”
The sweet-voiced nymph rejoiced to see
The favour of the devotee,
And to that eloquent old man,
Most eloquent she thus began:
“Thou hast, by heavenly grace sustained,
Close union with the Godhead gained.
I long, O Saint, to see a son
By force of holy penance won.
Unwed, a maiden life I live:
A son to me, thy suppliant, give.”
The saint with favour heard her prayer,
And gave a son exceeding fair.
Him, Chúli's spiritual child,
His mother Brahmadatta[175] styled.
King Brahmadatta, rich and great,
In Kámpilí maintained his state,
Ruling, like Indra in his bliss,
His fortunate metropolis.

[175] Literally, Given by *Brahma* or devout contemplation.

King Kuśanábha planned that he
His hundred daughters' lord should be.
To him, obedient to his call,
The happy monarch gave them all.
Like Indra then he took the hand
Of every maiden of the band.
Soon as the hand of each young maid
In Brahmadatta's palm was laid,
Deformity and cares away,
She shone in beauty bright and gay.
Their freedom from the Wind-God's might
Saw Kuśanábha with delight.
Each glance that on their forms he threw
Filled him with raptures ever new.
Then when the rites were all complete,
With highest marks of honour meet
The bridegroom with his brides he sent
To his great seat of government.

The nymph received with pleasant speech
Her daughters; and, embracing each,
Upon their forms she fondly gazed,
And royal Kuśanábha praised.

[048]

Canto XXXV. Visvámitra's Lineage.

“The rites were o'er, the maids were wed,
The bridegroom to his home was sped.
The sonless monarch bade prepare
A sacrifice to gain an heir.
Then Kuśa, Brahmá's son, appeared,
And thus King Kuśanábha cheered:
“Thou shalt, my child, obtain a son
Like thine own self, O holy one.
Through him for ever, Gádhi named,
Shalt thou in all the worlds be famed.”
He spoke, and vanished from the sight
To Brahmá's world of endless light.
Time fled, and, as the saint foretold,
Gádhi was born, the holy-souled.
My sire was he; through him I trace
My line from royal Kuśa's race.
My sister—elder-born was she—
The pure and good Satyavatí,[176]
Was to the great Richíka wed.
Still faithful to her husband dead,
She followed him, most noble dame,
And, raised to heaven in human frame,
A pure celestial stream became.
Down from Himálaya's snowy height,
In floods for ever fair and bright,
My sister's holy waves are hurled
To purify and glad the world.
Now on Himálaya's side I dwell
Because I love my sister well.

---

[176] Now called Kośí (Cosy) corrupted from Kauśikí, daughter of Kuś]a.

“This is one of those personifications of rivers so frequent in the Grecian mythology, but in the similar myths is seen the impress of the genius of each people, austere and profoundly religious in India, graceful and devoted to the worship of external beauty in Greece.” GORRESIO{FNS.

She, for her faith and truth renowned,
Most loving to her husband found,
High-fated, firm in each pure vow,
Is queen of all the rivers now.
Bound by a vow I left her side
And to the Perfect convent hied.
There, by the aid 'twas thine to lend,
Made perfect, all my labours end.
Thus, mighty Prince, I now have told
My race and lineage, high and old,
And local tales of long ago
Which thou, O Ráma, fain wouldst know.
As I have sate rehearsing thus
The midnight hour is come on us.
Now, Ráma, sleep, that nothing may
Our journey of to-morrow stay.
No leaf on any tree is stirred:
Hushed in repose are beast and bird:
Where'er you turn, on every side,
Dense shades of night the landscape hide,
The light of eve is fled: the skies,
Thick-studded with their host of eyes,
Seem a star-forest overhead,
Where signs and constellations spread.
Now rises, with his pure cold ray,
The moon that drives the shades away,
And with his gentle influence brings
Joy to the hearts of living things.
Now, stealing from their lairs, appear
The beasts to whom the night is dear.
Now spirits walk, and every power
That revels in the midnight hour.”

The mighty hermit's tale was o'er,
He closed his lips and spoke no more.
The holy men on every side,
“Well done! well done,” with reverence cried;
“The mighty men of Kuśa's seed
Were ever famed for righteous deed.
Like Brahmá's self in glory shine
The high-souled lords of Kuśa's line,
And thy great name is sounded most,
O Saint, amid the noble host.
And thy dear sister—fairest she
Of streams, the high-born Kauśikí—
Diffusing virtue where she flows,
New splendour on thy lineage throws.”
Thus by the chief of saints addressed
The son of Gádhi turned to rest;
So, when his daily course is done,
Sinks to his rest the beaming sun.
Ráma with Lakshmaṇ, somewhat stirred
To marvel by the tales they heard,
Turned also to his couch, to close
His eyelids in desired repose.

Canto XXXVI. The Birth Of Gangá.

The hours of night now waning fast
On Śona's pleasant shore they passed.
Then, when the dawn began to break,
To Ráma thus the hermit spake:
“The light of dawn is breaking clear,
The hour of morning rites is near.

Rise, Ráma, rise, dear son, I pray,
And make thee ready for the way.”

Then Ráma rose, and finished all
His duties at the hermit's call,
Prepared with joy the road to take,
And thus again in question spake:
“Here fair and deep the Śona flows,
And many an isle its bosom shows:
What way, O Saint, will lead us o'er
And land us on the farther shore?”
The saint replied: “The way I choose
[049] Is that which pious hermits use.”
For many a league they journeyed on
Till, when the sun of mid-day shone,
The hermit-haunted flood was seen
Of Jáhnaví,[177] the Rivers' Queen.
Soon as the holy stream they viewed,
Thronged with a white-winged multitude
Of sárases[178] and swans,[179] delight
Possessed them at the lovely sight;
And then prepared the hermit band
To halt upon that holy strand.
They bathed as Scripture bids, and paid
Oblations due to God and shade.
To Fire they burnt the offerings meet,
And sipped the oil, like Amrit sweet.
Then pure and pleased they sate around
Saint Viśvámitra on the ground.
The holy men of lesser note,

[177] One of the names of the Ganges considered as the daughter of Jahnu. See Canto XLIV.
[178] The Indian Crane.
[179] Or, rather, geese.

In due degree, sate more remote,
While Raghu's sons took nearer place
By virtue of their rank and race.
Then Ráma said: “O Saint, I yearn
The three-pathed Gangá's tale to learn.”

Thus urged, the sage recounted both
The birth of Gangá and her growth:
“The mighty hill with metals stored,
Himálaya, is the mountains' lord,
The father of a lovely pair
Of daughters fairest of the fair:
Their mother, offspring of the will
Of Meru, everlasting hill,
Mená, Himálaya's darling, graced
With beauty of her dainty waist.
Gangá was elder-born: then came
The fair one known by Umá's name.
Then all the Gods of heaven, in need
Of Gangá's help their vows to speed,
To great Himálaya came and prayed
The mountain King to yield the maid.
He, not regardless of the weal
Of the three worlds, with holy zeal
His daughter to the Immortals gave,
Gangá whose waters cleanse and save,
Who roams at pleasure, fair and free,
Purging all sinners, to the sea.
The three-pathed Gangá thus obtained,
The Gods their heavenly homes regained.
Long time the sister Umá passed
In vows austere and rigid fast,
And the king gave the devotee

Immortal Rudra's[180] bride to be,
Matching with that unequalled Lord
His Umá through the worlds adored.
So now a glorious station fills
Each daughter of the King of Hills:
One honoured as the noblest stream,
One mid the Goddesses supreme.
Thus Gangá, King Himálaya's child,
The heavenly river, undefiled,
Rose bearing with her to the sky
Her waves that bless and purify.”

[I am compelled to omit Cantos XXXVII and XXXVIII, THE GLORY OF UMÁ, and THE BIRTH OF KÁRTIKEYA, as both in subject and language offensive to modern taste. They will be found in Schlegel's Latin translation.]

Canto XXXIX. The Sons Of Sagar.

The saint in accents sweet and clear
Thus told his tale for Ráma's ear,
And thus anew the holy man
A legend to the prince began:
“There reigned a pious monarch o'er
Ayodhyá in the days of yore:
Sagar his name: no child had he,
And children much he longed to see.
His honoured consort, fair of face,
Sprang from Vidarbha's royal race,
Keśini, famed from early youth

[180] A name of the God Śiva.

For piety and love of truth.
Aríshṭanemi's daughter fair,
With whom no maiden might compare
In beauty, though the earth is wide,
Sumati, was his second bride.
With his two queens afar he went,
And weary days in penance spent,
Fervent, upon Himálaya's hill
Where springs the stream called Bhrigu' rill.
Nor did he fail that saint to please
With his devout austerities.
And, when a hundred years had fled,
Thus the most truthful Bhrigu said:
“From thee, O Sagar, blameless King,
A mighty host of sons shall spring,
And thou shalt win a glorious name
Which none, O Chief, but thou shall claim.
One of thy queens a son shall bear,
Maintainer of thy race and heir;
And of the other there shall be
Sons sixty thousand born to thee.”

Thus as he spake, with one accord,
To win the grace of that high lord,
The queens, with palms together laid,
In humble supplication prayed:
“Which queen, O Bráhman, of the pair,
The many, or the one shall bear?
Most eager, Lord, are we to know,
And as thou sayest be it so.” [050]
With his sweet speech the saint replied:
“Yourselves, O Queens, the choice decide.
Your own discretion freely use
Which shall the one or many choose:

One shall the race and name uphold,
The host be famous, strong, and bold.
Which will have which?” Then Keśini
The mother of one heir would be.
Sumati, sister of the king[181]
Of all the birds that ply the wing,
To that illustrious Bráhman sued
That she might bear the multitude
Whose fame throughout the world should sound
For mighty enterprise renowned.
Around the saint the monarch went,
Bowing his head, most reverent.
Then with his wives, with willing feet,
Resought his own imperial seat.
Time passed. The elder consort bare
A son called Asamanj, the heir.
Then Sumati, the younger, gave
Birth to a gourd,[182] O hero brave,
Whose rind, when burst and cleft in two,
Gave sixty thousand babes to view.
All these with care the nurses laid
In jars of oil; and there they stayed,
Till, youthful age and strength complete,
Forth speeding from each dark retreat,
All peers in valour, years, and might,
The sixty thousand came to light.
Prince Asamanj, brought up with care,
Scourge of his foes, was made the heir.
But liegemen's boys he used to cast
To Sarjú's waves that hurried past,
Laughing the while in cruel glee

[181] Garuḍa.
[182] Ikshváku, the name of a king of Ayodhyá who is regarded as the founder of the Solar race, means also a *gourd*. Hence, perhaps, the myth.

Their dying agonies to see.
This wicked prince who aye withstood
The counsel of the wise and good,
Who plagued the people in his hate,
His father banished from the state.
His son, kind-spoken, brave, and tall,
Was Anśumán, beloved of all.

Long years flew by. The king decreed
To slay a sacrificial steed.
Consulting with his priestly band
He vowed the rite his soul had planned,
And, Veda skilled, by their advice
Made ready for the sacrifice.

Canto XL. The Cleaving Of The Earth.

The hermit ceased: the tale was done:
Then in a transport Raghu's son
Again addressed the ancient sire
Resplendent as a burning fire:
“O holy man, I fain would hear
The tale repeated full and clear
How he from whom my sires descend
Brought the great rite to happy end.”
The hermit answered with a smile:
“Then listen, son of Raghu, while
My legendary tale proceeds
To tell of high-souled Sagar's deeds.
Within the spacious plain that lies
From where Himálaya's heights arise

To where proud Vindhya's rival chain
Looks down upon the subject plain—
A land the best for rites declared[183].
—
His sacrifice the king prepared.
And Anśumán the prince—for so
Sagar advised—with ready bow
Was borne upon a mighty car
To watch the steed who roamed afar.
But Indra, monarch of the skies,
Veiling his form in demon guise,
Came down upon the appointed day
And drove the victim horse away.
Reft of the steed the priests, distressed,
The master of the rite addressed:
"Upon the sacred day by force
A robber takes the victim horse.
Haste, King! now let the thief be slain;
Bring thou the charger back again:
The sacred rite prevented thus
Brings scathe and woe to all of us.
Rise, monarch, and provide with speed
That naught its happy course impede."

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[183] "The region here spoken of is called in the Laws of Manu *Madhyadeśa* or the middle region. 'The region situated between the Himálaya and the Vindhya Mountains … is called *Madhyadeśa*, or the middle region; the space comprised between these two mountains from the eastern to the western sea is called by sages Áryávartta, *the seat of honourable men*.' (MANU{FNS, II, 21, 22.) The Sanskrit Indians called themselves Áryans, which means *honourable*, *noble*, to distinguish themselves from the surrounding nations of different origin." GORRESIO{FNS

King Sagar in his crowded court
Gave ear unto the priests' report.
He summoned straightway to his side
His sixty thousand sons, and cried:
“Brave sons of mine, I knew not how
These demons are so mighty now:
The priests began the rite so well
All sanctified with prayer and spell.
If in the depths of earth he hide,
Or lurk beneath the ocean's tide, [051]
Pursue, dear sons, the robber's track;
Slay him and bring the charger back.
The whole of this broad earth explore,
Sea-garlanded, from shore to shore:
Yea, dig her up with might and main
Until you see the horse again.
Deep let your searching labour reach,
A league in depth dug out by each.
The robber of our horse pursue,
And please your sire who orders you.
My grandson, I, this priestly train,
Till the steed comes, will here remain.”

Their eager hearts with transport burned
As to their task the heroes turned.
Obedient to their father, they
Through earth's recesses forced their way.
With iron arms' unflinching toil
Each dug a league beneath the soil.
Earth, cleft asunder, groaned in pain,
As emulous they plied amain
Sharp-pointed coulter, pick, and bar,
Hard as the bolts of Indra are.
Then loud the horrid clamour rose

Of monsters dying neath their blows,
Giant and demon, fiend and snake,
That in earth's core their dwelling make.
They dug, in ire that naught could stay,
Through sixty thousand leagues their way,
Cleaving the earth with matchless strength
Till hell itself they reached at length.
Thus digging searched they Jambudvip[184]
With all its hills and mountains steep.
Then a great fear began to shake
The heart of God, bard, fiend, and snake,
And all distressed in spirit went
Before the Sire Omnipotent.
With signs of woe in every face
They sought the mighty Father's grace,
And trembling still and ill at ease
Addressed their Lord in words like these:
“The sons of Sagar, Sire benign,
Pierce the whole earth with mine on mine,
And as their ruthless work they ply
Innumerable creatures die.
“This is the thief,” the princes say,
“Who stole our victim steed away.
This marred the rite, and caused us ill,
And so their guiltless blood they spill.”

Canto XLI. Kapil.

[184] Said to be so called from the Jambu, or Rose Apple, abounding in it, and signifying according to the Puránas the central division of the world, the known world.

The father lent a gracious ear
And listened to their tale of fear,
And kindly to the Gods replied
Whom woe and death had terrified:
"The wisest Vásudeva,[185] who
The Immortals' foe, fierce Madhu, slew,
Regards broad Earth with love and pride
And guards, in Kapil's form, his bride.[186]
His kindled wrath will quickly fall
On the king's sons and burn them all.
This cleaving of the earth his eye
Foresaw in ages long gone by:
He knew with prescient soul the fate
That Sagar's children should await."

The Three-and-thirty,[187] freed from fear,
Sought their bright homes with hopeful cheer.
Still rose the great tempestuous sound
As Sagar's children pierced the ground.
When thus the whole broad earth was cleft,
And not a spot unsearched was left,

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[185] Here used as a name of Vishṇu.

[186] Kings are called the husbands of their kingdoms or of the earth; "She and his kingdom were his only brides." *Raghuvaṅśa.*

"Doubly divorced! Bad men, you violate
A double marriage, 'twixt my crown and me,
And then between me and my married wife."

King Richard II. Act V. Sc. I.

[187] The thirty-three Gods are said in the *Aitareya Bráhmaṇa*, Book I. ch. II. 10. to be the eight Vasus, the eleven Rudras, the twelve Ádityas, Prajápati, either Brahmá or Daksha, and Vashatkára or deified oblation. This must have been the actual number at the beginning of the Vedic religion gradually increased by successive mythical and religious creations till the Indian Pantheon was crowded with abstractions of every kind. Through the reverence with which the words of the Veda were regarded, the immense host of multiplied divinities, in later times, still bore the name of the Thirty-three Gods.

Back to their home the princes sped,
And thus unto their father said:
“We searched the earth from side to side,
While countless hosts of creatures died.
Our conquering feet in triumph trod
On snake and demon, fiend and God;
But yet we failed, with all our toil,
To find the robber and the spoil.
What can we more? If more we can,
Devise, O King, and tell thy plan.”

His children's speech King Sagar heard,
And answered thus, to anger stirred:
“Dig on, and ne'er your labour stay
Till through earth's depths you force your way.
Then smite the robber dead, and bring
[052] The charger back with triumphing.”
The sixty thousand chiefs obeyed:
Deep through the earth their way they made.
Deep as they dug and deeper yet
The immortal elephant they met,
Famed Vírúpáksha[188] vast of size,
Upon whose head the broad earth lies:
The mighty beast who earth sustains

[188] “One of the elephants which, according to an ancient belief popular in India, supported the earth with their enormous backs; when one of these elephants shook his wearied head the earth trembled with its woods and hills. An idea, or rather a mythical fancy, similar to this, but reduced to proportions less grand, is found in Virgil when he speaks of Enceladus buried under Ætna:”

“adi semiustum fulmine corpus
Urgeri mole hac, ingentemque insuper Ætnam
Impositam, ruptis flammam expirare caminis;
Et fessum quoties mutat latus, intre mere omnem
iam, et cœlum subtexere fumo.”

Æneid. Lib. III. GORRESIO{FNS.

With shaggy hills and wooded plains.
When, with the changing moon, distressed,
And longing for a moment's rest,
His mighty head the monster shakes,
Earth to the bottom reels and quakes.
Around that warder strong and vast
With reverential steps they passed.
Nor, when the honour due was paid,
Their downward search through earth delayed.
But turning from the east aside
Southward again their task they plied.
There Mahápadma held his place,
The best of all his mighty race,
Like some huge hill, of monstrous girth,
Upholding on his head the earth.
When the vast beast the princes saw,
They marvelled and were filled with awe.
The sons of high-souled Sagar round
That elephant in reverence wound.
Then in the western region they
With might unwearied cleft their way.
There saw they with astonisht eyes
Saumanas, beast of mountain size.
Round him with circling steps they went
With greetings kind and reverent.

On, on—no thought of rest or stay—
They reached the seat of Soma's sway.
There saw they Bhadra, white as snow,
With lucky marks that fortune show,
Bearing the earth upon his head.
Round him they paced with solemn tread,
And honoured him with greetings kind,
Then downward yet their way they mined.
They gained the tract 'twixt east and north
Whose fame is ever blazoned forth,[189]
And by a storm of rage impelled,
Digging through earth their course they held.

Then all the princes, lofty-souled,
Of wondrous vigour, strong and bold,
Saw Vásudeva[190] standing there
In Kapil's form he loved to wear,
And near the everlasting God
The victim charger cropped the sod.
They saw with joy and eager eyes
The fancied robber and the prize,
And on him rushed the furious band
Crying aloud, Stand, villain! stand!
“Avaunt! avaunt!” great Kapil cried,
His bosom flusht with passion's tide;

---

[189] “The Devas and Asuras (Gods and Titans) fought in the east, the south, the west, and the north, and the Devas were defeated by the Asuras in all these directions. They then fought in the north-eastern direction; there the Devas did not sustain defeat. This direction is *aparájitá*, *i.e.* unconquerable. Thence one should do work in this direction, and have it done there; for such a one (alone) is able to clear off his debts.” HAUG'S{FNS *Aitareya Bráhmanam*, Vol. II, p. 33.

The debts here spoken of are a man's religious obligations to the Gods, the Pitaras or Manes, and men.

[190] Vishṇu.

Then by his might that proud array
All scorcht to heaps of ashes lay.[191]

Canto XLII. Sagar's Sacrifice.

Then to the prince his grandson, bright
With his own fame's unborrowed light,
King Sagar thus began to say,
Marvelling at his sons' delay:
“Thou art a warrior skilled and bold,
Match for the mighty men of old.
Now follow on thine uncles' course
And track the robber of the horse. [053]
To guard thee take thy sword and bow,
for huge and strong are beasts below.
There to the reverend reverence pay,
And kill the foes who check thy way;
Then turn successful home and see
My sacrifice complete through thee.”

[191] “It appears to me that this mythical story has reference to the volcanic phenomena of nature. Kapil may very possibly be that hidden fiery force which suddenly unprisons itself and bursts forth in volcanic effects. Kapil is, moreover, one of the names of Agni the God of Fire.” GORRESIO{FNS.

Obedient to the high-souled lord
Grasped Anśumán his bow and sword,
And hurried forth the way to trace
With youth and valour's eager pace.
On sped he by the path he found
Dug by his uncles underground.
The warder elephant he saw
Whose size and strength pass Nature's law,
Who bears the world's tremendous weight,
Whom God, fiend, giant venerate,
Bird, serpent, and each flitting shade,
To him the honour meet he paid
With circling steps and greeting due,
And further prayed him, if he knew,
To tell him of his uncles' weal,
And who had dared the horse to steal.
To him in war and council tried
The warder elephant replied:
“Thou, son of Asamanj, shalt lead
In triumph back the rescued steed.”

As to each warder beast he came
And questioned all, his words the same,
The honoured youth with gentle speech
Drew eloquent reply from each,
That fortune should his steps attend,
And with the horse he home should wend.
Cheered with the grateful answer, he
Passed on with step more light and free,
And reached with careless heart the place
Where lay in ashes Sagar's race.
Then sank the spirit of the chief
Beneath that shock of sudden grief,
And with a bitter cry of woe

He mourned his kinsmen fallen so.
He saw, weighed down by woe and care,
The victim charger roaming there.
Yet would the pious chieftain fain
Oblations offer to the slain:
But, needing water for the rite,
He looked and there was none in sight
His quick eye searching all around
The uncle of his kinsmen found,
King Garuḍ, best beyond compare
Of birds who wing the fields of air.
Then thus unto the weeping man
The son of Vinatá[192] began:
“Grieve not, O hero, for their fall
Who died a death approved of all.
Of mighty strength, they met their fate
By Kapil's hand whom none can mate.
Pour forth for them no earthly wave,
A holier flood their spirits crave.
If, daughter of the Lord of Snow,
Gangá would turn her stream below,
Her waves that cleanse all mortal stain
Would wash their ashes pure again.
Yea, when her flood whom all revere
Rolls o'er the dust that moulders here,
The sixty thousand, freed from sin,
A home in Indra's heaven shall win.
Go, and with ceaseless labour try
To draw the Goddess from the sky.
Return, and with thee take the steed;
So shall thy grandsire's rite succeed.”

[192] Garuḍ was the son of Kaśyap and Vinatá.

Prince Anśumán the strong and brave
Followed the rede Suparṇa[193] gave.
The glorious hero took the horse,
And homeward quickly bent his course.
Straight to the anxious king he hied,
Whom lustral rites had purified,
The mournful story to unfold
And all the king of birds had told.
The tale of woe the monarch heard,
Nor longer was the rite deferred:
With care and just observance he
Accomplished all, as texts decree.
The rites performed, with brighter fame,
Mighty in counsel, home he came.
He longed to bring the river down,
But found no plan his wish to crown.
He pondered long with anxious thought
But saw no way to what he sought.
Thus thirty thousand years he spent,
And then to heaven the monarch went.

Canto XLIII. Bhagírath.

When Sagar thus had bowed to fate,
The lords and commons of the state
Approved with ready heart and will
Prince Anśumán his throne to fill.
He ruled, a mighty king, unblamed,
Sire of Dilípa justly famed.

[193] Garuḍ.

To him, his child and worthy heir,
The king resigned his kingdom's care,
And on Himálaya's pleasant side
His task austere of penance plied.
Bright as a God in clear renown
He planned to bring pure Gangá down.
There on his fruitless hope intent
Twice sixteen thousand years he spent,
And in the grove of hermits stayed
Till bliss in heaven his rites repaid.
Dilípa then, the good and great,
Soon as he learnt his kinsmen's fate,
Bowed down by woe, with troubled mind, [054]
Pondering long no cure could find.
“How can I bring,” the mourner sighed,
“To cleanse their dust, the heavenly tide?
How can I give them rest, and save
Their spirits with the offered wave?”
Long with this thought his bosom skilled
In holy discipline was filled.
A son was born, Bhagírath named,
Above all men for virtue famed.
Dilípa many a rite ordained,
And thirty thousand seasons reigned.
But when no hope the king could see
His kinsmen from their woe to free,
The lord of men, by sickness tried,
Obeyed the law of fate, and died;
He left the kingdom to his son,
And gained the heaven his deeds had won.
The good Bhagírath, royal sage,
Had no fair son to cheer his age.
He, great in glory, pure in will,
Longing for sons was childless still.

Then on one wish, one thought intent,
Planning the heavenly stream's descent,
Leaving his ministers the care
And burden of his state to bear,
Dwelling in far Gokarna[194] he
Engaged in long austerity.
With senses checked, with arms upraised,
Five fires[195] around and o'er him blazed.
Each weary month the hermit passed
Breaking but once his awful fast.
In winter's chill the brook his bed,
In rain, the clouds to screen his head.
Thousands of years he thus endured
Till Brahmá's favour was assured,
And the high Lord of living things
Looked kindly on his sufferings.
With trooping Gods the Sire came near
The king who plied his task austere:
“Blest Monarch, of a glorious race,
Thy fervent rites have won my grace.
Well hast thou wrought thine awful task:
Some boon in turn, O Hermit, ask.”

Bhagírath, rich in glory's light,
The hero with the arm of might,
Thus to the Lord of earth and sky
Raised suppliant hands and made reply:
“If the great God his favour deigns,
And my long toil its fruit obtains,
Let Sagar's sons receive from me
Libations that they long to see.
Let Gangá with her holy wave

[194] A famous and venerated region near the Malabar coast.
[195] That is four fires and the sun.

The ashes of the heroes lave,
That so my kinsmen may ascend
To heavenly bliss that ne'er shall end.
And give, I pray, O God, a son,
Nor let my house be all undone.
Sire of the worlds! be this the grace
Bestowed upon Ikshváku's race.”

The Sire, when thus the king had prayed,
In sweet kind words his answer made.
“High, high thy thought and wishes are,
Bhagírath of the mighty car!
Ikshváku's line is blest in thee,
And as thou prayest it shall be.
Gangá, whose waves in Swarga[196] flow,
Is daughter of the Lord of Snow.
Win Śiva that his aid be lent
To hold her in her mid descent,
For earth alone will never bear
Those torrents hurled from upper air;
And none may hold her weight but He,
The Trident wielding deity.”
Thus having said, the Lord supreme
Addressed him to the heavenly stream;
And then with Gods and Maruts[197] went
To heaven above the firmament.

Canto XLIV. The Descent Of Gangá.

[196] Heaven.
[197] Wind-Gods.

The Lord of life the skies regained:
The fervent king a year remained
With arms upraised, refusing rest
While with one toe the earth he pressed,
Still as a post, with sleepless eye,
The air his food, his roof the sky.
The year had past. Then Umá's lord,[198]
King of creation, world adored,
Thus spoke to great Bhagírath: “I,
Well pleased thy wish will gratify,
And on my head her waves shall fling
The daughter of the Mountains' King!”

He stood upon the lofty crest
That crowns the Lord of Snow,
And bade the river of the Blest
Descend on earth below.
Himálaya's child, adored of all,
The haughty mandate heard,
And her proud bosom, at the call,
With furious wrath was stirred.
Down from her channel in the skies
With awful might she sped
With a giant's rush, in a giant's size,
On Śiva's holy head.
“He calls me,” in her wrath she cried,
“And all my flood shall sweep
And whirl him in its whelming tide
To hell's profoundest deep.”
He held the river on his head,
And kept her wandering, where,
Dense as Himálaya's woods, were spread
[055] The tangles of his hair.

[198] Śiva.

No way to earth she found, ashamed,
Though long and sore she strove,
Condemned, until her pride were tamed,
Amid his locks to rove.
There, many lengthening seasons through,
The wildered river ran:
Bhagírath saw it, and anew
His penance dire began.
Then Śiva, for the hermit's sake,
Bade her long wanderings end,
And sinking into Vindu's lake
Her weary waves descend.
From Gangá, by the God set free,
Seven noble rivers came;
Hládiní, Pávaní, and she
Called Naliní by name:
These rolled their lucid waves along
And sought the eastern side.
Suchakshu, Sítá fair and strong,
And Sindhu's mighty tide—[199]
These to the region of the west
With joyful waters sped:
The seventh, the brightest and the best,
Flowed where Bhagírath led.
On Śiva's head descending first
A rest the torrents found:
Then down in all their might they burst
And roared along the ground.
On countless glittering scales the beam
Of rosy morning flashed,

[199] The lake Vindu does not exist. Of the seven rivers here mentioned two only, the Ganges and the Sindhu or Indus, are known to geographers. Hládiní means the Gladdener, Pávaní the Purifier, Naliní the Lotus-Clad, and Suchakshu the Fair-eyed.

Where fish and dolphins through the stream
  Fallen and falling dashed.
Then bards who chant celestial lays
  And nymphs of heavenly birth
Flocked round upon that flood to gaze
  That streamed from sky to earth.
The Gods themselves from every sphere,
  Incomparably bright,
Borne in their golden cars drew near
  To see the wondrous sight.
The cloudless sky was all aflame
  With the light of a hundred suns
Where'er the shining chariots came
  That bore those holy ones.
So flashed the air with crested snakes
  And fish of every hue
As when the lightning's glory breaks
  Through fields of summer blue.
And white foam-clouds and silver spray
  Were wildly tossed on high,
Like swans that urge their homeward way
  Across the autumn sky.
Now ran the river calm and clear
  With current strong and deep:
Now slowly broadened to a mere,
  Or scarcely seemed to creep.
Now o'er a length of sandy plain
  Her tranquil course she held;
Now rose her waves and sank again,
  By refluent waves repelled.
So falling first on Śiva's head,
Thence rushing to their earthly bed,
In ceaseless fall the waters streamed,
And pure with holy lustre gleamed.

Then every spirit, sage, and bard,
Condemned to earth by sentence hard,
Pressed eagerly around the tide
That Śiva's touch had sanctified.
Then they whom heavenly doom had hurled,
Accursed, to this lower world,
Touched the pure wave, and freed from sin
Resought the skies and entered in.
And all the world was glad, whereon
The glorious water flowed and shone,
For sin and stain were banished thence
By the sweet river's influence.
First, in a car of heavenly frame,
The royal saint of deathless name,
Bhagírath, very glorious rode,
And after him fair Gangá flowed.
God, sage, and bard, the chief in place
Of spirits and the Nága race,
Nymph, giant, fiend, in long array
Sped where Bhagírath led the way;
And all the hosts the flood that swim
Followed the stream that followed him.
Where'er the great Bhagírath led,
There ever glorious Gangá fled,
The best of floods, the rivers' queen,
Whose waters wash the wicked clean.

It chanced that Jahnu, great and good,
Engaged with holy offerings stood;
The river spread her waves around
Flooding his sacrificial ground.
The saint in anger marked her pride,
And at one draught her stream he dried.
Then God, and sage, and bard, afraid,

To noble high-souled Jahnu prayed,
And begged that he would kindly deem
His own dear child that holy stream.
Moved by their suit, he soothed their fears
And loosed her waters from his ears.
Hence Gangá through the world is styled
Both Jáhnavi and Jahnu's child.
Then onward still she followed fast,
And reached the great sea bank at last.
Thence deep below her way she made
To end those rites so long delayed.
The monarch reached the Ocean's side,
And still behind him Gangá hied.
He sought the depths which open lay
Where Sagar's sons had dug their way.
So leading through earth's nether caves
[056] The river's purifying waves,
Over his kinsmen's dust the lord
His funeral libation poured.
Soon as the flood their dust bedewed,
Their spirits gained beatitude,
And all in heavenly bodies dressed
Rose to the skies' eternal rest.

Then thus to King Bhagírath said
Brahmá, when, coming at the head
Of all his bright celestial train,
He saw those spirits freed from stain:
“Well done! great Prince of men, well done!
Thy kinsmen bliss and heaven have won.
The sons of Sagar mighty-souled,
Are with the Blest, as Gods, enrolled,
Long as the Ocean's flood shall stand
Upon the border of the land,

So long shall Sagar's sons remain,
And, godlike, rank in heaven retain.
Gangá thine eldest child shall be,
Called from thy name Bhágirathí;
Named also—for her waters fell
From heaven and flow through earth and hell—
Tripathagá, stream of the skies,
Because three paths she glorifies.
And, mighty King, 'tis given thee now
To free thee and perform thy vow.
No longer, happy Prince, delay
Drink-offerings to thy kin to pay.
For this the holiest Sagar sighed,
But mourned the boon he sought denied.
Then Anśumán, dear Prince! although
No brighter name the world could show,
Strove long the heavenly flood to gain
To visit earth, but strove in vain.
Nor was she by the sages' peer,
Blest with all virtues, most austere,
Thy sire Dilípa, hither brought,
Though with fierce prayers the boon he sought.
But thou, O King, earned success,
And won high fame which God will bless.
Through thee, O victor of thy foes,
On earth this heavenly Gangá flows,
And thou hast gained the meed divine
That waits on virtue such as thine.
Now in her ever holy wave
Thyself, O best of heroes, lave:
So shalt thou, pure from every sin,
The blessed fruit of merit win.
Now for thy kin who died of yore
The meet libations duly pour.

Above the heavens I now ascend:
Depart, and bliss thy steps attend.”

Thus to the mighty king who broke
His foemens' might, Lord Brahmá spoke,
And with his Gods around him rose
To his own heaven of blest repose.
The royal sage no more delayed,
But, the libation duly paid,
Home to his regal city hied
With water cleansed and purified.
There ruled he his ancestral state,
Best of all men, most fortunate.
And all the people joyed again
In good Bhagírath's gentle reign.
Rich, prosperous, and blest were they,
And grief and sickness fled away.
Thus, Ráma, I at length have told
How Gangá came from heaven of old.
Now, for the evening passes swift,
I wish thee each auspicious gift.
This story of the flood's descent
Will give—for 'tis most excellent—
Wealth, purity, fame, length of days,
And to the skies its hearers raise”

Canto XLV. The Quest Of The Amrit.

High and more high their wonder rose
As the strange story reached its close,
And thus, with Lakshmaṇ, Ráma, best
Of Raghu's sons, the saint addressed:
“Most wondrous is the tale which thou
Hast told of heavenly Gangá, how
From realms above descending she
Flowed through the land and filled the sea.
In thinking o'er what thou hast said
The night has like a moment fled,
Whose hours in musing have been spent
Upon thy words most excellent:
So much, O holy Sage, thy lore
Has charmed us with this tale of yore.”

Day dawned. The morning rites were done
And the victorious Raghu's son
Addressed the sage in words like these,
Rich in his long austerities:
“The night is past: the morn is clear;
Told is the tale so good to hear:
Now o'er that river let us go,
Three-pathed, the best of all that flow.
This boat stands ready on the shore
To bear the holy hermits o'er,
Who of thy coming warned, in haste,
The barge upon the bank have placed.”

And Kuśik's son approved his speech,
And moving to the sandy beach,
Placed in the boat the hermit band,
And reached the river's further strand.
On the north bank their feet they set,
And greeted all the saints they met.

On Gangá's shore they lighted down,
And saw Viśálá's lovely town.
Thither, the princes by his side,
The best of holy hermits hied.
[057] It was a town exceeding fair
That might with heaven itself compare.
Then, suppliant palm to palm applied,
Famed Ráma asked his holy guide:
“O best of hermits, say what race
Of monarchs rules this lovely place.
Dear master, let my prayer prevail,
For much I long to hear the tale.”
Moved by his words, the saintly man
Viśálá's ancient tale began:
“List, Ráma, list, with closest heed
The tale of Indra's wondrous deed,
And mark me as I truly tell
What here in ancient days befell.
Ere Krita's famous Age[200] had fled,
Strong were the sons of Diti[201] bred;
And Aditi's brave children too
Were very mighty, good, and true.
The rival brothers fierce and bold
Were sons of Kaśyap lofty-souled.
Of sister mothers born, they vied,
Brood against brood, in jealous pride.
Once, as they say, band met with band,
And, joined in awful council, planned
To live, unharmed by age and time,
Immortal in their youthful prime.
Then this was, after due debate,

[200] The First or Golden Age.
[201] Diti and Aditi were wives of Kaśyap, and mothers respectively of Titans and Gods.

The counsel of the wise and great,
To churn with might the milky sea[202]
The life-bestowing drink to free.
This planned, they seized the Serpent King,
Vásuki, for their churning-string,
And Mandar's mountain for their pole,
And churned with all their heart and soul.
As thus, a thousand seasons through,
This way and that the snake they drew,
Biting the rocks, each tortured head,
A very deadly venom shed.
Thence, bursting like a mighty flame,
A pestilential poison came,
Consuming, as it onward ran,
The home of God, and fiend, and man.
Then all the suppliant Gods in fear
To Śankar,[203] mighty lord, drew near.
To Rudra, King of Herds, dismayed,
“Save us, O save us, Lord!” they prayed.
Then Vishṇu, bearing shell, and mace,
And discus, showed his radiant face,
And thus addressed in smiling glee
The Trident wielding deity:
“What treasure first the Gods upturn
From troubled Ocean, as they churn,
Should—for thou art the eldest—be
Conferred, O best of Gods, on thee.
Then come, and for thy birthright's sake,
This venom as thy first fruits take.”
He spoke, and vanished from their sight,
When Śiva saw their wild affright,
And heard his speech by whom is borne

[202] One of the seven seas surrounding as many worlds in concentric rings.
[203] Śankar and Rudra are names of Śiva.

The mighty bow of bending horn,[204]
The poisoned flood at once he quaffed
As 'twere the Amrit's heavenly draught.
Then from the Gods departing went
Śiva, the Lord pre-eminent.
The host of Gods and Asurs still
Kept churning with one heart and will.
But Mandar's mountain, whirling round,
Pierced to the depths below the ground.
Then Gods and bards in terror flew
To him who mighty Madhu slew.
“Help of all beings! more than all,
The Gods on thee for aid may call.
Ward off, O mighty-armed! our fate,
And bear up Mandar's threatening weight.”
Then Vishṇu, as their need was sore,
The semblance of a tortoise wore,
And in the bed of Ocean lay
The mountain on his back to stay.
Then he, the soul pervading all,
Whose locks in radiant tresses fall,
One mighty arm extended still,
And grasped the summit of the hill.
So ranged among the Immortals, he
Joined in the churning of the sea.

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[204] “Śárṅgin, literally *carrying a bow of horn*, is a constantly recurring name of Vishṇu. The Indians also, therefore, knew the art of making bows out of the hons of antelopes or wild goats, which Homer ascribes to the Trojans of the heroic age.” SCHLEGEL{FNS.

A thousand years had reached their close,
When calmly from the ocean rose
The gentle sage[205] with staff and can,
Lord of the art of healing man.
Then as the waters foamed and boiled,
As churning still the Immortals toiled,
Of winning face and lovely frame,
Forth sixty million fair ones came.
Born of the foam and water, these
Were aptly named Apsarases.[206] [058]
Each had her maids. The tongue would fail—
So vast the throng—to count the tale.
But when no God or Titan wooed
A wife from all that multitude,
Refused by all, they gave their love
In common to the Gods above.
Then from the sea still vext and wild
Rose Surá,[207] Varuṇ's maiden child.

A fitting match she sought to find:

But Diti's sons her love declined,

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[205] Dhanvantari, the physician of the Gods.

[206] The poet plays upon the word and fancifully derives it from *apsu*, the locative case plural of *ap*, water, and *rasa*, taste.… The word is probably derived from *ap*, water, and *sri*, to go, and seems to signify *inhabitants of the water*, nymphs of the stream; or, as Goldstücker thinks (Dict. s.v.) these divinities were originally personifications of the vapours which are attracted by the sun and form into mist or clouds.

[207] "*Surá*, in the feminine comprehends all sorts of intoxicating liquors, many kinds of which the Indians from the earliest times distilled and prepared from rice, sugar-cane, the palm tree, and various flowers and plants. Nothing is considered more disgraceful among orthodox Hindus than drunkenness, and the use of wine is forbidden not only to Bráhmans but the two other orders as well.… So it clearly appears derogatory to the dignity of the Gods to have received a nymph so pernicious, who ought rather to have been made over to the Titans. However the etymological fancy has prevailed. The word *Sura*, a God, is derived from the indeclinable *Swar* heaven." SCHLEGEL{FNS.

Their kinsmen of the rival brood
To the pure maid in honour sued.
Hence those who loved that nymph so fair
The hallowed name of Suras bear.
And Asurs are the Titan crowd
Her gentle claims who disallowed.
Then from the foamy sea was freed
Uchchaihśravas,[208] the generous steed,
And Kaustubha, of gems the gem,[209]
And Soma, Moon God, after them.

At length when many a year had fled,
Up floated, on her lotus bed,
A maiden fair and tender-eyed,
In the young flush of beauty's pride.
She shone with pearl and golden sheen,
And seals of glory stamped her queen,
On each round arm glowed many a gem,
On her smooth brows, a diadem.
Rolling in waves beneath her crown
The glory of her hair flowed down,
Pearls on her neck of price untold,
The lady shone like burnisht gold.
Queen of the Gods, she leapt to land,
A lotus in her perfect hand,
And fondly, of the lotus-sprung,
To lotus-bearing Vishṇu clung.

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[208] Literally, high-eared, the horse of Indra. Compare the production of the horse from the sea by Neptune.

[209]

"And Kaustubha the best
Of gems that burns with living light
Upon Lord Vishṇu's breast."

Churning of the Ocean.

Her Gods above and men below
As Beauty's Queen and Fortune know.[210]
Gods, Titans, and the minstrel train
Still churned and wrought the troubled main.
At length the prize so madly sought,
The Amrit, to their sight was brought.
For the rich spoil, 'twixt these and those
A fratricidal war arose,
And, host 'gainst host in battle, set,
Aditi's sons and Diti's met.
United, with the giants' aid,
Their fierce attack the Titans made,
And wildly raged for many a day
That universe-astounding fray.
When wearied arms were faint to strike,
And ruin threatened all alike,
Vishṇu, with art's illusive aid,
The Amrit from their sight conveyed.
That Best of Beings smote his foes
Who dared his deathless arm oppose:
Yea, Vishṇu, all-pervading God,
Beneath his feet the Titans trod
Aditi's race, the sons of light,
slew Diti's brood in cruel fight.

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[210] "That this story of the birth of Lakshmí is of considerable antiquity is evident from one of her names *Kshírábdhi-tanayá*, daughter of the Milky Sea, which is found in *Amarasinha* the most ancient of Indian lexicographers. The similarity to the Greek myth of Venus being born from the foam of the sea is remarkable."

"In this description of Lakshmí one thing only offends me, that she is said to have four arms. Each of Vishṇu's arms, single, as far as the elbow, there branches into two; but Lakshmí in all the brass seals that I possess or remember to have seen has two arms only. Nor does this deformity of redundant limbs suit the pattern of perfect beauty." SCHLEGEL{FNS. I have omitted the offensive epithet.

Then town-destroying[211] Indra gained
His empire, and in glory reigned
O'er the three worlds with bard and sage
Rejoicing in his heritage.

Canto XLVI. Diti's Hope.

But Diti, when her sons were slain,
Wild with a childless mother's pain,
To Kaśyap spake, Marícha's son,
[059] Her husband: “O thou glorious one!
Dead are the children, mine no more,
The mighty sons to thee I bore.
Long fervour's meed, I crave a boy
Whose arm may Indra's life destroy.
The toil and pain my care shall be:
To bless my hope depends on thee.
Give me a mighty son to slay
Fierce Indra, gracious lord! I pray.”

[211] Purandhar, a common title of Indra.

Then glorious Kaśyap thus replied
To Diti, as she wept and sighed:
“Thy prayer is heard, dear saint! Remain
Pure from all spot, and thou shalt gain
A son whose arm shall take the life
Of Indra in the battle strife.
For full a thousand years endure
Free from all stain, supremely pure;
Then shall thy son and mine appear,
Whom the three worlds shall serve with fear.”
These words the glorious Kaśyap said,
Then gently stroked his consort's head,
Blessed her, and bade a kind adieu,
And turned him to his rites anew.
Soon as her lord had left her side,
Her bosom swelled with joy and pride.
She sought the shade of holy boughs,
And there began her awful vows.
While yet she wrought her rites austere,
Indra, unbidden, hastened near,
With sweet observance tending her,
A reverential minister.
Wood, water, fire, and grass he brought,
Sweet roots and woodland fruit he sought,
And all her wants, the Thousand-eyed,
With never-failing care, supplied,
With tender love and soft caress
Removing pain and weariness.

When, of the thousand years ordained,
Ten only unfulfilled remained,
Thus to her son, the Thousand-eyed,
The Goddess in her triumph cried:
“Best of the mighty! there remain

But ten short years of toil and pain;
These years of penance soon will flee,
And a new brother thou shalt see.
Him for thy sake I'll nobly breed,
And lust of war his soul shall feed;
Then free from care and sorrow thou
Shalt see the worlds before him bow."[212]

Canto XLVII. Sumati.

Thus to Lord Indra, Thousand-eyed,
Softly beseeching Diti sighed.
When but a blighted bud was left,
Which Indra's hand in seven had cleft:[213]
"No fault, O Lord of Gods, is thine;
The blame herein is only mine.
But for one grace I fain would pray,
As thou hast reft this hope away.
This bud, O Indra, which a blight
Has withered ere it saw the light—
From this may seven fair spirits rise
To rule the regions of the skies.
Be theirs through heaven's unbounded space

[212] A few verses are here left untranslated on account of the subject and language being offensive to modern taste.

[213] "In this myth of Indra destroying the unborn fruit of Diti with his thunderbolt, from which afterwards came the Maruts or Gods of Wind and Storm, geological phenomena are, it seems, represented under mythical images. In the great Mother of the Gods is, perhaps, figured the dry earth: Indra the God of thunder rends it open, and there issue from its rent bosom the Maruts or exhalations of the earth. But such ancient myths are difficult to interpret with absolute certainty." GORRESIO{FNS.

On shoulders of the winds to race,
My children, drest in heavenly forms,
Far-famed as Maruts, Gods of storms.
One God to Brahmá's sphere assign,
Let one, O Indra, watch o'er thine;
And ranging through the lower air,
The third the name of Váyu[214] bear.
Gods let the four remaining be,
And roam through space, obeying thee."

The Town-destroyer, Thousand-eyed,
Who smote fierce Bali till he died,
Joined suppliant hands, and thus replied:
"Thy children heavenly forms shall wear;
The names devised by thee shall bear,
And, Maruts called by my decree,
Shall Amrit drink and wait on me.
From fear and age and sickness freed,
Through the three worlds their wings shall speed."

Thus in the hermits' holy shade
Mother and son their compact made,
And then, as fame relates, content,
Home to the happy skies they went.
This is the spot—so men have told—
Where Lord Mahendra[215] dwelt of old,
This is the blessed region where
His votaress mother claimed his care.
Here gentle Alambúshá bare
To old Ikshváku, king and sage,
Viśála, glory of his age,
By whom, a monarch void of guilt,
Was this fair town Viśálá built. [060]

[214] Wind.
[215] Indra, with *mahá*, great, prefixed.

His son was Hemachandra, still
Renowned for might and warlike skill.
From him the great Suchandra came;
His son, Dhúmráśva, dear to fame.
Next followed royal Srinjay; then
Famed Sahadeva, lord of men.
Next came Kuśáśva, good and mild,
Whose son was Somadatta styled,
And Sumati, his heir, the peer
Of Gods above, now governs here.
And ever through Ikshváku's grace,
Viśálá's kings, his noble race,
Are lofty-souled, and blest with length
Of days, with virtue, and with strength.
This night, O prince, we here will sleep;
And when the day begins to peep,
Our onward way will take with thee,
The king of Míthilá to see.”

Then Sumati, the king, aware
Of Viśvámitra's advent there,
Came quickly forth with honour meet
The lofty-minded sage to greet.
Girt with his priest and lords the king
Did low obeisance, worshipping,
With suppliant hands, with head inclined,
Thus spoke he after question kind;
“Since thou hast deigned to bless my sight,
And grace awhile thy servant's seat,
High fate is mine, great Anchorite,
And none may with my bliss compete.”

Canto XLVIII. Indra And Ahalyá

When mutual courtesies had past,
Viśálá's ruler spoke at last:
“These princely youths, O Sage, who vie
In might with children of the sky,
Heroic, born for happy fate,
With elephants' or lions' gait,
Bold as the tiger or the bull,
With lotus eyes so large and full,
Armed with the quiver, sword, and bow,
Whose figures like the Aśvins[216] show,
Like children of the deathless Powers,
Come freely to these shades of ours,[217]—
How have they reached on foot this place?
What do they seek, and what their race?
As sun and moon adorn the sky,
This spot the heroes glorify.
Alike in stature, port, and mien,
The same fair form in each is seen,”

He spoke; and at the monarch's call
The best of hermits told him all,
How in the grove with him they dwelt,
And slaughter to the demons dealt.
Then wonder filled the monarch's breast,
Who tended well each royal guest.
Thus entertained, the princely pair
Remained that night and rested there,
And with the morn's returning ray
To Mithilá pursued their way.

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[216] The Heavenly Twins.
[217] Not banished from heaven as the inferior Gods and demigods sometimes were.

When Janak's lovely city first
Upon their sight, yet distant, burst,
The hermits all with joyful cries
Hailed the fair town that met their eyes.
Then Ráma saw a holy wood,
Close, in the city's neighbourhood,
O'ergrown, deserted, marked by age,
And thus addressed the mighty sage:
“O reverend lord. I long to know
What hermit dwelt here long ago.”
Then to the prince his holy guide,
Most eloquent of men, replied:
“O Ráma, listen while I tell
Whose was this grove, and what befell
When in the fury of his rage
The high saint cursed the hermitage.
This was the grove—most lovely then—
Of Gautam, O thou best of men,
Like heaven itself, most honoured by
The Gods who dwell above the sky.
Here with Ahalyá at his side
His fervid task the ascetic plied.
Years fled in thousands. On a day
It chanced the saint had gone away,
When Town-destroying Indra came,
And saw the beauty of the dame.
The sage's form the God endued,
And thus the fair Ahalyá wooed:
“Love, sweet! should brook no dull delay
But snatch the moments when he may.”
She knew him in the saint's disguise,
Lord Indra of the Thousand Eyes,
But touched by love's unholy fire,
She yielded to the God's desire.

“Now, Lord of Gods!” she whispered, “flee,
From Gautam save thyself and me.”
Trembling with doubt and wild with dread
Lord Indra from the cottage fled;
But fleeing in the grove he met
The home-returning anchoret,
Whose wrath the Gods and fiends would shun,
Such power his fervent rites had won.
Fresh from the lustral flood he came,
In splendour like the burning flame,
With fuel for his sacred rites,
And grass, the best of eremites.
The Lord of Gods was sad of cheer
To see the mighty saint so near,
And when the holy hermit spied
In hermit's garb the Thousand-eyed, [061]
He knew the whole, his fury broke
Forth on the sinner as he spoke:
“Because my form thou hast assumed,
And wrought this folly, thou art doomed,
For this my curse to thee shall cling,
Henceforth a sad and sexless thing.”

No empty threat that sentence came,
It chilled his soul and marred his frame,
His might and godlike vigour fled,
And every nerve was cold and dead.

Then on his wife his fury burst,
And thus the guilty dame he cursed:
“For countless years, disloyal spouse,
Devoted to severest vows,
Thy bed the ashes, air thy food,
Here shalt thou live in solitude.

This lonely grove thy home shall be,
And not an eye thy form shall see.
When Ráma, Daśaratha's child,
Shall seek these shades then drear and wild,
His coming shall remove thy stain,
And make the sinner pure again.
Due honour paid to him, thy guest,
Shall cleanse thy fond and erring breast,
Thee to my side in bliss restore,
And give thy proper shape once more."[218]

Thus to his guilty wife he said,
Then far the holy Gautam fled,
And on Himálaya's lovely heights
Spent the long years in sternest rites."

Canto XLIX. Ahalyá Freed.

Then Ráma, following still his guide,
Within the grove, with Lakshmaṇ, hied,
Her vows a wondrous light had lent
To that illustrious penitent.
He saw the glorious lady, screened
From eye of man, and God, and fiend,
Like some bright portent which the care

[218] Kumárila says: "In the same manner, if it is said that Indra was the seducer of Ahalyá this does not imply that the God Indra committed such a crime, but Indra means the sun, and Ahalyá (from ahan and lí) the night; and as the night is seduced and ruined by the sun of the morning, therefore is Indra called the paramour of Ahalyá." MAX MULLER{FNS, *History of Ancient Sanskrit Literature, p. 530.*

Of Brahmá launches through the air,
Designed by his illusive art
To flash a moment and depart:
Or like the flame that leaps on high
To sink involved in smoke and die:
Or like the full moon shining through
The wintry mist, then lost to view:
Or like the sun's reflection, cast
Upon the flood, too bright to last:
So was the glorious dame till then
Removed from Gods' and mortals' ken,
Till—such was Gautam's high decree—
Prince Ráma came to set her free.

Then, with great joy that dame to meet,
The sons of Raghu clapped her feet;
And she, remembering Gautam's oath,
With gentle grace received them both;
Then water for their feet she gave,
Guest-gift, and all that strangers crave.

The prince, of courteous rule aware,
Received, as meet, the lady's care.
Then flowers came down in copious rain,
And moving to the heavenly strain
Of music in the skies that rang,
The nymphs and minstrels danced and sang:
And all the Gods with one glad voice
Praised the great dame, and cried, “Rejoice!
Through fervid rites no more defiled,
But with thy husband reconciled.”
Gautam, the holy hermit knew—
For naught escaped his godlike view—
That Ráma lodged beneath that shade,

And hasting there his homage paid.
He took Ahalyá to his side,
From sin and folly purified,
And let his new-found consort bear
In his austerities a share.

Then Ráma, pride of Raghu's race,
Welcomed by Gautam, face to face,
Who every highest honour showed,
To Mithilá pursued his road.

Canto L. Janak.

The sons of Raghu journeyed forth,
Bending their steps 'twixt east and north.
Soon, guided by the sage, they found,
Enclosed, a sacrificial ground.
Then to the best of saints, his guide,
In admiration Ráma cried:

“The high-souled king no toil has spared,
But nobly for his rite prepared,
How many thousand Bráhmans here,
From every region, far and near,
Well read in holy lore, appear!
How many tents, that sages screen,
With wains in hundreds, here are seen!
Great Bráhman, let us find a place
Where we may stay and rest a space.”
The hermit did as Ráma prayed,
[062] And in a spot his lodging made,
Far from the crowd, sequestered, clear,
With copious water flowing near.

Then Janak, best of kings, aware
Of Viśvámitra lodging there,
With Śatánanda for his guide—
The priest on whom he most relied,
His chaplain void of guile and stain—
And others of his priestly train,
Bearing the gift that greets the guest,
To meet him with all honour pressed.
The saint received with gladsome mind
Each honour and observance kind:
Then of his health he asked the king,
And how his rites were prospering,
Janak, with chaplain and with priest,
Addressed the hermits, chief and least,
Accosting all, in due degree,
With proper words of courtesy.
Then, with his palms together laid,
The king his supplication made:
“Deign, reverend lord, to sit thee down
With these good saints of high renown.”
Then sate the chief of hermits there,
Obedient to the monarch's prayer.
Chaplain and priest, and king and peer,
Sate in their order, far or near.
Then thus the king began to say:
“The Gods have blest my rite to-day,
And with the sight of thee repaid
The preparations I have made.
Grateful am I, so highly blest,
That thou, of saints the holiest,
Hast come, O Bráhman, here with all
These hermits to the festival.
Twelve days, O Bráhman Sage, remain—
For so the learned priests ordain—

And then, O heir of Kuśik's name,
The Gods will come their dues to claim.”

With looks that testified delight
Thus spake he to the anchorite,
Then with his suppliant hands upraised,
He asked, as earnestly he gazed:
“These princely youths, O Sage, who vie
In might with children of the sky,
Heroic, born for happy fate,
With elephants' or lions' gait,
Bold as the tiger and the bull,
With lotus eyes so large and full,
Armed with the quiver, sword and bow,
Whose figures like the Aśvins show,
Like children of the heavenly Powers,
Come freely to these shades of ours,—
How have they reached on foot this place?
What do they seek, and what their race?
As sun and moon adorn the sky,
This spot the heroes glorify:
Alike in stature, port, and mien,
The same fair form in each is seen.”[219]

Thus spoke the monarch, lofty-souled,
The saint, of heart unfathomed, told
How, sons of Daśaratha, they
Accompanied his homeward way,
How in the hermitage they dwelt,
And slaughter to the demons dealt:
Their journey till the spot they neared

[219] “The preceding sixteen lines have occurred before in Canto XLVIII. This Homeric custom of repeating a passage of several lines is strange to our poet. This is the only instance I remember. The repetition of single lines is common enough.” SCHLEGEL{FNS.

Whence fair Viśálá's towers appeared:
Ahalyá seen and freed from taint;
Their meeting with her lord the saint;
And how they thither came, to know
The virtue of the famous bow.

Thus Viśvámitra spoke the whole
To royal Janak, great of soul,
And when this wondrous tale was o'er,
The glorious hermit said no more.

Canto LI. Visvámitra.

Wise Viśvámitra's tale was done:
Then sainted Gautam's eldest son,
Great Śatánanda, far-renowned,
Whom long austerities had crowned
With glory—as the news he heard
The down upon his body stirred,—
Filled full of wonder at the sight
Of Ráma, felt supreme delight.
When Śatánanda saw the pair
Of youthful princes seated there,
He turned him to the holy man
Who sate at ease, and thus began:
“And didst thou, mighty Sage, in truth
Show clearly to this royal youth
My mother, glorious far and wide,
Whom penance-rites have sanctified?
And did my glorious mother—she,
Heiress of noble destiny—

Serve her great guest with woodland store,
Whom all should honour evermore?
Didst thou the tale to Ráma tell
Of what in ancient days befell,
The sin, the misery, and the shame
Of guilty God and faithless dame?
And, O thou best of hermits, say,
Did Ráma's healing presence stay
Her trial? was the wife restored
Again to him, my sire and lord?
Say, Hermit, did that sire of mine
Receive her with a soul benign,
When long austerities in time
[063] Had cleansed her from the taint of crime?
And, son of Kuśik, let me know,
Did my great-minded father show
Honour to Ráma, and regard,
Before he journeyed hitherward?”
The hermit with attentive ear
Marked all the questions of the seer:
To him for eloquence far-famed,
His eloquent reply he framed:
“Yea, 'twas my care no task to shun,
And all I had to do was done;
As Reṇuká and Bhrigu's child,
The saint and dame were reconciled.”

When the great sage had thus replied,
To Ráma Śatánanda cried:
“A welcome visit, Prince, is thine,
Thou scion of King Raghu's line.
With him to guide thy way aright,
This sage invincible in might,
This Bráhman sage, most glorious-bright,

By long austerities has wrought
A wondrous deed, exceeding thought:
Thou knowest well, O strong of arm,
This sure defence from scathe and harm.
None, Ráma, none is living now
In all the earth more blest than thou,
That thou hast won a saint so tried
In fervid rites thy life to guide.
Now listen, Prince, while I relate
His lofty deeds and wondrous fate.
He was a monarch pious-souled.
His foemen in the dust he rolled;
Most learned, prompt at duty's claim,
His people's good his joy and aim.

Of old the Lord of Life gave birth
To mighty Kuśa, king of earth.
His son was Kuśanábha, strong,
Friend of the right, the foe of wrong.
Gádhi, whose fame no time shall dim,
Heir of his throne was born to him,
And Viśvámitra, Gádhi's heir,
Governed the land with kingly care.
While years unnumbered rolled away
The monarch reigned with equal sway.
At length, assembling many a band,
He led his warriors round the land—
Complete in tale, a mighty force,
Cars, elephants, and foot, and horse.
Through cities, groves, and floods he passed,
O'er lofty hills, through regions vast.
He reached Vaśishṭha's pure abode,
Where trees, and flowers, and creepers glowed,
Where troops of sylvan creatures fed;

Which saints and angels visited.
Gods, fauns, and bards of heavenly race,
And spirits, glorified the place;
The deer their timid ways forgot,
And holy Bráhmans thronged the spot.
Bright in their souls, like fire, were these,
Made pure by long austerities,
Bound by the rule of vows severe,
And each in glory Brahmá's peer.
Some fed on water, some on air,
Some on the leaves that withered there.
Roots and wild fruit were others' food;
All rage was checked, each sense subdued,
There Bálakhilyas[220] went and came,
Now breathed the prayer, now fed the flame:
These, and ascetic bands beside,
The sweet retirement beautified.
Such was Vaśishṭha's blest retreat,
Like Brahmá's own celestial seat,
Which gladdened Viśvámitra's eyes,
Peerless for warlike enterprise.

Canto LII. Vasishtha's Feast.

[220] Divine personages of minute size produced from the hair of Brahmá, and probably the origin of

"That small infantry
Warred on by cranes."

Right glad was Viśvámitra when
He saw the prince of saintly men.
Low at his feet the hero bent,
And did obeisance, reverent.

The king was welcomed in, and shown
A seat beside the hermit's own,
Who offered him, when resting there,
Fruit in due course, and woodland fare.
And Viśvámitra, noblest king,
Received Vaśishṭha's welcoming,
Turned to his host, and prayed him tell
That he and all with him were well.
Vaśishṭha to the king replied
That all was well on every side,
That fire, and vows, and pupils throve,
And all the trees within the grove.
And then the son of Brahmá, best
Of all who pray with voice suppressed,
Questioned with pleasant words like these
The mighty king who sate at ease:
“And is it well with thee? I pray;
And dost thou win by virtuous sway
Thy people's love, discharging all
The duties on a king that fall?
Are all thy servants fostered well?
Do all obey, and none rebel?
Hast thou, destroyer of the foe,
No enemies to overthrow?
Does fortune, conqueror! still attend
Thy treasure, host, and every friend?
Is it all well? Does happy fate
On sons and children's children wait?”

He spoke. The modest king replied
That all was prosperous far and wide.

[064]

Thus for awhile the two conversed,
As each to each his tale rehearsed,
And as the happy moments flew,
Their joy and friendship stronger grew.
When such discourse had reached an end,
Thus spoke the saint most reverend
To royal Viśvámitra, while
His features brightened with a smile:
“O mighty lord of men. I fain
Would banquet thee and all thy train
In mode that suits thy station high:
And do not thou my prayer deny.
Let my good lord with favour take
The offering that I fain would make,
And let me honour, ere we part,
My royal guest with loving heart.”

Him Viśvámitra thus addressed:
“Why make, O Saint, this new request?
Thy welcome and each gracious word
Sufficient honour have conferred.
Thou gavest roots and fruit to eat,
The treasures of this pure retreat,
And water for my mouth and feet;
And—boon I prize above the rest—
Thy presence has mine eyesight blest.
Honoured by thee in every way,
To whom all honour all should pay,
I now will go. My lord, Good-bye!
Regard me with a friendly eye.”

Him speaking thus Vaśishṭha stayed,
And still to share his banquet prayed.
The will of Gádhi's son he bent,
And won the monarch to consent,
Who spoke in answer. “Let it be,
Great Hermit, as it pleases thee.”
When, best of those who breathe the prayer,
He heard the king his will declare,
He called the cow of spotted skin,
All spot without, all pure within.
“Come, Dapple-skin,” he cried, “with speed;
Hear thou my words and help at need.
My heart is set to entertain
This monarch and his mighty train
With sumptuous meal and worthy fare;
Be thine the banquet to prepare.
Each dainty cate, each goodly dish,
Of six-fold taste[221] as each may wish—
All these, O cow of heavenly power,
Rain down for me in copious shower:
Viands and drink for tooth and lip,
To eat, to suck, to quaff, to sip—
Of these sufficient, and to spare,
O plenty-giving cow, prepare.”

Canto LIII. Visvámitra's Request.

[221] Sweet, salt, pungent, bitter, acid, and astringent.

Thus charged, O slayer of thy foes,
The cow from whom all plenty flows,
Obedient to her saintly lord,
Viands to suit each taste, outpoured.
Honey she gave, and roasted grain,
Mead sweet with flowers, and sugar-cane.
Each beverage of flavour rare,
An food of every sort, were there:
Hills of hot rice, and sweetened cakes,
And curdled milk and soup in lakes.
Vast beakers foaming to the brim
With sugared drink prepared for him,
And dainty sweetmeats, deftly made,
Before the hermit's guests were laid.
So well regaled, so nobly fed,
The mighty army banqueted,
And all the train, from chief to least,
Delighted in Vaśishṭha's feast.
Then Viśvámitra, royal sage,
Surrounded by his vassalage,
Prince, peer, and counsellor, and all
From highest lord to lowest thrall,
Thus feasted, to Vaśishṭha cried
With joy, supremely gratified:
“Rich honour I, thus entertained,
Most honourable lord, have gained:
Now hear, before I journey hence,
My words, O skilled in eloquence.
Bought for a hundred thousand kine,
Let Dapple-skin, O Saint, be mine.
A wondrous jewel is thy cow,
And gems are for the monarch's brow.[222]

[222] “Of old hoards and minerals in the earth, the king is entitled to half by reason of his general protection, and because he is the lord paramount of the

To me her rightful lord resign
This Dapple-skin thou callest thine."

The great Vaśishṭha, thus addressed,
Arch-hermit of the holy breast,
To Viśvámitra answer made,
The king whom all the land obeyed:
"Not for a hundred thousand,—nay,
Not if ten million thou wouldst pay,
With silver heaps the price to swell,—
Will I my cow, O Monarch, sell.
Unmeet for her is such a fate.
That I my friend should alienate.
As glory with the virtuous, she
For ever makes her home with me.
On her mine offerings which ascend
To Gods and spirits all depend:
My very life is due to her,
My guardian, friend, and minister. [065]
The feeding of the sacred flame,[223]
The dole which living creatures claim.[224].
The mighty sacrifice by fire,
Each formula the rites require,[225]
And various saving lore beside,
Are by her aid, in sooth, supplied.
The banquet which thy host has shared,

soil." MANU{FNS, Book VIII. 39.

[223] Ghí or clarified butter, "holy oil," being one of the essentials of sacrifice.

[224] "A Bráhman had five principal duties to discharge every day: study and teaching the Veda, oblations to the manes or spirits of the departed, sacrifice to the Gods, hospitable offerings to men, and *a gift of food to all creatures.* The last consisted of rice or other grain which the Bráhman was to offer every day outside his house in the open air. MANU{FNS, Book III. 70." GORRESIO{FNS

[225] These were certain sacred words of invocation such a *sváhá*, *vashaṭ*, etc., pronounced at the time of sacrifice.

Believe it, was by her prepared,

In her mine only treasures lie,

She cheers mine heart and charms mine eye.

And reasons more could I assign

Why Dapple-skin can ne'er be thine.”

The royal sage, his suit denied,
With eloquence more earnest cried:
“Tusked elephants, a goodly train,
Each with a golden girth and chain,
Whose goads with gold well fashioned shine—
Of these be twice seven thousand thine.
And four-horse cars with gold made bright,
With steeds most beautifully white,
Whose bells make music as they go,
Eight hundred, Saint, will I bestow.
Eleven thousand mettled steeds
From famous lands, of noble breeds—
These will I gladly give, O thou
Devoted to each holy vow.
Ten million heifers, fair to view,
Whose sides are marked with every hue—
These in exchange will I assign;
But let thy Dapple-skin be mine.
Ask what thou wilt, and piles untold
Of priceless gems and gleaming gold,
O best of Bráhmans, shall be thine;
But let thy Dapple-skin be mine.”

The great Vaśishṭha, thus addressed,
Made answer to the king's request:
“Ne'er will I give my cow away,
My gem, my wealth, my life and stay.
My worship at the moon's first show,
And at the full, to her I owe;
And sacrifices small and great,
Which largess due and gifts await.
From her alone, their root, O King,
My rites and holy service spring.
What boots it further words to say?
I will not give my cow away
Who yields me what I ask each day.”

Canto LIV. The Battle.

As Saint Vaśishṭha answered so,
Nor let the cow of plenty go,
The monarch, as a last resource,
Began to drag her off by force.
While the king's servants tore away
Their moaning, miserable prey,
Sad, sick at heart, and sore distressed,
She pondered thus within her breast:
“Why am I thus forsaken? why
Betrayed by him of soul most high.
Vaśishṭha, ravished by the hands
Of soldiers of the monarch's bands?
Ah me! what evil have I done
Against the lofty-minded one,
That he, so pious, can expose

The innocent whose love he knows?”
In her sad breast as thus she thought,
And heaved deep sighs with anguish fraught,
With wondrous speed away she fled,
And back to Saint Vaśishṭha sped.
She hurled by hundreds to the ground
The menial crew that hemmed her round,
And flying swifter than the blast
Before the saint herself she cast.
There Dapple-skin before the saint
Stood moaning forth her sad complaint,
And wept and lowed: such tones as come
From wandering cloud or distant drum.
“O son of Brahmá,” thus cried she,
“Why hast thou thus forsaken me,
That the king's men, before thy face,
Bear off thy servant from her place?”

Then thus the Bráhman saint replied
To her whose heart with woe was tried,
And grieving for his favourite's sake,
As to a suffering sister spake:
“I leave thee not: dismiss the thought;
Nor, duteous, hast thou failed in aught.
This king, o'erweening in the pride
Of power, has reft thee from my side.
Little, I ween, my strength could do
'Gainst him, a mighty warrior too.
Strong, as a soldier born and bred,—
Great, as a king whom regions dread.
See! what a host the conqueror leads,
With elephants, and cars, and steeds.
O'er countless bands his pennons fly;
[066] So is he mightier far than I.”

He spoke. Then she, in lowly mood,
To that high saint her speech renewed:
“So judge not they who wisest are:
The Bráhman's might is mightier far.
For Bráhmans strength from Heaven derive,
And warriors bow when Bráhmans strive.
A boundless power 'tis thine to wield:
To such a king thou shouldst not yield,
Who, very mighty though he be,—
So fierce thy strength,—must bow to thee.
Command me, Saint. Thy power divine
Has brought me here and made me thine;
And I, howe'er the tyrant boast,
Will tame his pride and slay his host.”
Then cried the glorious sage: “Create
A mighty force the foe to mate.”

She lowed, and quickened into life,
Pahlavas,[226] burning for the strife,
King Viśvámitra's army slew
Before the very leader's view.
The monarch in excessive ire,
His eyes with fury darting fire,
Rained every missile on the foe
Till all the Pahlavas were low.

[226] “It is well known that the Persians were called Pahlavas by the Indians. The *Śakas* are nomad tribes inhabiting Central Asia, the Scythes of the Greeks, whom the Persians also, as Herodotus tells us, called Sakæ just as the Indians did. Lib. VII 64 ὁι γὰρ Πέρσαι πάντας τοὺς Σύθας. καλέουσι Σάκας. The name Yavans seems to be used rather indefinitely for nations situated beyond Persia to the west.… After the time of Alexander the Great the Indians as well as the Persians called the Greeks also Yavans.” SCHLEGEL{FNS.

Lassen thinks that the Pahlavas were the same people as the Πάκτυες of Herodotus, and that this non-Indian people dwelt on the north-west confines of India.

She, seeing all her champions slain,
Lying by thousands on the plain.
Created, by her mere desire,
Yavans and Śakas, fierce and dire.
And all the ground was overspread
With Yavans and with Śakas dread:
A host of warriors bright and strong,
And numberless in closest throng:
The threads within the lotus stem,
So densely packed, might equal them.
In gold-hued mail 'against war's attacks,
Each bore a sword and battle-axe,
The royal host, where'er these came,
Fell as if burnt with ravening flame.

The monarch, famous through the world
Again his fearful weapons hurled,
That made Kámbojas,[227] Barbars,[228] all,
With Yavans, troubled, flee and fall.

Canto LV. The Hermitage Burnt.

So o'er the field that host lay strown,
By Viśvámitra's darts o'erthrown.
Then thus Vaśishṭha charged the cow:
“Create with all thy vigour now.”

[227] See page 13, note 6.
[228] Barbarians, non-Sanskrit-speaking tribes.

Forth sprang Kámbojas, as she lowed;
Bright as the sun their faces glowed,
Forth from her udder Barbars poured,—
Soldiers who brandished spear and sword,—
And Yavans with their shafts and darts,
And Śakas from her hinder parts.
And every pore upon her fell,
And every hair-producing cell,
With Mlechchhas[229] and Kirátas[230] teemed,
And forth with them Hárítas streamed.
And Viśvámitra's mighty force,
Car, elephant, and foot, and horse,
Fell in a moment's time, subdued
By that tremendous multitude.
The monarch's hundred sons, whose eyes
Beheld the rout in wild surprise,
Armed with all weapons, mad with rage,
Rushed fiercely on the holy sage.
One cry he raised, one glance he shot,
And all fell scorched upon the spot:
Burnt by the sage to ashes, they
With horse, and foot, and chariot, lay.
The monarch mourned, with shame and pain,
His army lost, his children slain,
Like Ocean when his roar is hushed,
Or some great snake whose fangs are crushed: [067]

[229] A comprehensive term for foreign or outcast races of different faith and language from the Hindus.

[230] The Kirátas and Hárítas are savage aborigines of India who occupy hills and jungles and are altogether different in race and character from the Hindus. Dr. Muir remarks in his Sanskrit Texts, Vol. I. p. 488 (second edition) that it does not appear that it is the object of this legend to represent this miraculous creation as the origin of these tribes, and that nothing more may have been intended than that the cow called into existence large armies, of the same stock with particular tribes previously existing.

Or as in swift eclipse the Sun
Dark with the doom he cannot shun:
Or a poor bird with mangled wing—
So, reft of sons and host, the king
No longer, by ambition fired,
The pride of war his breast inspired.
He gave his empire to his son—
Of all he had, the only one:
And bade him rule as kings are taught
Then straight a hermit-grove he sought.
Far to Himálaya's side he fled,
Which bards and Nágas visited,
And, Mahádeva's[231] grace to earn,
He gave his life to penance stern.
A lengthened season thus passed by,
When Śiva's self, the Lord most High,
Whose banner shows the pictured bull,[232]
Appeared, the God most bountiful:

"Why fervent thus in toil and pain?
What brings thee here? what boon to gain?
Thy heart's desire, O Monarch, speak:
I grant the boons which mortals seek."
The king, his adoration paid,
To Mahádeva answer made:
"If thou hast deemed me fit to win
Thy favour, O thou void of sin,
On me, O mighty God, bestow
The wondrous science of the bow,
All mine, complete in every part,
With secret spell and mystic art.
To me be all the arms revealed

[231] The Great God, Śiva.
[232] Nandi, the snow-white bull, the attendant and favourite vehicle of Śiva.

That Gods, and saints, and Titans wield,
And every dart that arms the hands
Of spirits, fiends and minstrel bands,
Be mine, O Lord supreme in place,
This token of thy boundless grace.”

The Lord of Gods then gave consent,
And to his heavenly mansion went.
Triumphant in the arms he held,
The monarch's breast with glory swelled.
So swells the ocean, when upon
His breast the full moon's beams have shone.
Already in his mind he viewed
Vaśishṭha at his feet subdued.
He sought that hermit's grove, and there
Launched his dire weapons through the air,
Till scorched by might that none could stay
The hermitage in ashes lay.
Where'er the inmates saw, aghast,
The dart that Viśvámitra cast,
To every side they turned and fled
In hundreds forth disquieted.
Vaśishṭha's pupils caught the fear,
And every bird and every deer,
And fled in wild confusion forth
Eastward and westward, south and north,
And so Vaśishṭha's holy shade
A solitary wild was made,
Silent awhile, for not a sound
Disturbed the hush that was around.

Vaśishṭha then, with eager cry,
Called, “Fear not, friends, nor seek to fly.
This son of Gádhi dies to-day,
Like hoar-frost in the morning's ray.”
Thus having said, the glorious sage
Spoke to the king in words of rage:
“Because thou hast destroyed this grove
Which long in holy quiet throve,
By folly urged to senseless crime,
Now shalt thou die before thy time.”

Canto LVI. Visvámitra's Vow.

But Viśvámitra, at the threat
Of that illustrious anchoret,
Cried, as he launched with ready hand
A fiery weapon, “Stand, O Stand!”
Vaśishṭha, wild with rage and hate,
Raising, as 'twere the Rod of Fate,
His mighty Bráhman wand on high,
To Viśvámitra made reply:
“Nay, stand, O Warrior thou, and show
What soldier can, 'gainst Bráhman foe.
O Gádhi's son, thy days are told;
Thy pride is tamed, thy dart is cold.
How shall a warrior's puissance dare
With Bráhman's awful strength compare?
To-day, base Warrior, shall thou feel
That God-sent might is more than steel.”
He raised his Bráhman staff, nor missed
The fiery dart that near him hissed:

And quenched the fearful weapon fell,
As flame beneath the billow's swell.

Then Gádhi's son in fury threw
Lord Varuṇ's arm and Rudra's too:
Indra's fierce bolt that all destroys;
That which the Lord of Herds employs:
The Human, that which minstrels keep,
The deadly Lure, the endless Sleep:
The Yawner, and the dart which charms;
Lament and Torture, fearful arms:
The Terrible, the dart which dries,
The Thunderbolt which quenchless flies,
And Fate's dread net, and Brahmá's noose,
And that which waits for Varuṇ's use:
The dart he loves who wields the bow
Pináka, and twin bolts that glow
With fury as they flash and fly,
The quenchless Liquid and the Dry:
The dart of Vengeance, swift to kill:
The Goblins' dart, the Curlew's Bill: [068]
The discus both of Fate and Right,
And Vishṇu's, of unerring flight:
The Wind-God's dart, the Troubler dread,
The weapon named the Horse's Head.
From his fierce hand two spears were thrown,
And the great mace that smashes bone;
The dart of spirits of the air,
And that which Fate exults to bear:
The Trident dart which slaughters foes,
And that which hanging skulls compose:[233]

[233] "The names of many of these weapons which are mythical and partly allegorical have occurred in Canto XXIX. The general signification of the story is clear enough. It is a contest for supremacy between the regal or military order

These fearful darts in fiery rain
He hurled upon the saint amain,
An awful miracle to view.
But as the ceaseless tempest flew,
The sage with wand of God-sent power
Still swallowed up that fiery shower.

Then Gádhi's son, when these had failed,
With Brahmá's dart his foe assailed.
The Gods, with Indra at their head,
And Nágas, quailed disquieted,
And saints and minstrels, when they saw
The king that awful weapon draw;
And the three worlds were filled with dread,
And trembled as the missile sped.

The saint, with Bráhman wand, empowered
By lore divine that dart devoured.
Nor could the triple world withdraw
Rapt gazes from that sight of awe;
For as he swallowed down the dart
Of Brahmá, sparks from every part,
From finest pore and hair-cell, broke
Enveloped in a veil of smoke.
The staff he waved was all aglow
Like Yáma's sceptre, King below,
Or like the lurid fire of Fate
Whose rage the worlds will desolate.

---

and Bráhmanical or priestly authority, like one of those struggles which our own Europe saw in the middle ages when without employing warlike weapons the priesthood frequently gained the victory." SCHLEGEL{FNS.

For a full account of the early contests between the Bráhmans and the Kshattriyas, see Muir's Original Sanskrit Texts (Second edition) Vol. I. Ch. IV.

The hermits, whom that sight had awed,
Extolled the saint, with hymn and laud:
“Thy power, O Sage, is ne'er in vain:
Now with thy might thy might restrain.
Be gracious, Master, and allow
The worlds to rest from trouble now;
For Viśvámitra, strong and dread,
By thee has been discomfited.”

Then, thus addressed, the saint, well pleased,
The fury of his wrath appeased.
The king, o'erpowered and ashamed,
With many a deep-drawn sigh exclaimed:
“Ah! Warriors' strength is poor and slight;
A Bráhman's power is truly might.
This Bráhman staff the hermit held
The fury of my darts has quelled.
This truth within my heart impressed,
With senses ruled and tranquil breast
My task austere will I begin,
And Bráhmanhood will strive to win.”

Canto LVII. Trisanku.

Then with his heart consumed with woe,
Still brooding on his overthrow
By the great saint he had defied,
At every breath the monarch sighed.
Forth from his home his queen he led,
And to a land far southward fled.
There, fruit and roots his only food,

He practised penance, sense-subdued,
And in that solitary spot
Four virtuous sons the king begot:
Havishyand, from the offering named,
And Madhushyand, for sweetness famed,
Mahárath, chariot-borne in fight,
And Driḍhanetra strong of sight.

A thousand years had passed away,
When Brahmá, Sire whom all obey,
Addressed in pleasant words like these
Him rich in long austerities:
“Thou by the penance, Kuśik's son,
A place 'mid royal saints hast won.
Pleased with thy constant penance, we
This lofty rank assign to thee.”

Thus spoke the glorious Lord most High
Father of earth and air and sky,
And with the Gods around him spread
Home to his changeless sphere he sped.
But Viśvámitra scorned the grace,
And bent in shame his angry face.
Burning with rage, o'erwhelmed with grief,
Thus in his heart exclaimed the chief:
“No fruit, I ween, have I secured
By strictest penance long endured,
If Gods and all the saints decree
To make but royal saint of me.”
Thus pondering, he with sense subdued,
[069] With sternest zeal his vows renewed.

Then reigned a monarch, true of soul,
Who kept each sense in firm control;
Of old Ikshváku's line he came,
That glories in Triśanku's[234] name.
Within his breast, O Raghu's child,
Arose a longing, strong and wild,
Great offerings to the Gods to pay,
And win, alive, to heaven his way.
His priest Vaśishṭha's aid he sought,
And told him of his secret thought.
But wise Vaśishṭha showed the hope
Was far beyond the monarch's scope.
Triśanku then, his suit denied,
Far to the southern region hied,
To beg Vaśishṭha's sons to aid
The mighty plan his soul had made.
There King Triśanku, far renowned,
Vaśishṭha's hundred children found,
Each on his fervent vows intent,
For mind and fame preëminent.
To these the famous king applied,
Wise children of his holy guide.
Saluting each in order due.
His eyes, for shame, he downward threw,
And reverent hands together pressed,
The glorious company addressed:
“I as a humble suppliant seek
Succour of you who aid the weak.
A mighty offering I would pay,

[234] “Triśanku, king of Ayodhyá, was seventh in descent from Ikshváku, and Daśaratha holds the thirty-fourth place in the same genealogy. See Canto LXX. We are thrown back, therefore, to very ancient times, and it occasions some surprise to find Vaśishṭha and Viśvámitra, actors in these occurences, still alive in Rama's time.”

But sage Vaśishṭha answered, Nay.
Be yours permission to accord,
And to my rites your help afford.
Sons of my guide, to each of you
With lowly reverence here I sue;
To each, intent on penance-vow,
O Bráhmans, low my head I bow,
And pray you each with ready heart
In my great rite to bear a part,
That in the body I may rise
And dwell with Gods within the skies.
Sons of my guide, none else I see
Can give what he refuses me.
Ikshváku's children still depend
Upon their guide most reverend;
And you, as nearest in degree
To him, my deities shall be!”

Canto LVIII. Trisanku Cursed.

Triśanku's speech the hundred heard,
And thus replied, to anger stirred:
“Why foolish King, by him denied,
Whose truthful lips have never lied,
Dost thou transgress his prudent rule,
And seek, for aid, another school?[235]

[235] “It does not appear how Triśanku, in asking the aid of Vaśishṭha's sons after applying in vain to their father, could be charged with resorting to another *śákhá* (School) in the ordinary sense of that word; as it is not conceivable that the sons should have been of another Śákhá from the father, whose cause they espouse with so much warmth. The commentator in the Bombay edition

Ikshváku's sons have aye relied
Most surely on their holy guide:
Then how dost thou, fond Monarch, dare
Transgress the rule his lips declare?
“Thy wish is vain,” the saint replied,
And bade thee cast the plan aside.
Then how can we, his sons, pretend
In such a rite our aid to lend?
O Monarch, of the childish heart,
Home to thy royal town depart.
That mighty saint, thy priest and guide,
At noblest rites may well preside:
The worlds for sacrifice combined
A worthier priest could never find.”

Such speech of theirs the monarch heard,
Though rage distorted every word,
And to the hermits made reply:
“You, like your sire, my suit deny.
For other aid I turn from you:
So, rich in penance, Saints, adieu!”

Vaśishṭha's children heard, and guessed
His evil purpose scarce expressed,
And cried, while rage their bosoms burned,
“Be to a vile Chaṇḍála[236] turned!” [070]
This said, with lofty thoughts inspired,
Each to his own retreat retired.

---

explains the word *Śákhantaram* as Yájanádiná rakshántaram, ‘one who by sacrificing for thee, etc., will be another protector.’ Gorresio's Gauḍa text, which may often be used as a commentary on the older one, has the following paraphrase of the words in question, ch. 60, 3. Múlam utsṛijya kasmát tvam sákhásv ichhasi lambitum. ‘Why, forsaking the root, dost thou desire to hang upon the branches?’ ” MUIR{FNS, Sanskrit Texts, Vol. I., p. 401.

[236] A Chaṇḍála was a man born of the illegal and impure union of a Śúdra with a woman of one of the three higher castes.

That night Triśanku underwent
Sad change in shape and lineament.
Next morn, an outcast swart of hue,
His dusky cloth he round him drew.
His hair had fallen from his head,
And roughness o'er his skin was spread.
Such wreaths adorned him as are found
To flourish on the funeral ground.
Each armlet was an iron ring:
Such was the figure of the king,
That every counsellor and peer,
And following townsman, fled in fear.

Alone, unyielding to dismay,
Though burnt by anguish night and day,
Great Viśvámitra's side he sought,
Whose treasures were by penance bought.

The hermit with his tender eyes
Looked on Triśanku's altered guise,
And grieving at his ruined state
Addressed him thus, compassionate:
“Great King,” the pious hermit said,
“What cause thy steps has hither led,
Ayodhyá's mighty Sovereign, whom
A curse has plagued with outcast's doom?”
In vile Chaṇḍála[237] shape, the king
Heard Viśvámitra's questioning,
And, suppliant palm to palm applied,
With answering eloquence he cried:

[237] “The Chaṇḍála was regarded as the vilest and most abject of the men sprung from wedlock forbidden by the law (Mánavadharmaśástra, Lib. X. 12.); a kind of social malediction weighed upon his head and rejected him from human society.” GORRESIO{FNS.

“My priest and all his sons refused
To aid the plan on which I mused.
Failing to win the boon I sought,
To this condition I was brought.
I, in the body, Saint, would fain
A mansion in the skies obtain.
I planned a hundred rites for this,
But still was doomed the fruit to miss.
Pure are my lips from falsehood's stain,
And pure they ever shall remain,—
Yea, by a Warrior's faith I swear,—
Though I be tried with grief and care.
Unnumbered rites to Heaven I paid,
With righteous care the sceptre swayed;
And holy priest and high-souled guide
My modest conduct gratified.
But, O thou best of hermits, they
Oppose my wish these rites to pay;
They one and all refuse consent,
Nor aid me in my high intent.
Fate is, I ween, the power supreme,
Man's effort but an idle dream,
Fate whirls our plans, our all away;
Fate is our only hope and stay;
Now deign, O blessed Saint, to aid
Me, even me by Fate betrayed,
Who come, a suppliant, sore distressed,
One grace, O Hermit, to request.
No other hope or way I see:
No other refuge waits for me.
Oh, aid me in my fallen state,
And human will shall conquer Fate.”

Canto LIX. The Sons Of Vasishtha.

Then Kuśik's son, by pity warmed,
Spoke sweetly to the king transformed:
“Hail! glory of Ikshváku's line:
I know how bright thy virtues shine.
Dismiss thy fear, O noblest Chief,
For I myself will bring relief.
The holiest saints will I invite
To celebrate thy purposed rite:
So shall thy vow, O King, succeed,
And from thy cares shalt thou be freed.
Thou in the form which now thou hast,
Transfigured by the curse they cast,—
Yea, in the body, King, shalt flee,
Transported, where thou fain wouldst be.
O Lord of men, I ween that thou
Hast heaven within thy hand e'en now,
For very wisely hast thou done,
And refuge sought with Kuśik's son.”

Thus having said, the sage addressed
His sons, of men the holiest,
And bade the prudent saints whate'er
Was needed for the rite prepare.
The pupils he was wont to teach
He summoned next, and spoke this speech:
“Go bid Vaśishṭha'a sons appear,
And all the saints be gathered here.
And what they one and all reply
When summoned by this mandate high,
To me with faithful care report,
Omit no word and none distort.”

The pupils heard, and prompt obeyed,
To every side their way they made.
Then swift from every quarter sped
The sages in the Vedas read.
Back to that saint the envoys came,
Whose glory shone like burning flame,
And told him in their faithful speech
The answer that they bore from each:
“Submissive to thy word, O Seer,
The holy men are gathering here.
By all was meet obedience shown:
Mahodaya[238] refused alone. [071]
And now, O Chief of hermits, hear
What answer, chilling us with fear,
Vaśishṭha's hundred sons returned,
Thick-speaking as with rage they burned:
“How will the Gods and saints partake
The offerings that the prince would make,
And he a vile and outcast thing,
His ministrant one born a king?
Can we, great Bráhmans, eat his food,
And think to win beatitude,
By Viśvámitra purified?”
Thus sire and sons in scorn replied,
And as these bitter words they said,
Wild fury made their eyeballs red.

Their answer when the arch-hermit heard,
His tranquil eyes with rage were blurred;
Great fury in his bosom woke,
And thus unto the youths he spoke:
“Me, blameless me they dare to blame,

[238] This appellation, occuring nowhere else in the poem except as the name of a city, appears twice in this Canto as a name of Vaśishṭha.

And disallow the righteous claim
My fierce austerities have earned:
To ashes be the sinners turned.
Caught in the noose of Fate shall they
To Yáma's kingdom sink to-day.
Seven hundred times shall they be born
To wear the clothes the dead have worn.
Dregs of the dregs, too vile to hate,
The flesh of dogs their maws shall sate.
In hideous form, in loathsome weed,
A sad existence each shall lead.
Mahodaya too, the fool who fain
My stainless life would try to stain,
Stained in the world with long disgrace
Shall sink into a fowler's place.
Rejoicing guiltless blood to spill,
No pity through his breast shall thrill.
Cursed by my wrath for many a day,
His wretched life for sin shall pay.”

Thus, girt with hermit, saint, and priest,
Great Viśvámitra spoke—and ceased.

Canto LX. Trisanku's Ascension.

So with ascetic might, in ire,
He smote the children and the sire.
Then Viśvámitra, far-renowned,
Addressed the saints who gathered round:
“See by my side Triśanku stand,
Ikshváku's son, of liberal hand.
Most virtuous and gentle, he
Seeks refuge in his woe with me.
Now, holy men, with me unite,
And order so his purposed rite
That in the body he may rise
And win a mansion in the skies.”

They heard his speech with ready ear
And, every bosom filled with fear
Of Viśvámitra, wise and great,
Spoke each to each in brief debate:
“The breast of Kuśik's son, we know,
With furious wrath is quick to glow.
Whate'er the words he wills to say,
We must, be very sure, obey.
Fierce is our lord as fire, and straight
May curse us all infuriate.
So let us in these rites engage,
As ordered by the holy sage.
And with our best endeavour strive
That King Ikshváku's son, alive,
In body to the skies may go
By his great might who wills it so.”

Then was the rite begun with care:
All requisites and means were there:
And glorious Viśvámitra lent
His willing aid as president.
And all the sacred rites were done
By rule and use, omitting none.
By chaplain-priest, the hymns who knew,
In decent form and order due.
Some time in sacrifice had past,
And Viśvámitra made, at last,
The solemn offering with the prayer
That all the Gods might come and share.
But the Immortals, one and all,
Refused to hear the hermit's call.

Then red with rage his eyeballs blazed:
The sacred ladle high he raised,
And cried to King Ikshváku's son:
“Behold my power, by penance won:
Now by the might my merits lend,
Ikshváku's child, to heaven ascend.
In living frame the skies attain,
Which mortals thus can scarcely gain.
My vows austere, so long endured,
Have, as I ween, some fruit assured.
Upon its virtue, King, rely,
And in thy body reach the sky.”

His speech had scarcely reached its close,
When, as he stood, the sovereign rose,
And mounted swiftly to the skies
Before the wondering hermits' eyes.

But Indra, when he saw the king
His blissful regions entering,
With all the army of the Blest
Thus cried unto the unbidden guest:
“With thy best speed, Triśanku, flee:
Here is no home prepared for thee.
By thy great master's curse brought low,
Go, falling headlong, earthward go.”

Thus by the Lord of Gods addressed,
Triśanku fell from fancied rest,
And screaming in his swift descent,
“O, save me, Hermit!” down he went.
And Viśvámitra heard his cry,
And marked him falling from the sky,
And giving all his passion sway,
Cried out in fury, “Stay, O stay!” [072]
By penance-power and holy lore,
Like Him who framed the worlds of yore,
Seven other saints he fixed on high
To star with light the southern sky.
Girt with his sages forth he went,
And southward in the firmament
New wreathed stars prepared to set
In many a sparkling coronet.
He threatened, blind with rage and hate,
Another Indra to create,
Or, from his throne the ruler hurled,
All Indraless to leave the world.
Yea, borne away by passion's storm,
The sage began new Gods to form.
But then each Titan, God, and saint,
Confused with terror, sick and faint,
To high souled Viśvámitra hied,

And with soft words to soothe him tried:
“Lord of high destiny, this king,
To whom his master's curses cling,
No heavenly home deserves to gain,
Unpurified from curse and stain.”

The son of Kuśik, undeterred,
The pleading of the Immortals heard,
And thus in haughty words expressed
The changeless purpose of his breast:
“Content ye, Gods: I soothly sware
Triśanku to the skies to bear
Clothed in his body, nor can I
My promise cancel or deny.
Embodied let the king ascend
To life in heaven that ne'er shall end.
And let these new-made stars of mine
Firm and secure for ever shine.
Let these, my work, remain secure
Long as the earth and heaven endure.
This, all ye Gods, I crave: do you
Allow the boon for which I sue.”
Then all the Gods their answer made:
“So be it, Saint, as thou hast prayed.
Beyond the sun's diurnal way
Thy countless stars in heaven shall stay:
And 'mid them hung, as one divine,
Head downward shall Triśanku shine;
And all thy stars shall ever fling
Their rays attendant on the king.”[239]

[239] “The seven ancient rishis or saints, as has been said before, were the seven stars of Ursa Major. The seven other new saints which are here said to have been created by Viśvámitra should be seven new southern stars, a sort of new Ursa. Von Schlegel thinks that this mythical fiction of new stars created by

The mighty saint, with glory crowned,
With all the sages compassed round,
Praised by the Gods, gave full assent,
And Gods and sages homeward went.

Canto LXI. Sunahsepha.

Then Viśvámitra, when the Blest
Had sought their homes of heavenly rest,
Thus, mighty Prince, his counsel laid
Before the dwellers of the shade:
"The southern land where now we are
Offers this check our rites to bar:[240]
To other regions let us speed,
And ply our tasks from trouble freed.
Now turn we to the distant west.
To Pushkar's[241] wood where hermits rest,

Viśvámitra may signify that these southern stars, unknown to the Indians as long as they remained in the neighbourhood of the Ganges, became known to them at a later date when they colonized the southern regions of India." GORRESIO{FNS.

[240] "This cannot refer to the events just related: for Viśvámitra was successful in the sacrifice performed for Triśanku. And yet no other impediment is mentioned. Still his restless mind would not allow him to remain longer in the same spot. So the character of Viśvámitra is ingeniously and skilfully shadowed forth: as he had been formerly a most warlike king, loving battle and glory, bold, active, sometimes unjust, and more frequently magnanimous, such also he always shows himself in his character of anchorite and ascetic." SCHLEGEL{FNS.

[241] Near the modern city of Ajmere. The place is sacred still, and the name is preserved in the Hindí. Lassen, however, says that this Pushkala or Pushkara, called by the Grecian writers Πευκελίτις, the earliest place of pilgrimage mentioned by name, is not to be confounded with the modern Pushkara in Ajmere.

And there to rites austere apply,

For not a grove with that can vie.”

The saint, in glory's light arrayed,
In Pushkar's wood his dwelling made,
And living there on roots and fruit
Did penance stern and resolute.

The king who filled Ayodhyá's throne,
By Ambarísha's name far known,
At that same time, it chanced, began
A sacrificial rite to plan.
But Indra took by force away
The charger that the king would slay.
The victim lost, the Bráhman sped
To Ambarísha's side, and said:
“Gone is the steed, O King, and this
[073] Is due to thee, in care remiss.
Such heedless faults will kings destroy
Who fail to guard what they enjoy.
The flaw is desperate: we need
The charger, or a man to bleed.
Quick! bring a man if not the horse,
That so the rite may have its course.”

The glory of Ikshváku's line
Made offer of a thousand kine,
And sought to buy at lordly price
A victim for the sacrifice.
To many a distant land he drove,
To many a people, town, and grove,
And holy shades where hermits rest,
Pursuing still his eager quest.
At length on Bhrigu's sacred height
The saint Richíka met his sight
Sitting beneath the holy boughs.
His children near him, and his spouse.

The mighty lord drew near, assayed
To win his grace, and reverence paid;
And then the sainted king addressed
The Bráhman saint with this request:
“Bought with a hundred thousand kine,
Give me, O Sage, a son of thine
To be a victim in the rite,
And thanks the favour shall requite.
For I have roamed all countries round,
Nor sacrificial victim found.
Then, gentle Hermit, deign to spare
One child amid the number there.”

Then to the monarch's speech replied
The hermit, penance-glorified:
“For countless kine, for hills of gold,
Mine eldest son shall ne'er be sold.”
But, when she heard the saint's reply,
The children's mother, standing nigh,
Words such as these in answer said
To Ambarísha, monarch dread:

"My lord, the saint, has spoken well:
His eldest child he will not sell.
And know, great Monarch, that above
The rest my youngest born I love.
'Tis ever thus: the father's joy
Is centred in his eldest boy.
The mother loves her darling best
Whom last she rocked upon her breast:
My youngest I will ne'er forsake."

As thus the sire and mother spake,
Young Śunahśepha, of the three
The midmost, cried unurged and free:
"My sire withholds his eldest son,
My mother keeps her youngest one:
Then take me with thee, King: I ween
The son is sold who comes between."
The king with joy his home resought,
And took the prize his kine had bought.
He bade the youth his car ascend,
And hastened back the rites to end.[242] So the ram caught in the thicket took the place of Isaac, or, as the Musalmáns say, of Ishmael.

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[242] "Ambarísha is the twenty-ninth in descent from Ikshváku, and is therefore separated by an immense space of time from Triśanku in whose story Viśvámitra had played so important a part. Yet Richíka, who is represented as having young sons while Ambarísha was yet reigning being himself the son of Bhrigu and to be numbered with the most ancient sages, is said to have married the younger sister of Viśvámitra. But I need not again remark that there is a perpetual anachronism in Indian mythology." SCHLEGEL.{FNS.

"In the mythical story related in this and the following Canto we may discover, I think, some indication of the epoch at which the immolation of lower animals was substituted for human sacrifice.… So when Iphigenia was about to be sacrificed at Aulis, one legend tells us that a hind was substituted for the virgin." GORRESIO{FNS.

Canto LXII. Ambarísha's Sacrifice.

As thus the king that youth conveyed,
His weary steeds at length he stayed
At height of noon their rest to take
Upon the bank of Pushkar's lake.
There while the king enjoyed repose
The captive Śunahśepha rose,
And hasting to the water's side
His uncle Viśvámitra spied,
With many a hermit 'neath the trees
Engaged in stern austerities.

Distracted with the toil and thirst,
With woeful mien, away he burst,
Swift to the hermit's breast he flew,
And weeping thus began to sue:
“No sire have I, no mother dear,
No kith or kin my heart to cheer:
As justice bids, O Hermit, deign
To save me from the threatened pain.
O thou to whom the wretched flee,
And find a saviour, Saint, in thee,
Now let the king obtain his will,
And me my length of days fulfil,
That rites austere I too may share,
May rise to heaven and rest me there.
With tender soul and gentle brow
Be guardian of the orphan thou,
And as a father pities, so
Preserve me from my fear and woe.”

When Viśvámitra, glorious saint,
Had heard the boy's heart-rending plaint.
He soothed his grief, his tears he dried, [074]
Then called his sons to him, and cried:
“The time is come for you to show
The duty and the aid bestow
For which, regarding future life,
A man gives children to his wife.
This hermit's son, whom here you see
A suppliant, refuge seeks with me.
O sons, the friendless youth befriend,
And, pleasing me, his life defend.
For holy works you all have wrought,
True to the virtuous life I taught.
Go, and as victims doomed to bleed,
Die, and Lord Agni's hunger feed.
So shall the rite completed end,
This orphan gain a saving friend,
Due offerings to the Gods be paid,
And your own father's voice obeyed.”

Then Madhushyand and all the rest
Answered their sire with scorn and jest:
“What! aid to others' sons afford,
And leave thine own to die, my lord!
To us it seems a horrid deed,
As 'twere on one's own flesh to feed.”

The hermit heard his sons' reply,
And burning rage inflamed his eye.
Then forth his words of fury burst:
“Audacious speech, by virtue cursed!
It lifts on end each shuddering hair—
My charge to scorn! my wrath to dare!

You, like Vaśishṭha's evil brood,
Shall make the flesh of dogs your food
A thousand years in many a birth,
And punished thus shall dwell on earth.”

Thus on his sons his curse he laid.
Then calmed again that youth dismayed,
And blessed him with his saving aid:
“When in the sacred fetters bound,
And with a purple garland crowned,
At Vishṇu's post thou standest tied,
With lauds be Agni glorified.
And these two hymns of holy praise
Forget not, Hermit's son, to raise
In the king's rite, and thou shalt be
Lord of thy wish, preserved, and free.”

He learnt the hymns with mind intent,
And from the hermit's presence went.
To Ambarísha thus he spake:
“Let us our onward journey take.
Haste to thy home, O King, nor stay
The lustral rites with slow delay.”

The boy's address the monarch cheered,
And soon the sacred ground he neared.
The convocation's high decree
Declared the youth from blemish free;
Clothed in red raiment he was tied
A victim at the pillar's side.
There bound, the Fire-God's hymn he raised,
And Indra and Upendra praised.
Thousand-eyed Vishṇu, pleased to hear
The mystic laud, inclined his ear,
And won by worship, swift to save,

Long life to Śunahśepha gave.
The king in bounteous measure gained
The fruit of sacrifice ordained,
By grace of Him who rules the skies,
Lord Indra of the thousand eyes.

And Viśvámitra evermore.
Pursued his task on Pushkar's shore
Until a thousand years had past
In fierce austerity and fast.

Canto LXIII. Menaká.

A thousand years had thus flown by
When all the Gods within the sky,
Eager that he the fruit might gain
Of fervent rite and holy pain,
Approached the great ascetic, now
Bathed after toil and ended vow.
Then Brahmá speaking for the rest
With sweetest words the sage addressed:
“Hail, Saint! This high and holy name
Thy rites have won, thy merits claim.”

Thus spoke the Lord whom Gods revere,
And sought again his heavenly sphere.
But Viśvámitra, more intent,
His mind to sterner penance bent.
So many a season rolled away,
When Menaká, fair nymph, one day
Came down from Paradise to lave
Her perfect limbs in Pushkar's wave,
The glorious son of Kuśik saw
That peerless shape without a flaw
Flash through the flood's translucent shroud
Like lightning gleaming through a cloud.
He saw her in that lone retreat,
Most beautiful from head to feet,
And by Kandarpa's[243] might subdued
He thus addressed her as he viewed:
“Welcome, sweet nymph! O deign, I pray,
In these calm shades awhile to stay.
To me some gracious favour show,
For love has set my breast aglow.”

He spoke. The fairest of the fair
Made for awhile her dwelling there,
While day by day the wild delight
Stayed vow austere and fervent rite
There as the winsome charmer wove
Her spells around him in the grove,
And bound him in a golden chain,
Five sweet years fled, and five again.
Then Viśvámitra woke to shame,
And, fraught with anguish, memory came
For quick he knew, with anger fired,
That all the Immortals had conspired [075]

[243] The Indian Cupid.

To lap his careless soul in ease,
And mar his long austerities.
"Ten years have past, each day and night
Unheeded in delusive flight.
So long my fervent rites were stayed,
While thus I lay by love betrayed."
As thus long sighs the hermit heaved,
And, touched with deep repentance, grieved,
He saw the fair one standing nigh
With suppliant hands and trembling eye.
With gentle words he bade her go,
Then sought the northern hills of snow.
With firm resolve he vowed to beat
The might of love beneath his feet.
Still northward to the distant side
Of Kauśikí[244], the hermit hide,
And gave his life to penance there
With rites austere most hard to bear.
A thousand years went by, and still
He laboured on the northern hill
With pains so terrible and drear
That all the Gods were chilled with fear,

[244] "The same as she whose praises Viśvámitra has already sung in Canto XXXV, and whom the poet brings yet alive upon the scene in Canto LXI. Her proper name was *Satyavatí* (Truthful); the patronymic, Kauśikí was preserved by the river into which she is said to have been changed, and is still recognized in the corrupted forms Kuśa and Kuśí. The river flows from the heights of the Himálaya towards the Ganges, bounding on the east the country of Videha (Behar). The name is no doubt half hidden in the *Cosoagus* of Pliny and the *Kossounos* of Arrian. But each author has fallen into the same error in his enumeration of these rivers (Condochatem, Erannoboam, Cosoagum, Sonum). The Erannoboas, (Hiraṇyaváha) and the Sone are not different streams, but well-known names of the same river. Moreover the order is disturbed, in which on the right and left they fall into the Ganges. To be consistent with geography it should be written: Erannoboam sive Sonum, Condochatem (Gandakí), Cosoagum." SCHLEGEL{FNS.

And Gods and saints, for swift advice,
Met in the halls of Paradise.
“Let Kuśik's son,” they counselled, “be
A Mighty saint by just decree.”
His ear to hear their counsel lent
The Sire of worlds, omnipotent.
To him enriched by rites severe
He spoke in accents sweet to hear:
“Hail, Mighty Saint! dear son, all hail!
Thy fervour wins, thy toils prevail.
Won by thy vows and zeal intense
I give this high preëminence.”
He to the General Sire replied,
Not sad, nor wholly satisfied:
“When thou, O Brahmá, shalt declare
The title, great beyond compare,
Of Bráhman saint my worthy meed,
Hard earned by many a holy deed,
Then may I deem in sooth I hold
Each sense of body well controlled.”
Then Brahmá cried, “Not yet, not yet:
Toil on awhile O Anchoret!”

Thus having said to heaven he went,
The saint, upon his task intent,
Began his labours to renew,
Which sterner yet and fiercer grew.
His arms upraised, without a rest,
With but one foot the earth he pressed;
The air his food, the hermit stood
Still as a pillar hewn from wood.
Around him in the summer days
Five mighty fires combined to blaze.
In floods of rain no veil was spread
Save clouds, to canopy his head.
In the dank dews both night and day
Couched in the stream the hermit lay.
Thus, till a thousand years had fled,
He plied his task of penance dread.
Then Vishṇu and the Gods with awe
The labours of the hermit saw,
And Śakra, in his troubled breast,
Lord of the skies, his fear confessed.
And brooded on a plan to spoil
The merits of the hermit's toil.
Encompassed by his Gods of Storm
He summoned Rambhá, fair of form,
And spoke a speech for woe and weal,
The saint to mar, the God to heal.

Canto LXIV. Rambhá.

“A great emprise, O lovely maid,
To save the Gods, awaits thine aid:
To bind the son of Kuśik sure,
And take his soul with love's sweet lure.”
Thus order'd by the Thousand-eyed
The suppliant nymph in fear replied:
“O Lord of Gods, this mighty sage
Is very fierce and swift to rage.
I doubt not, he so dread and stern
On me his scorching wrath will turn.
Of this, my lord, am I afraid:
Have mercy on a timid maid.”
Her suppliant hands began to shake,
When thus again Lord Indra spake:
“O Rambhá, drive thy fears away,
And as I bid do thou obey.
In Koïl's form, who takes the heart
When trees in spring to blossom start,
I, with Kandarpa for my friend,
Close to thy side mine aid will lend. [076]
Do thou thy beauteous splendour arm
With every grace and winsome charm,
And from his awful rites seduce
This Kuśik's son, the stern recluse.”

Lord Indra ceased. The nymph obeyed:
In all her loveliest charms arrayed,
With winning ways and witching smile
She sought the hermit to beguile.
The sweet note of that tuneful bird
The saint with ravished bosom heard,
And on his heart a rapture passed
As on the nymph a look he cast.
But when he heard the bird prolong

His sweet incomparable song,
And saw the nymph with winning smile,
The hermit's heart perceived the wile.
And straight he knew the Thousand-eyed
A plot against his peace had tried.
Then Kuśik's son indignant laid
His curse upon the heavenly maid:
“Because thou wouldst my soul engage
Who fight to conquer love and rage,
Stand, till ten thousand years have flown,
Ill-fated maid, transformed to stone.
A Bráhman then, in glory strong,
Mighty through penance stern and long,
Shall free thee from thine altered shape;
Thou from my curse shalt then escape.”
But when the saint had cursed her so,
His breast was burnt with fires of woe,
Grieved that long effort to restrain
His mighty wrath was all in vain.
Cursed by the angry sage's power,
She stood in stone that selfsame hour.
Kandarpa heard the words he said,
And quickly from his presence fled.
His fall beneath his passion's sway
Had reft the hermit's meed away.
Unconquered yet his secret foes,
The humbled saint refused repose:
“No more shall rage my bosom till,
Sealed be my lips, my tongue be still.
My very breath henceforth I hold
Until a thousand years are told:
Victorious o'er each erring sense,
I'll dry my frame with abstinence,
Until by penance duly done

A Bráhman's rank be bought and won.
For countless years, as still as death,
I taste no food, I draw no breath,
And as I toil my frame shall stand
Unharmed by time's destroying hand.”

Canto LXV. Visvámitra's Triumph

Then from Himálaya's heights of snow,
The glorious saint prepared to go,
And dwelling in the distant east
His penance and his toil increased.
A thousand years his lips he held
Closed by a vow unparalleled,
And other marvels passing thought,
Unrivalled in the world, he wrought.
In all the thousand years his frame
Dry as a log of wood became.
By many a cross and check beset,
Rage had not stormed his bosom yet.
With iron will that naught could bend
He plied his labour till the end.
So when the weary years were o'er,
Freed from his vow so stern and sore,
The hermit, all his penance sped,
Sate down to eat his meal of bread.
Then Indra, clad in Bráhman guise,
Asked him for food with hungry eyes.
The mighty saint, with steadfast soul,
To the false Bráhman gave the whole,
And when no scrap for him remained,

Fasting and faint, from speech refrained.
His silent vow he would not break:
No breath he heaved, no word he spake,
Then as he checked his breath, behold!
Around his brow thick smoke-clouds rolled
And the three worlds, as if o'erspread
With ravening flames, were filled with dread.
Then God and saint and bard, convened,
And Nága lord, and snake, and fiend,
Thus to the General Father cried,
Distracted, sad, and terrified:
“Against the hermit, sore assailed,
Lure, scathe, and scorn have naught availed,
Proof against rage and treacherous art
He keeps his vow with constant heart.
Now if his toils assist him naught
To gain the boon his soul has sought,
He through the worlds will ruin send
That fixt and moving things shall end,
The regions now are dark with doom,
No friendly ray relieves the gloom.
Each ocean foams with maddened tide,
The shrinking hills in fear subside.
Trembles the earth with feverous throe
The wind in fitful tempest blows.
No cure we see with troubled eyes:
And atheist brood on earth may rise.
The triple world is wild with care,
Or spiritless in dull despair.
Before that saint the sun is dim,
His blessed light eclipsed by him.
Now ere the saint resolve to bring
Destruction on each living thing,
Let us appease, while yet we may,

Him bright as fire, like fire to slay.
Yea, as the fiery flood of Fate
Lays all creation desolate,
He o'er the conquered Gods may reign:
O, grant him what he longs to gain.”

[077]

Then all the Blest, by Brahmá led,
Approached the saint and sweetly said:
“Hail, Bráhman Saint! for such thy place:
Thy vows austere have won our grace.
A Bráhman's rank thy penance stern
And ceaseless labour richly earn.
I with the Gods of Storm decree
Long life, O Bráhman Saint, to thee.
May peace and joy thy soul possess:
Go where thou wilt in happiness.”

Thus by the General Sire addressed,
Joy and high triumph filled his breast.
His head in adoration bowed,
Thus spoke he to the Immortal crowd:
“If I, ye Gods, have gained at last
Both length of days and Bráhman caste,
Grant that the high mysterious name,
And holy Vedas, own my claim,
And that the formula to bless
The sacrifice, its lord confess.
And let Vaśishṭha, who excels
In Warriors' art and mystic spells,
In love of God without a peer,
Confirm the boon you promise here.”

With Brahmá's son Vaśishṭha, best
Of those who pray with voice repressed,
The Gods by earnest prayer prevailed,
And thus his new-made friend he hailed:
“Thy title now is sure and good
To rights of saintly Bráhmanhood.”
Thus spake the sage. The Gods, content,
Back to their heavenly mansions went.
And Viśvámitra, pious-souled,
Among the Bráhman saints enrolled,
On reverend Vaśishṭha pressed
The honours due to holy guest.
Successful in his high pursuit,
The sage, in penance resolute,
Walked in his pilgrim wanderings o'er
The whole broad land from shore to shore.
'Twas thus the saint, O Raghu's son,
His rank among the Bráhmans won.
Best of all hermits, Prince, is he;
In him incarnate Penance see.
Friend of the right, who shrinks from ill,
Heroic powers attend him still.”

The Bráhman, versed in ancient lore,
Thus closed his tale, and said no more,
To Śatánanda Kuśik's son
Cried in delight, Well done! well done!
Then Janak, at the tale amazed,
Spoke thus with suppliant hands upraised:
“High fate is mine, O Sage, I deem,
And thanks I owe for bliss supreme,
That thou and Raghu's children too
Have come my sacrifice to view.
To look on thee with blessed eyes

Exalts my soul and purifies.
Yea, thus to see thee face to face
Enriches me with store of grace.
Thy holy labours wrought of old,
And mighty penance, fully told,
Ráma and I with great delight
Have heard, O glorious Anchorite.
Unrivalled thine ascetic deeds:
Thy might, O Saint, all might exceeds.
No thought may scan, no limit bound
The virtues that in thee are found.
The story of thy wondrous fate
My thirsty ears can never sate.
The hour of evening rites is near:
The sun declines in swift career.
At early dawn, O Hermit, deign
To let me see thy face again.
Best of ascetics, part in bliss:
Do thou thy servant now dismiss.”

The saint approved, and glad and kind
Dismissed the king with joyful mind
Around the sage King Janak went
With priests and kinsmen reverent.
Then Viśvámitra, honoured so,
By those high-minded, rose to go,
And with the princes took his way
To seek the lodging where they lay.

Canto LXVI. Janak's Speech.

With cloudless lustre rose the sun;
The king, his morning worship done,
Ordered his heralds to invite
The princes and the anchorite.
With honour, as the laws decree,
The monarch entertained the three.
Then to the youths and saintly man
Videha's lord this speech began:
“O blameless Saint, most welcome thou!
If I may please thee tell me how.
Speak, mighty lord, whom all revere,
'Tis thine to order, mine to hear.”

Thus he on mighty thoughts intent;
Then thus the sage most eloquent:
“King Daśaratha's sons, this pair
Of warriors famous everywhere,
Are come that best of bows to see
That lies a treasure stored by thee.
This, mighty Janak, deign to show,
That they may look upon the bow,
And then, contented, homeward go.”
Then royal Janak spoke in turn:
“O best of Saints, the story learn
Why this famed bow, a noble prize,
A treasure in my palace lies.
A monarch, Devarát by name,
Who sixth from ancient Nimi came,
Held it as ruler of the land,
A pledge in his successive hand.
[078] This bow the mighty Rudra bore
At Daksha's[245] sacrifice of yore,

[245] “Daksha was one of the ancient Progenitors or Prajápatis created by Brahmá. The sacrifice which is here spoken of and in which Śankar or Śiva (called

When carnage of the Immortals stained
The rite that Daksha had ordained.
Then as the Gods sore wounded fled,
Victorious Rudra, mocking, said:
“Because, O Gods, ye gave me naught
When I my rightful portion sought,
Your dearest parts I will not spare,
But with my bow your frames will tear.”

The Sons of Heaven, in wild alarm,
Soft flatteries tried his rage to charm.
Then Bhava, Lord whom Gods adore,
Grew kind and friendly as before,
And every torn and mangled limb
Was safe and sound restored by him.
Thenceforth this bow, the gem of bows,
That freed the God of Gods from foes,
Stored by our great forefathers lay
A treasure and a pride for aye.
Once, as it chanced, I ploughed the ground,
When sudden, 'neath the share was found
An infant springing from the earth,
Named Sítá from her secret birth.[246]
In strength and grace the maiden grew,
My cherished daughter, fair to view.

---

also here Rudra and Bhava) smote the Gods because he had not been invited to share the sacred oblations with them, seems to refer to the origin of the worship of Śiva, to its increase and to the struggle it maintained with other older forms of worship.” GORRESIO{FNS.

[246] Sítá means a furrow.

“Great Erectheus swayed,
That owed his nurture to the blue-eyed maid,
But from the teeming furrow took his birth,
The mighty offspring of the foodful earth.”

Iliad, Book II.

I vowed her, of no mortal birth,
Meet prize for noblest hero's worth.
In strength and grace the maiden grew,
And many a monarch came to woo.
To all the princely suitors I
Gave, mighty Saint, the same reply:
“I give not thus my daughter, she
Prize of heroic worth shall be.[247]
To Míthilá the suitors pressed
Their power and might to manifest.
To all who came with hearts aglow
I offered Śiva's wondrous bow.
Not one of all the royal band
Could raise or take the bow in hand.
The suitors' puny might I spurned,
And back the feeble princes turned.
Enraged thereat, the warriors met,
With force combined my town beset.
Stung to the heart with scorn and shame,
With war and threats they madly came,
Besieged my peaceful walls, and long
To Míthilá did grievous wrong.
There, wasting all, a year they lay,
And brought my treasures to decay,
Filling my soul, O Hermit chief,
With bitter woe and hopeless grief.
At last by long-wrought penance I
Won favour with the Gods on high,
Who with my labours well content
A four-fold host to aid me sent.
Then swift the baffled heroes fled
To all the winds discomfited—

[247] “The whole story of Sítá, as will be seen in the course of the poem has a great analogy with the ancient myth of Proserpine.” GORRESIO{FNS.

Wrong-doers, with their lords and host,
And all their valour's idle boast.
This heavenly bow, exceeding bright,
These youths shall see, O Anchorite.
Then if young Ráma's hand can string
The bow that baffled lord and king,
To him I give, as I have sworn,
My Sítá, not of woman born.”

Canto LXVII. The Breaking Of The Bow.

Then spoke again the great recluse:
“This mighty bow, O King, produce.”
King Janak, at the saint's request,
This order to his train addressed:
“Let the great bow be hither borne,
Which flowery wreaths and scents adorn.”
Soon as the monarch's words were said,
His servants to the city sped,
Five thousand youths in number, all
Of manly strength and stature tall,
The ponderous eight-wheeled chest that held
The heavenly bow, with toil propelled.
At length they brought that iron chest,
And thus the godlike king addressed:
“This best of bows, O lord, we bring,
Respected by each chief and king,
And place it for these youths to see,
If, Sovereign, such thy pleasure be.”

With suppliant palm to palm applied
King Janak to the strangers cried:
“This gem of bows, O Bráhman Sage,
Our race has prized from age to age,
Too strong for those who yet have reigned,
[079] Though great in might each nerve they strained.
Titan and fiend its strength defies,
God, spirit, minstrel of the skies.
And bard above and snake below
Are baffled by this glorious bow.
Then how may human prowess hope
With such a bow as this to cope?
What man with valour's choicest gift
This bow can draw, or string, or lift?
Yet let the princes, holy Seer,
Behold it: it is present here.”

Then spoke the hermit pious-souled:
“Ráma, dear son, the bow behold.”
Then Ráma at his word unclosed
The chest wherein its might reposed,
Thus crying, as he viewed it: “Lo!
I lay mine hand upon the bow:
May happy luck my hope attend
Its heavenly strength to lift or bend.”
“Good luck be thine,” the hermit cried:
“Assay the task!” the king replied.
Then Raghu's son, as if in sport,
Before the thousands of the court,
The weapon by the middle raised
That all the crowd in wonder gazed.
With steady arm the string he drew
Till burst the mighty bow in two.
As snapped the bow, an awful clang,

Loud as the shriek of tempests, rang.
The earth, affrighted, shook amain
As when a hill is rent in twain.
Then, senseless at the fearful sound,
The people fell upon the ground:
None save the king, the princely pair,
And the great saint, the shock could bear.

When woke to sense the stricken train,
And Janak's soul was calm again,
With suppliant hands and reverent head,
These words, most eloquent, he said:
“O Saint, Prince Ráma stands alone:
His peerless might he well has shown.
A marvel has the hero wrought
Beyond belief, surpassing thought.
My child, to royal Ráma wed,
New glory on our line will shed:
And true my promise will remain
That hero's worth the bride should gain.
Dearer to me than light and life,
My Sítá shall be Ráma's wife.
If thou, O Bráhman, leave concede,
My counsellors, with eager speed,
Borne in their flying cars, to fair
Ayodhyá's town the news shall bear,
With courteous message to entreat
The king to grace my royal seat.
This to the monarch shall they tell,
The bride is his who won her well:
And his two sons are resting here
Protected by the holy seer.
So, at his pleasure, let them lead
The sovereign to my town with speed.”

The hermit to his prayer inclined
And Janak, lord of virtuous mind,
With charges, to Ayodhyá sent
His ministers: and forth they went.

Canto LXVIII. The Envoys' Speech.

Three nights upon the road they passed
To rest the steeds that bore them fast,
And reached Ayodhyá's town at last.
Then straight at Daśaratha's call
They stood within the royal hall,
Where, like a God, inspiring awe,
The venerable king they saw.
With suppliant palm to palm applied,
And all their terror laid aside,
They spoke to him upon the throne
With modest words, in gentle tone:
“Janak, Videha's king, O Sire,
Has sent us hither to inquire
The health of thee his friend most dear,
Of all thy priests and every peer.
Next Kuśik's son consenting, thus
King Janak speaks, dread liege, by us:
“I made a promise and decree
That valour's prize my child should be.
Kings, worthless found in worth's assay,
With mien dejected turned away.
Thy sons, by Viśvámitra led,
Unurged, my city visited,
And peerless in their might have gained

My daughter, as my vow ordained.
Full in a vast assembly's view
Thy hero Ráma broke in two
The gem of bows, of monstrous size,
That came a treasure from the skies.
Ordained the prize of hero's might,
Sítá my child is his by right.
Fain would I keep my promise made,
If thou, O King, approve and aid.
Come to my town thy son to see:
Bring holy guide and priest with thee.
O lord of kings, my suit allow,
And let me keep my promised vow.
So joying for thy children's sake
Their triumph too shalt thou partake,
With Viśvámitra's high consent.”
Such words with friendship eloquent
Spoke Janak, fair Videha's king,
By Śatánanda's counselling.”

The envoys thus the king addressed,
And mighty joy his heart possessed.
To Vámadeva quick he cried,
Vaśishṭha, and his lords beside:
“Lakshmaṇ, and he, my princely boy
Who fills Kauśalyá's soul with joy,
By Viśvámitra guarded well
Among the good Videhans dwell. [080]
Their ruler Janak, prompt to own
The peerless might my child has shown,
To him would knit in holy ties
His daughter, valour's lovely prize.
If Janak's plan seem good to you,
Come, speed we to his city too,

Nor let occasion idly by.”

He ceased. There came a glad reply
From priest and mighty saint and all
The councillors who thronged the hall.
Then cried the king with joyous heart:
“To-morrow let us all depart.”

That night the envoys entertained
With honour and all care remained.

Canto LXIX. Dasaratha's Visit.

Soon as the shades of night had fled,
Thus to the wise Sumantra said
The happy king, while priest and peer,
Each in his place, were standing near:
“Let all my treasurers to-day,
Set foremost in the long array,
With gold and precious gems supplied
In bounteous store, together ride.
And send you out a mighty force,
Foot, chariot, elephant, and horse.
Besides, let many a car of state,
And noblest steeds, my will await.
Vaśishṭha, Vámadeva sage,
And Márkaṇdeya's reverend age,
Jáváli, Kaśyap's godlike seed,
And wise Kátyáyana, shall lead.
Thy care, Sumantra, let it be
To yoke a chariot now for me,
That so we part without delay:
These envoys hasten me away.”

So fared he forth. That host, with speed,
Quadruple, as the king decreed,
With priests to head the bright array,
Followed the monarch on his way.
Four days they travelled on the road,
And eve Videha's kingdom showed.
Janak had left his royal seat
The venerable king to greet,
And, noblest, with these words addressed
That noblest lord, his happy guest:
“Hail, best of kings: a blessed fate
Has led thee, Monarch, to my state.
Thy sons, supreme in high emprise,
Will gladden now their father's eyes.
And high my fate, that hither leads
Vaśishṭha, bright with holy deeds,
Girt with these sages far-renowned,
Like Indra with the Gods around.
Joy! joy! for vanquished are my foes:
Joy! for my house in glory grows,
With Raghu's noblest sons allied,
Supreme in strength and valour's pride.
To-morrow with its early light
Will shine on my completed rite.
Then, sanctioned by the saints and thee,
The marriage of thy Ráma see.”

Then Daśaratha, best of those
Whose speech in graceful order flows,
With gathered saints on every side,
Thus to the lord of earth replied:
“A truth is this I long have known,
A favour is the giver's own.
What thou shalt bid, O good and true,

We, as our power permits, will do.”

That answer of the truthful lord,
With virtuous worth and honour stored,
Janak, Videha's noble king,
Heard gladly, greatly marvelling.
With bosoms filled with pleasure met
Long-parted saint and anchoret,
And linked in friendship's tie they spent
The peaceful night in great content.

Ráma and Lakshmaṇ thither sped,
By sainted Viśvámitra led,
And bent in filial love to greet
Their father, and embraced his feet.
The aged king, rejoiced to hear
And see again his children dear,
Honoured by Janak's thoughtful care,
With great enjoyment rested there.
King Janak, with attentive heed,
Consulted first his daughters' need,
And ordered all to speed the rite;
Then rested also for the night.

Canto LXX. The Maidens Sought.

Then with the morn's returning sun.
King Janak, when his rites were done,
Skilled all the charms of speech to know,
Spoke to wise Śatánanda so:
“My brother, lord of glorious fame,
My younger, Kuśadhwaj by name,
Whose virtuous life has won renown,
Has settled in a lovely town,
Sánkáśyá, decked with grace divine,
Whose glories bright as Pushpak's shine,
While Ikshumatí rolls her wave
Her lofty rampart's foot to lave.
Him, holy priest, I long to see:
The guardian of my rite is he:
That my dear brother may not miss
A share of mine expected bliss.”

Thus in the presence of the priest
The royal Janak spoke, and ceased.
Then came his henchmen, prompt and brave, [081]
To whom his charge the monarch gave.
Soon as they heard his will, in haste
With fleetest steeds away they raced,
To lead with them that lord of kings,
As Indra's call Lord Vishṇu brings.
Sánkáśyá's walls they duly gained,
And audience of the king obtained.
To him they told the news they brought
Of marvels past and Janak's thought.
Soon as the king the story knew
From those good envoys swift and true,
To Janak's wish he gave assent,
And swift to Míthilá he went.
He paid to Janak reverence due,

And holy Śatánanda too,
Then sate him on a glorious seat
For kings or Gods celestial meet.
Soon as the brothers, noble pair
Peerless in might, were seated there,
They gave the wise Sudáman, best
Of councillors, their high behest:
“Go, noble councillor,” they cried,
“And hither to our presence guide
Ikshváku's son, Ayodhyá's lord,
Invincible by foeman's sword,
With both his sons, each holy seer,
And every minister and peer.”
Sudáman to the palace flew,
And saw the mighty king who threw
Splendour on Raghu's splendid race,
Then bowed his head with seemly grace:
“O King, whose hand Ayodhyá sways,
My lord, whom Míthilá obeys,
Yearns with desire, if thou agree,
Thee with thy guide and priest to see.”
Soon as the councillor had ceased,
The king, with saint and peer and priest,
Sought, speeding through the palace gate,
The hall where Janak held his state.
There, with his nobles round him spread,
Thus to Videha's lord be said:
“Thou knowest, King, whose aid divine
Protects Ikshváku's royal line.
In every need, whate'er befall,
The saint Vaśishṭha speaks for all.
If Viśvámitra so allow,
And all the saints around me now,
The sage will speak, at my desire,

As order and the truth require.”

Soon as the king his lips had stilled,
Up rose Vaśishṭha, speaker skilled.
And to Videha's lord began
In flowing words that holy man:
“From viewless Nature Brahmá rose,
No change, no end, no waste he knows.
A son had he Maríchi styled,
And Kaśyap was Maríchi's child.
From him Vivasvat sprang: from him
Manu whose fame shall ne'er be dim.
Manu, who life to mortals gave,
Begot Ikshváku good and brave.
First of Ayodhyá's kings was he,
Pride of her famous dynasty.
From him the glorious Kukshi sprang,
Whose fame through all the regions rang.
Rival of Kukshi's ancient fame,
His heir, the great Vikukshi, came,
His son was Váṇa, lord of might;
His Anaraṇya, strong to fight.
His son was Prithu, glorious name;
From him the good Triśanku came.
He left a son renowned afar,
Known by the name of Dhundhumár.
His son, who drove the mighty car,
Was Yuvanáśva, feared in war.
He passed away. Him followed then
His son Mándhátá, king of men.
His son was blest in high emprise,
Susandhi, fortunate and wise.
Two noble sons had he, to wit
Dhruvasandhi and Prasenajit.

Bharat was Dhruvasandhi's son,
And glorious fame that monarch won.
The warrior Asit he begot.
Asit had warfare, fierce and hot,
With rival kings in many a spot,
Haihayas, Tálajanghas styled,
And Śaśivindus, strong and wild.
Long time he strove, but forced to yield
Fled from his kingdom and the field.
With his two wives away he fled
Where high Himálaya lifts his head,
And, all his wealth and glory past,
He paid the dues of Fate at last.
The wives he left had both conceived—
So is the ancient tale believed—
One, of her rival's hopes afraid
Fell poison in her viands laid.
It chanced that Chyavan, Bhrigu's child,
Had wandered to that pathless wild,
And there Himálaya's lovely height
Detained him with a strange delight.
There came the other widowed queen,
With lotus eyes and beauteous mien,
Longing a noble son to bear,
And wooed the saint with earnest prayer.
When thus Kálindi,[248] fairest dame,
With reverent supplication came,
To her the holy sage replied:
“Born with the poison from thy side,
O happy Queen, shall spring ere long
An infant fortunate and strong.
Then weep no more, and check thy sighs,

[248] A different lady from the Goddess of the Jumna who bears the same name.

Sweet lady of the lotus eyes."
The queen, who loved her perished lord,
For meet reply, the saint adored,
And, of her husband long bereaved,
She bore a son by him conceived.
Because her rival mixed the bane [082]
To render her conception vain,
And fruit unripened to destroy,
Sagar[249] she called her darling boy.
To Sagar Asamanj was heir:
Bright Anśumán his consort bare.
Anśumán's son, Dilípa famed,
Begot a son Bhagírath named.
From him the great Kakutstha rose:
From him came Raghu, feared by foes,
Of him sprang Purushádak bold,
Fierce hero of gigantic mould:
Kalmáshapáda's name he bore,
Because his feet were spotted o'er.[250]
From him came Śankaṇ, and from him
Sudarśan, fair in face and limb.
From beautiful Sudarśan came
Prince Agnivarṇa, bright as flame.
His son was Śíghraga, for speed
Unmatched; and Maru was his seed.
Praśuśruka was Maru's child;
His son was Ambarísha styled.
Nahush was Ambarísha's heir,
The mighty lord of regions fair:
Nahush begot Yayáti: he,

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[249] This is another fanciful derivation, *Sa*—with, and *gara*—poison.

[250] *Purushádak* means a cannibal. First called *Kalmáshapáda* on account of his spotted feet he is said to have been turned into a cannibal for killing the son of Vaśishṭha.

Nábhág of happy destiny.
Son of Nábhág was Aja: his,
The glorious Daśaratha is,
Whose noble children boast to be
Ráma and Lakshmaṇ, whom we see.
Thus do those kings of purest race
Their lineage from Ikshváku trace:
Their hero lives the right maintained,
Their lips with falsehood ne'er were stained.
In Ráma's and in Lakshmaṇ's name
Thy daughters as their wives I claim,
So shall in equal bands be tied
Each peerless youth with peerless bride.”

Canto LXXI. Janak's Pedigree.

Then to the saint supremely wise
King Janak spoke in suppliant guise:
“Deign, Hermit, with attentive ear,
Mv race's origin to hear.
When kings a daughter's hand bestow,
'Tis right their line and fame to show.
There was a king whose deeds and worth
Spread wide his name through heaven and earth,
Nimi, most virtuous e'en from youth,
The best of all who love the truth.
His son and heir was Mithi, and
His Janak, first who ruled this land.
He left a son Udávasu,
Blest with all virtues, good and true.
His son was Nandivardhan, dear

For pious heart and worth sincere.
His son Suketu, hero brave,
To Devarát, existence gave.
King Devarát, a royal sage,
For virtue, glory of the age,
Begot Vrihadratha; and he
Begot, his worthy heir to be,
The splendid hero Mahábír
Who long in glory governed here.
His son was Sudhriti, a youth
Firm in his purpose, brave in sooth,
His son was Dhrisṭaketu, blest
With pious will and holy breast.
The fame of royal saint he won:
Haryaśva was his princely son.
Haryaśva's son was Maru, who
Begot Pratíndhak, wise and true.
Next Kírtiratha held the throne,
His son, for gentle virtues known.
Then followed Devamidha, then
Vibudh, Mahándhrak, kings of men.
Mahándhrak's son, of boundless might,
Was Kírtirát, who loved the right.
He passed away, a sainted king,
And Mahároma following
To Swarṇaromá left the state.
Then Hraśvaromá, good and great,
Succeeded, and to him a pair
Of sons his royal consort bare,
Elder of these I boast to be:
Brave Kuśadhwaj is next to me.[251]

[251] "In the setting forth of these royal genealogies the Bengal recension varies but slightly from the Northern. The first six names of the genealogy of the Kings of Ayodhyá are partly theogonical and partly cosmogonical; the

Me then, the elder of the twain,
My sire anointed here to reign.
He bade me tend my brother well,
Then to the forest went to dwell.
He sought the heavens, and I sustained
The burden as by law ordained,
And noble Kuśadhwaj, the peer
Of Gods, I ever held most dear.
Then came Sánkáśyá's mighty lord,
Sudhanvá, threatening siege and sword,
And bade me swift on him bestow
[083] Śiva's incomparable bow,
And Sítá of the lotus eyes:
But I refused each peerless prize.
Then, host to host, we met the foes,
And fierce the din of battle rose,
Sudhanvá, foremost of his band,
Fell smitten by my single hand.
When thus Sánkáśyá's lord was slain,
I sanctified, as laws ordain,
My brother in his stead to reign,
Thus are we brothers, Saint most high
The younger he, the elder I.
Now, mighty Sage, my spirit joys
To give these maidens to the boys.
Let Sítá be to Ráma tied.
And Urmilá be Lakshmaṇ's bride.
First give, O King, the gift of cows,
As dowry of each royal spouse,
Due offerings to the spirits pay,
And solemnize the wedding-day.

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other names are no doubt in accordance with tradition and deserve the same amount of credence as the ancient traditional genealogies of other nations." GORRESIO{FNS.

The moon tonight, O royal Sage,
In Maghá's[252] House takes harbourage;
On the third night his rays benign
In second Phálguni[253] will shine:
Be that the day, with prosperous fate,
The nuptial rites to celebrate.”

Canto LXXII. The Gift Of Kine.

When royal Janak's words were done,
Joined with Vaśishṭha Kuśik's son,
The mighty sage began his speech:
“No mind may soar, no thought can reach
The glories of Ikshváku's line,
Or, great Videha's King, of thine:
None in the whole wide world may vie
With them in fame and honours high.
Well matched, I ween, in holy bands,
These peerless pairs will join their hands.
But hear me as I speak once more;
Thy brother, skilled in duty's lore,
Has at his home a royal pair
Of daughters most divinely fair.
I for the hands of these sweet two
For Bharat and Śatrughna sue,
Both princes of heroic mould,
Wise, fair of form, and lofty-souled.
All Daśaratha's sons, I ween,

[252] The tenth of the lunar asterisms, composed of five stars.
[253] There are two lunar asterisms of this name, one following the other immediately, forming the eleventh and twelfth of the lunar mansions.

Own each young grace of form and mien:
Brave as the Gods are they, nor yield
To the great Lords the worlds who shield.
By these, good Prince of merits high,
Ikshváku's house with thine ally.”

The suit the holy sage preferred,
With willing ear the monarch heard:
Vaśishṭha's lips the counsel praised:
Then spake the king with hands upraised:
“Now blest indeed my race I deem,
Which your high will, O Saints supreme,
With Daśaratha's house unites
In bonds of love and marriage rites.
So be it done. My nieces twain
Let Bharat and Śatrughna gain,
And the four youths the selfsame day
Four maiden hands in theirs shall lay.
No day so lucky may compare,
For marriage—so the wise declare—
With the last day of Phálguni
Ruled by the genial deity.”
Then with raised hands in reverence due
To those arch-saints he spoke anew:
“I am your pupil, ever true:
To me high favour have ye shown;
Come, sit ye on my royal throne,
For Daśaratha rules these towers
E'en as Ayodhyá now is ours.
Do with your own whate'er ye choose:
Your lordship here will none refuse.”

He spoke, and to Videha's king
Thus Daśaratha, answering:
“Boundless your virtues, lords, whose sway
The realms of Mithilá obey.
With honouring care you entertain.
Both holy sage and royal train.
Now to my house my steps I bend—
May blessings still on you at end—
Due offerings to the shades to pay.”
Thus spoke the king, and turned away:
To Janak first he bade adieu,
Then followed fast those holy two.
The monarch reached his palace where
The rites were paid with solemn care.
When the next sun began to shine
He rose and made his gift of kine.
A hundred thousand cows prepared
For each young prince the Bráhmans shared.
Each had her horns adorned with gold;
And duly was the number told,
Four hundred thousand perfect tale:
Each brought a calf, each filled a pail.
And when that glorious task was o'er,
The monarch with his children four,
Showed like the Lord of Life divine
When the worlds' guardians round him shine.

[084]

Canto LXXIII. The Nuptials.

On that same day that saw the king
His gift of kine distributing,
The lord of Kekaya's son, by name
Yudhájit, Bharat's uncle, came,
Asked of the monarch's health, and then
Addressed the reverend king of men:
“The lord of Kekaya's realm by me
Sends greeting, noble King, to thee:
Asks if the friends thy prayers would bless
Uninterrupted health possess.
Right anxious, mighty King, is he
My sister's princely boy to see.
For this I sought Ayodhyá fair
The message of my sire to bear.
There learning, O my liege, that thou
With sons and noble kinsmen now
Wast resting here, I sought the place
Longing to see my nephew's face.”
The king with kind observance cheered
His friend by tender ties endeared,
And every choicest honour pressed
Upon his honourable guest.

That night with all his children spent,
At morn King Daśaratha went,
Behind Vaśishṭha and the rest,
To the fair ground for rites addressed.
Then when the lucky hour was nigh
Called Victory, of omen high,
Came Ráma, after vow and prayer
For nuptial bliss and fortune fair,
With the three youths in bright attire,
And stood beside his royal sire.
To Janak then Vaśishṭha sped,

And to Videha's monarch said:
“O King, Ayodhyá's ruler now
Has breathed the prayer and vowed the vow,
And with his sons expecting stands
The giver of the maidens' hands.
The giver and the taker both
Must ratify a mutual oath.
Perform the part for which we wait,
And rites of marriage celebrate.”

Skilled in the laws which Scriptures teach,
He answered thus Vaśishṭha's speech:
“O Saint, what warder bars the gate?
Whose bidding can the king await?
In one's own house what doubt is shown?
This kingdom, Sage, is all thine own.
E'en now the maidens may be found
Within the sacrificial ground:
Each vow is vowed and prayed each prayer,
And they, like fire, are shining there.
Here by the shrine my place I took
Expecting thee with eager look,
No bar the nuptial rites should stay:
What cause have we for more delay?”
When Janak's speech the monarch heard,
To sons and saints he gave the word,
And set them in the holy ring,
Then to Vaśishṭha spoke the king
Of Mithilá: “O mighty Sage,
Now let this task thy care engage,
And lend thine aid and counsel wise
The nuptial rites to solemnize.”

The saint Vaśishṭha gave assent,
And quickly to the task he went,
With Viśvámitra, nothing loth,
And Śatánanda aiding both.
Then, as the rules prescribe, they made
An altar in the midst, and laid
Fresh wreaths of fragrant flowers thereon.
The golden ladles round it shone;
And many a vase, which branches hid
Fixed in the perforated lid,
And sprays, and cups, and censers there
Stood filled with incense rich and rare;
Shell-bowls, and spoons, and salvers dressed
With gifts that greet the honoured guest;
Piles of parched rice some dishes bore,
Others with corn prepared ran o'er;
And holy grass was duly spread
In equal lengths, while prayers were said.
Next chief of saints, Vaśishṭha came
And laid the offering in the flame.
Then by the hand King Janak drew
His Sítá, beautiful to view,
And placed her, bright in rich attire,
Ráma to face, before the fire,
Thus speaking to the royal boy
Who filled Kauśalyá's heart with joy:
“Here Sítá stands, my daughter fair,
The duties of thy life to share.
Take from her father, take thy bride;
Join hand to hand, and bliss betide!
A faithful wife, most blest is she,
And as thy shade will follow thee.”

Thus as he spoke the monarch threw
O'er her young limbs the holy dew,
While Gods and saints were heard to swell
The joyous cry, 'Tis well! 'Tis well!
His daughter Sítá thus bestowed,
O'er whom the sacred drops had flowed.
King Janak's heart with rapture glowed.
Then to Prince Lakshmaṇ thus he cried:
“Take Urmilá thine offered bride,
And clasp her hand within thine own
Ere yet the lucky hour be flown.”
Then to Prince Bharat thus cried he;
“Come, take the hand of Mándavi.”
Then to Śatrughna: “In thy grasp
The hand of Srutakírti clasp.
Now, Raghu's sons, may all of you
Be gentle to your wives and true; [085]
Keep well the vows you make to-day,
Nor let occasion slip away.”

King Janak's word the youths obeyed;
The maidens' hands in theirs they laid.
Then with their brides the princes went
With ordered steps and reverent
Round both the fire and Janak, round
The sages and the sacred ground.

A flowery flood of lucid dyes
In rain descended from the skies,
While with celestial voices blent
Sweet strains from many an instrument,
And the nymphs danced in joyous throng
Responsive to the minstrel's song.
Such signs of exultation they

Saw on the princes' wedding day.
Still rang the heavenly music's sound
When Raghu's sons thrice circled round
The fire, each one with reverent head,
And homeward then their brides they led.
They to the sumptuous palace hied
That Janak's care had seen supplied.
The monarch girt with saint and peer
Still fondly gazing followed near.

Canto LXXIV. Ráma With The Axe.[254]

Soon as the night had reached its close
The hermit Viśvámitra rose;
To both the kings he bade adieu
And to the northern hill withdrew.
Ayodhyá's lord of high renown
Received farewell, and sought his town.
Then as each daughter left her bower
King Janak gave a splendid dower,
Rugs, precious silks, a warrior force,
Cars, elephants, and foot, and horse,
Divine to see and well arrayed;
And many a skilful tiring-maid,
And many a young and trusty slave
The father of the ladies gave.

[254] This is another Ráma, son of Jamadagni, called Paraśuráma, or Ráma with the axe, from the weapon which he carried. He was while he lived the terror of the Warrior caste, and his name recalls long and fierce struggles between the sacerdotal and military order in which the latter suffered severely at the hands of their implacable enemy.

Silver and coral, gold and pearls
He gave to his beloved girls.
These precious gifts the king bestowed
And sped his guest upon his road.
The lord of Mithilá's sweet town
Rode to his court and lighted down.
Ayodhyá's monarch, glad and gay,
Led by the seers pursued his way
With his dear sons of lofty mind:
The royal army marched behind.
As on he fared the voice he heard
Around of many a dismal bird,
And every beast in wild affright
Began to hurry to the right.
The monarch to Vaśishṭha cried:
“What strange misfortune will betide?
Why do the beasts in terror fly,
And birds of evil omen cry?
What is it shakes my heart with dread?
Why is my soul disquieted?”

Soon as he heard, the mighty saint
Thus answered Daśaratha's plaint
In sweetest tone: “Now, Monarch, mark,
And learn from me the meaning dark.
The voices of the birds of air
Great peril to the host declare:
The moving beasts the dread allay,
So drive thy whelming fear away,”

As he and Daśaratha spoke
A tempest from the welkin broke,
That shook the spacious earth amain
And hurled high trees upon the plain.
The sun grew dark with murky cloud,
And o'er the skies was cast a shroud,
While o'er the army, faint with dread,
A veil of dust and ashes spread.
King, princes, saints their sense retained,
Fear-stupefied the rest remained.
At length, their wits returning, all
Beneath the gloom and ashy pall
Saw Jamadagni's son with dread,
His long hair twisted round his head,
Who, sprung from Bhrigu, loved to beat
The proudest kings beneath his feet.
Firm as Kailása's hill he showed,
Fierce as the fire of doom he glowed.
His axe upon his shoulder lay,
His bow was ready for the fray,
With thirsty arrows wont to fly
Like Lightnings from the angry sky.
A long keen arrow forth he drew,
Invincible like those which flew
From Śiva's ever-conquering bow
And Tripura in death laid low.

When his wild form, that struck with awe,
Fearful as ravening flame, they saw,
Vaśishṭha and the saints whose care
Was sacrifice and muttered prayer,
Drew close together, each to each,
And questioned thus with bated speech:
“Indignant at his father's fate

Will he on warriors vent his hate,
The slayers of his father slay,
And sweep the loathed race away?
But when of old his fury raged
Seas of their blood his wrath assuaged: [086]
So doubtless now he has not planned
To slay all warriors in the land.”

Then with a gift the saints drew near
To Bhrigu's son whose look was fear,
And Ráma! Ráma! soft they cried.
The gift he took, no word replied.
Then Bhrigu's son his silence broke
And thus to Ráma Ráma spoke:

Canto LXXV. The Parle.

“Heroic Ráma, men proclaim
The marvels of thy matchless fame,
And I from loud-voiced rumour know
The exploit of the broken bow,
Yea, bent and broken, mighty Chief,
A feat most wondrous, past belief.
Stirred by thy fame thy face I sought:
A peerless bow I too have brought.
This mighty weapon, strong and dire,
Great Jamadagni owned, my sire.
Draw with its shaft my father's bow,
And thus thy might, O Ráma, show.
This proof of prowess let me see—
The weapon bent and drawn by thee;

Then single fight our strength shall try,
And this shall raise thy glory high.”

King Daśaratha heard with dread
The boastful speech, and thus he said;
Raising his hands in suppliant guise,
With pallid cheek and timid eyes:
“Forgetful of the bloody feud
Ascetic toils hast thou pursued;
Then, Bráhman, let thy children be
Untroubled and from danger free.
Sprung of the race of Bhrigu, who
Read holy lore, to vows most true,
Thou swarest to the Thousand-eyed
And thy fierce axe was cast aside.
Thou turnedst to thy rites away
Leaving the earth to Kaśyap's sway,
And wentest far a grove to seek
Beneath Mahendra's[255] mountain peak.

Now, mighty Hermit, art thou here

To slay us all with doom severe?

For if alone my Ráma fall,

We share his fate and perish all.”

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[255] “The author of the *Raghuvaṅśa* places the mountain Mahendra in the territory of the king of the Kalingans, whose palace commanded a view of the ocean. It is well known that the country along the coast to the south of the mouths of the Ganges was the seat of this people. Hence it may be suspected that this Mahendra is what Pliny calls ‘promontorium Calingon.’ The modern name, *Cape Palmyras*, from the palmyras Borassus flabelliformis, which abound there agrees remarkably with the description of the poet who speaks of the groves of these trees. *Raghuvaṅśa*, VI. 51.” SCHLEGEL{FNS.

As thus the aged sire complained
The mighty chief no answer deigned.
To Ráma only thus he cried:
“Two bows, the Heavenly Artist's pride,
Celestial, peerless, vast, and strong,
By all the worlds were honoured long.
One to the Three-eyed God[256] was given,
By glory to the conflict driven,
Thus armed fierce Tripura he slew:
And then by thee 'twas burst in two.
The second bow, which few may brave,
The highest Gods to Vishṇu gave.
This bow I hold; before it fall
The foeman's fenced tower and wall.
Then prayed the Gods the Sire Most High
By some unerring proof to try
Were praise for might Lord Vishṇu's due,
Or his whose Neck is stained with Blue.[257]
The mighty Sire their wishes knew,
And he whose lips are ever true
Caused the two Gods to meet as foes.
Then fierce the rage of battle rose:
Bristled in dread each starting hair
As Śiva strove with Vishṇu there.
But Vishṇu raised his voice amain.
And Śiva's bowstring twanged in vain;
Its master of the Three bright Eyes
Stood fixt in fury and surprise.
Then all the dwellers in the sky,
Minstrel, and saint, and God drew nigh,
And prayed them that the strife might cease,
And the great rivals met in peace.

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[256] Śiva.
[257] Siva. God of the Azure Neck.

'Twas seen how Śiva's bow has failed
Unnerved, when Vishṇu's might assailed,
And Gods and heavenly sages thence
To Vishnu gave preëminence.
Then glorious Śiva in his rage
Gave it to Devarát the sage
Who ruled Videha's fertile land,
To pass it down from hand to hand.
But this my bow, whose shafts smite down
The foeman's fenced tower and town,
To great Richíka Vishṇu lent
To be a pledge and ornament,
Then Jamadagni, Bráhman dread,
My sire, the bow inherited.
But Arjun stooped to treachery vile
And slew my noble sire by guile,
Whose penance awful strength had gained,
[087] Whose hand the God-given bow retained.
I heard indignant how he fell
By mournful fate, too sad to tell.
My vengeful fury since that time
Scourges all Warriors for the crime.
As generations spring to life
I war them down in endless strife.
All earth I brought beneath my sway,
And gave it for his meed and pay
To holy Kaśyap, when of yore
The rites performed by him were o'er.
Then to Mahendra's hill I turned
Strong in the strength that penance earned,
And toiled upon his lofty head
By Gods immortal visited.
The breaking of the bow I knew
From startled Gods conversing, through

The airy regions, of thy deed,
And hither came with swiftest speed.
Now, for thy Warrior's honour sake,
This best of bows, O Ráma, take:
This, owned by Vishṇu's self of old,
My sire and grandsire loved to hold.
Drawn to its head upon the string,
One town-destroying arrow bring;
If this thou can, O hero, I
In single fight thy strength will try.”

Canto LXXVI. Debarred From Heaven.

The haughty challenge, undeterred
The son of Daśaratha heard,
And cried, while reverence for his sire
Checked the full torrent of his ire:
“Before this day have I been told
The deed that stained thy hands of old.
But pity bids my soul forget:
Thy father, murdered, claimed the debt.
My strength, O Chief, thou deemest slight,
Too feeble for a Warrior's might.
Now will I show thy wondering eyes
The prowess which they dare despise.”

He hastened then with graceful ease
That mighty bow and shaft to seize.
His hand the weapon strung and swayed:
The arrow on the string was laid.
Then Jamadagni's son he eyed,
And thus in words of fury cried:
“Thou art a Bráhman, still to be
Most highly honoured, Chief, by me.
For Viśvámitra's sake beside
Shall reverence due be ne'er denied.
Though mine the power, I would not send
A dart at thee thy life to end.
But thy great power to wander free,
Which penance-rites have won for thee,
Or glorious worlds from thee to wrest,
Is the firm purpose of my breast,
And Vishṇu's dart which now I strain
Can ne'er be shot to fall in vain:
It strikes the mighty, and it stuns
The madness of the haughty ones.”

Then Gods, and saints and heavenly choir
Preceded by the General Sire,
Met in the air and gazed below
On Ráma with that wondrous bow.
Nymph, minstrel, angel, all were there,
Snake-God, and spirit of the air,
Giant, and bard, and gryphon, met,
Their eyes upon the marvel set.
In senseless hush the world was chained
While Ráma's hand the bow retained,
And Jamadagni's son amazed
And powerless on the hero gazed.
Then when his swelling heart had shrunk,

And his proud strength in torpor sunk,
Scarce his voice ventured, low and weak,
To Ráma lotus-eyed, to speak:
“When long ago I gave away
The whole broad land to Kaśyap's sway
He charged me never to remain
Within the limits of his reign.
Obedient to my guide's behest
On earth by night I never rest.
My choice is made, I will not dim
Mine honour and be false to him.
So, son of Raghu, leave me still
The power to wander where I will,
And swifter than the thought my flight
Shall place me on Mahendra's height.
My mansions of eternal joy,
By penance won, thou mayst destroy,
My path to these thy shaft may stay.
Now to the work! No more delay!
I know thee Lord of Gods; I know
Thy changeless might laid Madhu low.
All other hands would surely fail
To bend this bow. All hail! all hail!
See! all the Gods have left the skies
To bend on thee their eager eyes,
With whose achievements none compete,
Whose arm in war no God can meet.
No shame is mine, I ween, for thou,
Lord of the Worlds, hast dimmed my brow.
Now, pious Ráma, 'tis thy part
To shoot afar that glorious dart:
I, when the fatal shaft is shot,
Will seek that hill and tarry not.”

He ceased. The wondrous arrow flew,
And Jamadagni's offspring knew
Those glorious worlds to him were barred,
Once gained by penance long and hard.
Then straight the airy quarters cleared,
And the mid regions bright appeared,
While Gods and saints unnumbered praised
Ráma, the mighty bow who raised.
And Jamadagni's son, o'erawed.
[088] Extolled his name with highest laud,
With reverent steps around him strode,
Then hastened on his airy road.
Far from the sight of all he fled,
And rested on Mahendra's head.

Canto LXXVII. Bharat's Departure.

Then Ráma with a cheerful mind
The bow to Varuṇ's hand resigned.
Due reverence to the saints he paid,
And thus addressed his sire dismayed:
“As Bhrigu's son is far from view,
Now let the host its march pursue,
And to Ayodhyá's town proceed
In four-fold bands, with thee to lead.”

King Daśaratha thus addressed
His lips to Ráma's forehead pressed,
And held him to his aged breast.
Rejoiced in sooth was he to know
That Bhrigu's son had parted so,
And hailed a second life begun
For him and his victorious son.
He urged the host to speed renewed,
And soon Ayodhyá's gates he viewed.
High o'er the roofs gay pennons played;
Tabour and drum loud music made;
Fresh water cooled the royal road,
And flowers in bright profusion glowed.
Glad crowds with garlands thronged the ways
Rejoicing on their king to gaze
And all the town was bright and gay
Exalting in the festive day.
People and Bráhmans flocked to meet
Their monarch ere he gained the street.
The glorious king amid the throng
Rode with his glorious sons along,
And passed within his dear abode
That like Himálaya's mountain showed.
And there Kauśalyá, noble queen,
Sumitrá with her lovely mien,
Kaikeyí of the dainty waist,
And other dames his bowers who graced,
Stood in the palace side by side
And welcomed home each youthful bride:
Fair Sítá, lofty-fated dame,
Urmilá of the glorious fame,
And Kuśadhwaj's children fair,
With joyous greeting and with prayer,
As all in linen robes arrayed

With offerings at the altars prayed.
Due reverence paid to God above,
Each princess gave her soul to love,
And hidden in her inmost bower
Passed with her lord each blissful hour.
The royal youths, of spirit high,
With whom in valor none could vie,
Lived each within his palace bounds
Bright as Kuvera's pleasure-grounds,
With riches, troops of faithful friends,
And bliss that wedded life attends:
Brave princes trained in warlike skill,
And duteous to their father's will.
At length the monarch called one morn
Prince Bharat, of Kaikeyí born,
And cried: “My son, within our gates
Lord Yudhájit thine uncle waits.
The son of Kekaya's king is he,
And came, my child, to summon thee.”

Then Bharat for the road prepared,
And with Śatrughna forth he fared.
First to his sire he bade adieu,
Brave Ráma, and his mothers too.
Lord Yudhájit with joyful pride
Went forth, the brothers by his side,
And reached the city where he dwelt:
And mighty joy his father felt.

Ráma and Lakshmaṇ honoured still
Their godlike sire with duteous will.
Two constant guides for Ráma stood,
His father's wish, the people's good.
Attentive to the general weal
He thought and wrought to please and heal.
His mothers too he strove to please
With love and sonly courtesies.
At every time, in every spot,
His holy guides he ne'er forgot.
So for his virtues kind and true
Dearer and dearer Ráma grew
To Daśaratha, Bráhmans, all
In town and country, great and small.
And Ráma by his darling's side
Saw many a blissful season glide,
Lodged in her soul, each thought on her,
Lover, and friend, and worshipper.
He loved her for his father's voice
Had given her and approved the choice:
He loved her for each charm she wore
And her sweet virtues more and more.
So he her lord and second life
Dwelt in the bosom of his wife,
In double form, that, e'en apart,
Each heart could commune free with heart.

Still grew that child of Janak's race,
More goddess-fair in form and face,
The loveliest wife that e'er was seen,
In mortal mould sweet Beauty's Queen.
Then shone the son Kauśalyá bore,
With this bright dame allied,
Like Vishṇu whom the Gods adore,

With Lakshmi by his side.

[089]

BOOK II.

Canto I. The Heir Apparent.

So Bharat to his grandsire went
Obedient to the message sent,
And for his fond companion chose
Śatrughna slayer of his foes.[258]
There Bharat for a time remained
With love and honour entertained,
King Aśvapati's constant care,
Beloved as a son and heir.
Yet ever, as they lived at ease,
While all around combined to please,
The aged sire they left behind
Was present to each hero's mind.
Nor could the king's fond memory stray
From his brave children far away,
Dear Bharat and Śatrughna dear,
Each Varuṇ's match or Indra's peer.

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[258] Śatrughna means slayer of foes, and the word is repeated as an intensive epithet.

To all the princes, young and brave,
His soul with fond affection clave;
Around his loving heart they clung
Like arms from his own body sprung.[259]
But best and noblest of the four,
Good as the God whom all adore,
Lord of all virtues, undefiled,
His darling was his eldest child.
For he was beautiful and strong,
From envy free, the foe of wrong,
With all his father's virtues blest,
And peerless in the world confessed.
With placid soul he softly spoke:
No harsh reply could taunts provoke.
He ever loved the good and sage
Revered for virtue and for age,
And when his martial tasks were o'er
Sate listening to their peaceful lore.
Wise, modest, pure, he honoured eld,
His lips from lying tales withheld;
Due reverence to the Bráhmans gave,
And ruled each passion like a slave.
Most tender, prompt at duty's call,
Loved by all men he loved them all.
Proud of the duties of his race,
With spirit meet for Warrior's place.
He strove to win by glorious deed,
Throned with the Gods, a priceless meed.
With him in speech and quick reply
Vrihaspati might hardly vie,
But never would his accents flow
For evil or for empty show.

[259] Alluding to the images of Vishṇu, which have four arms, the four princes being portions of the substance of that God.

In art and science duly trained,
His student vow he well maintained;
He learnt the lore for princes fit,
The Vedas and their Holy Writ,
And with his well-drawn bow at last
His mighty father's fame surpassed.
Of birth exalted, truthful, just,
With vigorous hand, with noble trust,
Well taught by aged twice-born men
Who gain and right could clearly ken,
Full well the claims and bounds he knew
Of duty, gain, and pleasure too:
Of memory keen, of ready tact,
In civil business prompt to act.
Reserved, his features ne'er disclosed
What counsel in his heart reposed.
All idle rage and mirth controlled,
He knew the times to give and hold,
Firm in his faith, of steadfast will,
He sought no wrong, he spoke no ill:
Not rashly swift, not idly slow,
His faults and others' keen to know.
Each merit, by his subtle sense;
He matched with proper recompense.
He knew the means that wealth provide,
And with keen eye expense could guide.
Wild elephants could he reclaim,
And mettled steeds could mount and tame.
No arm like his the bow could wield,
Or drive the chariot to the field.
Skilled to attack, to deal the blow,
Or lead a host against the foe:
Yea, e'en infuriate Gods would fear
To meet his arm in full career.

As the great sun in noontide blaze
Is glorious with his world of rays,
So Ráma with these virtues shone
Which all men loved to gaze upon.

The aged monarch fain would rest,
And said within his weary breast,
“Oh that I might, while living yet,
My Ráma o'er the kingdom set.
And see, before my course be run,
The hallowed drops anoint my son;
See all this spacious land obey,
From side to side, my first-born's sway,
And then, my life and joy complete,
Obtain in heaven a blissful seat!”
In him the monarch saw combined
The fairest form, the noblest mind,
And counselled how his son might share,
The throne with him as Regent Heir.
For fearful signs in earth and sky,
And weakness warned him death was nigh:
But Ráma to the world endeared
[090] By every grace his bosom cheered,
The moon of every eye, whose ray
Drove all his grief and fear away.
So duty urged that hour to seize,
Himself, his realm, to bless and please.

From town and country, far and near,
He summoned people, prince, and peer.
To each he gave a meet abode,
And honoured all and gifts bestowed.
Then, splendid in his king's attire,
He viewed them, as the general Sire,

In glory of a God arrayed,
Looks on the creatures he has made.
But Kekaya's king he called not then
For haste, nor Janak, lord of men;
For after to each royal friend
The joyful tidings he would send.
Mid crowds from distant countries met
The king upon his throne was set;
Then honoured by the people, all
The rulers thronged into the hall.
On thrones assigned, each king in place
Looked silent on the monarch's face.
  Then girt by lords of high renown
  And throngs from hamlet and from town
  He showed in regal pride,
As, honoured by the radiant band
Of blessed Gods that round him stand,
Lord Indra, Thousand-eyed.

Canto II. The People's Speech.

Then to the full assembly bowed
The monarch, and addressed the crowd
With gracious speech, in accents loud
As heavenly drum or thunder-cloud:

"Needs not to you who know declare
How ever with paternal care
My fathers of Ikshváku's line
Have ruled the realm which now is mine.
I too have taught my feet to tread
The pathway of the mighty dead,
And with fond care that never slept
Have, as I could, my people kept.
So toiling still, and ne'er remiss
For all my people's weal and bliss,
Beneath the white umbrella's[260] shade.
Old age is come and strength decayed.
Thousands of years have o'er me flown,
And generations round me grown
And passed away. I crave at length
Repose and ease for broken strength.
Feeble and worn I scarce can bear
The ruler's toil, the judge's care,
With royal dignity, a weight
That tries the young and temperate.
I long to rest, my labour done,
And in my place to set my son,
If to the twice-born gathered here
My counsel wise and good appear.
For greater gifts than mine adorn
Ráma my son, my eldest-born.
Like Indra brave, before him fall
The foeman's cities, tower and wall.
Him prince of men for power and might,
The best maintainer of the right,
Fair as the moon when nothing bars
His glory close to Pushya's stars,

[260] Chief of the insignia of imperial dignity.

Him with to-morrow's light I fain
Would throne the consort of my reign.
A worthy lord for you, I ween,
Marked as her own by Fortune's Queen.
The triple world itself would be
Well ruled by such a king as he.
To such high bliss and happy fate
Will I the country dedicate,
And my sad heart will cease to grieve
If he the precious charge receive.
Thus is my careful plan matured,
Thus for myself is rest secured;
Lieges, approve the words I say,
Or point ye out some wiser way.
Devise your prudent plan. My mind
Is fondly to this thought inclined,
But men by keen debating move
Some middle course which all approve.”

The monarch ceased. In answer came
The joyous princes' glad acclaim.
So peacocks in the rain rejoice
And hail the cloud with lifted voice.
Murmurs of joy from thousands round
Shook the high palace with the sound.
Then when the gathered throng had learned
His will who right and gain discerned,
Peasant and townsman, priest and chief,
All met in consultation brief,
And soon agreed with one accord
Gave answer to their sovereign lord:
“King of the land, we know thee old:
Thousands of years have o'er thee rolled,
Ráma thy son, we pray, anoint,

And at thy side his place appoint
Our gallant prince, so brave and strong,
Riding in royal state along,
Our eyes with joyful pride will see
Screened by the shade that shelters thee.”
Then spake the king again, as though
Their hearts' true wish he sought to know:
“These prayers for Ráma's rule suggest
One question to my doubting breast.
This thing, I pray, with truth explain:
Why would ye, while I justly reign,
That he, mine eldest son, should bear
His part with me as ruling heir?”
Then all the people made reply,
Peasant and townsman, low and high:
[091] “Each noblest gift of form and mind,
O Monarch, in thy son we find.
Do thou the godlike virtues hear
Which Ráma to our hearts endear.
So richly blest with graces, none
In all the earth excels thy son:
Nay, who to match with him may claim
In truth, in justice, and in fame?
True to his promise, gentle, kind,
Unenvious, of grateful mind,
Versed in the law and firm of soul,
He keeps each sense with strict control.
With duteous care he loves to sit
By Bráhmans skilled in Holy Writ.
Hence brightest glory, ne'er to end,
And matchless fame his youth attend.
Skilled in the use of spear and shield,
And arms which heavenly warriors wield,
Supreme in war, unconquered yet

By man, fiend, God in battle met,
Whene'er in pomp of war he goes
'Gainst town or city of the foes,
He ever comes with Lakshmaṇ back
Victorious from the fierce attack.
Returning homeward from afar
Borne on his elephant or car,
He ever to the townsmen bends
And greets them as beloved friends,
Asks how each son, each servant thrives,
How fare our pupils, offerings, wives;
And like a father bids us tell,
Each for himself, that all is well.
If pain or grief the city tries
His heart is swift to sympathize.
When festive scenes our thoughts employ
He like a father shares the joy.
High is the fate, O King, that gave
Thy Ráma born to bless and save,
With filial virtues fair and mild
Like Kaśyap old Maríchi's child.
Hence to the kingdom's distant ends
One general prayer for him ascends.
Each man in town and country prays
For Ráma's strength, health, length of days.
With hearts sincere, their wish the same,
The tender girl, the aged dame,
Subject and stranger, peasant, hind,
One thought impressed on every mind,
At evening and at dawning day
To all the Gods for Ráma pray.
Do thou, O King, of grace comply,
And hear the people's longing cry,
And let us on the throne by thee

The lotus-tinted Ráma see.
O thou who givest boons, attend;
A gracious ear, O Monarch, lend
And for our weal install,
Consenting to our earnest prayer,
Thy godlike Ráma Regent Heir,
Who seeks the good of all.”

Canto III. Dasaratha's Precepts.

The monarch with the prayer complied
Of suppliant hands, on every side
Uplifted like a lotus-bed:
And then these gracious words he said:
“Great joy and mighty fame are mine
Because your loving hearts incline,
In full assembly clearly shown
To place my Ráma on the throne.”
Then to Vaśishṭha, standing near,
And Vámadeva loud and clear
The monarch spoke that all might hear:
“'Tis pure and lovely Chaitra now
When flowers are sweet on every bough;
All needful things with haste prepare
That Ráma be appointed heir.”

Then burst the people's rapture out
In loud acclaim and joyful shout;
And when the tumult slowly ceased
The king addressed the holy priest:
“Give order, Saint, with watchful heed
For what the coming rite will need.
This day let all things ready wait
Mine eldest son to consecrate.”
Best of all men of second birth
Vaśishṭha heard the lord of earth,
And gave commandment to the bands
Of servitors with lifted hands
Who waited on their master's eye:
“Now by to-morrow's dawn supply
Rich gold and herbs and gems of price
And offerings for the sacrifice,
Wreaths of white flowers and roasted rice,
And oil and honey, separate;
New garments and a car of state,
An elephant with lucky signs,
A fourfold host in ordered lines,
The white umbrella, and a pair
Of chowries,[261] and a banner fair;
A hundred vases, row on row,
To shine like fire in splendid glow,
A tiger's mighty skin, a bull
With gilded horns most beautiful.
All these, at dawn of coming day,
Around the royal shrine array,
Where burns the fire's undying ray.
Each palace door, each city gate
With wreaths of sandal decorate.

[261] Whisks, usually made of the long tails of the Yak.

And with the garlands' fragrant scent
Let clouds of incense-smoke be blent.
Let food of noble kind and taste
Be for a hundred thousand placed;
Fresh curds with streams of milk bedewed
[092] To feed the Bráhman multitude.
With care be all their wants supplied.
And mid the twice-born chiefs divide
Rich largess, with the early morn,
And oil and curds and roasted corn.
Soon as the sun has shown his light
Pronounce the prayer to bless the rite,
And then be all the Bráhmans called
And in their ordered seats installed.
Let all musicians skilled to play,
And dancing-girls in bright array
Stand ready in the second ring
Within the palace of the king.
Each honoured tree, each holy shrine
With leaves and flowery wreaths entwine,
And here and there beneath the shade
Be food prepared and presents laid.
Then brightly clad, in warlike guise,
With long swords girt upon their thighs,
Let soldiers of the nobler sort
March to the monarch's splendid court.”

Thus gave command the twice-born pair
To active servants stationed there.
Then hastened to the king and said
That all their task was duly sped,
The king to wise Sumantra spake:
“Now quick, my lord, thy chariot take,
And hither with thy swiftest speed

My son, my noble Ráma lead.”

Sumantra, ere the word was given,
His chariot from the court had driven,
And Ráma, best of all who ride
In cars, came sitting by his side.
The lords of men had hastened forth
From east and west and south and north,
Áryan and stranger, those who dwell
In the wild wood and on the fell,
And as the Gods to Indra, they
Showed honour to the king that day.

Like Vásav, when his glorious form
Is circled by the Gods of storm,
Girt in his hall by kings he saw
His car-borne Ráma near him draw,
Like him who rules the minstrel band
Of heaven;[262] whose valour filled the land,
Of mighty arm and stately pride
Like a wild elephant in stride,
As fair in face as that fair stone
Dear to the moon, of moonbeams grown,[263]
With noble gifts and grace that took
The hearts of all, and chained each look,
World-cheering as the Lord of Rain
When floods relieve the parching plain.
The father, as the son came nigh,
Gazed with an ever-thirstier eye.
Sumantra helped the prince alight
From the good chariot passing bright,

[262] Chitraratha, King of the Gandharvas.
[263] The Chandrakánta or Moonstone, a sort of crystal supposed to be composed of congealed moonbeams.

And as to meet his sire he went
Followed behind him reverent.
Then Ráma clomb, the king to seek
That terrace like Kailása's peak,
And reached the presence of the king,
Sumantra closely following.
Before his father's face he came,
Raised suppliant hands and named his name,[264]
And bowing lowly as is meet
Paid reverence to the monarch's feet.
But soon as Daśaratha viewed
The prince in humble attitude,
He raised him by the hand in haste
And his beloved son embraced,
Then signed him to a glorious throne,
Gem-decked and golden, near his own.
Then Ráma, best of Raghu's line,
Made the fair seat with lustre shine
As when the orient sun upsprings
And his pure beam on Meru flings.
The glory flashed on roof and wall,
And with strange sheen suffused the hall,
As when the moon's pure rays are sent
Through autumn's star-lit firmament.
Then swelled his breast with joy and pride
As his dear son the father eyed,
E'en as himself more fair arrayed
In some clear mirror's face displayed.
The aged monarch gazed awhile,
Then thus addressed him with a smile,
As Kaśyap, whom the worlds revere,
Speaks for the Lord of Gods to hear:

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[264] A customary mark of respect to a superior.

“O thou of all my sons most dear,
In virtue best, thy father's peer,
Child of my consort first in place,
Mine equal in her pride of race,
Because the people's hearts are bound
To thee by graces in thee found,
Be thou in Pushya's favouring hour
Made partner of my royal power.
I know that thou by nature's bent
Both modest art and excellent,
But though thy gifts no counsel need
My love suggests the friendly rede.
Mine own dear son, be modest still,
And rule each sense with earnest will.
Keep thou the evils far away
That spring from love and anger's sway.
Thy noble course alike pursue
In secret as in open view,
And every nerve, the love to gain
Of ministers and subjects, strain.
The happy prince who sees with pride
His thriving people satisfied;
Whose arsenals with arms are stored,
And treasury with golden hoard,— [093]
His friends rejoice as joyed the Blest
When Amrit crowned their eager quest.
So well, my child, thy course maintain,
And from all ill thy soul refrain.”

The friends of Ráma, gathered nigh,
Longing their lord to gratify,
Ran to Kauśalyá's bower to tell
The tidings that would please her well.
She, host of dames, with many a gem,

And gold, and kine rewarded them.

Then Ráma paid the reverence due,
Mounted the chariot, and withdrew,
And to his splendid dwelling drove
While crowds to show him honour strove.
The people, when the monarch's speech
Their willing ears had heard,
Were wild with joy as though on each
Great gifts had been conferred.
With meek and low salute each man
Turned to his home away,
And there with happy heart began
To all the Gods to pray.

Canto IV. Ráma Summoned.

The crowd dismissed, to high debate
The monarch called his peers of state,
And, counsel from their lips obtained,
Firm in his will his will explained:
“To-morrow with auspicious ray
The moon in Pushya's sign will stay;
Be that the time with happy fate
Mine eldest son to consecrate,
And let my Ráma, lotus-eyed,
As Regent o'er the state preside.”

He sought, within, his charioteer,
And cried “Again bring Ráma here.”
To Ráma's home Sumantra hied
Again to be the prince's guide.
His coming, told to Ráma's ear,
Suggested anxious doubt and fear.
He bade the messenger be led
That instant in, and thus he said:
“Tell me the cause, omitting naught,
Why thou again my house hast sought.”

The envoy answered: “Prince, thy sire
Has sent thy presence to require.
My sender known, 'tis thine to say
If thou wilt go or answer nay.”
Then Ráma, when he heard his speech,
Made haste the royal court to reach.
Soon as the monarch was aware
His dearest son was waiting there,
Eager the parley to begin
He bade them lead the prince within,
Soon as he passed the chamber door
The hero bent him to the floor,
And at a distance from his seat
Raised his joined hands his sire to greet.
The monarch raised him from the ground,
And loving arms about him wound,
Then pointed to a seat that shone
With gold for him to rest upon.
“Aged am I,” he said, “and worn;
In life's best joys my share have borne;
Rites to the Gods, in hundreds, paid,
With gifts of corn and largess made.
I yearned for sons: my life is blest

With them and thee of sons the best.
No debt to saints or Bráhmans, no,
Nor spirits, Gods, or self I owe.
One duty now remains alone,
To set thee on thy father's throne.
Now therefore, Ráma, hear my rede,
And mark my words with duteous heed:
This day the peoples' general voice,
Elects thee king of love and choice,
And I, consenting to the prayer,
Will make thee, darling, Regent Heir.
Dread visions, each returning night,
With evil omens scare my sight.
Red meteors with a fearful sound
Shoot wildly downward to the ground,
While tempests lash the troubled air;
And they who read the stars declare
That, leagued against my natal sign,
Ráhu,[265] the Sun,[266] and Mars combine.
When portents dire as these appear,
A monarch's death or woe is near.
Then while my senses yet are spared,
And thought and will are unimpaired,
Be thou, my son, anointed king:
Men's fancy is a fickle thing.
To-day the moon, in order due,
Entered the sign Punarvasu,[267]
To-morrow, as the wise foretell,

[265] Ráhu, the ascending node, is in mythology a demon with the tail of a dragon whose head was severed from his body by Vishṇu, but being immortal, the head and tail retained their separate existence and being transferred to the stellar sphere became the authors of eclipses; the first especially by endeavouring to swallow the sun and moon.
[266] In eclipse.
[267] The seventh of the lunar asterisms.

In Pushya's favouring stars will dwell:
Then on the throne shalt thou be placed.
My soul, prophetic, counsels haste:
Thee, O my son, to-morrow I
As Regent Heir will sanctify.
So till the coming night be passed
Do thou and Sítá strictly fast:
From worldly thoughts thy soul refrain,
And couched on holy grass remain. [094]
And let thy trusted lords attend
In careful watch upon their friend,
For, unexpected, check and bar
Our weightiest counsels often mar.
While Bharat too is far away
Making with royal kin his stay,
I deem the fittest time of all
Thee, chosen Regent, to install.
It may be Bharat still has stood
True to the counsels of the good,
Faithful to thee with tender trust,
With governed senses, pure and just.
But human minds, too well I know,
Will sudden changes undergo,
And by their constant deeds alone
The virtue of the good is shown.
Now, Ráma, go. My son, good night!
Fixt is to-morrow for the rite.”

Then Ráma paid the reverence due,
And quickly to his home withdrew.
He passed within, nor lingered there,
But sought his mother's mansion, where
The dame in linen robes arrayed
Devoutly in the chapel prayed

To Fortune's Queen, with utterance checked,
That she her Ráma would protect.
There was Sumitrá too, and there
Was Lakshmaṇ led by loving care:
And when the royal choice they knew
Sítá in haste was summoned too.
Absorbed, with half-shut eyes, the queen
Attended by the three was seen.
She knew that Pushya's lucky hour
Would raise her son to royal power,
So fixed with bated breath each thought
On God supreme, by all men sought.
To her, as thus she knelt and prayed,
Ráma drew near, due reverence paid,
And then to swell his mother's joy,
Thus spoke her own beloved boy;
“O mother dear, my sire's decree
Entrusts the people's weal to me.
To-morrow I, for so his will,
Anointed king, the throne shall fill.
The few last hours till night shall end
Sítá with me must fasting spend,
For so my father has decreed,
And holy priests with him agreed.
What vows soever thou mayst deem
My consecration's eve beseem,
Do thou, sweet mother, for my sake
And for beloved Sítá's make.”

When the glad news Kauśalyá heard,
So long desired, so long deferred,
While tears of joy her utterance broke,
In answer to her son she spoke:
“Long be thy life, my darling: now

Thy prostrate foes before thee bow.
Live long and with thy bright success
My friends and dear Sumitrá's bless.
Surely the stars were wondrous fair
When thee, sweet son, thy mother bare,
That thy good gifts such love inspire
And win the favour of thy sire.
With thee I travailed not in vain;
Those lotus eyes reward my pain,
And all the glory of the line
Of old Ikshváku will be thine."

He smiled, and on his brother gazed
Who sate with reverent hands upraised,
And said: "My brother, thou must be
Joint-ruler of this land with me.
My second self thou, Lakshmaṇ, art,
And in my fortune bearest part.
Be thine, Sumitrá's son, to know
The joys from regal power that flow.
My life itself, the monarch's seat,
For thy dear sake to me are sweet."

Thus Ráma to his brother said,
To both his mothers[268] bowed his head,
And then with Sítá by his side
To his own house the hero hied.

[268] Kauśalyá and Sumitrá.

Canto V. Ráma's Fast.

Then Saint Vaśishṭha to the king
Came ready at his summoning.
“Now go,” exclaimed the monarch, “thou
Enriched by fervent rite and vow,
For Ráma and his wife ordain
The fast, that joy may bless his reign.”

The best of those who Scripture know
Said to the king, “My lord, I go.”
To Ráma's house Vaśishṭha hied,
The hero's fast by rule to guide,
And skilled in sacred texts to tell
Each step to him instructed well.
Straight to Prince Ráma's high abode,
That like a cloud pale-tinted showed,
Borne in his priestly car he rode.
Two courts he passed, and in the third
He stayed his car. Then Ráma heard
The holy sage was come, and flew
To honour him with honour due.
He hastened to the car and lent
His hand to aid the priest's descent.
Then spoke Vaśishṭha words like these,
Pleased with his reverent courtesies,
With pleasant things his heart to cheer
Who best deserved glad news to hear:
“Prince, thou hast won thy father's grace,
And thine will be the Regent's place:
Now with thy Sítá, as is right,
[095] In strictest fasting spend the night,

For when the morrow's dawn is fair
The king will consecrate his heir:
So Nahush,[269] as the wise relate,
Yayáti joyed to consecrate.”

Thus having said, Vaśishṭha next
Ordained the fast by rule and text,
For Ráma faithful to his vows
And the Videhan dame his spouse.
Then from the prince's house he hied
With courteous honours gratified.
Round Ráma gathered every friend
In pleasant talk a while to spend.
He bade good night to all at last,
And to his inner chamber passed.
Then Ráma's house shone bright and gay
With men and maids in glad array,
As in the morning some fair lake
When all her lotuses awake,
And every bird that loves the flood
Flits joyous round each opening bud.

Forth from the house Vaśishṭha drove,
That with the king's in splendour strove,
And all the royal street he viewed
Filled with a mighty multitude
The eager concourse blocked each square,
Each road and lane and thoroughfare,
And joyous shouts on every side
Rose like the roar of Ocean's tide,
As streams of men together came
With loud huzza and glad acclaim.
The ways were watered, swept and clean,

[269] A king of the Lunar race, and father of Yayáti.

And decked with flowers and garlands green
And all Ayodhyá shone arrayed
With banners on the roofs that played.
Men, women, boys with eager eyes,
Expecting when the sun should rise,
Stood longing for the herald ray
Of Ráma's consecration day,
To see, a source of joy to all,
The people-honoured festival.

The priest advancing slowly through
The mighty crowd he cleft in two,
Near to the monarch's palace drew.
He sought the terrace, by the stair,
Like a white cloud-peak high in air,
The reverend king of men to meet
Who sate upon his splendid seat:
Thus will Vṛihaspati arise
To meet the monarch of the skies.
But when the king his coming knew,
He left his throne and near him drew
Questioned by him Vaśishṭha said
That all his task was duly sped.
Then all who sate there, honouring
Vaśishṭha, rose as rose the king.
Vaśishṭha bade his lord adieu,
And all the peers, dismissed, withdrew.
Then as a royal lion seeks
His cave beneath the rocky peaks,
So to the chambers where abode
His consorts Daśaratha strode.
Full-thronged were those delightful bowers
With women richly dressed,
And splendid as the radiant towers

Where Indra loves to rest.
Then brighter flashed a thousand eyes
With the light his presence lent,
As, when the moon begins to rise
The star thronged firmament.

Canto VI. The City Decorated.

Then Ráma bathed in order due,
His mind from worldly thoughts withdrew,
And with his large-eyed wife besought
Náráyaṇ, as a votary ought.
Upon his head the brimming cup
Of holy oil he lifted up,
Then placed within the kindled fire
The offering to that heavenly Sire,
And as he sipped the remnant prayed
To Him for blessing and for aid.
Then with still lips and tranquil mind
With his Videhan he reclined,
In Vishṇu's chapel, on a bed
Where holy grass was duly spread,
While still the prince's every thought
The God supreme, Náráyaṇ, sought.
One watch remained the night to close
When Ráma from his couch arose,
And bade the men and maids adorn
His palace for the solemn morn.
He heard the bards and heralds raise
Auspicious strains of joy and praise;
And breathed devout, with voice restrained,

The hymn for morning rites ordained;
Then, with his head in reverence bowed,
Praised Madhu's conquering foe aloud,
And, in pure linen robes arrayed,
The priests to raise their voices prayed.
Obedient to the summons they
Proclaimed to all the festal day.
The Bráhmans' voices, deep and sweet,
Resounded through the crowded street,
And echoed through Ayodhyá went
By many a loud-toned instrument.
Then all the people joyed to hear
That Ráma with his consort dear
Had fasted till the morning light
In preparation for the rite.
Swiftly the joyful tidings through
Ayodhyá's crowded city flew,
And soon as dawn appeared, each man
[096] To decorate the town began.
In all the temples bright and fair
As white clouds towering in the air,
In streets, and where the cross-ways met,
Where holy fig-trees had been set,
In open square, in sacred shade,
Where merchants' shops their wealth displayed,
On all the mansions of the great,
And householders of wealth and state,
Where'er the people loved to meet,
Where'er a tree adorned the street,
Gay banners floated to the wind,
And ribands round the staves were twined.
Then clear the singers' voices rang,
As, charming mind and ear, they sang.
Here players shone in bright attire,

There dancing women swelled the quire.
Each with his friend had much to say
Of Ráma's consecration-day:
Yea, even children, as they played
At cottage doors beneath the shade.
The royal street with flowers was strown
Which loving hands in heaps had thrown,
And here and there rich incense lent
Its fragrance to the garland's scent;
And all was fresh and fair and bright
In honour of the coming rite.
With careful foresight to illume
With borrowed blaze the midnight gloom,
The crowds erected here and there
Trees in each street gay lamps to bear.
The city thus from side to side
In festal guise was beautified.
The people of the town who longed
To view the rite together thronged,
And filling every court and square
Praised the good king in converse there:
“Our high-souled king! He throws a grace
On old Ikshváku's royal race.
He feels his years' increasing weight,
And makes his son associate.
Great joy to us the choice will bring
Of Ráma for our lord and king.
The good and bad to him are known,
And long will he protect his own.
No pride his prudent breast may swell,
Most just, he loves his brothers well,
And to us all that love extends,
Cherished as brothers and as friends.
Long may our lord in life remain,

Good Daśaratha, free from stain,
By whose most gracious favour we
Ráma anointed king shall see.”

Such were the words the townsmen spoke
Heard by the gathering countryfolk,
Who from the south, north, east, and west,
Stirred by the joyful tidings, pressed.
For by their eager longing led
To Ráma's consecration sped
The villagers from every side,
And filled Ayodhyá's city wide.
This way and that way strayed the crowd,
While rose a murmur long and loud,
As when the full moon floods the skies
And Ocean's waves with thunder rise.
That town, like Indra's city fair,
While peasants thronged her ways,
Tumultuous roared like Ocean, where
Each flood-born monster plays.

Canto VII. Manthará's Lament.

It chanced a slave-born handmaid, bred
With Queen Kaikeyí, fancy-led,
Mounted the stair and stood upon
The terrace like the moon that shone.
Thence Manthará at ease surveyed
Ayodhyá to her eyes displayed,
Where water cooled the royal street,
Where heaps of flowers were fresh and sweet,

And costly flags and pennons hung
On roof and tower their shadow flung;
With covered ways prepared in haste,
And many an awning newly placed;
With sandal-scented streams bedewed,
Thronged by a new bathed multitude:
Whose streets were full of Bráhman bands
With wreaths and sweetmeats in their hands.
Loud instruments their music raised,
And through the town, where'er she gazed,
The doors of temples glittered white,
And the maid marvelled at the sight.

Of Ráma's nurse who, standing by,
Gazed with a joy-expanded eye,
In robes of purest white attired,
The wondering damsel thus inquired:

“Does Ráma's mother give away
Rich largess to the crowds to-day,
On some dear object fondly bent,
Or blest with measureless content?
What mean these signs of rare delight
On every side that meet my sight?
Say, will the king with joy elate
Some happy triumph celebrate?”

The nurse, with transport uncontrolled,
Her glad tale to the hump-back told:
“Our lord the king to-morrow morn
Will consecrate his eldest-born,
And raise, in Pushya's favouring hour,
Prince Ráma to the royal power.”
As thus the nurse her tidings spoke,
Rage in the hump-back's breast awoke.
Down from the terrace, like the head
Of high Kailása's hill, she sped.
Sin in her thoughts, her soul aflame,
[097] Where Queen Kaikeyí slept, she came:
“Why sleepest thou?” she cried, “arise,
Peril is near, unclose thine eyes.
Ah, heedless Queen, too blind to know
What floods of sin above thee flow!
Thy boasts of love and grace are o'er:
Thine is the show and nothing more.
His favour is an empty cheat,
A torrent dried by summer's heat.”

Thus by the artful maid addressed
In cruel words from raging breast,
The queen, sore troubled, spoke in turn;
“What evil news have I to learn?
That mournful eye, that altered cheek
Of sudden woe or danger speak.”

Such were the words Kaikeyí said:
Then Manthará, her eyeballs red
With fury, skilled with treacherous art
To grieve yet more her lady's heart,
From Ráma, in her wicked hate,
Kaikeyí's love to alienate,

Upon her evil purpose bent
Began again most eloquent:
“Peril awaits thee swift and sure,
And utter woe defying cure;
King Daśaratha will create
Prince Ráma Heir Associate.
Plunged in the depths of wild despair,
My soul a prey to pain and care,
As though the flames consumed me, zeal
Has brought me for my lady's weal,
Thy grief, my Queen, is grief to me:
Thy gain my greatest gain would be.
Proud daughter of a princely line,
The rights of consort queen are thine.
How art thou, born of royal race,
Blind to the crimes that kings debase?
Thy lord is gracious, to deceive,
And flatters, but thy soul to grieve,
While thy pure heart that thinks no sin
Knows not the snares that hem thee in.
Thy husband's lips on thee bestow
Soft soothing word, an empty show:
The wealth, the substance, and the power
This day will be Kauśalyá's dower.
With crafty soul thy child he sends
To dwell among thy distant friends,
And, every rival far from sight,
To Ráma gives the power and might.
Ah me! for thou, unhappy dame,
Deluded by a husband's name,
With more than mother's love hast pressed
A serpent to thy heedless breast,
And cherished him who works thee woe,
No husband but a deadly foe.

For like a snake, unconscious Queen,
Or enemy who stabs unseen,
King Daśaratha all untrue
Has dealt with thee and Bharat too.
Ah, simple lady, long beguiled
By his soft words who falsely smiled!
Poor victim of the guileless breast,
A happier fate thou meritest.
For thee and thine destruction waits
When he Prince Ráma consecrates.
Up, lady, while there yet is time;
Preserve thyself, prevent the crime.
Up, from thy careless ease, and free
Thyself, O Queen, thy son, and me!”

Delighted at the words she said,
Kaikeyí lifted from the bed,
Like autumn's moon, her radiant head,
And joyous at the tidings gave
A jewel to the hump-back slave;
And as she gave the precious toy
She cried in her exceeding joy:
“Take this, dear maiden, for thy news
Most grateful to mine ear, and choose
What grace beside most fitly may
The welcome messenger repay.
I joy that Ráma gains the throne:
Kauśalyá's son is as mine own.”

Canto VIII. Manthará's Speech.

The damsel's breast with fury burned:
She answered, as the gift she spurned:
“What time, O simple Queen, is this
For idle dreams of fancied bliss?
Hast thou not sense thy state to know,
Engulfed in seas of whelming woe;
Sick as I am with grief and pain
My lips can scarce a laugh restrain
To see thee hail with ill-timed joy
A peril mighty to destroy.
I mourn for one so fondly blind:
What woman of a prudent mind
Would welcome, e'en as thou hast done,
The lordship of a rival's son,
Rejoiced to find her secret foe
Empowered, like death, to launch the blow;
I see that Ráma still must fear
Thy Bharat, to his throne too near.
Hence is my heart disquieted,
For those who fear are those we dread.
Lakshmaṇ, the mighty bow who draws,
With all his soul serves Ráma's cause;
And chains as strong to Bharat bind
Śatrughna, with his heart and mind,
Now next to Ráma, lady fair,
Thy Bharat is the lawful heir:
And far remote, I ween, the chance
That might the younger two advance.
Yes, Queen, 'tis Ráma that I dread,
Wise, prompt, in warlike science bred;
And oh, I tremble when I think
Of thy dear child on ruin's brink. [098]
Blest with a lofty fate is she,
Kauśalyá; for her son will be

Placed, when the moon and Pushya meet,
By Bráhmans on the royal seat,
Thou as a slave in suppliant guise
Must wait upon Kauśalyá's eyes,
With all her wealth and bliss secured
And glorious from her foes assured.
Her slave with us who serve thee, thou
Wilt see thy son to Ráma bow,
And Sítá's friends exult o'er all,
While Bharat's wife shares Bharat's fall.”

As thus the maid in wrath complained,
Kaikeyí saw her heart was pained,
And answered eager in defence
Of Ráma's worth and excellence:
“Nay, Ráma, born the monarch's heir,
By holy fathers trained with care,
Virtuous, grateful, pure, and true,
Claims royal sway as rightly due.
He, like a sire, will long defend
Each brother, minister, and friend.
Then why, O hump-back, art thou pained
To hear that he the throne has gained?
Be sure when Ráma's empire ends,
The kingdom to my son descends,
Who, when a hundred years are flown,
Shall sit upon his fathers' throne.
Why is thine heart thus sad to see
The joy that is and long shall be,
This fortune by possession sure
And hopes which we may count secure?
Dear as the darling son I bore
Is Ráma, yea, or even more.
Most duteous to Kauśalyá, he

Is yet more dutiful to me.
What though he rule, we need not fear:
His brethren to his soul are dear.
And if the throne Prince Ráma fill
Bharat will share the empire still.”

She ceased. The troubled damsel sighed
Sighs long and hot, and thus replied:
“What madness has possessed thy mind,
To warnings deaf, to dangers blind?
Canst thou not see the floods of woe
That threaten o'er thine head to flow:
First Ráma will the throne acquire,
Then Ráma's son succeed his sire,
While Bharat will neglected pine
Excluded from the royal line.
Not all his sons, O lady fair,
The kingdom of a monarch share:
All ruling when a sovereign dies
Wild tumult in the state would rise.
The eldest, be he good or ill,
Is ruler by the father's will.
Know, tender mother, that thy son
Without a friend and all undone,
Far from the joyous ease of home
An alien from his race will roam.
I sped to thee for whom I feel,
But thy fond heart mistakes my zeal,
Thy hand a present would bestow
Because thy rival triumphs so.
When Ráma once begins his sway
Without a foe his will to stay,
Thy darling Bharat he will drive
To distant lands if left alive.

By thee the child was sent away
Beneath his grandsire's roof to stay.
Even in stocks and stones perforce
Will friendship spring from intercourse.
The young Śatrughna too would go
With Bharat, for he loved him so.
As Lakshmaṇ still to Ráma cleaves,
He his dear Bharat never leaves.
There is an ancient tale they tell:
A tree the foresters would fell
Was saved by reeds that round it stood,
For love that sprang of neighbourhood.
So Lakshmaṇ Ráma will defend,
And each on each for aid depend.
Such fame on earth their friendship wins
As that which binds the Heavenly Twins.
And Ráma ne'er will purpose wrong
To Lakshmaṇ, for their love is strong.
But Bharat, Oh, of this be sure,
Must evil at his hands endure.
Come, Ráma from his home expel
An exile in the woods to dwell.
The plan, O Queen, which I advise
Secures thy weal if thou be wise.
So we and all thy kith and kin
Advantage from thy gain shall win.
Shall Bharat, meet for happier fate,
Born to endure his rival's hate,
With all his fortune ruined cower
And dread his brother's mightier power!
Up, Queen, to save thy son, arise;
Prostrate at Ráma's feet he lies.
So the proud elephant who leads
His trooping consorts through the reeds

Falls in the forest shade beneath
The lion's spring and murderous teeth.
Scorned by thee in thy bliss and pride
Kauśalyá was of old defied,
And will she now forbear to show
The vengeful rancour of a foe?
O Queen, thy darling is undone
When Ráma's hand has once begun
Ayodhyá's realm to sway,
Come, win the kingdom for thy child
And drive the alien to the wild
In banishment to-day.”

Canto IX. The Plot.

As fury lit Kaikeyí's eyes
She spoke with long and burning sighs: [099]
“This day my son enthroned shall see,
And Ráma to the woods shall flee.
But tell me, damsel, if thou can,
A certain way, a skilful plan
That Bharat may the empire gain,
And Ráma's hopes be nursed in vain.”

The lady ceased. The wicked maid
The mandate of her queen obeyed,
And darkly plotting Ráma's fall
Responded to Kaikeyí's call.

"I will declare, do thou attend,
How Bharat may his throne ascend.
Dost thou forget what things befell?
Or dost thou feign, remembering well?
Or wouldst thou hear my tongue repeat
A story for thy need so meet?
Gay lady, if thy will be so,
Now hear the tale of long ago,
And when my tongue has done its part
Ponder the story in thine heart.
When Gods and demons fought of old,
Thy lord, with royal saints enrolled,
Sped to the war with thee to bring
His might to aid the Immortals' King.
Far to the southern land he sped
Where Daṇḍak's mighty wilds are spread,
To Vaijayanta's city swayed
By Śambara, whose flag displayd
The hugest monster of the sea.
Lord of a hundred wiles was be;
With might which Gods could never blame
Against the King of Heaven he came.
Then raged the battle wild and dread,
And mortal warriors fought and bled;
The fiends by night with strength renewed
Charged, slew the sleeping multitude.
Thy lord, King Daśaratha, long
Stood fighting with the demon throng,
But long of arm, unmatched in strength,
Fell wounded by their darts at length.
Thy husband, senseless, by thine aid
Was from the battle field conveyed,
And wounded nigh to death thy lord
Was by thy care to health restored.

Well pleased the grateful monarch sware
To grant thy first and second prayer.
Thou for no favour then wouldst sue,
The gifts reserved for season due;
And he, thy high-souled lord, agreed
To give the boons when thou shouldst need.
Myself I knew not what befell,
But oft the tale have heard thee tell,
And close to thee in friendship knit
Deep in my heart have treasured it.
Remind thy husband of his oath,
Recall the boons and claim them both,
That Bharat on the throne be placed
With rites of consecration graced,
And Ráma to the woods be sent
For twice seven years of banishment.
Go, Queen, the mourner's chamber[270] seek,
With angry eye and burning cheek;
And with disordered robes and hair
On the cold earth lie prostrate there.
When the king comes still mournful lie,
Speak not a word nor meet his eye,
But let thy tears in torrent flow,
And lie enamoured of thy woe.
Well do I know thou long hast been,
And ever art, his darling queen.
For thy dear sake, O well-loved dame,
The mighty king would brave the flame,
But ne'er would anger thee, or brook
To meet his favourite's wrathful look.
Thy loving lord would even die

[270] Literally *the chamber of wrath*, a "*growlery*," a small, dark, unfurnished room to which it seems, the wives and ladies of the king betook themselves when offended and sulky.

Thy fancy, Queen, to gratify,
And never could he arm his breast
To answer nay to thy request.
Listen and learn, O dull of sense,
Thine all-resistless influence.
Gems he will offer, pearls and gold:
Refuse his gifts, be stern and cold.
Those proffered boons at length recall,
And claim them till he grants thee all.
And O my lady, high in bliss,
With heedful thought forget not this.
When from the ground his queen he lifts
And grants again the promised gifts,
Bind him with oaths he cannot break
And thy demands unflnching, make.
That Ráma travel to the wild
Five years and nine from home exiled,
And Bharat, best of all who reign,
The empire of the land obtain.
For when this term of years has fled
Over the banished Ráma's head,
Thy royal son to vigour grown
And rooted firm will stand alone.
The king, I know, is well inclined,
And this the hour to move his mind.
Be bold: the threatened rite prevent,
And force the king from his intent.”

She ceased. So counselled to her bane
Disguised beneath a show of gain,
Kaikeyí in her joy and pride
To Manthará again replied:
“Thy sense I envy, prudent maid;
With sagest lore thy lids persuade.

No hump-back maid in all the earth,
For wise resolve, can match thy worth.
Thou art alone with constant zeal
Devoted to thy lady's weal.
Dear girl, without thy faithful aid
I had not marked the plot he laid. [100]
Full of all guile and sin and spite
Misshapen hump-backs shock the sight:
But thou art fair and formed to please,
Bent like a lily by the breeze.
I look thee o'er with watchful eye,
And in thy frame no fault can spy;
The chest so deep, the waist so trim,
So round the lines of breast and limb.[271]
Thy cheeks with moonlike beauty shine,
And the warm wealth of youth is thine.
Thy legs, my girl, are long and neat,
And somewhat long thy dainty feet,
While stepping out before my face
Thou seemest like a crane to pace.
The thousand wiles are in thy breast
Which Śambara the fiend possessed,
And countless others all thine own,
O damsel sage, to thee are known.
Thy very hump becomes thee too,
O thou whose face is fair to view,
For there reside in endless store
Plots, wizard wiles, and warrior lore.
A golden chain I'll round it fling
When Ráma's flight makes Bharat king:
Yea, polished links of finest gold,
When once the wished for prize I hold

[271] In these four lines I do not translate faithfully, and I do not venture to follow Kaikeyí farther in her eulogy of the hump-back's charms.

With naught to fear and none to hate,
Thy hump, dear maid, shall decorate.
A golden frontlet wrought with care,
And precious jewels shalt thou wear:
Two lovely robes around thee fold,
And walk a Goddess to behold,
Bidding the moon himself compare
His beauty with a face so fair.
With scent of precious sandal sweet
Down to the nails upon thy feet,
First of the household thou shalt go
And pay with scorn each battled foe.”

Kaikeyí's praise the damsel heard,
And thus again her lady stirred,
Who lay upon her beauteous bed
Like fire upon the altar fed:
“Dear Queen, they build the bridge in vain
When swollen streams are dry again.
Arise, thy glorious task complete,
And draw the king to thy retreat.”

The large-eyed lady left her bower
Exulting in her pride of power,
And with the hump-back sought the gloom
And silence of the mourner's room.
The string of priceless pearls that hung
Around her neck to earth she flung,
With all the wealth and lustre lent
By precious gem and ornament.
Then, listening to her slave's advice,
Lay, like a nymph from Paradise.
As on the ground her limbs she laid
Once more she cried unto the maid:

“Soon must thou to the monarch say
Kaikeyí's soul has past away,
Or, Ráma banished as we planned,
My son made king shall rule the land.
No more for gold and gems I care,
For brave attire or dainty fare.
If Ráma should the throne ascend,
That very hour my life will end.”

The royal lady wounded through
The bosom with the darts that flew
Launched from the hump-back's tongue
Pressed both her hands upon her side,
And o'er and o'er again she cried
With wildering fury stung:
“Yes, it shall be thy task to tell
That I have hurried hence to dwell
In Yáma's realms of woe,
Or happy Bharat shall be king,
And doomed to years of wandering
Kauśalyá's son shall go.
I heed not dainty viands now
Fair wreaths of flowers to twine my brow,
Soft balm or precious scent:
My very life I count as naught,
Nothing on earth can claim my thought
But Ráma's banishment.”
She spoke these words of cruel ire;
Then stripping off her gay attire,
The cold bare floor she pressed.
So, falling from her home on high,
Some lovely daughter of the sky
Upon the ground might rest.
With darkened brow and furious mien,

Stripped of her gems and wreath, the queen
In spotless beauty lay,
Like heaven obscured with gathering cloud,
When shades of midnight darkness shroud
Each star's expiring ray.

Canto X. Dasaratha's Speech.

As Queen Kaikeyí thus obeyed
The sinful counsel of her maid
She sank upon the chamber floor,
As sinks in anguish, wounded sore,
An elephant beneath the smart
Of the wild hunter's venomed dart.
The lovely lady in her mind
Revolved the plot her maid designed,
And prompt the gain and risk to scan
She step by step approved the plan.
Misguided by the hump-back's guile
She pondered her resolve awhile,
As the fair path that bliss secured
[101] The miserable lady lured,
Devoted to her queen, and swayed
By hopes of gain and bliss, the maid
Rejoiced, her lady's purpose known,
And deemed the prize she sought her own.
Then bent upon her purpose dire,
Kaikeyí with her soul on fire,
Upon the floor lay, languid, down,
Her brows contracted in a frown.
The bright-hued wreath that bound her hair,

Chains, necklets, jewels rich and rare,
Stripped off by her own fingers lay
Spread on the ground in disarray,
And to the floor a lustre lent
As stars light up the firmament.
Thus prostrate in the mourner's cell,
In garb of woe the lady fell,
Her long hair in a single braid,
Like some fair nymph of heaven dismayed.[272]

The monarch, Ráma to install,
With thoughtful care had ordered all,
And now within his home withdrew,
Dismissing first his retinue.
Now all the town has heard, thought he,
What joyful rite the morn will see.
So turned he to her bower to cheer
With the glad news his darling's ear.
Majestic, as the Lord of Night,
When threatened by the Dragon's might,
Bursts radiant on the evening sky
Pale with the clouds that wander by,
So Daśaratha, great in fame,
To Queen Kaikeyí's palace came.
There parrots flew from tree to tree,
And gorgeous peacocks wandered free,
While ever and anon was heard
The note of some glad water-bird.
Here loitered dwarf and hump-backed maid,
There lute and lyre sweet music played.

[272] These verses are evidently an interpolation. They contain nothing that has not been already related: the words only are altered. As the whole poem could not be recited at once, the rhapsodists at the beginning of a fresh recitation would naturally remind their hearers of the events immediately preceding.

Here, rich in blossom, creepers twined
O'er grots with wondrous art designed,
There Champac and Aśoka flowers
Hung glorious o'er the summer bowers,
And mid the waving verdure rose
Gold, silver, ivory porticoes.
Through all the months in ceaseless store
The trees both fruit and blossom bore.
With many a lake the grounds were graced;
Seats gold and silver, here were placed;
Here every viand wooed the taste,
It was a garden meet to vie
E'en with the home of Gods on high.
Within the mansion rich and vast
The mighty Daśaratha passed:
Not there was his beloved queen
On her fair couch reclining seen.
With love his eager pulses beat
For the dear wife he came to meet,
And in his blissful hopes deceived,
He sought his absent love and grieved.
For never had she missed the hour
Of meeting in her sumptuous bower,
And never had the king of men
Entered the empty room till then.
Still urged by love and anxious thought
News of his favourite queen he sought,
For never had his loving eyes
Found her or selfish or unwise.
Then spoke at length the warder maid,
With hands upraised and sore afraid:
“My Lord and King, the queen has sought
The mourner's cell with rage distraught.”

The words the warder maiden said
He heard with soul disquieted,
And thus as fiercer grief assailed,
His troubled senses wellnigh failed.
Consumed by torturing fires of grief
The king, the world's imperial chief,
His lady lying on the ground
In most unqueenly posture, found.
The aged king, all pure within,
Saw the young queen resolved on sin,
Low on the ground, his own sweet wife,
To him far dearer than his life,
Like some fair creeping plant uptorn,
Or like a maid of heaven forlorn,
A nymph of air or Goddess sent
From Swarga down in banishment.

As some wild elephant who tries
To soothe his consort as she lies
Struck by the hunter's venomed dart,
So the great king disturbed in heart,
Strove with soft hand and fond caress
To soothe his darling queen's distress,
And in his love addressed with sighs
The lady of the lotus eyes:
“I know not, Queen, why thou shouldst be
Thus angered to the heart with me.
Say, who has slighted thee, or whence
Has come the cause of such offence
That in the dust thou liest low,
And rendest my fond heart with woe,
As if some goblin of the night
Had struck thee with a deadly blight,
And cast foul influence on her

Whose spells my loving bosom stir?
I have Physicians famed for skill,
Each trained to cure some special ill:
My sweetest lady, tell thy pain,
And they shall make thee well again.
Whom, darling, wouldst thou punished see?
[102] Or whom enriched with lordly fee?
Weep not, my lovely Queen, and stay
This grief that wears thy frame away;
Speak, and the guilty shall be freed.
The guiltless be condemned to bleed,
The poor enriched, the rich abased,
The low set high, the proud disgraced.
My lords and I thy will obey,
All slaves who own thy sovereign sway;
And I can ne'er my heart incline
To check in aught one wish of thine.
Now by my life I pray thee tell
The thoughts that in thy bosom dwell.
The power and might thou knowest well,
Should from thy breast all doubt expel.
I swear by all my merit won,
Speak, and thy pleasure shall be done.
Far as the world's wide bounds extend
My glorious empire knows no end.
Mine are the tribes in eastern lands,
And those who dwell on Sindhu's sands:
Mine is Suráshṭra, far away,
Suvíra's realm admits my sway.
My best the southern nations fear,
The Angas and the Vangas hear.
And as lord paramount I reign
O'er Magadh and the Matsyas' plain,

Kośal, and Káśi's wide domain:[273]
All rich in treasures of the mine,
In golden corn, sheep, goats, and kine.
Choose what thou wilt. Kaikeyí, thence:
But tell me, O my darling, whence
Arose thy grief, and it shall fly
Like hoar-frost when the sun is high."

She, by his loving words consoled,
Longed her dire purpose to unfold,
And sought with sharper pangs to wring
The bosom of her lord the king.

Canto XI. The Queen's Demand.

To him enthralled by love, and blind,
Pierced by his darts who shakes the mind,[274]
Kaikeyí with remorseless breast
Her grand purpose thus expressed:
"O King, no insult or neglect
Have I endured, or disrespect.
One wish I have, and faith would see
That longing granted, lord, by thee.
Now pledge thy word if thou incline
To listen to this prayer of mine,
Then I with confidence will speak,
And thou shalt hear the boon I seek."

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[273] The *śloka* or distich which I have been forced to expand into these nine lines is evidently spurious, but is found in all the commented MSS. which Schlegel consulted.
[274] Manmatha, Mind-disturber, a name of Káma or Love.

Ere she had ceased, the monarch fell,
A victim to the lady's spell,
And to the deadly snare she set
Sprang, like a roebuck to the net.
Her lover raised her drooping head,
Smiled, playing with her hair, and said:
“Hast thou not learnt, wild dame, till now
That there is none so dear as thou
To me thy loving husband, save
My Ráma bravest of the brave?
By him my race's high-souled heir,
By him whom none can match, I swear,
Now speak the wish that on thee weighs:
By him whose right is length of days,
Whom if my fond paternal eye
Saw not one hour I needs must die,—
I swear by Ráma my dear son,
Speak, and thy bidding shall be done.
Speak, darling; if thou choose, request
To have the heart from out my breast;
Regard my words, sweet love, and name
The wish thy mind thinks fit to frame.
Nor let thy soul give way to doubt:
My power should drive suspicion out.
Yea, by my merits won I swear,
Speak, darling, I will grant thy prayer.”

The queen, ambitious, overjoyed
To see him by her plot decoyed,
More eager still her aims to reach,
Spoke her abominable speech:
“A boon thou grantest, nothing loth,
And swearest with repeated oath.
Now let the thirty Gods and three

My witnesses, with Indra, be.
Let sun and moon and planets hear,
Heaven, quarters, day and night, give ear.
The mighty world, the earth outspread,
With bards of heaven and demons dread;
The ghosts that walk in midnight shade,
And household Gods, our present aid,
A every being great and small
To hear and mark the oath I call.”

When thus the archer king was bound,
With treacherous arts and oaths enwound,
She to her bounteous lord subdued
By blinding love, her speech renewed:
“Remember, King, that long-past day
Of Gods' and demons' battle fray.
And how thy foe in doubtful strife
Had nigh bereft thee of thy life.
Remember, it was only I
Preserved thee when about to die,
And thou for watchful love and care
Wouldst grant my first and second prayer.
Those offered boons, pledged with thee then,
I now demand, O King of men, [103]
Of thee, O Monarch, good and just,
Whose righteous soul observes each trust.
If thou refuse thy promise sworn,
I die, despised, before the morn.
These rites in Ráma's name begun—
Transfer them, and enthrone my son.
The time is come to claim at last
The double boon of days long-past,
When Gods and demons met in fight,
And thou wouldst fain my care requite.

Now forth to Daṇḍak's forest drive
Thy Ráma for nine years and five,
And let him dwell a hermit there
With deerskin coat and matted hair.
Without a rival let my boy
The empire of the land enjoy,
And let mine eyes ere morning see
Thy Ráma to the forest flee.”

Canto XII. Dasaratha's Lament.

The monarch, as Kaikeyí pressed
With cruel words her dire request,
Stood for a time absorbed in thought
While anguish in his bosom wrought.
“Does some wild dream my heart assail?
Or do my troubled senses fail?
Does some dire portent scare my view?
Or frenzy's stroke my soul subdue?”
Thus as he thought, his troubled mind
In doubt and dread no rest could find,
Distressed and trembling like a deer
Who sees the dreaded tigress near.
On the bare ground his limbs he threw,
And many a long deep sigh he drew,
Like a wild snake, with fury blind,
By charms within a ring confined.
Once as the monarch's fury woke,
“Shame on thee!” from his bosom broke,
And then in sense-bewildering pain
He fainted on the ground again.

At length, when slowly strength returned,
He answered as his eyeballs burned
With the wild fury of his ire
Consuming her, as 'twere, with fire:
“Fell traitress, thou whose thoughts design
The utter ruin of my line,
What wrong have I or Ráma done?
Speak murderess, speak thou wicked one,
Seeks he not evermore to please
Thee with all sonlike courtesies?
By what persuasion art thou led
To bring this ruin on his head?
Ah me, that fondly unaware
I brought thee home my life to share,
Called daughter of a king, in truth
A serpent with a venomed tooth!
What fault can I pretend to find
In Ráma praised by all mankind,
That I my darling should forsake?
No, take my life, my glory take:
Let either queen be from me torn,
But not my well-loved eldest-born.
Him but to see is highest bliss,
And death itself his face to miss.
The world may sunless stand, the grain
May thrive without the genial rain,
But if my Ráma be not nigh
My spirit from its frame will fly.
Enough, thine impious plan forgo,
O thou who plottest sin and woe.
My head before thy feet, I kneel,
And pray thee some compassion feel.
O wicked dame, what can have led
Thy heart to dare a plot so dread?

Perchance thy purpose is to sound
The grace thy son with me has found;
Perchance the words that, all these days,
Thou still hast said in Ráma's praise,
Were only feigned, designed to cheer
With flatteries a father's ear.
Soon as thy grief, my Queen, I knew,
My bosom felt the anguish too.
In empty halls art thou possessed,
And subject to anothers' hest?
Now on Ikshváku's ancient race
Falls foul disorder and disgrace,
If thou, O Queen, whose heart so long
Has loved the good should choose the wrong.
Not once, O large-eyed dame, hast thou
Been guilty of offence till now,
Nor said a word to make me grieve,
Now will I now thy sin believe.
With thee my Ráma used to hold
Like place with Bharat lofty-souled.
As thou so often, when the pair
Were children yet, wouldst fain declare.
And can thy righteous soul endure
That Ráma glorious, pious, pure,
Should to the distant wilds be sent
For fourteen years of banishment?
Yea, Ráma Bharat's self exceeds
In love to thee and sonlike deeds,
And, for deserving love of thee,
As Bharat, even so is he.
Who better than that chieftain may
Obedience, love, and honour pay,
Thy dignity with care protect,
Thy slightest word and wish respect?

Of all his countless followers none
Can breathe a word against my son;
Of many thousands not a dame
Can hint reproach or whisper blame.
All creatures feel the sweet control
Of Ráma's pure and gentle soul.
The pride of Manu's race he binds
To him the people's grateful minds.
He wins the subjects with his truth, [104]
The poor with gifts and gentle ruth,
His teachers with his docile will,
The foemen with his archer skill.
Truth, purity, religious zeal,
The hand to give, the heart to feel,
The love that ne'er betrays a friend,
The rectitude that naught can bend,
Knowledge, and meek obedience grace
My Ráma pride of Raghu's race.
Canst thou thine impious plot design
'Gainst him in whom these virtues shine,
Whose glory with the sages vies,
Peer of the Gods who rule the skies!
From him no harsh or bitter word
To pain one creature have I heard,
And how can I my son address,
For thee, with words of bitterness?
Have mercy, Queen: some pity show
To see my tears of anguish flow,
And listen to my mournful cry,
A poor old man who soon must die.
Whate'er this sea-girt land can boast
Of rich and rare from coast to coast,
To thee, my Queen, I give it all:
But O, thy deadly words recall:

O see, my suppliant hands entreat,
Again my lips are on thy feet:
Save Ráma, save my darling child,
Nor kill me with this sin defiled.”
He grovelled on the ground, and lay
To burning grief a senseless prey,
And ever and anon, assailed
By floods of woe he wept and wailed,
Striving with eager speed to gain
The margent of his sea of pain.

With fiercer words she fiercer yet
The hapless father's pleading met:
“O Monarch, if thy soul repent
The promise and thy free consent,
How wilt thou in the world maintain
Thy fame for truth unsmirched with stain?
When gathered kings with thee converse,
And bid thee all the tale rehearse,
What wilt thou say, O truthful King,
In answer to their questioning?
“She to whose love my life I owe,
Who saved me smitten by the foe,
Kaikeyí, for her tender care,
Was cheated of the oath I sware.”
Thus wilt thou answer, and forsworn
Wilt draw on thee the princes' scorn.
Learn from that tale, the Hawk and Dove,[275]
How strong for truth was Saivya's love.
Pledged by his word the monarch gave
His flesh the suppliant bird to save.
So King Alarka gave his eyes,

[275] This story is told in the Mahábhárat. A free version of it may be found in *Scenes from the Rámáyan, etc.*

And gained a mansion in the skies.
The Sea himself his promise keeps,
And ne'er beyond his limit sweeps.
My deeds of old again recall,
Nor let thy bond dishonoured fall.
The rights of truth thou wouldst forget,
Thy Ráma on the throne to set,
And let thy days in pleasure glide,
Fond King, Kauśalyá by thy side.
Now call it by what name thou wilt,
Justice, injustice, virtue, guilt,
Thy word and oath remain the same,
And thou must yield what thus I claim.
If Ráma be anointed, I
This very day will surely die,
Before thy face will poison drink,
And lifeless at thy feet will sink.
Yea, better far to die than stay
Alive to see one single day
The crowds before Kauśalyá stand
And hail her queen with reverent hand.
Now by my son, myself, I swear,
No gift, no promise whatsoe'er
My steadfast soul shall now content,
But only Ráma's banishment.”

So far she spake by rage impelled,
And then the queen deep silence held.
He heard her speech full fraught with ill,
But spoke no word bewildered still,
Gazed on his love once held so dear
Who spoke unlovely rede to hear;
Then as he slowly pondered o'er
The queen's resolve and oath she swore.

Once sighing forth, Ah Ráma! he
Fell prone as falls a smitten tree.
His senses lost like one insane,
Faint as a sick man weak with pain,
Or like a wounded snake dismayed,
So lay the king whom earth obeyed.
Long burning sighs he slowly heaved,
As, conquered by his woe, he grieved,
And thus with tears and sobs between
His sad faint words addressed the queen:

"By whom, Kaikeyí, wast thou taught
This flattering hope with ruin fraught?
Have goblins seized thy soul, O dame,
Who thus canst speak and feel no shame?
Thy mind with sin is sicklied o'er,
From thy first youth ne'er seen before.
A good and loving wife wast thou,
But all, alas! is altered now.
What terror can have seized thy breast
To make thee frame this dire request,
That Bharat o'er the land may reign,
And Ráma in the woods remain?
Turn from thine evil ways, O turn,
And thy perfidious counsel spurn,
If thou would fain a favour do
To people, lord, and Bharat too.
O wicked traitress, fierce and vile,
[105] Who lovest deeds of sin and guile,
What crime or grievance dost thou see,
What fault in Ráma or in me?
Thy son will ne'er the throne accept
If Ráma from his rights be kept,
For Bharat's heart more firmly yet

Than Ráma's is on justice set.
How shall I say, Go forth, and brook
Upon my Ráma's face to look,
See his pale cheek and ashy lips
Dimmed like the moon in sad eclipse?
How see the plan so well prepared
When prudent friends my counsels shared,
All ruined, like a host laid low
Beneath some foeman's murderous blow.
What will these gathered princes say,
From regions near and far away?
“O'erlong endures the monarch's reign,
or now he is a child again.”
When many a good and holy sage
In Scripture versed, revered for age,
Shall ask for Ráma, what shall I
Unhappy, what shall I reply?
“By Queen Kaikeyí long distressed
I drove him forth and dispossessed.”
Although herein the truth I speak,
They all will hold me false and weak.
What will Kauśalyá say when she
Demands her son exiled by me?
Alas! what answer shall I frame,
Or how console the injured dame?
She like a slave on me attends,
And with a sister's care she blends
A mother's love, a wife's, a friend's.
In spite of all her tender care,
Her noble son, her face most fair,
Another queen I could prefer
And for thy sake neglected her,
But now, O Queen, my heart is grieved
For love and care by thee received,

E'en as the sickening wretch repents
His dainty meal and condiments.
And how will Queen Sumitrá trust
The husband whom she finds unjust,
Seeing my Ráma driven hence
Dishonoured, and for no offence?
Ah! the Videhan bride will hear
A double woe, a double fear,
Two whelming sorrows at one breath,
Her lord's disgrace, his father's death.
Mine aged bosom she will wring
And kill me with her sorrowing,
Sad as a fair nymph left to weep
Deserted on Himálaya's steep.
For short will be my days, I ween,
When I with mournful eyes have seen
My Ráma wandering forth alone
And heard dear Sítá sob and moan.
Ah me! my fond belief I rue.
Vile traitress, loved as good and true,
As one who in his thirst has quaffed,
Deceived by looks, a deadly draught.
Ah! thou hast slain me, murderess, while
Soothing my soul with words of guile,
As the wild hunter kills the deer
Lured from the brake his song to hear.
Soon every honest tongue will fling
Reproach on the dishonest king;
The people's scorn in every street
The seller of his child will meet,
And such dishonour will be mine
As whelms a Bráhman drunk with wine.
Ah me, for my unhappy fate,
Compelled thy words to tolerate!

Such woe is sent to scourge a crime
Committed in some distant time.
For many a day with sinful care
I cherished thee, thou sin and snare,
Kept thee, unwitting, like a cord
Destined to bind its hapless lord.
Mine hours of ease I spent with thee,
Nor deemed my love my death would be,
While like a heedless child I played,
On a black snake my hand I laid.
A cry from every mouth will burst
And all the world will hold me curst,
Because I saw my high-souled son
Unkinged, unfathered, and undone;
“The king by power of love beguiled
Is weaker than a foolish child,
His own beloved son to make
An exile for a woman's sake.
By chaste and holy vows restrained,
By reverend teachers duly trained.
When he his virtue's fruit should taste
He falls by sin and woe disgraced.”
Two words will all his answer be
When I pronounce the stern decree,
“Hence, Ráma, to the woods away,”
All he will say is, I obey.
O, if he would my will withstand
When banished from his home and land,
This were a comfort in my woe;
But he will ne'er do this, I know.
My Ráma to the forest fled,
And curses thick upon my head,
Grim Death will bear me hence away,
His world-abominated prey.

When I am gone and Ráma too.
How wilt thou those I love pursue?
What vengeful sin will be designed
Against the queens I leave behind?
When thou hast slain her son and me
Kauśalyá soon will follow: she
Will sink beneath her sorrows' weight,
And die like me disconsolate.
Exist, Kaikeyí, in thy pride,
And let thy heart be gratified,
When thou my queens and me hast hurled,
And children, to the under world.
Soon wilt thou rule as empress o'er
My noble house unvext before.
[106] But then to wild confusion left,
Of Ráma and of me bereft.
If Bharat to thy plan consent
And long for Ráma's banishment,
Ne'er let his hands presume to pay
The funeral honours to my clay.
Vile foe, thou cause of all mine ill,
Obtain at last thy cursed will.
A widow soon shalt thou enjoy
The sweets of empire with thy boy.
O Princess, sure some evil fate
First brought thee here to devastate,
In whom the night of ruin lies
Veiled in a consort's fair disguise.
The scorn of all and deepest shame
Will long pursue my hated name,
And dire disgrace on me will press,
Misled by thee to wickedness.
How shall my Ráma, whom, before,
His elephant or chariot bore,

Now with his feet, a wanderer, tread
The forest wilds around him spread?
How shall my son, to please whose taste,
The deftest cooks, with earrings graced,
With rivalry and jealous care
The dainty meal and cates prepare—
How shall he now his life sustain
With acid fruit and woodland grain?
He spends his time unvext by cares,
And robes of precious texture wears:
How shall he, with one garment round
His limbs recline upon the ground?
Whose was this plan, this cruel thought
Unheard till now, with ruin fraught,
To make thy son Ayodhyá's king,
And send my Ráma wandering?
Shame, shame on women! Vile, untrue,
Their selfish ends they still pursue.
Not all of womankind I mean.
But more than all this wicked queen.
O worthless, cruel, selfish dame,
I brought thee home, my plague and woe.
What fault in me hast thou to blame,
Or in my son who loves thee so?
Fond wives may from their husbands flee,
And fathers may their sons desert,
But all the world would rave to see
My Ráma touched with deadly hurt.
I joy his very step to hear,
As though his godlike form I viewed;
And when I see my Ráma near
I feel my youth again renewed.
There might be life without the sun,
Yea, e'en if Indra sent no rain,

But, were my Ráma banished, none
  Would, so I think, alive remain.
A foe that longs my life to take,
  I brought thee here my death to be,
Caressed thee long, a venomed snake,
  And through my folly die. Ah me!
Ráma and me and Lakshmaṇ slay,
  And then with Bharat rule the state;
So bring the kingdom to decay,
  And fawn on those thy lord who hate,
Plotter of woe, for evil bred,
  For such a speech why do not all
Thy teeth from out thy wicked head
  Split in a thousand pieces fall?
My Ráma's words are ever kind,
  He knows not how to speak in ire:
Then how canst thou presume to find
  A fault in him whom all admire?
Yield to despair, go mad, or die,
  Or sink within the rifted earth;
Thy fell request will I deny,
  Thou shamer of thy royal birth.
Thy longer life I scarce can bear,
  Thou ruin of my home and race,
Who wouldst my heart and heartstrings tear,
  Keen as a razor, false and base.
My life is gone, why speak of joy?
  For what, without my son, were sweet?
Spare, lady, him thou canst destroy;
  I pray thee as I touch thy feet.”
He fell and wept with wild complaint,
  Heart-struck by her presumptuous speech,
But could not touch, so weak and faint,
  The cruel feet he strove to reach.

Canto XIII. Dasaratha's Distress.

Unworthy of his mournful fate,
The mighty king, unfortunate,
Lay prostrate in unseemly guise,
As, banished from the blissful skies,
Yayáti, in his evil day.
His merit all exhausted, lay.[276]
The queen, triumphant in the power
Won by her beauty's fatal dower,
Still terrible and unsubdued,
Her dire demand again renewed:
“Great Monarch, 'twas thy boast till now
To love the truth and keep the vow;
Then wherefore would thy lips refuse
The promised boon 'tis mine to choose?”

King Daśaratha, thus addressed,
With anger raging in his breast,
Sank for a while beneath the pain,
Then to Kaikeyí spoke again: [107]
“Childless so long, at length I won,
With mighty toil, from Heaven a son,
Ráma, the mighty-armed; and how
Shall I desert my darling now?
A scholar wise, a hero bold,
Of patient mood, with wrath controlled,
How can I bid my Ráma fly,
My darling of the lotus eye?

[276] Only the highest merit obtains a home in heaven for ever. Minor degrees of merit procure only leases of heavenly mansions terminable after periods proportioned to the fund which buys them. King Yayáti went to heaven and when his term expired was unceremoniously ejected, and thrown down to earth.

In heaven itself I scarce could bear,
When asking of my Ráma there,
To hear the Gods his griefs declare,
And O, that death would take me hence
Before I wrong his innocence!”

As thus the monarch wept and wailed,
And maddening grief his heart assailed,
The sun had sought his resting-place,
And night was closing round apace.
But yet the moon-crowned night could bring
No comfort to the wretched king.
As still he mourned with burning sighs
And fixed his gaze upon the skies:
“O Night whom starry fires adorn,
I long not for the coming morn.
Be kind and show some mercy: see,
My suppliant hands are raised to thee.
Nay, rather fly with swifter pace;
No longer would I see the face
Of Queen Kaikeyí, cruel, dread,
Who brings this woe upon mine head.”
Again with suppliant hands he tried
To move the queen, and wept and sighed:
“To me, unhappy me, inclined
To good, sweet dame, thou shouldst be kind;
Whose life is well-nigh fled, who cling
To thee for succour, me thy king.
This, only this, is all my claim:
Have mercy, O my lovely dame.
None else have I to take my part,
Have mercy: thou art good at heart.
Hear, lady of the soft black eye,
And win a name that ne'er shall die:

Let Ráma rule this glorious land,
The gift of thine imperial hand.
O lady of the dainty waist,
With eyes and lips of beauty graced,
Please Ráma, me, each saintly priest,
Bharat, and all from chief to least.”
    She heard his wild and mournful cry,
        She saw the tears his speech that broke,
Saw her good husband's reddened eye,
    But, cruel still, no word she spoke.
His eyes upon her face he bent,
    And sought for mercy, but in vain:
She claimed his darling's banishment,
    He swooned upon the ground again.

Canto XIV. Ráma Summoned.

The wicked queen her speech renewed,
When rolling on the earth she viewed
Ikshváku's son, Ayodhyá's king,
For his dear Ráma sorrowing:
“Why, by a simple promise bound,
Liest thou prostrate on the ground,
As though a grievous sin dismayed
Thy spirit! Why so sore afraid?
Keep still thy word. The righteous deem
That truth, mid duties, is supreme:
And now in truth and honour's name
I bid thee own the binding claim.
Śaivya, a king whom earth obeyed,
Once to a hawk a promise made,

Gave to the bird his flesh and bone,
And by his truth made heaven his own.[277]
Alarka, when a Bráhman famed
For Scripture lore his promise claimed,
Tore from his head his bleeding eyes
And unreluctant gave the prize.
His narrow bounds prescribed restrain
The Rivers' Lord, the mighty main,
Who, though his waters boil and rave,
Keeps faithful to the word he gave.
Truth all religion comprehends,
Through all the world its might extends:
In truth alone is justice placed,
On truth the words of God are based:
A life in truth unchanging past
Will bring the highest bliss at last.
If thou the right would still pursue,
Be constant to thy word and true:
Let me thy promise fruitful see,
For boons, O King, proceed from thee.
Now to preserve thy righteous fame,
And yielding to my earnest claim—
Thrice I repeat it—send thy child,
Thy Ráma, to the forest wild.
But if the boon thou still deny,
Before thy face, forlorn, I die.”

[277] See *Additional Notes*, THE SUPPLIANT DOVE{FNS.

Thus was the helpless monarch stung
By Queen Kaikeyí's fearless tongue,
As Bali strove in vain to loose
His limbs from Indra's fatal noose.
Dismayed in soul and pale with fear,
The monarch, like a trembling steer
Between the chariot's wheel and yoke,
Again to Queen Kaikeyí spoke,
With sad eyes fixt in vacant stare,
Gathering courage from despair:
“That hand I took, thou sinful dame,
With texts, before the sacred flame,
Thee and thy son, I scorn and hate,
And all at once repudiate. [108]
The night is fled: the dawn is near:
Soon will the holy priests be here
To bid me for the rite prepare
That with my son the throne will share,
The preparation made to grace
My Ráma in his royal place—
With this, e'en this, my darling for
My death the funeral flood shall pour.
Thou and thy son at least forbear
In offerings to my shade to share,
For by the plot thy guile has laid
His consecration will be stayed.
This very day how shall I brook
To meet each subject's altered look?
To mark each gloomy joyless brow
That was so bright and glad but now?”

While thus the high-souled monarch spoke
To the stern queen, the Morning broke,
And holy night had slowly fled,

With moon and stars engarlanded.
Yet once again the cruel queen
Spoke words in answer fierce and keen,
Still on her evil purpose bent,
Wild with her rage and eloquent:
“What speech is this? Such words as these
Seem sprung from poison-sown disease.
Quick to thy noble Ráma send
And bid him on his sire attend.
When to my son the rule is given;
When Ráma to the woods is driven;
When not a rival copes with me,
From chains of duty thou art free.”

Thus goaded, like a generous steed
Urged by sharp spurs to double speed,
“My senses are astray,” he cried,
“And duty's bonds my hands have tied.
I long to see mine eldest son,
My virtuous, my beloved one.”

And now the night had past away;
Out shone the Maker of the Day,
Bringing the planetary hour
And moment of auspicious power.
Vaśishṭha, virtuous, far renowned,
Whose young disciples girt him round,
With sacred things without delay
Through the fair city took his way.
He traversed, where the people thronged,
And all for Ráma's coming longed,
The town as fair in festive show
As his who lays proud cities low.[278]

[278] Indra, called also Purandara, Town-destroyer.

He reached the palace where he heard
The mingled notes of many a bird,
Where crowded thick high-honoured bands
Of guards with truncheons in their hands.
Begirt by many a sage, elate,
Vaśishṭha reached the royal gate,
And standing by the door he found
Sumantra, for his form renowned,
The king's illustrious charioteer
And noble counsellor and peer.
To him well skilled in every part
Of his hereditary art
Vaśishṭha said: “O charioteer,
Inform the king that I am here,
Here ready by my side behold
These sacred vessels made of gold,
Which water for the rite contain
From Gangá and each distant main.
Here for installing I have brought
The seat prescribed of fig-wood wrought,
All kinds of seed and precious scent
And many a gem and ornament;
Grain, sacred grass, the garden's spoil,
Honey and curds and milk and oil;
Eight radiant maids, the best of all
War elephants that feed in stall;
A four-horse car, a bow and sword.
A litter, men to bear their lord;
A white umbrella bright and fair
That with the moon may well compare;
Two chouries of the whitest hair;
A golden beaker rich and rare;
A bull high-humped and fair to view,
Girt with gold bands and white of hue;

A four-toothed steed with flowing mane,
A throne which lions carved sustain;
A tiger's skin, the sacred fire,
Fresh kindled, which the rites require;
The best musicians skilled to play,
And dancing-girls in raiment gay;
Kine, Bráhmans, teachers fill the court,
And bird and beast of purest sort.
From town and village, far and near,
The noblest men are gathered here;
Here merchants with their followers crowd,
And men in joyful converse loud,
And kings from many a distant land
To view the consecration stand.
The dawn is come, the lucky day;
Go bid the monarch haste away,
That now Prince Ráma may obtain
The empire, and begin his reign."

Soon as he heard the high behest
The driver of the chariot pressed
Within the chambers of the king,
His lord with praises honouring.
And none of all the warders checked
His entrance for their great respect
Of him well known, in place so high,
Still fain their king to gratify.
He stood beside the royal chief,
Unwitting of his deadly grief,
And with sweet words began to sing
The praises of his lord and king:
"As, when the sun begins to rise,
The sparkling sea delights our eyes,
[109] Wake, calm with gentle soul, and thus

Give rapture, mighty King, to us.
As Mátali[279] this selfsame hour
Sang lauds of old to Indra's power,
When he the Titan hosts o'erthrew,
So hymn I thee with praises due.
The Vedas, with their kindred lore,
Brahmá their soul-born Lord adore,
With all the doctrines of the wise,
And bid him, as I bid thee, rise.
As, with the moon, the Lord of Day
Wakes with the splendour of his ray
Prolific Earth, who neath him lies,
So, mighty King, I bid thee rise.
With blissful words, O Lord of men,
Rise, radiant in thy form, as when
The sun ascending darts his light
From Meru's everlasting height.
May Śiva, Agni, Sun, and Moon
Bestow on thee each choicest boon,
Kuvera, Varuṇa, Indra bless
Kakutstha's son with all success.
Awake, the holy night is fled,
The happy light abroad is spread;
Awake, O best of kings, and share
The glorious task that claims thy care.
The holy sage Vaśishṭha waits,
With all his Bráhmans, at the gate.
Give thy decree, without delay,
To consecrate thy son today.
As armies, by no captain led,
As flocks that feed unshepherded,
Such is the fortune of a state

[279] Indra's charioteer.

Without a king and desolate.”

Such were the words the bard addressed,
With weight of sage advice impressed;
And, as he heard, the hapless king
Felt deeper yet his sorrow's sting.
At length, all joy and comfort fled,
He raised his eyes with weeping red,
And, mournful for his Ráma's sake,
The good and glorious monarch spake:
“Why seek with idle praise to greet
The wretch for whom no praise is meet?
Thy words mine aching bosom tear,
And plunge me deeper in despair.”

Sumantra heard the sad reply,
And saw his master's tearful eye.
With reverent palm to palm applied
He drew a little space aside.
Then, as the king, with misery weak,
With vain endeavour strove to speak,
Kaikeyí, skilled in plot and plan,
To sage Sumantra thus began:
“The king, absorbed in joyful thought
For his dear son, no rest has sought:
Sleepless to him the night has past,
And now o'erwatched he sinks at last.
Then go, Sumantra, and with speed
The glorious Ráma hither lead:
Go, as I pray, nor longer wait;
No time is this to hesitate.”
“How can I go, O Lady fair,
Unless my lord his will declare?”
“Fain would I see him,” cried the king,

“Quick, quick, my beauteous Ráma bring.”
  Then rose the happy thought to cheer
The bosom of the charioteer,
“The king, I ween, of pious mind,
The consecration has designed.”
Sumantra for his wisdom famed,
Delighted with the thought he framed,
From the calm chamber, like a bay
Of crowded ocean, took his way.
  He turned his face to neither side,
  But forth he hurried straight;
Only a little while he eyed
The guards who kept the gate.
He saw in front a gathered crowd
  Of men of every class,
Who, parting as he came, allowed
  The charioteer to pass.

Canto XV. The Preparations.

  There slept the Bráhmans, deeply read
In Scripture, till the night had fled;
Then, with the royal chaplains, they
Took each his place in long array.
There gathered fast the chiefs of trade,
Nor peer nor captain long delayed,
Assembling all in order due
The consecrating rite to view.

The morning dawned with cloudless ray
On Pushya's high auspicious day,
And Cancer with benignant power
Looked down on Ráma's natal hour.
The twice-born chiefs, with zealous heed,
Made ready what the rite would need.
The well-wrought throne of holy wood
And golden urns in order stood.
There was the royal car whereon
A tiger's skin resplendent shone;
There water, brought for sprinkling thence
Where, in their sacred confluence,
Blend Jumná's waves with Gangá's tide,
From many a holy flood beside,
From brook and fountain far and near,
From pool and river, sea and mere.
And there were honey, curd, and oil,
Parched rice and grass, the garden's spoil,
Fresh milk, eight girls in bright attire,
An elephant with eyes of fire;
And urns of gold and silver made,
With milky branches overlaid,
All brimming from each sacred flood,
[110] And decked with many a lotus bud.
And dancing-women fair and free,
Gay with their gems, were there to see,
Who stood in bright apparel by
With lovely brow and witching eye.
White flashed the jewelled chouri there,
And shone like moonbeams through the air;
The white umbrella overhead
A pale and moonlike lustre shed,
Wont in pure splendour to precede,
And in such rites the pomp to lead.

There stood the charger by the side
Of the great bull of snow-white hide;
There was all music soft and loud,
And bards and minstrels swelled the crowd.
For now the monarch bade combine
Each custom of his ancient line
With every rite Ayodhyá's state
Observed, her kings to consecrate.

Then, summoned by the king's behest,
The multitudes together pressed,
And, missing still the royal sire,
Began, impatient, to inquire:
“Who to our lord will tidings bear
That all his people throng the square?
Where is the king? the sun is bright,
And all is ready for the rite.”

As thus they spoke, Sumantra, tried
In counsel, to the chiefs replied,
Gathered from lands on every side:
“To Ráma's house I swiftly drave,
For so the king his mandate gave.
Our aged lord and Ráma too
In honour high hold all of you:
I in your words (be long your days!)
Will ask him why he thus delays.”

Thus spoke the peer in Scripture read,
And to the ladies' bower he sped.
Quick through the gates Sumantra hied,
Which access ne'er to him denied.
Behind the curtained screen he drew,
Which veiled the chamber from the view.
In benediction loud he raised
His voice, and thus the monarch praised:
“Sun, Moon, Kuvera, Śiva bless
Kakutstha's son with high success!
The Lords of air, flood, fire decree
The victory, my King, to thee!
The holy night has past away,
Auspicious shines the morning's ray.
Rise, Lord of men, thy part to take
In the great rite. Awake! awake!
Bráhmans and captains, chiefs of trade,
All wait in festive garb arrayed;
For thee they look with eager eyes:
O Raghu's son, awake! arise.”

To him in holy Scripture read,
Who hailed him thus, the monarch said,
Upraising from his sleep his head:
“Go, Ráma, hither lead as thou
Wast ordered by the queen but now.
Come, tell me why my mandate laid
Upon thee thus is disobeyed.
Away! and Ráma hither bring;
I sleep not: make no tarrying.”

Thus gave the king command anew:
Sumantra from his lord withdrew;
With head in lowly reverence bent,
And filled with thoughts of joy, he went.
The royal street he traversed, where
Waved flag and pennon to the air,
And, as with joy the car he drove,
He let his eyes delighted rove.
On every side, where'er he came,
He heard glad words, their theme the same,
As in their joy the gathered folk
Of Ráma and the throning spoke.
Then saw he Ráma's palace bright
And vast as Mount Kailása's height,
That glorious in its beauty showed
As Indra's own supreme abode:
With folding doors both high and wide;
With hundred porches beautified:
Where golden statues towering rose
O'er gemmed and coralled porticoes.
Bright like a cave in Meru's side,
Or clouds through Autumn's sky that ride:
Festooned with length of bloomy twine,
Flashing with pearls and jewels' shine,
While sandal-wood and aloe lent
The mingled riches of their scent;
With all the odorous sweets that fill
The breezy heights of Dardar's hill.
There by the gate the Sáras screamed,
And shrill-toned peacocks' plumage gleamed.
Its floors with deftest art inlaid,
Its sculptured wolves in gold arrayed,
With its bright sheen the palace took
The mind of man and chained the look,

For like the sun and moon it glowed,
And mocked Kuvera's loved abode.
Circling the walls a crowd he viewed
Who stood in reverent attitude,
With throngs of countrymen who sought
Acceptance of the gifts they brought.
The elephant was stationed there,
Appointed Ráma's self to bear;
Adorned with pearls, his brow and cheek
Were sandal-dyed in many a streak,
While he, in stature, bulk, and pride,
With Indra's own Airávat[280] vied.
Sumantra, borne by coursers fleet,
Flashing a radiance o'er the street,
  To Ráma's palace flew,
And all who lined the royal road,
Or thronged the prince's rich abode,
  Rejoiced as near he drew.
And with delight his bosom swelled
[111] As onward still his course he held
Through many a sumptuous court
Like Indra's palace nobly made,
Where peacocks revelled in the shade,
  And beasts of silvan sort.
Through many a hall and chamber wide,
That with Kailása's splendour vied.
  Or mansions of the Blest,
While Ráma's friends, beloved and tried,
Before his coming stepped aside,
  Still on Sumantra pressed.
He reached the chamber door, where stood
Around his followers young and good,

[280] The elephant of Indra.

Bard, minstrel, charioteer,
Well skilled the tuneful chords to sweep,
With soothing strain to lull to sleep,
  Or laud their master dear.
Then, like a dolphin darting through
Unfathomed depths of ocean's blue
  With store of jewels decked,
Through crowded halls that rock-like rose,
Or as proud hills where clouds repose,
  Sumantra sped unchecked—
Halls like the glittering domes on high
Reared for the dwellers of the sky
  By heavenly architect.

Canto XVI. Ráma Summoned.

So through the crowded inner door
Sumantra, skilled in ancient lore,
On to the private chambers pressed
Which stood apart from all the rest.
There youthful warriors, true and bold,
Whose ears were ringed with polished gold,
All armed with trusty bows and darts,
Watched with devoted eyes and hearts.
And hoary men, a faithful train,
Whose aged hands held staves of cane,
The ladies' guard, apparelled fair
In red attire, were stationed there.
Soon as they saw Sumantra nigh,
Each longed his lord to gratify,
And from his seat beside the door

Up sprang each ancient servitor.
Then to the warders quickly cried
The skilled Sumantra, void of pride:
“Tell Ráma that the charioteer
Sumantra waits for audience here.”
The ancient men with one accord
Seeking the pleasure of their lord,
Passing with speed the chamber door
To Ráma's ear the message bore.
Forthwith the prince with duteous heed
Called in the messenger with speed,
For 'twas his sire's command, he knew,
That sent him for the interview.
Like Lord Kuvera, well arrayed,
  He pressed a couch of gold,
Wherefrom a covering of brocade
  Hung down in many a fold.
Oil and the sandal's fragrant dust
  Had tinged his body o'er
Dark as the stream the spearman's thrust
  Drains from the wounded boar.
Him Sítá watched with tender care,
  A chouri in her hand,
As Chitrá,[281] ever fond in fair,
  Beside the Moon will stand.
Him glorious with unborrowed light,
A liberal lord, of sunlike might,
Sumantra hailed in words like these,
Well skilled in gentle courtesies,
As, with joined hands in reverence raised,
Upon the beauteous prince he gazed:
“Happy Kauśalyá! Blest is she,

[281] A star in the spike of Virgo: hence the name of the mouth Chaitra or Chait.

The Mother of a son like thee.
Now rise, O Ráma, speed away.
Go to thy sire without delay:
For he and Queen Kaikeyí seek
An interview with thee to speak.”

The lion-lord of men, the best
Of splendid heroes, thus addressed,
To Sítá spake with joyful cheer:
“The king and queen, my lady dear,
Touching the throning, for my sake
Some salutary counsel take.
The lady of the full black eye
Would fain her husband gratify,
And, all his purpose understood,
Counsels the monarch to my good.
A happy fate is mine, I ween,
When he, consulting with his queen,
Sumantra on this charge, intent
Upon my gain and good, has sent.
An envoy of so noble sort
Well suits the splendour of the court.
The consecration rite this day
Will join me in imperial sway.
To meet the lord of earth, for so
His order bids me, I will go.
Thou, lady, here in comfort stay,
And with thy maidens rest or play.”

Thus Ráma spake. For meet reply
The lady of the large black eye
Attended to the door her lord,
And blessings on his head implored:
“The majesty and royal state
Which holy Bráhmans venerate,
The consecration and the rite
Which sanctifies the ruler's might,
And all imperial powers should be
Thine by thy father's high decree,
As He, the worlds who formed and planned,
[112] The kingship gave to Indra's hand.
Then shall mine eyes my king adore
When lustral rites and fast are o'er,
And black deer's skin and roebuck's horn
Thy lordly limbs and hand adorn.
May He whose hands the thunder wield
Be in the east thy guard and shield;
May Yáma's care the south befriend,
And Varuṇ's arm the west defend;
And let Kuvera, Lord of Gold,
The north with firm protection hold.”

Then Ráma spoke a kind farewell,
And hailed the blessings as they fell
From Sítá's gentle lips; and then,
As a young lion from his den
Descends the mountain's stony side,
So from the hall the hero hied.
First Lakshmaṇ at the door he viewed
Who stood in reverent attitude,
Then to the central court he pressed
Where watched the friends who loved him best.
To all his dear companions there

He gave kind looks and greeting fair.
On to the lofty car that glowed
Like fire the royal tiger strode.
Bright as himself its silver shone:
A tiger's skin was laid thereon.
With cloudlike thunder, as it rolled,
It flashed with gems and burnished gold,
And, like the sun's meridian blaze,
Blinded the eye that none could gaze.
Like youthful elephants, tall and strong,
Fleet coursers whirled the car along:
In such a car the Thousand-eyed
Borne by swift horses loves to ride.
So like Parjanya,[282] when he flies
Thundering through the autumn skies,
The hero from the palace sped,
As leaves the moon some cloud o'erhead.
Still close to Ráma Lakshmaṇ kept,
Behind him to the car he leapt,
And, watching with fraternal care,
Waved the long chouri's silver hair,
As from the palace gate he came
Up rose the tumult of acclaim.
While loud huzza and jubilant shout
Pealed from the gathered myriads out.
Then elephants, like mountains vast,
And steeds who all their kind surpassed,
Followed their lord by hundreds, nay
By thousands, led in long array.
First marched a band of warriors trained,
With sandal dust and aloe stained;
Well armed was each with sword and bow,

[282] The Rain-God.

And every breast with hope aglow,
And ever, as they onward went,
  Shouts from the warrior train,
And every sweet-toned instrument
  Prolonged the minstrel strain.
On passed the tamer of his foes,
While well clad dames, in crowded rows,
Each chamber lattice thronged to view,
And chaplets on the hero threw.
Then all, of peerless face and limb,
Sang Ráma's praise for love of him,
And blent their voices, soft and sweet,
From palace high and crowded street:
“Now, sure, Kauśalyá's heart must swell
To see the son she loves so well,
Thee Ráma, thee, her joy and pride,
Triumphant o'er the realm preside.”
Then—for they knew his bride most fair
Of all who part the soft dark hair,
His love, his life, possessed the whole
Of her young hero's heart and soul:—
“Be sure the lady's fate repays
Some mighty vow of ancient days,[283]
For blest with Ráma's love is she
As, with the Moon's, sweet Rohiní.”[284]

  Such were the witching words that came
From lips of many a peerless dame
Crowding the palace roofs to greet
The hero as he gained the street.

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[283] In a former life.
[284] One of the lunar asterisms, represented as the favourite wife of the Moon. See p. 4, note.

Canto XVII. Ráma's Approach.

As Ráma, rendering blithe and gay
His loving friends, pursued his way,
He saw on either hand a press
Of mingled people numberless.
The royal street he traversed, where
Incense of aloe filled the air,
Where rose high palaces, that vied
With paly clouds, on either side;
With flowers of myriad colours graced.
And food for every varied taste,
Bright as the glowing path o'erhead
Which feet of Gods celestial tread,
Loud benedictions, sweet to hear,
From countless voices soothed his ear.
While he to each gave due salute
His place and dignity to suit:
“Be thou,” the joyful people cried,
“Be thou our guardian, lord and guide.
Throned and anointed king to-day,
Thy feet set forth upon the way
Wherein, each honoured as a God,
Thy fathers and forefathers trod.
Thy sire and his have graced the throne,
And loving care to us have shown:
Thus blest shall we and ours remain,
Yea still more blest in Ráma's reign. [113]
No more of dainty fare we need,
And but one cherished object heed,
That we may see our prince today
Invested with imperial sway.”

Such were the words and pleasant speech
That Ráma heard, unmoved, from each
Of the dear friends around him spread,
As onward through the street he sped,
For none could turn his eye or thought
From the dear form his glances sought,
With fruitless ardour forward cast
Even when Raghu's son had past.
And he who saw not Ráma nigh,
Nor caught a look from Ráma's eye,
A mark for scorn and general blame,
Reproached himself in bitter shame.
For to each class his equal mind
With sympathy and love inclined
Most fully of the princely four,
So greatest love to him they bore.

His circling course the hero bent
Round shrine and altar, reverent,
Round homes of Gods, where cross-roads met,
Where many a sacred tree was set.
Near to his father's house he drew
Like Indra's beautiful to view,
And with the light his glory gave
Within the royal palace drave.
Through three broad courts, where bowmen kept
Their watch and ward, his coursers swept,
Then through the two remaining went
On foot the prince preëminent.
Through all the courts the hero passed,
And gained the ladies' bower at last;
Then through the door alone withdrew,
And left without his retinue.
When thus the monarch's noble boy

Had gone his sire to meet,
The multitude, elate with joy,
Stood watching in the street,
And his return with eager eyes
Expected at the gates,
As for his darling moon to rise
The King of Rivers[285] waits.

Canto XVIII. The Sentence.

With hopeless eye and pallid mien
There sat the monarch with the queen.
His father's feet with reverence due
He clasped, and touched Kaikeyí's too.
The king, with eyes still brimming o'er,
Cried Ráma! and could do no more.
His voice was choked, his eye was dim,
He could not speak or look on him.
Then sudden fear made Ráma shake
As though his foot had roused a snake,
Soon as his eyes had seen the change
So mournful, terrible, and strange.
For there his reason well-nigh fled,
Sighing, with soul disquieted,
To torturing pangs a prey,
Dismayed, despairing, and distraught,
In a fierce whirl of wildering thought
The hapless monarch lay,
Like Ocean wave-engarlanded

[285] The Sea.

Storm-driven from his tranquil bed,
   The Sun-God in eclipse,
Or like a holy seer, heart-stirred
With anguish, when a lying word
   Has passed his heedless lips.
The sight of his dear father, pained
With woe and misery unexplained
   Filled Ráma with unrest,
As Ocean's pulses rise and swell
When the great moon he loves so well
   Shines full upon his breast.
So grieving for his father's sake,
To his own heart the hero spake:
“Why will the king my sire to-day
No kindly word of greeting say?
At other times, though wroth he be,
His eyes grow calm that look on me.
Then why does anguish wring his brow
To see his well-beloved now?”
Sick and perplexed, distraught with woe,
To Queen Kaikeyí bowing low,
While pallor o'er his bright cheek spread,
With humble reverence he said:
“What have I done, unknown, amiss
To make my father wroth like this?
Declare it, O dear Queen, and win
His pardon for my heedless sin.
Why is the sire I ever find
Filled with all love to-day unkind?
With eyes cast down and pallid cheek
This day alone he will not speak.
Or lies he prostrate neath the blow
Of fierce disease or sudden woe?
For all our bliss is dashed with pain,

And joy unmixt is hard to gain.
Does stroke of evil fortune smite
Dear Bharat, charming to the sight,
Or on the brave Śatrughna fall,
Or consorts, for he loves them all?
Against his words when I rebel,
Or fail to please the monarch well,
When deeds of mine his soul offend,
That hour I pray my life may end.
How should a man to him who gave
His being and his life behave?
The sire to whom he owes his birth
Should be his deity on earth.
Hast thou, by pride and folly moved, [114]
With bitter taunt the king reproved?
Has scorn of thine or cruel jest
To passion stirred his gentle breast?
Speak truly, Queen, that I may know
What cause has changed the monarch so.”

Thus by the high-souled prince addressed,
Of Raghu's sons the chief and best,
She cast all ruth and shame aside,
And bold with greedy words replied:
“Not wrath, O Ráma, stirs the king,
Nor misery stabs with sudden sting;
One thought that fills his soul has he,
But dares not speak for fear of thee.
Thou art so dear, his lips refrain
From words that might his darling pain.
But thou, as duty bids, must still
The promise of thy sire fulfil.
He who to me in days gone by
Vouchsafed a boon with honours high,

Dares now, a king, his word regret,
And caitiff-like disowns the debt.
The lord of men his promise gave
To grant the boon that I might crave,
And now a bridge would idly throw
When the dried stream has ceased to flow.
His faith the monarch must not break
In wrath, or e'en for thy dear sake.
From faith, as well the righteous know,
Our virtue and our merits flow.
Now, be they good or be they ill,
Do thou thy father's words fulfil:
Swear that his promise shall not fail,
And I will tell thee all the tale.
Yes, Ráma, when I hear that thou
Hast bound thee by thy father's vow,
Then, not till then, my lips shall speak,
Nor will he tell what boon I seek.”

He heard, and with a troubled breast
This answer to the queen addressed:
“Ah me, dear lady, canst thou deem
That words like these thy lips beseem?
I, at the bidding of my sire,
Would cast my body to the fire,
A deadly draught of poison drink,
Or in the waves of ocean sink:
If he command, it shall be done,—
My father and my king in one.
Then speak and let me know the thing
So longed for by my lord the king.
It shall be done: let this suffice;
Ráma ne'er makes a promise twice.”

He ended. To the princely youth
Who loved the right and spoke the truth,
Cruel, abominable came
The answer of the ruthless dame:
“When Gods and Titans fought of yore,
Transfixed with darts and bathed in gore
Two boons to me thy father gave
For the dear life 'twas mine to save.
Of him I claim the ancient debt,
That Bharat on the throne be set,
And thou, O Ráma, go this day
To Daṇḍak forest far away.
Now, Ráma, if thou wilt maintain
Thy father's faith without a stain,
And thine own truth and honour clear,
Then, best of men, my bidding hear.
Do thou thy father's word obey,
Nor from the pledge he gave me stray.
Thy life in Daṇḍak forest spend
Till nine long years and five shall end.
Upon my Bharat's princely head
Let consecrating drops be shed,
With all the royal pomp for thee
Made ready by the king's decree.
Seek Daṇḍak forest and resign
Rites that would make the empire thine,
For twice seven years of exile wear
The coat of bark and matted hair.
Then in thy stead let Bharat reign
Lord of his royal sire's domain,
Rich in the fairest gems that shine,
Cars, elephants, and steeds, and kine.
The monarch mourns thy altered fate
And vails his brow compassionate:

Bowed down by bitter grief he lies
And dares not lift to thine his eyes.
Obey his word: be firm and brave,
And with great truth the monarch save.”
While thus with cruel words she spoke,
No grief the noble youth betrayed;
But forth the father's anguish broke,
At his dear Ráma's lot dismayed.

Canto XIX. Ráma's Promise.

Calm and unmoved by threatened woe
The noble conqueror of the foe
Answered the cruel words she spoke,
Nor quailed beneath the murderous stroke:

“Yea, for my father's promise sake
I to the wood my way will take,
And dwell a lonely exile there
In hermit dress with matted hair.
One thing alone I fain would learn,
Why is the king this day so stern?
Why is the scourge of foes so cold,
Nor gives me greeting as of old?
Now let not anger flush thy cheek:
Before thy face the truth I speak,
In hermit's coat with matted hair
To the wild wood will I repair.
How can I fail his will to do,
Friend, master, grateful sovereign too?
One only pang consumes my breast:

That his own lips have not expressed
His will, nor made his longing known
That Bharat should ascend the throne. [115]
To Bharat I would yield my wife,
My realm and wealth, mine own dear life,
Unasked I fain would yield them all:
More gladly at my father's call,
More gladly when the gift may free
His honour and bring joy to thee.
Thus, lady, his sad heart release
From the sore shame, and give him peace.
But tell me, O, I pray thee, why
The lord of men, with downcast eye,
Lies prostrate thus, and one by one
Down his pale cheek the tear-drops run.
Let couriers to thy father speed
On horses of the swiftest breed,
And, by the mandate of the king,
Thy Bharat to his presence bring.
My father's words I will not stay
To question, but this very day
To Daṇḍak's pathless wild will fare,
For twice seven years an exile there.”

When Ráma thus had made reply
Kaikeyí's heart with joy beat high.
She, trusting to the pledge she held,
The youth's departure thus impelled:
“'Tis well. Be messengers despatched
On coursers ne'er for fleetness matched,
To seek my father's home and lead
My Bharat back with all their speed.
And, Ráma, as I ween that thou
Wilt scarce endure to linger now,

So surely it were wise and good
This hour to journey to the wood.
And if, with shame cast down and weak,
No word to thee the king can speak,
Forgive, and from thy mind dismiss
A trifle in an hour like this.
But till thy feet in rapid haste
Have left the city for the waste,
And to the distant forest fled,
He will not bathe nor call for bread.”

“Woe! woe!” from the sad monarch burst,
In surging floods of grief immersed;
Then swooning, with his wits astray,
Upon the gold-wrought couch he lay,
And Ráma raised the aged king:
But the stern queen, unpitying,
Checked not her needless words, nor spared
The hero for all speed prepared,
But urged him with her bitter tongue,
Like a good horse with lashes stung,
She spoke her shameful speech. Serene
He heard the fury of the queen,
And to her words so vile and dread
Gently, unmoved in mind, he said:
“I would not in this world remain
A grovelling thrall to paltry gain,
But duty's path would fain pursue,
True as the saints themselves are true.
From death itself I would not fly
My father's wish to gratify,
What deed soe'er his loving son
May do to please him, think it done.
Amid all duties, Queen, I count

This duty first and paramount,
That sons, obedient, aye fulfil
Their honoured fathers' word and will.
Without his word, if thou decree,
Forth to the forest will I flee,
And there shall fourteen years be spent
Mid lonely wilds in banishment.
Methinks thou couldst not hope to find
One spark of virtue in my mind,
If thou, whose wish is still my lord,
Hast for this grace the king implored.
This day I go, but, ere we part,
Must cheer my Sítá's tender heart,
To my dear mother bid farewell;
Then to the woods, a while to dwell.
With thee, O Queen, the care must rest
That Bharat hear his sire's behest,
And guard the land with righteous sway,
For such the law that lives for aye.”

In speechless woe the father heard,
Wept with loud cries, but spoke no word.
Then Ráma touched his senseless feet,
And hers, for honour most unmeet;
Round both his circling steps he bent,
Then from the bower the hero went.
Soon as he reached the gate he found
His dear companions gathered round.
Behind him came Sumitrá's child
With weeping eyes so sad and wild.
Then saw he all that rich array
Of vases for the glorious day.
Round them with reverent stops he paced,
Nor vailed his eye, nor moved in haste.

The loss of empire could not dim
The glory that encompassed him.
So will the Lord of Cooling Rays[286]
On whom the world delights to gaze,
Through the great love of all retain
Sweet splendour in the time of wane.
Now to the exile's lot resigned
He left the rule of earth behind:
As though all worldly cares he spurned
No trouble was in him discerned.
The chouries that for kings are used,
And white umbrella, he refused,
Dismissed his chariot and his men,
And every friend and citizen.
He ruled his senses, nor betrayed
The grief that on his bosom weighed,
And thus his mother's mansion sought
To tell the mournful news he brought.
Nor could the gay-clad people there
Who flocked round Ráma true and fair,
One sign of altered fortune trace
Upon the splendid hero's face.
Nor had the chieftain, mighty-armed,
[116] Lost the bright look all hearts that charmed,
As e'en from autumn moons is thrown
A splendour which is all their own.
With his sweet voice the hero spoke
Saluting all the gathered folk,
Then righteous-souled and great in fame
Close to his mother's house he came.
Lakshmaṇ the brave, his brother's peer
In princely virtues, followed near,

[286] The Moon.

Sore troubled, but resolved to show
No token of his secret woe.
Thus to the palace Ráma went
   Where all were gay with hope and joy;
But well he knew the dire event
   That hope would mar, that bliss destroy.
So to his grief he would not yield
   Lest the sad change their hearts might rend,
And, the dread tiding unrevealed,
   Spared from the blow each faithful friend.

Canto XX. Kausalyá's Lament.

But in the monarch's palace, when
Sped from the bower that lord of men,
Up from the weeping women went
A mighty wail and wild lament:
“Ah, he who ever freely did
His duty ere his sire could bid,
Our refuge and our sure defence,
This day will go an exile hence,
He on Kauśalyá loves to wait
Most tender and affectionate,
And as he treats his mother, thus
From childhood has he treated us.
On themes that sting he will not speak,
And when reviled is calm and meek.
He soothes the angry, heals offence:
He goes to-day an exile hence.
Our lord the king is most unwise,
And looks on life with doting eyes,

Who in his folly casts away
The world's protection, hope, and stay.”

Thus in their woe, like kine bereaved
Of their young calves,[287] the ladies grieved,
And ever as they wept and wailed
With keen reproach the king assailed.
Their lamentation, mixed with tears,
Smote with new grief the monarch's ears,
Who, burnt with woe too great to bear,
Fell on his couch and fainted there.

Then Ráma, smitten with the pain
His heaving heart could scarce restrain,
Groaned like an elephant and strode
With Lakshmaṇ to the queen's abode.
A warder there, whose hoary eld
In honour high by all was held,
Guarding the mansion, sat before
The portal, girt with many more.
Swift to their feet the warders sprang,
And loud the acclamation rang,
Hail, Ráma! as to him they bent,
Of victor chiefs preëminent.
One court he passed, and in the next
Saw, masters of each Veda text,
A crowd of Bráhmans, good and sage,

[287] The comparison may to a European reader seem a homely one. But Spenser likens an infuriate woman to a cow “That is berobbed of her youngling dere.” Shakspeare also makes King Henry VI compare himself to the calf's mother that “Runs lowing up and down, Looking the way her harmless young one went.” “Cows,” says De Quincey, “are amongst the gentlest of breathing creatures; none show more passionate tenderness to their young, when deprived of them, and, in short, I am not ashamed to profess a deep love for these gentle creatures.”

Dear to the king for lore and age.
To these he bowed his reverent head,
Thence to the court beyond he sped.
Old dames and tender girls, their care
To keep the doors, were stationed there.
And all, when Ráma came in view,
Delighted to the chamber flew,
To bear to Queen Kauśalyá's ear
The tidings that she loved to hear.
The queen, on rites and prayer intent,
In careful watch the night had spent,
And at the dawn, her son to aid,
To Vishṇu holy offerings made.
Firm in her vows, serenely glad,
In robes of spotless linen clad,
As texts prescribe, with grace implored,
Her offerings in the fire she poured.
Within her splendid bower he came,
And saw her feed the sacred flame.
There oil, and grain, and vases stood,
With wreaths, and curds, and cates, and wood,
And milk, and sesamum, and rice,
The elements of sacrifice.
She, worn and pale with many a fast
And midnight hours in vigil past,
In robes of purest white arrayed,
To Lakshmí Queen drink-offerings paid.
So long away, she flew to meet
  The darling of her soul:
So runs a mare with eager feet
  To welcome back her foal.
He with his firm support upheld
  The queen, as near she drew,
And, by maternal love impelled,

Her arms around him threw.
Her hero son, her matchless boy
She kissed upon the head:
She blessed him in her pride and joy
[117] With tender words, and said:
“Be like thy royal sires of old,
The nobly good, the lofty-souled!
Their lengthened days and fame be thine,
And virtue, as beseems thy line!
The pious king, thy father, see
True to his promise made to thee:
That truth thy sire this day will show,
And regent's power on thee bestow.”

She spoke. He took the proffered seat,
And as she pressed her son to eat,
Raised reverent bands, and, touched with shame,
Made answer to the royal dame:
“Dear lady, thou hast yet to know
That danger threats, and heavy woe:
A grief that will with sore distress
On Sítá, thee, and Lakshmaṇ press.
What need of seats have such as I?
This day to Daṇḍak wood I fly.
The hour is come, a time, unmeet
For silken couch and gilded seat.
I must to lonely wilds repair,
Abstain from flesh, and living there
On roots, fruit, honey, hermit's food,
Pass twice seven years in solitude.
To Bharat's hand the king will yield
The regent power I thought to wield,
And me, a hermit, will he send
My days in Daṇḍak wood to spend.”

As when the woodman's axe has lopped
A Śal branch in the grove, she dropped:
So from the skies a Goddess falls
Ejected from her radiant halls.

When Ráma saw her lying low,
Prostrate by too severe a blow,
Around her form his arms he wound
And raised her fainting from the ground.
His hand upheld her like a mare
Who feels her load too sore to bear,
And sinks upon the way o'ertoiled,
And all her limbs with dust are soiled.
He soothed her in her wild distress
With loving touch and soft caress.
She, meet for highest fortune, eyed
The hero watching by her side,
And thus, while Lakshmaṇ bent to hear,
Addressed her son with many a tear!
“If, Ráma, thou had ne'er been born
My child to make thy mother mourn,
Though reft of joy, a childless queen,
Such woe as this I ne'er had seen.
Though to the childless wife there clings
One sorrow armed with keenest stings,
“No child have I: no child have I,”
No second misery prompts the sigh.
When long I sought, alas, in vain,
My husband's love and bliss to gain,
In Ráma all my hopes I set
And dreamed I might be happy yet.
I, of the consorts first and best,
Must bear my rivals' taunt and jest,
And brook, though better far than they,

The soul distressing words they say.
What woman can be doomed to pine
In misery more sore than mine,
Whose hopeless days must still be spent
In grief that ends not and lament?
They scorned me when my son was nigh;
When he is banished I must die.
Me, whom my husband never prized,
Kaikeyí's retinue despised
With boundless insolence, though she
Tops not in rank nor equals me.
And they who do me service yet,
Nor old allegiance quite forget,
Whene'er they see Kaikeyí's son,
With silent lips my glances shun.
How, O my darling, shall I brook
Each menace of Kaikeyí's look,
And listen, in my low estate,
To taunts of one so passionate?
For seventeen years since thou wast born
I sat and watched, ah me, forlorn!
Hoping some blessed day to see
Deliverance from my woes by thee.
Now comes this endless grief and wrong,
So dire I cannot bear it long,
Sinking, with age and sorrow worn,
Beneath my rivals' taunts and scorn.
How shall I pass in dark distress
My long lone days of wretchedness
Without my Ráma's face, as bright
As the full moon to cheer my sight?
Alas, my cares thy steps to train,
And fasts, and vows, and prayers are vain.
Hard, hard, I ween, must be this heart

To hear this blow nor burst apart,
As some great river bank, when first
The floods of Rain-time on it burst.
No, Fate that speeds not will not slay,
Nor Yama's halls vouchsafe me room,
Or, like a lion's weeping prey,
Death now had borne me to my doom.
Hard is my heart and wrought of steel
That breaks not with the crushing blow,
Or in the pangs this day I feel
My lifeless frame had sunk below.
Death waits his hour, nor takes me now:
But this sad thought augments my pain,
That prayer and largess, fast and vow,
And Heavenward service are in vain.
Ah me, ah me! with fruitless toil
Of rites austere a child I sought:
Thus seed cast forth on barren soil
Still lifeless lies and comes to naught.
If ever wretch by anguish grieved
Before his hour to death had fled,
I mourning, like a cow bereaved,
Had been this day among the dead.”

[118]

Canto XXI. Kausalyá Calmed.

While thus Kauśalyá wept and sighed,
With timely words sad Lakshmaṇ cried:
“O honoured Queen I like it ill
That, subject to a woman's will,
Ráma his royal state should quit
And to an exile's doom submit.
The aged king, fond, changed, and weak,
Will as the queen compels him speak.
But why should Ráma thus be sent
To the wild woods in banishment?
No least offence I find in him,
I see no fault his fame to dim.
Not one in all the world I know,
Not outcast wretch, not secret foe,
Whose whispering lips would dare assail
His spotless life with slanderous tale.
Godlike and bounteous, just, sincere,
E'en to his very foemen dear:
Who would without a cause neglect
The right, and such a son reject?
And if a king such order gave,
In second childhood, passion's slave,
What son within his heart would lay
The senseless order, and obey?
Come, Ráma, ere this plot be known
Stand by me and secure the throne.
Stand like the King who rules below,
Stand aided by thy brother's bow:
How can the might of meaner men
Resist thy royal purpose then?
My shafts, if rebels court their fate,
Shall lay Ayodhyá desolate.
Then shall her streets with blood be dyed
Of those who stand on Bharat's side:

None shall my slaughtering hand exempt,
For gentle patience earns contempt.
If, by Kaikeyí's counsel changed,
Our father's heart be thus estranged,
No mercy must our arm restrain,
But let the foe be slain, be slain.
For should the guide, respected long,
No more discerning right and wrong,
Turn in forbidden paths to stray,
'Tis meet that force his steps should stay.
What power sufficient can he see,
What motive for the wish has he,
That to Kaikeyí would resign
The empire which is justly thine?
Can he, O conqueror of thy foes,
Thy strength and mine in war oppose?
Can he entrust, in our despite,
To Bharat's hand thy royal right?
I love this brother with the whole
Affection of my faithful soul.
Yea Queen, by bow and truth I swear,
By sacrifice, and gift, and prayer,
If Ráma to the forest goes,
Or where the burning furnace glows,
First shall my feet the forest tread,
The flames shall first surround my head.
My might shall chase thy grief and tears,
As darkness flies when morn appears.
Do thou, dear Queen, and Ráma too
Behold what power like mine can do.
My aged father I will kill,
The vassal of Kaikeyí's will,
Old, yet a child, the woman's thrall,
Infirm, and base, the scorn of all.”

Thus Lakshmaṇ cried, the mighty-souled:
Down her sad cheeks the torrents rolled,
As to her son Kauśalyá spake:

“Now thou hast heard thy brother, take
His counsel if thou hold it wise,
And do the thing his words advise,
Do not, my son, with tears I pray,
My rival's wicked word obey,
Leave me not here consumed with woe,
Nor to the wood, an exile, go.
If thou, to virtue ever true,
Thy duty's path would still pursue,
The highest duty bids thee stay
And thus thy mother's voice obey.
Thus Kaśyap's great ascetic son
A seat among the Immortals won:
In his own home, subdued, he stayed,
And honour to his mother paid.
If reverence to thy sire be due,
Thy mother claims like honour too,
And thus I charge thee, O my child,
Thou must not seek the forest wild.
Ah, what to me were life and bliss,
Condemned my darling son to miss?
But with my Ráma near, to eat
The very grass itself were sweet.
But if thou still wilt go and leave
Thy hapless mother here to grieve,
I from that hour will food abjure,
Nor life without my son endure.
Then it will be thy fate to dwell
In depth of world-detested hell.
As Ocean in the olden time

Was guilty of an impious crime
That marked the lord of each fair flood
As one who spills a Bráhman's blood."[288]

Thus spake the queen, and wept, and sighed:
Then righteous Ráma thus replied:
"I have no power to slight or break
Commandments which my father spake.
I bend my head, dear lady, low,
Forgive me, for I needs must go.
Once Kaṇdu, mighty saint, who made
His dwelling in the forest shade, [119]
A cow—and duty's claims he knew—
Obedient to his father, slew.
And in the line from which we spring,
When ordered by their sire the king,
Through earth the sons of Sagar cleft,
And countless things of life bereft.[289]
So Jamadagní's son[290] obeyed
His sire, when in the wood he laid
His hand upon his axe, and smote
Through Renuká his mother's throat.
The deeds of these and more beside.
Peers of the Gods, my steps shall guide,
And resolute will I fulfil
My father's word, my father's will.
Nor I, O Queen, unsanctioned tread
This righteous path, by duty led:
The road my footsteps journey o'er
Was traversed by the great of yore.

[288] The commentators say that, in a former creation, Ocean grieved his mother and suffered in consequence the pains of hell.
[289] As described in Book I Canto XL.
[290] Parasúráma.

This high command which all accept
Shall faithfully by me be kept,
For duty ne'er will him forsake
Who fears his sire's command to break.”

Thus to his mother wild with grief:
Then thus to Lakshmaṇ spake the chief
Of those by whom the bow is bent,
Mid all who speak, most eloquent:
“I know what love for me thou hast,
What firm devotion unsurpassed:
Thy valour and thy worth I know,
And glory that appals the foe.
Blest youth, my mother's woe is great,
It bends her 'neath its matchless weight:
No claims will she, with blinded eyes,
Of truth and patience recognize.
For duty is supreme in place,
And truth is duty's noblest base.
Obedient to my sire's behest
I serve the cause of duty best.
For man should truly do whate'er
To mother, Bráhman, sire, he sware:
He must in duty's path remain,
Nor let his word be pledged in vain.
And, O my brother, how can I
Obedience to this charge deny?
Kaikeyí's tongue my purpose spurred,
But 'twas my sire who gave the word.
Cast these unholy thoughts aside
Which smack of war and Warriors' pride;
To duty's call, not wrath attend,
And tread the path which I commend.”

Ráma by fond affection moved
His brother Lakshmaṇ thus reproved;
Then with joined hands and reverent head
Again to Queen Kauśalyá said:

“I needs must go—do thou consent—
To the wild wood in banishment.
O give me, by my life I pray,
Thy blessing ere I go away.
I, when the promised years are o'er,
Shall see Ayodhyá's town once more.
Then, mother dear, thy tears restrain,
Nor let thy heart be wrung by pain:
In time, my father's will obeyed,
Shall I return from greenwood shade.
My dear Videhan, thou, and I,
Lakshmaṇ, Sumitrá, feel this tie,
And must my father's word obey,
As duty bids that rules for aye.
Thy preparations now forgo,
And lock within thy breast thy woe,
Nor be my pious wish withstood
To go an exile to the wood.”

Calm and unmoved the prince explained
His duty's claim and purpose high,
The mother life and sense regained,
Looked on her son and made reply:
“If reverence be thy father's due,
The same by right and love is mine:
Go not, my charge I thus renew,
Nor leave me here in woe to pine,
What were such lonely life to me,
Rites to the shades, or deathless lot?

More dear, my son, one hour with thee
   Than all the world where thou art not.”
As bursts to view, when brands blaze high,
   Some elephant concealed by night,
So, when he heard his mother's cry,
   Burnt Ráma's grief with fiercer might.
Thus to the queen, half senseless still,
   And Lakshmaṇ, burnt with heart-felt pain,
True to the right, with steadfast will,
   His duteous speech he spoke again:
“Brother, I know thy loving mind,
   Thy valour and thy truth I know,
But now to claims of duty blind
   Thou and my mother swell my woe.
The fruits of deeds in human life
   Make love, gain, duty, manifest,
Dear when they meet as some fond wife
   With her sweet babes upon her breast.
But man to duty first should turn
   Whene'er the three are not combined:
For those who heed but gain we spurn,
   And those to pleasure all resigned.
Shall then the virtuous disobey
   Hosts of an aged king and sire,
Though feverous joy that father sway,
   Or senseless love or causeless ire?
I have no power, commanded thus,
   To slight his promise and decree:
The honoured sire of both of us,
   My mother's lord and life is he.
Shall she, while yet the holy king
   Is living, on the right intent,—
Shall she, like some poor widowed thing,
   Go forth with me to banishment?

Now, mother, speed thy parting son,
   And let thy blessing soothe my pain, [120]
That I may turn, mine exile done,
   Like King Yayáti, home again.
Fair glory and the fruit she gives,
   For lust of sway I ne'er will slight:
What, for the span a mortal lives.
   Were rule of faith without the right?”
He soothed her thus, firm to the last
   His counsel to his brother told:
Then round the queen in reverence passed,
   And held her in his loving hold.

Canto XXII. Lakshman Calmed.

So Ráma kept unshaken still
His noble heart with iron will.
To his dear brother next he turned,
Whose glaring eyes with fury burned,
Indignant, panting like a snake,
And thus again his counsel spake:
“Thine anger and thy grief restrain,
And firm in duty's path remain.
Dear brother, lay thy scorn aside,
And be the right thy joy and pride.
Thy ready zeal and thoughtful care
To aid what rites should grace the heir,—
These 'tis another's now to ask;
Come, gird thee for thy noble task,
That Bharat's throning rites may he
Graced with the things prepared for me.

And with thy gentle care provide
That her fond heart, now sorely tried
With fear and longing for my sake,
With doubt and dread may never ache.
To know that thoughts of coming ill
One hour that tender bosom fill
With agony and dark despair
Is grief too great for me to bear.
I cannot, brother, call to mind
One wilful fault or undesigned,
When I have pained in anything
My mothers or my sire the king.
The right my father keeps in view,
In promise, word, and action true;
Let him then all his fear dismiss,
Nor dread the loss of future bliss.
He fears his truth herein will fail:
Hence bitter thoughts his heart assail.
He trembles lest the rites proceed,
And at his pangs my heart should bleed.
So now this earnest wish is mine,
The consecration to resign,
And from this city turn away
To the wild wood with no delay.
My banishment to-day will free
Kaikeyí from her cares, that she,
At last contented and elate,
May Bharat's throning celebrate.
Then will the lady's trouble cease,
Then will her heart have joy and peace,
When wandering in the wood I wear
Deerskin, and bark, and matted hair.
Nor shall by me his heart be grieved
Whose choice approved, whose mind conceived

This counsel which I follow. No,
Forth to the forest will I go.
'Tis Fate, Sumitrás son, confess,
That sends me to the wilderness.
'Tis Fate alone that gives away
To other hands the royal sway.
How could Kaikeyí's purpose bring
On me this pain and suffering,
Were not her change of heart decreed
By Fate whose will commands the deed?
I know my filial love has been
The same throughout for every queen,
And with the same affection she
Has treated both her son and me.
Her shameful words of cruel spite
To stay the consecrating rite,
And drive me banished from the throne,—
These I ascribe to Fate alone,
How could she, born of royal race,
Whom nature decks with fairest grace,
Speak like a dame of low degree
Before the king to torture me?
But Fate, which none may comprehend,
To which all life must bow and bend,
In her and me its power has shown,
And all my hopes are overthrown.
What man, Sumitrá's darling, may
Contend with Fate's resistless sway,
Whose all-commanding power we find
Our former deeds alone can bind?
Our life and death, our joy and pain,
Anger and fear, and loss and gain,
Each thing that is, in every state,
All is the work of none but Fate.

E'en saints, inspired with rigid zeal,
When once the stroke of Fate they feel,
In sternest vows no more engage,
And fall enslaved by love and rage.
So now the sudden stroke whose weight
Descends unlooked for, comes of Fate,
And with unpitying might destroys
The promise of commencing joys.
Weigh this true counsel in thy soul:
With thy firm heart thy heart control;
Then, brother, thou wilt cease to grieve
For hindered rites which now I leave.
So cast thy needless grief away,
And strictly my commands obey.
Those preparations check with speed,
Nor let my throning rites proceed.
Those urns that stand prepared to shed
King-making drops upon my head,
Shall, with their pure lustrations now
[121] Inaugurate my hermit's vow.
Yet what have I to do with things
That touch the state and pomp of kings?
These hands of mine shall water take
To sanctify the vow I make.
Now Lakshmaṇ, let thy heart no more
My fortune changed and lost deplore.
A forest life more joys may bring
Than those that wait upon a king,
Now though her arts successful mar
My consecrating rite,
Let not the youngest queen too far
Thy jealous fear excite.
Nor let one thought suggesting ill
Upon our father fall,

But let thy heart remember still
That Fate is lord of all.”

Canto XXIII. Lakshman's Anger.

Thus Ráma to his brother said;
And Lakshmaṇ bent his drooping head.
In turns by grief and pride impelled,
A middle course of thought he held,
Then in a frown of anger, bent
His brows that chief most excellent,
And like a serpent in his hole,
Breathed fierce and fast in wrath of soul.
His threatening brows so darkly frowned,
His eyes so fiercely glanced around,
They made his glare, which none might brook,
Like some infuriate lion's look.
Like some wild elephant, full oft
He raised and shook his hand[291] aloft.
Now turned his neck to left and right
Now bent, now raised its stately height.
Now in his rage that sword he felt
Which mangling wounds to foemen dealt,
With sidelong glance his brother eyed,
And thus in burning words replied:
“Thy rash resolve, thy eager haste,
Thy mighty fear, are all misplaced:
No room is here for duty's claim,

[291] The Sanskrit word *hasta* signifies both *hand*, and the trunk of “The beast that bears between his eyes a serpent for a head.”

No cause to dread the people's blame.
Can one as brave as thou consent
To use a coward's argument?
The glory of the Warrior race
With craven speech his lips debase?
Can one like thee so falsely speak,
Exalting Fate, confessed so weak?
Canst thou, undoubting still restrain?
Suspicions of those sinful twain?
Canst thou, most duteous, fail to know
Their hearts are set on duty's show?
They with deceit have set their trains,
And now the fruit rewards their pains.
Had they not long ago agreed,
O Ráma, on this treacherous deed,
That promised boon, so long retained,
He erst had given and she had gained.
I cannot, O my brother, bear
To see another throned as heir
With rites which all our people hate:
Then, O, this passion tolerate.
This vaunted duty which can guide
Thy steps from wisdom's path aside,
And change the counsel of thy breast,
O lofty-hearted, I detest.
Wilt thou, when power and might are thine,
Submit to this abhorred design?
Thy father's impious hest fulfil,
That vassal of Kaikeyí's will?
But if thou still wilt shut thine eyes,
Nor see the guile herein that lies,
My soul is sad, I deeply mourn,
And duty seems a thing to scorn.
Canst thou one moment think to please

This pair who live for love and ease,
And 'gainst thy peace, as foes, allied,
With tenderest names their hatred hide?
Now if thy judgment still refers
To Fate this plot of his and hers,
My mind herein can ne'er agree:
And O, in this be ruled by me.
Weak, void of manly pride are they
Who bend to Fate's imputed sway:
The choicest souls, the nobly great
Disdain to bow their heads to Fate.
And he who dares his Fate control
With vigorous act and manly soul,
Though threatening Fate his hopes assail,
Unmoved through all need never quail.
This day mankind shall learn aright
The power of Fate and human might,
So shall the gulf that lies between
A man and Fate be clearly seen.
The might of Fate subdued by me
This hour the citizens shall see,
Who saw its intervention stay
Thy consecrating rites to-day.
My power shall turn this Fate aside,
That threatens, as, with furious stride,
An elephant who scorns to feel,
In rage unchecked, the driver's steel.
Not the great Lords whose sleepless might
Protects the worlds, shall stay the rite
Though earth, hell, heaven combine their powers:
And shall we fear this sire of ours?
Then if their minds are idly bent
To doom thee, King, to banishment,
Through twice seven years of exile they [122]

Shall in the lonely forest stay.
I will consume the hopes that fire
The queen Kaikeyí and our sire,
That to her son this check will bring
Advantage, making Bharat king.
The power of Fate will ne'er withstand
The might that arms my vigorous hand;
If danger and distress assail,
My fearless strength will still prevail.
A thousand circling years shall flee:
The forest then thy home shall be,
And thy good sons, succeeding, hold
The empire which their sire controlled.
The royal saints, of old who reigned,
For aged kings this rest ordained:
These to their sons their realm commit
That they, like sires, may cherish it.
O pious soul, if thou decline
The empire which is justly thine,
Lest, while the king distracted lies,
Disorder in the state should rise,
I,—or no mansion may I find
In worlds to hero souls assigned,—
The guardian of thy realm will be,
As the sea-bank protects the sea.
Then cast thine idle fears aside:
With prosperous rites be sanctified.
The lords of earth may strive in vain:
My power shall all their force restrain.
My pair of arms, my warrior's bow
Are not for pride or empty show:
For no support these shafts were made;
And binding up ill suits my blade:
To pierce the foe with deadly breach—

This is the work of all and each.
But small, methinks the love I show
For him I count my mortal foe.
Soon as my trenchant steel is bare,
Flashing its lightning through the air,
I heed no foe, nor stand aghast
Though Indra's self the levin cast.
Then shall the ways be hard to pass,
Where chariots lie in ruinous mass;
When elephant and man and steed
Crushed in the murderous onslaught bleed,
And legs and heads fall, heap on heap,
Beneath my sword's tremendous sweep.
Struck by my keen brand's trenchant blade,
Thine enemies shall fall dismayed,
Like towering mountains rent in twain,
Or lightning clouds that burst in rain.
When armed with brace and glove I stand,
And take my trusty bow in hand,
Who then shall vaunt his might? who dare
Count him a man to meet me there?
Then will I loose my shafts, and strike
Man, elephant, and steed alike:
At one shall many an arrow fly,
And many a foe with one shall die.
This day the world my power shall see,
That none in arms can rival me:
My strength the monarch shall abase,
And set thee, lord, in lordliest place.
These arms which breathe the sandal's scent,
Which golden bracelets ornament,
These hands which precious gifts bestow,
Which guard the friend and smite the foe,
A nobler service shall assay,

And fight in Ráma's cause to-day,
The robbers of thy rights to stay.
Speak, brother, tell thy foeman's name
Whom I, in conquering strife,
May strip of followers and fame,
Of fortune, or of life.
Say, how may all this sea-girt land
Be brought to own thy sway:
Thy faithful servant here I stand
To listen and obey.”
Then strove the bride of Raghu's race
Sad Lakshmaṇ's heart to cheer,
While slowly down the hero's face,
Unchecked, there rolled a tear.
“The orders of my sire,” he cried,
“My will shall ne'er oppose:
I follow still, whate'er betide,
The path which duty shows.”

Canto XXIV. Kausalyá Calmed.

But when Kauśalyásaw that he
Resolved to keep his sire's decree,
While tears and sobs her utterance broke,
Her very righteous speech she spoke:
“Can he, a stranger yet to pain,
Whose pleasant words all hearts enchain,
Son of the king and me the queen,
Live on the grain his hands may glean;
Can he, whose slaves and menials eat
The finest cakes of sifted wheat—

Can Ráma in the forest live
On roots and fruit which woodlands give;
Who will believe, who will not fear
When the sad story smites his ear,
That one so dear, so noble held,
Is by the king his sire expelled?
Now surely none may Fate resist,
Which orders all as it may list,
If, Ráma, in thy strength and grace,
The woods become thy dwelling-place.
A childless mother long I grieved,
And many a sigh for offspring heaved,
With wistful longing weak and worn
Till thou at last, my son, wast born.
Fanned by the storm of that desire
Deep in my soul I felt the fire,
Whose offerings flowed from weeping eyes,
With fuel fed of groans and sighs, [123]
While round the flame the smoke grew hot
Of tears because thou camest not.
Now reft of thee, too fiery fierce
The flame of woe my heart will pierce,
As, when the days of spring return,
The sun's hot beams the forest burn.
The mother cow still follows near
The wanderings of her youngling dear.
So close to thine my feet shall be,
Where'er thou goest following thee.”

Ráma, the noblest lord of men,
Heard his fond mother's speech, and then
In soothing words like these replied
To the sad queen who wept and sighed:
“Nay, by Kaikeyí's art beguiled,

When I am banished to the wild,
If thou, my mother, also fly,
The aged king will surely die.
When wedded dames their lords forsake,
Long for the crime their souls shall ache.
Thou must not e'en in thought within
Thy bosom frame so dire a sin.
Long as Kakutstha's son, who reigns
Lord of the earth, in life remains,
Thou must with love his will obey:
This duty claims, supreme for aye.
Yes, mother, thou and I must be
Submissive to my sire's decree,
King, husband, sire is he confessed,
The lord of all, the worthiest.
I in the wilds my days will spend
Till twice seven years have reached an end,
Then with great joy will come again,
And faithful to thy hests remain.”

Kauśalyá by her son addressed,
With love and passion sore distressed,
Afflicted, with her eyes bedewed,
To Ráma thus her speech renewed:
“Nay, Ráma, but my heart will break
If with these queens my home I make.
Lead me too with thee; let me go
And wander like a woodland roe.”
Then, while no tear the hero shed,
Thus to the weeping queen he said:
“Mother, while lives the husband, he
Is woman's lord and deity.
O dearest lady, thou and I
Our lord and king must ne'er deny;

The lord of earth himself have we
Our guardian wise and friend to be.
And Bharat, true to duty's call,
Whose sweet words take the hearts of all,
Will serve thee well, and ne'er forget
The virtuous path before him set.
Be this, I pray, thine earnest care,
That the old king my father ne'er,
When I have parted hence, may know,
Grieved for his son, a pang of woe.
Let not this grief his soul distress,
To kill him with the bitterness.
With duteous care, in every thing,
Love, comfort, cheer the aged king.
Though, best of womankind, a spouse
Keeps firmly all her fasts and vows,
Nor yet her husband's will obeys,
She treads in sin's forbidden ways.
She to her husband's will who bends,
Goes to high bliss that never ends,
Yea, though the Gods have found in her
No reverential worshipper.
Bent on his weal, a woman still
Must seek to do her husband's will:
For Scripture, custom, law uphold
This duty Heaven revealed of old.
Honour true Bráhmans for my sake,
And constant offerings duly make,
With fire-oblations and with flowers,
To all the host of heavenly powers.
Look to the coming time, and yearn
For the glad hour of my return.
And still thy duteous course pursue,
Abstemious, humble, kind, and true.

The highest bliss shalt thou obtain
When I from exile come again,
If, best of those who keep the right,
The king my sire still see the light.”

The queen, by Ráma thus addressed,
Still with a mother's grief oppressed,
While her long eyes with tears were dim,
Began once more and answered him:
“Not by my pleading may be stayed
The firm resolve thy soul has made.
My hero, thou wilt go; and none
The stern commands of Fate may shun.
Go forth, dear child whom naught can bend,
And may all bliss thy steps attend.
Thou wilt return, and that dear day
Will chase mine every grief away.
Thou wilt return, thy duty done,
Thy vows discharged, high glory won;
From filial debt wilt thou be free,
And sweetest joy will come on me.
My son, the will of mighty Fate
At every time must dominate,
If now it drives thee hence to stray
Heedless of me who bid thee stay.
Go, strong of arm, go forth, my boy,
Go forth, again to come with joy,
And thine expectant mother cheer
With those sweet tones she loves to hear.
O that the blessed hour were nigh
When thou shalt glad this anxious eye,
With matted hair and hermit dress
returning from the wilderness.”
Kauśalyá's conscious soul approved,

As her proud glance she bent
On Ráma constant and unmoved,
Resolved on banishment.
Such words, with happy omens fraught
To her dear son she said,
Invoking with each eager thought
A blessing on his head.

[124]

Canto XXV. Kausalyá's Blessing.

Her grief and woe she cast aside,
Her lips with water purified,
And thus her benison began
That mother of the noblest man:
“If thou wilt hear no words of mine,
Go forth, thou pride of Raghu's line.
Go, darling, and return with speed,
Walking where noble spirits lead.
May virtue on thy steps attend,
And be her faithful lover's friend.
May Those to whom thy vows are paid
In temple and in holy shade,
With all the mighty saints combine
To keep that precious life of thine.
The arms wise Viśvámitra[292] gave
Thy virtuous soul from danger save.
Long be thy life: thy sure defence
Shall be thy truthful innocence,

[292] See P. 41.

And that obedience, naught can tire,
To me thy mother and thy sire.
May fanes where holy fires are fed,
Altars with grass and fuel spread,
Each sacrificial ground, each tree,
Rock, lake, and mountain, prosper thee.
Let old Viráj,[293] and Him who made
The universe, combine to aid;
Let Indra and each guardian Lord
Who keeps the worlds, their help afford,
And be thy constant friend the Sun,
Lord Púshá, Bhaga, Aryuman.[294]
Fortnights and seasons, nights and days,
Years, months, and hours, protect thy ways,
Vrihaspati shall still be nigh,
The War-God, and the Moon on high,
And Nárad[295] and the sainted seven[296]
Shall watch thee from their starry heaven.
The mountains, and the seas which ring
The world, and Varuṇa the King,
Sky, ether, and the wind, whate'er
Moves not or moves, for thee shall care.
Each lunar mansion be benign,
With happier light the planets shine;
All gods, each light in heaven that glows,
Protect my child where'er he goes.
The twilight hours, the day and night,
Keep in the wood thy steps aright.
Watch, minute, instant, as they flee,
Shall all bring happiness to thee.

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[293] The first progeny of Brahmá or Brahmá himself.
[294] These are three names of the Sun.
[295] See P. 1.
[296] The saints who form the constellation of Ursa Major.

Celestials and the Titan brood
Protect thee in thy solitude,
And haunt the mighty wood to bless
The wanderer in his hermit dress.
Fear not, by mightier guardians screened,
The giant or night-roving fiend;
Nor let the cruel race who tear
Man's flesh for food thy bosom scare.
Far be the ape, the scorpion's sting,
Fly, gnat, and worm, and creeping thing.
Thee shall the hungry lion spare,
The tiger, elephant, and bear:
Safe, from their furious might repose,
Safe from the horned buffaloes.
Each savage thing the forests breed,
That love on human flesh to feed,
Shall for my child its rage abate,
When thus its wrath I deprecate.
Blest be thy ways: may sweet success
The valour of my darling bless.
To all that Fortune can bestow,
Go forth, my child, my Ráma, go.
Go forth, O happy in the love
Of all the Gods below, above;
And in those guardian powers confide
Thy paths who keep, thy steps who guide.
May Śukra,[297] Yáma, Sun, and Moon,
And He who gives each golden boon,[298]
Won by mine earnest prayers, be good
To thee, my son, in Daṇḍak wood.
Fire, wind, and smoke, each text and spell
From mouths of holy seers that fell,

[297] The regent of the planet Venus.
[298] Kuvera.

Guard Ráma when his limbs he dips,
Or with the stream makes pure his lips!
May the great saints and He, the Lord
Who made the worlds, by worlds adored,
And every God in heaven beside
My banished Ráma keep and guide.”

Thus with due praise the long-eyed dame,
Ennobled by her spotless fame,
With wreaths of flowers and precious scent
Worshipped the Gods, most reverent.
A high-souled Bráhman lit the fire,
And offered, at the queen's desire,
The holy oil ordained to burn
For Ráma's weal and safe return.
Kauśalyá best of dames, with care
Set oil, wreaths, fuel, mustard, there.
Then when the rites of fire had ceased,
For Ráma's bliss and health, the priest,
Standing without gave what remained
[125] In general offering,[299] as ordained.
Dealing among the twice-horn train
Honey, and curds, and oil, and grain,
He bade each heart and voice unite
To bless the youthful anchorite.
Then Ráma's mother, glorious dame
Bestowed, to meet the Bráhman's claim,
A lordly fee for duty done:
And thus again addressed her son:

[299] *Bali*, or the presentation of food to all created beings, is one of the five great sacraments of the Hindu religion: it consists in throwing a small parcel of the offering, *Ghee*, or rice, or the like, into the open air at the back of the house.

"Such blessings as the Gods o'erjoyed
Poured forth, when Vritra[300] was destroyed,
On Indra of the thousand eyes,
Attend, my child, thine enterprise!
Yea, such as Vinatá once gave
To King Suparṇa[301] swift and brave,
Who sought the drink that cheers the skies,
Attend, my child, thine enterprise!
Yea, such as, when the Amrit rose,[302]
And Indra slew his Daitya foes,
The royal Aditi bestowed
On Him whose hand with slaughter glowed
Of that dire brood of monstrous size,
Attend, my child, thine enterprise!
E'en such as peerless Vishṇu graced,
When with his triple step he paced,
Outbursting from the dwarf's disguise,[303]
Attend, my child, thine enterprise!
Floods, isles, and seasons as they fly,
Worlds, Vedas, quarters of the sky,
Combine, O mighty-armed, to bless
Thee destined heir of happiness!"

The long-eyed lady ceased: she shed
Pure scent and grain upon his head.
And that prized herb whose sovereign power
Preserves from dark misfortune's hour,
Upon the hero's arm she set,
To be his faithful amulet.
While holy texts she murmured low,

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[300] In mythology, a demon slain by Indra.
[301] Called also Garuḍ, the King of the birds, offspring of Vinatá. See p. 53.
[302] See P. 56.
[303] See P. 43.

And spoke glad words though crushed by woe,
Concealing with obedient tongue
The pangs with which her heart was wrung.
She bent, she kissed his brow, she pressed
Her darling to her troubled breast:
“Firm in thy purpose, go,” she cried,
“Go Ráma, and may bliss betide.
Attain returning safe and well,
Triumphant in Ayodhyá, dwell.
Then shall my happy eyes behold
The empire by thy will controlled.
Then grief and care shall leave no trace,
Joy shall light up thy mother's face,
And I shall see my darling reign,
In moonlike glory come again.
These eyes shall fondly gaze on thee
So faithful to thy sire's decree,
When thou the forest wild shalt quit
On thine ancestral throne to sit.
Yea, thou shalt turn from exile back,
Nor choicest blessings ever lack,
Then fill with rapture ever new
My bosom and thy consort's too.
To Śiva and the heavenly host
My worship has been paid,
To mighty saint, to godlike ghost,
To every wandering shade.
Forth to the forest thou wilt hie,
Therein to dwell so long:
Let all the quarters of the sky
Protect my child from wrong.”
Her blessings thus the queen bestowed;
Then round him fondly paced,
And often, while her eyes o'erflowed,

Her dearest son embraced.
Kauśalyá's honoured feet he pressed,
As round her steps she bent,
And radiant with her prayers that blessed,
To Sítá's home he went.

Canto XXVI. Alone With Sítá.

So Ráma, to his purpose true,
To Queen Kauśalyá bade adieu,
Received the benison she gave,
And to the path of duty clave.
As through the crowded street he passed,
A radiance on the way he cast,
And each fair grace, by all approved,
The bosoms of the people moved.

Now of the woeful change no word
The fair Videhan bride had heard;
The thought of that imperial rite
Still filled her bosom with delight.
With grateful heart and joyful thought
The Gods in worship she had sought,
And, well in royal duties learned,
Sat longing till her lord returned,
Not all unmarked by grief and shame
Within his sumptuous home he came,
And hurried through the happy crowd
With eye dejected, gloomy-browed.
Up Sítá sprang, and every limb
Trembled with fear at sight of him.

She marked that cheek where anguish fed,
Those senses care-disquieted.
For, when he looked on her, no more
Could his heart hide the load it bore,
Nor could the pious chief control
The paleness o'er his cheek that stole.
His altered cheer, his brow bedewed
With clammy drops, his grief she viewed,
And cried, consumed with fires of woe,
[126] “What, O my lord, has changed thee so?
Vrihaspati looks down benign,
And the moon rests in Pushya's sign,
As Bráhmans sage this day declare:
Then whence, my lord, this grief and care?
Why does no canopy, like foam
For its white beauty, shade thee home,
Its hundred ribs spread wide to throw
Splendour on thy fair head below?
Where are the royal fans, to grace
The lotus beauty of thy face,
Fair as the moon or wild-swan's wing,
And waving round the new-made king?
Why do no sweet-toned bards rejoice
To hail thee with triumphant voice?
No tuneful heralds love to raise
Loud music in their monarch's praise?
Why do no Bráhmans, Scripture-read,
Pour curds and honey on thy head,
Anointed, as the laws ordain,
With holy rites, supreme to reign?
Where are the chiefs of every guild?
Where are the myriads should have filled
The streets, and followed home their king
With merry noise and triumphing?

Why does no gold-wrought chariot lead
With four brave horses, best for speed?
No elephant precede the crowd
Like a huge hill or thunder cloud,
Marked from his birth for happy fate,
Whom signs auspicious decorate?
Why does no henchman, young and fair,
Precede thee, and delight to bear
Entrusted to his reverent hold
The burthen of thy throne of gold?
Why, if the consecrating rite
Be ready, why this mournful plight?
Why do I see this sudden change,
This altered mien so sad and strange?”

To her, as thus she weeping cried,
Raghu's illustrious son replied:
“Sítá, my honoured sire's decree
Commands me to the woods to flee.
O high-born lady, nobly bred
In the good paths thy footsteps tread,
Hear, Janak's daughter, while I tell
The story as it all befell.
Of old my father true and brave
Two boons to Queen Kaikeyí gave.
Through these the preparations made
For me to-day by her are stayed,
For he is bound to disallow
This promise by that earlier vow.
In Daṇḍak forest wild and vast
Must fourteen years by me be passed.
My father's will makes Bharat heir,
The kingdom and the throne to share.
Now, ere the lonely wild I seek,

I come once more with thee to speak.
In Bharat's presence, O my dame,
Ne'er speak with pride of Ráma's name:
Another's eulogy to hear
Is hateful to a monarch's ear.
Thou must with love his rule obey
To whom my father yields the sway.
With love and sweet observance learn
His grace, and more the king's, to earn.
Now, that my father may not break
The words of promise that he spake,
To the drear wood my steps are bent:
Be firm, good Sítá, and content.
Through all that time, my blameless spouse,
Keep well thy fasts and holy vows.
Rise from thy bed at break of day,
And to the Gods due worship pay.
With meek and lowly love revere
The lord of men, my father dear,
And reverence to Kauśalyá show,
My mother, worn with eld and woe:
By duty's law, O best of dames,
High worship from thy love she claims,
Nor to the other queens refuse
Observance, rendering each her dues:
By love and fond attention shown
They are my mothers like mine own.
Let Bharat and Śatrughna bear
In thy sweet love a special share:
Dear as my life, O let them be
Like brother and like son to thee.
In every word and deed refrain
From aught that Bharat's soul may pain:
He is Ayodhyá's king and mine,

The head and lord of all our line.
For those who serve and love them much
With weariless endeavour, touch
And win the gracious hearts of kings.
While wrath from disobedience springs.
Great monarchs from their presence send
Their lawful sons who still offend,
And welcome to the vacant place
Good children of an alien race.
Then, best of women, rest thou here,
And Bharat's will with love revere.
Obedient to thy king remain,
And still thy vows of truth maintain.
To the wide wood my steps I bend:
Make thou thy dwelling here;
See that thy conduct ne'er offend,
And keep my words, my dear.”

Canto XXVII. Sítá's Speech.

His sweetly-speaking bride, who best
Deserved her lord, he thus addressed.
Then tender love bade passion wake,
And thus the fair Videhan spake:
“What words are these that thou hast said?
Contempt of me the thought has bred.
O best of heroes, I dismiss
With bitter scorn a speech like this: [127]

Unworthy of a warrior's fame
It taints a monarch's son with shame,
Ne'er to be heard from those who know
The science of the sword and bow.
My lord, the mother, sire, and son
Receive their lots by merit won;
The brother and the daughter find
The portions to their deeds assigned.
The wife alone, whate'er await,
Must share on earth her husband's fate.
So now the king's command which sends
Thee to the wild, to me extends.
The wife can find no refuge, none,
In father, mother, self, or son:
Both here, and when they vanish hence,
Her husband is her sole defence.
If, Raghu's son, thy steps are led
Where Daṇḍak's pathless wilds are spread,
My foot before thine own shall pass
Through tangled thorn and matted grass.
Dismiss thine anger and thy doubt:
Like refuse water cast them out,
And lead me, O my hero, hence—
I know not sin—with confidence.
Whate'er his lot, 'tis far more sweet
To follow still a husband's feet
Than in rich palaces to lie,
Or roam at pleasure through the sky.
My mother and my sire have taught
What duty bids, and trained each thought,
Nor have I now mine ear to turn
The duties of a wife to learn.
I'll seek with thee the woodland dell
And pathless wild where no men dwell,

Where tribes of silvan creatures roam,
And many a tiger makes his home.
My life shall pass as pleasant there
As in my father's palace fair.
The worlds shall wake no care in me;
My only care be truth to thee.
There while thy wish I still obey,
True to my vows with thee I'll stray,
And there shall blissful hours be spent
In woods with honey redolent.
In forest shades thy mighty arm
Would keep a stranger's life from harm,
And how shall Sítá think of fear
When thou, O glorious lord, art near?
Heir of high bliss, my choice is made,
Nor can I from my will be stayed.
Doubt not; the earth will yield me roots,
These will I eat, and woodland fruits;
And as with thee I wander there
I will not bring thee grief or care.
I long, when thou, wise lord, art nigh,
All fearless, with delighted eye
To gaze upon the rocky hill,
The lake, the fountain, and the rill;
To sport with thee, my limbs to cool,
In some pure lily-covered pool,
While the white swan's and mallard's wings
Are plashing in the water-springs.
So would a thousand seasons flee
Like one sweet day, if spent with thee.
Without my lord I would not prize
A home with Gods above the skies:
Without my lord, my life to bless,
Where could be heaven or happiness?

Forbid me not: with thee I go
The tangled wood to tread.
There will I live with thee, as though
This roof were o'er my head.
My will for thine shall be resigned;
Thy feet my steps shall guide.
Thou, only thou, art in my mind:
I heed not all beside.
Thy heart shall ne'er by me be grieved;
Do not my prayer deny:
Take me, dear lord; of thee bereaved
Thy Sítá swears to die."
These words the duteous lady spake,
Nor would he yet consent
His faithful wife with him to take
To share his banishment.
He soothed her with his gentle speech;
To change her will he strove;
And much he said the woes to teach
Of those in wilds who rove.

Canto XXVIII. The Dangers Of The Wood.

Thus Sítá spake, and he who knew
His duty, to its orders true,
Was still reluctant as the woes
Of forest life before him rose.
He sought to soothe her grief, to dry
The torrent from each brimming eye,
And then, her firm resolve to shake,
These words the pious hero spake:

"O daughter of a noble line,
Whose steps from virtue ne'er decline,
Remain, thy duties here pursue,
As my fond heart would have thee do.
Now hear me, Sítá, fair and weak,
And do the words that I shall speak.
Attend and hear while I explain
Each danger in the wood, each pain.
Thy lips have spoken: I condemn
The foolish words that fell from them.
This senseless plan, this wish of thine
To live a forest life, resign.
The names of trouble and distress
Suit well the tangled wilderness.
In the wild wood no joy I know,
A forest life is nought but woe.
The lion in his mountain cave
Answers the torrents as they rave,
And forth his voice of terror throws:
The wood, my love, is full of woes. [128]
There mighty monsters fearless play,
And in their maddened onset slay
The hapless wretch who near them goes:
The wood, my love, is full of woes.
'Tis hard to ford each treacherous flood,
So thick with crocodiles and mud,
Where the wild elephants repose:
The wood, my love, is full of woes.
Or far from streams the wanderer strays
Through thorns and creeper-tangled ways,
While round him many a wild-cock crows:
The wood, my love, is full of woes.
On the cold ground upon a heap
Of gathered leaves condemned to sleep,

Toil-wearied, will his eyelids close:
The wood, my love, is full of woes.
Long days and nights must he content
His soul with scanty aliment,
What fruit the wind from branches blows:
The wood, my love, is full of woes.
O Sítá, while his strength may last,
The ascetic in the wood must fast,
Coil on his head his matted hair,
And bark must be his only wear.
To Gods and spirits day by day
The ordered worship he must pay,
And honour with respectful care
Each wandering guest who meets him there.
The bathing rites he ne'er must shun
At dawn, at noon, at set of sun,
Obedient to the law he knows:
The wood, my love, is full of woes.
To grace the altar must be brought
The gift of flowers his hands have sought—
The debt each pious hermit owes:
The wood, my love, is full of woes.
The devotee must be content
To live, severely abstinent,
On what the chance of fortune shows:
The wood, my love, is full of woes.
Hunger afflicts him evermore:
The nights are black, the wild winds roar;
And there are dangers worse than those:
The wood, my love, is full of woes.
There creeping things in every form
Infest the earth, the serpents swarm,
And each proud eye with fury glows:
The wood, my love, is full of woes.

The snakes that by the rives hide
In sinuous course like rivers glide,
And line the path with deadly foes:
The wood, my love, is full of woes.
Scorpions, and grasshoppers, and flies
Disturb the wanderer as he lies,
And wake him from his troubled doze:
The wood, my love, is full of woes.
Trees, thorny bushes, intertwined,
Their branched ends together bind,
And dense with grass the thicket grows:
The wood, my dear, is full of woes,
With many ills the flesh is tried,
When these and countless fears beside
Vex those who in the wood remain:
The wilds are naught but grief and pain.
Hope, anger must be cast aside,
To penance every thought applied:
No fear must be of things to fear:
Hence is the wood for ever drear.
Enough, my love: thy purpose quit:
For forest life thou art not fit.
As thus I think on all, I see
The wild wood is no place for thee.”

Canto XXIX. Sítá's Appeal.

Thus Ráma spake. Her lord's address
The lady heard with deep distress,
And, as the tear bedimmed her eye,
In soft low accents made reply:

“The perils of the wood, and all
The woes thou countest to appal,
Led by my love I deem not pain;
Each woe a charm, each loss a gain.
Tiger, and elephant, and deer,
Bull, lion, buffalo, in fear,
Soon as thy matchless form they see,
With every silvan beast will flee.
With thee, O Ráma, I must go:
My sire's command ordains it so.
Bereft of thee, my lonely heart
Must break, and life and I must part.
While thou, O mighty lord, art nigh,
Not even He who rules the sky,
Though He is strongest of the strong,
With all his might can do me wrong.
Nor can a lonely woman left
By her dear husband live bereft.
In my great love, my lord, I ween,
The truth of this thou mayst have seen.
In my sire's palace long ago
I heard the chief of those who know,
The truth-declaring Bráhmans, tell
My fortune, in the wood to dwell.
I heard their promise who divine
The future by each mark and sign,
And from that hour have longed to lead
The forest life their lips decreed.
Now, mighty Ráma, I must share
Thy father's doom which sends thee there;
In this I will not be denied,
But follow, love, where thou shalt guide.
O husband, I will go with thee,
Obedient to that high decree.

Now let the Bráhmans' words be true,
For this the time they had in view.
I know full well the wood has woes;
But they disturb the lives of those
Who in the forest dwell, nor hold
Their rebel senses well controlled. [129]
In my sire's halls, ere I was wed,
I heard a dame who begged her bread
Before my mother's face relate
What griefs a forest life await.
And many a time in sport I prayed
To seek with thee the greenwood shade,
For O, my heart on this is set,
To follow thee, dear anchoret.
May blessings on thy life attend:
I long with thee my steps to bend,
For with such hero as thou art
This pilgrimage enchants my heart.
Still close, my lord, to thy dear side
My spirit will be purified:
Love from all sin my soul will free:
My husband is a God to me.
So, love, with thee shall I have bliss
And share the life that follows this.
I heard a Bráhman, dear to fame,
This ancient Scripture text proclaim:
“The woman whom on earth below
Her parents on a man bestow,
And lawfully their hands unite
With water and each holy rite,
She in this world shall be his wife,
His also in the after life.”
Then tell me, O beloved, why
Thou wilt this earnest prayer deny,

Nor take me with thee to the wood,
Thine own dear wife so true and good.
But if thou wilt not take me there
Thus grieving in my wild despair,
To fire or water I will fly,
Or to the poisoned draught, and die.”

So thus to share his exile, she
Besought him with each earnest plea,
Nor could she yet her lord persuade
To take her to the lonely shade.
The answer of the strong-armed chief
Smote the Videhan's soul with grief,
And from her eyes the torrents came
bathing the bosom of the dame.

Canto XXX. The Triumph Of Love.

The daughter of Videha's king,
While Ráma strove to soothe the sting
Of her deep anguish, thus began
Once more in furtherance of her plan:
And with her spirit sorely tried
By fear and anger, love and pride,
With keenly taunting words addressed
Her hero of the stately breast:
“Why did the king my sire, who reigns
O'er fair Videha's wide domains,
Hail Ráma son with joy unwise,
A woman in a man's disguise?
Now falsely would the people say,

By idle fancies led astray,
That Ráma's own are power and might,
As glorious as the Lord of Light.
Why sinkest thou in such dismay?
What fears upon thy spirit weigh,
That thou, O Ráma, fain wouldst flee
From her who thinks of naught but thee?
To thy dear will am I resigned
In heart and body, soul and mind,
As Sávitrí gave all to one,
Satyaván, Dyumatsena's son.[304]
Not e'en in fancy can I brook
To any guard save thee to look:
Let meaner wives their houses shame,
To go with thee is all my claim.
Like some low actor, deemst thou fit
Thy wife to others to commit—
Thine own, espoused in maiden youth,
Thy wife so long, unblamed for truth?
Do thou, my lord, his will obey
For whom thou losest royal sway,
To whom thou wouldst thy wife confide—
Not me, but thee, his wish may guide.
Thou must not here thy wife forsake,
And to the wood thy journey make,
Whether stern penance, grief, and care,
Or rule or heaven await thee there.
Nor shall fatigue my limbs distress
When wandering in the wilderness:
Each path which near to thee I tread
Shall seem a soft luxurious bed.

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[304] The story of Sávitrí, told in the Mahábhárat, has been admirably translated by Rückert, and elegantly epitomized by Mrs. Manning in *India, Ancient and Mediæval*. There is a free rendering of the story in *Idylls from the Sanskrit*.

The reeds, the bushes where I pass,
The thorny trees, the tangled grass
Shall feel, if only thou be near,
Soft to my touch as skins of deer.
When the rude wind in fury blows,
And scattered dust upon me throws,
That dust, beloved lord, to me
Shall as the precious sandal be.
And what shall be more blest than I,
When gazing on the wood I lie
In some green glade upon a bed
With sacred grass beneath us spread?
The root, the leaf, the fruit which thou
Shalt give me from the earth or bough,
Scanty or plentiful, to eat,
Shall taste to me as Amrit sweet.
As there I live on flowers and roots
And every season's kindly fruits,
I will not for my mother grieve,
My sire, my home, or all I leave.
My presence, love, shall never add
[130] One pain to make the heart more sad;
I will not cause thee grief or care,
Nor be a burden hard to bear.
With thee is heaven, where'er the spot;
Each place is hell where thou art not.
Then go with me, O Ráma; this
Is all my hope and all my bliss.
If thou wilt leave thy wife who still
Entreats thee with undaunted will,
This very day shall poison close
The life that spurns the rule of foes.
How, after, can my soul sustain
The bitter life of endless pain,

When thy dear face, my lord, I miss?
No, death is better far than this.
Not for an hour could I endure
The deadly grief that knows not cure,
Far less a woe I could not shun
For ten long years, and three, and one.”

While fires of woe consumed her, such
Her sad appeal, lamenting much;
Then with a wild cry, anguish-wrung,
About her husband's neck she clung.
Like some she-elephant who bleeds
Struck by the hunter's venomed reeds,
So in her quivering heart she felt
The many wounds his speeches dealt.
Then, as the spark from wood is gained,[305]
Down rolled the tear so long restrained:
The crystal moisture, sprung from woe,
From her sweet eyes began to flow,
As runs the water from a pair
Of lotuses divinely fair.
And Sítá's face with long dark eyes,
Pure as the moon of autumn skies,
Faded with weeping, as the buds
Of lotuses when sink the floods.
Around his wife his arms he strained,
Who senseless from her woe remained,
And with sweet words, that bade her wake
To life again, the hero spake:
“I would not with thy woe, my Queen,
Buy heaven and all its blissful sheen.
Void of all fear am I as He,

[305] Fire for sacrificial purposes is produced by the attrition of two pieces of wood.

The self-existent God, can be.
I knew not all thy heart till now,
Dear lady of the lovely brow,
So wished not thee in woods to dwell;
Yet there mine arm can guard thee well.
Now surely thou, dear love, wast made
To dwell with me in green wood shade.
And, as a high saint's tender mind
Clings to its love for all mankind,
So I to thee will ever cling,
Sweet daughter of Videha's king.
The good, of old, O soft of frame,
Honoured this duty's sovereign claim,
And I its guidance will not shun,
True as light's Queen is to the Sun.
I cannot, pride of Janak's line,
This journey to the wood decline:
My sire's behest, the oath he sware,
The claims of truth, all lead me there.
One duty, dear the same for aye,
Is sire and mother to obey:
Should I their orders once transgress
My very life were weariness.
If glad obedience be denied
To father, mother, holy guide,
What rites, what service can be done
That stern Fate's favour may be won?
These three the triple world comprise,
O darling of the lovely eyes.
Earth has no holy thing like these
Whom with all love men seek to please.
Not truth, or gift, or bended knee,
Not honour, worship, lordly fee,
Storms heaven and wins a blessing thence

Like sonly love and reverence.
Heaven, riches, grain, and varied lore,
With sons and many a blessing more,
All these are made their own with ease
By those their elders' souls who please.
The mighty-souled, who ne'er forget,
Devoted sons, their filial debt,
Win worlds where Gods and minstrels are,
And Brahmá's sphere more glorious far.
Now as the orders of my sire,
Who keeps the way of truth, require,
So will I do, for such the way
Of duty that endures for aye:
To take thee, love, to Daṇḍak's wild
My heart at length is reconciled,
For thee such earnest thoughts impel
To follow, and with me to dwell.
O faultless form from feet to brows,
Come with me, as my will allows,
And duty there with me pursue,
Trembler, whose bright eyes thrill me through.
In all thy days, come good come ill,
Preserve unchanged such noble will,
And thou, dear love, wilt ever be
The glory of thy house and me.
Now, beauteous-armed, begin the tasks
The woodland life of hermits asks.
For me the joys of heaven above
Have charms no more without thee, love.
And now, dear Sítá, be not slow:
Food on good mendicants bestow,
And for the holy Bráhmans bring
Thy treasures and each precious thing.
Thy best attire and gems collect,

The jewels which thy beauty decked,
And every ornament and toy
Prepared for hours of sport and joy:
The beds, the cars wherein I ride,
Among our followers, next, divide.”

She conscious that her lord approved
[131] Her going, with great rapture moved,
Hastened within, without delay,
Prepared to give their wealth away.

Canto XXXI. Lakshman's Prayer.

When Lakshmaṇ, who had joined them there,
Had heard the converse of the pair,
His mien was changed, his eyes o'erflowed,
His breast no more could bear its load.
The son of Raghu, sore distressed,
His brother's feet with fervour pressed,
While thus to Sítá he complained,
And him by lofty vows enchained:
“If thou wilt make the woods thy home,
Where elephant and roebuck roam,
I too this day will take my bow
And in the path before thee go.
Our way will lie through forest ground
Where countless birds and beasts are found,
I heed not homes of Gods on high,
I heed not life that cannot die,
Nor would I wish, with thee away,
O'er the three worlds to stretch my sway.”

Thus Lakshmaṇ spake, with earnest prayer
His brother's woodland life to share.
As Ráma still his prayer denied
With soothing words, again he cried:
“When leave at first thou didst accord,
Why dost thou stay me now, my lord?
Thou art my refuge: O, be kind,
Leave me not, dear my lord, behind.
Thou canst not, brother, if thou choose
That I still live, my wish refuse.”

The glorious chief his speech renewed
To faithful Lakshmaṇ as he sued,
And on the eyes of Ráma gazed
Longing to lead, with hands upraised:
“Thou art a hero just and dear,
Whose steps to virtue's path adhere,
Loved as my life till life shall end,
My faithful brother and my friend.
If to the woods thou take thy way
With Sítá and with me to-day,
Who for Kauśalyá will provide,
And guard the good Sumitrá's side?
The lord of earth, of mighty power,
Who sends good things in plenteous shower,
As Indra pours the grateful rain,
A captive lies in passion's chain.
The power imperial for her son
Has Aśvapati's daughter[306] won,
And she, proud queen, will little heed
Her miserable rivals' need.
So Bharat, ruler of the land,
By Queen Kaikeyí's side will stand,

[306] Kaikeyí.

Nor of those two will ever think,
While grieving in despair they sink.
Now, Lakshmaṇ, as thy love decrees,
Or else the monarch's heart to please,
Follow this counsel and protect
My honoured mother from neglect.
So thou, while not to me alone
Thy great affection will be shown,
To highest duty wilt adhere
By serving those thou shouldst revere.
Now, son of Raghu, for my sake
Obey this one request I make,
Or, of her darling son bereft,
Kauśalyá has no comfort left.”

The faithful Lakshmaṇ, thus addressed
In gentle words which love expressed,
To him in lore of language learned,
His answer, eloquent, returned:

“Nay, through thy might each queen will share
Attentive Bharat's love and care,
Should Bharat, raised as king to sway
This noblest realm, his trust betray,
Nor for their safety well provide,
Seduced by ill-suggesting pride,
Doubt not my vengeful hand shall kill
The cruel wretch who counsels ill—
Kill him and all who lend him aid,
And the three worlds in league arrayed.
And good Kauśalyá well can fee
A thousand champions like to me.
A thousand hamlets rich in grain
The station of that queen maintain.

She may, and my dear mother too,
Live on the ample revenue.
Then let me follow thee: herein:
Is naught that may resemble sin.
So shall I in my wish succeed,
And aid, perhaps, my brother's need.
My bow and quiver well supplied
With arrows hanging at my side,
My hands shall spade and basket bear,
And for thy feet the way prepare.
I'll bring thee roots and berries sweet.
And woodland fare which hermits eat.
Thou shall with thy Videhan spouse
Recline upon the mountain's brows;
Be mine the toil, be mine to keep
Watch o'er thee waking or asleep.”

Filled by his speech with joy and pride,
Ráma to Lakshmaṇ thus replied:
“Go then, my brother, bid adieu
To all thy friends and retinue.
And those two bows of fearful might,
Celestial, which, at that famed rite,
Lord Varuṇ gave to Janak, king
Of fair Vedeha with thee bring,
With heavenly coats of sword-proof mail,
Quivers, whose arrows never fail, [132]
And golden-hilted swords so keen,
The rivals of the sun in sheen.
Tended with care these arms are all
Preserved in my preceptor's hall.
With speed, O Lakshmaṇ, go, produce,
And bring them hither for our use.”
So on a woodland life intent,

To see his faithful friends he went,
And brought the heavenly arms which lay
By Ráma's teacher stored away.
And Raghu's son to Ráma showed
Those wondrous arms which gleamed and glowed,
Well kept, adorned with many a wreath
Of flowers on case, and hilt, and sheath.
The prudent Ráma at the sight
Addressed his brother with delight:
“Well art thou come, my brother dear,
For much I longed to see thee here.
For with thine aid, before I go,
I would my gold and wealth bestow
Upon the Bráhmans sage, who school
Their lives by stern devotion's rule.
And for all those who ever dwell
Within my house and serve me well,
Devoted servants, true and good,
Will I provide a livelihood.
Quick, go and summon to this place
The good Vaśishṭha's son,
Suyajṅa, of the Bráhman race
The first and holiest one.
To all the Bráhmans wise and good
Will I due reverence pay,
Then to the solitary wood
With thee will take my way.”

Canto XXXII. The Gift Of The Treasures.

That speech so noble which conveyed
His friendly wish, the chief obeyed,
With steps made swift by anxious thought
The wise Suyajña's home he sought.
Him in the hall of Fire[307] he found,
And bent before him to the ground:
“O friend, to Ráma's house return,
Who now performs a task most stern.”
He, when his noonday rites were done,
Went forth with fair Sumitrá's son,
And came to Ráma's bright abode
Rich in the love which Lakshmí showed.
The son of Raghu, with his dame,
With joined hands met him as he came,
Showing to him who Scripture knew
The worship that is Agni's due.
With armlets, bracelets, collars, rings,
With costly pearls on golden strings,
With many a gem for neck and limb
The son of Raghu honoured him.
Then Ráma, at his wife's request,
The wise Suyajña thus addressed:
“Accept a necklace too to deck
With golden strings thy spouse's neck.
And Sítá here, my friend, were glad
A girdle to her gift to add.
And many a bracelet wrought with care,
And many an armlet rich and rare,
My wife to thine is fain to give,
Departing in the wood to live.
A bed by skilful workmen made,
With gold and various gems inlaid—

[307] The chapel where the sacred fire used in worship is kept.

This too, before she goes, would she
Present, O saintly friend, to thee.
Thine be my elephant, so famed,
My uncle's present, Victor named;
And let a thousand coins of gold,
Great Bráhman, with the gift be told.”
Thus Ráma spoke: nor he declined
The noble gifts for him designed.
On Ráma, Lakshmaṇ, Sítá he
Invoked all high felicity.

In pleasant words then Ráma gave
His best to Lakshmaṇ prompt and brave,
As Brahmá speaks for Him to hear
Who rules the Gods' celestial sphere:
“To the two best of Bráhmans run;
Agastya bring, and Kuśik's son,
And precious gifts upon them rain,
Like fostering floods upon the grain.
O long-armed Prince of Raghu's line,
Delight them with a thousand kine,
And many a fair and costly gem,
With gold and silver, give to them.
To him, so deep in Scripture, who,
To Queen Kauśalyá, ever true,
Serves her with blessing and respect,
Chief of the Taittiríya sect[308]—
To him, with women-slaves, present
A chariot rich with ornament,
And costly robes of silk beside,
Until the sage be satisfied.
On Chitraratha, true and dear,
My tuneful bard and charioteer,

[308] The students and teachers of the Taittiríya portion of the Yajur Veda.

Gems, robes, and plenteous wealth confer—
Mine ancient friend and minister.
And these who go with staff in hand,
Grammarians trained, a numerous band,
Who their deep study only prize,
Nor think of other exercise,
Who toil not, loving dainty fare,
Whose praises e'en the good declare—
On these be eighty cars bestowed,
And each with precious treasures load. [133]
A thousand bulls for them suffice,
Two hundred elephants of price,
And let a thousand kine beside
The dainties of each meal provide.
The throng who sacred girdles wear,
And on Kauśalyá wait with care—
A thousand golden coins shall please,
Son of Sumitrá, each of these.
Let all, dear Lakshmaṇ of the train
These special gifts of honour gain:
My mother will rejoice to know
Her Bráhmans have been cherished so.”

Then Raghu's son addressed the crowd
Who round him stood and wept aloud,
When he to all who thronged the court
Had dealt his wealth for their support:
“In Lakshmaṇ's house and mine remain,
And guard them till I come again.”
To all his people sad with grief,
In loving words thus spoke their chief,
Then bade his treasure-keeper bring
Gold, silver, and each precious thing.
Then straight the servants went and bore

Back to their chief the wealth in store.
Before the people's eyes it shone,
A glorious pile to look upon.
The prince of men with Lakshmaṇ's aid
Parted the treasures there displayed,
Gave to the poor, the young, the old,
And twice-born men, the gems and gold.

A Bráhman, long in evil case,
Named Trijaṭ, born of Garga's race,
Earned ever toiling in a wood
With spade and plough his livelihood.
The youthful wife, his babes who bore,
Their indigence felt more and more.
Thus to the aged man she spake:
“Hear this my word: my counsel take.
Come, throw thy spade and plough away;
To virtuous Ráma go to-day,
And somewhat of his kindness pray.”

He heard the words she spoke: around
His limbs his ragged cloth he wound,
And took his journey by the road
That led to Ráma's fair abode.
To the fifth court he made his way;
Nor met the Bráhman check or stay.
Brighu, Angiras[309] could not be
Brighter with saintly light than he.
To Ráma's presence on he pressed,
And thus the noble chief addressed:
“O Ráma, poor and weak am I,
And many children round me cry.

[309] Two of the divine personages called *Prajápatis* and *Brahmádikas* who were first created by Brahmá.

Scant living in the woods I earn:
On me thine eye of pity turn.”
And Ráma, bent on sport and jest,
The suppliant Bráhman thus addressed:
“O aged man, one thousand kine,
Yet undistributed, are mine.
The cows on thee will I bestow
As far as thou thy staff canst throw.”

The Bráhman heard. In eager haste
He bound his cloth around his waist.
Then round his head his staff he whirled,
And forth with mightiest effort hurled.
Cast from his hand it flew, and sank
To earth on Sarjú's farther bank,
Where herds of kine in thousands fed
Near to the well-stocked bullock shed.
And all the cows that wandered o'er
The meadow, far as Sarjú's shore,
At Ráma's word the herdsmen drove
To Trijaṭ's cottage in the grove.
He drew the Bráhman to his breast,
And thus with calming words addressed:
“Now be not angry, Sire. I pray:
This jest of mine was meant in play.
These thousand kine, but not alone.
Their herdsmen too, are all thine own.
And wealth beside I give thee: speak,
Thine shall be all thy heart can seek.”

Thus Ráma spake. And Trijaṭ prayed
For means his sacrifice to aid.
And Ráma gave much wealth, required
To speed his offering as desired.

Canto XXXIII. The People's Lament.

Thus Sítá and the princes brave
Much wealth to all the Bráhmans gave.
Then to the monarch's house the three
Went forth the aged king to see.
The princes from two servants took
Those heavenly arms of glorious look,
Adorned with garland and with band
By Sítá's beautifying hand.
On each high house a mournful throng
Had gathered ere they passed along,
Who gazed in pure unselfish woe
From turret, roof, and portico.
So dense the crowd that blocked the ways,
The rest, unable there to gaze,
Were fain each terrace to ascend,
And thence their eyes on Ráma bend.
Then as the gathered multitude
On foot their well-loved Ráma viewed,
No royal shade to screen his head,
Such words, disturbed in grief, they said:
“O look, our hero, wont to ride
Leading a host in perfect pride—
Now Lakshmaṇ, sole of all his friends,
With Sítá on his steps attends.
Though he has known the sweets of power,
And poured his gifts in liberal shower,
[134] From duty's path he will not swerve,
But, still his father's truth preserve.
And she whose form so soft and fair
Was veiled from spirits of the air,
Now walks unsheltered from the day,
Seen by the crowds who throng the way.

Ah, for that gently-nurtured form!
How will it fade with sun and storm!
How will the rain, the cold, the heat
Mar fragrant breast and tinted feet!
Surely some demon has possessed
His sire, and speaks within his breast,
Or how could one that is a king
Thus send his dear son wandering?
It were a deed unkindly done
To banish e'en a worthless son:
But what, when his pure life has gained
The hearts of all, by love enchained?
Six sovereign virtues join to grace
Ráma the foremost of his race:
Tender and kind and pure is he,
Docile, religious, passion-free.
Hence misery strikes not him alone:
In bitterest grief the people moan,
Like creatures of the stream, when dry
In the great heat the channels lie.
The world is mournful with the grief
That falls on its beloved chief,
As, when the root is hewn away,
Tree, fruit, and flower, and bud decay.
The soul of duty, bright to see,
He is the root of you and me;
And all of us, who share his grief,
His branches, blossom, fruit, and leaf.
Now like the faithful Lakshmaṇ, we
Will follow and be true as he;
Our wives and kinsmen call with speed,
And hasten where our lord shall lead.
Yes, we will leave each well-loved spot,
The field, the garden, and the cot,

And, sharers of his weal and woe,
Behind the pious Ráma go.
Our houses, empty of their stores,
With ruined courts and broken doors,
With all their treasures borne away.
And gear that made them bright and gay:
O'errun by rats, with dust o'erspread,
Shrines, whence the deities have fled,
Where not a hand the water pours,
Or sweeps the long-neglected floors,
No incense loads the evening air,
No Bráhmans chant the text and prayer,
No fire of sacrifice is bright,
No gift is known, no sacred rite;
With floors which broken vessels strew,
As if our woes had crushed them too—
Of these be stern Kaikeyí queen,
And rule o'er homes where we have been.
The wood where Ráma's feet may roam
Shall be our city and our home,
And this fair city we forsake,
Our flight a wilderness shall make.
Each serpent from his hole shall hie,
The birds and beasts from mountain fly,
Lions and elephants in fear
Shall quit the woods when we come near,
Yield the broad wilds for us to range,
And take our city in exchange.
With Ráma will we hence, content
If, where he is, our days be spent.”

Such were the varied words the crowd
Of all conditions spoke aloud.
And Ráma heard their speeches, yet

Changed not his purpose firmly set.
His father's palace soon he neared,
That like Kailása's hill appeared.
Like a wild elephant he strode
Right onward to the bright abode.
Within the palace court he stepped,
Where ordered bands their station kept,
And saw Sumantra standing near
With down-cast eye and gloomy cheer.

Canto XXXIV. Ráma In The Palace.

The dark incomparable chief
Whose eye was like a lotus leaf,
Cried to the mournful charioteer,
“Go tell my sire that I am here.”

Sumantra, sad and all dismayed,
The chieftain's order swift obeyed.
Within the palace doors he hied
And saw the king, who wept and sighed.
Like the great sun when wrapped in shade
Like fire by ashes overlaid,
Or like a pool with waters dried,
So lay the world's great lord and pride,
A while the wise Sumantra gazed
On him whose senses woe has dazed,
Grieving for Ráma. Near he drew
With hands upraised in reverence due.
With blessing first his king he hailed;
Then with a voice that well-nigh failed,

In trembling accents soft and low
Addressed the monarch in his woe:
“The prince of men, thy Ráma, waits
Before thee at the palace gates.
His wealth to Bráhmans he has dealt,
And all who in his home have dwelt.
Admit thy son. His friends have heard
His kind farewell and parting word,
He longs to see thee first, and then
Will seek the wilds, O King of men.
He, with each princely virtue's blaze,
Shines as the sun engirt by rays.”

The truthful King who loved to keep
The law profound as Ocean's deep,
And stainless as the dark blue sky,
[135] Thus to Sumantra made reply:
“Go then, Sumantra, go and call
My wives and ladies one and all.
Drawn round me shall they fill the place
When I behold my Ráma's face.”

Quick to the inner rooms he sped,
And thus to all the women said,
“Come, at the summons of the king:
Come all, and make no tarrying.”

Their husband's word, by him conveyed,
Soon as they heard, the dames obeyed,
And following his guidance all
Came thronging to the regal hall.
In number half seven hundred, they,
All lovely dames, in long array,
With their bright eyes for weeping red,
To stand round Queen Kauśalyá, sped.
They gathered, and the monarch viewed
One moment all the multitude,
Then to Sumantra spoke and said:
“Now let my son be hither led.”

Sumantra went. Then Ráma came,
And Lakshmaṇ, and the Maithil dame,
And, as he led them on, their guide
Straight to the monarch's presence hied.
When yet far off the father saw
His son with raised palms toward him draw,
Girt by his ladies, sick with woes,
Swift from his royal seat he rose.
With all his strength the aged man
To meet his darling Ráma ran,
But trembling, wild with dark despair,
Fell on the ground and fainted there.
And Lakshmaṇ, wont in cars to ride,
And Ráma, threw them by the side
Of the poor miserable king,
Half lifeless with his sorrow's sting.
Throughout the spacious hall up went
A thousand women's wild lament:
“Ah Ráma!” thus they wailed and wept,
And anklets tinkled as they stepped
Around his body, weeping, threw

Their loving arms the brothers two,
And then, with Sítá's gentle aid,
The king upon a couch was laid.
At length to earth's imperial lord,
When life and knowledge were restored,
Though seas of woe went o'er his head,
With suppliant hand, thus Ráma said:
“Lord of us all, great King, thou art:
Bid me farewell before we part,
To Daṇḍak wood this day I go:
One blessing and one look bestow.
Let Lakshmaṇ my companion be,
And Sítá also follow me.
With truthful pleas I sought to bend
Their purpose; but no ear they lend.
Now cast this sorrow from thy heart,
And let us all, great King, depart.
As Brahmá sends his children, so
Let Lakshmaṇ, me, and Sítá go.”

He stood unmoved, and watched intent
Until the king should grant consent.
Upon his son his eyes he cast,
And thus the monarch spake at last:
“O Ráma, by her arts enslaved,
I gave the boons Kaikeyí craved,
Unfit to reign, by her misled:
Be ruler in thy father's stead.”

Thus by the lord of men addressed,
Ráma, of virtue's friends the best,
In lore of language duly learned,
His answer, reverent, thus returned:
“A thousand years, O King, remain
O'er this our city still to reign.
I in the woods my life will lead:
The lust of rule no more I heed.
Nine years and five I there will spend,
And when the portioned days shall end,
Will come, my vows and exile o'er,
And clasp thy feet, my King, once more.”

A captive in the snare of truth,
Weeping, distressed with woe and ruth,
Thus spake the monarch, while the queen
Kaikeyí urged him on unseen:
“Go then, O Ráma, and begin
Thy course unvext by fear and sin:
Go, my beloved son, and earn
Success, and joy, and safe return.
So fast the bonds of duty bind.
O Raghu's son, thy truthful mind,
That naught can turn thee back, or guide
Thy will so strongly fortified.
But O, a little longer stay,
Nor turn thy steps this night away,
That I one little day—alas!
One only—-with my son may pass.
Me and thy mother do not slight,
But stay, my son, with me to-night;
With every dainty please thy taste,
And seek to-morrow morn the waste.
Hard is thy task, O Raghu's son,

Dire is the toil thou wilt not shun,
Far to the lonely wood to flee,
And leave thy friends for love of me.
I swear it by my truth, believe,
For thee, my son, I deeply grieve,
Misguided by the traitress dame
With hidden guile like smouldering flame.
Now, by her wicked counsel stirred,
Thou fain wouldst keep my plighted word.
No marvel that my eldest born
Would hold me true when I have sworn."

Then Ráma having calmly heard
His wretched father speak each word,
With Lakshmaṇ standing by his side
Thus, humbly, to the King replied:
"If dainties now my taste regale,
To-morrow must those dainties fail.
This day departure I prefer
To all that wealth can minister.
O'er this fair land, no longer mine,
[136] Which I, with all her realms, resign,
Her multitudes of men, her grain,
Her stores of wealth, let Bharat reign.
And let the promised boon which thou
Wast pleased to grant the queen ere now,
Be hers in full. Be true, O King,
Kind giver of each precious thing.
Thy spoken word I still will heed,
Obeying all thy lips decreed:
And fourteen years in woods will dwell
With those who live in glade and dell.
No hopes of power my heart can touch,
No selfish joys attract so much

As son of Raghu, to fulfil
With heart and soul my father's will.
Dismiss, dismiss thy needless woe,
Nor let those drowning torrents flow:
The Lord of Rivers in his pride
Keeps to the banks that bar his tide.
Here in thy presence I declare;
By thy good deeds, thy truth, I swear;
Nor lordship, joy, nor lands I prize;
Life, heaven, all blessings I despise.
I wish to see thee still remain
Most true, O King, and free from stain.
It must not, Sire, it must not be:
I cannot rest one hour with thee.
Then bring this sorrow to an end,
For naught my settled will can bend.
I gave a pledge that binds me too,
And to that pledge I still am true.
Kaikeyí bade me speed away:
She prayed me, and I answered yea.
Pine not for me, and weep no more;
The wood for us has joy in store,
Filled with the wild deer's peaceful herds
And voices of a thousand birds.
A father is the God of each,
Yea, e'en of Gods, so Scriptures teach:
And I will keep my sire's decree,
For as a God I honour thee.
O best of men, the time is nigh,
The fourteen years will soon pass by
And to thine eyes thy son restore:
Be comforted, and weep no more.
Thou with thy firmness shouldst support
These weeping crowds who throng the court;

Then why, O chief of high renown,
So troubled, and thy soul cast down?”

Canto XXXV. Kaikeyí Reproached.

Wild with the rage he could not calm,
Sumantra, grinding palm on palm,
His head in quick impatience shook,
And sighed with woe he could not brook.
He gnashed his teeth, his eyes were red,
From his changed face the colour fled.
In rage and grief that knew no law,
The temper of the king he saw.
With his word-arrows swift and keen
He shook the bosom of the queen.
With scorn, as though its lightning stroke
Would blast her body, thus he spoke:
“Thou, who, of no dread sin afraid,
Hast Daśaratha's self betrayed,
Lord of the world, whose might sustains
Each thing that moves or fixed remains,
What direr crime is left thee now?
Death to thy lord and house art thou,
Whose cruel deeds the king distress,
Mahendra's peer in mightiness,
Firm as the mountain's rooted steep,
Enduring as the Ocean's deep.
Despise not Daśaratha, he
Is a kind lord and friend to thee.
A loving wife in worth outruns
The mother of ten million sons.

Kings, when their sires have passed away,
Succeed by birthright to the sway.
Ikshváku's son still rules the state,
Yet thou this rule wouldst violate.
Yea, let thy son, Kaikeyí, reign,
Let Bharat rule his sire's domain.
Thy will, O Queen, shall none oppose:
We all will go where Ráma goes.
No Bráhman, scorning thee, will rest
Within the realm thou governest,
But all will fly indignant hence:
So great thy trespass and offence.
I marvel, when thy crime I see,
Earth yawns not quick to swallow thee;
And that the Bráhman saints prepare
No burning scourge thy soul to scare,
With cries of shame to smite thee, bent
Upon our Ráma's banishment.
The Mango tree with axes fell,
And tend instead the Neem tree well,
Still watered with all care the tree
Will never sweet and pleasant be.
Thy mother's faults to thee descend,
And with thy borrowed nature blend.
True is the ancient saw: the Neem
Can ne'er distil a honeyed stream.
Taught by the tale of long ago
Thy mother's hateful sin we know.
A bounteous saint, as all have heard,
A boon upon thy sire conferred,
And all the eloquence revealed
That fills the wood, the flood, the field.
No creature walked, or swam, or flew,
But he its varied language knew.

One morn upon his couch he heard
The chattering of a gorgeous bird.
And as he marked its close intent
He laughed aloud in merriment.
Thy mother furious with her lord,
And fain to perish by the cord,
Said to her husband: “I would know,
[137] O Monarch, why thou laughest so.”
The king in answer spake again:
“If I this laughter should explain,
This very hour would be my last,
For death, be sure would follow fast.”
Again thy mother, flushed with ire,
To Kekaya spake, thy royal sire:
“Tell me the cause; then live or die:
I will not brook thy laugh, not I.”
Thus by his darling wife addressed,
The king whose might all earth confessed,
To that kind saint his story told
Who gave the wondrous gift of old.
He listened to the king's complaint,
And thus in answer spoke the saint:
“King, let her quit thy home or die,
But never with her prayer comply.”
The saint's reply his trouble stilled,
And all his heart with pleasure filled.
Thy mother from his home he sent,
And days like Lord Kuvera's spent.
So thou wouldst force the king, misled
By thee, in evil paths to tread,
And bent on evil wouldst begin,
Through folly, this career of sin.
Most true, methinks, in thee is shown
The ancient saw so widely known:

The sons their fathers' worth declare
And girls their mothers' nature share.
So be not thou. For pity's sake
Accept the word the monarch spake.
Thy husband's will, O Queen, obey,
And be the people's hope and stay,
O, do not, urged by folly, draw
The king to tread on duty's law.
The lord who all the world sustains,
Bright as the God o'er Gods who reigns.
Our glorious king, by sin unstained,
Will never grant what fraud obtained;
No shade of fault in him is seen:
Let Ráma be anointed, Queen.
Remember, Queen, undying shame
Will through the world pursue thy name,
If Ráma leave the king his sire,
And, banished, to the wood retire.
Come, from thy breast this fever fling:
Of his own realm be Ráma king.
None in this city e'er can dwell
To tend and love thee half so well.
When Ráma sits in royal place,
True to the custom of his race
Our monarch of the mighty bow
A hermit to the woods will go."[310]

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[310] It was the custom of the kings of the solar dynasty to resign in their extreme old age the kingdom to the heir, and spend the remainder of their days in holy meditation in the forest:

"For such through ages in their life's decline
Is the good custom of Ikshváku's line."

Sumantra thus, palm joined to palm,
Poured forth his words of bane and balm,
With keen reproach, with pleading kind,
Striving to move Kaikeyí's mind.
In vain he prayed, in vain reproved,
She heard unsoftened and unmoved.
Nor could the eyes that watched her view
One yielding look, one change of hue.

Canto XXXVI. Siddhárth's Speech.

Ikshváku's son with anguish torn
For the great oath his lips had sworn,
With tears and sighs of sharpest pain
Thus to Sumantra spake again:
“Prepare thou quick a perfect force,
Cars, elephants, and foot, and horse,
To follow Raghu's scion hence
Equipped with all magnificence.
Let traders with the wealth they sell,
And those who charming stories tell,
And dancing-women fair of face,
The prince's ample chariots grace.
On all the train who throng his courts,
And those who share his manly sports,
Great gifts of precious wealth bestow,
And bid them with their master go.
Let noble arms, and many a wain,
And townsmen swell the prince's train;
And hunters best for woodland skill
Their places in the concourse fill.

While elephants and deer he slays,
Drinking wood honey as he strays,
And looks on streams each fairer yet,
His kingdom he may chance forget.
Let all my gold and wealth of corn
With Ráma to the wilds be borne;
For it will soothe the exile's lot
To sacrifice in each pure spot,
Deal ample largess forth, and meet
Each hermit in his calm retreat.
The wealth shall Ráma with him bear,
Ayodhyá shall be Bharat's share.”

As thus Kakutstha's offspring spoke,
Fear in Kaikeyí's breast awoke.
The freshness of her face was dried,
Her trembling tongue was terror-tied.
Alarmed and sad, with bloodless cheek,
She turned to him and scarce could speak:
“Nay, Sire, but Bharat shall not gain
An empty realm where none remain.
My Bharat shall not rule a waste
Reft of all sweets to charm the taste—
The wine-cup's dregs, all dull and dead,
Whence the light foam and life are fled.”

Thus in her rage the long-eyed dame
Spoke her dire speech untouched by shame. [138]
Then, answering, Daśaratha spoke:
“Why, having bowed me to the yoke,
Dost thou, must cruel, spur and goad
Me who am struggling with the load?
Why didst thou not oppose at first
This hope, vile Queen, so fondly nursed?”

Scarce could the monarch's angry speech
The ears of the fair lady reach,
When thus, with double wrath inflamed,
Kaikeyí to the king exclaimed:

"Sagar, from whom thy line is traced,
Drove forth his eldest son disgraced,
Called Asamanj, whose fate we know:
Thus should thy son to exile go."

"Fie on thee, dame!" the monarch said;
Each of her people bent his head,
And stood in shame and sorrow mute:
She marked not, bold and resolute.
Then great Siddhárth, inflamed with rage,
The good old councillor and sage
On whose wise rede the king relied,
To Queen Kaikeyí thus replied:
"But Asamanj the cruel laid
His hands on infants as they played,
Cast them to Sarjú's flood, and smiled
For pleasure when he drowned a child."[311]
The people saw, and, furious, sped
Straight the the king his sire and said:
"Choose us, O glory of the throne,
Choose us, or Asamanj alone."

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[311] See Book I, Canto XXXIX. An Indian prince in more modern times appears to have diverted himself in a similar way.

It is still reported in Belgaum that Appay Deasy was wont to amuse himself "by making several young and beautiful women stand side by side on a narrow balcony, without a parapet, overhanging the deep reservoir at the new palace in Nipani. He used then to pass along the line of trembling creatures, and suddenly thrusting one of them headlong into the water below, he used to watch her drowning, and derive pleasure from her dying agonies."—History of the Belgaum District. By H. J. Stokes, M. S. C.

“Whence comes this dread?” the monarch cried;
And all the people thus replied:
“In folly, King, he loves to lay
Fierce hands upon our babes at play,
Casts them to Sarjú's flood and joys
To murder our bewildered boys.”
With heedful ear the king of men
Heard each complaining citizen.
To please their troubled minds he strove,
And from the state his son he drove.
With wife and gear upon a car
He placed him quick, and sent him far.
And thus he gave commandment, “He
Shall all his days an exile be.”
With basket and with plough he strayed
O'er mountain heights, through pathless shade,
Roaming all lands a weary time,
An outcast wretch defiled with crime.
Sagar, the righteous path who held,
His wicked offspring thus expelled.
But what has Ráma done to blame?
Why should his sentence be the same?
No sin his stainless name can dim;
We see no fault at all in him.
Pure as the moon, no darkening blot
On his sweet life has left a spot.
If thou canst see one fault, e'en one,
To dim the fame of Raghu's son,
That fault this hour, O lady, show,
And Ráma to the wood shall go.
To drive the guiltless to the wild,
Truth's constant lover, undefiled,
Would, by defiance of the right,
The glory e'en of Indra blight.

Then cease, O lady, and dismiss
Thy hope to ruin Ráma's bliss,
Or all thy gain, O fair of face,
Will be men's hatred, and disgrace.”

Canto XXXVII. The Coats Of Bark.

Thus spake the virtuous sage: and then
Ráma addressed the king of men.
In laws of meek behaviour bred,
Thus to his sire he meekly said:

“King, I renounce all earthly care,
And live in woods on woodland fare.
What, dead to joys, have I to do
With lordly train and retinue!
Who gives his elephant and yet
Upon the girths his heart will set?
How can a cord attract his eyes
Who gives away the nobler prize?
Best of the good, with me be led
No host, my King with banners spread.
All wealth, all lordship I resign:
The hermit's dress alone be mine.
Before I go, have here conveyed
A little basket and a spade.
With these alone I go, content,
For fourteen years of banishment.”

With her own hands Kaikeyí took
The hermit coats of bark, and, “Look,”
She cried with bold unblushing brow
Before the concourse, “Dress thee now.”
That lion leader of the brave
Took from her hand the dress she gave,
Cast his fine raiment on the ground, [139]
And round his waist the vesture bound.
Then quick the hero Lakshmaṇ too
His garment from his shoulders threw,
And, in the presence of his sire,
Indued the ascetic's rough attire.
But Sítá, in her silks arrayed,
Threw glances, trembling and afraid,
On the bark coat she had to wear,
Like a shy doe that eyes the snare.
Ashamed and weeping for distress
From the queen's hand she took the dress.
The fair one, by her husband's side
Who matched heaven's minstrel monarch,[312] cried:
“How bind they on their woodland dress,
Those hermits of the wilderness?”

There stood the pride of Janak's race
Perplexed, with sad appealing face.
One coat the lady's fingers grasped,
One round her neck she feebly clasped,
But failed again, again, confused
By the wild garb she ne'er had used.
Then quickly hastening Ráma, pride
Of all who cherish virtue, tied
The rough bark mantle on her, o'er
The silken raiment that she wore.

[312] Chitraratha, King of the celestial choristers.

Then the sad women when they saw
Ráma the choice bark round her draw,
Rained water from each tender eye,
And cried aloud with bitter cry:
“O, not on her, beloved, not
On Sítá falls thy mournful lot.
If, faithful to thy father's will,
Thou must go forth, leave Sítá still.
Let Sítá still remaining here
Our hearts with her loved presence cheer.
With Lakshmaṇ by thy side to aid
Seek thou, dear son, the lonely shade.
Unmeet, one good and fair as she
Should dwell in woods a devotee.
Let not our prayers be prayed in vain:
Let beauteous Sítá yet remain;
For by thy love of duty tied
Thou wilt not here thyself abide.”

Then the king's venerable guide
Vaśishṭha, when he saw each coat
Enclose the lady's waist and throat,
Her zeal with gentle words repressed,
And Queen Kaikeyí thus addressed:
“O evil-hearted sinner, shame
Of royal Kekaya's race and name;
Who matchless in thy sin couldst cheat
Thy lord the king with vile deceit;
Lost to all sense of duty, know
Sítá to exile shall not go.
Sítá shall guard, as 'twere her own,
The precious trust of Ráma's throne.
Those joined by wedlock's sweet control
Have but one self and common soul.

Thus Sítá shall our empress be,
For Ráma's self and soul is she.
Or if she still to Ráma cleave
And for the woods the kingdom leave:
If naught her loving heart deter,
We and this town will follow her.
The warders of the queen shall take
Their wives and go for Ráma's sake,
The nation with its stores of grain,
The city's wealth shall swell his train.
Bharat, Śatrughna both will wear
Bark mantles, and his lodging share,
Still with their elder brother dwell
In the wild wood, and serve him well.
Rest here alone, and rule thy state
Unpeopled, barren, desolate;
Be empress of the land and trees,
Thou sinner whom our sorrows please.
The land which Ráma reigns not o'er
Shall bear the kingdom's name no more:
The woods which Ráma wanders through
Shall be our home and kingdom too.
Bharat, be sure, will never deign
O'er realms his father yields, to reign.
Nay, if the king's true son he be,
He will not, sonlike, dwell with thee.
Nay, shouldst thou from the earth arise,
And send thy message from the skies,
To his forefathers' custom true
No erring course would he pursue.
So hast thou, by thy grievous fault,
Offended him thou wouldst exalt.
In all the world none draws his breath
Who loves not Ráma, true to death.

This day, O Queen, shalt thou behold
Birds, deer, and beasts from lea and fold
Turn to the woods in Ráma's train.
And naught save longing trees remain.”

Canto XXXVIII. Care For Kausalyá

Then when the people wroth and sad
Saw Sítá in bark vesture clad,
Though wedded, like some widowed thing,
They cried out, “Shame upon thee, King!”
Grieved by their cry and angry look
The lord of earth at once forsook
All hope in life that still remained,
In duty, self, and fame unstained.
Ikshváku's son with burning sighs
On Queen Kaikeyí bent his eyes,
And said: “But Sítá must not flee
In garments of a devotee.
My holy guide has spoken truth:
[140] Unfit is she in tender youth,
So gently nurtured, soft and fair,
The hardships of the wood to share.
How has she sinned, devout and true,
The noblest monarch's child,
That she should garb of bark indue
And journey to the wild?
That she should spend her youthful days
Amid a hermit band,
Like some poor mendicant who strays
Sore troubled, through the land?

Ah, let the child of Janak throw
Her dress of bark aside,
And let the royal lady go
With royal wealth supplied.
Not such the pledge I gave before,
Unfit to linger here:
The oath, which I the sinner swore
Is kept, and leaves her clear.
Won from her childlike love this too
My instant death would be,
As blossoms on the old bamboo
Destroy the parent tree.[313]
If aught amiss by Ráma done
Offend thee, O thou wicked one,
What least transgression canst thou find
In her, thou worst of womankind?
What shade of fault in her appears,
Whose full soft eye is like the deer's?
What canst thou blame in Janak's child,
So gentle, modest, true, and mild?
Is not one crime complete, that sent
My Ráma forth to banishment?
And wilt thou other sins commit,
Thou wicked one, to double it?
This is the pledge and oath I swore,
What thou besoughtest, and no more,
Of Ráma—for I heard thee, dame—
When he for consecration came.
Now with this limit not content,
In hell should be thy punishment,
Who fain the Maithil bride wouldst press
To clothe her limbs with hermit dress.”

[313] It is said that the bamboo dies after flowering.

Thus spake the father in his woe;
And Ráma, still prepared to go,
To him who sat with drooping head
Spake in return these words and said:

“Just King, here stands my mother dear,
Kauśalyá, one whom all revere.
Submissive, gentle, old is she,
And keeps her lips from blame of thee,
For her, kind lord, of me bereft
A sea of whelming woe is left.
O, show her in her new distress
Still fonder love and tenderness.
Well honoured by thine honoured hand
Her grief for me let her withstand,
Who wrapt in constant thought of me
In me would live a devotee.
Peer of Mahendra, O, to her be kind,
And treat I pray, my gentle mother so,
That, when I dwell afar, her life resigned,
She may not pass to Yáma's realm for woe.”

Canto XXXIX. Counsel To Sítá.

Scarce had the sire, with each dear queen,
Heard Ráma's pleading voice, and seen
His darling in his hermit dress
Ere failed his senses for distress.
Convulsed with woe, his soul that shook,
On Raghu's son he could not look;
Or if he looked with failing eye

He could not to the chief reply.
By pangs of bitter grief assailed,
The long-armed monarch wept and wailed,
Half dead a while and sore distraught,
While Ráma filled his every thought.
“This hand of mine in days ere now
Has reft her young from many a cow,
Or living things has idly slain:
Hence comes, I ween, this hour of pain.
Not till the hour is come to die
Can from its shell the spirit fly.
Death comes not, and Kaikeyí still
Torments the wretch she cannot kill,
Who sees his son before him quit
The fine soft robes his rank that fit,
And, glorious as the burning fire,
In hermit garb his limbs attire.
Now all the people grieve and groan
Through Queen Kaikeyí's deed alone,
Who, having dared this deed of sin,
Strives for herself the gain to win.”

He spoke. With tears his eyes grew dim,
His senses all deserted him.
He cried, O Ráma, once, then weak
And fainting could no further speak.
Unconscious there he lay: at length
Regathering his sense and strength,
While his full eyes their torrents shed,
To wise Sumantra thus he said:
“Yoke the light car, and hither lead
Fleet coursers of the noblest breed,
And drive this heir of lofty fate
Beyond the limit of the state.

This seems the fruit that virtues bear,
The meed of worth which texts declare—
The sending of the brave and good
By sire and mother to the wood.'"

He heard the monarch, and obeyed,
With ready feet that ne'er delayed,
And brought before the palace gate
The horses and the car of state.
Then to the monarch's son he sped,
[141] And raising hands of reverence said
That the light car which gold made fair,
With best of steeds, was standing there.
King Daśaratha called in haste
The lord o'er all his treasures placed.
And spoke, well skilled in place and time,
His will to him devoid of crime:
"Count all the years she has to live
Afar in forest wilds, and give
To Sítá robes and gems of price
As for the time may well suffice."
Quick to the treasure-room he went,
Charged by that king most excellent,
Brought the rich stores, and gave them all
To Sítá in the monarch's hall.
The Maithil dame of high descent
Received each robe and ornament,
And tricked those limbs, whose lines foretold
High destiny, with gems and gold.
So well adorned, so fair to view,
A glory through the hall she threw:
So, when the Lord of Light upsprings,
His radiance o'er the sky he flings.
Then Queen Kauśalyá spake at last,

With loving arms about her cast,
Pressed lingering kisses on her head,
And to the high-souled lady said:
“Ah, in this faithless world below
When dark misfortune comes and woe,
Wives, loved and cherished every day,
Neglect their lords and disobey.
Yes, woman's nature still is this:—
After long days of calm and bliss
When some light grief her spirit tries,
She changes all her love, or flies.
Young wives are thankless, false in soul,
With roving hearts that spurn control.
Brooding on sin and quickly changed,
In one short hour their love estranged.
Not glorious deed or lineage fair,
Not knowledge, gift, or tender care
In chains of lasting love can bind
A woman's light inconstant mind.
But those good dames who still maintain
What right, truth, Scripture, rule ordain—
No holy thing in their pure eyes
With one beloved husband vies.
Nor let thy lord my son, condemned
To exile, be by thee contemned,
For be he poor or wealthy, he
Is as a God, dear child, to thee.”

When Sítá heard Kauśalyá's speech
Her duty and her gain to teach,
She joined her palms with reverent grace
And gave her answer face to face:
“All will I do, forgetting naught,
Which thou, O honoured Queen, hast taught.

I know, have heard, and deep have stored
The rules of duty to my lord.
Not me, good Queen, shouldst thou include
Among the faithless multitude.
Its own sweet light the moon shall leave
Ere I to duty cease to cleave.
The stringless lute gives forth no strain,
The wheelless car is urged in vain;
No joy a lordless dame, although
Blest with a hundred sons, can know.
From father, brother, and from son
A measured share of joy is won:
Who would not honour, love, and bless
Her lord, whose gifts are measureless?
Thus trained to think, I hold in awe
Scripture's command and duty's law.
Him can I hold in slight esteem?
Her lord is woman's God, I deem.”
Kauśalyá heard the lady's speech,
Nor failed those words her heart to reach.
Then, pure in mind, she gave to flow
The tear that sprang of joy and woe.
Then duteous Ráma forward came
And stood before the honoured dame,
And joining reverent hands addressed
The queen in rank above the rest:
“O mother, from these tears refrain;
Look on my sire and still thy pain.
To thee my days afar shall fly
As if sweet slumber closed thine eye,
And fourteen years of exile seem
To thee, dear mother, like a dream.
On me returning safe and well,
Girt by my friends, thine eyes shall dwell.”

Thus for their deep affection's sake
The hero to his mother spake,
Then to the half seven hundred too,
Wives of his sire, paid reverence due.
Thus Daśaratha's son addressed
That crowd of matrons sore distressed:
“If from these lips, while here I dwelt,
One heedless taunt you e'er have felt,
Forgive me, pray. And now adieu,
I bid good-bye to all of you.”
Then straight, like curlews' cries, upwent
The voices of their wild lament,
While, as he bade farewell, the crowd
Of royal women wept aloud,
And through the ample hall's extent.
Where erst the sound of tabour, blent
With drum and shrill-toned instrument,
In joyous concert rose,
Now rang the sound of wailing high,
The lamentation and the cry,
The shriek, the choking sob, the sigh
That told the ladies' woes.

Canto XL. Ráma's Departure.

Then Ráma, Sítá, Lakshmaṇ bent
At the king's feet, and sadly went [142]

Round him with slow steps reverent.
When Ráma of the duteous heart
Had gained his sire's consent to part,
With Sítá by his side he paid
Due reverence to the queen dismayed.
And Lakshmaṇ, with affection meet,
Bowed down and clasped his mother's feet.
Sumitrá viewed him as he pressed
Her feet, and thus her son addressed:
“Neglect not Ráma wandering there,
But tend him with thy faithful care.
In hours of wealth, in time of woe,
Him, sinless son, thy refuge know.
From this good law the just ne'er swerve,
That younger sons the eldest serve,
And to this righteous rule incline
All children of thine ancient line—
Freely to give, reward each rite,
Nor spare their bodies in the fight.
Let Ráma Daśaratha be,
Look upon Sítá as on me,
And let the cot wherein you dwell
Be thine Ayodhyá. Fare thee well.”
Her blessing thus Sumitrá gave
To him whose soul to Ráma clave,
Exclaiming, when her speech was done,
“Go forth, O Lakshmaṇ, go, my son.
Go forth, my son to win success,
High victory and happiness.
Go forth thy foemen to destroy,
And turn again at last with joy.”

As Mátali his charioteer
Speaks for the Lord of Gods to hear,

Sumantra, palm to palm applied,
In reverence trained, to Ráma cried:
“O famous Prince, my car ascend,—
May blessings on thy course attend,—
And swiftly shall my horses flee
And place thee where thou biddest me.
The fourteen years thou hast to stay
Far in the wilds, begin to-day;
For Oueen Kaikeyí cries, Away.”

Then Sítá, best of womankind,
Ascended, with a tranquil mind,
Soon as her toilet task was done,
That chariot brilliant as the sun.
Ráma and Lakshmaṇ true and bold
Sprang on the car adorned with gold.
The king those years had counted o'er,
And given Sítá robes and store
Of precious ornaments to wear
When following her husband there.
The brothers in the car found place
For nets and weapons of the chase,
There warlike arms and mail they laid,
A leathern basket and a spade.
Soon as Sumantra saw the three
Were seated in the chariot, he
Urged on each horse of noble breed,
Who matched the rushing wind in speed.
As thus the son of Raghu went
Forth for his dreary banishment,
Chill numbing grief the town assailed,
All strength grew weak, all spirit failed,
Ayodhyá through her wide extent
Was filled with tumult and lament:

Steeds neighed and shook the bells they bore,
Each elephant returned a roar.
Then all the city, young and old,
Wild with their sorrow uncontrolled,
Rushed to the car, as, from the sun
The panting herds to water run.
Before the car, behind, they clung,
And there as eagerly they hung,
With torrents streaming from their eyes,
Called loudly with repeated cries:
“Listen, Sumantra: draw thy rein;
Drive gently, and thy steeds restrain.
Once more on Ráma will we gaze,
Now to be lost for many days.
The queen his mother has, be sure,
A heart of iron, to endure
To see her godlike Ráma go,
Nor feel it shattered by the blow.
Sítá, well done! Videha's pride,
Still like his shadow by his side;
Rejoicing in thy duty still
As sunlight cleaves to Meru's hill.
Thou, Lakshmaṇ, too, hast well deserved,
Who from thy duty hast not swerved,
Tending the peer of Gods above,
Whose lips speak naught but words of love.
Thy firm resolve is nobly great,
And high success on thee shall wait.
Yea, thou shalt win a priceless meed—
Thy path with him to heaven shall lead.”
As thus they spake, they could not hold
The tears that down their faces rolled,
While still they followed for a space
Their darling of Ikshváku's race.

There stood surrounded by a ring
Of mournful wives the mournful king;
For, “I will see once more,” he cried,
“Mine own dear son,” and forth he hied.
As he came near, there rose the sound
Of weeping, as the dames stood round.
So the she-elephants complain
When their great lord and guide is slain.
Kakutstha's son, the king of men,
The glorious sire, looked troubled then,
As the full moon is when dismayed
By dark eclipse's threatening shade.
Then Daśaratha's son, designed
For highest fate of lofty mind,
Urged to more speed the charioteer,
“Away, away! why linger here?
Urge on thy horses,” Rama cried,
And “Stay, O stay,” the people sighed.
Sumantra, urged to speed away,
The townsmen's call must disobey,
Forth as the long-armed hero went, [143]
The dust his chariot wheels up sent
Was laid by streams that ever flowed
From their sad eyes who filled the road.
Then, sprung of woe, from eyes of all
The women drops began to fall,
As from each lotus on the lake
The darting fish the water shake.
When he, the king of high renown,
Saw that one thought held all the town,
Like some tall tree he fell and lay,
Whose root the axe has hewn away.
Then straight a mighty cry from those
Who followed Ráma's car arose,

Who saw their monarch fainting there
Beneath that grief too great to bear.
Then “Ráma, Ráma!” with the cry
Of “Ah, his mother!” sounded high,
As all the people wept aloud
Around the ladies' sorrowing crowd.
When Ráma backward turned his eye,
And saw the king his father lie
With troubled sense and failing limb,
And the sad queen, who followed him,
Like some young creature in the net,
That will not, in its misery, let
Its wild eyes on its mother rest,
So, by the bonds of duty pressed,
His mother's look he could not meet.
He saw them with their weary feet,
Who, used to bliss, in cars should ride,
Who ne'er by sorrow should be tried,
And, as one mournful look he cast,
“Drive on,” he cried, “Sumantra, fast.”
As when the driver's torturing hook
Goads on an elephant, the look
Of sire and mother in despair
Was more than Ráma's heart could bear.
As mother kine to stalls return
Which hold the calves for whom they yearn,
So to the car she tried to run
As a cow seeks her little one.
Once and again the hero's eyes
Looked on his mother, as with cries
Of woe she called and gestures wild,
“O Sítá, Lakshmaṇ, O my child!”
“Stay,” cried the king, “thy chariot stay:”
“On, on,” cried Ráma, “speed away.”

As one between two hosts, inclined
To neither was Sumantra's mind.
But Ráma spake these words again:
“A lengthened woe is bitterest pain.
On, on; and if his wrath grow hot,
Thine answer be, ‘I heard thee not.’ ”
Sumantra, at the chief's behest,
Dismissed the crowd that toward him pressed,
And, as he bade, to swiftest speed
Urged on his way each willing steed.
The king's attendants parted thence,
And paid him heart-felt reverence:
In mind, and with the tears he wept,
Each still his place near Ráma kept.
As swift away the horses sped,
His lords to Daśaratha said:
“To follow him whom thou again
Wouldst see returning home is vain.”
With failing limb and drooping mien
He heard their counsel wise:
Still on their son the king and queen
Kept fast their lingering eyes.[314]

Canto XLI. The Citizens' Lament.

[314] “Thirty centuries have passed since he began this memorable journey. Every step of it is known and is annually traversed by thousands: hero worship is not extinct. What can Faith do! How strong are the ties of religion when entwined with the legends of a country! How many a cart creeps creaking and weary along the road from Ayodhyá to Chitrakúṭ. It is this that gives the Rámáyan a strange interest, the story still lives.” *Calcutta Review: Vol. XXIII.*

The lion chief with hands upraised
Was born from eyes that fondly gazed.
But then the ladies' bower was rent
With cries of weeping and lament:
“Where goes he now, our lord, the sure
Protector of the friendless poor,
In whom the wretched and the weak
Defence and aid were wont to seek?
All words of wrath he turned aside,
And ne'er, when cursed, in ire replied.
He shared his people's woe, and stilled
The troubled breast which rage had filled.
Our chief, on lofty thoughts intent,
In glorious fame preëminent:
As on his own dear mother, thus
He ever looked on each of us.
Where goes he now? His sire's behest,
By Queen Kaikeyí's guile distressed,
Has banished to the forest hence
Him who was all the world's defence.
Ah, senseless King, to drive away
The hope of men, their guard and stay,
To banish to the distant wood
Ráma the duteous, true, and good!”
The royal dames, like cows bereaved
Of their young calves, thus sadly grieved.
The monarch heard them as they wailed,
And by the fire of grief assailed
For his dear son, he bowed his head,
And all his sense and memory fled.

Then were no fires of worship fed,
Thick darkness o'er the sun was spread.
The cows their thirsty calves denied,

And elephants flung their food aside. [144]
Triśanku,[315] Jupiter looked dread,
And Mercury and Mars the red,
In direful opposition met,
The glory of the moon beset.
The lunar stars withheld their light,
The planets were no longer bright,
But meteors with their horrid glare,
And dire Viśákhás[316] lit the air.
As troubled Ocean heaves and raves
When Doom's wild tempest sweeps the waves,
Thus all Ayodhyá reeled and bent
When Ráma to the forest went.
And chilling grief and dark despair
Fell suddenly on all men there.
Their wonted pastime all forgot,
Nor thought of food, or touched it not.
Crowds in the royal street were seen
With weeping eye and troubled mien:
No more a people gay and glad,
Each head and heart was sick and sad.
No more the cool wind softly blew,
The moon no more was fair to view,
No more the sun with genial glow
Cherished the world now plunged in woe.
Sons, brothers, husbands, wedded wives
Forgot the ties that joined their lives;
No thought for kith and kin was spared,
But all for only Ráma cared.
And Ráma's friends who loved him best,
Their minds disordered and distressed.
By the great burthen of their woes

[315] See p. 72.
[316] Four stars of the sixteenth lunar asterism.

Turned not to slumber or repose.
Like Earth with all her hills bereft
Of Indra's guiding care.
Ayodhyá in her sorrow left
By him, the high souled heir,
Was bowed by fear and sorrow's force,
And shook with many a throe,
While warrior, elephant, and horse
Sent up the cry of woe.

Canto XLII. Dasaratha's Lament.

While yet the dust was seen afar
That marked the course of Ráma's car,
The glory of Ikshváku's race
Turned not away his eager face.
While yet his duteous son he saw
He could not once his gaze withdraw,
But rooted to the spot remained
With eyes that after Ráma strained.
But when that dust no more he viewed,
Fainting he fell by grief subdued.
To his right hand Kauśalyá went,
And ready aid the lady lent,
While Bharat's loving mother tried
To raise him on the other side.
The king, within whose ordered soul
Justice and virtue held control,
To Queen Kaikeyí turned and said,
With every sense disquieted:
“Touch me not, thou whose soul can plot

All sin. Kaikeyí, touch me not.
No loving wife, no friend to me,
I ne'er again would look on thee;
Ne'er from this day have aught to do
With thee and all thy retinue;
Thee whom no virtuous thoughts restrain,
Whose selfish heart seeks only gain.
The hand I laid in mine, O dame,
The steps we took around the flame,[317]
And all that links thy life to mine
Here and hereafter I resign.
If Bharat too, thy darling son,
Joy in the rule thy art has won,
Ne'er may the funeral offerings paid
By his false hand approach my shade.”

Then while the dust upon him hung,
The monarch to Kauśalyá clung,
And she with mournful steps and slow
Turned to the palace, worn with woe.
As one whose hand has touched the fire,
Or slain a Bráhman in his ire,
He felt his heart with sorrow torn
Still thinking of his son forlorn.
Each step was torture, as the road
The traces of the chariot showed,
And as the shadowed sun grows dim
So care and anguish darkened him.
He raised a cry, by woe distraught,
As of his son again he thought.
And judging that the car had sped
Beyond the city, thus he said:
“I still behold the foot-prints made

[317] In the marriage service.

By the good horses that conveyed
My son afar: these marks I see,
But high-souled Ráma, where is he?
Ah me, my son! my first and best,
On pleasant couches wont to rest,
With limbs perfumed with sandal, fanned
By many a beauty's tender hand:
Where will he lie with log or stone
Beneath him for a pillow thrown,
To leave at morn his earthy bed,
Neglected, and with dust o'erspread,
As from the flood with sigh and pant
Comes forth the husband elephant?
The men who make the woods their home
Shall see the long-armed hero roam
Roused from his bed, though lord of all,
In semblance of a friendless thrall.
[145] Janak's dear child who ne'er has met
With aught save joy and comfort yet,
Will reach to-day the forest, worn
And wearied with the brakes of thorn.
Ah, gentle girl, of woods unskilled,
How will her heart with dread be filled
At the wild beasts' deep roaring there,
Whose voices lift the shuddering hair!
Kaikeyí, glory in thy gain,
And, widow queen, begin to reign:
No will, no power to live have I
When my brave son no more is nigh.”

Thus pouring forth laments, the king
Girt by the people's crowded ring,
Entered the noble bower like one
New-bathed when funeral rites are done.

Where'er he looked naught met his gaze
But empty houses, courts, and ways.
Closed were the temples: countless feet
No longer trod the royal street,
And thinking of his son he viewed
Men weak and worn and woe-subdued.
As sinks the sun into a cloud,
So passed he on, and wept aloud,
Within that house no more to be
The dwelling of the banished three,
Brave Ráma, his Vedehan bride,
And Lakshmaṇ by his brother's side:
Like broad still waters, when the king
Of all the birds that ply the wing
Has swooped from heaven and borne away
The glittering snakes that made them gay.
With choking sobs and voice half spent
The king renewed his sad lament:
With broken utterance faint and low
Scarce could he speak these words of woe:
“My steps to Ráma's mother guide,
And place me by Kauśalyá's side:
There, only there my heart may know
Some little respite from my woe.”

The warders of the palace led
The monarch, when his words were said,
To Queen Kauśalyá's bower, and there
Laid him with reverential care.
But while he rested on the bed
Still was his soul disquieted.
In grief he tossed his arms on high
Lamenting with a piteous cry:
“O Ráma, Ráma,” thus said he,

“My son, thou hast forsaken me.
High bliss awaits those favoured men
Left living in Ayodhyá then,
Whose eyes shall see my son once more
Returning when the time is o'er.”
Then came the night, whose hated gloom
Fell on him like the night of doom.
At midnight Daśaratha cried
To Queen Kauśalyá by his side:
“I see thee not, Kauśalyá; lay
Thy gentle hand in mine, I pray.
When Ráma left his home my sight
Went with him, nor returns to-night.”

Canto XLIII. Kausalyá's Lament.

Kauśalyá saw the monarch lie
With drooping frame and failing eye,
And for her banished son distressed
With these sad words her lord addressed:
“Kaikeyí, cruel, false, and vile
Has cast the venom of her guile
On Ráma lord of men, and she
Will ravage like a snake set free;
And more and more my soul alarm,
Like a dire serpent bent on harm,
For triumph crowns each dark intent,
And Ráma to the wild is sent.
Ah, were he doomed but here to stray
Begging his food from day to day,
Or do, enslaved, Kaikeyí's will,

This were a boon, a comfort still.
But she, as chose her cruel hate,
Has hurled him from his high estate,
As Bráhmans when the moon is new
Cast to the ground the demons' due.[318]
The long-armed hero, like the lord
Of Nágas, with his bow and sword
Begins, I ween, his forest life
With Lakshmaṇ and his faithful wife.
Ah, how will fare the exiles now,
Whom, moved by Queen Kaikeyí, thou
Hast sent in forests to abide,
Bred in delights, by woe untried?
Far banished when their lives are young,
With the fair fruit before them hung,
Deprived of all their rank that suits,
How will they live on grain and roots?
O, that my years of woe were passed,
And the glad hour were come at last
When I shall see my children dear,
Ráma, his wife, and Lakshmaṇ here!
When shall Ayodhyá, wild with glee,
Again those mighty heroes see,
And decked with wreaths her banners wave
To welcome home the true and brave?
When will the beautiful city view
With happy eyes the lordly two
Returning, joyful as the main
When the dear moon is full again?
When, like some mighty bull who leads
The cow exulting through the meads,
Will Ráma through the city ride,

[318] The husks and chaff of the rice offered to the Gods.

Strong-armed, with Sítá at his side?
When will ten thousand thousand meet
And crowd Ayodhyá's royal street,
And grain in joyous welcome throw
Upon my sons who tame the foe?
When with delight shall youthful bands
[146] Of Bráhman maidens in their hands
Bear fruit and flowers in goodly show,
And circling round Ayodhyá go?
With ripened judgment of a sage,
And godlike in his blooming age,
When shall my virtuous son appear,
Like kindly rain, our hearts to cheer?
Ah, in a former life, I ween,
This hand of mine, most base and mean,
Has dried the udders of the kine
And left the thirsty calves to pine.
Hence, as the lion robs the cow,
Kaikeyí makes me childless now,
Exulting from her feebler foe
To rend the son she cherished so.
I had but him, in Scripture skilled,
With every grace his soul was filled.
Now not a joy has life to give,
And robbed of him I would not live:
Yea, all my days are dark and drear
If he, my darling, be not near,
And Lakshmaṇ brave, my heart to cheer.
As for my son I mourn and yearn,
The quenchless flames of anguish burn
And kill me with the pain,
As in the summer's noontide blaze
The glorious Day-God with his rays
Consumes the parching plain.”

Canto XLIV. Sumitrá's Speech.

Kauśalyá ceased her sad lament,
Of beauteous dames most excellent.
Sumitrá who to duty clave,
In righteous words this answer gave:
“Dear Queen, all noble virtues grace
Thy son, of men the first in place.
Why dost thou shed these tears of woe
With bitter grief lamenting so?
If Ráma, leaving royal sway
Has hastened to the woods away,
'Tis for his high-souled father's sake
That he his premise may not break.
He to the path of duty clings
Which lordly fruit hereafter brings—
The path to which the righteous cleave—
For him, dear Queen, thou shouldst not grieve.
And Lakshmaṇ too, the blameless-souled,
The same high course with him will hold,
And mighty bliss on him shall wait,
So tenderly compassionate.
And Sítá, bred with tender care,
Well knows what toils await her there,
But in her love she will not part
From Ráma of the virtuous heart.
Now has thy son through all the world
The banner of his fame unfurled;
True, modest, careful of his vow,
What has he left to aim at now?
The sun will mark his mighty soul,
His wisdom, sweetness, self-control,
Will spare from pain his face and limb,
And with soft radiance shine for him.

For him through forest glades shall spring
A soft auspicious breeze, and bring
Its tempered heat and cold to play
Around him ever night and day.
The pure cold moonbeams shall delight
The hero as he sleeps at night,
And soothe him with the soft caress
Of a fond parent's tenderness.
To him, the bravest of the brave,
His heavenly arms the Bráhman gave,
When fierce Suváhu dyed the plain
With his life-blood by Ráma slain.
Still trusting to his own right arm
Thy hero son will fear no harm:
As in his father's palace, he
In the wild woods will dauntless be.
Whene'er he lets his arrows fly
His stricken foemen fall and die:
And is that prince of peerless worth
Too weak to keep and sway the earth?
His sweet pure soul, his beauty's charm,
His hero heart, his warlike arm,
Will soon redeem his rightful reign
When from the woods he comes again.
The Bráhmans on the prince's head
King-making drops shall quickly shed,
And Sítá, Earth, and Fortune share
The glories which await the heir.
For him, when forth his chariot swept,
The crowd that thronged Ayodhyá wept,
With agonizing woe distressed.
With him in hermít's mantle dressed
In guise of Sítá Lakshmí went,
And none his glory may prevent.

Yea, naught to him is high or hard,
Before whose steps, to be his guard,
Lakshmaṇ, the best who draws the bow,
With spear, shaft, sword rejoiced to go.
His wanderings in the forest o'er,
Thine eyes shall see thy son once more,
Quit thy faint heart, thy grief dispel,
For this, O Queen, is truth I tell.
Thy son returning, moonlike, thence,
Shall at thy feet do reverence,
And, blest and blameless lady, thou
Shalt see his head to touch them bow,
Yea, thou shalt see thy son made king
When he returns with triumphing,
And how thy happy eyes will brim
With tears of joy to look on him!
Thou, blameless lady, shouldst the whole
Of the sad people here console:
Why in thy tender heart allow
This bitter grief to harbour now?
As the long banks of cloud distil
Their water when they see the hill, [147]
So shall the drops of rapture run
From thy glad eyes to see thy son
Returning, as he lowly bends
To greet thee, girt by all his friends.”

Thus soothing, kindly eloquent,
With every hopeful argument
Kauśalyá's heart by sorrow rent,
Fair Queen Sumitrá ceased.
Kauśalyá heard each pleasant plea,
And grief began to leave her free,
As the light clouds of autumn flee,

Their watery stores decreased.

Canto XLV. The Tamasá.

Their tender love the people drew
To follow Ráma brave and true,
The high-souled hero, as he went
Forth from his home to banishment.
The king himself his friends obeyed,
And turned him homeward as they prayed.
But yet the people turned not back,
Still close on Ráma's chariot track.
For they who in Ayodhyá dwelt
For him such fond affection felt,
Decked with all grace and glories high,
The dear full moon of every eye.
Though much his people prayed and wept,
Kakutstha's son his purpose kept,
And still his journey would pursue
To keep the king his father true.
Deep in the hero's bosom sank
Their love, whose signs his glad eye drank.
He spoke to cheer them, as his own
Dear children, in a loving tone:
“If ye would grant my fond desire,
Give Bharat now that love entire
And reverence shown to me by all
Who dwell within Ayodhyá's wall.
For he, Kaikeyí's darling son,
His virtuous career will run,
And ever bound by duty's chain

Consult your weal and bliss and gain.
In judgment old, in years a child,
With hero virtues meek and mild,
A fitting lord is he to cheer
His people and remove their fear.
In him all kingly gifts abound,
More noble than in me are found:
Imperial prince, well proved and tried—
Obey him as your lord and guide.
And grant, I pray, the boon I ask:
To please the king be still your task,
That his fond heart, while I remain
Far in the wood, may feel no pain.”

The more he showed his will to tread
The path where filial duty led,
The more the people, round him thronged,
For their dear Ráma's empire longed.
Still more attached his followers grew,
As Ráma, with his brother, drew
The people with his virtues' ties,
Lamenting all with tear-dimmed eyes.
The saintly twice-born, triply old
In glory, knowledge, seasons told,
With hoary heads that shook and bowed,
Their voices raised and spake aloud:
“O steeds, who best and noblest are,
Who whirl so swiftly Ráma's car,
Go not, return: we call on you:
Be to your master kind and true.
For speechless things are swift to hear,
And naught can match a horse's ear,
O generous steeds, return, when thus
You hear the cry of all of us.

Each vow he keeps most firm and sure,
And duty makes his spirit pure.
Back with our chief! not wood-ward hence;
Back to his royal residence!”

Soon as he saw the aged band.
Exclaiming in their misery, stand,
And their sad cries around him rang,
Swift from his chariot Ráma sprang.
Then, still upon his journey bent,
With Sítá and with Lakshmaṇ went
The hero by the old men's side
Suiting to theirs his shortened stride.
He could not pass the twice-born throng
As weariedly they walked along:
With pitying heart, with tender eye,
He could not in his chariot fly.
When the steps of Ráma viewed
That still his onward course pursued,
Woe shook the troubled heart of each,
And burnt with grief they spoke this speech—

“With thee, O Ráma, to the wood
All Bráhmans go and Bráhmanhood:
Borne on our aged shoulders, see,
Our fires of worship go with thee.
Bright canopies that lend their shade
In Vájapeya[319] rites displayed,
In plenteous store are borne behind
Like cloudlets in the autumn wind.
No shelter from the sun hast thou,
And, lest his fury burn thy brow,
These sacrificial shades we bear

[319] An important sacrifice at which seventeen victims were immolated.

Shall aid thee in the noontide glare.
Our hearts, who ever loved to pore
On sacred text and Vedic lore,
Now all to thee, beloved, turn,
And for a life in forests yearn.
Deep in our aged bosoms lies
The Vedas' lore, the wealth we prize,
There still, like wives at home, shall dwell,
Whose love and truth protect them well. [148]
To follow thee our hearts are bent;
We need not plan or argument.
All else in duty's law we slight,
For following thee is following right.
O noble Prince, retrace thy way:
O, hear us, Ráma, as we lay,
With many tears and many prayers,
Our aged heads and swan-white hairs
Low in the dust before thy feet;
O, hear us, Ráma, we entreat.
Full many of these who with thee run,
Their sacred rites had just begun.
Unfinished yet those rites remain;
But finished if thou turn again.
All rooted life and things that move
To thee their deep affection prove.
To them, when warmed by love, they glow
And sue to thee, some favour show,
Each lowly bush, each towering tree
Would follow too for love of thee.
Bound by its root it must remain;
But—all it can—its boughs complain,
As when the wild wind rushes by
It tells its woe in groan and sigh.
No more through air the gay birds flit,

But, foodless, melancholy sit
Together on the branch and call
To thee whose kind heart feels for all.”

As wailed the aged Bráhmans, bent
To turn him back, with wild lament,
Seemed Tamasá herself to aid,
Checking his progress, as they prayed.
Sumantra from the chariot freed
With ready hand each weary steed;
He groomed them with the utmost heed,

Their limbs he bathed and dried,
Then led them forth to drink and feed
At pleasure in the grassy mead
That fringed the river side.

Canto XLVI. The Halt.

When Ráma, chief of Raghu's race,
Arrived at that delightful place,
He looked on Sítá first, and then
To Lakshmaṇ spake the lord of men:
“Now first the shades of night descend
Since to the wilds our steps we bend.
Joy to thee, brother! do not grieve
For our dear home and all we leave.
The woods unpeopled seem to weep
Around us, as their tenants creep
Or fly to lair and den and nest,
Both bird and beast, to seek their rest.

Methinks Ayodhyá's royal town
Where dwells my sire of high renown,
With all her men and dames to-night
Will mourn us vanished from their sight.
For, by his virtues won, they cling
In fond affection to their king,
And thee and me, O brave and true,
And Bharat and Śatrughna too.
I for my sire and mother feel
Deep sorrow o'er my bosom steal,
Lest mourning us, oppressed with fears,
They blind their eyes with endless tears.
Yet Bharat's duteous love will show
Sweet comfort in their hours of woe,
And with kind words their hearts sustain,
Suggesting duty, bliss, and gain.
I mourn my parents now no more:
I count dear Bharat's virtues o'er,
And his kind love and care dispel
The doubts I had, and all is well.
And thou thy duty wouldst not shun,
And, following me, hast nobly done;
Else, bravest, I should need a band
Around my wife as guard to stand.
On this first night, my thirst to slake,
Some water only will I take:
Thus, brother, thus my will decides,
Though varied store the wood provides.”

Thus having said to Lakshmaṇ, he
Addressed in turn Sumantra: “Be
Most diligent to-night, my friend,
And with due care thy horses tend.”
The sun had set: Sumantra tied

His noble horses side by side,
Gave store of grass with liberal hand,
And rested near them on the strand.
Each paid the holy evening rite,
And when around them fell the night,
The charioteer, with Lakshmaṇ's aid,
A lowly bed for Ráma laid.
To Lakshmaṇ Ráma bade adieu,
And then by Sítá's side he threw
His limbs upon the leafy bed
Their care upon the bank had spread.
When Lakshmaṇ saw the couple slept,
Still on the strand his watch he kept,
Still with Sumantra there conversed,
And Ráma's varied gifts rehearsed.
All night he watched, nor sought repose,
Till on the earth the sun arose:
With him Sumantra stayed awake,
And still of Ráma's virtues spake.
Thus, near the river's grassy shore
Which herds unnumbered wandered o'er,
Repose, untroubled, Ráma found,
And all the people lay around.
The glorious hero left his bed,
Looked on the sleeping crowd, and said
To Lakshmaṇ, whom each lucky line
Marked out for bliss with surest sign:

"O brother Lakshmaṇ, look on these
Reclining at the roots of trees;
All care of house and home resigned,
Caring for us with heart and mind,
[149] These people of the city yearn

To see us to our home return:
To quit their lives will they consent,
But never leave their firm intent.
Come, while they all unconscious sleep,
Let us upon the chariot leap,
And swiftly on our journey speed
Where naught our progress may impede,
That these fond citizens who roam
Far from Ikshváku's ancient home,
No more may sleep 'neath bush and tree,
Following still for love of me.
A prince with tender care should heal
The self-brought woes his people feel,
And never let his subjects share
The burthen he is forced to bear."

Then Lakshmaṇ to the chief replied,
Who stood like Justice by his side:
"Thy rede, O sage, I well commend:
Without delay the car ascend."
Then Ráma to Sumantra spoke:
"Thy rapid steeds, I pray thee, yoke.
Hence to the forest will I go:
Away, my lord, and be not slow."

Sumantra, urged to utmost speed,
Yoked to the car each generous steed,
And then, with hand to hand applied,
He came before the chief and cried:
"Hail, Prince, whom mighty arms adorn,
Hail, bravest of the chariot-borne!
With Sítá and thy brother thou
Mayst mount: the car is ready now."

The hero clomb the car with haste:
His bow and gear within were placed,
And quick the eddying flood he passed
Of Tamasá whose waves run fast.
Soon as he touched the farther side,
That strong-armed hero, glorified,
He found a road both wide and clear,
Where e'en the timid naught could fear.
Then, that the crowd might be misled,
Thus Ráma to Sumantra said:
“Speed north a while, then hasten back,
Returning in thy former track,
That so the people may not learn
The course I follow: drive and turn.”

Sumantra, at the chief's behest,
Quick to the task himself addressed;
Then near to Ráma came, and showed
The chariot ready for the road.
With Sítá, then, the princely two,
Who o'er the line of Raghu threw
A glory ever bright and new,
Upon the chariot stood.
Sumantra fast and faster drove
His horses, who in fleetness strove
Still onward to the distant grove,
The hermit-haunted wood.

Canto XLVII. The Citizens' Return.

The people, when the morn shone fair,
Arose to find no Ráma there.
Then fear and numbing grief subdued
The senses of the multitude.
The woe-born tears were running fast
As all around their eyes they cast,
And sadly looked, but found no trace
Of Ráma, searching every place.
Bereft of Ráma good and wise,
With drooping cheer and weeping eyes,
Each woe-distracted sage gave vent
To sorrow in his wild lament:
“Woe worth the sleep that stole our sense
With its beguiling influence,
That now we look in vain for him
Of the broad chest and stalwart limb!
How could the strong-armed hero, thus
Deceiving all, abandon us?
His people so devoted see,
Yet to the woods, a hermit, flee?
How can he, wont our hearts to cheer,
As a fond sire his children dear,—
How can the pride of Raghu's race
Fly from us to some desert place!
Here let us all for death prepare,
Or on the last great journey fare;[320]
Of Ráma our dear lord bereft,
What profit in our lives is left?
Huge trunks of trees around us lie,
With roots and branches sere and dry,
Come let us set these logs on fire
And throw our bodies on the pyre.

[320] The great pilgrimage to the Himálayas, in order to die there.

What shall we speak? How can we say
We followed Ráma on his way,
The mighty chief whose arm is strong,
Who sweetly speaks, who thinks no wrong?
Ayodhyá's town with sorrow dumb,
Without our lord will see us come,
And hopeless misery will strike
Elder, and child, and dame alike.
Forth with that peerless chief we came,
Whose mighty heart is aye the same:
How, reft of him we love, shall we
Returning dare that town to see?”

Complaining thus with varied cry
They tossed their aged arms on high,
And their sad hearts with grief were wrung,
Like cows who sorrow for their young.
A while they followed on the road
Which traces of his chariot showed,
But when at length those traces failed,
[150] A deep despair their hearts assailed.
The chariot marks no more discerned,
The hopeless sages backward turned:
“Ah, what is this? What can we more?
Fate stops the way, and all is o'er.”
With wearied hearts, in grief and shame
They took the road by which they came,
And reached Ayodhyá's city, where
From side to side was naught but care.
With troubled spirits quite cast down
They looked upon the royal town,
And from their eyes, oppressed with woe,
Their tears again began to flow.
Of Ráma reft, the city wore

No look of beauty as before,
Like a dull river or a lake
By Garuḍ robbed of every snake.
Dark, dismal as the moonless sky,
Or as a sea whose bed is dry,
So sad, to every pleasure dead,
They saw the town, disquieted.
On to their houses, high and vast,
Where stores of precious wealth were massed,
The melancholy Bráhmans passed,
  Their hearts with anguish cleft:
Aloof from all, they came not near
To stranger or to kinsman dear,
Showing in faces blank and drear
  That not one joy was left.

Canto XLVIII. The Women's Lament.

When those who forth with Ráma went
Back to the town their steps had bent,
It seemed that death had touched and chilled
Those hearts which piercing sorrow filled.
Each to his several mansion came,
And girt by children and his dame,
From his sad eyes the water shed
That o'er his cheek in torrents spread.
All joy was fled: oppressed with cares
No bustling trader showed his wares.
Each shop had lost its brilliant look,
Each householder forbore to cook.
No hand with joy its earnings told,

None cared to win a wealth of gold,
And scarce the youthful mother smiled
To see her first, her new-born child.
In every house a woman wailed,
And her returning lord assailed
With keen taunt piercing like the steel
That bids the tusked monster kneel:
“What now to them is wedded dame,
What house and home and dearest aim,
Or son, or bliss, or gathered store,
Whose eyes on Ráma look no more!
There is but one in all the earth,
One man alone of real worth,
Lakshmaṇ, who follows, true and good,
Ráma, with Sítá, through the wood.
Made holy for all time we deem
Each pool and fountain, lake and stream,
If great Kakutstha's son shall choose
Their water for his bath to use.
Each forest, dark with lovely trees,
Shall yearn Kakutstha's son to please;
Each mountain peak and woody hill,
Each mighty flood and mazy rill,
Each rocky height, each shady grove
Where the blest feet of Ráma rove,
Shall gladly welcome with the best
Of all they have their honoured guest.
The trees that clustering blossoms bear,
And bright-hued buds to gem their hair,
The heart of Ráma shall delight,
And cheer him on the breezy height.
For him the upland slopes will show
The fairest roots and fruit that grow,
And all their wealth before him fling

Ere the due hour of ripening.
For him each earth-upholding hill
Its crystal water shall distil,
And all its floods shall be displayed
In many a thousand-hued cascade.
Where Ráma stands is naught to fear,
No danger comes if he be near;
For all who live on him depend,
The world's support, and lord, and friend.
Ere in too distant wilds he stray,
Let us to Ráma speed away,
For rich reward on those will wait
Who serve a prince of soul so great.
We will attend on Sítá there;
Be Raghu's son your special care.”

The city dames, with grief distressed,
Thus once again their lords addressed:
“Ráma shall be your guard and guide,
And Sítá will for us provide.
For who would care to linger here,
Where all is sad and dark and drear?
Who, mid the mourners, hope for bliss
In a poor soulless town like this?
If Queen Kaikeyí's treacherous sin,
Our lord expelled, the kingdom win,
We heed not sons or golden store,
Our life itself we prize no more.
If she, seduced by lust of sway,
Her lord and son could cast away,
Whom would she leave unharmed, the base
Defiler of her royal race?
We swear it by our children dear,
We will not dwell as servants here;

If Queen Kaikeyí live to reign,
We will not in her realm remain.
Bowed down by her oppressive hand,
The helpless, lordless, godless land,
Cursed for Kaikeyí's guilt will fall,
[151] And swift destruction seize it all.
For, Ráma forced from home to fly,
The king his sire will surely die,
And when the king has breathed his last
Ruin will doubtless follow fast.
Sad, robbed of merits, drug the cup
And drink the poisoned mixture up,
Or share the exiled Ráma's lot,
Or seek some land that knows her not.
No reason, but a false pretence
Drove Ráma, Sítá, Lakshmaṇ hence,
And we to Bharat have been given
Like cattle to the shambles driven.”

While in each house the women, pained
At loss of Ráma, still complained,
Sank to his rest the Lord of Day,
And night through all the sky held sway.
The fires of worship all were cold,
No text was hummed, no tale was told,
And shades of midnight gloom came down
Enveloping the mournful town.
Still, sick at heart, the women shed,
As for a son or husband fled,
For Ráma tears, disquieted:
No child was loved as he.
And all Ayodhyá, where the feast,
Music, and song, and dance had ceased,
And merriment and glee,

Where every merchant's store was closed
That erst its glittering wares exposed,
  Was like a dried up sea.

Canto XLIX. The Crossing Of The Rivers.

Now Ráma, ere the night was fled,
O'er many a league of road had sped,
Till, as his course he onward held,
The morn the shades of night dispelled.
The rites of holy dawn he paid,
And all the country round surveyed.
He saw, as still he hurried through
With steeds which swift as arrows flew,
Hamlets and groves with blossoms fair,
And fields which showed the tillers' care,
While from the clustered dwellings near
The words of peasants reached his ear:
“Fie on our lord the king, whose soul
Is yielded up to love's control!
Fie on the vile Kaikeyí! Shame
On that malicious sinful dame,
Who, keenly bent on cruel deeds,
No bounds of right and virtue heeds,
But with her wicked art has sent
So good a prince to banishment,
Wise, tender-hearted, ruling well
His senses, in the woods to dwell.
Ah cruel king! his heart of steel
For his own son no love could feel,
Who with the sinless Ráma parts,

The darling of the people's hearts.”

These words he heard the peasants say,
Who dwelt in hamlets by the way,
And, lord of all the realm by right,
Through Kośala pursued his flight.
Through the auspicious flood, at last,
Of Vedaśrutí's stream he passed,
And onward to the place he sped
By Saint Agastya tenanted.
Still on for many an hour he hied,
And crossed the stream whose cooling tide
Rolls onward till she meets the sea,
The herd-frequented Gomatí.[321]
Borne by his rapid horses o'er,
He reached that river's further shore.
And Syandiká's, whose swan-loved stream
Resounded with the peacock's scream.
Then as he journeyed on his road
To his Videhan bride he showed
The populous land which Manu old
To King Ikshváku gave to hold.
The glorious prince, the lord of men
Looked on the charioteer, and then
Voiced like a wild swan, loud and clear,
He spake these words and bade him hear:
“When shall I, with returning feet
My father and my mother meet?
When shall I lead the hunt once more
In bloomy woods on Sarjú's shore?
Most eagerly I long to ride
Urging the chase on Sarjú's side.
For royal saints have seen no blame

[321] Known to Europeans as the Goomtee.

In this, the monarch's matchless game.”

Thus speeding on,—no rest or stay,—
Ikshváku's son pursued his way.
Oft his sweet voice the silence broke,
And thus on varied themes he spoke.

Canto L. The Halt Under The Ingudí.[322]

So through the wide and fair extent
Of Kośala the hero went.
Then toward Ayodhyá back he gazed,
And cried, with suppliant hands upraised:
“Farewell, dear city, first in place,
Protected by Kakutstha's race!
And Gods, who in thy temples dwell,
And keep thine ancient citadel!
I from his debt my sire will free,
Thy well-loved towers again will see,
And, coming from my wild retreat,
My mother and my father meet.”

[152]

Then burning grief inflamed his eye,
As his right arm he raised on high,
And, while hot tears his cheek bedewed,
Addressed the mournful multitude:
“By love and tender pity moved,
Your love for me you well have proved;
Now turn again with joy, and win
Success in all your hands begin.”

[322] A tree, commonly called *Ingua*.

Before the high souled chief they bent,
With circling steps around him went,
And then with bitter wailing, they
Departed each his several way.
Like the great sun engulfed by night,
The hero sped beyond their sight,
While still the people mourned his fate
And wept aloud disconsolate.
The car-borne chieftain passed the bound
Of Kośala's delightful ground,
Where grain and riches bless the land,
And people give with liberal hand:
A lovely realm unvexed by fear,
Where countless shrines and stakes[323] appear:
Where mango-groves and gardens grow,
And streams of pleasant water flow:
Where dwells content a well-fed race,
And countless kine the meadows grace:
Filled with the voice of praise and prayer:
Each hamlet worth a monarch's care.
Before him three-pathed Gangá rolled
Her heavenly waters bright and cold;
O'er her pure breast no weeds were spread,
Her banks were hermit-visited.
The car-borne hero saw the tide
That ran with eddies multiplied,
And thus the charioteer addressed:
“Here on the bank to-day we rest.
Not distant from the river, see!
There grows a lofty Ingudí
With blossoms thick on every spray:
There rest we, charioteer, to-day.

[323] Sacrificial posts to which the victims were tied.

I on the queen of floods will gaze,
Whose holy stream has highest praise,
Where deer, and bird, and glittering snake,
God, Daitya, bard their pastime take.”

Sumantra, Lakshmaṇ gave assent,
And with the steeds they thither went.
When Ráma reached the lovely tree,
With Sítá and with Lakshmaṇ, he
Alighted from the car: with speed
Sumantra loosed each weary steed.
And, hand to hand in reverence laid,
Stood near to Ráma in the shade.
Ráma's dear friend, renowned by fame,
Who of Nisháda lineage came,
Guha, the mighty chief, adored
Through all the land as sovereign lord,
Soon as he heard that prince renowned
Was resting on Nisháda ground,
Begirt by counsellor and peer
And many an honoured friend drew near.
Soon as the monarch came in view,
Ráma and Lakshmaṇ toward him flew.
Then Guha, at the sight distressed,
His arms around the hero pressed,
Laid both his hands upon his head
Bowed to those lotus feet, and said:
“O Ráma, make thy wishes known,
And be this kingdom as thine own.
Who, mighty-armed, will ever see
A guest so dear as thou to me?”

He placed before him dainty fare
Of every flavour, rich and rare,
Brought forth the gift for honoured guest,
And thus again the chief addressed:
“Welcome, dear Prince, whose arms are strong;
These lands and all to thee belong.
Thy servants we, our lord art thou;
Begin, good king, thine empire now.
See, various food before thee placed,
And cups to drink and sweets to taste
For thee soft beds are hither borne,
And for thy horses grass and corn.”

To Guha as he pressed and prayed,
Thus Raghu's son his answer made:
“'Twas aye thy care my heart to please
With honour, love, and courtesies,
And friendship brings thee now to greet
Thy guest thus humbly on thy feet.”

Again the hero spake, as round
The king his shapely arms he wound:
“Guha, I see that all is well
With thee and those who with thee dwell;
That health and bliss and wealth attend
Thy realm, thyself, and every friend.
But all these friendly gifts of thine,
Bound to refuse, I must decline.
Grass, bark, and hide my only wear,
And woodland roots and fruit my fare,
On duty all my heart is set;
I seek the woods, an anchoret.
A little grass and corn to feed
The horses—this is all I need.

So by this favour, King, alone
Shall honour due to me be shown.
For these good steeds who brought me here
Are to my sire supremely dear;
And kind attention paid to these
Will honour me and highly please.”

Then Guha quickly bade his train
Give water to the steeds, and grain.
And Ráma, ere the night grew dark,
Paid evening rites in dress of bark,
And tasted water, on the strand,
Drawn from the stream by Lakshmaṇ's hand.
And Lakshmaṇ with observance meet
Bathed his beloved brother's feet, [153]
Who rested with his Maithil spouse:
Then sat him down 'neath distant boughs.
And Guha with his bow sat near
To Lakshmaṇ and the charioteer,
And with the prince conversing kept
His faithful watch while Ráma slept.
As Daśaratha's glorious heir,
Of lofty soul and wisdom rare,
Reclining with his Sítá there
Beside the river lay—
He who no troubles e'er had seen,
Whose life a life of bliss had been—
That night beneath the branches green
Passed pleasantly away.

Canto LI. Lakshman's Lament.

As Lakshmaṇ still his vigil held
By unaffected love impelled,
Guha, whose heart the sight distressed,
With words like these the prince addressed:
“Beloved youth, this pleasant bed
Was brought for thee, for thee is spread;
On this, my Prince, thine eyelids close,
And heal fatigue with sweet repose.
My men are all to labour trained,
But hardship thou hast ne'er sustained.
All we this night our watch will keep
And guard Kakutstha's son asleep.
In all the world there breathes not one
More dear to me than Raghu's son.
The words I speak, heroic youth,
Are true: I swear it by my truth.
Through his dear grace supreme renown
Will, so I trust, my wishes crown.
So shall my life rich store obtain
Of merit, blest with joy and gain.
While Raghu's son and Sítá lie
Entranced in happy slumber, I
Will, with my trusty bow in hand,
Guard my dear friend with all my band.
To me, who oft these forests range,
Is naught therein or new or strange.
We could with equal might oppose
A four-fold army led by foes.”

Then royal Lakshmaṇ made reply:
“With thee to stand as guardian nigh,
Whose faithful soul regards the right,
Fearless we well might rest to-night.
But how, when Ráma lays his head
With Sítá on his lowly bed,—
How can I sleep? how can I care
For life, or aught that's bright and fair?
Behold the conquering chief, whose might
Is match for Gods and fiends in fight;
With Sítá now he rests his head
Asleep on grass beneath him spread.
Won by devotion, text, and prayer,
And many a rite performed with care,
Chief of our father's sons he shines
Well marked, like him, with favouring signs.
Brief, brief the monarch's life will be
Now his dear son is forced to flee;
And quickly will the widowed state
Mourn for her lord disconsolate.
Each mourner there has wept her fill;
The cries of anguish now are still:
In the king's hall each dame, o'ercome
With weariness of woe is dumb.
This first sad night of grief, I ween,
Will do to death each sorrowing queen:
Scarce is Kauśalyá left alive;
My mother, too, can scarce survive.
If when her heart is fain to break,
She lingers for Śatrughna's sake,
Kauśalyá, mother of the chief,
Must sink beneath the chilling grief.
That town which countless thousands fill,
Whose hearts with love of Ráma thrill,—

The world's delight, so rich and fair,—
Grieved for the king, his death will share.
The hopes he fondly cherished, crossed
Ayodhyá's throne to Ráma lost,—
With mournful cries, Too late, too late!
The king my sire will meet his fate.
And when my sire has passed away,
Most happy in their lot are they,
Allowed, with every pious care,
Part in his funeral rites to bear.
And O, may we with joy at last,—
These years of forest exile past,—
Turn to Ayodhyá's town to dwell
With him who keeps his promise well!”

While thus the hero mighty-souled,
In wild lament his sorrow told,
Faint with the load that on him lay,
The hours of darkness passed away.
As thus the prince, impelled by zeal
For his loved brother, prompt to feel
Strong yearnings for the people's weal,
His words of truth outspake,
King Guha grieved to see his woe,
Heart-stricken, gave his tears to flow,
Tormented by the common blow,
Sad, as a wounded snake.

Canto LII. The Crossing Of Gangá.

Soon as the shades of night had fled,
Uprising from his lowly bed,
Ráma the famous, broad of chest,
His brother Lakshmaṇ thus addressed:
“Now swift upsprings the Lord of Light,
And fled is venerable night. [154]
That dark-winged bird the Koïl now
Is calling from the topmost bough,
And sounding from the thicket nigh
Is heard the peacock's early cry.
Come, cross the flood that seeks the sea,
The swiftly flowing Jáhnaví.”[324]

King Guha heard his speech, agreed,
And called his minister with speed:
“A boat,” he cried, “swift, strong, and fair,
With rudder, oars, and men, prepare,
And place it ready by the shore
To bear the pilgrims quickly o'er.”
Thus Guha spake: his followers all
Bestirred them at their master's call;
Then told the king that ready manned
A gay boat waited near the strand.
Then Guha, hand to hand applied,
With reverence thus to Ráma cried:
“The boat is ready by the shore:
How, tell me, can I aid thee more?
O lord of men, it waits for thee
To cross the flood that seeks the sea.
O godlike keeper of thy vow,
Embark: the boat is ready now.”

[324] Daughter of Jahnu, a name of the Ganges. See p. 55.

Then Ráma, lord of glory high,
Thus to King Guha made reply:
“Thanks for thy gracious care, my lord:
Now let the gear be placed on board.”
Each bow-armed chief, in mail encased,
Bound sword and quiver to his waist,
And then with Sítá near them hied
Down the broad river's shelving side.
Then with raised palms the charioteer,
In lowly reverence drawing near,
Cried thus to Ráma good and true:
“Now what remains for me to do?”
With his right hand, while answering
The hero touched his friend:
“Go back,” he said, “and on the king
With watchful care attend.
Thus far, Sumantra, thou wast guide;
Now to Ayodhyá turn,” he cried:
“Hence seek we leaving steeds and car,
On foot the wood that stretches far.”

Sumantra, when, with grieving heart,
He heard the hero bid him part,
Thus to the bravest of the brave,
Ikshváku's son, his answer gave:
“In all the world men tell of naught,
To match thy deed, by heroes wrought—
Thus with thy brother and thy wife
Thrall-like to lead a forest life.
No meet reward of fruit repays
Thy holy lore, thy saintlike days,
Thy tender soul, thy love of truth,
If woe like this afflicts thy youth.
Thou, roaming under forest boughs

With thy dear brother and thy spouse
Shalt richer meed of glory gain
Than if three worlds confessed thy reign.
Sad is our fate, O Ráma: we,
Abandoned and repelled by thee,
Must serve as thralls Kaikeyí's will,
Imperious, wicked, born to ill.”

Thus cried the faithful charioteer,
As Raghu's son, in rede his peer,
Was fast departing on his road,—
And long his tears of anguish flowed.
But Ráma, when those tears were dried
His lips with water purified,
And in soft accents, sweet and clear,
Again addressed the charioteer:
“I find no heart, my friend, like thine,
So faithful to Ikshváku's line.
Still first in view this object keep,
That ne'er for me my sire may weep.
For he, the world's far-ruling king,
Is old, and wild with sorrow's sting;
With love's great burthen worn and weak:
Deem this the cause that thus I speak
Whate'er the high-souled king decrees
His loved Kaikeyí's heart to please,
Yea, be his order what it may,
Without demur thou must obey,
For this alone great monarchs reign,
That ne'er a wish be formed in vain.
Then, O Sumantra, well provide
That by no check the king be tried:
Nor let his heart in sorrow pine:
This care, my faithful friend, be thine.

The honoured king my father greet,
And thus for me my words repeat
To him whose senses are controlled,
Untired till now by grief, and old;
“I, Sítá, Lakshmaṇ sorrow not,
O Monarch, for our altered lot:
The same to us, if here we roam,
Or if Ayodhyá be our home,
The fourteen years will quickly fly,
The happy hour will soon be nigh
When thou, my lord, again shalt see
Lakshmaṇ, the Maithil dame, and me.”
Thus having soothed, O charioteer,
My father and my mother dear,
Let all the queens my message learn,
But to Kaikeyí chiefly turn.
With loving blessings from the three,
From Lakshmaṇ, Sítá, and from me,
My mother, Queen Kauśalyá, greet
With reverence to her sacred feet.
And add this prayer of mine: “O King;
Send quickly forth and Bharat bring,
And set him on the royal throne
Which thy decree has made his own.
When he upon the throne is placed,
When thy fond arms are round him laced,
Thine aged heart will cease to ache
[155] With bitter pangs for Ráma's sake.”
And say to Bharat: “See thou treat
The queens with all observance meet:
What care the king receives, the same
Show thou alike to every dame.
Obedience to thy father's will
Who chooses thee the throne to fill,

Will earn for thee a store of bliss
Both in the world to come and this.’ ”

Thus Ráma bade Sumantra go
With thoughtful care instructed so.
Sumantra all his message heard,
And spake again, by passion stirred:
“O, should deep feeling mar in aught
The speech by fond devotion taught,
Forgive whate'er I wildly speak:
My love is strong, my tongue is weak.
How shall I, if deprived of thee,
Return that mournful town to see:
Where sick at heart the people are
Because their Ráma roams afar.
Woe will be theirs too deep to brook
When on the empty car they look,
As when from hosts, whose chiefs are slain,
One charioteer comes home again.
This very day, I ween, is food
Forsworn by all the multitude,
Thinking that thou, with hosts to aid,
Art dwelling in the wild wood's shade.
The great despair, the shriek of woe
They uttered when they saw thee go,
Will, when I come with none beside,
A hundred-fold be multiplied.
How to Kauśalyá can I say:
“O Queen, I took thy son away,
And with thy brother left him well:
Weep not for him; thy woe dispel?”
So false a tale I cannot frame,
Yet how speak truth and grieve the dame?
How shall these horses, fleet and bold,

Whom not a hand but mine can hold,
Bear others, wont to whirl the car
Wherein Ikshváku's children are!
Without thee, Prince, I cannot, no,
I cannot to Ayodhyá go.
Then deign, O Ráma, to relent,
And let me share thy banishment.
But if no prayers can move thy heart,
If thou wilt quit me and depart,
The flames shall end my car and me,
Deserted thus and reft of thee.
In the wild wood when foes are near,
When dangers check thy vows austere,
Borne in my car will I attend,
All danger and all care to end.
For thy dear sake I love the skill
That guides the steed and curbs his will:
And soon a forest life will be
As pleasant, for my love of thee.
And if these horses near thee dwell,
And serve thee in the forest well,
They, for their service, will not miss
The due reward of highest bliss.
Thine orders, as with thee I stray,
Will I with heart and head obey,
Prepared, for thee, without a sigh,
To lose Ayodhyá or the sky.
As one defiled with hideous sin,
I never more can pass within
Ayodhyá, city of our king,
Unless beside me thee I bring.
One wish is mine, I ask no more,
That, when thy banishment is o'er
I in my car may bear my lord,

Triumphant, to his home restored.
The fourteen years, if spent with thee,
Will swift as light-winged moments flee;
But the same years, without thee told,
Were magnified a hundred-fold.
Do not, kind lord, thy servant leave,
Who to his master's son would cleave,
And the same path with him pursue,
Devoted, tender, just and true.”

Again, again Sumantra made
His varied plaint, and wept and prayed.
Him Raghu's son, whose tender breast
Felt for his servants, thus addressed:
“O faithful servant, well my heart
Knows how attached and true thou art.
Hear thou the words I speak, and know
Why to the town I bid thee go.
Soon as Kaikeyí, youngest queen,
Thy coming to the town has seen,
No doubt will then her mind oppress
That Ráma roams the wilderness.
And so the dame, her heart content
With proof of Ráma's banishment,
Will doubt the virtuous king no more
As faithless to the oath he swore.
Chief of my cares is this, that she,
Youngest amid the queens, may see
Bharat her son securely reign
O'er rich Ayodhyá's wide domain.
For mine and for the monarch's sake
Do thou thy journey homeward take,
And, as I bade, repeat each word
That from my lips thou here hast heard.”

Thus spake the prince, and strove to cheer
The sad heart of the charioteer,
And then to royal Guha said
These words most wise and spirited:
“Guha, dear friend, it is not meet
That people throng my calm retreat:
For I must live a strict recluse,
And mould my life by hermits' use.
I now the ancient rule accept
By good ascetics gladly kept.
I go: bring fig-tree juice that I
In matted coils my hair may tie.”

Quick Guha hastened to produce,
For the king's son, that sacred juice.
Then Ráma of his long locks made,
[156] And Lakshmaṇ's too, the hermit braid.
And the two royal brothers there
With coats of bark and matted hair,
Transformed in lovely likeness stood
To hermit saints who love the wood.
So Ráma, with his brother bold,
A pious anchorite enrolled,
Obeyed the vow which hermits take,
And to his friend, King Guha, spake:
“May people, treasure, army share,
And fenced forts, thy constant care:
Attend to all: supremely hard
The sovereign's task, to watch and guard.”

Ikshváku's son, the good and brave,
This last farewell to Guha gave,
And then, with Lakshmaṇ and his bride,
Determined, on his way he hied.
Soon as he viewed, upon the shore,
The bark prepared to waft them o'er
Impetuous Gangá's rolling tide,
To Lakshmaṇ thus the chieftain cried:
“Brother, embark; thy hand extend,
Thy gentle aid to Sítá lend:
With care her trembling footsteps guide,
And place the lady by thy side.”
When Lakshmaṇ heard, prepared to aid,
His brother's words he swift obeyed.
Within the bark he placed the dame,
Then to her side the hero came.
Next Lakshmaṇ's elder brother, lord
Of brightest glory, when on board,
Breathing a prayer for blessings, meet
For priest or warrior to repeat,
Then he and car-borne Lakshmaṇ bent,
Well-pleased, their heads, most reverent,
Their hands, with Sítá, having dipped,
As Scripture bids, and water sipped,
Farewell to wise Sumantra said,
And Guha, with the train he led.
So Ráma took, on board, his stand,
And urged the vessel from the land.
Then swift by vigorous arms impelled
Her onward course the vessel held,
And guided by the helmsman through
The dashing waves of Gangá flew.
Half way across the flood they came,
When Sítá, free from spot and blame,

Her reverent hands together pressed,
The Goddess of the stream addressed:
“May the great chieftain here who springs
From Daśaratha, best of kings,
Protected by thy care, fulfil
His prudent father's royal will.
When in the forest he has spent
His fourteen years of banishment,
With his dear brother and with me
His home again my lord shall see.
Returning on that blissful day,
I will to thee mine offerings pay,
Dear Queen, whose waters gently flow,
Who canst all blessed gifts bestow.
For, three-pathed Queen, though wandering here,
Thy waves descend from Brahmá's sphere,
Spouse of the God o'er floods supreme,
Though rolling here thy glorious stream.
To thee, fair Queen, my head shall bend,
To thee shall hymns of praise ascend,
When my brave lord shall turn again,
And, joyful, o'er his kingdom reign.
To win thy grace, O Queen divine,
A hundred thousand fairest kine,
And precious robes and finest meal
Among the Bráhmans will I deal.
A hundred jars of wine shall flow,
When to my home, O Queen, I go;
With these, and flesh, and corn, and rice,
Will I, delighted, sacrifice.
Each hallowed spot, each holy shrine
That stands on these fair shores of thine,
Each fane and altar on thy banks
Shall share my offerings and thanks.

With me and Lakshmaṇ, free from harm,
May he the blameless, strong of arm,
Reseek Ayodhyá from the wild,
O blameless Lady undefiled!”

As, praying for her husband's sake,
The faultless dame to Gangá spake,
To the right bank the vessel flew
With her whose heart was right and true.
Soon as the bark had crossed the wave,
The lion leader of the brave,
Leaving the vessel on the strand,
With wife and brother leapt to land.
Then Ráma thus the prince addressed
Who filled with joy Sumitrá's breast:
“Be thine alike to guard and aid
In peopled spot, in lonely shade.
Do thou, Sumitrá's son, precede:
Let Sítá walk where thou shalt lead.
Behind you both my place shall be,
To guard the Maithil dame and thee.
For she, to woe a stranger yet,
No toil or grief till now has met;
The fair Videhan will assay
The pains of forest life to-day.
To-day her tender feet must tread
Rough rocky wilds around her spread:
No tilth is there, no gardens grow,
No crowding people come and go.”

The hero ceased: and Lakshmaṇ led
Obedient to the words he said:
And Sítá followed him, and then
Came Raghu's pride, the lord of men.
With Sítá walking o'er the sand
They sought the forest, bow in hand,
But still their lingering glances threw
Where yet Sumantra stood in view.
Sumantra, when his watchful eye
The royal youths no more could spy,
Turned from the spot whereon he stood
[157] Homeward with Guha from the wood.
Still on the brothers forced their way
Where sweet birds sang on every spray,
Though scarce the eye a path could find
Mid flowering trees where creepers twined.
Far on the princely brothers pressed,
And stayed their feet at length to rest
Beneath a fig tree's mighty shade
With countless pendent shoots displayed.
Reclining there a while at ease,
They saw, not far, beneath fair trees
A lake with many a lotus bright
That bore the name of Lovely Sight.
Ráma his wife's attention drew,
And Lakshmaṇ's, to the charming view:
“Look, brother, look how fair the flood
Glows with the lotus, flower and bud!”

They drank the water fresh and clear,
And with their shafts they slew a deer.
A fire of boughs they made in haste,
And in the flame the meat they placed.
So Raghu's sons with Sítá shared

The hunter's meal their hands prepared,
Then counselled that the spreading tree
Their shelter and their home should be.

Canto LIII. Ráma's Lament.

When evening rites were duly paid,
Reclined beneath the leafy shade,
To Lakshmaṇ thus spake Ráma, best
Of those who glad a people's breast:
“Now the first night has closed the day
That saw us from our country stray,
And parted from the charioteer;
Yet grieve not thou, my brother dear.
Henceforth by night, when others sleep,
Must we our careful vigil keep,
Watching for Sítá's welfare thus,
For her dear life depends on us.
Bring me the leaves that lie around,
And spread them here upon the ground,
That we on lowly beds may lie,
And let in talk the night go by.”

So on the ground with leaves o'erspread,
He who should press a royal bed,
Ráma with Lakshmaṇ thus conversed,
And many a pleasant tale rehearsed:
“This night the king,” he cried, “alas!
In broken sleep will sadly pass.
Kaikeyí now content should be,
For mistress of her wish is she.
So fiercely she for empire yearns,
That when her Bharat home returns,
She in her greed, may even bring
Destruction on our lord the king.
What can he do, in feeble eld,
Reft of all aid and me expelled,
His soul enslaved by love, a thrall
Obedient to Kaikeyí's call?
As thus I muse upon his woe
And all his wisdoms overthrow,
Love is, methinks, of greater might
To stir the heart than gain and right.
For who, in wisdom's lore untaught,
Could by a beauty's prayer be bought
To quit his own obedient son,
Who loves him, as my sire has done!
Bharat, Kaikeyí's child, alone
Will, with his wife, enjoy the throne,
And blissfully his rule maintain
O'er happy Kośala's domain.
To Bharat's single lot will fall
The kingdom and the power and all,
When fails the king from length of days,
And Ráma in the forest strays.
Whoe'er, neglecting right and gain,
Lets conquering love his soul enchain,

To him, like Daśaratha's lot,
Comes woe with feet that tarry not.
Methinks at last the royal dame,
Dear Lakshmaṇ, has secured her aim,
To see at once her husband dead,
Her son enthroned, and Ráma fled.
Ah me! I fear, lest borne away
By frenzy of success, she slay
Kauśalyá, through her wicked hate
Of me, bereft, disconsolate;
Or her who aye for me has striven
Sumitrá, to devotion given.
Hence, Lakshmaṇ, to Ayodhyá speed,
Returning in the hour of need.
With Sítá I my steps will bend
Where Daṇḍak's mighty woods extend.
No guardian has Kauśalyá now:
O, be her friend and guardian thou.
Strong hate may vile Kaikeyí lead
To many a base unrighteous deed,
Treading my mother 'neath her feet
When Bharat holds the royal seat.
Sure in some antenatal time
Were children, by Kauśalyá's crime,
Torn from their mothers' arms away,
And hence she mourns this evil day.
She for her child no toil would spare
Tending me long with pain and care;
Now in the hour of fruitage she
Has lost that son, ah, woe is me.
O Lakshmaṇ, may no matron e'er
A son so doomed to sorrow bear
As I, my mother's heart who rend
With anguish that can never end.

The Sáriká,[325] methinks, possessed
More love than glows in Ráma's breast.
Who, as the tale is told to us,
[158] Addressed the stricken parrot thus:
“Parrot, the capturer's talons tear,
While yet alone thou flutterest there,
Before his mouth has closed on me:”
So cried the bird, herself to free.
Reft of her son, in childless woe,
My mother's tears for ever flow:
Ill-fated, doomed with grief to strive,
What aid can she from me derive?
Pressed down by care, she cannot rise
From sorrow's flood wherein she lies.
In righteous wrath my single arm
Could, with my bow, protect from harm
Ayodhyá's town and all the earth:
But what is hero prowess worth?
Lest breaking duty's law I sin,
And lose the heaven I strive to win,
The forest life today I choose,
And kingly state and power refuse.”

Thus mourning in that lonely spot
The troubled chief bewailed his lot,
And filled with tears, his eyes ran o'er;
Then silent sat, and spake no more.
To him, when ceased his loud lament,
Like fire whose brilliant might is spent,
Or the great sea when sleeps the wave,
Thus Lakshmaṇ consolation gave:
“Chief of the brave who bear the bow,
E'en now Ayodhyá, sunk in woe,

[325] The *Mainá* or Gracula religiosa, a favourite cage-bird, easily taught to talk.

By thy departure reft of light
Is gloomy as the moonless night.
Unfit it seems that thou, O chief,
Shouldst so afflict thy soul with grief,
So with thou Sítá's heart consign
To deep despair as well as mine.
Not I, O Raghu's son, nor she
Could live one hour deprived of thee:
We were, without thine arm to save,
Like fish deserted by the wave.
Although my mother dear to meet,
Śatrughna, and the king, were sweet,
On them, or heaven, to feed mine eye
Were nothing, if thou wert not by.”

Sitting at ease, their glances fell
Upon the beds, constructed well,
And there the sons of virtue laid
Their limbs beneath the fig tree's shade.

Canto LIV. Bharadvája's Hermitage.

So there that night the heroes spent
Under the boughs that o'er them bent,
And when the sun his glory spread,
Upstarting, from the place they sped.
On to that spot they made their way,
Through the dense wood that round them lay,
Where Yamuná's[326] swift waters glide
To blend with Gangá's holy tide.

[326] The Jumna.

Charmed with the prospect ever new
The glorious heroes wandered through
Full many a spot of pleasant ground,
Rejoicing as they gazed around,
With eager eye and heart at ease,
On countless sorts of flowery trees.
And now the day was half-way sped
When thus to Lakshmaṇ Ráma said:
“There, there, dear brother, turn thine eyes;
See near Prayág[327] that smoke arise:
The banner of our Lord of Flames
The dwelling of some saint proclaims.
Near to the place our steps we bend
Where Yamuná and Gangá blend.
I hear and mark the deafening roar
When chafing floods together pour.
See, near us on the ground are left
Dry logs, by labouring woodmen cleft,
And the tall trees, that blossom near
Saint Bharadvája's home, appear.”

The bow-armed princes onward passed,
And as the sun was sinking fast
They reached the hermit's dwelling, set
Near where the rushing waters met.
The presence of the warrior scared
The deer and birds as on he fared,
And struck them with unwonted awe:
Then Bharadvája's cot they saw.
The high-souled hermit soon they found
Girt by his dear disciples round:
Calm saint, whose vows had well been wrought,
Whose fervent rites keen sight had bought.

[327] The Hindu name of Allahabad.

Duly had flames of worship blazed
When Ráma on the hermit gazed:
His suppliant hands the hero raised,
Drew nearer to the holy man
With his companions, and began,
Declaring both his name and race
And why they sought that distant place:
“Saint, Daśaratha's children we,
Ráma and Lakshmaṇ, come to thee.
This my good wife from Janak springs,
The best of fair Videha's kings;
Through lonely wilds, a faultless dame,
To this pure grove with me she came.
My younger brother follows still
Me banished by my father's will:
Sumitrá's son, bound by a vow,—
He roams the wood beside me now.
Sent by my father forth to rove,
We seek, O Saint, some holy grove,
Where lives of hermits we may lead,
And upon fruits and berries feed.”

When Bharadvája, prudent-souled,
Had heard the prince his tale unfold,
Water he bade them bring, a bull,
And honour-gifts in dishes full, [159]
And drink and food of varied taste,
Berries and roots, before him placed,
And then the great ascetic showed
A cottage for the guests' abode.
The saint these honours gladly paid
To Ráma who had thither strayed,
Then compassed sat by birds and deer
And many a hermit resting near.

The prince received the service kind,
And sat him down rejoiced in mind.
Then Bharadvája silence broke,
And thus the words of duty spoke:
“Kakutstha's royal son, that thou
Hadst sought this grove I knew ere now.
Mine ears have heard thy story, sent
Without a sin to banishment.
Behold, O Prince, this ample space
Near where the mingling floods embrace,
Holy, and beautiful, and clear:
Dwell with us, and be happy here.”

By Bharadvája thus addressed,
Ráma whose kind and tender breast
All living things would bless and save,
In gracious words his answer gave:

“My honoured lord, this tranquil spot,
Fair home of hermits, suits me not:
For all the neighbouring people here
Will seek us when they know me near:
With eager wish to look on me,
And the Videhan dame to see,
A crowd of rustics will intrude
Upon the holy solitude.
Provide, O gracious lord, I pray,
Some quiet home that lies away,
Where my Videhan spouse may dwell
Tasting the bliss deserved so well.”

The hermit heard the prayer he made:
A while in earnest thought he stayed,
And then in words like these expressed
His answer to the chief's request:
“Ten leagues away there stands a hill
Where thou mayst live, if such thy will:
A holy mount, exceeding fair;
Great saints have made their dwelling there:
There great Langúrs[328] in thousands play,
And bears amid the thickets stray;
Wide-known by Chitrakúṭa's name,
It rivals Gandhamádan's[329] fame.
Long as the man that hill who seeks
Gazes upon its sacred peaks,
To holy things his soul he gives
And pure from thought of evil lives.
There, while a hundred autumns fled,
Has many a saint with hoary head
Spent his pure life, and won the prize,
By deep devotion, in the skies:
Best home, I ween, if such retreat,
Far from the ways of men, be sweet:
Or let thy years of exile flee
Here in this hermitage with me.”

Thus Bharadvája spake, and trained
In lore of duty, entertained
The princes and the dame, and pressed
His friendly gifts on every guest.

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[328] The Langúr is a large monkey.
[329] A mountain said to lie to the east of Meru.

Thus to Prayág the hero went,
Thus saw the saint preëminent,
And varied speeches heard and said:
Then holy night o'er heaven was spread.
And Ráma took, by toil oppressed,
With Sítá and his brother, rest;
And so the night, with sweet content,
In Bharadvája's grove was spent.
But when the dawn dispelled the night,
Ráma approached the anchorite,
And thus addressed the holy sire
Whose glory shone like kindled fire:
“Well have we spent, O truthful Sage,
The night within thy hermitage:
Now let my lord his guests permit
For their new home his grove to quit.”

Then, as he saw the morning break,
In answer Bharadvája spake:
“Go forth to Chitrakúṭa's hill,
Where berries grow, and sweets distil:
Full well, I deem, that home will suit
Thee, Ráma, strong and resolute.
Go forth, and Chitrakúṭa seek,
Famed mountain of the Varied Peak.
In the wild woods that gird him round
All creatures of the chase are found:
Thou in the glades shalt see appear
Vast herds of elephants and deer.
With Sítá there shalt thou delight
To gaze upon the woody height;
There with expanding heart to look
On river, table-land, and brook,
And see the foaming torrent rave

Impetuous from the mountain cave.
Auspicious hill! where all day long
The lapwing's cry, the Koïl's song
Make all who listen gay:
Where all is fresh and fair to see,
Where elephants and deer roam free,
There, as a hermit, stay.”

Canto LV. The Passage Of Yamuná.

The princely tamers of their foes
Thus passed the night in calm repose,
Then to the hermit having bent
With reverence, on their way they went.
High favour Bharadvája showed,
And blessed them ready for the road. [160]
With such fond looks as fathers throw
On their own sons, before they go.
Then spake the saint with glory bright
To Ráma peerless in his might:
“First, lords of men, direct your feet
Where Yamuná and Gangá meet;
Then to the swift Kálindí[330] go,
Whose westward waves to Gangá flow.
When thou shalt see her lovely shore
Worn by their feet who hasten o'er,
Then, Raghu's son, a raft prepare,
And cross the Sun born river there.
Upon her farther bank a tree,

[330] Another name of the Jumna, daughter of the Sun.

Near to the landing wilt thou see.
The blessed source of varied gifts,
There her green boughs that Fig-tree lifts:
A tree where countless birds abide,
By Śyáma's name known far and wide.
Sítá, revere that holy shade:
There be thy prayers for blessing prayed.
Thence for a league your way pursue,
And a dark wood shall meet your view,
Where tall bamboos their foliage show,
The Gum-tree and the Jujube grow.
To Chitrakúṭa have I oft
Trodden that path so smooth and soft,
Where burning woods no traveller scare,
But all is pleasant, green, and fair.”

When thus the guests their road had learned,
Back to his cot the hermit turned,
And Ráma, Lakshmaṇ, Sítá paid
Their reverent thanks for courteous aid.
Thus Ráma spake to Lakshmaṇ, when
The saint had left the lords of men:
“Great store of bliss in sooth is ours
On whom his love the hermit showers.”
As each to other wisely talked,
The lion lords together walked
On to Kálindí's woody shore;
And gentle Sítá went before.
They reached that flood, whose waters flee
With rapid current to the sea;
Their minds a while to thought they gave
And counselled how to cross the wave.
At length, with logs together laid,
A mighty raft the brothers made.

Then dry bamboos across were tied,
And grass was spread from side to side.
And the great hero Lakshmaṇ brought
Cane and Rose-Apple boughs and wrought,
Trimming the branches smooth and neat,
For Sítá's use a pleasant seat.
And Ráma placed thereon his dame
Touched with a momentary shame,
Resembling in her glorious mien
All-thought-surpassing Fortune's Queen.
Then Ráma hastened to dispose,
Each in its place, the skins and bows,
And by the fair Videhan laid
The coats, the ornaments, and spade.
When Sítá thus was set on board,
And all their gear was duly stored,
The heroes each with vigorous hand,
Pushed off the raft and left the land.
When half its way the raft had made,
Thus Sítá to Kálindí prayed:
“Goddess, whose flood I traverse now,
Grant that my lord may keep his vow.
For thee shall bleed a thousand kine,
A hundred jars shall pour their wine,
When Ráma sees that town again
Where old Ikshváku's children reign.”

Thus to Kálindí's stream she sued
And prayed in suppliant attitude.
Then to the river's bank the dame,
Fervent in supplication, came.
They left the raft that brought them o'er,
And the thick wood that clothed the shore,
And to the Fig-tree Śyáma made

Their way, so cool with verdant shade.
Then Sítá viewed that best of trees,
And reverent spake in words like these:
“Hail, hail, O mighty tree! Allow
My husband to complete his vow;
Let us returning, I entreat,
Kauśalyá and Sumitrá meet.”
Then with her hands together placed
Around the tree she duly paced.
When Ráma saw his blameless spouse
A suppliant under holy boughs,
The gentle darling of his heart,
He thus to Lakshmaṇ spake apart:
“Brother, by thee our way be led;
Let Sítá close behind thee tread:
I, best of men, will grasp my bow,
And hindmost of the three will go.
What fruits soe'er her fancy take,
Or flowers half hidden in the brake,
For Janak's child forget not thou
To gather from the brake or bough.”

Thus on they fared. The tender dame
Asked Ráma, as they walked, the name
Of every shrub that blossoms bore,
Creeper, and tree unseen before:
And Lakshmaṇ fetched, at Sítá's prayer,
Boughs of each tree with clusters fair.
Then Janak's daughter joyed to see
The sand-discoloured river flee,
Where the glad cry of many a bird,
The sáras and the swan, was heard.
A league the brothers travelled through
The forest noble game they slew:

Beneath the trees their meal they dressed
And sat them down to eat and rest.
A while in that delightful shade
Where elephants unnumbered strayed,
Where peacocks screamed and monkeys played, [161]
They wandered with delight.
Then by the river's side they found
A pleasant spot of level ground,
Where all was smooth and fair around,
Their lodging for the night.

Canto LVI. Chitrakúta

Then Ráma, when the morning rose,
Called Lakshmaṇ gently from repose:
“Awake, the pleasant voices hear
Of forest birds that warble near.
Scourge of thy foes, no longer stay;
The hour is come to speed away.”

The slumbering prince unclosed his eyes
When thus his brother bade him rise,
Compelling, at the timely cry,
Fatigue, and sleep, and rest to fly.
The brothers rose and Sítá too;
Pure water from the stream they drew,
Paid morning rites, then followed still
The road to Chitrakúṭa's hill.
Then Ráma as he took the road
With Lakshmaṇ, while the morning, glowed,
To the Videhan lady cried,
Sítá the fair, the lotus-eyed:
“Look round thee, dear; each flowery tree
Touched with the fire of morning see:
The Kinśuk, now the Frosts are fled,—
How glorious with his wreaths of red!
The Bel-trees see, so loved of men,
Hanging their boughs in every glen.
O'erburthened with their fruit and flowers:
A plenteous store of food is ours.
See, Lakshmaṇ, in the leafy trees,
Where'er they make their home.
Down hangs, the work of labouring bees
The ponderous honeycomb.
In the fair wood before us spread
The startled wild-cock cries:
Hark, where the flowers are soft to tread,
The peacock's voice replies.
Where elephants are roaming free,
And sweet birds' songs are loud,
The glorious Chitrakúṭa see:
His peaks are in the cloud.
On fair smooth ground he stands displayed,
Begirt by many a tree:

O brother, in that holy shade
How happy shall we be!”[331]
Then Ráma, Lakshmaṇ, Sítá, each
Spoke raising suppliant hands this speech
To him, in woodland dwelling met,
Válmíki, ancient anchoret:
“O Saint, this mountain takes the mind,
With creepers, trees of every kind,
With fruit and roots abounding thus,
A pleasant life it offers us:
Here for a while we fain would stay,
And pass a season blithe and gay.”

Then the great saint, in duty trained,
With honour gladly entertained:
He gave his guests a welcome fair,
And bade them sit and rest them there,
Ráma of mighty arm and chest
His faithful Lakshmaṇ then addressed:
“Brother, bring hither from the wood
Selected timber strong and good,
And build therewith a little cot;
My heart rejoices in the spot
That lies beneath the mountain's side,
Remote, with water well supplied.”

[331] “We have often looked on that green hill: it is the holiest spot of that sect of the Hindu faith who devote themselves to this incarnation of Vishṇu. The whole neighbourhood is Ráma's country. Every headland has some legend, every cavern is connected with his name; some of the wild fruits are still called *Sítáphal*, being the reputed food of the exile. Thousands and thousands annually visit the spot, and round the hill is a raised foot-path, on which the devotee, with naked feet, treads full of pious awe.” *Calcutta Review*, Vol. XXIII.

Sumitrá's son his words obeyed,
Brought many a tree, and deftly made,
With branches in the forest cut,
As Ráma bade, a leafy hut.
Then Ráma, when the cottage stood
Fair, firmly built, and walled with wood,
To Lakshmaṇ spake, whose eager mind
To do his brother's will inclined:
“Now, Lakshmaṇ as our cot is made,
Must sacrifice be duly paid
By us, for lengthened life who hope,
With venison of the antelope.
Away, O bright-eyed Lakshmaṇ, speed:
Struck by thy bow a deer must bleed:
As Scripture bids, we must not slight
The duty that commands the rite.”

Lakshmaṇ, the chief whose arrows laid
His foemen low, his word obeyed;
And Ráma thus again addressed
The swift performer of his hest:
“Prepare the venison thou hast shot,
To sacrifice for this our cot.
Haste, brother dear, for this the hour,
And this the day of certain power.”
Then glorious Lakshmaṇ took the buck
His arrow in the wood had struck;
Bearing his mighty load he came,
[162] And laid it in the kindled flame.
Soon as he saw the meat was done,
And that the juices ceased to run
From the broiled carcass, Lakshmaṇ then
Spoke thus to Ráma best of men:
“The carcass of the buck, entire,

Is ready dressed upon the fire.
Now be the sacred rites begun
To please the God, thou godlike one.”

Ráma the good, in ritual trained,
Pure from the bath, with thoughts restrained,
Hasted those verses to repeat
Which make the sacrifice complete.
The hosts celestial came in view,
And Ráma to the cot withdrew,
While a sweet sense of rapture stole
Through the unequalled hero's soul.
He paid the Viśvedevas[332] due.
And Rudra's right, and Vishṇu's too,
Nor wonted blessings, to protect
Their new-built home, did he neglect.
With voice repressed he breathed the prayer,
Bathed duly in the river fair,
And gave good offerings that remove
The stain of sin, as texts approve.
And many an altar there he made,
And shrines, to suit the holy shade,
All decked with woodland chaplets sweet,
And fruit and roots and roasted meat,
With muttered prayer, as texts require,
Water, and grass and wood and fire.
So Ráma, Lakshmaṇ, Sítá paid
Their offerings to each God and shade,
And entered then their pleasant cot
That bore fair signs of happy lot.
They entered, the illustrious three,

[332] Deities of a particular class in which five or ten are enumerated. They are worshipped particularly at the funeral obsequies in honour of deceased progenitors.

The well-set cottage, fair to see,
Roofed with the leaves of many a tree,
  And fenced from wind and rain:
So, at their Father Brahmá's call,
The Gods of heaven, assembling all,
To their own glorious council hall
  Advance in shining train.
So, resting on that lovely hill,
Near the fair lily-covered rill,
  The happy prince forgot,
Surrounded by the birds and deer,
The woe, the longing, and the fear
  That gloom the exile's lot.

Canto LVII. Sumantra's Return.

When Ráma reached the southern bank,
King Guha's heart with sorrow sank:
He with Sumantra talked, and spent
With his deep sorrow, homeward went.
Sumantra, as the king decreed,
Yoked to the car each noble steed,
And to Ayodhyá's city sped
With his sad heart disquieted.
On lake and brook and scented grove
His glances fell, as on he drove:
City and village came in view
As o'er the road his coursers flew.
On the third day the charioteer,
When now the hour of night was near,
Came to Ayodhyá's gate, and found

The city all in sorrow drowned.
To him, in spirit quite cast down,
Forsaken seemed the silent town,
And by the rush of grief oppressed
He pondered in his mournful breast:
“Is all Ayodhyá burnt with grief,
Steed, elephant, and man, and chief?
Does her loved Ráma's exile so
Afflict her with the fires of woe?”
Thus as he mused, his steeds flew fast,
And swiftly through the gate he passed.
On drove the charioteer, and then
In hundreds, yea in thousands, men
Ran to the car from every side,
And, “Ráma, where is Ráma?” cried.
Sumantra said: “My chariot bore
The duteous prince to Gangá's shore;
I left him there at his behest,
And homeward to Ayodhyá pressed.”
Soon as the anxious people knew
That he was o'er the flood they drew
Deep sighs, and crying, Ráma! all
Wailed, and big tears began to fall.
He heard the mournful words prolonged,
As here and there the people thronged:
“Woe, woe for us, forlorn, undone,
No more to look on Raghu's son!
His like again we ne'er shall see,
Of heart so true, of hand so free,
In gifts, in gatherings for debate,
When marriage pomps we celebrate,
What should we do? What earthly thing
Can rest, or hope, or pleasure bring?”

Thus the sad town, which Ráma kept
As a kind father, wailed and wept.
Each mansion, as the car went by,
Sent forth a loud and bitter cry,
As to the window every dame,
Mourning for banished Ráma, came.
As his sad eyes with tears o'erflowed,
He sped along the royal road
To Daśaratha's high abode.
There leaping down his car he stayed;
Within the gates his way he made;
Through seven broad courts he onward hied
Where people thronged on every side.
From each high terrace, wild with woe,
[163] The royal ladies flocked below:
He heard them talk in gentle tone,
As each for Ráma made her moan:
“What will the charioteer reply
To Queen Kauśalyá's eager cry?
With Ráma from the gates he went;
Homeward alone, his steps are bent.
Hard is a life with woe distressed,
But difficult to win is rest,
If, when her son is banished, still
She lives beneath her load of ill.”

Such was the speech Sumantra heard
From them whom grief unfeigned had stirred.
As fires of anguish burnt him through,
Swift to the monarch's hall he drew,
Past the eighth court; there met his sight,
The sovereign in his palace bright,
Still weeping for his son, forlorn,
Pale, faint, and all with sorrow worn.

As there he sat, Sumantra bent
And did obeisance reverent,
And to the king repeated o'er
The message he from Ráma bore.
The monarch heard, and well-nigh brake
His heart, but yet no word he spake:
Fainting to earth he fell, and dumb,
By grief for Ráma overcome.
Rang through the hall a startling cry,
And women's arms were tossed on high,
When, with his senses all astray,
Upon the ground the monarch lay.
Kauśalyá, with Sumitrá's aid,
Raised from the ground her lord dismayed:
“Sire, of high fate,” she cried, “O, why
Dost thou no single word reply
To Ráma's messenger who brings
News of his painful wanderings?
The great injustice done, art thou
Shame-stricken for thy conduct now?
Rise up, and do thy part: bestow
Comfort and help in this our woe.
Speak freely, King; dismiss thy fear,
For Queen Kaikeyí stands not near,
Afraid of whom thou wouldst not seek
Tidings of Ráma: freely speak.”

When the sad queen had ended so,
She sank, insatiate in her woe,
And prostrate lay upon the ground,
While her faint voice by sobs was drowned.
When all the ladies in despair
Saw Queen Kauśalyá wailing there,
And the poor king oppressed with pain,

They flocked around and wept again.

Canto LVIII. Ráma's Message.

The king a while had senseless lain,
When care brought memory back again.
Then straight he called, the news to hear
Of Ráma, for the charioteer,
With reverent hand to hand applied
He waited by the old man's side,
Whose mind with anguish was distraught
Like a great elephant newly caught.
The king with bitter pain distressed
The faithful charioteer addressed,
Who, sad of mien, with flooded eye,
And dust upon his limbs, stood by:
“Where will be Ráma's dwelling now
At some tree's foot, beneath the bough;
Ah, what will be the exile's food,
Bred up with kind solicitude?
Can he, long lapped in pleasant rest,
Unmeet for pain, by pain oppressed,
Son of earth's king, his sad night spend
Earth-couched, as one that has no friend?
Behind him, when abroad he sped,
Cars, elephant, and foot were led:
Then how shall Ráma dwell afar
In the wild woods where no men are?
How, tell me, did the princes there,
With Sítá good and soft and fair,
Alighting from the chariot, tread

The forest wilds around them spread?
A happy lot is thine, I ween,
Whose eyes my two dear sons have seen
Seeking on foot the forest shade,
Like the bright Twins to view displayed,
The heavenly Aśvins, when they seek
The woods that hang 'neath Mandar's peak.
What words, Sumantra, quickly tell,
From Ráma, Lakshmaṇ, Sítá fell?
How in the wood did Ráma eat?
What was his bed, and what his seat?
Full answer to my questions give,
For I on thy replies shall live,
As with the saints Yayáti held
Sweet converse, from the skies expelled.”

Urged by the lord of men to speak,
Whose sobbing voice came faint and weak,
Thus he, while tears his utterance broke,
In answer to the monarch spoke:
“Hear then the words that Ráma said,
Resolved in duty's path to tread.
Joining his hands, his head he bent,
And gave this message, reverent:
“Sumantra, to my father go,
Whose lofty mind all people know:
Bow down before him, as is meet,
And in my stead salute his feet.
Then to the queen my mother bend,
And give the greeting that I send:
Ne'er may her steps from duty err,
And may it still be well with her.
And add this word: “O Queen, pursue
Thy vows with faithful heart and true;

And ever at due season turn
Where holy fires of worship burn.
[164] And, lady, on our lord bestow
Such honour as to Gods we owe.
Be kind to every queen: let pride
And thought of self be cast aside.
In the king's fond opinion raise
Kaikeyí, by respect and praise.
Let the young Bharat ever be
Loved, honoured as the king by thee:
Thy king-ward duty ne'er forget:
High over all are monarchs set.”

And Bharat, too, for me address:
Pray that all health his life may bless.
Let every royal lady share,
As justice bids, his love and care.
Say to the strong-armed chief who brings
Joy to Iksváku's line of kings:
“As ruling prince thy care be shown
Of him, our sire, who holds the throne.
Stricken in years he feels their weight;
But leave him in his royal state.
As regent heir content thee still,
Submissive to thy father's will.’ ”
Ráma again his charge renewed,
As the hot flood his cheek bedewed:
“Hold as thine own my mother dear
Who drops for me the longing tear.”
Then Lakshmaṇ, with his soul on fire,
Spake breathing fast these words of ire:
“Say, for what sin, for what offence
Was royal Ráma banished thence?
He is the cause, the king: poor slave

To the light charge Kaikeyí gave.
Let right or wrong the motive be,
The author of our woe is he.
Whether the exile were decreed
Through foolish faith or guilty greed,
For promises or empire, still
The king has wrought a grievous ill.
Grant that the Lord of all saw fit
To prompt the deed and sanction it,
In Ráma's life no cause I see
For which the king should bid him flee.
His blinded eyes refused to scan
The guilt and folly of the plan,
And from the weakness of the king
Here and hereafter woe shall spring.
No more my sire: the ties that used
To bind me to the king are loosed.
My brother Ráma, Raghu's son,
To me is lord, friend, sire in one.
The love of men how can he win,
Deserting, by the cruel sin,
Their joy, whose heart is swift to feel
A pleasure in the people's weal?
Shall he whose mandate could expel
The virtuous Ráma, loved so well,
To whom his subjects' fond hearts cling—
Shall he in spite of them be king?”

But Janak's child, my lord, stood by,
And oft the votaress heaved a sigh.
She seemed with dull and wandering sense,
Beneath a spirit's influence.
The noble princess, pained with woe
Which till that hour she ne'er could know,

Tears in her heavy trouble shed,
But not a word to me she said.
She raised her face which grief had dried
And tenderly her husband eyed,
Gazed on him as he turned to go
While tear chased tear in rapid flow.”

Canto LIX. Dasaratha's Lament.

As thus Sumantra, best of peers,
Told his sad tale with many tears,
The monarch cried, “I pray thee, tell
At length again what there befell.”
Sumantra, at the king's behest,
Striving with sobs he scarce repressed,
His trembling voice at last controlled,
And thus his further tidings told:
“Their locks in votive coils they wound,
Their coats of bark upon them bound,
To Gangá's farther shore they went,
Thence to Prayág their steps were bent.
I saw that Lakshmaṇ walked ahead
To guard the path the two should tread.
So far I saw, no more could learn,
Forced by the hero to return.
Retracing slow my homeward course,
Scarce could I move each stubborn horse:
Shedding hot tears of grief he stood

When Ráma turned him to the wood.[333]
As the two princes parted thence
I raised my hands in reverence,
Mounted my ready car, and bore
The grief that stung me to the core.
With Guha all that day I stayed,
Still by the earnest hope delayed
That Ráma, ere the time should end,
Some message from the wood might send.
Thy realms, great Monarch, mourn the blow,
And sympathize with Ráma's woe. [165]
Each withering tree hangs low his head,
And shoot, and bud, and flower are dead.
Dried are the floods that wont to fill
The lake, the river, and the rill.
Drear is each grove and garden now,
Dry every blossom on the bough.
Each beast is still, no serpents crawl:
A lethargy of woe on all.
The very wood is silent: crushed
With grief for Ráma, all is hushed.
Fair blossoms from the water born,
Gay garlands that the earth adorn,
And every fruit that gleams like gold,
Have lost the scent that charmed of old.
Empty is every grove I see,

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[333] "So in Homer the horses of Achilles lamented with many bitter tears the death of Patroclus slain by Hector:"

"Ἵπποι δ' Αἰακίδαο, μάχης ἀπάνευθεν ἐότες,
Κλᾶιον, ἐπειδὴ πρῶτα πυθέσθην ἡνιόχοιο
Ἐν κονίνσι πεσόντος ὑφ' Ἕκτορος ἀνδροφόνοιο"

ILIAD.{FNS XVII. 426.

"Ancient poesy frequently associated nature with the joys and sorrows of man." GORRESIO.{FNS

Or birds sit pensive on the tree.
Where'er I look, its beauty o'er,
The pleasance charms not as before.
I drove through fair Ayodhyá's street:
None flew with joy the car to meet.
They saw that Ráma was not there,
And turned them sighing in despair.
The people in the royal way
Wept tears of bitter grief, when they
Beheld me coming, from afar,
No Ráma with me in the car.
From palace roof and turret high
Each woman bent her eager eye;
She looked for Ráma, but in vain;
Gazed on the car and shrieked for pain.
Their long clear eyes with sorrow drowned
They, when this common grief was found,
Looked each on other, friend and foe,
In sympathy of levelling woe:
No shade of difference between
Foe, friend, or neutral, there was seen.
Without a joy, her bosom rent
With grief for Ráma's banishment,
Ayodhyá like the queen appears
Who mourns her son with many tears.”

He ended: and the king, distressed.
With sobbing voice that lord addressed:
“Ah me, by false Kaikeyí led,
Of evil race, to evil bred,
I took no counsel of the sage,
Nor sought advice from skill and age,
I asked no lord his aid to lend,
I called no citizen or friend.
Rash was my deed, bereft of sense
Slave to a woman's influence.
Surely, my lord, a woe so great
Falls on us by the will of Fate;
It lays the house of Raghu low,
For Destiny will have it so.
I pray thee, if I e'er have done
An act to please thee, yea, but one,
Fly, fly, and Ráma homeward lead:
My life, departing, counsels speed.
Fly, ere the power to bid I lack,
Fly to the wood: bring Ráma back.
I cannot live for even one
Short hour bereaved of my son.
But ah, the prince, whose arms are strong,
Has journeyed far: the way is long:
Me, me upon the chariot place,
And let me look on Ráma's face.
Ah me, my son, mine eldest-born,
Where roams he in the wood forlorn,
The wielder of the mighty bow,
Whose shoulders like the lion's show?
O, ere the light of life be dim,
Take me to Sítá and to him.
O Ráma, Lakshmaṇ, and O thou
Dear Sítá, constant to thy vow,

Beloved ones, you cannot know
That I am dying of my woe.”

The king to bitter grief a prey,
That drove each wandering sense away,
Sunk in affliction's sea, too wide
To traverse, in his anguish cried:
“Hard, hard to pass, my Queen, this sea
Of sorrow raging over me:
No Ráma near to soothe mine eye,
Plunged in its lowest deeps I lie.
Sorrow for Ráma swells the tide,
And Sítá's absence makes it wide:
My tears its foamy flood distain,
Made billowy by my sighs of pain:
My cries its roar, the arms I throw
About me are the fish below,
Kaikeyí is the fire that feeds
Beneath: my hair the tangled weeds:
Its source the tears for Ráma shed:
The hump-back's words its monsters dread:
The boon I gave the wretch its shore,
Till Ráma's banishment be o'er.[334]
Ah me, that I should long to set
My eager eyes to-day
On Raghu's son, and he be yet
With Lakshmaṇ far away!”
Thus he of lofty glory wailed,
And sank upon the bed.
Beneath the woe his spirit failed,
And all his senses fled.

[334] The lines containing this heap of forced metaphors are marked as spurious by Schlegel.

Canto LX. Kausalyá Consoled.

As Queen Kauśalyá, trembling much,
As blighted by a goblin's touch,
Still lying prostrate, half awoke
To consciousness, 'twas thus she spoke:
“Bear me away, Sumantra, far,
Where Ráma, Sítá, Lakshmaṇ are.
Bereft of them I have no power
To linger on a single hour. [166]
Again, I pray, thy steps retrace,
And me in Daṇḍak forest place,
For after them I needs must go,
Or sink to Yama's realms below.”

His utterance choked by tears that rolled
Down from their fountains uncontrolled,
With suppliant hands the charioteer
Thus spake, the lady's heart to cheer:
“Dismiss thy grief, despair, and dread
That fills thy soul, of sorrow bred,
For pain and anguish thrown aside,
Will Ráma in the wood abide.
And Lakshmaṇ, with unfailing care
Will guard the feet of Ráma there,
Earning, with governed sense, the prize
That waits on duty in the skies.
And Sítá in the wild as well
As in her own dear home will dwell;
To Ráma all her heart she gives,
And free from doubt and terror lives.
No faintest sign of care or woe
The features of the lady show:
Methinks Videha's pride was made

For exile in the forest shade.
E'en as of old she used to rove
Delighted in the city's grove,
Thus, even thus she joys to tread
The woodlands uninhabited.
Like a young child, her face as fair
As the young moon, she wanders there.
What though in lonely woods she stray
Still Ráma is her joy and stay:
All his the heart no sorrow bends,
Her very life on him depends.
For, if her lord she might not see,
Ayodhyá like the wood would be.
She bids him, as she roams, declare
The names of towns and hamlets there,
Marks various trees that meet her eye,
And many a brook that hurries by,
And Janak's daughter seems to roam
One little league away from home
When Ráma or his brother speaks
And gives the answer that she seeks.
This, Lady, I remember well,
Nor angry words have I to tell:
Reproaches at Kaikeyí shot,
Such, Queen, my mind remembers not.”
The speech when Sítá's wrath was high,
Sumantra passed in silence by,
That so his pleasant words might cheer
With sweet report Kauśalyá's ear.
“Her moonlike beauty suffers not
Though winds be rude and suns be hot:
The way, the danger, and the toil
Her gentle lustre may not soil.
Like the red lily's leafy crown

Or as the fair full moon looks down,
So the Videhan lady's face
Still shines with undiminished grace.
What if the borrowed colours throw
O'er her fine feet no rosy glow,
Still with their natural tints they spread
A lotus glory where they tread.
In sportive grace she walks the ground
And sweet her chiming anklets sound.
No jewels clasp the faultless limb:
She leaves them all for love of him.
If in the woods her gentle eye
A lion sees, or tiger nigh,
Or elephant, she fears no ill
For Ráma's arm supports her still.
No longer be their fate deplored,
Nor thine, nor that of Kośal's lord,
For conduct such as theirs shall buy
Wide glory that can never die.
For casting grief and care away,
Delighting in the forest, they
With joyful spirits, blithe and gay,
Set forward on the ancient way
  Where mighty saints have led:
Their highest aim, their dearest care
To keep their father's honour fair,
Observing still the oath he sware,
  They roam, on wild fruit fed.”
Thus with persuasive art he tried
To turn her from her grief aside,
  By soothing fancies won.
But still she gave her sorrow vent:
“Ah Ráma,” was her shrill lament,
  “My love, my son, my son!”

Canto LXI. Kausalyá's Lament.

When, best of all who give delight,
Her Ráma wandered far from sight,
Kauśalyá weeping, sore distressed,
The king her husband thus addressed:
“Thy name, O Monarch, far and wide
Through the three worlds is glorified:
Yet Ráma's is the pitying mind,
His speed is true, his heart is kind.
How will thy sons, good lord, sustain
With Sítá, all their care and pain?
How in the wild endure distress,
Nursed in the lap of tenderness?
How will the dear Videhan bear
The heat and cold when wandering there
Bred in the bliss of princely state,
So young and fair and delicate?
The large-eyed lady, wont to eat
The best of finely seasoned meat—
How will she now her life sustain
With woodland fare of self-sown grain?
Will she, with joys encompassed long,
Who loved the music and the song,
In the wild wood endure to hear
The ravening lion's voice of fear?
[167] Where sleeps my strong-armed hero, where,
Like Lord Mahendra's standard, fair?
Where is, by Lakshmaṇ's side, his bed,
His club-like arm beneath his head?
When shall I see his flower-like eyes,
And face that with the lotus vies,
Feel his sweet lily breath, and view
His glorious hair and lotus hue?

The heart within my breast, I feel,
Is adamant or hardest steel,
Or, in a thousand fragments split,
The loss of him had shattered it,
When those I love, who should be blest,
Are wandering in the wood distressed,
Condemned their wretched lives to lead
In exile, by thy ruthless deed.
If, when the fourteen years are past,
Ráma reseeks his home at last,
I think not Bharat will consent
To yield the wealth and government.
At funeral feasts some mourners deal
To kith and kin the solemn meal,
And having duly fed them all
Some Bráhmans to the banquet call.
The best of Bráhmans, good and wise,
The tardy summoning despise,
And, equal to the Gods, disdain
Cups, e'en of Amrit, thus to drain.
Nay e'en when Bráhmans first have fed,
They loathe the meal for others spread,
And from the leavings turn with scorn,
As bulls avoid a fractured horn.
So Ráma, sovereign lord of men,
Will spurn the sullied kingship then:
He born the eldest and the best,
His younger's leavings will detest,
Turning from tasted food away,
As tigers scorn another's prey.
The sacred post is used not twice,
Nor elements, in sacrifice.
But once the sacred grass is spread,
But once with oil the flame is fed:

So Ráma's pride will ne'er receive
The royal power which others leave,
Like wine when tasteless dregs are left,
Or rites of Soma juice bereft.
Be sure the pride of Raghu's race
Will never stoop to such disgrace:
The lordly lion will not bear
That man should beard him in his lair.
Were all the worlds against him ranged
His dauntless soul were still unchanged:
He, dutiful, in duty strong,
Would purge the impious world from wrong.
Could not the hero, brave and bold,
The archer, with his shafts of gold,
Burn up the very seas, as doom
Will in the end all life consume?
Of lion's might, eyed like a bull,
A prince so brave and beautiful,
Thou hast with wicked hate pursued,
Like sea-born tribes who eat their brood.
If thou, O Monarch, hadst but known
The duty all the Twice-born own,
If the good laws had touched thy mind,
Which sages in the Scriptures find,
Thou ne'er hadst driven forth to pine
This brave, this duteous son of thine.
First on her lord the wife depends,
Next on her son and last on friends:
These three supports in life has she,
And not a fourth for her may be.
Thy heart, O King, I have not won;
In wild woods roams my banished son;
Far are my friends: ah, hapless me,
Quite ruined and destroyed by thee.”

Canto LXII. Dasaratha Consoled.

The queen's stern speech the monarch heard,
As rage and grief her bosom stirred,
And by his anguish sore oppressed
Reflected in his secret breast.
Fainting and sad, with woe distraught,
He wandered in a maze of thought;
At length the queller of the foe
Grew conscious, rallying from his woe.
When consciousness returned anew
Long burning sighs the monarch drew,
Again immersed in thought he eyed
Kauśalyá standing by his side.
Back to his pondering soul was brought
The direful deed his hand had wrought,
When, guiltless of the wrong intent,
His arrow at a sound was sent.
Distracted by his memory's sting,
And mourning for his son, the king
To two consuming griefs a prey,
A miserable victim lay.
The double woe devoured him fast,
As on the ground his eyes he cast,
Joined suppliant hands, her heart to touch,
And spake in the answer, trembling much:
“Kauśalyá, for thy grace I sue,
Joining these hands as suppliants do.
Thou e'en to foes hast ever been
A gentle, good, and loving queen.
Her lord, with noble virtues graced,
Her lord, by lack of all debased,
Is still a God in woman's eyes,
If duty's law she hold and prize.

Thou, who the right hast aye pursued,
Life's changes and its chances viewed,
Shouldst never launch, though sorrow-stirred,
At me distressed, one bitter word.”

She listened, as with sorrow faint
He murmured forth his sad complaint:
Her brimming eyes with tears ran o'er,
[168] As spouts the new fallen water pour;
His suppliant hands, with fear dismayed
She gently clasped in hers, and laid,
Like a fair lotus, on her head,
And faltering in her trouble said:
“Forgive me; at thy feet I lie,
With low bent head to thee I cry.
By thee besought, thy guilty dame
Pardon from thee can scarcely claim.
She merits not the name of wife
Who cherishes perpetual strife
With her own husband good and wise,
Her lord both here and in the skies.
I know the claims of duty well,
I know thy lips the truth must tell.
All the wild words I rashly spoke,
Forth from my heart, through anguish, broke;
For sorrow bends the stoutest soul,
And cancels Scripture's high control.
Yea, sorrow's might all else o'erthrows
The strongest and the worst of foes.
'Tis thus with all: we keenly feel,
Yet bear the blows our foemen deal,
But when a slender woe assails
The manliest spirit bends and quails.
The fifth long night has now begun

Since the wild woods have lodged my son:
To me whose joy is drowned in tears,
Each day a dreary year appears.
While all my thoughts on him are set
Grief at my heart swells wilder yet:
With doubled might thus Ocean raves
When rushing floods increase his waves.”

As from Kauśalyá reasoning well
The gentle words of wisdom fell,
The sun went down with dying flame,
And darkness o'er the landscape came.
His lady's soothing words in part
Relieved the monarch's aching heart,
Who, wearied out by all his woes,
Yielded to sleep and took repose.

Canto LXIII. The Hermit's Son.

But soon by rankling grief oppressed
The king awoke from troubled rest,
And his sad heart was tried again
With anxious thought where all was pain.
Ráma and Lakshmaṇ's mournful fate
On Daśaratha, good and great
As Indra, pressed with crushing weight,
As when the demon's might assails
The Sun-God, and his glory pales.
Ere yet the sixth long night was spent,
Since Ráma to the woods was sent,
The king at midnight sadly thought

Of the old crime his hand had wrought,
And thus to Queen Kauśalyá cried
Who still for Ráma moaned and sighed:
“If thou art waking, give, I pray,
Attention to the words I say.
Whate'er the conduct men pursue,
Be good or ill the acts they do,
Be sure, dear Queen, they find the meed
Of wicked or of virtuous deed.
A heedless child we call the man
Whose feeble judgment fails to scan
The weight of what his hands may do,
Its lightness, fault, and merit too.
One lays the Mango garden low,
And bids the gay Paláśas grow:
Longing for fruit their bloom he sees,
But grieves when fruit should bend the trees.
Cut by my hand, my fruit-trees fell,
Paláśa trees I watered well.
My hopes this foolish heart deceive,
And for my banished son I grieve.
Kauśalyá, in my youthful prime
Armed with my bow I wrought the crime,
Proud of my skill, my name renowned,
An archer prince who shoots by sound.
The deed this hand unwitting wrought
This misery on my soul has brought,
As children seize the deadly cup
And blindly drink the poison up.
As the unreasoning man may be
Charmed with the gay Paláśa tree,
I unaware have reaped the fruit
Of joying at a sound to shoot.
As regent prince I shared the throne,

Thou wast a maid to me unknown,
The early Rain-time duly came,
And strengthened love's delicious flame.
The sun had drained the earth that lay
All glowing 'neath the summer day,
And to the gloomy clime had fled
Where dwell the spirits of the dead.[335]
The fervent heat that moment ceased,
The darkening clouds each hour increased
And frogs and deer and peacocks all
Rejoiced to see the torrents fall.
Their bright wings heavy from the shower,
The birds, new-bathed, had scarce the power
To reach the branches of the trees
Whose high tops swayed beneath the breeze.
The fallen rain, and falling still,
Hung like a sheet on every hill,
Till, with glad deer, each flooded steep
Showed glorious as the mighty deep.
The torrents down its wooded side
Poured, some unstained, while others dyed [169]
Gold, ashy, silver, ochre, bore
The tints of every mountain ore.
In that sweet time, when all are pleased,
My arrows and my bow I seized;
Keen for the chase, in field or grove,
Down Sarjú's bank my car I drove.
I longed with all my lawless will
Some elephant by night to kill,
Some buffalo that came to drink,
Or tiger, at the river's brink.
When all around was dark and still,

[335] The southern region is the abode of Yama the Indian Pluto, and of departed spirits.

I heard a pitcher slowly fill,
And thought, obscured in deepest shade,
An elephant the sound had made.
I drew a shaft that glittered bright,
Fell as a serpent's venomed bite;
I longed to lay the monster dead,
And to the mark my arrow sped.
Then in the calm of morning, clear
A hermit's wailing smote my ear:
“Ah me, ah me,” he cried, and sank,
Pierced by my arrow, on the bank.
E'en as the weapon smote his side,
I heard a human voice that cried:
“Why lights this shaft on one like me,
A poor and harmless devotee?
I came by night to fill my jar
From this lone stream where no men are.
Ah, who this deadly shaft has shot?
Whom have I wronged, and knew it not?
Why should a boy so harmless feel
The vengeance of the winged steel?
Or who should slay the guiltless son
Of hermit sire who injures none,
Who dwells retired in woods, and there
Supports his life on woodland fare?
Ah me, ah me, why am I slain,
What booty will the murderer gain?
In hermit coils I bind my hair,
Coats made of skin and bark I wear.
Ah, who the cruel deed can praise
Whose idle toil no fruit repays,
As impious as the wretch's crime
Who dares his master's bed to climb?
Nor does my parting spirit grieve

But for the life which thus I leave:
Alas, my mother and my sire,—
I mourn for them when I expire.
Ah me, that aged, helpless pair,
Long cherished by my watchful care,
How will it be with them this day
When to the Five[336] I pass away?
Pierced by the self-same dart we die,
Mine aged mother, sire, and I.
Whose mighty hand, whose lawless mind
Has all the three to death consigned?”

When I, by love of duty stirred,
That touching lamentation heard,
Pierced to the heart by sudden woe,
I threw to earth my shafts and bow.
My heart was full of grief and dread
As swiftly to the place I sped,
Where, by my arrow wounded sore,
A hermit lay on Sarjú's shore.
His matted hair was all unbound,
His pitcher empty on the ground,
And by the fatal arrow pained,
He lay with dust and gore distained.
I stood confounded and amazed:
His dying eyes to mine he raised,
And spoke this speech in accents stern,
As though his light my soul would burn:
“How have I wronged thee, King, that I
Struck by thy mortal arrow die?
The wood my home, this jar I brought,
And water for my parents sought.
This one keen shaft that strikes me through

[336] The five elements of which the body consists, and to which it returns.

Slays sire and aged mother too.
Feeble and blind, in helpless pain,
They wait for me and thirst in vain.
They with parched lips their pangs must bear,
And hope will end in blank despair.
Ah me, there seems no fruit in store
For holy zeal or Scripture lore,
Or else ere now my sire would know
That his dear son is lying low.
Yet, if my mournful fate he knew,
What could his arm so feeble do?
The tree, firm-rooted, ne'er may be
The guardian of a stricken tree.
Haste to my father, and relate
While time allows, my sudden fate,
Lest he consume thee as the fire
Burns up the forest, in his ire.
This little path, O King, pursue:
My father's cot thou soon wilt view.
There sue for pardon to the sage,
Lest he should curse thee in his rage.
First from the wound extract the dart
That kills me with its deadly smart,
E'en as the flushed impetuous tide
Eats through the river's yielding side.”

I feared to draw the arrow out,
And pondered thus in painful doubt:
“Now tortured by the shaft he lies,
But if I draw it forth he dies.”
Helpless I stood, faint, sorely grieved:
The hermit's son my thought perceived;
As one o'ercome by direst pain
He scarce had strength to speak again.

With writhing limb and struggling breath,
Nearer and ever nearer death
“My senses undisturbed remain,
And fortitude has conquered pain:
Now from one tear thy soul be freed.
Thy hand has made a Bráhman bleed.
Let not this pang thy bosom wring:
No twice-born youth am I, O King, [170]
For of a Vaiśya sire I came,
Who wedded with a Śúdra dame.”

These words the boy could scarcely say,
As tortured by the shaft he lay,
Twisting his helpless body round,
Then trembling senseless on the ground.
Then from his bleeding side I drew
The rankling shaft that pierced him through.
With death's last fear my face he eyed,
And, rich in store of penance, died.”

Canto LXIV. Dasaratha's Death.

The son of Raghu to his queen
Thus far described the unequalled scene,
And, as the hermit's death he rued,
The mournful story thus renewed:
“The deed my heedless hand had wrought
Perplexed me with remorseful thought,
And all alone I pondered still
How kindly deed might salve the ill.
The pitcher from the ground I took,

And filled it from that fairest brook,
Then, by the path the hermit showed,
I reached his sainted sire's abode.
I came, I saw: the aged pair,
Feeble and blind, were sitting there,
Like birds with clipped wings, side by side,
With none their helpless steps to guide.
Their idle hours the twain beguiled
With talk of their returning child,
And still the cheering hope enjoyed,
The hope, alas, by me destroyed.
Then spoke the sage, as drawing near
The sound of footsteps reached his ear:
“Dear son, the water quickly bring;
Why hast thou made this tarrying?
Thy mother thirsts, and thou hast played,
And bathing in the brook delayed.
She weeps because thou camest not;
Haste, O my son, within the cot.
If she or I have ever done
A thing to pain thee, dearest son,
Dismiss the memory from thy mind:
A hermit thou, be good and kind.
On thee our lives, our all, depend:
Thou art thy friendless parents' friend.
The eyeless couple's eye art thou:
Then why so cold and silent now?”

With sobbing voice and bosom wrung
I scarce could move my faltering tongue,
And with my spirit filled with dread
I looked upon the sage, and said,
While mind, and sense, and nerve I strung
To fortify my trembling tongue,

And let the aged hermit know
His son's sad fate, my fear and woe:
“High-minded Saint, not I thy child,
A warrior, Daśaratha styled.
I bear a grievous sorrow's weight
Born of a deed which good men hate.
My lord, I came to Sarjú's shore,
And in my hand my bow I bore
For elephant or beast of chase
That seeks by night his drinking place.
There from the stream a sound I heard
As if a jar the water stirred.
An elephant, I thought, was nigh:
I aimed, and let an arrow fly.
Swift to the place I made my way,
And there a wounded hermit lay
Gasping for breath: the deadly dart
Stood quivering in his youthful heart.
I hastened near with pain oppressed;
He faltered out his last behest.
And quickly, as he bade me do,
From his pierced side the shaft I drew.
I drew the arrow from the rent,
And up to heaven the hermit went,
Lamenting, as from earth he passed,
His aged parents to the last.
Thus, unaware, the deed was done:
My hand, unwitting, killed thy son.
For what remains, O, let me win
Thy pardon for my heedless sin.”

As the sad tale of sin I told
The hermit's grief was uncontrolled.
With flooded eyes, and sorrow-faint,

Thus spake the venerable saint:
I stood with hand to hand applied,
And listened as he spoke and sighed:
“If thou, O King, hadst left unsaid
By thine own tongue this tale of dread,
Thy head for hideous guilt accursed
Had in a thousand pieces burst.
A hermit's blood by warrior spilt,
In such a case, with purposed guilt,
Down from his high estate would bring
Even the thunder's mighty King.
And he a dart who conscious sends
Against the devotee who spends
His pure life by the law of Heaven—
That sinner's head will split in seven.
Thou livest, for thy heedless hand
Has wrought a deed thou hast not planned,
Else thou and all of Raghu's line
Had perished by this act of thine.
Now guide us,” thus the hermit said,
“Forth to the spot where he lies dead.
Guide us, this day, O Monarch, we
For the last time our son would see:
The hermit dress of skin he wore
Rent from his limbs distained with gore;
His senseless body lying slain,
His soul in Yama's dark domain.”

Alone the mourning pair I led,
Their souls with woe disquieted,
[171] And let the dame and hermit lay
Their hands upon the breathless clay.
The father touched his son, and pressed
The body to his aged breast;

Then falling by the dead boy's side,
He lifted up his voice, and cried:

"Hast thou no word, my child, to say?
No greeting for thy sire to-day?
Why art thou angry, darling? why
Wilt thou upon the cold earth lie?
If thou, my son, art wroth with me,
Here, duteous child, thy mother see.
What! no embrace for me, my son?
No word of tender love—not one?
Whose gentle voice, so soft and clear,
Soothing my spirit, shall I hear
When evening comes, with accents sweet
Scripture or ancient lore repeat?
Who, having fed the sacred fire,
And duly bathed, as texts require,
Will cheer, when evening rites are done,
The father mourning for his son?
Who will the daily meal provide
For the poor wretch who lacks a guide,
Feeding the helpless with the best
Berries and roots, like some dear guest?
How can these hands subsistence find
For thy poor mother, old and blind?
The wretched votaress how sustain,
Who mourns her child in ceaseless pain?
Stay yet a while, my darling, stay,
Nor fly to Yama's realm to-day.
To-morrow I thy sire and she
Who bare thee, child, will go with, thee.[337]

[337] So dying York cries over the body of Suffolk:

"Tarry, dear cousin Suffolk!
My soul shall thine keep company to heaven:

Then when I look on Yama, I
To great Vivasvat's son will cry:
“Hear, King of justice, and restore
Our child to feed us, I implore.
Lord of the world, of mighty fame,
Faithful and just, admit my claim,
And grant this single boon to free
My soul from fear, to one like me.”
Because, my son, untouched by stain,
By sinful hands thou fallest slain,
Win, through thy truth, the sphere where those
Who die by hostile darts repose.
Seek the blest home prepared for all
The valiant who in battle fall,
Who face the foe and scorn to yield,
In glory dying on the field.
Rise to the heaven where Dhundhumár
And Nahush, mighty heroes, are,
Where Janamejay and the blest
Dilípa, Sagar, Saivya, rest:
Home of all virtuous spirits, earned
By fervent rites and Scripture learned:
By those whose sacred fires have glowed,
Whose liberal hands have fields bestowed:
By givers of a thousand cows,
By lovers of one faithful spouse:
By those who serve their masters well,
And cast away this earthly shell.
None of my race can ever know
The bitter pain of lasting woe.
But doomed to that dire fate is he

Tarry, sweet soul, for mine, then fly abreast.”

King Henry V, Act IV, 6.

Whose guilty hand has slaughtered thee.”

Thus with wild tears the aged saint
Made many a time his piteous plaint,
Then with his wife began to shed
The funeral water for the dead.
But in a shape celestial clad,
Won by the merits of the lad,
The spirit from the body brake
And to the mourning parents spake:
“A glorious home in realms above
Rewards my care and filial love.
You, honoured parents, soon shall be
Partakers of that home with me.”

He spake, and swiftly mounting high,
With Indra near him, to the sky
On a bright car, with flame that glowed,
Sublime the duteous hermit rode.

The father, with his consort's aid,
The funeral rites with water paid,
And thus his speech to me renewed
Who stood in suppliant attitude:
“Slay me this day, O, slay me, King,
For death no longer has a sting.
Childless am I: thy dart has done
To death my dear, my only son.
Because the boy I loved so well
Slain by thy heedless arrow fell,
My curse upon thy soul shall press
With bitter woe and heaviness.
I mourn a slaughtered child, and thou
Shalt feel the pangs that kill me now.
Bereft and suffering e'en as I,

So shalt thou mourn thy son, and die.
Thy hand unwitting dealt the blow
That laid a holy hermit low,
And distant, therefore, is the time
When thou shalt suffer for the crime.
The hour shall come when, crushed by woes
Like these I feel, thy life shall close:
A debt to pay in after days
Like his the priestly fee who pays.”

This curse on me the hermit laid,
Nor yet his tears and groans were stayed.
Then on the pyre their bodies cast
The pair; and straight to heaven they passed.
As in sad thought I pondered long
Back to my memory came the wrong
Done in wild youth, O lady dear,
[172] When 'twas my boast to shoot by ear.
The deed has borne the fruit, which now
Hangs ripe upon the bending bough:
Thus dainty meats the palate please,
And lure the weak to swift disease.
Now on my soul return with dread
The words that noble hermit said,
That I for a dear son should grieve,
And of the woe my life should leave.”

Thus spake the king with many a tear;
Then to his wife he cried in fear:
“I cannot see thee, love; but lay
Thy gentle hand in mine, I pray.
Ah me, if Ráma touched me thus,
If once, returning home to us,
He bade me wealth and lordship give,

Then, so I think, my soul would live.
Unlike myself, unjust and mean
Have been my ways with him, my Queen,
But like himself is all that he,
My noble son, has done to me.
His son, though far from right he stray,
What prudent sire would cast away?
What banished son would check his ire,
Nor speak reproaches of his sire?
I see thee not: these eyes grow blind,
And memory quits my troubled mind.
Angels of Death are round me: they
Summon my soul with speed away.
What woe more grievous can there be,
That, when from light and life I flee,
I may not, ere I part, behold
My virtuous Ráma, true and bold?
Grief for my son, the brave and true,
Whose joy it was my will to do,
Dries up my breath, as summer dries
The last drop in the pool that lies.
Not men, but blessed Gods, are they
Whose eyes shall see his face that day;
See him, when fourteen years are past,
With earrings decked return at last.
My fainting mind forgets to think:
Low and more low my spirits sink.
Each from its seat, my senses steal:
I cannot hear, or taste, or feel.
This lethargy of soul o'ercomes
Each organ, and its function numbs:
So when the oil begins to fail,
The torch's rays grow faint and pale.
This flood of woe caused by this hand

Destroys me helpless and unmanned,
Resistless as the floods that bore
A passage through the river shore.
Ah Raghu's son, ah mighty-armed,
By whom my cares were soothed and charmed,
My son in whom I took delight,
Now vanished from thy father's sight!
Kauśalyá, ah, I cannot see;
Sumitrá, gentle devotee!
Alas, Kaikeyí, cruel dame,
My bitter foe, thy father's shame!”

Kauśalyá and Sumitrá kept
Their watch beside him as he wept.
And Daśaratha moaned and sighed,
And grieving for his darling died.

Canto LXV. The Women's Lament.

And now the night had past away,
And brightly dawned another day;
The minstrels, trained to play and sing,
Flocked to the chamber of the king:
Bards, who their gayest raiment wore,
And heralds famed for ancient lore:
And singers, with their songs of praise,
Made music in their several ways.
There as they poured their blessings choice
And hailed their king with hand and voice,
Their praises with a swelling roar
Echoed through court and corridor.

Then as the bards his glory sang,
From beaten palms loud answer rang,
As glad applauders clapped their hands,
And told his deeds in distant lands.
The swelling concert woke a throng
Of sleeping birds to life and song:
Some in the branches of the trees,
Some caged in halls and galleries.
Nor was the soft string music mute;
The gentle whisper of the lute,
And blessings sung by singers skilled
The palace of the monarch filled.
Eunuchs and dames of life unstained,
Each in the arts of waiting trained,
Drew near attentive as before,
And crowded to the chamber door:
These skilful when and how to shed
The lustral stream o'er limb and head,
Others with golden ewers stood
Of water stained with sandal wood.
And many a maid, pure, young, and fair,
Her load of early offerings bare,
Cups of the flood which all revere,
And sacred things, and toilet gear.
Each several thing was duly brought
As rule of old observance taught,
And lucky signs on each impressed
Stamped it the fairest and the best.
There anxious, in their long array,
All waited till the shine of day:
But when the king nor rose nor spoke,
Doubt and alarm within them woke.
Forthwith the dames, by duty led,
Attendants on the monarch's bed,

Within the royal chamber pressed
To wake their master from his rest.
Skilled in the lore of dreaming, they
First touched the bed on which he lay.
[173] But none replied; no sound was heard,
Nor hand, nor head, nor body stirred.
They trembled, and their dread increased,
Fearing his breath of life had ceased,
And bending low their heads, they shook
Like the tall reeds that fringe the brook.
In doubt and terror down they knelt,
Looked on his face, his cold hand felt,
And then the gloomy truth appeared
Of all their hearts had darkly feared.
Kauśalyá and Sumitrá, worn
With weeping for their sons, forlorn,
Woke not, but lay in slumber deep
And still as death's unending sleep.
Bowed down by grief, her colour fled,
Her wonted lustre dull and dead,
Kauśalyá shone not, like a star
Obscured behind a cloudy bar.
Beside the king's her couch was spread,
And next was Queen Sumitrá's bed,
Who shone no more with beauty's glow,
Her face bedewed with tears of woe.
There lapped in sleep each wearied queen,
There as in sleep, the king was seen;
And swift the troubling thought came o'er
Their spirits that he breathed no more.
At once with wailing loud and high
The matrons shrieked a bitter cry,
As widowed elephants bewail
Their dead lord in the woody vale.

At the loud shriek that round them rang,
Kauśalyá and Sumitrá sprang
Awakened from their beds, with eyes
Wide open in their first surprise.
Quick to the monarch's side they came,
And saw and touched his lifeless frame;
One cry, O husband! forth they sent,
And prostrate to the ground they went.
The king of Kośal's daughter[338] there
Writhed, with the dust on limb and hair
Lustreless, as a star might lie
Hurled downward from the glorious sky.
When the king's voice in death was stilled,
The women who the chamber filled
Saw, like a widow elephant slain,
Kauśalyá prostrate in her pain.
Then all the monarch's ladies led
By Queen Kaikeyí at their head,
Poured forth their tears, and weeping so,
Sank on the ground, consumed by woe.
The cry of grief so long and loud
Went up from all the royal crowd,
That, doubled by the matron train,
It made the palace ring again.
Filled with dark fear and eager eyes,
Anxiety and wild surmise;
Echoing with the cries of grief
Of sorrowing friends who mourned their chief,
Dejected, pale with deep distress,
Hurled from their height of happiness:
Such was the look the palace wore
Where lay the king who breathed no more.

[338] Kauśalyá, daughter of the king of another Kośal.

Canto LXVI. The Embalming.

Kauśalyá's eyes with tears o'erflowed,
Weighed down by varied sorrows' load;
On her dead lord her gaze she bent,
Who lay like fire whose might is spent,
Like the great deep with waters dry,
Or like the clouded sun on high.
Then on her lap she laid his head.
And on Kaikeyí looked and said:
“Triumphant now enjoy thy reign
Without a thorn thy side to pain.
Thou hast pursued thy single aim,
And killed the king, O wicked dame.
Far from my sight my Ráma flies,
My perished lord has sought the skies.
No friend, no hope my life to cheer,
I cannot tread the dark path here.
Who would forsake her husband, who
That God to whom her love is due,
And wish to live one hour, but she
Whose heart no duty owns, like thee?
The ravenous sees no fault: his greed
Will e'en on poison blindly feed.
Kaikeyí, through a hump-back maid,
This royal house in death has laid.
King Janak, with his queen, will hear
Heart rent like me the tidings drear
Of Ráma banished by the king,
Urged by her impious counselling.
No son has he, his age is great,
And sinking with the double weight,
He for his darling child will pine,
And pierced with woe his life resign.

Sprung from Videha's monarch, she
A sad and lovely devotee,
Roaming the wood, unmeet for woe,
Will toil and trouble undergo.
She in the gloomy night with fear
The cries of beast and bird will hear,
And trembling in her wild alarm
Will cling to Ráma's sheltering arm.
Ah, little knows my duteous son
That I am widowed and undone—
My Ráma of the lotus eye,
Gone hence, gone hence, alas, to die.
Now, as a living wife and true,
I, e'en this day, will perish too:
Around his form these arms will throw
And to the fire with him will go.”

Clasping her husband's lifeless clay
A while the weeping votaress lay,
Till chamberlains removed her thence [174]
O'ercome by sorrow's violence.
Then in a cask of oil they laid
Him who in life the world had swayed,
And finished, as the lords desired,
All rites for parted souls required.
The lords, all-wise, refused to burn
The monarch ere his son's return;
So for a while the corpse they set
Embalmed in oil, and waited yet.
The women heard: no doubt remained,
And wildly for the king they plained.
With gushing tears that drowned each eye
Wildly they waved their arms on high,
And each her mangling nails impressed

Deep in her head and knee and breast:
“Of Ráma reft,—who ever spake
The sweetest words the heart to take,
Who firmly to the truth would cling,—
Why dost thou leave us, mighty King?
How can the consorts thou hast left
Widowed, of Raghu's son bereft,
Live with our foe Kaikeyí near,
The wicked queen we hate and fear?
She threw away the king, her spite
Drove Ráma forth and Lakshmaṇ's might,
And gentle Sítá: how will she
Spare any, whosoe'er it be?”

Oppressed with sorrow, tear-distained,
The royal women thus complained.
Like night when not a star appears,
Like a sad widow drowned in tears,
Ayodhyá's city, dark and dim,
Reft of her lord was sad for him.
When thus for woe the king to heaven had fled,
And still on earth his lovely wives remained.
With dying light the sun to rest had sped,
And night triumphant o'er the landscape reigned.

Canto LXVII. The Praise Of Kings.

That night of sorrow passed away,
And rose again the God of Day.
Then all the twice-born peers of state
Together met for high debate.
Jáválí, lord of mighty fame.
And Gautam, and Kátyáyan came,
And Márkandeya's reverend age,
And Vámadeva, glorious sage:
Sprung from Mudgalya's seed the one,
The other ancient Kaśyap's son.
With lesser lords these Bráhmans each
Spoke in his turn his several speech,
And turning to Vaśishṭha, best
Of household priests him thus addressed:
“The night of bitter woe has past,
Which seemed a hundred years to last,
Our king, in sorrow for his son,
Reunion with the Five has won.
His soul is where the blessed are,
While Ráma roams in woods afar,
And Lakshmaṇ, bright in glorious deeds,
Goes where his well-loved brother leads.
And Bharat and Śatrughna, they
Who smite their foes in battle fray,
Far in the realm of Kekaya stay,
Where their maternal grandsire's care
Keeps Rájagriha's city fair.
Let one of old Ikshváku's race
Obtain this day the sovereign's place,
Or havoc and destruction straight
Our kingless land will devastate.
In kingless lands no thunder's voice,
No lightning wreaths the heart rejoice,
Nor does Parjanya's heavenly rain

Descend upon the burning plain.
Where none is king, the sower's hand
Casts not the seed upon the land;
The son against the father strives.
And husbands fail to rule their wives.
In kingless realms no princes call
Their friends to meet in crowded hall;
No joyful citizens resort
To garden trim or sacred court.
In kingless realms no Twice-born care
To sacrifice with text and prayer,
Nor Bráhmans, who their vows maintain,
The great solemnities ordain.
The joys of happier days have ceased:
No gathering, festival, or feast
Together calls the merry throng
Delighted with the play and song.
In kingless lands it ne'er is well
With sons of trade who buy and sell:
No men who pleasant tales repeat
Delight the crowd with stories sweet.
In kingless realms we ne'er behold
Young maidens decked with gems and gold,
Flock to the gardens blithe and gay
To spend their evening hours in play.
No lover in the flying car
Rides with his love to woods afar.
In kingless lands no wealthy swain
Who keeps the herd and reaps the grain,
Lies sleeping, blest with ample store,
Securely near his open door.
Upon the royal roads we see
No tusked elephant roaming free,
Of three-score years, whose head and neck

Sweet tinkling bells of silver deck.
We hear no more the glad applause
When his strong bow each rival draws,
No clap of hands, no eager cries
That cheer each martial exercise.
In kingless realms no merchant bands
Who travel forth to distant lands,
With precious wares their wagons load, [175]
And fear no danger on the road.
No sage secure in self-control,
Brooding on God with mind and soul,
In lonely wanderings finds his home
Where'er at eve his feet may roam.
In kingless realms no man is sure
He holds his life and wealth secure.
In kingless lands no warriors smite
The foeman's host in glorious fight.
In kingless lands the wise no more,
Well trained in Scripture's holy lore,
In shady groves and gardens meet
To argue in their calm retreat.
No longer, in religious fear,
Do they who pious vows revere,
Bring dainty cates and wreaths of flowers
As offerings to the heavenly powers.
No longer, bright as trees in spring,
Shine forth the children of the king
Resplendent in the people's eyes
With aloe wood and sandal dyes.
A brook where water once has been,
A grove where grass no more is green,
Kine with no herdsman's guiding hand—
So wretched is a kingless land.
The car its waving banner rears,

Banner of fire the smoke appears:
Our king, the banner of our pride,
A God with Gods is glorified.
In kingless lands no law is known,
And none may call his wealth his own,
Each preys on each from hour to hour,
As fish the weaker fish devour.
Then fearless, atheists overleap
The bounds of right the godly keep,
And when no royal powers restrain,
Preëminence and lordship gain.
As in the frame of man the eye
Keeps watch and ward, a careful spy,
The monarch in his wide domains
Protects the truth, the right maintains.
He is the right, the truth is he,
Their hopes in him the well-born see.
On him his people's lives depend,
Mother is he, and sire, and friend.
The world were veiled in blinding night,
And none could see or know aright,
Ruled there no king in any state
The good and ill to separate.
We will obey thy word and will
As if our king were living still:
As keeps his bounds the faithful sea,
So we observe thy high decree.
O best of Bráhmans, first in place,
  Our kingless land lies desolate:
Some scion of Ikshváku's race
  Do thou as monarch consecrate.”

Canto LXVIII. The Envoys.

Vaśishṭha heard their speech and prayer,
And thus addressed the concourse there,
Friends, Bráhmans, counsellors, and all
Assembled in the palace hall:
“Ye know that Bharat, free from care,
Still lives in Rájagriha[339] where
The father of his mother reigns:
Śatrughna by his side remains.
Let active envoys, good at need,
Thither on fleetest horses speed,
To bring the hero youths away:
Why waste the time in dull delay?”

Quick came from all the glad reply:
“Vaśishṭha, let the envoys fly!”
He heard their speech, and thus renewed
His charge before the multitude:
“Nandan, Aśok, Siddhárth, attend,
Your ears, Jayanta, Vijay, lend:
Be yours, what need requires, to do:
I speak these words to all of you.
With coursers of the fleetest breed
To Rájagriha's city speed.
Then rid your bosoms of distress,
And Bharat thus from me address:
“The household priest and peers by us
Send health to thee and greet thee thus:
Come to thy father's home with haste:
Thine absent time no longer waste.”

[339] Rájagriha, or Girivraja was the capital of Aśvapati, Bharat's maternal grandfather.

But speak no word of Ráma fled,
Tell not the prince his sire is dead,
Nor to the royal youth the fate
That ruins Raghu's race relate.
Go quickly hence, and with you bear
Fine silken vestures rich and rare,
And gems and many a precious thing
As gifts to Bharat and the king.”

With ample stores of food supplied,
Each to his home the envoys hied,
Prepared, with steeds of swiftest race,
To Kekaya's land[340] their way to trace.
They made all due provision there,
And every need arranged with care,
Then ordered by Vaśishṭha, they
Went forth with speed upon their way.
Then northward of Pralamba, west
Of Apartála, on they pressed,
Crossing the Máliní that flowed
With gentle stream athwart the road.
[176] They traversed Gangá's holy waves
Where she Hástinapura[341] laves,
Thence to Panchála[342] westward fast
Through Kurujángal's land[343] Note.

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[340] The Kekayas or Kaikayas in the Punjab appear amongst the chief nations in the war of the Mahábhárata; their king being a kinsman of Krishṇa.

[341] Hástinapura was the capital of the kingdom of Kuru, near the modern Delhi.

[342] The Panchálas occupied the upper part of the Doab.

[343] “Kurujángala and its inhabitants are frequently mentioned in the *Mahábhárata*, as in the *Ádi-parv.* 3789, 4337, *et al.*” WILSON'S{FNS *Vishṇu Puráṇa*, Vol. II. p. 176. DR. HALL'S{FNS

they passed.
On, on their course the envoys held
By urgency of task impelled.
Quick glancing at each lucid flood
And sweet lake gay with flower and bud.
Beyond, they passed unwearied o'er,
Where glad birds fill the flood and shore
Of Śaradaṇḍá racing fleet
With heavenly water clear and sweet,
Thereby a tree celestial grows
Which every boon on prayer bestows:
To its blest shade they humbly bent,
Then to Kulingá's town they went.
Then, having passed the Warrior's Wood,
In Abhikála next they stood,
O'er sacred Ikshumatí[344] Edition. The Ikshumatí was a river in Kurukshetra.
came,
Their ancient kings' ancestral claim.
They saw the learned Bráhmans stand,
Each drinking from his hollowed hand,
And through Báhíka[345] journeying still
They reached at length Sudáman's hill:
There Vishṇu's footstep turned to see,
Vipáśá[346] viewed, and Śálmalí,
And many a lake and river met,
Tank, pool, and pond, and rivulet.

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[344] "The Ὀξύματις of Arrian. See *As. Res.* Vol. XV. p. 420, 421, also *Indische Alterthumskunde*, Vol. I. p. 602, first footnote." WILSON'S{FNS *Vishṇu Puráṇa*, Vol. I. p. 421. DR. HALL'S{FNS

[345] "The Báhíkas are described in the Mahábhárata, Karṇa Parvan, with some detail, and comprehend the different nations of the Punjab from the Sutlej to the Indus." WILSON'S{FNS *Vishṇu Puráṇa*, Vol. I. p. 167.

[346] The Beas, Hyphasis, or Bibasis.

And lions saw, and tigers near,
And elephants and herds of deer,
And still, by prompt obedience led,
Along the ample road they sped.
Then when their course so swift and long,
Had worn their steeds though fleet and strong,
To Girivraja's splendid town
They came by night, and lighted down.
To please their master, and to guard
The royal race, the lineal right,
The envoys, spent with riding hard,
To that fair city came by night.[347]

[347] It would be lost labour to attempt to verify all the towns and streams mentioned in Cantos LXVIII and LXXII. Professor Wilson observes (*Vishṇu Puráṇa*, p. 139. Dr. Hall's Edition) "States, and tribes, and cities have disappeared, even from recollection; and some of the natural features of the country, especially the rivers, have undergone a total alteration.… Notwithstanding these impediments, however, we should be able to identify at least mountains and rivers, to a much greater extent than is now practicable, if our maps were not so miserably defective in their nomenclature. None of our surveyors or geographers have been oriental scholars. It may be doubted if any of them have been conversant with the spoken language of the country. They have, consequently, put down names at random, according to their own inaccurate appreciation of sounds carelessly, vulgarly, and corruptly uttered; and their maps of India are crowded with appellations which bear no similitude whatever either to past or present denominations. We need not wonder that we cannot discover Sanskrit names in English maps, when, in the immediate vicinity of Calcutta, Barnagore represents Baráhanagar, Dakshineśwar is metamorphosed into Duckinsore, Ulubaría into Willoughbury.… There is scarcely a name in our Indian maps that does not afford proof of extreme indifference to accuracy in nomenclature, and of an incorrectness in estimating sounds, which is, in some degree, perhaps, a national defect."

For further information regarding the road from Ayodhyá to Rájagriha, see

Canto LXIX. Bharat's Dream.

The night those messengers of state
Had past within the city's gate,
In dreams the slumbering Bharat saw
A sight that chilled his soul with awe.
The dream that dire events foretold
Left Bharat's heart with horror cold, [177]
And with consuming woes distraught,
Upon his aged sire he thought.
His dear companions, swift to trace
The signs of anguish on his face,
Drew near, his sorrow to expel,
And pleasant tales began to tell.
Some woke sweet music's cheering sound,
And others danced in lively round.
With joke and jest they strove to raise
His spirits, quoting ancient plays;
But Bharat still, the lofty-souled,
Deaf to sweet tales his fellows told,
Unmoved by music, dance, and jest,
Sat silent, by his woe oppressed.
To him, begirt by comrades near,
Thus spoke the friend he held most dear:
“Why ringed around by friends, art thou
So silent and so mournful now?”
“Hear thou,” thus Bharat made reply,
“What chills my heart and dims mine eye.
I dreamt I saw the king my sire
Sink headlong in a lake of mire
Down from a mountain high in air,
His body soiled, and loose his hair.

Additional Notes.

Upon the miry lake he seemed
To lie and welter, as I dreamed;
With hollowed hands full many a draught
Of oil he took, and loudly laughed.
With head cast down I saw him make
A meal on sesamum and cake;
The oil from every member dripped,
And in its clammy flood he dipped.
The ocean's bed was bare and dry,
The moon had fallen from the sky,
And all the world lay still and dead,
With whelming darkness overspread.
The earth was rent and opened wide,
The leafy trees were scorched, and died;
I saw the seated mountains split,
And wreaths of rising smoke emit.
The stately beast the monarch rode
His long tusks rent and splintered showed;
And flames that quenched and cold had lain
Blazed forth with kindled light again.
I looked, and many a handsome dame,
Arrayed in brown and sable came
And bore about the monarch, dressed,
On iron stool, in sable vest.
And then the king, of virtuous mind,
A blood-red wreath around him twined,
Forth on an ass-drawn chariot sped,
As southward still he bent his head.
Then, crimson-clad, a dame appeared
Who at the monarch laughed and jeered;
And a she-monster, dire to view,
Her hand upon his body threw.
Such is the dream I dreamt by night,
Which chills me yet with wild affright:

Either the king or Ráma, I
Or Lakshmaṇ now must surely die.
For when an ass-drawn chariot seems
To bear away a man in dreams,
Be sure above his funeral pyre
The smoke soon rears its cloudy spire.
This makes my spirit low and weak,
My tongue is slow and loth to speak:
My lips and throat are dry for dread,
And all my soul disquieted.
My lips, relaxed, can hardly speak,
And chilling dread has changed my cheek
I blame myself in aimless fears,
And still no cause of blame appears.
I dwell upon this dream of ill
Whose changing scenes I viewed,
And on the startling horror still
My troubled thoughts will brood.
Still to my soul these terrors cling,
Reluctant to depart,
And the strange vision of the king
Still weighs upon my heart.”

Canto LXX. Bharat's Departure.

While thus he spoke, the envoys borne
On horses faint and travel-worn
Had gained the city fenced around
With a deep moat's protecting bound.
An audience of the king they gained,
And honours from the prince obtained;

The monarch's feet they humbly pressed,
To Bharat next these words addressed:
“The household priest and peers by us
Send health to thee and greet thee thus:
“Come to thy father's house with haste:
Thine absent time no longer waste.”
Receive these vestures rich and rare,
These costly gems and jewels fair,
And to thy uncle here present
Each precious robe and ornament.
These for the king and him suffice—
Two hundred millions is their price—
These, worth a hundred millions, be
Reserved, O large-eyed Prince, for thee.”

Loving his friends with heart and soul,
The joyful prince received the whole,
Due honour to the envoys paid,
And thus in turn his answer made:
“Of Daśaratha tidings tell:
Is the old king my father well?
Is Ráma, and is Lakshmaṇ, he
Of the high-soul, from sickness free?
And she who walks where duty leads,
Kauśalyá, known for gracious deeds,
Mother of Ráma, loving spouse,
Bound to her lord by well kept vows?
And Lakshmaṇ's mother too, the dame
Sumitrá skilled in duty's claim,
Who brave Śatrughna also bare,
[178] Second in age,—her health declare.
And she, in self-conceit most sage,
With selfish heart most prone to rage,
My mother, fares she well? has she

Sent message or command to me?”

Thus Bharat spake, the mighty-souled,
And they in brief their tidings told:
“All they of whom thou askest dwell,
O lion lord, secure and well:
Thine all the smiles of fortune are:
Make ready; let them yoke the car.”

Thus by the royal envoys pressed,
Bharat again the band addressed:
“I go with you: no long delay,
A single hour I bid you stay.”
Thus Bharat, son of him who swayed
Ayodhyás realm, his answer made,
And then bespoke, his heart to please,
His mother's sire in words like these:
“I go to see my father, King,
Urged by the envoys' summoning;
And when thy soul desires to see
Thy grandson, will return to thee.”

The king his grandsire kissed his head,
And in reply to Bharat said:
“Go forth, dear child: how blest is she,
The mother of a son like thee!
Greet well thy sire, thy mother greet,
O thou whose arms the foe defeat;
The household priest, and all the rest
Amid the Twice-born chief and best;
And Ráma and brave Lakshmaṇ, who
Shoot the long shaft with aim so true.”

To him the king high honour showed,
And store of wealth and gifts bestowed,
The choicest elephants to ride,
And skins and blankets deftly dyed,
A thousand strings of golden beads,
And sixteen hundred mettled steeds:
And boundless wealth before him piled
Gave Kekaya to Kaikeyí's child.
And men of counsel, good and tried,
On whose firm truth he aye relied,
King Aśvapati gave with speed
Prince Bharat on his way to lead.
And noble elephants, strong and young,
From sires of Indraśira sprung,
And others tall and fair to view
Of great Airávat's lineage true:
And well yoked asses fleet of limb
The prince his uncle gave to him.
And dogs within the palace bred,
Of body vast and massive head,
With mighty fangs for battle, brave,
The tiger's match in strength, he gave.
Yet Bharat's bosom hardly glowed
To see the wealth the king bestowed;
For he would speed that hour away,
Such care upon his bosom lay:
Those eager envoys urged him thence,
And that sad vision's influence.
He left his court-yard, crowded then
With elephants and steeds and men,
And, peerless in immortal fame,
To the great royal street he came.
He saw, as farther still he went,
The inner rooms most excellent,

And passed the doors, to him unclosed,
Where check nor bar his way oppossd.
There Bharat stayed to bid adieu
To grandsire and to uncle too,
Then, with Śatrughna by his side,
Mounting his car, away he hied.
The strong-wheeled cars were yoked, and they
More than a hundred, rolled away:
Servants, with horses, asses, kine,
Followed their lord in endless line.
So, guarded by his own right hand,
  Forth high-souled Bharat hied,
Surrounded by a lordly band
  On whom the king relied.
Beside him sat Śatrughna dear,
  The scourge of trembling foes:
Thus from the light of Indra's sphere
  A saint made perfect goes.

Canto LXXI. Bharat's Return.

Then Bharat's face was eastward bent
As from the royal town he went.
He reached Sudámá's farther side,
And glorious, gazed upon the tide;
Passed Hládiní, and saw her toss
Her westering billows hard to cross.
Then old Ikshváku's famous son
O'er Śatadrú[348] his passage won,

[348] "The Śatadrú, 'the hundred-channeled'—the Zaradrus of Ptolemy, Hesydrus of Pliny—is the Sutlej." WILSON'S{FNS *Vishṇu Puráṇa*, Vol. II. p. 130.

Near Ailadhána on the strand,
And came to Aparparyat's land.
O'er Śilá's flood he hurried fast,
Akurvatí's fair stream he passed,
Crossed o'er Ágneya's rapid rill,
And Śalyakartan onward still.
Śilávahá's swift stream he eyed,
True to his vows and purified,
Then crossed the lofty hills, and stood
In Chaitraratha's mighty wood.
He reached the confluence where meet
Sarasvatí[349] and Gangá fleet,
And through Bháruṇḍa forest, spread
Northward of Viramatsya, sped.
[179] He sought Kálinda's child, who fills
The soul with joy, begirt by hills,
Reached Yamuná, and passing o'er,
Rested his army on the shore:
He gave his horses food and rest,
Bathed reeking limb and drooping crest.
They drank their fill and bathed them there,
And water for their journey bare.
Thence through a mighty wood he sped
All wild and uninhabited,
As in fair chariot through the skies,
Most fair in shape a Storm-God flies.
At Anśudhána Gangá, hard
To cross, his onward journey barred,
So turning quickly thence he came
To Prágvaṭ's city dear to fame.
There having gained the farther side
To Kuṭikoshṭiká he hied:

[349] The Sarasvatí or Sursooty is a tributary of the Caggar or Guggur in Sirhind.

The stream he crossed, and onward then
To Dharmavardhan brought his men.
Thence, leaving Toraṇ on the north,
To Jambuprastha journeyed forth.
Then onward to a pleasant grove
By fair Varútha's town he drove,
And when a while he there had stayed,
Went eastward from the friendly shade.
Eastward of Ujjiháná where
The Priyak trees are tall and fair,
He passed, and rested there each steed
Exhausted with the journey's speed.
There orders to his men addressed,
With quickened pace he onward pressed,
A while at Sarvatírtha spent,
Then o'er Uttániká he went.
O'er many a stream beside he sped
With coursers on the mountains bred,
And passing Hastiprishṭhak, took
The road o'er Kuṭiká's fair brook.
Then, at Lohitya's village, he
Crossed o'er the swift Kapívatí,
Then passed, where Ekaśála stands,
The Stháṇumatí's flood and sands,
And Gomatí of fair renown
By Vinata's delightful town.
When to Kalinga near he drew,
A wood of Sal trees charmed the view;
That passed, the sun began to rise,
And Bharat saw with happy eyes,
Ayodhyá's city, built and planned
By ancient Manu's royal hand.
Seven nights upon the road had passed,
And when he saw the town at last

Before him in her beauty spread,
Thus Bharat to the driver said:
“This glorious city from afar,
Wherein pure groves and gardens are,
Seems to my eager eyes to-day
A lifeless pile of yellow clay.
Through all her streets where erst a throng
Of men and women streamed along,
Uprose the multitudinous roar:
To-day I hear that sound no more.
No longer do mine eyes behold
The leading people, as of old,
On elephants, cars, horses, go
Abroad and homeward, to and fro.
The brilliant gardens, where we heard
The wild note of each rapturous bird,
Where men and women loved to meet,
In pleasant shades, for pastime sweet,—
These to my eyes this day appear
Joyless, and desolate, and drear:
Each tree that graced the garden grieves,
And every path is spread with leaves.
The merry cry of bird and beast,
That spake aloud their joy, has ceased:
Still is the long melodious note
That charmed us from each warbling throat.
Why blows the blessed air no more,
The incense-breathing air that bore
Its sweet incomparable scent
Of sandal and of aloe blent?
Why are the drum and tabour mute?
Why is the music of the lute
That woke responsive to the quill,
Loved by the happy, hushed and still?

My boding spirit gathers hence
Dire sins of awful consequence,
And omens, crowding on my sight,
Weigh down my soul with wild affright.
Scarce shall I find my friends who dwell
Here in Ayodhyá safe and well:
For surely not without a cause
This crushing dread my soul o'erawes.”

Heart sick, dejected, every sense
Confused by terror's influence,
On to the town he quickly swept
Which King Ikshváku's children kept.
He passed through Vaijayanta's gate,
With weary steeds, disconsolate,
And all who near their station held,
His escort, crying Victory, swelled,
With heart distracted still he bowed
Farewell to all the following crowd,
Turned to the driver and began
To question thus the weary man:
“Why was I brought, O free from blame,
So fast, unknown for what I came?
Yet fear of ill my heart appals,
And all my wonted courage falls.
For I have heard in days gone by
The changes seen when monarchs die;
And all those signs, O charioteer,
I see to-day surround me here:
Each kinsman's house looks dark and grim,
No hand delights to keep it trim:
The beauty vanished, and the pride,
The doors, unkept, stand open wide.
No morning rites are offered there,

No grateful incense loads the air,
And all therein, with brows o'ercast,
Sit joyless on the ground and fast.
[180] Their lovely chaplets dry and dead,
Their courts unswept, with dust o'erspread,
The temples of the Gods to-day
No more look beautiful and gay.
Neglected stands each holy shrine,
Each image of a Lord divine.
No shop where flowery wreaths are sold
Is bright and busy as of old.
The women and the men I mark
Absorbed in fancies dull and dark,
Their gloomy eyes with tears bedewed,
A poor afflicted multitude.”

His mind oppressed with woe and dread,
Thus Bharat to his driver said,
Viewed the dire signs Ayodhyá showed,
And onward to the palace rode.

Canto LXXII. Bharat's Inquiry.

He entered in, he looked around,
Nor in the house his father found;
Then to his mother's dwelling, bent
To see her face, he quickly went.
She saw her son, so long away,
Returning after many a day,
And from her golden seat in joy
Sprung forward to her darling boy.

Within the bower, no longer bright,
Came Bharat lover of the right,
And bending with observance sweet
Clasped his dear mother's lovely feet.
Long kisses on his brow she pressed,
And held her hero to her breast,
Then fondly drew him to her knees,
And questioned him in words like these:
“How many nights have fled, since thou
Leftest thy grandsire's home, till now?
By flying steeds so swiftly borne,
Art thou not weak and travel-worn?
How fares the king my father, tell:
Is Yudhájit thine uncle well?
And now, my son, at length declare
The pleasure of the visit there.”

Thus to the offspring of the king
She spake with tender questioning,
And to his mother made reply
Young Bharat of the lotus eye:
“The seventh night has come and fled
Since from my grandsire's home I sped:
My mother's sire is well, and he,
Yudhájit, from all trouble free.
The gold and every precious thing
Presented by the conqueror king,
The slower guards behind convey:
I left them weary on the way.
Urged by the men my father sent,
My hasty course I hither bent:
Now, I implore, an answer deign,
And all I wish to know, explain.
Unoccupied I now behold

This couch of thine adorned with gold,
And each of King Ikshváku's race
Appears with dark and gloomy face.
The king is aye, my mother dear,
Most constant in his visits here.
To meet my sire I sought this spot:
How is it that I find him not?
I long to clasp my father's feet:
Say where he lingers, I entreat.
Perchance the monarch may be seen
Where dwells Kauśalyá, eldest queen.”

His father's fate, from him concealed,
Kaikeyí to her son revealed:
Told as glad news the story sad,
For lust of sway had made her mad:
“Thy father, O my darling, know,
Has gone the way all life must go:
Devout and famed, of lofty thought,
In whom the good their refuge sought.”

When Bharat pious, pure, and true,
Heard the sad words which pierced him through,
Grieved for the sire he loved so well
Prostrate upon the ground he fell:
Down fell the strong-armed hero, high
Tossing his arms, and a sad cry,
“Ah, woe is me, unhappy, slain!”
Burst from his lips again, again,
Afflicted for his father's fate
By grief's intolerable weight,
With every sense amazed and cowed
The splendid hero wailed aloud:
“Ah me, my royal father's bed

Of old a gentle radiance shed,
Like the pure sky when clouds are past,
And the moon's light is o'er it cast:
Ah, of its wisest lord bereft,
It shows to-day faint radiance left,
As when the moon has left the sky.
Or mighty Ocean's depths are dry.”

With choking sobs, with many a tear,
Pierced to the heart with grief sincere,
The best of conquerors poured his sighs,
And with his robe veiled face and eyes.
Kaikeyí saw him fallen there,
Godlike, afflicted, in despair,
Used every art to move him thence,
And tried him thus with eloquence:
“Arise, arise, my dearest; why
Wilt thou, famed Prince, so lowly lie?
Not by such grief as this are moved
Good men like thee, by all approved.
The earth thy father nobly swayed,
And rites to Heaven he duly paid.
At length his race of life was run:
Thou shouldst not mourn for him, my son.”

Long on the ground he wept, and rolled
From side to side, still unconsoled,
And then, with bitter grief oppressed,
His mother with these words addressed: [181]

“This joyful hope my bosom fed
When from my grandsire's halls I sped—
“The king will throne his eldest son,
And sacrifice, as should be done.”
But all is changed, my hope was vain,
And this sad heart is rent in twain,
For my dear father's face I miss,
Who ever sought his loved ones' bliss.
But in my absence, mother, say,
What sickness took my sire away?
Ah, happy Ráma, happy they
Allowed his funeral rites to pay!
The glorious monarch has not learned
That I his darling have returned,
Or quickly had he hither sped,
And pressed his kisses on my head.
Where is that hand whose gentle touch,
Most soft and kind I loved so much,
The hand that loved to brush away
The dust that on his darling lay?
Quick, bear the news to Ráma's ear;
Tell the great chief that I am here:
Brother, and sire, and friend, and all
Is he, and I his trusty thrall.
For noble hearts, to virtue true,
Their sires in elder brothers view.
To clasp his feet I fain would bow:
He is my hope and refuge now.
What said my glorious sire, who knew
Virtue and vice, so brave and true?
Firm in his vows, dear lady, say,
What said he ere he passed away?
What was his rede to me? I crave
To hear the last advice he gave.”

Thus closely questioned by the youth,
Kaikeyí spoke the mournful truth:
“The high-souled monarch wept and sighed,
For Ráma, Sítá, Lakshmaṇ, cried,
Then, best of all who go to bliss,
Passed to the world which follows this.
“Ah, blessed are the people who
Shall Ráma and his Sítá view,
And Lakshmaṇ of the mighty arm,
Returning free from scathe and harm.”
Such were the words, the last of all,
Thy father, ere he died, let fall,
By Fate and Death's dread coils enwound,
As some great elephant is bound.”

He heard, yet deeper in despair,
Her lips this double woe declare,
And with sad brow that showed his pain
Questioned his mother thus again:
“But where is he, of virtue tried,
Who fills Kauśalyá's heart with pride,
Where is the noble Ráma? where
Is Lakshmaṇ brave, and Sítá fair?”

Thus pressed, the queen began to tell
The story as each thing befell,
And gave her son in words like these,
The mournful news she meant to please:
“The prince is gone in hermit dress
To Daṇḍak's mighty wilderness,
And Lakshmaṇ brave and Sítá share
The wanderings of the exile there.”

Then Bharat's soul with fear was stirred
Lest Ráma from the right had erred,
And jealous for ancestral fame,
He put this question to the dame:
“Has Ráma grasped with lawless hold
A Bráhman's house, or land, or gold?
Has Ráma harmed with ill intent
Some poor or wealthy innocent?
Was Ráma, faithless to his vows,
Enamoured of anothers spouse?
Why was he sent to Daṇḍak's wild,
Like one who kills an unborn child?”

He questioned thus: and she began
To tell her deeds and crafty plan.
Deceitful-hearted, fond, and blind
As is the way of womankind:
“No Bráhman's wealth has Ráma seized,
No dame his wandering fancy pleased;
His very eyes he ne'er allows
To gaze upon a neighbour's spouse.
But when I heard the monarch planned
To give the realm to Ráma's hand,
I prayed that Ráma hence might flee,
And claimed the throne, my son, for thee.
The king maintained the name he bare,
And did according to my prayer,
And Ráma, with his brother, sent,
And Sítá, forth to banishment.
When his dear son was seen no more,
The lord of earth was troubled sore:
Too feeble with his grief to strive,
He joined the elemental Five.
Up then, most dutiful! maintain

The royal state, arise, and reign.
For thee, my darling son, for thee
All this was planned and wrought by me.
Come, cast thy grief and pain aside,
With manly courage fortified.
This town and realm are all thine own,
And fear and grief are here unknown.
Come, with Vaśishṭha's guiding aid,
  And priests in ritual skilled
Let the king's funeral dues be paid,
  And every claim fulfilled.
Perform his obsequies with all
  That suits his rank and worth,
Then give the mandate to install
  Thyself as lord of earth.”

Canto LXXIII. Kaikeyí Reproached.

But when he heard the queen relate
His brothers' doom, his father's fate,
Thus Bharat to his mother said
With burning grief disquieted: [182]
“Alas, what boots it now to reign,
Struck down by grief and well-nigh slain?
Ah, both are gone, my sire, and he
Who was a second sire to me.
Grief upon grief thy hand has made,
And salt upon gashes laid:
For my dear sire has died through thee,
And Ráma roams a devotee.
Thou camest like the night of Fate

This royal house to devastate.
Unwitting ill, my hapless sire
Placed in his bosom coals of fire,
And through thy crimes his death he met,
O thou whose heart on sin is set.
Shame of thy house! thy senseless deed
Has reft all joy from Raghu's seed.
The truthful monarch, dear to fame,
Received thee as his wedded dame,
And by thy act to misery doomed
Has died by flames of grief consumed.
Kauśalyá and Sumitrá too
The coming of my mother rue,
And if they live oppressed by woe,
For their dear sons their sad tears flow.
Was he not ever good and kind,—
That hero of the duteous mind?
Skilled in all filial duties, he
As a dear mother treated thee.
Kauśalyá too, the eldest queen,
Who far foresees with insight keen,
Did she not ever show thee all
A sister's love at duty's call?
And hast thou from the kingdom chased
Her son, with bark around his waist,
To the wild wood, to dwell therein,
And dost not sorrow for thy sin?
The love I bare to Raghu's son
Thou knewest not, ambitious one,
If thou hast wrought this impious deed
For royal sway, in lawless greed.
With him and Lakshmaṇ far away,
What power have I the realm to sway?
What hope will fire my bosom when

I see no more these lords of men?
The holy king, who loved the right
Relied on Ráma's power and might,
His guardian and his glory, so
Joys Meru in his woods below.
How can I bear, a steer untrained,
The load his mightier strength sustained?
What power have I to brook alone
This weight on feeble shoulders thrown?
But if the needful power were bought
By strength of mind and brooding thought,
No triumph shall attend the dame
Who dooms her son to lasting shame.
Now should no doubt that son prevent
From quitting thee on evil bent.
But Ráma's love o'erpowers my will,
Who holds thee as his mother still.
Whence did the thought, O thou whose eyes
Are turned to sinful deeds, arise—
A plan our ancient sires would hate,
O fallen from thy virtuous state?
For in the line from which we spring
The eldest is anointed king:
No monarchs from the rule decline,
And, least of all, Ikshváku's line.
Our holy sires, to virtue true,
Upon our race a lustre threw,
But with subversive frenzy thou
Hast marred our lineal honour now,
Of lofty birth, a noble line
Of previous kings is also thine:
Then whence this hated folly? whence
This sudden change that steals thy sense?
Thou shalt not gain thine impious will,

O thou whose thoughts are bent on ill,
Thou from whose guilty hand descend
These sinful blows my life to end.
Now to the forest will I go,
Thy cherished plans to overthrow,
And bring my brother, free from stain,
His people's darling, home again.
And Ráma, when again he turns,
Whose glory like a beacon burns,
In me a faithful slave shall find
To serve him with contented mind.”

Canto LXXIV. Bharat's Lament.

When Bharat's anger-sharpened tongue
Reproaches on the queen had flung,
Again, with mighty rage possessed,
The guilty dame he thus addressed:
“Flee, cruel, wicked sinner, flee,
Let not this kingdom harbour thee.
Thou who hast thrown all right aside,
Weep thou for me when I have died.
Canst thou one charge against the king,
Or the most duteous Ráma bring?
The one thy sin to death has sent,
The other chased to banishment.
Our line's destroyer, sin defiled
Like one who kills an unborn child,
Ne'er with thy lord in heaven to dwell,
Thy portion shall be down in hell
Because thy hand, that stayed for naught,

This awful wickedness has wrought,
And ruined him whom all held dear,
My bosom too is stirred with fear.
My father by thy sin is dead,
And Ráma to the wood is fled;
And of thy deed I bear the stain,
And fameless in the world remain.
Ambitious, evil-souled, in show
My mother, yet my direst foe.
My throning ne'er thine eyes shall bless,
Thy husband's wicked murderess. [183]
Thou art not Aśvapati's child,
That righteous king most sage and mild,
But thou wast born a fiend, a foe
My father's house to overthrow.
Thou who hast made Kauśalyá, pure,
Gentle, affectionate, endure
The loss of him who was her bliss,—
What worlds await thee, Queen, for this?
Was it not patent to thy sense
That Ráma was his friends' defence,
Kauśalyá's own true child most dear,
The eldest and his father's peer?
Men in the son not only trace
The father's figure, form, and face,
But in his heart they also find
The offspring of the father's mind;
And hence, though dear their kinsmen are,
To mothers sons are dearer far.
There goes an ancient legend how
Good Surabhí, the God-loved cow,
Saw two of her dear children strain,
Drawing a plough and faint with pain.
She saw them on the earth outworn,

Toiling till noon from early morn,
And as she viewed her children's woe,
A flood of tears began to flow.
As through the air beneath her swept
The Lord of Gods, the drops she wept,
Fine, laden with delicious smell,
Upon his heavenly body fell.
And Indra lifted up his eyes
And saw her standing in the skies,
Afflicted with her sorrow's weight,
Sad, weeping, all disconsolate.
The Lord of Gods in anxious mood
Thus spoke in suppliant attitude:
“No fear disturbs our rest, and how
Come this great dread upon thee now?
Whence can this woe upon thee fall,
Say, gentle one who lovest all?”

Thus spake the God who rules the skies,
Indra, the Lord supremely wise;
And gentle Surabhí, well learned
In eloquence, this speech returned:
“Not thine the fault, great God, not thine
And guiltless are the Lords divine:
I mourn two children faint with toil,
Labouring hard in stubborn soil.
Wasted and sad I see them now,
While the sun beats on neck and brow,
Still goaded by the cruel hind,—
No pity in his savage mind.
O Indra, from this body sprang
These children, worn with many a pang.
For this sad sight I mourn, for none
Is to the mother like her son.”

He saw her weep whose offspring feed
In thousands over hill and mead,
And knew that in a mother's eye
Naught with a son, for love, can vie.
He deemed her, when the tears that came
From her sad eyes bedewed his frame,
Laden with their celestial scent,
Of living things most excellent.
If she these tears of sorrow shed
Who many a thousand children bred,
Think what a life of woe is left
Kauśalyá, of her Ráma reft.
An only son was hers and she
Is rendered childless now by thee.
Here and hereafter, for thy crime,
Woe is thy lot through endless time.
And now, O Queen, without delay,
With all due honour will I pay
Both to my brother and my sire
The rites their several fates require.
Back to Ayodhyá will I bring
The long-armed chief, her lord and king,
And to the wood myself betake
Where hermit saints their dwelling make.
For, sinner both in deed and thought!
This hideous crime which thou hast wrought
I cannot bear, or live to see
The people's sad eyes bent on me.
Begone, to Daṇḍak wood retire,
Or cast thy body to the fire,
Or bind around thy neck the rope:
No other refuge mayst thou hope.
When Ráma, lord of valour true,
Has gained the earth, his right and due,

Then, free from duty's binding debt,
My vanished sin shall I forget.”

Thus like an elephant forced to brook
The goading of the driver's hook,
Quick panting like a serpent maimed,
He fell to earth with rage inflamed.

Canto LXXV. The Abjuration.

A while he lay: he rose at length,
And slowly gathering sense and strength,
With angry eyes which tears bedewed,
The miserable queen he viewed,
And spake with keen reproach to her
Before each lord and minister:
“No lust have I for kingly sway,
My mother I no more obey:
Naught of this consecration knew
Which Daśaratha kept in view.
I with Śatrughna all the time
Was dwelling in a distant clime:
I knew of Ráma's exile naught,
That hero of the noble thought:
I knew not how fair Sítá went,
And Lakshmaṇ, forth to banishment.”

Thus high-souled Bharat, mid the crowd,
Lifted his voice and cried aloud.
Kauśalyá heard, she raised her head,
And quickly to Sumitrá said:
“Bharat, Kaikeyí's son is here,—
Hers whose fell deeds I loathe and fear:
That youth of foresight keen I fain
Would meet and see his face again.”
Thus to Sumitrá spake the dame,
And straight to Bharat's presence came
With altered mien, neglected dress,
Trembling and faint with sore distress.
Bharat, Śatrughna by his side,
To meet her, toward her palace hied.
And when the royal dame they viewed
Distressed with dire solicitude,
Sad, fallen senseless on the ground,
About her neck their arms they wound.
The noble matron prostrate there,
Embraced, with tears, the weeping pair,
And with her load of grief oppressed,
To Bharat then these words addressed:
“Now all is thine, without a foe,
This realm for which thou longest so.
Ah, soon Kaikeyí's ruthless hand
Has won the empire of the land,
And made my guiltless Ráma flee
Dressed like some lonely devotee.
Herein what profit has the queen,
Whose eye delights in havoc, seen?
Me also, me 'twere surely good
To banish to the distant wood,
To dwell amid the shades that hold
My famous son with limbs like gold.

Nay, with the sacred fire to guide,
Will I, Sumitrá by my side,
Myself to the drear wood repair
And seek the son of Raghu there.
This land which rice and golden corn
And wealth of every kind adorn,
Car, elephant, and steed, and gem,—
She makes thee lord of it and them.”

With taunts like these her bitter tongue
The heart of blameless Bharat wrung
And direr pangs his bosom tore
Than when the lancet probes a sore.
With troubled senses all astray
Prone at her feet he fell and lay.
With loud lament a while he plained,
And slowly strength and sense regained.
With suppliant hand to hand applied
He turned to her who wept and sighed,
And thus bespake the queen, whose breast
With sundry woes was sore distressed:
“Why these reproaches, noble dame?
I, knowing naught, am free from blame.
Thou knowest well what love was mine
For Ráma, chief of Raghu's line.
O, never be his darkened mind
To Scripture's guiding lore inclined,
By whose consent the prince who led
The good, the truthful hero, fled.
May he obey the vilest lord,
Offend the sun with act abhorred,[350]
And strike a sleeping cow, who lent

[350] *Súryamcha pratimehatu*, adversus solem mingat. An offence expressly forbidden by the Laws of Manu.

His voice to Ráma's banishment.
May the good king who all befriends,
And, like his sons, the people tends,
Be wronged by him who gave consent
To noble Ráma's banishment.
On him that king's injustice fall,
Who takes, as lord, a sixth of all,
Nor guards, neglectful of his trust,
His people, as a ruler must.
The crime of those who swear to fee,
At holy rites, some devotee,
And then the promised gift deny,
Be his who willed the prince should fly.
When weapons clash and heroes bleed,
With elephant and harnessed steed,
Ne'er, like the good, be his to fight
Whose heart allowed the prince's flight.
Though taught with care by one expert
May he the Veda's text pervert,
With impious mind on evil bent,
Whose voice approved the banishment.
May he with traitor lips reveal
Whate'er he promised to conceal,
And bruit abroad his friend's offence,
Betrayed by generous confidence.
No wife of equal lineage born
The wretch's joyless home adorn:
Ne'er may he do one virtuous deed,
And dying see no child succeed.
When in the battle's awful day
Fierce warriors stand in dread array,
Let the base coward turn and fly,
And smitten by the foeman, die.
Long may he wander, rags his wear,

Doomed in his hand a skull to bear,
And like an idiot beg his bread,
Who gave consent when Ráma fled.
His sin who holy rites forgets,
Asleep when shows the sun and sets,
A load upon his soul shall lie
Whose will allowed the prince to fly.
His sin who loves his Master's dame,
His, kindler of destructive flame,
His who betrays his trusting friend
Shall, mingled all, on him descend.
By him no reverence due be paid
To blessed God or parted shade:
May sire and mother's sacred name
In vain from him obedience claim.
Ne'er may he go where dwell the good,
Nor win their fame and neighbourhood,
But lose all hopes of bliss to-day,
Who willed the prince should flee away.
May he deceive the poor and weak
[185] Who look to him and comfort seek,
Betray the suppliants who complain,
And make the hopeful hope in vain.
Long may his wife his kiss expect,
And pine away in cold neglect.
May he his lawful love despise,
And turn on other dames his eyes,
Fool, on forbidden joys intent,
Whose will allowed the banishment.
His sin who deadly poison throws
To spoil the water as it flows,
Lay on the wretch its burden dread
Who gave consent when Ráma fled."[351]

[351] Bharat does not intend these curses for any particular person: he merely

Thus with his words he undeceived
Kauśalyá's troubled heart, who grieved
For son and husband reft away;
Then prostrate on the ground he lay.
Him as he lay half-senseless there,
Freed by the mighty oaths he sware,
Kauśalyá, by her woe distressed,
With melancholy words addressed:
“Anew, my son, this sorrow springs
To rend my heart with keener stings:
These awful oaths which thou hast sworn
My breast with double grief have torn.
Thy soul, and faithful Lakshmaṇ's too,
Are still, thank Heaven! to virtue true.
True to thy promise, thou shalt gain
The mansions which the good obtain.”

Then to her breast that youth she drew,
Whose sweet fraternal love she knew,
And there in strict embraces held
The hero, as her tears outwelled.
And Bharat's heart grew sick and faint
With grief and oft-renewed complaint,
And all his senses were distraught
By the great woe that in him wrought.
Thus he lay and still bewailed
With sighs and loud lament
Till all his strength and reason failed,
The hours of night were spent.

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wishes to prove his own innocence by invoking them on his own head if he had any share in banishing Ráma.

Canto LXXVI. The Funeral.

The saint Vaśishṭha, best of all
Whose words with moving wisdom fall,
Bharat, Kaikeyí's son, addressed,
Whom burning fires of grief distressed:
“O Prince, whose fame is widely spread,
Enough of grief: be comforted.
The time is come: arise, and lay
Upon the pyre the monarch's clay.”

He heard the words Vaśishṭha spoke,
And slumbering resolution woke.
Then skilled in all the laws declare,
He bade his friends the rites prepare.
They raised the body from the oil,
And placed it, dripping, on the soil;
Then laid it on a bed, whereon
Wrought gold and precious jewels shone.
There, pallor o'er his features spread,
The monarch, as in sleep, lay dead.
Then Bharat sought his father's side,
And lifted up his voice and cried:
“O King, and has thy heart designed
To part and leave thy son behind?
Make Ráma flee, who loves the right,
And Lakshmaṇ of the arm of might?
Whither, great Monarch, wilt thou go
And leave this people in their woe,
Mourning their hero, wild with grief,
Of Ráma reft, their lion chief?
Ah, who will guard the people well
Who in Ayodhyá's city dwell,
When thou, my sire, hast sought the sky,

And Ráma has been forced to fly?
In widowed woe, bereft of thee,
The land no more is fair to see:
The city, to my aching sight,
Is gloomy as a moonless night.”

Thus, with o'erwhelming sorrow pained,
Sad Bharat by the bed complained:
And thus Vaśishṭha, holy sage,
Spoke his deep anguish to assuage:
“O Lord of men, no longer stay;
The last remaining duties pay:
Haste, mighty-armed, as I advise,
The funeral rites to solemnize.”

And Bharat heard Vaśishṭha's rede
With due attention and agreed.
He summoned straight from every side
Chaplain, and priest, and holy guide.
The sacred fires he bade them bring
Forth from the chapel of the king,
Wherein the priests in order due,
And ministers, the offerings threw.
Distraught in mind, with sob and tear,
They laid the body on a bier,
And servants, while their eyes brimmed o'er
The monarch from the palace bore.
Another band of mourners led
The long procession of the dead:
Rich garments in the way they cast,
And gold and silver, as they passed.
Then other hands the corse bedewed
With fragrant juices that exude
From sandal, cedar, aloe, pine,

And every perfume rare and fine.
Then priestly hands the mighty dead
Upon the pyre deposited.
The sacred fires they tended next,
And muttered low each funeral text;
[186] And priestly singers who rehearse
The Śaman[352] sang their holy verse.
Forth from the town in litters came,
Or chariots, many a royal dame,
And honoured so the funeral ground,
With aged followers ringed around.
With steps in inverse order bent,[353]
The priests in sad procession went
Around the monarch's burning pyre
Who well had nursed each sacred fire:
With Queen Kauśalyá and the rest,
Their tender hearts with woe distressed.
The voice of women, shrill and clear
As screaming curlews, smote the ear,
As from a thousand voices rose
The shriek that tells of woman's woes.
Then weeping, faint, with loud lament,
Down Sarjú's shelving bank they went.
There standing on the river side
With Bharat, priest, and peer,
Their lips the women purified
With water fresh and clear.
Returning to the royal town,
Their eyes with tear-drops filled,
Ten days on earth they laid them down,
And wept till grief was stilled.

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[352] The Sáma-veda, the hymns of which are chanted aloud.
[353] Walking from right to left.

Canto LXXVII. The Gathering Of The Ashes.

The tenth day passed: the prince again
Was free from every legal stain.
He bade them on the twelfth the great
Remaining honour celebrate.
Much gold he gave, and gems, and food,
To all the Bráhman multitude,
And goats whose hair was white and fine,
And many a thousand head of kine:
Slaves, men and damsels, he bestowed,
And many a car and fair abode:
Such gifts he gave the Bráhman race
His father's obsequies to grace.
Then when the morning's earliest ray
Appeared upon the thirteenth day,
Again the hero wept and sighed
Distraught and sorrow-stupefied;
Drew, sobbing in his anguish, near,
The last remaining debt to clear,
And at the bottom of the pyre,
He thus bespake his royal sire:
“O father, hast thou left me so,
Deserted in my friendless woe,
When he to whom the charge was given
To keep me, to the wood is driven?
Her only son is forced away
Who was his helpless mother's stay:
Ah, whither, father, art thou fled;
Leaving the queen uncomforted?”

He looked upon the pile where lay
The bones half-burnt and ashes grey,
And uttering a piteous moan,
Gave way, by anguish overthrown.
Then as his tears began to well,
Prostrate to earth the hero fell;
So from its seat the staff they drag,
And cast to earth some glorious flag.
The ministers approached again
The prince whom rites had freed from stain;
So when Yayáti fell, each seer,
In pity for his fate, drew near.
Śatrughna saw him lying low
O'erwhelmed beneath the crush of woe,
And as upon the king he thought,
He fell upon the earth distraught.
When to his loving memory came
Those noble gifts, that kingly frame,
He sorrowed, by his woe distressed,
As one by frenzied rage possessed:
“Ah me, this surging sea of woe
Has drowned us with its overflow:
The source is Manthará, dire and dark,
Kaikeyí is the ravening shark:
And the great boons the monarch gave
Lend conquering might to every wave.
Ah, whither wilt thou go, and leave
Thy Bharat in his woe to grieve,
Whom ever 'twas thy greatest joy
To fondle as a tender boy?
Didst thou not give with thoughtful care
Our food, our drink, our robes to wear?
Whose love will now for us provide,
When thou, our king and sire, hast died?

At such a time bereft, forlorn,
Why is not earth in sunder torn,
Missing her monarch's firm control,
His love of right, his lofty soul?
Ah me, for Ráma roams afar,
My sire is where the Blessed are;
How can I live deserted? I
Will pass into the fire and die.
Abandoned thus, I will not brook
Upon Ayodhyá's town to look,
Once guarded by Ikshváku's race:
The wood shall be my dwelling place.”

Then when the princes' mournful train
Heard the sad brothers thus complain,
And saw their misery, at the view
Their grief burst wilder out anew.
Faint with lamenting, sad and worn,
Each like a bull with broken horn,
The brothers in their wild despair
Lay rolling, mad with misery, there.
Then old Vaśishṭha good and true,
Their father's priest, all lore who knew,
Raised weeping Bharat on his feet,
And thus bespake with counsel meet:
“Twelve days, my lord, have past away [187]
Since flames consumed thy father's clay:
Delay no more: as rules ordain,
Gather what bones may yet remain.
Three constant pairs are ever found
To hem all mortal creatures round:[354]
Then mourn not thus, O Prince, for none
Their close companionship may shun.”

[354] Birth and death, pleasure and pain, loss and gain.

Sumantra bade Śatrughna rise,
And soothed his soul with counsel wise,
And skilled in truth, his hearer taught
How all things are and come to naught.
When rose each hero from the ground,
A lion lord of men, renowned,
He showed like Indra's flag,[355] whereon
Fierce rains have dashed and suns have shone.
They wiped their red and weeping eyes,
And gently made their sad replies:
Then, urged to haste, the royal pair
Performed the rites that claimed their care.

Canto LXXVIII. Manthará Punished.

Śatrughna thus to Bharat spake
Who longed the forest road to take:
“He who in woe was wont to give
Strength to himself and all that live—
Dear Ráma, true and pure in heart,
Is banished by a woman's art.
Yet here was Lakshmaṇ, brave and strong,
Could not his might prevent the wrong?
Could not his arm the king restrain,
Or make the banished free again?
One loving right and fearing crime
Had checked the monarch's sin in time,
When, vassal of a woman's will,
His feet approached the path of ill.”

[355] Erected upon a tree or high staff in honour of Indra.

While Lakshmaṇ's younger brother, dread
Śatrughna, thus to Bharat said,
Came to the fronting door, arrayed
In glittering robes, the hump-back maid.
There she, with sandal-oil besmeared,
In garments meet for queens appeared:
And lustre to her form was lent
By many a gem and ornament.
She girdled with her broidered zone,
And many a chain about her thrown,
Showed like a female monkey round
Whose body many a string is bound.
When on that cause of evil fell
The quick eye of the sentinel,
He grasped her in his ruthless hold,
And hastening in, Śatrughna told:
“Here is the wicked pest,” he cried,
“Through whom the king thy father died,
And Ráma wanders in the wood:
Do with her as thou deemest good.”
The warder spoke: and every word
Śatrughna's breast to fury stirred:
He called the servants, all and each.
And spake in wrath his hasty speech:
“This is the wretch my sire who slew,
And misery on my brothers drew:
Let her this day obtain the meed,
Vile sinner, of her cruel deed.”
He spake; and moved by fury laid
His mighty hand upon the maid,
Who as her fellows ringed her round,
Made with her cries the hall resound.
Soon as the gathered women viewed
Śatrughna in his angry mood,

Their hearts disturbed by sudden dread,
They turned and from his presence fled.
“His rage,” they cried, “on us will fall,
And ruthless, he will slay us all.
Come, to Kauśalyá let us flee:
Our hope, our sure defence is she,
Approved by all, of virtuous mind,
Compassionate, and good, and kind.”

His eyes with burning wrath aglow,
Śatrughna, shatterer of the foe,
Dragged on the ground the hump-back maid
Who shrieked aloud and screamed for aid.
This way and that with no remorse
He dragged her with resistless force,
And chains and glittering trinkets burst
Lay here and there with gems dispersed,
Till like the sky of Autumn shone
The palace floor they sparkled on.
The lord of men, supremely strong,
Haled in his rage the wretch along:
Where Queen Kaikeyí dwelt he came,
And sternly then addressed the dame.
Deep in her heart Kaikeyí felt
The stabs his keen reproaches dealt,
And of Śatrughna's ire afraid,
To Bharat flew and cried for aid.
He looked and saw the prince inflamed
With burning rage, and thus exclaimed:
“Forgive! thine angry arm restrain:
A woman never may be slain.
My hand Kaikeyí's blood would spill,
The sinner ever bent on ill,
But Ráma, long in duty tried,

Would hate the impious matricide:
And if he knew thy vengeful blade
Had slaughtered e'en this hump-back maid,
Never again, be sure, would he
Speak friendly word to thee or me.”

When Bharat's speech Śatrughna heard
He calmed the rage his breast that stirred, [188]
Releasing from her dire constraint
The trembling wretch with terror faint.
Then to Kaikeyí's feet she crept,
And prostrate in her misery wept.
Kaikeyí on the hump-back gazed,
And saw her weep and gasp.
Still quivering, with her senses dazed,
From fierce Śatrughna's grasp.
With gentle words of pity she
Assuaged her wild despair,
E'en as a tender hand might free
A curlew from the snare.

Canto LXXIX. Bharat's Commands.

Now when the sun's returning ray
Had ushered in the fourteenth day,
The gathered peers of state addressed
To Bharat's ear their new request:
“Our lord to heaven has parted hence,
Long served with deepest reverence;
Ráma, the eldest, far from home,
And Lakshmaṇ, in the forest roam.

O Prince, of mighty fame, be thou
Our guardian and our monarch now,
Lest secret plot or foeman's hate
Assail our unprotected state.
With longing eyes, O Lord of men,
To thee look friend and citizen,
And ready is each sacred thing
To consecrate our chosen king.
Come, Bharat, and accept thine own
Ancient hereditary throne.
Thee let the priests this day install
As monarch to preserve us all.”

Around the sacred gear he bent
His circling footsteps reverent,
And, firm to vows he would not break,
Thus to the gathered people spake:
“The eldest son is ever king:
So rules the house from which we spring:
Nor should ye, Lords, like men unwise,
With words like these to wrong advise.
Ráma is eldest born, and he
The ruler of the land shall be.
Now to the woods will I repair,
Five years and nine to lodge me there.
Assemble straight a mighty force,
Cars, elephants, and foot and horse,
For I will follow on his track
And bring my eldest brother back.
Whate'er the rites of throning need
Placed on a car the way shall lead:
The sacred vessels I will take
To the wild wood for Ráma's sake.
I o'er the lion prince's head

The sanctifying balm will shed,
And bring him, as the fire they bring
Forth from the shrine, with triumphing.
Nor will I let my mother's greed
In this her cherished aim succeed:
In pathless wilds will I remain,
And Ráma here as king shall reign.
To make the rough ways smooth and clear
Send workman out and pioneer:
Let skilful men attend beside
Our way through pathless spots to guide.”
As thus the royal Bharat spake,
Ordaining all for Ráma's sake,
The audience gave with one accord
Auspicious answer to their lord:
“Be royal Fortune aye benign
To thee for this good speech of thine,
Who wishest still thine elder's hand
To rule with kingly sway the land.”
Their glorious speech, their favouring cries
Made his proud bosom swell:
And from the prince's noble eyes
The tears of rapture fell.[356]

Canto LXXX. The Way Prepared.

[356] I follow in this stanza the Bombay edition in preference to Schlegel's which gives the tears of joy to the courtiers.

All they who knew the joiner's art,
Or distant ground in every part;
Each busied in his several trade,
To work machines or ply the spade;
Deft workmen skilled to frame the wheel,
Or with the ponderous engine deal;
Guides of the way, and craftsmen skilled,
To sink the well, make bricks, and build;
And those whose hands the tree could hew,
And work with slips of cut bamboo,
Went forward, and to guide them, they
Whose eyes before had seen the way.
Then onward in triumphant mood
Went all the mighty multitude.
Like the great sea whose waves leap high
When the full moon is in the sky.
Then, in his proper duty skilled,
Each joined him to his several guild,
And onward in advance they went
With every tool and implement.
Where bush and tangled creeper lay
With trenchant steel they made the way;
They felled each stump, removed each stone,
And many a tree was overthrown.
In other spots, on desert lands,
Tall trees were reared by busy hands.
Where'er the line of road they took,
[189] They plied the hatchet, axe, and hook.
Others, with all their strength applied,
Cast vigorous plants and shrubs aside,
In shelving valleys rooted deep,
And levelled every dale and steep.
Each pit and hole that stopped the way
They filled with stones, and mud, and clay,

And all the ground that rose and fell
With busy care was levelled well.
They bridged ravines with ceaseless toil,
And pounded fine the flinty soil.
Now here, now there, to right and left,
A passage through the ground they cleft,
And soon the rushing flood was led
Abundant through the new-cut bed,
Which by the running stream supplied
With ocean's boundless waters vied.
In dry and thirsty spots they sank
Full many a well and ample tank,
And altars round about them placed
To deck the station in the waste.
With well-wrought plaster smoothly spread,
With bloomy trees that rose o'erhead,
With banners waving in the air,
And wild birds singing here and there,
With fragrant sandal-water wet,
With many a flower beside it set,
Like the Gods' heavenly pathway showed
That mighty host's imperial road.
Deft workmen, chosen for their skill
To do the high-souled Bharat's will,
In every pleasant spot where grew
Trees of sweet fruit and fair to view,
As he commanded, toiled to grace
With all delights his camping-place.
And they who read the stars, and well
Each lucky sign and hour could tell,
Raised carefully the tented shade
Wherein high-minded Bharat stayed.
With ample space of level ground,
With broad deep moat encompassed round;

Like Mandar in his towering pride,
With streets that ran from side to side;
Enwreathed with many a palace tall
Surrounded by its noble wall;
With roads by skilful workmen made,
Where many a glorious banner played;
With stately mansions, where the dove
Sat nestling in her cote above.
Rising aloft supremely fair
Like heavenly cars that float in air,
Each camp in beauty and in bliss
Matched Indra's own metropolis.
As shines the heaven on some fair night,
With moon and constellations filled,
The prince's royal road was bright,
Adorned by art of workmen skilled.

Canto LXXXI. The Assembly.

Ere yet the dawn had ushered in
The day should see the march begin,
Herald and bard who rightly knew
Each nice degree of honour due,
Their loud auspicious voices raised,
And royal Bharat blessed and praised.
With sticks of gold the drum they smote,
Which thundered out its deafening note,
Blew loud the sounding shell, and blent
Each high and low-toned instrument.
The mingled sound of drum and horn
Through all the air was quickly borne,

And as in Bharat's ear it rang,
Gave the sad prince another pang.

Then Bharat, starting from repose,
Stilled the glad sounds that round him rose,
“I am not king; no more mistake:”
Then to Śatrughna thus he spake:
“O see what general wrongs succeed
Sprung from Kaikeyí's evil deed!
The king my sire has died and thrown
Fresh miseries on me alone.
The royal bliss, on duty based,
Which our just high-souled father graced,
Wanders in doubt and sore distress
Like a tossed vessel rudderless.
And he who was our lordly stay
Roams in the forest far away,
Expelled by this my mother, who
To duty's law is most untrue.”

As royal Bharat thus gave vent
To bitter grief in wild lament,
Gazing upon his face the crowd
Of pitying women wept aloud.
His lamentation scarce was o'er,
When Saint Vaśishṭha, skilled in lore
Of royal duty, dear to fame,
To join the great assembly came.
Girt by disciples ever true
Still nearer to that hall he drew,
Resplendent, heavenly to behold,
Adorned with wealth of gems and gold:
E'en so a man in duty tried
Draws near to meet his virtuous bride.

He reached his golden seat o'erlaid
With coverlet of rich brocade,
There sat, in all the Vedas read,
And called the messengers, and said:
"Go forth, let Bráhman, Warrior, peer,
And every captain gather here:
Let all attentive hither throng:
Go, hasten: we delay too long.
Śatrughna, glorious Bharat bring,
[190] The noble children of the king,[357]
Yudhájit[358] and Sumantra, all
The truthful and the virtuous call."

He ended: soon a mighty sound
Of thickening tumult rose around,
As to the hall they bent their course
With car, and elephant, and horse,
The people all with glad acclaim
Welcomed Prince Bharat as he came:
E'en as they loved their king to greet,
Or as the Gods Lord Indra[359] meet.
The vast assembly shone as fair
With Bharat's kingly face
As Daśaratha's self were there
To glorify the place.
It gleamed like some unruffled lake
Where monsters huge of mould
With many a snake their pastime take
O'er shells, sand, gems, and gold.

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[357] The commentator says "Śatrughna accompanied by the other sons of the king."
[358] Not Bharat's uncle, but some councillor.
[359] *Śatakratu*, Lord of a hundred sacrifices, the performance of a hundred *Aśvamedhas* or sacrifices of a horse entitling the sacrificer to this exalted dignity.

Canto LXXXII. The Departure.

The prudent prince the assembly viewed
Thronged with its noble multitude,
Resplendent as a cloudless night
When the full moon is in his height;
While robes of every varied hue
A glory o'er the synod threw.
The priest in lore of duty skilled
Looked on the crowd the hall that filled,
And then in accents soft and grave
To Bharat thus his counsel gave:
“The king, dear son, so good and wise,
Has gone from earth and gained the skies,
Leaving to thee, her rightful lord,
This rich wide land with foison stored.
And still has faithful Ráma stood
Firm to the duty of the good,
And kept his father's hest aright,
As the moon keeps its own dear light.
Thus sire and brother yield to thee
This realm from all annoyance free:
Rejoice thy lords: enjoy thine own:
Anointed king, ascend the throne.
Let vassal Princes hasten forth
From distant lands, west, south, and north,
From Kerala,[360] from every sea,
And bring ten million gems to thee.”
As thus the sage Vaśishṭha spoke,
A storm of grief o'er Bharat broke.
And longing to be just and true,
His thoughts to duteous Ráma flew.

[360] The modern Malabar.

With sobs and sighs and broken tones,
E'en as a wounded mallard moans,
He mourned with deepest sorrow moved,
And thus the holy priest reproved:
“O, how can such as Bharat dare
The power and sway from him to tear,
Wise, and devout, and true, and chaste,
With Scripture lore and virtue graced?
Can one of Daśaratha's seed
Be guilty of so vile a deed?
The realm and I are Ráma's: thou,
Shouldst speak the words of justice now.
For he, to claims of virtue true,
Is eldest born and noblest too:
Nahush, Dilípa could not be
More famous in their lives than he.
As Daśaratha ruled of right,
So Ráma's is the power and right.
If I should do this sinful deed
And forfeit hope of heavenly meed,
My guilty act would dim the shine
Of old Ikshváku's glorious line.
Nay, as the sin my mother wrought
Is grievous to my inmost thought,
I here, my hands together laid,
Will greet him in the pathless shade.
To Ráma shall my steps be bent,
My King, of men most excellent,
Raghu's illustrious son, whose sway
Might hell, and earth, and heaven obey.”

That righteous speech, whose every word
Bore virtue's stamp, the audience heard;
On Ráma every thought was set,

And with glad tears each eye was wet.
“Then, if the power I still should lack
To bring my noble brother back,
I in the wood will dwell, and share
His banishment with Lakshmaṇ there.
By every art persuasive I
To bring him from the wood will try,
And show him to your loving eyes,
O Bráhmans noble, good, and wise.
E'en now, the road to make and clear,
Each labourer pressed, and pioneer
Have I sent forward to precede
The army I resolve to lead.”

Thus, by fraternal love possessed,
His firm resolve the prince expressed,
Then to Sumantra, deeply read
In holy texts, he turned and said:
“Sumantra, rise without delay,
And as I bid my words obey.
Give orders for the march with speed,
And all the army hither lead.”

The wise Sumantra, thus addressed,
Obeyed the high-souled chief's behest.
He hurried forth with joy inspired
And gave the orders he desired.
Delight each soldier's bosom filled,
And through each chief and captain thrilled, [191]

To hear that march proclaimed, to bring
Dear Ráma back from wandering.
From house to house the tidings flew:
Each soldier's wife the order knew,
And as she listened blithe and gay
Her husband urged to speed away.
Captain and soldier soon declared
The host equipped and all prepared
With chariots matching thought for speed,
And wagons drawn by ox and steed.
When Bharat by Vaśishṭha's side,
His ready host of warriors eyed,
Thus in Sumantra's ear he spoke:
“My car and horses quickly yoke.”
Sumantra hastened to fulfil
With ready joy his master's will,
And quickly with the chariot sped
Drawn by fleet horses nobly bred.
Then glorious Bharat, true, devout,
Whose genuine valour none could doubt,
Gave in fit words his order out;
For he would seek the shade
Of the great distant wood, and there
Win his dear brother with his prayer:
“Sumantra, haste! my will declare
  The host be all arrayed.
I to the wood my way will take,
  To Ráma supplication make,
And for the world's advantage sake,
  Will lead him home again.”
Then, ordered thus, the charioteer
Who listened with delighted ear,
Went forth and gave his orders clear
  To captains of the train.

He gave the popular chiefs the word,
And with the news his friends he stirred,
And not a single man deferred
  Preparing for the road.
Then Bráhman, Warrior, Merchant, thrall,
Obedient to Sumantra's call,
Each in his house arose, and all
Yoked elephant or camel tall,
Or ass or noble steed in stall,
  And full appointed showed.

Canto LXXXIII. The Journey Begun.

Then Bharat rose at early morn,
And in his noble chariot borne
Drove forward at a rapid pace
Eager to look on Ráma's face.
The priests and lords, a fair array,
In sun-bright chariots led the way.
Behind, a well appointed throng,
Nine thousand elephants streamed along.
Then sixty thousand cars, and then,
With various arms, came fighting men.
A hundred thousand archers showed
In lengthened line the steeds they rode—
A mighty host, the march to grace
Of Bharat, pride of Raghu's race.
Kaikeyí and Sumitrá came,
And good Kauśalyá, dear to fame:
By hopes of Ráma's coming cheered
They in a radiant car appeared.

On fared the noble host to see
Ráma and Lakshmaṇ, wild with glee,
And still each other's ear to please,
Of Ráma spoke in words like these:
“When shall our happy eyes behold
Our hero true, and pure, and bold,
So lustrous dark, so strong of arm,
Who keeps the world from woe and harm?
The tears that now our eyeballs dim
Will vanish at the sight of him,
As the whole world's black shadows fly
When the bright sun ascends the sky.”

Conversing thus their way pursued
The city's joyous multitude,
And each in mutual rapture pressed
A friend or neighbour to his breast.
Thus every man of high renown,
And every merchant of the town,
And leading subjects, joyous went
Toward Ráma in his banishment.
And those who worked the potter's wheel,
And artists skilled in gems to deal;
And masters of the weaver's art,
And those who shaped the sword and dart;
And they who golden trinkets made,
And those who plied the fuller's trade;
And servants trained the bath to heat,
And they who dealt in incense sweet;
Physicians in their business skilled,
And those who wine and mead distilled;
And workmen deft in glass who wrought,
And those whose snares the peacock caught;
With them who bored the ear for rings,

Or sawed, or fashioned ivory things;
And those who knew to mix cement,
Or lived by sale of precious scent;
And men who washed, and men who sewed,
And thralls who mid the herds abode;
And fishers of the flood, and they
Who played and sang, and women gay;
And virtuous Bráhmans, Scripture-wise,
Of life approved in all men's eyes;
These swelled the prince's lengthened train,
Borne each in car or bullock wain.
Fair were the robes they wore upon
Their limbs where red-hued unguents shone.
These all in various modes conveyed
Their journey after Bharat made;
The soldiers' hearts with rapture glowed,
Following Bharat on his road,
Their chief whose tender love would fain
Bring his dear brother home again.
With elephant, and horse, and car,
The vast procession travelled far, [192]
And came where Gangá's waves below
The town of Śringavera[361] flow.
There, with his friends and kinsmen nigh,
Dwelt Guha, Ráma's dear ally,
Heroic guardian of the land
With dauntless heart and ready hand.
There for a while the mighty force
That followed Bharat stayed its course,
Gazing on Gangá's bosom stirred
By many a graceful water-bird.
When Bharat viewed his followers there,

[361] Now Sungroor, in the Allahabad district.

And Gangá's water, blest and fair,
The prince, who lore of words possessed,
His councillors and lords addressed:
“The captains of the army call:
Proclaim this day a halt for all,
That so to-morrow, rested, we
May cross this flood that seeks the sea.
Meanwhile, descending to the shore,
The funeral stream I fain would pour
From Gangá's fair auspicious tide
To him, my father glorified.”

Thus Bharat spoke: each peer and lord
Approved his words with one accord,
And bade the weary troops repose
In separate spots where'er they chose.
There by the mighty stream that day,
Most glorious in its vast array
The prince's wearied army lay
In various groups reclined.
There Bharat's hours of night were spent,
While every eager thought he bent
On bringing home from banishment
His brother, great of mind.

Canto LXXXIV. Guha's Anger.

King Guha saw the host spread o'er
The wide expanse of Gangá's shore,
With waving flag and pennon graced,
And to his followers spoke in haste:
“A mighty army meets my eyes,
That rivals Ocean's self in size:
Where'er I look my very mind
No limit to the host can find.
Sure Bharat with some evil thought
His army to our land has brought.
See, huge of form, his flag he rears,
That like an Ebony-tree appears.
He comes with bonds to take and chain,
Or triumph o'er our people slain:
And after, Ráma will he slay,—
Him whom his father drove away:
The power complete he longs to gain,
And—task too hard—usurp the reign.
So Bharat comes with wicked will
His brother Ráma's blood to spill.
But Ráma's slave and friend am I;
He is my lord and dear ally.
Keep here your watch in arms arrayed
Near Gangá's flood to lend him aid,
And let my gathered servants stand
And line with troops the river strand.
Here let the river keepers meet,
Who flesh and roots and berries eat;
A hundred fishers man each boat
Of the five hundred here afloat,
And let the youthful and the strong
Assemble in defensive throng.
But yet, if, free from guilty thought
'Gainst Ráma, he this land have sought,

The prince's happy host to-day
Across the flood shall make its way.”

He spoke: then bearing in a dish
A gift of honey, meat, and fish,
The king of the Nishádas drew
Toward Bharat for an interview.
When Bharat's noble charioteer
Observed the monarch hastening near,
He duly, skilled in courteous lore,
The tidings to his master bore:
“This aged prince who hither bends
His footsteps with a thousand friends,
Knows, firm ally of Ráma, all
That may in Daṇḍak wood befall:
Therefore, Kakutstha's son, admit
The monarch, as is right and fit:
For doubtless he can clearly tell
Where Ráma now and Lakshmaṇ dwell.”

When Bharat heard Sumantra's rede,
To his fair words the prince agreed:
“Go quickly forth,” he cried, “and bring
Before my face the aged king.”
King Guha, with his kinsmen near,
Rejoiced the summoning to hear:
He nearer drew, bowed low his head,
And thus to royal Bharat said:
“No mansions can our country boast,
And unexpected comes thy host:
But what we have I give thee all:
Rest in the lodging of thy thrall.
See, the Nishádas here have brought
The fruit and roots their hands have sought:

And we have woodland fare beside,
And store of meat both fresh and dried.
To rest their weary limbs, I pray
This night at least thy host may stay:
Then cheered with all we can bestow
To-morrow thou with it mayst go.”

Canto LXXXV. Guha And Bharat.

Thus the Nishádas' king besought:
The prince with spirit wisdom-fraught [193]
Replied in seemly words that blent
Deep matter with the argument:
“Thou, friend of him whom I revere,
With honours high hast met me here,
For thou alone wouldst entertain
And feed to-day so vast a train.”
In such fair words the prince replied,
Then, pointing to the path he cried:
“Which way aright will lead my feet
To Bharadvája's calm retreat;
For all this land near Gangá's streams
Pathless and hard to traverse seems?”

Thus spoke the prince: King Guha heard
Delighted every prudent word,
And gazing on that forest wide,
Raised suppliant hands, and thus replied:
“My servants, all the ground who know,
O glorious Prince, with thee shall go
With constant care thy way to guide,
And I will journey by thy side.
But this thy host so wide dispread
Wakes in my heart one doubt and dread,
Lest, threatening Ráma good and great,
Ill thoughts thy journey stimulate.”

But when King Guha, ill at ease,
Declared his fear in words like these,
As pure as is the cloudless sky
With soft voice Bharat made reply:
“Suspect me not: ne'er come the time
For me to plot so foul a crime!
He is my eldest brother, he
Is like a father dear to me.
I go to lead my brother thence
Who makes the wood his residence.
No thought but this thy heart should frame:
This simple truth my lips proclaim.”

Then with glad cheer King Guha cried,
With Bharat's answer gratified:
“Blessed art thou: on earth I see
None who may vie, O Prince, with thee,
Who canst of thy free will resign
The kingdom which unsought is thine.
For this, a name that ne'er shall die,
Thy glory through the worlds shall fly,

Who fain wouldst balm thy brother's pain
And lead the exile home again.”

As Guha thus, and Bharat, each
To other spoke in friendly speech,
The Day-God sank with glory dead,
And night o'er all the sky was spread.
Soon as King Guha's thoughtful care
Had quartered all the army there,
Well honoured, Bharat laid his head
Beside Śatrughna on a bed.
But grief for Ráma yet oppressed
High-minded Bharat's faithful breast—
Such torment little was deserved
By him who ne'er from duty swerved.
The fever raged through every vein
And burnt him with its inward pain:
So when in woods the flames leap free
The fire within consumes the tree.
From heat of burning anguish sprung
The sweat upon his body hung,
As when the sun with fervid glow
On high Himálaya melts the snow.
As, banished from the herd, a bull
Wanders alone and sorrowful.
Thus sighing and distressed,
In misery and bitter grief,
With fevered heart that mocked relief,
Distracted in his mind, the chief
Still mourned and found no rest.

Canto LXXXVI. Guha's Speech.

Guha the king, acquainted well
With all that in the wood befell,
To Bharat the unequalled told
The tale of Lakshmaṇ mighty-souled:
“With many an earnest word I spake
To Lakshmaṇ as he stayed awake,
And with his bow and shaft in hand
To guard his brother kept his stand:
“Now sleep a little, Lakshmaṇ, see
This pleasant bed is strewn for thee:
Hereon thy weary body lay,
And strengthen thee with rest, I pray,
Inured to toil are men like these,
But thou hast aye been nursed in ease.
Rest, duteous-minded! I will keep
My watch while Ráma lies asleep:
For in the whole wide world is none
Dearer to me than Raghu's son.
Harbour no doubt or jealous fear:
I speak the truth with heart sincere:
For from the grace which he has shown
Will glory on my name be thrown:
Great store of merit shall I gain,
And duteous, form no wish in vain.
Let me enforced by many a row
Of followers, armed with shaft and bow
For well-loved Ráma's weal provide
Who lies asleep by Sítá's side.
For through this wood I often go,
And all its shades conceal I know:
And we with conquering arms can meet
A four-fold host arrayed complete.”

“With words like these I spoke, designed
To move the high-souled Bharat's mind,
But he upon his duty bent,
Plied his persuasive argument:
“O, how can slumber close mine eyes
When lowly couched with Sítá lies
The royal Ráma? can I give
My heart to joy, or even live?
He whom no mighty demon, no,
Nor heavenly God can overthrow,
See, Guha, how he lies, alas, [194]
With Sítá couched on gathered grass.
By varied labours, long, severe,
By many a prayer and rite austere,
He, Daśaratha's cherished son,
By Fortune stamped, from Heaven was won.
Now as his son is forced to fly,
The king ere long will surely die:
Reft of his guardian hand, forlorn
In widowed grief this land will mourn.
E'en now perhaps, with toil o'erspent,
The women cease their loud lament,
And cries of woe no longer ring
Throughout the palace of the king.
But ah for sad Kauśalyá! how
Fare she and mine own mother now?
How fares the king? this night, I think,
Some of the three in death will sink.
With hopes upon Śatrughna set
My mother may survive as yet,
But the sad queen will die who bore
The hero, for her grief is sore.
His cherished wish that would have made
Dear Ráma king, so long delayed,

“Too late! too late!” the king will cry,
And conquered by his misery die.
When Fate has brought the mournful day
Which sees my father pass away,
How happy in their lives are they
Allowed his funeral rites to pay.
Our exile o'er, with him who ne'er
Turns from the oath his lips may swear,
May we returning safe and well
gain in fair Ayodhyá dwell.”
Thus Bharat stood with many a sigh
Lamenting, and the night went by.
Soon as the morning light shone fair
In votive coils both bound their hair.
And then I sent them safely o'er
And left them on the farther shore.
With Sítá then they onward passed,
Their coats of bark about them cast,
  Their locks like hermits' bound,
The mighty tamers of the foe,
Each with his arrows and his bow,
  Went over the rugged ground,
Proud in their strength and undeterred
Like elephants that lead the herd,
  And gazing oft around.”

Canto LXXXVII. Guha's Story.

That speech of Guha Bharat heard
With grief and tender pity stirred,
And as his ears the story drank,
Deep in his thoughtful heart it sank.
His large full eyes in anguish rolled,
His trembling limbs grew stiff and cold;
Then fell he, like a tree uptorn,
In woe too grievous to be borne.
When Guha saw the long-armed chief
Whose eye was like a lotus leaf,
With lion shoulders strong and fair,
High-mettled, prostrate in despair,—
Pale, bitterly afflicted, he
Reeled as in earthquake reels a tree.
But when Śatrughna standing nigh
Saw his dear brother helpless lie,
Distraught with woe his head he bowed,
Embraced him oft and wept aloud.
Then Bharat's mothers came, forlorn
Of their dear king, with fasting worn,
And stood with weeping eyes around
The hero prostrate on the ground.
Kauśalyá, by her woe oppressed,
The senseless Bharat's limbs caressed,
As a fond cow in love and fear
Caresses oft her youngling dear:
Then yielding to her woe she said,
Weeping and sore disquieted:
“What torments, O my son, are these
Of sudden pain or swift disease?
The lives of us and all the line
Depend, dear child, on only thine.
Ráma and Lakshmaṇ forced to flee,
I live by naught but seeing thee:

For as the king has past away
Thou art my only help to-day.
Hast thou, perchance, heard evil news
Of Lakshmaṇ, which thy soul subdues,
Or Ráma dwelling with his spouse—
My all is he—neath forest boughs?”

Then slowly gathering sense and strength
The weeping hero rose at length,
And words like these to Guha spake,
That bade Kauśalyá comfort take:
“Where lodged the prince that night? and where
Lakshmaṇ the brave, and Sítá fair?
Show me the couch whereon he lay,
Tell me the food he ate, I pray.”

Then Guha the Nishádas' king
Replied to Bharat's questioning:
“Of all I had I brought the best
To serve my good and honoured guest
Food of each varied kind I chose,
And every fairest fruit that grows.
Ráma the hero truly brave
Declined the gift I humbly gave:
His Warrior part he ne'er forgot,
And what I brought accepted not:
“No gifts, my friend, may we accept:
Our law is, Give, and must be kept.”
The high-souled chief, O Monarch, thus
With gracious words persuaded us.
Then calm and still, absorbed in thought,
He drank the water Lakshmaṇ brought,
And then, obedient to his vows,
He fasted with his gentle spouse.
[195] So Lakshmaṇ too from food abstained,

And sipped the water that remained:
Then with ruled lips, devoutly staid,
The three[362] their evening worship paid.
Then Lakshmaṇ with unwearied care
Brought heaps of sacred grass, and there
With his own hands he quickly spread,
For Ráma's rest, a pleasant bed,
And faithful Sítá's too, where they
Reclining each by other lay.
Then Lakshmaṇ bathed their feet, and drew
A little distance from the two.
Here stands the tree which lent them shade,
Here is the grass beneath it laid,
Where Ráma and his consort spent
The night together ere they went.
Lakshmaṇ, whose arms the foeman quell,
Watched all the night as sentinel,
   And kept his great bow strung:
His hand was gloved, his arm was braced,
Two well-filled quivers at his waist,
   With deadly arrows, hung.
I took my shafts and trusty bow,
And with that tamer of the foe
   Stood ever wakeful near,
And with my followers, bow in hand,
Behind me ranged, a ready band,
   Kept watch o'er Indra's peer.”

Canto LXXXVIII. The Ingudí Tree.

[362] Ráma, Lakshmaṇ, and Sumantra.

When Bharat with each friend and peer
Had heard that tale so full and clear,
They went together to the tree
The bed which Ráma pressed to see.
Then Bharat to his mothers said:
“Behold the high-souled hero's bed:
These tumbled heaps of grass betray
Where he that night with Sítá lay:
Unmeet, the heir of fortune high
Thus on the cold bare earth should lie,
The monarch's son, in counsel sage,
Of old imperial lineage.
That lion-lord whose noble bed
With finest skins of deer was spread,—
How can he now endure to press
The bare earth, cold and comfortless!
This sudden fall from bliss to grief
Appears untrue, beyond belief:
My senses are distraught: I seem
To view the fancies of a dream.
There is no deity so great,
No power in heaven can master Fate,
If Ráma, Daśaratha's heir,
Lay on the ground and slumbered there;
And lovely Sítá, she who springs
From fair Videha's ancient kings,
Ráma's dear wife, by all adored,
Lay on the earth beside her lord.
Here was his couch, upon this heap
He tossed and turned in restless sleep:
On the hard soil each manly limb
Has stamped the grass with signs of him.
That night, it seems, fair Sítá spent
Arrayed in every ornament,

For here and there my eyes behold
Small particles of glistering gold.
She laid her outer garment here,
For still some silken threads appear,
How dear in her devoted eyes
Must be the bed where Ráma lies,
Where she so tender could repose
And by his side forget her woes.
Alas, unhappy, guilty me!
For whom the prince was forced to flee,
And chief of Raghu's sons and best,
A bed like this with Sítá pressed.
Son of a royal sire whose hand
Ruled paramount o'er every land,
Could he who every joy bestows,
Whose body like the lotus shows,
The friend of all, who charms the sight,
Whose flashing eyes are darkly bright,
Leave the dear kingdom, his by right,
Unmeet for woe, the heir of bliss,
And lie upon a bed like this?
Great joy and happy fate are thine,
O Lakshmaṇ, marked with each fair sign,
Whose faithful footsteps follow still
Thy brother in his hour of ill.
And blest is Sítá, nobly good,
Who dwells with Ráma in the wood.
Ours is, alas, a doubtful fate
Of Ráma reft and desolate.
My royal sire has gained the skies,
In woods the high-souled hero lies;
The state is wrecked and tempest-tossed,
A vessel with her rudder lost.
Yet none in secret thought has planned

With hostile might to seize the land:
Though forced in distant wilds to dwell,
The hero's arm protects it well.
Unguarded, with deserted wall,
No elephant or steed in stall,
My father's royal city shows
Her portals open to her foes,
Of bold protectors reft and bare,
Defenceless in her dark despair:
But still her foes the wish restrain,
As men from poisoned cates refrain.
I from this hour my nights will pass
Couched on the earth or gathered grass,
Eat only fruit and roots, and wear
A coat of bark, and matted hair.
I in the woods will pass, content,
For him the term of banishment;
So shall I still unbroken save
[196] The promise which the hero gave.
While I remain for Ráma there,
Śatrughna will my exile share,
And Ráma in his home again,
With Lakshmaṇ, o'er Ayodhyá reign,
for him, to rule and guard the state,
The twice-born men shall consecrate.
O, may the Gods I serve incline
To grant this earnest wish of mine!
If when I bow before his feet
And with all moving arts entreat,
He still deny my prayer,
Then with my brother will I live:
He must, he must permission give,
Roaming in forests there.”

Canto LXXXIX. The Passage Of Gangá.

That night the son of Raghu lay
On Gangá's bank till break of day:
Then with the earliest light he woke
And thus to brave Śatrughna spoke.
“Rise up, Śatrughna, from thy bed:
Why sleepest thou the night is fled.
See how the sun who chases night
Wakes every lotus with his light.
Arise, arise, and first of all
The lord of Śringavera call,
For he his friendly aid will lend
Our army o'er the flood to send.”

Thus urged, Śatrughna answered: “I,
Remembering Ráma, sleepless lie.”
As thus the brothers, each to each,
The lion-mettled, ended speech,
Came Guha, the Nishádas' king,
And spoke with kindly questioning:
“Hast thou in comfort passed,” he cried,
“The night upon the river side?
With thee how fares it? and are these,
Thy soldiers, healthy and at ease?”
Thus the Nishádas' lord inquired
In gentle words which love inspired,
And Bharat, Ráma's faithful slave,
Thus to the king his answer gave:
“The night has sweetly passed, and we
Are highly honoured, King, by thee.
Now let thy servants boats prepare,
Our army o'er the stream to bear.”

The speech of Bharat Guha heard,
And swift to do his bidding stirred.
Within the town the monarch sped
And to his ready kinsmen said:
“Awake, each kinsman, rise, each friend!
May every joy your lives attend.
Gather each boat upon the shore
And ferry all the army o'er.”
Thus Guha spoke: nor they delayed,
But, rising quick, their lord obeyed,
And soon, from every side secured,
Five hundred boats were ready moored.
Some reared aloft the mystic sign,[363]
And mighty bells were hung in line:
Of firmest build, gay flags they bore,
And sailors for the helm and oar.
One such King Guha chose, whereon,
Of fair white cloth, an awning shone,
And sweet musicians charmed the ear,—
And bade his servants urge it near.
Then Bharat swiftly sprang on board,
And then Śatrughna, famous lord,
To whom, with many a royal dame,
Kauśalyá and Sumitrá came.
The household priest went first in place,
The elders, and the Bráhman race,
And after them the monarch's train
Of women borne in many a wain.
Then high to heaven the shouts of those
Who fired the army's huts,[364] arose,
With theirs who bathed along the shore,

[363] The *svastika*, a little cross with a transverse line at each extremity.
[364] When an army marched it was customary to burn the huts in which it had spent the night.

Or to the boats the baggage bore.
Full freighted with that mighty force
The boats sped swiftly on their course,
By royal Guha's servants manned,
And gentle gales the banners fanned.
Some boats a crowd of dames conveyed,
In others noble coursers neighed;
Some chariots and their cattle bore,
Some precious wealth and golden store.
Across the stream each boat was rowed,
There duly disembarked its load,
And then returning on its way,
Sped here and there in merry play.
Then swimming elephants appeared
With flying pennons high upreared.
And as the drivers urged them o'er,
The look of winged mountains wore.
Some men in barges reached the strand,
Others on rafts came safe to land:
Some buoyed with pitchers crossed the tide,
And others on their arms relied.
Thus with the help the monarch gave
The army crossed pure Gangá's wave:
Then in auspicious hour it stood
Within Prayága's famous wood.
The prince with cheering words addressed
His weary men, and bade them rest
Where'er they chose and he,
With priest and deacon by his side,
To Bharadvája's dwelling hied
That best of saints to see.

[197]

Canto XC. The Hermitage.

The prince of men a league away
Saw where the hermit's dwelling lay,
Then with his lords his path pursued,
And left his warrior multitude.
On foot, as duty taught his mind,
He left his warlike gear behind;
Two robes of linen cloth he wore,
And bade Vaśishṭha walk before.
Then Bharat from his lords withdrew
When Bharadvája came in view,
And toward the holy hermit went
Behind Vaśishṭha, reverent.
When Bharadvája, saint austere,
Saw good Vaśishṭha drawing near,
He cried, upspringing from his seat,
“The grace-gift bring, my friend to greet.”
When Saint Vaśishṭha near him drew,
And Bharat paid the reverence due,
The glorious hermit was aware
That Daśaratha's son was there.
The grace-gift, water for their feet
He gave, and offered fruit to eat;
Then, duty-skilled, with friendly speech
In seemly order questioned each:
“How fares it in Ayodhyá now
With treasury and army? how
With kith and kin and friends most dear,
With councillor, and prince, and peer?”
But, for he knew the king was dead,
Of Daśaratha naught he said.
Vaśishṭha and the prince in turn
Would of the hermit's welfare learn:

Of holy fires they fain would hear,
Of pupils, trees, and birds, and deer.
The glorious saint his answer made
That all was well in holy shade:
Then love of Ráma moved his breast,
And thus he questioned of his guest:
“Why art thou here, O Prince, whose band
With kingly sway protects the land?
Declare the cause, explain the whole,
For yet some doubt disturbs my soul.
He whom Kauśalyá bare, whose might
The foemen slays, his line's delight,
He who with wife and brother sent
Afar now roam in banishment,
Famed prince, to whom his father spake
This order for a woman's sake:
“Away! and in the forest spend
Thy life till fourteen years shall end”—
Has thou the wish to harm him, bent
On sin against the innocent?
Wouldst thou thine elder's realm enjoy
Without a thorn that can annoy?”

With sobbing voice and tearful eye
Thus Bharat sadly made reply:
“Ah lost am I, if thou, O Saint,
Canst thus in thought my heart attaint:
No warning charge from thee I need;
Ne'er could such crime from me proceed.
The words my guilty mother spake
When fondly jealous for my sake—
Think not that I, to triumph moved,
Those words approve or e'er approved.
O Hermit, I have sought this place

To win the lordly hero's grace,
To throw me at my brother's feet
And lead him to his royal seat.
To this, my journey's aim and end,
Thou shouldst, O Saint, thy favour lend:
Where is the lord of earth? do thou,
Most holy, say, where roams he now?”

Then, by the saint Vaśishṭha pressed,
And all the gathered priests beside,
To Bharat's dutiful request
The hermit graciously replied:
“Worthy of thee, O Prince, this deed,
True son of Raghu's ancient seed.
I know thee reverent, well-controlled,
The glory of the good of old.
I grant thy prayer: in this pursuit
I know thy heart is resolute.
'Tis for thy sake those words I said
That wider still thy fame may spread.
I know where Ráma, duty-tried,
His brother, and his wife abide.
Where Chitrakúṭa's heights arise
Thy brother Ráma's dwelling lies.
Go thither with the morning's light,
And stay with all thy lords tonight:
For I would show thee honour high,
And do not thou my wish deny.”

Canto XCI. Bharadvája's Feast.

Soon as he saw the prince's mind
To rest that day was well inclined,
He sought Kaikeyí's son to please
With hospitable courtesies.
Then Bharat to the saint replied:
“Our wants are more than satisfied.
The gifts which honoured strangers greet,
And water for our weary feet
Hast thou bestowed with friendly care,
And every choice of woodland fare.”

Then Bharadvája spoke, a smile
Playing upon his lips the while:
“I know, dear Prince, thy friendly mind
Will any fare sufficient find,
But gladly would I entertain
And banquet all thine armed train:
Such is my earnest wish: do thou
This longing of my heart allow,
Why hast thou hither bent thy way,
And made thy troops behind thee stay? [198]
Why unattended? couldst thou not
With friends and army seek this spot?”

Bharat, with reverent hands raised high,
To that great hermit made reply:
“My troops, for awe of thee, O Sage,
I brought not to thy hermitage:
Troops of a king or monarch's son
A hermit's home should ever shun.
Behind me comes a mighty train
Wide spreading o'er the ample plain,
Where every chief and captain leads
Men, elephants, and mettled steeds.

I feared, O reverend Sage, lest these
Might harm the holy ground and trees,
Springs might be marred and cots o'erthrown,
So with the priests I came alone.”

“Bring all thy host,” the hermit cried,
And Bharat, to his joy, complied.
Then to the chapel went the sire,
Where ever burnt the sacred fire,
And first, in order due, with sips
Of water purified his lips:
To Viśvakarmá, then he prayed,
His hospitable feast to aid:
“Let Viśvakarmá hear my call,
The God who forms and fashions all:
A mighty banquet I provide,
Be all my wants this day supplied.
Lord Indra at their head, the three[365]
Who guard the worlds I call to me:
A mighty host this day I feed,
Be now supplied my every need.
Let all the streams that eastward go,
And those whose waters westering flow,
Both on the earth and in the sky,
Flow hither and my wants supply.
Be some with ardent liquor filled,
And some with wine from flowers distilled,
While some their fresh cool streams retain
Sweet as the juice of sugar-cane.
I call the Gods, I call the band
Of minstrels that around them stand:
I call the Háhá and Huhú,
I call the sweet Viśvávasu,

[365] Yáma, Varuṇa, and Kuvera.

I call the heavenly wives of these
With all the bright Apsarases,
Alambúshá of beauty rare,
The charmer of the tangled hair,
Ghritáchí and Viśváchi fair,
Hemá and Bhímá sweet to view,
And lovely Nágadantá too,
And all the sweetest nymphs who stand
By Indra or by Brahmá's hand—
I summon these with all their train
And Tumburu to lead the strain.
Here let Kuvera's garden rise
Which far in Northern Kuru[366] lies:

For leaves let cloth and gems entwine,

And let its fruit be nymphs divine.

Let Soma[367] give the noblest food

To feed the mighty multitude,

Of every kind, for tooth and lip,

To chew, to lick, to suck, and sip.

Let wreaths, where fairest flowers abound,

Spring from the trees that bloom around.

Each sort of wine to woo the taste,

And meats of every kind be placed."

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[366] "A happy land in the remote north where the inhabitants enjoy a natural pefection attended with complete happiness obtained without exertion. There is there no vicissitude, nor decrepitude, nor death, nor fear: no distinction of virtue and vice, none of the inequalities denoted by the words best, worst, and intermediate, nor any change resulting from the succession of the four Yugas." See MUIR'S{FNS *Sanskrit Texts*, Vol. I. p. 492.

[367] The Moon.

Thus spake the hermit self-restrained,
With proper tone by rules ordained,
On deepest meditation bent,
In holy might preëminent.
Then as with hands in reverence raised
Absorbed in thought he eastward gazed,
The deities he thus addressed
Came each in semblance manifest.
Delicious gales that cooled the frame
From Malaya and Dardar came,
That kissed those scented hills and threw
Auspicious fragrance where they blew.
Then falling fast in sweetest showers
Came from the sky immortal flowers,
And all the airy region round
With heavenly drums was made to sound.
Then breathed a soft celestial breeze,
Then danced the bright Apsarases,
The minstrels and the Gods advanced,
And warbling lutes the soul entranced.
The earth and sky that music filled,
And through each ear it softly thrilled,
As from the heavenly quills it fell
With time and tune attempered well.
Soon as the minstrels ceased to play
And airs celestial died away,
The troops of Bharat saw amazed
What Viśvakarmá's art had raised.
On every side, five leagues around,
All smooth and level lay the ground,
With fresh green grass that charmed the sight
Like sapphires blent with lazulite.
There the Wood-apple hung its load,
The Mango and the Citron glowed,

The Bel and scented Jak were there,
And Apelá with fruitage fair.
There, brought from Northern Kuru, stood
Rich in delights, the glorious wood,
And many a stream was seen to glide [199]
With flowering trees along its side.
There mansions rose with four wide halls,
And elephants and chargers' stalls,
And many a house of royal state,
Triumphal arc and bannered gate.
With noble doorways, sought the sky,
Like a pale cloud, a palace high,
Which far and wide rare fragrance shed,
With wreaths of white engarlanded.
Square was its shape, its halls were wide,
With many a seat and couch supplied,
Drink of all kinds, and every meat
Such as celestial Gods might eat.
Then at the bidding of the seer
Kaikeyí's strong-armed son drew near,
And passed within that fair abode
Which with the noblest jewels glowed.
Then, as Vaśishṭha led the way,
The councillors, in due array,
Followed delighted and amazed
And on the glorious structure gazed.
Then Bharat, Raghu's son, drew near
The kingly throne, with prince and peer,
Whereby the chouri in the shade
Of the white canopy was laid.
Before the throne he humbly bent
And honoured Ráma, reverent,
Then in his hand the chouri bore,
And sat where sits a councillor.

His ministers and household priest
Sat by degrees from chief to least,
Then sat the captain of the host
And all the men he honoured most.
Then when the saint his order gave,
Each river with enchanted wave
Rolled milk and curds divinely sweet
Before the princely Bharat's feet;
And dwellings fair on either side,
With gay white plaster beautified,
Their heavenly roofs were seen to lift,
The Bráhman Bharadvája's gift.
Then straight by Lord Kuvera sent,
Gay with celestial ornament
Of bright attire and jewels' shine,
Came twenty thousand nymphs divine:
The man on whom those beauties glanced
That moment felt his soul entranced.
With them from Nandan's blissful shades
Came twenty thousand heavenly maids.
Tumburu, Nárad, Gopa came,
And Sutanu, like radiant flame,
The kings of the Gandharva throng,
And ravished Bharat with their song.
Then spoke the saint, and swift obeyed
Alambúshá, the fairest maid,
And Miśrakeśí bright to view,
Ramaṇá, Puṇḍríká too,
And danced to him with graceful ease
The dances of Apsarases.
All chaplets that by Gods are worn,
Or Chaitraratha's graves adorn,
Bloomed by the saint's command arrayed
On branches in Prayága's shade.

When at the saint's command the breeze
Made music with the Vilva trees,
To wave in rhythmic beat began
The boughs of each Myrobolan,
And holy fig-trees wore the look
Of dancers, as their leaflets shook.
The fair Tamála, palm, and pine,
With trees that tower and plants that twine,
The sweetly varying forms displayed
Of stately dame or bending maid.
Here men the foaming winecup quaffed,
Here drank of milk full many a draught,
And tasted meats of every kind,
Well dressed, whatever pleased their mind.
Then beauteous women, seven or eight,
Stood ready by each man to wait:
Beside the stream his limbs they stripped
And in the cooling water dipped.
And then the fair ones, sparkling eyed,
With soft hands rubbed his limbs and dried,
And sitting on the lovely bank
Held up the winecup as he drank.
Nor did the grooms forget to feed
Camel and mule and ox and steed,
For there were stores of roasted grain,
Of honey and of sugar-cane.
So fast the wild excitement spread
Among the warriors Bharat led,
That all the mighty army through
The groom no more his charger knew,
And he who drove might seek in vain
To tell his elephant again.
With every joy and rapture fired,
Entranced with all the heart desired,

The myriads of the host that night
Revelled delirious with delight.
Urged by the damsels at their side
In wild delight the warriors cried:
“Ne'er will we seek Ayodhyá, no,
Nor yet to Daṇḍak forest go:
Here will we stay: may happy fate
On Bharat and on Ráma wait.”
Thus cried the army gay and free
Exulting in their lawless glee,
Both infantry and those who rode
On elephants, or steeds bestrode,
Ten thousand voices shouting, “This
Is heaven indeed for perfect bliss.”
With garlands decked they idly strayed,
And danced and laughed and sang and played.
At length as every soldier eyed,
With food like Amrit satisfied,
Each dainty cate and tempting meat,
No longer had he care to eat.
Thus soldier, servant, dame, and slave
Received whate'er the wish might crave.
As each in new-wrought clothes arrayed
[200] Enjoyed the feast before him laid.
Each man was seen in white attire
Unstained by spot or speck of mire:
None was athirst or hungry there,
And none had dust upon his hair.
On every side in woody dells
Was milky food in bubbling wells,
And there were all-supplying cows
And honey dropping from the boughs.
Nor wanted lakes of flower-made drink
With piles of meat upon the brink,

Boiled, stewed, and roasted, varied cheer,
Peachick and jungle-fowl and deer,
There was the flesh of kid and boar,
And dainty sauce in endless store,
With juice of flowers concocted well,
And soup that charmed the taste and smell,
And pounded fruits of bitter taste,
And many a bath was ready placed
Down by each river's shelving side
There stood great basins well supplied,
And laid therein, of dazzling sheen,
White brushes for the teeth were seen,
And many a covered box wherein
Was sandal powdered for the skin.
And mirrors bright with constant care,
And piles of new attire were there,
And store of sandals and of shoes,
Thousands of pairs, for all to choose:
Eye-unguents, combs for hair and beard,
Umbrellas fair and bows appeared.
Lakes gleamed, that lent digestive aid,[368]
And some for pleasant bathing made,
With waters fair, and smooth incline
For camels, horses, mules, and kine.
There saw they barley heaped on high
The countless cattle to supply:
The golden grain shone fair and bright
As sapphires or the lazulite.
To all the gathered host it seemed
As if that magic scene they dreamed,
And wonder, as they gazed, increased
At Bharadvája's glorious feast.

[368] The poet does not tell us what these lakes contained.

Thus in the hermit's grove they spent
That night in joy and merriment,
Blest as the Gods who take their ease
Under the shade of Nandan's trees.
Each minstrel bade the saint adieu,
And to his blissful mansion flew,
And every stream and heavenly dame
Returned as swiftly as she came.

Canto XCII. Bharat's Farewell.

So Bharat with his army spent
The watches of the night content,
And gladly, with the morning's light
Drew near his host the anchorite.
When Bharadvája saw him stand
With hand in reverence joined to hand,
When fires of worship had been fed,
He looked upon the prince and said:
“O blameless son, I pray thee tell,
Did the past night content thee well?
Say if the feast my care supplied
Thy host of followers gratified.”

His hands he joined, his head he bent
And spoke in answer reverent
To the most high and radiant sage
Who issued from his hermitage:
“Well have I passed the night: thy feast
Gave joy to every man and beast;
And I, great lord, and every peer
Were satisfied with sumptuous cheer,
Thy banquet has delighted all
From highest chief to meanest thrall,
And rich attire and drink and meat
Banished the thought of toil and heat.
And now, O Hermit good and great,
A boon of thee I supplicate.
To Ráma's side my steps I bend:
Do thou with friendly eye commend.
O tell me how to guide my feet
To virtuous Ráma's lone retreat:
Great Hermit, I entreat thee, say
How far from here and which the way.”

Thus by fraternal love inspired
The chieftain of the saint inquired:
Then thus replied the glorious seer
Of matchless might, of vows austere:
“Ere the fourth league from here be passed,
Amid a forest wild and vast,
Stands Chitrakúṭa's mountain tall,
Lovely with wood and waterfall.
North of the mountain thou wilt see
The beauteous stream Mandákiní,
Where swarm the waterfowl below,
And gay trees on the margin grow.
Then will a leafy cot between

The river and the hill be seen:
'Tis Ráma's, and the princely pair
Of brothers live for certain there.
Hence to the south thine army lead,
And then more southward still proceed,
So shalt thou find his lone retreat,
And there the son of Raghu meet.”

Soon as the ordered march they knew,
The widows of the monarch flew,
Leaving their cars, most meet to ride,
And flocked to Bharadvája's side.
There with the good Sumitrá Queen
Kauśalyá, sad and worn, was seen,
Caressing, still with sorrow faint,
The feet of that illustrious saint,
Kaikeyí too, her longings crossed,
Reproached of all, her object lost,
[201] Before the famous hermit came,
And clasped his feet, o'erwhelmed with shame.
With circling steps she humbly went
Around the saint preëminent,
And stood not far from Bharat's side
With heart oppressed, and heavy-eyed.
Then the great seer, who never broke
One holy vow, to Bharat spoke:
“Speak, Raghu's son: I fain would learn
The story of each queen in turn.”

Obedient to the high request
By Bharadvája thus addressed,
His reverent hands together laid,
He, skilled in speech, his answer made:
“She whom, O Saint, thou seest here
A Goddess in her form appear,
Was the chief consort of the king,
Now worn with fast and sorrowing.
As Aditi in days of yore
The all-preserving Vishṇu bore,
Kauśalyá bore with happy fate
Lord Ráma of the lion's gait.
She who, transfixed with torturing pangs,
On her left arm so fondly hangs,
As when her withering leaves decay
Droops by the wood the Cassia spray,
Sumitrá, pained with woe, is she,
The consort second of the three:
Two princely sons the lady bare,
Fair as the Gods in heaven are fair.
And she, the wicked dame through whom
My brothers' lives are wrapped in gloom,
And mourning for his offspring dear,
The king has sought his heavenly sphere,—
Proud, foolish-hearted, swift to ire,
Self-fancied darling of my sire,
Kaikeyí, most ambitious queen,
Unlovely with her lovely mien,
My mother she, whose impious will
Is ever bent on deeds of ill,
In whom the root and spring I see
Of all this woe which crushes me.”

Quick breathing like a furious snake,
With tears and sobs the hero spake,
With reddened eyes aglow with rage.
And Bharadvája, mighty sage,
Supreme in wisdom, calm and grave,
In words like these good counsel gave:
“O Bharat, hear the words I say;
On her the fault thou must not lay:
For many a blessing yet will spring
From banished Ráma's wandering.”
And Bharat, with that promise cheered,
Went circling round that saint revered,
He humbly bade farewell, and then
Gave orders to collect his men.
Prompt at the summons thousands flew
To cars which noble coursers drew,
Bright-gleaming, glorious to behold,
Adorned with wealth of burnished gold.
Then female elephants and male,
Gold-girthed, with flags that wooed the gale,
Marched with their bright bells' tinkling chime
Like clouds when ends the summer time:
Some cars were huge and some were light,
For heavy draught or rapid flight,
Of costly price, of every kind,
With clouds of infantry behind.
The dames, Kauśalyá at their head,
Were in the noblest chariots led,
And every gentle bosom beat
With hope the banished prince to meet.
The royal Bharat, glory-crowned,
With all his retinue around,
Borne in a beauteous litter rode,
Like the young moon and sun that glowed.

The army as it streamed along,
Cars, elephants, in endless throng,
Showed, marching on its southward way,
Like autumn clouds in long array.

Canto XCIII. Chitrakúta In Sight.

As through the woods its way pursued
That mighty bannered multitude,
Wild elephants in terror fled
With all the startled herds they led,
And bears and deer were seen on hill,
In forest glade, by every rill.
Wide as the sea from coast to coast,
The high-souled Bharat's mighty host
Covered the earth as cloudy trains
Obscure the sky when fall the rains.
The stately elephants he led,
And countless steeds the land o'erspread,
So closely crowded that between
Their serried ranks no ground was seen.
Then when the host had travelled far,
And steeds were worn who drew the car,
The glorious Bharat thus addressed
Vaśishṭha, of his lords the best:
“The spot, methinks, we now behold
Of which the holy hermit told,
For, as his words described, I trace
Each several feature of the place:
Before us Chitrakúṭa shows,
Mandákiní beside us flows:

Afar umbrageous woods arise
Like darksome clouds that veil the skies.
Now tread these mountain-beasts of mine
On Chitrakúṭa's fair incline.
The trees their rain of blossoms shed
On table-lands beneath them spread,
As from black clouds the floods descend
When the hot days of summer end.
Śatrughna, look, the mountain see
[202] Where heavenly minstrels wander free,
And horses browse beneath the steep,
Countless as monsters in the deep.
Scared by my host the mountain deer
Starting with tempest speed appear
Like the long lines of cloud that fly
In autumn through the windy sky.
See, every warrior shows his head
With fragrant blooms engarlanded;
All look like southern soldiers who
Lift up their shields of azure hue.
This lonely wood beneath the hill,
That was so dark and drear and still,
Covered with men in endless streams
Now like Ayodhyá's city seems.
The dust which countless hoofs excite
Obscures the sky and veils the light;
But see, swift winds those clouds dispel
As if they strove to please me well.
See, guided in their swift career
By many a skilful charioteer,
Those cars by fleetest coursers drawn
Race onward over glade and lawn.
Look, startled as the host comes near
The lovely peacocks fly in fear,

Gorgeous as if the fairest blooms
Of earth had glorified their plumes.
Look where the sheltering covert shows
The trooping deer, both bucks and does,
That occupy in countless herds
This mountain populous with birds.
Most lovely to my mind appears
This place which every charm endears:
Fair as the road where tread the Blest;
Here holy hermits take their rest.
Then let the army onward press
And duly search each green recess
For the two lion-lords, till we
Ráma once more and Lakshmaṇ see.”

Thus Bharat spoke: and hero bands
Of men with weapons in their hands
Entered the tangled forest: then
A spire of smoke appeared in ken.
Soon as they saw the rising smoke
To Bharat they returned and spoke:
“No fire where men are not: 'tis clear
That Raghu's sons are dwelling here.
Or if not here those heroes dwell
Whose mighty arms their foeman quell,
Still other hermits here must be
Like Ráma, true and good as he.”

His ears attentive Bharat lent
To their resistless argument,
Then to his troops the chief who broke
His foe's embattled armies spoke:
“Here let the troops in silence stay;
One step beyond they must not stray.

Come Dhrishṭi and Sumantra, you
With me alone the path pursue.”
Their leader's speech the warriors heard,
And from his place no soldier stirred,
And Bharat bent his eager eyes
Where curling smoke was seen to rise.

The host his order well obeyed,
And halting there in silence stayed
Watching where from the thicket's shade
They saw the smoke appear.
And joy through all the army ran,
“Soon shall we meet,” thought every man,
“The prince we hold so dear.”

Canto XCIV. Chitrakúta.

There long the son of Raghu dwelt
And love for hill and wood he felt.
Then his Videhan spouse to please
And his own heart of woe to ease,
Like some Immortal—Indra so
Might Swarga's charms to Śachí show—
Drew her sweet eyes to each delight
Of Chitrakúṭa's lovely height:
“Though reft of power and kingly sway,
Though friends and home are far away,
I cannot mourn my altered lot,
Enamoured of this charming spot.
Look, darling, on this noble hill
Which sweet birds with their music fill,

Bright with a thousand metal dyes
His lofty summits cleave the skies.
See, there a silvery sheen is spread,
And there like blood the rocks are red.
There shows a streak of emerald green,
And pink and yellow glow between.
There where the higher peaks ascend,
Crystal and flowers and topaz blend,
And others flash their light afar
Like mercury or some fair star:
With such a store of metals dyed
The king of hills is glorified.
There through the wild birds' populous home
The harmless bear and tiger roam:
Hyænas range the woody slopes
With herds of deer and antelopes.
See, love, the trees that clothe his side
All lovely in their summer pride,
In richest wealth of leaves arrayed,
With flower and fruit and light and shade,
Look where the young Rose-apple glows;
What loaded boughs the Mango shows;
See, waving in the western wind
The light leaves of the Tamarind,
And mark that giant Peepul through
The feathery clump of tall bamboo.[369] [203]
Look, on the level lands above,
Delighting in successful love

[369] These ten lines are a substitution for, and not a translation of the text which Carey and Marshman thus render: “This mountain adorned with mango, jumboo, usuna, lodhra, piala, punusa, dhava, unkotha, bhuvya, tinisha, vilwa, tindooka, bamboo, kashmaree, urista, uruna, madhooka, tilaka, vuduree, amluka, nipa, vetra, dhunwuna, veejaka, and other trees affording flowers, and fruits, and the most delightful shade, how charming does it appear!”

In sweet enjoyment many a pair
Of heavenly minstrels revels there,
While overhanging boughs support
Their swords and mantles as they sport:
Then see that pleasant shelter where
Play the bright Daughters of the Air.[370]
The mountain seems with bright cascade
And sweet rill bursting from the shade,
Like some majestic elephant o'er
Whose burning head the torrents pour.
Where breathes the man who would not feel
Delicious languor o'er him steal,
As the young morning breeze that springs
From the cool cave with balmy wings,
Breathes round him laden with the scent
Of bud and blossom dew-besprent?
If many autumns here I spent
With thee, my darling innocent,
And Lakshmaṇ, I should never know
The torture of the fires of woe,
This varied scene so charms my sight,
This mount so fills me with delight,
Where flowers in wild profusion spring,
And ripe fruits glow and sweet birds sing.
My beauteous one, a double good
Springs from my dwelling in the wood:
Loosed is the bond my sire that tied,
And Bharat too is gratified.
My darling, dost thou feel with me
Delight from every charm we see,
Of which the mind and every sense
Feel the enchanting influence?

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[370] *Vidyadharis*, Spirits of Air, sylphs.

My fathers who have passed away,
The royal saints, were wont to say,
That life in woodland shades like this
Secures a king immortal bliss.
See, round the hill at random thrown,
Huge masses lie of rugged stone
Of every shape and many a hue,
Yellow and white and red and blue.
But all is fairer still by night:
Each rock reflects a softer light,
When the whole mount from foot to crest
In robes of lambent flame is dressed;
When from a million herbs a blaze
Of their own luminous glory plays,
And clothed in fire each deep ravine,
Each pinnacle and crag is seen.
Some parts the look of mansions wear,
And others are as gardens fair,
While others seem a massive block
Of solid undivided rock.
Behold those pleasant beds o'erlaid
With lotus leaves, for lovers made,
Where mountain birch and costus throw
Cool shadows on the pair below.
See where the lovers in their play
Have cast their flowery wreaths away,
And fruit and lotus buds that crowned
Their brows lie trodden on the ground.
North Kuru's realm is fair to see,
Vasvaukasárá,[371] Naliní,[372]
But rich in fruit and blossom still

[371] A lake attached either to Amarávatí the residence of Indra, or Alaká that of Kuvera.
[372] The Ganges of heaven.

More fair is Chitrakúṭa's hill.
Here shall the years appointed glide
With thee, my beauty, by my side,
And Lakshmaṇ ever near;
Here shall I live in all delight,
Make my ancestral fame more bright,
Tread in their path who walk aright,
And to my oath adhere.”

Canto XCV. Mandákiní.

Then Ráma, like the lotus eyed,
Descended from the mountain side,
And to the Maithil lady showed
The lovely stream that softly flowed.
And thus Ayodhyá's lord addressed
His bride, of dames the loveliest,
Child of Videha's king, her face
Bright with the fair moon's tender grace:
“How sweetly glides, O darling, look,
Mandákiní's delightful brook,
Adorned with islets, blossoms gay,
[204] And sárases and swans at play!
The trees with which her banks are lined
Show flowers and fruit of every kind:
The match in radiant sheen is she
Of King Kuvera's Naliní.[373]
My heart exults with pleasure new
The shelving band and ford to view,

[373] Naliní, as here, may be the name of any lake covered with lotuses.

Where gathering herds of thirsty deer
Disturb the wave that ran so clear.
Now look, those holy hermits mark
In skins of deer and coats of bark;
With twisted coils of matted hair,
The reverend men are bathing there,
And as they lift their arms on high
The Lord of Day they glorify:
These best of saints, my large-eyed spouse,
Are constant to their sacred vows.
The mountain dances while the trees
Bend their proud summits to the breeze,
And scatter many a flower and bud
From branches that o'erhang the flood.
There flows the stream like lucid pearl,
Round islets here the currents whirl,
And perfect saints from middle air
Are flocking to the waters there.
See, there lie flowers in many a heap
From boughs the whistling breezes sweep,
And others wafted by the gale
Down the swift current dance and sail.
Now see that pair of wild-fowl rise,
Exulting with their joyful cries:
Hark, darling, wafted from afar
How soft their pleasant voices are.
To gaze on Chitrakúṭa's hill,
To look upon this lovely rill,
To bend mine eyes on thee, dear wife,
Is sweeter than my city life.
Come, bathe we in the pleasant rill
Whose dancing waves are never still,
Stirred by those beings pure from sin,
The sanctities who bathe therein:

Come, dearest, to the stream descend,
Approach her as a darling friend,
And dip thee in the silver flood
Which lotuses and lilies stud.
Let this fair hill Ayodhyá seem,
Its silvan things her people deem,
And let these waters as they flow
Our own beloved Sarjú show.
How blest, mine own dear love, am I;
Thou, fond and true, art ever nigh,
And duteous, faithful Lakshmaṇ stays
Beside me, and my word obeys.
Here every day I bathe me thrice,
Fruit, honey, roots for food suffice,
And ne'er my thoughts with longing stray
To distant home or royal sway.
For who this charming brook can see
Where herds of roedeer wander free,
And on the flowery-wooded brink
Apes, elephants, and lions drink,
  Nor feel all sorrow fly?”
Thus eloquently spoke the pride
Of Raghu's children to his bride,
And wandered happy by her side
Where Chitrakúṭa azure-dyed
  Uprears his peaks on high.

Canto XCVI. The Magic Shaft.[374]

[374] This canto is allowed, by Indian commentators, to be an interpolation. It cannot be the work of Válmíki.

Thus Ráma showed to Janak's child
The varied beauties of the wild,
The hill, the brook and each fair spot,
Then turned to seek their leafy cot.
North of the mountain Ráma found
A cavern in the sloping ground,
Charming to view, its floor was strown
With many a mass of ore and stone,
In secret shadow far retired
Where gay birds sang with joy inspired,
And trees their graceful branches swayed
With loads of blossom downward weighed.
Soon as he saw the cave which took
Each living heart and chained the look,
Thus Ráma spoke to Sítá who
Gazed wondering on the silvan view:
“Does this fair cave beneath the height,
Videhan lady, charm thy sight?
Then let us resting here a while
The languor of the way beguile.
That block of stone so smooth and square
Was set for thee to rest on there,
And like a thriving Keśar tree
This flowery shrub o'ershadows thee.”
Thus Ráma spoke, and Janak's child,
By nature ever soft and mild,
In tender words which love betrayed
Her answer to the hero made:
“O pride of Raghu's children, still
My pleasure is to do thy will.
Enough for me thy wish to know:
Far hast thou wandered to and fro.”

Thus Sítá spake in gentle tone,
And went obedient to the stone,
Of perfect face and faultless limb
Prepared to rest a while with him.
And Ráma, as she thus replied,
Turned to his spouse again and cried:
“Thou seest, love, this flowery shade
For silvan creatures' pleasure made,
How the gum streams from trees and plants
[205] Torn by the tusks of elephants!
Through all the forest clear and high
Resounds the shrill cicala's cry.
Hark how the kite above us moans,
And calls her young in piteous tones;
So may my hapless mother be
Still mourning in her home for me.
There mounted on that lofty Sál
The loud Bhringráj[375] repeats his call:
How sweetly now he tunes his throat
Responsive to the Koïl's note.
Or else the bird that now has sung
May be himself the Koïl's young,
Linked with such winning sweetness are
The notes he pours irregular.
See, round the blooming Mango clings
That creeper with her tender rings,
So in thy love, when none is near,
Thine arms are thrown round me, my dear.”

Thus in his joy he cried; and she,
Sweet speaker, on her lover's knee,
Of faultless limb and perfect face,
Grew closer to her lord's embrace.

[375] A fine bird with a strong, sweet note, and great imitative powers.

Reclining in her husband's arms,
A goddess in her wealth of charms,
She filled his loving breast anew
With mighty joy that thrilled him through.
His finger on the rock he laid,
Which veins of sanguine ore displayed,
And painted o'er his darling's eyes
The holy sign in mineral dyes.
Bright on her brow the metal lay
Like the young sun's first gleaming ray,
And showed her in her beauty fair
As the soft light of morning's air.
Then from the Keśar's laden tree
He picked fair blossoms in his glee,
And as he decked each lovely tress,
His heart o'erflowed with happiness.
So resting on that rocky seat
A while they spent in pastime sweet,
Then onward neath the shady boughs
Went Ráma with his Maithil spouse.
She roaming in the forest shade
Where every kind of creature strayed
Observed a monkey wandering near,
And clung to Ráma's arm in fear.
The hero Ráma fondly laced
His mighty arms around her waist,
Consoled his beauty in her dread,
And scared the Monkey till he fled.
That holy mark of sanguine ore
That gleamed on Sítá's brow before,
Shone by that close embrace impressed
Upon the hero's ample chest.
Then Sítá, when the beast who led
The monkey troop, afar had fled,

Laughed loudly in light-hearted glee
That mark on Ráma's chest to see.
A clump of bright Aśokas fired
The forest in their bloom attired:
The restless blossoms as they gleamed
A host of threatening monkeys seemed.
Then Sítá thus to Ráma cried,
As longingly the flowers she eyed:
“Pride of thy race, now let us go
Where those Aśoka blossoms grow.”
He on his darling's pleasure bent
With his fair goddess thither went
And roamed delighted through the wood
Where blossoming Aśokas stood,
As Śiva with Queen Umá roves
Through Himaván's majestic groves.
Bright with purpureal glow the pair
Of happy lovers sported there,
And each upon the other set
A flower-inwoven coronet.
There many a crown and chain they wove
Of blooms from that Aśoka grove,
And in their graceful sport the two
Fresh beauty o'er the mountain threw.
The lover let his love survey
Each pleasant spot that round them lay,
Then turned they to their green retreat
Where all was garnished, gay, and neat.
By brotherly affection led,
Sumitrá's son to meet them sped,
And showed the labours of the day
Done while his brother was away.
There lay ten black-deer duly slain
With arrows pure of poison stain,

Piled in a mighty heap to dry,
With many another carcass nigh.
And Lakshmaṇ's brother saw, o'erjoyed,
The work that had his hands employed,
Then to his consort thus he cried:
“Now be the general gifts supplied.”
Then Sítá, fairest beauty, placed
The food for living things to taste,
And set before the brothers meat
And honey that the pair might eat.
They ate the meal her hands supplied,
Their lips with water purified:
Then Janak's daughter sat at last
And duly made her own repast.
The other venison, to be dried,
Piled up in heaps was set aside,
And Ráma told his wife to stay
And drive the flocking crows away.
Her husband saw her much distressed
By one more bold than all the rest,
Whose wings where'er he chose could fly,
Now pierce the earth, now roam the sky.
Then Ráma laughed to see her stirred
To anger by the plaguing bird:
Proud of his love the beauteous dame
With burning rage was all aflame.
Now here, now there, again, again
She chased the crow, but all in vain,
Enraging her, so quick to strike [206]
With beak and wing and claw alike:
Then how the proud lip quivered, how
The dark frown marked her angry brow!
When Ráma saw her cheek aglow
With passion, he rebuked the crow.

But bold in impudence the bird,
With no respect for Ráma's word,
Fearless again at Sítá flew:
Then Ráma's wrath to fury grew.
The hero of the mighty arm
Spoke o'er a shaft the mystic charm,
Laid the dire weapon on his bow
And launched it at the shameless crow.
The bird, empowered by Gods to spring
Through earth itself on rapid wing,
Through the three worlds in terror fled
Still followed by that arrow dread.
Where'er he flew, now here now there,
A cloud of weapons filled the air.
Back to the high-souled prince he fled
And bent at Ráma's feet his head,
And then, as Sítá looked, began
His speech in accents of a man:
“O pardon, and for pity's sake
Spare, Ráma, spare my life to take!
Where'er I turn, where'er I flee,
No shelter from this shaft I see.”

The chieftain heard the crow entreat
Helpless and prostrate at his feet,
And while soft pity moved his breast,
With wisest speech the bird addressed:
“I took the troubled Sítá's part,
And furious anger filled my heart.
Then on the string my arrow lay
Charmed with a spell thy life to slay.
Thou seekest now my feet, to crave
Forgiveness and thy life to save.
So shall thy prayer have due respect:

The suppliant I must still protect.
But ne'er in vain this dart may flee;
Yield for thy life a part of thee,
What portion of thy body, say,
Shall this mine arrow rend away?
Thus far, O bird, thus far alone
On thee my pity may be shown.
Forfeit a part thy life to buy:
'Tis better so to live than die.”
Thus Ráma spoke: the bird of air
Pondered his speech with anxious care,
And wisely deemed it good to give
One of his eyes that he might live.
To Raghu's son he made reply:
“O Ráma, I will yield an eye.
So let me in thy grace confide
And live hereafter single-eyed.”
Then Ráma charged the shaft, and lo,
Full in the eye it smote the crow.
And the Videhan lady gazed
Upon the ruined eye amazed.
The crow to Ráma humbly bent,
Then where his fancy led he went.
Ráma with Lakshmaṇ by his side
With needful work was occupied.

Canto XCVII. Lakshman's Anger.

Thus Ráma showed his love the rill
Whose waters ran beneath the hill,
Then resting on his mountain seat
Refreshed her with the choicest meat.
So there reposed the happy two:
Then Bharat's army nearer drew:
Rose to the skies a dusty cloud,
The sound of trampling feet was loud.
The swelling roar of marching men
Drove the roused tiger from his den,
And scared amain the serpent race
Flying to hole and hiding-place.
The herds of deer in terror fled,
The air was filled with birds o'erhead,
The bear began to leave his tree,
The monkey to the cave to flee.
Wild elephants were all amazed
As though the wood around them blazed.
The lion oped his ponderous jaw,
The buffalo looked round in awe.
The prince, who heard the deafening sound,
And saw the silvan creatures round
Fly wildly startled from their rest,
The glorious Lakshmaṇ thus addressed:
“Sumitrá's noble son most dear,
Hark, Lakshmaṇ, what a roar I hear,
The tumult of a coming crowd,
Appalling, deafening, deep, and loud!
The din that yet more fearful grows
Scares elephants and buffaloes,
Or frightened by the lions, deer
Are flying through the wood in fear.
I fain would know who seeks this place
Comes prince or monarch for the chase?

Or does some mighty beast of prey
Frighten the silvan herds away?
'Tis hard to reach this mountain height,
Yea, e'en for birds in airy flight.
Then fain, O Lakshmaṇ, would I know
What cause disturbs the forest so.”

Lakshmaṇ in haste, the wood to view,
Climbed a high Sál that near him grew,
The forest all around he eyed,
First gazing on the eastern side.
Then northward when his eyes he bent
He saw a mighty armament
Of elephants, and cars, and horse,
And men on foot, a mingled force,
And banners waving in the breeze,
And spoke to Ráma words like these:
“Quick, quick, my lord, put out the fire,
Let Sítá to the cave retire. [207]
Thy coat of mail around thee throw,
Prepare thine arrows and thy bow.”

In eager haste thus Lakshmaṇ cried,
And Ráma, lion lord, replied:
“Still closer be the army scanned,
And say who leads the warlike band.”
Lakshmaṇ his answer thus returned,
As furious rage within him burned,
Exciting him like kindled fire
To scorch the army in his ire:
“'Tis Bharat: he has made the throne
By consecrating rites his own:
To gain the whole dominion thus
He comes in arms to slaughter us.

I mark tree-high upon his car
His flagstaff of the Kovidár,[376]
I see his glittering banner glance,
I see his chivalry advance:
I see his eager warriors shine
On elephants in lengthened line.
Now grasp we each the shafts and bow,
And higher up the mountain go.
Or in this place, O hero, stand
With weapons in each ready hand.
Perhaps beneath our might may fall
This leader of the standard tall,
And Bharat I this day may see
Who brought this mighty woe on thee,
Sítá, and me, who drove away
My brother from the royal sway.
Bharat our foe at length is nigh,
And by this hand shall surely die:
Brother, I see no sin at all
If Bharat by my weapon fall.
No fault is his who slays the foe
Whose hand was first to strike the blow:
With Bharat now the crime begins
Who against thee and duty sins.
The queen athirst for royal sway
Will see her darling son to-day
Fall by this hand, like some fair tree
Struck by an elephant, slain by me.
Kaikeyí's self shall perish too
With kith and kin and retinue,
And earth by my avenging deed
Shall from this mass of sin be freed.

[376] Bauhinea variegata, a species of ebony.

This day my wrath, too long restrained,
Shall fall upon the foe, unchained,
Mad as the kindled flame that speeds
Destroying through the grass and reeds.
This day mine arrows keen and fierce
The bodies of the foe shall pierce:
The woods on Chitrakúṭa's side
Shall run with torrents crimson-dyed.
The wandering beasts of prey shall feed
On heart-cleft elephant and steed,
And drag to mountain caves away
The bodies that my arrows slay.
Doubt not that Bharat and his train
Shall in this mighty wood be slain:
So shall I pay the debt my bow
And these my deadly arrows owe.”

Canto XCVIII. Lakshman Calmed.

Then Ráma nobly calm allayed
The wrath that Lakshmaṇ's bosom swayed:
“What need have we the sword to wield,
To bend the bow or lift the shield,
If Bharat brave, and wise, and good,
Himself has sought this sheltering wood?
I sware my father's will to do,
And if I now my brother slew
What gain in kingship should I find,
Despised and scorned by all mankind?
Believe me, e'en as I would shrink
From poisoned meat or deadly drink,

No power or treasure would I win
By fall of friend or kith or kin.
Brother, believe the words I speak:
For your dear sakes alone I seek
Duty and pleasure, wealth and gain:
A holy life, a happy reign.
If royal sway my heart desires,
My brothers' weal the wish inspires:
Their bliss and safety is my care,
By this uplifted bow I swear.
'Twere not so hard for me to gain
This broad land girdled by the main,
But even Indra's royal might
Should ne'er be mine in duty's spite.
If any bliss my soul can see
Deprived of dear Śatrughna, thee,
And Bharat, may the flame destroy
With ashy gloom the selfish joy.
Far dearer than this life of mine,
Knowing the custom of our line,
His heart with fond affection fraught,
Bharat Ayodhyá's town resought
And hearing when he came that I,
With thee and Sítá, forced to fly
With matted hair and hermit dress
Am wandering in the wilderness.
While grief his troubled senses storms,
And tender love his bosom warms,
From every thought of evil clear,
Is come to meet his brother here.
Some grievous words perchance he spoke
Kaikeyí's anger to provoke,
Then won the king, and comes to lay
Before my feet the royal sway.

Hither, methinks, in season due
Comes Bharat for an interview,
Nor in his secret heart has he
One evil thought 'gainst thee or me.
What has he done ere now, reflect!
How failed in love or due respect [208]
To make thee doubt his faith and lay
This evil to his charge to-day?
Thou shouldst not join with Bharat's name
So harsh a speech and idle blame.
The blows thy tongue at Bharat deals,
My sympathizing bosom feels.
How, urged by stress of any ill,
Should sons their father's life-blood spill,
Or brother slay in impious strife
A brother dearer than his life?
If thou these cruel words hast said
By strong desire of empire led,
My brother Bharat will I pray
To give to thee the kingly sway.
“Give him the realm,” my speech shall be,
And Bharat will, methinks, agree.”

Thus spoke the prince whose chief delight
Was duty, and to aid the right:
And Lakshmaṇ keenly felt the blame,
And shrank within himself for shame:
And then his answer thus returned,
With downcast eye and cheek that burned:
“Brother, I ween, to see thy face
Our sire himself has sought this place.”
Thus Lakshmaṇ spoke and stood ashamed,
And Ráma saw and thus exclaimed:
“It is the strong-armed monarch: he

Is come, methinks, his sons to see,
To bid us both the forest quit
For joys for which he deems us fit:
He thinks on all our care and pain,
And now would lead us home again.
My glorious father hence will bear
Sítá who claims all tender care.
I see two coursers fleet as storms,
Of noble breed and lovely forms.
I see the beast of mountain size
Who bears the king our father wise,
The aged Victor, march this way
In front of all the armed array.
But doubt and fear within me rise,
For when I look with eager eyes
I see no white umbrella spread,
World-famous, o'er the royal head.
Now, Lakshmaṇ, from the tree descend,
And to my words attention lend.”

Thus spoke the pious prince: and he
Descended from the lofty tree,
And reverent hand to hand applied,
Stood humbly by his brother's side.

The host, compelled by Bharat's care,
The wood from trampling feet to spare,
Dense crowding half a league each way
Encamped around the mountain lay.
Below the tall hill's shelving side
Gleamed the bright army far and wide
Spread o'er the ample space,
By Bharat led who firmly true
In duty from his bosom threw

All pride, and near his brother drew
To win the hero's grace.

Canto XCIX. Bharat's Approach.

Soon as the warriors took their rest
Obeying Bharat's high behest,
Thus Bharat to Śatrughna spake:
“A band of soldiers with thee take,
And with these hunters o'er and o'er
The thickets of the wood explore.
With bow, sword, arrows in their hands
Let Guha with his kindred bands
Within this grove remaining trace
The children of Kakutstha's race.
And I meanwhile on foot will through
This neighbouring wood my way pursue,
With elders and the twice-born men,
And every lord and citizen.
There is, I feel, no rest for me
Till Ráma's face again I see,
Lakshmaṇ, in arms and glory great,
And Sítá born to happy fate:
No rest, until his cheek as bright
As the fair moon rejoice my sight,
No rest until I see the eye
With which the lotus petals vie;
Till on my head those dear feet rest
With signs of royal rank impressed;
None, till my kingly brother gain
His old hereditary reign,

Till o'er his limbs and noble head
The consecrating drops be shed.
How blest is Janak's daughter, true
To every wifely duty, who
Cleaves faithful to her husband's side
Whose realm is girt by Ocean's tide!
This mountain too above the rest
E'en as the King of Hills is blest,—
Whose shades Kakutstha's scion hold
As Nandan charms the Lord of Gold.
Yea, happy is this tangled grove
Where savage beasts unnumbered rove,
Where, glory of the Warrior race,
King Ráma finds a dwelling-place.”

Thus Bharat, strong-armed hero spake,
And walked within the pathless brake.
O'er plains where gay trees bloomed he went,
Through boughs in tangled net-work bent,
And then from Ráma's cot appeared
The banner which the flame upreared.
And Bharat joyed with every friend
To mark those smoky wreaths ascend:
“Here Ráma dwells,” he thought; “at last
The ocean of our toil is passed.”
Then sure that Ráma's hermit cot
Was on the mountain's side
He stayed his army on the spot,
And on with Guha hied.

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Canto C. The Meeting.

Then Bharat to Śatrughna showed
The spot, and eager onward strode,
First bidding Saint Vaśishṭha bring
The widowed consorts of the king.
As by fraternal love impelled
His onward course the hero held,
Sumantra followed close behind
Śatrughna with an anxious mind:
Not Bharat's self more fain could be
To look on Ráma's face than he.
As, speeding on, the spot he neared,
Amid the hermits' homes appeared
His brother's cot with leaves o'erspread,
And by its side a lowly shed.
Before the shed great heaps were left
Of gathered flowers and billets cleft,
And on the trees hung grass and bark
Ráma and Lakshmaṇ's path to mark:
And heaps of fuel to provide
Against the cold stood ready dried.
The long-armed chief, as on he went
In glory's light preëminent,
With joyous words like these addressed
The brave Śatrughna and the rest:
“This is the place, I little doubt,
Which Bharadvája pointed out,
Not far from where we stand must be
The woodland stream, Mandákiní.
Here on the mountain's woody side
Roam elephants in tusked pride,
And ever with a roar and cry
Each other, as they meet, defy.

And see those smoke-wreaths thick and dark:
The presence of the flame they mark,
Which hermits in the forest strive
By every art to keep alive.
O happy me! my task is done,
And I shall look on Raghu's son,
Like some great saint, who loves to treat
His elders with all reverence meet.”

Thus Bharat reached that forest rill,
Thus roamed on Chitrakúṭa's hill;
Then pity in his breast awoke,
And to his friends the hero spoke:
“Woe, woe upon my life and birth!
The prince of men, the lord of earth
Has sought the lonely wood to dwell
Sequestered in a hermit's cell.
Through me, through me these sorrows fall
On him the splendid lord of all:
Through me resigning earthly bliss
He hides him in a home like this.
Now will I, by the world abhorred,
Fall at the dear feet of my lord,
And at fair Sítá's too, to win
His pardon for my heinous sin.”

As thus he sadly mourned and sighed,
The son of Daśaratha spied
A bower of leafy branches made,
Sacred and lovely in the shade,
Of fair proportions large and tall,
Well roofed with boughs of palm, and Sál,
Arranged in order due o'erhead
Like grass upon an altar spread.

Two glorious bows were gleaming there,
Like Indra's[377] in the rainy air,
Terror of foemen, backed with gold,
Meet for the mightiest hand to hold:
And quivered arrows cast a blaze
Bright gleaming like the Day-God's rays:
Thus serpents with their eyes aglow
Adorn their capital below.[378]
Great swords adorned the cottage, laid
Each in a case of gold brocade;
There hung the trusty shields, whereon
With purest gold the bosses shone.
The brace to bind the bowman's arm,
The glove to shield his hand from harm,
A lustre to the cottage lent
From many a golden ornament:
Safe was the cot from fear of men
As from wild beasts the lion's den.
The fire upon the altar burned,
That to the north and east was turned.
Bharat his eager glances bent
And gazed within the cot intent;
In deerskin dress, with matted hair,
Ráma his chief was sitting there:
With lion-shoulders broad and strong,
With lotus eyes, arms thick and long.
The righteous sovereign, who should be
Lord paramount from sea to sea,
High-minded, born to lofty fate,
Like Brahmá's self supremely great;
With Lakshmaṇ by his side, and her,
Fair Sítá, for his minister.

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[377] The rainbow is called the bow of Indra.
[378] Bhogavatí, the abode of the Nágas or Serpent race.

And Bharat gazing, overcome
By sorrow for a while was dumb,
Then, yielding to his woe, he ran
To Ráma and with sobs began:
“He who a royal seat should fill
With subjects round to do his will,
My elder brother,—see him here,
With silvan creatures waiting near.
The high-souled hero, wont to wear
The costliest robes exceeding fair,
Now banished, in a deerskin dress,
Here keeps the path of righteousness.
How brooks the son of Raghu now
The matted locks which load his brow,
Around whose princely head were twined
Sweet blossoms of the rarest kind?
[210] The prince whose merits grew, acquired
By rites performed as he desired,
Would now a store of merit gain
Bought by his body's toil and pain.
Those limbs to which pure sandal lent
The freshness of its fragrant scent,
Exposed to sun, and dust, and rain,
Are now defiled with many a stain.
And I the wretched cause why this
Falls on the prince whose right is bliss!
Ah me, that ever I was born
To be the people's hate and scorn!”

Thus Bharat cried: of anguish sprung,
Great drops upon his forehead hung.
He fell o'erpowered—his grief was such—
Ere he his brother's feet could touch.
As on the glorious prince he gazed

In vain his broken voice he raised:
“Dear lord”—through tears and sobbing came,
The only words his lips could frame.
And brave Śatrughna wept aloud,
As low at Ráma's feet he bowed.
Then Ráma, while his tears ran fast,
His arms around his brothers cast.
Guha, Sumantra came to meet
The princes in their wild retreat.
  Vrihaspati and Śukra bright
    Their greeting thus rejoice to pay
  To the dear Lord who brings the night,
    And the great God who rules the day.
  Then wept the dwellers of the shade,
    Whose eyes the princes, meet to ride
  On mighty elephants, surveyed;
    And cast all thought of joy aside.

Canto CI. Bharata Questioned.

Then Ráma gazed, and scarcely knew
Bharat so worn and changed in hue.
He raised him, kissed him on the head,
Embraced him, and thus kindly said:
“Where was thy father, brother dear,
That thou art come to seek me here?
Unmeet, if he be living yet,
Thy feet within the wood to set.
I pray thee now the cause declare
Why thou hast left the kingdom there,
With matted locks and deerskin dress
To roam the distant wilderness.”

Thus questioned by the prince, at length
Kaikeyí's son regained his strength,
And hand to hand in reverence laid,
To Ráma thus his answer made:
“The great-armed monarch, O my lord,
Has dared to do a thing abhorred,
Left us, and grieving for his son,
A home among the Gods has won.
My mother Queen Kaikeyí gave
The order to the king her slave,
And at the bidding of the dame
He wrought the sin which mars his fame.
Athirst for sway, her hopes are crossed,
She mourns her son, her husband lost,
And through her impious crime will go
For punishment to hell below.
Now O my lord, forgive me all;
Be gracious to thy lowly thrall:
Anointed king, accept to-day
Like Indra's self, the royal sway.
Be gracious, Prince, to lord and peer,
And widowed queens who seek thee here
Accept the kingdom thine by right,
And so thy faithful friends delight.
Let the broad land no longer be
All widowed and forlorn of thee:
Let the full moon of autumn reign
Triumphant o'er the night again.
These lords and I before thee bend:
O Ráma, to our prayer attend.
O do not thou this grace deny:
Thy brother, pupil, slave am I.
Look on this venerable ring,
Advisers of our sire the king,

From age to age so honoured: thou
Shouldst grant their supplication now.”

As weeping thus the hero prayed,
His head at Ráma's feet he laid.
Like a mad elephant he sighed:
And Ráma gazed and thus replied:
“How, brother, can a man of worth,
True to his vows, of noble birth—
A man like me, commit a sin
The lordship of the land to win?
No slightest shade of fault I see,
O tamer of thy foes, in thee.
But ne'er shouldst thou in childish thought
The queen thy mother blame in aught.
O brother wise and sinless, know
The sacred laws would have it so,
That from good wife and son require
Obedience to their lord and sire.
And we are all the king's, for thus
The virtuous ever reckon us:
Yea brother, be it known to thee,
His wives, and sons, and pupils we.
His is the right, if he deem fit,
To bid me, throned as monarch, sit,
Or in a coat of bark expel,
And deerskin, in the wood to dwell.
And O remember, best of all
Who act as claims of duty call,
As to a virtuous sire is due,
Such honour claims a mother too.
So they whose lives have ever been
By duty led, the king and queen,
Said, “Ráma, seek the forest shade:”

And I (what could I else?) obeyed.
[211] Thou must the royal power retain,
And o'er the famed Ayodhyá reign:
I dressed in bark my days will spend
Where Daṇḍak's forest wilds extend.
So Daśaratha spoke, our king,
His share to each apportioning
Before his honoured servants' eyes:
Then, heir of bliss, he sought the skies.
The righteous monarch's honoured will,
Whom all revered, must guide thee still,
And thou must still enjoy the share
Assigned thee by our father's care.
So I till twice seven years are spent
Will roam this wood in banishment,
Contented with the lot which he,
My high-souled sire, has given me.
The charge the monarch gave, endeared
To all mankind, by all revered,
Peer of the Lord Supreme,
Far better, richer far in gain
Of every blessing than to reign
O'er all the worlds I deem.”

Canto CII. Bharat's Tidings.

He spoke: and Bharat thus replied:
“If, false to every claim beside,
I ne'er in kingly duties fail,
What will my royal life avail?
Still should the custom be observed,

From which our line has never swerved,
Which to the younger son ne'er gives
The kingdom while the elder lives.
Now to Ayodhyá rich and fair
With me, O Raghu's son, repair,
And to protect and gladden all
Our house, thyself as king install.
A king the world's opinion deems
A man: to me a God he seems,
Whose life in virtuous thoughts and deeds
The lives of other men exceeds.
When I in distant Kekaya stayed,
And thou hadst sought the forest shade,
Our father died, the saints' delight,
So constant in each holy rite.
Scarce with thy wife and Lakshmaṇ thou
Hadst journeyed forth to keep the vow,
When mourning for his son, forspent,
To heavenly rest the monarch went.
Then up, O lord of men, away!
His funeral rites of water pay:
I and Śatrughna, ere we came,
Neglected not the sacred claim.
But in the spirit-world, they say,
That gift alone is fresh for aye
Which best beloved hands have poured;
And thou his dearest art, my lord.
For thee he longed, for thee he grieved,
   His every thought on thee was bent,
And crushed by woe, of thee bereaved,
   He thought of thee as hence he went.”

Canto CIII. The Funeral Libation.

When Ráma heard from Bharat each
Dark sorrow of his mournful speech,
And tidings of his father dead,
His spirits fell, his senses fled.
For the sad words his brother spoke
Struck on him like a thunder stroke,
Fierce as the bolt which Indra throws,
The victor of his Daitya foes.
Raising his arms in anguish, he,
As when the woodman hews a tree
With its fair flowery branches crowned,
Fainted and fell upon the ground.
Lord of the earth to earth he sank,
Helpless, as when a towering bank
With sudden ruin buries deep
An elephant who lay asleep.
Then swift his wife and brothers flew,
And water, weeping, o'er him threw.
As slowly sense and strength he gained,
Fast from his eyes the tears he rained,
And then in accents sad and weak
Kakutstha's son began to speak,
And mourning for the monarch dead,
With righteous words to Bharat said:
“What calls me home, when he, alas,
Has gone the way which all must pass?
Of him, the best of kings bereft
What guardian has Ayodhyá left?
How may I please his spirit? how
Delight the high-souled monarch now,
Who wept for me and went above
By me ungraced with mourning love?

Ah, happy brothers! you have paid
Due offerings to his parting shade.
E'en when my banishment is o'er,
Back to my home I go no more,
To look upon the widowed state
Reft of her king, disconsolate.
E'en then, O tamer of the foe,
If to Ayodhyá's town I go,
Who will direct me as of old,
Now other worlds our father hold?
From whom, my brother, shall I hear
Those words which ever charmed mine ear
And filled my bosom with delight
Whene'er he saw me act aright?”

Thus Ráma spoke: then nearer came
And looking on his moonbright dame,
“Sítá, the king is gone,” he said:
“And Lakshmaṇ, know thy sire is dead, [212]
And with the Gods on high enrolled:
This mournful news has Bharat told.”
He spoke: the noble youths with sighs
Rained down the torrents from their eyes.
And then the brothers of the chief
With words of comfort soothed his grief:
“Now to the king our sire who swayed
The earth be due libations paid.”
Soon as the monarch's fate she knew,
Sharp pangs of grief smote Sítá through:
Nor could she look upon her lord
With eyes from which the torrents poured.
And Ráma strove with tender care
To soothe the weeping dame's despair,
And then, with piercing woe distressed,

The mournful Lakshmaṇ thus addressed:
“Brother, I pray thee bring for me
The pressed fruit of the Ingudí,
And a bark mantle fresh and new,
That I may pay this offering due.
First of the three shall Sítá go,
Next thou, and I the last: for so
Moves the funereal pomp of woe.”[379]

Sumantra of the noble mind,
Gentle and modest, meek and kind,
Who, follower of each princely youth,
To Ráma clung with constant truth,
Now with the royal brothers' aid
The grief of Ráma soothed and stayed,
And lent his arm his lord to guide
Down to the river's holy side.
That lovely stream the heroes found,
With woods that ever blossomed crowned,
And there in bitter sorrow bent
Their footsteps down the fair descent.
Then where the stream that swiftly flowed
A pure pellucid shallow showed,
The funeral drops they duly shed,
And “Father, this be thine,” they said.
But he, the lord who ruled the land,
Filled from the stream his hollowed hand,
And turning to the southern side
Stretched out his arm and weeping cried:
“This sacred water clear and pure,

[379] “The order of the procession on these occasions is that the children precede according to age, then the women and after that the men according to age, the youngest first and the eldest last: when they descend into the water this is reversed and resumed when they come out of it.” CAREY AND MARSHMAN.{FNS

An offering which shall aye endure
To thee, O lord of kings, I give:
Accept it where the spirits live!”

Then, when the solemn rite was o'er,
Came Ráma to the river shore,
And offered, with his brothers' aid,
Fresh tribute to his father's shade.
With jujube fruit he mixed the seed
Of Ingudís from moisture freed,
And placed it on a spot o'erspread
With sacred grass, and weeping said:
“Enjoy, great King, the cake which we
Thy children eat and offer thee!
For ne'er do blessed Gods refuse
To share the food which mortals use.”

Then Ráma turned him to retrace
The path that brought him to the place,
And up the mountain's pleasant side
Where lovely lawns lay fair, he hied.
Soon as his cottage door he gained
His brothers to his breast he strained.
From them and Sítá in their woes
So loud the cry of weeping rose,
That like the roar of lions round
The mountain rolled the echoing sound.
And Bharat's army shook with fear
The weeping of the chiefs to hear.
“Bharat,” the soldiers cried, “'tis plain,
His brother Ráma meets again,
And with these cries that round us ring
They sorrow for their sire the king.”
Then leaving car and wain behind,

One eager thought in every mind,
Swift toward the weeping, every man,
As each could find a passage, ran.
Some thither bent their eager course
With car, and elephant, and horse,
And youthful captains on their feet
With longing sped their lord to meet,
As though the new-come prince had been
An exile for long years unseen.
Earth beaten in their frantic zeal
By clattering hoof and rumbling wheel,
Sent forth a deafening noise as loud
As heaven when black with many a cloud.
Then, with their consorts gathered near,
Wild elephants in sudden fear
Rushed to a distant wood, and shed
An odour round them as they fled.
And every silvan thing that dwelt
Within those shades the terror felt,
Deer, lion, tiger, boar and roe,
Bison, wild-cow, and buffalo.
And when the tumult wild they heard,
With trembling pinions flew each bird,
From tree, from thicket, and from lake,
Swan, koïl, curlew, crane, and drake.
With men the ground was overspread,
With startled birds the sky o'erhead.
Then on his sacrificial ground
The sinless, glorious chief was found.
Loading with curses deep and loud
The hump-back and the queen, the crowd
Whose cheeks were wet, whose eyes were dim,
In fond affection ran to him.
While the big tears their eyes bedewed,

He looked upon the multitude, [213]
And then as sire and mother do,
His arms about his loved ones threw.
Some to his feet with reverence pressed,
Some in his arms he strained:
Each friend, with kindly words addressed,
Due share of honour gained.
Then, by their mighty woe o'ercome,
The weeping heroes' cry
Filled, like the roar of many a drum,
Hill, cavern, earth, and sky.

Canto CIV. The Meeting With The Queens.

Vaśishṭha with his soul athirst
To look again on Ráma, first
In line the royal widows placed,
And then the way behind them traced.
The ladies moving, faint and slow,
Saw the fair stream before them flow,
And by the bank their steps were led
Which the two brothers visited.
Kauśalyá with her faded cheek
And weeping eyes began to speak,
And thus in mournful tones addressed
The queen Sumitrá and the rest:
“See in the wood the bank's descent,
Which the two orphan youths frequent,
Whose noble spirits never fall,
Though woes surround them, reft of all.
Thy son with love that never tires

Draws water hence which mine requires.
This day, for lowly toil unfit,
His pious task thy son should quit.”

As on the long-eyed lady strayed,
On holy grass, whose points were laid
Directed to the southern sky,
The funeral offering met her eye.
When Ráma's humble gift she spied
Thus to the queens Kauśalyá cried:
“The gift of Ráma's hand behold,
His tribute to the king high-souled,
Offered to him, as texts require,
Lord of Ikshváku's line, his sire!
Not such I deem the funeral food
Of kings with godlike might endued.
Can he who knew all pleasures, he
Who ruled the earth from sea to sea,
The mighty lord of monarchs, feed
On Ingudí's extracted seed?
In all the world there cannot be
A woe, I ween, more sad to see,
Than that my glorious son should make
His funeral gift of such a cake.
The ancient text I oft have heard
This day is true in every word:
“Ne'er do the blessed Gods refuse
To eat the food their children use.’ ”

The ladies soothed the weeping dame:
To Ráma's hermitage they came,
And there the hero met their eyes
Like a God fallen from the skies.
Him joyless, reft of all, they viewed,

And tears their mournful eyes bedewed.
The truthful hero left his seat,
And clasped the ladies' lotus feet,
And they with soft hands brushed away
The dust that on his shoulders lay.
Then Lakshmaṇ, when he saw each queen
With weeping eyes and troubled mien,
Near to the royal ladies drew
And paid them gentle reverence too.
He, Daśaratha's offspring, signed
The heir of bliss by Fortune kind,
Received from every dame no less
Each mark of love and tenderness.
And Sítá came and bent before
The widows, while her eyes ran o'er,
And pressed their feet with many a tear.
They when they saw the lady dear
Pale, worn with dwelling in the wild,
Embraced her as a darling child:
“Daughter of royal Janak, bride
Of Daśaratha's son,” they cried,
“How couldst thou, offspring of a king,
Endure this woe and suffering
In the wild forest? When I trace
Each sign of trouble on thy face—
That lotus which the sun has dried,
That lily by the tempest tried,
That gold whereon the dust is spread,
That moon whence all the light is fled—
Sorrow assails my heart, alas!
As fire consumes the wood and grass.”

Then Ráma, as she spoke distressed,
The feet of Saint Vaśishṭha pressed,

Touched them with reverential love,
Then near him took his seat:
Thus Indra clasps in realms above
The Heavenly Teacher's[380] feet.
Then with each counsellor and peer,
Bharat of duteous mind,
With citizens and captains near,
Sat humbly down behind.
When with his hands to him upraised,
In devotee's attire,
Bharat upon his brother gazed
Whose glory shone like fire,
As when the pure Mahendra bends
To the great Lord of Life,
Among his noble crowd of friends
This anxious thought was rife:
“What words to Raghu's son to-day
Will royal Bharat speak,
Whose heart has been so prompt to pay
Obeisance fond and meek?”
Then steadfast Ráma, Lakshmaṇ wise,
[214] Bharat for truth renowned,
Shone like three fires that heavenward rise
With holy priests around.

Canto CV. Ráma's Speech.

[380] Vṛihaspati, the preceptor of the Gods.

A while they sat, each lip compressed,
Then Bharat thus his chief addressed:
“My mother here was made content;
To me was given the government.
This now, my lord, I yield to thee:
Enjoy it, from all trouble free.
Like a great bridge the floods have rent,
Impetuous in their wild descent,
All other hands but thine in vain
Would strive the burthen to maintain.
In vain the ass with steeds would vie,
With Tárkshya,[381] birds that wing the sky;
So, lord of men, my power is slight
To rival thine imperial might.
Great joys his happy days attend
On whom the hopes of men depend,
But wretched is the life he leads
Who still the aid of others needs.
And if the seed a man has sown,
With care and kindly nurture grown,
Rear its huge trunk and spring in time
Too bulky for a dwarf to climb,
Yet, with perpetual blossom gay,
No fruit upon its boughs display,
Ne'er can that tree, thus nursed in vain,
Approval of the virtuous gain.
The simile is meant to be
Applied, O mighty-armed, to thee,
Because, our lord and leader, thou
Protectest not thy people now.
O, be the longing wish fulfilled
Of every chief of house and guild,

[381] Garuḍ, the king of birds.

To see again their sun-bright lord
Victorious to his realm restored!
As thou returnest through the crowd
Let roars of elephants be loud.
And each fair woman lift her voice
And in her new-found king rejoice.”

The people all with longing moved,
The words that Bharat spoke approved,
And crowding near to Ráma pressed
The hero with the same request.
The steadfast Ráma, when he viewed
His glorious brother's mournful mood,
With each ambitious thought controlled,
Thus the lamenting prince consoled:
“I cannot do the things I will,
For Ráma is but mortal still.
Fate with supreme, resistless law
This way and that its slave will draw,
All gathered heaps must waste away,
All lofty lore and powers decay.
Death is the end of life, and all,
Now firmly joined, apart must fall.
One fear the ripened fruit must know,
To fall upon the earth below;
So every man who draws his breath
Must fear inevitable death.
The pillared mansion, high, compact,
Must fall by Time's strong hand attacked;
So mortal men, the gradual prey
Of old and ruthless death, decay.
The night that flies no more returns:
Yamuná for the Ocean yearns:
Swift her impetuous waters flee,

But roll not backward from the sea.
The days and nights pass swiftly by
And steal our moments as they fly,
E'en as the sun's unpitying rays
Drink up the floods in summer blaze.
Then for thyself lament and leave
For death of other men to grieve,
For if thou go or if thou stay,
Thy life is shorter day by day.
Death travels with us; death attends
Our steps until our journey ends,
Death, when the traveller wins the goal,
Returns with the returning soul.
The flowing hair grows white and thin,
And wrinkles mark the altered skin.
The ills of age man's strength assail:
Ah, what can mortal power avail?
Men joy to see the sun arise,
They watch him set with joyful eyes:
But ne'er reflect, too blind to see,
How fast their own brief moments flee.
With lovely change for ever new
The seasons' sweet return they view,
Nor think with heedless hearts the while
That lives decay as seasons smile.
As haply on the boundless main
Meet drifting logs and part again,
So wives and children, friends and gold,
Ours for a little time we hold:
Soon by resistless laws of fate
To meet no more we separate.
In all this changing world not one
The common lot of all can shun:
Then why with useless tears deplore

The dead whom tears can bring no more?
As one might stand upon the way
And to a troop of travellers say:
“If ye allow it, sirs, I too
Will travel on the road with you:”
So why should mortal man lament
When on that path his feet are bent
Which all men living needs must tread,
Where sire and ancestors have led?
Life flies as torrents downward fall
Speeding away without recall,
So virtue should our thoughts engage,
[215] For bliss[382] is mortals' heritage.
By ceaseless care and earnest zeal
For servants and for people's weal,
By gifts, by duty nobly done,
Our glorious sire the skies has won.
Our lord the king, o'er earth who reigned,
A blissful home in heaven has gained
By wealth in ample largess spent,
And many a rite magnificent:
With constant joy from first to last
A long and noble life he passed,
Praised by the good, no tears should dim
Our eyes, O brother dear, for him.
His human body, worn and tried
By length of days, he cast aside,
And gained the godlike bliss to stray
In Brahmá's heavenly home for aye.
For such the wise as we are, deep
In Veda lore, should never weep.
Those who are firm and ever wise

[382] To be won by virtue.

Spurn vain lament and idle sighs.
Be self-possessed: thy grief restrain:
Go, in that city dwell again.
Return, O best of men, and be
Obedient to our sire's decree,
While I with every care fulfil
Our holy father's righteous will,
Observing in the lonely wood
His charge approved by all the good.”
Thus Ráma of the lofty mind
To Bharat spoke his righteous speech,
By every argument designed
Obedience to his sire to teach.

Canto CVI. Bharat's Speech.

Good Bharat, by the river side,
To virtuous Ráma's speech replied,
And thus with varied lore addressed
The prince, while nobles round him pressed:
“In all this world whom e'er can we
Find equal, scourge of foes, to thee?
No ill upon thy bosom weighs,
No thoughts of joy thy spirit raise.
Approved art thou of sages old,
To whom thy doubts are ever told.
Alike in death and life, to thee
The same to be and not to be.
The man who such a soul can gain
Can ne'er be crushed by woe or pain.
Pure as the Gods, high-minded, wise,

Concealed from thee no secret lies.
Such glorious gifts are all thine own,
And birth and death to thee are known,
That ill can ne'er thy soul depress
With all-subduing bitterness.
O let my prayer, dear brother, win
Thy pardon for my mother's sin.
Wrought for my sake who willed it not
When absent in a distant spot.
Duty alone with binding chains
The vengeance due to crime restrains,
Or on the sinner I should lift
My hand in retribution swift.
Can I who know the right, and spring
From Daśaratha, purest king—
Can I commit a heinous crime,
Abhorred by all through endless time?
The aged king I dare not blame,
Who died so rich in holy fame,
My honoured sire, my parted lord,
E'en as a present God adored.
Yet who in lore of duty skilled
So foul a crime has ever willed,
And dared defy both gain and right
To gratify a woman's spite?
When death draws near, so people say,
The sense of creatures dies away;
And he has proved the ancient saw
By acting thus in spite of law.
But O my honoured lord, be kind,
Dismiss the trespass from thy mind,
The sin the king committed, led
By haste, his consort's wrath, and dread.
For he who veils his sire's offence

With tender care and reverence—
His sons approved by all shall live:
Not so their fate who ne'er forgive.
Be thou, my lord, the noble son,
And the vile deed my sire has done,
Abhorred by all the virtuous, ne'er
Resent, lest thou the guilt too share.
Preserve us, for on thee we call,
Our sire, Kaikeyí, me and all
Thy citizens, thy kith and kin;
Preserve us and reverse the sin.
To live in woods a devotee
Can scarce with royal tasks agree,
Nor can the hermit's matted hair
Suit fitly with a ruler's care.
Do not, my brother, do not still
Pursue this life that suits thee ill.
Mid duties of a king we count
His consecration paramount,
That he with ready heart and hand
May keep his people and his land.
What Warrior born to royal sway
From certain good would turn away,
A doubtful duty to pursue,
That mocks him with the distant view?
Thou wouldst to duty cleave, and gain
The meed that follows toil and pain.
In thy great task no labour spare:
Rule the four castes with justest care.
Mid all the four, the wise prefer
The order of the householder:[383] [216]
Canst thou, whose thoughts to duty cleave,

[383] The four religious orders, referable to different times of life are, that of the student, that of the householder, that of the anchorite, and that of the mendicant.

The best of all the orders leave?
My better thou in lore divine,
My birth, my sense must yield to thine:
While thou, my lord, art here to reign,
How shall my hands the rule maintain?
O faithful lover of the right,
Take with thy friends the royal might,
Let thy sires' realm, from trouble free,
Obey her rightful king in thee.
Here let the priests and lords of state
Our monarch duly consecrate,
With prayer and holy verses blessed
By saint Vaśishṭha and the rest.
Anointed king by us, again
Seek fair Ayodhyá, there to reign,
And like imperial Indra girt
By Gods of Storm, thy might assert.
From the three debts[384] acquittance earn,
And with thy wrath the wicked burn,
O'er all of us thy rule extend,
And cheer with boons each faithful friend.
Let thine enthronement, lord, this day
Make all thy lovers glad and gay,
And let all those who hate thee flee
To the ten winds for fear of thee.
Dear lord, my mother's words of hate
With thy sweet virtues expiate,
And from the stain of folly clear
The father whom we both revere.
Brother, to me compassion show,
I pray thee with my head bent low,
And to these friends who on thee call,—

[384] To Gods, men, and Manes.

As the Great Father pities all.
But if my tears and prayers be vain,
And thou in woods wilt still remain,
I will with thee my path pursue
And make my home in forests too.”

Thus Bharat strove to bend his will
With suppliant head, but he,
Earth's lord, inexorable still
Would keep his sire's decree.
The firmness of the noble chief
The wondering people moved,
And rapture mingling with their grief,
All wept and all approved.
“How firm his steadfast will,” they cried,
“Who Keeps his promise thus!
Ah, to Ayodhyá's town,” they sighed,
“He comes not back with us.”
The holy priest, the swains who tilled
The earth, the sons of trade,
And e'en the mournful queens were filled
With joy as Bharat prayed,
And bent their heads, then weeping stilled
A while, his prayer to aid.

Canto CVII. Ráma's Speech.

Thus, by his friends encompassed round,
He spoke, and Ráma, far renowned,
To his dear brother thus replied,
Whom holy rites had purified:
“O thou whom Queen Kaikeyí bare
The best of kings, thy words are fair,
Our royal father, when of yore
He wed her, to her father swore
The best of kingdoms to confer,
A noble dowry meet for her;
Then, grateful, on the deadly day
Of heavenly Gods' and demons' fray,
A future boon on her bestowed
To whose sweet care his life he owed.
She to his mind that promise brought,
And then the best of kings besought
To bid me to the forest flee,
And give the rule, O Prince, to thee.
Thus bound by oath, the king our lord
Gave her those boons of free accord,
And bade me, O thou chief of men,
Live in the woods four years and ten.
I to this lonely wood have hied
With faithful Lakshmaṇ by my side,
And Sítá by no tears deterred,
Resolved to keep my father's word.
And thou, my noble brother, too
Shouldst keep our father's promise true:
Anointed ruler of the state
Maintain his word inviolate.
From his great debt, dear brother, free
Our lord the king for love of me,
Thy mother's breast with joy inspire,
And from all woe preserve thy sire.

'Tis said, near Gayá's holy town[385]
Gayá, great saint of high renown,
This text recited when he paid
Due rites to each ancestral shade:
  “A son is born his sire to free
    From Put's infernal pains:
  Hence, saviour of his father, he
    The name of Puttra gains.”[386]
Thus numerous sons are sought by prayer,
In Scripture trained with graces fair, [217]
That of the number one some day
May funeral rites at Gayá pay.
The mighty saints who lived of old
This holy doctrine ever hold.
Then, best of men, our sire release
From pains of hell, and give him peace.
Now Bharat, to Ayodhyá speed,
The brave Śatrughna with thee lead,
Take with thee all the twice-born men,
And please each lord and citizen.
I now, O King, without delay
To Daṇḍak wood will bend my way,
And Lakshmaṇ and the Maithil dame
Will follow still, our path the same.
  Now, Bharat, lord of men be thou,
    And o'er Ayodhyá reign:
  The silvan world to me shall bow,
    King of the wild domain.

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[385] Gayá is a very holy city in Behar. Every good Hindu ought once in his life to make funeral offerings in Gayá in honour of his ancestors.

[386] *Put* is the name of that region of hell to which men are doomed who leave no son to perform the funeral rites which are necessary to assure the happiness of the departed. *Putra*, the common word for a son is said by the highest authority to be derived from *Put* and *tra* deliverer.

Yea, let thy joyful steps be bent
To that fair town to-day,
And I as happy and content,
To Daṇḍak wood will stray.
The white umbrella o'er thy brow
Its cooling shade shall throw:
I to the shadow of the bough
And leafy trees will go.
Śatrughna, for wise plans renowned,
Shall still on thee attend;
And Lakshmaṇ, ever faithful found,
Be my familiar friend.
Let us his sons, O brother dear,
The path of right pursue,
And keep the king we all revere
Still to his promise true.”

Canto CVIII. Jáváli's Speech.

Thus Ráma soothed his brother's grief:
Then virtuous Jáváli, chief
Of twice-born sages, thus replied
In words that virtue's law defied:
“Hail, Raghu's princely son, dismiss
A thought so weak and vain as this.
Canst thou, with lofty heart endowed,
Think with the dull ignoble crowd?
For what are ties of kindred? can
One profit by a brother man?
Alone the babe first opes his eyes,
And all alone at last he dies.

The man, I ween, has little sense
Who looks with foolish reverence
On father's or on mother's name:
In others, none a right may claim.
E'en as a man may leave his home
And to a distant village roam,
Then from his lodging turn away
And journey on the following day,
Such brief possession mortals hold
In sire and mother, house and gold,
And never will the good and wise
The brief uncertain lodging prize.
Nor, best of men, shouldst thou disown
Thy sire's hereditary throne,
And tread the rough and stony ground
Where hardship, danger, woes abound.
Come, let Ayodhyá rich and bright
See thee enthroned with every rite:
Her tresses bound in single braid[387]
She waits thy coming long delayed.
O come, thou royal Prince, and share
The kingly joys that wait thee there,
And live in bliss transcending price
As Indra lives in Paradise.
The parted king is naught to thee,
Nor right in living man has he:
The king is one, thou, Prince of men,
Another art: be counselled then.
Thy royal sire, O chief, has sped
On the long path we all must tread.
The common lot of all is this,

[387] It was the custom of Indian women when mourning for their absent husbands to bind their hair in a long single braid.

Carey and Marshman translate, “the one-tailed city.”

And thou in vain art robbed of bliss.
For those—and only those—I weep
Who to the path of duty keep;
For here they suffer ceaseless woe,
And dying to destruction go.
With pious care, each solemn day,
Will men their funeral offerings pay:
See, how the useful food they waste:
He who is dead no more can taste.
If one is fed, his strength renewed
Whene'er his brother takes his food,
Then offerings to the parted pay:
Scarce will they serve him on his way.
By crafty knaves these rules were framed,
And to enforce men's gifts proclaimed:
“Give, worship, lead a life austere,
Keep lustral rites, quit pleasures here.”
There is no future life: be wise,
And do, O Prince, as I advise.
Enjoy, my lord, the present bliss,
And things unseen from thought dismiss.
Let this advice thy bosom move,
The counsel sage which all approve;
To Bharat's earnest prayer incline,
And take the rule so justly thine.”

Canto CIX. The Praises Of Truth.

By sage Jáváli thus addressed,
[218] Ráma of truthful hearts the best,

With perfect skill and wisdom high
Thus to his speech made fit reply:
“Thy words that tempt to bliss are fair,
But virtue's garb they falsely wear.
For he from duty's path who strays
To wander in forbidden ways,
Allured by doctrine false and vain,
Praise from the good can never gain.
Their lives the true and boaster show,
Pure and impure, and high and low,
Else were no mark to judge between
Stainless and stained and high and mean;
They to whose lot fair signs may fall
Were but as they who lack them all,
And those to virtuous thoughts inclined
Were but as men of evil mind.
If in the sacred name of right
I do this wrong in duty's spite;
The path of virtue meanly quit,
And this polluting sin commit,
What man who marks the bounds between
Virtue and vice with insight keen,
Would rank me high in after time
Stained with this soul destroying crime?
Whither could I, the sinner, turn,
How hope a seat in heaven to earn,
If I my plighted promise break,
And thus the righteous path forsake?
This world of ours is ever led
To walk the ways which others tread,
And as their princes they behold,
The subjects too their lives will mould.
That truth and mercy still must be
Beloved of kings, is Heaven's decree.

Upheld by truth the monarch reigns,
And truth the very world sustains.
Truth evermore has been the love
Of holy saints and Gods above,
And he whose lips are truthful here
Wins after death the highest sphere.
As from a serpent's deadly tooth,
We shrink from him who scorns the truth.
For holy truth is root and spring
Of justice and each holy thing,
A might that every power transcends,
Linked to high bliss that never ends.
Truth is all virtue's surest base,
Supreme in worth and first in place.
Oblations, gifts men offer here,
Vows, sacrifice, and rites austere,
And Holy Writ, on truth depend:
So men must still that truth defend.
Truth, only truth protects the land,
By truth unharmed our houses stand;
Neglect of truth makes men distressed,
And truth in highest heaven is blessed.
Then how can I, rebellious, break
Commandments which my father spake—
I ever true and faithful found,
And by my word of honour bound?
My father's bridge of truth shall stand
Unharmed by my destructive hand:
Not folly, ignorance, or greed
My darkened soul shall thus mislead.
Have we not heard that God and shade
Turn from the hated offerings paid
By him whose false and fickle mind
No pledge can hold, no promise bind?

Truth is all duty: as the soul,
It quickens and supports the whole.
The good respect this duty: hence
Its sacred claims I reverence.
The Warrior's duty I despise
That seeks the wrong in virtue's guise:
Those claims I shrink from, which the base,
Cruel, and covetous embrace.
The heart conceives the guilty thought,
Then by the hand the sin is wrought,
And with the pair is leagued a third,
The tongue that speaks the lying word.
Fortune and land and name and fame
To man's best care have right and claim;
The good will aye to truth adhere,
And its high laws must men revere.
Base were the deed thy lips would teach,
Approved as best by subtle speech.
Shall I my plighted promise break,
That I these woods my home would make?
Shall I, as Bharat's words advise,
My father's solemn charge despise?
Firm stands the oath which then before
My father's face I soothly swore,
Which Queen Kaikeyí's anxious ear
Rejoiced with highest joy to hear.
Still in the wood will I remain,
With food prescribed my life sustain,
And please with fruit and roots and flowers
Ancestral shades and heavenly powers.
Here every sense contented, still
Heeding the bounds of good and ill,
My settled course will I pursue,
Firm in my faith and ever true.

Here in this wild and far retreat
Will I my noble task complete;
And Fire and Wind and Moon shall be
Partakers of its fruit with me.
A hundred offerings duly wrought
His rank o'er Gods for Indra bought,
And mighty saints their heaven secured
By torturing years on earth endured.”
That scoffing plea the hero spurned,
And thus he spake once more,
Chiding, the while his bosom burned,
Jáváli's impious lore:
“Justice, and courage ne'er dismayed,
Pity for all distressed,
Truth, loving honour duly paid
To Bráhman, God, and guest—
In these, the true and virtuous say,
Should lives of men be passed:
They form the right and happy way
[219] That leads to heaven at last.
My father's thoughtless act I chide
That gave thee honoured place,
Whose soul, from virtue turned aside,
Is faithless, dark, and base.
We rank the Buddhist with the thief,[388]
And all the impious crew
Who share his sinful disbelief,
And hate the right and true.
Hence never should wise kings who seek
To rule their people well,
Admit, before their face to speak,

[388] The verses in a different metre with which some cantos end are all to be regarded with suspicion. Schlegel regrets that he did not exclude them all from his edition. These lines are manifestly spurious. See *Additional Notes*.

The cursed infidel.
But twice-born men in days gone by,
Of other sort than thou,
Have wrought good deeds, whose glories high
Are fresh among us now:
This world they conquered, nor in vain
They strove to win the skies:
The twice-born hence pure lives maintain,
And fires of worship rise.
Those who in virtue's path delight,
And with the virtuous live,—
Whose flames of holy zeal are bright,
Whose hands are swift to give,
Who injure none, and good and mild
In every grace excel,
Whose lives by sin are undefiled,
We love and honour well.”
Thus Ráma spoke in righteous rage
Jáváli's speech to chide,
When thus again the virtuous sage
In truthful words replied:
“The atheist's lore I use no more,
Not mine his impious creed:
His words and doctrine I abhor,
Assumed at time of need.
E'en as I rose to speak with thee,
The fit occasion came
That bade me use the atheist's plea
To turn thee from thine aim.
The atheist creed I disavow,
Unsay the words of sin,
And use the faithful's language now
Thy favour, Prince, to win.”

Canto CX. The Sons Of Ikshváku.[389]

Then spake Vaśishṭha who perceived
That Ráma's soul was wroth and grieved:
“Well knows the sage Jáváli all
The changes that the world befall;
And but to lead thee to revoke
Thy purpose were the words he spoke.
Lord of the world, now hear from me
How first this world began to be.
First water was, and naught beside;
There earth was formed that stretches wide.
Then with the Gods from out the same
The Self-existent Brahmá came.
Then Brahmá[390] in a boar's disguise
Bade from the deep this earth arise;
Then, with his sons of tranquil soul,
He made the world and framed the whole.
From subtlest ether Brahmá rose:
No end, no loss, no change he knows.
A son had he, Maríchi styled,
And Kaśyap was Maríchi's child.
From him Vivasvat sprang: from him
Manu, whose fame shall ne'er be dim.
Manu, who life to mortals gave,
Begot Ikshváku good and brave:
First of Ayodhyá's kings was he,
Pride of her famous dynasty.
From him the glorious Kukshi sprang,

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[389] This genealogy is a repetition with slight variation of that given in Book I, Canto LXX.

[390] In Gorresio's recension identified with Vishṇu. See Muir's *Sanskrit Texts, Vol. IV. pp 29, 30.*

Whose fame through all the regions rang.
Rival of Kukshi's ancient fame,
His heir the great Vikukshi came.
His son was Váṇa, lord of might,
His Anaraṇya, strong in fight.
No famine marred his blissful reign,
No drought destroyed the kindly grain;
Amid the sons of virtue chief,
His happy realm ne'er held a thief,
His son was Prithu, glorious name,
From him the wise Triśanku came:
Embodied to the skies he went
For love of truth preëminent.
He left a son renowned afar,
Known by the name of Dhundhumár.
His son succeeding bore the name
Of Yuvanáśva dear to fame.
He passed away. Him followed then
His son Mándhátá, king of men.
His son was blest in high emprise,
Susandhi, fortunate and wise.
Two noble sons had he, to wit
Dhruvasandhi and Prasenajit.
Bharat was Dhruvasandhi's son:
His glorious arm the conquest won,
Against his son King Asit, rose
In fierce array his royal foes,
Haihayas, Tálajanghas styled,
And Śaśivindhus fierce and wild. [220]
Long time he strove, but forced to yield
Fled from his kingdom and the field.
The wives he left had both conceived—
So is the ancient tale believed:—
One, of her rival's hopes afraid,

Fell poison in the viands laid.
It chanced that Chyavan, Bhrigu's child,
Had wandered to the pathless wild
Where proud Himálaya's lovely height
Detained him with a strange delight.
Then came the other widowed queen
With lotus eyes and beauteous mien,
Longing a noble son to bear,
And wooed the saint with earnest prayer.
When thus Kálindí, fairest dame
With reverent supplication came,
To her the holy sage replied:
“O royal lady, from thy side
A glorious son shall spring ere long,
Righteous and true and brave and strong;
He, scourge of foes and lofty-souled,
His ancient race shall still uphold.”

Then round the sage the lady went,
And bade farewell, most reverent.
Back to her home she turned once more,
And there her promised son she bore.
Because her rival mixed the bane
To render her conception vain,
And her unripened fruit destroy,
Sagar she called her rescued boy.[391]
He, when he paid that solemn rite,[392]
Filled living creatures with affright:
Obedient to his high decree
His countless sons dug out the sea.
Prince Asamanj was Sagar's child:
But him with cruel sin defiled

[391] From *sa* with, and *gara* poison.
[392] See Book I. Canto XL.

And loaded with the people's hate
His father banished from the state.
To Asamanj his consort bare
Bright Anśumán his valiant heir.
Anśumán's son, Dilípa famed,
Begot a son Bhagírath named.
From him renowned Kakutstha came:
Thou bearest still the lineal name.
Kakutstha's son was Raghu: thou
Art styled the son of Raghu now.
From him came Purushádak bold,
Fierce hero of gigantic mould:
Kalmáshapáda's name he bore,
Because his feet were spotted o'er.
Śankhan his son, to manhood grown,
Died sadly with his host o'erthrown,
But ere he perished sprang from him
Sudarśan fair in face and limb.
From beautiful Sudarśan came
Prince Agnivarṇa, bright as flame.
His son was Śíghraga, for speed
Unmatched; and Maru was his seed.
Prasusruka was Maru's child:
His son was Ambarísha styled.
Nahush was Ambarísha's heir
With hand to strike and heart to dare.
His son was good Nábhág, from youth
Renowned for piety and truth.
From great Nábhág sprang children two
Aja and Suvrat pure and true.
From Aja Daśaratha came,
Whose virtuous life was free from blame.
His eldest son art thou: his throne,
O famous Ráma, is thine own.

Accept the sway so justly thine,
And view the world with eyes benign.
For ever in Ikshváku's race
The eldest takes his father's place,
And while he lives no son beside
As lord and king is sanctified.
  The rule by Raghu's children kept
    Thou must not spurn to-day.
  This realm of peerless wealth accept,
    And like thy father sway.”

Canto CXI. Counsel To Bharat.

Thus said Vaśishṭha, and again
To Ráma spake in duteous strain:
“All men the light of life who see
With high respect should look on three:
High honour ne'er must be denied
To father, mother, holy guide.
First to their sires their birth they owe,
Nursed with maternal love they grow:
Their holy guides fair knowledge teach:
So men should love and honour each.
Thy sire and thou have learned of me,
The sacred guide of him and thee,
And if my word thou wilt obey
Thou still wilt keep the virtuous way.
See, with the chiefs of every guild
And all thy friends, this place is filled:
All these, as duty bids, protect;
So still the righteous path respect.

O, for thine aged mother feel,
Nor spurn the virtuous dame's appeal:
Obey, O Prince, thy mother dear,
And still to virtue's path adhere.
Yield thou to Bharat's fond request,
With earnest supplication pressed,
So wilt thou to thyself be true,
And faith and duty still pursue.”

Thus by his saintly guide addressed
With pleas in sweetest tones expressed,
The lord of men in turn replied
To wise Vaśishṭha by his side:
“The fondest son's observance ne'er
Repays the sire and mother's care: [221]
The constant love that food provides,
And dress, and every need besides:
Their pleasant words still soft and mild,
Their nurture of the helpless child:
The words which Daśaratha spake,
My king and sire, I ne'er will break.”

Then Bharat of the ample chest
The wise Sumantra thus addressed;
“Bring sacred grass, O charioteer,
And strew it on the level here.
For I will sit and watch his face
Until I win my brother's grace.
Like a robbed Bráhman will I lie,[393]
Nor taste of food nor turn my eye,
In front of Ráma's leafy cot,
And till he yield will leave him not.”

[393] A practice which has frequently been described, under the name of *dherna*, by European travellers in India.

When Bharat saw Sumantra's eye
Looked up to Ráma for reply,
The Prince himself in eager haste
The sacred grass in order placed.
Him great and mighty Ráma, best
Of royal saints, in turn addressed:
“What, Bharat, have I done, that thou
Besiegest me,[394] a suppliant now?
Thus streched, to force redress for wrongs
To men of Bráhman birth belongs,
Not those upon whose kingly head
The consecrating drops are shed.
Up, lord of men! arise, and quit
This fearful vow for thee unfit.
Go, brother, seek Ayodhyá's town,
Fair city of supreme renown.”

But Bharat, as his seat he took,
Cast all around an eager look:
“O people, join your prayers with mine,
And so his stubborn heart incline.”

And all the people answered thus:
“Full well is Ráma known to us.
Right is the word he speaks and he
Is faithful to his sire's decree:
Nor can we rashly venture now
To turn him from his purposed vow.”

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[394] Compare Milton's “*beseeching or beseiging*.”

Then Ráma spoke: “O Bharat, heed
Thy virtuous friends, and mark their rede.
Mark well what I and these advise,
And duty view with clearer eyes.
Thy hand on mine, O hero, place,
Touch water, and thy sin efface.”

Then Bharat rose: his hand he dipped,
And purifying water sipped:
“Each citizen,” he cried, “give ear,
Attend, each counsellor and peer.
My mother planned, by me untaught,
To win the sway I never sought:
Ne'er Raghu's son could I despise,
In duty's lore supremely wise.
Now if obedience to our sire
This dwelling in the woods require,
I, till the destined years be spent,
Will dwell alone in banishment.”

The virtuous Ráma, wonder-stirred,
The faithful speech of Bharat heard,
And thus the hero's feelings found
Due utterance, as he gazed around:

“Still to my father's word I hold,
Whate'er he bought, or pledged, or sold:
Ne'er shall his living promise be
Annulled by Bharat or by me.
Not thus my task will I evade,
My exile on another laid:
Most wise was Queen Kaikeyí's rede,
And just and good my father's deed.
Dear Bharat's patient soul I know,
How reverence due he loves to show;

In him, high-souled and faithful found,
Must each auspicious grace abound.
When from the woods I turn again
I with his aid shall nobly reign,
With one so good, of peerless worth,
A glorious lord of happy earth.
Her boon Kaikeyí sought and won.
I, as my father swore, have done:
And O, do thou, my brother dear,
The monarch's name from falsehood clear.

Canto CXII. The Sandals.

High wonder mingled with delight
Took the great sages at the sight,
Thrilling their breasts who came to view
The meeting of the peerless two.
The saints and sages' holy train
Departed to their home again.
And high each holy voice was raised,
And thus the glorious brothers praised.

"High fate is his, the sire of two
Most virtuous souls, so brave and true:
With wonder and with joy intense
Our ears have heard their conference."
Then the great sages, longing all
To see the ten-necked tyrant[395] fall,
To Bharat, bravest of the brave,
Their salutary counsel gave:

[395] Ten-headed, ten-necked, ten faced, are common epithets of Rávaṇ the giant king of Lanká.

“O thou of lofty lineage born,
Whom wisdom, conduct, fame adorn,
Thou for thy honoured father's sake
Shouldst Ráma's righteous counsel take. [222]
All debts to Queen Kaikeyí paid,
Thy sire his home in heaven has made,
So virtuous Ráma we would see
From filial obligation free.”
Thus gave each royal sage advice,
High saint, and bard of Paradise;
Then quickly vanishing from view
Each to his proper home withdrew.
Then Ráma's face his rapture showed,
And his full heart with joy o'erflowed,
While, as the sages parted thence,
He paid his humble reverence.

Then Bharat shook in every limb
As suppliant thus he spake to him:
“The duty of a king respect,
Held by our race in high respect:
And O, thy gracious ear incline
To heed my mother's prayer and mine.
The mighty realm to rule and guard
For me alone is task too hard.
No power have I the love to gain
Of noble, citizen, and swain.
All those who know thee, warrior, friend,
On thee their eager glances bend,
As labouring hinds who till the plain
Look fondly for the Lord of Rain.
O wisest Prince, thy realm secure,
And make its firm foundations sure.
Kakutstha's son, thy mighty arm

Can keep the nation free from harm.”
He spoke, and fell in sorrow drowned
At Ráma's feet upon the ground,
And there the hero sued and sighed,
And “Hear me, Raghu's son,” he cried.

Then Ráma raised him up, and pressed
His brother to his loving breast,
And sweetly as a wild swan cried
To Bharat dark and lotus-eyed:
“So just and true thy generous soul,
Thy hand may well this earth control:
But many a sage his aid will lend,
With counsellor, and peer, and friend:
With these advise: their counsel ask,
And so perform thy arduous task.
The moon his beauty may forgo,
The cold forsake the Hills of Snow,
And Ocean o'er his banks may sweep,
But I my father's word will keep.
Now whether love of thee or greed
Thy mother led to plan the deed,
Forth from thy breast the memory throw,
And filial love and reverence show.”

Thus spake Kauśalyá's son: again
Bharat replied in humble strain
To him who matched the sun in might
And lovely as the young moon's light:
“Put, noble brother, I entreat,
These sandals on thy blessed feet:
These, lord of men, with gold bedecked,
The realm and people will protect.”

Then Ráma, as his brother prayed
Beneath his feet the sandals laid,
And these with fond affection gave
To Bharat's hand, the good and brave.
Then Bharat bowed his reverent head
And thus again to Ráma said:
“Through fourteen seasons will I wear
The hermit's dress and matted hair:
With fruit and roots my life sustain,
And still beyond the realm remain,
Longing for thee to come again.
The rule and all affairs of state
I to these shoes will delegate.
And if, O tamer of thy foes,
When fourteen years have reached their close,
I see thee not that day return,
The kindled fire my frame shall burn.”

Then Ráma to his bosom drew
Dear Bharat and Śatrughna too:
“Be never wroth,” he cried, “with her,
Kaikeyí's guardian minister:
This, glory of Ikshváku's line,
Is Sítá's earnest prayer and mine.”
He spoke, and as the big tears fell,
To his dear brother bade farewell.
Round Ráma, Bharat strong and bold
In humble reverence paced,
When the bright sandals wrought with gold
Above his brows were placed.
The royal elephant who led
The glorious pomp he found,
And on the monster's mighty head
Those sandals duly bound.

Then noble Ráma, born to swell
The glories of his race,
To all in order bade farewell
With love and tender grace—
To brothers, counsellers, and peers,—
Still firm, in duty proved,
Firm, as the Lord of Snow uprears
His mountains unremoved.
No queen, for choking sobs and sighs,
Could say her last adieu:
Then Ráma bowed, with flooded eyes,
And to his cot withdrew.

Canto CXIII. Bharat's Return.

Bearing the sandals on his head
Away triumphant Bharat sped,
And clomb, Śatrughna by his side,
The car wherein he wont to ride.
Before the mighty army went
The lords for counsel eminent,
Vaśishṭha, Vámadeva next,
[223] Jáváli, pure with prayer and text.
Then from that lovely river they
Turned eastward on their homeward way:
With reverent steps from left to right
They circled Chitrakúṭa's height,
And viewed his peaks on every side
With stains of thousand metals dyed.
Then Bharat saw, not far away,
Where Bharadvája's dwelling lay,

And when the chieftain bold and sage
Had reached that holy hermitage,
Down from the car he sprang to greet
The saint, and bowed before his feet.
High rapture filled the hermit's breast,
Who thus the royal prince addressed:
“Say, Bharat, is thy duty done?
Hast thou with Ráma met, my son?”

The chief whose soul to virtue clave
This answer to the hermit gave:
“I prayed him with our holy guide:
But Raghu's son our prayer denied,
And long besought by both of us
He answered Saint Vaśishṭha thus:
“True to my vow, I still will be
Observant of my sire's decree:
Till fourteen years complete their course
That promise shall remain in force.”
The saint in highest wisdom taught,
These solemn words with wisdom fraught,
To him in lore of language learned
Most eloquent himself returned:
“Obey my rede: let Bharat hold
This pair of sandals decked with gold:
They in Ayodhyá shall ensure
Our welfare, and our bliss secure.”
When Ráma heard the royal priest
He rose, and looking to the east
Consigned the sandals to my hand
That they for him might guard the land.
Then from the high-souled chief's abode
I turned upon my homeward road,
Dismissed by him, and now this pair

Of sandals to Ayodhyá bear.”

To him the hermit thus replied,
By Bharat's tidings gratified:
“No marvel thoughts so just and true,
Thou best of all who right pursue,
Should dwell in thee, O Prince of men,
As waters gather in the glen.
He is not dead, we mourn in vain:
Thy blessed father lives again,
Whose noble son we thus behold
Like Virtue's self in human mould.”

He ceased: before him Bharat fell
To clasp his feet, and said farewell:
His reverent steps around him bent,
And onward to Ayodhyá went.
His host of followers stretching far
With many an elephant and car,
Waggon and steed, and mighty train,
Traversed their homeward way again.
O'er holy Yamuná they sped,
Fair stream, with waves engarlanded,
And then once more the rivers' queen,
The blessed Gangá's self was seen.
Then making o'er that flood his way,
Where crocodiles and monsters lay,
The king to Śringavera drew
His host and royal retinue.
His onward way he thence pursued,
And soon renowned Ayodhyá viewed.
Then burnt by woe and sad of cheer
Bharat addressed the charioteer:
“Ah, see, Ayodhyá dark and sad,

Her glory gone, once bright and glad:
Of joy and beauty reft, forlorn,
In silent grief she seems to mourn.”

Canto CXIV. Bharat's Departure.

Deep, pleasant was the chariot's sound
As royal Bharat, far renowned,
Whirled by his mettled coursers fast
Within Ayodhyá's city passed.
There dark and drear was every home
Where cats and owls had space to roam,
As when the shades of midnight fall
With blackest gloom, and cover all:
As Rohiṇí, dear spouse of him
Whom Ráhu hates,[396] grows faint and dim,
When, as she shines on high alone
The demon's shade is o'er her thrown:
As burnt by summer's heat a rill
Scarce trickling from her parent hill,
With dying fish in pools half dried,
And fainting birds upon her side:
As sacrificial flames arise
When holy oil their food supplies,
But when no more the fire is fed
Sink lustreless and cold and dead:
Like some brave host that filled the plain,
With harness rent and captains slain,
When warrior, elephant, and steed

[396] The spouse of Rohiṇí is the Moon: Ráhu is the demon who causes eclipses.

Mingled in wild confusion bleed:
As when, all spent her store of worth,
Rocks from her base the loosened earth:
Like a sad fallen star no more
Wearing the lovely light it wore:
So mournful in her lost estate
Was that sad town disconsolate.
Then car-borne Bharat, good and brave,
Thus spake to him the steeds who drave:
“Why are Ayodhyá's streets so mute?
Where is the voice of lyre and lute?
Why sounds not, as of old, to-day
[224] The music of the minstrel's lay?
Where are the wreaths they used to twine?
Where are the blossoms and the wine?
Where is the cool refreshing scent
Of sandal dust with aloe blent?
The elephant's impatient roar,
The din of cars, I hear no more:
No more the horse's pleasant neigh
Rings out to meet me on my way.
Ayodhyá's youths, since Ráma's flight,
Have lost their relish for delight:
Her men roam forth no more, nor care
Bright garlands round their necks to wear.
All grieve for banished Ráma: feast,
And revelry and song have ceased:
Like a black night when floods pour down,
So dark and gloomy is the town.
When will he come to make them gay
Like some auspicious holiday?
When will my brother, like a cloud
At summer's close, make glad the crowd?”

Then through the streets the hero rode,
And passed within his sire's abode,
Like some deserted lion's den,
Forsaken by the lord of men.
Then to the inner bowers he came,
Once happy home of many a dame,
Now gloomy, sad, and drear,
Dark as of old that sunless day
When wept the Gods in wild dismay;[397]
There poured he many a tear.

Canto CXV. Nandigrám.[398]

Then when the pious chief had seen
Lodged in her home each widowed queen,
Still with his burning grief oppressed
His holy guides he thus addressed:
“I go to Nandigrám: adieu,
This day, my lords to all of you:
I go, my load of grief to bear,
Reft of the son of Raghu, there.
The king my sire, alas, is dead,
And Ráma to the forest fled;
There will I wait till he, restored,
Shall rule the realm, its rightful lord.”

[397] “Once,” says the Commentator Tírtha, “in the battle between the Gods and demons the Gods were vanquished, and the sun was overthrown by Ráhu. At the request of the Gods Atri undertook the management of the sun for a week.”
[398] Now Nundgaon, in Oudh.

They heard the high-souled prince's speech,
And thus with ready answer each
Of those great lords their chief addressed,
With saint Vaśishṭha and the rest:
“Good are the words which thou hast said,
By brotherly affection led,
Like thine own self, a faithful friend,
True to thy brother to the end:
A heart like thine must all approve,
Which naught from virtue's path can move.”

Soon as the words he loved to hear
Fell upon Bharat's joyful ear,
Thus to the charioteer he spoke:
“My car with speed, Sumantra, yoke.”
Then Bharat with delighted mien
Obeisance paid to every queen,
And with Śatrughna by his side
Mounting the car away he hied.
With lords, and priests in long array
The brothers hastened on their way.
And the great pomp the Bráhmans led
With Saint Vaśishṭha at their head.
Then every face was eastward bent
As on to Nandigrám they went.
Behind the army followed, all
Unsummoned by their leader's call,
And steeds and elephants and men
Streamed forth with every citizen.
As Bharat in his chariot rode
His heart with love fraternal glowed,
And with the sandals on his head
To Nandigrám he quickly sped.
Within the town he swiftly pressed,

Alighted, and his guides addressed:
“To me in trust my brother's hand
Consigned the lordship of the land,
When he these gold-wrought sandals gave
As emblems to protect and save.”
Then Bharat bowed, and from his head
The sacred pledge deposited,
And thus to all the people cried
Who ringed him round on every side:
“Haste, for these sandals quickly bring
The canopy that shades the king.
Pay ye to them all reverence meet
As to my elder brother's feet,
For they will right and law maintain
Until King Ráma come again.
My brother with a loving mind
These sandals to my charge consigned:
I till he come will guard with care
The sacred trust for Raghu's heir.
My watchful task will soon be done,
The pledge restored to Raghu's son;
Then shall I see, his wanderings o'er,
These sandals on his feet once more.
My brother I shall meet at last,
The burthen from my shoulders cast,
To Ráma's hand the realm restore
And serve my elder as before.
When Ráma takes again this pair
Of sandals kept with pious care,
And here his glorious reign begins,
I shall be cleansed from all my sins, [225]
When the glad people's voices ring
With welcome to the new-made king,
Joy will be mine four-fold as great

As if supreme I ruled the state.”

Thus humbly spoke in sad lament
The chief in fame preëminent:
Thus, by his reverent lords obeyed,
At Nandigrám the kingdom swayed.
With hermit's dress and matted hair
He dwelt with all his army there.
The sandals of his brother's feet
Installed upon the royal seat,
He, all his powers to them referred,
Affairs of state administered.
In every care, in every task,
When golden store was brought,
He first, as though their rede to ask,
Those royal sandals sought.

Canto CXVI. The Hermit's Speech.

When Bharat took his homeward road
Still Ráma in the wood abode:
But soon he marked the fear and care
That darkened all the hermits there.
For all who dwelt before the hill
Were sad with dread of coming ill:
Each holy brow was lined by thought,
And Ráma's side they often sought.
With gathering frowns the prince they eyed,
And then withdrew and talked aside.

Then Raghu's son with anxious breast
The leader of the saints addressed:
“Can aught that I have done displease,
O reverend Sage, the devotees?
Why are their loving looks, O say,
Thus sadly changed or turned away?
Has Lakshmaṇ through his want of heed
Offended with unseemly deed?
Or is the gentle Sítá, she
Who loved to honour you and me—
Is she the cause of this offence,
Failing in lowly reverence?”

One sage, o'er whom, exceeding old,
Had many a year of penance rolled,
Trembling in every aged limb
Thus for the rest replied to him:
“How could we, O beloved, blame
Thy lofty-souled Videhan dame,
Who in the good of all delights,
And more than all of anchorites?
But yet through thee a numbing dread
Of fiends among our band has spread;
Obstructed by the demons' art
The trembling hermits talk apart.
For Rávaṇ's brother, overbold,
Named Khara, of gigantic mould,
Vexes with fury fierce and fell
All those in Janasthán[399] who dwell.
Resistless in his cruel deeds,
On flesh of men the monster feeds:
Sinful and arrogant is he,
And looks with special hate on thee.

[399] A part of the great Daṇḍak forest.

Since thou, beloved son, hast made
Thy home within this holy shade,
The fiends have vexed with wilder rage
The dwellers of the hermitage.
In many a wild and dreadful form
Around the trembling saints they swarm,
With hideous shape and foul disguise
They terrify our holy eyes.
They make our loathing souls endure
Insult and scorn and sights impure,
And flocking round the altars stay
The holy rites we love to pay.
In every spot throughout the grove
With evil thoughts the monsters rove,
Assailing with their secret might
Each unsuspecting anchorite.
Ladle and dish away they fling,
Our fires with floods extinguishing,
And when the sacred flame should burn
They trample on each water-urn.
Now when they see their sacred wood
Plagued by this impious brotherhood,
The troubled saints away would roam
And seek in other shades a home:
Hence will we fly, O Ráma, ere
The cruel fiends our bodies tear.
Not far away a forest lies
Rich in the roots and fruit we prize,
To this will I and all repair
And join the holy hermits there;
Be wise, and with us thither flee
Before this Khara injure thee.
Mighty art thou, O Ráma, yet
Each day with peril is beset.

If with thy consort by thy side
Thou in this wood wilt still abide.”

He ceased: the words the hero spake
The hermit's purpose failed to break:
To Raghu's son farewell he said,
And blessed the chief and comforted;
Then with the rest the holy sage
Departed from the hermitage.

So from the wood the saints withdrew,
And Ráma bidding all adieu
In lowly reverence bent:
Instructed by their friendly speech,
Blest with the gracious love of each,
To his pure home he went.
Nor would the son of Raghu stray
A moment from that grove away
From which the saints had fled.
And many a hermit thither came
Attracted by his saintly fame
And the pure life he led.

[226]

Canto CXVII. Anasúyá.

But dwelling in that lonely spot
Left by the hermits pleased him not.
“I met the faithful Bharat here,
The townsmen, and my mother dear:
The painful memory lingers yet,
And stings me with a vain regret.
And here the host of Bharat camped,
And many a courser here has stamped,
And elephants with ponderous feet
Have trampled through the calm retreat.”
So forth to seek a home he hied,
His spouse and Lakshmaṇ by his side.
He came to Atri's pure retreat,
Paid reverence to his holy feet,
And from the saint such welcome won
As a fond father gives his son.
The noble prince with joy unfeigned
As a dear guest he entertained,
And cheered the glorious Lakshmaṇ too
And Sítá with observance due.
Then Anasúyá at the call
Of him who sought the good of all,
His blameless venerable spouse,
Delighting in her holy vows,
Came from her chamber to his side:
To her the virtuous hermit cried:
“Receive, I pray, with friendly grace
This dame of Maithil monarchs' race:”
To Ráma next made known his wife,
The devotee of saintliest life:
“Ten thousand years this votaress bent
On sternest rites of penance spent;
She when the clouds withheld their rain,
And drought ten years consumed the plain,

Caused grateful roots and fruit to grow
And ordered Gangá here to flow:
So from their cares the saints she freed,
Nor let these checks their rites impede,
She wrought in Heaven's behalf, and made
Ten nights of one, the Gods to aid:[400]
Let holy Anasúyá be
An honoured mother, Prince, to thee.
Let thy Videhan spouse draw near
To her whom all that live revere,
Stricken in years, whose loving mind
Is slow to wrath and ever kind."

He ceased: and Ráma gave assent,
And said, with eyes on Sítá bent:
"O Princess, thou hast heard with me
This counsel of the devotee:
Now that her touch thy soul may bless,
Approach the saintly votaress:
Come to the venerable dame,
Far known by Anasúyá's name:
The mighty things that she has done
High glory in the world have won."

Thus spoke the son of Raghu: she
Approached the saintly devotee,
Who with her white locks, old and frail,
Shook like a plantain in the gale.
To that true spouse she bowed her head,
And "Lady, I am Sítá," said:
Raised suppliant hands and prayed her tell
That all was prosperous and well.

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[400] When the saint Máṇḍavya had doomed some saint's wife, who was Anasúyá's friend, to become a widow on the morrow.

The aged matron, when she saw
Fair Sítá true to duty's law,
Addressed her thus: “High fate is thine
Whose thoughts to virtue still incline.
Thou, lady of the noble mind,
Hast kin and state and wealth resigned
To follow Ráma forced to tread
Where solitary woods are spread.
Those women gain high spheres above
Who still unchanged their husbands love,
Whether they dwell in town or wood,
Whether their hearts be ill or good.
Though wicked, poor, or led away
In love's forbidden paths to stray,
The noble matron still will deem
Her lord a deity supreme.
Regarding kin and friendship, I
Can see no better, holier tie,
And every penance-rite is dim
Beside the joy of serving him.
But dark is this to her whose mind
Promptings of idle fancy blind,
Who led by evil thoughts away
Makes him who should command obey.
Such women, O dear Maithil dame,
Their virtue lose and honest fame,
Enslaved by sin and folly, led
In these unholy paths to tread.
But they who good and true like thee
The present and the future see,
Like men by holy deeds will rise
To mansions in the blissful skies.
So keep thee pure from taint of sin,
Still to thy lord be true,

And fame and merit shalt thou win,
To thy devotion due.”

Canto CXVIII. Anasúyá's Gifts.

Thus by the holy dame addressed
Who banished envy from her breast,
Her lowly reverence Sítá paid,
And softly thus her answer made:
“No marvel, best of dames, thy speech
The duties of a wife should teach; [227]
Yet I, O lady, also know
Due reverence to my lord to show.
Were he the meanest of the base,
Unhonoured with a single grace,
My husband still I ne'er would leave,
But firm through all to him would cleave:
Still rather to a lord like mine
Whose virtues high-exalted shine,
Compassionate, of lofty soul,
With every sense in due control,
True in his love, of righteous mind,
Like a dear sire and mother kind.
E'en as he ever loves to treat
Kauśalyá with observance meet,
Has his behaviour ever been
To every other honoured queen.
Nay, more, a sonlike reverence shows
The noble Ráma e'en to those
On whom the king his father set
His eyes one moment, to forget.

Deep in my heart the words are stored,
Said by the mother of my lord,
When from my home I turned away
In the lone fearful woods to stray.
The counsel of my mother deep
Impressed upon my soul I keep,
When by the fire I took my stand,
And Ráma clasped in his my hand.
And in my bosom cherished yet,
My friends' advice I ne'er forget:
Woman her holiest offering pays
When she her husband's will obeys.
Good Sávitrí her lord obeyed,
And a high saint in heaven was made,
And for the self-same virtue thou
Hast heaven in thy possession now.
And she with whom no dame could vie,
Now a bright Goddess in the sky,
Sweet Rohiṇí the Moon's dear Queen,
Without her lord is never seen:
And many a faithful wife beside
For her pure love is glorified.”

Thus Sítá spake: soft rapture stole
Through Anasúyá's saintly soul:
Kisses on Sítá's head she pressed,
And thus the Maithil dame addressed:
“I by long rites and toils endured
Rich store of merit have secured:
From this my wealth will I bestow
A blessing ere I let thee go.
So right and wise and true each word
That from thy lips mine ears have heard,
I love thee: be my pleasing task

To grant the boon that thou shalt ask.”

Then Sítá marvelled much, and while
Played o'er her lips a gentle smile,
“All has been done, O Saint,” she cried,
“And naught remains to wish beside.”

She spake; the lady's meek reply
Swelled Anasúyá's rapture high.
“Sítá,” she said, “my gift to-day
Thy sweet contentment shall repay.
Accept this precious robe to wear,
Of heavenly fabric, rich and rare,
These gems thy limbs to ornament,
This precious balsam sweet of scent.
O Maithil dame, this gift of mine
Shall make thy limbs with beauty shine,
And breathing o'er thy frame dispense
Its pure and lasting influence.
This balsam on thy fair limbs spread
New radiance on thy lord shall shed,
As Lakshmí's beauty lends a grace
To Vishṇu's own celestial face.”

Then Sítá took the gift the dame
Bestowed on her in friendship's name,
The balsam, gems, and robe divine,
And garlands wreathed of bloomy twine;
Then sat her down, with reverence meet,
At saintly Anasúyá's feet.
The matron rich in rites and vows
Turned her to Ráma's Maithil spouse,
And questioned thus in turn to hear
A pleasant tale to charm her ear:
“Sítá, 'tis said that Raghu's son

Thy hand, mid gathered suitors, won.
I fain would hear thee, lady, tell
The story as it all befell:
Do thou repeat each thing that passed,
Reviewing all from first to last.”

Thus spake the dame to Sítá: she
Replying to the devotee,
“Then, lady, thy attention lend,”
Rehearsed the story to the end:

“King Janak, just and brave and strong,
Who loves the right and hates the wrong,
Well skilled in what the law ordains
For Warriors, o'er Videha reigns.
Guiding one morn the plough, his hand
Marked out, for rites the sacred land,
When, as the ploughshare cleft the earth,
Child of the king I leapt to birth.
Then as the ground he smoothed and cleared,
He saw me all with dust besmeared,
And on the new-found babe, amazed
The ruler of Videha gazed.
In childless love the monarch pressed
The welcome infant to his breast:
“My daughter,” thus he cried, “is she:”
And as his child he cared for me.
Forth from the sky was heard o'erhead
As 'twere a human voice that said:
“Yea, even so: great King, this child
Henceforth thine own be justly styled.”
Videha's monarch, virtuous souled,
Rejoiced o'er me with joy untold,
Delighting in his new-won prize,

The darling of his heart and eyes.
To his chief queen of saintly mind
The precious treasure he consigned,
And by her side she saw me grow,
Nursed with the love which mothers know. [228]
Then as he saw the seasons fly,
And knew my marriage-time was nigh,
My sire was vexed with care, as sad
As one who mourns the wealth he had:
“Scorn on the maiden's sire must wait
From men of high and low estate:
The virgin's father all despise,
Though Indra's peer, who rules the skies.”
More near he saw, and still more near,
The scorn that filled his soul with fear,
On trouble's billowy ocean tossed,
Like one whose shattered bark is lost.
My father knowing how I came,
No daughter of a mortal dame,
In all the regions failed to see
A bridegroom meet to match with me.
Each way with anxious thought he scanned,
And thus at length the monarch planned:
“The Bride's Election will I hold,
With every rite prescribed of old.”
It pleased King Varuṇ to bestow
Quiver and shafts and heavenly bow
Upon my father's sire who reigned,
When Daksha his great rite ordained.
Where was the man might bend or lift
With utmost toil that wondrous gift?
Not e'en in dreams could mortal king
Strain the great bow or draw the string.
Of this tremendous bow possessed,

My truthful father thus addressed
The lords of many a region, all
Assembled at the monarch's call:
“Whoe'er this bow can manage, he
The husband of my child shall be.”
The suitors viewed with hopeless eyes
That wondrous bow of mountain size,
Then to my sire they bade adieu,
And all with humbled hearts withdrew.
At length with Viśvámitra came
This son of Raghu, dear to fame,
The royal sacrifice to view.
Near to my father's home he drew,
His brother Lakshmaṇ by his side,
Ráma, in deeds heroic tried.
My sire with honour entertained
The saint in lore of duty trained,
Who thus in turn addressed the king:
“Ráma and Lakshmaṇ here who spring
From royal Daśaratha, long
To see thy bow so passing strong.”

Before the prince's eyes was laid
That marvel, as the Bráhman prayed.
One moment on the bow he gazed,
Quick to the notch the string he raised,
Then, in the wandering people's view,
The cord with mighty force he drew.
Then with an awful crash as loud
As thunderbolts that cleave the cloud,
The bow beneath the matchless strain
Of arms heroic snapped in twain.
Thus, giving purest water, he,
My sire, to Ráma offered me.

The prince the offered gift declined
Till he should learn his father's mind;
So horsemen swift Ayodhyá sought
And back her aged monarch brought.
Me then my sire to Ráma gave,
Self-ruled, the bravest of the brave.
And Urmilá, the next to me,
Graced with all gifts, most fair to see,
My sire with Raghu's house allied,
And gave her to be Lakshmaṇ's bride.
Thus from the princes of the land
Lord Ráma won my maiden hand,
And him exalted high above
Heroic chiefs I truly love.”

Canto CXIX. The Forest.

When Anasúyá, virtuous-souled,
Had heard the tale by Sítá told,
She kissed the lady's brow and laced
Her loving arms around her waist.
“With sweet-toned words distinct and clear
Thy pleasant tale has charmed mine ear,
How the great king thy father held
That Maiden's Choice unparalleled.
But now the sun has sunk from sight,
And left the world to holy Night.
Hark! how the leafy thickets sound
With gathering birds that twitter round:
They sought their food by day, and all
Flock homeward when the shadows fall.

See, hither comes the hermit band,
Each with his pitcher in his hand:
Fresh from the bath, their locks are wet,
Their coats of bark are dripping yet.
Here saints their fires of worship tend,
And curling wreaths of smoke ascend:
Borne on the flames they mount above,
Dark as the brown wings of the dove.
The distant trees, though well-nigh bare,
Gloom thickened by the evening air,
And in the faint uncertain light
Shut the horizon from our sight.
The beasts that prowl in darkness rove
On every side about the grove,
And the tame deer, at ease reclined
Their shelter near the altars find.
The night o'er all the sky is spread,
With lunar stars engarlanded,
And risen in his robes of light
The moon is beautifully bright.
Now to thy lord I bid thee go:
Thy pleasant tale has charmed me so:
One thing alone I needs must pray,
Before me first thyself array:
Here in thy heavenly raiment shine,
[229] And glad, dear love, these eyes of mine."
Then like a heavenly Goddess shone
Fair Sítá with that raiment on.
She bowed her to the matron's feet,
Then turned away her lord to meet.
The hero prince with joy surveyed
His Sítá in her robes arrayed,
As glorious to his arms she came
With love-gifts of the saintly dame.

She told him how the saint to show
Her fond affection would bestow
That garland of celestial twine,
Those ornaments and robes divine.
Then Ráma's heart, nor Lakshmaṇ's less,
Was filled with pride and happiness,
For honours high had Sítá gained,
Which mortal dames have scarce obtained.
There honoured by each pious sage
Who dwelt within the hermitage,
Beside his darling well content
That sacred night the hero spent.

The princes, when the night had fled,
Farewell to all the hermits said,
Who gazed upon the distant shade,
Their lustral rites and offerings paid.
The saints who made their dwelling there
In words like these addressed the pair:
“O Princes, monsters fierce and fell
Around that distant forest dwell:
On blood from human veins they feed,
And various forms assume at need,
With savage beasts of fearful power
That human flesh and blood devour.
Our holy saints they rend and tear
When met alone or unaware,
And eat them in their cruel joy:
These chase, O Ráma, or destroy.
By this one path our hermits go
To fetch the fruits that yonder grow:
By this, O Prince, thy feet should stray
Through pathless forests far away.”

Thus by the reverent saints addressed,
And by their prayers auspicious blessed,
He left the holy crowd:
His wife and brother by his side,
Within the mighty wood he hied.
So sinks the Day-God in his pride
Beneath a bank of cloud.

BOOK III.

Canto I. The Hermitage.

When Ráma, valiant hero, stood
In the vast shade of Daṇḍak wood,
His eyes on every side he bent
And saw a hermit settlement,
Where coats of bark were hung around,
And holy grass bestrewed the ground.
Bright with Bráhmanic lustre glowed
That circle where the saints abode:
Like the hot sun in heaven it shone,
Too dazzling to be looked upon.
Wild creatures found a refuge where
The court, well-swept, was bright and fair,
And countless birds and roedeer made
Their dwelling in the friendly shade.
Beneath the boughs of well-loved trees
Oft danced the gay Apsarases.[401]
Around was many an ample shed
Wherein the holy fire was fed;
With sacred grass and skins of deer,
Ladles and sacrificial gear,
And roots and fruit, and wood to burn,

[401] Heavenly nymphs.

And many a brimming water-urn.
Tall trees their hallowed branches spread,
Laden with pleasant fruit, o'erhead;
And gifts which holy laws require,[402]
And solemn offerings burnt with fire,[403]
And Veda chants on every side
That home of hermits sanctified.
There many a flower its odour shed,
And lotus blooms the lake o'erspred.
There, clad in coats of bark and hide,—
Their food by roots and fruit supplied,—
Dwelt many an old and reverend sire
Bright as the sun or Lord of Fire,
All with each worldly sense subdued,
A pure and saintly multitude.
The Veda chants, the saints who trod
The sacred ground and mused on God,
Made that delightful grove appear
Like Brahmá's own most glorious sphere.
As Raghu's splendid son surveyed
That hermit home and tranquil shade,
He loosed his mighty bow-string, then
[230] Drew nearer to the holy men.
With keen celestial sight endued
Those mighty saints the chieftain viewed,
With joy to meet the prince they came,
And gentle Sítá dear to fame.
They looked on virtuous Ráma, fair
As Soma[404] in the evening air,
And Lakshmaṇ by his brother's side,

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[402] The *ball* or present of food to all created beings.
[403] The clarified butter &c. cast into the sacred fire.
[404] The Moon-God: “he is,” says the commentator, “the special deity of Bráhmans.”

And Sítá long in duty tried,
And with glad blessings every sage
Received them in the hermitage.
Then Ráma's form and stature tall
Entranced the wondering eyes of all,—
His youthful grace, his strength of limb,
And garb that nobly sat on him.
To Lakshmaṇ too their looks they raised,
And upon Sítá's beauty gazed
With eyes that closed not lest their sight
Should miss the vision of delight.
Then the pure hermits of the wood,
Rejoicing in all creatures' good,
Their guest, the glorious Ráma, led
Within a cot with leaves o'erhead.
With highest honour all the best
Of radiant saints received their guest,
With kind observance, as is meet,
And gave him water for his feet.
To highest pitch of rapture wrought
Their stores of roots and fruit they brought.
They poured their blessings on his head,
And “All we have is thine,” they said.
Then, reverent hand to hand applied,[405]
Each duty-loving hermit cried:
“The king is our protector, bright
In fame, maintainer of the right.
He bears the awful sword, and hence
Deserves an elder's reverence.
One fourth of Indra's essence, he
Preserves his realm from danger free,

[405] “Because he was an incarnation of the deity,” says the commentator, “otherwise such honour paid by men of the sacerdotal caste to one of the military would be improper.”

Hence honoured by the world of right
The king enjoys each choice delight.
Thou shouldst to us protection give,
For in thy realm, dear lord, we live:
Whether in town or wood thou be,
Thou art our king, thy people we.
Our wordly aims are laid aside,
Our hearts are tamed and purified.
To thee our guardian, we who earn
Our only wealth by penance turn.”

Then the pure dwellers in the shade
To Raghu's son due honour paid,
And Lakshmaṇ, bringing store of roots,
And many a flower, and woodland fruits.
And others strove the prince to please
With all attentive courtesies.

Canto II. Virádha.

Thus entertained he passed the night,
Then, with the morning's early light,
To all the hermits bade adieu
And sought his onward way anew.
He pierced the mighty forest where
Roamed many a deer and pard and bear:
Its ruined pools he scarce could see.
For creeper rent and prostrate tree,
Where shrill cicada's cries were heard,
And plaintive notes of many a bird.
Deep in the thickets of the wood

With Lakshmaṇ and his spouse he stood,
There in the horrid shade he saw
A giant passing nature's law:
Vast as some mountain-peak in size,
With mighty voice and sunken eyes,
Huge, hideous, tall, with monstrous face,
Most ghastly of his giant race.
A tiger's hide the Rákshas wore
Still reeking with the fat and gore:
Huge-faced, like Him who rules the dead,
All living things he struck with dread.
Three lions, tigers four, ten deer
He carried on his iron spear,
Two wolves, an elephant's head beside
With mighty tusks which blood-drops dyed.
When on the three his fierce eye fell,
He charged them with a roar and yell
As furious as the grisly King
When stricken worlds are perishing.
Then with a mighty roar that shook
The earth beneath their feet, he took
The trembling Sítá to his side.
Withdrew a little space, and cried:
“Ha, short lived wretches, ye who dare,
In hermit dress with matted hair,
Armed each with arrows, sword, and bow,
Through Daṇḍak's pathless wood to go:
How with one dame, I bid you tell,
Can you among ascetics dwell?
Who are ye, sinners, who despise
The right, in holy men's disguise?
The great Virádha, day by day
Through this deep-tangled wood I stray,
And ever, armed with trusty steel,

I seize a saint to make my meal.
This woman young and fair of frame
Shall be the conquering giant's dame:
Your blood, ye things of evil life,
My lips shall quaff in battle strife.”

He spoke: and Janak's hapless child,
[231] Scared by his speech so fierce and wild,
Trembled for terror, as a frail
Young plantain shivers in the gale.
When Ráma saw Virádha clasp
Fair Sítá in his mighty grasp,
Thus with pale lips that terror dried
The hero to his brother cried:
“O see Virádha's arm enfold
My darling in its cursed hold,—
The child of Janak best of kings,
My spouse whose soul to virtue clings,
Sweet princess, with pure glory bright,
Nursed in the lap of soft delight.
Now falls the blow Kaikeyí meant,
Successful in her dark intent:
This day her cruel soul will be
Triumphant over thee and me.
Though Bharat on the throne is set,
Her greedy eyes look farther yet:
Me from my home she dared expel,
Me whom all creatures loved so well.
This fatal day at length, I ween,
Brings triumph to the younger queen.
I see with bitterest grief and shame
Another touch the Maithil dame.
Not loss of sire and royal power
So grieves me as this mournful hour.”

Thus in his anguish cried the chief:
Then drowned in tears, o'erwhelmed by grief,
Thus Lakshmaṇ in his anger spake,
Quick panting like a spell-bound snake:

“Canst thou, my brother, Indra's peer,
When I thy minister am near,
Thus grieve like some forsaken thing,
Thou, every creature's lord and king?
My vengeful shaft the fiend shall slay,
And earth shall drink his blood to-day.
The fury which my soul at first
Upon usurping Bharat nursed,
On this Virádha will I wreak
As Indra splits the mountain peak.
Winged by this arm's impetuous might
My shaft with deadly force
The monster in the chest shall smite,
And fell his shattered corse.”

Canto III. Virádha Attacked.

Virádha with a fearful shout
That echoed through the wood, cried out:

“What men are ye, I bid you say,
And whither would ye bend your way?”

To him whose mouth shot fiery flame
The hero told his race and name:
“Two Warriors, nobly bred, are we,
And through this wood we wander free.
But who art thou, how born and styled,
Who roamest here in Daṇḍak's wild?”

To Ráma, bravest of the brave,
His answer thus Virádha gave:
“Hear, Raghu's son, and mark me well,
And I my name and race will tell.
Of Śatahradá born, I spring
From Java as my sire, O King:
Me, of this lofty lineage, all
Giants on earth Virádha call.
The rites austere I long maintained
From Brahmá's grace the boon have gained
To bear a charmed frame which ne'er
Weapon or shaft may pierce or tear.
Go as ye came, untouched by fear,
And leave with me this woman here:
Go, swiftly from my presence fly,
Or by this hand ye both shall die.”

Then Ráma with his fierce eyes red
With fury to the giant said:
“Woe to thee, sinner, fond and weak,
Who madly thus thy death wilt seek!
Stand, for it waits thee in the fray:
With life thou ne'er shalt flee away.”

He spoke, and raised the cord whereon
A pointed arrow flashed and shone,
Then, wild with anger, from his bow,
He launched the weapon on the foe.
Seven times the fatal cord he drew,
And forth seven rapid arrows flew,
Shafts winged with gold that left the wind
And e'en Suparṇa's[406] self behind.
Full on the giant's breast they smote,
And purpled like the peacock's throat,
Passed through his mighty bulk and came
To earth again like flakes of flame.
The fiend the Maithil dame unclasped;
In his fierce hand his spear he grasped,
And wild with rage, pierced through and through,
At Ráma and his brother flew.
So loud the roar which chilled with fear,
So massy was the monster's spear,
He seemed, like Indra's flagstaff, dread
As the dark God who rules the dead.
On huge Virádha fierce as He[407]
Who smites, and worlds have ceased to be,
The princely brothers poured amain
Their fiery flood of arrowy rain.
Unmoved he stood, and opening wide
His dire mouth laughed unterrified,
And ever as the monster gaped
Those arrows from his jaws escaped.
Preserving still his life unharmed,
By Brahmá's saving promise charmed,
His mighty spear aloft in air
He raised, and rushed upon the pair.

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[406] The king of birds.
[407] *Kálántakayamopamam*, resembling Yáma the destroyer.

From Ráma's bow two arrows flew
[232] And cleft that massive spear in two,
Dire as the flaming levin sent
From out the cloudy firmament.
Cut by the shafts he guided well
To earth the giant's weapon fell:
As when from Meru's summit, riven
By fiery bolts, a rock is driven.
Then swift his sword each warrior drew,
Like a dread serpent black of hue,
And gathering fury for the blow
Rushed fiercely on the giant foe.
Around each prince an arm he cast,
And held the dauntless heroes fast:
Then, though his gashes gaped and bled,
Bearing the twain he turned and fled.

Then Ráma saw the giant's plan,
And to his brother thus began:
“O Lakshmaṇ, let Virádha still
Hurry us onward as he will,
For look, Sumitrá's son, he goes
Along the path we freely chose.”

He spoke: the rover of the night
Upraised them with terrific might,
Till, to his lofty shoulders swung,
Like children to his neck they clung.
Then sending far his fearful roar,
The princes through the wood he bore,—
A wood like some vast cloud to view,
Where birds of every plumage flew,
And mighty trees o'erarching threw
Dark shadows on the ground;

Where snakes and silvan creatures made
Their dwelling, and the jackal strayed
Through tangled brakes around.

Canto IV. Virádha's Death.

But Sítá viewed with wild affright
The heroes hurried from her sight.
She tossed her shapely arms on high,
And shrieked aloud her bitter cry:
“Ah, the dread giant bears away
The princely Ráma as his prey,
Truthful and pure, and good and great,
And Lakshmaṇ shares his brother's fate.
The brindled tiger and the bear
My mangled limbs for food will tear.
Take me, O best of giants, me,
And leave the sons of Raghu free.”

Then, by avenging fury spurred,
Her mournful cry the heroes heard,
And hastened, for the lady's sake,
The wicked monster's life to take.
Then Lakshmaṇ with resistless stroke
The foe's left arm that held him broke,
And Ráma too, as swift to smite,
Smashed with his heavy hand the right.
With broken arms and tortured frame
To earth the fainting giant came,
Like a huge cloud, or mighty rock
Rent, sundered by the levin's shock.
Then rushed they on, and crushed and beat
Their foe with arms and fists and feet,
And nerved each mighty limb to pound
And bray him on the level ground.
Keen arrows and each biting blade
Wide rents in breast and side had made;
But crushed and torn and mangled, still
The monster lived they could not kill.
When Ráma saw no arms might slay
The fiend who like a mountain lay,
The glorious hero, swift to save
In danger, thus his counsel gave:
“O Prince of men, his charmed life
No arms may take in battle strife:
Now dig we in this grove a pit
His elephantine bulk to fit,
And let the hollowed earth enfold
The monster of gigantic mould.”

This said, the son of Raghu pressed
His foot upon the giant's breast.
With joy the prostrate monster heard

Victorious Ráma's welcome word,
And straight Kakutstha's son, the best
Of men, in words like these addressed:
“I yield, O chieftain, overthrown
By might that vies with Indra's own.
Till now my folly-blinded eyes
Thee, hero, failed to recognize.
Happy Kauśalyá! blest to be
The mother of a son like thee!
I know thee well, O chieftain, now:
Ráma, the prince of men, art thou.
There stands the high-born Maithil dame,
There Lakshmaṇ, lord of mighty fame.
My name was Tumburu,[408] for song
Renowned among the minstrel throng:
Cursed by Kuvera's stern decree
I wear the hideous shape you see.
But when I sued, his grace to crave,
The glorious God this answer gave:
“When Ráma, Daśaratha's son,
Destroys thee and the fight is won,
Thy proper shape once more assume,
And heaven again shall give thee room.”
When thus the angry God replied,
No prayers could turn his wrath aside,
And thus on me his fury fell
For loving Rambhá's[409] charms too well.
Now through thy favour am I freed
From the stern fate the God decreed,
And saved, O tamer of the foe, [233]

[408] Somewhat inconsistently with this part of the story Tumburu is mentioned in Book II, Canto XII as one of the Gandharvas or heavenly minstrels summoned to perform at Bharadvája's feast.
[409] Rambhá appears in Book I Canto LXIV as the temptress of Viśvámitra.

By thee, to heaven again shall go.
A league, O Prince, beyond this spot
Stands holy Śarabhanga's cot:
The very sun is not more bright
Than that most glorious anchorite:
To him, O Ráma, quickly turn,
And blessings from the hermit earn.
First under earth my body throw,
Then on thy way rejoicing go.
Such is the law ordained of old
For giants when their days are told:
Their bodies laid in earth, they rise
To homes eternal in the skies.”

Thus, by the rankling dart oppressed,
Kakutstha's offspring he addressed:
In earth his mighty body lay,
His spirit fled to heaven away.

Thus spake Virádha ere he died;
And Ráma to his brother cried:
“Now dig we in this grove a pit
His elephantine bulk to fit.
And let the hollowed earth enfold
This mighty giant fierce and bold.”

This said, the valiant hero put
Upon the giant's neck his foot.
His spade obedient Lakshmaṇ plied,
And dug a pit both deep and wide
By lofty souled Virádha's side.
Then Raghu's son his foot withdrew,
And down the mighty form they threw;
One awful shout of joy he gave
And sank into the open grave.
The heroes, to their purpose true,
In fight the cruel demon slew,
And radiant with delight
Deep in the hollowed earth they cast
The monster roaring to the last,
In their resistless might.
Thus when they saw the warrior's steel
No life-destroying blow might deal,
The pair, for lore renowned,
Deep in the pit their hands had made
The unresisting giant laid,
And killed him neath the ground.
Upon himself the monster brought
From Ráma's hand the death he sought
With strong desire to gain:
And thus the rover of the night
Told Ráma, as they strove in fight,
That swords might rend and arrows smite
Upon his breast in vain.
Thus Ráma, when his speech he heard,
The giant's mighty form interred,
Which mortal arms defied.
With thundering crash the giant fell,
And rock and cave and forest dell
With echoing roar replied.

The princes, when their task was done
And freedom from the peril won,
  Rejoiced to see him die.
Then in the boundless wood they strayed,
Like the great sun and moon displayed
  Triumphant in the sky.[410]

Canto V. Sarabhanga.

Then Ráma, having slain in fight
Virádha of terrific might,
With gentle words his spouse consoled,
And clasped her in his loving hold.
Then to his brother nobly brave
The valiant prince his counsel gave:
“Wild are these woods around us spread;
And hard and rough the ground to tread:
We, O my brother, ne'er have viewed
So dark and drear a solitude:
To Śarabhanga let us haste,
Whom wealth of holy works has graced.”

[410] The conclusion of this Canto is all a vain repetition: it is manifestly spurious and a very feeble imitation of Válmíki's style. See *Additional Notes*.

Thus Ráma spoke, and took the road
To Śarabhanga's pure abode.
But near that saint whose lustre vied
With Gods, by penance purified,
With startled eyes the prince beheld
A wondrous sight unparalleled.
In splendour like the fire and sun
He saw a great and glorious one.
Upon a noble car he rode,
And many a God behind him glowed:
And earth beneath his feet unpressed[411]
The monarch of the skies confessed.
Ablaze with gems, no dust might dim
The bright attire that covered him.
Arrayed like him, on every side
High saints their master glorified.
Near, borne in air, appeared in view
His car which tawny coursers drew,
Like silver cloud, the moon, or sun
Ere yet the day is well begun.
Wreathed with gay garlands, o'er his head
A pure white canopy was spread,
And lovely nymphs stood nigh to hold
Fair chouris with their sticks of gold,
Which, waving in each gentle hand,
The forehead of their monarch fanned.
God, saint, and bard, a radiant ring,
Sang glory to their heavenly King:
Forth into joyful lauds they burst
As Indra with the sage conversed.
Then Ráma, when his wondering eyes
Beheld the monarch of the skies, [234]

[411] "Even when he had alighted," says the commentator: The feet of Gods do not touch the ground.

To Lakshmaṇ quickly called, and showed
The car wherein Lord Indra rode:
“See, brother, see that air-borne car,
Whose wondrous glory shines afar:
Wherefrom so bright a lustre streams
That like a falling sun it seems:
These are the steeds whose fame we know,
Of heavenly race through heaven they go:
These are the steeds who bear the yoke
Of Śakra,[412] Him whom all invoke.
Behold these youths, a glorious band,
Toward every wind a hundred stand:
A sword in each right hand is borne,
And rings of gold their arms adorn.
What might in every broad deep chest
And club-like arm is manifest!
Clothed in attire of crimson hue
They show like tigers fierce to view.
Great chains of gold each warder deck,
Gleaming like fire beneath his neck.
The age of each fair youth appears
Some score and five of human years:
The ever-blooming prime which they
Who live in heaven retain for aye:
Such mien these lordly beings wear,
Heroic youths, most bright and fair.
Now, brother, in this spot, I pray,
With the Videhan lady stay,
Till I have certain knowledge who
This being is, so bright to view.”

[412] A name of Indra.

He spoke, and turning from the spot
Sought Śarabhanga's hermit cot.
But when the lord of Śachí[413] saw
The son of Raghu near him draw,
He hastened of the sage to take
His leave, and to his followers spake:

"See, Ráma bends his steps this way,
But ere he yet a word can say,
Come, fly to our celestial sphere;
It is not meet he see me here.
Soon victor and triumphant he
In fitter time shall look on me.
Before him still a great emprise,
A task too hard for others, lies."

Then with all marks of honour high
The Thunderer bade the saint good-bye,
And in his car which coursers drew
Away to heaven the conqueror flew.
Then Ráma, Lakshmaṇ, and the dame,
To Śarabhanga nearer came,
Who sat beside the holy flame.
Before the ancient sage they bent,
And clasped his feet most reverent;
Then at his invitation found
A seat beside him on the ground.
Then Ráma prayed the sage would deign
Lord Indra's visit to explain;
And thus at length the holy man
In answer to his prayer began:

[413] Śachí is the consort of Indra.

“This Lord of boons has sought me here
To waft me hence to Brahmá's sphere,
Won by my penance long and stern,—
A home the lawless ne'er can earn.
But when I knew that thou wast nigh,
To Brahmá's world I could not fly
Until these longing eyes were blest
With seeing thee, mine honoured guest.
Since thou, O Prince, hast cheered my sight,
Great-hearted lover of the right,
To heavenly spheres will I repair
And bliss supreme that waits me there.
For I have won, dear Prince, my way
To those fair worlds which ne'er decay,
Celestial seat of Brahmá's reign:
Be thine, with me, those worlds to gain.”

Then master of all sacred lore,
Spake Ráma to the saint once more:

“I, even I, illustrious sage,
Will make those worlds mine heritage:
But now, I pray, some home assign
Within this holy grove of thine.”

Thus Ráma, Indra's peer in might,
Addressed the aged anchorite:
And he, with wisdom well endued,
To Raghu's son his speech renewed:

"Sutíkshṇa's woodland home is near,
A glorious saint of life austere,
True to the path of duty; he
With highest bliss will prosper thee.
Against the stream thy course must be
Of this fair brook Mandákiní,
Whereon light rafts like blossoms glide;
Then to his cottage turn aside.
There lies thy path: but ere thou go,
Look on me, dear one, till I throw
Aside this mould that girds me in,
As casts the snake his withered skin."

He spoke, the fire in order laid
With holy oil due offerings made,
And Śarabhanga, glorious sire,
Laid down his body in the fire.
Then rose the flame above his head,
On skin, blood, flesh, and bones it fed,
Till forth, transformed, with radiant hue
Of tender youth, he rose anew,
Far-shining in his bright attire
Came Śarabhanga from the pyre:
Above the home of saints, and those
Who feed the quenchless flame,[414] he rose:
Beyond the seat of Gods he passed,
And Brahmá's sphere was gained at last. [235]
The noblest of the twice-born race,
For holy works supreme in place,
The Mighty Father there beheld
Girt round by hosts unparalleled;

[414] The spheres or mansions gained by those who have duly performed the sacrifices required of them. Different situations are assigned to these spheres, some placing them near the sun, others near the moon.

And Brahmá joying at the sight
Welcomed the glorious anchorite.

Canto VI. Ráma's Promise.

When he his heavenly home had found,
The holy men who dwelt around
To Ráma flocked, whose martial fame
Shone glorious as the kindled flame:
Vaikhánasas[415] who love the wild,
Pure hermits Bálakhilyas[416] styled,
Good Samprakshálas,[417] saints who live
On rays which moon and daystar give:
Those who with leaves their lives sustain
And those who pound with stones their grain:
And they who lie in pools, and those
Whose corn, save teeth, no winnow knows:
Those who for beds the cold earth use,
And those who every couch refuse:
And those condemned to ceaseless pains,
Whose single foot their weight sustains:
And those who sleep neath open skies,
Whose food the wave or air supplies,
And hermits pure who spend their nights

[415] Hermits who live upon roots which they dig out of the earth: literally *diggers*, derived from the prefix *vi* and *khan* to dig.
[416] Generally, divine personages of the height of a man's thumb, produced from Brahmá's hair: here, according to the commentator followed by Gorresio, hermits who when they have obtained fresh food throw away what they had laid up before.
[417] Sprung from the washings of Vishṇuu's feet.

On ground prepared for sacred rites;
Those who on hills their vigil hold,
Or dripping clothes around them fold:
The devotees who live for prayer,
Or the five fires[418] unflinching bear.
On contemplation all intent,
With light that heavenly knowledge lent,
They came to Ráma, saint and sage,
In Śarabhanga's hermitage.
The hermit crowd around him pressed,
And thus the virtuous chief addressed:
“The lordship of the earth is thine,
O Prince of old Ikshváku's line.
Lord of the Gods is Indra, so
Thou art our lord and guide below.
Thy name, the glory of thy might,
Throughout the triple world are bright:
Thy filial love so nobly shown,
Thy truth and virtue well are known.
To thee, O lord, for help we fly,
And on thy love of right rely:
With kindly patience hear us speak,
And grant the boon we humbly seek.
That lord of earth were most unjust,
Foul traitor to his solemn trust,
Who should a sixth of all[419] require,
Nor guard his people like a sire.
But he who ever watchful strives
To guard his subjects' wealth and lives,
Dear as himself or, dearer still,
His sons, with earnest heart and will,—
That king, O Raghu's son, secures

[418] Four fires burning round them, and the sun above.
[419] The tax allowed to the king by the Laws of Manu.

High fame that endless years endures,
And he to Brahmá's world shall rise,
Made glorious in the eternal skies.
Whate'er, by duty won, the meed
Of saints whom roots and berries feed,
One fourth thereof, for tender care
Of subjects, is the monarch's share.
These, mostly of the Bráhman race,
Who make the wood their dwelling-place,
Although a friend in thee they view,
Fall friendless neath the giant crew.
Come, Ráma, come, and see hard by
The holy hermits' corpses lie,
Where many a tangled pathway shows
The murderous work of cruel foes.
These wicked fiends the hermits kill—
Who live on Chitrakúṭa's hill,
And blood of slaughtered saints has dyed
Mandákiní and Pampá's side.
No longer can we bear to see
The death of saint and devotee
Whom through the forest day by day
These Rákshasas unpitying slay.
To thee, O Prince, we flee, and crave
Thy guardian help our lives to save.
From these fierce rovers of the night
Defend each stricken anchorite.
Throughout the world 'twere vain to seek
An arm like thine to aid the weak.
O Prince, we pray thee hear our call,
And from these fiends preserve us all.”

The son of Raghu heard the plaint
Of penance-loving sage and saint,

And the good prince his speech renewed
To all the hermit multitude:

“To me, O saints, ye need not sue:
I wait the hests of all of you.
I by mine own occasion led
This mighty forest needs must tread, [236]
And while I keep my sire's decree
Your lives from threatening foes will free.
I hither came of free accord
To lend the aid by you implored,
And richest meed my toil shall pay,
While here in forest shades I stay.
I long in battle strife to close.
And slay these fiends, the hermits' foes,
That saint and sage may learn aright
My prowess and my brother's might.”

Thus to the saints his promise gave
That prince who still to virtue clave
With never-wandering thought:
And then with Lakshmaṇ by his side,
With penance-wealthy men to guide,
Sutíkshṇa's home he sought.

Canto VII. Sutíkshna.

So Raghu's son, his foemen's dread,
With Sítá and his brother sped,
Girt round by many a twice-born sage,
To good Sutíkshṇa's hermitage.[420]
Through woods for many a league he passed,
O'er rushing rivers full and fast,
Until a mountain fair and bright
As lofty Meru rose in sight.
Within its belt of varied wood
Ikshváku's sons and Sítá stood,
Where trees of every foliage bore
Blossom and fruit in endless store.
There coats of bark, like garlands strung,
Before a lonely cottage hung,
And there a hermit, dust-besmeared,
A lotus on his breast, appeared.
Then Ráma with obeisance due
Addressed the sage, as near he drew:
“My name is Ráma, lord; I seek
Thy presence, saint, with thee to speak.
O sage, whose merits ne'er decay,
Some word unto thy servant say.”

The sage his eyes on Ráma bent,
Of virtue's friends preëminent;
Then words like these he spoke, and pressed
The son of Raghu to his breast:
“Welcome to thee, illustrious youth,
Best champion of the rights of truth!
By thine approach this holy ground
A worthy lord this day has found.
I could not quit this mortal frame

[420] Near the celebrated Rámagiri or Ráma's Hill, now Rám-ṭek, near Nagpore—the scene of the Yaksha's exile in the *Messenger Cloud*.

Till thou shouldst come, O dear to fame:
To heavenly spheres I would not rise,
Expecting thee with eager eyes.
I knew that thou, unkinged, hadst made
Thy home in Chitrakúṭa's shade.
E'en now, O Ráma, Indra, lord
Supreme by all the Gods adored,
King of the Hundred Offerings,[421] said,
When he my dwelling visited,
That the good works that I have done
My choice of all the worlds have won.
Accept this meed of holy vows,
And with thy brother and thy spouse,
Roam, through my favour, in the sky
Which saints celestial glorify."

To that bright sage, of penance stern,
The high-souled Ráma spake in turn,
As Vásava[422] who rules the skies
To Brahmá's gracious speech replies:
"I of myself those worlds will win,
O mighty hermit pure from sin:
But now, O saint, I pray thee tell
Where I within this wood may dwell:
For I by Śarabhanga old,
The son of Gautama, was told
That thou in every lore art wise,
And seest all with loving eyes."

[421] A hundred *Aśvamedhas* or sacrifices of a horse raise the sacrificer to the dignity of Indra.
[422] Indra.

Thus to the saint, whose glories high
Filled all the world, he made reply:
And thus again the holy man
His pleasant speech with joy began:
“This calm retreat, O Prince, is blest
With many a charm: here take thy rest.
Here roots and kindly fruits abound,
And hermits love the holy ground.
Fair silvan beasts and gentle deer
In herds unnumbered wander here:
And as they roam, secure from harm,
Our eyes with grace and beauty charm:
Except the beasts in thickets bred,
This grove of ours has naught to dread.”

The hermit's speech when Ráma heard,—
The hero ne'er by terror stirred,—
On his great bow his hand he laid,
And thus in turn his answer made:
“O saint, my darts of keenest steel,
Armed with their murderous barbs, would deal
Destruction mid the silvan race
That flocks around thy dwelling-place.
Most wretched then my fate would be
For such dishonour shown to thee:
And only for the briefest stay
Would I within this grove delay.”

He spoke and ceased. With pious care
He turned him to his evening prayer,
Performed each customary rite,
And sought his lodging for the night,
[237] With Sítá and his brother laid

Beneath the grove's delightful shade,
First good Sutíkshṇa, as elsewhere, when he saw
The shades of night around them draw,
With hospitable care
The princely chieftains entertained
With store of choicest food ordained
For holy hermit's fare.

Canto VIII. The Hermitage.

So Ráma and Sumitrá's son,
When every honour due was done,
Slept through the night. When morning broke,
The heroes from their rest awoke.
Betimes the son of Raghu rose,
With gentle Sítá, from repose,
And sipped the cool delicious wave
Sweet with the scent the lotus gave,
Then to the Gods and sacred flame
The heroes and the lady came,
And bent their heads in honour meet
Within the hermit's pure retreat.
When every stain was purged away,
They saw the rising Lord of Day:
Then to Sutíkshṇa's side they went,
And softly spoke, most reverent:

“Well have we slept, O holy lord,
Honoured of thee by all adored:
Now leave to journey forth we pray:
These hermits urge us on our way.
We haste to visit, wandering by,
The ascetics' homes that round you lie,
And roaming Daṇḍak's mighty wood
To view each saintly brotherhood,
For thy permission now we sue,
With these high saints to duty true,
By penance taught each sense to tame,—
In lustre like the smokeless flame.
Ere on our brows the sun can beat
With fierce intolerable heat.
Like some unworthy lord who wins
His power by tyranny and sins,
O saint, we fain would part.” The three
Bent humbly to the devotee.
He raised the princes as they pressed
His feet, and strained them to his breast;
And then the chief of devotees
Bespake them both in words like these:
“Go with thy brother, Ráma, go,
Pursue thy path untouched by woe:
Go with thy faithful Sítá, she
Still like a shadow follows thee.
Roam Daṇḍak wood observing well
The pleasant homes where hermits dwell,—
Pure saints whose ordered souls adhere
To penance rites and vows austere.
There plenteous roots and berries grow,
And noble trees their blossoms show,
And gentle deer and birds of air
In peaceful troops are gathered there.

There see the full-blown lotus stud
The bosom of the lucid flood,
And watch the joyous mallard shake
The reeds that fringe the pool and lake.
See with delighted eye the rill
Leap sparkling from her parent hill,
And hear the woods that round thee lie
Reëcho to the peacock's cry.
And as I bid thy brother, so,
Sumitrá's child, I bid thee go.
Go forth, these varied beauties see,
And then once more return to me.”

Thus spake the sage Sutíkshṇa: both
The chiefs assented, nothing loth,
Round him with circling steps they paced,
Then for the road prepared with haste.
There Sítá stood, the dame long-eyed,
Fair quivers round their waists she tied,
And gave each prince his trusty bow,
And sword which ne'er a spot might know.
Each took his quiver from her hand.
And clanging bow and gleaming brand:
Then from the hermits' home the two
Went forth each woodland scene to view.
Each beauteous in the bloom of age,
Dismissed by that illustrious sage,
With bow and sword accoutred, hied
Away, and Sítá by their side.

Canto IX. Sítá's Speech.

Blest by the sage, when Raghu's son
His onward journey had begun,
Thus in her soft tone Sítá, meek
With modest fear, began to speak:
“One little slip the great may lead
To shame that follows lawless deed:
Such shame, my lord, as still must cling
To faults from low desire that spring.
Three several sins defile the soul,
Born of desire that spurns control:
First, utterance of a lying word,
Then, viler both, the next, and third:
The lawless love of other's wife,
The thirst of blood uncaused by strife.
The first, O Raghu's son, in thee
None yet has found, none e'er shall see.
Love of another's dame destroys
All merit, lost for guilty joys:
Ráma, such crime in thee, I ween,
Has ne'er been found, shall ne'er be seen:
The very thought, my princely lord,
[238] Is in thy secret soul abhorred.
For thou hast ever been the same
Fond lover of thine own dear dame,
Content with faithful heart to do
Thy father's will, most just and true:
Justice, and faith, and many a grace
In thee have found a resting-place.
Such virtues, Prince, the good may gain
Who empire o'er each sense retain;
And well canst thou, with loving view
Regarding all, each sense subdue.

But for the third, the lust that strives,
Insatiate still, for others' lives,—
Fond thirst of blood where hate is none,—
This, O my lord, thou wilt not shun.
Thou hast but now a promise made,
The saints of Daṇḍak wood to aid:
And to protect their lives from ill
The giants' blood in tight wilt spill:
And from thy promise lasting fame
Will glorify the forest's name.
Armed with thy bow and arrows thou
Forth with thy brother journeyest now,
While as I think how true thou art
Fears for thy bliss assail my heart,
And all my spirit at the sight
Is troubled with a strange affright.
I like it not—it seems not good—
Thy going thus to Daṇḍak wood:
And I, if thou wilt mark me well,
The reason of my fear will tell.
Thou with thy brother, bow in hand,
Beneath those ancient trees wilt stand,
And thy keen arrows will not spare
Wood-rovers who will meet thee there.
For as the fuel food supplies
That bids the dormant flame arise,
Thus when the warrior grasps his bow
He feels his breast with ardour glow.
Deep in a holy grove, of yore,
Where bird and beast from strife forbore,
Śuchi beneath the sheltering boughs,
A truthful hermit kept his vows.
Then Indra, Śachí's heavenly lord,
Armed like a warrior with a sword,

Came to his tranquil home to spoil
The hermit of his holy toil,
And left the glorious weapon there
Entrusted to the hermit's care,
A pledge for him to keep, whose mind
To fervent zeal was all resigned.
He took the brand: with utmost heed
He kept it for the warrior's need:
To keep his trust he fondly strove
When roaming in the neighbouring grove:
Whene'er for roots and fruit he strayed
Still by his side he bore the blade:
Still on his sacred charge intent,
He took his treasure when he went.
As day by day that brand he wore,
The hermit, rich in merit's store
From penance rites each thought withdrew,
And fierce and wild his spirit grew.
With heedless soul he spurned the right,
And found in cruel deeds delight.
So, living with the sword, he fell,
A ruined hermit, down to hell.
This tale applies to those who deal
Too closely with the warrior's steel:
The steel to warriors is the same
As fuel to the smouldering flame.
Sincere affection prompts my speech:
I honour where I fain would teach.
Mayst thou, thus armed with shaft and bow,
So dire a longing never know
As, when no hatred prompts the fray,
These giants of the wood to slay:
For he who kills without offence
Shall win but little glory thence.

The bow the warrior joys to bend
Is lent him for a nobler end,
That he may save and succour those
Who watch in woods when pressed by foes.
What, matched with woods, is bow or steel?
What, warrior's arm with hermit's zeal?
We with such might have naught to do:
The forest rule should guide us too.
But when Ayodhyá hails thee lord,
Be then thy warrior life restored:
So shall thy sire[423] and mother joy
In bliss that naught may e'er destroy.
And if, resigning empire, thou
Submit thee to the hermit's vow,
The noblest gain from virtue springs,
And virtue joy unending brings.
All earthly blessings virtue sends:
On virtue all the world depends.
Those who with vow and fasting tame
To due restraint the mind and frame,
Win by their labour, nobly wise,
The highest virtue for their prize.
Pure in the hermit's grove remain,
True to thy duty, free from stain.
But the three worlds are open thrown
To thee, by whom all things are known.
Who gave me power that I should dare
His duty to my lord declare?
'Tis woman's fancy, light as air,
That moves my foolish breast.

[423] Gorresio observes that Daśaratha was dead and that Sítá had been informed of his death. In his translation he substitutes for the words of the text “thy relations and mine.” This is quite superfluous. Daśaratha though in heaven still took a loving interest in the fortunes of his son.

Now with thy brother counsel take,
Reflect, thy choice with judgment make,
And do what seems the best.”

[239]

Canto X. Ráma's Reply.

The words that Sítá uttered, spurred
By truest love, the hero heard:
Then he who ne'er from virtue strayed
To Janak's child his answer made:
“In thy wise speech, sweet love, I find
True impress of thy gentle mind,
Well skilled the warrior's path to trace,
Thou pride of Janak's ancient race.
What fitting answer shall I frame
To thy good words, my honoured dame?
Thou sayst the warrior bears the bow
That misery's tears may cease to flow;
And those pure saints who love the shade
Of Daṇḍak wood are sore dismayed.
They sought me of their own accord,
With suppliant prayers my aid implored:
They, fed on roots and fruit, who spend
Their lives where bosky wilds extend,
My timid love, enjoy no rest
By these malignant fiends distressed.
These make the flesh of man their meat:
The helpless saints they kill and eat.
The hermits sought my side, the chief

Of Bráhman race declared their grief.
I heard, and from my lips there fell
The words which thou rememberest well:
I listened as the hermits cried,
And to their prayers I thus replied:

"Your favour, gracious lords, I claim,
O'erwhelmed with this enormous shame
That Bráhmans, great and pure as you,
Who should be sought, to me should sue."
And then before the saintly crowd,
"What can I do?" I cried aloud.
Then from the trembling hermits broke
One long sad cry, and thus they spoke:
"Fiends of the wood, who wear at will
Each varied shape, afflict us still.
To thee in our distress we fly:
O help us, Ráma, or we die.
When sacred rites of fire are due,
When changing moons are full or new,
These fiends who bleeding flesh devour
Assail us with resistless power.
They with their cruel might torment
The hermits on their vows intent:
We look around for help and see
Our surest refuge, Prince, in thee.
We, armed with powers of penance, might
Destroy the rovers of the night:
But loth were we to bring to naught
The merit years of toil have bought.
Our penance rites are grown too hard,
By many a check and trouble barred,
But though our saints for food are slain
The withering curse we yet restrain.

Thus many a weary day distressed
By giants who this wood infest,
We see at length deliverance, thou
With Lakshmaṇ art our guardian now.”

As thus the troubled hermits prayed,
I promised, dame, my ready aid,
And now—for truth I hold most dear—
Still to my word must I adhere.
My love, I might endure to be
Deprived of Lakshmaṇ, life, and thee,
But ne'er deny my promise, ne'er
To Bráhmans break the oath I sware.
I must, enforced by high constraint,
Protect them all. Each suffering saint
In me, unasked, his help had found;
Still more in one by promise bound.
I know thy words, mine own dear dame,
From thy sweet heart's affection came:
I thank thee for thy gentle speech,
For those we love are those we teach.
'Tis like thyself, O fair of face,
'Tis worthy of thy noble race:
Dearer than life, thy feet are set
In righteous paths they ne'er forget.”

Thus to the Maithil monarch's child,
His own dear wife, in accents mild
The high-souled hero said:
Then to the holy groves which lay
Beyond them fair to see, their way
The bow-armed chieftain led.

Canto XI. Agastya.

Ráma went foremost of the three,
Next Sítá, followed, fair to see,
And Lakshmaṇ with his bow in hand
Walked hindmost of the little band.
As onward through the wood they went,
With great delight their eyes were bent
On rocky heights beside the way
And lofty trees with blossoms gay;
And streamlets running fair and fast
The royal youths with Sítá passed.
They watched the sáras and the drake
On islets of the stream and lake,
And gazed delighted on the floods
Bright with gay birds and lotus buds.
They saw in startled herds the roes,
The passion-frenzied buffaloes,
Wild elephants who fiercely tore
The tender trees, and many a boar.
A length of woodland way they passed,
And when the sun was low at last
A lovely stream-fed lake they spied,
Two leagues across from side to side.
Tall elephants fresh beauty gave
To grassy bank and lilied wave, [240]
By many a swan and sáras stirred,
Mallard, and gay-winged water-bird.
From those sweet waters, loud and long,
Though none was seen to wake the song,
Swelled high the singer's music blent
With each melodious instrument.
Ráma and car-borne Lakshmaṇ heard
The charming strain, with wonder stirred,

Turned on the margent of the lake
To Dharmabhrit[424] the sage, and spake:

"Our longing souls, O hermit, burn
This music of the lake to learn:
We pray thee, noblest sage, explain
The cause of the mysterious strain."
He, as the son of Raghu prayed,
With swift accord his answer made,
And thus the hermit, virtuous-souled,
The story of the fair lake told:

"Through every age 'tis known to fame,
Panchápsaras[425] its glorious name,
By holy Máṇḍakarṇi wrought
With power his rites austere had bought.
For he, great votarist, intent
On strictest rule his stern life spent.
Ten thousand years the stream his bed,
Ten thousand years on air he fed.
Then on the blessed Gods who dwell
In heavenly homes great terror fell:
They gathered all, by Agni led,
And counselled thus disquieted:
"The hermit by ascetic pain
The seat of one of us would gain."
Thus with their hearts by fear oppressed
In full assembly spoke the Blest,
And bade five loveliest nymphs, as fair
As lightning in the evening air,
Armed with their winning wiles, seduce
From his stern vows the great recluse.

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[424] One of the hermits who had followed Ráma.
[425] The lake of the five nymphs.

Though lore of earth and heaven he knew,
The hermit from his task they drew,
And made the great ascetic slave
To conquering love, the Gods to save.
Each of the heavenly five became,
Bound to the sage, his wedded dame;
And he, for his beloved's sake,
Formed a fair palace neath the lake.
Under the flood the ladies live,
To joy and ease their days they give,
And lap in bliss the hermit wooed
From penance rites to youth renewed.
So when the sportive nymphs within
Those secret bowers their play begin,
You hear the singers' dulcet tones
Blend sweetly with their tinkling zones.”

“How wondrous are these words of thine!”
Cried the famed chiefs of Raghu's line,
As thus they heard the sage unfold
The marvels of the tale he told.

As Ráma spake, his eyes were bent
Upon a hermit settlement
With light of heavenly lore endued,
With sacred grass and vesture strewed.
His wife and brother by his side,
Within the holy bounds he hied,
And there, with honour entertained
By all the saints, a while remained.
In time, by due succession led,
Each votary's cot he visited,
And then the lord of martial lore,
Returned where he had lodged before.

Here for the months, content, he stayed,
There for a year his visit paid:
Here for four months his home would fix,
There, as it chanced, for five or six.
Here for eight months and there for three
The son of Raghu's stay would be:
Here weeks, there fortnights, more or less,
He spent in tranquil happiness.
As there the hero dwelt at ease
Among those holy devotees,
In days untroubled o'er his head
Ten circling years of pleasure fled.
So Raghu's son in duty trained
A while in every cot remained,
Then with his dame retraced the road
To good Sutíkshṇa's calm abode.
Hailed by the saints with honours due
Near to the hermit's home he drew,
And there the tamer of his foes
Dwelt for a time in sweet repose.
One day within that holy wood
By saint Sutíkshṇa Ráma stood,
And thus the prince with reverence meek
To that high sage began to speak:

"In the wide woodlands that extend
Around us, lord most reverend,
As frequent voice of rumour tells,
Agastya, saintliest hermit, dwells.
So vast the wood, I cannot trace
The path to reach his dwelling place,
Nor, searching unassisted, find
That hermit of the thoughtful mind.
I with my wife and brother fain

Would go, his favour to obtain,
Would seek him in his lone retreat
And the great saint with reverence greet.
This one desire, O Master, long
Cherished within my heart, is strong,
That I may pay of free accord
My duty to that hermit lord.”

As thus the prince whose heart was bent
On virtue told his firm intent,
The good Sutíkshṇa's joy rose high,
And thus in turn he made reply:
“The very thing, O Prince, which thou
Hast sought, I wished to urge but now,
Bid thee with wife and brother see [241]
Agastya, glorious devotee.
I count this thing an omen fair
That thou shouldst thus thy wish declare,
And I, my Prince, will gladly teach
The way Agastya's home to reach.
Southward, dear son, direct thy feet
Eight leagues beyond this still retreat:
Agastya's hermit brother there
Dwells in a home most bright and fair.
'Tis on a knoll of woody ground,
With many a branching Pippal[426] crowned:
There sweet birds' voices ne'er are mute,
And trees are gay with flower and fruit.
There many a lake gleams bright and cool,
And lilies deck each pleasant pool,
While swan, and crane, and mallard's wings
Are lovely in the water-springs.
There for one night, O Ráma, stay,

[426] The holy fig-tree.

And with the dawn pursue thy way.
Still farther, bending southward, by
The thicket's edge the course must lie,
And thou wilt see, two leagues from thence
Agastya's lovely residence,
Set in the woodland's fairest spot,
All varied foliage decks the cot:
There Sítá, Lakshmaṇ thou, at ease
May spend sweet hours neath shady trees,
For all of noblest growth are found
Luxuriant on that bosky ground.
If it be still thy firm intent
To see that saint preëminent,
O mighty counsellor, this day
Depart upon thine onward way.”

The hermit spake, and Ráma bent
His head, with Lakshmaṇ, reverent,
And then with him and Janak's child
Set out to trace the forest wild.
He saw dark woods that fringed the road,
And distant hills like clouds that showed,
And, as the way he followed, met
With many a lake and rivulet.
So passing on with ease where led
The path Sutíkshṇa bade him tread,
The hero with exulting breast
His brother in these words addressed:

“Here, surely, is the home, in sight,
Of that illustrious anchorite:
Here great Agastya's brother leads
A life intent on holy deeds.
Warned of each guiding mark and sign,

I see them all herein combine:
I see the branches bending low
Beneath the flowers and fruit they show.
A soft air from the forest springs,
Fresh from the odorous grass, and brings
A spicy fragrance as it flees
O'er the ripe fruit of Pippal trees.
See, here and there around us high
Piled up in heaps cleft billets lie,
And holy grass is gathered, bright
As strips of shining lazulite.
Full in the centre of the shade
The hermits' holy fire is laid:
I see its smoke the pure heaven streak
Dense as a big cloud's dusky peak.
The twice-born men their steps retrace
From each sequestered bathing-place,
And each his sacred gift has brought
Of blossoms which his hands have sought.
Of all these signs, dear brother, each
Agrees with good Sutíkshṇa's speech,
And doubtless in this holy bound
Agastya's brother will be found.
Agastya once, the worlds who viewed
With love, a Deathlike fiend subdued,
And armed with mighty power, obtained
By holy works, this grove ordained
To be a refuge and defence
From all oppressors' violence.
In days of yore within this place
Two brothers fierce of demon race,
Vátápi dire and Ilval, dwelt,
And slaughter mid the Bráhmans dealt.
A Bráhman's form, the fiend to cloak,

Fierce Ilval wore, and Sanskrit spoke,
And twice-born sages would invite
To solemnize some funeral rite.
His brother's flesh, concealed within
A ram's false shape and borrowed skin,—
As men are wont at funeral feasts,—
He dressed and fed those gathered priests.
The holy men, unweeting ill,
Took of the food and ate their fill.
Then Ilval with a mighty shout
Exclaimed “Vátápi, issue out.”
Soon as his brother's voice he heard,
The fiend with ram-like bleating stirred:
Rending in pieces every frame,
Forth from the dying priests he came.
So they who changed their forms at will
Thousands of Bráhmans dared to kill,—
Fierce fiends who loved each cruel deed,
And joyed on bleeding flesh to feed.
Agastya, mighty hermit, pressed
To funeral banquet like the rest,
Obedient to the Gods' appeal
Ate up the monster at a meal.
“'Tis done, 'tis done,” fierce Ilval cried,
And water for his hands supplied:
Then lifting up his voice he spake:
“Forth, brother, from thy prison break.”
Then him who called the fiend, who long
Had wrought the suffering Bráhmans wrong,
Thus thoughtful-souled Agastya, best
Of hermits, with a smile addressed:
“How, Rákshas, is the fiend empowered
To issue forth whom I devoured?
Thy brother in a ram's disguise

Is gone where Yáma's kingdom lies." [242]
When from the words Agastya said
He knew his brother fiend was dead,
His soul on fire with vengeful rage,
Rushed the night-rover at the sage.
One lightning glance of fury, hot
As fire, the glorious hermit shot,
As the fiend neared him in his stride,
And straight, consumed to dust, he died.
In pity for the Bráhmans' plight
Agastya wrought this deed of might:
This grove which lakes and fair trees grace
In his great brother's dwelling place."

As Ráma thus the tale rehearsed,
And with Sumitrá's son conversed,
The setting sun his last rays shed,
And evening o'er the land was spread.
A while the princely brothers stayed
And even rites in order paid,
Then to the holy grove they drew
And hailed the saint with honour due.
With courtesy was Ráma met
By that illustrious anchoret,
And for one night he rested there
Regaled with fruit and hermit fare.
But when the night had reached its close,
And the sun's glorious circle rose,
The son of Raghu left his bed
And to the hermit's brother said:
"Well rested in thy hermit cell,
I stand, O saint, to bid farewell;
For with thy leave I journey hence
Thy brother saint to reverence."

“Go, Ráma go,” the sage replied:
Then from the cot the chieftain hied.
And while the pleasant grove he viewed,
The path the hermit showed, pursued.
Of every leaf, of changing hue.
Plants, trees by hundreds round him grew,
With joyous eyes he looked on all,
Then Jak,[427] the wild rice, and Sál;[428]
He saw the red Hibiscus glow,
He saw the flower-tipped creeper throw
The glory of her clusters o'er
Tall trees that loads of blossom bore.
Some, elephants had prostrate laid,
In some the monkeys leapt and played,
And through the whole wide forest rang
The charm of gay birds as they sang.
Then Ráma of the lotus eye
To Lakshmaṇ turned who followed nigh,
And thus the hero youth impressed
With Fortune's favouring signs, addressed:

“How soft the leaves of every tree,
How tame each bird and beast we see!
Soon the fair home shall we behold
Of that great hermit tranquil-souled.
The deed the good Agastya wrought
High fame throughout the world has bought:
I see, I see his calm retreat
That balms the pain of weary feet.
Where white clouds rise from flames beneath,
Where bark-coats lie with many a wreath,
Where silvan things, made gentle, throng,

[427] The bread-fruit tree, Artocarpus integrifolia.
[428] A fine timber tree, Shorea robusta.

And every bird is loud in song.
With ruth for suffering creatures filled,
A deathlike fiend with might he killed,
And gave this southern realm to be
A refuge, from oppression free.
There stands his home, whose dreaded might
Has put the giant crew to flight,
Who view with envious eyes afar
The peaceful shades they cannot mar.
Since that most holy saint has made
His dwelling in this lovely shade,
Checked by his might the giant brood
Have dwelt in peace with souls subdued.
And all this southern realm, within
Whose bounds no fiend may entrance win,
Now bears a name which naught may dim,
Made glorious through the worlds by him.
When Vindhya, best of hills, would stay
The journey of the Lord of Day,
Obedient to the saint's behest
He bowed for aye his humbled crest.
That hoary hermit, world-renowned
For holy deeds, within this ground
Has set his pure and blessed home,
Where gentle silvan creatures roam.
Agastya, whom the worlds revere,
Pure saint to whom the good are dear,
To us his guests all grace will show,
Enriched with blessings ere we go.
I to this aim each thought will turn,
The favour of the saint to earn,
That here in comfort may be spent
The last years of our banishment.
Here sanctities and high saints stand,

Gods, minstrels of the heavenly band;
Upon Agastya's will they wait,
And serve him, pure and temperate.
The liar's tongue, the tyrant's mind
Within these bounds no home may find:
No cheat, no sinner here can be:
So holy and so good is he.
Here birds and lords of serpent race,
Spirits and Gods who haunt the place,
Content with scanty fare remain,
As merit's meed they strive to gain.
Made perfect here, the saints supreme,
On cars that mock the Day-God's gleam,—
Their mortal bodies cast aside,—
Sought heaven transformed and glorified,
Here Gods to living things, who win
Their favour, pure from cruel sin,
[243] Give royal rule and many a good,
Immortal life and spirithood.
Now, Lakshmaṇ, we are near the place:
Do thou precede a little space,
And tell the mighty saint that I
With Sítá at my side am nigh.”

Canto XII. The Heavenly Bow.

He spoke: the younger prince obeyed:
Within the bounds his way he made,
And thus addressed, whom first he met,
A pupil of the anchoret:

“Brave Ráma, eldest born, who springs,
From Daśaratha, hither brings
His wife the lady Sítá: he
Would fain the holy hermit see.
Lakshmaṇ am I—if happy fame
E'er to thine ears has brought the name—
His younger brother, prompt to do
His will, devoted, fond, and true.
We, through our royal sire's decree,
To the dread woods were forced to flee.
Tell the great Master, I entreat,
Our earnest wish our lord to greet.”

He spoke: the hermit rich in store
Of fervid zeal and sacred lore,
Sought the pure shrine which held the fire,
To bear his message to the sire.
Soon as he reached the saint most bright
In sanctity's surpassing might,
He cried, uplifting reverent hands:
“Lord Ráma near thy cottage stands.”
Then spoke Agastya's pupil dear
The message for his lord to hear:
“Ráma and Lakshmaṇ, chiefs who spring
From Daśaratha, glorious king,
Thy hermitage e'en now have sought,
And lady Sítá with them brought.
The tamers of the foe are here
To see thee, Master, and revere.
'Tis thine thy further will to say:
Deign to command, and we obey.”

When from his pupil's lips he knew
The presence of the princely two,
And Sítá born to fortune high.
The glorious hermit made reply:
“Great joy at last is mine this day
That Ráma hither finds his way,
For long my soul has yearned to see
The prince who comes to visit me.
Go forth, go forth, and hither bring
The royal three with welcoming:
Lead Ráma in and place him near:
Why stands he not already here?”

Thus ordered by the hermit, who,
Lord of his thought, all duty knew,
His reverent hands together laid,
The pupil answered and obeyed.
Forth from the place with speed he ran,
To Lakshmaṇ came and thus began:
“Where is he? let not Ráma wait,
But speed, the sage to venerate.”

Then with the pupil Lakshmaṇ went
Across the hermit settlement,
And showed him Ráma where he stood
With Janak's daughter in the wood.
The pupil then his message spake
Which the kind hermit bade him take;
Then led the honoured Ráma thence
And brought him in with reverence.
As nigh the royal Ráma came
With Lakshmaṇ and the Maithil dame,
He viewed the herds of gentle deer
Roaming the garden free from fear.

As through the sacred grove he trod
He viewed the seat of many a God,
Brahmá and Agni,[429] Sun and Moon,
And His who sends each golden boon;[430]
Here Vishṇu's stood, there Bhaga's[431] shrine,
And there Mahendra's, Lord divine;
Here His who formed this earthly frame,[432]
His there from whom all beings came.[433]
Váyu's,[434] and His who loves to hold
The great noose, Varuṇ[435] mighty-souled:
Here was the Vasus'[436] shrine to see,
Here that of sacred Gáyatrí,[437]
The king of serpents[438] here had place,
And he who rules the feathered race.[439]
Here Kártikeya,[440] warrior lord,
And there was Justice King adored.
Then with disciples girt about
The mighty saint himself came out:
Through fierce devotion bright as flame
Before the rest the Master came:
And then to Lakshmaṇ, fortune blest,
Ráma these hasty words addressed:
“Behold, Agastya's self draws near,

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[429] The God of fire.
[430] Kuvera, the God of riches.
[431] The Sun.
[432] Brahmá, the creator.
[433] Śiva.
[434] The Wind-God.
[435] The God of the sea.
[436] A class of demi-gods, eight in number.
[437] The holiest text of the Vedas, deified.
[438] Vásuki.
[439] Garuḍ.
[440] The War-God.

The mighty saint, whom all revere:
With spirit raised I meet my lord
With richest wealth of penance stored.”

The strong-armed hero spake, and ran
Forward to meet the sunbright man.
Before him, as he came, he bent
And clasped his feet most reverent,
Then rearing up his stately height
Stood suppliant by the anchorite,
While Lakshmaṇ's strength and Sítá's grace
[244] Stood by the pride of Raghu's race.
The sage his arms round Ráma threw
And welcomed him with honours due,
Asked, was all well, with question sweet,
And bade the hero to a seat.
With holy oil he fed the flame,
He brought the gifts which strangers claim,
And kindly waiting on the three
With honours due to high degree,
He gave with hospitable care
A simple hermit's woodland fare.
Then sat the reverend father, first
Of hermits, deep in duty versed.
And thus to suppliant Ráma, bred
In all the lore of virtue, said:
“Did the false hermit, Prince, neglect
To hail his guest with due respect,
He must,—the doom the perjured meet,—
His proper flesh hereafter eat.
A car-borne king, a lord who sways
The earth, and virtue's law obeys,
Worthy of highest honour, thou
Hast sought, dear guest, my cottage now.”

He spoke: with fruit and hermit fare,
With every bloom the branches bare,
Agastya graced his honoured guest,
And thus with gentle words addressed:
“Accept this mighty bow, divine,
Whereon red gold and diamonds shine;
'Twas by the Heavenly Artist planned
For Vishṇu's own almighty hand;
This God-sent shaft of sunbright hue,
Whose deadly flight is ever true,
By Lord Mahendra given of yore:
This quiver with its endless store.
Keen arrows hurtling to their aim
Like kindled fires that flash and flame:
Accept, in golden sheath encased,
This sword with hilt of rich gold graced.
Armed with this best of bows
Lord Vishṇu slew his demon foes,
And mid the dwellers in the skies
Won brilliant glory for his prize.
The bow, the quivers, shaft, and sword
Received from me, O glorious lord:
These conquest to thine arm shall bring,
As thunder to the thunder's King.”

The splendid hermit bade him take
The noble weapons as he spake,
And as the prince accepted each
In words like these renewed his speech:

Canto XIII. Agastya's Counsel.

“O Ráma, great delight I feel,
Pleased, Lakshmaṇ, with thy faithful zeal,
That you within these shades I see
With Sítá come to honour me.
But wandering through the rough rude wild
Has wearied Janak's gentle child:
With labours of the way oppressed
The Maithil lady longs for rest.
Young, delicate, and soft, and fair,
Such toils as these untrained to bear,
Her wifely love the dame has led
The forest's troubled ways to tread.
Here, Ráma, see that naught annoy
Her easy hours of tranquil joy:
A glorious task has she assayed,
To follow thee through woodland shade.
Since first from Nature's hand she came,
A woman's mood is still the same,
When Fortune smiles, her love to show,
And leave her lord in want and woe.
No pity then her heart can feel,
She arms her soul with warrior's steel,
Swift as the storm or Feathered King,
Uncertain as the lightning's wing.
Not so thy spouse: her purer mind
Shrinks from the faults of womankind;
Like chaste Arundhatí[441] above,
A paragon of faithful love.
Let these blest shades, dear Ráma, be
A home for Lakshmaṇ, her, and thee.”

[441] One of the Pleiades generally regarded as the model of wifely excellence.

With raised hands reverently meek
He heard the holy hermit speak,
And humbly thus addressed the sire
Whose glory shone like kindled fire:

“How blest am I, what thanks I owe
That our great Master deigns to show
His favour, that his heart can be
Content with Lakshmaṇ, Sítá, me.
Show me, I pray, some spot of ground
Where thick trees wave and springs abound,
That I may raise my hermit cell
And there in tranquil pleasure dwell.”

Then thus replied Agastya, best
Of hermits, to the chief's request:
When for a little he had bent
His thoughts, upon that prayer intent:

“Beloved son, four leagues away
Is Panchavaṭí bright and gay:
Thronged with its deer, most fair it looks
With berries, fruit, and water-brooks.
There build thee with thy brother's aid
A cottage in the quiet shade,
And faithful to thy sire's behest,
Obedient to the sentence, rest.
For well, O sinless chieftain, well
I know thy tale, how all befell:
Stern penance and the love I bore
Thy royal sire supply the lore.
To me long rites and fervid zeal
The wish that stirs thy heart reveal,
And hence my guest I bade thee be,
That this pure grove might shelter thee. [245]

So now, thereafter, thus I speak:
The shades of Panchavaṭí seek;
That tranquil spot is bright and fair,
And Sítá will be happy there.
Not far remote from here it lies,
A grove to charm thy loving eyes,
Godávarí's pure stream is nigh:
There Sítá's days will sweetly fly.
Pure, lovely, rich in many a charm,
O hero of the mighty arm,
'Tis gay with every plant and fruit,
And throngs of gay buds never mute.
Thou, true to virtue's path, hast might
To screen each trusting anchorite,
And wilt from thy new home defend
The hermits who on thee depend.
Now yonder, Prince, direct thine eyes
Where dense Madhúka[442] woods arise:
Pierce their dark shade, and issuing forth
Turn to a fig-tree on the north:
Then onward up a sloping mead
Flanked by a hill the way will lead:
There Panchavaṭí, ever gay
With ceaseless bloom, thy steps will stay."

The hermit ceased: the princely two
With seemly honours bade adieu:
With reverential awe each youth
Bowed to the saint whose word was truth,
And then, dismissed with Sítá, they
To Panchavaṭí took their way.
Thus when each royal prince had grasped

[442] The Madhúka, or, as it is now called, Mahuwá, is the Bassia latifolia, a tree from whose blossoms a spirit is extracted.

His warrior's mighty bow, and clasped
His quiver to his side,
With watchful eyes along the road
The glorious saint Agastya showed,
Dauntless in fight the brothers strode,
And Sítá with them hied.

Canto XIV. Jatáyus.

Then as the son of Raghu made
His way to Panchavaṭí's shade,
A mighty vulture he beheld
Of size and strength unparalleled.
The princes, when the bird they saw,
Approached with reverence and awe,
And as his giant form they eyed,
“Tell who thou art,” in wonder cried.
The bird, as though their hearts to gain,
Addressed them thus in gentlest strain;
“In me, dear sons, the friend behold
Your royal father loved of old.”

He spoke: nor long did Ráma wait
His sire's dear friend to venerate:
He bade the bird declare his name
And the high race of which he came.
When Raghu's son had spoken, he
Declared his name and pedigree,
His words prolonging to disclose
How all the things that be arose:

"List while I tell, O Raghu's son,
The first-born Fathers, one by one,
Great Lords of Life, whence all in earth
And all in heaven derive their birth.
First Kardam heads the glorious race
Where Vikrit holds the second place,
With Śesha, Sanśray next in line,
And Bahuputra's might divine.
Then Stháṇu and Maríchi came,
Atri, and Kratu's forceful frame.
Pulastya followed, next to him
Angiras' name shall ne'er be dim.
Prachetas, Pulah next, and then
Daksha, Vivasvat praised of men:
Aríshṭanemi next, and last
Kaśyap in glory unsurpassed.
From Daksha,—fame the tale has told—:
Three-score bright daughters sprang of old.
Of these fair-waisted nymphs the great
Lord Kaśyap sought and wedded eight,
Aditi, Diti, Kálaká,
Támrá, Danú, and Analá,
And Krodhavasá swift to ire,
And Manu[443] glorious as her sire.

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[443] "I should have doubted whether Manu could have been the right reading here, but that it occurs again in verse 29, where it is in like manner followed in verse 31 by Analá, so that it would certainly seem that the name Manu is intended to stand for a female, the daughter of Daksha. The Gauḍa recension, followed by Signor Gorresio (III 20, 12), adopts an entirely different reading at the end of the line, viz. *Balám Atibalám api*, 'Balá and Atibilá,' instead of Manu and Analá. I see that Professor Roth s.v. adduces the authority of the Amara Kosha and of the Commentator on Páṇini for stating that the word sometimes means 'the wife of Manu.' In the following text of the Mahábhárata I. 2553. also, Manu appears to be the name of a female: '*Anaradyam, Manum, Vañsám, Asurám, Márgaṇapriyám, Anúpám, Subhagám, Bhásím iti, Prádhá vyajayata*.

Then when the mighty Kaśyap cried
Delighted to each tender bride:
“Sons shalt thou bear, to rule the three
Great worlds, in might resembling me.” [246]
Aditi, Diti, and Danú
Obeyed his will as consorts true,
And Kálaká; but all the rest
Refused to hear their lord's behest.
First Aditi conceived, and she,
Mother of thirty Gods and three,
The Vasus and Ádityas bare,
Rudras, and Aśvins, heavenly pair.
Of Diti sprang the Daityas: fame
Delights to laud their ancient name.
In days of yore their empire dread
O'er earth and woods and ocean spread.
Danú was mother of a child,
O hero, Aśvagríva styled,
And Narak next and Kálak came
Of Kálaká, celestial dame.
Of Támrá, too, five daughters bright
In deathless glory sprang to light.
Ennobling fame still keeps alive
The titles of the lovely five:
Immortal honour still she claims
For Kraunchí, Bhasí, Śyení's names.
And wills not that the world forget
Śukí or Dhritaráshtrí yet.
Then Kraunchí bare the crane and owl,
And Bhásí tribes of water fowl:
Vultures and hawks that race through air
With storm-fleet pinions Śyení bare.

Prádhá (daughter of Daksha) bore Anavadyá, Manu, Vanśá, Márgaṇapriyá, Anúpá, Subhagá. and Bhásí.’ ” *Muir's Sanskrit Text*, Vol. I. p. 116.

All swans and geese on mere and brook
Their birth from Dhritaráshtrí took,
And all the river-haunting brood
Of ducks, a countless multitude.
From Śukí Nalá sprang, who bare
Dame Vinatá surpassing fair.
From fiery Krodhavaśá, ten
Bright daughters sprang, O King of men:
Mrigí and Mrigamandá named,
Hari and Bhadramadá famed,
Śárdúlí, Śvetá fair to see,
Mátangí bright, and Surabhí,
Surasá marked with each fair sign,
And Kadrumá, all maids divine.
Mrigí, O Prince without a peer,
Was mother of the herds of deer,
The bear, the yak, the mountain roe
Their birth to Mrigamandá owe;
And Bhadramadá joyed to be
Mother of fair Irávatí,
Who bare Airávat,[444] huge of mould,
Mid warders of the earth enrolled,
From Harí lordly lions trace,
With monkeys of the wild, their race.
From the great dame Śárdúlí styled
Sprung pards, Lángúrs,[445] and tigers wild.
Mátangí, Prince, gave birth to all
Mátangas, elephants strong and tall,
And Śvetá bore the beasts who stand
One at each wind, earth's warder band.[446]

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[444] The elephant of Indra.

[445] *Golángúlas*, described as a kind of monkey, of a black colour, and having a tail like a cow.

[446] Eight elephants attached to the four quarters and intermediate points of the

Next Surabhí the Goddess bore
Two heavenly maids, O Prince, of yore,
Gandharví—dear to fame is she—
And her sweet sister Rohiṇí.
With kine this daughter filled each mead,
And bright Gandharví bore the steed.[447]
Surasá bore the serpents:[448] all
The snakes Kadrú their mother call.
Then Manu, high-souled Kaśyap's[449] wife,
To all the race of men gave life,
The Bráhmans first, the Kshatriya caste,
Then Vaiśyas, and the Śúdras last.
Sprang from her mouth the Bráhman race;
Her chest the Kshatriyas' natal place:
The Vaiśyas from her thighs, 'tis said,
The Śúdras from her feet were bred.
From Analá all trees that hang
Their fair fruit-laden branches sprang.
The child of beauteous Śukí bore
Vinatá, as I taught before:
And Surasá and Kadrú were
Born of one dame, a noble pair.
Kadrú gave birth to countless snakes
That roam the earth in woods and brakes.
Aruṇ and Garuḍ swift of flight

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compass, to support and guard the earth.

[447] Some scholars identify the centaurs with the Gandharvas.

[448] The hooded serpents, says the commentator Tírtha, were the offspring of Surasá: all others of Kadrú.

[449] The text reads Kaśyapa, “a descendant of Kaśyapa,” who according to Rám. II. l0, 6, ought to be Vivasvat. But as it is stated in the preceding part of this passage III. 14, 11 f. that Manu was one of Kaśyapa's eight wives, we must here read Kaśyap. The Ganda recension reads (III, 20, 30) *Manur manushyáms cha tatha janayámása Rághana*, instead of the corresponding line in the Bombay edition. *Muir's Sanskrit Text, Vol I, p. 117.*

By Vinatá were given to light,
And sons of Aruṇ red as morn
Sampati first, then I was born,
Me then, O tamer of the foe,
Jaṭáyus, son of Śyení, know.
Thy ready helper will I be,
And guard thy house, if thou agree:
When thou and Lakshmaṇ urge the chase
By Sítá's side shall be my place.”
With courteous thanks for promised aid,
The prince, to rapture stirred,
Bent low, and due obeisance paid,
[247] Embraced the royal bird.
He often in the days gone by
Had heard his father tell
How, linked with him in friendship's tie,
He loved Jaṭáyus well.
He hastened to his trusted friend
His darling to confide,
And through the wood his steps to bend
By strong Jaṭáyus' side.
On to the grove, with Lakshmaṇ near,
The prince his way pursued
To free those pleasant shades from fear
And slay the giant brood.

Canto XV. Panchavatí.

Arrived at Panchavaṭí's shade
Where silvan life and serpents strayed,
Ráma in words like these addressed
Lakshmaṇ of vigour unrepressed:

“Brother, our home is here: behold
The grove of which the hermit told:
The bowers of Panchavaṭí see
Made fair by every blooming tree.
Now, brother, bend thine eyes around;
With skilful glance survey the ground:
Here be some spot selected, best
Approved for gentle hermits' rest,
Where thou, the Maithil dame, and I
May dwell while seasons sweetly fly.
Some pleasant spot be chosen where
Pure waters gleam and trees are fair,
Some nook where flowers and wood are found
And sacred grass and springs abound.”

Then Lakshmaṇ, Sítá standing by,
Raised reverent hands, and made reply:

“A hundred years shall flee, and still
Will I obey my brother's will:
Select thyself a pleasant spot;
Be mine the care to rear the cot.”
The glorious chieftain, pleased to hear
That loving speech that soothed his ear,
Selected with observant care
A spot with every charm most fair.
He stood within that calm retreat,
A shade for hermits' home most meet,
And thus Sumitrá's son addressed,
While his dear hand in his he pressed:

“See, see this smooth and lovely glade
Which flowery trees encircling shade:
Do thou, beloved Lakshmaṇ rear
A pleasant cot to lodge us here.
I see beyond that feathery brake
The gleaming of a lilied lake,
Where flowers in sunlike glory throw
Fresh odours from the wave below.
Agastya's words now find we true,
He told the charms which here we view:
Here are the trees that blossom o'er
Godávarí's most lovely shore.
Whose pleasant flood from side to side
With swans and geese is beautified,
And fair banks crowded with the deer
That steal from every covert near.
The peacock's cry is loud and shrill
From many a tall and lovely hill,
Green-belted by the trees that wave
Full blossoms o'er the rock and cave.
Like elephants whose huge fronts glow
With painted streaks, the mountains show
Long lines of gold and silver sheen
With copper's darker hues between.
With every tree each hill is graced,
Where creepers blossom interlaced.
Look where the Sál's long branches sway,
And palms their fanlike leaves display;
The date-tree and the Jak are near,
And their long stems Tamálas rear.
See the tall Mango lift his head,
Aśokas all their glory spread,
The Ketak her sweet buds unfold,

And Champacs hang their cups of gold.[450]
The spot is pure and pleasant: here
Are multitudes of birds and deer.
O Lakshmaṇ, with our father's friend
What happy hours we here shall spend!”

He spoke: the conquering Lakshmaṇ heard,
Obedient to his brother's word.
Raised by his toil a cottage stood
To shelter Ráma in the wood,
Of ample size, with leaves o'erlaid,
Of hardened earth the walls were made.
The strong bamboos his hands had felled
For pillars fair the roof upheld,
And rafter, beam, and lath supplied
Well interwrought from side to side.
Then Śamí[451] boughs he deftly spread
Enlaced with knotted cord o'erhead,
Well thatched above from ridge to eaves
With holy grass, and reed, and leaves.
The mighty chief with careful toil
Had cleared the ground and smoothed the soil [248]
Where now, his loving labour done,
Rose a fair home for Raghu's son.
Then when his work was duly wrought,
Godávarís sweet stream he sought,
Bathed, plucked the lilies, and a store

[450] The original verses merely name the trees. I have been obliged to amplify slightly and to omit some quas versu dicere non est; *e.g.* the *tiniśa* (Dalbergia ougeiniensis), *punnága* (Rottleria tinctoria), *tilaka* (not named), *syandana* (Dalbergia ougeiniensis again), *vandana* (unknown), *nípa* (Nauclea Kadamba), *lakucha* (Artœarpus lacucha), *dhava* (Grislea tomentosa), Aśvakarna (another name for the Sál), *Śamí* (Acacia Suma), *khadira* (Mimosa catechu), *kinśuka* (Butea frondosa), *pátala* (Bignonia suaveolens).
[451] Acacia Suma.

Of fruit and berries homeward bore.
Then sacrifice he duly paid,
And wooed the Gods their hopes to aid,
And then to Ráma proudly showed
The cot prepared for his abode.
Then Raghu's son with Sítá gazed
Upon the home his hands had raised,
And transport thrilled his bosom through
His leafy hermitage to view.
The glorious son of Raghu round
His brother's neck his arms enwound,
And thus began his sweet address
Of deep-felt joy and gentleness:
“Well pleased am I, dear lord, to see
This noble work performed by thee.
For this,—sole grace I can bestow,—
About thy neck mine arms I throw.
So wise art thou, thy breast is filled
With grateful thoughts, in duty skilled,
Our mighty father, free from stain,
In thee, his offspring, lives again.”

Thus spoke the prince, who lent a grace
To fortune, pride of Raghu's race;
Then in that spot whose pleasant shade
Gave store of fruit, content he stayed.
With Lakshmaṇ and his Maithil spouse
He spent his day's neath sheltering boughs,
As happy as a God on high
Lives in his mansion in the sky.

Canto XVI. Winter.

While there the high-souled hero spent
His tranquil hours in sweet content,
The glowing autumn passed, and then
Came winter so beloved of men.

One morn, to bathe, at break of day
To the fair stream he took his way.
Behind him, with the Maithil dame
Bearing a pitcher Lakshmaṇ came,
And as he went the mighty man
Thus to his brother chief began:

“The time is come, to thee more dear
Than all the months that mark the year:
The gracious seasons' joy and pride,
By which the rest are glorified.
A robe of hoary rime is spread
O'er earth, with corn engarlanded.
The streams we loved no longer please,
But near the fire we take our ease.
Now pious men to God and shade
Offer young corn's fresh sprouted blade,
And purge away their sins with rice
Bestowed in humble sacrifice.
Rich stores of milk delight the swain,
And hearts are cheered that longed for gain,
Proud kings whose breasts for conquests glow
Lead bannered troops to smite the foe.
Dark is the north: the Lord of Day
To Yáma's south[452] has turned away:

[452] The south is supposed to be the residence of the departed.

And she—sad widow—shines no more,
Reft of the bridal mark[453] she wore.
Himálaya's hill, ordained of old
The treasure-house of frost and cold,
Scarce conscious of the feebler glow,
Is truly now the Lord of Snow.
Warmed by the noontide's genial rays
Delightful are the glorious days:
But how we shudder at the chill
Of evening shadows and the rill!
How weak the sun, how cold the breeze!
How white the rime on grass and trees!
The leaves are sere, the woods have lost
Their blossoms killed by nipping frost.
Neath open skies we sleep no more:
December's nights with rime are hoar:
Their triple watch[454] in length extends
With hours the shortened daylight lends.
No more the moon's sun-borrowed rays
Are bright, involved in misty haze,
As when upon the mirror's sheen
The breath's obscuring cloud is seen.
E'en at the full the faint beams fail
To struggle through the darksome veil:
Changed like her hue, they want the grace
That parts not yet from Sítá's face.
Cold is the western wind, but how
Its piercing chill is heightened now,
Blowing at early morning twice
As furious with its breath of ice!
See how the dewy tears they weep
The barley, wheat, and woodland steep,

[453] The sun.
[454] The night is divided into three watches of four hours each.

Where, as the sun goes up the sky,
The curlew and the sáras cry.
See where the rice plants scarce uphold
Their full ears tinged with paly gold,
Bending their ripe heads slowly down
Fair as the date tree's flowery crown.
Though now the sun has mounted high
Seeking the forehead of the sky,
Such mist obscures his struggling beams,
No bigger than the moon he seems.
Though weak at first, his rays at length
Grow pleasant in their noonday strength,
And where a while they chance to fall
Fling a faint splendour over all. [249]
See, o'er the woods where grass is wet
With hoary drops that cling there yet,
With soft light clothing earth and bough
There steals a tender glory now.
Yon elephant who longs to drink,
Still standing on the river's brink,
Plucks back his trunk in shivering haste
From the cold wave he fain would taste.
The very fowl that haunt the mere
Stand doubtful on the bank, and fear
To dip them in the wintry wave
As cowards dread to meet the brave.
The frost of night, the rime of dawn
Bind flowerless trees and glades of lawn:
Benumbed in apathetic chill
Of icy chains they slumber still.
You hear the hidden sáras cry
From floods that wrapped in vapour lie,
And frosty-shining sands reveal
Where the unnoticed rivers steal.

The hoary rime of dewy night,
And suns that glow with tempered light
Lend fresh cool flavours to the rill
That sparkles from the topmost hill.
The cold has killed the lily's pride:
Leaf, filament, and flower have died:
With chilling breath rude winds have blown,
The withered stalk is left alone.
At this gay time, O noblest chief,
The faithful Bharat, worn by grief,
Lives in the royal town where he
Spends weary hours for love of thee.
From titles, honour, kingly sway,
From every joy he turns away:
Couched on cold earth, his days are passed
With scanty fare and hermit's fast.
This moment from his humble bed
He lifts, perhaps, his weary head,
And girt by many a follower goes
To bathe where silver Sarjú flows.
How, when the frosty morn is dim,
Shall Sarjú be a bath for him
Nursed with all love and tender care,
So delicate and young and fair.
How bright his hue! his brilliant eye
With the broad lotus leaf may vie.
By fortune stamped for happy fate,
His graceful form is tall and straight.
In duty skilled, his words are truth:
He proudly rules each lust of youth.
Though his strong arm smites down the foe,
In gentle speech his accents flow.
Yet every joy has he resigned
And cleaves to thee with heart and mind.

Thus by the deeds that he has done
A name in heaven has Bharat won,
For in his life he follows yet
Thy steps, O banished anchoret.
Thus faithful Bharat, nobly wise,
The proverb of the world belies:
“No men, by mothers' guidance led,
The footsteps of their fathers tread.”
How could Kaikeyí, blest to be
Spouse of the king our sire, and see
A son like virtuous Bharat, blot
Her glory with so foul a plot!”

Thus in fraternal love he spoke,
And from his lips reproaches broke:
But Ráma grieved to hear him chide
The absent mother, and replied:

“Cease, O beloved, cease to blame
Our royal father's second dame.
Still speak of Bharat first in place
Of old Ikshváku's princely race.
My heart, so firmly bent but now
To dwell in woods and keep my vow,
Half melting as I hear thee speak
Of Bharat's love, grows soft and weak,
With tender joy I bring to mind
His speeches ever sweet and kind.
That dear as Amrit took the sense
With most enchanting influence.
Ah, when shall I, no more to part,
Meet Bharat of the mighty heart?
When, O my brother, when shall we
The good and brave Śatrughna see?”

Thus as he poured his fond lament
The son of Raghu onward went:
They reached the river, and the three
Bathed them in fair Godávarí.
Libations of the stream they paid
To every deity and shade,
With hymns of praise, the Sun on high
And sinless Gods to glorify.
Fresh from the purifying tide
  Resplendent Ráma came,
With Lakshmaṇ ever by his side,
  And the sweet Maithil dame.
So Rudra shines by worlds adored,
  In glory undefiled,
When Nandi[455] stands beside his lord,
  And King Himálaya's child.[456]

Canto XVII. Súrpanakhá.

The bathing and the prayer were o'er;
He turned him from the grassy shore,
And with his brother and his spouse
Sought his fair home beneath the boughs.
Sítá and Lakshmaṇ by his side,
On to his cot the hero hied,
And after rites at morning due
[250] Within the leafy shade withdrew.

[455] The chief chamberlain and attendant of Śiva or Rudra.
[456] Umá or Párvati, the consort of Śiva.

Then, honoured by the devotees,
As royal Ráma sat at ease,
With Sítá near him, o'er his head
A canopy of green boughs spread,
He shone as shines the Lord of Night
By Chitrá's[457] side, his dear delight.
With Lakshmaṇ there he sat and told
Sweet stories of the days of old,
And as the pleasant time he spent
With heart upon each tale intent,
A giantess, by fancy led,
Came wandering to his leafy shed.
Fierce Śúrpaṇakhá,—her of yore
The Ten-necked tyrant's mother bore,—
Saw Ráma with his noble mien
Bright as the Gods in heaven are seen;
Him from whose brow a glory gleamed,
Like lotus leaves his full eyes beamed:
Long-armed, of elephantine gait,
With hair close coiled in hermit plait:
In youthful vigour, nobly framed,
By glorious marks a king proclaimed:
Like some bright lotus lustrous-hued,
With young Kandarpa's[458] grace endued:
As there like Indra's self he shone,
She loved the youth she gazed upon.
She grim of eye and foul of face
Loved his sweet glance and forehead's grace:
She of unlovely figure, him
Of stately form and shapely limb:
She whose dim locks disordered hung,
Him whose bright hair on high brows clung:

[457] A star, one of the favourites of the Moon.
[458] The God of love.

She whose fierce accents counselled fear,
Him whose soft tones were sweet to hear:
She whose dire form with age was dried,
Him radiant in his youthful pride:
She whose false lips maintained the wrong,
Him in the words of virtue strong:
She cruel-hearted, stained with sin,
Him just in deed and pure within.
She, hideous fiend, a thing to hate,
Him formed each eye to captivate:
Fierce passion in her bosom woke,
And thus to Raghu's son she spoke:

“With matted hair above thy brows,
With bow and shaft and this thy spouse,
How hast thou sought in hermit dress
The giant-haunted wilderness?
What dost thou here? The cause explain:
Why art thou come, and what to gain?”
As Śúrpaṇakhá questioned so,
Ráma, the terror of the foe,
In answer to the monster's call,
With fearless candour told her all.
“King Daśaratha reigned of old,
Like Gods celestial brave and bold.
I am his eldest son and heir,
And Ráma is the name I bear.
This brother, Lakshmaṇ, younger born,
Most faithful love to me has sworn.
My wife, this princess, dear to fame,
Is Sitá the Videhan dame.
Obedient to my sire's behest
And by the queen my mother pressed,
To keep the law and merit win,

I sought this wood to harbour in.
But speak, for I of thee in turn
Thy name, and race, and sire would learn.
Thou art of giant race, I ween.
Changing at will thy form and mien.
Speak truly, and the cause declare
That bids thee to these shades repair.”

Thus Ráma spoke: the demon heard,
And thus replied by passion spurred:
“Of giant race, what form soe'er
My fancy wills, 'tis mine to wear.
Named Śúrpaṇakhá here I stray,
And where I walk spread wild dismay.
King Rávaṇ is my brother: fame
Has taught perchance his dreaded name,
Strong Kumbhakarṇa slumbering deep
In chains of never-ending sleep:
Vibhíshaṇ of the duteous mind,
In needs unlike his giant kind:
Dúshaṇ and Khara, brave and bold
Whose fame by every tongue is told:
Their might by mine is far surpassed;
But when, O best of men, I cast
These fond eyes on thy form, I see
My chosen love and lord in thee.
Endowed with wondrous might am I:
Where'er my fancy leads I fly.
The poor misshapen Sítá leave,
And me, thy worthier bride receive.
Look on my beauty, and prefer
A spouse more meet than one like her:
I'll eat that ill-formed woman there:
Thy brother too her fate shall share.

But come, beloved, thou shalt roam
With me through all our woodland home;
Each varied grove with me shalt seek,
And gaze upon each mountain peak.”

As thus she spoke, the monster gazed
With sparkling eyes where passion blazed:
Then he, in lore of language learned,
This answer eloquent returned:

Canto XVIII. The Mutilation.

On her ensnared in Káma's net
[251] His eyes the royal Ráma set,
And thus, her passion to beguile,
Addressed her with a gentle smile:

“I have a wife: behold her here,
My Sítá ever true and dear:
And one like thee will never brook
Upon a rival spouse to look.
But there my brother Lakshmaṇ stands:
Unchained is he by nuptial bands:
A youth heroic, loved of all,
Gracious and gallant, fair and tall.
With winning looks, most nobly bred,
Unmatched till now, he longs to wed.
Meet to enjoy thy youthful charms,
O take him to thy loving arms.
Enamoured on his bosom lie,
Fair damsel of the radiant eye,
As the warm sunlight loves to rest
Upon her darling Meru's breast.”

The hero spoke, the monster heard,
While passion still her bosom stirred.
Away from Ráma's side she broke,
And thus in turn to Lakshmaṇ spoke:
“Come, for thy bride take me who shine
In fairest grace that suits with thine.
Thou by my side from grove to grove
Of Daṇḍak's wild in bliss shalt rove.”

Then Lakshmaṇ, skilled in soft address,
Wooed by the amorous giantess,
With art to turn her love aside,
To Śúrpaṇakhá thus replied:

“And can so high a dame agree
The slave-wife of a slave to be?
I, lotus-hued! in good and ill
Am bondsman to my brother's will.
Be thou, fair creature radiant-eyed,
My honoured brother's younger bride:
With faultless tint and dainty limb,
A happy wife, bring joy to him.
He from his spouse grown old and grey,
Deformed, untrue, will turn away,
Her withered charms will gladly leave,
And to his fair young darling cleave.
For who could be so fond and blind,
O loveliest of all female kind,
To love another dame and slight
Thy beauties rich in all delight?”

Thus Lakshmaṇ praised in scornful jest
The long-toothed fiend with loathly breast,
Who fondly heard his speech, nor knew
His mocking words were aught but true.
Again inflamed with love she fled
To Ráma, in his leafy shed
Where Sítá rested by his side,
And to the mighty victor cried:

“What, Ráma, canst thou blindly cling
To this old false misshapen thing?
Wilt thou refuse the charms of youth
For withered breast and grinning tooth!
Canst thou this wretched creature prize
And look on me with scornful eyes?
This aged crone this very hour
Before thy face will I devour:
Then joyous, from all rivals free.
Through Daṇḍak will I stray with thee.”

She spoke, and with a glance of flame
Rushed on the fawn-eyed Maithil dame:
So would a horrid meteor mar
Fair Rohiṇí's soft beaming star.
But as the furious fiend drew near,
Like Death's dire noose which chills with fear,
The mighty chief her purpose stayed,
And spoke, his brother to upbraid:
“Ne'er should we jest with creatures rude,
Of savage race and wrathful mood.
Think, Lakshmaṇ, think how nearly slain
My dear Videhan breathes again.
Let not the hideous wretch escape
Without a mark to mar her shape.

Strike, lord of men, the monstrous fiend,
Deformed, and foul, and evil-miened.”

He spoke: then Lakshmaṇ's wrath rose high,
And there before his brother's eye,
He drew that sword which none could stay,
And cleft her nose and ears away.
Noseless and earless, torn and maimed,
With fearful shrieks the fiend exclaimed,
And frantic in her wild distress
Resought the distant wilderness.
Deformed, terrific, huge, and dread,
As on she moved, her gashes bled,
And groan succeeded groan as loud
As roars, ere rain, the thunder cloud.
Still on the fearful monster passed,
While streams of blood kept falling fast,
And with a roar, and arms outspread
Within the boundless wood she fled.
To Janasthán the monster flew;
Fierce Khara there she found,
With chieftains of the giant crew
In thousands ranged around.
Before his awful feet she bent
And fell with piercing cries,
As when a bolt in swift descent
Comes flashing from the skies.
There for a while with senses dazed
Silent she lay and scared:
At length her drooping head she raised,
And all the tale declared,
How Ráma, Lakshmaṇ, and the dame
Had reached that lonely place:
Then told her injuries and shame,

And showed her bleeding face.

Canto XIX. The Rousing Of Khara.

When Khara saw his sister lie
[252] With blood-stained limbs and troubled eye,
Wild fury in his bosom woke,
And thus the monstrous giant spoke;

“Arise, my sister; cast away
This numbing terror and dismay,
And straight the impious hand declare
That marred those features once so fair.
For who his finger tip will lay
On the black snake in childish play,
And unattacked, with idle stroke
His poison-laden fang provoke?
Ill-fated fool, he little knows
Death's noose around his neck he throws,
Who rashly met thee, and a draught
Of life-destroying poison quaffed.
Strong, fierce as death, 'twas thine to choose
Thy way at will, each shape to use;
In power and might like one of us:
What hand has maimed and marred thee thus?
What God or fiend this deed has wrought,
What bard or sage of lofty thought
Was armed with power supremely great
Thy form to mar and mutilate?
In all the worlds not one I see
Would dare a deed to anger me:

Not Indra's self, the Thousand-eyed,
Beneath whose hand fierce Páka[459] died.
My life-destroying darts this day
His guilty breath shall rend away,
E'en as the thirsty wild swan drains
Each milk-drop that the wave retains.
Whose blood in foaming streams shall burst
O'er the dry ground which lies athirst,
When by my shafts transfixed and slain
He falls upon the battle plain?
From whose dead corpse shall birds of air
The mangled flesh and sinews tear,
And in their gory feast delight,
When I have slain him in the fight?
Not God or bard or wandering ghost,
No giant of our mighty host
Shall step between us, or avail
To save the wretch when I assail.
Collect each scattered sense, recall
Thy troubled thoughts, and tell me all.
What wretch attacked thee in the way,
And quelled thee in victorious fray?”

His breast with burning fury fired,
Thus Khara of the fiend inquired:
And then with many a tear and sigh
Thus Śúrpaṇakhá made reply:
“'Tis Daśaratha's sons, a pair
Strong, resolute, and young, and fair:
In coats of dark and blackdeer's hide,
And like the radiant lotus eyed:
On berries roots and fruit they feed,
And lives of saintly virtue lead:

[459] A demon slain by Indra.

With ordered senses undefiled,
Ráma and Lakshmaṇ are they styled.
Fair as the Minstrels' King[460] are they,
And stamped with signs of regal sway.
I know not if the heroes trace
Their line from Gods or Dánav[461] race.
There by these wondering eyes between
The noble youths a dame was seen,
Fair, blooming, young, with dainty waist,
And all her bright apparel graced.
For her with ready heart and mind
The royal pair their strength combined,
And brought me to this last distress,
Like some lost woman, comfortless.
Perfidious wretch! my soul is fain
Her foaming blood and theirs to drain.
O let me head the vengeful fight,
And with this hand my murderers smite.
Come, brother, hasten to fulfil
This longing of my eager will.
On to the battle! Let me drink
Their lifeblood as to earth they sink."

Then Khara, by his sister pressed,
Inflamed with fury, gave his hest
To twice seven giants of his crew,
Fierce as the God of death to view:

[460] Chitraratha, King of the Gandharvas.
[461] Titanic.

'Two men equipped with arms, who wear
Deerskin and bark and matted hair,
Leading a beauteous dame, have strayed
To the wild gloom of Daṇḍak's shade.
These men, this cursed woman slay,
And hasten back without delay,
That this my sister's lips may be
Red with the lifeblood of the three.
Giants, my wounded sister longs
To take this vengeance for her wrongs.
With speed her dearest wish fulfil,
And with your might these creatures kill.
Soon as your matchless strength shall lay
These brothers dead in battle fray,
She in triumphant joy will laugh,
And their hearts' blood delighted quaff.”

The giants heard the words he said,
And forth with Śúrpaṇakhá sped,
As mighty clouds in autumn fly
Urged by the wind along the sky.

Canto XX. The Giants' Death.

Fierce Śúrpaṇakhá with her train
To Ráma's dwelling came again,
And to the eager giants showed
Where Sítá and the youths abode.
Within the leafy cot they spied
The hero by his consort's side,
And faithful Lakshmaṇ ready still
To wait upon his brother's will. [253]

Then noble Ráma raised his eye
And saw the giants standing nigh,
And then, as nearer still they pressed.
His glorious brother thus addressed,
“Be thine a while, my brother dear,
To watch o'er Sítá's safety here,
And I will slay these creatures who
The footsteps of my spouse pursue.”

He spoke, and reverent Lakshmaṇ heard
Submissive to his brother's word.
The son of Raghu, virtuous-souled,
Strung his great bow adorned with gold,
And, with the weapon in his hand,
Addressed him to the giant band:
“Ráma and Lakshmaṇ we, who spring
From Daśaratha, mighty king;
We dwell a while with Sítá here
In Daṇḍak forest wild and drear.
On woodland roots and fruit we feed,
And lives of strictest rule we lead.
Say why would ye our lives oppress
Who sojourn in the wilderness.
Sent hither by the hermits' prayer
With bow and darts unused to spare,
For vengeance am I come to slay
Your sinful band in battle fray.
Rest as ye are: remain content,
Nor try the battle's dire event.
Unless your offered lives ye spurn,
O rovers of the night, return.”

They listened while the hero spoke,
And fury in each breast awoke.
The Bráhman-slayers raised on high
Their mighty spears and made reply:
They spoke with eyes aglow with ire,
While Ráma's burnt with vengeful tire,
And answered thus, in fury wild,
That peerless chief whose tones were mild:

“Nay thou hast angered, overbold,
Khara our lord, the mighty-souled,
And for thy sin, in battle strife
Shalt yield to us thy forfeit life.
No power hast thou alone to stand
Against the numbers of our band.
'Twere vain to match thy single might
Against us in the front of fight.
When we equipped for fight advance
With brandished pike and mace and lance,
Thou, vanquished in the desperate field,
Thy bow, thy strength, thy life shalt yield.”

With bitter words and threatening mien
Thus furious spoke the fierce fourteen,
And raising scimitar and spear
On Ráma rushed in wild career.
Their levelled spears the giant crew
Against the matchless hero threw.
His bow the son of Raghu bent,
And twice seven shafts to meet them sent,
And every javelin sundered fell
By the bright darts he aimed so well.

The hero saw: his anger grew
To fury: from his side he drew
Fresh sunbright arrows pointed keen,
In number, like his foes, fourteen.
His bow he grasped, the string he drew,
And gazing on the giant crew,
As Indra casts the levin, so
Shot forth his arrows at the foe.
The hurtling arrows, stained with gore,
Through the fiends' breasts a passage tore,
And in the earth lay buried deep
As serpents through an ant-hill creep
Like trees uptorn by stormy blast
The shattered fiends to earth were cast,
And there with mangled bodies they,
Bathed in their blood and breathless, lay.

With fainting heart and furious eye
The demon saw her champions die.
With drying wounds that scarcely bled
Back to her brother's home she fled.
Oppressed with pain, with loud lament
At Khara's feet the monster bent.
There like a plant whence slowly come
The trickling drops of oozy gum,
With her grim features pale with pain
She poured her tears in ceaseless rain,
There routed Śúrpaṇakhá lay,
And told her brother all,
The issue of the bloody fray,
Her giant champions' fall.

Canto XXI. The Rousing Of Khara.

Low in the dust he saw her lie,
And Khara's wrath grew fierce and high.
Aloud he cried to her who came
Disgracefully with baffled aim:
“I sent with thee at thy request
The bravest of my giants, best
Of all who feed upon the slain:
Why art thou weeping here again?
Still to their master's interest true,
My faithful, noble, loyal crew,
Though slaughtered in the bloody fray,
Would yet their monarch's word obey.
Now I, my sister, fain would know
The cause of this thy fear and woe,
Why like a snake thou writhest there,
Calling for aid in wild despair.
Nay, lie not thus in lowly guise:
Cast off thy weakness and arise!”

With soothing words the giant chief
Assuaged the fury of her grief.
Her weeping eyes she slowly dried
And to her brother thus replied:
“I sought thee in my shame and fear
With severed nose and mangled ear:
My gashes like a river bled,
I sought thee and was comforted. [254]

Those twice seven giants, brave and strong,
Thou sentest to avenge the wrong,
To lay the savage Ráma low,
And Lakshmaṇ who misused me so.
But ah, the shafts of Ráma through
The bodies of my champions flew:
Though madly fierce their spears they plied,
Beneath his conquering might they died.
I saw them, famed for strength and speed,
I saw my heroes fall and bleed:
Great trembling seized my every limb
At the great deed achieved by him.
In trouble, horror, doubt, and dread,
Again to thee for help I fled.
While terror haunts my troubled sight,
I seek thee, rover of the night.
And canst thou not thy sister free
From this wide waste of troublous sea
Whose sharks are doubt and terror, where
Each wreathing wave is dark despair?
Low lie on earth thy giant train
By ruthless Ráma's arrows slain,
And all the mighty demons, fed
On blood, who followed me are dead.
Now if within thy breast may be
Pity for them and love for me,
If thou, O rover of the night,
Have valour and with him can fight,
Subdue the giants' cruel foe
Who dwells where Daṇḍak's thickets grow.
But if thine arm in vain assay
This queller of his foes to slay,
Now surely here before thine eyes,
Wronged and ashamed thy sister dies.

Too well, alas, too well I see
That, strong in war as thou mayst be,
Thou canst not in the battle stand
When Ráma meets thee hand to hand.
Go forth, thou hero but in name,
Assuming might thou canst not claim;
Call friend and kin, no longer stay:
Away from Janasthán, away!
Shame of thy race! the weak alone
Beneath thine arm may sink o'erthrown:
Fly Ráma and his brother: they
Are men too strong for thee to slay.
How canst thou hope, O weak and base,
To make this grove thy dwelling-place?
With Ráma's might unmeet to vie,
O'ermastered thou wilt quickly die.
A hero strong in valorous deed
Is Ráma, Daśaratha's seed:
And scarce of weaker might than he
His brother chief who mangled me.”

Thus wept and wailed in deep distress
The grim misshapen giantess:
Before her brother's feet she lay
O'erwhelmed with grief, and swooned away.

Canto XXII. Khara's Wrath.

Roused by the taunting words she spoke,
The mighty Khara's wrath awoke,
And there, while giants girt him round,
In these fierce words an utterance found:

“I cannot, peerless one, contain
Mine anger at this high disdain,
Galling as salt when sprinkled o'er
The rawness of a bleeding sore.
Ráma in little count I hold,
Weak man whose days are quickly told.
The caitiff with his life to-day
For all his evil deeds shall pay.
Dry, sister, dry each needless tear,
Stint thy lament and banish fear,
For Ráma and his brother go
This day to Yáma's realm below.
My warrior's axe shall stretch him slain,
Ere set of sun, upon the plain,
Then shall thy sated lips be red
With his warm blood in torrents shed.”

As Khara's speech the demon heard,
With sudden joy her heart was stirred:
She fondly praised him as the boast
And glory of the giant host.
First moved to ire by taunts and stings,
Now soothed by gentle flatterings,
To Dúshaṇ, who his armies led,
The demon Khara spoke, and said:

“Friend, from the host of giants call
Full fourteen thousand, best of all,
Slaves of my will, of fearful might,
Who never turn their backs in fight:
Fiends who rejoice to slay and mar,
Dark as the clouds of autumn are:
Make ready quickly, O my friend,
My chariot and the bows I bend.

My swords, my shafts of brilliant sheen,
My divers lances long and keen.
On to the battle will I lead
These heroes of Pulastya's seed,
And thus, O famed for warlike skill,
Ráma my wicked foeman kill.”

He spoke, and ere his speech was done,
His chariot glittering like the sun,
Yoked and announced, by Dúshan's care,
With dappled steeds was ready there.
High as a peak from Meru rent
It burned with golden ornament:
The pole of lazulite, of gold
Were the bright wheels whereon it rolled.
With gold and moonstone blazoned o'er,
Fish, flowers, trees, rocks, the panels bore;
Auspicious birds embossed thereon,
And stars in costly emblem shone.
O'er flashing swords his banner hung,
And sweet bells, ever tinkling, swung. [255]
That mighty host with sword and shield
And oar was ready for the field:
And Khara saw, and Dúshan cried,
“Forth to the fight, ye giants, ride.”
Then banners waved, and shield and sword
Flashed as the host obeyed its lord.
From Janasthán they sallied out
With eager speed, and din, and shout,
Armed with the mace for close attacks,
The bill, the spear, the battle-axe,
Steel quoit and club that flashed afar,
Huge bow and sword and scimitar,
The dart to pierce, the bolt to strike,

The murderous bludgeon, lance, and pike.
So forth from Janasthán, intent
On Khara's will, the monsters went.
He saw their awful march: not far
Behind the host he drove his car.
Ware of his master's will, to speed
The driver urged each gold-decked steed.
Then forth the warrior's coursers sprang,
And with tumultuous murmur rang
Each distant quarter of the sky
And realms that intermediate lie.
High and more high within his breast
His pride triumphant rose,
While terrible as Death he pressed
Onward to slay his foes,
“More swiftly yet,” as on they fled,
He cried in thundering tones
Loud as a cloud that overhead
Hails down a flood of stones.

Canto XXIII. The Omens.

As forth upon its errand went
That huge ferocious armament,
An awful cloud, in dust and gloom,
With threatening thunders from its womb
Poured in sad augury a flood
Of rushing water mixt with blood.
The monarch's steeds, though strong and fleet,
Stumbled and fell: and yet their feet
Passed o'er the bed of flowers that lay

Fresh gathered on the royal way.
No gleam of sunlight struggled through
The sombre pall of midnight hue,
Edged with a line of bloody red,
Like whirling torches overhead.
A vulture, fierce, of mighty size.
Terrific with his cruel eyes,
Perched on the staff enriched with gold,
Whence hung the flag in many a fold.
Each ravening bird, each beast of prey
Where Janasthán's wild thickets lay,
Rose with a long discordant cry
And gathered as the host went by.
And from the south long, wild, and shrill,
Came spirit voices boding ill.
Like elephants in frantic mood,
Vast clouds terrific, sable-hued,
Hid all the sky where'er they bore
Their load of water mixt with gore.
Above, below, around were spread
Thick shades of darkness strange and dread,
Nor could the wildered glance descry
A point or quarter of the sky.
Then came o'er heaven a sanguine hue,
Though evening's flush not yet was due,
While each ill-omened bird that flies
Assailed the king with harshest cries.
There screamed the vulture and the crane,
And the loud jackal shrieked again.
Each hideous thing that bodes aright
Disaster in the coming fight,
With gaping mouth that hissed and flamed,
The ruin of the host proclaimed.
Eclipse untimely reft away

The brightness of the Lord of Day,
And near his side was seen to glow
A mace-like comet boding woe.
Then while the sun was lost to view
A mighty wind arose and blew,
And stars like fireflies shed their light,
Nor waited for the distant night.
The lilies drooped, the brooks were dried,
The fish and birds that swam them died,
And every tree that was so fair
With flower and fruit was stripped and bare.
The wild wind ceased, yet, raised on high,
Dark clouds of dust involved the sky.
In doleful twitter long sustained
The restless Sárikás[462] complained,
And from the heavens with flash and flame
Terrific meteors roaring came.
Earth to her deep foundation shook
With rock and tree and plain and brook,
As Khara with triumphant shout,
Borne in his chariot, sallied out.
His left arm throbbed: he knew full well
That omen, and his visage fell.
Each awful sign the giant viewed,
And sudden tears his eye bedewed.
Care on his brow sat chill and black,
Yet mad with wrath he turned not back.
Upon each fearful sight that raised
The shuddering hair the chieftain gazed,
And laughing in his senseless pride
Thus to his giant legions cried:
“By sense of mightiest strength upborne,

[462] The Sáriká is the Maina, a bird like a starling.

These feeble signs I laugh to scorn.
I could bring down the stars that shine
In heaven with these keen shafts of mine.
Impelled by warlike fury I
Could cause e'en Death himself to die. [256]
I will not seek my home again
Until my pointed shafts have slain
This Raghu's son so fierce in pride,
And Lakshmaṇ by his brother's side.
And she, my sister, she for whom
These sons of Raghu meet their doom,
She with delighted lips shall drain
The lifeblood of her foemen slain.
Fear not for me: I ne'er have known
Defeat, in battle overthrown.
Fear not for me, O giants; true
Are the proud words I speak to you.
The king of Gods who rules on high,
If wild Airávat bore him nigh,
Should fall before me bolt in hand:
And shall these two my wrath withstand!”

He ended and the giant host
Who heard their chief's triumphant boast,
Rejoiced with equal pride elate,
Entangled in the noose of Fate.

Then met on high in bright array,
With eyes that longed to see the fray,
God and Gandharva, sage and saint,
With beings pure from earthly taint.
Blest for good works aforetime wrought,
Thus each to other spake his thought:
“Now joy to Bráhmans, joy to kine,

And all whom world count half divine!
May Raghu's offspring slay in fight
Pulastya's sons who roam by night!”
In words like these and more, the best
Of high-souled saints their hopes expressed,
Bending their eager eyes from where
Car-borne with Gods they rode in air.
Beneath them stretching far, they viewed
The giants' death-doomed multitude.
They saw where, urged with fury, far
Before the host rolled Khara's car,
And close beside their leader came
Twelve giant peers of might and fame.
Four other chiefs[463] before the rest
Behind their leader Dúshaṇ pressed.
  Impetuous, cruel, dark, and dread,
    All thirsting for the fray,
  The hosts of giant warriors sped
    Onward upon their way.
  With eager speed they reached the spot
    Where dwelt the princely two,—
  Like planets in a league to blot
    The sun and moon from view.

Canto XXIV. The Host In Sight.

[463] Mahákapála, Sthúláksha, Pramátha, Triśiras.

While Khara, urged by valiant rage,
Drew near that little hermitage,
Those wondrous signs in earth and sky
Smote on each prince's watchful eye.
When Ráma saw those signs of woe
Fraught with destruction to the foe,
With bold impatience scarce repressed
His brother chief he thus addressed:

“These fearful signs, my brother bold,
Which threaten all our foes, behold:
All laden, as they strike the view,
With ruin to the fiendish crew.
The angry clouds are gathering fast,
Their skirts with dusty gloom o'ercast,
And harsh with loud-voiced thunder, rain
Thick drops of blood upon the plain.
See, burning for the coming fight,
My shafts with wreaths of smoke are white,
And my great bow embossed with gold
Throbs eager for the master's hold.
Each bird that through the forest flies
Sends out its melancholy cries.
All signs foretell the dangerous strife,
The jeopardy of limb and life.
Each sight, each sound gives warning clear
That foemen meet and death is near.
But courage, valiant brother! well
The throbbings of mine arm foretell
That ruin waits the hostile powers,
And triumph in the fight is ours.
I hail the welcome omen: thou
Art bright of face and clear of brow.
For Lakshmaṇ, when the eye can trace

A cloud upon the warrior's face
Stealing the cheerful light away,
His life is doomed in battle fray.
List, brother, to that awful cry:
With shout and roar the fiends draw nigh.
With thundering beat of many a drum
The savage-hearted giants come.
The wise who value safety know
To meet, prepared, the coming blow:
In paths of prudence trained aright
They watch the stroke before it smite.
Take thou thine arrows and thy bow,
And with the Maithil lady go
For shelter to the mountain cave
Where thickest trees their branches wave.
I will not have thee, Lakshmaṇ, say
One word in answer, but obey.
By all thy honour for these feet
Of mine, dear brother, I entreat.
Thy warlike arm, I know could, smite
To death these rovers of the night;
But I this day would fight alone
[257] Till all the fiends be overthrown."
He spake: and Lakshmaṇ answered naught:
His arrows and his bow he brought,
And then with Sítá following hied
For shelter to the mountain side.
As Lakshmaṇ and the lady through
The forest to the cave withdrew,
"'Tis well," cried Ráma. Then he braced
His coat of mail around his waist.
When, bright as blazing fire, upon
His mighty limbs that armour shone,
The hero stood like some great light

Uprising in the dark of night.
His dreadful shafts were by his side;
His trusty bow he bent and plied,
Prepared he stood: the bowstring rang,
Filling the welkin with the clang.

The high-souled Gods together drew
The wonder of the fight to view,
The saints made free from spot and stain,
And bright Gandharvas' heavenly train.
Each glorious sage the assembly sought,
Each saint divine of loftiest thought,
And filled with zeal for Ráma's sake.
Thus they whose deeds were holy spake:

"Now be it well with Bráhmans, now
Well with the worlds and every cow!
Let Ráma in the deadly fray
The fiends who walk in darkness slay,
As He who bears the discus[464] slew
The chieftains of the Asur crew."

Then each with anxious glances viewed
His fellow and his speech renewed:
"There twice seven thousand giants stand
With impious heart and cruel hand:
Here Ráma stands, by virtue known:
How can the hero fight alone?"

[464] Vishṇu, who bears a *chakra* or discus.

Thus royal sage and Bráhman saint,
Spirit, and Virtue free from taint,
And all the Gods of heaven who rode
On golden cars, their longing showed.
Their hearts with doubt and terror rent,
They saw the giants' armament,
And Ráma clothed in warrior might,
Forth standing in the front of fight.
Lord of the arm no toil might tire,
He stood majestic in his ire,
Matchless in form as Rudra[465] when
His wrath is fierce on Gods or men.

While Gods and saints in close array
Held converse of the coming fray,
The army of the fiends drew near
With sight and sound that counselled fear.
Long, loud and deep their war-cry pealed,
As on they rushed with flag and shield,
Each, of his proper valour proud,
Urging to fight the demon crowd.
His ponderous bow each warrior tried,
And swelled his bulk with martial pride.
'Mid shout and roar and trampling feet,
And thunder of the drums they beat,
Loud and more loud the tumult went
Throughout the forest's vast extent,
And all the life that moved within
The woodland trembled at the din.
In eager haste all fled to find
Some tranquil spot, nor looked behind.

[465] Śiva.

With every arm of war supplied,
On-rushing wildly like the tide
Of some deep sea, the giant host
Approached where Ráma kept his post.
Then he, in battle skilled and tried,
Bent his keen eye on every side,
And viewed the host of Khara face
To face before his dwelling-place.
He drew his arrows forth, and reared
And strained that bow which foemen feared,
And yielded to the vengeful sway
Of fierce desire that host to slay.
Terrific as the ruinous fire
That ends the worlds, he glowed in ire,
And his tremendous form dismayed
The Gods who roam the forest shade.
For in the furious wrath that glowed
Within his soul the hero showed
Like Śiva when his angry might
Stayed Daksha's sacrificial rite.[466]

Like some great cloud at dawn of day
When first the sun upsprings,
And o'er the gloomy mass each ray
A golden radiance flings:
Thus showed the children of the night,
Whose mail and chariots threw,
With gleam of bows and armlets bright,
Flashes of flamy hue.

[466] See *Additional Notes*—DAKSHA'S SACRIFICE{FNS.

Canto XXV. The Battle.

When Khara with the hosts he led
Drew near to Ráma's leafy shed,
He saw that queller of the foe
Stand ready with his ordered bow.
He saw, and burning at the view
His clanging bow he raised and drew,
And bade his driver urge apace
His car to meet him face to face.
Obedient to his master's hest
His eager steeds the driver pressed
On to the spot where, none to aid,
The strong-armed chief his weapon swayed.
Soon as the children of the night
[258] Saw Khara rushing to the fight,
His lords with loud unearthly cry
Followed their chief and gathered nigh.
As in his car the leader rode
With all his lords around, he showed
Like the red planet fiery Mars
Surrounded by the lesser stars.
Then with a horrid yell that rent
The air, the giant chieftain sent
A thousand darts in rapid shower
On Ráma matchless in his power.
The rovers of the night, impelled
By fiery rage which naught withheld,
Upon the unconquered prince, who strained
His fearful bow, their arrows rained.
With sword and club, with mace and pike,
With spear and axe to pierce and strike,
Those furious fiends on every side
The unconquerable hero plied.

The giant legions huge and strong,
Like clouds the tempest drives along,
Rushed upon Ráma with the speed
Of whirling car, and mounted steed,
And hill-like elephant, to slay
The matchless prince in battle fray.
Then upon Ráma thick and fast
The rain of mortal steel they cast,
As labouring clouds their torrents shed
Upon the mountain-monarch's[467] head.
As near and nearer round him drew
The warriors of the giant crew,
He showed like Śiva girt by all
His spirits when night's shadows fall.
As the great deep receives each rill
And river rushing from the hill,
He bore that flood of darts, and broke
With well-aimed shaft each murderous stroke.
By stress of arrowy storm assailed,
And wounded sore, he never failed,
Like some high mountain which defies
The red bolts flashing from the skies.
With ruddy streams each limb was dyed
From gaping wounds in breast and side,
Showing the hero like the sun
'Mid crimson clouds ere day is done.
Then, at that sight of terror, faint
Grew God, Gandharva, sage, and saint,
Trembling to see the prince oppose
His single might to myriad foes.
But waxing wroth, with force unspent,
He strained his bow to utmost bent,

[467] Himálaya.

And forth his arrows keen and true
In hundreds, yea in thousands flew,—
Shafts none could ward, and none endure:
Death's fatal noose was scarce so sure.
As 'twere in playful ease he shot
His gilded shafts, and rested not.
With swiftest flight and truest aim
Upon the giant hosts they came.
Each smote, each stayed a foeman's breath
As fatal as the coil of Death.
Each arrow through a giant tore
A passage, and besmeared with gore,
Pursued its onward way and through
The air with flamy brilliance flew.
Unnumbered were the arrows sent
From the great bow which Ráma bent,
And every shaft with iron head
The lifeblood of a giant shed.
Their pennoned bows were cleft, nor mail
Nor shield of hide could aught avail.
For Ráma's myriad arrows tore
Through arms, and bracelets which they wore,
And severed mighty warriors' thighs
Like trunks of elephants in size,
And cut resistless passage sheer
Through gold-decked horse and charioteer,
Slew elephant and rider, slew
The horseman and the charger too,
And infantry unnumbered sent
To dwell 'neath Yáma's government.
Then rose on high a fearful yell
Of rovers of the night, who fell
Beneath that iron torrent, sore
Wounded by shafts that rent and tore.

So mangled by the ceaseless storm
Of shafts of every kind and form,
Such joy they found, as forests feel
When scorched by flame, from Ráma's steel.
The mightiest still the fight maintained,
And furious upon Ráma rained
Dart, arrow, spear, with wild attacks
Of mace, and club, and battle-axe.
But the great chief, unconquered yet,
Their weapons with his arrows met,
Which severed many a giant's head,
And all the plain with corpses spread.
With sundered bow and shattered shield
Headless they sank upon the field,
As the tall trees, that felt the blast
Of Garuḍ's wing, to earth were cast.
The giants left unslaughtered there
Where filled with terror and despair,
And to their leader Khara fled
Faint, wounded, and discomfited.
These fiery Dúshaṇ strove to cheer,
And poised his bow to calm their fear;
Then fierce as He who rules the dead,
When wroth, on angered Ráma sped.
By Dúshaṇ cheered, the demons cast
Their dread aside and rallied fast
With Sáls, rocks, palm-trees in their hands
With nooses, maces, pikes, and brands,
Again upon the godlike man
The mighty fiends infuriate ran,
These casting rocks like hail, and these
A whelming shower of leafy trees.
Wild, wondrous fight, the eye to scare,
And raise on end each shuddering hair, [259]

As with the fiends who loved to rove
By night heroic Ráma strove!
The giants in their fury plied
Ráma with darts on every side.
Then, by the gathering demons pressed
From north and south and east and west,
By showers of deadly darts assailed
From every quarter fiercely hailed,
Girt by the foes who swarmed around,
He raised a mighty shout whose sound
Struck terror. On the giant crew
His great Gandharva[468] arrow flew.
A thousand mortal shafts were rained
From the orbed bow the hero strained,
Till east and west and south and north
Were filled with arrows volleyed forth.
They heard the fearful shout: they saw
His mighty hand the bowstring draw,
Yet could no wounded giant's eye
See the swift storm of arrows fly.
Still firm the warrior stood and cast
His deadly missiles thick and fast.
Dark grew the air with arrowy hail
Which hid the sun as with a veil.
Fiends wounded, falling, fallen, slain,
All in a moment, spread the plain,
And thousands scarce alive were left
Mangled, and gashed, and torn, and cleft.
Dire was the sight, the plain o'erspread
With trophies of the mangled dead.
There lay, by Ráma's missiles rent,
Full many a priceless ornament,

[468] One of the mysterious weapons given to Ráma.

With severed limb and broken gem,
Hauberk and helm and diadem.
There lay the shattered car, the steed,
The elephant of noblest breed,
The splintered spear, the shivered mace,
Chouris and screens to shade the face.
The giants saw with bitterest pain
Their warriors weltering on the plain,
Nor dared again his might oppose
Who scourged the cities of his foes.

Canto XXVI. Dúshan's Death.

When Dúshaṇ saw his giant band
Slaughtered by Ráma's conquering hand,
He called five thousand fiends, and gave
His orders. Bravest of the brave,
Invincible, of furious might,
Ne'er had they turned their backs in flight.
They, as their leader bade them seize
Spears, swords, and clubs, and rocks, and trees,
Poured on the dauntless prince again
A ceaseless shower of deadly rain.
The virtuous Ráma, undismayed,
Their missiles with his arrows stayed,
And weakened, ere it fell, the shock
Of that dire hail of tree and rock,
And like a bull with eyelids closed,
The pelting of the storm opposed.

Then blazed his ire: he longed to smite
To earth the rovers of the night.
The wrath that o'er his spirit came
Clothed him with splendour as of flame,
While showers of mortal darts he poured
Fierce on the giants and their lord.
Dúshaṇ, the foeman's dusky dread,
By frenzied rage inspirited,
On Raghu's son his missiles cast
Like Indra's bolts which rend and blast.
But Ráma with a trenchant dart
Cleft Dúshaṇ's ponderous bow apart.
And then the gold-decked steeds who drew
The chariot, with four shafts he slew.
One crescent dart he aimed which shred
Clean from his neck the driver's head;
Three more with deadly skill addressed
Stood quivering in the giant's breast.
Hurled from his car, steeds, driver slain,
The bow he trusted cleft in twain,
He seized his mace, strong, heavy, dread,
High as a mountain's towering head.
With plates of gold adorned and bound,
Embattled Gods it crushed and ground.
Its iron spikes yet bore the stains
Of mangled foemen's blood and brains.
Its heavy mass of jagged steel
Was like a thunderbolt to feel.
It shattered, as on foes it fell,
The city where the senses dwell.[469]
Fierce Dúshaṇ seized that ponderous mace
Like monstrous form of serpent race,

[469] A periphrasis for the body.

And all his savage soul aglow
With fury, rushed upon the foe.
But Raghu's son took steady aim,
And as the rushing giant came,
Shore with two shafts the arms whereon
The demon's glittering bracelets shone.
His arm at each huge shoulder lopped,
The mighty body reeled and dropped,
And the great mace to earth was thrown
Like Indra's staff when storms have blown.
As some vast elephant who lies
Shorn of his tusks, and bleeding dies,
So, when his arms were rent away,
Low on the ground the giant lay.
The spirits saw the monster die,
And loudly rang their joyful cry,
“Honour to Ráma! nobly done!
Well hast thou fought, Kakutstha's son!” [260]
But the great three, the host who led,
Enraged to see their chieftain dead,
As though Death's toils were round them cast,
Rushed upon Ráma fierce and fast,
Mahákapála seized, to strike
His foeman down, a ponderous pike:
Sthúláksha charged with spear to fling,
Pramáthi with his axe to swing.
When Ráma saw, with keen darts he
Received the onset of the three,
As calm as though he hailed a guest
In each, who came for shade and rest.
Mahákapála's monstrous head
Fell with the trenchant dart he sped.
His good right hand in battle skilled
Sthúláksha's eyes with arrows filled,

And trusting still his ready bow
He laid the fierce Pramáthi low,
Who sank as some tall tree falls down
With bough and branch and leafy crown.
Then with five thousand shafts he slew
The rest of Dúshaṇ's giant crew:
Five thousand demons, torn and rent,
To Yáma's gloomy realm he sent.

When Khara knew the fate of all
The giant band and Dúshaṇ's fall,
He called the mighty chiefs who led
His army, and in fury said:

“Now Dúshaṇ and his armèd train
Lie prostrate on the battle plain.
Lead forth an army mightier still,
Ráma this wretched man, to kill.
Fight ye with darts of every shape,
Nor let him from your wrath escape.”

Thus spoke the fiend, by rage impelled,
And straight his course toward Ráma held.
With Śyenagámí and the rest
Of his twelve chiefs he onward pressed,
And every giant as he went
A storm of well-wrought arrows sent.
Then with his pointed shafts that came
With gold and diamond bright as flame,
Dead to the earth the hero threw
The remnant of the demon crew.
Those shafts with feathers bright as gold,
Like flames which wreaths of smoke enfold,
Smote down the fiends like tall trees rent
By red bolts from the firmament.

A hundred shafts he pointed well:
By their keen barbs a hundred fell:
A thousand,—and a thousand more
In battle's front lay drenched in gore.
Of all defence and guard bereft,
With sundered bows and harness cleft.
Their bodies red with bloody stain
Fell the night-rovers on the plain,
Which, covered with the loosened hair
Of bleeding giants prostrate there,
Like some great altar showed, arrayed
For holy rites with grass o'erlaid.
The darksome wood, each glade and dell
Where the wild demons fought and fell
Was like an awful hell whose floor
Is thick with mire and flesh and gore.

Thus twice seven thousand fiends, a band
With impious heart and bloody hand,
By Raghu's son were overthrown,
A man, on foot, and all alone.
Of all who met on that fierce day,
Khara, great chief, survived the fray,
The monster of the triple head,[470]
And Raghu's son, the foeman's dread.
The other demon warriors, all
Skilful and brave and strong and tall,
In front of battle, side by side,
Struck down by Lakshmaṇ's brother died.
When Khara saw the host he led
Triumphant forth to fight
Stretched on the earth, all smitten dead,
By Ráma's nobler might,

[470] Triśirás.

Upon his foe he fiercely glared,
And drove against him fast,
Like Indra when his arm is bared
His thundering bolt to cast.

Canto XXVII. The Death Of Trisirás.

But Triśirás,[471] a chieftain dread,
Marked Khara as he onward sped.
And met his car and cried, to stay
The giant from the purposed fray:
“Mine be the charge: let me attack,
And turn thee from the contest back.
Let me go forth, and thou shalt see
The strong-armed Ráma slain by me.
True are the words I speak, my lord:
I swear it as I touch my sword:
That I this Ráma's blood will spill,
Whom every giant's hand should kill.
This Ráma will I slay, or he
In battle fray shall conquer me.
Restrain thy spirit: check thy car,
And view the combat from afar.
Thou, joying o'er the prostrate foe,
To Janasthán again shalt go,
Or, if I fall in battle's chance,
Against my conqueror advance.”

[471] The Three-headed.

Thus Triśirás for death who yearned:
And Khara from the conflict turned,
“Go forth to battle,” Khara cried;
And toward his foe the giant hied.
Borne on a car of glittering hue
Which harnessed coursers fleetly drew,
Like some huge hill with triple peak
He onward rushed the prince to seek. [261]
Still, like a big cloud, sending out
His arrowy rain with many a shout
Like the deep sullen roars that come
Discordant from a moistened drum.
But Raghu's son, whose watchful eye
Beheld the demon rushing nigh,
From the great bow he raised and bent
A shower of shafts to meet him sent.
Wild grew the fight and wilder yet
As fiend and man in combat met,
As when in some dark wood's retreat
An elephant and a lion meet.

The giant bent his bow, and true
To Ráma's brow three arrows flew.
Then, raging as he felt the stroke,
These words in anger Ráma spoke:
“Heroic chief! is such the power
Of fiends who rove at midnight hour?
Soft as the touch of flowers I feel
The gentle blows thine arrows deal.
Receive in turn my shafts, and know
What arrows fly from Ráma's bow.”
Thus as he spoke his wrath grew hot,
And twice seven deadly shafts he shot,
Which, dire as serpent's deadly fang,

Straight to the giant's bosom sprang.
Four arrows more,—each shaped to deal
A mortal wound with barbèd steel,—
The glorious hero shot, and slew
The four good steeds the car that drew.
Eight other shafts flew straight and fleet,
And hurled the driver from his seat,
And in the dust the banner laid
That proudly o'er the chariot played.
Then as the fiend prepared to bound
Forth from his useless car to ground,
The hero smote him to the heart,
And numbed his arm with deadly smart.
Again the chieftain, peerless-souled,
Sent forth three rapid darts, and rolled
With each keen arrow, deftly sped,
Low in the dust a monstrous head.
Then yielding to each deadly stroke,
Forth spouting streams of blood and smoke,
The headless trunk bedrenched with gore
Fell to the ground and moved no more.
The fiends who yet were left with life,
Routed and crushed in battle strife,
To Khara's side, like trembling deer
Scared by the hunter, fled in fear.
King Khara saw with furious eye
His scattered giants turn and fly;
Then rallying his broken train
At Raghu's son he drove amain,
Like Ráhu[472] when his deadly might
Comes rushing on the Lord of Night.

[472] The demon who causes eclipses.

Canto XXVIII. Khara Dismounted.

But when he turned his eye where bled
Both Triśirás and Dúshaṇ dead,
Fear o'er the giant's spirit came
Of Ráma's might which naught could tame.
He saw his savage legions, those
Whose force no creature dared oppose,—
He saw the leader of his train
By Ráma's single prowess slain.
With burning grief he marked the few
Still left him of his giant crew.
As Namuchi[473] on Indra, so
Rushed the dread demon on his foe.
His mighty bow the monster strained,
And angrily on Ráma rained
His mortal arrows in a flood,
Like serpent fangs athirst for blood.
Skilled in the bowman's warlike art,
He plied the string and poised the dart.
Here, on his car, and there, he rode,
And passages of battle showed,
While all the skyey regions grew
Dark with his arrows as they flew.
Then Ráma seized his ponderous bow,
And straight the heaven was all aglow
With shafts whose stroke no life might bear
That filled with flash and flame the air,

[473] "This Asura was a friend of Indra, and taking advantage of his friend's confidence, he drank up Indra's strength along with a draught of wine and Soma. Indra then told the Aśvins and Sarasvatí that Namuchi had drunk up his strength. The Aśvins in consequence gave Indra a thunderbolt in the form of a foam, with which he smote off the head of Namuchi." GARRETT'S{FNS *Classical Dictionary of India*. See also Book I. p. 39.

Thick as the blinding torrents sent
Down from Parjanya's[474] firmament.
In space itself no space remained,
But all was filled with arrows rained
Incessantly from each great bow
Wielded by Ráma and his foe.
As thus in furious combat, wrought
To mortal hate, the warriors fought,
The sun himself grew faint and pale,
Obscured behind that arrowy veil.

As when beneath the driver's steel
An elephant is forced to kneel,
So from the hard and pointed head
Of many an arrow Ráma bled.
High on his car the giant rose
[262] Prepared in deadly strife to close,
And all the spirits saw him stand
Like Yáma with his noose in hand.
For Khara deemed in senseless pride
That he, beneath whose hand had died
The giant legions, failed at length
Slow sinking with exhausted strength.
But Ráma, like a lion, when
A trembling deer comes nigh his den,
Feared not the demon mad with hate,—
Of lion might and lion gait.
Then in his lofty car that glowed
With sunlike brilliance Khara rode
At Ráma: madly on he came
Like a poor moth that seeks the flame.
His archer skill the fiend displayed,
And at the place where Ráma laid

[474] Indra.

His hand, an arrow cleft in two
The mighty bow the hero drew.
Seven arrows by the giant sent,
Bright as the bolts of Indra, rent
Their way through mail and harness joints,
And pierced him with their iron points.
On Ráma, hero unsurpassed,
A thousand shafts smote thick and fast,
While as each missile struck, rang out
The giant's awful battle-shout.
His knotted arrows pierced and tore
The sunbright mail the hero wore,
Till, band and buckle rent away,
Glittering on the ground it lay.
Then pierced in shoulder, breast, and side,
Till every limb with blood was dyed,
The chieftain in majestic ire
Shone glorious as the smokeless fire.
Then loud and long the war-cry rose
Of Ráma, terror of his foes,
As, on the giant's death intent,
A ponderous bow he strung and bent,—
Lord Vishṇu's own, of wondrous size,—
Agastya gave the heavenly prize.
Then rushing on the demon foe,
He raised on high that mighty bow,
And with his well-wrought shafts, whereon
Bright gold between the feathers shone,
He struck the pennon fluttering o'er
The chariot, and it waved no more.
That glorious flag whose every fold
Was rich with blazonry and gold,
Fell as the sun himself by all
The Gods' decree might earthward fall.

From wrathful Khara's hand, whose art
Well knew each vulnerable part,
Four keenly-piercing arrows flew,
And blood in Ráma's bosom drew,
With every limb distained with gore
From deadly shafts which rent and tore,
From Khara's clanging bowstring shots,
The prince's wrath waxed wondrous hot.
His hand upon his bow that best
Of mighty archers firmly pressed,
And from the well-drawn bowstring, true
Each to its mark, six arrows flew.
One quivered in the giant's head,
With two his brawny shoulders bled;
Three, with the crescent heads they bore,
Deep in his breast a passage tore.
Thirteen, to which the stone had lent
The keenest point, were swiftly sent
On the fierce giant, every one
Destructive, gleaming like the sun.
With four the dappled steeds he slew;
One cleft the chariot yoke in two,
One, in the heat of battle sped,
Smote from the neck the driver's head.
The poles were rent apart by three;
Two broke the splintered axle-tree.
Then from the hand of Ráma, while
Across his lips there came a smile,
The twelfth, like thunderbolt impelled,
Cut the great hand and bow it held.
Then, scarce by Indra's self surpassed,
He pierced the giant with the last.
The bow he trusted cleft in twain,
His driver and his horses slain,

Down sprang the giant, mace in hand,
On foot against the foe to stand.
The Gods and saints in bright array
Close gathered in the skies,
The prince's might in battle-fray
Beheld with joyful eyes.
Uprising from their golden seats,
Their hands in honour raised,
They looked on Ráma's noble feats,
And blessed him as they praised.

Canto XXIX. Khara's Defeat.

When Ráma saw the giant nigh,
On foot, alone, with mace reared high,
In mild reproof at first he spoke,
Then forth his threatening anger broke:
“Thou with the host 'twas thine to lead,
With elephant and car and steed,
Hast wrought an act of sin and shame,
An act which all who live must blame.
Know that the wretch whose evil mind
Joys in the grief of human kind,
Though the three worlds confess him lord,
Must perish dreaded and abhorred.
Night-rover, when a villain's deeds
Distress the world he little heeds,
Each hand is armed his life to take,
And crush him like a deadly snake.
The end is near when men begin
Through greed or lust a life of sin,

E'en as a Bráhman's dame, unwise,
[263] Eats of the fallen hail[475] and dies.
Thy hand has slain the pure and good,
The hermit saints of Daṇḍak wood,
Of holy life, the heirs of bliss;
And thou shalt reap the fruit of this.
Not long shall they whose cruel breasts
Joy in the sin the world detests
Retain their guilty power and pride,
But fade like trees whose roots are dried.
Yes, as the seasons come and go,
Each tree its kindly fruit must show,
And sinners reap in fitting time
The harvest of each earlier crime.
As those must surely die who eat
Unwittingly of poisoned meat,
They too whose lives in sin are spent
Receive ere long the punishment.
And know, thou rover of the night,
That I, a king, am sent to smite
The wicked down, who court the hate
Of men whose laws they violate.
This day my vengeful hand shall send
Shafts bright with gold to tear and rend,
And pass with fury through thy breast
As serpents pierce an emmet's nest.
Thou with thy host this day shalt be
Among the dead below, and see
The saints beneath thy hand who bled,
Whose flesh thy cruel maw has fed.
They, glorious on their seats of gold,
Their slayer shall in hell behold.

[475] Popularly supposed to cause death.

Fight with all strength thou callest thine,
Mean scion of ignoble line,
Still, like the palm-tree's fruit, this day
My shafts thy head in dust shall lay.”

Such were the words that Ráma said:
Then Khara's eyes with wrath glowed red,
Who, maddened by the rage that burned
Within him, with a smile returned:

“Thou Daśaratha's son, hast slain
The meaner giants of my train:
And canst thou idly vaunt thy might
And claim the praise not thine by right?
Not thus in self-laudation rave
The truly great, the nobly brave:
No empty boasts like thine disgrace
The foremost of the human race.
The mean of soul, unknown to fame,
Who taint their warrior race with shame,
Thus speak in senseless pride as thou,
O Raghu's son, hast boasted now.
What hero, when the war-cry rings,
Vaunts the high race from which he springs,
Or seeks, when warriors meet and die,
His own descent to glorify?
Weakness and folly show confessed
In every vaunt thou utterest,
As when the flames fed high with grass
Detect the simulating brass.
Dost thou not see me standing here
Armed with the mighty mace I rear,
Firm as an earth upholding hill
Whose summit veins of metal fill?

Lo, here I stand before thy face
To slay thee with my murderous mace,
As Death, the universal lord,
Stands threatening with his fatal cord.
Enough of this. Much more remains
That should be said: but time constrains.
Ere to his rest the sun descend,
And shades of night the combat end,
The twice seven thousand of my band
Who fell beneath thy bloody hand
Shall have their tears all wiped away
And triumph in thy fall to-day."

He spoke, and loosing from his hold
His mighty mace ringed round with gold,
Like some red bolt alive with fire
Hurled it at Ráma, mad with ire.
The ponderous mace which Khara threw
Sent fiery flashes as it flew.
Trees, shrubs were scorched beneath the blast,
As onward to its aim it passed.
But Ráma, watching as it sped
Dire as His noose who rules the dead,
Cleft it with arrows as it came
On rushing with a hiss and flame.
Its fury spent and burnt away,
Harmless upon the ground it lay
Like a great snake in furious mood
By herbs of numbing power subdued.

Canto XXX. Khara's Death.

When Ráma, pride of Raghu's race,
Virtue's dear son, had cleft the mace,
Thus with superior smile the best
Of chiefs the furious fiend addressed:

"Thou, worst of giant blood, at length
Hast shown the utmost of thy strength,
And forced by greater might to bow,
Thy vaunting threats are idle now.
My shafts have cut thy club in twain:
Useless it lies upon the plain,
And all thy pride and haughty trust
Lie with it levelled in the dust.
The words that thou hast said to-day,
That thou wouldst wipe the tears away
Of all the giants I have slain,
My deeds shall render void and vain.
Thou meanest of the giants' breed,
Evil in thought and word and deed,
My hand shall take that life of thine
As Garuḍ[476] seized the juice divine. [264]
Thou, rent by shafts, this day shalt die:
Low on the ground thy corse shall lie,
And bubbles from the cloven neck
With froth and blood thy skin shall deck.
With dust and mire all rudely dyed,
Thy torn arms lying by thy side,
While streams of blood each limb shall steep,
Thou on earth's breast shalt take thy sleep

[476] Garuḍ, the King of Birds, carried off the Amrit or drink of Paradise from Indra's custody.

Like a fond lover when he strains
The beauty whom at length he gains.
Now when thy heavy eyelids close
For ever in thy deep repose,
Again shall Daṇḍak forest be
Safe refuge for the devotee.
Thou slain, and all thy race who held
The realm of Janasthán expelled,
Again shall happy hermits rove,
Fearing no danger, through the grove.
Within those bounds, their brethren slain,
No giant shall this day remain,
But all shall fly with many a tear
And fearing, rid the saints of fear.
This bitter day shall misery bring
On all the race that calls thee king.
Fierce as their lord, thy dames shall know,
Bereft of joys, the taste of woe.
Base, cruel wretch, of evil mind,
Plaguer of Bráhmans and mankind,
With trembling hands each devotee
Feeds holy fires in dread of thee.”

Thus with wild fury unrepressed
Raghu's brave son the fiend addressed;
And Khara, as his wrath grew high,
Thus thundered forth his fierce reply:

“By senseless pride to madness wrought,
By danger girt thou fearest naught,
Nor heedest, numbered with the dead,
What thou shouldst say and leave unsaid.
When Fate's tremendous coils enfold
The captive in resistless hold,

He knows not right from wrong, each sense
Numbed by that deadly influence.”

He spoke, and when his speech was done
Bent his fierce brows on Raghu's son.
With eager eyes he looked around
If lethal arms might yet be found.
Not far away and full in view
A Sál-tree towering upward grew.
His lips in mighty strain compressed,
He tore it up with root and crest,
With huge arms waved it o'er his head
And hurled it shouting, Thou art dead.
But Ráma, unsurpassed in might,
Stayed with his shafts its onward flight,
And furious longing seized his soul
The giant in the dust to roll.
Great drops of sweat each limb bedewed,
His red eyes showed his wrathful mood.
A thousand arrows, swiftly sent,
The giant's bosom tore and rent.
From every gash his body showed
The blood in foamy torrents flowed,
As springing from their caverns leap
Swift rivers down the mountain steep.
When Khara felt each deadened power
Yielding beneath that murderous shower,
He charged, infuriate with the scent
Of blood, in dire bewilderment.
But Ráma watched, with ready bow,
The onset of his bleeding foe,
And ere the monster reached him, drew
Backward in haste a yard or two.
Then from his side a shaft he took

Whose mortal stroke no life might brook:
Of peerless might, it bore the name
Of Brahmá's staff, and glowed with flame:
Lord Indra, ruler of the skies,
Himself had given the glorious prize.
His bow the virtuous hero drew,
And at the fiend the arrow flew.
Hissing and roaring like the blast
Of tempest through the air it passed,
And fixed, by Ráma's vigour sped,
In the foe's breast its pointed head.
Then fell the fiend: the quenchless flame
Burnt furious in his wounded frame.
So burnt by Rudra Andhak[477] fell
In Śvetáraṇya's silvery dell:
So Namuchi and Vritra[478] died
By steaming bolts that tamed their pride:
So Bala[479] fell by lightning sent
By Him who rules the firmament.

Then all the Gods in close array
With the bright hosts who sing and play,
Filled full of rapture and amaze,
Sang hymns of joy in Ráma's praise,
Beat their celestial drums and shed
Rain of sweet flowers upon his head.
For three short hours had scarcely flown,
And by his pointed shafts o'erthrown
The twice seven thousand fiends, whose will

[477] A demon, son of Kaśyap and Diti, slain by Rudra or Śiva when he attempted to carry off the tree of Paradise.
[478] Namuchi and Vritra were two demons slain by Indra. Vritra personifies drought, the enemy of Indra, who imprisons the rain in the cloud.
[479] Another demon slain by Indra.

Could change their shapes, in death were still,
With Triśirás and Dúshaṇ slain,
And Khara, leader of the train.
“O wondrous deed,” the bards began,
“The noblest deed of virtuous man!
Heroic strength that stood alone,
And firmness e'en as Vishṇu's own!”

Thus having sung, the shining train
Turned to their heavenly homes again. [265]
Then the high saints of royal race
And loftiest station sought the place,
And by the great Agastya led,
With reverence to Ráma said:

“For this, Lord Indra, glorious sire,
Majestic as the burning fire,
Who crushes cities in his rage,
Sought Śarabhanga's hermitage.
Thou wast, this great design to aid,
Led by the saints to seek this shade,
And with thy mighty arm to kill
The giants who delight in ill.
Thou Daśaratha's noble son,
The battle for our sake hast won,
And saints in Daṇḍak's wild who live
Their days to holy tasks can give.”

Forth from the mountain cavern came
The hero Lakshmaṇ with the dame.
And rapture beaming from his face,
Resought the hermit dwelling-place.
Then when the mighty saints had paid
Due honour for the victor's aid,
The glorious Ráma honoured too
By Lakshmaṇ to his cot withdrew.
When Sítá looked upon her lord,
His foemen slain, the saints restored,
In pride and rapture uncontrolled
She clasped him in her loving hold.
On the dead fiends her glances fell:
She saw her lord alive and well,
Victorious after toil and pain,
And Janak's child was blest again.
Once more, once more with new delight
Her tender arms she threw
Round Ráma whose victorious might
Had crushed the demon crew.
Then as his grateful reverence paid
Each saint of lofty soul,
O'er her sweet face, all fears allayed,
The flush of transport stole.

Canto XXXI. Rávan.

But of the host of giants one,
Akampan, from the field had run
And sped to Lanká[480] to relate

[480] The capital of the giant king Rávaṇ.

In Rávaṇ's ear the demons' fate:

“King, many a giant from the shade
Of Janasthán in death is laid:
Khara the chief is slain, and I
Could scarcely from the battle fly.”

Fierce anger, as the monarch heard,
Inflamed his look, his bosom stirred,
And while with scorching glance he eyed
The messenger, he thus replied:

“What fool has dared, already dead,
Strike Janasthán, the general dread?
Who is the wretch shall vainly try
In earth, heaven, hell, from me to fly?
Vaiśravaṇ,[481] Indra, Vishṇu, He
Who rules the dead, must reverence me;
For not the mightiest lord of these
Can brave my will and live at ease.
Fate finds in me a mightier fate
To burn the fires that devastate.
With unresisted influence I
Can force e'en Death himself to die,
With all-surpassing might restrain
The fury of the hurricane,
And burn in my tremendous ire
The glory of the sun and fire.”

[481] Kuvera, the God of gold.

As thus the fiend's hot fury blazed,
His trembling hands Akampan raised,
And with a voice which fear made weak,
Permission craved his tale to speak.
King Rávaṇ gave the leave he sought,
And bade him tell the news he brought.
His courage rose, his voice grew bold,
And thus his mournful tale he told:

“A prince with mighty shoulders, sprung
From Daśaratha, brave and young,
With arms well moulded, bears the name
Of Ráma with a lion's frame.
Renowned, successful, dark of limb,
Earth has no warrior equals him.
He fought in Janasthán and slew
Dúshaṇ the fierce and Khara too.”

Rávaṇ the giants' royal chief.
Received Akampan's tale of grief.
Then, panting like an angry snake,
These words in turn the monarch spake:

“Say quick, did Ráma seek the shade
Of Janasthán with Indra's aid,
And all the dwellers in the skies
To back his hardy enterprise?”

Akampan heard, and straight obeyed
His master, and his answer made.
Then thus the power and might he told
Of Raghu's son the lofty-souled:

“Best is that chief of all who know
With deftest art to draw the bow.
His are strange arms of heavenly might,
And none can match him in the fight.
His brother Lakshmaṇ brave as he,
Fair as the rounded moon to see,
With eyes like night and voice that comes
Deep as the roll of beaten drums,
By Ráma's side stands ever near,
Like wind that aids the flame's career.
That glorious chief, that prince of kings,
On Janasthán this ruin brings.
No Gods were there,—dismiss the thought
No heavenly legions came and fought.
His swift-winged arrows Ráma sent,
Each bright with gold and ornament.
To serpents many-faced they turned: [266]
The giant hosts they ate and burned.
Where'er these fled in wild dismay
Ráma was there to strike and slay.
By him O King of high estate,
Is Janasthán left desolate.”

Akampan ceased: in angry pride
The giant monarch thus replied:
“To Janasthán myself will go
And lay these daring brothers low.”

Thus spoke the king in furious mood:
Akampan then his speech renewed:
“O listen while I tell at length
The terror of the hero's strength.
No power can check, no might can tame
Ráma, a chief of noblest fame.

He with resistless shafts can stay
The torrent foaming on its way.
Sky, stars, and constellations, all
To his fierce might would yield and fall.
His power could earth itself uphold
Down sinking as it sank of old.[482]
Or all its plains and cities drown,
Breaking the wild sea's barrier down;
Crush the great deep's impetuous will,
Or bid the furious wind be still.
He glorious in his high estate
The triple world could devastate,
And there, supreme of men, could place
His creatures of a new-born race.
Never can mighty Ráma be
O'ercome in fight, my King, by thee.
Thy giant host the day might win
From him, if heaven were gained by sin.
If Gods were joined with demons, they
Could ne'er, I ween, that hero slay,
But guile may kill the wondrous man;
Attend while I disclose the plan.
His wife, above all women graced,
Is Sítá of the dainty waist,
With limbs to fair proportion true,
And a soft skin of lustrous hue,
Round neck and arm rich gems are twined:
She is the gem of womankind.
With her no bright Gandharví vies,
No nymph or Goddess in the skies;
And none to rival her would dare
'Mid dames who part the long black hair.

[482] In the great deluge.

That hero in the wood beguile,
And steal his lovely spouse the while.
Reft of his darling wife, be sure,
Brief days the mourner will endure.”

With flattering hope of triumph moved
The giant king that plan approved,
Pondered the counsel in his breast,
And then Akampan thus addressed:
“Forth in my car I go at morn,
None but the driver with me borne,
And this fair Sítá will I bring
Back to my city triumphing.”

Forth in his car by asses drawn
The giant monarch sped at dawn,
Bright as the sun, the chariot cast
Light through the sky as on it passed.
Then high in air that best of cars
Traversed the path of lunar stars,
Sending a fitful radiance pale
As moonbeams shot through cloudy veil.
Far on his airy way he flew:
Near Táḍakeya's[483] grove he drew.
Márícha welcomed him, and placed
Before him food which giants taste,
With honour led him to a seat,
And brought him water for his feet;
And then with timely words addressed
Such question to his royal guest:

[483] The giant Márícha, son of Táḍaká. Táḍaká was slain by Ráma. See p. 39.

“Speak, is it well with thee whose sway
The giant multitudes obey?
I know not all, and ask in fear
The cause, O King, why thou art here.”

Ráva, the giants' mighty king,
Heard wise Márícha's questioning,
And told with ready answer, taught
In eloquence, the cause he sought:
“My guards, the bravest of my band,
Are slain by Ráma's vigorous hand,
And Janasthán, that feared no hate
Of foes, is rendered desolate.
Come, aid me in the plan I lay
To steal the conqueror's wife away.”

Márícha heard the king's request,
And thus the giant chief addressed:

“What foe in friendly guise is he
Who spoke of Sítá's name to thee?
Who is the wretch whose thought would bring
Destruction on the giants' king?
Whose is the evil counsel, say,
That bids thee bear his wife away,
And careless of thy life provoke
Earth's loftiest with threatening stroke?
A foe is he who dared suggest
This hopeless folly to thy breast,
Whose ill advice would bid thee draw
The venomed fang from serpent's jaw.
By whose unwise suggestion led
Wilt thou the path of ruin tread?
Whence falls the blow that would destroy
Thy gentle sleep of ease and joy?

Like some wild elephant is he
That rears his trunk on high,
Lord of an ancient pedigree,
Huge tusks, and furious eye.
Rávaṇ, no rover of the night
With bravest heart can brook,
Met in the front of deadly fight,
On Raghu's son to look. [267]
The giant hosts were brave and strong,
Good at the bow and spear:
But Ráma slew the routed throng,
A lion 'mid the deer.
No lion's tooth can match his sword,
Or arrows fiercely shot:
He sleeps, he sleeps—the lion lord;
Be wise and rouse him not.
O Monarch of the giants, well
Upon my counsel think,
Lest thou for ever in the hell
Of Ráma's vengeance sink:
A hell, where deadly shafts are sent
From his tremendous-bow,
While his great arms all flight prevent,
Like deepest mire below:
Where the wild floods of battle rave
Above the foeman's head,
And each with many a feathery wave
Of shafts is garlanded.
O, quench the flames that in thy breast
With raging fury burn;
And pacified and self-possessed
To Lanká's town return.
Rest thou in her imperial bowers
With thine own wives content,

And in the wood let Ráma's hours
With Sítá still be spent.”

The lord of Lanká's isle obeyed
The counsel, and his purpose stayed.
Borne on his car he parted thence
And gained his royal residence.

Canto XXXII. Rávan Roused.

But Śúrpaṇakhá saw the plain
Spread with the fourteen thousand slain,
Doers of cruel deeds o'erthrown
By Ráma's mighty arm alone,
Add Triśirás and Dúshaṇ dead,
And Khara, with the hosts they led.
Their death she saw, and mad with pain,
Roared like a cloud that brings the rain,
And fled in anger and dismay
To Lanká, seat of Rávaṇ's sway.
There on a throne of royal state
Exalted sat the potentate,
Begirt with counsellor and peer,
Like Indra with the Storm Gods near.
Bright as the sun's full splendour shone
The glorious throne he sat upon,
As when the blazing fire is red
Upon a golden altar fed.
Wide gaped his mouth at every breath,
Tremendous as the jaws of Death.
With him high saints of lofty thought,

Gandharvas, Gods, had vainly fought.
The wounds were on his body yet
From wars where Gods and demons met.
And scars still marked his ample chest
By fierce Airávat's[484] tusk impressed.
A score of arms, ten necks, had he,
His royal gear was brave to see.
His massive form displayed each sign
That marks the heir of kingly line.
In stature like a mountain height,
His arms were strong, his teeth were white,
And all his frame of massive mould
Seemed lazulite adorned with gold.
A hundred seams impressed each limp
Where Vishṇu's arm had wounded him,
And chest and shoulder bore the print
Of sword and spear and arrow dint,
Where every God had struck a blow
In battle with the giant foe.
His might to wildest rage could wake
The sea whose faith naught else can shake,
Hurl towering mountains to the earth,
And crush e'en foes of heavenly birth.
The bonds of law and right he spurned:
To others' wives his fancy turned.
Celestial arms he used in fight,
And loved to mar each holy rite.
He went to Bhogavatí's town,[485]
Where Vásuki was beaten down,
And stole, victorious in the strife,
Lord Takshaka's beloved wife.

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[484] Indra's elephant.

[485] Bhogavatí, in Pátála in the regions under the earth, is the capital of the serpent race whose king is Vásuki.

Kailása's lofty crest he sought,
And when in vain Kuvera fought,
Stole Pushpak thence, the car that through
The air, as willed the master, flew.
Impelled by furious anger, he
Spoiled Nandan's[486] shade and Naliní,
And Chaitraratha's heavenly grove,
The haunts where Gods delight to rove.
Tall as a hill that cleaves the sky,
He raised his mighty arms on high
To check the blessed moon, and stay
The rising of the Lord of Day.
Ten thousand years the giant spent
On dire austerities intent,
And of his heads an offering, laid
Before the Self-existent, made.
No God or fiend his life could take,
Gandharva, goblin, bird, or snake:
Safe from all fears of death, except
From human arm, that life was kept.
Oft when the priests began to raise
Their consecrating hymns of praise,
He spoiled the Soma's sacred juice
[268] Poured forth by them in solemn use.
The sacrifice his hands o'erthrew,
And cruelly the Bráhmans slew.
His was a heart that naught could melt,
Joying in woes which others felt.

She saw the ruthless monster there,
Dread of the worlds, unused to spare.
In robes of heavenly texture dressed,
Celestial wreaths adorned his breast.

[486] the grove of Indra.

He sat a shape of terror, like
Destruction ere the worlds it strike.
She saw him in his pride of place,
The joy of old Pulastya's[487] race,
Begirt by counsellor and peer,
Rávaṇ, the foeman's mortal fear,
And terror in her features shown,
The giantess approached the throne.
  Then Śúrpaṇakhá bearing yet
    Each deeply printed trace
  Where the great-hearted chief had set
    A mark upon her face,
  Impelled by terror and desire,
    Still fierce, no longer bold,
  To Rávaṇ of the eyes of fire
    Her tale, infuriate, told.

Canto XXXIII. Súrpanakhá's Speech.

Burning with anger, in the ring
Of counsellors who girt their king,
To Rávaṇ, ravener of man,
With bitter words she thus began:

[487] Pulastya is considered as the ancestor of the Rakshases or giants, as he is the father of Viśravas, the father of Rávaṇ and his brethren.

“Wilt thou absorbed in pleasure, still
Pursue unchecked thy selfish will:
Nor turn thy heedless eyes to see
The coming fate which threatens thee?
The king who days and hours employs
In base pursuit of vulgar joys
Must in his people's sight be vile
As fire that smokes on funeral pile.
He who when duty calls him spares
No time for thought of royal cares,
Must with his realm and people all
Involved in fatal ruin fall.
As elephants in terror shrink
From the false river's miry brink,
Thus subjects from a monarch flee
Whose face their eyes may seldom see,
Who spends the hours for toil ordained
In evil courses unrestrained.
He who neglects to guard and hold
His kingdom by himself controlled,
Sinks nameless like a hill whose head
Is buried in the ocean's bed.
Thy foes are calm and strong and wise,
Fiends, Gods, and warriors of the skies,—
How, heedless, wicked, weak, and vain,
Wilt thou thy kingly state maintain?
Thou, lord of giants, void of sense,
Slave of each changing influence,
Heedless of all that makes a king,
Destruction on thy head wilt bring.
O conquering chief, the prince, who boasts,
Of treasury and rule and hosts,
By others led, though lord of all,
Is meaner than the lowest thrall.

For this are monarchs said to be
Long-sighted, having power to see
Things far away by faithful eyes
Of messengers and loyal spies.
But aid from such thou wilt not seek:
Thy counsellors are blind and weak,
Or thou from these hadst surely known
Thy legions and thy realm o'erthrown.
Know, twice seven thousand, fierce in might,
Are slain by Ráma in the fight,
And they, the giant host who led,
Khara and Dúshaṇ, both are dead.
Know, Ráma with his conquering arm
Has freed the saints from dread of harm,
Has smitten Janasthán and made
Asylum safe in Daṇḍak's shade.
Enslaved and dull, of blinded sight,
Intoxicate with vain delight,
Thou closest still thy heedless eyes
To dangers in thy realm that rise.
A king besotted, mean, unkind,
Of niggard hand and slavish mind.
Will find no faithful followers heed
Their master in his hour of need.
The friend on whom he most relies,
In danger, from a monarch flies,
Imperious in his high estate,
Conceited, proud, and passionate;
Who ne'er to state affairs attends
With wholesome fear when woe impends
Most weak and worthless as the grass,
Soon from his sway the realm will pass.
For rotting wood a use is found,
For clods and dust that strew the ground,

But when a king has lost his sway,
Useless he falls, and sinks for aye.
As raiment by another worn,
As faded garland crushed and torn,
So is, unthroned, the proudest king,
Though mighty once, a useless thing.
But he who every sense subdues
And each event observant views,
Rewards the good and keeps from wrong,
Shall reign secure and flourish long.
Though lulled in sleep his senses lie
He watches with a ruler's eye,
Untouched by favour, ire, and hate,
And him the people celebrate.
[269] O weak of mind, without a trace
Of virtues that a king should grace,
Who hast not learnt from watchful spy
That low in death the giants lie.
Scorner of others, but enchained
By every base desire,
By thee each duty is disdained
Which time and place require.
Soon wilt thou, if thou canst not learn,
Ere yet it be too late,
The good from evil to discern,
Fall from thy high estate.”
As thus she ceased not to upbraid
The king with cutting speech,
And every fault to view displayed,
Naming and marking each,
The monarch of the sons of night,
Of wealth and power possessed,
And proud of his imperial might,
Long pondered in his breast.

Canto XXXIV. Súrpanakhá's Speech.

Then forth the giant's fury broke
As Śúrpaṇakhá harshly spoke.
Girt by his lords the demon king
Looked on her, fiercely questioning:

“Who is this Ráma, whence, and where?
His form, his might, his deeds declare.
His wandering steps what purpose led
To Daṇḍak forest, hard to tread?
What arms are his that he could smite
In fray the rovers of the night,
And Triśirás and Dúshaṇ lay
Low on the earth, and Khara slay?
Tell all, my sister, and declare
Who maimed thee thus, of form most fair.”

Thus by the giant king addressed,
While burnt her fury unrepressed,
The giantess declared at length
The hero's form and deeds and strength:

“Long are his arms and large his eyes:
A black deer's skin his dress supplies.
King Daśaratha's son is he,
Fair as Kandarpa's self to see.
Adorned with many a golden band,
A bow, like Indra's, arms his hand,
And shoots a flood of arrows fierce
As venomed snakes to burn and pierce.
I looked, I looked, but never saw
His mighty hand the bowstring draw
That sent the deadly arrows out,
While rang through air his battle-shout.
I looked, I looked, and saw too well
How with that hail the giants fell,
As falls to earth the golden grain,
Struck by the blows of Indra's rain.
He fought, and twice seven thousand, all
Terrific giants, strong and tall,
Fell by the pointed shafts o'erthrown
Which Ráma shot on foot, alone.
Three little hours had scarcely fled,—
Khara and Dúshaṇ both were dead,
And he had freed the saints and made
Asylum sure in Daṇḍak's shade.
Me of his grace the victor spared,
Or I the giants' fate had shared.
The high-souled Ráma would not deign
His hand with woman's blood to stain.
The glorious Lakshmaṇ, justly dear,
In gifts and warrior might his peer,
Serves his great brother with the whole
Devotion of his faithful soul:
Impetuous victor, bold and wise,
First in each hardy enterprise,

Still ready by his side to stand,
A second self or better hand.
And Ráma has a large-eyed spouse,
Pure as the moon her cheek and brows,
Dearer than life in Ráma's sight,
Whose happiness is her delight.
With beauteous hair and nose the dame
From head to foot has naught to blame.
She shines the wood's bright Goddess, Queen
Of beauty with her noble mien.
First in the ranks of women placed
Is Sítá of the dainty waist.
In all the earth mine eyes have ne'er
Seen female form so sweetly fair.
Goddess nor nymph can vie with her,
Nor bride of heavenly chorister.
He who might call this dame his own,
Her eager arms about him thrown,
Would live more blest in Sítá's love
Than Indra in the world above.
She, peerless in her form and face
And rich in every gentle grace,
Is worthy bride, O King, for thee,
As thou art meet her lord to be.
I even I, will bring the bride
In triumph to her lover's side—
This beauty fairer than the rest,
With rounded limb and heaving breast.
Each wound upon my face I owe
To cruel Lakshmaṇ's savage blow.
But thou, O brother, shalt survey
Her moonlike loveliness to-day,
And Káma's piercing shafts shall smite
Thine amorous bosom at the sight.

If in thy breast the longing rise
To make thine own the beauteous prize,
Up, let thy better foot begin
The journey and the treasure win.
If, giant Lord, thy favouring eyes
Regard the plan which I advise,
Up, cast all fear and doubt away
And execute the words I say
Come, giant King, this treasure seek,
[270] For thou art strong and they are weak.
Let Sítá of the faultless frame
Be borne away and be thy dame.
Thy host in Janasthán who dwelt
Forth to the battle hied.
And by the shafts which Ráma dealt
They perished in their pride.
Dúshaṇ and Khara breathe no more,
Laid low upon the plain.
Arise, and ere the day be o'er
Take vengeance for the slain.”

Canto XXXV. Rávan's Journey.

When Rávaṇ, by her fury spurred,
That terrible advice had heard,
He bade his nobles quit his side,
And to the work his thought applied.
He turned his anxious mind to scan
On every side the hardy plan:
The gain against the risk he laid,
Each hope and fear with care surveyed,

And in his heart at length decreed
To try performance of the deed.
Then steady in his dire intent
The giant to the courtyard went.
There to his charioteer he cried,
“Bring forth the car whereon I ride.”
Aye ready at his master's word
The charioteer the order heard,
And yoked with active zeal the best
Of chariots at his lord's behest.
Asses with heads of goblins drew
That wondrous car where'er it flew.
Obedient to the will it rolled
Adorned with gems and glistering gold.
Then mounting, with a roar as loud
As thunder from a labouring cloud,
The mighty monarch to the tide
Of Ocean, lord of rivers, hied.
White was the shade above him spread,
White chouris waved around his head,
And he with gold and jewels bright
Shone like the glossy lazulite.
Ten necks and twenty arms had he:
His royal gear was good to see.
The heavenly Gods' insatiate foe,
Who made the blood of hermits flow,
He like the Lord of Hills appeared
With ten huge heads to heaven upreared.
In the great car whereon he rode,
Like some dark cloud the giant showed,
When round it in their close array
The cranes 'mid wreaths of lightning play.
He looked, and saw, from realms of air,
The rocky shore of ocean, where

Unnumbered trees delightful grew
With flower and fruit of every hue.
He looked on many a lilied pool
With silvery waters fresh and cool,
And shores like spacious altars meet
For holy hermits' lone retreat.
The graceful palm adorned the scene,
The plantain waved her glossy green.
There grew the sál and betel, there
On bending boughs the flowers were fair.
There hermits dwelt who tamed each sense
By strictest rule of abstinence:
Gandharvas, Kinnars,[488] thronged the place,
Nágas and birds of heavenly race.
Bright minstrels of the ethereal quire,
And saints exempt from low desire,
With Ájas, sons of Brahmá's line,
Maríchipas of seed divine,
Vaikhánasas and Máshas strayed,
And Bálakhilyas[489] in the shade.
The lovely nymphs of heaven were there,
Celestial wreaths confined their hair,
And to each form new grace was lent
By wealth of heavenly ornament.
Well skilled was each in play and dance
And gentle arts of dalliance.
The glorious wife of many a God
Those beautiful recesses trod,
There Gods and Dánavs, all who eat
The food of heaven, rejoiced to meet.
The swan and Sáras thronged each bay

[488] Beings with the body of a man and the head of a horse.
[489] Ájas, Maríchipas, Vaikhánasas, Máshas, and Bálakhilyas are classes of supernatural beings who lead the lives of hermits.

With curlews, ducks, and divers gay,
Where the sea spray rose soft and white
O'er rocks of glossy lazulite.
As his swift way the fiend pursued
Pale chariots of the Gods he viewed,
Bearing each lord whose rites austere
Had raised him to the heavenly sphere.
Thereon celestial garlands hung,
There music played and songs were sung.
Then bright Gandharvas met his view,
And heavenly nymphs, as on he flew.
He saw the sandal woods below,
And precious trees of odorous flow,
That to the air around them lent
Their riches of delightful scent;
Nor failed his roving eye to mark
Tall aloe trees in grove and park.
He looked on wood with cassias filled,
And plants which balmy sweets distilled,
Where her fair flowers the betel showed
And the bright pods of pepper glowed.
The pearls in many a silvery heap
Lay on the margin of the deep.
And grey rocks rose amid the red
Of coral washed from ocean's bed. [271]
High soared the mountain peaks that bore
Treasures of gold and silver ore,
And leaping down the rocky walls
Came wild and glorious waterfalls.
Fair towns which grain and treasure held,
And dames who every gem excelled,
He saw outspread beneath him far,
With steed, and elephant, and car.
That ocean shore he viewed that showed

Fair as the blessed Gods' abode
Where cool delightful breezes played
O'er levels in the freshest shade.
He saw a fig-tree like a cloud
With mighty branches earthward bowed.
It stretched a hundred leagues and made
For hermit bands a welcome shade.
Thither the feathered king of yore
An elephant and tortoise bore,
And lighted on a bough to eat
The captives of his taloned feet.
The bough unable to sustain
The crushing weight and sudden strain,
Loaded with sprays and leaves of spring
Gave way beneath the feathered king.
Under the shadow of the tree
Dwelt many a saint and devotee,
Ájas, the sons of Brahmá's line,
Máshas, Maríchipas divine.
Vaikhánasas, and all the race
Of Bálakhilyas, loved the place.
But pitying their sad estate
The feathered monarch raised the weight
Of the huge bough, and bore away
The loosened load and captured prey.
A hundred leagues away he sped,
Then on his monstrous booty fed,
And with the bough he smote the lands
Where dwell the wild Nisháda bands.
High joy was his because his deed
From jeopardy the hermits freed.
That pride for great deliverance wrought
A double share of valour brought.
His soul conceived the high emprise

To snatch the Amrit from the skies.
He rent the nets of iron first,
Then through the jewel chamber burst,
And bore the drink of heaven away
That watched in Indra's palace lay.

Such was the hermit-sheltering tree
Which Rávaṇ turned his eye to see.
Still marked where Garuḍ sought to rest,
The fig-tree bore the name of Blest.

When Rávaṇ stayed his chariot o'er
The ocean's heart-enchanting shore,
He saw a hermitage that stood
Sequestered in the holy wood.
He saw the fiend Márícha there
With deerskin garb, and matted hair
Coiled up in hermit guise, who spent
His days by rule most abstinent.
As guest and host are wont to meet,
They met within that lone retreat.
Before the king Márícha placed
Food never known to human taste.
He entertained his guest with meat
And gave him water for his feet,
And then addressed the giant king
With timely words of questioning:

“Lord, is it well with thee, and well
With those in Lanká's town who dwell?
What sudden thought, what urgent need
Has brought thee with impetuous speed?”

The fiend Márícha thus addressed
Rávaṇ the king, his mighty guest,
And he, well skilled in arts that guide
The eloquent, in turn replied:

Canto XXXVI. Rávan's Speech.

“Hear me, Márícha, while I speak,
And tell thee why thy home I seek.
Sick and distressed am I, and see
My surest hope and help in thee.
Of Janasthán I need not tell,
Where Śúrpaṇakhá, Khara, dwell,
And Dúshaṇ with the arm of might,
And Triśirás, the fierce in fight,
Who feeds on human flesh and gore,
And many noble giants more,
Who roam in dark of midnight through
The forest, brave and strong and true.
By my command they live at ease
And slaughter saints and devotees.
Those twice seven thousand giants, all
Obedient to their captain's call,
Joying in war and ruthless deeds
Follow where mighty Khara leads.
Those fearless warrior bands who roam
Through Janasthán their forest home,
In all their terrible array
Met Ráma in the battle fray.
Girt with all weapons forth they sped
With Khara at the army's head.

The front of battle Ráma held:
With furious wrath his bosom swelled.
Without a word his hate to show
He launched the arrows from his bow.
On the fierce hosts the missiles came,
Each burning with destructive flame,
The twice seven thousand fell o'erthrown
By him, a man, on foot, alone.
Khara the army's chief and pride,
And Dúshaṇ, fearless warrior, died,
And Triśirás the fierce was slain,
And Daṇḍak wood was free again.

He, banished by his angry sire,
Roams with his wife in mean attire.
This wretch, his Warrior tribe's disgrace
Has slain the best of giant race. [272]
Harsh, wicked, fierce and greedy-souled,
A fool, with senses uncontrolled,
No thought of duty stirs his breast:
He joys to see the world distressed.
He sought the wood with fair pretence
Of truthful life and innocence,
But his false hand my sister left
Mangled, of nose and ears bereft.
This Ráma's wife who bears the name
Of Sítá, in her face and frame
Fair as a daughter of the skies,—
Her will I seize and bring the prize
Triumphant from the forest shade:
For this I seek thy willing aid.
If thou, O mighty one, wilt lend
Thy help and stand beside thy friend,
I with my brothers may defy

All Gods embattled in the sky.
Come, aid me now, for thine the power
To succour in the doubtful hour.
Thou art in war and time of fear,
For heart and hand, without a peer.
For thou art skilled in art and wile,
A warrior brave and trained in guile.
With this one hope, this only aim,
O Rover of the Night, I came.
Now let me tell what aid I ask
To back me in my purposed task.
In semblance of a golden deer
Adorned with silver spots appear.
Go, seek his dwelling: in the way
Of Ráma and his consort stray.
Doubt not the lady, when she sees
The wondrous deer amid the trees,
Will bid her lord and Lakshmaṇ take
The creature for its beauty's sake.
Then when the chiefs have parted thence,
And left her lone, without defence,
As Ráhu storms the moonlight, I
Will seize the lovely dame and fly.
Her lord will waste away and weep
For her his valour could not keep.
Then boldly will I strike the blow
And wreak my vengeance on the foe.”

When wise Márícha heard the tale
His heart grew faint, his cheek was pale,
He stared with open orbs, and tried
To moisten lips which terror dried,
And grief, like death, his bosom rent
As on the king his look he bent.

The monarch's will he strove to stay,
Distracted with alarm,
For well he knew the might that lay
In Ráma's matchless arm.
With suppliant hands Márícha stood
And thus began to tell
His counsel for the tyrant's good,
And for his own as well:

Canto XXXVII. Márícha's Speech.

Márícha gave attentive ear
The ruler of the fiends to hear:
Then, trained in all the rules that teach
The eloquent, began his speech:
“'Tis easy task, O King, to find
Smooth speakers who delight the mind.
But they who urge and they who do
Distasteful things and wise, are few.
Thou hast not learnt, by proof untaught,
And borne away by eager thought,
That Ráma, formed for high emprise,
With Varuṇ or with Indra vies.
Still let thy people live in peace,
Nor let their name and lineage cease,
For Ráma with his vengeful hand
Can sweep the giants from the land.
O, let not Janak's daughter bring
Destruction on the giant king.
Let not the lady Sítá wake
A tempest, on thy head to break.

Still let the dame, by care untried,
Be happy by her husband's side,
Lest swift avenging ruin fall
On glorious Lanká, thee, and all.
Men such as thou with wills unchained,
Advised by sin and unrestrained,
Destroy themselves, the king, the state,
And leave the people desolate.
Ráma, in bonds of duty held,
Was never by his sire expelled.
He is no wretch of greedy mind,
Dishonour of his Warrior kind.
Free from all touch of rancorous spite,
All creatures' good is his delight.
He saw his sire of truthful heart
Deceived by Queen Kaikeyí's art,
And said, a true and duteous son,
“What thou hast promised shall be done.”
To gratify the lady's will,
His father's promise to fulfil,
He left his realm and all delight
For Daṇḍak wood, an anchorite.
No cruel wretch, no senseless fool
Is Ráma, unrestrained by rule.
This groundless charge has ne'er been heard,
Nor shouldst thou speak the slanderous word.
Ráma in truth and goodness bold
Is Virtue's self in human mould,
The sovereign of the world confessed
As Indra rules among the Blest.
And dost thou plot from him to rend
The darling whom his arms defend?
Less vain the hope to steal away
[273] The glory of the Lord of Day.

O Rávaṇ, guard thee from the fire
Of vengeful Ráma's kindled ire,—
Each spark a shaft with deadly aim,
While bow and falchion feed the flame.
Cast not away in hopeless strife
Thy realm, thy bliss, thine own dear life.
O Rávaṇ of his might beware,
A God of Death who will not spare.
That bow he knows so well to draw
Is the destroyer's flaming jaw,
And with his shafts which flash and glow
He slays the armies of the foe.
Thou ne'er canst win—the thought forego—
From the safe guard of shaft and bow
King Janak's child, the dear delight
Of Ráma unapproached in might.
The spouse of Raghu's son, confessed
Lion of men with lion chest,—
Dearer than life, through good and ill
Devoted to her husband's will,
The slender-waisted, still must be
From thy polluting touches free.
Far better grasp with venturous hand
The flame to wildest fury fanned.
What, King of giants, canst thou gain
From this attempt so wild and vain?
If in the fight his eye he bend
Upon thee, Lord, thy days must end,
So life and bliss and royal sway,
Lost beyond hope, will pass away.
Summon each lord of high estate,
And chief, Vibhishaṇ[490] to debate.

[490] "The younger brother of the giant Rávaṇ; when he and his brother had practiced austerities for a long series of years, Brahmá appeared to offer

With peers in lore of counsel tried
Consider, reason, and decide
Scan strength and weakness, count the cost,
What may be gained and what be lost.
Examine and compare aright
Thy proper power and Ráma's might,
Then if thy weal be still thy care,
Thou wilt be prudent and forbear.
O giant King, the contest shun,
  Thy force is all too weak
The lord of Kosál's mighty son
  In deadly fray to seek.
King of the hosts that rove at night,
  O hear what I advise:
My prudent counsel do not slight;
  Be patient and be wise.”

Canto XXXVIII. Márícha's Speech.

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them boons: Vibhishaṇa asked that he might never meditate any unrighteousness.… On the death of Rávaṇ Vibhishaṇa was installed as Rája of Lanká.” GARRETT'S{FNS *Classical Dictionary of India*.

“Once in my strength and vigour's pride
I roamed this earth from side to side,
And towering like a mountain's crest,
A thousand Nágas'[491] might possessed.
Like some vast sable cloud I showed:
My golden armlets flashed and glowed.
A crown I wore, an axe I swayed,
And all I met were sore afraid.
I roved where Daṇḍak wood is spread;
On flesh of slaughtered saints I fed.
Then Viśvámitra, sage revered,
Holy of heart, my fury feared.
To Daśaratha's court he sped
And went before the king and said:[492]

“With me, my lord, thy Ráma send
On holy days his aid to lend.
Márícha fills my soul with dread
And keeps me sore disquieted.”

The monarch heard the saint's request
And thus the glorious sage addressed:

“My boy as yet in arms untrained
The age of twelve has scarce attained.
But I myself a host will lead
To guard thee in the hour of need.
My host with fourfold troops complete,
The rover of the night shall meet,
And I, O best of saints, will kill
Thy foeman and thy prayer fulfil.”
The king vouchsafed his willing aid:
The saint again this answer made:

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[491] Serpent-gods.
[492] See p. 33.

“By Ráma's might, and his alone,
Can this great fiend be overthrown.
I know in days of yore the Blest
Thy saving help in fight confessed.
Still of thy famous deeds they tell
In heaven above, in earth, and hell,
A mighty host obeys thy hest:
Here let it still, I pray thee, rest.
Thy glorious son, though yet a boy,
Will in the fight that fiend destroy.
Ráma alone with me shall go:
Be happy, victor of the foe.”

He spoke: the monarch gave assent,
And Ráma to the hermit lent.
So to his woodland home in joy
Went Viśvámitra with the boy.
With ready bow the champion stood
To guard the rites in Daṇḍak wood.
With glorious eyes, most bright to view,
Beardless as yet and dark of hue;
A single robe his only wear,
[274] His temples veiled with waving hair,
Around his neck a chain of gold,
He grasped the bow he loved to hold;
And the young hero's presence made
A glory in the forest shade.
Thus Ráma with his beauteous mien,
Like the young rising moon was seen,
I, like a cloud which tempest brings,
My arms adorned with golden rings,
Proud of the boon which lent me might,
Approached where dwelt the anchorite.
But Ráma saw me venturing nigh,

Raising my murderous axe on high;
He saw, and fearless of the foe,
Strung with calm hand his trusty bow.
By pride of conscious strength beguiled,
I scorned him as a feeble child,
And rushed with an impetuous bound
On Viśvámitra's holy ground.
A keen swift shaft he pointed well,
The foeman's rage to check and quell,
And hurled a hundred leagues away
Deep in the ocean waves I lay.
He would not kill, but, nobly brave,
My forfeit life he chose to save.
So there I lay with wandering sense
Dazed by that arrow's violence.
Long in the sea I lay: at length
Slowly returned my sense and strength,
And rising from my watery bed
To Lanká's town again I sped.
Thus was I spared, but all my band
Fell slain by Ráma's conquering hand,—
A boy, untrained in warrior's skill,
Of iron arm and dauntless will.
If thou with Ráma still, in spite
Of warning and of prayer, wilt fight,
I see terrific woes impend,
And dire defeat thy days will end.
Thy giants all will feel the blow
And share the fatal overthrow,
Who love the taste of joy and play,
The banquet and the festal day.
Thine eyes will see destruction take
Thy Lanká, lost for Sítá's sake,
And stately pile and palace fall

With terrace, dome, and jewelled wall.
The good will die: the crime of kings
Destruction on the people brings:
The sinless die, as in the lake
The fish must perish with the snake.
The prostrate giants thou wilt see
Slain for this folly wrought by thee,
Their bodies bright with precious scent
And sheen of heavenly ornament;
Or see the remnant of thy train
Seek refuge far, when help is vain
And with their wives, or widowed, fly
To every quarter of the sky;
Thy mournful eyes, where'er they turn,
Will see thy stately city burn,
When royal homes with fire are red,
And arrowy nets around are spread.
A sin that tops all sins in shame
Is outrage to another's dame,
A thousand wives thy palace fill,
And countless beauties wait thy will.
O rest contented with thine own,
Nor let thy race be overthrown.
If thou, O King, hast still delight
In rank and wealth and power and might,
In noble wives, in troops of friends,
In all that royal state attends,
I warn thee, cast not all away,
Nor challenge Ráma to the fray.
If deaf to every friendly prayer,
  Thou still wilt seek the strife,
And from the side of Ráma tear
  His lovely Maithil wife,
Soon will thy life and empire end

Destroyed by Ráma's bow,
And thou, with kith and kin and friend,
To Yáma's realm must go.”

Canto XXXIX. Márícha's Speech.

“I told thee of that dreadful day
When Ráma smote and spared to slay.
Now hear me, Rávaṇ, while I tell
What in the after time befell.
At length, restored to strength and pride,
I and two mighty fiends beside
Assumed the forms of deer and strayed
Through Daṇḍak wood in lawn and glade,
I reared terrific horns: beneath
Were flaming tongue and pointed teeth.
I roamed where'er my fancy led,
And on the flesh of hermits fed,
In sacred haunt, by hallowed tree,
Where'er the ritual fires might be.
A fearful shape, I wandered through
The wood, and many a hermit slew.
With ruthless rage the saints I killed
Who in the grove their tasks fulfilled.
When smitten to the earth they sank,
Their flesh I ate, their blood I drank,
And with my cruel deeds dismayed
All dwellers in the forest shade,
Spoiling their rites in bitter hate,
With human blood inebriate.
Once in the wood I chanced to see

Ráma again, a devotee,
A hermit, fed on scanty fare,
Who made the good of all his care.
His noble wife was by his side,
And Lakshmaṇ in the battle tried.
In senseless pride I scorned the might
Of that illustrious anchorite,
And heedless of a hermit foe,
[275] Recalled my earlier overthrow.
I charged him in my rage and scorn
To slay him with my pointed horn,
In heedless haste, to fury wrought
As on my former wounds I thought.
Then from the mighty bow he drew
Three foe-destroying arrows flew,
Keen-pointed, leaping from the string,
Swift as the wind or feathered king.
Dire shafts, on flesh of foemen fed,
Like rushing thunderbolts they sped,
With knots well smoothed and barbs well bent,
Shot e'en as one, the arrows went.
But I who Ráma's might had felt,
And knew the blows the hero dealt,
Escaped by rapid flight. The two
Who lingered on the spot, he slew.
I fled from mortal danger, freed
From the dire shaft by timely speed.
Now to deep thought my days I give,
And as a humble hermit live.
In every shrub, in every tree
I view that noblest devotee.
In every knotted trunk I mark
His deerskin and his coat of bark,
And see the bow-armed Ráma stand

Like Yáma with his noose in hand.
I tell thee Rávaṇ, in my fright
A thousand Rámas mock my sight,
This wood with every bush and bough
Seems all one fearful Ráma now.
Throughout the grove there is no spot
So lonely where I see him not.
He haunts me in my dreams by night,
And wakes me with the wild affright.
The letter that begins his name
Sends terror through my startled frame.
The rapid cars whereon we ride,
The rich rare jewels, once my pride,
Have names[493] that strike upon mine ear
With hated sound that counsels fear.
His mighty strength too well I know,
Nor art thou match for such a foe.
Too strong were Raghus's son in fight
For Namuchi or Bali's might.
Then Ráma to the battle dare,
Or else be patient and forbear;
But, wouldst thou see me live in peace,
Let mention of the hero cease.
The good whose holy lives were spent
In deepest thought, most innocent,
With all their people many a time
Have perished through another's crime.
So in the common ruin, I
Must for another's folly die,
Do all thy strength and courage can,
But ne'er will I approve the plan.
For he, in might supremely great,

[493] The Sanskrit words for car and jewels begin with *ra*.

The giant world could extirpate,
Since, when impetuous Khara sought
The grove of Janasthán and fought
For Śúrpaṇakhá's sake, he died
By Ráma's hand in battle tried.
How has he wronged thee? Soothly swear,
And Ráma's fault and sin declare.
I warn thee, and my words are wise,
I seek thy people's weal:
But if this rede thou wilt despise,
Nor hear my last appeal,
Thou with thy kin and all thy friends
In fight this day wilt die,
When his great bow the hero bends,
And shafts unerring fly.”

Canto XL. Rávan's Speech.

But Rávaṇ scorned the rede he gave
In timely words to warn and save,
E'en as the wretch who hates to live
Rejects the herb the leeches give.
By fate to sin and ruin spurred,
That sage advice the giant heard,
Then in reproaches hard and stern
Thus to Márícha spoke in turn:

“Is this thy counsel, weak and base,
Unworthy of thy giant race?
Thy speech is fruitless, vain, thy toil
Like casting seed on barren soil.
No words of thine shall drive me back
From Ráma and the swift attack.
A fool is he, inured to sin,
And more, of human origin.
The craven, at a woman's call
To leave his sire, his mother, all
The friends he loved, the power and sway,
And hasten to the woods away!
But now his anger will I rouse,
Stealing away his darling spouse.
I in thy sight will ravish her
From Khara's cruel murderer.
Upon this plan my soul is bent,
And naught shall move my firm intent,
Not if the way through demons led
And Gods with Indra at their head.
'Tis thine, when questioned, to explain
The hope and fear, the loss and gain,
And, when thy king thy thoughts would know,
The triumph or the danger show.
A prudent counsellor should wait,
And speak when ordered in debate,
With hands uplifted, calm and meek,
If honour and reward he seek.
Or, when some prudent course he sees
Which, spoken, may his king displease [276]
He should by hints of dexterous art
His counsel to his lord impart.
But prudent words are said in vain
When the blunt speech brings grief and pain.

A high-souled king will scarcely thank
The man who shames his royal rank.
Five are the shapes that kings assume,
Of majesty, of grace, and gloom:
Like Indra now, or Agni, now
Like the dear Moon, with placid brow:
Like mighty Varuṇ now they show,
Now fierce as He who rules below.
O giant, monarchs lofty-souled
Are kind and gentle, stern and bold,
With gracious love their gifts dispense
And swiftly punish each offence.
Thus subjects should their rulers view
With all respect and honour due.
But folly leads thy heart to slight
Thy monarch and neglect his right.
Thou hast in lawless pride addressed
With bitter words thy royal guest.
I asked thee not my strength to scan,
Or loss and profit in the plan.
I only spoke to tell the deed
O mighty one, by me decreed,
And bid thee in the peril lend
Thy succour to support thy friend.
Hear me again, and I will tell
How thou canst aid my venture well.
In semblance of a golden deer
Adorned with silver drops, appear:
And near the cottage in the way
Of Ráma and his consort stray.
Draw nigh, and wandering through the brake
With thy strange form her fancy take.
The Maithil dame with wondering eyes
Will took upon thy fair disguise,

And quickly bid her husband go
And bring the deer that charms her so,
When Raghu's son has left the place,
Still pressing onward in the chase,
Cry out, “O Lakshmaṇ! Ah, mine own!”
With voice resembling Ráma's tone.
When Lakshmaṇ hears his brother's cry,
Impelled by Sítá he will fly,
Restless with eager love, to aid
The hunter in the distant shade.
When both her guards have left her side,
Even as Indra, thousand-eyed,
Clasps Śachí, will I bear away
The Maithil dame an easy prey.
When thou, my friend, this aid hast lent,
Go where thou wilt and live content.
True servant, faithful to thy vow,
With half my realm I thee endow.
Go forth, may luck thy way attend
That leads thee to the happy end.
I in my car will quickly be
In Daṇḍak wood, and follow thee.
So will I cheat this Ráma's eyes
And win without a blow the prize;
And safe return to Lanká's town
With thee, my friend, this day shall crown.
But if thou wilt not aid my will,
My hand this day thy blood shall spill.
Yea, thou must share the destined task,
For force will take the help I ask.
No bliss that rebel's life attends
Whose stubborn will his lord offends.
Thy life, if thou the task assay,
In jeopardy may stand;

Oppose me, and this very day
Thou diest by this hand.
Now ponder all that thou hast heard
Within thy prudent breast:
Reflect with care on every word,
And do what seems the best.”

Canto XLI. Márícha's Reply.

Against his judgment sorely pressed
By his imperious lord's behest,
Márícha threats of death defied
And thus with bitter words replied:
“Ah, who, my King, with sinful thought
This wild and wicked counsel taught,
By which destruction soon will fall
On thee, thy sons, thy realm and all?
Who is the guilty wretch who sees
With envious eye thy blissful ease,
And by this plan, so falsely shown,
Death's gate for thee has open thrown?
With souls impelled by mean desire
Thy foes against thy life conspire.
They urge thee to destruction's brink,
And gladly would they see thee sink.
Who with base thought to work thee woe
This fatal road has dared to show,
And, triumph in his wicked eye,
Would see thee enter in and die?
To all thy counsellors, untrue,
The punishment of death is due,

Who see thee tempt the dangerous way,
Nor strain each nerve thy foot to stay.
Wise lords, whose king, by passion led,
The path of sin begins to tread,
Restrain him while there yet is time:
But thine,—they see nor heed the crime.
These by their master's will obtain
Merit and fame and joy and gain.
'Tis only by their master's grace
That servants hold their lofty place.
But when the monarch stoops to sin
They lose each joy they strive to win,
And all the people people high and low
Fall in the common overthrow. [277]
Merit and fame and honour spring,
Best of the mighty, from the king.
So all should strive with heart and will
To keep the king from every ill.
Pride, violence, and sullen hate
Will ne'er maintain a monarch's state,
And those who cruel deeds advise
Must perish when their master dies,
Like drivers with their cars o'erthrown
In places rough with root and stone.
The good whose holy lives were spent
On duty's highest laws intent,
With wives and children many a time
Have perished for another's crime.
Hapless are they whose sovereign lord,
Opposed to all, by all abhorred,
Is cruel-hearted, harsh, severe:
Thus might a jackal tend the deer.
Now all the giant race await,
Destroyed by thee, a speedy fate,

Ruled by a king so cruel-souled,
Foolish in heart and uncontrolled.
Think not I fear the sudden blow
That threatens now to lay me low:
I mourn the ruin that I see
Impending o'er thy host and thee.
Me first perchance will Ráma kill,
But soon his hand thy blood will spill.
I die, and if by Ráma slain
And not by thee, I count it gain.
Soon as the hero's face I see
His angry eyes will murder me,
And if on her thy hands thou lay
Thy friends and thou are dead this day.
If with my help thou still must dare
The lady from her lord to tear,
Farewell to all our days are o'er,
Lanká and giants are no more.
In vain, in vain, an earnest friend,
I warn thee, King, and pray.
Thou wilt not to my prayers attend,
Or heed the words I say
So men, when life is fleeting fast
And death's sad hour is nigh,
Heedless and blinded to the last
Reject advice and die.”

Canto XLII. Márícha Transformed.

Márícha thus in wild unrest
With bitter words the king addressed.
Then to his giant lord in dread,
“Arise, and let us go,” he said.
“Ah, I have met that mighty lord
Armed with his shafts and bow and sword,
And if again that bow he bend
Our lives that very hour will end.
For none that warrior can provoke
And think to fly his deadly stroke.
Like Yáma with his staff is he,
And his dread hand will slaughter thee.
What can I more? My words can find
No passage to thy stubborn mind.
I go, great King, thy task to share,
And may success attend thee there.”

With that reply and bold consent
The giant king was well content.
He strained Márícha to his breast
And thus with joyful words addressed:
“There spoke a hero dauntless still,
Obedient to his master's will,
Márícha's proper self once more:
Some other took thy shape before.
Come, mount my jewelled car that flies.
Will-governed, through the yielding skies.
These asses, goblin-faced, shall bear
Us quickly through the fields of air.
Attract the lady with thy shape,
Then through the wood, at will, escape.
And I, when she has no defence,
Will seize the dame and bear her thence.”

Again Márícha made reply,
Consent and will to signify.
With rapid speed the giants two
From the calm hermit dwelling flew,
Borne in that wondrous chariot, meet
For some great God's celestial seat.
They from their airy path looked down
On many a wood and many a town,
On lake and river, brook and rill,
City and realm and towering hill.
Soon he whom giant hosts obeyed,
Márícha by his side, surveyed
The dark expanse of Daṇḍak wood
Where Ráma's hermit cottage stood.
They left the flying car, whereon
The wealth of gold and jewels shone,
And thus the giant king addressed
Márícha as his hand he pressed:

"Márícha, look! before our eyes
Round Ráma's home the plantains rise.
His hermitage is now in view:
Quick to the work we came to do!"

Thus Rávaṇ spoke, Márícha heard
Obedient to his master's word,
Threw off his giant shape and near
The cottage strayed a beauteous deer.
With magic power, by rapid change,
His borrowed form was fair and strange.
A sapphire tipped each horn with light;
His face was black relieved with white.
The turkis and the ruby shed
A glory from his ears and head.

His arching neck was proudly raised,
And lazulites beneath it blazed.
With roseate bloom his flanks were dyed,
And lotus tints adorned his hide.
His shape was fair, compact, and slight; [278]
His hoofs were carven lazulite.
His tail with every changing glow
Displayed the hues of Indra's bow.
With glossy skin so strangely flecked,
With tints of every gem bedecked.
A light o'er Ráma's home he sent,
And through the wood, where'er he went.
The giant clad in that strange dress
That took the soul with loveliness,
To charm the fair Videhan's eyes
With mingled wealth of mineral dyes,
Moved onward, cropping in his way,
The grass and grain and tender spray.
His coat with drops of silver bright,
A form to gaze on with delight,
He raised his fair neck as he went
To browse on bud and filament.
Now in the Cassia grove he strayed,
Now by the cot in plantains' shade.
Slowly and slowly on he came
To catch the glances of the dame,
And the tall deer of splendid hue
Shone full at length in Sítá's view.
He roamed where'er his fancy chose
Where Ráma's leafy cottage rose.
Now near, now far, in careless ease,
He came and went among the trees.
Now with light feet he turned to fly,
Now, reassured, again drew nigh:

Now gambolled close with leap and bound,
Now lay upon the grassy ground:
Now sought the door, devoid of fear,
And mingled with the troop of deer;
Led them a little way, and thence
Again returned with confidence.
Now flying far, now turning back
Emboldened on his former track,
Seeking to win the lady's glance
He wandered through the green expanse.
Then thronging round, the woodland deer
Gazed on his form with wondering fear;
A while they followed where he led,
Then snuffed the tainted gale and fled.
The giant, though he longed to slay
The startled quarry, spared the prey,
And mindful of the shape he wore
To veil his nature, still forbore.
Then Sítá of the glorious eye,
Returning from her task drew nigh;
For she had sought the wood to bring
Each loveliest flower of early spring.
Now would the bright-eyed lady choose
Some gorgeous bud with blending hues,
Now plucked the mango's spray, and now
The bloom from an Aśoka bough.
She with her beauteous form, unmeet
For woodland life and lone retreat,
That wondrous dappled deer beheld
Gemmed with rich pearls, unparalleled,
His silver hair the lady saw,
His radiant teeth and lips and jaw,
And gazed with rapture as her eyes
Expanded in their glad surprise.

And when the false deer's glances fell
On her whom Ráma loved so well,
He wandered here and there, and cast
A luminous beauty as he passed;
And Janak's child with strange delight
Kept gazing on the unwonted sight.

Canto XLIII. The Wondrous Deer.

She stooped, her hands with flowers to fill,
But gazed upon the marvel still:
Gazed on its back and sparkling side
Where silver hues with golden vied.
Joyous was she of faultless mould,
With glossy skin like polished gold.
And loudly to her husband cried
And bow-armed Lakshmaṇ by his side:
Again, again she called in glee:
“O come this glorious creature see;
Quick, quick, my lord, this deer to view.
And bring thy brother Lakshmaṇ too.”
As through the wood her clear tones rang,
Swift to her side the brothers sprang.
With eager eyes the grove they scanned,
And saw the deer before them stand.
But doubt was strong in Lakshmaṇ's breast,
Who thus his thought and fear expressed:

“Stay, for the wondrous deer we see
The fiend Márícha's self may be.
Ere now have kings who sought this place
To take their pastime in the chase,
Met from his wicked art defeat,
And fallen slain by like deceit.
He wears, well trained in magic guile,
The figure of a deer a while,
Bright as the very sun, or place
Where dwell the gay Gandharva race.
No deer, O Ráma, e'er was seen
Thus decked with gold and jewels' sheen.
'Tis magic, for the world has ne'er,
Lord of the world, shown aught so fair.”

But Sítá of the lovely smile,
A captive to the giant's wile,
Turned Lakshmaṇ's prudent speech aside
And thus with eager words replied:
“My honoured lord, this deer I see
With beauty rare enraptures me.
Go, chief of mighty arm, and bring
For my delight this precious thing.
Fair creatures of the woodland roam
Untroubled near our hermit home.
The forest cow and stag are there,
The fawn, the monkey, and the bear,
[279] Where spotted deer delight to play,
And strong and beauteous Kinnars[494] stray.
But never, as they wandered by,
Has such a beauty charmed mine eye
As this with limbs so fair and slight,

[494] A race of beings of human shape but with the heads of horses, like centaurs reversed.

So gentle, beautiful and bright.
O see, how fair it is to view
With jewels of each varied hue:
Bright as the rising moon it glows,
Lighting the wood where'er it goes.
Ah me, what form and grace are there!
Its limbs how fine, its hues how fair!
Transcending all that words express,
It takes my soul with loveliness.
O, if thou would, to please me, strive
To take the beauteous thing alive,
How thou wouldst gaze with wondering eyes
Delighted on the lovely prize!
And when our woodland life is o'er,
And we enjoy our realm once more,
The wondrous animal will grace
The chambers of my dwelling-place,
And a dear treasure will it be
To Bharat and the queens and me,
And all with rapture and amaze
Upon its heavenly form will gaze.
But if the beauteous deer, pursued,
Thine arts to take it still elude,
Strike it, O chieftain, and the skin
Will be a treasure, laid within.
O, how I long my time to pass
Sitting upon the tender grass,
With that soft fell beneath me spread
Bright with its hair of golden thread!
This strong desire, this eager will,
Befits a gentle lady ill:
But when I first beheld, its look
My breast with fascination took.
See, golden hair its flank adorns,

And sapphires tip its branching horns.
Resplendent as the lunar way,
Or the first blush of opening day,
With graceful form and radiant hue
It charmed thy heart, O chieftain, too.”

He heard her speech with willing ear,
He looked again upon the deer.
Its lovely shape his breast beguiled
Moved by the prayer of Janak's child,
And yielding for her pleasure's sake,
To Lakshmaṇ Ráma turned and spake:

“Mark, Lakshmaṇ, mark how Sítá's breast
With eager longing is possessed.
To-day this deer of wondrous breed
Must for his passing beauty bleed,
Brighter than e'er in Nandan strayed,
Or Chaitraratha's heavenly shade.
How should the groves of earth possess
Such all-surpassing loveliness!
The hair lies smooth and bright and fine,
Or waves upon each curving line,
And drops of living gold bedeck
The beauty of his side and neck.
O look, his crimson tongue between
His teeth like flaming fire is seen,
Flashing, whene'er his lips he parts,
As from a cloud the lightning darts.
O see his sunlike forehead shine
With emerald tints and almandine,
While pearly light and roseate glow
Of shells adorn his neck below.
No eye on such a deer can rest

But soft enchantment takes the breast:
No man so fair a thing behold
Ablaze with light of radiant gold,
Celestial, bright with jewels' sheen,
Nor marvel when his eyes have seen.
A king equipped with bow and shaft
Delights in gentle forest craft,
And as in boundless woods he strays
The quarry for the venison slays.
There as he wanders with his train
A store of wealth he oft may gain.
He claims by right the precious ore,
He claims the jewels' sparkling store.
Such gains are dearer in his eyes
Than wealth that in his chamber lies,
The dearest things his spirit knows,
Dear as the bliss which Śukra chose.
But oft the rich expected gain
Which heedless men pursue in vain,
The sage, who prudent counsels know,
Explain and in a moment show.
This best of deer, this gem of all,
To yield his precious spoils must fall,
And tender Sítá by my side
Shall sit upon the golden hide.
Ne'er could I find so rich a coat
On spotted deer or sheep or goat.
No buck or antelope has such,
So bright to view, so soft to touch.
This radiant deer and one on high
That moves in glory through the sky,
Alike in heavenly beauty are,
One on the earth and one a star.
But, brother, if thy fears be true,

And this bright creature that we view
Be fierce Márícha in disguise,
Then by this hand he surely dies.
For that dire fiend who spurns control
With bloody hand and cruel soul,
Has roamed this forest and dismayed
The holiest saints who haunt the shade.
Great archers, sprung of royal race,
Pursuing in the wood the chase,
Have fallen by his wicked art,
And now my shaft shall strike his heart.
[280] Vatápi, by his magic power
Made heedless saints his flesh devour,
Then, from within their frames he rent
Forth bursting from imprisonment.
But once his art in senseless pride
Upon the mightiest saint he tried,
Agastya's self, and caused him taste
The baited meal before him placed.
Vátápi, when the rite was o'er,
Would take the giant form he wore,
But Saint Agastya knew his wile
And checked the giant with smile.
“Vátápi, thou with cruel spite
Hast conquered many an anchorite
The noblest of the Bráhman caste,—
And now thy ruin comes at last.”
Now if my power he thus defies,
This giant, like Vátápi dies,
Daring to scorn a man like me,
A self subduing devotee.
Yea, as Agastya slew the foe,
My hand shall lay Márícha low
Clad in thine arms thy bow in hand,

To guard the Maithil lady stand,
With watchful eye and thoughtful breast
Keeping each word of my behest
I go, and hunting through the brake
This wondrous deer will bring or take.
Yea surely I will bring the spoil
Returning from my hunter's toil
See, Lakshmaṇ how my consort's eyes
Are longing for the lovely prize.
This day it falls, that I may win
The treasure of so fair a skin.
Do thou and Sítá watch with care
Lest danger seize you unaware.
Swift from my bow one shaft will fly;
The stricken deer will fall and die
Then quickly will I strip the game
And bring the trophy to my dame.
Jaṭáyus, guardian good and wise,
Our old and faithful friend,
The best and strongest bird that flies,
His willing aid will lend
The Maithil lady well protect,
For every chance provide,
And in thy tender care suspect
A foe on every side.”

Canto XLIV. Márícha's Death.

Thus having warned his brother bold
He grasped his sword with haft of gold,
And bow with triple flexure bent,
His own delight and ornament;
Then bound two quivers to his side,
And hurried forth with eager stride.
Soon as the antlered monarch saw
The lord of monarchs near him draw,
A while with trembling heart he fled,
Then turned and showed his stately head.
With sword and bow the chief pursued
Where'er the fleeing deer he viewed
Sending from dell and lone recess
The splendour of his loveliness.
Now full in view the creature stood
Now vanished in the depth of wood;
Now running with a languid flight,
Now like a meteor lost to sight.
With trembling limbs away he sped;
Then like the moon with clouds o'erspread
Gleamed for a moment bright between
The trees, and was again unseen.
Thus in the magic deer's disguise
Márícha lured him to the prize,
And seen a while, then lost to view,
Far from his cot the hero drew.
Still by the flying game deceived
The hunter's heart was wroth and grieved,
And wearied with the fruitless chase
He stayed him in a shady place.
Again the rover of the night
Enraged the chieftain, full in sight,
Slow moving in the coppice near,
Surrounded by the woodland deer.

Again the hunter sought the game
That seemed a while to court his aim:
But seized again with sudden dread,
Beyond his sight the creature fled.
Again the hero left the shade,
Again the deer before him strayed.
With surer hope and stronger will
The hunter longed his prey to kill.
Then as his soul impatient grew,
An arrow from his side he drew,
Resplendent at the sunbeam's glow,
The crusher of the smitten foe.
With skillful heed the mighty lord
Fixed well shaft and strained the cord.
Upon the deer his eyes he bent,
And like a fiery serpent went
The arrow Brahma's self had framed,
Alive with sparks that hissed and flamed,
Like Indra's flashing levin, true
To the false deer the missile flew
Cleaving his flesh that wonderous dart
Stood quivering in Márícha's heart.
Scarce from the ground one foot he sprang,
Then stricken fell with deadly pang.
Half lifeless, as he pressed the ground,
He gave a roar of awful sound
And ere the wounded giant died
He threw his borrowed form aside
Remembering still his lord's behest
He pondered in his heart how best
Sítá might send her guard away,
And Rávaṇ seize the helpless prey.
The monster knew the time was nigh,
And called aloud with eager cry,

[281] “Ho, Sítá, Lakshmaṇ” and the tone
He borrowed was like Ráma's own.

So by that matchless arrow cleft,
The deer's bright form Márícha left,
Resumed his giant shape and size
And closed in death his languid eyes.
When Ráma saw his awful foe
Gasp, smeared with blood, in deadly throe,
His anxious thoughts to Sítá sped,
And the wise words that Lakshmaṇ said,
That this was false Márícha's art,
Returned again upon his heart.
He knew the foe he triumphed o'er
The name of great Márícha bore.
“The fiend,” he pondered, 'ere he died,
“Ho, Lakshmaṇ! ho, my Sítá!” cried
Ah, if that cry has reached her ear,
How dire must be my darling's fear!
And Lakshmaṇ of the mighty arm,
What thinks he in his wild alarm?
As thus he thought in sad surmise,
Each startled hair began to rise,
And when he saw the giant slain
And thought upon that cry again,
His spirit sank and terror pressed
Full sorely on the hero's breast.
Another deer he chased and struck,
He bore away the the fallen buck,
To Janasthán then turned his face
And hastened to his dwelling place.

Canto XLV. Lakshman's Departure.

But Sítá hearing as she thought,
Her husband's cry with anguish fraught,
Called to her guardian, “Lakshmaṇ, run
And in the wood seek Raghu's son.
Scarce can my heart retain its throne,
Scarce can my life be called mine own,
As all my powers and senses fail
At that long, loud and bitter wail.
Haste to the wood with all thy speed
And save thy brother in his need.
Go, save him in the distant glade
Where loud he calls, for timely aid.
He falls beneath some giant foe—
A bull whom lions overthrow.”

Deaf to her prayer, no step he stirred
Obedient to his mother's word,
Then Janak's child, with ire inflamed,
In words of bitter scorn exclaimed exclaimed

“Sumitrá's son, a friend in show,
Thou art in truth thy brother's foe,
Who canst at such any hour deny
Thy succour and neglect his cry.
Yes, Lakshmaṇ, smit with love of me
Thy brother's death thou fain wouldst see.
This guilty love thy heart has swayed
And makes thy feet so loth to aid.
Thou hast no love for Ráma, no:
Thy joy is vice, thy thoughts are low
Hence thus unmoved thou yet canst stay
While my dear lord is far away.

If aught of ill my lord betide
Who led thee here, thy chief and guide,
Ah, what will be my hapless fate
Left in the wild wood desolate!”

Thus spoke the lady sad with fear,
With many a sigh and many a tear,
Still trembling like a captured doe:
And Lakshmaṇ spoke to calm her woe:

“Videhan Queen, be sure of this,—
And at the thought thy fear dismiss,—
Thy husband's mightier power defies
All Gods and angels of the skies,
Gandharvas, and the sons of light,
Serpents, and rovers of the night.
I tell thee, of the sons of earth,
Of Gods who boast celestial birth,
Of beasts and birds and giant hosts,
Of demigods, Gandharvas, ghosts,
Of awful fiends, O thou most fair,
There lives not one whose heart would dare
To meet thy Ráma in the fight,
Like Indra's self unmatched in might.
Such idle words thou must not say
Thy Ráma lives whom none may slay.
I will not, cannot leave thee here
In the wild wood till he be near.
The mightiest strength can ne'er withstand
His eager force, his vigorous hand.
No, not the triple world allied
With all the immortal Gods beside.
Dismiss thy fear, again take heart,
Let all thy doubt and woe depart.

Thy lord, be sure, will soon be here
And bring thee back that best of deer.
Not his, not his that mournful cry,
Nor haply came it from the sky.
Some giant's art was busy there
And framed a castle based on air.
A precious pledge art thou, consigned
To me by him of noblest mind,
Nor can I fairest dame, forsake
The pledge which Ráma bade me take.
Upon our heads, O Queen, we drew
The giants' hate when Ráma slew
Their chieftain Khara, and the shade
Of Janasthán in ruin laid.
Through all this mighty wood they rove
With varied cries from grove to grove
On rapine bent they wander here:
But O, dismiss thy causeless fear.”

Bright flashed her eye as Lakshmaṇ spoke
And forth her words of fury broke
Upon her truthful guardian, flung
With bitter taunts that pierced and stung:
“Shame on such false compassion, base
Defiler of thy glorious race!
'Twere joyous sight I ween to thee [282]
My lord in direst strait to see.
Thou knowest Ráma sore bested,
Or word like this thou ne'er hadst said.
No marvel if we find such sin
In rivals false to kith and kin.
Wretches like thee of evil kind,
Concealing crime with crafty mind.
Thou, wretch, thine aid wilt still deny,

And leave my lord alone to die.
Has love of me unnerved thy hand,
Or Bharat's art this ruin planned?
But be the treachery his or thine,
In vain, in vain the base design.
For how shall I, the chosen bride
Of dark-hued Ráma, lotus-eyed,
The queen who once called Ráma mine,
To love of other men decline?
Believe me, Lakshmaṇ, Ráma's wife
Before thine eyes will quit this life,
And not a moment will she stay
If her dear lord have passed away.”

The lady's bitter speech, that stirred
Each hair upon his frame, he heard.
With lifted hands together laid,
His calm reply he gently made:

“No words have I to answer now:
My deity, O Queen, art thou.
But 'tis no marvel, dame, to find
Such lack of sense in womankind.
Throughout this world, O Maithil dame,
Weak women's hearts are still the same.
Inconstant, urged by envious spite,
They sever friends and hate the right.
I cannot brook, Videhan Queen,
Thy words intolerably keen.
Mine ears thy fierce reproaches pain
As boiling water seethes the brain.
And now to bear me witness all
The dwellers in the wood I call,
That, when with words of truth I plead,

This harsh reply is all my meed.
Ah, woe is thee! Ah, grief, that still
Eager to do my brother's will,
Mourning thy woman's nature, I
Must see thee doubt my truth and die.
I fly to Ráma's side, and Oh,
May bliss attend thee while I go!
May all attendant wood-gods screen
Thy head from harm, O large-eyed Queen!
And though dire omens meet my sight
And fill my soul with wild affright,
May I return in peace and see
The son of Raghu safe with thee!”

The child of Janak heard him speak,
And the hot tear-drops down her cheek,
Increasing to a torrent, ran,
As thus once more the dame began:
“O Lakshmaṇ, if I widowed be
Godávarí's flood shall cover me,
Or I will die by cord, or leap,
Life weary, from yon rocky steep;
Or deadly poison will I drink,
Or 'neath the kindled flames will sink,
But never, reft of Ráma, can
Consent to touch a meaner man.”

The Maithil dame with many sighs,
And torrents pouring from her eyes,
The faithful Lakshmaṇ thus addressed,
And smote her hands upon her breast.
>Sumitrá's son, o'erwhelmed by fears,
Looked on the large-eyed queen:
He saw that flood of burning tears,

He saw that piteous mien.
He yearned sweet comfort to afford,
He strove to soothe her pain;
But to the brother of her lord
She spoke no word again.
His reverent hands once more he raised,
His head he slightly bent,
Upon her face he sadly gazed,
And then toward Ráma went.

Canto XLVI. The Guest.

The angry Lakshmaṇ scarce could brook
Her bitter words, her furious look.
With dark forebodings in his breast
To Ráma's side he quickly pressed.

Then ten necked Rávaṇ saw the time
Propitious for his purposed crime.
A mendicant in guise he came
And stood before the Maithil dame.
His garb was red, with tufted hair
And sandalled feet a shade he bare,
And from the fiend's left shoulder slung
A staff and water-vessel hung.
Near to the lovely dame he drew,
While both the chiefs were far from view,
As darkness takes the evening air
When neither sun nor moon is there.
He bent his eye upon the dame,
A princess fair, of spotless fame:

So might some baleful planet be
Near Moon-forsaken Rohiṇí.[495]
As the fierce tyrant nearer drew,
The trees in Janasthán that grew
Waved not a leaf for fear and woe,
And the hushed wind forbore to blow.
Godávarí's waters as they fled,
Saw his fierce eye-balls flashing red,
And from each swiftly-gliding wave
A melancholy murmur gave.
Then Rávaṇ, when his eager eye
Beheld the longed-for moment nigh,
In mendicant's apparel dressed
Near to the Maithil lady pressed. [283]
In holy guise, a fiend abhorred,
He found her mourning for her lord.
Thus threatening draws Śaniśchar[496] nigh
To Chitrá[497] in the evening sky;
Thus the deep well by grass concealed
Yawns treacherous in the verdant field.
He stood and looked upon the dame
Of Ráma, queen of spotless fame
With her bright teeth and each fair limb
Like the full moon she seemed to him,
Sitting within her leafy cot,
Weeping for woe that left her not.
Thus, while with joy his pulses beat,
He saw her in her lone retreat,
Eyed like the lotus, fair to view
In silken robes of amber hue.
Pierced to the core by Káma's dart

[495] The favourite wife of the Moon.
[496] The planet Saturn.
[497] Another favourite of the Moon; one of the lunar mansions.

He murmured texts with lying art,
And questioned with a soft address
The lady in her loneliness.
The fiend essayed with gentle speech
The heart of that fair dame to reach,
Pride of the worlds, like Beauty's Queen
Without her darling lotus seen:

“O thou whose silken robes enfold
A form more fair than finest gold,
With lotus garland on thy head,
Like a sweet spring with bloom o'erspread,
Who art thou, fair one, what thy name,
Beauty, or Honour, Fortune, Fame,
Spirit, or nymph, or Queen of love
Descended from thy home above?
Bright as the dazzling jasmine shine
Thy small square teeth in level line.
Like two black stars aglow with light
Thine eyes are large and pure and bright.
Thy charms of smile and teeth and hair
And winning eyes, O thou most fair,
Steal all my spirit, as the flow
Of rivers mines the bank below.
How bright, how fine each flowing tress!
How firm those orbs beneath thy dress!
That dainty waist with ease were spanned,
Sweet lady, by a lover's hand.
Mine eyes, O beauty, ne'er have seen
Goddess or nymph so fair of mien,
Or bright Gandharva's heavenly dame,
Or woman of so perfect frame.
In youth's soft prime thy years are few,
And earth has naught so fair to view.

I marvel one like thee in face
Should make the woods her dwelling-place.
Leave, lady, leave this lone retreat
In forest wilds for thee unmeet,
Where giants fierce and strong assume
All shapes and wander in the gloom.
These dainty feet were formed to tread
Some palace floor with carpets spread,
Or wander in trim gardens where
Each opening bud perfumes the air.
The richest robe thy form should deck,
The rarest gems adorn thy neck,
The sweetest wreath should bind thy hair,
The noblest lord thy bed should share.
Art thou akin, O fair of form,
To Rudras,[498] or the Gods of storm,[499]
Or to the glorious Vasus[500]? How
Can less than these be bright as thou?
But never nymph or heavenly maid
Or Goddess haunts this gloomy shade.
Here giants roam, a savage race;
What led thee to so dire a place?
Here monkeys leap from tree to tree,
And bears and tigers wander free;
Here ravening lions prowl, and fell
Hyenas in the thickets yell,
And elephants infuriate roam,
Mighty and fierce, their woodland home.
Dost thou not dread, so soft and fair,
Tiger and lion, wolf and bear?

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[498] The Rudras, agents in creation, are eight in number; they sprang from the forehead of Brahmá.
[499] Maruts, the attendants of Indra.
[500] Radiant demi-gods.

Hast thou, O beauteous dame, no fear
In the wild wood so lone and drear?
Whose and who art thou? whence and why
Sweet lady, with no guardian nigh,
Dost thou this awful forest tread
By giant bands inhabited?”

The praise the high-souled Rávaṇ spoke
No doubt within her bosom woke.
His saintly look and Bráhman guise
Deceived the lady's trusting eyes.
With due attention on the guest
Her hospitable rites she pressed.
She bade the stranger to a seat,
And gave him water for his feet.
The bowl and water-pot he bare,
And garb which wandering Bráhmans wear
Forbade a doubt to rise.
Won by his holy look she deemed
The stranger even as he seemed
To her deluded eyes.
Intent on hospitable care,
She brought her best of woodland fare,
And showed her guest a seat.
She bade the saintly stranger lave
His feet in water which she gave,
And sit and rest and eat.
He kept his eager glances bent
On her so kindly eloquent,
Wife of the noblest king;
And longed in heart to steal her thence,
Preparing by the dire offence,
[284] Death on his head to bring.

The lady watched with anxious face
For Ráma coming from the chase
With Lakshmaṇ by his side:
But nothing met her wandering glance
Save the wild forest's green expanse
Extending far and wide.

Canto XLVII. Rávan's Wooing.

As, clad in mendicant's disguise,
He questioned thus his destined prize,
She to the seeming saintly man
The story of her life began.
“My guest is he,” she thought, “and I,
To 'scape his curse, must needs reply:”
“Child of a noble sire I spring
From Janak, fair Videha's king.
May every good be thine! my name
Is Sítá, Ráma's cherished dame.
Twelve winters with my lord I spent
Most happily with sweet content
In the rich home of Raghu's line,
And every earthly joy was mine.
Twelve pleasant years flew by, and then
His peers advised the king of men,
Ráma, my lord, to consecrate
Joint ruler of his ancient state.
But when the rites were scarce begun,
To consecrate Ikshváku's son,
The queen Kaikeyí, honoured dame,
Sought of her lord an ancient claim.

Her plea of former service pressed,
And made him grant her new request,
To banish Ráma to the wild
And consecrate instead her child.
This double prayer on him, the best
And truest king, she strongly pressed:
“Mine eyes in sleep I will not close,
Nor eat, nor drink, nor take repose.
This very day my death shall bring
If Ráma be anointed king.”
As thus she spake in envious ire,
The aged king, my husband's sire,
Besought with fitting words; but she
Was cold and deaf to every plea.
As yet my days are few; eighteen
The years of life that I have seen;
And Ráma, best of all alive,
Has passed of years a score and five—
Ráma the great and gentle, through
All region famed as pure and true,
Large-eyed and mighty-armed and tall,
With tender heart that cares for all.
But Daśaratha, led astray
By woman's wile and passion's sway,
By his strong love of her impelled,
The consecrating rites withheld.
When, hopeful of the promised grace,
My Ráma sought his father's face,
The queen Kaikeyí, ill at ease,
Spoke to my lord brief words like these:
“Hear, son of Raghu, hear from me
The words thy father says to thee:
“I yield this day to Bharat's hand,
Free from all foes, this ancient land.

Fly from this home no longer thine,
And dwell in woods five years and nine.
Live in the forest and maintain
Mine honour pure from falsehood's stain.’ ”
Then Ráma spoke, untouched by dread:
“Yea, it shall be as thou hast said.”
And answered, faithful to his vows,
Obeying Daśaratha's spouse:
“The offered realm I would not take,
But still keep true the words he spake.”
Thus, gentle Bráhman, Ráma still
Clung to his vow with firmest will.
And valiant Lakshmaṇ, dear to fame,
His brother by a younger dame,
Bold victor in the deadly fray,
Would follow Ráma on his way.
On sternest vows his heart was set,
And he, a youthful anchoret,
Bound up in twisted coil his hair
And took the garb which hermits wear;
Then with his bow to guard us, he
Went forth with Ráma and with me.
By Queen Kaikeyí's art bereft
The kingdom and our home we left,
And bound by stern religious vows
We sought this shade of forest boughs.
Now, best of Bráhmans, here we tread
These pathless regions dark and dread.
But come, refresh thy soul, and rest
Here for a while an honoured guest,
For he, my lord, will soon be here
With fresh supply of woodland cheer,
Large store of venison of the buck,
Or some great boar his hand has struck.

Meanwhile, O stranger, grant my prayer:
Thy name, thy race, thy birth declare,
And why with no companion thou
Roamest in Daṇḍak forest now.”

Thus questioned Sítá, Ráma's dame.
Then fierce the stranger's answer came:
“Lord of the giant legions, he
From whom celestial armies flee,—
The dread of hell and earth and sky,
Rávaṇ the Rákshas king am I.
Now when thy gold-like form I view
Arrayed in silks of amber hue,
My love, O thou of perfect mould,
For all my dames is dead and cold.
A thousand fairest women, torn
From many a land my home adorn.
But come, loveliest lady, be
The queen of every dame and me.
My city Lanká, glorious town,
[285] Looks from a mountain's forehead down
Where ocean with his flash and foam
Beats madly on mine island home.
With me, O Sítá, shalt thou rove
Delighted through each shady grove,
Nor shall thy happy breast retain
Fond memory of this life of pain.
In gay attire, a glittering band,
Five thousand maids shall round thee stand,
And serve thee at thy beck and sign,
If thou, fair Sítá, wilt be mine.”

Then forth her noble passion broke
As thus in turn the lady spoke:
“Me, me the wife of Ráma, him
The lion lord with lion's limb,
Strong as the sea, firm as the rock,
Like Indra in the battle shock.
The lord of each auspicious sign,
The glory of his princely line,
Like some fair Bodh tree strong and tall,
The noblest and the best of all,
Ráma, the heir of happy fate
Who keeps his word inviolate,
Lord of the lion gait, possessed
Of mighty arm and ample chest,
Ráma the lion-warrior, him
Whose moon bright face no fear can dim,
Ráma, his bridled passions' lord,
The darling whom his sire adored,—
Me, me the true and loving dame
Of Ráma, prince of deathless fame—
Me wouldst thou vainly woo and press?
A jackal woo a lioness!
Steal from the sun his glory! such
Thy hope Lord Ráma's wife to touch.
Ha! Thou hast seen the trees of gold,
The sign which dying eyes behold,
Thus seeking, weary of thy life,
To win the love of Ráma's wife.
Fool! wilt thou dare to rend away
The famished lion's bleeding prey,
Or from the threatening jaws to take
The fang of some envenomed snake?
What, wouldst thou shake with puny hand

Mount Mandar,[501] towering o'er the land,
Put poison to thy lips and think
The deadly cup a harmless drink?
With pointed needle touch thine eye,
A razor to thy tongue apply,
Who wouldst pollute with impious touch
The wife whom Ráma loves so much?
Be round thy neck a millstone tied,
And swim the sea from side to side;
Or raising both thy hands on high
Pluck sun and moon from yonder sky;
Or let the kindled flame be pressed,
Wrapt in thy garment, to thy breast;
More wild the thought that seeks to win
Ráma's dear wife who knows not sin.
The fool who thinks with idle aim
To gain the love of Ráma's dame,
With dark and desperate footing makes
His way o'er points of iron stakes.
As Ocean to a bubbling spring,
The lion to a fox, the king
Of all the birds that ply the wing
  To an ignoble crow
As gold to lead of little price,
As to the drainings of the rice
The drink they quaff in Paradise,
  The Amrit's heavenly flow,
As sandal dust with perfume sweet
Is to the mire that soils our feet,
  A tiger to a cat,
As the white swan is to the owl,
The peacock to the waterfowl,

[501] The mountain which was used by the Gods as a churning stick at the Churning of the Ocean.

An eagle to a bat,
Such is my lord compared with thee;
And when with bow and arrows he,
Mighty as Indra's self shall see
His foeman, armed to slay,
Thou, death-doomed like the fly that sips
The oil that on the altar drips,
Shalt cast the morsel from thy lips
And lose thy half-won prey.”
Thus in high scorn the lady flung
The biting arrows of her tongue
In bitter words that pierced and stung
The rover of the night.
She ceased. Her gentle cheek grew pale,
Her loosened limbs began to fail,
And like a plantain in the gale
She trembled with affright.
He terrible as Death stood nigh,
And watched with fierce exulting eye
The fear that shook her frame.
To terrify the lady more,
He counted all his triumphs o'er,
Proclaimed the titles that he bore,
His pedigree and name.

Canto XLVIII. Rávan's Speech.

With knitted brow and furious eye
The stranger made his fierce reply:
“In me O fairest dame, behold
The brother of the King of Gold.

The Lord of Ten Necks my title, named
Rávaṇ, for might and valour famed.
Gods and Gandharva hosts I scare;
Snakes, spirits, birds that roam the air
Fly from my coming, wild with fear,
Trembling like men when Death is near.
Vaiśravaṇ once, my brother, wrought
[286] To ire, encountered me and fought,
But yielding to superior might
Fled from his home in sore affright.
Lord of the man-drawn chariot, still
He dwells on famed Kailása's hill.
I made the vanquished king resign
The glorious car which now is mine,—
Pushpak, the far-renowned, that flies
Will-guided through the buxom skies.
Celestial hosts by Indra led
Flee from my face disquieted,
And where my dreaded feet appear
The wind is hushed or breathless is fear.
Where'er I stand, where'er I go
The troubled waters cease to flow,
Each spell-bound wave is mute and still
And the fierce sun himself is chill.
Beyond the sea my Lanká stands
Filled with fierce forms and giant bands,
A glorious city fair to see
As Indra's Amarávatí.
A towering height of solid wall,
Flashing afar, surrounds it all,
Its golden courts enchant the sight,
And gates aglow with lazulite.
Steeds, elephants, and cars are there,
And drums' loud music fills the air,

Fair trees in lovely gardens grow
Whose boughs with varied fruitage glow.
Thou, beauteous Queen, with me shalt dwell
In halls that suit a princess well,
Thy former fellows shall forget
Nor think of women with regret,
No earthly joy thy soul shall miss,
And take its fill of heavenly bliss.
Of mortal Ráma think no more,
Whose terms of days will soon be o'er.
King Daśaratha looked in scorn
On Ráma though the eldest born,
Sent to the woods the weakling fool,
And set his darling son to rule.
What, O thou large-eyed dame, hast thou
To do with fallen Ráma now,
From home and kingdom forced to fly,
A wretched hermit soon to die?
Accept thy lover, nor refuse
The giant king who fondly woos.
O listen, nor reject in scorn
A heart by Káma's arrows torn.
If thou refuse to hear my prayer,
Of grief and coming woe beware;
For the sad fate will fall on thee
Which came on hapless Urvaśí,
When with her foot she chanced to touch
Purúravas, and sorrowed much.[502].
My little finger raised in fight
Were more than match for Ráma's might.
O fairest, blithe and happy be
With him whom fortune sends to thee.”

[502] The story will be found in GARRETT'S{FNS *Classical Dictionary*. See ADDITIONAL NOTES{FNS

Such were the words the giant said,
And Sítá's angry eyes were red.
She answered in that lonely place
The monarch of the giant race:

“Art thou the brother of the Lord
Of Gold by all the world adored,
And sprung of that illustrious seed
Wouldst now attempt this evil deed?
I tell thee, impious Monarch, all
The giants by thy sin will fall,
Whose reckless lord and king thou art,
With foolish mind and lawless heart.
Yea, one may hope to steal the wife
Of Indra and escape with life.
But he who Ráma's dame would tear
From his loved side must needs despair.
Yea, one may steal fair Śachí, dame
Of Him who shoots the thunder flame,
May live successful in his aim
And length of day may see;
But hope, O giant King, in vain,
Though cups of Amrit thou may drain,
To shun the penalty and pain
Of wronging one like me.”

Canto XLIX. The Rape Of Sítá.

The Rákshas monarch, thus addressed,
His hands a while together pressed,
And straight before her startled eyes
Stood monstrous in his giant size.
Then to the lady, with the lore
Of eloquence, he spoke once more:
“Thou scarce,” he cried, “hast heard aright
The glories of my power and might.
I borne sublime in air can stand
And with these arms upheave the land,
Drink the deep flood of Ocean dry
And Death with conquering force defy,
Pierce the great sun with furious dart
And to her depths cleave earth apart.
See, thou whom love and beauty blind,
I wear each form as wills my mind.”

As thus he spake in burning ire
His glowing eyes were red with fire.
His gentle garb aside was thrown
And all his native shape was shown.
Terrific, monstrous, wild, and dread
As the dark God who rules the dead,
His fiery eyes in fury rolled,
His limbs were decked with glittering gold.
Like some dark cloud the monster showed,
And his fierce breast with fury glowed.
The ten-faced rover of the night,
With twenty arms exposed to sight,
His saintly guise aside had laid
And all his giant height displayed. [287]
Attired in robes of crimson dye
He stood and watched with angry eye
The lady in her bright array

Resplendent as the dawn of day
When from the east the sunbeams break,
And to the dark-haired lady spake:
“If thou would call that lord thine own
Whose fame in every world is known,
Look kindly on my love, and be
Bride of a consort meet for thee.
With me let blissful years be spent,
For ne'er thy choice shalt thou repent.
No deed of mine shall e'er displease
My darling as she lives at ease.
Thy love for mortal man resign,
And to a worthier lord incline.
Ah foolish lady, seeming wise
In thine own weak and partial eyes,
By what fair graces art thou held
To Ráma from his realm expelled?
Misfortunes all his life attend,
And his brief days are near their end.
Unworthy prince, infirm of mind!
A woman spoke and he resigned
His home and kingdom and withdrew
From troops of friends and retinue.
And sought this forest dark and dread
By savage beasts inhabited.”

Thus Rávaṇ urged the lady meet
For love, whose words were soft and sweet.
Near and more near the giant pressed
As love's hot fire inflamed his breast.
The leader of the giant crew
His arm around the lady threw:
Thus Budha[503] with ill-omened might

[503] Mercury: to be carefully distinguished from Buddha.

Steals Rohiṇí's delicious light.
One hand her glorious tresses grasped,
One with its ruthless pressure clasped
The body of his lovely prize,
The Maithil dame with lotus eyes.
The silvan Gods in wild alarm
Marked his huge teeth and ponderous arm,
And from that Death-like presence fled,
Of mountain size and towering head.
Then seen was Rávaṇ's magic car
Aglow with gold which blazed afar,—
The mighty car which asses drew
Thundering as it onward flew.
He spared not harsh rebuke to chide
The lady as she moaned and cried,
Then with his arm about her waist
His captive in the car he placed.
In vain he threatened: long and shrill
Rang out her lamentation still,
O Ráma! which no fear could stay:
But her dear lord was far away.
Then rose the fiend, and toward the skies
Bore his poor helpless struggling prize:
Hurrying through the air above
The dame who loathed his proffered love.
So might a soaring eagle bear
A serpent's consort through the air.
As on he bore her through the sky
She shrieked aloud her bitter cry.
As when some wretch's lips complain
In agony of maddening pain;
“O Lakshmaṇ, thou whose joy is still
To do thine elder brother's will,
This fiend, who all disguises wears,

From Ráma's side his darling tears.
Thou who couldst leave bliss, fortune, all,
Yea life itself at duty's call,
Dost thou not see this outrage done
To hapless me, O Raghu's son?
'Tis thine, O victor of the foe,
To bring the haughtiest spirit low,
How canst thou such an outrage see
And let the guilty fiend go free?
Ah, seldom in a moment's time
Comes bitter fruit of sin and crime,
But in the day of harvest pain
Comes like the ripening of the grain.
So thou whom fate and folly lead
To ruin for this guilty deed,
Shalt die by Ráma's arm ere long
A dreadful death for hideous wrong.
Ah, too successful in their ends
Are Queen Kaikeyí and her friends,
When virtuous Ráma, dear to fame,
Is mourning for his ravished dame.
Ah me, ah me! a long farewell
To lawn and glade and forest dell
In Janasthán's wild region, where
The Cassia trees are bright and fair
With all your tongues to Ráma say
That Rávaṇ bears his wife away.
Farewell, a long farewell to thee,
O pleasant stream Godávarí,
Whose rippling waves are ever stirred
By many a glad wild water-bird!
All ye to Ráma's ear relate
The giant's deed and Sítá's fate.
O all ye Gods who love this ground

Where trees of every leaf abound,
Tell Ráma I am stolen hence,
I pray you all with reverence.
On all the living things beside
That these dark boughs and coverts hide,
Ye flocks of birds, ye troops of deer,
I call on you my prayer to hear.
All ye to Ráma's ear proclaim
That Rávaṇ tears away his dame
With forceful arms,—his darling wife,
Dearer to Ráma than his life.
O, if he knew I dwelt in hell,
My mighty lord, I know full well,
Would bring me, conqueror, back to-day,
Though Yáma's self reclaimed his prey.”

Thus from the air the lady sent [288]
With piteous voice her last lament,
And as she wept she chanced to see
The vulture on a lofty tree.
As Rávaṇ bore her swiftly by,
On the dear bird she bent her eye,
And with a voice which woe made faint
Renewed to him her wild complaint:

“O see, the king who rules the race
Of giants, cruel, fierce and base,
Rávaṇ the spoiler bears me hence
The helpless prey of violence.
This fiend who roves in midnight shade
By thee, dear bird, can ne'er be stayed,
For he is armed and fierce and strong
Triumphant in the power to wrong.
For thee remains one only task,

To do, kind friend, the thing I ask.
To Ráma's ear by thee be borne
How Sítá from her home is torn,
And to the valiant Lakshmaṇ tell
The giant's deed and what befell.”

Canto L. Jatáyus.

The vulture from his slumber woke
And heard the words which Sítá spoke
He raised his eye and looked on her,
Looked on her giant ravisher.
That noblest bird with pointed beak,
Majestic as a mountain peak,
High on the tree addressed the king
Of giants, wisely counselling:
“O Ten-necked lord, I firmly hold
To faith and laws ordained of old,
And thou, my brother, shouldst refrain
From guilty deeds that shame and stain.
The vulture king supreme in air,
Jaṭáyus is the name I bear.
Thy captive, known by Sítá's name,
Is the dear consort and the dame
Of Ráma, Daśaratha's heir
Who makes the good of all his care.
Lord of the world in might he vies
With the great Gods of seas and skies.
The law he boasts to keep allows
No king to touch another's spouse,
And, more than all, a prince's dame

High honour and respect may claim.
Back to the earth thy way incline,
Nor think of one who is not thine.
Heroic souls should hold it shame
To stoop to deeds which others blame,
And all respect by them is shown
To dames of others as their own.
Not every case of bliss and gain
The Scripture's holy texts explain,
And subjects, when that light is dim,
Look to their prince and follow him.
The king is bliss and profit, he
Is store of treasures fair to see,
And all the people's fortunes spring,
Their joy and misery, from the king.
If, lord of giant race, thy mind
Be fickle, false, to sin inclined,
How wilt thou kingly place retain?
High thrones in heaven no sinners gain.
The soul which gentle passions sway
Ne'er throws its nobler part away,
Nor will the mansion of the base
Long be the good man's dwelling-place.
Prince Ráma, chief of high renown,
Has wronged thee not in field or town.
Ne'er has he sinned against thee: how
Canst thou resolve to harm him now?
If moved by Śúrpaṇakhá's prayer
The giant Khara sought him there,
And fighting fell with baffled aim,
His and not Ráma's is the blame.
Say, mighty lord of giants, say
What fault on Ráma canst thou lay?
What has the world's great master done

That thou should steal his precious one?
Quick, quick the Maithil dame release;
Let Ráma's consort go in peace,
Lest scorched by his terrific eye
Beneath his wrath thou fall and die
Like Vritra when Lord Indra threw
The lightning flame that smote and slew.
Ah fool, with blinded eyes to take
Home to thy heart a venomed snake!
Ah foolish eyes, too blind to see
That Death's dire coils entangle thee!
The prudent man his strength will spare,
Nor lift a load too great to bear.
Content is he with wholesome food
Which gives him life and strength renewed,
But who would dare the guilty deed
That brings no fame or glorious meed,
Where merit there is none to win
And vengeance soon o'ertakes the sin?
My course of life, Pulastya's son,
For sixty thousand years has run.
Lord of my kind I still maintain
Mine old hereditary reign.
I, worn by years, am older far
Than thou, young lord of bow and car,
In coat of glittering mail encased
And armed with arrows at thy waist,
But not unchallenged shalt thou go,
Or steal the dame without a blow.
Thou canst not, King, before mine eyes
Bear off unchecked thy lovely prize,
Safe as the truth of Scripture bent
By no close logic's argument.
Stay if thy courage let thee, stay

And meet me in the battle fray,
And thou shalt stain the earth with gore
Falling as Khara fell before.
Soon Ráma, clothed in bark, shall smite [289]
Thee, his proud foe, in deadly fight,—
Ráma, from whom have oft times fled
The Daitya hosts discomfited.
No power have I to kill or slay:
The princely youths are far away,
But soon shalt thou with fearful eye
Struck down beneath their arrows lie.
But while I yet have life and sense,
Thou shalt not, tyrant, carry hence
Fair Sítá, Ramá's honoured queen,
With lotus eyes and lovely mien.
Whate'er the pain, whate'er the cost,
Though in the struggle life be lost,
The will of Raghu's noblest son
And Daśaratha must be done.
Stay for a while, O Rávaṇ, stay,
One hour thy flying car delay,
And from that glorious chariot thou
Shalt fall like fruit from shaken bough,
For I to thee, while yet I live,
The welcome of a foe will give.”

Canto LI. The Combat.

Rávaṇ's red eyes in fury rolled:
Bright with his armlets' flashing gold,
In high disdain, by passion stirred
He rushed against the sovereign bird.
With clash and din and furious blows
Of murderous battle met the foes:
Thus urged by winds two clouds on high
Meet warring in the stormy sky.
Then fierce the dreadful combat raged
As fiend and bird in war engaged,
As if two winged mountains sped
To dire encounter overhead.
Keen pointed arrows thick and fast,
In never ceasing fury cast,
Rained hurtling on the vulture king
And smote him on the breast and wing.
But still that noblest bird sustained
The cloud of shafts which Rávaṇ rained,
And with strong beak and talons bent
The body of his foeman rent.
Then wild with rage the ten-necked king
Laid ten swift arrows on his string,—
Dread as the staff of Death were they,
So terrible and keen to slay.
Straight to his ear the string he drew,
Straight to the mark the arrows flew,
And pierced by every iron head
The vulture's mangled body bled.
One glance upon the car he bent
Where Sítá wept with shrill lament,
Then heedless of his wounds and pain
Rushed at the giant king again.
Then the brave vulture with the stroke
Of his resistless talons broke

The giant's shafts and bow whereon
The fairest pearls and jewels shone.
The monster paused, by rage unmanned:
A second bow soon armed his hand,
Whence pointed arrows swift and true
In hundreds, yea in thousands, flew.
The monarch of the vultures, plied
With ceaseless darts on every side,
Showed like a bird that turns to rest
Close covered by the branch-built nest.
He shook his pinions to repel
The storm of arrows as it fell;
Then with his talons snapped in two
The mighty bow which Rávaṇ drew.
Next with terrific wing he smote
So fiercely on the giant's coat,
The harness, glittering with the glow
Of fire, gave way beneath the blow.
With storm of murderous strokes he beat
The harnessed asses strong and fleet,—
Each with a goblin's monstrous face
And plates of gold his neck to grace.
Then on the car he turned his ire,—
The will-moved car that shone like fire,
And broke the glorious chariot, broke
The golden steps and pole and yoke.
The chouris and the silken shade
Like the full moon to view displayed,
Together with the guards who held
Those emblems, to the ground he felled.
The royal vulture hovered o'er
The driver's head, and pierced and tore
With his strong beak and dreaded claws
His mangled brow and cheek and jaws.

With broken car and sundered bow,
His charioteer and team laid low,
One arm about the lady wound,
Sprang the fierce giant to the ground.
Spectators of the combat, all
The spirits viewed the monster's fall:
Lauding the vulture every one
Cried with glad voice, Well done! well done!
But weak with length of days, at last
The vulture's strength was failing fast.
The fiend again assayed to bear
The lady through the fields of air.
But when the vulture saw him rise
Triumphant with his trembling prize,
Bearing the sword that still was left
When other arms were lost or cleft,
Once more, impatient of repose,
Swift from the earth her champion rose,
Hung in the way the fiend would take,
And thus addressing Rávaṇ spake:
“Thou, King of giants, rash and blind,
Wilt be the ruin of thy kind,
Stealing the wife of Ráma, him
With lightning scars on chest and limb.
A mighty host obeys his will
[290] And troops of slaves his palace fill;
His lords of state are wise and true,
Kinsmen has he and retinue.
As thirsty travellers drain the cup,
Thou drinkest deadly poison up.
The rash and careless fool who heeds
No coming fruit of guilty deeds,
A few short years of life shall see,
And perish doomed to death like thee.

Say whither wilt thou fly to loose
Thy neck from Death's entangling noose,
Caught like the fish that finds too late
The hook beneath the treacherous bait?
Never, O King—of this be sure—
Will Raghu's fiery sons endure,
Terrific in their vengeful rage,
This insult to their hermitage.
Thy guilty hands this day have done
A deed which all reprove and shun,
Unworthly of a noble chief,
The pillage loved by coward thief.
Stay, if thy heart allow thee, stay
And meet me in the deadly fray.
Soon shall thou stain the earth with gore,
And fall as Khara fell before.
The fruits of former deeds o'erpower
The sinner in his dying hour:
And such a fate on thee, O King,
Thy tyranny and madness bring.
Not e'en the Self-existent Lord,
Who reigns by all the worlds adored,
Would dare attempt a guilty deed
Which the dire fruits of crime succeed.”

Thus brave Jaṭáyus, best of birds,
Addressed the fiend with moving words,
Then ready for the swift attack
Swooped down upon the giant's back.
Down to the bone the talons went;
With many a wound the flesh was rent:
Such blows infuriate drivers deal
Their elephants with pointed steel.
Fixed in his back the strong beak lay,

The talons stripped the flesh away.
He fought with claws and beak and wing,
And tore the long hair of the king.
Still as the royal vulture beat
The giant with his wings and feet,
Swelled the fiend's lips, his body shook
With furious rage too great to brook.
About the Maithil dame he cast
One huge left arm and held her fast.
In furious rage to frenzy fanned
He struck the vulture with his hand.
Jatáyus mocked the vain assay,
And rent his ten left arms away.
Down dropped the severed limbs: anew
Ten others from his body grew:
Thus bright with pearly radiance glide
Dread serpents from the hillock side,
Again in wrath the giant pressed
The lady closer to his breast,
And foot and fist sent blow on blow
In ceaseless fury at the foe.
So fierce and dire the battle, waged
Between those mighty champions, raged:
Here was the lord of giants, there
The noblest of the birds of air.
Thus, as his love of Ráma taught,
The faithful vulture strove and fought.
But Rávaṇ seized his sword and smote
His wings and side and feet and throat.
At mangled side and wing he bled;
He fell, and life was almost fled.
The lady saw her champion lie,
His plumes distained with gory dye,
And hastened to the vulture's side

Grieving as though a kinsman died.
The lord of Lanká's island viewed
The vulture as he lay:
Whose back like some dark cloud was hued,
His breast a paly grey,
Like ashes, when by none renewed,
The flame has died away.
The lady saw with mournful eye,
Her champion press the plain,—
The royal bird, her true ally
Whom Rávaṇ's might had slain.
Her soft arms locked in strict embrace
Around his neck she kept,
And lovely with her moon-bright face
Bent o'er her friend and wept.

Canto LII. Rávan's Flight.

Fair as the lord of silvery rays
Whom every star in heaven obeys,
The Maithil dame her plaint renewed
O'er him by Rávaṇ's might subdued:
“Dreams, omens, auguries foreshow
Our coming lot of weal and woe:
But thou, my Ráma, couldst not see
The grievous blow which falls on thee.
The birds and deer desert the brakes
And show the path my captor takes,
And thus e'en now this royal bird
Flew to mine aid by pity stirred.
Slain for my sake in death he lies,

The broad-winged rover of the skies.
O Ráma, haste, thine aid I crave:
O Lakshmaṇ, why delay to save?
Brave sons of old Ikshváku, hear
And rescue in this hour of fear.”

Her flowery wreath was torn and rent,
Crushed was each sparkling ornament.
She with weak arms and trembling knees
Clung like a creeper to the trees,
And like some poor deserted thing
With wild shrieks made the forest ring.
[291] But swift the giant reached her side,
As loud on Ráma's name she cried.
Fierce as grim Death one hand he laid
Upon her tresses' lovely braid.
“That touch, thou impious King, shall be
The ruin of thy race and thee.”
The universal world in awe
That outrage on the lady saw,
All nature shook convulsed with dread,
And darkness o'er the land was spread.
The Lord of Day grew dark and chill,
And every breath of air was still.
The Eternal Father of the sky
Beheld the crime with heavenly eye,
And spake with solemn voice, “The deed,
The deed is done, of old decreed.”
Sad were the saints within the grove,
But triumph with their sorrow strove.
They wept to see the Maithil dame
Endure the outrage, scorn, and shame:
They joyed because his life should pay
The penalty incurred that day.

Then Rávaṇ raised her up, and bare
His captive through the fields of air,
Calling with accents loud and shrill
On Ráma and on Lakshmaṇ still.
With sparkling gems on arm and breast,
In silk of paly amber dressed,
High in the air the Maithil dame
Gleamed like the lightning's flashing flame.
The giant, as the breezes blew
Upon her robes of amber hue,
And round him twined that gay attire,
Showed like a mountain girt with fire.
The lady, fairest of the fair,
Had wreathed a garland round her hair;
Its lotus petals bright and sweet
Rained down about the giant's feet.
Her vesture, bright as burning gold,
Gave to the wind each glittering fold,
Fair as a gilded cloud that gleams
Touched by the Day-God's tempered beams.
Yet struggling in the fiend's embrace,
The lady with her sweet pure face,
Far from her lord, no longer wore
The light of joy that shone before.
Like some sad lily by the side
Of waters which the sun has dried;
Like the pale moon uprising through
An autumn cloud of darkest hue,
So was her perfect face between
The arms of giant Rávaṇ seen:
Fair with the charm of braided tress
And forehead's finished loveliness;
Fair with the ivory teeth that shed
White lustre through the lips' fine red,

Fair as the lotus when the bud
Is rising from the parent flood.
With faultless lip and nose and eye,
Dear as the moon that floods the sky
With gentle light, of perfect mould,
She seemed a thing of burnished gold,
Though on her cheek the traces lay
Of tears her hand had brushed away.
But as the moon-beams swiftly fade
Ere the great Day-God shines displayed,
So in that form of perfect grace
Still trembling in the fiend's embrace,
From her beloved Ráma reft,
No light of pride or joy was left.
The lady with her golden hue
O'er the swart fiend a lustre threw,
As when embroidered girths enfold
An elephant with gleams of gold.
Fair as the lily's bending stem,—
Her arms adorned with many a gem,
A lustre to the fiend she lent
Gleaming from every ornament,
As when the cloud-shot flashes light
The shadows of a mountain height.
Whene'er the breezes earthward bore
The tinkling of the zone she wore,
He seemed a cloud of darkness hue
Sending forth murmurs as it flew.
As on her way the dame was sped
From her sweet neck fair flowers were shed,
The swift wind caught the flowery rain
And poured it o'er the fiend again.
The wind-stirred blossoms, sweet to smell,
On the dark brows of Rávaṇ fell,

Like lunar constellations set
On Meru for a coronet.
From her small foot an anklet fair
With jewels slipped, and through the air,
Like a bright circlet of the flame
Of thunder, to the valley came.
The Maithil lady, fair to see
As the young leaflet of a tree
Clad in the tender hues of spring,
Flashed glory on the giant king,
As when a gold-embroidered zone
Around an elephant is thrown.
While, bearing far the lady, through
The realms of sky the giant flew,
She like a gleaming meteor cast
A glory round her as she passed.
Then from each limb in swift descent
Dropped many a sparkling ornament:
On earth they rested dim and pale
Like fallen stars when virtues fail.[504]
Around her neck a garland lay
Bright as the Star-God's silvery ray:
It fell and flashed like Gangá sent
From heaven above the firmament.[505]
The birds of every wing had flocked
To stately trees by breezes rocked: [292]
These bowed their wind-swept heads and said:
“My lady sweet, be comforted.”
With faded blooms each brook within
Whose waters moved no gleamy fin,
Stole sadly through the forest dell

[504] The spirits of the good dwell in heaven until their store of accumulated merit is exhausted. Then they redescend to earth in the form of falling stars.
[505] See The Descent of Gangá, Book I Canto XLIV.

Mourning the dame it loved so well.
From every woodland region near
Came lions, tigers, birds, and deer,
And followed, each with furious look,
The way her flying shadow took.
For Sítá's loss each lofty hill
Whose tears were waterfall, and rill,
Lifting on high each arm-like steep,
Seemed in the general woe to weep.
When the great sun, the lord of day,
Saw Rávaṇ tear the dame away,
His glorious light began to fail
And all his disk grew cold and pale.
“If Rávaṇ from the forest flies
With Ráma's Sítá as his prize,
Justice and truth have vanished hence,
Honour and right and innocence.”
Thus rose the cry of wild despair
From spirits as they gathered there.
In trembling troops in open lawns
Wept, wild with woe, the startled fawns,
And a strange terror changed the eyes
They lifted to the distant skies.
On silvan Gods who love the dell
A sudden fear and trembling fell,
As in the deepest woe they viewed
The lady by the fiend subdued.
Still in loud shrieks was heard afar
That voice whose sweetness naught could mar,
While eager looks of fear and woe
She bent upon the earth below.
The lady of each winning wile
With pearly teeth and lovely smile,
Seized by the lord of Lanká's isle,

Looked down for friends in vain.
She saw no friend to aid her, none,
Not Ráma nor the younger son
Of Daśaratha, and undone
She swooned with fear and pain.

Canto LIII. Sítá's Threats.

Soon as the Maithil lady knew
That high through air the giant flew,
Distressed with grief and sore afraid
Her troubled spirit sank dismayed.
Then, as anew the waters welled
From those red eyes which sorrow swelled,
Forth in keen words her passion broke,
And to the fierce-eyed fiend she spoke:
“Canst thou attempt a deed so base,
Untroubled by the deep disgrace,—
To steal me from my home and fly,
When friend or guardian none was nigh?
Thy craven soul that longed to steal,
Fearing the blows that warriors deal,
Upon a magic deer relied
To lure my husband from my side,
Friend of his sire, the vulture king
Lies low on earth with mangled wing,
Who gave his aged life for me
And died for her he sought to free.
Ah, glorious strength indeed is thine,
Thou meanest of thy giant line,
Whose courage dared to tell thy name

And conquer in the fight a dame.
Does the vile deed that thou hast done
Cause thee no shame, thou wicked one—
A woman from her home to rend
When none was near his aid to lend?
Through all the worlds, O giant King,
The tidings of this deed will ring,
This deed in law and honour's spite
By one who claims a hero's might.
Shame on thy boasted valour, shame!
Thy prowess is an empty name.
Shame, giant, on this cursed deed
For which thy race is doomed to bleed!
Thou fliest swifter than the gale,
For what can strength like thine avail?
Stay for one hour, O Rávaṇ, stay;
Thou shalt not flee with life away.
Soon as the royal chieftains' sight
Falls on the thief who roams by night,
Thou wilt not, tyrant, live one hour
Though backed by all thy legions' power.
Ne'er can thy puny strength sustain
The tempest of their arrowy rain:
Have e'er the trembling birds withstood
The wild flames raging in the wood?
Hear me, O Rávaṇ, let me go,
And save thy soul from coming woe.
Or if thou wilt not set me free,
Wroth for this insult done to me.
With his brave brother's aid my lord
Against thy life will raise his sword.
A guilty hope inflames thy breast
His wife from Ráma's home to wrest.
Ah fool, the hope thou hast is vain;

Thy dreams of bliss shall end in pain.
If torn from all I love by thee
My godlike lord no more I see,
Soon will I die and end my woes,
Nor live the captive of my foes.
Ah fool, with blinded eyes to choose
The evil and the good refuse!
So the sick wretch with stubborn will
Turns fondly to the cates that kill,
And madly draws his lips away
From medicine that would check decay.
About thy neck securely wound [293]
The deadly coil of Fate is bound,
And thou, O Rávaṇ, dost not fear
Although the hour of death is near.
With death-doomed sight thine eyes behold
The gleaming of the trees of gold,—
See dread Vaitaraṇi, the flood
That rolls a stream of foamy blood,—
See the dark wood by all abhorred—
Its every leaf a threatening sword.
The tangled thickets thou shall tread
Where thorns with iron points are spread.
For never can thy days be long,
Base plotter of this shame and wrong
To Ráma of the lofty soul:
He dies who drinks the poisoned bowl.
The coils of death around thee lie:
They hold thee and thou canst not fly.
Ah whither, tyrant, wouldst thou run
The vengeance of my lord to shun?
By his unaided arm alone
Were twice seven thousand fiends o'erthrown:
Yes, in the twinkling of an eye

He forced thy mightiest fiends to die.
And shall that lord of lion heart,
Skilled in the bow and spear and dart,
Spare thee, O fiend, in battle strife,
The robber of his darling wife?”

These were her words, and more beside,
By wrath and bitter hate supplied.
Then by her woe and fear o'erthrown
She wept again and made her moan.
As long she wept in grief and dread,
Scarce conscious of the words she said,
The wicked giant onward fled
And bore her through the air.
As firm he held the Maithil dame,
Still wildly struggling, o'er her frame
With grief and bitter misery came
The trembling of despair.

Canto LIV. Lanká.

He bore her on in rapid flight,
And not a friend appeared in sight.
But on a hill that o'er the wood
Raised its high top five monkeys stood.
From her fair neck her scarf she drew,
And down the glittering vesture flew.
With earring, necklet, chain, and gem,
Descending in the midst of them:
“For these,” she thought, “my path may show,
And tell my lord the way I go.”

Nor did the fiend, in wild alarm,
Mark when she drew from neck and arm
And foot the gems and gold, and sent
To earth each gleaming ornament.
The monkeys raised their tawny eyes
That closed not in their first surprise,
And saw the dark-eyed lady, where
She shrieked above them in the air.
High o'er their heads the giant passed
Holding the weeping lady fast.
O'er Pampa's flashing flood he sped
And on to Lanká's city fled.
He bore away in senseless joy
The prize that should his life destroy,
Like the rash fool who hugs beneath
His robe a snake with venomed teeth.
Swift as an arrow from a bow,
Speeding o'er lands that lay below,
Sublime in air his course he took
O'er wood and rock and lake and brook.
He passed at length the sounding sea
Where monstrous creatures wander free,—
Seat of Lord Varuṇ's ancient reign,
Controller of the eternal main.
The angry waves were raised and tossed
As Rávaṇ with the lady crossed,
And fish and snake in wild unrest
Showed flashing fin and gleaming crest.
Then from the blessed troops who dwell
In air celestial voices fell:
“O ten-necked King,” they cried, “attend:
This guilty deed will bring thine end.”

Then Rávaṇ speeding like the storm,
Bearing his death in human form,
The struggling Sítá, lighted down
In royal Lanká's glorious town;
A city bright and rich, that showed
Well-ordered street and noble road;
Arranged with just division, fair
With multitudes in court and square.
Thus, all his journey done, he passed
Within his royal home at last.
There in a queenly bower he placed
The black-eyed dame with dainty waist:
Thus in her chamber Máyá laid
The lovely Máyá, demon maid.
Then Rávaṇ gave command to all
The dread she-fiends who filled the hall:
“This captive lady watch and guard
From sight of man and woman barred.
But all the fair one asks beside
Be with unsparing hand supplied:
As though 'twere I that asked, withhold
No pearls or dress or gems or gold.
And she among you that shall dare
Of purpose or through want of care
One word to vex her soul to say,
Throws her unvalued life away.”

Thus spake the monarch of their race
To those she-fiends who thronged the place,
And pondering on the course to take
Went from the chamber as he spake.
He saw eight giants, strong and dread,
On flesh of bleeding victims fed,
[294] Proud in the boon which Brahmá gave,

And trusting in its power to save.
He thus the mighty chiefs addressed
Of glorious power and strength possessed:
“Arm, warriors, with the spear and bow;
With all your speed from Lanká go,
For Janasthán, our own no more,
Is now defiled with giants' gore;
The seat of Khara's royal state
Is left unto us desolate.
In your brave hearts and might confide,
And cast ignoble fear aside.
Go, in that desert region dwell
Where the fierce giants fought and fell.
A glorious host that region held,
For power and might unparalleled,
By Dúshaṇ and brave Khara led,—
All, slain by Ráma's arrows, bled.
Hence boundless wrath that spurns control
Reigns paramount within my soul,
And naught but Ráma's death can sate
The fury of my vengeful hate.
I will not close my slumbering eyes
Till by this hand my foeman dies.
And when mine arm has slain the foe
Who laid those giant princes low,
Long will I triumph in the deed,
Like one enriched in utmost need.
Now go; that I this end may gain,
In Janasthán, O chiefs, remain.
Watch Ráma there with keenest eye,
And all his deeds and movements spy.
Go forth, no helping art neglect,
Be brave and prompt and circumspect,
And be your one endeavour still

To aid mine arm this foe to kill.
Oft have I seen your warrior might
Proved in the forehead of the fight,
And sure of strength I know so well
Send you in Janasthán to dwell.”
The giants heard with prompt assent
The pleasant words he said,
And each before his master bent
For meet salute, his head.
Then as he bade, without delay,
From Lanká's gate they passed,
And hurried forward on their way
Invisible and fast.

Canto LV. Sítá In Prison.

Thus Rávaṇ his commandment gave
To those eight giants strong and brave,
So thinking in his foolish pride
Against all dangers to provide.
Then with his wounded heart aflame
With love he thought upon the dame,
And took with hasty steps the way
To the fair chamber where she lay.
He saw the gentle lady there
Weighed down by woe too great to bear,
Amid the throng of fiends who kept
Their watch around her as she wept:
A pinnace sinking neath the wave
When mighty winds around her rave:
A lonely herd-forsaken deer,

When hungry dogs are pressing near.
Within the bower the giant passed:
Her mournful looks were downward cast.
As there she lay with streaming eyes
The giant bade the lady rise,
And to the shrinking captive showed
The glories of his rich abode,
Where thousand women spent their days
In palaces with gold ablaze;
Where wandered birds of every sort,
And jewels flashed in hall and court.
Where noble pillars charmed the sight
With diamond and lazulite,
And others glorious to behold
With ivory, crystal, silver, gold.
There swelled on high the tambour's sound,
And burnished ore was bright around
He led the mournful lady where
Resplendent gold adorned the stair,
And showed each lattice fair to see
With silver work and ivory:
Showed his bright chambers, line on line,
Adorned with nets of golden twine.
Beyond he showed the Maithil dame
His gardens bright as lightning's flame,
And many a pool and lake he showed
Where blooms of gayest colour glowed.
Through all his home from view to view
The lady sunk in grief he drew.
Then trusting in her heart to wake
Desire of all she saw, he spake:
“Three hundred million giants, all
Obedient to their master's call,
Not counting young and weak and old,

Serve me with spirits fierce and bold.
A thousand culled from all of these
Wait on the lord they long to please.
This glorious power, this pomp and sway,
Dear lady, at thy feet I lay:
Yea, with my life I give the whole,
O dearer than my life and soul.
A thousand beauties fill my hall:
Be thou my wife and rule them all.
O hear my supplication! why
This reasonable prayer deny?
Some pity to thy suitor show,
For love's hot flames within me glow.
This isle a hundred leagues in length,
Encompassed by the ocean's strength,
Would all the Gods and fiends defy
Though led by Him who rules the sky.
No God in heaven, no sage on earth,
[295] No minstrel of celestial birth,
No spirit in the worlds I see
A match in power and might for me.
What wilt thou do with Ráma, him
Whose days are short, whose light is dim,
Expelled from home and royal sway,
Who treads on foot his weary way?
Leave the poor mortal to his fate,
And wed thee with a worthier mate.
My timid love, enjoy with me
The prime of youth before it flee.
Do not one hour the hope retain
To look on Ráma's face again.
For whom would wildest thought beguile
To seek thee in the giants' isle?
Say who is he has power to bind

In toils of net the rushing wind.
Whose is the mighty hand will tame
And hold the glory of the flame?
In all the worlds above, below,
Not one, O fair of form, I know
Who from this isle in fight could rend
The lady whom these arms defend.
Fair Queen, o'er Lanká's island reign,
Sole mistress of the wide domain.
Gods, rovers of the night like me,
And all the world thy slaves will be.
O'er thy fair brows and queenly head
Let consecrating balm be shed,
And sorrow banished from thy breast,
Enjoy my love and take thy rest.
Here never more thy soul shall know
The memory of thy former woe,
And here shall thou enjoy the meed
Deserved by every virtuous deed.
Here garlands glow of flowery twine,
With gorgeous hues and scent divine.
Take gold and gems and rich attire:
Enjoy with me thy heart's desire.
There stand, of chariots far the best,
The car my brother once possessed.
Which, victor in the stricken field,
I forced the Lord of Gold to yield.
'Tis wide and high and nobly wrought,
Bright as the sun and swift as thought.
Therein O Sítá, shalt thou ride
Delighted by thy lover's side.
But sorrow mars with lingering trace
The splendour of thy lotus face.
A cloud of woe is o'er it spread,

And all the light of joy is fled.”

The lady, by her woe distressed,
One corner of her raiment pressed
To her sad cheek like moonlight clear,
And wiped away a falling tear.
The rover of the night renewed
His eager pleading as he viewed
The lady stand like one distraught,
Striving to fix her wandering thought:

“Think not, sweet lady, of the shame
Of broken vows, nor fear the blame.
The saints approve with favouring eyes
This union knit with marriage ties.
O beauty, at thy radiant feet
I lay my heads, and thus entreat.
One word of grace, one look I crave:
Have pity on thy prostrate slave.
These idle words I speak are vain,
Wrung forth by love's consuming pain,
And ne'er of Rávaṇ be it said
He wooed a dame with prostrate head.”
Thus to the Maithil lady sued
The monarch of the giant brood,
And “She is now mine own,” he thought,
In Death's dire coils already caught.

Canto LVI. Sítá's Disdain.

His words the Maithil lady heard
Oppressed by woe but undeterred.
Fear of the fiend she cast aside,
And thus in noble scorn replied:
“His word of honour never stained
King Daśaratha nobly reigned,
The bridge of right, the friend of truth.
His eldest son, a noble youth,
Is Ráma, virtue's faithful friend,
Whose glories through the worlds extend.
Long arms and large full eyes has he,
My husband, yea a God to me.
With shoulders like the forest king's,
From old Ikshváku's line he springs.
He with his brother Lakshmaṇ's aid
Will smite thee with the vengeful blade.
Hadst thou but dared before his eyes
To lay thine hand upon the prize,
Thou stretched before his feet hadst lain
In Janasthán like Khara slain.
Thy boasted rovers of the night
With hideous shapes and giant might,—
Like serpents when the feathered king
Swoops down with his tremendous wing,—
Will find their useless venom fail
When Ráma's mighty arms assail.
The rapid arrows bright with gold,
Shot from the bow he loves to hold,
Will rend thy frame from flank to flank
As Gangá's waves erode the bank.
Though neither God nor fiend have power
To slay thee in the battle hour,

Yet from his hand shall come thy fate,
Struck down before his vengeful hate.
That mighty lord will strike and end
The days of life thou hast to spend.
Thy days are doomed, thy life is sped
Like victims to the pillar led.
Yea, if the glance of Ráma bright
With fury on thy form should light,
[296] Thou scorched this day wouldst fall and die
Like Káma slain by Rudra's eye.[506]
He who from heaven the moon could throw,
Or bid its bright rays cease to glow,—
He who could drain the mighty sea
Will set his darling Sítá free.
Fled is thy life, thy glory, fled
Thy strength and power: each sense is dead.
Soon Lanká widowed by thy guilt
Will see the blood of giants spilt.
This wicked deed, O cruel King,
No triumph, no delight will bring.
Thou with outrageous might and scorn
A woman from her lord hast torn.
My glorious husband far away,
Making heroic strength his stay,
Dwells with his brother, void of fear,
In Daṇḍak forest lone and drear.
No more in force of arms confide:
That haughty strength, that power and pride
My hero with his arrowy rain
From all thy bleeding limbs will drain.
When urged by fate's dire mandate, nigh
Comes the fixt hour for men to die.

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[506] See Book I Canto XXV.

Caught in Death's toils their eyes are blind,
And folly takes each wandering mind.
So for the outrage thou hast done
The fate is near thou canst not shun,—
The fate that on thyself and all
Thy giants and thy town shall fall.
I spurn thee: can the altar dight
With vessels for the sacred rite,
O'er which the priest his prayer has said,
Be sullied by an outcaste's tread?
So me, the consort dear and true
Of him who clings to virtue too,
Thy hated touch shall ne'er defile,
Base tyrant lord of Lanká's isle.
Can the white swan who floats in pride
Through lilies by her consort's side,
Look for one moment, as they pass,
On the poor diver in the grass?
This senseless body waits thy will,
To torture, chain, to wound or kill.
I will not, King of giants, strive
To keep this fleeting soul alive
But never shall they join the name
Of Sítá with reproach and shame.”

Thus as her breast with fury burned
Her bitter speech the dame returned.
Such words of rage and scorn, the last
She uttered, at the fiend she cast.
Her taunting speech the giant heard,
And every hair with anger stirred.
Then thus with fury in his eye
He made in threats his fierce reply:
“Hear Maithil lady, hear my speech:

List to my words and ponder each.
If o'er thy head twelve months shall fly
And thou thy love wilt still deny,
My cooks shall mince thy flesh with steel
And serve it for my morning meal.”

Thus with terrific threats to her
Spake Rávaṇ, cruel ravener.
Mad with the rage her answer woke
He called the fiendish train and spoke:
“Take her, ye Rákshas dames, who fright
With hideous form and mien the sight,
Who make the flesh of men your food,—
And let her pride be soon subdued.”
He spoke, and at his word the band
Of fiendish monsters raised each hand
In reverence to the giant king,
And pressed round Sítá in a ring.
Rávaṇ once more with stern behest
To those she-fiends his speech addressed:
Shaking the earth beneath his tread,
He stamped his furious foot and said:
“To the Aśoka garden bear
The dame, and guard her safely there
Until her stubborn pride be bent
By mingled threat and blandishment.
See that ye watch her well, and tame,
Like some she-elephant, the dame.”

They led her to that garden where
The sweetest flowers perfumed the air,
Where bright trees bore each rarest fruit,
And birds, enamoured, ne'er were mute.
Bowed down with terror and distress,
Watched by each cruel giantess,—
Like a poor solitary deer
When ravening tigresses are near,—
The hapless lady lay distraught
Like some wild thing but newly caught,
And found no solace, no relief
From agonizing fear and grief;
Not for one moment could forget
Each terrifying word and threat,
Or the fierce eyes upon her set
By those who watched around.
She thought of Ráma far away,
She mourned for Lakshmaṇ as she lay
In grief and terror and dismay
Half fainting on the ground.

Canto LVII. Sítá Comforted.

Soon as the fiend had set her down
Within his home in Lanká's town
Triumph and joy filled Indra's breast,
Whom thus the Eternal Sire addressed:

"This deed will free the worlds from woe
And cause the giants' overthrow.
The fiend has borne to Lanká's isle
The lady of the lovely smile,
True consort born to happy fate
[297] With features fair and delicate.
She looks and longs for Ráma's face,
But sees a crowd of demon race,
And guarded by the giant's train
Pines for her lord and weeps in vain.
But Lanká founded on a steep
Is girdled by the mighty deep,
And how will Ráma know his fair
And blameless wife is prisoned there?
She on her woe will sadly brood
And pine away in solitude,
And heedless of herself, will cease
To live, despairing of release.
Yes, pondering on her fate, I see
Her gentle life in jeopardy.
Go, Indra, swiftly seek the place,
And look upon her lovely face.
Within the city make thy way:
Let heavenly food her spirit stay."

Thus Brahma spake: and He who slew
The cruel demon Páka, flew
Where Lanká's royal city lay,
And Sleep went with him on his way.
"Sleep," cried the heavenly Monarch, "close
Each giant's eye in deep repose."

Thus Indra spoke, and Sleep fulfilled
With joy his mandate, as he willed,
To aid the plan the Gods proposed,
The demons' eyes in sleep she closed.
Then Śachí's lord, the Thousand-eyed,
To the Aśoka garden hied.
He came and stood where Sítá lay,
And gently thus began to say:
“Lord of the Gods who hold the sky,
Dame of the lovely smile, am I.
Weep no more, lady, weep no more;
Thy days of woe will soon be o'er.
I come, O Janak's child, to be
The helper of thy lord and thee.
He through my grace, with hosts to aid,
This sea-girt land will soon invade.
'Tis by my art that slumbers close
The eyelids of thy giant foes.
Now I, with Sleep, this place have sought,
Videhan lady, and have brought
A gift of heaven's ambrosial food
To stay thee in thy solitude.
Receive it from my hand, and taste,
O lady of the dainty waist:
For countless ages thou shall be
From pangs of thirst and hunger free.”

But doubt within her bosom woke
As to the Lord of Gods she spoke:
“How may I know for truth that thou
Whose form I see before me now
Art verily the King adored
By heavenly Gods, and Śachí's lord?
With Raghu's sons I learnt to know

The certain signs which Godhead show.
These marks before mine eyes display
If o'er the Gods thou bear the sway.”

The heavenly lord of Śachí heard,
And did according to her word.
Above the ground his feet were raised;
With eyelids motionless he gazed.
No dust upon his raiment lay,
And his bright wreath was fresh and gay.
Nor was the lady's glad heart slow
The Monarch of the Gods to know,
And while the tears unceasing ran
From her sweet eyes she thus began:
“My lord has gained a friend in thee,
And I this day thy presence see
Shown clearly to mine eyes, as when
Ráma and Lakshmaṇ, lords of men,
Beheld it, and their sire the king,
And Janak too from whom I spring.
Now I, O Monarch of the Blest,
Will eat this food at thy behest,
Which thou hast brought me, of thy grace,
To aid and strengthen Raghu's race.”

She spoke, and by his words relieved,
The food from Indra's hand received,
Yet ere she ate the balm he brought,
On Lakshmaṇ and her lord she thought.
“If my brave lord be still alive,
If valiant Lakshmaṇ yet survive,
May this my taste of heavenly food
Bring health to them and bliss renewed!”
She ate, and that celestial food

Stayed hunger, thirst, and lassitude,
And all her strength restored.
Great joy her hopeful spirit stirred
At the glad tidings newly heard
Of Lakshmaṇ and her lord.
And Indra's heart was joyful too:
He bade the Maithil dame adieu,
His saving errand done.
With Sleep beside him parting thence
He sought his heavenly residence
To prosper Raghu's son.

Canto LVIII. The Brothers' Meeting.

When Ráma's deadly shaft had struck
The giant in the seeming buck,
The chieftain turned him from the place
His homeward way again to trace.
Then as he hastened onward, fain
To look upon his spouse again,
Behind him from a thicket nigh
Rang out a jackal's piercing cry.
Alarmed he heard the startling shriek
That raised his hair and dimmed his cheek,
And all his heart was filled with doubt
As the shrill jackal's cry rang out:
“Alas, some dire disaster seems
Portended by the jackal's screams.
O may the Maithil dame be screened
From outrage of each hungry fiend! [298]

Alas, if Lakshmaṇ chanced to hear
That bitter cry of woe and fear
What time Márícha, as he died,
With voice that mocked my accents cried,
Swift to my side the prince would flee
And quit the dame to succour me.
Too well I see the demon band
The slaughter of my love have planned.
Me far from home and Sítá's view
The seeming deer Márícha drew.
He led me far through brake and dell
Till wounded by my shaft he fell,
And as he sank rang out his cry,
“O save me, Lakshmaṇ, or I die.”
May it be well with both who stayed
In the great wood with none to aid,
For every fiend is now my foe
For Janasthán's great overthrow,
And many an omen seen to-day
Has filled my heart with sore dismay.”

Such were the thoughts and sad surmise
Of Ráma at the jackal's cries,
And all his heart within him burned
As to his cot his steps he turned.
He pondered on the deer that led
His feet to follow where it fled,
And sad with many a bitter thought
His home in Janasthán he sought.
His soul was dark with woe and fear
When flocks of birds and troops of deer
Move round him from the left, and raised
Discordant voices as they gazed.
The omens which the chieftain viewed

The terror of his soul renewed,
When lo, to meet him Lakshmaṇ sped
With brows whence all the light had fled.
Near and more near the princes came,
Each brother's heart and look the same;
Alike on each sad visage lay
The signs of misery and dismay,
Then Ráma by his terror moved
His brother for his fault reproved
In leaving Sítá far from aid
In the wild wood where giants strayed.
Lakshmaṇ's left hand he took, and then
In gentle tones the prince of men,
Though sharp and fierce their tenour ran,
Thus to his brother chief began:

"O Lakshmaṇ, thou art much to blame
Leaving alone the Maithil dame,
And flying hither to my side:
O, may no ill my spouse betide!
But ah, I know my wife is dead,
And giants on her limbs have fed,
So strange, so terrible are all
The omens which my heart appal.
O Lakshmaṇ, may we yet return
The safety of my love to learn.
To find the child of Janak still
Alive and free from scathe and ill!
Each bird with notes of warning screams,
Though the hot sun still darts his beams.
The moan of deer, the jackal's yell
Of some o'erwhelming misery tell.
O mighty brother, still may she,
My princess, live from danger free!

That semblance of a golden deer
Allured me far away,
I followed nearer and more near,
And longed to take the prey.
I followed where the quarry fled:
My deadly arrow flew,
And as the dying creature bled,
The giant met my view.
Great fear and pain oppress my heart
That dreads the coming blow,
And through my left eye keenly dart
The throbs that herald woe.
Ah Lakshmaṇ, all these signs dismay,
My soul that sinks with dread,
I know my love is torn away,
Or, haply, she is dead.”

Canto LIX. Ráma's Return.

When Ráma saw his brother stand
With none beside him, all unmanned,
Eager he questioned why he came
So far without the Maithil dame:
“Where is my wife, my darling, she
Who to the wild wood followed me?
Where hast thou left my lady, where
The dame who chose my lot to share?
Where is my love who balms my woe
As through the forest wilds I go,
Unkinged and banished and disgraced,—
My darling of the dainty waist?

She nerves my spirit for the strife,
She, only she gives zest to life,
Dear as my breath is she who vies
In charms with daughters of the skies.
If Janak's child be mine no more,
In splendour fair as virgin ore,
The lordship of the skies and earth
To me were prize of little worth.
Ah, lives she yet, the Maithil dame,
Dear as the soul within this frame?
O, let not all my toil be vain,
The banishment, the woe and pain!
O, let not dark Kaikeyí win
The guerdon of her treacherous sin,
If, Sítá lost, my days I end,
And thou without me homeward wend!
O, let not good Kauśalyá shed
Her bitter tears to mourn me dead,
Nor her proud rival's hest obey,
Strong in her son and queenly sway!
Back to my cot will I repair
If Sítá live to greet me there, [299]
But if my wife have perished, I
Reft of my love will surely die.
O Lakshmaṇ, if I seek my cot,
Look for my love and find her not
Sweet welcome with her smile to give,
I tell thee, I will cease to live.
O answer,—let thy words be plain,—
Lives Sítá yet, or is she slain?
Didst thou thy sacred trust betray
Till ravening giants seized the prey?
Ah me, so young, so soft and fair,
Lapped in all bliss, untried by care,

Rent from her own dear husband, how
Will she support her misery now?
That voice, O Lakshmaṇ smote thine ear,
And filled, I ween, thy heart with fear,
When on thy name for succour cried
The treacherous giant ere he died.
That voice too like mine own, I ween,
Was heard by the Videhan queen.
She bade thee seek my side to aid,
And quickly was the hest obeyed,
But ah, thy fault I needs must blame,
To leave alone the helpless dame,
And let the cruel giants sate
The fury of their murderous hate.
Those blood-devouring demons all
Grieve in their souls for Khara's fall,
And Sítá, none to guard her side,
Torn by their cruel hands has died.
I sink, O tamer of thy foes,
Deep in the sea of whelming woes.
What can I now? I must endure
The mighty grief that mocks at cure.”

Thus, all his thoughts on Sítá bent,
To Janasthán the chieftain went,
Hastening on with eager stride,
And Lakshmaṇ hurried by his side.
With toil and thirst and hunger worn,
His breast with doubt and anguish torn,
He sought the well-known spot.
Again, again he turned to chide
With quivering lips which terror dried:
He looked, and found her not.
Within his leafy home he sped,

Each pleasant spot he visited
   Where oft his darling strayed.
“'Tis as I feared,” he cried, and there,
Yielding to pangs too great to bear,
   He sank by grief dismayed.

Canto LX. Lakshman Reproved.

But Ráma ceased not to upbraid,
His brother for untimely aid,
And thus, while anguish wrung his breast,
The chief with eager question pressed:
“Why, Lakshmaṇ, didst thou hurry hence
And leave my wife without defence?
I left her in the wood with thee,
And deemed her safe from jeopardy.
When first thy form appeared in view,
I marked that Sítá came not too.
With woe my troubled soul was rent,
Prophetic of the dire event.
Thy coming steps afar I spied,
I saw no Sítá by thy side,
And felt a sudden throbbing dart
Through my left eye, and arm, and heart.”

Lakshmaṇ, with Fortune's marks impressed,
His brother mournfully addressed:
“Not by my heart's free impulse led,
Leaving thy wife to thee I sped;
But by her keen reproaches sent,
O Ráma, to thine aid I went.
She heard afar a mournful cry,
“O save me, Lakshmaṇ, or I die.”
The voice that spoke in moving tone
Smote on her ear and seemed thine own.
Soon as those accents reached her ear
She yielded to her woe and fear,
She wept o'ercome by grief, and cried,
“Fly, Lakshmaṇ, fly to Ráma's side.”
Though many a time she bade me speed,
Her urgent prayer I would not heed.
I bade her in thy strength confide,
And thus with tender words replied:
“No giant roams the forest shade
From whom thy lord need shrink dismayed.
No human voice, believe me, spoke
Those words thy causeless fear that woke.
Can he whose might can save in woe
The heavenly Gods e'er stoop so low,
And with those piteous accents call
For succour like a caitiff thrall?
And why should wandering giants choose
The accents of thy lord to use,
In alien tones my help to crave,
And cry aloud, O Lakshmaṇ, save?
Now let my words thy spirit cheer,
Compose thy thoughts and banish fear.
In hell, in earth, or in the skies
There is not, and there cannot rise

A champion whose strong arm can slay
Thy Ráma in the battle fray.
To heavenly hosts he ne'er would yield
Though Indra led them to the field.”
To soothe her thus I vainly sought:
Her heart with woe was still distraught.
While from her eyes the waters ran
Her bitter speech she thus began:
“Too well I see thy dark intent:
Thy lawless thoughts on me are bent.
Thou hopest, but thy hope is vain,
To win my love, thy brother slain.
Not love, but Bharat's dark decree
To share his exile counselled thee, [300]
Or hearing now his bitter cry
Thou surely to his aid wouldst fly.
For love of me, a stealthy foe
Thou choosest by his side to go,
And now thou longest that my lord
Should die, and wilt no help afford.”

Such were the words the lady said:
With angry fire my eyes were red.
With pale lips quivering in my rage
I hastened from the hermitage.”
He ceased; and frenzied by his pain
The son of Raghu spoke again:
“O brother, for thy fault I grieve,
The Maithil dame alone to leave.
Thou knowest that my arm is strong
To save me from the giant throng,
And yet couldst leave the cottage, spurred
To folly by her angry word.
For this thy deed I praise thee not,—

To leave her helpless in the cot,
And thus thy sacred charge forsake
For the wild words a woman spake.
Yea thou art all to blame herein,
And very grievous is thy sin.
That anger swayed thy faithless breast
And made thee false to my behest.
An arrow speeding from my bow
Has laid the treacherous giant low,
Who lured me eager for the chase
Far from my hermit dwelling-place.
The string with easy hand I drew,
The arrow as in pastime flew,
  The wounded quarry bled.
The borrowed form was cast away,
Before mine eye a giant lay
  With bright gold braceleted.
My arrow smote him in the chest:
The giant by the pain distressed
  Raised his loud voice on high.
Far rang the mournful sound: mine own,
It seemed, were accent, voice, and tone,
They made thee leave my spouse alone
  And to my rescue fly.”

Canto LXI. Ráma's Lament.

As Ráma sought his leafy cot
Through his left eye keen throbbings shot,
His wonted strength his frame forsook,
And all his body reeled and shook.

Still on those dreadful signs he thought,—
Sad omens with disaster fraught,
And from his troubled heart he cried,
“O, may no ill my spouse betide!”
Longing to gaze on Sítá's face
He hastened to his dwelling-place,
Then sinking neath his misery's weight,
He looked and found it desolate.
Tossing his mighty arms on high
He sought her with an eager cry,
From spot to spot he wildly ran
Each corner of his home to scan.
He looked, but Sítá was not there;
His cot was disolate and bare,
Like streamlet in the winter frost,
The glory of her lilies lost.
With leafy tears the sad trees wept
As a wild wind their branches swept.
Mourned bird and deer, and every flower
Drooped fainting round the lonely bower.
The silvan deities had fled
The spot where all the light was dead,
Where hermit coats of skin displayed,
And piles of sacred grass were laid.
He saw, and maddened by his pain
Cried in lament again, again:
“Where is she, dead or torn away,
Lost, or some hungry giant's prey?
Or did my darling chance to rove
For fruit and blossoms though the grove?
Or has she sought the pool or rill,
Her pitcher from the wave to fill?”
His eager eyes on fire with pain
He roamed about with maddened brain.

Each grove and glade he searched with care,
He sought, but found no Sítá there.
He wildly rushed from hill to hill;
From tree to tree, from rill to rill,
As bitter woe his bosom rent
Still Ráma roamed with fond lament:
"O sweet Kadamba say has she
Who loved thy bloom been seen by thee?
If thou have seen her face most fair,
Say, gentle tree, I pray thee, where.
O Bel tree with thy golden fruit
Round as her breast, no more be mute,
Where is my radiant darling, gay
In silk that mocks thy glossy spray?
O Arjun, say, where is she now
Who loved to touch thy scented bough?
Do not thy graceful friend forget,
But tell me, is she living yet?
Speak, Basil, thou must surely know,
For like her limbs thy branches show,—
Most lovely in thy fair array
Of twining plant and tender spray.
Sweet Tila, fairest of the trees,
Melodious with the hum of bees,
Where is my darling Sítá, tell,—
The dame who loved thy flowers so well?
Aśoka, act thy gentle part,—
Named Heartsease,[507] give me what thou art,
To these sad eyes my darling show
And free me from this load of woe.
O Palm, in rich ripe fruitage dressed
[301] Round as the beauties of her breast,

[507] *Aśoka* is compounded of *a* not and *śoka* grief.

If thou have heart to know and feel,
My peerless consort's fate reveal.
Hast thou, Rose-apple, chanced to view
My darling bright with golden hue?
If thou have seen her quickly speak,
Where is the dame I wildly seek?
O glorious Cassia, thou art gay
With all thy loveliest bloom to-day,
Where is my dear who loved to hold
In her full lap thy flowery gold?”
To many a tree and plant beside,
To Jasmin, Mango, Sál, he cried.
“Say, hast thou seen, O gentle deer,
The fawn-eyed Sítá wandering here?
It may be that my love has strayed
To sport with fawns beneath the shade,
If thou, great elephant, have seen
My darling of the lovely mien,
Whose rounded limbs are soft and fine
As is that lissome trunk of thine,
O noblest of wild creatures, show
Where is the dame thou needs must know.
O tiger, hast thou chanced to see
My darling? very fair is she,
Cast all thy fear away, declare,
Where is my moon-faced darling, where?
There, darling of the lotus eye,
I see thee, and 'tis vain to fly,
Wilt thou not speak, dear love? I see
Thy form half hidden by the tree.
Stay if thou love me, Sítá, stay
In pity cease thy heartless play.
Why mock me now? thy gentle breast
Was never prone to cruel jest.

'Tis vain behind yon bush to steal:
Thy shimmering silks thy path reveal.
Fly not, mine eyes pursue thy way;
For pity's sake, dear Sítá, stay.
Ah me, ah me, my words are vain;
My gentle love is lost or slain.
How could her tender bosom spurn
Her husband on his home-return?
Ah no, my love is surely dead,
Fierce giants on her flesh have fed,
Rending the soft limbs of their prey
When I her lord was far away.
That moon-bright face, that polished brow,
Red lips, bright teeth—what are they now?
Alas, my darling's shapely neck
She loved with chains of gold to deck,—
That neck that mocked the sandal scent,
The ruthless fiends have grasped and rent.
Alas, 'twas vain those arms to raise
Soft as the young tree's tender sprays.
Ah, dainty meal for giants' lips
Were arms and quivering finger tips.
Ah, she who counted many a friend
Was left for fiends to seize and rend,
Was left by me without defence
From ravening giants' violence.
O Lakshmaṇ of the arm of might,
Say, is my darling love in sight?
O dearest Sítá. where art thou?
Where is my darling consort now?”

Thus as he cried in wild lament
From grove to grove the mourner went,
Here for a moment sank to rest,

Then started up and onward pressed.
Thus roaming on like one distraught
Still for his vanished love he sought,
He searched in wood and hill and glade,
By rock and brook and wild cascade.
Through groves with restless step he sped
And left no spot unvisited.
Through lawns and woods of vast extent
Still searching for his love he went
With eager steps and fast.
For many a weary hour he toiled,
Still in his fond endeavour foiled,
Yet hoping to the last.

Canto LXII. Ráma's Lament.

When all the toil and search was vain
He sought his leafy home again.
'Twas empty still: all scattered lay
The seats of grass in disarray.
He raised his shapely arms on high
And spoke aloud with bitter cry:
“Where is the Maithil dame?” he said,
“O, whither has my darling fled?
Who can have borne away my dame,
Or feasted on her tender frame?
If, Sítá hidden by some tree,
Thou joyest still to mock at me,
Cease, cease thy cruel sport, and take
Compassion, or my heart will break.
Bethink thee, love, the gentle fawns

With whom thou playest on the lawns,
Impatient for thy coming wait
With streaming eyes disconsolate.
Reft of my love, I needs must go
Hence to the shades weighed down by woe.
The king our sire will see me there,
And cry, “O perjured Ráma, where,
Where is thy faith, that thou canst speed
From exile ere the time decreed?”

Ah Sítá, whither hast thou fled
And left me here disquieted,
A hapless mourner, reft of hope,
Too feeble with my woe to cope?
E'en thus indignant Glory flies
The wretch who stains his soul with lies.
If thou, my love, art lost to view,
I in my woe must perish too.”

Thus Ráma by his grief distraught
Wept for the wife he vainly sought,
And Lakshmaṇ whose fraternal breast
[302] Longed for his weal, the chief addressed
Whose soul gave way beneath the pain
When all his eager search was vain,
Like some great elephant who stands
Sinking upon the treacherous sands:
“Not yet, O wisest chief, despair;
Renew thy toil with utmost care.
This noble hill where trees are green
Has many a cave and dark ravine.
The Maithil lady day by day
Delighted in the woods to stray,
Deep in the grove she wanders still,

Or walks by blossom-covered rill,
Or fish-loved river stealing through
Tall clusters of the dark bamboo.
Or else the dame with arch design
To prove thy mood, O Prince, and mine,
Far in some sheltering thicket lies
To frighten ere she meet our eyes.
Then come, renew thy labour, trace
The lady to her lurking-place,
And search the wood from side to side
To know where Sítá loves to bide.
Collect thy thoughts, O royal chief,
Nor yield to unavailing grief.”

Thus Lakshmaṇ, by attention stirred,
To fresh attempts his brother spurred,
And Ráma, as he ceased, began
With Lakshmaṇ's aid each spot to scan.
In eager search their way they took
Through wood, o'er hill, by pool and brook,
They roamed each mount, nor spared to seek
On ridge and crag and towering peak.
They sought the dame in every spot;
But all in vain; they found her not.
Above, below, on every side
They ranged the hill, and Ráma cried,
“O Lakshmaṇ, O my brother still
No trace of Sítá on the hill!”
Then Lakshmaṇ as he roamed the wood
Beside his glorious brother stood,
And while fierce grief his bosom burned
This answer to the chief returned:
“Thou, Ráma, after toil and pain
Wilt meet the Maithil dame again,

As Vishṇu, Bali's might subdued,
His empire of the earth renewed.”[508]

Then Ráma cried in mournful tone,
His spirit by his woe o'erthrown;
“The wood is searched from side to side,
No distant spot remains untried,
No lilied pool, no streamlet where
The lotus buds are fresh and fair.
Our eyes have searched the hill with all
His caves and every waterfall,—
But ah, not yet I find my wife,
More precious than the breath of life.”

As thus he mourned his vanished dame
A mighty trembling seized his frame,
And by o'erpowering grief assailed,
His troubled senses reeled and failed.
Too great to bear his misery grew,
And many a long hot sigh he drew,
Then as he wept and sobbed and sighed,
“O Sítá, O my love!” he cried.
Then Lakshmaṇ, joining palm to palm,
Tried every art his woe to calm.
But Ráma in his anguish heard
Or heeded not one soothing word,
Still for his spouse he mourned, and shrill
Rang out his lamentation still.

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[508] See Book I Canto XXXI.

Canto LXIII. Ráma's Lament.

Thus for his wife in vain he sought:
Then, his sad soul with pain distraught,
The hero of the lotus eyes
Filled all the air with frantic cries.
O'erpowered by love's strong influence, he
His absent wife still seemed to see,
And thus with accents weak and faint
Renewed with tears his wild complaint:

“Thou, fairer than their bloom, my spouse,
Art hidden by Aśoka boughs.
Those blooms have power to banish care,
But now they drive me to despair.
Thine arms are like the plantain's stem:
Why let the plantain cover them?
Thou art not hidden, love; thy feet
Betray thee in thy dark retreat.
Thou runnest in thy girlish sport
To flowery trees, thy dear resort.
But cease, O cease, my love, I pray,
To vex me with thy cruel play.
Such mockery in a holy spot
Where hermits dwell beseems thee not.
Ah, now I see thy fickle mind
To scornful mood too much inclined,
Come, large-eyed beauty, I implore;
Lone is the cot so dear before.

No, she is slain by giants; they
Have stolen or devoured their prey,
Or surely at my mournful cry
My darling to her lord would fly.
O Lakshmaṇ, see those troops of deer:
In each sad eye there gleams a tear.
Those looks of woe too clearly say
My consort is the giants' prey.
O noblest, fairest of the fair,
Where art thou, best of women, where?
This day will dark Kaikeyí find
Fresh triumph for her evil mind,
When I, who with my Sítá came
Return alone, without my dame.
But ne'er can I return to see
Those chambers where my queen should be
[303] And hear the scornful people speak
Of Ráma as a coward weak.
For mine will be the coward's shame
Who let the foeman steal his dame.
How can I seek my home, or brook
Upon Videha's king to look?
How listen, when he bids me tell,
My wanderings o'er, that all is well?
He, when I meet his eager view,
Will mark that Sítá comes not too,
And when he hears the mournful tale
His wildered sense will reel and fail.
“O Daśaratha” will he cry,
“Blest in thy mansion in the sky!”
Ne'er to that town my steps shall bend,
That town which Bharat's arms defend,
For e'en the blessed homes above
Would seem a waste without my love.

Leave me, my brother, here, I pray;
To fair Ayodhyá bend thy way.
Without my love I cannot bear
To live one hour in blank despair.
Round Bharat's neck thy fond arms twine,
And greet him with these words of mine:
“Dear brother, still the power retain,
And o'er the land as monarch reign.”
With salutation next incline
Before thy mother, his, and mine.
Still, brother, to my words attend,
And with all care each dame befriend.
To my dear mother's ear relate
My mournful tale and Sítá's fate.”

Thus Ráma gave his sorrow vent,
And from a heart which anguish rent,
Mourned for his wife in loud lament,—
Her of the glorious hair,
From Lakshmaṇ's cheek the colour fled,
And o'er his heart came sudden dread,
Sick, faint, and sore disquieted
By woe too great to bear.

Canto LXIV. Ráma's Lament.

Reft of his love, the royal chief,
Weighed down beneath his whelming grief,
Desponding made his brother share
His grievous burden of despair.
Over his sinking bosom rolled
The flood of sorrow uncontrolled.

And as he wept and sighed,
In mournful accents faint and slow
With words congenial to his woe,

To Lakshmaṇ thus he cried:
“Brother, I ween, beneath the sun,
Of all mankind there lives not one
So full of sin, whose hand has done
Such cursed deeds as mine.
For my sad heart with misery bleeds,
As, guerdon of those evil deeds,
Still greater woe to woe succeeds
In never-ending line.
A life of sin I freely chose,
And from my past transgression flows
A ceaseless flood of bitter woes
My folly to repay.
The fruit of sin has ripened fast,
Through many a sorrow have I passed,
And now the crowning grief at last
Falls on my head to-day.
From all my faithful friends I fled,
My sire is numbered with the dead,
My royal rank is forfeited,
My mother far away.
These woes on which I sadly think
Fill, till it raves above the brink,
The stream of grief in which I sink,—
The flood which naught can stay.
Ne'er, brother, ne'er have I complained;
Though long by toil and trouble pained,
Without a murmur I sustained
The woes of woodland life.
But fiercer than the flames that rise

When crackling wood the food supplies,—
Flashing a glow through evening skies,—
  This sorrow for my wife.
Some cruel fiend has seized the prey
And torn my trembling love away,
While, as he bore her through the skies,
She shrieked aloud with frantic cries,
In tones of fear which, wild and shrill,
Retained their native sweetness still.
Ah me, that breast so soft and sweet,
For sandal's precious perfume meet,
Now all detained with dust and gore,
Shall meet my fond caress no more.
That face, whose lips with tones so clear
Made pleasant music, sweet to hear,—
With soft locks plaited o'er the brow,—
Some giant's hand is on it now.
It smiles not, as the dear light fails
When Ráhu's jaw the moon assails.
Ah, my true love! that shapely neck
She loved with fairest chains to deck,
The cruel demons rend, and drain
The lifeblood from each mangled vein.
Ah, when the savage monsters came
And dragged away the helpless dame,
The lady of the long soft eye
Called like a lamb with piteous cry.
Beneath this rock, O Lakshmaṇ, see,
My peerless consort sat with me,
And gently talked to thee the while,
Her sweet lips opening with a smile.
Here is that fairest stream which she
Loved ever, bright Godávarí.
Ne'er can the dame have passed this way:

So far alone she would not stray,
Nor has my darling, lotus-eyed,
Sought lilies by the river's side,
[304] For without me she ne'er would go
To streamlets where the wild flowers grow,
Tell me not, brother, she has strayed
To the dark forest's distant shade
Where blooming boughs are gay and sweet,
And bright birds love the cool retreat.
Alone my love would never dare,—
My timid love,—to wander there.

O Lord of Day whose eye sees all
We act and plan, on thee I call:
For naught is hidden from thy sight,—
Great witness thou of wrong and right.
Where is she, lost or torn away?
Dispel my torturing doubt and say.
And O thou Wind who blowest free,
The worlds have naught concealed from thee.
List to my prayer, reveal one trace
Of her, the glory of her race.
Say, is she stolen hence, or dead,
Or do her feet the forest tread?”

Thus with disordered senses, faint
With woe he poured his sad complaint,
And then, a better way to teach,
Wise Lakshmaṇ spoke in seemly speech:
“Up, brother dear, thy grief subdue,
With heart and soul thy search renew.
When woes oppress and dangers threat
Brave effort ne'er was fruitless yet.”

He spoke, but Ráma gave no heed
To valiant Lakshmaṇ's prudent rede.
With double force the flood of pain
Rushed o'er his yielding soul again.

Canto LXV. Ráma's Wrath.

With piteous voice, by woe subdued,
Thus Raghu's son his speech renewed:

“Thy steps, my brother, quickly turn
To bright Godávarí and learn
If Sítá to the stream have hied
To cull the lilies on its side.”

Obedient to the words he said,
His brother to the river sped.
The shelving banks he searched in vain,
And then to Ráma turned again.

“I searched, but found her not,” he cried;
“I called aloud, but none replied.
Where can the Maithil lady stray,
Whose sight would chase our cares away?
I know not where, her steps untraced,
Roams Sítá of the dainty waist.”

When Ráma heard the words he spoke
Again he sank beneath the stroke,
And with a bosom anguish-fraught
Himself the lovely river sought.
There standing on the shelving side,
“O Sítá, where art thou?” he cried.
No spirit voice an answer gave,
No murmur from the trembling wave
Of sweet Godávarí declared
The outrage which the fiend had dared.
“O speak!” the pitying spirits cried,
But yet the stream their prayer denied,
Nor dared she, coldly mute, relate
To the sad chief his darling's fate
Of Rávaṇ's awful form she thought,
And the dire deed his arm had wrought,
And still withheld by fear dismayed,
The tale for which the mourner prayed.
When hope was none, his heart to cheer,
That the bright stream his cry would hear
While sorrow for his darling tore
His longing soul he spake once more:
“Though I have sought with tears and sighs
Godárvarí no word replies,
O say, what answer can I frame
To Janak, father of my dame?
Or how before her mother stand
Leading no Sítá by the hand?
Where is my loyal love who went
Forth with her lord to banishment?
Her faith to me she nobly held
Though from my realm and home expelled,—
A hermit, nursed on woodland fare,—
She followed still and soothed my care.

Of all my friends am I bereft,
Nor is my faithful consort left.
How slowly will the long nights creep
While comfortless I wake and weep!
O, if my wife may yet be found,
With humble love I'll wander round
This Janasthán, Praśravaṇ's hill,
Mandákiní's delightful rill.
See how the deer with gentle eyes
Look on my face and sympathize.
I mark their soft expression: each
Would soothe me, if it could, with speech.”

A while the anxious throng he eyed.
And “Where is Sítá, where?” he cried.
Thus while hot tears his utterance broke
The mourning son of Raghu spoke.
The deer in pity for his woes
Obeyed the summons and arose.
Upon his right thy stood, and raised
Their sad eyes up to heaven and gazed
Each to that quarter bent her look
Which Rávaṇ with his captive took.
Then Raghu's son again they viewed,
And toward that point their way pursued.
Then Lakshmaṇ watched their looks intent
As moaning on their way they went,
And marked each sign which struck his sense
With mute expressive influence,
Then as again his sorrow woke
Thus to his brother chief he spoke:
“Those deer thy eager question heard [305]

And rose at once by pity stirred:
See, in thy search their aid they lend,
See, to the south their looks they bend.
Arise, dear brother, let us go
The way their eager glances show,
If haply sign or trace descried
Our footsteps in the search may guide.”

The son of Raghu gave assent,
And quickly to the south they went;
With eager eyes the earth he scanned,
And Lakshmaṇ followed close at hand.
As each to other spake his thought,
And round with anxious glances sought,
Scattered before them in the way,
Blooms of a fallen garland lay.
When Ráma saw that flowery rain
He spoke once more with bitterest pain:
“O Lakshmaṇ every flower that lies
Here on the ground I recognize.
I culled them in the grove, and there
My darling twined them in her hair.
The sun, the earth, the genial breeze
Have spared these flowers my soul to please.”

Then to that woody hill he prayed,
Whence flashed afar each wild cascade:
“O best of mountains, hast thou seen
A dame of perfect form and mien
In some sweet spot with trees o'ergrown,—
My darling whom I left alone?”
Then as a lion threats a deer
He thundered with a voice of fear:
“Reveal her, mountain, to my view

With golden limbs and golden hue.
Where is my darling Sítá? speak
Before I rend thee peak from peak.”

The mountain seemed her track to show,
But told not all he sought to know.
Then Daśaratha's son renewed
His summons as the mount he viewed:
“Soon as my flaming arrows fly,
Consumed to ashes shall thou lie
Without a herb or bud or tree,
And birds no more shall dwell in thee.
And if this stream my prayer deny,
My wrath this day her flood shall dry,
Because she lends no aid to trace
My darling of the lotus face.”

Thus Ráma spake as though his ire
Would scorch them with his glance of fire;
Then searching farther on the ground
The footprint of a fiend he found,
And small light traces here and there,
Where Sítá in her great despair,
Shrieking for Ráma's help, had fled
Before the giant's mighty tread.
His careful eye each trace surveyed
Which Sítá and the fiend had made,—
The quivers and the broken bow
And ruined chariot of the foe,—
And told, distraught by fear and grief,
His tidings to his brother chief:
“O Lakshmaṇ, here,” he cried “behold
My Sítá's earrings dropped with gold.
Here lie her garlands torn and rent,

Here lies each glittering ornament.
O look, the ground on every side
With blood-like drops of gold is dyed.
The fiends who wear each strange disguise
Have seized, I ween, the helpless prize.
My lady, by their hands o'erpowered,
Is slaughtered, mangled, and devoured.
Methinks two fearful giants came
And waged fierce battle for the dame.
Whose, Lakshmaṇ, was this mighty bow
With pearls and gems in glittering row?
Cast to the ground the fragments lie,
And still their glory charms the eye.
A bow so mighty sure was planned
For heavenly God or giant's hand.
Whose was this coat of golden mail
Which, though its lustre now is pale,
Shone like the sun of morning, bright
With studs of glittering lazulite?
Whose, Lakshmaṇ, was this bloom-wreathed shade
With all its hundred ribs displayed?
This screen, most meet for royal brow,
With broken staff lies useless now.
And these tall asses, goblin-faced,
With plates of golden harness graced,
Whose hideous forms are stained with gore
Who is the lord whose yoke they bore?
Whose was this pierced and broken car
That shoots a flame-like blaze afar?
Whose these spent shafts at random spread,
Each fearful with its iron head,—
With golden mountings fair to see,
Long as a chariot's axle-tree?
These quivers see, which, rent in twain,

Their sheaves of arrows still contain.
Whose was this driver? Dead and cold,
His hands the whip and reins still hold.
See, Lakshmaṇ, here the foot I trace
Of man, nay, one of giant race.
The hatred that I nursed of old
Grows mightier now a hundred fold
Against these giants, fierce of heart,
Who change their forms by magic art.
Slain, eaten by the giant press,
Or stolen is the votaress,
Nor could her virtue bring defence
To Sítá seized and hurried hence.
O, if my love be slain or lost
All hope of bliss for me is crossed.
The power of all the worlds were vain
To bring one joy to soothe my pain.
The spirits with their blinded eyes
Would look in wonder, and despise
The Lord who made the worlds, the great
Creator when compassionate.
And so, I ween, the Immortals turn
Cold eyes upon me now, and spurn [306]
The weakling prompt at pity's call,
Devoted to the good of all.
But from this day behold me changed,
From every gentle grace estranged.
Now be it mine all life to slay,
And sweep these cursed fiends away.
As the great sun leaps up the sky,
And the cold moonbeams fade and die,
So vengeance rises in my breast,
One passion conquering all the rest.
Gandharvas in their radiant place,

The Yakshas, and the giant race,
Kinnars and men shall look in vain
For joy they ne'er shall see again.
The anguish of my great despair,
O Lakshmaṇ, fills the heaven and air;
And I in wrath all life will slay
Within the triple world to-day.
Unless the Gods in heaven who dwell
Restore my Sítá safe and well,
I armed with all the fires of Fate,
The triple world will devastate.
The troubled stars from heaven shall fall,
The moon be wrapped in gloomy pall,
The fire be quenched, the wind be stilled,
The radiant sun grow dark and chilled;
Crushed every mountain's towering pride,
And every lake and river dried,
Dead every creeper, plant, and tree,
And lost for aye the mighty sea.
Thou shalt the world this day behold
In wild disorder uncontrolled,
With dying life which naught defends
From the fierce storm my bowstring sends.
My shafts this day, for Sítá's sake,
The life of every fiend shall take.
The Gods this day shall see the force
That wings my arrows on their course,
And mark how far that course is held,
By my unsparing wrath impelled.
No God, not one of Daitya strain,
Goblin or Rákshas shall remain.
My wrath shall end the worlds, and all
Demons and Gods therewith shall fall.
Each world which Gods, the Dánav race,

And giants make their dwelling place,
Shall fall beneath my arrows sent
In fury when my bow is bent.
The arrows loosened from my string
Confusion on the worlds shall bring.
For she is lost or breathes no more,
Nor will the Gods my love restore.
Hence all on earth with life and breath
This day I dedicate to death.
All, till my darling they reveal,
The fury of my shafts shall feel.”

Thus as he spake by rage impelled,
Red grew his eyes, his fierce lips swelled.
His bark coat round his form he drew
And coiled his hermit braids anew,
Like Rudra when he yearned to slay
The demon Tripur[509] in the fray.
So looked the hero brave and wise,
The fury flashing from his eyes.
Then Ráma, conqueror of the foe,
From Lakshmaṇ's hand received his bow,
Strained the great string, and laid thereon
A deadly dart that flashed and shone,
And spake these words as fierce in ire
As He who ends the worlds with fire:

[509] An Asur or demon, king of Tripura, the modern Tipperah.

"As age and time and death and fate
All life with checkless power await,
So Lakshmaṇ in my wrath to-day
My vengeful might shall brook no stay,
Unless this day I see my dame
In whose sweet form is naught to blame,—
Yea, as before, my love behold
Fair with bright teeth and perfect mould,
This world shall feel a deadly blow
Destroyed with ruthless overthrow,
And serpent lords and Gods of air,
Gandharvas, men, the doom shall share."

Canto LXVI. Lakshman's Speech.

He stood incensed with eyes of flame,
Still mourning for his ravished dame,
Determined, like the fire of Fate,
To leave the wide world desolate.
His ready bow the hero eyed,
And as again, again he sighed,
The triple world would fain consume
Like Hara[510] in the day of doom.
Then Lakshmaṇ moved with sorrow viewed
His brother in unwonted mood,
And reverent palm to palm applied,
Thus spoke with lips which terror dried
"Thy heart was ever soft and kind,
To every creature's good inclined.

[510] Śiva.

Cast not thy tender mood away,
Nor yield to anger's mastering sway.
The moon for gentle grace is known,
The sun has splendour all his own,
The restless wind is free and fast,
And earth in patience unsurpassed.
So glory with her noble fruit
Is thine eternal attribute.
O, let not, for the sin of one,
The triple world be all undone.
I know not whose this car that lies
In fragments here before our eyes,
Nor who the chiefs who met and fought,
Nor what the prize the foemen sought;
Who marked the ground with hoof and wheel, [307]
Or whose the hand that plied the steel
Which left this spot, the battle o'er,
Thus sadly dyed with drops of gore.
Searching with utmost care I view
The signs of one and not of two.
Where'er I turn mine eyes I trace
No mighty host about the place.
Then mete not out for one offence
This all-involving recompense.
For kings should use the sword they bear,
But mild in time should learn to spare,
Thou, ever moved by misery's call,
Wast the great hope and stay of all.
Throughout this world who would not blame
This outrage on thy ravished dame?
Gandharvas, Dánavs, Gods, the trees,
The rocks, the rivers, and the seas,
Can ne'er in aught thy soul offend,
As one whom holiest rites befriend.

But him who dared to steal the dame
Pursue, O King, with ceaseless aim,
With me, the hermits' holy band,
And thy great bow to arm thy hand
By every mighty flood we'll seek,
Each wood, each hill from base to peak.
To the fair homes of Gods we'll fly,
And bright Gandharvas in the sky,
Until we reach, where'er he be,
The wretch who stole thy spouse from thee.
Then if the Gods will not restore
Thy Sítá when the search is o'er,
Then, royal lord of Kośal's land,
No longer hold thy vengeful hand.
If meekness, prayer, and right be weak
To bring thee back the dame we seek,
Up, brother, with a deadly shower
Of gold-bright shafts thy foes o'erpower,
Fierce as the flashing levin sent
From King Mahendra's firmament.

Canto LXVII. Ráma Appeased.

As Ráma, pierced by sorrow's sting,
Lamented like a helpless thing,
And by his mighty woe distraught
Was lost in maze of troubled thought,
Sumitrá's son with loving care
Consoled him in his wild despair,
And while his feet he gently pressed
With words like these the chief addressed:

“For sternest vow and noblest deed
Was Daśaratha blessed with seed.
Thee for his son the king obtained,
Like Amrit by the Gods regained.
Thy gentle graces won his heart,
And all too weak to live apart
The monarch died, as Bharat told,
And lives on high mid Gods enrolled.
If thou, O Ráma, wilt not bear
This grief which fills thee with despair,
How shall a weaker man e'er hope,
Infirm and mean, with woe to cope?
Take heart, I pray thee, noblest chief:
What man who breathes is free from grief?
Misfortunes come and burn like flame,
Then fly as quickly as they came.
Yayáti son of Nahush reigned
With Indra on the throne he gained.
But falling for a light offence
He mourned a while the consequence.
Vaśishṭha, reverend saint and sage,
Priest of our sire from youth to age,
Begot a hundred sons, but they
Were smitten in a single day.[511]
And she, the queen whom all revere,
The mother whom we hold so dear,
The earth herself not seldom feels
Fierce fever when she shakes and reels.
And those twin lights, the world's great eyes,
On which the universe relies,—
Does not eclipse at times assail
Their brilliance till their fires grow pale?

[511] See Book I, Canto LIX.

The mighty Powers, the Immortal Blest
Bend to a law which none contest.
No God, no bodied life is free
From conquering Fate's supreme decree.
E'en Śakra's self must reap the meed
Of virtue and of sinful deed.
And O great lord of men, wilt thou
Helpless beneath thy misery bow?
No, if thy dame be lost or dead,
O hero, still be comforted,
Nor yield for ever to thy woe
O'ermastered like the mean and low.
Thy peers, with keen far-reaching eyes,
Spend not their hours in ceaseless sighs;
In dire distress, in whelming ill
Their manly looks are hopeful still.
To this, great chief, thy reason bend,
And earnestly the truth perpend.
By reason's aid the wisest learn
The good and evil to discern.
With sin and goodness scarcely known
Faint light by chequered lives is shown;
Without some clear undoubted deed
We mark not how the fruits succeed.
In time of old, O thou most brave,
To me thy lips such counsel gave.
Vṛihaspati[512] can scarcely find
New wisdom to instruct thy mind.
For thine is wit and genius high
Meet for the children of the sky.
I rouse that heart benumbed by pain
And call to vigorous life again.

[512] The preceptor of the Gods.

Be manly godlike vigour shown;
Put forth that noblest strength, thine own. [308]
Strive, best of old Ikshváku's strain,
Strive till the conquered foe be slain.
Where is the profit or the joy
If thy fierce rage the worlds destroy?
Search till thou find the guilty foe,
Then let thy hand no mercy show.”

Canto LXVIII. Jatáyus.

Thus faithful Lakshmaṇ strove to cheer
The prince with counsel wise and clear.
Who, prompt to seize the pith of all,
Let not that wisdom idly fall.
With vigorous effort he restrained
The passion in his breast that reigned,
And leaning on his bow for rest
His brother Lakshmaṇ thus addressed:
“How shall we labour now, reflect;
Whither again our search direct?
Brother, what plan canst thou devise
To bring her to these longing eyes?”

To him by toil and sorrow tried
The prudent Lakshmaṇ thus replied:
“Come, though our labour yet be vain,
And search through Janasthán again,—
A realm where giant foes abound,
And trees and creepers hide the ground.
For there are caverns deep and dread,
By deer and wild birds tenanted,
And hills with many a dark abyss,
Grotto and rock and precipice.
There bright Gandharvas love to dwell,
And Kinnars in each bosky dell.
With me thy eager search to aid
Be every hill and cave surveyed.
Great chiefs like thee, the best of men,
Endowed with sense and piercing ken,
Though tried by trouble never fail,
Like rooted hills that mock the gale.”

Then Ráma, pierced by anger's sting,
Laid a keen arrow on his string,
And by the faithful Lakshmaṇ's side
Roamed through the forest far and wide.
Jaṭáyus there with blood-drops dyed,
Lying upon the ground he spied,
Huge as a mountain's shattered crest,
Mid all the birds of air the best.
In wrath the mighty bird he eyed,
And thus the chief to Lakshmaṇ cried:

“Ah me, these signs the truth betray;
My darling was the vulture's prey.
Some demon in the bird's disguise
Roams through the wood that round us lies.
On large-eyed Sítá he has fed,
And rests him now with wings outspread.
But my keen shafts whose flight is true,
Shall pierce the ravenous monster through.”

An arrow on the string he laid,
And rushing near the bird surveyed,
While earth to ocean's distant side
Trembled beneath his furious stride.
With blood and froth on neck and beak
The dying bird essayed to speak,
And with a piteous voice, distressed,
Thus Daśaratha's son addressed:

“She whom like some sweet herb of grace
Thou seekest in this lonely place,
Fair lady, is fierce Rávaṇ's prey,
Who took, beside, my life away.
Lakshmaṇ and thou had parted hence
And left the dame without defence.
I saw her swiftly borne away
By Rávaṇ's might which none could stay.
I hurried to the lady's aid,
I crushed his car and royal shade,
And putting forth my warlike might
Hurled Rávaṇ to the earth in fight.
Here, Ráma, lies his broken bow,
Here lie the arrows of the foe.
There on the ground before thee are
The fragments of his battle car.

There bleeds the driver whom my wings
Beat down with ceaseless buffetings.
When toil my aged strength subdued,
His sword my weary pinions hewed.
Then lifting up the dame he bare
His captive through the fields of air.
Thy vengeful blows from me restrain,
Already by the giant slain.”

When Ráma heard the vulture tell
The tale that proved his love so well,
His bow upon the ground he placed,
And tenderly the bird embraced:
Then to the earth he fell o'erpowered,
And burning tears both brothers showered,
For double pain and anguish pressed
Upon the patient hero's breast.
The solitary bird he eyed
Who in the lone wood gasped and sighed,
And as again his anguish woke
Thus Ráma to his brother spoke:

“Expelled from power the woods I tread,
My spouse is lost, the bird is dead.
A fate so sad, I ween, would tame
The vigour of the glorious flame.
If I to cool my fever tried
To cross the deep from side to side,
The sea,—so hard my fate,—would dry
His waters as my feet came nigh.
In all this world there lives not one
So cursed as I beneath the sun;
So strong a net of misery cast
Around me holds the captive fast,

Best of all birds that play the wing,
Loved, honoured by our sire the king,
The vulture, in my fate enwound,
Lies bleeding, dying on the ground.”

Then Ráma and his brother stirred [309]
By pity mourned the royal bird,
And, as their hands his limbs caressed,
Affection for a sire expressed.
And Ráma to his bosom strained
The bird with mangled wings distained,
With crimson blood-drops dyed.
He fell, and shedding many a tear,
“Where is my spouse than life more dear?
Where is my love?” he cried.

Canto LXIX. The Death Of Jatáyus.

As Ráma viewed with heart-felt pain
The vulture whom the fiend had slain,
In words with tender love impressed
His brother chief he thus addressed:

“This royal bird with faithful thought
For my advantage strove and fought.
Slain by the fiend in mortal strife
For me he yields his noble life.
See, Lakshmaṇ, how his wounds have bled;
His struggling breath will soon have fled.
Faint is his voice, and near to die,
He scarce can lift his trembling eye.
Jaṭáyus, if thou still can speak,
Give, give the answer that I seek.
The fate of ravished Sítá tell,
And how thy mournful chance befell.
Say why the giant stole my dame:
What have I done that he could blame?
What fault in me has Rávaṇ seen
That he should rob me of my queen?
How looked the lady's moon-bright cheek?
What were the words she found to speak?
His strength, his might, his deeds declare:
And tell the form he loves to wear.
To all my questions make reply:
Where does the giant's dwelling lie?”

The noble bird his glances bent
On Ráma as he made lament,
And in low accents faint and weak
With anguish thus began to speak:
“Fierce Rávaṇ, king of giant race,
Stole Sítá from thy dwelling-place.
He calls his magic art to aid
With wind and cloud and gloomy shade.
When in the fight my power was spent
My wearied wings he cleft and rent.
Then round the dame his arms he threw,

And to the southern region flew.
O Raghu's son, I gasp for breath,
My swimming sight is dim in death.
E'en now before my vision pass
Bright trees of gold with hair of grass,
The hour the impious robber chose
Brings on the thief a flood of woes.
The giant in his haste forgot
'Twas Vinda's hour,[513] or heeded not.
Those robbed at such a time obtain
Their plundered store and wealth again.
He, like a fish that takes the bait,
In briefest time shall meet his fate.
Now be thy troubled heart controlled
And for thy lady's loss consoled,
For thou wilt slay the fiend in fight
And with thy dame have new delight.”

With senses clear, though sorely tried,
The royal vulture thus replied,
While as he sank beneath his pain
Forth rushed the tide of blood again.
“Him,[514] brother of the Lord of Gold,
Viśravas' self begot of old.”
Thus spoke the bird, and stained with gore
Resigned the breath that came no more.

“Speak, speak again!” thus Ráma cried,
With reverent palm to palm applied,
But from the frame the spirit fled
And to the skiey regions sped.
The breath of life had passed away.
Stretched on the ground the body lay.

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[513] From the root *vid*, to find.
[514] Rávaṇ.

When Ráma saw the vulture lie,
Huge as a hill, with darksome eye,
With many a poignant woe distressed
His brother chief he thus addressed:
“Amid these haunted shades content
Full many a year this bird has spent.
His life in home of giants passed,
In Daṇḍak wood he dies at last.
The years in lengthened course have fled
Untroubled o'er the vulture's head,
And now he lies in death, for none
The stern decrees of Fate may shun.
See, Lakshmaṇ, how the vulture fell
While for my sake he battled well.
And strove to free with onset bold
My Sítá from the giant's hold.
Supreme amid the vulture kind
His ancient rule the bird resigned,
And conquered in the fruitless strife
Gave for my sake his noble life.
O Lakshmaṇ, many a time we see
Great souls who keep the law's decree,
With whom the weak sure refuge find,
In creatures of inferior kind.
The loss of her, my darling queen,
Strikes with a pang less fiercely keen
Than now this slaughtered bird to see
Who nobly fought and died for me.
As Daśaratha, good and great,
Was glorious in his high estate,
Honoured by all, to all endeared,
So was this royal bird revered.
Bring fuel for the funeral rite:
[310] These hands the solemn fire shall light

And on the burning pyre shall lay
The bird who died for me to-day.
Now on the gathered wood shall lie
The lord of all the birds that fly,
And I will burn with honours due
My champion whom the giant slew.
O royal bird of noblest heart,
Graced with all funeral rites depart
To bright celestial seats above,
Rewarded for thy faithful love.
Dwell in thy happy home with those
Whose constant fires of worship rose.
Live blest amid the unyielding brave,
And those who land in largess gave.”

Sore grief upon his bosom weighed
As on the pyre the bird he laid,
And bade the kindled flame ascend
To burn the body of his friend.
Then with his brother by his side
The hero to the forest hied.
There many a stately deer he slew,
The flesh around the bird to strew.
The venison into balls he made,
And on fair grass before him laid.
Then that the parted soul might rise
And find free passage to the skies,
Each solemn word and text he said
Which Bráhmans utter o'er the dead.
Then hastening went the princely pair
To bright Godávarí, and there
Libations of the stream they poured
In honour of the vulture lord,
With solemn ritual to the slain,

As scripture's holy texts ordain.
Thus offerings to the bird they gave
And bathed their bodies in the wave.

The vulture monarch having wrought
A hard and glorious feat,
Honoured by Ráma sage in thought,
Soared to his blissful seat.
The brothers, when each rite was paid
To him of birds supreme,
Their hearts with new-found comfort stayed,
And turned them from the stream.
Like sovereigns of celestial race
Within the wood they came,
Each pondering the means to trace,
The captor of the dame.

Canto LXX. Kabandha.

When every rite was duly paid
The princely brothers onward strayed,
And eager in the lady's quest
They turned their footsteps to the west.
Through lonely woods that round them lay
Ikshváku's children made their way,
And armed with bow and shaft and brand
Pressed onward to the southern land.
Thick trees and shrubs and creepers grew
In the wild grove they hurried through.
'Twas dark and drear and hard to pass
For tangled thorns and matted grass.

Still onward with a southern course
They made their way with vigorous force,
And passing through the mazes stood
Beyond that vast and fearful wood.
With toil and hardship yet unspent
Three leagues from Janasthán they went,
And speeding on their way at last
Within the wood of Krauncha[515] passed:
A fearful forest wild and black
As some huge pile of cloudy rack,
Filled with all birds and beasts, where grew
Bright blooms of every varied hue.
On Sítá bending every thought
Through all the mighty wood they sought,
And at the lady's loss dismayed
Here for a while and there they stayed.
Then turning farther eastward they
Pursued three leagues their weary way,
Passed Krauncha's wood and reached the grove
Where elephants rejoiced to rove.
The chiefs that awful wood surveyed
Where deer and wild birds filled each glade,
Where scarce a step the foot could take
For tangled shrub and tree and brake.
There in a mountain's woody side
A cave the royal brothers spied,
With dread abysses deep as hell,
Where darkness never ceased to dwell.
When, pressing on, the lords of men
Stood near the entrance of the den,
They saw within the dark recess
A huge misshapen giantess;

[515] Or Curlews' Wood.

A thing the timid heart that shook
With fearful shape and savage look.
Terrific fiend, her voice was fierce,
Long were her teeth to rend and pierce.
The monster gorged her horrid feast
Of flesh of many a savage beast,
While her long locks, at random flung,
Dishevelled o'er her shoulders hung.
Their eyes the royal brothers raised,
And on the fearful monster gazed.
Forth from her den she came and glanced
At Lakshmaṇ as he first advanced,
Her eager arms to hold him spread,
And "Come and be my love" she said,
Then as she held him to her breast,
The prince in words like these addressed:
"Behold thy treasure fond and fair:
[311] Ayomukhi[516] the name I bear.
In thickets of each lofty hill,
On islets of each brook and rill,
With me delighted shalt thou play,
And live for many a lengthened day."

Enraged he heard the monster woo;
His ready sword he swiftly drew,
And the sharp steel that quelled his foes
Cut through her breast and ear and nose.
Thus mangled by his vengeful sword
In rage and pain the demon roared,
And hideous with her awful face
Sped to her secret dwelling place.
Soon as the fiend had fled from sight,
The brothers, dauntless in their might,

[516] Iron-faced.

Reached a wild forest dark and dread
Whose tangled ways were hard to tread.
Then bravest Lakshmaṇ, virtuous youth,
The friend of purity and truth,
With reverent palm to palm applied
Thus to his glorious brother cried:

"My arm presaging throbs amain,
My troubled heart is sick with pain,
And cheerless omens ill portend
Where'er my anxious eyes I bend.
Dear brother, hear my words: advance
Resolved and armed for every chance,
For every sign I mark to-day
Foretells a peril in the way.
This bird of most ill-omened note,
Loud screaming with discordant throat,
Announces with a warning cry
That strife and victory are nigh."

Then as the chiefs their search pursued
Throughout the dreary solitude,
They heard amazed a mighty sound
That broke the very trees around,
As though a furious tempest passed
Crushing the wood beneath its blast.
Then Ráma raised his trusty sword,
And both the hidden cause explored.
There stood before their wondering eyes
A fiend broad-chested, huge of size.
A vast misshapen trunk they saw
In height surpassing nature's law.
It stood before them dire and dread
Without a neck, without a head.

Tall as some hill aloft in air,
Its limbs were clothed with bristling hair,
And deep below the monster's waist
His vast misshapen mouth was placed.
His form was huge, his voice was loud
As some dark-tinted thunder cloud.
Forth from his ample chest there came
A brilliance as of gushing flame.
Beneath long lashes, dark and keen
The monster's single eye was seen.
Deep in his chest, long, fiercely bright,
It glittered with terrific light.
He swallowed down his savage fare
Of lion, bird, and slaughtered bear,
And with huge teeth exposed to view
O'er his great lips his tongue he drew.
His arms unshapely, vast and dread,
A league in length, he raised and spread.
He seized with monstrous hands a herd
Of deer and many a bear and bird.
Among them all he picked and chose,
Drew forward these, rejected those.
Before the princely pair he stood
Barring their passage through the wood.
A league of shade the chiefs had passed
When on the fiend their eyes they cast.
A monstrous shape without a head
With mighty arms before him spread,
They saw that hideous trunk appear
That struck the trembling eye with fear.
Then, stretching to their full extent
His awful arms with fingers bent,
Round Raghu's princely sons he cast
Each grasping limb and held them fast.

Though strong of arm and fierce in fight,
Each armed with bow and sword to smite,
The royal brothers, brave and bold,
Were helpless in the giant's hold.
Then Raghu's son, heroic still,
Felt not a pang his bosom thrill;
But young, with no protection near,
His brother's heart was sad with fear,
And thus with trembling tongue he said
To Ráma, sore disquieted:

"Ah me, ah me, my days are told:
O see me in the giant's hold.
Fly, son of Raghu, swiftly flee,
And thy dear self from danger free.
Me to the fiend an offering give;
Fly at thine ease thyself and live.
Thou, great Kakutstha's son, I ween,
Wilt find ere long thy Maithil queen,
And when thou holdest, throned again,
Thine old hereditary reign,
With servants prompt to do thy will,
O think upon thy brother still."
As thus the trembling Lakshmaṇ cried,
The dauntless Ráma thus replied:
"Brother, from causeless dread forbear.
A chief like thee should scorn despair."
He spoke to soothe his wild alarm:
Then fierce Kabandha[517] long of arm,
Among the Dánavs[518] first and best,
The sons of Raghu thus addressed:

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[517] Kabandha means a trunk.

[518] A class of mythological giants. In the Epic period they were probably personifications of the aborigines of India.

“What men are you, whose shoulders show
Broad as a bull's, with sword and bow,
Who roam this dark and horrid place,
Brought by your fate before my face?
Declare by what occasion led
These solitary wilds you tread,
[312] With swords and bows and shafts to pierce,
Like bulls whose horns are strong and fierce.
Why have you sought this forest land
Where wild with hunger's pangs I stand?
Now as your steps my path have crossed
Esteem your lives already lost.”

The royal brothers heard with dread
The words which fierce Kabandha said.
And Ráma to his brother cried,
Whose cheek by blanching fear was dried:

“Alas, we fall, O valiant chief,
From sorrow into direr grief,
Still mourning her I hold so dear
We see our own destruction near.
Mark, brother, mark what power has time
O'er all that live, in every clime.
Now, lord of men, thyself and me
Involved in fatal danger see.
'Tis not, be sure, the might of Fate
That crushes all with deadly weight.
Ne'er can the brave and strong, who know
The use of spear and sword and bow,
The force of conquering time withstand,
But fall like barriers built of sand.”

Thus in calm strength which naught could shake
The son of Daśaratha spake,
With glory yet unstained
Upon Sumitrá's son he bent
His eyes, and firm in his intent
His dauntless heart maintained.

Canto LXXI. Kabandha's Speech.

Kabandha saw each chieftain stand
Imprisoned by his mighty hand,
Which like a snare around him pressed
And thus the royal pair addressed:
“Why, warriors, are your glances bent
On me whom hungry pangs torment?
Why stand with wildered senses? Fate
Has brought you now my maw to sate.”

When Lakshmaṇ heard, a while appalled,
His ancient courage he recalled,
And to his brother by his side
With seasonable counsel cried:

“This vilest of the giant race
Will draw us to his side apace.
Come, rouse thee; let the vengeful sword
Smite off his arms, my honoured lord.
This awful giant, vast of size,
On his huge strength of arm relies,
And o'er the world victorious, thus
With mighty force would slaughter us.
But in cold blood to slay, O King,
Discredit on the brave would bring,
As when some victim in the rite
Shuns not the hand upraised to smite.”

The monstrous fiend, to anger stirred,
The converse of the brothers heard.
His horrid mouth he opened wide
And drew the princes to his side.
They, skilled due time and place to note
Unsheathed their glittering swords and smote,
Till from the giant's shoulders they
Had hewn the mighty arms away.
His trenchant falchion Ráma plied
And smote him on the better side,
While valiant Lakshmaṇ on the left
The arm that held him prisoned cleft.
Then to the earth dismembered fell
The monster with a hideous yell,
And like a cloud's his deep roar went
Through earth and air and firmament.
Then as the giant's blood flowed fast,
On his cleft limbs his eye he cast,
And called upon the princely pair
Their names and lineage to declare.
Him then the noble Lakshmaṇ, blest

With fortune's favouring marks, addressed,
And told the fiend his brother's name
And the high blood of which he came:
“Ikshváku's heir here Ráma stands,
Illustrious through a hundred lands.
I, younger brother of the heir,
O fiend, the name of Lakshmaṇ bear.
His mother stole his realm away
And drove him forth in woods to stray.
Thus through the mighty forest he
Roamed with his royal wife and me.
While glorious as a God he made
His dwelling in the greenwood shade,
Some giant stole away his dame,
And seeking her we hither came.
But tell me who thou art, and why
With headless trunk that towered so high,
With flaming face beneath thy chest,
Thou liest crushed in wild unrest.”

He heard the words that Lakshmaṇ spoke,
And memory in his breast awoke,
Recalling Indra's words to mind
He spoke in gentle tones and kind:
“O welcome best of men, are ye
Whom, blest by fate, this day I see.
A blessing on each trenchant blade
That low on earth these arms has laid!
Thou, lord of men, incline thine ear
The story of my woe to hear,
While I the rebel pride declare
Which doomed me to the form I wear.”

Canto LXXII. Kabandha's Tale.

“Lord of the mighty arm, of yore
A shape transcending thought I wore,
And through the triple world's extent
[313] My fame for might and valour went.
Scarce might the sun and moon on high,
Scarce Śakra, with my beauty vie.
Then for a time this form I took,
And the great world with trembling shook.
The saints in forest shades who dwelt
The terror of my presence felt.
But once I stirred to furious rage
Great Sthúlaśiras, glorious sage.
Culling in woods his hermit food
My hideous shape with fear he viewed.
Then forth his words of anger burst
That bade me live a thing accursed:
“Thou, whose delight is others' pain,
This grisly form shalt still retain.”

Then when I prayed him to relent
And fix some term of punishment,—
Prayed that the curse at length might cease,
He bade me thus expect release:
“Let Ráma cleave thine arms away
And on the pyre thy body lay,
And then shalt thou, set free from doom,
Thine own fair shape once more assume.”
O Lakshmaṇ, hear my words: in me
The world-illustrious Danu see.
By Indra's curse, subdued in fight,
I wear this form which scares the sight.
By sternest penance long maintained

The mighty Father's grace I gained.
When length of days the God bestowed,
With foolish pride my bosom glowed.
My life, of lengthened years assured,
I deemed from Śakra's might secured.
Let by my senseless pride astray
I challenged Indra to the fray.
A flaming bolt with many a knot
With his terrific arm he shot,
And straight my head and thighs compressed
Were buried in my bulky chest.
Deaf to each prayer and piteous call
He sent me not to Yáma's hall.
“Thy prayers and cries,” he said “are vain:
The Father's word must true remain.”
“But how may lengthened life be spent
By one the bolt has torn and rent?
How can I live,” I cried, “unfed,
With shattered face and thighs and head?”
As thus I spoke his grace to crave,
Arms each a league in length he gave,
And opened in my chest beneath
This mouth supplied with fearful teeth.
So my huge arms I used to cast
Round woodland creatures as they passed,
And fed within the forest here
On lion, tiger, pard, and deer.
Then Indra spake to soothe my grief:
“When Ráma and his brother chief
From thy huge bulk those arms shall cleave,
Then shall the skies thy soul receive.”
Disguised in this terrific shape
I let no woodland thing escape,
And still my longing soul was pleased

Whene'er my arms a victim seized,
For in these arms I fondly thought
Would Ráma's self at last be caught.
Thus hoping, toiling many a day
I yearned to cast my life away,
And here, my lord, thou standest now:
Blessings be thine! for none but thou
Could cleave my arms with trenchant stroke:
True are the words the hermit spoke.
Now let me, best of warriors, lend
My counsel, and thy plans befriend,
And aid thee with advice in turn
If thou with fire my corse wilt burn.”

As thus the mighty Danu prayed
With offer of his friendly aid,
While Lakshmaṇ gazed with anxious eye,
The virtuous Ráma made reply:
“Lakshmaṇ and I through forest shade
From Janasthán a while had strayed.
When none was near her, Rávaṇ came
And bore away my glorious dame,
The giant's form and size unknown,
I learn as yet his name alone.
Not yet the power and might we know
Or dwelling of the monstrous foe.
With none our helpless feet to guide
We wander here by sorrow tried.
Let pity move thee to requite
Our service in the funeral rite.
Our hands shall bring the boughs that, dry
Where elephants have rent them, lie,
Then dig a pit, and light the fire
To burn thee as the laws require.

Do thou as meed of this declare
Who stole my spouse, his dwelling where.
O, if thou can, I pray thee say,
And let this grace our deeds repay.”

Danu had lent attentive ear
The words which Ráma spoke to hear,
And thus, a speaker skilled and tried,
To that great orator replied:
“No heavenly lore my soul endows,
Naught know I of thy Maithil spouse.
Yet will I, when my shape I wear,
Him who will tell thee all declare.
Then, Ráma, will my lips disclose
His name who well that giant knows.
But till the flames my corse devour
This hidden knowledge mocks my power.
For through that curse's withering taint
My knowledge now is small and faint.
Unknown the giant's very name
Who bore away the Maithil dame.
Cursed for my evil deeds I wore
A shape which all the worlds abhor.
Now ere with wearied steeds the sun
Through western skies his course have run,
Deep in a pit my body lay [314]
And burn it in the wonted way.
When in the grave my corse is placed,
With fire and funeral honours graced,
Then I, great chief, his name will tell
Who knows the giant robber well.
With him, who guides his life aright,
In league of trusting love unite,
And he, O valiant prince, will be

A faithful friend and aid to thee.
For, Ráma, to his searching eyes
The triple world uncovered lies.
For some dark cause of old, I ween,
Through all the spheres his ways have been.”

Canto LXXIII. Kabandha's Counsel.

The monster ceased: the princely pair
Heard great Kabandha's eager prayer.
Within a mountain cave they sped,
Where kindled fire with care they fed.
Then Lakshmaṇ in his mighty hands
Brought ample store of lighted brands,
And to a pile of logs applied
The flame that ran from side to side.
The spreading glow with gentle force
Consumed Kabandha's mighty corse,
Till the unresting flames had drunk
The marrow of the monstrous trunk,
As balls of butter melt away
Amid the fires that o'er them play.
Then from the pyre, like flame that glows
Undimmed by cloudy smoke, he rose,
In garments pure of spot or speck,
A heavenly wreath about his neck.
Resplendent in his bright attire
He sprang exultant from the pyre.
While from neck, arm, and foot was sent
The flash of gold and ornament.
High on a chariot, bright of hue,

Which swans of fairest pinion drew,
He filled each region of the air
With splendid glow reflected there.
Then in the sky he stayed his car
And called to Ráma from afar:
“Hear, chieftain, while my lips explain
The means to win thy spouse again.
Six plans, O prince, the wise pursue
To reach the aims we hold in view.[519]
When evils ripening sorely press
They load the wretch with new distress,
So thou and Lakshmaṇ, tried by woe,
Have felt at last a fiercer blow,
And plunged in bitterest grief to-day
Lament thy consort torn away.
There is no course but this: attend;
Make, best of friends, that chief thy friend.
Unless his prospering help thou gain
Thy plans and hopes must all be vain.
O Ráma, hear my words, and seek,
Sugríva, for of him I speak.
His brother Báli, Indra's son,
Expelled him when the fight was won.
With four great chieftains, faithful still,
He dwells on Rishyamúka's hill.—
Fair mountain, lovely with the flow
Of Pampá's waves that glide below,—
Lord of the Vánars[520] just and true,
Strong, very glorious, bright to view,
Unmatched in counsel, firm and meek,
Bound by each word his lips may speak,
Good, splendid, mighty, bold and brave,

[519] Peace, war, marching, halting, sowing dissensions, and seeking protection.
[520] See Book I, Canto XVI.

Wise in each plan to guide and save.
His brother, fired by lust of sway,
Drove forth the prince in woods to stray.
In all thy search for Sítá he
Thy ready friend and help will be.
With him to aid thee in thy quest
Dismiss all sorrow from thy breast.
Time is a mighty power, and none
His fixed decree can change or shun.
So rich reward thy toil shall bless,
And naught can stay thy sure success.
Speed hence, O chief, without delay,
To strong Sugríva take thy way.
This hour thy footsteps onward bend,
And make that mighty prince thy friend.
With him before the attesting flame
In solemn truth alliance frame.
Nor wilt thou, if thy heart be wise,
Sugríva, Vánar king, despise.
Of boundless strength, all shapes he wears,
He hearkens to a suppliant's prayers,
And, grateful for each kindly deed,
Will help and save in hour of need.
And you, I ween, the power possess
To aid his hopes and give redress.
He, let his cause succeed or fail,
Will help you, and you must prevail.
A banished prince, in fear and woe
He roams where Pampá's waters flow,
True offspring of the Lord of Light
Expelled by Báli's conquering might.
Go, Raghu's son, that chieftain seek
Who dwells on Rishyamúka's peak.
Before the flame thy weapons cast

And bind the bonds of friendship fast.
For, prince of all the Vánar race,
He in his wisdom knows each place
Where dwell the fierce gigantic brood
Who make the flesh of man their food.
To him, O Raghu's son, to him
Naught in the world is dark or dim,
Where'er the mighty Day-God gleams
Resplendent with a thousand beams. [315]
He over rocky height and hill,
Through gloomy cave, by lake and rill,
Will with his Vánars seek the prize,
And tell thee where thy lady lies.
And he will send great chieftains forth
To east and west and south and north,
To seek the distant spot where she
All desolate laments for thee.
He even in Rávaṇ's halls would find
Thy Sítá, gem of womankind.
Yea, if the blameless lady lay
On Meru's loftiest steep,
Or, far removed from light of day,
Where hell is dark and deep,
That chief of all the Vánar race
His way would still explore,
Meet the cowed giants face to face
And thy dear spouse restore.”

Canto LXXIV. Kabandha's Death.

When wise Kabandha thus had taught
The means to find the dame they sought,
And urged them onward in the quest,
He thus again the prince addressed:

"This path, O Raghu's son, pursue
Where those fair trees which charm the view,
Extending westward far away,
The glory of their bloom display,
Where their bright leaves Rose-apples show,
And the tall Jak and Mango grow.
Whene'er you will, those trees ascend,
Or the long branches shake and bend,
Their savoury fruit like Amrit eat,
Then onward speed with willing feet.
Beyond this shady forest, decked
With flowering trees, your course direct.
Another grove you then will find
With every joy to take the mind,
Like Nandan with its charms displayed,
Or Northern Kuru's blissful shade;
Where trees distil their balmy juice,
And fruit through all the year produce;
Where shades with seasons ever fair
With Chaitraratha may compare:
Where trees whose sprays with fruit are bowed
Rise like a mountain or a cloud.
There, when you list, from time to time,
The loaded trees may Lakshmaṇ climb,
Or from the shaken boughs supply
Sweet fruit that may with Amrit vie.
The onward path pursuing still
From wood to wood, from hill to hill,
Your happy eyes at length will rest

On Pampá's lotus-covered breast.
Her banks with gentle slope descend,
Nor stones nor weed the eyes offend,
And o'er smooth beds of silver sand
Lotus and lily blooms expand.
There swans and ducks and curlews play,
And keen-eyed ospreys watch their prey,
And from the limpid waves are heard
Glad notes of many a water-bird.
Untaught a deadly foe to fear
They fly not when a man is near,
And fat as balls of butter they
Will, when you list, your hunger stay.
Then Lakshmaṇ with his shafts will take
The fish that swim the brook and lake,
Remove each bone and scale and fin,
Or strip away the speckled skin,
And then on iron skewers broil
For thy repast the savoury spoil.
Thou on a heap of flowers shalt rest
And eat the meal his hands have dressed,
There shalt thou lie on Pampá's brink,
And Lakshmaṇ's hand shall give thee drink,
Filling a lotus leaf with cool
Pure water from the crystal pool,
To which the opening blooms have lent
The riches of divinest scent.
Beside thee at the close of day
Will Lakshmaṇ through the woodland stray,
And show thee where the monkeys sleep
In caves beneath the mountain steep.
Loud-voiced as bulls they forth will burst
And seek the flood, oppressed by thirst;
Then rest a while, their wants supplied,

Their well-fed bands on Pampá's side.
Thou roving there at eve shalt see
Rich clusters hang on shrub and tree,
And Pampá flushed with roseate glow,
And at the view forget thy woe.
There shalt thou mark with strange delight
Each loveliest flower that blooms by night,
While lily buds that shrink from day
Their tender loveliness display.
In that far wild no hand but thine
Those peerless flowers in wreaths shall twine:
Immortal in their changeless pride,
Ne'er fade those blooms and ne'er are dried.
There erst on holy thoughts intent
Their days Matanga's pupils spent.
Once for their master food they sought,
And store of fruit and berries brought.
Then as they laboured through the dell
From limb and brow the heat-drops fell:
Thence sprang and bloomed those wondrous trees:
Such holy power have devotees.
Thus, from the hermits' heat-drops sprung,
Their growth is ever fresh and young.
There Śavarí is dwelling yet,
[316] Who served each vanished anchoret.
Beneath the shade of holy boughs
That ancient votaress keeps her vows.
Her happy eyes on thee will fall,
O godlike prince, adored by all,
And she, whose life is pure from sin,
A blissful seat in heaven will win.
But cross, O son of Raghu, o'er,
And stand on Pampá's western shore.
A tranquil hermitage that lies

Deep in the woods will meet thine eyes.
No wandering elephants invade
The stillness of that holy shade,
But checked by saint Matanga's power
They spare each consecrated bower.
Through many an age those trees have stood
World-famous as Matanga's wood
Still, Raghu's son, pursue thy way:
Through shades where birds are vocal stray,
Fair as the blessed wood where rove
Immortal Gods, or Nandan's grove.
Near Pampá eastward, full in sight,
Stands Rishyamúka's wood-crowned height.
'Tis hard to climb that towering steep
Where serpents unmolested sleep.
The free and bounteous, formed of old
By Brahmá of superior mould,
Who sink when day is done to rest
Reclining on that mountain crest,—
What wealth or joy in dreams they view,
Awaking find the vision true.
But if a villain stained with crime
That holy hill presume to climb,
The giants in their fury sweep
From the hill top the wretch asleep.
There loud and long is heard the roar
Of elephants on Pampá's shore,
Who near Matanga's dwelling stray
And in those waters bathe and play.
A while they revel by the flood,
Their temples stained with streams like blood,
Then wander far away dispersed,
Dark as huge clouds before they burst.
But ere they part they drink their fill

Of bright pure water from the rill,
Delightful to the touch, where meet
Scents of all flowers divinely sweet,
Then speeding from the river side
Deep in the sheltering thicket hide.
Then bears and tigers shalt thou view
Whose soft skins show the sapphire's hue,
And silvan deer that wander nigh
Shall harmless from thy presence fly.
High in that mountain's wooded side
Is a fair cavern deep and wide,
Yet hard to enter: piles of rock
The portals of the cavern block.[521]
Fast by the eastern door a pool
Gleams with broad waters fresh and cool,
Where stores of roots and fruit abound,
And thick trees shade the grassy ground.
This mountain cave the virtuous-souled
Sugríva, and his Vánars hold,
And oft the mighty chieftain seeks
The summits of those towering peaks."

Thus spake Kabandha high in air
His counsel to the royal pair.
Still on his neck that wreath he bore,
And radiance like the sun's he wore.
Their eyes the princely brothers raised
And on that blissful being gazed:
"Behold, we go: no more delay;
Begin," they cried, "thy heavenward way."
"Depart," Kabandha's voice replied,
"Pursue your search, and bliss betide."

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[521] Or as the commentator Tírtha says, Śilápidháná, rock-covered, may be the name of the cavern.

Thus to the happy chiefs he said,
Then on his heavenward journey sped.
Thus once again Kabandha won
A shape that glittered like the sun
Without a spot or stain.
Thus bade he Ráma from the air
To great Sugríva's side repair
His friendly love to gain.

Canto LXXV. Savarí.

Thus counselled by their friendly guide
On through the wood the princes hied,
Pursuing still the eastern road
To Pampá which Kabandha showed,
Where trees that on the mountains grew
With fruit like honey charmed the view.
They rested weary for the night
Upon a mountain's wooded height,
Then onward with the dawn they hied
And stood on Pampá's western side,
Where Śavarí's fair home they viewed
Deep in that shady solitude.
The princes reached the holy ground
Where noble trees stood thick around,
And joying in the lovely view
Near to the aged votaress drew.
To meet the sons of Raghu came,
With hands upraised, the pious dame,
And bending low with reverence meet
Welcomed them both and pressed their feet.

Then water, as beseems, she gave,
Their lips to cool, their feet to lave.
To that pure saint who never broke
One law of duty Ráma spoke:

"I trust no cares invade thy peace,
While holy works and zeal increase;
That thou content with scanty food
All touch of ire hast long subdued;
[317] That all thy vows are well maintained
While peace of mind is surely gained,
That reverence of the saints who taught
Thy faithful heart due fruit has brought."

The aged votaress pure of taint,
Revered by every perfect saint,
Rose to her feet by Ráma's side
And thus in gentle tones replied:
"My penance meed this day I see
Complete, my lord, in meeting thee.
This day the fruit of birth I gain,
Nor have I served the saints in vain.
I reap rich fruits of toil and vow,
And heaven itself awaits me now,
When I, O chief of men, have done
Honour to thee the godlike one.
I feel, great lord, thy gentle eye
My earthly spirit purify,
And I, brave tamer of thy foes,
Shall through thy grace in bliss repose.
Thy feet by Chitrakúṭa strayed
When those great saints whom I obeyed,
In dazzling chariots bright of hue,
Hence to their heavenly mansions flew.

As the high saints were borne away
I heard their holy voices say:
“In this pure grove, O devotee,
Prince Ráma soon will visit thee.
When he and Lakshmaṇ seek this shade,
Be to thy guests all honour paid.
Him shalt thou see, and pass away
To those blest worlds which ne'er decay.”
To me, O mighty chief, the best
Of lofty saints these words addressed.
Laid up within my dwelling lie
Fruits of each sort which woods supply,—
Food culled for thee in endless store
From every tree on Pampá's shore.”

Thus to her virtuous guest she sued
And he, with heavenly lore endued,
Words such as these in turn addressed
To her with equal knowledge blest:
“Danu himself the power has told
Of thy great masters lofty-souled.
Now if thou will, mine eyes would fain
Assurance of their glories gain.”

She heard the prince his wish declare:
Then rose she, and the royal pair
Of brothers through the wood she led
That round her holy dwelling spread.
“Behold Matanga's wood” she cried,
“A grove made famous far and wide.
Dark as thick clouds and filled with herds
Of wandering deer, and joyous birds.
In this pure spot each reverend sire
With offerings fed the holy fire.

See here the western altar stands
Where daily with their trembling hands
The aged saints, so long obeyed
By me, their gifts of blossoms laid.
The holy power, O Raghu's son,
By their ascetic virtue won,
Still keeps their well-loved altar bright,
Filling the air with beams of light.
And those seven neighbouring lakes behold
Which, when the saints infirm and old,
Worn out by fasts, no longer sought,
Moved hither drawn by power of thought.
Look, Ráma, where the devotees
Hung their bark mantles on the trees,
Fresh from the bath: those garments wet
Through many a day are dripping yet.
See, through those aged hermits' power
The tender spray, this bright-hued flower
With which the saints their worship paid,
Fresh to this hour nor change nor fade.
Here thou hast seen each lawn and dell,
And heard the tale I had to tell:
Permit thy servant, lord, I pray,
To cast this mortal shell away,
For I would dwell, this life resigned,
With those great saints of lofty mind,
Whom I within this holy shade
With reverential care obeyed.”

When Ráma and his brother heard
The pious prayer the dame preferred,
Filled full of transport and amazed
They marvelled as her words they praised.
Then Ráma to the votaress said

Whose holy vows were perfected:
“Go, lady, where thou fain wouldst be,
O thou who well hast honoured me.”

Her locks in hermit fashion tied,
Clad in bark coat and black deer-hide,
When Ráma gave consent, the dame
Resigned her body to the flame.
Then like the fire that burns and glows,
To heaven the sainted lady rose,
In all her heavenly garments dressed,
Immortal wreaths on neck and breast,
Bright with celestial gems she shone
Most beautiful to look upon,
And like the flame of lightning sent
A glory through the firmament.
That holy sphere the dame attained,
By depth of contemplation gained,
Where roam high saints with spirits pure
In bliss that shall for aye endure.

Canto LXXVI. Pampá.

When Śavarí had sought the skies
And gained her splendid virtue's prize,
Ráma with Lakshmaṇ stayed to brood
O'er the strange scenes their eyes had viewed.
His mind upon those saints was bent,
For power and might preëminent
And he to musing Lakshmaṇ spoke
The thoughts that in his bosom woke: [318]

“Mine eyes this wondrous home have viewed
Of those great saints with souls subdued,
Where peaceful tigers dwell and birds,
And deer abound in heedless herds.
Our feet upon the banks have stood
Of those seven lakes within the wood,
Where we have duly dipped, and paid
Libations to each royal shade.
Forgotten now are thoughts of ill
And joyful hopes my bosom fill.
Again my heart is light and gay
And grief and care have passed away.
Come, brother, let us hasten where
Bright Pampá's flood is fresh and fair,
And towering in their beauty near
Mount Rishyamúka's heights appear,
Which, offspring of the Lord of Light,
Still fearing Báli's conquering might,
With four brave chiefs of Vánar race
Sugríva makes his dwelling-place.
I long with eager heart to find
That leader of the Vánar kind,
For on that chief my hopes depend
That this our quest have prosperous end.”

Thus Ráma spoke, in battle tried,
And thus Sumitrá's son replied:
“Come, brother, come, and speed away:
My spirit brooks no more delay.”
Thus spake Sumitrá's son, and then
Forth from the grove the king of men
With his dear brother by his side
To Pampá's lucid waters hied.
He gazed upon the woods where grew

Trees rich in flowers of every hue.
From brake and dell on every side
The curlew and the peacock cried,
And flocks of screaming parrots made
Shrill music in the bloomy shade.
His eager eyes, as on he went,
On many a pool and tree were bent.
Inflamed with love he journeyed on
Till a fair flood before him shone.
He stood upon the water's side
Which streams from distant hills supplied:
Matanga's name that water bore:
There bathed he from the shelving shore.
Then, each on earnest thoughts intent,
Still farther on their way they went.
But Ráma's heart once more gave way
Beneath his grief and wild dismay.
Before him lay the noble flood
Adorned with many a lotus bud.
On its fair banks Aśoka glowed,
And all bright trees their blossoms showed.
Green banks that silver waves confined
With lovely groves were fringed and lined.
The crystal waters in their flow
Showed level sands that gleamed below.
There glittering fish and tortoise played,
And bending trees gave pleasant shade.
There creepers on the branches hung
With lover-like embraces clung.
There gay Gandharvas loved to meet,
And Kinnars sought the calm retreat.
There wandering Yakshas found delight,
Snake-gods and rovers of the night.
Cool were the pleasant waters, gay

Each tree with creeper, flower, and spray.
There flushed the lotus darkly red,
Here their white glory lilies spread,
Here sweet buds showed their tints of blue:
So carpets gleam with many a hue.
A grove of Mangoes blossomed nigh,
Echoing with the peacock's cry.
When Ráma by his brother's side
The lovely flood of Pampá eyed,
Decked like a beauty, fair to see
With every charm of flower and tree,
His mighty heart with woe was rent
And thus he spoke in wild lament

"Here, Lakshmaṇ, on this beauteous shore,
Stands, dyed with tints of many an ore,
The mountain Rishyamúka bright
With flowery trees that crown each height.
Sprung from the chief who, famed of yore,
The name of Riksharajas bore,
Sugríva, chieftain strong and dread,
Dwells on that mountain's towering head.
Go to him, best of men, and seek
That prince of Vánars on the peak,
I cannot longer brook my pain,
Or, Sítá lost, my life retain."
Thus by the pangs of love distressed,
His thoughts on Sítá bent,
His faithful brother he addressed,
And cried in wild lament.
He reached the lovely ground that lay
On Pampá's wooded side,
And told in anguish and dismay,
The grief he could not hide.

With listless footsteps faint and slow
His way the chief pursued,
Till Pampá with her glorious show
Of flowering woods he viewed.
Through shades where every bird was found
The prince with Lakshmaṇ passed,
And Pampá with her groves around
Burst on his eyes at last.

[319]

BOOK IV.

Canto I. Ráma's Lament.

The princes stood by Pampá's side[522]
Which blooming lilies glorified.
With troubled heart and sense o'erthrown
There Ráma made his piteous moan.
As the fair flood before him lay
The reason of the chief gave way;
And tender thoughts within him woke,
As to Sumitrá's son he spoke:

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[522] Pampá is said by the commentator to be the name both of a lake and a brook which flows into it. The brook is said to rise in the hill Rishyamúka.

"How lovely Pampá's waters show,
Where streams of lucid crystal flow!
What glorious trees o'erhang the flood
Which blooms of opening lotus stud!
Look on the banks of Pampá where
Thick groves extend divinely fair;
And piles of trees, like hills in size,
Lift their proud summits to the skies.
But thought of Bharat's[523] pain and toil,
And my dear spouse the giant's spoil,
Afflict my tortured heart and press
My spirit down with heaviness.
Still fair to me though sunk in woe
Bright Pampá and her forest show.
Where cool fresh waters charm the sight,
And flowers of every hue are bright.
The lotuses in close array
Their passing loveliness display,
And pard and tiger, deer and snake
Haunt every glade and dell and brake.
Those grassy spots display the hue
Of topazes and sapphires' blue,
And, gay with flowers of every dye,
With richly broidered housings vie.
What loads of bloom the high trees crown,
Or weigh the bending branches down!
And creepers tipped with bud and flower
Each spray and loaded limb o'erpower.
Now cool delicious breezes blow,
And kindle love's voluptuous glow,
When balmy sweetness fills the air,
And fruit and flowers and trees are fair.

[523] Who was acting as Regent for Ráma and leading an ascetic life while he mourned for his absent brother.

Those waving woods, that shine with bloom,
Each varied tint in turn assume.
Like labouring clouds they pour their showers
In rain or ever-changing flowers.
Behold, those forest trees, that stand
High upon rock and table-land,
As the cool gales their branches bend,
Their floating blossoms downward send.
See, Lakshmaṇ, how the breezes play
With every floweret on the spray.
And sport in merry guise with all
The fallen blooms and those that fall.
See, brother, where the merry breeze
Shakes the gay boughs of flowery trees,
Disturbed amid their toil a throng
Of bees pursue him, loud in song.
The Koïls,[524] mad with sweet delight,
The bending trees to dance invite;
And in its joy the wild wind sings
As from the mountain cave he springs.
On speed the gales in rapid course,
And bend the woods beneath their force,
Till every branch and spray they bind
In many a tangled knot entwined.
What balmy sweets those gales dispense
With cool and sacred influence!
Fatigue and trouble vanish: such
The magic of their gentle touch.
Hark, when the gale the boughs has bent
In woods of honey redolent,
Through all their quivering sprays the trees
Are vocal with the murmuring bees.

[524] The Indian Cuckoo.

The hills with towering summits rise,
And with their beauty charm the eyes,
Gay with the giant trees which bright
With blossom spring from every height:
And as the soft wind gently sways
The clustering blooms that load the sprays,
The very trees break forth and sing
With startled wild bees' murmuring.
Thine eyes to yonder Cassias[525] turn
Whose glorious clusters glow and burn. [320]
Those trees in yellow robes behold,
Like giants decked with burnished gold.
Ah me, Sumitrá's son, the spring
Dear to sweet birds who love and sing,
Wakes in my lonely breast the flame
Of sorrow as I mourn my dame.
Love strikes me through with darts of fire,
And wakes in vain the sweet desire.
Hark, the loud Koïl swells his throat,
And mocks me with his joyful note.
I hear the happy wild-cock call
Beside the shady waterfall.
His cry of joy afflicts my breast
By love's absorbing might possessed.
My darling from our cottage heard
One morn in spring this shrill-toned bird,
And called me in her joy to hear
The happy cry that charmed her ear.

[525] The Cassia Fistula or Amaltás is a splendid tree like a giant laburnum covered with a profusion of chains and tassels of gold. Dr. Roxburgh well describes it as “uncommonly beautiful when in flower, few trees surpassing it in the elegance of its numerous long pendulous racemes of large bright-yellow flowers intermixed with the young lively green foliage.” It is remarkable also for its curious cylindrical black seed-pods about two feet long, which are called monkeys' walking-sticks.

See, birds of every varied voice
Around us in the woods rejoice,
On creeper, shrub, and plant alight,
Or wing from tree to tree their flight.
Each bird his kindly mate has found,
And loud their notes of triumph sound,
Blending in sweetest music like
The distant warblings of the shrike.
See how the river banks are lined
With birds of every hue and kind.
Here in his joy the Koïl sings,
There the glad wild-cock flaps his wings.
The blooms of bright Aśokas[526] where
The song of wild bees fills the air,
And the soft whisper of the boughs
Increase my longing for my spouse.
The vernal flush of flower and spray
Will burn my very soul away.
What use, what care have I for life
If I no more may see my wife
Soft speaker with the glorious hair,
And eyes with silken lashes fair?
Now is the time when all day long

[526] "The Jonesia Asoca is a tree of considerable size, native of southern India. It blossoms in February and March with large erect compact clusters of flowers, varying in colour from pale-orange to scarlet, almost to be mistaken, on a hasty glance, for immense trusses of bloom of an Ixora. Mr. Fortune considered this tree, when in full bloom, superior in beauty even to the Amherstia.

The first time I saw the Asoc in flower was on the hill where the famous rock-cut temple of Kárlí is situated, and a large concourse of natives had assembled for the celebration of some Hindoo festival. Before proceeding to the temple the Mahratta women gathered from two trees, which were flowering somewhat below, each a fine truss of blossom, and inserted it in the hair at the back of her head.… As they moved about in groups it is impossible to imagine a more delightful effect than the rich scarlet bunches of flowers presented on their fine glossy jet-black hair." FIRMINGER{FNS, *Gardening for India.*

The Koïls fill the woods with song.
And gardens bloom at spring's sweet touch
Which my beloved loved so much.
Ah me, Sumitrá's son, the fire
Of sorrow, sprung from soft desire,
Fanned by the charms the spring time shows,
Will burn my heart and end my woes,
Whose sad eyes look on each fair tree,
But my sweet love no more may see.
Ah me, Ah me, from hour to hour
Love in my soul will wax in power,
And spring, upon whose charms I gaze,
Whose breath the heat of toil allays,
With thoughts of her for whom I strain
My hopeless eyes, increase my pain.
As fire in summer rages through
The forests thick with dry bamboo,
So will my fawn eyed love consume
My soul o'erwhelmed with thoughts of gloom.
Behold, beneath each spreading tree
The peacocks dance[527] in frantic glee,
And, stirred by all the gales that blow,
Their tails with jewelled windows glow,
Each bird, in happy love elate,
Rejoices with his darling mate.
But sights like these of joy and peace
My pangs of hopeless love increase.
See on the mountain slope above
The peahen languishing with love.
Behold her now in amorous dance
Close to her consort's side advance.

[527] No other word can express the movements of peafowl under the influence of pleasing excitement, especially when after the long drought they hear the welcome roar of the thunder and feel that the rain is near.

He with a laugh of joy and pride
Displays his glittering pinions wide;
And follows through the tangled dell
The partner whom he loves so well.
Ah happy bird! no giant's hate
Has robbed him of his tender mate;
And still beside his loved one he
Dances beneath the shade in glee.
Ah, in this month when flowers are fair
My widowed woe is hard to bear.
See, gentle love a home may find
In creatures of inferior kind.
See how the peahen turns to meet
[321] Her consort now with love-drawn feet.
So, Lakshmaṇ, if my large-eyed dear,
The child of Janak still were here,
She, by love's thrilling influence led,
Upon my breast would lay her head.
These blooms I gathered from the bough
Without my love are useless now.
A thousand blossoms fair to see
With passing glory clothe each tree
That hangs its cluster-burthened head
Now that the dewy months[528] are fled,
But, followed by the bees that ply
Their fragrant task, they fall and die.
A thousand birds in wild delight
Their rapture-breathing notes unite;
Bird calls to bird in joyous strain,
And turns my love to frenzied pain.
O, if beneath those alien skies,
There be a spring where Sítá lies,

[528] The Dewy Season is one of the six ancient seasons of the Indian year, lasting from the middle of January to the middle of March.

I know my prisoned love must be
Touched with like grief, and mourn with me.
But ah, methinks that dreary clime
Knows not the touch of spring's sweet time.
How could my black eyed love sustain,
Without her lord, so dire a pain?
Or if the sweet spring come to her
In distant lands a prisoner,
How may his advent and her met
On every side with taunt and threat?
Ah, if the springtide's languor came
With soft enchantment o'er my dame,
My darling of the lotus eye,
My gently speaking love, would die;
For well my spirit knows that she
Can never live bereft of me
With love that never wavered yet
My Sítá's heart, on me is set,
Who, with a soul that ne'er can stray,
With equal love her love repay.
In vain, in vain the soft wind brings
Sweet blossoms on his balmy wings;
Delicious from his native snow,
To me like fire he seems to glow.
O, how I loved a breeze like this
When darling Sítá shared the bliss!
But now in vain for me it blows
To fan the fury of my woes.
That dark-winged bird that sought the skies
Foretelling grief with warning cries,
Sits on the tree where buds are gay,
And pours glad music from the spray.
That rover of the fields of air
Will aid my love with friendly care,

And me with gracious pity guide
To my large-eyed Videhan's side.[529]
Hark, Lakshmaṇ, how the woods around
With love-inspiring chants resound,
Where birds in every bloom-crowned tree
Pour forth their amorous minstrelsy.
As though an eager gallant wooed
A gentle maid by love subdued,
Enamoured of her flowers the bee
Darts at the wind-rocked Tila tree.[530]
Aśoka, brightest tree that grows,
That lends a pang to lovers' woes,
Hangs out his gorgeous bloom in scorn
And mocks me as I weep forlorn.
O Lakshmaṇ, turn thine eye and see
Each blossom-laden Mango tree,
Like a young lover gaily dressed
Whom fond desire forbids to rest.
Look, son of Queen Sumitrá through
The forest glades of varied hue,
Where blooms are bright and grass is green
The Kinnars[531] with their loves are seen.
See, brother, see where sweet and bright
Those crimson lilies charm the sight,
And o'er the flood a radiance throw
Fair as the morning's roseate glow.
See, Pampá, most divinely sweet,

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[529] Ráma appears to mean that on a former occasion a crow flying high overhead was an omen that indicated his approaching separation from Sítá; and that now the same bird's perching on a tree near him may be regarded as a happy augury that she will soon be restored to her husband.
[530] A tree with beautiful and fragrant blossoms.
[531] A race of semi-divine musicians attached to the service of Kuvera, represented as centaurs reversed with human figures and horses' heads.

The swan's and mallard's loved retreat,
Shows her glad waters bright and clear,
Where lotuses their heads uprear
From the pure wave, and charm the view
With mingled tints of red and blue.
Each like the morning's early beams
Reflected in the crystal gleams;
And bees on their sweet toil intent
Weigh down each tender filament.
There with gay lawns the wood recedes;
There wildfowl sport amid the reeds,
There roedeer stand upon the brink,
And elephants descend to drink.
The rippling waves which winds make fleet
Against the bending lilies beat,
And opening bud and flower and stem
Gleam with the drops that hang on them.
Life has no pleasure left for me
While my dear queen I may not see, [322]
Who loved so well those blooms that vie
With the full splendour of her eye.
O tyrant Love, who will not let
My bosom for one hour forget
The lost one whom I yearn to meet,
Whose words were ever kind and sweet.
Ah, haply might my heart endure
This hopeless love that knows not cure,
If spring with all his trees in flower
Assailed me not with ruthless power.
Each lovely scene, each sound and sight
Wherein, with her, I found delight,
Has lost the charm so sweet of yore,
And glads my widowed heart no more.
On lotus buds I seem to gaze,

Or blooms that deck Paláśa[532] sprays;[533]

But to my tortured memory rise
The glories of my darling's eyes.
Cool breezes through the forest stray
Gathering odours on their way,
Enriched with all the rifled scent
Of lotus flower and filament.
Their touch upon my temples falls
And Sítá's fragrant breath recalls.
Now look, dear brother, on the right
Of Pampá towers a mountain height
Where fairest Cassia trees unfold
The treasures of their burnished gold.
Proud mountain king! his woody side
With myriad ores is decked and dyed,
And as the wind-swept blossoms fall
Their fragrant dust is stained with all.
To yon high lands thy glances turn:
With pendent fire they flash and burn,
Where in their vernal glory blaze
Paláśa flowers on leafless sprays.
O Lakshmaṇ, look! on Pampá's side
What fair trees rise in blooming pride!

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[532] Butea Frondosa. A tree that bears a profusion of brilliant red flowers which appear before the leaves.

[533] I omit five *ślokas* which contain nothing but a list of trees for which, with one or two exceptions, there are no equivalent names in English. The following is Gorresio's translation of the corresponding passage in the Bengal recension:—

"Oh come risplendono in questa stagione di primavera i vitici, le galedupe, le bassie, le dalbergie, i diospyri … le tile, le michelie, le rottlerie, le pentaptere ed i pterospermi, i bombaci, le grislee, gli abri, gli amaranti e le dalbergie; i sirii, le galedupe, le barringtonie ed i palmizi, i xanthocymi, il pepebetel, le verbosine e le ticaie, le nauclee le erythrine, gli asochi, e le tapie fanno d'ogni intorno pompa de' lor fiori."

What climbing plants above them show
Or hang their flowery garlands low!
See how the amorous creeper rings
The wind-rocked trees to which she clings,
As though a dame by love impelled
With clasping arms her lover held.
Drunk with the varied scents that fill
The balmy air, from hill to hill,
From grove to grove, from tree to tree,
The joyous wind is wandering free.
These gay trees wave their branches bent
By blooms, of honey redolent.
There, slowly opening to the day,
Buds with dark lustre deck the spray.
The wild bee rests a moment where
Each tempting flower is sweet and fair,
Then, coloured by the pollen dyes,
Deep in some odorous blossom lies.
Soon from his couch away he springs:
To other trees his course he wings,
And tastes the honeyed blooms that grow
Where Pampá's lucid waters flow.
See, Lakshmaṇ, see, how thickly spread
With blossoms from the trees o'erhead,
That grass the weary traveller woos
With couches of a thousand hues,
And beds on every height arrayed
With red and yellow tints are laid,
No longer winter chills the earth:
A thousand flowerets spring to birth,
And trees in rivalry assume
Their vernal garb of bud and bloom.
How fair they look, how bright and gay
With tasselled flowers on every spray!

While each to each proud challenge flings
Borne in the song the wild bee sings.
That mallard by the river edge
Has bathed amid the reeds and sedge:
Now with his mate he fondly plays
And fires my bosom as I gaze.

Mandákiní[534] is far renowned:
No lovelier flood on earth is found;
But all her fairest charms combined
In this sweet stream enchant the mind.
O, if my love were here to look
With me upon this lovely brook,
Never for Ayodhyá would I pine,
Or wish that Indra's lot were mine.
If by my darling's side I strayed
O'er the soft turf which decks the glade,
Each craving thought were sweetly stilled,
Each longing of my soul fulfilled.
But, now my love is far away,
Those trees which make the woods so gay,
In all their varied beauty dressed,
Wake thoughts of anguish in my breast.

That lotus-covered stream behold
[323] Whose waters run so fresh and cold,

[534] A sacred stream often mentioned in the course of the poem. See Book II, Canto XCV.

Sweet rill, the wildfowl's loved resort,
Where curlew, swan, and diver sport;
Where with his consort plays the drake,
And tall deer love their thirst to slake,
While from each woody bank is heard
The wild note of each happy bird.
The music of that joyous quire
Fills all my soul with soft desire;
And, as I hear, my sad thoughts fly
To Sítá of the lotus eye,
Whom, lovely with her moonbright cheek,
In vain mine eager glances seek.
Now turn, those chequered lawns survey
Where hart and hind together stray.
Ah, as they wander at their will
My troubled breast with grief they fill,
While torn by hopeless love I sigh
For Sítá of the fawn-like eye.
If in those glades where, touched by spring,
Gay birds their amorous ditties sing,
Mine own beloved I might see,
Then, brother, it were well with me:
If by my side she wandered still,
And this cool breeze that stirs the rill
Touched with its gentle breath the brows
Of mine own dear Videhan spouse.
For, Lakshmaṇ, O how blest are those
On whom the breath of Pampá blows,
Dispelling all their care and gloom
With sweets from where the lilies bloom!
How can my gentle love remain
Alive amid the woe and pain,
Where prisoned far away she lies,—
My darling of the lotus eyes?

How shall I dare her sire to greet
Whose lips have never known deceit?
How stand before the childless king
And meet his eager questioning?
When banished by my sire's decree,
In low estate, she followed me.
So pure, so true to every vow,
Where is my gentle darling now?
How can I bear my widowed lot,
And linger on where she is not,
Who followed when from home I fled
Distracted, disinherited?
My spirit sinks in hopeless pain
When my fond glances yearn in vain
For that dear face with whose bright eye
The worshipped lotus scarce can vie.
Ah when, my brother, shall I hear
That voice that rang so soft and clear,
When, sweetly smiling as she spoke,
From her dear lips gay laughter broke?
When worn with toil and love I strayed
With Sítá through the forest shade,
No trace of grief was seen in her,
My kind and thoughtful comforter.
How shall my faltering tongue relate
To Queen Kauśalyá Sítá's fate?
How answer when in wild despair
She questions, Where is Sítá, where?
Haste, brother, haste: to Bharat hie,
On whose fond love I still rely.
My life can be no longer borne,
Since Sítá from my side is torn.”

Thus like a helpless mourner, bent
By sorrow, Ráma made lament;
And with wise counsel Lakshmaṇ tried
To soothe his care, and thus replied:
“O best of men, thy grief oppose,
Nor sink beneath thy weight of woes.
Not thus despond the great and pure
And brave like thee, but still endure.
Reflect what anguish wrings the heart
When loving souls are forced to part;
And, mindful of the coming pain,
Thy love within thy breast restrain.
For earth, though cooled by wandering streams,
Lies scorched beneath the midday beams.
Rávaṇ his steps to hell may bend,
Or lower yet in flight descend;
But be thou sure, O Raghu's son,
Avenging death he shall not shun.
Rise, Ráma, rise: the search begin,
And track the giant foul with sin.
Then shall the fiend, though far he fly,
Resign his prey or surely die.
Yea, though the trembling monster hide
With Sítá close to Diti's[535] side,
E'en there, unless he yield the prize,
Slain by this wrathful hand he dies.
Thy heart with strength and courage stay,
And cast this weakling mood away.
Our fainting hopes in vain revive
Unless with firm resolve we strive.
The zeal that fires the toiler's breast

[535] A daughter of Daksha who became one of the wives of Kaśyapa and mother of the Daityas. She is termed the general mother of Titans and malignant beings. See Book I Cantos XLV, XLVI.

Mid earthly powers is first and best.
Zeal every check and bar defies,
And wins at length the loftiest prize,
In woe and danger, toil and care,
Zeal never yields to weak despair.
With zealous heart thy task begin,
And thou once more thy spouse shalt win.
Cast fruitless sorrow from thy soul,
Nor let this love thy heart control.
Forget not all thy sacred lore,
But be thy noble self once more.”

He heard, his bosom rent by grief,
The counsel of his brother chief;
Crushed in his heart the maddening pain,
And rose resolved and strong again.
Then forth upon his journey went
The hero on his task intent,
[324] Nor thought of Pampá's lovely brook,
Or trees which murmuring breezes shook,
Though on dark woods his glances fell,
On waterfall and cave and dell;
And still by many a care distressed
The son of Raghu onward pressed.
As some wild elephant elate
Moves through the woods in pride,
So Lakshmaṇ with majestic gait
Strode by his brother's side.
He, for his lofty spirit famed,
Admonished and consoled;
Showed Raghu's son what duty claimed,
And bade his heart be bold.
Then as the brothers strode apace
To Rishyamúka's height,

The sovereign of the Vánar race[536]
Was troubled at the sight.
As on the lofty hill he strayed
He saw the chiefs draw near:
A while their glorious forms surveyed,
And mused in restless fear.
His slow majestic step he stayed
And gazed upon the pair.
And all his spirit sank dismayed
By fear too great to bear.
When in their glorious might the best
Of royal chiefs came nigh,
The Vánars in their wild unrest
Prepared to turn and fly.
They sought the hermit's sacred home[537]
For peace and bliss ordained,
And there, where Vánars loved to roam,
A sure asylum gained.

Canto II. Sugríva's Alarm.

Sugríva moved by wondering awe
The high-souled sons of Raghu saw,
In all their glorious arms arrayed;
And grief upon his spirit weighed.

[536] Sugríva, the ex-king of the Vánars, foresters, or monkeys, an exile from his home, wandering about the mountain Rishyamúka with his four faithful ex-ministers.
[537] The hermitage of the Saint Matanga which his curse prevented Báli, the present king of the Vánars, from entering. The story is told at length in Canto XI of this Book.

To every quarter of the sky
He turned in fear his anxious eye,
And roving still from spot to spot
With troubled steps he rested not.
He durst not, as he viewed the pair,
Resolve to stand and meet them there;
And drooping cheer and quailing breast
The terror of the chief confessed.
While the great fear his bosom shook,
Brief counsel with his lords he took;
Each gain and danger closely scanned,
What hope in flight, what power to stand,
While doubt and fear his bosom rent,
On Raghu's sons his eyes he bent,
And with a spirit ill at ease
Addressed his lords in words like these:

“Those chiefs with wandering steps invade
The shelter of our pathless shade,
And hither come in fair disguise
Of hermit garb as Báli's spies.”

Each lord beheld with troubled heart
Those masters of the bowman's art,
And left the mountain side to seek
Sure refuge on a loftier peak.
The Vánar chief in rapid flight
Found shelter on a towering height,
And all the band with one accord
Were closely gathered round their lord.
Their course the same, with desperate leap
Each made his way from steep to steep,
And speeding on in wild career
Filled every height with sudden fear.

Each heart was struck with mortal dread,
As on their course the Vánars sped,
While trees that crowned the steep were bent
And crushed beneath them as they went.
As in their eager flight they pressed
For safety to each mountain crest,
The wild confusion struck with fear
Tiger and cat and wandering deer.
The lords who watched Sugríva's will
Were gathered on the royal hill,
And all with reverent hands upraised
Upon their king and leader gazed.
Sugríva feared some evil planned,
Some train prepared by Báli's hand.
But, skilled in words that charm and teach,
Thus Hanumán[538] began his speech:

"Dismiss, dismiss thine idle fear,
Nor dread the power of Báli here.
For this is Malaya's glorious hill[539]
Where Báli's might can work no ill.
I look around but nowhere see
The hated foe who made thee flee,
Fell Báli, fierce in form and face:
Then fear not, lord of Vánar race.
Alas, in thee I clearly find
The weakness of the Vánar kind, [325]
That loves from thought to thought to range,
Fix no belief and welcome change.
Mark well each hint and sign and scan,
Discreet and wise, thine every plan.

[538] Hanumán, Sugríva's chief general, was the son of the God of Wind. See Book I, Canto XVI.
[539] A range of hills in Malabar; the Western Ghats in the Deccan.

How may a king, with sense denied,
The subjects of his sceptre guide?”

Hanúmán,[540] wise in hour of need,
Urged on the chief his prudent rede.
His listening ear Sugríva bent,
And spake in words more excellent:

“Where is the dauntless heart that free
From terror's chilling touch can see
Two stranger warriors, strong as those,
Equipped with swords and shafts and bows,
With mighty arms and large full eyes,
Like glorious children of the skies?
Báli my foe, I ween, has sent
These chiefs to aid his dark intent.
Hence doubt and fear disturb me still,
For thousands serve a monarch's will,
In borrowed garb they come, and those
Who walk disguised are counted foes.
With secret thoughts they watch their time,
And wound fond hearts that fear no crime.
My foe in state affairs is wise,
And prudent kings have searching eyes.
By other hands they strike the foe:
By meaner tools the truth they know.
Now to those stranger warriors turn,
And, less than king, their purpose learn.
Mark well the trick and look of each;
Observe his form and note his speech.
With care their mood and temper sound,

[540] Válmíki makes the second vowel in this name long or short to suit the exigencies of the verse. Other Indian poets have followed his example, and the same licence will be used in this translation.

And, if their minds be friendly found,
With courteous looks and words begin
Their confidence and love to win.
Then as my friend and envoy speak,
And question what the strangers seek.
Ask why equipped with shaft and bow
Through this wild maze of wood they go.
If they, O chief, at first appear
Pure of all guile, in heart sincere,
Detect in speech and look the sin
And treachery that lurk within.”

He spoke: the Wind-God's son obeyed.
With ready zeal he sought the shade,
And reached with hasty steps the wood
Where Raghu's son and Lakshmaṇ stood.[541]

Canto III. Hanumán's Speech.

The envoy in his faithful breast
Pondered Sugríva's high behest.
From Rishyamúka's peak he hied
And placed him by the princes' side.
The Wind-God's son with cautious art
Had laid his Vánar form apart,
And wore, to cheat the strangers eyes,

[541] I omit a recapitulatory and interpolated verse in a different metre, which is as follows:—Reverencing with the words, So be it, the speech of the greatly terrified and unequalled monkey king, the magnanimous Hanumán then went where (stood) the very mighty Ráma with Lakshmaṇ.

A wandering mendicant's disguise.[542]
Before the heroes' feet he bent
And did obeisance reverent,
And spoke, the glorious pair to praise,
His words of truth in courteous phrase,
High honour duly paid, the best
Of all the Vánar kind addressed,
With free accord and gentle grace,
Those glories of their warrior race:

"O hermits, blest in vows, who shine
Like royal saints or Gods divine,
O best of young ascetics, say
How to this spot you found your way,
Scaring the troops of wandering deer
And silvan things that harbour here
Searching amid the trees that grow
Where Pampá's gentle waters flow.
And lending from your brows a gleam
Of glory to the lovely stream.
Who are you, say, so brave and fair,
Clad in the bark which hermits wear?
I see you heave the frequent sigh,
I see the deer before you fly.
While you, for strength and valour dread,
The earth, like lordly lions, tread,
Each bearing in his hand a bow,
Like Indra's own, to slay the foe.
With the grand paces of a bull,

---

[542] The semi divine Hanumán possesses, like the Gods and demons, the power of wearing all shapes at will. He is one of the *Kámarúpís*.

Like Milton's good and bad angels "as they please
They limb themselves, and colour, shape, or size
Assume as likes them best, condense or rare."

So bright and young and beautiful.
The mighty arms you raise appear
Like trunks which elephants uprear,
And as you move this mountain-king[543]
Is glorious with the light you bring.
How have you reached, like Gods in face,
Best lords of earth, this lonely place, [326]
With tresses coiled in hermit guise,[544]
And splendours of those lotus eyes?
As Gods who leave their heavenly sphere,
Alike your beauteous forms appear.
The Lords of Day and Night[545] might thus
Stray from the skies to visit us.
Heroic youth, so broad of chest,
Fair with the beauty of the Blest,
With lion shoulders, tall and strong,
Like bulls who lead the lowing throng,
Your arms, unmatched for grace and length,
With massive clubs may vie in strength.
Why do no gauds those limbs adorn
Where priceless gems were meetly worn?
Each noble youth is fit, I deem,
To guard this earth, as lord supreme,
With all her woods and seas, to reign
From Meru's peak to Vindhya's chain.
Your smooth bows decked with dyes and gold
Are glorious in their masters' hold,
And with the arms of Indra[546] vie
Which diamond splendours beautify.

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[543] Himálaya is of course *par excellence* the Monarch of mountains, but the complimentary title is frequently given to other hills as here to Malaya.
[544] Twisted up in a matted coil as was the custom of ascetics.
[545] The sun and moon.
[546] The rainbow.

Your quivers glow with golden sheen,
Well stored with arrows fleet and keen,
Each gleaming like a fiery snake
That joys the foeman's life to take.
As serpents cast their sloughs away
And all their new born sheen display,
So flash your mighty swords inlaid
With burning gold on hilt and blade.
Why are you silent, heroes? Why
My questions hear nor deign reply?
Sugríva, lord of virtuous mind,
The foremost of the Vánar kind,
An exile from his royal state,
Roams through the land disconsolate.
I, Hanumán, of Vánar race,
Sent by the king have sought this place,
For he, the pious, just, and true,
In friendly league would join with you.
Know, godlike youths, that I am one
Of his chief lords, the Wind-God's son.
With course unchecked I roam at will,
And now from Rishyamúka's hill,
To please his heart, his hope to speed,
I came disguised in beggar's weed.”

Thus Hanúmán, well trained in lore
Of language, spoke, and said no more.
The son of Raghu joyed to hear
The envoy's speech, and bright of cheer
He turned to Lakshmaṇ by his side,
And thus in words of transport cried:

"The counselor we now behold
Of King Sugríva righteous-souled.
His face I long have yearned to see,
And now his envoy comes to me
With sweetest words in courteous phrase
Answer this mighty lord who slays
His foemen, by Sugríva sent,
This Vánar chief most eloquent.
For one whose words so sweetly flow
The whole Rig-veda[547] needs must know,
And in his well-trained memory store
The Yajush and the Sáman's lore.
He must have bent his faithful ear
All grammar's varied rules to hear.
For his long speech how well he spoke!
In all its length no rule he broke.
In eye, on brow, in all his face
The keenest look no guile could trace.
No change of hue, no pose of limb
Gave sign that aught was false in him.
Concise, unfaltering, sweet and clear,
Without a word to pain the ear.
From chest to throat, nor high nor low,
His accents came in measured flow.
How well he spoke with perfect art
That wondrous speech that charmed the heart,
With finest skill and order graced
In words that knew nor pause nor haste!
That speech, with consonants that spring
From the three seats of uttering,[548]

[547] The Vedas are four in number, the Rich or Rig-veda, the Yajush or Yajur-veda; the Sáman or Sáma-veda, and the Atharvan or Atharva-veda. See p. 3. Note.
[548] The chest, the throat, and the head.

Would charm the spirit of a foe
Whose sword is raised for mortal blow.
How may a ruler's plan succeed
Who lacks such envoy good at need?
How fail, if one whose mind is stored
With gifts so rare assist his lord?
What plans can fail, with wisest speech
Of envoy's lips to further each?”

Thus Ráma spoke; and Lakshmaṇ taught
In all the art that utters thought,
To King Sugríva's learned spy
Thus made his eloquent reply:
“Full well we know the gifts that grace
Sugríva, lord of Vánar race,
And hither turn our wandering feet
That we that high-souled king may meet.
So now our pleasant task shall be
To do the words he speaks by thee.”

His prudent speech the Vánar heard,
And all his heart with joy was stirred.
And hope that league with them would bring
Redress and triumph to his king.

[327]

Canto IV. Lakshman's Reply.

Cheered by the words that Ráma spoke,
Joy in the Vánar's breast awoke,
And, as his friendly mood he knew,
His thoughts to King Sugríva flew:
“Again,” he mused, “my high-souled lord
Shall rule, to kingly state restored;
Since one so mighty comes to save,
And freely gives the help we crave.”

Then joyous Hanumán, the best
Of all the Vánar kind, addressed
These words to Ráma, trained of yore
In all the arts of speakers' lore:[549]

“Why do your feet this forest tread

By silvan life inhabited,

This awful maze of tree and thorn

Which Pampá's flowering groves adorn?”

[549] “In our own metrical romances, or wherever a poem is meant not for readers but for chanters and oral reciters, these *formulæ*, to meet the same recurring case, exist by scores. Thus every woman in these metrical romances who happens to be young, is described as ‘so bright of ble,’ or complexion; always a man goes ‘the mountenance of a mile’ before he overtakes or is overtaken. And so on through a vast bead-roll of cases. In the same spirit Homer has his eternal τον δ'αρ' ὑποδρα ιδων, or τον δ'απαμειβομενος προσφη, &c.

To a reader of sensibility, such recurrences wear an air of child-like simplicity, beautifully recalling the features of Homer's primitive age. But they would have appeared faults to all commonplace critics in literary ages.”

DE QUINCEY{FNS. *Homer and the Homeridæ*.

He spoke: obedient to the eye
Of Ráma, Lakshmaṇ made reply,
The name and fortune to unfold
Of Raghu's son the lofty-souled:
“True to the law, of fame unstained,
The glorious Daśaratha reigned,
And, steadfast in his duty, long
Kept the four castes[550] from scathe and wrong.
Through his wide realm his will was done,
And, loved by all, he hated none.
Just to each creature great and small,
Like the Good Sire he cared for all.
The Ágnishṭom,[551] as priests advised,
And various rites he solemnized,
Where ample largess ever paid
The Bráhmans for their holy aid.
Here Ráma stands, his heir by birth,
Whose name is glorious in the earth:
Sure refuge he of all oppressed,
Most faithful to his sire's behest.
He, Daśaratha's eldest born
Whom gifts above the rest adorn,
Lord of each high imperial sign,[552]
The glory of his kingly line,
Reft of his right, expelled from home,
Came forth with me the woods to roam.
And Sítá too, his faithful dame,
Forth with her virtuous husband came,
Like the sweet light when day is done

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[550] Bráhmans the sacerdotal caste. Kshatriyas the royal and military, Vaiśyas the mercantile, and Śúdras the servile.
[551] A protracted sacrifice extending over several days. See Book I, p. 24 Note.
[552] Possessed of all the auspicious personal marks that indicate capacity of universal sovereignty. See Book I. p. 2, and Note 3.

Still cleaving to her lord the sun.
And me his sweet perfections drew
To follow as his servant true.
Named Lakshmaṇ, brother of my lord
Of grateful heart with knowledge stored
Most meet is he all bliss to share,
Who makes the good of all his care.
While, power and lordship cast away,
In the wild wood he chose to stay,
A giant came,—his name unknown,—
And stole the princess left alone.
Then Diti's son[553] who, cursed of yore,
The semblance of a Rákshas wore,
To King Sugríva bade us turn
The robber's name and home to learn.
For he, the Vánar chief, would know
The dwelling of our secret foe.
Such words of hope spake Diti's son,
And sought the heaven his deeds had won.
Thou hast my tale. From first to last
Thine ears have heard whate'er has past.
Ráma the mighty lord and I
For refuge to Sugríva fly.
The prince whose arm bright glory gained,
O'er the whole earth as monarch reigned,
And richest gifts to others gave,
Is come Sugríva's help to crave;
Son of a king the surest friend
Of virtue, him who loved to lend
His succour to the suffering weak,
Is come Sugríva's aid to seek.
Yes, Raghu's son whose matchless hand

[553] Kabandha. See Book III. Canto LXXIII.

Protected all this sea-girt land,
The virtuous prince, my holy guide,
For refuge seeks Sugríva's side.
His favour sent on great and small
Should ever save and prosper all.
He now to win Sugríva's grace
[328] Has sought his woodland dwelling-place.
Son of a king of glorious fame;—
Who knows not Daśaratha's name?—
From whom all princes of the earth
Received each honour due to worth;—
Heir of that best of earthly kings,
Ráma the prince whose glory rings
Through realms below and earth and skies,
For refuge to Sugríva flies.
Nor should the Vánar king refuse
The boon for which the suppliant sues,
But with his forest legions speed
To save him in his utmost need.”

Sumitrá's son, his eyes bedewed
With piteous tears, thus sighed and sued.
Then, trained in all the arts that guide
The speaker, Hanumán replied:

“Yea, lords like you of wisest thought,
Whom happy fate has hither brought,
Who vanquish ire and rule each sense,
Must of our lord have audience.
Reft of his kingdom, sad, forlorn,
Once Báli's hate now Báli's scorn,
Defeated, severed from his spouse,
Wandering under forest boughs,
Child of the Sun, our lord and king

Sugríva will his succours bring,
And all our Vánar hosts combined
Will trace the dame you long to find.”

With gentle tone and winning grace
Thus spake the chief of Vánar race,
And then to Raghu's son he cried:
“Come, haste we to Sugríva's side.”

He spoke, and for his words so sweet
Good Lakshmaṇ paid all honour meet;
Then turned and cried to Raghu's son:
“Now deem thy task already done,
Because this chief of Vánar kind,
Son of the God who rules the wind,
Declares Sugríva's self would be
Assisted in his need by thee.
Bright gleams of joy his cheek o'erspread
As each glad word of hope he said;
And ne'er will one so valiant deign
To cheer our hearts with hope in vain.”

He spoke, and Hanumán the wise
Cast off his mendicant disguise,
And took again his Vánar form,
Son of the God of wind and storm.
High on his ample back in haste
Raghu's heroic sons he placed,
And turned with rapid steps to find
The sovereign of the Vánar kind.

Canto V. The League.

From Rishyamúka's rugged side
To Malaya's hill the Vánar hied,
And to his royal chieftain there
Announced the coming of the pair:
“See, here with Lakshmaṇ Ráma stands
Illustrious in a hundred lands.
Whose valiant heart will never quail
Although a thousand foes assail;
King Daśaratha's son, the grace
And glory of Ikshváku's race.
Obedient to his father's will
He cleaves to sacred duty still.
With rites of royal pomp and pride
His sire the Fire-God gratified;
Ten hundred thousand kine he freed,
And priests enriched with ample meed;
And the broad land protected, famed
For truthful lips and passions tamed.
Through woman's guile his son has made
His dwelling in the forest shade,
Where, as he lived with every sense
Subdued in hermit abstinence,
Fierce Rávaṇ stole his wife, and he
Is come a suppliant, lord, to thee.
Now let all honour due be paid
To these great chiefs who seek thine aid.”

Thus spake the Vánar prince, and, stirred
With friendly thoughts, Sugríva heard.
The light of joy his face o'erspread,
And thus to Raghu's son he said:
“O Prince, in rules of duty trained,
Caring for all with love unfeigned,
Hanúmán's tongue has truly shown
The virtues that are thine alone.
My chiefest glory, gain, and bliss,
O stranger Prince, I reckon this,
That Raghu's son will condescend
To seek the Vánar for his friend.
If thou my true ally wouldst be
Accept the pledge I offer thee,
This hand in sign of friendship take,
And bind the bond we ne'er will break.”

He spoke, and joy thrilled Ráma's breast;
Sugríva's hand he seized and pressed
And, transport beaming from his eye,
Held to his heart his new ally.
In wanderer's weed disguised no more,
His proper form Hanúmán wore.
Then, wood with wood engendering,[554] came
Neath his deft hands the kindled flame.

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[554] Fire for sacred purposes is produced by the attrition of two pieces of wood. In marriage and other solemn covenants fire is regarded as the holy witness in whose presence the agreement is made. Spenser in a description of a marriage, has borrowed from the Roman rite what he calls the housling, or “matrimonial rite.”

“His owne two hands the holy knots did knit
That none but death forever can divide.
His owne two hands, for such a turn most fit,
The housling fire did kindle and provide.”

Faery Queen, Book I. XII.{FNS 37.

[329] Between the chiefs that fire he placed
With wreaths of flowers and worship graced.
And round its blazing glory went
The friends with slow steps reverent.

Thus each to other pledged and bound
In solemn league new transport found,
And bent upon his dear ally
The gaze he ne'er could satisfy.
“Friend of my soul art thou: we share
Each other's joy, each other's care;”
Thus in the bliss that thrilled his breast
Sugríva Raghu's son addressed.
From a high Sál a branch he tore
Which many a leaf and blossom bore,
And the fine twigs beneath them laid
A seat for him and Ráma made.
Then Hanumán with joyous mind,
Son of the God who rules the wind,
To Lakshmaṇ gave, his seat to be,
The gay branch of a Sandal tree.
Then King Sugríva with his eyes
Still trembling with the sweet surprise
Of the great joy he could not hide,
To Raghu's noblest scion cried:
“O Ráma, racked with woe and fear,
Spurned by my foes, I wander here.
Reft of my spouse, forlorn I dwell
Here in my forest citadel.
Or wild with terror and distress
Roam through the distant wilderness.
Vext by my brother Báli long
My soul has borne the scathe and wrong.
Do thou, whose virtues all revere,

Release me from my woe and fear.
From dire distress thy friend to free
Is a high task and worthy thee.”

He spoke, and Raghu's son who knew
All sacred duties men should do.
The friend of justice, void of guile,
Thus answered with a gentle smile:
“Great Vánar, friends who seek my aid
Still find their trust with fruit repaid.
Báli, thy foe, who stole away
Thy wife this vengeful hand shall slay.
These shafts which sunlike flash and burn,
Winged with the feathers of the hern,
Each swift of flight and sure and dread,
With even knot and pointed head,
Fierce as the crashing fire-bolt sent
By him who rules the firmament,[555]
Shall reach thy wicked foe and like
Infuriate serpents hiss and strike.
Thou, Vánar King, this day shalt see
The foe who long has injured thee
Lie, like a shattered mountain, low,
Slain by the tempest of my bow.”

Thus Ráma spake: Sugríva heard,
And mighty joy his bosom stirred:
As thus his champion he addressed:
“Now by thy favour, first and best
Of heroes, shall thy friend obtain
His realm and darling wife again
Recovered from the foe.
Check thou mine elder brother's might;

[555] Indra.

That ne'er again his deadly spite
May rob me of mine ancient right,
Or vex my soul with woe.”
The league was struck, a league to bring
To Sítá fiends, and Vánar king[556]
Apportioned bliss and bale.
Through her left eye quick throbbings shot,[557]
Glad signs the lady doubted not,
That told their hopeful tale.
The bright left eye of Báli felt
An inauspicious throb that dealt
A deadly blow that day.
The fiery left eyes of the crew
Of demons felt the throb, and knew
The herald of dismay.

Canto VI. The Tokens.

With joy that sprang from hope restored
To Ráma spake the Vánar lord:
“I know, by wise Hanúmán taught,
Why thou the lonely wood hast sought.
Where with thy brother Lakshmaṇ thou
Hast sojourned, bound by hermit vow;
Have heard how Sítá, Janak's child,
Was stolen in the pathless wild,
How by a roving Rákshas she

[556] Báli the king *de facto*.
[557] With the Indians, as with the ancient Greeks, the throbbing of the right eye in a man is an auspicious sign, the throbbing of the left eye is the opposite. In a woman the significations of signs are reversed.

Weeping was reft from him and thee;
How, bent on death, the giant slew
The vulture king, her guardian true,
And gave thy widowed breast to know
A solitary mourner's woe.
But soon, dear Prince, thy heart shall be
From every trace of sorrow free; [330]
For I thy darling will restore,
Lost like the prize of holy lore.[558]
Yea, though in heaven the lady dwell,
Or prisoned in the depths of hell,
My friendly care her way shall track
And bring thy ransomed darling back.
Let this my promise soothe thy care,
Nor doubt the words I truly swear.
Saints, fiends, and dwellers of the skies
Shall find thy wife a bitter prize,
Like the rash child who rues too late
The treacherous lure of poisoned cate.
No longer, Prince, thy loss deplore:
Thy darling wife will I restore.
'Twas she I saw: my heart infers
That shrinking form was doubtless hers,
Which gaint Rávaṇ, fierce and dread,
Bore swiftly through the clouds o'erhead
Still writhing in his strict embrace

[558] The Vedas stolen by the demons Madhu and Kaiṭabha.

"The text has [Sanskrit text] which signifies literally 'the lost vedic tradition.' It seems that allusion is here made to the Vedas submerged in the depth of the sea, but promptly recovered by Vishṇu in one of his incarnations, as the brahmanic legend relates, with which the orthodoxy of the Bráhmans intended perhaps to allude to the prompt restoration and uninterrupted continuity of the ancient vedic tradition."

GORRESIO.{FNS

Like helpless queen of serpent race,[559]
And from her lips that sad voice came
Shrieking thine own and Lakshmaṇ's name.
High on a hill she saw me stand
With comrades twain on either hand.
Her outer robe to earth she threw,
And with it sent her anklets too.
We saw the glittering tokens fall,
We found them there and kept them all.
These will I bring: perchance thine eyes
The treasured spoils will recognize."

He ceased: then Raghu's son replied
To the glad tale, and eager cried:
"Bring them with all thy speed: delay
No more, dear friend, but haste away."

Thus Ráma spoke. Sugríva hied
Within the mountain's caverned side,
Impelled by love that stirred each thought
The precious tokens quickly brought,
And said to Raghu's son: Behold
This garment and these rings of gold.
In Ráma's hand with friendly haste
The jewels and the robe he placed.
Then, like the moon by mist assailed,
The tear-dimmed eyes of Ráma failed;
That burst of woe unmanned his frame,
Woe sprung from passion for his dame,
And with his manly strength o'erthrown,

[559] Like the wife of a Nága or Serpent-God carried off by an eagle. The enmity between the King of birds and the serpent is of very frequent occurrence. It seems to be a modification of the strife between the Vedic Indra and the Ahi, the serpent or drought-fiend; between Apollôn and the Python, Adam and the Serpent.

He fell and cried, Ah me! mine own!
Again, again close to his breast
The ornaments and robe he pressed,
While the quick pants that shook his frame
As from a furious serpent came.
On his dear brother standing nigh
He turned at length his piteous eye;
And, while his tears increasing ran,
In bitter wail he thus began:
“Look, brother, and behold once more
The ornaments and robe she wore,
Dropped while the giant bore away
In cruel arras his struggling prey,
Dropped in some quiet spot, I ween,
Where the young grass was soft and green;
For still untouched by spot or stain
Their former beauty all retain.”

He spoke with many a tear and sigh,
And thus his brother made reply:
“The bracelets thou hast fondly shown,
And earrings, are to me unknown,
But by long service taught I greet
The anklets of her honoured feet.”[560]

Then to Sugríva Ráma, best
Of Raghu's sons, these words addressed:

[560] He means that he has never ventured to raise his eyes to her arms and face, though he has ever been her devoted servant.

“Say to what quarter of the sky
The cruel fiend was seen to fly,
Bearing afar my captured wife,
My darling dearer than my life.
Speak, Vánar King, that I may know
Where dwells the cause of all my woe;
The fiend for whose transgression all
The giants by this hand shall fall.
He who the Maithil lady stole
And kindled fury in my soul,
Has sought his fate in senseless pride
And opened Death's dark portal wide.
Then tell me, Vánar lord, I pray,
The dwelling of my foe,
And he, beneath this hand, to-day
To Yáma's halls shall go.”

[331]

Canto VII. Ráma Consoled.

With longing love and woe oppressed
The Vánar chief he thus addressed:
And he, while sobs his utterance broke,
Raised up his reverent hands and spoke:

“O Raghu's son, I cannot tell
Where now that cruel fiend may dwell,
Declare his power and might, or trace
The author of his cursed race.
Still trust the promise that I make
And let thy breast no longer ache.
So will I toil, nor toil in vain,
That thou thy consort mayst regain.
So will I work with might and skill
That joy anew thy heart shall fill:
The valour of my soul display,
And Rávaṇ and his legions slay.
Awake, awake! unmanned no more
Recall the strength was thine of yore.
Beseems not men like thee to wear
A weak heart yielding to despair.
Like troubles, too, mine eyes have seen,
Lamenting for a long-lost queen;
But, by despair unconquered yet,
My strength of mind I ne'er forget.
Far more shouldst thou of lofty soul
Thy passion and thy tears control,
When I, of Vánar's humbler strain,
Weep not for her in ceaseless pain.
Be firm, be patient, nor forget
The bounds the brave of heart have set
In loss, in woe, in strife, in fear,
When the dark hour of death is near.
Up! with thine own brave heart advise:
Not thus despond the firm and wise.
But he who gives his childish heart
To choose the coward's weakling part,
Sinks, like a foundered vessel, deep
In waves of woe that o'er him sweep.

See, suppliant hand to hand I lay,
And, moved by faithful love, I pray.
Give way no more to grief and gloom,
But all thy native strength resume.
No joy on earth, I ween, have they
Who yield their souls to sorrow's sway.
Their glory fades in slow decline:
'Tis not for thee to grieve and pine.
I do but hint with friendly speech
The wiser part I dare not teach.
This better path, dear friend, pursue,
And let not grief thy soul subdue.”

Sugríva thus with gentle art
And sweet words soothed the mourner's heart,
Who brushed off with his mantle's hem
Tears from the eyes bedewed with them.
Sugríva's words were not in vain,
And Ráma was himself again,
Around the king his arms he threw
And thus began his speech anew:

“Whate'er a friend most wise and true,
Who counsels for the best, should do,
Whate'er his gentle part should be,
Has been performed, dear friend, by thee.
Taught by thy counsel, O my lord,
I feel my native strength restored.
A friend like thee is hard to gain,
Most rare in time of grief and pain.
Now strain thine utmost power to trace
The Maithil lady's dwelling place,
And aid me in my search to find
Fierce Rávaṇ of the impious mind.

Trust thou, in turn, thy loyal friend,
And say what aid this arm can lend
To speed thy hopes, as fostering rain
Quickens in earth the scattered grain.
Deem not those words, that seemed to spring
From pride, are false, O Vánar King.
None from these lips has ever heard,
None e'er shall hear, one lying word.
Again I promise and declare,
Yea, by my truth, dear friend, I swear.”

Then glad was King Sugríva's breast,
And all his lords their joy confessed,
Stirred by sure hope of Ráma's aid,
And promise which the prince had made.

Canto VIII. Ráma's Promise.

Doubt from Sugríva's heart had fled,
And thus to Raghu's son he said:
“No bliss the Gods of heaven deny.
Each views me with a favouring eye,
When thou, whom all good gifts attend,
Hast sought me and become my friend.
Leagued, friend, with thee in bold emprise
My arm might win the conquered skies;
And shall our banded strength be weak
To gain the realm which now I seek?
A happy fate was mine above
My kith and kin and all I love,
When, near the witness fire, I won

Thy friendship, Raghu's glorious son.
Thou too in ripening time shall see
Thy friend not all unworthy thee.
What gifts I have shall thus be shown:
Not mine the tongue to make them known.
Strong is the changeless bond that binds
The friendly faith of noble minds,
In woe, in danger, firm and sure
Their constancy and love endure.
Gold, silver, jewels rich and rare
[332] They count as wealth for friends to share.
Yea, be they rich or poor and low,
Blest with all joys or sunk in woe,
Stained with each fault or pure of blame,
Their friends the nearest place may claim;
For whom they leave, at friendship's call,
Their gold, their bliss, their homes and all.”

He spoke by generous impulse moved,
And Raghu's son his speech approved
Glancing at Lakshmaṇ by his side,
Like Indra in his beauty's pride.
The Vánar monarch saw the pair
Of mighty brothers standing there,
And turned his rapid eye to view
The forest trees that near him grew.
He saw, not far from where he stood,
A Sál tree towering o'er the wood.
Amid the thick leaves many a bee
Graced the scant blossoms of the tree,
From whose dark shade a bough, that bore
A load of leafy twigs, he tore,
Which on the grassy ground he laid
And seats for him and Ráma made.

Hanúmán saw them sit, he sought
A Sál tree's leafy bough and brought
The burthen, and with meek request
Entreated Lakshmaṇ, too, to rest.
There on the noble mountain's brow,
Strewn with the young leaves of the bough,
Sat Raghu's son in placid ease
Calm as the sea when sleeps the breeze.
Sugríva's heart with rapture swelled,
And thus, by eager love impelled,
He spoke in gracious tone, that, oft
Checked by his joy, was low and soft:
“I, by my brother's might oppressed,
By ceaseless woe and fear distressed,
Mourning my consort far away,
On Rishyamúka's mountain stray.
Expelled by Báli's cruel hate
I wander here disconsolate.
Do thou to whom all sufferers flee,
From his dread hand deliver me.”

He spoke, and Ráma, just and brave,
Whose pious soul to virtue clave,
Smiled as in conscious might he eyed
The king of Vánars, and replied:
“Best fruit of friendship is the deed
That helps the friend in hour of need;
And this mine arm in death shall lay
Thy robber ere the close of day.
For see, these feathered darts of mine
Whose points so fiercely flash and shine,
And shafts with golden emblem, came
From dark woods known by Skanda's name,[561]

[561] The wood in which Skanda or Kártikeva was brought up:

Winged from the pinion of the hern
Like Indra's bolts they strike and burn.
With even knots and piercing head
Each like a furious snake is sped;
With these, to-day, before thine eye
Shall, like a shattered mountain, lie
Báli, thy dread and wicked foe,
O'erwhelmed in hideous overthrow.”

He spoke: Sugríva's bosom swelled
With hope and joy unparalleled.
Then his glad voice the Vánar raised,
And thus the son of Raghu praised:
“Long have I pined in depth of grief;
Thou art the hope of all, O chief.
Now, Raghu's son, I hail thee friend,
And bid thee to my woes attend;
For, by my truth I swear it, now
Not life itself is dear as thou,
Since by the witness fire we met
And friendly hand in hand was set.
Friend communes now with friend, and hence
I tell with surest confidence,
How woes that on my spirit weigh
Consume me through the night and day.”

“The Warrior-God
Whose infant steps amid the thickets strayed
Where the reeds wave over the holy sod.”

See also Book I, Canto XXIX.

For sobs and sighs he scarce could speak,
And his sad voice came low and weak,
As, while his eyes with tears o'erflowed,
The burden of his soul he showed.
Then by strong effort, bravely made,
The torrent of his tears he stayed,
Wiped his bright eyes, his grief subdued,
And thus, more calm, his speech renewed:

“By Báli's conquering might oppressed,
Of power and kingship dispossessed,
Loaded with taunts of scorn and hate
I left my realm and royal state.
He tore away my consort: she
Was dearer than my life to me,
And many a friend to me and mine
In hopeless chains was doomed to pine.
With wicked thoughts, unsated still,
Me whom he wrongs he yearns to kill;
And spies of Vánar race, who tried
To slay me, by this hand have died.
Moved by this constant doubt and fear
I saw thee, Prince, and came not near.
When woe and peril gather round
A foe in every form is found.
Save Hanumán, O Raghu's son,
And these, no friend is left me, none.
Through their kind aid, a faithful band
Who guard their lord from hostile hand,
Rest when their chieftain rests and bend
Their steps where'er he lists to wend,—
Through them alone, in toil and pain,
My wretched life I still sustain. [333]

Enough, for thou hast heard in brief
The story of my pain and grief.
His mighty strength all regions know,
My brother, but my deadly foe.
Ah, if the proud oppressor fell,
His death would all my woe dispel.
Yea, on my cruel conqueror's fall
My joy depends, my life, my all.
This were the end and sure relief,
O Ráma, of my tale of grief.
Fair be his lot or dark with woe,
No comfort like a friend I know.”

Then Ráma spoke: “O friend, relate
Whence sprang fraternal strife and hate,
That duly taught by thee, I may
Each foeman's strength and weakness weigh:
And skilled in every chance restore
The blissful state thou hadst before.
For, when I think of all the scorn
And bitter woe thou long hast borne,
My soul indignant swells with pain
Like waters flushed with furious rain.
Then, ere I string this bended bow,
Tell me the tale I long to know,
Ere from the cord my arrow fly,
And low in death thy foeman lie.”

He spoke: Sugríva joyed to hear,
Nor less his lords were glad of cheer:
And thus to Ráma mighty-souled
The cause that moved their strife he told:

Canto IX. Sugríva's Story.[562]

“My brother, known by Báli's name,
Had won by might a conqueror's fame.
My father's eldest-born was he,
Well honoured by his sire and me.
My father died, and each sage lord
Named Báli king with one accord;
And he, by right of birth ordained,
The sovereign of the Vánars reigned.
He in his royal place controlled
The kingdom of our sires of old,
And I all faithful service lent
To aid my brother's government.
The fiend Máyáví,—him of yore
To Dundubhi[563] his mother bore,—
For woman's love in strife engaged,
A deadly war with Báli waged.
When sleep had chained each weary frame
To vast Kishkindhá[564] gates he came,
And, shouting through the shades of night,
Challenged his foeman to the fight.
My brother heard the furious shout,
And wild with rage rushed madly out,
Though fain would I and each sad wife
Detain him from the deadly strife.
He burned his demon foe to slay,

[562] “Sugríva's story paints in vivid colours the manners, customs and ideas of the wild mountain tribes which inhabited Kishkindhya or the southern hills of the Deccan, of the people whom the poem calls monkeys, tribes altogether different in origin and civilization from the Indo-Sanskrit race.” GORRESIO{FNS.

[563] A fiend slain by Báli.

[564] Báli's mountain city.

And rushed impetuous to the fray.
His weeping wives he thrust aside,
And forth, impelled by fury, hied;
While, by my love and duty led,
I followed where my brother sped.
Máyáví looked, and at the sight
Fled from his foes in wild affright.
The flying fiend we quickly viewed,
And with swift feet his steps pursued.
Then rose the moon, whose friendly ray
Cast light upon our headlong way.
By the soft beams was dimly shown
A mighty cave with grass o'ergrown.
Within its depths he sprang, and we
The demon's form no more might see.
My brother's breast was all aglow
With fury when he missed the foe,
And, turning, thus to me he said
With senses all disquieted:
“Here by the cavern's mouth remain;
Keep ear and eye upon the strain,
While I the dark recess explore
And dip my brand in foeman's gore.”
I heard his angry speech, and tried
To turn him from his plan aside.
He made me swear by both his feet,
And sped within the dark retreat.
While in the cave he stayed, and I
Watched at the mouth, a year went by.
For his return I looked in vain,
And, moved by love, believed him slain.
I mourned, by doubt and fear distressed,
And greater horror seized my breast
When from the cavern rolled a flood,

A carnage stream of froth and blood;
And from the depths a sound of fear,
The roar of demons, smote mine ear;
But never rang my brother's shout
Triumphant in the battle rout.
I closed the cavern with a block,
Huge as a hill, of shattered rock.
Gave offerings due to Báli's shade,
And sought Kishkindhá, sore dismayed.
Long time with anxious care I tried
From Báli's lords his fate to hide,
But they, when once the tale was known,
Placed me as king on Báli's throne.
There for a while I justly reigned [334]
And all with equal care ordained,
When joyous from the demon slain
My brother Báli came again.
He found me ruling in his stead,
And, fired with rage, his eyes grew red.
He slew the lords who made me king,
And spoke keen words to taunt and sting.
The kingly rank and power I held
My brother's rage with ease had quelled,
But still, restrained by old respect
For claims of birth, the thought I checked.
Thus having struck the demon down
Came Báli to his royal town.
With meek respect, with humble speech,
His haughty heart I strove to reach.
But all my arts were tried in vain,
No gentle word his lips would deign,
Though to the ground I bent and set
His feet upon my coronet:
Still Báli in his rage and pride

All signs of grace and love denied.”

Canto X. Sugríva's Story.

“I strove to soothe and lull to rest
The fury of his troubled breast:
“Well art thou come, dear lord,” I cried.
“By whose strong arm thy foe has died.
Forlorn I languished here, but now
My saviour and defence art thou.
Once more receive this regal shade[565]
Like the full moon in heaven displayed;
And let the chouries,[566] thus restored,
Wave glorious o'er the rightful lord.
I kept my watch, thy word obeyed,
And by the cave a year I stayed.
But when I saw that stream of blood
Rush from the cavern in a flood,
My sad heart broken with dismay,
And every wandering sense astray,
I barred the entrance with a stone,—
A crag from some high mountain thrown—
Turned from the spot I watched in vain,
And to Kishkindhá came again.
My deep distress and downcast mien
By citizen and lord were seen.
They made me king against my will:
Forgive me if the deed was ill.

[565] The canopy or royal umbrella, one of the usual Indian regalia.
[566] Whisks made of the hair of the Yak or Bos grunniers, also regal insignia.

True as I ever was I see
My honoured king once more in thee;
I only ruled a while the state
When thou hadst left us desolate.
This town with people, lords, and lands,
Lay as a trust in guardian hands:
And now, my gracious lord, accept
The kingdom which thy servant kept.
Forgive me, victor of the foe,
Nor let thy wrath against me glow.
See joining suppliant hands I pray,
And at thy feet my head I lay.
Believe my words: against my will
The royal seat they made me fill.
Unkinged they saw the city, hence
They made me lord for her defence.”

But Báli, though I humbly sued,
Reviled me in his furious mood:
“Out on thee, wretch!” in wrath he cried
With many a bitter taunt beside.
He summoned every lord, and all
His subjects gathered at his call.
Then forth his burning anger broke,
And thus amid his friends he spoke:
“I need not tell, for well ye know,
How fierce Máyáví, fiend and foe,
Came to Kishkindhá's gate by night,
And dared me in his wrath to fight.
I heard each word the demon said:
Forth from my royal hall I sped;
And, foe in brother's guise concealed,
Sugríva followed to the field.
The mighty demon through the shade

Beheld me come with one to aid:
Then shrinking from unequal fight,
He turned his back in swiftest flight.
From vengeful foes his life to save
He sought the refuge of a cave.
Then when I saw the fiend had fled
Within that cavern dark and dread,
Thus to my brother cruel-eyed,
Impatient in my wrath, I cried:
“I seek no more my royal town
Till I have struck the demon down.
Here by the cavern's mouth remain
Until my hand the foe have slain.”
Upon his faith my heart relied,
And swift within the depths I hied.
A year went by: in every spot
I sought the fiend, but found him not.
At length my foe I saw and slew,
Whom long I feared when lost to view;
And all his kinsmen by his side
Beneath my vengeful fury died.
The monster, as he reeled and fell,
Poured forth his blood with roar and yell;
And, filling all the cavern, dyed
The portal with the crimson tide.
Upon my foeman slain at last
One look, one pitying look, I cast.
I sought again the light of day:
The cave was closed and left no way.
To the barred mouth I sadly came,
And called aloud Sugríva's name.
[335] But all was still: no voice replied,
And hope within my bosom died.
With furious efforts, vain at first,

Through bars of rock my way I burst.
Then, free once more, the path that brought
My feet in safety home I sought.
'Twas thus Sugríva dared despise
The claim of brothers' friendly ties.
With crags of rock he barred me in,
And for himself the realm would win.”

Thus Báli spoke in words severe;
And then, unmoved by ruth or fear,
Left me a single robe and sent
His brother forth in banishment.
He cast me out with scathe and scorn,
And from my side my wife was torn.
Now in great fear and ill at ease
I roam this land with woods and seas,
Or dwell on Rishyamúka's hill,
And sorrow for my consort still.
Thou hast the tale how first arose
This bitter hate of brother foes.
Such are the griefs neath which I pine,
And all without a fault of mine.
O swift to save in hour of fear,
My prayer who dread this Báli, hear
With gracious love assistance deign,
And mine oppressor's arm restrain.”

Then Raghu's son, the good and brave,
With a gay laugh his answer gave:
“These shafts of mine which ne'er can fail,
Before whose sheen the sun grows pale,
Winged by my fury, fleet and fierce,
The wicked Báli's heart shall pierce.
Yea, mark the words I speak, so long

Shall live that wretch who joys in wrong,
Until these angered eyes have seen
The robber of thy darling queen.
I, taught by equal suffering, know
What waves of grief above thee flow.
This hand thy captive wife shall free,
And give thy kingdom back to thee.”

Sugríva joyed as Ráma spoke,
And valour in his breast awoke.
His eye grew bright, his heart grew bold,
And thus his wondrous tale he told:

Canto XI. Dundubhi.

“I doubt not, Prince, thy peerless might,
Armed with these shafts so keen and bright,
Like all-destroying fires of fate,
The worlds could burn and devastate.
But lend thou first thy mind and ear
Of Báli's power and might to hear.
How bold, how firm, in battle tried,
Is Báli's heart; and then decide.
From east to west, from south to north
On restless errand hurrying forth,
From farthest sea to sea he flies
Before the sun has lit the skies.
A mountain top he oft will seek,
Tear from its root a towering peak,
Hurl it aloft, as 'twere a ball,
And catch it ere to earth it fall.

And many a tree that long has stood
In health and vigour in the wood,
His single arm to earth will throw,
The marvels of his might to show.
Shaped like a bull, a monster bore
The name of Dundubhi of yore:
He matched in size a mountain height,
A thousand elephants in might.
By pride of wondrous gifts impelled,
And strength he deemed unparalleled,
To Ocean, lord of stream and brook,
Athirst for war, his way he took.
He reached the king of rolling waves
Whose gems are piled in sunless caves,
And threw his challenge to the sea;
“Come forth, O King, and fight with me.”
He spoke, and from his ocean bed
The righteous[567] monarch heaved his head,
And gave, sedate, his calm reply
To him whom fate impelled to die:
“Not mine, not mine the power,” he cried,
“To cope with thee in battle tried;
But listen to my voice, and seek
The worthier foe of whom I speak.
The Lord of Hills, where hermits live
And love the home his forests give,
Whose child is Śankar's darling queen,[568]
The King of Snows is he I mean.
Deep caves has he, and dark boughs shade

[567] Righteous because he never transgresses his bounds, and

> “over his great tides
> Fidelity presides.”

[568] Himálaya, the Lord of Snow, is the father of Umá the wife of Śiva or Śankar.

The torrent and the wild cascade.
From him expect the fierce delight
Which heroes feel in equal fight.”

He deemed that fear checked ocean's king,
And, like an arrow from the string,
To the wild woods that clothe the side
Of Lord Himálaya's hills he hied.
Then Dundubhi, with hideous roar,
Huge fragments from the summit tore
Vast as Airávat,[569] white with snow,
And hurled them to the plains below.
Then like a white cloud soft, serene,
The Lord of Mountains' form was seen.
It sat upon a lofty crest,
And thus the furious fiend addressed:
“Beseems thee not, O virtue's friend,
[336] My mountain tops to rive and rend;
For I, the hermit's calm retreat,
For deeds of war am all unmeet.”

The demon's eye with rage grew red,
And thus in furious tone he said:
“If thou from fear or sloth decline
To match thy strength in war with mine,
Where shall I find a champion, say,
To meet me burning for the fray?”
He spoke: Himálaya, skilled in lore
Of eloquence, replied once more,
And, angered in his righteous mind,
Addressed the chief of demon kind:
“The Vánar Báli, brave and wise,

[569] Indra's celestial elephant.

Son of the God who rules the skies,[570]
Sways, glorious in his high renown,
Kishkindhá his imperial town.
Well may that valiant lord who knows
Each art of war his might oppose
To thine, in equal battle set,
As Namuehi[571] and Indra met.
Go, if thy soul desire the fray;
To Báli's city speed away,
And that unconquered hero meet
Whose fame is high for warlike feat."
He listened to the Lord of Snow,
And, his proud heart with rage aglow,
Sped swift away and lighted down
By vast Kishkindhá, Báli's town.
With pointed horns to strike and gore
The semblance of a bull he bore,
Huge as a cloud that downward bends
Ere the full flood of rain descends.
Impelled by pride and rage and hate,
He thundered at Kishkindhá's gate;
And with his bellowing, like the sound
Of pealing drums, he shook the ground,
He rent the earth and prostrate threw
The trees that near the portal grew.
King Báli from the bowers within
Indignant heard the roar and din.
Then, moonlike mid the stars, with all
His dames he hurried to the wall;
And to the fiend this speech, expressed
In clear and measured words, addressed:

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[570] Báli was the son of Indra. See p. 28.
[571] An Asur slain by Indra. See p. 261 Note. He is, like Vritra, a form of the demon of drought destroyed by the beneficent God of the firmament.

“Know me for monarch. Báli styled,
Of Vánar tribes that roam the wild.
Say why dost thou this gate molest,
And bellowing thus disturb our rest?
I know thee, mighty fiend: beware
And guard thy life with wiser care.”
He spoke: and thus the fiend returned,
While red with rage his eyeballs burned:
“What! speak when all thy dames are nigh
And hero-like thy foe defy?
Come, meet me in the fight this day,
And learn my strength by bold assay.
Or shall I spare thee, and relent
Until the coming night be spent?
Take then the respite of a night
And yield thee to each soft delight.
Then, monarch of the Vánar race
With loving arms thy friends embrace.
Gifts on thy faithful lords bestow,
Bid each and all farewell, and go.
Show in the streets once more thy face,
Install thy son to fill thy place.
Dally a while with each dear dame;
And then my strength thy pride shall tame
For, should I smite thee drunk with wine
Enamoured of those dames of thine,
Beneath diseases bowed and bent,
Or weak, unarmed, or negligent,
My deed would merit hate and scorn
As his who slays the child unborn.”
Then Báli's soul with rage was fired,
Queen Tára and the dames retired;
And slowly, with a laugh of pride,
The king of Vánars thus replied:

“Me, fiend, thou deemest drunk with wine:
Unless thy fear the fight decline,
Come, meet me in the fray, and test
The spirit of my valiant breast.”
He spoke in wrath and high disdain;
And, laying down his golden chain,
Gift of his sire Mahendra, dared
The demon, for the fray prepared;
Seized by the horns the monster, vast
As a huge hill, and held him fast,
Then fiercely dragged him round and round,
And, shouting, hurled him to the ground.
Blood streaming from his ears, he rose,
And wild with fury strove the foes.
Then Báli, match for Indra's might,
With every arm renewed the fight.
He fought with fists, and feet, and knees,
With fragments of the rock, and trees.
At last the monster's strength, assailed
By Śakra's[572] conquering offspring, failed.
Him Báli raised with mighty strain
And dashed upon the ground again;
Where, bruised and shattered, in a tide
Of rushing blood, the demon died.
King Báli saw the lifeless corse,
And bending, with tremendous force
Raised the huge bulk from where it lay,
And hurled it full a league away.
As through the air the body flew,
Some blood-drops, caught by gales that blew,
Welled from his shattered jaw and fell
By Saint Matanga's hermit cell:

[572] Another name of Indra or Mahendra.

Matanga saw, illustrious sage,
[337] Those drops defile his hermitage,
And, as he marvelled whence they came,
Fierce anger filled his soul with flame:
“Who is the villain, evil-souled,
With childish thoughts unwise and bold,
Who is the impious wretch,” he cried,
“By whom my grove with blood is dyed?”

Thus spoke Matanga in his rage,
And hastened from the hermitage,
When lo, before his wondering eyes
Lay the dead bull of mountain size.
His hermit soul was nothing slow
The doer of the deed to know,
And thus the Vánar in a burst
Of wild tempestuous wrath he cursed:
“Ne'er let that Vánar wander here,
For, if he come, his death is near,
Whose impious hand with blood has dyed
The holy place where I abide,
Who threw this demon corse and made
A ruin of the pleasant shade.
If e'er he plant his wicked feet
Within one league of my retreat;
Yea, if the villain come so nigh
That very hour he needs must die.
And let the Vánar lords who dwell
In the dark woods that skirt my cell
Obey my words, and speeding hence
Find them some meeter residence.
Here if they dare to stay, on all
The terrors of my curse shall fall.
They spoil the tender saplings, dear

As children which I cherish here,
Mar root and branch and leaf and spray,
And steal the ripening fruit away.
One day I grant, no further hour,
To-morrow shall my curse have power,
And then each Vánar I may see
A stone through countless years shall be.”
The Vánars heard the curse and hied
From sheltering wood and mountain side.
King Báli marked their haste and dread,
And to the flying leaders said:
“Speak, Vánar chiefs, and tell me why
From Saint Matanga's grove ye fly
To gather round me: is it well
With all who in those woodlands dwell?”
He spoke: the Vánar leaders told
King Báli with his chain of gold
What curse the saint had on them laid,
Which drove them from their ancient shade.
Then royal Báli sought the sage,
With reverent hands to soothe his rage.
The holy man his suppliant spurned,
And to his cell in anger turned.
That curse on Báli sorely pressed,
And long his conscious soul distressed.
Him still the curse and terror keep
Afar from Rishyamúka's steep.
He dares not to the grove draw nigh,
Nay scarce will hither turn his eye.
We know what terrors warm him hence,
And roam these woods in confidence.
Look, Prince, before thee white and dry
The demon's bones uncovered lie,
Who, like a hill in bulk and length,

Fell ruind for his pride of strength.
See those high Sál trees seven in row
That droop their mighty branches low,
These at one grasp would Báli seize,
And leafless shake the trembling trees.
These tales I tell, O Prince, to show
The matchless power that arms the foe.
How canst thou hope to slay him? how
Meet Báli in the battle now?”

Sugríva spoke and sadly sighed:
And Lakshmaṇ with a laugh replied:
“What show of power, what proof and test
May still the doubts that fill thy breast?”

He spoke. Sugríva thus replied:
“See yonder Sál trees side by side.
King Báli here would take his stand
Grasping his bow with vigorous hand,
And every arrow, keen and true,
Would strike its tree and pierce it through.
If Ráma now his bow will bend,
And through one trunk an arrow send;
Or if his arm can raise and throw
Two hundred measures of his bow,
Grasped by a foot and hurled through air,
The demon bull that moulders there,
My heart will own his might and fain
Believe my foe already slain.”

Sugríva spoke inflamed with ire,
Scanned Ráma with a glance of fire,
Pondered a while in silent mood.
And thus again his speech renewed:
“All lands with Báli's glories ring,
A valiant, strong, and mighty king;
In conscious power unused to yield,
A hero first in every field.
His wondrous deeds his might declare,
Deeds Gods might scarcely do or dare;
And on this power reflecting still
I roam on Rishyamúka's hill.
Awed by my brother's might I rove,
In doubt and fear, from grove to grove,
While Hanumán, my chosen friend,
And faithful lords my steps attend;
And now, O true to friendship's tie,
I hail in thee my best ally.
My surest refuge from my foes,
And steadfast as the Lord of Snows.
Still, when I muse how strong and bold
Is cruel Báli, evil-souled,
But ne'er, O chief of Raghu's line,
Have seen what strength in war is thine,
Though in my heart I may not dare
Doubt thy great might, despise, compare,
Thoughts of his fearful deeds will rise
And fill my soul with sad surmise.
Speech, form, and trust which naught may move [338]
Thy secret strength and glory prove,
As smouldering ashes dimly show
The dormant fires that live below.”

He ceased: and Ráma answered, while
Played o'er his lips a gracious smile:
“Not yet convinced? This clear assay
Shall drive each lingering doubt away.”
Thus Ráma spoke his heart to cheer,
To Dundubhi's vast frame drew near:
He touched it with his foot in play
And sent it twenty leagues away.
Sugríva marked what easy force
Hurled through the air that demon's corse
Whose mighty bones were white and dried,
And to the son of Raghu cried:
“My brother Báli, when his might
Was drunk and weary from the fight,
Hurled forth the monster body, fresh
With skin and sinews, blood and flesh.
Now flesh and blood are dried away,
The crumbling bones are light as hay,
Which thou, O Raghu's son, hast sent
Flying through air in merriment.
This test alone is weak to show
If thou be stronger or the foe.
By thee a heap of mouldering bone,
By him the recent corse was thrown.
Thy strength, O Prince, is yet untried:
Come, pierce one tree: let this decide.
Prepare thy ponderous bow and bring
Close to thine ear the straining string.
On yonder Sál tree fix thine eye,
And let the mighty arrow fly,
I doubt not, chief, that I shall see
Thy pointed shaft transfix the tree.
Then come, assay the easy task,
And do for love the thing I ask.

Best of all lights, the Day-God fills
With glory earth and sky:
Himálaya is the lord of hills
That heave their heads on high.
The royal lion is the best
Of beasts that tread the earth;
And thou, O hero, art confessed
First in heroic worth.”

Canto XII. The Palm Trees.

Then Ráma, that his friend might know
His strength unrivalled, grasped his bow,
That mighty bow the foe's dismay,—
And on the string an arrow lay.
Next on the tree his eye he bent,
And forth the hurtling weapon went.
Loosed from the matchless hero's hold,
That arrow, decked with burning gold,
Cleft the seven palms in line, and through
The hill that rose behind them flew:
Six subterranean realms it passed,
And reached the lowest depth at last,
Whence speeding back through earth and air
It sought the quiver, and rested there.[573]
Upon the cloven trees amazed,
The sovereign of the Vánars gazed.
With all his chains and gold outspread
Prostrate on earth he laid his head.

[573] The Bengal recension makes it return in the form of a swan.

Then, rising, palm to palm he laid
In reverent act, obeisance made,
And joyously to Ráma, best
Of war-trained chiefs, these words addressed:

"What champion, Raghu's son, may hope
With thee in deadly fight to cope,
Whose arrow, leaping from the bow,
Cleaves tree and hill and earth below?
Scarce might the Gods, arrayed for strife
By Indra's self, escape, with life
Assailed by thy victorious hand:
And how may Báli hope to stand?
All grief and care are past away,
And joyous thoughts my bosom sway,
Who have in thee a friend, renowned,
As Varuṇ[574] or as Indra, found.
Then on! subdue,—'tis friendship's claim,—
My foe who bears a brother's name.
Strike Báli down beneath thy feet:
With suppliant hands I thus entreat."
Sugríva ceased, and Ráma pressed
The grateful Vánar to his breast;
And thoughts of kindred feeling woke
In Lakshmaṇ's bosom, as he spoke:
"On to Kishkindhá, on with speed!
Thou, Vánar King, our way shalt lead,
Then challenge Báli forth to fight.

[574] Varuṇa is one of the oldest of the Vedic Gods, corresponding in name and partly in character to the Οὐρανός of the Greeks and is often regarded as the supreme deity. He upholds heaven and earth, possesses extraordinary power and wisdom, sends his messengers through both worlds, numbers the very winkings of men's eyes, punishes transgressors whom he seizes with his deadly noose, and pardons the sins of those who are penitent. In later mythology he has become the God of the sea.

Thy foe who scorns a brother's right.”

They sought Kishkindhá's gate and stood
Concealed by trees in densest wood,
Sugríva, to the fight addressed,
More closely drew his cinctured vest,
And raised a wild sky-piercing shout [339]
To call the foeman Báli out.

Forth came impetuous Báli, stirred
To fury by the shout he heard.
So the great sun, ere night has ceased,
Springs up impatient to the east.
Then fierce and wild the conflict raged
As hand to hand the foes engaged,
As though in battle mid the stars
Fought Mercury and fiery Mars.[575]
To highest pitch of frenzy wrought
With fists like thunderbolts they fought,
While near them Ráma took his stand,
And viewed the battle, bow in hand.
Alike they stood in form and might,
Like heavenly Aśvins[576] paired in fight,
Nor might the son of Raghu know
Where fought the friend and where the foe;

[575] Budha, not to be confounded with the great reformer Buddha, is the son of Soma or the Moon, and regent of the planet Mercury. Angára is the regent of Mars who is called the red or the fiery planet. The encounter between Michael and Satan is similarly said to have been as if

“Two planets rushing from aspect malign
Of fiercest opposition in midsky
Should combat, and their jarring spheres compound.”

Paradise Lost. Book VI.

[576] The Aśvins or Heavenly Twins, the Dioskuri or Castor and Pollux of the Hindus, have frequently been mentioned. See p. 36, Note.

So, while his bow was ready bent,
No life-destroying shaft he sent.
Crushed down by Báli's mightier stroke
Sugríva's force now sank and broke,
Who, hoping naught from Ráma's aid,
To Rishyamúka fled dismayed,
Weary, and faint, and wounded sore,
His body bruised and dyed with gore,
From Báli's blows, in rage and dread,
Afar to sheltering woods he fled.

Nor Báli farther dared pursue,
The curbing curse too well he knew.
“Fled from thy death!” the victor cried,
And home the mighty warrior hied.
Hanúmán, Lakshmaṇ, Raghu's son
Beheld the conquered Vánar run,
And followed to the sheltering shade
Where yet Sugríva stood dismayed.
Near and more near the chieftains came,
Then, for intolerable shame,
Not daring yet to lift his eyes,
Sugríva spoke with burning sighs:
“Thy matchless strength I first beheld,
And dared my foe, by thee impelled.
Why hast thou tried me with deceit
And urged me to a sure defeat?
Thou shouldst have said, “I will not slay
Thy foeman in the coming fray.”
For had I then thy purpose known
I had not waged the fight alone.”

The Vánar sovereign, lofty-souled,
In plaintive voice his sorrows told.
Then Ráma spake: “Sugríva, list,
All anger from thy heart dismissed,
And I will tell the cause that stayed
Mine arrow, and withheld the aid.
In dress, adornment, port, and height,
In splendour, battle-shout, and might,
No shade of difference could I see
Between thy foe, O King, and thee.
So like was each, I stood at gaze,
My senses lost in wildering maze,
Nor loosened from my straining bow
A deadly arrow at the foe,
Lest in my doubt the shaft should send
To sudden death our surest friend.
O, if this hand in heedless guilt
And rash resolve thy blood had spilt,
Through every land, O Vánar King,
My wild and foolish act would ring.
Sore weight of sin on him must lie
By whom a friend is made to die;
And Lakshmaṇ, I, and Sítá, best
Of dames, on thy protection rest.
On, warrior! for the fight prepare;
Nor fear again thy foe to dare.
Within one hour thine eye shall view
My arrow strike thy foeman through;
Shall see the stricken Báli lie
Low on the earth, and gasp and die.
But come, a badge about thee bind,
O monarch of the Vánar kind,
That in the battle shock mine eyes
The friend and foe may recognize.

Come, Lakshmaṇ, let that creeper deck
With brightest bloom Sugríva's neck,
And be a happy token, twined
Around the chief of lofty mind.”

Upon the mountain slope there grew
A threading creeper fair to view,
And Lakshmaṇ plucked the bloom and round
Sugríva's neck a garland wound.
Graced with the flowery wreath he wore,
The Vánar chief the semblance bore
Of a dark cloud at close of day
Engarlanded with cranes at play,
In glorious light the Vánar glowed
As by his comrade's side he strode,
And, still on Ráma's word intent,
His steps to great Kishkindhá bent.

[340]

Canto XIII. The Return To Kishkindhá.

Thus with Sugríva, from the side
Of Rishyamúka, Ráma hied,
And stood before Kishkindhá's gate
Where Báli kept his regal state.
The hero in his warrior hold
Raised his great bow adorned with gold,
And drew his pointed arrow bright
As sunbeams, finisher of fight.
Strong-necked Sugríva led the way
With Lakshmaṇ mighty in the fray.

Nala and Níla came behind
With Hanumán of lofty mind,
And valiant Tára, last in place,
A leader of the Vánar race.
They gazed on many a tree that showed
The glory of its pendent load,
And brook and limpid rill that made
Sweet murmurs as they seaward strayed.
They looked on caverns dark and deep,
On bower and glen and mountain steep,
And saw the opening lotus stud
With roseate cup the crystal flood,
While crane and swan and coot and drake
Made pleasant music on the lake,
And from the reedy bank was heard
The note of many a happy bird.
In open lawns, in tangled ways,
They saw the tall deer stand at gaze,
Or marked them free and fearless roam,
Fed with sweet grass, their woodland home.
At times two flashing tusks between
The wavings of the wood were seen,
And some mad elephant, alone,
Like a huge moving hill, was shown.
And scarcely less in size appeared
Great monkeys all with dust besmeared.
And various birds that roam the skies,
And silvan creatures, met their eyes,
As through the wood the chieftains sped,
And followed where Sugríva led.

Then Ráma, as their way they made,
Saw near at hand a lovely shade,
And, as he gazed upon the trees,

Spake to Sugríva words like these;
“Those stately trees in beauty rise,
Fair as a cloud in autumn skies.
I fain, my friend, would learn from thee
What pleasant grove is that I see.”

Thus Ráma spake, the mighty souled;
And thus his tale Sugríva told:

“That, Ráma, is a wide retreat
That brings repose to weary feet.
Bright streams and fruit and roots are there,
And shady gardens passing fair.
There, neath the roof of hanging boughs,
The sacred Seven maintained their vows.
Their heads in dust were lowly laid,
In streams their nightly beds were made.
Each seventh night they broke their fast,
But air was still their sole repast,
And when seven hundred years were spent
To homes in heaven the hermits went.
Their glory keeps the garden yet,
With walls of stately trees beset.
Scarce would the Gods and demons dare,
By Indra led, to enter there.
No beast that roams the wood is found,
No bird of air, within the bound;
Or, thither if they idly stray,
They find no more their homeward way.
You hear at times mid dulcet tones
The chime of anklets, rings, and zones.
You hear the song and music sound,
And heavenly fragrance breathes around,

There duly burn the triple fires[577]
Where mounts the smoke in curling spires,
And, in a dun wreath, hangs above
The tall trees, like a brooding dove.
Round branch and crest the vapours close
Till every tree enveloped shows
A hill of lazulite when clouds
Hang round it with their misty shrouds.
With Lakshmaṇ, lord of Raghu's line,
In reverent guise thine head incline,
And with fixt heart and suppliant hand
Give honour to the sainted band.
They who with faithful hearts revere
The holy Seven who harboured here,
Shall never, son of Raghu, know
In all their lives an hour of woe.”

Then Ráma and his brother bent,
And did obeisance reverent
With suppliant hand and lowly head,
Then with Sugríva onward sped.
Beyond the sainted Seven's abode
Far on their way the chieftains strode,
And great Kishkindhá's portal gained,
The royal town where Báli reigned.
Then by the gate they took their stand
All ready armed a noble band,
And burning every one
To slay in battle, hand to hand,
Their foeman, Indra's son.

[577] Called respectively Gárhapatya, Áhavaniya, and Dakshiṇa, household, sacrificial, and southern.

Canto XIV. The Challenge.

They stood where trees of densest green
Wove round their forms a veiling screen.
O'er all the garden's pleasant shade
[341] The eyes of King Sugríva strayed,
And, as on grass and tree he gazed,
The fires of wrath within him blazed.
Then like a mighty cloud on high,
When roars the tempest through the sky,
Girt by his friends he thundered out
His dread sky-rending battle-shout
Like some proud lion in his gait,
Or as the sun begins his state,
Sugríva let his quick glance rest
On Ráma whom he thus addressed:
“There is the seat of Báli's sway,
Where flags on wall and turret play,
Which mighty bands of Vánars hold,
Rich in all arms and store of gold.
Thy promise to thy mind recall
That Báli by thy hand shall fall.
As kindly fruits adorn the bough.
So give my hopes their harvest now.”

In suppliant tone the Vánar prayed,
And Raghu's son his answer made:
“By Lakshmaṇ's hand this flowery twine
Was wound about thee for a sign.
The wreath of giant creeper throws
About thy form its brillant glows,
As though about the sun were set
The bright stars for a coronet.
One shaft of mine this day, dear friend,

Thy sorrow and thy fear shall end.
And, from the bowstring freed, shall be
Giver of freedom, King, to thee.
Then come, Sugríva, quickly show,
Where'er he lie, thy bitter foe;
And let my glance the wretch descry
Whose deeds, a brother's name belie.
Yea, soon in dust and blood o'erthrown
Shall Báli fall and gasp and groan.
Once let this eye the foeman see,
Then, if he live to turn and flee,
Despise my puny strength, and shame
With foul opprobrium Ráma's name.
Hast thou not seen his hand, O King,
Through seven tall trees one arrow wing?
Still in that strength securely trust,
And deem thy foeman in the dust.
In all my days, though surely tried
By grief and woe, I ne'er have lied;
And still by duty's law restrained
Will ne'er with falsehood's charge be stained.
Cast doubt away: the oath I sware
Its kindly fruit shall quickly bear,
As smiles the land with golden grain
By mercy of the Lord of rain.
Oh, warrior to the gate I defy
Thy foe with shout and battle-cry,
Till Báli with his chain of gold
Come speeding from his royal hold.
Proud hearts, with warlike fire aglow,
Brook not the challenge of a foe:
Each on his power and might relies,
And most before his ladies eyes.
King Báli loves the fray too well

To linger in his citadel,
And, when he hears thy battle-shout,
All wild for war will hasten out.”

He spoke. Sugríva raised a cry
That shook and rent the echoing sky,
A shout so fierce and loud and dread
That stately bulls in terror fled,
Like dames who fly from threatened stain
In some ignoble monarch's reign.
The deer in wild confusion ran
Like horses turned in battle's van.
Down fell the birds, like Gods who fall
When merits fail,[578] at that dread call.
So fiercely, boldened for the fray,
The offspring of the Lord of Day
Sent forth his furious shout as loud
As thunder from a labouring cloud,
Or, where the gale blows fresh and free,
The roaring of the troubled sea.

Canto XV. Tárá.

[578] The store of merit accumulated by a holy or austere life secures only a temporary seat in the mansion of bliss. When by the lapse of time this store is exhausted, return to earth is unavoidable.

That shout, which shook the land with fear,
In thunder smote on Báli's ear,
Where in the chamber barred and closed
The sovereign with his dame reposed.
Each amorous thought was rudely stilled,
And pride and rage his bosom filled.
His angry eyes flashed darkly red,
And all his native brightness fled,
As when, by swift eclipse assailed,
The glory of the sun has failed.
While in his fury uncontrolled
He ground his teeth, his eyeballs rolled,
He seemed a lake wherein no gem
Of blossom decks the lotus stem.
He heard, and with indignant pride
Forth from the bower the Vánar hied.
And the earth trembled at the beat
And fury of his hastening feet.
But Tárá to her consort flew,
Her loving arms around him threw,
And trembling and bewildered, gave
Wise counsel that might heal and save:
“O dear my lord, this rage control
That like a torrent floods thy soul,
And cast these idle thoughts away
Like faded wreath of yesterday,
O tarry till the morning light,
Then, if thou wilt, go forth and fight. [342]
Think not I doubt thy valour, no;
Or deem thee weaker than thy foe,
Yet for a while would have thee stay
Nor see thee tempt the fight to-day.
Now list, my loving lord, and learn
The reason why I bid thee turn.

Thy foeman came in wrath and pride,
And thee to deadly fight defied.
Thou wentest out: he fought, and fled
Sore wounded and discomfited.
But yet, untaught by late defeat,
He comes his conquering foe to meet,
And calls thee forth with cry and shout:
Hence spring, my lord, this fear and doubt.
A heart so bold that will not yield,
But yearns to tempt the desperate field,
Such loud defiance, fiercely pressed,
On no uncertain hope can rest.
So lately by thine arm o'erthrown,
He comes not back, I ween, alone.
Some mightier comrade guards his side,
And spurs him to this burst of pride.
For nature made the Vánar wise:
On arms of might his hope relies;
And never will Sugríva seek
A friend whose power to save is weak.
Now listen while my lips unfold
The wondrous tale my Angad told.
Our child the distant forest sought,
And, learnt from spies, the tidings brought.
Two sons of Daśaratha, sprung
From old Ikshváku, brave and young,
Renowned in arms, in war untamed—
Ráma and Lakshmaṇ are they named—
Have with thy foe Sugríva made
A league of love and friendly aid.
Now Ráma, famed for exploit high,
Is bound thy brother's firm ally,

Like fires of doom[579] that ruin all
He makes each foe before him fall.
He is the suppliant's sure defence,
The tree that shelters innocence.
The poor and wretched seek his feet:
In him the noblest glories meet.
With skill and knowledge vast and deep
His sire's commands he loved to keep;
With princely gifts and graces stored
As metals deck the Mountains' Lord.[580]
Thou canst not, O my hero, stand
Before the might of Ráma's hand;
For none may match his powers or dare
With him in deeds of war compare.
Hear, I entreat, the words I say,
Nor lightly turn my rede away.
O let fraternal discord cease,
And link you in the bonds of peace.
Let consecrating rites ordain
Sugríva partner of thy reign.
Let war and thoughts of conflict end,
And be thou his and Ráma's friend,
Each soft approach of love begin,
And to thy soul thy brother win;
For whether here or there he be,
Thy brother still, dear lord, is he.
Though far and wide these eyes I strain
A friend like him I seek in vain.
Let gentle words his heart incline,
And gifts and honours make him thine,
Till, foes no more, in love allied,
You stand as brothers side by side.

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[579] The conflagration which destroys the world at the end of a Yuga or age.
[580] Himálaya.

Thou in high rank wast wont to hold
Sugríva, formed in massive mould;
Then come, thy brother's love regain,
For other aids are weak and vain.
If thou would please my soul, and still
Preserve me from all fear and ill,
I pray thee by thy love be wise
And do the thing which I advise.
Assuage thy fruitless wrath, and shun
The mightier arms of Raghu's son;
For Indra's peer in might is he,
A foe too strong, my lord, for thee.”

Canto XVI. The Fall Of Báli.

Thus Tárá with the starry eyes[581]
Her counsel gave with burning sighs.
But Báli, by her prayers unmoved,
Spurned her advice, and thus reproved:
“How may this insult, scathe, and scorn
By me, dear love, be tamely born?
My brother, yea my foe, comes nigh
And dares me forth with shout and cry.
Learn, trembler! that the valiant, they
Who yield no step in battle fray,
Will die a thousand deaths but ne'er
An unavenged dishonour bear.
Nor, O my love, be thou dismayed

[581] Tárá means “star.” The poet plays upon the name by comparing her beauty to that of the Lord of stars, the Moon.

Though Ráma lend Sugríva aid,
For one so pure and duteous, one
Who loves the right, all sin will shun,
Release me from thy soft embrace,
And with thy dames thy steps retrace:
Enough already, O mine own,
Of love and sweet devotion shown.
Drive all thy fear and doubt away;
I seek Sugríva in the fray
His boisterous rage and pride to still,
And tame the foe I would not kill.
My fury, armed with brandished trees,
Shall strike Sugríva to his knees: [343]
Nor shall the humbled foe withstand
The blows of my avenging hand,
When, nerved by rage and pride, I beat
The traitor down beneath my feet.
Thou, love, hast lent thine own sweet aid,
And all thy tender care displayed;
Now by my life, by these who yearn
To serve thee well, I pray thee turn.
But for a while, dear dame, I go
To come triumphant o'er the foe.”

Thus Báli spake in gentlest tone:
Soft arms about his neck were thrown;
Then round her lord the lady went
With sad steps slow and reverent.
She stood in solemn guise to bless
With prayers for safety and success,
Then with her train her chamber sought
By grief and racking fear distraught.

With serpent's pantings fierce and fast
King Báli from the city passed.
His glance, as each quick breath he drew,
Around to find the foe he threw,
And saw where fierce Sugríva showed
His form with golden hues that glowed,
And, as a fire resplendent, stayed
To meet his foe in arms arrayed.
When Báli, long-armed chieftain, found
Sugríva stationed on the ground,
Impelled by warlike rage he braced
His warrior garb about his waist,
And with his mighty arm raised high
Rushed at Sugríva with a cry.
But when Sugríva, fierce and bold,
Saw Báli with his chain of gold,
His arm he heaved, his hand he closed,
And face to face his foe opposed.
To him whose eyes with fury shone,
In charge impetuous rushing on,
Skilled in each warlike art and plan,
Báli with hasty words began:
“My ponderous hand, to fight addressed
With fingers clenched and arm compressed
Shall on thy death doomed brow descend
And, crashing down, thy life shall end.”
He spoke; and wild with rage and pride,
The fierce Sugríva thus replied:
“Thus let my arm begin the strife
And from thy body crush the life.”

Then Báli, wounded and enraged,
With furious blows the battle waged.
Sugríva seemed, with blood-streams dyed,

A hill with fountains in his side.
But with his native force unspent
A Sál tree from the earth he rent,
And like the bolt of Indra smote
On Báli's head and chest and throat.
Bruised by the blows he could not shield,
Half vanquished Báli sank and reeled,
As sinks a vessel with her freight
Borne down by overwhelming weight.
Swift as Suparṇa's[582] swiftest flight
In awful strength they rushed to fight:
So might the sun and moon on high
Encountering battle in the sky.
Fierce and more fierce, as fought the foes,
The furious rage of combat rose.
They warred with feet and arms and knees,
With nails and stones and boughs and trees,
And blows descending fast as rain
Dyed each dark form with crimson stain,
While like two thunder-clouds they met
With battle-cry and shout and threat.
Then Ráma saw Sugríva quail,
Marked his worn strength grow weak and fail.
Saw how he turned his wistful eye
To every quarter of the sky.
His friend's defeat he could not brook,
Bent on his shaft an eager look,
Then burned to slay the conquering foe,
And laid his arrow on the bow.
As to an orb the bow he drew
Forth from the string the arrow flew
Like Fate's tremendous discus hurled

[582] Suparṇa, the Well-winged, is another name of Garuḍa the King of Birds. See p. 28, Note.

By Yáma[583] forth to end the world.
So loud the din that every bird
The bow-string's clans with terror heard,
And wildly fled the affrighted deer
As though the day of doom were near.
So, deadly as the serpent's fang,
Forth from the string the arrow sprang.
Like the red lightning's flash and flame
It flew unerring to its aim,
And, hissing murder through the air,
Pierced Báli's breast, and quivered there.
Struck by the shaft that flew so well
The mighty Vánar reeled and fell,
As earthward Indra's flag they pull
When Aśvíní's fair moon is full.[584]

Canto XVII. Báli's Speech.

Like some proud tree before the blast
Brave Báli to the ground was cast,
Where prostrate in the dust he rolled
[344] Clad in the sheen of glistening gold,

[583] The God of Death.

[584] The flag-staff erected in honour of the God Indra is lowered when the festival is over. Aśvíní in astronomy is the head of Aries or the first of the twenty-eight lunar mansions or asterisms.

As when uptorn the standard lies
Of the great God who rules the skies.
When low upon the earth was laid
The lord whom Vánar tribes obeyed,
Dark as a moonless sky no more
His land her joyous aspect wore.
Though low in dust and mire was rolled
The form of Báli lofty-souled,
Still life and valour, might and grace
Clung to their well-loved dwelling-place.
That golden chain with rich gems set,
The choicest gift of Sákra,[585] yet
Preserved his life nor let decay
Steal strength and beauty's light away.
Still from that chain divinely wrought
His dusky form a glory caught,
As a dark cloud, when day is done,
Made splendid by the dying sun.
As fell the hero, crushed in fight,
There beamed afar a triple light
From limbs, from chain, from shaft that drank
His life-blood as the warrior sank.
The never-failing shaft, impelled
By the great bow which Ráma held,
Brought bliss supreme, and lit the way
To Brahmá's worlds which ne'er decay.[586]

Ráma and Lakshmaṇ nearer drew
The mighty fallen foe to view,
Mahendra's son, the brave and bold,

[585] Indra the father of Báli.

[586] It is believed that every creature killed by Ráma obtained in consequence immediate beatitude.

"And blessed the hand that gave so dear a death."

The monarch with his chain of gold,
With lustrous face and tawny eyes,
Broad chest, and arms of wondrous size,
Like Lord Mahendra fierce in fight,
Or Vishṇu's never-conquered might,
Now fallen like Yayáti[587] sent
From heaven, his store of merit spent,
Like the bright flame that pales and dies,
Like the great sun who fires the skies,
Doomed in the general doom to fall
When time shall end and ruin all.

The wounded Báli, when he saw
Ráma and Lakshmaṇ nearer draw,
Keen words to Raghu's son, impressed
With justice' holy stamp, addressed:

"What fame, from one thou hast not slain
In front of battle, canst thou gain,
Whose secret hand has laid me low
When madly fighting with my foe?
From every tongue thy glory rings,
A scion of a line of kings,
True to thy vows, of noblest race,
With every gentle gift and grace:
Whose tender heart for woe can feel,
And joy in every creature's weal:
Whose breast with high ambition swells,
Knows duty's claim and ne'er rebels.
They praise thy valour, patience, ruth,

[587] "Yayáti was invited to heaven by Indra, and conveyed on the way thither by Mátali, Indra's charioteer. He afterwards returned to earth where, by his virtuous administration he rendered all his subjects exempt from passion and decay." GARRETT'S C. D. OF INDIA{FNS.

Thy firmness, self-restraint, and truth:
Thy hand prepared for sin's control,
All virtues of a princely soul.
I thought of all these gifts of thine,
And glories of an ancient line,
I set my Tárá's tears at naught,
I met Sugríva and we fought.
O Ráma, till this fatal morn
I held that thou wouldst surely scorn
To strike me as I fought my foe
And thought not of a stranger's blow,
But now thine evil heart is shown,
A yawning well with grass o'ergrown.
Thou wearest virtue's badge,[588] but guile
And meanest sin thy soul defile.
I took thee not for treacherous fire,
A sinner clad in saint's attire;
Nor deemed thou idly wouldst profess
The show and garb of righteousness.
In fenced town, in open land,
Ne'er hast thou suffered at this hand,
Nor canst of proud contempt complain:
Then wherefore is the guiltless slain?
My harmless life in woods I lead,
On forest fruits and roots I feed.
My foeman in the field I sought,
And ne'er with thee, O Ráma, fought.
Upon thy limbs, O King, I see
The raiment of a devotee;
And how can one like thee, who springs
From a proud line of ancient kings,
Beneath fair virtue's mask, disgrace

[588] The ascetic's dress which he wore during his exile.

His lineage by a deed so base?
From Raghu is thy long descent,
For duteous deeds prëeminent:
Why, sinner clad in saintly dress,
Roamest thou through the wilderness?
Truth, valour, justice free from spot,
The hand that gives and grudges not,
The might that strikes the sinner down,
These bring a prince his best renown.
Here in the woods, O King, we live
[345] On roots and fruit which branches give.[589]
Thus nature framed our harmless race:
Thou art a man supreme in place.
Silver and gold and land provoke
The fierce attack, the robber's stroke,
Canst thou desire this wild retreat,
The berries and the fruit we eat?
'Tis not for mighty kings to tread
The flowery path, by pleasure led.
Theirs be the arm that crushes sin,
Theirs the soft grace to woo and win:
The steadfast will that guides the state,
Wise favour to the good and great;
And for all time are kings renowned
Who blend these arts and ne'er confound.
But thou art weak and swift to ire,
Unstable, slave of each desire.
Thou tramplest duty in the dust,
And in thy bow is all thy trust.

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[589] There is much inconsistency in the passages of the poem in which the Vánars are spoken of, which seems to point to two widely different legends. The Vánars are generally represented as semi-divine beings with preternatural powers, living in houses and eating and drinking like men sometimes as here, as monkeys pure and simple, living is woods and eating fruit and roots.

Thou carest naught for noble gain,
And treatest virtue with disdain,
While every sense its captive draws
To follow pleasure's changing laws.
I wronged thee not in word or deed,
But by thy deadly dart I bleed.
What wilt thou, mid the virtuous, say
To purge thy lasting stain away?
All these, O King, must sink to hell,
The regicide, the infidel,
He who in blood and slaughter joys,
A Bráhman or a cow destroys,
Untimely weds in law's despite
Scorning an elder brother's right,[590]
Who dares his Teacher's bed ascend,
The miser, spy, and treacherous friend.
These impious wretches, one and all,
Must to the hell of sinners fall.
My skin the holy may not wear,
Useless to thee my bones and hair;
Nor may my slaughtered body be
The food of devotees like thee.
These five-toed things a man may slay
And feed upon the fallen prey;
The mailed rhinoceros may die,
And, with the hare his food supply.
Iguanas he may kill and eat,

[590] For a younger brother to marry before the elder is a gross violation of Indian law and duty. The same law applied to daughters with the Hebrews: “It must not be so done in our country to give the younger before the first-born.” GENESIS{FNS xix. 26.

With porcupine and tortoise meat.[591]
But all the wise account it sin
To touch my bones and hair and skin.
My flesh they may not eat; and I
A useless prey, O Ráma, die.
In vain my Tárá reasoned well,
On dull deaf ears her counsel fell.
I scorned her words though sooth and sweet,
And hither rushed my fate to meet.
Ah for the land thou rulest! she
Finds no protection, lord, from thee,
Neglected like some noble dame
By a vile husband dead to shame.
Mean-hearted coward, false and vile,
Whose cruel soul delights in guile,
Could Daśaratha, noblest king,
Beget so mean and base a thing?
Alas! an elephant, in form
Of Ráma, in a maddening storm
Of passion casting to the ground
The girth of law[592] that clipped him round,
Too wildly passionate to feel
The prick of duty's guiding steel,[593]
Has charged me unawares, and dead
I fall beneath his murderous tread.
How, stained with this my base defeat,

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[591] "The hedgehog and porcupine, the lizard, the rhinoceros, the tortoise, and the rabbit or hare, wise legislators declare lawful food among five-toed animals." MANU{FNS, v. 18.

[592]

"He can not buckle his distempered cause
Within the belt of rule."

MACBETH{FNS.

[593] The *Ankuś* or iron hook with which an elephant is driven and guided.

How wilt thou dare, where good men meet,
To speak, when every tongue will blame
With keen reproach this deed of shame?
Such hero strength and valour, shown
Upon the innocent alone,
Thou hast not proved in manly strife
On him who robbed thee of thy wife.
Hadst thou but fought in open field
And met me boldly unconcealed,
This day had been thy fate to fall,
Slain by this hand, to Yáma's hall.
In vain I strove, and struck by thee
Fell by a hand I could not see.
Thus bites a snake, for sins of yore,
A sleeping man who wakes no more.
Sugríva's foeman thou hast killed,
And thus his heart's desire fulfilled;
But, Ráma, hadst thou sought me first,
And told the hope thy soul has nursed,
That very day had I restored
The Maithil lady to her lord;
And, binding Rávaṇ with a chain,
Had laid him at thy feet unslain. [346]
Yea, were she sunk in deepest hell,
Or whelmed beneath the ocean's swell,
I would have followed on her track
And brought the rescued lady back,
As Hayagríva[594] once set free

[594] Hayagríva, Horse-necked, is a form of Vishṇu.

From hell the white Aśvatarí.[595]
That when my spirit wings its flight
Sugríva reign, is just and right.
But most unjust, O King, that I,
Slain by thy treacherous hand, should lie.
Be still, my heart: this earthly state
Is darkly ruled by sovereign Fate.
The realm is lost and won: defy
Thy questioners with apt reply."[596]

Canto XVIII. Ráma's Reply.

He ceased: and Ráma's heart was stirred
At every keen reproach he heard.
There Báli lay, a dim dark sun,
His course of light and glory run:
Or like the bed of Ocean dried
Of his broad floods from side to side,
Or helpless, as the dying fire,
Hushed his last words of righteous ire.
Then Ráma, with his spirit moved,
The Vánar king in turn reproved:

---

[595] "Aśvatara is the name of a chief of the Nágas or serpents which inhabit the regions under the earth; it is also the name of a Gandharva. Aśvatarí ought to be the wife of one of the two, but I am not sure that this conjecture is right. The commentator does not say who this Aśvatarí is, or what tradition or myth is alluded to. Vimalabodha reads Aśvatarí in the nominative case, and explains, Aśvatarí is the sun, and as the sun with his rays brings back the moon which has been sunk in the ocean and the infernal regions, so will I bring back Sítá." GORRESIO{FNS.

[596] That is, "Consider what answer you can give to your accusers when they charge you with injustice in killing me."

“Why dost thou, Báli, thus revile,
And castest not a glance the while
On claims of duty, love, and gain,
And customs o'er the world that reign?
Why dost thou blame me, rash and blind,
Fickle as all thy Vánar kind,
Slighting each rule of ancient days
Which all the good and prudent praise?
This land, each hill and woody chase,
Belongs to old Ikshváku's race:
With bird and beast and man, the whole
Is ours to cherish and control.
Now Bharat, prompt at duty's call,
Wise, just, and true, is lord of all.
Each claim of law, love, gain he knows,
And wrath and favour duly shows.
A king from truth who never bends,
And grace with vigour wisely blends;
With valour worthy of his race,
He knows the claims of time and place.
Now we and other kings of might,
By his ensample taught aright,
The lands of every region tread
That justice may increase and spread.
While royal Bharat, wise and just,
Rules the broad earth, his glorious trust,
Who shall attempt, while he is lord,
A deed by Justice held abhorred?
We now, as Bharat has decreed,
Let justice guide our every deed,
And toil each sinner to repress
Who scorns the way of righteousness.
Thou from that path hast turned aside,
And virtue's holy law defied,

Left the fair path which kings should tread,
And followed pleasure's voice instead.
The man who cleaves to duty's law
Regards these three with filial awe—
The sire, the elder brother, third
Him from whose lips his lore he heard.
Thus too, for duty's sake, the wise
Regard with fond paternal eyes
The well-loved younger brother, one
Their lore has ripened, and a son.
Fine are the laws which guide the good,
Abstruse, and hardly understood;
Only the soul, enthroned within
The breast of each, knows right from sin.
But thou art wild and weak of soul,
And spurnest, like thy race, control;
The true and right thou canst not find,
The blind consulting with the blind.
Incline thine ear and I will teach
The cause that prompts my present speech.
This tempest of thy soul assuage,
Nor blame me in thine idle rage.
On this great sin thy thoughts bestow,
The sin for which I lay thee low.
Thou, Báli, in thy brother's life
Hast robbed him of his wedded wife,
And keepest, scorning ancient right,
His Rumá for thine own delight.
Thy son's own wife should scarcely be
More sacred in thine eyes than she.
All duty thou hast scorned, and hence
Comes punishment for dire offence.
For those who blindly do amiss
There is, I ween, no way but this:

To check the rash who dare to stray
From customs which the good obey,
I may not, sprung of Kshatriya line, [347]
Forgive this heinous sin of thine:
The laws for those who sin like thee
The penalty of death decree.
Now Bharat rules with sovereign sway,
And we his royal word obey.
There was no hope of pardon, none,
For the vile deed that thou hast done,
That wisest monarch dooms to die
The wretch whose crimes the law defy;
And we, chastising those who err,
His righteous doom administer.
My soul accounts Sugríva dear
E'en as my brother Lakshmaṇ here.
He brings me blessing, and I swore
His wife and kingdom to restore:
A bond in solemn honour bound
When Vánar chieftains stood around.
And can a king like me forsake
His friend, and plighted promise break?
Reflect, O Vánar, on the cause,
The sanction of eternal laws,
And, justly smitten down, confess
Thou diest for thy wickedness.
By honour was I bound to lend
Assistance to a faithful friend;
And thou hast met a righteous fate
Thy former sins to expiate.
And thus wilt thou some merit win
And make atonement for thy sin.
For hear me, Vánar King, rehearse

What Manu[597] spake in ancient verse,—
This holy law, which all accept
Who honour duty, have I kept:
“Pure grow the sinners kings chastise,
And, like the virtuous, gain the skies;
By pain or full atonement freed,
They reap the fruit of righteous deed,
While kings who punish not incur
The penalties of those who err.”
Mándhátá[598] once, a noble king,
Light of the line from which I spring,
Punished with death a devotee
When he had stooped to sin like thee;
And many a king in ancient time
Has punished frantic sinners' crime,
And, when their impious blood was spilt,
Has washed away the stain of guilt.
Cease, Báli, cease: no more complain:
Reproaches and laments are vain,
For thou art justly punished: we
Obey our king and are not free.
Once more, O Báli, lend thine ear
Another weightiest plea to hear.
For this, when heard and pondered well,
Will all complaint and rage dispel.
My soul will ne'er this deed repent,
Nor was my shaft in anger sent.
We take the silvan tribes beset
With snare and trap and gin and net,

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[597] Manu, Book VIII. 318. “But men who have committed offences and have received from kings the punishment due to them, go pure to heaven and become as clear as those who have done well.”

[598] Mándhátá was one of the earlier descendants of Ikshváku. His name is mentioned in Ráma's genealogy, p. 81.

And many a heedless deer we smite
From thickest shade, concealed from sight.
Wild for the slaughter of the game,
At stately stags our shafts we aim.
We strike them bounding scared away,
We strike them as they stand at bay,
When careless in the shade they lie,
Or scan the plain with watchful eye.
They turn away their heads; we aim,
And none the eager hunter blame.
Each royal saint, well trained in law
Of duty, loves his bow to draw
And strike the quarry, e'en as thou
Hast fallen by mine arrow now,
Fighting with him or unaware,—
A Vánar thou.—I little care.[599]
But yet, O best of Vánars, know
That kings who rule the earth bestow
Fruit of pure life and virtuous deed,
And lofty duty's hard-won meed.
Harm not thy lord the king: abstain
From act and word that cause him pain;
For kings are children of the skies
Who walk this earth in men's disguise.
But thou, in duty's claims untaught,
Thy breast with blinding passion fraught,
Assailest me who still have clung
To duty, with thy bitter tongue.”

[599] I cannot understand how Válmíki could put such an excuse as this into Ráma's mouth. Ráma with all solemn ceremony, has made a league of alliance with Báli's younger brother whom he regards as a dear friend and almost as an equal, and now he winds up his reasons for killing Báli by coolly saying: “Besides you are only a monkey, you know, after all, and as such I have every right to kill you how, when, and where I like.”

He ceased: and Báli sore distressed
The sovereign claims of law confessed,
And freed, o'erwhelmed with woe and shame,
The lord of Raghu's race from blame.
Then, reverent palm to palm applied,
To Ráma thus the Vánar cried:
“True, best of men, is every word
That from thy lips these ears have heard,
It ill beseems a wretch like me
To bandy empty words with thee.
Forgive the angry taunts that broke
From my wild bosom as I spoke.
[348] And lay not to my charge, O King,
My mad reproaches' idle sting.
Thou, in the truth by trial trained,
Best knowledge of the right hast gained:
And layest, just and pure within,
The meetest penalty on sin.
Through every bond of law I burst,
The boldest sinner and the worst.
O let thy right-instructing speech
Console my heart and wisely teach.”

Like some sad elephant who stands
Fast sinking in the treacherous sands,
Thus Báli raised despairing eyes;
Then spake again with sobs and sighs:

“Not for myself, O King, I grieve,
For Tárá or the friends I leave,
As for sweet Angad, my dear son,
My noble, only little one.
For, nursed in luxury and bliss,
His father he will mourn and miss,

And like a stream whose fount is dry
Will waste away and sink and die,—
My own dear child, my only boy,
His mother Tárá's hope and joy.
Spare him, O son of Raghu, spare
The child entrusted to thy care.
My Angad and Sugríva treat
E'en as thy heart considers meet,
For thou, O chief of men, art strong
To guard the right and punish wrong.
O, if thou wilt thine ear incline
To hear these dying words of mine,
He and Sugríva will to thee
As Bharat and as Lakshmaṇ be.
Let not my Tárá, left forlorn,
Weep for Sugríva's wrathful scorn;
Nor let him, for her lord's offence,
Condemn her faithful innocence.
And well and wisely may he reign
If thy dear grace his power sustain:
If, following thee his friend and guide,
He turn not from thy hest aside:
Thus may he reign with glory, nay
Thus to the skies will win his way.
Though stayed by Tárá's fond recall,
By thy dear hand I longed to fall.
Against my brother rushed and fought,
And gained the death I long have sought.”

Then Ráma thus the prince consoled
From whose clear eyes the mists were rolled:
“Grieve not for those thou leavest thus,
Nor tremble for thyself or us,
For we will deal with thine and thee

As duty and the laws decree.
He who exacts and he who pays,
Is justly slain or justly slays,
Shall in the life to come have bliss;
For each has done his task in this.
Thou, wandering from the right, art made
Pure by the forfeit thou hast paid.
Thy weight of sins is cast aside,
And duty's claim is satisfied.
Then grieve no more, O Prince, but clear
Thy bosom from all doubt and fear,
For fate, inexorably stern,
Thou hast no power to move or turn.
Thy princely Angad still will share
My tender love, Sugríva's care;
And to thy offspring shall be shown
Affection that shall match thine own.”

Canto XIX. Tárá's Grief.

No answer gave the Vánar king
To Ráma's prudent counselling.
Battered and bruised by tree and stone,
By Ráma's arrow overthrown,
Fainting upon the ground he lay,
Gasping his troubled life away.

But Tárá in the Vánar's hall
Heard tidings of her husband's fall;
Heard that a shaft from Ráma's bow
Had laid the royal Báli low.
Her darling Angad by her side,
Distracted from her home she hied.
Then nigh the place of battle drew
The Vánars, Angad's retinue.
They saw the bow-armed Ráma: dread
Fell on them, and they turned and fled.
Like helpless deer, their leaders slain,
So wildly fled the startled train.
But Tárá saw, and nearer pressed,
And thus the flying band addressed:
“O Vánars, ye who ever stand
About our king, a trusty band,
Where is the lion master? why
Forsake ye thus your lord and fly?
Say, lies he dead upon the plain,
A brother by a brother slain,
Or pierced by shafts from Ráma's bow
That rain from far upon the foe?”

Thus Tárá questioned, and was still:
Then, wearers of each shape at will,
The Vánars thus with one accord
Answered the Lady of their lord:
“Turn, Tárá turn, and half undone
Save Angad thy beloved son.
There Ráma stands in death's disguise,
And conquered Báli faints and dies.
He by whose strong arm, thick and fast,
Uprooted trees and rocks were cast,
Lies smitten by a shaft that came

Resistless as the lightning flame.
When he, whose splendour once could vie
With Indra's, regent of the sky,
Fell by that deadly arrow, all
The Vánars fled who marked his fall.
Let all our chiefs their succours bring,
[349] And Angad be anointed king;
For all who come of Vánar race
Will serve him set in Báli's place.
Or else our conquering foes to-day
Within our wall will force their way,
Polluting with their hostile feet
The chambers of thy loved retreat.
Great fear is on us, all and one.
Those who have wives and who have none,
They lust for power, are fierce and bold,
Or hate us for the strife of old.”

She heard their speech as, sore afraid,
Arrested in their flight, they stayed,
And gave her answer as became
The spirit of so true a dame:
“Nay, what have I to do with pelf,
With son, with kingdom, or with self,
When he, my noble lord, who leads
The Vánars like a lion, bleeds?
His high-souled victor will I meet,
And throw me prostrate at his feet.”

She hastened forth, her bosom rent
With anguish, weeping as she went,
And striking, mastered by her woes,
Her head and breast with frantic blows.
She hurried to the field and found
Her husband prostrate on the ground,
Who quelled the hostile Vánars' might,
Whose bank was never turned in flight:
Whose arm a massy rock could throw
As Indra hurls his bolts below:
Fierce as the rushing tempest, loud
As thunder from a labouring cloud:
Whene'er he roared his voice of fear
Struck terror on the boldest ear:
Now slain, as, hungry for the prey,
A tiger might a lion slay:
Or when, his serpent foe to seek,
Suparṇa[600] with his furious beak
Tears up a sacred hillock, long
The reverence of a village throng,
Its altar with their offerings spread,
And the gay flag that waved o'erhead.
She looked and saw the victor stand
Resting upon his bow his hand:
And fierce Sugríva she descried,
And Lakshmaṇ by his brother's side.
She passed them by, nor stayed to view,
Swift to her husband's side she flew;
Then as she looked, her strength gave way,
And in the dust she fell and lay.
Then, as if startled ere the close
Of slumber, from the earth she rose.

[600] A name of Garuḍa the king of birds, the great enemy of the Serpents.

Upon her dying husband, round
Whose soul the coils of Death were wound,
Her eyes in agony she bent
And called him with a shrill lament.
Sugríva, when he heard her cries,
And saw the queen with weeping eyes,
And youthful Angad standing there,
His load of grief could hardly bear.

Canto XX. Tárá's Lament.

Again she bent her to the ground,
Her arms about her husband wound.
Sobbed on his breast, and sick and faint
With anguish poured her wild complaint:
“Brave in the charge of battle, boast
And glory of the Vánar host,
Why on the cold earth wilt thou lie
And give no answer when I cry?
Up, warrior, from thy lowly bed!
A meeter couch for thee is spread.
It ill beseems a glorious king
On the bare ground his limbs to fling.
Ah, surely must thy love be strong
For her whom thou hast governed long,
If thou, my hero, canst recline
On her cold breast forsaking mine.
Or, famed for justice through the land,
Thou on the road to heaven hast planned
Some city fairer far than this
To be thy new metropolis.

Are all our pleasures ended now,
With those delicious hours which thou
And I, dear lord, together spent
In woods that breathed the honey's scent?
Whelmed in my sorrow's boundless sea,
There is no joy, no hope, for me,
When my beloved lord, who led
The Vánars to the fight, is dead,
My widowed heart is stern and cold.
Or, at the sight mine eyes behold,
O'ermastered would it end this ache
And in a thousand fragments break.
Ah noble Vánar, doomed to pay
The penalty of all today—
Sugríva from his home expelled,
And Rumá[601] from his arms withheld.
Our Vánar race and thee to save,
Wise counsel for thy weal I gave;
But thou, by wildest folly stirred,
Wouldst give no credence to my word,
And now wilt woo the nymphs above,
And shake their souls with pangs of love.
Ah, never could it be that thou
Beneath Sugríva's power shouldst bow,
Thy conqueror is none but Fate
Whose mandates all who breathe await.
And does no thrill of anguish run
Through the stern breast of Raghu's son,
Whose base hand dealt a coward's blow,
And smote thee fighting with thy foe?
Reft of my lord my days, alas! [350]
In bitter bitter woe will pass:

[601] Sugríva's wife.

And I, long blest with every good,
Must bear my dreary widowhood.
And when his uncle's brow is stern,
When his fierce eyes with fury burn,
Ah, what will be my Angad's fate,
So fair and young and delicate?
Come, darling, for the last sad sight,
Of thy dear sire who loved the right;
For soon thine eyes will long in vain
A look at that loved face to gain.
And, hero, as thy child draws near,
With tender words his spirit cheer;
Thy dying wishes gently speak,
And kiss him on the brows and cheek.
High fame, I ween, has Ráma won
By this great deed his hand has done,
His debt to brave Sugríva paid
And kept the promise that he made.
Be happy, King Sugríva, lord
Of Ramá to thine arms restored:
Enjoy uninterrupted reign,
For he, thy foe, at length is slain.
Dost thou not hear me speak, and why
Hast thou no word of soft reply?
Will thou not lift thine eyes and see
These dames who look to none but thee?”

From their sad eyes, as Tárá spoke,
The floods of bitter sorrow broke:
Then, pressing close to Angad's side,
Each lifted up her voice and cried:

“How couldst thou leave thine Angad thus,
And go, for ever go, from us—
Thy child so dear in brave attire,
Graced with the virtues of his sire?
If e'er in want of thought, O chief,
One deed of mine have caused thee grief,
Forgive my folly, I entreat,
And with my head I touch thy feet.”

Again the hapless Tárá wept
As to her husband's side she crept,
And wild with sorrow and dismay
Sat on the ground where Báli lay.

Canto XXI. Hanumán's Speech.

There, like a fallen star, the dame
Fell by her lord's half lifeless frame;
And Hanumán drew softly near,
And strove her grieving heart to cheer:

"By changeless law our bliss and woe
From ancient worth and folly flow.
What fruits soe'er we cull, the seeds
Were scattered by our former deeds.[602]
Why mourn another's mournful fate,
And weep, thyself unfortunate?
Be calm, O thou whose heart is wise,
For none deserves another's sighs.
Look up, with idle sorrow strive:
Thy child, his heir, is yet alive.
Let needful rites be duly done,
Nor in thy woe forget thy son.
Regard the law which all obey:
They spring to life, they pass away.
Begin the task that bids thee rise,
And stay these tears, for thou art wise.
Our lord the king is doomed to die,
On whom ten million hearts rely.
Kind, liberal, patient, true, and just
Was he in whom they place their trust,
And now he seeks the land of those
Who for the right subdue their foes.
Each Vánar lord with all his train,
Each ranger of this wild domain,
And Angad here, thy darling, see
A governor and friend in thee.
These twain[603] whose hearts with sorrow ache
The funeral rites shall undertake,
And Angad by his mother's care
Be king, his father's rightful heir.
Now let him pay, as laws require,

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[602] "Our deeds still follow with us from afar. And what we have been makes us what we are."
[603] Sugríva and Angad.

His sacred duty to his sire,
Nor one solemnity omit
Of all that mighty kings befit.
And when thy fond eye sees thine own
Dear Angad on his father's throne,
Then, lightened of its load of pain,
Thy spirit will have rest again.”

She heard his speech, she heaved her head,
Looked upon Hanumán and said:

“Sweeter my slain lord's limbs to touch,
Than Angad or a hundred such.
No rule or right, a widowed dame,
O'er Angad or the realm I claim.
Sugríva is the uncle, he
In every act supreme must be.
I pray thee, chief, this plan resign,
Nor claim from me what ne'er is mine.
The father with his tender care
Guards the dear child the mother bare,
Where'er I be, no sweeter task,
No happier joy I hope or ask
Than thus to sit with loving eyes
And watch the bed where Báli lies.

Canto XXII. Báli Dead.

There breathing still with slow faint sighs
Lay Báli on the ground: his eyes, [351]

Damp with the tears of death, he raised,
On conquering Sugríva gazed,
And then in clearest speech expressed
The tender feelings of his breast:
“Not to my charge, Sugríva, lay
Thine injuries avenged to-day;
But rather blame resistless Fate
That urged me on infuriate.
Fate ne'er agreed our lives to bless
With simultaneous happiness:
To dwell like brothers side by side
In tender love was still denied.
The Vánars' realm is thine to-day:
Begin, O King, thy rightful sway;[604]
For I must go at Yáma's call
To sojourn in his gloomy hall;
Must part and leave this very hour
My life, my realm, my kingly power,
And go instead of these to gain
Bright glory free from spot and stain.
Now at thy hands one boon I seek
With the last words my lips shall speak,
And, though it be no easy thing,
Perform the task I give thee, King.
This son of mine, no foolish boy,
Worthy of bliss and nursed in joy,—
See, prostrate on the ground he lies,
The hot tears welling from his eyes—
The child I love so well, more sweet
Than life itself, for woe unmeet,—
To him be kindly favour shown:
O guard and keep him as thine own.

[604] Angad himself, being too young to govern, would be Yuvarája or heir-apparent.

Retain him ever by thy side,
His father, helper, friend, and guide.
From fear and woe his young life save,
And give him all his father gave.
Then Tárá's son in time shall be
Brave, resolute, and famed like thee,
And march before thee to the fight
Where stricken fiends shall own his might.
While yet a tender stripling, fame
Shall bruit abroad his warrior name,
And brightly shall his glory shine
For exploits worthy of his line.
Child of Susheṇ,[605] my Tárá well
Obscurest lore can read and tell;
And, trained in wondrous art, divines
Each mystery of boding signs.
Her solemn warning ne'er despise,
Do boldly what her lips advise;
For things to come her eye can see,
And with her words events agree.
And for the son of Raghu's sake
The toil and danger undertake:
For breach of faith were grievous wrong,
Nor wouldst thou be unpunished long.
Now, brother, take this chain of gold,
Gift of celestial hands of old,
Or when I die its charm will flee,
And all its might be lost with me.”

The loving speech Sugríva heard,
And all his heart with woe was stirred.
Remorse and gentle pity stole
Each thought of triumph from his soul:

[605] Susheṇa was the son of Varuṇa the God of the sea.

Thus fades the light when Ráhu[606] mars
The glory of the Lord of Stars.[607]
All angry thoughts were stayed and stilled
And kindly love his bosom filled.
His brother's word the chief obeyed
And took the chain as Báli prayed.
On little Angad standing nigh
The dying hero fixed his eye,
And, ready from this world to part,
Spoke the fond utterance of his heart:

"Let time and place thy thoughts employ:
In woe be strong, be meek in joy.
Accept both pain and pleasure, still
Obedient to Sugríva's will.
Thou hast, my darling, from the first
With tender care been softly nursed;
But harder days, if thou wouldst win
Sugríva's love, must now begin.
To those who hate him ne'er incline,
Nor count his foe a friend of thine.
In all thy thoughts his welfare seek,
Obedient, lowly, faithful, meek.
Let no rash suit his bosom pain,
Nor yet from due requests abstain.[608]
Each is a grievous fault, between
The two is found the happy mean."

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[606] A demon with the tail of a dragon, that causes eclipses by endeavouring to swallow the sun and moon.
[607] The Lord of Stars is the Moon.
[608] Or the passage may be interpreted: "Be neither too obsequious or affectionate, nor wanting in due respect or love."

Then Báli ceased: his eyeballs rolled
In stress of anguish uncontrolled
His massive teeth were bared to view,
And from the frame the spirit flew.
Their lord and leader dead, the crowd
Of noblest Vánars shrieked aloud:
“Since thou, O King, hast sought the skies
All desolate Kishkindhá lies.
Her woods, where Vánars loved to rove,
Are empty now, and hill and grove.
From every eye the light is fled,
Since thou, our mighty lord, art dead.
Thine was the unwearied arm that bore
The brunt of deadly fight of yore
With Golabh the Gandharva, when,
Lasting through five long years and ten, [352]
The dreadful conflict knew no stay
In gloom of night, in glare of day;
And when the fifteenth year had past
Thy dire opponent fell at last.
If such a foeman fell beneath
Our hero's arm and awful teeth
Who freed us from our terror, how
Is conquering Báli fallen now?”

Then when they saw their leader slain
Great anguish seized the Vánar train,
Weeping their mighty chief, as when
In pastures near a lion's den
The cows by sudden fear are stirred,
Slain the bold bull who led the herd.
And hapless Tárá sank below
The whelming waters of her woe,
Looked upon Báli's face and fell

Beside him whom she loved go well,
Like a young creeper clinging round
A tall tree prostrate on the ground.

Canto XXIII. Tárá's Lament.

She kissed her lifeless husband's face,
She clasped him in a close embrace,
Laid her soft lips upon his head;
Then words like these the mourner said:

“No words of mine wouldst thou regard,
And now thy bed is cold and hard.
Upon the rude rough ground o'erthrown,
Beneath thee naught but sand and stone.
To thee the earth is dearer far
Than I and my caresses are,
If thou upon her breast wilt lie,
And to my words make no reply.
Ah my beloved, good and brave,
Bold to attack and strong to save,
Fate is Sugríva's thrall, and we
In him our lord and master see.
Lo, by thy bed, a mournful band,
Thy Vánar chiefs lamenting stand.
O hear thy nobles' groans and cries,
O mark thy Angad's weeping eyes,
O list to my entreaties, break
The chains of slumber and awake.
Ah me, my lord, this lowly bed
Where rest thy limbs and fallen head,

Is the cold couch where smitten lay
Thy foemen in the bloody fray.
O noble heart from blemish free,
Lover of war, beloved by me.
Why hast thou fled away and left
Thy Tárá of all hope bereft?
Unwise the father who allows
His child to be a warrior's spouse,
For, hero, see thy consort's fate,
A widow now most desolate,
For ever broken is my pride,
My hope of lasting bliss has died,
And sinking in the lowest deep
Of sorrow's sea I pine and weep.
Ah, surely not of earthly mould,
This stony heart is stern and cold,
Or, in a hundred pieces rent,
It had not lingered to lament.
Dead, dead! my husband, friend, and lord
In whom my loving hopes were stored,
First in the field, his foemen's dread,
My own victorious Báli, dead!
A woman when her lord has died,
Though children flourish by her side,
Though stores of gold her coffers fill,
Is called a lonely widow still.
Alas, thy bleeding gashes make
Around thy limbs a purple lake:
Thus slumbering was thy wont to lie
On cushions bright with crimson dye.
Dark streams of welling blood besmear
Thy limbs where dust and mire adhere,
Nor have I strength, weighed down by woe,
Mine arms about thy form to throw.

The issue of this day has brought
Sugríva all his wishes sought,
For Ráma shot one shaft and he
Is freed from fear and jeopardy.
Alas, alas, I may not rest
My head upon thy wounded breast,
Obstructed by the massive dart
Deep buried in thy bleeding heart.”

Then Níla from his bosom drew
The fatal shaft that pierced him through,
Like some tremendous serpent deep
In caverns of a hill asleep.
As from the hero's wound it came,
Shot from the shaft a gleam of flame,
Like the last flashes of the sun
Descending when his course is run.
From the wide rent in crimson flood
Rushed the full stream of Báli's blood,
Like torrents down a mountain's side
With golden ore and copper dyed.
Then Tárá brushed with tender care
The dust of battle from his hair,
While her sad eyes poured down their rain
Upon her lord untimely slain.
Once more she looked upon the dead;
Then to her bright-eyed child she said:
“Turn hither, turn thy weeping eyes
Where low in death thy father lies.
By sinful deed and bitter hate
Our lord has met his mournful fate.
Bright as the sun at early morn
To Yáma's halls is Báli borne.
Then go, my child, salute the king,

From whom our bliss and honour spring.”

Obedient to his mother's hest
His father's feet he gently pressed [353]
With twining arms and lingering hands:
“Father,” he cried, “here Angad stands.”

Then Tárá: “Art thou stern and mute,
Regardless of thy child's salute?
Hast thou no blessing for thy son,
No word for little Angad, none?
O, hero, at thy lifeless feet
Here with my boy I take my seat,
As some sad mother of the herd,
By the fierce lion undeterred,
Lies moaning by the grassy dell
Wherein her lord and leader fell.
How, having wrought that awful rite,
The sacrifice of deadly fight,
Wherein the shaft by Ráma sped
Supplied the place of water shed,
How hast thou bathed thee at the end
Without thy wife her aid to lend?[609]
Why do mine eyes no more behold
Thy bright beloved chain of gold,
Which, pleased with thee, the Immortals' King
About thy neck vouchsafed to fling?
Still lingering on thy lifeless face
I see the pride of royal race:
Thus when the sun has set, his glow
Still rests upon the Lord of Snow.

[609] Sacrifices and all religious rites begin and end with ablution, and the wife of the officiating Bráhman takes an important part in the performance of the holy ceremonies.

Alas my hero! undeterred
Thou wouldst not listen to my word.
With tears and prayers I sued in vain:
Thou wouldst not listen, and art slain.
Gone is my bliss, my glory: I
And Angad now with thee will die.”

Canto XXIV. Sugríva's Lament.

But when Sugríva saw her weep
O'erwhelmed in sorrow's rushing deep,
Swift through his bosom pierced the sting
Of anguish for the fallen king.
At the sad sight his eyes beheld
A flood of bitter tears outwelled,
And, with his bosom racked and rent,
To Ráma with his train he went.
He came with faltering steps and slow
Where Ráma held his mighty bow
And arrow like a venomed snake,
And to the son of Raghu spake:
“Well hast thou kept, O King, thy vow:
The promised fruit is gathered now.
But life is marred, my soul to-day
Turns sickening from all joy away.
For, while this queen laments and sighs
Amid a mourning people's cries,
And Angad weeps his father slain,
How can my heart delight to reign?
For outrage, fury, senseless pride,
My brother, doomed of yore, has died.

Yet, Raghu's son, in bitter woe
I mourn his fated overthrow.
Ah, better far in pain and ill
To dwell on Rishyamúka still
Than gain the heaven of Gods and all
Its pleasures by my brother's fall.
Did not he cry,—great-hearted foe,—
“Go, for I will not slay thee, Go”?
With his brave soul those words agree:
My speech, my deeds, are worthy me.
How can a brother counterweigh
His grievous loss with joys of sway,
And see with dull unpitying eye
So brave and good a brother die?
His lofty soul was nobly blind:
My death alas, he ne'er designed;
But I, urged blindly on by hate,
Sought with his life my rage to sate.
He smote me with a splintered tree:
I groaned aloud and turned to flee,
From stern reproaches he forbore,
And gently bade me sin no more.
Serene and dutiful and good
He kept the laws of brotherhood:
I, fierce and greedy, vengeful, base,
Showed all the vices of our race.
Ah me, dear friend, my brother's fate
Lays on my soul a crushing weight:
A sin no heart should e'er conceive,
But at the thought each soul should grieve:
Sin such as Indra's when his blow
Laid heavenly Viśvarúpa[610] low.

[610] Viśvarúpa, a son of Twashṭri or Viśvakarmá the heavenly architect, was a three-headed monster slain by Indra.

Yet earth, the waters of the seas,
The race of women and the trees
Were fain upon themselves to take
The weight of sin for Indra's sake.
But who a Vánar's soul will free,
Or ease the load that crushes me?
Wretch that I am, I may not claim
The reverence due to royal name.
How shall I reign supreme, or dare
Affect the power I should not share?
Ah me, I sorrow for my sin,
The ruin of my race and kin,
Polluted by a hideous crime
World-hated till the end of time.
Alas, the floods of sorrow roll
With whelming force upon my soul:
So gathers the descending rain
In the deep hollow of the plain.”

[354]

Canto XXV. Ráma's Speech.

Then Raghu's son, whose feeling breast
Shared the great woe that moved the rest,
Strove with wise charm their grief to ease
And gently spoke in words like these:

“You ne'er can raise the dead to bliss
By agony of grief like this.
Cease your lament, nor leave undone
The funeral task you may not shun.
As nature orders o'er the dead.
Your tributary tears are shed,
But Fate, directing each event,
Is still the lord preëminent.
Yes, all obey the changeless laws
Of Fate the universal cause.
By Fate, the lives of all proceed,
That governs every word and deed,
None acts, none sees his hest obeyed,
But each and all by Fate are swayed.
The world its ordered course maintains,
And o'er that course Fate ever reigns.
Fate ne'er exceeds the rule of Fate:
Is ne'er too swift, is ne'er too late,
And making nature its ally
Forgets no life, nor passes by.
No kith and kin, no power and force
Can check or stay its settled course,
No friend or client, grace or charm,
That victor of the world disarm.
So all who see with prudent eyes
The hand of Fate must recognize,
For virtue rules, or love, or gain,
As Fate's unchanged decrees ordain.
Báli has died and won the meed
That waits in heaven on noble deed,
Throned in the seats the brave may reach
By liberal hand and gentle speech,
True to a warrior's duty, bold
In fight, the hero lofty-souled

Deigned not to guard his life: he died,
And now in heaven is glorified.
Then cease these tears and wild despair:
Turn to the task that claims your care,
For Báli's is the glorious fate
Which warriors count most fortunate.”

When Ráma's speech had found a close,
Brave Lakshmaṇ, terror of his foes,
With wise and soothing words addressed
Sugríva still with woe oppressed:
“Arise Sugríva,” thus he said,
“Perform the service of the dead.
Prepare with Tárá and her son
That Báli's rites be duly done.
A store of funeral wood provide
Which wind and sun and time have dried
And richest sandal fit to grace
The pyre of one of royal race.
With words of comfort soft and kind
Console poor Angad's troubled mind,
Nor let thy heart be thus cast down,
For thine is now the Vánars' town.
Let Angad's care a wreath supply,
And raiment rich with varied dye,
And oil and perfumes for the fire,
And all the solemn rites require.
Go, hasten to the town, O King,
And Tárá's little quickly bring.
A virtue is despatch: and speed
Is best of all in hour of need.
Go, let a chosen band prepare
The litter of the dead to bear.
For stout and tall and strong of limb

Must be the chiefs who carry him.”

He spoke,—his friends' delight and pride,—
Then stood again by Ráma's side.
When Tára[611] heard the words he said
Within the town he quickly sped,
And brought, on stalwart shoulders laid,
The litter for the rites arrayed,
Framed like a car for Gods, complete
With painted sides and royal seat,
With latticed windows deftly made,
And golden birds and trees inlaid:
Well joined and wrought in every part,
A marvel of ingenious art.
Where pleasure mounds in carven wood
And many a graven figure stood.
The best of jewels o'er it hung,
And wreaths of flowers around it clung,
And over all was raised on high
A canopy of saffron dye,
While like the sun of morning shone
The brilliant blooms that lay thereon.
That glorious litter Ráma eyed.
And spake to Lakshmaṇ by his side:
“Let Báli on the bier be placed
And with all funeral service graced.”
Sugríva then with many a tear
Drew Báli's body to the bier
Whereon, with weeping Angad's aid,
The relics of the chief were laid
Neath many a vesture's varied fold,
And wreaths and ornaments and gold.
Then King Sugríva bade them speed

[611] The Vánar chief, not to be confounded with Tárá.

The obsequies by law decreed:
“Let Vánars lead the way and throw
Rich gems around them as they go,
And be the chosen bearers near
Behind them laden with the bier.
No costly rite may you deny,
Used when the proudest monarchs die:
As for a king of widest sway.
[355] Perform his obsequies to-day.”
Sugríva gave his high behest;
Then Princely Tára and the rest,
With little Angad weeping, led
The long procession of the dead.
Behind the funeral litter came,
With Tárá first, each widowed dame,
In tears and shrieks her loss deplored,
Add cried aloud, My lord! My lord!
While wood and hill and valley sent
In echoes back the shrill lament.
Then on a low and sandy isle
Was reared the hero's funeral pile
By crowds of toiling Vánars, where
The mountain stream ran fresh and fair,
The Vánar chiefs, a noble band,
Had laid the litter on the sand,
And stood a little space apart,
Each mourning in his inmost heart.
But Tárá, when her weeping eye
Saw Báli, on the litter lie,
Laid his dear head upon her lap,
And wailed aloud her dire mishap;
“O mighty Vánar, lord and king,
To whose fond breast I loved to cling,
Of goodly arms, wise, brave, and bold,

Rise, look upon me as of old.
Rise up, my sovereign, dost thou see
A crowd of subjects weep for thee?
Still o'er thy face, though breath has fled,
The joyous light of life is spread:
Thus around the sun, although he set,
A crimson glory lingers yet.
Death clad in Ráma's form to-day
Hast dragged thee from the world away.
One shaft from his tremendous bow
Dooms us to widowhood and woe.
Hast thou, O Vánar King, no eyes
Thy weeping wives to recognize,
Who for the length of way unmeet
Have followed thee with weary feet?
Yet every moon-faced beauty here
By thee, O King was counted dear.
Lord of the Vánar race, hast thou
No eyes to see Sugríva now?
About thee stands in mournful mood
A sore-afflicted multitude,
And Tára and thy lords of state
Around their monarch weep and wait.
Arise my lord, with gentle speech,
As was thy wont, dismissing each,
Then in the forest will we play
And love shall make our spirits gay.”

The Vánar dames raised Tárá, drowned
In floods of sorrow, from the ground;
And Angad with Sugríva's aid,
O'erwhelmed with anguish and dismayed,
Weeping for his departed sire,
Placed Báli's body on the pyre:

Then lit the flame, and round the dead
Passed slowly with a mourner's tread.
Thus with full rites the funeral train
Performed the service for the slain,
Then sought the flowing stream and made
Libations to the parted shade.
There, setting Angad first in place,
The chieftains of the Vánar race,
With Tárá and Sugríva, shed
The water that delights the dead.

Canto XXVI. The Coronation.

Each Vánar councillor and peer
In crowded numbers gathered near
Sugríva, mournful king, while yet
His vesture from the wave was wet,
Before the chief of Raghu's seed
Unwearied in each arduous deed,
They stood and raised the reverent hand
As saints before Lord Brahmá stand.
Then Hanumán of massive mould,
Like some tall hill of glistering gold,
Son of the God whose wild blasts shake
The forest, thus to Ráma spake:
“By thy kind favour, O my lord,
Sugríva, to his home restored
Triumphant, has regained to-day
His rank and power and royal sway.
He now will call each faithful friend,
Enter the city, and attend

With sage advice and prudent care
To every task that waits him there.
Then balm and unguent shall anoint
Our monarch, as the laws appoint,
And gems and precious wreaths shall be
His grateful offering, King, to thee.
Do thou, O Ráma, with thy friend
Thy steps within the city bend;
Our ruler on his throne install,
And with thy presence cheer us all.”

Then, skilled in lore and arts that guide
The speaker, Raghu's son replied:
“For fourteen years I might not break
The mandate that my father spake;
Nor can I, till that time be fled,
The street of town or village tread.
Let King Sugríva seek the town
Most worthy of her high renown,
There let him be without delay
Anointed, and begin his sway.”

This answered, to Sugríva then
Thus spake anew the king of men:
“Do thou who knowest right ordain
Prince Angad consort of thy reign;
For he is noble, true, and bold,
And trained a righteous course to hold
Gifts like his sire's that youth adorn
Born eldest to the eldest born. [356]

This is the month of Śrávaṇ,[612] first
Of those that see the rain-clouds burst.
Four months, thou knowest well, extends
The season when the rain descends.
No time for deeds of war is this:
Seek thou thy fair metropolis,
And I with Lakshmaṇ, O my friend,
The time upon this hill will spend.
An ample cavern opens there
Made lovely by the mountain air,
And lotuses and lilies fill
The pleasant lake and murmuring rill.
When Kártik's[613] month shall clear the skies,
Then tempt the mighty enterprise.
Now, chieftain to thy home repair,
And be anointed sovereign there."

Sugríva heard: he bowed his head:
Within the lovely town he sped
Which Báli's royal will had swayed,
Where thousand Vánar chiefs arrayed
Gathered in order round their king,
And led him on with welcoming.
Low on the earth the lesser crowd
Fell in prostration as they bowed.
Sugríva looked with grateful eyes,
Spake to them all and bade them rise.
Then through the royal bowers he strode
Wherein the monarch's wives abode.

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[612] Śrávaṇ: July-August. But the rains begin a month earlier, and what follows must not be taken literally. The text has *púrvo' yam várshiko másah Śrávaṇah salilágamdh*. The Bengal recension has the same, and Gorresio translates: "Questo ilmese Srâvana (luglio-agosto) primo della stagione piovosa, in cui dilagano le acque."

[613] Kártik: October-November.

Soon from the inner chambers came
The Vánar of exalted fame;
And joyful friends drew near and shed
King-making balm upon his head,
Like Gods anointing in the skies
Their sovereign of the thousand eyes.[614]
Then brought they, o'er their king to hold
The white umbrella decked with gold,
And chouries with their waving hair
In golden handles wondrous fair;
And fragrant herbs and seed and spice,
And sparkling gems exceeding price,
And every bloom from woods and leas,
And gum distilled from milky trees;
And precious ointment white as milk,
And spotless robes of cloth and silk,
Wreaths of sweet flowers whose glories gleam
In grassy grove, on lake or stream.
And fragrant sandal and each scent
That makes the soft breeze redolent;
Grain, honey, odorous seed, and store
Of oil and curd and golden ore;
A noble tiger's skin, a pair
Of sandals wrought with costliest care,
Eight pairs of damsels drawing nigh
Brought unguents stained with varied dye.
Then gems and cates and robes displayed
Before the twice-born priests were laid,
That they would deign in order due

[614] "Indras, as the nocturnal sun, hides himself, transformed, in the starry heavens: the stars are his eyes. The hundred-eyed or all-seeing (panoptês) Argos placed as a spy over the actions of the cow beloved by Zeus, in the Hellenic equivalent of this form of Indras." DE GUBERNATIS{FNS, *Zoological Mythology*, Vol. I, p. 418.

To consecrate the king anew.
The sacred grass was duly spread
And sacrificial flame was fed,
Which Scripture-learned priests supplied
With oil which texts had sanctified.
Then, with all rites ordained of old,
High on the terrace bright with gold,
Whereon a glorious carpet lay,
And fresh-culled garlands sweet and gay,
Placed on his throne, Sugríva bent
His looks toward the Orient.
In horns from forehead of the bull,
In pitchers bright and beautiful,
In urns of gold the Vánara took
Pure water brought from stream and brook,
From every consecrated strand
And every sea that beats the land.
Then, as prescribed by sacred lore
And many a mighty sage of yore,[615]
The leaders of the Vánars poured
The sacred water on their lord.[616]
From every Vánar at the close
Of that imperial rite arose
Shouts of glad triumph, loud and long
Repeated by the high-souled throng.
Sugríva, when the rite was done,
Obeyed the hest of Raghu's son,
Prince Angad to his breast he strained,
And partner of his sway ordained.

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[615] Baudháyana and others.

[616] Sugríva appears to have been consecrated with all the ceremonies that attended the *Abhisheka* or coronation of an Indian prince of the Aryan race. Compare the preparations made for Ráma's consecration, Book II, Canto III. Thus Homer frequently introduces into Troy the rites of Hellenic worship.

Once more from all the host rang out
The loud huzza and jovful shout.
“Well done! well done!” each Vánar cried,
And good Sugríva glorified. [357]
Then with glad voices loudly raised
Were Ráma and his brother praised;
And bright Kishkindhá shone that day
With happy throngs and banners gay.

Canto XXVII. Ráma On The Hill.

But when the solemn rite was o'er,
And bold Sugríva reigned once more,
The sons of Raghu sought the hill,
Praśravaṇ of the rushing rill,
Where roamed the tiger and the deer,
And lions raised their voice of fear;
Thick set with trees of every kind,
With trailing shrubs and plants entwined;
Home of the ape and monkey, lair
Of mountain cat and pard and bear.
In cloudy gloom against the sky
The sanctifying hills rose high.
Pierced in their crest, a spacious cave
To Raghu's sons a shelter gave.
Then Ráma, pure from every crime,
In words well suited to the time
To Lakshmaṇ spake, whose faithful zeal
Watched humbly for his brother's weal:
“I love this spacious cavern where
There breathes a fresh and pleasant air.

Brave brother, let us here remain
Throughout the season of the rain.
For in mine eyes this mountain crest
Is above all, the loveliest.
Where copper-hued and black and white
Show the huge blocks that face the height;
Where gleams the shine of varied ore,
Where dark clouds hang and torrents roar;
Where waving woods are fair to see,
And creepers climb from tree to tree;
Where the gay peacock's voice is shrill,
And sweet birds carol on the hill;
Where odorous breath is wafted far
From Jessamine and Sinduvár;[617]
And opening flowers of every hue
Give wondrous beauty to the view.
See, too, this pleasant water near
Our cavern home is fresh and clear;
And lilies gay with flower and bud
Are glorious on the lovely flood.
This cave that fares north and east
Will shelter us till rain has ceased;
And towering hills that rise behind
Will screen us from the furious wind.
Close by the cavern's portal lies
And level stone of ample size
And sable hue, a mighty block
Long severed from the parent rock.
Now let thine eye bent northward rest
A while upon that mountain crest,
High as a cloud that brings the rain,
And dark as iron rent in twain.

[617] Vitex Negundo.

Look southward, brother, now and view
A cloudy pile of paler hue
Like Mount Kailása's topmost height
Where ores of every tint are bright.
See, Lakshman, see before our cave
That clear brook eastward roll its wave
As though 'twere Gangá's infant rill
Down streaming from the three-peaked hill.
See, by the water's gentle flow
Aśoka, sál, and sandal grow.
And every lovely tree most fair
With leaf and bud and flower is there.
See there, beneath the bending trees
That fringe her bank, the river flees,
Clothed with their beauty like a maid
In all her robes and gems arrayed,
While from the sedgy banks are heard
The soft notes of each amorous bird.
O see what lovely islets stud
Like gems the bosom of the flood,
And sárases and wild swans crowd
About her till she laughs aloud.
See, lotus blooms the brook o'erspread,
Some tender blue, some dazzling red,
And opening lilies white as snow
Their buds in rich profusion show.
There rings the joyous peacock's scream,
There stands the curlew by the stream,
And holy hermits love to throng
Where the sweet waters speed along.
Ranged on the grassy margin shine
Gay sandal trees in glittering line,
And all the wondrous verdure seems
The offspring of creative dreams.

O conquering Prince, there cannot be
A lovelier place than this we see.
Here sheltered on the beauteous height
Our days will pass in calm delight.
Nor is Kishkindhá's city, gay
With grove and garden, far away.
Thence will the breeze of evening bring
Sweet music as the minstrels sing;
And, when the Vánars dance, will come
The sound of tabour and of drum.
Again to spouse and realm restored,
Girt by his friends, the Vánar lord
Great glory has acquired; and how
Can he be less than happy now?”

This said, the son of Raghu made
His dwelling in that pleasant shade
Upon the mountain's shelving side
That sweetly all his wants supplied.
But still the hero's troubled mind
No comfort in his woe could find,
Yet mourning for his stolen wife
Dearer to Ráma than his life,
Chief when he saw the Lord of Night
[358] Rise slowly o'er the eastern height,
He tossed upon his leafy bed
With eyes by sleep unvisited.
Outwelled the tears in ceaseless flow,
And every sense was numbed by woe.
Each pang that pierced the mourner through
Smote Lakshmaṇ's faithful bosom too,
Who, troubled for his brother's sake,
With wisest words the prince bespake:
“Arise, my brother, and be strong:

Thy hero heart has mourned too long.
Thou knowest well that tears and sighs
Will mar the mightiest enterprise.
Thine was the soul that loved to dare:
To serve the Gods was still thy care;
And ne'er may sorrow's sting subdue
A heart so resolute and true.
How canst thou hope to slay in fight
The giant cruel in his might?
Unwearied must the champion be
Who strives with such a foe as he.
Tear out this sorrow by the root;
Again be bold and resolute.
Arise, my brother, and subdue
The demon and his wicked crew.
Thou canst destroy the earth, her seas,
Her rooted hills and giant trees
Unseated by thy furious hand:
And shall one fiend thy power withstand?
Wait through this season of the rain
Till suns of autumn dry the plain,
Then shall thy giant foe, and all
His host and realm, before thee fall.
I wake thy valour that has slept
Amid the tears thine eyes have wept;
As drops of oil in worship raise
The dormant flame to sudden blaze.”

The son of Raghu heard: he knew
His brother's rede was wise and true;
And, honouring his friendly guide,
In gentle words he thus replied:
“Whate'er a hero firm and bold,
Devoted, true, and lofty-souled

Should speak by deep affection led,
Such are the words which thou hast said.
I cast away each pensive thought
That brings the noblest plans to naught,
And each uninjured power will strain
Until the purposed end we gain.
Thy prudent words will I obey,
And till the close of rain-time stay,
When King Sugríva will invite
To action, and the streams be bright.
The hero saved in hour of need
Repays the debt with friendly deed:
But hated by the good are they
Who take the boon and ne'er repay.”

Canto XXVIII. The Rains.

“See, brother, see” thus Ráma cried
On Mályavat's[618] dark-wooded side,
“A chain of clouds, like lofty hills,
The sky with gathering shadow fills.
Nine months those clouds have borne the load
Conceived from sunbeams as they glowed,
And, having drunk the seas, give birth,
And drop their offspring on the earth.
Easy it seems at such a time
That flight of cloudy stairs to climb,

[618] Mályavat: “The name of this mountain appears to me to be erroneous, and I think that instead of Mályavat should be read Malayavat, Malaya is a group of mountains situated exactly in that southern part of India where Ráma now was, while Mályavat is placed to the north east.” GORRESIO{FNS.

And, from their summit, safely won,
Hang flowery wreaths about the sun.
See how the flash of evening's red
Fringes the fleecy clouds o'erhead
Till all the sky is streaked and lined
With bleeding wounds incarnadined,
Or the wide firmament above
Shows like a lover sick with love
And, pale with cloudlets, heaves a sigh
In the soft breeze that wanders by.
See, by the fervent heat embrowned,
How drenched with recent showers, the ground
Pours out in floods her gushing tears,
Like Sítá wild with torturing fears.
So softly blows this cloud-born breeze
Cool through the boughs of camphor trees
That one might hold it in the cup
Of hollowed hands and drink it up.
See, brother, where that rocky steep,
Where odorous shrubs in rain-drops weep,
Shows like Sugríva when they shed
Tne royal balm upon his head.
Like students at their task appear
These hills whose misty peaks are near:
Black deerskin[619] garments wrought of cloud
Their forms with fitting mantles shroud,
Each torrent from the summit poured
Supplies the place of sacred cord.[620]
And winds that in their caverns moan [359]

[619] Mantles of the skin of the black antelope were the prescribed dress of ascetics and religious students.
[620] The sacred cord worn as the badge of religious initiation by men of the three twice-born castes.

Sound like the voice's undertone.[621]
From east to west red lightnings flash,
And, quivering neath the golden lash,
The great sky like a generous steed
Groans inly at each call to speed.
Yon lightning, as it flashes through
The giant cloud of sable hue,
Recalls my votaress Sítá pressed
Mid struggles to the demon's breast.
See, on those mountain ridges stand
Sweet shrubs that bud and bloom expand.
The soft rain ends their pangs of grief,
And drops its pearls on flower and leaf.
But all their raptures stab me through
And wake my pining love anew.[622]
Now through the air no wild bird flies,
Each lily shuts her weary eyes;
And blooms of opening jasmin show
The parting sun has ceased to glow.
No captain now for conquest burns,
But homeward with his host returns;
For roads and kings' ambitious dreams
Have vanished neath descending streams.
This is the watery month[623] wherein

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[621] The hum with which students conduct their tasks.

[622] I omit here a long general description of the rainy season which is not found in the Bengal recension and appears to have been interpolated by a far inferior and much later hand than Valmiki's. It is composed in a metre different from that of the rest of the Canto, and contains figures of poetical rhetoric and common-places which are the delight of more recent poets.

[623] Praushthapada or Bhadra, the modern Bhadon, corresponds to half of August and half of September.

The Sámar's[624] sacred chants begin.
Áshádha[625] past, now Kośal's lord[626]
The harvest of the spring has stored,[627]
And dwells within his palace freed
From every care of pressing need.
Full is the moon, and fierce and strong
Impetuous Sarjú[628] roars along
As though Ayodhyá's crowds ran out
To greet their king with echoing shout.
In this sweet time of ease and rest
No care disturbs Sugríva's breast,
The foe that marred his peace o'erthrown,
And queen and realm once more his own.
Alas, a harder fate is mine,
Reft both of realm and queen to pine,
And, like the bank which floods erode,
I sink beneath my sorrow's load.
Sore on my soul my miseries weigh,
And these long rains our action stay,
While Rávan seems a mightier foe
Than I dare hope to overthrow.
I saw the roads were barred by rain,
I knew the hopes of war were vain;
Nor could I bid Sugríva rise,
Though prompt to aid my enterprise.
E'en now I scarce can urge my friend

[624] The Sáman or Sáma-veda, the third of the four Vedas, is really merely a reproduction of parts of the Rig-veda, transposed and scattered about piecemeal, only 78 verses in the whole being, it is said, untraceable to the present recension of the Rig-veda.
[625] Áshádha is the month corresponding to parts of June and July.
[626] Bharat, who was regent during Ráma's absence.
[627] Or with Gorresio, following the gloss of another commentary: “Has completed every holy rite and accumulated stores of merit.”
[628] The river on which Ayodhyá was built.

On whom his house and realm depend,
Who, after toil and peril past,
Is happy with his queen at last.
Sugríva after rest will know
The hour is come to strike the blow,
Nor will his grateful soul forget
My succour, or deny the debt
I know his generous heart, and hence
Await the time with confidence
When he his friendly zeal will show,
And brooks again untroubled flow."[629]

Canto XXIX. Hanumán's Counsel.

No flash of lightning lit the sky,
No cloudlet marred the blue on high.
The Saras[630] missed the welcome rain,
The moon's full beams were bright again.
Sugríva, lapped in bliss, forgot
The claims of faith, or heeded not;
And by alluring joys misled
The path of falsehood learned to tread.
In careless ease he passed each hour,
And dallied in his lady's bower.
Each longing of his heart was stilled,
And every lofty hope fulfilled.
With royal Rumá by his side,
[360] Or Tárá yet a dearer bride,

[629] I omit a *śloka* or four lines on gratitude and ingratitude repeated word for word from the last Canto.
[630] The Indian crane; a magnificent bird easily domesticated.

He spent each joyous day and night
In revelry and wild delight,
Like Indra whom the nymphs entice
To taste the joys of Paradise.
The power to courtiers' hands resigned,
To all their acts his eyes were blind.
All doubt, all fear he cast aside
And lived with pleasure for his guide.
But sage Hanúmán, firm and true,
Whose heart the lore of Scripture knew,
Well trained to meet occasion, trained
In all by duty's law ordained,
Strove with his prudent speech to find
Soft access to the monarch's mind.
He, skilled in every gentle art
Of eloquence that wins the heart,
Sugríva from his trance to wake,
His salutary counsel spake:

“The realm is won, thy name advanced,
The glory of thy house enhanced,
And now thy foremost care should be
To aid the friends who succoured thee.
He who is firm and faithful found
To friendly ties in honour bound,
Will see his name and fame increase
And his blest kingdom thrive in peace.
Wide sway is his who truly boasts
That friends and treasure, self and hosts,
All blent in one harmonious whole,
Are subject to his firm control.
Do thou, whose footsteps never stray
From the clear bounds of duty's way,
Assist, as honour bids thee, now

Thy friends, observant of thy vow.
For if all cares we lay not by,
And to our friend's assistance fly,
We, after, toil in idle haste,
And all the late endeavour waste.
Up! nor the promised help delay
Until the hour have slipped away.
Up! and with Raghu's son renew
The search for Sítá lost to view.
The hour is come: he hears the call,
But not on thee reproaches fall
From him who labours to repress
His eager spirit's restlessness.
Long joined to thee in friendly ties
He made thy fame and fortune rise,
In gentle gifts by none excelled.
In splendid might unparalleled.
Up, to his succour, King! repay
The favour of that prosperous day,
And to thy bravest captains send
Prompt mandates to assist thy friend.
The cry for help thou wilt not spurn
Although no grace demands return:
And wilt thou not thine aid afford
To him who realm and life restored?
Exert thy power, and thou hast won
The love of Daśaratha's son:
And wilt thou for his summons wait,
And, till he call thee, hesitate?
Think not the hero needs thy power
To save him in the desperate hour:
He with his arrows could subdue
The Gods and all the demon crew,
And only waits that he may see

Redeemed the promise made by thee.
For thee he risked his life and fought,
For thee that great deliverance wrought.
Then let us trace through earth and skies
His lady wheresoe'er she lies.
Through realms above, beneath, we flee,
And plant our footsteps on the sea.
Then why, O Lord of Vánars, still
Delay us waiting for thy will?
Give thy commands, O King, and say
What task has each and where the way.
Before thee myriad Vánars stand
To sweep through heaven, o'er seas and land.”

Sugríva heard the timely rede
That roused him in the day of need,
And thus to Níla prompt and brave
His hest the imperial Vánar gave:
“Go, Níla, to the distant hosts
That keep in arms their several posts,
And all the armies that protect
The quarters,[631] with their chiefs, collect.
To all the luminaries placed
In intermediate regions haste,
And bid each captain rise and lead
His squadrons to their king with speed.
Do thou meanwhile with strictest care
All that the time requires prepare.
The loitering Vánar who delays
To gather here ere thrice five days,
Shall surely die for his offence,
Condemned for sinful negligence.”

[631] The troops who guard the frontiers on the north, south, east and west.

Canto XXX. Ráma's Lament.

But Ráma in the autumn night
Stood musing on the mountain height,
While grief and love that scorned control
Shook with wild storms the hero's soul.
Clear was the sky, without a cloud
The glory of the moon to shroud.
And bright with purest silver shone
Each hill the soft beams looked upon.
He knew Sugríva's heart was bent
On pleasure, gay and negligent.
He thought on Janak's child forlorn
From his fond arms for ever torn.
He mourned occasion slipping by,
[361] And faint with anguish heaved each sigh.
He sat where many a varied streak
Of rich ore marked the mountain peak.
He raised his eyes the sky to view,
And to his love his sad thoughts flew.
He heard the Sáras cry, and faint
With sorrow poured his love-born plaint:
“She, she who mocked the softest tone
Of wild birds' voices with her own,—
Where strays she now, my love who played
So happy in our hermit shade?
How can my absent love behold
The bright trees with their flowers of gold,
And all their gleaming glory see
With eyes that vainly look for me?
How is it with my darling when
From the deep tangles of the glen
Float carols of each bird elate
With rapture singing to his mate?

In vain my weary glances rove
From lake to hill, from stream to grove:
I find no rapture in the scene,
And languish for my fawn-eyed queen.
Ah, does strong love with wild unrest,
Born of the autumn, stir her breast?
And does the gentle lady pine
Till her bright eyes shall look in mine?”

Thus Raghu's son in piteous tone,
O'erwhelmed with sorrow, made his moan.
E'en as the bird that drinks the rains[632]
To Indra thousand-eyed complains.
Then Lakshmaṇ who had wandered through
The copses where the berries grew,
Returning to the cavern found
His brother chief in sorrow drowned,
And pitying the woes that broke
The spirit of the hero spoke:

“Why cast thy strength of soul away,
And weakly yield to passion's sway?
Arise, my brother, do and dare
Ere action perish in despair.
Recall the firmness of thy heart,
And nerve thee for a hero's part.
Whose is the hand unscathed to sieze
The red flame quickened by the breeze?
Where is the foe will dare to wrong
Or keep the Maithil lady long?”
Then with pale lips that sorrow dried
The son of Raghu thus replied:

[632] The Chátaka, Cuculus, Melanoleucus, is supposed to drink nothing but the water for the clouds.

“Lord Indra thousand-eyed, has sent
The sweet rain from the firmament,
Sees the rich promise of the grain,
And turns him to his rest again.
The clouds with voices loud and deep,
Veiling each tree upon the steep,
Up on the thirsty earth have shed
Their precious burden and are fled.
Now in kings' hearts ambition glows:
They rush to battle with their foes;[633]
But in Sugríva's sloth I see
No care for deeds of chivalry.
See, Lakshmaṇ, on each breezy height
A thousand autumn blooms are bright.
See how the wings of wild swans gleam
On every islet of the stream.
Four months of flood and rain are past:
A hundred years they seemed to last
To me whom toil and trouble tried,
My Sítá severed from my side.
She, gentlest woman, weak and young,
Still to her lord unwearied clung.
Still by the exile's side she stood
In the wild ways of Daṇḍak wood,
Like a fond bird disconsolate
If parted from her darling mate.
Sugríva, lapped in soft repose,
Untouched by pity for my woes,
Scorns the poor exile, dispossessed,
By Rávaṇ's mightier arm oppressed,
The wretch who comes to sue and pray
From his lost kingdom far away.

[633] The time for warlike expeditions began when the rains had ceased.

Hence falls on me the Vánar's scorn,
A suitor friendless and forlorn.
The time is come: with heedless eye
He sees the hour of action fly,—
Unmindful, now his hopes succeed,
Of promise made in stress of need.
Go seek him sunk in bliss and sloth,
Forgetful of his royal oath,
And as mine envoy thus upbraid
The monarch for his help delayed:
“Vile is the wretch who will not pay
The favour of an earlier day,
Hope in the supplicant's breast awakes,
And then his plighted promise breaks.
Noblest, mid all of women born,
Who keeps the words his lips have sworn,
Yea, if those words be good or ill,
Maintains his faith unbroken still.
The thankless who forget to aid
The friend who helped them when they prayed,
Dishonoured in their death shall lie,
And dogs shall pass their corpses by.
Sure thou wouldst see my strained arm hold
My bow of battle backed with gold,
Wouldst gaze upon its awful form
Like lightning flashing through the storm,
And hear the clanging bowstring loud
As thunder from a labouring cloud.”

His valour and his strength I know:
But pleasure's sway now sinks them low,
With thee, my brother, for ally
That strength and valour I defy. [362]

He promised, when the rains should end,
The succour of his arm to lend.
Those months are past: he dares forget,
And, lapped in pleasure, slumbers yet.
No thought disturbs his careless breast
For us impatient and distressed,
And, while we sadly wait and pine,
Girt by his lords he quaffs the wine.
Go, brother, go, his palace seek,
And boldly to Sugríva speak,
Thus give the listless king to know
What waits him if my anger glow:
Still open, to the gloomy God,
Lies the sad path that Báli trod.
“Still to thy plighted word be true,
Lest thou, O King, that path pursue.
I launched the shaft I pointed well.
And Báli, only Báli, fell.
But, if from truth thou dare to stray,
Both thee and thine this hand shall slay.”
Thus be the Vánar king addressed,
Then add thyself what seems the best.”

Canto XXXI. The Envoy.

Thus Ráma spoke, and Lakshmaṇ then
Made answer to the prince of men:
“Yea, if the Vánar, undeterred
By fear of vengeance, break his word,
Loss of his royal power ere long
Shall pay the traitor for the wrong.

Nor deem I him so void of sense
To brave the bitter consequence.
But if enslaved to joy he lie,
And scorn thy grace with blinded eye,
Then let him join his brother slain:
Unmeet were such a wretch to reign.
Quick rises, kindling in my breast,
The wrath that will not be repressed,
And bids me in my fury slay
The breaker of his faith to-day.
Let Báli's son thy consort trace
With bravest chiefs of Vánar race.”

Thus spoke the hero, and aglow
With rage of battle seized his bow.
But Ráma thus in gentler mood
With fitting words his speech renewed:
“No hero with a soul like thine
To paths of sin will e'er incline,
He who his angry heart can tame
Is worthiest of a hero's name.
Not thine, my brother, be the part
So alien from the tender heart,
Nor let thy feet by wrath misled
Forsake the path they loved to tread.
From harsh and angry words abstain:
With gentle speech a hearing gain,
And tax Sugríva with the crime
Of failing faith and wasted time.”

Then Lakshmaṇ, bravest of the brave,
Obeyed the hest that Ráma gave,
To whom devoting every thought
The Vánar's royal town he sought.
As Mandar's mountain heaves on high
His curved peak soaring to the sky,
So Lakshmaṇ showed, his dread bow bent
Like Indra's[634] in the firmament.
His brother's wrath, his brother's woe
Inflamed his soul to fiercest glow.
The tallest trees to earth were cast
As furious on his way he passed,
And where he stepped, so fiercely fleet,
The stones were shivered by his feet.
He reached Kishkindhá's city deep
Embosomed where the hills were steep,
Where street and open square were lined
With legions of the Vánar kind.
Then, as his lips with fury swelled,
The lord of Raghu's line beheld
A stream of Vánar chiefs outpoured
To do obeisance to their lord.
But when the mighty prince in view
Of the thick coming Vánars drew,
They turned them in amaze to seize
Crags of the rock and giant trees.
He saw, and fiercer waxed his ire,
As oil lends fury to the fire.
Scarce had the Vánar chieftains seen
That wrathful eye, that troubled mien
Fierce as the God's who rules the dead,
When, turned in wild affright, they fled.

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[634] The rainbow.

Speeding in breathless terror all
Sought King Sugríva's council hall,
And there made known their tale of fear,
That Lakshmaṇ wild with rage, was near.
The king, untroubled by alarms,
Held Tárá in his amorous arms,
And in the distant bower with her
Heard not each clamorous messenger.
Then, summoned at the lords' behest
Forth from the city portals pressed,
Each like some elephant or cloud,
The Vánars in a trembling crowd:
Fierce warriors all with massive jaws
And terrors of their tiger claws,
Some matched ten elephants, and some
A hundred's strength could overcome.
Some chieftains, mightier than the rest,
Ten times a hundred's force possessed.
With eyes of fury Lakshmaṇ viewed
The Vánars' tree-armed multitude.
Thus garrisoned from side to side
The city walls assault defied.
Beyond the moat that girt the wall
Advanced the Vánar chiefs; and all
Upon the plain in firm brigade,
Impetuous warriors, stood arrayed. [363]
Red at the sight flashed Lakshmaṇ's eyes,
His bosom heaved tumultuous sighs,
And forth the fire of fury broke
Like flame that flashes through the smoke.
Like some fierce snake the hero stood:
His bow recalled the expanded hood,
And in his shaft-head bright and keen
The flickering of its tongue was seen:

And in his own all-conquering might
The venom of its deadly bite.
Prince Angad marked his angry look,
And every hope his heart forsook.
Then, his large eyes with fury red,
To Angad Lakshmaṇ turned and said:

“Go tell the king that Lakshmaṇ waits
For audience at the city gates,
Whose heart, O tamer of thy foes,
Is heavy with his brother's woes.
Bid him to Ráma's word attend,
And ask if he will aid his friend.
Go, let the king my message learn:
Then hither with all speed return.”

Prince Angad heard and wild with grief
Cried as he looked upon the chief:
“'Tis Lakshmaṇ's self: impelled by ire
He seeks the city of my sire.”
At the fierce words and furious look
Of Raghu's son he quailed and shook.
Back through the city gates he sped,
And, laden with the tale of dread,
Sought King Sugríva, filled his ears
And Rumá's with his doubts and fears.
To Rumá and the king he bent,
And clasped their feet most reverent,
Clasped the dear feet of Tárá, too,
And told the startling tale anew.

But King Sugríva's ear was dulled,
By love and wine and languor lulled,
Nor did the words that Angad spake
The slumberer from his trance awake.
But soon as Raghu's son came nigh
The startled Vánars raised a cry,
And strove to win his grace, while dread
Each anxious heart disquieted.
They saw, and, as they gathered round,
Rose from the mighty throng a sound
Like torrents when they downward dash,
Or thunder with the lightning's flash.
The shouting of the Vánars broke
Sugríva's slumber, and he woke:
Still with the wine his eyes were red,
His neck with flowers was garlanded.
Roused at the voice of Angad came
Two Vánar lords of rank and fame;
One Yaksha, one Prabháva hight,—
Wise counsellors of gain and right.
They came and raised their voices high,
And told that Raghu's son was nigh:
“Two brothers steadfast in their truth,
Each glorious in the bloom of youth,
Worthy of rule, have left the skies,
And clothed their forms in men's disguise.
One at thy gates, in warlike hands
Holding his mighty weapon, stands.
His message is the charioteer
That brings the eager envoy near,
Urged onward by his bold intent,
And by the hest of Ráma sent.”
The gathered Vánars saw and fled,
And raised aloud their cry of dread.

Son of Queen Tárá, Angad ran
To parley with the godlike man.
Still fiery-eyed with rage and hate
Stands Lakshmaṇ at the city gate,
And trembling Vánars scarce can fly
Scathed by the lightning of his eye.
“Go with thy son, thy kith and kin,
The favour of the prince to win,
And bow thy reverent head that so
His fiery wrath may cease to glow.
What righteous Ráma bids thee, do,
And to thy plighted word be true.”

Canto XXXII. Hanumán's Counsel.

Sugríva heard, and, trained and tried
In counsel, to his lords replied:
“No deed of mine, no hasty word
The anger of the prince has stirred.
But haply some who hate me still
And watch their time to work me ill,
Have slandered me to Raghu's son,
Accused of deeds I ne'er have done.
Now, O my lords—for you are wise—
Speak truly what your hearts advise,
And, pondering each event, inquire
The reason of the prince's ire.
No fear have I of Lakshmaṇ: none:
No dread of Raghu's mightier son.
But wrath, that fires a friendly breast
Without due cause, disturbs my rest.

With labour light is friendship gained,
But with severest toil maintained.
And doubt is strong, and faith is weak, [364]
And friendship dies when traitors speak.
Hence is my troubled bosom cold
With fear of Ráma lofty-souled;
For heavy on my spirit weigh
His favours I can ne'er repay.”

He ceased: and Hanumán of all
The Vánars in the council hall
In wisdom first, and rank, expressed
The thoughts that filled his prudent breast:
“No marvel thou rememberest yet
The service thou shouldst ne'er forget,
How the brave prince of Raghu's seed
Thy days from fear and peril freed;
And Báli for thy sake o'erthrew,
Whom Indra's self might scarce subdue.
I doubt not Ráma's anger burns
For the scant love thy heart returns.
For this he sends his brother, him
Whose glory never waxes dim.
Sunk in repose thy careless eye
Marks not the seasons as they fly,
Nor sees that autumn has begun
With dark blooms opening to the sun.
Clear is the sky: no cloudlet mars
The splendour of the shining stars.
The balmy air is soft and still,
And clear and bright are lake and rill.
Thou heedest not with blinded eyes
The hour for warlike enterprise.
Hence Lakshmaṇ hither comes to break

Thy slothful trance and bid thee wake.
Then, Monarch, with a patient ear
The high-souled Ráma's message hear,
Which, reft of wife and realm and friends,
Thus by another's mouth he sends.
Thou, Vánar King, hast done amiss:
And now I see no way but this:
Before his envoy humbly stand
And sue for peace with suppliant hand.
High duty bids a courtier seek
His master's weal, and freely speak.
So by no thought of fear controlled
My speech, O King, is free and bold,
For Ráma, if his anger glow,
Can, with the terrors of his bow
This earth with all the Gods subdue,
Gandharvas,[635] and the demon crew.
Unwise to stir his wrathful mood
Whose favour must again be wooed.
And, most of all, unwise for one
Grateful like thee for service done.
Go with thy son and kinsmen: bend
Thy humble head and greet thy friend.
And, like a fond obedient spouse,
Be faithful to thy plighted vows.”

Canto XXXIII. Lakshman's Entry.

[635] Indra's associates in arms, and musicians of his heaven.

Through the fair city Lakshmaṇ came,
Invited in Sugríva's name.
Within the gates the guardian bands,
Of Vánars raised their suppliant hands,
And in their ordered ranks, amazed,
Upon the princely hero gazed,
They marked each burning breath he drew,
The fury of his soul they knew.
Their hearts were chilled with sudden fear:
They gazed, but dared not venture near,
Before his eyes the city, gay
With gems and flowery gardens, lay,
Where fane and palace rose on high,
And things of beauty charmed the eye.
Where trees of every blossom grew
Yielding their fruit in season due
To Vánars of celestial seed
Who wore each varied form at need,
Fair-faced and glorious with the shine
Of heavenly robes and wreaths divine.
There sandal, aloe, lotus bloomed,
And there delicious breath perfumed
The city's broad street, redolent
Of sugary mead[636] and honey scent.
There many a lofty palace rose
Like Vindhya or the Lord of Snows,
And with sweet murmur sparkling rills
Leapt lightly down the sheltering hills.
On many a glorious palace, raised
For prince and noble,[637] Lakshmaṇ gazed:

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[636] Maireya, a spirituous liquor from the blossoms of the Lythrum fruticosum, with sugar, &c.

[637] Their names are as follows: Angad, Maínda, Dwida, Gavaya, Gaváksha, Gaja, Śarabha, Vidyunmáli, Sampáti, Súryáksa, Hanumán, Vírabáhu, Subáhu,

Like clouds of paly hue they shone
With fragrant wreaths that hung thereon:
There wealth of jewels was enshrined,
And fairer gems of womankind.
There gleamed, of noble height and size,
Like Indra's mansion in the skies,
Protected by a crystal fence
Of rock, the royal residence,
With roof and turret high and bright
Like Mount Kailása's loftiest height.
There blooming trees, Mahendra's gift,
High o'er the walls were seen to lift
Their golden fruited boughs, that made
With leaf and flower delicious shade.
[365] He saw a band of Vánars wait,
Wielding their weapons, at the gate
Where golden portals flashed between
Celestial garlands red and green.
Within Sugríva's fair abode
Unchecked the mighty hero strode,
As when the sun of autumn shrouds
His glory in a pile of clouds.
Through seven wide courts he quickly passed,
And reached the royal tower at last,
Where seats were set with couch and bed
Of gold and silver richly spread.
While the young chieftain's feet drew near
The sound of music reached his ear,
As the soft breathings of the flute
Came blending with the voice and lute.
Then beauty showed her youth and grace
And varied charm of form and face:

Nala, Kúmuda, Susheṇa, Tára, Jámbuvatu, Dadhivakra, Níla, Supátala, and Sunetra.

Soft bright-eyed creatures, fair and young,—
Gay garlands round their necks were hung,
And greater charms to each were lent
By richest dress and ornament.
He saw the calm attendants wait
About their lord in careless state,
Heard women's girdles chime in sweet
Accordance with their tinkling feet.
He heard the anklet's silvery sound,
He saw the calm that reigned around,
And o'er him, as he listened, came
A rush of rage, a flood of shame.
He drew his bowstring: with the clang
From ease to west the welkin rang:
Then in his modest mood withdrew
A little from the ladies' view.
And sternly silent stood apart,
While wrath for Ráma filled his heart.
Sugríva knew the sounding string,
And at the call the Vánar king
Sprang swiftly from his golden seat,
And feared the coming prince to meet.
Then with cold lips that terror dried
To beauteous Tárá thus he cried:
“What cause of anger, O my spouse
Fair with the charm of lovely brows,
Sets Lakshmaṇ's gentle breast on fire,
And brings him in unwonted ire?
Say, canst thou see, O faultless dame,
A cause to fill his soul with flame?
For there must be a reason when
Such fury stirs the king of men.
Reveal the sin, if sin of mine
Anger the lord of Raghu's line.

Or go thyself, his rage subdue,
And with soft words his favour woo.
Soon as on thee his eyes are set
His heart this anger will forget,
For men like him of lofty mind
Are never stern with womankind.
First let thy gentle speech disarm
His fury, and his spirit charm,
And I, from fear of peril free,
The conqueror of his foes will see.”

She heard: with faltering steps and slow,
With eyes that shone with trembling glow,
With gold-girt body gently bent
To meet the stranger prince she went.
When Lakshmaṇ saw the Vánar queen
With tranquil eyes and modest mien,
Before the dame he bent his head,
And anger, at her presence, fled.
Made bold by draughts of wine, and cheered
By Lakshmaṇ's look no more she feared,
And in the trust his favour lent
She thus addressed him eloquent:
“Whence springs thy burning fury? say:
Who dares thy will to disobey?
Who checks the maddened flames that seize
On forests full of withered trees?”

Then Lakshmaṇ spoke, her mind to ease,
His kind reply in words like these:

“Thy lord his days in pleasure spends,
Heedless of duty and of friends,
Nor dost thou mark, though fondly true,
The evil path his steps pursue.
He cares not for affairs of state,
Nor us forlorn and desolate,
But sits a mere spectator still,
A sensual slave to pleasure's will.
Four months were fixed, the time agreed
When he should help us in our need:
But, bound in toils of pleasure fast,
He sees not that the months are past.
Where beats the heart which draughts of wine
To virtue or to gain incline?
Hast thou not heard those draughts destroy
Virtue and gain and love and joy?
For those who, helped at need, refuse
Their aid in turn, their virtue lose:
And they who scorn a friend disdain
A treasure naught may buy again.
Thy lord has cast his friend away,
Nor feared from virtue's path to stray,
If this be true, declare, O dame
Who knowest duty's every claim,
What further work remains for us
Deceived and disappointed thus.”

She listened, for his words were kind,
Where virtue showed with gain combined,
And thus in turn the prince addressed,
As hope was rising in his breast:
“No time, no cause of wrath I see
With those who live and honour thee:
And thou shouldst bear without offence

Thy servant's fitful negligence.
I know the seasons glide away,
While Ráma maddens at delay
I know what deed our thanks has earned,
I know that grace should be returned.
But still I know, whate'er befall,
[366] That conquering love is lord of all;
Know where Sugríva's thoughts, possessed
By one absorbing passion, rest.
But he whom sensual joys debase
Heeds not the claim of time and place,
And sees not with his blinded sight
His duty or his gain aright.
O pardon him who loves me! spare
The Vánar caught in pleasure's snare,
And once again let Ráma grace
With favour him who rules our race.
E'en royal saints, whose chief delight
Was penance and austerest rite,
At love's commandment have unbent,
Beguiled by sweetest blandishment.
And know, Sugríva, roused at last,
The order to his lords has passed,
And, long by love and bliss delayed,
Wakes all on fire your hopes to aid.
A countless host his city fills,
New-gathered from a thousand hills:
Impetuous chiefs, who wear at need
Each varied form, his legions lead.
Come then, O hero, kept aloof
By modest awe, nor fear reproof:
A faithful friend untouched by blame
May look upon another's dame.”

He passed within, by Tárá pressed,
And by his own impatient breast,
Refulgent there in sunlike sheen
Sugríva on his throne was seen.
Gay garlands round his neck were twined,
And Rumá by her lord recline.

Canto XXXIV. Lakshman's Speech.

Sugríva started from his rest
With doubt and terror in his breast.
He heard the prince's furious tread
He saw his eyes glow fiercely red.
Swift sprang the monarch to his feet
Upstarting from his golden seat.
Rose Rumá and her fellows, too,
And closely round Sugríva drew,
As round the moon's full glory stand
Attendant stars in glittering band.
Sugríva glanced with reddened eyes,
Raised his joined hands in suppliant guise
Flew to the door, and rooted there
Stood like the tree that grants each prayer.[638]
And Lakshmaṇ saw, and, fiercely moved,
With angry speech the king reproved:

[638] The Kalpadruma or Wishing-tree is one of the trees of Svarga or Indra's Paradise: it has the power of granting all desires.

“Famed is the prince who loves the truth,
Whose soul is touched with tender ruth,
Who, liberal, keeps each sense subdued,
And pays the debt of gratitude.
But all unmeet a king to be,
The meanest of the mean is he
Who basely breaks the promise made
To trusting friends who lent him aid.
He sins who for a steed has lied,
As if a hundred steeds had died:
Or if he lie, a cow to win,
Tenfold as heavy is the sin.
But if the lie a man betray,
Both he and his shall all decay.[639]
O Vánar King, the thankless man
Is worthy of the general ban,
Who takes assistance of his friends,
And in his turn no service lends.
This verse of old by Brahmá sung
Is echoed now by every tongue.
Hear what He cried in angry mood
Bewailing man's ingratitude:
“For draughts of wine, for slaughtered cows,
For treacherous theft, for broken vows
A pardon is ordained: but none
For thankless scorn of service done.”
Ungrateful, Vánar King, art thou,
And faithless to thy plighted vow.
For Ráma brought thee help, and yet
Thou shunnest to repay the debt:
Or, grateful, thou hadst surely pressed
To aid the hero in his quest.

[639] The meaning is that if a man promises to give a horse and then breaks his word he commits a sin as great as if he had killed a hundred horses.

Thou art, in vulgar pleasures drowned,
False to thy bond in honour bound.
Nor yet has Ráma's guileless heart
Discerned thee for the thing thou art—
A snake who holds the frogs that cries
And lures fresh victims as it dies.
Brave Ráma, born for glorious fate,
Has set thee in thy high estate,
And to the Vánars' throne restored,
Great-souled himself, their mean-souled lord.
Now if thy pride disown what he,
High thoughted prince, has done for thee,
Struck by his arrows shalt thou fall,
And Báli meet in Yáma's hall.
Still open, to the gloomy God,
Lies the sad path thy brother trod.
Then to thy plighted word be true,
Nor let thy steps that path pursue.
Methinks the shafts of Ráma, shot
Like thunderbolts, thou heedest not,
Who canst, absorbed in sensual bliss,
Thy promise from thy mind dismiss.”

[367]

Canto XXXV. Tárá's Speech.

He ceased: and Tárá starry-eyed
Thus to the angry prince replied:
“Not to my lord shouldst thou address
A speech so fraught with bitterness:
Not thus reproached my lord should be,
And least of all, O Prince, by thee.
He is no thankless coward—no—
With spirit dead to valour's glow.
From paths of truth he never strays,
Nor wanders in forbidden ways.
Ne'er will Sugríva's heart forget,
By Ráma saved, the lasting debt.
Still in his grateful breast will live
The succour none but he could give.
Restored to fame by Ráma's grace,
To empire o'er the Vánar race,
From ceaseless dread and toil set free,
Restored to Rumá and to me:
By grief and care and exile tried,
New to the bliss so long denied,
Like Viśvámitra once, alas,
He marks not how the seasons pass.
That saint ten thousand years remained,
By sweet Ghritáchí's[640] love enchained,
And deemed those years, that flew away
So lightly, but a single day.
O, if those years unheeded flew
By him who times and seasons knew,
Unequalled for his lofty mind,
What marvel meaner eyes are blind?
Then be not angry, Raghu's son,
And let thy brother feel for one

[640] The story is told in Book I, Canto LXIII, but the charmer there is called Menaká.

Who many a weary year has spent
Stranger to love and blandishment.
Let not this wrath thy soul inflame,
Like some mean wretch unknown to fame:
For high and noble hearts like thine
Love mercy and to ruth incline,
Calm and deliberate, and slow
With anger's raging fire to glow.
At length, O righteous prince, relent,
Nor let my words in vain be spent,
This sudden blaze of fury slake,
I pray thee for Sugríva's sake.
He would renounce at Ráma's call
Rumá and Angad, me and all
Who call him lord: his gold and grain,
The favour of his friend to gain.
His arm shall slay the fiend more base
In soul than all his impious race,
And happy Ráma reunite
To Sítá, rival in delight
Of the triumphant Moon when he
Rejoins his darling Rohiṇí.[641]
Ten million million demons guard
The gates of Lanká firmly barred.
All hope until that host be slain,
To smite the robber king is vain.
Nor with Sugríva's aid alone
May king and host be overthrown.
Thus ere he died—for well he knew—
Spake Báli, and his words are true.
I know not what his proofs might be,

[641] Rohiṇí is the name of the ninth Nakshatra or lunar asterism personified as a daughter of Daksha, and the favourite wife of the Moon. Aldebaran is the principal star in the constellation.

But speak the words he spake to me.
Hence far and wide our lords are sent
To raise the mightiest armament,
For their return Sugríva waits
Ere he can sally from his gates.
Still is the oath Sugríva swore
Kept firmly even as before:
And the great host this day will be
Assembled by the king's decree,
Ten thousand thousand troops, who wear
The form of monkey and of bear,
Prepared for thee the war to wage:
Then let thy wrath no longer rage.
The matrons of the Vánar race
See marks of fury in thy face;
They see thine eyes like blood are red,
And will not yet be comforted.”

Canto XXXVI. Sugríva's Speech.

She ceased: and Lakshmaṇ gave assent,
Won by her gentle argument.
So Tárá's pleading, just and mild,
His softening heart had reconciled.
His altered mood Sugríva saw,
And cast aside the fear and awe
Like raiment heavy with the rain
Which on his troubled soul had lain.
Then quickly to the ground he threw
His flowery garland, bright of hue,
Which round his royal neck he wore,

And, sobered, was himself once more.
Then turning to the princely man
In soothing words the king began:
“My glory, wealth, and royal sway
To other hands had passed away:
But Ráma to my rescue came,
And gave me back my power and fame.
O Lakshmaṇ, say, whose grateful heart [368]
Could nurse the hope to pay in part,
By service of a life, the deed
Of Ráma sprung of heavenly seed?
His foeman Rávaṇ shall be slain,
And Sítá shall be his again.
The hero's side I will not leave,
But he the conquest shall achieve.
What need of help has he who drew
His bow, and one great arrow flew
Through seven tall trees, a mountain rent,
And cleft the earth with force unspent?
What aid needs he who shook his bow,
And at the sound the earth below
With hill and wood and rooted rock
Quaked feverous with the thunder shock?
Yet all my legions will I bring,
And follow close the warrior king
Marching on his impetuous way
Fierce Rávaṇ and his hosts to slay.
If I be guilty of offence,
Careless through love or negligence,
Let him his loyal slave forgive;
For error cleaves to all who live.”

Thus king Sugríva, good and brave,
In humble words his answer gave,

Softened was Lakshmaṇ's angry mood
Who thus his friendly speech renewed:
“My brother, Vánar King, will see
A champion and a friend in thee.
So strong art thou, so brave and bold,
So pure in thought, so humble-souled,
That thou deservest well to reign
And all a monarch's bliss to gain.
Lend thou my brother aid, and all
His foes beneath his arm will fall.
Full well the words thou speakest suit
A chieftain wise and resolute.
With grateful heart that loves the right,
And foot that never yields in fight.
O come, and my sad brother cheer
Who mourns the wife he holds so dear.
O pardon, friend, my harsh address,
And Ráma's frantic bitterness.”

Canto XXXVII. The Gathering.

He ceased: and King Sugríva cried
To sage Hanúmán[642] by his side:
“Summon the Vánar legions, those
Who dwell about the Lord of Snows:
Those who in Vindhyan groves delight,
Kailása's, or Mahendra's height,
Dwell on the Five bright Peaks, or where

[642] Válmíki and succeeding poets make the second vowel in this name long or short at their pleasure.

Mandar's white summit cleaves the air:
Wherever they are wandring free
In highlands by the western sea,
On that east hill whence springs the sun,
Or where he sinks when day is done.
Call the great chiefs whose legions fill
The forests of the Lotus Hill,[643]
Where every one in strength and size
With the stupendous Anjan[644] vies.
Call those, with tints of burnished gold
Whom Mahá́śaila's caverns hold:
Those who on Dhúmra roam, or hide
In the wild woods on Meru's side.
Call those who, brilliant as the sun,
On high Mahárun̤ leap and run,
Quaffing sweet juices that distil
From odorous trees upon the hill,
Call those whom tranquil haunts delight,
Where dwell the sage and anchorite
In groves that through their wide extent
Exhale a thousand blossoms' scent.
Send out, send out: from coast to coast
Assemble all the Vánar host:
With force, with words, with gifts of price
Compel, admonish and entice.
Already envoys have been sent

[643] Some of the mountains here mentioned are fabulous and others it is impossible to identify. Sugríva means to include all the mountains of India from Kailás the residence of the God Kuvera, regarded as one of the loftiest peaks of the Himálayas, to Mahendra in the extreme south, from the mountain in the east where the sun is said to rise to Astáchal or the western mountain where he sets. The commentators give little assistance: that Mahá́śaila, &c. are certain mountains is about all the information they give.

[644] One of the celestial elephants of the Gods who protect the four quarters and intermediate points of the compass.

To warn them of their lord's intent.
Let others urged by thee repeat
My mandate that their steps be fleet.
Those lords who yielding to the sway
Of love's delight would fain delay,
Urge hither with the utmost speed,
Or with thee to my presence lead:
And those who linger to the last
Until ten days be come and passed,
And dare their sovereign to defy,
For their offence shall surely die.
Thousands, yea millions, shall there be,
Obedient to their king's decree,
The lions of the Vánar race,
Assembled from each distant place,
Forth shall they haste like hills in size,
Or mighty clouds that veil the skies,
And swiftly speeding on their way
[369] Bring all our legions in array."
He ceased: the son of Váyu[645] heard,
Submissive to his sovereign's word;
And sent his rapid envoys forth
To east and west and south and north.
They bent their airy course afar
Along the paths of bird and star,
And sped through ether farther yet
Where Vishṇu's splendid sphere is set.[646]
By sea, on hill, by wood and lake
They called to arms for Ráma's sake,
As each with terror in his breast
Obeyed his awful king's behest.

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[645] Váyu or the Wind was the father of Hanumán.

[646] The path or station of Vishṇu is the space between the seven Rishis or Ursa Major, and Dhruva or the polar star.

Three million Vánars, fierce and strong
As Anjan's self, a wondrous throng
Sped from the spot where Ráma still
Gazed restless from the woody hill.
Ten million others, brave and bold,
With coats that shone like burning gold,
Came flying from the mountain crest
Where sinks the weary sun to rest.
Impetuous from the northern skies,
Where Mount Kailása's summits rise,
Ten hundred millions hasted, hued
Like manes of lions, ne'er subdued:
The dwellers on Himálaya's side,
Whose food his roots and fruit supplied,
With rangers of the Vindhyan chain
And neighbours of the Milky Main.[647]
Some from the palm groves where they fed,
Some from the woods of betel sped:
In countless numbers, fierce and brave,
They came from mountain, lake, and cave.

As on their way the Vánars went
To rouse each distant armament,
They chanced that wondrous tree to view
That on Himálaya's summit grew.
Of old upon that sacred height
Was wrought Maheśvar's[648] glorious rite,
Which every God in heaven beheld,
And his glad heart with triumph swelled.
There from pure seed at random sown
Bright plants with luscious fruit had grown,

[647] One of the seven seas which surround the earth in concentric circles.
[648] The title of Maheśvar or Mighty Lord is sometimes given to Indra, but more generally to Śiva whom it here denotes.

And, sweet as Amrit to the taste,
The summit of the mountain graced.
Who once should eat the virtuous fruit
That sprang from so divine a root,
One whole revolving moon should be
From every pang of hunger free.
The Vánars culled the fruit they found
Ripe on the sacrificial ground
With rare celestial odours sweet,
To lay them at Sugríva's feet.
Those noble envoys scoured the land
To summon every Vánar band
Then swiftly homeward at the head
Of countless armaments they sped.
They gathered by Kishkindhá's wall.
They thronged Sugríva's palace hall,
And, richly laden, bare within
That fruit of heavenly origin.
Their gifts before their king they spread,
And thus in tones of triumph said:

"Through every land our way we took
To visit hill and wood and brook,
And all thy hosts from east to west
Flock hither at their lord's behest."
Sugríva with delighted look
The present of his envoys took,
Then bade them go, with gracious speech
Rewarding and dismissing each.

Canto XXXVIII. Sugríva's Departure.

Thus all the princely Vánars, true
To their appointed tasks, withdrew.
Sugríva deemed already done
The work he planned for Raghu's son.
Then Lakshmaṇ gently spoke and cheered
Sugríva for his valour feared:
“Now, chieftain, if thy will be so,
Forth from Kishkindhá let us go.”
Sugríva's heart swelled high with pride
As to the prince he thus replied:
“Come, speed we forth without delay:
'Tis mine thy mandate to obey.”
Sugríva bade the dames adieu,
And Tárá and the rest withdrew.
Then at their chieftain's summons came
The Vánars first in rank and fame,
A trusty brave and reverent band,
Meet e'en before a queen to stand.
They at his call made haste to bring
The litter of the glorious king.
“Mount, O my friend.” Sugríva cried,
And straight Sumitrá's son complied.
Then took by Lakshmaṇ's side his place
The sovereign of the woodland race,
Upraised by Vánars, fleet and strong,
Who bore the glittering load along.
On high above his royal head
A paly canopy was spread,
And chouries white in many a hand
The forehead of the monarch fanned,
And shell and drum and song and shout
Pealed round him as the king passed out. [370]

About the monarch went a throng
Of Vánar warriors brave and strong,
As onward to the mountain shade
Where Ráma dwelt his way he made.
Soon as the lovely spot he viewed
Where Ráma lived in solitude,
The Vánar monarch, far-renowed,
With Lakshmaṇ, lightly stepped to ground,
And to the son of Raghu went
Joining his raised hands reverent.
As their great leader raised his hands,
So suppliant stood the Vánar bands.
Well pleased the son of Raghu saw
Those legions, hushed in reverent awe,
Stand silent like the tranquil floods
That raise their hands of lotus buds.
But Ráma, when the king, to greet
His friend, had bowed him at his feet,
Raised him who ruled the Vánar race,
And held him in a close embrace:
Then, when his arms he had unknit,
Besought him by his side to sit,
And thus with gentle words the best
Of men the Vánar king addressed:

"The prince who well his days divides,
And knows aright the times and tides
To follow duty, joy, or gain,
He, only he, deserves to reign.
But he who wealth and virtue leaves,
And every hour to pleasure cleaves,
Falls from his bliss like him who wakes
From slumber on a branch that breaks.
True king is he who smites his foes,

And favour to his servants shows,
And of that fruit makes timely use
Which virtue, wealth, and joy produce.
The hour is come that bids thee rise
To aid me in my enterprise.
Then call thy nobles to debate,
And with their help deliberate."

"Lost was my power," the king replied,
"All strength had fled, all hope had died.
The Vánars owned another lord,
But by thy grace was all restored.
All this, O conqueror of the foe,
To thee and Lakshmaṇ's aid I owe.
And his should be the villain's shame
Who durst deny the sacred claim.
These Vánar chiefs of noblest birth
Have at my bidding roamed the earth,
And brought from distant regions all
Our legions at their monarch's call:
Fierce bears with monkey troops combined,
And apes of every varied kind,
Terrific in their forms, who dwell
In grove and wood and bosky dell:
The bright Gandharvas' brood, the seed
Of Gods,[649] they change their shapes at need.
Each with his legions in array,
Hither, O Prince, they make their way.
They come: and tens of millions swell
To numbers that no tongue may tell.[650]
For thee their armies will unite

[649] See Book I, Canto XVI.

[650] The numbers are unmanageable in English verse. The poet speaks of hundreds of *arbudas*; and an *arbuda* is a hundred millions.

With chiefs, Mahendra's peers in might.
From Meru and from Vindhya's chain
They come like clouds that bring the rain.
These round thee to the war will go,
To smite to earth thy demon foe;
Will slay the Rákshas and restore
Thy consort when the fight is o'er.”

Canto XXXIX. The Vánar Host.

Then Ráma, best of all who guide
Their steps by duty, thus replied:
“What marvel if Lord Indra send
The kindly rain, O faithful friend?
If, thousand-rayed, the God of Day
Drive every darksome cloud away?
Or, rising high, the Lord of Night
Flood the broad heaven with silver light?
What marvel, King, that one like thee
The glory of his friends should be?
No marvel, O my lord, that thou
Hast shown thy noble nature now.
Thy heart, Sugríva, well I know:
Naught from thy lips but truth may flow,
With thee for friend and champion all
My foes beneath my arm will fall.
The Rákshas, when my queen he stole,
Brought sure destruction on his soul,

Like Anuhláda[651] who beguiled
Queen Śachí called Puloma's child.
Yes, near, Sugríva, is the day
When I my demon foe shall slay,
As conquering Indra in his ire
Slew Queen Paulomí's haughty sire."[652] [371]
He ceased: thick clouds of dust rose high
To every quarter of the sky:
The very sun grew faint and pale
Behind the darkly-gathering veil.
The mighty clouds that hung o'erhead
From east to west thick darkness spread,
And earth to her foundations shook
With hill and forest, lake and brook.
Then hidden was the ground beneath
Fierce warriors armed with fearful teeth,
Hosts numberless, each lord in size
A match for him who rules the skies:
From many a sea and distant hill,
From rock and river, lake and rill.
Some like the morning sun were bright,
Some, like the moon, were silver white:
These green as lotus fibres, those
White-coated from their native snows.[653]

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[651] Anuhláda or Anuhráda is one of the four sons of the mighty Hiraṇyakaśipu, an Asur or a Daitya son of Kaśyapa and Diti and killed by Vishṇu in his incarnation of the Man-Lion *Narasinha*. According to the Bhágavata Puráṇa the Daitya or Asur Hiraṇyakaśipu and Hiraṇyáksha his brother, both killed by Vishṇu, were born again as Rávaṇ and Kumbhakarṇa his brother.

[652] Puloma, a demon, was the father-in-law of Indra who destroyed him in order to avert an imprecation. Paulomí is a patronymic denoting Śachí the daughter of Puloma.

[653] "Observe the variety of colours which the poem attributes to all these inhabitants of the different mountainous regions, some white, others yellow, &c. Such different colours were perhaps peculiar and distinctive characteristics of those various races." GORRESSIO{FNS.

Then Śatabali came in view
Girt by a countless retinue.
Like some gold mountain high in air
Tárá's illustrious sire[654] was there.
There Rumá`s father,[655] far-renowned,
With tens of thousands ranged around.
There, tinted like the tender green
Of lotus filaments, was seen,
Compassed by countless legions, one
Whose face was as the morning sun,
Hanúmán's father good and great,
Kesarí,[656] wisest in debate.
There the proud king Gaváksha, feared
For his strong warrior arm, appeared.
There Dhúmra, mighty lord, the dread
Of foes, his ursine legions led.
There Panas, first for warlike fame,
With twenty million warriors came.
There glorious Níla, dark of hue,
Arrayed his countless troops in view.
There moved lord Gavaya brave and bold,
Resplendent like a hill of gold,
And near him Darímukha stood
With millions from the hill and wood
And Dwivid famed for strength and speed,
And Mamda, both of Aśvin seed.
There Gaja, strong and glorious, led
The countless troops around him spread,

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[654] Susheṇ.
[655] Tára.
[656] Kesarí was the husband of Hanúmán's mother, and is here called his father.

And Jámbaván[657] the king whose sway
The bears delighted to obey,
With swarming myriads onward pressed
True to his lord Sugríva's hest;
And princely Ruman, dear to fame,
Led millions whom no hosts could tame,
All these and many a chief beside[658]
Came onward fierce in warlike pride.
They covered all the plain, and still
Pressed forward over wood and hill.
In rows for many a league around
They rested on the grassy ground;
Or to Sugríva made their way,
Like clouds about the Lord of Day,
And to the king their proud heads bent
In power and might preeminent.
Sugríva then to Ráma sped,
And raised his reverent hands, and said
That every chief from coast to coast
Was present with his warrior host.

---

[657] "I here unite under one heading two animals of very diverse nature and race, but which from some gross resemblances, probably helped by an equivoque in the language, are closely affiliated in the Hindoo myth … a reddish colour of the skin, want of symmetry and ungainliness of form, strength in hugging with the fore paws or arms, the faculty of climbing, shortness of tail(?), sensuality, capacity of instruction in dancing and in music, are all characteristics which more or less distinguish and meet in bears as well as in monkeys. In the *Rámáyaṇam*, the wise Jámnavant, the Odysseus of the expedition of Lanká, is called now king of the bears (rikshaparthivah), now great monkey (*Mahákapih*)." DE GUBERNATIS{FNS: *Zoological Mythology*, Vol. II. p. 97.

[658] Gandhamádana, Angad, Tára, Indrajánu, Rambha, Durmukha, Hanumán, Nala, Da mukha, Śarabha, Kumuda, Vahni.

Canto XL. The Army Of The East.

With practised eye the king reviewed
The Vánars' countless multitude,
And, joying that his hest was done,
Thus spake to Raghu's mighty son:
“See, all the Vánar hosts who fear
My sovereign might are gathered here.
Chiefs strong as Indra's self, who speed
Wher'er they list, these armies lead.
Fierce and terrific to the view
[372] As Daityas or the Dánav[659] crew,
Famed in all lands for souls afire
With lofty thoughts, they never tire,
O'er hill and vale they wander free,
And islets of the distant sea.
And these gathered myriads, all
Will serve thee, Ráma, at thy call.
Whate'er thy heart advises, say:
Thy mandates will the host obey.”

Then answered Ráma, as he pressed
The Vánar monarch to his breast:
“O search for my lost Sítá, strive
To find her if she still survive:
And in thy wondrous wisdom trace
Fierce Rávaṇ to his dwelling-place.
And when by toil and search we know
Where Sítá lies and where the foe,
With thee, dear friend, will I devise
Fit means to end the enterprise.

[659] Daityas and Dánavas are fiends and enemies of the Gods, like the Titans of Greek mythology.

Not mine, not Lakshmaṇ's is the power
To guide us in the doubtful hour.
Thou, sovereign of the Vánars, thou
Must be our hope and leader now.”

He ceased: at King Sugríva's call
Near came a Vánar strong and tall.
Huge as a towering mountain, loud
As some tremendous thunder cloud,
A prince who warlike legions led:
To him his sovereign turned and said:
“Go, take ten thousand[660] of our race
Well trained in lore of time and place,
And search the eastern region; through
Groves, woods, and hills thy way pursue.
There seek for Sítá, trace the spot
Where Rávaṇ hides, and weary not.
Search for the captive in the caves
Of mountains, and by woods and waves.
To Sarjú,[661] Kauśikí,[662] repair,
Bhagírath's daughter[663] fresh and fair.
Search mighty Yamun's[664] peak, explore
Swift Yamuná's[665] delightful shore,

[660] I reduce the unwieldy numbers of the original to more modest figures.
[661] Sarayú now Sarjú is the river on which Ayodhyá was built.
[662] Kauśikí is a river which flows through Behar, commonly called Kosi.
[663] Bhagírath's daughter is Gangá or the Ganges. The legend is told at length in Book I Canto XLIV. *The Descent of Gangá*.
[664] A mountain not identified.
[665] The Jumna. The river is personified as the twin sister of Yáma, and hence regarded as the daughter of the Sun.

Sarasvati[666] and Sindhu's[667] tide,
And rapid Śona's[668] pebbly side.
Then roam afar by Mahí's[669] bed
Where Kálamahí's groves are spread.
Go where the silken tissue shines,
Go to the land of silver mines.[670]
Visit each isle and mountain steep
And city circled by the deep,
And distant villages that high
About the peaks of Mandar lie.
Speed over Yavadwipa's land,[671]
And see Mount Śiśir[672] proudly stand
Uplifting to the skies his head
By Gods and Dánavs visited.
Search each ravine and mountain pass,
Each tangled thicket deep in grass.
Search every cave with utmost care
If haply Ráma's queen be there.
Then pass beyond the sounding sea
Where heavenly beings wander free,

---

[666] The Sarasvatí (corruptly called Sursooty, is supposed to join the Ganges and Jumna at Prayág or Allahabad. It rises in the mountains bounding the north-east part of the province of Delhi, and running in a south-westerly direction becomes lost in the sands of the great desert.

[667] The Sindhu is the Indus, the Sanskrit *s* becoming *h* in Persian and being in this instance dropped by the Greeks.

[668] The Sone which rises in the district of Nagpore and falls into the Ganges above Patna.

[669] Mahí is a river rising in Malwa and falling into the gulf of Cambay after a westerly course of 280 miles.

[670] There is nothing to show what parts of the country the poet intended to denote as silk-producing and silver-producing.

[671] Yavadwipa means the island of Yava, wherever that may be.

[672] Śiśir is said to be a mountain ridge projecting from the base of Meru on the south. Wilson's *Vishnu Puráṇa*, ed. Hall, Vol. II. p. 117.

And Śona's[673] waters swift and strong
With ruddy billows foam along.
Search where his shelving banks descend,
Search where the hanging woods extend.
Try if the pathless thickets screen
The robber and the captive queen.
Search where the torrent floods that rend
The mountain to the plains descend:
Search dark abysses where they rave,
Search mountain slope and wood and cave
Then on with rapid feet and gain
The inlands of the fearful main
Where, tortured by the tempest's lash,
Against rude rocks the billows dash:
An ocean like a sable cloud,
Whose margent monstrous serpents crowd: [373]
An ocean rising with a roar
To beat upon an iron shore.
On, onward still! your feet shall tread
Shores of the sea whose waves are red,
Where spreading wide your eyes shall see
The guilt-tormenting cotton tree[674]
And the wild spot where Garuḍ[675] dwells
Which gems adorn and ocean shells,
High as Kailása, nobly decked,
Wrought by the heavenly architect.[676]

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[673] This appears to be some mythical stream and not the well-known Śone. The name means red-coloured.
[674] A fabulous thorny rod of the cotton tree used for torturing the wicked in hell. The tree gives its name, Śálmalí, to one of the seven Dwípas, or great divisions of the known continent: and also to a hell where the wicked are tormented with the pickles of the tree.
[675] The king of the feathered creation.
[676] Viśvakarmá, the Mulciber of the Indian heaven.

Huge giants named Mandehas[677] there
In each foul shape they love to wear,
Numbing the soul with terror's chill,
Hang from the summit of the hill.
When darts the sun his earliest beam
They plunge them in the ocean stream,
New vigour from his rays obtain,
And hang upon the rocks again.
Speed onward still: your steps shall be
At length beside the Milky Sea
Whose every ripple as it curls
Gleams glorious with its wealth of pearls.
Amid that sea like pale clouds spread
The white Mount Rishabh[678] rears his head.
About the mountain's glorious waist
Woods redolent of bloom are braced.
A lake where lotuses unfold
Their silver buds with threads of gold,
Sudarśan ever bright and fair
Where white swans sport, lies gleaming there,
The wandering Kinnar's[679] dear resort,
Where heavenly nymphs and Yakshas[680] sport.
On! leave the Milky Sea behind:
Another flood your search shall find,
A waste of waters, wild and drear,
That chills each living heart with fear.
There see the horse's awful head,

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[677] "The terrific fiends named Mandehas attempt to devour the sun: for Brahmá denounced this curse upon them, that without the power to perish they should die every day (and revive by night) and therefore a fierce contest occurs (daily) between them and the sun." WILSON'S{FNS Vishṇu Puráṇa. Vol. II. p. 250.

[678] Said in the *Vishṇu Puráṇa* to be a ridge projecting from the base of Meru to the north.

[679] Kinnars are centaurs reversed, beings with equine head and human bodies.

[680] Yakshas are demi-gods attendant on Kuvera the God of wealth.

Wrath-born, that flames in Ocean's bed.[681]
There rises up a fearful cry
From the sea things that move thereby,
When, helpless, powerless for flight,
They gaze upon the horrid sight.
Past to the northern shore, and then
Beyond the flood three leagues and ten
Your wondering glances will behold
Mount Játarúpa[682] bright with gold.
There like the young moon pale of hue
The monstrous serpent[683] will ye view,
The earth's supporter, whose bright eyes
Resemble lotus leaves in size.
He rests upon the mountain's brow,
And all the Gods before him bow.
Ananta with a thousand heads
His length in robes of azure spreads.
A triple-headed palm of gold—
Meet standard for the lofty-souled—
Springs towering from the mountain's crest
Beneath whose shade he loves to rest,
So that in eastern realms each God
May use it as a measuring-rod.
Beyond, with burning gold aglow,
The eastern steep his peaks will show,
Which in unrivalled glory rise
A hundred leagues to pierce the skies,

[681] Aurva was one of the descendants of Bhrigu. From his wrath proceeded a flame that threatened to destroy the world, had not Aurva cast it into the ocean where it remained concealed, and having the face of a horse. The legend is told in the *Mahábhárat*. I. 6802.
[682] The word Játarúpa means gold.
[683] The celebrated mythological serpent king Sesha, called also Ananta or the infinite, represented as bearing the earth on one of his thousand heads.

And all the neighbouring air is bright
With golden trees that clothe the height.
A lofty peak uprises there
Ten leagues in height and one league square
Saumanas, wrought of glistering gold,
Ne'er to be loosened from its hold.
There his first step Lord Vishṇu placed
When through the universe he paced,
And with his second lightly pressed
The loftiest peak of Meru's crest.
[374] When north of Jambudwíp[684] the sun
A portion of his course has run,
And hangs above this mountain height,
Then creatures see the genial light.
Vaikhánases,[685] saints far renowned,
And Bálakhilyas[686] love the ground
Where in their glory half divine,
Touched by the morning glow, they shine
The light that flashes from that steep
Illumines all Sudarśandwíp,[687]
And on each creature, as it glows,
The sight and strength of life bestows.
Search well that mountain's woody side
If Rávaṇ there his captive hide.
The rising sun, the golden hill

[684] Jambudwípa is in the centre of the seven great *dwípas* or continents into which the world is divided, and in the centre of Jambudwípa is the golden mountain Meru 84,000 yojans high, and crowned by the great city of Brahmá. See WILSON'S{FNS *Vishṇu Puráṇa*, Vol. II. p. 110.

[685] Vaikhánases are a race of hermit saints said to have sprung from the nails of Prajápati.

[686] "The wife of Kratu, Samnati, brought forth the sixty thousand Válakhilyas, pigmy sages, no bigger than a joint of the thumb, chaste, pious, resplendent as the rays of the Sun." WILSON'S{FNS *Vishṇu Puráṇa*.

[687] The continent in which Sudarśan or Meru stands, *i.e.* Jambudwíp.

The air with growing splendours fill,
Till flashes from the east the red
Of morning with the light they shed.
This, where the sun begins his state,
Is earth and heaven's most eastern gate.
Through all the mountain forest seek
By waterfall and cave and peak.
Search every nook and bosky dell,
If Rávaṇ there with Sítá dwell.
There, Vánars, there your steps must stay:
No farther eastward can ye stray.
Beyond no sun, no moon gives light,
But all is sunk in endless night.
Thus far, O Vánar lords, may you
O'er sea and land your search pursue.
But wild and dark and known to none
Is the drear space beyond the sun.
That mountain whence the sun ascends
Your long and weary journey ends.[688]
Now go, and in a month return,
And let success my praises earn.
He who beyond tho month shall stay
Will with his life the forfeit pay."

[688] The names of some historical peoples which occur in this Canto and in the Cantos describing the south and north will be found in the ADDITIONAL NOTES{FNS. They are bare lists, not susceptible of a metrical version.

Canto XLI. The Army Of The South.

He gathered next a chosen band
For service in the southern land.
He summoned Níla son of Fire,
And, offspring of the eternal Sire,
Jámbaván bold and strong and tall,
And Hanumán, the best of all,
And many a valiant lord beside,[689]
With Angad for their chief and guide.
"Go forth," he cried, "with all this host
Exploring to the southern coast:
The thousand peaks that Vindhya shows
Where every tree and creeper grows:
Where Narmadá's[690] sweet waters run,
And serpents bask them in the sun:
Where Krishṇaveṇí's[691] currents flee,
And sparkles fair Godávarí.[692]
Through Mekhal[693] pass and Utkal's[694] land:
Go where Daśárṇa's[695] cities stand.
Avantí[696] seek, of high renown,

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[689] Suhotra, Śarári, Śaragulma, Gayá, Gaváksha, Gavaya, Susheṇa, Gandhamádana, Ulkámukha, and Ananga.
[690] The modern Nerbudda.
[691] Krishṇaveṇí is mentioned in the *Vishṇu Puráṇa* as "the deep Krishṇaveṇí" but there appears to be no clue to its identification.
[692] The modern Godavery.
[693] The Mekhalas or Mekalas according to the Paráṇas live in the Vindhya hills, but here they appear among the peoples of the south.
[694] Utkal is still the native name of Orissa.
[695] The land of the people of the "ten forts." Professor Hall in a note on WILSON'S{FNS *Vishṇu Puráṇa*, Vol. II. p. 160 says: "The oral traditions of the vicinity to this day assign the name of Daśárna to a region lying to the east of the District of Chundeyree."
[696] Avantí is one of the ancient names of the celebrated Ujjayin or Oujein in Central India.

And Abravanti's[697] glorious town.
Search every hill and brook and cave
Where Daṇḍak's woods their branches wave
Ayomukh's[698] woody hill explore
Whose sides are bright with richest ore,
Lifting his glorious head on high
From bloomy groves that round him lie. [375]
Search well his forests where the breeze
Blows fragrant from the sandal trees.
Then will you see Káverí's[699] stream
Whose pleasant waters glance and gleam,
And to the lovely banks entice
The sportive maids of Paradise.
High on the top of Malaya's[700] hill,
In holy musing, calm and still,
Sits, radiant as the Lord of Light,
Agastya,[701] noblest anchorite.
Soon as that lofty-thoughted lord
His high permission shall accord,
Pass Támraparṇí's[702] flood whose isles
Are loved by basking crocodiles.
The sandal woods that fringe her side
Those islets and her waters hide;
While, like an amorous matron, she
Speeds to her own dear lord the sea.
Thence hasting on your way behold

[697] Not identified.
[698] Ayomukh means iron faced. The mountain is not identified.
[699] The Káverí or modern Cauvery is well known and has always borne the same appellation, being the Chaberis of Ptolemy.
[700] One of the seven principal mountain chains: the southern portion of the Western Gháts.
[701] Agastya is the great sage who has already frequently appeared as Ráma's friend and benefactor.
[702] Támraparṇí is a river rising in Malaya.

The Páṇḍyas'[703] gates of pearl and gold.
Then, with your task maturely planned,
On ocean's shore your feet will stand.
Where, by Agastya's high decree,
Mahendra,[704] planted in the sea,
With tinted peaks against the tide
Rises in solitary pride,
And glorious in his golden glow
Spurns back the waves that beat below.
Fair mountain, bright with creepers' bloom
And every tint that trees assume,
Where Yaksha, God, and heavenly maid
Meet wandering in the lovely shade,
At changing moon and solemn tide
By Indra's presence glorified.
One hundred leagues in fair extent
An island[705] fronts the continent:
No man may tread its glittering shore,
With utmost heed that isle explore,
For the fair country owns the sway
Of Rávaṇ whom we burn to slay.
A mighty monster stands to keep
The passage of the southern deep.
Lifting her awful arms on high
She grasps e'en shadows as they fly.
Speed through that isle, and onward still
Where in mid sea the Flowery Hill[706]
Raises on high his bloomy head

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[703] The Páṇḍyas are a people of the Deccan.
[704] Mahendra is the chain of hills that extends from Orissa and the northern Sircars to Gondwána, part of which near Ganjam is still called Mahendra Malay or hills of Mahendra.
[705] Lanká, Sinhaladvípa, Sarandib, or Ceylon.
[706] The Flowery Hill of course is mythical.

By saints and angels visited.
There, with a hundred gleaming peaks
Bright as the sun, the sky he seeks,
One glorious peak the Lord of Day
Gilds ever with his loving ray;
Thereon ne'er yet the glances fell
Of thankless wretch or infidel.
Bow to that hill in reverence due,
And then once more your search pursue.
Beyond that glorious mountain hie,
And Súryaván,[707] proud hill is nigh.
Your rapid course yet farther bend
Where Vaidyut's[708] airy peaks ascend.
There trees of noblest sort, profuse
Of wealth, their kindly gifts produce.
Their precious fruits, O Vánars, taste,
The honey sip, and onward haste.
Next will ye see Mount Kunjar rise,
Who cheers with beauty hearts and eyes.
There is Agastya's[709] mansion, decked
By heaven's all moulding architect.
Near Bhogavatí[710] stands, the place
Where dwell the hosts of serpent race:
A broad-wayed city, walled and barred,
Which watchful legions keep and guard,
The fiercest of the serpent youth,
Each awful for his venomed tooth:

[707] The whole of the geography south of Lanká is of course mythical. Súryaván means Sunny.
[708] Vaidyut means connected with lightning.
[709] Agastya is here placed far to the south of Lanká. Earlier in this Canto he was said to dwell on Malaya.
[710] Bhogavatí has been frequently mentioned: it is the capital of the serpent Gods or demons, and usually represented as being in the regions under the earth.

And throned in his imperial hall
Is Vásuki[711] who rules them all.
Explore the serpent city well,
Search town and tower and citadel,
And scan each field and wood that lies
Around it, with your watchful eyes.
Beyond that spot your way pursue:
A noble mountain shall ye view,
Named Rishabh, like a mighty bull,
[376] With gems made bright and beautiful.
All trees of sandal flourish there
Of heavenly fragrance, rich and rare.
But, though they tempt your longing eyes,
Avoid to touch them, and be wise.
For Rohitas, a guardian band
Of fierce Gandharvas, round them stand,
Who five bright sovereign lords[712] obey,
In glory like the God of Day.
Here by good deeds a home is won
With shapes like fire, the moon, the sun.
Here they who merit heaven by worth
Dwell on the confines of the earth.
There stay: beyond it, dark and drear,
Lies the departed spirits' sphere,
And, girt with darkness, far from bliss,
Is Yáma's sad metropolis.[713]
So far, my lords, o'er land and sea
Your destined course is plain and free.
Beyond your steps you may not set,

[711] Vásuki is according to some accounts the king of the Nágas or serpent Gods.
[712] Śailúsha, Gramiṇi, Siksha, Suka, Babhru.
[713] The distant south beyond the confines of the earth is the home of departed spirits and the city of Yáma the God of Death.

Where living thing ne'er journeyed yet.
With utmost care these realms survey,
And all you meet upon the way.
And, when the lady's course is traced,
Back to your king, O Vánars, haste.
And he who tells me he has seen.
After long search, the Maithil queen,
Shall gain a noble guerdon: he
In power and bliss shall equal me.
Dear as my very life, above
His fellows in his master's love;
I call him, yea though stained with crime.
My kinsman from that happy time.”

Canto XLII. The Army Of The West.

Then to Susheṇ Sugríva bent,
And thus addressed him reverent:
“Two hundred thousand of our best
With thee, my lord, shall seek the west.
Explore Suráshṭra's[714]] distant plain,
Explore Váhlíka's[715] wild domain,
And all the pleasant brooks that flee
Through mountains to the western sea.
Search clustering groves on mountain heights,
And woods the home of anchorites.
Search where the breezy hills are high,
Search where the desert regions lie.

[714] Suráshṭra, the “good country,” is the modern Sura
[715] A country north-west of Afghanistan, Baíkh.

Search all the western land beset
With woody mountains like a net.
The country`s farthest limit reach,
And stand upon the ocean beach.
There wander through the groves of palm
Where the soft air is full of balm.
Through grassy dell and dark ravine
Seek Rávaṇ and the Maithil queen.
Go visit Somagiri's[716] steep
Where Sindhu[717] mingles with the deep.
There lions, borne on swift wings, roam
The levels of their mountain home,
And elephants and monsters bear,
Caught from the ocean, to their lair.
You Vánars, changing forms at will,
With rapid search must scour the hill,
And his sky-kissing peak of gold
Where loveliest trees their blooms unfold.
There golden-peaked, ablaze with light,
Uprises Páriyátra's[718] height
Where wild Gandharvas, fierce and fell,
In bands of countless myriads dwell.
Pluck ye no fruit within the wood;
Beware the impious neighbourhood,
Where, very mighty, strong, and hard
To overcome, the fruit they guard.
Yet search for Janak's daughter still,
For Vánars there need fear no ill.
Near, bright as turkis, Vajra[719] named,

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[716] The Moon-mountain here is mythical.
[717] Sindhu is the Indus.
[718] Páriyátra, or as more usually written Páripátra, is the central or western portion of the Vindhya chain which skirts the province of Malwa.
[719] Vajra means both diamond and thunderbolt, the two substances being

There stands a hill of diamond framed.
Soaring a hundred leagues in pride,
With trees and creepers glorified.
Search there each cave and dark abyss
By waterfall and precipice.
Far in that sea the wild waves beat
On Chakraván's[720] firm-rooted feet.
Where the great discus,[721] thousand rayed,
By Vísvakarmá's[722] art was made.
When Panchajan[723] the fiend was slain.
And Hayagríva,[724] fierce in vain, [377]
Thence taking shell and discus went
Lord Vishṇu, God preëminent.
On! sixty thousand hills of gold
With wondering eyes shall ye behold,
Where in his glory every one
Is brilliant as the morning sun.
Full in the midst King Meru,[725] best
Of mountains, lifts his lofty crest,

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supposed to be identical.

[720] Chakraván means the discus-bearer.

[721] The discus is the favourite weapon of Vishṇu.

[722] The Indian Hephaistos or Vulcan.

[723] Panchajan was a demon who lived in the sea in the form of a conch shell. WILSON'S{FNS *Vishṇu Puráṇa*, V. 21.

[724] Hayagríva, Horse-necked, is the name of a Daitya who at the dissolution of the universe caused by Brahmá's sleep, seized and carried off the Vedas. Vishṇu slew him and recovered the sacred treasures.

[725] Meru stands in the centre of Jambudwípa and consequently of the earth. “The sun travels round the world, keeping Meru always on his right. To the spectator who fronts him, therefore, as he rises Meru must be always on the north; and as the sun's rays do not penetrate beyond the centre of the mountain, the regions beyond, or to the north of it must be in darkness, whilst those on the south of it must be in light: north and south being relative, not absolute, terms, depending on the position of the spectator with regard to the Sun and Meru.” WILSON'S{FNS *Vishṇu Puráṇa*, Vol. II. p. 243. Note.

On whom of yore, as all have heard,
The sun well-pleased this boon conferred:
"On thee, O King, on thee and thine
Light, day and night, shall ever shine.
Gandharvas, Gods who love thee well
And on thy sacred summits dwell,
Undimmed in lustre, bright and fair,
The golden sheen shall ever share."
The Viśvas,[726] Vasus,[727] they who ride
The tempest,[728] every God beside,
Draw nigh to Meru's lofty crest
When evening darkens in the west,
And to the parting Lord of Day
The homage of their worship pay,
Ere yet a while, unseen of all,
Behind Mount Asta's[729] peaks he fall.
Wrought by the heavenly artist's care
A glorious palace glitters there,
And round about it sweet birds sing
Where the gay trees are blossoming:
The home of Varuṇ[730] high-souled lord,
Wrist-girded with his deadly cord.[731]
With ten tall stems, a palm between

[726] The Viśvadevas are a class of deities to whom sacrifices should be daily offered, as part of the ordinary worship of the householder. According to the *Váyu Puráṇa*, this is a privilege conferred on them by Brahmá and the Pitris as a reward for religious austerities practised by them upon Himálaya.
[727] The eight Vasus were originally personifications like other Vedic deities, of natural phenomena, such as Fire, Wind, &c. Their appellations are variously given by different authorities.
[728] The Maruts or Storm-Gods, frequently addressed and worshipped as the attendants and allies of Indra.
[729] The mountain behind which the sun sets.
[730] One of the oldest and mightiest of the Vedic deities; in later mythology regarded as the God of the sea.
[731] The knotted noose with which he seizes and punishes transgressors.

Meru and Asta's hill is seen:
Pure silver from the base it springs,
And far and wide its lustre flings.
Seek Rávaṇ and the dame by brook,
In pathless glen, in leafy nook
On Meru's crest a hermit lives
Bright with the light that penance gives:
Sávarṇi[732] is he named, renowned
As Brahmá's peer, with glory crowned.
There bowing down in reverence speak
And ask him of the dame you seek.
Thus far the splendid Lord of Day
Pursues through heaven his ceaseless way,
Shedding on every spot his light;
Then sinks behind Mount Asta's height,
Thus far advance: the sunless sea
Beyond is all unknown to me.
Susheṇ of mighty arm, long tried
In peril, shall your legions guide.
Receive his words with high respect,
And ne'er his lightest wish neglect.
He is my consort's sire, and hence
Deserves the utmost reverence.”

[732] Sávarṇi is a Manu, offspring of the Sun by Chháyá.

Canto XLIII. The Army Of The North.

Forth went the legions of the west:
And wise Sugríva addressed
Śatabal, summoned from the crowd.
To whom the sovereign cried aloud:
“Go forth, O Vánar chief, go forth,
Explore the regions of the north.
Thy host a hundred thousand be,
And Yáma's sons[733] attend on thee.
With dauntless courage, strength, and skill
Search every river, wood, and hill.
Through every land in order go
Right onward to the Hills of Snow.
Search mid the peaks that shine afar,
In woods of Lodh and Deodár.[734]
Search if with Janak's daughter, screened
[378] By sheltering rocks, there lie the fiend.
The holy grounds of Soma tread
By Gods and minstrels visited.
Reach Kála's mount, and flats that lie
Among the peaks that tower on high.
Then leave that hill that gleams with ore,
And fair Sudarśan's heights explore.
Then on to Devasakhá[735] hie,
Loved by the children of the sky.
A dreary land you then will see
Without a hill or brook or tree,
A hundred leagues, bare, wild, and dread

[733] The poet has not said who the sons of Yáma are.
[734] The Lodhra or Lodh (Symplocos Racemosa) and the Devadáru or Deodar are well known trees.
[735] The hills mentioned are not identifiable. Soma means the Moon. Kála, black; Sudaraśan, fair to see; and Devasakhá friend of the Gods.

In lifeless desolation, spread.
Pursue your onward way, and haste
Through the dire horrors of the waste
Until triumphant with delight
You reach Kailása's glittering height.
There stands a palace decked with gold,
For King Kuvera[736] wrought of old,
A home the heavenly artist planned
And fashioned with his cunning hand.
There lotuses adorn the flood
With full-blown flower and opening bud
Where swans and mallards float, and gay
Apsarases[737] come down to play.
There King Vaiśravaṇ's[738] self, the lord
By all the universe adored,
Who golden gifts to mortals sends,
Lives with the Guhyakas[739] his friends.
Search every cavern in the steep,
And green glens where the moonbeams sleep,
If haply in that distant ground
The robber and the dame be found.
Then on to Krauncha's hill,[740] and through
His fearful pass your way pursue:
Though dark and terrible the vale
Your wonted courage must not fail.
There through abyss and cavern seek,
On lofty ridge, and mountain peak,

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[736] The God of Wealth.
[737] The nymphs of Paradise.
[738] Kuvera the son of Viśravas.
[739] A class of demigods who, like the Yakshas, are the attendants of Kuvera, and the guardians of his treasures.
[740] Situated in the eastern part of the Himálaya chain, on the north of Assam. The mountain was torn asunder and the pass formed by the War-God Kártikeya and Paraśuráma.

On, on! pursue your journey still
By valley, lake, and towering hill.
Reach the North Kurus' land, where rest
The holy spirits of the blest:
Where golden buds of lilies gleam
Resplendent on the silver stream,
And leaves of azure turkis throw
Soft splendour on the waves below.
Bright as the sun at early morn
Fair pools that happy clime adorn,
Where shine the loveliest flowers on stems
Of crystal and all valued gems.
Blue lotuses through all the land
The glories of their blooms expand,
And the resplendent earth is strown
With peerless pearl and precious stone.
There stately trees can scarce uphold
The burthen of their fruits of gold,
And ever flaunt their gay attire
Of flower and leaf like flames of fire.
All there sweet lives untroubled spend
In bliss and joy that know not end,
While pearl-decked maidens laugh, or sing
To music of the silvery string.[741].

Still on your forward journey keep,

And rest you by the northern deep,

Where springing from the billows high

[741] "The Uttara Kurus, it should be remarked, may have been a real people, as they are mentioned in the Aitareya Bráhmaṇa, VIII. 14.… Wherefore the several nations who dwell in this northern quarter, beyond the Himavat, the Uttara Kurus and the Uttara Madras are consecrated to glorious dominion, and people term them the glorious. In another passage of the same work, however, the Uttara Kurus are treated as belonging to the domain of mythology." MUIR'S{FNS *Sanskrit Texts*. Vol. I. p. 494. See ADDITIONAL NOTES{FNS

Mount Somagiri[742] seeks the sky,
And lightens with perpetual glow
The sunless realm that lies below.
There, present through all life's extent,
Dwells Brahmá Lord preëminent,
And round the great God, manifest
In Rudra[743] forms high sages rest.
Then turn, O Vánars: search no more,
Nor tempt the sunless, boundless shore."

Canto XLIV. The Ring.

But special counselling he gave
To Hanumán the wise and brave: [379]
To him on whom his soul relied,
With friendly words the monarch cried:
"O best of Vánars, naught can stay
By land or sea thy rapid way,
Who through the air thy flight canst bend,
And to the Immortals' home ascend.
All realms, I ween, are known to thee
With every mountain, lake, and sea.
In strength and speed which naught can tire
Thou, worthy rival of thy sire
The mighty monarch of the wind,
Where'er thou wilt a way canst find.

[742] The Moon-mountain.

[743] The Rudras are the same as the storm winds, more usually called Maruts, and are often associated with Indra. In the later mythology the Rudras are regarded as inferior manifestations of Śiva, and most of their names are also names of Śiva.

Exert thy power, O swift and strong,
Bring back the lady lost so long,
For time and place, O thou most wise,
Lie open to thy searching eyes.”

When Ráma heard that special hest
To Hanumán above the rest,
He from the monarch's favour drew
Hope of success and trust anew
That he on whom his lord relied,
In toil and peril trained and tried,
Would to a happy issue bring
The task commanded by the king.
He gave the ring that bore his name,
A token for the captive dame,
That the sad lady in her woe
The missive of her lord might know.
“This ring,” he said, “my wife will see,
Nor fear an envoy sent by me.
Thy valour and thy skill combined,
Thy resolute and vigorous mind,
And King Sugríva's high behest,
With joyful hopes inspire my breast.”

Canto XLV. The Departure.

Away, away the Vánars sped
Like locusts o'er the land outspread.
To northern realms where rising high
The King of Mountains cleaves the sky,
Fierce Śatabal with vast array
Of Vánar warriors led the way.
Far southward, as his lord decreed,
Wise Hanumán, the Wind-God's seed,
With Angad his swift way pursued,
And Tára's warlike multitude,
Strong Vinata with all his band
Betook him to the eastern land,
And brave Susheṇ in eager quest
Sped swiftly to the gloomy west.
Each Vánar chieftain sought with speed
The quarter by his king decreed,
While from his legions rose on high
The shout and boast and battle cry:
“We will restore the dame and beat
The robber down beneath our feet.
My arm alone shall win the day
From Rávaṇ met in single fray,
Shall rob the robber of his life,
And rescue Ráma's captive wife
All trembling in her fear and woe.
Here, comrades, rest: no farther go:
For I will vanquish hell, and she
Shall by this arm again be free.
The rooted mountains will I rend,
The mightiest trees will break and bend,
Earth to her deep foundations cleave,
And make the calm sea throb and heave.
A hundred leagues from steep to steep
In desperate bound my feet shall leap.

My steps shall tread unchecked and free,
Through woods, o'er land and hill and sea,
Range as they list from flood to fell,
And wander through the depths of hell.”

Canto XLVI. Sugríva's Tale.

“How, King,” cried Ráma, “didst thou gain
Thy lore of sea and hill and plain?”
“I told thee how,” Sugríva said,
“From Báli's arm Máyáví fled[744]
To Malaya's hill, and strove to save
His life by hiding in the cave.
I told how Báli sought, to kill
His foe, the hollow of the hill;
Nor need I, King, again unfold
The wondrous tale already told.
Then, wandering forth, my way I took
By many a town and wood and brook.
I roamed the earth from place to place,
Till, like a mirror's polished face,
The whole broad disk, that lies between
Its farthest bounds, mine eyes had seen.
I wandered first to eastern skies
Where fairest trees rejoiced mine eyes,
And many a cave and wooded hill
Where lilies robed the lake and rill.
There metal dyes that hill[745] adorn

[744] Canto IX.
[745] Udayagiri or the hill from which the sun rises.

Whence springs the sun to light the morn.
There, too, I viewed the Milky sea,
Where nymphs of heaven delight to be.
Then to the south I made my way
From regions of the rising day,
And roamed o'er Vindhya, where the breeze
Is odorous of sandal trees.
Still in my fear I found no rest:
I sought the regions of the west,
And gazed on Asta,[746] where the sun [380]
Sinks when his daily course is run.
Then from that noblest hill I fled
And to the northern country sped,
Saw Himaván,[747] and Meru's steep,
And stood beside the northern deep.
But when, by Báli's might oppressed,
E'en in those wilds I could not rest,
Came Hanumán the wise and brave,
And thus his prudent counsel gave:
“'I told thee how Matanga[748] cursed
Thy tyrant, that his head should burst
In pieces, should he dare invade
The precincts of that tranquil shade.
There may we dwell in peace and be
From thy oppressor's malice free.”
We went to Rishyamúka's hill,
And spent our days secure from ill
Where, with that curse upon his head,
The cruel Báli durst not tread.”

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[746] Asta is the mountain behind which the sun sets.
[747] Himálaya, the Hills of Snow.
[748] Canto XI.

Canto XLVII. The Return.

Thus forth in quest of Sítá went
The legions King Sugríva sent.
To many a distant town they hied
By many a lake and river's side.
As their great sovereign's order taught,
Through valleys, plains, and groves they sought.
They toiled unresting through the day:
At night upon the ground they lay
Where the tall trees, whose branches swayed
Beneath their fruit, gave pleasant shade.
Then, when a weary month was spent,
Back to Praśravaṇ's hill they went,
And stood with faces of despair
Before their king Sugríva there.
Thus, having wandered through the east,
Great Vinata his labours ceased,
And weary of the fruitless pain
Returned to meet the king again,
Brave Śatabali to the north
Had led his Vánar legions forth.
Now to Sugríva he sped
With all his host dispirited.
Susheṇ the western realms had sought,
And homeward now his legions brought.
All to Sugríva came, where still
He sat with Ráma on the hill.
Before their sovereign humbly bent
And thus addressed him reverent:
“On every hill our steps have been,
By wood and cave and deep ravine;
And all the wandering brooks we know
Throughout the land that seaward flow,

Our feet by thy command have traced
The tangled thicket and the waste,
And dens and dingles hard to pass
for creeping plants and matted grass.
Well have we searched with toil and pain,
And monstrous creatures have we slain
But Hanumán of noblest mind
The Maithil lady yet will find;
For to his quarter of the sky[749]
The robber fiend was seen to fly.”

Canto XLVIII. The Asur's Death.

But Hanumán still onward pressed
With Tára, Angad, and the rest,
Through Vindhya's pathless glens he sped
And left no spot unvisited.
He gazed from every mountain height,
He sought each cavern dark as night,
And wandered through the bloomy shade
By pool and river and cascade,
But, though they sought in every place,
Of Sítá yet they found no trace.
On fruit and woodland berries fed
Through many a lonely wild they sped,
And reached at last, untouched by fear,
A desert terrible and drear:
A fruitless waste, a land of gloom

[749] Hanumán was the leader of the army of the south which was under the nominal command of Angad the heir apparent.

Where trees were bare of leaf and bloom,
Where every scanty stream was dried,
And niggard earth her roots denied.
No elephants through all the ground,
No buffaloes or deer are found.
There roams no tiger, pard, or bear,
No creature of the wood is there.
No bird displays his glittering wings,
No tree, no shrub, no creeper springs.
There rise no lilies from the flood,
Resplendent with their flower and bud,
Where the delighted bees may throng
About the fragrance with their song.
There lived a hermit Kaṇdu named,
For truth and wealth of penance famed.
Whom fervent zeal and holy rite
Had dowered with all-surpassing might.
His little son, a ten year child—
So chanced it—perished in the wild.
His death with fury stirred the sage,
Who cursed the forest in his rage,
Doomed from that hour to shelter none,
[381] A waste for bird and beast to shun.
They searched by every forest edge,
They searched each cave and mountain ledge,
And thickets whence the water fell
Wandering through the tangled dell.
Striving to do Sugríva's will
They roamed along each leafy rill.
But vain were all endeavours, vain
The careful search, the toil and pain.
Through one dark grove they scarce could wind,
So thick were creepers intertwined.
There as they struggled through the wood

Before their eyes an Asur[750] stood.
High as a towering hill, his pride
The very Gods in heaven defied.
When on the fiend their glances fell
Each braced him for the combat well.
The demon raised his arm on high,
And rushed upon them with a cry.
Him Angad smote,—for, sure, he thought
This was the fiend they long had sought.
From his huge mouth by Angad felled,
The blood in rushing torrents welled,
As, like a mountain from his base
Uptorn, he dropped upon his face.
Thus fell the mighty fiend: and they
Through the thick wood pursued their way;
Then, weary with the toil, reclined
Where leafy boughs to shade them twined.

Canto XLIX. Angad's Speech.

Then Angad spake: “We Vánars well
Have searched each valley, cave, and dell,
And hill, and brook, and dark recess,
And tangled wood, and wilderness.
But all in vain: no eye has seen
The robber or the Maithil queen.
A dreary time has passed away,
And stern is he we all obey.

[750] The Bengal recension—Gorresio's edition—calls this Asur or demon the son of Márícha.

Come, cast your grief and sloth aside:
Again be every effort tried;
So haply may our toil attain
The sweet success that follows pain.
Laborious effort, toil, and skill,
The firm resolve, the constant will
Secure at last the ends we seek:
Hence, O my friends, I boldly speak.
Once more then, noble hearts, once more
Let us to-day this wood explore,
And, languor and despair subdued,
Purchase success with toil renewed.
Sugríva is a king austere,
And Ráma's wrath we needs must fear.
Come, Vánars, ye think it wise,
And do the thing that I advise."

Then Gandhamádan thus replied
With lips that toil and thirst had dried;
"Obey his words, for wise and true
Is all that he has counselled you.
Come, let your hosts their toil renew
And search each grove and desert through,
Each towering hill and forest glade.
By lake and brook and white cascade,
Till every spot, as our great lord
Commanded, be again explored."

Uprose the Vánars one and all,
Obedient to the chieftain's call,
And over the southern region sped
Where Vindhya's tangled forests spread.
They clomb that hill that towers on high
Like a huge cloud in autumn's sky,

Where many a cavern yawns, and streaks
Of radiant silver deck the peaks.
In eager search they wandered through
The forests where the Lodh trees grew,
Where the dark leaves were thick and green,
But found not Ráma's darling queen.
Then faint with toil, their hearts depressed,
Descending from the mountain's crest,
Their weary limbs a while to ease
They lay beneath the spreading trees.

Canto L. The Enchanted Cave.

Angad and Tára by his side,
Again rose Hanumán and tried
Each mountain cavern, dark and deep,
And stony pass and wooded steep,
The lion's and the tiger's home,
By rushing torrents white with foam.
Then with new ardour, south and west,
O'er Vindhya's height the search they pressed.
The day prescribed was near and they
Still wandered on their weary way.
They reached the southern land beset
With woody mountains like a net.
At length a mighty cave they spied
That opened in a mountain's side.
Where many a verdant creeper grew
And o'er the mouth its tendrils threw.
Thence issued crane, and swan, and drake,
And trooping birds that love the lake.

The Vánars rushed within to cool
Their fevered lips in spring or pool.
Vast was the cavern dark and dread,
Where not a ray of light was shed;
[382] Yet not the more their eyesight failed,
Their courage sank or valour quailed.
On through the gloom the Vánars pressed
With hunger, thirst, and toil distressed,
Poor helpless wanderers, sad, forlorn,
With wasted faces wan and worn.
At length, when life seemed lost for aye,
They saw a splendour as of day,
A wondrous forest, fair and bright,
Where golden trees shot flamy light.
And lotus-covered pools were there
With pleasant waters fresh and fair,
And streams their rippling currents rolled
By seats of silver and of gold.
Fair houses reared their stately height
Of burnished gold and lazulite,
And glorious was the lustre thrown
Through lattices of precious stone.
And there were flowers and fruit on stems
Of coral decked with rarest gems,
And emerald leaves on silver trees,
And honeycomb and golden bees.
Then as the Vánars nearer drew,
A holy woman met their view,
Around her form was duly tied
A garment of the blackdeer's hide.[751]
Pure votaress she shone with light
Of fervent zeal and holy rite.

[751] The skin of the black antelope was the ascetic's proper garb.

Then Hanumán before the rest
With reverent words the dame addressed:
“Who art thou? say: and who is lord
Of this vast cave with treasures stored?”

Canto LI. Svayamprabhá.

“Assailed by thirst and hunger, dame,
Within a gloomy vault we came.
We saw the cavern opening wide,
And straight within its depths we hied.
But utterly amazed are we
At all the marvels that we see.
Whose are the golden trees that gleam
With splendour like the morning's beam?
These cates of noblest sort? these roots?
This wondrous store of rarest fruits?
Whose are these calm and cool retreats,
These silver homes and golden seats,
And lattices of precious stones?
Who is the happy lord that owns
The golden trees, of rarest scent,
Neath loads of fruit and blossom bent?
Who, strong in holy zeal, had power
To deck the streams with richest dower,
And bade the lilies bright with gold
The glory of their blooms unfold,
Where fish in living gold below
The sheen of changing colours show?
Thine is the holy power, I ween,
That beautified the wondrous scene;

But if another's, lady, deign
To tell us, and the whole explain.”

To him the lady of the cave
In words like these her answer gave:
“Skilled Maya framed in days of old
This magic wood of growing gold.
The chief artificer in place
Was he of all the Dánav race.
He, for his wise enchantments famed,
This glorious dwelling planned and framed
He for a thousand years endured
The sternest penance, and secured
From Brahmá of all boons the best,
The knowledge Uśanas[752] possessed.
Lord, by that boon, of all his will,
He fashioned all with perfect skill;
And, with his blissful state content,
In this vast grove a season spent.
By Indra's jealous bolt he fell
For loving Hemá's[753] charms too well.
And Brahmá on that nymph bestowed
The treasures of this fair abode,
Wherein her tranquil days to spend
In happiness that ne'er may end.
Sprung of a lineage old and high,
Merusávarṇi's[754] daughter, I
Guard ever for that heavenly dame

[752] Uśanas is the name of a sage mentioned in the Vedas. In the epic poems he is identified with Śukra, the regent of the planet Venus, and described as the preceptor of the Asuras or Daityas, and possessor of vast knowledge.
[753] Hemá is one of the nymphs of Paradise.
[754] Merusávarṇi is a general name for the last four of the fourteen Manus.

This home, Svayamprabhá[755] my name,—
For I have loved the lady long,
So skilled in arts of dance and song.
But say what cause your steps has led
The mazes of this grove to tread. [383]
How, strangers did ye chance to spy
The wood concealed from wanderer's eye?
Tell clearly why ye come: but first
Eat of this fruit and quench your thirst.”

Canto LII. The Exit.

“Ráma,” he cried, “a prince whose sway
All peoples of the earth obey,
To Daṇḍak's tangled forest came
With his brave brother and his dame.
From that dark shade of forest boughs
The giant Rávaṇ stole his spouse.
Our king Sugríva's orders send
These Vánars forth to aid his friend,
That so the lady be restored
Uninjured to her sorrowing lord.
With Angad and the rest, this band
Has wandered through the southern land,

[755] Svayamprabhá, the “self-luminous,” is according to DE GUBERNATIS{FNS the moon: “In the *Svayamprabhá* too, we meet with the moon as a good fairy who, from the golden palace which she reserves for her friend Hemá (the golden one:) is during a month the guide, in the vast cavern of Hanumant and his companions, who have lost their way in the search of the dawn Sítá.” This is is not quite accurate: Hanumán and his companions wander for a month in the cavern without a guide, and then Svayamprabhá leads them out.

With careful search in every place
The lady and the fiend to trace.
We roamed the southern region o'er,
And stood upon the ocean's shore.
By hunger pressed our strength gave way;
Beneath the spreading trees we lay,
And cried, worn out with toil and woe,
“No farther, comrades, can we go.”
Then as our sad eyes looked around
We spied an opening in the ground,
Where all was gloomy dark behind
The creeping plants that o'er it twined.
Forth trooping from the dark-recess
Came swans and mallards numberless,
With drops upon their shining wings
As newly bathed where water springs.
“On, comrades, to the cave,” I cried
And all within the portal hied.
Each clasping fast another's hand
Far onward pressed the Vánar band;
And still, as thirst and hunger drove,
We traced the mazes of the grove.
Here thou with hospitable care
Hast fed us with the noblest fare,
Preserving us, about to die,
With this thy plentiful supply.
But how, O pious lady, say,
May we thy gracious boon repay?”

He ceased: the ascetic dame replied:
“Well, Vánars, am I satisfied.
A life of holy works I lead,
And from your hands no service need.”
Then spake again the Vánar chief:

“We came to thee and found relief.
Now listen to a new distress,
And aid us, holy votaress.
Our wanderings in this vasty cave
Exhaust the time Sugríva gave.
Once more then, lady, grant release,
And let thy suppliants go in peace
Again upon their errand sped,
For King Sugríva's ire we dread.
And the great task our sovereign set,
Alas, is unaccomplished yet.”

Thus Hanumán their leader prayed,
And thus the dame her answer made:
“Scarce may the living find their way
Returning hence to light of day;
But I will free you through the might
Of penance, fast, and holy rite.
Close for a while your eyes, or ne'er
May you return to upper air.”
She ceased: the Vánars all obeyed;
Their fingers on their eyes they laid,
And, ere a moment's time had fled,
Were through the mazy cavern led.
Again the gracious lady spoke,
And joy in every bosom woke:
“Lo, here again is Vindhya's hill,
Whose valleys trees and creepers fill;
And, by the margin of the sea,
Praśravaṇ where you fain would be.”
With blessings then she bade adieu,
And swift within the cave withdrew.

Canto LIII. Angad's Counsel.

They looked upon the boundless main
The awful seat of Varuṇ's reign.
And heard his waters roar and rave
Terrific with each crested wave.
Then, in the depths of sorrow drowned,
They sat upon the bosky ground,
And sadly, as they pondered, grieved
For days gone by and naught achieved.
Pain pierced them through with sharper sting
When, gazing on the trees of spring,
They saw each waving bough that showed
The treasures of its glorious load,
And helpless, fainting with the weight
Of woe they sank disconsolate.
Then, lion-shouldered, stout and strong,
The noblest of the Vánar throng,
Angad the prince imperial rose,
And, deeply stricken by the woes
That his impetuous spirit broke,
Thus gently to the chieftains spoke:
“Mark ye not, Vánars, that the day
Our monarch fixed has passed away?
The month is lost in toil and pain,
And now, my friends, what hopes remain?
On you, in lore of counsel tried,
Our king Sugríva most relied.
[384] Your hearts, with strong affection fraught,
His weal in every labour sought,
And the true valour of your band
Was blazoned wide in every land.
Forth on the toilsome search you sped,
By me—for so he willed it—led,

To us, of every hope bereft,
Death is the only refuge left.
For none a happy life may see
Who fails to do our king's decree.
Come, let us all from food abstain,
And perish thus, since hope is vain.
Stern is our king and swift to ire,
Imperious, proud, and fierce like fire,
And ne'er will pardon us the crime
Of fruitless search and wasted time.
Far better thus to end our lives,
And leave our wealth, our homes and wives,
Leave our dear little ones and all,
Than by his vengeful hand to fall.
Think not Sugríva's wrath will spare
Me Báli's son, imperial heir:
For Raghu's royal son, not he,
To this high place anointed me.
Sugríva, long my bitter foe,
With eager hand will strike the blow,
And, mindful of the old offence,
Will slay me now for negligence,
Nor will my pitying friends have power
To save me in the deadly hour.
No—here, O chieftains, will I lie
By ocean's marge, and fast and die.”

They heard the royal prince declare
The purpose of his fixt despair;
And all, by common terror moved,
His speech in these sad words approved:
“Sugríva's heart is hard and stern,
And Ráma's thoughts for Sítá yearn.
Our forfeit lives will surely pay

For idle search and long delay,
And our fierce king will bid us die
The favour of his friend to buy.”

Then Tára softly spake to cheer
The Vánars' hearts oppressed by fear:
“Despair no more, your doubts dispel:
Come in this ample cavern dwell.
There may we live in blissful ease
Mid springs and fruit and bloomy trees,
Secure from every foe's assault,
For magic framed the wondrous vault.
Protected there we need not fear
Though Ráma and our king come near;
Nor dread e'en him who batters down
The portals of the foeman's town.”[756]

Canto LIV. Hanumán's Speech.

But Hanumán, while Tára, best
Of splendid chiefs his thought expressed,
Perceived that Báli's princely son
A kingdom for himself had won.[757]
His keen eye marked in him combined
The warrior's arm, the ruler's mind,

[756] Purandara, the destroyer of cities; the cities being the clouds which the God of the firmament bursts open with his thunderbolts, to release the waters imprisoned in these fortresses of the demons of drought.

[757] Perceived that Angad had secured, through the love of the Vánars, the reversion of Sugríva's kingdom; or, as another commentator explains it, perceived that Angad had obtained a new kingdom in the enchanted cave which the Vánars, through love of him, would consent to occupy.

And every noble gift should grace
The happy sovereign of his race:
Marked how he grew with ripening age
More glorious and bold and sage,—
Like the young moon that night by night
Shines on with ever waxing light,—
Brave as his royal father, wise
As he who counsels in the skies:[758]
Marked how, forwearied with the quest,
He heeded not his liege's hest,
But Tára's every word obeyed
Like Indra still by Śukra[759] swayed.
Then with his prudent speech he tried
To better thoughts the prince to guide,
And by division's skilful art
The Vánars and the youth to part:
“Illustrious Angad, thou in fight
Hast far surpassed thy father's might,
Most worthy, like thy sire of old,
The empire of our race to hold.
The Vánars' fickle people range
From wish to wish and welcome change.
Their wives and babes they will not leave
And to their new-made sovereign cleave.
No art, no gifts will draw away
The Vánars from Sugríva's sway,
Through hope of wealth, through fear of pain
Still faithful will they all remain.
Thou fondly hopest in this cave
The vengeance of the foe to brave.
But Lakshmaṇ's arm a shower will send
Of deadly shafts those walls to rend.

[758] Vṛihaspati, Lord of Speech, the Preceptor of the Gods.
[759] Śukra is the regent of the planet Venus, and the preceptor of the Daityas.

Like Indra's bolts his shafts have power
To cleave the mountain like a flower.
O Angad, mark my counsel well:
[385] If in this cave thou choose to dwell,
These Vánar hosts with one accord
Will quit thee for their lawful lord,
And turn again with thirsty eyes
To wife and babe and all they prize.
Thou in the lonely cavern left
Of followers and friends bereft,
Wilt be in all thy woe, alas,
Weak as a blade of trembling grass:
And Lakshmaṇ's arrows, keen and fierce
From his strong bow, thy heart will pierce.
But if in lowly reverence meek
Sugríva's court with us thou seek,
He, as thy birth demands, will share
The kingdom with the royal heir.
Thy loving kinsman, true and wise,
Looks on thee still with favouring eyes.
Firm in his promise, pure is he,
And ne'er will vex or injure thee.
He loves thy mother, lives for her
A faithful friend and worshipper.
That mother's love thou mayst not spurn:
Her only child, return, return.”

Canto LV. Angad's Reply.

“What truth or justice canst thou find,”
Cried Angad, “in Sugríva's mind?
Where is his high and generous soul,
His purity and self-control?
How is he worthy of our trust,
Righteous, and true, and wise, and just,
Who, shrinking not from sin and shame,
Durst take his living brother's dame?
Who, when, in stress of mortal strife
His noble brother fought for life,
Against the valiant warrior barred
The portal which he stood to guard?
Can he be grateful—he who took
The hand of Ráma, and forsook
That friend who saved him in his woes,
To whom his life and fame he owes?
Ah no! his heart is cold and mean,
What bids him search for Ráma's queen?
Not honour's law, not friendship's debt,
But angry Lakshmaṇ's timely threat.
No prudent heart will ever place
Its trust in one so false and base,
Who heeds not friendship, kith or kin,
Who scorns the law and cleaves to sin.
But true or false, whate'er he be,
One consequence I clearly see;
Me, in my youth anointed heir
Against his wish, he will not spare,
But strike with eager hand the blow
That rids him of a household foe.
Shall I of power and friends despoiled,
In all my purpose crossed and foiled,—
Shall I Kishkindhá seek, and wait,
Like some poor helpless thing, my fate?

The cruel wretch through lust of sway
Will seize upon his hapless prey,
And to a prison's secret gloom
The remnant of my years will doom.
'Tis better far to fast and die
Than hopeless bound in chains to lie,
Your steps, O Vánars, homeward bend
And leave me here my life to end.
Better to die of hunger here
Than meet at home the fate I fear.
Go, bow you at Sugríva's feet,
And in my name the monarch greet.
Before the sons of Raghu bend,
And give the greeting that I send.
Greet kindly Rumá too, for she
A son's affection claims from me,
And gently calm with friendly care
My mother Tárá's wild despair;
Or when she hears her darling's fate
The queen will die disconsolate."

Thus Angad bade the chiefs adieu:
Then on the ground his limbs he threw
Where sacred Darbha[760] grass was spread,
And wept as every hope had fled.
The moving words of Angad drew
Down aged cheeks the piteous dew.
And, as the chieftains' eyes grew dim,
They swore to stay and die with him.
On holy grass whose every blade

[760] The name of various kinds of grass used at sacrificial ceremonies, especially, of the Kuśa grass, Poa cynosuroides, which was used to strew the ground in preparing for a sacrifice, the officiating Brahmans being purified by sitting on it.

Was duly, pointing southward, laid,
The Vánars sat them down and bent
Their faces to the orient,
While “Here, O comrades, let us die
With Angad,” was the general cry.

Canto LVI. Sampáti.

Then came the vultures' mighty king
Where sat the Vánars sorrowing,—
Sampáti,[761] best of birds that fly
On sounding pinions through the sky,
Jaṭáyus' brother, famed of old,
Most glorious and strong and bold.
Upon the slope of Vindhya's hill
He saw the Vánars calm and still. [386]
These words he uttered while the sight
Filled his fierce spirit with delight:
“Behold how Fate with changeless laws
Within his toils the sinner draws,
And brings me, after long delay,
A rich and noble feast to-day,
These Vánars who are doomed to die
My hungry maw to satisfy.”

[761] Sampáti is the eldest son of the celebrated Garuḍa the king of birds.

He spoke no more: and Angad heard
The menace of the mighty bird;
And thus, while anguish filled his breast,
The noble Hanumán addressed:
“Vivasvat's[762] son has sought this place
For vengeance on the Vánar race.
See, Yáma, wroth for Sítá's sake,
Is come our guilty lives to take.
Our king's decree is left undone,
And naught achieved for Raghu's son.
In duty have we failed, and hence
Comes punishment for dire offence.
Have we not heard the marvels wrought
By King Jaṭáyus,[763] how he fought
With Rávaṇ's might, and, nobly brave,
Perished, the Maithil queen to save?
There is no living creature, none,
But loves to die for Raghu's son,
And in long toils and dangers we
Have placed our lives in jeopardy.
Blest is Jaṭáyus, he who gave
His life the Maithil queen to save,
And proved his love for Ráma well
When by the giant's hand he fell.
Now raised to bliss and high renown
He fears not fierce Sugríva's frown.
Alas, alas! what miseries spring
From that rash promise of the king![764]
His own sad death, and Ráma sent
With Lakshmaṇ forth to banishment:
The Maithil lady borne away:

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[762] Vivasvat or the Sun is the father of Yáma the God of Death.
[763] Book III, Canto LI.
[764] Daśaratha's rash oath and fatal promise to his wife Kaikeyí.

Jaṭáyus slain in mortal fray:
The fall of Báli when the dart
Of Ráma quivered in his heart:
And, after toil and pain and care,
Our misery and deep despair.”

He ceased: the feathered monarch heard,
His heart with ruth and wonder stirred:
“Whose is that voice,” the vulture cried,
“That tells me how Jaṭáyus died,
And shakes my inmost soul with woe
For a loved brother's overthrow?
After long days at length I hear
The glorious name of one so dear.
Once more, O Vánar chieftains, tell
How King Jaṭáyus fought and fell.
But first your aid, I pray you, lend,
And from this peak will I descend.
The sun has burnt my wings, and I
No longer have the power to fly.”

Canto LVII. Angad's Speech.

Though grief and woe his utterance broke
They trusted not the words he spoke;
But, looking still for secret guile,
Reflected in their hearts a while:
“If on our mangled limbs he feed,
We gain the death ourselves decreed.”

Then rose the Vánar chiefs, and lent
Their arms to aid the bird's descent;
And Angad spake: “There lived of yore
A noble Vánar king who bore
The name of Riksharajas, great
And brave and strong and fortunate.
His sons were like their father: fame
Knows Báli and Sugríva's name.
Praised in all lands, a glorious king
Was Báli, and from him I spring.
Brave Ráma, Daśaratha's heir,
A glorious prince beyond compare,
His sire and duty's law obeyed,
And sought the depths of Daṇḍak' shade
Sítá his well-beloved dame,
And Lakshmaṇ, with the wanderer came.
A giant watched his hour, and stole
The sweet delight of Ráma's soul.
Jaṭáyus, Daśaratha's friend,
Swift succour to the dame would lend.
Fierce Rávaṇ from his car he felled,
And for a time the prize withheld.
But bleeding, weak with years, and tired,
Beneath the demon's blows expired,
Due rites at Ráma's hands obtained,
And bliss that ne'er shall minish, gained.
Then Ráma with Sugríva made
A covenant for mutual aid,
And Báli, to the field defied,
By conquering Ráma's arrow died.
Sugríva then, by Ráma's grace,
Was monarch of the Vánar race.
By his command a mighty host
Seeks Ráma's queen from coast to coast.

Sent forth by him, in every spot
We looked for her, but find her not.
Vain is the toil, as though by night
We sought to find the Day-God's light.
In lands unknown at length we found
A spacious cavern under ground,
Whose vaults that stretch beneath the hill
Were formed by Maya's magic skill.
Through the dark maze our steps were bent,
And wandering there a month we spent, [387]
And lost, in fruitless error, thus
The days our king allotted us.
Thus we though faithful have transgressed,
And failed to keep our lord's behest.
No chance of safety can we see,
No lingering hope of life have we.
Sugríva's wrath and Ráma's hate
Press on our souls with grievous weight:
And we, because 'tis vain to fly,
Resolve at length to fast and die.”

Canto LVIII. Tidings Of Sítá.

The piteous tears his eye bedewed
As thus his speech the bird renewed;
“Alas my brother, slain in fight
By Rávaṇ's unresisted might!
I, old and wingless, weak and worn,
O'er his sad fate can only mourn.
Fled is my youth: in life's decline
My former strength no more is mine.

Once on the day when Vritra[765] died,
We brothers, in ambitious pride,
Sought, mounting with adventurous flight,
The Day-God garlanded with light.
On, ever on we urged our way
Where fields of ether round us lay,
Till, by the fervent heat assailed,
My brother's pinions flagged and failed.
I marked his sinking strength, and spread
My stronger wings to screen his head,
Till, all my feathers burnt away,
On Vindhya's hill I fell and lay.
There in my lone and helpless state
I heard not of my brother's fate."

Thus King Sampáti spoke and sighed:
And royal Angad thus replied:
"If, brother of Jatáyus, thou
Hast heard the tale I told but now,
Obedient to mine earnest prayer
The dwelling of that fiend declare.
O, say where cursed Rávaṇ dwells,
Whom folly to his death impels."

[765] Vritra, "the coverer, hider, obstructer (of rain)" is the name of the Vedic personification of an imaginary malignant influence or demon of darkness and drought supposed to take possession of the clouds, causing them to obstruct the clearness of the sky and keep back the waters. Indra is represented as battling with this evil influence, and the pent-up clouds being practically represented as mountains or castles are shattered by his thunderbolt and made to open their receptacles.

He ceased. Again Sampáti spoke,
And hope in every breast awoke:
“Though lost my wings, and strength decayed,
Yet shall my words lend Ráma aid.
I know the worlds where Vishṇu trod,[766]
I know the realm of Ocean's God;
How Asurs fought with heavenly foes,
And Amrit from the churning rose.[767]
A mighty task before me lies,
To prosper Ráma's enterprise,
A task too hard for one whom length
Of days has rifled of his strength.
I saw the cruel Rávaṇ bear
A gentle lady through the air.
Bright was her form, and fresh and young,
And sparkling gems about her hung.
“O Ráma, Ráma!” cried the dame,
And shrieked in terror Lakshmaṇ's name,
As, struggling in the giant's hold,
She dropped her gauds of gems and gold.
Like sun-light on a mountain shone
The silken garments she had on,
And glistened o'er his swarthy form
As lightning flashes through the storm.
That giant Rávaṇ, famed of old,
Is brother of the Lord of Gold.[768]
The southern ocean roars and swells
Round Lanká, where the robber dwells
In his fair city nobly planned

[766] Frequent mention has been made of the three steps of Vishṇu typifying the rising, culmination, and setting of the sun.
[767] For the *Churning of the Sea*, see Book I, Canto XLV.
[768] Kuvera, the God of Wealth.

And built by Viśvakarmá's[769] hand.
Within his bower securely barred,
With monsters round her for a guard,
Still in her silken vesture clad
Lies Sítá, and her heart is sad.
A hundred leagues your course must be
Beyond this margin of the sea.
Still to the south your way pursue,
And there the giant Rávaṇ view.
Then up, O Vánars, and away!
For by my heavenly lore I say,
There will you see the lady's face,
And hither soon your steps retrace.
In the first field of air are borne
The doves and birds that feed on corn.
The second field supports the crows
And birds whose food on branches grows.
Along the third in balanced flight
Sail the keen osprey and the kite.
Swift through the fourth the falcon springs
The fifth the slower vulture wings.
[388] Up to the sixth the gay swans rise,
Where royal Vainateya[770] flies.
We too, O chiefs, of vulture race,
Our line from Vinatá may trace,
Condemned, because we wrought a deed
Of shame, on flesh and blood to feed.
But all Suparṇa's[771] wondrous powers
And length of keenest sight are ours,
That we a hundred leagues away
Through fields of air descry our prey.

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[769] The architect of the gods.
[770] Garuḍa, son of Vinatá, the sovereign of the birds.
[771] “The well winged one,” Garuḍa.

Now from this spot my gazing eye
Can Rávaṇ and the dame descry.
Devise some plan to overleap
This barrier of the briny deep.
Find the Videhan lady there,
And joyous to your home repair.
Me too, O Vánars, to the side
Of Varuṇ's[772] home the ocean, guide,
Where due libations shall be paid
To my great-hearted brother's shade.”

Canto LIX. Sampáti's Story.

They heard his counsel to the close,
Then swiftly to their feet they rose;
And Jámbaván with joyous breast
The vulture king again addressed:

“Where, where is Sítá? who has seen,
Who borne away the Maithil queen?
Who would the lightning flight withstand
by Lakshmaṇ's hand?”

[772] The god of the sea.

Again Sampáti spoke to cheer
The Vánars as they bent to hear:
“Now listen, and my words shall show
What of the Maithil dame I know,
And in what distant prison lies
The lady of the long dark eyes.
Scorched by the fiery God of Day,
High on this mighty hill I lay.
A long and weary time had passed,
And strength and life were failing fast.
Yet, ere the breath had left my frame,
My son, my dear Supárśva, came.
Each morn and eve he brought me food,
And filial care my life renewed.
But serpents still are swift to ire,
Gandharvas slaves to soft desire,
And we, imperial vultures, need
A full supply our maws to feed.
Once he turned at close of day,
Stood by my side, but brought no prey.
He looked upon my ravenous eye,
Heard my complaint and made reply:
“Borne on swift wings ere day was light
I stood upon Mahendra's[773] height,
And, far below, the sea I viewed
And birds in countless multitude.
Before mine eyes a giant flew
Whose monstrous form was dark of hue
And struggling in his grasp was borne
A lady radiant as the morn.
Swift to the south his course he bent,
And cleft the yielding element.

[773] Mahendra is chain of mountains generally identified with part of the Gháts of the Peninsula.

The holy spirits of the air
Came round me as I marvelled there,
And cried as their bright legions met:
“O say, is Sítá living yet?”
Thus cried the saints and told the name
Of him who held the struggling dame.
Then while mine eye with eager look
Pursued the path the robber took,
I marked the lady's streaming hair,
And heard her cry of wild despair.
I saw her silken vesture rent
And stripped of every ornament,
Thus, O my father, fled the time:
Forgive, I pray, the heedless crime.”
In vain the mournful tale I heard
My pitying heart to fury stirred,
What could a helpless bird of air,
Reft of his boasted pinions, dare?
Yet can I aid with all that will
And words can do, and friendly skill.”

Canto LX. Sampáti's Story.

Then from the flood Sampáti paid
Due offerings to his brother's shade.
He bathed him when the rites were done,
And spake again to Báli's son:
“Now listen, Prince, while I relate
How first I learned the lady's fate.
Burnt by the sun's resistless might
I fell and lay on Vindhya's height.

Seven nights in deadly swoon I passed,
But struggling life returned at last.
Around I bent my wondering view,
But every spot was strange and new.
I scanned the sea with eager ken,
And rock and brook and lake and glen,
I saw gay trees their branches wave,
And creepers mantling o'er the cave.
I heard the wild birds' joyous song,
And waters as they foamed along,
And knew the lovely hill must be
[389] Mount Vindhya by the southern sea.
Revered by heavenly beings, stood
Near where I lay, a sacred wood,
Where great Niśakar dwelt of yore
And pains of awful penance bore.
Eight thousand seasons winged their flight
Over the toiling anchorite—
Upon that hill my days were spent,—
And then to heaven the hermit went.
At last, with long and hard assay,
Down from that height I made my way,
And wandered through the mountain pass
Rough with the spikes of Darbha grass.
I with my misery worn, and faint
Was eager to behold the saint:
For often with Jaṭáyus I
Had sought his home in days gone by.
As nearer to the grove I drew
The breeze with cooling fragrance blew,
And not a tree that was not fair,
With richest flower and fruit was there.
With anxious heart a while I stayed
Beneath the trees' delightful shade,

And soon the holy hermit, bright
With fervent penance, came in sight.
Behind him bears and lions, tame
As those who know their feeder, came,
And tigers, deer, and snakes pursued
His steps, a wondrous multitude,
And turned obeisant when the sage
Had reached his shady hermitage.
Then came Niśakar to my side
And looked with wondering eyes, and cried:
“I knew thee not, so dire a change
Has made thy form and feature strange.
Where are thy glossy feathers? where
The rapid wings that cleft the air?
Two vulture brothers once I knew:
Each form at will could they endue.
They of the vulture race were kings,
And flew with Mátariśva's[774] wings.
In human shape they loved to greet
Their hermit friend, and clasp his feet.
The younger was Jaṭáyus, thou
The elder whom I gaze on now.
Say, has disease or foeman's hate
Reduced thee from thy high estate?”

Canto LXI. Sampáti's Story.

[774] Mátariśva is identified with Váyu, the wind.

“Ah me! o'erwhelmed with shame and weak
With wounds,” I cried, “I scarce can speak.
My hapless brother once and I
Our strength of flight resolved to try.
And by our foolish pride impelled
Our way through realms of ether held.
We vowed before the saints who tread
The wilds about Kailása's head,
That we with following wings would chase
The swift sun to his resting place.
Up on our soaring pinions through
The fields of cloudless air we flew.
Beneath us far, and far away,
Like chariot wheels bright cities lay,
Whence in wild snatches rose the song
Of women mid the gay-clad throng,
With sounds of sweetest music blent
And many a tinkling ornament.
Then as our rapid wings we strained
The pathway of the sun we gained.
Beneath us all the earth was seen
Clad in her garb of tender green,
And every river in her bed
Meandered like a silver thread.
We looked on Meru far below
And Vindhya and the Lord of Snow,
Like elephants that bend to cool
Their fever in a lilied pool.
But fervent heat and toil o'ercame
The vigour of each yielding frame,
Our weary hearts began to quail,
And wildered sense to reel and fail.
We knew not, fainting and distressed,
The north or south or east or west.

With a great strain mine eyes I turned
Where the fierce sun before me burned,
And seemed to my astonished eyes
The equal of the earth in size.[775]
At length, o'erpowered, Jaṭáyus fell
Without a word to say farewell,
And when to earth I saw him hie
I followed headlong from the sky.[776]
With sheltering wings I intervened
And from the sun his body screened,
But lost, for heedless folly doomed,
My pinions which the heat consumed.
In Janasthán, I hear them say,
My hapless brother fell and lay.
I, pinionless and faint and weak,
Dropped upon Vindhya's woody peak.
Now with my swift wings burnt away,
Reft of my brother and my sway,
From this tall mountain's summit I
Will cast me headlong down and die.”

[390]

Canto LXII. Sampáti's Story.

[775] Of course not equal to the whole earth, says the Commentator, but equal to Janasthán.
[776] This appears to be the Indian form of the stories of Phaethon and Dædalus and Icarus.

“As to the saint I thus complained
My bitter tears fell unrestrained.
He pondered for a while, then broke
The silence, and thus calmly spoke:
“Forth from thy sides again shall spring,
O royal bird, each withered wing,
And all thine ancient power and might
Return to thee with strength of sight.
A noble deed has been foretold
In prophecy pronounced of old:
Nor dark to me are future things,
Seen by the light which penance brings.
A glorious king shall rise and reign,
The pride of old Ikshváku's strain.
A good and valiant prince, his heir,
Shall the dear name of Ráma bear.
With his brave brother Lakshmaṇ he
An exile in the woods shall be,
Where Rávaṇ, whom no God may slay,[777]
Shall steal his darling wife away.
In vain the captive will be wooed
With proffered love and dainty food,
She will not hear, she will not taste:
But, lest her beauty wane and waste,
Lord Indra's self will come to her
With heavenly food, and minister.
Then envoys of the Vánar race
By Ráma sent will seek this place.
To them, O roamer of the air,
The lady's fate shalt thou declare.
Thou must not move—so maimed thou art
Thou canst not from this spot depart.

[777] According to the promise, given him by Brahmá. See Book I, Canto XIV.

Await the day and moment due,
And thy burnt wings will sprout anew.
I might this day the boon bestow
And bid again thy pinions grow,
But wait until thy saving deed
The nations from their fear have freed.
Then for this glorious aid of thine
The princes of Ikshváku's line,
And Gods above and saints below
Eternal gratitude shall owe.
Fain would mine aged eyes behold
That pair of whom my lips have told,
Yet wearied here I must not stay,
But leave my frame and pass away.”

Canto LXIII. Sampáti's Story.

“With this and many a speech beside
My failing heart he fortified,
With glorious hope my breast inspired,
And to his holy home retired.
I scaled the mountain height, to view
The region round, and looked for you.
In ceaseless watchings night and day
A hundred seasons passed away,
And by the sage's words consoled
I wait the hour and chance foretold.
But since Niśakar sought the skies.
And cast away all earthly ties,
Full many a care and doubt has pressed
With grievous weight upon my breast.

But for the saint who turned aside
My purpose I had surely died.
Those hopeful words the hermit spake,
That bid me live for Ráma's sake,
Dispel my anguish as the light
Of lamp and torch disperse the night.”

He ceased: and in the Vánars' view
Forth from his side young pinions grew,
And boundless rapture filled his breast
As thus the chieftains he addressed:
“Joy, joy! the pinions, which the Lord
Of Day consumed, are now restored
Through the dear grace & boundless might
Of that illustrious anchorite.
The fire of youth within me burns,
And all my wonted strength returns.
Onward, ye Vánars, toil strive,
And you shall find the dame alive.
Look on these new-found wings, and hence
Be strong in surest confidence.”

Swift from the crag he sprang to try
His pinions in his native sky.
His words the chieftains' doubts had stilled,
And every heart with courage filled.[778]

[778] In the Bengal recension the fourth Book ends here, the remaining Cantos being placed in the fifth.

Canto LXIV. The Sea.

Shouts of triumphant joy outrang
As to their feet the Vánars sprang:
And, on the mighty task intent,
Swift to the sea their steps they bent.
They stood and gazed upon the deep,
Whose billows with a roar and leap
On the sea banks ware wildly hurled,—
The mirror of the mighty world.
There on the strand the Vánars stayed
And with sad eyes the deep surveyed,
Here, as in play, his billows rose,
And there he slumbered in repose.
Here leapt the boisterous waters, high
As mountains, menacing the sky,
And wild infernal forms between
The ridges of the waves were seen. [391]
They saw the billows rave and swell,
And their sad spirits sank and fell;
For ocean in their deep despair
Seemed boundless as the fields of air.
Then noble Angad spake to cheer
The Vánars and dispel their fear:
“Faint not: despair should never find
Admittance to a noble mind.
Despair, a serpent's mortal bite,
Benumbs the hero's power and might.”

Then passed the weary night, and all
Assembled at their prince's call,
And every lord of high estate
Was gathered round him for debate.
Bright was the chieftains' glorious band
Round Angad on the ocean strand,
As when the mighty Storm-Gods meet
Round Indra on his golden seat.
Then princely Angad looked on each,
And thus began his prudent speech:
“What chief of all our host will leap
A hundred leagues across the deep?
Who, O illustrious Vánars, who
Will make Sugríva's promise true,
And from our weight of fear set free
The leaders of our band and me?
To whom, O warriors, shall we owe
A sweet release from pain and woe,
And proud success, and happy lives
With our dear children and our wives,
Again permitted by his grace
To look with joy on Ráma's face,
And noble Lakshmaṇ, and our lord
The king, to our sweet homes restored?”

Thus to the gathered lords he spoke;
But no reply the silence broke.
Then with a sterner voice he cried:
“O chiefs, the nation's boast and pride,
Whom valour strength and power adorn,
Of most illustrious lineage born,
Where'er you will you force a way,
And none your rapid course can stay.
Now come, your several powers declare.

And who this desperate leap will dare?”

Canto LXV. The Council.

But none of all the host was found
To clear the sea with desperate bound,
Though each, as Angad bade, declared
His proper power and what he dared.[779]
Then spake good Jámbaván the sage,
Chief of them all for reverend age;
“I, Vánar chieftains, long ago
Limbs light to leap could likewise show,
But now on frame and spirit weighs
The burthen of my length of days.
Still task like this I may not slight,
When Ráma and our king unite.
So listen while I tell, O friends,
What lingering strength mine age attends.
If my poor leap may aught avail,
Of ninety leagues, I will not fail.
Far other strength in youth's fresh prime
I boasted, in the olden time,
When, at Prahláda's[780] solemn rite,
I circled in my rapid flight
Lord Vishṇu, everlasting God,
When through the universe he trod.

[779] Each chief comes forward and says how far he can leap. Gaja says he can leap ten yojans. Gavaksha can leap twenty. Gavaya thirty, and so on up to ninety.

[780] Prahláda, the son of Hiraṇyakaśipu, was a pious Datya remarkable for his devotion to Vishṇu, and was on this account persecuted by his father.

But now my limbs are weak and old,
My youth is fled, its fire is cold,
And these exhausted nerves to strain
In such a task were idle pain.”

Then Angad due obeisance paid,
And to the chief his answer made:
“Then I, ye noble Vánars, I
Myself the mighty leap will try:
Although perchance the power I lack
To leap from Lanká's island back.”

Thus the impetuous chieftain cried,
And Jámbaván the sage replied:
“Whate'er thy power and might may be,
This task, O Prince, is not for thee.
Kings go not forth themselves, but send
The servants who their best attend.
Thou art the darling and the boast,
The honoured lord of all the host.
In thee the root, O Angad, lies
Of our appointed enterprise;
And thee, on whom our hopes depend,
Our care must cherish and defend.”

Then Báli's noble son replied:
“Needs must I go, whate'er betide,
For, if no chief this exploit dare,
What waits us all save blank despair,—
Upon the ground again to lie
In hopeless misery, fast, and die?
For not a hope of life I see
If we neglect our king's decree.”
Then spoke the aged chief again:
“Nay our attempt shall not be vain,

For to the task will I incite
A chieftain of sufficient might.”

[392]

Canto LXVI. Hanumán.

The chieftain turned his glances where
The legions sat in mute despair;
And then to Hanumán, the best
Of Vánar lords, these words addressed:
“Why still, and silent, and apart,
O hero of the dauntless heart?
Thou keepest treasured in thy mind
The laws that rule the Vánar kind,
Strong as our king Sugríva, brave
As Ráma's self to slay or save.
Through every land thy praise is heard,
Famous as that illustrious bird,
Aríshṭanemi's son,[781] the king
Of every fowl that plies the wing.
Oft have I seen the monarch sweep
With sounding pinions o'er the deep,
And in his mighty talons bear
Huge serpents struggling through the air.
Thy arms, O hero, match in might
The ample wings he spreads for flight;

[781] The Bengal recension calls him Aríshṭanemi's brother. “The commentator says ‘Aríshṭanemi is Aruṇa.’ Aruṇa the charioteer of the sun is the son of Kaśyapa and Vinatá and by consequence brother of Garuḍa, called Vainateya from Vinatá, his mother.” GORRESSIO{FNS.

And thou with him mayest well compare
In power to do, in heart to dare.
Why, rich in wisdom, power, and skill,
O hero, art thou lingering still?
An Apsaras[782] the fairest found
Of nymphs for heavenly charms renowned,
Sweet Punjikasthalá, became
A noble Vánar's wedded dame.
Her heavenly title heard no more,
Anjaná was the name she bore,
When, cursed by Gods, from heaven she fell
In Vánar form on earth to dwell,
New-born in mortal shape the child
Of Kunjar monarch of the wild.
In youthful beauty wondrous fair,
A crown of flowers about her hair,
In silken robes of richest dye
She roamed the hills that kiss the sky.
Once in her tinted garments dressed
She stood upon the mountain crest,
The God of Wind beside her came,
And breathed upon the lovely dame.
And as he fanned her robe aside
The wondrous beauty that he eyed
In rounded lines of breast and limb
And neck and shoulder ravished him;
And captured by her peerless charms
He strained her in his amorous arms.
Then to the eager God she cried
In trembling accents, terrified:
“Whose impious love has wronged a spouse
So constant in her nuptial vows?”

[782] A nymph of Paradise.

He heard, and thus his answer made:
“O, be not troubled, nor afraid,
But trust, and thou shalt know ere long
My love has done thee, sweet, no wrong,
So strong and brave and wise shall be
The glorious child I give to thee.
Might shall be his that naught can tire,
And limbs to spring as springs his sire.”
Thus spoke the God; the conquered dame
Rejoiced in heart nor feared the shame.
Down in a cave beneath the earth
The happy mother gave thee birth.
Once o'er the summit of the wood
Before thine eyes the new sun stood.
Thou sprangest up in haste to seize
What seemed the fruitage of the trees.
Up leapt the child, a wondrous bound,
Three hundred leagues above the ground,
And, though the angered Day-God shot
His fierce beams on him, feared him not.
Then from the hand of Indra came
A red bolt winged with wrath and flame.
The child fell smitten on a rock,
His cheek was shattered by the shock,
Named Hanumán[783] thenceforth by all
In memory of the fearful fall.
The wandering Wind-God saw thee lie
With bleeding cheek and drooping eye,
And stirred to anger by thy woe
Forbade each scented breeze to blow.
The breath of all the worlds was stilled,
And the sad Gods with terror filled

[783] Hanu or Hanú means jaw. Hanumán or Hanúmán means properly one with a large jaw.

Prayed to the Wind, to calm the ire
And soothe the sorrow of the sire.
His fiery wrath no longer glowed,
And Brahmá's self the boon bestowed
That in the brunt of battle none
Should slay with steel the Wind-God's son.
Lord Indra, sovereign of the skies,
Bent on thee all his thousand eyes,
And swore that ne'er the bolt which he
Hurls from the heaven should injure thee.
'Tis thine, O mighty chief, to share
The Wind-God's power, his son and heir.
Sprung from that glorious father thou,
And thou alone, canst aid us now.
This earth of yore, through all her climes,
I circled one-and-twenty times,
And gathered, as the Gods decreed,
Great store of herbs from hill and mead,
Which, scattered o'er the troubled wave,
[393] The Amrit to the toilers gave.
But now my days are wellnigh told,
My strength is gone, my limbs are old,
And thou, the bravest and the best,
Art the sure hope of all the rest.
Now, mighty chief, the task assay:
Thy matchless power and strength display.
Rise up, O prince, our second king,
And o'er the flood of ocean spring.
So shall the glorious exploit vie
With his who stepped through earth and sky."[784]

[784] Vishṇu, the God of the Three Steps.

He spoke: the younger chieftain heard,
His soul to vigorous effort stirred,
And stood before their joyous eyes
Dilated in gigantic size.

Canto LXVII. Hanumán's Speech.

Soon as his stature they beheld,
Their fear and sorrow were dispelled;
And joyous praises loud and long
Rang out from all the Vánar throng.
On the great chief their eyes they bent
In rapture and astonishment,
As, when his conquering foot he raised,
The Gods upon Náráyaṇ[785] gazed.
He stood amid the joyous crowd,
Bent to the chiefs, and cried aloud:
“The Wind-God, Fire's eternal friend,
Whose blasts the mountain summits rend,
With boundless force that none may stay,
Takes where he lists his viewless way.
Sprung from that glorious father, I
In power and speed with him may vie,
A thousand times with airy leap
Can circle loftiest Meru's steep:
With my fierce arms can stir the sea
Till from their bed the waters flee
And rush at my command to drown

[785] Náráyaṇ, “He who moved upon the waters,” is Vishnu. The allusion is to the famous three steps of that God.

This land with grove and tower and town.
I through the fields of air can spring
Far swifter than the feathered King,
And leap before him as he flies,
On sounding pinions through the skies.
I can pursue the Lord of Light
Uprising from the eastern height,
And reach him ere his course be sped
With burning beams engarlanded.
I will dry up the mighty main,
Shatter the rocks and rend the plain.
O'er earth and ocean will I bound,
And every flower that grows on ground,
And bloom of climbing plants shall show
Strewn on the ground, the way I go,
Bright as the lustrous path that lies
Athwart the region of the skies.[786]
The Maithil lady will I find,—
Thus speaks mine own prophetic mind,—
And cast in hideous ruin down
The shattered walls of Lanká's town.”

Still on the chief in rapt surprise
The Vánar legions bent their eyes,
And thus again sage Jámbaván
Addressed the glorious Hanumán:
“Son of the Wind, thy promise cheers
The Vánars' hearts, and calms their fears,
Who, rescued from their dire distress,
With prospering vows thy way will bless.
The holy saints their favour lend,
And all our chiefs the deed commend
Urging thee forward on thy way:

[786] The Milky Way.

Arise then, and the task assay.
Thou art our only refuge; we,
Our lives and all, depend on thee.”

Then sprang the Wind-God's son the best
Of Vánars, on Mahendra's crest,
And the great mountain rocked and swayed
By that unusual weight dismayed,
As reels an elephant beneath
The lion's spring and rending teeth.
The shady wood that crowned him shook,
The trembling birds the boughs forsook,
And ape and pard and lion fled
From brake and lair disquieted.

[394]

BOOK V.[787]

Canto I. Hanumán's Leap.

Thus Rávaṇ's foe resolved to trace
The captive to her hiding-place
Through airy pathways overhead
Which heavenly minstrels visited.
With straining nerve and eager brows,
Like some strong husband of the cows,
In ready might he stood prepared
For the bold task his soul has dared.
O'er gem-like grass that flashed and glowed
The Vánar like a lion strode.
Roused by the thunder of his tread,
The beasts to shady coverts fled.
Tall trees he crushed or hurled aside,
And every bird was terrified.
Around him loveliest lilies grew,
Pale pink, and red, and white, and blue,
And tints of many a metal lent

[787] This Book is called Sundar or the Beatiful. To a European taste it is the most intolerably tedious of the whole poem, abounding in repetition, overloaded description, and long and useless speeches which impede the action of the poem. Manifest interpolations of whole Cantos also occur. I have omitted none of the action of the Book, but have occasionally omitted long passages of common-place description, lamentation, and long stories which have been again and again repeated.

The light of varied ornament.
Gandharvas, changing forms at will,
And Yakshas roamed the lovely hill,
And countless Serpent-Gods were seen
Where flowers and grass were fresh and green.
As some resplendent serpent takes
His pastime in the best of lakes,
So on the mountain's woody height
The Vánar wandered with delight.
Then, standing on the flowery sod,
He paid his vows to saint and God.
Svayambhu[788] and the Sun he prayed,
And the swift Wind to lend him aid,
And Indra, sovereign of the skies,
To bless his hardy enterprise.
Then once again the chief addressed
The Vánars from the mountain crest:
“Swift as a shaft from Ráma's bow
To Rávaṇ's city will I go,
And if she be not there will fly
And seek the lady in the sky;
Or, if in heaven she be not found,
Will hither bring the giant bound.”

He ceased; and mustering his might
Sprang downward from the mountain height,
While, shattered by each mighty limb,
The trees unrooted followed him.
The shadow on the ocean cast
By his vast form, as on he passed,
Flew like a ship before the gale
When the strong breeze has filled the sail,
And where his course the Vánar held

[788] Brahmá the Self-Existent.

The sea beneath him raged and swelled.
Then Gods and all the heavenly train
Poured flowerets down in gentle rain;
Their voices glad Gandharvas raised,
And saints in heaven the Vánar praised.
Fain would the Sea his succour lend
And Raghu's noble son befriend.
He, moved by zeal for Ráma's sake,
The hill Maináka[789] thus bespake:
“O strong Maináka, heaven's decree
In days of old appointed thee
To be the Asurs bar, and keep
The rebels in the lowest deep.
Thou guardest those whom heaven has cursed
Lest from their prison-house they burst,
And standest by the gates of hell
Their limitary sentinel.
To thee is given the power to spread
Or spring above thy watery bed.
Now, best of noble mountains, rise
And do the thing that I advise.
E'en now above thy buried crest
Flies mighty Hanumán, the best
Of Vánars, moved for Ráma's sake
A wonderous deed to undertake.
Lift up thy head that he may stay
And rest him on his weary way.”

He heard, and from his watery shroud,
As bursts the sun from autumn cloud,
Rose swifty, crowned with plant and tree,
And stood above the foamy sea.[790]

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[789] Maináka was the son of Himálaya and Mená or Menaká.
[790] Thus Milton makes the hills of heaven self-moving at command:

There with his lofty peaks upraised
Bright as a hundred suns he blazed,
And crest and crag of burnished gold
Flashed on the flood that round him rolled. [395]
The Vánar thought the mountain rose
A hostile bar to interpose,
And, like a wind-swept cloud, o'erthrew
The glittering mountain as he flew.
Then from the falling hill rang out
A warning voice and joyful shout.
Again he raised him high in air
To meet the flying Vánar there,
And standing on his topmost peak
In human form began to speak:[791]
"Best of the Vánars' noblest line,
A mighty task, O chief, is thine.
Here for a while, I pray thee, light
And rest upon the breezy height.
A prince of Raghu's line was he
Who gave his glory to the Sea,[792]
Who now to Ráma's envoy shows
High honour for the debt he owes.
He bade me lift my buried head
Uprising from my watery bed,
And woo the Vánar chief to rest
A moment on my glittering crest.
Refresh thy weary limbs, and eat

"At his command the uprooted hills retired
Each to his place, they heard his voice and went
Obsequious"

[791] The spirit of the mountain is separable from the mountain. Himalaya has also been represented as standing in human form on one of his own peaks.
[792] Ságar or the Sea is said to have derived its name from Sagar. The story is fully told in Book I, Cantos XLII, XLIII, and XLIV.

My mountain fruits for they are sweet.
I too, O chieftain, know thee well;
Three worlds thy famous virtues tell;
And none, I ween, with thee may vie
Who spring impetuous through the sky.
To every guest, though mean and low.
The wise respect and honour show;
And how shall I neglect thee, how
Slight the great guest so near me now?
Son of the Wind, 'tis thine to share
The might of him who shakes the air;
And,—for he loves his offspring,—he
Is honoured when I honour thee.
Of yore, when Krita's age[793] was new,
The little hills and mountains flew
Where'er they listed, borne on wings
More rapid than the feathered king's.[794]
But mighty terror came on all
The Gods and saints who feared their fall.
And Indra in his anger rent
Their pinions with the bolts he sent.
When in his ruthless fury he
Levelled his flashing bolt at me,
The great-souled Wind inclined to save,
And laid me neath the ocean's wave.
Thus by the favour of the sire
I kept my cherished wings entire;
And for this deed of kindness done
I honour thee his noble son.

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[793] Kritu is the first of the four ages of the world, the golden age, also called Satya.

[794] *Parvata* means a mountain and in the Vedas a cloud. Hence in later mythology the mountains have taken the place of the clouds as the objects of the attacks of Indra the Sun-God. The feathered king is Garuḍa.

O come, thy weary limbs relieve,
And honour due from me receive.”
“I may not rest,” the Vánar cried;
“I must not stay or turn aside.
Yet pleased am I, thou noblest hill,
And as the deed accept thy will.”

Thus as he spoke he lightly pressed
With his broad hand the mountain's crest,
Then bounded upward to the height
Of heaven, rejoicing in his might,
And through the fields of boundless blue,
The pathway of his father, flew.
Gods, saints, and heavenly bards beheld
That flight that none had paralleled,
Then to the Nágas' mother[795] came
And thus addressed the sun-bright dame:
“See, Hanumán with venturous leap
Would spring across the mighty deep,—
A Vánar prince, the Wind-God's seed:
Come, Surasá, his course impede.
In Rákshas form thy shape disguise,
Terrific, like a hill in size:
Let thy red eyes with fury glow,
And high as heaven thy body grow.
With fearful tusks the chief defy,
That we his power and strength may try.
He will with guile thy hold elude,
Or own thy might, by thee subdued.”

[795] “The children of Surasá were a thousand mighty many-headed serpents, traversing the sky.” WILSON'S{FNS *Vishṇu Puráṇa*, Vol. II. p. 73.

Pleased with the grateful honours paid,
The godlike dame their words obeyed,
Clad in a shape of terror she
Sprang from the middle of the sea,
And, with fierce accents that appalled
All creatures, to the Vánar called:
“Come, prince of Vánars, doomed to be
My food this day by heaven's decree.
Such boon from ages long ago
To Brahmá's favouring will I owe.”

She ceased, and Hanumán replied,
By shape and threat unterrified:
“Brave Ráma with his Maithil spouse
Lodged in the shade of Daṇḍak's boughs,
Thence Rávan king of giants stole
[396] Sítá the joy of Ráma's soul.
By Ráma's high behest to her
I go a willing messenger;
And never shouldst them hinder one
Who toils for Daśaratha's son.
First captive Sítá will I see,
And him who sent and waits for me,
Then come and to thy will submit,
Yea, by my truth I promise it.”
“Nay, hope not thus thy life to save;
Not such the boon that Brahmá gave.
Enter my mouth,” was her reply,
“Then forward on thy journey hie!”[796]

[796] She means, says the Commentator, pursue thy journey if thou can.

"Stretch, wider stretch thy jaws," exclaimed
The Vánar chief, to ire inflamed;
And, as the Rákshas near him drew,
Ten leagues in height his stature grew.
Then straight, her threatening jaws between,
A gulf of twenty leagues was seen.
To fifty leagues he waxed, and still
Her mouth grew wider at her will.
Then smaller than a thumb became,
Shrunk by his power, the Vánar's frame.[797]
He leaped within, and turning round
Sprang through the portal at a bound.
Then hung in air a moment, while
He thus addressed her with a smile:
"O Daksha's child,[798] farewell at last!
For I within thy mouth have passed.
Thou hast the gift of Brahmá's grace:
I go, the Maithil queen to trace."
Then, to her former shape restored,
She thus addressed the Vánar lord:
"Then forward to the task, and may
Success and joy attend thy way!
Go, and the rescued lady bring
In triumph to her lord and king."

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[797] If Milton's spirits are allowed the power of infinite self-extension and compression the same must be conceded to Válmíki's supernatural beings. Given the power as in Milton the result in Válmíki is perfectly consistent.

[798] "Daksha is the son of Brahmá and one of the Prajápatis or divine progenitors. He had sixty daughters, twenty-seven of whom married to Kaśyapa produced, according to one of the Indian cosmogonies, all mundane beings. Does the epithet, Descendant of Daksha, given to Surasá, mean that she is one of those daughters? I think not. This epithet is perhaps an appellation common to all created beings as having sprung from Daksha." GORRESSIO{FNS.

Then hosts of spirits as they gazed
The daring of the Vánar praised.
Through the broad fields of ether, fast
Garuḍ's royal self, he passed,
The region of the cloud and rain,
Loved by the gay Gandharva train,
Where mid the birds that came and went
Shone Indra's glorious bow unbent,
And like a host of wandering stars
Flashed the high Gods' celestial cars.
Fierce Sinhiká[799] who joyed in ill
And changed her form to work her will,
Descried him on his airy way
And marked the Vánar for her prey.
“This day at length,” the demon cried,
“My hunger shall be satisfied,”
And at his passing shadow caught
Delighted with the cheering thought.
The Vánar felt the power that stayed
And held him as she grasped his shade,
Like some tall ship upon the main
That struggles with the wind in vain.
Below, above, his eye he bent
And scanned the sea and firmament.
High from the briny deep upreared
The monster's hideous form appeared,
“Sugríva's tale,” he cried, “is true:
This is the demon dire to view
Of whom the Vánar monarch told,
Whose grasp a passing shade can hold.”
Then, as a cloud in rain-time grows
His form, dilating, swelled and rose.

[799] Sinhiká is the mother of Ráhu the dragon's head or ascending node, the chief agent in eclipses.

Wide as the space from heaven to hell
Her jaws she opened with a yell,
And rushed upon her fancied prey
With cloud-like roar to seize and slay.
The Vánar swift as thought compressed
His borrowed bulk of limb and chest,
And stood with one quick bound inside
The monstrous mouth she opened wide.
Hid like the moon when Ráhu draws
The orb within his ravening jaws.
Within that ample cavern pent
The demon's form he tore and rent,
And, from the mangled carcass freed,
Came forth again with thought-like speed.[800] [397]

Thus with his skill the fiend he slew,

Then to his wonted stature grew.

The spirits saw the demon die

And hailed the Vánar from the sky:

“Well hast thou fought a wondrous fight

Nor spared the fiend's terrific might,

On, on! perform the blameless deed,

And in thine every wish succeed.

Ne'er can they fail in whom combine

Such valour, thought, and skill as thine.”

---

[800] According to De Gubernatis, the author of the very learned, ingenious, and interesting though too fanciful *Zoological Mythology*. Hanumán here represents the sun entering into and escaping from a cloud. The biblical Jonah, according to him, typifies the same phenomenon. Sá'dí, speaking of sunset, says *Yùnas andar-i-dihán-imáhi shud*: Jonas was within the fish's mouth. See ADDITIONAL NOTES{FNS.

Pleased with their praises as they sang,
Again through fields of air he sprang,
And now, his travail wellnigh done,
The distant shore was almost won.
Before him on the margent stood
In long dark line a waving wood,
And the fair island, bright and green
With flowers and trees, was clearly seen,
And every babbling brook that gave
Her lord the sea a tribute wave.
He lighted down on Lamba's peak
Which tinted metals stain and streak,
And looked where Lanká's splendid town
Shone on the mountain like a crown.

Canto II. Lanká.

The glorious sight a while he viewed,
Then to the town his way pursued.
Around the Vánar as he went
Breathed from the wood delicious scent,
And the soft grass beneath his feet
With gem-like flowers was bright and sweet.
Still as the Vánar nearer drew
More clearly rose the town to view.
The palm her fan-like leaves displayed,
Priyálas[801] lent their pleasant shade,
And mid the lower greenery far
Conspicuous rose the Kovidár.[802]

[801] The Buchanania Latifolia.
[802] The Bauhinia Variegata.

A thousand trees mid flowers that glowed
Hung down their fruit's delicious load,[803]
And in their crests that rocked and swayed
Sweet birds delightful music made.
And there were pleasant pools whereon
The glories of the lotus shone;
And gleams of sparkling fountains, stirred
By many a joyous water-bird.
Around, in lovely gardens grew
Blooms sweet of scent and bright of hue,
And Lanká, seat of Rávaṇ's sway,
Before the wondering Vánar lay:
With stately domes and turrets tall,
Encircled by a golden wall,
And moats whose waters were aglow
With lily blossoms bright below:
For Sítá's sake defended well
With bolt and bar and sentinel,
And Rákshases who roamed in bands
With ready bows in eager hands.
He saw the stately mansions rise
Like pale-hued clouds in autumn skies;
Where noble streets were broad and bright,
And banners waved on every height.
Her gates were glorious to behold
Rich with the shine of burnished gold:
A lovely city planned and decked
By heaven's creative architect,[804]
Fairest of earthly cities meet
To be the Gods' celestial seat.
The Vánar by the northern gate

[803] Through the power that Rávaṇ's stern mortifications had won for him his trees bore flowers and fruit simultaneously.
[804] Viśvakarmá is the architect of the Gods.

Thus in his heart began debate
“Our mightiest host would strive in vain
To take this city on the main:
A city that may well defy
The chosen warriors of the sky;
A city never to be won
E'en by the arm of Raghu's son.
Here is no hope by guile to win
The hostile hearts of those within.
'Twere vain to war, or bribe, or sow
Dissension mid the Vánar foe.
But now my search must I pursue
Until the Maithil queen I view:
And, when I find the captive dame,
Make victory mine only aim.
But, if I wear my present shape,
How shall I enter and escape
The Rákshas troops, their guards and spies,
And sleepless watch of cruel eyes?
The fiends of giant race who hold
This mighty town are strong and bold;
And I must labour to elude
The fiercely watchful multitude.
I in a shape to mock their sight
Must steal within the town by night,
Blind with my art the demons' eyes,
And thus achieve my enterprise.
How may I see, myself unseen
Of the fierce king, the captive queen,
And meet her in some lonely place,
With none beside her, face to face?”

When the bright sun had left the skies
[398] The Vánar dwarfed his mighty size,

And, in the straitest bounds restrained,
The bigness of a cat retained.[805]
Then, when the moon's soft light was spread,
Within the city's walls he sped.

Canto III. The Guardian Goddess.

There from the circling rampart's height
He gazed upon the wondrous sight;
Broad gates with burnished gold displayed,
And courts with turkises inlaid;
With gleaming silver, gems, and rows
Of crystal stairs and porticoes.
In semblance of a Rákshas dame
The city's guardian Goddess came,—
For she with glances sure and keen
The entrance of a foe had seen,—
And thus with fury in her eye
Addressed him with an angry cry:
“Who art thou? what has led thee, say,
Within these walls to find thy way?
Thou mayst not enter here in spite
Of Rávaṇ and his warriors' might.”
“And who art thou?” the Vánar cried,
By form and frown unterrified,
“Why hast thou met me by the gate,
And chid me thus infuriate?”

[805] So in Paradise Lost Satan when he has stealthily entered the garden of Eden assumes the form of a cormorant.

He ceased: and Lanká made reply:
“The guardian of the town am I,
Who watch for ever to fulfil
My lord the Rákshas monarch's will.
But thou shalt fall this hour, and deep
Shall be thy never-ending sleep.”

Again he spake: “In spite of thee
This golden city will I see.
Her gates and towers, and all the pride
Of street and square from side to side,
And freely wander where I please
Amid her groves of flowering trees;
On all her beauties sate mine eye.
Then, as I came, will homeward hie.”

Swift with an angry roar she smote
With her huge hand the Vánar's throat.
The smitten Vánar, rage-impelled,
With fist upraised the monster felled:
But quick repented, stirred with shame
And pity for a vanquished dame,
When with her senses troubled, weak
With terror, thus she strove to speak:
“O spare me thou whose arm is strong:
O spare me, and forgive the wrong.
The brave that law will ne'er transgress
That spares a woman's helplessness.
Hear, best of Vánars, brave and bold,
What Brahmá's self of yore foretold;
“Beware,” he said, “the fatal hour
When thou shalt own a Vánar's power.
Then is the giants' day of fear,
For terror and defeat are near.”

Now, Vánar chief, o'ercome by thee,
I own the truth of heaven's decree.
For Sítá's sake will ruin fall
On Rávaṇ, and his town, and all.”

Canto IV. Within The City.

The guardian goddess thus subdued,
The Vánar chief his way pursued,
And reached the broad imperial street
Where fresh-blown flowers were bright and sweet.
The city seemed a fairer sky
Where cloud-like houses rose on high,
Whence the soft sound of tabors came
Through many a latticed window frame,
And ever and anon rang out
The merry laugh and joyous shout.
From house to house the Vánar went
And marked each varied ornament,
Where leaves and blossoms deftly strung
About the crystal columns hung.
Then soft and full and sweet and clear
The song of women charmed his ear,
And, blending with their dulcet tones,
Their anklets' chime and tinkling zones.
He heard the Rákshas minstrel sing
The praises of their matchless king;
And softly through the evening air
Came murmurings of text and prayer.
Here moved a priest with tonsured head,
And there an eager envoy sped,

Mid crowds with hair in matted twine
Clothed in the skins of deer and kine,—
Whose only arms, which none might blame,
Were blades of grass and holy flame[806]
There savage warriors roamed in bands
With clubs and maces in their hands,
Some dwarfish forms, some huge of size,
With single ears and single eyes.
Some shone in glittering mail arrayed
With bow and mace and flashing blade;
Fiends of all shapes and every hue,
[399] Some fierce and foul, some fair to view.
He saw the grisly legions wait
In strictest watch at Rávaṇ's gate,
Whose palace on the mountain crest
Rose proudly towering o'er the rest,
Fenced with high ramparts from the foe,
And lotus-covered moats below.
But Hanumán, unhindered, found
Quick passage through the guarded bound,
Mid elephants of noblest breed,
And gilded car and neighing steed.

[I omit Canto V. which corresponds to chapter XI. in Gorresio's edition. That scholar justly observes: “The eleventh chapter, Description of Evening, is certainly the work of the Rhapsodists and an interpolation of later date. The chapter might be omitted without any injury to the action of the poem, and besides the metre, style, conceits and images differ from the general tenour of the poem; and that continual repetition of the same sounds at the end of each hemistich which is not exactly rime, but assonance,

[806] Priests who fought only with the weapons of religion, the sacred grass used like the verbena of the Romans at sacred rites and the consecrated fire to consume the offering of ghee.

reveals the artificial labour of a more recent age.” The following sample will probably be enough.

Fair shone the moon, as if to lend
His cheering light to guide a friend,
And, circled by the starry host,
Looked down upon the wild sea-coast.
The Vánar cheiftain raised his eyes,
And saw him sailing through the skies
Like a bright swan who joys to take
His pastime on a silver lake;
Fair moon that calms the mourner's pain.
Heaves up the waters of the main,
And o'er the life beneath him throws
A tender light of soft repose,
The charm that clings to Mandar's hill,
Gleams in the sea when winds are still,
And decks the lilly's opening flower,
Showed in that moon her sweetest power.

I am unable to show the difference of style in a translation.]

Canto VI. The Court.

The palace gates were guarded well
By many a Rákshas sentinel,
And far within, concealed from view,
Were dames and female retinue
For charm of form and face renowned;
Whose tinkling armlets made a sound,
Clashed by the wearers in their glee,
Like music of a distant sea.

The hall beyond the palace gate,
Rich with each badge of royal state,
Where lines of noble courtiers stood,
Showed like a lion-guarded wood.
There the wild music rose and fell
Of drum and tabor and of shell,
Through chambers at each holy tide
By solemn worship sanctified.
Through grove and garden, undismayed,
From house to house the Vánar strayed,
And still his wondering glances bent
On terrace, dome, and battlement:
Then with a light and rapid tread
Prahasta's[807] home he visited,
And Kumbhakarṇa's[808] courtyard where
A cloudy pile rose high in air;
And, wandering o'er the hill, explored
The garden of each Rákshas lord.
Each court and grove he wandered through,
Then nigh to Rávaṇ's palace drew.
She-demons watched it foul of face,
Each armed with sword and spear and mace,
And warrior fiends of every hue,
A strange and fearful retinue.
There elephants in many a row,
The terror of the stricken foe.
Huge Airávat,[809] deftly trained
In battle-fields, stood ready chained.
Fair litters on the ground were set
Adorned with gems and golden net.
Gay bloomy creepers clothed the walls;

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[807] One of the Rákshas lords.
[808] The brother Rávaṇ.
[809] Indra's elephant.

Green bowers were there and picture halls,
And chambers made for soft delight.
Broad banners waved on every height.
And from the roof like Mandar's hill
The peacock's cry came loud and shrill.[810]

Canto VII. Rávan's Palace.

He passed within the walls and gazed
On gems and gold that round him blazed,
And many a latticed window bright
With turkis and with lazulite. [400]
Through porch and ante-rooms he passed
Each richer, fairer than the last;
And spacious halls where lances lay,
And bows and shells, in fair array:
A glorious house that matched in show
All Paradise displayed below.
Upon the polished floor were spread
Fresh buds and blossoms white and red,
And women shone, a lovely crowd,
As lightning flashes through a cloud:
A palace splendid as the sky
Which moon and planets glorify:
Like earth whose towering hills unfold
Their zones and streaks of glittering gold;

[810] Rávaṇ's palace appears to have occupied the whole extent of ground, and to have contained within its outer walls the mansions of all the great Rákshas chiefs. Rávaṇ's own dwelling seems to have been situated within the enchanted chariot Pushpak: but the description is involved and confused, and it is difficult to say whether the chariot was inside the palace or the palace inside the chariot.

Where waving on the mountain brows
The tall trees bend their laden boughs,
And every bough and tender spray
With a bright load of bloom is gay,
And every flower the breeze has bent
Fills all the region with its scent.
Near the tall palace pale of hue
Shone lovely lakes where lilies blew,
And lotuses with flower and bud
Gleamed on the bosom of the flood.
There shone with gems that flashed afar
The marvel of the Flower-named[811] car,
Mid wondrous dwellings still confessed
Supreme and nobler than the rest.
Thereon with wondrous art designed
Were turkis birds of varied kind.
And many a sculptured serpent rolled
His twisted coil in burnished gold.
And steeds were there of noblest form
With flying feet as fleet as storm:
And elephants with deftest skill
Stood sculptured by a silver rill,
Each bearing on his trunk a wreath
Of lilies from the flood beneath.
There Lakshmí,[812] beauty's heavenly queen,
Wrought by the artist's skill, was seen
Beside a flower-clad pool to stand
Holding a lotus in her hand.

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[811] Pushpak from *pushpa* a flower. The car has been mentioned before in Rávaṇ's expedition to carry off Sítá, Book III, Canto XXXV.

[812] Lakshmí is the wife of Vishṇu and the Goddess of Beauty and Felicity. She rose, like Aphrodite, from the foam of the sea. For an account of her birth and beauty, see Book I, Canto XLV.

Canto VIII. The Enchanted Car.

There gleamed the car with wealth untold
Of precious gems and burnished gold;
Nor could the Wind-God's son withdraw
His rapt gaze from the sight he saw,
By Viśvakarmá's[813] self proclaimed
The noblest work his hand had framed.
Uplifted in the air it glowed
Bright as the sun's diurnal road.
The eye might scan the wondrous frame
And vainly seek one spot to blame,
So fine was every part and fair
With gems inlaid with lavish care.
No precious stones so rich adorn
The cars wherein the Gods are borne,
Prize of the all-resistless might
That sprang from pain and penance rite,[814]
Obedient to the master's will
It moved o'er wood and towering hill,
A glorious marvel well designed
By Viśvakarmá's artist mind,
Adorned with every fair device
That decks the cars of Paradise.
Swift moving as the master chose
It flew through air or sank or rose,[815]
And in its fleetness left behind
The fury of the rushing wind:

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[813] Viśvakarmá is the architect of the Gods, the Hephaestos or Mulciber of the Indian heaven.

[814] Rávaṇ in the resistless power which his long austerities had endowed him with, had conquered his brother Kuvera the God of Gold and taken from him his greatest treasure this enchanted car.

[815] Like Milton's heavenly car, “Itself instinct with spirit.”

Meet mansion for the good and great,
The holy, wise, and fortunate.
Throughout the chariot's vast extent
Were chambers wide and excellent,
All pure and lovely to the eyes
As moonlight shed from cloudless skies.
Fierce goblins, rovers of the night
Who cleft the clouds with swiftest flight
In countless hosts that chariot drew,
With earrings clashing as they flew.

Canto IX. The Ladies' Bower.

Where stately mansions rose around,
A palace fairer still he found,
Whose royal height and splendour showed
Where Rávaṇ's self, the king, abode.
A chosen band with bow and sword
Guarded the palace of their lord,
Where Ráksha's dames of noble race
And many a princess fair of face
Whom Rávaṇ's arm had torn away
[401] From vanquished kings in slumber lay.
There jewelled arches high o'erhead
An ever-changing lustre shed
From ruby, pearl, and every gem
On golden pillars under them.
Delicious came the tempered air
That breathed a heavenly summer there,
Stealing through bloomy trees that bore
Each pleasant fruit in endless store.

No check was there from jealous guard,
No door was fast, no portal barred;
Only a sweet air breathed to meet
The stranger, as a host should greet
A wanderer of his kith and kin
And woo his weary steps within.
He stood within a spacious hall
With fretted roof and painted wall,
The giant Rávaṇ's boast and pride,
Loved even as a lovely bride.
'Twere long to tell each marvel there,
The crystal floor, the jewelled stair,
The gold, the silver, and the shine
Of chrysolite and almandine.
There breathed the fairest blooms of spring;
There flashed the proud swan's silver wing,
The splendour of whose feathers broke
Through fragrant wreaths of aloe smoke.
“'Tis Indra's heaven,” the Vánar cried,
Gazing in joy from side to side;
“The home of all the Gods is this,
The mansion of eternal bliss.”
There were the softest carpets spread,
Delightful to the sight and tread,
Where many a lovely woman lay
O'ercome by sleep, fatigued with play.
The wine no longer cheered the feast,
The sound of revelry had ceased.
The tinkling feet no longer stirred,
No chiming of a zone was heard.
So when each bird has sought her nest,
And swans are mute and wild bees rest,
Sleep the fair lilies on the lake
Till the sun's kiss shall bid them wake.

Like the calm field of winter's sky
Which stars unnumbered glorify,
So shone and glowed the sumptuous room
With living stars that chased the gloom.
“These are the stars,” the chieftain cried,
“In autumn nights that earth-ward glide,
In brighter forms to reappear
And shine in matchless lustre here.”
With wondering eyes a while he viewed
Each graceful form and attitude.
One lady's head was backward thrown,
Bare was her arm and loose her zone.
The garland that her brow had graced
Hung closely round another's waist.
Here gleamed two little feet all bare
Of anklets that had sparkled there,
Here lay a queenly dame at rest
In all her glorious garments dressed.
There slept another whose small hand
Had loosened every tie and band,
In careless grace another lay
With gems and jewels cast away,
Like a young creeper when the tread
Of the wild elephant has spread
Confusion and destruction round,
And cast it flowerless to the ground.
Here lay a slumberer still as death,
Save only that her balmy breath
Raised ever and anon the lace
That floated o'er her sleeping face.
There, sunk in sleep, an amorous maid
Her sweet head on a mirror laid,
Like a fair lily bending till
Her petals rest upon the rill.

Another black-eyed damsel pressed
Her lute upon her heaving breast,
As though her loving arms were twined
Round him for whom her bosom pined.
Another pretty sleeper round
A silver vase her arms had wound,
That seemed, so fresh and fair and young
A wreath of flowers that o'er it hung.
In sweet disorder lay a throng
Weary of dance and play and song,
Where heedless girls had sunk to rest
One pillowed on another's breast,
Her tender cheek half seen beneath
Bed roses of the falling wreath,
The while her long soft hair concealed
The beauties that her friend revealed.
With limbs at random interlaced
Round arm and leg and throat and waist,
That wreath of women lay asleep
Like blossoms in a careless heap.

Canto X. Rávan Asleep.

Apart a dais of crystal rose
With couches spread for soft repose,
Adorned with gold and gems of price
Meet for the halls of Paradise.
A canopy was o'er them spread
Pale as the light the moon beams shed,

And female figures,[816] deftly planned,
The faces of the sleepers fanned,
There on a splendid couch, asleep
On softest skins of deer and sheep.
Dark as a cloud that dims the day
The monarch of the giants lay,
Perfumed with sandal's precious scent
[402] And gay with golden ornament.
His fiery eyes in slumber closed,
In glittering robes the king reposed
Like Mandar's mighty hill asleep
With flowery trees that clothe his steep.
Near and more near the Vánar
The monarch of the fiends to view,
And saw the giant stretched supine
Fatigued with play and drunk with wine.
While, shaking all the monstrous frame,
His breath like hissing serpents' came.
With gold and glittering bracelets gay
His mighty arms extended lay
Huge as the towering shafts that bear
The flag of Indra high in air.
Scars by Airávat's tusk impressed
Showed red upon his shaggy breast.
And on his shoulders were displayed
The dints the thunder-bolt had made.[817]
The spouses of the giant king
Around their lord were slumbering,
And, gay with sparkling earrings, shone

[816] Women, says Válmíki. But the Commentator says that automatic figures only are meant. Women would have seen Hanumán and given the alarm.
[817] Rávaṇ had fought against Indra and the Gods, and his body was still scarred by the wounds inflicted by the tusks of Indra's elephant and by the fiery bolts of the Thunderer.

Fair as the moon to look upon.
There by her husband's side was seen
Mandodarí the favourite queen,
The beauty of whose youthful face
Beamed a soft glory through the place.
The Vánar marked the dame more fair
Than all the royal ladies there,
And thought, “These rarest beauties speak
The matchless dame I come to seek.
Peerless in grace and splendour, she
The Maithil queen must surely be.”

Canto XI. The Banquet Hall.

But soon the baseless thought was spurned
And longing hope again returned:
“No: Ráma's wife is none of these,
No careless dame that lives at ease.
Her widowed heart has ceased to care
For dress and sleep and dainty fare.
She near a lover ne'er would lie
Though Indra wooed her from the sky.
Her own, her only lord, whom none
Can match in heaven, is Raghu's son.”

Then to the banquet hall intent
On strictest search his steps he bent.
He passed within the door, and found
Fair women sleeping on the ground,
Where wearied with the song, perchance,
The merry game, the wanton dance,
Each girl with wine and sleep oppressed
Had sunk her drooping head to rest.
That spacious hall from side to side
With noblest fare was well supplied,
There quarters of the boar, and here
Roast of the buffalo and deer,
There on gold plate, untouched as yet
The peacock and the hen were set.
There deftly mixed with salt and curd
Was meat of many a beast and bird,
Of kid and porcupine and hare,
And dainties of the sea and air.
There wrought of gold, ablaze with shine
Of precious stones, were cups of wine.
Through court and bower and banquet hall
The Vánar passed and viewed them all;
From end to end, in every spot,
For Sítá searched, but found her not.

Canto XII. The Search Renewed.

Again the Vánar chief began
Each chamber, bower, and hall to scan.
In vain: he found not her he sought,
And pondered thus in bitter thought:

“Ah me the Maithil queen is slain:
She, ever true and free from stain,
The fiend's entreaty has denied,
And by his cruel hand has died.
Or has she sunk, by terror killed,
When first she saw the palace filled
With female monsters evil miened
Who wait upon the robber fiend?
No battle fought, no might displayed,
In vain this anxious search is made;
Nor shall my steps, made slow by shame,
Because I failed to find the dame,
Back to our lord the king be bent,
For he is swift to punishment.
In every bower my feet have been,
The dames of Rávaṇ have I seen;
But Ráma's spouse I seek in vain,
And all my toil is fruitless pain.
How shall I meet the Vánar band
I left upon the ocean strand?
How, when they bid me speak, proclaim
These tidings of defeat and shame?
How shall I look on Angad's eye?
What words will Jámbaván reply?
Yet dauntless hearts will never fail
To win success though foes assail,
And I this sorrow will subdue
And search the palace through and through,
Exploring with my cautious tread
Each spot as yet unvisited.”

Again he turned him to explore
Each chamber, hall, and corridor,
And arbour bright with scented bloom,

[403] And lodge and cell and picture-room.
With eager eye and noiseless feet
He passed through many a cool retreat
Where women lay in slumber drowned;
But Sítá still was nowhere found.

Canto XIII. Despair And Hope.

Then rapid as the lightning's flame
From Rávaṇ's halls the Vánar came.
Each lingering hope was cold and dead,
And thus within his heart he said:
“Alas, my fruitless search is done:
Long have I toiled for Raghu's son;
And yet with all my care have seen
No traces of the ravished queen.
It may be, while the giant through
The lone air with his captive flew,
The Maithil lady, tender-souled,
Slipped struggling from the robber's hold,
And the wild sea is rolling now
O'er Sítá of the beauteous brow.
Or did she perish of alarm
When circled by the monster's arm?
Or crushed, unable to withstand
The pressure of that monstrous hand?
Or when she spurned his suit with scorn,
Her tender limbs were rent and torn.
And she, her virtue unsubdued,
Was slaughtered for the giant's food.
Shall I to Raghu's son relate

His well-beloved consort's fate,
My crime the same if I reveal
The mournful story or conceal?
If with no happier tale to tell
I seek our mountain citadel,
How shall I face our lord the king,
And meet his angry questioning?
How shall I greet my friends, and brook
The muttered taunt, the scornful look?
How to the son of Raghu go
And kill him with my tale of woe?
For sure the mournful tale I bear
Will strike him dead with wild despair.
And Lakshmaṇ ever fond and true,
Will, undivided, perish too.
Bharat will learn his brother's fate,
And die of grief disconsolate,
And sad Śatrughna with a cry
Of anguish on his corpse will die.
Our king Sugríva, ever found
True to each bond in honour bound,
Will mourn the pledge he vainly gave,
And die with him he could not save.
Then Rumá his devoted wife
For her dead lord will leave her life,
And Tárá, widowed and forlorn,
Will die in anguish, sorrow-worn.
On Angad too the blow will fall
Killing the hope and joy of all.
The ruin of their prince and king
The Vánars' souls with woe will wring.
And each, overwhelmed with dark despair,
Will beat his head and rend his hair.
Each, graced and honoured long, will miss

His careless life of easy bliss,
In happy troops will play no more
On breezy rock and shady shore,
But with his darling wife and child
Will seek the mountain top, and wild
With hopeless desolation, throw
Himself, his wife, and babe, below.
Ah no: unless the dame I find
I ne'er will meet my Vánar kind.
Here rather in some distant dell
A lonely hermit will I dwell,
Where roots and berries will supply
My humble wants until I die;
Or on the shore will raise a pyre
And perish in the kindled fire.
Or I will strictly fast until
With slow decay my life I kill,
And ravening dogs and birds of air
The limbs of Hanumán shall tear.
Here will I die, but never bring
Destruction on my race and king.
But still unsearched one grove I see
With many a bright Aśoka tree.
There will I enter in, and through
The tangled shade my search renew.
Be glory to the host on high,
The Sun and Moon who light the sky,
The Vasus[818] and the Maruts'[819] train,

[818] The Vasus are a class of eight deities, originally personifications of natural phenomena.
[819] The Maruts are the winds or Storm-Gods.

Ádityas[820] and the Aśvins[821] twain.
So may I win success, and bring
The lady back with triumphing.”

Canto XIV. The Asoka Grove.

He cleared the barrier at a bound;
He stood within the pleasant ground, [404]
And with delighted eyes surveyed
The climbing plants and varied shade,
He saw unnumbered trees unfold
The treasures of their pendent gold,
As, searching for the Maithil queen,
He strayed through alleys soft and green;
And when a spray he bent or broke
Some little bird that slept awoke.
Whene'er the breeze of morning blew,
Where'er a startled peacock flew,
The gaily coloured branches shed
Their flowery rain upon his head
That clung around the Vánar till
He seemed a blossom-covered hill,[822]
The earth, on whose fair bosom lay
The flowers that fell from every spray,
Was glorious as a lovely maid
In all her brightest robes arrayed,

[820] The Ádityas originally seven deities of the heavenly sphere of whom Varuṇa is the chief. The name Áditya was afterwards given to any God, specially to Súrya the Sun.
[821] The Aśvins are the Heavenly Twins, the Castor and Pollux of the Hindus.
[822] The poet forgets that Hanumán has reduced himself to the size of a cat.

He saw the breath of morning shake
The lilies on the rippling lake
Whose waves a pleasant lapping made
On crystal steps with gems inlaid.
Then roaming through the enchanted ground,
A pleasant hill the Vánar found,
And grottoes in the living stone
With grass and flowery trees o'ergrown.
Through rocks and boughs a brawling rill
Leapt from the bosom of the hill,
Like a proud beauty when she flies
From her love's arms with angry eyes.

He clomb a tree that near him grew
And leafy shade around him threw.
“Hence,” thought the Vánar, “shall I see
The Maithil dame, if here she be,
These lovely trees, this cool retreat
Will surely tempt her wandering feet.
Here the sad queen will roam apart.
And dream of Ráma in her heart.”

Canto XV. Sítá.

Fair as Kailása white with snow
He saw a palace flash and glow,
A crystal pavement gem-inlaid,
And coral steps and colonnade,
And glittering towers that kissed the skies,
Whose dazzling splendour charmed his eyes.
There pallid, with neglected dress,

Watched close by fiend and giantess,
Her sweet face thin with constant flow
Of tears, with fasting and with woe;
Pale as the young moon's crescent when
The first faint light returns to men:
Dim as the flame when clouds of smoke
The latent glory hide and choke;
Like Rohiṇí the queen of stars
Oppressed by the red planet Mars;
From her dear friends and husband torn,
Amid the cruel fiends, forlorn,
Who fierce-eyed watch around her kept,
A tender woman sat and wept.
Her sobs, her sighs, her mournful mien,
Her glorious eyes, proclaimed the queen.
“This, this is she,” the Vánar cried,
“Fair as the moon and lotus-eyed,
I saw the giant Rávan bear
A captive through the fields of air.
Such was the beauty of the dame;
Her form, her lips, her eyes the same.
This peerless queen whom I behold
Is Ráma's wife with limbs of gold.
Best of the sons of men is he,
And worthy of her lord is she.”

Canto XVI. Hanumán's Lament.

Then, all his thoughts on Sítá bent,
The Vánar chieftain made lament:
“The queen to Ráma's soul endeared,
By Lakshmaṇ's pious heart revered,
Lies here,—for none may strive with Fate,
A captive, sad and desolate.
The brothers' might full well she knows,
And bravely bears the storm of woes,
As swelling Gangá in the rains
The rush of every flood sustains.
Her lord, for her, fierce Báli slew,
Virádha's monstrous might o'erthrew,
For her the fourteen thousand slain
In Janasthán bedewed the plain.
And if for her Ikshváku's son
Destroyed the world 'twere nobly done.
This, this is she, so far renowned,
Who sprang from out the furrowed ground,[823]
Child of the high-souled king whose sway
The men of Míthilá obey:
The glorious lady wooed and won
By Daśaratha's noblest son;
And now these sad eyes look on her
Mid hostile fiends a prisoner.
From home and every bliss she fled
By wifely love and duty led,
And heedless of a wanderer's woes,
A life in lonely forests chose.
This, this is she so fair of mould.
[405] Whose limbs are bright as burnished gold.
Whose voice was ever soft and mild,
Who sweetly spoke and sweetly smiled.

[823] Sítá “not of woman born,” was found by King Janak as he was turning up the ground in preparation for a sacrifice. See Book II, Canto CXVIII.

O, what is Ráma's misery! how
He longs to see his darling now!
Pining for one of her fond looks
As one athirst for water brooks.
Absorbed in woe the lady sees
No Rákshas guard, no blooming trees.
Her eyes are with her thoughts, and they
Are fixed on Ráma far away.”

Canto XVII. Sítá's Guard.

His pitying eyes with tears bedewed,
The weeping queen again he viewed,
And saw around the prisoner stand
Her demon guard, a fearful band.
Some earless, some with ears that hung
Low as their feet and loosely swung:
Some fierce with single ears and eyes,
Some dwarfish, some of monstrous size:
Some with their dark necks long and thin
With hair upon the knotty skin:
Some with wild locks, some bald and bare,
Some covered o'er with bristly hair:
Some tall and straight, some bowed and bent
With every foul disfigurement:
All black and fierce with eyes of fire,
Ruthless and stern and swift to ire:
Some with the jackal's jaw and nose,
Some faced like boars and buffaloes:
Some with the heads of goats and kine,
Of elephants, and dogs, and swine:

With lions' lips and horses' brows,
They walked with feet of mules and cows:
Swords, maces, clubs, and spears they bore
In hideous hands that reeked with gore,
And, never sated, turned afresh
To bowls of wine and piles of flesh.
Such were the awful guards who stood
Round Sítá in that lovely wood,
While in her lonely sorrow she
Wept sadly neath a spreading tree.
He watched the spouse of Ráma there
Regardless of her tangled hair,
Her jewels stripped from neck and limb,
Decked only with her love of him.

Canto XVIII. Rávan.

While from his shelter in the boughs
The Vánar looked on Ráma's spouse
He heard the gathered giants raise
The solemn hymn of prayer and praise.—
Priests skilled in rite and ritual, who
The Vedas and their branches[824] knew.
Then, as loud strains of music broke
His sleep, the giant monarch woke.
Swift to his heart the thought returned

[824] The six *Angas* or subordinate branches of the Vedas are 1. *Sikshá*, the science of proper articulation and pronunciation: 2. *Chhandas*, metre: 3. *Vyákarana*, linguistic analysis or grammar: 4. *Nirukta*, explanation of difficult Vedic words: 5. *Jyotishṭom*, Astronomy, or rather the Vedic Calendar: 6. *Kalpa*, ceremonial.

Of the fair queen for whom he burned;
Nor could the amorous fiend control
The passion that absorbed his soul.
In all his brightest garb arrayed
He hastened to that lovely shade,
Where glowed each choicest flower and fruit,
And the sweet birds were never mute,
And tall deer bent their heads to drink
On the fair streamlet's grassy brink.
Near that Aśoka grove he drew,—
A hundred dames his retinue.
Like Indra with the thousand eyes
Girt with the beauties of the skies.
Some walked beside their lord to hold
The chouries, fans, and lamps of gold.
And others purest water bore
In golden urns, and paced before.
Some carried, piled on golden plates,
Delicious food of dainty cates;
Some wine in massive bowls whereon
The fairest gems resplendent shone.
Some by the monarch's side displayed,
Wrought like a swan, a silken shade:
Another beauty walked behind,
The sceptre to her care assigned.
Around the monarch gleamed the crowd
As lightnings flash about a cloud,
And each made music as she went
With zone and tinkling ornament.
Attended thus in royal state
The monarch reached the garden gate,
While gold and silver torches, fed
With scented oil a soft light shed.[825] [406]

[825] There appears to be some confusion of time here. It was already morning

He, while the flame of fierce desire
Burnt in his eyes like kindled fire,
Seemed Love incarnate in his pride,
His bow and arrows laid aside.[826]
His robe, from spot and blemish free
Like Amrit foamy from the sea,[827]
Hung down in many a loosened fold
Inwrought with flowers and bright with gold.
The Vánar from his station viewed,
Amazed, the wondrous multitude,
Where, in the centre of that ring
Of noblest women, stood the king,
As stands the full moon fair to view,
Girt by his starry retinue.

Canto XIX. Sítá's Fear.

Then o'er the lady's soul and frame
A sudden fear and trembling came,
When, glowing in his youthful pride,
She saw the monarch by her side.
Silent she sat, her eyes depressed,
Her soft arms folded o'er her breast,
And,—all she could,—her beauties screened
From the bold gazes of the fiend.

---

when Hanumán entered the grove, and the torches would be needless.

[826] Rávaṇ is one of those beings who can “climb them as they will,” and can of course assume the loveliest form to please human eyes as well as the terrific shape that suits the king of the Rákshases.

[827] White and lovely as the Arant or nectar recovered from the depths of the Milky Sea when churned by the assembled Gods. See Book I, Canto XLV.

There where the wild she-demons kept
Their watch around, she sighed and wept.
Then, like a severed bough, she lay
Prone on the bare earth in dismay.
The while her thoughts on love's fleet wings
Flew to her lord the best of kings.
She fell upon the ground, and there
Lay struggling with her wild despair,
Sad as a lady born again
To misery and woe and pain,
Now doomed to grief and low estate,
Once noble fair and delicate:
Like faded light of holy lore,
Like Hope when all her dreams are o'er;
Like ruined power and rank debased,
Like majesty of kings disgraced:
Like worship foiled by erring slips,
The moon that labours in eclipse;
A pool with all her lilies dead,
An army when its king has fled:
So sad and helpless wan and worn,
She lay among the fiends forlorn.

Canto XX. Rávan's Wooing.

With amorous look and soft address
The fiend began his suit to press:
“Why wouldst thou, lady lotus-eyed,
From my fond glance those beauties hide?
Mine eager suit no more repel:
But love me, for I love thee well.

Dismiss, sweet dame, dismiss thy fear;
No giant and no man is near.
Ours is the right by force to seize
What dames soe'er our fancy please.[828]
But I with rude hands will not touch
A lady whom I love so much.
Fear not, dear queen: no fear is nigh:
Come, on thy lover's love rely,
Some little sign of favor show,
Nor lie enamoured of thy woe.
Those limbs upon that cold earth laid,
Those tresses twined in single braid,[829]
The fast and woe that wear thy frame,
Beseem not thee, O beauteous dame.
For thee the fairest wreaths were meant,
The sandal and the aloe's scent,
Rich ornaments and pearls of price,
And vesture meet for Paradise.
With dainty cates shouldst thou be fed,
And rest upon a sumptuous bed.
And festive joys to thee belong,
The music, and the dance and song.
Rise, pearl of women, rise and deck
With gems and chains thine arms and neck.
Shall not the dame I love be seen
In vesture worthy of a queen?

---

[828] Rávaṇ in his magic car carrying off the most beautiful women reminds us of the magician in *Orlando Furioso*, possesor of the flying horse.

"Volando talor s'alza ne le stelle,
E poi quasi talor la terra rade;
E ne porta con lui tutte le belle
Donne che trova per quelle contrade."

[829] Indian women twisted their long hair in a single braid as a sign of mourning for their absent husbands.

Methinks when thy sweet form was made
His hand the wise Creator stayed;
For never more did he design
A beauty meet to rival thine.
Come, let us love while yet we may,
For youth will fly and charms decay,
Come cast thy grief and fear aside,
And be my love, my chosen bride.
The gems and jewels that my hand
Has reft from every plundered land,—
To thee I give them all this day,
And at thy feet my kingdom lay. [407]
The broad rich earth will I o'errun,
And leave no town unconquered, none;
Then of the whole an offering make
To Janak,[830] dear, for thy sweet sake.
In all the world no power I see
Of God or man can strive with me.
Of old the Gods and Asurs set
In terrible array I met:
Their scattered hosts to earth I beat,
And trod their flags beneath my feet.
Come, taste of bliss and drink thy fill,
And rule the slave who serves thy will.
Think not of wretched Ráma: he
Is less than nothing now to thee.
Stript of his glory, poor, dethroned,
A wanderer by his friends disowned,
On the cold earth he lays his head,
Or is with toil and misery dead.
And if perchance he lingers yet,
His eyes on thee shall ne'er be set.

[830] Janak, king of Míthilá, was Sítá's father.

Could he, that mighty monarch, who
Was named Hiraṇyakaśipu,
Could he who wore the garb of gold
Win Glory back from Indra's hold?[831]
O lady of the lovely smile,
Whose eyes the sternest heart beguile,
In all thy radiant beauty dressed
My heart and soul thou ravishest.
What though thy robe is soiled and worn,
And no bright gems thy limbs adorn,
Thou unadorned art dearer far
Than all my loveliest consorts are.
My royal home is bright and fair;
A thousand beauties meet me there,
But come, my glorious love, and be
The queen of all those dames and me.”

Canto XXI. Sítá's Scorn.

She thought upon her lord and sighed,
And thus in gentle tones replied:
“Beseems thee not, O King, to woo
A matron, to her husband true.
Thus vainly one might hope by sin
And evil deeds success to win.
Shall I, so highly born, disgrace
My husband's house, my royal race?

[831] Hiraṇyakaśipu was a king of the Daityas celebrated for his blasphemous impieties. When his pious son Prahlada praised Vishṇu the Daitya tried to kill him, when the God appeared in the incarnation of the man-lion and tore the tyrant to pieces.

Shall I, a true and loyal dame,
Defile my soul with deed of shame?”

Then on the king her back she turned,
And answered thus the prayer she spurned:
“Turn, Rávaṇ, turn thee from thy sin;
Seek virtue's paths and walk therein.
To others dames be honour shown;
Protect them as thou wouldst thine own.
Taught by thyself, from wrong abstain
Which, wrought on thee, thy heart would pain.[832]
Beware: this lawless love of thine
Will ruin thee and all thy line;
And for thy sin, thy sin alone,
Will Lanká perish overthrown.
Dream not that wealth and power can sway
My heart from duty's path to stray.
Linked like the Day-God and his shine,
I am my lord's and he is mine.
Repent thee of thine impious deed;
To Ráma's side his consort lead.
Be wise; the hero's friendship gain,
Nor perish in his fury slain.
Go, ask the God of Death to spare,
Or red bolt flashing through the air,
But look in vain for spell or charm
To stay my Ráma's vengeful arm.
Thou, when the hero bends his bow,
Shalt hear the clang that heralds woe,
Loud as the clash when clouds are rent

[832] Do unto others as thou wouldst they should do unto thee, is a precept frequently occurring in the old Indian poems. This charity is to embrace not human beings only, but bird and beast as well: “He prayeth best who loveth best all things both great and small.”

And Indra's bolt to earth is sent.
Then shall his furious shafts be sped,
Each like a snake with fiery head,
And in their flight shall hiss and flame
Marked with the mighty archer's name.[833]
Then in the fiery deluge all
Thy giants round their king shall fall.”

[408]

Canto XXII. Rávan's Threat.

Then anger swelled in Rávaṇ's breast,
Who fiercely thus the dame addressed:
“'Tis ever thus: in vain we sue
To woman, and her favour woo.
A lover's humble words impel
Her wayward spirit to rebel.
The love of thee that fills my soul
Still keeps my anger in control,
As charioteers with bit and rein
The swerving of the steed restrain.
The love that rules me bids me spare
Thy forfeit life, O thou most fair.
For this, O Sítá, have I borne

[833] It was the custom of Indian warriors to mark their arrows with their ciphers or names, and it seems to have been regarded as a point of honour to give an enemy the satisfaction of knowing who had shot at him. This passage however contains, if my memory serves me well, the first mention in the poem of this practice, and as arrows have been so frequently mentioned and described with almost every conceivable epithet, its occurrence here seems suspicious. No mention of, or allusion to writing has hitherto occurred in the poem.

The keen reproach, the bitter scorn,
And the fond love thou boastest yet
For that poor wandering anchoret;
Else had the words which thou hast said
Brought death upon thy guilty head.
Two months, fair dame, I grant thee still
To bend thee to thy lover's will.
If when that respite time is fled
Thou still refuse to share my bed,
My cooks shall mince thy limbs with steel
And serve thee for my morning meal."[834]

The minstrel daughters of the skies
Looked on her woe with pitying eyes,
And sun-bright children of the Gods[835]
Consoled the queen with smiles and nods.
She saw, and with her heart at ease,
Addressed the fiend in words like these;
"Hast thou no friend to love thee, none
In all this isle to bid thee shun
The ruin which thy crime will bring
On thee and thine, O impious King?
Who in all worlds save thee could woo
Me, Ráma's consort pure and true,
As though he tempted with his love
Queen Śachí[836] on her throne above?
How canst thou hope, vile wretch, to fly
The vengeance that e'en now is nigh,
When thou hast dared, untouched by shame,
To press thy suit on Ráma's dame?

---

[834] This threat in the same words occurs in Book III, Canto LVI.
[835] Rávaṇ carried off and kept in his palace not only earthly princesses but the daughters of Gods and Gandharvas.
[836] The wife of Indra.

Where woods are thick and grass is high
A lion and a hare may lie;
My Ráma is the lion, thou
Art the poor hare beneath the bough.
Thou railest at the lord of men,
But wilt not stand within his ken.
What! is that eye unstricken yet
Whose impious glance on me was set?
Still moves that tongue that would not spare
The wife of Daśaratha's heir?”

Then, hissing like a furious snake,
The fiend again to Sítá spake:
“Deaf to all prayers and threats art thou,
Devoted to thy senseless vow.
No longer respite will I give,
And thou this day shalt cease to live;
For I, as sunlight kills the morn,
Will slay thee for thy scathe and scorn.”

The Rákshas guard was summoned: all
The monstrous crew obeyed the call,
And hastened to the king to take
The orders which he fiercely spake:
“See that ye guard her well, and tame,
Like some wild thing, the stubborn dame,
Until her haughty soul be bent
By mingled threat and blandishment.”[837]

The monsters heard: away he strode,
And passed within his queens' abode.

[837] These four lines have occurred before. Book III, Canto LVI.

Canto XXIII. The Demons' Threats.

Then round the helpless Sítá drew
With fiery eyes the hideous crew,
And thus assailed her, all and each,
With insult, taunt, and threatening speech:
“What! can it be thou prizest not
This happy chance, this glorious lot,
To be the chosen wife of one
So strong and great, Pulastya's son?
Pulastya—thus have sages told—
Is mid the Lords of Life[838] enrolled.
Lord Brahmá's mind-born son was he,
Fourth of that glorious company.
Viśravas from Pulastya sprang,—
Through all the worlds his glory rang.
And of Viśravas, large-eyed dame!
Our king the mighty Rávaṇ came.
His happy consort thou mayst be:
Scorn not the words we say to thee.”

One awful demon, fiery-eyed,
Stood by the Maithil queen and cried:
'Come and be his, if thou art wise,
Who smote the sovereign of the skies,
And made the thirty Gods and three,[839]
O'ercome in furious battle, flee. [409]

[838] Prajápatis are the ten lords of created beings first created by Brahmá; somewhat like the Demiurgi of the Gnostics.

[839] “This is the number of the Vedic divinities mentioned in the Rig-veda. In Ashṭaka I. Súkta XXXIV, the Rishi Hiraṇyastúpa invoking the Aśvins says: Á Násatyá tribhirekádaśairiha devebniryátam: ‘O Násatyas (Aśvins) come hither with the thrice eleven Gods.’ And in Súkta XLV, the Rishi Praskanva addressing his hymn to Agni (ignis, fire), thus invokes him: ‘Lord of the red steeds,

Thy lover turns away with scorn
From wives whom grace and youth adorn.
Thou art his chosen consort, thou
Shall be his pride and darling now."

Another, Vikatá by name,
In words like these addressed the dame:
"The king whose blows, in fury dealt,
The Nágas[840] and Gandharvas[841] felt,
In battle's fiercest brunt subdued,
Has stood by thee and humbly wooed.
And wilt thou in thy folly miss
The glory of a love like this?
Scared by his eye the sun grows chill,
The wanderer wind is hushed and still.
The rains at his command descend,
And trees with new-blown blossoms bend.
His word the hosts of demons fear,
And wilt thou, dame, refuse to hear?
Be counselled; with his will comply,
Or, lady, thou shalt surely die."

---

propitiated by our prayers lead hither the thirty-three Gods.' This number must certainly have been the actual number in the early days of the Vedic religion: although it appears probable enough that the thirty-three Vedic divinities could not then be found co-ordinated in so systematic a way as they were arranged more recently by the authors of the Upanishads. In the later ages of Bramanism the number went on increasing without measure by successive mythical and religious creations which peopled the Indian Olympus with abstract beings of every kind. But through lasting veneration of the word of the Veda the custom regained of giving the name of 'the thirty-three Gods' to the immense phalanx of the multiplied deities." GORRESIO.{FNS

[840] Serpent-Gods who dwell in the regions under the earth.

[841] In the mythology of the epics the Gandharvas are the heavenly singers or musicians who form the orchestra at the banquets of the Gods, and they belong to the heaven of India in whose battles they share.

Canto XXIV. Sítá's Reply.

Still with reproaches rough and rude
Those fiends the gentle queen pursued:
“What! can so fair a life displease,
To dwell with him in joyous ease?
Dwell in his bowers a happy queen
In silk and gold and jewels' sheen?
Still must thy woman fancy cling
To Ráma and reject our king?
Die in thy folly, or forget
That wretched wandering anchoret.
Come, Sítá, in luxurious bowers
Spend with our lord thy happy hours;
The mighty lord who makes his own
The treasures of the worlds o'erthrown.”

Then, as a tear bedewed her eye,
The hapless lady made reply:
“I loathe, with heart and soul detest
The shameful life your words suggest.
Eat, if you will, this mortal frame:
My soul rejects the sin and shame.
A homeless wanderer though he be,
In him my lord, my life I see,
And, till my earthly days be done,
Will cling to great Ikshváku's son.”

Then with fierce eyes on Sítá set
They cried again with taunt and threat:
Each licking with her fiery tongue
The lip that to her bosom hung,
And menacing the lady's life
With axe, or spear or murderous knife:
“Hear, Sítá, and our words obey,
Or perish by our hands to-day.
Thy love for Raghu's son forsake,
And Rávaṇ for thy husband take,
Or we will rend thy limbs apart
And banquet on thy quivering heart.
Now from her body strike the head,
And tell the king the dame is dead.
Then by our lord's commandment she
A banquet for our band shall be.
Come, let the wine be quickly brought
That frees each heart from saddening thought.
Then to the western gate repair,
And we will dance and revel there.”

Canto XXV. Sítá's Lament.

On the bare earth the lady sank,
And trembling from their presence shrank
Like a strayed fawn, when night is dark,
[410] And hungry wolves around her bark.

Then to a shady tree she crept,
And thought upon her lord and wept.
By fear and bitter woe oppressed
She bathed the beauties of her breast
With her hot tears' incessant flow,
And found no respite from her woe.
As shakes a plantain in the breeze
She shook, and fell on trembling knees;
While at each demon's furious look
Her cheek its native hue forsook.
She lay and wept and made her moan
In sorrow's saddest undertone,
And, wild with grief, with fear appalled,
On Ráma and his brother called:
“O dear Kauśalyá,[842] hear me cry!
Sweet Queen Sumitrá,[843] list my sigh!
True is the saw the wise declare:
Death comes not to relieve despair.
'Tis vain for dame or man to pray;
Death will not hear before his day;
Since I, from Ráma's sight debarred,
And tortured by my cruel guard,
Still live in hopeless woe to grieve
And loathe the life I may not leave,
Here, like a poor deserted thing,
My limbs upon the ground I fling,
And, like a bark beneath the blast,
Shall sink oppressed with woes at last.
Ah, blest are they, supremely blest,
Whose eyes upon my lord may rest;
Who mark his lion port, and hear
His gentle speech that charms the ear.

[842] The mother of Ráma.
[843] The mother of Lakshmaṇ.

Alas, what antenatal crime,
What trespass of forgotten time
Weighs on my soul, and bids me bow
Beneath this load of misery now?”

Canto XXVI. Sítá's Lament.

“I Ráma's wife, on that sad day,
By Rávaṇ's arm was borne away,
Seized, while I sat and feared no ill,
By him who wears each form at will.
A helpless captive, left forlorn
To demons' threats and taunts and scorn,
Here for my lord I weep and sigh,
And worn with woe would gladly die.
For what is life to me afar
From Ráma of the mighty car?
The robber in his fruitless sin
Would hope his captive's love to win.
My meaner foot shall never touch
The demon whom I loathe so much.
The senseless fool! he knows me not,
Nor the proud soul his love would blot.
Yea, limb from limb will I be rent,
But never to his prayer consent;
Be burnt and perish in the fire,
But never meet his base desire.
My lord was grateful, true and wise,
And looked on woe with pitying eyes;
But now, recoiling from the strife
He pities not his captive wife.

Alone in Janasthán he slew
The thousands of the Rákshas crew.
His arm was strong, his heart was brave,
Why comes he not to free and save?
Why blame my lord in vain surmise?
He knows not where his lady lies.
O, if he knew, o'er land and sea
His feet were swift to set me free;
This Lanká, girdled by the deep,
Would fall consumed, a shapeless heap,
And from each ruined home would rise
A Rákshas widow's groans and cries.”

Canto XXVII. Trijatá's Dream.

Their threats unfeared, their counsel spurned,
The demons' breasts with fury burned.
Some sought the giant king to bear
The tale of Sítá's fixt despair.
With threats and taunts renewed the rest
Around the weeping lady pressed.
But Trijaṭá, of softer mould,
A Rákshas matron wise and old,
With pity for the captive moved,
In words like these the fiends reproved:
“Me, me,” she cried, “eat me, but spare
The spouse of Daśaratha's heir.
Last night I dreamt a dream; and still
The fear and awe my bosom chill;
For in that dream I saw foreshown
Our race by Ráma's hand o'erthrown.

I saw a chariot high in air,
Of ivory exceeding fair.
A hundred steeds that chariot drew
As swiftly through the clouds it flew,
And, clothed in white, with wreaths that shone,
The sons of Raghu rode thereon.
I looked and saw this lady here,
Clad in the purest white, appear
High on the snow white hill whose feet
The angry waves of ocean beat.
And she and Ráma met at last
Like light and sun when night is past.
Again I saw them side by side.
On Rávaṇ's car they seemed to ride,
And with the princely Lakshmaṇ flee
[411] To northern realms beyond the sea.
Then Rávaṇ, shaved and shorn, besmeared
With oil from head to foot, appeared.
He quaffed, he raved: his robes were red:
Fierce was his eye, and bare his head.
I saw him from his chariot thrust;
I saw him rolling in the dust.
A woman came and dragged away
The stricken giant where he lay,
And on a car which asses drew
The monarch of our race she threw.
He rose erect, he danced and laughed,
With thirsty lips the oil he quaffed,
Then with wild eyes and streaming mouth
Sped on the chariot to the south.[844]
Then, dropping oil from every limb,
His sons the princes followed him,

[844] In the south is the region of Yáma the God of Death, the place of departed spirits.

And Kumbhakarṇa,[845] shaved and shorn,
Was southward on a camel borne.
Then royal Lanká reeled and fell
With gate and tower and citadel.
This ancient city, far-renowned:
All life within her walls was drowned;
And the wild waves of ocean rolled
O'er Lanká and her streets of gold.
Warned by these signs I bid you fly;
Or by the hand of Ráma die,
Whose vengeance will not spare the life
Of one who vexed his faithful wife.
Your bitter taunts and threats forgo:
Comfort the lady in her woe,
And humbly pray her to forgive;
For so you may be spared and live.”

[I omit the 28th and 29th Cantos as an unmistakeable interpolation. Instead of advancing the story it goes back to Canto XVII, containing a lamentation of Sítá after Rávaṇ has left her, and describes the the auspicious signs sent to cheer her, the throbbing of her left eye, arm, and side. The Canto is found in the Bengal recension. Gorresio translates it. and observes: “I think that Chapter XXVIII.—The Auspicious Signs—is an addition, a later interpolation by the Rhapsodists. It has no bond of connexion either with what precedes or follows it, and may be struck out not only without injury to, but positively to the advantage of the poem. The metre in which this chapter is written differs from that which is generally adopted in the course of the poem.”]

Canto XXX. Hanumán's Deliberation.

[845] Kumbhakarṇa was one of Rávaṇ's brothers.

The Vánar watched concealed: each word
Of Sítá and the fiends he heard,
And in a maze of anxious thought
His quick-conceiving bosom wrought.
“At length my watchful eyes have seen,
Pursued so long, the Maithil queen,
Sought by our Vánar hosts in vain
From east to west, from main to main.
A cautious spy have I explored
The palace of the Rákhshas lord,
And thoroughly learned, concealed from sight,
The giant monarch's power and might.
And now my task must be to cheer
The royal dame who sorrows here.
For if I go, and soothe her not,
A captive in this distant spot,
She, when she finds no comfort nigh,
Will sink beneath her woes and die.
How shall my tale, if unconsoled
I leave her, be to Ráma told?
How shall I answer Raghu's son,
“No message from my darling, none?”
The husband's wrath, to fury fanned,
Will scorch me lifeless where I stand,
Or if I urge my lord the king
To Lanká's isle his hosts to bring,
In vain will be his zeal, in vain
The toil, the danger, and the pain.
Yea, this occasion must I seize
That from her guard the lady frees,[846]
To win her ear with soft address
And whisper hope in dire distress.

[846] The guards are still in the grove, but they are asleep; and Sítá has crept to a tree at some distance from them.

Shall I, a puny Vánar, choose
The Sanskrit men delight to use?
If, as a man of Bráhman kind,
I speak the tongue by rules refined,
The lady, yielding to her fears,
Will think 'tis Rávaṇ's voice she hears.
I must assume my only plan—
The language of a common[847] man.
Yet, if the lady sees me nigh, [412]
In terror she will start and cry;
And all the demon band, alarmed,
Will come with various weapons armed,
With their wild shouts the grove will fill,
And strive to take me, or to kill.
And, at my death or capture, dies
The hope of Ráma`s enterprise.
For none can leap, save only me,
A hundred leagues across the sea.
It is a sin in me, I own,
To talk with Janak's child alone.
Yet greater is the sin if I
Be silent, and the lady die.
First I will utter Ráma's name,
And laud the hero's gifts and fame.
Perchance the name she holds so dear

[847] "As the reason assigned in these passages for not addressing Sítá in Sanskrit such as a Bráhman would use is not that she would not understand it, but that it would alarm her and be unsuitable to the speaker, we must take them as indicating that Sanskrit, if not spoken by women of the upper classes at the time when the Rámáyaṇa was written (whenever that may have been), was at least understood by them, and was commonly spoken by men of the priestly class, and other educated persons. By the Sanskrit proper to an [ordinary] man, alluded to in the second passage, may perhaps be understood not a language in which words different from Sanskrit were used, but the employment of formal and elaborate diction." MUIR'S{FNS *Sanskrit Texts*, Part II. p. 166.

Will soothe the faithful lady's fear.”

Canto XXXI. Hanumán's Speech.

Then in sweet accents low and mild
The Vánar spoke to Janak's child:
“A noble king, by sin unstained,
The mighty Daśaratha reigned.
Lord of the warrior's car and steed,
The pride of old Ikshváku's seed.
A faithful friend, a blameless king,
Protector of each living thing.
A glorious monarch, strong to save,
Blest with the bliss he freely gave.
His son, the best of all who know
The science of the bended bow,
Was moon-bright Ráma, brave and strong,
Who loved the right and loathed the wrong,
Who ne'er from kingly duty swerved,
Loved by the lands his might preserved.
His feet the path of law pursued;
His arm rebellious foes subdued.
His sire's command the prince obeyed
And, banished, sought the forest shade,
Where with his wife and brother he
Wandered a saintly devotee.
There as he roamed the wilds he slew
The bravest of the Rákshas crew.
The giant king the prince beguiled,
And stole his consort, Janak's child.
Then Ráma roamed the country round,

And a firm friend, Sugríva, found,
Lord of the Vánar race, expelled
From his own realm which Báli held,
He conquered Báli and restored
The kingdom to the rightful lord.
Then by Sugríva's high decree
The Vánar legions searched for thee,
Sampáti's counsel bade me leap
A hundred leagues across the deep.
And now my happy eyes have seen
At last the long-sought Maithil queen.
Such was the form, the eye, the grace
Of her whom Ráma bade me trace.”

He ceased: her flowing locks she drew
To shield her from a stranger's view;
Then, trembling in her wild surprise,
Raised to the tree her anxious eyes.

Canto XXXII. Sítá's Doubt.

Her eyes the Maithil lady raised
And on the monkey speaker gazed.
She looked, and trembling at the sight
Wept bitter tears in wild affright.
She shrank a while with fear distraught,
Then, nerved again, the lady thought:
“Is this a dream mine eyes have seen,
This creature, by our laws unclean?
O, may the Gods keep Ráma, still,
And Lakshmaṇ, and my sire, from ill!

It is no dream: I have not slept,
But, trouble-worn, have watched and wept
Afar from that dear lord of mine
For whom in ceaseless woe I pine,
No art may soothe my wild distress
Or lull me to forgetfulness.
I see but him: my lips can frame
No syllable but Ráma's name.
Each sight I see, each sound I hear,
Brings Ráma to mine eye or ear,
The wish was in my heart, and hence
The sweet illusion mocked my sense.
'Twas but a phantom of the mind,
And yet the voice was soft and kind.
Be glory to the Eternal Sire,[848]
Be glory to the Lord of Fire,
The mighty Teacher in the skies,[849]
And Indra with his thousand eyes,
And may they grant the truth to be
E'en as the words that startled me.”

[413]

Canto XXXIII. The Colloquy.

[848] Svayambhu, the Self-existent, Brahmá.
[849] Vṛihaspati or Váchaspati, the Lord of Speech and preceptor of the Gods.

Down from the tree Hanumán came
And humbly stood before the dame.
Then joining reverent palm to palm
Addressed her thus with words of balm:
“Why should the tears of sorrow rise,
Sweet lady, to those lovely eyes,
As when the wind-swept river floods
Two half expanded lotus buds?
Who art thou, O most fair of face?
Of Asur,[850] or celestial race?
Did Nága mother give thee birth?
For sure thou art no child of earth.
Do Rudras[851] claim that heavenly form?
Or the swift Gods[852] who ride the storm?
Or art thou Rohiṇí[853] the blest,
That star more lovely than the rest,—
Reft from the Moon thou lovest well
And doomed a while on earth to dwell?
Or canst thou, fairest wonder, be
The starry queen Arundhatí,[854]
Fled in thy wrath or jealous pride
From her dear lord Vaśishṭha's side?
Who is the husband, father, son
Or brother, O thou loveliest one,
Gone from this world in heaven to dwell,
For whom those eyes with weeping swell?
Yet, by the tears those sweet eyes shed,

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[850] The Asurs were the fierce enemies of the Gods.
[851] The Rudras are manifestations of Śiva.
[852] The Maruts or Storm Gods.
[853] Rohiṇí is an asterism personified as the daughter of Daksha and the favourite wife of the Moon. The chief star in the constellation is Aldebaran.
[854] Arundhatí was the wife of the great sage Vaśishṭha, and regarded as the pattern of conjugal excellence. She was raised to the heavens as one of the Pleiades.

Yet, by the earth that bears thy tread,[855]
By calling on a monarch's name,
No Goddess but a royal dame.
Art thou the queen, fair lady, say,
Whom Rávaṇ stole and bore away?
Yea, by that agony of woe,
That form unrivalled here below,
That votive garb, thou art, I ween,
King Janak's child and Ráma's queen.”

Hope at the name of Ráma woke,
And thus the gentle lady spoke:
“I am that Sítá wooed and won
By Daśaratha's royal son,
The noblest of Ikshváku's line;
And every earthly joy was mine.
But Ráma left his royal home
In Daṇḍak's tangled wilds to roam.
Where with Sumitrá's son and me,
He lived a saintly devotee.
The giant Rávaṇ came with guile
And bore me thence to Lanká's isle.
Some respite yet the fiend allows,
Two months of life, to Ráma's spouse.
Two moons of hopeless woe remain,
And then the captive will be slain.”

[855] The Gods do not shed tears; nor do they touch the ground when they walk or stand. Similarly Milton's angels marched above the ground and “the passive air upbore their nimble tread.” Virgil's “vera incessu patuit dea” may refer to the same belief.

Canto XXXIV. Hanumán's Speech.

Thus spoke the dame in mournful mood,
And Hanumán his speech renewed:
“O lady, by thy lord's decree
I come a messenger to thee.
Thy lord is safe with steadfast friends,
And greeting to his queen he sends,
And Lakshmaṇ, ever faithful bows
His reverent head to Ráma's spouse.”

Through all her frame the rapture ran,
As thus again the dame began:
“Now verily the truth I know
Of the wise saw of long ago:
“Once only in a hundred years
True joy to living man appears.”

He marked her rapture-beaming hue,
And nearer to the lady drew,
But at each onward step he took
Suspicious fear her spirit shook.
“Alas, Alas,” she cried in fear.
“False is the tale I joyed to hear.
'Tis Rávaṇ, 'tis the fiend, who tries
To mock me with a new disguise.
If thou, to wring my woman's heart,
Hast changed thy shape by magic art,
And wouldst a helpless dame beguile,
The wicked deed is doubly vile.
But no: that fiend thou canst not be:
Such joy I had from seeing thee.
But if my fancy does not err,
And thou art Ráma's messenger,

The glories of my lord repeat:
For to these ears such words are sweet.”

The Vánar knew the lady's thought,[856]
[414] And gave the answer fondly sought:
“Bright as the sun that lights the sky
Dear as the Moon to every eye.
He scatters blessings o'er the land
Like bounties from Vaiśravaṇ's[857] hand.
Like Vishṇu strong and unsubdued,
Unmatched in might and fortitude.
Wise, truthful as the Lord of Speech,
With gentle words he welcomes each.
Of noblest mould and form is he,
Like love's incarnate deity.
He quells the fury of the foe,
And strikes when justice prompts the blow.
Safe in the shadow of his arm
The world is kept from scathe and harm.
Now soon shall Rávaṇ rue his theft,
And fall, of realm and life bereft.
For Ráma's wrathful hand shall wing
His shafts against the giant king.
The day, O Maithil Queen, is near
When he and Lakshmaṇ will be here,
And by their side Sugríva lead
His countless hosts of Vánar breed.
Sugríva's servant, I, by name
Hanumán, by his order came.
With desperate leap I crossed the sea
To Lanká's isle in search of thee,

[856] That a friend of Ráma would praise him as he should be praised, and that if the stranger were Rávaṇ in disguise he would avoid the subject.
[857] Kuvera the God of Gold.

No traitor, gentle dame, am I:
Upon my word and faith rely.”

Canto XXXV. Hanumán's Speech.

With joyous heart she heard him tell
Of the great lord she loved so well,
And in sweet accents, soft and low,
Spoke, half forgetful of her woe:
“How didst thou stand by Ráma's side?
How came my lord and thou allied?
How met the people of the wood
With men on terms of brotherhood?
Declare each grace and regal sign
That decks the lords of Raghu's line.
Each circumstance and look relate:
Tell Ráma's form and speech, and gait.”

“Thy fear and doubt,” he cried, “dispelled,
Hear, lady, what mine eyes beheld.
Hear the imperial signs that grace
The glory of Ikshváku's race.
With moon-bright face and lotus eyes,
Most beautiful and good and wise,
With sun-like glory round his head,
Long-suffering as the earth we tread,
He from all foes his realm defends.
Yea, o'er the world his care extends.
He follows right in all his ways,
And ne'er from royal duty strays.
He knows the lore that strengthens kings;

His heart to truth and honour clings.
Each grace and gift of form and mind
Adorns that prince of human kind;
And virtues like his own endue
His brother ever firm and true.
O'er all the land they roamed distraught,
And thee with vain endeavour sought,
Until at length their wandering feet
Trod wearily our wild retreat.
Our banished king Sugríva spied
The princes from the mountain side.
By his command I sought the pair
And led them to our monarch there.
Thus Ráma and Sugríva met,
And joined the bonds that knit them yet,
When each besought the other's aid,
And friendship and alliance made.
An arrow launched from Ráma's bow
Laid Báli dead, Sugríva's foe.
Then by commandment of our lord
The Vánar hosts each land explored.
We reached the coast: I crossed the sea
And found my way at length to thee."[858]

Canto XXXVI. Ráma's Ring.

[858] Sítá of course knows nothing of what has happened to Ráma since the time when she was carried away by Rávaṇ. The poet therefore thinks it necessary to repeat the whole story of the meeting between Ráma and Sugríva, the defeat of Bálí, and subsequent events. I give the briefest possible outline of the story.

“Receive,” he cried, “this precious ring,[859]
Sure token from thy lord the king:
The golden ring he wont to wear:
See, Ráma's name engraven there.”
Then, as she took the ring he showed,
The tears that spring of rapture flowed.
She seemed to touch the hand that sent
The dearly valued ornament,
And with her heart again at ease,
Replied in gentle words like these:
“O thou, whose soul no fears deter,
Wise, brave, and faithful messenger!
And hast thou dared, o'er wave and foam,
To seek me in the giants' home?
In thee, true messenger, I find
The noblest of thy woodland kind.
Who couldst, unmoved by terror, brook
On Rávaṇ, king of fiends, to look. [415]
Now may we commune here as friends,
For he whom royal Ráma sends
Must needs be one in danger tried,
A valiant, wise, and faithful guide.
Say, is it well with Ráma still?
Lives Lakshmaṇ yet untouched by ill?
Then why should Ráma's hand be slow
To free his consort from her woe?
Why spare to burn, in search of me,
The land encircled by the sea?
Can Bharat send no army out
With banners, cars and battle shout?
Cannot thy king Sugríva lend
His legions to assist his friend?”

[859] DE GUBERNATIS{FNS thinks that this ring which the Sun Ráma sends to the Dawn Sítá is a symbol of the sun's disc.

His hands upon his head he laid
And thus again his answer made:
“Not yet has Ráma learnt where lies
His lady of the lotus eyes,
Or he like Indra from the sky
To Śachí's[860] aid, to thee would fly.
Soon will he hear the tale, and then,
Roused to revenge, the lord of men
Will to the giants' island lead
Fierce myriads of the woodland breed,
Bridging his conquering way, and make
The town a ruin for thy sake.
Believe my words, sweet dame; I swear
By roots and fruit, my woodland fare,
By Meru's peak and Vindhva's chain,
And Mandar of the Milky Main,
Soon shalt thou see thy lord, though now
He waits upon Praśravaṇ's[861] brow,
Come glorious as the breaking morn,
Like Indra on Airávat[862] borne.
For thee he looks with longing eyes;
The wood his scanty food supplies.
For thee his brow is pale and worn,
For thee are meat and wine forsworn.
Thine image in his heart he keeps,
For thee by night he wakes and weeps.
Or if perchance his eyes he close
And win brief respite from his woes,
E'en then the name of Sítá slips
In anguish from his murmuring lips.

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[860] Śachí is the loved and lovely wife of Indra, and she is taken as the type of a woman protected by a jealous and all-powerful husband.
[861] The mountain near Kishkindhá.
[862] Airávat is the mighty elephant on which Indra delights to ride.

If lovely flowers or fruit he sees,
Which women love, upon the trees,
To thee, to thee his fancy flies.
And ‘Sítá! O my love!’ he cries.”

Canto XXXVII. Sítá's Speech.

“Thou bringest me,” she cried again,
“A mingled draught of bliss and pain:
Bliss, that he wears me in his heart,
Pain, that he wakes and weeps apart,
O, see how Fate is king of all,
Now lifts us high, now bids us fall,
And leads a captive bound with cord
The meanest slave, the proudest lord,
Thus even now Fate's stern decree
Has struck with grief my lord and me.
Say, how shall Ráma reach the shore
Of sorrow's waves that rise and roar,
A shipwrecked sailor, well nigh drowned
In the wild sea that foams around?
When will he smite the demon down,
Lay low in dust the giants' town,
And, glorious from his foes' defeat,
His wife, his long-lost Sítá, meet?
Go, bid him speed to smite his foes
Before the year shall reach its close.
Ten months are fled but two remain,
Then Rávaṇ's captive must be slain.
Oft has Vibhishaṇ,[863] just and wise,

[863] Vibhishaṇ is the wicked Rávaṇ's good brother.

Besought him to restore his prize.
But deaf is Rávaṇ's senseless ear:
His brother's rede he will not hear.
Vibhishaṇ's daughter[864] loves me well:
From her I learnt the tale I tell.
Avindhva[865] prudent, just, and old,
The giant's fall has oft foretold;
But Fate impels him to despise
His word on whom he most relies.
In Ráma's love I rest secure,
For my fond heart is true and pure,
And him, my noblest lord, I deem
In valour, power, and might supreme."

As from her eyes the waters ran,
The Vánar chief again began:
"Yea, Ráma, when he hears my tale,
Will with our hosts these walls assail.
Or I myself, O Queen, this day
Will bear thee from the fiend away,
Will lift thee up, and take thee hence
To him thy refuge and defence;
Will take thee in my arms, and flee
To Ráma far beyond the sea;
Will place thee on Praśravaṇ hill
[416] Where Raghu's son is waiting still."
"How canst thou bear me hence?" she cried,
"The way is long, the sea is wide.
To bear my very weight would be
A task too hard for one like thee."[866]

---

[864] Her name is Kalá, or in the Bengal recension Nandá.
[865] One of Rávaṇ's chief councillors.
[866] Hanumán when he entered the city had in order to escape observation condensed himself to the size of a cat.

Swift rose before her startled eyes
The Vánar in his native size,
Like Mandar's hill or Meru's height,
Encircled with a blaze of light.
“O come,” he cried, “thy fears dispel,
Nor doubt that I will bear thee well.
Come, in my strength and care confide,
And sit in joy by Ráma's side.”

Again she spake: “I know thee now,
Brave, resolute, and strong art thou;
In glory like the Lord of Fire
With storm-swift feet which naught may tire
But yet with thee I may not fly:
For, borne so swiftly through the sky,
Mine eyes would soon grow faint and dim,
My dizzy brain would reel and swim,
My yielding arms relax their hold,
And I in terror uncontrolled
Should fall into the raging sea
Where hungry sharks would feed on me.
Nor can I touch, of free accord,
The limbs of any save my lord.
If, by the giant forced away,
In his enfolding arms I lay,
Not mine, O Vánar, was the blame;
What could I do, a helpless dame?
Go, to my lord my message bear,
And bid him end my long despair.”

Canto XXXVIII. Sítá's Gem.

Again the Vánar chief replied,
With her wise answer satisfied:
“Well hast thou said: thou canst not brave
The rushing wind, the roaring wave.
Thy woman's heart would sink with fear
Before the ocean shore were near.
And for thy dread lest limb of thine
Should for a while be touched by mine,
The modest fear is worthy one
Whose cherished lord is Raghu's son.
Yet when I sought to bear thee hence
I spoke the words of innocence,
Impelled to set the captive free
By friendship for thy lord and thee.
But if with me thou wilt not try
The passage of the windy sky,
Give me a gem that I may show,
Some token which thy lord may know.”

Again the Maithil lady spoke,
While tears and sobs her utterance broke:
“The surest of all signs is this,
To tell the tale of vanished bliss.
Thus in my name to Ráma speak:
“Remember Chitrakúṭa's peak
And the green margin of the rill[867]
That flows beside that pleasant hill,
Where thou and I together strayed
Delighting in the tangled shade.

[867] The brook Mandákiní, not far from Chitrakúṭa where Ráma sojourned for a time.

There on the grass I sat with thee
And laid my head upon thy knee.
There came a greedy crow and pecked
The meat I waited to protect
And, heedless of the clods I threw,
About my head in circles flew,
Until by darling hunger pressed
He boldly pecked me on the breast.
I ran to thee in rage and grief
And prayed for vengeance on the thief.
Then Ráma[868] from his slumber rose
And smiled with pity at my woes.
Upon my bleeding breast he saw
The scratches made by beak and claw.
He laid an arrow on his bow,
And launched it at the shameless crow.
That shaft, with magic power endued,
The bird, where'er he flew, pursued,
Till back to Raghu's son he fled
And bent at Ráma's feet his head.[869]
Couldst thou for me with anger stirred
Launch that dire shaft upon a bird,
And yet canst pardon him who stole
The darling of thy heart and soul?
Rise up, O bravest of the brave,
And come in all thy might to save.
Come with the thunders of thy bow,
And smite to earth the Rákshas foe."

She ceased; and from her glorious hair
She took a gem that sparkled there

[868] The poet here changes from the second person to the third.
[869] The whole long story is repeated with some slight variations and additions from Book II, Canto XCVI. I give here only the outline.

A token which her husband's eyes
With eager love would recognize.
His head the Vánar envoy bent
In low obeisance reverent.
And on his finger bound the gem
She loosened from her diadem.

[I omit two Cantos of dialogue. Sítá tells Hanumán again to convey her message to Ráma and bid him hasten to rescue her. Hanumán replies as before that there is no one on earth equal to Ráma, who will soon come and destroy Rávaṇ. There is not a new idea in the two Cantos: all is reiteration.]

[417]

Canto XLI. The Ruin Of The Grove.

Dismissed with every honour due
The Vánar from the spot withdrew.
Then joyous thought the Wind-God's son:
“The mighty task is wellnigh done.
The three expedients I must leave;
The fourth alone can I achieve.[870]
These dwellers in the giants' isle
No arts of mine can reconcile.
I cannot bribe: I cannot sow
Dissension mid the Rákshas foe.
Arts, gifts, address, these fiends despise;

[870] The expedients to vanquish an enemy or to make him come to terms are said to be four: conciliation, gifts, disunion, and force or punishment. Hanumán considers it useless to employ the first three and resolves to punish Rávaṇ by destroying his pleasure-grounds.

But force shall yet their king chastise.
Perchance he may relent when all
The bravest of his chieftains fall.
This lovely grove will I destroy,
The cruel Rávaṇ's pride and joy.
The garden where he takes his ease
Mid climbing plants and flowery trees
That lift their proud tops to the skies,
Dear to the tyrant as his eyes.
Then will he rouse in wrath, and lead
His legions with the car and steed
And elephants in long array,
And seek me thirsty for the fray.
The Rákshas legions will I meet,
And all his bravest host defeat;
Then, glorious from the bloody plain,
Turn to my lord the king again.”

Then every lovely tree that bore
Fair blossoms, from the soil he tore,
Till each green bough that lent its shade
To singing birds on earth was laid.
The wilderness he left a waste,
The fountains shattered and defaced:
O'erthrew and levelled with the ground
Each shady seat and pleasure-mound.
Each arbour clad with climbing bloom,
Each grotto, cell, and picture room,
Each lawn by beast and bird enjoyed,
Each walk and terrace was destroyed.
And all the place that was so fair
Was left a ruin wild and bare,
As if the fury of the blast
Or raging fire had o'er it passed.

Canto XLII. The Giants Roused.

The cries of startled birds, the sound
Of tall trees crashing to the ground,
Struck with amaze each giant's ear,
And filled the isle with sudden fear.
Then, wakened by the crash and cries,
The fierce shefiends unclosed their eyes,
And saw the Vánar where he stood
Amid the devastated wood.
The more to scare them with the view
To size immense the Vánar grew;
And straight the Rákshas warders cried
Janak's daughter terrified
“Whose envoy, whence, and who is he,
Why has he come to talk with thee?
Speak, lady of the lovely eyes,
And let not fear thy joy disguise.”

Then thus replied the Maithil dame
Of noble soul and perfect frame.
“Can I discern, with scanty skill,
These fiends who change their forms at will?
'Tis yours to say: your kin you meet;
A serpent knows a serpent's feet.

I weet not who he is: the sight
Has filled my spirit with affright."
Some pressed round Sítá in a ring;
Some bore the story to their king:
"A mighty creature of our race,
In monkey form, has reached the place.
He came within the grove," they cried,
"He stood and talked by Sítá's side,
He comes from Indra's court to her,
Or is Kuvera's messenger;
Or Ráma sent the spy to seek
His consort, and her wrongs to wreak.
His crushing arm, his trampling feet
Have marred and spoiled that dear retreat,
And all the pleasant place which thou
So lovest is a ruin now.
The tree where Sítá sat alone
Is spared where all are overthrown.
Perchance he saved the dame from harm:
Perchance the toil had numbed his arm."

Then flashed the giant's eye with fire
Like that which lights the funeral pyre.
He bade his bravest Kinkars[871] speed [418]
And to his feet the spoiler lead.
Forth from the palace, at his hest,
Twice forty thousand warriors pressed.
Burning for battle, strong and fierce,
With clubs to crush and swords to pierce,
They saw Hanúmán near a porch,
And, thick as moths around a torch,

[871] Kinkar means the special servant of a sovereign, who receives his orders immediately from his master. The Bengal recension gives these Rákshases an epithet which the Commentator explains "as generated in the mind of Brahmá."

Rushed on the foe with wild attacks
Of mace and club and battle-axe.
As round him pressed the Rákshas crowd,
The wondrous monkey roared aloud,
That birds fell headlong from the sky:
Then spake he with a mighty cry:
“Long life to Daśaratha's heir,
And Lakshmaṇ, ever-glorious pair!
Long life to him who rules our race,
Preserved by noblest Ráma's grace!
I am the slave of Kośal's king,[872]
Whose wondrous deeds the minstrels sing.
Hanúmán I, the Wind-God's seed:
Beneath this arm the foemen bleed.
I fear not, unapproached in might,
A thousand Rávaṇ's ranged for fight,
Although in furious hands they rear
The hill and tree for sword and spear,
I will, before the giants' eyes,
Their city and their king chastise;
And, having communed with the dame,
Depart in triumph as I came.”

At that terrific roar and yell
The heart of every giant fell.
But still their king's command they feared
And pressed around with arms upreared.
Beside the porch a club was laid:
The Vánar caught it up, and swayed
The weapon round his head, and slew
The foremost of the Rákshas crew.
Thus Indra vanquished, thousand-eyed,
The Daityas who the Gods defied.

[872] Ráma *de jure* King of Kośal of which Ayodhyá was the capital.

Then on the porch Hanúmán sprang,
And loud his shout of triumph rang.
The giants looked upon the dead,
And turning to their monarch fled.
And Rávaṇ with his spirit wrought
To frenzy by the tale they brought,
Urged to the fight Prahasta's son,
Of all his chiefs the mightiest one.

Canto XLIII. The Ruin Of The Temple.

The Wind-God's son a temple[873] scaled
Which, by his fury unassailed,
High as the hill of Meru, stood
Amid the ruins of the wood;
And in his fury thundered out
Again his haughty battle-shout:
“I am the slave of Kośal's King
Whose wondrous deeds the minstrels sing.”
Forth hurried, by that shout alarmed,
The warders of the temple armed
With every weapon haste supplied,
And closed him in on every side,
With bands that strove to pierce and strike
With shaft and axe and club and pike.
Then from its base the Vánar tore
A pillar with the weight it bore.
Against the wall the mass he dashed,

[873] *Chaityaprásáda* is explained by the Commentator as the place where the Gods of the Rákshases were kept. Gorresio translates it by “un grande edificio.”

And forth the flames in answer flashed,
That wildly ran o'er roofs and wall
In hungry rage consuming all.
He whirled the pillar round his head
And struck a hundred giants dead.
Then high upheld on air he rose
And called in thunder to his foes:
“A thousand Vánar chiefs like me
Roam at their will o'er land and sea,
Terrific might we all possess:
Our stormy speed is limitless.
And all, unconquered in the fray,
Our king Sugríva's word obey.
Backed by his bravest myriads, he
Our warrior lord will cross the sea.
Then Lanká's lofty towers, and all
Your hosts and Rávaṇ's self shall fall.
None shall be left unslaughtered; none
Who braves the wrath of Raghu's son.”

Canto XLIV. Jambumáli's Death.

Then Jambumáli, pride and boast
For valour of the Rákshas host,
Prahasta's son supremely brave,
Obeyed the hest that Rávaṇ gave:
Fierce warrior with terrific teeth,
With saguine robes and brilliant wreath.
[419] A bow like Indra's own[874], and store

[874] The bow of Indra is the rainbow.

Of glittering shafts the chieftain bore.
And ever as the string he tried
The weapon with a roar replied,
Loud as the crashing thunder sent
By him who rules the firmament.
Soon as the foeman came in view
Borne on a car which asses drew,
The Vánar chieftain mighty-voiced
Shouted in triumph and rejoiced.
Prahasta's son his bow-string drew,
And swift the winged arrows flew,
One in the face the Vánar smote,
Another quivered in his throat.
Ten from the deadly weapon sent
His brawny arms and shoulders rent.
Then as he felt each galling shot
The Vánar's rage waxed fiercely hot.
He looked, and saw a mass of stone
That lay before his feet o'erthrown.
The mighty block he raised and threw,
And crashing through the air it flew.
But Jambumáli shunned the blow,
And rained fresh arrows from his bow.
The Vánar's limbs were red with gore:
A Sál tree from the earth he tore,
And, ere he hurled it undismayed,
Above his head the missile swayed.
But shafts from Jambumáli's bow
Cut through it ere his hand could throw.
And thigh and arm and chest and side
With streams of rushing blood were dyed.
Still unsubdued though wounded oft
The shattered trunk he raised aloft,
And down with well-directed aim

On Jambumáli's chest it came.
There crushed upon the trampled grass
He lay an undistinguished mass,
The foeman's eye no more could see
His head or chest or arm or knee.
And bow and car and steeds[875] and store
Of glittering shafts were seen no more.

When Jambumáli's death he heard,
King Rávaṇ's heart with rage was stirred
And forth his general's sons he sent,
For power and might preeminent.

Canto XLV. The Seven Defeated.

Forth went the seven in brave attire,
In glory brilliant as the fire,
Impetuous chiefs with massive bows,
The quellers of a host of foes:
Trained from their youth in martial lore,
And masters of the arms they bore:
Each emulous and fiercely bold,
And banners wrought with glittering gold
Waved o'er their chariots, drawn at speed
By coursers of the noblest breed.
On through the ruins of the grove
At Hanumán they fiercely drove,
And from the ponderous bows they strained

[875] We were told a few lines before that the chariot of Jambumáli was drawn by asses. Here horses are spoken of. The Commentator notices the discrepancy and says that by horses asses are meant.

A shower of deadly arrows rained.
Then scarce was seen the Vánar's form
Enveloped in the arrowy storm.
So stands half veiled the Mountains' King
When rainy clouds about him cling.
By nimble turn, by rapid bound
He shunned the shafts that rained around,
Eluding, as in air he rose,
The rushing chariots of his foes.
The mighty Vánar undismayed
Amid his archer foemen played,
As plays the frolic wind on high
Mid bow-armed[876] clouds that fill the sky.
He raised a mighty roar and yell
That fear on all the army fell,
And then, his warrior soul aglow
With fury, rushed upon the foe,
Some with his open hand he beat
To death and trampled with his feet;
Some with fierce nails he rent and slew,
And others with his fists o'erthrew;
Some with his legs, as on he rushed,
Some with his bulky chest he crushed;
While some struck senseless by his roar
Dropped on the ground and breathed no more,
The remnant, seized with sudden dread,
Turned from the grove and wildly fled.
The trampled earth was thickly strown
With steed and car and flag o'erthrown,
And the red blood in rivers flowed
From slaughtered fiends o'er path and road.

[876] Armed with the bow of Indra, the rainbow.

Canto XLVI. The Captains.

Mad with the rage of injured pride
King Rávaṇ summoned to his side
The valiant five who led his host,
Supreme in war and honoured most.
“Go forth,” he cried, “with car and steed,
And to my feet this monkey lead,
But watch each chance of time and place
To seize this thing of silvan race.
For from his wondrous exploits he
[420] No monkey of the woods can be,
But some new kind of creature meant
To work us woe, by Indra sent.
Gandharvas, Nágas, and the best
Of Yakshas have our might confessed.
Have we not challenged and subdued
The whole celestial multitude?
Yet will you not, if you are wise,
A chief of monkey race despise.
For I myself have Báli known,
And King Sugríva's power I own.
But none of all their woodland throng
Was half so terrible and strong.”

Obedient to the words he spake
They hastened forth the foe to take.
Swift were the cars whereon they rode,
And bright their weapons flashed and glowed.
They saw: they charged in wild career
With sword and mace and axe and spear.
From Durdhar's bow five arrows sped
And quivered in the Vánar's head.
He rose and roared: the fearful sound

Made all the region echo round.
Then from above his weight he threw
On Durdhar's car that near him drew.
The weight that came with lightning speed
Crushed pole and axle, car and steed.
It shattered Durdhar's head and neck,
And left him lifeless mid the wreck.
Yúpáksha saw the warrior die,
And Virúpáksha heard his cry,
And, mad for vengeance for the slain,
They charged their Vánar foe again.
He rose in air: they onward pressed
And fiercely smote him on the breast.
In vain they struck his iron frame:
With eagle swoop to earth he came,
Tore from the ground a tree that grew
Beside him, and the demons slew.
Then Bhásakama raised his spear,
And Praghas with a laugh drew near,
And, maddened at the sight, the two
Against the undaunted Vánar flew.
As from his wounds the torrents flowed,
Like a red sun the Vánar showed.
He turned, a mountain peak to seize
With all its beasts and snakes and trees.
He hurled it on the pair: and they
Crushed, overwhelmed, beneath it lay.

Canto XLVII. The Death Of Aksha.

But Rávaṇ, as his fury burned,
His eyes on youthful Aksha[877] turned,
Who rose impetuous at his glance
And shouted for his bow and lance.
He rode upon a glorious car
That shot the light of gems afar.
His pennon waved mid glittering gold
And bright the wheels with jewels rolled,
By long and fierce devotion won
That car was splendid as the sun.
With rows of various weapons stored;
And thought-swift horses whirled their lord
Racing along the earth, or rose
High through the clouds whene'er he chose.
Then fierce and fearful war between
The Vánar and the fiend was seen.
The Gods and Asurs stood amazed,
And on the wondrous combat gazed.
A cry from earth rose long and shrill,
The wind was hushed, the sun grew chill.
The thunder bellowed from the sky,
And troubled ocean roared reply.
Thrice Aksha strained his dreadful bow,
Thrice smote his arrow on the foe,
And with full streams of crimson bled
Three gashes in the Vánar's head.
Then rose Hanúmán in the air
To shun the shafts no life could bear.
But Aksha in his car pursued,
And from on high the fight renewed
With storm of arrows, thick as hail
When angry clouds some hill assail.

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[877] Rávaṇ's son.

Impatient of that arrowy shower
The Vánar chief put forth his power,
Again above his chariot rose
And smote him with repeated blows.
Terrific came each deadly stroke:
Breast neck and arm and back he broke;
And Aksha fell to earth, and lay
With all his life-blood drained away.

Canto XLVIII. Hanumán Captured.

To Indrajít[878] the bold and brave
The giant king his mandate gave:
“O trained in warlike science, best
In arms of all our mightiest,
Whose valour in the conflict shown
To Asurs and to Gods is known,
The Kinkars whom I sent are slain,
And Jambumálí and his train;
The lords who led our giant bands
Have fallen by the monkey's hands;
With shattered cars the ground is spread,
And Aksha lies amid the dead.
Thou art my best and bravest: go,
Unmatched in power, and slay the foe.” [421]
He heard the hest: he bent his head;
Athirst for battle forth he sped.
Four tigers fierce, of tawny hue,
With fearful teeth, his chariot drew.

[878] Conqueror of Indra, another of Rávaṇ's sons.

Hanúmán heard his strong bow clang,
And swiftly from the earth he sprang,
While weak and ineffective fell
The archer's shafts though pointed well.
The Rákshas saw that naught might kill
The wondrous foe who mocked his skill,
And launched a magic shaft to throw
A binding spell about his foe.
Forth flew the shaft: the mystic charm
Stayed his swift feet and numbed his arm,
Through all his frame he felt the spell,
And motionless to earth he fell.
Nor would the reverent Vánar loose
The bonds that bound him as a noose.
He knew that Brahmá's self had charmed
The weapon that his might disarmed.

They saw him helpless on the ground,
And all the giants pressed around,
And bonds of hemp and bark were cast
About his limbs to hold him fast.
They drew the ropes round feet and wrists;
They beat him with their hands and fists,
And dragged him as they strained the cord
With shouts of triumph to their lord.[879]

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[879] The *śloka* which follows is probably an interpolation, as it is inconsistent with the questioning in Canto L.:

He looked on Rávaṇ in his pride,
And boldly to the monarch cried:
“I came an envoy to this place
From him who rules the Vánar race.”

Canto XLIX. Rávan.

On the fierce king Hanúmán turned
His angry eyes that glowed and burned.
He saw him decked with wealth untold
Of diamond and pearl and gold,
And priceless was each wondrous gem
That sparkled in his diadem.
About his neck rich chains were twined,
The best that fancy e'er designed,
And a fair robe with pearls bestrung
Down from his mighty shoulders hung.
Ten heads he reared,[880] as Mandar's hill
Lifts woody peaks which tigers fill,
Bright were his eyes, and bright, beneath,
The flashes of his awful teeth.
His brawny arms of wondrous size
Were decked with rings and scented dyes.
His hands like snakes with five long heads
Descending from their mountain beds.
He sat upon a crystal throne
Inlaid with wealth of precious stone,
Whereon, of noblest work, was set
A gold-embroidered coverlet.
Behind the monarch stood the best
Of beauteous women gaily dressed,
And each her giant master fanned,
Or waved a chourie in her hand.

[880] The ten heads of Rávaṇ have provoked much ridicule from European critics. It should be remembered that Spenser tells us of “two brethren giants, the one of which had two heads, the other three;” and Milton speaks of the “four-fold visaged Four,” the four Cherubic shapes each of whom had four faces.

Four noble courtiers[881] wise and good
In counsel, near the monarch stood,
As the four oceans ever stand
About the sea-encompassed land.
Still, though his heart with rage was fired,
The Vánar marvelled and admired:
“O what a rare and wondrous sight!
What beauty, majesty, and might!
All regal pomp combines to grace
This ruler of the Rákshas race.
He, if he scorned not right and law,
Might guide the world with tempered awe:
Yea, Indra and the Gods on high
Might on his saving power rely.”

Canto L. Prahasta's Questions.

Then fierce the giant's fury blazed
As on Hanúmán's form he gazed,
And shaken by each wild surmise
He spake aloud with flashing eyes:
“Can this be Nandi[882] standing here,
The mighty one whom all revere?
Who once on high Kailása's hill
Pronounced the curse that haunts me still?
Or is the woodland creature one

[881] Durdhar, or as the Bengal recension reads Mahodara, Prahasta, Mahápárśva, and Nikumbha.
[882] The chief attendant of Śiva.

Of Asur race, or Bali's[883] son?
The wretch with searching question try:
Learn who he is, and whence; and why
He marred the glory of the grove,
And with my captains fiercely strove." [422]
Prahasta heard his lord's behest,
And thus the Vánar chief addressed:
"O monkey stranger be consoled:
Fear not, and let thy heart be bold.
If thou by Indra's mandate sent
Thy steps to Lanká's isle hast bent,
With fearless words the cause explain,
And freedom thou shalt soon regain.
Or if thou comest as a spy
Despatched by Vishṇu in the sky,
Or sent by Yáma, or the Lord
Of Riches, hast our town explored;
Proved by the prowess thou hast shown
No monkey save in form alone;
Speak boldly all the truth, and be
Released from bonds, unharmed and free.
But falsehood spoken to our king
Swift punishment of death will bring."

He ceased: the Vánar made reply;
"Not Indra's messenger am I,
Nor came I hither to fulfil
Kuvera's hest or Vishṇu's will.
I stand before the giants here
A Vánar e'en as I appear.
I longed to see the king: 'twas hard

[883] Bali, not to be confounded with Báli the Vánar, was a celebrated Daitya or demon who had usurped the empire of the three worlds, and who was deprived of two thirds of his dominions by Vishṇu in the Dwarf-incarnation.

To win my way through gate and guard.
And so to gain my wish I laid
In ruin that delightful shade.
No fiend, no God of heavenly kind
With bond or chain these limbs may bind.
The Eternal Sire himself of old
Vouchsafed the boon that makes me bold,
From Brahmá's magic shaft released[884]
I knew the captor's power had ceased,
The fancied bonds I freely brooked,
And thus upon the king have looked.
My way to Lanká have I won,
A messenger from Raghu's son.”

Canto LI. Hanumán's Reply.

“My king Sugríva greets thee fair,
And bids me thus his rede declare.
Son of the God of Wind, by name
Hanumán, to this isle I came.
To set the Maithil lady free
I crossed the barrier of the sea.
I roamed in search of her and found
Her weeping in that lovely ground.
Thou in the lore of duty trained,
Who hast by stern devotion gained
This wondrous wealth and power and fame
Shouldst fear to wrong another's dame.

[884] When Hanumán was bound with cords, Indrajít released his captive from the spell laid upon him by the magic weapon.

Hear thou my counsel, and be wise:
No fiend, no dweller in the skies
Can bear the shafts by Lakshmaṇ shot,
Or Ráma when his wrath is hot.
O Giant King, repent the crime
And soothe him while there yet is time.
Now be the Maithil queen restored
Uninjured to her sorrowing lord.
Soon wilt thou rue thy dire mistake:
She is no woman but a snake,
Whose very deadly bite will be
The ruin of thy house and thee.
Thy pride has led thy thoughts astray,
That fancy not a hand may slay
The monarch of the giants, screened
From mortal blow of God and fiend.
Sugríva still thy death may be:
No Yaksha, fiend, or God is he,
And Ráma from a woman springs,
The mortal seed of mortal kings.
O think how Báli fell subdued;
Think on thy slaughtered multitude.
Respect those brave and strong allies;
Consult thy safety, and be wise.
I, even I, no helper need
To overthrow, with car and steed,
Thy city Lanká half divine:
The power but not the will is mine.
For Raghu's son, before his friend
The Vánar monarch, swore to end
With his own conquering arm the life
Of him who stole his darling wife.
Turn, and be wise, O Rávaṇ turn;
Or thou wilt see thy Lanká burn,

And with thy wives, friends, kith and kin
Be ruined for thy senseless sin.”

Canto LII. Vibhishan's Speech.

Then Rávaṇ spake with flashing eye:
“Hence with the Vánar: let him die.”
Vibhishaṇ heard the stern behest,
And pondered in his troubled breast;
Then, trained in arts that soothe and please
Addressed the king in words like these:

“Revoke, my lord, thy fierce decree,
And hear the words I speak to thee.
Kings wise and noble ne'er condemn
To death the envoys sent to them.
Such deed the world's contempt would draw
On him who breaks the ancient law.[885]
Observe the mean where justice lies,
[423] And spare his life but still chastise.”
Then forth the tyrant's fury broke,
And thus in angry words he spoke:
“O hero, when the wicked bleed
No sin or shame attends the deed.
The Vánar's blood must needs be spilt,
The penalty of heinous guilt.”

[885] “One who murders an ambassador (*rája bhata*) goes to Taptakumbha, the hell of heated caldrons.” WILSON'S{FNS *Vishṇu Puraṇa*, Vol. II. p. 217.

Again Vibhishaṇ made reply:
“Nay, hear me, for he must not die.
Hear the great law the wise declare:
“Thy foeman's envoy thou shalt spare.”
'Tis true he comes an open foe:
'Tis true his hands have wrought us woe,
But law allows thee, if thou wilt,
A punishment to suit the guilt.
The mark of shame, the scourge, the brand,
The shaven head, the wounded hand.
Yea, were the Vánar envoy slain,
Where, King of giants, were the gain?
On them alone, on them who sent
The message, be the punishment.
For spake he well or spake he ill,
He spake obedient to their will,
And, if he perish, who can bear
Thy challenge to the royal pair?
Who, cross the ocean and incite
Thy death-doomed enemies to fight?”

Canto LIII. The Punishment.

King Rávaṇ, by his pleading moved,
The counsel of the chief approved:
“Thy words are wise and true: to kill
An envoy would beseem us ill.
Yet must we for his crime invent
Some fitting mode of punishment.
The tail, I fancy, is the part
Most cherished by a monkey's heart.

Make ready: set his tail aflame,
And let him leave us as he came,
And thus disfigured and disgraced
Back to his king and people haste.”

The giants heard their monarch's speech;
And, filled with burning fury, each
Brought strips of cotton cloth, and round
The monkey's tail the bandage wound.
As round his tail the bands they drew
His mighty form dilating grew
Vast as the flame that bursts on high
Where trees are old and grass is dry.
Each band and strip they soaked in oil,
And set on fire the twisted coil.
Delighted as they viewed the blaze,
The cruel demons stood at gaze:
And mid loud drums and shells rang out
The triumph of their joyful shout.
They pressed about him thick and fast
As through the crowded streets he passed,
Observing with attentive care
Each rich and wondrous structure there,
Still heedless of the eager cry
That rent the air, The spy! the spy!

Some to the captive lady ran,
And thus in joyous words began:
“That copper-visaged monkey, he
Who in the garden talked with thee,
Through Lanká's town is led a show,
And round his tail the red flames glow.”
The mournful news the lady heard
That with fresh grief her bosom stirred.

Swift to the kindled fire she went
And prayed before it reverent:
“If I my husband have obeyed,
And kept the ascetic vows I made,
Free, ever free, from stain and blot,
O spare the Vánar; harm him not.”

Then leapt on high the flickering flame
And shone in answer to the dame.
The pitying fire its rage forbore:
The Vánar felt the heat no more.
Then, to minutest size reduced,
The bonds that bound his limbs he loosed,
And, freed from every band and chain,
Rose to his native size again.
He seized a club of ponderous weight
That lay before him by the gate,
Rushed at the fiends that hemmed him round,
And laid them lifeless on the ground.
Through Lanká's town again he strode,
And viewed each street and square and road,—
Still wreathed about with harmless blaze,
A sun engarlanded with rays.

[424]

Canto LIV. The Burning Of Lanká.

“What further deed remains to do
To vex the Rákshas king anew?
The beauty of his grove is marred,
Killed are the bravest of his guard.
The captains of his host are slain;
But forts and palaces remain,
Swift is the work and light the toil
Each fortress of the foe to spoil.”

Reflecting thus, his tail ablaze
As through the cloud red lightning plays,
He scaled the palaces and spread
The conflagration where he sped.
From house to house he hurried on,
And the wild flames behind him shone.
Each mansion of the foe he scaled,
And furious fire its roof assailed
Till all the common ruin shared:
Vibhishaṇ's house alone was spared.
From blazing pile to pile he sprang,
And loud his shout of triumph rang,
As roars the doomsday cloud when all
The worlds in dissolution fall.
The friendly wind conspired to fan
The hungry flames that leapt and ran,
And spreading in their fury caught
The gilded walls with pearls inwrought,
Till each proud palace reeled and fell
As falls a heavenly citadel.

Loud was the roar the demons raised
Mid walls that split and beams that blazed,
As each with vain endeavour strove
To stay the flames in house or grove.
The women, with dishevelled hair,
Flocked to the roofs in wild despair,
Shrieked out for succour, wept aloud,
And fell, like lightning from a cloud.
He saw the flames ascend and curl
Round turkis, diamond, and pearl,
While silver floods and molten gold
From ruined wall and latice rolled.
As fire grows fiercer as he feeds
On wood and grass and crackling reeds,
So Hanúmán the ruin eyed
With fury still unsatisfied.

Canto LV. Fear For Sítá.

But other thoughts resumed their sway
When Lanká's town in ruin lay;
And, as his bosom felt their weight
He stood a while to meditate.
“What have I done?”, he thought with shame,
“Destroyed the town with hostile flame.
O happy they whose firm control
Checks the wild passion of the soul;
Who on the fires of anger throw
The cooling drops that check their glow.
But woe is me, whom wrath could lead
To do this senseless shameless deed.

The town to fire and death I gave,
Nor thought of her I came to save,—
Doomed by my own rash folly, doomed
To perish in the flames consumed.
If I, when anger drove me wild,
Have caused the death of Janak's child,
The kindled flame shall end my woe,
Or the deep fires that burn below,[886]
Or my forsaken corse shall be
Food for the monsters of the sea.
How can I meet Sugríva? how
Before the royal brothers bow,—
I whose rash deed has madly foiled,
The noble work in which we toiled?
Or has her own bright virtue shed
Its guardian influence round her head?
She lives untouched,—the peerless dame;
Flame has no fury for the flame.[887]
The very fire would ne'er consent
To harm a queen so excellent,—
The high-souled Ráma's faithful wife,
Protected by her holy life.
She lives, she lives. Why should I fear
For one whom Raghu's sons hold dear?
Has not the pitying fire that spared
The Vánar for the lady cared?”

Such were his thoughts: he pondered long,
And fear grew faint and hope grew strong.
Then round him heavenly voices rang,
And, sweetly tuned, his praises sang:
“O glorious is the exploit done

[886] The fire which is supposed to burn beneath the sea.
[887] Sítá is likened to the fire which is an emblem of purity.

By Hanumán the Wind-God's son.
The flames o'er Lanká's city rise:
The giants' home in ruin lies.
O'er roof and wall the fires have spread,
Nor harmed a hair of Sítá's head.”

Canto LVI. Mount Arishta.

He looked upon the burning waste,
Then sought the queen in joyous haste,
With words of hope consoled her heart,
And made him ready to depart. [425]
He scaled Arishṭa's glorious steep
Whose summits beetled o'er the deep.
The woods in varied beauty dressed
Hung like a garland round his crest,
And clouds of ever changing hue
A robe about his shoulders threw.
On him the rays of morning fell
To wake the hill they loved so well,
And bid unclose those splendid eyes
That glittered in his mineral dyes.
He woke to hear the music made
By thunders of the white cascade,
While every laughing rill that sprang
From crag to crag its carol sang.
For arms, he lifted to the stars
His towering stems of Deodárs,
And morning heard his pealing call
In tumbling brook and waterfall.
He trembled when his woods were pale

And bowed beneath the autumn gale,
And when his vocal reeds were stirred
His melancholy moan was heard.

Far down against the mountain's feet
The Vánar heard the wild waves beat;
Then turned his glances to the north.
Sprang from the peak and bounded forth,
The mountain felt the fearful shock
And trembled through his mass of rock.
The tallest trees were crushed and rent
And headlong to the valley sent,
And as the rocking shook each cave
Loud was the roar the lions gave.
Forth from the shaken cavern came
Fierce serpents with their tongues aflame;
And every Yaksha, wild with dread,
And Kinnar and Gandharva, fled.

Canto LVII. Hanumán's Return.

Still, like a winged mountain, he
Sprang forward through the airy sea,[888]

[888] I omit two stanzas which continue the metaphor of the sea or lake of air. The moon is its lotus, the sun its wild-duck, the clouds are its water-weeds, Mars is its shark and so on. Gorresio remarks: “This comparison of a great lake to the sky and of celestial to aquatic objects is one of those ideas which the view and qualities of natural scenery awake in lively fancies. Imagine one of those grand and splendid lakes of India covered with lotus blossoms, furrowed by wild-ducks of the most vivid colours, mantled over here and there with flowers and water weeds &c. and it will be understood how the fancy of the poet could readily compare to the sky radiant with celestial azure the blue expanse of the

And rushing through the ether drew
The clouds to follow as he flew,
Through the great host around him spread,
Grey, golden, dark, and white, and red.
Now in a sable cloud immersed,
Now from its gloomy pall he burst,
Like the bright Lord of Stars concealed
A moment, and again revealed.
Sunábha[889] passed, he neared the coast
Where waited still the Vánar host.
They heard a rushing in the skies,
And lifted up their wondering eyes.
His wild triumphant shout they knew
That louder still and louder grew,
And Jámbaván with eager voice
Called on the Vánars to rejoice:
"Look he returns, the Wind-God's son,
And full success his toils have won;
Triumphant is the shout that comes
Like music of a thousand drums."

Up sprang the Vánars from the ground
And listened to the wondrous sound
Of hurtling arm and thigh as through
The region of the air he flew,
Loud as the wind, when tempests rave,
Roars in the prison of the cave.
From crag to crag, from height to height;
They bounded in their mad delight,
And when he touched the mountain's crest,

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water, to the soft light of the moon the inner hue of the lotus, to the splendour of the sun the brilliant colours of the wild-fowl, to the stars the flowers, to the cloud the weeds that float upon the water &c."

[889] Sunábha is the mountain that rose from the sea when Hanumán passed over to Lanká.

With reverent welcome round him pressed.
They brought him of their woodland fruits,
They brought him of the choicest roots,
And laughed and shouted in their glee
The noblest of their chiefs to see.
Nor Hanumán delayed to greet
Sage Jámbaván with reverence meet;
To Angad and the chiefs he bent
For age and rank preëminent,
And briefly spoke: “These eyes have seen,
These lips addressed, the Maithil queen.”
They sat beneath the waving trees,
And Angad spoke in words like these:
“O noblest of the Vánar kind
For valour power and might combined,
To thee triumphant o'er the foe
Our hopes, our lives and all we owe.
[426] O faithful heart in perils tried,
Which toil nor fear could turn aside,
Thy deed the lady will restore,
And Ráma's heart will ache no more.”[890]

Canto LVIII. The Feast Of Honey.

They rose in air: the region grew
Dark with their shadow as they flew.
Swift to a lovely grove[891] they came
That rivalled heavenly Nandan's[892] fame;

[890] Three Cantos of repetition are omitted.
[891] *Madhuvan* the “honey-wood.”
[892] Indra's pleasure-ground or elysium.

Where countless bees their honey stored,—
The pleasance of the Vánars' lord,
To every creature fenced and barred,
Which Dadhimukh was set to guard,
A noble Vánar, brave and bold,
Sugríva's uncle lofty-souled.
To Angad came with one accord
The Vánars, and besought their lord
That they those honeyed stores might eat
That made the grove so passing sweet.

He gave consent: they sought the trees
Thronged with innumerable bees.
They rifled all the treasured store,
And ate the fruit the branches bore,
And still as they prolonged the feast
Their merriment and joy increased.
Drunk with the sweets, they danced and bowed,
They wildly sang, they laughed aloud,
Some climbed and sprang from tree to tree,
Some sat and chattered in their glee.
Some scaled the trees which creepers crowned,
And rained the branches to the ground.
There with loud laugh a Vánar sprang
Close to his friend who madly sang,
In doleful mood another crept
To mix his tears with one who wept.

Then Dadhimukh with fury viewed
The intoxicated multitude.
He looked upon the rifled shade,
And all the ruin they had made;
Then called with angry voice, and strove
To save the remnant of the grove.

But warning cries and words were spurned,
And angry taunt and threat returned.
Then fierce and wild contention rose:
With furious words he mingled blows.
They by no shame or fear withheld,
By drunken mood and ire impelled,
Used claws, and teeth, and hands, and beat
The keeper under trampling feet.

[Three Cantos consisting of little but repetitions are omitted. Dadhimukh escapes from the infuriated monkeys and hastens to Sugríva to report their misconduct. Sugríva infers that Hanumán and his band have been successful in their search, and that the exuberance of spirits and the mischief complained of, are but the natural expression of their joy. Dadhimukh obtains little sympathy from Sugríva, and is told to return and send the monkeys on with all possible speed.]

Canto LXV. The Tidings.

On to Praśravaṇ's hill they sped
Where blooming trees their branches spread.
To Raghu's sons their heads they bent
And did obeisance reverent.
Then to their king, by Angad led,
Each Vánar chieftain bowed his head;
And Hanumán the brave and bold
His tidings to the monarch told;
But first in Ráma's hand he placed
The gem that Sítá's brow had graced:
“I crossed the sea: I searched a while
For Sítá in the giants' isle.

I found her vext with taunt and threat
By demon guards about her set.
Her tresses twined in single braid,
On the bare earth her limbs were laid.
Sad were her eyes: her cheeks were pale
As shuddering flowers in winter's gale.
I stood beside the weeping dame,
And gently whispered Ráma's name:
With cheering words her grief consoled,
And then the whole adventure told.
She weeps afar beyond the sea,
And her true heart is still with thee.
She gave a sign that thou wouldst know,
She bids thee think upon the crow,
And bright mark pressed upon her brow
When none was nigh but she and thou.
She bids thee take this precious stone,
The sea-born gem thou long hast known.
“And I,” she said, “will dull the sting
Of woe by gazing on the ring.
One little month shall I sustain
This life oppressed with woe and pain:
And when the month is ended, I
The giants' prey must surely die.’ ”

[427]

Canto LXVI. Ráma's Speech.

There ceased the Vánar: Ráma pressed
The treasured jewel to his breast,
And from his eyes the waters broke
As to the Vánar king he spoke:
“As o'er her babe the mother weeps,
This flood of tears the jewel steeps.
This gem that shone on Sítá's head
Was Janak's gift when we were wed,
And the pure brow that wore it lent
New splendour to the ornament.
This gem, bright offspring of the wave,
The King of Heaven to Janak gave,
Whose noble sacrificial rite
Had filled the God with new delight.
Now, as I gaze upon the prize,
Methinks I see my father's eyes.
Methinks I see before me stand
The ruler of Videha's land.[893]
Methinks mine arms are folded now
Round her who wore it on her brow.
Speak, Hanumán, O say, dear friend,
What message did my darling send?
O speak, and let thy words impart
Their gentle dew to cool my heart.
Ah, 'tis the crown of woe to see
This gem and ask “Where, where is she?”
If for one month her heart be strong,
Her days of life will yet be long.
But I, with naught to lend relief,
This very day must die of grief.
Come, Hanumán, and quickly guide
The mourner to his darling's side.

[893] Janak was king of Videha or Mithilá in Behar.

O lead me—thou hast learnt the way—
I cannot and I will not stay.
How can my gentle love endure,
So timid, delicate, and pure,
The dreadful demons fierce and vile
Who watch her in the guarded isle?
No more the light of beauty shines
From Sítá as she weeps and pines.
But pain and sorrow, cloud on cloud
Her moonlight glory dim and shroud.
O speak, dear Hanumán, and tell
Each word that from her sweet lips fell,
Her words, her words alone can give
The healing balm to make me live."[894]

[894] The original contains two more Cantos which end the Book. Canto LXVII begins thus: "Hanumán thus addressed by the great-souled son of Raghu related to the son of Raghu all that Sítá had said." And the two Cantos contain nothing but Hanumán's account of his interview with Sítá, and the report of his own speeches as well as of hers.

BOOK VI.[895]

Canto I. Ráma's Speech.

The son of Raghu heard, consoled,
The wondrous tale Hanumán told;
And, as his joyous hope grew high,
In friendly words he made reply:

"Behold a mighty task achieved,
Which never heart but his conceived.
Who else across the sea can spring,
Save Váyu[896] and the Feathered King?[897]
Who, pass the portals strong and high
Which Nágas,[898] Gods, and fiends defy,
Where Rávaṇ's hosts their station keep,—
And come uninjured o'er the deep?
By such a deed the Wind-God's son
Good service to the king has done,
And saved from ruin and disgrace
Lakshmaṇ and me and Raghu's race.
Well has he planned and bravely fought,

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[895] The Sixth Book is called in Sanskrit *Yuddha-Káṇḍa* or *The War*, and *Lanká-Káṇda*. It is generally known at the present day by the latter title.
[896] Váyu is the God of Wind.
[897] Garuḍa the King of Birds.
[898] Serpent-Gods.

And with due care my lady sought.
But of the sea I sadly think,
And the sweet hopes that cheered me sink.
How can we cross the leagues of foam
That keep us from the giant's home?
What can the Vánar legions more
Than muster on the ocean shore?”

Canto II. Sugríva's Speech.

He ceased: and King Sugríva tried
To calm his grief, and thus replied:
“'Be to thy nobler nature true,
Nor let despair thy soul subdue.
This cloud of causeless woe dispel,
For all as yet has prospered well,
And we have traced thy queen, and know
The dwelling of our Rákshas foe.
Arise, consult: thy task must be
To cast a bridge athwart the sea,
The city of our foe to reach
That crowns the mountain by the beach; [428]
And when our feet that isle shall tread,
Rejoice and deem thy foeman dead.
The sea unbridged, his walls defy
Both fiends and children of the sky,
Though at the fierce battalions' head
Lord Indra's self the onset led.
Yea, victory is thine before
The long bridge touch the farther shore,
So fleet and fierce and strong are these

Who limb them as their fancies please.
Away with grief and sad surmise
That mar the noblest enterprise,
And with their weak suspicion blight
The sage's plan, the hero's might.
Come, this degenerate weakness spurn,
And bid thy dauntless heart return,
For each fair hope by grief is crossed
When those we love are dead or lost.
Arise, O best of those who know,
Arm for the giant's overthrow.
None in the triple world I see
Who in the fight may equal thee;
None who before thy face may stand
And brave the bow that arms thy hand,
Trust to these mighty Vánars: they
With full success thy trust will pay,
When thou shalt reach the robber's hold,
And loving arms round Sítá fold.”

Canto III. Lanká.

He ceased: and Raghu's son gave heed,
Attentive to his prudent rede:
Then turned again, with hope inspired,
To Hanumán, and thus inquired:

“Light were the task for thee, I ween,
To bridge the sea that gleams between
The mainland and the island shore.
Or dry the deep and guide as o'er.
Fain would I learn from thee whose feet
Have trod the stones of every street,
Of fenced Lanká's towers and forts,
And walls and moats and guarded ports,
And castles where the giants dwell,
And battlemented citadel.
O Váyu's son, describe it all,
With palace, fort, and gate, and wall.”

He ceased: and, skilled in arts that guide
The eloquent, the chief replied:

“Vast is the city, gay and strong,
Where elephants unnumbered throng,
And countless hosts of Rákshas breed
Stand ready by the car and steed.
Four massive gates, securely barred,
All entrance to the city guard,
With murderous engines fixt to throw
Bolt, arrow, rock to check the foe,
And many a mace with iron head
That strikes at once a hundred dead.
Her golden ramparts wide and high
With massy strength the foe defy,
Where inner walls their rich inlay
Of coral, turkis, pearl display.
Her circling moats are broad and deep,
Where ravening monsters dart and leap.
By four great piers each moat is spanned
Where lines of deadly engines stand.

In sleepless watch at every gate
Unnumbered hosts of giants wait,
And, masters of each weapon, rear
The threatening pike and sword and spear.
My fury hurled those ramparts down,
Filled up the moats that gird the town,
The piers and portals overturned,
And stately Lanká spoiled and burned.
Howe'er we Vánars force our way
O'er the wide seat of Varuṇ's[899] sway,
Be sure that city of the foe
Is doomed to sudden overthrow,
Nay, why so vast an army lead?
Brave Angad, Dwivid good at need,
Fierce Mainda, Panas famed in fight,
And Níla's skill and Nala's might,
And Jámbaván the strong and wise,
Will dare the easy enterprise.
Assailed by these shall Lanká fall
With gate and rampart, tower and wall.
Command the gathering, chief: and they
In happy hour will haste away.”

Canto IV. The March.

He ceased; and spurred by warlike pride
The impetuous son of Raghu cried:
“Soon shall mine arm with wrathful joy
That city of the foe destroy.

[899] The God of the sea.

Now, chieftain, now collect the host,
And onward to the southern coast!
The sun in his meridian tower
Gives glory to the Vánar power.
The demon lord who stole my queen
By timely flight his life may screen.
She, when she knows her lord is near,
Will cling to hope and banish fear,
Saved like a dying wretch who sips
The drink of Gods with fevered lips.
Arise, thy troops to battle lead:
All happy omens counsel speed.
The Lord of Stars in favouring skies
Bodes glory to our enterprise.
This arm shall slay the fiend; and she,
My consort, shall again be free. [429]
Mine upward-throbbing eye foreshows
The longed-for triumph o'er my foes.
Far in the van be Níla's post,
To scan the pathway for the host,
And let thy bravest and thy best,
A hundred thousand, wait his hest.
Go forth, O warrior Níla, lead
The legions on through wood and mead
Where pleasant waters cool the ground,
And honey, flowers, and fruit abound.
Go, and with timely care prevent
The Rákshas foeman's dark intent.
With watchful troops each valley guard
Ere brooks and fruits and roots be marred
And search each glen and leafy shade
For hostile troops in ambuscade.
But let the weaklings stay behind:
For heroes is our task designed.

Let thousands of the Vánar breed
The vanguard of the armies lead:
Fierce and terrific must it be
As billows of the stormy sea.
There be the hill-huge Gaja's place,
And Gavaya's, strongest of his race,
And, like the bull that leads the herd,
Gaváksha's, by no fears deterred
Let Rishabh, matchless in the might
Of warlike arms, protect our right,
And Gandhamádan next in rank
Defend and guide the other flank.
I, like the God who rules the sky
Borne on Airávat[900] mounted high
On stout Hanúmán's back will ride,
The central host to cheer and guide.
Fierce as the God who rules below,
On Angad's back let Lakshmaṇ show
Like him who wealth to mortals shares,[901]
The lord whom Sárvabhauma[902] bears.
The bold Susheṇ's impetuous might,
And Vegadarśí's piercing sight,
And Jámbaván whom bears revere,
Illustrious three, shall guard the rear."

He ceased, the royal Vánar heard,
And swift, obedient to his word,
Sprang forth in numbers none might tell
From mountain, cave, and bosky dell,
From rocky ledge and breezy height,
Fierce Vánars burning for the fight.

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[900] Indra's elephant.
[901] Kuvera, God of wealth.
[902] Kuvera's elephant.

And Ráma's course was southward bent
Amid the mighty armament.
On, joyous, pressed in close array
The hosts who owned Sugríva's sway,
With nimble feet, with rapid bound
Exploring, ere they passed, the ground,
While from ten myriad throats rang out
The challenge and the battle shout.
On roots and honeycomb they fed,
And clusters from the boughs o'erhead,
Or from the ground the tall trees tore
Rich with the flowery load they bore.
Some carried comrades, wild with mirth,
Then cast their riders to the earth,
Who swiftly to their feet arose
And overthrew their laughing foes.
While still rang out the general cry,
“King Rávaṇ and his fiends shall die,”
Still on, exulting in the pride
Of conscious strength, the Vánars hied,
And gazed where noble Sahya, best
Of mountains, raised each towering crest.
They looked on lake and streamlet, where
The lotus bloom was bright and fair,
Nor marched—for Ráma's hest they feared
Where town or haunt of men appeared.
Still onward, fearful as the waves
Of Ocean when he roars and raves,
Led by their eager chieftains, went
The Vánars' countless armament.
Each captain, like a noble steed
Urged by the lash to double speed.
Pressed onward, filled with zeal and pride,
By Ráma's and his brother's side,

Who high above the Vánar throng
On mighty backs were borne along,
Like the great Lords of Day and Night
Seized by eclipsing planets might.
Then Lakshmaṇ radiant as the morn,
On Angad's shoulders high upborne.
With sweet consoling words that woke
New ardour, to his brother spoke:
“Soon shalt thou turn, thy queen regained
And impious Rávaṇ's life-blood drained,
In happiness and high renown
To dear Ayodhyá's happy town.
I see around exceeding fair
All omens of the earth and air.
Auspicious breezes sweet and low
To greet the Vánar army blow,
And softly to my listening ear
Come the glad cries of bird and deer.
Bright is the sky around us, bright
Without a cloud the Lord of Light,
And Śukra[903] with propitious love
Looks on thee from his throne above.
The pole-star and the Sainted Seven[904]
Shine brightly in the northern heaven,
[430] And great Triśanku,[905] glorious king,
Ikshváku's son from whom we spring,
Beams in unclouded glory near
His holy priest[906] whom all revere.

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[903] The planet Venus, or its regent who is regarded as the son of Bhrigu and preceptor of the Daityas.
[904] The seven *rishis* or saints who form the constellation of the Great Bear.
[905] Triśanku was raised to the skies to form a constellation in the southern hemisphere. The story in told in Book I, Canto LX.
[906] The sage Viśvámitra, who performed for Triśanku the great sacrifice which

Undimmed the two Viśákhás[907] shine,
The strength and glory of our line,
And Nairrit's[908] influence that aids
Our Rákshas foemen faints and fades.
The running brooks are fresh and fair,
The boughs their ripening clusters bear,
And scented breezes gently sway
The leaflet of the tender spray.
See, with a glory half divine
The Vánars' ordered legions shine,
Bright as the Gods' exultant train
Who saw the demon Tárak slain.
O let thine eyes these signs behold,
And bid thy heart be glad and bold.”

The Vánar squadrons densely spread
O'er all the country onward sped,
While rising from the rapid beat
Of bears' and monkeys' hastening feet.
Dust hid the earth with thickest veil,
And made the struggling sunbeams pale.
Now where Mahendra's peaks arise
Came Ráma of the lotus eyes
And the long arm's resistless might,
And clomb the mountain's wood-crowned height.
Thence Daśaratha's son beheld
Where billowy Ocean rose and swelled,
Past Malaya's peaks and Sahya's chain
The Vánar legions reached the main,
And stood in many a marshalled band

raised him to the heavens.

[907] One of the lunar asterisms containing four or originally two stars under the regency of a dual divinity Indrágni, Indra and Agni.

[908] The lunar asterism Múla, belonging to the Rákshases.

On loud-resounding Ocean's strand.
To the fair wood that fringed the tide
Came Daśaratha's son, and cried:
“At length, my lord Sugríva, we
Have reached King Varuṇ's realm the sea,
And one great thought, still-vexing, how
To cross the flood, awaits us now.
The broad deep ocean, that denies
A passage, stretched before us lies.
Then let us halt and plan the while
How best to storm the giant's isle.”

He ceased: Sugríva on the coast
By trees o'ershadowed stayed the host,
That seemed in glittering lines to be
The bright waves of a second sea.
Then from the shore the captains gazed
On billows which the breezes raised
To fury, as they dashed in foam
O'er Varuṇ's realm, the Asurs' home:[909]
The sea that laughed with foam, and danced
With waves whereon the sunbeams glanced:
Where, when the light began to fade,
Huge crocodiles and monsters played;
And, when the moon went up the sky,
The troubled billows rose on high
From the wild watery world whereon
A thousand moons reflected shone:
Where awful serpents swam and showed
Their fiery crests which flashed and glowed,
Illumining the depths of hell,
The prison where the demons dwell.
The eye, bewildered, sought in vain

[909] The Asurs or demons dwell imprisoned in the depths beneath the sea.

The bounding line of sky and main:
Alike in shade, alike in glow
Were sky above and sea below.
There wave-like clouds by clouds were chased,
Here cloud-like billows roared and raced:
Then shone the stars, and many a gem
That lit the waters answered them.
They saw the great-souled Ocean stirred
To frenzy by the winds, and heard,
Loud as ten thousand drums, the roar
Of wild waves dashing on the shore.
They saw him mounting to defy
With deafening voice the troubled sky.
And the deep bed beneath him swell
In fury as the billows fell.

Canto V. Ráma's Lament.

There on the coast in long array
The Vánars' marshalled legions lay,
Where Níla's care had ordered well
The watch of guard and sentinel,
And Mainda moved from post to post
With Dwivid to protect the host.

Then Ráma stood by Lakshmaṇ's side,
And mastered by his sorrow cried:
“My brother dear, the heart's distress,
As days wear on, grows less and less.
But my deep-seated grief, alas,
Grows fiercer as the seasons pass.
Though for my queen my spirit longs,
And broods indignant o'er my wrongs,
Still wilder is my grief to know
That her young life is passed in woe.
Breathe, gentle gale, O breathe where she
[431] Lies prisoned, and then breathe on me,
And, though my love I may not meet,
Thy kiss shall be divinely sweet.
Ah, by the giant's shape appalled,
On her dear lord for help she called,
Still in mine ears the sad cry rings
And tears my heart with poison stings.
Through the long daylight and the gloom
Of night wild thoughts of her consume
My spirit, and my love supplies
The torturing flame which never dies.
Leave me, my brother; I will sleep
Couched on the bosom of the deep,
For the cold wave may bring me peace
And bid the fire of passion cease.
One only thought my stay must be,
That earth, one earth, holds her and me,
To hear, to know my darling lives
Some life-supporting comfort gives,
As streams from distant fountains run
O'er meadows parching in the sun.
Ah when, my foeman at my feet,
Shall I my queen, my glory, meet,

The blossom of her dear face raise
And on her eyes enraptured gaze,
Press her soft lips to mine again,
And drink a balm to banish pain!
Alas, alas! where lies she now,
My darling of the lovely brow?
On the cold earth, no help at hand,
Forlorn amid the Rákshas band,
King Janak's child still calls on me,
Her lord and love, to set her free.
But soon in glory will she rise
A crescent moon in autumn skies,
And those dark rovers of the night,
Like scattered clouds shall turn in flight.”

Canto VI. Rávan's Speech.

But when the giant king surveyed
His glorious town in ruin laid,
And each dire sign of victory won
By Hanumán the Wind-God's son,
He vailed his angry eyes oppressed
By shame, and thus his lords addressed:
“The Vánar spy has passed the gate
Of Lanká long inviolate,
Eluded watch and ward, and seen
With his bold eyes the captive queen.
My royal roof with flames is red,
The bravest of my lords are dead,
And the fierce Vánar in his hate
Has left our city desolate.

Now ponder well the work that lies
Before us, ponder and advise.
With deep-observing judgment scan
The peril, and mature a plan.
From counsel, sages say, the root,
Springs victory, most glorious fruit.
First ranks the king, when woe impends
Who seeks the counsel of his friends,
Of kinsmen ever faithful found,
Or those whose hopes with his are bound,
Then with their aid his strength applies,
And triumphs in his enterprise.
Next ranks the prince who plans alone,
No counsel seeks to aid his own,
Weighs loss and gain and wrong and right,
And seeks success with earnest might.
Unwisest he who spurns delays,
Who counts no cost, no peril weighs,
Speeds to his aim, defying fate,
And risks his all, precipitate.
Thus too in counsel sages find
A best, a worst, a middle kind.
When gathered counsellors explore
The way by light of holy lore,
And all from first to last agree,
Is the best counsel of the three.
Next, if debate first waxes high,
And each his chosen plan would try
Till all agree at last, we deem
This counsel second in esteem.
Worst of the three is this, when each
Assails with taunt his fellow's speech;
When all debate, and no consent
Concludes the angry argument.

Consult then, lords; my task shall be
To crown with act your wise decree.
With thousands of his wild allies
The vengeful Ráma hither hies;
With unresisted might and speed
Across the flood his troops will lead,
Or for the Vánar host will drain
The channels of the conquered main.”

Canto VII. Rávan Encouraged.

He ceased: they scorned, with blinded eyes,
The foeman and his bold allies,
Raised reverent hands with one accord,
And thus made answer to their lord:
“Why yield thee, King, to causeless fear?
A mighty host with sword and spear
And mace and axe and pike and lance
Waits but thy signal to advance.
Art thou not he who slew of old
The Serpent-Gods, and stormed their hold;
Scaled Mount Kailása and o'erthrew
Kuvera[910] and his Yaksha crew, [432]

[910] The God of Riches, brother and enemy of Rávaṇ and first possessor of Pushpak the flying car.

Compelling Śiva's haughty friend
Beneath a mightier arm to bend?
Didst thou not bring from realms afar
The marvel of the magic car,
When they who served Kuvera fell
Crushed in their mountain citadel?
Attracted by thy matchless fame
To thee, a suppliant, Maya came,
The lord of every Dánav band,
And won thee with his daughter's hand.
Thy arm in hell itself was felt,
Where Vásuki[911] and Śankha dwelt,
And they and Takshak, overthrown,
Were forced thy conquering might to own.
The Gods in vain their blessing gave
To heroes bravest of the brave,
Who strove a year and, sorely pressed,
Their victor's peerless might confessed.
In vain their magic arts they tried,
In vain thy matchless arm defied
King Varuṇ's sons with fourfold force,
Cars, elephants, and foot, and horse,
But for a while thy power withstood,
And, conquered, mourned their hardihood.
Thou hast encountered, face to face,
King Yáma[912] with his murdering mace.
Fierce as the wild tempestuous sea,
What terror had his wrath for thee,
Though death in every threatening form,
And woe and torment, urged the storm?
Thine arm a glorious victory won

[911] King of the Serpents. Śankha and Takshak are two of the eight Serpent Chiefs.
[912] The God of Death, the Pluto of the Hindus.

O'er the dread king who pities none;
And the three worlds, from terror freed,
In joyful wonder praised thy deed.
The tribe of Warriors, strong and dread
As Indra's self, o'er earth had spread;
As giant trees that towering stand
In mountain glens, they filled the land.
Can Raghu's son encounter foes
Fierce, numerous, and strong as those?
Yet, trained in war and practised well,
O'ermatched by thee, they fought and fell,
Stay in thy royal home, nor care
The battle and the toil to share;
But let the easy fight be won
By Indrajít[913] thy matchless son.
All, all shall die, if thou permit,
Slain by the hand of Indrajít.”

Canto VIII. Prahasta's Speech.

Dark as a cloud of autumn, dread
Prahasta joined his palms and said:

[913] Literally Indra's conqueror, so called from his victory over that God.

“Gandharvas, Gods, the hosts who dwell
In heaven, in air, in earth, in hell,
Have yielded to thy might, and how
Shall two weak men oppose thee now?
Hanúmán came, a foe disguised,
And mocked us heedless and surprised,
Or never had he lived to flee
And boast that he has fought with me.
Command, O King, and this right hand
Shall sweep the Vánars from the land,
And hill and dale, to Ocean's shore,
Shall know the death-doomed race no more.
But let my care the means devise
To guard thy city from surprise.”

Then Durmukh cried, of Rákshas race:
“Too long we brook the dire disgrace.
He gave our city to the flames,
He trod the chambers of thy dames.
Ne'er shall so weak and vile a thing
Unpunished brave the giants' king.
Now shall this single arm attack
And drive the daring Vánars back,
Till to the winds of heaven they flee,
Or seek the depths of earth and sea.”

Then, brandishing the mace he bore,
Whose horrid spikes were stained with gore,
While fury made his eyeballs red,
Impetuous Vajradanshṭra said:

“Why waste a thought on one so vile
As Hanúmán the Vánar, while
Sugríva, Lakshmaṇ, yet remain,
And Ráma mightier still, unslain?
This mace to-day shall crush the three,
And all the host will turn and flee.
Listen, and I will speak: incline,
O King, to hear these words of mine,
For the deep plan that I propose
Will swiftly rid thee of thy foes.
Let thousands of thy host assume
The forms of men in youthful bloom,
In war's magnificent array
Draw near to Raghu's son, and say:
“Thy younger brother Bharat sends
This army, and thy cause befriends.”
Then let our legions hasten near
With bow and mace and sword and spear,
And on the Vánar army rain
Our steel and stone till all be slain.
If Raghu's sons will fain believe,
Entangled in the net we weave,
The penalty they both must pay,
And lose their forfeit lives to-day.” [433]
Then with his warrior soul on fire,
Nikumbha spoke in burning ire:

“I, only I, will take the field,
And Raghu's son his life shall yield.
Within these walls, O Chiefs, abide,
Nor part ye from our monarch's side.”

Canto IX. Vibhishan's Counsel.

A score of warriors[914] forward sprang,
And loud the clashing iron rang
Of mace and axe and spear and sword,
As thus they spake unto their lord:
“Their king Sugríva will we slay,
And Raghu's sons, ere close of day,
And strike the wretch Hanúmán down,
The spoiler of our golden town.”

But sage Vibhishaṇ strove to calm
The chieftains' fury; palm to palm
He joined in lowly reverence, pressed[915]
Before them, and the throng addressed:

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[914] Their names are Nikumbha, Rabhasa, Súryaśatru, Suptaghna, Yajnakopa, Mahápárśva, Mahodara, Agniketu, Raśmiketu, Durdharsha, Indraśatru, Prahasta, Virúpáksha, Vajradanshṭra, Dhúmráksha, Durmukha, Mahábala.

[915] Similarly Antenor urges the restoration of Helen:

“Let Sparta's treasures be this hour restored,
And Argive Helen own her ancient lord.
As this advice ye practise or reject,
So hope success, or dread the dire effect,”

POPE'S{FNS *Homer's Iliad*, Book VII.

“Dismiss the hope of conquering one
So stern and strong as Raghu's son.
In due control each sense he keeps
With constant care that never sleeps.
Whose daring heart has e'er conceived
The exploit Hanumán achieved,
Across the fearful sea to spring,
The tributary rivers' king?
O Rákshas lords, in time be wise,
Nor Ráma's matchless power despise.
And say, what evil had the son
Of Raghu to our monarch done,
Who stole the dame he loved so well
And keeps her in his citadel;
If Khara in his foolish pride
Encountered Ráma, fought, and died,
May not the meanest love his life
And guard it in the deadly strife?
The Maithil dame, O Rákshas King,
Sore peril to thy realm will bring.
Restore her while there yet is time,
Nor let us perish for thy crime.
O, let the Maithil lady go
Ere the avenger bend his bow
To ruin with his arrowy showers
Our Lanká with her gates and towers.
Let Janak's child again be free
Ere the wild Vánars cross the sea,
In their resistless might assail
Our city and her ramparts scale.
Ah, I conjure thee by the ties
Of brotherhood, be just and wise.
In all my thoughts thy good I seek,
And thus my prudent counsel speak.

Let captive Sítá be restored
Ere, fierce as autumn's sun, her lord
Send his keen arrows from the string
To drink the life-blood of our king.
This fury from thy soul dismiss,
The bane of duty, peace, and bliss.
Seek duty's path and walk therein,
And joy and endless glory win.
Restore the captive, ere we feel
The piercing point of Ráma's steel.
O spare thy city, spare the lives
Of us, our friends, our sons and wives.”

Thus spake Vibhishaṇ wise and brave:
The Rákshas king no answer gave,
But bade his lords the council close,
And sought his chamber for repose.

Canto X. Vibhishan's Counsel.

Soon as the light of morning broke,
Vibhishaṇ from his slumber woke,
And, duty guiding every thought,
The palace of his brother sought.
Vast as a towering hill that shows
His peaks afar, that palace rose.
Here stood within the monarch's gate
Sage nobles skilful in debate.
There strayed in glittering raiment through
The courts his royal retinue,
Where in wild measure rose and fell

The music of the drum and shell,
And talk grew loud, and many a dame
Of fairest feature went and came
Through doors a marvel to behold,
With pearl inlaid on burning gold:
Therein Gandharvas or the fleet
Lords of the storm might joy to meet.
He passed within the wondrous pile,
Chief glory of the giants' isle:
Thus, ere his fiery course be done,
An autumn cloud admits the sun. [434]
He heard auspicious voices raise
With loud accord the note of praise,
And sages, deep in Scripture, sing
Each glorious triumph of the king.
He saw the priests in order stand,
Curd, oil, in every sacred hand;
And by them flowers were laid and grain,
Due offerings to the holy train.
Vibhishaṇ to the monarch bowed,
Raised on a throne above the crowd:
Then, skilled in arts of soft address,
He raised his voice the king to bless,
And sate him on a seat where he
Full in his brother's sight should be.
The chieftain there, while none could hear,
Spoke his true speech for Rávaṇ's ear,
And to his words of wisdom lent
The force of weightiest argument:

“O brother, hear! since Ráma's queen
A captive in thy house has been,
Disastrous omens day by day
Have struck our souls with wild dismay.

No longer still and strong and clear
The flames of sacrifice appear,
But, restless with the frequent spark,
Neath clouds of smoke grow faint and dark.
Our ministering priests turn pale
To see their wonted offerings fail,
And ants and serpents creep and crawl
Within the consecrated hall.[916]
Dried are the udders of our cows,
Our elephants have juiceless brows,[917]
Nor can the sweetest pasture stay
The charger's long unquiet neigh.
Big tears from mules and camels flow
Whose staring coats their trouble show,
Nor can the leech's art restore
Their health and vigour as before.
Rapacious birds are fierce and bold:
Not single hunters as of old,
In banded troops they chase the prey,
Or gathering on our temples stay.
Through twilight hours with shriek and howl
Around the city jackals prowl,
And wolves and foul hyænas wait
Athirst for blood at every gate.
One sole atonement still may cure
These evils, and our weal assure.
Restore the Maithil dame, and win
An easy pardon for thy sin."

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[916] The *Agnisálá* or room where the sacrificial fire was kept.

[917] The exudation of a fragrant fluid from the male elephant's temples, especially at certain seasons, is frequently spoken of in Sanskrit poetry. It is said to deceive and attract the bees, and is regarded as a sign of health and masculine vigour.

The Rákshas monarch heard, and moved
To sudden wrath his speech reproved:

“No danger, brother, can I see:
The Maithil dame I will not free.
Though all the Gods for Ráma fight,
He yields to my superior might.”
Thus the tremendous king who broke
The ranks of heavenly warriors spoke,
And, sternly purposed to resist,
His brother from the hall dismissed.

Canto XI. The Summons.

Still Rávaṇ's haughty heart rebelled,
The counsel of the wise repelled,
And, as his breast with passion burned,
His thoughts again to Sítá turned.
Thus, to each sign of danger blind,
To love and war he still inclined.
Then mounted he his car that glowed
With gems and golden net, and rode
Where, gathered at the monarch's call,
The nobles filled the council hall.
A host of warriors bright and gay
With coloured robes and rich array,
With shield and mace and spear and sword,
Followed the chariot of their lord.
Mid the loud voice of shells and beat
Of drums he raced along the street,
And, ere he came, was heard afar

The rolling thunder of his car.
He reached the doors: the nobles bent
Their heads before him reverent:
And, welcomed with their loud acclaim,
Within the glorious hall he came.
He sat upon a royal seat
With golden steps beneath his feet,
And bade the heralds summon all
His captains to the council hall.
The heralds heard the words he spake,
And sped from house to house to wake
The giants where they slept or spent
The careless hours in merriment.
These heard the summons and obeyed:
From chamber, grove, and colonnade,
On elephants or cars they rode,
Or through the streets impatient strode.
As birds on rustling pinions fly
Through regions of the darkened sky,
Thus cars and mettled coursers through
The crowded streets of Lanká flew.
The council hall was reached, and then,
As lions seek their mountain den,
Through massy doors that opened wide,
With martial stalk the captains hied.
Welcomed with honour as was meet
[435] They stooped to press their monarch's feet,
And each a place in order found
On stool, on cushion, or the ground.
Nor did the sage Vibhishaṇ long
Delay to join the noble throng.
High on a car that shone like flame
With gold and flashing gems he came,
Drew near and spoke his name aloud,

And reverent to his brother bowed.

Canto XII. Rávan's Speech.

The king in counsel unsurpassed
His eye around the synod cast,
And fierce Prahasta, first and best
Of all his captains, thus addressed:

"Brave master of each warlike art,
Arouse thee and perform thy part.
Array thy fourfold forces[918] well
To guard our isle and citadel."

The captain of the hosts obeyed,
The troops with prudent skill arrayed;
Then to the hall again he hied,
And stood before the king and cried:
"Each inlet to the town is closed
Without, within, are troops disposed.
With fearless heart thine aim pursue
And do the deed thou hast in view."

[918] Consisting of warriors on elephants, warriors in chariots, charioteers, and infantry.

Thus spoke Prahasta in the zeal
That moved him for the kingdom's weal.
And thus the monarch, who pursued
His own delight, his speech renewed:
“In ease and bliss, in toil and pain,
In doubts of duty, pleasure, gain,
Your proper path I need not tell,
For of yourselves ye know it well.
The Storm-Gods, Moon, and planets bring
New glory to their heavenly king,[919]
And, ranged about your monarch, ye
Give joy and endless fame to me.
My secret counsel have I kept,
While senseless Kumbhakarṇa slept.
Six months the warrior's slumbers last
And bind his torpid senses fast;
But now his deep repose he breaks,
The best of all our champions wakes.
I captured, Ráma's heart to wring,
This daughter of Videha's king.
And brought her from that distant land[920]
Where wandered many a Rákshas band.
Disdainful still my love she spurns,
Still from each prayer and offering turns,
Yet in all lands beneath the sun
No dame may rival Sítá, none,
Her dainty waist is round and slight,
Her cheek like autumn's moon is bright,
And she like fruit in graven gold
Mocks her[921] whom Maya framed of old.

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[919] Indra, generally represented as surrounded by the Maruts or Storm-Gods.
[920] Janasthán, where Ráma lived as an ascetic.
[921] Máyá, regarded as the paragon of female beauty, was the creation of Maya the chief artificer of the Daityas or Dánavs.

Faultless in form, how firmly tread
Her feet whose soles are rosy red!
Ah, as I gaze her beauty takes
My spirit, and my passion wakes.
Looking for Ráma far away
She sought with tears a year's delay
Nor gazing on her love-lit eye
Could I that earnest prayer deny.
But baffled hopes and vain desire
At length my patient spirit tire.
How shall the sons of Raghu sweep
To vengeance o'er the pathless deep?
How shall they lead the Vánar train
Across the monster-teeming main?
One Vánar yet could find a way
To Lanká's town, and burn and slay.
Take counsel then, remembering still
That we from men need fear no ill;
And give your sentence in debate,
For matchless is the power of fate.
Assailed by you the Gods who dwell
In heaven beneath our fury fell.
And shall we fear these creatures bred
In forests, by Sugríva led?
E'en now on ocean's farther strand,
The sons of Daśaratha stand,
And follow, burning to attack
Their giant foes, on Sítá's track.
Consult then, lords for ye are wise:
A seasonable plan devise.
The captive lady to retain,
And triumph when the foes are slain.
No power can bring across the foam
Those Vánars to our island home;

Or if they madly will defy
Our conquering might, they needs must die.”

Then Kumbhakarṇa's anger woke,
And wroth at Rávaṇ's words he spoke:
“O Monarch, when thy ravished eyes
First looked upon thy lovely prize,
Then was the time to bid us scan
Each peril and mature a plan.
Blest is the king who acts with heed,
And ne'er repents one hasty deed;
And hapless he whose troubled soul
[436] Mourns over days beyond control.
Thou hast, in beauty's toils ensnared,
A desperate deed of boldness dared;
By fortune saved ere Ráma's steel
One wound, thy mortal bane, could deal.
But, Rávaṇ, as the deed is done,
The toil of war I will not shun.
This arm, O rover of the night,
Thy foemen to the earth shall smite,
Though Indra with the Lord of Flame,
The Sun and Storms, against me came.
E'en Indra, monarch of the skies,
Would dread my club and mountain size,
Shrink from these teeth and quake to hear
The thunders of my voice of fear.
No second dart shall Ráma cast:
The first he aims shall be the last.
He falls, and these dry lips shall drain
The blood of him my hand has slain;
And Sítá, when her champion dies,
Shall be thine undisputed prize.”

Canto XIII. Rávan's Speech.

But Mahápárśva saw the sting
Of keen reproach had galled the king;
And humbly, eager to appease
His anger, spoke in words like these:

“And breathes there one so cold and weak
The forest and the gloom to seek
Where savage beasts abound, and spare
To taste the luscious honey there?
Art thou not lord? and who is he
Shall venture to give laws to thee?
Love thy Videhan still, and tread
Upon thy prostrate foeman's head.
O'er Sítá's will let thine prevail,
And strength achieve if flattery fail.
What though the lady yet be coy
And turn her from the proffered joy?
Soon shall her conquered heart relent
And yield to love and blandishment.
With us let Kumbhakarṇa fight,
And Indrajít of matchless might:
We need not other champions, they
Shall lead us forth to rout and slay.
Not ours to bribe or soothe or part
The foeman's force with gentle art,
Doomed, conquered by our might, to feel
The vengeance of the warrior's steel.”

The Rákshas monarch heard, and moved
By flattering hopes the speech approved:

"Hear me," he cried, "great chieftain, tell
What in the olden time befell,—
A secret tale which, long suppressed,
Lies prisoned only in my breast.
One day—a day I never forget—
Fair Punjikasthalá[922] I met,
When, radiant as a flame of fire,
She sought the palace of the Sire.
In passion's eager grasp I tore
From her sweet limbs the robes she wore,
And heedless of her prayers and cries
Strained to my breast the vanquised prize.
Like Naliní[923] with soil distained,
The mansion of the Sire she gained,
And weeping made the outrage known
To Brahmá on his heavenly throne.
He in his wrath pronounced a curse,—
That lord who made the universe:
"If, Rávaṇ, thou a second time
Be guilty of so foul a crime,
Thy head in shivers shall be rent:
Be warned, and dread the punishment."
Awed by the threat of vengeance still
I force not Sítá's stubborn will.
Terrific as the sea in might:
My steps are like the Storm-Gods' flight;
But Ráma knows not this, or he
Had never sought to war with me.
Where is the man would idly brave
The lion in his mountain cave,
And wake him when with slumbering eyes
Grim, terrible as Death, he lies?

---

[922] One of the Nymphs of Indra's heaven.
[923] The Lotus River, a branch of the heavenly Gangá.

No, blinded Ráma knows me not:
Ne'er has he seen mine arrows shot;
Ne'er marked them speeding to their aim
Like snakes with cloven tongues of flame.
On him those arrows will I turn,
Whose fiery points shall rend and burn.
Quenched by my power when I assail
The glory of his might shall fail,
As stars before the sun grow dim
And yield their feeble light to him.”

Canto XIV. Vibhishan's Speech.

He ceased: Vibhishaṇ ill at ease
Addressed the king in words like these:

“O Rávaṇ, O my lord, beware
Of Sítá dangerous as fair,
Nor on thy heedless bosom hang
This serpent with a deadly fang.
O King, the Maithil dame restore
To Raghu's matchless son before
Those warriors of the woodlands, vast
As mountain peaks, approaching fast,
Armed with fierce teeth and claws, enclose
Thy city with unsparing foes.
O, be the Maithil dame restored
Ere loosened from the clanging cord [437]

The vengeful shafts of Ráma fly,
And low in death thy princes lie.
In all thy legions hast thou one
A match in war for Raghu's son?
Can Kumbhakarṇa's self withstand,
Or Indrajít, that mighty hand?
In vain with Ráma wilt thou strive:
Thou wilt not save thy soul alive
Though guarded by the Lord of Day
And Storm-Gods' terrible array,
In vain to Indra wilt thou fly,
Or seek protection in the sky,
In Yáma's gloomy mansion dwell,
Or hide thee in the depths of hell.”

He ceased; and when his lips were closed
Prahasta thus his rede opposed:

“O timid heart, to counsel thus!
What terrors have the Gods for us?
Can snake, Gandharva, fiend appal
The giants' sons who scorn them all?
And shall we now our birth disgrace,
And dread a king of human race?”
Thus fierce Prahasta counselled ill:
But sage Vibhishaṇ's constant will
The safety of the realm ensued;
Who thus in turn his speech renewed:

“Yes, when a soul defiled with sin
Shall mount to heaven and enter in,
Then, chieftain, will experience teach
The truth of thy disdainful speech.
Can I, or thou, or these or all
Our bravest compass Ráma's fall,
The chief in whom all virtues shine,
The pride of old Ikshváku'a line,
With whom the Gods may scarce compare
In skill to act, in heart to dare?
Yea, idly mayst thou vaunt thee, till
Sharp arrows winged with matchless skill
From Ráma's bowstring, fleet and fierce
As lightning's flame, thy body pierce.
Nikumbha shall not save thee then,
Nor Rávaṇ, from the lord of men.
O Monarch, hear my last appeal,
My counsel for thy kingdom's weal.
This sentence I again declare:
O giant King, beware, beware!
Save from the ruin that impends
Thy town, thy people, and thy friends;
O hear the warning urged once more:
To Raghu's son the dame restore.”

Canto XV. Indrajít's Speech.

He ceased: and Indrajít the pride
Of Rákshas warriors thus replied:

"Is this a speech our king should hear,
This counsel of ignoble fear?
A scion of our glorious race
Should ne'er conceive a thought so base,
But one mid all our kin we find,
Vibhishaṇ, whose degenerate mind
No spark of gallant pride retains,
Whose coward soul his lineage stains.
Against one giant what can two
Unhappy sons of Raghu do?
Away with idle fears, away!
Matched with our meanest, what are they?
Beneath my conquering prowess fell
The Lord of earth and heaven and hell.[924]
Through every startled region dread
Of my resistless fury spread;
And Gods in each remotest sphere
Confessed the universal fear.
Rending the air with roar and groan,
Airávat[925] to the earth was thrown.
From his huge head the tusks I drew,
And smote the Gods with fear anew.
Shall I who tame celestials' pride,
By whom the fiends are terrified,
Now prove a weakling little worth,
And fail to slay those sons of earth?"

He ceased: Vibhishaṇ trained and tried
In war and counsel thus replied

[924] *Trilokanátha*, Lord of the Three Worlds, is a title of Indra.
[925] The celestial elephant that carries Indra.

“Thy speech is marked with scorn of truth,
With rashness and the pride of youth.
Yea, to thy ruin like a child
Thou pratest, and thy words are wild.
Most dear, O Indrajít, to thee
Should Rávaṇ's weal and safety be,
For thou art called his son, but thou
Art proved his direst foeman now,
When warned by me thou hast not tried
To turn the coming woe aside.
Both thee and him 'twere meet to slay,
Who brought thee to this hall to-day,
And dared so rash a youth admit
To council where the wisest sit.
Presumptuous, wild, devoid of sense,
Filled full of pride and insolence,
Thy reckless tongue thou wilt not rule
That speaks the counsel of a fool.
Who in the fight may brook or shun
The arrows shot by Raghu's son
With flame and fiery vengeance sped,
Dire as his staff who rules the dead?
O Rávaṇ, let thy people live,
And to the son of Raghu give
Fair robes and gems and precious ore,
And Sítá to his arms restore.”

[438]

Canto XVI. Rávan's Speech.

Then, while his breast with fury swelled,
Thus Rávaṇ spoke, as fate impelled:

"Better with foes thy dwelling make,
Or house thee with the venomed snake,
Than live with false familiar friends
Who further still thy foeman's ends.
I know their treacherous mood, I know
Their secret triumph at thy woe.
They in their inward hearts despise
The brave, the noble, and the wise,
Grieve at their bliss with rancorous hate,
And for their sorrows watch and wait:
Scan every fault with curious eye,
And each slight error magnify.
Ask elephants who roam the wild
How were their captive friends beguiled.
"For fire," they cry, "we little care,
For javelin and shaft and snare:
Our foes are traitors, taught to bind
The trusting creatures of their kind."
Still, still, shall blessings flow from cows,[926]
And Bráhmans love their rigorous vows;
Still woman change her restless will,
And friends perfidious work us ill.
What though with conquering feet I tread
On every prostrate foeman's head;
What though the worlds in abject fear
Their mighty lord in me revere?
This thought my peace of mind destroys
And robs me of expected joys.
The lotus of the lake receives

[926] As producers of the *ghi*, clarified butter or sacrificial oil, used in fire-offerings.

The glittering rain that gems its leaves,
But each bright drop remains apart:
So is it still with heart and heart.
Deceitful as an autumn cloud
Which, though its thunderous voice be loud,
On the dry earth no torrent sends,
Such is the race of faithless friends.
No riches of the bloomy spray
Will tempt the wandering bee to stay
That loves from flower to flower to range;
And friends like thee are swift to change.
Thou blot upon thy glorious line,
If any giant's tongue but thine
Had dared to give this base advice,
He should not live to shame me twice.”

Then just Vibhishaṇ in the heat
Of anger started from his seat,
And with four captains of the band
Sprang forward with his mace in hand;
Then, fury flashing from his eye,
Looked on the king and made reply:

“Thy rights, O Rávaṇ, I allow:
My brother and mine elder thou.
Such, though from duty's path they stray,
We love like fathers and obey,
But still too bitter to be borne
Is thy harsh speech of cruel scorn.
The rash like thee, who spurn control,
Nor check one longing of the soul,
Urged by malignant fate repel
The faithful friend who counsels well.
A thousand courtiers wilt thou meet,

With flattering lips of smooth deceit:
But rare are they whose tongue or ear
Will speak the bitter truth, or hear.
Unclose thy blinded eyes and see
That snares of death encompass thee.
I dread, my brother, to behold
The shafts of Ráma, bright with gold,
Flash fury through the air, and red
With fires of vengeance strike thee dead.
Lord, brother, King, again reflect,
Nor this mine earnest prayer reject,
O, save thyself, thy royal town,
Thy people and thine old renown.”

Canto XVII. Vibhishan's Flight.

Soon as his bitter words were said,
To Raghu's sons Vibhishaṇ fled.[927]
Their eyes the Vánar leaders raised
And on the air-borne Rákhshas gazed,
Bright as a thunderbolt, in size
Like Meru's peak that cleaves the skies.
In gorgeous panoply arrayed
Like Indra's self he stood displayed,
And four attendants brave and bold

[927] This desertion to the enemy is somewhat abrupt, and is narrated with brevity not usual with Válmíki. In the Bengal recension the preceding speakers and speeches differ considerably from those given in the text which I follow. Vibhishaṇ is kicked from his seat by Rávaṇ, and then, after telling his mother what has happened, he flies to Mount Kailása where he has an interview with Śiva, and by his advice seeks Ráma and the Vánar army.

Shone by their chief in mail and gold.
Sugríva then with dark surmise
Bent on their forms his wondering eyes,
And thus in hasty words confessed
The anxious doubt that moved his breast:

"Look, look ye Vánars, and beware:
That giant chief sublime in air
With other four in bright array
Comes armed to conquer and to slay." [439]
Soon as his warning speech they heard,
The Vánar chieftains undeterred
Seized fragments of the rock and trees,
And made reply in words like these:
"We wait thy word: the order give,
And these thy foes shall cease to live.
Command us, mighty King, and all
Lifeless upon the earth shall fall."

Meanwhile Vibhishaṇ with the four
Stood high above the ocean shore.
Sugríva and the chiefs he spied,
And raised his mighty voice and cried:
"From Rávaṇ, lord of giants, I
His brother, named Vibhishaṇ, fly.
From Janasthán he stole the child
Of Janak by his art beguiled,
And in his palace locked and barred
Surrounds her with a Rákshas guard.
I bade him, plied with varied lore,
His hapless prisoner restore.
But he, by Fate to ruin sent,
No credence to my counsel lent,
Mad as the fevered wretch who sees

And scorns the balm to bring him ease.
He scorned the sage advice I gave,
He spurned me like a base-born slave.
I left my children and my wife,
And fly to Raghu's son for life.
I pray thee, Vánar chieftain, speed
To him who saves in hour of need,
And tell him famed in distant lands
That suppliant here Vibhishaṇ stands.”

The Rákshas ceased: Sugríva hied
To Raghu's noble son and cried:

“A stranger from the giant host,
Borne o'er the sea, has reached the coast;
A secret foe, he comes to slay,
As owls attack their heedless prey.
'Tis thine, O King, in time of need
To watch, to counsel, and to lead,
Our Vánar legions to dispose,
And guard us from our crafty foes.
Vibhishaṇ from the giants' isle,
King Rávaṇ's brother, comes with guile
And, feigning from his king to flee,
Seeks refuge, Raghu's son, with thee.
Arise, O Ráma, and prevent
By bold attack his dark intent.
Who comes in friendly guise prepared
To slay thee by his arts ensnared.”

Thus urged Sugríva famed for lore
Of moving words, and spoke no more.
Then Ráma thus in turn addressed
The bold Hanúmán and the rest:
“Chiefs of the Vánar legions each
Of you heard Sugríva's speech.
What think ye now in time of fear,
When peril and distress are near,
In every doubt the wise depend
For counsel on a faithful friend.”

They heard his gracious words, and then
Spake reverent to the lord of men:
“O Raghu's son, thou knowest well
All things of heaven and earth and hell.
'Tis but thy friendship bids us speak
The counsel Ráma need not seek.
So duteous, brave, and true art thou,
Heroic, faithful to thy vow.
Deep in the scriptures, trained and tried,
Still in thy friends wilt thou confide.
Let each of us in turn impart
The secret counsel of his heart,
And strive to win his chief's assent,
By force of wisest argument.”

They ceased and Angad thus began:
“With jealous eye the stranger scan:
Not yet with trusting heart receive
Vibhishaṇ, nor his tale believe.
These giants wandering far and wide
Their evil nature falsely hide,
And watching with malignant skill
Assail us when we fear no ill.

Well ponder every hope and fear
Until thy doubtful course be clear;
Then own his merit or detect
His guile, and welcome or reject.”

Then Śarabha the bold and brave
In turn his prudent sentence gave:
“Yea, Ráma, send a skilful spy
With keenest tact to test and try.
Then let the stranger, as is just,
Obtain or be refused thy trust.”

Then he whose heart was rich in store
Of scripture's life-directing lore,
King Jámbaván, stood forth and cried:
“Suspect, suspect a foe allied
With Rávaṇ lord of Lanká's isle,
And Rákshas sin and Rákshas guile.”

Then Mainda, wisest chief, who knew
The wrong, the right, the false, the true,
Pondered a while, then silence broke,
And thus his sober counsel spoke:

“Let one with gracious speech draw near
And gently charm Vibhishaṇ's ear,
Till he the soothing witchery feel
And all his secret heart reveal.
So thou his aims and hopes shalt know,
And hail the friend or shun the foe.”

"Not he," Hanúmán cried, "not he
Who taught the Gods[928] may rival thee,
Supreme in power of quickest sense,
First in the art of eloquence.
But hear me soothly speak, O King,
And learn the hope to which I cling.
Vibhishaṇ comes no crafty spy:
Urged by his brother's fault to fly.
With righteous soul that loathes the sin,
He fled from Lanká and his kin. [440]
If strangers question, doubt will rise
And chill the heart of one so wise.
Marred by distrust the parle will end,
And thou wilt lose a faithful friend.
Nor let it seem so light a thing
To sound a stranger's heart, O King.
And he, I ween, whate'er he say,
Will ne'er an evil thought betray.
He comes a friend in happy time,
Loathing his brother for his crime.
His ear has heard thine old renown,
The might that struck King Báli down,
And set Sugríva on the throne.
And looking now to thee alone
He comes thy matchless aid to win
And punish Rávaṇ for his sin.
Thus have I tried thy heart to move,
And thus Vibhishaṇ's truth to prove.
Still in his friendship I confide;
But ponder, wisest, and decide."

[928] Vṛihaspati the preceptor of the Gods.

Canto XVIII. Ráma's Speech.

Then Ráma's rising doubt was stilled,
And friendly thoughts his bosom filled.
Thus, deep in Scripture's lore, he spake:
“The suppliant will I ne'er forsake,
Nor my protecting aid refuse
When one in name of friendship sues.
Though faults and folly blot his fame,
Pity and help he still may claim.”

He ceased: Sugríva bowed his head
And pondered for a while, and said:

“Past number be his faults or few,
What think ye of the Rákshas who,
When threatening clouds of danger rise,
Deserts his brother's side and flies?
Say, Vánars, who may hope to find
True friendship in his faithless kind?”

The son of Raghu heard his speech:
He cast a hasty look on each
Of those brave Vánar chiefs, and while
Upon his lips there played a smile,
To Lakshmaṇ turned and thus expressed
The thoughts that moved his gallant breast:
“Well versed in Scripture's lore, and sage
And duly reverent to age,
Is he, with long experience stored,
Who counsels like this Vánar lord.
Yet here, methinks, for searching eyes
Some deeper, subtler matter lies.
To you and all the world are known
The perils of a monarch's throne,
While foe and stranger, kith and kin
By his misfortune trust to win.
By hope of such advantage led,
Vibhishaṇ o'er the sea has fled.
He in his brother's stead would reign,
And our alliance seeks to gain;
And we his offer may embrace,
A stranger and of alien race.
But if he comes a spy and foe,
What power has he to strike a blow
In furtherance of his close design?
What is his strength compared with mine?
And can I, Vánar King, forget
The great, the universal debt,
Ever to aid and welcome those
Who pray for shelter, friends or foes?
Hast thou not heard the deathless praise
Won by the dove in olden days,
Who conquering his fear and hate
Welcomed the slayer of his mate,

And gave a banquet, to refresh
The weary fowler, of his flesh?
Now hear me, Vánar King, rehearse
What Kaṇdu[929] spoke in ancient verse,
Saint Kaṇva's son who loved the truth
And clave to virtue from his youth:
“Strike not the suppliant when he stands
And asks thee with beseeching hands
For shelter: strike him not although
He were thy father's mortal foe.
No, yield him, be he proud or meek,
The shelter which he comes to seek,
And save thy foeman, if the deed
Should cost thy life, in desperate need.”
And shall I hear the wretched cry,
And my protecting aid deny?
Shall I a suppliant's prayer refuse,
And heaven and glory basely lose?
No, I will do for honour sake
E'en as the holy Kaṇdu spake,
Preserve a hero's name from stain,
And bliss in heaven and glory gain.
Bound by a solemn vow I sware
That all my saving help should share
Who sought me in distress and cried,
“Thou art my hope, and none beside.”
Then go, I pray thee, Vánar King,
Vibhishaṇ to my presence bring,
Yea, were he Rávaṇ's self, my vow
Forbids me to reject him now.”

[929] In Book II, Canto XXI, Kaṇdu is mentioned by Ráma as an example of filial obedience. At the command of his father he is said to have killed a cow.

He ceased: the Vánar king approved;
And Ráma toward Vibhishaṇ moved.
So moves, a brother God to greet,
Lord Indra from his heavenly seat.

[441]

Canto XIX. Vibhishan's Counsel.

When Raghu's son had owned his claim
Down from the air Vibhishaṇ came,
And with his four attendants bent
At Ráma's feet most reverent.

“O Ráma,” thus he cried, “in me
Vibhishaṇ, Rávaṇ's brother see.
By him disgraced thine aid I seek,
Sure refuge of the poor and weak.
From Lanká, friends, and wealth I fly,
And reft of all on thee rely.
On thee, the wretch's firmest friend,
My kingdom, joys, and life depend.”

With glance of favour Ráma eyed
The Rákshas chief and thus replied:

“First from thy lips I fain would hear
Each brighter hope, each darker fear.
Speak, stranger, that I well may know
The strength and weakness of the foe.”

He ceased: the Rákshas chief obeyed,
And thus in turn his answer made:

"O Prince, the Self-existent gave
This boon to Rávaṇ; he may brave
All foes in fight; no fiend or snake,
Gandharva, God, his life may take.
His brother Kumbhakarṇa vies
In might with him who rules the skies.
The captain of his armies—fame
Perhaps has taught the warrior's name—
Is terrible Prahasta, who
King Maṇibhadra's[930] self o'erthrew.
Where is the warrior found to face
Young Indrajít, when armed with brace
And guard[931] and bow he stands in mail
And laughs at spear and arrowy hail?
Within his city Lanká dwell
Ten million giants fierce and fell,
Who wear each varied shape at will
And eat the flesh of those they kill.
These hosts against the Gods he led,
And heavenly might discomfited."

Then Ráma cried: "I little heed
Gigantic strength or doughty deed.
In spite of all their might has done
The king, the captain, and the son
Shall fall beneath my fury dead,
And thou shalt reign in Rávaṇ's stead.
He, though in depths of earth he dwell,

[930] A King of the Yakshas, or Kuvera himself, the God of Gold.
[931] The brace protects the left arm from injury from the bow-string, and the guard protects the fingers of the right hand.

Or seek protection down in hell,
Or kneel before the Sire supreme,
His forfeit life shall ne'er redeem.
Yea, by my brothers' lives I swear,
I will not to my home repair
Till Rávaṇ and his kith and kin
Have paid in death the price of sin.”

Vibhishaṇ bowed his head and cried:
“Thy conquering army will I guide
To storm the city of the foe,
And aid the tyrant's overthrow.”
Thus spake Vibhishaṇ: Ráma pressed
The Rákshas chieftain to his breast,
And cried to Lakshmaṇ: “Haste and bring
Sea-water for the new-made king.”
He spoke, and o'er Vibhishaṇ's head
The consecrating drops were shed
Mid shouts that hailed with one accord
The giants' king and Lanká's lord.

“Is there no way,” Hanúmán cried,
“No passage o'er the boisterous tide?
How may we lead the Vánar host
In triumph to the farther coast?”
“Thus,” said Vibhishaṇ, “I advise:
Let Raghu's son in suppliant guise
Entreat the mighty Sea to lend
His succour and this cause befriend.
His channels, as the wise have told,
By Sagar's sons were dug of old,[932]
Nor will high-thoughted Ocean scorn
A prince of Sagar's lineage born.”

[932] The story is told in Book I, Cantos XL, XLI, XLII.

He ceased; the prudent counsel won
The glad assent of Raghu's son.
Then on the ocean shore a bed
Of tender sacred grass was spread,
Where Ráma at the close of day
Like fire upon an altar lay.

Canto XX. The Spies.

Śárdúla, Rávaṇ's spy, surveyed
The legions on the strand arrayed.
And bore, his bosom racked with fear,
These tidings to the monarch's ear:

“They come, they come. A rushing tide,
Ten leagues they spread from side to side,
And on to storm thy city press,
Fierce rovers of the wilderness.
Rich in each princely power and grace,
The pride of Daśaratha's race,
Ráma and Lakshmaṇ lead their bands,
And halt them on the ocean sands.
O Monarch, rise, this peril meet;
[442] Risk not the danger of defeat.

First let each wiser art be tried;
Bribe them, or win them, or divide.”
Such was the counsel of the spy:
And Rávaṇ called to Śuka: “Fly,
Sugríva lord of Vánars seek,
And thus my kingly message speak:
“Great power and might and fame are thine,
Brave scion of a royal line,
King Riksharajas' son, in thee
A brother and a friend I see.
How wronged by me canst thou complain?
What profit here pretend to gain?
If from the wood the wife I stole
Of Ráma of the prudent soul,
What cause hast thou to mourn the theft?
Thou art not injured or bereft.
Return, O King, thy steps retrace
And seek thy mountain dwelling-place.
No, never may thy hosts within
My Lanká's walls a footing win.
A mighty town whose strength defies
The gathered armies of the skies.”

He ceased: obedient Śuka heard;
With wings and plumage of a bird
He rose in eager speed and through
The air upon his errand flew.
Borne o'er the sea with rapid wing
He stood above the Vánar king,
And spoke aloud, sublime in air,
The message he was charged to bear.
The Vánar heard the words he spoke,
And quick redoubling stroke on stroke
On head and pinions hemmed him round

And bore him struggling to the ground.
The Rákshas wounded and distressed
These words to Raghu's son addressed:

“Quick, quick! This Vánar host restrain,
For heralds never must be slain.
To him alone, a wretch untrue,
The punishment of death is due
Who leaves his master's speech unsaid
And speaks another in its stead.”
Moved by the suppliant speech and prayer
Up sprang the prince and cried, forbear.
Saved from his wild assailant's blows
Again the Rákshas herald rose
And borne on light wings to the sky
Addressed Sugríva from on high:
“O Vánar Monarch, chief endued
With power and wonderous fortitude,
What answer is my king, the fear
And scourge of weeping worlds, to hear?”
“Go tell thy lord,” Sugríva cried,
“Thou, Ráma's foe, art thus defied.
His arm the guilty Báli slew;
Thus, tyrant, shalt thou perish too.
Thy sons, thy friends, proud King, and all
Thy kith and kin with thee shall fall;
And, emptied of the giant's brood,
Burnt Lanká be a solitude.
Fly to the Sun-God's pathway, go
And hide thee deep in hell below:
In vain from Ráma shalt thou flee
Though heavenly warriors fight for thee.
Thine arm subdued, securely bold,
The Vulture-king infirm and old:

But will thy puny strength avail
When Raghu's wrathful sons assail?
A captive in thy palace lies
The lady of the lotus eyes:
Thou knowest not how fierce and strong
Is he whom thou hast dared to wrong.
The best of Raghu's lineage, he
Whose conquering hand shall punish thee.”

He ceased: and Angad raised a cry;
“This is no herald but a spy.
Above thee from his airy post
His rapid eye surveyed our host,
Where with advantage he might scan
Our gathered strength from rear to van.
Bind him, Vánars, bind the spy,
Nor let him back to Lanká fly.”

They hurled the Rákshas to the ground,
They grasped his neck, his pinions bound,
And firmly held him while in vain
His voice was lifted to complain.
But Ráma's heart inclined to spare,
He listened to his plaint and prayer,
And cried aloud: “O Vánars, cease;
The captive from his bonds release.”

Canto XXI. Ocean Threatened.

His hands in reverence Ráma raised
And southward o'er the ocean gazed;
Then on the sacred grass that made
His lowly couch his limbs he laid.
His head on that strong arm reclined
Which Sítá, best of womankind,
Had loved in happier days to hold
With soft arms decked with pearls and gold.
Then rising from his bed of grass,
“This day,” he cried, “the host shall pass
Triumphant to the southern shore,
Or Ocean's self shall be no more.”
Thus vowing in his constant breast
Again he turned him to his rest,
And there, his eyes in slumber closed,
Silent beside the sea reposed.
Thrice rose the Day-God thrice he set,
The lord of Ocean came not yet,
Thrice came the night, but Raghu's son
No answer by his service won.
To Lakshmaṇ thus the hero cried,
His eyes aflame with wrath and pride:

“In vain the softer gifts that grace
The good are offered to the base.
[443] Long-suffering, patience, gentle speech

Their thankless hearts can never reach.
The world to him its honour pays
Whose ready tongue himself can praise,
Who scorns the true, and hates the right,
Whose hand is ever raised to smite.
Each milder art is tried in vain:
It wins no glory, but disdain.
And victory owns no softer charm
Than might which nerves a warrior's arm.
My humble suit is still denied
By Ocean's overweening pride.
This day the monsters of the deep
In throes of death shall wildly leap.
My shafts shall rend the serpents curled
In caverns of the watery world,
Disclose each sunless depth and bare
The tangled pearl and coral there.
Away with mercy! at a time
Like this compassion is a crime.
Welcome, the battle and the foe!
My bow! my arrows and my bow!
This day the Vánars' feet shall tread
The conquered Sea's exhausted bed,
And he who never feared before
Shall tremble to his farthest shore.”

Red flashed his eyes with angry glow:
He stood and grasped his mighty bow,
Terrific as the fire of doom
Whose quenchless flames the world consume.
His clanging cord the archer drew,
And swift the fiery arrows flew
Fierce as the flashing levin sent
By him who rules the firmament.

Down through the startled waters sped
Each missile with its flaming head.
The foamy billows rose and sank,
And dashed upon the trembling bank.
Sea monsters of tremendous form
With crash and roar of thunder storm.
Still the wild waters rose and fell
Crowned with white foam and pearl and shell.
Each serpent, startled from his rest,
Raised his fierce eyes and glowing crest.
And prisoned Dánavs[933] where they dwelt
In depths below the terror felt.
Again upon his string he laid
A flaming shaft, but Lakshmaṇ stayed
His arm, with gentle reasoning tried
To soothe his angry mood, and cried:
“Brother, reflect: the wise control
The rising passions of the soul.
Let Ocean grant, without thy threat,
The boon on which thy heart is set.
That gracious lord will ne'er refuse
When Ráma son of Raghu sues.”
He ceased: and voices from the air
Fell clear and loud, Spare, Ráma, spare.

Canto XXII. Ocean Threatened.

[933] Fiends and enemies of the Gods.

With angry menace Ráma, best
Of Raghu's sons, the Sea addressed:
“With fiery flood of arrowy rain
Thy channels will I dry and drain.
And I and all the Vánar host
Will reach on foot the farther coast.
Thou shalt not from destruction save
The creatures of the teeming wave,
And lapse of time shall ne'er efface
The memory of the dire disgrace.”

Thus spoke the warrior, and prepared
The mortal shaft which never spared,
Known mystic weapon, by the name
Of Brahmá, red with quenchless flame.
Great terror, as he strained the bow,
Struck heaven above and earth below.
Through echoing skies the thunder pealed,
And startled mountains rocked and reeled,
The earth was black with sudden night
And heaven was blotted from the sight.
Then ever and anon the glare
Of meteors shot through murky air,
And with a wild terrific sound
Red lightnings struck the trembling ground.
In furious gusts the fierce wind blew:
Tall trees it shattered and o'erthrew,
And, smiting with a giant's stroke,
Huge masses from the mountain broke.
A cry of terror long and shrill
Came from each valley, plain, and hill.
Each ruined dale, each riven peak
Re-echoed with a wail or shriek.

While Raghu's son undaunted gazed,
The waters of the deep were raised,
And, still uplifted more and more,
Leapt in wild flood upon the shore.
Still Ráma looked upon the tide
And kept his post unterrified.
Then from the seething flood upreared
Majestic Ocean's form appeared,
As rising from his eastern height
Springs through the sky the Lord of Light.
Attendant on their monarch came
Sea serpents with their eyes aflame.
Like lazulite mid burning gold
His form was wondrous to behold.
Bright with each fairest precious stone
A chain about his neck was thrown.
Calm shone his lotus eyes beneath
The blossoms of his heavenly wreath,
And many a pearl and sea-born gem
Flashed in the monarch's diadem.
There Gangá, tributary queen,
[444] And Sindhu[934] by his lord, were seen,
And every stream and brook renowned
In ancient story girt him round.
Then, as the waters rose and swelled,
The king with suppliant hands upheld,
His glorious head to Ráma bent
And thus addressed him reverent:
“Air, ether, fire, earth, water, true
To nature's will, their course pursue;
And I, as ancient laws ordain,
Unfordable must still remain.

[934] The Indus.

Yet, Raghu's son, my counsel hear:
I ne'er for love or hope or fear
Will pile my waters in a heap
And leave a pathway through the deep.
Still shall my care for thee provide
An easy passage o'er the tide,
And like a city's paven street
Shall be the road beneath thy feet.”
He ceased: and Ráma spoke again:
“This spell is ne'er invoked in vain.
Where shall the magic shaft, to spend
The fury of its might, descend?”
“Shoot,” Ocean cried, “thine arrow forth
With all its fury to the north,
Where sacred Drumakulya lies,
Whose glory with thy glory vies.
There dwells a wild Abhíra[935] race,
As vile in act as foul of face,
Fierce Dasyus[936] who delight in ill,
And drink my tributary rill.
My soul no longer may endure
Their neighbourhood and touch impure.
At these, O son of Raghu, aim
Thine arrow with the quenchless flame.”

Swift from the bow, as Ráma drew
His cord, the fiery arrow flew.
Earth groaned to feel the wound, and sent
A rush of water through the rent;
And famed for ever is the well
Of Vraṇa[937] where the arrow fell.

[935] Cowherds, sprung from a Bráhman and a woman of the medical tribe, the modern Ahírs.
[936] Barbarians or outcasts.
[937] *Vraṇa* means wound or rent.

Then every brook and lake beside
Throughout the region Ráma dried.
But yet he gave a boon to bless
And fertilize the wilderness:
No fell disease should taint the air,
And sheep and kine should prosper there:
Earth should produce each pleasant root,
The stately trees should bend with fruit;
Oil, milk, and honey should abound,
And fragrant herbs should clothe the ground.
Then spake the king of brooks and seas
To Raghu's son in words like these:
“Now let a wondrous task be done
By Nala, Viśvakarmá's son,
Who, born of one of Vánar race,
Inherits by his father's grace
A share of his celestial art.
Call Nala to perform his part,
And he, divinely taught and skilled,
A bridge athwart the sea shall build.”

He spoke and vanished. Nala, best
Of Vánar chiefs, the king addressed:
“O'er the deep sea where monsters play
A bridge, O Ráma, will I lay;
For, sharer of my father's skill,
Mine is the power and mine the will.
'Tis vain to try each gentler art
To bribe and soothe the thankless heart;
In vain on such is mercy spent;
It yields to naught but punishment.
Through fear alone will Ocean now
A passage o'er his waves allow.
My mother, ere she bore her son,

This boon from Viśvakarmá won:
“O Mandarí, thy child shall be
In skill and glory next to me.”
But why unbidden should I fill
Thine ear with praises of my skill?
Command the Vánar hosts to lay
Foundations for the bridge to-day.”

He spoke: and swift at Ráma's hest
Up sprang the Vánars from their rest,
The mandate of the king obeyed
And sought the forest's mighty shade.
Unrooted trees to earth they threw,
And to the sea the timber drew.
The stately palm was bowed and bent,
Aśokas from the ground were rent,
And towering Sáls and light bamboos,
And trees with flowers of varied hues,
With loveliest creepers wreathed and crowned,
Shook, reeled, and fell upon the ground.
With mighty engines piles of stone
And seated hills were overthrown:
Unprisoned waters sprang on high,
In rain descending from the sky:
And ocean with a roar and swell
Heaved wildly when the mountains fell.
Then the great bridge of wondrous strength
Was built, a hundred leagues in length.
Rocks huge as autumn clouds bound fast
With cordage from the shore were cast,
And fragments of each riven hill,
And trees whose flowers adorned them still.
Wild was the tumult, loud the din
As ponderous rocks went thundering in.

Ere set of sun, so toiled each crew,
Ten leagues and four the structure grew;
The labours of the second day
Gave twenty more of ready way,
And on the fifth, when sank the sun,
The whole stupendous work was done.
O'er the broad way the Vánars sped,
[445] Nor swayed it with their countless tread.
Exultant on the ocean strand
Vibhishaṇ stood, and, mace in hand,
Longed eager for the onward way,
And chafed impatient at delay.
Then thus to Ráma trained and tried
In battle King Sugríva cried:
“Come, Hanumán's broad back ascend;
Let Angad help to Lakshmaṇ lend.
These high above the sea shall bear
Their burthen through the ways of air.”

So, with Sugríva, borne o'erhead
Ikshváku's sons the legions led.
Behind, the Vánar hosts pursued
Their march in endless multitude.
Some skimmed the surface of the wave,
To some the air a passage gave.
Amid their ceaseless roar the sound
Of Ocean's fearful voice was drowned,
As o'er the bridge by Nala planned
They hastened on to Lanká's strand,
Where, by the pleasant brooks, mid trees
Loaded with fruit, they took their ease.

Canto XXIII. The Omens.

Then Ráma, peerless in the skill
That marks each sign of good and ill,
Strained his dear brother to his breast,
And thus with prudent words addressed:
“Now, Lakshmaṇ, by the water's side
In fruitful groves the host divide,
That warriors of each woodland race
May keep their own appointed place.
Dire is the danger: loss of friends,
Of Vánars and of bears, impends.
Distained with dust the breezes blow,
And earth is shaken from below.
The tall hills rock from foot to crown,
And stately trees come toppling down.
In threatening shape, with voice of fear,
The clouds like cannibals appear,
And rain in fitful torrents, red
With sanguinary drops, is shed.
Long streaks of lurid light invest
The evening skies from east to west.
And from the sun at times a ball
Of angry fire is seen to fall.
From every glen and brake is heard
The boding voice of beast and bird:
From den and lair night-prowlers run
And shriek against the falling sun.
Up springs the moon, but hot and red
Kills the sad night with woe and dread;
No gentle lustre, but the gloom
That heralds universal doom.
A cloud of dust and vapour mars
The beauty of the evening stars,

And wild and fearful is the sky
As though the wreck of worlds were nigh.
Around our heads in boding flight
Wheel hawk and vulture, crow and kite;
And every bird of happy note
Shrieks terror from his altered throat.
Sword, spear and shaft shall strew the plain
Dyed red with torrents of the slain.
To-day the Vánar troops shall close
Around the city of our foes.”

Canto XXIV. The Spy's Return.

As shine the heavens with autumn's moon
Refulgent in the height of noon,
So shone with light which Ráma gave
That army of the bold and brave,
As from the sea it marched away
In war's magnificent array,
And earth was shaken by the beat
And trampling of unnumbered feet.
Then to the giants' ears were borne,
The mingled notes of drum and horn,
And clash of tambours smote the sky,
And shouting and the battle cry.
The sound of martial strains inspired
Each chieftain, and his bosom fired:
While giants from their walls replied,
And answering shouts the foe defied,
Then Ráma looked on Lanká where
Bright banners floated in the air,

And, pierced with anguish at the view,
His loving thoughts to Sítá flew.
“There, prisoned by the giant, lies
My lady of the tender eyes,
Like Rohiṇí the queen of stars
O'erpowered by the fiery Mars.”
Then turned he to his brother chief
And cried in agony of grief:
“See on the hill, divinely planned
And built by Viśvakarmá's hand,
The towers and domes of Lanká rise
In peerless beauty to the skies.
Bright from afar the city shines
With gleam of palaces and shrines,
Like pale clouds through the region spread
By Vishṇu's self inhabited.
Fair gardens grow, and woods between
The stately domes are fresh and green,
Where trees their bloom and fruit display,
And sweet birds sing on every spray.
Each bird is mad with joy, and bees
Sing labouring in the bloomy trees
On branches by the breezes bowed,
Where the gay Koïl's voice is loud.”

This said, he ranged with warlike art
Each body of the host apart. [446]
“There in the centre,” Ráma cried,
“Be Angad's place by Níla's side.
Let Rishabh of impetuous might
Be lord and leader on the right,
And Gandhamádan, next in rank,
Be captain of the farther flank.
Lakshmaṇ and I the hosts will lead,

And Jámbaván of ursine breed,
With bold Susheṇ unused to fear,
And Vegadarśí, guide the rear.”

Thus Ráma spoke: the chiefs obeyed;
And all the Vánar hosts arrayed
Showed awful as the autumn sky
When clouds embattled form on high.
Their arms were mighty trees o'erthrown,
And massy blocks of mountain stone.
One hope in every warlike breast,
One firm resolve, they onward pressed,
To die in fight or batter down
The walls and towers of Lanká's town.

Those marshalled legions Ráma eyed,
And thus to King Sugríva cried:
“Now, Monarch, ere the hosts proceed,
Let Śuka, Rávaṇ's spy, be freed.”
He spoke: the Vánar gave consent
And loosed him from imprisonment:
And Śuka, trembling and afraid,
His homeward way to Rávaṇ made.
Loud laughed the lord of Lanká's isle:
“Where hast thou stayed this weary while?
Why is thy plumage marred, and why
Do twisted cords thy pinions tie?
Say, comest thou in evil plight
The victim of the Vánars' spite?”

He ceased: the spy his fear controlled,
And to the king his story told:
“I reached the ocean's distant shore,
Thy message to the king I bore.
In sudden wrath the Vánars rose,
They struck me down with furious blows;
They seized me helpless on the ground,
My plumage rent, my pinions bound.
They would not, headlong in their ire,
Consider, listen, or inquire;
So fickle, wrathful, rough and rude
Is the wild forest multitude.
There, marshalling the Vánar bands,
King Ráma with Sugríva stands,
Ráma the matchless warrior, who
Virádha and Kabandha slew,
Khara, and countless giants more,
And tracks his queen to Lanká's shore.
A bridge athwart the sea was cast,
And o'er it have his legions passed.
Hark! heralded by horns and drums
The terrible avenger comes.
E'en now the giants' isle he fills
With warriors huge as clouds and hills,
And burning with vindictive hate
Will thunder soon at Lanká's gate.
Yield or oppose him: choose between
Thy safety and the Maithil queen.”

He ceased: the tyrant's eyeballs blazed
With fury as his voice he raised:
“No, if the dwellers of the sky,
Gandharvas, fiends assail me, I
Will keep the Maithil lady still,

Nor yield her back for fear of ill.
When shall my shafts with iron hail
My foeman, Raghu's son, assail,
Thick as the bees with eager wing
Beat on the flowery trees of spring?
O, let me meet my foe at length,
And strip him of his vaunted strength,
Fierce as the sun who shines afar
Stealing the light of every star.
Strong as the sea's impetuous might
My ways are like the tempest's flight;
But Ráma knows not this, or he
In terror from my face would flee.”

Canto XXV. Rávan's Spies.[938]

When Ráma and the host he led
Across the sea had safely sped,
Thus Rávaṇ, moved by wrath and pride,
To Śuka and to Sáraṇ cried:
“O counsellors, the Vánar host
Has passed the sea from coast to coast,
And Daśaratha's son has wrought
A wondrous deed surpassing thought.
And now in truth I needs must know
The strength and number of the foe.
Go ye, to Ráma's host repair
And count me all the legions there.
Learn well what power each captain leads

[938] Here in the Bengal recension (Gorresio's edition), begins Book VI.

His name and fame for warlike deeds.
Learn by what artist's wondrous aid
That bridge athwart the sea was made;
Learn how the Vánar host came o'er
And halted on the island shore.
Mark Ráma son of Raghu well;
His valour, strength, and weapons tell.
Watch his advisers one by one,
And Lakshmaṇ, Raghu's younger son.
Learn with observant eyes, and bring
“Unerring tidings to your king.

He ceased: then swift in Vánar guise
Forth on their errand sped the spies.
They reached the Vánars, and, dismayed,
Their never-ending lines surveyd:
Nor would they try, in mere despair,
To count the countless legions there, [447]
That crowded valley, plain and hill,
That pressed about each cave and rill.
Though sea-like o'er the land were spread
The endless hosts which Ráma led,
The bridge by thousands yet was lined,
And eager myriads pressed behind.
But sage Vibhishaṇ's watchful eyes
Had marked the giants in disguise.
He gave command the pair to seize,
And told the tale in words like these:

“O Ráma these, well known erewhile,
Are giant sons of Lanká's isle,
Two counsellors of Rávaṇ sent
To watch the invading armament.”

Vibhishaṇ ceased: at Ráma's look
The Rákshas envoys quailed and shook;
Then suppliant hand to hand they pressed
And thus Ikshváku's son addressed:
“O Ráma, bear the truth we speak:
Our monarch Rávaṇ bade us seek
The Vánar legions and survey
Their numbers, strength, and vast array.”

Then Ráma, friend and hope and guide
Of suffering creatures, thus replied:

“Now giants, if your eyes have scanned
Our armies, numbering every band,
Marked lord and chief, and gazed their fill,
Return to Rávaṇ when ye will.
If aught remain, if aught anew
Ye fain would scan with closer view,
Vibhishaṇ, ready at your call,
Will lead you forth and show you all.
Think not of bonds and capture; fear
No loss of life, no peril here:
For, captive, helpless and unarmed,
An envoy never should be harmed.
Again to Lanká's town repair,
Speed to the giant monarch there,
And be these words to Rávaṇ told,
Fierce brother of the Lord of Gold:
“Now, tyrant, tremble for thy sin:
Call up thy friends, thy kith and kin,
And let the power and might be seen
Which made thee bold to steal my queen.
To-morrow shall thy mournful eye
Behold thy bravest warriors die,

And Lanká's city, tower and wall,
Struck by my fiery shafts, will fall.
Then shall my vengeful blow descend
Its rage on thee and thine to spend,
Fierce as the fiery bolt that flew
From heaven against the Dánav crew,
Mid those rebellious demons sent
By him who rules the firmament.”

Thus spake Ikshváku's son, and ceased:
The giants from their bonds released
Lauded the King with glad accord,
And hasted homeward to their lord.
Before the tyrant side by side
Śuka and Sáraṇ stood and cried:
“Vibhishaṇ seized us, King, and fain
His helpless captives would have slain.
But glorious Ráma saw us; he,
Great-hearted hero, made us free.
There in one spot our eyes beheld
Four chiefs on earth unparalleled,
Who with the guardian Gods may vie
Who rule the regions of the sky.
There Ráma stood, the boast and pride
Of Raghu's race, by Lakshmaṇ's side.
There stood the sage Vibhishaṇ, there
Sugríva strong beyond compare.
These four alone can batter down
Gate, rampart, wall, and Lanká's town.
Nay, Ráma matchless in his form,
A single foe, thy town would storm:
So wondrous are his weapons, he
Needs not the succour of the three.
Why speak we of the countless train

That fills the valley, hill and plain,
The millions of the Vánar breed
Whom Ráma and Sugríva lead?
O King, be wise, contend no more,
And Sítá to her lord restore.”

Canto XXVI. The Vánar Chiefs.

“Not if the Gods in heaven who dwell,
Gandharvas, and the fiends of hell
In banded opposition rise
Against me, will I yield my prize.
Still trembling from the ungentle touch
Of Vánar hands ye fear too much,
And bid me, heedless of the shame,
Give to her lord the Maithil dame.”

Thus spoke the king in stern reproof;
Then mounted to his palace roof
Aloft o'er many a story raised,
And on the lands beneath him gazed.
There by his faithful spies he stood
And looked on sea and hill and wood.
There stretched before him far away
The Vánars' numberless array:
Scarce could the meadows' tender green
Beneath their trampling feet be seen.
He looked a while with furious eye,
Then questioned thus the nearer spy:
“Bend, Sáraṇ, bend thy gaze, and show
The leaders of the Vánar foe.

Tell me their heroes' names, and teach
The valour, power and might of each.”

Obedient Sáraṇ eyed the van,
The leaders marked, and thus began:
“That chief conspicuous at the head
Of warriors in the forest bred,
Who hither bends his ruthless eye
And shouts his fearful battle cry: [448]
Whose voice with pealing thunder shakes
All Lanká, with the groves and lakes
And hills that tremble at the sound,
Is Níla, for his might renowned:
First of the Vánar lords controlled
By King Sugríva lofty-souled.
He who his mighty arm extends,
And his fierce eye on Lanká bends,
In stature like a stately tower,
In colour like a lotus flower,
Who with his wild earth-shaking cries
Thee, Rávaṇ, to the field defies,
Is Angad, by Sugríva's care
Anointed his imperial heir:
In wondrous strength, in martial fire
Peer of King Báli's self, his sire;
For Ráma's sake in arms arrayed
Like Varuṇ called to Śakra's aid.
Behind him, girt by warlike bands,
Nala the mighty Vánar stands,
The son of Viśvakarmá, he
Who built the bridge athwart the sea.
Look farther yet, O King, and mark
That chieftain clothed in Sandal bark.
'Tis Śweta, famed among his peers,

A sage whom all his race reveres.
See, in Sugríva's ear he speaks,
Then, hasting back, his post reseeks,
And turns his practised eye to view
The squadrons he has formed anew.
Next Kumud stands who roamed of yore
On Gomatí's[939] delightful shore,
Feared where the waving woods invest
His seat on Mount Sanrochan's crest.
Next him a chieftain strong and dread,
Comes Chaṇḍa at his legions' head;
Exulting in his warrior might
He hastens, burning for the fight,
And boasts that his unaided powers
Shall cast to earth thy walls and towers.
Mark, mark that chief of lion gait,
Who views thee with a glance of hate
As though his very eyes would burn
The city walls to which they turn:
'Tis Rambha, Vánar king; he dwells
In Krishṇagiri's tangled dells,
Where Vindhya's pleasant slopes are spread
And fair Sudarśan lifts his head.
There, listening with erected ears,
Śarabha, mighty chief, appears.
His soul is burning for the strife,
Nor dreads the jeopardy of life.
He trembles as he moves, for ire,
And bends around his glance of fire.
Next, like a cloud that veils the skies,
A chieftain of terrific size,
Conspicuous mid the Vánars, comes

[939] The Goomtee.

With battle shout like rolling drums,
'Tis Panas, trained in war and tried,
Who dwells on Páriyátra's side.
He, far away, the chief who throws
A glory o'er the marshalled rows
That ranged behind their captain stand
Exulting on the ocean strand,
Is Vinata the fierce in fight,
Preëminent like Dardur's height.
That chieftain bending down to drink
On lovely Veṇá's verdant brink,
Is Krathan; now he lifts his eyes
And thee to mortal fray defies.
Next Gavaya comes, whose haughty mind
Scorns all the warriors of his kind.
He comes to trample—such his boast—
On Lanká with his single host.”

Canto XXVII. The Vánar Chiefs.

“Yet more remain, brave chiefs who stake
Their noble lives for Ráma's sake.
See, glorious, golden-coated, one
Who glisters like the morning sun,
Whom thousands of his race surround,
'Tis Hara for his strength renowned.
Next comes a mighty chieftain, he
Whose legions, armed with rock and tree,
Press on, in numbers passing tale,
The ramparts of our town to scale.
O Rávaṇ, see the king advance

Terrific with his fiery glance,
Girt by the bravest of his train,
Majestic as the God of Rain,
Parjanya, when his host of clouds
About the king, embattled, crowds:
On Rikshaván's high mountain nursed,
In Narmadá[940] he slakes his thirst,
Dhúmra, proud ursine chief, who leads
Wild warriors whom the forest breeds.
His brother, next in strength and age,
In Jámbaván the famous sage.
Of yore his might and skill he lent
To him who rules the firmament,
And Indra's liberal boons repaid
The chieftain for the timely aid.
There like a gloomy cloud that flies
Borne by the tempest through the skies,
Pramáthí stands: he roamed of yore
The forest wilds on Gangá's shore,
Where elephants were struck with dread
And trembling at his coming fled.
There on his foes he loved to sate
[449] The old hereditary hate.[941]
Look, Gaja and Gaváksha show
Their lust of battle with the foe.
See Nala burning for the fray,
And Níla chafing at delay.
Behind the eager captains press
Wild hosts in numbers numberless,
And each for Ráma's sake would fall

[940] The Anglicized Nerbudda.

[941] According to a Pauranik legend Keśarí Hanumán's putative father had killed an Asur or demon who appeared in the form of an elephant, and hence arose the hostility between Vánars and elephants.

Or force his way through Lanká's wall.”

Canto XXVIII. The Chieftains.

There Sáraṇ ceased: then Śuka broke
The silence and to Rávaṇ spoke:
“O Monarch, yonder chiefs survey:
Like elephants in size are they,
And tower like stately trees that grow
Where Gangá's nursing waters flow;
Yea, tall as mountain pines that fling
Long shadows o'er the snow-crowned king.
They all in wild Kishkindhá dwell
And serve their lord Sugríva well.
The Gods' and bright Gandharvas' seed,
They take each form that suits their need.
Now farther look, O Monarch, where
Those chieftains stand, a glorious pair,
Conspicuous for their godlike frames;
Dwivid and Mainda are their names.
Their lips the drink of heaven have known,
And Brahmá claims them for his own.
That chieftain whom thine eyes behold
Refulgent like a hill of gold,
Before whose wrathful might the sea
Roused from his rest would turn and flee,
The peerless Vánar, he who came
To Lanká for the Maithil dame,
The Wind-God's son Hanumán; thou
Hast seen him once, behold him now.
Still nearer let thy glance be bent,

And mark that prince preëminent
Mid chieftains for his strength and size
And splendour of his lotus eyes.
Far through the worlds his virtues shine,
The glory of Ikshváku's line.
The path of truth he never leaves,
And still through all to duty cleaves.
Deep in the Vedas, skilled to wield
The mystic shafts to him revealed:
Whose flaming darts to heaven ascend,
And through the earth a passage rend:
In might like him who rules the sky;
Like Yáma, when his wrath grows high:
Whose queen, the darling of his soul,
Thy magic art deceived and stole:
There royal Ráma stands and longs
For battle to avenge his wrongs.
Near on his right a prince, in hue
Like pure gold freshly burnished, view:
Broad is his chest, his eye is red,
His black hair curls about his head:
'Tis Lakshmaṇ, faithful friend, who shares
His brother's joys, his brother's cares.
By Ráma's side he loves to stand
And serve him as his better hand,
For whose dear sake without a sigh
The warrior youth would gladly die.
On Ráma's left Vibhishaṇ view,
With giants for his retinue:
King-making drops have dewed his head,
Appointed monarch in thy stead.
Behold that chieftain sternly still,
High towering like a rooted hill,
Supreme in power and pride of place,

The monarch of the Vánar race.
Raised high above his woodland kind,
In might and glory, frame and mind,
His head above his host he shows
Conspicuous as the Lord of Snows.
His home is far from hostile eyes
Where deep in woods Kishkindhá lies.
A glistering chain which flowers bedeck
With burnished gold adorns his neck.
Queen Fortune, loved by Gods and kings,
To him her chosen favourite clings.
That chain he owes to Ráma's grace,
And Tárá and his kingly place.
In him the great Sugríva know,
Whom Ráma rescued from his foe.”[942]

Canto XXIX. Sárdúla Captured.

The giant viewed with earnest ken
The Vánars and the lords of men;
Then thus, with grief and anger moved,
In bitter tone the spies reproved:
“Can faithful servants hope to please
Their master with such fates as these?
Or hope ye with wild words to wring
The bosom of your lord and king?
Such words were better said by those
Who come arrayed our mortal foes.

[942] Here follows the enumeration of Sugríva's forces which I do not attempt to follow. It soon reaches a hundred thousand billions.

In vain your ears have heard the sage,
And listened to the lore of age,
Untaught, though lectured many a day,
The first great lesson, to obey,
'Tis marvel Rávaṇ reigns and rules
Whose counsellors are blind and fools.
Has death no terrors that ye dare
[450] To tempt your monarch to despair,
From whose imperial mandate flow
Disgrace and honour, weal and woe?
Yea, forest trees, when flames are fanned
About their scorching trunks, may stand;
But naught can set the sinner free
When kings the punishment decree.
I would not in mine anger spare
The traitorous foe-praising pair,
But years of faithful service plead
For pardon, and they shall not bleed.
Henceforth to me be dead: depart,
Far from my presence and my heart.”

Thus spoke the angry king: the two
Cried, Long live Rávaṇ, and withdrew,
The giant monarch turned and cried
To strong Mahodar at his side:
“Go thou, and spies more faithful bring.
More duteous to their lord the king.”

Swift at his word Mahodar shed,
And came returning at the head
Of long tried messengers, who bent
Before their monarch reverent.
“Go quickly hence,” said Rávaṇ “scan
With keenest eyes the foeman's plan.

Learn who, as nearest friends, advise
And mould each secret enterprise.
Learn when he wakes and goes to rest,
Sound every purpose of his breast.
Learn what the prince intends to-day:
Watch keenly all, and come away.”

With joy they heard the words he said:
Then with Śárdúla at their head
About the giant king they went
With circling paces reverent.
By fair Suvela's grassy side
The chiefs of Raghu's race they spied,
Where, shaded by the waving wood,
Vibhishaṇ and Sugríva stood.
A while they rested there and viewed
The Vánars' countless multitude.
Vibhishaṇ with observant eyes
Knew at a glance the giant spies,
And bade the warriors of his train
Bind the rash foes with cord and chain:
“Śárdúla's is the sin,” he cried.
He neath the Vánars' hands had died,
But Ráma from their fury freed
The captive in his utmost need,
And, merciful at sight of woe,
Loosed all the spies and bade them go.
Then home to Lanká's monarch fled
The giant chiefs discomfited.

Canto XXX. Sárdúla's Speech.

They told their lord that Ráma still
Lay waiting by Suvela's hill.
The tyrant, flushed with angry glow,
Heard of the coming of the foe,
And thus with close inquiry pressed
Śárdúla spokesman for the rest:
“Why art thou sad, night-rover? speak:
Has grief or terror changed thy cheek?
Have the wild Vánars' hostile bands
Assailed thee with their mighty hands?”

Śárdúla heard, but scarce might speak;
His trembling tones were faint and weak:
“O Giant King, in vain we try
The purpose of the foe to spy.
Their strength and number none may tell,
And Ráma guards his legions well.
He leaves no hope to prying eyes,
And parley with the chiefs denies:
Each road and path a Vánar guard,
Of mountain size, has closed and barred.
Soon as my feet an entrance found
By giants was I seized and bound,
And wounded sore I fell beneath
Their fists and knees and hands and teeth.
Then trembling, bleeding, wellnigh dead
To Ráma's presence was I led.
He in his mercy stooped to save,
And freedom to the captive gave.
With rocks and shattered mountains he
Has bridged his way athwart the sea,
And he and all his legions wait

Embattled close to Lanká's gate.
Soon will the host thy wall assail,
And, swarming on, the rampart scale.
Now, O my King, his consort yield,
Or arm thee with the sword and shield.
This choice is left thee: choose between
Thy safety and the Maithil queen."[943]

Canto XXXI. The Magic Head.

The tyrant's troubled eye confessed
The secret fear that filled his breast.
With dread of coming woe dismayed
He called his counsellors to aid;
Then sternly silent, deep in thought,
His chamber in the palace sought.
Then, as the surest hope of all,
The monarch bade his servants call [451]
Vidyujjihva, whom magic skill
Made master of the means of ill.
Then spake the lord of Lanká's isle:
"Come, Sítá with thine arts beguile.
With magic skill and deftest care
A head like Ráma's own prepare.
This head, long shafts and mighty bow,
To Janak's daughter will we show."

[943] I omit the rest of this canto, which is mere repetition. Rávaṇ gives in the same words his former answer that the Gods, Gandharvas and fiends combined shall not force him to give up Sítá. He then orders Śárdúla to tell him the names of the Vánar chieftains whom he has seen in Ráma's army. These have already been mentioned by Śuka and Sáraṇ.

He ceased: Vidyujjihva obeyed,
And wondrous magic skill displayed;
And Rávaṇ for the art he showed
An ornament of price bestowed.
Then to the grove where Sítá lay
The lord of Lanká took his way.
Pale, wasted, weeping, on the ground
The melancholy queen he found,
Whose thoughts in utmost stress of ill
Were fixed upon her husband still.
The giant king approached the dame,
Declared in tones of joy his name;
Then heeding naught her wild distress
Bespake her, stern and pitiless:
“The prince to whom thy fancies cling
Though loved and wooed by Lanká's king,
Who slew the noble Khara,—he
Is slain by warriors sent by me.
Thy living root is hewn away,
Thy scornful pride is tamed to-day.
Thy lord in battle's front has died,
And Sítá shall be Rávaṇ's bride.
Hence, idle thoughts: thy hope is fled;
What wilt thou, Sítá, with the dead?
Rise, child of Janak, rise and be
The queen of all my queens and me.
Incline thine ear, and I will tell,
Dear lady, how thy husband fell.
He bridged his way across the sea
With countless troops to fight with me.
The setting sun had flushed the west
When on the shore they took their rest.
Weary with toil no watch they kept,
Securely on the sands they slept.

Prahasta's troops assailed our foes,
And smote them in their deep repose.
Scarce could their bravest prove their might:
They perished in the dark of night.
Axe, spear, and sword, directed well,
Upon the sleeping myriads fell.
First in the fight Prahasta's sword
Reft of his head thy slumbering lord.
Roused at the din Vibhishaṇ rose,
The captive of surrounding foes,
And Lakshmaṇ through the woods that spread
Around him with his Vánars fled.
Hanúmán fell: one deadly stroke
The neck of King Sugríva broke,
And Mainda sank, and Dwivid lay
Gasping in blood his life away.
The Vánars died, or fled dispersed
Like cloudlets when the storm has burst.
Some rose aloft in air, and more
Ran to the sea and filled the shore.
On shore, in woods, on hill and plain
Our conquering giants left the slain.
Thus my victorious host o'erthrew
The Vánars, and thy husband slew:
See, rudely stained with dust, and red
With dropping blood, the severed head.”

Then, turning to a Rákshas slave,
The ruthless king his mandate gave,
And straight Vidyujjihva who bore
The head still wet with dripping gore,
The arrows and the mighty bow,
Bent down before his master low.
“Vidyujjihva,” cried Rávaṇ, “place

The head before the lady's face,
And let her see with weeping eyes
That low in death her husband lies.”

Before the queen the giant laid
The beauteous head his art had made.
And Rávaṇ cried: “Thine eyes will know
These arrows and the mighty bow.
With fame of this by Ráma strung
The earth and heaven and hell have rung.
Prahasta brought it hither when
His hand had slain thy prince of men.
Now, widowed Queen, thy hopes resign:
Forget thy husband and be mine.”

Canto XXXII. Sítá's Lament.

Again her eyes with tears o'erflowed:
She gazed upon the head he showed,
Gazed on the bow so famed of yore,
The glorious bow which Ráma bore.
She gazed upon his cheek and brows,
The eyes of her beloved spouse;
His lips, the lustre of his hair,
The priceless gem that glittered there.
The features of her lord she knew,
And, pierced with anguish at the view,
She lifted up her voice and cried:
“Kaikeyí, art thou satisfied?
Now all thy longings are fulfilled;
The joy of Raghu's race is killed,

And ruined is the ancient line,
Destroyer, by that fraud of thine.
Ah, what offence, O cruel dame,
What fault in Ráma couldst thou blame,
To drive him clad in hermit dress
With Sítá to the wilderness?”

Great trembling seized her frame, and she
Fell like a stricken plantain tree.
As lie the dead she lay; at length
Slowly regaining sense and strength,
On the dear head she fixed her eye [452]
And cried with very bitter cry:
“Ah, when thy cold dead cheek I view,
My hero, I am murdered too.
Then first a faithful woman's eyes
See sorrow, when her husband dies.
When thou, my lord, wast nigh to save,
Some stealthy hand thy death wound gave.
Thou art not dead: rise, hero, rise;
Long life was thine, as spake the wise
Whose words, I ween, are ever true,
For faith lies open to their view.
Ah lord, and shall thy head recline
On earth's cold breast, forsaking mine,
Counting her chill lap dearer far
Than I and my caresses are?
Ah, is it thus these eyes behold
Thy famous bow adorned with gold,
Whereon of yore I loved to bind
Sweet garlands that my hands had twined?
And hast thou sought in heaven a place
Amid the founders of thy race,
Where in the home deserved so well

Thy sires and Daśaratha dwell?
Or dost thou shine a brighter star
In skies where blest immortals are,
Forsaking in thy lofty scorn
The race wherein thy sires were born?
Turn to my gaze, O turn thine eye:
Why are thy cold lips silent, why?
When first we met as youth and maid,
When in thy hand my hand was laid,
Thy promise was thy steps should be
Through life in duty's path with me.
Remember, faithful still, thy vow,
And take me with thee even now.
Is that broad bosom where I hung,
That neck to which I fondly clung,
Where flowery garlands breathed their scent
By hungry dogs and vultures rent?
Shall no funereal honours grace
The parted lord of Raghu's race,
Whose bounty liberal fees bestowed,
For whom the fires of worship glowed?
Kauśalyá wild with grief will see
One sole survivor of the three
Who in their hermit garments went
To the dark woods in banishment.
Then at her cry shall Lakshmaṇ tell
How, slain by night, the Vánars fell;
How to thy side the giants crept,
And slew the hero as he slept.
Thy fate and mine the queen will know,
And broken-hearted die of woe.
For my unworthy sake, for mine,
Ráma, the glory of his line,
Who bridged his way across the main,

Is basely in a puddle slain;
And I, the graceless wife he wed,
Have brought this ruin on his head.
Me, too, on him, O Rávaṇ, slay:
The wife beside her husband lay.
By his dear body let me rest,
Cheek close to cheek and breast to breast,
My happy eyes I then will close,
And follow whither Ráma goes.”

Thus cried the miserable dame;
When to the king a warder came,
Before the giant monarch bowed
And said that, followed by a crowd
Of counsellors and lords of state,
Prahasta stood before the gate,
And, sent by some engrossing care,
Craved audience of his master there.
The anxious tyrant left his seat
And hastened forth the chief to meet:
Then summoning his nobles all,
Took counsel in his regal hall.

When Lanká's lord had left the queen,
The head and bow no more were seen.
The giant king his nobles eyed,
And, terrible as Yáma, cried:
“O faithful lords, the time is come:
Gather our hosts with beat of drum.
Nigh to the town our foeman draws:
Be prudent, nor reveal the cause.”

The nobles listened and obeyed:
Swift were the gathered troops arrayed,
And countless rovers of the night
Stood burning for the hour of fight.

Canto XXXIII. Saramá.

But Saramá, of gentler mood,
With pitying eyes the mourner viewed,
Stole to her side and softly told
Glad tidings that her heart consoled,
Revealing with sweet voice and smile
The secret of the giant's guile.
She, one of those who night and day
Watching in turns by Sítá lay,
Though Rákshas born felt pity's touch,
And loved the hapless lady much.

“I heard,” she said, “thy bitter cry,
Heard Rávaṇ's speech and thy reply,
For, hiding in the thicket near,
No word or tone escaped mine ear.
When Rávaṇ hastened forth I bent
My steps to follow as he went,
And learnt the secret cause that drove
The monarch from the Aśoka grove.
Believe me, Queen, thou needst not weep
For Ráma slaughtered in his sleep.
Thy lion lord of men defies
By day attack, by night surprise.
Can even giants slay with ease

Vast hosts who fight with brandished trees,
For whom, with eye that never sleeps,
His constant watch thy Ráma keeps? [453]
Lord of the mighty arm and chest,
Of earthly warriors first and best,
Whose fame through all the regions rings,
Proud scion of a hundred kings;
Who guards his life and loves to lend
His saving succour to a friend:
Whose bow no hand but his can strain,—
Thy lord, thy Ráma is not slain.
Obedient to his master's will,
A great magician, trained in ill,
With deftest art surpassing thought
That marvellous illusion wrought.
Let rising hope thy grief dispel:
Look up and smile, for all is well,
And gentle Lakshmí, Fortune's Queen,
Regards thee with a favouring mien.
Thy Ráma with his Vánar train
Has thrown a bridge athwart the main,
Has led his countless legions o'er,
And ranged them on this southern shore.
These eyes have seen the hero stand
Girt by his hosts on Lanká's strand,
And breathless spies each moment bring
Fresh tidings to the giant king;
And every peer and lord of state
Is called to counsel and debate.”

She ceased: the sound, long loud and clear,
Of gathering armies smote her ear,
Where call of drum and shell rang out,
The tambour and the battle shout;

And, while the din the echoes woke,
Again to Janak's child she spoke:
“Hear, lady, hear the loud alarms
That call the Rákshas troops to arms,
From stable and from stall they lead
The elephant and neighing steed,
Brace harness on with deftest care,
And chariots for the fight prepare.
Swift o'er the trembling ground career
Mailed horsemen armed with axe and spear,
And here and there in road and street
The terrible battalions meet.
I hear the gathering near and far,
The snorting steed, the rattling car.
Bold chieftains, leaders of the brave,
Press densely on, like wave on wave,
And bright the evening sunbeams glance
On helm and shield, on sword and lance.
Hark, lady, to the ringing steel,
Hark to the rolling chariot wheel:
Hark to the mettled courser's neigh
And drums' loud thunder far away.
The Queen of Fortune holds thee dear,
For Lanká's troops are struck with fear,
And Ráma with the lotus eyes,
Like Indra monarch of the skies,
With conquering arm will slay his foe
And free his lady from her woe.
Soon will his breast support thy head,
And tears of joy thine eyes will shed.
Soon by his mighty arm embraced
The long-lost rapture wilt thou taste,
And Ráma, meet for highest bliss,
Will gain his guerdon in thy kiss.”

Canto XXXIV. Saramá's Tidings.

Thus Saramá her story told:
And Sítá's spirit was consoled,
As when the first fresh rain is shed
The parching earth is comforted.
Then, filled with zeal for Sítá's sake,
Again in gentle tones she spake,
And, skilled in arts that soothe and please,
Addressed the queen in words like these:
“Thy husband, lady, will I seek,
Say the fond words thy lips would speak,
And then, unseen of any eye,
Back to thy side will swiftly fly.
My airy flights are speedier far
Than Garuḍa's and the tempest are.”

Then Sítá spake: her former woe
Still left her accents faint and low:
“I know thy steps, which naught can stay,
Can urge through heaven and hell their way.
Then if thy love and changeless will
Would serve the helpless captive still,
Go forth and learn each plot and guile
Planned by the lord of Lanká's isle.
With magic art like maddening wine
He cheats these weeping eyes of mine,
Torments me with his suit, nor spares
Reproof or flattery, threats or prayers.
These guards surround me night and day;
My heart is sad, my senses stray;
And helpless in my woe I fear
The tyrant Rávaṇ even here.”

Then Saramá replied: “I go
To learn the purpose of thy foe,
Soon by thy side again to stand
And tell thee what the king has planned.”
She sped, she heard with eager ears
The tyrant speak his hopes and fears,
Where, gathered at their master's call,
The nobles filled the council hall;
Then swiftly, to her promise true,
Back to the Aśoka grove she flew.
The lady on the grassy ground,
Longing for her return, she found;
Who with a gentle smile, to greet
The envoy, led her to a seat.
Through her worn frame a shiver ran
As Saramá her tale began:
“There stood the royal mother: she
[454] Besought her son to set thee free,
And to her counsel, tears and prayers,
The elder nobles added theirs:
“O be the Maithil queen restored
With honour to her angry lord,
Let Janasthán's unhappy fight
Be witness of the hero's might.
Hanúmán o'er the waters came
And looked upon the guarded dame.
Let Lanká's chiefs who fought and fell
The prowess of the leader tell.”
In vain they sued, in vain she wept,
His purpose still unchanged he kept,
As clings the miser to his gold,
He would not loose thee from his hold.
No, never till in death he lies,
Will Lanká's lord release his prize.

Soon slain by Ráma's arrows all
The giants with their king will fall,
And Ráma to his home will lead
His black-eyed queen from bondage freed.”

An awful sound that moment rose
From Lanká's fast-approaching foes,
Where drum and shell in mingled peal
Made earth in terror rock and reel.
The hosts within the walls arrayed
Stood trembling, in their hearts dismayed;
Thought of the tempest soon to burst,
And Lanká's lord, their ruin, cursed.

Canto XXXV. Malyaván's Speech.

The fearful notes of drum and shell
Upon the ear of Rávaṇ fell.
One moment quailed his haughty look,
One moment in his fear he shook,
But soon recalling wonted pride,
His counsellors he sternly eyed,
And with a voice that thundered through
The council hall began anew:
“Lords, I have heard—your tongues have told—
How Raghu's son is fierce and bold.
To Lanká's shore has bridged his way
And hither leads his wild array.
I know your might, in battle tried,
Fighting and conquering by my side.
Why now, when such a foe is near,
Looks eye to eye in silent fear?”

He ceased, his mother's sire well known
For wisdom in the council shown,
Malyaván, sage and faithful guide.
Thus to the monarch's speech replied:
“Long reigns the king in safe repose,
Unmoved by fear of vanquished foes,
Whose feet by saving knowledge led
In justice path delight to tread:
Who knows to sheath the sword or wield,
To order peace, to strike or yield:
Prefers, when foes are stronger, peace,
And bids a doubtful conflict cease.
Now, King, the choice before thee lies,
Make peace with Ráma, and be wise.
This day the captive queen restore
Who brings the foe to Lanká's shore.
The Sire by whom the worlds are swayed
Of yore the Gods and demons made.
With these Injustice sided; those
Fair Justice for her champions chose.
Still Justice dwells with Gods above;
Injustice, fiends and giants love.
Thou, through the worlds that fear thee, long
Hast scorned the right and loved the wrong,
And Justice, with thy foes allied,
Gives might resistless to their side.
Thou, guided by thy wicked will,
Hast found delight in deeds of ill,
And sages in their holy rest
Have trembled, by thy power oppressed.
But they, who check each vain desire,
Are clothed with might which burns like fire.
In them the power and glory live
Which zeal and saintly fervour give.

Their constant task, their sole delight
Is worship and each holy rite,
To chant aloud the Veda hymn,
Nor let the sacred fires grow dim.
Now through the air like thunder ring
The echoes of the chants they sing.
The vapours of their incense rise
And veil with cloudy pall the skies,
And Rákshas might grows weak and faint
Killed by the power of sage and saint.
By Brahmá's boon thy life was screened
From God, Gandharva, Yaksha, fiend;
But Vánars, men, and bears, arrayed
Against thee now, thy shores invade.
Red meteors, heralds of despair
Flash frequent through the lurid air,
Foretelling to my troubled mind
The ruin of the Rákshas kind.
With awful thundering overhead
Clouds black as night are densely spread,
And oozing from the gloomy pall
Great drops of blood on Lanká fall.
Dogs roam through house and shrine to steal
The sacred oil and curd and meal,
Cats pair with tigers, hounds with swine,
And asses' foals are born of kine.
In these and countless signs I trace
The ruin of the giant race.
'Tis Vishṇu's self who comes to storm
Thy city, clothed in Ráma's form;
For, well I ween, no mortal hand
The ocean with a bridge has spanned.
O giant King, the dame release,
And sue to Raghu's son for peace”

[455]

Canto XXXVI. Rávan's Reply.

But Rávaṇ's breast with fury swelled,
And thus he spake by Death impelled,
While, under brows in anger bent,
Fierce glances from his eyes were sent:
“The bitter words which thou, misled
By friendly thought, hast fondly said,
Which praise the foe and counsel fear,
Unheeded fall upon mine ear.
How canst thou deem a mighty foe
This Ráma who, in stress of woe,
Seeks, banished as his sire decreed,
Assistance from the Vánar breed?
Am I so feeble in thine eyes,
Though feared by dwellers of the skies,—
Whose might in many a battle shown
The glorious race of giants own?
Shall I for fear of him restore
The lady whom I hither bore,
Exceeding fair like Beauty's Queen[944]
Without her well-loved lotus seen?
Around the chief let Lakshmaṇ stand,
Sugríva, and each Vánar band,
Soon, Malyaván, thine eyes will see
This boasted Ráma slain by me.
I in the brunt of war defy

[944] Lakshmí is the Goddess both of beauty and fortune, and is represented with a lotus in her hand.

The mightiest warriors of the sky;
And if I stoop to combat men,
Shall I be weak and tremble then?
This mangled trunk the foe may rend,
But Rávaṇ ne'er can yield or bend,
And be it vice or virtue, I
This nature never will belie.
What marvel if he bridged the sea?
Why should this deed disquiet thee?
This, only this, I surely know,
Back with his life he shall not go.”

Thus in loud tones the king exclaimed,
And mute stood Malyaván ashamed,
His reverend head he humbly bent,
And slowly to his mansion went.
But Rávaṇ stayed, and deep in care
Held counsel with his nobles there,
All entrance to secure and close,
And guard the city from their foes.
He bade the chief Prahasta wait,
Commander at the eastern gate,
To fierce Mahodar, strong and brave,
To keep the southern gate, he gave,
Where Mahápárśva's might should aid
The chieftain with his hosts arrayed.
To guard the west—no chief more fit—
He placed the warrior Indrajít,
His son, the giant's joy and boast,
Surrounded by a Rákshas host:
And mighty Sáraṇ hastened forth
With Śuka to protect the north.[945]

[945] The poet appears to have forgotten that Śuka and Sáraṇ were dismissed with ignominy in Canto XXIX, and have not been reinstated.

“I will myself,” the monarch cried,
“Be present on the northern side.”
These orders for the walls' defence
The tyrant gave, then parted thence,
And, by the hope of victory fired,
To chambers far within, retired.

Canto XXXVII. Preparations.

Lords of the legions of the wood,
The chieftains with Vibhishaṇ stood,
And, strangers in the foeman's land,
Their hopes and fears in council scanned:

“See, see where Lanká's towers ascend,
Which Rávaṇ's power and might defend,
Which Gods, Gandharvas, fiends would fail
To conquer, if they durst assail.
How shall our legions pass within,
The city of the foe to win,
With massive walls and portals barred
Which Rávaṇ keeps with surest guard?”
With anxious looks the walls they eyed:
And sage Vibhishaṇ thus replied:
“These lords of mine[946] can answer: they
Within the walls have found their way,
The foeman's plan and order learned,
And hither to my side returned.
Now, Ráma, let my tongue declare

[946] The four who fled with him. Their names are Anala, Panasa, Sampáti, and Pramati.

How Rávaṇ's hosts are stationed there.
Prahasta heads, in warlike state,
His legions at the eastern gate.
To guard the southern portal stands
Mahodar, girt by Rákshas bands,
Where mighty Mahápárśva, sent
By Rávaṇ's hest, his aid has lent.
Guard of the gate that fronts the west
Is valiant Indrajít, the best
Of warriors, Rávaṇ's joy and pride;
And by the youthful chieftain's side
Are giants, armed for fierce attacks
With sword and mace and battle-axe.
North, where approach is dreaded most,
The king, encompassed with a host
Of giants trained in war, whose hands
Wield maces, swords and lances, stands. [456]
All these are chiefs whom Rávaṇ chose
As mightiest to resist his foes;
And each a countless army[947] leads
With elephants and cars and steeds.”

Then Ráma, while his spirit burned
For battle, words like these returned:
“The eastern gate be Níla's care,
Opponent of Prahasta there.
The southern gate, with troops arrayed
Let Angad, Báli's son, invade.
The gate that fronts the falling sun
Shall be by brave Hanúmán won;
Soon through its portals shall he lead
His myriads of Vánar breed.

[947] The numbers here are comparatively moderate: ten thousand elephants, ten thousand chariots, twenty thousand horses and ten million giants.

The gate that fronts the north shall be
Assailed by Lakshmaṇ and by me,
For I myself have sworn to kill
The tyrant who delights in ill.
Armed with the boon which Brahmá gave,
The Gods of heaven he loves to brave,
And through the trembling worlds he flies,
Oppressor of the just and wise.
Thou, Jámbaván, and thou, O King
Of Vánars, all your bravest bring,
And with your hosts in dense array
Straight to the centre force your way.
But let no Vánar in the storm
Disguise him in a human form,
Ye chiefs who change your shapes at will,
Retain your Vánar semblance still.
Thus, when we battle with the foe,
Both men and Vánars will ye know,
In human form will seven appear;
Myself, my brother Lakshmaṇ here;
Vibhishaṇ, and the four he led
From Lanká's city when he fled.”

Thus Raghu's son the chiefs addressed:
Then, gazing on Suvela's crest,
Transported by the lovely sight,
He longed to climb the mountain height.

Canto XXXVIII. The Ascent Of Suvela.

“Come let us scale,” the hero cried,
“This hill with various metals dyed.
This night upon the breezy crest
Sugríva, Lakshmaṇ, I, will rest,
With sage Vibhishaṇ, faithful friend,
His counsel and his lore to lend.
From those tall peaks each eager eye
The foeman's city shall espy,
Who from the wood my darling stole
And brought long anguish on my soul.”

Thus spake the lord of men, and bent
His footsteps to the steep ascent,
And Lakshmaṇ, true in weal and woe,
Next followed with his shafts and bow.
Vibhishaṇ followed, next in place,
The sovereign of the Vánar race,
And hundreds of the forest kind
Thronged with impetuous feet, behind.
The chiefs in woods and mountains bred
Fast followed to Suvela's head,
And gazed on Lanká bright and fair
As some gay city in the air.
On glittering gates, on ramparts raised
By giant hands, the chieftains gazed.
They saw the mighty hosts that, skilled
In arts of war, the city filled,
And ramparts with new ramparts lined,
The swarthy hosts that stood behind.
With spirits burning for the fight
They saw the giants from the height,
And from a hundred throats rang out
Defiance and the battle shout.
Then sank the sun with dying flame,

And soft the shades of twilight came,
And the full moon's delicious light
Was shed upon the tranquil night.

Canto XXXIX. Lanká.

They slept secure: the sun arose
And called the chieftains from repose.
Before the wondering Vánars, gay
With grove and garden, Lanká lay,
Where golden buds the Champak showed,
And bright with bloom Aśoka glowed,
And palm and Sál and many a tree
With leaf and flower were fair to see.
They looked on wood and lawn and glade,
On emerald grass and dusky shade,
Where creepers filled the air with scent,
And luscious fruit the branches bent,
Where bees inebriate loved to throng,
And each sweet bird was loud in song.
The wondering Vánars passed the bound
That circled that enchanting ground,
And as they came a sweet breeze through
The odorous alleys softly blew.
Some Vánars, at their king's behest,
Onward to bannered Lanká pressed,
While, startled by the strangers' tread,
The birds and deer before them fled.
Earth trembled at each step they took,
And Lanká at their shouting shook.
Bright rose before their wondering eyes

Trikúṭa's peak that kissed the skies,
And, clothed with flowers of every hue,
Afar its golden radiance threw.
Most fair to see the mountain's head [457]
A hundred leagues in length was spread.
There Rávaṇ's town, securely placed,
The summit of Trikúṭa graced.
O'er leagues of land she stretched in pride,
A hundred long and twenty wide.
They saw a lofty wall enfold
The city, built of blocks of gold,
They saw the beams of morning fall
On dome and fane within the wall,
Bright with the shine that mansion gives
Where Vishṇu in his glory lives.
White-crested like the Lord of Snows
Before them Rávaṇ's palace rose.
High on a thousand pillars raised
With gold and precious stone it blazed,
Guarded by giant warders, crown
And ornament of Lanká's town.

Canto XL. Rávan Attacked.

Still stood the son of Raghu where
Suvela's peak rose high in air,
And with Sugríva turned his eye
To scan each quarter of the sky.
There on Trikúṭa, nobly planned
And built by Viśvakarmá's hand,
He saw the lovely Lanká, dressed

In all her varied beauty, rest.
High on a tower above the gate
The tyrant stood in kingly state.
The royal canopy displayed
Above him lent its grateful shade,
And servants, from the giant band,
His cheek with jewelled chowries fanned.
Red sandal o'er his breast was spread,
His ornaments and robe were red:
Thus shows a cloud of darksome hue
With golden sunbeams flashing through.
While Ráma and the chiefs intent
Upon the king their glances bent,
Up sprang Sugríva from the ground
And reached the turret at a bound.
Unterrified the Vánar stood,
And wroth, with wondrous hardihood,
The king in bitter words addressed,
And thus his scorn and hate expressed:

“King of the giant race, in me
The friend and slave of Ráma see.
Lord of the world, he gives me power
To smite thee in thy fenced tower.”
While through the air his challenge rang,
At Rávaṇ's face the Vánar sprang.
Snatched from his head the kingly crown
And dashed it in his fury down.
Straight at his foe the giant flew,
His mighty arms about him threw.
With strength resistless swung him round
And dashed him panting to the ground.
Unharmed amid the storm of blows
Swift to his feet Sugríva rose.

Again in furious fight they met:
With streams of blood their limbs were wet,
Each grasping his opponent's waist.
Thus with their branches interlaced,
Which, crimson with the flowers of spring,
From side to side the breezes swing,
In furious wrestle you may see
The Kinśuk and the Seemal tree.[948]
They fought with fists and hands, alike
Prepared to parry and to strike.
Long time the doubtful combat, waged
With matchless strength and fury, raged.
Each fiercely struck, each guarded well,
Till, closing, from the tower they fell,
And, grasping each the other's throat,
Lay for an instant in the moat.
They rose, and each in fiercer mood
The sanguinary strife renewed.
Well matched in size and strength and skill
They fought the dubious battle still.
While sweat and blood their limbs bedewed
They met, retreated, and pursued:
Each stratagem and art they tried,
Stood front to front and swerved aside.
His hand a while the giant stayed
And called his magic to his aid.
But brave Sugríva, swift to know
The guileful purpose of the foe,
Gained with light leap the upper air,
And breath and strength and spirit there;
Then, joyous as for victory won,

[948] The Kinśuk, also called Paláśa, is Butea Frondosa, a tree that bears beautiful red crescent shaped blossoms and is deservedly a favorite with poets. The Seemal or Śálmalí is the silk cotton tree which also bears red blossoms.

Returned to Raghu's royal son.

Canto XLI. Ráma's Envoy.

When Ráma saw each bloody trace
On King Sugríva's limbs and face,
He cried, while, sorrowing at the view,
His arms about his friend he threw:
“Too venturous chieftain, kings like us
Bring not their lives in peril thus;
Nor, save when counsel shows the need,
Attempt so bold, so rash a deed.
Remember, I, Vibhishaṇ all
Have sorrowed fearing for thy fall.
O do not—for us all I speak—
These desperate adventures seek.”
“I could not,” cried Sugríva, “brook
[458] Upon the giant king to look,
Nor challenge to the deadly strife
The fiend who robbed thee of thy wife.”
“Now Lakshmaṇ, marshal,” Ráma cried,
“Our legions where the woods are wide,
And stand we ready to oppose
The fury of our giant foes.
This day our armies shall ascend
The walls which Rávaṇ's powers defend,
And floods of Rákshas blood shall stain
The streets encumbered with the slain.”
Down from the peak he came, and viewed
The Vánars' ordered multitude.
Each captain there for battle burned,

Each fiery eye to Lanká turned.
On, where the royal brothers led
To Lanká's walls the legions sped.
The northern gate, where giant foes
Swarmed round their monarch, Ráma chose
Where he in person might direct
The battle, and his troops protect.
What arm but his the post might keep
Where, strong as he who sways the deep,[949]
Mid thousands armed with bow and mace,
Stood Rávaṇ mightiest of his race?
The eastern gate was Níla's post,
Where marshalled stood his Vánar host,
And Mainda with his troops arrayed,
And Dwivid stood to lend him aid.
The southern gate was Angad's care,
Who ranged his bold battalions there.
Hanúmán by the port that faced
The setting sun his legions placed,
And King Sugríva held the wood
East of the gate where Rávaṇ stood.
On every side the myriads met,
And Lanká's walls of close beset
That scarce the roving gale could win
A passage to the hosts within.
Loud as the angry ocean's roar
When wild waves lash the rocky shore,
Ten thousand thousand throats upsent
A shout that tore the firmament,
And Lanká with each grove and brook
And tower and wall and rampart shook.
The giants heard, and were appalled:

[949] Varuṇa.

Then Raghu's son to Angad called,
And, led by kingly duty,[950] gave
This order merciful as brave:
“Go, Angad, Rávaṇ's presence seek,
And thus my words of warning speak:
“How art thou changed and fallen now,
O Monarch of the giants, thou
Whose impious fury would not spare
Saint, nymph, or spirit of the air;
Whose foot in haughty triumph trod
On Yaksha, king, and Serpent God:
How art thou fallen from thy pride
Which Brahmá's favour fortified!
With myriads at thy Lanká's gate
I stand my righteous ire to sate,
And punish thee with sword and flame,
The tyrant fiend who stole my dame.
Now show the might, employ the guile,
O Monarch of the giants' isle,
Which stole a helpless dame away:
Call up thy power and strength to-day.
Once more I warn thee, Rákshas King,
This hour the Maithil lady bring,
And, yielding while there yet is time,
Seek, suppliant, pardon for the crime,
Or I will leave beneath the sun
No living Rákshas, no, not one.
In vain from battle wilt thou fly,
Or borne on pinions seek the sky;
The hand of Ráma shall not spare;
His fiery shaft shall smite thee there.’ ”

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[950] The duty of a king to save the lives of his people and avoid bloodshed until milder methods have been tried in vain.

He ceased: and Angad bowed his head;
Thence like embodied flame he sped,
And lighted from his airy road
Within the Rákshas king's abode.
There sate, the centre of a ring
Of counsellors, the giant king.
Swift through the circle Angad pressed,
And spoke with fury in his breast:
“Sent by the lord of Kośal's land,
His envoy here, O King, I stand,
Angad the son of Báli: fame
Has haply taught thine ears my name.
Thus in the words of Ráma I
Am come to warn thee or defy:
Come forth, and fighting in the van
Display the spirit of a man.
This arm shall slay thee, tyrant: all
Thy nobles, kith and kin shall fall:
And earth and heaven, from terror freed,
Shall joy to see the oppressor bleed.
Vibhishaṇ, when his foe is slain,
Anointed king in peace shall reign.
Once more I counsel thee: repent,
Avoid the mortal punishment,
With honour due the dame restore,
And pardon for thy sin implore.”

Loud rose the king's infuriate cry:
“Seize, seize the Vánar, let him die.”
Four of his band their lord obeyed,
And eager hands on Angad laid.
He purposing his strength to show
Gave no resistance to the foe,
But swiftly round his captors cast

His mighty arms and held them fast.
Fierce shout and cry around him rang:
Light to the palace roof he sprang,
There his detaining arms unwound,
And hurled the giants to the ground.
Then, smiting with a fearful stroke,
A turret from the roof he broke,—
[459] As when the fiery levin sent
By Indra from the clouds has rent
The proud peak of the Lord of Snow,—
And flung the stony mass below.
Again with loud terrific cry
He sprang exulting to the sky,
And, joyous for his errand done,
Stood by the side of Raghu's son.

Canto XLII. The Sally.

Still was the cry, “The Vánar foes
Around the leaguered city close.”
King Rávaṇ from the terrace gazed
And saw, with eyes where fury blazed,
The Vánar host in serried ranks
Press to the moat and line the banks,
And, first in splendour and in place,
The lion lord of Raghu's race.
And Ráma looked on Lanká where
Gay flags were streaming to the air,
And, while keen sorrow pierced him through,
His loving thoughts to Sítá flew:
“There, there in deep affliction lies

My darling with the fawn-like eyes.
There on the cold bare ground she keeps
Sad vigil and for Ráma weeps.”
Mad with the thought, “Charge, charge,” he cried.
“Let earth with Rákshas blood be dyed.”

Responsive to his call rang out
A loud, a universal shout,
As myriads filled the moat with stone,
Trees, rocks, and mountains overthrown,
And charging at their leader's call
Pressed forward furious to the wall.
Some in their headlong ardour scaled
The rampart's height, the guard assailed,
And many a ponderous fragment rent
From portal, tower, and battlement.
Huge gates adorned with burnished gold
Were loosed and lifted from their hold;
And post and pillar, with a sound
Like thunder, fell upon the ground.
At every portal, east and west
And north and south, the chieftains pressed
Each in his post appointed led
His myriads in the forest bred.

“Charge, let the gates be opened wide:
Charge, charge, my giants,” Rávaṇ cried.
They heard his voice, and loud and long
Rang the wild clamour of the throng,
And shell and drum their notes upsent,
And every martial instrument.
Forth, at the bidding of their lord
From every gate the giants poured,
As, when the waters rise and swell,

Huge waves preceding waves impel.
Again from every Vánar throat
A scream of fierce defiance smote
The welkin: earth and sea and sky
Reëchoed with the awful cry.
The roar of elephants, the neigh
Of horses eager for the fray.
The frequent clash of warriors' steel,
The rattling of the chariot wheel.
Fierce was the deadly fight: opposed
In terrible array they closed,
As when the Gods of heaven enraged
With rebel fiends wild battle waged.
Axe, spear, and mace were wielded well:
At every blow a Vánar fell.
But shivered rock and brandished tree
Brought many a giant on his knee,
To perish in his turn beneath
The deadly wounds of nails and teeth.

Canto XLIII. The Single Combats.

Brave chiefs of each opposing side
Their strength in single combat tried.
Fierce Indrajít the fight began
With Angad in the battle's van.
Sampáti, strongest of his race,
Stood with Prajangha face to face.
Hanúmán, Jambumáli met
In mortal opposition set.
Vibhishaṇ, brother of the lord

Of Lanká, raised his threatening sword
And singled out, with eyes aglow
With wrath, Śatrughna for his foe.
The mighty Gaja Tapan sought,
And Níla with Nikumbha fought.
Sugríva, Vánar king, defied
Fierce Praghas long in battle tried,
And Lakshmaṇ fearless in the fight
Encountered Vírúpáksha's might.
To meet the royal Ráma came
Wild Agniketu fierce as flame;
Mitraghana, he who loved to strike
His foeman and his friend alike:
With Raśmiketu, known and feared
Where'er his ponderous flag was reared;
And Yajnakopa whose delight
Was ruin of the sacred rite.
These met and fought, with thousands more,
And trampled earth was red with gore.
Swift as the bolt which Indra sends
When fire from heaven the mountain rends
Smote Indrajít with furious blows
On Angad queller of his foes.
But Angad from his foeman tore
The murderous mace the warrior bore, [460]
And low in dust his coursers rolled,
His driver, and his car of gold.
Struck by the shafts Prajangha sped,
The Vánar chief Sampáti bled,
But, heedless of his gashes he
Crushed down the giant with a tree.
Then car-borne Jambumáli smote
Hanumán on the chest and throat;
But at the car the Vánar rushed,

And chariot, steeds, and rider crushed.
Sugríva whirled a huge tree round,
And struck fierce Praghas to the ground.
One arrow shot from Lakshmaṇ's bow
Laid mighty Vírúpáksha low.
His giant foes round Ráma pressed
And shot their shafts at head and breast;
But, when the iron shower was spent,
Four arrows from his bow he sent,
And every missile, deftly sped;
Cleft from the trunk a giant head.[951]

Canto XLIV. The Night.

The lord of Light had sunk and set:
Night came; the foeman struggled yet;
And fiercer for the gloom of night
Grew the wild fury of the fight.
Scarce could each warrior's eager eye
The foeman from the friend descry.
“Rákshas or Vánar? say;” cried each,
And foe knew foeman by his speech.
“Why wilt thou fly? O warrior, stay:
Turn on the foe, and rend and slay:”
Such were the cries, such words of fear
Smote through the gloom each listening ear.
Each swarthy rover of the night
Whose golden armour flashed with light,

[951] I have omitted several of these single combats, as there is little variety in the details and each duel results in the victory of the Vánar or his ally.

Showed like a towering hill embraced
By burning woods about his waist.
The giants at the Vánars flew,
And ravening ate the foes they slew:
With mortal bite like serpent's fang,
The Vánars at the giants sprang,
And car and steeds and they who bore
The pennons fell bedewed with gore.
No serried band, no firm array
The fury of their charge could stay.
Down went the horse and rider, down
Went giant lords of high renown.
Though midnight's shade was dense and dark,
With skill that swerved not from the mark
Their bows the sons of Raghu drew,
And each keen shaft a chieftain slew.
Uprose the blinding dust from meads
Ploughed by the cars and trampling steeds,
And where the warriors fell the flood
Was dark and terrible with blood.
Six giants[952] singled Ráma out,
And charged him with a furious shout
Loud as the roaring of the sea
When every wind is raging free.
Six times he shot: six heads were cleft;
Six giants dead on earth were left.
Nor ceased he yet: his bow he strained,
And from the sounding weapon rained
A storm of shafts whose fiery glare
Filled all the region of the air;
And chieftains dropped before his aim
Like moths that perish in the flame.

[952] Yajnaśatru, Mahápárśva, Mahodar, Vajradanshṭra, Śuka, and Sáraṇ.

Earth glistened where the arrows fell,
As shines in autumn nights a dell
Which fireflies, flashing through the gloom,
With momentary light illume.

But Indrajít, when Báli's son[953]
The victory o'er the foe had won,
Saw with a fury-kindled eye
His mangled steeds and driver die;
Then, lost in air, he fled the fight,
And vanished from the victor's sight.
The Gods and saints glad voices raised,
And Angad for his virtue praised;
And Raghu's sons bestowed the meed
Of honour due to valorous deed.

Compelled his shattered car to quit,
Rage filled the soul of Indrajít,
Who brooked not, strong by Brahmá's grace
Defeat from one of Vánar race.
In magic mist concealed from view
His bow the treacherous warrior drew,
And Raghu's sons were first to feel
The tempest of his winged steel.
Then when his arrows failed to kill
The princes who defied him still,
He bound them with the serpent noose,[954]
The magic bond which none might loose.

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[953] Angad.

[954] A mysterious weapon consisting of serpents transformed to arrows which deprived the wounded object of all sense and power of motion.

Canto XLV. Indrajít's Victory.

Brave Ráma, burning still to know
The station of his artful foe, [461]
Gave to ten chieftains, mid the best
Of all the host, his high behest.
Swift rose in air the Vánar band:
Each region of the sky they scanned:
But Rávaṇ's son by magic skill
Checked them with arrows swifter still,
When streams of blood from chest and side
The dauntless Vánars' limbs had dyed,
The giant in his misty shroud
Showed like the sun obscured by cloud.
Like serpents hissing through the air,
His arrows smote the princely pair;
And from their limbs at every rent
A stream of rushing blood was sent.
Like Kinśuk trees they stood, that show
In spring their blossoms' crimson glow.
Then Indrajít with fury eyed
Ikshváku's royal sons, and cried:

“Not mighty Indra can assail
Or see me when I choose to veil
My form in battle: and can ye,
Children of earth, contend with me?
The arrowy noose this hand has shot
Has bound you with a hopeless knot;
And, slaughtered by my shafts and bow,
To Yáma's hall this hour ye go.”

He spoke, and shouted. Then anew
The arrows from his bowstring flew,
And pierced, well aimed with perfect art,
Each limb and joint and vital part.
Transfixed with shafts in every limb,
Their strength relaxed, their eyes grew dim.
As two tall standards side by side,
With each sustaining rope untied,
Fall levelled by the howling blast,
So earth's majestic lords at last
Beneath the arrowy tempest reeled,
And prostrate pressed the battle field.

Canto XLVI. Indrajít's Triumph.

The Vánar chiefs whose piercing eyes
Scanned eagerly the earth and skies,
Saw the brave brothers wounded sore
Transfixed with darts and stained with gore.
The monarch of the Vánar race,
With wise Vibhishaṇ, reached the place;
Angad and Níla came behind,
And others of the forest kind,
And standing with Hanúmán there
Lamented for the fallen pair.
Their melancholy eyes they raised;
In fruitless search a while they gazed.
But magic arts Vibhishaṇ knew;
Not hidden from his keener view,
Though veiled by magic from the rest,
The son of Rávaṇ stood confessed.

Fierce Indrajít with savage pride
The fallen sons of Raghu eyed,
And every giant heart was proud
As thus the warrior cried aloud:

“Slain by mine arrows Ráma lies,
And closed in death are Lakshmaṇ's eyes.
Dead are the mighty princes who
Dúshaṇ and Khara smote and slew.
The Gods and fiends may toil in vain
To free them from the binding chain.
The haughty chief, my father's dread,
Who drove him sleepless from his bed,
While Lanká, troubled like a brook
In rain time, heard his name and shook:
He whose fierce hate our lives pursued
Lies helpless by my shafts subdued.
Now fruitless is each wondrous deed
Wrought by the race the forests breed,
And fruitless every toil at last
Like cloudlets when the rains are past.”
Then rose the shout of giants loud
As thunder from a bursting cloud,
When, deeming Ráma, dead, they raised
Their voices and the conqueror praised.

Still motionless, as lie the slain,
The brothers pressed the bloody plain,
No sigh they drew, no breath they heaved,
And lay as though of life bereaved.
Proud of the deed his art had done,
To Lanká's town went Rávaṇ's son,
Where, as he passed, all fear was stilled,
And every heart with triumph filled.

Sugríva trembled as he viewed
Each fallen prince with blood bedewed,
And in his eyes which overflowed
With tears the flame of anger glowed.
“Calm,” cried Vibhishaṇ, “calm thy fears,
And stay the torrent of thy tears.
Still must the chance of battle change,
And victory still delight to range.
Our cause again will she befriend
And bring us triumph in the end.
This is not death: each prince will break
The spell that holds him, and awake;
Nor long shall numbing magic bind
The mighty arm, the lofty mind.”

He ceased: his finger bathed in dew
Across Sugríva's eyes he drew;
From dulling mist his vision freed,
And spoke these words to suit the need:
“No time is this for fear: away
With fainting heart and weak delay.
Now, e'en the tear which sorrow wrings
From loving eyes destruction brings.
Up, on to battle at the head
Of those brave troops which Ráma led.
Or guardian by his side remain
Till sense and strength the prince regain.
Soon shall the trance-bound pair revive,
And from our hearts all sorrow drive.
[462] Though prostrate on the earth he lie,
Deem not that Ráma's death is nigh;
Deem not that Lakshmí will forget
Or leave her darling champion yet.
Rest here and be thy heart consoled;

Ponder my words, be firm and bold.
I, foremost in the battlefield,
Will rally all who faint or yield.
Their staring eyes betray their fear;
They whisper each in other's ear.
They, when they hear my cheering cry
And see the friend of Ráma nigh,
Will cast their gloom and fears away
Like faded wreaths of yesterday.”

Thus calmed he King Sugríva's dread;
Then gave new heart to those who fled.
Fierce Indrajít, his soul on fire
With pride of conquest, sought his sire,
Raised reverent hands, and told him all,
The battle and the princes' fall.
Rejoicing at his foes' defeat
Upsprang the monarch from his seat,
Girt by his giant courtiers: round
His warrior son his arms he wound,
Close kisses on his head applied,
And heard again how Ráma died.

Canto XLVII. Sítá.

Still on the ground where Ráma slept
Their faithful watch the Vánars kept.
There Angad stood o'erwhelmed with grief
And many a lord and warrior chief;
And, ranged in densest mass around,
Their tree-armed legions held the ground.
Far ranged each Vánar's eager eye,
Now swept the land, now sought the sky,
All fearing, if a leaf was stirred,
A Rákshas in the sound they heard.
The lord of Lanká in his hall,
Rejoicing at his foeman's fall,
Commanded and the warders came
Who ever watched the Maithil dame.
“Go,” cried the Rákshas king, “relate
To Janak's child her husband's fate.
Low on the earth her Ráma lies,
And dark in death are Lakshmaṇ's eyes.
Bring forth my car and let her ride
To view the chieftains side by side.
The lord to whom her fancy turned
For whose dear sake my love she spurned,
Lies smitten, as he fiercely led
The battle, with his brother dead.
Lead forth the royal lady: go
Her husband's lifeless body show.
Then from all doubt and terror free
Her softening heart will turn to me.”

They heard his speech: the car was brought;
That shady grove the warders sought
Where, mourning Ráma night and day,
The melancholy lady lay.
They placed her in the car and through

The yielding air they swiftly flew.
The lady looked upon the plain,
Looked on the heaps of Vánar slain,
Saw where, triumphant in the fight,
Thronged the fierce rovers of the night,
And Vánar chieftains, mournful-eyed,
Watched by the fallen brothers' side.
There stretched upon his gory bed
Each brother lay as lie the dead,
With shattered mail and splintered bow
Pierced by the arrows of the foe.
When on the pair her eyes she bent,
Burst from her lips a wild lament
Her eyes o'erflowed, she groaned and sighed
And thus in trembling accents cried:

Canto XLVIII. Sítá's Lament.

“False are they all, proved false to-day,
The prophets of my fortune, they
Who in the tranquil time of old
A blessed life for me foretold,
Predicting I should never know
A childless dame's, a widow's woe,
False are they all, their words are vain,
For thou, my lord and life, art slain.
False was the priest and vain his lore
Who blessed me in those days of yore
By Ráma's side in bliss to reign:
For thou, my lord and life, art slain.
They hailed me happy from my birth,

Proud empress of the lord of earth.
They blessed me—but the thought is pain—
For thou, my lord and life, art slain.
Ah, fruitless hope! each glorious sign
That stamps the future queen is mine,
With no ill-omened mark to show
A widow's crushing hour of woe.
They say my hair is black and fine,
They praise my brows' continuous line;
My even teeth divided well,
My bosom for its graceful swell.
They praise my feet and fingers oft;
They say my skin is smooth and soft,
And call me happy to possess
The twelve fair marks that bring success.[955]
But ah, what profit shall I gain?
Thou, O my lord and life, art slain.
The flattering seer in former days
[463] My gentle girlish smile would praise,
And swear that holy water shed
By Bráhman hands upon my head
Should make me queen, a monarch's bride:
How is the promise verified?
Matchless in might the brothers slew
In Janasthán the giant crew.
And forced the indomitable sea
To let them pass to rescue me.
Theirs was the fiery weapon hurled
By him who rules the watery world;[956]
Theirs the dire shaft by Indra sped;
Theirs was the mystic Brahmá's Head.[957]

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[955] On each foot, and at the root of each finger.
[956] Varuṇ.
[957] The name of one of the mystical weapons the command over which was

In vain they fought, the bold and brave:
A coward's hand their death-wounds gave.
By secret shafts and magic spell
The brothers, peers of Indra, fell.
That foe, if seen by Ráma's eye
One moment, had not lived to fly.
Though swift as thought, his utmost speed
Had failed him in the hour of need.
No might, no tear, no prayer may stay
Fate's dark inevitable day.
Nor could their matchless valour shield
These heroes on the battle field.
I sorrow for the noble dead,
I mourn my hopes for ever fled;
But chief my weeping eyes o'erflow
For Queen Kauśalyá's hopeless woe.
The widowed queen is counting now
Each hour prescribed by Ráma's vow,
And lives because she longs to see
Once more her princely sons and me."

Then Trijaṭá,[958] of gentler mould
Though Rákshas born, her grief consoled:
"Dear Queen, thy causeless woe dispel:
Thy husband lives, and all is well.
Look round: in every Vánar face
The light of joyful hope I trace.
Not thus, believe me, shine the eyes
Of warriors when their leader dies.
An Army, when the chief is dead,
Flies from the field dispirited.
Here, undisturbed in firm array,

given by Viśvámitra to Ráma, as related in Book I.

[958] One of Sítá's guard, and her comforter on a former occasion also.

The Vánars by the brothers stay.
Love prompts my speech; no longer grieve;
Ponder my counsel, and believe.
These lips of mine from earliest youth
Have spoken, and shall speak, the truth.
Deep in my heart thy gentle grace
And patient virtues hold their place.
Turn, lady, turn once more thine eye:
Though pierced with shafts the heroes lie,
On brows and cheeks with blood-drops wet
The light of beauty lingers yet.
Such beauty ne'er is found in death,
But vanishes with parting breath.
O, trust the hope these tokens give:
The heroes are not dead, but live.”

Then Sítá joined her hands, and sighed,
“O, may thy words be verified!”
The car was turned, which fleet as thought
The mourning queen to Lanká brought.
They led her to the garden, where
Again she yielded to despair,
Lamenting for the chiefs who bled
On earth's cold bosom with the dead.

Canto XLIX. Ráma's Lament.

Ranged round the spot where Ráma fell
Each Vánar chief stood sentinel.
At length the mighty hero broke
The trance that held him, and awoke.
He saw his senseless brother, dyed
With blood from head to foot, and cried:
“What have I now to do with life
Or rescue of my prisoned wife,
When thus before my weeping eyes,
Slain in the fight, my brother lies?
A queen like Sítá I may find
Among the best of womankind,
But never such a brother, tried
In war, my guardian, friend, and guide.
If he be dead, the brave and true,
I will not live but perish too.
How, reft of Lakshmaṇ, shall I meet
My mother, and Kaikeyí greet?
My brother's eager question brook,
And fond Sumitrá's longing look?
What shall I say, o'erwhelmed with shame
To cheer the miserable dame?
How, when she hears her son is dead,
Will her sad heart be comforted?
Ah me, for longer life unfit
This mortal body will I quit;
For Lakshmaṇ slaughtered for my sake,
From sleep of death will never wake.
Ah when I sank oppressed with care,
Thy gentle voice could soothe despair.
And art thou, O my brother, killed?
Is that dear voice for ever stilled?
Cold are those lips, my brother, whence
Came never word to breed offence?

Ah stretched upon the gory plain
My brother lies untimely slain:
Numbed is the mighty arm that slew
The leaders of the giant crew.
Transfixed with shafts, with blood-streams red,
[464] Thou liest on thy lowly bed:
So sinks to rest, his journey done,
Mid arrowy rays the crimson sun.
Thou, when from home and sire I fled,
The wood's wild ways with me wouldst tread:
Now close to thine my steps shall be,
For I in death will follow thee.
Vibhishaṇ now will curse my name,
And Ráma as a braggart blame,
Who promised—but his word is vain—
That he in Lanká's isle should reign.
Return, Sugríva: reft of me
Lead back thy Vánars o'er the sea,
Nor hope to battle face to face
With him who rules the giant race.
Well have ye done and nobly fought,
And death in desperate combat sought.
All that heroic might can do,
Brave Vánars, has been done by you.
My faithful friends I now dismiss:
Return: my last farewell is this.”

Bedewed with tears was every cheek
As thus the Vánars heard him speak.
Vibhishaṇ on the field had stayed
The Vánar hosts who fled dismayed.
Now lifting up his mace on high
With martial step the chief drew nigh.
The hosts who watched by Ráma's side

Beheld his shape and giant stride.
'Tis he, 'tis Rávaṇ's son, they thought:
And all in flight their safety sought.

Canto L. The Broken Spell.

Sugríva viewed the flying crowd,
And thus to Angad cried aloud:
“Why run the trembling hosts, as flee
Storm-scattered barks across the sea?”
“Dost thou not mark,” the chief replied,
“Transfixed with shafts, with bloodstreams dyed,
With arrowy toils about them wound,
The sons of Raghu on the ground?”

That moment brought Vibhishaṇ near.
Sugríva knew the cause of fear,
And ordered Jámbaván, who led
The bears, to check the hosts that fled.
The king of bears his hest obeyed:
The Vánars' headlong flight was stayed.
A little while Vibhishaṇ eyed
The brothers fallen side by side.
His giant fingers wet with dew
Across the heroes' eyes he drew,
Still on the pair his sad look bent,
And spoke these word in wild lament:
“Ah for the mighty chiefs brought low
By coward hand and stealthy blow!
Brave pair who loved the open fight,
Slain by that rover of the night.

Dishonest is the victory won
By Indrajít my brother's son.
I on their might for aid relied,
And in my cause they fought and died.
Lost is the hope that soothed each pain:
I live, but live no more to reign,
While Lanká's lord, untouched by ill,
Exults in safe defiance still.”

“Not thus,” Sugríva said, “repine,
For Lanká's isle shall still be thine.
Nor let the tyrant and his son
Exult before the fight be done.
These royal chiefs, though now dismayed,
Freed from the spell by Garuḍ's aid,
Triumphant yet the foe shall meet
And lay the robber at their feet.”

His hope the Vánar monarch told,
And thus Vibhishaṇ's grief consoled.
Then to Susheṇ who at his side
Expectant stood, Sugríva cried:
“When these regain their strength and sense,
Fly, bear them to Kishkindhá hence.
Here with my legions will I stay,
The tyrant and his kinsmen slay,
And, rescued from the giant king,
The Maithil lady will I bring,
Like Glory lost of old, restored
By Śakra, heaven's almighty lord.”

Susheṇ made answer: “Hear me yet:
When Gods and fiends in battle met,
So fiercely fought the demon crew,
So wild a storm of arrows flew,
That heavenly warriors faint with pain,
Sank smitten by the ceaseless rain.
Vṛihaspati,[959] with herb and spell,
Cured the sore wounds of those who fell.
And, skilled in arts that heal and save,
New life and sense and vigour gave.
Far, on the Milky Ocean's shore,
Still grow those herbs in boundless store;
Let swiftest Vánars thither speed
And bring them for our utmost need.
Those herbs that on the mountain spring
Let Panas and Sampáti bring,
For well the wondrous leaves they know,
That heal each wound and life bestow.
Beside that sea which, churned of yore,
The amrit on its surface bore,
Where the white billows lash the land,
Chandra's fair height and Droṇa stand.
Planted by Gods each glittering steep
Looks down upon the milky deep.
Let fleet Hanúmán bring us thence
Those herbs of wondrous influence.”

Meanwhile the rushing wind grew loud,
Red lightnings flashed from banks of cloud.
The mountains shook, the wild waves rose,
And smitten with resistless blows [465]

[959] The preceptor of the Gods.

Unrooted fell each stately tree
That fringed the margin of the sea.
All life within the waters feared
Then, as the Vánars gazed, appeared
King Garuḍ's self, a wondrous sight,
Disclosed in flames of fiery light.
From his fierce eye in sudden dread
All serpents in a moment fled.
And those transformed to shaft that bound
The princes vanished in the ground.
On Raghu's sons his eyes he bent,
And hailed the lords armipotent.
Then o'er them stooped the feathered king,
And touched their faces with his wing.
His healing touch their pangs allayed,
And closed each rent the shafts had made.
Again their eyes were bright and bold,
Again the smooth skin shone like gold.
Again within their shell enshrined
Came memory and each power of mind:
And, from those numbing bonds released,
Their spirit, zeal, and strength increased.
Firm on their feet they stood, and then
Thus Ráma spake, the lord of men:

"By thy dear grace in sorest need
From deadly bonds we both are freed.
To these glad eyes as welcome now
As Aja[960] or my sire art thou.
Who art thou, mighty being? say,
Thus glorious in thy bright array."
He ceased: the king of birds replied,
While flashed his eye with joy and pride:

[960] Ráma's grandfather.

“In me, O Raghu's son, behold
One who has loved thee from of old:
Garuḍ, the lord of all that fly,
Thy guardian and thy friend am I.
Not all the Gods in heaven could loose
These numbing bonds, this serpent noose,
Wherewith fierce Rávaṇ's son, renowned
For magic arts, your limbs had bound.
Those arrows fixed in every limb
Were mighty snakes, transformed by him.
Blood thirsty race, they live beneath
The earth, and slay with venomed teeth.
On, smite the lord of Lanká's isle,
But guard you from the giants' guile
Who each dishonest art employ
And by deceit brave foes destroy.
So shall the tyrant Rávaṇ bleed,
And Sítá from his power be freed.”
Thus Garuḍ spake: then, swift as thought,
The region of the sky he sought,
Where in the distance like a blaze
Of fire he vanished from the gaze.

Then the glad Vánars' joy rang out
In many a wild tumultuous shout,
And the loud roar of drum and shell
Startled each distant sentinel.

Canto LI. Dhúmráksha's Sally.

King Rávaṇ, where he sat within,
Heard from his hall the deafening din,
And with a spirit ill at ease
Addressed his lords in words like these:

“That warlike shout, those joyous cries,
Loud as the thunder of the skies,
Upsent from every Vánar throat,
Some new-born confidence denote.
Hark, how the sea and trembling shore
Re-echo with the Vánars' roar.
Though arrowy chains, securely twined
Both Ráma and his brother bind,
Still must the fierce triumphant shout
Disturb my soul with rising doubt.
Swift envoys to the army send,
And learn what change these cries portend.”

Obedient, at their master's call,
Fleet giants clomb the circling wall.
They saw the Vánars formed and led:
They saw Sugríva at their head,
The brothers from their bonds released:
And hope grew faint and fear increased.
Their faces pale with doubt and dread,
Back to the giant king they sped,
And to his startled ear revealed
The tidings of the battle field.

The flush of rage a while gave place
To chilling fear that changed his face:

“What?” cried the tyrant, “are my foes
Freed from the binding snakes that close
With venomed clasp round head and limb,
Bright as the sun and fierce like him:
The spell a God bestowed of yore,
The spell that never failed before?
If arts like these be useless, how
Shall giant strength avail us now?
Go forth, Dhúmráksha, good at need,
The bravest of my warriors lead:
Force through the foe thy conquering way,
And Ráma and the Vánars slay.”

Before his king with reverence due
Dhúmráksha bowed him, and withdrew.
Around him at his summons came
Fierce legions led by chiefs of fame.
Well armed with sword and spear and mace,
They hurried to the gathering place,
And rushed to battle, borne at speed
By elephant and car and steed.

Canto LII. Dhúmráksha's Death.

The Vánars saw the giant foe
Pour from the gate in gallant show, [466]

Rejoiced with warriors' fierce delight
And shouted, longing for the fight.
Near came the hosts and nearer yet:
Dire was the tumult as they met,
As, serried line to line opposed,
The Vánars and the giants closed.
Fierce on the foe the Vánars rushed,
And, wielding trees, the foremost crushed;
But, feathered from the heron's wing,
With eager flight from sounding string,
Against them shot with surest aim
A ceaseless storm of arrows came:
And, pierced in head and chest and side,
Full many a Vánar fell and died.
They perished slain in fierce attacks
With sword and pike and battle-axe;
But myriads following undismayed
Their valour in the fight displayed.
Unnumbered Vánars rent and torn
With shaft and spear to earth were borne.
But crushed by branchy trees and blocks
Of jagged stone and shivered rocks
Which the wild Vánars wielded well
The bravest of the giants fell.
Their trampled banners strewed the fields,
And broken swords and spears and shields;
And, crushed by blows which none might stay,
Cars, elephants, and riders lay.
Dhúmráksha turned his furious eye
And saw his routed legions fly.
Still dauntless, with terrific blows,
He struck and slew his foremost foes.
At every blow, at every thrust,
He laid a Vánar in the dust.

So fell they neath the sword and lance
In battle's wild Gandharva[961] dance,
Where clang of bow and clash of sword
Did duty for the silvery chord,
And hoofs that rang and steeds that neighed
Loud concert for the dancers made.
So fiercely from Dhúmráksha's bow
His arrows rained in ceaseless flow,
The Vánar legions turned and fled
To all the winds discomfited.
Hanúmán saw the Vánars fly;
He heaved a mighty rock on high.
His keen eyes flashed with wrathful fire,
And, rapid as the Wind his sire,
Strong as the rushing tempests are,
He hurled it at the advancing car.
Swift through the air the missile sang:
The giant from the chariot sprang,
Ere crushed by that terrific blow
Lay pole and wheel and flag and bow.
Hanúmán's eyes with fury blazed:
A mountain's rocky peak he raised,
Poised it on high in act to throw,
And rushed upon his giant foe.
Dhúmráksha saw: he raised his mace
And smote Hanúmán on the face,
Who maddened by the wound's keen pang
Again upon his foeman sprang;
And on the giant's head the rock
Descended with resistless shock.
Crushed was each limb: a shapeless mass
He lay upon the blood-stained grass.

[961] The Gandharvas are warriors and Minstrels of Indra's heaven.

Canto LIII. Vajradanshtra's Sally.

When Rávaṇ in his palace heard
The mournful news, his wrath was stirred;
And, gasping like a furious snake,
To Vajradanshṭra thus he spake:

“Go forth, my fiercest captain, lead
The bravest of the giants' breed.
Go forth, the sons of Raghu slay
And by their side Sugríva lay.”

He ceased: the chieftain bowed his head
And forth with gathered troops he sped.
Cars, camels, steeds were well arrayed,
And coloured banners o'er them played.
Rings decked his arms: about his waist
The life-protecting mail was braced,
And on the chieftain's forehead set
Glittered his cap and coronet.
Borne on a bannered car that glowed
With golden sheen the warrior rode,
And footmen marched with spear and sword
And bow and mace behind their lord.
In pomp and pride of warlike state
They sallied from the southern gate,
But saw, as on their way they sped,
Dread signs around and overhead.
For there were meteors falling fast,
Though not a cloud its shadow cast;
And each ill-omened bird and beast,
Forboding death, the fear increased,
While many a giant slipped and reeled,
Falling before he reached the field.

They met in mortal strife engaged,
And long and fierce the battle raged.
Spears, swords uplifted, gleamed and flashed,
And many a chief to earth was dashed.
A ceaseless storm of arrows rained,
And limbs were pierced and blood-distained.
Terrific was the sound that filled
The air, and every heart was chilled,
As hurtling o'er the giants flew
The rocks and trees which Vánars threw.
Fierce as a hungry lion when
Unwary deer approach his den, [467]
Angad, his eyes with fury red,
Waving a tree above his head,
Rushed with wild charge which none could stay
Where stood the giants' dense array.
Like tall trees levelled by the blast
Before him fell the giants fast,
And earth that streamed with blood was strown
With warriors, steeds, and cars o'erthrown.

Canto LIV. Vajradanshtra's Death.

The giant leader fiercely rained
His arrows and the fight maintained.
Each time the clanging cord he drew
His certain shaft a Vánar slew.
Then, as the creatures he has made
Fly to the Lord of Life for aid,
To Angad for protection fled
The Vánar hosts dispirited.

Then raged the battle fiercer yet
When Angad and the giant met.
A hundred thousand arrows, hot
With flames of fire, the giant shot;
And every shaft he deftly sent
His foeman's body pierced and rent.
From Angad's limbs ran floods of gore:
A stately tree from earth he tore,
Which, maddened as his gashes bled,
He hurled at his opponent's head.
His bow the dauntless giant drew;
To meet the tree swift arrows flew,
Checked the huge missile's onward way,
And harmless on the earth it lay.
A while the Vánar chieftain gazed,
Then from the earth a rock he raised
Rent from a thunder-splitten height,
And cast it with resistless might.
The giant marked, and, mace in hand,
Leapt from his chariot to the sand,
Ere the rough mass descending broke
The seat, the wheel, the pole and yoke.

Then Angad seized a shattered hill,
Whereon the trees were flowering still,
And with full force the jagged peak
Fell crashing on the giant's cheek.
He staggered, reeled, and fell: the blood
Gushed from the giant in a flood.
Reft of his might, each sense astray,
A while upon the sand he lay.
But strength and wandering sense returned
Again his eyes with fury burned,
And with his mace upraised on high

He wounded Angad on the thigh.
Then from his hand his mace he threw,
And closer to his foeman drew.
Then with their fists they fought, and smote
On brow and cheek and chest and throat.
Worn out with toil, their limbs bedewed,
With blood, the strife they still renewed,
Like Mercury and fiery Mars
Met in fierce battle mid the stars.

A while the deadly fight was stayed:
Each armed him with his trusty blade
Whose sheath with tinkling bells supplied,
And golden net, adorned his side;
And grasped his ponderous leather shield
To fight till one should fall or yield.
Unnumbered wounds they gave and took:
Their wearied bodies reeled and shook.
At length upon the sand that drank
Streams of their blood the warriors sank,
But as a serpent rears his head
Sore wounded by a peasant's tread,
So Angad, fallen on his knees,
Yet gathered strength his sword to seize;
And, severed by the glittering blade,
The giant's head on earth was laid.

[I omit Cantos LV, LVI, LVII, and LVIII, which relate how Akampan and Prahasta sally out and fall. There is little novelty of incident in these Cantos and the results are exactly the same as before. In Canto LV, Akampan, at the command of Rávaṇ, leads forth his troops. Evil omens are seen and heard. The enemies meet, and many fall on each side, the Vánars transfixed with arrows, the Rákshases crushed with rocks and trees.

In Canto LVI Akampan sees that the Rákshases are worsted, and fights with redoubled rage and vigour. The Vánars fall fast under his “nets of arrows.” Hanumán comes to the rescue. He throws mountain peaks at the giant which are dexterously stopped with flights of arrows; and at last beats him down and kills him with a tree.

In Canto LVII, Rávaṇ is seriously alarmed. He declares that he himself, Kumbhakarṇa or Prahasta, must go forth. Prahasta sallies out vaunting that the fowls of the air shall eat their fill of Vánar flesh.

In Canto LVIII, the two armies meet. Dire is the conflict; ceaseless is the rain of stones and arrows. At last Níla meets Prahasta and breaks his bow. Prahasta leaps from his car, and the giant and the Vánar fight on foot. Níla with a huge tree crushes his opponent who falls like a tree when its roots are cut.]

[468]

Canto LIX. Rávan's Sally.

They told him that the chief was killed,
And Rávaṇ's breast with rage was filled.
Then, fiercely moved by wrath and pride,
Thus to his lords the tyrant cried:

“No longer, nobles, may we show
This lofty scorn for such a foe
By whom our bravest, with his train
Of steeds and elephants, is slain.
Myself this day will take the field,
And Raghu's sons their lives shall yield.”

High on the royal car, that glowed
With glory from his face, he rode;
And tambour shell and drum pealed out,
And joyful was each giant's shout.
A mighty host, with eyeballs red
Like flames of kindled fire, he led.
He passed the city gate, and viewed,
Arrayed, the Vánar multitude,
Those wielding massy rocks, and these
Armed with the stems of uptorn trees,
And Ráma with his eyes aglow
With warlike ardour viewed the foe,
And thus the brave Vibhishaṇ, best
Of weapon-wielding chiefs, addressed:
“What captain leads this bright array
Where lances gleam and banners play,
And thousands armed with spear and sword
Await the bidding of their lord?”

“Seest, thou,” Vibhishaṇ answered, “one
Whose face is as the morning sun,
Preëminent for hugest frame?
Akampan[962] is the giant's name.
Behold that chieftain, chariot-borne,
Whom Brahmá's chosen gifts adorn.
He wields a bow like Indra's own;
A lion on his flag is shown,
His eyes with baleful fire are lit:
'Tis Rávaṇ's son, 'tis Indrajít.
There, brandishing in mighty hands
His huge bow, Atikáya stands.
And that proud warrior o'er whose head

[962] “It is to be understood,” says the commentator, “that this is not the Akampan who has already been slain.”

A moon-bright canopy is spread:
Whose might, in many a battle tried,
Has tamed imperial Indra's pride;
Who wears a crown of burnished gold,
Is Lanká's lord the lofty-souled.”

He ceased: and Ráma knew his foe,
And laid an arrow on his bow:
“Woe to the wretch,” he cried, “whom fate
Abandons to my deadly hate.”
He spoke, and, firm by Lakshmaṇ's side,
The giant to the fray defied.
The lord of Lanká bade his train
Of warriors by the gates remain,
To guard the city from surprise
By Ráma's forest born allies.
Then as some monster of the sea
Cleaves swift-advancing billows, he
Charged with impetuous onset through
The foe, and cleft the host in two.
Sugríva ran, the king to meet:
A hill uprooted from its seat
He hurled, with trees that graced the height
Against the rover of the night:
But cleft with shafts that checked its way
Harmless upon the earth it lay.
Then fiercer Rávaṇ's fury grew,
An arrow from his side he drew,
Swift as a thunderbolt, aglow
With fire, and launched it at the foe.
Through flesh and bone a way it found,
And stretched Sugríva on the ground.
Susheṇ and Nala saw him fall,
Gaváksha, Gavaya heard their call,

And, poising hills, in act to fling
They charged amain the giant king.
They charged, they hurled the hills in vain,
He checked them with his arrowy rain,
And every brave assailant felt
The piercing wounds his missiles dealt,
Then smitten by the shafts that came
Keen, fleet, and thick, with certain aim,
They fled to Ráma, sure defence
Against the oppressor's violence,
Then, reverent palm to palm applied,
Thus Lakshmaṇ to his brother cried:
“To me, my lord, the task entrust
To lay this giant in the dust.”
“Go, then,” said Ráma, “bravely fight;
Beat down this rover of the night.
But he, unmatched in bold emprise,
Fears not the Lord of earth and skies,
Keep on thy guard: with keenest eye
Thy moments of attack espy.
Let hand and eye in due accord
Protect thee with the bow and sword.”

Then Lakshmaṇ round his brother threw
His mighty arms in honour due,
Bent lowly down his reverent head,
And onward to the battle sped.
Hanúmán from afar beheld
How Rávaṇ's shafts the Vánars quelled:
To meet the giant's car he ran,
Raised his right arm and thus began:
“If Brahmá's boon thy life has screened
From Yaksha, God, Gandharva, fiend,
With these contending fear no ill,

But tremble at a Vánar still.”
With fury flashing from his eye
The lord of Lanká made reply:
“Strike, Vánar, strike: the fray begin,
And hope eternal fame to win.
[469] This arm shall prove thee in the strife
And end thy glory and thy life.”
“Remember,” cried the Wind-God's son,
“Remember all that I have done,
My prowess, King, thou knowest well,
Shown in the fight when Aksha[963] fell.”

With heavy hand the giant smote
Hanúmán on the chest and throat,
Who reeled and staggered to and fro,
Stunned for a moment by the blow.
Till, mustering strength, his hand he reared
And struck the foe whom Indra feared.
His huge limbs bent beneath the shock,
As mountains, in an earthquake, rock,
And from the Gods and sages pealed
Shouts of loud triumph as he reeled.
But strength returning nerved his frame:
His eyeballs flashed with fiercer flame.
No living creature might resist
That blow of his tremendous fist
Which fell upon Hanúmán's flank:
And to the ground the Vánar sank,
No sign of life his body showed:
And Rávaṇ in his chariot rode
At Níla; and his arrowy rain
Fell on the captain and his train.
Fierce Níla stayed his Vánar band,

[963] Rávaṇ's son, whom Hanumán killed when he first visited Lanká.

And, heaving with his single hand
A mountain peak, with vigorous swing
Hurled the huge missile at the king.

Hanúmán life and strength regained,
Burned for the fight and thus complained:
“Why, coward giant, didst thou flee
And leave the doubtful fight with me?”
Seven mighty arrows keen and fleet
The giant launched, the hill to meet;
And, all its force and fury stayed,
The harmless mass on earth was laid.
Enraged the Vánar chief beheld
The mountain peak by force repelled,
And rained upon the foe a shower
Of trees uptorn with branch and flower.
Still his keen shafts which pierced and rent
Each flying tree the giant sent:
Still was the Vánar doomed to feel
The tempest of the winged steel.
Then, smarting from that arrowy storm,
The Vánar chief condensed his form,[964]
And lightly leaping from the ground
On Rávaṇ's standard footing found;
Then springing unimpeded down
Stood on his bow and golden crown.
The Vánar's nimble leaps amazed
Ikshváku's son who stood and gazed.
The giant, raging in his heart,
Laid on his bow a fiery dart;
The Vánar on his flagstaff eyed,
And thus in tones of fury cried:

[964] Nila was the son of Agni the God of Fire, and possessed, like Milton's demons, the power of dilating and condensing his form at pleasure.

“Well skilled in magic lore art thou:
But will thine art avail thee now?
See if thy magic will defend
Thy life against the dart I send.”

Thus Rávaṇ spake, the giant king,
And loosed the arrow from the string.
It pierced, with direst fury sped,
The Vánar with its flaming head.
His father's might, his power innate
Preserved him from the threatened fate.
Upon his knees he fell, distained
With streams of blood, but life remained.

Still Rávaṇ for the battle burned:
At Lakshmaṇ next his car he turned,
And charged amain with furious show,
Straining in mighty hands his bow.
“Come,” Lakshmaṇ cried, “assay the fight:
Leave foes unworthy of thy might.”
Thus Lakshmaṇ spoke: and Lanká's lord
Heard the dread thunder of the cord.
And mad with burning rage and pride
In hasty words like these replied:
“Joy, joy is mine, O Raghu's son:
Thy fate to-day thou canst not shun.
Slain by mine arrows thou shalt tread
The gloomy pathway of the dead.”

Thus as he spoke his bow he drew,
And seven keen shafts at Lakshmaṇ flew,
But Raghu's son with surest aim
Cleft every arrow as it came.
Thus with fleet shafts each warrior shot
Against his foe, and rested not.
Then one choice weapon from his store,
By Brahmá's self bestowed of yore,
Fierce as the flames that end the world,
The giant king at Lakshmaṇ hurled.
The hero fell, and racked with pain,
Scarce could his hand his bow retain.
But sense and strength resumed their seat
And, lightly springing to his feet,
He struck with one tremendous stroke
And Rávaṇ's bow in splinters broke.
From Lakshmaṇ's cord three arrows flew
And pierced the giant monarch through.
Sore wounded Rávaṇ closed, and round
Ikshváku's son his strong arms wound.
With strength unrivalled, Brahmá's gift,
He strove from earth his foe to lift.
“Shall I,” he cried, “who overthrow
Mount Meru and the Lord of Snow,
And heaven and all who dwell therein,
Be foiled by one of Ráma's kin?”
But though he heaved, and toiled, and strained,
Unmoved Ikshváku's son remained.
His frame by those huge arms compressed
The giant's God-given force confessed,
But conscious that himself was part [470]
Of Vishṇu, he was firm in heart.

The Wind-God's son the fight beheld,
And rushed at Rávaṇ, rage-impelled.
Down crashed his mighty hand; the foe
Full in the chest received the blow.
His eyes grew dim, his knees gave way,
And senseless on the earth he lay.

The Wind-God's son to Ráma bore
Deep-wounded Lakshmaṇ stained with gore.
He whom no foe might lift or bend
Was light as air to such a friend.
The dart that Lakshmaṇ's side had cleft,
Untouched, the hero's body left,
And flashing through the air afar
Resumed its place in Rávaṇ's car;
And, waxing well though wounded sore,
He felt the deadly pain no more.
And Rávaṇ, though with deep wounds pained,
Slowly his sense and strength regained,
And furious still and undismayed
On bow and shaft his hand he laid.

Then Hanumán to Ráma cried:
“Ascend my back, great chief, and ride
Like Vishṇu borne on Garuḍ's wing,
To battle with the giant king.”
So, burning for the dire attack,
Rode Ráma on the Vánar's back,
And with fierce accents loud and slow
Thus gave defiance to the foe,
While his strained bowstring made a sound
Like thunder when it shakes the ground:
“Stay, Monarch of the giants, stay,
The penalty of sin to pay.

Stay! whither wilt thou fly, and how
Escape the death that waits thee now?”

No word the giant king returned:
His eyes with flames of fury burned.
His arm was stretched, his bow was bent,
And swift his fiery shafts were sent.
Red torrents from the Vánar flowed:
Then Ráma near to Rávaṇ strode,
And with keen darts that never failed,
The chariot of the king assailed.
With surest aim his arrows flew:
The driver and the steeds he slew.
And shattered with the pointed steel
Car, flag, and pole and yoke and wheel.
As Indra hurls his bolt to smite
Mount Meru's heaven-ascending height,
So Ráma with a flaming dart
Struck Lanká's monarch near the heart,
Who reeled and fell beneath the blow
And from loose fingers dropped his bow.
Bright as the sun, with crescent head,
From Ráma's bow an arrow sped,
And from his forehead, proud no more,
Cleft the bright coronet he wore.
Then Ráma stood by Rávaṇ's side
And to the conquered giant cried:
“Well hast thou fought: thine arm has slain
Strong heroes of the Vánar train.
I will not strike or slay thee now,
For weary, faint with fight art thou.
To Lanká's town thy footsteps bend,
And there the night securely spend.
To-morrow come with car and bow,

And then my prowess shalt thou know.”

He ceased: the king in humbled pride
Rose from the earth and naught replied.
With wounded limbs and shattered crown
He sought again his royal town.

Canto LX. Kumbhakarna Roused.

With humbled heart and broken pride
Through Lanká's gate the giant hied,
Crushed, like an elephant beneath
A lion's spring and murderous teeth,
Or like a serpent 'neath the wing
And talons of the Feathered King.
Such was the giant's wild alarm
At arrows shot by Ráma's arm;
Shafts with red lightning round them curled,
Like Brahmá's bolts that end the world.

Supported on his golden throne,
With failing eye and humbled tone,
“Giants,” he cried, “the toil is vain,
Fruitless the penance and the pain,
If I whom Indra owned his peer,
Secure from Gods, a mortal fear.
My soul remembers, now too late,
Lord Brahmá's words who spoke my fate:
“Tremble, proud Giant,” thus they ran,
“And dread thy death from slighted man.
Secure from Gods and demons live,
And serpents, by the boon I give.
Against their power thy life is charmed,
But against man is still unarmed.”
This Ráma is the man foretold
By Anaraṇya's[965] lips of old:

“Fear, Rávaṇ, basest of the base:
For of mine own imperial race
A prince in after time shall spring
And thee and thine to ruin bring.
And Vedavatí,[966] ere she died
Slain by my ruthless insult, cried: [471]
“A scion of my royal line
Shall slay, vile wretch, both thee and thine.”
She in a later birth became
King Janak's child, now Ráma's dame.

[965] An ancient king of Ayodhyá said by some to have been Prithu's father.
[966] The daughter of King Kuśadhwaja. She became an ascetic, and being insulted by Rávaṇ in the woods where she was performing penance, destroyed herself by entering fire, but was born again as Sítá to be in turn the destruction of him who had insulted her.

Nandíśvara[967] foretold this fate,
And Umá[968] when I moved her hate,
And Rambhá,[969] and the lovely child
Of Varuṇ[970] by my touch defiled.
I know the fated hour is nigh:
Hence, captains, to your stations fly.
Let warders on the rampart stand:
Place at each gate a watchful band;
And, terror of immortal eyes,
Let mightiest Kumbhakarṇa rise.
He, slumbering, free from care and pain,
By Brahmá's curse, for months has lain.
But when Prahasta's death he hears,
Mine own defeat and doubts and fears,
The chief will rise to smite the foe
And his unrivalled valour show.
Then Raghu's royal sons and all
The Vánars neath his might will fall.”

The giant lords his hest obeyed,
They left him, trembling and afraid,
And from the royal palace strode
To Kumbhakarṇa's vast abode.
They carried garlands sweet and fresh,
And reeking loads of blood and flesh.

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[967] Nandíśvara was Śiva's chief attendant. Rávaṇ had despised and laughed at him for appearing in the form of a monkey and the irritated Nandíśvara cursed him and foretold his destruction by monkeys.

[968] Rávaṇ once upheaved and shook Mount Kailása the favourite dwelling place of Śiva the consort of Umá, and was cursed in consequence by the offended Goddess.

[969] Rambhá, who has several times been mentioned in the course of the poem, was one of the nymphs of heaven, and had been insulted by Rávaṇ.

[970] Punjikasthalá was the daughter of Varuṇ. Rávaṇ himself has mentioned in this book his insult to her, and the curse pronounced in consequence by Brahmá.

They reached the dwelling where he lay,
A cave that reached a league each way,
Sweet with fair blooms of lovely scent
And bright with golden ornament.
His breathings came so fierce and fast,
Scarce could the giants brook the blast.
They found him on a golden bed
With his huge limbs at length outspread.
They piled their heaps of venison near,
Fat buffaloes and boars and deer.
With wreaths of flowers they fanned his face,
And incense sweetened all the place.
Each raised his mighty voice as loud
As thunders of an angry cloud,
And conchs their stirring summons gave
That echoed through the giant's cave.
Then on his breast they rained their blows,
And high the wild commotion rose
When cymbal vied with drum and horn.
And war cries on the gale upborne.
Through all the air loud discord spread,
And, struck with fear, the birds fell dead.
But still he slept and took his rest.
Then dashed they on his shaggy chest
Clubs, maces, fragments of the rock:
He moved not once, nor felt the shock.
The giants made one effort more
With shell and drum and shout and roar.
Club, mallet, mace, in fury plied,
Rained blows upon his breast and side.
And elephants were urged to aid,
And camels groaned and horses neighed.
They drenched him with a hundred pails,
They tore his ears with teeth and nails.

They bound together many a mace
And beat him on the head and face;
And elephants with ponderous tread
Stamped on his limbs and chest and head.
The unusual weight his slumber broke:
He started, shook his sides, and woke;
And, heedless of the wounds and blows,
Yawning with thirst and hunger rose,
His jaws like hell gaped fierce and wide,
Dire as the flame neath ocean's tide.
Red as the sun on Meru's crest
The giant's face his wrath expressed,
And every burning breath he drew
Was like the blast that rushes through
The mountain cedars. Up he raised
His awful head with eyes that blazed
Like comets, dire as Death in form
Who threats the worlds with fire and storm.
The giants pointed to their stores
Of buffaloes and deer and boars,
And straight he gorged him with a flood
Of wine, with marrow, flesh, and blood.
He ceased: the giants ventured near
And bent their lowly heads in fear.
Then Kumbhakar[n.]a glared with eyes
Still heavy in their first surprise,
Still drowsy from his troubled rest,
And thus the giant band addressed.
“How have ye dared my sleep to break?
No trifling cause should bid me wake.
Say, is all well? or tell the need
That drives you with unruly speed
To wake me. Mark the words I say,
[472] The king shall tremble in dismay,

The fire be quenched and Indra slain
Ere ye shall break my rest in vain.”

Yúpáksha answered: “Chieftain, hear;
No God or fiend excites our fear.
But men in arms our walls assail:
We tremble lest their might prevail.
For vengeful Ráma vows to slay
The foe who stole his queen away,
And, matchless for his warlike deeds,
A host of mighty Vánars leads.
Ere now a monstrous Vánar came,
Laid Lanká waste with ruthless flame,
And Aksha, Rávaṇ's offspring, slew
With all his warrior retinue.
Our king who never trembled yet
For heavenly hosts in battle met,
At length the general dread has shared,
O'erthrown by Ráma's arm and spared.”

He ceased: and Kumbhakarṇa spake:
“I will go forth and vengeance take;
Will tread their hosts beneath my feet,
Then triumph-flushed our king will meet.
Our giant bands shall eat their fill
Of Vánars whom this arm shall kill.
The princes' blood shall be my draught,
The chieftains' shall by you be quaffed.”
He spake, and, with an eager stride
That shook the earth, to Rávaṇ hied.

Canto LXI. The Vánars' Alarm.

The son of Raghu near the wall
Saw, proudly towering over all,
The mighty giant stride along
Attended by the warrior throng;
Heard Kumbhakarṇa's heavy feet
Awake the echoes of the street;
And, with the lust of battle fired,
Turned to Vibhishaṇ and inquired:
“Vibhishaṇ, tell that chieftain's name
Who rears so high his mountain frame;
With glittering helm and lion eyes,
Preëminent in might and size
Above the rest of giant birth,
He towers the standard of the earth;
And all the Vánars when they see
The mighty warrior turn and flee.”

“In him,” Vibhishaṇ answered, “know
Viśravas' son, the Immortals' foe,
Fierce Kumbhakarṇa, mightier far
Than Gods and fiends and giants are.
He conquered Yáma in the fight,
And Indra trembling owned his might.
His arm the Gods and fiends subdued,
Gandharvas and the serpent brood.
The rest of his gigantic race
Are wondrous strong by God-giving grace;
But nature at his birth to him
Gave matchless power and strength of limb.
Scarce was he born, fierce monster, when
He killed and ate a thousand men.
The trembling race of men, appalled,

On Indra for protection called;
And he, to save the suffering world,
His bolt at Kumbhakarṇa hurled.
So awful was the monster's yell
That fear on all the nations fell,
He, rushing on with furious roar,
A tusk from huge Airávat tore,
And dealt the God so dire a blow
That Indra reeling left his foe,
And with the Gods and mortals fled
To Brahmá's throne dispirited.
“O Brahmá,” thus the suppliants cried,
“Some refuge for this woe provide.
If thus his maw the giant sate
Soon will the world be desolate.”
The Self-existent calmed their woe,
And spake in anger to their foe:
“As thou wast born, Pulastya's son,
That worlds might weep by thee undone,
Thou like the dead henceforth shalt be:
Such is the curse I lay on thee.”
Senseless he lay, nor spoke nor stirred;
Such was the power of Brahmá's word.
But Rávaṇ, troubled for his sake,
Thus to the Self-existent spake:
“Who lops the tree his care has reared
When golden fruit has first appeared?
Not thus, O Brahmá, deal with one
Descended from thine own dear son.[971]
Still thou, O Lord, thy word must keep,
He may not die, but let him sleep.
Yet fix a time for him to break

[971] Pulastya was the son of Brahmá and father of Viśravas or Paulastya the father of Rávaṇ and Kumbhakarṇa.

The chains of slumber and awake.”
He ceased: and Brahmá made reply;
“Six months in slumber shall he lie
And then arising for a day
Shall cast the numbing bonds away.”
Now Rávaṇ in his doubt and dread
Has roused the monster from his bed,
Who comes in this the hour of need
On slaughtered Vánars flesh to feed.
Each Vánar, when his awe-struck eyes
Behold the monstrous chieftain, flies.
With hopeful words their minds deceive,
And let our trembling hosts believe
They see no giant, but, displayed,
A lifeless engine deftly made.”

Then Ráma called to Níla: “Haste,
Let troops near every gate be placed,
And, armed with fragments of the rock
[473] And trees, each lane and alley block.”
Thus Ráma spoke: the chief obeyed,
And swift the Vánars stood arrayed,
As when the black clouds their battle form,
The summit of a hill to storm.

Canto LXII. Rávan's Request.

Along bright Lanká's royal road
The giant, roused from slumber, strode,
While from the houses on his head
A rain of fragrant flowers was shed.
He reached the monarch's gate whereon
Rich gems and golden fretwork shone.
Through court and corridor that shook
Beneath his tread his way he took,
And stood within the chamber where
His brother sat in dark despair.
But sudden, at the grateful sight
The monarch's eye again grew bright.
He started up, forgot his fear,
And drew his giant brother near.
The younger pressed the elder's feet
And paid the King observance meet,
Then cried: “O Monarch, speak thy will,
And let my care thy word fulfil.
What sudden terror and dismay
Have burst the bonds in which I lay?”

Fierce flashed the flame from Rávaṇ's eye,
As thus in wrath he made reply:
“Fair time, I ween, for sleep is this,
To lull thy soul in tranquil bliss,
Unheeding, in oblivion drowned,
The dangers that our lives surround.
Brave Ráma, Daśaratha's son,
A passage o'er the sea has won,
And, with the Vánar monarch's aid,
Round Lanká's walls his hosts arrayed.
Though never in the deadly field
My Rákshas troops were known to yield,
The bravest of the giant train

Have fallen by the Vánars slain.
Hence comes my fear. O fierce and brave,
Go forth, our threatened Lanká save.
Go forth, a dreadful vengeance take:
For this, O chief, I bade thee wake.
The Gods and trembling fiends have felt
The furious blows thine arm has dealt.
Earth has no warrior, heaven has none
To match thy might, Paulastya's son.”

Canto LXIII. Kumbhakarna's Boast.

Then Kumbhakarṇa laughed aloud
And cried; “O Monarch, once so proud,
We warned thee, but thou wouldst not hear;
And now the fruits of sin appear.
We warned thee, I, thy nobles, all
Who loved thee, in thy council hall.
Those sovereigns who with blinded eyes
Neglect the foe their hearts despise,
Soon, falling from their high estate
Bring on themselves the stroke of fate.
Accept at length, thy life to save,
The counsel sage Vibhishaṇ gave,
The prudent counsel spurned before,
And Sítá to her lord restore.”[972]

[972] I omit a tedious sermon on the danger of rashness and the advantages of prudence, sufficient to irritate a less passionate hearer than Rávaṇ.

The monarch frowned, by passion moved
And thus in angry words reproved:
“Wilt thou thine elder brother school,
Forgetful of the ancient rule
That bids thee treat him as the sage
Who guides thee with the lore of age?
Think on the dangers of the day,
Nor idly throw thy words away:
If, led astray, by passion stirred,
I in the pride of power have erred;
If deeds of old were done amiss,
No time for vain reproach is this.
Up, brother; let thy loving care
The errors of thy king repair.”

To calm his wrath, his soul to ease,
The younger spake in words like these:
“Yea, from our bosoms let us cast
All idle sorrow for the past.
Let grief and anger be repressed:
Again be firm and self-possessed.
This day, O Monarch, shalt thou see
The Vánar legions turn and flee,
And Ráma and his brother slain
With their hearts' blood shall dye the plain.
Yea, if the God who rules the dead,
And Varuṇ their battalions led;
If Indra with the Storm-Gods came
Against me, and the Lord of Flame,
Still would I fight with all and slay
Thy banded foes, my King, to-day.
If Raghu's son this day withstand
The blow of mine uplifted hand,
Deep in his breast my darts shall sink,

And torrents of his life-blood drink.
O fear not, in my promise trust:
This arm shall lay him in the dust,
Shall leave the fierce Sugríva dyed
With gore, and Lakshmaṇ by his side,
And strike the great Hanúmán down,
The spoiler of our glorious town.”[973]

[474]

Canto LXIV. Mahodar's Speech.

He ceased: and when his lips were closed
Mahodar thus his rede opposed:
“Why wilt thou shame thy noble birth
And speak like one of little worth?
Why boast thee thus in youthful pride
Rejecting wisdom for thy guide?
How will thy single arm oppose
The victor of a thousand foes,
Who proved in Janasthán his might
And slew the rovers of the night?
The remnant of those legions, they
Who saw his power that fatal day,
Now in this leaguered city dread
The mighty chief from whom they fled.
And wouldst thou meet the lord of men,
Beard the great lion in his den,

[973] The Bengal recension assigns a very different speech to Kumbhakarṇa and makes him say that Nárad the messenger of the Gods had formerly told him that Vishṇu himself incarnate as Daśaratha's son should come to destroy Rávaṇ.

And, when thine eyes are open, break
The slumber of a deadly snake?
Who may an equal battle wage
With him, so awful in his rage,
Fierce as the God of Death whom none
May vanquish, Daśaratha's son?
But, Rávaṇ, shall the lady still
Refuse compliance with thy will?
No, listen, King, to this design
Which soon shall make the captive thine.
This day through Lanká's streets proclaim
That four of us[974] of highest fame
With Kumbhakarṇa at our head
Will strike the son of Raghu dead.
Forth to the battle will we go
And prove our prowess on the foe.
Then, if our bold attempt succeed,
No further plans thy hopes will need.
But if in vain our warriors strive,
And Raghu's son be left alive,
We will return, and, wounded sore,
Our armour stained with gouts of gore,
Will show the shafts that rent each frame,
Keen arrows marked with Ráma's name,
And say we giants have devoured
The princes whom our might o'erpowered.
Then let the joyful tidings spread
That Raghu's royal sons are dead.
To all around thy pleasure show,
Gold, pearls, and precious robes, bestow.
Gay garlands round the portals twine,
Enjoy the banquet and the wine.

[974] Mahodar, Dwijihva, Sanhráda, and Vitardan.

Then go, the scornful lady seek,
And woo her when her heart is weak.
Rich robes and gold and gems display,
And gently wile her grief away.
Then will she feel her hopeless state,
Widowed, forlorn, and desolate;
Know that on thee her bliss depends,
Far from her country and her friends;
Then, her proud spirit overthrown,
The lady will be all thine own.”

Canto LXV. Kumbhakarna's Speech.

But haughty Kumbhakarṇa spurned
His counsel, and to Rávaṇ turned:
“Thy life from peril will I free
And slay the foe who threatens thee.
A hero never vaunts in vain,
Like bellowing clouds devoid of rain,
Nor, Monarch, be thine ear inclined
To counsellors of slavish kind,
Who with mean arts their king mislead
And mar each gallant plan and deed.
O, let not words like his beguile
The glorious king of Lanká's isle.”

Thus scornful Kumbhakarṇa cried,
And Rávaṇ with a laugh replied:
“Mahodar fears and fain would shun
The battle with Ikshváku's son.
Of all my giant warriors, who
Is strong as thou, and brave and true?
Ride, conqueror, to the battle ride,
And tame the foeman's senseless pride.
Go forth like Yáma to the field,
And let thine arm thy trident wield.
Scared by the lightning of thine eye
The Vánar hosts will turn and fly;
And Ráma, when he sees thee near,
With trembling heart will own his fear.”

The champion heard, and, well content,
Forth from the hall his footsteps bent.
He grasped his spear, the foeman's dread,
Black iron all, both shaft and head,
Which, dyed in many a battle, bore
Great spots of slaughtered victims' gore.
The king upon his neck had thrown
The jewelled chain which graced his own.
And garlands of delicious scent
About his limbs for ornament.
Around his arms gay bracelets clung,
And pendants in his ears were hung.
Adorned with gold, about his waist
His coat of mail was firmly braced,
And like Náráyaṇ[975] or the God
Who rules the sky he proudly trod.
Behind him went a mighty throng
Of giant warriors tall and strong, [475]

[975] A name of Vishṇu.

On elephants of noblest breeds.
With cars, with camels, and with steeds:
And, armed with spear and axe and sword
Were fain to battle for their lord.[976]

Canto LXVI. Kumbhakarna's Sally.

In pomp and pride of warlike state
The giant passed the city gate.
He raised his voice: the hills, the shore
Of Lanká's sea returned the roar.
The Vánars saw the chief draw nigh
Whom not the ruler of the sky,
Nor Yáma, monarch of the dead,
Might vanquish, and affrighted fled.
When royal Angad, Báli's son,
Saw the scared Vánars turn and run,
Undaunted still he kept his ground,
And shouted as he gazed around:
“O Nala, Níla, stay nor let
Your souls your generous worth forget,
O Kumud and Gaváksha, why
Like base-born Vánars will ye fly?
Turn, turn, nor shame your order thus:
This giant is no match for us”

[976] There is so much commonplace repetition in these Sallies of the Rákshas chieftains that omissions are frequently necessary. The usual ill omens attend the sally of Kumbhakarṇa, and the Canto ends with a description of the terrified Vánars' flight which is briefly repeated in different words at the beginning of the next Canto.

They heard his voice: the flight was stayed;
Again for war they stood arrayed,
And hurled upon the foe a shower
Of mountain peaks and trees in flower.
Still on his limbs their missiles rained:
Unmoved, their blows he still sustained,
And seemed unconscious of the stroke
When rocks against his body broke.
Fierce as the flame when woods are dry
He charged with fury in his eye.
Like trees consumed with fervent heat
They fell beneath the giant's feet.
Some o'er the ground, dyed red with gore,
Fled wild with terror to the shore,
And, deeming that all hope was lost,
Ran to the bridge they erst had crossed.
Some clomb the trees their lives to save,
Some sought the mountain and the cave;
Some hid them in the bosky dell,
And there in deathlike slumber fell.

When Angad saw the chieftains fly
He called them with a mighty cry:
“Once more, O Vánars, charge once more,
On to the battle as before.
In all her compass earth has not,
To hide you safe, one secret spot.
What! leave your arms? each nobler dame
Will scorn her consort for the shame.
This blot upon your names efface,
And keep your valour from disgrace.
Stay, chieftains; wherefore will ye run,
A band of warriors scared by one?”

Scarce would they hear: they would not stay,
And basely spoke in wild dismay:
“Have we not fought, and fought in vain
Have we not seen our mightiest slain?
The giant's matchless force we fear,
And fly because our lives are dear.”
But Báli's son with gentle art
Dispelled their dread and cheered each heart.
They turned and formed and waited still
Obedient to the prince's will.

Canto LXVII. Kumbhakarna's Death.

Thus from their flight the Vánars turned,
And every heart for battle burned,
Determined on the spot to die
Or gain a warrior's meed on high.
Again the Vánars stooped to seize
Their weapons, rocks and fallen trees;
Again the deadly fight began,
And fiercely at the giant ran.
Unmoved the monster kept his place:
He raised on high his awful mace,
Whirled the huge weapon round his head
And laid the foremost Vánars dead.
Eight thousand fell bedewed with gore,
Then sank and died seven hundred more.
Then thirty, twenty, ten, or eight
At each fierce onset met their fate,
And fast the fallen were devoured
Like snakes by Garuḍ's beak o'erpowered.

Then Dwivid from the Vánar van,
Armed with an uptorn mountain, ran,
Like a huge cloud when fierce winds blow,
And charged amain the mountain foe.
With wondrous force the hill he threw:
O'er Kumbhakarṇa's head it flew,
And falling on his host afar
Crushed many a giant, steed, and car.
Rocks, trees, by fierce Hanúmán sped,
Rained fast on Kumbhakarṇa's head.
Whose spear each deadlier missile stopped,
And harmless on the plain it dropped. [476]
Then with his furious eyes aglow
The giant rushed upon the foe,
Where, with a woody hill upheaved,
Hanúmán's might his charge received.
Through his vast frame the giant felt
The angry blow Hanúmán dealt.
He reeled a moment, sore distressed,
Then smote the Vánar on the breast,
As when the War-God's furious stroke
Through Krauncha's hill a passage broke.[977]
Fierce was the blow, and deep and wide
The rent: with crimson torrents dyed,
Hanúmán, maddened by the pain,
Roared like a cloud that brings the rain,
And from each Rákshas throat rang out
Loud clamour and exultant shout.
Then Níla hurled with mustered might
The fragment of a mountain height;

[977] Kártikeya the God of War, and the hero and incarnation Paraśuráma are said to have cut a passage through the mountain Krauncha, a part of the Himálayan range, in the same way as the immense gorge that splits the Pyrenees under the towers of Marboré was cloven at one blow of Roland's sword Durandal.

Nor would the rock the foe have missed,
But Kumbhakarṇa raised his fist
And smote so fiercely that the mass
Fell crushed to powder on the grass.
Five chieftains of the Vánar race[978]
Charged Kumbhakarṇa face to face,
And his huge frame they wildly beat
With rocks and trees and hands and feet.
Round Rishabh first the giant wound
His arms and hurled him to the ground,
Where speechless, senseless, wounded sore,
He lay his face besmeared with gore.
Then Níla with his fist he slew,
And Śarabh with his knee o'erthrew,
Nor could Gaváksha's strength withstand
The force of his terrific hand.
At Gandhamádan's eager call
Rushed thousands to avenge their fall,
Nor ceased those Vánars to assail
With knee and fist and tooth and nail.
Around his foes the giant threw
His mighty arms, and nearer drew
The captives subject to his will:
Then snatched them up and ate his fill.
There was no respite then, no pause:
Fast gaped and closed his hell-like jaws:
Yet, prisoned in that gloomy cave,
Some Vánars still their lives could save:
Some through his nostrils found a way,
Some through his ears resought the day.
Like Indra with his thunder, like
The God of Death in act to strike,

[978] Rishabh, Śarabh, Níla, Gaváksha, and Gandhamádan.

The giant seized his ponderous spear,
And charged the foe in swift career.
Before his might the Vánars fell,
Nor could their hosts his charge repel.
Then trembling, nor ashamed to run,
They turned and fled to Raghu's son.

When Báli's warrior son[979] beheld
Their flight, his heart with fury swelled.
He rushed, with his terrific shout,
To meet the foe and stay the rout.
He came, he hurled a mountain peak,
And smote the giant on the cheek.
His ponderous spear the giant threw:
Fierce was the cast, the aim was true;
But Angad, trained in war and tried,
Saw ere it came, and leapt aside.
Then with his open hand he smote
The giant on the chest and throat.
That blow the giant scarce sustained;
But sense and strength were soon regained.
With force which nothing might resist
He caught the Vánar by the wrist,
Whirled him, as if in pastime, round,
And dashed him senseless on the ground.
There low on earth his foe lay crushed:
At King Sugríva next he rushed,
Who, waiting for the charge, stood still,
And heaved on high a shattered hill,
He looked on Kumbhakarṇa dyed
With streams of blood, and fiercely cried:
“Great glory has thine arm achieved,

[979] Angad. The text calls him the son of the son of him who holds the thunderbolt, *i.e.* the grandson of Indra.

And thousands of their lives bereaved.
Now leave a while thy meaner foes,
And brook the hill Sugríva throws.”

He spoke, and hurled the mass he held:
The giant's chest the stroke repelled,
Then on the Vánars fell despair,
And Rákshas clamour filled the air.
The giant raised his arm, and fast
Came the tremendous[980] spear he cast.
Hanúmán caught it as it flew,
And knapped it on his knee in two.
The giant saw the broken spear:
His clouded eye confessed his fear;
Yet at Sugríva's head he sent
[477] A peak from Lanká's mountain rent.
The rushing mass no might could stay:
Sugríva fell and senseless lay.
The giant stooped his foe to seize,
And bore him thence, as bears the breeze
A cloud in autumn through the sky.
He heard the sad Immortals sigh,
And shouts of triumph long and loud
Went up from all the Rákshas crowd.
Through Lanká's gate the giant passed
Holding his struggling captive fast,
While from each terrace, house, and tower
Fell on his haughty head a shower
Of fragrant scent and flowery rain,
Blossoms and leaves and scattered grain.[981]

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[980] Literally, weighing a thousand *bháras*. The *bhára* is a weight equal to 2000 *palas*, the *pala* is equal to four *karśas*, and the *karśa* to 11375 French grammes or about 176 grains troy. The spear seems very light for a warrior of Kumbhakarṇa's strength and stature and the work performed with it.

[981] The custom of throwing parched or roasted grain, with wreaths and flowers,

By slow degrees the Vánars' lord
Felt life and sense and strength restored.
He heard the giants' joyful boast:
He thought upon his Vánar host.
His teeth and feet he fiercely plied,
And bit and rent the giant's side,
Who, mad with pain and smeared with gore,
Hurled to the ground the load he bore.
Regardless of a storm of blows
Swift to the sky the Vánar rose,
Then lightly like a flying ball
High overleapt the city wall,
And joyous for deliverance won
Regained the side of Raghu's son.
And Kumbhakarṇa, mad with hate
And fury, sallied from the gate,
The carnage of the foe renewed
And filled his maw with gory food.
Slaying, with headlong frenzy blind,
Both Vánar foes and giant kind.

Nor would Sumitrá's valiant son[982]
The might of Kumbhakarṇa shun,
Who through his harness felt the sting
Of keen shafts loosened from the string.
His heart confessed the warrior's power,
And, bleeding from the ceaseless shower
That smote him on the chest and side,
With words like these the giant cried:
“Well fought, well fought, Sumitrá's son;
Eternal glory hast thou won,

on the heads of kings and conquerors when they go forth to battle and return is frequently mentioned by Indian poets.

[982] Lakshmaṇ.

For thou in desperate fight hast met
The victor never conquered yet,
Whom, borne on huge Airávat's back,
E'en Indra trembles to attack.
Go, son of Queen Sumitrá, go:
Thy valour and thy strength I know.
Now all my hope and earnest will
Is Ráma in the fight to kill.
Let him beneath my weapons fall,
And I will meet and conquer all.”

The chieftain, of Sumitrá born,
Made answer as he laughed in scorn:
“Yea, thou hast won a victor's fame
From trembling Gods and Indra's shame.
There waits thee now a mightier foe
Whose prowess thou hast yet to know.
There, famous in a hundred lands,
Ráma the son of Raghu stands.”

Straight at the king the giant sped,
And earth was shaken at his tread.
His bow the hero grasped and strained,
And deadly shafts in torrents rained.
As Kumbhakaṇa felt each stroke
From his huge mouth burst fire and smoke;
His hands were loosed in mortal pain
And dropped his weapons on the plain.
Though reft of spear and sword and mace
No terror changed his haughty face.
With heavy hands he rained his blows
And smote to death a thousand foes.
Where'er the furious monster strode
While down his limbs the red blood flowed

Like torrents down a mountain's side,
Vánars and bears and giants died.
High o'er his head a rock he swung,
And the huge mass at Ráma flung.
But Ráma's arrows bright as flame
Shattered the mountain as it came.
Then Raghu's son, his eyes aglow
With burning anger, charged the foe,
And as his bow he strained and tried
With fearful clang the cord replied.
Wroth at the bowstring's threatening clang
To meet his foe the giant sprang.
High towering with enormous frame
Huge as a wood-crowned hill he came.
But Ráma firm and self-possessed
In words like these the foe addressed:
“Draw near, O Rákshas lord, draw near,
Nor turn thee from the fight in fear.
Thou meetest Ráma face to face,
Destroyer of the giant race.
Come, fight, and thou shalt feel this hour,
Laid low in death, thy conqueror's power.”

He ceased: and mad with wrath and pride
The giant champion thus replied:
“Come thou to me and thou shalt find
A foeman of a different kind.
No Khara, no Virádha,—thou
Hast met a mightier warrior now.
The strength of Kumbhakarṇa fear,
And dread the iron mace I rear
This mace in days of yore subdued
The Gods and Dánav multitude.
Prove, lion of Ikshváku's line,

Thy power upon these limbs of mine.
Then, after trial, shalt thou bleed,
And with thy flesh my hunger feed.”

He ceased: and Ráma, undismayed,
[478] Upon his cord those arrows laid
Which pierced the stately Sál trees through,
And Báli king of Vánars slew.
They flew, they smote, but smote in vain
Those mighty limbs that felt no pain.
Then Ráma sent with surest aim
The dart that bore the Wind-God's name.
The missile from the giant tore
His huge arm and the mace it bore,
Which crushed the Vánars where it fell:
And dire was Kumbhakarṇa's yell.
The giant seized a tree, and then
Rushed madly at the lord of men.
Another dart, Lord Indra's own,
To meet his furious onset thrown,
His left arm from the shoulder lopped,
And like a mountain peak it dropped.
Then from the bow of Ráma sped
Two arrows, each with crescent head;
And, winged with might which naught could stay,
They cut the giant's legs away.
They fell, and awful was the sound
As those vast columns shook the ground;
And sky and sea and hill and cave
In echoing roars their answer gave.
Then from his side the hero drew
A dart that like the tempest flew—
No deadlier shaft has ever flown
Than that which Indra called his own—

Nor could the giant's mail-armed neck
The fury of the missile check.
Through skin and flesh and bone it smote
And rent asunder head and throat.
Down with the sound of thunder rolled
The head adorned with rings of gold,
And crushed to pieces in its fall
A gate, a tower, a massive wall.
Hurled to the sea the body fell:
Terrific was the ocean's swell,
Nor could swift fin and nimble leap
Save the crushed creatures of the deep.

Thus he who plagued in impious pride
The Gods and Bráhmans fought and died.
Glad were the hosts of heaven, and long
The air re-echoed with their song.[983]

Canto LXVIII. Rávan's Lament.

[983] I have abridged this long Canto by omitting some vain repetitions, commonplace epithets and similes and other unimportant matter. There are many verses in this Canto which European scholars would rigidly exclude as unmistakeably the work of later rhapsodists. Even the reverent Commentator whom I follow ventures to remark once or twice: *Ayam śloka prak shipta iti bahavah*, "This *śloka* or verse is in the opinion of many interpolated."

They ran to Rávaṇ in his hall
And told him of his brother's fall:
“Fierce as the God who rules the dead,
Upon the routed foe he fed;
And, victor for a while, at length
Fell slain by Ráma's matchless strength.
Now like a mighty hill in size
His mangled trunk extended lies,
And where he fell, a bleeding mass,
Blocks Lanká's gate that none may pass.”
The monarch heard: his strength gave way;
And fainting on the ground he lay.
Grieved at the giants' mournful tale,
Long, shrill was Atikáya's wail;
And Triśirás in sorrow bowed
His triple head, and wept aloud.
Mahodar, Mahápárśva shed
Hot tears and mourned their brother dead.
At length, his wandering sense restored,
In loud lament cried Lanká's lord:
“Ah chief, for might and valour famed,
Whose arm the haughty foeman tamed,
Forsaking me, thy friends and all,
Why hast thou fled to Yáma's hall?
Why hast thou fled to taste no more
The slaughtered foeman's flesh and gore?
Ah me, my life is done to-day:
My better arm is lopped away.
Whereon in danger I relied,
And, fearless, Gods and fiends defied.
How could a shaft from Ráma's bow
The matchless giant overthrow,
Whose iron frame so strong of yore
The crushing bolt of Indra bore?

This day the Gods and sages meet
And triumph at their foe's defeat.
This day the Vánar chiefs will boast
And, with new ardour fired, their host
In fiercer onset will assail
Our city, and the ramparts scale.
What care I for a monarch's name,
For empire, or the Maithil dame?
What joy can power and riches give,
Or life that I should care to live,
Unless this arm in mortal fray
The slayer of my brother slay?
For me, of Kumbhakarṇa reft,
Death is the only solace left;
And I will seek, o'erwhelmed with woes,
The realm to which my brother goes.
Ah me ill-minded, not to take
His counsel when Vibhishaṇ spake
When he this evil day foretold
My foolish heart was overbold:
I drove my sage adviser hence,
And reap the fruits of mine offence.”

[479]

Canto LXIX. Narántak's Death.

Pierced to the soul by sorrow's sting
Thus wailed the evil-hearted king.
Then Triśirás stood forth and cried:
“Yea, father, he has fought and died,
Our bravest: and the loss is sore:
But rouse thee, and lament no more.
Hast thou not still thy coat of mail,
Thy bow and shafts which never fail?
A thousand asses draw thy car
Which roars like thunder heard afar.
Thy valour and thy warrior skill,
Thy God-given strength, are left thee still.
Unarmed, thy matchless might subdued
The Gods and Dánav multitude.
Armed with thy glorious weapons, how
Shall Raghu's son oppose thee now?
Or, sire, within thy palace stay;
And I myself will sweep away
Thy foes, like Garuḍ when he makes
A banquet of the writhing snakes.
Soon Raghu's son shall press the plain,
As Narak[984] fell by Vishṇu slain,
Or Śambar[985] in rebellious pride
Who met the King of Gods[986] and died.”

The monarch heard: his courage grew,
And life and spirit came anew.
Devántak and Narántak heard,
And their fierce souls with joy were stirred;

[984] Narak was a demon, son of Bhúmi or Earth, who haunted the city Prágjyotisha.
[985] Śambar was a demon of drought.
[986] Indra.

And Atikáya[987] burned to fight,
And heard the summons with delight;
While from the rest loud rang the cry,
“I too will fight,” “and I,” “and I.”

The joyous king his sons embraced,
With gold and chains and jewels graced,
And sent them forth with stirring speech
Of benison and praise to each.
Forth from the gate the princes sped
And ranged for war the troops they led.
The Vánar legions charged anew,
And trees and rocks for missiles flew.
They saw Narántak's mighty form
Borne on a steed that mocked the storm.
To check his charge in vain they strove:
Straight through their host his way he clove,
As springs a dolphin through the tide:
And countless Vánars fell and died,
And mangled limbs and corpses lay
To mark the chief's ensanguined way,
Sugríva saw them fall or fly
When fierce Narántak's steed was nigh,
And marked the giant where he sped
O'er heaps of dying or of dead.
He bade the royal Angad face
That bravest chief of giant race.
As springs the sun from clouds dispersed,
So Angad from the Vánars burst.
No weapon for the fight he bore
Save nails and teeth, and sought no more.
“Leave, giant chieftain,” thus he spoke,

[987] Devántak (Slayer of Gods) Narántak (Slayer of Men) Atikáya (Huge of Frame) and Triśirás (Three Headed) were all sons of Rávaṇ.

“Leave foes unworthy of thy stroke,
And bend against a nobler heart
The terrors of thy deadly dart.”

Narántak heard the words he spake:
Fast breathing, like an angry snake,
With bloody teeth his lips he pressed
And hurled his dart at Angad's breast.
True was the aim and fierce the stroke,
Yet on his breast the missile broke.
Then Angad at the giant flew,
And with a blow his courser slew:
The fierce hand crushed through flesh and bone,
And steed and rider fell o'erthrown.
Narántak's eyes with fury blazed:
His heavy hand on high he raised
And struck in savage wrath the head
Of Báli's son, who reeled and bled,
Fainted a moment and no more:
Then stronger, fiercer than before
Smote with that fist which naught could stay,
And crushed to death the giant lay.

Canto LXX. The Death Of Trisirás.

Then raged the Rákshas chiefs, and all
Burned to avenge Narántak's fall.
Devántak raised his club on high
And rushed at Angad with a cry.
Behind came Triśirás, and near
Mahodar charged with levelled spear.
There Angad stood to fight with three:
High o'er his head he waved a tree,
And at Devántak, swift and true
As Indra's flaming bolt, it flew.
But, cut by giant shafts in twain,
With minished force it flew in vain.
A shower of trees and blocks of stone
From Angad's hand was fiercely thrown;
But well his club Devántak plied
And turned each rock and tree aside.
Nor yet, by three such foes assailed, [480]
The heart of Angad sank or quailed.
He slew the mighty beast that bore
Mahodar: from his head he tore
A bleeding tusk, and blow on blow
Fell fiercely on his Rákshas foe.
The giant reeled, but strength regained,
And furious strokes on Angad rained,
Who, wounded by the storm of blows,
Sank on his knees, but swiftly rose.
Then Triśirás, as up he sprang,
Drew his great bow with awful clang,
And fixed three arrows from his sheaf
Full in the forehead of the chief.
Hanúmán saw, nor long delayed
To speed with Níla to his aid,
Who at the three-faced giant sent
A peak from Lanká's mountain rent.

But Triśirás with certain aim
Shot rapid arrows as it came:
And shivered by their force it broke
And fell to earth with flash and smoke.
Then as the Wind-God's son came nigh,
Devántak reared his mace on high.
Hanúmán smote him on the head
And stretched the monstrous giant dead.
Fierce Triśirás with fury strained
His bow, and showers of arrows rained
That smote on Níla's side and chest:
He sank a moment, sore distressed;
But quickly gathered strength to seize
A mountain with its crown of trees.
Crushed by the hill, distained with gore,
Mahodar fell to rise no more.

Then Triśirás raised high his spear
Which chilled the trembling foe with fear
And, like a flashing meteor through
The air at Hanúmán it flew.
The Vánar shunned the threatened stroke,
And with strong hands the weapon broke.
The giant drew his glittering blade:
Dire was the wound the weapon made
Deep in the Vánar's ample chest,
Who, for a moment sore oppressed,
Raised his broad hand, regaining might,
And struck the rover of the night.
Fierce was the blow: with one wild yell
Low on the earth the monster fell.
Hanúmán seized his fallen sword
Which served no more its senseless lord,
And from the monster triple-necked

Smote his huge heads with crowns bedecked.
Then Mahápárśva burned with ire;
Fierce flashed his eyes with vengeful fire.
A moment on the dead he gazed,
Then his black mace aloft was raised,
And down the mass of iron came
That struck and shook the Vánar's frame.
Hanúmán's chest was wellnigh crushed,
And from his mouth red torrents gushed:
Yet served one instant to restore
His spirit: from the foe he tore
His awful mace, and smote, and laid
The giant in the dust dismayed.
Crushed were his jaws and teeth and eyes:
Breathless and still he lay as lies
A summit from a mountain rent
By him who rules the firmament.

Canto LXXI. Atikáya's Death.

But Atikáya's wrath grew high
To see his noblest kinsmen die.
He, fiercest of the giant race,
Presuming still on Brahmá's grace;
Proud tamer of the Immortals' pride,
Whose power and might with Indra's vied,
For blood and vengeful carnage burned,
And on the foe his fury turned.
High on a car that flashed and glowed
Bright as a thousand suns he rode.
Around his princely brows was set

A rich bejewelled coronet.
Gold pendants in his ears he wore;
He strained and tried the bow he bore,
And ever, as a shaft he aimed,
His name and royal race proclaimed.
Scarce might the Vánars brook to hear
His clanging bow and voice of fear:
To Raghu's elder son they fled,
Their sure defence in woe and dread.
Then Ráma bent his eyes afar
And saw the giant in his car
Fast following the flying crowd
And roaring like a rainy cloud.
He, with the lust of battle fired,
Turned to Vibhishaṇ and inquired:
“Say, who is this, of mountain size,
This archer with the lion eyes?
His car, which strikes our host with awe,
A thousand eager coursers draw.
Surrounded by the flashing spears
Which line his car, the chief appears
Like some huge cloud when lightnings play
About it on a stormy day;
And the great bow he joys to hold
Whose bended back is bright with gold,
As Indra's bow makes glad the skies,
That best of chariots glorifies.
O see the sunlike splendour flung
From the great flag above him hung,
Where, blazoned with refulgent lines,
Ráhu[988] the dreadful Dragon shines.
Full thirty quivers near his side,

[988] The demon of eclipse who seizes the Sun and Moon.

His car with shafts is well supplied: [481]
And flashing like the light of stars
Gleam his two mighty scimitars.
Say, best of giants, who is he
Before whose face the Vánars flee?”

Thus Ráma spake. Vibhishaṇ eyed
The giants' chief, and thus replied:
“This Ráma, this is Rávaṇ's son:
High fame his youthful might has won.
He, best of warriors, bows his ear
The wisdom of the wise to hear.
Supreme is he mid those who know
The mastery of sword and bow.
Unrivalled in the bold attack
On elephant's or courser's back,
He knows, beside, each subtler art,
To win the foe, to bribe, or part.
On him the giant hosts rely,
And fear no ill when he is nigh.
This peerless chieftain bears the name
Of Atikáya huge of frame,
Whom Dhanyamáliní of yore
To Rávaṇ lord of Lanká bore.”

Roused by his bow-string's awful clang,
To meet their foes the Vánars sprang.
Armed with tall trees from Lanká's wood,
And rocks and mountain peaks, they stood.
The giant's arrows, gold-bedecked,
The storm of hurtling missiles checked;
And ever on his foemen poured
Fierce tempest from his clanging cord;
Nor could the Vánar chiefs sustain

His shafts' intolerable rain.
They fled: the victor gained the place
Where stood the lord of Raghu's race,
And cried with voice of thunder: “Lo,
Borne on my car, with shaft and bow,
I, champion of the giants, scorn
To fight with weaklings humbly born.
Come forth your bravest, if he dare,
And fight with one who will not spare.”

Forth sprang Sumitrá's noble child,[989]
And strained his ready bow, and smiled;
And giants trembled as the clang
Through heaven and earth reëchoing rang.
The giant to his string applied
A pointed shaft, and proudly cried;
“Turn, turn, Sumitrá's son and fly,
For terrible as Death am I.
Fly, nor that youthful form oppose,
Untrained in war, to warriors' blows.
What! wilt thou waste thy childish breath
And wake the dormant fire of death?
Cast down, rash boy, that useless bow:
Preserve thy life, uninjured go.”

He ceased: and stirred by wrath & pride
Sumitrá's noble son replied:
“By warlike deed, not words alone,
The valour of the brave is shown.
Cease with vain boasts my scorn to move,
And with thine arm thy prowess prove.
Borne on thy car, with sword and bow,
With all thine arms, thy valour show.

[989] Lakshmaṇ.

Fight, and my deadly shafts this day
Low in the dust thy head shall lay,
And, rushing fast in ceaseless flood,
Shall rend thy flesh and drink thy blood.”

His giant foe no answer made,
But on his string an arrow laid.
He raised his arm, the cord he drew,
At Lakshmaṇ's breast the arrow flew.
Sumitrá's son, his foemen's dread,
Shot a fleet shaft with crescent head,
Which cleft that arrow pointed well,
And harmless to the earth it fell.
A shower of shafts from Lakshmaṇ's bow
Fell fast and furious on the foe
Who quailed not as the missiles smote
With idle force his iron coat.
Then came the friendly Wind-God near,
And whispered thus in Lakshmaṇ's ear:
“Such shafts as these in vain assail
Thy foe's impenetrable mail.
A more tremendous missile try,
Or never may the giant die.
Employ the mighty spell, and aim
The weapon known by Brahmá's name.”
He ceased; Sumitrá's son obeyed:
On his great bow the shaft was laid,
And with a roar like thunder, true
As Indra's flashing bolt, it flew.
The giant poured his shafts like rain
To check its course, but all in vain.
With spear and mace and sword he tried
To turn the fiery dart aside.
Winged with a force which naught could check,

It smote the monster in the neck,
And, sundered from his shoulders, rolled
To earth his head and helm of gold.

Canto LXXII. Rávan's Speech.

The giants bent, in rage and grief,
Their eyes upon the fallen chief:
Then flying wild with fear and pale
To Rávaṇ bore the mournful tale.
He heard how Atikáya died,
Then turned him to his lords, and cried:
“Where are they now—my bravest—where,
Wise to consult and prompt to dare?
Where is Dhúmráksha, skilled to wield
All weapons in the battle field?
Akampan, and Prahasta's might,
And Kumbhakarṇa bold in fight?
These, these and many a Rákshas more,
[482] Each master of the arms he bore,
Who every foe in fight o'erthrew,
The victors none could e'er subdue,
Have perished by the might of one,
The vengeful arm of Raghu's son.
In vain I cast mine eyes around,
No match for Ráma here is found,
No chief to stand before that bow
Whose deadly shafts have caused our woe.
Now, warriors, to your stations hence;
Provide ye for the wall's defence,
And be the Aśoka garden, where

The lady lies, your special care.
Be every lane and passage barred,
Set at each gate a chosen guard.
And with your troops, where danger calls,
Be ready to defend the walls.
Each movement of the Vánars mark;
Observe them when the skies grow dark;
Be ready in the dead of night,
And ere the morning bring the light.
Taught by our loss we may not scorn
These legions of the forest-born.”

He ceased: the Rákshas lords obeyed;
Each at his post his troops arrayed:
And, torn with pangs that pierced him through
The monarch from the hall withdrew.

Canto LXXIII. Indrajít's Victory.

But Indrajít the fierce and bold
With words like these his sire consoled:
“Dismiss, O King, thy grief and dread,
And be not thus disquieted.
Against this numbing sorrow strive,
For Indrajít is yet alive;
And none in battle may withstand
The fury of his strong right hand.
This day, O sire, thine eyes shall see
The sons of Raghu slain by me.”

He ceased: he bade the king farewell:
Clear, mid the roar of drum and shell,
The clash of sword and harness rang
As to his car the warrior sprang.
Close followed by his Rákshas train
Through Lanká's gate he reached the plain.
Then down he leapt, and bade a band
Of giants by the chariot stand:
Then with due rites, as rules require,
Did worship to the Lord of Fire.
The sacred oil, as texts ordain,
With wreaths of scented flowers and grain,
Within the flame in order due,
That mightiest of the giants threw.
There on the ground were spear and blade,
And arrowy leaves and fuel laid;
An iron ladle deep and wide,
And robes with sanguine colours dyed.
Beside him stood a sable goat:
The giant seized it by the throat,
And straight from the consuming flame
Auspicious signs of victory came.
For swiftly, curling to the right,
The fire leapt up with willing light
Undimmed by smoky cloud, and, red
Like gold, upon the offering fed.
They brought him, while the flame yet glowed,
The dart by Brahmá's grace bestowed,
And all the arms he wielded well
Were charmed with text and holy spell.

Then fiercer for the fight he burned,
And at the foe his chariot turned,
While all his followers lifting high

Their maces charged with furious cry.
Dire, yet more dire the battle grew,
As rocks and trees and arrows flew.
The giant shot his shafts like rain,
And Vánars fell in myriads slain,
Sugríva, Angad, Níla felt
The wounds his hurtling arrows dealt.
His shafts the blood of Gaya drank;
Hanúmán reeled and Mainda sank.
Bright as the glances of the sun
Came the swift darts they could not shun.
Caught in the arrowy nets he wove,
In vain the sons of Raghu strove;
And Ráma, by the darts oppressed,
His brother chieftain thus addressed:
“See, first this giant warrior sends
Destruction, mid our Vánar friends,
And now his arrows thick and fast
Their binding net around us cast.
To Brahmá's grace the chieftain owes
The matchless power and might he shows;
And mortal strength in vain contends
With him whom Brahmá's self befriends.
Then let us still with dauntless hearts
Endure this storm of pelting darts.
Soon must we sink bereaved of sense;
And then the victor, hurrying hence,
Will seek his father in his hall
And tell him of his foemen's fall.”
He ceased: o'erpowered by shaft and spell
The sons of Raghu reeled and fell.
The Rákshas on their bodies gazed;
And, mid the shouts his followers raised,
Sped back to Lanká to relate

In Rávaṇ's hall the princes' fate.

Canto LXXIV. The Medicinal Herbs.

The shades of falling night concealed
[483] The carnage of the battle field,
Which, bearing each a blazing brand,
Hanúmán and Vibhishaṇ scanned,
Moving with slow and anxious tread
Among the dying and the dead.
Sad was the scene of slaughter shown
Where'er the torches' light was thrown.
Here mountain forms of Vánars lay
Whose heads and limbs were lopped away,
Arms, legs and fingers strewed the ground,
And severed heads lay thick around.
The earth was moist with sanguine streams,
And sighs were heard and groans and screams.
There lay Sugríva still and cold,
There Angad, once so brave and bold.
There Jámbaván his might reposed,
There Vegadarśí's eyes were closed;
There in the dust was Nala's pride,
And Dwivid lay by Mainda's side.
Where'er they looked the ensanguined plain
Was strewn with myriads of the slain;[990]
They sought with keenly searching eyes
King Jámbaván supremely wise.

[990] In such cases as this I am not careful to reproduce the numbers of the poet, which in the text which I follow are 670000000; the Bengal recension being content with thirty million less.

His strength had failed by slow decay,
And pierced with countless shafts he lay.
They saw, and hastened to his side,
And thus the sage Vibhishaṇ cried:
“Thee, monarch of the bears, we seek:
Speak if thou yet art living, speak.”

Slow came the aged chief's reply;
Scarce could he say with many a sigh:
“Torn with keen shafts which pierce each limb,
My strength is gone, my sight is dim;
Yet though I scarce can raise mine eyes,
Thy voice, O chief, I recognize.
O, while these ears can hear thee, say,
Has Hanúmán survived this day?”

“Why ask,” Vibhishaṇ cried, “for one
Of lower rank, the Wind-God's son?
Hast thou forgotten, first in place,
The princely chief of Raghu's race?
Can King Sugríva claim no care,
And Angad, his imperial heir?”

“Yea, dearer than my noblest friends
Is he on whom our hope depends.
For if the Wind-God's son survive,
All we though dead are yet alive.
But if his precious life be fled
Though living still we are but dead:
He is our hope and sure relief.”
Thus slowly spoke the aged chief:
Then to his side Hanúmán came,
And with low reverence named his name.
Cheered by the face he longed to view
The wounded chieftain lived anew.

“Go forth,” he cried, “O strong and brave,
And in their woe the Vánars save.
No might but thine, supremely great,
May help us in our lost estate.
The trembling bears and Vánars cheer,
Calm their sad hearts, dispel their fear.
Save Raghu's noble sons, and heal
The deep wounds of the winged steel.
High o'er the waters of the sea
To far Himálaya's summits flee.
Kailása there wilt thou behold,
And Rishabh, with his peaks of gold.
Between them see a mountain rise
Whose splendour will enchant thine eyes;
His sides are clothed above, below,
With all the rarest herbs that grow.
Upon that mountain's lofty crest
Four plants, of sovereign powers possessed,
Spring from the soil, and flashing there
Shed radiance through the neighbouring air.
One draws the shaft: one brings again
The breath of life to warm the slain;
One heals each wound; one gives anew
To faded cheeks their wonted hue.
Fly, chieftain, to that mountain's brow
And bring those herbs to save us now.”

Hanúmán heard, and springing through
The air like Vishṇu's discus[991] flew.
The sea was passed: beneath him, gay
With bright-winged birds, the mountains lay,
And brook and lake and lonely glen,

[991] The discus or quoit, a sharp-edged circular missile is the favourite weapon of Vishṇu.

And fertile lands with toiling men.
On, on he sped: before him rose
The mansion of perennial snows.
There soared the glorious peaks as fair
As white clouds in the summer air.
Here, bursting from the leafy shade,
In thunder leapt the wild cascade.
He looked on many a pure retreat
Dear to the Gods' and sages' feet:
The spot where Brahmá dwells apart,
The place whence Rudra launched his dart;[992]
Vishṇu's high seat and Indra's home,
And slopes where Yáma's servants roam.
There was Kuvera's bright abode;
There Brahmá's mystic weapon glowed.
There was the noble hill whereon [484]
Those herbs with wondrous lustre shone,
And, ravished by the glorious sight,
Hanúmán rested on the height.
He, moving down the glittering peak,
The healing herbs began to seek:
But, when he thought to seize the prize,
They hid them from his eager eyes.
Then to the hill in wrath he spake:
“Mine arm this day shall vengeance take,
If thou wilt feel no pity, none,
In this great need of Raghu's son.”
He ceased: his mighty arms he bent
And from the trembling mountain rent
His huge head with the life it bore,
Snakes, elephants, and golden ore.

[992] To destroy Tripura the triple city in the sky, air and earth, built by Maya for a celebrated Asur or demon, or as another commentator explains, to destroy Kandarpa or Love.

O'er hill and plain and watery waste
His rapid way again he traced.
And mid the wondering Vánars laid
His burthen through the air conveyed,
The wondrous herbs' delightful scent
To all the host new vigour lent.
Free from all darts and wounds and pain
The sons of Raghu lived again,
And dead and dying Vánars healed
Rose vigorous from the battle field.

Canto LXXV. The Night Attack.

Sugríva spake in words like these:
“Now, Vánar lords, the occasion seize.
For now, of sons and brothers reft,
To Rávaṇ little hope is left:
And if our host his gates assail
His weak defence will surely fail.”

At dead of night the Vánar bands
Rushed on with torches in their hands.
Scared by the coming of the host
Each giant warder left his post.
Where'er the Vánar legions came
Their way was marked with hostile flame
That spread in fury to devour
Palace and temple, gate and tower.
Down came the walls and porches, down
Came stately piles that graced the town.
In many a house the fire was red,
On sandal wood and aloe fed.
And scorching flames in billows rolled
O'er diamonds and pearls and gold.
On cloth of wool, on silk brocade,
On linen robes their fury preyed.
Wheels, poles and yokes were burned, and all
The coursers' harness in the stall;
And elephants' and chariots' gear,
The sword, the buckler, and the spear.
Scared by the crash of falling beams,
Mid lamentations, groans and screams,
Forth rushed the giants through the flames
And with them dragged bewildered dames,
Each, with o'erwhelming terror wild,
Still clasping to her breast a child.
The swift fire from a cloud of smoke
Through many a gilded lattice broke,
And, melting pearl and coral, rose
O'er balconies and porticoes.
The startled crane and peacock screamed
As with strange light the courtyard gleamed,
And fierce unusual glare was thrown
On shrinking wood and heated stone.

From burning stall and stable freed
Rushed frantic elephant and steed,
And goaded by the driving blaze
Fled wildly through the crowded ways.
As earth with fervent heat will glow
When comes her final overthrow;
From gate to gate, from court to spire
Proud Lanká was one blaze of fire,
And every headland, rock and bay
Shone bright a hundred leagues away.
Forth, blinded by the heat and flame
Ran countless giants huge of frame;
And, mustering for fierce attack,
The Vánars charged to drive them back,
While shout and scream and roar and cry
Reëchoed through the earth and sky.
There Ráma stood with strength renewed,
And ever, as the foe he viewed,
Shaking the distant regions rang
His mighty bow's tremendous clang.
Then through the gates Nikumbha hied,
And Kumbha by his brother's side,
Sent forth—the bravest and the best—
To battle by the king's behest.
There fought the chiefs in open field,
And Angad fell and Dwivid reeled.
Sugríva saw: by rage impelled
He crushed the bow which Kumbha held.
About his foe Sugríva wound
His arms, and, heaving from the ground
The giant hurled him o'er the bank;
And deep beneath the sea he sank.
Like mandar hill with furious swell
Up leapt the waters where he fell.

Again he rose: he sprang to land
And raised on high his threatening hand:
Full on Sugríva's chest it came
And shook the Vánar's massy frame,
But on the wounded bone he broke
His wrist—so furious was the stroke.
With force that naught could stay or check,
Sugríva smote him neath the neck.
The fierce blow crashed through flesh and bone
And Kumbha lay in death o'erthrown.
Nikumbha saw his brother die,
And red with fury flashed his eye.
He dashed with mighty sway and swing [485]
His axe against the Vánar king;
But shattered on that living rock
It split in fragments at the shock.
Sugríva, rising to the blow,
Raised his huge hand and smote his foe.
And in the dust the giant lay
Gasping in blood his soul away.

[I have briefly despatched Kumbha and Nikumbha, each of whom has in the text a long Canto to himself. When they fall Rávaṇ sends forth Makaráksha or Crocodile-Eye, the son of Khara who was slain by Ráma in the forest before the abduction of Sítá. The account of his sallying forth, of his battle with Ráma and of his death by the fiery dart of that hero occupies two Cantos which I entirely pass over. Indrajít again comes forth and, rendered invisible by his magic art slays countless Vánars with his unerring arrows. He retires to the city and returns bearing in his chariot an effigy of Sítá, the work of magic, weeping and wailing by his side. He grasps the lovely image by the hair and cuts it down with his scimitar in the sight of the enraged Hanúmán and all the Vánar host. At last after much fighting of the usual kind Indrajít's chariot is broken in pieces, his charioteer is slain,

and he himself falls by Lakshmaṇ's hand, to the inexpressible delight of the high-souled saints, the nymphs of heaven and other celestial beings.]

Canto XCIII. Rávan's Lament.

They sought the king, a mournful train,
And cried, “My lord, thy son is slain.
By Lakshmaṇ's hand, before these eyes,
The warrior fell no more to rise.
No time is this for vain regret:
Thy hero son a hero met;
And he whose might in battle pressed
Lord Indra and the Gods confessed,
Whose power was stranger to defeat,
Has gained in heaven a blissful seat.”

The monarch heard the mournful tale:
His heart was faint, his cheek was pale;
His fleeting sense at length regained,
In trembling tones he thus complained:
“Ah me, my son, my pride: the boast
And glory of the giant host.
Could Lakshmaṇ's puny might defeat
The foe whom Indra feared to meet?
Could not thy deadly arrows split
Proud Mandar's peaks, O Indrajít,
And the Destroyer's self destroy?
And wast thou conquered by a boy?
I will not weep: thy noble deed
Has blessed thee with immortal meed

Gained by each hero in the skies
Who fighting for his sovereign dies.
Now, fearless of all meaner foes,
The guardian Gods[993] will taste repose:
But earth to me, with hill and plain,
Is desolate, for thou art slain.
Ah, whither hast thou fled, and left
Thy mother, Lanká, me bereft;
Left pride and state and wives behind,
And lordship over all thy kind?
I fondly hoped thy hand should pay
Due honours on my dying day:
And couldst thou, O beloved, flee
And leave thy funeral rites to me?
Life has no comfort left me, none,
O Indrajít my son, my son."

Thus wailed he broken by his woes:
But swift the thought of vengeance rose.
In awful wrath his teeth he gnashed,
And from his eyes red lightning flashed.
Hot from his mouth came fire and smoke,
As thus the king in fury spoke:

[993] The Lokapálas are sometimes regarded as deities appointed by Brahmá at the creation of the word to act as guardians of different orders of beings, but more commonly they are identified with the deities presiding over the four cardinal and four intermediate points of the compass, which, according to Manu V. 96, are 1, Indra, guardian of the East; 2, Agni, of the South-east; 3, Yáma, of the South; 4, Súrya, of the South-west; 5, Varuṇa, of the West; 6, Pavana or Váyu, of the North-west; 7, Kuvera, of the North; 8, Soma or Chandra, of the North-east.

“Through many a thousand years of yore
The penance and the pain I bore,
And by fierce torment well sustained
The highest grace of Brahmá gained,
His plighted word my life assured,
From Gods of heaven and fiends secured.
He armed my limbs with burnished mail
Whose lustre turns the sunbeams pale,
In battle proof gainst heavenly bands
With thunder in their threatening hands.
Armed in this mail myself will go
With Brahmá's gift my deadly bow,
And, cleaving through the foes my way,
The slayers of my son will slay.”

Then, by his grief to frenzy wrought,
The captive in the grove he sought.
Swift through the shady path he sped:
Earth trembled at his furious tread.
Fierce were his eyes: his monstrous hand
[486] Held drawn for death his glittering brand.
There weeping stood the Maithil dame:
She shuddered as the giant came.
Near drew the rover of the night
And raised his sword in act to smite;
But, by his nobler heart impelled,
One Rákshas lord his arm withheld:
“Wilt thou, great Monarch,” thus he cried,
“Wilt thou, to heavenly Gods allied,
Blot for all time thy glorious fame,
The slayer of a gentle dame?
What! shall a woman's blood be spilt
To stain thee with eternal guilt,
Thee deep in all the Veda's lore?

Far be the thought for evermore.
Ah look, and let her lovely face
This fury from thy bosom chase.”

He ceased: the prudent counsel pleased
The monarch, and his wrath appeased;
Then to his council hall in haste
The giant lord his steps retraced.

[I omit two Cantos in the first of which Ráma with an enchanted Gandharva weapon deals destruction among the Rákshases sent out by Rávaṇ, and in the second the Rákshas dames lament the slain and mourn over the madness of Rávaṇ.]

Canto XCVI. Rávan's Sally.

The groans and cries of dames who wailed
The ears of Lanká's lord assailed,
For from each house and home was sent
The voice of weeping and lament.
In troubled thought his head he bowed,
Then fiercely loosing on the crowd
Of nobles near his throne he broke
The silence, and in fury spoke:
“This day my deadly shafts shall fly,
And Raghu's sons shall surely die.
This day shall countless Vánars bleed
And dogs and kites and vultures feed.
Go, bid them swift my car prepare,
Bring the great bow I long to bear:
And let my host with sword and shield
And spear be ready for the field.”

From street to street the captains passed
And Rákshas warriors gathered fast.
With spear and sword to pierce and strike,
And axe and club and mace and pike.

[I omit several weapons for which I cannot find distinctive names, and among them the *Sataghní* or *Centicide*, supposed by some to be a kind of fire-arms or rocket, but described by a commentator on the Mahábhárata as a stone or cylindrical piece of wood studded with iron spikes.]

Then Rávaṇ's warrior chariot[994] wrought
With gold and rich inlay was brought.
Mid tinkling bells and weapons' clang
The monarch on the chariot sprang,
Which, decked with gems of every hue,
Eight steeds of noble lineage drew.
Mid roars of drum and shell rang out
From countless throats a joyful shout.
As, girt with hosts in warlike pride,
Through Lanká's streets the tyrant hied.
Still, louder than the roar of drums,
Went up the cry “He comes, he comes,
Our ever conquering lord who trod
Beneath his feet both fiend and God.”
On to the gate the warriors swept
Where Raghu's sons their station kept.
When Rávaṇ's car the portal passed
The sun in heaven was overcast.
Earth rocked and reeled from side to side
And birds with boding voices cried.

[994] The chariots of Rávaṇ's present army are said to have been one hundred and fifty million in number with three hundred million elephants, and twelve hundred million horses and asses. The footmen are merely said to have been “unnumbered.”

Against the standard of the king
A vulture flapped his horrid wing.
Big gouts of blood before him dropped,
His trembling steeds in terror stopped.
The hue of death was on his cheek,
And scarce his flattering tongue could speak,
When, terrible with flash and flame,
Through murky air a meteor came.
Still by the hand of Death impelled
His onward way the giant held.
The Vánars in the field afar
Heard the loud thunder of his car.
And turned with warriors' fierce delight
To meet the giant in the fight.
He came: his clanging bow he drew
And myriads of the Vánars slew.
Some through the side and heart he cleft,
Some headless on the plain were left.
Some struggling groaned with mangled thighs,
Or broken arms or blinded eyes.

[I omit Cantos XCVII, XCVIII, and XCIX, which describe in the usual way three single combats between Sugríva and Angad on the Vánar side and Virúpáksha, Mahodar, and Mahápárśva on the side of the giants. The weapons of the Vánars are trees and rocks; the giants fight with swords, axes, and bows and arrows. The details are generally the same as those of preceding duels. The giants fall, one in each Canto.]

[487]

Canto C. Rávan In The Field.

The plain with bleeding limbs was spread,
And heaps of dying and of dead.
His mighty bow still Ráma strained,
And shafts upon the giants rained.
Still Angad and Sugríva, wrought
To fury, for the Vánars fought.
Crushed with huge rocks through chest and side
Mahodar, Mahápárśva died,
And Virúpáksha stained with gore
Dropped on the plain to rise no more.
When Rávaṇ saw the three o'erthrown
He cried aloud in furious tone:
“Urge, urge the car, my charioteer,
The haughty Vánars' death is near.
This very day shall end our griefs
For leaguered town and slaughtered chiefs.
Ráma the tree whose lovely fruit
Is Sítá, shall this arm uproot,—
Whose branches with protecting shade
Are Vánar lords who lend him aid.”

Thus cried the king: the welkin rang
As forth the eager coursers sprang,
And earth beneath the chariot shook
With flowery grove and hill and brook.
Fast rained his shafts: where'er he sped
The conquered Vánars fell or fled,
On rolled the car in swift career
Till Raghu's noble sons were near.
Then Ráma looked upon the foe
And strained and tried his sounding bow,
Till earth and all the region rang
Re-echoing to the awful clang.
His bow the younger chieftain bent,

And shaft on shaft at Rávaṇ sent.
He shot: but Rávaṇ little recked;
Each arrow with his own he checked,
And headless, baffled of its aim,
To earth the harmless missile came;
And Lakshmaṇ stayed his arm o'erpowered
By the thick darts the giant showered.
Fierce waxed the fight and fiercer yet,
For Rávaṇ now and Ráma met,
And each on other poured amain
The tempest of his arrowy rain.
While all the sky above was dark
With missiles speeding to their mark
Like clouds, with flashing lightning twined
About them, hurried by the wind.
Not fiercer was the wondrous fight
When Vritra fell by Indra's might.
All arts of war each foeman knew,
And trained alike, his bowstring drew.
Red-eyed with fury Lanká's king
Pressed his huge fingers on the string,
And fixed in Ráma's brows a flight
Of arrows winged with matchless flight.
Still Raghu's son endured, and bore
That crown of shafts though wounded sore.
O'er a dire dart a spell he spoke
With mystic power to aid the stroke.
In vain upon the foe it smote
Rebounding from the steelproof coat.
The giant armed his bow anew,
And wondrous weapons hissed and flew,
Terrific, deadly, swift of flight,
Beaked like the vulture and the kite,
Or bearing heads of fearful make,

Of lion, tiger, wolf and snake.[995]
Then Ráma, troubled by the storm
Of flying darts in every form
Shot by an arm that naught could tire,
Launched at the foe his dart of fire,
Which, sacred to the Lord of Flame,
Burnt and consumed where'er it came.
And many a blazing shaft beside
The hero to his string applied.
With fiery course of dazzling hue
Swift to the mark each missile flew,
Some flashing like a shooting star,
Some as the tongues of lightning are;
One like a brilliant plant, one
In splendour like the morning sun.
Where'er the shafts of Ráma burned
The giant's darts were foiled and turned.
Far into space his weapons fled,
But as they flew struck thousands dead.

Canto CI. Lakshman's Fall.

When Rávaṇ saw his darts repelled,
With double rage his bosom swelled.
He summoned, wroth but undismayed,
A mightier charm to lend its aid.

[995] It is not very easy to see the advantage of having arrows headed in the way mentioned. Fanciful names for war-engines and weapons derived from their resemblance to various animals are not confined to India. The “War-wolf” was used by Edward I. at the siege of Brechin, the “Cat-house” and the “Sow” were used by Edward III. at the siege of Dunbar.

And, fierce as fire before the blast,
A storm of missiles thick and fast,
Spear, pike and javelin, mace and brand,
Came hurtling from the giant's hand.
But, mightier still, the arms employed
By Raghu's son their force destroyed,
And every dart fell dulled and spent
By powers the bards of heaven had lent.
With his huge mace Vibhishaṇ slew
The steeds that Rávaṇ's chariot drew. [488]
Then Rávaṇ hurled in deadly ire
A ponderous spear that flashed like fire:
But Ráma's arrows checked its way,
And harmless on the earth it lay,
The giant seized a mightier spear,
Which Death himself would shun with fear.
Vibhishaṇ with the stroke had died,
But Lakshmaṇ's hand his bowstring plied,
And flying arrows thick as hail
Smote fiercely on the giant's mail.
Then Rávaṇ turned his aim aside,
On Lakshmaṇ looked and fiercely cried:
“Thou, thou again my wrath hast braved,
And from his death Vibhishaṇ saved.
Now in his stead this spear receive
Whose deadly point thy heart shall cleave.”

He ceased: he hurled the mortal dart
By Maya forged with magic art.
The spear, with all his fury flung,
Swift, flickering like a serpent's tongue,
Adorned with many a tinkling bell,
Smote Lakshmaṇ, and the hero fell.
When Ráma saw, he heaved a sigh,

A tear one moment dimmed his eye.
But tender grief was soon repressed
And thoughts of vengeance filled his breast.
The air around him flashed and gleamed
As from his bow the arrows streamed;
And Lanká's lord, the foeman's dread,
O'erwhelmed with terror turned and fled.

Canto CII. Lakshman Healed.

But Ráma, pride of Raghu's race,
Gazed tenderly on Lakshmaṇ's face,
And, as the sight his spirit broke,
Turned to Susheṇ and sadly spoke:
“Where is my power and valour? how
Shall I have heart for battle now,
When dead before my weeping eyes
My brother, noblest Lakshmaṇ, lies?
My tears in blinding torrents flow,
My hand unnerved has dropped my bow.
The pangs of woe have blanched my cheek,
My heart is sick, my strength is weak.
Ah me, my brother! Ah, that I
By Lakshmaṇ's side might sink and die:
Life, war and conquest, all are vain
If Lakshmaṇ lies in battle slain.
Why will those eyes my glances shun?
Hast thou no word of answer, none?
Ah, is thy noble spirit flown
And gone to other worlds alone?
Couldst thou not let thy brother seek

Those worlds with thee? O speak, O speak!
Rise up once more, my brother, rise,
Look on me with thy loving eyes.
Were not thy steps beside me still
In gloomy wood, on breezy hill?
Did not thy gentle care assuage
Thy brother's grief and fitful rage?
Didst thou not all his troubles share,
His guide and comfort in despair?”

As Ráma, vanquished, wept and sighed
The Vánar chieftain thus replied:
“Great Prince, unmanly thoughts dismiss,
Nor yield thy soul to grief like this.
In vain those burning tears are shed:
Our glory Lakshmaṇ is not dead.
Death on his brow no mark has set,
Where beauty's lustre lingers yet.
Clear is the skin, and tender hues
Of lotus flowers his palms suffuse.
O Ráma, cheer thy trembling heart;
Not thus do life and body part.
Now, Hanumán, to thee I speak:
Hie hence to tall Mahodaya's[996] peak
Where herbs of sovereign virtue grow
Which life and health and strength bestow
Bring thou the leaves to balm his pain,
And Lakshmaṇ shall be well again.”

[996] Apparently a peak of the Himalaya chain.

He ceased: the Wind-God's son obeyed
Swift through the clouds his way he made.
He reached the hill, nor stayed to find
The wondrous herbs of healing kind,
From its broad base the mount he tore
With all the shrubs and trees it bore,
Sped through the clouds again and showed
To wise Susheṇ his woody load.[997]
Susheṇ in wonder viewed the hill,
And culled the sovereign salve of ill.
Soon as the healing herb he found,
The fragrant leaves he crushed and ground.
Then over Lakshmaṇ's face he bent,
Who, healed and strengthened by the scent
Of that blest herb divinely sweet,
Rose fresh and lusty on his feet.

Canto CIII. Indra's Car.

Then Raghu's son forgot his woe:
Again he grasped his fallen bow
And hurled at Lanká's lord amain
[489] The tempest of his arrowy rain.

[997] This exploit of Hanumán is related with inordinate prolixity in the Bengal recension (Gortesio's text). Among other adventures he narrowly escapes being shot by Bharat as he passes over Nandigrama near Ayodhyá. Hanumán stays Bharat in time, and gives him an account of what has befallen Ráma and Sítá in the forest and in Lanká.

Drawn by the steeds his lords had brought,
Again the giant turned and fought.
And drove his glittering chariot nigh
As springs the Day-God through the sky.
Then, as his sounding bow he bent,
Like thunderbolts his shafts were sent,
As when dark clouds in rain time shed
Fierce torrents on a mountain's head.
High on his car the giant rode,
On foot the son of Raghu strode.
The Gods from their celestial height
Indignant saw the unequal fight.
Then he whom heavenly hosts revere,
Lord Indra, called his charioteer:

“Haste, Mátali,” he cried, “descend;
To Raghu's son my chariot lend.
With cheering words the chief address;
And all the Gods thy deed will bless.”

He bowed; he brought the glorious car
Whose tinkling bells were heard afar;
Fair as the sun of morning, bright
With gold and pearl and lazulite.
He yoked the steeds of tawny hue
That swifter than the tempest flew.
Then down the slope of heaven he hied
And stayed the car by Ráma's side.
“Ascend, O Chief,” he humbly cried,
“The chariot which the Gods provide.
The mighty bow of Indra see,
Sent by the Gods who favour thee;
Behold this coat of glittering mail,
And spear and shafts which never fail.”

Cheered by the grace the Immortals showed
The chieftain on the chariot rode.
Then as the car-borne warriors met
The awful fight raged fiercer yet.
Each shaft that Rávaṇ shot became
A serpent red with kindled flame,
And round the limbs of Ráma hung
With fiery jaws and quivering tongue.
But every serpent fled dismayed
When Raghu's valiant son displayed
The weapon of the Feathered King,[998]
And loosed his arrows from the string.
But Rávaṇ armed his bow anew,
And showers of shafts at Ráma flew,
While the fierce king in swift career
Smote with a dart the charioteer.
An arrow shot by Rávaṇ's hand
Laid the proud banner on the sand,
And Indra's steeds of heavenly strain
Fell by the iron tempest slain.
On Gods and spirits of the air
Fell terror, trembling, and despair.
The sea's white billows mounted high
With froth and foam to drench the sky.
The sun by lurid clouds was veiled,
The friendly lights of heaven were paled;
And, fiercely gleaming, fiery Mars
Opposed the beams of gentler stars.

[998] As Garuḍ the king of birds is the mortal enemy of serpents the weapon sacred to him is of course best calculated to destroy the serpent arrows of Rávaṇ.

Then Ráma's eyes with fury blazed
As Indra's heavenly spear he raised.
Loud rang the bells: the glistering head
Bright flashes through the region shed.
Down came the spear in swift descent:
The giant's lance was crushed and bent.
Then Rávaṇ's horses brave and fleet
Fell dead beneath his arrowy sleet.
Fierce on his foeman Ráma pressed,
And gored with shafts his mighty breast.
And spouting streams of crimson dyed
The weary giant's limbs and side.

[I omit Cantos CIV and CV in which the fight is renewed and Rávaṇ severely reprimands his charioteer for timidity and want of confidence in his master's prowess, and orders him to charge straight at Ráma on the next occasion.]

Canto CVI. Glory To The Sun.

There faint and bleeding fast, apart
Stood Rávaṇ raging in his heart.
Then, moved with ruth for Ráma's sake,
Agastya[999] came and gently spake:
“Bend, Ráma, bend thy heart and ear
The everlasting truth to hear
Which all thy hopes through life will bless
And crown thine arms with full success.
The rising sun with golden rays,

[999] The celebrated saint who has on former occasions assisted Ráma with his gifts and counsel.

Light of the worlds, adore and praise:
The universal king, the lord
By hosts of heaven and fiends adored.
He tempers all with soft control,
He is the Gods' diviner soul;
And Gods above and fiends below
And men to him their safety owe.
He Brahmá, Vishṇu, Śiva, he
Each person of the glorious Three,
Is every God whose praise we tell,
The King of Heaven,[1000] the Lord of Hell:[1001]
Each God revered from times of old,
[490] The Lord of War,[1002] the King of Gold:[1003]
Mahendra, Time and Death is he,
The Moon, the Ruler of the Sea.[1004]
He hears our praise in every form,—
The manes,[1005] Gods who ride the storm,[1006]
The Aśvins,[1007] Manu,[1008] they who stand
Round Indra,[1009] and the Sádhyas'[1010] band
He is the air, and life and fire,

[1000] Indra.
[1001] Yáma.
[1002] Kártikeya.
[1003] Kubera.
[1004] Varuṇ.
[1005] The Pitris, forefathers or spirits of the dead, are of two kinds, either the spirits of the father, grandfathers and great-grandfathers of an individual or the progenitors of mankind generally, to both of whom obsequial worship is paid and oblations of food are presented.
[1006] The Maruts or Storm-Gods.
[1007] The Heavenly Twins, the Castor and Pollux of the Hindus.
[1008] The Man *par excellence*, the representative man and father of the human race regarded also as God.
[1009] The Vasus, a class of deities originally personifications of natural phenomena.
[1010] A class of celestial beings who dwell between the earth and the sun.

The universal source and sire:
He brings the seasons at his call,
Creator, light, and nurse of all.
His heavenly course he joys to run,
Maker of Day, the golden sun.
The steeds that whirl his car are seven,[1011]
The flaming steeds that flash through heaven.
Lord of the sky, the conqueror parts
The clouds of night with glistering darts.
He, master of the Vedas' lore,
Commands the clouds' collected store:
He is the rivers' surest friend;
He bids the rains, and they descend.
Stars, planets, constellations own
Their monarch of the golden throne.
Lord of twelve forms,[1012] to thee I bow,
Most glorious King of heaven art thou.
O Ráma, he who pays aright
Due worship to the Lord of Light
Shall never fall oppressed by ill,
But find a stay and comfort still.
Adore with all thy heart and mind
This God of Gods, to him resigned;
And thou his saving power shalt know
Victorious o'er thy giant foe.”

[This Canto does not appear in the Bengal recension. It comes in awkwardly and may I think be considered as an interpolation, but I paraphrase a portion of it as a relief after so much fighting and carnage, and as an interesting glimpse of the monotheistic ideas which underlie the Hindu religion. The hymn does not readily lend itself to metrical translation, and I have not attempted here

[1011] The seven horses are supposed to symbolize the seven days of the week.
[1012] One for each month in the year.

to give a faithful rendering of the whole. A literal version of the text and the commentary given in the Calcutta edition will be found in the Additional Notes.

A canto is here omitted. It contains fighting of the ordinary kind between Ráma and Rávaṇ, and a description of sights and sounds of evil omen foreboding the destruction of the giant.]

Canto CVIII. The Battle.

He spoke, and vanished: Ráma raised
His eyes with reverence meet, and praised
The glorious Day-God full in view:
Then armed him for the fight anew.
Urged onward by his charioteer
The giant's foaming steeds came near,
And furious was the battle's din
Where each resolved to die or win.
The Rákshas host and Vánar bands
Stood with their weapons in their hands,
And watched in terror and dismay
The fortune of the awful fray.
The giant chief with rage inflamed
His darts at Ráma's pennon aimed;
But when they touched the chariot made
By heavenly hands their force was stayed.
Then Ráma's breast with fury swelled;
He strained the mighty bow he held,
And straight at Rávaṇ's banner flew
An arrow as the string he drew—
A deadly arrow swift of flight,
Like some huge snake ablaze with light,

Whose fury none might e'er repel,—
And, split in twain, the standard fell.
At Ráma's steeds sharp arrows, hot
With flames of fire, the giant shot.
Unmoved the heavenly steeds sustained
The furious shower the warrior rained,
As though soft lotus tendrils smote
Each haughty crest and glossy coat.
Then volleyed swift by magic art,
Tree, mountain peak and spear and dart,
Trident and pike and club and mace
Flew hurtling straight at Ráma's face.
But Ráma with his steeds and car
Escaped the storm which fell afar
Where the strange missiles, as they rushed
To earth, a thousand Vánars crushed.

[491]

Canto CIX. The Battle.

With wondrous power and might and skill
The giant fought with Ráma still.
Each at his foe his chariot drove,
And still for death or victory strove.
The warriors' steeds together dashed,
And pole with pole reëchoing clashed.
Then Ráma launching dart on dart
Made Rávaṇ's coursers swerve and start.
Nor was the lord of Lanká slow
To rain his arrows on the foe,

Who showed, by fiery points assailed,
No trace of pain, nor shook nor quailed.
Dense clouds of arrows Ráma shot
With that strong arm which rested not,
And spear and mace and club and brand
Fell in dire rain from Rávaṇ's hand.
The storm of missiles fiercely cast
Stirred up the oceans with its blast,
And Serpent-Gods and fiends who dwell
Below were troubled by the swell.
The earth with hill and plain and brook
And grove and garden reeled and shook:
The very sun grew cold and pale,
And horror stilled the rising gale.
God and Gandharva, sage and saint
Cried out, with grief and terror faint:
“O may the prince of Raghu's line
Give peace to Bráhmans and to kine,
And, rescuing the worlds, o'erthrow
The giant king our awful foe.”

Then to his deadly string the pride
Of Raghu's race a shaft applied.
Sharp as a serpent's venomed fang
Straight to its mark the arrow sprang,
And from the giant's body shred
With trenchant steel the monstrous head.
There might the triple world behold
That severed head adorned with gold.
But when all eyes were bent to view,
Swift in its stead another grew.
Again the shaft was pointed well:
Again the head divided fell;
But still as each to earth was cast

Another head succeeded fast.
A hundred, bright with fiery flame,
Fell low before the victor's aim,
Yet Rávaṇ by no sign betrayed
That death was near or strength decayed.
The doubtful fight he still maintained,
And on the foe his missiles rained.
In air, on earth, on plain, on hill,
With awful might he battled still;
And through the hours of night and day
The conflict knew no pause or stay.

Canto CX. Rávan's Death.

Then Mátali to Ráma cried:
“Let other arms the day decide.
Why wilt thou strive with useless toil
And see his might thy efforts foil?
Launch at the foe thy dart whose fire
Was kindled by the Almighty Sire.”
He ceased: and Raghu's son obeyed:
Upon his string the hero laid
An arrow, like a snake that hissed.
Whose fiery flight had never missed:
The arrow Saint Agastya gave
And blessed the chieftain's life to save
That dart the Eternal Father made
The Monarch of the Gods to aid;
By Brahmá's self on him bestowed
When forth to fight Lord Indra rode.
'Twas feathered with the rushing wind;

The glowing sun and fire combined
To the keen point their splendour lent;
The shaft, ethereal element,
By Meru's hill and Mandar, pride
Of mountains, had its weight supplied.
He laid it on the twisted cord,
He turned the point at Lanká's lord,
And swift the limb-dividing dart
Pierced the huge chest and cleft the heart,
And dead he fell upon the plain
Like Vritra by the Thunderer slain.
The Rákahas host when Rávaṇ fell
Sent forth a wild terrific yell,
Then turned and fled, all hope resigned,
Through Lanká's gates, nor looked behind.
His voice each joyous Vánar raised,
And Ráma, conquering Ráma, praised.
Soft from celestial minstrels came
The sound of music and acclaim.
Soft, fresh, and cool, a rising breeze
Brought odours from the heavenly trees,
And ravishing the sight and smell
A wondrous rain of blossoms fell:
And voices breathed round Raghu's son:
“Champion of Gods, well done, well done.”

Canto CXI. Vibhishan's Lament.

Vibhishaṇ saw his brother slain,
Nor could his heart its woe contain.
O'er the dead king he sadly bent
And mourned him with a loud lament:
“O hero, bold and brave,” he cried,
“Skilled in all arms, in battle tried.
Spoiled of thy crown, with limbs outspread, [492]
Why wilt thou press thy gory bed?
Why slumber on the earth's cold breast,
When sumptuous couches woo to rest?
Ah me, my brother over bold,
Thine is the fate my heart foretold:
But love and pride forbade to hear
The friend who blamed thy wild career.
Fallen is the sun who gave us light,
Our lordly moon is veiled in night.
Our beacon fire is dead and cold
A hundred waves have o'er it rolled.
What could his light and fire avail
Against Lord Ráma's arrowy hail?
Woe for the giants' royal tree,
Whose stately height was fair to see.
His buds were deeds of kingly grace,
His bloom the sons who decked his race.
With rifled bloom and mangled bough
The royal tree lies prostrate now.”
“Nay, idly mourn not,” Ráma cried,
“The warrior king has nobly died,
Intrepid hero, firm through all,
So fell he as the brave should fall;
And ill beseems it chiefs like us
To weep for those who perish thus.
Be firm: thy causeless grief restrain,
And pay the dues that yet remain.”

Again Vibhishaṇ sadly spoke:
“His was the hero arm that broke
Embattled Gods' and Indra's might,
Unconquered ere to-day in fight.
He rushed against thee, fought and fell,
As Ocean, when his waters swell,
Hurling his might against a rock,
Falls spent and shattered by the shock.
Woe for our king's untimely end,
The generous lord the trusty friend:
Our sure defence when fear arose,
A dreaded scourge to stubborn foes.
O, let the king thy hand has slain
The honours of the dead obtain.”

Then Ráma answered. “Hatred dies
When low in dust the foeman lies.
Now triumph bids the conflict cease,
And knits us in the bonds of peace.
Let funeral rites be duly paid.
And be it mine thy toil to aid.”

Canto CXII. The Rákshas Dames.

High rose the universal wail
That mourned the monarch's death, and, pale
With crushing woe, her hair unbound,
Her eyes in floods of sorrow drowned,
Forth from the inner chambers came
With trembling feet each royal dame,
Heedless of those who bade them stay

They reached the field where Rávaṇ lay;
There falling by their husband's side,
“Ah, King! ah dearest lord!” they cried.
Like creepers shattered by the storm
They threw them on his mangled form.
One to his bleeding bosom crept
And lifted up her voice and wept.
About his feet one mourner clung,
Around his neck another hung,
One on the giant's severed head,
Her pearly tears in torrents shed
Fast as the drops the summer shower
Pours down upon the lotus flower.
“Ah, he whose arm in anger reared
The King of Gods and Yáma feared,
While panic struck their heavenly train,
Lies prostrate in the battle slain.
Thy haughty heart thou wouldst not bend,
Nor listen to each wiser friend.
Ah, had the dame, as they implored,
Been yielded to her injured lord,
We had not mourned this day thy fall,
And happy had it been for all.
Then Ráma and thy friends content
In blissful peace their days had spent.
Thine injured brother had not fled,
Nor giant chiefs and Vánars bled.
Yet for these woes we will not blame.
Thy fancy for the Maithil dame,
Fate, ruthless Fate, whom none may bend
Has urged thee to thy hapless end.”

Canto CXIII. Mandodarí's Lament.

While thus they wept, supreme in place,
The loveliest for form and face,
Mandodarí drew near alone,
Looked on her lord and made her moan:
“Ah Monarch, Indra feared to stand
In fight before thy conquering hand.
From thy dread spear the Immortals ran;
And art thou murdered by a man?
Ah, 'twas no child of earth, I know,
That smote thee with that mortal blow.
'Twas Death himself in Ráma's shape,
That slew thee: Death whom none escape.
Or was it he who rules the skies
Who met thee, clothed in man's disguise?
Ah no, my lord, not Indra: he
In battle ne'er could look on thee.
One only God thy match I deem:
'Twas Vishṇu's self, the Lord Supreme,
Whose days through ceaseless time extend
And ne'er began and ne'er shall end:
He with the discus, shell, and mace,
Brought ruin on the giant race.
Girt by the Gods of heaven arrayed
Like Vánar hosts his strength to aid,
[493] He Ráma's shape and arms assumed
And slew the king whom Fate had doomed.
In Janasthán when Khara died
With giant legions by his side,
No mortal was the unconquered foe
In Ráma's form who struck the blow.
When Hanumán the Vanár came
And burnt thy town with hostile flame,

I counselled peace in anxious fear:
I counselled, but thou wouldst not hear.
Thy fancy for the foreign dame
Has brought thee death and endless shame.
Why should thy foolish fancy roam?
Hadst thou not wives as fair at home?
In beauty, form and grace could she,
Dear lord, surpass or rival me?
Now will the days of Sítá glide
In tranquil joy by Ráma's side:
And I—ah me, around me raves
A sea of woe with whelming waves.
With thee in days of old I trod
Each spot beloved by nymph and God;
I stood with thee in proud delight
On Mandar's side and Meru's height;
With thee, my lord, enchanted strayed
In Chaitraratha's[1013] lovely shade,
And viewed each fairest scene afar
Transported in thy radiant car.
But source of every joy wast thou,
And all my bliss is ended now.”

Then Ráma to Vibhishaṇ cried:
“Whate'er the ritual bids, provide.
Obsequial honours duly pay,
And these sad mourners' grief allay.”
Vibhishaṇ answered, wise and true,
For duty's changeless law he knew:
“Nay one who scorned all sacred vows
And dared to touch another's spouse,
Fell tyrant of the human race,
With funeral rites I may not grace.”

[1013] The garden of Kuvera, the God of Riches.

Him Raghu's royal son, the best
Of those who love the law, addressed:
“False was the rover of the night,
He loved the wrong and scorned the right.
Yet for the fallen warrior plead
The dauntless heart, the valorous deed.
Let him who ne'er had brooked defeat,
The chief whom Indra feared to meet,
The ever-conquering lord, obtain
The honours that should grace the slain.”
Vibhishaṇ bade his friends prepare
The funeral rites with thoughtful care.
Himself the royal palace sought
Whence sacred fire was quickly brought,
With sandal wood and precious scents
And pearl and coral ornaments.
Wise Bráhmans, while the tears that flowed
Down their wan cheeks their sorrow sowed,
Upon a golden litter laid
The corpse in finest ropes arrayed.
Thereon were flowers and pennons hung,
And loud the monarch's praise was sung.
Then was the golden litter raised,
While holy fire in order blazed.
And first in place Vibhishaṇ led
The slow procession of the dead,
Behind, their cheeks with tears bedewed,
Came sad the widowed multitude.
Where, raised as Bráhmans ordered, stood
Piled sandal logs, and scented wood,
The body of the king was set
High on a deerskin coverlet.
Then duly to the monarch's shade
The offerings for the dead they paid,

And southward on the eastern side
An altar formed and fire supplied.
Then on the shoulder of the dead
The oil and clotted milk were shed.
All rites were done as rules ordain:
The sacrificial goat was slain.
Next on the corpse were perfumes thrown
And many a flowery wreath was strown;
And with Vibhishaṇ's ready aid
Rich vesture o'er the king was laid.
Then while the tears their cheeks bedewed
Parched grain upon the dead they strewed;
Last, to the wood, as rules require,
Vibhishaṇ set the kindling fire.

Then having bathed, as texts ordain,
To Lanká went the mourning train.
Vibhishaṇ, when his task was done,
Stood by the side of Raghu's son.
And Ráma, freed from every foe,
Unstrung at last his deadly bow,
And laid the glittering shafts aside,
And mail by Indra's love supplied.

Canto CXIV. Vibhishan Consecrated.

Joy reigned in heaven where every eye
Had seen the Lord of Lanká die.
In cars whose sheen surpassed the sun's
Triumphant rode the radiant ones:
And Rávaṇ's death, by every tongue,
And Ráma's glorious deeds were sung.
They praised the Vánars true and brave,
The counsel wise Sugríva gave.
The deeds of Hanúmán they told,
The valiant chief supremely bold,
The strong ally, the faithful friend,
And Sítá's truth which naught could bend.

To Mátali, whom Indra sent,
His head the son of Raghu bent:
And he with fiery steeds who clove
[494] The clouds again to Swarga drove.
Round King Sugríva brave and true
His arms in rapture Ráma threw,
Looked on the host with joy and pride,
And thus to noble Lakshmaṇ cried:

“Now let king-making drops be shed,
Dear brother, on Vibhishaṇ's head
For truth and friendship nobly shown,
And make him lord of Rávaṇ's throne.”
This longing of his heart he told:
And Lakshmaṇ took an urn of gold
And bade the wind-fleet Vánars bring
Sea water for the giants' king.
The brimming urn was swiftly brought:
Then on a throne superbly wrought
Vibhishaṇ sat, the giants' lord,
And o'er his brows the drops were poured.

As Raghu's son the rite beheld
His loving heart with rapture swelled:
But tenderer thoughts within him woke,
And thus to Hanúmán he spoke:

“Go to my queen: this message give:
Say Lakshmaṇ and Sugríva live.
The death of Lanká's monarch tell,
And bid her joy, for all is well.”

Canto CXV. Sítá's Joy.

The Vánar chieftain bowed his head,
Within the walls of Lanká sped,
Leave from the new-made king obtained,
And Sítá's lovely garden gained.
Beneath a tree the queen he found,
Where Rákshas warders watched around.
Her pallid cheek, her tangled hair,
Her raiment showed her deep despair,
Near and more near the envoy came
And gently hailed the weeping dame.
She started up in sweet surprise,
And sudden joy illumed her eyes.
For well the Vánar's voice she knew,
And hope reviving sprang and grew.

“Fair Queen,” he said, “our task is done:
The foe is slain and Lanká won.
Triumphant mid triumphant friends
Kind words of greeting Ráma sends.
“Blest for thy sake, O spouse most true,
My deadly foe I met and slew.
Mine eyes are strangers yet to sleep:
I built a bridge athwart the deep
And crossed the sea to Lanká's shore
To keep the mighty oath I swore.
Now, gentle love, thy cares dispel,
And weep no more, for all is well.
Fear not in Rávaṇ's house to stay
For good Vibhishaṇ now bears sway,
For constant truth and friendship known
Regard his palace as thine own.”
He greets thee thus thy heart to cheer,
And urged by love will soon be here.”

Then flushed with joy the lady's cheek.
Her eyes o'erflowed, her voice was weak;
But struggling with her sobs she broke
Her silence thus, and faintly spoke:
“So fast the flood of rapture came,
My trembling tongue no words could frame.
Ne'er have I heard in days of bliss
A tale that gave such joy as this.
More precious far than gems and gold
The message which thy lips have told.”

His reverent hands the Vánar raised
And thus the lady's answer praised:
“Sweet are the words, O Queen, which thou
True to thy lord, hast spoken now,
Better than gems and pearls of price,
Yea, or the throne of Paradise.
But, lady, ere I leave this place,
Grant me, I pray, a single grace.
Permit me, and this vengeful hand
Shall slay thy guards, this Rákshas band,
Whose cruel insult threat and scorn
Thy gentle soul too long has borne.”

Thus, stern of mood, Hanúmán cried:
The Maithil lady thus replied:
“Nay, be not wroth with servants: they,
When monarchs bid must needs obey.
And, vassals of their lords, fulfil
Each fancy of their sovereign will.
To mine own sins the blame impute,
For as we sow we reap the fruit.
The tyrant's will these dames obeyed
When their fierce threats my soul dismayed.”

She ceased: with admiration moved
The Vánar chief her words approved:
“Thy speech,” he cried, “is worthy one
Whom love has linked to Raghu's son.
Now speak, O Queen, that I may know
Thy pleasure, for to him I go.”
The Vánar ceased: then Janak's child
Made answer as she sweetly smiled:
“'My first, my only wish can be,
O chief, my loving lord to see.”

Again the Vánar envoy spoke,
And with his words new rapture woke:
“Queen, ere this sun shall cease to shine
Thy Ráma's eyes shall look in thine.
Again the lord of Raghu's race
Shall turn to thee his moon-bright face.
His faithful brother shall thou see
And every friend who fought for thee,
And greet once more thy king restored
Like Śachí[1014] to her heavenly lord.”
To Raghu's son his steps he bent
And told the message that she sent.

[495]

Canto CXVI. The Meeting.

He looked upon that archer chief
Whose full eye mocked the lotus leaf,
And thus the noble Vánar spake:
“Now meet the queen for whose dear sake
Thy mighty task was first begun,
And now the glorious fruit is won.
O'erwhelmed with woe thy lady lies,
The hot tears streaming from her eyes.
And still the queen must long and pine
Until those eyes be turned to thine.”

[1014] The consort of Indra.

But Ráma stood in pensive mood,
And gathering tears his eyes bedewed.
His sad looks sought the ground: he sighed
And thus to King Vibhishaṇ cried:
“Let Sítá bathe and tire her head
And hither to my sight be led
In raiment sweet with precious scent,
And gay with golden ornament.”

The Rákshas king his palace sought,
And Sítá from her bower was brought.
Then Rákshas bearers tall and strong,
Selected from the menial throng,
Through Lanká's gate the queen, arrayed
In glorious robes and gems, conveyed.
Concealed behind the silken screen,
Swift to the plain they bore the queen,
While Vánars, close on every side,
With eager looks the litter eyed.
The warders at Vibhishaṇ's hest
The onward rushing throng repressed,
While like the roar of ocean loud
Rose the wild murmur of the crowd.
The son of Raghu saw and moved
With anger thus the king reproved:
“Why vex with hasty blow and threat
The Vánars, and my rights forget?
Repress this zeal, untimely shown:
I count this people as mine own.
A woman's guard is not her bower,
The lofty wall, the fenced tower:
Her conduct is her best defence,
And not a king's magnificence.
At holy rites, in war and woe,

Her face unveiled a dame may show;
When at the Maiden's Choice[1015] they meet,
When marriage troops parade the street.
And she, my queen, who long has lain
In prison racked with care and pain,
May cease a while her face to hide,
For is not Ráma by her side?
Lay down the litter: on her feet
Let Sítá come her lord to meet.
And let the hosts of woodland race
Look near upon the lady's face.”

Then Lakshmaṇ and each Vánar chief
Who heard his words were filled with grief.
The lady's gentle spirit sank,
And from each eye in fear she shrank,
As, her sweet eyelids veiled for shame,
Slowly before her lord she came.
While rapture battled with surprise
She raised to his her wistful eyes.
Then with her doubt and fear she strove,
And from her breast all sorrow drove.
Regardless of the gathering crowd,
Bright as the moon without a cloud,
She bent her eyes, no longer dim,
In joy and trusting love on him.

[1015] The Swayamvara, Self-choice or election of a husband by a princess or daughter of a Kshatriya at a public assembly of suitors held for the purpose. For a description of the ceremony see *Nala and Damayantí* an episode of the Mahábhárat translated by the late Dean Milman, and *Idylls from the Sanskrit*.

Canto CXVII. Sítá's Disgrace.

He saw her trembling by his side,
And looked upon her face and cried:
“Lady, at length my task is done,
And thou, the prize of war, art won,
This arm my glory has retrieved,
And all that man might do achieved;
The insulting foe in battle slain
And cleared mine honour from its stain.
This day has made my name renowned
And with success my labour crowned.
Lord of myself, the oath I swore
Is binding on my soul no more.
If from my home my queen was reft,
This arm has well avenged the theft,
And in the field has wiped away
The blot that on mine honour lay.
The bridge that spans the foaming flood,
The city red with giants' blood;
The hosts by King Sugríva led
Who wisely counselled, fought and bled;
Vibhishaṇ's love, our guide and stay—
All these are crowned with fruit to-day.
But, lady, 'twas not love for thee
That led mine army o'er the sea.
'Twas not for thee our blood was shed,
Or Lanká filled with giant dead.
No fond affection for my wife
Inspired me in the hour of strife.
I battled to avenge the cause
Of honour and insulted laws.
My love is fled, for on thy fame
Lies the dark blot of sin and shame;

[496] And thou art hateful as the light
That flashes on the injured sight.
The world is all before thee: flee:
Go where thou wilt, but not with me.
How should my home receive again
A mistress soiled with deathless stain?
How should I brook the foul disgrace,
Scorned by my friends and all my race?
For Rávaṇ bore thee through the sky,
And fixed on thine his evil eye.
About thy waist his arms he threw,
Close to his breast his captive drew,
And kept thee, vassal of his power,
An inmate of his ladies' bower.”

Canto CXVIII. Sítá's Reply.

Struck down with overwhelming shame
She shrank within her trembling frame.
Each word of Ráma's like a dart
Had pierced the lady to the heart;
And from her sweet eyes unrestrained
The torrent of her sorrows, rained.
Her weeping eyes at length she dried,
And thus mid choking sobs replied:
“Canst thou, a high-born prince, dismiss
A high-born dame with speech like this?
Such words befit the meanest hind,
Not princely birth and generous mind,
By all my virtuous life I swear
I am not what thy words declare.

If some are faithless, wilt thou find
No love and truth in womankind?
Doubt others if thou wilt, but own
The truth which all my life has shown.
If, when the giant seized his prey,
Within his hated arms I lay,
And felt the grasp I dreaded, blame
Fate and the robber, not thy dame.
What could a helpless woman do?
My heart was mine and still was true,
Why when Hanúmán sent by thee
Sought Lanká's town across the sea,
Couldst thou not give, O lord of men,
Thy sentence of rejection then?
Then in the presence of the chief
Death, ready death, had brought relief,
Nor had I nursed in woe and pain
This lingering life, alas in vain.
Then hadst thou shunned the fruitless strife
Nor jeopardied thy noble life,
But spared thy friends and bold allies
Their vain and weary enterprise.
Is all forgotten, all? my birth,
Named Janak's child, from fostering earth?
That day of triumph when a maid
My trembling hand in thine I laid?
My meek obedience to thy will,
My faithful love through joy and ill,
That never failed at duty's call—
O King, is all forgotten, all?”

To Lakshmaṇ then she turned and spoke
While sobs and sighs her utterance broke:
“Sumitrá's son, a pile prepare,

My refuge in my dark despair.
I will not live to bear this weight
Of shame, forlorn and desolate.
The kindled fire my woes shall end
And be my best and surest friend.”

His mournful eyes the hero raised
And wistfully on Ráma gazed,
In whose stern look no ruth was seen,
No mercy for the weeping queen.
No chieftain dared to meet those eyes,
To pray, to question or advise.

The word was passed, the wood was piled
And fain to die stood Janak's child.
She slowly paced around her lord,
The Gods with reverent act adored,
Then raising suppliant hands the dame
Prayed humbly to the Lord of Flame:
“As this fond heart by virtue swayed
From Raghu's son has never strayed,
So, universal witness, Fire
Protect my body on the pyre,
As Raghu's son has idly laid
This charge on Sítá, hear and aid.”

She ceased: and fearless to the last
Within the flame's wild fury passed.
Then rose a piercing cry from all
Dames, children, men, who saw her fall
Adorned with gems and gay attire
Beneath the fury of the fire.

Canto CXIX. Glory To Vishnu.

The shrill cry pierced through Ráma's ears
And his sad eyes o'erflowed with tears,
When lo, transported through the sky
A glorious band of Gods was nigh.
Ancestral shades,[1016] by men revered,
In venerable state appeared,
And he from whom all riches flow,[1017]
And Yáma Lord who reigns below:
King Indra, thousand-eyed, and he
Who wields the sceptre of the sea.[1018]
The God who shows the blazoned bull,[1019]
And Brahmá Lord most bountiful
By whose command the worlds were made
All these on radiant cars conveyed, [497]
Brighter than sun-beams, sought the place
Where stood the prince of Raghu's race,
And from their glittering seats the best
Of blessed Gods the chief addressed:

"Couldst thou, the Lord of all, couldst thou,
Creator of the worlds, allow
Thy queen, thy spouse to brave the fire
And give her body to the pyre?
Dost thou not yet, supremely wise,
Thy heavenly nature recognize?"
They ceased: and Ráma thus began:
"I deem myself a mortal man.
Of old Ikshváku's line, I spring

[1016] The Pitris or Manes, the spirits of the dead.
[1017] Kuvera, the God of Wealth.
[1018] Varuṇ, God of the sea.
[1019] Mahádeva or Śiva whose ensign is a bull.

From Daśaratha Kośal's king.”
He ceased: and Brahmá's self replied:
“O cast the idle thought aside.
Thou art the Lord Náráyaṇ, thou
The God to whom all creatures bow.
Thou art the saviour God who wore
Of old the semblance of a boar;
Thou he whose discus overthrows
All present, past and future foes;
Thou Brahmá, That whose days extend
Without beginning, growth or end;
The God, who, bears the bow of horn,
Whom four majestic arms adorn;
Thou art the God who rules the sense
And sways with gentle influence;
Thou all-pervading Vishṇu Lord
Who wears the ever-conquering sword;
Thou art the Guide who leads aright,
Thou Krishṇa of unequalled might.
Thy hand, O Lord, the hills and plains,
And earth with all her life sustains;
Thou wilt appear in serpent form
When sinks the earth in fire and storm.
Queen Sítá of the lovely brows
Is Lakshmí thy celestial spouse.
To free the worlds from Rávaṇ thou
Wouldst take the form thou wearest now.
Rejoice: the mighty task is done:
Rejoice, thou great and glorious one.
The tyrant, slain, thy labours end:
Triumphant now to heaven ascend.
High bliss awaits the devotee
Who clings in loving faith to thee,
Who celebrates with solemn praise

The Lord of ne'er beginning days.
On earth below, in heaven above
Great joy shall crown his faith and love.
And he who loves the tale divine
Which tells each glorious deed of thine
Through life's fair course shall never know
The fierce assault of pain and woe.”[1020]

Canto CXX. Sítá Restored.

Thus spoke the Self-existent Sire:
Then swiftly from the blazing pyre
The circling flames were backward rolled,
And, raising in his gentle hold
Alive unharmed the Maithil dame,
The Lord of Fire embodied came.
Fair as the morning was her sheen,
And gold and gems adorned the queen.
Her form in crimson robes arrayed,
Her hair was bound in glossy braid.
Her wreath was fresh and sweet of scent,
Undimmed was every ornament.
Then, standing close to Ráma'a side,
The universal witness cried:
“From every blot and blemish free
Thy faithful queen returns to thee.
In word or deed, in look or mind
Her heart from thee has ne'er declined.

[1020] The Address to Ráma, both text and commentary, will be found literally translated in the Additional Notes. A paraphrase of a portion is all that I have attempted here.

By force the giant bore away
From thy lone cot his helpless prey;
And in his bowers securely kept
She still has longed for thee and wept.
With soft temptation, bribe and threat,
He bade the dame her love forget:
But, nobly faithful to her lord,
Her soul the giant's suit abhorred.
Receive, O King, thy queen again,
Pure, ever pure from spot and stain.”

Still stood the king in thoughtful mood
And tears of joy his eyes bedewed.
Then to the best of Gods the best
Of warrior chiefs his mind expressed:

“'Twas meet that mid the thousands here
The searching fire my queen should clear;
For long within the giant's bower
She dwelt the vassal of his power.
For else had many a slanderous tongue
Reproaches on mine honour flung,
And scorned the king who, love-impelled,
His consort from the proof withheld.
No doubt had I, but surely knew
That Janak's child was pure and true,
That, come what might, in good and ill
Her faithful heart was with me still.
I knew that Rávaṇ could not wrong
My queen whom virtue made so strong.
I knew his heart would sink and fail,
Nor dare her honour to assail,
As Ocean, when he raves and roars,
Fears to o'erleap his bounding shores.

Now to the worlds her truth is shown,
And Sítá is again mine own.
Thus proved before unnumbered eyes,
On her pure fame no shadow lies.
As heroes to their glory cleave,
Mine own dear spouse I ne'er will leave." [498]
He ceased: and clasped in fond embrace
On his dear breast she hid her face.

Canto CXXI. Dasaratha.

To him Maheśvar thus replied:
"O strong-armed hero, lotus-eyed,
Thou, best of those who love the right,
Hast nobly fought the wondrous fight.
Dispelled by thee the doom that spread
Through trembling earth and heaven is fled.
The worlds exult in light and bliss,
And praise thy name, O chief, for this.
Now peace to Bharat's heart restore,
And bid Kausalyá weep no more.
Thy face let Queen Kaikeyí see,
Let fond Sumitrá gaze on thee.
The longing of thy friends relieve,
The kingdom of thy sires receive.
Let sons of gentle Sítá born
Ikshváku's ancient line adorn.
Then from all care and foemen freed
Perform the offering of the steed.
In pious gifts thy wealth expend,
Then to the home of Gods ascend,

Thy sire, this glorious king, behold,
Among the blest in heaven enrolled.
He comes from where the Immortals dwell:
Salute him, for he loves thee well.”

His mandate Raghu's sons obeyed,
And to their sire obeisance made,
Where high he stood above the car
In wondrous light that shone afar,
His limbs in radiant garments dressed
Whereon no spot of dust might rest.
When on the son he loved so well
The eyes of Daśaratha fell,
He strained the hero to his breast
And thus with gentle words addressed:
“No joy to me is heavenly bliss,
For there these eyes my Ráma miss.
Enrolled on high with saint and sage,
Thy woes, dear son, my thoughts engage.
Kaikeyí's guile I ne'er forget:
Her cruel words will haunt me yet,
Which sent thee forth, my son, to roam
The forest far from me and home.
Now when I look on each dear face,
And hold you both in fond embrace,
My heart is full of joy to see
The sons I love from danger free.
Now know I what the Gods designed,
And how in Ráma's form enshrined
The might of Purushottam lay,
The tyrant of the worlds to slay.
Ah, how Kausalyá will rejoice
To hear again her darling's voice,
And, all thy weary wanderings o'er,

To gaze upon thy face once more.
Ah blest, for ever blest are they
Whose eyes shall see the glorious day
Of thy return in joy at last,
Thy term of toil and exile past.
Ayodhyá's lord, begin thy reign,
And day by day new glory gain.”

He ceased: and Ráma thus replied:
“Be not this grace, O sire, denied.
Those hasty words, that curse revoke
Which from thy lips in anger broke:
“Kaikeyí, be no longer mine:
I cast thee off, both thee and thine.”
O father, let no sorrow fall
On her or hers: thy curse recall.”
“Yea, she shall live, if so thou wilt,”
The sire replied, “absolved from guilt.”
Round Lakshmaṇ then his arms he threw,
And moved by love began anew:
“Great store of merit shall be thine,
And brightly shall thy glory shine;
Secure on earth thy brother's grace.
And high in heaven shall be thy place.
Thy glorious king obey and fear:
To him the triple world is dear.
God, saint, and sage, by Indra led,
To Ráma bow the reverent head,
Nor from the Lord, the lofty-souled,
Their worship or their praise withhold.
Heart of the Gods, supreme is he,
The One who ne'er shall cease to be.”

On Sítá then he looked and smiled;
“List to my words” he said, “dear child,
Let not thy gentle breast retain
One lingering trace of wrath or pain.
When by the fire thy truth be proved,
By love for thee his will was moved.
The furious flame thy faith confessed
Which shrank not from the awful test:
And thou, in every heart enshrined,
Shalt live the best of womankind.”

He ceased: he bade the three adieu,
And home to heaven exulting flew.

Canto CXXII. Indra's Boon.

Then Indra, he whose fiery stroke
Slew furious Páka, turned and spoke:
“A glorious day, O chief, is this,
Rich with the fruit of lasting bliss.
Well pleased are we: we love thee well
Now speak, thy secret wishes tell.”

Thus spake the sovereign of the sky,
And this was Ráma's glad reply:
“If I have won your grace, incline
To grant this one request of mine.
Restore, O King: the Vánar dead
Whose blood for me was nobly shed.
To life and strength my friends recall,
And bring them back from Yáma's hall.
When, fresh in might the warriors rise,
Prepare a feast to glad their eyes.
Let fruits of every season glow,
And streams of purest water flow.”

Thus Raghu's son, great-hearted, prayed,
And Indra thus his answer made:
“High is the boon thou seekest: none
Should win this grace but Raghu's son.
Yet, faithful to the word I spake,
I grant the prayer for thy dear sake.
The Vánars whom the giants slew
Their life and vigour shall renew.
Their strength repaired, their gashes healed
Whose torrents dyed the battle field,
The warrior hosts from death shall rise
Like sleepers when their slumber flies.”

Restored from Yáma's dark domain
The Vánar legions filled the plain,
And, round the royal chief arrayed,
With wondering hearts obeisance paid.
Each God the son of Raghu praised,
And cried as loud his voice he raised:
“Turn, King, to fair Ayodhyá speed,
And leave thy friends of Vánar breed.

Thy true devoted consort cheer
After long days of woe and fear.
Bharat, thy loyal brother, see,
A hermit now for love of thee.
The tears of Queen Kauśalyá dry,
And light with joy each stepdame's eye;
Then consecrated king of men
Make glad each faithful citizen.”

They ceased: and borne on radiant cars
Sought their bright home amid the stars.

Canto CXXIII. The Magic Car.

Then slept the tamer of his foes
And spent the night in calm repose.
Vibhishaṇ came when morning broke,
And hailed the royal chief, and spoke:
“Here wait thee precious oil and scents,
And rich attire and ornaments.
The brimming urns are newly filled,
And women in their duty skilled,
With lotus-eyes, thy call attend,
Assistance at thy bath to lend.”
“Let others,” Ráma cried, “desire
These precious scents, this rich attire,
I heed not such delights as these,
For faithful Bharat, ill at ease,
Watching for me is keeping now
Far far away his rigorous vow.
By Bharat's side I long to stand,

I long to see my fatherland.
Far is Ayodhyá: long, alas,
The dreary road and hard to pass.”

“One day,” Vibhishaṇ cried, “one day
Shall bear thee o'er that length of way.
Is not the wondrous chariot mine,
Named Pushpak, wrought by hands divine.
The prize which Rávaṇ seized of old
Victorious o'er the God of Gold?
This chariot, kept with utmost care,
Will waft thee through the fields of air,
And thou shalt light unwearied down
In fair Ayodhyá's royal town.
But yet if aught that I have done
Has pleased thee well, O Raghu's son;
If still thou carest for thy friend,
Some little time in Lanká spend;
There after toil of battle rest
Within my halls an honoured guest.”
Again the son of Raghu spake:
“Thy life was perilled for my sake.
Thy counsel gave me priceless aid:
All honours have been richly paid.
Scarce can my love refuse, O best
Of giant kind, thy last request.
But still I yearn once more to see
My home and all most dear to me;
Nor can I brook one hour's delay:
Forgive me, speed me on my way.”

He ceased: the magic car was brought.
Of yore by Viśvakarmá wrought.
In sunlike sheen it flashed and blazed;
And Raghu's sons in wonder gazed.

Canto CXXIV. The Departure.

The giant lord the chariot viewed,
And humbly thus his speech renewed:
“Behold, O King, the car prepared:
Now be thy further will declared.”
He ceased: and Ráma spake once more:
“These hosts who thronged to Lanká's shore
Their faith and might have nobly shown,
And set thee on the giants' throne.
Let pearls and gems and gold repay
The feats of many a desperate day,
That all may go triumphant hence
Proud of their noble recompense.”
Vibhishaṇ, ready at his call,
With gold and gems enriched them all.
Then Ráma clomb the glorious car
That shone like day's resplendent star.
There in his lap he held his dame
Vailing her eyes in modest shame.
Beside him Lakshmaṇ took his stand,
Whose mighty bow still armed his hand,
“O King Vibhishaṇ,” Ráma cried,
[500] “O Vánar chiefs, so long allied,
My comrades till the foemen fell,
List, for I speak a long farewell.
The task, in doubt and fear begun,
With your good aid is nobly done.
Leave Lanká's shore, your steps retrace,
Brave warriors of the Vánar race.
Thou, King Sugríva, true, through all,
To friendship's bond and duty's call,
Seek far Kishkindhá with thy train
And o'er thy realm in glory reign.

Farewell, Vibhishaṇ, Lanká's throne
Won by our arms is now thine own,
Thou, mighty lord, hast nought to dread
From heavenly Gods by Indra led.
My last farewell, 0 King, receive,
For Lanká's isle this hour I leave.”

Loud rose their cry in answer: “We,
O Raghu's son, would go with thee.
With thee delighted would we stray
Where sweet Ayodhyá's groves are gay,
Then in the joyous synod view
King-making balm thy brows bedew;
Our homage to Kauśalyá pay,
And hasten on our homeward way.”

Their prayer the son of Raghu heard,
And spoke, his heart with rapture stirred:
“Sugríva, O my faithful friend,
Vibhishaṇ and ye chiefs, ascend.
A joy beyond all joys the best
Will fill my overflowing breast,
If girt by you, O noble band,
I seek again my native land.”
With Vánar lords in danger tried
Sugríva sprang to Ráma's side,
And girt by chiefs of giant kind
Vibhíshan's step was close behind.
Swift through the air, as Ráma chose,
The wondrous car from earth arose.
And decked with swans and silver wings
Bore through the clouds its freight of kings.

Canto CXXV. The Return.

Then Ráma, speeding through the skies,
Bent on the earth his eager eyes:
“Look, Sítá, see, divinely planned
And built by Viśvakarmá's hand,
Lanká the lovely city rest
Enthroned on Mount Trikúṭa's crest
Behold those fields, ensanguined yet,
Where Vánar hosts and giants met.
There, vainly screened by charm and spell,
The robber Rávan fought and fell.
There knelt Mandodarí[1021] and shed
Her tears in floods for Rávan dead.
And every dame who loved him sent
From her sad heart her wild lament.
There gleams the margin of the deep,
Where, worn with toil, we sank to sleep.
Look, love, the unconquered sea behold,
King Varuṇ's home ordained of old,
Whose boundless waters roar and swell
Rich with their store of pearl and shell.
O see, the morning sun is bright
On fair Hiraṇyanábha's[1022] height,
Who rose from Ocean's sheltering breast
That Hanumán might stay and rest.
There stretches, famed for evermore,
The wondrous bridge from shore to shore.
The worlds, to life's remotest day,
Due reverence to the work shall pay,
Which holier for the lapse of time

[1021] Rávaṇ's queen.
[1022] Or Maináka.

Shall give release from sin and crime.
Now thither bend, dear love, thine eyes
Where green with groves Kishkindhá lies,
The seat of King Sugríva's reign,
Where Báli by this hand was slain.[1023]
There Ríshyamúka's hill behold
Bright gleaming with embedded gold.
There too my wandering foot I set,
There King Sugríva first I met.
And, where yon trees their branches wave,
My promise of assistance gave.
There, flushed with lilies, Pampá shines
With banks which greenest foliage lines,
Where melancholy steps I bent
And mourned thee with a mad lament.
There fierce Kabandha, spreading wide
His giant arms, in battle died.
Turn, Sítá, turn thine eyes and see
In Janasthán that glorious tree:
There Rávaṇ, lord of giants slew
Our friend Jaṭáyus brave and true,
Thy champion in the hopeless strife,
Who gave for thee his noble life.
Now mark that glade amid the trees
Where once we lived as devotees.
See, see our leafy cot between
Those waving boughs of densest green,
Where Rávaṇ seized his prize and stole
My love the darling of my soul.
O, look again: beneath thee gleams

[1023] Here, in the North-west recension, Sítá expresses a wish that Tárá and the wives of the Vánar chiefs should be invited to accompany her to Ayodhyá. The car decends, and the Vánar matrons are added to the party. The Bengal recension ignores this palpable interruption.

Godávarí the best of streams,
Whose lucid waters sweetly glide
By lilies that adorn her side.
There dwelt Agastya, holy sage,
In plantain-sheltered hermitage.
[501] See Śarabhanga's humble shed
Which sovereign Indra visited.
See where the gentle hermits dwell
Neath Atri's rule who loved us well;
Where once thine eyes were blest to see
His sainted dame who talked with thee.
Now rest thine eyes with new delight
On Chitrakúṭa's woody height,
See Jumna flashing in the sun
Through groves of brilliant foliage run.
Screened by the shade of spreading boughs.
There Bharadvája keeps his vows,
There Gangá, river of the skies,
Rolls the sweet wave that purifies,
There Śringavera's towers ascend
Where Guha reigns, mine ancient friend.
I see, I see thy glittering spires,
Ayodhyá, city of my sires.
Bow down, bow down thy head, my sweet,
Our home, our long-lost home to greet.”

Canto CXXVI. Bharat Consoled.

But Ráma bade the chariot stay,
And halting in his airy way,
In Bharadvája's holy shade
His homage to the hermit paid.
“O saint,” he cried, “I yearn to know
My dear Ayodhyá's weal and woe.
O tell me that the people thrive,
And that the queens are yet alive.”

Joy gleamed in Bhardvája's eye,
Who gently smiled and made reply:
“Thy brother, studious of thy will,
Is faithful and obedient still.
In tangled twine he coils his hair:
Thy safe return is all his care.
Before thy shoes he humbly bends,
And to thy house and realm attends.
When first these dreary years began,
When first I saw the banished man,
With Sítá, in his hermit coat,
At this sad heart compassion smote.
My breast with tender pity swelled:
I saw thee from thy home expelled,
Reft of all princely state, forlorn,
A hapless wanderer travel-worn,
Firm in thy purpose to fulfil
Thy duty and thy father's will.
But boundless is my rapture now:
Triumphant, girt with friends, art thou.
Where'er thy wandering steps have been,
Thy joy and woe mine eyes have seen.
Thy glorious deeds to me art known,
The Bráhmans saved, the foes o'erthrown.
Such power have countless seasons spent

In penance and devotion lent.
Thy virtues, best of chiefs, I know,
And now a boon would fain bestow.
This hospitable gift[1024] receive:
Then with the dawn my dwelling leave.”
The bended head of Ráma showed
His reverence for the grace bestowed;
Then for each brave companion's sake
He sought a further boon and spake:

“O let that mighty power of thine
The road to fair Ayodhyá line
With trees where fruit of every hue
The Vánars' eye and taste may woo,
And flowers of every season, sweet
With stores of honeyed juice, may meet.”
The hero ceased: the hermit bent
His reverend head in glad assent;
And swift, as Bharadvája willed,
The prayer of Ráma was fulfilled.
For many a league the lengthening road
Trees thick with fruit and blossom showed
With luscious beauty to entice
The taste like trees of Paradise.
The Vánars passed beneath the shade
Of that delightful colonnade,
Still tasting with unbounded glee
The treasures of each wondrous tree.

[1024] The *arghya*, a respectful offering to Gods and venerable men consisting of rice, dúivá grass, flowers etc., with water.

Canto CXXVII. Ráma's Message.

But Ráma, when he first looked down
And saw afar Ayodhyá's town,
Had called Hanumán to his side,
The chief on whom his heart relied,
And said: “Brave Vánar, good at need,
Haste onward, to Ayodhyá speed,
And learn, I pray, if all be well
With those who in the palace dwell.
But as thou speedest on thy way
Awhile at Śringavera stay.
Tell Guha the Nishádas' lord,
That victor, with my queen restored,
In health and strength with many a friend
Homeward again my steps I bend.
Thence by the road that he will show
On to Ayodhyá swiftly go.
There with my love my brother greet,
And all our wondrous tale repeat.
Say that victorious in the strife
I come with Lakshmaṇ and my wife,
Then mark with keenest eye each trace
Of joy or grief on Bharat's face.
Be all his gestures closely viewed, [502]
Each change of look and attitude.
Where breathes the man who will not cling
To all that glorifies a king?
Where beats the heart that can resign
An ancient kingdom, nor repine
To lose a land renowned for breeds
Of elephants and warrior steeds?
If, won by custom day by day,
My brother Bharat thirsts for sway,

Still let him rule the nations, still
The throne of old Ikshváku fill.
Go, mark him well: his feelings learn,
And, ere we yet be near return.”

He ceased: and, garbed in human form,
Forth sped Hanúmán swift as storm.
Sublime in air he rose, and through
The region of his father flew.
He saw far far beneath his feet
Where Gangá's flood and Jumna meet.
Descending from the upper air
He entered Śringavera, where
King Guha's heart was well content
To hear the message Ráma sent.
Then, with his mighty strength renewed,
The Vánar chief his way pursued,
Válúkiní was far behind,
And Gomatí with forests lined,
And golden fields and pastures gay
With flocks and herds beneath him lay.
Then Nandigráma charmed his eye
Where flowers were bright with every dye,
And trees of lovely foliage made
With meeting boughs delightful shade,
Where women watched in trim array
Their little sons' and grandsons' play.
His eager eye on Bharat fell
Who sat before his lonely cell.
In hermit weed, with tangled hair,
Pale, weak, and worn with ceaseless care.
His royal pomp and state resigned
For Ráma still he watched and pined,
Still to his dreary vows adhered,

And royal Ráma's shoes revered.
Yet still the terror of his arm
Preserved the land from fear and harm.

The Wind-God's son, in form a man,
Raised reverent hands and thus began:
“Fond greeting, Prince, I bring to thee,
And Ráma's self has sent it: he
For whom thy spirit sorrows yet
As for a hapless anchoret
In Daṇḍak wood, in dire distress,
With matted hair and hermit dress.
This sorrow from thy bosom fling,
And hear the tale of joy I bring.
This day thy brother shalt thou meet
Exulting in his foe's defeat,
Freed from his toil and lengthened vow,
The light of victory on his brow,
With Sítá, Lakshmaṇ and his friends
Homeward at last his steps he bends.”

Then joy, too mighty for control,
Rushed in full flood o'er Bharat's soul;
His reeling sense and strength gave way,
And fainting on the earth he lay,
At length upspringing from the ground,
His arms about Hanúmán wound,
With tender tears of rapture sprung,
He dewed the neck to which he clung:
“Art thou a God or man,” he cried,
“Whom love and pity hither guide?
For this a hundred thousand kine,
A hundred villages be thine.
A score of maids of spotless lives

To thee I give to be thy wives,
Of golden hue and bright of face,
Each lovely for her tender grace.”

He ceased a while by joy subdued,
And then his eager speech renewed.

Canto CXXVIII. Hanumán's Story.

“In doubt and fear long years have passed
And glorious tidings come at last.
True, true is now the ancient verse
Which men in time of bliss rehearse:
“Once only in a hundred years
Great joy to mortal men appears.”
But now his woes and triumph tell,
And loss and gain as each befell.”
He ceased: Hanúmán mighty-souled
The tale of Ráma's wanderings told
From that first day on which he stood
In the drear shade of Daṇḍak wood.
He told how fierce Virádha fell;
He told of Śarabhanga's cell
Where Ráma saw with wondering eyes
Indra descended from the skies.
He told how Śúrpaṇakhí came,
Her soul aglow with amorous flame,
And fled repulsed, with rage and tears,
Reft of her nose and severed ears.
He told how Ráma's might subdued
The giants' furious multitude;

How Khara with the troops he led
And Triśirás and Dúshaṇ bled:
How Ráma, tempted from his cot,
The golden deer pursued and shot,
And Rávaṇ came and stole away
The Maithil queen his hapless prey,
When, as he fought, the dame to save,
His noble life Jatáyus gave:
How Ráma still the the search renewed,
The robber to his hold pursued,
Bridging the sea from shore to shore,
And found his queen to part no more.[1025]

[503]

Canto CXXIX. The Meeting With Bharat.

O'erwhelmed with rapture Bharat heard
The tale that all his being stirred,
And, heralding the glad event,
This order to Śatrughna sent:
“Let every shrine with flowers be gay
Let incense burn and music play.
Go forth, go forth to meet your king,
Let tabours sound and minstrels sing,
Let bards swell high the note of praise
Skilled in the lore of ancient days,
Call forth the royal matrons: call
Each noble from the council hall.

[1025] I have abridged Hanumán's outline of Ráma's adventures, with the details of which we are already sufficiently acquainted.

Send all we love and honour most,
Send Bráhmans and the warrior host,
A glorious company to bring
In triumph home our lord the king.”

Great rapture filled Śatrughna's breast,
Obedient to his brother's hest.
“Send forth ten thousand men” he cried,
“Let brawny arms be stoutly plied,
And, smoothing all with skilful care,
The road for Kośal's king prepare.
Then o'er the earth let thousands throw
Fresh showers of water cool as snow,
And others strew with garlands gay
With loveliest blooms our monarch's way.
On tower and temple porch and gate
Let banners wave in royal state,
And be each roof and terrace lined
With blossoms loose and chaplets twined.”

The nobles hasting forth fulfilled
His order as Śatrughna willed.
Sublime on elephants they rode
Whose gilded girths with jewels glowed.
Attended close by thousands more
Gay with the gear and flags they bore.
A thousand chiefs their steeds bestrode,
Their glittering cars a thousand showed.
And countless hosts in rich array
Pursued on foot their eager way.
Veiled from the air with silken screens
In litters rode the widowed queens.
Kausalyá first, acknowledged head
And sovereign of the household, led:

Sumitrá next, and after, dames
Of lower rank and humbler names.
Then compassed by a white-robed throng
Of Bráhmans, heralded with song,
With shouts of joy from countless throats,
And shells' and tambours' mingled notes,
And drums resounding long and loud,
Exulting Bharat joined the crowd.
Still on his head, well-trained in lore
Of duty, Ráma's shoes he bore.
The moon-white canopy was spread
With flowery twine engarlanded,
And jewelled cheuries, meet to hold
O'er Ráma's brow, shone bright with gold,
Though Nandigráma's town they neared,
Of Ráma yet no sign appeared.
Then Bharat called the Vánar chief
And questioned thus in doubt and grief:
“Hast thou uncertain, like thy kind,
A sweet delusive guile designed?
Where, where is royal Ráma? show
The hero, victor of the foe.
I gaze, but see no Vánars still
Who wear each varied shape at will.”

In eager love thus Bharat cried,
And thus the Wind-God's son replied:
“Look, Bharat, on those laden trees
That murmur with the song of bees;
For Ráma's sake the saint has made
Untimely fruits, unwonted shade.
Such power in ages long ago
Could Indra's gracious boon bestow.
O, hear the Vánars' voices, hear

The shouting which proclaims them near.
E'en now about to cross they seem
Sweet Gomatí's delightful stream.
I see, I see the car designed
By Brahmá's own creative mind,
The car which, radiant as the moon,
Moves at the will by Brahmá's boon;
The car which once was Rávan's pride,
The victor's spoil when Rávan died.
Look, there are Raghu's sons: between
The brothers stands the rescued queen.
There is Vibhishaṇ full in view,
Sugríva and his retinue."

He ceased: then rapture loosed each tongue:
From men and dames, from old and young,
One long, one universal cry,
'Tis he, 'tis Ráma, smote the sky.
All lighted down with eager speed
From elephant and car and steed,
And every joyful eye intent
On Ráma's moonbright face was bent.
Entranced a moment Bharat gazed:
Then reverential hands he raised,
And on his brother humbly pressed
The honours due to welcome guest.
Then Bharat clomb the car to greet
His king and bowed him at his feet,
Till Ráma raised him face to face
And held him in a close embrace.
Then Lakshmaṇ and the Maithil dame
He greeted as he spoke his name[1026]

[1026] In these respectful salutations the person who salutes his superior mentions his own name even when it is well known to the person whom he salutes.

He greeted next, supreme in place,
The sovereign of the Vánar race,
And Jámbaván and Báli's son, [504]
And lords and chiefs, omitting none.[1027]
Sugríva to his heart he pressed
And thus with grateful words addressed:
“Four brothers, Vánar king, were we,
And now we boast a fifth in thee.
By kindly acts a friend we know:
Offence and wrong proclaim the foe.”
To King Vibhishaṇ then he spake:
“Well hast thou fought for Ráma's sake.”
Nor was the brave Śatrughna slow
His reverential love to show
To both his brothers, as was meet,
And venerate the lady's feet.
Then Ráma to his mother came,
Saw her pale cheek and wasted frame,
With gentle words her heart consoled,
And clasped her feet with loving hold.
Then at Sumitrá's feet he bent,
And fair Kaikeyí's, reverent,
Greeted each dame from chief to least,
And bowed him to the household priest.
Up rose a shout from all the throng:
“O welcome, Ráma, mourned so long.
Welcome, Kausalyá's joy and pride,”
Ten hundred thousand voices cried.
Then Bharat placed, in duty taught,
On Ráma's feet the shoes he brought:
“My King,” he cried, “receive again

[1027] I have omitted the chieftains' names as they could not be introduced without padding. They are Mainda, Dwivid, Níla, Rishabh, Susheṇ, Nala, Gaváksha, Gandhamádan, Śarabh, and Panas.

The pledge preserved through years of pain,
The rule and lordship of the land
Entrusted to my weaker hand.
No more I sigh o'er sorrows past,
My birth and life are blest at last
In the glad sight this day has shown,
When Ráma comes to rule his own.”

He ceased: the faithful love that moved
The prince's soul each heart approved;
Nor could the Vánar chiefs refrain
From tender tears that fell like rain.
Then Ráma, stirred with joy anew,
His arms about his brother threw,
And to the grove his course he bent
Where Bharat's hermit days were spent.
Alighting in that pure retreat
He pressed the earth with eager feet.
Then, at his hest, the car rose high
And sailing through the northern sky
Sped homeward to the Lord of Gold
Who owned the wondrous prize of old.[1028]

Canto CXXX. The Consecration.

[1028] The following addition is found in the Bengal recension: But Vaiśravaṇ (Kuvera) when he beheld his chariot said unto it: “Go, and carry Ráma, and come unto me when my thought shall call thee, And the chariot returned unto Ráma;” and he honoured it when he had heard what had passed.

Then, reverent hand to hand applied,
Thus Bharat to his brother cried:
“Thy realm, O King, is now restored,
Uninjured to the rightful lord.
This feeble arm with toil and pain,
The weighty charge could scarce sustain.
And the great burthen wellnigh broke
The neck untrained to bear the yoke.
The royal swan outspeeds the crow:
The steed is swift, the mule is slow,
Nor can my feeble feet be led
O'er the rough ways where thine should tread.
Now grant what all thy subjects ask:
Begin, O King, thy royal task.
Now let our longing eyes behold
The glorious rite ordained of old,
And on the new-found monarch's head
Let consecrating drops be shed.”

He ceased; victorious Ráma bent
His head in token of assent.
He sat, and tonsors trimmed with care
His tangles of neglected hair
Then, duly bathed, the hero shone
With all his splendid raiment on.
And Sítá with the matrons' aid
Her limbs in shining robes arrayed,
Sumantra then, the charioteer,
Drew, ordered by Śatrughna near,
And stayed within the hermit grove
The chariot and the steeds he drove.
Therein Sugríva's consorts, graced
With gems, and Ráma's queen were placed,
All fain Ayodhyá to behold:

And swift away the chariot rolled.
Like Indra Lord of Thousand Eyes,
Drawn by fleet lions through the skies.
Thus radiant in his glory showed
King Ráma as he homeward rode,
In power and might unparalleled.
The reins the hand of Bharat held.
Above the peerless victor's head
The snow-white shade Śatrughna spread,
And Lakshmaṇ's ever-ready hand
His forehead with a chourie fanned.
Vibhishaṇ close to Lakshmaṇ's side
Sharing his task a chourie plied.
Sugríva on Śatrunjay came,
An elephant of hugest frame:
Nine thousand others bore, behind,
The chieftains of the Vánar kind
All gay, in forms of human mould,
[505] With rich attire and gems and gold.
Thus borne along in royal state
King Ráma reached Ayodbyá's gate
With merry noise of shells and drums
And joyful shouts, He comes, he comes,
A Bráhman host with solemn tread,
And kine the long procession led,
And happy maids in ordered bands
Threw grain and gold with liberal hands.
Neath gorgeous flags that waved in rows
On towers and roofs and porticoes.
Mid merry crowds who sang and cheered
The palace of the king they neared.
Then Raghu's son to Bharat, best
Of duty's slaves, these words addressed:
“Pass onward to the monarch's hall.

The high-souled Vánars with thee call,
And let the chieftains, as is meet,
The widows of our father greet.
And to the Vánar king assign
Those chambers, best of all, which shine
With lazulite and pearl inlaid,
And pleasant grounds with flowers and shade.”

He ceased: and Bharat bent his head;
Sugríva by the hand he led
And passed within the palace where
Stood couches which Śatrughna's care,
With robes and hangings richly dyed,
And burning lamps, had seen supplied.
Then Bharat spake: “I pray thee, friend,
Thy speedy messengers to send,
Each sacred requisite to bring
That we may consecrate our king.”
Sugríva raised four urns of gold,
The water for the rite to hold,
And bade four swiftest Vánars flee
And fill them from each distant sea.
Then east and west and south and north
The Vánar envoys hastened forth.
Each in swift flight an ocean sought
And back through air his treasure brought,
And full five hundred floods beside
Pure water for the king supplied.
Then girt by many a Bráhman sage,
Vaśishṭha, chief for reverend age,
High on a throne with jewels graced
King Ráma and his Sítá placed.
There by Jábáli, far revered,
Vijay and Kaśyap's son appeared;

By Gautam's side Kátváyan stood,
And Vámadeva wise and good,
Whose holy hands in order shed
The pure sweet drops on Ráma's head.
Then priests and maids and warriors, all
Approaching at Vaśishṭha's call,
With sacred drops bedewed their king,
The centre of a joyous ring,
The guardians of the worlds, on high,
And all the children of the sky
From herbs wherewith their hands were filled
Rare juices on his brow distilled.
His brows were bound with glistering gold
Which Manu's self had worn of old,
Bright with the flash of many a gem
His sire's ancestral diadem.
Śatrughna lent his willing aid
And o'er him held the regal shade:
The monarchs whom his arm had saved
The chouries round his forehead waved.
A golden chain, that flashed and glowed
With gems the God of Wind bestowed:
Mahendra gave a glorious string
Of fairest pearls to deck the king,
The skies with acclamation rang,
The gay nymphs danced, the minstrels sang.
On that blest day the joyful plain
Was clothed anew with golden grain.
The trees the witching influence knew,
And bent with fruits of loveliest hue,
And Ráma's consecration lent
New sweetness to each flowret's scent.
The monarch, joy of Raghu's line,
Gave largess to the Bráhmans, kine

And steeds unnumbered, wealth untold
Of robes and pearls and gems and gold.
A jewelled chain, whose lustre passed
The glory of the sun, he cast
About his friend Sugríva's neck;
And, Angad Báli's son to deck,
He gave a pair of armlets bright
With diamond and lazulite.
A string of pearls of matchless hue
Which gleams like tender moonlight threw
Adorned with gems of brightest sheen,
He gave to grace his darling queen.
The offering from his hand received
A moment on her bosom heaved;
Then from her neck the chain she drew,
A glance on all the Vánars threw,
And wistful eyes on Ráma bent
As still she held the ornament.
Her wish he knew, and made reply
To that mute question of her eye:
“Yea, love; the chain on him bestow
Whose wisdom truth and might we know,
The firm ally, the faithful friend
Through toil and peril to the end.”

Then on Hanúmán's bosom hung
The chain which Sítá's hand had flung:
So may a cloud, when winds are still
With moon-lit silver gird a hill.

To every Vánar Ráma gave
Rich treasures from the mine and wave.
And with their honours well content
Homeward their steps the chieftains bent.
Ten thousand years Ayodhyá, blest
With Ráma's rule, had peace and rest,
No widow mourned her murdered mate,
No house was ever desolate.
The happy land no murrain knew,
[506] The flocks and herds increased and grew.
The earth her kindly fruits supplied,
No harvest failed, no children died.
Unknown were want, disease, and crime:
So calm, so happy was the time.[1029]

[507]

[1029] Here follows in the original an enumeration of the chief blessings which will attend the man or woman who reads or hears read this tale of Ráma. These blessings are briefly mentioned at the end of the first Canto of the first book, and it appears unnecessary to repeat them here in their amplified form. The Bengal recension (Gorresio's edition) gives them more concisely as follows: “This is the great first poem blessed and glorious, which gives long life to men and victory to kings, the poem which Válmíki made. He who listens to this wondrous tale of Ráma unwearied in action shall be absolved from all his sins. By listening to the deeds of Ráma he who wishes for sons shall obtain his heart's desire, and to him who longs for riches shall riches be given. The virgin who asks for a husband shall obtain a husband suited to her mind, and shall meet again her dear kinsfolk who are far away. They who hear this poem which Válmíki made shall obtain all their desires and all their prayers shall be fulfilled.”

APPENDIX.

Section XIII. Rávan Doomed.

Afterwards Rishyaśring said again to the King “I will perform another sacrificial act to secure thee a son.” Then the son of Vibháṇdak, of subdued passions, seeking the happiness of the king, proceeded to perform the sacrifice for the accomplishment of his wishes. Hither were previously collected the gods, with the Gandharvas, the Siddhas and the sages, for the sake of receiving their respective shares, Brahmá too, the sovereign of the gods, with Stháṇu, and Náráyaṇa, chief of beings and the four supporters of the universe, and the divine mothers of all the celestials, met together there. To the Aśvamedha, the great sacrifice of the magnanimous monarch, came also Indra the glorious one, surrounded by the Maruts. Rishyaśring then supplicated the gods assembled for their share of the sacrifice (saying), “This devout king Daśaratha, who, through the desire of offspring, confiding in you, has performed sacred austerities, and who has offered to you the sacrifice called Aśvamedha, is about to perform another sacrifice for the sake of obtaining sons: To him thus desirous of offspring be pleased to grant the blessing: I supplicate you all with joined hands. May he have four sons, renowned through the universe.” The gods replied to the sage's son supplicating with joined hands, “Be it so: thou, O Bráhman, art ever to be regarded by us, as the king is in a peculiar manner. The lord of men by this sacrifice shall obtain the great object of his desires.” Having thus said, the gods preceded by Indra, disappeared.

They all then having seen that (sacrifice) performed by the great sage according to the ordinance went to Prajápati the lord of mankind, and with joined hands addressed Brahmá the giver of blessings, "O Brahmá, the Ráksha Rávaṇa by name, to whom a blessing was awarded by thee, through pride troubleth all of us the gods, and even the great sages, who perpetually practise sacred austerities. We, O glorious one, regarding the promise formerly granted by thy kindness that he should be invulnerable to the gods, the Dánavas and the Yakshas have born (*sic*) all, (his oppression); this lord of Rákshas therefore distresses the universe; and, inflated by this promise unjustly vexes the divine sages, the Yakshas, and Gandharvas, the Asuras, and men: where Rávaṇa remains there the sun loses his force, the winds through fear of him do not blow; the fire ceases to burn; the rolling ocean, seeing him, ceases to move its waves. Viśravas, distressed by his power, has abandoned Lanká and fled. O divine one save us from Rávaṇa, who fills the world with noise and tumult. O giver of desired things, be pleased to contrive a way for his destruction."

Brahmá thus informed by the devas, reflecting, replied, "Oh! I have devised the method for slaying this outrageous tyrant. Upon his requesting, 'May I be invulnerable to the divine sages, [508] the Gaundharvas, the Yakshas, the Rákshasas and the serpents,' I replied 'Be it so.' This Ráksha, through contempt, said nothing respecting man; therefore this wicked one shall be destroyed by man." The gods, preceded by Śakra, hearing these words spoken by Brahmá, were filled with joy.

At this time Vishṇu the glorious, the lord of the world, arrayed in yellow, with hand ornaments of glowing gold, riding on Vinateya, as the sun on a cloud, arrived with his conch, his discus, and his club in his hand. Being adored by the excellent celestials, and welcomed by Brahmá, he drew near and stood before him. All the gods then addressed Vishṇu, "O Madhusudana, thou art able to abolish the distress of the distressed. We intreat thee, be our sanctuary, O Vishṇu." Vishṇu replied, "Say, what

shall I do?" The celestials hearing these his words added further. "The virtuous, the encourager of excellence, eminent for truth, the firm observer of his vows, being childless, is performing an Aśvamedha for the purpose of obtaining offspring. For the sake of the good of the universe, we intreat thee, O Vishṇu, to become his son. Dividing thyself into four parts, in the wombs of his three consorts equal to Hari, Śrí, and Kirti, assume the sonship of king Daśaratha, the lord of Ayodhyá, eminent in the knowledge of duty, generous and illustrious, as the great sages. Thus becoming man, O Vishṇu, conquer in battle Rávaṇa, the terror of the universe, who is invulnerable to the gods. This ignorant Rákshasa Rávaṇa, by the exertion of his power, afflicts the gods, the Gandharvaa, the Siddhas, and the most excellent sages; these sages, the Gandharvas, and the Apsaras, sporting in the forest Nandana have been destroyed by that furious one. We, with the sages, are come to thee seeking his destruction. The Siddhas, the Gandharvas, and the Yakshas betake themselves to thee, thou art our only refuge; O Deva, afflicter of enemies, regard the world of men, and destroy the enemy of the gods."

Vishṇu, the sovereign of the gods, the chief of the celestials, adored by all beings, being thus supplicated, replied to all the assembled gods (standing) before Brahmá, "Abandon fear; peace be with you; for your benefit having killed Rávaṇa the cruel, destructively active, the cause of fear to the divine sages, together with all his posterity, his courtiers and counsellors, and his relations, and friends, protecting the earth, I will remain incarnate among men for the space of eleven thousand years."

Having given this promise to the gods, the divine Vishṇu, ardent in the work, sought a birth-place among men. Dividing himself into four parts, he whose eyes resemble the lotus and the pulasa, the lotus petal-eyed, chose for his father Daśaratha the sovereign of men. The divine sages then with the Gandharvas, the Rudras, and the (different sorts of) Apsaras, in the most excellent strains, praised the destroyer of Madhu, (saying) "Root

up Rávaṇa, of fervid energy, the devastator, the enemy of Indra swollen with pride. Destroy him, who causes universal lamentation, the annoyer of the holy ascetics, terrible, the terror of the devout Tapaswis. Having destroyed Rávaṇa, tremendously powerful, who causes universal weeping, together with his army and friends, dismissing all sorrow, return to heaven, the place free from stain and sin, and protected by the sovereign of the celestial powers."

Thus far the Section, containing the plan for the death of Rávaṇ.

CAREY AND MARSHMAN.

[509]

Caput XIV. RATIO NECANDI RAVANAE EXCOGITATA.

Prudens ille, voluminum sacrorum gnarus, responsum quod dederat aliquamdiu meditatus, mente ad se revocata regem deuno est effatus: Parabo tibi aliud sacrum, genitale, prolis masculae adipiscendae gratia, cum carminibus in ATHARVANIS exordio expressis rite peragendum. Tum coepit modestus Vibhândaci filius, regis commodis intentus, parare sacrum, quo eius desiderium expleret. Iam'antea eo convenerant, ut suam quisque portionem acciperent, Dî cum fidicinum coelestium choris, Beatique cum Sapientibus; Brachman Superûm regnator, Sthânus nec non augustus Nârâyanus, Indrasque almus, coram visendus Ventorum cohorte circumdatus, in magno isto sacrificio equino regis magnanimi. Ibidem vates ille deos, qui portiones suas accipiendi gratia advenerant, apprecatus, En inquit, hicce ex Dasarathus filiorum desiderio castimoniis adstrictus, fidei plenus, vestrum numen adoravit sacrificio equino. Nunc iterum accingit se ad

aliud sacrum peragendum: quamobrem aequum est, ut filios cupienti vos faveatis. Ille ego, qui manus supplices tendo, vos universos pro eo apprecor: nascantur ei filii quatuor, faina per triplicem mundum clari. Divi supplicem vatis filium invicem affari: Fiat quod petis! Tu nobis, virsancte, imprimis es venerandus, nee minus rex ille; compos fiet voti sui egregii hominum princeps. Ita locuti Dî Indra duce, ex oculis evanuerunt.

Superi vero, legitime in concilio congregati. BRACHMANEM mundi creatorem his verbis compellarunt: Tuo munere auctus, O Brachman! gigas nomine Râvanas, prae superbia nos omnes vexat, pariterque Sapientes castimoniis gaudentes. A te propitio olim ex voto ei hoc munus concessum fuit, ut ne a diis, Danuidis, Geniisve necari posset. Nos, oraculum tuum reveriti, facinora eius qualiacunque toleramus. At ille gigantum tyrannus ternos mundos gravibus iniuriis vexat Deos, Sapientes, Genios, Fidicines coelestes, Titanes, mortales denique, exsuperat ille aegre cohibendus, tuoque munere demens. Non ibi calet sol, neque Ventus prae timore spirat, nee flagrat ignis, ubi Râvanas versatur. Ipse oceanus, vagis fluctibus redimitus, isto viso stat immotus; eiectus fuit e sede sua Cuvêrus, huius robore vexatus. Ergo ingens nobis periculum imminet ab hoc gigante visu horribili; tuum est, alme Parens! auxilium parare, quo hic deleatur. Ita admonitus ille a diis universis, paulisper meditatus, Ehem! inquit, hancce inveni rationem nefarium istum necandi. Petierat is a me, ut a Gandharvis, a Geniis, a Divis, Danuibus Gigantibusque necari non posset et me annuente voto suo potitus est. Prae contemptu vero monstrum illud homines non commemoravit: ideo ab homine est necandus: nullum aliud exstat leti genus, quod ei sit fatale. Postquam audiverant gratum hunc sermonem BRACHMANIS ore prolatum, Dî cum duce suo Indra summopere gaudio erecti sunt. Eodem temporis momento Vishnus, istuc accessit, splendore insignis, concham, discum et clavum manibus gestans, croceo vestitu, mundi dominus, vulturis Vinateii dorso, sicuti sol nimbo, vectus, armillas ex auro candente gerens, salutatus a

Superûm primoribus. Quem laudibus celebratum reverenter Dî universi compellarunt. Tu animantium afflictorum es vindex, Madhûs interfector! quamobrem nos afflicti te apprecamur. Sis praesidio nobis numine tuo inconcusso. Dicite, inquit Vishnus, [510] quid pro vobis facere me oporteat. Audito eius sermone, Dî hunc in modum respondent: Rex quidam, nomine Dasarathus, austeris castimoniis sese castigavit, litavit sacrificio equino, prolis cupidus et prole carens. Nostro hortatu tu, Vishnus, conditionem natorum eius subeas: ex tribus eius uxoribus, Pudicitiae, Venustatis et Famae similibus, nasci, velis, temetipsum quadrifariam dividens. Ibi tu in humanam naturam conversus Râvanam, gravissimam mundi pestem, diis insuperabilem, O Vishnus! proelio caede. Gigas ille vecors Râvanas Deos cum Fidicinum choris, Beatos et Sapientes praestantissimos vexat, audacia superbiens. Etenim ab hoc furioso Sapientes Fidicines et nymphae, ludentes in Nandano viridario, sunt proculcati. Tu es nostrum omnium summa salus, divine bellator! Ut deoram hostes extinguas, ad sortem humanam animum converte. Augustus ille Nârâyanus, diis hunc in modum coram hortantibus, eosdem apto hoc sermone compellavit: Quare, quaeso, hac in re negotium vestrum a me potissimum, corporea specie palam facto, est peragendum aut unde tantus vobis terror fuit iniectus? His verbis a Vishnû interrogati Dî talia proferre: Terror nobis instat, O Vishnus! a Râvana mundi direptore; a quo nos vindicare, corpore humano assumpto, tuum est. Nemo alius coelicoiarum praeter te hunc scelestum enecare potis est. Nimirum ille, O hostium domitor! per diuturnum tempus sese excruciaverat severissima abstinentia, qua magnus hicce rerum Parens propitius ipsi redditus est. Itaque almus votorum sponsor olim ei concessit securitatem ab ommibus animantibus, hominibus tamen exceptis. Hinc ilium, voti compotem, non aliunde quam ab homine necis periculum urget: tu ergo, humanitate assumpta eum intertice. Sic monitus Vishnus, Superûm princeps, quem mundus universus adorat, magnum Parentem oeterosque deos, in concilio congregatos, recti auctores, affatur: Mittite

timorem; bene bobis eveniat! Vestrae salutis gratia, postquam praelio necavero Râvanam cum filiis nepotibusque, cum amicis, ministris, cognatis sociisque, crudelem istum aegre cohibendum, qui divinis Sapientibus terrorem meutit, per decem millia annorum decies centenis additis, commorabor in mortalium sedibus, orbem terrarum imperio regens. Tum divini sapientes et Fidicines conjuncti cum Rudris nympharumque choris celebravere Madhûs interfectorem hymnis, quales sedem aetheriam decent.

"Râvanam ilium insolentem, acri impetu actum, superbia elatum, Superûm hostem, tumultus cientem, bonorum piorumque pestem, humanitate assumpta pessamdare tuum est."

SCHLEGEL.

Caput XIV. IL MEZZO STABILITO PER UCCIDERE RÁVANO.

Ma Riseyasringo soggiunse poscia al re: Tappresterò io un altro rito santissimo, genitale, onde tu conseguisca la prole che tu bramí. E in quel punto stesso il saggio figliulo di Vibhândaco, intento alla prosperità del re, pose mano al sacro rito per condurre ad effetto il suo desiderio. Già erano prima, per ricevere ciascuno la sua parte, qui convenuti al gran sacrifizio del re magnanimo l'Asvamedha, i Devi coi Gandharvi, i Siddhi e i Muni, Brahma Signor dei Sari, Sthânu e l' Augusto Nârâyana, i quattio custodi dell' universo e le Madri degli Iddu, i Yacsi insieme cogli Dei, e il sovrano, venerando Indra, visibile, circondato dalla schiera [511] dei Maruti. Quivi così parlò Riscyasringo agli Dei venuti a partecipare del sacrifizio: Questo è il re Dasaratha, che per desiderio di progenie già s' astrinse ad osservanze austeré, e testè pieno di fede ha a voi, O eccelsi, sacrificato con un Asvamedha. Ora egli, sollecito d' aver figli, si dispone ad adempiere un nuovo rito;

vogliate essere favorevole a lui che sospira progenie. Io alzo a voi supplici le mani, e voi tutti per lui imploro: nascano a lui quattro figli degni d'essere celebrati pei tre mondi. Risposero gli Dei al supplichevole figliuolo del Risci: Sia fatto ciò che chiedi; a te ed al re parimente si debbe da noi, O Brahmano, sommo pregio; canseguirà il re per questo sacro rito il suo suppremo desiderio. Ciò detto disparvero i Numi preceduti da Indra.

Poichè videro gli Dei compiersi debitamente dal gran Risci l'oblazione, venuti al cospetto di Brahma facitor del mondo, signor delle creature, così parlarono reverenti a lui dator di grazie: O Brahma, un Racsaso per nome Râvano, eui tu fosti largo del tuo favore, è per superbia infesto a noi tutti e ai grandi Saggi penitenti. Un di, O Nume, augusto, tu propizio a lui gli accordasti il favore, ch' egli bramava, di non poter essere ucciso dagli Dei, dai Dânavi nè dai Yacsi: noi venerando i tuoi oracoli, ogni cosa sopportiamo da costui. Quindi il signor dei Racsasi infesta con perpetue offese i tre mondi, i Devi, i Risci, i Yacsi ed i Gandharvi, gli Asuri e gli uomini: tutti egli opprime indegnamente inorgoglito pel tuo dono. Colà dove si trova Râvano, più non isfavilla per timore il sole, più non spira il vento, più non fiammeggia il fuoco: l' oceano stesso cui fan corona i vasti flutti, veggendo costui, tutto si turba e si commuove. Stretto dalla forza di costui e ridotto allo stremo dovette Vaisravano abbandonare Lancâ. Da questo Râvano, terror del mondo, tu ne proteggi, O almo Nume: degna, O dator d'ogni bene, trovar modo ad estirpar costui. Fatto di queste cose conscio dai Devi, stette alquanto meditando, poi rispose Brahma: Orsù! è stabilito il modo onde distruggere questo iniquo. Egli a me chiese, ed io gliel concessi, di non poter essere ucciso dai Devi, dai Risci, dai Gandharvi, dai Yacsi, dai Racsasi nè dai Serpenti; ma per disprezzo non fece menzione degli uomini quel Racso: or bene, sarà quell' empio ucciso da un uomo. Udite le fauste parole profferte da Brahma, furono per ogni parte liete gli Iddii col loro duce Indra. In questo mezzo quì sopravvenne raggiante d'immensa luce il venerando Visnu,

pensato da Brahma nell' immortal sua mente, siccome atto ad estirpar colui; Allora Brahma colla schiera de' Celesti così parlò a Visnu: Tu sei il conforto delle gente oppresse, O distruttor di Madhu: noi quindi a te supplichiamo afflitti: sia tu nostro sostegno, O Aciuto. Dite, loro rispose Visnu, quale cosa io debba far per voi; e gli Dei, udite queste parole, cosi soggiunsero: Un re per nome Dasaratha, giusto, virtuoso, veridico e pio, non ha progenie e la desidera: ei già s' impose durissime penitenze, ed ora ha sacrificato con un Asvamedha: tu, per nostro consiglio, O Visnu, consenti a divenir suo figlio: fatte di te quattro parti, ti manifesta, O invocato dalle genti, nel seno delle quattro sue consorti, simili alla venusta Dea. Così esortato dagli Dei quivi presenti, l'augusto Nârâyana loro rispose queste opportune parole: Quale opra s'ha da me, fatto visible nel mondo, a compiere per voi, O Devi? e d'onde in voi cotal terrore? Intese le parole di Visnu, così risposero gli Dei: Il nostro terrore. O Visnu, nasce da un Racsaso per nome Râvano, spavento dell' universo. Vestendo umano corpo, tu debbi esterminar costui. Nessuno fra i Celesti, fuorchè tu solo, è valevole ad uccidere quell' iniquo. Egli, O domator de' tuoi nemici, sostenne per lungo tempo acerbissime macerazioni: [512] per esse fu di lui contento l'augusto sommo Genitore: e un di gli accordò propizio la sicurezza da tutti gli esseri, eccettutine gli uomini. Per questo favore a lui concesso nou ha egli a temere offesa da alcuna parte, fuorchè dall' uomo, perciò, assumendo la natura umana, costui tu uccidi. Egli, il peggior di tutti i Racsasi, insano per la forza che gli infonde il dono avuto, da travaglio ai Devi ed ai Gaudharvi, ai Risci, ai Muni ed ai mortali. Egli, sicuro da morte pel favore ottenuto, è turbatore dei sacrifizj, nemico ed uccisor dei Brahmi, divoratore degli uomini, peste del mondo. Da lui furono assaliti re coi loro carri ed elefanti; altri percessi e fugati si dispersero per ogni dove. Da lui furono divorati Risci ed Apsarase: egli insomma oltracotato continuamente e quasi per ischerzo tutti travaglia i sette mondi. Perciò, O terribile ai nemici è stabilita la morte di costui per opra d'un uomo; poich' un di

per superbia del dono tutti sprezzò gli uomini. Tu, O supremo fra i Numi, dei, umanandoti, estirpare questo tremendo, superbo Ràvano, oltracotato, a noi nemico, terrore e flagello dei penitenti.

GORRESIO.

XIV.

De nouveau Rishyaçringa tint ce langage au Monarque: “Je vais célébrer un autre sacrifice, afin que le ciel accorde à tes vœux les enfants que tu souhaites.” Cela dit, cherchant le bonheur du roi et pour l'accomplissement de son désir, le fils puissant de Vibhándaka se mit à célébrer ce nouveau sacrifice.

Là auparavant, étaient venus déjà recevoir une part de l' offrande les Dieux, accompagnés des Gaudharvas, et les Siddhas avec les Mounis divins, Brahma, le monarque des Souras, l' immuable Śiva, et l' auguste Náráyana, et les quatre gardiens vigilants du monde, et les mères des Immortels, et tous les Dieux, escortés des Yakshas, et le maître éminent du ciel, Indra, qui se manifestait aux yeux, environné par l' essaim des Maroutes. Alors ce jeune anachorète avait supplié tous les Dieux, que le désir d'une part dans l' offrande avait conduits á l' açwamédha, cette grande cérémonie de ce roi magnanime; *et, dans ce moment, l' époux de Śántá les conjurait ainsi pour la seconde fois*: “Cet homme *en prières*, c'est le roi Daçaratha, qui est privé de fils. Il est rempli d' une foi vive; il s'est infligé de pénibles austérités; il vous a déjà servi, divinités augustes, le sacrifice d'un açwamédha, et maintenant il s'étudie encore à vous plaire avec ce nouveau sacrifice dans l'espérance que vous lui donnerez les fils, où tendent ses désirs. Versez donc sur lui votre bienveillance et daignez sourire à son vœu pour des fils. C'est pour lui que moi ici, les mains jointes, je vous adresse à tous mes supplications: envoyez-lui quatre fils, qui soient vantés dans les trois mondes!”

“Ouí! répondirent les Dieux au fils suppliant du rishi; tu mérites que nous t'écoutions avec faveur, toi, brahme saint, et même, en premier lieu, ce roi. Comme récompense de ces différents sacrifices, le monarque obtendra cet objet le plus cher de ses désirs.”

Ayant aussi parlé et vu que le grand saint avait mis fin suivant les rites à son *pieux* sacrifice, les Dieux, Indra à leur tête, s'évanouissent dans le vide des airs et se rendent vers l' architecte des mondes, le souverain des créatures, le donateur des biens, vers Brahma enfin, auquel tous, les mains jointes, ils adressent les paroles suivantes: “O Brahma, un rakshasa, nommé Râvana, tourne su mal les grâces, qu'il a reçues de toi. Dans son orgueil, [513] il nous opprime tous; il opprime avec nous les grands anchorètes, qui se font un bonheur des macérations: car jadis, ayant su te plaire, O Bhagavat, il a reçu de toi ce don incomparable. ‘Oui, as-tu dit, exauçant le vœu du mauvais Génie; Dieu. Yaksha ou Démon ne pourra jamais causer ta mort!’ Et nous, par qui ta parole est respectée, nous avons tout supporté de ce roi des rakshasas, qui écrase de sa tyrannie les trois mondes, ou il promène l' injure impunément. Enorgueilli de ce don victorieux, il opprime indignement les Dieux, les rishis, les Yakshas, les Gandharvas, les Asouras et les enfants de Manou. Là ou se tient Râvana, la peur empêche le soleil d'échauffer, le vent craint de souffler, et le feu n'ose flamboyer. A son aspect, la guirlande même des grands flots tremble au sein de la mer. Accablé par sa vigueur indomptable, Kouvéra défait lui a cédé Lanká. Suave-nous donc, ô toi, qui reposes daus le bonheur absolu; sauve-nous de Râvana, le fléau des mondes. Daigne, ô toi, qui souris aux vœux du suppliant, daigne imaginer un expedient pour ôter la vie à ce cruel Démon.” Les Dieux ayant ainsi dénoncé leurs maux à Brahma, il réfléchit un instant et leur tint ce langage: “Bien, voici que j'ai découvert un moyen pour tuer ce Génie scélérat. Que ni les Dieux, a-t-il dit, ni les rishis, ni les Gandharvas ni les Yakshas, ni les rakshasas, ni les Nágas même ne puissent me donner la mort!

Soit lui ai-je répondu. Mais, par dédain pour la force humaine, les hommes n'ont pas été compris daus sa demande. C'est donc par la main d' un homme, qu'il faut immoler ce méchant.” Ainsi tombée de la bouche du créateur, cette parole salutaire satisfit pleinement le roi des habitants du ciel et tous les Dieux avec lui. Lá, dans ce même instant, survint le fortuné Visnou, revêtu d' une splendeur infinie; car c'était a lui, que Brahma avait pensé dans son âme pour la mort du tyran. Celui-ci donc avec l'essaim des Immortels adresse à Vishnou ces paroles: “Meurtrier de Madhou, comme tu aimes á tirer de l'affliction les êtres malheureux, nous te supplions, nous qui sommes plongés dans la tristesse, Divinité auguste, sois notre asyle!” “Dites! reprit Vishnou; que dois-je faire?” “Ayant oui les paroles de l'ineffable, tous les Dieux repondirent: Il est un roi nommé Daçaratha; il a embrassé une très-duré pénitence; il a célébré même le sacrifice d'un açwamedha, parce qu'il n'a point de fils et qu'il veut en obtenir du ciel. Il est inébranlable dans sa piété, il est vanté pour ses vertus; la justice est son caractère, la verite est sa parole. Acquiesce donc à notre demande, ô toi, Vishnou, et consens à naître comme son fils. Divisé en quatre portions de toi-même, daigne, ô toi, qui foules aux pieds tes ennemis, daigne t' incarner dans le sein de ses trois épouses, belles comme la déesse de la beauté.” Náráyana, le maître, *non perceptible aux sens, mais qui alors s' était rendu* visible, Náráyana répondit cette parole salutaire aux Dieux, qui i invitaient à cet *heroique avatára*. Quelle chose, une fois revêtu de cette incarnation, faudra-t-il encore que je fasse pour vous, et de quelle part vient la terreur, qui vous trouble ainsi? A ces mots du grand Vishnou: “C'est le démon Rávana, reprirent les Dieux; c'est lui, Vishnou, cette désolation des mondes, qui nous inspire un tel effroi. Enveloppe-toi d'un corps, humain, et qu'il te plaise arrâcher du monde cette blessante epine; car nul autre que toi parmi les habitants du ciel n'est capable d'immoler ce pécheur. *Sache que* longtemps il s'est imposé la plus austére pénitence, et *que* par elle il s'est rendu agreable au suprême

ayeul de toutes les créatures. Aussi le distributeur ineffable des gràces lui a-t-il accordé ce don insigne d'être invulnérable à tous les êtres, l' homme seul excepté. Puisque, doué ainsi de cette [514] faveur, la mort terrible et sûre ne peut venir à lui de nulle autre part que de l'homme, va, dompteur *puissant* de tes ennemis, va dans la condition humaine, et tue-le. Car ce don, auquel on ne peut résister, élevant au plus haut point l'ivresse de sa force, le vil rakshasa tourmente les Dieux, les rishis, les Gandharvas, les hommes sanctifiés par la pénitence; et, quoique, destructeur des sacrifices, lacérateur des Saintes Ecritures, ennemi des brahmes, dévorateur des hommes, cette faveur incomparable sauve de la mort Rávana le triste fléau des mondes. Il ose attaquer les rois, que défendant les chars de guerre, que remparent les élephants: d'autres blessés et mis en fuite, sont dissipés ça et là devant lui. Il a dévoré des saints, il a dévoré même une foule d'apsaras. Sans cesse, dans son délire, il s'amuse à tourmenter les sept mondes. Comme *on vient de nous apprendre qu'* il n'a point daigné parler d'eux ce jour, que lui fut donnée cette faveur, *dont il abuse*, entre dans un corps humain, ô toi, qui peux briser tes ennemis, et jette sans vie à tes pieds, roi puissant des treize Dieux, ce Rávana superbe, d'une force épouvantable, d'un orgueil immense, l'ennemi de tous les ascètes, ce ver, *qui les ronge*, cette cause de leurs gémissements.”

Ici, dans le premier tome du saint Râmâyana, Finit le quatorzième chapitre, nommé: UN EXPÉDIENT POUR TUER RÁVANA.

HIPPOLYTE FAUCHE.

Uttarakánda.

The Rámáyan ends, epically complete, with the triumphant return of Ráma and his rescued queen to Ayodhyá and his consecration and coronation in the capital of his forefathers. Even if the

story were not complete, the conclusion of the last Canto of the sixth Book, evidently the work of a later hand than Válmíki's, which speaks of Ráma's glorious and happy reign and promises blessings to those who read and hear the Rámáyan, would be sufficient to show that, when these verses were added, the poem was considered to be finished. The Uttarakáṇḍa or Last Book is merely an appendix or a supplement and relates only events antecedent and subsequent to those described in the original poem. Indian scholars however, led by reverential love of tradition, unanimously ascribe this Last Book to Válmíki, and regard it as part of the Rámáyan.

Signor Gorresio has published an excellent translation of the Uttarakáṇḍa, in Italian prose, from the recension current in Bengal;[1030] and Mr. Muir has epitomized a portion of the book in the Appendix to the Fourth Part of his Sanskrit Texts (1862). From these scholars I borrow freely in the following pages, and give them my hearty thanks for saving me much wearisome labour. [515]

"After Ráma had returned to Ayodhyá and taken possession of the throne, the rishis [saints] assembled to greet him, and

[1030] *The Academy*, Vol. III., No 43, contains an able and interesting notice of this work from the pen of the Professor of Sanskrit in the University of Cambridge: "The *Uttarakáṇḍa*," Mr. Cowell remarks, "bears the same relation to the *Rámáyaṇa* as the Cyclic poems to the *Iliad*. Just as the *Cypria* of Stasinus, the *Æthiopis* of Arctinus, and the little *Iliad* of Lesches completed the story of the *Iliad*, and not only added the series of events which preceded and followed it, but also founded episodes of their own on isolated allusions in Homer, so the *Uttarakáṇḍa* is intended to complete the *Rámáyaṇa*, and at the same time to supplement it by intervening episodes to explain casual allusions or isolated incidents which occur in it. Thus the early history of the giant Rávaṇa and his family fills nearly forty Chapters, and we have a full account of his wars with the gods and his conquest of Lanká, which all happened long before the action of the poem commences, just as the *Cypria* narrated the birth and early history of Helen, and the two expeditions of the Greeks against Troy; and the latter chapters continue the history of the hero Ráma after his triumphant return to his paternal kingdom, and the poem closes with his death and that of his brothers, and the founding by their descendants of various kingdoms in different parts of India."

Agastya, in answer to his questions recounted many particulars regarding his old enemies. In the Krita Yuga (or Golden Age) the austere and pious Brahman rishi Pulastya, a son of Brahmá, being teased with the visits of different damsels, proclaimed that any one of them whom he again saw near his hermitage should become pregnant. This had not been heard by the daughter of the royal rishi Triṇavindu, who one day came into Pulastya's neighbourhood, and her pregnancy was the result (Sect. 2, vv. 14 ff.). After her return home, her father, seeing her condition, took her to Pulastya, who accepted her as his wife, and she bore a son who received the name of Viśravas. This son was, like his father, an austere and religious sage. He married the daughter of the muni Bharadvája, who bore him a son to whom Brahmá gave the name of Vaiśravaṇ-Kuvera (Sect. 3, vv. 1 ff.). He performed austerities for thousands of years, when he obtained from Brahmá as a boon that he should be one of the guardians of the world (along with Indra, Varuṇa, and Yáma) and the god of riches. He afterwards consulted his father Viśravas about an abode, and at his suggestion took possession of the city of Lanká, which had formerly been built by Viśvakarmán for the Rákshasas, but had been abandoned by them through fear of Vishṇu, and was at that time unoccupied. Ráma then (Sect. 4) says he is surprised to hear that Lanká had formerly belonged to the Rákshasas, as he had always understood that they were the descendants of Pulastya, and now he learns that they had also another origin. He therefore asks who was their ancestor, and what fault they had committed that they were chased away by Vishṇu. Agastya replies that when Brahmá created the waters, he formed certain beings,—some of whom received the name of Rákshasas,—to guard them. The first Rákshasas kings were Heti and Praheti. Heti married a sister of Kála (Time). She bore him a son Vidyutkeśa, who in his turn took for his wife Lankatanka[t.]já, the daughter of Sandhyá (V. 21). She bore him a son Sukeśa, whom she abandoned, but he was seen by Śiva as he was passing by with his wife Párvatí,

who made the child as old as his mother, and immortal, and gave him a celestial city. Sukeśa married a Gandharví called Devavatí who bore three sons, Mályavat, Sumáli and Máli. These sons practised intense austerities, when Brahmá appeared and conferred on them invincibility and long life. They then harassed the gods. Viśvakarmá gave them a city, Lanká, on the mountain [516] Trikúṭa, on the shore of the southern ocean, which he had built at the command of Indra.… The three Rákshasa, Mályavat and his two brothers, then began to oppress the gods, rishis, etc.; who (Sect. 6, v. 1 ff.) in consequence resort for aid to Mahádeva, who having regard to his protégé Sukeśa the father of Mályavat, says that he cannot kill the Rákshasas, but advises the suppliants to go to Vishṇu, which they do, and receive from him a promise that he will destroy their enemies. The three Rákshasa kings, hearing of this, consult together, and proceed to heaven to attack the gods. Vishṇu prepares to meet them. The battle is described in the seventh section. The Rákshasas are defeated by Vishṇu with great slaughter, and driven back to Lanká, one of their leaders, Máli, being slain. Mályavat remonstrates with Vishṇu, who was assaulting the rear of the fugitives, for his unwarrior-like conduct, and wishes to renew the combat (Sect. 8, v. 3 ff.). Vishṇu replies that he must fulfil his promise to the gods by slaying the Rákshasas, and that he would destroy them even if they fled to Pátála. These Rákshasas, Agastya says, were more powerful than Rávaṇa, and, could only be destroyed by Náráyaṇa, *i.e.* by Ráma himself, the eternal, indestructible god. Sumáli with his family lived for along time in Pátála, while Kuvera dwelt in Lanká. In section 9 it is related that Sumáli once happened to visit the earth, when he observed Kuvera going in his chariot to see his father Viśravas. This leads him to consider how he might restore his own fortunes. He consequently desires his daughter Kaikasí to go and woo Viśravas, who receives her graciously. She becomes the mother of the dreadful Rávaṇa, of the huge Kumbhakarṇa, of Śúrpaṇakhá, and of the righteous

Vibhishaṇa, who was the last son. These children grow up in the forest. Kumbhakarṇa goes about eating rishis. Kuvera comes to visit his father, when Kaikasí takes occasion to urge her son Rávaṇa to strive to become like his brother (Kuvera) in splendour. This Rávaṇa promises to do. He then goes to the hermitage of Gokarna with his brothers to perform austerity. In section 10 their austere observances are described: after a thousand years' penance Rávaṇa throws his head into the fire. He repeats this oblation nine times after equal intervals, and is about to do it the tenth time, when Brahmá appears, and offers a boon. Rávaṇa asks immortality, but is refused. He then asks that he may be indestructible by all creatures more powerful than men; which boon is accorded by Brahmá together with the recovery of all the heads he had sacrificed and the power of assuming any shape he pleased. Vibhishaṇa asks as his boon that even amid the greatest calamities he may think only of righteousness, and that the weapon of Brahmá may appear to him unlearnt, etc. The god grants his request, and adds the gift of immortality. When Brahmá is about to offer a boon to Kumbhakarṇa, the gods interpose, as, they say, he had eaten seven Apsarases and ten followers of Indra, besides rishis and men; and beg that under the guise of a boon stupefaction may be inflicted on him. Brahmá thinks on Sarasvatí, who arrives and, by Brahmá's command, enters into Kumbhakarṇa's mouth that she may speak for him. Under this influence he asks that he may receive the boon of sleeping for many years, which is granted. When however Sarasvatí has left him, and he recovers his own consciousness, he perceives that he has been deluded. Kuvera by his father's advice, gives up the city of Lanká to Rávaṇ."[1031] Rávaṇa marries (Sect. 12) Mandodarí the beautiful daughter of the Asur Maya whose name has several [517] times occurred in the Rámáyan as that of an artist of wonderful skill. She bears a son Meghanáda or the Roaring Cloud who was

[1031] MUIR{FNS, *Sanskrit Texts*, Part IV., pp. 414 ff.

afterwards named Indrajít from his victory over the sovereign of the skies. The conquest of Kuvera, and the acquisition of the magic self-moving chariot which has done much service in the Rámáyan, form the subject of sections XIII., XIV. and XV. “The rather pretty story of Vedavatí is related in the seventeenth section, as follows: Rávaṇa in the course of his progress through the world, comes to the forest on the Himálaya, where he sees a damsel of brilliant beauty, but in ascetic garb, of whom he straightway becomes enamoured. He tells her that such an austere life is unsuited to her youth and attractions, and asks who she is and why she is leading an ascetic existence. She answers that she is called Vedavatí, and is the vocal daughter of Vṛihaspati's son, the rishi Kuśadhwaja, sprung from him during his constant study of the Veda. The gods, gandharvas, etc., she says, wished that she should choose a husband, but her father would give her to no one else than to Vishṇu, the lord of the world, whom he desired for his son-in-law. Vedavatí then proceeds: ‘In order that I may fulfil this desire of my father in respect of Náráyaṇa, I wed him with my heart. Having entered into this engagement I practise great austerity. Náráyaṇa and no other than he, Purushottama, is my husband. From the desire of obtaining him, I resort to this severe observance.’ Rávaṇa's passion is not in the least diminished by this explanation and he urges that it is the old alone who should seek to become distinguished by accumulating merit through austerity, prays that she who is so young and beautiful shall become his bride; and boasts that he is superior to Vishṇu. She rejoins that no one but he would thus contemn that deity. On receiving this reply he touches the hair of her head with the tip of his finger. She is greatly incensed, and forthwith cuts off her hair and tells him that as he has so insulted her, she cannot continue to live, but will enter into the fire before his eyes. She goes on ‘Since I have been insulted in the forest by thee who art wicked-hearted, I shall be born again for thy destruction. For a man of evil desire cannot be slain by a woman; and the

merit of my austerity would be lost if I were to launch a curse against thee. But if I have performed or bestowed or sacrificed aught may I be born the virtuous daughter, not produced from the womb, of a righteous man.' Having thus spoken she entered the blazing fire. Then a shower of celestial flowers fell (from every part of the sky). It is she, lord, who, having been Vedavatí in the Krita age, has been born (in the Treta age) as the daughter of the king of the Janakas, and (has become) thy [Ráma's] bride; for thou art the eternal Vishṇu. The mountain-like enemy who was [virtually] destroyed before by her wrath, has now been slain by her having recourse to thy superhuman energy." On this the commentator remarks: "By this it is signified that Sítá was the principal cause of Rávaṇa's death; but the function of destroying him is ascribed to Ráma." On the words, "thou art Vishṇu," in the preceding verse the same commentator remarks: "By this it is clearly affirmed that Sítá was Lakshmí." This is what Paráśara says: "In the god's life as Ráma, she became Sítá, and in his birth as Krishṇa [she became] Rukminí."[1032]

In the following section (XVIII.) "Rávaṇa is described as violently interrupting a sacrifice which is being performed by king Marutta, and the assembled gods in terror assume differ- [518] ent shapes to escape; Indra becomes a peacock, Yáma a crow, Kuvera a lizard, and Varuṇa a swan; and each deity bestows a boon on the animal he had chosen. The peacock's tail recalls Indra's thousand eyes; the swan's colour becomes white, like the foam of the ocean (Varuṇa being its lord); the lizard obtains a golden colour; and the crow is never to die except when killed by a violent death, and the dead are to enjoy the funeral oblations when they have been devoured by the crows."[1033]

Rávaṇ then attacks Arjuna or Kárttavírya the mighty king of Máhishmati on the banks of the Narmadá, and is defeated, captured and imprisoned by Arjuna. At the intercession of Pu-

[1032] MUIR{FNS, *Sanskrit Texts*, Part IV., 391, 392.
[1033] See *Academy*, III., 43.

lastya (Sect. XXII.) he is released from his bonds. He then visits Kishkindhá where he enters into alliance with Báli the King of the Vánars: "We will have all things in common," says Rávaṇ, "dames, sons, cities and kingdoms, food, vesture, and all delights." His next exploit is the invasion of the kingdom of departed spirits and his terrific battle with the sovereign Yáma. The poet in his description of these regions with the detested river with waves of blood, the dire lamentations, the cries for a drop of water, the devouring worm, all the tortures of the guilty and the somewhat insipid pleasures of the just, reminds one of the scenes in the under world so vividly described by Homer, Virgil, and Dante. Yáma is defeated (Sect. XXVI.) by the giant, not so much by his superior power as because at the request of Brahmá Yáma refrains from smiting with his deadly weapon the Rákshas enemy to whom that God had once given the promise that preserved him. In the twenty-seventh section Rávaṇ goes "under the earth into Pátála the treasure-house of the waters inhabited by swarms of serpents and Daityas, and well defended by Varuṇ." He subdues Bhogavatí the city ruled by Vásuki and reduces the Nágas or serpents to subjection. He penetrates even to the imperial seat of Varuṇ. The God himself is absent, but his sons come forth and do battle with the invader. The giant is victorious and departs triumphant. The twenty-eighth section gives the details of a terrific battle between Rávaṇ and Mándhátá King of Ayodhyá, a distinguished ancestor of Ráma. Supernatural weapons are employed on both sides and the issue of the conflict is long doubtful. But at last Mándhátá prepares to use the mighty weapon "acquired by severe austerities through the grace and favour of Rudra." The giant would inevitably have been slain. But two pre-eminent Munis Pulastya and Gálava beheld the fight through the power given by contemplation, and with words of exhortation they parted King Mándhátá and the sovereign of the Rákshases. Rávaṇ at last (Sect. XXXII.) returns homeward carrying with him in his car Pushpak the virgin daughters of kings,

of Rishis, of Daityas, and Gandharvas whom he has seized upon his way. The thirty-sixth section describes a battle with Indra, in which the victorious Meghanáda son of the giant, makes the King of the Gods his prisoner, binds him with his magic art, and carries him away (Sect. XXVII.) in triumph to Lanká. Brahmá intercedes (Sect. XXXVIII.) and Indrajít releases his prisoner on obtaining in return the boon that sacrifice to the Lord of Fire shall always make him invincible in the coming battle. In sections XXXIX., XL, "we have a legend related to Ráma by the sage Agastya to account for the stupendous strength of the monkey Hanumán, as it had been described in the *Rámáyaṇa*. Rama naturally wonders (as perhaps many readers of the *Rámáyaṇa* [519] have done since) why a monkey of such marvellous power and prowess had not easily overcome Báli and secured the throne for his friend Sugríva. Agastya replies that Hanumán was at that time under a curse from a Rishi, and consequently was not conscious of his own might."[1034] The whole story of the marvellous Vánar is here given at length, but nothing else of importance is added to the tale already given in the Rámáyaṇa. The Rishis or saints then (Sect. XL.) return to their celestial seats, and the Vánars, Rákshases and bears also (Sect. XLIII.) take their departure. The chariot Pushpak is restored to its original owner Kuvera, as has already been related in the Rámáyaṇ.

The story of Ráma and Sítá is then continued, and we meet with matter of more human interest. The winter is past and the pleasant spring-time is come, and Ráma and Sítá sit together in the shade of the Aśoka trees happy as Indra and Śachí when they drink in Paradise the nectar of the Gods. "Tell me, my beloved," says Ráma, "for thou wilt soon be a mother, hast thou a wish in thy heart for me to gratify?" And Sítá smiles and answers: "I long, O son of Raghu, to visit the pure and holy hermitages on the banks of the Ganges and to venerate the feet of the saints

[1034] *Academy*, Vol. III., No. 43.

who there perform their rigid austerities and live on roots and berries. This is my chief desire, to stand within the hermits' grove were it but for a single day." And Ráma said: "Let not the thought trouble thee: thou shalt go to the grove of the ascetics." But slanderous tongues have been busy in Ayodhyá, and Sítá has not been spared. Ráma hears that the people are lamenting his blind folly in taking back to his bosom the wife who was so long a captive in the palace of Rávaṇ. Ráma well knows her spotless purity in thought, word, and deed, and her perfect love of him; but he cannot endure the mockery and the shame and resolves to abandon his unsuspecting wife. He orders the sad but still obedient Lakshmaṇ to convey her to the hermitage which she wishes to visit and to leave her there, for he will see her face again no more. They arrive at the hermitage, and Lakshmaṇ tells her all. She falls fainting on the ground, and when she recovers her consciousness sheds some natural tears and bewails her cruel and undeserved lot. But she resolves to live for the sake of Ráma and her unborn son, and she sends by Lakshmaṇ a dignified message to the husband who has forsaken her: "I grieve not for myself," she says "because I have been abandoned on account of what the people say, and not for any evil that I have done. The husband is the God of the wife, the husband is her lord and guide; and what seems good unto him she should do even at the cost of her life."

Sítá is honourably received by the saint Válmíki himself, and the holy women of the hermitage are charged to entertain and serve her. In this calm retreat she gives birth to two boys who receive the names of Kuśa and Lava. They are carefully brought up and are taught by Válmíki himself to recite the Rámáyaṇ. The years pass by: and Ráma at length determines to celebrate the Aśvamedha or Sacrifice of the Steed. Válmíki, with his two young pupils, attends the ceremony, and the unknown princes recite before the delighted father the poem which recounts his deeds. Ráma inquires into their history and recognizes them

as his sons. Sítá is invited to return and solemnly affirm her innocence before the great assembly.

"But Sítá's heart was too full; this second ordeal was beyond even her power to submit to, and the poet rose above the ordinary Hindu level of women when he ventured to paint her conscious [520] purity as rebelling: 'Beholding all the spectators, and clothed in red garments, Sítá clasping her hands and bending low her face, spoke thus in a voice choked with tears: "as I, even in mind, have never thought of any other than Ráma, so may Mádhaví the goddess of Earth, grant me a hiding-place." As Sítá made this oath, lo! a marvel appeared. Suddenly cleaving the earth, a divine throne of marvellous beauty rose up, borne by resplendent dragons on their heads: and seated on it, the goddess of Earth, raising Sítá with her arm, said to her, "Welcome to thee!" and placed her by her side. And as the queen, seated on the throne, slowly descended to Hades, a continuous shower of flowers fell down from heaven on her head.'[1035]"

"Both the great Hindu epics thus end in disappointment and sorrow. In the *Mahábhárata* the five victorious brothers abandon the hardly won throne to die one by one in a forlorn pilgrimage to the Himálaya; and in the same way Ráma only regains his wife, after all his toils, to lose her. It is the same in the later Homeric cycle—the heroes of the *Iliad* perish by ill-fated deaths. And even Ulysses, after his return to Ithaca, sets sail again to Thesprotia, and finally falls by the hand of his own son. But in India and Greece alike this is an afterthought of a self-conscious time, which has been subsequently added to cast a gloom on the strong cheerfulness of the heroic age."[1036]

"The termination of Ráma's terrestrial career is thus told in Sections 116 ff. of the Uttarakáṇda. Time, in the form of an ascetic, comes to his palace gate, and asks, as the messenger

[1035] E. B. Cowell. *Academy*, No. 43. The story of Sítá's banishment will be found roughly translated from the *Raghuvaṇśa*, in the Additional Notes.
[1036] E. B. Cowell. *Academy*, Vol, III, No. 43.

of the great rishi (Brahmá) to see Ráma. He is admitted and received with honour, but says, when he is asked what he has to communicate, that his message must be delivered in private, and that any one who witnesses the interview is to lose his life. Ráma informs Lakshmaṇ of all this, and desires him to stand outside. Time then tells Ráma that he has been sent by Brahmá, to say that when he (Ráma, *i.e.* Vishṇu) after destroying the worlds was sleeping on the ocean, he had formed him (Brahmá) from the lotus springing from his navel, and committed to him the work of creation; that he (Brahmá) had then entreated Ráma to assume the function of Preserver, and that the latter had in consequence become Vishṇu, being born as the son of Aditi, and had determined to deliver mankind by destroying Rávaṇa, and to live on earth ten thousand and ten hundred years; that period, adds Time, was now on the eve of expiration, and Ráma could either at his pleasure prolong his stay on earth, or ascend to heaven and rule over the gods. Ráma replies, that he had been born for the good of the three worlds, and would now return to the place whence he had come, as it was his function to fulfil the purposes of the gods. While they are speaking the irritable rishi Durvásas comes, and insists on seeing Ráma immediately, under a threat, if refused, of cursing Ráma and all his family."

Lakshmaṇ, preferring to save his kinsman, though knowing that his own death must be the consequence of interrupting the interview of Ráma with Time, enters the palace and reports the rishi's message to Ráma. Ráma comes out, and when Durvásas has got the food he wished, and departed, Ráma reflects with great distress on the words of Time, which require that Lakshmaṇ should die. Lakshmaṇ however exhorts Ráma not to grieve, but to abandon him and not break his own promise. The counsellors concurring in this advice, Ráma abandons Lakshmaṇ, who goes to the river Sarayú, suppresses all his senses, and is conveyed bodily by Indra to heaven. The gods are delighted by the arrival of the fourth part of Vishṇu. Ráma then resolves to install

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Bharata as his successor and retire to the forest and follow Lakshmaṇ. Bharata however refuses the succession, and determines to accompany his brother. Ráma's subjects are filled with grief, and say they also will follow him wherever he goes. Messengers are sent to Śatrughna, the other brother, and he also resolves to accompany Ráma; who at length sets out in procession from his capital with all the ceremonial appropriate to the "great departure," silent, indifferent to external objects, joyless, with Śrí on his right, the goddess Earth on his left, Energy in front, attended by all his weapons in human shapes, by the Vedas in the forms of Bráhmans, by the Gáyatrí, the Omkára, the Vashaṭkára, by rishis, by his women, female slaves, eunuchs, and servants. Bharata with his family, and Śatrughna, follow together with Bráhmans bearing the sacred fire, and the whole of the people of the country, and even with animals, etc., etc. Ráma, with all these attendants, comes to the banks of the Sarayú. Brahmá, with all the gods and innumerable celestial cars, now appears, and all the sky is refulgent with the divine splendour. Pure and fragrant breezes blow, a shower of flowers falls. Ráma enters the waters of the Sarayú; and Brahmá utters a voice from the sky, saying: "Approach, Vishṇu; Rághava, thou hast happily arrived, with thy godlike brothers. Enter thine own body as Vishṇu or the eternal ether. For thou art the abode of the worlds: no one comprehends thee, the inconceivable and imperishable, except the large-eyed Máyá thy primeval spouse." Hearing these words, Ráma enters the glory of Vishṇu with his body and his followers. He then asks Brahmá to find an abode for the people who had accompanied him from devotion to his person, and Brahmá appoints them a celestial residence accordingly.[1037]

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[1037] MUIR{FNS, *Sanskrit Texts*, Part IV., Appendix.

ADDITIONAL NOTES.

Queen Fortune.

"A curious festival is celebrated in honour of this divinity (Lakshmî) on the fifth lunar day of the light half of the month Mâgha (February), when she is identified with Saraswatí the consort of Brahmá, and the goddess of learning. In his treatise on festivals, a great modern authority, Raghunandana, mentions, on the faith of a work called *Samvatsara-sandipa*, that Lakshmî is to be worshipped in the forenoon of that day with flowers, perfumes, rice, and water; that due honour is to be paid to inkstand and writing-reed, and no writing to be done. Wilson, in his essay on the *Religious Festivals of the Hindus* (works, vol. ii, p. 188. ff.) adds that on the morning of the 2nd February, the whole of the pens and inkstands, and the books, if not too numerous and bulky, are collected, the pens or reeds cleaned, the inkstands scoured, and the books wrapped up in new cloth, are arranged upon a platform, or a sheet, and strewn over with flowers and blades of young barley, and that no flowers except white are to be offered. After performing the necessary rites, … all the members of the family assemble and make their prostrations; the books, the pens, and ink having an entire holiday; and should any emergency require a written communication on the day dedicated to the divinity of scholarship, it is done with chalk or charcoal upon a black or white board."

CHAMBERS'S ENCYCLOPÆDIA. *Lakshmî*.

Indra.

"The Hindu Jove or Jupiter Tonans, chief of the secondary deities. He presides over swarga or paradise, and is more particularly the god of the atmosphere and winds. He is also regent of the east quarter of the sky. As chief of the deities he is called Devapati, Devadeva, Surapati, etc.; as lord of the atmosphere Divaspati; as lord of the eight Vasus or demigods, Fire, etc., Vásava; as breaking cities into fragments, Purandara, Puranda; as lord of a hundred sacrifices (the performance of a hundred Aśvamedhas elevating the sacrificer to the rank of Indra) Śatakratu, Śatamakha; as having a thousand eyes, Sahasráksha; as husband of Śachí, Śachípati. His wife is called Śachí, Indráṇí, Sakráṇí, Maghoni, Indraśakti, Pulomajá, and Paulomí. His son is Jayanta. His pleasure garden or elysium is Nandana; his city, Amarávatí; his palace, Vaijayanta; his horse, Uchchaihśravas, his elephant, Airávata; his charioteer, Mátali."

PROFESSOR M. WILLIAMS'S English-Sanskrit Dictionary. *Indra*.

Vishnu.

"The second person of the Hindu triad, and the most celebrated and popular of all the Indian deities. He is the personification of the preserving power, and became incarnate in nine different forms, for the preservation of mankind in various emergencies. Before the creation of the universe, and after its temporary annihilation, he is supposed to sleep on the waters, floating on the serpent Śesha, and is then identified with Náráyaṇa. Brahmá, the creator, is fabled to spring at that time from a lotus which grows from his navel, whilst thus asleep.… His ten avatárs or incarnations are: [523]

"1. The Matsya, or fish. In this avatár Vishṇu descended in the form of a fish to save the pious king Satyavrata, who with the seven Rishis and their wives had taken refuge in the ark to escape the deluge which then destroyed the earth. 2, The Kúrma, or Tortoise. In this he descended in the form of a tortoise, for the purpose of restoring to man some of the comforts lost during the flood. To this end he stationed himself at the bottom of the ocean, and allowed the point of the great mountain Mandara to be placed upon his back, which served as a hard axis, whereon the gods and demons, with the serpent Vásuki twisted round the mountain for a rope, churned the waters for the recovery of the amrita or nectar, and fourteen other sacred things. 3. The Varáha, or Boar. In this he descended in the form of a boar to rescue the earth from the power of a demon called 'golden-eyed,' Hiraṇyáksha. This demon had seized on the earth and carried it with him into the depths of the ocean. Vishṇu dived into the abyss, and after a contest of a thousand years slew the monster. 4. The Narasinha, or Man-lion. In this monstrous shape of a creature half-man, half-lion, Vishṇu delivered the earth from the tyranny of an insolent demon called Hiraṇyakaśipu. 5. Vámana, or Dwarf. This avatár happened in the second age of the Hindús or Tretáyug, the four preceding are said to have occurred in the first or Satyayug; the object of this avatár was to trick Bali out of the dominion of the three worlds. Assuming the form of a wretched dwarf he appeared before the king and asked, as a boon, as much land as he could pace in three steps. This was granted; and Vishṇu immediately expanding himself till he filled the world, deprived Bali at two steps of heaven and earth, but in consideration of some merit, left Pátála still in his dominion. 6. Paraśuráma. 7. Rámchandra. 8. Krishṇa, or according to some Balaráma. 9. Buddha. In this avatár Vishṇu descended in the form of a sage for the purpose of making some reform in the religion of the Brahmins, and especially to reclaim them from their proneness to animal sacrifice. Many of the Hindús will not

allow this to have been an incarnation of their favourite god. 10. Kalki, or White Horse. This is yet to come. Vishṇu mounted on a white horse, with a drawn scimitar, blazing like a comet, will, according to prophecy, end this present age, viz. the fourth or Kaliyug, by destroying the world, and then renovating creation by an age of purity."

WILLIAM'S DICTIONARY. *Vishṇu.*

Siva.

"A celebrated Hindú God, the Destroyer of creation, and therefore the most formidable of the Hindú Triad. He also personifies reproduction, since the Hindú philosophy excludes the idea of total annihilation without subsequent regeneration. Hence he is sometimes confounded with Brahmá, the creator or first person of the Triad. He is the particular God of the Tántrikas, or followers of the books called Tantras. His worshippers are termed Śaivas, and although not so numerous as the Vaishṇavas, exalt their god to the highest place in the heavens, and combine in him many of the attributes which properly belong to the other deities. According to them Śiva is Time, Justice, Fire, Water, the Sun, the Destroyer and Creator. As presiding over generation, his type is the Linga, or Phallus, the origin probably of the Phallic emblem of Egypt and Greece. As the God of generation and justice, which latter character he shares with the god Yama, he is represented riding a white bull. His own colour, as well as that of the bull, is generally white, referring probably to the unsullied purity of Justice. His throat is dark-blue; his hair of a light [524] reddish colour, and thickly matted together, and gathered above his head like the hair of an ascetic. He is sometimes seen with two hands, sometimes with four, eight, or ten, and with five faces. He has three eyes, one being in the centre of his forehead, pointing

up and down. These are said to denote his view of the three divisions of time, past, present, and future. He holds a trident in his hand to denote, as some say, his relationship to water, or according to others, to show that the three great attributes of Creator, Destroyer, and Regenerator are combined in him. His loins are enveloped in a tiger's skin. In his character of Time, he not only presides over its extinction, but also its astronomical regulation. A crescent or half-moon on his forehead indicates the measure of time by the phases of the moon; a serpent forms one of his necklaces to denote the measure of time by years, and a second necklace of human skulls marks the lapse and revolution of ages, and the extinction and succession of the generations of mankind. He is often represented as entirely covered with serpents, which are the emblems of immortality. They are bound in his hair, round his neck, wrists, waist, arms and legs; they serve as rings for his fingers, and earrings for his ears, and are his constant companions. Śiva has more than a thousand names which are detailed at length in the sixty-ninth chapter of the Śiva Puráṇa."—WILLIAMS'S DICTIONARY, *Śiva*.

Apsarases.

"Originally these deities seem to have been personifications of the vapours which are attracted by the sun, and form into mist or clouds: their character may be thus interpreted in the few hymns of the Rigveda where mention is made of them. At a subsequent period when the Gandharva of the Rigveda who personifies there especially the Fire of the Sun, expanded into the Fire of Lightning, the rays of the moon and other attributes of the elementary life of heaven as well as into pious acts referring to it, the Apsarasas become divinities which represent phenomena or objects both of a physical and ethical kind closely associated

with that life; thus in the *Yajurveda* Sunbeams are called the Apsarasas associated with the Gandharva who is the Sun; Plants are termed the Apsarasas connected with the Gandharva Fire: Constellations are the Apsarasas of the Gandharva Moon: Waters the Apsarasas of the Gandharva Wind, etc. etc.… In the last Mythological epoch when the Gandharvas have saved from their elementary nature merely so much as to be musicians in the paradise of Indra, the Apsarasas appear among other subordinate deities which share in the merry life of Indra's heaven, as the wives of the Gandharvas, but more especially as wives of a licentious sort, and they are promised therefore, too, as a reward to heroes fallen in battle when they are received in the paradise of Indra; and while, in the Rigveda, they assist Soma to pour down his floods, they descend in the epic literature on earth merely to shake the virtue of penitent Sages and to deprive them of the power they would otherwise have acquired through unbroken austerities."—GOLDSTÜCKER'S *Sanskrit Dictionary*.

Vishnu's Incarnation As Ráma.

"Here is described one of the *avatárs*, descents or manifestations of Vishṇu in a visible form. The word *avatár* signifies literally *descent*. The *avatár* which is here spoken of, that in which, according to Indian traditions, Vishṇu descended and appeared [525] upon earth in the corporeal form of Ráma, the hero of the Rámáyana, is the seventh in the series of Indian *avatárs*. Much has been said before now of these avatárs, and through deficient knowledge of the ideas and doctrines of India, they have been compared to the sublime dogma of the Christian Incarnation. This is one of the grossest errors that ignorance of the ideas and beliefs of a people has produced. Between the *avatárs* of India and the Christian Incarnation there is such an immensity

of difference that it is impossible to find any reasonable analogy that can approximate them. The idea of the *avatárs* is intimately united with that of the Trimúrti; the bond of connection between these two ideas is an essential notion common to both, the notion of Vishṇu. What is the Trimúrti? I have already said that it is composed of three Gods, Brahmá (masculine), Vishṇu the God of *avatárs*, and Śiva. These three Gods, who when reduced to their primitive and most simple expression are but three cosmogonical personifications, three powers or forces of nature, these Gods, I say, are here found, according to Indian doctrines, entirely external to the true God of India, or Brahma in the neuter gender. Brahma is alone, unchangeable in the midst of creation: all emanates from him, he comprehends all, but he remains extraneous to all: he is Being and the negation of beings. Brahma is never worshipped; the indeterminate Being is never invoked; he is inaccessible to the prayers as the actions of man; humanity, as well as nature, is extraneous to him. External to Brahma rises the Trimúrti, that is to say, Brahmá (masculine) the power which creates, Vishṇu the power which preserves, and Śiva the power which destroys: theogony here commences at the same time with cosmogony. The three divinities of the Trimúrti govern the phenomena of the universe and influence all nature. The real God of India is by himself without power; real efficacious power is attributed only to three divinities who exist externally to him. Brahmá, Vishṇu, and Śiva, possessed of qualities in part contradictory and attributes that are mutually exclusive, have no other accord or harmony than that which results from the power of things itself, and which is found external to their own thoughts. Such is the Indian Trimúrti. What an immense difference between this Triad and the wonderful Trinity of Christianity! Here there is only one God, who created all, provides for all, governs all. He exists in three Persons equal to one another, and intimately united in one only infinite and eternal substance. The Father represents the eternal thought and

the power which created, the Son infinite love, the Holy Spirit universal sanctification. This one and triune God completes by omnipotent power the great work of creation which, when it has come forth from His hands, proceeds in obedience to the laws which He has given it, governed with certain order by His infinite providence.

"The immense difference between the Trimúrti of India and the Christian Trinity is found again between the *avatárs* of Vishṇu and the Incarnation of Christ. The *avatár* was effected altogether externally to the Being who is in India regarded as the true God. The manifestation of one essentially cosmogonical divinity wrought for the most part only material and cosmogonical prodigies. At one time it takes the form of the gigantic tortoise which sustains Mount Mandar from sinking in the ocean; at another of the fish which raises the lost Veda from the bottom of the sea, and saves mankind from the waters. When these *avatárs* are not cosmogonical they consist in some protection accorded to men [526] or Gods, a protection which is neither universal nor permanent. The very manner in which the *avatár* is effected corresponds to its material nature, for instance the mysterious vase and the magic liquor by means of which the *avatár* here spoken of takes place. What are the forms which Vishṇu takes in his descents? They are the simple forms of life; he becomes a tortoise, a boar, a fish, but he is not obliged to take the form of intelligence and liberty, that is to say, the form of man. In the *avatár* of Vishṇu is discovered the inpress of pantheistic ideas which have always more or less prevailed in India. Does the *avatár* produce a permanent and definitive result in the world? By no means. It is renewed at every catastrophe either of nature or man, and its effects are only transitory.… To sum up then, the Indian *avatár* is effected externally to the true God of India, to Brahma; it has only a cosmogonical or historical mission which is neither lasting nor decisive; it is accomplished by means of strange prodigies and magic transformations; it may assume promiscuously all the

forms of life; it may be repeated indefinitely. Now let the whole of this Indian idea taken from primitive tradition be compared with the Incarnation of Christ and it will be seen that there is between the two an irreconcilable difference. According to the doctrines of Christianity the Everlasting Word, Infinite Love, the Son of God, and equal to Him, assumed a human body, and being born as a man accomplished by his divine act the great miracle of the spiritual redemption of man. His coming had for its sole object to bring erring and lost humanity back to Him; this work being accomplished, and the divine union of men with God being re-established, redemption is complete and remains eternal.

"The superficial study of India produced in the last century many erroneous ideas, many imaginary and false parallels between Christianity and the Brahmanical religion. A profounder knowledge of Indian civilization and religion, and philological studies enlarged and guided by more certain principles have dissipated one by one all those errors. The attributes of the Christian God, which by one of those intellectual errors, which Vico attributes to the vanity of the learned, had been transferred to Vishṇu, have by a better inspired philosophy been reclaimed for Christianity, and the result of the two religions, one immovable and powerless, the other diffusing itself with all its inherent force and energy, has shown further that there is a difference, a real opposition, between the two principles."—GORRESIO.

Kusa and Lava.

As the story of the banishment of Sítá and the subsequent birth in Válmíki's hermitage of Kuśa and Lava the rhapsodists of the Rámáyan, is intimately connected with the account in the introductory cantos of Válmíki's composition of the poem, I shall, I trust, be pardoned for extracting it from my rough translation of

Kálidása's Raghuvaṇśa, parts only of which have been offered to the public.

“Then, day by day, the husband's hope grew high,
Gazing with love on Sítá's melting eye:
With anxious care he saw her pallid cheek,
And fondly bade her all her wishes speak.
“Once more I fain would see,” the lady cried,
“The sacred groves that rise on Gangá's side, [527]
Where holy grass is ever fresh and green,
And cattle feeding on the rice are seen:
There would I rest awhile, where once I strayed
Linked in sweet friendship to each hermit maid.”
And Ráma smiled upon his wife, and sware,
With many a tender oath, to grant her prayer.
It chanced, one evening, from a lofty seat
He viewed Ayodhyá stretched before his feet:
He looked with pride upon the royal road
Lined with gay shops their glittering stores that showed,
He looked on Sarjú's silver waves, that bore
The light barks flying with the sail and oar;
He saw the gardens near the town that lay,
Filled with glad citizens and boys at play.
Then swelled the monarch's bosom with delight,
And his heart triumphed at the happy sight.
He turned to Bhadra, standing by his side,—
Upon whose secret news the king relied.—
And bade him say what people said and thought
Of all the exploits that his arm had wrought.
The spy was silent, but, when questioned still,
Thus spake, obedient to his master's will:
“For all thy deeds in peace and battle done
The people praise thee, King, except for one:
This only act of all thy life they blame,—
Thy welcome home of her, thy ravished dame.”

Like iron yielding to the iron's blow,
Sank Ráma, smitten by those words of woe.
His breast, where love and fear for empire vied,
Swayed, like a rapid swing, from side to side.
Shall he this rumour scorn, which blots his life,
Or banish her, his dear and spotless wife?
But rigid Duty left no choice between
His perilled honour and his darling queen.
Called to his side, his brothers wept to trace
The marks of anguish in his altered face.
No longer bright and glorious as of old,
He thus addressed them when the tale was told:
“Alas! my brothers, that my life should blot
The fame of those the Sun himself begot:
As from the labouring cloud the driven rain
Leaves on the mirror's polished face a stain.
E'en as an elephant who loathes the stake
And the strong chain he has no power to break,
I cannot brook this cry on every side,
That spreads like oil upon the moving tide.
I leave the daughter of Videha's King,
[528] And the fair blossom soon from her to spring,
As erst, obedient to my sire's command,
I left the empire of the sea-girt land.
Good is my queen, and spotless; but the blame
Is hard to bear, the mockery and the shame.
Men blame the pure Moon for the darkened ray,
When the black shadow takes the light away.
And, O my brothers, if ye wish to see
Ráma live long from this reproach set free,
Let not your pity labour to control
The firm sad purpose of his changeless soul.”

Thus Ráma spake. The sorrowing brothers heard
His stern resolve, without an answering word;
For none among them dared his voice to raise,
That will to question:—and they could not praise.
“Beloved brother,” thus the monarch cried
To his dear Lakshmaṇ, whom he called aside.—
Lakshmaṇ, who knew no will save his alone
Whose hero deeds through all the world were known:—
“My queen has told me that she longs to rove
Beneath the shade of Saint Válmíki's grove:
Now mount thy car, away my lady bear;
Tell all, and leave her in the forest there.”

The car was brought, the gentle lady smiled,
As the glad news her trusting heart beguiled.
She mounted up: Sumantra held the reins;
And forth the coursers bounded o'er the plains.
She saw green fields in all their beauty dressed,
And thanked her husband in her loving breast.
Alas! deluded queen! she little knew
How changed was he whom she believed so true;
How one she worshipped like the Heavenly Tree
Could, in a moment's time, so deadly be.
Her right eye throbbed,—ill-omened sign, to tell
The endless loss of him she loved so well,
And to the lady's saddening heart revealed
The woe that Lakshmaṇ, in his love, concealed.
Pale grew the bloom of her sweet face,—as fade
The lotus blossoms,—by that sign dismayed.
“Oh, may this omen,”—was her silent prayer,—
“No grief to Ráma or his brothers bear!”

When Lakshmaṇ, faithful to his brother, stood
Prepared to leave her in the distant wood,
The holy Gangá, flowing by the way,
Raised all her hands of waves to bid him stay.
At length with sobs and burning tears that rolled
Down his sad face, the king's command he told;
[529] As when a monstrous cloud, in evil hour,
Rains from its labouring womb a stony shower.
She heard, she swooned, she fell upon the earth,
Fell on that bosom whence she sprang to birth.
As, when the tempest in its fury flies,
Low in the dust the prostrate creeper lies,
So, struck with terror sank she on the ground,
And all her gems, like flowers, lay scattered round.
But Earth, her mother, closed her stony breast,
And, filled with doubt, denied her daughter rest.
She would not think the Chief of Raghu's race
Would thus his own dear guiltless wife disgrace.
Stunned and unconscious, long the lady lay,
And felt no grief, her senses all astray.
But gentle Lakshmaṇ, with a brother's care,
Brought back her sense, and with her sense, despair.
But not her wrongs, her shame, her grief, could wring
One angry word against her lord the King:
Upon herself alone the blame she laid,
For tears and sighs that would not yet be stayed.
To soothe her anguish Lakshmaṇ gently strove;
He showed the path to Saint Válmíki's grove;
And craved her pardon for the share of ill
He wrought, obedient to his brother's will.
“O, long and happy, dearest brother, live!
I have to praise,” she cried, “and not forgive:
To do his will should be thy noblest praise;
As Vishṇu ever Indra's will obeys.

Return, dear brother: on each royal dame
Bestow a blessing in poor Sítá's name,
And bid them, in their love, kind pity take
Upon her offspring, for the father's sake.
And speak my message in the monarch's ear,
The last last words of mine that he shall hear:
“Say, was it worthy of thy noble race
Thy guiltless queen thus lightly to disgrace?
For idle tales to spurn thy faithful bride,
Whose constant truth the searching fire had tried?
Or may I hope thy soul refused consent,
And but thy voice decreed my banishment?
Hope that no care could turn, no love could stay
The lightning stroke that falls on me to-day?
That sins committed in the life that's fled
Have brought this evil on my guilty head?
Think not I value now my widowed life,
Worthless to her who once was Ráma's wife.
I only live because I hope to see
The dear dear babe that will resemble thee.
And then my task of penance shall be done, [530]
With eyes uplifted to the scorching sun;
So shall the life that is to come restore
Mine own dear husband, to be lost no more.”
And Lakshmaṇ swore her every word to tell,
Then turned to go, and bade the queen farewell.
Alone with all her woes, her piteous cries
Rose like a butchered lamb's that struggling dies.
The reverend sage who from his dwelling came
For sacred grass and wood to feed the flame,
Heard her loud shrieks that rent the echoing wood,
And, quickly following, by the mourner stood.
Before the sage the lady bent her low,
Dried her poor eyes, and strove to calm her woe.

With blessings on her hopes the blameless man
In silver tones his soothing speech began:
“First of all faithful wives, O Queen, art thou;
And can I fail to mourn thy sorrows now?
Rest in this holy grove, nor harbour fear
Where dwell in safety e'en the timid deer.
Here shall thine offspring safely see the light,
And be partaker of each holy rite.
Here, near the hermits' dwellings, shall thou lave
Thy limbs in Tonse's sin-destroying wave,
And on her isles, by prayer and worship, gain
Sweet peace of mind, and rest from care and pain.
Each hermit maiden with her sweet soft voice,
Shall soothe thy woe, and bid thy heart rejoice:
With fruit and early flowers thy lap shall fill,
And offer grain that springs for us at will.
And here, with labour light, thy task shall be
To water carefully each tender tree,
And learn how sweet a nursing mother's joy
Ere on thy bosom rest thy darling boy.…”

That very night the banished Sítá bare
Two royal children, most divinely fair.…

The saint Válmíki, with a friend's delight,
Graced Sítá's offspring with each holy rite.
Kuśa and Lava—such the names they bore—
Learnt, e'en in childhood, all the Vedas' lore;
And then the bard, their minstrel souls to train,
Taught them to sing his own immortal strain.
And Ráma's deeds her boys so sweetly sang,
That Sítá's breast forgot her bitterest pang.…

Then Sítá's children, by the saint's command,
Sang the Rámáyan, wandering through the land.
How could the glorious poem fail to gain
Each heart, each ear that listened to the strain!
So sweet each minstrel's voice who sang the praise
Of Ráma deathless in Válmíki's lays.
Ráma himself amid the wondering throng
Marked their fair forms, and loved the noble song,
While, still and weeping, round the nobles stood,
As, on a windless morn, a dewy wood.
On the two minstrels all the people gazed,
Praised their fair looks and marvelled as they praised;
For every eye amid the throng could trace
Ráma's own image in each youthful face.
Then spoke the king himself and bade them say
Who was their teacher, whose the wondrous lay.
Soon as Válmíki, mighty saint, he saw,
He bowed his head in reverential awe.
“These are thy children” cried the saint, “recall
Thine own dear Sítá, pure and true through all.”
“O holy father,” thus the king replied,
“The faithful lady by the fire was tried;
But the foul demon's too successful arts
Raised light suspicions in my people's hearts.
Grant that their breasts may doubt her faith no more,
And thus my Sítá and her sons restore.”

Raghuvaṇśa Cantos XIV, XV.

Parasuráma, Page 87.

"He cleared the earth thrice seven times of the Kshatriya caste, and filled with their blood the five large lakes of Samanta, from which he offered libations to the race of Bhrigu. Offering a solemn sacrifice to the King of the Gods Paraśuráma presented the earth to the ministering priests. Having given the earth to Kaśyapa, the hero of immeasurable prowess retired to the Mahendra mountain, where he still resides; and in this manner was there enmity between him and the race of the Kshatriyas, and thus was the whole earth conquered by Paraśuráma." The destruction of the Kshatriyas by Paraśuráma had been provoked by the cruelty of the Kshatriyas. *Chips from a German Workshop, Vol.* II. p. 334.

The scene in which he appears is probably interpolated for the sake of making him declare Ráma to be Vishṇu. "Herr von Schlegel has often remarked to me," says Lassen, "that without injuring the connexion of the story all the chapters [of the Rámáyan] might be omitted in which Ráma is regarded as an incarnation of Vishṇu. In fact, where the incarnation of Vishṇu as the four sons of Daśaratha is described, the great sacrifice is already ended, and all the priests remunerated at the termination, when the new sacrifice begins at which the Gods appear, then [532] withdraw, and then first propose the incarnation to Vishṇu. If it had been an original circumstance of the story, the Gods would certainly have deliberated on the matter earlier, and the celebration of the sacrifice would have continued without interruption." LASSEN, *Indische Alterthumskunde, Vol. I.* p. 489.

Yáma, Page 68.

Son of Vivasvat=Jima son of Vivanghvat, the Jamshíd of the later Persians.

Fate, Page 68.

"The idea of fate was different in India from that which prevailed in Greece. In Greece fate was a mysterious, inexorable power which governed men and human events, and from which it was impossible to escape. In India Fate was rather an inevitable consequence of actions done in births antecedent to one's present state of existence, and was therefore connected with the doctrine of metempsychosis. A misfortune was for the most part a punishment, an expiation of ancient faults not yet entirely cancelled." GORRESIO.

Visvámitra, Page 76.

"Though of royal extraction, Viśvámitra conquered for himself and his family the privileges of a Brahman. He became a Brahman, and thus broke through all the rules of caste. The Brahmans cannot deny the fact, because it forms one of the principal subjects of their legendary poems. But they have spared no pains to represent the exertions of Viśvámitra, in his struggle for Brahmanhood, as so superhuman that no one would easily be tempted to follow his example. No mention is made of these monstrous penances in the Veda, where the struggle between Viśvámitra, the leader of the Kuśikas or Bharatas, and the Brahman Vaśishtha, the leader of the white-robed Tritsus, is represented as the struggle of two rivals for the place of Purohita or chief priest and minister at the court of King Sudás, the son of Pijavana." *Chips from a German Workshop, Vol. II.* p. 336.

Household Gods, Page 102.

"No house is supposed to be without its tutelary divinity, but the notion attached to this character is now very far from precise. The deity who is the object of hereditary and family worship, the *Kuladevatá*, is always one of the leading personages of the Hindu mythology, as Śiva, Vishṇu or Durgá, but the *Grihadevatá* rarely bears any distinct appellation. In Bengal, the domestic god is sometimes the *Sálagrám* stone, sometimes the *tulasi* plant, sometimes a basket with a little rice in it, and sometimes a water-jar—to either of which a brief adoration is daily addressed, most usually by the females of the family. Occasionally small images of Lakshmi or Chaṇdi fulfil the office, or should a snake appear, he is venerated as the guardian of the dwelling. In general, however, in former times, the household deities were regarded as the unseen spirits of ill, the ghosts and goblins who hovered about every spot, and claimed some particular sites as their own. Offerings were made to them in the open air, by scattering a little rice with a short formula at the close of all ceremonies to keep them in good humour.

"The household gods correspond better with the genii locorum than with the lares or penates of autiquity."

H. H. WILSON.

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Page 107.

Śaivya, a king whom earth obeyed,
Once to a hawk a promise made.

The following is a free version of this very ancient story which occurs more than once in the *Mahábhárat*:

THE SUPPLIANT DOVE.

Chased by a hawk there came a dove
  With worn and weary wing,
And took her stand upon the hand
  Of Káśí's mighty king.
The monarch smoothed her ruffled plumes
  And laid her on his breast,
And cried, “No fear shall vex thee here,
  Rest, pretty egg-born, rest!
Fair Káśí's realm is rich and wide,
  With golden harvests gay,
But all that's mine will I resign
  Ere I my guest betray.”
But panting for his half won spoil
  The hawk was close behind.
And with wild cry and eager eye
  Came swooping down the wind:
“This bird,” he cried, “my destined prize,
  'Tis not for thee to shield:
'Tis mine by right and toilsome flight
  O'er hill and dale and field.
Hunger and thirst oppress me sore,
  And I am faint with toil:
Thou shouldst not stay a bird of prey
  Who claims his rightful spoil.
They say thou art a glorious king,
  And justice is thy care:
Then justly reign in thy domain,
  Nor rob the birds of air.”
Then cried the king: “A cow or deer
  For thee shall straightway bleed,
Or let a ram or tender lamb

Be slain, for thee to feed.
Mine oath forbids me to betray
My little twice-born guest:
See how she clings with trembling wings
To her protector's breast.”
“No flesh of lambs,” the hawk replied,
“No blood of deer for me;
The falcon loves to feed on doves
And such is Heaven's decree.
[534] But if affection for the dove
Thy pitying heart has stirred,
Let thine own flesh my maw refresh,
Weighed down against the bird.”
He carved the flesh from off his side,
And threw it in the scale,
While women's cries smote on the skies
With loud lament and wail.
He hacked the flesh from side and arm,
From chest and back and thigh,
But still above the little dove
The monarch's scale stood high.
He heaped the scale with piles of flesh,
With sinews, blood and skin,
And when alone was left him bone
He threw himself therein.
Then thundered voices through the air;
The sky grew black as night;
And fever took the earth that shook
To see that wondrous sight.
The blessed Gods, from every sphere,
By Indra led, came nigh:
While drum and flute and shell and lute
Made music in the sky.
They rained immortal chaplets down,

Which hands celestial twine,
And softly shed upon his head
Pure Amrit, drink divine.
Then God and Seraph, Bard and Nymph
Their heavenly voices raised,
And a glad throng with dance and song
The glorious monarch praised.
They set him on a golden car
That blazed with many a gem;
Then swiftly through the air they flew,
And bore him home with them.
Thus Káśí's lord, by noble deed,
Won heaven and deathless fame:
And when the weak protection seek
From thee, do thou the same.

Scenes from the Rámáyan, &c.

Page 108.

The ceremonies that attended the consecration of a king (*Abhikshepa lit. Sprinkling over*) are fully described in Goldstücker's Dictionary, from which the following extract is made: “The type of the inauguration ceremony as practised at the Epic period may probably be recognized in the history of the inauguration of *Ráma*, as told in the *Rámáyana*, and in that of the inauguration of *Yudhishṭhira*, as told in the *Mahábháratha*. Neither ceremony is described in these poems with the full detail which [535] is given of the vaidik rite in the *Aitareya-Bráhmaṇam*; but the allusion that Ráma was inaugurated by *Vaśishṭha* and the other Bráhmanas in the same manner as Indra by the Vasus … and the observation which is made in some passages that a certain

rite of the inauguration was performed ‘according to the sacred rule’ … admit of the conclusion that the ceremony was supposed to have taken place in conformity with the vaidik injunction.… As the inauguration of *Ráma* was intended and the necessary preparations for it were made when his father Daśaratha was still alive, but as the ceremony itself, through the intrigues of his step-mother *Kaikeyí*, did not take place then, but fourteen years later, after the death of *Daśaratha*, an account of the preparatory ceremonies is given in the *Ayodhyákáṇḍa* (Book II) as well as in the *Yuddha-Káṇḍa* (Book VI.) of the Rámáyaṇa, but an account of the complete ceremony in the latter book alone. According to the *Ayodhyákáṇḍa*, on the day preceding the intended inauguration *Ráma* and his wife *Sítá* held a fast, and in the night they performed this preliminary rite: *Ráma* having made his ablutions, approached the idol of *Náráyaṇa*, took a cup of clarified butter, as the religious law prescribes, made a libation of it into the kindled fire, and drank the remainder while wishing what was agreeable to his heart. Then, with his mind fixed on the divinity he lay, silent and composed, together with *Sítá*, on a bed of Kuśa-grass, which was spread before the altar of Vishṇu, until the last watch of the night, when he awoke and ordered the palace to be prepared for the solemnity. At day-break reminded of the time by the voices of the bards, he performed the usual morning devotion and praised the divinity. In the meantime the town Ayodhyá had assumed a festive appearance and the inauguration implements had been arranged … golden water-jars, an ornamented throne-seat, a chariot covered with a splendid tiger-skin, water taken from the confluence of the Ganges and Jumna, as well as from other sacred rivers, tanks, wells, lakes, and from all oceans, honey, curd, clarified butter, fried grain, Kuśa-grass, flowers, milk; besides, eight beautiful damsels, and a splendid furious elephant, golden and silver jars, filled with water, covered with *Udumbara* branches and various lotus flowers, besides a white jewelled *chourie*, a white splendid parasol, a

white bull, a white horse, all manner of musical instruments and bards.… In the preceding chapter … there are mentioned *two* white *chouries* instead of one, and all kinds of seeds, perfumes and jewels, a scimitar, a bow, a litter, a golden vase, and a blazing fire, and amongst the living implements of the pageant, instead of the bards, gaudy courtesans, and besides the eight damsels, professors of divinity, Bráhmaṇas, cows and pure kinds of wild beasts and birds, the chiefs of town and country-people and the citizens with their train."

Page 109.

Then with the royal chaplains they
Took each his place in long array.

The twice born chiefs, with zealous heed,
Made ready what the rite would need.

"Now about the office of a Purohita (house priest). The gods do not eat the food offered by a king, who has no house-priest (Purohita). Thence the king even when (not) intending to bring a sacrifice, should appoint a Bráhman to the office of house-priest." HAUG'S *Autareya Bráhmanam. Vol. II. p. 528*.

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Page 110.

There by the gate the Sáras screamed.

The Sáras or Indian Crane is a magnificent bird easily domesticated and speedily constituting himself the watchman of his master's house and garden. Unfortunately he soon becomes a troublesome and even dangerous dependent, attacking strangers with his long bill and powerful wings, and warring especially upon “small infantry” with unrelenting ferocity.

Page 120.

My mothers or my sire the king.

All the wives of the king his father are regarded and spoken of by Ráma as his mothers.

Page 125.

Such blessings as the Gods o'erjoyed
Poured forth when Vritra was destroyed.

"Mythology regards Vritra as a demon or Asur, the implacable enemy of Indra, but this is not the primitive idea contained in the name of Vritra. In the hymns of the Veda Vritra appears to be the thick dark cloud which Indra the God of the firmament attacks and disperses with his thunderbolt." GORRESIO.

"In that class of Rig-veda hymns which there is reason to look upon as the oldest portion of Vedic poetry, the character of Indra is that of a mighty ruler of the firmament, and his principal feat is that of conquering the demon *Vritra*, a symbolical personification of the cloud which obstructs the clearness of the sky, and withholds the fructifying rain from the earth. In his battles with Vritra he is therefore described as 'opening the receptacles of the waters,' as 'cleaving the cloud' with his 'far-whirling thunderbolt,' as 'casting the waters down to earth,' and 'restoring the sun to the sky.' He is in consequence 'the upholder of heaven, earth, and firmament,' and the god 'who has engendered the sun and the dawn.' " CHAMBERS'S CYCLOPÆDIA, *Indra*.

"Throughout these hymns two images stand out before us with overpowering distinctness. On one side is the bright god of the heaven, as beneficent as he is irresistible: on the other the demon of night and of darkness, as false and treachorous as he is malignant.… The latter (as his name Vritra, from var, to veil, indicates) is pre-eminently the thief who hides away the rain-clouds.… But the myth is yet in too early a state to allow of the definite designations which are brought before us in the conflicts of Zeus with Typhôn and his monstrous progeny, of Apollôn with the Pythôn, of Bellerophôn with Chimaira of Oidipous with the Sphinx, of Hercules with Cacus, of Sigurd with the dragon Fafnir; and thus not only is Vritra known by many names, but he is opposed sometimes by Indra, sometimes by Agni the fire-god, sometimes by Trita, Brihaspati, or other deities; or rather these are all names of one and the same god." COX'S *Mythology of the Aryan Nations. Vol. II. p. 326*.

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Page 125.

And that prized herb whose sovereign power
Preserves from dark misfortune's hour.
“And yet more medicinal is it than that Moly,
That Hermes once to wise Ulysses gave;
He called it Hæmony, and gave it me,
And bade me keep it as of sovereign use
'Gainst all enchantment, mildew, blast, or damp,
Or ghastly furies' apparition.” *Comus.*

The *Moly* of Homer, which Dierbach considers to have been the *Mandrake*, is probably a corruption of the Sanskrit *Múla* a root.

Page 136.

True is the ancient saw: the Neem
Can ne'er distil a honeyed stream.

The Neem tree, especially in the Rains, emits a strong unpleasant smell like that of onions. Its leaves however make an excellent cooling poultice, and the Extract of Neem is an admirable remedy for cutaneous disorders.

Page 152.

Who of Nisháda lineage came.

The following account of the origin of the Nishádas is taken from Wilson's *Vishṇu Puráṇa*, Book I. Chap. 15. “Afterwards the Munis beheld a great dust arise, and they said to the people who were nigh: ‘What is this?’ And the people answered and said: ‘Now that the kingdom is without a king, the dishonest men have begun to seize the property of their neighbours. The great dust that you behold, excellent Munis, is raised by troops of clustering robbers, hastening to fall upon their prey.’ The sages, hearing this, consulted, and together rubbed the thigh of the king (Vena), who had left no offspring, to produce a son. From the thigh, thus rubbed, came forth a being of the complexion of a charred stake, with flattened features like a negro, and of dwarfish stature. ‘What am I to do,’ cried he eagerly to the Munis. ‘Sit down (nishída),’ said they. And thence his name was Nisháda. His descendants, the inhabitants of the Vindhyá mountain, great Muni, are still called Nishádas and are characterized by the exterior tokens of depravity.” Professor Wilson adds, in his note on the passage: “The Matsya says that there were born outcast or barbarous races, Mlechchhas, as black as collyrium. The Bhágavata describes an individual of dwarfish stature, with short arms and legs, of a complexion as black as a crow, with projecting chin, broad flat nose, red eyes, and tawny hair, whose descendants were mountaineers and foresters. The Padma (Bhúmi Khaṇḍa) has a similar deccription; adding to the dwarfish stature and black complexion, a wide mouth, large ears, and a protuberant belly. It also particularizes his posterity as Nishádas, Kirátas, Bhillas, and other barbarians and Mlechchhas, living in woods and on mountains. These passages intend, and do not much exaggerate, the uncouth appearance of the Gonds, Koles, Bhils, and other uncivilized tribes, scattered along the forests and mountains of Central India from Behar to Khandesh, and who are, not improbably, the predecessors of the present occupants of the cultivated portions of the country. They are always very black, ill-shapen, and dwarfish, and have countenances of a very

[538] African character.”

Manu gives a different origin of the Nishádas as the offspring of a Bráhman father and a Súdra mother. See Muir's *Sanskrit Texts*, Vol. I. p. 481.

Page 157.

Beneath a fig-tree's mighty shade,
With countless pendent shoots displayed.
“So counselled he, and both together went
Into the thickest wood; there soon they chose
The fig-tree: not that kind for fruit renowned,
But such as at this day, to Indians known,
In Malabar or Deccan spreads her arms
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother tree, a pillared shade
High overarched, and echoing walks between.”

Paradise Lost, Book IX.

Page 161.

Now, Lakshmaṇ, as our cot is made,
Must sacrifice be duly paid.

The rites performed in India on the completion of a house are represented in modern Europe by the familiar “house-warming.”

Page 169.

I longed with all my lawless will
Some elephant by night to kill.

One of the regal or military caste was forbidden to kill an elephant except in battle.

Thy hand has made no Bráhman bleed.

“The punishment which the Code of Manu awards to the slayer of a Brahman was to be branded in the forehead with the mark of a headless corpse, and entirely banished from society; this being apparently commutable for a fine. The poem is therefore in accordance with the Code regarding the peculiar guilt of killing Brahmans; but in allowing a hermit who was not a *Divija* (twice-born) to go to heaven, the poem is far in advance of the Code. The youth in the poem is allowed to read the Veda, and to accumulate merit by his own as well as his father's pious acts; whereas the exclusive Code reserves all such privileges to *Divijas* invested with the sacred cord.” Mrs. SPEIR'S *Life in Ancient India*, p. 107.

Page 174. The Praise Of Kings

“Compare this magnificent eulogium of kings and kingly government with what Samuel says of the king and his authority:

And Samuel told all the words of the LORD unto the people that asked of him a king.

And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen: and some shall [539] run before his chariots.

And he will appoint him captains over thousands, and captains over fifties, and will set them to work his ground, and to reap his harvest, and to make his instrument of war, and instruments of his chariots.

And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

And he will take your fields, and your vineyards and your oliveyards, even the best of them, and give them to his servants.

And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work.

He will take the tenth of your sheep: and ye shall be his servants.

And ye shall cry out in that day because of your king which ye shall have chosen you. I. *Samuel*, VIII.

In India kingly government was ancient and consecrated by tradition: whence to change it seemed disorderly and revolutionary: in Judæa theocracy was ancient and consecrated by tradition, and therefore the innovation which would substitute a king was represented as full of dangers." GORRESIO.

Page 176. Sálmalí.

According to the Bengal recension Śálmalí appears to have been another name of the Vipáśá. Śálmalí may be an epithet signifying rich in Bombax heptaphyllon. The commentator makes another river out of the word.

Page 178. Bharat's Return.

“Two routes from Ayodhyá to Rájagriha or Girivraja are described. That taken by the envoys appears to have been the shorter one, and we are not told why Bharat returned by a different road. The capital of the Kekayas lay to the west of the Vipáśá. Between it and the Śatadru stretched the country of the Báhíkas. Upon the remaining portion of the road the two recensions differ. According to that of Bengal there follow towards the east the river Indamatí, then the town Ajakála belonging to the Bodhi, then Bhulingá, then the river Śaradaṇḍá. According to the other instead of the first river comes the Ikshumatí … instead of the first town Abhikála, instead of the second Kulingá, then the second river. According to the direction of the route both the above-mentioned rivers must be tributaries of the Śatadrú.… The road then crossed the Yamuná (Jumna), led beyond that river through the country of the Panchálas, and reached the Ganges at Hástinapura, where the ferry was. Thence it led over the Rámagangá and its eastern tributaries, then over the Gomati, and then in a southern direction along the Málini, beyond which it reached Ayodhyá. In Bharat's journey the following rivers are passed from west to east: *Kutikoshṭiká*, *Uttániká*, *Kuṭiká*, *Kapívatí*, *Gomatí* according to Schlegel, and *Hiraṇyavatí*, *Uttáriká*, *Kuṭilá*, *Kapívatí*, *Gomatí* according to Gorresio. As these rivers are to be looked for on the east of the Ganges, the first must be the modern *Koh*, a small affluent of the Rámagangá, over which the highway cannot have gone as it bends too far to the north.

The Uttániká or Uttáriká must be the Rámagangá, the Kuṭiká or Kuṭilá its eastern tributary, Kośilá, the Kapívatí the next tributary
[540] which on the maps has different names, *Gurra* or above Kailas, lower down *Bhaigu*. The Gomatí (Goomtee) retains its old name. The Máliní, mentioned only in the envoys' journey, must have been the western tributary of the Sarayú now called Chuká." LASSEN'S *Indische Alterthumskunde*, Vol. II. P. 524.

Page 183.

What worlds await thee, Queen, for this?

"Indian belief divided the universe into several worlds (*lokáh*). The three principal worlds were heaven, earth, and hell. But according to another division there were seven: Bhúrloka or the earth, Bhuvarloka or the space between the earth and the sun, the seat of the Munis, Siddhas, &c., Svarloka or the heaven of Indra between the sun and the polar star, and the seventh Brahmaloka or the world of Brahma. Spirits which reached the last were exempt from being born again." GORRESIO.

Page 203.

When from a million herbs a blaze
Of their own luminous glory plays.

This mention of lambent flames emitted by herbs at night may be compared with Lucan's description of a similar phenomenon in the Druidical forest near Marseilles, (*Pharsalia*, III. 420.).

Non ardentis fulgere incendia silvae.

Seneca, speaking of Argolis, (Thyestes, Act IV), says:—

Tota solet

Micare flamma silva, et excelsae trabes
Ardent sine igni.

Thus also the bush at Horeb (Exod. II.) flamed, but was not consumed.

The Indian explanation of the phenomenon is, that the sun before he sets deposits his rays for the night with the deciduous plants. See *Journal of R. As. S. Bengal*, Vol. II. p. 339.

Page 219.

We rank the Buddhist with the thief.

Schlegel says in his Preface: “Lubrico vestigio insistit V. Cl. *Heerenius, prof. Gottingensis*, in libro suo de commerciis veterum populorum (Opp. Vol. Hist. XII, pag. 129,) dum putat, ex mentione sectatorum Buddhae secundo libro Rameidos iniecta de tempore, quo totum carmen sit conditum, quicquam legitime concludi posse.… Sunt versus spurii, reiecti a Bengalis in sola commentatorum recensione leguntur. Buddhas quidem mille fere annis ante Christum natun vixit: sed post multa demumsecula, odiointernecivo inter Brachmanos et Buddhae sectatores orto, his denique ex India pulsis, fingi potuit iniquissima criminatio, eos animi immortalitatem poenasque et praemia in vita futura negare. Praeterea metrum, quo concinnati sunt hi versus, de quo metro mox disseram, recentiorem aetatem arguit.… Poenitet me nunc mei consilii, quod non statim ab initio, … eiecerim cuncta disticha diversis a sloco vulgari metris composita. Metra sunt duo: pariter ambo constant quatuor hemistichiis inter se aequalibus, alterum undenarum syllabarum, alterum duodenarum, hunc
[541] in modum:

[-)] [-] [)] [-] [-] [)] [)] [-] [)] [-] [-)]
[)] [-] [)] [-] [-] [)] [)] [-] [)] [-] [)] [-)]

Cuius generis versus in primo et secundo Rameidos libro nusquam nisi ad finem capitum apposita inveniuntur, et huic loco unice sunt accommodata, quasi peroratio, lyricis numeris assurgens, quo magis canorae cadant clausulae: sicut musici in concentibus extremis omnium vocum instrumentorumque ictu fortiore aures percellere amant. Igitur disticha illa non ante divisionem per capita illatam addi potuerunt: hanc autem grammaticis deberi argumento est ipse recensionum dissensus, manifesto inde ortus, quod singuli editores in ea constituenda suo quisque iudicio usi sunt; praeterquam quod non credibile est, poetam artis suae peritum narrationem continuam in membra tam minuta dissecuisse. Porro discolor est dictio: magniloquentia affectatur, sed nimis turgida illa atque effusa, nec sententiarum

pondere satis suffulta. Denique nihil fere novi affertur: ampli ficantur prius dicta, rarius aliquid ex capite sequente anticipatur. Si quis appendices hosce legendo transiliat, sentiet slocum ultimum cum primo capitis proximi apte coagmentatum, nec sine vi quadam inde avulsum. Eiusmodi versus exhibet utraque recensio, sed modo haec modo illa plures paucioresve numero, et lectio interdum magnopere variat.”

“The narrative of Ráma's exile in the jungle is one of the most obscure portions of the Rámáyana, inasmuch as it is difficult to discover any trace of the original tradition, or any illustration of actual life and manners, beyond the artificial life of self-mortification and selfdenial said to have been led by the Brahman sages of olden time. At the same time, however, the story throws some light upon the significance of the poem, and upon the character in which the Brahmanical author desired to represent Ráma; and consequently it deserves more serious consideration than the nature of the subject-matter would otherwise seem to imply.

“According to the Rámáyana, the hero Ráma spent more than thirteen years of his exile in wandering amongst the different Brahmanical settlements, which appear to have been scattered over the country between the Ganges and the Godáveri; his wanderings extending from the hill of Chitra-kúṭa in Bundelkund, to the modern town of Nasik on the western side of India, near the source of the Godáveri river, and about seventy-five miles to the north-west of Bombay. The appearance of these Brahmanical hermitages in the country far away to the south of the Raj of Kasala, seems to call for critical inquiry. Each hermitage is said to have belonged to some particular sage, who is famous in Brahmanical tradition. But whether the sages named were really contemporaries of Ráma, or whether they could possibly have flourished at one and the same period, is open to serious question. It is of course impossible to fix with any degree of certainty the relative chronology of the several sages, who are said to have been visited by Ráma; but still it seems tolerably clear that some

belonged to an age far anterior to that in which the Rámáyana was composed, and probably to an age anterior to that in which Ráma existed as a real and living personage; whilst, at least, one sage is to be found who could only have existed in the age during which the Rámáyana was produced in its present form. The main proofs of these inferences are as follows. An interval of many centuries seems to have elapsed between the composition of the Rig-Veda [542] and that of the Rámáyana: a conclusion which has long been proved by the evidence of language, and is generally accepted by Sanskrit scholars. But three of the sages, said to have been contemporary with Ráma, namely, Viśvámitra, Atri and Agastya, are frequently mentioned in the hymns of the Rig-Veda; whilst Válmíki, the sage dwelling at Chitra-kúṭa, is said to have been himself the composer of the Rámáyana. Again, the sage Atri, whom Ráma visited immediately after his departure from Chitra-kúṭa, appears in the genealogical list preserved in the Mahá Bhárata, as the progenitor of the Moon, and consequently as the first ancestor of the Lunar race: whilst his grandson Buddha [Budha] is said to have married Ilá, the daughter of Ikhsváku who was himself the remote ancestor of the Solar race of Ayodhyá, from whom Ráma was removed by many generations. These conclusions are not perhaps based upon absolute proof, because they are drawn from untrustworthy authorities; but still the chronological difficulties have been fully apprehended by the Pundits, and an attempt has been made to reconcile all contradictions by representing the sages to have lived thousands of years, and to have often re-appeared upon earth in different ages widely removed from each other. Modern science refuses to accept such explanations; and consequently it is impossible to escape the conclusion that if Válmíki composed the Rámáyana in the form of Sanskrit in which it has been preserved, he could not have flourished in the same age as the sages who are named in the Rig-Veda." WHEELER'S *History of India, Vol.* II, 229.

Page 249.

And King Himálaya's Child.

Umá or Párvatí, was the daughter of Himálaya and Mená. She is the heroine of Kálidása's *Kumára-Sambhava* or *Birth of the War-God*.

Page 250.

Strong Kumbhakarṇa slumbering deep
In chains of never-ending sleep.

“Kumbhakarṇa, the gigantic brother of the titanic Rá-vaṇ,—named from the size of his ears which could contain a *Kumbha* or large water-jar—had such an appetite that he used to consume six months' provisions in a single day. Brahmá, to relieve the alarm of the world, which had begun to entertain serious apprehensions of being eaten up, decreed that the giant should sleep six months at a time and wake for only one day during which he might consume his six months' allowance without trespassing unduly on the reproductive capabilities of the ” *Scenes front the Rámáyan*, p. 153, 2nd Edit.

Page 257.

Like Śiva when his angry might
Stayed Daksha's sacrificial rite.

The following spirited version of this old story is from the pen of Mr. W. Waterfield:

"This is a favorite subject of Hindú sculpture, especially on the temples of Shiva, such as the caves of Elephanta and Ellora. It, no doubt, is an allegory of the contest between the followers of Shiva and the worshippers of the Elements, who observed the old ritual of the Vedas; in which the name of Shiva is never mentioned. [543]

Daksha for devotion
Made a mighty feast:
Milk and curds and butter,
Flesh of bird and beast,
Rice and spice and honey,
Sweetmeats ghí and gur,[1038]
Gifts for all the Bráhmans,
Food for all the poor.
At the gates of Gangá[1039]
Daksha held his feast;
Called the gods unto it,
Greatest as the least.
All the gods were gathered
Round with one accord;
All the gods but Umá,
All but Umá's lord.
Umá sat with Shiva
On Kailása hill:
Round them stood the Rudras
Watching for their will.
Who is this that cometh
Lilting to his lute?
All the birds of heaven

[1038] Ghí: clarified butter. Gur: molasses.
[1039] Haridwar (Anglicè Hurdwar) where the Ganges enters the plain country.

Heard his music, mute.
Round his head a garland
Rich of hue was wreathed:
Every sweetest odour
From its blossoms breathed.
'Tis the Muni Nárad;
'Mong the gods he fares,
Ever making mischief
By the tales he bears.
“Hail to lovely Umá!
Hail to Umá's lord!
Wherefore are they absent
For her father's board?
Multiplied his merits
Would be truly thrice,
Could he gain your favour
For his sacrifice.”
Worth of heart was Umá;
To her lord she spake:—
“Why dost thou, the mighty,
Of no rite partake?
Straight I speed to Daksha
Such a sight to see:
If he be my father,
He must welcome thee.”
Wondrous was in glory
Daksha's holy rite;
Never had creation
Viewed so brave a sight.
Gods, and nymphs, find fathers,
Sages, Bráhmans, sprites,—
Every diverge creature
Wrought that rite of rites.
Quickly then a quaking

Fell on all from far;
Umá stood among them
On her lion car.
“Greeting, gods and sages,
Greeting, father mine!
Work hath wondrous virtue,
Where such aids combine.
Guest-hall never gathered
Goodlier company:
Seemeth all are welcome.
All the gods but me.”
Spake the Muni Daksha,
Stern and cold his tone:—
“Welcome thou, too, daughter,
Since thou com'st alone.
But thy frenzied husband
Suits another shrine;
He is no partaker
Of this feast of mine.
He who walks in darkness
Loves no deeds of light:
He who herds with demons
Shuns each kindly sprite.
Let him wander naked.—
Wizard weapons wield,—
Dance his frantic measure
Round the funeral field.
Art thou yet delighted
With the reeking hide,
Body smeared with ashes.
Skulls in necklace tied?
Thou to love this monster?
Thou to plead his part!
Know the moon and Gangá

Share that faithless heart
Vainly art thou vying
With thy rivals' charms.
Are not coils of serpents
Softer than thine arms?”
Words like these from Daksha
Daksha's daughter heard:
Then a sudden passion
All her bosom stirred.
Eyes with fury flashing.
Speechless in her ire,
Headlong did she hurl her
'Mid the holy fire.
Then a trembling terror
Overcame each one,
And their minds were troubled
Like a darkened sun; [544]
And a cruel Vision,
Face of lurid flame,
Umá's Wrath incarnate,
From the altar came.
Fiendlike forms by thousands
Started from his side,
'Gainst the sacrificers
All their might they plied:
Till the saints availed not
Strength like theirs to stay,
And the gods distracted
Turned and fled away.
Hushed were hymns and chanting,
Priests were mocked and spurned;
Food defiled and scattered;
Altars overturned.—
Then, to save the object

Sought at such a price,
Like a deer in semblance
Sped the sacrifice.
Soaring toward the heavens,
Through the sky it fled?
But the Rudras chasing
Smote away its head.
Prostrate on the pavement
Daksha fell dismayed:—
“Mightiest, thou hast conquered
Thee we ask for aid.
Let not our oblations
All be rendered vain;
Let our toilsome labour
Full fruition gain.”
Bright the broken altars
Shone with Shiva's form;
“Be it so!” His blessing
Soothed that frantic storm.
Soon his anger ceases,
Though it soon arise;—
But the Deer's Head ever
Blazes in the skies.”

Indian Ballads and other Poems.

Page 286. Urvasí.

“The personification of Urvasî herself is as thin as that of Eôs or Selênê. Her name is often found in the Veda as a mere name for the morning, and in the plural number it is used to denote the dawns which passing over men bring them to old age and

death. Urvasî is the bright flush of light overspreading the heaven before the sun rises, and is but another form of the many mythical beings of Greek mythology whose names take us back to the same idea or the same root. As the dawn in the Vedic hymns is called Urûkî, the far-going (Têlephassa, Têlephos), so is she also Uruasî, the wide-existing or wide-spreading; as are Eurôpê, Euryanassa, Euryphassa, and many more of the sisters of Athênê and Aphroditê. As such she is the mother of Vasishtha, the bright being, as Oidipous is the son of Iokastê; and although Vasishtha, like Oidipous, has become a mortal bard or sage, he is still the son of Mitra and Varuṇa, of night and day. Her lover Purûravas is the counterpart of the Hellenic Polydeukês; but the continuance of her union with him depends on the condition that she never sees him unclothed. But the Gandharvas, impatient of her long sojourn among mortal men resolved to bring her back to their bright home; and Purûravas is thus led unwitingly to disregard her warning. A ewe with two lambs was tied to her couch, and the Gandharvas stole one of them; Urvasî said, 'They take away my darling, as if I lived in a land where there is no hero and no man.' They stole the second, and she upbraided her husband again. Then Purûravas looked and said, 'How can that be a land without heroes or men where I am?' And naked he sprang up; he thought it was too long to put on his dress. Then the Gandharvas sent a flash of lighting, and Urvasî saw her husband naked as by daylight. Then she vanished. 'I come back,' she said, and went. 'Then he bewailed his vanished love in bitter grief.' Her promise to return was fulfilled, but for a moment only, at the Lotos-lake, and Purûravas in vain beseeches her to tarry longer. 'What shall I do with thy speech?' is the answer of Urvasî. 'I am gone like [545] the first of the dawns. Purûravas, go home again. I am hard to be caught like the winds.' Her lover is in utter despair; but when he lies down to die, the heart of Urvasî was melted, and she bids him come to her on the last night of the year. On that night only he might be with her; but a son should be born to him.

On that day he went up to the golden seats, and there Urvasî told him that the Gandharvas would grant him one wish, and that he must make his choice. ‘Choose thou for me,’ he said: and she answered, ‘Say to them, Let me be one of you.’ ”

COX'S *Mythology of the Aryan Nations.* Vol. I. p. 397.

Page 324.

The sovereign of the Vánar race.

“Vánar is one of the most frequently occurring names by which the poem calls the monkeys of Ráma's army. Among the two or three derivations of which the word Vánar is susceptible, one is that which deduces it from vana which signifies a wood, and thus Vánar would mean a forester, an inhabitant of the wood. I have said elsewhere that the monkeys, the Vánars, whom Ráma led to the conquest of Ceylon were fierce woodland tribes who occupied the mountainous regions of the south of India, where their descendants may still be seen. I shall hence forth promiscuously employ the word *Vánar* to denote those monkeys, those fierce combatants of Ráma's army.” GORRESIO.

Page 326.

No change of hue, no pose of limb
Gave sign that aught was false in him.
Concise, unfaltering, sweet and clear,
Without a word to pain the ear,
From chest to throat, nor high nor low,
His accents came in measured flow.

Somewhat similarly in *The Squire's Tale*:

“He with a manly voice said his message,
After the form used in his language,
Withouten vice of syllable or of letter.
And for his talë shouldë seem the better
Accordant to his wordës was his chere,
As teacheth art of speech them that it lere.”

Page 329. Ráma's Alliance With Sugríva.

“The literal interpretation of this portion of the Rámáyana is indeed deeply rooted in the mind of the Hindu. He implicitly believes that Ráma is Vishnu, who became incarnate for the purpose of destroying the demon Rávana: that he permitted his wife to be captured by Rávana for the sake of delivering the gods and Bráhmans from the oppressions of the Rákshasa; and that he ultimately assembled an army of monkeys, who were the progeny of the gods, and led them against the strong-hold of Rávana at Lanká, and delivered the world from the tyrant Rákshasa, whilst obtaining ample revenge for his own personal wrongs. [546]

One other point seems to demand consideration, namely, the possibility of such an alliance as that which Ráma is said to have concluded with the monkeys. This possibility will of course be denied by modern critics, but still it is interesting to trace out the circumstances which seem to have led to the acceptance of such a wild belief by the dreamy and marvel loving Hindi. The south of India swarms with monkeys of curious intelligence and rare physical powers. Their wonderful instinct for organization, their attachment to particular localities, their occasional journeys in large numbers over mountains and across rivers, their obstinate assertion of supposed rights, and the ridiculous caricature

which they exhibit of all that is animal and emotional in man, would naturally create a deep impression.… Indeed the habits of monkeys well deserve to be patiently studied; not as they appear in confinement, when much that is revolting in their nature is developed, but as they appear living in freedom amongst the trees of the forest, or in the streets of crowded cities, or precincts of temples. Such a study would not fail to awaken strange ideas; and although the European would not be prepared to regard monkeys as sacred animals he might be led to speculate as to their origin by the light of data, which are at present unknown to the naturalist whose observations have been derived from the menagerie alone.

Whatever, however, may have been the train of ideas which led the Hindú to regard the monkey as a being half human and half divine, there can be little doubt that in the Rámáyana the monkeys of southern India have been confounded with what may be called the aboriginal people of the country. The origin of this confusion may be easily conjectured. Perchance the aborigines of the country may have been regarded as a superior kind of monkeys; and to this day the features of the Marawars, who are supposed to be the aborigines of the southern part of the Carnatic, are not only different from those of their neighbours, but are of a character calculated to confirm the conjecture. Again, it is probable that the army of aborigines may have been accompanied by outlying bands of monkeys impelled by that magpie-like curiosity and love of plunder which are the peculiar characteristics of the monkey race; and this incident may have given rise to the story that the army was composed of Monkeys."

WHEELER'S *History of India. Vol. II. pp. 316 ff.*

Page 342. The Fall Of Báli.

"As regards the narrative, it certainly seems to refer to some real event amongst the aboriginal tribes: namely, the quarrel between an elder and younger brother for the possession of a Ráj; and the subsequent alliance of Ráma with the younger brother. It is somewhat remarkable that Ráma appears to have formed an alliance with the wrong party, for the right of Báli was evidently superior to that of Sugríva; and it is especially worthy of note that Ráma compassed the death of Báli by an act contrary to all the laws of fair fighting. Again, Ráma seems to have tacitly sanctioned the transfer of Tárá from Báli to Sugríva, which was directly opposed to modern rule, although in conformity with the rude customs of a barbarous age; and it is remarkable that to this day the marriage of both widows and divorced women is practised by the Marawars, or aborigines of the southern Carnatic, contrary to the deeply-rooted prejudice which exists against such unions amongst the Hindús at large."

WHEELER'S *History of India, Vol. II. 324.*

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Page 370. The Vánar Host.

"The splendid Marutas form the army of Indras, the red-haired monkeys and bears that of Râmas; and the mythical and solar nature of the monkeys and bears of the Râmâyaṇam manifests itself several times. The king of the monkeys is a sun-god. The ancient king was named Bâlin, and was the son of Indras. His younger brother Sugrívas, he who changes his shape at pleasure (Kâmarúpas), who, helped by Râmas, usurped his throne, is said to be own child of the sun. Here it is evident that the Vedic antagonism between Indras and Vishṇus is reproduced in a zoological and entirely apish form. The old Zeus must give way to the new,

the moon to the sun, the evening to the morning sun, the sun of winter to that of spring; the young son betrays and overthrows the old one.… Râmas, who treacherously kills the old king of the monkeys, Bâlin, is the equivalent of Vishṇus, who hurls his predecessor Indras from his throne; and Sugrívas, the new king of the monkeys resembles Indras when he promises to find the ravished Sítá, in the same way as Vishṇus in one of his incarnations finds again the lost vedás. And there are other indications in the Râmâyaṇam of opposition between Indras and the monkeys who assist Râmas. The great monkey Hanumant, of the reddish colour of gold, has his jaw broken, Indras having struck him with his thunderbolt and caused him to fall upon a mountain, because, while yet a child, he threw himself off a mountain into the air in order to arrest the course of the sun, whose rays had no effect upon him. (The cloud rises from the mountain and hides the sun, which is unable of itself to disperse it; the tempest comes, and brings flashes of lightning and thunder-bolts, which tear the cloud in pieces.)

The whole legend of the monkey Hanumant represents the sun entering into the cloud or darkness, and coming out of it. His father is said to be now the wind, now the elephant of the monkeys (Kapikunjaras), now Keśarin, the long-haired sun, the sun with a mane, the lion sun (whence his name of *Keśariṇah putrah*). From this point of view, Hanumant would seem to be the brother of Sugrívas, who is also the offspring of the sun.…

All the epic monkeys of the *Râmâyaṇam* are described in the twentieth canto of the first book by expressions which very closely resemble those applied in the Vedic hymns to the Marutas, as swift as the tempestuous wind, changing their shape at pleasure, making a noise like clouds, sounding like thunder, battling, hurling mountain-peaks, shaking great uprooted trees, stirring up the deep waters, crushing the earth with their arms, making the clouds fall. Thus Bâlin comes out of the cavern as the sun out of the cloud.…

But the legend of the monkey Hanumant presents another curious resemblance to that of Samson. Hanumant is bound with cords by Indrajit, son of Rávaṇas; he could easily free himself, but does not wish to do so. Rávaṇas to put him to shame, orders his tail to be burned, because the tail is the part most prized by monkeys.…

The tail of Hanumant, which sets fire to the city of the monsters, is probably a personification of the rays of the morning or spring sun, which sets fire to the eastern heavens, and destroys the abode of the nocturnal or winter monsters."

DE GUBERNATIS, *Zoological Mythology*, Vol. II. pp. 100 ff. [548]

"The Jaitwas of Rajputana, a tribe politically reckoned as Rajputs, nevertheless trace their descent from the monkey-god Hanuman, and confirm it by alleging that their princes still bear its evidence in a tail-like prolongation of the spine; a tradition which has probably a real ethnological meaning, pointing out the Jaitwas as of non-Aryan race."[1040] TYLOR'S *Primitive Culture*, Vol. I. p. 341.

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The names of peoples occurring in the following *ślokas* are omitted in the metrical translation:

"Go to the Brahmamálas,[1041] the Videhas,[1042] the

[1040] Campbell in "Journ. As. Soc. Bengal," 1866, Part ii. p. 132; Latham, "Descr. Eth." Vol. ii. p. 456; Tod, "Annals of Rajasthan," Vol. i. p. 114.

[1041] Said by the commentator to be an eastern people between the Himálayan and Vindhyan chains.

[1042] Videha was a district in the province of Behar, the ancient Mithilá or the modern Tirhoot.

Málavas,[1043] the Káśikośalas,[1044] the Mágadnas,[1045] the Puṇḍras,[1046] and the Angas,[1047] and the land of the weavers of silk, and the land of the mines of silver, and the hills that stretch into the sea, and the towns and the hamlets that are about the top of Mandar, and the Karṇaprávaraṇas,[1048] and the Os-

[1043] The people of Malwa.

[1044] "The Káśikośalas are a central nation in the Váyu Puráṇa. The Rámáyaṇa places them in the east. The combination indicates the country between Benares and Oude.… Kośala is a name variously applied. Its earliest and most celebrated application is to the country on the banks of the Sarayú, the kingdom of Ráma, of which Ayodhyá was the capital.… In the Mahábhárata we have one Kośala in the east and another in the south, besides the Prák-Kośalas and Uttara Kośalas in the east and north. The Puráṇas place the Kośalas amongst the people on the back of Vindhya; and it would appear from the Váyu that Kuśa the son of Ráma transferred his kingdom to a more central position; he ruled over Kośala at his capital of Kúśasthali of Kuśavatí, built upon the Vindhyan precipices." WILSON'S{FNS *Vishnṇu Púraṇa*, Vol. II. pp. 157, 172.

[1045] The people of south Behar.

[1046] The Puṇḍras are said to be the inhabitants of the western provinces of Bengal. "In the *Aitareyabráhmaṇa*, VII. 18, it is said that the elder sons of Viśvamitra were cursed to become progenitors of most abject races, such as Andhras, Puṇḍras, Śabaras, Pulindas, and Mútibas." WILSON'S{FNS *Vishṇu Puráṇa* Vol. II. 170.

[1047] Anga is the country about Bhagulpore, of which Champá was the capital.

[1048] A fabulous people, "men who use their ears as a covering." So Sir John Maundevile says: "And in another Yle ben folk that han gret Eres and long,

hṭhakarṇakas,[1049] and the Ghoralohamukhas,[1050] and the swift Ekapádakas,[1051] and the strong imperishable Eaters of Men, and the Kirátas[1052] with stiff hair-tufts, men like gold and fair to look upon: And the Eaters of Raw Fish, and the Kirátas who dwell in islands, and the fierce Tiger-men[1053] who live amid the waters." [549]

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that hangen down to here knees," and Pliny, lib. iv. c. 13: "In quibus nuda alioquin corpora prægrandes ipsorum aures tota contegunt." Isidore calls them Panotii.

[1049] "Those whose ears hang down to their lips."

[1050] "The Iron-faces."

[1051] "The One-footed."

"In that Contree," says Sir John Maundevile, "ben folk, that han but o foot and thei gon so fast that it is marvaylle: and the foot is so large that it schadeweth alle the Body azen the Sonne, when thei wole lye and rest hem." So Pliny, Natural History, lib. vii. c. 2: speaks of "Hominumn gens … singulis cruribus, miræ pernicitatis ad saltum; eosdemque Sciopodas vocari, quod in majori æstu, humi jacentes resupini, umbrâ se pedum protegant."

These epithets are, as Professor Wilson remarks, "exaggerations of national ugliness, or allusions to peculiar customs, which were not literally intended, although they may have furnished the Mandevilles of ancient and modern times."

Vishṇu Puráṇa, Vol. II. p. 162.

[1052] The Kirrhadæ of Arrian: a general name for savage tribes living in woods and mountains.

[1053] Said by the commentator to be half tigers half men.

"Go to the Vidarbhas[1054] and the Rishṭikas[1055] and the Mahishikas,[1056] and the Matsyas[1057] and Kalingas[1058] and the Kauśikas[1059] … and the Andhras[1060] and the Puṇḍras[1061] and the

[1054] The kingdom seems to have corresponded with the greater part of Berar and Khandesh.

[1055] The Bengal recension has Kishikas, and places them both in the south and the north.

[1056] The people of Mysore.

[1057] "There are two Matsyas, one of which, according to the Yantra Samráj, is identifiable with Jeypoor. In the Digvijaya of Nakula he subdues the Matsyas further to the west, or Gujerat." WILSON'S{FNS *Vishṇu Puráṇa*, Vol. II. 158. Dr. Hall observes: "In the *Mahábhárata Sabhá-parwan*, 1105 and 1108, notice is taken of the king of Matsya and of the Aparamatsyas; and, at 1082, the Matsyas figure as an eastern people. They are placed among the nations of the south in the *Rámáyaṇa Kishkindhá-káṇda*, XLI., II, while the Bengal recension, *Kishkindhá-káṇḍa*, XLIV., 12, locates them in the north."

[1058] The Kalingas were the people of the upper part of the Coromandel Coast, well known, in the traditions of the Eastern Archipelago, as Kling. Ptolemy has a city in that part, called Caliga; and Pliny Calingæ proximi mari. WILSON'S{FNS *Vishṇu Puráṇa*, Vol. II. 156, Note.

[1059] The Kauśikas do not appear to be identifiable.

[1060] The Andhras probably occupied the modern Telingana.

[1061] The Puṇḍras have already been mentioned in Canto XL.

Cholas[1062] and the Paṇḍyas[1063] and the Keralas,[1064] Mlechchhas[1065] and the Pulindas[1066] and the Śúrasenas,[1067] and the Prasthalas and the Bharatas and Madrakas[1068] and the Kámbo- [550]

[1062] The inhabitants of the lower part of the Coromandel Coast; so called, after them, Cholamaṇdala.

[1063] A people in the Deccan.

[1064] The Keralas were the people of Malabar proper.

[1065] A generic term for persons speaking any language but Sanskrit and not conforming to the usual Hindu institutions.

[1066] "Pulinda is applied to any wild or barbarous tribe. Those here named are some of the people of the deserts along the Indus; but Pulindas are met with in many other positions, especially in the mountains and forests across Central India, the haunts of the Bheels and Gonds. So Ptolemy places the Pulindas along the banks of the Narmadá, to the frontiers of Larice, the Látá or Lár of the Hindus,—Khandesh and part of Gujerat." WILSON'S{FNS *Vishṇu Puráṇa*, Vol. II. 159, Note.

Dr. Hall observes that "in the Bengal recension of the *Rámáyaṇa* the Pulindas appear both in the south and in the north. The real *Rámáyaṇa* K.-k., XLIII., speaks of the northern Pulindas."

[1067] The Śúrasenas were the inhabitants of Mathurá, the Suraseni of Arrian.

[1068] These the Mardi of the Greeks and the two preceding tribes appear to have dwelt in the north-west of Hindustan.

jas[1069] and the Yavanas[1070] and the towns of the Śakas[1071] and the Varadas."[1072]

Page 378. Northern Kurus.

Professor Lassen remarks in the Zeitschrift für die Kunde des Morgenlandes, ii. 62: "At the furthest accessible extremity of the earth appears Harivarsha with the northern Kurus. The region of Hari or Vishṇu belongs to the system of mythical geography; but the case is different with the Uttara Kurus. Here there is a real basis of geographical fact; of which fable has only taken advantage, without creating it. The Uttara Kurus were formerly quite independent of the mythical system of *dvípas*, though they were included in it at an early date." Again the same writer says at p. 65: "That the conception of the Uttara Kurus is based upon an actual country and not on mere invention, is proved (1) by the way in which they are mentioned in the Vedas; (2) by the existence of Uttara Kuru in historical times as a real country; and [551]

[1069] The Kámbojas are said to be the people of Arachosia. They are always mentioned with the north-western tribes.

[1070] "The term Yavanas, although, in later times, applied to the Mohammedans, designated formerly the Greeks.… The Greeks were known throughout Western Asia by the term Yavan, or Ion. That the Macedonian or Bactrian Greeks were most usually intended is not only probable from their position and relations with India, but from their being usually named in concurrence with the north-western tribes, Kámbojas, Daradas, Páradas, Báhlíkas, Śakas &c., in the Rámáyaṇa. Mahábhárata, Puránas, Manu, and in various poems and plays." WILSON'S{FNS *Vishṇu Puráṇa* Vol. II. p. 181, Note.

[1071] These people, the Sakai and Sacæ of classical writers, the Indo-Scythians of Ptolemy, extended, about the commencement of our era, along the west of India, from the Hindu Kosh to the mouths of the Indus.

[1072] The corresponding passage in the Bengal recension has instead of Varadas Daradas the Dards or inhabitants of the modern Dardistan along the course of the Indus, above the Himálayas, just before it descends to India.

(3) by the way in which the legend makes mention of that region as the home of primitive customs. To begin with the last point the Mahábhárata speaks as follows of the freer mode of life which women led in the early world, Book I. verses 4719-22: 'Women were formerly unconfined and roved about at their pleasure, independent. Though in their youthful innocence they abandoned their husbands, they were guilty of no offence; for such was the rule in early times. This ancient custom is even now the law for creatures born as brutes, which are free from lust and anger. This custom is supported by authority and is observed by great rishis, and it is *still practiced among the northern Kurus*.'

"The idea which is here conveyed is that of the continuance in one part of the world of that original blessedness which prevailed in the golden age. To afford a conception of the happy condition of the southern Kurus it is said in another place (M.-Bh, i. 4346.) 'The southern Kurus vied in happiness with the northern Kurus and with the divine rishis and bards.'

Professor Lassen goes on to say: 'Ptolemy (vi. 16.) is also acquainted with *Uttara Kuru*. He speaks of a mountain, a people, and a city called *Ottorakorra*. Most of the other ancient authors who elsewhere mention this name, have it from him. It is a part of the country which he calls Serica; according to him the city lies twelve degrees west from the metropolis of Sera, and the mountain extends from thence far to the eastward. As Ptolemy has misplaced the whole of eastern Asia beyond the Ganges, the *relative* position which he assigns will guide us better that the absolute one, which removes *Ottorakorra* so far to the east that a correction is inevitable. According to my opinion the *Ottorakorra* of Ptolemy must be sought for to the east of Kashgar.' Lassen also thinks that Magasthenes had the Uttara Kurus in view when he referred to the Hyperboreans who were fabled by Indian writers to live a thousand years. In his Indian antiquities, (Ind. Alterthumskunde, i. 511, 512. and note,) the same writer concludes that though the passages above cited

relative to the Uttara Kurus indicate a belief in the existence of a really existing country of that name in the far north, yet that the descriptions there given are to be taken as pictures of an ideal paradise, and not as founded on any recollections of the northern origin of the Kurus. It is probable, he thinks, that some such reminiscences originally existed, and still survived in the Vedic era, though there is no trace of their existence in latter times." MUIR'S *Sanskrit Texts*, Vol. II. pp. 336, 337.

Page 428.

Trust to these mighty Vánars.

The corresponding passage in the Bengal recension has "these silvans in the forms of monkeys, vánaráh kapirupinah." "Here it manifestly appears," says Gorresio, "that these hosts of combatants whom Ráma led to the conquest of Lanká (Ceylon) the kingdom and seat of the Hamitic race, and whom the poem calls monkeys, were in fact as I have elsewhere observed, inhabitants of the mountainous and southern regions of India, who were wild-looking and not altogether unlike monkeys. They were perhaps the remote ancestors of the Malay races."

[552]

Page 431.

"Art thou not he who slew of old
The Serpent-Gods, and stormed their hold."

All these exploits of Rávaṇ are detailed in the *Uttarakáṇḍa*, and epitomized in the Appendix.

Page 434.

Within the consecrated hall.

The Bráhman householder ought to maintain three sacred fires, the *Gárhapatya*, the *Ahavaniya* and the *Dakshiṇa*. These three fires were made use of in many Brahmanical solemnities, for example in funeral rites when the three fires were arranged in prescribed order.

Page 436.

Fair Punjikasthalá I met.

"I have not noticed in the Úttara Káṇda any story about the daughter of Varuṇa, but the commentator on the text (VI 60, 11) explains the allusion to her thus:

"The daughter of Varuṇa was Punjikasthalí. On her account, a curse of Brahmá, involving the penalty of death, [was pronounced] on the rape of women." MUIR, *Sanskrit Texts*, Part IV. Appendix.

Page 452.

"Shall no funereal honours grace
The parted lord of Raghu's race?"

"Here are indicated those admirable rites and those funeral prayers which Professor Müller has described in his excellent work, *Die Todtenbestattung bei den Brahmanen*, Sítá laments that the body of Ráma will not be honoured with those rites and prayers, nor will the Bráhman priest while laying the ashes from the pile in the bosom of the earth, pronounce over them those solemn and magnificent words: 'Go unto the earth, thy mother, the ample, wide, and blessed earth.… And do thou, O Earth, open and receive him as a friend with sweet greeting: enfold him in thy bosom as a mother wraps her child in her robes.' " GORRESIO.

Page 462.

Each glorious sign
That stamps the future queen is mine.

We read in Josephus that Caesar was so well versed in chiromancy that when one day a *soi-disant* son of Herod had audience of him, he at once detected the impostor because his hand was destitute of all marks of royalty.

Page 466.

In battle's wild Gandharva dance.

"Here the commentator explains: 'the battle resembled the dance of the Gandharvas,' in accordance with the notion of the Gandharvas entertained in his day. They were regarded as celestial musicians enlivening with their melodies Indra's heaven and the banquets of the Gods. But the Gandharvas before becoming celestial musicians in popular tradition, were in the primitive and true signification of the name heroes, spirited and ardent warriors, followers of Indra, and combined the heroical character with their atmospherical deity. Under this aspect the dance of the Gandharvas may be a very different thing from what the commentator means, and may signify the horrid dance of war." GORRESIO.

The Homeric expression is similar, "to dance a war-dance before Ares."

Page 470.

By Anaraṇya's lips of old.

"The story of Anaraṇya is told in the Uttara Kaṇḍa of the Rámáyaṇa.… Anaraṇya a descendant of Ixváku and King of Ayodhyá, when called upon to fight with Rávaṇa or acknowledge himself conquered, prefers the former alternative; but his army is overcome, and he himself is thrown from his chariot.

When Rávaṇa triumphs over his prostrate foe, the latter says that he has been vanquished not by him but by fate, and that Rávaṇa is only the instrument of his overthrow; and he predicts that Rávaṇa shall one day be slain by his descendant Ráma." *Sanskrit Texts*, IV., Appendix.

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“With regard to the magic image of Sítá made by Indrajit, we may observe that this thoroughly oriental idea is also found in Greece in Homer's Iliad, where Apollo forms an image of Æneas to save that hero beloved by the Gods: it occurs too in the Æneid of Virgil where Juno forms a fictitious Æneas to save Turnus:

Tum dea nube cava tenuem sine viribus umbram
In faciem Æneæ (visu mirabile monstrum)
Dardaniis ornat telis; clipeumque jubasque
Divini assimulat capitis; dat inania verba;
Dat sine mente sonum, gressusque effingit euntis.

(*Æneidos*, lib. X.)” GORRESIO.

Page 489.

"To Raghu's son my chariot lend."

“Analogous to this passage of the Rámáyana, where Indra sends to Ráma his own chariot, his own charioteer, and his own arms, is the passage in the Æneid where Venus descending from heaven brings celestial arms to her son Æneas when he is about to enter the battle:

At Venus æthereos inter dea candida nimbos
Dona fereus aderat;…
…
Arma sub adversa posuit radiantia quercum.
Ille, deæ donis et tanto lætus honore,
Expleri nequit, atque oculus per singula volvit,
Miraturque, interque manus et brachia versat
Terribilem cristis galeam flammasque vomentem,
Fatiferumque ensem, loricam ex ære rigentem.

(*Æneidos*, lib. VIII)" GORRESIO.

[554]

Page 489.

Agastya came and gently spake.

"The Muni or saint Agastya, author of several Vedic hymns, was celebrated in Indo-Sanskrit tradition for having directed the first brahmanical settlements in the southern regions of India; and the Mahábhárata gives him the credit of having subjected those countries, expelled the Rákshases. and given security to the solitary ascetics, who were settled there. Hence Agastya was regarded in ancient legend as the conqueror and ruler of the southern country. This tradition refers to the earliest migrations made by the Sanskrit Indians towards the south of India. To Agastya are attributed many marvellous mythic deeds which adumbrate and veil ancient events; some of which are alluded to here and there in the Rámáyana." GORRESIO.

The following is the literal translation of the Canto, text and commentary, from the Calcutta edition:

Having found Ráma weary with fighting and buried in deep thought, and Rávaṇ standing before him ready to engage in battle, the holy Agastya, who had come to see the battle, approached Ráma and spoke to him thus: "O mighty Ráma, listen to the old mystery by which thou wilt conquer all thy foes in the battle. Having daily repeated the Ádityahridaya (the delighter of the mind of the Sun) the holy prayer which destroys all enemies (of him who repeats it) gives victory, removes all sins, sorrows and distress, increases life, and which is the blessing of all blessings, worship the rising and splendid sun who is respected by both

the Gods and demons, who gives light to all bodies and who is the rich lord of all the worlds, (To the question why this prayer claims so great reverence; the sage answers) Since yonder[1073] sun is full of glory and all gods reside in him (he being their material cause) and bestows being and the active principle on all creatures by his rays; and since he protects all deities, demons and men with his rays.

He is Brahmá,[1074] Vishṇu,[1075] Śiva,[1076] Skanda,[1077] Prajápati,[1078] Mahendra,[1079] Dhanada,[1080] Kála,[1081] Yáma,[1082] Soma,[1083] Apàm Pati *i.e.* The lord of wa-
[555] ters, Pitris,[1084] Vasus,[1085] Sádhyas,[1086] Aśvins,[1087]

[1073] From the word yonder it would appear that the prayer is to be repeated at the rising of the Sun.
[1074] The creator of the world and the first of the Hindu triad.
[1075] He who pervades all beings; or the second of the Hindu triad who preserves the world.
[1076] The bestower of blessings; the third of the Hindu triad and the destroyer of the world.
[1077] A name of the War-God; also one who urges the senses to action.
[1078] The lord of creatures; or the God of sacrifices.
[1079] A name of the King of Gods; also all-powerful.
[1080] The giver of wealth. A name of the God of riches.
[1081] One who directly urges the mental faculties to action.
[1082] One who moderates the senses, also the God of the regions of the dead.
[1083] One who produces nectar (amrita) or one who is always possessed of light; or one together with Umá (Ardhanáríśvara).
[1084] The names or spirits of departed ancestors.
[1085] Name of a class of eight Gods, also wealthy.
[1086] They who are to be served by Yogís; or a class of Gods named Sádhyas.
[1087] The two physicians of the Gods: or they who pervade all beings.

Maruts,[1088] Manu,[1089] Váyu,[1090] Vahni,[1091] Prajá,[1092] Práṇa,[1093] Ritukartá,[1094] Prabhákara,[1095] (Thou,[1096] art) Aditya,[1097] Savitá,[1098] Súrya,[1099] Khaga,[1100] Púshan,[1101]

[1088] They who are immortal; or a class of Gods forty-nine in number.
[1089] Omniscient; or the first king of the world.
[1090] He that moves; life; or the God of wind.
[1091] The God of fire.
[1092] Lord of creatures.
[1093] One who prolongs our lives.
[1094] The material cause of knowledge and of the seasons.
[1095] One who shines. The giver of light.
[1096] The hymn entitled the Ádityahridaya begins from this verse and the words, thou art, are understood in the beginning of this verse.
[1097] One who enjoys all (pleasurable) objects; The son of Aditi, the lord of the solar disk.
[1098] One who creates the world, i.e., endows beings with life or soul, and by his rays causes rain and thereby produces corn.
[1099] One who urges the world to action or puts the world in motion, who is omnipresent.
[1100] One who walks through the sky; or pervades the soul.
[1101] One who nourishes the world, i.e., is the supporter.

Gabhastimán,[1102] Śuvarṇasadriśa,[1103] Bhánu,[1104] Hiraṇyaretas,[1105] Divákara,[1106] Haridaśva,[1107] Sahasrárchish,[1108] Saptasapti,[1109] Marichimán,[1110] Timironmathana,[1111] Sambhu,[1112] Twashtá,[1113] Mártanda,[1114] Anśumán,[1115] Hiranyagarbha,[1116]

[1102] One having rays (Gabhasti) or he who is possessed of the all-pervading goddess Lakshmí.
[1103] One resembling gold.
[1104] One who is resplendent or who gives light to other objects.
[1105] One whose seed (Retas) is gold; or quicksilver, the material cause of gold.
[1106] One who is the cause of day.
[1107] One whose horses are of tawny colour; or one who pervades the whole space or quarters.
[1108] One whose knowledge is boundless or who has a thousand rays.
[1109] One who urges the seven (Práṇas) that is the two eyes, the two ears, the nostrils and the organ of speech, or whose chariot, is drawn by seven horses.
[1110] Vide Gabhastimán.
[1111] One who destroys darkness, or ignorance.
[1112] One from whom our blessings or the enjoyments of Paradise come.
[1113] The architect of the gods; or one who lessens the miseries of our birth and death.
[1114] One who gives life to the lifeless world.
[1115] One who pervades the internal and external worlds; or one who is resplendent.
[1116] He who is identified with the Hindu triad, i.e. the creator (Brahmá) the supporter (Vishnu) and the destroyer (Śiva).

Siśira,[1117] Tapana,[1118] Ahaskara,[1119] Ravi,[1120] Agnigarbha,[1121] Aditiputra,[1122] Sankha,[1123] Siśiranáśana,[1124] Vyomanátha,[1125] Tamobhedí,[1126] Rigyajussámapáraga,[1127] Ghanavríshti,[1128] [556] Apám-Mitra,[1129] Vindhyavíthíplavangama,[1130] Átapí,[1131] Mandalí,[1132] Mrityu (death), Pingala,[1133] Sarvatápana,[1134] Kavi,[1135]

[1117] Cold or good natured. He is so called because he allays the three sorts of pain.
[1118] One who is the lord of all.
[1119] Vide Divákara.
[1120] One who teaches Brahmá and others the Vedas.
[1121] One from whom Rudra the destroyer or the third of the Hindu triad springs.
[1122] One who is knowable through Aditi, i.e., the eternal Brahmavidyá.
[1123] Great happiness or the sky.
[1124] The destroyer of cold or stupidity.
[1125] The Lord of the sky.
[1126] Vide Timironmathana.
[1127] One who is known through the Upanishads.
[1128] He who is the cause of heavy rain.
[1129] He who is a friend to the good, or who is the cause of water.
[1130] One who moves in the solar orbit.
[1131] One who determines the creation of the world; or who is possessed of heat.
[1132] One who has a mass of rays; or who has Kaustubha and other precious stones as his ornaments.
[1133] He who urges all to action; or who is yellow in colour.
[1134] One who is the destroyer of all.
[1135] One who is omniscient; or a poet.

Viśva,[1136] Mahátejas,[1137] Rakta,[1138] Sarvabhavodbhava.[1139] The Lord of stars, planets, and other luminous bodies, Viśvabhávana,[1140] Tejasvinám-Tejasvi,[1141] Dwádaśátman:[1142] I salute thee. I salute thee who art the eastern mountain. I salute thee who art the western mountain. I salute thee who art the Lord of all the luminous bodies. I salute thee who art the Lord of days.

I respectfully salute thee who art Jaya,[1143] Jayabhadra,[1144] Haryaśa,[1145] O Thou who hast a thousand rays, I repeatedly salute thee. I repeatedly and respectfully salute thee who art Áditya, I repeatedly salute thee who art Ugra,[1146] Víra,[1147] and Sáranga.[1148] I salute thee who openest the lotuses (or the lotus of the heart). I salute thee who art furious. I salute thee who art the Lord of Brahmá, Śiva and Vishṇu. I salute thee who art the sun, Ádityavarchas,[1149] splendid, Sarvabhaksha,[1150]and Raudravapush.[1151]

I salute thee who destroyest darkness, cold and enemies: whose form is boundless, who art the destroyer of the ungrateful;

[1136] One who is identified with the whole world.
[1137] One who is of huge form.
[1138] One who pleases all by giving nourishment; or who is red in colour.
[1139] One who is the cause of the whole world.
[1140] One who protects the whole world.
[1141] The most glorious of all that are glorious.
[1142] One who is identical with the twelve months.
[1143] One who gives victory over all the worlds to those who are faithfully devoted to him; or the porter of Brahmá, named Jaya.
[1144] One who is identical with the blessing which can be obtained by conquering all the worlds; or with the porter of Brahmá named Jayabhadra.
[1145] One who has Hanúmán as his conveyance.
[1146] One who controls the senses; or is furious with those who are not his devotees.
[1147] He who is free in moving the senses; or urges all beings to action.
[1148] He who can be known through the Pranava (the mystical Om-kára.)
[1149] One who is the knowledge of Brahmá.
[1150] One who devours all things.
[1151] He who is the destroyer of all pains; and of love, and hate, the causes of pain; and ignorance which is the cause of love and hate.

who art Deva;[1152] who art the Lord of the luminous bodies, and who appearest like the heated gold. I salute thee who art Hari,[1153] Viśvakarman,[1154] the destroyer of darkness, and who art splendid and Lokasákshin.[1155] Yonder sun destroys the whole of the material world and also creates it. Yonder sun dries (all earthly things), destroys them and causes rain with his rays. He wakes when our senses are asleep; and resides within all beings. Yonder sun is Agnihotra[1156] and also the fruit obtained by the performer [557] of Agnihotra. He is identified with the gods, sacrifices, and the fruit of the sacrifices. He is the Lord of all the duties known to the world, if any man, O Rághava, in calamities, miseries, forests and dangers, prays to yonder sun, he is never overwhelmed by distress.

Worship, with close attention Him the God of gods and the Lord of the world; and recite these verses thrice, whereby thou wilt be victorious in the battle. O brave one, thou wilt kill Rávaṇa this very instant."

Thereupon Agastya having said this went away as he came. The glorious Ráma having heard this became free from sorrow. Rághava whose senses were under control, being pleased, committed the hymn to memory, recited it facing the sun, and obtained great delight. The brave Ráma having sipped water thrice and become pure took his bow, and seeing Rávaṇa, was delighted, and meditated on the sun.

[558]

Page 492. Rávan's Funeral.

[1152] One who is bliss; or the mover.
[1153] One who destroys ignorance and its effects.
[1154] The doer of all actions.
[1155] One who beholds the universe; who is a witness of good and bad actions.
[1156] Sacrifice of the five sensual fires.

"In the funeral ceremonies of India the fire was placed on three sides of the pyre; the *Dakshiṇa* on the south, the *Gárhapatya* on the west, and the *Áhavaníya* on the east. The funeral rites are not described in detail here, and it is therefore difficult to elucidate and explain them. The poem assigns the funeral ceremonies of Aryan Brahmans to the Rákshases, a race different from them in origin and religion, in the same way as Homer sometimes introduces into Troy the rites of the Grecian cult." GORRESIO.

Mr. Muir translates the description of the funeral from the Calcutta edition, as follows: "They formed, with Vedic rites, a funeral pile of faggots of sandal-wood, with *padmaka* wood, *uśira* grass, and sandal, and covered with a quilt of deer's hair. They then performed an unrivalled obsequial ceremony for the Ráxasa prince, placing the sacrificial ground to the S.E. and the fire in the proper situation. They cast the ladle filled with curds and ghee on the shoulder[1157] of the deceased; he (?) placed the car on the feet, and the mortar between the thighs. Having deposited all the wooden vessels, the [upper] and lower fire-wood, and the other pestle, in their proper places, they departed. The Ráxasas having then slain a victim to their prince in the manner prescribed in the Śástras, and enjoined by great rishis, cast [into the fire] the coverlet of the king saturated with ghee. They then, Vibhíshaṇa included, with afflicted hearts, adorned Rávaṇa with perfumes and garlands, and with various vestments, and besprinkled him with fried grain. Vibhíshaṇa having bathed, and having, with his clothes wet, scattered in proper form *tila* seeds mixed with *darbha* grass, and moistened with water, applied the fire [to the pile]."

[1157] According to Ápastamba (says the commentator) "it should have been placed on the nose: this must therefore have been done in conformity with some other Sútras."

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The following is a literal translation of Brahmá's address to Ráma according to the Calcutta edition, text and commentary:

"O Ráma, how dost thou, being the creator of all the world, best of all those who have profound knowledge of the Upanishads and all-powerful as thou art, suffer Sítá to fall in the fire? How dost thou not know thyself as the best of the gods? Thou art one of the primeval Vasus,[1158] and also their lord and creator. Thou art thyself the lord and first creator of the three worlds. Thou art the eighth (that is Mahádeva) of the Rudras,[1159] and also the fifth[1160] of the Sádhyas.[1161] (The poet describes Ráma as made of the following gods) The Aśvinikumáras (the twin divine physicians of the gods) are thy ears; the sun and the moon are thy eyes; and thou hast been seen in the beginning and at the end of creation. How dost thou neglect the daughter of Videha (Janaka} like a man whose actions are directed by the dictates of nature?" Thus addressed by Indra, Brahmá and the other [559] gods, Ráma the descendant of Raghu, lord of the world and the best of the virtuous, spoke to the chief of the gods. "As I take myself to be a man of the name of Ráma and son of Daśaratha, therefore, sir, please tell me who I am and whence have I come." "O thou whose might is never failing," said Brahmá to Kákutstha the foremost of those who thoroughly know Brahmá, "Thou art Náráyaṇa,[1162] almighty, possessed of fortune, and armed with the discus. Thou art the boar[1163] with one tusk; the conqueror of thy past and future foes. Thou art Brahmá true and eternal or undecaying. Thou art Viśvaksena,[1164] having four arms; Thou art

[1158] A class of eight gods.
[1159] A class of eleven gods called Rudras.
[1160] Named Víryaván.
[1161] A class of divine devotees named Sádhyas.
[1162] One who resides in the water.
[1163] The third incarnation of Vishṇu, that bore the earth on his tusk.
[1164] One whose armies are everywhere.

Hrishíkeśa,[1165] whose bow is made of horn; Thou art Purusha,[1166] the best of all beings; Thou art one who is never defeated by any body; Thou art the holder of the sword (named Nandaka). Thou art Vishṇu (the pervader of all); blue in colour: of great might; the commander of armies; and lord of villages. Thou art truth. Thou art embodied intelligence, forgiveness, control over the senses, creation, and destruction. Thou art Upendra[1167] and Madhusúdana.[1168] Thou art the creator of Indra, the ruler over all the world, Padmanábha,[1169] and destroyer of enemies in the battle. The divine Rishis call thee shelter of refugees, as well as the giver of shelter. Thou hast a thousand horns,[1170] a hundred heads.[1171] Thou art respected of the respected; and the lord and first creator of the three worlds. Thou art the forefather and shelter of Siddhas,[1172] and Sádhyas.[1173] Thou art sacrifices; Vashaṭkára,[1174] Omkára.[1175] Thou art beyond those who are beyond our senses. There is none who knows who thou art and who knows thy beginning and end. Thou art seen in all material objects, in Bráhmans, in cows, and also in all the quarters, sky and streams. Thou hast a thousand feet, a hundred heads, and a thousand eyes. Thou hast borne the material objects and the earth with the mountains; and at the bottom of the ocean thou art seen the great serpent. O Ráma, Thou hast borne the three

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[1165] One who controls the senses.

[1166] He who resides in the heart, or who is full, or all-pervading.

[1167] Vámana, or the Dwarf incarnation of Vishṇu.

[1168] The killer of Madhu, a demon.

[1169] He from whose navel, the lotus, from which Brahmá was born, springs.

[1170] He who has a thousand horns. The horns are here the Sákhás of the Sáma-veda.

[1171] One who has a hundred heads. The heads are here meant to devote a hundred commandments of the Vedas.

[1172] Siddhas are those who have already gained the summit of their desires.

[1173] Sádhyas are those that are still trying to gain the summit.

[1174] A mystic syllable uttered in Mantras.

[1175] A mystic syllable made of the letters which respectively denote Brahmá, Vishṇu, and Śiva.

worlds, gods, Gandharvas,[1176] and demons. I am, O Ráma, thy heart; the goddess of learning is thy tongue; the gods are the hairs of thy body; the closing of thy eyelids is called the night: and their opening is called the day. The Vedas are thy Sanskáras.[1177] Nothing can exist without thee. The whole world is thy body; the surface of the earth is thy stability." [560]

O Śrívatsalakshaṇa, fire is thy anger, and the moon is thy favour. In the time of thy incarnation named Vámana, thou didst pervade the three worlds with thy three steps; and Mahendra was made the king of paradise by thee having confined the fearful Bali.[1178] Sítá (thy wife) is Lakshmí; and thou art the God Vishṇu,[1179] Krishṇa,[1180] and Prajápati. To kill Rávaṇ thou hast assumed the form of a man; therefore, O best of the virtuous, thou hast completed this task imposed by us (gods). O Ráma, Rávaṇa has been killed by thee: now being joyful (i.e. having for some time reigned in the kingdom of Ayodhyá,) go to paradise. O glorious Ráma, thy power and thy valour are never failing. The visit to thee and the prayers made to thee are never fruitless. Thy devotees will never be unsuccessful. Thy devotees who obtain thee (thy favour) who art first and best of mankind, shall obtain their desires in this world as well as in the next. They who recite this prayer, founded on the Vedas (or first uttered by the sages), and the old and divine account of (Ráma) shall never suffer defeat."

Page 503. The Meeting.

[1176] A class of divine gods.

[1177] Sanskáras are those sacred writings through which the divine commands and prohibitions are known.

[1178] Bali, a demon whom Vámana confined in Pátála.

[1179] Vishṇu, the second of the Hindu triad.

[1180] Krishṇa, (black coloured) one of the ten incarnations of Vishṇu.

The *Bharat-Miláp* or meeting with Bharat, is the closing scene of the dramatic representation of Ráma's great victory and triumphant return which takes place annually in October in many of the cities of Northern India. The Rám-Lalá or Play of Ráma, as the great drama is called, is performed in the open air and lasts with one day's break through fifteen successive days. At Benares there are three nearly simultaneous performances, one provided by H. H. the Maharajah of Benares near his palace at Ramnaggur, one by H. H. the Maharajah of Vizianagram near the Missionary settlement at Sigra and at other places in the city, and one by the leading gentry of the city at Chowká Ghát near the College. The scene especially on the great day when the brothers meet is most interesting: the procession of elephants with their gorgeous howdahs of silver and gold and their magnificently dressed riders with priceless jewels sparkling in their turbans, the enthusiasm of the thousands of spectators who fill the streets and squares, the balconies and the housetops, the flowers that are rained down upon the advancing car, the wild music, the shouting and the joy, make an impression that is not easily forgotten.

Still on his head, well trained in lore
Of duty, Ráma's shoes he bore.

Ráma's shoes are here regarded as the emblems of royalty or possession. We may compare the Hebrew “Over Edom will I cast forth my shoe.” A curiously similar passage occurs in LYSCHANDER'S *Chronicon Greenlandiæ Rhythmicon*:

“Han sendte til Irland sin skiden skoe,
Og böd den Konge. Som der monne boe,
Han skulde dem hæderlig bære
Pan Juuledag i sin kongelig Pragt,
Og kjende han havde sit Rige og Magt
Af Norges og Quernes Herre.”

He sent to Ireland his dirty shoes,
And commanded the king who lived there
To wear them with honour
On Christmas Day in his royal state,
And to own that he had his kingdom and power
From the Lord of Norway and the Isles.
Notes & Queries, March 30, 1872.

Final Notes.

I end these notes with an extract which I translate from Signor Gorresio's Preface to the tenth volume of his Rámáyan, and I take this opportunity of again thankfully acknowledging my great obligations to this eminent Śanskritist from whom I have so frequently borrowed. As Mr. Muir has observed, the Bengal recension which Signor Gorresio has most ably edited is throughout an admirable commentary on the genuine Rámáyan of northern India, and I have made constant reference to the faithful and elegant translation which accompanies the text for assistance and confirmation in difficulties:

"Towards the southern extremity and in the island of Lanká (Ceylon) there existed undoubtedly a black and ferocious race, averse to the Aryans and hostile to their mode of worship: their ramifications extended through the islands of the Archipelago, and some traces of them remain in Java to this day.

The Sanskrit-Indians, applying to this race a name expressive of hatred which occurs in the Vedas as the name of hostile, savage and detested beings, called it the Rákshas race: it is against these Rákshases that the expedition of Ráma which the Rámáyan celebrates is directed. The Sanskrit-Indians certainly

altered in their traditions the real character of this race: they attributed to it physical and moral qualities not found in human nature; they transformed it into a race of giants; they represented it as monstrous, hideous, truculent, changing forms at will, blood-thirsty and ravenous, just as the Semites represented the races that opposed them as impious, horrible and of monstrous size. But notwithstanding these mythical exaggerations, which are partly due to the genius of the Aryans so prone to magnify everything without measure, the Rámáyan in the course of its epic narration has still preserved and noted here and there some traits and peculiarities of the race which reveal its true character. It represents the Rákshases as black of hue, and compares them with black clouds and masses of black collyrium; it attributes to them curly woolly hair and thick lips, it depicts them as loaded with chains, collars and girdles of gold, and the other bright ornaments which their race has always loved, and in which the kindred races of the Soudan still delight. It describes them as worshippers of matter and force. They are hostile to the religion of the Aryans whose rites and sacrifices they disturb and ruin … Such is the Rákshas race as represented in the Rámáyan; and the war of the Aryan Ráma forms the subject of the epic, a subject certainly real and historical as far as regards its substance, but greatly exaggerated by the ancient myth. In Sanskrit-Indian tradition are found traces of another struggle of the Aryans with the Rákshas races, which preceded the war of Ráma. According to some pauranic legends, Kárttavírya, a descendant of the royal tribe of the Yádavas, contemporary with Parasurama and a little anterior to Ráma, attacked Lanká and took Rávaṇ prisoner. This well shows how ancient and how deeply rooted in the Aryan race [562] is the thought of this war which the Rámáyan celebrates.

"But," says an eminent Indianist[1181] whose learning I highly appreciate, "the Rámáyan is an allegorical epic, and no precise

[1181] A. Weber, *Akademische Vorlesungen*, p. 181.

and historical value can be assigned to it. Sítá signifies the furrow made by the plough, and under this symbolical aspect has already appeared honoured with worship in the hymns of the Rig-veda; Ráma is the bearer of the plough (this assertion is entirely gratuitous); these two allegorical personages represented agriculture introduced to the southern regions of India by the race of the Kosalas from whom Ráma was descended; the Rákshases on whom he makes war are races of demons and giants who have little or nothing human about them; allegory therefore predominates in the poem, and the exact reality of an historical event must not be looked for in it." Such is Professor Weber's opinion. If he means to say that mythical fictions are mingled with real events,

Forsan in alcun vero suo arco percuote,

as Dante says, and I fully concede the point. The interweaving of the myth with the historical truth belongs to the essence, so to speak, of the primitive epopeia. If Sítá is born, as the Rámáyan feigns, from the furrow which King Janak opened when he ploughed the earth, not a whit more real is the origin of Helen and Æneas as related in Homer and Virgil, and if the characters in the Rámáyan exceed human nature, and in a greater degree perhaps than is the case in analogous epics, this springs in part from the nature of the subject and still more from the symbol-loving genius of the orient. Still the characters of the Rámáyan, although they exceed more or less the limits of human nature, act notwithstanding in the course of the poem, speak, feel, rejoice and grieve according to the natural impulse of human passions. But if by saying that the Rámáyan is an allegorical epic, it is meant that its fundamental subject is nothing but allegory, that the war of the Aryan Ráma against the Rákshas race is an allegory, that the conquest of the southern region and of the island of Lanká is an allegory, I do not hesitate to answer that such a presumption cannot be admitted and that the thing is in

my opinion impossible. Father Paolíno da S. Bartolommeo,[1182] had already, together with other strange opinions of his own on Indian matters, brought forward a similar idea, that is to say that the exploit of Ráma which is the subject of the Rámáyan was a symbol and represented the course of the sun: thus he imagined that Brahmá was the earth, Vishṇu the water, and that his avatárs were the blessings brought by the fertilizing waters, etc. But such ideas, born at a time when Indo-sanskrit antiquities were enveloped in darkness, have been dissipated by the light of new studies. How could an epic so dear in India to the memory of the people, so deeply rooted for many centuries in the minds of all, so propagated and diffused through all the dialects and languages of those regions, which had become the source of many dramas which are still represented in India, which is itself represented every year with such magnificence and to such crowds of people in the neighbourhood of Ayodhyá, a poem welcomed at its very birth with such favour, as the legend relates, that the recitation of it by the first wandering Rhapsodists has [563] consecrated and made famous all the places celebrated by them, and where Ráma made a shorter or longer stay, how, I ask, could such an epic have been purely allegorical? How, upon a pure invention, upon a simple allegory, could a poem have been composed of about fifty thousand verses, relating with such force and power the events, and giving details with such exactness? On a theme purely allegorical there may easily be composed a short mythical poem, as for example a poem on Proserpine or Psyche: but never an epic so full of traditions and historical memories, so intimately connected with the life of the people, as the Rámáyan.[1183] Excessive readiness to find allegory whenever some traces of symbolism occur, where the myth partly veils

[1182] Systema brahmanicum, liturgicum, mythologicum, civile, exmonumentis Indicis, etc.

[1183] Not only have the races of India translated or epitomized it, but foreign nations have appropriated it wholly or in part, Persia, Java, and Japan itself.

the historical reality, may lead and often has led to error. What poetical work of mythical times could stand this mode of trial? could there not be made, or rather has there not been made a work altogether allegorical, out of the Homeric poems? We have all heard of the ingenious idea of the anonymous writer, who in order to prove how easily we may pass beyond the truth in our wish to seek and find allegory everywhere, undertook with keen subtlety to prove that the great personality of Napoleon I. was altogether allegorical and represented the sun. Napoleon was born in an island, his course was from west to east, his twelve marshals were the twelve signs of the zodiac, etc.

I conclude then, that the fundamental theme of the Rámáyan, that is to say the war of the Aryan Ráma against the Rákshases, an Hamitic race settled in the south, ought to be regarded as real and historical as far as regards its substance, although the mythic element intermingled with the true sometimes alters its natural and genuine aspect.

How then did the Indo-Sanskrit epopeia form and complete itself? What elements did it interweave in its progress? How did it embody, how did it clothe the naked and simple primitive datum? We must first of all remember that the Indo-European races possessed the epic genius in the highest degree, and that they alone in the different regions they occupied produced epic poetry … But other causes and particular influences combined to nourish and develop the epic germ of the Sanskrit-Indians. Already in the Rig-veda are found hymns in which the Aryan genius preluded, so to speak, to the future epopeia, in songs that celebrated the heroic deeds of Indra, the combats and the victories of the tutelary Gods of the Aryan races over enemies secret or open, human or superhuman, the exploits and the memories of ancient heroes. More recently, at certain solemn occasions, as the very learned A. Weber remarks, at the solemnity, for example of the Aśvamedha or sacrifice of the horse, the praises of the king who ordained the great rite were sung by bards and minstrels in songs composed

for the purpose, the memories of past times were recalled and honourable mention was made of the just and pious kings of old. In the *Bráhmaṇas*, a sort of prose commentaries annexed to the Vedas, are found recorded stories and legends which allude to historical events of the past ages, to ancient memories, and to mythical events. Such popular legends which the *Bráhmaṇas* undoubtedly gathered from tradition admirably suited the epic tissue with which they were interwoven by successive hands.… Many and various mythico-historical traditions, suitable for epic development, were diffused among the Aryan races, those for [564] example which are related in the four chapters containing the description of the earth, the Descent of the Ganges, etc. The epic genius however sometimes created beings of its own and gave body and life to ideal conceptions. Some of the persons in the Rámáyan must be, in my opinion, either personifications of the forces of nature like those which are described with such vigour in the *Sháhnámah*, or if not exactly created, exaggerated beyond human proportions; others, vedic personages much more ancient than Ráma, were introduced into the epic and woven into its narrations, to bring together men who lived in different and distant ages, as has been the case in times nearer to our own, in the epics, I mean, of the middle ages.

In the introduction I have discussed the antiquity of the Rámáyan; and by means of those critical and inductive proofs which are all that an antiquity without precise historical dates can furnish I have endeavoured to establish with all the certainty that the subject admitted, that the original composition of the Rámáyan is to be assigned to about the twelfth century before the Christian era. Not that I believe that the epic then sprang to life in the form in which we now possess it; I think, and I have elsewhere expressed the opinion, that the poem during the course of its rhapsodical and oral propagation appropriated by way of episodes, traditions, legends and ancient myths.… But as far as regards the epic poem properly so called which celebrates

the expedition of Ráma against the Rákshases I think that I have sufficiently shown that its origin and first appearance should be placed about the twelfth century B.C.; nor have I hitherto met with anything to oppose this chronological result, or to oblige me to rectify or reject it.… But an eminent philologist already quoted, deeply versed in these studies, A. Weber, has expressed in some of his writings a totally different opinion; and the authority of his name, if not the number and cogency of his arguments, compels me to say something on the subject. From the fact or rather the assumption that Megasthenes[1184] who lived some time in India has made no mention either of the Mahábhárat or the Rámáyan Professor Weber argues that neither of these poems could have existed at that time; as regards the Rámáyan, the unity of its composition, the chain that binds together its different parts, and its allegorical character, show it, says Professor Weber, to be much more recent than the age to which I have assigned it, near to our own era, and according to him, later than the Mahábhárat. As for Megasthenes it should be observed, that he did not write a history of India, much less a literary history or anything at all resembling one, but a simple description, in great part physical, of India: whence, from his silence on literary matters to draw inferences regarding the history of Sanskrit literature would be the same thing as from the silence of a geologist with respect to the literature of a country whose valleys, mountains, and internal structure he is exploring, to conjecture that such and such a poem or history not mentioned by him did not exist at his time. We have only to look at the fragments of Megasthenes collected and published by Schwanbeck to see what was the nature and scope of his *Indica*.… But only a few fragments of Megasthenes are extant; and to pretend that they should be argument and proof enough to judge the antiquity of a poem is to press the laws of criticism too far. To Professor Weber's argument as to the

[1184] In the third century B.C.

[565] more or less recent age of the Rámáyan from the unity of its composition, I will make one sole reply, which is that if unity of composition were really a proof of a more recent age, it would be necessary to reduce by a thousand years at least the age of Homer and bring him down to the age of Augustus and Virgil; for certainly there is much more unity of composition, a greater accord and harmony of parts in the Iliad and the Odyssey than in the Rámáyan. But in the fine arts perfection is no proof of a recent age: while the experience and the continuous labour of successive ages are necessary to extend and perfect the physical or natural sciences, art which is spontaneous in its nature can produce and has produced in remote times works of such perfection as later ages have not been able to equal."

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THE TIBETAN BOOK OF THE DEAD

First Complete Translation

[*English Title*]

THE GREAT LIBERATION BY HEARING IN THE INTERMEDIATE STATES

[*Tibetan Title*]

Composed by
Padmasambhava

Revealed by
Terton Karma Lingpa

Translated by
Gyurme Dorje

Edited by
Graham Coleman with Thupten Jinpa

Introductory Commentary by
His Holiness The Dalai Lama

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THE TIBETAN BOOK OF THE DEAD

The translation of *The Tibetan Book of the Dead* was carried out with the support of His Holiness the Dalai Lama and with the commentarial guidance of revered contemporary Tibetan masters including the late Head of the Nyingma School of Tibetan Buddhism HH Dilgo Khyentse Rinpoche, Zenkar Rinpoche and Garje Khamtrul Rinpoche.

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Padmasambhava (Guru Rinpoche)

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PENGUIN BOOKS

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Published by the Penguin Group
Penguin Group (USA) Inc., 375 Hudson Street,
New York, New York 10014, U.S.A.
Penguin Group (Canada), 90 Eglinton Avenue East, Suite 700, Toronto, Ontario,
Canada M4P 2Y3 (a division of Pearson Penguin Canada Inc.)
Penguin Books Ltd, 80 Strand, London WC2R 0RL, England
Penguin Ireland, 25 St Stephen's Green, Dublin 2,
Ireland (a division of Penguin Books Ltd)
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Australia (a division of Pearson Australia Group Pty Ltd)
Penguin Books India Pvt Ltd, 11 Community Centre,
Panchsheel Park, New Delhi - 110 017, India
Penguin Group (NZ), 67 Apollo Drive, Mairangi Bay, Auckland 1310, New Zealand
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Penguin Books (South Africa) (Pty) Ltd, 24 Sturdee Avenue,
Rosebank, Johannesburg 2196, South Africa
Penguin Books Ltd, Registered Offices:
80 Strand, London WC2R 0RL, England
First published in Great Britain by Penguin Books Ltd 2005
First published in the United States of America by Viking Penguin,
a member of Penguin Group (USA) Inc. 2006
Published in Penguin Books (UK) 2006
Published in Penguin Books (USA) 2007

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eISBN : 978-1-10146228-7

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May all sentient beings,
children of buddha nature,
realise
the ultimate nature of mind:
insight and compassion,
in blissful union.

Acknowledgements

Our project began in 1988 when HH the Dalai Lama kindly offered to request HH Dilgo Khyentse Rinpoche, the late head of the Nyingma school, to give an oral commentary to me on key sections of the *Tibetan Book of the Dead*. The Dalai Lama knew that various translations had been made of 'The Great Liberation by Hearing', our Chapter 11, but that so far no one had translated the entire *Tibetan Book of the Dead*. HH Dilgo Khyentse graciously agreed to the Dalai Lama's request and over a period of four weeks gave the empowerments and an incisive and illuminating oral commentary to the core elements of the text, which was eloquently translated each day by Sogyal Rinpoche.

While in Kathmandu, receiving the oral commentary from HH Dilgo Khyentse Rinpoche, I had the good fortune to meet Dr Gyurme Dorje, who had previously translated Longchen Rabjampa's commentary to the *Guhygarbha Tantra*, the root text on which the *Tibetan Book of the Dead* is based. During our first meeting, Gyurme agreed to make a new annotated translation of the entire *Tibetan Book of the Dead*, a task he undertook with exceptional care and dedication over the years that followed. While Gyurme was working on the translation he was also employed at the School of Oriental and African Studies in London as a research fellow, translating into English the *Greater Tibetan-Chinese Dictionary* (*Bod-rgya tshig-mdzod chen-mo*). During this time, Gyurme worked closely with the highly regarded Nyingma master Zenkar Rinpoche, who is one of the foremost contemporary lineage holders of the *Tibetan Book of the Dead*. Zenkar Rinpoche kindly advised Gyurme throughout the translation of our text and also gave an extensive oral commentary to us on Chapter 4, 'The Introduction to Awareness'.

At various stages of the project, the Dalai Lama answered my questions about difficult points, and he also dictated to me the lucid and succinct Introductory Commentary. At the Dalai Lama's request, Khamtrul Rinpoche, an adviser to the Dalai Lama on Nyingma studies, also gave a beautiful oral commentary to key sections of Chapter 8 and dictated the introduction to Chapter 11.

Throughout the editing process I had the happy good fortune of working with Geshe Thupten Jinpa, senior translator to the Dalai Lama, whom I had first met in 1977 and who has been a close friend since he came to England to study philosophy at Cambridge in 1989. Jinpa translated the Dalai Lama's Introductory

Commentary and reviewed every line and word of all fourteen chapters of the edited translation with me twice, in the course of which he made countless important and inspiring suggestions. Everyone who knows Jinpa's work is aware of his special talent and skill both as a translator and writer and these have played an invaluable role in this project. Finally, the individual introductions to each of the chapters, except Chapter 11, were written by Dasho Sangay Dorji, a Bhutanese scholar, who comes from a family whose paternal line has been lineage holders of the *Tibetan Book of the Dead* for several generations and who throughout his childhood accompanied his father every time he was called to a household to carry out these practices.

Needless to say it has been a wonderful privilege for us to work with all those who helped to make this project possible. Our insights and skills as writers would not even register on the most sensitive of detectors compared to those of the composers of the original cycle of teachings or the lineage holders who gave the commentarial explanation that guided us. Throughout this endeavour therefore we have tried to substitute hard work and attention to detail for our lack of ability and to let the original magnificence of the text shine through the clouds of our shortcomings as much as we were able.

My work on this project would not have been possible without the life-long friendship of the Orient Foundation's chairman David Lascelles. It is difficult to thank him enough for all that he has made possible, beginning with our work together on the making of our films *Tibet: A Buddhist Trilogy*, in the 1970s, and ever since. Two other special friends, Elinore Detiger and Elsie Walker made it possible for this project to be initiated, and their kindness and confidence, together with that of Michael Baldwin, will never be forgotten. My sincere appreciation goes also to Johnnie and Buff Chace, Lucinda Ziesing, Faith Bieler, Lavinia Currier, Cynthia Jurs, Catherine Cochran, Margot Wilkie, Basil Panzer, Bokara Patterson and Lindsay Masters for their important contributions in the early stages of this work.

At Gyurme Dorje's request, Gene Smith of the Tibetan Buddhist Resource Center in New York generously made available a digital version of the three-volume manuscript from the library of the late *Kyabje* Dudjom Rinpoche, on which our translation is largely based. HH Dilgo Khyentse Rinpoche had previously provided copies of the text reprinted under his supervision in Delhi. Other versions of the text which we consulted, including the Varanasi reprint and other versions of Bhutanese and Chinese origin, are all from Gyurme Dorje's private collection. Some source materials were also kindly provided by Zenkar

Rinpoche, Tulku Jigme Khyentse, Dr Burkhard Quessel of the British Library, and Dr Fernand Meyer of CNRS in Paris. Gyurme Dorje also especially acknowledges the kindness and profound advice of all of his teachers within the Nyingma tradition, including the previous Kangyur, Dudjom and Dilgo Khyentse Rinpoches, as well as Tulku Pema Wangyal and Zenkar Rinpoche, and he thanks his wife Xiaohong for all her encouragement and sustenance during the final years of this project.

I am very grateful to Gillon Aitken, my agent, for introducing this project to Penguin, our publishers, and to Simon Winder, our editor at Penguin, for his patience and unfailing enthusiasm during the long genesis of this work. Our thanks go also to Dr Martin Boord and Andrew Bell for their proofreading of the text and to Robert Chilton for compiling the thematic index.

GRAHAM COLEMAN
Bath, England

Acknowledgements for the Illustrations

The colour illustrations that appear in our text have never previously been published. The two painted scrolls depicting the Hundred Peaceful and Wrathful Deities in Repkong style, which were commissioned by Gyurme Dorje in 2002, are from the studio of the late master artist Shawu Tsering of Sengeshong Yagotsang in Amdo.

The line drawings of Guru Padmasambhava (p. iv) and Karma Lingpa (p. xlvi) are the work of Robert Beer. The circular chart of mantras (*btags-grol*) (p. 346) is reproduced from Fremantle and Trungpa, *The Tibetan Book of the Dead* (Shambhala Classics, 2000), p. 32.

Introductory Commentary

by His Holiness the XIVth Dalai Lama

The question of whether or not there exists a continuity of consciousness after death has been an important aspect of philosophical reflection and debate from ancient Indian times to the present. When considering these matters from a Buddhist point of view, however, we have to bear in mind that the understanding of the nature of continuity of consciousness and the understanding of the nature of the 'I' or 'self' are closely interlinked. Therefore, let us first look at what it is that can be said to constitute a person.

According to Buddhist classical literature, a person can be seen as possessing five interrelated aggregates, technically known as the five psycho-physical aggregates.[a] These are the aggregate of consciousness, the aggregate of form (which includes our physical body and senses), the aggregate of feeling, the aggregate of discrimination, and the aggregate of motivational tendencies. That is to say, there is our body, the physical world and our five senses, and there are the various processes of mental activity, our motivational tendencies, our labelling of and discrimination between objects, our feelings, and the underlying awareness or consciousness.

Among the ancient schools of thought, which accepted the notion of continuity of consciousness, there were several non-Buddhist philosophical schools which regarded the entity, the 'I' or 'self', which migrated from existence to existence as being unitary and permanent. They also suggested that this 'self' was autonomous in its relationship to the psycho-physical components that constitute a person. In other words they believed or posited that there is an essence or 'soul' of the person, which exists independently from the body and the mind of the person.

However, Buddhist philosophy does not accept the existence of such an independent, autonomous entity. In the Buddhist view, the self or the person is understood in terms of a dynamic interdependent relationship of both mental and physical attributes, that is to say the psycho-physical components which

constitute a person. In other words our sense of self can, upon examination, be seen as a complex flow of mental and physical events, clustered in clearly identifiable patterns, including our physical features, instincts, emotions, and attitudes, etc., continuing through time. Further, according to Prāsaṅgika-Madhyamaka philosophy, which has become the prevailing philosophical view of Tibetan Buddhism today, this sense of self is simply a mental construct, a mere label given to this cluster of dependently arising mental and physical events in dependence on their continuity.

Now, when we look at this interdependence of mental and physical constituents from the perspective of Highest Yoga Tantra,[b] there are two concepts of a person. One is the temporary person or self, that is as we exist at the moment, and this is labelled on the basis of our coarse or gross physical body and conditioned mind, and, at the same time, there is a subtle person or self which is designated in dependence on the subtle body and subtle mind. This subtle body and subtle mind are seen as a single entity that has two facets. The aspect which has the quality of awareness, which can reflect and has the power of cognition, is the subtle mind. Simultaneously, there is its energy, the force that activates the mind towards its object - this is the subtle body or subtle wind. These two inextricably conjoined qualities are regarded, in Highest Yoga Tantra, as the ultimate nature of a person and are identified as buddha nature, the essential or actual nature of mind.

Now, before we look more closely at the nature of the subtle body and mind, let us look at how the gross body and mind are thought to originate. The notion of dependent origination lies at the very heart of Buddhist philosophy. The principle of dependent origination asserts that nothing exists in its own right independent of other factors. Things and events come into being only in dependence on the aggregation of multiple causes and conditions. The process through which the external world and the sentient beings within it revolve in a cycle of existence propelled by karmic propensities and their interaction with misapprehension, attraction and aversion and conditions is described in terms of twelve interdependent links. Each cycle of the process begins with a misapprehension of the nature of actual reality. This fundamental ignorance acts as a condition for the arising of the propensities created by our past actions, mental, verbal and physical, which condition our dualising consciousness. Our dualising consciousness, in turn, conditions the qualities and mode of interaction of our psycho-physical aggregates, which condition our sensory fields, which generate contact, which generates sensations, and then in turn attachment,

grasping, and maturation towards rebirth. At this point there is an interaction with the genetic constituents of the parents and subsequent interaction with the environment, and then finally we have birth, ageing and death. This cycle can be viewed as both illustrating the underlying processes of life, death and rebirth and as an illustration of the processes to be transformed on the path to liberation from suffering in cyclic existence.

The notion that there is a connection between this life and the events of both our previous existence and our future existence, follows from the Buddhist understanding of the natural law of cause and effect. For example, although we can speak of yesterday's weather and today's weather as distinct, today's weather is inextricably linked with the weather patterns of yesterday. Even at the bodily level, in the case of our physical health for example, we know that events in the past affect the present and those of the present the future. Similarly, in the realm of consciousness the Buddhist view is that there is also this same causal continuum between the events of the past, present and future.

The Buddhist understanding of the continuity of personal experience, including our memories, can also be considered here. The Buddhist view is that the continuity of personal experience is primarily founded on the capacity for retention, which can be further developed during one's meditative practice in this life. However, generally speaking, it is thought that if a person dies after a prolonged period of illness that has led to a prolonged degeneration of both physical and mental capacities, there will be a greater chance of many of the personal characteristics, including memories etc., being lost. On the other hand, in the case of someone who dies a sudden death, when the mind-body relationship at the gross level is still very firm, it is thought that there is a greater chance of carrying forward the acquired characteristics and memories, *etc.* Nonetheless, in both cases, the characteristics carried forward from a previous life are generally thought to be most strongly felt at an early stage of one's rebirth. This is because the personal characteristics of the previous life are thought, generally speaking, to be quickly overwhelmed by the developing characteristics inherited from the parents of the present life. Nonetheless, as I have mentioned, much depends in this respect on the individual's capacity for recall and this capacity for recall is dependent on a deepened retentive training acquired in this lifetime.

Now, let us look at the possible states of existence one can be born into. From the Buddhist perspective, rebirth in conditioned existence can take place in one of three realms: the formless realm, the form realm or the desire realm. The form

and formless realms are fruits of subtle states of consciousness, attained upon the realisation of certain meditative concentrations. Our realm, the desire realm, is the most gross of these three. Six classes of beings are described as inhabiting the desire realm: gods (mundane celestial beings whose primary mental state is exaltation), antigods (who are predominantly hostile and jealous), human beings (who are influenced by all the five dissonant mental states), animals (who are under the sway of delusion), anguished spirits (who are under the sway of attachment and unsatisfied craving) and hell beings (who are overwhelmed by hatred, anger and fear). In the literature of Highest Yoga Tantra, the evolution of all the three realms of conditioned existence are described in terms of differing expressions or states of energy and, as I have mentioned, it is said that our fundamental ignorance is the root of conditioned existence and that karmic energy is its activating force. In the Buddhist view, therefore, it is the nature of our habitual tendencies that generates our future existence, driven by the natural law of cause and effect.

Further, when we observe the patterns of arising and subsiding that underlie the dynamic nature of the physical environment, the cycle of days and nights and the passing of the seasons, for example, and we observe how matter arises from insubstantial subatomic particles and we look at the patterns of causal connectedness in the arising and dissolution of our mental experiences from moment to moment, across the differing phases of deep sleep, dreams and our waking state, the notion of continuity of consciousness can come to be seen to be in accord with both the nature of our environment and the nature of our mental experience. Certainly, it has often been argued that one advantage of accepting the notion of continuity of consciousness is that it gives us a more profound ability to understand and to explain the nature of our existence and of the universe. In addition, this notion of continuity and causal interconnectedness reinforces a sense of consequences for our own actions, in terms of both the impact on ourselves and the impact on others and the environment.

So, in summary, when considering the notion of continuity of consciousness we must bear in mind that there are many different levels of greater or lesser subtlety in the states of consciousness. For example, we know of course that certain qualities of sensory perception are dependent on the physical constitution of the individual and that when the physical body dies, the states of consciousness associated with these sensory perceptions also cease. But, although we know that the human body serves as a condition for human consciousness, the question still remains: what is the nature of the underlying

factor or essence that accounts for our experience of consciousness as having the natural quality of luminosity and awareness?

Finally, then, when considering the interrelationship between mind, body and the environment at the subtle level, we know that material things are composed of cells, atoms and particles and that consciousness is composed of moments. That is to say that mind and matter have distinctly different natures and therefore have different substantial causes. Material things come into being based on other material entities such as particles, atoms and cells and the mind comes into being based on a previous moment of mind, which is something that is luminous and has the capacity to be aware. Each moment of awareness therefore depends on a previous moment of awareness as its cause. This is the reasoning upon which Buddhist logic asserts that there is at the level of subtle mind and subtle wind a beginningless continuum of mind and matter.

It is through reflection on the above themes: the law of cause and effect, dependent origination, the dynamics of our physical environment, and, based on our analysis of the nature of mind, the mode of the arising and subsiding of thoughts, the shifts in the modalities of our consciousness between deep sleep, dreams and our waking state, etc., that the notion of continuity of consciousness may first become established as relevant to the understanding of our current condition. Once the notion of this continuity has been confirmed, through reflection and experience, then it becomes logical to prepare oneself for death and for future existences.

Now, as to the nature of the actual preparation itself, this will depend on each individual's depth of spiritual aspiration. For example, if an individual is simply seeking a favourable rebirth as a human being, there is no need to engage in a sophisticated meditative path related to the processes of death and rebirth. Simply to live a virtuous life is seen as sufficient. Similarly, in the case of those who are seeking personal liberation from conditioned existence and also in the case of those whose practice is confined to the sūtra level of the Mahāyāna path, their meditative preparation will be limited to ensuring the attainment of successive forms of existence that will be conducive to the continuation of their journey towards enlightenment. For these three kinds of individuals, no actual techniques for utilising the time of death as an essential element of the spiritual path have been set down in the classical Buddhist literature. Nevertheless, since the understanding of the processes of death, the intermediate state and rebirth are crucial to our understanding of the nature of existence, we do find extensive discussion of these three processes, even in the texts which relate to the

aspirations of these three kinds of persons.

It is exclusively in tantra, however, and particularly in Highest Yoga Tantra, that the methods for utilising the processes of death, the intermediate state and rebirth are specifically taught as the basis for achieving liberation from cyclic existence. These methods involve the development of a skilful relationship with certain experiential stages that an individual actually induces with the intention of enhancing spiritual realisation and the fruition of their capacities as a human being.

Generally speaking, the practices of Highest Yoga Tantra present a spiritual path which enables the individual to attain complete buddhahood within a single lifetime, prior to the moment of death. Yet, for those who are unable to achieve this, it becomes crucial to use the transformative opportunities offered by the naturally occurring processes of death, the intermediate state and rebirth. Hence, in Highest Yoga Tantra, it is not merely the preparation for a more developed future rebirth which is important, but of more fundamental significance is the personal preparation for using one's own death and subsequent states as a means of achieving liberation.

In the literature of Highest Yoga Tantra, as I have mentioned, the three realms of conditioned existence into which a human being may be born are described in terms of differing expressions or modalities of energy (*rlung*) and it is said that our fundamental ignorance is the root of conditioned existence and that karmic energy is its activating force. Further, from the tantric perspective, death, the intermediate state and rebirth are also seen as nothing other than differing modalities of karmic energy. The point at which the gross levels of energy are completely dissolved and only the subtle energies remain is death. The stage at which these energies unfold into a more manifest form is the intermediate state, and the stage at which they eventually manifest substantially is called rebirth. Thus, all three states are differing manifestations of energy (*rlung*). Based on this understanding, since death is the state when all the gross levels of energy and consciousness have been dissolved, and only the subtle energies and consciousnesses remain, it is possible for an advanced yogin to meditatively induce a state which is almost identical to the actual experience of death. This can be achieved because it is possible to meditatively bring about the dissolution of the gross levels of energy and consciousness. When such a task is accomplished, the meditator gains an enormous potential to progress definitively in his or her spiritual practice. For at the stage, when the experience of fundamental inner radiance is genuinely effected through such a method, the

yogin gains the capacity to actualise the illusory body of the meditational deity - thus ensuring the realisation of perfect buddhahood in this lifetime.

This achievement of perfect buddhahood entails the actualisation of the three dimensions or bodies of a buddha (*trikāya*). These fruitional bodies are related both to our ultimate natural state and to the emanational qualities of full enlightenment. Interestingly, we see exactly the same pattern of dimensions in our ordinary existence. Death is the point at which both the physical and mental fields dissolve into inner radiance and where both consciousness and energy exist at their most subtle non-dual level, as in deep sleep. This mode in its fruitional state is the Buddha-body of Reality (*dharmakāya*). Then, from within this essential or natural state, one enters into the intermediate state, where, although there is perceptual experience, the phenomenal forms are comparatively subtle and non-substantive, as in a dream. This mode in its fruitional state is the Buddha-body of Perfect Resource (*sambhogakāya*). Then, from this state, one assumes a grosser physical existence culminating in actual rebirth, as in our normal waking experience. This mode in its fruitional state is the Buddha-body of Emanation (*nirmāṇakāya*). Thus, we see a direct parallel between the three natural states of our existence and the three dimensions of a fully enlightened being.

Now, since actualisation of these three dimensions can be effected through the transformation of the three ordinary states of our existence, we find an array of practices which contain specific meditative techniques focusing on those attributes which the three ordinary states of existence and the three buddha-bodies have in common. Through these practices a continuity is developed between the ground or base (the ordinary state), the path, and the fruition (the buddha-bodies). In order to highlight the potential for liberation which exists in the skilful transformation of the ordinary states of existence, the great Indian Buddhist master Nāgārjuna uses the term '*kāya*' even when describing the three ordinary states. Thus, the dimension (*kāya*) of the moment of death is equated with the basic *dharmakāya*, the dimension (*kāya*) of the intermediate state with the basic *sambhogakāya* and the dimension (*kāya*) of the rebirth process with the basic *nirmāṇakāya* .[c] Thus, it is said, that through the meditative ability of an accomplished yogin, a genuine assimilation takes place at the actual moment of death, upon entering the intermediate state and upon beginning the process of rebirth.

With respect to training in these practices, a similitude of such an assimilation can be effected during the waking state, through generation stage practices, and

during sleep, through dream yoga practices.

In tantra the practice of imaginatively generating the meditational deity, that is to say, the practice of tantra's generation stage, is a unique path by which the three fruitional dimensions or buddha-bodies are brought into the path of one's practice. It is through understanding the profundity of this method that the tantric approach can be fully appreciated. The process of generating oneself as the meditational deity is the means by which the indivisible union of the realisation of emptiness and the realisation of perfect awareness is brought to fruition. This accomplishment directly counteracts the ordinary perceptions and apprehensions which underlie our ordinary dualistic experience. It is this accomplishment that culminates in the realisation of the ultimate nature of mind, the Buddha-body of Reality, the state beyond ordinary thought, where there is no longer any trace of the misapprehension of the nature of reality, of attachment or of aversion - only pure radiant awareness.

The practice of generating oneself as the meditational deity is found in all four classes of tantra. However, these methods are taught in their most sophisticated forms in the class of Highest Yoga Tantra. Depending on the spiritual capacities of the practitioner the tantras describe a graduated series of methods for generating oneself as the meditational deity. In the New Translation schools there is a systematisation according to four levels of capacity and in the Nyingma (or Old Translation) school the highest level of practice is further subdivided into three methods: Mahāyoga, Anuyoga and Atiyoga.

In the primary stages of tantric practice, in order to train oneself in the actualisation of the three buddha-bodies, as I have mentioned, the yogin first engages in the practices of the generation stage of meditation. The generation stage is like an imaginary rehearsal of the actual processes. Then, in the perfection stage of meditation, however, the experiences of entering the Buddha-body of Reality and actualising its emanational states, the Buddha-body of Perfect Resource and the Buddha-body of Emanation, are not imagined but real, and even involve certain physiological changes occurring in the yogin's body. Crucial to all these practices is the process of the dissolution of the gross consciousnesses and energies of the practitioner. Here, the practice of Highest Yoga Tantra underlines the importance of interrupting or cutting off the gross energy which serves as a vehicle for conceptual elaborations. Thereby, hypothetically speaking, if the individual succeeds in interrupting the flow of karmic energy, then, even if the propensities for fundamental ignorance remain, they will be rendered impotent.

As I have noted above, if we observe carefully, we can see a basic pattern of emergence and dissolution which is common to both animate and inanimate phenomena. Among inanimate phenomena the processes of arising start from the very subtle and develop into the more gross. That is: there is an emergence from empty space, and a progression to movement or energy, to heat or light, to moisture or liquidity, and finally to solidity. The dissolution is the reverse of this sequence. This process of arising and dissolution also occurs in the body. In tantra, the process of dissolution of the physical elements which constitute a human body is described as beginning first with the dissolution of the earth element, followed by the water element, the fire element, the wind element and, finally, at the point at which only the space element is prominent, all the gross levels of energy and consciousness have dissolved. Then, in a further series of dissolutions, this stage gives rise to the experiences which are called: 'whitish appearance', followed by 'reddish increased appearance', 'blackish near attainment' and finally there is a culmination in the full experience of inner radiance called 'the attainment'.[d]

Because the stages of dissolution are natural processes, imagining these is of pre-eminent importance in the generation-stage practices of visualising the meditational deity.

Both in the New and Old Translation schools, the actualisation of inner radiance, the point at which all our gross consciousnesses and energies have been dissolved, is the primary intent. This is the essence of the Great Perfection (Dzogchen) practices[e] of the Nyingma tradition, of the Union of Emptiness and Luminosity Based on the Sameness of Saṃsāra and Nirvāṇa practices of the Sakya tradition, of the Great Seal (*Mahāmudrā*) practices of the Kagyu tradition and the Indivisible Union of Bliss and Emptiness practices of the Gelug tradition.

Now, when we speak of inner radiance, it is important to bear in mind that there are different levels at which this can be experienced and, in addition, there is one important difference between the Dzogchen view of inner radiance and that of the New Translation schools. As with that of emptiness, the experience of inner radiance can be of different types. The experience of inner radiance described in the New Translation schools is effected only subsequent to the dissolution of all the gross levels of conceptual elaboration. However, in the Dzogchen view, all states of awareness or consciousness are thought to be pervaded by inner radiance, just as a sesame seed is permeated by oil. Therefore,

in Dzogchen, there exist refined instructions which allow the recognition of inner radiance even while all the gross levels of sensory activity are still active. This is where we come to the important distinction made in the Dzogchen teachings between the Tibetan terms '*sems*' and '*rig-pa*'. Our 'ordinary mind' (*sems*) refers to the gross dualising consciousness (*rnam-shes*), whereas 'pure awareness' (*rig-pa*) is free from the dualistic perceptions of subject and object. Following the practices of the Dzogchen teachings of the Nyingma school the student is directly introduced by an authentic spiritual teacher to the very nature of his or her mind as pure awareness. This is the focus of the 'Cutting through Resistance' (*khregs-chod*) aspect of the Dzogchen path and this is complemented by the All-surpassing Realisation (*thod-rgal*) practices which focus on eliciting and recognising the radiances of pristine cognition.[f] Irrespective of these differences of view and practice, however, a genuine experience of inner radiance is the realisation of the fundamental nature of our awareness, which is the inextricable union of emptiness and luminosity.

Now, when the subtle mind is completely pure, the body or energy aspect of the combination of subtle mind and subtle body arises as the five different coloured luminosities (white, blue, red, yellow and green) and in the form of buddha-bodies. All the different maṇḍalas, of the hundred deities, or the thousand deities, or whatever number, are all expressions of the five enlightened families, which are related to the purity of the five psycho-physical aggregates, the five elements and the five pristine cognitions. These relationships form the core of the practices presented in Highest Yoga Tantra, as does the experiential cultivation of the nature of these deities through the daily practice.

So, in summary, by following in our practice the process of the natural dissolution of our gross forms of consciousness, and the natural arising from this state of the luminosities and bodies of the deities, first the actualisation of inner radiance is refined and this serves as the substantive cause for the arising of the Buddha-body of Perfect Resource and the Buddha-body of Emanation respectively. Thus the three bodies of a buddha are perfected, which is the fruition of the path of tantra.

Now, as for the forms of the meditational deity, which are generated in the practice of tantra, there are two principal types: peaceful deities and wrathful deities. In general terms, these are concerned with the transformation of the cognitive and emotional states associated with attachment and aversion respectively. The peaceful deities are quiescent and are expressions of the natural purity of attraction, that is the mind resting in its natural pristine state. The

wrathful deities are the dynamic aspect of the peaceful deities and are expressions of the natural transformation of aversion. That is they represent the mind's active transformation of delusion into pristine cognition.[g]

As we now see, the path of Highest Yoga Tantra involves taking dissonant cognitive states, such as attachment and aversion, on to the path. In the path followed by pious attendants (*śrāvaka*) dissonant cognitive states are categorically perceived as something to be renounced. In the Mahāyāna path, however, there are two approaches which contrast with that of the pious attendants. According to the Mahāyāna sūtras, if a certain situation suggests a positive outcome in terms of benefiting others the voluntary use of desire or attachment is allowable. However, in the tantras it is not merely that desire or attachment is permissible when beneficial, here one deliberately utilises their energies as the path to purifying or consuming the dissonant states themselves.

Given that the practices of the tantras include the disciplined engagement of subtle physiological processes and the transformation of the energies associated with attraction and aversion, before a practitioner can embark on the practices of tantra, he or she must find a spiritual teacher who meets the qualifications as set out in the authoritative literature and must receive empowerments and graduated instruction from that master. In addition, the practitioner should complete the preliminary practices and achieve a thorough grounding in the foundational paths of the sūtras, which includes the development of the altruistic intention to attain enlightenment (*bodhicitta*), the development of calm abiding - the stabilisation of attention on an internal object of meditation - and the development of penetrative insight - an analytical meditative state that dissects the nature of its object, its relationships, characteristics and function. The development of calm abiding and penetrative insight are the means by which the practitioner can cultivate his or her understanding of emptiness, which is an appreciation of the total absence of inherent existence and self-identity with respect to all phenomena. It is an essential prerequisite for beginning on the path of tantra that the practitioner achieve a profound appreciation of both non-substantiality and its interdependent relationship with phenomenal reality. The tantras presuppose this understanding, so it is in the sūtras therefore that we find the extensive elucidation of the methods for developing a complete understanding of emptiness.

Now, as to the nature of the understanding of emptiness presupposed by the tantras, the majority of masters of the Nyingma, Kagyu, Sakya and Gelug schools agree that this is the view of the Middle Way (*madhyamapratipad*)

propounded in the sūtras and elucidated by Nāgārjuna in his works. In the Dzogchen view, however, there is also a unique method of explaining emptiness, which emphasises the inseparability of emptiness and inner radiance, but nonetheless, principally, this designation does refer to emptiness as presented in Nāgārjuna's Middle Way.

As far as the concept of emptiness or the ultimate nature of reality is concerned this is one area where there is an emerging convergence between the Buddhist understanding of the ultimate nature of existence and the evolving contemporary scientific view. This convergence relates to the unfindability of entities when these are analytically sought. In modern science the methods of analysis are principally applied to investigating the nature of material entities. Thus, the ultimate nature of matter is sought through a reductive process and the macroscopic world is reduced to the microscopic world of particles. Yet, when the nature of these particles is further examined, we find that ultimately their very existence as objects is called into question. This interface between non-substantiality and phenomena is a fundamental focus of Buddhist philosophical analysis and of experiential analysis through meditation on the nature of mind. As is now becoming more commonly known in the contemporary scientific field, a subtle understanding of the nature of the arising and dissolution of both individual thoughts and the cycles of existence lies at the heart of Buddhist literature and practice.

In summary, therefore, even though the stages of preparation for engaging in the practices of Highest Yoga Tantra are extensive, it is said that, since the mode of procedure in Highest Yoga Tantra follows a very close correspondence to the nature of existence, human beings of this world are regarded as having the perfect gross and subtle physiological basis for undertaking these practices successfully.

Normally in our lives, if we know that we are going to be confronted by a difficult or unfamiliar situation, we prepare and train ourselves for such a circumstance in advance, so that when this event actually happens we are fully prepared. As I have outlined, the rehearsal of the processes of death, and those of the intermediate state, and the emergence into a future existence, lies at the very heart of the path in Highest Yoga Tantra. These practices are part of my daily practice also and because of this I somehow feel a sense of excitement when I think about the experience of death. At the same time, though, sometimes I do wonder whether or not I will really be able to fully utilise my own preparatory practices when the actual moment of death comes!

A sense of uncertainty, and often fear, is a natural human feeling when thinking about the nature of death and the relationship between living and dying. It is perhaps not surprising therefore that the *Bar-do Thos-grol Chen-mo*, the *Tibetan Book of the Dead*, a treasure-text which focuses on this important subject, has become one of the best-known works of Tibetan literature in the West. Carrying out the first complete translation of this cycle of teachings has been an extraordinary accomplishment undertaken with great care over many years.

I hope that the profound insights contained in this work will be a source of inspiration and support to many interested people around the world, as they have been in my own culture.

Editor’s Introduction

The *Tibetan Book of the Dead* includes one of the most detailed and compelling descriptions of the after-death state in world literature. It is not surprising therefore that when Chapter 11 of our text, ‘The Great Liberation by Hearing’, first appeared in English, in 1927, it caused a considerable stir and has remained one of the most well known of Tibet’s literary works ever since. In our work, for the first time, we are presenting a complete translation of all twelve chapters of the compilation of texts known as the *Tibetan Book of the Dead*, which includes nine chapters not translated in W. Y. Evans-Wentz’s original publication.

Our intention in carrying out this work was twofold. One was to present the entire original work, and the second was to compose the translation with the close support and participation of the contemporary masters and lineage holders of this tradition.

The complete *Tibetan Book of the Dead* is a comprehensive guide to both living and dying as originally taught by the great master from Oḍḍiyāna, Padmasambhava. Padmasambhava, along with Sāntarakṣita and King Trisong Detsen, formally established Buddhism in Tibet, during the eighth century, and most Tibetans revere him as a ‘second Buddha’. The story of how this teaching was first given by Padmasambhava to King Trisong Detsen is presented in Gyurme Dorje’s ‘Brief Literary History’, which follows.

The compendium of texts known as *The Tibetan Book of the Dead* contains exquisitely written guidance and practices related to transforming our experience in daily life, on how to address the processes of dying and the after-death state, and on how to help those who are dying. These teachings include: methods for investigating and cultivating our experience of the ultimate nature of mind in our daily practice (Chapters 2-7), guidance on the recognition of the signs of impending death and a detailed description of the mental and physical processes of dying (Chapter 8), rituals for the avoidance of premature death (Chapter 9), the now famous guide ‘The Great Liberation by Hearing’ that is read to the dying and the dead (Chapter 11), aspirational prayers that are read at the time of death (Chapter 12), an allegorical masked play that light-heartedly dramatises the journey through the intermediate state (Chapter 13), and a translation of the sacred mantras that are attached to the body after death and are said to bring

‘Liberation by Wearing’ (Chapter 14).

In addition, and at the advice of the late HH Dilgo Khyentse Rinpoche, we have also included two additional texts that are not usually included, namely Chapter 1, which poetically sets out the preliminary meditations and practices related to this cycle of teachings, and indeed to tantric practice in general, and Chapter 10, the instructions on methods for transferring consciousness at the point of death into an enlightened state, which are referred to in Chapter 11 and are an essential aspect of the practices related to dying.

Our second intention was to present the entire work in a way that, as honestly as we could, reflects the insights and intentions of the masters of the lineage and gives a sense of the elegance and moving, poetic beauty of the original work. In order to do this, as is described in the Acknowledgements, the translation has been based on the oral commentarial explanation of contemporary lineage holders and was carried out with the continuous advice of contemporary masters.

Given the above, there is very little to say with respect to offering further introduction to the meaning of the texts. It is our hope that with the help of HH the Dalai Lama’s Introductory Commentary, the short introductions to each chapter, the notes and the glossary, the meaning will shine through as directly as was intended.

As I have been asked to do so, I will just say a few words about the psychological context of this material. It may seem somewhat woolly to many if it is said that the insights that are presented here come from those who have realised the ultimate nature of mind and thereby have experiential understanding of the processes of the mind in deep sleep, dreams, the waking state and throughout the processes of dying and beyond. But, as described by the Dalai Lama in the Introductory Commentary, the process of imagining and then actualising the stages of dissolution of consciousness that will occur naturally at the time of death lies at the heart of higher Tibetan Buddhist meditative practices, as do practices related to maintaining awareness during deep sleep and while dreaming.

As Gyurme Dorje describes in ‘A Brief Literary History’, this cycle of teachings is based on the *Guhyagarbha Tantra*. This text is described as having been received in a revelation from the primordial buddha Samantabhadra, transmitted through the agency of the meditational deities Vajrasattva and Guhyapati Vajrapāṇi. In other words, the source is Samantabhadra, who is the resonance of pure awareness, the natural purity of mental consciousness, transmitted through an embodiment of the insight, compassion and

communicative skills (skilful means) of all the buddhas, that is to say of all those who abide in an unmoving realisation of the ultimate nature of mind.

As in all the major Buddhist tantric systems, the *Guhyagarbha Tantra* describes a maṇḍala, which is a visual representation of the components of the enlightened mind. Our chart of the maṇḍala of the Peaceful and Wrathful Deities (Appendix Two) sets out the core aspects of the symbolism of the maṇḍala associated with our text. As is always the case, this symbolism is based on the classical understanding of the nature of a person's psycho-physical components, as described in the Abhidharma literature, which is common to all forms of Buddhism. This analysis of the components of our being can be undertaken with our normal conceptual mind.

The actual experience of the luminosities which are said to underlie the maṇḍala is however only possible as a result of the accomplishment of very subtle meditative states, which are fruitional aspects of the path of Highest Yoga Tantra. As the Dalai Lama relates in his commentary, these luminosities only become apparent to the meditator once realisation of the ultimate nature of mind is achieved. This occurs during the processes of meditations, which are simulacra of the processes of dying and the re-emergence of consciousness from a non-conceptual inner radiance, the mind's ultimate nature. The processes of the dissolution of the coarse forms of consciousness into inner radiance and the emergence of consciousness from inner radiance also occur naturally at the time of death. In other words, according to Buddhist tradition, experiential access to the processes, which mirror those of dying and the re-emergence of consciousness after death, is achievable in the waking state.

When HH Dilgo Khyenste Rinpoche gave his commentary to the text he explained that the 'Introduction to the Intermediate State of Reality', the central section of 'The Great Liberation by Hearing', is an expression of the esoteric Thodgal practices of Dzogchen, the 'Great Perfection' teachings. Thodgal is the pinnacle of meditative practice according to the Nyingma school and it results in the direct experience during meditation of the luminosities and the maṇḍala of meditational deities that are described in Chapter 11. This arising of the five-coloured luminosities as a result of actualising the ultimate nature of mind is a phenomenon that has been described by all the great meditators of the four major Buddhist schools of Tibet and the pre-Buddhist Bon tradition. The point I am leading up to here is that the experiences described in our text relate to the modalities of our awareness from moment to moment, in our waking state, in deep sleep, in our dreams and also during the transition from life to death and

beyond.

In this sense ‘The Great Liberation by Hearing’ can be read as a wonderful metaphorical narrative illustrating the processes of our cognitive state, whether in our waking state or in death.

Carl Jung in his commentary to Evans-Wentz’s 1927 edition of the *Tibetan Book of the Dead* spoke about how compelling he found it to look at ‘The Great Liberation by Hearing’ backwards. From a psychoanalytical point of view this is indeed interesting, as our text can then be seen as providing a guide for tracing our confused and deluded states, back through our conditioned attraction and aversion to selected aspects of our experience, back through the weave of our habitual tendencies and mental constructs and a relentless series of voluntary or involuntary mental choices, back through the illusory comfort generated by our sense of ego, right back to a pure original cognitive event. This is something that we can explore during our own waking experience by analysing how our thoughts originate in the mind, interact with our mental constructs and guide our emotions and subsequent actions.

Chapter 4 of our text, ‘The Introduction to Awareness’, addresses this process of exploration directly. Here we find guidance for the meditator on how to recognise the mind’s ultimate nature, the underlying, mirror-like pure awareness, free from dualistic elaboration, from which all our thoughts and perceptions arise and into which they always again dissolve. Chapter 11 then gives a symbolic description of how the pure radiances of our awareness, the ultimate nature of our pure psycho-physical components and elemental properties, arise as luminosities and meditational deities. At this critical point, either we recognise these luminosities and meditational deities as the embodiments of our own actual nature, and thereby remain in a state of pure perception, or, having failed to recognise their appearance as being a natural expression of the ultimate nature of all phenomena, we are then inexorably drawn into the clouded, dull impulses of dualistic experience. Once this occurs, the matrix of our habitual tendencies and mental constructs is activated and this generates our sense of independent, individual identity. By now our ego, which cannot accept the openness and clarity of the pristine perceptual state, is established and the mind functions purely on the basis of wanting to satisfy its conditioned expectations and impulses, from moment to moment.

In this ego-bound state our thoughts, speech and actions are then modulated by a process of inner judgement. As the text describes, death holds up an all-seeing mirror, ‘the mirror of past actions’, to our eyes, in which the

consequences of all our negative and positive actions are clearly seen and there is a weighing of our past actions in the light of their consequences, the balance of which will determine the kind of existence or mental state we are being driven to enter. The ‘life-review’ aspect of this process, metaphorically described in our text as the weighing of white pebbles, representing our positive actions, against the weight of black pebbles, representing our negative actions, is wonderfully illustrated by the poet Heathcote Williams’ phrase ‘death develops life’s photographs’, which succinctly evokes the notion of our day-to-day obliviousness to the consequences of our actions being developed or processed in death so that we can experience them face to face.

Following the expansive process of the ‘life-review’, the mind is then driven into a new equilibrium, avoiding the chaos of dissociation. This twofold process of inner judgement, the ‘life-review’ followed by the coalescence of the mind into a new modality, is symbolically represented in our text by the actions of Yama, who is the embodiment of the infallible laws of cause and effect. In our waking state, this weighing and modulation of the momentum of our past thoughts, speech and actions is of course largely hidden, but we do experience this in our sense of ‘conscience’ at the time of thinking, speaking or acting. In death, as in life, the process of inner judgement is not of course a judgement by an external being but it is the result of our own mind’s innate dynamic of manifesting the natural fruition of our own mental constructs and coalescing this ripening into a new equilibrium. At this stage, in particular, just as we are about to enter a changed emotive state, it is absolutely critical that we recognise the fundamental reality that we are experiencing the results of the mental states which we ourselves have generated and that we use this understanding to recognise the actual nature of our experience. In our day-to-day life we know that if we begin to feel angry, for example, this immediately creates an internal disturbance and this disturbance creates a shift in the way we perceive both others and our environment, which in turn affects the way in which others react to us, which then reinforces our initial anger and we feel confirmed in that new state. This is the cycle of experiencing the results of the mental states that we ourselves have generated, which can occur from moment to moment or according to our text from lifetime to lifetime.

Finally, if there is no recognition and as a culmination of this entire process, our text describes how, driven on by a relentless search for security and the urge to resolve our impulses and expectations, in a mental realm where our expectations and actual reality do not match, and based on the ever-present

swinging back and forth of our attraction and aversion, we enter into an emotive state whose focus can be anywhere across the spectrum of elation, jealousy, pride, confusion, blankness, desire, craving, anger, hatred or fear. These states are depicted in our text as the realms of existence into which we may pass at birth.

Given the above, even if we do not accept the Buddhist understanding that the modalities of our consciousness in deep sleep, dreams and our waking state mirror those of death, we can still apply the advice given in 'The Great Liberation by Hearing' to our everyday experience. Giving up our compulsive attraction and aversion to aspects of our perceptual realm, glimpsing the causal dynamic of our actual condition and coming to the realisation that what we see is the product of our own mental constructs, and that we therefore do have the potential to view our experience more insightfully, is a powerful method of releasing us from the dissonant and perhaps even fearful qualities of our own self-made, perceptual landscape.

Chapters 1-7 provide us with a framework for achieving this release in our daily lives. Chapter 1 poetically evokes the perspectives that may lead us to realise that understanding our actual nature and understanding our current condition as human beings are worthwhile, Chapters 2-6 offer us methods for training our minds to instinctively recognise the actual nature of our being and existence, and Chapter 7 provides a framework for modulating and refining our motivation, perspectives and actions.

It is undeniably the case that in our society we do not easily accept that death is a natural part of life, which results in a perpetual sense of insecurity and fear, and many are confused at the time of the death of a loved one, not knowing what they can do to help the one that has passed away or how to address their own grief. Exploring ways of overcoming our fear of death and adopting a creative approach at the time of bereavement, that is, focusing one's energy on supporting the one that has passed away, are both extraordinary benefits of the insights and practices that are so beautifully expressed in the *Tibetan Book of the Dead*.

When I think of these things I often remember the Dalai Lama saying: 'When we look at life and death from a broader perspective, then dying is just like changing our clothes! When this body becomes old and useless, we die and take on a new body, which is fresh, healthy and full of energy! This need not be so bad!'

Graham Coleman
Thimpu, Bhutan

A Brief Literary History of the *Tibetan Book of the Dead*

by Gyurme Dorje

Since the publication in 1927 of Lama Kazi Dawa Samdup and W. Y. Evans-Wentz's pioneering English translation of three chapters from the cycle of texts known in the original Tibetan as *The Great Liberation by Hearing in the Intermediate States* (*Bar-do thos-grol chen-mo*), the chapters they translated, dealing with the nature of the after-death state, including the accompanying aspirational prayers, have attracted a compelling interest outside Tibet under the title the *Tibetan Book of the Dead.* Learned Tibetans today often express their surprise that this particular collection of meditative practices concerning methods for understanding the nature of mind and transforming our experiences throughout the round of life and death has become one of the most well known of all the works of Tibetan literature in translation. This renown is especially unexpected when one considers the esoteric origins of the text and its highly restricted transmission within Tibet until the mid-fifteenth century. It is on account of this widespread popular recognition however that the title coined by the editor of the first translation, Evans-Wentz, has been retained in all subsequent translations and related studies. Following in this tradition, we too have retained the title the *Tibetan Book of the Dead* to refer to the first complete English translation of *The Great Liberation by Hearing in the Intermediate States*, which includes translations of all twelve chapters of the original compilation.

EARLY ORIGINS

The Great Liberation by Hearing in the Intermediate States is an outstanding example of Nyingma literature. The Nyingmapa are the followers of the oldest of all the schools of Tibetan Buddhism, tracing their lineage back to the first

wave of transmission of the Buddhist teachings to Tibet, to the royal dynastic period of Tibetan history in the eighth century, when great Indian masters such as Padmasambhava, Vimalamitra and Buddhaguhya initially introduced the three inner classes of tantra: Mahāyoga, Anuyoga and Atiyoga. These tantra texts are differentiated on the basis of their distinctive meditative techniques, known respectively as the generation stage, the perfection stage and the Great Perfection (Dzogchen).

All traditions of Tibetan Buddhism today share the inheritance of the canonical compilations of the Indian Buddhist scriptures and treatises contained in the *Kangyur* and *Tengyur.* The former contains those teachings of the Buddhas (vinaya, sūtras and tantras) that were translated from Sanskrit and other languages into Tibetan, mostly from the late tenth century onwards and compiled initially by Buton Rinchendrub (1290 — 1364). The latter includes the classical Indian commentaries that were also translated from Sanskrit into Tibetan. In a recently published and collated master edition of both the *Kangyur* and *Tengyur* these texts comprise 180 volumes.

At the same time, each school has its own distinctive writings. The particular literature of the Nyingma school comprises translations from Sanskrit and other languages, which are preserved in the twenty-six volume *Collected Tantras of the Nyingmapa* (*rNying-ma'i rgyud-'bum*), and a companion anthology of commentarial treatises, written by successive generations of Indian and Tibetan lineage holders. The latter, which has been faithfully handed down through a 'long lineage of oral precepts' (*ring-brgyud bka'-ma*), that is to say through an unbroken lineage of transmission from one generation of accomplished masters to the next, is continually growing and currently comprises 120 volumes in a recently published edition.

The *Collected Tantras of the Nyingmapa* has three main sections, corresponding to the compilations of Atiyoga, Anuyoga and Mahāyoga. Among them, the most influential single text is the *Guhyagarbha Tantra*, a revelation of the primordial buddha Samantabhadra, transmitted through Vajrasattva and Guhyapati Vajrapāṇi. The compendium of texts that we now know as the *Tibetan Book of the Dead* bases its symbolism and iconography on the *Guhyagarbha Tantra*. Founded on the classical Abhidharma view of the elements, psycho-physical aggregates, etc., this tantra text is the earliest known literary work to portray the natural purity and natural transformation of our mundane psychological states, respectively, as the maṇḍala of the forty-two peaceful deities and as the maṇḍala of the fifty-eight wrathful deities. Though generally

and rightly classified as a Mahāyoga text, the *Guhyagarbha Tantra* has also been obliquely interpreted from the perspective of Dzogchen, most famously by Longchen Rabjampa (1308 — 63). The meditative techniques of both Mahāyoga and Dzogchen are clearly expressed among the chapters of our present work: the generation stage of meditation is emphasised in Chapters 5-7, and the Great Perfection in Chapters 4 and 11, these latter two chapters being based on the teachings of the two key aspects of the Great Perfection, namely Cutting through Resistance (*khregs-chod*) and All-surpassing Realisation (*thod-rgal*) respectively. Thus from the point of view of its theoretical foundation and practice, as well as in its iconography and symbolism, the *Tibetan Book of the Dead* echoes its roots in the *Guhyagarbha Tantra* but, in addition, vividly incorporates the classical teachings of Dzogchen.

The *Guhyagarbha Tantra* was initially compiled by King Indrabhūti and Kukkurāja of Sahor in north-west India (*circa* sixth century). The monarch, also known as King Dza, received the whole corpus of the Mahāyoga tantras in a vision from Vajrasattva, and Kukkurāja, a great accomplished master, divided this literature into eighteen books (*tantras*) — the most all-embracing of which is the *Guhyagarbha*. During the eighth century, the *Guhyagarbha Tantra* was translated into Tibetan from Sanskrit three times: initially by Buddhaguhya and Vairocana, secondly by Padmasambhava and Nyak Jñānakumāra, and definitively by Vimalamitra with Nyak Jñānakumāra and Ma Rinchen Chok. A much later indigenous Tibetan translation was also prepared in the fifteenth century by Tharlo Nyima Gyeltsen and Go Lotsāwa. The anthology of treatises related to the *Guhyagarbha Tantra* includes a large number of commentaries on this text, of both Indian and Tibetan origin, composed by illustrious masters such as Līlāvajra, Buddhaguhya, Rongzom Paṇḍita, Longchen Rabjampa and Lochen Dharmaśrī.

The iconography and symbolism of the hundred Peaceful and Wrathful Deities presented in the *Guhyagarbha Tantra* subsequently gave rise to a whole genre of literature in Tibet known as the Cycles of the Peaceful and Wrathful Deities (*zhi-khro*), among which our compilation of texts *The Great Liberation by Hearing in the Intermediate States* is the most influential.

THE CLOSE LINEAGE OF TREASURES

According to traditional accounts, when Padmasambhava introduced these

teachings to Tibet in the eighth century he foresaw that the oral transmission of the 'long lineage' would be subjected over time to corruption and misapplication, and that the efficacy of the teachings would be diminished. To counteract this, through the agency of his consort Yeshe Tsogyal and other foremost disciples, he concealed a large number of 'treasure-teachings' (*gter-chos*), in the form of books and sacred artefacts, at power-places (*gnas*) throughout the Tibetan plateau, predicting that they would be rediscovered in future generations by their respective 'treasure-finders' (*gter-ston*) and promulgated for the sake of future generations. Prophecies were written, describing those who would have the power to unearth such revelations in the future — figures of the calibre of Nyangrel Nyima Ozer, Guru Chowang, and the discoverer of our text, Karma Lingpa. The term 'treasure-teachings' is generally extended to include not only concealed 'earth-treasures' (*sa-gter*), but also revelations discovered in a telepathic manner directly from the enlightened intention of buddha-mind (*dgongs-gter*), and pure visionary experiences (*dag-snang*).

This notion of the concealment of texts in the form of treasure had precedents in both Indian and Chinese Buddhism. Nāgārjuna, for example, is said to have received the *Prajñāpāramitā Sūtras* in the form of treasure from the ocean-depths, and, according to Nyingma doxographers, a recension of *Mahāyoga Tantras* was revealed to the eight teachers of Padmasambhava, at the Sītavana charnel ground near Vajrāsana. Similarly, the Chinese Buddhist tradition of elemental divination, which includes aspects of *Feng Shui* and *Yi Jing*, also recounts how the bodhisattva Mañjughoṣa concealed certain divinatory texts on Wang Hai Feng, the Eastern Peak of the sacred Mount Wutai Shan. Tibetan sources then describe how Mañjughoṣa subsequently revealed the *Precious Clarifying Lamp* (*Rinchen gsal-ba'i sgron-me*) to the Chinese master Dahura Nagpo.

Since the initial discoveries of the first Tibetan 'treasure-finder' Sangye Lama, in the eleventh century, a vast literature has been produced in Tibet by way of revelation through the 'close lineage of treasures' (*nye-brgyud gter-ma*), and redacted within the public domain. The *Collected Treasures* of the various treasure-finders are too voluminous to mention here, but many of their works are represented in the extensive nineteenth-century anthology known as the *Store of Precious Treasures* (*Rinchen gter-mdzod*), which was recently republished in 76 volumes. Just as the anthology of the 'long lineage' contains many commentaries on the *Guhyagarbha Tantra*, a significant number of 'treasure-teachings' are also

inspired by its portrayal of the hundred Peaceful and Wrathful Deities. Among them the most elaborate is the cycle discovered in the fourteenth century by Karma Lingpa — the *Peaceful and Wrathful Deities: A Profound Sacred Teaching, [entitled] Natural Liberation through [Recognition of] Enlightened Intention* (*Zab-chos zhi-khro dgongs-pa rang-grol*). The compendium of texts now known outside Tibet as the *Tibetan Book of the Dead* is an abridgement of this treasury of texts discovered by Karma Lingpa.

THE CONCEALMENT BY PADMASAMBHAVA

The extant cycle of texts that comprise Karma Lingpa's revelations includes a few short biographies and historical accounts of the work's original concealment and subsequent revelation, which were composed by later lineage holders. The following passage from the *Middle-length Empowerment* (pp. 61-4) describes the roots of this tradition:

At the time when [Padmasambhava] was turning incalculable wheels of the teachings concerning the supremely secret vehicle [of Vajrayāna], he revealed, in accord with the individual capacities of the fortunate king [Trisong Detsen] and his subjects, many practices related to the generation and perfection stages of the Peaceful and Wrathful Deities; and these were [later] concealed, for the most part, as profound treasures, for the benefit of beings in the future.

When Padmasambhava was nearing the completion of his direct spiritual work and teaching in Tibet, the sovereign and his son [Prince Mutri Tsenpo], along with the translator Chokrolui Gyelsten and others, offered him a maṇḍala of gold and turquoise, and fervently made the following supplication: 'Although your compassion is always present and in the past you have held high the incalculable beacons of the teaching, according to the outer and inner vehicles, yet for the benefit of ourselves, the king, ministers, friends and subjects, and for future beings of the degenerate age, we request you to give a teaching which is the quintessence of all the teachings of the outer and inner vehicles; one through which buddhahood may be attained in a single lifetime; one which will bestow liberation by merely hearing it, a profound and concise teaching containing the essential meaning.'

Thus, [in response to their supplication] the Great Master replied, 'O! Sovereign King, Prince, Ministers, in accord with your wish, I do have a teaching which is the essential point of all the six million four hundred thousand

tantras of the Great Perfection, which were brought forth from the enlightened intention of glorious Samantabhadra. By merely hearing this teaching, the doors leading to birth in inferior existences will be blocked. By merely understanding it you will arrive at the level of supreme bliss. Those who take its meaning to heart will reach the irreversible level of the spontaneously accomplished awareness-holders. It can bring great benefit for all those who are connected with it.

'Although I do possess such a teaching, since those who are of weak mind, or who are naturally inclined towards the Lesser Vehicle, or who lack good fortune, and harbour wrong views and doubts, may disparage this teaching and thereby fall into inferior existences, you should not proclaim [this teaching] to others, even [by whispering its name] into the wind. It should be concealed as a [buried] treasure for the sake of future beings of the degenerate age.'

So it was that he named this teaching, which essentialises all teachings, the *Peace ful and Wrathful Deities: A Profound Sacred Teaching, [entitled] Natural Liberation through [Recognition of] Enlightened Intention*, and he bestowed it on the translator, [Chokro]lui Gyeltsen, as his legacy [of good fortune]. Then, directing his enlightened intention towards living beings of the future degenerate age, who would be of meagre merit, he concealed it in the form of a treasure at Mount Gampodar in Dakpo, at a site which resembles a dancing god.

THE PROPHECY CONCERNING KARMA LINGPA

Padmasambhava's prophesies concerning the treasure-finder Karma Lingpa and his immediate successors are also recounted elsewhere within the cycle. The following verses are taken from Gendun Gyeltsen's fifteenth-century account, entitled *Padmasambhava's Prophecy of the Treasure-finder and the Series of Authentic Lineage Teachers* (pp. 22ff.). In particular, they offer a rationale for the original concealment of the texts and predictions regarding their subsequent discovery and secret transmission. It is clear that even in this early formative period the cycle of texts had acquired two distinct titles, *The Great Liberation by Hearing during the Intermediate States*, and *The Natural Liberation through Recognition of Enlightened Intention*, reflecting its shorter and longer versions.

It says in a prophetic declaration of Orgyan Rinpoche:
'In the future, during the final era, the degenerate age,
When monks [act] like pigs and make women pregnant,

When virtuous actions generate and sustain resentment,
When the most noble of monks takes a bride,
When factionalism and wars are widespread,
At that time there is no doubt that all those bereft of such instructions
Will fall into the inferior existences.
So to benefit the sentient beings of this degenerate age,
I have committed [this cycle of teachings] to writing,
And concealed them at Mount Gampodar.
In that age, a supremely fortunate son will be born.
His father will have the name Accomplished Master Nyinda,
And he will be the courageous “Karma Lingpa”.
On his right thigh there will be a mole,
Resembling the eye of pristine cognition,
And he will be born in the dragon or snake year,
Into a heroic family line, the fruit of past good actions.
May that fortunate person encounter this [teaching]!
‘But he [Karma Lingpa] should not publicly teach the cycles of
The *Peaceful and Wrathful Deities: Natural Liberation through [Recognition of] Enlightened Intention*
To anyone at all, even by whispering into the wind,
And so it should remain until the time of the third lineage holder.
Obstacles will arise if these [teachings] are publicly taught!
However, he should impart the cycle of the
Great Compassionate One: Lotus Peaceful and Wrathful Deities
To all of his fortunate students!

‘If the oral instructions of the lineage issuing from the third generation lineage holder
Are kept secret for seven years, there will be no obstacles.
When seven years have passed,
That [third generation successor] may properly impart to others
The empowerments and practical application of the [abridged] cycle,
The *[Great] Liberation [by Hearing] during the Intermediate States.*
Then, when nine years have passed, the [complete] cycle of the
Natural Liberation through [Recognition of] Enlightened Intention
Should be imparted gradually, not all at once!

‘These treasures will be extracted in the region of Dakpo, in Southern Kongpo,
And they will be concentrated for the sake of living beings,
In the region of Draglong, in Upper Kongpo.
Karma Lingpa’s activity on behalf of living beings will ripen in the north!’

THE LIFE OF KARMA LINGPA

Although the exact dates of Karma Lingpa are unknown, his birth and death have been accurately placed within the fourteenth century. The following passages describing his life and those of his immediate successors are taken from Gyarawa Namka Chokyi Gyeltsen’s fifteenth-century *Jewel Garland: An Abridged History* of the Lineage (pp. 40ff.). Of particular interest is the discovery of two distinct cycles of treasure-teachings, the well-known *Peaceful and Wrathful Deities: Natural Liberation of Enlightened Intention* , and the *Great Compassionate One: Lotus Peaceful and Wrathful Deities*. The latter is no longer extant in this form, although it appears to have been the source for the masked drama contained in Chapter 13 of the present work.

Karma Lingpa

> [Revered as an emanation of the great translator Chokrolui Gyeltsen], Karma Lingpa was born at Khyerdrup, above Dakpo in Southern Tibet. He was the eldest son of the accomplished master Nyinda Sangye, an upholder of the mantra tradition and a treasure-finder in his own right.
>
> In his fifteenth year, the prophetic declaration and the auspicious coincidence came together. From Mount Gampodar, which resembles a dancing god, he extracted the *Peaceful and Wrathful Deities: Natural Liberation of Enlightened Intention*, along with the *Great Compassionate One: Lotus Peaceful and Wrathful Deities* and other treasures.
>
> Unfortunately others spoke ill of him because he did not form an auspicious relationship with the intended consort who had been prophesised for him in connection with his discovery of these treasure-teachings. He did have one son, but because he showed a yellow scroll [containing his treasures] to his student before the time when he was destined to impart the *Peaceful and Wrathful Deities: Natural Liberation of Enlightened Intention*, it is said he encountered life-threatening obstacles.
>
> Karma Lingpa was endowed with innumerable attributes, and dwelt as the very embodiment of unimpeded enlightened activity. So, knowing of his own untimely death, he said with prescience: 'In the near future, many marks in the form of lotus flowers will appear on my body!', and he also made numerous other clairvoyant statements. Then, the next year, when he was on the point of death, he granted the empowerments and transmissions of the *Peaceful and Wrathful Deities: Natural Liberation of Enlightened Intention*, to his son alone, and not to any others, saying 'You should entrust this teaching to a saintly person who maintains the commitments and has the name Nyinda. His actions for the welfare of living beings will be most extensive!' Making many such prophecies, Karma Lingpa passed away.

Thus the first lineage holder was Karma Lingpa's own son, Nyinda Choje, the author of Chapter 1 of the present work. The second-generation lineage holder, Lama Nyinda Ozer of Tsikar Monastery in Longpo, was born in 1409 (earth female ox year), and he is said to have written down the text contained in Chapter 1 of the present work. It is the third-generation lineage holder Gyarawa Namka Chokyi Gyatso who has the distinction of being the first person to

publicly teach the treasures of Karma Lingpa. The transmissions of the *Peaceful and Wrathful Deities* and *The Great Liberation by Hearing in the Intermediate States* that eventually came to permeate the entire Tibetan plateau can all trace their roots back to his teaching activity, particularly at Menmo and Thangdrok monasteries in Kongpo.

The extensive dispersion of the lineage throughout Tibet and the Himalayan region that issued from Gyarawa has been recently documented, along with visual charts, by Bryan J. Cuevas in his work *The Hidden History of the Tibetan Book of the Dead*. We will not therefore describe this again here. However, one important figure, from the perspective of the literary history, is Rigdzin Nyima Drakpa (1647-1710), who in his later years, at Takmogang and Chakru, began transcribing and collating the various texts associated with Karma Lingpa's cycle. It is clear from the various extant lineage prayers that he was directly responsible for standardising the shorter anthology entitled *The Great Liberation by Hearing in the Intermediate States* in its present form.

Rigdzin Nyima Drakpa's lineage was particularly influential in the nomadic areas of Sok Dzong, where the mantrins of the Kabgye Lhakhang even now maintain the lineage of his teachings, and in Dzachuka, where his teacher Dzogchen Pema Rikdzin founded Dzogchen Monastery in 1685. He also formed a spiritual rapport with Terdak Lingpa, on account of which the transmissions of Tsele, Lhalung and Mindroling all converged in his own son Orgyan Tendzin. Subsequently, the teachings of the Karma Lingpa tradition were passed on from Mindroling to Dzogchen in the following line of transmission: Pema Gyurme Gyatso, Gyelse Ratna Vija, Dzogchen II Gyurme Thekchok Tendzin, Pema Kundrol Namgyel and Dzogchen III Ngedon Tendzin Zangpo. The last named was responsible for preparing the first xylographic edition of *The Great Liberation by Hearing in the Intermediate States*, at Dzogchen Monastery in the mid-eighteenth century.

EDITIONS AND CONTENT OF *THE GREAT LIBERATION BY HEARING IN THE INTERMEDIATE STATES*

The diverse strands of the lineage stemming from Karma Lingpa and Gyarawa, summarised above, ensured that their legacy would flourish throughout Tibet and in the neighbouring sub-Himalayan regions of Northern Nepal, Sikkim and Bhutan. The earliest texts which these spiritual successions imparted through the

generations were handwritten manuscripts, including a great many local and anonymous supplements. Yet, as Bryan Cuevas has rightly observed, ‘most of the available recensions of [Karma Lingpa’s] *Peaceful and Wrathful Deities* come to us in the form of xylographic prints and facsimile reproductions from blocks carved only in the last two centuries’. Unfortunately, the scribal errors that have crept into many of these ‘standard’ editions subsequently acquired great currency.

At present, the most extensive extant version of the *Peace ful and Wrathful Deities: Natural Liberation of Enlightened Intention* is not a block-print, but the manuscript version from the library of the late *Kyabje* Dudjom Rinpoche, who in the 1960s had his scribe prepare an elegant three-volume edition on the basis of the two volumes in his possession, which were apparently of Katok provenance. This manuscript contains sixty-four distinct texts, which are arranged sequentially under the categories of history, empowerment, generation stage, perfection stage, introductions (according to the Great Perfection), path of skilful means, and protector liturgies. Although it is the most extensive version available, this manuscript is by no means exhaustive — for there are other, smaller published compilations, associated with Pelyul, Dzogchen and Nedo, containing texts that are excluded from the larger anthology. However, in our experience, and on the authority of Gene Smith, who generously made the Dudjom manuscript available on CD-ROM, the Dudjom manuscript is far more accurate than the many Indian and Bhutanese reprints that are more widely available and have provided the source for the recent partial translations of *The Great Liberation by Hearing in the Intermediate States*. Even the illuminated manuscript on which Kazi Dawa Samdup’s 1927 translation is based appears to perpetuate the same inaccuracies. After wrestling with the scribal errors, lacunae and inconsistencies that fill the various Indian reprints of *The Great Liberation by Hearing in the Intermediate States*, it was with considerable joy and relief that we were finally able to clarify obscure readings and eliminate many cumbersome and unnecessary annotations by basing our translation on the three-volume Dudjom edition of the *Peaceful and Wrathful Deities: Natural Liberation of Enlightened Intention*. Seldom have we opted for readings based on the two Indian reprints of *The Great Liberation by Hearing in the Intermediate States* at our disposal, the Delhi and Varanasi photo-offset publications, and when we have done so, we have indicated the reason for our choice in the notes. We have not, however, made reference to the new Amdo edition, compiled by Khenpo Dorje and just published in Hong Kong.

Readers wishing to understand the precise relationship between the chapters of the derivative *Great Liberation by Hearing in the Intermediate States*, and the larger cycle of the *Peaceful and Wrathful Deities*, are referred to Appendix One, where the correspondences are presented.

As stated above, this is the first complete English translation of *The Great Liberation by Hearing in the Intermediate States*, otherwise known to the outside world as the *Tibetan Book of the Dead*, and it is based on a version of the original text which has proven to be far more accurate than those used in previous translations. All the chapters of the anthology standardised by Nyima Drakpa and later published in woodblock form at Dzogchen Monastery are contained in this book. With the exception of Chapter 13, Part One, which may well derive from the non-extant *Lotus Peaceful and Wrathful Deities*, and Chapter 13, Part Two, which was composed by Gyarawa Namka Chokyi Gyatso, all the other chapters from Nyima Drakpa's compilation appear to have been taken from the original treasure-cycle of Karma Lingpa's *Peaceful and Wrathful Deities*.

In presenting our translation, we have sought to order the chapters according to the meaningful sequence of the intermediate states that arise in the course of life and death, and therefore the order of the chapters in this translation differs from the arrangement of Nyima Drakpa. In addition, we have included two further chapters from the *Peaceful and Wrathful Deities* that are not part of *The Great Liberation by Hearing in the Intermediate States*. Chapter 1, outlining the preliminary practices of meditation, is attributed to Nyinda Choje and Nyinda Ozer, while Chapter 10, on consciousness transference, derives from Karma Lingpa's *Six Guidebooks of the Perfection Stage* of meditation. The first of these has been included because it provides an essential context to the later chapters, and the instructions on consciousness transference have been included because they are specifically mentioned in Chapter 11, as a necessary practice related to the intermediate state of the time of death.

1

Natural Liberation of the Nature of Mind: The Four-session Yoga of the Preliminary Practice

CONTEXT

In its original Tibetan this preliminary practice is beautifully written in verse. In the monasteries and lay households of the practitioners of this cycle of teachings, it is usually sung melodically in the early morning, before any other practice or activity is begun. Often the young monks sing the opening verses of this poem as they go about their morning duties.

When engaging in a preliminary retreat, it is recommended that this meditation is done every day in four sessions: early morning till dawn, after sunrise until just before noon, from afternoon until just before sunset, and from sunset until late evening.

The practice essentialises the 'four common or outer preliminaries' and the 'five uncommon or inner preliminaries', which are described in the glossary. It is recommended that the inner preliminary practices are repeated 100,000 times as a prerequisite to receiving instruction on the 'generation stage' practices of the Vehicle of Indestructible Reality (*Vajrayāna*).

Herein is contained the *Natural Liberation of the Nature of Mind: The Four-session Yoga which is a Spiritual Practice of the Vehicle of Indestructible Reality, the Way of Secret Mantras,*[1] an extract from the *Peaceful and Wrathful Deities: A Profound Sacred Teaching, [entitled] Natural Liberation through [Recognition of] Enlightened Intention*.[2]

It would be excellent if one were to train one's mental continuum according to the [following] preliminary practices which are based on the *Peace ful and Wrathful Deities: A Profound Sacred Teaching, [entitled] Natural Liberation through [Recognition of] Enlightened Intention*.

COMMON PRELIMINARY PRACTICE

O, Alas! Alas! Fortunate Child of Buddha Nature,
Do not be oppressed by the forces of ignorance and delusion!
But rise up now with resolve and courage!
Entranced by ignorance, from beginningless time until now,
You have had [more than] enough time to sleep.
So do not slumber any longer, but strive after virtue with body, speech and mind!

Are you oblivious to the sufferings of birth, old age, sickness and death?
There is no guarantee that you will survive, even past this very day!
The time has come [for you] to develop perseverance in [your] practice.
For, at this singular opportunity, you could attain the everlasting bliss [of nirvāṇa].
So now is [certainly] not the time to sit idly,
But, starting with [the reflection on] death, you should bring your practice to completion![3]

The moments of our life are not expendable,
And the [possible] circumstances of death are beyond imagination.
If you do not achieve an undaunted confident security now,
What point is there in your being alive, O living creature?

All phenomena are [ultimately] selfless, empty, and free from conceptual elaboration.
In their dynamic they resemble an illusion, mirage, dream, or reflected image,
A celestial city, an echo, a reflection of the moon in water, a bubble, an optical illusion, or an intangible emanation.
You should know that all things of cyclic existence and nirvāṇa
Accord [in nature] with these ten similes of illusory phenomena.

All phenomena are naturally uncreated.
They neither abide nor cease, neither come nor go.
They are without objective referent, signless, ineffable, and free from

thought.[4]

The time has come for this truth to be realised!

Homage to the spiritual teachers!
Homage to the meditational deities!
Homage to the ḍākinīs!

O, Alas! Alas! How needing of compassion are those living beings, tortured by their past actions,

[Who are drowning] in this deep chasm, the engulfing ocean of their past actions!

Such is the nature of fluctuating cyclic existence!

Grant your blessing, so that this ocean of sufferings may run dry!

How needing of compassion are those who are skill-less,[5]

Those who are tortured by ignorance and past actions,

Those who indulge in actions conducive to suffering —

Even though they desire happiness!

Grant your blessing, so that the obscuration of dissonant mental states and past actions may be purified!

How needing of compassion are the ignorant and the deluded,

[Bound] in this confining dungeon of egotistical attachment and the subject-object dichotomy,

Who, like wild game, are trapped in this snare, time after time!

Grant your blessing, so that cyclic existence may be stirred to its depths!

How needing of compassion are those beings who endlessly revolve [in the cycle of existence],

As if [circling] perpetually [on] the rim of a water-wheel,

In this six-dimensional city of imprisoning past actions!

Grant your blessing, so that the womb entrances to the six classes of existence may be barred!

We who are fearless and hard-hearted, despite having seen so many sufferings of birth, old age, sickness and death,

Are wasting our human lives, endowed with freedom and opportunity,[6] on the paths of distraction.

Grant your blessing, so that we may [continuously] remember impermanence and death!

Since we do not recognise that impermanent [things] are unreliable,
Still, even now, we remain attached, clinging to this cycle of existence.
Wishing for happiness, we pass our human lives in suffering.
Grant your blessing, so that attachment to cyclic existence may be reversed!

Our impermanent environment will be destroyed by fire and water,[7]
The impermanent sentient beings within it will endure the severing of body and mind.
The seasons of the year: summer, winter, autumn and spring, themselves [exemplify] impermanence.
Grant your blessing, so that disillusionment [with conditioned existence] may arise from the depths [of our hearts]!

Last year, this year, the waxing and waning moons,
The days, nights, and indivisible time moments are all impermanent.
If we reflect carefully, we too are face to face with death.
Grant your blessing, so that we may become resolute in our practice!

Though this [body] endowed with freedom and opportunity is extremely hard to find,
When the Lord of Death[8] approaches in the semblance of disease,
How needing of compassion are those who, bereft of the [sacred] teachings,
Return empty-handed [from this life]!
Grant your blessing so that [a recognition of] urgency may grow in our minds!

Alas! Alas! O Precious Jewel, embodiment of compassion!
Since you, the Conqueror, are endowed with a loving heart,
Grant your blessing, so that we and the six classes of beings
May be liberated, right now, from the sufferings of cyclic existence!

UNCOMMON PRELIMINARY PRACTICE

Refuge

(Then, the outer, inner, and secret refuges should be adopted in the following way:)

Outer Refuge

I bow down to and take refuge in the spiritual teachers
Whose enlightened intention, throughout the past, present and future,
Is uninterruptedly directed towards living beings,
The infinite sentient beings of the three world systems and six classes.

I bow down to and take refuge in the [perfect] buddhas,
The Transcendent Ones Gone to Bliss of the ten directions and four times,
Foremost of humankind, adorned by the major and minor marks,
Whose enlightened activities are inexhaustible, and as vast as space.

I bow down to and take refuge in the sacred teachings,
Including the doctrines of the ultimate truth, quiescent and desireless,
The irreversible path[9] of the three vehicles,
And the transmissions, esoteric instructions, and treatises
Of the transmitted precepts and treasures.

I bow down to and take refuge in the communities [of monks and nuns],
Who abide on the unerring path, forming a field of all supreme merits,[10]
Together with the assembly of Sublime Ones, set apart from the stains of dissonant mental states,
And the supreme upholders of the Teaching: bodhisattvas, pious attendants, and hermit buddhas.

Inner Refuge

I bow down to and take refuge in the spiritual teachers,
[Embodying] the essential nature of the buddhas of the three times,
The masters of all the secret and unsurpassed maṇḍalas,

Who guide all living beings with their blessings and compassion.

I bow down to and take refuge in the meditational deities,
Who, even though [they remain unmoving as] the Buddha-body of Reality,
Uncreated and free from the limits of conceptual elaboration,
Emanate in peaceful and wrathful forms for the sake of living beings,
And confer the supreme and common accomplishments.

I bow down to and take refuge in the assembly of ḍākinīs,
Who, moving with the energy of compassion through the space of reality,
Grant supreme bliss [as they arise] from their pure abodes,
And bestow accomplishments upon those who keep their commitments.

Secret Refuge

From within a state free from grasping and beyond intellect,
I take refuge in the nature of the great expanse of sameness and perfection,[11]
Atemporal emptiness, free from conceptual elaboration,
Primordially pure in essence, natural expression and compassionate energy.

From within [a state which is] non-conceptual, naturally radiant and stark,
I take refuge in the primordial embodiment of the five buddha-bodies,
Spontaneously and naturally present,
[Abiding] in the maṇḍala of the [unique] seminal point,
Which is [the union of] expanse and awareness, and of radiance and emptiness,
The indestructible chain of inner radiance, that is intrinsic awareness.

Throughout the three times, beginningless and endless,
I take refuge in the Compassionate Ones,
Unimpeded, naturally expressive, and all-pervasive,
The unimpededly arising and subsiding rays of light,
Which emanate through the expressive power of awareness,
Dispelling, non-conceptually, the darkness in the minds of living beings.

The Generation of an Altruistic Intention

(Then, the altruistic intention of the Greater Vehicle should be generated in the following way:)

Even though all phenomena are empty and selfless,
Sentient beings fail to realise this. Alas! How needing of compassion are they!
So that all those who are the focus of our compassion may attain enlightenment,
I must rouse my body, speech and mind to [the practice of] virtue!

For the benefit of all sentient beings of the six classes,
From now until enlightenment is attained,
Not just for my own sake but for the benefit of all,
I must generate the mind [aspiring] to supreme enlightenment!

How needing of compassion are those bereft of the [sacred] teachings,
Who have ensnared themselves within the unfathomable ocean of suffering.
So that all those who are the focus of our compassion may be established in happiness,
I must generate the mind [aspiring] to supreme enlightenment!

I myself and all infinite sentient beings
Are primordially of the nature of buddhahood.
So that we may [all] become supreme embodiments, who know this to be so,
I must generate the mind [aspiring] to supreme enlightenment!

The ocean of mundane cyclic existence is like an illusion.
All compounded things lack permanence.
Their essence is empty and selfless,
But these naive beings [right here] who do not realise this to be so
Roam through cyclic existence, [driven on] by the twelve links of dependent origination.
So that all beings gripped in this quagmire of name and form may attain buddhahood,[12]
I must rouse my body, speech, and mind to [the practice of] virtue!

I take refuge [from now] until enlightenment,
In the Buddha, the [sacred] teachings and supreme assembly.
Through the merit of practising generosity and the other [perfections],
May I attain buddhahood for the sake of [all] living beings!
May I become a spiritual teacher, [able to] guide infinite sentient beings,
As many as there are, without exception!

(Then, one should meditate on the four immeasurable aspirations as follows:)

May all sentient beings be endowed with happiness!
May they all be separated from suffering and its causes!
May they be endowed with joy, free from suffering!
May they abide in equanimity, free from attachment or aversion!

Purification of Negativity and Obscuration through the Repeated Recitation of the Hundred-syllable Mantra [of Vajrasattva]

(This should be done in the context of the following visualisation:)

At the crown of my head, on a lotus moon cushion,
Is my spiritual teacher, [resplendent] in the form of Vajrasattva.
His body is translucent, like crystal, and at his heart,
[Resting] on a moon-disc, is a syllable HŪṂ, surrounded by the Hundred-syllable Mantra.[13]
A stream of nectar then descends through my crown fontanelle,[14]
Purifying my violations [of the commitments], my negativities and obscurations.

May Vajrasattva, glorious transcendent one,
Anoint me at this very moment
With the nectar stream of pristine cognition,
So that the negativities and obscurations
Of myself and all sentient beings, without exception, are purified.

OṂ VAJRASATTVA SAMAYAMANUPĀLAYA VAJRASATTVA TVENOPATIṢṬHA DṚḌHO ME BHAVA SUPOṢYO ME BHAVA SUTOṢYO ME BHAVA ANURAKTO ME BHAVA SARVASIDDHIṂ ME PRAYACCHA SARVAKARMASU CA ME CITTAṂ ŚREYAḤ KURU HŪṂ HAHAHAHA HO BHAGAVĀN SARVA TATHĀGATA VAJRA MĀ ME MUÑCA VAJRABHAVA MAHĀSAMAYASATTVA ĀḤ[15]

Owing to my ignorance, delusion, and confusion,
I have transgressed the boundaries of the commitments,
which I should have guarded.
O my protector and spiritual teacher, be my refuge!

You who are the supreme and glorious Vajra-holder,[16]
Embodying great compassion and love,
O Foremost of beings, be our refuge.
Assist us to purify and cleanse, without exception, this mass of flaws —
Our negativities, obscurations, transgressions, and downfalls.

By this virtuous activity,
May I swiftly attain [the state of] Vajrasattva, now,
And may all sentient beings, without exception,
Be swiftly established in that same state!
May we become exactly like you, Vajrasattva,
Exactly resembling you in body, retinue, lifespan, fields,
And in your supreme and exquisite major marks.[17]

The Maṇḍala Offering

(Then present the maṇḍala of offerings in the following way:)

OṂ VAJRA BHŪMI ĀḤ HŪṂ[18]
The base transforms into a powerful ground of gold.[19]
OṂ VAJRA REKHE ĀḤ HŪṂ[20]
The outer periphery becomes a jewelled fence of iron mountains,

And at the centre is Mount Sumeru, king of mountains,
Majestic and formed from the five precious substances,
Exquisitely beautiful in shape, and delightful to behold,
Encircled by seven [concentric] golden mountain ranges,
And seven [intervening] emanational oceans.
To the east is the continent Viratdeha,
And to the south is Jambudvīpa,
The west is adorned by Aparagodanīya,
And to the north is Uttarakuru.
[To either side of these continents are] the eight subcontinents:
Deha and Videha [to the east],
Cāmara and Aparacāmara [to the south],
Sāṭhā and Uttaramantriṇa [to the west],
And Kurava and Kaurava [to the north].

I offer this [world-system], along with the sun, moon, Rahu, Ketu,[21]
And the luxuriant resources and riches of gods and humans,
To you, my precious spiritual teachers, and to your retinues.
Through your compassion, please accept them for the benefit of all beings!

OṂ ĀṂ HŪṂ[22]

To my precious spiritual teachers and the fields of the Buddha-body of Emanation,
I offer all the inestimable resources of gods and humans,
Within the immeasurable palace of the animate and inanimate trichiliocosm,
[In the form of] a dense cloud of offerings, as numerous as atomic particles,
Together with Mount Sumeru and its continents.
Please accept [these offerings], with compassion and love!
May all beings be born into the fields of the Buddha-body of Emanation!

OṂ ĀḤ HŪṂ

To my precious spiritual teachers and the fields of the Buddha-body of Perfect Resource,
I offer this perfect purity of the sensory spectra and sensory activity fields,
Adorned by the five sense-faculties, radiant and brilliant,
Within the immeasurable palace of the pure energy channels of my body.

Please accept [these offerings], with compassion and love!
May all beings be born into the fields of the Buddha-body of Perfect Resource!

OṂ ĀḤ HŪṂ

To my precious spiritual teachers and the field of the Buddha-body of Reality,
I offer this primordially pure and innate pristine cognition
That abides within the immeasurable palace of the pure Buddha-body of Reality, which is mind's actual nature,[23]
Free from an objective referent, empty, radiant, and free from subjective apprehension.
Please accept [these offerings], with compassion and love!
May all beings be born into the field of the Buddha-body of Reality!

OṂ ĀḤ HŪṂ
By offering this exquisite and pleasing maṇḍala,
May no obstacles arise on the path to enlightenment!
May the enlightened intention of Those Gone to Bliss, past, present and future, be realised,
May I neither be bewildered in migratory existence,
Nor lulled by the solitary quiescence [of nirvāṇa]!
But may I liberate beings throughout the expanse of space!

OṂ ĀḤ HŪṂ MAHĀ GURU DEVA ḌĀKINĪ RATNA MAṆḌALA PŪJĀ MEGHA Ā HŪṂ[24]

Prayer to the Lineage Teachers

(Then, in order to cultivate union with the spiritual teacher, the prayer to the lineage should be recited as follows:)

I pray to the [direct] intentional lineage of the conquerors:
To Samantabhadra, primordial lord, Buddha-body of Reality,
To the Conqueror Vajradhara, embodiment of the sixth [enlightened family],

And to Vajrasattva, foremost of guides, the supreme buddha-mind.

I pray to the [symbolic] lineage of the awareness holders:
To the awareness holder Prahevajra, supreme among emanations,
To the spiritual teacher Srī Simha, supreme son of the conquerors,
To the undying Padmākara, established in the Buddha-body of Indestructible Reality,
And to the ḍākinī [Yeshe] Tshogyalma, worthy recipient of the secret mantras.

I pray to the aural lineage of [authoritative] personages:
To Karma Lingpa, master of the profound treasures,
To the one named [Nyinda] Choje, supreme son of his buddha-mind,
And to the one named Sūryacandra [Nyinda Ozer], lord of living beings during this degenerate age.

I pray to the assembled deities of the three roots:
To all the genuine spiritual teachers of the core lineage,
Who form the connecting links [of this transmission],[25]
To the Peaceful and Wrathful meditational deities, in whom appearance and emptiness are indivisible,
And to the oceanic assembly of ḍākinīs and oath-bound protectors of the [sacred] teachings!

O you spiritual teachers who uphold the lineage of the oral transmission,[26]
And train each according to his or her needs!
If your teaching were to enter into decline,
The yogins of this era would be [utterly] disheartened.
Please, therefore, continue to guide all beings from this swamp of cyclic existence!

As we call out to you with mournful and tormented cries,
Bring to mind, now, the strict vows which you made in the past![27]
Reveal your faces from the expanse of space, endowed with major and minor marks!
Please guide all beings from this swamp of cyclic existence!

Let your Brahmā voice reverberate like a thousand peals of thunder![28]
Open [wide] the portals to the treasury of your buddha-mind!
Pour out the light rays of your discriminative awareness and compassion!
Please guide all beings from this swamp of cyclic existence!

Liberate now, without exception, all beings of this final era![29]
Anoint [us] now with the river of the four pure empowerments!
Liberate now the four continua, bewildered by dissonant mental states!
Please guide all beings from this swamp of cyclic existence!
Grant now the fruitional attainment of the four buddha-bodies of Those Gone to Bliss!
May I become a spiritual teacher, [able] to guide all the infinite sentient beings,
Who have been my parents, throughout space, without exception!
Please guide all beings from this swamp of cyclic existence!

Receiving the Four Empowerments

(Then the meditation to be adopted while receiving the four empowerments should be as follows:[30])

From the crown of the spiritual teacher in union with consort,
A white syllable OṂ, [radiating] rays of light,
Descends into the mid-point between my eyebrows,
The vase empowerment is thus received and the obscurations of the body are purified.
Please confer [upon me] the accomplishments of buddha-body!

From the throat of the spiritual teacher in union with consort,
A red syllable ĀḤ, [radiating] rays of light,
Descends into the sense faculty of my tongue,
The secret empowerment is thus received and the obscurations of speech are purified.
Please confer [upon me] the accomplishments of buddha-speech!

From the heart of the spiritual teacher in union with consort,

A blue syllable HŪṂ, [radiating] rays of light,
Descends into the centre of my heart,
The empowerment of pristine cognition is thus received, and the obscurations of mind are purified.
Please confer [upon me] the accomplishments of buddha-mind!

From the navel of the spiritual teacher in union with consort,
A red syllable HRĪḤ, [radiating] rays of light,
Descends into the centre of my navel,
The obscurations which [mundanely] differentiate between body, speech and mind are purified,
And the fourth empowerment of indivisible coemergence is received.

O glorious and precious root spiritual teacher!
Be indivisibly present, [seated] on the pistil of a lotus within my heart for ever!
Through your great kindness, favour me with your acceptance,
And please confer [upon me] the accomplishments of buddha-body, speech and mind!

May we become exactly like you, glorious spiritual teacher!
Exactly resembling you in body, retinue, lifespan, fields,
And in your supreme and excellent major marks.

These verses forming the preliminary practice of the *Peaceful and Wrathful Deities: A Profound Sacred Teaching, [entitled] Natural Liberation through [Recognition of] Enlightened Intention* may be applied as a supplementary method in the context of mental purification.

This spiritual practice of the unsurpassed Greater Vehicle (Mahāyāna) is an oral teaching of [Nyinda] Choje Lingpa, the eldest son of the treasure-finder Karma Lingpa; and it was committed to writing by Guru Sūryacandraraśmi [i.e. Nyinda Ozer].

2

A Prayer for Union with the Spiritual Teacher, [entitled] Natural Liberation, without Renunciation of the Three Poisons

CONTEXT

This prayer to the spiritual teacher is generally recited immediately after the *Preliminary Practice*. It is also recommended that it be recited at the beginning of any ritual, or when thinking of the spiritual teacher or whenever the practitioner is about to enter into periods of meditation.

A correct perception of the spiritual teacher is considered vital for all practitioners of the Vehicle of Indestructible Reality (*Vajrayāna*). Further, it is considered essential that a practitioner receive spiritual inspiration, as transmitted through an unbroken lineage of masters, from a living teacher. First, however, before accepting anyone as a spiritual teacher, it is also regarded as essential that the practitioner examine and scrutinise the prospective teacher over a long period of time and accept him or her as a qualified teacher only when it is certain that the person meets the requirements of a spiritual teacher as set out in the authoritative sacred texts. Then, if they are sure that their own motivation is sincere, students should follow the advice of their chosen spiritual teacher with incontrovertible devotion.

Ultimately, the inspiration that is requested from the spiritual teacher is coming from the purity of the practitioner's own perception, altruistic intention and confidence.

Herein is contained *A Prayer for Union with the Spiritual Teacher, [Embodiment of] the Three Buddha-bodies, [entitled] Natural Liberation, without Renunciation of the Three Poisons*,[1] [which is an extract] from the *Peaceful and Wrathful Deities: A Profound Sacred Teaching, [entitled] Natural Liberation through [Recognition of] Enlightened Intention*.[2]

In the palace of reality's expanse, pure and pervasive,
Is my spiritual teacher, the Buddha-body of Reality —
Uncreated and free from conceptual elaboration.
To you, I pray with fervent devotion.
I request the primordially pure self-empowerment,
The blessings of the Buddha-body of Reality,[3]
So that naturally arising pristine cognition
Is uncontrived and spontaneously present,
Through natural liberation,
Without renunciation of ignorance and delusion.

In the palace of great bliss, which is pristine cognition, radiant and pure,
Is my spiritual teacher, the Buddha-body of Perfect Resource —
Unimpeded and supremely blissful.
To you, I pray with fervent devotion.
I request the spontaneously present self-empowerment,
The blessings of the Buddha-body of Perfect Resource,[4]
So that intrinsic awareness, which is pristine cognition,
Is naturally liberated in supreme bliss,[5]
Through natural liberation,
Without renunciation of desire and clinging.
In the palace of the lotus, untainted and pure,
Is my spiritual teacher, the Buddha-body of Emanation —
Naturally arising in unlimited forms, beyond determination.
To you, I pray with fervent devotion.
I request the naturally liberating self-empowerment,
The blessings of the Buddha-body of Emanation,
So that intrinsic awareness, which is naturally manifesting
Pristine cognition, naturally radiates,[6]
Through natural liberation,
Without renunciation of discordant views and aversion.

In the palace of intrinsic awareness, the genuine inner radiance,
Is my spiritual teacher, [the unity of] the three buddha-bodies — Beyond spatial delineation, and supremely blissful.
To you, I pray with fervent devotion.

I request the supremely blissful self-empowerment,
The blessings of the Three Buddha-bodies,
So that naturally arising pristine cognition
Is spontaneously present as the three buddha-bodies,[7]
Through natural liberation,
Without renunciation of the subject-object dichotomy.

How needing of compassion are suffering sentient beings, right here,
Who are driven on through cyclic existence by delusion and confusion —
Because they do not understand that their own mind
Is the Buddha-body of Reality, free from extremes!
May they all actualise the Buddha-body of Reality!

How needing of compassion are mistakenly prejudiced sentient beings, right here,
Who are driven on through cyclic existence by attachment and craving —
Because they do not understand that their own awareness
Is the Buddha-body of Perfect Resource, imbued with supreme bliss!
May they all actualise the Buddha-body of Perfect Resource!
How needing of compassion are sentient beings with discordant views, right here,
Who are driven on through cyclic existence by aversion and dualistic perception —
Because they do not understand that their own mind
Is the Buddha-body of Emanation, arising and subsiding [naturally]!
May they all actualise the Buddha-body of Emanation!

How needing of compassion are all unenlightened living beings, right here,
Who, as a result of grasping, are obscured by dissonant mental states and [subtle obstructions to] knowledge —
Because they do not understand [that their own mind]
Is indivisible from the three buddha-bodies!
May they all actualise the three buddha-bodies!

These verses forming *A Prayer for Union with the Spiritual Teacher, [Embodiment of] the Three Buddha-bodies, [entitled] Natural Liberation,*

without Renunciation of the Three Poisons, which are an extract from the *Peaceful and Wrathful Deities: A Profound Sacred Teaching, [entitled] Natural Liberation through [Recognition of] Enlightened Intention*, were composed by Padmākara, the preceptor from Oḍḍiyāna.

May [the influence of] this sacred teaching not be extinguished until cyclic existence has been emptied![8]

This prayer was brought forth from Mount Gampodar, which resembles a dancing god, by the accomplished master Karma Lingpa.

3

Root Verses of the Six Intermediate States

CONTEXT

According to this cycle of teachings, the circle of birth and death can be seen as being composed of six intermediate states. These six modalities of existence: our waking living state, dreaming, meditation, the time of death, and the two successive phases of the after-death state are defined in the glossary.

This poem emphasises the centrally important perspective that relates to each of these states. It is recommended that practitioners should memorise these verses and recite them repeatedly, while reflecting on their meaning, throughout their lives.

Herein is contained the *Root Verses of the Six Intermediate States*.[1]

I bow down to the Conquerors, the Peaceful and Wrathful Deities.

The root verses concerning the six intermediate states are as follows:

Alas, now as the intermediate state of living[2] arises before me,
Renouncing laziness, for which there is no time in this life,
I must enter the undistracted path of study, reflection and meditation.
Taking perceptual experience and [the nature of] mind as the path,
I must cultivate actualisation of the three buddha-bodies.
Now, having obtained a precious human body, this one time,
I do not have the luxury of remaining on a distracted path.

Alas, now as the intermediate state of dreams arises before me,
Renouncing the corpse-like, insensitive sleep of delusion,
I must enter, free from distracting memories, the state of the abiding nature of

reality.

Cultivating [the experience of] inner radiance,

Through the recognition, emanation, and transformation of dreams,

I must not sleep like a beast,

But cherish the experiential cultivation which mingles sleep with actual [realisation].

Alas, now as the intermediate state of meditative concentration arises before me,

Renouncing the mass of distractions and confusions,

I must undistractedly enter a state,

Which is devoid of subjective apprehension, and free from the [two] extremes,

And attain stability in the stages of generation and perfection.

At this moment, having renounced activity,

And having attained a singular [concentration],

I must not fall under the sway of bewildering mental afflictions!

Alas, now as the intermediate state of the time of death[3] arises before me,

Renouncing [all] attachment, yearning and subjective apprehension in every respect,

I must undistractedly enter the path, on which the oral teachings are clearly understood,

And eject my own awareness into the uncreated expanse of space.

Immediately upon separation from this compounded body of flesh and blood,

I must know [this body] to be like a transient illusion.

Alas, now as the intermediate state of reality[4] arises before me,

Renouncing the merest sense of awe, terror or fear,

I must recognise all that arises to be awareness, manifesting naturally of itself.

Knowing [such sounds, lights and rays] to be visionary phenomena of the intermediate state,

At this moment, having reached this critical point,

I must not fear the assembly of Peaceful and Wrathful Deities, which manifest naturally!

Alas, now as the intermediate state of rebirth[5] arises before me,

I must with one-pointed intention concentrate my mind,

And resolutely connect with the residual potency of my virtuous past actions.
I must obstruct the womb entrance and call to mind the methods of reversal.
This is the time when perseverance and purity of perception are imperative.
I must give up all jealousy and meditate on my spiritual teacher with consort.

From the mouth of the accomplished masters come these words:
‘O, [you], with your mind far away, thinking that death will not come,
Entranced by the pointless activities of this life,
If you were to return empty-handed now, would not your [life’s] purpose have been [utterly] confused?
Recognise what it is that you truly need! It is a sacred teaching [for liberation]!
So, should you not practise this divine [sacred] teaching, beginning from this very moment?’

And it is also said,
‘If I choose not to take the oral teachings of the spiritual teacher to heart,
Am I not the deceiver of myself?’

This completes the *Root Verses of the Six Intermediate States*.

4

The Introduction to Awareness: Natural Liberation through Naked Perception

CONTEXT

This chapter is the essence of the esoteric instruction by which the student is introduced to the ultimate nature of mind. Prior to entering into this practice, which focuses directly on the nature of mind itself, this introduction should be received from an accomplished lineage holder. Then, whilst in solitary retreat, it is recommended that this text be read repeatedly as a guide between meditation sessions.

Herein is contained *The Introduction to Awareness: Natural Liberation through Naked Perception*,[1] [which is an extract] from the *Peaceful and Wrathful Deities: A Profound Sacred Teaching, [entitled] Natural Liberation through [Recognition of] Enlightened Intention*.[2]

Homage to the deities [embodying] the three buddha-bodies, who are the natural radiance of awareness.

[Here], I shall present the teaching [known as] *The Introduction to Awareness: Natural Liberation through Naked Perception*, [which is an extract] from the *Peaceful and Wrathful Deities: A Profound Sacred Teaching, [entitled] Natural Liberation through [Recognition of] Enlightened Intention.* Thus, shall I introduce [to you the nature of] intrinsic awareness. So contemplate it well, O Fortunate Child of Buddha nature.

SAMAYA *rgya rgya rgya*

[THE IMPORTANCE OF THE INTRODUCTION TO AWARENESS]

EMAHO!

Though the single [nature of] mind, which completely pervades both cyclic existence and nirvāṇa,

Has been naturally present from the beginning, you have not recognised it.

Even though its radiance and awareness have never been interrupted,

You have not yet encountered its true face.

Even though it arises unimpededly in every facet [of existence],

You have not as yet recognised [this single nature of mind].

In order that this [single] nature might be recognised by you,

The Conquerors of the three times have taught an inconceivably [vast number of practices],

Including the eighty-four thousand aspects of the [sacred] teachings.

Yet, [despite this diversity], not even one of these [teachings] has been given by the Conquerors,

Outside the context of an understanding of this nature![3]

[And even] though there are inestimable volumes of sacred writings, equally vast as the limits of space,

Actually, [these teachings can be succinctly expressed in] a few words,[4] which are the introduction to awareness.

Here [is] the direct [face to face] introduction

To the enlightened intention of the Conquerors.

Here is the method for entering [into actual reality],

[In this very moment], without reference to past or future [events].

[THE ACTUAL INTRODUCTION TO AWARENESS]

KYE HO!

O fortunate children, listen to these words!

The term ‘mind’ is commonplace and widely used,

Yet there are those who do not understand [its meaning],

Those who falsely understand it, those who partially understand it,

And those who have not quite understood its genuine reality.

Thus there has arisen an inconceivably vast number of assertions [as to the nature of mind],

Posited by [the various] philosophical systems.[5]

Further, since ordinary persons do not understand [the meaning of the term ‘mind’],
And do not intuitively recognise its nature,
They continue to roam through the six classes of sentient [rebirth] within the three world-systems,
And consequently experience suffering.[6]
This is the fault of not understanding this intrinsic nature of mind.

Even though pious attendants and hermit buddhas claim that they understand [this single nature of mind] as the partial absence of self,[7]
They do not understand it exactly as it is.
Furthermore, being fettered by opinions held in accordance with their respective literatures and philosophical systems,[8]
There are those who do not perceive the inner radiance [directly]:
The pious attendants and hermit buddhas are obscured [in this respect] by their attachment to the subject-object dichotomy.
The adherents of Madhyamaka are obscured by their attachment to the extremes of the two truths.
The practitioners of Kriyātantra and Yogatantra are obscured by their attachment to the extremes of ritual service and attainment.[9]
The practitioners of Mahāyoga and Anuyoga are obscured by their attachment to [the extremes of] space and awareness.[10]
All these [practitioners] stray from the point because they polarise the non-dual reality,
And since they fail to unify [these extremes] in non-duality, they do not attain buddhahood.
Thus, all of those beings continue to roam in cyclic existence,
Because they persistently engage in [forms of] renunciation,
And in acts of rejection and acceptance with regard to their own minds,
Where [in reality] cyclic existence and nirvāṇa are inseparable.

Therefore, one should abandon all constructed teachings,
And all [unnatural] states free from activity,

And, by virtue of this *[Introduction to] Awareness: Natural Liberation through Naked Perception*, which is presented here,

One should realise all things in the context of this great natural liberation.

So it is that all [enlightened attributes] are brought to completion within the Great Perfection.

SAMAYA *rgya rgya rgya*

[SYNONYMS FOR MIND]

As for this apparent and distinct [phenomenon] which is called ‘mind’:

In terms of existence, it has no [inherent] existence whatsoever.

In terms of origination, it is the source of the diverse joys and sorrows of cyclic existence and nirvāṇa,

In terms of [philosophical] opinion, it is subject to opinions in accordance with the eleven vehicles.

In terms of designation, it has an inconceivable number of distinct names:

Some call it ‘the nature of mind’, the ‘nature of mind itself’,

Some eternalists give it the name ‘self’,

Pious attendants call it ‘selflessness of the individual’,[11]

Cittamātrins call it ‘mind’,

Some call it the ‘Perfection of Discriminative Awareness’,

Some call it the ‘Nucleus of the Sugata’,

Some call it the ‘Great Seal’,

Some call it the ‘Unique Seminal Point’,

Some call it the ‘Expanse of Reality’,

Some call it the ‘Ground-of-all’,

And some call it ‘ordinary [unfabricated consciousness]’.

[THE THREE CONSIDERATIONS]

The following is the introduction [to the means of experiencing] this [single] nature [of mind]

Through the application of three considerations:

[First, recognise that] past thoughts are traceless, clear, and empty,

[Second, recognise that] future thoughts are unproduced and fresh,

And [third, recognise that] the present moment abides naturally and unconstructed.

When this ordinary, momentary consciousness is examined nakedly [and directly] by oneself,

Upon examination, it is a radiant awareness,

Which is free from the presence of an observer,

Manifestly stark and clear,

Completely empty and uncreated in all respects,

Lucid, without duality of radiance and emptiness,

Not permanent, for it is lacking inherent existence in all respects,

Not a mere nothingness, for it is radiant and clear,

Not a single entity, for it is clearly perceptible as a multiplicity,

Yet not existing inherently as a multiplicity, for it is indivisible and of a single savour.[12]

This intrinsic awareness, which is not extraneously derived,

Is itself the genuine introduction to the abiding nature of [all] things.

For in this [intrinsic awareness], the three buddha-bodies are inseparable, and fully present as one:

Its emptiness and utter lack of inherent existence is the Buddha-body of Reality;

The natural resonance and radiance of this emptiness is the Buddha-body of Perfect Resource;

And its unimpeded arising in any form whatsoever is the Buddha-body of Emanation.

These three, fully present as one, are the very essence [of awareness] itself.

[CONSEQUENCES OF THE INTRODUCTION TO AWARENESS]

When the introduction is powerfully applied in accordance with the [above] method for entering into this [reality]:

One’s own immediate consciousness is this very [reality]!

[Abiding] in this [reality], which is uncontrived and naturally radiant,

How can one say that one does not understand the nature of mind?

[Abiding] in this [reality], wherein there is nothing on which to meditate,
How can one say that, by having entered into meditation, one was not successful?
[Abiding] in this [reality], which is one's actual awareness itself,
How can one say that one could not find one's own mind?
[Abiding] in this [reality], the uninterrupted [union] of radiance and awareness,
How can one say that the [true] face of mind has not been seen?
[Abiding] in this [reality], which is itself the cogniser,
How can one say that, though sought, this [cogniser] could not be found?
[Abiding] in this [reality], where there is nothing at all to be done,
How can one say that, whatever one did, one did not succeed?
Given that it is sufficient to leave [this awareness] as it is, uncontrived,
How can one say that one could not continue to abide [in that state]?
Given that it is sufficient to leave it as it is, without doing anything whatsoever,
How can one say that one could not do just that?
Given that, [within this reality], radiance, awareness, and emptiness are inseparable and spontaneously present,
How can one say that, by having practised, one attained nothing?
Given that [this reality] is naturally originating and spontaneously present, without causes or conditions,
How can one say that, by having made the effort [to find it], one was incapable [of success]?
Given that the arising and liberation of conceptual thoughts occur simultaneously,
How can one say that, by having applied this antidote [to conceptual thoughts], one was not effective?
[Abiding] in this immediate consciousness itself,
How can one say that one does not know this [reality]?[13]

[OBSERVATIONS RELATED TO EXAMINING THE NATURE OF MIND]

Be certain that the nature of mind is empty and without foundation.

One’s own mind is insubstantial, like an empty sky.
Look at your own mind to see whether it is like that or not.
Divorced from views which constructedly determine [the nature of] emptiness,
Be certain that pristine cognition, naturally originating, is primordially radiant —
Just like the nucleus of the sun, which is itself naturally originating.
Look at your own mind to see whether it is like that or not!

Be certain that this awareness, which is pristine cognition, is uninterrupted,
Like the coursing central torrent of a river which flows unceasingly.
Look at your own mind to see whether it is like that or not!

Be certain that conceptual thoughts and fleeting memories are not strictly identifiable,
But insubstantial in their motion, like the breezes of the atmosphere.
Look at your own mind to see whether it is like that or not!

Be certain that all that appears is naturally manifest [in the mind],
Like the images in a mirror which [also] appear naturally.
Look at your own mind to see whether it is like that or not!
Be certain that all characteristics are liberated right where they are,
Like the clouds of the atmosphere, naturally originating and naturally dissolving.
Look at your own mind to see whether it is like that or not!

There are no phenomena extraneous to those that originate from the mind.
[So], how could there be anything on which to meditate apart from the mind?
There are no phenomena extraneous to those that originate from the mind.
[So], there are no modes of conduct to be undertaken extraneous [to those that originate from the mind].
There are no phenomena extraneous to those that originate from the mind.
[So], there are no commitments to be kept extraneous [to those that originate from the mind].
There are no phenomena extraneous to those that originate from the mind.
[So], there are no results to be attained extraneous [to those that originate from the mind].

There are no phenomena extraneous to those that originate from the mind.
[So], one should observe one's own mind, looking into its nature again and again.

If, upon looking outwards towards the external expanse of the sky,
There are no projections emanated by the mind,
And if, on looking inwards at one's own mind,
There is no projectionist who projects [thoughts] by thinking them,
Then, one's own mind, completely free from conceptual projections, will become luminously clear.
[This] intrinsic awareness, [union of] inner radiance and emptiness, is the Buddha-body of Reality,
[Appearing] like [the illumining effect of] a sunrise on a clear and cloudless sky,
It is clearly knowable, despite its lack of specific shape or form.
There is a great distinction between those who understand and those who misunderstand this point.

This naturally originating inner radiance, uncreated from the very beginning,
Is the parentless child of awareness — how amazing!
It is the naturally originating pristine cognition, uncreated by anyone — how amazing!
[This radiant awareness] has never been born and will never die — how amazing!
Though manifestly radiant, it lacks an [extraneous] perceiver — how amazing!
Though it has roamed throughout cyclic existence, it does not degenerate — how amazing!
Though it has seen buddhahood itself, it does not improve — how amazing!
Though it is present in everyone, it remains unrecognised — how amazing!
Still, one hopes for some attainment other than this — how amazing!
Though it is present within oneself, one continues to seek it elsewhere — how amazing!

[INTRINSIC AWARENESS AS VIEW, MEDITATION, CONDUCT, AND RESULT]

EMA! This immediate awareness, insubstantial and radiant,
Is itself the highest of all views.
This non-referential, all-encompassing [awareness] which is free in every respect
Is itself the highest of all meditations.
This uncontrived [activity based on awareness], simply expressed in worldly terms,
Is itself the highest of all types of conduct.
This unsought [attainment of awareness], spontaneously present from the beginning,
Is itself the highest of all results.

[Now], the four great media, which are errorless, are presented:[14]
[First], the great medium of errorless view
Is this radiant immediate awareness —
Since it is radiant and without error, it is called a 'medium'.
[Second], the great medium of errorless meditation
Is this radiant immediate awareness —
Since it is radiant and without error, it is called a 'medium'.
[Third], the great medium of errorless conduct
Is this radiant immediate awareness —
Since it is radiant and without error, it is called a 'medium'.
[Fourth], the great medium of errorless result
Is this radiant immediate awareness —
Since it is radiant and without error, it is called a 'medium'.

[Now] the four great nails, which are unchanging, are presented:[15]
[First], the great nail of the unchanging view
Is this radiant immediate awareness —
Since it is firm throughout the three times, it is called a 'nail'. [Second], the great nail of unchanging meditation
Is this radiant immediate awareness —
Since it is firm throughout the three times, it is called a 'nail'.
[Third], the great nail of unchanging conduct
Is this radiant immediate awareness —
Since it is firm throughout the three times, it is called a 'nail'.
[Fourth], the great nail of the unchanging result

Is this radiant immediate awareness —
Since it is firm throughout the three times, it is called a ‘nail’.

Now follows the esoteric instruction which reveals the three times to be one:
Abandon your notions of the past, without attributing a temporal sequence!
Cut off your mental associations regarding the future, without anticipation!
Rest in a spacious modality, without clinging to [the thoughts of] the present.
Do not meditate at all, since there is nothing upon which to meditate.
Instead, revelation will come through undistracted mindfulness —
Since there is nothing by which you can be distracted.
Nakedly observe [all that arises] in this modality, which is without meditation and without distraction!
When this [experience] arises,
Intrinsically aware, naturally cognisant, naturally radiant and clear,
It is called ‘the mind of enlightenment’.
Since [within this mind of enlightenment] there is nothing upon which to meditate,
This [modality] transcends all objects of knowledge.
Since [within this mind of enlightenment] there are no distractions,
It is the radiance of the essence itself.
This Buddha-body of Reality, [union of] radiance and emptiness,
In which [the duality of] appearance and emptiness is naturally liberated,
Becomes manifest [in this way], unattained by the [structured] path to buddhahood,
And thus Vajrasattva is [actually] perceived at this moment.

Now follows the instruction which brings one to the point where the six extreme [perspectives] are exhausted:[16]
Though there is a vast plethora of discordant views,
Within this intrinsic awareness or [single nature of] mind,
Which is the naturally originating pristine cognition,
There is no duality between the object viewed and the observer.
Without focusing on the view, search for the observer!
Though one searches for this observer, none will be found.
So, at that instant, one will be brought to the exhaustion point of the view.
At that very moment, one will encounter the innermost boundary of the view.

Since there is no object at all to be observed,
And since one has not fallen into a primordial vacuous emptiness,[17]
The lucid awareness, which is now present,
Is itself the view of the Great Perfection.
[Here], there is no duality between realisation and lack of realisation.
Though there is a vast plethora of discordant meditations,
Within this intrinsic awareness,
Which penetrates ordinary consciousness to the core,
There is no duality between the object of meditation and the meditator.
Without meditating on the object of meditation, search for the meditator!
Though one searches for this meditator, none will be found.
So, at that instant, one will be brought to the exhaustion point of meditation.
At that very moment, one will encounter the innermost boundary of meditation.
Since there is no object at all on which to meditate,
And since one has not fallen under the sway of delusion, drowsiness, or agitation,[18]
The lucid uncontrived awareness, which is now present,
Is itself the uncontrived meditative equipoise or concentration.
[Here], there is no duality between abiding and non-abiding.

Though there is a vast plethora of discordant modes of conduct,
Within this intrinsic awareness,
Which is the unique seminal point of pristine cognition,
There is no duality between the action and the actor.
Without focusing on the action, search for the actor!
Though one searches for this actor, none will be found.
So, at that instant, one will be brought to the exhaustion point of conduct.
At that very moment, one will encounter the innermost boundary of conduct.
Since, from the beginning, there has been no conduct to undertake,
And since one has not fallen under the sway of bewildering propensities,
The lucid uncontrived awareness, which is now present,
Is itself pure conduct, without having to be contrived, modified, accepted or rejected.
[Here], there is no duality between purity and impurity.
Though there is a vast plethora of discordant results,

Within this intrinsic awareness,
Which is the true nature of mind, the spontaneous presence of the three buddha-bodies,
There is no duality between the object of attainment and the attainer.
Without focusing on the attainment of the result, search for the attainer!
Though one searches for this attainer, none will be found.
So, at that instant, one will be brought to the exhaustion point of the result.
At that very moment, one will encounter the innermost boundary of the result.
Since, whatever the [projected] result, there is nothing to be attained,
And since one has not fallen under the sway of rejection and acceptance, or hope and doubt,
The naturally radiant awareness, which is now spontaneously present,
Is the fully manifest realisation of the three buddha-bodies, within oneself.
[Here], there is the result, atemporal buddhahood itself.

[SYNONYMS FOR AWARENESS]

This awareness, free from the eight extremes, such as eternalism and nihilism [and so forth],
Is called the ‘Middle Way’, which does not fall into any extremes.
It is called ‘awareness’ because mindfulness is uninterrupted.
It is given the name ‘Nucleus of the Tathāgata’
Because emptiness is [naturally] endowed with this nucleus of awareness.
If one understands this truth, one reaches perfection in all respects,
For which reason, this [awareness] is also called the ‘Perfection of Discriminative Awareness’.
Furthermore, it is called the ‘Great Seal’ because it transcends the intellect and is atemporally free from extremes,
And, further, it is called the ‘Ground-of-all’,
Because [this awareness] is the ground of all joys and sorrows associated with cyclic existence and nirvāṇa —
The distinction between these being contingent on whether or not this [awareness] is realised.
[Further], this radiant and lucid awareness is itself referred to as ‘ordinary consciousness’,
On account of those periods when it abides in its natural state in an ordinary

non-exceptional way.

Thus, however many well-conceived and pleasant-sounding names are applied to this [awareness],

In reality, those who maintain that these names do not refer to this present conscious awareness,

But to something else, above and beyond it,

Resemble someone who has already found an elephant, but is out looking for its tracks [elsewhere].

Though one were to scan the [entire] external universe,

[Searching for the nature of mind], one would not find it.

Buddhahood cannot be attained other than through the mind.

Not recognising this, one does indeed search for the mind externally,

Yet, how can one find [one's own mind] when one looks for it elsewhere?

This is like a fool, for example, who, when finding himself amidst a crowd of people,

Becomes mesmerised by the spectacle [of the crowd] and forgets himself,

Then, no longer recognising who he is, starts searching elsewhere for himself,

Continuously mistaking others for himself.

[Similarly], since one does not discern the abiding nature,

Which is the fundamental reality of [all] things,

One is cast into cyclic existence, not knowing that appearances are to be identified with the mind,

And, not discerning one's own mind to be buddha, nirvāṇa becomes obscured.

The [apparent] dichotomy between cyclic existence and nirvāṇa is due to [the dichotomy between] ignorance and awareness,

But there is [in reality] no temporal divide between these two, [even] by a single moment.

Seeing the mind as extraneous to oneself is indeed bewildering,

Yet bewilderment and non-bewilderment are of a single essence.

Since there exists no [intrinsic] dichotomy in the mental continuum of sentient beings,

The uncontrived nature of mind is liberated just by being left in its natural state.

Yet if you remain unaware that bewilderment [originates] in the mind,

You will never understand the meaning of actual reality.

So you should observe that which naturally arises and naturally originates within your own [mind].

[First], observe [the source] from which these appearances initially originated,

[Second, observe the place] in which they abide in the interim,

And [third, observe the place] to which they will finally go.

Then, one will find that, just as, for example, a pond-dwelling crow does not stray from its pond,

Even though it flies away from the pond,

Similarly, although appearances arise from the mind,

They arise from the mind and subside into the mind of their own accord.

This nature of mind, which is all-knowing, aware of everything, empty and radiant,

Is established to be the manifestly radiant and self-originating pristine cognition,

[Present] from the beginning, just like the sky,

As an indivisible [union] of emptiness and radiance.

This itself is actual reality.

The indication that this is [the actual reality] is that all phenomenal existence is perceived in [the single nature of] one's own mind;

And this nature of mind is aware and radiant.

Therefore, recognise [this nature] to be like the sky!

However, this example of the sky, though used to illustrate actual reality,

Is merely a symbol, a partial and provisional illustration.

For the nature of mind is aware, empty and radiant in all respects,

While the sky is without awareness, empty, inanimate and void.

Therefore, the true understanding of the nature of mind is not illustrated by [the metaphor of] the sky.

[To achieve this understanding], let the mind remain in its own state, without distraction!

[THE NATURE OF APPEARANCES]

Now, with regard to the diversity of relative appearances:

They are all perishable; not one of them is genuinely existent.

All phenomenal existence, all the things of cyclic existence and nirvāṇa,

Are the discernible manifestations of the unique essential nature of one's own mind.

[This is known because] whenever one's own mental continuum undergoes change,

There will arise the discernible manifestation of an external change.

Therefore, all things are the discernible manifestations of mind.

For example, the six classes of living beings discern phenomenal appearances in their differing ways:

Eternalistic extremists [and others] who are remote from [the Buddhist perspective],

Perceive [appearances] in terms of a dichotomy of eternalism and nihilism;

And [followers of] the nine sequences of the vehicle perceive [appearances] in terms of their respective views, [and so forth].

For as long as this diversity [of appearances] is being perceived and diversely elucidated,

Differences [as to the nature of appearances] are apprehended,

And consequently, bewilderment comes about through attachment to those respective [views].

Yet, even though all those appearances, of which one is aware in one's own mind,

Do arise as discernible manifestations,

Buddhahood is present [simply] when they are not subjectively apprehended or grasped.

Bewilderment does not come about on account of these appearances —

But it does come about through their subjective apprehension.

[Thus], if the subjectively apprehending thoughts are known to be [of the single nature of] mind, they will be liberated of their own accord.

All things that appear are manifestations of mind.

The surrounding environment which appears to be inanimate, that too is mind.

The sentient life-forms which appear as the six classes of living beings, they too are mind.

The joys of both the gods and humans of the higher existences which appear, they too are mind.

The sorrows of the three lower existences which appear, they too are mind.

The five poisons, representing the dissonant mental states of ignorance, which appear, they too are mind.

The awareness, that is self-originating pristine cognition which appears, it too is mind.

The beneficial thoughts conducive to attainment of nirvāṇa which appear, they too are mind.

The obstacles of malevolent forces and spirits which appear, they too are mind.

The deities and [spiritual] accomplishments which manifest exquisitely, they too are mind.

The diverse kinds of pure [vision] which appear, they too are mind.

The non-conceptual one-pointed abiding [in meditation] which appears, it too is mind.

The colours characteristic of objects which appear, they too are mind.

The state without characteristics and without conceptual elaboration which appears, it too is mind.

The non-duality of the single and the multiple which appears, it too is mind.

The unproveability of existence and non-existence which appears, it too is mind.[19]

There are no appearances at all apart from [those that originate in] the mind.

The unimpeded nature of mind assumes all manner of appearances.

Yet, though these [appearances] arise, they are without duality,

And they [naturally] subside into the modality of mind,

Like waves in the waters of an ocean.

Whatever names are given to these unceasingly [arising] objects of designation,

In actuality, there is but one [single nature of] mind,

And that single [nature of mind] is without foundation and without root.

[Therefore], it is not perceptible at all, in any direction whatsoever.

It is not perceptible as substance, for it lacks inherent existence in all respects.

It is not perceptible as emptiness, for it is the resonance of awareness and radiance.

It is not perceptible as diversity, for it is the indivisibility of radiance and emptiness.

This present intrinsic awareness is manifestly radiant and clear,

And even though there exists no known means by which it can be fabricated,

And even though [this awareness] is without inherent existence,
It can be directly experienced.
[Thus], if it is experientially cultivated, all [beings] will be liberated.

[CONCLUSION]

All those of all [differing] potential, regardless of their acumen or dullness,
May realise [this intrinsic awareness].
However, for example, even though sesame is the source of oil, and milk of butter,
But there will be no extract if these are unpressed or unchurned,
Similarly, even though all beings actually possess the seed of buddhahood,
Sentient beings will not attain buddhahood without experiential cultivation.
Nonetheless, even a cowherd will attain liberation if he or she engages in experiential cultivation.
For, even though one may not know how to elucidate [this state] intellectually,
One will [through experiential cultivation] become manifestly established in it.
One whose mouth has actually tasted molasses,
Does not need others to explain its taste.
But, even learned scholars who have not realised [this single nature of mind] will remain the victims of bewilderment.
For, however learned and knowledgeable in explaining the nine vehicles they may be,
They will be like those who spread fabulous tales of remote [places] they have never seen,
And as far as the attainment of buddhahood is concerned,
They will not approach it, even for an instant.

If this nature [of intrinsic awareness] is understood,
Virtuous and negative acts will be liberated, right where they are.
But if this [single nature] is not understood,
One will amass nothing but [future lives within] cyclic existence, with its higher and lower realms,
Regardless of whether one has engaged in virtuous or non-virtuous actions.

Yet, if one's own mind is simply understood to be pristine cognition, [utterly] empty [of inherent existence],
The consequences of virtuous and negative actions will never come to fruition —
For just as a spring cannot materialise in empty space,
Within [the realisation of] emptiness, virtuous and negative actions do not objectively exist.[20]

So it is that, for the purpose of nakedly perceiving the manifestly present intrinsic awareness,
This *Natural Liberation through Naked Perception* is most profound.
Thus, [by following this instruction], one should familiarise oneself with this intrinsic awareness.

Profoundly Sealed!

E-MA!
This *Introduction to Awareness: Natural Liberation through Naked Perception*
Has been composed for the sake of future generations, the sentient beings of a degenerate age.
[It integrates] in a purposeful concise abridgement,
All my preferred tantras, transmissions and esoteric instructions.
Though I have disseminated it at this present time,
It will be concealed as a precious treasure.
May it be encountered by those of the future,
Who have a [positive] inheritance of past actions.[21]
SAMAYA *rgya rgya rgya!*

This treatise concerning the direct introduction to awareness, entitled *Natural Liberation through Naked Perception*, was composed by Padmākara, the preceptor of Oḍḍiyāna. May [its influence] not be ended until cyclic existence has been emptied.

5

The Spiritual Practice entitled Natural Liberation of Habitual Tendencies

CONTEXT

This is the concise ‘generation stage’ practice associated with this cycle of teachings. Normally, after completing the preparatory philosophical studies and meditational practices over many years, the full generation stage practice entitled *The Natural Liberation of Feelings* would be done four times a day while in an extended solitary retreat. Following this retreat, the full generation stage practice should be done at least monthly. As a method for enhancing and sustaining an unbroken purity of perception, this concise practice, *The Natural Liberation of Habitual Tendencies*, should be done three times a day, in the morning, at midday and in the evening, throughout the practitioner’s life. If this is not practical, then the concise practice should be done twice a day, in the morning and evening, or at least once a day in the morning, following the *Preliminary Practice* (Chapter 1).

The aim is to provide a means by which the practitioner can cultivate an unwavering recognition of the nature of the Peaceful and Wrathful Deities within his or her own mind and body. Thereby recognition of the natural purity of the practitioner’s impure habitual tendencies is continuously developed. The measure of successful training is: the location and nature of the deities will be remembered even in the practitioner’s dreams, and, the arising of a sustained recognition that all phenomena, sounds and thoughts are, in their essence, the body, speech and mind of the deities.

Herein is contained *The Spiritual Practice entitled Natural Liberation of Habitual Tendencies*,[1] [which is an extract] from the *Peaceful and Wrathful Deities: A Profound Sacred Teaching, [entitled] Natural Liberation through*

[Recognition of] Enlightened Intention.[2]

I respectfully bow down to Samantabhadra and Mahottara,[3]
To the assembly of the Peaceful and Wrathful deities,
And to the assembly of the Hundred Sacred Enlightened Families!
Having been liberated in the intermediate states,
May all beings abide in the reality of the three buddha-bodies.

O You who are fortunate and auspiciously blessed,
Apply [yourself to] the meditations and recitations of this most lucid Spiritual Practice,
Which is a coalescence of the [full means of accomplishment] of the Peaceful and Wrathful Deities!
Never forget [to practise this] throughout the three times.

THE TEN-BRANCHED PRAYER FOR THE ACCUMULATION [OF MERIT]

[First], visualise in the space before you the Three Precious Jewels and the deities of the hundred enlightened families, and then recite as follows:

The Branch of Taking Refuge

OṂ ĀḤ HŪṂ
I respectfully take refuge, inseparably, from now until enlightenment,
In the infinitude of Peaceful and Wrathful Deities, the Conquerors Gone to Bliss,
The Three Precious Jewels, the meditational deities,
The ocean of ḍākinīs, and assembly of oath-bound protectors,
Within the infinite [buddha] fields, reaching to the limits of space.

The Branch of Invitation

I request the infinite Peaceful and Wrathful Deities
Of the ten directions and four times,
Compassionate emanations embodying discriminative awareness and skilful

means,
Pervading the vast infinite space of reality's expanse,
To come to this place for the sake of [all] living beings.

The Branch of Requesting [the Deities] to be Seated

I request that [the meditational deities] be seated,
Here on sun, moon, and lotus cushions,
[Symbolising] skilful means, discriminative awareness, and their stainless [union],
Upon their bejewelled thrones [fashioned] in the form of lions and so forth,
In [an attitude of] unblemished supreme delight,
Within this maṇḍala of pristine cognition,
Which is the [natural] purity of phenomenal existence!

The Branch of Paying Homage

I bow down to the assembly of the Peaceful and Wrathful Conquerors,
To the father and mother deities, and [all] their offspring,
[Whose essence is] the pristine cognition of Samantabhadra,
Displayed as uncorrupted bliss in the secret womb of Samantabhadrī.

The Branch of Making Offerings

I request the Peaceful and Wrathful Conquerors, the oceans of Those Gone to Bliss,
To partake of these inestimable outer, inner, and secret offerings,
Both those actually arrayed and those mentally emanated,
Which are offered for the benefit of all living beings.

The Branch of the Confession of Negativity

I acknowledge and remorsefully confess all my negative obscurations
And all my habitual tendencies of body, speech and mind,
Beginninglessly influenced by the three poisons
Which are the accumulating causes for [rebirth]
Among the lower states [of suffering] in cyclic existence.

The Branch of Sympathetic Rejoicing

I rejoice with great delight in the [buddha] fields of supreme bliss,

Where all phenomenal existence is [recognised as] the pervasion of reality's expanse.
I rejoice in [all] compassionate acts, in their merits, and in their altruistic intention,
And in all [deeds that are] the source of merit and pristine cognition.

The Branch of Turning the Wheel of the [Sacred] Teachings

I exhort the teachers throughout the fields of the ten directions,
Who are as numerous as atoms,
To stir from their meditative commitments for the sake of all sentient beings,
And to turn the Wheel of the Sacred Teachings,
Thus [entirely] pervading the reaches of space.

The Branch of Requesting [the Buddhas] Not to Enter Nirvāṇa

I beseech you all, O teachers, infinite buddhas without exception,
To remain [present] and not to pass into nirvāṇa,
And to continue to enact deeds of extensive benefit for the sake of beings,
Until the world-systems of cyclic existence have been emptied!

The Branch of the Dedication [of Merit] to the Unsurpassed Greater Vehicle

[By the power of] whatever past, present and future virtues I accumulate,
May all sentient beings, throughout the furthest reaches of space,
Mature into worthy recipients of the unsurpassed Greater Vehicle,
And then swiftly attain the status of the infinite Peaceful and Wrathful Deities!

PURIFICATION

OṂ ĀḤ HŪṂ BODHICITTA MAHĀSUKHAJÑĀNA DHĀTU ĀḤ OṂ RULU RULU HŪṂ BHYOḤ HŪṂ [4]

From the field of reality's expanse, uncreated and pure,
Within a celestial palace, which is a seminal point [of light], pure, unceasing, and radiant,
Through the natural expressive power of one's own mind, uncontrived and empty,

Intrinsic awareness, radiant and empty, arises in the form of Vajrasattva,
[Seated] upon a bejewelled throne adorned with lotus, sun and moon [cushions].
[Vajrasattva is] white, radiant, with one face, two arms, and a smiling countenance;
The right hand holds a vajra at the heart,
[Symbolising the union] of awareness and emptiness,
The left hand supports a bell [resting] on the hip,
[Symbolising the union] of appearances and emptiness;
And the head [is adorned with a garland of] perfect buddhas,
[Representing] the five enlightened families of Those Gone to Bliss.
Thus, [Vajrasattva] manifests in the form of the Buddha-body of Perfect Resource,
[Exquisitely] adorned with silks and jewels,
Seated in the posture of royal ease,
With the right leg extended, and the left drawn in.[5]

[Radiating] at the heart is the seed-syllable HŪṂ,
Surrounded by the Hundred-syllable Mantra:

OṂ VAJRASATTVA SAMAYAMANUPĀLAYA VAJRASATTVA TVENOPATIṢṬHA DṚḌHO ME BHAVA SUPOṢYO ME BHAVA SUTOṢYO ME BHAVA ANURAKTO ME BHAVA SARVASIDDHIṂ ME PRAYACCHA SARVAKARMASU CA ME CITTAṂ ŚREYAḤ KURU HŪṂ HAHAHAHA HO BHAGAVĀN SARVA TATHĀGATA VAJRA MĀ ME MUÑCA VAJRABHAVA MAHĀSAMAYASATTVA ĀḤ [6]

Having performed the twofold act of benefiting [self and others] through the emanation and reabsorption [of light from these syllables], the obscurations of conceptual thought are purified. Do not be distracted! Recite this quintessential [mantra] of the hundred sacred enlightened families as much as possible, so that the two obscurations may be cleansed.

MAIN PRACTICE

Having thus purified the [two] obscurations, one should visualise the assembled Peaceful and Wrathful Deities of the hundred sacred enlightened families as a maṇḍala [of deities] within one's body, and pray. It is in this context that the aspirational prayers of the intermediate states are recited. [The combined practice] is as follows:

Then, [maintaining the recognition of] oneself as Vajrasattva,
In the celestial palace of one's own precious heart,
One clearly discerns a seminal point [formed of] the five lights,
Whose nature is the five pure essences [of the five elements],
[And from this], the thirty-six peaceful buddhas[7] radiantly manifest,
Amidst a radiant and vibrant maṇḍala suffused by the five pristine cognitions,
Their bodies composed of five lights, the unimpeded [union of] emptiness and radiance,
[Seated] upon a tier of lotus, sun and moon [cushions],
Supported by lion, elephant, horse, peacock and cīvaṃcīvaka [thrones].

OṂ ĀḤ HŪṂ
Within the expanse of a seminal point located at the centre of one's heart,
The primordial lord, the unchanging buddha-body of light,
Samantabhadra, the Buddha-body of Reality, blue in colour,
And Samantabhadrī, the expanse of reality, white in colour,
Are indivisibly united, both in the posture of meditative equipoise,
Seated upon lotus, sun and moon cushions,
[Symbolising the union of] radiance and emptiness.
To you, the supreme ancestors of the buddhas of past, present and future,
I bow down, make offerings, take refuge and pray:
As soon as we die and begin to transmigrate,[8]
At that very moment, when the pure inner radiance of reality dawns,
May we be welcomed by the father Samantabhadra before us,
May we be supported by the mother Samantabhadrī behind us;
And thus [encircled] may we be guided to the indivisible level of Samantabhadra.[9]

OṂ ĀḤ HŪṂ
[In the channel centre of one's heart] is Vairocana in blissful union with Dhātvīśvarī,

White and radiant, holding a wheel and a bell,
Seated cross-legged, [symbolising the union of] radiance and emptiness,
[Amidst a mass of light, radiating the pristine cognition of reality's expanse].
To you, the principal [deities] of the central Buddha Family,
I bow down, make offerings, take refuge and pray:
As soon as we die and begin to transmigrate,
At that very moment, when the visions of the intermediate state of reality dawn,
And we roam [alone] in cyclic existence [driven] by deep-seated delusion,
May the Transcendent Lord Vairocana draw us forward,
Leading us on the path of radiant light,
Which is the pristine cognition of reality's expanse.
May the supreme consort [Akāśa] Dhātvīśvarī support us from behind,
And thus [encircled] may we be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfected buddha.[10]

OṂ ĀḤ HŪṂ
In the eastern channel branch of one's heart,
Is Vajrasattva, in blissful [union] with Buddhalocanā,
Blue and radiant, holding a vajra and a bell,
Seated cross-legged, [symbolising the union of] radiance and emptiness,
Amidst a mass of light radiating the mirror-like pristine cognition.
To the right is white Kṣitigarbha, holding a seedling and a bell,
To the left is white Maitreya, holding a blossoming orange bush and a bell,
To the front is white Lāsyā, holding a mirror and a bell,
And to the rear is white Puṣpā, holding a flower and seated with one leg extended and the other drawn in.
To you, the sixfold principal and encircling [deities] of the Vajra Family,
I bow down, make offerings, take refuge and pray:
As soon as we die and begin to transmigrate,
At that very moment, when the visions of the intermediate state of reality dawn,
And we roam [alone] in cyclic existence [driven] by deep-seated aversion,
May the Transcendent Lord Vajrasattva draw us forward,
Leading us on the path of radiant light,
Which is the mirror-like pristine cognition.

May the supreme consort Buddhalocanā support us from behind,
And thus [encircled] may we be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfected buddha.

OṂ ĀḤ HŪṂ
In the southern channel branch of one's heart,
Is Ratnasambhava, in [blissful] union with Māmakī,
Yellow [and radiant], holding a jewel and a bell,
Seated cross-legged, [symbolising the union] of radiance and emptiness,
Amidst a mass of light, radiating the pristine cognition of sameness.
To the right is yellow Samantabhadra, holding a grain-sheath and a bell,
To the left is yellow Akāśagarbha, holding a sword and a bell,
To the front is yellow Mālyā, holding a garland and seated with one leg extended and the other drawn in,
And to the rear is yellow Dhūpā, holding incense and [also] seated with one leg extended and the other drawn in.
To you, the sixfold principal and encircling [deities] of the Ratna Family,
I bow down, make offerings, take refuge, and pray:
As soon as we die and begin to transmigrate,
At that very moment, when the visions of the intermediate state of reality dawn,
And we roam [alone] in cyclic existence [driven] by deep-seated pride,
May the Transcendent Lord Ratnasambhava draw us forward,
Leading us on the path of radiant light,
Which is the pristine cognition of sameness.
May the supreme consort Māmakī support us from behind,
And thus [encircled] may we be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfected buddha.

OṂ ĀḤ HŪṂ
In the western channel branch of one's heart,
Is Amitābha, in blissful union with Pāṇḍaravāsinī,
Red and radiant, holding a lotus and a bell,
Seated cross-legged, [symbolising the union of] radiance and emptiness,
Amidst a mass of light, radiating the pristine cognition of discernment.

To the right is red Avalokiteśvara, holding a lotus and a bell,
To the left is red Mañjuśrī, holding a sword and a bell,
To the front is red Gītā, holding a gong and seated with one leg extended and the other drawn in,
And to the rear is red Alokā, holding a butter lamp, and [also] seated with one leg extended and the other drawn in.
To you, the sixfold principal and encircling [deities] of the Padma Family,
I bow down, make offerings, take refuge, and pray:
As soon as we die and begin to transmigrate,
At that very moment, when the visions of the intermediate state of reality dawn,
And we roam [alone] in cyclic existence [driven] by deep-seated attachment,
May the Lord Transcendent Lord Amitābha draw us forward,
Leading us on the path of radiant light,
Which is the pristine cognition of discernment.
May the supreme consort Pāṇḍaravāsinī support us from behind,
And thus [encircled] may we be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfected buddha.

OṂ ĀḤ HŪṂ
In the northern channel branch of one's heart,
Is Amoghasiddhi, in blissful union with Samayatārā,
Green and radiant, holding a crossed-vajra and a bell,
Seated cross-legged, [symbolising the union of] radiance and emptiness,
Amidst a mass of light, radiating the pristine cognition of accomplishment.
To the right is green Sarvanivāraṇaviśkambhin, holding a book and a bell,
To the left is green Vajrapāṇi, holding a vajra and a bell,
To the front is green Gandhā, holding a conch and seated with one leg extended and the other drawn in,
And to the rear is green Nartī, holding a food-offering, and [also] seated with one leg extended and the other drawn in.
To you, the sixfold principal and encircling [deities] of the Karma Family,
I bow down, make offerings, take refuge, and pray:
As soon as we [die and] begin to transmigrate,
At that very moment, when the visions of the intermediate state of reality dawn,

And we roam [alone] in cyclic existence [driven] by deep-seated envy,
May the Transcendent Lord Amoghasiddhi draw us forward,
Leading us on the path of radiant light,
Which is the pristine cognition of accomplishment.
May the supreme consort Samayatārā support us from behind,
And thus [encircled] may we be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfected buddha.

OṂ ĀḤ HŪṂ
In the channel branch at the eastern gate of one's heart,
Are white [Trailokya]vijaya and Aṅkuśā,
In [blissful] union, and dancing.
In the channel branch at the southern gate of one's heart,
Are yellow Yamāntaka and Pāśā,
In [blissful] union, and dancing.
In the channel branch at the western gate of one's heart,
Are red Hayagrīva and Spoṭhā,
In [blissful] union, and dancing.
In the channel branch at the northern gate of one's heart,
Are green Amṛtakuṇḍalin and Ghaṇṭā,
In [blissful] union, and dancing.
To you, the eight emanational gatekeepers, male and female,
I bow down, make offerings, take refuge, and pray:
As soon as we die and begin to transmigrate,
At that very moment, when the visions of the intermediate state of reality dawn,
And we roam [alone] in cyclic existence [driven] by deep-seated habitual tendencies,
May the four Mahākrodha male gatekeepers draw us forward,
Leading us on the path of radiant light,
Which is the four pristine cognitions combined.[11]
May the supreme consorts, the four female gatekeepers, support us from behind,
And thus [encircled] may we be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfected buddha.

OṂ ĀḤ HŪṂ

Amidst an expanse of light in the channel branch of the energy centre of great bliss at one's crown,

Within a radiant and vibrant maṇḍala, that is a lustrous white seminal point,

[Stands] Sakra, sage of the god realms, white in colour, and playing a lute.

May he obstruct pride, which is the entrance to rebirth in the god realms!

Amidst an expanse of light in one's occipital channel, which resembles the horn of an ox,[12]

Within a radiant and vibrant maṇḍala, that is a lustrous green seminal point,

[Stands] Vemacitra, sage of the antigods, green in colour, bearing armour and a weapon,

May he obstruct envy, which is the entrance to rebirth in the antigod realms!

Amidst an expanse of light in one's 'life-force' channel, which resembles a crystal tube,[13]

Within a radiant and vibrant maṇḍala, that is a lustrous yellow seminal point,

[Stands] Sākyamuni, sage of human beings, yellow in colour, and carrying a mendicant's staff.

May he obstruct attachment, which is the entrance to rebirth in the human realms!

Amidst an expanse of light in the energy centre of one's navel,

Within a radiant and vibrant maṇḍala, that is a lustrous blue seminal point,

[Stands] Sthirasiṃha, sage of animals, blue in colour, and carrying a book.

May he obstruct delusion, which is the entrance to rebirth in the animal realms!

Amidst an expanse of light in the channel branch at one's bliss-sustaining secret place,[14]

Within a radiant and vibrant maṇḍala, that is a lustrous red seminal point,

[Stands] Jvālamukha, sage of the anguished spirits, red in colour, carrying a [wish-granting] casket.

May he obstruct miserliness, which is the entrance to rebirth among the anguished-spirit realms!

Amidst an expanse of light in the energy centre at the soles of one's feet,
Within a radiant and vibrant maṇḍala, that is a lustrous black seminal point,
[Stands] Yama Dharmarāja, sage of the hell beings, black in colour, and carrying a flame and water.
May he obstruct aversion, which is the entrance to rebirth among the hell realms!

To you, the six sages, the Buddha-bodies of Emanation,
Who act for the benefit of living beings,
I bow down, make offerings, take refuge, and pray:
As soon as we die and begin to transmigrate,
At that very moment, when the visions of the intermediate state of rebirth dawn,
And we roam [alone] in cyclic existence [driven] by deep-seated habitual tendencies,
May the three sages of the higher realms draw us forward,
Leading us on the path of radiant light,
Which is the four pristine cognitions combined.
May the three sages of the lower realms support us from behind,
And thus [encircled] may we be rescued
From the light paths of the six impure states [of existence],
And be escorted to the level of an utterly perfected buddha.

OṂ ĀḤ HŪṂ
The forty-two deities of the peaceful assembly blaze with rays of light:
Radiant, vibrant, resplendent, and naturally beautiful.
Their bodies are supple, slender, handsome, upright, and youthful,
Exquisitely ornamented and [splendidly] endowed with the major and minor marks.
To you, the assembled peaceful deities of the indestructible expanse,
I bow down, make offerings, take refuge, and pray:
As soon as we die and begin to transmigrate,
At that very moment, when the visions of the intermediate state of reality dawn,
And we roam [alone] in cyclic existence [driven] by the five deep-seated poisons,
May all the peaceful male deities draw us forward,

Leading us on the path of radiant light,
Which is the five pristine cognitions combined.
May the supreme female consorts, Queens of the Expanse, support us from behind,
And may the male and female gatekeepers support us from the perimeter,
And thus [encircled] may we be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfected buddha.

OṂ ĀḤ HŪṂ
At this time when we dwell within the intermediate state of living,
The forty-two assembled peaceful deities,
Are radiantly present within the celestial palace of our own hearts,
Embodied in the form of a cluster of five-coloured lights.
Yet, as soon as we die and begin to transmigrate,
This assembly of peaceful deities will emerge from our hearts,
And fill the space before us.
Each of the innumerable central and peripheral forms
Will be [fully endowed with] the ornaments and attire [of the peaceful deities],[15]
Each composed of the five-coloured lights [indicative of the union] of radiance and emptiness,
And [encircled] by an expanse of rainbow light.
Vibrant beaming shafts of light, indicative of the five pristine cognitions,
Emanating five[-coloured] seminal points, sounds, lights and rays,
Radiant, vibrant, resplendent, clear, and naturally resonant,
Will beam out, as if piercing our hearts.
Concomitant with these lights of the five pristine cognitions,
The six light paths indicative of the six classes of deluded impure beings will also dawn before us.
At this moment, O compassionate assembly of peaceful deities,
Blessed Transcendent Ones, Beings of Compassion,
Do not withhold your compassion,
But draw us forward on the path [of radiant light],
Which is the four pristine cognitions combined,
And draw us back from the paths [of the dull lights],
Which are [the doors to] the six states of impure [existence]!

OṂ ĀḤ HŪṂ
In the celestial palace of perfect resource, within one's own throat,
Amidst an expanse permeated with rainbows and lights,
In the central channel branch of the energy centre of perfect resource,
Is Padmanaṭeśvara, the great Awareness Holder of Maturation,
Red and radiant, glowing in [an array of] five[-coloured] lights,
And embraced by the Ḍākinī of Pristine Cognition,
[Their union symbolising the coalescence of] bliss and emptiness.
[She holds] a blood-filled skull and a curved knife,
Raised in the gesture of pointing to the sky.
May the awareness holders of buddha-body protect all living beings!

OṂ ĀḤ HŪṂ
In the eastern channel branch of the energy centre of perfect resource, within one's throat,
Is the great Awareness Holder who Abides on the Levels,
White, radiant, smiling, and embraced by the White Ḍākinī.
[She holds] a blood-filled skull and a curved knife,
Raised in the gesture of pointing to the sky.
May the awareness holders of buddha-mind protect all living beings!

OṂ ĀḤ HŪṂ
In the southern channel branch of the energy centre of perfect resource, within one's throat,
Is the great Awareness Holder with Power over the Lifespan,
Yellow, radiant, smiling, and embraced by the Yellow Ḍākinī.
[She holds] a blood-filled skull and a curved knife,
Raised in the gesture of pointing to the sky.
May the awareness holders of buddha-attributes protect all living beings!

OṂ ĀḤ HŪṂ
In the western channel branch of the energy centre of perfect resource, within one's throat,
Is the great Awareness Holder of the Great Seal,
Red, radiant, smiling, and embraced by the Red Ḍākinī.
[She holds] a blood-filled skull and a curved knife,

Raised in the gesture of pointing to the sky.
May the awareness holders of buddha-speech protect all living beings!

OṂ ĀḤ HŪṂ
In the northern channel branch of the energy centre of perfect resource, within one's throat,
Is the great Awareness Holder of Spontaneous Presence,
Green, radiant, wrathful, smiling, and embraced by the Green Ḍākinī.
[She holds] a blood-filled skull and a curved knife,
Raised in the gesture of pointing to the sky.
May the awareness holders of buddha-activity protect all living beings!

OṂ ĀḤ HŪṂ
To you, the assembly of awareness holders, the heroes and ḍākinīs,
I bow down, make offerings, take refuge and pray:
As soon as we die and begin to transmigrate,
At that very moment, when the visions of the intermediate state of reality dawn,
And we roam [alone] in cyclic existence [driven] by deep-seated habitual tendencies,
May the heroic awareness holders draw us forward,
Leading us on the path of radiant light,
Which is the [luminance of] spontaneously arising pristine cognition.[16]
May the supreme female consorts, the assembly of ḍākinīs, support us from behind,
And thus [encircled] may we be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the pure fields of the sky-farers.

OṂ ĀḤ HŪṂ
At this time when we dwell within the intermediate state of living,
The assemblies of awareness holders, both heroes and ḍākinīs,
Are radiantly present within the celestial palace of the energy centre of perfect resource within our own throats,
Embodied in the form of a cluster of five-coloured lights.
Yet, as soon as we die and begin to transmigrate,

This divine assembly of the awareness holders will emerge from the throat [centre],
And fill the space before us.
Amidst a plethora of musical sounds they will manifest in myriad dancing postures,
Pounding and vibrating throughout all world-systems,
[And generating] a vibrant beaming path of light,
Indicative of spontaneously arising pristine cognition.
Simultaneously, the [light] path of the animal realms, indicative of delusion,
Will [also] dawn before us.
O divine assembly of awareness holders, at that moment,
Do not withhold your compassion,
But draw us back from the [dull-light] path,
Which is the gateway to the deluded animal-realms,
And draw all beings along the path [of light],
Which is [the luminance of] spontaneously arising pristine cognition!
Seize us with your compassion,
[Ensuring] that we recognise [the characteristics of] the intermediate state!
Empower us so that we may become awareness holders, children of the Conquerors.

OṂ ĀḤ HŪṂ
At the crown-centre of onself, [visualised] as Vajrasattva,
In the celestial palace of the blazing skull, within one's brain,
Amidst an expanse of light composed of flaming seminal points of rainbow-light,
Is the assembly of blood-drinking deities,[17] standing in clusters.

OṂ ĀḤ HŪṂ
In the central channel branch of the skull, within one's brain,
Amidst an expanse of light, composed of flaming seminal points of rainbow-light,
[Stands] Samantabhadra in the form of Mahottara Heruka.
He has three faces: brown, white and red; and six arms:
The three right arms brandish a vajra, a khaṭvāṅga, and a small drum,
And the left hold a bell, a blood-filled skull, and a noose of entrails.

Mahottara Heruka is joyously and indivisibly embraced by Krodheśvarī.
May these two, the central male and female consorts, guide all beings [to liberation]!

OṂ ĀḤ HŪṂ
On a throne in the central channel branch of one's skull,
Amidst an expanse of light, composed of flaming seminal points of rainbow-light,
[Stands] Vairocana in the form of Buddha Heruka.
He has three faces: reddish brown, white and red; and six arms:
The three right arms brandish a wheel, an axe, and a sword,
And the left hold a bell, a ploughshare, and a blood-filled skull.
Buddha Heruka is joyously and indivisibly embraced by Buddhakrodheśvarī.
May these two, the blood-drinking deities of the Sugata Family, guide all beings [to liberation]!

OṂ ĀḤ HŪṂ
On [a throne in] the eastern channel branch of the skull, within one's brain,
Amidst an expanse of light, composed of flaming seminal points of rainbow-light,
[Stands] Vajrasattva in the form of Vajra Heruka.
He has three faces: dark blue, white and red; and six arms:
The three right arms brandish a vajra, a skull, and an axe,
And the left hold a bell, a blood-filled skull, and a ploughshare.
Vajra Heruka is joyously and indivisibly embraced by Vajrakrodheśvarī.
May these two, the blood-drinking deities of the Vajra Family, guide all beings [to liberation]!

OṂ ĀḤ HŪṂ
On [a throne in] the southern channel branch of the skull, within one's brain,
Amidst an expanse of light, composed of flaming seminal points of rainbow-light,
[Stands] Ratnasambhava in the form of Ratna Heruka.
He has three faces: dark yellow, white and red; and six arms:
The three right arms brandish a jewel, a khaṭvāṅga, and a club,
And the left hold a bell, a blood-filled skull, and a trident.
Ratna Heruka is joyously and indivisibly embraced by Ratnakrodheśvarī.

May these two, the blood-drinking deities of the Ratna Family, guide all beings [to liberation]!

OṂ ĀḤ HŪṂ
On [a throne in] the western channel branch of the skull, within one's brain,
Amidst an expanse of light, composed of flaming seminal points of rainbow-light,
[Stands] Amitābha in the form of Padma Heruka.
He has three faces: dark red, white and blue; and six arms:
The three right arms brandish a lotus, a khaṭvāṅga, and a mace,
And the left hold a bell, a blood-filled skull, and a small drum.
Padma Heruka is joyously and indivisibly embraced by Padmakrodheśvarī.
May these two, the blood-drinking deities of the Padma family, guide all beings [to liberation]!

OṂ ĀḤ HŪṂ
On [a throne in] the northern channel branch of the skull, within one's brain,
Amidst an expanse of light, composed of flaming seminal points of rainbow-light,
[Stands] Amoghasiddhi in the form of Karma Heruka.
He has three faces: dark green, white and red; and six arms:
The three right arms brandish a sword, a khaṭvāṅga, and a mace,
And the left hold a bell, a blood-filled skull, and a ploughshare.
Karma Heruka is joyously and indivisibly embraced by Karmakrodheśvarī.
May these two, the blood-drinking deities of the Karma Family, guide all beings [to liberation]!

OṂ ĀḤ HŪṂ
To you, the twelve central, male and female, blood-drinking deities,
I bow down, make offerings, take refuge, and pray:
As soon as we die and begin to transmigrate,
At that very moment, when the visions of the intermediate state of reality dawn,
And we roam [alone] in cyclic existence [driven] by deep-seated confused perceptions,
May the conquerors, the male wrathful blood-drinking deities, draw us forward,

Leading us on the path of radiant light,
Which is the five fully perfect pristine cognitions.
May the assembly of wrathful female deities, Queens of the Expanse, support us from behind,
And thus [encircled] may we be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfected buddha.

OṂ ĀḤ HŪṂ
Amidst an expanse of light in the eastern channel branch of one's skull,
[Stands] Gaurī, white in colour, holding a human-corpse cudgel and a skull;
Amidst an expanse of light in the southern channel branch of one's skull,
[Stands] Caurī, yellow in colour, shooting an arrow from a bow;
Amidst an expanse of light in the western channel branch of one's skull,
[Stands] Pramohā, red in colour, holding a crocodile victory-banner;
Amidst an expanse of light in the northern channel branch of one's skull,
[Stands] Vetālī, black in colour, holding a vajra and a blood-filled skull;
Amidst an expanse of light in the south-eastern channel branch of one's skull,
[Stands] Pukkasī, red-yellow in colour, clutching and devouring entrails;
Amidst an expanse of light in the south-western channel branch of one's skull,
[Stands] Ghasmarī, green-black in colour, stirring a blood-filled skull with a vajra;
Amidst an expanse of light in the north-western channel branch of one's skull,
[Stands] Caṇḍālī, pale-yellow in colour, [clutching] a human corpse and eating its heart;
Amidst an expanse of light in the north-eastern channel branch of one's skull,
[Stands] Smaśānī, Hblue-black in colour, tearing apart the head and body of a bloated corpse.

OṂ ĀḤ ŪṂ
To you, the Eight Mātaraḥ, beginning with Gaurī,
[Who are embodiments] of the [eight] classes [of consciousness],[18]
I bow down, make offerings, take refuge, and pray:
As soon as we die and begin to transmigrate,
At that very moment, when the visions of the intermediate state of reality dawn,

And we roam [alone] in cyclic existence [driven] by deep-seated confused perceptions,
May the four Mātaraḥ, beginning with Gaurī, draw us forward,
Leading us on the path of light,
Which is [the vibrance of] the sounds, lights and rays [of the eight classes of consciousness].
May the four Mātaraḥ, beginning with Pukkasī, support us from behind,
And thus [encircled] may we be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfected buddha.

OṂ ĀḤ HŪṂ
Amidst an expanse of light in the outer eastern channel branch of one's skull,
[Stands] lion-headed Siṃhamukhī, brown-black in colour, carrying a corpse in her mouth;
Amidst an expanse of light in the outer southern channel branch of one's skull,
[Stands] tiger-headed Vyāghrīmukhī, red in colour, with her two arms crossed;
Amidst an expanse of light in the outer western channel branch of one's skull,
[Stands] fox-headed Sṛgālamukhī, black in colour, eating entrails;
Amidst an expanse of light in the outer northern channel branch of one's skull,
[Stands] wolf-headed Svānamukhī, blue-black in colour, tearing apart a bloated corpse;
Amidst an expanse of light in the outer south-eastern channel branch of one's skull,
[Stands] vulture-headed Gṛdhramukhī, white-yellow in colour, carrying a human corpse draped over her shoulder;
Amidst an expanse of light in the outer south-western channel branch of one's skull,
[Stands] kite-headed Kaṅkamukhī, red-black in colour, carrying a large human corpse;
Amidst an expanse of light in the outer north-western channel branch of one's skull,
[Stands] crow-headed Kākamukhī, black in colour, brandishing a skull and a sword;
Amidst an expanse of light in the outer north-eastern channel branch of one's skull,
[Stands] owl-headed Ulūkamukhī, dark blue in colour,[19] holding a vajra.

[OṂ ĀḤ HŪṂ]
To you, the Eight Piśācī, beginning with Siṃhamukhī,
[Who are embodiments] of the [eight] sensory objects,[20]
I bow down, make offerings, take refuge, and pray:
As soon as we die and begin to transmigrate,
At that very moment, when the visions of the intermediate state of reality dawn,
And we roam [alone] in cyclic existence [driven] by deep-seated confused perceptions,
May the four Piśācī, starting with Siṃhamukhī, draw us forward,
Leading us on the path of pure [radiant] light,
Which is the purity of the naturally manifesting eight objects [of consciousness].
May the four Piśācī, starting with Gṛdhramukhī, support us from behind,
And thus [encircled] may we be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfected buddha.

OṂ ĀḤ HŪṂ
In the channel branch at the eastern gate of the skull, within one's brain,
Is horse-headed [Aṅkuśā], white in colour, carrying an iron hook and a skull.
In the channel branch at the southern gate of the skull, within one's brain,
Is sow-headed [Pāśā], yellow in colour, holding a noose and a skull.
In the channel branch at the western gate of the skull, within one's brain,
Is lion-headed [Sphoṭā], red in colour, holding an iron chain and a skull.
In the channel branch of the northern gate of the skull, within one's brain,
Is snake-headed [Ghaṇṭā], green in colour, holding a bell and a skull.[21]
To you, the Four Female Gatekeepers, who are pristine cognition in emanational form,
I bow down, make offerings, take refuge, and pray:
As soon as we die and begin to transmigrate,
At that very moment, when the visions of the intermediate state of reality dawn,
And we roam [alone] in cyclic existence [driven] by deep-seated confused perceptions,

May Aṅkuśā and Pāśā draw us forward,
Obstructing the entrances to confusion through the four types of birth,
And opening the doors to the four rites of pure enlightened activity.
May Sphoṭā and Ghaṇṭā support us from behind,
And thus [encircled] may we be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfected buddha.

OṂ ĀḤ HŪṂ
In the minor channels of the eastern outer courtyard of one's skull,
[Stand] the six Queens of Yoga who enact the rites of pacification:
Yak-headed Manurākṣasī, brownish white, and holding a vajra;
Snake-headed Brahmāṇī, yellowish white, and holding a lotus;
Leopard-headed Raudrī, greenish white, and holding a trident;
Weasel-headed Vaiṣṇāvī, bluish white, and holding a wheel;
Brown bear-headed Kaumārī, reddish white, and holding a short pike;
And black bear-headed Indrāṇī, white, and holding a noose of entrails.
O you, the six yoginī from the east, who enact the rites of pacification,
Perform the rites which pacify our fears of the intermediate state![22]

OṂ ĀḤ ŪṂ
In the minor channels of the southern outer courtyard of one's skull,
[Stand] the six Queens of Yoga who enact the rites of enrichment:
Bat-headed Vajrā,[23] yellow, and holding a razor;
Crocodile-headed Śāntī, reddish yellow, and holding a vase;
Scorpion-headed Amṛtā, reddish yellow, and holding a lotus;
Hawk-headed Saumī, whitish yellow, and holding a vajra;
Fox-headed Daṇḍī, greenish yellow, and holding a cudgel;
And tiger-headed Rākṣasī, blackish yellow, and drinking from a blood-filled skull.
O you, the six yoginī from the south, who enact the rites of enrichment,
Perform the rites which enrich pristine cognition during the intermediate state![24]

OṂ ĀḤ HŪṂ
In the minor channels of the western outer courtyard of one's skull,

[Stand] the six Queens of Yoga who enact the rites of subjugation:
Vulture-headed Bhakṣasī, greenish red, and holding a club;
Horse-headed Ratī, red, and holding a human torso;
Garuḍa-headed Rudhiramadī, pale red, and holding a cudgel;
Dog-headed Ekacāriṇī Rākṣasī, red, and holding a vajra;
Hoopoe-headed Manohārikā, red, and firing an arrow from a bow;
And deer-headed Siddhikarī, greenish red, and holding a vase.
O you, the six yoginī from the west, who enact the rites of subjugation,
Perform the rites which assure our independence during the intermediate state![25]

OṂ ĀḤ HŪṂ
In the minor channels of the northern outer courtyard of one's skull,
[Stand] the six Queens of Yoga who enact the rites of wrath:
Wolf-headed Vāyudevī, bluish green, and brandishing an ensign;
Ibex-headed Agnāyī, reddish green, and holding a firebrand;
Sow-headed Varāhī, blackish green, and holding a noose of fangs;
Crow-headed Cāmuṇḍī, reddish green, and holding an infant human corpse;
Elephant-headed Bhujanā, blackish green, and holding a bloated corpse;
And snake-headed Varuṇānī, bluish green, and holding a noose of snakes.
O you, the six yoginī from the north, who enact the rites of wrath,
Perform the rites which utterly destroy the confused perceptions of the intermediate state![26]

OṂ ĀḤ HŪṂ
At the [outer] eastern gate of one's skull is Vajrā [Mahākālī],
White, cuckoo-headed, and holding an iron hook;
At the [outer] southern gate of one's skull is Vajrā [Mahāchāgalā],
Yellow, goat-headed, and holding a noose;
At the [outer] western gate of one's skull is Vajrā [Mahākumbhakarṇī],
Red, lion-headed, and holding an iron chain;
And at the [outer] northern gate of one's skull is Vajrā [Lambodarā],
Dark green, snake-headed, and holding a bell.
O you, the four female gatekeepers, Queens [of Yoga] who enact the emanational rites,
Perform the rites which obstruct the doors [leading] to [mundane] rebirth from

the intermediate state![27]

OṂ ĀḤ HŪṂ
To you, the Twenty-eight Iśvarī, Queens of Yoga,
I bow down, make offerings, take refuge, and pray:
As soon as we die and begin to transmigrate,
At that very moment, when the visions of the intermediate state of reality dawn,
And we roam [alone] in cyclic existence [driven] by deep-seated confused perceptions,
May the seven Iśvarī of the east draw us forward,
Leading us on the path of radiant light,
Which is [a vibrance of] sounds, lights and rays.
May the seven Iśvarī of the south support us from behind,
May the seven Iśvarī of the west support us from the perimeter,
And may the seven Iśvarī of the north destroy [and liberate] our enemies,
And thus [encircled] may we be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfected buddha.

OṂ ĀḤ HŪṂ
At this time when we dwell within the intermediate state of living,
The assembly of the sixty blood-drinking deities[28]
Is radiantly present within the celestial palace of the skull, at the crown-centre, within one's brain —
Embodied in the form of a cluster of five-coloured lights.
Yet, as soon as we die and begin to transmigrate,
This assembly of blood-drinking deities will emerge from the brain,
And appear [before us], filling the entire trichiliocosm.
[Each of] the central and peripheral [forms]
Will be endowed with fearsome ornaments and attire.
[Resounding] within an immense space,
Vibrant with sounds, lights and rays,
The bodily demeanour of these wrathful deities
Will be elegant, heroic and terrifying,
Their roar wild, murderous and awesome,

Each blazing with compassion, wrath and fierce aversion,
Adorned by face markings of human ash, blood, and grease;[29]
Dressed in skirts of moist hide and flayed tiger skin;
Decorated with skull garlands and wreaths of snakes;
Resplendent in a blazing mass of fire which pounds
With the cries of 'HA HA HŪṂ PHAṬ Strike! Slay!',
Reverberating like a thousand peals of thunder.
Fully arrayed with hand-emblems and multifarious faces,
Displaying the arts of transformation,
They will pulverise and rock the infinite trichiliocosm.
At that very moment when the fierce sounds, lights and rays
Dawn before us in terrifying manifestation,
O you, the compassionate assembly of wrathful blood-drinking deities,
O Beings of Compassion, do not withhold your compassion at that [time]!

As we roam [alone] in cyclic existence [driven] by deep-seated habitual tendencies,
May the assembly of wrathful blood-drinking [deities] draw us forward,
Leading us on the path of [radiant] light,
Which is free of fear and terrifying perceptions!
May the assembly of wrathful female deities, Queens of the Expanse, support us from behind!
May the assembly of the Mātaraḥ, Piśācī, and Female Gatekeepers support us from the perimeter!
May the Eight Great Projectresses [who propel beings to exalted rebirths],
Propel us from our [mundane] states [into higher rebirth]!
May the diverse animal-headed Iśvarī eliminate all obstacles!
May the four supreme Female Gatekeepers obstruct the entrance to [mundane] births;
And thus [encircled], may we be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfected buddha.

OṂ ĀḤ HŪṂ
When we roam alone, separated from our loved ones,
And [myriad] images of emptiness arise, naturally manifesting,
May the buddhas [quickly] release the power of their compassion,
And may the fear of the awesome and terrifying intermediate state be

annulled.

When the radiant light path of pristine cognition dawns,
May we recognise [its nature], without awe and without terror,
And as the [manifold] forms of the Peaceful and Wrathful Deities arise,
May we be fearlessly confident, and recognise [the characteristics of] the intermediate state.
When we experience suffering, as the result of negative past actions,
May our meditational deities utterly dispel all such misery,
And as the natural sound of reality reverberates like a thousand peals of thunder,
May [all sounds] be heard as the sacred resonance of the Greater Vehicle.
When we are driven on by past actions, without a refuge,
May the Great Compassionate One, Mahākāruṇika, protect us,
And as we experience suffering generated by habitual tendencies and past actions,
May the meditative stabilities of inner radiance and bliss [naturally] arise.
May the fields[30] *of the five elements not rise up as a hostile force,*
But may we see these as the buddha fields of the five enlightened families![31]

By the blessing of the spiritual teachers of the oral lineage,
By the compassion of the assembly of Peaceful and Wrathful Deities,
And by the force of the purity of my altruistic aspiration,
May all the aspirational prayers, here expressed,
Be immediately realised.

CONCLUSION

If one consistently perseveres in this *Spiritual Practice* of the Peaceful and Wrathful Deities, together with the recitation of the aspirational prayers, even the negativity and obscurations caused by past actions which involve the five inexpiable crimes will be purified. Even the very hell realms themselves [can] be stirred [by the power of this practice]. If this practice is followed, there is no doubt that one will be born as an awareness holder amongst the fields of the Conquerors. For it is said in the transmitted precepts of the Transcendent One Samantabhadra himself:

‘One who respectfully pays homage to the maṇḍala
Of the Peaceful and Wrathful Deities of the *Magical Net*,
Will purify each and every transgression [of the commitments].
Even the negativity of the five inexpiable crimes will be purified.
Even the hell realms themselves may be stirred [by the force of this practice],
And one will become recognised as an awareness holder,
Among the fields of the Conquerors.’

The advantages which accrue from engaging in the *Spiritual Practice* as here set down, are extremely great. It is said that just by simply hearing, once, the names of the deities of this maṇḍala, one will avoid rebirth in the lower existences, and buddhahood will eventually be attained. Samantabhadra himself has said:

‘If anyone hears, only once, the names of these deities of the maṇḍala, he or she will be saved from falling into the great hells.’

And:

‘Anyone who respectfully pays homage
To the natural maṇḍala of the *Magical Net*,
Will purify each and every transgression [of the commitments].
The commitments will be repaired, and accomplishments attained.’

Therefore, since the advantages of following this practice are beyond expression, one should persevere with this *Spiritual Practice* and [consistently] visualise one’s own body as the assembly of the Peaceful and Wrathful Deities. Thus, the supreme and common accomplishments will be attained in this very life; and after one has died, when the visions of the Peaceful and Wrathful Deities dawn during the intermediate state of reality, one will dissolve indivisibly with the meditational deities, and buddhahood will be attained.[32] Experientially cultivate this [*Spiritual Practice*]! Do not forget its words and meanings even if you were to be pursued by a hundred assassins. Embrace it! Hold it [to your heart]! Read it aloud! Comprehend it in its entirety! Keep it in mind, fully and accurately!

This most lucid *Spiritual Practice*, which is a coalescence of the [full means of accomplishment of the] Peaceful and Wrathful Deities is the experiential

cultivation associated with the *Liberation by Hearing in the Intermediate States*.[33] It is the essence of the *Peaceful and Wrathful Deities: The Ritual Purification entitled Natural Liberation of Feelings*.[34] It is a supporting text to the *Natural Liberation of Awareness: Secret Empowerment of the Intermediate States*,[35] and it is the main practice associated with the *Reparation [of Commitments] and Confession: Natural Liberation of Transgressions*.[36] It is the path of liberation followed by fortunate beings. May [the influence of] this *Spiritual Practice: Natural Liberation of Habitual Tendencies* not be exhausted until cyclic existence has been emptied.

SAMAYA *rgya rgya rgya dge'o*

6

Natural Liberation of Negativity and Obscuration through [Enactment of] the Hundredfold Homage to the Sacred Enlightened Families

CONTEXT

This practice reinforces the previous meditation, taking the form of a physical prostration to each of the Peaceful and Wrathful Deities in turn. This *Hundredfold Homage* can be done on its own or immediately after the practice of the *Natural Liberation of Habitual Tendencies*. It can also be practised whenever feast-offerings are performed in conjunction with *The Natural Liberation of Feelings* or whenever the practitioner makes offerings of incense, flowers and butter-lamps to the deities.

Practitioners should make these prostrations while clearly visualising before them the form of the deity, in perfect detail, and while experientially cultivating the deity's nature and the inner meaning of the symbolism. Also, as the colophon recommends, the practitioner should concurrently: 'mentally admit and feel remorse for all one's negativities and obscurations, which have been, are being and will be accumulated.'

Herein is contained an ancillary chapter of the *Liberation by Hearing in the Intermediate States*,[1] entitled *Natural Liberation of Negativity and Obscuration through [Enactment of] the Hundredfold Homage*,[2] [which is an extract from] the *Peaceful and Wrathful Deities: A Profound Sacred Teaching, [entitled] Natural Liberation through [Recognition of] Enlightened Intention*.[3]

I respectfully bow down to Samantabhadra and Mahottara,
To the assembly of Peaceful and Wrathful Deities,
And to the assembly of the hundred sacred enlightened families.
Having purified all negativity and obscurations,
May I act so as to guide all beings to the pure buddha fields!

I [now] present this *Natural Liberation of Negativity and Obscuration through [Enactment of the Hundredfold] Homage*, a method for performing a hundredfold homage to the infinite Peaceful and Wrathful Deities of the hundred sacred enlightened families, by which negativity and obscuration may be purified. Cherish your zeal in this [practice] throughout the three times!

NAMO![4]

I bow down to[5] Samantabhadra, the Buddha-body of Reality,
Father of all buddhas, the natural purity of mental consciousness,
The primary buddha, unchanging body of light,
Sky [blue], and seated in the posture of meditative equipoise.

I bow down to Samantabhadrī, the supreme consort,
Natural purity of the sensory spectrum of phenomena,[6]
Stainless white, like crystal,
Mother of all buddhas of past, present and future,
Joyously embracing her consort, in supreme bliss.

I bow down to Vairocana, [manifestation of] supreme buddha-body,
The natural purity of the aggregate of form,
Pure without renunciation of delusion,
Conch [white], holding a wheel and a bell,
[Seated] on an exalted throne supported by lions,
The [resplendent] pristine cognition of reality's expanse.

I bow down to Vajrasattva, [manifestation of] supreme buddha-mind,
The natural purity of the aggregate of consciousness,
Pure without renunciation of aversion,
Azure [blue], holding a vajra and a bell,
[Seated] on an exalted throne supported by elephants,
The [resplendent] mirror-like pristine cognition.

I bow down to Ratnasambhava, [manifestation of supreme] buddha attributes,
The natural purity of the aggregate of feeling,

Pure without renunciation of pride,
Golden [yellow], holding a jewel and a bell,
[Seated] on an exalted throne supported by horses,
The [resplendent] pristine cognition of sameness.

I bow down to Amitābha, [manifestation of] supreme buddha-speech,
The natural purity of the aggregate of perceptions,
Pure without renunciation of attachment,
Copper [red], holding a lotus and a bell,
[Seated] on an exalted throne supported by peacocks,
The [resplendent] pristine cognition of discernment.

I bow down to Amoghasiddhi, [manifestation of supreme] buddha activities,
The natural purity of the aggregate of motivational tendencies,
Pure without renunciation of envy,
Turquoise [green], holding a crossed-vajra and a bell,
[Seated] on an exalted throne supported by *cīvaṃcīvaka* birds,
The [resplendent] pristine cognition of accomplishment.

I bow down to Dhātvīśvarī, the supreme consort,
The mother of the Buddha Family, natural purity of space,
Moonlike [white], holding a wheel and a bell,
Joyously embracing her consort, in supreme bliss.

I bow down to Buddhalocanā, the supreme consort,
The mother of the Vajra Family, natural purity of earth,
Beryl [blue], holding a vajra and a bell,
Joyously embracing her consort, in supreme bliss.

I bow down to Māmakī, the supreme consort,
The mother of the Ratna Family, natural purity of water,
Minium [orange], holding a jewel and a bell,
Joyously embracing her consort, in supreme bliss.

I bow down to Pāṇḍaravāsinī, the supreme consort,
The mother of the Padma Family, natural purity of fire,

Fire-crystal [red], holding a lotus and a bell,
Joyously embracing her consort, in supreme bliss.

I bow down to Samayatārā, the supreme consort,
The mother of the Karma Family, natural purity of wind,
Sapphire [green], holding a crossed-vajra and a bell,
Joyously embracing her consort, in supreme bliss.

I bow down to Kṣitigarbha, male bodhisattva who acts for the benefit of beings,
The natural purity of visual consciousness, transcendent of renunciation,
Snow-mountain [white], holding a seedling and a bell.

I bow down to Maitreya, male bodhisattva who acts for the benefit of beings,
The natural purity of auditory consciousness, transcendent of renunciation,
Cloud-white, holding a blossoming orange bush and a bell.
I bow down to Samantabhadra, male bodhisattva who acts for the benefit of beings,
The natural purity of olfactory consciousness, transcendent of renunciation,
Amber [yellow], holding a grain-sheath and a bell.

I bow down to Akāśagarbha, male bodhisattva who acts for the benefit of beings,
The natural purity of gustatory consciousness, transcendent of renunciation,
Burnished golden [yellow], holding a sword and a bell.

I bow down to Avalokiteśvara, male bodhisattva who acts for the benefit of beings,
The natural purity of tactile consciousness, transcendent of renunciation,
Coral [red], holding a lotus and a bell.

I bow down to Mañjuśrīkumārabhūta, male bodhisattva who acts for the benefit of beings,
The natural purity of mental consciousness, transcendent of renunciation,
Minium [orange], holding a lily and a bell.

I bow down to Nivāraṇaviśkambhin, male bodhisattva who acts for the benefit of beings,
The natural purity of the ‘ground-of-all’ consciousness, transcendent of renunciation,
[Green] as the night-flowering lotus, holding a book and a bell.

I bow down to Vajrapāṇi, male bodhisattva who acts for the benefit of beings,
The natural purity of ‘defiled’ consciousness, transcendent of renunciation,
Emerald [green], holding a vajra and a bell.

I bow down to white Lāsyā, [female bodhisattva] whose offerings [delight]
The eyes of [all] Those Gone to Bliss, past, present and future,
The natural purity of visual phenomena, transcendent of renunciation,
Quartz [white], holding a mirror and a bell.

I bow down to white Puṣpā, [female bodhisattva] whose offerings delight
[The minds of all] Those Gone to Bliss, past, present and future,
The natural purity of past conceptual thoughts, transcendent of renunciation,
Pearl [white], holding a white lotus and a bell.

I bow down to yellow Mālyā, [female bodhisattva] whose gestures delight
[The minds of all] Those Gone to Bliss, past, present and future,
The natural purity of indeterminate conceptual thoughts, transcendent of renunciation,
Saffron [yellow], holding a garland and a bell.

I bow down to yellow Dhūpā, [female bodhisattva] whose offerings [delight]
The noses of [all] Those Gone to Bliss, past, present and future,
The natural purity of fragrance, transcendent of renunciation, Golden [yellow] in colour, holding sweet-smelling incense and a censer.

I bow down to red Gītā, [female bodhisattva] whose offerings [delight]
The ears of [all] Those Gone to Bliss, past, present and future,
The natural purity of sound, transcendent of renunciation,
Marsh mallow [pink], and playing a lute.

I bow down to red Alokā, [female bodhisattva] whose offerings [delight]
The eyes of [all] Those Gone to Bliss, past, present and future,
The natural purity of future conceptual thoughts, transcendent of renunciation,
Lotus [pink], and holding a glowing butter lamp.
I bow down to green Gandhā, [female bodhisattva] whose offerings [delight]
The bodies of [all] Those Gone to Bliss, past, present and future,
The natural purity of present conceptual thoughts, transcendent of renunciation,
Poppy [green], holding a perfume-filled conch.

I bow down to green Nartī, [female bodhisattva] whose offerings [delight]
The tongues of [all] Those Gone to Bliss, past, present and future,
The natural purity of taste, transcendent of renunciation,
Marine [green], holding a [deliciously] nutritious food-offering.

I bow down to [Trailokya-]Vijaya, [male gatekeeper] whose wrathful presence
Guards against obstacles at the eastern gate,
The natural purity of eternalist views, transcendent of renunciation,
White, holding a cudgel and a bell.

I bow down to Yamāntaka, [male gatekeeper] whose wrathful presence
Guards against obstacles at the southern gate,
The natural purity of nihilistic views, transcendent of renunciation,
Yellow, holding a skull-club and a bell.

I bow down to Hayagrīvarāja, [male gatekeeper] whose wrathful presence
Guards against obstacles at the western gate,
The natural purity of egotistical views, transcendent of renunciation,
Red, holding an iron chain and a bell.

I bow down to Amṛtakuṇḍalin, [male gatekeeper] whose wrathful presence
Guards against obstacles at the northern gate,
The natural purity of substantialist views,[7] transcendent of renunciation,
Green, holding a crossed-vajra and a bell.

I bow down to Vajrāṅkuśā, [female gatekeeper] whose immeasurable

compassion
Guides the six classes [of beings] away from [their mundane] realms,
White, holding an iron hook that attracts,
She embraces her wrathful consort in blissful union.

I bow down to Vajrapāśā, [female gatekeeper] whose immeasurable loving kindness
Acts [ceaselessly] on behalf of beings,
Yellow, holding a noose that lassoes,
She embraces her wrathful consort in blissful union.

I bow down to Vajrasphoṭā, [female gatekeeper] whose immeasurable sympathetic joy
Embraces [each and every] living being,
Red, holding an iron chain that binds,
She embraces her wrathful consort in blissful union.

I bow down to Vajraghaṇṭā, [female gatekeeper] whose immeasurable equanimity
Transcends discrimination between living beings,
Green, holding a bell that summons,
She embraces her wrathful consort in blissful union.

I bow down to Indraśakra, [sage] whose emanational buddha form
Acts [ceaselessly] on behalf of beings,
The natural purity of pride, and guide of the god realms,
White and holding a lute.

I bow down to Vemacitra, [sage] whose emanational buddha form
Acts [ceaselessly] on behalf of beings,
The natural purity of envy, and guide of the antigod realms,
Green, holding armour and a weapon.
I bow down to Sākyamuni, [sage] whose emanational buddha form
Acts [ceaselessly] on behalf of beings,
The natural purity of attachment, and guide of the human realms,
Yellow, holding a begging bowl and staff.

I bow down to Sthirasiṃha, [sage] whose emanational buddha form
Acts [ceaselessly] on behalf of beings,
The natural purity of delusion, and guide of the animal realms,
Blue, and holding a book.

I bow down to the transcendent Jvālamukha, [sage] whose emanational buddha form
Acts [ceaselessly] on behalf of beings,
The natural purity of miserliness, and guide of the anguished-spirit realms,
Red, and holding a bejewelled casket.

I bow down to Dharmarāja, [sage] whose emanational buddha form
Acts [ceaselessly] on behalf of beings,
The natural purity of aversion, and guide of the hell realms,
Black, and holding a warming flame and cooling water.

I bow down to Mahottara Heruka, who has three faces,
Dark brown, white and red; and six arms:
A vajra, khaṭvāṅga, and small drum in his right hands,
And a bell, blood-filled skull, and noose of entrails in his left.

I bow down to Buddha Heruka, who has three faces,
Dark brown, white and red; and six arms:
A wheel, axe, and sword in his right hands,
And a bell, ploughshare, and blood-filled skull in his left.

I bow down to Vajra Heruka, who has three faces,
Dark blue, white and red; and six arms:
A vajra, blood-filled skull, and axe in his right hands,
And a bell, blood-filled skull, and ploughshare in his left.
I bow down to Ratna Heruka, who has three faces,
Dark yellow, white and red; and six arms:
A jewel, khaṭvāṅga, and mace in his right hands,
And a bell, blood-filled skull, and trident in his left.

I bow down to Padma Heruka, who has three faces,
Dark red, white and blue; and six arms:
A lotus, khaṭvāṅga, and cudgel in his right hands,
And a bell, blood-filled skull, and small drum in his left.

I bow down to Karma Heruka, who has three faces,
Dark green, white and red; and six arms:
A sword, khaṭvāṅga, and cudgel in his right hands,
And a bell, blood-filled skull, and ploughshare in his left.

I bow down to Krodheśvarī, wrathful Queen of [Reality's] Expanse,
Dark blue, holding a vajra,
Offering a blood-filled skull to her consort's mouth,
She joyously embraces him, in supreme bliss.

I bow down to Buddhakrodheśvarī, the Buddha Queen of [Reality's] Expanse,
Red-brown, holding a wheel,
Offering a blood-filled skull to her consort's mouth,
She joyously embraces him, in supreme bliss.

I bow down to Vajrakrodheśvarī, Vajra Queen of [Reality's] Expanse,
Pale blue, holding a vajra,
Offering a blood-filled skull to her consort's mouth,
She joyously embraces him, in supreme bliss.

I bow down to Ratnakrodheśvarī, Ratna Queen of [Reality's] Expanse,
Pale yellow, holding a jewel,
Offering a blood-filled skull to her consort's mouth,
She joyously embraces him, in supreme bliss.
I bow down to Padmakrodheśvarī, Padma Queen of [Reality's] Expanse,
Pale red, holding a lotus,
Offering a blood-filled skull to her consort's mouth,
She joyously embraces him, in supreme bliss.

I bow down to Karmakrodheśvarī, Karma Queen of [Reality's] Expanse,
Pale green, holding a crossed-vajra,

Offering a blood-filled skull to her consort’s mouth,
She joyously embraces him, in supreme bliss.

I bow down to Gaurī of the eastern direction,
Acting on behalf of living beings as one of the Mātaraḥ,
Wrathful, white, and aloof on her throne of human corpses,
Brandishing a human corpse as a cudgel
To destroy the conceptual landscape of cyclic existence.

I bow down to Caurī of the southern direction,
Acting on behalf of living beings as one of the Mātaraḥ,
Wrathful, yellow, and aloof on her throne of human corpses,
Shooting an arrow from a bow
To bind indivisibly skilful means and discriminative awareness.

I bow down to Pramohā of the western direction,
Acting on behalf of living beings as one of the Mātaraḥ,
Wrathful, red, and aloof on her throne of human corpses,
Holding a crocodile victory-banner
To resist [the seductions of] cyclic existence.

I bow down to Vetālī of the northern direction,
Acting on behalf of living beings as one of the Mātaraḥ,
Wrathful, black,[8] and aloof on her throne of human corpses,
Holding a vajra and a blood-filled skull
[To sustain recognition of] the unchanging reality.

I bow down to Pukkasī of the south-eastern direction,
Acting on behalf of living beings as one of the Mātaraḥ,
Wrathful, red-yellow, and aloof on her throne of human corpses,
[Clutching and] devouring entrails
To draw [sentient beings] free from the dissonant realms.

I bow down to Ghasmarī of the south-western direction,
Acting on behalf of living beings as one of the Mātaraḥ,
Wrathful, green-black, and aloof on her throne of human corpses,

Drinking blood from a skull
To consume [the turning circle of] cyclic existence.

I bow down to Caṇḍālī of the north-western direction,
Acting on behalf of living beings as one of the Mātaraḥ,
Wrathful, pale yellow, and aloof on her throne of human corpses,
Tearing apart the head and body of a bloated corpse
To sever erroneous thoughts [at their roots].

I bow down to Smaśānī of the north-eastern direction,
Acting on behalf of living beings as one of the Mātaraḥ,
Wrathful, blue-black, and aloof on her throne of human corpses,
Tearing apart [the head from] a human corpse
To sever the buttresses of cyclic existence.

I bow down to brown-black, lion-headed Siṃhamukhī,
Acting on behalf of living beings in the form of a Piśācī,
Carrying a corpse in her mouth, and shaking her mane
To stir cyclic existence to its depths.

I bow down to red, tiger-headed Vyāghrīmukhī,
Acting on behalf of living beings in the form of a Piśācī,
With her two arms crossed, and staring with bulging eyes
To overwhelm attachment to cyclic existence.

I bow down to black, fox-headed Sṛgālamukhī,
Acting on behalf of living beings in the form of a Piśācī,
Brandishing a razor, and devouring lungs and a heart
To purify dissonant mental states in their basic nature.

I bow down to blue-black, wolf-headed Svānamukhī,
Acting on behalf of living beings in the form of a Piśācī,
Tearing apart a corpse, and staring with bulging eyes
To stir the pit of cyclic existence.

I bow down to white-yellow, vulture-headed Gṛdhramukhī,

Acting on behalf of living beings in the form of a Piśācī,
Clawing a bloated corpse, and extracting the entrails
To sever the three poisons from their roots.

I bow down to red-black, kite-headed Kaṅkamukhī,
Acting on behalf of living beings in the form of a Piśācī,
Carrying a bloated corpse, draped over her shoulder
To extract [beings] from the pit of cyclic existence.

I bow down to black, crow-headed Kākamukhī,
Acting on behalf of living beings in the form of a Piśācī,
Brandishing a sword, and drinking blood from a skull
To consume and liberate dissonant mental states.

I bow down to blue-black, owl-headed Ulūkamukhī,
Acting on behalf of living beings in the form of a Piśācī,
Holding an iron hook,[9] and carrying a blood-filled skull
To draw [beings] free from the false mentality of cyclic existence.

I bow down to horse-headed Aṅkuśā at the eastern gate,
Acting on behalf of living beings in the form of a female gatekeeper,
Horse-headed, white, and holding an iron hook,
The force of her immeasurable compassion
Guiding [those trapped in] cyclic existence away from the lower realms.

I bow down to sow-headed Pāśā at the southern gate,
Acting on behalf of living beings in the form of a female gatekeeper,
Sow-headed, yellow, and holding a noose,
The force of her immeasurable loving kindness
Constricting the false mentality [of beings].
I bow down to lion-headed Sphoṭā at the western gate,
Acting on behalf of living beings in the form of a female gatekeeper,
Lion-headed, red, and holding an iron chain,
The force of her immeasurable sympathetic joy
Shackling the dissonant mental states generated by ignorance.[10]

I bow down to snake-headed Gaṇṭhā at the northern gate,
Acting on behalf of living beings in the form of a female gatekeeper,
Snake-headed, green, and holding a bell,
The force of her immeasurable equanimity
Subduing the cognitive resonances of the five poisons.[11]

I bow down to the Projectress who Casts a Noose,[12]
Manifestation of the natural purity of reality,
Clothed in flayed hides, she unites the three levels of existence
With the [pure buddha] fields, however these may manifest,
And casts her noose of solar rays,
Projecting [beings of] the trichiliocosm into higher rebirths.

I bow down to the Projectress who Casts a Pike,[13]
[Holding] a blood-filled skull, and casting a pike,
She purifies the five dissonant mental states
To dispel permanently the diseases of conceptual thought,
The force of her compassion, rich in skilful means,
Projecting human beings into higher rebirths.

I bow down to the Projectress who Rings a Bell,[14]
Holding to her heart a blood-filled skull,
She subjugates the entire trichiliocosm
To secure ignorant sentient beings in [reality's] expanse,
The resonance of her charisma
Projecting [beings of] the chiliocosm into higher rebirths.

I bow down to the Projectress who Carries a Garuḍa,[15]
Her body an exquisite white-yellow,
[Signifying] her proficiency in the rites of pacification and enrichment.
Holding to her heart a blood-filled skull
To overpower the five sensory desires,
She carries a vajra and a large garuḍa,
Projecting the gods into higher rebirths.

I bow down to the Projectress who Casts a Shooting Star,[16]
Her awesome body an exquisite blue-black,
[Holding] a vajra and casting a shooting star
To avert the intensity of 'The Great Battle',[17]
She drinks blood from a skull,
Projecting the antigods into higher rebirths.

I bow down to the Projectress who Holds a Thunderbolt-garland,[18]
Her body part red and part black,
[Signifying proficiency in the rites of] subjugation and wrath,
Her facial expression fixed in domination.
To purify and ease outer and inner obscurations,
[She wields] a vajra and thunderbolt-garland,
Projecting anguished spirits into higher rebirths.

I bow down to the Projectress who Wields an Eagle-feathered Banner,[19]
Her body part white and part black,
[Signifying] her proficiency in the rites of pacification and wrath,
Drinking blood from a skull
To dissolve delusion [into emptiness],
[She holds] a vajra and wields an eagle-feathered banner,
Projecting animals into higher rebirths.

I bow down to the Projectress who Holds a Sword,[20]
Her body part yellow and part black,
[Signifying] her proficiency in the rites of enrichment and wrath,
Drinking blood from a skull
To dissolve the hells into emptiness,
[She holds] a vajra and a sword,
Projecting the hell-beings into higher rebirths.
I bow down to yak-headed Manurākṣasī,
The brownish white yoginī, holding a vajra and skull.

I bow down to snake-headed Brahmāṇī,
The yellowish white yoginī, holding a vajra and lotus.

I bow down to leopard-headed Raudrī,
The greenish white yoginī, holding a vajra and trident.

I bow down to weasel-headed Vaiṣṇāvī,
The bluish white yoginī, holding a vajra and wheel.

I bow down to brown bear-headed Kaumārī,
The reddish white yoginī, holding a vajra and pike.

I bow down to black bear-headed Indrāṇī,
The white yoginī, holding a vajra and noose of entrails.

I bow down to bat-headed Vajrā,[21]
The yellow yoginī, holding a jewel and razor.

I bow down to crocodile-headed Sāntī,
The reddish yellow yoginī, holding a jewel and vase.

I bow down to scorpion-headed Amṛtā,
The reddish yellow yoginī, holding a jewel and lotus.

I bow down to hawk-headed Saumī,
The whitish yellow yoginī, holding a jewel and vajra.

I bow down to fox-headed Daṇḍī,
The greenish yellow yoginī, holding a jewel and cudgel.

I bow down to tiger-headed Rākṣasī,
The blackish yellow yoginī, holding a jewel and blood-filled skull.

I bow down to vulture-headed Bhakṣasī,
The greenish red yoginī, holding a lotus and club.
I bow down to horse-headed Ratī,
The red yoginī, holding a lotus and human torso.

I bow down to garuḍa-headed Rudhiramadī,
The pale red yoginī, holding a lotus and cudgel.

I bow down to dog-headed Ekacāriṇī,
The red yoginī, holding a lotus and vajra.

I bow down to hoopoe-headed Manohārikā,
The red yoginī, holding a lotus and a bow and arrow.

I bow down to deer-headed Siddhikarī,
The greenish red yoginī, holding a lotus and vase.

I bow down to wolf-headed Vāyudevī,
The bluish green yoginī, holding a crossed-vajra and ensign.

I bow down to ibex-headed Agnāyī,
The reddish green yoginī, holding a crossed-vajra and firebrand.

I bow down to sow-headed Varāhī,
The blackish green yoginī, holding a crossed-vajra and a noose of fangs.

I bow down to crow-headed Cāmuṇḍī,
The reddish green yoginī, holding a crossed-vajra and an infant corpse.

I bow down to elephant-headed Bhujanā,
The blackish green yoginī, holding a crossed-vajra and a bloated corpse.

I bow down to snake-headed Varuṇānī,
The [bluish] green[22] yoginī, holding a crossed-vajra and a noose of snakes.

I bow down to cuckoo-headed Vajrā [Mahākālī],
The white gatekeeper, holding a vajra and iron hook.
I bow down to goat-headed Vajrā [Mahāchāgalā],
The yellow gatekeeper, holding a jewel and a noose.

I bow down to lion-headed Vajrā [Mahākumbhakarṇī],
The red gatekeeper, holding a lotus and an iron chain.

I bow down to snake-headed Vajrā [Lambodarā],
The blackish green gatekeeper, holding a crossed-vajra and a bell.

While reciting this prayer, all the male and female yogins present should remove their outer garments and, as they make [successive] full-length prostrations, they should respectfully pay homage [to the deities]. While respectfully narrating this eulogy in a melodious voice and enacting the hundredfold homage, one should mentally admit and feel remorse for all one's negativities and obscurations, which have been, are being and will be accumulated.

This *Natural Liberation of Negativity and Obscuration* is an extraordinary [method for] purifying obscurations, by enacting in full the one hundred and ten homages[23] to the Peaceful and Wrathful Deities. Whatever other [confessional] practices one may [generally] undertake, such as the *Reparation and Confession of the Hells*,[24] the merits accrued by one who practises in this manner are immeasurable. Therefore, one should persevere diligently with the enactment of this *Hundredfold Homage*.

May [the influence of this] *Natural Liberation of Negativity and Obscuration through [Enactment of] the Hundredfold Homage to the Hundred Sacred Enlightened Families of the Peaceful and Wrathful Deities* not be exhausted until cyclic existence has been emptied.

This most profound teaching is an ancillary chapter of the *Liberation by Hearing in the Intermediate States*, a supporting text to the *Reparation and Confession of the Hells*, and a synopsis of the three editions [long, medium and short] of the *Peaceful and Wrath ful Deities: The Ritual Purification [entitled Natural Liberation of Feelings]*. It should be propagated everywhere and enacted energetically at all times without interruption.

7

Natural Liberation through Acts of Confession

CONTEXT

In addition to the experiential cultivation of the nature of the deity, as outlined in the previous two chapters, the act of confession plays an important role in purifying the negativity and obscuration that has, according to the Buddhist perspective, clouded our minds over a beginningless cycle of lifetimes.

In Buddhist practice this process of purification, which includes the reparation of commitments and vows, is enhanced by the engagement of the 'four antidotal powers'. In the context of this cycle of teachings the four powers are:

1. The power of reliance, which here refers to the visualisation of the hundred Peaceful and Wrathful Deities.
2. The power of the actual antidote, which here refers to the recitation of the *Natural Liberation through Acts of Confession*, together with the practice of the Hundred-syllable Mantra of Vajrasattva.
3. The power of remorse, which is the genuinely remorseful recollection of all negative acts previously committed.
4. The power of resolve, which is the pledge never to engage wilfully in such negative actions again.

Before beginning the confessional practice, it is recommended that the practitioner should make actual or mentally emanated offerings before his or her altar. Then, each afternoon, while sitting on the floor in front of the altar, the practitioner should engage in this practice, with the palms of the hands placed together, chanting the words lucidly and with conviction. For as long as practitioners have not gained full accomplishment in the practices of this cycle of teachings, inappropriate negative actions of body, speech and mind should be continuously

confessed.

Herein is contained the *Natural Liberation through Acts of Confession, in the Presence of the Peaceful and Wrathful Deities*,[1] an extract from the *Peace ful and Wrath ful Deities: A Pro found Sacred Teaching, [entitled] Natural Liberation through [Recognition of] Enlightened Intention*.[2]

I respectfully bow down to Samantabhadra, Mahottara,
And the assembly of Peaceful and Wrathful Deities!
May the degenerations [of our commitments] be purified!

In order that the degenerations [of our commitments] may be naturally purified, without being renounced, the [following] *Natural Liberation through Acts of Confession, in the Presence of the Peace ful and Wrath ful Deities*, which is an extract from the *Peaceful and Wrathful Deities: Natural Liberation through [Recognition of] Enlightened Intention*, is [now] presented. Be persevering in this regard, O Children of Posterity! SAMAYA!

This [confessional practice] is presented in six parts, namely: confession [in the presence] of the inexpressible truth, confession in the presence of the Peaceful Deities, confession in the presence of the Wrathful Deities, the plaintive confession of rampant egohood, confession in the presence of the view, and confession [in the presence] of all Those Gone to Bliss.

PRELIMINARIES

The invitation and request for [the confessional field] to be present

OṂO, supreme buddha-body of pristine cognition,
Even though, like the [clarity of the] waxing moon,
You are free from conceptual elaboration in this natural maṇḍala,
Your compassion [radiates to all] without bias, like the rays of the sun.
Please be present here, and attend to us!

The homage to the three buddha-bodies, which compose the Peace ful and

Wrathful Deities

I bow down to the three buddha-bodies of the Peaceful and Wrathful Deities:
To the Buddha-body of Reality, the inexpressible and unwavering discriminative awareness,
To the supremely blissful Buddha-body of Perfect Resource, the lords of the five enlightened families,
And to the Buddha-body of Emanation: extensive, compassionate and skilful.

The three fold of fering of [outer] phenomena, [inner] cloud-masses, and secret [substances]

By arraying the vast and pure expanse of space,
With [billowing] clouds of unsurpassed Samantabhadra-like offerings,
Whether they be actually gathered together or imagined,
We dedicate [to you] oceans of outer, inner and secret offerings.[3]

The secret of fering of supreme bliss

May [the deities] be delighted by the non-dual 'generative essence'[4]
Whose [blissful] single savour indicates a [pristine] state,
Where all the infinite maṇḍalas of the conquerors, without exception,
Are established, beyond conjunction or disjunction,
In the secret womb of Samantabhadrī.

The affirmation of vows within the modality of the view

Since the nature of mind is the great expanse of reality,
And all things are pure atemporal inner radiance,
This yoga is itself the inexpressible and inconceivable expanse.
Everlastingly we bow down to the mind of enlightenment,
Which is [the realisation of] sameness!

The call to the assembly of Peaceful and Wrathful Deities for attention

ĀḤ In the atemporal omnipresence of the Great Perfection, which is Samantabhadra,

Is [displayed] the maṇḍala of the outer, inner, and secret arrays.

Here, the expanse of male and female deities is the [natural] purity of mundane existence,

And the spontaneously perfect male and female consorts are the [natural purity] of past and future [events].

All of these are centred in the ‘lotus of vast space’, which is that of [Samantabhadrī],

She who embodies the most secret and most joyous of supreme forms.

Within this [space, the maṇḍala] radiates as a supreme non-dual seminal point,

And within this secret maṇḍala, where there is no conjunction or disjunction,

Is [arrayed] the buddha-body of the uncontrived nucleus of enlightenment, free from conceptual elaboration,

Where the immutable deities of supreme bliss manifest in myriad forms.

O, you manifold assembly of [peaceful] emanations, present within the indivisible expanse,

Including the male and female [buddhas] of the five enlightened families, who are the Great Embodiment,

The [sixteen] male and female bodhisattvas, and the six sages who instruct living beings,

Along with the eight emanational gatekeepers, male and female;

O, you manifold [wrathful] assembly of the emanational deities of pristine cognition,

[Including] the ten male and female wrathful conquerors,

Great and glorious [principals] of the five enlightened families,

Who preside over the indestructible matrix of female [wrathful] deities,

The [sixteen active] seals [who represent the natural transformation]

Of the classes of consciousness and their objects,

And the four gatekeepers;

O, you twenty-eight outer and inner ḍākinīs and yoginīs,

Who, with motherly loving kindness and sisterly affection,

Evaluate our good and bad [conduct],

And inspect our commitments;

And you oath-bound [protectors] of indestructible reality, who have been subjugated —

Please, [all of you], attend to us!

CONFESSION [IN THE PRESENCE] OF THE INEXPRESSIBLE TRUTH

HŪṂ We [aspiring] awareness holders, who are heirs to the compassionate lineage,

Strive to cultivate the mind of enlightenment for the sake of all living beings.

In order that the unsurpassed state may be attained,

We have repeatedly received and earnestly undertaken

[Both] the individual disciplines of the ocean-like teachings,[5]

And the supreme vows concordant with buddha-body, speech and mind, including:

The [appropriate] commitments of [the Vehicle of] Indestructible Reality,

Which are dangerous to transgress, and must be constantly maintained,

Together with all the general and particular higher commitments.

Yet, even though we strive neither to abandon nor to transgress [these commitments],

And we strive neither to deviate from the truth nor to allow our minds to fluctuate,

Since we idly think that we have the momentary luxury to sit back in relaxation,

We have not reached fulfilment and our mental energy has been faltering.

We have lacked alertness, and have been overpowered by carelessness.

If, therefore, under the sway of ignorance, consciously or unconsciously,

Our meditation has lacked perseverance,

And we have been distracted in our ritual service and means for attainment,

We will have contradicted the injunctions of the Teacher and contradicted our vows.

Further, it says in the [Buddha's] scriptures:

'A yogin should not associate, even for a moment, with one whose commitments have degenerated.'

Not being [continuously] cognisant of this, we have transgressed the secret approach [of the tantras],

And [consistently] we have had difficulty discriminating [between worthy and unworthy associates].

Lacking supernormal prescience, we have failed to recognise those that are unworthy.

Thus, now, with heartfelt remorse, we confess all our individual faults,
Which have already become the misfortunes of this life and will become the obscurations of future lives.
Whatever faults of degeneration and obscuration have tainted us,
Whether they be our own actual degenerations or those acquired through association with others by:
Mixing in assemblies with those whose [commitments] have degenerated,
Repairing [the commitments of] those who have degenerated,
Giving the [sacred] teachings to those who are degenerate and unworthy,
Or by committing the degenerate fault of not avoiding [the influence of] those who have degenerated, and so forth,
Do not permit the retribution of the sublime [protectors] to fall upon us!
Attend to us with the compassion of your loving kindness!
And make us secure, so that we never stray from the non-dual expanse.
Having inspired us to abide within the modality of non-referential equanimity,
Please grant us the purity of the non-dual truth!

In ultimate truth, inexpressible and without conceptual elaboration,
There is no objective referent to any conceptual thought whatsoever.
But if, by the power of illusion-like relative appearances, we should err,
[We acknowledge this and seek your forgiveness.]
We confess that we have deviated from the buddha-mind!
If we have committed transgressions, please forgive our deviations.

Throughout beginningless time and throughout the limits of cyclic existence,
We have roamed within these turning worlds driven on by the forces of [ripening] past actions —
[Endlessly] drinking the poisons of dissonant states and false perspectives on reality.
May The One Gone to Bliss, king among compassionate physicians,
Grant the medicine of liberation, the nectar of the genuine teachings,
To those [of us] who are severely afflicted by the [primal] disease, which is suffering!
May all the diseases caused by bewildering dissonant states be pacified!
May we be sustained in the nucleus of unsurpassed enlightenment!
We take refuge in you, O compassionate lord of loving kindness!
We confess that we have contradicted the buddha-mind!

If we have boasted of our high view and yet not understood the meaning of actual reality,

If we have not clearly visualised the meditational deity, owing to our meditations being excessively brief,

Or if we have made an inadequate number of recitations or spoken these defectively,

However we have deviated from the buddha-mind of the oceans of conquerors,

We confess our transgressions in the presence of the Peaceful and Wrathful Conquerors.

We make confession to you, O Compassionate Ones!

We make confession in the presence of the entire assembly of the deities of pristine cognition!

If we have failed to please our spiritual teacher, on account of the feebleness of our effort,

If we have failed to be well regarded by our spiritual brothers and sisters, on account of the feebleness of our devotion,

If we have divulged the oral teachings to another, on account of our flirtatious intentions,

Indeed, whatever extravagances, omissions, deviations or mistakes we have made,

With respect to the fundamental commitments of buddha-body, speech and mind,

Whilst swayed by the influence of ignorance, either consciously or unconsciously,

We confess all such transgressions in the presence of the Peaceful and Wrathful Conquerors.

We make confession to you, O Compassionate Ones!

We make confession to the oceanic assembly of the conquerors!

May all [the degenerations] that we now confess be cleansed and purified!

Please grant us the purity of the non-dual truth!

SAMAYA!

CONFESSION IN THE PRESENCE OF THE PEACEFUL

DEITIES, THE EMBODIMENT OF [THE QUIESCENT NATURE OF] REALITY

The initial confession is that to Samantabhadra and Samantabhadrī, the father and mother consorts

HŪṂ We pray to you, father and mother, listen and attend to us!
Mind and phenomena are atemporally manifest buddhas,
But even though this [reality] is the expression of your enlightened intention,
O Samantabhadra and Samantabhadrī, father and mother, in union,
Due to our ignorance, we have not understood this to be so.
For whatever ways we have contradicted the buddha-mind
Of you, Samantabhadra and Samantabhadrī, father and mother,
We seek your forgiveness, O greatly compassionate ones!

Second is the confession to the five male buddhas of the enlightened families of the conquerors

We pray to you, the five [male buddhas] of the enlightened families of the conquerors, listen and attend to us!
The five psycho-physical aggregates are atemporally manifest buddhas,
But even though this [reality] is the expression of your enlightened intention,
O five [male buddhas] of the enlightened families of the conquerors,
Due to our ignorance, we have not understood this to be so.
For whatever ways we have contradicted the buddha-mind
Of the five [male buddhas of the] enlightened families of the conquerors,
We seek your forgiveness, O greatly compassionate ones!

Third is the confession to the five female buddhas of the enlightened families

We pray to you, the five female buddhas of the enlightened families, listen and attend to us!
The five elements are atemporally manifest buddhas,
But even though this [reality] is the expression of your enlightened intention,
O, five female buddhas of the enlightened families,
Due to our ignorance, we have not understood this to be so.
For whatever ways we have contradicted the buddha-mind

Of the five female buddhas of the enlightened families,
We seek your forgiveness, O greatly compassionate ones!

Fourth is the confession to the eight male bodhisattvas of the retinue

We pray to you, the eight male bodhisattvas, listen and attend to us!
The eight classes of consciousness are atemporally manifest buddhas,
But even though this [reality] is the expression of your enlightened intention,
O, eight male bodhisattvas, due to our ignorance, we have not understood this to be so.
For whatever ways we have contradicted the buddha-mind of the eight male bodhisattvas,
We seek your forgiveness, O greatly compassionate ones!

Fifth is the confession to the eight female bodhisattvas

We pray to you, the eight female bodhisattvas, listen and attend to us!
The eight objects of consciousness are atemporally manifest buddhas,
But even though this [reality] is the expression of your enlightened intention,
O, eight female bodhisattvas, due to our ignorance, we have not understood this to be so.
For whatever ways we have contradicted the buddha-mind of the eight female bodhisattvas,
We seek your forgiveness, O greatly compassionate ones!

Sixth is the confession to the six sages

We pray to you, the six sages, listen and attend to us!
The six dissonant mental states are atemporally manifest buddhas,
But even though this [reality] is the expression of your enlightened intention,
O, six sages, due to our ignorance, we have not understood this to be so.
For whatever ways we have contradicted the buddha-mind of the six sages,
We seek your forgiveness, O greatly compassionate ones!

Seventh is the confession to the four male gatekeepers

We pray to you, the four male gatekeepers, listen and attend to us!
The four immeasurable [aspirations] are atemporally manifest buddhas,
But even though this [reality] is the expression of your enlightened intention,
O, four male gatekeepers, due to our ignorance, we have not understood this to be so.
For whatever ways we have contradicted the buddha-mind of the four male gatekeepers,
We seek your forgiveness, O greatly compassionate ones!

Eighth is the con fession to the four female gatekeepers

We pray to you, the four female gatekeepers, listen and attend to us!
The four extremes of eternalism and nihilism are atemporally manifest buddhas,
But even though this [reality] is the expression of your enlightened intention,
O, four female gatekeepers, due to our ignorance, we have not understood this to be so.
For whatever ways we have contradicted the buddha-mind of the four female gatekeepers,
We seek your forgiveness, O greatly compassionate ones!

Then the con fession should be made to the [entire array o f the] peace ful deities in the following way:

OṂ Since our minds are not endowed with pristine cognition, which is intrinsic awareness,
We have not correctly integrated the psycho-physical aggregates, the sensory spectra, and their activity fields,
Within the maṇḍala of the peaceful deities.
We seek the forgiveness of each of you, the forty-two peaceful deities!

Since our minds are not endowed with pristine cognition, which is intrinsic awareness,
We have not correctly integrated the five psycho-physical aggregates with the five [male buddhas] of the enlightened families,
And further still, our own minds, swayed by ignorance, have continued to be

afflicted by egotism.
We seek the forgiveness of you, the assembly of Samantabhadra!

Since our minds are not endowed with pristine cognition, which is intrinsic awareness,
We have not correctly integrated the five elements with the five female buddhas,
And further still, our own minds, swayed by ignorance, have continued to be afflicted by egotism.
We seek the forgiveness of you, the assembly of Samantabhadrī!

Since our minds are not endowed with pristine cognition, which is intrinsic awareness,
We have not correctly integrated the four classes of consciousness and four sense organs with the [eight] male bodhisattvas,
And further still, our own minds, swayed by ignorance, have continued to be afflicted by egotism.
We seek the forgiveness of you, the assembly of male bodhisattvas!

Since our minds are not endowed with pristine cognition, which is intrinsic awareness,
We have not correctly integrated the four objects of consciousness and four times with the [eight] female bodhisattvas,
And further still, our own minds, swayed by ignorance, have continued to be afflicted by egotism.
We seek the forgiveness of you, the assembly of female bodhisattvas!

Since our minds are not endowed with pristine cognition, which is intrinsic awareness,
We have not correctly integrated the six dissonant mental states with the [six] sages,
And further still, our own minds, swayed by ignorance, have continued to be afflicted by egotism.
We seek the forgiveness of you, the emanational buddha-bodies, the six sages!

Since our minds are not endowed with pristine cognition, which is intrinsic

awareness,

We have not correctly integrated the four immeasurable [aspirations] with the [four] male gatekeepers,

And further still, our own minds, swayed by ignorance, have continued to be afflicted by egotism.

We seek the forgiveness of you, the wrathful male gatekeepers!

Since our minds are not endowed with pristine cognition, which is intrinsic awareness,

We have not correctly integrated the eternalist and nihilist [perspectives on] awareness with the [four] female gatekeepers,

And further still, our own minds, swayed by ignorance, have continued to be afflicted by egotism.

We seek the forgiveness of you, the wrathful female gatekeepers!

Since our minds are not endowed with pristine cognition, which is intrinsic awareness,

We have not correctly integrated mind and phenomena with Samantabhadra and Samantabhadrī, the father and mother,

And further still, our own minds, swayed by ignorance, have continued to be afflicted by egotism.

We seek the forgiveness of you, Samantabhadra and Samantabhadrī!

Since our minds are not endowed with pristine cognition, which is intrinsic awareness,

We have been afflicted by bewildering ignorance,

And have been alienated from the meditational deities

By the force of dissonant mental states and past [negative] actions.

Swayed by self-deception, we have disappointed our teachers,

Stirred by strong pride, we have agitated our spiritual brothers and sisters,

Distracted by vanity,[6] we have divulged the secret mantras,

Gripped by miserliness, we have been untimely in the dedication of offerings,

Entrapped by base friendships, we have violated the secret [precepts] of the rituals,

Weakened by feeble yogic discipline, we have failed to eradicate obstructing forces.

Thus, [our commitments] have degenerated due to either excessive or

deficient determination and strength.

Throughout our lives, from beginningless time until the present [life],
In which we have assumed this body,
However much negativity and non-virtuous past actions we have accrued,
We seek your forgiveness for all these transgressions.

O you whose cognisance and knowledge spans [the three] times,
Since you are sublime beings, embrace us!
Since we are sentient beings, we are flawed and bewildered,
And, since [this separation] is an illusion, may our confession be granted!
Since you are accomplished in skilful means, bestow your purity upon us!

Then a remorseful confession should be made to the peaceful deities as follows:

OṂ Most precious Samantabhadra [in union], supreme buddha-mind,
Even though you are our father and hold mastery over the three world-systems,
And even though you are our mother and assimilate [all things] in the ultimate expanse,
By conceiving of our bodies [in a mundane way], we have dishonoured the illusory body.
Thus our commitments have degenerated and we have grown truly remorseful.
We seek your forgiveness, O Samantabhadra and Samantabhadrī, mother and father!

Most precious buddhas of the five enlightened families, [manifestations of] supreme buddha-mind,
Even though you are our fathers and hold mastery over the three world-systems,
And even though you are our mothers and assimilate [all things] in the ultimate expanse,
By conceiving of our bodies [in a mundane way], we have dishonoured the illusory body.
Thus our commitments have degenerated and we have grown truly

remorseful.
We seek your forgiveness, O father and mother buddhas of the five enlightened families!

Most precious male and female bodhisattvas, [manifestations of] supreme buddha-mind,
Even though you are our fathers and hold mastery over the three world-systems,
And even though you are our mothers and assimilate [all things] in the ultimate expanse,
By conceiving of our bodies [in a mundane way], we have dishonoured the illusory body.
Thus our commitments have degenerated and we have grown truly remorseful.
We seek your forgiveness, O male and female bodhisattvas!

Most precious six sages, buddha-bodies of emanation, [and manifestations of] supreme buddha-mind,
Even though you hold mastery over all the sentient beings throughout the three world-systems,
And even though you emancipate their respective worlds into the ultimate expanse,
By conceiving of our bodies [in a mundane way], we have dishonoured the illusory body.
Thus our commitments have degenerated and we have grown truly remorseful.
We seek your forgiveness, O six sages, emanational buddha-bodies!

Most precious male and female gatekeepers, [manifestations of] supreme buddha-mind,
Even though you are our fathers and hold mastery over the three world-systems,
And even though you are our mothers and assimilate [all things] in the ultimate expanse,
By conceiving of our bodies [in a mundane way], we have dishonoured the illusory body.
Thus our commitments have degenerated and we have grown truly

remorseful.

We seek your forgiveness, O male and female gatekeepers!

CONFESSION IN THE PRESENCE OF THE WRATHFUL DEITIES

The confession of faults in achieving meditative stability in reality is as follows:

OṂ As we have failed to liberate the egotism of the subject-object dichotomy,
Within the original maṇḍala of natural sameness,
We still have not realised the non-dual truth of the abiding nature.
O non-dual Buddha-body of Reality, we seek forgiveness![7]

The confession of faults in achieving the meditative stability which illuminates all that appears is as follows:

You open the portals which unimpededly illuminate the ultimate truth,
And [naturally] arise as the Buddha-body [of Perfect Resource], within an expanse of radiantly clear moonlight,
But we have let the light [emanating from] the seminal points of your 'generative essence' be diffused.
O Buddha-body [of Perfect Resource], which illuminates all that appears, we seek forgiveness![8]

The confession [of faults in achieving] the meditative stability of the causal basis [entailing the visualisation of] the tiered celestial palace and the seats [of the wrathful deities] is as follows:

From the expanse of space, which is the unborn ultimate truth,
There appears the buddha-body, the medium through which the fruitional attributes [of buddhahood] emerge.
Yet we have not even clearly visualised this powerful celestial palace,
The abode in which the supreme power [of buddha-body] is gradually generated.
In the presence of the blazing celestial palace, we seek forgiveness!

Confession to the five male herukas, the executors of buddha-body

Though you steadfastly [appear] as buddha-bodies, sealed within the nature of supreme bliss,
Holding in your hands the respective implements, emblematic of the six pristine cognitions,
We have not [even] achieved the experience of such [vividly] clear visualisation.
O five blood-drinking herukas, we seek forgiveness!

Confession to their consorts, the five krodheśvarī

O supreme mother-consorts, conjoined indivisibly with the [male] buddha-bodies,
We have let the light of your non-dual 'generative essence' be diffused,
Into the 'spacious expanse', which is the lotus seed of desire.
O five krodheśvarī deities, we seek forgiveness!

Confession to the eight mātaraḥ

O wrathful female deities of pristine cognition, born of buddha-mind,
[The natural transformation] of the eight classes of consciousness,
O Gaurī and accompanying [Mātaraḥ], ḍākinīs of pristine cognition,
For whatever ways we have contradicted your buddha-mind,
O eight mātaraḥ [who embody] the classes [of consciousness], we seek forgiveness!

Confession to the eight piśācī

O Siṃhamukhī and accompanying [piśācī],
Though you remain unwavering in a compassionate and quiescent state,
You emanate in blazing awesome forms, [endowed] with fangs and wings,[9]
To pacify misconceptions and substantialist views.
For whatever ways we have contradicted your buddha-mind,
O eight piśācī [who embody] the objects [of consciousness], we seek

forgiveness!

Confession to the four female gatekeepers

O four female gatekeepers, at [the portals of] the ornate palatial maṇḍala,
You who summon [with the hook], bind [with the noose], shackle [with the chain] and insulate [with the bell],
O Horse-headed Aṅkuśā and accompanying [female gatekeepers],
For whatever ways we have contradicted your buddha-mind,
O seals of the four gatekeepers, we seek forgiveness!

Confession to the twenty-eight īśvarī

O Iśvarī, you who are accomplished in the rites of 'liberation',[10]
And hold mastery over [the judgement of] virtuous and non-virtuous actions,
O Iśvarī, assembly of mothers,
For whatever ways we have contradicted your buddha-mind,
O oceanic expanse of mothers and sisters, we seek forgiveness!

Confession to the awareness holders

[O awareness holders], though you never stray from a state of compassionate equipoise,
Within the maṇḍala of spontaneously present natural expression,
We have not achieved your [pristine] clarity of subtle meditative stability.
O you who maintain the enlightened attributes, we seek your forgiveness!

Confession of one's beginningless violation of the commitments

Throughout the beginningless succession of our births,
Until now, when we have assumed these, our present bodies,
We have revolved within the worlds of rebirth, swayed by ignorance,
And however many human births we have taken,
Wherever we have been born, we have engaged in all kinds of negative acts,
Including the five inexpiable crimes and the five approximate crimes —
Actually committing them, or inciting [others] to commit them,

And even rejoicing in committing and inciting them.
Please direct your enlightened compassion towards us!
Grant us purification, and bestow your [spiritual] accomplishments upon us!

Then the confession should be recited to the entire maṇḍala of wrathful deities, and the request for forgiveness made in the following way:

HŪṂ O herukas of pristine cognition, natural purity of the five poisons,
[Resplendent] amidst flames blazing like the fire at the end of an aeon,
United with the five krodhīśvarī, the great mothers of space;
O four inner ḍākinīs, Gaurī and your partners,
O outer yoginīs, Pukkāsī and your partners,
O fanged clusters of devourers, Siṃhamukhī and your partners,
O winged [clusters] of the intermediate directions, Gṛdhramukhī and your partners,
O twenty-eight īśvarī, of the blazing courtyard,
O four female gatekeepers, who summon, bind, shackle and insulate[11] at the four gates:
We who have not even clearly visualised the bodies of the assembly of wrathful herukas,
We who have failed to recite sufficient heart-mantras,
And failed to stabilise [the actualisation of] the seals,
We who have failed to offer adequate feast-and torma-offerings,
Request the entire assembly of wrathful deities for forgiveness!

Next, the following specific confessional prayers should be made to the maṇḍala of the wrathful deities:

OṂ Should we have broken our pledge, which is dangerous to transgress,
Having earlier taken upon us this supremely secret vow,
For whatever ways we have contradicted the buddha-mind of the five families of herukas,
We seek your forgiveness, O greatly compassionate ones!

Should we have been obscured by conceptual grasping,
Whilst engaged in the practices of the supreme sexual yoga,

For whatever ways we have contradicted the buddha-mind of the great mother Krodhīśvarīs,
We seek your forgiveness, O [mother] krodheśvarīs!

Should we have failed to actualise the sacred substances and the seals,
For whatever ways we have contradicted the buddha-mind of the carnivorous Gaurīs,
We seek your forgiveness, O eight mātaraḥ, embodiments of the classes [of consciousness]!

Should we have failed to array the offerings of flesh and blood,[12] in accordance with the textual descriptions,
For whatever ways we have contradicted the buddha-mind of the Piśācīs, Siṃhamukhī and her partners,
We seek your forgiveness, O ḍākinīs, embodiments of the objects [of consciousness]!

Should we have failed to differentiate between the four gates: east, south, west, and north,
For whatever ways we have contradicted the buddha-mind of the female gatekeepers, the horse-headed Aṅkuśā and her partners,
We seek your forgiveness, O four female gatekeepers of pristine cognition!
Should we have failed to subdue [attachment to] the six realms of cyclic existence,
Having accepted [vows], which are dangerous to transgress,
For whatever ways we have contradicted the buddha-mind of the seven mothers and four sisters,[13]
We seek your forgiveness, O eleven ḍākinīs!

Should we have allowed our resources to become exhausted and the first fruits of the feast-offerings to be spoiled,
For whatever ways we have contradicted the buddha-mind of the Iśvarī who monitor the first fruits [of the feast-offerings],
We seek your forgiveness, O twenty-eight īśvarī!

Should we have failed to remain unmovingly in the sacred abodes, but instead

engaged in [distracted] activities,
For whatever ways we have contradicted the buddha-mind of the wardens of the sacred abodes,[14]
We seek your forgiveness, O great wardens of the sacred abodes!

Should we have failed to regard our personal [spiritual teacher] as our parent,
For whatever ways we have contradicted the buddha-mind of the vajra-master,
We seek your forgiveness, O regal vajra[-master]!

Should we have failed to master meditative stability,
And failed to distinguish [the characteristics of] the Peaceful and Wrathful Deities,
For whatever ways we have contradicted the buddha-mind of the assistant vajra-master,[15]
We seek your forgiveness, O lamp of the Buddhist teachings![16]

Should we have interrupted [the stabilisation of] the seals through our laziness,
For whatever ways we have contradicted the buddha-mind of the ritual officiant,
We seek your forgiveness, O master of ritual activities!
Should we have failed to reach the highest criteria when engaged in the practices of sexual yoga,
For whatever ways we have contradicted the buddha-mind of the female consorts, the embodiments of discriminative awareness,
We seek your forgiveness, O secret mother, consort who embodies awareness!

Should we have lacked the power to maintain meditative stability when engaging in rites of ‘liberation’,
For whatever ways we have contradicted the buddha-mind of the male ‘liberating’ avengers,
We seek your forgiveness, O [Citipati], master of ‘liberating’ avengers![17]

Should we have failed to please the buddha-mind of the wrathful female emanations,

For whatever ways we have contradicted the buddha-mind of the [gatekeeping] messengers who summon and guide,[18]
We seek your forgiveness, O [female gatekeepers], who swiftly enact the rites!

Should we have broken the continuous expression of love and affection through our laziness,
For whatever ways we have contradicted the buddha-mind of our brothers and sisters, [our companions] on the path to enlightenment,
We seek your forgiveness, O vajra-brothers and sisters!

Should we have allowed our commitments to degenerate out of trivial banter,
For whatever ways we have contradicted the buddha-mind of those [protectors] who determine the outer and inner [boundaries of our precepts],
We seek your forgiveness, O you [protectors] who keep vigil over the commitments!

Should we have consumed our resources [accumulated for the feast-offering],
And allowed the first fruits of the residual offering to be spoiled,
For whatever ways we have contradicted the buddha-mind of the subterranean goddesses within the outer retinue,
We seek your forgiveness, O greatly compassionate ones!

Please be patient [with us],
And bestow your pure spiritual accomplishments upon us!

PLAINTIVE CONFESSION OF RAMPANT EGOHOOD[19]

OṂO great compassionate and transcendent lord Vajrasattva,
Whose supremely exquisite form, immaculate and white,
Is suffused by a pure inner radiance, glowing like a hundred thousand suns and moons,
[Emanating] heroic rays of light, which illuminate the chiliocosm,
You who are known as the guide and teacher of the three levels of existence,
The unique friend to all living beings of the three world-systems,
O lord of loving kindness, deity of compassion, please attend to us!

From beginningless time, without end, I have roamed throughout cyclic existence —

Led astray by the momentum of my mistaken past actions and improper past behaviour,

I have mistaken the path and become lost on the path.

I regret with powerful remorse the negative past actions I have committed, of any kind.

Drawn by the momentum of momentary yet violently resonant past acts,

I have sunk into this ocean of suffering, the sea of cyclic existence.

The fires of blazing hatred have unabatingly seared my mind,

The dense darkness of delusion has blinded my discriminative awareness,

The ocean coasts of desire have drowned my consciousness,

The mountain of fierce pride has entombed me in the lower existences,

The cruel whirlwind of envy has sucked[20] me into these turning worlds,

Where, entwined by the tight knot of egocentricity,

I have fallen into the pit of desire, this chasm of blazing fires.

Unbearably brutal misery has poured down on me like heavy rain.

[Damaged] by such extreme and unbearable suffering,

[Seared] by the blazing ferocious fires of my negative past actions,

The shoots of my consciousness and sense faculties have been blunted.

If my body, this illusory aggregate, can no longer withstand [all this pain],

How can you bear [to witness] this, O Compassionate Lord of Loving Kindness?[21]

Obscured fool [that I am, burdened by] the most negative, evil past acts,

Propelled by the momentum of these past actions,

I have taken birth as the personification of rampant egohood within this world-system of desire.

I regret having taken such birth, and am dismayed by my past acts!

Yet, regardless of my regret and my dismay, past actions cannot be re-made.

The momentum of past actions is as strong as a river’s inexorable flow,

So how can the mighty river of past actions be reversed in a mere moment!

All that ripens is born from one’s own past actions,

And I am one who has been swept along by the violent whirlwind of my past actions,

And accordingly have roamed over countless past aeons,
Lost within the dark prisons of cyclic existence.
O Lord of Loving Kindness, through the blessing of your compassion,
Purify the obscurations [generated by] my past actions and dissonant mental states,
And secure me in the presence of your mother-like loving kindness!

Here am I, continuously yearning for the sight of your compassionate face,
Which shines with a luminosity like that of the sun,
And radiates with a clarity like that of the moon.
Yet my darkened eyes, blinded by the cataracts[22] of beginningless ignorance,
Are unable to see you,
O Lord of Living Beings, where are you [now]?

When I am terrified by the utterly unbearable and virulent power of past actions,
And my hair stands on end, out of fear,
I call out this lament, in heartfelt passion,
And cry out [to you] in a voice of utter despair!
O Lord of Loving Kindness, if you do not attend [to me] with compassion now,
At the time of my death, when my mind and body separate,
When I am cut off from the company of spiritual friends, and dragged away by Yama,
At that time, when my relatives stay behind in the world,
Yet I alone am led away by the power of past actions,
At that time, I will be unprotected and without a refuge.
So, do not on any account hesitate or delay now,
But draw near to me at this very moment,
And enact the wrathful rites of ‘liberation’.

Beings such as I, who are afflicted by past actions,
Have been subject to misconceptions since beginningless time.
As a result, we have not achieved release from the [turning] states of cyclic existence.
Indeed, beings such as I have assumed such a countless number of corporeal

forms,
During countless births in countless aeons,
That if our flesh and bones were to be collected together,
Their accumulated mass would fill this world,
And if our pus and blood were to be collected together,
Their accumulated mass would fill a vast ocean,
And if the residue of our past actions were to be collected together,
Their extent would be beyond conception and inexpressible.
Though I have continued endlessly in a cycle of births and deaths,
Throughout the three world-systems,
The actions that I have committed have been pointless and unproductive.
Yet, from amongst all these many countless births,
The actions committed in the course of just a single lifetime
Could have been worthwhile if only I had trained well,
Pursued the path of unsurpassed enlightenment,
And thus attained the genuine final nirvāṇa.
But, swayed by the virulence of past actions and the great potency of dissonant mental states,
I have assumed bodies, these networks of flesh and blood, and roamed throughout cyclic existence,
Thrust into [a succession of] prison-like existences,
Where the suffering is hard to bear.
All my transgressions, resonant with such unbearably intense suffering,
Have been born out of my own past actions.
Please, through your great compassion, shatter the momentum of [these] past actions,
And reverse the vital energy of past actions, [generated by] dissonant mental states!

When, overpowered by the influence of perverse past actions [rooted in] fundamental ignorance,
I wander perpetually within the darkness of unknowing,
Why do you not release me, [suffusing me] with the lamplight of your pristine cognition?
When I can no longer bear the continuing fruition of my transgressions and past actions,
Why do you not embrace me with the enlightened activity of your great

compassion?
When I fall into the abyss of error,
Why do you not catch me in the palm of your swift compassion?
When I am afflicted by the irresistible diseases of the three poisons,
Why do you not cure me with the medicine of your compassionate skilful means?
When the fires of my suffering — the continuing maturation of my own past actions — blaze,
Why do you not release a compassionate shower of cooling rains?
When I sink into the swamp of suffering in cyclic existence,
Why do you not draw me up with the hook of compassionate skilful means?

Were I to attain the resultant [states of enlightenment],
By training, again and again, in the three world-systems of cyclic existence,
What need would there be for your sublime compassion then?
Given that this [release] would be the potent inheritance of my [positive] past actions,
Would there be anyone to whom I would need to express my gratitude?
[But], O spiritual warrior, you who are endowed with the power of compassion,
Since the momentum of my [negative] past actions is so potent,
Do not be ineffective! Do not be indifferent! Do not be inactive!
From your heart, O compassionate conquering deity, gaze upon me now!
Draw me up from the swamp of cyclic existence!
Lead me swiftly to the supreme level of the three buddha-bodies.

CONFESSION IN THE PRESENCE OF THE VIEW

OṂ How mistaken is the view which dualises subject and object,
When the expanse of reality is free from conceptual elaboration!
How deluded we have been by our grasping at characteristics!
We confess this transgression within the expanse of supreme bliss,
Which is free from conceptual elaboration!

How debilitating is the view which dualises good and evil,

When Samantabhadra, [The Ever Perfect], is beyond good and evil!
How pitiful we are, clinging to purity and impurity!
We confess this transgression within the expanse,
Which is free from the duality of good and evil!

How mistaken is the view which sees buddhas [as great] and sentient beings [as small],
When, in the state of sameness, there is neither great nor small!
How deluded we have been in clinging to the dichotomy of great and small!
We confess this transgression within the expanse of supreme bliss, which is sameness!

How debilitating is the view which dualises this life and the next,
When the mind of enlightenment is free from birth or death!
How deluded we have been in clinging to the dichotomy of birth and death!
We confess this transgression within the deathless, immutable expanse!

How mistaken is the view which dualises form and material substance,
When the supreme seminal point is free from spatial dimensions!
How deluded we have been in clinging to the dichotomy of corners and angles!
We confess this transgression within the supreme seminal point, which is all-embracing in its symmetry![23]

How mistaken is the view which dualises beginning and end,
When the essential nature of the three times is unchanging!
How deluded we have been in clinging to the dichotomy of transitional processes!
We confess this transgression within the expanse of the three times, which is unchanging!

How debilitating is the view which dualises cause and effect,
When the naturally present pristine cognition arises effortlessly!
How deluded we have been in clinging to the dichotomy of effort and attainment!
We confess this transgression within the naturally present expanse, which

arises without effort!

How pitiful is the view which dualises eternalism and nihilism,
When the pristine cognition of [intrinsic] awareness is free from eternalism and nihilism!
How deluded we have been in clinging to the dichotomy of existence and non-existence!
We confess this transgression within the expanse of pristine cognition, which is beyond eternalism and nihilism![24]

How debilitating is the view which oscillates between biased positions,
When the pure expanse of reality is free from middle and extremes!
How deluded we have been in clinging to the dichotomy of middle and extremes!
We confess this transgression within the pure expanse of reality, which is free from a middle or extremes!

How debilitating is the view which dualises outside and inside,
When the celestial palace is free from inner and outer dimensions!
How deluded we have been in clinging to the dichotomy of spaciousness and confinement!
We confess this transgression within the expanse [of the celestial palace],
Which is free from the duality of spaciousness and confinement, or of inner and outer dimensions!

How pitiful is the view which dualises ‘higher and lower’ [approaches],
When the sexual centre of the female consort is free from [the distinction between] higher and lower [energy centres]!
How deluded we have been in clinging to the dichotomy between higher and lower [energy centres]![25]
We confess this transgression within the expanse of the [consort’s] secret place,[26]
Which is free from [the distinction between] higher and lower!

How debilitating is the view which dualises objects and mind,
When the Buddha-body of Reality is free from individuated distinctions!

How deluded we have been in clinging to the dichotomy between the environment and its inhabitants!
We confess this transgression within [the expanse of] the Buddha-body of Reality, which is unchanging!

How debilitating is the view which discriminates between individual thoughts,
When the dynamic of the male consort acts unconstrictedly!
How deluded we have been in clinging mistakenly to nominalism!
We confess this transgression within the expanse of the awareness holders, who are free from conceptual thoughts!

Since pristine cognition, which is intrinsic awareness, has not arisen within us,
How pitiful is this mind obscured by ignorance,
Which grasps immaterial phenomena as materially substantive!
We confess this transgression within the expanse of natural pristine cognition!
Since we have failed to understand the nature of uncreated truth,
How tormented is this intellect of a bewildered being,
Which apprehends the uncreated truth in terms of ‘I’ and ‘mine’!
We confess this transgression within the expanse of supreme bliss, which is uncreated!

Since we have failed to mentally elucidate the nature of reality,
We have not understood that phenomenal appearances are illusory,
And thereby our minds have become attached to material wealth!
We confess this transgression within the uncreated reality, which is free from attachment!

Since we have failed to realise that cyclic existence is free from inherent existence,
We have grasped at the self-existence of things and their characteristics,
And thereby sought happiness through non-virtuous behaviour.
How deluded we have been in clinging to the dichotomy between hope and doubt!
We confess this transgression within the expanse of enlightenment, which is untainted!

Since we have failed to understand the truth of sameness with true equanimity,
We have mistakenly clung to the permanence of relatives and friends.
How totally mistaken is this mind of ignorant people [such as ourselves]!
We confess this transgression within the expanse of supreme bliss, which is sameness!

Since we have failed to encounter the true meaning of reality,
We have forsaken truth and persevered in non-virtuous acts.
We have forsaken the transmitted precepts of the Teacher and have been deceived by the vagaries of [mundane] human doctrines!
We confess this transgression within the expanse of supreme bliss, which is reality!

Since we have failed to experience the natural liberation of pristine cognition, which is [intrinsic] awareness,
We have forsaken the modality of intrinsic awareness, and persevered in distracted acts.
Take pity on these sentient beings who are devoid of such truthful experience!
We confess this transgression within the expanse, which is free from distraction!

To the assembled deities of pristine cognition, to the protectors who uphold the commitments,
And to those yogins who have fulfilled their commitments in accordance with the textual elucidation,
We remorsefully confess all our own faults,
[We remorsefully confess] all our deviations and obscurations generated by our unrealised view!

CONFESSION IN THE PRESENCE OF ALL THOSE GONE TO BLISS

OṂ We pray to all Those Gone to Bliss, throughout the three times,
To you, the conquerors, and your retinues,
And to all who maintain the commitments of indestructible reality,

Please, each of you, attend to us!

Having initially generated the mind [aspiring] to supreme enlightenment,
In order to actualise the indestructible reality of buddha-body, speech and mind,
On the enlightened plain of an accomplished awareness holder,
We have adopted numerous secret commitments,
Relating to both the meditational deities and our vajra-masters,
And we have pledged not to transgress these injunctions, to which we are bound,
[For to do so] would lead to a birth in the hells,
Driven by our past actions and misfortunes.

[Nonetheless], swayed by attachment, aversion, delusion, pride, envy and so forth,
We have continued to err:
Should we have belittled the vajra-master in our hearts, the 'lamp of the teaching',
And thus allowed our commitments to degenerate,
And should we have harboured ill will and mistaken attitudes
Towards the vajra-companions who share our commitments,
For [whatever] such [harm we have thus created],
We confess all our degenerations of the commitments of buddha-body!

Should we have not clearly visualised the seals of the meditational deity,[27]
Should we have been deficient in our mantra recitations during our ritual service,
Should we have failed to carry out the rites through which both ritual service and attainment are fulfilled,
Especially with respect to the ritual offerings of six session [yoga],
And should we have been incapable of practising in accordance with the teachings and the texts,
We confess all such degenerations of the commitments of buddha-speech!

Should we have degraded the commitments, which the vajra-master imparted as an esoteric instruction of buddha-mind,

Commitments he orally seeded in our hearts, through the grace of his loving kindness,

And should we have even transgressed our secret name,[28] by divulging it carelessly,

We confess all such degenerations of the commitments of buddha-mind!

We [also] confess our degenerations of the ancillary commitments,

Caused by our failure to realise the essential sameness of phenomena.

We confess our degenerations of the commitments relating to ritual service and attainment,

Caused by our falling into the sleep of idleness and apathy.

We confess [each and every one of our] degenerations of the commitments of buddha-body, speech and mind,

Caused by our transgressions, enacted physically, verbally and mentally!

In the presence of our revered spiritual teachers,

We confess our inadequate utensils and resources.

In the presence of the assembled meditational deities,

We confess our prejudices towards their practices of visualisation.[29]

In the presence of the four classes of ḍākinīs,

We confess our degenerations of our commitments and pledges.

In the presence of the protectors of the [sacred] teachings,

We confess our [tardy] torma-offerings, whether years or months overdue.

In the presence of our parents of the three times,

We confess our failure to repay their kindness.

In the presence of our spiritual brothers and sisters,

We confess our inadequate fervour for upholding the commitments.

In the presence of the six classes of sentient beings,

We confess the inadequacy of our compassion and altruism.

We confess all our contradictions and degenerations:

Those relating to the *prātimokṣa* vows,

Those relating to the trainings cultivated by the bodhisattvas,

And those relating to the commitments upheld by the awareness holders.[30]

From now on we shall not conceal [such degenerations]

And we resolve to guard against any and every infraction!

As we confess all our negative obscurations born of indulging in the three

poisons,

Please purify [all our obscurations]

And grant us the supreme and common accomplishments of buddha-body, speech and mind!

The Hundred-syllable Mantra [of Vajrasattva] should be recited [repeatedly] in conjunction with these verses and thus the confession will be effected.

This *Natural Liberation through Acts of Confession in the Presence of the Peaceful and Wrathful Deities*,

Which is a supporting text to the *Reparation and Confession: Natural Liberation of Degenerations*, [31] is thus presented.

Be persevering with regard to this practice, O Children of Posterity!

May this practice be encountered by all those of the future who have a [positive] inheritance of past actions!

This *Natural Liberation through Acts of Confession, in the Presence of the Peaceful and Wrathful Deities* was extracted from the *Tantra of Immaculate Confession* by Padmākara, the preceptor of Oḍḍiyāna. May [the influence of] this sublime teaching not be exhausted until all of cyclic existence is emptied!

May virtue prevail!

SAMAYA *rgya rgya rgya!*

gter-rgya! sbas-rgya! gtad-rgya![32]

A treasure of Karma Lingpa!

8

Natural Liberation through Recognition of the Visual Indications and Signs of Death

CONTEXT

Since the human body is regarded as an abode of deities, it is the responsibility of the practitioner to protect the body from the causes of harm, disease and premature death and to foster the conditions which support an active and unencumbered life up to the natural exhaustion of the lifespan.

This chapter describes six categories of signs indicative of the time of death, together with a variety of techniques for purposefully eliciting specific indications of death. Also described, in the section titled 'Signs of Extremely Near Death', are the experiential and outer signs that occur during the process of dying. Lastly, the signs that are indicative of the nature of the future rebirth, which occur at or after death, are described.

This chapter and the following chapter: *Natural Liberation of Fear through the Ritual Deception of Death* are inextricably interlinked. Should the predictive signs described in this chapter definitively arise, then it is expected that the appropriate practices described in the following chapter: *Natural Liberation of Fear through the Ritual Deception of Death* should be undertaken without delay.

The sophisticated description of the process of dying, contained in the section 'Signs of Extremely Near Death', concurs with the understanding of the process of death commonly found in classical Buddhist literature.[h] This section forms a component of the *Liberation by Hearing* (Chapter 11) and it is a vital aspect of the guidance to be given by a qualified spiritual teacher at the time of death.

The predictive signs of death, however, are more idiosyncratic and show influences from Tibetan folklore and traditional medicine. Further, in terms of the predictive signs of death, it is said that the subtler signs

described here can only be accurately recognised by those who are continuously engaged in meditative practice.

The elicitation and analysis of the predictive signs is not a common practice today, except, in the case of certain signs, in the context of traditional medicine. Nonetheless, this text demonstrates a powerful sensitivity to impermanence and a sustained sensitivity to one's immediate experience.

Herein is contained the *Natural Liberation through [Recognition of] the Visual Indications and Signs of Death*,[1] an extract from the *Peace ful and Wrathful Deities: A Profound Sacred Teaching, [entitled] Natural Liberation through [Recognition of] Enlightened Intention*.[2]

I bow down to the naturally radiant Peaceful and Wrathful Deities,
[Manifestations of] the three buddha-bodies!

This natural liberation through [the recognition of] signs
Which is a technique for analysing [the onset of] death
Is presented as a supporting text to the *Natural Liberation by Hearing in the Intermediate States*.[3]
Study it repeatedly, O Child of Buddha Nature.
SAMAYA!

INTRODUCTION

Alas! This illusory and feeble aggregate of form,
Created from compounded past actions and conditions,
Like [the flame of] a butter lamp blowing in the wind, cannot last for ever.[4]
Nothing at all exists which is not subject to the conditioning of death,
And indeed, since it is uncertain when death will occur,
One should constantly be cognisant of the signs of [impending] death,
And strive after [the accumulation of] virtue.
There are two [primary] conditions responsible for the death of human beings:
[First] untimely death and [second] death due to the [natural] exhaustion of

the lifespan.[5]

Untimely or sudden death may be averted,
By successful application of the *Ritual Deception of Death*,[6]
But death due to the [natural] exhaustion of the lifespan
Is like the burning out of a butter lamp,
So there is no way of averting this through 'ritual deception',
And thus, [if this is indicated], one should make preparations to depart.

In either case, [however], it is most important to engage in the following analysis.

This teaching [on the visual indications and signs of death]
Is presented in terms of six general topics, namely:
External, internal, and secret signs of death,
Signs of remote death, signs of near death,
And, lastly, miscellaneous signs of death.

When investigating [the time of] death,
First one should make offerings
To the [visualised] assemblies of spiritual teachers, meditational deities and ḍākinīs,
And please the protectors of the [sacred] teachings with torma-offerings.
Then, one should present feast-offerings to one's fellow practitioners,
And also engage in charitable acts.
Then, [the signs of] death should be examined in the following way.

EXTERNAL SIGNS OF DEATH

First, when the examination of external [signs] is made,
It is the bodily characteristics that should be investigated,
Because the signs of death will arise in relation to these [characteristics].
The body is composed of the four elements,
Thus the following portents of its demise
Will arise prior [to the time of death]:
Loss of appetite, dullness of the sense faculties,
A feeling of anger which consumes body, speech and mind,

Distracted or depressed thoughts,
Disturbed dreams, character changes, and fading complexion.
These are the portents [indicating] that life [-threatening] hindrances may arise.

More particularly, there are the following specifically physical signs of death:[7]
If the fingernails and toenails become bloodless or lustreless,
[This indicates] death after nine months, less half a day.
If the cornea of the eyes begin to cloud over,
[This indicates] death after five months.
If the hair on the nape of the neck grows upwards,
[This indicates] death after three months.

[Then again, more generally], if one urinates, defecates and sneezes simultaneously,
This too is an indication of death.
Also, if one's urine falls in two forks,
If one's muscles become utterly loose and flabby,
If faeces are excreted and semen ejaculated simultaneously,
If one's body odour changes dramatically,
If one's conduct changes dramatically,
If one blushes little and one's complexion becomes pallid,
If the tone of one's voice becomes thin, and one's eyes become sunken,
If the space above the bridge of the nose becomes exfoliated,
If the eyes do not clearly perceive forms,
Or else if they perceive incorrectly, and so forth,
If [the ears] do not hear, or else hear incorrectly,
If [the nose] does not smell, or else smells incorrectly,
If [the tongue] does not taste, or else tastes incorrectly,
If the point between the eyebrows is effaced,
Or evaporation ceases from the crown of the head,
These [signs] may all indicate that one has fallen into the hands of the Lord of Death.[8]
Furthermore, while in good health,
[The following technique for eliciting indications can also be applied]:

If, when the [closed] eyes are pressed with the fingers,
The [minute] circles of light which appear
Are absent from the lower part of the left eye,
[This indicates that] one may die after six months,
But if they are absent from the upper part [of that eye],
One may die after three months.
If these [same circles] are absent from the direction of the [left] nostril,
[This indicates that] one may die after one month.
If they are absent from the direction of the [left] ear,
[This indicates that] one may die after two months.

[Resuming this process, focusing on the right eye]:
If [the circles] are absent from the lower part of the right eye,
One should know that one may die after ten days.
If they are absent from the upper part [of the right eye],
[This indicates that] one may die after five days.
If they are absent from the direction of the [right] ear,
[This indicates that one may die] after three days;
And if they are absent from the direction of the [right] nostril,
One should know that one may die after two days, even if one is not sick.

Secondly, if when the ears are cupped with the fingers,
No humming sound is heard throughout an entire day,[9]
One should know that one might die after six years.
If it is absent for two days,
One may die after six years less two months.
Similarly, for each additional day [that the sound is absent],
[This indicates that] one may die, decrementally, after three fewer months.
That is, if [the sound] is absent for a third or fourth day,
Death may come after three [or six] fewer months, respectively.
It has also been said that the number of days [indicated] might not necessarily be definite.
There are also other [external] signs of death, such as:
If one feels [continuously] angry and short-tempered,
If one feels fearful, wherever one may be,
If one’s positive perspective, devotion, and similar qualities ebb away,

If one feels aversion towards saintly beings,
If one feels depressed, wherever one may be, and [constantly] wishes to go [elsewhere],
If one wishes to be separated from sympathetic Buddhist companions,
If one delights in the social diversions and distracting activities of cyclic existence,
Or if one feels excessive attachment, aversion, pride, or envy,
These may all indicate that one has fallen into the hands of the Lord of Death.

These, [the above], are called 'the external signs of death',
Which, it is said, can be averted by the ritual deception of death.
The techniques, by which they are averted, should be studied,
By referring to the *Ritual Deception of Death* [chapter, which follows].

INTERNAL SIGNS OF DEATH

The investigation of the internal signs of death
Comprises the examination of vital breath and the examination of dreams.

Examination of the Vital Breath[10]

Around the time of the [vernal or autumnal] equinox,
At daybreak on the first day [of the lunar month],
One should sit upright, with the body in the seven-point posture of Vairocana.
Then, one should observe the vital breath, and note from which [nostril] this emerges.
If, at this time, the vital breath is moving through the left nostril,
Then, for a period of three days, the breath will continue to move exclusively through the left nostril,
But then on the fourth day it will change,
And proceed to move through the right nostril for three days.
Thus it will alternate in this way every three days between the two nostrils.

[Observe this process and] count the number of days diligently, and do not make a mistake.

If no error is made [in the counting], and if the breath moves successively in this way,
And then begins to move erratically after one and a half months,
It is said that one may die after [a further] six months.
If the breath begins to move erratically after one month,
It is said that severe misfortunes may occur.
If it begins to move erratically after two weeks,
[It is said that] serious illness may occur.
If it moves erratically after five days,[11]
[It is said that] slander and calumny may occur.
If [the breath] does not alternate [from one nostril to the other] over a ten-day period,
Then, as soon as it does change, one may die.
If it moves simultaneously through both nostrils and the mouth,
[This indicates that] one may die after half a day.
And if it ceases to move through the nose and instead moves only through the mouth,
It is said that one will die immediately.

Examination of the Signs of Death which Occur in Dreams[12]

[First, one should know that] those dreams which occur in the late evening or around midnight are unreliable,
But if one dreams between dawn and daybreak that:
One is riding a cat or a white monkey with a red face,
While moving further and further towards the east,
It is said that this is a sign of death caused by king spirits.[13]
If one dreams of riding a tiger, fox, or corpse,
Or of riding a buffalo, pig, camel, or donkey,
While moving further and further towards the south,
This is a sign of death [indicating that] one has fallen into the hands of Yama.

Furthermore, if one dreams of eating faeces,
Of wearing black clothes of yak hair, while plunging downwards,
Of being trapped in a wicker-basket or snare,
Of being bound with iron chains,

Or of copulating repeatedly with a black figure or animal,
These are [also] signs [which are indicative] of death.

If one dreams of being disembowelled by a fierce black woman,
And that one's entrails are spilling out,
Or that a black man arrives, wielding an iron mace,
And coming into one's presence, he tells you to depart,
Or [if one dreams] that one is being dragged along by a black rope attached to the neck,
Or that one is inside a lofty red-coloured castle,
Surrounded by a moat and perimeter wall,
Or [if one dreams] of being decapitated and having one's head carried off by another,
Or of being surrounded by crows, anguished spirits, or villains,
Or of being willingly led away, or leaving [home] in a bridal procession,
Of being naked, with one's hair cut off and beard shaved,
Of constantly associating with friends who have died,
Of being dragged along by a crowd of dead people,
Of jumping into water, sinking into mud, or being swallowed by fish,
Of entering a womb and falling asleep,
Of being overcome in a battle, in which the other side is victorious,
Of wearing red clothing, and being adorned with red garlands,
Of repeatedly picking red flowers,
Of climbing a mountain of red shellac,
Of having one's head wrapped in a red silk turban,
Of twigs growing on the crown of your head, and birds nesting there,
Of falling asleep repeatedly in a terrifying charnel ground,
Of being old, and carrying a heavy burden,
Of the sun and moon falling to the plains, leaving one shrouded in darkness,
Of jumping headlong into a pit,
Of dancing together with a host of ogres,
Or setting out, thinking one will roam to unfamiliar distant lands, never to return —
If such dreams and others like them occur when one is not sick, they are indefinite [with respect to the time of death],
And one may be released [from their indications] by means of the [appropriate] ritual service.

If, however, such dreams continually recur,
[This indicates that] one will die within a year.

If one should dream of the sun and moon being eclipsed,
Falling to the plains, or repeatedly setting,
One's father, mother, or teacher may die,
And it is said that if they are sick at the time,
Their death will be inevitable.

The above are called the 'internal signs of death',
Which are slightly more difficult [to avert]
Through ritual deception than the aforementioned [external signs].

SECRET SIGNS OF DEATH

The secret signs of death will [now] be described.
When the external and internal signs of death occur,
They can be averted by repeatedly performing the *Ritual Deception of Death*.
If, however, the external and internal signs are not [successfully] reversed,
One should then examine the secret signs in the following way:
Having first generated the mind [aspiring] to supreme enlightenment,[14]
And then taken refuge and offered prayers,
One should examine, on the morning of the first day of the month,
The flow of one's semen or menstrual blood.
It is said that if the semen of a man is blackish yellow,
Or if the menstrual blood of a woman is whitish,
Death may occur after two months.
If the semen of a man is reddish,
He may die or be subjected to slander after six months.
However, if its [natural] whiteness is undiminished,
[This indicates that] there is no obstacle [to life],
And [the semen] should be inhaled through the nose, while it is still warm.
This is itself a rite associated with the *Ritual Deception of Death*.

Furthermore, if semen flows without any [blissful] sensation,

And it is interspersed with quicksilver-like globules, the size of sesame seeds,
It is said that one will die [imminently].
If the flow of a woman's menstrual blood is unceasing,
And if at that time she dreams she is picking red flowers,
[This indicates that] death will [soon] follow.
Moreover, if a man has continual spermatorrhoea,
Even when not engaged in sexual intercourse,
It is said that he may die after four months.
If a black mole suddenly appears for the first time,
At the orifice of the glans penis,
Or if one has an undistracted and constant [sexual] desire, thinking only of women,
And one allows one's commitments in respect of the third empowerment to degenerate,[15]
These are not only signs of death,
But also omens that one will later proceed to [rebirth in] the indestructible hells.
[Therefore], if one does not confess [and repair] these [degenerations] fully,
One will experience the fierce sufferings of the hells.
In order for the confession to be effective, however,
You should perform the ritual deception pertaining to the secret [signs of] death,
Yet [death] will be harder to deceive than in the two preceding categories.

The above are called the 'secret signs of death'.

SIGNS OF REMOTE DEATH

The examination of the signs of death when it is [still] years or months away
Should be made by scrutinising the 'shadow of one's lifespan',
Optically projected onto the sky, in the way described below.
[These indications may show that] one will die, or that one will not die,
And that the averting [of death] will be possible, or impossible.[16]

[To begin], offerings should be made to the spiritual teacher, and the Three

Precious Jewels,
Torma-offerings should be presented to the ḍākinīs and protectors of the [sacred] teachings;
And then, after going for refuge and offering prayers,
The examination should be made [as follows]:

In an isolated and delightful place,
In the morning or afternoon of the first day of the month,
Or in the evening or at dawn of the fifteenth day,[17]
When the sky is clear and there is no wind,
One should sit naked in a comfortable spot,
And there, after praying fervently,
One should repeat the following mantra one hundred times:
OṂ ĀYUṢE SAṂHĀRAKEŚVARE HŪṂ PHAṬ[18]
Then, standing up, naked, one should bow down seven times
To each of the gods of the [ten] directions,
And then, directly stretching out one's four limbs,
While holding in one's hand a rosary or suitable symbolic hand-implement,[19]
One should inscribe the letter A on the heart of one's shadow.[20]
[Next], without blinking, one should gaze fixedly at the letter A [drawn] at the heart [of the shadow],
And focus one's awareness upon [the letter A].
Then, once the eyes have grown numb [through strain],
One should look up into the centre of the cloudless sky,
At which time one's own form should become visible in the sky.
One should then know that if the head and body of this [reflected image] are intact, and [the image] is pale in colour,
This is an auspicious sign that there will be no obstacles and that one will not die [imminently].

If one's reflected image is not visible in the sky,
[First], perform the rite for affirmation of vows,
And, while sitting in the 'indestructible cross-legged posture',
With the hands in the 'gesture of meditative equipoise',[21]
Look [for the image again], in the above manner.

If [one's reflected image] still does not appear,
It may not be significant, as it may have been obscured by clouds or atmospheric winds,
In which case, the examination should be postponed until the sky is clear.
[When the reflected image does become visible, however,]
Its examination entails three considerations: of completeness, shape, and colour.

First, the completeness [of the reflected image] should be examined as follows:
When [assessing] the completeness of the image
In relation to the number of years [one is yet to live],
If the hand-held implement is missing,
This [indication] is called the 'separation from the deity on whom one has relied',[22]
And it indicates that one's life may end in seven years' time.
If the right hand is missing,
[This indicates that] one may die after five years.
If the left hand is missing,
[This indicates that] one may die after three years.
If the right leg is missing below the knee,
One may die after two years.
If the left leg is missing,
[This indicates that] one may die after one year.

Next, when [assessing] the completeness [of the image]
In relation to the number of months [one is yet to live]:
If the right part of the head is missing,
One may die after nine months.
If the left part of the head is missing,
One may die after seven months.
If the head is missing above the neck,
One may die after five months.
If the head and the neck are both missing,
One may die after three months.
If the upper trunk is missing,

One may die after two months.
If the lower trunk is missing,
One may die after one month.

Next, when [assessing] the completeness [of the image]
In relation to the number of days [one is yet to live]:
If the right side of the body is missing,
One may die in twenty-nine days.
If the left side [of the body] is missing,
One may die in twenty-one days.

Second, the [overall] shape [of the image] should be examined as follows:
If [the image] is square, one may die after five months.
If it is round, one may die after four months.
If it is semicircular, one may die after three months,
And if it is oblong, one may die after two months.
In all these cases, death may be averted by ritual deception.
However, if it is triangular, one will die after one month.
If it resembles a bundled corpse, one will die after half a month.
If it is upside down,[23] one will die after ten days.
In these last three cases, death cannot be averted and is absolutely inevitable.
Third, the colour [of the image] should be examined as follows:
If it is white in colour, and fades from the centre,
This is a sign that one has displeased serpentine water spirits, king spirits, and gods.
If it is black in colour, and fades from the right,
This is a sign that one has been overwhelmed by beguiling forces and imprecatory female spirits.
If it is red in colour, and fades from the left,
This is a sign that one has been seized by martial haunting spirits, and by one’s own lifelong companion gods,
Or else that one will encounter woundings and diseases.
If it is yellow in colour, and fades from the head,
This is a sign that one has been seized by serpentine water spirits, king spirits and bewitchers.
If it is blue in colour, and fades from the legs,

This is a sign that one has been seized by serpentine water spirits and lake-dwelling medicinal spirits.

If it is hazy and diffuse,

This is a sign that one has been seized by imprecatory female spirits and the acolytes of Yama.

If it appears yellowish and uneven,

[This is a sign that one has been seized] by the spirit lords of the soil.

If it is garish, irregular, and variegated,

[This indicates that] one has been seized by the eight classes of spirits,

Comprising the diverse beguiling forces of death.

All these are [the signs] recognised with respect to the colours [of the reflected image].

When any of the above signs of death occur,

One should persevere with [the practices set down in] the *Ritual Deception of Death*,

And then re-examine [the image], in the manner described above.

If the limbs are complete,

[Death] may be ritually deceived.

But if the ritual deception of death fails to be effective, even after being applied three times,

This is a sign that the time has come for one's life to end.

Therefore, those of highest [potential] should maintain the view,

Which accords with the profound abiding nature [of reality],[24]

Those of average [potential] should meditate on the meditational deity, according to the generation and perfection stages,

And those of lowest [potential] should persevere with the accumulation [of merit].

The above is the analysis of the reflected image in the sky.

SIGNS OF NEAR DEATH

The analysis of the signs of near death is now presented.

The examination of [the signs] described so far should be made when one is in

good health,
For [at that time] there are [still] many possibilities [for recovery], because the signs of a remote death can be ritually deceived.
Here, however, with regard to a sick person,
The signs indicative of [near] death arise as follows:

If one's gums grow grimy and black,
This is called the 'gathering of the personal demons of the elements',
And it indicates that one may die after nine days.
If the nostrils sag inwards and deflate,
This is called the 'blockage of the passageway of the vital breath',
And it indicates that one may die after nine days.
If the limbs are subject to repeated fits of expansion and contraction,
This is called the 'scaling of the mountain of the elements',
And it indicates that one may die after five days.
If the eyes stare fixedly, without blinking,
This is called the 'escape of the mother-like vital breath',[25]
And it indicates that one may die after three days.
If the cheeks sag inwards,
This is called the 'rupture of the edge of the earth element',
And it indicates that one may die at daybreak, ten days later.
If breathing is repeatedly agitated,
This is called the 'collision of vital energy and mind',
And it indicates that one may die after six days.[26]
If the tip of the nose inclines to the right or left,
This is called the 'cutting off of the bridge of the nose',
And it indicates that one may die after seven days.
If tears flow uncontrollably from the eyes,
This is called the 'impediment',
And it indicates that one may die after five days.
If the right or left cheek sags inwards,
This is called the 'cutting off of the intervening muscle',
And it indicates that [one may die] after one day.
If the upper and lower teeth become locked,
This is called the 'blockage of the path of the elements',
And it indicates that one may die after two and a half days.

If a black spot appears on the tongue,
It is certain that one will die after two days.
If the ears lie flat against the head,
This is called the ‘blockage of the stairway of the ears’,
And it indicates that one may die within half a day.
If the xiphoid of the chest sags inward,
This is called the ‘rupture of the support of the water element’,
And it indicates that one may die after two weeks.
If the hands shake for a prolonged time, when standing or sitting,
One should know that one may quickly die.

Other signs of [near] death should also be examined in the following way:
At noon one should face towards the south,
Placing the elbows on the knees,
Whereupon, lifting up one’s hand,
One should place [the wrist] at the point between the eyebrows,
And focus both eyes upon one’s hand.
[The image of the arm] will appear very thin, and if it then vanishes,
This is called the ‘severing of the bond between atmosphere and earth’,
And it indicates that one may die after nineteen days.

[Or else, one should position oneself at sunrise] with a pool or pond to the east,
And stand up and gaze at the surface of a wall towards the west.
Two superimposed shadows will appear, one above the other,
And if the upper shadow disappears,
This is called the ‘fall of a rider on a white lioness from the slopes of Mount Sumeru’,
And it indicates that one may die after fifteen and a half days.

[Alternatively, one should examine irregularities in one’s urine specimen]:[27]
In the morning after a night when one has not engaged in sexual intercourse,
Drunk alcohol, or talked excessively,
One should fill a clay container with one’s [first] urine, at sunrise, and examine it.
If [the urine] has a bluish or reddish vapour which then disappears,

This is called the ‘vanishing of the froth of the ocean’,
And it indicates that one will certainly die after nine days.
If the vapour is blackish and putrid,
[This indicates that] one will die after one day.
If the vapour is red and spotted, one may die after nine [days].

[Alternatively], one should defecate at sunrise,
And if no vapour arises from [the faeces],
This is called the ‘ceasing of monks’ smoke in the cities of the earth element’,
And it indicates that one may die after nine days.

[Further], if, when the [closed] eyes are pressed, no circles of light appear,
This is called the ‘setting of the unchanging sun at the summit of Mount Sumeru’,[28]
And it indicates that one may die after three or seven days.
[Further], if, when the ears are cupped with the fingers,
The humming sound which is [normally] present is absent,
This is called the ‘interruption of the natural sound of the ḍākinīs from within Mount Sumeru’,[29]
And it indicates that one may die after seven or thirteen days.

[Alternatively], on a morning when the sun is shining,
One should turn one’s back to the sun,
And if no evaporation [is seen to] rise from the crown of one’s shadow,
This is called the ‘rupturing of the Wish-granting Tree from the Summit of Mount Sumeru’,[30]
And it indicates that one may die after five days.

[Also], if a single tuft of hair exceptionally rises upwards from the posterior fontanelles,
This is called ‘the black lord of death, one-legged Yavati, arising as an enemy against the Wish-granting Tree’,[31]
And it indicates that one may die after seven days.

Whichever of these [signs of] death occur,

They indicate the specific time-frame [of impending death].

Therefore, upon the occurrence of such [signs], the *Ritual Deception of Death* should be performed three times.

If this is carried out [successfully], untimely death will be averted.

One should [therefore] exert oneself and persevere in [applying] the practical instructions,

As [taught] in the *Natural Liberation of Fear through the Ritual Deception of Death*.

But if the ritual deception does not take effect,

Despite being performed on three occasions,

Death is definite, for one's lifespan is at its end.

MISCELLANEOUS SIGNS OF DEATH[32]

Here follows the presentation of the miscellaneous signs of death.

Regardless of whether one is sick or healthy,

If one cannot see the point of the nose with the eyes,

One may die after five months.

If one cannot see the tip of one's own tongue,

One may die after three days even if one is not sick.

If, when one gazes at the surface of a clear mirror,

One cannot see with one's left eye, one may die after seven months.

[Usually], when one breathes into the palm of one's own hand [from close by], it will feel warm,

And when one does so [from a distance] it will feel cold,

But if these [sensations] are reversed,

One should know that one might die after ten days.

If, when one looks for one's reflection in a vessel filled with water,

No reflections, images, or the like, are apparent,

This too is a sign of death.

If, when bathing, water does not cling to the area around the heart,

Or if the water dries out [quickly] around the heart, this may indicate death.

It is [also] said that if no sound is emitted when one snaps the fingers, this may indicate death;

And if the anklebones protrude from the legs,

It is said that one may die after one month.

[Furthermore], it is said that if one leaves no footprints in soft earth, this may indicate death,
And if one becomes weaker after having eaten nutritious food,
And if one's shadow changes [its shape unnaturally], this too may indicate death.

When lice and nits [suddenly] gather or leave, this may indicate death.
If a former temperament, peaceful or wrathful, is reversed,
And if a former pattern of behaviour, good or bad, changes,
These too are signs indicative of a person's death.
If one's image reflected in water or in a mirror lacks a head or limbs,
This too may be a sign of death.
If there is a retraction of the penis and protrusion of the testicles, or vice versa,
If a previously unheard pulmonary wheezing sound occurs,
And if one cannot sense the smell of a dying butter lamp,
These are said to be signs that one will certainly die [imminently].

In addition to such signs, the following may also occur:
A turbid confusion and darkening of normal consciousness,
A loss of one's former appetite,
Embarrassment and incapacity in undertaking virtuous acts,
A [restless] urge to leave, and an inability to stay in one place,
Discomfort in bed and inability to fall asleep,
Recurring amnesia and disorientation,
Recurring memories of one's former kindred, and the desire to be with them [again],
Death wishes and the desire to commit suicide,
The desire to roam and travel alone, without companions,
Inertia, faintheartedness, and character changes,
Poor physique and the convergence of many different illnesses,
Dreams which are disturbed and recurringly negative,
The welling up of powerful mental anxiety,
Impious behaviour, which does not avoid the five poisonous, dissonant mental states,
Lack of clarity and loss of faith in the [sublime] instructions,

And incontinence or constant secretion of generative fluids.

Such are the [miscellaneous] signs that death is near.
Examine and scrutinise them with awareness!
Then, [if the time of death has arrived],
The transference of consciousness should be performed![33]

SIGNS OF EXTREMELY NEAR DEATH

Now follows the presentation of the signs of extremely near death:
The five sense faculties dissolve sequentially,
And as a sign of this [imminent] demise of the sense faculties,
One will be unable to digest food and drink, and one may vomit.
Bodily warmth will diminish, the neck will not support the head,
And one will feel that the head is sinking downwards.

Then the five elements will dissolve as follows:[34]
The internal earth element comprises flesh and bone.
As an indication of its dissolution into the external earth element,
The body will grow heavy, and its skin will sag towards the ground,
Whereupon, as an internal sign, one will feel that the body is sinking into the earth.
Because the energy of earth will have dissolved into water,
One will be incapable [of supporting] one's physical form.
Bodily strength will slip away, and consciousness will become clouded.[35]

The internal water element comprises blood and serum.
As an indication of its dissolution into the external water element,
Saliva and nasal mucus will be secreted,
While the throat and the tongue will become dry.
Because the energy of water will have dissolved into fire,
The warmth of the body will slip away,
And consciousness will oscillate between clarity and dullness.[36]

The internal fire element comprises warmth.
As an indication of its dissolution into the external fire element,
The eyes will roll upwards, and one will no longer recognise people.
Because the energy of fire will have dissolved into wind,
The warmth [of the body] will converge.[37]

The internal wind element comprises breath.
As an indication of its dissolution into the external wind element,
The breath will become wheezy, and the limbs will quiver.
As an internal indication, consciousness will become turbulent,
While mirage-like flashing and fleeting [visions] will arise,
And [concurrently] all lice and nits will leave the body.[38]

[Then], the red ‘generative essence’ derived from one’s mother will rise upwards,
And the phenomenon called ‘redness’ will occur,
Wherein all appearances are suffused by redness.
At that point, appearances will dissolve into the ‘[subtle mental consciousness of] increasing [redness]’,
And the forty patterns of conceptual thought that originate from attachment will cease.[39]

[Then], the white ‘generative essence’ derived from one’s father will fall downward,
And the phenomenon called ‘whiteness’ will occur,
Wherein all appearances are suffused by whiteness.
At that point, the ‘increasing [redness]’ will dissolve into the ‘[subtle mind of] attainment’,
And the thirty-three patterns of conceptual thought that originate from aversion will cease.

[During this process, each exhalation of] breath will become increasingly protracted,
While all the blood of the body will converge in the ‘life channel’,[40]
And then a single drop of blood will form at the heart-centre.

In this way, the phenomenon called ‘blackness’ will occur,
Engulfing the suffocating mind in blackness,
And one will experience the sensation of falling into darkness, as if into an abyss.
At that point, ‘attainment’ will dissolve into the ‘[subtle mind of] near attainment’,
And the seven patterns of conceptual thought that originate from delusion will cease.

[During this process], the mouth will open, and the eyes will roll upwards,
[Exposing] their pale underside.
External appearances [will fade], as during the setting of the sun,
And [finally] the sense faculties, memory, and perceptions will all cease,
Whereupon, all [external] appearances will be absorbed into blackness.
At that point, the [exhaled] breath will extend [from the body] by a cubit,
And [all] internal appearances will [also] come to resemble darkness.

Then, the blood in the heart will form two drops,
The head will stoop,
And the [exhaled] breath will extend [from the body] by an arrow-length.

Following this, the blood in the centre of the heart will form three drops,
And, with HIKA-like gasps, the [exhaled] breath will extend [from the body] by a double arm-span.[41]
[Then], the external breath will cease, and, engulfed by blackness, one will become unconscious.
Then, the white and red ‘generative essences’ will meet together at the heart,
And, as this occurs, one will swoon into a state of blissfulness.
Thus, consciousness dissolves into inner radiance,[42]
Engendering the experience of the ‘coemergent delight’.
[At this point], awareness dissolves into actual reality, at the centre of the heart, [like the meeting of] mother and child.[43]
[It is at this time that] the inner breath will [also] cease,[44]
And the vital energy and mind will rest in the central channel.

[At this moment], the inner radiance of the ground dawns upon all sentient beings,
And, in the case of a few yogins who have achieved realisation,
At this moment, the inner radiance of the path meets [the inner radiance of the ground],[45]
Like a [meeting of] a mother and child,
And [thus, now], instantaneously, in an ascending and core-penetrating manner,
These [yogins] will actualise the uncreated Buddha-body of Reality,
And through the Buddha-bodies of Perfect Resource and Emanation,
They will perform inestimable actions for the sake of all beings.
[Thus], the three buddha-bodies will be spontaneously present,
And buddhahood will have been attained.

Because of this, one should understand the significance of obtaining a human body,
And cherish the experiential cultivation of the profound [sacred] teachings.
For, even though the genuine inner radiance [of the ground] will [always] arise [at the moment of death],
In the case of all beings who have not [already] realised the [inner radiance of the path],
It will not be recognised.
The [past] births that one has assumed and left behind are countless and infinite,
And, although the inner radiance has indeed arisen an indescribable [number of times],
It has been obscured [again and again] by the dense [fog of] coemergent ignorance,
And [thereby], one has come to wander endlessly through cyclic existence.
This is why it is important to achieve such a secure level [of realisation in this life].

[SIGNS INDICATING THE PLACE OF SUBSEQUENT REBIRTH]

At the moment, [as described above], when the outer breath is about to cease,
Signs will also occur [which indicate] the place of subsequent rebirth.
If [when dying] the right hand quivers, one talks nonsensically,
And bodily warmth recedes from under the right armpit,
[This indicates that] one will be born as an antigod.
If nasal mucous and vital wind flow through the left nostril,
And bodily warmth recedes from the left eye,
[This indicates that] one will be born as a human being.
If animal sounds are emitted from the mouth, urine is secreted from the urethra,
And bodily warmth recedes from the genitals,
[This indicates that] one will be born as an animal.
If the skin turns yellowish and lustreless,
And there is salivation, accompanied by sensations of hunger,
While reproductive fluid is secreted,
[This indicates that] one will be reborn as an anguished spirit.
If the right leg shakes, defecation takes place,
Anger is felt, and bodily warmth recedes from the soles of the feet,
It is said that this person will be born in the hells.
If one experiences intense pride, bodily warmth recedes from the ears,
And consciousness is emitted via the ears,
[This indicates that] one will be born as a *yakṣa*.[46]

If good circumstances prevail [at the time of death],
And if there is minimal impairment of the vital organs, and clear mindfulness,
And if one's spiritual teacher and fellow practitioners gather together, with an inspired perspective,
And if serum and other signs appear at the crown of the head,
And consciousness is transferred from the crown of the head,
Then, it is said that one will achieve liberation, or take birth among the higher realms.[47]
Therefore, it is most important [to create] the right circumstances at the time of death.

Furthermore, there are indications and signs of a higher or lower rebirth
That arise after the death of a sentient being.

These relate to changes occurring in the sky, which should be examined over [an appropriate] number of days:

If the sky turns dark brown, or vaporous [clouds] well up,
Or if there are winds, chilling breezes, blizzards and so forth,
All these are indications that the [deceased] will be born among the hell realms.

If a lustreless mist hangs in the sky, and the sun and moon fade,
If there is no wind or breeze, and the sun is obscured,
Or if there are traces of rain, or else if it rains in the evening,
All these are indications that the [deceased] will be born among the realms of anguished spirits.

If the sky turns brownish, and there is unbroken black cloud,
Or if there is a mist and an unpleasantly brown sky,
All these are indications that the [deceased] will be born among the animal realms.

If the clouds in the sky turn yellowish black and assume terrifying forms,
And hurtle fiercely back and forth, driven by the wind,
Or if there is thunder and lightning, and the sun and moon become invisible,
All these are indications that the [deceased] will be born among the antigod realms.

If the sky is bright and the sun and moon are clearly visible,
[Or the atmosphere is] utterly clear, without wind or breeze,
All these are indications that the [deceased] will be born among the god realms.

If the sky is bright and clear, and fine white silken clouds appear,
Or if the sun and moon are encircled by aureoles of light,
All these are the indications that the [deceased] will be born among the human realms.

Whichever of the above indications arise,
They signify that the [deceased] will be born in one or other of the six [mundane] realms.
These [signs] will occur either two, three, or seven days after death,
As it is explained in the *Tantra of the Cremation of Corpses*.[48]

The indications that one has attained the three buddha-bodies with a pure

rebirth,
Or that one has attained liberation in the manner of the sky-farers,
Are explained in the *Tantra of the Cremation of Corpses*, and in the *Liberation by Wearing*.[49]
One should therefore consult these sources in detail.

CONCLUSION

Since living beings do not know when they will die,
These signs of death should be looked for again and again.
When the signs occur, indicating that one is certainly to die,
Then one should renounce whatever possessions one has,
And clearly call to mind the spiritual teacher,
One's fellow practitioners, assembled around one, and the oral teachings.
Especially, one should prepare to apply the transference [of consciousness],[50]
And listen to and reflect on the teaching of the *Liberation by Hearing in the Intermediate States*.[51]

[However], when the external, internal, and secret signs of death do occur,
If one does not perform the *Ritual Deception of Death*,[52]
One will incur the downfall of abandoning the assemblies of the Peaceful and Wrathful Deities,
Who are the Conquerors, present within one's own body.[53]
As a result, one's commitments will degenerate, and one will proceed to the hells.
It is said that this is even more negative than the [five] inexpiable crimes.
Therefore one should diligently persevere in the practices of the *Ritual Deception of Death*.
[Furthermore], if consciousness is transferred [too soon],
When [only] one or other of the external or internal signs of death is present,
This is called the 'slaying of the deities'.
One must not allow this to occur, because the downfall will be extremely great.
But if all the signs of death are completely present, and cannot be averted,

Then, and only then, should one apply the instructions of consciousness transference.

It is said, in the tantras, with regard to the advantages of the timely application of consciousness transference,

That even one who has committed an inexpiable crime
Will proceed to higher rebirths and blissful states,
And can attain liberation, [through the timely application of the instructions on transference].

EMA! I have here presented the *Natural Liberation through [Recognition of] the Visual Indications and Signs of Death*,
Which is a supporting text to the teaching on the *Liberation by Hearing in the Intermediate States*,
An extract from the *Peaceful and Wrathful Deities: A Pro found Sacred Teaching, [entitled] Natural Liberation through [Recognition of] Enlightened Intention*.
O yogins of posterity, comprehend this as it is!
SAMAYA! *rgya rgya rgya!*

May [this teaching] be encountered by fortunate beings,
Who possess a [positive] residue of past actions,
And who are intelligent, faithful, persevering, and compassionate.
May [the activities associated with this teaching],
The *Natural Liberation through [Recognition of] the Visual Indications and Signs of Death*, never be exhausted
Until cyclic existence has been emptied!

This is a treasure-teaching revealed by the accomplished master Karma Lingpa. May virtue prevail!

9

Natural Liberation of Fear through the Ritual Deception of Death

CONTEXT

This is the companion text to the previous chapter and it describes the practices to be followed in the event that definitive signs indicating death are discerned.

The general consolidated rite described in this chapter follows the classical structure of many *Vajrayāna* protective rituals. This consolidated rite, and similar rituals, are commonly performed in Tibetan Buddhist communities today by practitioners, both for their own benefit and for the benefit of others.[i] On the other hand, the specific rites, related to specific signs, are again idiosyncratic and are not commonly practised.

Herein is contained the *Natural Liberation of Fear through the Ritual Deception of Death*,[1] [an extract] from the *Peaceful and Wrath ful Deities: A Pro found Sacred Teaching, [entitled] Natural Liberation through [Recognition of] Enlightened Intention*.[2]

I bow down to the glorious transcendent one, [Vajra]kumāra, whose face frowns with wrath![3]

The methods by which death can be averted and postponed should now be explained in order that living beings might be released from suffering, and in order that all the unremitting and extremely bitter sufferings of death, [in particular], might be dispelled by Mahākāruṇika.[4] For, the sufferings of all such beings [who are afflicted by the discomforts associated with death] may be completely curtailed [through ritual means]. It is the case that, for some children of buddha nature, the signs of death will arise, [when looked for] as described in the previous chapter. The esoteric instructions for averting [the signs which

indicate] the swiftly approaching year or month [of death] consist of both the general consolidated rite and specific rites.

GENERAL CONSOLIDATED RITE FOR AVERTING DEATH

The general rite for averting death is applicable in cases when the lifespan is threatened by obstacle-causing forces and [imbalanced] elemental forces. Now, the body of a person acts as a supporting frame for the five elements, and it naturally comprises five appendages, five sense-organs, five solid viscera, five hollow viscera, and five great energy channels. In each of these [anatomical] parts, the five elements circulate in a clockwise manner,[5] and the cessation of life can occur due to [external] circumstances, or one could die through the mingling of conflicting internal elements, or life could also cease through the agency of a severe obstacle-causing force. The [time of] death may be ascertained by actually observing the respective signs associated with these [three causes of death], as and when they manifest.

Immediately following the initial experience of such [signs], one should perform the [appropriate] rites for averting [death], which include ceremonies, services, and exorcisms.

In this regard, [one should know that] of the twelve months of the year, two are ruled by each of the [five] elements, while the two [remaining] months are ruled [by all five elements] in common. Also, within each of these months [of the year] there is a five-day period ruled by each of the [five] elements, while the five [remaining] days are ruled [by all five elements] in common. [The signs of death] cannot be averted, however, when an [imbalanced] elemental or malevolent force [completely] controls the body. Just as, for example, if fire breaks out in a tall fortress, it is more easily averted while it is first confined within the lower storey, but should it reach the top [of the fortress], the fire cannot be extinguished.

A person in whom the signs [of death] have manifested should first make preliminary offerings to the spiritual teacher, and to the Three Precious Jewels, and accumulate as much merit as possible. Then, the ritual for averting [an imbalance in the elements] should be effected through the agency of the wheels and seed-syllables of the elements. This should be done as follows: [First], draw a series of wheels [representing the elements] on Indian paper or palm leaf. The

representation of the [green] wheel of the wind element[6] should depict four spokes and a circumference, with five YAṂ syllables inscribed, one on each spoke and one at the centre, and with the vowels and consonants [depicted] on the outer circumference.[7] The red wheel of the fire element should be similar [in design], with four spokes etc., but inscribed with five RAṂ syllables, placed as before, and the vowels and consonants on its circumference, [all placed] as before. Similarly, the yellow wheel of the earth element should be depicted with five LAṂ syllables, the white wheel of the water element with five KHAṂ syllables, and the azure wheel of the space element with five E syllables. [Then], on each of these inscribed wheels, one should visualise the deities who embody the nature of these elements, corresponding in colour to their respective wheels.[8]

Then one should make five offerings, [one] to [each of] these [deities], confess all negativity, and pray for one's desired purpose. After this, recite the seed-syllables of the individual [deities] the appropriate number of times, corresponding to the age of the person in years, and [visualise that] the [seed-syllables] are then absorbed into the [respective] deities.[9] Then [each of the depictions] of the [elemental] wheels should be placed inside containers made from two small bowls of dough, which are sealed together, and bound with threads of five colours, forming [the pattern of] a cross.

In addition, a dough effigy of the subject's human form should be prepared, one cubit in height. The dough should be mixed with wood, water, fire, earth, and the breath of different species of sentient beings.[10] [Depictions of] the [same] five seed-syllables should then be inserted into the five [corresponding] sense-organs [of this effigy].[11]

As for the substances to be used for the ritual deception of the malevolent forces [which cause death], create substitutes, which may be made either of red minium clay, or else from dough, which is then painted. These should all be equal finger-widths in size, black, red, yellow, white, green and multicoloured,[12] corresponding in number to the age of the subject. These should be mixed with the subject's grime, clothing, nasal mucus, saliva, tears, hair, fingernails, and so forth; as well as with ground jewels or precious substances. They should then be adorned with [five] coloured wool threads and various silks, and also decorated with many sorts of bird feathers, [which are indicative] of bad omens.[13] Each [substitute] should then have a torma-offering [prepared], corresponding to it in colour, and [it should be surrounded by] a number of dough *chang-bu* offerings,

equalling the subject's age in years.

Then, consecrate all these with the six mantras and six gestures, and repeat the following words, 'Take them! Take them! O mighty [malignant] ones! Your craving! Your attachment! Your clinging! Your memories! Your grasping! Your thoughts! Your contact! Let go of them! Be pacified! And be free!'

Then, together with the [bowls containing the elemental] wheels, cast [these substitutes] into the torrent of a wide river. Death will thereby be averted for up to three years. It is best, therefore, if this rite is performed once every three years, even before the indications [of death] have occurred.

SPECIFIC RITES FOR AVERTING DEATH

I bow down to the deity Mahākāruṇika,
Who is a sanctuary of great bliss.

The methods employed in the specific rites for averting death are now presented.

[Ritual Averting of Signs of Near Death]

For all these rites, which follow, it is best if the subject's own spiritual teacher can be present, or alternatively a sympathetic friend. They should empower the five sense-organs [of the subject] with the seed-syllables of the elements.[14]

Then, in cases when the fingernails become lustreless, [as described in the previous chapter], a religious feast should be offered to seven monks. Donations should be offered, and one should receive the [Buddhist] vows, wearing yellow clothes. If one has already taken these vows, one should retake them. Thereby, [death] will be averted.

Similarly, in cases when the cornea of the eyes begins to fade, small terracotta imprints of white earth should be moulded, their number equalling the subject's own age in years. After seven circumambulations [of the terracotta imprints], cast these into a lake or river, and then [retreat], taking a number of paces equal to the subject's age in years, while reciting the Heart-mantra of Dependent Origination[15] and not looking back.

In cases when the hair of the nape of the neck grows upwards, one should

prepare a dough with black seeds and [use this to] make a substitute effigy, one cubit in height. Into its heart, one should then insert a number of crushed berries, equalling the subject's age in years, and attach a label bearing the subject's own name. The hair should be made from the subject's cut hair. Blood should be drawn from the subject's body, and smeared on its face. It should then be wrapped in the subject's clothing and smeared with black pigment. Then, at one hundred and twenty-one paces from the subject's own dwelling, one should dig a triangular dark pit, and recite [RAṂ], the seed-syllable of the element fire, a number of times equalling the subject's age in years. Then repeat the following words three times, 'Black demon! Take this [effigy]! This is important! This is important!' Then, throw it into the pit, defecate upon it, cover it with earth and run away. Then, one should re-examine [the above sign of death]. If it persists as before, the rite will not have been effective [and need not be repeated]. However, there is no doubt that if other [associated signs] have not been [completely] averted by a single performance [of the rite], they will be successfully averted following three such performances.

In cases when the indication of [protruding] ankle bones appears, one should face westwards towards the sun when it is close to setting, and remove one's clothes. Then placing a dog's tail under you and some excrement in a heap in front, one should eat a mouthful and bark like a dog. This [rite] should be repeated three times.

Also in cases when other people are afflicted by illness: if the roots of their teeth grow grimy and black, such a person should wear a goat's skin, face the sunrise, and bleat three times like a goat. Similarly, in cases when the nostrils sag inwards, it will be beneficial if one visualises the syllable A on the tip of the subject's nose,[16] recites the syllable A twenty-one times, and bathes in various rivers.

In cases when the limbs are subject to repeated spasms, it will be beneficial if one draws a four-spoked wheel on each of the limbs with a solution of shellac, and bathes a number of times, equalling the subject's age in years, in [consecrated] water over which many *dhāraṇī* mantras have been recited.

In cases when the eyes stare fixedly, one should prepare a bountiful religious feast on behalf of the monastic community; and hold a party for a number of children, equalling the subject's age in years. One should also wear red clothing.

In cases when the right cheek sags inwards, [for the rites of the earth element], one should mould a number of small terracotta imprints, equalling the subject's age in years. For the rites of the water element one should make a number of

water libations, equalling the subject's age in years; for the rites of the fire element one should make a number of burnt offerings, equalling the subject's age in years; for the rites of the wind element, one should erect a number of flags, equalling the subject's age in years; and for the rites of the space element, one should recite a number of syllables E, equalling the subject's age in years. Thereby, there is no doubt that [death] will be ritually deceived.

In cases when the breathing becomes agitated, it will be beneficial and [death] will be averted if one makes a concentrated paste of molasses over which [YAṂ], the seed-syllable of the wind element, has been recited.

In cases when the nose tilts to the right or left, one should visualise a white syllable HŪṂ on the tip of the nose. In cases when tears flow uncontrollably, one should visualise the syllable BHRŪṂ on the subject's eyes.[17] In cases when the left cheek sags inwards, one should visualise the syllable KṢA [on the cheek].[18] In cases when the teeth become locked, one should visualise the syllable HŪṂ [on the teeth]. If a black spot appears on the tongue, one should visualise the short syllable HŪṂ [on the tongue].[19] If the ears lie flat [against the head], one should visualise the syllable MĀṂ [on the ears].[20] If the xiphoid of the chest is sagging inwards, one should visualise the syllable MŪṂ [on the xiphoid].[21] In cases when the pulse of the carotid arteries[22] is missing, one should visualise the syllable HŪṂ [on those arteries]. These visualised syllables should be recited as many times as equals the subject's age in years; and they should also be drawn [on the appropriate point of the body], using vermilion and scented water.

[Ritual Averting of the Signs of Remote Death]

Similarly, when an examination is made of one's reflected image optically projected onto the sky: if the symbolic hand-held implement is missing, one should perform one hundred and eight feast-offerings on behalf of one's spiritual teacher. If the right hand is missing, one should prepare a dough effigy, one cubit in height, using seven kinds of grain. The head should be fashioned to resemble an open-jawed lion, and a number of gull feathers should be inserted into it, equalling the subject's age in years. The effigy should then be carried down a main street towards a royal manor, which is located to the north.

In cases when the left hand is missing, one should place the fang of a black-

striped tiger and the fang of a black dog inside a weasel skin. On top of that one should place a dough effigy, kneaded together with the subject's own urine, and then ritually expel the effigy by throwing it into a river.

In cases when the right leg is missing below the knee, [death] will be averted if, at dusk as the sun is setting, one offers a number of acacia or juniper lamps, equalling the subject's age in years.

In cases when the left leg is missing, one should make an effigy of white earth, one cubit in height, and insert into its heart a birchwood stick, four finger-widths in length, marked with notches, equalling the subject's own age in number. It should be carried off at daybreak, and left in an empty quadrangle.

In cases when the right part of the head is missing, one should compound various kinds of inauspicious earth with the fruits of black wood trees, and [out of this mixture] make a black amulet, into which the subject's own hair and clothing fragments should be inserted, along with a label made from mountain willow wood, [inscribed] with the names of the twelve [animal] year-signs. Then the amulet should be sealed, and a number of thorns of different species should be attached to its upper face. If one can find as many differing types of thorn as equals the subject's age in years it would be best. Otherwise, if one cannot find [that many], one should insert as many [differing types] as one can find. Then at midnight, one should put on black clothing and carry the amulet to a cemetery.

In cases when the left part of the head is missing, one should make a dough effigy using twenty-five different types of grain, and insert [fragments of] human bones, horse bones and dog bones into its heart. Then, one should wrap the effigy in the subject's old clothing, and at twilight on the eleventh day [of the lunar month], one should give it to another person for insertion into a pit [which has been made] eighty paces to the south. At that time, one should cry out, proclaiming one's sorrows three times, and bury the effigy. Thereupon, [death] will be averted.

In cases when the head is missing above the neck, one should make a number of burnt offerings using thorn bushes, equalling the subject's age in years, and burn them in succession. While each of these is burning, the heart-mantra syllable of fire [RAṂ] should be recited, for a number of times equalling the subject's age in years.

In cases when the head and the neck are missing, one should blacken one's body with burnt charcoal, and bind one's hair up on the crown of the head. Then, on a piece of paper, four finger-widths in size, one should write the subject's age and the name of the present year, and around this in the four cardinal directions,

one should inscribe the seed-syllables of the four elements. This [paper simulacrum] should then be attached to the nose, and at noon on the ninth day [of the lunar month], one should run in each of the four directions, shouting out uninterruptedly, ‘You take this! You take this!’ Then the paper should be buried in a charnel ground.

In cases when the upper trunk is missing, one should light a wood fire, and burn a label inscribed with the names of the twelve [animal] year-signs. In cases when the lower trunk is missing, it will suffice if one goes to a charnel ground, and uses the assorted bones one finds to make smoke.

In cases when the right side of the body is missing, [one should recite the *dhāraṇī* mantra of] Uṣṇīṣa[-vijayā], as many times as equals the subject’s age in years, and one should [mould] a number of small terracotta imprints, equalling the subject’s age in years. In cases when the left side [of the body] is missing, one should read aloud countless *dhāraṇī* mantras, and wear red clothing.

[Ritual Averting of Further Signs of Near Death]

In cases when the ‘severing of the bond between atmosphere and earth’ occurs, one should read aloud the extensive scriptures,[23] or complete a number of virtuous acts.

In cases when the ‘fall of a rider on a white lioness’ occurs, it will be beneficial if one performs as many maṇḍala rituals as equals the subject’s age in years.

If the ‘rupturing of the [Wish-granting] Tree’ occurs, one should know the cures for each of the [ailments affecting] the solid and hollow viscera.[24]

In cases when urine scum appears reddish blue,[25] one should fashion a dough effigy of the twelve [animal] year-signs, with their elements,[26] and for each subsequent change in the colour [of the urine scum], one should make a single terracotta imprint, a single water libation, a single ‘substitute effigy’ of the subject, and a single burnt offering of birchwood. Then, at sunrise, one should carry these off to a cemetery in the north-east.

In cases when [the urine vapour] is blackish and putrid, one’s purpose will be achieved if one mixes powdered iron and copper with various grains, and scatters this [mixture] in the four directions.

In cases when the vapour is red and spotted, one should make a number of

substitutes, imbued with the subject's own body odour, equalling the subject's age in years, and attach a red silk flag and a porcupine quill to each. [Death] will be averted if one carries these off, together with assorted bones, to a main road in the east.

In cases when one's excrement has no vapour, one should face the west at a time when the sun is at its peak, and inscribe the elemental seed-syllables on the skull of a horse. [Death] will then be averted if one neighs as many times as possible.

In cases when the humming sound [normally heard] when the ears [are cupped] is absent,[27] one should prepare a number of torma-offerings of various foods, equalling one's age in years, and attach a label to each of these, bearing the names of the twelve [animal year-signs]. One's purpose will be achieved if one then conveys these [torma-offerings] to the foot of a palm tree.[28]

In cases when the [sign known as] '[one-legged Yavati] arising [as an enemy] against the leaves of the Wish-granting Tree' occurs, one will be liberated [from the indications of death], if one perseveres in the accumulation [of merit] and engages in virtuous activities.

[CONCLUSION]

After the rituals have been performed according to the above instructions, one should look again [for the visual indications of death]. If the nature of their appearance has altered, the indications will undoubtedly be averted if the rites are repeated from seven to twenty-one times, or a number of times equalling the subject's age in years.

This completes the esoteric instruction concerning the ritual aversion of death, which was composed by the master Padmasambhava, as a means of liberating sentient beings from their sufferings. May it be encountered by one of worthy past actions!

SAMAYA! *rgya rgya rgya!*

This is a treasure-teaching revealed by the treasure-finder Karma Lingpa.

10

Consciousness Transference: Natural Liberation through Recollection

CONTEXT

Practitioners of this cycle of teachings who commence with the *Preliminary Practice* (Chapter 1), and purify all their negativity and obscurations, generated by their past actions, through the practice of the *Natural Liberation of Habitual Tendencies*, the *Hundredfold Homage* and the *Confession* (Chapters 5-7), and who also experientially cultivate the practices described in the *Introduction to Awareness* (Chapter 4), will, in the best of cases, attain liberation from cyclic existence in this very lifetime.

However, those who are unable to realise this level of achievement should implement the instructions on consciousness transference described in this chapter at the time of their own death.

This wonderful practice is classed among the few that do not require previous experience of Vajrayāna meditational practices in order to be effective. Once guidance has been received from a qualified spiritual teacher, the practitioner should follow the course of training, outlined in this chapter, until the signs of accomplishment arise. Then, the practitioner should maintain this proficiency throughout his or her life.

It is regarded as extremely beneficial if those that are accomplished in this practice perform this consciousness transference in support of other people or animals when they are dying. This should be begun during the interval between the cessation of the outer respiration and the cessation of the inner respiration, at the point when the mind and body separate, and can be continued for an appropriate period after death.

As the text stresses, at the time of the practitioner's own death, it is critically important that this technique is only actually implemented at the exact moment of death.

Herein is contained an oral instruction entitled *Consciousness Transference: Natural Liberation [through Recollection]*,[1] which relates to the intermediate state of the time of death. This is the fourth topic in the *Guide to the Six Intermediate States according to the Perfection Stage*,[2] which is an extract from the *Peaceful and Wrath ful Deities: A Pro found Sacred Teaching, [entitled] Natural Liberation through [Recognition of] Enlightened Intention*.[3]

INTRODUCTION

This *Consciousness Transference: Natural Liberation through Recollection*, which is the fourth topic [in the *Guide to the Six Intermediate States according to the Perfection Stage*, and which specifically contains] guidance on the intermediate state of the time of death, will [now] be presented.[4]

This *Consciousness Transference: Natural Liberation through Recollection* is a powerful method, a means for attaining buddhahood which does not [necessarily] require meditation. This oral instruction through which buddhahood can be attained at the time of death is [therefore] most valuable for those who have not trained in the cycle of Cutting through Resistance, or [in the meditations of] the Illusory Body, Dream Yoga, and Inner Radiance, and have [therefore] not realised the truth of the four modes of liberation. In particular, [it is valuable] for ordinary persons, officials, householders and distracted individuals who have had no time to meditate, despite having received those [instructions]. That is, [it is valuable to all] those who have not engaged in experiential cultivation, even though they may have obtained profound teachings, and who, [as a consequence], may die in an ordinary frame of mind, having left the instructions as [unrealised] words, or having left [their relationship to] the [sacred] teachings as a [mere] theoretical understanding.

Now, anyone who is born is subsequently certain to die. Yet the time of death is unknown. Indeed, since one's death might be imminent, one should be constantly alert to [the signs which portend] death. In accordance with the *Natural Liberation through [Recognition of] the Visual Indications and Signs of Death*,[5] one should analyse the signs indicative of remote death, the signs indicative of near death, the signs indicative of uncertain death, and the signs indicative of inevitable death. One should also persevere with [the practices

contained in] the *Ritual Deception of Death*, as these correspond to the signs of death which might appear.[6] If, on the other hand, one were to perform this consciousness transference, either when the signs of death are not fully present or even when the signs are fully present but without having [first] practised the ritual deception of death, then one would, in effect, incur the crime of slaying a deity, and the crime of committing suicide. This is an even greater misdeed than committing [one of the five] inexpiable crimes. Thus, it is essential that one should perform the general and specific ritual deceptions of death, whichever is appropriate, three times or as often as is required, in accordance with the *Natural Liberation of Fear through the Ritual Deception of Death*.[7] If, despite having performed the [appropriate] ritual deception of death on three occasions, the indications of death are unaltered, this demonstrates that death is certain to occur. It is at this time [only] therefore that one should begin to engage in the [actual practice of] consciousness transference.

Since it is said that [this practice may confer] higher rebirth or liberation even on one who has committed the five inexpiable crimes, the timely application of consciousness transference can be of extremely great benefit.

TRAINING IN CONSCIOUSNESS TRANSFERENCE

[The practice of] consciousness transference has two aspects: [namely] training and the actual application.

First, with regard to training: just as, for example, when a man faces the inevitability of the arrival of an external foe, before his enemy approaches, he will prepare armour, weapons, and arrows, and train in the arts [of warfare], but only don [and apply] these when the enemy [actually] arrives and strikes, so, in this context, the training takes place before the indications of death have arisen. Since one does not know when one will die, training should be undertaken from the present moment, for it is essential that [one is able] to complete the actual application [of consciousness transference] successfully, when death becomes certain.

Now, the training in consciousness transference may be undertaken [in two contexts]: at times when [general] guidance [on preliminary practices] is being given, or when specific guidance on consciousness transference is being given, whichever is appropriate. [8]

As found in the preliminary practices of the [general] guidance,[9] one should reflect upon the difficulty of obtaining [a human form endowed with] freedoms and opportunities [conducive to practice], and [one should reflect on] the sufferings of cyclic existence, and develop an attitude which is disillusioned with cyclic existence and desirous of renunciation. Furthermore, even though one has obtained [the above freedoms and opportunities], which are difficult to obtain, one should [always], from the depths of one's heart, remember death, which is never far away.

Then, sitting on a comfortable seat in the posture of the bodhisattvas, one should, in the following manner, close the orifices [of the body which lead to rebirth] within cyclic existence:

The body should be upright and erect. The hands should cover the knees, forming the earth-touching gesture,[10] and the shoulders should be drawn upwards. Then, in one's own heart one should visualise an azure blue syllable HŪṂ, blazing with light, from which a single syllable HŪṂ breaks away and descends to the rectum, precisely blocking the orifice through which the hells are entered. Another syllable HŪṂ breaks away and descends to the orifice of procreation, thereby blocking the entrance to [the realm of] the anguished spirits. Similarly, another syllable HŪṂ [breaks away and] blocks the entrance [to the world of] animals, which is in the urethra, while yet another syllable HŪṂ moves to the navel, and others to the mouth, the nostrils, the eyes, and the ears, each one precisely blocking its respective orifice.[11]

Then, on the crown of the head, one should visualise that the crown fontanelle is blocked by a downward-facing white syllable HAṂ.[12] [Further, one should visualise] the central channel, in the middle of the body, straight and erect, with a yellowish white lustre, like a taut air-filled sheep's intestine, with its lower extremity extending below the navel, and its upper extremity extending to the crown fontanelle. At the lower extremity below the navel, at a focal point where the three [main] channels converge,[13] one should visualise a brilliant white seminal point, which is the essence of awareness, radiant and clear, breathing rhythmically, continuously pulsating, and on the verge of ascending.

In the space above the crown of the head, one should visualise one's spiritual teacher, seated, full of joy, in the form of Vajradhara. Then, one's bodily weight should be [drawn in and] concentrated upwards, and the rectum forcefully closed. The eyes should be turned upwards, the tongue [lifted to] rest along the

upper palate, and the hands firmly placed in the ‘fist’ gesture,[14] with the thumbs pressing down on the bases of the fourth fingers.

[Then], from below the navel, the seminal point is moved forcefully upwards, and, through the engagement of speech, it is elevated with the support of guttural gasps pronounced as ‘HI-KA HI-KA’. Through the force of the vital energy below, the seminal point is unable to resist being accelerated upwards through the central channel. By this method, it is moved upwards, with seven HI-KA gasps, to the navel. Then, with a further seven HI-KA gasps it reaches the heart, with a further seven it reaches the throat, and with a further seven it reaches the space between the eyebrows. Then, uttering HI-KA, [a final time], the seminal point makes contact with the syllable HAṂ at the crown fontanelle, after which one should visualise that it spins downwards again and comes to rest below the navel as a white diffusion. Rest in that state for some time.

By simply repeating this exercise a few times, signs will emerge that this [training in] consciousness transference has taken effect: a sensation of warmth will well up at the crown fontanelle, and there will be sensations of prickliness, irritation, numbness, and swelling, while the crown of the head will seem to become supple and numb, and serous fluid, blood, and so forth will emerge at the crown fontanelle. When this occurs, the spiritual teacher should carefully examine the crown fontanelle: a peacock feather or stalk of grass should be inserted [into the fontanelle] so that it settles into [the fontanelle]. This [insertion] confirms that the training in consciousness transference has been successfully achieved.

If you do not stop at this point, your practice can limit your lifespan. Therefore, one should cease the visualisation and yogic exercises, and the crown of the head should be massaged with butter or grain-seed oil. If, on the other hand, the signs do not appear, [the seminal point] should be moved upwards many times by vigorous effort until the signs eventually do emerge.

Furthermore, swelling may occur on the crown of the head, and if [the seminal point] remains localised at the crown fontanelle [and the fontanelle is not breached], headaches and similar [uncomfortable sensations] will occur. Therefore, one should visualise that the syllable HAṂ at the crown fontanelle is opened up, and that the seminal point emerges vertically from the crown fontanelle, touches the feet of the spiritual teacher [visualised above], and then descends again through the fontanelle to rest motionless below the navel. By repeating this exercise, just a few times, the crown fontanelle will be opened, blood or serous fluid will certainly emerge, and the blade of grass can then be

inserted.

After this, it is very important that the crown fontanelle be re-blocked by the syllable HAṂ, for not doing so could limit your lifespan.

Subsequently [in training], when manoeuvring the seminal point up and down within the central channel without the HI-KA breathing and yogic exercises, it remains very important to keep the crown fontanelle blocked with the syllable HAṂ.

The [training in] consciousness transference should be practised in the above manner.

However, because HI-KA is a mantra which reduces the lifespan, this should only be used until [training in] consciousness transference is successful. Otherwise, after [the training] has been successful, do not resort to the HI-KA breathing. If, on account of excessive exertion, one overdoes [the training in] consciousness transference, one will run the risk of lapsing into perpetual unconsciousness. In such cases, and if the consciousness has risen too precipitously, and one experiences vertigo and so forth, one should beat the soles of the feet with the fists and massage the crown of the head. Then, while focusing intensely on the visualisation of an extremely heavy golden stūpa on the soles of the feet, one should perform many yogic jumps, so that [the consciousness] is becalmed. These essential points are to be generally observed in the course of the practical training.

The ‘consciousness transference of the training phase’ which has just been described should be carefully practised while one is in good health, and before the signs of death emerge. SAMAYA!

THE ACTUAL APPLICATION OF CONSCIOUSNESS TRANSFERENCE AT THE TIME OF DEATH

[The Timing and Context]

Secondly, the application phase refers to the actual transference of consciousness, which is to be undertaken when the indications of death are unequivocally present and when, even after performing the [appropriate] ritual deception of death [practice] on three occasions, it is indicated that one will not recover. There are four [modes of actual consciousness transference], namely:

consciousness transference into the Buddha-body of Reality; consciousness transference into the Buddha-body of Perfect Resource; consciousness transference into the Buddha-body of Emanation; and the consciousness transference of ordinary persons.

Concerning these, it is said [in the *Root Verses of the Six Intermediate States*]:[15]

Alas, now as the intermediate state of the time of death arises before me,
Renouncing [all] attachment, yearning and subjective apprehension in every respect,
I must undistractedly enter the path, on which the oral teachings are clearly understood,
And eject my own awareness into the uncreated expanse of space.

Now, when the signs of the onset of the intermediate state of the time of death are provoked by fatal illnesses, at this time, when the indications of death are completely present, there are oral instructions which bring clearly to mind that which may be obscured during the intermediate state of the time of death. [The clarity of these instructions] is likened to [the clarity of] an elegant lady looking into a mirror. These [instructions] are twofold: a clarification which is elucidated by another[16] and a clarification undertaken by oneself.

In the former context: regardless of whether or not one perceives the unequivocal presence of the signs of [one's own impending] death, these signs will be recognised by the physician and by the nurses, based on [their knowledge of] the behavioural changes which occur.[17] Nonetheless, if one's own mindfulness remains clear, one should also examine the indications of near death of one's own accord. In any case, when [it is thus ascertained that] one is dying, an invitation should be sent to one's root spiritual teacher if he or she lives nearby, and all one's possessions should be offered to the teacher, without even a single instant of attachment. If one remains even slightly attached [to worldly goods], one may be cast into inferior existences, as recounted in the story of the monk Barwasum.[18]

If an individual is unable to make such offerings in actuality, these should be offered mentally, and thereby a complete state of renunciation should be achieved. In particular, one should not leave any object at all close to [the dying person] which could give rise to attachment or aversion. This is the sense of the

verse ‘Renouncing [all] attachment, yearning and subjective apprehension in every respect.’ At this time, renunciation should be generated stainlessly. As it is said in the *Tantra of the Coalescence of Sun and Moon*:[19]

> In particular, one should please with offerings and feasts
> One’s own spiritual teacher, the monastic community,
> And the field of accumulated merits.[20]

Once the spiritual teacher has arrived, one should confess any former violations or breaches of the commitments, if any; and make amends for any transgressions or downfalls previously committed. If one holds any vows, these should be reaffirmed, and if no vows are held, these should be taken on the basis of the *Rite of Going for Refuge*.[21] Then, if one has had previous experience in [the practice of] consciousness transference, one should assume the appropriate bodily posture, and the visualisation should be repeatedly elucidated by one’s spiritual teacher, in accordance with the [specific tradition] of consciousness transference one formerly practised.[22] Thereupon, it should take effect. As an indication of success, as soon as one has expired, the signs that this transference has been effective, such as blood or serous fluid [appearing] at a swelling on the crown of the head, will certainly emerge.

If these signs do emerge, there will be no need to elucidate the intermediate states. But if they do not appear, the spiritual teacher should place his or her lips close to the ear, or else place a bamboo reed or a hollow tube of paper close to the ear, and through it slowly elucidate the verses [describing] the intermediate states in succession, starting with the intermediate state of reality or inner radiance, in accordance with the *Liberation by Hearing*.[23] If this is done appropriately, it is certain that [these instructions] will be effective. [The reason for their effectiveness can be illustrated as follows]: If, for example, a powerful king were to dispatch a message through a reliable person, it would be impossible for that person to forget [the message]. He would communicate it absolutely, fearing that royal reproach would ensue if he were to forget. Similarly, in this context, too, fearing the abyss of the lower existences, one will certainly retain the instructions in mind, and thereby achieve certainty as to [the nature] of the intermediate state of reality.

If one’s spiritual teacher is not present, the elucidation should be made by a

spiritual friend holding the same teaching lineage [as oneself], or else by a fellow spiritual sibling whose commitments have not been dissipated, and whose view and conduct are sympathetic.

It is said in the *Tantra of the Coalescence of Sun and Moon*:

At that time, the oral instructions of the spiritual teacher
Should saturate one's mental continuum.
These truths should be repeatedly elucidated.

The elucidation should be made repeatedly by a spiritual teacher, spiritual friend, or by a fellow spiritual sibling.

Such is the form of the clarification which should be made by others [who are caring for a dying person].

Secondly, the clarification to be undertaken by oneself [at the time of one's own death] is applicable in cases where the spiritual teacher and fellow students have not gathered together, or where one dies alone in a hermitage, or when one already has a refined experience [of consciousness transference] and does not require an elucidation to be made by others. In such cases, one should bring clearly to mind the practices which one formerly experientially cultivated.

Consciousness Transference into the Buddha-body of Reality

Now, if one is a person who has some understanding of inner radiance, who has cultivated the view of emptiness, and encountered it directly in [one's own] awareness, the consciousness transference into the Buddha-body of Reality is the supreme [method].

Thus, when this is undertaken, one should first ensure, as above, that one is completely without a single possession which could generate attachment or aversion. If one is capable, one should secure one's body in the seven postures [of Vairocana], or sit upright. If this is not possible, one should lie on one's right side, with the head pointing north, and repeatedly think: 'Now that I am about to die, how fortunate am I to be able to effect the transference of consciousness based on a profound instruction such as this, while in the three realms of cyclic existence in general and in particular in this degenerate age. So today, I shall now recognise the inner radiance of death to be the Buddha-body of Reality, and consequently take birth as an inestimable number of emanations, in order to

guide each in accord with his or her needs. I must act on behalf of sentient beings until cyclic existence has been emptied!' In this way, generate the altruistic intention [to attain enlightenment for the benefit of others] fervently and repeatedly. Then, one should think undistractedly, as follows: 'I must attend to [the words of] my spiritual teacher, and must [act] in accordance with the content of the profound teachings which I [formerly] received.' The whole point is that one should not be distracted from a state in which the oral instructions are clearly held in mind.

Then, without concocting thoughts, one should free oneself from the [dualistic] framework of the object, which is to be transmigrated, and the [subjective] act of consciousness transference. Intrinsic awareness should be uncontrived and clear, undistracted and distinct, stark in its [coalescence of] radiance and emptiness. Let [this experience] remain unmoving for a prolonged period. If one expires in this state, the mother and child inner radiances, that is to say the inner radiance of the ground and the inner radiance of the path which is the focus of one's current meditation, will encounter each other, like a stream meeting the main river. [Thus], one will attain the uncreated Buddha-body of Reality, in an upward-moving core-penetrating manner; and liberation will be instantaneous. This is called the 'pure consciousness transference into the Buddha-body of Reality' because those who have highly developed experience and realisation need repeat only this, again and again. It is the best of all modes of consciousness transference.

Now, in the case of those who have not recognised [intrinsic awareness] and who are without experience and realisation, though they may well try to apply this consciousness transference into the Buddha-body of Reality, [this would be ineffectual]. It would be [like trying] to show a material object to someone who has been blind from birth, or [like trying] to point out a [particular] star to a dog. It is very important, therefore, that the [method of] consciousness transference and the manner of its clarification correspond to the mental capacity of the individual.

If, however, the consciousness transference into the Buddha-body of Reality is effected in the above manner, as an 'outer sign', the sky will become clear and unclouded; and as an 'inner sign', the body will glow radiantly and its lustre will not fade for a long time. The 'secret signs' include the appearance of the white syllable AṂ and the azure syllable HŪṂ [among the cremated relics].[24]

Such is [the instruction on] the consciousness transference into the Buddha-body of Reality. SAMAYA!

Consciousness Transference into the Buddha-body of Perfect Resource

If one chiefly practises the generation stage [of meditation] and particularly if one has little certainty with regard to [the experience of] emptiness, one should undertake the consciousness transference into the Buddha-body of Perfect Resource. If one is capable of securing one's body in an upright position, adopting as suggested before the appropriate bodily posture, then one should sit upright and bring clearly to mind the visualisations of consciousness transference, as previously practised during one's training. In particular, one should clearly visualise above the crown of one's head, upon a lotus, sun and moon cushion, one's spiritual teacher [in the form of] the Buddha-body of Perfect Resource. [The teacher may be visualised as] the great Vajradhara, or Vajrasattva, Avalokiteśvara, and so forth, and especially as one's own particular meditational deity, following whichever [practices of] the generation stage one prefers. One should meditate clearly on the essence of intrinsic awareness as a white seminal point, [situated] below the navel at the lower extremity of the central channel within the body; or alternatively, [one should clearly visualise here] the seed-syllable of one's very own meditational deity: a white syllable AḤ, an azure syllable HŪṂ, a red syllable HRĪḤ, and so forth, as appropriate.[25] It will be best if one [also] clearly visualises that [each of] the orifices [of one's body] is blocked by the syllable HŪṂ; but if this is not visualised, one should focus one's consciousness single-pointedly within the central channel, without mentally engaging the orifices.

Then, one's bodily weight should be [drawn in and] concentrated upwards, and the rectum forcefully closed. The eyes should be turned upwards, and the tongue [lifted to] rest along the [upper] palate. The lower vital energy should be moved upwards, while focusing one's consciousness within the central channel. Then, in conjunction with a series of HI-KA HI-KA gasps, [the seminal point] should be moved successively upwards until it reaches the crown fontanelle. There, it breaks open the orifice of the crown fontanelle, which had been blocked by the syllable HAṂ, and shoots upwards, like an arrow, blazing with white light, and then it dissolves into the heart of the meditational deity [seated above]. One's awareness should then be focused upwards into the heart of the meditational deity, and without letting it descend, it should be repeatedly drawn in, and absorbed [into the deity's heart]. Then, finally, [the visualisation of] the meditational deity should also be dissolved into a non-referential state. If one's

breath ceases while [resting] in that state, one will attain the status of an awareness holder, inseparable from the meditational deity; and achieve buddhahood in the Buddha-body of Perfect Resource.

If the consciousness transference into the Buddha-body of Perfect Resource does take effect in the above manner, as an 'outer sign', the sky will be filled with rainbows and light; and as an 'inner sign', blood or serous fluid will emerge from the crown fontanelle at the top of the head, or dew-like drops, swellings, and so forth will also appear. The 'secret signs' include the appearance of any one of the five types of bone relic, and the appearance of [bone relics] shaped like the physical form or hand-implement of a deity, and so forth.[26]

Such is the consciousness transference into the Buddha-body of Perfect Resource. SAMAYA!

Consciousness Transference into the Buddha-body of Emanation

As for the appropriate bodily posture, one should lay the body down on its right side, since [this position] will facilitate the departure of the vital energy from the left nostril. Then, one should request that a statue, relief, or drawing of the Buddha-body of Emanation be placed in front of oneself. This could be a representation of the Great Sage [Śākyamuni Buddha], the King of Medicine [Vaiḍūryaprabharāja], Maitreya, or Padmasambhava of Oḍḍiyāna; or it could be an image of one's own spiritual teacher or spiritual friend. Offerings should be extensively arrayed before the [image]. If no image is actually present, clearly visualise one, and make mentally imagined offerings.

Then, all those present, oneself and others, should make the following aspirational prayer, saying, 'Now, may I, consequent on my death, for the sake of all sentient beings, take birth in an emanational body; and may this be of extensive benefit to all living beings! May this emanational body also be endowed with the major and minor marks, and may there be no obstacles to its lifespan and enlightened activity! May I be reborn as a great awareness holder, holding the lineage of the buddhas of the three times!'

Mentally, too, one should retain this fervent aspiration [constantly], and visualise that within the utterly translucent central channel, the essence of one's awareness is located in a triangle below the navel, in the form of a white seminal point, tinged with red, which is glistening and concentrated, and on the verge of rising upwards. Immediately, the rectum should be closed and drawn in, so that

there is no option but for the seminal point to be forced upwards by the power of the vital energy below. Then, by means of HI-KA HI-KA gasps, which should be performed to the best of one's ability, [the seminal point] should be moved upwards, and, as it reaches the orifice of the left nostril, the [motion of one's] awareness should be synchronised with [that of one's] respiration. Then, in an instant, like an arrow being fired, [one's awareness] should penetrate the heart of the Buddha-body of Emanation which is before one. Let the vital energy and awareness remain there, without reabsorbing them [into one's body]. This exercise should be repeated until one's consciousness does depart [the body]. Consequently, [the transference] is certain to take effect. Once consciousness does depart in that state, it is certain that one will subsequently take birth in an emanational body which will act for the benefit of sentient beings.

If the consciousness transference into the Buddha-body of Emanation does occur in the above way, as an 'outer sign', clouds or rainbows will appear in the sky, some resembling a wish-granting tree or unfurled white silk, or a shower of flowers, and so forth. As an 'inner sign', blood, serous fluid, or generative fluid will emerge from the left nostril; or else dew-like drops, and so forth may appear. The 'secret signs' include the appearance of many small relics, a complete unbroken skull, and [bones in the shape of] the hand-emblems of deities.[27]

Such is the consciousness transference into the Buddha-body of Emanation. SAMAYA!

Instantaneous Consciousness Transference

All the [above methods of consciousness transference are appropriate] in the context of a person whose death is gradual; but in the case of those who die suddenly, there will not be sufficient time to engage in meditations, such as those [just described]. In this case, therefore, the method of instantaneous consciousness transference becomes most important. Since it is unknown what the circumstances of one's death will be, one should, from this very moment, alternate one's training, sometimes practising the consciousness-transference technique of the training phase, [described earlier], and sometimes practising the instantaneous consciousness transference.

The [practice] should be undertaken in the following manner: One should establish a clear and mindful resolution, thinking, 'If I die suddenly, my mental

focus should be directed towards the crown of my head!' This resolution is extremely important. It is similar, for example, to the resolution of someone who thinks that one should get up and leave [home] when the moon rises on the twenty-second day [of the lunar month]. If [this mental focus] is continuously maintained during the evening of the [day before], one will [actually] awaken when the moon rises, just after midnight. In exactly this way, from this very moment onwards, one should practise projecting one's mental focus upwards to the crown of the head whenever strong fear arises.

Then, when 'sudden death' does occur, as when falling straight over a steep precipice, the thought will arise, 'I am dying!' As soon as this happens, it would be best if one were to fervently recall one's spiritual teacher, or recall one's particular meditational deity, [as being present, seated] on the crown of one's head. Even if there is not sufficient time to make this recollection, it is essential to project one's mental focus upwards towards the crown of one's head. The reason for doing so is that even [ordinarily] now, when strong fear arises, we tend to cry out, 'O father! spiritual teacher!' [Similarly] therefore, at the moment [of sudden death] also, it is certainly possible that one will recollect one's teacher, or [if one has trained in this practice] that one will focus one's awareness at the crown of one's head [instinctively]. This is the most profound crucial point.

Likewise, were one to be engulfed by a great fire, or swiftly carried away by a mighty river, or struck on the head by lightning, or pierced by an arrow through the heart, one must immediately recollect one's spiritual teacher, [as being seated] on the crown of the head, or alternatively one must [at least] direct one's awareness to the crown of the head. This is called the 'instantaneous consciousness transference', and it is also known as the 'forceful consciousness transference'. As this is most profound, one should train one's mind assiduously [in this technique].

Moreover, it is said that at times when ordinary people experience strong fears, there are many advantages when they simply cry out 'O father! spiritual teacher!' or invoke the name of a buddha, saying, 'O Orgyan!'[28] If this is so, the benefits of [additionally] directing one's mental focus towards the spiritual teacher, present on the crown of the head, are inconceivable.

There are, altogether, nine different pathways through which consciousness transference can occur, and these are associated with persons of superior, average, and inferior capacity. The aperture of the crown fontanelle is the pathway through which [consciousness] departs to the pure [realm of the] sky-

farers. Given this, [it is said that] one will attain liberation if awareness exits through the [crown fontanelle]. Since this is the supreme pathway, it is extremely important that one trains in directing one's mental focus towards this [aperture]. Furthermore, if consciousness is transferred through the pathway of the eyes, [it is said that] one will be born as a universal monarch, and if it is transferred through the left nostril, one will obtain an unimpaired human body. These are the three optimum apertures [associated with those of superior capacity].

One will, however, be born as a *yakṣa* if [consciousness is transferred] through the right nostril, or as a god of the world-system of form if [it is transferred] through the ears, and as a god of the world-system of desire if [it is transferred] through the navel. These are the three medial apertures [associated with those of average capacity]. Lastly, one will be born as an animal if [it is transferred] through the urethra, as a anguished spirit if [it is transferred] through the sexual passage,[29] and as a hell being if it is transferred through the rectum. These are the three inferior apertures [associated with those of inferior capacity]. Given that there are such very great consequential differences between the various apertures through which consciousness transference may occur, there will be inestimable benefits in directing one's awareness to the crown of the head, at the time of death.

Such is the forceful consciousness transference. SAMAYA!

Consciousness Transference of Ordinary Beings

In the case of those who have not realised the meaning of emptiness, and who do not know the significance of the generation and perfection stages [of meditation], it is the consciousness transference of ordinary beings which should be applied as follows: The head [of the dying person] should point north, with the body lying down on the right side. A spiritual teacher or fellow practitioner should then remind [the dying person] to pay attention, and if health permits, he or she should be encouraged to take refuge, to cultivate an altruistic intention, and to confess negativity. Then, the teacher should confer the vows of the Buddhist laity, and if there is time, the empowerments of the way of secret mantras should be conferred. Consequently, by dying with a positive momentum of past actions, the individual who has [just received] these untainted commitments and vows, with respect to the nature of reality,[30] will be liberated from inferior existences, and there will be inestimable advantages.

In the case of a person who cannot do even that, one should slowly call out the name [of the dying one], saying, ‘Lord Mahākāruṇika is present on the crown of your head! Be reverential!’ One should stroke the crown of his or her head and gently pull the hair above the crown fontanelle. Thereby, the consciousness will [be encouraged to] exit from the crown fontanelle.

In the case of those who cannot do even that, and whose capacity is indistinguishable from that of animals, one should repeat the words, many times, ‘Homage to Buddha Ratnaketu!’, directing these [words] towards the head [of the dying person]. As a consequence, they will certainly be liberated from [rebirth in] the inferior existences, because, when in the past this buddha made his aspirational prayer, he did so, saying, ‘May all who hear my name be liberated from [rebirth in] the inferior existences!’ Alternatively, if one calls out the name of the [Medicine] Buddha Bhaiṣajyaguru Vaiḍūryaprabharāja, it is said that just by hearing his name, [the dying person] will be protected from the sufferings of inferior existences. Similarly, one may call out the name of whichever buddha one may know, and recite whichever blessed heart-mantra one may know, such as the Six-syllable Mantra.

In particular, if one has at hand the *Liberation by Wearing*,[31] one should read this aloud, and also recite the *Liberation by Hearing*,[32] repeating whichever aspirational prayers one may know. Since the positive momentum of [the dying person’s] past actions can thereby be secured, this will be most advantageous. In the worst cases, it is said that simply by dying with the body lying down on the right side and the head pointing north, [that person] will not proceed into inferior existences.

CONCLUSION

In summary, since it is essential that all the advantages [that accrue from] practising the teachings should converge at the time of death, it is extremely important to become skilled [during one’s lifetime] in the process of dying.

[This completes] the *Guide to the Intermediate State of the Time of Death* entitled *Consciousness Transference: Natural Liberation through Recollection*.

SAMAYA! *rgya rgya rgya!*

11

The Great Liberation by Hearing

CONTEXT

Traditionally, the procedures followed when a lama visits a dying or deceased person are intricate and prolonged, and will vary depending on whether the person is about to die, has just recently died, or has been dead for some days.

When a person is approaching death, it is customary for the relatives or close friends to seek the assistance of a fully qualified lama. The lama should be motivated by a sincere compassion for all sentient beings and should have mastered in his own mental continuum the direct experiential cultivation of the dying processes, as well as the consciousness transference practices.

It is very important that when coming in to the household, the attending lama is concentrated on the motivation to free the dying person from the sufferings of cyclic existence. Very often the mere presence of an accomplished lama can create a solid sense of calm and purposefulness, which inspires both the dying person and family.

The formal practice begins with the attending lama taking refuge in the Buddha, the sacred teachings, and the ideal spiritual community, on behalf of the dying person and all other sentient beings, including himself. At this point, the lama should visualise in the space in front of himself images of the three objects of refuge - the Buddha, sacred teachings and ideal community - forming a tree, whose branches like billowing clouds in the sky are adorned by buddhas, bodhisattvas and the spiritual masters of the lineage. Then he should visualise that the dying person, surrounded by all sentient beings, takes refuge by reciting the following verses three times:

I take refuge from now until enlightenment,

In the Buddha, the [sacred] teachings and the supreme assembly.

Through the merit of practising generosity and the other [perfections],
May I attain buddhahood for the sake of [all] living beings.

Maintaining this same visualisation, the lama should slowly recite with full concentration the four immeasurable aspirations, based on the cultivation of loving kindness, compassion, sympathetic joy, and equanimity.

May all sentient beings be endowed with happiness!
May they all be separated from suffering and its causes!
May they be endowed with joy, free from suffering!
May they abide in equanimity, free from attraction and aversion!

Up to this point, the preliminary procedures are common to all the traditions of Tibetan Buddhism. Next, the lama should enter into the practice of the *Natural Liberation of Habitual Tendencies*, as presented in Chapter 5. During the practice of the initial ten-branched prayer (contained in Chapter 5), the refuge tree is still visualised in the space in front. As the ten-branched prayer is concluded the lama visualises that all the objects of refuge melt into light and then gradually dissolve into the crowns of each of the attending persons, including the dying person and himself. So at this point the body, speech and mind of all enlightened beings, the objects of refuge, become indivisible from the lama's own body, speech, and mind and those of all others present. Like water poured into water they become inseparably one in nature. In this way, it is visualised that all those present are brought under the protection of the Three Precious Jewels.

Then, like a bubble emerging from water, the lama visualises himself arising out of emptiness in the form of Vajrasattva and he continues with the practice of the *Natural Liberation of Habitual Tendencies*. Once this practice is complete, extensive mental offerings should then be made to all the buddhas and bodhisattvas and the lama should slowly recite three or seven times the short prayer entitled an *Aspirational Prayer [Calling] to the Buddhas and Bodhisattvas for Assistance* (see Chapter 12), followed by the accompanying aspirational prayers. This is often followed by a series of more general recitations from the Buddhist canon, including the *Sūtra of the Three Heaps* (*Triskandhakasūtra*, T 284), dedicated to the Thirty-five Buddhas of Confession,

the recitation of the names of the thousand buddhas of this aeon, following the arrangement of Sākyaśrī of Kashmir, entitled *Ornate Garland of the Auspicious Aeon* (*Bhadrakalpikālaṃkāramālā* , T 1169), together with the recitation of the mantras given in the *Tantra of the Purification of All Lower Destinies* (*Sarvadurgatipariśodhanatantra* , T 483). Just to hear these names is said to make a powerful impact on the consciousness of the dying person.

At this point, the lama has to be very observant of the dying person. Excessive preoccupation with the completion of these recitations may distract him from seizing the moment when the dying person's consciousness actually leaves the body. Carefully observing the signs of death, as indicated in the *Natural Liberation through Recognition of the Visual Indications and Signs of Death* (Chapter 8), just before the person passes away, the lama should immediately begin the introduction to the intermediate state of the time of death (the first part of the present chapter), even if the previous recitations are unfinished. In certain circumstances, mouth to mouth resuscitation might be given, in accordance with the cycle entitled *Eight Transmitted Precepts: Oral Transmission of the Awareness Holder* (*bKa'-brgyad rig-'dzin zhal-lung*), which was revealed by the Fifth Dalai Lama, or an equivalent text. This may maintain life for a short period while final guidance is given.

Accordingly, the dying one should be guided through the processes of the dissolution of the elements (as set out in Chapter 8), before continuing with the introduction to the intermediate state of the time of death, as set out in this chapter. Usually, the dying person is addressed by name, or by the expression 'child of buddha nature' (*rigs-kyi bu*). One who is worthy of great respect is addressed by an expression such as 'venerable one', 'spiritual master', 'teacher', or 'your ladyship' and so forth. If it is someone from whom the attending lama has personally received teaching, he may use the expression 'lord of the refuge' (*skyabs-mgon*) or 'great lama' (*bla-chen*), and so forth. There are different modes of address.

The voice of the lama who calls out to the dying person should be very melodious, so that merely upon hearing the sound of the instructions the person feels soothed, elevated and attracted.

Following the outer dissolution of the four elements and the inner dissolution of the processes of conceptual thought into redness, whiteness and blackness, the lama should recite the verses describing the moment of the arising of the inner radiance of the ground. These words of introduction should be read aloud three times. If the dying person fails to recognise the first inner radiance and swoons

into unconsciousness, the lama should proceed with the introduction to the second inner radiance followed by the introduction to the emergence of the Peaceful and Wrathful Deities during the intermediate state of reality.

Once the introduction to the intermediate state of reality has been completed, the attending lama should closely observe the body of the deceased and seek to determine whether he or she has attained liberation from rebirth in cyclic existence. If emancipation has occurred, the body will take on a certain glow, and while being in its presence, one will experience a sensation of happiness. The body will not smell. It will look just like a living person who is sleeping. These are signs that the consciousness of the deceased has attained liberation. In addition, external environmental signs may arise, as described in Chapter 8, including distinctive cloud formations and rainbows. If the deceased is a realised yogin, monk or layperson who has gained complete freedom at the time of death, then the attending lama may hear the sound of chanting and the music of sacred instruments, such as the skull drum or bell. On the other hand, if the consciousness of the deceased has not been emancipated, the complexion of the deceased will become disquieting and may inspire a sense of fear when it is seen. The face will become grey and dusty, and the body will begin to decompose very quickly.

If the consciousness of the deceased does not attain liberation while in the intermediate state of reality, the mental body assumed by the deceased will then immediately fall into the intermediate state of rebirth, at which time, the attending lama should recite the introduction to that phase, as presented in the latter part of this chapter.

Importantly, these introductions to the three intermediate states of the time of death, reality and rebirth should be supplemented, if appropriate, by the practice of the transference of consciousness, as presented in Chapter 10. If the internal and external signs are very good, consciousness transference will not be necessary and could even be potentially harmful.

The attending lama must take great care as to if and when consciousness transference should be practised. It is not only highly realised spiritual masters who remain in meditation during these intermediate states, but even ordinary men, women, and children may have achieved a settled state of mind, enabling them to remain in peaceful and deep meditation after death. If consciousness transference were performed in such cases, the deceased would be disturbed. Moreover, since the consciousness of the deceased has a tendency to leave the body from whichever point it is touched, the relatives, loved ones and the

attending lama should refrain from touching the body or only tap the crown fontanelle in order to induce the consciousness to leave from that point.

If the attending lama decides that consciousness transference is the appropriate course of action, it should be repeated many times until certain indications occur, such as the emergence of mucus or blood from both nostrils. Further, in order to induce the consciousness to leave the body via the crown, which is the optimum gateway for the transference to take effect, the means of preventing the consciousness from leaving through other orifices as described in Chapter 10 should be applied. This is facilitated by visualising that the nine orifices of the body are each sealed by a single HŪṂ syllable, thus forcing the consciousness to exit via the crown fontanelle.

In any event, if the attending lama feels that the consciousness of the deceased has become confused and trapped, or if the corpse begins to decompose and lose its radiance, then consciousness transference should be immediately performed.

Once the introductions to the intermediate states of the time of death, reality, and rebirth have been concluded, the attending lama should then recite: the *Prayer for Union with the Spiritual Teacher* (Chapter 2), the *Natural Liberation of Habitual Tendencies* (Chapter 5), the *Hundredfold Homage* (Chapter 6), the *Confession* (Chapter 7), and the *Liberation by Wearing* (Chapter 14).

At this juncture the attending lama may read certain general prayers not included within the present cycle, such as the *Aspirational Prayer for Good Conduct* (*Bodhisattvapraṇidhānarāja*, T 1095), one of the many versions of the *Aspirational Prayer for Rebirth in Sukhāvatī* (contained in *bDe-smon Phyogs-sgrigs*), the *Aspirational Prayer of Maitreya* (*Maitreyapraṇidhāna*, T 1096), and the final chapter of the *Introduction to the Conduct of a Bodhisattva* (*Bodhisattvacaryāvatāra*, T 3871), which concerns the dedication of merit on behalf of all sentient beings.

These may be followed by a further recitation of prayers specific to the present cycle, namely the: *Root Verses of the Six Intermediate States* (Chapter 3) and the *Aspirational Prayers* (Chapter 12).

This completes the summary of the process through which the attending lama tends directly to the consciousness of the dying person and the deceased.

PART ONE

An Elucidation of the Intermediate State of the Time of Death and of the Appearance of the Peaceful Deities in the Intermediate State of Reality

Herein is contained the *Great Liberation by Hearing*,[1] an elucidation of the intermediate state of reality, [which is an extract] from the *Peaceful and Wrathful Deities: A Profound Sacred Teaching, [entitled] Natural Liberation through [Recognition of] Enlightened Intention*.[2]

I bow down to the spiritual teachers, [embodiment of] the Three Buddha-bodies:
To the Buddha-body of Reality, Infinite Light, Amitābha;
To the Buddha-body of Perfect Resource, the Peaceful and Wrathful Lotus Deities;
And to the Buddha-body of Emanation, Padmākara, protector of beings.

This *Great Liberation by Hearing*, the skilful means which liberates yogins of average ability during the intermediate states, has three parts, namely: the introduction, the main subject matter [of the text] and the conclusion.

INTRODUCTION

[All aspirants] should experientially cultivate the steps of guidance, [3] which are the means by which corporeal beings can achieve liberation. Those of highest acumen should certainly attain liberation [in their lifetime] through [the application of] that guidance. But if liberation does not occur thereby, [yogins] should implement, during the intermediate state of the time of death, [the appropriate procedure outlined in] the *Consciousness Transference: Natural Liberation through Recollection*.[4] Yogins of average ability should certainly be

liberated by that. If liberation is not effected by the [application of consciousness transference], then [the recitation of] the following *Great Liberation by Hearing* should be persistently made during the intermediate state of reality.

First, therefore, yogins should examine the signs of death in accordance with the text entitled *Natural Liberation through [Recognition of] the Visual Indications and Signs of Death*, also known as the *Mirror which Clarifies the Visible Indications of Death*.[5] Thereupon, when the [inner] signs of the processes of death are definitively and completely present, [the appropriate procedure as outlined in] the *Consciousness Transference: Natural Liberation through Recollection* should be applied. Thus, if this transference is effective, there will be no need to read aloud the *Great Liberation by Hearing*.

If, however, the transference is ineffective, this *Liberation by Hearing* should be read aloud with correct pronunciation and clear diction, close to the corpse. If the corpse is not present, one should sit next to the bed or seat of the deceased. Then, having invoked the power of truth[6] and summoned the consciousness [of the deceased],[7] one should imagine him or her to be listening in one's presence and read aloud [this *Great Liberation by Hearing*]. At this time the relatives and close friends should [be advised to] show restraint because, at this stage, it is not appropriate to cry or dramatically express one's grief.[8]

If the deceased's body is present, then during the interval which follows the ceasing of respiration,[9] this *Great Liberation by Hearing* should be read aloud by a spiritual teacher, or by a spiritual sibling, sincere [practitioner], or a sympathetic friend, placing the lips [close] to the ear [of the deceased], without actually touching.[10]

THE MAIN SUBJECT MATTER

Now follows the actual exegesis of the *Liberation by Hearing*:

First, one should make extensive offerings to the Three Precious Jewels.[11] If these are unobtainable, one should make offerings by arraying whatever one has as a support for visualisation and mentally emanating an immeasurable [quantity of offerings]. Then one should recite, three or seven times, the *Aspirational Prayer [Calling] to the Buddhas and Bodhisattvas for Assistance*. After this, one should melodiously recite the *Aspirational Prayer which Protects from Fear of*

the Intermediate States, the *Aspirational Prayer which Rescues from the Dangerous Pathways of the Intermediate States* and the *Root Verses of the [Six] Intermediate States*.[12]

Thereafter, this *Great Liberation by Hearing* is to be read aloud seven or three times, or [as many times] as the circumstances permit.

[The main subject matter of the *Great Liberation by Hearing*] comprises three sections: the introduction to inner radiance during the intermediate state of the time of death,[13] the great elucidation which introduces the intermediate state of reality[14] and a teaching on the means for obstructing the entrance to the womb during the intermediate state of rebirth.[15]

Introduction to Inner Radiance in the Intermediate State of the Time of Death

This introduction is made on behalf of those individuals who have good understanding, but do not yet have recognition [of inner radiance], as well as those who have gained recognition but have little familiarity, and all ordinary persons who have received little experiential guidance. By means of [this introduction], such beings will, upon recognising the inner radiance of the ground, attain the uncreated Buddha-body of Reality, in an ascending and core-penetrating manner, without [experiencing] the intermediate states.

Introduction to the Inner Radiance of the Ground

As for the method of making [this introduction], it is best if the root spiritual teacher from whom [the dying person] personally received guidance can be present. If he cannot be present, then a spiritual sibling with identical commitments[16] [should be called upon], or if none of these can be present, then a spiritual friend holding the same lineage[17] should attend; or if none of these at all can be present, someone who knows how to read aloud with correct pronunciation and clear diction should recite [the introductions] many times. Thereby, [the dying person] will remember that which had [formerly] been introduced by his or her spiritual teacher and immediately afterwards, being set face to face with the inner radiance of the ground, will undoubtedly attain liberation.

Concerning the time for making [this introduction]: after respiration has

ceased, the vital energy is absorbed into the channel of pristine cognition[18] and the consciousness [of the deceased] naturally arises as a non-conceptual inner radiance. Later, the vital energy will be reversed and escape into the right and left channels and, as a result, the appearances of the [subsequent] intermediate state [of reality] will arise suddenly. Therefore, [the introduction to inner radiance at the time of death] should be made before [the vital energy] has escaped into the right and left channels. [Generally], the length of time during which the inner breath remains present within the central channel is just about the time taken to eat a meal.[19]

As regards the actual mode of making [this introduction], it is best if the consciousness transference is effected at that moment when the respiration is about to cease. If it is not, one should say the following words:

O, Child of Buddha Nature, (call the name of the dying person)*, the time has now come for you to seek a path. As soon as your respiration ceases, [the luminosity] known as the 'inner radiance of the first intermediate state',*[20] *which your spiritual teacher formerly introduced to you, will arise. [Immediately] your respiration ceases, all phenomena will become empty and utterly naked like space. [At the same time], a naked awareness will arise, not extraneous [to yourself], but radiant, empty and without horizon or centre. At that moment, you should personally recognise this intrinsic nature and rest in the state of that [experience]. I too will introduce it [to you] at that time.*[21]

These words should be spoken audibly many times, impressing them on the mind [of the dying person] until respiration ceases.

Then, when the respiration is on the point of ceasing, one should lay [the dying person] on the right side, in the posture of the lion, and take the pulse.[22] Once the throbbing of the two carotid arteries has stopped, they should be firmly pressed [at their pressure points on the neck].[23] Then the vital energy, having entered the central channel, cannot reverse [and escape] and it will certainly emerge through the crown fontanelle.[24] The introduction should continue to be made at this time.

This phase in the process of death is called: 'the inner radiance of reality during the first intermediate state'. It is the unique and incontrovertible enlightened intention of the Buddha-body of Reality, which arises in the minds

of all living beings. [At the moment of death], this coincides with the period when the vital energy is absorbed into the central channel, after respiration has ceased and before the ceasing of the inner breath. Ordinary people describe this state as ‘loss of consciousness’.[25]

The duration of this [experience of inner radiance] is uncertain, [for it depends on] the health and characteristics of [the dying person’s] physical constitution, and on the degree of [his or her proficiency in the practices related to] the vital energies and channels. For those who have considerable practical experience, or those who have achieved stability in the practice of calm abiding, or those who have healthy energy channels, this experience can be prolonged.[26] In striving to make this introduction, therefore, one should remind [the deceased] repeatedly [by giving the instruction as above and below], until serous fluid emerges from the apertures of the sense-organs.[27] For those persons of great negativity and those classes of beings with unhealthy channels this phase lasts no longer than a single snapping of the fingers. In others, it may last for as long as it takes to eat a meal. However, as most sūtras and tantras state that the period of unconsciousness [following the moment of death] may last for three and a half days, generally one should persevere for that length of time, in making this introduction to inner radiance.

As for the way in which this introduction is made: if capable, the dying person should facilitate this of his or her own accord by projecting a formerly cultivated [spiritual practice into the intermediate state]. If [the individual] is not capable of this, then a spiritual teacher, a student, or a spiritual sibling who was a close friend, should stay nearby and clearly remind [the dying person] of the signs [of death] in their correct sequence, saying:

Now, the sign of the dissolution of earth into water is present, of water into fire, fire into wind, wind into consciousness, and so forth [as set down in the text entitled *Natural Liberation through Recognition of the Visual Indications and Signs of Death*].[28]

Then, when the sequence of the signs is almost complete, [the attendant] should encourage the dying person to cultivate the following altruistic intention, beginning with the words: ‘*O, Child of Buddha Nature!*’ or, if [the dying person] is a spiritual teacher, the attendant should gently say the following words into the ear:

O, Venerable One! I beg you not to be distracted from the cultivation of an altruistic intention!

If [the dying person] is a spiritual sibling or anyone else, [the attendant] should call to him or her by name and say the following words:

O, Child of Buddha Nature, that which is called death has now arrived. Therefore you should adopt an altruistic motivation and concentrate your thinking as follows: 'I have arrived at the time of death, so now, relying on the process of death, I will single-mindedly cultivate an altruistic intention. I will meditate on the generation of loving kindness, compassion and an altruistic intention to attain enlightenment. For the benefit of all sentient beings, who are as limitless as space, I must attain perfect buddhahood.' And in particular, [you should think]: 'At this moment, for the sake of all sentient beings, I must recognise [the time of] death as [the arising of] inner radiance, the Buddha-body of Reality, and while in that state, I must attain the supreme accomplishment of the Great Seal, and thereby act for the good of all sentient beings. If I do not achieve this accomplishment, then, recognising the intermediate state as it is, I will actualise the coalescent Buddha-body of the Great Seal during the intermediate state, and thereby, manifesting in order to instruct each in accordance with his or her needs, I will act for the benefit of all sentient beings, who are as limitless as space.' Without giving up the focus on cultivating an altruistic intention, in the above way, recollect the meditative experiences which you formerly developed on the basis of the oral teachings.

Those words should be clearly spoken, while placing the lips close to the ear [of the dying person]. Without permitting the attention [of the dying one] to be distracted even for an instant, [the attendant] should remind him or her of past meditative experiences.

Then, when the respiration has ceased, and the two carotid arteries have been firmly pressed, remind [the dying person] with the following words, if the individual was a spiritual teacher or a spiritual friend greater than oneself:

Venerable One! The inner radiance of the ground is now arisen before you. Recognise it, and concentrate directly on its experiential cultivation.

For all others, one should introduce [the inner radiance of the ground], with the following words:

O, Child of Buddha Nature, (call the name of the individual) *listen! Pure inner radiance, reality itself, is now arising before you. Recognise it! O, Child of Buddha Nature, this radiant essence that is now your conscious awareness is a brilliant emptiness. It is beyond substance, beyond characteristics and beyond colour, completely empty of inherent existence in any respect whatsoever. This is the female Buddha Samantabhadrī, the essential nature of reality. The essence of your own conscious awareness is emptiness. Yet, this is not a vacuous or nihilistic emptiness; this, your very own conscious awareness, is unimpededly radiant, brilliant and vibrant. This [conscious awareness] is the male Buddha Samantabhadra. The utterly indivisible presence of these two: the essence of your own awareness, which is empty, without inherent existence with respect to any substance whatsoever, and your own conscious awareness, which is vibrant and radiantly present, is the Buddha-body of Reality. This intrinsic awareness, manifest in a great mass of light, in which radiance and emptiness are indivisible, is the buddha [nature] of unchanging light, beyond birth or death. Just to recognise this is enough! If you recognise this brilliant essence of your own conscious awareness to be the buddha [nature], then to gaze into intrinsic awareness is to abide in the enlightened intention of all the buddhas.*

This introduction should be made three or seven times, with correct pronunciation and clear diction. Accordingly, [the deceased] will firstly recollect [the teachings] as they had been formerly given by his or her teacher, and secondly be introduced to inner radiance as a naked natural awareness. And then, thirdly, having recognised this, he or she will attain the Buddha-body of Reality, beyond conjunction or disjunction, and certainly achieve liberation. Recognition of the ‘first inner radiance’ [of the ground] takes place in this way.

[Introduction to the Inner Radiance of the Path]

If, however, it is feared that [the deceased] has not recognised the first inner radiance, the so-called ‘second inner radiance’ [of the path] will arise. [Again, it is said that this second inner radiance] lasts a little more than the time it takes to eat a meal, after the respiration has ceased. Specifically, it arises once the vital energy has escaped into the right or left channel, whichever is appropriate

depending on the positive and negative past actions [of the deceased], and once the vital energy has emerged through one of the orifices of the body.[29] When this occurs, the consciousness suddenly becomes awake and lucid.

Although it is said that this second inner radiance also lasts [approximately] for as long as it takes to eat a meal, this actually depends, as before, on whether or not the energy channels are healthy and whether or not [the individual] has or lacks meditative experience.

Now, at this point, the consciousness emerges from the body and, [initially], the individual may not know whether or not he or she has died. The relatives are seen as before, and their cries of sorrow can be heard. During this period, before the harsh and bewildering experiences related to past actions have arisen, and before the terrifying experiences related to Yama have occurred, the oral teaching should be given.[30] This [oral teaching] concerns both the perfection stage and the generation stage [of meditation]. If [the deceased] was engaged in [the practices of] the perfection stage, one should call to him or her three times, by name, and repeat the above [instruction, which is] the introduction to inner radiance. If [the deceased] was engaged in [the practices of] the generation stage, one should read aloud the formal description of the individual's chosen meditational deity as set down in the corresponding meditative cycle. Then remind him or her with the following words:

O, Child of Buddha Nature! Meditate on this, your meditational deity. Do not be distracted! Concentrate intently on your meditational deity! Meditate that [the deity] appears, and yet is without inherent existence, like [the reflection of] the moon in water. Do not meditate on the deity as a solid corporeal form![31]

If [the deceased] was an ordinary person, without a specific practice, then preface the introduction with the following words:

Meditate on the Lord of Great Compassion![32]

By means of such an introduction, there is no doubt that even those who have not recognised [the nature of] the intermediate state will do so.

This, [the above] precise reminder, should be given by a spiritual teacher or sibling to those who, despite having already received this introduction from a

spiritual teacher while they were alive, have an undeveloped meditative experience, and accordingly will not recognise the intermediate state by themselves. Equally, this instruction is of crucial importance in the case of those who, despite their meditative experience, are bewildered by serious illness at the moment of death and therefore cannot recall [their past meditative experiences]; and finally, it is particularly necessary in the case of those beings who, despite their former meditative experience, are at risk of falling into lower existences as a result of having broken their vows and having failed to maintain their basic commitments.[33]

[As stated above], it is best if [recognition] occurs during the first intermediate state. However, if it does not occur therein, awareness can be awakened and liberation attained during the second intermediate state. This second intermediate state is also called 'the pure illusory body'. [During this second phase], consciousness achieves an instance of clarity, even though the deceased may not know whether or not they are dead. If the teaching is given at this time, therefore, the mother and child aspects of reality can meet,[34] and [the deceased] will no longer be controlled by the force of past actions. Just as, for example, darkness is destroyed by the light of the sun, the controlling force of past actions is destroyed by this 'inner radiance of the path' and liberation is attained.

Now, this so-called 'second intermediate state' [occurring at that point when consciousness leaves the body] is one which suddenly appears to the 'mental body' [assumed by the deceased],[35] while the consciousness [of the deceased] retains the same range of hearing as before. If the above oral teaching is given at this time, its purpose can therefore be accomplished. Since the bewildering appearances generated by past actions have not yet arisen, [the deceased] is able to direct his or her attention anywhere. Therefore, even though [the individual] may not have attained recognition of the inner radiance of the ground, he or she will be liberated by the recognition of the inner radiance [of the path], which is the second intermediate state.

INTRODUCTION TO THE INTERMEDIATE STATE OF REALITY

If liberation is still not attained through the above [introductions], then the intermediate state of reality, also called 'the third intermediate state', will arise.[36] It is during this third phase that the bewildering apparitions, [which are

the products] of past actions, emerge. Therefore, it is extremely important to read aloud the following *Great Introduction to the Intermediate State of Reality*[37] at this juncture. It is most powerful and beneficial.

At around this time, the bereaved relatives will be crying and expressing their grief. They will no longer be serving [the deceased's] share of food, they will have removed his or her clothes, and stripped down the bed, and so forth. Although [the deceased] can see them, they cannot see the deceased. Although the deceased can hear them calling out, they cannot hear the departed one calling back. So, [the deceased] may turn away in a state of despair.

At this time, three phenomena - sounds, lights and rays of light - will arise, and [the deceased] may faint with fear, terror or awe. Thus, during this period, the following *Great Introduction to the Intermediate State of Reality* should be given. Call the deceased by name and say the following words, with correct pronunciation and clear diction:

O, Child of Buddha Nature, listen very intently and without distraction. There are six kinds of intermediate state, namely: the intermediate state of living or natural existence, the intermediate state of dreams, the intermediate state of meditative stability or concentration, the intermediate state of the time of death, the intermediate state of reality, and the intermediate state of consequent rebirth.[38] *O, Child of Buddha Nature, [during and after death], you will experience three intermediate states: the intermediate state of the time of death, the intermediate state of reality and the intermediate state of rebirth. Of these three, it was the intermediate state of the time of death which you experienced until yesterday. Although the inner radiance of reality arose during that time, you did not recognise it. So now, [as a result], you have been compelled to wander here; and now you will experience the intermediate state of reality, followed by the intermediate state of rebirth. You must therefore recognise, without distraction, [the instruction and events] which I am now going to introduce to you.*

O, Child of Buddha Nature, that which is called death has now arrived. You are leaving this world. But in this you are not alone. This happens to everyone. Do not be attached to this life! Do not cling to this life! Even if you remain attached and clinging, you do not have the power to stay - you will only continue to roam within the cycles of existence. Therefore, do not be attached and do not cling! Think of the Three Precious Jewels!

O, Child of Buddha Nature, however terrifying the appearances of the intermediate state of reality might be, do not forget the following words. Go forward remembering their meaning. The crucial point is that through them recognition may be attained.

Alas, now, as the intermediate state of reality arises before me,
Renouncing the merest thought of awe, terror or fear,
I will recognise all that arises to be awareness, manifesting naturally of itself.
Knowing such [sounds, lights and rays] to be visionary phenomena of the intermediate state,
At this moment, having reached this critical point,
I must not fear the assembly of Peaceful and Wrathful Deities, which manifest naturally!

Go forward, reciting these words distinctly and be mindful of their meaning. Do not forget them! For it is essential to recognise, with certainty, that whatever terrifying experiences may arise, they are natural manifestations [of actual reality]. O, Child of Buddha Nature, when your mind and body separate, the pure [luminous] apparitions of reality itself, will arise: subtle and clear, radiant and dazzling, naturally bright and awesome, shimmering like a mirage on a plain in summer. Do not fear them! Do not be terrified! Do not be awed! They are the natural luminosities of your own actual reality. Therefore recognise them [as they are]!

From within these lights, the natural sound of reality will resound, clear and thunderous, reverberating like a thousand simultaneous peals of thunder. This is the natural sound of your own actual reality. So, do not be afraid! Do not be terrified! Do not be awed! The body that you now have is called a 'mental body', it is the product of [subtle] propensities and not a solid corporeal body of flesh and blood. Therefore, whatever sounds, lights or rays may arise, they cannot harm you. For you are beyond death now! It is enough that you simply recognise [the sounds and luminosities] to be manifestations of your own [actual reality]. Know that this is the intermediate state!

O, Child of Buddha Nature, if you do not now recognise [these phenomena] to be natural manifestations, whatever meditative practices you may have undertaken whilst in the human world, if you have not [previously] encountered this present instruction, you will fear the light, you will be awed by the sound and you will be terrified by the rays. If you do not now understand this essential

point of the teaching, you will not recognise the sounds, the lights and the rays, and you will continue to roam within the cycles of existence.

O, Child of Buddha Nature, should you have moved on, [without recognition], after having been unconscious for [up to] three and a half days,[39] *you will awaken from unconsciousness and wonder, "What has happened to me?" So, recognise this to be the intermediate state! At this time, the aspects of the cycles of existence are reversed [into their own true nature] and all phenomena are arising as lights and buddha-bodies.*[40]

[On the first day of the intermediate state of reality],[41] *all space will arise as a blue light. At this time, from the central Buddha field called Pervasive Seminal Point,*[42] *the transcendent lord Vairocana will dawn before you, his body white in colour, seated on a lion throne, holding in his [right] hand an eight-spoked wheel and embraced by his consort Ākāśadhātvīśvarī. A blue luminosity, radiant and clear, bright and dazzling, [indicative of] the pristine cognition of reality's expanse, which is the natural purity of your aggregate of consciousness, [will emanate] from the heart of Vairocana and his consort, and it will shine piercingly before you [at the level of your heart, with such brilliance] that your eyes cannot bear it. Together with this [luminosity], a dull white light, [indicative of the realm] of the gods, will also dawn directly before you [and touch your heart]. At this time, under the sway of negative past actions, you will [wish to] flee in fear and terror from the bright blue light, which is the pristine cognition of reality's expanse, and you will come to perceive the dull white light of the god [realms] with delight. At this moment, do not be awed by the blue luminosity, which is radiant and dazzling, clear and very bright. This is the supreme inner radiance [of pristine cognition]! Do not be terrified! This is the light ray of the Tathāgata, which is called the pristine cognition of reality's expanse.*[43] *Have confidence in it! Be drawn to it with longing devotion! Pray, with devotion, thinking: 'This is the light ray of the transcendent lord Vairocana's compassion. I take refuge in it.' For this, in reality, is the transcendent lord Vairocana and his consort come to escort you on the dangerous pathway of the intermediate state. This is the light ray of Vairocana's compassion! Therefore do not delight in the dull white light of the god [realms]! Do not be attached to it! Do not cling to it! This dull white light is the inviting path created by your own habitual tendencies for deep delusion, which you yourself have generated.*[44] *If you become attached to it, you will roam within the*

god realms and be drawn into [the cycles of existence of] the six classes of beings. [This dull light] is an obstruction blocking the path to liberation. Do not look at it! Be devoted to the bright blue light! Focus intently on the transcendent lord Vairocana and repeat after me the following aspirational prayer:

O, as I roam in cyclic existence [driven] by deep-seated delusion,
May the transcendent lord Vairocana draw me forward,
Leading me on the path of radiant light,
Which is the pristine cognition of reality's expanse.
May the supreme consort [Ākāśa]dhātvīśvarī support me from behind,
And, thus [encircled], may I be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfect buddha.

By making this aspirational prayer with fervent devotion, you will dissolve into rainbow light in the heart of Vairocana and his consort, and you will attain buddhahood, as the Buddha-body of Perfect Resource, in the central Buddha field of the Dense Array (*Ghanavyūha*).

If, however, even after receiving this introduction, as the result of negative obscuration and aversion, [the deceased] are nonetheless overawed by the lights and rays, and turn away, and even if, after repeating the aspirational prayer, they remain bewildered, then, on the second day, Vajrasattva's assembly of deities will come to escort them, and, at that same time, the negative past actions which are conducive to a rebirth in the hell [realms] will also emerge.

Again, calling the deceased by name, the introduction should be given with the following words:

O, Child of Buddha Nature, listen without distraction. On the second day the purity of the entire element water will arise in the form of a white light. At that time, from the eastern Buddha field of Manifest Joy (*Abhirati*)*, the transcendent lord Akṣobhya-Vajrasattva will dawn before you, his body blue in colour, holding in his [right] hand a five-pronged vajra, seated on an elephant throne and embraced by his consort Buddhalocanā. They are encircled by two male bodhisattvas, Kṣitigarbha and Maitreya, and two female bodhisattvas, Lāsyā and Puṣpā, thus, six buddha-bodies will be shining before you from within a space of rainbow light.*

A [brilliant] white light, [indicative of] the mirror-like pristine cognition, which is the natural purity of the aggregate of form, white and dazzling, radiant and clear [will emanate] from the heart of Vajrasattva and his consort and it will shine piercingly before you [at the level of your heart, with such brilliance] that your eyes cannot bear it. Together with this light of pristine cognition, a dull smoky light, [indicative of] the hell [realms], will also dawn before you [and touch your heart]. At that time, under the sway of aversion, you will [wish to] turn away in fear and terror from the bright white light and come to perceive the dull smoky light of the hell [realms] with delight. At that moment, you should fearlessly recognise the white light, white and dazzling, radiant and clear, to be pristine cognition. Have confidence in it! Be drawn to it with longing devotion! Pray with devotion, thinking: 'This is the light ray of the transcendent lord Vajrasattva's compassion. I take refuge in it.' This, in reality, is Vajrasattva and his consort come to escort you on the dangerous pathway of the intermediate state. This is the light-ray hook of Vajrasattva's compassion! Be devoted to it! Do not delight in the dull smoky light of the hell [realms]! This [dull light] is the inviting path of the negative obscurations created by your own deep aversion, which you yourself have generated. If you become attached to it, you will fall into the realms of hell, sinking into a swamp of unbearable suffering, from which there will be no [immediate] opportunity for escape. [This dull light] is an obstacle blocking the path to liberation. Do not look at it! Abandon your aversion! Do not be attached to it! Do not cling to it! Be devoted to the white light, radiant and dazzling! Focus intently on the transcendent lord Vajrasattva and recite the following aspirational prayer:

O, as I roam in cyclic existence [driven] by deep-seated aversion,
May the transcendent lord Vajrasattva draw me forward,
Leading me on the path of radiant light,
Which is the mirror-like pristine cognition.
May the supreme consort Buddhalocanā support me from behind,
And, thus [encircled], may I be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfect buddha.

By making this aspirational prayer with fervent devotion, [you] will dissolve into rainbow light in the heart of the transcendent lord Vajrasattva, and you will attain buddhahood, as the Buddha-body of Perfect Resource, in the eastern

Buddha field of Manifest Joy (*Abhirati*).

Yet, even after being introduced in this way, there are some individuals who will turn away in fear from the light-ray hook of compassion, being gripped by pride and powerful negative obscuration. [45] So it is that, on the third day, the transcendent lord Ratnasambhava's assembly of deities will come to escort [the deceased] and simultaneously the light path indicative of the human realm will emerge.

Again, calling the deceased by name, the introduction should be given with the following words:

O, Child of Buddha Nature, listen without distraction. On the third day, the purity of the entire element earth will arise in the form of a yellow light. At this time, from the yellow southern Buddha field of the Glorious (*Śrīmat*)*, the transcendent lord Ratnasambhava will dawn before you, his body yellow in colour, holding in his [right] hand a jewel, seated on a horse throne and embraced by his supreme consort Māmakī. They are encircled by two male bodhisattvas, Ākāśagarbha and Samantabhadra, and two female bodhisattvas, Mālyā and Dhūpā, thus, six buddha-bodies will be shining before you from within a space of rainbow light.*

A yellow light [indicative of] the pristine cognition of sameness, which is the natural purity of the aggregate of feeling, yellow and dazzling, adorned by greater and lesser seminal points [of light], radiant, clear and unbearable to the eyes, [will emanate] from the heart of Ratnasambhava and his consort and will shine piercingly before you at the level of your heart [with such brilliance] that your eyes cannot bear it. Together with the light of pristine cognition, a dull blue light, [indicative of] the human realm, will also dawn before you and touch your heart. At that time, under the sway of pride, you will [wish to] turn away in fear and terror from the bright yellow light and you will come to delight in the dull blue light of the human realm and feel attachment towards it. At that moment, abandon your fear of the yellow light, and recognise it as pristine cognition, yellow and dazzling, radiant and clear! Let your awareness relax and abide directly within it, in a state of non-activity.[46] *Again and again, have confidence in it! Be drawn to it with longing devotion! If you recognise it as the natural luminosity of your own awareness, even though you may feel no devotion towards it and have not recited the aspirational prayer, all the buddha-bodies*

and light rays will dissolve inseparably into you and you will attain buddhahood. If you are unable to recognise this [radiance] as being the natural luminosity of your own awareness, then pray with devotion, thinking: 'This is the light ray of the transcendent lord Ratnasambhava's compassion. I take refuge in it.' This, in reality, is the transcendent lord Ratnasambhava come to escort you on the fearsome dangerous pathway of the intermediate state. This is the light-ray hook of Ratnasambhava's compassion! Be devoted to it! Do not delight in the dull blue light of the human realm. This [dull light] is the inviting path created by your own habitual tendencies for deep-seated pride, which you yourself have generated. If you become attached to it, you will tumble down into the human realm, you will experience the sufferings of birth, old age, sickness and death, and there will be no [immediate] opportunity to escape from the swamp of cyclic existence. This [dull light] is an obstacle blocking the path to liberation! Do not look at it! Abandon pride! Abandon your habitual tendencies! Do not be attached to the dull blue light! Do not cling to it! Be devoted to the yellow light, golden and dazzling. Focus intently and single-mindedly on the transcendent lord Ratnasambhava and recite the following aspirational prayer:

O, as I roam in cyclic existence [driven] by deep-seated pride,
May the transcendent lord Ratnasambhava draw me forward,
Leading me on the path of radiant light,
Which is the pristine cognition of sameness.
May the supreme consort Māmakī support me from behind,
And, thus [encircled], may I be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfect buddha.

By making this aspirational prayer with fervent devotion, you will dissolve into rainbow light in the heart of the transcendent lord Ratnasambhava, and you will attain buddhahood, as the Buddha-body of Perfect Resource, in the southern Buddha field of the Glorious (*Śrīmat*).

There is no doubt that if [the deceased] are receptive to this introduction, they will attain liberation, however weak their [individual] ability may be. Yet, even after being given this introduction many times, there are some whose positive opportunities have been exhausted by, for example, their great negativity or through not having maintained their commitments and so forth, who, even now,

will not have accepted this introduction. These individuals will have turned away in fear of both the sounds and the luminosities and become agitated by desire and negative obscuration. So it is that, on the fourth day, the transcendent lord Amitābha's assembly of deities will come to escort them and, at that same time, the light path [indicative of the realm] of the anguished spirits, which is generated by desire and miserliness, will emerge.

Again, calling the deceased by name, the introduction should be given with the following words:

O, Child of Buddha Nature, listen without distraction. On the fourth day, the purity of the element fire will arise in the form of a red light. At that time, from the red western Buddha field of the Blissful (*Sukhāvatī*)*, the transcendent lord Amitābha will dawn before you, his body red in colour, holding in his [right] hand a lotus flower, seated on a peacock throne and embraced by the supreme consort Pāṇḍaravāsinī. They are encircled by two male bodhisattvas, Avalokiteśvara and Mañjuśrī, and two female bodhisattvas, Gītā and Ālokā, thus, six buddha-bodies will be shining before you from within a space of rainbow light.*

A red light [indicative of] the pristine cognition of discernment, which is the natural purity of the aggregate of perceptions, red and dazzling, adorned by greater and lesser seminal points, radiant and clear, bright and dazzling, [will emanate] from the heart of Amitābha and his consort and will shine piercingly before you at the level of your heart [with such brilliance] that your eyes cannot bear it. Do not be afraid! Together with the light of pristine cognition, a dull yellow light, [indicative of the realm] of anguished spirits, will also dawn before you [and touch your heart]. Do not delight [in the dull yellow light]! Do not become attached to it and do not cling to it! At this time, under the sway of deep desire, you will [wish to] turn away in terror from the bright red light and you will come to delight in the dull yellow light of the anguished spirits and feel attachment towards it. At this moment, abandon your fear, and recognise the red light, bright and dazzling, radiant and clear, to be pristine cognition. Let your awareness relax and abide directly within it, resting in a state of non-activity. Have confidence in the radiant, red luminosity! Be drawn to it with longing devotion. If you recognise this radiance as the natural luminosity of your own awareness, even though you may feel no devotion towards it and have not recited the aspirational prayer, all the buddha-bodies and light rays will dissolve inseparably [into you] and you will attain buddhahood. If you are not able to

recognise [the radiance] in this way, then pray with devotion, thinking: 'This is the light ray of the transcendent lord Amitābha's compassion. I take refuge in it.' This truly is the light-ray hook of the transcendent lord Amitābha's compassion! Be devoted to it! Do not turn away! Should you turn away, the luminosity will accompany you inseparably. Do not be afraid! Do not be attached to the dull yellow light of the anguished spirits! This is the inviting path created by your own habitual tendencies for deep-seated desire, which you yourself have generated. If you become attached to this [dull light], you will fall down into the realm of the anguished spirits and you will experience unbearable sufferings of hunger and thirst. This [dull light] is an obstacle blocking the path to liberation! Do not be attached to it! Abandon your attachment! Do not cling to it! Be devoted to the red light, which is radiant and dazzling, and focus intently and single-mindedly on the transcendent lord Amitābha and his consort, and recite the following aspirational prayer:

O, as I roam in cyclic existence [driven] by deep-seated desire,
May the transcendent lord Amitābha draw me forward,
Leading me on the path of radiant light,
Which is the pristine cognition of discernment.
May the supreme consort Pāṇḍaravāsinī support me from behind,
And, thus [encircled], may I be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfect buddha.

By making this aspirational prayer with fervent devotion, you will dissolve into rainbow light in the heart of the transcendent lord Amitābha and his consort, and you will attain buddhahood, as the Buddha-body of Perfect Resource, in the western Buddha field of the Blissful (*Sukhāvatī*).

Although it is impossible not to be liberated by [the successful recognition of] this [introduction], there are nonetheless those who will be unable to give up their propensities due to habituation over long periods of time, even after receiving such an introduction. Under the sway of envy and negative past actions, they will become fearful and overawed by the sounds and luminosities. Failing to be caught by the light-ray hook of compassion, they roam downwards into the fifth day. So it is that, on the fifth day, the transcendent lord Amoghasiddhi's assembly of deities, resplendent with the light rays of

compassion, will come to escort them and, at the same time, the light path indicative of [the realm of] the antigods, which is generated by the dissonant mental state of envy, will emerge invitingly.

Again, calling the deceased by name, the introduction should now be given with the following words:

O, Child of Buddha Nature, listen without distraction. On the fifth day, the purity of the entire wind element will arise in the form of a green light. At that time, from the green northern Buddha field [called] Matrix of Enlightened Activities (*Karmaprasiddhi*)*, the transcendent lord Buddha Amoghasiddhi with his retinue will dawn before you, his body green in colour, holding in his [right] hand a crossed-vajra, seated on a cīvaṃcīvaka bird throne and embraced by the supreme consort Samayatārā. These two are encircled by two male bodhisattvas, Vajrapāṇi and Nivāraṇaviṣkhambhin, and two female bodhisattvas, Gandhā and Nartī. Thus, six buddha-bodies will be shining [before you] from within a space of rainbow light.*

A green light [indicative of] the pristine cognition of accomplishment, which is the natural purity of the aggregate of motivational tendencies, green and dazzling, radiant and clear, bright and awesome, adorned by greater and lesser seminal points, [will emanate] from the heart of Amoghasiddhi and his consort and it will shine piercingly before you at the level of your heart, [with such brilliance] that your eyes cannot bear it. Do not be afraid! This is the natural expressive power of your own awareness! Rest in a state of great equanimity, transcending activity, free from [the dichotomies of] attachment and aversion, based on [your feelings of] nearness and distance. Together with the light of pristine cognition, a dull red light, [indicative of the realm] of the antigods and formed by envy, will also dawn before you [and touch your heart]. Cultivate an equanimity toward this [dull light] which is free from attachment or aversion! Even if your mental capacity is diminished, at least do not delight in it. At this time, under the sway of deep envy, you will [wish to] turn away in terror from the bright and dazzling green luminosity and you will come to feel delight and attachment towards the dull red light of the antigods. At this moment, abandon your fear, and recognise the green luminosity, bright and dazzling, radiant and clear, to be pristine cognition. Let your awareness relax and abide directly within it, resting in a state of non-activity. Pray with devotion, thinking: 'This is the light ray of the transcendent lord Amoghasiddhi's compassion. I take refuge in it.' This, in reality, is the light-ray hook of the transcendent lord

Amoghasiddhi's compassion, which is known as the pristine cognition of accomplishment. Be devoted to it! Do not turn away! Even if you do turn away, the luminosity will accompany you inseparably. So, do not be afraid! Do not be attached to the dull red light of the antigods. This is the inviting path of your past actions, which you yourself have engaged in, whilst motivated by deep envy. If you become attached to this dull light, you will fall into the realms of the antigods and experience the unbearable sufferings of [unrelenting] conflict and quarrelling. This [dull light] is an obstacle blocking the path to liberation! Do not be attached to it! Give up your yearning! Do not cling to it! Be devoted to the green light, which is radiant and dazzling, and focus intently and single-mindedly on the transcendent lord Amoghasiddhi and his consort, and recite the following aspirational prayer:

O, as I roam in cyclic existence [driven] by deep-seated envy,
May the transcendent lord Amoghasiddhi draw me forward,
Leading me on the path of radiant light,
Which is the pristine cognition of accomplishment.
May the supreme consort Samayatārā support me from behind,
And, thus [encircled], may I be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfect buddha.

By making this aspirational prayer with fervent devotion, you will dissolve into rainbow light in the heart of the transcendent lord Amoghasiddhi and his consort, and you will attain buddhahood, as the Buddha-body of Perfect Resource, in the northern Buddha field [called] 'Matrix of Enlightened Activities' (*Karmaprasiddhi*).

By giving this introduction repeatedly in this way, however weak the [positive] residue of [a deceased individual's] past actions might be, he or she will [have the opportunity to] attain recognition at one point or another. As recognition occurs at any point, it will be impossible for liberation not to be achieved.

However, owing to a long association with myriad habitual tendencies and an unfamiliarity with pure vision and pristine cognition, even after being introduced repeatedly in this way, there are some who are nevertheless led backwards by negative propensities, despite this setting face to face having been given. Failing to be gripped by the light-ray hook of compassion, they will be overcome by awe and terror [upon the arising] of the lights and rays, and continue to wander

downwards.

Thereupon, on the sixth day, the male and female deities of the five enlightened families, together with their retinues, will arise simultaneously, and at that very moment, the six [dull] lights, [indicative] of the six classes of living beings, will also arise simultaneously.

Therefore, calling the deceased by name, the introduction should be given with the following words:

O, Child of Buddha Nature, listen without distraction. Until yesterday the visions of the five individual enlightened families arose before you. Despite this, even though the [former] introduction was given, you experienced awe and terror; a response generated by your habitual tendencies. Consequently, you have remained in your present state, until now. If you had previously recognised [one of] the natural luminosities of the pristine cognitions of the five enlightened families as being a natural manifestation [of actual reality], you would have dissolved into rainbow light [at the heart] of [one of] these buddha-bodies of the five respective enlightened families, and attained buddhahood, in the Buddha-body of Perfect Resource. Yet, since you have been unable to recognise these [experiences] as being natural manifestations, you have wandered here. Therefore, listen now, without distraction. The vision of the entire [peaceful assembly] of the five enlightened families, together with that which is called: 'the vision of the four pristine cognitions combined',[47] *will now come to invite you. Recognise this!*

O, Child of Buddha Nature, [at this time] the four coloured lights, which are the pure forms of the four elements, will dawn before you; and, simultaneously, the buddha Vairocana and his consort will arise, as before, from the central Buddha field of the Pervasive Seminal Point [i.e. Akaniṣṭha-Ghanavyūha]. [At that same moment], the buddha Vajrasattva and his consort, surrounded by their retinue, will arise from the eastern Buddha field of Manifest Joy (*Abhirati*)*. The buddha Ratnasambhava and his consort, together with their retinue, will arise from the southern Buddha field of the Glorious* (*Śrīmat*)*. The buddha Amitābha and his consort, together with their retinue, will arise from the western Buddha field of the Blissful* (*Sukhāvatī*)*, and the buddha Amoghasiddhi and his consort, together with their retinue, will now arise before you from the northern Buddha field [called] Matrix of Enlightened Activities [i.e. Karmaprasiddhi], [all arising together] out of a space of rainbow light.*

O, Child of Buddha Nature, encircling these male and female deities of the

five enlightened families, the male gatekeepers, [Trailokya]vijaya, Yamāntaka, Hayagrīvarāja and Amṛtakuṇḍalin, will also arise, together with the female gatekeepers, Aṅkuśā, Pāśā, Sphoṭā and Ghaṇṭā. In addition, the six [emanational] sages who are transcendent lords, will also appear before you: Indraśakra who is the sage of the gods, Vemacitra who is the sage of the antigods, Śākyamuni who is the sage of humans, Sthirasimha who is the sage of the animals, Jvālamukha who is the sage of the anguished spirits, and Dharmarāja who is the sage of the hell beings. [Accompanying the above array], Samantabhadra and Samantabhadrī will also arise before you, [in the form called] Samantabhadra and Consort in Union, [the coalescence] which is the progenitor of all the buddhas.

These, the forty-two assembled deities of the Buddha-body of Perfect Resource, will emanate from within your heart and then appear before you. Recognise them! For they have arisen from within your own pure vision! O, Child of Buddha Nature, these buddha fields do not exist extraneously. They are the five aspects of your own heart; its four directions and centre. Emanating now from within your own heart, they have arisen before you. These buddha-bodies have not arisen extraneously. They have spontaneously arisen, atemporally, from the natural expressive power of your own awareness. Therefore recognise them as they are!

O, Child of Buddha Nature, these buddha-bodies [that you see before you] are neither large nor small, but perfectly proportioned, and they are [all adorned] with their respective ornaments, [costumes], colours, postures, thrones and hand-gestures. The array is made up of [central] couples [of male and female deities], forming five distinct clusters, and each cluster of five is encircled by an aura of five-coloured lights. All the male bodhisattvas of the [five] enlightened families who accompany the male [buddhas], all the female bodhisattvas of the [five] enlightened families who accompany the female [buddhas], and the entire maṇḍala will arise [before you], perfectly and simultaneously. So recognise them! They are your own meditational deities!

O, Child of Buddha Nature, from the hearts of the male and female buddhas of the five enlightened families, the light rays of the 'four pristine cognitions combined', very fine and clear, like a spider's web, will dawn before your heart, [like the] entwined light rays of the sun.

First, a sheet of radiant white[48] *light rays, bright and awesome, [indicative of] the pristine cognition of reality's expanse, will emanate from the heart of*

Vairocana, and touch your heart. Above[49] *this sheet of light, a white seminal point resembling a mirror facing downwards will arise, emanating light rays, extremely radiant, bright and dazzling, adorned with five distinct seminal points of like nature, each of which in turn will be adorned by greater and lesser seminal points, [forming an array] with no centre or horizon.*

[Second], a sheet of radiant blue light, [indicative of] the mirror-like pristine cognition, [will emanate] from the heart of Vajrasattva. Above this, like a turquoise bowl facing downwards, a radiant blue seminal point will arise, [also] adorned by [an array of] greater and lesser seminal points.

[Third], a sheet of radiant yellow light, [indicative of] the pristine cognition of sameness, [will emanate] from the heart of Ratnasambhava. Above this, like a gold cup facing downwards, a radiant yellow seminal point will arise, [also] adorned by [an array of] greater and lesser seminal points.

[Fourth], a sheet of radiant red light, [indicative of] the pristine cognition of discernment, [will emanate] from the heart of Amitābha. Above this, like a coral bowl facing downwards, a radiant red seminal point will arise, extremely luminous and dazzling, [resplendent] with the luminosity of pristine cognition. It too will be adorned with five distinct seminal points of like nature, each of which in turn will also be adorned by greater and lesser seminal points, [forming an array] with no centre or horizon. All of these [lights and seminal points] will indeed arise, and touch your heart.

O, Child of Buddha Nature, these [radiances] are arising out of the natural expressive power of your own awareness. They have not come from anywhere else. Therefore, do not be attached to them! Do not be a fraid of them! Relax and rest in a non-conceptual state.[50] *[Abiding] in this state, all the buddha-bodies and light rays will merge into you, and buddhahood will then be attained.*

O, Child of Buddha Nature, [during the above series] the green light [indicative] of the pristine cognition of accomplishment will not arise. The reason for this is that the natural expressive power of pristine cognition, which is your own intrinsic awareness, is not yet perfected.[51]

O, Child of Buddha Nature, this [array of luminosities that you are now experiencing] is called: 'the vision of the four pristine cognitions combined'. It is [also] known as the 'hollow passageway of Vajrasattva'.[52] *At this time, therefore, you should recall the oral instructions, which your spiritual teacher formerly introduced to you. If you [successfully] recall this [former] introduction, you will have confidence in the visions that have already arisen,*

and you will recognise them, just as there is instant recognition at the meeting of a mother and her son, or just as one instantly recognises an old acquaintance the moment one sees them. Cutting through any doubt, you will recognise [these radiances] to be natural manifestations [of actual reality]. Achieving confidence, in this way, in the unchanging path of pure reality, and sustaining a continuous meditative stability,[53] *you will dissolve into the buddha-body of great spontaneously present awareness*[54] *and irreversibly attain buddhahood in the Buddha-body of Perfect Resource.*

O, Child of Buddha Nature, together with the radiances of pristine cognition, the six [dull] lights [indicative] of the six classes [of beings] who are obscured by impure and bewildering perception, will also arise simultaneously. That is to say, the dull white light of the gods, the dull red light of the antigods, the dull blue light of the humans, the dull green light of the animals, the dull yellow light of the anguished spirits, and the dull smoky light of the inhabitants of the hells will arise alongside the radiances of pure pristine cognition. At that moment, do not seize upon, or become attached to, any [of these lights]! Relax and abide in a non-referential state. For if you are fearful of the pure radiances of pristine cognition and become attached to the impure lights of cyclic existence with its six classes [of beings], you will assume a body amongst [one of] these six realms, and you will be debilitated; for there will be no [immediate] opportunity for escape from cyclic existence, this vast ocean of suffering.

O, Child of Buddha Nature, if you are one who has not been introduced to the oral instructions of a spiritual teacher, you will be frightened and overwhelmed by these buddha-bodies and the radiances of pure pristine cognition, just described, and you will feel attachment towards the [dull] lights of impure cyclic existence. Do not do this! Be devoted to the bright and dazzling radiances of pure pristine cognition. Be full of devotion and think: 'The light rays of pristine cognition, which are the compassion of Those Gone to Bliss, the transcendent lords of the five enlightened families, have come to seize me with compassion. I take refuge in them.' Do not be attached to the bewildering lights of the six classes [of beings]. Do not cling to them! Focus one-pointedly on the male and female buddhas of the five enlightened families and recite the following aspirational prayer:

O, as I roam in cyclic existence [driven] by the five virulent poisons,
May the transcendent conquerors, [the male buddhas] of the five enlightened

families, draw me forward,
Leading me on the path of radiant light,
Which is the four pristine cognitions combined.
May the five supreme female buddhas, [the purity of] the expanse, support me from behind,
And, thus [encircled], may I be rescued
From the light paths of the six impure classes [of beings]!
Released from the fearsome passageway of the intermediate state,
May I be escorted to the five utterly supreme and pure buddha fields.

By making this aspirational prayer, [the superior adept] will recognise [the radiances of pristine cognition] to be natural manifestations [of actual reality] and thereby, upon dissolving indivisibly with them, buddhahood will be attained. Those of average ability will achieve recognition on the basis of fervent devotion and thereby attain liberation, and even all [those of inferior ability] can, through the power of pure aspiration, close the womb entrances through which the six classes [of beings are born]. Thus, if the nature of 'the four pristine cognitions combined' is realised, [all of the above individuals] can attain buddhahood through 'the hollow passageway of Vajrasattva'. As a result of being introduced in such a clear and detailed way, the majority will attain recognition and many [individuals] will achieve liberation.

However, those most lowly individuals in the human world who totally lack the propensities for spiritual practice, and those who have broken their commitments and so forth, will continue to be bewildered, as a result of their [negative] past actions. Despite being introduced, they will continue to roam downwards, failing to achieve recognition.

So it is, that on the seventh day, the divine assembly of the Awareness Holders will arise from the pure realm of the sky-farers and come to escort [the deceased], as will, simultaneously, the light path to the animal realm, formed of the dissonant mental state, delusion.[55]

At this time, calling the deceased by name, the introduction should be given with the following words:

O, Child of Buddha Nature, listen without distraction. On the seventh day, a five-faceted multicoloured light, [which is indicative of] the purity of your habitual tendencies in the expanse [of reality], will arise before you. Simultaneously, the

divine assembly of the awareness holders, arising from the pure realm of the sky-farers, will come forward to escort you.

In the centre of [this maṇḍala], suffused by rainbows and light, the unsurpassed [Vidyādhara] known as the 'awareness holder of maturation', Padmanarteśvara, will instantaneously arise, his body resplendent with the radiance of the five lights, embraced by his consort, a red ḍākinī, [who is dancing] with a blood-filled skull and a curved knife, raised in the gesture of pointing to the sky.

From the east of the maṇḍala, [the Vidyādhara] known as the 'awareness holder who abides on the levels' will instantaneously arise, his body white in colour, his face radiant and smiling. He is embraced by his consort, a white ḍākinī, who is dancing with a blood-filled skull and a curved knife, raised in the gesture of pointing to the sky.

From the south of the maṇḍala, [the Vidyādhara] known as the 'awareness holder with power over the lifespan' will instantaneously arise, his body yellow in colour and adorned by the exquisite [eighty] minor marks. He is embraced by his consort, a yellow ḍākinī, who is dancing with a blood-filled skull and a curved knife, raised in the gesture of pointing to the sky.

From the west of the maṇḍala, [the Vidyādhara] known as the 'awareness holder of the great seal' will instantaneously arise, his body red in colour, his face radiant and smiling. He is embraced by his consort, a red ḍākinī, who is dancing with a blood-filled skull and a curved knife, raised in the gesture of pointing to the sky.

From the north of the maṇḍala, [the Vidyādhara] known as the 'awareness holder of spontaneous presence' will instantaneously arise, his body green in colour, his face both wrathful and smiling. He is embraced by his consort, a green ḍākinī, who is dancing with a blood-filled skull and a curved knife, raised in the gesture of pointing to the sky.

Encircling these awareness holders, there will be inestimable crowds of ḍākinīs: the ḍākinīs of the eight charnel grounds, ḍākinīs of the four enlightened families, ḍākinīs of the three abodes, ḍākinīs of the ten directions, ḍākinīs of the twenty-four power-places, spiritual heroes and heroines, faithful retainers,[56] *and protectors of the [sacred] teachings - all wearing the six kinds of bone ornaments, playing drums, thigh-bone trumpets, and skull drums and [waving] banners made of the hide of 'ritually liberated' beings, canopies and streamers of human hide, [the entire display pervaded by] an incense cloud of burning human flesh, reverberating with the sound of countless and diverse musical*

instruments, the sound permeating all world systems, causing them to vibrate, tremble and quake. The crescendo will reverberate as if to split your head. Performing their diverse dances, this [array] will come to escort those who have kept their commitments and to bring to account those who have allowed their commitments to degenerate.

O, Child of Buddha Nature, a five-coloured light, which is [indicative of] the purity of your habitual tendencies in the expanse [of reality] and of coemergent pristine cognition, composed of coloured threads [of light] twisted together, pulsing, shimmering, translucent, radiant, clear, bright and awesome, [will emanate] from the hearts of the five principal awareness holders and will shine piercingly before you, at the level of your heart [with such brilliance] that your eyes cannot bear it. At that moment, a dull green light, [indicative of] the realms of the animals, will arise simultaneously with the light of pristine cognition [and touch your heart]. At this time, bewildered and confused by your past habitual tendencies, you will be frightened by the five-coloured light, and wish to turn away. Instantly, you will be attracted to the dull light of the animal realms, so therefore, do not be frightened now by the bright and flashing five-coloured light! Do not be terrified! Recognise this [radiance] to be pristine cognition! Within the [five-coloured] light, all the natural sounds of the sacred teachings will resound like a thousand simultaneous peals of thunder. They will resound like a [violent] echo, an overwhelming reverberation, a tumultuous crescendo, a cacophony of war cries, and [pound with the roar of] wrathful mantras of terrifying ferocity. Do not be afraid! Do not turn away! Recognise these sounds and luminosities to be the naturally expressive power of your own awareness, manifesting naturally. Do not be attracted to the dull green light of the animals. Do not cling to it! If you become attached to it, you will fall into the obscured realms of the animals and be enveloped by the limitless sufferings of obfuscation, dumbness and servility, from which there will be no [immediate] opportunity for release. So do not be attached to that [dull green light]! Be devoted to the five-coloured light that is radiant and dazzling! Focus intently and one-pointedly on the divine assembly of the awareness holders, the transcendent lords and spiritual teachers, thinking: 'As you, the Awareness Holders together with your [attending] heroes and ḍākinīs have come forward to escort me to the pure realm of the sky-farers, I implore you, pity sentient beings such as myself who have failed to amass the accumulations [of merit and pristine cognition], and pity those such as I, who have not been rescued until now, even though we have been embraced by the compassion of all the assembled deities of the five enlightened

families, Those Gone to Bliss, throughout the three times! Today may you, the divine assembly of awareness holders, not allow me to descend any further than this. Grasp me with the hook of your compassion, and lead me immediately to the pure realm of the sky-farers.' Focusing intently and one-pointedly on the divine [maṇḍala of] awareness holders, recite the following aspirational prayer:

O, as I roam in cyclic existence [driven] by deep-seated habitual tendencies,
May the divine assembly of awareness holders attend to me
And lead me on the path, with great love.
May the assembly of spiritual heroes and awareness holders draw me forward,
Leading me on the path of radiant light,
Which is [the luminance of] coemergent pristine cognition.
May the supreme consorts, the hosts of ḍākinīs, support me from behind,
And, thus [encircled], may I be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the [sacred] pure realm of the sky-farers.

By making this aspirational prayer with fervent devotion, you will dissolve into rainbow light, in the heart of the divine assembly of the awareness holders, and thereafter, undoubtedly, be born into the pure-realm of the sky-farers.

All types of spiritual friend can attain recognition at this stage, and [thus] they will attain liberation. There is no doubt that even those with negative propensities can attain liberation at this point.

This concludes the first part of the *Great Liberation by Hearing*, the introduction to inner radiance in the intermediate state of the time of death and the introduction to the peaceful deities of the intermediate state of reality.

ITI! SAMAYA! *rgya rgya rgya!*

PART TWO

An Elucidation of the Appearance of the Wrathful Deities in the Intermediate State of Reality

Herein is contained *An Elucidation of the Arising of the Intermediate State of the Wrathful Deities.*[1]

INTRODUCTION

Now, the way in which the intermediate state of the wrathful deities arises should be presented. In the previous intermediate state of the peaceful deities there were seven successive [critical or] dangerous pathways. By receiving introduction to these sequentially, even though one might not have attained recognition at one [critical pathway], one should have attained recognition at another. Those who have achieved liberation [in this way] are countless.

Yet, although many have been liberated through such [introductions to the nature of reality], sentient beings are numerous. Evil past actions are very potent. Negative obscurations are dense. Habitual tendencies are long lasting. The cycle of ignorance and bewilderment is inexhaustible and undiminishing. Despite having received introduction in such detail, there are still a large number who roam downwards, not having achieved liberation.

Now, after the invitation of the assembly of the peaceful deities, and the divine assembly of the awareness holders and ḍākinīs, has passed, the blazing assembly of the fifty-eight wrathful blood-drinking deities, who are a natural transformation of the above assembly of peaceful deities, will arise. These deities will be very dissimilar [in appearance] to the peaceful deities. This is the intermediate state of the wrathful deities and, [consequently, as the deceased will be] overpowered by fear, terror or awe, recognition also becomes more difficult. Uncontrollably, awareness continually faints. But, nevertheless, if there is even the slightest recognition, liberation is easy. Should you ask why this is so - it is because once the awesome, terrifying and fearful appearances arise, the

awareness does not have the luxury of distraction. The awareness is one-pointedly concentrated.

If, at this stage, oral instructions such as those which follow [have not been previously introduced, or] are not now introduced, even though one's studies may have been ocean-like, they will be of no benefit here. Even the preceptors [of monasteries] who uphold the monastic disciplines and great teachers of dialectics [who have not been previously introduced] will be bewildered on this occasion, and fail to attain recognition. Consequently, they will continue to roam in cyclic existence. This is even more so for ordinary persons: fleeing in awe, terror and fear, they will fall into the abyss of lower existences and suffer miserably. However, even the most inferior of yogins who has practised the way of secret mantra, will immediately, upon seeing the assembled blood-drinking deities, recognise them to be meditational deities, as if meeting old acquaintances. Trusting in them, the yogin will dissolve indivisibly [into the meditational deities] and attain buddhahood.

The crucial point is indeed that those in this world who have, [prior to death], meditated on the formal description of these blood-drinking buddha-bodies, and also made offerings and praises to them, or, at the very least, have simply seen their painted and sculpted images, may recognise the forms that arise here and attain liberation.

Moreover, when those preceptors who uphold the monastic disciplines and the teachers of dialectics [who have not been introduced] die, however great their perseverance was in religious conduct or however learned they were in their exegetical doctrines within the human world, no [auspicious] signs, such as major or minor bone relics or rainbow light, will appear.[2] Since they did not take the way of secret mantra to heart while they were alive, but instead deprecated the secret mantra, and failed to become acquainted [in life] with the assembled deities of the way of secret mantra, they will not recognise the [luminosities and deities] when they arise in the intermediate state. Suddenly seeing something they had not previously seen, they will develop an attitude of aversion and become hostile. Consequently they will proceed into lower existences. This [lack of familiarity and the arousal of aversion] is the reason why [auspicious] signs, such as major or minor bone relics, and rainbow light, do not occur in the case of those upholders of monastic discipline and dialectical philosophers, however excellent they may have been, who have not taken to heart and experientially cultivated the way of secret mantra.

On the other hand, practitioners of the way of secret mantra, even if they are

the lowest of the low, however coarsely [they behaved] in the world, or however unrefined and uncultured they were, and however unseemly and inelegant their conduct, even if they have not been able to experientially cultivate the way of secret mantra successfully, will attain liberation in this instance, simply because they have not embraced a mistaken view, and are without doubt, and are devoted to the secret mantra. Even if such an individual's conduct in the human world was inelegant, at least one [auspicious] indication, such as major and minor relics, images or rainbow light, will occur at the moment of death. This is because the way of secret mantra carries an extremely great blessing.

Yogins of the way of secret mantra who are above average capacity, who have experientially cultivated the meditations of both the generation and perfection stages and [practised] the recitation of the heart-mantras, and so on, do not need to roam downwards this far into the intermediate state of reality. As soon as respiration ceases, they will certainly be invited to the pure realm of the sky-farers by the awareness holders, heroes and ḍākinīs. As an indication of this, [one or more of] the following signs will occur: the sky will become cloudless; [the body] will merge into rainbows and lights; a shower of flowers will fall; there will be the fragrance of perfume [in the air] and the sound of music in the sky; while rays of light, major and minor relics, images, rainbow lights, and so forth will appear [in the funeral pyre].[3]

So it is that, for the upholders of the monastic disciplines and teachers [of dialectics who have not been previously introduced], and for practitioners of the way of secret mantra whose commitments have degenerated, and for all ordinary persons, this *Great Liberation by Hearing* is indispensable.

Those serious meditators who have meditated on [the practices of] the Great Perfection and the Great Seal will recognise the inner radiance that dawns during the intermediate state of the time of death and will attain the Buddha-body of Reality. For these meditators there is absolutely no need to read this *Liberation by Hearing*.

[In summary], if individuals recognise the inner radiance during the intermediate state of the time of death, they will attain the Buddha-body of Reality. If they achieve recognition during this intermediate state of reality, when the visions of the Peaceful and Wrathful Deities arise, they will attain the Buddha-body of Perfect Resource. If they achieve recognition during the intermediate state of rebirth, they will attain the Buddha-body of Emanation. Alternatively, at the very least, [individuals who have heard this teaching] will be born into the higher existences, where, based on the residual potency of their

past actions, they will again meet with, and be able to practise, this [sacred] teaching in the next life.

Since [this sacred teaching is based on recognition in the intermediate states] this *Great Liberation by Hearing* is the teaching whereby buddhahood can be attained without meditation. It is the teaching whereby liberation can be attained just by its being heard, it is the teaching whereby those that are the most negative are led onto the secret path,[4] it is the teaching whereby essential points [of discrimination] are instantly grasped, and it is the profound teaching whereby perfect buddhahood is instantaneously attained. Thus, it is impossible for those sentient beings who have been engaged by this teaching to fall into lower existences. This [*Liberation by Hearing*] and the [related] *Liberation by Wearing* should be read aloud together, since [their conjunction] is like a maṇḍala of gold, inlaid with turquoise ornaments.[5]

MAIN SUBJECT MATTER

Having outlined in this way the essential purpose of the *Liberation by Hearing*, [the deceased] should now be introduced to the arising of the intermediate state of the wrathful deities.

Again, you should call the deceased by name, three times, and say the following words:

O, Child of Buddha Nature, listen without distraction. Although the intermediate state of the peaceful deities did previously arise within you, you did not recognise it. So now you have wandered, [through the succession of pathways,] to here. Now, on the eighth day, the assembly of wrathful blood-drinking deities will arise. Recognise them and do not be distracted! O, Child of Buddha Nature, he who is called Great Glorious Buddha Heruka will [now] arise, vividly manifesting before you from within your own brain. His body, blazing in a mass of light, is dark brown in colour, having three heads, six arms and four legs, which are [firmly] set apart. His right face is white, the left red and the central face dark brown. His nine eyes are fixed in a fearsome wrathful gaze, his eyebrows are quivering like lightning, his fangs are bared and gleaming, and he is laughing loudly, uttering the sounds of Alala and Haha, and Shoo oo - like whistles, in loud piercing cries. The golden-auburn hair of his head blazes and

rears upward, sun and moon-discs, black serpents and dry skulls adorn each of his heads, and black snakes and fresh skulls form a garland around his body. In his six hands he holds, on the right in the first hand, a wheel, in the middle one, an axe and in the last hand a sword and to the left, in his first hand, he holds a bell, in the middle one, a ploughshare and in the last a skull. The female consort Buddhakrodheśvarī is embracing his body, her right hand clasped around his neck and her left offering a skull-cup filled with blood to his mouth. Amidst loud pounding palatal sounds of 'Thuk-chom', and an [echoing] roar like the reverberation of thunder, the fire of pristine cognition blazes from the fiery indestructible pores of their bodies, and thus they stand together, [with one leg] extended and [the other] drawn in, on a throne supported by garuḍas.

Do not be afraid! Do not be terrified! And do not be awed! Recognise this to be the buddha-body of your own intrinsic awareness. These are your own meditational deities, so do not be terrified. This, in reality, is the transcendent lord Vairocana and his consort, so do not be afraid. Recognition and liberation will occur simultaneously!

If, upon hearing these words, [the deceased] recognises the meditational deities, he or she will dissolve indivisibly [within them] and thereby attain buddhahood in the Buddha-body of Perfect Resource.

Yet should [the deceased], once again, flee in awe and terror and thereby not attain recognition, then, on the ninth day, the Vajra family of blood-drinking deities will come to escort him or her.

Again, calling the deceased by name, the introduction should be given with the following words:

O, Child of Buddha Nature, listen without distraction. He who is called the transcendent lord Vajra Heruka, of the Vajra family of blood-drinking deities, will arise from the eastern direction of your brain and appear before you. His body is dark blue in colour, with three faces, six arms and four legs, [firmly] set apart. His right face is white, the left red and the central face is blue. In his six hands he holds, on the right in the first hand, a vajra, in the middle one, a skull-cup and in the last hand an axe, and to the left, in his first hand, he holds a bell, in the middle one, a skull-cup and in the last a ploughshare. The female consort Vajrakrodheśvarī is embracing his body, her right hand clasped around his neck and her left offering a skull-cup filled with blood to his mouth.

Do not be afraid! Do not be terrified! And do not be awed! Recognise this to

be the buddha-body of your own awareness. These are your own meditational deities, so do not be terrified. This, in reality, is the transcendent lord Vajrasattva and his consort, so do not fear them. Be devoted to them! Recognition and liberation will occur simultaneously!

If, upon hearing these words, [the deceased] recognises the meditational deities, he or she will dissolve indivisibly [with them] and thereby attain buddhahood in the Buddha-body of Perfect Resource.

Yet, if those individuals who are greatly obscured by past actions, again flee in awe and terror and thereby do not attain recognition, then on the tenth day, the Ratna family of blood-drinking deities will come to escort them.

Again, calling the deceased by name, the introduction should be given with the following words:

O, Child of Buddha Nature, listen without distraction. On the tenth day, he who is called Ratna Heruka, of the Ratna family of blood-drinking deities, will arise from the southern direction of your brain and appear before you. His body is dark yellow in colour, with three faces, six arms and four legs, [firmly] set apart. His right face is white, the left red, and the central face is a burning dark yellow. In his six hands he holds, on the right in the first hand, a jewel, in the middle one, a khaṭvāṅga and in the last hand a club and to the left, in his first hand, he holds a bell, in the middle one, a skull-cup and in the last a trident. The female consort Ratnakrodheśvarī is embracing his body, her right hand clasped around his neck and her left offering a skull-cup filled with blood to his mouth.

Do not be afraid! Do not be terrified! And do not be awed! Recognise this to be the buddha-body of your own awareness. These are your own meditational deities, so do not be terrified. This, in reality, is the transcendent lord Ratnasambhava and his consort, so be devoted to them! Recognition and liberation will occur simultaneously!

If, upon hearing these words, [the deceased] recognises the meditational deities, he or she will dissolve indivisibly [with them] and thereby attain buddhahood [in the Buddha-body of Perfect Resource].

Yet, even after receiving this introduction, there are those who, owing to their negative habitual tendencies, will nevertheless flee in awe and terror. Not recognising their own meditational deities, they will perceive them as Yama and thereby the recognition will not occur. So it is that, on the eleventh day, the

assembled deities of the Padma family of blood-drinking deities will come to escort the deceased.

Again, calling the deceased by name, the introduction should be given with the following words:

O, Child of Buddha Nature, [listen without distraction]. On the eleventh day, he who is called the transcendent lord Padma Heruka, of the Padma family of blood-drinking deities, will arise from the western direction of your brain, in union with his consort, and appear vividly before you. His body is dark red in colour, with three faces, six arms and four legs, [firmly] set apart. His right face is white, the left blue, and the central face is dark red. In his six hands he holds, on the right in the first hand, a lotus, in the middle one, a khaṭvāṅga and in the last hand a mace and to the left, in his first hand he holds a bell, in the middle one, a blood-filled skull and in the last a small drum. The female consort Padmakrodheśvarī is embracing his body, her right hand clasped around his neck and her left offering a skull-cup filled with blood to his mouth.

Do not be afraid! Do not be terrified! And do not be awed! Contemplate them with joy. Recognise this to be the buddha-body of your own awareness. These are your own meditational deities, so do not be terrified. This, in reality, is the transcendent lord Amitābha and his consort, so be devoted to them! Recognition and liberation will occur simultaneously!

If, upon hearing these words, [the deceased] recognises the meditational deities, he or she will dissolve indivisibly [with them] and thereby attain buddhahood [in the Buddha-body of Perfect Resource].

Yet, even after receiving this introduction, there are those who are held back by their negative habitual tendencies and there are those who will not recognise their meditational deities because they have fled in awe and terror. The recognition not having been attained, so it is that, on the twelfth day, the assembled deities of the Karma family of blood-drinking deities, followed by the Gaurī, the Piśācī, the Female Gatekeepers, and the Īśvarī, will come to escort the deceased. Since an even greater fear and terror will arise if these are not recognised, again, call the deceased by name, and offer the introduction in the following words:

O, Child of Buddha Nature, listen without distraction. When the twelfth day comes, he who is called the transcendent lord Karma Heruka, of the Karma

family of blood-drinking deities, will arise from the northern direction of your brain, in union with his consort, and appear vividly before you. His body is dark green in colour, with three faces, six arms and four legs, [firmly] set apart. His right face is white, the left red, and the central face is an awesome dark green. In his six hands he holds, on the right in the first hand, a sword, in the middle one, a khaṭvāṅga and in the last hand a mace and to the left, in his first hand he holds a bell, in the middle one, a skull and in the last a ploughshare. The female consort Karmakrodheśvarī is embracing his body, her right hand clasped around his neck and her left offering a skull-cup filled with blood to his mouth.

Do not be afraid! Do not be terrified! And do not be awed! Recognise this to be the buddha-body of your own awareness. These are your own meditational deities, so do not be terrified. This, in reality, is the transcendent lord Amoghasiddhi and his consort, so regard them with intense devotion! Recognition and liberation will occur simultaneously!

If, upon hearing these words, [the deceased] recognises the meditational deities, he or she will dissolve indivisibly [with them] and thereby attain buddhahood [in the Buddha-body of Perfect Resource].

Based on the spiritual teacher's [former] oral instruction, as one recognises these [visionary appearances] as the natural expressive power of awareness, naturally manifesting, liberation will occur. This is like one who recognises a stuffed lion-skin to be a stuffed lion. The nature of the stuffed lion is such that if its actual nature is not recognised it will generate awe and terror. But, as soon as someone points out what this really is, the façade is penetrated, and the fear dissolves. Similarly, here, when the assembly of blood-drinking deities arises, with their huge bodies and thick limbs, filling the whole of space, [the deceased] undoubtedly becomes awed and terrified. But, immediately upon hearing this introduction, the deceased will recognise the appearances to be natural manifestations [of actual reality], or to be their own meditational deities. [As this recognition occurs,] the two [aspects of inner radiance], the 'mother inner radiance', which was formerly [introduced] through the spiritual teacher's guidance, and the 'naturally arising child inner radiance', [the experience of] which emerges subsequently [as the result of practice], meet together - in other words, like meeting an old friend, [the inner radiance] that dawns face to face with oneself does so in a naturally liberating manner and one will be naturally freed within [the expanse of] naturally radiant intrinsic awareness.

If this introduction is not received, even good persons may turn away at this

point and continue to roam within cyclic existence. [As this occurs] then, the female wrathful deities, the eight Gaurī, and the eight Piśācī, [the latter] having diverse [animal] heads, will emerge from within the brain [of the deceased], and appear before him or her. Again, calling the deceased by name, the introduction should be given in the following words:

O, Child of Buddha Nature, listen without distraction! The eight Gaurī will now be emerging from within your own brain and appearing before you. Do not be afraid! From the eastern direction of your brain the white Gaurī, holding a human corpse as a cudgel in her right hand and a blood-filled skull in her left hand, will arise before you. Do not be afraid! From the southern direction, the yellow Caurī, shooting an arrow from a bow; from the west, the red Pramohā, holding a crocodile victory-banner; and from the north, the black Vetālī, holding a vajra and a blood-filled skull, [will arise]. From the south-east, the red-yellow Pukkasī, holding entrails in her right [hand] and eating them with her left; from the south-west, the green-black Ghasmarī, holding a blood-filled skull in her left [hand], stirring this with a vajra in her right hand and drinking awesomely; from the north-west, the white-yellow Caṇḍālī, tearing apart the head and body [of a bloated corpse], holding the heart in her right hand and eating the body with her left; and from the north-east, the blue-black Śmaśānī, tearing a head and body apart and eating them, [will arise]. These eight Gaurī, who are indicative of the [eight] classes [of consciousness], will emerge from within your own brain, and surround the five blood-drinking deities and their consorts. Do not be afraid!

O, Child of Buddha Nature, listen without distraction! The eight Piśācī, who are indicative of the sense objects, will emerge, and appear before you, encircling this array. From the east, the dark brown Siṃhamukhī, lion-headed, her two arms crossed on her breast, carrying a corpse in her mouth and shaking her mane; from the south, tiger-headed, the red Vyāghrīmukhī, her two arms crossed, snarling and staring with bulging eyes; from the west, fox-headed, the black Śṛgālamukhī, holding a razor in her right hand, and entrails in her left, eating the entrails and licking the blood; from the north, wolf-headed, the black-blue Śvānamukhī, tearing apart a corpse with her two arms and staring with bulging eyes; from the south-east, vulture-headed, the white-yellow Gṛdhramukhī, carrying a large human corpse over her shoulder and holding a skeleton in [both] hands; from the south-west, kite-headed, the black-red Kaṅkamukhī, carrying a large corpse over her shoulders; from the north-west,

crow-headed, the black Kākamukhī, holding a skull in her left [hand], a sword in her right, and eating a [human] heart and lungs; and from the north-east, owl-headed, the blue-black Ulūkamukhī, holding a vajra in her right [hand], wielding a sword in her left and eating flesh. These, the eight Piśācī, indicative of the sense objects, will emerge from within your brain and arise before you, encircling the five blood-drinking deities and their consorts. Do not be afraid! Recognise all that arises as the natural expressive power of awareness, manifesting naturally.

O, Child of Buddha Nature, the four Female Gatekeepers will also emerge from within your brain and appear before you. Recognise them! From the eastern direction of your brain the white horse-headed Aṅkuśā, a blood-filled skull in her left hand; from the south, the yellow sow-headed Pāśā, holding a noose; from the west, the red lion-headed Sphoṭā, holding an iron chain; and from the north, the green snake-headed Ghaṇṭā, holding a bell, will instantaneously arise.[6] *These, the four Female Gatekeepers, will indeed emerge from within your brain and appear before you. Recognise them, as they are your own meditational deities!*

O, Child of Buddha Nature, on the periphery of these thirty deities, who are the wrathful Herukas [and their retinues], the twenty-eight Īśvarī will emerge from within your brain and appear before you. They will have diverse [animal] heads and bear diverse weapons. But, do not be afraid! Recognise all that arises as the natural expressive power of awareness, manifesting naturally. Now, at this most critical point, remember your spiritual teacher's oral instructions.

O, Child of Buddha Nature, from the east, the six yoginī of the east will emerge from within your brain and appear before you: the brownish white yak-headed Manurākṣasī, holding [a vajra and] a skull; the yellowish white snake-headed Brahmāṇī, holding a lotus; the greenish white leopard-headed Raudrī, holding a trident; the bluish white weasel-headed Vaiṣṇāvī, holding a wheel; the reddish white brown-bear-headed Kaumārī, holding a pike; and the white black-bear-headed Indrāṇī, holding a noose of entrails in her hand.[7] *Do not be afraid!*

O, Child of Buddha Nature, from the south, the six yoginī of the south will emerge from within your brain and appear before you: the yellow bat-headed[8] *Piṅgalā, holding a razor; the reddish yellow crocodile-headed Śāntī, holding a vase; the reddish yellow scorpion-headed Amṛtā, holding a lotus; the whitish yellow hawk-headed Saumī, holding a vajra; the greenish yellow fox-headed Daṇḍī, holding a cudgel, and the blackish yellow tiger-headed Rākṣasī holding a*

blood-filled skull in her hand.[9] *Do not be afraid!*

O, Child of Buddha Nature, from the west, the six yoginī of the west will emerge from within your brain and appear before you: the greenish red vulture-headed Bhakṣasī, holding a club; the red horse-headed Ratī, holding a large torso; the pale red garuḍaheaded mighty one [Rudhiramadī, consort of Mahābala], holding a cudgel; the red dog-headed [Ekacāriṇī] Rākṣasī, wielding a vajra-razor in her hand; the red hoopoe-headed Manohārikā, firing an arrow from a bow; and the greenish red deer-headed protectress of wealth, [Siddhikarī, consort of Vasurakṣita], holding a vase in her hand.[10] *Do not be afraid!*

O, Child of Buddha Nature, from the north, the six yoginī of the north will emerge from within your brain and appear before you: the bluish green snake-headed Vāyudevī, brandishing an ensign; the reddish green ibex-headed Agnāyī, holding a glowing fire-brand; the blackish green sow-headed Varāhī, holding a noose of fangs; the reddish green crow-headed Vajrā [Cāmuṇḍī], holding an infant human corpse; the blackish green elephant-headed Bhujanā, holding a club and drinking blood [from a skull]; and the bluish green snake-headed Varuṇānī, holding a noose of snakes in her hand.[11] *Do not be afraid!*

O, Child of Buddha Nature, the four yoginī who are the [four] female gatekeepers will emerge from within your brain and appear before you: from the east, the white cuckoo-headed Vajrā [Mahākālī], holding an iron hook; from the south, the yellow goat-headed Vajrā [Mahāchāgalā], holding a noose; from the west, the red lion-headed Vajrā [Mahākumbhakarṇī], holding an iron chain; and from the north, the black-green snake-headed Vajrā [Lambodarā], holding a bell in her hand. These four yoginī, the female gatekeepers, will indeed emerge from within your brain and appear before you. Do not be afraid!

Since these twenty-eight Īśvarī emanate naturally from the expressive power of the naturally arising deities, which are the wrathful Herukas - recognise them now!

O, Child of Buddha Nature, through the expressive power of emptiness, the Buddha-body of Reality has arisen as the peaceful deities, recognise this! Through the expressive power of radiance, the Buddha-body of Perfect Resource has arisen as the wrathful deities.[12] *Recognise this!*

At this time, when the assembly of the fifty-eight blood-drinking deities manifests from within your brain, you should recognise all that arises as the naturally arising luminosity of your own awareness. Then, [if recognition occurs], you will immediately attain buddhahood, inseparable from the blood-

drinking deities.

O, Child of Buddha Nature, if even now you do not recognise this [reality], and become afraid and turn away from the [visionary appearances], you will go on to experience yet further suffering. If recognition does not occur, all the blood-drinking deities will be perceived as Yama. You will be overwhelmed by fear, by awe and by terror at [the sight of] all the blood-drinking deities; and you will faint. Those [visionary appearances], which are natural manifestations [of actual reality], will [seem to] have become demons, and you will continue to roam in cyclic existence. But [even now], if you are not awed and not terrified, you will avoid the continued wandering within cyclic existence.

O, Child of Buddha Nature, the largest of the buddha-bodies of the Peaceful and Wrathful Deities will be as vast as the sky; the medium ones will be the size of Mount Sumeru; and even the smallest will be the size of eighteen of our bodies, standing one above the other.[13] *Do not be afraid! All phenomenal existence is now arising as luminosities and buddha-bodies. By recognising all the present visionary appearances to be the natural luminosity of your own intrinsic awareness, manifesting as lights and buddha-bodies, you will dissolve inseparably within the lights and buddha-bodies, and buddhahood will be attained. O Child of Buddha Nature, whatever fearsome and terrifying apparitions appear to you now, recognise them to be natural manifestations [of actual reality]. Do not be afraid! Recognise these [appearances] as inner radiance, your own natural luminosity. Upon recognition, you will undoubtedly attain buddhahood, right now. That which is called 'instantaneous perfect buddhahood' will occur at this very moment. Remember this, and hold it in your mind!*

Child of Buddha Nature, if you do not recognise [the visionary appearances] now, and continue to be afraid, then all the buddha-bodies of the peaceful deities will arise in the form of Mahākāla; all the buddha-bodies of the wrathful deities will arise in the form of Yama Dharmarāja; and then all of your perceptions will turn into malevolent forces. In this way, you will continue to wander in cyclic existence.

O, Child of Buddha Nature, if you do not recognise the present appearances as natural manifestations [of actual reality], even though you may have been learned in all the sūtras and tantras, which form the [Buddha's] transmitted precepts, and even though you may have practised these doctrines for an aeon, buddhahood will not be attained. Yet, if you recognise now the visionary appearances that are manifesting naturally, then, through [the understanding of]

a single essential point, and through [the understanding of] a single word, you will attain buddhahood.

If, immediately after death, you do not recognise the appearances which manifest naturally, these appearances will [eventually] arise during the intermediate state of reality, in the forms of Yama Dharmarāja. The largest form assumed by Yama Dharmarāja is as vast as space; the medium form, the size of Mount Sumeru, filling this world-system. [Thus, Yama Dharmarāja will appear], his upper teeth biting into his lower lip, his eyes glassy, his hair tied up on the crown of his head, his belly bulging and his neck thin, brandishing in his hand the wooden slate [documenting] past actions - his mouth echoing with the cries of 'strike!', and 'kill!' - he is drinking brains, severing heads and ripping out internal organs. In this way, [it will appear as if his form] fills the entire world.

O, Child of Buddha Nature, when such visions arise, do not be afraid or terrified. Your body is a mental body, formed of habitual tendencies. Therefore, even if you are slain and cut into pieces, you will not die. You are, [in reality], a natural form of emptiness, so there is no need to be afraid. The forms of Yama Dharmarāja arise, too, from the natural luminosity of your own intrinsic awareness. They have no material substance. Emptiness cannot be harmed by emptiness. [Clearly] determine now that, other than arising from the natural expressive power of your own awareness, [whatever seems to appear to you] externally - the Peaceful and Wrathful Deities, the blood-drinking [Herukas], the diverse animal-headed deities, the rainbow lights, the frightening forms of Yama, etc. - these are all without substantial existence. If this is successfully determined, all fear and terror will be liberated [naturally], just where it is. You will dissolve inseparably [with the visionary appearances] and buddhahood will be attained.

Upon recognising [the visionary appearances] in this way, be fervently devoted, and think: 'These are my meditational deities. They have come to escort me on the dangerous pathway of the intermediate state. I take refuge in them.' Remember the Three Precious Jewels! Remember your meditational deity, whichever it may be! Call to your meditational deity by name and pray with the following words: 'I am roaming in the intermediate state - come quickly to rescue me! Hold me in your compassion, O precious meditational deity!' Call to your spiritual teacher, by name, and pray with the following words: 'I am roaming in the intermediate state. Rescue me! Do not let your compassion forsake me!' Pray devotedly, yet again, to the assembled blood-drinking deities and recite this aspirational prayer:

O, as I roam in cyclic existence, [driven] by deep-seated habitual tendencies,
May the assembly of [male] Peaceful and Wrathful Deities, transcendent lords, draw me forward,
Leading me on the path of [radiant] light,
Through which [all] awesome and terrifying perceptions are left behind.
May the assembly of the wrathful female deities, Dhātvīśvarī [and so forth], support me from behind,
And, thus [encircled], may I be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfect buddha.

Now, when I roam alone, separated from my loved ones,
And [myriad] images of emptiness arise, naturally manifesting,
May the buddhas [quickly] release the power of their compassion,
And may the fear of the awesome and terrifying intermediate state be annulled.

When the five radiant lights of pristine cognition dawn,
May I recognise them as my own [nature], without awe and without terror,
And as the [manifold] forms of the Peaceful and Wrathful Deities arise,
May I be fearlessly confident and recognise [the characteristics of] the intermediate state.

When I experience suffering as the result of negative past actions,
May the meditational deities dispel all such misery,
And as the natural sound of reality reverberates like a thousand peals of thunder,
May all [sounds] be heard as the resonance of the Six Syllables.

When I am driven on by past actions, unable to find a refuge,
May the Great Compassionate One, Mahākāruṇika, protect me.
And as I experience the suffering of habitual tendencies and past actions,
May the meditative stabilities of inner radiance and bliss [naturally] arise.

May the fields of the five elements not rise up as a hostile force,

And may I see [them as] the fields of the five enlightened families!

Recite this aspirational prayer with deep devotion. It is very important. As all fear and terror dissolve, you will assuredly attain buddhahood in the Buddha-body of Perfect Resource - so do not be distracted!

The above introduction should be given three or up to seven times. Even if the negativity of the deceased is very great and even if the inheritance of past actions is very bad, it is impossible for liberation not to occur - [if there is recognition]. Yet, regardless of how often these teachings are given, if recognition does not occur, [the deceased] will necessarily roam into the intermediate state of rebirth. The introduction to that [state] is presented below, in detail.

CONCLUSION OF THE INTRODUCTION TO THE INTERMEDIATE STATE OF THE TIME OF DEATH AND THE INTERMEDIATE STATE OF REALITY

Since it is generally the case that one will experience bewilderment at the time of death, this *Liberation by Hearing* is indispensable, whatever one's degree of familiarity with [meditative] practices. In the case of those who have considerable familiarity with [meditative] experience the recognition of the nature of reality can arise instantly, as soon as awareness separates from the material body. Therefore, it is essential to cultivate this experience [of reality] during one's lifetime. Those who have been introduced to [the nature of] awareness, directly, and who have cultivated [this aspect of meditative experience] during their lifetime, will have the greatest ability during the intermediate state of the time of death when the inner radiance arises. Additionally, those who during their lifetime emphasised meditation on the deity, according to the generation and perfection stages of the way of secret mantra, will have the greatest ability during the intermediate state of reality, when the visions of the Peaceful and Wrathful Deities arise.

Given the above, it is extremely important to train the mind particularly in this *Liberation by Hearing*, while one is alive. It should be embraced. It should be read aloud. It should be thoroughly comprehended. It should be taken to heart perfectly. It should be read aloud three times [a day], without fail. Its words and meaning should be so clearly impressed on the mind that, even were one to be

pursued by a hundred assassins, its text and meaning would not be forgotten.

This being called the *Great Liberation by Hearing*, even those who have committed the five inexpiable crimes will attain liberation upon hearing [a recitation of its words]. Therefore, it should be read aloud in public places. It should be propagated. Since the awareness becomes many times clearer during the intermediate state, even if this teaching is sensed, as now, only once, and even if its meaning is not understood, it will be remembered at the time [of death], without a single word being forgotten. Therefore it should be read aloud to the ears of all during their lifetime. It should be read aloud across the pillows of all who are sick. It should be read aloud in the presence of all the bodies of the dead. It should be propagated, far and wide.

To meet with this [teaching] is a great good fortune. Except for those who have gathered the accumulations [of merit and pristine cognition], and purified their obscurations, it is difficult to encounter. Yet, once it is heard, liberation can be achieved just by avoiding a mistaken view.[14] Therefore it should be greatly cherished. It is the essence of all teachings.

This completes the introduction to the intermediate state of reality, which forms part of the *Great Liberation by Hearing in the Intermediate States*, the teaching on the intermediate states which liberates just by being heard, or just by being seen.

COLOPHON

This teaching was brought forth in secret by the accomplished master Karma Lingpa, the eldest son of the accomplished master Nyinda Sangye, from the sacred place of Mount Gampodar, which resembles a dancing god, and is located on the banks of the river Serden. The master Karma Lingpa entrusted its transmitted precepts and authorisation to his son, Choje Lingpa. The succession fell in turn to his [son] Guru Suryacandra [i.e. Lama Nyinda] and, in his presence, I Gaganadharmasamudra [i.e. Namka Chokyi Gyatso] received it with devotion.

PART THREE

An Elucidation of the Intermediate State of Rebirth

Herein is contained the *Great Liberation by Hearing*, an introduction to and elucidation of the intermediate state of rebirth, [which is an extract from] the *Peaceful and Wrathful Deities: A Profound Sacred Teaching, [entitled] Natural Liberation through [Recognition of] Enlightened Intention*.[1]

I bow with respect to the spiritual teachers, and assembled meditational deities.

May they effect liberation in the intermediate state!

From within the *Great Liberation by Hearing*, the intermediate state of reality has already been presented. Here then follows that which is known as the elucidation of the intermediate state of rebirth.

[INTRODUCTION TO THE MENTAL BODY]

Although the elucidation of the intermediate state of reality has already been given many times, with the exception of those who are greatly experienced in the meditations of the [sacred] teachings and those who have an excellent inheritance of past actions, it is difficult for those lacking familiarity with meditative experience and those with a negative disposition to attain recognition, on account of the fear and terror [induced by] negative past actions. Therefore, from the tenth day onwards, these individuals should once again be reminded [of the nature of this intermediate state], through the following words. As before, offerings should be made to the Three Precious Jewels, and the *Aspirational Prayer [Calling] to the Buddhas and Bodhisattvas for Assistance* should be repeated.[2] Then, one should read aloud the following, three or up to seven times, calling to the deceased by name:

O, Child of Buddha Nature, listen carefully and understand! Hell-beings, gods and those with the body of the intermediate state are born in a supernormal manner. Formerly, when the visions of the Peaceful and Wrathful Deities arose before you during the intermediate state of reality - you did not recognise them. Then, overwhelmed by terror, you would have fainted. Four and a half days later, upon awakening from this faint, your consciousness has again become clear and a body, resembling your former one, has arisen. This ['body'] is described in the tantras:[3]

> *Having the bodily form of one's past and emergent existences,*
> *Complete with all sense-faculties, and the power of unobstructed movement.*
> *Endowed with miraculous abilities derived from past actions,*
> *Visible to those similar in kind and through pure clairvoyance.*

Here, 'past and emergent'[4] *means that your [present] body [which is a product of] your past habitual tendencies will resemble a body of flesh and blood, but, like a body of the Auspicious Aeon* (*bhadrakalpa*) *it will also be radiant and possess certain of the major and minor marks. Since this [state] is an apparitional experience of the mental body, it is called 'the mental body of apparitional experience in the intermediate state'.*[5] *At this time, if you are to be born as a god, you will come to experience the apparitional field of the realm of the gods. Depending on whichever of the realms you are to take birth in, whether that of the antigods, humans, animals, anguished spirits or hell-beings, you will come to experience its particular apparitional field. Therefore, 'past' means that for three and a half days you will possess the bodily form [which is a product] of your past habitual tendencies and existences. And 'emergent' means that, after [three and a half days], the apparitional field of the next realm into which you are to be born, will 'emerge'. Hence, the expression 'past and emergent' [existences].*

Whatever apparitional fields emerge at this time, do not be drawn by them! Do not become attached to them! Do not cling to them! If you cling to them and become attached, you will continue to roam amongst the six classes [of beings] and be turning towards suffering. Although, until yesterday, the intermediate state of reality arose [within you], you did not recognise it. As a result you have been compelled to wander here. Now, just as was [formerly] introduced by your spiritual teacher, if you are able to cultivate, undistractedly, [a recognition of]

the essential nature [of reality], if you can rest and abide without grasping and without activity, directly, in the unwavering, naked awareness, which is radiance and emptiness conjoined, you can attain liberation and avoid wandering, yet further, towards the womb entrances. If you are not able to achieve this recognition, then visualise your meditational deity, whichever it may be, or your spiritual teacher, as being [seated] on the crown of your head and be intensely and fervently devoted. This is most important. Again and again, do not be distracted.

If [the deceased] does indeed recognise this essential nature [of reality], he or she will attain liberation and avoid roaming further amongst the six classes [of beings]. But, on account of negative past actions, recognition is not easy to achieve, and therefore, one should reiterate [the introduction], in the following words:

O, Child of Buddha Nature, listen [carefully] yet again! The phrase, 'Complete with all sense-faculties, and the power of unobstructed movement'[6] *means that, even though you may have been blind, deaf or lame while you were alive, now, in the intermediate state, your eyes see forms, your ears hear sounds and all your sense-faculties are faultless, clear and complete. Hence [the tantra] says 'complete with all sense faculties'. Recognise this [sensory clarity], for it is a sign that you have died and are wandering in the intermediate state. Remember this oral instruction! O, Child of Buddha Nature, 'unobstructed' means that the body which you now have is a mental body. Your awareness is now separated from its physical support. Therefore, this is not a body of solid form. Accordingly, you now have the ability to move unobstructedly; penetrating to the core of all forms, you can pass through Mount Sumeru, and through dwellings, the earth, stones, boulders and mountains. Indeed, other than your mother's womb and the 'Indestructible Seat',*[7] *you can pass back and forth even through Mount Sumeru itself. Remember the advice of your spiritual teacher - for this [ability] is a sign that you are wandering in the intermediate state of rebirth. [Recognise this] and pray to the meditational deity Mahākāruṇika.*

O, Child of Buddha Nature, the phrase 'endowed with miraculous abilities derived from past actions'[8] *does not mean that you necessarily possess any enlightened attributes, or any miraculous ability in meditative stability, but that you have a miraculous ability which results from your past actions and accords*

with your past actions.[9] *[Consequently], you will have the ability to circumambulate Mount Sumeru and the four continents, in an instant. Merely in the time it takes to withdraw or hold out an arm, you can travel instantly anywhere you wish, just by thinking of your desired destination. Do not be fascinated by these diverse and haphazard miraculous abilities. Do not indulge in them. Of all the things which you have the ability to recall, there is not one which you cannot make manifest. You have the ability now, to manifest [any aspect of your past], unimpededly. Therefore recognise this and pray to your spiritual teacher.*

O, Child of Buddha Nature, as for the phrase 'visible to those similar in kind and through pure clairvoyance',[10] *the words 'similar in kind' mean that in the intermediate state, those of a similar kind of birth will come to perceive one another. Thus, in the case of those 'similar in kind' who are to be born as gods, the gods [to be] perceive one another. Similarly, those that are 'similar in kind' to any of the six classes [of beings], will come to perceive one another. Do not become attached [at the sight of these beings]! Meditate on [the meditational deity] Mahākāruṇika. The words 'visible through pure clairvoyance' do not refer to the [clairvoyance] which results from the meritorious qualities of the gods and so forth, but they do refer to the pure clairvoyance with which those of genuine meditative concentration perceive.*[11] *However, this is not [a clairvoyance] that can perceive [the beings of the intermediate state] at all times. If you are intent on seeing [beings of like nature in this intermediate state] then they will be perceived. If you are not so intent, they will not be perceived. This [clairvoyance] will dissolve, as soon as your concentration is distracted.*

O, Child of Buddha Nature, with a body having qualities such as these just described, you will [once again] see your homeland and your relatives, as if in a dream. Yet, even though you call out to your relatives, they will not reply. You will see your family and relatives crying and realise: 'I am dead. What should I do now?' Thinking this, you will be overwhelmed by intense suffering - you will feel like a fish [expelled from the water], writhing on hot sand. Although you will suffer [on realising that you are dead], this is not helpful [to you now]. If you have a spiritual teacher, pray to your spiritual teacher! Pray to the meditational deity, Mahākāruṇika! Although you will feel attached to your relatives, this is not helpful [to you now]. Do not be attached! Pray to Mahākāruṇika, and be free of suffering, awe and fear.

O, Child of Buddha Nature, your [present] awareness, freed from its

[physical] support, [is being blown] by the coursing vital energy of past actions. Choicelessly, riding the horse of breath, it drifts directionless, like a feather on the wind. To all those who are crying, you will call out: 'I am here! Do not cry!' But they will not hear you. Yet again, you will realise 'I am dead' and experience a very profound despair. Do not be absorbed by this suffering!

Continuously, there will be greyness, like autumn twilight, with neither day nor night. The intermediate states [between death and birth] will last for one week, or two, or three, or four, or five, or six or seven weeks - up to forty-nine days in all. It is said that suffering in the intermediate state of rebirth will last, generally speaking, for twenty-one days. However, since the duration [of this state] is based on past actions, a specific number of days is not certain.

O, Child of Buddha Nature, at this time the fierce, turbulent, utterly unbearable hurricane of past actions will be [swirling] behind you, driving you on. Do not be afraid! This is your own bewildered perception. Before you, there will be a terrifying, dense and unfathomable darkness, echoing with cries of 'Strike!' and 'Kill!' Do not be afraid! Moreover, in the case of very negative beings, a swarm of carnivorous ogres will arise, executors of the unfailing law of cause and effect,[12] *brandishing an array of weapons, and screaming out aggressively: 'Strike!' and 'Kill!' You will imagine that you are being pursued by terrifying wild animals. You will imagine that you are being pursued by hordes of people, and [that you are struggling] through snow, through rain, through blizzards and through darkness. There will be the sound of mountains crumbling, of lakes flooding, of fire spreading and the roar of fierce winds springing up. Terrified, you will try to flee wherever you can, but your path ahead will [suddenly] be cut off by three precipices: one white, one red and one black, all three awesomely frightening; you will feel as if on the verge of falling.*

O, Child of Buddha Nature, these are not truly precipices. They are aversion, attachment and delusion, respectively.[13] *Know now that this is the intermediate state of rebirth, and call to [the meditational deity] Mahākāruṇika, by name, and pray: 'O, lord Mahākāruṇika, Spiritual Teacher and Precious Jewel, save me* (say your name) *from falling into lower existences' [Pray with deep commitment in this way]; do not forget!*

At this stage, in the case of those individuals who have gathered the accumulations [of merit and pristine cognition] and have sincerely practised the teachings, one will be welcomed by [visions of] abundant riches and one will experience manifold blissful and happy states. [In the case of those individuals

who are indifferent or deluded, who have been neither virtuous nor negative, one will experience neither pleasure nor pain, but only an apathetic delusion.][14] *Whichever of these happens, O, Child of Buddha Nature, whatever objects of desire or blissful or happy states appear before you, do not be attached to them. Do not cling to them! Be free from attachment and clinging and mentally offer these [experiences] to your spiritual teacher and to the [Three] Precious Jewels. Particularly, if these visions are of indifference, devoid of happiness or pain, abide in the experience of the Great Seal, where awareness is [naturally present], without meditation and without distraction. This is very important.*

O, Child of Buddha Nature, at this time, you will try to find shelter [from the hurricane of past actions] below bridges, in mansions, in temples or grass-huts or beside stūpas and so forth, but this [shelter] will be momentary, it will not last. Your awareness, now separated from your body, will not rest and you will feel reckless, angry and afraid. Your consciousness will be faltering, superficial, and nebulous. Again you will realise: 'Alas! I am dead, what should I do now?' Reflecting on this, your consciousness will grow sad, your heart will be chilled and you will feel intense and boundless misery. Your mind is being compelled to move on, without settling in one place. Do not indulge in all kinds of memories! Let your awareness rest in an undistracted state!

[The time will come when you will realise that] you have no food, except that which has been dedicated to you. As for companionship, [here], similarly, there will be no certainty. These are both indications that the mental body is wandering in the intermediate state of rebirth. Your present feelings of happiness and sorrow are [now] driven by your past actions.

[Once again], seeing your homeland, circle of friends, relatives and even your own corpse, you will realise: 'I am dead! What should I do now?' You will feel deeply saddened [by your existence] in a mental body, and wish, 'O that I might obtain a physical body!' Consequently, you will experience roaming here and there in search of a body. You might even attempt, many times, to re-enter your own body, but a long time has already elapsed in the [previous] intermediate state of reality. In winter your body will have frozen, in summer it will have decayed. Alternatively, your relatives will have cremated it, buried it in a grave, or offered it to the birds and wild animals. Not finding a way back, you will feel utterly distressed, and you will certainly feel yourself [trying to] squeeze [into the crevices] between stones and rocks. Torments such as these will enfold you. This being the intermediate state of rebirth, so long as you search for a body, you will experience nothing but suffering. Therefore give up your clinging to a body

and rest in a state of non-activity, [undistractedly].

Liberation can be obtained in the intermediate state, as a result of the above introduction. However, even though this introduction is given, due to negative past actions, recognition may not occur. So again, you should call to the deceased by name and say the following words:

O, Child of Buddha Nature, (call to the deceased by name), *listen [to me]. It is due to your own past actions that you are now suffering in this way. No one else is responsible - this is solely the result of your own past actions. Pray ardently now to the Three Precious Jewels. They will protect you. If you do not pray intensely now, especially if you do not know how to meditate on the Great Seal, or if you cannot meditate on a meditational deity, the 'innate good conscience' within you*[15] *will now gather together all your virtuous actions, counting them out with white pebbles, and the 'innate bad conscience' within you will gather together all your non-virtuous actions, counting them out with black pebbles. At this moment you will tremble with extreme fear, awe and terror. You will tell lies, saying, 'I have not committed non-virtuous actions!' But at this, Yama will say: 'I shall consult the mirror of past actions.'*[16] *In the mirror of past actions, [all your virtues and non-virtues] will be reflected vividly and precisely. Your attempts at deceit will be of no use. Tying a rope around your neck, Yama will drag you forward. He will sever [your head] at the neck, extract your heart, pull out your entrails, lick your brains, drink your blood, eat your flesh and suck your bones. Despite this, you will not die. Even as your body is [repeatedly] cut into pieces, it will be continuously revived. Experiencing being cut into pieces in this way, time after time, will cause enormous suffering. From the moment the counting of the pebbles begins, do not be afraid! Do not be terrified! Do not lie, and do not be afraid of Yama. The body which you now have is a mental body; therefore, even though you experience being slain and cut into pieces, you cannot die. [Recognise now, that] in reality, you need have no fear, because, [in truth], your [body] is a natural form of emptiness. The acolytes of Yama are also, [in reality], natural forms of emptiness - these are your own bewildered perceptions. Your body, formed of mental propensities, is [a natural form of] emptiness. Emptiness cannot harm emptiness. Signlessness cannot harm signlessness. Outside, and distinct from your own bewildering perceptions, Yama, gods, malevolent forces, the bull-headed Rakṣa and so on, do not*

substantially exist.[17] *Recognise this! Recognise, now, that this is the intermediate state! Place your mind in the meditative stability of the Great Seal! If you do not know how to meditate, directly examine the essence of that which is producing your fear and terror. This [essence] is a stark emptiness, completely with out inherent existence in any respect whatsoever! This [stark emptiness] is the Buddha-body of Reality. Yet, this emptiness is not a vacuous or nihilistic emptiness. The essential nature of this emptiness is an awesome, direct and radiant awareness, which is the enlightened intention of [the Buddha-body of] Perfect Resource. Indeed, emptiness and radiance are not separate: the essential nature of emptiness is radiance and the essential nature of radiance is emptiness. This indivisible, naked, unclouded and exposed awareness, present as it is right now in a natural uncontrived state, is the Buddha-body of Essentiality.*[18] *Furthermore, the natural expressive power [of this Buddha-body of Essentiality] is the compassionate Buddha-body of Emanation, which arises everywhere without obstruction.*

O, Child of Buddha Nature, listen [to me] now, and do not be distracted. By merely recognising [the essential nature of your experience] in the above way, you will attain perfect buddhahood, endowed with these four buddha-bodies. Do not be distracted! The division between buddhas and sentient beings is determined by this [recognition]. If you are distracted at this critical moment, the opportunity to escape from the swamp of suffering will be lost. It is said of this very moment:

In an instant, penetrating analysis is made.
In an instant, perfect buddhahood is attained.

Until yesterday, because you were distracted, even though so many aspects of the intermediate states have arisen, you did not attain recognition. [Up to this time], you have experienced so much fear and terror. Now, if you continue to be distracted, the lifeline of compassion, suspended to you, will be cut off and you will move on to a place where there is no [immediate] prospect of liberation. So be careful.

Through this introduction, even though [the deceased] may have failed to attain recognition previously, he or she will be able to do so at this stage and consequently attain liberation.

If, however, [the deceased] is a lay person, who does not know how to meditate, you should say the following words:

O, Child of Buddha Nature, if you do know how to meditate you should call to mind the Buddha, the [sacred] teachings, the [sublime] assembly of monks and nuns, and [the meditational deity] Mahākāruṇika and pray to them. Meditate on all the fearful and terrifying appearances as being [forms] of Mahākāruṇika, or your meditational deity. Remember your spiritual teacher and remember the name which you received during empowerment ceremonies in the human world.[19] *[Say this name to] Yama Dharmarāja and do not be afraid of him. [Know now, that] even if you were to plunge down over the precipices, you would not be harmed. So, abandon your fear and your terror.*

Even though liberation may not have been achieved previously, if the above introduction is accepted, [the deceased] will attain liberation at this juncture.

Yet, since there is the possibility that [the deceased] will not achieve recognition, even though the introduction has been given, it is very important to persevere. Therefore, once again, one should call to the deceased by name and say the following words:

O, Child of Buddha Nature, your present perceptions can, like a catapult, in a instant, cast you into the most awesome states; either blissful or full of suffering. Therefore, now, [it is critical that] your perceptions are not coloured by either attachment or aversion.

It may be that you are about to take birth in the higher realms, yet at the time when the perceptions of the higher realms occur, your living relatives, now left behind, are sacrificing and offering many animals on your behalf, dedicating [this activity] to you, the deceased. Corrupted perceptions will thus arise and consequently an intense aversion may well up [within you], and this will form a connecting link to a birth in the hell realms. Therefore, whatever activities occur in the place that you have left behind, meditate on loving kindness, and ensure that aversion does not arise!

Alternatively, your mind may grow attached to your wealth and possessions, now left behind, or else, knowing that your wealth and possessions are being enjoyed and owned by others, you may become both attached to those worldly goods and also hateful towards those left behind [who are using your

possessions]. As a result of this, a connecting link will certainly be formed to a birth amongst the hell beings or amongst the anguished spirits, even though you may have been at the point of attaining birth in [one of] the higher realms. However attached you may be to the wealth now left behind, you do not have the ability to enjoy it. Since it is absolutely of no use to you, abandon your attachment and yearning for the wealth that you have left behind. Let it go! Be decisive! Regardless of who is enjoying your wealth, do not be possessive! Let it go! Cultivate devotion, and imagine that you are offering these [worldly possessions] to your spiritual teacher and to the [Three] Precious Jewels. Rest in a state free from attachment and free from clinging.

Once again, even when the Kaṅkaṇīdhāraṇī *incantation for the dead is being recited for you and the* Purification of the Lower Realms (Sarvadurgatipariśodhanatantra) *is being recited on your behalf, you may perceive, with your present subtle cognitive ability, that these [rites] are being performed impurely and distractedly, and that those [who are performing these rituals] are impure in both their commitments and vows and are careless in their conduct. As a result, you may have no confidence in them, you may form a bad opinion of them, and you may become fearfully and horribly aware of their negative past actions, etc., as well as of their impure practice of the [sacred] teachings and the rituals. Feeling this, you will experience the utmost sadness, and think: 'Alas, they have betrayed me! They have truly betrayed me!' As a consequence of your profound disenchantment, instead of maintaining purity of perception and [feelings of] respect, negative opinions and loss of confidence will arise within you. Thus, [these perceptions and feelings] will form a connecting link that will certainly propel you into the lower existences, and, in this way, [your subtle cognitive ability and the rituals recited on your behalf] will not have been of benefit, but rather of great harm.*

However impure may be the practice of the [sacred] teachings by your friends now left behind, you must maintain respect and purity of perception from the depths of your heart. Think to yourself: 'My own perception is so polluted! How could the speech of the buddhas be impure! These [impure perspectives] have arisen as a consequence of my own impure perception, and [will appear to me] just as the flaws on my face will be reflected in a mirror. As for these [individuals performing the rituals, in reality] their bodies are the [sublime] community of monks and nuns, their speech is the genuine [sacred] teaching, and their minds are the essence of the buddhas. Therefore, I take refuge in them.' Thinking thus, whatever activities occur in the place that you have left behind, they will

certainly be beneficial to you. It is extremely important to maintain this purity of perception. Do not forget this!

Even if you are about to be born into the lower existences, [yet you do maintain purity of perception], and you perceive the relatives that you have left behind practising the virtuous teachings, unstained by negativity, and you see your spiritual teachers and masters purely practising the rituals with virtuous body, speech and mind, you will feel great joy. Simply through this [experience of great joy], even though you were about to fall into lower existences, this [joy] will form a connecting link, which will certainly turn you back towards the higher realms. Since there is such manifold benefit, do not now lapse into impure perception. It is extremely important to maintain purity of perception and to be unbiasedly devoted. So, be careful!

O, Child of Buddha Nature, in short, since your awareness during this intermediate state lacks any [material] support, it is light and volatile, and therefore, whatever virtuous or non-virtuous perceptions arise, these are very powerful. Do not be absorbed by non-virtuous thoughts! Call to mind the virtuous practices of your past! Even if you did not engage in virtuous practices [during your life], maintain purity of perception and deep devotion! Pray to your meditational deity or to Mahākaruṇika, and with a powerful longing repeat the following aspirational prayer:[20]

Now when I roam alone, separated from loved ones,
And [myriad] images of emptiness arise, naturally manifesting,
May the buddhas [quickly] release the power of their compassion,
And may the fear of the awesome and terrifying intermediate state be annulled.

When I experience suffering, as the result of negative past actions,
May the meditational deity [Mahākāruṇika] dispel all such misery,
And as the natural sound of reality reverberates like a thousand peals of thunder,
May all sounds be transformed into the resonance of the Six Syllables.

When I am driven on by past actions, unable to find a refuge,
May the Great Compassionate One, Mahākāruṇika, protect me,
And as I experience the suffering of habitual tendencies and past actions,

May the meditative stabilities of inner radiance and bliss [naturally] arise.

Say this aspirational prayer with ardent longing; it will certainly lead you on to the path. Be absolutely certain that this [aspirational prayer] will not deceive you. This is most important!
Through these words, [the deceased] will regain his or her focus, and recognition will occur. Then, liberation will be attained.

[OBSTRUCTION OF THE WOMB ENTRANCES]

Even though this introduction may have been given many times, due to the potency of strong negative past actions, recognition may be difficult. It is very beneficial, therefore, to repeat [the introduction] now, many times. Again, therefore, calling to the deceased by name, you should say the following words [at least] three times:

O, Child of Buddha Nature, if you have not taken to heart [the introduction] which has gone before, from now on, the body of your past life will grow more faint and the body of your next life will grow more vivid. At this, you will be dismayed, and you will think: 'I am experiencing such misery! Now I will look for whatever kind of body I can find.' Thinking in this way, you will move haphazardly and randomly towards whatever might appear and consequently the six lights indicative of the six realms of living beings will dawn; and, according to your past actions, [the light of the realm] into which you are to be born will shine the most of all. O, Child of Buddha Nature, listen! What are these six lights, you may ask? A dull white light indicative of the realm of the gods will arise. A dull red light indicative of the realm of the antigods will arise. A dull blue light indicative of the human realm will arise. A dull green light indicative of the animal realm will arise. A dull yellow light indicative of the realm of the anguished spirits will arise and a dull smoky light indicative of the realm of the hell-beings will arise. These six lights will emerge. And at this time, your [present] body will take on the colour of the light of the realm into which you are to be born. O, Child of Buddha Nature, at this juncture, the essential points of the oral instructions are extremely important.

Meditate now on the light [that dawns] as being Mahākāruṇika! Meditate on the thought that when the light dawns, it is Mahākāruṇika. This is the most

profound crucial point. It is extremely important, because [this oral instruction] obstructs birth.

Alternatively, you should meditate for a long time on your meditational deity, whichever it may be. [Meditate on the deity] appearing like an illusion, completely free from inherent existence. This is called [the practice of] the 'pure illusion-like body'. Accordingly, dissolve [the form of] the meditational deity from the extremities [inwards], until it disappears completely, and abide in the [resultant] state of emptiness and radiance, where nothing at all substantially exists and where there is no subjective apprehension. Meditate yet again on the meditational deity. Meditate again on the inner radiance. Meditate alternately in this way, and after this, dissolve your awareness itself from the extremities [inwards, into emptiness and radiance]. Wherever there is space there is awareness. Wherever there is awareness there is the Buddha-body of Reality. Abide nakedly, therefore, in the state of the unimpeded Buddha-body of Reality, free from conceptual elaboration. [Abiding] in this state, birth will be obstructed and buddhahood will be attained.

Yet, those unfamiliar with meditative experience and those very weak in their practice will not be able to understand [and apply the above introductions]. Once again, overcome by confusion, they will wander towards the womb entrances. Thus, the teachings which obstruct the womb entrances become of great importance and you should, once again, call to the deceased by name and say the following words:

O, Child of Buddha Nature, if you have not attained recognition [as a result of the introductions] which have gone before, then, based on the potency of your past actions, the perception will arise that you are moving upwards, or moving horizontally or moving downwards.[21] *As this occurs, you should meditate on Mahākaruṇika. Remember this!*

Yet again, as described before, the experience will arise of being pursued by whirlwinds, blizzards, hail, or fog; and a crowd of people, and you will be trying to escape. Those who are lacking in merit will experience that they are fleeing towards a place of suffering. Those with merit will experience arriving at a place of happiness. O, Child of Buddha Nature, now, at this point, the signs of the environment into which you are to be born, on one amongst the four continents, will arise. Specifically for this moment, there are many profound essential points

of oral instruction. Therefore listen, now, without distraction. Even though, previously, you have not taken to heart the essential instructions introduced to you, you can do so now, for even those whose practice is very weak can understand [and apply one of] the following essential instructions. So listen, now, without distraction.

At this stage, it is extremely important that you carefully employ the methods for obstructing the womb entrances. [Principally], there are two such methods of obstruction. These are: [first], the method which obstructs the person who is to enter the womb and, [second], the methods which obstruct the womb which is to be entered.

The oral teaching for the method which obstructs the person who is to enter the womb, is as follows:

O, Child of Buddha Nature, (call to the deceased by name) *visualise now your meditational deity, whichever it may be, with vibrancy. [Meditate on the deity] as [vividly] apparent, yet completely lacking in inherent existence, like [the reflection of] the moon in water. If you do not have a specific meditational deity, then visualise the lord Mahākāruṇika, again with great vibrancy. Then, [gradually], dissolve [the image of] the meditational deity from the extremities [inwards, until it disappears completely] and then meditate on the [resultant union] of inner radiance and emptiness, which is utterly free from any objective referent. This is the profound essential point. Meditate in this way, for it is said that by this means entry into a womb will be averted.*

Should even this [introduction] not cause obstruction and should [the deceased] continue to draw closer to the act of entering a womb, there are also the profound oral instructions which obstruct the womb entrances. These are as follows:

[O, Child of Buddha Nature,] listen [carefully]! In the recitation of the Root Verses of the [Six] Intermediate States*, the following lines are spoken. Repeat these, now, after me:*[22]

Alas, now as the intermediate state of rebirth arises before me,
I must with one-pointed intention concentrate my mind,
And resolutely connect with the residual potency of my virtuous past actions.

I must obstruct the womb entrances and call to mind the methods of reversal.
This is the time when perseverance and purity of perception are imperative.
I must give up all jealousy and meditate on my spiritual teacher with consort.

It is extremely important to clearly repeat these verses aloud, to arouse your memories [of past virtues], to meditate on this [prayer] and to experientially cultivate its meaning. The meaning of these verses is as follows: the line 'now as the intermediate state of rebirth arises before me'[23] *explains that you are now roaming in the intermediate state of rebirth. As an indication of this, if you look into water, you will not see your reflection. Your body does not even cast a shadow. These are both signs that you do not have a solid body of flesh and blood, but that you are roaming, with a [subtle] mental body, in the intermediate state of rebirth.*

Now, therefore, you 'must with one-pointed intention concentrate your mind',[24] *undistractedly. At this moment, this [singularity of] intention is by itself the most important factor. It is like a horse being controlled by the use of a bridle. Whatever your intention focuses upon, this will come about. Do not turn your mind to negative past actions! Call to mind, now, your connections in the human world with the [sacred] teachings and instructions, remember the empowerments and oral transmissions [previously received], remember [your connection with] this* Liberation by Hearing in the Intermediate States*, and so forth. It is extremely important that you 'resolutely connect with the residual potency of your virtuous past actions'.*[25] *Do not forget! Do not be distracted! The present moment is the dividing-line between progression and regression. The present moment is the time when, by lapsing into laziness, even for an instant, you will experience constant suffering. The present moment is the time when, by concentrating with a singular intention, you will achieve constant happiness. Concentrate your mind with a single-pointed intention. 'Resolutely connect with the residual potency of your virtuous past actions.'*

Now is the time when you must obstruct the womb entrances. It is said [in the verses] that you 'must obstruct the womb entrances and call to mind the methods of reversal. This is the time when perseverance and purity of perception are imperative'.[26] *You have now arrived at that stage. Your priority now is to obstruct the womb entrances. There are five methods which will bring about obstruction of the womb entrances, so keep them carefully in mind.*

O, Child of Buddha Nature, at this stage, the perception will arise of a male

and a female engaging in sexual intercourse. Upon perceiving this, do not enter between the male and the female, but be mindful and 'meditate on' the male and the female as being your 'spiritual teacher with consort'.[27] *Prostrate yourself before them and make offerings, emanating these with your mind. Be intensely devoted and request instructions from [your spiritual teacher and consort]. Just by intently focusing your thought in this way, the womb entrances will certainly be obstructed.*

Should [the womb entrances] not be successfully obstructed through this method and you are nonetheless drawn ever nearer to entering the womb, then meditate now on the spiritual teacher and consort as being your personal meditational deities, whichever these may be, or [if you do not have a personal meditational deity], meditate on the spiritual teacher and consort as being Mahākāruṇika and his consort. Again, make offerings, emanating these with your mind and generate the thought very intently: 'I request [the attainment of your] spiritual accomplishment!' Thereby, the womb entrances will be obstructed.

Should even this not obstruct the womb entrances, and you are still drawn ever nearer to entering the womb, the third method, which reverses attachment and aversion, is now to be revealed to you. There are four modes of birth: birth from an egg, birth from a womb, supernormal birth, and birth from warmth and moisture.[28] *Among these, the birth from an egg and birth from a womb are very similar, in that in both cases you will see the male and the female engaged in sexual union, as [described] above. If, based on either attachment or aversion, you enter a womb at this time, you will be born as a horse, bird, dog, human, or whatever is appropriate. If you are to be born as a male, you will experience the perceptions of a male. You will feel intense aversion towards the father and you will feel jealousy and attachment towards the mother. If you are to be born as a female, you will experience the perceptions of a female. You will feel intense envy and jealousy towards the mother and you will feel intense attachment and affection towards the father. This [emotional arousal] will cause you to enter a womb. Here you will experience the 'coemergent delight', in the midst of the meeting between the sperm and the ovum. From that state of bliss you will faint into unconsciousness, and as time passes, the embryo will come to maturity in the womb, moving through [its various stages of development], that is, the clotting of the embryo, the oval elongation of the embryo,*[29] *and so forth until finally, you will emerge [from the womb] and open your eyes. Now, you will have*

turned into a puppy. Previously having been a human being, you will now have become a dog. So consequently, you will suffer in a dog-kennel, or similarly, in a pigsty, or an anthill, or a wormhole, or else you may be born as a baby bull, a goat, a sheep and so forth. There is no way back. You will experience all manner of sufferings in a state of great obscurity and delusion. Through this process you will continue to remain within the six classes of living beings, including the realms of the hell beings and the anguished spirits. You will be completely drained by boundless sufferings. There is nothing more awesome or frightening than this! Oh dear! This is truly terrifying! Oh dear, Oh dear, in this way, those who lack the oral instruction of a genuine spiritual teacher will indeed fall into the great abyss of cyclic existence and be tortured unbearably by continuous sufferings. Rather than this, listen to my words! Understand this instruction of mine. I will reveal now an oral instruction which obstructs the womb entrances, through the reversal of attachment and the reversal of aversion. Listen and understand this well! It is said [in the Root Verses of the Six Intermediate States*]:*[30]

I must obstruct the womb entrances and call to mind the methods of reversal.
This is the time when perseverance and purity of perception are imperative.
I must give up all jealousy and meditate on my spiritual teacher with consort.

As is described [in the oral instruction] above, if you are to be born as a male, you will feel attachment towards the mother and aversion towards the father. If you are to be born as a female, you will feel attachment to the father and aversion towards the mother. Thus you will come to experience jealousy, [a conflict of attachment and aversion]. Specific to this stage, there is a profound oral instruction. O, Child of Buddha Nature, when the feelings of attachment and aversion arise, meditate as follows: 'Alas, sentient beings such as I, with such negative past actions, have, up until now, roamed in cyclic existence. I have continued to wander in this way, being driven on by my feelings of attachment and aversion. If, especially at this time, I continue to be influenced by attachment and aversion, there is a danger that I will roam into the limitlessly [diverse] states of cyclic existence and risk sinking into the ocean of suffering, for a very long time. Therefore, now, from the very beginning, I must not generate attachment or aversion. Oh dear, Oh dear! As of now, I shall never again be motivated by attachment or aversion.' By concentrating intently on this

thought, as it is said in the tantras, the womb entrances will be obstructed by this [singular intent] alone. O, Child of Buddha Nature, do not be distracted! Concentrate your mind on this thought, with a one-pointed intention.

Yet if, even having done this, the womb entrances are still not obstructed and [the deceased] draws ever nearer to entering a womb, then the womb entrances should be obstructed by giving the oral instruction on the unreal and illusion-like nature [of all phenomena].[31]

[O, Child of Buddha Nature], meditate in the following way! 'Alas! The father and the mother [in sexual union], the rain, the blackness, the hurricane, the thunderous sound, the fearful and terrifying experiences, the nature of these and of all phenomena is illusion-like. In whatever form [phenomena] arise, they are not real. All substantial things are unreal and false, like a mirage. They are not permanent. They are not changeless. So what is the purpose of my attachment [to these perceptions]? What is the purpose of my awe and terror? That which is non-existent, I am seeing as existent! [In reality], all these things [that I perceive] are the perceptions of my own mind. Yet, the essential nature of mind is primordially non-existent, like an illusion. So how is it possible for things to exist externally, in their own right? Since I have not understood this before, I have [always] regarded the non-existent as existent. I have regarded the unreal as real. I have regarded illusions as truth. This is why I have roamed in cyclic existence for such a long time. Now, yet again, if I do not realise that all these [phenomena] are illusions, I will continue to roam in cyclic existence, interminably, and without doubt, I will drown in a swamp of every manner of suffering. Now, [I must realise that] all these [phenomena] are completely devoid of substantial existence, even for a single instant. [In reality], they are like a dream, like an illusion, like an echo, like a celestial city, like a mirage, like a reflection, like an optical illusion, like the moon [reflected] in water. It is absolutely certain that these [phenomena] are not truly real, but that they are false. Through this singular resolve, I will blow apart my apprehension of their true existence. Through utter confidence in this [meditation], my apprehension of self-existence will be reversed.' By knowing from the depths of your heart that all these [phenomena] are unreal, the womb entrances will certainly be obstructed.

However, if, despite this [teaching] being given, the apprehension of true existence is not shattered, and the womb entrances are therefore not obstructed and [the deceased] draws ever nearer to entering a womb, then there is a [final] profound oral instruction:

O, Child of Buddha Nature, if, even after having engaged in the above [meditation], the womb entrances have still not been obstructed, now, according to the fifth [profound oral instruction], you must obstruct the womb entrances by meditating on inner radiance.[32] *The method of meditation is as follows: 'Alas! All [seemingly] substantial phenomena are [expressions of] my own mind. Yet, [in reality], this mind is of the nature of emptiness, it is beyond creation and beyond cessation.' By focusing your thought in this way, your mind should [naturally] return to an uncontrived and stainless state. Let the mind rest in this, its natural state, directly in itself, in the same way, for example, as water is poured into water. Let [the mind] rest in its natural flow, clear, unconstricted, uncontrived and relaxed.*[33] *[By following this method] you can be sure that the womb entrances to the four modes of birth will certainly be obstructed. Meditate again and again in this way, until the womb entrances are closed.*

Set down above are several profound and genuine instructions for effecting the obstruction of the womb entrances. For those with high, average or low ability, it is impossible not to be liberated by these [instructions]. This is because: first, consciousness in the intermediate state is endowed with an, albeit corrupt, supernormal cognitive ability. Therefore, whatever one says [to the deceased] is heard by the deceased. Second, even if the deceased was deaf or blind [while in the human world], now, [in the intermediate state], all the sensory faculties will be complete and therefore whatever is said will be apprehended. Third, since the deceased is continuously being overwhelmed by fear and terror, there is an undistracted concentration on what to do; therefore, what is said will be listened to. Fourth, since the consciousness has no [physical] support, it is easy to guide and it can penetrate to the essence of whatever is focused upon. [Additionally], since the power of retention is now many times clearer, even the mentally weak will have, in the intermediate state, a lucid awareness, by virtue of their past actions. Hence, they will have the gift of knowing how to meditate on that which is taught and the gift [to assimilate] such points [of instruction]. These are the reasons why the performance of rituals on behalf of the dead is beneficial.

Indeed, it is extremely important to persevere in the reading aloud of this *Great Liberation by Hearing in the Intermediate States* for the entire forty-nine days. For if liberation is not achieved at one introduction, it can be achieved at another. This is the reason why, not just one, but many introductions should be given.

[CHOOSING A WOMB ENTRANCE]

Then again, there are several kinds [of persons] who do not achieve liberation, despite having received the above introductions and having been taught the above visualisation techniques. This [lack of ability] comes about through limited familiarity with virtuous past actions, extensive primal familiarity with non-virtuous past actions, and the potency and great force of negative obscurations.

So, at this stage, if the womb entrances have still not been [successfully] obstructed [as described] above, there is a profound oral instruction for choosing an [appropriate] womb entrance,[34] which should now be presented. Again, one should request the assistance of the buddhas and bodhisattvas, take refuge in [the Three Precious Jewels] and cultivate an altruistic intention. Then, as before, calling to the deceased by name, three times, one should say the following words:

O, Child of Buddha Nature, (repeat the name of the deceased), *listen [carefully]. Even though many [authentic] introductions to the instructions have previously been given to you, up until this stage, you have not taken these to heart. Now, if you have been unable to obstruct the womb entrances, the time has actually come for you to assume a body. There are [not just one, but] several different kinds of profound [and genuine] instructions which relate to your choice of an appropriate womb entrance. So comprehend these well. Do not be distracted. [Listen] without distraction! Understand, and maintain a firm intention!*

O, Child of Buddha Nature, now, [if you are to be born as a human] the indications and signs which relate to the environment into which you may be born, on one amongst the [four] continents, will arise. You must recognise these [indications]! Indeed, you must choose the continent based on [a careful examination of these] indications of the environment into which you may be born.

If you are to take birth on the Eastern Continent, Videha, you will see a lake, adorned by male and female swans. Do not be drawn towards this [place]! Call to mind the methods of reversal [and apply these]! For were you to go there, even though it is a happy and tranquil place, it is an environment where the [sacred] teachings do not flourish. So do not enter [this continent]!

If you are to take birth on the Southern Continent, Jambudvīpa, you will see grand and delightful mansions. If indeed you can enter here, do so!

If you are to take birth on the Western Continent, Aparagodanīya, you will see a lake adorned [around its shores] by male and female horses. Do not be drawn towards this place! Call to mind the methods of reversal [and apply these]! For even though it is a place of great wealth and [abundant] resources, it is an environment where the [sacred] teachings do not flourish. So do not enter [this continent]!

If you are to take birth on the Northern Continent, Uttarakuru, you will see a lake adorned [around its shores] by cattle or a lake adorned by trees. Recognise these appearances as indications of the birth that you are about to assume! Do not enter there! For even though this is a place where there is longevity and which has merit, it is an environment where the [sacred] teachings do not flourish. So do not enter [this continent]!

If you are to take birth as a god you will see delightful celestial palaces, many-storeyed and composed of diverse jewels. If indeed you can, you should enter here!

If you are to take birth as an antigod, you will see exquisite groves and spinning wooden torches [creating] wheels of fire. Do not enter there, under any circumstances! Call to mind the methods of reversal [and apply these]!

If you are to take birth as an animal, you will see rocky caverns, empty hollows and straw sheds, shrouded by mist. Do not enter there!

If you are to take birth as an anguished spirit, you will see tree-stumps, black protruding silhouettes, blind desolate gorges, or total darkness. Were you to go there, you would be born as an anguished spirit and experience the manifold sufferings of [insatiable] hunger and thirst. Do not enter there! Call to mind the methods of reversal [and apply these]! Be courageous and strong!

If you are to take birth as a hell being, you will hear the songs of those of negative past actions. Or, quite simply, you will feel powerless and compelled to enter. Whereupon, the perception will arise that you are moving into a land of darkness, where there are black and reddened houses, black earth-pits and black roads. Were you to be drawn to this place, you would enter the hells, and

experience the [searing] unbearable sufferings of heat and cold. Be careful! Do not enter into the midst of this, for there will be no opportunity to turn back. Do not enter there, under any circumstances! As it is said [in the root verses]: 'You must obstruct the womb entrances and call to mind the methods of reversal.' These are [wholly] necessary now!

O, Child of Buddha Nature, although you do not wish to move forward, you are powerless not to do so. The avenging forces, who are the executors of the unfailing laws of cause and effect, will be pursuing you. You will have no choice but to move forward. Before you, the avengers and executors will be leading the way. The experience will arise of trying to flee from these forces, of trying to flee from the darkness, from the most violent windstorms, from the [thunderous] tumult, the snow, the rain, the hail and the turbulent blizzards, which swirl around you. [Frightened], you will set off to seek a refuge and you will find protection inside an enclosed space, such as within the mansions, just described, or in rock-shelters, or holes in the ground, or amongst trees, or within the bud of a lotus flower. Hiding here, you will be very hesitant to come out, and you will think: 'I should not leave here now.' You will be very reluctant to be separated from this protected place and you will become utterly attached to it. Then, because you are so very hesitant to go outside, where you would be confronted by the fears and terrors of the intermediate state, you will, because of this fear and awe, continue to hide away. Thus, you will assume a body, however utterly bad that may be, and you will, [in time], come to experience all manner of sufferings. This [experience of wanting to hide] is a sign that you are being obstructed by malignant forces and carnivorous ogres. Particularly related to this stage, there is a profound oral instruction. Listen, therefore, and understand!

At this time, when you are being pursued by avenging forces and you feel powerless [to escape] and you are terrified and frightened, you must, in an instant and with perfect recall, visualise the Transcendent Lord Mahottara Heruka, or Hayagrīva, or Vajrapāṇi, or else, if you have one, your personal meditational deity. [Visualise the deity] as having a huge buddha-body, with thick limbs, standing upright, in a terrifying wrathful manifestation, which pulverises every form of obstructing force. [By virtue of this practice], insulated from the avengers by the blessing and compassion [of the meditational deity], you will secure the ability to choose a womb entrance. This is a profound and genuine crucial point of the oral instructions. So, understand this now!

Moreover, O, Child of Buddha Nature, the gods [inhabiting the form realms] of meditative concentration, and similar beings [of the higher realms], take birth

through the potency of their meditative stability.[35] *Also, certain classes of malevolent forces, including the anguished spirits, arise on the basis of the transformation of their mental body itself during this very [intermediate state], through a shift in their mode of perception. [In this way], they assume the forms of an anguished spirit, malign force or carnivorous ogre, capable of displaying diverse miraculous acts. The anguished spirits who reside in the ocean depths, the anguished spirits who move through space, the eighty thousand classes of obstructing forces, and so forth, all come into existence consequent on such a shift in their mode of perception, while [still] in the mental body.*

At this time, therefore, [while visualising the wrathful deity] it is essential that you hold in mind the meaning of emptiness, [the essence of] the Great Seal. If you are not able to practise in this way, you must cultivate your experience of the illusion-like natural expressive power [of actual reality]. If you are unable even to practise in that way, you should meditate on the meditational deity Mahākāruṇika, without allowing your mind to experience attachment, in any respect whatsoever. Through [practising this effectively], buddhahood will be attained in the Buddha-body of Perfect Resource, during this intermediate state.

O, Child of Buddha Nature, if, due to the potency of your past actions, you must at this stage enter a womb, a further teaching on the methods of choosing a womb entrance is now to be taught. Listen, [carefully], therefore! Do not just move towards whatever womb entrance appears to you. If, whilst being pursued by the avenging forces [of the laws of cause and effect], you are powerless [and unable to resist] the process of entering [a womb], then you must, at this time, meditate on Hayagrīva. Since you now possess a subtle supernormal cognitive ability, you will [clearly] apprehend all the [potential] birthplaces as they arise, in sequence. Therefore, make your choice, [based on the examination of the indications and based on the instructions]! There are two kinds of oral instruction [which can now be applied]: [first], the oral instructions for transferring the consciousness to the pure buddha fields[36] *and [second], the instructions for choosing a womb entrance within impure cyclic existence. Therefore, [listen carefully and] do as follows:*

First, the transference of consciousness to the utterly pure realms of the sky-farers is effected by those of highest ability, by directing their intention as follows. 'Alas! I am deeply sad that even after an infinite "incalculable aeon", I am still left behind in this swamp of cyclic existence. How dreadful it is, that while so many have attained buddhahood in the past, I have still not achieved

liberation. Now, this cycle of existence disgusts me! It horrifies me! I have long been led astray by it! Now, the moment approaches for me to move forward! Now, I must take birth, miraculously, in the bud of a lotus flower, in the presence of the Buddha Amitābha, in the western Buddha field of the Blissful (*Sukhāvatī*)*!' Focus your intention, concentratedly, on this thought! [It is essential that you make this effort!] Alternatively, you can focus your intention on whichever buddha field you wish. On Manifest Joy* (*Abhirati*)*, on Dense Array* (*Ghanavyūha*)*, on Alakāvatī, on Mount Potālaka, or [you may wish to focus] on coming into the presence of [Padmasambhava of] Oḍḍiyāna, in the celestial palace of Lotus Light, or indeed on whichever buddha field you wish to enter. Be single-minded! Do not be distracted! Immediately upon establishing [this intention], you will take birth in the [chosen] buddha field. Yet again, alternatively, if you wish to proceed into the presence of Maitreya in [the realm of] The Joyful* (*Tuṣita*)*, think as follows: 'At this juncture in the intermediate state, the moment has come for me to proceed into the presence of the king of the [sacred] teachings, Maitreya, in [the realm of] The Joyful. Therefore, it is there that I will go!' If you focus your intention on this thought, you will take birth, miraculously, in the heart of a lotus, in the presence of Maitreya.*

Alternatively, if you are unable to accomplish this [transference], or if you desire to enter a womb or you are obliged to enter one, then there are the following instructions on choosing a womb entrance within impure cyclic existence. Therefore, listen [carefully]. Utilising the supernormal cognitive ability which you now possess, examine the continents once again, as just described, and make your choice. You must enter a land where the [sacred] teachings flourish!

[Be warned, however!] It could be that, [in reality], you are about to take birth, by entering into a substance which is fetid and polluted, and yet that filthy mass will be perceived by you as sweet-smelling and you will be drawn towards it and take birth within it. Therefore, whatever such [attractive] appearances may arise, do not grasp at them as substantially real! Ensure that you remain utterly free from the symptoms of attachment and aversion, and on that basis choose an excellent womb entrance.

It is extremely important that your motivation is firmly concentrated [as you approach the womb entrance]. Therefore think as follows: 'Ah! For the sake of all sentient beings, I shall be born as a universal monarch, or [acting purely] like a great [dignified] sal tree, I shall be born into the brāhman class, or as the child of an accomplished master, or into a family which maintains an

immaculate lineage of the [sacred] teachings, or into a family where the mother and father are deeply devout. Then, once I have taken on a body which is blessed with the merit of being able to act on behalf of all sentient beings, I shall [dedicate myself to] acting on their behalf!' You must concentrate your motivation on this thought and [thus] enter the womb.

As you enter the womb, consecrate it [by perceiving it] as a celestial palace of the deities.[37] *Be full of devotion. Ensure that you enter whilst praying to and imagining that you are receiving empowerments from the conquerors of the ten directions and from their sons, as well as from the meditational deities and, in particular, from Mahākāruṇika.*

[However be warned], for as you make this choice of a womb entrance, there is a risk of error. There is the risk of error when, through the potency of past actions, an excellent womb entrance is perceived as a bad one, and when a bad womb entrance is perceived as a good one. At this time, the essential points of the teaching are crucial. Therefore, once again, you should act as follows. Even though perceptions of an excellent [womb entrance] may occur, do not become attached to these. And [conversely] even though perceptions of a poor [womb entrance] may occur, do not feel aversion. The essential point of the profound and genuine [instructions] is that you enter the womb in a state of great equanimity, utterly free from [the dichotomies of] good and bad, acceptance and rejection, or attachment and aversion.

Nevertheless, with the exception of certain persons who have experience of this [equanimity] it is difficult [for beings] to sever themselves from the deep-seated and long-lasting disease of negative habitual tendencies. Therefore, if [the deceased] remains unable to be free from attachment and aversion, in the above manner, such negative beings who are of the lowest capacity may seek refuge in the animal realms or similar [kinds of inferior existences]. In order to counteract this, again calling to the deceased by name, you should speak as follows:

O, Child of Buddha Nature, if you do not know how to choose a womb entrance and you are unable to give up your attachment and your aversion, then, regardless of which of the above appearances arise, you must call out, by name, to the Three Precious Jewels. Take refuge in them! Pray to Mahākāruṇika! Go forward with your head held high. Recognise that this is the intermediate state! Give up your attachment and your clinging to the friends, sons, daughters and

relatives that you have left behind. These [attachments] are not helpful [to you now]. Enter into the blue light of the human realm. Enter into the white light of the realm of the gods. Enter into the mansions of precious jewels and the gardens of delight.

This [introduction] should be enunciated up to seven times. Then one should pray to the buddhas and bodhisattvas, [reciting the *Aspirational Prayer Calling to the Buddhas and Bodhisattvas for Assistance*].[38] Then one should read aloud, up to seven times, the *Aspirational Prayer which Protects from Fear of the Intermediate States*, the *Root Verses of the [Six] Intermediate States*, and the *Aspirational Prayer which Rescues from the Dangerous Pathways of the Intermediate States*.[39] Then, one should also read aloud, clearly and with correct pronunciation, the *Liberation by Wearing: Natural Liberation of the Psycho-physical Aggregates*. And you should also read aloud the *Spiritual Practice: Natural Liberation of Habitual Tendencies*.[40]

CONCLUSION

Thus, [in summary], by acting correctly, yogins with high realisation will [successfully] effect the transference of consciousness at the moment of death, and, being spared the necessity of having to wander through the intermediate states, will attain liberation in an ascending and core-penetrating manner. Certain others, below these [yogins in ability], who have achieved [direct] meditative experience, will recognise the inner radiance of reality, at the culmination of the intermediate state of the time of death, [and will, similarly, attain buddhahood] in an ascending and core-penetrating manner. Others, below these, in accord with their inheritance of past actions and their particular level of ability, will attain liberation at one [moment] or at another, during the [respective] weeks [which follow the moment of death], as the visions of the Peaceful and Wrathful Deities gradually arise in the intermediate state of reality. Since there is a succession of dangerous passageways, recognition will occur at an appropriate juncture [during the intermediate state of reality] and liberation will follow.

However, those who have a very weak inheritance of [positive] past actions, those who are greatly clouded by negative obscuration and those who are burdened by the most non-virtuous past actions, will be obliged to roam

downwards into the intermediate state of rebirth. Here, as before, since there are different levels of introduction, like the rungs of a ladder, recognition will occur, if not at one stage, then at another; and thereby liberation will follow.

But if those, just mentioned, who have a weak inheritance of [positive] past actions, do not achieve recognition and are accordingly overcome by fear and terror, then, there is a graded series of different forms of instruction [for obstructing, and] for choosing, the womb entrance. Thus, if recognition does not occur in the course of one such teaching, then, these individuals will be introduced to yet another [instruction] and upon understanding the [appropriate] visualisation technique they will achieve the inestimable bounty of the higher existences. Even if one is, like a beast, the lowest of the low, through the munificence of taking refuge, one will avoid birth in inferior existences and assume a precious human body, [blessed] with the benefits of freedom and favourable opportunities. Then, in the life to come, one will meet a spiritual teacher or spiritual friend, and one will receive the teachings, and thereby liberation will follow.

This [sacred] teaching, when encountered in the intermediate state of rebirth, is an [oral] instruction that connects [the deceased] with their residual inheritance of virtuous past actions. This is why it [is said to] resemble a connecting tube which [re-establishes continuity] when inserted into a broken water channel. Therefore, [based on the veracity of this method], it is impossible not to be liberated upon hearing this teaching, even for those of the greatest negativity. This is because, during the intermediate states, both the compassionate invitation of all the [Peaceful and Wrathful] Conquerors and the invitation of the manifestations of the malevolent and obstacle-causing forces arise simultaneously. As this occurs, merely by hearing this [sacred] teaching, the mode of perception [of the deceased] is transformed and liberation is thereby attained.

Further, this transformation is easy to effect because [the deceased] now possesses a [subtle] mental body and not a body of flesh and blood; the deceased continues to see and hear, with a subtle supernormal cognitive ability based on the potency of past actions, however far he or she has wandered into the intermediate states. [Thus], by sustaining mindfulness [of the teaching], the deceased is capable of transforming his or her perception in an instant. This is why [the reminder of the teaching] is extremely beneficial. Its impact is like that of a catapult machine; in other words, it resembles the way in which a huge tree-trunk, incapable of being lifted by a hundred men, can be easily steered

wherever one wants in a moment, when it is floated in water. [In essence, the impact of hearing this doctrine] resembles the turning of a horse by its bridle.

All those who have died should be approached in the manner [here described]. If the corpse is present, then a friend should sit close to it and repeatedly read aloud this succinct reminder. This reading should continue [at least] until blood and serum emerge from the nostrils [of the deceased]; and until then, the corpse must not be disturbed.

The commitments which relate to this practice are as follows: no living creatures should be killed in dedication to the dead person; relatives and friends, whether oneself or others, should not cry, shout, mourn or wail in the presence of the corpse; and instead should engage in as much virtuous activity as possible.

Further, it would be extremely beneficial if this [sacred] teaching of the *Great Liberation by Hearing in the Intermediate States* is recited as a complement to [other systems of] meditative guidance, irrespective of the category of the [sacred] teachings to which they belong.

Further, this text should be recited constantly. Its words and meaning should be learnt by heart. Then, if one's health permits, when [the onset of] the intermediate state of the time of death becomes certain, and the signs of [approaching] death are recognised, one should read this text aloud to oneself, and reflect on its words and meaning. If one's health does not allow this, then entrust the book to a fellow Buddhist for him or her to read aloud. The reminder thus being made, there is no doubt that liberation will assuredly be attained.

This teaching, which does not necessarily require [prior] meditation practice, is the profound instruction which liberates by being seen, liberates by being heard and liberates by being read aloud. This profound instruction is one which can lead even those of the greatest negativity on the direct path [to liberation]. Ensure that its words and meaning are retained in the memory [such that] they are not forgotten, even if you were to be chased by seven [ferocious] dogs. This is a pith instruction for the attainment of buddhahood at the time of death. [Even if] all the buddhas of the past, present and future [were to search], they would not find a [sacred] teaching superior to this.

This completes the instruction on the intermediate state, which liberates corporeal beings, the profound, refined essence, entitled the *Great Liberation by Hearing in the Intermediate States*. It was brought forth from the mountain of Gampodar by the accomplished master Karma Lingpa, as a precious treasure.

MAṄGALAM!

12

Aspirational Prayers

CONTEXT

If possible, the dying person should recite these three aspirational prayers with intense longing at the time of death.

Otherwise, the attending lama should recite these prayers, also with intense longing, immediately before the *Liberation by Hearing* (Chapter 11) is read to the dying person. That is, following the taking of refuge in the Three Precious Jewels - the Buddha, the sacred teachings and the monastic community - and the making of offerings.

At this time, when it is likely that the dying person's consciousness is dimmed and the dying person may be feeling afraid, it is regarded as crucially important for the dying person to place their confidence in the buddhas and bodhisattvas and to request the buddhas and bodhisattvas to be their refuge and guide.

Herein is contained the *Aspirational Prayer [Calling] to the Buddhas and Bodhisattvas for Assistance*.[1]

I bow down to the Peaceful and Wrathful Conquerors!

This prayer should be recited at the time of one's own death, [or whenever appropriate]. First, make offerings, both actual and visualised, to the Three Precious Jewels. Then, while holding fragrant incense in one's hand, say the following words with fervent intensity:

O, buddhas and bodhisattvas, abiding in the ten directions, refuge of living beings, imbued with compassion, imbued with knowledge, imbued with clear vision and imbued with love, come to this place, by the power of your compassion and accept these displayed and visualised offerings! O, Compassionate Ones, as you are the fountain of all-knowing pristine

cognition, of loving compassion, of effective activity, and of a power to grant refuge, beyond conception, [come to this place!]

O, Compassionate Ones, this human being, (say the name), *is leaving this world and journeying to another shore. He*[2] *is being cast off from this world and approaching the great transition of death. Suffering deeply, he is without a friend, without a refuge, without a protector and without a companion. His perception of this life is fading away. He is moving on to another world, entering a dense darkness and falling into an unfathomable abyss. Entering the thick forest of doubt, he will be driven on by the potency of past actions. He will be entering a great wilderness, borne away on a great ocean, and driven on by the vital winds of past actions. He will be moving in a direction where there is no firm ground, entering a great battlefield, being seized by great malevolent forces and becoming overwhelmed by fear and terror upon meeting the executors of the unfailing laws of cause and effect. In accord with his past actions, powerless [to resist], he may even, yet again, be entering the realms of rebirth. The time has come when he has no choice but to move on, alone, leaving his dear friends behind.*

O, Compassionate Ones, grant refuge now to this person (say the name), *who has no refuge! Protect him! Be his companion! Defend him from the great darkness of the intermediate state! Turn back the great hurricane of past actions! Protect him from the great fear and terror of the unfailing laws of cause and effect! Rescue him from the long and dangerous pathways of the intermediate state! O, Compassionate Ones, be unsparing in your compassion! Grant assistance to him! Do not allow him to be expelled into the three kinds of inferior existence. Without wavering from your ancient vows, swiftly release the power of your compassion. O, buddhas and bodhisattvas, for the sake of this person* (say the name), *be unsparing in your compassion, skilful means and ability! Seize him with your compassion! Do not allow [this] sentient being to fall under the power of negative past actions! O, Three Precious Jewels, protect us from the sufferings of the intermediate state!*

This *Aspirational Prayer [Calling] to the Buddhas and Bodhisattvas for Assistance* should be read aloud with intense devotion three times, by oneself and by all others present. May its impact not cease until cyclic existence has been emptied!

SAMAYA *rgya rgya rgya*! Let good auspices prevail!

Herein is contained the *Aspirational Prayer which Rescues from the Dangerous Pathways of the Intermediate States*.[3]

I bow down to the spiritual teachers, [meditational deities] and ḍākinīs,
May I be guided on the path by their great love.

O, as I roam in cyclic existence [driven] by deep-seated bewilderment,
May the spiritual teachers, holders of the oral lineages, draw me forward,
Leading me on the path of [radiant] light,
Which is undistracted study, reflection and meditation.
May the supreme consorts, the hosts of ḍākinīs, support me from behind,
And thus [encircled] may I be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfect buddha.

O, as I roam in cyclic existence [driven] by deep-seated delusion,
May the transcendent lord Vairocana draw me forward,
Leading me on the path of radiant light,
Which is the pristine cognition of reality's expanse.
May the supreme consort [Akāśa]dhātvīśvarī support me from behind,
And thus [encircled] may I be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfect buddha.[4]
O, as I roam in cyclic existence [driven] by deep-seated aversion,
May the transcendent lord Vajrasattva draw me forward,
Leading me on the path of radiant light,
Which is the mirror-like pristine cognition.
May the supreme consort Buddhalocanā support me from behind,
And thus [encircled] may I be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfect buddha.

O, as I roam in cyclic existence [driven] by deep-seated pride,
May the transcendent lord Ratnasambhava draw me forward,
Leading me on the path of radiant light,

Which is the pristine cognition of sameness.
May the supreme consort Māmakī support me from behind,
And thus [encircled] may I be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfect buddha.

O, as I roam in cyclic existence [driven] by deep-seated attachment,
May the transcendent lord Amitābha draw me forward,
Leading me on the path of radiant light,
Which is the pristine cognition of discernment.
May the supreme consort Pāṇḍaravāsinī support me from behind,
And thus [encircled] may I be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfect buddha.

O, as I roam in cyclic existence [driven] by deep-seated envy,
May the transcendent lord Amoghasiddhi draw me forward,
Leading me on the path of radiant light,
Which is the pristine cognition of accomplishment.
May the supreme consort Samayatārā support me from behind,
And thus [encircled] may I be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfect buddha.
O, as I roam in cyclic existence [driven] by the five virulent poisons,
May the transcendent conquerors, [the male buddhas] of the five enlightened families, draw me forward,
Leading me on the path of radiant light,
Which is the four pristine cognitions combined.
May the five supreme female buddhas, [the purity of] the expanse, support me from behind,
And, thus [encircled], may I be rescued
From the light-paths of the six impure classes [of beings]
And be escorted to the five utterly supreme and pure buddha fields.

O, as I roam in cyclic existence driven by deep-seated habitual tendencies,
May the assembly of spiritual heroes and awareness holders draw me forward,

Leading me on the path of radiant light,
Which is the coemergent pristine cognition.
May the supreme consorts, the hosts of ḍākinī, support me from behind,
And thus [encircled] may I be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfect buddha.

O, as I roam in cyclic existence driven by deep-seated bewildering perceptions,
May the assembly of Blood-drinking Wrathful Deities draw me forward,
Leading me on the path of radiant light,
Which is free of fear and terrifying perceptions.
May the assembly of the Krodheśvarī, Queens of the Expanse, support me from behind,
And thus [encircled] may I be rescued
From the fearsome passageway of the intermediate state,
And be escorted to the level of an utterly perfect buddha.

[OṂ ĀḤ HŪṂ][5]
May the elements of space not arise as a hostile force.
May I see them as the field of the blue buddha.
May the elements of water not arise as a hostile force.
May I see them as the field of the white buddha.
May the elements of earth not arise as a hostile force.
May I see them as the field of the yellow buddha.
May the elements of fire not arise as a hostile force.
May I see them as the field of the red buddha.
May the elements of wind not arise as a hostile force.
May I see them as the field of the green buddha.
May the [awesome] sounds, lights and rays not arise as a hostile force.
May I see them as the infinite fields of the Peaceful and Wrathful Deities.
May the rainbow-coloured elements not rise up as a hostile force.
May I see them as the fields of the manifold buddhas.

May I recognise all sounds as my own sounds.
May I recognise all lights as my own lights.

May I recognise all rays as my own rays.
May I spontaneously recognise [the characteristics of] the intermediate states.
May the fields of the three buddha-bodies be manifest.

SAMAYA!

Herein is contained the *Aspirational Prayer which Protects from Fear of the Intermediate States*.[6]

When my life's course is ended,
And I roam alone in the intermediate states,
The loved ones of this world can no longer help me.
So, [at this critical time], may the Conquerors, the Peaceful and Wrathful Deities,
[Quickly] release the power of their compassion,
And may the deep darkness of my ignorance be dispelled.

When I roam alone, separated from my loved ones,
And [myriad] images of emptiness arise, naturally manifesting,
May the buddhas [quickly] release the power of their compassion,
And may the fear of the awesome and terrifying intermediate states be annulled.

When the five radiant lights of pristine cognition dawn,
May I recognise them as my own [nature], without awe and without terror,
And as the [manifold] forms of the Peaceful and Wrathful Deities arise,
May I be fearlessly confident and recognise [the characteristics of] the intermediate states.

When I experience suffering, as the result of negative past actions,
May the Great Compassionate One dispel all such misery,
And as the natural sound of reality reverberates like a thousand peals of thunder,
May all sounds be heard as the teachings of the Greater Vehicle.

When I am driven on by past actions, unable to find a refuge,
May the meditational deities dispel all such misery,
And as I experience the suffering of habitual tendencies and past actions,
May the meditative stabilities of inner radiance and bliss [naturally] arise.[7]

When I am miraculously born into the intermediate state of rebirth,
May I not be beguiled by the perverse prophecies of Māra,[8]
And as I [freely] arrive at every place that I think of,
May the bewildering fear and terror, generated by my negative past actions, not arise.

When the roars of savage wild beasts echo around me,
May their cries be transformed into the sound of the sacred teachings, the Six Syllables,
And as I am engulfed by snow, rain, wind and darkness,
May I achieve the pure clairvoyance of radiant pristine cognition.

May sentient beings in the intermediate state, similar in kind to myself,
Be born into the higher realms, free from rivalry,
And as severe dissonant mental states generate insatiable hunger and thirst,
May the afflictions of hunger, thirst, heat and cold, be annulled.

When I see my future parents in union,
May I perceive them as Mahākāruṇika and consort,
And for the sake of others, being blessed with the power to choose a birthplace,
May I achieve an exalted body, adorned with the auspicious major and minor marks.
Once I have achieved birth in a supreme human form,
May I act so as to swiftly liberate all who see and hear me.
And may I not be influenced by my negative past actions,
But multiply and emulate my past merits.

Wherever I may be born, in whatever land it may be,
May I quickly encounter the meditational deity of my past lives.
Knowing, from immediately after birth, how to speak and walk,

May I remember my past lives and attain the power of non-forgetfulness.

May I easily come to master by study and reflection,
The manifold stages of learning - small, intermediate and great.
May the country into which I am born be auspicious,
And may all sentient beings be blessed with happiness.

O, Peaceful and Wrathful Conquerors, may I and all others
Become entirely at one with you, and come to resemble you,
In all your forms, your retinues, your lifespan and your buddha fields,
And in every quality of your supreme auspicious marks.

Through the compassion of Samantabhadra and the infinite Peaceful and Wrathful Deities,
By the power of the truth of pure reality,
And by the blessing of the mantrins who practise one-pointedly,
May [every wish of] this aspirational prayer be fulfilled.

This prayer entitled the *Aspirational Prayer which Protects from Fear of the Intermediate States* was composed by the preceptor from Oḍḍiyāna, Padmākara. May this profound sacred teaching not be extinguished until all the worlds of cyclic existence have been emptied.

SAMAYA *rgya rgya rgya!*

This is a treasure-text of *Tulku* Karma Lingpa.

13

A Masked Drama of Rebirth

CONTEXT

This allegorical play portrays the experiences of the archetypal evil-doer Lakṣanāraka and the archetypal virtuous householder Śrījāta as they meet with Yama, the embodiment of the inexorable laws of cause and effect, in the intermediate state of rebirth. This lighthearted masked drama is still commonly performed today during public ceremonial occasions throughout Tibet, Bhutan and the Buddhist regions of the Himalayas. The play is staged, often to huge audiences, in the courtyards or public ceremonial areas of a monastery, often at the time of the annual 10th day sacred dances commemorating the life of Padmasambhava.

PART ONE

Herein is contained [a masked drama entitled] *Natural Liberation of the Intermediate State of Rebirth: A Teaching Revealing the Natural Expression of Virtue and Negativity, in the Intermediate State of Rebirth*;[1] which is an extract from the *Peaceful and Wrathful Deities: A Profound Sacred Teaching [entitled] Natural Liberation through [Recognition of] Enlightened Intention*.[2]

I respectfully bow down to the uncreated Buddha-body of Reality:
Samantabhadra and Samantabhadrī in union;
To the unceasing Buddha-body of Perfect Resource:
The Peaceful and Wrathful Lotus Deities;
And to the naturally arising Buddha-body of Emanation: Padmākara.
May [all beings] be liberated in the intermediate state!

Having earlier presented the empowerments and introductions
From the *Liberation by Hearing in the Intermediate States, An extract from the Peaceful and Wrathful Lotus Deities*,[3]
And having introduced the intermediate state of reality, which is the 'great liberation by seeing',[4]
Now I will present [a means of demonstrating] the introduction to the intermediate state of rebirth.[5]

THE SCENE

Here, having completed the previous introductions [to the intermediate states of the time of death and reality], I will present [in the form of a masked drama] the introduction to the intermediate state of rebirth. The spiritual teacher [should now appear fully attired] in the costume of Yama Dharmarāja, and wear a large wrathful mask, depicting Yama. He is carrying a large wooden slate in his right hand, and in his left he holds a large round mirror. Dressed in a silk brocade gown, he is seated on a great throne. In his retinue, there is a figure dressed as

the black Ox-headed Rakṣa Demon,[6] *wearing an ox-head mask and holding a black lasso. Then, seated to the right, there is another figure dressed as the Monkey-headed Elemental Spirit,*[7] *with the face of a monkey, and holding a weight and measure in his hands.*[8] *Other figures also present include: one dressed as the Boar-headed Cemetery Spirit,*[9] *carrying a wooden slate; one dressed as the venomous Snake-headed Demon,*[10] *with the face of a snake and carrying a mirror; one dressed as the ferocious Bear-headed figure,*[11] *with the face of a bear and holding a bellows; one dressed as the awesome Lion-headed figure,*[12] *with the face of a lion and clutching a hammer; and one dressed as the Garuḍa-headed Bird figure,*[13] *with the face of a garuḍa and holding a saw. These figures with diverse [animal]-heads who are attired similarly to Yama, are dignified and standing in rows, to the right and left of Dharmarāja.*

The deity representing [the deceased's] good conscience[14] *is wearing a white peaceful mask and a white silk robe, and is carrying a bowl filled with white pebbles. The demon representing [the deceased's] bad conscience*[15] *is wearing a black wrathful mask and a black gown, and is carrying a bowl filled with black pebbles. Before Dharmarāja, on the right, is a long white carpet, which is rolled out like a white pathway, and at its end are two figures dressed in the costume of Mahākāruṇika, with one face and four arms, and bedecked with ornaments. They are seated at the end [of the white carpet] on a throne which is hidden by a curtain. On the left side is a long black carpet, which is rolled out like a black pathway, and it leads to the door of a dark room.*

Hidden elsewhere, in his home, is a person named the late Śrījāta ('gloriously born');[16] *while hidden somewhere in the corner [of the stage], is someone named the late Lakṣanāraka ('hundred thousand hells'),*[17] *who is a wrongdoing outcaste*[18] *of low birth.*

ACT ONE

DHARMARĀJA (*as he draws a cross on the wooden slate*): O! Ox-headed Rakṣa, it seems the time of death has come for a person in their home in the human world; the indication of this has appeared on my wooden slate.

OX-HEADED RAKṢA (*calling to the venomous Snake-headed Demon*): O, Venomous Snake-headed One! Look in your mirror! What is this deceased person's country? What is his family line? And what is his name? Please look!

VENOMOUS SNAKE-HEADED DEMON: O! The deceased whose time has come is from the country of Tāmradvīpa in India, and he lived in the city of Sāntikāla, which is a township of butchers. As for his family line, he belonged to the lowest social class of the four classes;[19] and his name is the wrongdoing Lakṣanāraka. His lifespan has come to an end, and [thus an indication of this] has appeared on the wooden slate. Now, go [and fetch him]!

(*Thereupon, the Ox-headed Rakṣa, the Boar-headed Cemetery Spirit, and the demon representing [the deceased's] bad conscience run off, while, in their wake, the deity representing [the deceased's] good conscience rushes to his assistance. As soon as they have found the 'wrongdoing one' in his house in the human world, they tie a black noose around his neck, and then Ox-headed [Rakṣa] and Boar-headed Cemetery Spirit both lead him away by the hands. The demon representing [the deceased's] bad conscience chases him from behind, carrying a load of black pebbles. Meanwhile, the deity representing [the deceased's] good conscience places [a mere] six white pebbles in the bowl for white pebbles, and, in embarrassment, tries to help. Holding a white scarf, with his hands folded in a gesture of supplication, he attempts to petition Ox-headed Rakṣa [on behalf of the deceased], but this is unsuccessful. Lakṣanāraka is then brought screaming into the presence of [Dharma-]rāja.*)

DHARMARĀJA (*interrogates him*): Hmm! Who are you, you black human being, carrying a weight and measure? Where are you from? Why do you not dare to look at me directly? You appear to have attained a human form, but what portion of your positive virtue is [now] left? Have you ever had any scruples about committing negative actions? What do you have to say about this? Speak quickly now!

THE WRONGDOING ONE [LAKṢANĀRAKA] (*lamentingly*): Alas! Alas! Permit me to speak in the presence of Yama Dharmarāja! I had an ordinary human form, my resources were few, my food and clothing poor. I have had many female dependants and thus little to eat. I had to take the lives of many beings and many years have passed since I ate rice, for I had nothing but warm [freshly slain] meat to eat. Many years have passed since I drank rice wine or pure liquor; for when thirsty I had to drink water and blood.

Nowadays in the populated areas of the world there are many who claim to be spiritual friends. They frequently teach about the defects of having committed

negative actions and the benefits of having carried out positive actions. However, I did not go to them! Also, everyone would say, ‘Don’t persist in such negative actions, as one day death will come, and at that time you will go to the hells. You should renounce wrongdoing and perform virtuous actions!’

Even though they advised me by saying these things, I thought, ‘I don’t know whether I believe in the hells or not, and anyway there is no one who says they have been there, and then returned [to prove it].’ So, I said to those people, ‘Who has gone to the hells and then returned? If the hells exist, where are they? These are just the lies of clever-talking people. Under the ground, there is just solid earth and solid rock. There are no hells. Above, there is only empty sky. There are no buddhas. So now while I’m alive, if I kill for my food, it doesn’t matter. When I die, my body will be taken to the charnel ground and it will be eaten by birds and wild animals. Not a trace will be left. My mind will vanish, so at that time who will be left to go to the hells.[20] HA! HA!’

So I did not believe in the hells and I committed negative acts. And I thought, ‘Even if the hells do exist, they will only be set in some remote future life, so if I have sufficient food and clothing for now, the next life doesn’t seem to matter.’ So it was through this misunderstanding, this lack of awareness, and stupidity that I committed evil acts. It happened because I was not acquainted with the fact that you, Dharmarāja, [you] Ox-headed Rakṣa and [all you] others, actually exist. I did not knowingly do evil just out of contempt for all of you, who exist here in the world of the intermediate state. The fault lies with this misunderstanding and lack of awareness. So, now, all of you, lord and entourage, I request you not to pass judgement upon me. If I had known when I lived in the human world that this all actually existed, I would never have committed negative actions. Now I am stuck here under the influence of negative mental states. Alas! Alas!, since you are a King of Dharma, be merciful to me! Be my friend and supporter!

Underground there exists great suffering, Dharmarāja, so do not send me down there! Instead, please send me upward into the human world! Thereafter I will never perform evil actions again - only good ones!

THE DEITY REPRESENTING THE GOOD CONSCIENCE (*offering a white silk scarf*): O! Dharmarāja, listen to me! This outcaste butcher from Tāmradvīpa has committed evil deeds owing to his delusion and blinding ignorance, as a result of which he did not understand [the difference between] good and bad actions. Since he did not act knowingly or with understanding, I therefore petition you not to punish him. He has, after all, also carried out a

small number of virtuous actions!

Once when six people were unable to escape from the current of a broad river, he saved all six - with a virtuous intent. As a mark of this, I have six white pebbles. And since there are also other virtuous actions, similar to this, which he has incidentally accumulated, Great Dharmarāja, I request your forgiveness on his behalf. (*As he says this, he prostrates three times [before Dharmarāja]* .)

THE BLACK DEMON [REPRESENTING THE BAD CONSCIENCE]: HA, HA! Is this all you have to say, white deity [of good conscience]! Are you not embarrassed to carry this [almost] empty bowl! He, this low-caste butcher, has spent his life in evil deeds and has robbed himself of his share of virtue.

He has slain all the animals he has ever seen.
He has taken warm flesh for food,
And he has drunk warm blood as a beverage.
He has continuously spoken harshly [towards others].
In the upper valleys he has slain innocent wildlife;
In the lower valleys he has slain innocent fish;
And in between he has beaten innocent beggars.
He has defamed each and every spiritual teacher,
Burnt down a large temple,
Polluted a great lake with poison,
Burnt a vast mountain forest,
Beaten his parents, and destroyed a sacred reliquary.
Now in Tāmradvīpa, India,
There is no greater wrongdoer than he!
Look at the mound of black pebbles!
(*turning to Lakṣanāraka*)
In case you don’t recognise yourself,
Your country is Tāmralipti, India,[21]
And your city is Śāntikāla.
Your father is the butcher, Tripon,[22]
Who came here eight years ago.
Your mother is the butcheress, Pelkyi,[23]
Who came here five years ago.
You are the offspring of these outcaste butchers.
Now you have come here - haven’t you?

The year is the Water Female Pig,[24]
And this year your feeding [in the human world] has come to an end.
All those of eastern India
Call you ‘Red-handed Butcher’;
All those of southern India
Call you the ‘wrongdoing Lakṣanāraka’;
All those of western India
Call you ‘Black Low-caste Butcher’;
All those of northern India
Call you the ‘Black Killer of All’.
Your caste is the black *caṇḍāla* caste
And your family line is that of wrongdoing butchers.
All generations of your family without exception
Will take the path to hell.
When you were killing, you seemed happy;
When you ate, it seemed tasty,
But does it taste so good now?
What use is your clever, slick-talking tongue [now]?
Now the time has come for you to experience suffering,
In retribution for the million animal lives [you have taken].
If you don’t experience this suffering,
Then millions of creatures will have lost everything,
And you, Lakṣanāraka, will have gained everything.
As far as retribution for your crimes is concerned,
Even Dharmarāja with his mighty stature
Cannot stop the effects of your negative actions,
The greatest of which was burning down the temple,
And the smallest of which was the killing of lice.
This is why you have accumulated [all] these [black] pebbles.
So it is best if you prepare yourself to move on.
[Get ready to] go swiftly on this black path!
[There], the sealed copper cauldron [that awaits you] is wide and deep,
The waves of boiling bronze are fierce,
The fiery mass of past actions is intensely hot,
And the messengers of Yama have scant mercy.
Dharmarāja’s attitude is extremely fierce,
The weapons of past actions are sharply pointed,

And the black winds of past actions are very powerful.
Now is the time for you to go to such a place!
Though I really do have compassion for you,
I am nonetheless very, very satisfied!
You must carry on your back the weight and measure,
Which you used as a fraudulent weight and measure!
You must wear at your side the weapons
With which you killed many sentient beings!
You cannot deny or misrepresent these things!
Now the time has come for you to go
To the citadels of the eighteen hells.
(*He begins to lead [Lakṣanāraka] away.*)
DHARMARĀJA:
Alas! How pitiful! How terrifying!
When one has obtained a human form,
One should proceed, with highly purposeful virtuous conduct,
On the path of liberation, where inferior rebirths are left behind;
And [thus] one is never separated from peace and happiness.
But on this occasion when you obtained a human life,
You threw away positive actions like dirt,
And seized upon negative actions,
For which reason you have wasted this highly meaningful human body,
Which is difficult to obtain.
Since you have done nothing at all, other than return empty-handed [from this life],
You are [only] carrying the burden of your negative acts! How sad!
Since the actions you have carried out must ripen upon yourself,
You cannot be protected even by the power of a thousand buddhas.
So I cannot respond to this, [your appeal], in any way!
Since the results of the premeditated negative acts,
Which you carried out when you had freedom,
Will all come to ripen upon you,
Even though you wail and lament,
No one at all should feel sorry for you.
Even though you have hopes in me,
I have no means to act in any way.
Since this mirror of past actions, which reflects phenomenal existence,

Truly depicts the natural expression of virtuous and negative acts,
How can it be that no past actions will appear in the case of wrongdoers?
When the deity who is your good conscience
And the demon who is your bad conscience
Compare the black and white pebbles of past actions,
Happy is the man who has accumulated virtue!
How very remorseful are you, who have accumulated evil!
On this dangerous red passageway traversed by all,
When you are brought to trial by the executors of Yama's rites,
Even though you may have been once very powerful,
Here, it will be of no avail!
Now is the time for the hearts and lungs of all great wrongdoers to be torn apart!
Since you have practised non-virtue,
This reckoning of your past actions
Will be quicker and more powerful than lightning,
So by fleeing you will not escape,
And by showing remorse, this will be of no help!
How pitiful are the human beings of Jambudvīpa
Who do not strive to practise the [sacred] teachings!
There will be no way of helping them.
This detailed accounting of positive and negative past actions
Forbids even the most minute negative deeds -
So what are those humans who have no scruples thinking of!
Though the white path of liberation leads to joy,
And the black path of inferior rebirth leads to suffering,
The humans of Jambudvīpa do not abandon negative actions,
Nor do they practise positive actions,
[And], even though they may feel sadness and remorse,
Past actions cannot be remade.
One's past actions accompany one's body like a shadow.
I hold all rewards in respect of positive virtues,
And I exact punishments in respect of negative deeds.
Judging the balance and counterbalance,
I examine good and bad actions.
So even though you have regrets, I cannot redo anything.
Now, even though I am very merciful, there is still no way that I can help you.

Once you take the black path to the hell realms,
You cannot be saved, even if you were to be engulfed by the compassion of the Sublime Ones.
So there is absolutely no way for me to do anything.
The Conqueror has said that sentient beings must reap [the fruits of] their own past actions.
So now the Ox-headed One will lead you away!
May your negativity and obscurations be quickly purified,
And may you then attain the ultimate level of the buddhas.

OX-HEADED RAKṢA: Since it is your own doing, even though you may have regrets, what is the use of that! As for us, we are not responsible [for your actions]! We have simply distinguished between truth and lies. If you had no responsibility for your past actions, then it would be meaningless for us to harm you. Now, as this is [the outcome of] your past actions, be off quickly!

(*Then he leads [Lakṣanāraka] away by a black noose, and the black demon [representing the bad conscience] drives him from behind, goading him along the path represented by the black carpet. Then in a dark room he is subjected to shouts of 'Strike! Kill!', which cause him to cry out in all sorts of ways.*)

THE SPIRITUAL TEACHER (*then makes a detailed elucidation, beginning with the words*): O, Children of Buddha Nature, those who have committed evil deeds will be singled out in this manner and their sufferings will be the same [as those described here]. You will definitely have such experiences. So, whether this core dilemma besets you at this time or not will depend on you yourselves. From now onwards, it is therefore important for you to strive after virtue, and avoid negativity, O, Children of Buddha Nature...

ACT TWO

DHARMARĀJA (*as he draws a cross on his wooden slate*): Alas! Ox-headed Rakṣa, there is someone from a household in the human world whose lifespan has come to an end. This sign has appeared on my wooden slate.

OX-HEADED RAKṢA (*calling to the venomous Snake-headed Demon*): O Venomous Snake-headed One, look in your mirror! Look and see where the deceased is!

VENOMOUS SNAKE-HEADED DEMON: The land of the one whose time

has come, is in north-east India. The city is called Kāmarūpa.[25] His social class, among the four classes, is the mercantile class,[26] and his name is the householder, Śrījāta. His lifespan and merits have been exhausted, so the sign of this has appeared on the wooden slate. Now be off, quickly [and fetch him]!

(*So, all three, Ox-headed Rakṣa, Boar-headed Cemetery Spirit, and the demon representing [the deceased's] bad conscience run off, while in their wake, the deity representing [the deceased's] good conscience rushes to his assistance. As soon as they have found the householder, Śrījāta, in the human world at Kāmarūpa, the Ox-headed One leads him away and the Boar-headed One holds his arm, as the demon representing [the deceased's] bad conscience chases him from behind. Meanwhile, the deity representing the good conscience offers assistance as the deceased is brought into the presence of Dharmarāja, who questions him.*)

DHARMARĀJA: O, deceased Child of Buddha Nature, have you not come from the human world? There you had a human body endowed with freedom and favourable opportunities, which is difficult to acquire. You have encountered the Buddha's teachings, which are difficult to encounter; and you have been born as a man in Jambudvīpa, where it is difficult to take birth. What positive or virtuous past actions have you gathered? When you lived in the human world, did you practise the [sacred] teachings mindful of [cultivating] mental virtues and physical purity? What compounded virtues and attributes do you possess that would enable you to be saved [from rebirth in the hells]? Did you create [images, books and stūpas] representative of buddha-body, speech and mind? Did you commission the writing and recitation of the scriptures? Did you mould terracotta imprints? Did you offer water libations? Did you clear rocks from roads? Did you remove bothersome thorns from bad roads? Did you make offerings to those above? Did you bestow charity on those below? Did you scatter barley dough and grain at anthills? What other subtle acts of virtue did you accumulate, over and above these? Also, did you study, reflect and meditate [on the Buddhist teachings], and did you keep your one-day vows and fasts? Did you receive meditative instruction, empowerments and guidance? What other virtues of this type have you accumulated? Tell me quickly now! Negative past actions related to the body are killing, of which the greatest offence is the killing of one's parents and the smallest is the killing of lice and nits, stealing, improper sexual conduct and so forth. So what negative actions of body have you accumulated?

Then the negative actions related to speech are: meaningless gossip, harsh words, slander, lies and so forth. So what negative actions of speech have you accumulated?

The negative actions related to mind are: covetousness, harmful intent, distorted views, and so on. So what negative actions have you accumulated mentally?

Also, with regard to the five inexpiable crimes and the five approximate [crimes], what negative or non-virtuous actions have you accumulated, motivated through body, speech, or mind? Tell me now in clear detail!

THE HOUSEHOLDER ŚRĪJĀTA (*in a terrified and trembling voice*): May I speak in the presence of Dharmarāja! I am the householder Śrījāta, a citizen of the city of Kāmarūpa in the north-east of India. I also have female dependants. I was a humble person, self-sufficient in food and drink. I was a faithful devotee who made fulsome offerings to all the fine spiritual teachers who came to my district. I encouraged others to engage in virtuous actions. Motivated by virtue and good intent, I have restored ruined temples, saved many living creatures from certain death, and repeatedly received profound empowerments and guidance. When I travelled around, I cleared dangerous paths; when I stayed [at home] I recited the Six-syllable Mantra, and I kept my one-day vows and fasts. I am a householder who made offerings to the Three Precious Jewels above, and gave charity to those of unfortunate birth below. I am indeed a bodhisattva. This is why everyone calls me the householder Lakṣmin (‘endowed with wealth’). Such is the unbroken sequence of my virtuous actions.

As for my negative past actions, although I had the intention not to harm even a single living being, since I was submerged in the perverse world which is cyclic existence, and I had a son, and in order for him to be able to join in matrimony, I took the lives of ten animals [for the wedding feast]. I confessed the negativity of this action, and recited the *Diamond Cutter*[27] one hundred times.

Then, when I and my neighbours took the lives of many living creatures in order to pay taxes in support of the village community, I too felt much remorse and made confession. Also, since I had lived as a worldly householder, I thought that I must have unintentionally killed [many insects] underfoot and by my hands, for which reason I often felt remorse.

Since the credentials of my virtuous and negative actions are established in these ways, I beg you to consider this conduct and favour me with your compassion.

DHARMARĀJA: Well then, if it is true what you have said, then you have thought well about virtuous and negative actions, and about cause and effect; but I shall consult the mirror of past actions because you human beings are clever liars! (*He shows him the mirror*.) Look, fortunate Child of Buddha Nature! This mirror of past actions in which phenomenal existence is clearly reflected is clearer than the omniscient eye that perceives the three times. When it manifestly reveals the natural expression of virtuous and negative past actions, whatever you have done in the human world, all the virtuous and negative actions you have committed in the human world, will visibly appear, immediately. So what lies and deceit have you spoken? Look at this mirror right now! (*Then, looking at the mirror*) Well, the virtuous and negative actions of which you have now spoken are not false. Well done! You will be sent on the white path.

THE BLACK DEMON [REPRESENTING THE DECEASED'S BAD CONSCIENCE]: Hey! May I speak in the presence of Dharmarāja! This bad person called the householder Śrījāta, has indulged his whole life in negative actions and has cared only for his own long-term selfish interests. His name is householder Śrījāta, and his nickname is 'monkey-head'. As for this faithless householder Śrījāta, his [birth] year is the year of the ox, his [birth]place is Kāmarūpa city, and his background is that of the mercantile class. He engaged in the following negative actions: Hurrying uptown, he killed his father and quarrelled; then rushing downtown, he fought with his neighbours, he threw stones at the camel belonging to his neighbour Śrībhadra and although he killed it, he denied his action and lied about it. He pushed the scribe Prajñāmati's young elephant over a cliff, and, although he killed it, he denied his action and lied about it. Now, we can compare the pebbles! How will it be possible for him to take the white path? It is utterly appropriate that he should go on the black path. (*He pours three handfuls of black pebbles in [to his bowl]*.)

THE WHITE DEITY [REPRESENTING THE GOOD CONSCIENCE]: May I speak in the presence of Dharmarāja! The householder Lakṣmin [Śrījāta] is a most faithful devotee. He has strong interest in the [sacred] teachings and has avoided negative actions. When about five hundred miscreants were brought to trial in the presence of the Mahārāja, he offered five hundred *srang* of gold, and saved their lives. In the Indian city of Kāmarūpa, the householder Śrījāta alone is one who possesses great faith. Now, we can compare the pebbles! How will it be possible for him to take the black path? He should now set out, guided along the white path! (*He pours out about six measures of white pebbles [into his bowl]*.)

THE MONKEY-HEADED ELEMENTAL SPIRIT: Deity and demon of conscience, both of you have no need to disagree, because when I raise my scale balance, the measures of virtue and negativity will be determined by the weights. Now, if you look, [the outcome] will be obvious. (*He weighs the pebbles, whereupon the white [container] is three times heavier.*)

DHARMARĀJA: Wonderful! Those who have obtained a human body, who delight in the [sacred] teachings, and fully realise their life's potential - as this [achievement] cannot be stolen or snatched by others - will themselves find happiness through their own virtues. With respect to this way of being, such as that of the house holder Lakṣmin [Śrījāta] - how wonderful it would be if all sentient beings were to do the same! Supplicate Avalokiteśvara right now, and instantly travel the white path! (*Dharmarāja prays*) I pray to the meditational deity Mahākāruṇika, at the summit of Mount Potālaka in the east! Grant your blessing that we may realise the nature of mind to be the Buddha-body of Reality! (*He then recites the* Aspirational Prayer [Calling] to the Buddhas and Bodhisattvas for Assistance[28] *and then gives formal introduction to the methods for obstructing the womb entrances during the intermediate state [of rebirth] and for choosing a womb.*[29] *Lastly, he confers the introduction to the methods of transferring [consciousness] to the pure buddha-fields.*[30] *Immediately afterwards, the curtain is suddenly drawn back, and the form of Avalokiteśvara is vividly displayed. [The householder Śrījāta] is led along the path [of virtue] represented by the white carpet, clad in fine robes, and wearing fine ornaments.*)

DHARMARĀJA (*offering praise*): O, Child of Buddha Nature, this is how one should serve the purpose of obtaining a human body. Rejoice [in this]! (*Then, he recites the following aspirational prayer of Avalokiteśvara three times.*)

OṂ MAṆI PADME HŪṂ HRĪḤ![31]
May all sentient beings, including you Śrījāta,
Be guided on the path by the essence of the Six-syllable Mantra!
May cyclic existence with its three world-systems be churned to its depths,
And may the hells be exhausted and emptied!
(*He urges [all to recite] that Six-syllable Mantra.*)

THE SPIRITUAL TEACHER: O, Children of Buddha Nature, behold this distinction between the happiness and suffering experienced by the evil 'Red-

handed Butcher' and the faithful householder Śrījāta, in consequence of their disparate accumulations of virtue and negativity! As we ourselves shall also encounter such experiences soon, it is most important that we strive after virtue and refrain from negativity! (*Then, [the spiritual teacher] should confer the empowerment [of the Peaceful and Wrathful Deities], recite the auspicious verses, and perform the aspirational prayer for the dedication of merit, followed by the concluding rite.*)

COLOPHON

How wonderful! I, Padmākara, having actually seen the hells, composed this [masked drama] as an adjunct to the teaching of the *[Great] Liberation by Hearing in the Intermediate States*, in order to benefit sentient beings of the future. May it be encountered by those who are fortunate!

This concludes the *Natural Liberation of the Intermediate State of Rebirth: A Teaching Revealing the Natural Expression of Virtue and Negativity.*[32] May all be auspicious![33]

PART TWO

Supplement to the Masked Drama of Rebirth

Herein is contained the *Supplement to the Teaching Revealing the Natural Expression of Virtue and Negativity in the Intermediate State of Rebirth, entitled Gong of Divine Melody;*[1] which is an extract from the *Peaceful and Wrathful Deities: A Profound Sacred Teaching, [entitled] Natural Liberation through [Recognition of] Enlightened Intention.*[2]

I bow down to Samantabhadra and the Peaceful and Wrathful Deities!

THE SCENE

(*In the context of [the masked drama entitled]* A Teaching Revealing the Natural Expression of Virtue and Negativity which is [associated with the] Introduction to the Intermediate State of Rebirth, *the one called 'the wrongdoing Lakṣanāraka' ('hundred thousand hells') is shown entering the inferior realms. Amidst the thunderous cries of 'Strike!' and 'Kill!' uttered by the executors of Yama's rites, he travels the black path, after which Dharmarāja teaches on the disadvantages of committing negative actions to the entire audience assembled there.*[3] *Following this, the deity representing the good conscience [should appear] in a state of sadness, and should urge [the audience to recite] the Six-syllable Mantra.*)

ACT ONE

THE DEITY REPRESENTING THE GOOD CONSCIENCE: Please recite the Six-syllable Mantra once on behalf of the deceased, the wrongdoing Lakṣanāraka! OṂ MAṆI PADME HŪṂ HRĪḤ! Please recite the Six-syllable Mantra once on behalf of all beings present within the intermediate state [of

rebirth]! (*Then speaking to the assembled audience*) O listen! I am the one called deity of good conscience. This wrongdoing Lakṣanāraka has committed many negative actions, as a result of which, at this moment, in the whole world, I can only find six tiny white pebbles representing his virtuous actions, but there are innumerable pebbles [here] representing his non-virtuous past actions. [Now], by the power of his bad past actions, he has been led away to the hells by the executors of Yama's rites. Although I wanted to guide him to higher rebirths, I have been unable to find a way [to help him].

All of you who inhabit the human world of Jambudvīpa, and all of you gathered here, should not now engage in negative actions but practise only virtue. These following messages are the ones which we [now] send to you [from the intermediate state of rebirth]! (*Then, circumambulating the maṇḍala,*[4] *and chanting the Six-syllable Mantra in a melodious voice, he continues with a sad demeanour.*)

How wonderful! I pray to gracious Dharmarāja,
Glorious embodiment of the activities of the buddhas of the three times,
Who manifests for the benefit of beings!
Alas! Listen and be attentive, all you gathered here!
[Considering] the difficulties of obtaining a human form,
All those who commit non-virtuous and negative acts [while living in the world]
Will have missed the opportunity of escaping from this ocean of suffering.
All [such] beings living in this world,
Who are [all] powerless to remain [in the world] for long,
Will feel remorse when entering the jaws of the Lord of Death.
But [this remorse] will be of no benefit to them then -
For, despite their sorrows, they will be obliged to move on!
All peoples of the past have gathered family and wealth [around them],
Hoping these would last forever -
But, when [their own] impermanence and death arrive,
They set out alone, devoid of refuge or sanctuary.
The relatives and friends surrounding us in this life
Are like a gathering of shoppers at a market.
Although they seem close to us, they are not dependable.
When the market closes, the shoppers will disperse.
[Likewise,] this illusory aggregate of form,

Like a fallen cairn at the top of a pass,
Will be severed of all its flesh and bones.
This our body is not to be relied on!
Even though we have cherished this body,
[A collection] of pus, blood, serum, and sinews,
It is nonetheless [ever] on the verge of disintegration.
Even though we miss it, birds and dogs will devour it,
Even though we [try to sustain it by] engaging in ritual services,
It will be snatched away by Yama, the lord of death.
This body composed of the four elements will be left behind on the earth,
Our consciousness will travel as a wanderer through the intermediate states,
And the habitual tendencies of our negative past actions will follow like a shadow.
How pitiful that we have committed non-virtuous actions!
The deity and demon representing our good and bad conscience
Will compare the white and black pebbles of past actions,
And Dharmarāja will reveal all in the [all-seeing] mirror.
All great wrongdoers will suffer these torments.
Even though they should not commit even the slightest negative acts,
The human beings of Jambudvīpa are let down by wrongdoing!
It is by engaging in virtue that they will be reborn in the higher realms,
And by engaging in negativity that they will travel to the hells.
At this one time, when one has attained a human body,
But failed to return with at least some virtue,
What a pity it is that we carry the [alternative] burden of negativity,
And bring sufferings upon ourselves!
The hunters in the mountains,
The fishermen by the rivers,
And those who kill domestic livestock
Will transmigrate and be reborn in the eighteen hells.
Those who engage in deceit and deception,
Having adulterated measures and weights,
And those who steal, plunder or deceive
Will long roam through the three inferior existences.
Those bound to their wealth by the knot of miserliness,
Those who squander the property of others,
And those who appropriate donations made to the Three Precious Jewels,

Will long roam through the realms of anguished spirits.
This, the impact of non-virtuous past actions
Is like a thunderbolt, it is extremely powerful.
And even though we feel remorse, it will be of no help -
We will not be able to escape!
The punishment for negative actions is exacted by Yama.
In this dangerous passageway, traversed by all,
The executors of Yama's rites bring us to trial.
Pity those human beings who do not avoid negativity -
For there is no way to help them.
How severe is the attitude of Dharmarāja!
How precise is the accounting of the deity and demon of conscience!
How remorseful are the great wrongdoers!
Only by engaging in virtue, will one proceed to higher rebirths.
Alas! The body ages day by day.
The lifespan is consumed moment by moment.
Dying in turn, one after another,
Sentient beings of this errant degenerate age
Have lifespans shorter than the tail of a sheep!
All householders with many dependants, [such as this wrongdoer],
Will reap the fruits of their evil past actions in so many ways,
And even their relatives and friends will [one day] arise as their enemies.
In these bad times, keeping a household [can in itself] engender sorrow.
Now, [therefore], having attained a human body,
Endowed with freedom and favourable opportunities,
Direct your thought towards your own mind!
The critical point is to concentrate on the sacred teachings!
Then, you will be happy in this life and joyful in the next.

ACT TWO

(*Then again, [in the masked drama of rebirth], when the householder Śrījāta is shown setting off for the realms of higher rebirth, he prays in the presence of Avalokiteśvara, and after [Dharmarāja] has finished reciting the aspirational prayer of Avalokiteśvara on behalf of Śrījāta, the householder is adorned with fine ornaments, and installed upon a throne. Then, before the multitude of the*

five hosts of ḍākinīs arrive to welcome him with music and song, at that time, the deity of good conscience should joyfully make the following prayer, telling of the advantages of abandoning negativity and practising virtue.[5])

THE DEITY REPRESENTING THE GOOD CONSCIENCE:
I pray to Samantabhadra and Samantabhadrī, the Buddha-body of Reality,
Who abide in Akaniṣṭha, the palace of reality's expanse!
I pray to Vajradhara, [lord of] the sixth [enlightened family],
Who abides in the Buddha field of the Dense Array.
I pray to the Teacher Vajrasattva,
Who abides in the Buddha field of Abhirati.
I pray to the awareness holder Prahevajra,
Who abides in the maṇḍala of spiralling rainbow lights![6]
I pray to the learned Śrī Siṃha,
Who abides in the assembly hall of Dhanakośa.
I pray to Padmākara of Oḍḍiyāna,
Who abides in the celestial palace of Lotus Light!
I pray to the ḍākinī Yeshe Tsogyal,
Who abides in the pure palace of the sky-farers!
I pray to the accomplished master Karma Lingpa,
Who abides in the buddha field of the Buddha-body of Emanation!
I pray to his spiritual son Nyinda Choje,
Who abides in the limitless palace of the [sacred] teachings!
I pray to the peerless Sūryacandra,
Who abides in the palace where the benefit of living beings is spontaneously accomplished!
I pray to the precious root spiritual teacher,
Seated on a sun and moon cushion above the crown of my head![7]
I pray to the infinitude of Peaceful and Wrathful meditational Deities,
Who abide in the maṇḍala of the Conquerors, which is one's own body![8]
I pray to the protectors of the [sacred] teachings Magon Chamdrel,
Who abide in the palace of the transmitted precepts and commitments!

How wonderful!
At this time when we have obtained a human body,
Endowed with freedom and favourable opportunities,

How amazing are our positive virtues!
At this time when our five sense-faculties are intact,
How amazing it is to be attracted by the [sacred] teachings!
At this time when we have encountered the Buddha's teaching,
How amazing it is to abandon non-virtue and negativity!
At this time when we possess illusory wealth and property,
How wonderful it is to offer these upwards to the Three Precious Jewels and downwards as charity!
Once we have abandoned negativity, there will be no more inferior rebirths.
How amazing is this householder Lakṣmin [Śrījāta], right here,
Who, having practised virtue, has obtained a higher rebirth!
How amazing is this householder Śrījāta, right here,
Who is now going [to higher rebirth] in a core-penetrating way,[9]
Without passing [further] through the intermediate state [of rebirth]!
How amazing is this householder Lakṣmin [Śrījāta],
Who has achieved happiness through the fruit of his virtue -
Śrījāta has reached the highest summit of his life's potential!
(*Thereupon, the hosts of welcoming ḍākinīs, adorned with the six kinds of bone ornaments, begin to dance, playing their ḍāmarus and bells, and, emerging from behind the door, they come to welcome him, singing* OṂ MAṆI PADME HŪṂ HRĪḤ *in a sweet melody*.)

THE HOSTS OF ḌĀKINĪS:

We have come from the land of the ḍākinīs.
We have come to invite the householder Śrījāta!
We have come from Oḍḍiyāna.
We have come to invite the householder Śrījāta!
We have come from Cāmaradvīpa.
We have come to invite the householder Śrījāta!
We have come from the Copper-coloured Mountain.
We have come to invite the householder Śrījāta!
We have come from Mount Potālaka.
We have come to invite the householder Śrījāta!
We have come from the pure realm of the sky-farers.
O, great householder Śrījāta,

Please come to the buddha fields!

(*The hosts of ḍākinīs encircle the householder, and he too begins to play the musical instruments [that he holds] in his hands and to dance with them. Then he exits together with the host of ḍākinīs.*)

This *Supplement to the Teaching Revealing the Natural Expression of Virtue and Negativity in the Intermediate State of Rebirth, entitled Gong of Divine Melody*, was composed by Namka Chokyi Gyatso on the third day of the ninth month of the sheep year at the retreat of Kharlateng, in front of the hermitage of Sangye Rinpoche, a place frequented by frontier tribes. By the power of virtue, may all beings be established on the level of Samantabhadra!

14

Liberation by Wearing: Natural Liberation of the Psycho-physical Aggregates

CONTEXT

As explained in the earlier chapters, this cycle of teachings contains a number of instructions which can effect liberation from cyclic existence, without prior experience of the meditations associated with the Vehicle of Indestructible Reality (*Vajrayāna*). Amongst these expressions of the sacred teachings is this *Liberation by Wearing*, which is said to effect liberation simply by its being worn as a mantra amulet on the body at the time of death or by its being heard at the time of death.

The text of this chapter expresses the enlightened intention of the Peaceful and Wrathful Deities in the form of mantra-letters. These mantra-letters are the resonance of the pure awareness of the deities expressed in the form of letter shapes and sounds.

Many practitioners of this cycle of teachings wear this mantra circle in an amulet throughout their lives. For others it is recommended that the mantra amulet should be worn at the time of death and not removed. It is also recommended that this text should be read aloud at the conclusion of each reading of the *Liberation by Hearing* (Chapter 11).

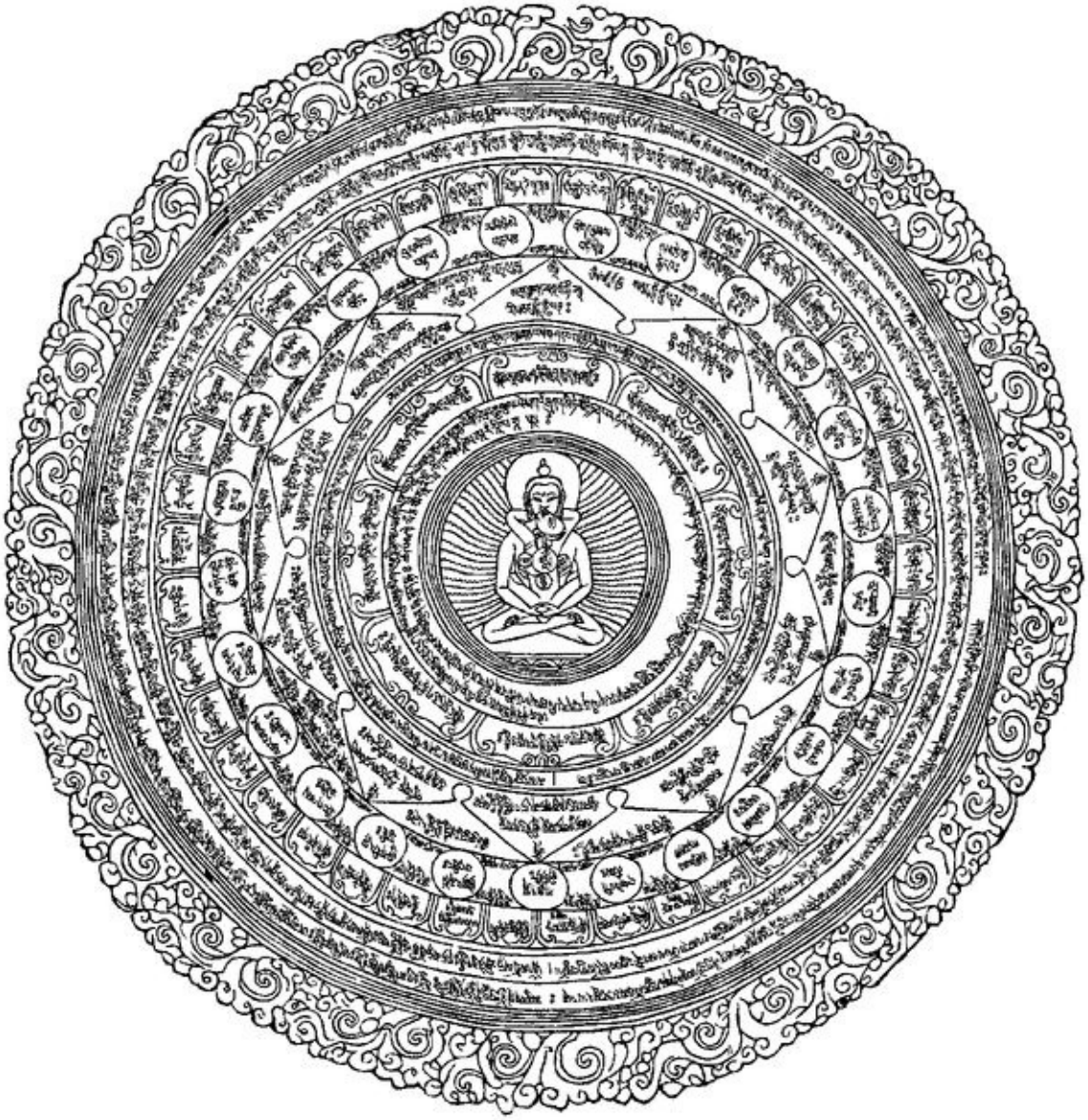

The Mantra Circle of the Peaceful and Wrathful Deities

Herein is contained the *Liberation by Wearing: Natural Liberation of the Psycho-physical Aggregates*,[1] an extract from the *Peaceful and Wrathful Deities: A Profound Sacred Teaching, [entitled] Natural Liberation through [Recognition of] Enlightened Intention*.[2]

I bow down to the primordial lords, Samantabhadra and Samantabhadrī,
And to the Peaceful and Wrathful Deities!

This [text] is the *Liberation by Wearing: Natural Liberation of the Psycho-physical Aggregates*,

In which [the mantras] of the Peaceful and Wrathful Deities, Those Gone to Bliss, are encompassed.

How wonderful! This is a great naturally arising [mantra circle].
The yogin who embraces this is immensely fortunate.
The yogin who encounters this is immensely fortunate.
The yogin who upholds this is immensely fortunate.
The yogin who reads this is immensely fortunate.
As it confers liberation by reading, there is no need for meditation.
As it confers liberation by wearing, there is no need for spiritual practice.
As it confers liberation through contact, there is no need for training.
As it confers liberation through feeling, there is no need for reflection.
This [mantra circle] confers natural liberation whenever it is encountered.
This is the natural liberation of the psycho-physical aggregates.
This is a field of experience of the fortunate!

[PART ONE]

How wonderful!
The enlightened intention of the father Samantabhadra
Manifests as the following naturally present mantra syllables of Atiyoga:

OṂ ĀḤ HŪṂ[3] EMA KIRI KIRI MASTABHALIBHALI SAMITASURUSURU KUNDHALIMASUMASU EKARILISUBHASTAYE CAKIRABHULITA CAYESAMUNTA CARYASUGHAYE BHITISANABHYAGHULIYE SAKARIDHUKANI MATARIBHETANA PARALIHISANA MAKHARTAKELANA SAMBHURATA MAIKACARATAMBA SURYAGHATARAYE BASHANA RANABHITI SAGHUTIPAYA GHU-RAGHURAPAGAKHARANALAṂ NARANARAYI THARAPAṬALAṂ SIRNASIRNABHESARASPALAṂ BHUDDHABHUDDHACHIŚASAGHELAṂ SASĀ Rॠ Ḷऌ IĪ MAMĀ RARĀ LAHA Ā[4]

This is the twenty-six line supreme essential mantra,
Through which the enlightened intention of Samantabhadra
Will naturally liberate mental apprehension in awareness,
As an indestructible chain of light, primordially pure and indivisible from Samantabhadra [when it is worn at the time of death],
While [externally] a cloudless sky will appear.

How wonderful!
The enlightened intention of the mother Samantabhadrī
Manifests as the following naturally present mantra-syllables of Atiyoga.
This is the essential mantra, liberating body, speech and mind in primordial purity:

OṂ ĀḤ HŪṂ EMA KIRI KIRI MASTABHALI SAMITASURUSURU KUNDHALIMASU EKARILISUBHASTAYE CATABHULITA CAYESAMUNTA CARYASUGhAYE BHITISANABHYAGHUYE KIRIDHAKINI DHAKAMAHĀBHORI TANAPARALIHĪ SANAṆKHARATAKELAṂ SAMBHUDDARATA MEGACARAPATAṂ TAPASURYAGHATARA Ā MANAPARABHIHO TIṄGHURALA MASMINSAGHUTILA TAYA-GHURAGHURA RĀṆGAKHALARANALAṂ

NARANARALAṂ ITHAR-PATALAṂ SIRNASIRNABHISARALAṂ SAKELAṂ SASĀ Ṛ Ḷ IĪ MAMĀ RARĀ[5]

This is the essential mantra through which the enlightened intention of Samantabhadrī liberates

The dynamic motion of awareness, encumbered by phenomenal characteristics, in unborn emptiness.

This is the twenty-nine line supreme essential mantra,

Through which liberation will occur in primordial purity, indivisible from Samantabhadrī, [when it is worn at the time of death],

While [externally] a clear and unobscured sky will appear.

How wonderful!

To symbolise the perfection of all enlightened attributes,

The [following] twenty-five mantras which reverse attachment are presented:[6]

To avert attachment to the sense-faculties,

[There is the mantra]: KARMA RAKṢA GHIHAṂTI.

[When it is worn at the time of death]

It will confer natural liberation by subduing the beguiling force of the dissonant mental states,

While [externally] a bright red rainbow will appear.

To avert attachment to the psycho-physical aggregates,

[There is the mantra]: BHIKARAṆA SO GAD GLING.

[When it is worn at the time of death]

It will confer natural liberation by subduing the beguiling force of the psycho-physical aggregates,

While [externally] a bright yellow rainbow will appear.

To avert attachment to all sense objects,

[There is the mantra]: BHUGARILABHADHUTRI.

[When it is worn at the time of death]

It will confer natural liberation by subduing the beguiling force of ‘deva’s son’,

While [externally] a bright white rainbow will appear.

To let go of mental objects,
[There is the mantra]: RAMĀKALASAMIKHYE.
[When it is worn at the time of death]
It will confer natural liberation by subduing the beguiling force of the ‘lord of death’,
While [externally] a bright green rainbow will appear.

To sever past sensations, right where they are,
[There is the mantra]: MATAMPHAPHERAMITI.
[When it is worn at the time of death]
It will naturally liberate the ground-of-all [consciousness] in primordial purity,
While [externally] a bright blue rainbow will appear.

To recognise the appearance of compounded aggregations,
[There is the mantra]: KHAṬAREKṢASA MIG RLUNG.
[When it is worn at the time of death]
It will spontaneously liberate naturally manifesting appearances in primordial purity,
While [externally] a phenomenon like the unfolding of dazzling brocade will appear.

To enter the stronghold of awareness,
[There is the mantra]: EKARANABHECAKṢA.
[When it is worn at the time of death]
It will induce the attainment of the ‘irreversible level’,[7]
While [externally] *śarīraṃ* relics will appear [following the cremation].

To eradicate the continuum of bewilderment,
[There is the mantra]: YARIMUTRASAGHULI.
[When it is worn at the time of death]
It will naturally liberate the three world-systems in primordial purity,
While [externally] *churiraṃ* relics will appear [following the cremation].
To successively liberate the six classes of living beings,
[There is the mantra]: YASIRAṂ RLUNG PALAYA.
[When it is worn at the time of death]
It will naturally liberate beings of the six classes in primordial purity,

While [externally] *nyariraṃ* relics will appear [following the cremation].

To purge cyclic existence from its depths,
[There is the mantra]: MAMAKOLINAṂ SAMANTA.
[When it is worn at the time of death]
It will churn the depths of all lower existences,
While [externally] *pañcaraṃ* relics will appear [following the cremation].

To suppress apparitional reality,
[There is the mantra]: GHARILAṂBARIMAṂTI.
[When it is worn at the time of death]
It will guide [the deceased] to the genuine reality,
While [externally] *serriraṃ* relics will appear [following the cremation].

To let go of the 'source of the play [of phenomena]',
[There is the mantra]: BUGASIṄHAPHAṄGALA.
[When it is worn at the time of death]
It will liberate the phenomena that arise, right where they are,
While [externally] manifold shimmering rainbows will appear.

To sever the tethers of attachment,
[There is the mantra]: RAMISIPIKHETAPA.
[When it is worn at the time of death]
It will liberate objects of attachment in the expanse [of reality],
While [externally] a clear and bright sky will appear.

To focus on the chains [of light],
[There is the mantra]: BHIKHUMALABATAṂKE.
[When it is worn at the time of death]
It will induce the 'visionary appearance of increasing contemplative experience',[8]
While [externally] patterns will arise from the rainbow colours in the sky.
To view the seal of the deity,
[There is the mantra]: SAMANYIVADHERABA.
[When it is worn at the time of death]
It will induce the 'visionary appearance of reaching the limit of awareness',[9]

While [externally] the forms of the deities will appear.

To purify mistaken views and meditations,
[There is the mantra]: VAJRA SATTVA ṬIDHOME.
[When it is worn at the time of death]
Awareness will be naturally perfected,
While [externally] white rainbow lights will appear.

To simultaneously reach the levels and the paths,
[There is the mantra]: GHEPASUGHARNAMYE.
[When it is worn at the time of death]
The levels and paths will be simultaneously perfected,
While [externally] the natural sound of reality will resound.

To sever the basis of views which indulge in mental activity,
[There is the mantra]: DHARMAPATISAGHULI.
[When it is worn at the time of death]
Digressions will be liberated, right where they occur,
While [externally] white rays of light will appear.

To cause the three buddha-bodies to manifest as the path,
[There is the mantra]: RASMISAMAKHARGAD TSHE.
[When it is worn at the time of death]
The three buddha-bodies will arise as the path,
While [externally] perceptions of light will appear.

To cause the visionary appearances to genuinely arise,
[There is the mantra]: RŪPASAMIMITALI.
[When it is worn at the time of death]
A simultaneous, naked liberation will occur,
While [externally] winds and breezes will arise in the atmosphere.
To terminate attachment to sound,
[There is the mantra]: ṄATIBALAGILISA.
[When it is worn at the time of death]
Liberation will occur in the inexpressible, ineffable state,
While [externally] the number of rainbow lights that are seen will transcend

recollection.

To master the levels of exalted meditative concentration,
[There is the mantra]: GHACCHAPAYAṂPA ETAṂ.
[When it is worn at the time of death]
The singular perfection of the levels and paths will be reached,
While [externally] the number of rainbow lights that are seen will induce non-conceptuality.

To extend buddha-activity to its limits,
[There is the mantra]: KARMĀ EKANUSA.
[When it is worn at the time of death]
Liberation will occur as essence, natural expression, and compassionate energy,[10]
While [externally] manifold subtle relics will appear [following the cremation.]

To avert expressed attachment to buddhahood,
[There is the mantra]: SANTRIMAMAKARMĀTA.
[When it is worn at the time of death]
The three buddha-bodies will be liberated in the space of primordial purity,
While [externally] a clear sky and shimmering rainbow will appear.

To discover the abodes of the Conquerors and their children,
[There is the mantra]: ṄALAKHEPAKILISA.
[When it is worn at the time of death]
It will liberate all beings who wear it and are touched by its breath,[11]
While [externally] rainbows and subtle relics will multiply.

How wonderful!
Since the unified enlightened intention of non-dual Samantabhadra and Samantabhadrī[12] is naturally present,
Each [of these individual mantras] has the capacity to confer liberation.
Thus they are [known as] the twenty-five seminal points, or mantra lines,
In which reality naturally resonates and naturally arises.
SAMAYA

[PART TWO]

How wonderful!
Then the male and female consorts [Samantabhadra and Samantabhadrī], having entered into non-dual union,
Emit multiple male and female emanations,
From which arises the maṇḍala of the hundred enlightened families of the Peaceful and Wrathful Deities.[13]

Within the naturally arising diffusive expanse of the enlightened intention of the Forty-two Peaceful Deities,
Like the sun emerging from the clouds,
This naturally arising enlightened intention then manifests as follows,
Within the field of experience of fortunate beings:

OṂ ĀḤ HŪṂ BODHICITTA MAHĀSUKHA JÑĀNADHĀTU ĀḤ is the unified enlightened intention of the Forty-two Peaceful Deities.
Thus[14] the mass of conceptual thoughts will be liberated in primordial purity,
As an expanse of supreme pristine cognition,
While [externally] the indestructible sound of these sixteen syllables
And inestimable rainbow lights and relics will appear.

How wonderful!
Then the individual enlightened intentions of the Forty-two Peaceful Deities naturally arise:
OṂ HŪṂ SVĀ ĀṂ HĀ

The mantra-letters of the naturally present causal basis[15] arise
In the form of these seed-syllables of the five male buddhas of the enlightened families.
Thus, the five psycho-physical aggregates will be naturally liberated,
And they will arise as the five pristine cognitions,
While [externally] five kinds of bone relic will appear [following the

cremation].

MŪṂ LĀṂ MĀṂ PHYĀṂ TĀṂ

The mantra-letters of the naturally present causal basis arise
In the form of these seed-syllables of the five female buddhas of the enlightened families.
Thus, the five elements will be naturally liberated,
And they will arise inseparably from the five female buddhas,
While [externally] five-coloured rainbows will appear.

OṂ JINAJIK is the enlightened intention of Vairocana.
Thus the aggregate of form will be liberated in the pristine cognition of reality's expanse,
While [externally] white rainbow lights will shine,
And five-coloured *pañcaraṃ* relics, indicating attainment of the five buddha-bodies,
Will be retrieved from the heart [following cremation],
For which reason these are known as the 'supreme bone relics of the Tathāgata family'.

HŪṂ VAJRADHṚK is the enlightened intention of Vajrasattva.
Thus the aggregate of consciousness will be liberated in the mirror-like pristine cognition,
While [externally] blue rainbow lights will shine,
And blue-coloured *churiraṃ* relics, indicating an increase in enlightened attributes,
Will be retrieved from the blood [following cremation],
For which reason these are known as the 'supreme bone relics of the Vajra family'.
SVĀ RATNADHṚK is the enlightened intention of Ratnasambhava.
Thus the aggregate of feeling will be liberated in the pristine cognition of sameness,
While [externally] yellow rainbow lights will shine,
And yellow-coloured *seriraṃ* relics, indicating the fulfilment of all wishes,
Will be retrieved from the serous fluid [following cremation],
For which reason these are known as the 'supreme bone relics of the Ratna

family’.

ĀṂ ĀROLIK is the enlightened intention of Amitābha.
Thus the aggregate of perception will be liberated in the pristine cognition of discernment,
While [externally] red rainbow lights will shine,
And red-coloured *śarīraṃ* relics, indicating attainment of the unborn reality,
Will be retrieved from the flesh [following cremation],
For which reason these are known as the ‘supreme bone relics of the Padma family’.

HĀ PRAJÑĀDHṚK is the enlightened intention of Amoghasiddhi.
Thus the aggregate of motivational tendencies will be liberated in the pristine cognition of accomplishment,
While [externally] green rainbow lights will shine,
And green-coloured *nyariraṃ* relics, indicating the attainment of the emanational body,
Will be retrieved from the marrow [following cremation],
For which reason these are known as the ‘supreme bone relics of the Karma family’.

MŪṂ DHĀTVĪŚVARĪ is the enlightened intention of [Ākāśa]dhātvīśvarī.
Thus the appearances of the space [element] will be naturally liberated,
While [externally] piercing white[16] rainbow lights will shine in the sky.
LĀṂ DVEṢARATI is the enlightened intention of Buddhalocanā.
Thus the earth element will be naturally liberated,
While [externally] piercing yellow rainbow lights will shine in the sky.

MĀṂ MOHARATI is the enlightened intention of Māmakī.
Thus the water element will be naturally liberated,
While [externally] piercing blue rainbow lights will shine in the sky.

PĀṂ RĀGARATI is the enlightened intention of Pāṇḍaravāsinī.
Thus the fire element will be naturally liberated,
While [externally] piercing red rainbow lights will shine in the sky.

TĀṂ VAJRARATI is the enlightened intention of Samayatārā.
Thus the wind element will be naturally liberated,
While [externally] piercing green rainbow lights will shine in the sky.

KṢIṂ MAI HŪṂ TRĀṂ HRĪḤ MŪṂ THLĪṂ JIṂ
The mantra-letters of the naturally present causal basis arise
In the form of these seed-syllables of the Eight Male Bodhisattvas.
Thus the eight classes of consciousness will be naturally liberated,
And arise inseparably from the eight male bodhisattvas,
While [externally] many subtle relics will appear [following the cremation].

KṢIṂ HI RĀJĀYA SVĀHĀ [is the enlightened intention of the male bodhisattva Kṣitigarbha].
Thus visual consciousness will be naturally liberated,
And arise inseparably from Kṣitigarbha.

MAI DHARAṆĪ SVĀHĀ [is the enlightened intention of the male bodhisattva Maitreya].
Thus auditory consciousness will be naturally liberated,
And arise inseparably from Maitreya.
HŪṂ SARĀJĀYA SVĀHĀ [is the enlightened intention of the male bodhisattva Samantabhadra].
Thus olfactory consciousness will be naturally liberated,
And arise inseparably from Samantabhadra.

TRĀṂ Ā GARBHAYAḤ SVĀHĀ [is the enlightened intention of the male bodhisattva Akāśagarbha].
Thus gustatory consciousness will be naturally liberated,
And arise inseparably from Akāśagarbha.

HRĪḤ HA HŪṂ PADMĀBHATAMAḤ SVĀHĀ [is the enlightened intention of the male bodhisattva Avalokiteśvara].
Thus tactile consciousness will be naturally liberated,
And arise inseparably from Avalokiteśvara.

MŪṂ ŚRĪ ĀṂ RĀGĀYA SVĀHĀ [is the enlightened intention of the male

bodhisattva Mañjuśrī].[17]

Thus mental consciousness will be naturally liberated,
And arise inseparably from Mañjuśrī.

THLĪṂ NISĀRAMBHĀYA SVĀHĀ [is the enlightened intention of the male bodhisattva Nivāraṇaviṣkambhin].

Thus the ground-of-all consciousness will be naturally liberated,
And arise inseparably from Nivāraṇaviṣkambhin.

JIṂ KURUPĀṆI HRĪḤ SVĀHĀ [is the enlightened intention of the male bodhisattva Vajrapāṇi].

Thus the dissonant consciousness will be naturally liberated,
And arise inseparably from Vajrapāṇi.

Through these enlightened intentions of the Eight Male Bodhisattvas
The eight classes of consciousness will be naturally liberated,
And diverse, shimmering rainbow lights will appear.[18]
HŪṂ HŪṂ TRĀṂ JAḤ HRĪḤ VAṂ HOḤ ĀḤ
The mantra-letters of the naturally present causal basis arise
In the form of these seed-syllables of the Eight Female Bodhisattvas.

Thus mental constructs associated with the eight objects of consciousness will be naturally liberated,
[And arise inseparably from the eight female bodhisattvas],
While [externally], a shower of flowers will fall.

HŪṂ LĀSYE SAMAYAS TVAṂ [is the enlightened intention of Lāsyā].

Thus mental constructs associated with physical form will be naturally liberated,
And arise inseparably from Lāsyā.

HŪṂ PUṢPE ĀVEŚĀ [is the enlightened intention of Puṣpā].

Thus mental constructs associated with past events will be naturally liberated,
And arise inseparably from Puṣpā.

TRĀṂ MĀLYE SAMAYA HOḤ [is the enlightened intention of Mālyā].

Thus mental constructs associated with apparent phenomena will be naturally

liberated,
And arise inseparably from Mālyā.

JAḤ DHŪPE PRAVEŚAYAS TVAṂ [is the enlightened intention of Dhūpā].
Thus mental constructs associated with objects of smell will be naturally liberated,
And arise inseparably from Dhūpā.

HRĪḤ GĪTI RĀGO'HAṂ [is the enlightened intention of Gītā].
Thus mental constructs associated with objects of sound will be naturally liberated,
And arise inseparably from Gītā.
VAṂ DĪPASUKHINĪ [is the enlightened intention of Alokā].
Thus mental constructs associated with future events will be naturally liberated,
And arise inseparably from Alokā.

HOḤ GANDHE CITTA HOḤ [is the enlightened intention of Gandhā].
Thus mental constructs associated with present events will be naturally liberated,
And arise inseparably from Gandhā.

ĀḤ NṚTI RĀGAYĀMI [is the enlightened intention of Nartī].[19]
Thus mental constructs associated with objects of taste will be naturally liberated,
And arise inseparably from Nartī.

Through these enlightened intentions of the Eight Female Bodhisattvas,
Mental constructs associated with the eight objects of consciousness will be naturally liberated,
While [externally], a shower of flowers and sounds of music will manifest, as the transfer of consciousness occurs.

KRIṂ PRAṂ TRUṂ KṢAṂ SRUṂ YE

The mantra-letters of the naturally present causal basis arise

In the form of these seed-syllables of the Six Sages.
Thus the six dissonant mental states will be naturally liberated,
The womb entrances of the six classes of beings will be obstructed,
And the Buddha-body of Emanation will continuously manifest for the benefit of sentient beings,
While [externally] manifold subtle relics will appear [following the cremation].

OṂ MUNI KRIṂ SVĀHĀ is the enlightened intention of Devendra Śakra.
Thus pride, the entrance to the god realms, will be obstructed.
OṂ MUNI PRAṂ SVĀHĀ is the enlightened intention of Vemacitra.
Thus envy, the entrance to the antigod realm, will be obstructed.

OṂ MUNI TRUṂ SVĀHĀ is the enlightened intention of Sākyamuni.
Thus desire, the entrance to the human realm, will be obstructed.

OṂ MUNI KṢAṂ SVĀHĀ is the enlightened intention of Sthirasiṃha.
Thus delusion, the entrance to the animal realm, will be obstructed.

OṂ MUNI SRUṂ SVĀHĀ is the enlightened intention of Jvālamukha.
Thus miserliness, the entrance to the anguished-spirit realms, will be obstructed.

OṂ MUNI YE SVĀHĀ is the enlightened intention of Dharmarāja.
Thus hatred, the entrance to the hell realms, will be obstructed.

Through these enlightened intentions of the Six Emanational Sages,
The entrances to the six imperfect classes of existence will be obstructed,
And the [altruistic] activities of the pure emanational bodies will manifest,
While [externally] shimmering rainbows will appear amidst the clouds.

HŪṂ HŪṂ HŪṂ HŪṂ JAḤ HŪṂ VAṂ HOḤ
The mantra-letters of the naturally present causal basis arise
In the form of these [seed syllables of] the Eight Male and Female Gatekeepers.
Thus, the entrances to the four types of birth will be obstructed,

And the four immeasurable aspirations will grow within the mental continuum,
While [externally] the four corresponding rainbow lights [white, yellow, red and green] will appear [following the cremation].

OṂ VAJRAKRODHA VIJAYA HŪṂ is the enlightened intention of Vijaya.
Thus mental constructs associated with eternalism will be naturally liberated,
And all acts of pacification will be accomplished.

OṂ VAJRAKRODHA YAMĀNTAKA HŪṂ is the enlightened intention of Yamāntaka.
Thus mental constructs associated with nihilism will be naturally liberated,
And all acts of enrichment will be accomplished.

OṂ PADMĀNTAKṚT HAYAGRĪVA HŪṂ is the enlightened intention of Hayagrīvarāja.
Thus mental constructs associated with egoism will be naturally liberated,
And all acts of subjugation will be accomplished.

OṂ VAJRAKRODHA AMṚTAKUṆḌALI HŪṂ is the enlightened intention of Amṛtakuṇḍalin.
Thus mental constructs associated with substantialism[20] will be naturally liberated,
And all acts of wrath will be accomplished.

Through these enlightened intentions of the Four Male Gatekeepers,
The four extremes, including eternalism and nihilism, will be naturally liberated,
And the four enlightened activities will be accomplished,
While [externally] the [four] corresponding rainbow lights - white, yellow, red and green, will appear.
OṂ VAJRĀṄKUŚĀ JAḤ is the enlightened intention of Aṅkuśā.
Thus the entrance to miraculous birth will be obstructed,
And immeasurable compassion will grow within the mental continuum.

OṂ VAJRAPĀŚĀ HŪṂ is the enlightened intention of Pāśā.

Thus the entrance to womb birth will be obstructed,
And immeasurable loving kindness will grow within the mental continuum.

OṂ VAJRASPHOṬĀ VAṂ is the enlightened intention of Sphoṭā.
Thus the entrance to egg birth will be obstructed,
And immeasurable sympathetic joy will grow within the mental continuum.

OṂ VAJRAGHAṆṬĀ HOḤ is the enlightened intention of Gaṇṭhā.
Thus the entrance to birth through heat and moisture will be obstructed,
And immeasurable equanimity will grow within the mental continuum.

[Through these enlightened intentions of the Four Female Gatekeepers,
The entrances to the four types of birth will be obstructed,
And the four immeasurable aspirations will grow within the mental continuum,
While [externally] the four corresponding rainbow lights [white, yellow, red and green] will appear.][21]

Through this expansive diffusion of the enlightened intention
Of the buddha-mind of the Forty-two Peaceful Deities,
The aggregate of conceptual thoughts is naturally liberated,
Causing bone-relics, small relics, and rainbow lights to appear.[22]
How wonderful!
Within the naturally arising diffusive expanse of the enlightened intention of the Sixty Herukas,
Like the sun emerging from the clouds,
This naturally arising enlightened intention then manifests as follows,
Within the field of experience of fortunate beings:

OṂ RULU RULU HŪṂ BHYOḤ HŪṂ

This mantra is the unified enlightened intention of the Sixty Herukas.
Thus mental constructs associated with dissonant mental states are liberated in primordial purity, as an expanse of supreme pristine cognition,
While [externally] the indestructible sound of the eight syllables of the RULU mantra will resound,

And manifold white fiery lights will shine [in the sky following the cremation].

How wonderful!
[Then], the enlightened intentions of all the Sixty Herukas naturally arise individually:

HŪṂ HŪṂ HŪṂ HŪṂ HŪṂ HŪṂ
The mantra-letters of the naturally present causal basis arise
In the form of these seed-syllables of the Six Male Herukas.
Thus the six dissonant mental states will be naturally liberated,
And arise inseparably from the Six Herukas,
While [externally] six-coloured flames will appear [during the cremation].

HŪṂ HŪṂ HŪṂ HŪṂ HŪṂ HŪṂ

The mantra-letters of the naturally present causal basis arise
In the form of these seed-syllables of the Six Īśvarī.
Thus mental constructs associated with the six objects will be naturally liberated,
And arise inseparably from the Six Īśvarī,
While [externally] six-coloured rainbow lights will appear [during the cremation].
OṂ MAHĀ KRODHA MAHĀŚRĪHERUKA HŪṂ PHAṬ is the enlightened intention of Mahottara Heruka.
Thus the dissonant mental state of ignorance will be liberated in primordial purity,
While [externally] dark brown flames will spiral to the right [during the cremation],
Unequivocally indicating an irreversible liberation, inseparable from Mahottara.

OṂ BUDDHA KRODHA MAHĀŚRĪHERUKA HŪṂ PHAṬ is the enlightened intention of Buddha Heruka.
Thus the dissonant mental state of delusion will be liberated in primordial purity,

While [externally] brilliant white flames will shoot upwards [during the cremation],
Unequivocally indicating liberation inseparable from Buddha Heruka,
[As the deceased will be born in the central Buddha field of the Dense Array].

OṂ VAJRA KRODHA MAHĀŚRĪHERUKA HŪṂ PHAṬ is the enlightened intention of Vajra Heruka.
Thus the dissonant mental state of hatred will be liberated in primordial purity,
While [externally] dark blue flames will shoot towards the east [during the cremation],
Unequivocally indicating [liberation] inseparable from Vajra Heruka,
As [the deceased] will be born in the [eastern] Buddha field of Manifest Joy.

OṂ RATNA KRODHA MAHĀŚRĪHERUKA HŪṂ PHAṬ is the enlightened intention of Ratna Heruka.
Thus the dissonant mental state of pride will be liberated in primordial purity,
While [externally] dark yellow flames will shoot towards the south [during the cremation],
Unequivocally indicating [liberation] inseparable from Ratna Heruka,
As [the deceased] will be born in the southern Buddha field of The Joyful.
OṂ PADMA KRODHA MAHĀŚRĪHERUKA HŪṂ PHAṬ is the enlightened intention of Padma Heruka.
Thus the dissonant mental state of desire will be liberated in primordial purity,
While [externally] dark red flames will shoot towards the west [during the cremation],
Unequivocally indicating [liberation] inseparable from Padma Heruka,
As [the deceased] will be born in the western Buddha field of The Blissful.

OṂ KARMA KRODHA MAHĀŚRĪHERUKA HŪṂ PHAṬ is the enlightened intention of Karma Heruka.
Thus the dissonant mental state of envy will be liberated in primordial purity,
While [externally] dark green flames will shoot towards the north [during the cremation],
Unequivocally indicating [liberation] inseparable from Karma Heruka,
As [the deceased] will be born in the northern Buddha field of the Matrix of Activity.

OṂ MAHĀ KRODHEŚVARĪ TVAṂ is the enlightened intention of Mahākrodheśvarī.

Thus mental constructs associated with apparent phenomena will be naturally liberated,

While [externally] smoke will spiral to the right [during the cremation],

Indicating liberation inseparable from Dhātvīśvarī.

OṂ BUDDHA KRODHEŚVARĪ TVAṂ is the enlightened intention of Buddhakrodheśvarī.

Thus mental constructs associated with physical objects will be naturally liberated,

While [externally] smoke will spiral upwards [during the cremation],

Indicating liberation inseparable from Buddhakrodheśvarī.

OṂ VAJRA KRODHEŚVARĪ TVAṂ is the enlightened intention of Vajrakrodheśvarī.

Thus mental constructs associated with objects of sound will be naturally liberated,

While [externally] smoke will spiral to the east [during the cremation],

Indicating liberation inseparable from Vajrakrodheśvarī.

OṂ RATNA KRODHEŚVARĪ TVAṂ is the enlightened intention of Ratnakrodheśvarī.

Thus mental constructs associated with objects of smell will be naturally liberated,

While [externally] smoke will spiral to the south [during the cremation],

Indicating liberation inseparable from Ratnakrodheśvarī.

OṂ PADMA KRODHEŚVARĪ TVAṂ is the enlightened intention of Padmakrodheśvarī.

Thus mental constructs associated with objects of taste will be naturally liberated,

While [externally] smoke will spiral to the west [during the cremation],

Indicating liberation inseparable from Padmakrodheśvarī.

OṂ KARMA KRODHEŚVARĪ TVAṂ is the enlightened intention of Karmakrodheśvarī.

Thus mental constructs associated with objects of touch will be naturally

liberated,
While [externally] smoke will spiral to the north [during the cremation],
Indicating liberation inseparable from Karmakrodheśvarī.

Through the expansive diffusion of these naturally arising enlightened intentions of the Twelve Principal Herukas,
The host of mental constructs associated with the dissonant states will be naturally liberated,
While the five buddha fields will be mastered.
HA HA HA HA HA HA HA HA

The mantra-syllables of the naturally present causal basis arise
In the form of these seed-syllables of the Eight Mātaraḥ.
Thus mental constructs associated with the eight classes of consciousness will be naturally liberated,
While [externally] fiery sparks will spiral and shoot to the right [during the cremation].

OṂ VAJRA GAURĪ HA is the enlightened intention of Gaurī, the white female wrathful deity.
Thus mental constructs associated with the dissonant consciousness will be subdued.

OṂ VAJRA CAURĪ HA is the enlightened intention of Caurī, the yellow female wrathful deity.
Thus beings of the six classes will be propelled into higher rebirths.

OṂ VAJRA PRAMOHĀ HA is the enlightened intention of Pramohā, the red female wrathful deity.
Thus beings of the six classes will be steered away from cyclic existence.

OṂ VAJRA VETĀLĪ HA is the enlightened intention of Vetālī, the dark green female wrathful deity.
Thus liberation will occur in the enlightened intention of unchanging reality.

OṂ VAJRA PUKKASĪ HA is the enlightened intention of Pukkasī, the

yellowish red female wrathful deity.
Thus beings will be propelled from dissonant mental states [into higher rebirths].

OṂ VAJRA GHASMARĪ HA is the enlightened intention of Ghasmarī, the green female wrathful deity.
Thus cyclic existence will be purified, right where it is,
While [externally] fiery sparks will spiral and shoot to the right during the cremation.
OṂ VAJRA CAṆḌĀLĪ HA is the enlightened intention of Caṇḍālī, the pale yellow female wrathful deity.
Thus dissonant mental states and erroneous thoughts will be severed.

OṂ VAJRA ŚMAŚĀNĪ HA is the enlightened intention of Smaśānī, the pale blue female wrathful deity.
Thus the buttresses of dissonant mental states will be severed.

Through these enlightened intentions of the Eight Mātaraḥ,
[The deceased] will be guided out of cyclic existence,
While [externally] fiery sparks will spiral and shoot forth [during the cremation].

HE HE HE HE HE HE HE HE

The mantra-letters of the naturally present causal basis arise
In the form of these seed-syllables of the Eight Piśācī.
Thus mental constructs associated with the eight objects of consciousness will be naturally liberated,
While [externally] fiery sparks will shoot forth in chains [during the cremation].

OṂ VAJRA SIṂHAMUKHĪ HE is the enlightened intention of Siṃhamukhī.
Thus cyclic existence will be purified in its primordial nature.

OṂ VAJRA VYĀGHRĪMUKHĪ HE is the enlightened intention of Vyāghrīmukhī.

Thus cyclic existence will be purified in its entirety.

OṂ VAJRA ŚṚGĀLAMUKHĪ HE is the enlightened intention of Śṛgālamukhī.
Thus dissonant mental states will be purified from their very roots.

OṂ VAJRA ŚVĀNAMUKHĪ HE is the enlightened intention of Śvānamukhī.
Thus the depths of cyclic existence will be churned.
OṂ VAJRA GṚḌHRAMUKHĪ HE is the enlightened intention of Gṛḍhramukhī.
Thus the three poisons will be severed from their roots.

OṂ VAJRA KAṄKAMUKHĪ HE is the enlightened intention of Kaṅkamukhī.
Thus beings will be guided from the pit of cyclic existence.

OṂ VAJRA KĀKAMUKHĪ HE is the enlightened intention of Kākamukhī.
Thus dissonant mental states will be purified in the creative play of [reality's] expanse.

OṂ VAJRA ULŪKAMUKHĪ HE is the enlightened intention of Ulūkamukhī.
Thus the buttresses of erroneous views will be severed.

Through these enlightened intentions of the Eight Piśācī,
Mental constructs associated with the eight objects will be naturally liberated.

JAḤ HŪṂ VAṂ HOḤ
The mantra-letters of the naturally present causal basis arise
In the form of these seed-syllables of the Four Female Gatekeepers [of the wrathful assembly].
Thus the entrances to the four types of birth will be obstructed,
And the four immeasurable aspirations will grow within the mental continuum.

OṂ VAJRĀṄKUŚĀ JAḤ is the enlightened intention of white horse-headed [Aṅkuśā Vajratejasī].

Thus beings will be pulled from the abodes of cyclic existence,
[And immeasurable compassion will grow within the mental continuum].

OṂ VAJRAPĀŚĀ HŪṂ is the enlightened intention of yellow sow-headed [Pāśā Vajrāmoghā].
Thus erroneous mental constructs will be securely tied,
[And immeasurable loving kindness will grow within the mental continuum].
OṂ VAJRASPHOṬĀ VAṂ is the enlightened intention of red lion-headed [Sphoṭā Vajrālokā].
Thus the dissonant mental state of ignorance will be firmly bound,
[And immeasurable sympathetic joy will grow within the mental continuum].

OṂ VAJRAGHAṆṬĀ HOḤ is the enlightened intention of green snake-headed [Gaṇṭhā Vajravetālī].
Thus mental constructs associated with the five poisons will be subdued,
[And immeasurable equanimity will grow within the mental continuum].

BHYOḤ BHYOḤ BHYOḤ BHYOḤ BHYOḤ BHYOḤ BHYOḤ
BHYOḤ BHYOḤ BHYOḤ BHYOḤ BHYOḤ BHYOḤ BHYOḤ
BHYOḤ BHYOḤ BHYOḤ BHYOḤ BHYOḤ BHYOḤ BHYOḤ
BHYOḤ BHYOḤ BHYOḤ BHYOḤ BHYOḤ BHYOḤ BHYOḤ

The mantra-letters of the naturally present causal basis arise
[In the form of these seed-syllables] of the Twenty-eight Īśvarī.
Thus the aggregates of bewildered thought will be purified,
While [externally] sounds, lights and rays will appear [during the cremation].

OṂ MANURĀKṢASĪ BHYOḤ is the enlightened intention of Manurākṣasī.[23]
OṂ BRAHMĀṆĪ BHYOḤ is the enlightened intention of Brahmāṇī.
OṂ RAUDRĪ BHYOḤ is the enlightened intention of Raudrī
OṂ INDRĀṆĪ BHYOḤ is the enlightened intention of Indrāṇī.
OṂ KAUMĀRĪ BHYOḤ is the enlightened intention of Kaumārī.
OṂ VAIṢṆĀVĪ BHYOḤ is the enlightened intention of Vaiṣṇāvī.
OṂ VAJRA PIṄGALĀ BHYOḤ is the enlightened intention of Vajra [Piṅgalā].

OṂ SAUMĪ BHYOḤ is the enlightened intention of Saumī.
OṂ AMṚTĀ BHYOḤ is the enlightened intention of Amṛtā.
OṂ DAṆḌĪ BHYOḤ is the enlightened intention of Daṇḍī.
OṂ RĀKṢASĪ BHYOḤ is the enlightened intention of Rākṣasī.
OṂ BHAKṢASĪ BHYOḤ is the enlightened intention of Bhakṣasī.
OṂ RATĪ BHYOḤ is the enlightened intention of Ratī.
OṂ RUDHIRAMADĪ BHYOḤ is the enlightened intention of Rudhiramadī.
OṂ EKACĀRAṆĪ BHYOḤ is the enlightened intention of Ekacāraṇī Rākṣasī.
OṂ MANOHĀRIKĀ BHYOḤ is the enlightened intention of Manohārikā.
OṂ SIDDHIKARĪ BHYOḤ is the enlightened intention of Siddhikarī.
OṂ VĀYUDEVĪ BHYOḤ is the enlightened intention of Vāyudevī.
OṂ MAHĀMĀRAṆĀ BHYOḤ is the enlightened intention of Mahāmāraṇā.
OṂ AGNĀYĪ BHYOḤ is the enlightened intention of Agnāyī.
OṂ VĀRĀHĪ BHYOḤ is the enlightened intention of Vārāhī.
OṂ CĀMUṆḌĪ BHYOḤ is the enlightened intention of Cāmuṇḍī.
OṂ BHUJANĀ BHYOḤ is the enlightened intention of Bhujanā.
OṂ VARUṆĀNĪ BHYOḤ is the enlightened intention of Varuṇānī.
OṂ MAHĀKĀLĪ BHYOḤ is the enlightened intention of Vajra Mahākālī.
OṂ MAHĀCHĀGALĀ BHYOḤ is the enlightened intention of Vajra Mahāchāgalā.
OṂ MAHĀKUMBHAKARṆĪ BHYOḤ is the enlightened intention of Vajra Mahākumbhakarṇī.
OṂ VAJRA LAMBODARĀ BHYOḤ is the enlightened intention of Vajra Lambodarā.

Through these enlightened intentions of the Twenty-eight Īśvarī,
The bewildering apparitions of the intermediate state will be naturally purified,
While [external] signs such as sounds, lights, rays and [bursts of] fire and smoke will appear as the transfer of consciousness occurs.
How wonderful!
The innermost heart[-mantras] of the Four Great Wrathful [Male Gatekeepers],
The subjugators who naturally liberate the four beguiling forces,
Appear as an unobstructed lion’s roar,
Whose naturally arising enlightened intentions resound as follows:

OṂ VAJRA KRODHA KYEMA KYERI KARIMASTA BHALI BHALI ATA EKARASULI BHASATI ENILANILA KĀ EBINA ABHISIÑCA

This lion’s roar which subdues the beguiling force of the psycho-physical aggregates,
[Is the enlightened intention of Mahābala Kumārakalaśa].
Thus one will dissolve indivisibly in the body of Buddha Kumārakalaśa,
And liberation will occur in the naturally present expanse.

OṂ VAJRA KRODHA MAHĀMUDRA JÑĀNA OJASVĀ HŪṂ SPHARAṆA PHAṬ SVĀHĀ

This lion’s roar which subdues the beguiling force of the dissonant mental states,
[Is the enlightened intention of Yamāntaka Vajra Heruka].
Thus one will dissolve indivisibly in the body of Vajra Heruka,
And buddhahood will then be obtained.
One will be naturally liberated beyond the boundaries of the five poisons,
And emanations, and their emanations, will bring about the welfare of sentient beings.

OṂ VAJRA KRODHA AMṚTAKUṆḌALI HŪṂ CHINDHA CHINDHA BHINDHA BHINDHA HANA HANA DAHA DAHA PACA PACA HŪṂ PHAṬ

This lion’s roar which subdues the beguiling force of ‘deva’s son’,
[Is the enlightened intention of Amṛtakuṇḍalin].
Thus one will dissolve indivisibly in the body of Amṛtakuṇḍalin,
And buddhahood will then be obtained.
One will be freed from the sufferings of the lower existences,
And enlightened activities will be accomplished in all directions, without distinction.
OṂ VAJRA KRODHA HAYAGRĪVA HRĪḤ SARVA TATHĀGATA MAHĀPAÑCA OṂ ĀYURJÑĀNA MAHĀPUṆYE TIṢṬHA OṂ
This lion’s roar which subdues the beguiling force of the lord of death,

[Is the enlightened intention of Hayagrīvarāja].
Thus Hayagrīvarāja's accomplishment of long-life will be attained,
And, abiding in the state of reality, which is supreme bliss,
Ignorance and other dissonant mental states will be uprooted,
The five poisons will be liberated, right where they are, without being renounced,
And the habitual tendencies of beginningless cyclic existence will be swept away.

[Through these innermost heart-mantras of the Four Great Wrathful Gatekeepers],
The four beguiling forces will be destroyed and liberated in the four buddha-bodies,
While [externally] bone relics, minor relics, and rainbow lights will appear [during the cremation].

[How wonderful!
Through the expansive diffusion of these enlightened intentions of the buddha-mind of the Sixty Herukas,
The mass of bewildered thoughts is naturally liberated,
While [externally] sounds, lights and rays, and bursts of fire or smoke, spiralling to the right of the pyre,
As well as rainbow lights, bone relics, and small relics, and other signs, will appear.][24]

[PART THREE]

How wonderful!
The enlightened intention of the unimpeded Buddha-body of Emanation
Arises as the following six syllables,
By which the six classes of sentient beings are naturally liberated into the expanse [of actual reality]:
’A A HA ŚA SA MA
Through this enlightened intention free from origination or cessation,
These six syllables which are the six naturally present seminal points [of light],
Will naturally liberate the six classes of sentient beings within the expanse [of reality],[25]
While [externally], numerous subtle relics and diverse rainbow lights will appear [during the cremation].

How wonderful!
The supreme enlightened intention of the Hundred Genuine Enlightened Families
Appears as the secret hundred syllable mantra,
Naturally arising within the heart of Vajrasattva, as follows:

OṂ VAJRASATTVA SAMAYAMANUPĀLAYA VAJRASATTVA TVENOPATIṢṬHA DṚḌOH ME BHAVA SUPOṢYO ME BHAVA SUTOṢYO ME BHAVA ANURAKTO ME BHAVA SARVASIDDHIṂ ME PRAYACCHA SARVAKARMASU CA ME CITTAṂ ŚREYAḤ KURU HŪṂ HAHAHAHA HO BHAGAVĀN SARVA TATHĀGATA VAJRA MĀ ME MUÑCA VAJRABHAVA MAHĀSAMAYASATTVA ĀḤ
Through this unified enlightened intention of the Hundred Enlightened Families,
Degenerations and breaches [of the commitments, and all] negativity and obscurations, will be naturally liberated, without renunciation,[26]
While [externally], bone relics, rainbows, lights and rays will appear [during the cremation],

And sounds will reverberate throughout the universe.

How wonderful!
The supreme innermost heart-mantra, unborn and liberating, arises in the form of the following naturally present syllables:
A Ā I Ī U Ū Ṛ Ṝ Ḷ Ḹ E AI O AU AṂ AḤ.
These sixteen unborn syllables, in eight pairs, will give rise to an indestructible resonance,
While [externally], they will produce a clear cloudless sky.
How wonderful!
The supreme innermost heart-mantra, unceasing and liberating, arises in the form of the following naturally present syllables:
KA KHA GA GHA ṄA CA CHA JA JHA ÑA ṬA ṬHA ḌA ḌHA ṆA TA THA DA DHA NA PA PHA BA BHA MA YA RA LA VA ŚA ṢA SA HA KṢA

These thirty-four unceasing syllables, in eight clusters, will give rise to an indestructible resonance,
Which is the enlightened intention of the unchanging [sacred] teachings,
While causing rainbow lights and relics to appear [in the pyre].

How wonderful!
The supreme innermost heart-mantra which liberates the enduring continuum [of phenomena] arises in the form of the following naturally present syllables:
[OṂ] YE DHARMĀ HETUPRABHAVĀ HETUN TEṢĀṂ TATHĀGATO HY AVADAT TEṢĀṂ CA YO NIRODHO EVAṂ VĀDĪ MAHĀŚRAMAṆAḤ SVĀHĀ[27]

These thirty-nine liberating mantra syllables, in twelve clusters, give rise to an indestructible resonance,
While [externally] multiplying relics and [shimmering] rainbow lights will appear.

The supplementary mantras which symbolise [the four] enlightened activities and [which are appended to the basic mantras above] arise in the form of the following naturally present syllables:

May diseases, possession by malignant forces,
And the eight fears, together with all negativity and obscurations,
Be pacified within the expanse of intrinsic awareness!
ŚĀNTIṂ KURUYE SVĀHĀ

May the lifespan [of beings] and all the fields of merit
Be enriched within the modality of [intrinsic] awareness!
PUṢṬIṂ KURUYE SVĀHĀ
May the Three Precious Jewels and all cyclic existence and nirvāṇa
Be controlled within the modality of [intrinsic] awareness!
VAŚAṂ KURUYE SVĀHĀ

May all hostile, obstructing forces,
The five poisons and the three poisons,
Be destroyed within the modality of [intrinsic] awareness!
MĀRAYA PHAṬ SVĀHĀ

May [all] these naturally present enlightened intentions,
Which are the unique offspring of all the teachings,
Naturally arise and manifest for the sake of sentient beings!

[CONCLUSION]

Through [the power of] this authentic precious jewel,
All one's needs and wishes in this life can be manifested,
And in the next life buddhahood can certainly be achieved.

This [mantra circle] should be accurately inscribed in a headed script,
On a sheet of fine blue paper,
The size of a four finger-width booklet,
Using refined gold, the colour of the Buddha,
And it should be rolled up in silk in the right way.[28]
[Then], on the eighth day of the lunar month,
Coinciding with the constellation Cancer,
A yogin with pure commitments should consecrate it,

And then it should be worn [continuously].[29]

Inexpressible virtues and negative actions may both greatly increase.
Therefore the [yogin] should persevere in the practice of virtue and act for the sake of sentient beings,
Avoiding even the most minute of negative acts.
One who does this in the correct manner,
Even if he or she has previously committed the five inexpiable crimes,
Cannot possibly fall into inferior existences, once this [mantra circle] has been encountered.

Since even those who have not practised the [sacred] teachings at all can attain buddhahood [in this way],
It is called the ‘Liberation by Wearing’.
Since all who see this [mantra] circle can attain buddhahood,
It is called the ‘Liberation by Seeing’.
Since all who touch it can attain buddhahood,
It is called the ‘Liberation by Touching’.
Since all who hear it read aloud can attain buddhahood,
It is called the ‘Liberation by Hearing’.
Since all who feel its breath can attain buddhahood,
It is called the ‘Liberation by Feeling’.

Since there has never been a single buddha who did not see [this mantra circle],
It is indeed the nucleus of the [sacred] teachings.
All who see it being inscribed will attain buddhahood,
All who come into contact with it, by wearing it, will attain buddhahood.
All who hear it read aloud will attain buddhahood.
Therefore, it should be inscribed and worn [as an amulet].
It should be read aloud and contemplated in the appropriate way,
And it should be thoroughly comprehended in every respect!

Except for those fortunate ones, with appropriate past actions,
[This mantra circle] should be kept secret and concealed,
Because those who have not accumulated merit cannot comprehend [its

meaning],

And if they were to defame this [mantra circle], they would proceed to the hells.

This is like an anguished spirit seeing [nutritious] food as an enemy!

Therefore, it should be kept as a secret, esoteric instruction.

[This mantra circle] is a field of experience of the fortunate.

It is extremely difficult to encounter this [mantra circle],

And once encountered, it is difficult to mentally comprehend.

Therefore, those who do encounter it should rejoice,

And embrace it with respect!

At the time of death [this mantra circle] should not be removed from the body,

And when cremation takes place it should not be removed from the corpse.

As a consequence, liberation may occur through seeing, hearing, recollection or contact.

This completes the *Liberation by Wearing: Natural Liberation of the Psycho-physical Aggregates*,

Which encompasses [the mantras of] the hundred enlightened families of the Peaceful and Wrathful Deities.

SAMAYA! *rgya rgya rgya a gter-rgya*

This is a discovered text extracted from Mount Gampodar by the treasure-finder Karma Lingpa.

ŚUBHAṂ

Appendix One: *Peaceful and Wrathful Deities* and the *Tibetan Book of the Dead*

A correspondence between the chapters of Karma Lingpa's *Peaceful and Wrathful Deities: A Profound Sacred Teaching, [entitled] Natural Liberation through [Recognition of] Enlightened Intention* (Dudjom Rinpoche three-volume edition, Delhi: Sherab Lama, 1975-6) and the chapters of this book

History (*lo-rgyus*)

1) *Memorandum* (*Them-byad zin-bris*), composed by Gyarawa Namka Chokyi Gyeltsen, Volume 1, pp. 1-6.

2) *Legend of King 'Gyod tshangs* (*'Gyod-tshangs rgyal-po'i lo-rgyus*). Volume 1, pp. 7-13.

3) *Legend of the Brahmin Dung-phreng* (*Bram-ze dung-phreng-gi lo-rgyus*). Volume 1, pp. 15-20.

4) *Padmasambhava's Prophecy of the Treasure-finder and the Series of Authentic Spiritual Lineage Holders* (*gTer-ston lung-bstan-dang khungs btsun-pa bla-ma brgyud-pa'i rim-pa-rnams*), composed by Gendun Gyeltsen. Volume 1, pp. 21-26.

5) *Abridged History of the Lineage entitled Jewel Garland* (*rGyud-pa'i lo-rgyus bsdus-pa nor-bu'i phreng-ba*), composed by Namka Chokyi Gyatso. Volume 1, pp. 27-48.

Empowerment (*dbang-bskur*)

1) *Natural Liberation through Encountering the Four Empowerments: The Extensive and Elaborate Empowerment of the Vase* (*dBang-bzhi 'phrad-tshad rang-grol-gyi spros-bcas bum-dbang chen-mo*). Volume 1, pp. 49-92.

2) *Natural Liberation through Encountering the Four Empowerments: The Extraordinary Profound Elucidation of the Three Higher Empowerments Including the Natural Liberation Through the Secret Empowerment of Great*

Bliss (*dBang-bzhi ’phrad-tshad rang-grol-gyi gsang-dbang bde-chen rang-grol-la-sogs-pa’i dbang gong-ma gsum-gyi zab-gsal khyad-par-can*). Volume 1, pp. 93-125.

3) *Natural Liberation through the Propelling of the Six Classes of Beings into Higher Rebirth: The [Middle-Length] Empowerments of the Natural Liberation of Degenerated Commitments Through Reparation and Confession* (*sKong-bshags nyams-chags rang-grol-gyi dbang-bskur gnas-spar ‘gro-drug rang-grol*), Volume 1, pp. 127-160.

4) *Torma Empowerment: Meaningful to Touch* (*gTor-dbang reg-pa don-ldan*), composed by Namka Chokyi Gyatso. Volume 1, pp. 161-164.

5) *Natural Liberation through Encountering the Four Empowerments: Flower Elucidating the Concluding Sequences* (*dBang-bzhi ’phrad-tshad rang-grol-gyi rjeskyi rim-pa gsal-ba’i me-tog*). Volume 1, pp. 165-168.

6) *Natural Liberation through Connecting with Practical Application: A Supplement to the Middle-length Maturational Empowerment entitled Natural Liberation of the Six Classes of Living Beings* (*sMin-byed sgo-’byed dbang-bskur ’bring-po ’gro-drug rang-grol-la kha-skong phyag-bzhes-kyis brgyab-pa ’brel-tshad rang-grol*). Volume 2, pp. 145-228.

7) *Minor Annotations on the Rites and Empowerments of the Binding to Higher Rebirth* (*gNas-lung-gi cho-ga-dang dbang-bskur sogs-la nye-bar mkho-ba’i zur-’debs phran-bu*). Volume 2, pp. 229-238.

Generation Stage of Meditation (*bskyed-rim*)

1) *Spiritual Practice entitled Natural Liberation of Habitual Tendencies* (*Chos-spyod bag-chags rang-grol*). Volume 1, pp. 169-200. **See Chapter 5.**

2) *Natural Liberation of the Nature of Mind: The Four-session Yoga of the Preliminary Practice* (*Chos-spyod thun-bzhi’i rnal-’byor sems-nyid rang-grol*), composed by Nyinda Ozer. Volume 1, pp. 201-216. **See Chapter 1.**

3) *Natural Liberation of Degenerated Commitments through Reparation and Confession: Preliminary Supplement to the Generation Stage of Ritual Purification* (*[sKang-bshags nyams-chags rang-grol-gyi] Las-byang bskyed-rim sngon-’gro lhan-thabs*), composed by Namka Chokyi Gyatso. Volume 1, pp. 217-232.

4) *Natural Liberation of Feelings: Primary Rosary of Ritual Purification according to the Assembly of Peaceful and Wrathful Deities*, in eighteen sections

(*Zhi-khro ’dus-pa’i las-byang rtsa-phreng tshor-ba rang-grol spyi-don bco-brgyad-pa*). Volume 1, pp. 233-325.

5) *Natural Liberation of Feelings: Lesser [Rosary of] Ritual Purification*, in three essential sections (*Las-byang chung-ba tshor-ba rang-grol snying-po spyi-don gsum-pa*). Volume I, pp. 327-352.

6) *Sequence of Meditation on the Peaceful and Wrathful Deities entitled Coemergent Pristine Cognition* (*Zhi-khro sgom-rim lhan-skyes ye-shes*). Volume 1, pp. 353-367.

7) *Natural Liberation of Negativity and Obscuration through [Enactment of] the Hundredfold Homage to the Sacred Enlightened Families* (*Dam-pa rigs-brgyar phyag-’tshal sdig-sgrib rang-grol*). Volume 1, pp. 369-390. **See Chapter 6.**

8) *Abridged Homage to the Peaceful and Wrathful Deities* (*Zhi-khro’i phyag-’tshal bsdus-pa*). Volume 1, pp. 391-396.

9) *Natural Liberation through Acts of Confession in the Presence of the Peaceful and Wrathful Deities* (*Zhi-khro’i klong-bshags brjod-pa rang-grol*). Volume I, pp. 397-429. **See Chapter 7.**

10) *Natural Liberation of Degenerated Commitments through Reparation and Confession: The Sequence for the Fulfilment of Meditative Commitments* (*bsKang-bshags nyams-chag rang-grol-gyi thugs-dam bskang-ba’i rim-pa*), compiled by Namka Chokyi Gyatso. Volume 1, pp. 431-465.

11) *Natural Liberation of Degenerated Commitments through Reparation and Confession: The Natural Liberation of the Six Classes of Living Beings through the Guidance of the Deceased to Higher Rebirth* (*bsKang-bshags nyams-chag rang-grol-gyi tshe-’das gnas-spar/ ’dren ’gro-drug rang-grol spyi-don bcu-pa*). Volume 2, pp. 1-50.

12) *Natural Liberation through Enlightened Activity: The Burnt-offerings of the Ritual Purification* (*Las-byang sbyin-sreg phrin-las rang-grol*), composed by Namka Chokyi Gyatso. Volume 2, pp. 51-123.

13) *Natural Liberation through the Rite of Burnt Offerings: The Sequence of the Preliminary Practices* (*sByin-sreg phrin-las rang-grol-gyi sngon-’gro sta-gon-gyi rim-pa*). Volume 2, pp. 123-144.

14) *Abridged Notes on Ritual Service Elucidating the Meaning of Liberation* (*bsNyen-yig mdor-bsdus rnam-grol don-gsal*). Volume 2, pp. 239-253.

Perfection Stage of Meditation (*rdzogs-rim*)

1) *Contents entitled Natural Liberation of the Keys to the Chapters* (*Sa-bcad lde'u-mig rang-grol gsal-bar bkod-pa*), composed by Nyinda. Volume 2, pp. 255-265.

2) *Prayer entitled Natural Liberation in the Vast Expanse of the Three Buddha-bodies* (*gSol-'debs sku-gsum klong-yangs rang-grol*). Volume 2, pp. 267-272.

3) *A Prayer for Union with the Spiritual Teacher [entitled] Natural Liberation Without Renunciation of the Three Poisons* (*sKu-gsum bla-ma'i rnal-'byor-gyi gsol-'debs dug-gsum ma-spangs rang-grol*). Volume 2, pp. 273-276. **See Chapter 2.**

4) *Natural Liberation through Enlightened Intention: Guidance to the Experience of the Intermediate States: A Supplement on Mental Training in the Preliminary Practices* (*Bar-do'i nyams-khrid dgongs-pa rang-grol-gyi sngon-'gro rang-rgyud 'dul-byed-kyi lhan-thabs*), a teaching of Choje Lingpa, compiled by Nyinda Ozer and redacted by Namka Chokyi Gyatso. Volume 2, pp. 277-302.

5) *Natural Liberation through the Ground-of-all: A Manual of Guidance to the Intermediate State of This Life* (*sKyes-gnas bar-do'i khrid-yig kun-gzhi rang-grol*). Volume 2, pp. 303-340.

6) *Natural Liberation through Bewilderment: A Manual of Guidance to the Intermediate State of Dreams* (*rMi-lam bar-do'i khrid-yig 'khrul-pa rang-grol*). Volume 2, pp. 341-361.

7) *Natural Liberation through Awareness: A Manual of Guidance to the Intermediate State of Meditative Concentration* (*bSam-gtan bar-do'i khrid-yig rig-pa rang-grol*). Volume 2, pp. 363-377.

8) *Natural Liberation through Recollection: A Manual of Guidance to the Intermediate State of the Time of Death* (*'Chi-kha'i bar-do'ikhrid-yig dran-pa rang-grol*). Volume 2, pp. 379-400. **See Chapter 10.**

9) *Natural Liberation through Vision: A Manual of Guidance to the Intermediate State of Reality* (*Chos-nyid bar-do'i khrid-yig mthong-ba rang-grol*). Volume 2, pp. 401-417.

10) *Natural Liberation through Rebirth: A Manual of Guidance to the Intermediate State of Rebirth* (*Srid-pa bar-do'i khrid-yig srid-pa rang-grol*). Volume 2, pp. 419-432.

Introductions (*ngo-sprod*)

1) *Preliminary Practice for All the Introductions entitled Exhortation on Impermanence, Based on Escorting a Corpse to a Cemetery* (*Ngo-sprod thams-cad-kyi sngon-'gro dur-khrod-du bam-ro bskyal-ba-la brten-nas mi-rtag-pa'i bskul-mar ngo-sprod-pa*). Volume 2, pp. 433-442.

2) *Introduction to the Origin, Emergence and Presence of Consciousness, Supported by the Human Body, from the Cycle of Introductions to the Great Perfection* (*rDzogs-pa chen-po ngo-sprod-kyi skor-las khams-pa'i mi-mo-la brten-nas rnam-shes 'byung-'jug-gnas gsum-gyi ngo-sprod*), redacted by Namgyel Zangpo. Volume 2, pp. 443-467.

3) *Introduction to Awareness: Natural Liberation through Naked Perception* (*Rig-pa mngon-sum-du ngo-sprod-pa gcer-mthong rang-grol*). Volume 2, pp. 469-488. **See Chapter 4.**

4) *Introduction to the Three Buddha-bodies in Accordance with the Great Perfection: A Supplement to the Liberation by Hearing* (*rDzogs-chen sku-gsum ngo-sprod bar-do thos-grol-gyi cha-lag*). Volume 2, pp. 489-493.

5) *Natural Liberation through Conscious Awareness: Introduction to the Six Lamps* (*sGron-ma drug-gi ngo-sprod shes-rig rang-grol*). Volume 3, pp. 1-20.

6) *Natural Liberation through Vision: Introduction by Means of a Crystal* (*Shelrdo'i ngo-sprod mthong-ba rang-grol*). Volume 3, pp. 21-28.

7) *Supplement to the Introduction to the Inner Radiance of the Ground* (*gZhi'i 'od-gsal ngo-sprod-kyi lhan-thabs*), composed by Namka Chokyi Gyatso. Volume 3, pp. 29-36.

8) *Introduction by Means of a Butter Lamp* (*Mar-me'i ngo-sprod*), composed by Namka Chokyi Gyatso. Volume 3, pp. 37-40.

9) *Great Liberation by Hearing; Elucidating the Introduction to the Intermediate State of Reality* (*Chos-nyid bar-do'i ngo-sprod gsal-'debs thos-grol chen-mo*). Volume 3, pp. 41-114. **See Chapter 11, Parts One and Two.**

10) *Great Liberation by Hearing; Elucidating the Introduction to the Intermediate State of Rebirth* (*Srid-pa bar-do'i ngo-sprod gsal-'debs thos-grol chen-mo*). Volume 3, pp. 115-162. **See Chapter 11, Part Three.**

11) *Supplement to the Teaching Revealing the Natural Expression of Virtue and Negativity: An Introduction to the Intermediate State of Rebirth, entitled Gong of Divine Melody* (*Srid-pa bar-do'i ngo-sprod dge-sdig rang-gzugs ston-pa'i lhan-thabs dbyangs-snyan lha'i lhan-thabs*), composed by Namka Chokyi Gyatso. Volume 3, pp. 163-173. **See Chapter 13, Part Two.**

12) *Natural Liberation through Recognition of the Visual Indications and Signs of Death* (*'Chi-ltas mtshan-ma rang-grol*). Volume 3, pp. 175-204. See

Chapter 8.

13) *Natural Liberation of Fear through the Ritual Deception of Death* (*'Chi-bslu 'jigs-pa rang-grol*) Volume 3, pp. 205-218. **See Chapter 9.**

14) *Developing the Greatness of the Teachings of the Liberation by Hearing during the Intermediate State of Dreams* (*rMi-lam bar-do thos-grol chos-kyi che-ba bskyed-byed*), composed by Nyinda Ozer. Volume 3, pp. 219 — 254.

15) *Liberation by Wearing: Natural Liberation of the Psycho-physical Aggregates, in which the Peaceful and Wrathful Deities are encompassed* (*Zhi-khro 'dus-pa'i btags-grol phung-po rang-grol*). Volume 3, pp. 255 — 286. **See Chapter 14.**

16) *An Abridgement of the Liberation by Wearing: Natural Liberation of the Psycho-physical Aggregates, entitled Nucleus of Natural Liberation* (*bTags-grol phung-po rang-grol-gyi don-bsdus rang-grol snying-po*). Volume 3, pp. 287-306.

17) *Chapter on the Means of Attaching a Diagram which Liberates by Wearing; from the Tantra of the Great Perfection: Natural Liberation of Cyclic Existence and Nirvāṇa* (*rDzogs-chen 'khor-'das rang-grol-gyi rgyud-las btags-grol bcangthabs-kyi le'u*). Volume 3, pp. 307 — 313.

18) *Memorandum on the Actual Preparation of the Great Chart of the Liberation by Wearing* (*bTags-grol 'khor-lo chen-mo'i lag-len zin-bris*). Volume 1, pp. 467-492.

19) *Inventory for Insertion within the Casket* (*Glegs-bam bzhugs-pa'i dkar-chag*). Volume 1, pp. 493-499.

20) *Root Verses of the Six Intermediate States* (*Bar-do drug-gi rtsa-tshig*). Volume 3, pp. 316-318. **See Chapter 3.**

21) *Aspirational Prayer which Rescues from the Dangerous Pathways of the Intermediate States* (*Bar-do'i 'phrang-sgrol*). Volume 3, pp. 318-322. **See Chapter 12.**

22) *Aspirational Prayer which Protects from Fear of the Intermediate States* (*Bar-do'i 'jigs-skyobs-kyi smon-lam*). Volume 3, pp. 322-325. **See Chapter 12.**

23) *Natural Liberation of Fear: Aspirational Prayer [Calling] to the Buddhas and Bodhisattvas for Assistance* (*Sangs-rgyas byang-sems-rnams ra-mda' sbran-pa'i smon-lam 'jigs-pa rang-grol*). Volume 3, pp. 325-327. **See Chapter 12.**

Path of Skilful Means (*thabs-lam*)

1) *Natural Liberation through Desire: Most Profound Quintessence of*

Guidance on Supreme Bliss Pertaining to the Sexual Practices (*'Og-sgo bde-ba chen-po'i khrid 'dod-chags rang-grol zhes-bya-ba yang-zab bcud-bsdus*). Volume 3, pp. 329-419.

2) *The Means of Establishing the Lineage by Carrying Desire onto the Path and the Means of Closing the Womb Entrances* (*'Dod-chags lam-khyer rigs-brgyud bzhag-thabs-dang mngal-sgo 'gag-thab khol-du phung-ba*). Volume 3, pp. 421-437.

3) *Natural Liberation through Supreme Bliss: A Profound Abridgement of the Guidance on Supreme Bliss Attained through the Sexual Practices* (*'Og-sgo bde-chen 'dod-chags rang-grol-gyi nyams-khrid gud-sbas don-bsdus zab-khrid bde-ba chen-po rang-grol zhes-bya-ba shin-tu zab-pa'i nying-khu*), composed by Nyinda Ozer. Volume 3, pp. 439-481.

Protector Rites (*bstan-srung*)

1) *Seven Classes of Oath-bound Protectors, Associated with the Peaceful and Wrathful Deities: Natural Liberation of the Venomous Hostile Malevolent Forces and Obstructors through Enlightened Activity* (*Zhi-khro bka'-srung dam-can sde-bdun-gyi phrin-las dgra-bgegs gdug-pa rang-grol*), composed by Nyinda Ozer. Volume 3, pp. 483-490.

2) *Seven Classes of Oath-bound Protectors, Associated with the Peaceful and Wrathful Deities: Natural Liberation of Venomous Forces through Reparation* (*Zhi-khro dam-can sde-bdun-gyi mdangs-bskang gdug-pa rang-grol*), Volume 3, pp. 491-498.

The Lotus Peaceful and Wrathful Deities (*Padma zhi-khro*)

1) *Natural Liberation of Rebirth: A Teaching Revealing the Natural Expression of Virtue and Negativity, through the Introduction to the Intermediate State of Rebirth* (*Srid-pa bar-do'i ngo-sprod dge-sdig rang-gzugs ston-pa'i gdams-pa'am me-long srid-pa rang-grol*), contained in the Delhi offset edition of the *Great Liberation by Hearing in the Intermediate States*, pp. 499-533. **See Chapter 13, Part One.**

Appendix Two: Symbolism of the Maṇḍala of the Peaceful and Wrathful Deities

The maṇḍala represents a perfected state of being, and the central deities within it symbolise the perfected states of the meditator's own awareness, psycho-physical aggregates, elemental properties, and sensory and mental processes. The peaceful deities represent the quiescent natural purity of these fundamental components of our being and the wrathful deities represent the transformative aspects of these energies, which bring about the natural transformation of the most enduring and deep-seated expressions of our mundane perceptual states. Last, the outer deities of the maṇḍala represent the modes of activity of an enlightened being.

The exact mapping of this symbolism does vary according to the lineage and class of the practice. In the chart presented below, the correspondences are based on Chapter 5 of the present work, supplemented by correspondences taken from other texts within the cycle, with certain common variances noted.

The Forty-two Peaceful Deities

The male and female primordial buddhas: Samantabadra and Samantabhadrī in union represent the indivisible union of pure awareness and emptiness

	Location	Colour	Symbolising
Samantabhadra *kun-tu bzang-po*	Centre of the energy centre within the heart, embracing Samantabhadrī	Sky blue	The awareness aspect of the Buddha-body of Reality, the natural purity of mental consciousness, free from fundamental ignorance.
Samantabhadrī *kun-tu bzang-mo*	Centre of the energy centre within the heart, embracing Samantabhadra	Stainless white, like crystal	The emptiness aspect of the Buddha-body of Reality, the natural purity of the sensory spectrum of phenomena.

The five male buddhas: Vairocana, Akṣobhya-Vajrasattva, Ratnasambhava, Amitābha and Amoghasiddhi, represent the five pristine cognitions and the natural purity of the five psycho-physical aggregates

	Location	Colour	Symbolising	Enlightened family
Vairocana *rnam-par snang-mdzad*	Central channel within the heart, embracing Ākāśadhātvīśvarī	Conch white	The pristine cognition of reality's expanse, the natural purity of the aggregate of consciousness, free from delusion	Buddha

NB: In some sources, where Akṣobhya-Vajrasattva is placed at the centre of the maṇḍala and Vairocana in the east (e.g. Lochen Dharmaśrī, SDGG, pp. 81–6), Vairocana symbolises the aggregate of form. The distinction between these positions is related to the class of practice – the former corresponding to Atiyoga and the latter to a Mahāyoga interpretation of the *Guhyagarbha Tantra*.

(Akṣobhya-)Vajra-sattva *mi-bskyod rdo-rje sems-dpa'*	Eastern channel branch of the heart, embracing Buddhalocanā	Azure blue	The mirror-like pristine cognition, the natural purity of the aggregate of form, free from aversion	Vajra
	NB: When placed at the centre of the maṇḍala, (Akṣobhya-)Vajrasattva represents the natural purity of the aggregate of consciousness. See above.			
Ratnasambhava *rin-chen 'byung-gnas*	Southern channel branch of the heart, embracing Māmakī	Golden yellow	The pristine cognition of sameness, the natural purity of the aggregate of feeling, free from pride	Ratna
Amitābha *snang-ba mtha'-yas*	Western channel branch of the heart, embracing Pāṇḍaravāsinī	Copper red	The pristine cognition of discernment, the natural purity of the aggregate of perceptions, free from attachment	Padma
Amoghasiddhi *don-yod grub-pa*	Northern channel branch of the heart, embracing Samayatārā	Tur-quoise green	The pristine cognition of accomplishment, the natural purity of the aggregate of motivational tendencies, free from envy	Karma

The five female buddhas: Ākāśadhātvīśvarī, Buddhalocanā, Māmakī, Pāṇḍaravāsinī and Samayatārā, represent the natural purity of the five elements

	Location	Colour	Symbolising	Enlightened family
Ākāśadhātvīśvarī *nam-mkha'i dbyings phyug-ma*	Central channel, within the heart, embracing Vairocana	Moon-like white	The natural purity of the space element	Buddha
Buddhalocanā *sangs-rgyas spyan-ma*	Eastern channel branch of the heart, embracing Akṣobhya-Vajrasattva	Beryl blue	The natural purity of the earth element	Vajra

NB: In Chapter 11, Buddhalocanā is unusually identified with the natural purity of the water element, a role generally attributed to the female buddha Māmakī.

	Location	Colour	Symbolising	Enlightened family
Māmakī *yum mā-ma-kī*	Southern channel branch of the heart, embracing Ratna-sambhava NB: In Chapter 11, Māmakī is unusually identified with the natural purity of the earth element, a role generally attributed to the female buddha Buddhalocanā.	Minium orange	The natural purity of the water element	Ratna
Paṇḍaravāsinī *yum-mchog gos-dkar-mo*	Western channel branch of the heart, embracing Amitābha	Fire-crystal red	The natural purity of the element fire	Padma
Samayatārā *yum dam-tshig sgrol-ma*	Northern channel branch of the heart, embracing Amoghasiddhi	Sapphire green	The natural purity of the element wind	Karma

The eight male bodhisattvas: Kṣitigarbha, Maitreya, Qamantabhadra, Ākāśagarbha, Avalokiteśvara, Mañjuśrīkumārabhūta, Nivāraṇaviśkambhin and Vajrapāṇi, represent the eight classes of consciousness

N.B. According to th *Guhyagargha Tantra*, they also symbolise the four senses and four sense organs.

NB: According to the *Guhyagarbha Tantra*, they also symbolise the four senses and four sense organs.

	Location	Colour	Symbolising	Enlightened family
Kṣitigarbha *sa'i snying-po*	Eastern channel branch of the heart, to the right of Vajra-sattva	Snow-moun-tain white	The natural purity of visual consciousness	Vajra
Maitreya *rgyal-ba byams-pa*	Eastern channel branch of the heart, to the left of Vajrasattva	Cloud-white	The natural purity of auditory consciousness	Vajra

Samantabhadra *byang-semis kun-tu bzang-po*	Southern channel branch of the heart, to the right of Ratna-sambhava	Amber yellow	The natural purity of olfactory consciousness	Ratna
Ākāśagarbha *nam-mkha'i snying-po*	Southern channel branch of the heart, to the left of Ratna-sambhava	Burnished golden yellow	The natural purity of gustatory consciousness	Ratna
Avalokiteśvara *spyan-ras gzigs*	Western channel branch of the heart, to the right of Amitābha	Coral red	The natural purity of tactile consciousness	Padma
Mañjuśrīkumāra-bhūta *'jam-dpal [gzhon--nur gyur-pa]*	Western channel branch of the heart, to the left of Amitābha	Minium Orange	The natural purity of mental consciousness	Padma
[Sarva] Nivāraṇavi-škambhin *sgrib-pa rnam-par sel-ba*	Northern channel branch of the heart, to the right of Amoghasiddhi	Green as the night-flowering lotus	The natural purity of the 'ground-of-all' consciousness	Karma
Vajrapāṇi *phyag-na rdo-rje*	Northern channel branch of the heart, to the left of Amoghasiddhi	Emerald green	The natural purity of the defiled consciousness	Karma

The eight female bodhisattvas: Lāsyā, Māmyā, Dhūpā, Gītā, Ālokā, Gandhā and Nartī, represent the four sense objects and the four phases of conceptual thought (past, present, future and indeterminate), or alternatively the eight objects of consciousness

	Location	Colour	Symbolising	Enlightened family
Lāsyā *lāsyā-ma*	The eastern channel branch of the heart, in front of Vajra-sattva	Quartz white	The natural purity of visual phenomena	Vajra
Puṣpā *puṣpe-ma*	The eastern channel branch of the heart, behind Vajrasattva	Pearl white	The natural purity of past conceptual thoughts	Vajra
Mālyā *mālyā-ma*	The southern channel branch of the heart, in front of Ratna-sambhava	Saffron yellow	The natural purity of indeterminate conceptual thoughts	Ratna
Dhūpā *dhūpe-ma*	The southern channel branch of the heart, behind Ratna-sambhava	Golden yellow	The natural purity of fragrance	Ratna
Gītā *ghirti-ma*	The western channel branch of the heart, in front of Amitābha	Marsh mallow pink	The natural purity of sound	Padma
Ālokā *āloka-ma*	The western channel branch of the heart, behind Amitābha	Lotus pink	The natural purity of future conceptual thoughts	Padma
Gandhā *ghandhe-ma*	The northern channel branch of the heart, in front of Amoghasiddhi	Poppy green	The natural purity of present conceptual thoughts	Karma
Nartī *nirti-ma*	The northern channel branch of the heart, behind Amoghasiddhi	Marine green	The natural purity of taste	Karma

The four male gatekeepers: Trailokyavijaya, Yamāntaka, Hayagrīva and Amṛtakuṇḍalin, represent the natural purity of the four extreme views and four aspects of enlightened activity

NB: According to Chapter 7, they represent the natural purity of the four immeasurable aspirations.

	Location	Colour	Symbolising	Enlightened family
Trailokyavijaya *khams-gsum rnam-rgyal*	The channel branch at the eastern gate of the heart, embracing Aṅkuśā	White	The natural purity of eternalist views and acts of pacification	Vajra
Yamāntaka *gshin-rje gshed*	The channel branch at the southern gate of the heart, embracing Pāśā	Yellow	The natural purity of nihilistic views and acts of enrichment	Ratna
Hayagrīva *rta-mgrin*	The channel branch at the western gate of the heart, embracing Spoṭhā	Red	The natural purity of egotistical views and acts of subjugation	Padma
Amṛtakuṇḍalin *bdud-rtsi 'khyil-ba*	The channel branch at the northern gate of the heart, embracing Gaṇṭhā	Green	The natural purity of substantialist views and acts of wrath	Karma

The four female gatekeepers: Aṅkuśā, Pāśā, Sphoṭā and Ghaṇṭā, represent the natural purity of the four types of birth and the four immeasurable aspirations

NB: According to Chapter 7, they represent the natural purity of the four extreme views.

	Location	Colour	Symbolising	Enlightened family
Aṅkuśā *lcags-kyu-ma*	The channel branch at the eastern gate of the heart, embracing Trailokyavijaya	White	The natural purity of miraculous birth and the immeasurable aspiration of compassion	Vajra
Pāśā *zhags-pa-ma*	The channel branch at the southern gate of the heart, embracing Yamāntaka	Yellow	The natural purity of womb birth and the immeasurable aspiration of loving kindness	Ratna
Sphoṭa *lcags-sgrogs-ma*	The channel branch at the western gate of the heart, embracing Hayagrīva	Red	The natural purity of egg birth and the immeasurable aspiration of empathetic joy	Padma
Ghaṇṭā *dril-bu-ma*	The channel branch at the northern gate of the heart, embracing Amṛtakuṇḍalin	Green	The natural purity of birth through heat and moisture, and the immeasurable aspiration of equanimity	Karma

The six sages: Indraśakra, Vemacitra, Śākyamuni, Sthirasiṃha, Jvālamukha and Yama Dharmarāja, represent the natural purity of the six dissonant mental states

	Location	Colour	Symbolising
Indraśakra *dbang-po brgya-byin*	In the channel branch of the energy centre of great bliss at the crown of the head	White	The natural purity of pride

Vemacitra *thag-bzang-ris*	In the occipital channel at the throat	Green	The natural purity of envy
Śākyamuni *shakya thub-pa*	In the 'life force' channel at the heart	Yellow	The natural purity of attachment
Sthirasiṃha *senge rab-brtan*	In the energy centre at the navel	Blue	The natural purity of delusion
Jvālamukha *kha-'bar-ma*	In the channel branch at the bliss-sustaining secret energy centre	Red	The natural purity of miserliness
Yama Dharmarāja *gshin-rje chos-kyi rgyal-po*	In the energy centre at the soles of the feet	Black	The natural purity of aversion

The Fifty-eight Wrathful Deities

The six peaceful male buddhas: Samantabhadra, Vairocana, Aksobhya-Vajrasattva, Rtnasambhava, Amitabha and Amoghasiddhi are in their wrathful aspects respectively: Mahottara Heruka, Buddha Heruka, Vajra Heruka, Ratna Heruka, Padma Heruka and Karma Heruka, who represent the natural transformation of the six dissonant mental states.

	Location	Colour	Symbolising	Enlightened family
Mahottara Heruka *che-mchog he-ru-ka*	In the central channel branch of the skull within the brain, embracing Krodheśvarī	Dark brown	The natural transformation of fundamental ignorance into pure awareness	
Buddha Heruka *buddha he-ru-ka*	In the central channel branch of the skull within the brain, embracing Buddhakrodheśvarī	Dark brown	The natural transformation of delusion into the pristine cognition of reality's expanse	Buddha

	Location	Colour	Symbolising	Enlightened family
Vajra Heruka *badzra he-ru-ka*	In the eastern channel branch of the skull within the brain, embracing Vajrakrodhīśvarī	Dark blue	The natural transformation of aversion into the mirror-like pristine cognition	Vajra
Ratna Heruka *ratna he-ru-ka*	In the southern channel branch of the skull within the brain, embracing Ratnakrodhīśvarī	Dark yellow	The natural transformation of pride into the pristine cognition of sameness	Ratna
Padma Heruka *padma he-ru-ka*	In the western channel branch of the skull within the brain, embracing Padmakrodhīśvarī	Dark red	The natural transformation of attachment into the pristine cognition of discernment	Padma
Karma Heruka *ka-rma he-ru-ka*	In the northern channel branch of the skull within the brain, embracing Karmakrodhīśvarī	Dark green	The natural transformation of envy into the pristine cognition of accomplishment	Karma

The six peaceful female budhas: Samantabhadrī, Ākāśadhātvīśvarī, Buddhalocanā, Māmakī, Pāndaravāsinī and Samayatārā in their wrathful aspects respectively are Krodheśvarī, Buddhakrodheśvarī, Vajrakrodheśvarī, Ratnakrodheśvarī, Padmakrodheśvarī and Karmakrodheśvarī, who represent the natural transformation of mental constructs associated with the six objects of consciousness

	Location	Colour	Symbolising	Enlightened family
Krodhéśvarī *kro-ti-sva-ri*	In the central channel branch of the skull within the brain, embracing Mahottara Heruka	Dark blue	The natural transformation of mental constructs associated with the sensory spectrum of phenomena	
Buddhakrodheśvarī *bde-gshegs dbyings-phyug-ma/ buddha kro-ti-sva-ri*	In the central channel branch of the skull within the brain, embracing Buddha Heruka	Red-brown	The natural transformation of mental constructs associated with physical objects [of sight]	Buddha

Vajrakrodhéśvarī *yum ba-dzra kro-ti-sva-ri*	In the eastern channel branch of the skull within the brain, embracing Vajra Heruka	Pale blue	The natural transformation of mental constructs associated with objects of sound	Vajra
Ratnakrodheśvarī *yum ratna kro-ti-sva-ri*	In the southern channel branch of the skull within the brain, embracing Ratna Heruka	Pale yellow	The natural transformation of mental constructs associated with objects of smell	Ratna
Padmakrodheśvarī *yum padma kro-ti-sva-ri*	In the western channel branch of the skull within the brain, embracing Padma Heruka	Pale red	The natural transformation of mental constructs associated with objects of taste	Padma
Karmakrodheśvarī *karma yum kro-ti-sva-ri*	In the northern channel branch of the skull within the brain, embracing Karma Heruka	Pale green	The natural transformation of mental constructs associated with objects of touch	Karma

The eight Mātarah: Gaurī, Caurī, Pratāmohā, Vetālī, Ghasmarī, Candālī and Śmaśānī, represent the natural transformation of mental constructs associated with the eight classes of consciousness

	Location	Colour	Symbolising
Gaurī *ke'u-ri*	In the eastern channel branch of the skull within the brain	White	The natural transformation of mental constructs associated with visual consciousness, and the action of destroying the conceptual landscape of cyclic existence
Caurī *tsa'u-ri*	In the southern channel branch of the skull within the brain	Yellow	The natural transformation of mental constructs associated with auditory consciousness, and the action of propelling the six classes of beings into higher rebirth
Pramohā *pra-mo-hā*	In the western channel branch of the skull within the brain	Red	The natural transformation of mental constructs associated with olfactory consciousness, and the action of resisting [the seductions of] cyclic existence

	Location	Colour	Symbolising
Vetalī *vetālī*	In the northern channel branch of the skull within the brain	Green-black	The natural transformation of mental constructs associated with gustatory consciousness, and the action of [sustaining recognition of] the unchanging reality
Pukkasī *pu-kka-sī*	In the south-eastern channel branch of the skull within the brain	Red-yellow	The natural transformation of mental constructs associated with tactile consciousness, and the action of drawing [sentient beings] free from the dissonant realms
Ghasmarī *ghasmarī*	In the south-western channel branch of the skull within the brain	Green-black	The natural transformation of mental constructs associated with the mental consciousness, and the action of consuming [the turning circle of] cyclic existence
Caṇḍalī *gtum-mo*	In the north-western channel branch of the skull within the brain	Pale yellow	The natural transformation of mental constructs associated with the 'ground-of-all' consciousness, and the action of severing erroneous thoughts [at their roots]
Smaśānī *dur-khrod-ma*	In the north-eastern channel branch of the skull within the brain	Blue-black	The natural transformation of mental constructs associated with the deluded consciousness, and the action of severing the buttresses of cyclic existence

The eight Piśācī: Simhamukhī, Vyāghrīmukhī, Śṛgālamukhī, Kaṅkamukhī, Kākamukhī and Ulūkamukhī, represent the natural transformation of mental constructs associated with the objects of the eight classes of consciousness

	Location	Colour	Symbolising
Siṃhamukhī *seng-gdong-ma*	In the outer eastern channel branch of the skull within the brain	Brown-black	The natural transformation of mental constructs associated with visual objects, and the action of stirring cyclic existence to its depths

Vyāghrīmukhī *stag-gdong-ma*	In the outer southern channel branch of the skull within the brain	Red	The natural transformation of mental constructs associated with sounds, and the action of overwhelming attachment to cyclic existence
Śṛgālamukhī *sri-la gdong-ma*	In the outer western channel branch of the skull within the brain	Black	The natural transformation of mental constructs associated with smells, and the action of purifying dissonant mental states in their basic nature
Śvānamukhī *shva-na gdong-ma*	In the outer northern channel branch of the skull within the brain	Blue-black	The natural transformation of mental constructs associated with tastes, and the action of stirring the pit of cyclic existence
Gṛdhramukhī *rgod-gdong-ma*	In the outer south-eastern channel branch of the skull within the brain	White-yellow	The natural transformation of mental constructs associated with touch, and the action of severing the three poisons from their roots
Kaṅkamukhī *kang-ka gdong-ma*	In the outer south-western channel branch of the skull within the brain	Red-black	The natural transformation of mental constructs associated with mental phenomena, and the action of extracting [beings] from the pit of cyclic existence
Kakamukhī *kha-kha gdong-ma*	In the outer north-western channel branch of the skull within the brain	Black	The natural transformation of mental constructs associated with objects of the 'ground-of-all' consciousness, and the action of consuming and liberating dissonant mental states
Ulūkamukhī *hu-lu gdong-ma*	In the outer north-eastern channel branch of the skull within the brain	Dark blue	The natural transformation of mental constructs associated with objects of the deluded consciousness, and the action of drawing [beings] free from the false mentality of cyclic existence

The four Female Gatekeepers manifest as Vajratejasī, Vajrāmoghā, Vajralokā and Vajravetālī, respectively representing the closing of the doors to the four types of birth and the four immeasurable aspirations

	Location	Colour	Symbolising	Enlightened family
Vajratejasī [*Aṅkuśā*] *lcags-kyu-ma*	In the channel branch at the eastern gate of the skull within the brain	White	The force of immeasurable compassion and the closing of the door to miraculous birth	Vajra
Vajrāmoghā [*Pāśā*] *zhags-pa-ma*	In the channel branch at the southern gate of the skull within the brain	Yellow	The force of immeasurable loving kindness and the closing of the door to womb birth	Ratna
Vajralokā [*Sphoṭā*] *lcags-sgrogs-ma*	In the channel branch at the western gate of the skull within the brain	Red	The force of immeasurable empathetic joy and the closing of the door to egg birth	Padma
Vajravetālī [*Ghaṇṭā*] *dril-bu-ma*	In the channel branch at the northern gate of the skull within the brain	Green	The force of immeasurable equanimity and the closing of the door to birth through heat and moisture	Karma

Twenty-eight Iśvarī, represent the purification of the aggregates of bewildered mental constructs and the enactment of enlightened activity

	Location	Colour	Symbolising	Enlightened family
The six yoginī of the east:	In the minor channels of the eastern outer courtyard of the skull		The activities of pacification	Vajra
Manurākṣasī		Brownish White		
Brahmāṇī		Yellowish White		
Raudrī		Greenish White		
Vaiṣṇāvī		Bluish White		
Kaumārī		Reddish White		
Indrāṇī		White		
The six yoginī of the south:	In the minor channels of the southern outer courtyard of the skull		The activities of enrichment	Ratna
Vajrā		Yellow		
Śāntī		Reddish Yellow		
Amṛtā		Reddish Yellow		
Saumī		Whitish Yellow		
Daṇḍī		Greenish Yellow		
Rākṣasī		Blackish Yellow		

	Location	Colour	Symbolising	Enlightened family
The six yoginī of the west:	In the minor channels of the western outer courtyard of the skull		The activities of subjugation	Padma
Bhakṣasī		Greenish Red		
Ratī		Red		
Rudhiramadī		Pale Red		
Ekacāriṇī Rākṣasī		Red		
Manohārikā		Red		
Siddhikarī		Greenish Red		
The six yoginī of the north:	In the minor channels of the northern outer courtyard of the skull		The activities of wrath	Karma
Vāyudevī		Bluish Green		
Agnāyī		Reddish Green		
Varāhī		Blackish Green		
Cāmuṇḍī		Reddish Green		
Bhujanā		Blackish Green		
Varunāṇī		Bluish Green		
The four yoginī gatekeepers:	At the [outer] eastern, southern, western and northern gates of the skull respectively		The closing of the four doors to the four types of birth, and the enactment of the four kinds of enlightened activity	
Vajrā Mahākālī		White		Vajra
Vajrā Mahāchāgalā		Yellow		Ratna
Vajrā Mahā-kumbhakarṇī		Red		Padma
Vajrā Lambodarā		Dark Green		Karma

Notes

List of Abbreviations

Derge Derge Parkhang xylographic editions, of the *Kangyur*, *Tengyur* and *Collected Tantras of the Nyingmapa* (NGB).
Disc. *gTer-ston*, discoverer of concealed teachings (*gter ma*).
DR *Zab-chos zhi-khro dgongs-pa rang-grol*, 3 vols. The most extensive and accurate version of Karma Lingpa's revelations (64 texts, 764 folios), a manuscript of Katok provenance, from the library of the previous Dudjom Rinpoche, published in photo-offset form (Delhi: Sherab Lama, 1975-76), reproduced on CD-ROM by TBRC, New York, Ref: 2330-2332.
GGFTC G. Dorje, *The Guhyagarbhatattvaviniścayamahātantra and its XIVth Century Tibetan Commentary Phyogs bcu mun sel.* 3 vols. Unpublished Ph.D. thesis, University of London, 1987. See also *The Guhyagarbha Tantra: Dispelling the Darkness of the Ten Directions* (forthcoming).
MTTWL P. Pfandt, *Mahāyāna Texts Translated into Western Languages*. Cologne: In Komission bei E. J. Brill, 1983.
NA Not available, not extant.
NGB The Derge xylographic edition of the *Collected Tantras of the Nyingmapa* (*rNying-ma'i rgyud-'bum*) in 26 vols.
NK *Collected Teachings of the Nyingmapa* (*rNying-ma'i bka'-ma*), compiled in 120 vols. by Khenpo Jamyang, Katok (1999).
NSTB Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism: Its Fundamentals and History*, translated by G. Dorje and M. Kapstein, Boston: Wisdom Publications, 1991. This volume contains two texts, *Gangs-ljongs rgya-bstan yongs-rdzogs-kyi phyi-mo snga-'gyur rdo-rje theg-pa'i bstan-pa rin-po-che ji-ltar byung-ba'i tshul-dag-cing gsal-bar brjod-pa lha-dbang gYul-las rgyal-ba'i rngabo-che'i sgra-dbyangs* (short title: *rNying-ma'i chos-'byung*), and the *gSang-sngags snga-'gyur rnying-ma-ba'i bstan-pa'i rnam-gzhag mdo-tsam brjod-pa legs-bshad snang-ba'i dga'-ston* (short title: *bsTan-pa'i rnam-gzhag*).
Redisc. Rediscoverer of twice-concealed teachings (*yang-gter*).
SDGG Lochen Dharmaśrī, *gSang-bdag dgongs-rgyan*, NK, Vol. 76.
T *A Complete Catalogue of the Tibetan Buddhist Canons*, ed. H. Ui *et al.*,

Sendai: Tohoku University, 1934. This is a catalogue to the Derge xylographic edition of the *Kangyur* and *Tengyur*.
TBD *Tibetan Book of the Dead* (*Bar-do thos-grol chen-mo*).
TBD Amdo edition *Bar-do thos-grol chen-mo*, 303 pages, recently compiled by Khenpo Dorje and published in Hong Kong, in Qinghai Buddhist Texts Series, Vol. I (n.d.).
TBD Delhi reprint *Bar-do thos-grol chen-mo*, 550 pages, Delhi (1985). Reproduced from a print of the Bhutanese Rinpung Dzong xylograph through the agency of HH Dilgo Khyentse Rinpoche.
TBD Varanasi reprint *Bar-do thos-grol chen-mo*, 122 pages, ed. Kalsang Lhundup, Varanasi (1969). Handwritten print based on the xylographic edition of HH Dilgo Khyentse Rinpoche, housed at Engon Monastery in Sikkim.

1 Natural Liberation of the Nature of Mind

1 Tib. *gSang-sngags rdo-rje theg-pa'i chos-spyod thun-bzhi'i rnal-'byor sems-nyid rang-grol*.

2 Tib. *Zab-chos zhi-khro dgongs-pa rang-grol*.

3 The practices concerning death (*'chi-ba*) are the analytical meditations on the nature of impermanence (*anitya*). See *e.g.* Paltrul Rinpoche, *The Words of My Perfect Teacher*, pp. 39-59; Sonam T. Kazi (trans.), *Kun-zang La-may Zhal-lung*, pp. 56-82; and Sgam.po.pa/H. V. Guenther (trans.), *The Jewel Ornament of Liberation*, pp. 41-54. The expression 'starting with' (*sogs-la*) implies that this will lead on to the other analytical meditations concerning past actions (*karma*) and the sufferings of cyclic existence (*saṃsāra*). On the application of the meditation on death by hermit buddhas who frequent charnel grounds in order to meditate in reverse on the twelve links of dependent origination (*pratītyasamutpāda*), see Dudjom Rinpoche, NSTB, pp. 228-9.

4 This description of phenomena accords with the account given by Nāgārjuna at the beginning of his *Root Stanzas of the Madhyamaka entitled Discriminative Awareness* (*Prajñā-nāma-mūlamadhyamakakārikā*). See the translation by D. Kalupahana, *Mūlamadhyamakakārikās*, Ch.1.

5 *i.e.* lacking in skilful means, on which see glossary.

6 For a description of the eight freedoms (*dal-ba brgyad*) and the ten

opportunities (*'byor-ba bcu*), see glossary.

7 On the dissolution of the physical environment (*lokadhātu*) by fire and water at the end of an aeon, see L. Pruden (trans.), *Abhidharmakośabhāṣyaṃ*, Ch. 3, The World, pp. 475-7, 489-95.

8 The 'Lord of Death' (*'chi-bdag*) is an epithet of Yama Dharmarāja. See glossary.

9 The expression 'irreversible path' (*phyir mi-zlog-pa'i lam*) refers to the sūtras of the second and third turnings of the wheel of the sacred teachings, which expound the definitive meaning. See glossary under definitive meaning.

10 Lit. 'accumulations' (Tib. *tshogs*). This refers to the accumulation of merit (*bsod-nams*), as opposed to the accumulation of pristine cognition (*ye-shes*). See glossary.

11 Tib. *mnyam-rdzogs klong-yangs chen-po'i rang-bzhin*. This expanse of sameness and perfection is synonymous with the Buddha-body of Reality. See Dudjom Rinpoche, NSTB, pp. 251-2.

12 Name and form (*nāmarūpa*) together comprise all the five psycho-physical aggregates (*pañcaskandha*) of which the mind-body complex is formed, *viz.* form (*rūpa*), consciousness (*vijñāna*), feeling (*vedanā*), perception (*saṃjñā*), and motivational tendencies (*saṃskāra*). See glossary under aggregates.

13 The seed-syllable HŪṂ is that of Vajrasattva, symbolising buddha-mind. On its composition, see Paltrul Rinpoche, *The Words of My Perfect Teacher*, p. 272.

14 For an illustration depicting the crown fontanelle in its relation with the three main energy channels and ancillary vessels, see *Tibetan Medical Paintings*, p. 34.

15 See glossary under Hundred-syllable Mantra.

16 'Vajra Holder' (*vajradhṛk*; Tib. *rdo-rje 'dzin-pa*), here referring to the deity Vajrasattva, is a title generally given to accomplished exponents of the Vehicle of Indestructible Reality (*Vajrayāna*).

17 This prayer for total union with the deity is repeated below, p. 21, at the end of the section on union with the spiritual teacher (*guruyoga*). As to the specified indications of this union, the body size (*kāya*; Tib. *sku'i tshad*) and lifespan of Vajrasattva (*āyuḥ*; Tib. *tshe*) are those of a buddha, on which see P. Williams,

Mahāyāna Buddhism, pp. 181-4; his retinue (*parivāra*; Tib. *'khor*) comprises male and female bodhisattvas, on which see Ch. 5, p. 68; and his field (*kṣetra*; Tib. *zhing-khams*) is Abhirati on which see Ch. 11, p. 239. For the significance of the thirty-two major marks (*dvātriṃśasanmukhāpuruṣalakṣaṇa*; Tib. *skyes-bu dam-pa'i mtshan-bzang sum-cu rtsa-gnyis*), which are displayed on the buddha-body of form (*rūpakāya*), see glossary.

18 The initial mantra of the external mandala of offerings: OṂ VAJRA BHŪMI ĀḤ HŪṂ indicates that the foundation or base of the symbolic mandala is of the nature of indestructible reality (*vajra*; Tib. *rdo-rje*). Simultaneously, the practitioner sprinkles consecrated substances upon it. See Paltrul Rinpoche, *The Words of My Perfect Teacher*, p. 287; and Sonam T. Kazi (trans.), *Kun-zang La-may Zhal-lung*, p. 400.

19 The foundation of the maṇḍala is considered to be an immensely thick indestructible circle of wind, resting upon space, and surmounted by a circle of water and a sphere of gold. See L. Pruden (trans.), *Abhidharmakośabhāṣyaṃ*, Ch. 3, The World, pp. 451-2.

20 The second mantra of the mandala of offerings: OṂ VAJRA REKHE ĀḤ HŪṂ indicates that the *cakravāḍa* or 'perimeter wall' of the maṇḍala is of the nature of indestructible reality. Simultaneously, the practitioner makes a clockwise circular motion with the right hand, and places a flower blossom on the surface of the maṇḍala, followed by the outer ring. See Paltrul Rinpoche, *The Words of My Perfect Teacher*, p. 287; and Sonam T. Kazi (trans.), *Kun-zang La-may Zhal-lung*, pp. 400-401.

21 On the perception of the sun (*sūrya*; Tib. *nyi-ma*) and moon (*candra*; Tib. *zla-ba*) from the perspective of Abhidharma, see L. Pruden (trans.), *Abhidharmakośabhāṣyaṃ* , pp. 460-62; and R. Kloetzli, *Buddhist Cosmology*, pp. 45-6. Rāhu (*sgra-gcan*) and Ketu (*dus-me*) are identified as the ascending and descending phases of the moon.

22 The syllables OṂ ĀṂ HŪṂ respectively symbolise buddha-body, speech and mind, for which reason, in the context of the present work, they frequently appear at the beginning of verses as an invocation. See Ch. 5, pp. 67ff. The three verses which follow respectively concern the outer, inner, and secret maṇḍala of offerings which are made respectively to the Buddha-body of Emanation (*nirmāṇakāya*), the Buddha-body of Perfect Resource (*sambhogakāya*), and the Buddha-body of Reality (*dharmakāya*). On the construction of these three

maṇḍalas, see Paltrul Rinpoche, *The Words of My Perfect Teacher*, pp. 288-95; and Sonam T. Kazi (trans.), *Kun-zang La-may Zhal-lung* , Pt. 2, pp. 403-4.

23 The ultimate nature of mind (*sems-nyid*) is identified with the Buddha-body of Reality (*dharmakāya*). For a detailed introduction to the nature of mind, within the context of the present work, see Ch. 4, pp. 38-57.

24 The concluding mantra of the mandala of offerings OṂ ĀḤ HŪṂ MAHĀ GURU DEVA DĀKINĪ RATNA MAṆḌALA PŪJĀ MEGHA Ā HŪṂ indicates that a cloud of offerings is presented to the precious maṇḍala of the spiritual teachers, meditational deities, and dākinīs.

25 The spiritual teachers of the core lineage who are connected with this transmission (*'brel-tshad don-ldan rtsa-brgyud bla-ma-rnams*) are those in successive generations who have maintained the lineage of our text from the time of Nyinda Ozer down to the present. See 'A Brief Literary History', pp. xxxvi-xlviii.

26 The biographies of the important figures in the lineage of the oral transmission (*bka'-brgyud*) related to the teachings of the Nyingma school, are outlined in Dudjom Rinpoche, NSTB, pp. 601-739.

27 The strict vows made in the past (*sngon-gyi dam-bca' gnyan-po*) are those taken by buddhas and bodhisattvas in former lives pertaining to the propagation of the Buddhist teaching and the bodhisattva vow to remove the sufferings of all beings. See *e.g.* P. Williams, *Mahāyāna Buddhism*, pp. 49-54.

28 Listed among the eighty minor marks (*asītyanuvyañjana*), the Brahmā-like voice (*tshangs-pa'i gsung*) refers to one of the six modes of buddha-speech. See Longchen Rabjampa, GGFTC, pp. 703-4.

29 On the concept of cyclical time, see L. Pruden (trans.), *Abhidharmakośabhāṣyaṃ* , Ch. 3, The World, pp. 475-95; R. Kloetzli, *Buddhist Cosmology*, pp. 73-5. Each great aeon (*mahākalpa*) of cyclical time is said to comprise the four eras of creation (*vivartakalpa*), duration (*vivartasthāyikalpa*), dissolution (*saṃvartakalpa*), and non-duration (*saṃvartasthāyikalpa*). The expression 'final era' (*dus-mtha'*) refers to the period of dissolution.

30 On this conferral of the four empowerments, namely: the vase empowerment (*bum-dbang*), the secret empowerment (*gsang-dbang*), the empowerment of pristine cognition (*shes-rab ye-shes-kyi dbang*) and the fourth empowerment of indivisible coemergence (*dbyer-med lhan-skyes dbang bzhi-pa*) which

respectively confer the accomplishment of buddha-body (*sku-yi dngos-grub*), the accomplishment of buddha-speech (*gsung-gi dngos-grub*), the accomplishment of buddha-mind (*thugs-kyi dngos-grub*), and the combined accomplishment of buddha-body, speech and mind (*sku-gsung-thugs-kyi dngos-grub*), see Paltrul Rinpoche, *The Words of My Perfect Teacher*, pp. 329-30; and Sonam T. Kazi (trans.), *Kun-zang La-may Zhal-lung*, Pt. 2, pp. 462-5.

2 A Prayer for Union with the Spiritual Teacher

1 Tib. *sKu-gsum bla-ma'i rnal-'byor gsol-'debs dug-gsum ma-spang rang-grol*.

2 Tib. *Zab-chos zhi-khro dgongs-pa rang-grol.*

3 The specific blessing which arises from the Buddha-body of Reality (*chos-sku'i byin-rlab*) is 'primordially pure' (*ka-dag*), indicating that in this context the Buddha-body of Reality is directly realised through the Atiyoga practice called 'Cutting through Resistance to primordial purity' (*ka-dag khregs-chod*), on which see Ch. 4; also Dudjom Rinpoche, NSTB, pp. 335-7.

4 This blessing is 'spontaneously present' (*lhun-grub*), indicating that the Buddha-body of Perfect Resource is directly realised through the Atiyoga practice called 'All-surpassing Realisation of spontaneous presence' (*lhun-grub thod-rgal*). See Dudjom Rinpoche, NSTB, pp. 337-45.

5 The pristine cognition of the Buddha-body of Perfect Resource, here referred to as 'naturally liberated in supreme bliss' (*bde-chen rang-grol*), comprises the mirror-like pristine cognition (*ādarśajñāna*), the pristine cognition of sameness (*samatājñāna*), and the pristine cognition of discernment (*pratyavekṣanajñāna*). See glossary under pristine cognition.

6 The pristine cognition referred to here is the pristine cognition of the Buddha-body of Emanation, otherwise known as the pristine cognition of accomplishment (*kṛtyupasthānajñāna*). See glossary under pristine cognition.

7 The natural pristine cognition (*rang-byung ye-shes*) of the three buddha-bodies in union refers to the unity of all the five aspects of pristine cognition (*pañcajñāna*).

8 On the bodhisattva's altruistic aspiration not to enter nirvāṇa until all sentient beings have been liberated from cyclic existence (*saṃsāra*), see P. Williams,

Mahāyāna Buddhism, pp. 49-54.

3 Root Verses of the Six Intermediate States

1 Tib. *Bar-do rnam-drug-gi rtsa-tshig*. These verses are reiterated in the context of other chapters of this cycle, *e.g.* Ch. 10, p. 205, and Ch. 11, pp. 235 and 288.

2 Chs. 1-7 of the present text relate to the intermediate state of living, including the intermediate states of dreaming and meditative concentration.

3 Chs. 8-10 of the present text relate to the intermediate state of the time of death.

4 The intermediate state of reality is the subject of Ch. 11.

5 The intermediate state of rebirth is the subject of Chs. 11 and 13.

4 Natural Liberation through Naked Perception

1 Tib. *Rig-pa ngo-sprod gcer-mthong rang-grol*.

2 Tib. *Zab-chos zhi-khro dgongs-pa rang-grol*.

3 The point is that all the inestimable 84,000 aspects of the sacred teachings, the nine vehicles, the three or four *piṭaka*, and so forth, depend upon the primary understanding of intrinsic awareness. Cf. *Laṅkāvatārasūtra*, Ch. 2, v. 202: ‘As long as sentient beings manifest, there will be no end to the vehicles. When the mind becomes transformed, there is neither vehicle nor mover.’

4 The Tibetan expression *tshig gsum* (lit. ‘three words’) is used colloquially to mean ‘terse’ or ‘in few words’. Two alternative readings have been suggested: 1) The phrase ‘three words’ could refer to the three statements given on pp. 4 1-2, that ‘past thoughts are traceless, clear and empty’, that ‘future thoughts are unproduced and fresh’, and that ‘the present moment abides naturally and unconstructed’. 2) A less likely view is that this expression may refer to the Atiyoga testament of Prahevajra (Tib. dGa’-rab rdo-rje), entitled *Three Points which Penetrate the Essential* (*tshig-gsum gnad-du brdeg-pa*). The three points contained in this latter work crystalise the process through which intrinsic awareness (*rang-rig*) is introduced. They are as follows: the ‘direct introduction

to the essence itself' (*ngo-rang thog-tu 'phrod-pa*), the 'direct determination of this unique state' (*thag-gcig thog-tu bcad-pa*), and the 'direct confidence in liberation' (*gdeng-grol thog-tu bca'-ba*). For the original text, see *Bi-ma sNying-thig*, Pt. 1, Vol. Ga, pp. 304-18, and Patrul Rinpoche's nineteenth-century commentary entitled *mKhas-pa'i shri rgyal-po mkhas-chos*. The background to the revelation of Prahevajra's testament is given in Dudjom Rinpoche, NSTB, pp. 490-94.

5 This verse derives from the *Guhyagarbha Tantra*, Ch. 13, v. 2: There are those of no understanding,/ And those of wrong understanding,/ Those of partial understanding,/ And those who have not [quite] understood genuine reality.

As explained by Longchen Rabjampa, GGFTC, pp. 988-97, those of no understanding (*ma-rtogs-pa*) are ordinary persons who adhere to the 'vehicles of gods and humans' (*devamanuṣyayāna*), striving after excellence and higher rebirths within cyclic existence (*saṃsāra*) through the practice of virtue. Those of misunderstanding (*log-rtogs-pa*) comprise the eternalistic and nihilistic extremist philosophers of ancient India, who adhere to the Nyayāyika, Vaiṣṇava, Sāṃkhyā, Vaiśeṣika, and Bārhaspatya standpoints. Those of partial understanding (*phyogs-tsam rtogs-pa*) comprise the pious attendants (*śrāvaka*) who realise the selflessness of the individual person (*pudgalanairātmya*) but fail to realise the selflessness of phenomena (*dharmanairātmya*), and the hermit buddhas (*pratyekabuddha*) who additionally realise the lack of inherent existence (*niḥsvabhāvatā*) with respect to external material phenomena, but fail to realise the lack of inherent existence in internal mental phenomena. Lastly, those who do not quite understand genuine reality (*yang-dag ji-bzhin-nyid-du ma-rtogs-pa*) comprise the adherents of the causal vehicles, who maintain the views of Cittamātra and Madhyamaka, realising respectively that phenomena are extensions of consciousness and that all phenomena, whether external or internal, are without inherent existence; yet not quite understanding that 'all things are identical in primordial buddhahood', or that 'neither renunciation nor acceptance is required because dissonant mental states themselves arise as pristine cognition'. At the same time, all these types are said to be 'meagre in their skilful means (*upāyakauśalya*)' and they 'accomplish their results with difficulty and toil over a long period of time'. Longchen Rabjampa concludes that only the adherents of the resultant vehicles (*phalayāna*) perceive genuine reality as it is, and among these, only Atiyoga is stated to be the 'naturally secret truth' (*rang-bzhin gsang-ba'i don*), while Kriyātantra and Ubhayatantra are referred to as 'disciplines' (*'dul-ba*), Yogatantra as 'enlightened intention'

(*dgongs-pa*), and Mahāyoga as ‘secrecy’ (*gsang-ba*). These diverse classifications of Buddhist practitioners and vehicles are identified, one by one, in the following verses. For the Nyingma perspective of the non-Buddhist views ‘of wrong understanding’ (*log-rtogs-pa*) mentioned above, see also Dudjom Rinpoche, NSTB, pp. 64-7.

6 On the classifications of those ordinary persons ‘of no understanding’ *(ma-rtogs-pa)* who adhere to the ‘vehicles of gods and humans’ (*devamanuṣyayāna*), see Dudjom Rinpoche, NSTB, pp. 57-64.

7 The ‘partial absence of self’ (*phyogs-tsam bdag-med*) is that aspect of selflessness comprehended by pious attendants and hermit buddhas. See glossary under selflessness.

8 This passage, in which the texts (*gzhung*) and philosophical systems (*siddhānta*; Tib. *grub-mtha’*) of the diverse Buddhist schools are said to inhibit the perception of inner radiance, corresponds closely to a well-known quotation from the *Tantra of the All-accomplishing King* (*Kun-byed rgyal-po’i rgyud*, T 828), for a translation of which, see Dudjom Rinpoche, NSTB, pp. 295-7. The Buddhist and non-Buddhist spiritual and philosophical systems (*siddhānta*) are the subject of detailed analysis in many specialist treatises, among which the Nyingma presentations relevant to our present text include Longchen Rabjampa’s *Treasury of Spiritual and Philosophical Systems* (*Grub-mtha’ mdzod*), and Dudjom Rinpoche’s *Fundamentals of the Nyingma School* (*bsTan-pa’i rnam-gzhag*).

9 According to the often-cited passage from the *Tantra of the All-accomplishing King* (*Kun-byed rgyal-po’i rgyud*, T 828) mentioned above, the weaknesses (*gol-sa*) of these three outer classes of tantra are respectively: maintaining the subject-object dichotomy in relation to purity (Kriyātantra), maintaining the duality of view and conduct (Ubhayatantra), and maintaining acceptance and rejection in relation to meditation (Yogatantra). In the present context, these are all subsumed in the weakness of excessive attachment to the so-called ‘four branches of ritual service and attainment’ (*bsnyen-sgrub yan-lag bzhi*), on which see the glossary.

10 The inner tantras of skilful means (*nang-pa thabs-kyi rgyud*), which are the subject of the present verse, are those of Mahāyoga, Anuyoga, and Atiyoga, for a detailed discussion of which, see Dudjom Rinpoche, NSTB, pp. 273-345, 357-72. Of these inner tantras of skilful means, only Atiyoga is considered to be free

from weaknesses, while the *Tantra of the All-accomplishing King* (*Kun-byed rgyal-po'i rgyud*) refers to the weakness in Mahāyoga as 'excessive perseverance with regard to ritual service and attainment' (*sevāsādhana*); and to the weakness in Anuyoga as 'the duality of pure expanse or space' (*dag-pa'i dbyings*) identified with Samantabhadrī, and of pristine cognition or awareness (*jñāna*), which is identified with Samantabhadra. See NSTB, pp. 295-7. In the context of the present verse, these weaknesses are both subsumed in the dualistic notion of 'space and awareness' (*dbyings-rig*).

11 Our text at this point has the reading: *gdams-ngag gdams-ngag* ('oral teaching, oral teaching'). The meaningful reading: *gang-zag bdag-med* ('selflessness of the individual') is suggested by Zenkar Rinpoche.

12 The elimination of the dichotomy between 'singularity' (*gcig*) and 'multiplicity' (*du-ma*) is the subject of one of the great axioms of Madhyamaka dialectic, known as the 'absence of the singular and the multiple' (*gcig-dang du-bral*), on which see M. D. Eckel, *Jñānagarbha's Commentary on the Distinction between the Two Truths*, pp. 80-85.

13 The innate presence of intrinsic awareness, without need for the elaborations of view (*lta-ba*), meditation (*sgom-pa*), conduct (*spyod-pa*), or result (*'bras-bu*), as expounded in these verses, is clearly discussed in the Atiyoga texts of Cutting through Resistance (*khregs-chod*). See *e.g.* Dudjom Rinpoche, NSTB, p. 335.

14 The adopting of these four media (*thig-bzhi*) is comparable to reaching the limits of awareness by the three presences (*sdod-pa gsum*), or the revealing of the limits of liberation by means of the four assurances (*gdeng-bzhi*), which consolidate the practices of the Great Perfection. On these Atiyoga terms, see Dudjom Rinpoche, NSTB, p. 343.

15 The riveting of these four nails (*gzer-bzhi*) is comparable to that of the three attainments (*thob-pa gsum*), which consolidate the practices of the Great Perfection. See Dudjom Rinpoche, NSTB, p. 343.

16 The two extremes of which the view is free are open and closed or high and low perspectives; the two extremes of which meditation is devoid are hope and doubt; the two extremes of which conduct is free are renunciation and acceptance; and the two extremes of which the result is free are beginning and end. These eight extremes may be reduced to six by omitting the category of the result.

17 On the view of vacuous emptiness (*stong-pa phyal-ba*) maintained by non-Buddhists, see Dudjom Rinpoche, NSTB, pp. 62-4, 66-7; and for a detailed discussion, the purpose of which is to indicate that the Buddhist view of emptiness is neither vacuous nor nihilistic, see ibid., pp. 178-216.

18 The nature of the delusion (*gti-mug*), drowsiness (*'thib-pa*), and agitation (*rgod-pa*), which obstruct the clarity of meditations such as calm abiding (*śamatha*), is discussed in L. Pruden (trans.), *Abhidharmakośabhāṣyaṃ*, Ch. 5, The Latent Defilements, pp. 767-868, and Ch. 8, The Absorptions, pp. 1215-82.

19 Existence and non-existence (*yod-med gang-du ma-grub*) form one binary subset within the four-point set (*catuṣkoṭi*) of propositions which are negated by Nāgārjuna in the *Root Stanzas of the Madhyamaka entitled Discriminative Awareness* (*Prajñā-nāma mūlamadhyamakakārikā*, T 3824). See D. Kalupahana (trans.), *Mūlamadhyamakakārikās*.

20 On the controversy concerning the emptiness which is devoid of virtuous and negative actions (*stong-pa-nyid-la dge-sdig yul-ma grub*), see the discussion on the view of the Great Perfection in NSTB, pp. 896-910.

21 The lives of the future treasure-finders (*gter-ston*) predicted by Padmasambhava, including that of Karma Lingpa, the treasure-finder associated with our present text, are recounted in NSTB, pp. 750-880, and on the prophecies found in the treasure-doctrines, ibid., pp. 934-5. On Karma Lingpa, see also 'A Brief Literary History', pp. xxxvi-xlviii.

5 Natural Liberation of Habitual Tendencies

1 Tib. *Chos-spyod bag-chags rang-grol.*

2 Tib. *Zab-chos zhi-khro dgongs-pa rang-grol.*

3 Samantabhadra (*kun-tu bzang-po*) and Mahottara (*che-mchog*) respectively represent the peaceful and wrathful aspects of the Buddha-body of Reality (*dharmakāya*).

4 The first of these mantras: OṂ ĀḤ HŪṂ BODHICITTA MAHĀSUKHAJÑĀNA DHĀTU ĀḤ is the unified enlightened intention of the forty-two peaceful deities. See below, Ch. 14, p. 354. The second mantra: OṂ RULU RULU HŪṂ BHYOḤ HŪṂ is the unified enlightened intention of the

fifty-eight wrathful deities. See Ch. 14, p. 364.

5 Whereas the description of Vajrasattva given above, Ch. 1, pp. 15-16, focuses on the purificatory function of Vajrasattva, the present passage provides the formal description (*abhisamaya*; Tib. *mngon-rtogs*) for the visualisation of Vajrasattva, according to the generation stage (*utpattikrama*) of meditation.

6 For an explanation, see glossary under Hundred-syllable Mantra.

7 These comprise the ten male and female buddhas along with the sixteen male and female bodhisattvas. See Appendix Two.

8 An inserted annotation in the text adds that if this aspirational prayer is recited on behalf of a deceased person, the word 'we' should, on each occurrence, be replaced with 'the deceased'.

9 The level of Samantabhadra is the sixteenth buddha level, otherwise known as the Level of Unsurpassed Pristine Cognition (*ye-shes bla-ma*).

10 This and the following italicized verses are extracted from the *Aspirational Prayer which Rescues from the Dangerous Pathways of the Intermediate States.* See Ch. 12, pp. 310-13.

11 The four pristine cognitions combined are the first four of the five pristine cognitions, omitting the pristine cognition of accomplishment. See glossary. On the reason for the omission of the pristine cognition of accomplishment, see Ch. 11, p. 249.

12 The occipital channel, which resembles the horn of an ox, is adjacent to the energy centre of perfect resource at the throat (*mgrin-pa longs-spyod-kyi 'khor-lo*) of the subtle body.

13 The 'life-force' channel, which resembles a crystal tube, otherwise known as *katika*, is adjacent to the heart-centre (*snying-ga chos-kyi 'khor-lo*) of the subtle body.

14 The bliss-sustaining secret place (*gsang-ba bde-skyong-gi 'khor-lo*) is located at the genitalia of the subtle body.

15 The ornaments (*rgyan*) worn by the peaceful deities include the five silks (*dar-gyi chas-gos lnga*), *i.e.* scarves, pendants, blouse, skirt, and sleeves; and the eight jewels, *i.e.* crown, earring, throat necklace, shoulder ornament, mid-length necklace, long necklace, bracelets and anklets. On the symbolism of these

ornaments, see T. Norbu, *The Small Golden Key*, pp. 77-8.

16 Tib. *lhan-skyes ye-shes*.

17 Tib. *khrag-'thung lha-tshogs.* A synonym for herukas or wrathful deities.

18 Tib. *gnas-kyi ke'u-ri-ma ma-mo brgyad*. Here *gnas* is equivalent to the eight classes of consciousness (*rnam-shes tshogs-brgyad*). See Longchen Rabjampa, GGFTC, p. 1170.

19 Tib. *mthing-nag*. DR, p. 188. l. 6 reads *mthing-skya*, but see Ch. 6, p. 107, and Ch. 11, p. 264.

20 Tib. *yul-bdag sing-ha phra-men brgyad.*The eight sensory objects are the objects of the corresponding eight classes of consciousness. See Longchen Rabjampa, GGFTC, p. 1170.

21 These Four Female Gatekeepers of the wrathful assembly also have distinct names: the wrathful counterpart of Aṅkuśā is Vajratejasī, of Pāśā Vajrāmoghā, of Sphoṭā Vajralokā, and of Ghaṇṭā Vajravetālī.

22 This and the following verse concern the assembly of the twenty-eight Iśvarī (*dbang-phyug-ma nyer-brgyad*) on the outermost rings of the wrathful maṇḍala, who are collectively referred to as the 'emanational enactors of the four rites of enlightened activity'. Among these, the six yoginī from the east who enact the white rites of pacification (*shar-nas zhi-ba'i las-mdzad rnal-'byor dbang-phyug drug*) are sometimes depicted holding a vajra in addition to their individual hand-emblems, indicating that they belong to the retinue of Vajra Heruka in the east. Among them, Manurākṣasī in Ch. 5 is simply described as 'white' (*dkar-mo*) and in Ch. 11 as 'dark brown' (*smug-nag*). Also, in Ch. 11, Brahmāṇī is erroneously described as 'red-yellow' (*dmar-se*), Kaumārī as solely red (*dmar-mo*), and Vaiṣṇāvī as solely 'blue' (*sngon-mo*).

23 Vajrā is also known as Piṅgalā. See Ch. 11, p. 265.

24 The six yoginī from the south who enact the yellow rites of enrichment (*lho-nas rgyas-pa'i las-mdzad rnal-'byor dbang-phyug drug*) are sometimes depicted holding a jewel in addition to their individual hand-emblems, indicating that they belong to the retinue of Ratna Heruka in the south.

25 The six yoginī from the west who enact the red rites of subjugation (*nub-nas dbang-gi las-mdzad rnal-'byor dbang-phyug drug*) are sometimes depicted holding a lotus in addition to their individual hand-emblems, indicating that they

belong to the retinue of Padma Heruka in the west. Among them, in Ch. 11, Ekacāriṇī is erroneously described as ‘yellow’ (*ser-mo*), Rudhiramadī as solely ‘red’ (*dmar-mo*), and Siddhikarī as solely ‘green’ (*ljang-khu*). The Sanskrit identifications for Rudhiramadī, the consort of Mahābala (*stobschen*), Siddhikarī, the consort of Vasurakṣita (*nor-srung*), and the *rākṣasī* Ekacāraṇī (*srin-mo*) are derived from Longchen Rabjampa, GGFTC, p. 1126.

26 The six yoginī from the north who enact the rites of wrath (*byang-nas drag-po’i las-mdzad rnal-’byor dbang-phyug drug*) are sometimes depicted holding a crossed-vajra in addition to their individual hand-emblems, indicating that they belong to the retinue of Karma Heruka in the north. Among them, in Ch. 11, Agnāyī and Cāmuṇḍī are described as solely ‘red’ (*dmar-mo*), Varāhī as solely ‘black’ (*nag-mo*), and Varunāṇī and Vāyudevī as solely ‘blue’ (*sngon-mo*). Also, in Ch. 11 (Varanasi reprint) Vāyudevī is depicted as ‘snake-headed’ instead of ‘wolf-headed’.

27 This verse concerns the four yoginī who enact their emanational rites at the outermost gates of the skull (*sprul-pa’i las-mdzad dbang-phyug sgo-ma bzhi*), and who complete the group of twenty-eight Iśvarī. Note that while in our text all four of these gatekeepers are generally referred to by the collective name Vajrā (*rdo-rje-ma*), their distinctive names are found in Ch. 14, pp. 370 - 71, and in Longchen Rabjampa, GGFTC, pp. 1127-28.

28 These are the fifty-eight wrathful deities, with the addition of Mahottara Heruka and Krodhīśvarī.

29 The three smeared sacraments (*byug-pa’i rdzas gsum*) of the charnel ground, ‘ashes, blood and grease’ (*thal-chen rakta zhag-gi zo-ris*), indicate that they have subdued envy. The ‘skirts of moist hide and flayed tiger-skin’ (*ko-rlon gYang-gzhi stag-gi sham-thabs*) indicate that delusion, attachment and aversion are respectively subdued by the ten powers (*daśabala*), desireless compassion and wrathful compassion. The snakes indicate their subjugation of the five social classes. For a description of the symbolism of the wrathful deities in general, see T. Norbu, *The Small Golden Key*, pp. 78-84. In addition to the five herukas (*khrag-’thung khro-bo’i tshogs*), five krodhīśvarī (*dbying-phyug khro-mo’i tshogs*), eight mātaraḥ, eight piśācī, twenty-eight īśvarī (*dbang-phyug mgo-brnyan tshogs*), and four gatekeepers (*sgo-ma bzhi*) described in the previous verses, the wrathful maṇḍala also includes the eight great projectresses (*spor-byed chen-mo*), who propel the consciousness of the deceased to higher rebirths,

and who are enumerated individually in Ch. 6, pp. 108-9.

30 Here ‘fields’ translates the Tibetan term *khams* (‘sensory spectra’) rather than *skye-mched* (‘sensory activity fields’).

31 This verse is derived from the *Aspirational Prayer which Protects from Fear of the Intermediate States* (*Bar-do phrang-grol-gyi smon-lam*), on which see Ch. 12, pp. 314-16.

32 On the attainment of buddhahood during the intermediate state of reality (*chos-nyid bar-do*), see below, Ch. 11, pp. 226-32.

33 Tib. *Bar-do thos-grol.* See below, Ch. 11, pp. 217-303.

34 Tib. *Zhi-khro’i las-byang tshor-ba rang-grol.* On this *sādhana* text, see Appendix One, p. 382.

35 Tib. *gSang-dbang rig-pa rang-grol.* This is one of the empowerment texts related to the cycle of the Peaceful and Wrathful Deities. See Appendix One.

36 Tib. *bsKong-bshags nyams-chags rang-grol.* See below, Ch. 7, pp. 113-50.

6 Natural Liberation of Negativity and Obscuration

1 Tib. *Bar-do thos-grol.*

2 Tib. *brGya-phyag sdig-sgrib rang-grol.*

3 Tib. *Zab-chos zhi-khro dgongs-pa rang-grol*.

4 A Sanskrit term, indicating obeisance or homage.

5 The Delhi reprint of *Bar-do thos-grol chen-mo* includes an annotation to the effect that when generating the visualisation of the maṇḍala in front rather than prostrating to an already clearly visualised assembly, the words ‘I bow down to such and such a buddha-body’ (*sku-la phyag-’tshal-lo*) should be replaced by the words ‘such and such a buddha-body is primordially and radiantly present’ (*sku-ni ye-nas gsal*).

6 Tib. *chos-kyi khams*.

7 Tib. *mtshan-’dzin*. Here substantialism refers to the grasping at characteristics, having failed to understand that they lack inherent existence.

8 DR here reads ‘green-black’ (*ljang-nag*), but see Ch. 5, p. 81, and Ch. 11, p. 264, where she is depicted as solely ‘black’.

9 Note that Ulūkamukhī is described here as holding an iron hook (*lcags-kyu*), instead of a vajra, as in Ch. 5, p. 83, and Ch. 11, p. 264.

10 According to GGFTC, p. 1135, Sphoṭā may also have a bear-head (*dom-mgo*).

11 According to GGFTC, p. 1135, Ghaṇṭā may also have a wolf-head (*spyang-mgo*).

12 Tib. *Zhags-’phen-ma*.

13 Tib. *mDung-thung ’phen-ma*.

14 Tib. *sPor-byed dril-’khrol-ma*.

15 Tib. *sPor-byed khyung-thogs-ma*.

16 Tib. *sPor-byed skar-mda’ ’phen-ma.*

17 This is a reference to the great mythological battle (*gYul-chen*) between the gods and antigods, on which see Antigods in glossary.

18 Tib. *sPor-byed rdo-rje glog-phreng ’dzin-ma.*

19 Tib. *sPor-byed glags-sha rdeb-ma.*

20 Tib. s*Por-byed ral-gri ’dzin-ma*.

21 Vajrā is more commonly known as Piṅgalā (*dga’-ba*). See Ch. 11, p. 265.

22 See Ch. 5, p. 86. DR reads ‘green’.

23 The number 110 comprises the verses dedicated to the Hundred Peaceful and Wrathful Deities, with the addition of two verses dedicated to Mahottara Heruka and Krodheśvarī, as well as eight verses dedicated to the Projectresses (*spor-chen brgyad*).

24 Tib. *Na-rag bskang-bshags.* A celebrated treasure-doctrine (*gter-chos*) revealed during the thirteenth century by Guru Chowang, and included within his *Eight Transmitted Precepts: Consummation of All Secrets* (*bKa’-brgyad gsang-ba yongs-rdzogs*). On this text, see K. Dowman (trans.), ‘Emptying the Depths of Hell’, in *Flight of the Garuda*, pp. 53-61; also D. Christensen (trans.), *Na-rag bskang-bshags*.

7 Natural Liberation through Acts of Confession

1 Tib. *Zhi-khro'i klong-bshags brjod-pa rang-grol*.

2 Tib. *Zab-chos zhi-khro dgongs-pa rang-grol*.

3 The offerings and dedications of great magnitude attributed to the bodhisattva Samantabhadra are recounted in the *Avataṃsakasūtra*. See T. Cleary (trans.), *The Flower Ornament Scripture*, pp. 1135 ff.; and P. Williams, *Mahāyāna Buddhism*, pp. 125-7.

4 Tib. *gnyis-med byang-chub-sems*.

5 *i.e.* the monastic vows of the *prātimokṣa* (*so-sor thar-pa*) discipline, on which see glossary.

6 DR, p. 409, l. 2, reads: *srab-la 'phyar-bas* . . . Here we follow the Varanasi reprint: *'phyor-la gYeng-bas*. The Delhi reprint reads: *srog-la 'tshal-bas*.

7 In the context of the maṇḍala of wrathful deities, the Buddha-body of Reality is represented by Mahottara Heruka.

8 In the context of the maṇḍala of wrathful deities, the Buddha-body of Perfect Resource (*sambhogakāya*) is represented by the Five Herukas and their consorts.

9 The Four Piśācī situated in the cardinal directions of the wrathful assembly, namely, Simhamukhī, Vyāghrīmukhī, Srgālamukhī, and Svānamukhī, as their names suggest, possess fangs, while those of the intermediate directions: Gṛdhramukhī, Kaṅkamukhī, Kākamukhī, and Ulūkamukhī are winged figures.

10 Generally the Twenty-eight Īśvarī are associated with the complete four rites or aspects of enlightened activity (*las-bzhi*) and not only *abhicāra*.

11 DR, p. 412, l. 6, *'gugs-'ching-sdom-dgyes*. The Delhi reprint misreads *'gyed* for *'gyes*, while the Varanasi reprint misreads *'phying* for *'ching* and *dgyes* for *'gyes*.

12 Tib. *sha-khrag mchod-pa*. This refers to the offering of the five meats and five nectars, on which see G. Dorje, 'The Nyingma Interpretation of Commitment and Vow', in *The Buddhist Forum*, Vol. 2, pp. 71-95.

13 Tib. *ma-bdun sring-bzhi*. On this group of eleven peripheral ḍākinīs, who are classed as protectors in the retinue of Śrīdevī, see Jigme Lingpa, *dPal-chen 'dus-pa*.

14 The wardens of the secret abodes (*ti-ra gnas-nyul/ gnas-nyul chen-po*) are the protector deities associated with the sacred power-places or pilgrimage places of Tibet.

15 Tib. *rdo-rje rgyal-thab/thib*.

16 Tib. *bstan-pa'i sgron-me* is here used as an epithet of the assistant vajra-master. DR, p. 416, reads: *ston-pa'i sgron-ma*.

17 Tib. *sgrol-ging bdag-po* is an epithet of Citipati, an acolyte of Yama, Lord of Death.

18 *i.e.* the four female gatekeepers of the wrathful assembly, Vajratejasī, Vajrāmoghā, Vajralokā, and Vajravetālī, who 'summon and guide' (*'gug-'dren pho-nya*).

19 The rampant egohood which can result from improper application of Buddhist practices, particularly the tantras, is exemplified by the archetypal demonic form Rudra, who is compassionately 'liberated' by the wrathful deities. Accounts concerning the past lives of Rudra are to be found in the *mDo dgongs-pa 'dus-pa*, Chs. 22-31, 147.5.1ff.; in Yeshe Tshogyal, *The Life and Liberation of Padmasambhava*, Pt. I, pp. 26-47, and Longchen Rabjampa, GGFTC, pp. 1080-95.

20 Here we follow the Delhi reprint: *byings*. DR, p. 418, reads *gYeng*.

21 Tib. *byams-mgon thugs-rje-can*, *i.e.* Vajrasattva, to whom this entreaty is made.

22 lit. albugo (*ling-tog*).

23 Tib. *kun-nas zlum-po'i thig-le*.

24 Tib. DR, pp. 423-4, *gzung-'dzin gnyis-su 'dzin-pa nyon-re-mongs/ rig-pa ye-shes klong-du bshags-par bgyi*. Note that the Delhi reprint reads: *yod-dang med-par lta-ba nyon-re-mongs/ rtag-chad med-pa'i ye-shes klong-du bshags*.

25 On the practices pertaining to this distinction, see Longchen Rabjampa, GGFTC, pp. 900-914.

26 Tib. *bhaga*.

27 Tib. *yi-dam phyag-rgya*. On the linking of the seals of the deities and the recitation of mantra, see glossary under Seal and Mantras.

28 *i.e.* the secret name (*gsang-mtshan*) conferred by a vajra-master in the course of an empowerment ceremony.

29 Tib. *mngon-rtogs*.

30 The principal Nyingma text elucidating the integration of the vinaya, bodhisattva, and mantra vows expressed in this verse is Ngari Paṇchen's *Ascertainment of the Three Vows* (*sDom-gsum rnam-nges*).

31 Tib. *sKongs-bshags nyams-chags rang-grol.* This text, which is included within the wider cycle of *The Peaceful and Wrathful Deities: Natural Liberation* [*through Recognition*] *of Enlightened Intention*, comprises both empowerments and generation-stage practices. See Appendix One.

32 According to the tradition of the treasure-doctrines (*gter-chos*), there are four kinds of seal associated with the transmission of such teachings, namely: the seal of commitment (*samaya-rgya*), the seal of treasures (*gter-rgya*), the seal of concealment (*sbas-rgya*), and the seal of entrustment or succession (*gtadrgya*). See Dudjom Rinpoche, NSTB, Vol. 2, p. 77.

8 Natural Liberation through Recognition of the Visual Indications and Signs of Death

1 Tib. *'Chi-ltas mtshan-ma rang-grol.* The recognition of the signs and portents of impending death is also discussed in the context of Tibetan medicine. See *Tibetan Medical Paintings*, pp. 47-52, and pp. 203-8.

2 Tib. *Zab-chos zhi-khro dgongs-pa rang-grol.*

3 Tib. *bar-do thos-pa rang-grol*. See Ch. 11.

4 For a discussion on the Buddhist phenomenological analysis of the aggregate of form (*rūpaskandha*), which constitutes the human body, see L. Pruden (trans.), *Abhidharmakośabhāṣyam*., Ch. 1, The Dhātus, pp. 63ff.

5 Indications or symptoms of untimely death (*dus-min 'chi-ba*) may be treated by ritual purification, as recommended in this text, or by medical means, on which see *Tibetan Medical Paintings*, p. 85. On the course of the lifespan principle within the body, see *Tibetan Medical Paintings*, p. 39.

6 The ritual deception of death (*'chi bslu-ba*) is the subject of Ch. 9.

7 It should be stressed that the specificity of the external signs of impending death and the prognostications listed here are to be understood in the context of the spiritual practices outlined in other chapters of this cycle, since the examination cannot be undertaken in isolation from them.

8 Tib. *'chi-bdag lag-tu song-ba*. Lord of Death is an epithet of Yama.

9 *i.e.* one calendar day or lunar day (*tshes*), comprising twenty-four hours.

10 Vital breath is an aspect of vital energy (*rlung*; Skt. *vāyu*), on which see glossary under Vital Energy.

11 DR, Vol. 3, p. 181, l. 4, reads *zhag 'ga'* ('some days'), but we have taken the present reading from the Delhi reprint.

12 For an account of the examination of dreams from the perspective of Tibetan medicine, see *Tibetan Medical Paintings*, pp. 49-52, and 205-8.

13 Tib. *rgyal-pos srog-gcad*. Here we follow the Delhi reprint (p. 438, l. 3). DR, p. 182, l. 1, reads *rgyal-po'i srog-bcad.*

14 Tib. *byang-chub mchog-tu sems-bskyed*. See Ch. 1, pp. 14-15.

15 Tib. *dbang-gsum dam-tshig.* See glossary under Four Empowerments and Commitments.

16 See also *Tibetan Medical Paintings*, pp. 51-2; and for remote indications of death discernible to the physician approaching the residence of a patient, ibid., pp. 47-8. Note that DR, p. 186, l. 1, reads *gzungs* for *gzugs*.

17 *i.e.* the full-moon day of the lunar month.

18 This mantra is that of the 'lord who subsumes the lifespan'.

19 The other suitable hand-implements (*phyag-mtshan*) include the vajra and bell.

20 The letter A is symbolic of emptiness (*śūnyatā*).

21 This cross-legged posture (*rdo-rje skyil-krung*) and folded hand-gesture of meditative equipoise (*lag-pa mnyam-bzhag*) are both aspects of the seven-point posture of Vairocana (*rnam-snang chos-bdun*), on which see glossary.

22 Tib. *brtan-pa'i lha-dang bral-ba*.

23 Tib. *spyi-gtsug bzlog-na.* Our reading here follows the Delhi reprint (p. 450, l.

2). DR, p. 188, 1. 6, has *spyi-gtsug ’dug-na*.

24 Tib. *gnas-lugs zab-mo’i lta-ba*.

25 Tib. *rlung-yum shor-ba*.

26 Note that DR (p. 191, 1. 2) and the Indian reprints all read ‘six months’ (*zla-ba drug*).

27 For a discussion on the elaborate procedures for urinalysis in general, see *Tibetan Medical Paintings*, pp. 139-48, and 295-304.

28 On this portent known as ‘setting of the unchanging sun at the summit of Mount Sumeru’ (*ri-rab rtse-la mi-’gyur nyi-ma nub*), the method of ritually averting death is unspecified in Ch. 9. Note that the Delhi reprint has an annotation adding that: ‘if, instead, there are small circles of light, this portends that the subject will fall ill’.

29 The Delhi reprint has an annotation adding that: ‘if, instead, there is a slight humming sound, this portends that the subject will fall ill’.

30 On this portent known as ‘rupturing of the Wish-granting Tree from the Summit of Mount Sumeru’ (*ri-rab rtse-nas dpag-bsam ljon-shing chag*), the method of ritually averting death is unspecified in Ch. 9. Note that the Delhi version has an annotation adding that: ‘if, instead, there is a slight trace of evaporation, this portends that the subject will fall ill’.

31 Yavati is more specifically identified as an acolyte of Mahākāla, or as an aspect of Pehar. The Delhi version has an annotation adding that: ‘if, instead, the tuft of hair stands up alone for a short time, this portends that one will fall ill’. On the posterior and pterion fontanelles subsumed in the phrase *ltag-pa’i bdud-sgo-dag*, see *Tibetan Medical Paintin*gs, pp. 249-50.

32 Tib. *’chi-ltas thor-bu*. On this category of signs, which are also classified as ‘sudden changes relating to death’ (*glo-bur rnam-gyur-gyi ’chi-ltas*) within the Tibetan medical tradition, see *Tibetan Medical Paintings*, pp. 207-8.

33 See Chapter 10 for these practices.

34 As stated in Tsele Natsok Rangdrol, *The Mirror of Mindfulness*, p. 56, the sequence may alter as far as the dissolution of the outer elements is concerned.

35 At this juncture the secret sign of the impending luminosity appears like a mirage, and the subject’s vision will become unclear. On this dissolution of the

earth element into the water element, and its coincidence with the disintegration of the navel energy-centre of the body, see Tsele Natsok Rangdrol, *The Mirror of Mindfulness*, pp. 54-5.

36 At this juncture the secret sign of the impending luminosity appears like a misty smoke; and the subject's hearing will become unclear. On this dissolution of the water element into the fire element, and its coincidence with the disintegration of the heart energy-centre of the body, see Tsele Natsok Rangdrol, *The Mirror of Mindfulness*, p. 55.

37 At this juncture the secret sign of the impending luminosity appears like red fireflies, and the subject's ability to smell will cease. The location of the body from which the warmth recedes indicates the place of subsequent rebirth, as indicated on pp. 177-9. On this dissolution of the fire element into the air element, and its coincidence with the disintegration of the throat energy-centre of the body, see Tsele Natsok Rangdrol, *The Mirror of Mindfulness* , p. 55.

38 At this juncture the secret sign of the impending luminosity appears like a flaming torch, and the subject's ability to taste will cease. On this dissolution of the wind element into the space element or consciousness, and its coincidence with the disintegration of the sexual energy-centre of the body, see Tsele Natsok Rangdrol, *The Mirror of Mindfulness*, pp. 55-6. The five sense-faculties and the sensory spectra are also dissolved at this juncture. From this point onwards, death cannot be reversed.

39 Note that in other texts of this genre, the descent of whiteness precedes the ascent of redness. However, Jigme Lingpa in his *sKu-gsum zhing-khams sbyong-smon* follows the sequence outlined here, and according to Tsele Natsok Rangdrol, op. cit., p. 57, it is uncertain whether the whiteness or redness will manifest first.

40 Tib. *srog-rtsa*. The so-called 'black life channel' (*srog-rtsa nag-po*) is identified with the aorta, in Tibetan medicine, while the 'white life-channel' (*srog-rtsa dkar-po*) is identified with the spinal cord. See *Tibetan Medical Paintings*, pp. 191-2, and 197-8.

41 On the significance of the syllables HI KA in the transference of consciousness (*'pho-ba*), see Ch. 10, pp. 203-4.

42 On the dissolution of consciousness into inner radiance (*'od-gsal*; Skt. *prabhāsvara*) during the intermediate state of the moment of death (*'chi-kha'i*

bar-do), see Ch. 11, pp. 227-34.

43 On the mother and child aspects of reality, otherwise known as the naturally occurring inner radiance of the ground and the cultivated inner radiance of the path, see Ch. 11, pp. 227-34. The latter is the intrinsic awareness cultivated by meditators during their lifetime.

44 The period following the cessation of the coarse outer breath (*phyi-dbugs*) and before the cessation of the subtle inner breath (*nang-dbugs*), also known as the life-sustaining wind (*srog-'dzin-gyi rlung*; Skt. *prāṇa*), is that during which the vital energy and mind are drawn together into the central channel, causing ordinary beings to lapse into unconsciousness. On this distinction between inner breath and outer breath, see also Ch. 11, p. 228.

45 The inner radiance of the path (*lam-gyi 'od-gsal*) is that experienced by practitioners and yogins through their spiritual practices prior to death. See glossary under Inner Radiance.

46 Tib. *gnod-sbyin*. Other texts suggest that this mode of rebirth is indicated by the emission of consciousness from the nose. See Lati Rinpoche and J. Hopkins, *Death, Intermediate State and Rebirth in Tibetan Buddhism*, p. 53; also A. Wayman, *The Buddhist Tantras*, p. 141. On the term *yakṣa*, see glossary.

47 On the transference of consciousness (*'pho-ba*) through the crown fontanelle, and the appearance of serum at the crown of the head as an indication of success in this practice, see below, Ch. 10, pp. 203-4.

48 Tib. *sKu-gdung 'bar-ba'i rgyud.* This text is one of the Seventeen Tantras of the Esoteric Instructional Class of the Great Perfection (*rdzogs-chen man-ngag sde'i rgyud bcu-bdun*), and is contained in NGB, Vol. 3.

49 Tib. *bTags-grol*. This text forms the subject matter of Ch. 14, pp. 347-79.

50 As explained in Ch. 10.

51 Tib. *Bar-do thos-grol.* This text is the subject matter of Ch. 11, pp. 225-303.

52 Tib. *'Chi-ba bslu-ba.* This text is the subject matter of Ch. 9, pp. 184-95.

53 The presence of the Peaceful and Wrathful Deities within the heart and the brain has already been explained in detail. See Ch. 5, pp. 67-88.

9 Natural Liberation of Fear

1 Tib. *’Chi-bslu ’jigs-pa rang-grol*. The *Tengyur* contains a number of ritual texts, similar to the present chapter, concerning the deception of death (*’chi-ba bslu-ba*; Skt. *mṛtyuṣṭhāpaka*), including those by Tathāgatarakṣita (T 1702), Vāgīśvarakīrti (T 1748), and Ajitamitragupta (T 2839). A hybrid Sanskrit title *Krodha amukha bhela* is also attributed to the present text.

2 Tib. *Zab-chos zhi-khro dgongs-pa rang-grol*.

3 The Varanasi reprint, p. 213, reads Vajrakumāra (*rdo-rje gzhon-nu*). DR, p. 206, 1.I, reads only *gzhon-nu*. Vajrakumāra is the subject of this invocation, being the embodiment of buddha-activity.

4 The earliest extant literature on guidance through the intermediate states appears to have a strong association with this particular bodhisattva. See *e.g. Kāraṇḍavyūhasūtra*, and M. Lalou, ‘Chemins du mort dans les croyances de haute-asie’, which includes a translation of an ancient Dunhuang manuscript entitled *Exposé du chemin du mort* (*gshin-lam bslan-ba*), where Avalokiteśvara is referred to particularly as a deity who guides and rescues those propelled towards hellish rebirths.

5 On the course of the lifespan principle (*tshe’i rtsa*), subsuming the five elements, over a monthly cycle, and the location of the vulnerable points of the body in relation to it, see *Tibetan Medical Paintings*, pp. 39-40.

6 Tib. *rlung-gi ’khor-lo*. On the meditative stabilities related to the five elements, and the relationship between the five colours, the five elements, and the five seed-syllables, see Longchen Rabjampa, GGFTC, pp. 619-20.

7 These are the vowels (*a-li*) and consonants (*ka-li*) of the Sanskrit alphabet, for the symbolism of which see Longchen Rabjampa, GGFTC, pp. 554-99.

8 The deities embodying the elements correspond to those of the Hindu pantheon, *e.g.* Pavana, who embodies the wind element, Agni who embodies the fire element, Varuṇa who embodies the water element, and Viṣṇu who embodies the earth element. For the Buddhist perspective, see Longchen Rabjampa, GGFTC, pp. 1124-8.

9 YAṂ is absorbed into Pavana, RAṂ into Agni, LAṂ into Visnu, and KHAṂ into Varuṇa.

10 DR, p. 209, l. 3, adds an annotation, suggesting that these should include the breath of horses, elephants and buffaloes.

11 DR, p. 209, l. 4, adds an annotation to the effect that the syllable RAṂ is inserted into the effigy's eyes, the syllable KHAṂ into its ears, the syllable LAṂ into its tongue, the syllable YAṂ into its nose, and the syllable E into its neck.

12 DR, p. 209, l. 6, adds that the effigy should be black when offered to male malevolent forces (*bdud*), red when offered to martial haunting spirits (*btsan*) and hybrid serpentine haunting spirits (*klu-btsan*), yellow when offered to hybrid serpentine and plague-causing spirits (*klu-gnyan*) and malign goblins (*the'u-rang*), white when offered to the king spirits (*rgyal-po*), green when offered to the female malevolent forces (*bdud-mo*) and rural divinities (*yul-lha*), and multicoloured when offered to earth-ogres (*sa-srin*).

13 Tib. *ltas-ngan-gyi bya-sgrog*. Feathers of the owl in particular are deemed to be harbingers of ill-omens.

14 The sense organs are here consecrated with seed-syllables indicative of each of the five elements in turn, beginning with LAṂ, the seed-syllable of the earth element.

15 The Heart-mantra of Dependent Origination (*rten-'brel snying-po*), which liberates the enduring continuum of phenomena and induces the appearance of multiplying relics (*'phel-gdung*) and rainbow lights, is: YE DHARMĀ HETU-PRABHAVĀ HETUN TEṢĀṂ TATHĀGATO HY AVADAT TESĀM CA YO NIRODHO EVAṂ VĀDĪ MAHĀŚRAMAṆAḤ ('Whatever events arise from a cause, the Tathāgata has told the cause thereof, and the great virtuous ascetic has taught their cessation as well'). See also Ch. 14, p. 376; and S. Beyer, *The Cult of Tārā*, p. 146.

16 On the symbolism of the Sanskrit syllable A, indicative of emptiness, see GGFTC, pp. 559-63. This syllable is frequently utilised as a focal point for the meditations of calm abiding (*śamatha*), in which case it is visualised at the tip of the nose. There are recorded instances of the syllable actually manifesting on the tip of the nose of certain great meditation masters of the past. See *e.g.* the life of Kumārādza in NSTB, pp. 568-72.

17 On the seed-syllable BHRŪṂ, the first of the mantras through which the maṇḍala of the peaceful deities is generated, specifically referring to the creative

visualisation of the celestial palaces of the deities, see Longchen Rabjampa, GGFTC, pp. 689-90.

18 On the seed-syllable KṢA, which is the final seed-syllable of the mandala of the peaceful deities, specifically referring to Buddha Samantabhadra, see Longchen Rabjampa, GGFTC, p. 591.

19 The short syllable HŪṂ has a contracted *anusvāra*, in which the crescent and *nāda* are subsumed in the *bindu*.

20 The syllable MĀṂ is that of the female buddha Māmakī. See Longchen Rabjampa, GGFTC, pp. 691-2.

21 The syllable MŪṂ is that the female buddha Dhātvīśvarī. See Longchen Rabjampa, GGFTC, p. 691.

22 Tib. *rtsa gnyid-log.* See Ch. 11, p. 228.

23 On the diverse divisions of the Buddhist scriptures (*gsung-rab*) from the Nyingma point of view, see Dudjom Rinpoche, NSTB, pp. 73-87.

24 The rituals referred to here are somewhat unclear, but for the treatment of diseases pertaining to the five solid viscera and the six hollow viscera, see *Tibetan Medical Paintings*, pp. 101-2, and pp. 257-8.

25 The following series of signs of near death are observed in the urine specimen. Note that whereas here it is the urine scum (*spris-ma*) that appears blue or red, in Ch. 8, p. 170, these colours are attributed to the urine vapour (*rlangs-pa*). See also the elaborate explanations of urinalysis given in *Tibetan Medical Paintings* , pp. 139-48, and pp. 295-304.

26 The combination of the five elements (*khams-lnga*) with the twelve animal year-signs is an important feature of elemental divination (*'byung-rtsis*), on which see G. Dorje, *Tibetan Elemental Divination Paintings*, pp. 66-86.

27 The Delhi reprint adds an annotation to the effect that this is also applicable if the humming sound disappears intermittently.

28 At this point, the various versions of our text include the following paragraph: 'In cases when [one's shadow] is missing from the neck upwards, one should visualise the syllable YAṂ in the subject's heart, and gaze upwards as high as one can. [Death] will then be averted if one performs ablutions from the crown downwards with water [empowered by] mantras of retention.' This observation

appears to be misplaced, referring as it does to the analysis of the optically projected shadow rather than the humming of the ears.

10 Natural Liberation through Recollection

1 Tib. *'Pho-ba dran-pa rang-grol*.

2 Tib. *rDzogs-rim bar-do drug-gi khrid-yig*. This cycle has been translated into English by Alan Wallace. See *Natural Liberation.*

3 Tib. *Zab-chos zhi-khro dgongs-pa rang-grol*.

4 The six topics of the perfection stage (*sampannakrama*) respectively relate to the six intermediate states summarised in Ch. 3. Among them, the yoga of consciousness transference relates to the intermediate state of the time of death (*'chi-kha'i bar-do*), on which see also Ch. 11, pp. 225-34. At this point an annotation in the text refers to the importance of this chapter as 'an oral instruction which is like the giving of a royal injunction' (*rgyal-po bka'-them bskur-ba lta-bu*).

5 Tib. *'Chi-ltas mtshan-la rang-grol*. See Ch. 8, pp. 153-81.

6 On the ritual deception of death (*'chi-bslu*), see above, Ch. 9, pp. 184-95.

7 Tib. *'Chi-bslu 'jigs-pa rang-grol.* This is the subject matter of Ch. 9 above.

8 Consciousness transference may be taught in the context of general guidance (*khrid-kyi dus*), as in the case of the preliminary practices (*sngon-'gro*). See Paltrul Rinpoche, *The Words of My Perfect Teacher*, pp. 351-65; and Sonam T. Kazi (trans.), *Kun-zang La-may Zhal-lung*, Pt. 3, pp. 493-516. Manuals of particular guidance on consciousness transference (*'pho-ba'i sgos-khrid*) include the present chapter from Karma Lingpa's *Zhi-khro dgongs-pa rang-grol* and Tsele Natsok Rangdrol's *The Mirror of Mindfulness*, pp. 65-73.

9 Tib. *khrid kyi sngon 'gro.* See above, Ch. 1.

10 Tib. *sa-gnon-pa'i phyag-rgya* (Skt. *bhūmyākramaṇa*), here identified with the *bhūsparśamudrā*.

11 On the association of these other orifices with specific modes of rebirth, see p. 214.

12 On the crown or anterior fontanelle (*tshangs-pa'i bu-ga*), and its relationship to the central energy channel of the subtle body (*avadhūti*), see *Tibetan Medical Paintings*, pp. 33-40 and pp. 189-96.

13 On the relation between the central channel and those of the Rasanā to its right and the Lalanā to its left, see also Longchen Rabjampa, GGFTC, pp. 1006 ff., and *Tibetan Medical Paintings*, pp. 33-4.

14 Tib. *khu-tshur*.

15 See Ch. 3, p. 33.

16 This refers to the recitation of Ch. 11 of the present work.

17 On these transformations, see Ch. 8, pp. 156-9 and 171-3.

18 This reference is unidentified.

19 Tib. *Nyi-zla kha-sbyor.* This text is contained in Vol. 4 of the *Collected Tantras of the Nyingmapa* (*rNying-ma'i rgyud-'bum*).

20 The 'field of accumulated merits' (*tshogs-bsags zhing*), to whom offerings are made, comprises one's parents, invalids or other disadvantaged persons, spiritual teachers, monks, and bodhisattvas.

21 Skt. *śaraṇagamana.* On the taking of refuge, see above, Ch. 1, pp. 11-13; and also glossary.

22 There are many diverse techniques of consciousness-transference within the Tibetan tradition, including those derived from *The Six Doctrines of Nāropā* (*Nāro chos-drug*), the *Innermost Spirituality of Longchenpa* (*Klong-chen snying-thig*), and the present cycle.

23 Tib. *thos-grol*. The words to be communicated in this context are contained below, Ch. 11, which includes descriptions of the three intermediate states of the time of death, reality, and rebirth. The intermediate state of reality (*chos-nyid bar-do*) is also known as the intermediate state of inner radiance (*'od-gsal*), on which see Ch. 11, p. 227ff.

24 Just as there are outer, inner, and secret signs of impending death (see Ch. 8, pp. 155-71) and outer and inner signs of the efficacy of the mantras utilised in 'liberation by wearing' (see Ch. 14, *passim*), so here, in the context of the various types of consciousness-transference, there are 'outer' signs observable in the atmosphere, 'inner' signs observable on the body of the deceased, and

‘secret’ signs observable in the relics that emerge after death. On the appearance of seed-syllables among the cremated relics of great spiritual teachers, see *e.g.* Dudjom Rinpoche, NSTB, p. 564.

25 The white syllable ĀḤ is the seed-syllable of Vajradhara, the azure syllable HŪṂ is that of Vajrasattva, and the red syllable HRĪḤ is that of Avalokiteśvara. See Longchen Rabjampa, GGFTC, Ch. 7, pp. 682-93.

26 The five types of bone-relic (Tib. *dung-rigs rnam-pa-lnga*), which appear following cremation, are associated with the five seed-syllables of the five male buddhas, and with five bodily constituents. See Ch. 14. On the appearance of cremation relics in the form of a deity’s hand-implement (*phyag-mtshan*) or image (*sku-’dra*), see *e.g.* Dudjom Rinpoche, NSTB, pp. 572.

27 Here the emergence of fluids from the left nostril rather than the crown fontanelle is an indication that the consciousness-transference has taken effect into the Buddha-body of Emanation rather than into the Buddha-bodies of Reality or Perfect Resource. On the appearance of such signs, see Ch. 14, *passim*; and for a recorded instance of the whole skull being left as a cremation relic, see Dudjom Rinpoche, NSTB, p. 572.

28 Orgyan, *i.e.* an epithet of Padmasambhava.

29 Tib. *srid pa’i sgo zhes bya ba khams dang thig la dkar dmar ’gyu-ba’i lam.*

30 Tib. *de-kho-na-nyid-kyi dam-tshig-dang sdom-pa*. In general, all the commitments of the Vehicle of Indestructible Reality and all vows associated with pious attendants and bodhisattvas may be termed commitments and vows taken with respect to the nature of reality. More specifically, however, this refers to the four commitments taken by practitioners of the Great Perfection: nothingness, evenness, uniqueness, and spontaneity, on which see R. Barron (trans.), *The Precious Treasury of the Way of Abiding*.

31 Tib. *btags-grol*. See Ch. 14.

32 Tib. *thos-grol*. See Ch. 11.

11 The Great Liberation by Hearing

Part One

1 Tib. *Thos-grol chen-mo*.

2 . Tib. *Zab-chos zhi-khro dgongs-pa rang-grol*.

3 Tib. *khrid-kyi rim-pa*. This refers to all the levels of instruction received during the course of a person's lifetime, including those based on the sūtras and the tantras. The experiential cultivation of the 'great emptiness' (*stong-pa chen-po*) which the practitioner of Mahāyoga enters into in the course of daily practice brings about a dissolution of normal conceptual consciousness into a non-dual, non-conceptual awareness. The signs which accompany the successful actualisation of this meditative process are identical to those which occur at the time of death. The resulting familiarity with the process of the dissolution of consciousness allows the practitioner, at the time of death, to pass through an accustomed process and thereby to enter the non-conceptual inner radiance without confusion and to rest in its nature, with stability.

4 See above, Ch. 10.

5 See above, Ch. 8.

6 Tib. *bden-pa'i stobs*. This refers to an invocation prayer evoking the power of the truth of the ultimate nature of mind and phenomena embodied in the meditational deities, the sacred writings, and the community of sincere practitioners.

7 This esoteric meditative process, which is divulged only to fully qualified practitioners, is described in supplementary texts relating to the present cycle, such as *Guiding the Deceased to Higher Rebirths: The Natural Liberation of the Six Realms of Beings* (*Tshe-'das gnas-'dren 'gro-drug rang-grol*). See Appendix One.

8 The belief in the notion of the continuity of consciousness creates a very different perspective among the bereaved within Buddhist communities. Although grief is not repressed, the family members and friends are encouraged to support the consciousness of the deceased by being themselves strong in their spiritual practice and dedicating this effort to the deceased. Sympathy for the spiritual opportunities being presented to the deceased during and after the death

process is strongly stressed. Clinging, attachment and extreme sorrow are discouraged, whilst creating an atmosphere of openness, compassion and acceptance of change is emphasised and highly valued.

9 On this interval following the cessation of outer respiration (*phyi-dbugs*) and preceding the cessation of inner respiration (*nang-dbugs*), see p. 228.

10 The injunction not to touch the body of the deceased extends from the moment when the consciousness enters the central channel until the vital energy leaves the body; a period of time which can be just a few moments or up to three days. This injunction is often repeated in the present text and stressed by Tibetan lamas who explain that touching the body draws the mindfulness of the individual to the place being touched. Since the point on the body from which the consciousness exits is related to the quality of the mental realm into which it may enter, drawing the mindfulness by touching can be helpful or harmful. See above, Ch. 10, p. 214.

11 Traditionally, every Tibetan household has a shrine which is the focus of the household's daily ritual and devotional activity. At the time of a bereavement various ancillary rituals are also performed together with the reading of this *Great Liberation by Hearing*. Often a tent is erected in the garden and a large altar laid out. There is much activity, involving both the family and the attending monks, in making the preparations for the rituals. The sense of bewilderment at the death of a loved one is strongly tempered by the purposefulness in the activity directed at supporting and inspiring the consciousness of the deceased.

12 These prayers are read to the dying person in order to inspire a calm and dignified approach to death. For the full text of the *Aspirational Prayer Calling to the Buddhas and Bodhisattvas for Assistance* (*Sangs-rgyas-dang byang-chub sems-dpa'i-rnams-la ra-mda' sbran-pa'i smon-lam*); the *Aspirational Prayer which Protects from Fear of the Intermediate States* (*Bar-do 'jigs-skyob-ma'i smon-lam*), and the *Aspirational Prayer which Rescues from the Dangerous Pathways of the Intermediate States* (*Bar-do 'phrang-sgrol-gyi smon-lam*), see Ch. 12; and for the *Root Verses of the Six Intermediate States* (*Bar-do'i rtsa-tshig*), see above, Ch. 3. The attitude in which the dying person approaches death is regarded as the most essential factor in ensuring the continued well-being of the individual. For the dying individual to cultivate an attitude of compassion towards others during the process of death is regarded as primary. Remaining fearless and fully aware of the processes of dying, whilst also being prepared to

recognise the qualities of awareness which naturally arise during and after the moment of death, is strongly encouraged.

13 Tib. *’chi-kha’i bar-do-la ’od-gsal ngo-sprod-pa*. This is the introduction to the radiance which arises immediately after the ceasing of respiration at the moment when the vital energies collect at the mid-point of the central channel, close to the heart. See also above, Ch. 8, pp. 173-7, and Ch. 10, pp. 205-9, where reference is also made to this intermediate state.

14 *Tib. chos-nyid bar-do-la ’od-gsal ngo-sprod-pa*. This is the introduction to the radiance experienced by the mental body of the deceased in the form of the Peaceful and Wrathful Deities. See pp. 234-72; also Tsele Natsok Rangdrol, *The Mirror of Mindfulness*, pp. 77-102.

15 Tib. *srid-pa bar-do-la mngal-sgo dgag-thabs bstan-pa*. The final section of this chapter describes five profound methods for avoiding uncontrolled rebirth in an unfavourable realm. See pp. 285-300; also Tsele Natsok Rangdrol, *The Mirror of Mindfulness*, pp. 105-28.

16 In this context, the advice is to invite to the bedside an individual who has followed the same meditational practices as the dying person.

17 In this context, the advice is to invite to the bedside an individual who has studied and practised within the same commentarial tradition.

18 *i.e.* the central energy channel of the body.

19 This period during which vital energy and consciousness are united in the central channel is also described as that in which the ‘inner breath’ (*nang-dbugs*) remains within the body. It is said to last approximately twenty minutes.

20 Tib. *bar-do dang-po’i ’od-gsal*, *i.e.* the inner radiance which arises at the culmination of the intermediate state of the time of death is the first of three successive ‘intermediate states’ that occur after death and prior to the rebirth process. They comprise the inner radiance of the ground, the inner radiance of the path, and the inner radiance of the Peaceful and Wrathful Deities in the intermediate state of reality. These three phases are not to be confused with the classical enumeration of the six intermediate states as described in Ch. 3 and in the glossary.

21 Throughout the death process and at each step in the reading of the *Great Liberation by Hearing*, the presiding lama should enter into those meditative

states of awareness which the text describes and which the dying person is encouraged to cultivate. In this way, he serves as a support and anchor for the concentration of the dying and the deceased.

22 Tib. *rtsa rba-rlabs rtsis-ba*. Tibetan medicine describes diverse types of pulse which indicate impending death due to humoral imbalance, visceral failure and so forth. See *Tibetan Medical Paintings*, p. 137. On the procedures followed in pulse palpation, see ibid., p. 123.

23 Tib. *gnyid-log rtsa-gnyis*. The two carotid arteries 'which induce unconsciousness when pressed', are included among the body's most vulnerable points. See *Tibetan Medical Paintings*, pp. 33, 43. Pressure applied at the right moment is said to trap the vital energy and mind together in the central channel, with no possibility of regression or reversal. Correct training in this procedure is of crucial importance, and it is obviously essential that the carotids are not pressed until after the pulse has ceased.

24 On the crown or anterior fontanelle (Tib. *tshangs-bug*; Skt. *brahmarandhra*), which is the optimum point of exit for the consciousness of the dying individual, see Ch. 10, p. 214.

25 The period following the cessation of the coarse outer breath (*phyi-dbugs*) and before the cessation of the subtle inner breath (*nang-dbugs*), also known as the life-sustaining vital energy (Tib. *srog-'dzin-gyi rlung*; Skt. *prāṇa*), is that during which the vital energy and mind are drawn together into the central channel, causing ordinary beings to lapse into unconsciousness (*shes-pa brgyal*). This moment is also described in terms of the blackness induced by the merging of the white male and red female generative essences at the heart-centre of the central channel. See Ch. 8, p. 175.

26 The Tibetan biographical tradition cites many instances of great spiritual teachers who at the time of their demise enter into the prolonged experience of this intermediate state.

27 See Ch. 10, p. 203.

28 See Ch. 8, p. 173ff. An alternative description of this process is also given in medical texts. See *Tibetan Medical Paintings*, pp. 51-2: 'Upon the sinking of the earth element into the water element, the patient ceases to grasp the solidity of objects. Upon the sinking of the water element into the fire element, the sensory orifices dry up. Upon the sinking of the fire element into the wind element,

bodily heat disappears. Upon the sinking of the wind element into the space element, breathing stops. As far as the five sensory organs, born out of the five primordial elements, are concerned, the first to cease functioning is sight, then comes the ability to hear, followed by the senses of smell, taste and finally touch. Consequent on this tactile loss, life itself wanes; and all sensory functions dissolve into the life-sustaining breath, which itself vanishes into consciousness, destined for future rebirth.'

29 On the relationship between the various orifices from which serum is exuded and the realms inhabited by sentient beings, see Ch. 10, p. 214; also A. Wayman, *The Buddhist Tantras*, Ch. 12, pp. 139-50, whose account is based on the commentarial literature of the *Guhyasamāja Tantra*.

30 The harsh and bewildering experiences related to past actions (*las-kyi 'khrul-snang*) are those manifestations of sound, lights and rays of light which appear during the intermediate state of reality (*chos-nyid bar-do*), in contrast to the terrifying experiences related to Yama (*gshin-rje*) which occur during the intermediate state of rebirth (*srid-pa'i bar-do*). See p. 234ff and pp. 268-9.

31 Since the meditational deities are pure appearances inseparable from emptiness, they are said to 'appear and yet lack inherent existence' (*snang-la rang-bzhin med-pa*) and to be 'devoid of solid or corporeal forms' (*gdos-bcas med-pa*). See also Dudjom Rinpoche, NSTB, pp. 123-7, 279-80; Longchen Rabjampa, GGFTC, pp. 626-81.

32 *i.e.* Avalokiteśvara.

33 On the risk of inferior rebirth (*ngan-song*) which confronts those who have broken their vows (*sdom-pa shor-ba*) and failed to maintain their basic commitments (*rtsa-ba'i dam-tshig nyams*), see Ch. 7; also Longchen Rabjampa, GGFTC, pp. 1184-229.

34 On this convergence of the mother and child aspects of reality (*chos-nyidma-bu*), which are identified respectively with the inner radiance of the ground and the inner radiance of the path, the latter cultivated by the meditator during his or her lifetime, see also Ch. 8, pp. 176-7.

35 The experiences of the 'mental body' (*yid-kyi lus*) during the intermediate states of reality and rebirth are described below in detail. See pp. 273-85.

36 The intermediate state of reality is here referred to as the 'third intermediate state' (*bar-do gsum-pa*) when it is enumerated following the two phases of inner

radiance of the ground and path that arise during the intermediate state of the time of death (*'chi-kha'i bar-do*).

37 Tib. *Chos-nyid bar-do'i ngo-sprod chen-mo*.

38 For a synopsis of the classical enumeration of the six categories of intermediate state: namely the intermediate state of the living or natural existence (*rang-bzhin skye-gnas-kyi bar-do*); the intermediate state of dreams (*rmi-lam bar-do*); the intermediate state of meditative stability (*ting-nge-'dzin bsam-gtan-gyi bar-do*); the intermediate state of the time of death (*'chi-kha'i bar-do*); the intermediate state of reality (*chos-nyid bar-do*); and the intermediate state of consequent rebirth (*lugs-'byung srid-pa'i bar-do*), see glossary. Tsele Natsok Rangdrol, *The Mirror of Mindfulness*, pp. 75-102, also discusses the diverse interpretations of the intermediate state of reality presented by the different schools of Tibetan Buddhism.

39 As stated above, p. 229, the intermediate state of the time of death is said to last up to three and a half days, so that those who have failed to recognise the inner radiances of the ground and path remain unconscious for the same period of time. It is on being aroused from that unconscious state that the visions of the Peaceful and Wrathful Deities of the intermediate state of reality then arise. It is important to bear in mind that the use of the word 'day' in this context and those which follow is from the standpoint of the bereaved. From the perspective of the deceased, as Tsele Natsok Rangdol states, 'Few people, however, consider these to be actual solar days. Since they are . . . only meditation days, understand that for ordinary people they do not appear for more than a short moment' (*Mirror of Mindfulness*, p. 113).

40 On the reversal of cyclic existence and of all its aspects of mundane consciousness and sense-perception through the practices of the Great Perfection, see NSTB, p. 340, and GGFTC, pp. 395-97, 1001-5.

41 The events which unfold in the course of the intermediate states of reality and rebirth are held, in the view of the present text, to endure approximately for forty-nine days. Note however that this period of forty-nine days is not said to be fixed. See Tsele Natsok Rangdrol, *The Mirror of Mindfulness*, p. 22. It is recognised that the nature of the appearances in the intermediate state of reality will vary according to the meditative tradition followed. Tsele Natsok Rangdrol (ibid., pp. 98-100) does emphasise, on the other hand, that the pure psycho-physical aggregates, elements, sense-organs, and so forth, will manifest as

sounds, lights and rays.

42 Tib. *dbus-su thig-le brdal-ba'i zhing-khams*. An epithet of the Akaniṣṭha-Ghanavyūha realm of Vairocana Buddha, on which see glossary.

43 Tib. *de-bzhin gshegs-pa'i 'od-zer chos-dbyings-kyi ye-shes zhes-bya-ba*. This luminosity is called the 'light ray of the Tathāgata' because Vairocana Buddha is said to preside over the Tathāgata or Buddha family. On the compassionate unfolding of the great light rays of the tathāgatas, see also Dudjom Rinpoche, NSTB, pp. 912-13.

44 Note that the text associates both the dull white light of the god-realms and the dull green light of the animal realms (see p. 253) with the propensities for delusion (*gti-mug*). More generally, delusion is recognised as the primary dissonant mental state giving rise to birth among the animals, and pride as the primary dissonant mental state giving rise to birth among the gods.

45 Note that pride is more generally associated with birth in the god realms, while it is attachment (*'dod-chags*) or a combination of all five dissonant mental states that is said to generate birth as a human being. See above, Ch. 5.

46 On the significance in Atiyoga of the 'state of non-activity' (*byar-med-kyi ngang*), see above Ch. 4; also NSTB, pp. 335-7, 896-910.

47 Tib. *ye-shes bzhi-sbyor-gyi snang-ba*.

48 This passage associates the white luminosity with the pristine cognition of reality's expanse and Vairocana, and the blue light with the mirror-like pristine cognition and Akṣobhya, reversing the earlier sequence. On this distinction, see Longchen Rabjampa, GGFTC, pp. 390-91.

49 DR, Vol. 3, p. 77, 1. 3, reads *nang-du*.

50 Tib. *mi-rtog-pa'i ngang*. Along with bliss and radiance, this 'non-conceptual state' is considered to be one of the three concomitant experiences associated with the practice of the perfection stage (*sampannakrama*). See Longchen Rabjampa, GGFTC, pp. 827-8.

51 The green light associated with Amoghasiddhi is said not to arise until buddha-activities can be performed consequent on the attainment of perfect enlightenment.

52 This 'vision of the four pristine cognitions combined' (*ye-shes bzhi-sbyor-gyi*

snang-ba) is said to occur in relation to the ‘hollow passageway of Vajrasattva’ (*rdo-rje sems-dpa’ khong-gseng-gi lam*), a synonym for the central channel of the body, through which transference of consciousness (*’pho-ba*) is also effected. See Tsele Natsok Rangdrol, *The Mirror of Mindfulness*, p. 20.

53 Tib. *rgyun-gyi ting-nge-’dzin*; Skt. *sroto’nugatasamādhi*.

54 Tib. *rig-pa lhun-grub chen-po’i sku*. See glossary under Buddha-body.

55 On the conflation in this text of delusion (Skt. *moha*; Tib. *gti-mug*) with both the god-realm and the animal realm, see note 44.

56 On this class of faithful retainers (Tib. *ging*), who protect the maṇḍala from impediments, see also Ch. 7, note 17.

Part Two

1 Tib. *Khro-bo'i bar-do'i 'char-tshul bstan-pa bzhugs-so*.

2 See Ch. 14.

3 There are many specific instances of these indications symbolic of passage to the realm of the sky-farers (*dag-pa mkha'-spyod*) at the time of death, particularly in the context of the lineages of Atiyoga. See, for example, NSTB, p. 543 (the death of Bagom), p. 550 (the death of Dzeng Dharmabodhi), p. 561 (the death of Zhangton), p. 563 (the death of Nyibum), p. 564 (the death of Guru Jober), p. 568 (the death of Melong Dorje), p. 572 (the death of Kumārādza), and p. 594 (the death of Longchenpa). For a more detailed explanation of these phenomena, see Ch. 14, *passim*.

4 Tib. *gsang-lam*, *i.e.* the path of the secret mantras (*guhyamantra*).

5 The full text of the *Liberation by Wearing: Natural Liberation of the Psycho-physical Aggregates* (*bTags-grol phung-po rang-grol*) is contained below, Ch. 14, pp. 347-79.

6 The names of the four Female Gatekeepers of the wrathful assembly given here are identical to those given above, p. 247, in the context of the peaceful assembly. Their actual names are Vajratejasī in the east, Vajrāmoghā in the south, Vajralokā in the west, and Vajravetālī in the north, See, above, Ch. 5, p. 84.

7 The colours of Manurākṣasī, Brahmāṇī, Raudrī, Vaiṣṇāvī, and Kaumārī here accord with the descriptions in Ch. 5, p. 85, and Ch. 6, p. 110. DR, p. 103, depicts them respectively as dark brown, reddish yellow, dark green, blue, and red.

8 DR, p. 103, 1.4, reads *phag-mgo* (pig-headed), but see Ch. 5, p. 85, and Ch. 6, p. 110.

9 Here the colours of Sāntī, Amrtā, Saumī, and Dandī accord with the descriptions in Ch. 5, p. 85, and Ch. 6, p. 110. DR, p. 103, depicts them respectively as red, red, white, and dark green.

10 Here the colours of Bhakṣasī and Rudhiramadī accord with the descriptions in Ch. 5, p. 86, and Ch. 6, pp. 110-11. DR, p. 104, depicts them respectively as dark

green and white.

11 Here the colours of Vāyudevī, Agnāyī, Varāhī, Vajrā Cāmuṇḍī, and Varunāṇī accord with the descriptions in Ch. 5, p. 86, and Ch. 6, p. 111. DR, pp. 104-5, describes them respectively as blue, red, black, red, and blue.

12 On this distinction, see Longchen Rabjampa, GGFTC, pp. 397ff., and ibid., Ch. 15, pp. 1075ff.

13 On the variations in the size of the buddha-body, see R. Kloetsli, *Buddhist Cosmology*, p. 69, and on the varying sizes of the physical bodies of living beings within the three world-systems, see the chart in ibid., p. 38. The same work has much information on the dimensions of Mount Sumeru and its status within the world-system.

14 Mistaken views (*log-lta*) are principally those which disclaim an appropriate connection between virtuous causes and virtuous effects, and those which ascribe inherent existence in varying degrees to physical and mental phenomena.

Part Three

1 Tib. *Zab-chos zhi-khro dgongs-pa rang-grol las srid-pa bar-do'i ngo-sprod*.

2 . Tib. *Sangs-rgyas-dang byang-chub sems-dpa'i-rnams-la ra-mda' sbran-pa'i smon-lam*. See Ch. 12, pp. 308-9.

3 These verses are found in Vasubandhu's *Treasury of the Abhidharma*, Ch. 3, vv. 13-14.

4 Tib. *sngon-'byung*.

5 Tib. *bar-do'i snang-ba yid-kyi lus*.

6 Tib. *dbang-po kun-tshang thogs-med rgyu*.

7 Vajrāsana, the 'indestructible seat' below the Bodhi Tree at present-day Bodh Gaya, the place where the buddhas of the 'auspicious aeon' are said to attain buddhahood.

8 Tib. *las-kyi rdzu-'phrul shugs-dang ldan*.

9 The miraculous ability based on past actions (*las-kyi rdzu-'phrul*) is an intensified perceptual state arising from past habitual tendencies (*vāsanā*), quite distinct from the four supports for miraculous ability (*ṛddhipāda*) or enlightened attributes (*guṇa*) indicative of buddhahood, on which see NSTB, Vol. 2, p. 138.

10 Tib. *rigs-mthun lha-mig dag-pas mthong*.

11 This 'pure clairvoyance' (*lha-mig dag-pa*), like the miraculous ability based on past actions (*las-kyi rdzu-'phrul*) described above, is a product of the intensified perception of the mental body, enabling those destined to one form of rebirth to perceive beings of their own kind. As such, it is differentiated from the clairvoyance possessed by the gods inhabiting the world-systems of form (*rūpadhātu*) and desire (*kāmadhātu*), but similar to that which is acquired in the course of meditation.

12 The carnivorous ogres (Tib. *srin-po*), acting as the executors of the unfailing law of cause and effect (*las-kyi sha-za*), are those who execute the rites of Yama (*gshin-rje'i las*). See Ch. 13, pp. 321ff.

13 The colours of the three precipices symbolic of the dissonant mental states

(*kleśa*) - white, red, and black - are also respectively associated with the three enlightened families (*rigs-gsum*) through which they are purified, *i.e.* those of Akṣobhya, who is the natural purity of aversion, Amitābha, who is the natural purity of attachment, and Vairocana, who is the natural purity of delusion. See Ch. 5, p. 97.

14 This sentence is omitted in DR, Vol. 3, f. 125, l. 1.

15 On the expression *lhan-cig skyes-pa'i lha*, here rendered as 'innate good conscience', and the expression *lhan-cig skyes-pa'i 'dre*, rendered here as 'innate bad conscience' see also Ch. 13, pp. 321ff.

16 On the 'mirror of past actions' (*las-kyi me-long*) in which Yama Dharmarāja is said to view the virtuous and non-virtuous actions of the deceased, see below, Ch. 13, pp. 321-2.

17 The 'bull-headed Rakṣa' (*rag-sha glang-mgo*) is the name of one of the acolytes of Yama Dharmarāja. See Ch. 13, pp. 321ff.

18 See glossary. For the Nyingma interpretation of the Buddha-body of Essentiality (*ngo-bo-nyid-kyi sku*; Skt. *svabhāvikakāya*), which some sources regard as the 'fourth' buddha-body, see Dudjom Rinpoche, NSTB, pp. 191ff.

19 On the significance of the 'name empowerment' (*ming-gi dbang*), see glossary under Four Empowerments.

20 The following verses derive from the *Aspirational Prayer which Protects from Fear of the Intermediate States* (*Bar-do'i 'jigs-skyobs smon-lam*). See below, Ch. 12, pp. 314−15.

21 Those experiencing the sensation of moving upwards (*gyen-la 'gro-ba*) have an affinity with rebirth in the god-realms, those moving horizontally (*'phred-la 'gro-ba*) have an affinity with the human realms, while those moving downwards (*mgo mthur-la brten-nas 'gro-ba*) have an affinity with the hells, anguished spirits and animals. See *e.g.* Longchen Rabjampa, GGFTC, pp. 493−4.

22 On these verses from the *Root Verses of the Six Intermediate States* (*Bar-do drug-gi rtsa-tshig*), see Ch. 3, pp. 33−4.

23 Tib. *bdag srid-pa bar-do 'char-dus 'dir*.

24 Tib. *mdun-pa rtse-gcig sems-la bzung-bya*.

25 Tib. *bzang-po las-kyi 'phro-la nan-gyis mthud*.

26 Tib. *mngal-sgo bkag-nas ru-log dran-par bya/ snying-rus dag-snang dgos-pa'i dus gcig yin*.

27 Tib. *bla-ma yab-yum*.

28 On the practices pertaining to the purification of the four modes of birth (*skye-gnas rigs bzhi*; Skt. *caturyoni*), namely: oviparous birth (*sgo-nga-nas skye-ba*; Skt. *aṇḍaja*), viviparous birth (*mngal-nas skye-ba*; Skt. *jārāyuja*), supernormal birth (*brdzus-te skye-ba*; Skt. *upapāduka*), and birth from warmth and moisture (*drod-sher-las skye-ba*; Skt. *saṃsvedaja*), see Dudjom Rinpoche, NSTB, p. 279. Note that the instructions given in our text at this juncture refer only to the first two categories.

29 The clotting of the embryo (*nur-nur-po*; Skt. *kalala*) and the oval formation of the embryo (*mer-mer-po*; Skt. *arbuda*) are the first two of the so-called five stages of embryonic development (*mngal-gyi gnas-skabs lnga*). For a more detailed, though slightly different, explanation, see *Tibetan Medical Paintings*, pp. 25−6 and 181−2.

30 See Ch. 3, p. 34.

31 Tib. *bden-med sgyu-ma lta-bu gdams-ngag.*

32 Tib. *'od-gsal sgoms-nas mngal-sgo 'gag*.

33 On this description of the mind resting in its natural state, which derives from the esoteric instructions of the Great Perfection on Cutting through Resistance (*rdzogs-chen khregs-chod*), see Ch. 4.

34 Tib. *mngal-sgo 'dam-pa'i gdams-ngag zab-mo*.

35 On the meditative stabilities (*samādhi*) or meditative concentrations (*dhyāna*) which give rise to birth in the world-system of form (*rūpadhātu*), see the chart in NSTB, pp. 14−15; and for a detailed discussion, see also L. Pruden (trans.), *Abhidharmakośabhāṣyaṃ*, Ch. 3, The World, pp. 365-495.

36 On the transference of consciousness to the pure buddha fields (*dag-pa sangs-rgyas-kyi zhing-du 'pho-ba*), see Ch. 10.

37 For a description of such consecration of the womb, see the life of Śākyamuni Buddha in Dudjom Rinpoche, NSTB, p. 416; also GGFTC, p. 474.

38 *Sangs-rgyas-dang byang-chub sems-dpa-rnams-la ra-mdar spran-pa'i smon-lam* . See below, Ch. 12, pp. 308-9.

39 For the text of the *Root Verses of the Six Intermediate States* (*Bar-do drug-gi rtsa-tshig*), see above, Ch. 3, pp. 32-4; and for that of the *Aspirational Prayer which Rescues from the Dangerous Pathways of the Intermediate States* (*Bar-do ’phrang-sgrol-gyi smon-lam*), see below, Ch. 12, pp. 310-13.

40 For the full text of the *Liberation by Wearing: Natural Liberation of Psycho-physical Aggregates* (*bTags-grol phung-po rang-grol*), see below, Ch. 14; and for that of the *Spiritual Practice: Natural Liberation of Habitual Tendencies* (*Chos-spyod bag-chags rang-grol*), see above, Ch. 5.

12 Aspirational Prayers

1 Tib. *Sangs-rgyas-dang byang-chub sems-dpa’ rnams-la ra-mdar spran-pa’i smon-lam*.

2 Or she, as appropriate.

3 Tib. *Bar-do ’phrang-sgrol-gyi smon-lam*.

4 DR, pp. 320-21, inserts these verses after those dedicated to Amoghasiddhi.

5 This mantra, missing in DR, p. 321, l. 2, is inserted on the basis of its inclusion in the Delhi and Varanasi reprints.

6 Tib. *Bar-do’i smon-lam ’jigs-skyobs-ma*.

7 At this point the text inserts the following couplet, which has apparently been mis-transcribed out of context from the previous aspirational prayer:

May the fields of the five elements not rise up as a hostile force. May I see them as the fields of the five buddhas.

8 An allusion to the beguiling prophecies of Māra, who sought to deceive Śākyamuni at the time of his attainment of buddhahood.

13 A Masked Drama

Part One

1 Tib. *Srid-pa bar-do'i ngo-sprod dge-sdig rang-gzugs ston-pa'i gdams-pa srid-pa bar-do rang-grol.* On the variant forms of the title, see Appendix One.

2 Tib. *Zab-chos zhi-khro dgongs-pa rang-grol*.

3 Tib. *Padma zhi-khro'i bar-do thos-grol.* On the cycles of *gter-ma* discovered by Karma Lingpa, and the various texts concerning empowerment (*dbang-bskur*) and introduction (*ngo-sprod*) contained within them, see above, 'A Brief Literary History', pp. xxxvi-xlviii, and Appendix One.

4 Here, the intermediate state of reality (*chos-nyid bar-do*) is described as such because the luminosities and the Peaceful and Wrathful Deities are directly seen, offering the potential for immediate liberation.

5 Although the introduction to the intermediate state of rebirth (*srid-pa'i bar-do*) has already been given (see Ch. 11, pp. 273-303), the drama presented here functions as a light-hearted didactic supplement to the previous introduction, and is directed specifically at the living rather than the deceased.

6 The acolytes of Yama include the Ox-headed Rakṣa Demon (*Rakṣa glang-mgo*).

7 Tib. *'Byung-po spre'u mgo.*

8 The *bre* is the standard Tibetan unit of dry measure, twenty of which equal one *khal*. The *srang* is the standard unit of weight measurement.

9 Tib. *Dur phag-mgo.*

10 Tib. *sDug-pa sbrul-mgo.*

11 Tib. *gTum-po dom-mgo.*

12 Tib. *srNgam-pa seng-mgo.*

13 Tib. *'Dab-chags khyung-mgo.*

14 Tib. *lhan-cig skyes-pa'i lha.* See also Ch. 11, p. 279.

15 Tib. *lhan-gcig skyes-pa'i 'dre.* See also Ch. 11, p. 279.

16 Tib. *dPal-skyes.*

17 Tib. *dMyal-ba ’bum*.

18 On the outcaste (*caṇḍāla*; Tib. *rigs-ngan gdol-pa*) community, traditionally excluded from Indian society for occupational reasons, see A. L. Basham, *The Wonder That Was India*, pp. 145-7.

19 The four classes of ancient Indian society comprise: the priestly class (*brāhmaṇavarṇa*); the princely class (*kṣatriyavarṇa*); the mercantile class (*vaiśyavarṇa*); and the labouring class (*śūdravarṇa*). See A. L. Basham, *The Wonder That Was India*, pp. 138-4 5.

20 On the currency of such materialistic and nihilistic philosophical views in ancient India, see Dudjom Rinpoche, NSTB, pp. 66-7; and see A. L. Basham, *The Wonder That Was India*, pp. 298-300.

21 Tāmralipti (*zangs-gling*) is identified with modern Tamluk on the Bengal coast. See NSTB, p. 455.

22 Tib. *shan-pa khri-dpon*; also translatable as ‘myriarch of butchers’.

23 Tib. *shan-mo dpal-skyid*.

24 The year of the water pig is the last in the cycle of sixty years, according to the calendrical system of elemental divination (*’byung-rtsis*), for which reason it will create a ‘fin de siècle’ notion in the minds of the audience.

25 Kāmarūpa in Assam is revered as one of the twenty-four sacred abodes of tantric Buddhist India. See NSTB, pp. 472 and 501.

26 Tib. *rje-rigs*; Skt. *vaiśya*. See above, note 19.

27 Tib. *rDo-rje gcod-pa* (*Vajracchedikā*, T 16). This sūtra is one of the best known of the shorter *Prajñāpāramitā* texts. Its Chinese version is said to be the world’s oldest extant printed book.

28 See Ch. 12, pp. 308-9.

29 See Ch. 11, pp. 285-300.

30 See Ch. 10.

31 See glossary under Six-syllable Mantra.

32 Tib. *dGe-sdig rang-gzugs ston-pa’i gdams-pa [’am me-long] srid-pa [bar-do] rang-grol.*

33 Skt. *śubhaṃ bhavantu.*

Part Two

1 Tib. *Srid-pa'i bar-do'i ngo-sprod dge-sdig rang-gzugs ston-pa'i lhan-thabs dbyangs-snyan lha'i gaṇḍī.*

2 Tib. *Zab-chos zhi-khro dgongs-pa rang-grol.*

3 See pp. 326-8.

4 The maṇḍala of the Peaceful and Wrathful Deities would be constructed in two or three dimensions for the performance of this drama and the concomitant empowerment ceremonies.

5 See p. 333.

6 On the significance of the 'maṇḍala of spiralling rainbow lights' (Tib. *'ja'-'od 'khyil-ba'i dkyil-'khor*) for practitioners of the All-surpassing Realisation (*thod-rgal*) meditations of Atiyoga, see Dudjom Rinpoche, NSTB, pp. 337-43.

7 *i.e.* Namka Chokyi Gyelpo, the spiritual teacher of Gyarawa Namka Chokyi Gyatso, who composed this supplement.

8 See Ch. 5, pp. 67ff.

9 Tib. *zang-thal*. This expression indicates success in consciousness-transference or the direct realisation of inner radiance at death. See above, Ch. 10.

14 Liberation by Wearing

1 Tib. *bTags-grol phung-po rang-grol-gyi don-bsdus*.

2 Tib. *Zab-chos zhi-khro dgongs-pa rang-grol*.

3 OṂ ĀḤ HŪṂ are the essential mantras which liberate mundane body, speech, and mind in primordial purity.

4 This is the naturally resonant mantra of the Buddha Samantabhadra, written in the ḍākiṇī script of Oḍḍiyāna, in the form of a vajra-song. The ḍākiṇī script appears to be only remotely related to Sanskrit. The following interpretation of these syllables derives from the *Tantra of the Coalescence of Sun and Moon* (*Nyi-zla kha-sbyor-gyi rgyud*, sDe-dge NGB, Vol. 4, p. 119a). For variant

readings of the mantras, see also Namkhai Norbu, *The Dzogchen Ritual Practices*, pp. 132-6; and for its intonation, ibid., pp. 90-1. Following the tantra, the syllables are interpreted by Namkhai Norbu as follows: From the very beginning (EMA), intrinsic awareness has never been born, nor will it ever be born (KIRI KIRI). Self-arisen, it has never been interrupted MAṢTA), nor will it ever be interrupted (BHALIBHALI). Since it is total vision, it has never been clarified, nor will it ever be clarified (SAMITASURUSURU). Being omnipresent, it has never been constructed, nor will it ever be constructed (KUNDHALIMASUMASU). Being unique it is perfectly realised in space through the methods of the four signs (EKARILISUBHASTAYE). It is natural liberation into the great expanse and it is supreme bliss (CAKIRABHULITA). Since it is the great expanse, it is habituated to supreme delight (CAYESAMUNTA CARYASUGHAYE). Relaxing the tension of this portion, which is relative existence, intrinsic awareness generates everything (BHITISANABHYAGHULIYE). And thus one transfers directly into the great inner radiance (SAKARIDHUKANI). Brilliant and wondrous, this light radiates (MATARIBHETANA), totally transcending everything, and it eliminates all errors (PARALIHISANA). In a state of being just as it is, it is free from all conceptions (MAKHARTEKELANA). Being perfect, it is like the light of the moon (SAMBHURATA MAIKACARATAMBA). Like the sunlight, it is luminous (SURYAGHATARAYE BASHANA). It is like a jewel, a mountain, a many-petalled lotus (RANABHITI SAGHUTIPAYA). It is the great resonance which has never been sounded, and never will be sounded (GHURAGHURAPAGAKHARANALAM). It is the primordial state which has never been created and never will be created (NARANARAYI THARAPAṬLAṂ). It is the great enlightened mind which was never adorned and never will be adorned (SIRNASIRNABHESARASPALAṂ). Self-originated and perfect, it will never become enlightened (BUDDHABUDDHA CHIŚASAGHELAṂ). Ten concluding syllables are focal points of bodily energy (SASĀ ṚṚ ḶḶ IĪ MAMĀ), while the other concluding syllables are associated with the buddha-bodies (RARĀ LAHA Ā).

5 This mantra in the form of a vajra-song is included in the *Tantra of the Coalescence of Sun and Moon* (*Nyi-zla kha-sbyor-gyi rgyud*, sDe-dge NGB, Vol. 4, pp. 119a-b). As before, it is written in the ḍākiṇī script of Oḍḍiyāna. The main verses are preceded by OṂ ĀḤ HŪṂ and concluded by the ten syllables of bodily energy (SASĀ ṚṚ ḶḶ IĪ MAMĀ), and those indicative of buddha-body (RARĀ). See Namkhai Norbu, *The Dzogchen Ritual Practices*, pp. 132-6.

6 These twenty-five mantras which follow are again rendered in the ḍākiṇī language of Oḍḍiyāna, as distinct from Sanskrit.

7 Tib. *phyir mi-ldog-pa'i sa*.

8 Tib. *nyams-gong 'phel-ba'i snang-ba.*

9 Tib. *rig-pa'i tshad-pheb-kyi snang-ba.*

10 Tib. *ngo-bo rang-bzhin thugs-rjer grol.*

11 Tib. *btags-cing dbugs-la sleb-pa'i tshad grol.*

12 The Delhi reprint (p. 225) comments that each of these preceding mantras encapsulates the natural sound of reality (*chos-nyid rang-sgra*) and is capable of conferring liberation. As such, these mantras are contrasted with the *vidyāmantra* and *dhāraṇīmantra*. See Namkhai Norbu, *The Dzogchen Ritual Practices* , pp. 128ff.

13 From this point onwards, the mantras are rendered in Sanskrit. On the 'hundred enlightened families of the Peaceful and Wrathful Deities' (*zhi-khro rigs-brgya*), see Appendix Two.

14 As in all the verses that follow, these events occur when the mantra circle is worn at the time of death.

15 The subtle wheel of vibrant mantra letters, vowels and consonants, from which the seed-syllables of the various deities are formed. See GGFTC, Ch. 4, pp. 544-74.

16 The text (p. 265, l. 3-4) reads 'blue' at this juncture.

17 The Varanasi reprint gives the alternative mantra for Mañjuśrī: VĀGĪŚVARĪ MUṂ ŚRĪ SVĀHĀ.

18 The abridged version of this text suggests that subtle relics rather than rainbow lights will appear at this juncture, in conformity with the opening verse of this section.

19 For Nartī, the alternative form 'Naivedyā' (Tib. *Zhal-zos-ma*) is also found.

20 Here substantialism (*mtshan-'dzin*) refers to the grasping at characteristics, having failed to understand that they lack inherent existence.

21 This verse is omitted in our text, but found in the abridged version.

22 For a more detailed explanation of the above mantras of the Forty-two Peaceful Deities, see Longchen Rabjampa, GGFTC, pp. 690-96.

23 The text does not add significant detail to the description of the mantras of the Twenty-eight Iśvarī. The actual mantras for this series are reproduced according to *rDor-rje me-long*, Peking Kangyur, Vol. 10, p. 20; but with the Sanskrit corrected in accordance with GGFTC, pp. 1124-8.

24 This verse is omitted in our text, but found in the abridged version. For a more detailed explanation of the above mantras of the sixty wrathful deities, including a number of variants, see Longchen Rabjampa, GGFTC, pp. 1144-56.

25 On the nature of these six syllables, which are associated with the six realms of existence according to the tradition of the Innermost Spirituality (*snying-thig*), see Namkhai Norbu, *The Dzogchen Ritual Practices*, p. 123.

26 On the Hundred-syllable Mantra of Vajrasattva, see glossary. On the breaches of the commitments, which it rectifies, see above, Ch. 7; and on the negativity and obscurations, which it purifies, see Ch. 1 and Ch. 6.

27 On this mantra, generally known as the Heart-mantra of Dependent Origination, see glossary.

28 Tib. *mgo-'jug ma-log*. Here this refers to the importance of folding the paper so that the heads and tails of the various letters are not inverted or wrongly positioned.

29 The booklet is then inserted within a golden casket, also known as *legs-'bam*, that may be tied in a top-knot on the yogin's head or worn around the neck.

Bibliography

For abbreviations used occasionally here, see pp. 403-4.

Section One: Canonical Texts

a) Anthologies

Kangyur (Tib: *bKa'-'gyur*; Eng: *Collected Translations of the Buddha's Teachings*). Several editions are extant including the authoritative Derge xylographic edition in 103 vols.
rNying-ma'i rgyud-'bum (Eng: *Collected Tantras of the Nyingmapa*). Several manuscript versions are extant, but only one xylographic edition at Derge in 26 vols.

b) Sūtras (*mdo-sde*)

Avataṃsakasūtra (Tib: *mDo-sde phal-po-che*; Eng: *Sūtra of the Great Bounteousness of the Buddhas*). T 44, MTTWL 197, translated by T. Cleary, *The Flower Ornament Scripture*, 3 vols. Boulder: Shambhala, 1984 onwards.
Kāraṇḍavyūhasūtra (Tib: *mDo-sde za-ma-tog*; Eng: *Sūtra of the Cornucopia of Avalokiteśvara's Attributes*), ed. P. L. Vaidya, Buddhist Sanskrit Texts, 17 (1961). T 116, MTTWL 90.
Laṅkāvatārasūtra (Tib: *mDo-sde laṅkar gshegs-pa*; Eng: *Sūtra of the Descent to Laṅkā*), ed. P. L. Vaidya, Buddhist Sanskrit Texts 3 (1963). T 107, translated by D. T. Suzuki, London: Routledge and Kegan Paul, 1932, 1956, *etc.*
Prajñāpāramitā (Tib: *Sher phyin*, Eng: *Transcendental Perfection of Discriminative Awareness*): a collective name for a whole genre of sūtras, including the three longest versions in 100,000 sections (T 8), 25,000 sections (T 9) and 8,000 sections (T 12). See MTTWL 208, 154 and 222 respectively. Extensively translated by E. Conze.
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c) Tantras

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Nyi-zla kha-sbyor (Eng: *Tantra of the Coalescence of Sun and Moon*). Derge NGB Vol. 4.
rDo-rje sems-dpa' sgyu-'phrul me-long (Eng: *Tantra of the Mirror of the Magical Net of Vajrasattva*). Derge NGB Vol. 11.
Sarvadurgatipariśodhanatantra (Tib: *Ngan-song sbyong-rgyud*; Eng: *Tantra of the Purification of the Lower Realms*). T 483, 485, ed. and translated T. Skorupski in *The Sarvadurgatipariśodhana Tantra: Elimination of All Evil Destinies*, Motilal Banarsidas, 1983.
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Section Two: Commentarial Literature

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Gampopa, *Dvags-po thar-rgyan* (Eng: *The Jewel Ornament of Liberation*). Translated by H. V. Geunther, Berkeley: Shambhala, 1971.
Gendun Gyeltsen, *gTer-ston lung-bstan-dang khungs-btsun-pa bla-ma brgyud-pa'i rim-pa-rnams* (Eng: *Padmasambhava's Prophecy of the Treasure-finder and the Series of Authentic Lineage Teachers*). Contained in DR, Vol. 1, pp. 21-6.
Gyarawa Namka Chokyi Gyeltsen, *rGyud-pa'i lo-rgyus bsdus-pa nor-bu'i phreng-ba* (Eng: *Jewel Garland: An Abridged History of the Lineage*). Contained in DR, Vol. 1, pp. 27-48.
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Ngari Paṇchen, *sDom-gsum rnam-nges* (Eng: *Ascertainment of the Three Vows*). Contained in NK, Vol. 51. See HH Dudjom Rinpoche's commentary in *Perfect Conduct: Ascertaining the Three Vows*, Boston: Wisdom Publications, 1996.
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Sky Dancer Press, 1999.
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— — *bKa'-brgyad drag-po rang-byung-ba'i zhi-khro na-rag skong-bzhags-gyi cho-ga*, translated by K. Dowman, 'Emptying the Depths of Hell', in *Flight of the Garuda*, pp. 53-61.
Jamgon Kongtrul (redactor), *Rin-chen gter-mdzod* (Eng: *Store of Precious Treasures*), recently republished at Derge in 76 vols.
Jigme Lingpa (disc.), *Klong-chen snying-thig* (Eng: *Innermost Spirituality of Longchenpa*), contained in the *Collected Works of Jigme Lingpa*, Vols. 7-8, republished in 3 vols., New Delhi: Ngawang Sopa, 1973. Selections translated in Tulku Thondup, *The Dzogchen Innermost Essence Preliminary Practice* (ed. B. Beresford), Dharamsala: Tibetan Library of Works and Archives, 1982; *The Assemblage of the Knowledge-holders*, Shantiniketan, WB, 1980; and in *The Queen of Great Bliss*, Gangtok: Dodrup Chen Rinpoche, 1982.
— — *Rig 'dzin thugs-sgrub dpal-chen 'dus-pa*, contained in *Klong-chen snying-thig*, Vol. 1, pp. 616ff.
— — *sKu-gsum zhing-khams sbyong-ba'i smon-lam*, contained in *Klong-chen snying-thig*, Vol. 2, pp. 448-52.
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— — *sKongs-bshags nyams-chags rang-grol [gyi dbang-bskur gnas-spar 'gro-drug rang-grol]* (Eng: *Natural Liberation through the Propelling of the Six Classes of Beings into Higher Rebirth: The [Middle-length] Empowerments of*

the Natural Liberation of Degenerated Commitments through Reparation and Confession), contained in DR, Vol. 1, pp. 127-60.
— — *dBang-'bring* (Eng: *Middle-length Empowerment*). See the previous entry.
— — *bsKang-bshags nyams-chag rang-grol-gyi tshe-'das gnas-'dren 'gro-drug rang-grol* (Eng: *Natural Liberation of Degenerated Commitments through Reparation and Confession: The Natural Liberation of the Six Classes of Living Beings through the Guidance of the Deceased to Higher Rebirth*), contained in DR, Vol. 2, pp. 1-50.
— — *rDzogs-rim bar-do drug-gi khrid-yig* (Eng: *Six Guidebooks of the Perfection Stage*), contained in DR, Vol. 2, pp. 303 — 432. Translated by Alan Wallace and Gyatrul Rinpoche in *Natural Liberation*.
— — *Bar-do thos-grol chen-mo* (Eng: *The Great Liberation by Hearing in the Intermediate States, i.e.* the *Tibetan Book of the Dead*), an abridgement of Karma Lingpa's revelations, extant in several editions - B. J. Cuevas lists eleven printed and manuscript versions of Tibetan and sub-Himalayan provenance. These include the Amdo edition, the Delhi reprint and the Varanasi reprint. The text is fully translated in the present work for the first time. Earlier partial translations were made by Kazi Dawa Samdup, in W. Y. Evans-Wentz, ed., *Tibetan Book of the Dead*, London/Oxford/New York: Oxford University Press, 1927; by Francesca Fremantle and Chogyam Trungpa, *Tibetan Book of the Dead*, Berkeley /London: Shambhala, 1975; by Robert Thurman, *Tibetan Book of the Dead*, Aquarian/Thorsons, 1994; and by Stephen Hodge and Martin Boord, *Illustrated Tibetan Book of the Dead*, New York: Godsfield Press, 1999.
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Glossary of Key Terms

(Words in bold type can be referenced elsewhere in the glossary; Tibetan and Sanskrit words are given in italics and text names in italics. For a description of the meditational deities forming the maṇḍala of the Peaceful and Wrathful Deities see Appendix Two.)

Abhidhrma *mngon-pa'i chos*
This is a generic term referring to the classical Buddhist literature on phenomenology, psychology, epistemology, and cosmology.

Abhirati *mngon-par dga'-ba*, Skt. *Abhirati*
The eastern **buddha field** of Manifest Joy is the **pure realm** associated with the male **buddha** *Akṣobhya-**Vajrasattva***.

Abiding Nature of Reality *gnas-lugs*
The 'abiding nature of reality' is a synonym for **emptiness** as well as the **expanse** of **actual reality** (*dharmadhātu*).

Absence of Self-identity *bdag-med*, Skt. *nairātmya*
See **Selflessness**.

Accomplished Master *grub-thob*, Skt. *siddha*
An accomplished master is one who has fully developed the supreme and common spiritual **accomplishments**.

Accomplishement *dngos-grub*, Skt. *siddhi*
Spiritual accomplishments may be supreme or common. The former (*mchog-gi dngos-grub*) refers to the accomplishment of **enlightement** or **buddhahood**. The latter (*thun-mong-gi dngos-grub*) are a series of mystical powers gained through meditative practices, which are based on ***mantra*** recitation in the context of specific rituals.

Accumulation *tshogs*, Skt. *sambhāra*

The Tibetan word *tshogs* generally has two senses, corresponding to the Sanskrit *sambhāra* and *gaṇa*. In the former case it refers to the two accumulations of **merit** (Tib. *bsod-nams-kyi tshogs*, Skt. *puṇyasambhāra*) and **pristine cognition** (Tib. *ye-shes-kyi tshogs*, Skt. *jñānasambhāra*), which are gathered by ***bodhisattvas*** on the path to **buddhahood**. The fulfilment of the 'two accumulations' constitutes the fruition of the entire path, according to the **Greater Vehicle** (*Mahāyāna*), resulting in the maturation of the **Buddha-body of Form** (*rūpakāya*) and the **Buddha-body of Reality** (*dharmakāya*) respectively. For the second meaning of *tshogs*, see **Feast-offering.**

Accumulation of Merit *bsod-nams-kyi tshogs*, Skt. *puṇyasambhāra*
See **Merit**.

Actual Reality *chos-nyid*, Skt. *dharmatā*
According to the **Greater Vehicle** or *Mahāyāna* Buddhism, actual reality is a synonym for **emptiness** (*śūnyatā*), which refers to the ultimate nature of **reality**. See also **Apparent reality**.

Aeon *bskal-pa*, Skt. *kalpa*
The aeon is a fundamentally important concept in the traditional Indian and Buddhist understanding of cyclical time. According to ***Abhidharma*** literature, a great aeon (*mahākalpa*) is divided into eighty lesser or intervening aeons. In the course of one great aeon, the external universe and its sentient life-forms unfold and disappear. During the first twenty of the lesser aeons, the universe is in the process of creation and expansion (*vivartakalpa*); during the next twenty it remains created; during the third twenty, it is in the process of destruction or contraction (*samvartakalpa*); and during the last quarter of the cycle, it remains in a state of destruction.

Aggregate *phung-po*, Skt. *skandha*
A general philosophical term referring to the principal psycho-physical components which constitute the mind-body complex of a **sentient being**. Buddhist literature speaks of five such components, technically known as the five psycho-physical aggregates (*pañcaskandha*). These are: the **aggregate of form** (*rūpaskandha*), the **aggregate of feelings** (*vedanāskandha*), the **aggregate of perceptions** (*saṃjñāskandha*), the **aggregate of motivational tendencies** (*saṃskāraskandha*), and the **aggregate of consciousness** (*vijñānaskandha*). The

Tibetan term *phung-po*, like its Sanskrit counterpart, literally means a 'heap' or a 'pile', an aggregate of many parts. **Sentient beings** in the **desire** and **form realms** manifestly possess all the five aggregates and those in the **formless realm** only the four mental aggregates.

Aggregate of Consciousness *rnam-par shes-pa'i phung-po*, Skt. *vijñānaskandha*
In the context of our text the aggregate of **consciousness** comprises the so-called '**eight classes of consciousness**' (*rnam-shes tshogs-brgyad*). These are: 1) the **ground-of-all consciousness** (*kun-gzhi rnam-par shes-pa*), which is an undifferentiated foundational consciousness underlying all the other aspects of consciousness in which are stored the imprints left by past experiences; 2) the deluded consciousness (*nyonmong yid-kyi rnam-par shes-pa*), which is pervaded by fundamental ignorance and is responsible for our sense of selfhood and dualistic misapprehension of the true nature of phenomena; 3) the mental consciousness (*yid-kyi rnam-par shes-pa*), which objectively refers to mental constructs, thoughts and the experience of our senses; 4) visual consciousness (*mig-gi rnam-par shes-pa*); 5) auditory consciousness (*rna'i rnam-par shes-pa*); 6) olfactory consciousness (*sna'i rnam-par shes-pa*); 7) gustatory consciousness (*lce'i rnam-par shes-pa*); and 8) tactile consciousness (*luskyi rnam-par shes-pa*).

Aggregate of Feelings *tshor-ba'i phung-po*, Skt. *vedanāskandha*
The aggregate of feelings encompasses the pleasant, unpleasant, and neutral sensations which arise as an immediate reaction to objects of our senses.

Aggregate of Form *gzugs-kyi phung-po*, Skt. *rūpaskandha*
The aggregate of form includes both the subtle and manifest forms derived from the **elements** and experienced through the five senses, including, of course, our bodies and the environment. The aggregate of form is considered to have fifteen aspects, namely those related to the **elements**, earth, water, fire and wind; those related to the five sense objects, visual forms, sounds, smells, tastes, and contacts; those related to the five sense-organs, eye, ear, nose, tongue, and body, and, lastly, that aspect related to imperceptible forms which are said to be continuously present throughout past, present and future time.

Aggregate of Motivational Tendencies *'du-byas-kyi phung-po*, Skt. *saṃskāraskandha*

The aggregate of motivational tendencies, sometimes translated also as 'mental formations', refers to the array of specific types of causative mental states which give rise to our characteristic perspectives and emotions and which in turn condition our actions. These are the motivating impulses behind our thoughts, speech and actions which relate in specific ways to the perceived object. This aggregate includes the numerous modalities of the mind, such as the fifty-one **mental factors** listed in the ***abhidharma*** texts, as well as our habits, dispositions, and conceptualisation tendencies.

Aggregate of Perceptions *'du-shes-kyi phung-po*, Skt. *saṃjñāskandha*
The aggregate of perceptions recognises and identifies forms and objects. It differentiates one form/object from another and names them. This process includes extensive, minute, and mediocre modes of objectifying perception.

Akaniṣṭha *'og-min*
The central **buddha field** of *Akaniṣṭha* (lit. the 'Highest'), also known as the Dense Array (*Ghanavyūha*), is the pure realm associated with the male **buddha** *Vairocana*.

Alakāvatī *lcang-lo-can*
Alakāvatī is the name of the abode of the male ***bodhisattva Vajrapāṇi***.

All-surpassing Realisation *thod-rgal*, Skt. *vyutkrāntaka*
See under **Cutting through Resistance**.

Altruistic Intention to Attain Enlightenment *sems-bskyed*, Skt. *cittotpāda*
See ***Bodhicitta***.

Ancillary Commitments *yan-lag-gi dam-tshig*
See **Commitments**.

Anguished Spirits *yi-dvags*, Skt. *preta*
Among the **six classes of living beings**, the anguished spirits are characterised as being in a state of existence which, in terms of the degree of suffering, is intermediate to the animal and **hell** realms. Born as a result of a preponderance of miserliness in their past actions, they are characterised by unsatisfied craving.

Antigod *lha-ma-yin*, Skt. *asura*
One of **six classes of living beings** (*'gro-ba rigs-drug*). The mode of being and activity of the antigods is said to be engendered and dominated by envy, self-centred ambition and hostility. They are metaphorically described as being incessantly embroiled in a dispute with the **gods** (Skt. *deva*/*sura*) over the possession of a magical tree.

Anuyoga *rjes su rnal-'byor*
The eighth of the **nine vehicles**, and second of the three inner classes of ***tantra***, according to the ***Nyingma*** school of Tibetan Buddhism. *Anuyoga* emphasises the **perfection stage** of **meditation** (*sampannakrama*).

Apparent Reality *chos-can*, Skt. *dharmin*
According to the **Greater Vehicle**, the apparent reality of phenomena refers to the world of conventional truth characterised by duality, cause and effect and multiplicity. This is contrasted with the **actual reality**, which is the ultimate nature of phenomena. See **Two Truths**.

Arhat *dgra-bcom-pa*
A being who has attained freedom from the **cycle of existence** (*samsāra*) by eliminating the ***karmic*** tendencies and the **dissonant mental states** which give rise to compulsive existence in a cycle of death and rebirth. *Arhat*, literally 'worthy', is interpreted to mean 'Foe Destroyer', the foe in this context being the **dissonant mental states** which are at the root of our conditioned existence. The status of an *arhat* is the ideal goal to which practitioners of the **Lesser Vehicle** aspire. An individual person who becomes an *arhat* has still not become a fully **enlightened buddha**. This is because the attainment of **buddhahood** requires, in addition to the elimination of the **dissonant mental states**, a total overcoming of all the habitual tendencies imprinted upon our mental continuum by our long association with deluded states of **mind**. In other words, the attainment of full **enlightenment** requires the total overcoming of all personal limitations, which can be achieved only through a path that possesses the unification of the **skilful means** of universal **compassion** together with the **discriminative awareness** directly perceiving the actual nature of **reality**, at the most profound level.

Ascending and Core-penetrating *yar-gyi zang-thal*
According to *Atiyoga*, the attainment of the **Buddha-body of Reality** (*dharmakāya*) is described as 'ascending and core-penetrating' (*yar-gyi zang-thal*). Here, 'ascending' (*yar-gyi*) refers to the upward movement of **consciousness** through the **mentral channel** of the body and the consequent '**core-penetrating**' to the transformation of consciousness into the **pristine cognition** of **reality's expanse** (*dharmadhātujñāna*).

Atiyoga *shin-tu rnal-'byor*
The highest or ninth of the **nine vehicles**, and the third of the three inner classes of ***tantra***, according to the ***Nyingma*** school of Tibetan Buddhism, which is otherwise known as the **Great Perfection** (*rdzogs-pa chen-po*). See **Great Perfection**.

Attachment *'dod-chags*, Skt. *rāga*
One of the '**three poisons**' (*dug-gsum*) of the mind, along with **delusion** and **aversion**. In its extreme manifestation, in the form of insatiable craving, it is said to characterise the worlds of the **anguished spirits** (*pretaloka*).

Aural Lineage of Authoritative Personages *gang-zag snyan-brgyud*
One of the **six lineages** through which the Buddhist teachings are transmitted. The aural lineage of authoritative persons refers to the historical line of **accomplished masters** who have been responsible for aurally transmitting the Buddhist teachings through successive generations.

Auspicious Aeon *bskal-pa bzang-po*, Skt. *bhadrakalpa*
The name of the present **aeon** of time, during which one thousand **buddhas** are predicted to appear in succession. Among these, ***Sākyamuni Buddha*** is regarded as the fourth and ***Maitreya*** as the fifth.

Avalokiteśara *spyan-ras gzigs dbang-phyug*
Avalokiteśvara is regarded as the embodiment of the compassionate aspect of the **mind** of all the **buddhas**, manifesting in the form of a **meditational deity**. He is revered as the patron deity of Tibet and has many different aspects, the most popular including the seated four-armed white form and 'thousand-armed' form ***Mahākaruṇika***. Our text refers to *Avalokiteśvara* as one of the eight principal

male ***bodhisattvas***. See Appendix Two, pp. 390-91.

Aversion *zhe-sdang*, Skt. *dveṣa*
One of the '**three poisons**' (*dug-gsum*) of the mind. In Buddhist literature, the terms aversion and hatred are often used interchangeably with anger. In its subtle manifestation aversion is said to obstruct an individual from a correct perception of forms. In its extreme manifestation, as overwhelming hatred and fear, it is said to be characteristic of the worlds of the **hells** (*narakaloka*).

Awareness *rig-pa*, Skt. *vidyā*
As an ordinary verb, the Tibetan term *rig-pa* means 'to know' or 'to be aware'. When used as a noun, it has several distinct though not unrelated meanings, corresponding to the Sanskrit *vidyā*: 1) as a general term encompassing all experiences of **consciousness** and mental events, 2) as intelligence or mental aptitude, 3) as a science or knowledge-based discipline, 4) as a pure awareness. Our text generally assumes the last of these meanings, in which cases it is a synonym or abbreviation for **intrinsic awareness** (*rang-rig*). See under **Intrinsic Awareness**.

Awareness Holder *rig-'dzin*, Skt. *vidyādhara*
The awareness holders or knowledge holders are embodiments of the great **accomplished masters** who have attained the highest **realisations** of the ***tantras***. Amongst those whose accomplishments are classified as supramundane are ***Padmasambhava*** and *Vimalamitra*, who have transcended the span of human life, having attained the **rainbow body** through the practices of the **Great Perfection**. Five kinds of awareness holder are particularly identified, and their realisations are said to parallel those of the ***bodhisattva*** and **buddha** levels, namely the awareness holders of maturation, those with power over the lifespan, those abiding on the levels, those of the Great Seal, and those of spontaneous presence.

Basic Commitments *rtsa-ba'i dam-tshig*, Skt. *mūlasamaya*
See **Commitment**.

Beguiling Forces *bdud*, Skt. *māra*
See **Malevolent Forces**.

Being of Commitment *dam-tshig sems-dpa'*, Skt. *samayasattva*.
When deities are visualised in **meditation**, the form of the deity that is visually generated by the meditator is known as the Being of Commitment. This is differentiated from the **Being ofPristine Cognition** (*jñānasattva*, Tib. *ye-shes sems-dpa'*) or the actual **meditational deity**, which is invited to enter into the visualised form.

Being of Pristine Cognition *ye-shes sems-dpa'*, Skt. *jñānasattva*
See above under **Being of Commitment**.

Bewildered Perception *'khrul-snang*
The bewildering perceptions generated by the subject-object dichotomy.

Bewilderment *'khrul-pa*, Skt. *bhrānti*
Bewilderment is the confusion arising from the subject-object dichotomy and **fundamental ignorance**, on the basis of which rebirth in **cyclic existence** is perpetuated.

Bewitchers *'gong-po*

A class of malign spirits that are thought to frequent the atmosphere and the earth, many of whom were bound under an oath of allegiance to Buddhism by ***Padmasambhava*** during the eighth century. Their power to generate life-threatening obstacles, to assail bereaved persons, and so forth can be averted by counteracting rituals.

Bhaiaṣajyaguru *sman-bla*
See **Vaiḍūryaprabharāja.**

Bessing *byinrlabs*, Skt. *adhiṣṭhāna* In the Buddhist context, the term blessing should not be understood in terms of grace as in the case of theistic religions. Rather, it relates to the sense of inspiration received from an external source, which transforms or awakens the potentials inherent within an individual's mental continuum. Thus, the Tibetan word *byinrlabs* is interpreted to mean: 'to be transformed through inspiring magnificence'.

Blood-drinking [Heruka] *khrag-'thung [he-ru-ka]*, Skt. *heruka*
The Sanskrit word *heruka* is interpreted to mean 'one who delights in drinking blood' or 'one who holds a skull filled with blood', symbolising the wrathful dynamic transformation of the deep-seated **dissonant mental states**.

Blood-filled skull *dung-dmar*, Skt. *bhandha/bhānṇḍaka*
In tantric iconography, **meditational deities** are often depicted holding skull-cups filled with blood. The human skull symbolises mortality and impermanence while the blood represents the transmutation of **dissonant mental states** into **pristine cognition**.

Bodhicitta *byang-chub-kyi sems*
An altruistic intention or aspiration to attain full **enlightenment** for the benefit of all beings. *Bodhicitta* is cultivated on the basis of certain mental attitudes, principal among them being the development of **love** and great **compassion** towards all beings equally. The Tibetan tradition speaks of two major systems for training one's **mind** in the generation of *bodhicitta*: the first is *Atiśa*'s 'seven-point cause and effect' and the second is *Śāntideva*'s 'equality and exchange of oneself with others'. A genuine generation of *bodhicitta* is attained only when, through the training of the **mind**, the aspiration to attain full **enlightenment** becomes spontaneous and no longer requires any deliberate exertion. At that stage the individual becomes a ***bodhisattva***. Literally, *bodhi* means '**enlighhtenment**', and *citta*, '**mind**'. The literature of the **Greater Vehicle** speaks of two types of *bodhicitta*: the conventional *bodhicitta* and the ultimate *bodhicitta*. The former refers to that aspect of *bodhicitta* defined above, whereas the latter refers to the **mind of enlightenment** *i.e.* the discriminative awareness directly realising **emptiness**, which is induced by the above altruistic aspiration. The cultivation of an altruistic intention (*sems-bskyed*, Skt. *cittotpāda*) is included among the **preliminary practices** (*sngon-'gro*), in which context it is said to be an antidote for envy or self-centred ambition. In the ***tantras***, however, the term *bodhicitta* (*byang-sems*) specifically refers to the white/male and red/female **generative essences** of the body.

Bodhisattva *byang-chub sems-dpa'*
A spiritual trainee dedicated to the cultivation and fulfilment of the **altruistic intention to attain enlightenment**, who is gradually traversing the five

bodhisattva **paths** (*pañcamārga*) and ten *bodhisattva* levels (*daśabhūmi*). An essential element of this commitment to work for others is the determination purposely to remain within **cyclic existence** instead of simply seeking freedom from **suffering** for oneself. Philosophically, the *bodhisattva* is said to have fully realised the two aspects of **selflessness,** with respect to **dissonant mentalstates** and the nature of all phenomena.

Bodhisattva Vows *byang-chub sems-dpa'i sdom-pa*, Skt. *bodhisattvasaṃvara* See **Vows**.

Bon

An ancient spiritual tradition, considered by some scholars to be of Zoroastrian or Kashmiri Buddhist origin, which was widespread in Tibet, particularly in the far-western region of *Zhangzhung* prior to the official introduction and establishment of Buddhism. Although its literature clearly distinguishes it from both the indigenous shamanism or animism of Tibet and the Buddhist traditions, it has over the last several hundred years assimilated many of the Buddhist teachings and developed a neo-Buddhist theoretical foundation. The *Bon* tradition is particularly strong in the *Shang* valley of Western Tibet, in *Kongpo*, *Khyungpo* and the *Ngawa* region of *Amdo*.

Bone relics *gdung/ring-srel*
Within the tradition of the **Great Perfection** (*rdzogs-pa chen-po*), four kinds of relics are said to be left behind following the death of an **accomplished master**. These are: relics of the **Buddha-body of Reality** (*chos-sku'i ring-srel*), relics in the form of major and minor bone remains (*sku-gdung ring-srel*), relics in the form of clothing (*sku-bal ring-srel*), and relics of miniature size (*nyung-ngu lta-bu'i ring-srel*). Among these, the major bone relics (*gdung*) and minor bone relics *(ring-srel*) are retrieved from the funeral pyre. Biographical literature suggests that the veneration of such relics has been continuously observed within Buddhism from the time of ***Sākyamuni*** *Buddha*, whose own bone relics were interred within eight ***stūpas***. Five kinds of major bone relic are specifically enumerated. See Chapter 14.

Brahman Class *bram-ze'i rigs*, Skt. *brāhmaṇavarṇa*
The priestly class, among the four traditional classes of Hindu society.

Buddha *sangs-rgyas*
The Sanskrit term buddha literally means 'awakened', 'developed', and 'enlightened'. The Tibetan equivalent *sangs-rgyas* is a combination of *sangs-pa* ('awakened' or 'purified'), and *rgyas-pa* ('developed'). These two words in this context denote a full awakening from **fundamental ignorance** (*avidyā*) in the form of the **two obscurations** (*dvayāvaraṇa*) and a full **realisation** of true knowledge, *i.e.* the **pristine cognition** (*jñāna*) of **buddha-mind**. A fully awakened being is therefore one who, as a result of training the mind through the ***bodhisattva* paths**, has finally realised his/ her full potential for complete **enlightenment** (*bodhi*), and has eliminated all the obscurations to true knowledge and **liberation**. Buddhas are characterised according to their five fruitional aspects of **buddha-body** (*kāya*), **buddha-speech** (*vāk*), **buddha-mind** (*citta*), **buddha-attrattributes** (*guṇa*), and **buddha-activities** (*krṭyakriyā*), which are poetically described in some Tibetan literature as the 'five wheels of inexhaustible adornment' (*mi-zad-pa'i rgyan-gyi 'khor-lo lnga*).

Buddha-activities *phrin-las*, Skt. *kṛtyakriyā*
In general, it is said that the principal activity of the **buddhas** is to bring about the welfare of all **sentient beings**, an aim which initially motivated their aspiration to attain the fully enlightened state. The **Perfection of Discriminative Awareness** texts enumerate eighty inexhaustible buddha-activities, while some commentarial treatises mention twenty-one enlightened activities of the **buddhas**. With respect to the historical ***Buddha Sākyamuni***, the Buddhist texts list twelve principal deeds that exemplify his enlightened activities. These are in succession: 1) the descent from the celestial realm of ***Tuṣita***, 2) the entry into the womb, 3) birth, 4) displaying mastery in worldly arts and skills, 5) enjoying the women of the harem, 6) renouncing the worldly way of life, 7) undergoing severe physical penances, 8) meditating under the tree of enlightenment, 9) overcoming beguiling and **malevolent forces**, 10) attaining manifestly perfect **buddhahood**, 1 1) **turning the wheel of the sacred teachings** , and 12) entering the peaceful state of **fnal *nirvāṇa***. In terms of **skilful means**, buddha-activity may be focused through four modalities: pacification, enrichment, subjugation, and wrathful transformation. See **Four Aspects of Enlightened Activity**. Finally, according to the literature of the ***Nyingma*** school, there is an

enumeration of five modes of buddha-activity when spontaneous or effortless activity is included along with these modalities.

Buddha-attributes *yon-tan*, Skt. *guṇa*
The attributes of a **buddha** may be subsumed as specific qualities of **buddha-body**, **spech** and **mind**. The attributes of **buddha-body** are those associated with the various 'dimensions' of **buddha-body**, described below, and more specifically with the **thirty-two major and eighty minor marks.** Those of **buddha-speech** are known as the 'sixty melodies of *Brahmā*', which implies that **buddha-speech** is soothing, gentle, firm, audible from a great distance, and so forth. The attributes of **buddha-mind** are threefold: **compassion**, **omniscience**, and **power**. Furthermore, in the literature of the ***tantras***, a classification of five resultant enlightened attributes is given, namely: the pure **buddha field**, the dimensionless **celestial palace**, the radiant and pure rays of light, the exalted thrones of the deities, and the possession of consummate resources.

Buddha-body *sku*, Skt. *kāya*
The term 'buddha-body' refers not only to the physical body of a **buddha**, but also to the varying 'dimensions' in which the embodiment of fully enlightened attributes is present. As such, the buddha-body can be categorised in different ways, corresponding to the different levels of the teaching. For example, ***sūtras*** of the **Lesser Vehicle** (*hīnayāna*) speak of the **Buddha-body ofReality** (*dharmakāya*) and the **Buddha-body of Form** (*rūpakāya*), while ***sūtras*** of the **Greater Vehicle** (*mahāyāna*) generally mention three buddha-bodies (*trikāya*), dividing the latter into the **Buddha-body of Perfect Resource** (*sambhogakāya*) and the **Buddha-bodyof Emanation** (*nirmāṇakāya*). See below. In the ***sūtras*** and treatises expounding **buddha-nature** (*tathāgatagarbha*), such as ***Maitreya***'s *Supreme Continuum of the Greater Vehicle* (*Mahayanottaratantraśāstra*), an enumeration of **four buddha-bodies (***catuḥkāya*) is mentioned. Here, the Buddha-body of Essentiality (*svabhāvikakāya*) is added to the above three buddha-bodies, to indicate either an active/passive distinction in the **Buddha-body of Reality**, or the underlying indivisible essence of the three buddha-bodies. In the ***tantras*** of the ***Nyingma*** school, there is an enumeration of **five buddha-bodies** (*pañcakāya*) where the Buddha-body of Awakening (*abhisambodhikāya*, Tib. *mngon-byang-gi sku*) refers to the apparitional modes of the three buddha-bodies, and the Buddha-body of Indestructible Reality

(*vajrakāya*, Tib. *rdo-rje'i sku*) refers to their indivisible essence. Finally, in ***Atiyoga***, when the buddha-bodies are actualised, the **Buddha-body of Reality** is known as the youthful vase body (*gzhon-nu'i 'bum-pa'i sku*) and the **Buddha-bodyt of Form** is known as the body of great transformation (*'pho-ba chen-po'i sku*).

Buddha-bodyof Emanation *sprul-sku*, Skt. *nirmāṇakāya*
The Buddha-body of Emanation is the visible and usually physical manifestation of fully enlightened beings which arises spontaneously from the expanse of the **Buddha-body of Reality**, whenever appropriate, in accordance with the diverse dispositions of sentient beings. The ***sūtras*** refer to three types of emanational body in relation to ***Sākyamuni Buddha***: (i) emanational birth in ***Tusita***, (ii) emanational art forms, and (iii) supreme emanation as one of the thousand **buddhas** of the **auspicious aeon**. From the distinctive ***Nyingma*** perspective, however, the three types of emanational body comprise: 1) natural emanations (*rang-bzhin sprul-sku*), which are the **buddhas** of the **five enlightened families** such as Vairocana in the forms they assume when appearing before ***bodhisattvas*** of the highest level; 2) supreme emanations (*mchog-gi sprul-sku*) such as ***Sākyamuni Buddha*** and the other **buddhas** of this aeon who initiate a new teaching, and 3) diversified emanations (*sna-tshogs sprul-sku*), including oases, food, medicine and other such material manifestations, which are of benefit to living beings, as well as emanational art forms (*bzo-bo sprul-sku*) and emanational births (*skye-ba sprul-sku*), such as those taken by ***Sākyamuni*** in previous lives, for example as Prince Satśvetaketu in the god realm of ***Tuṣita***.

Buddha-body of Form *gzugs-sku*, Skt. *rūpakāya*
According to the literature of the **Lesser Vehicle** (*hīnayāna*) the Buddha-body of Form refers to the thousand **buddhas** of the **auspicious aeon**, including ***Sākyamuni***. In the **Greater Vehicle**, however, the term includes both the **Buddha-body of Perfect Resource** and the **Buddha-bodyof Emanation**. According to *Atiyoga*, when the Buddha-body of Form is actualised through the practices of **All-surpassing Realisation** , a **rainbow-liht body** is attained, and this realisation is known as the Buddha-body of Great Transformation (*'pho-ba chen-po'i sku*).

Buddha-body of Perfect Resource *longs-spyod rdzogs-pa'i sku*, Skt. *sambhogakāya*

The Buddha-body of Perfect Resource refers to the luminous, immaterial, and unimpeded reflection-like forms of the pure energy of enlightened mind, exemplified in the case of our text by the assembly of the forty-two peaceful deities and the fifty-eight wrathful deities (see Appendix Two), which become spontaneously present (*lhun-grub*) and naturally manifest (*rang-snang*) at very high levels of realisation, that is to say at the point at which the duality between subject and object dissolves. The **intermediate state of reality** (*chos-nyid bar-do*) is considered to be an optimum time for the realisation of the Buddha-body of Perfect Resource.

Buddha-body ofReality *chos-sku*, Skt. *dharmakāya*
The Buddha-body of Reality is the ultimate nature or essence of the **enlightened mind**, which is uncreated (*skye-med*), free from the limits of conceptual elaboration (*spros-pa'i mtha'-bral*), empty of inherent existence (*rang-bzhin-gyis stong-pa*), naturally radiant, beyond duality and spacious like the sky. The **intermediate state of the time of death** (*'chi-kha'i bar-do*) is considered to be an optimum time for the realisation of the Buddha-body of Reality.

Buddha Family *de-bzhin gshegs-pa'i rigs*, Skt. *tathāgatakula*
One of the **five enlightened families** (*pañcakula*) into which the **meditational deities** of the **Buddha-body of Perfect Resource** are subdivided. The deities of the *Buddha* family include the peaceful aspects Vairocana and Dhātvīśvarī and the corresponding wrathful aspects Buddha Heruka and Buddhakrodheśvarī. See Appendix Two.

Buddha Field *zhings-khams*, Skt. *[buddha]kṣetra*
The operational fields or 'paradises' presided over by specific **buddhas**, which spontaneously arise as a result of their altruistic aspirations, are known as buddha fields. Such environments are totally free from **suffering**, both physical and mental, and they transcend the mundane **god** realms (*devaloka*) inhabited by **sentient beings** of the **world-systems** of desire, form, and formlessness. It is said that when sentient beings who have not yet been permanently released from the bondage of **cyclic existence** have an affinity with a specific **buddha** and are consequently born into a respective pure realm, they become temporarily free not only from manifest **sufferings** of the body and **mind** but also from the pervasive sufferings of past conditioning. Such fields or pure realms are regarded as conducive to the continuing cultivation of the path to **buddhahood**.

Buiddhahood *sangs-rgyas nyid / sangs-rgyas-kyi go-phang*, Skt. *buddhatva/ buddhapada*
The attainment of a **buddha**, who has not only gained total freedom from karmically conditioned existence and overcome all the tendencies imprinted on the **mind** as a result of a long association with **dissonant mental states,** but also fully realised or manifested all aspects of **buddha-body**, **buddha-speech**, **buddha-ind**, **buddha-attributes** and **buddha-actvities**.

Buddha-mind *thugs*, Skt. *citta*
The term buddha-mind is synonymous with **pristine cognition** (*jñāna*), five modes of which are differentiated. See **Pristine Cognition**. In the particular literature of the ***Nyingma*** school, these five modes are distinctively known as manifest enlightenment (*mngon-byang-gi thugs*), indivisible indestructible reality (*mi-phyed rdo-rje'i thugs*), great sameness (*mnyam-pa chen-po'i thugs*), great non-discursiveness (*mi-rtog chen-po'i thugs*), and liberator of sentient beings (*'gro-ba'i sgrol-ba'i thugs*).

Buddha Nature *rigs*, Skt. *gotra*
The seed of **enlightenment** inherent within the mental continuum of all sentient beings. It is this potential which makes it possible for every individual to realise the ultimate nature, given the application of appropriate methods. The notion of buddha nature is intimately linked with the Buddhist concept of the essential nature of **mind**, which according to Buddhism is considered to be pure, knowing and luminous. **Dissonant mental states** such as **attaahment**, **aversion** and jealousy, which perpetually afflict our mind and give rise to **suffering**, are not the essential elements of our **mind** but adventitious and conditioned tendencies. Moreover, these dissonant states are all rooted in an ignorant state of mind which misapprehends the true nature of **reality**. Hence, through gaining genuine insights into the true nature of **reality**, misconceptions can be dispelled, thus cutting the root of all our **dissonant mental states** and allowing the buddha-nature within to manifest. The term '**nucleus of the *tathāgata***' (*tathāgatagarbha*) is a synonym for this essence of **buddhahood**.

Buddha-speech *gsung*, Skt. *vāk*
The speech of the **buddhas** is, according to ***Nyingma*** literature, said to have five aspects in that the **buddhas** may communicate through 1) uncreated meaning

(*skye-med don-gi gsung*), 2) **enlightened intention** and symbols (*dgongs-pa brda'i gsung*), 3) expressive words (*brjod-pa tshig-gi gsung*), 4) indivisible reality (*dbyer-med rdo-rje'i gsung*), and 5) the **blessings** of **awareness** (*rig-pa byin-labs-kyi gsung*). See **Buddha Attributes** and **Mantra**.

Burnt Offerings *sbying-sreg*, Skt. *homa*
A **tantric ritual**in which many substances, such as wheat, sesame seeds, and mustard, etc., are burnt as offerings in a fire lit on a specifically designed hearth. There are different types of burnt-offering rituals corresponding to the enactment of the four rites related to the **four aspecs of enlightened activity:** pacification, enrichment, subjugation and wrath.

Calm Abiding *zhi-gnas*, Skt. *śamatha*
Calm abiding is a meditative technique common to the entire Buddhist tradition, characterised by a stabilisation of attention on an internal object of observation conjoined with the calming of external distractions to the mind. Calm abiding is an essential basis for training one's mind in the generation of **penetratrative insight** (*vipaśyana*), a true analytical insight into the more profound aspects of a chosen object, such as its **emptiness** or ultimate nature.

Camaradvipa *rnga-yab gling*
The subcontinent *Cāmaradvīpa* is particularly associated, in ***Nyingma*** literature, with the **Copper-oloured Moutain** of ***Padmasambhava***. See **Four Continents and Eight Subcontinents**.

Caryatantra *spyod-pa'i rgyud*
See **Ubhayatantra**.

Causal Vehicles *rgyu mtshan-nyid-kyi theg-pa*
See **Vehicle**.

Cause and Efffect *rgyu-'bras*, Skt. *hetuphala*
In the context of Buddhist philosophy the term refers to the natural law that exists between a cause and its effect. Some of the principal features of the law are: 1) nothing evolves uncaused; 2) any entity which itself lacks a process of change cannot cause any other event; and 3) only causes which possess natures

that accord with specific effects can lead to those effects. The term ‘cause and effect’ is often used to translate the Sanskrit word ***karma***, which literally means ‘action’. See **Past Actions**.

Celestial Palace *gzhal-yas-khang*, Skt. *vimāna*
See **Maṇḍala**.

Central Channel *rtsa dbu-ma*, Skt. *avadhūti* See **Energy Channels**.

Chang-bu Offerings *chang-bu*, Skt. *piṇḍa*
Finger-pressed strands of dough, which are made as offerings to assuage **anuished spirits** and to appease negative forces.

Channel Branch *rtsa-’dab*
According to the ***tantras*** and related medical traditions, there are five **energy centres** located along the **central channel** of the body at the focal points of the crown, throat, heart, navel and genitalia. A specific number of channel branches (*rtsa-‘dab*) emerges from each of these energy centres, and these in turn conduct **vital energy** throughout the body through a network of 72,000 minor channels. See **Energy Channels**.

Channel of Pristine Cognition *ye-shes-kyi dhūti*
According to the ***tantras***, the channel of pristine cognition is a synonym for the **central channel** of the body. See **Vital Energy**

Chiliocosm *stong dang-po ’jig-rten-gyi khams*, Skt. *sahasralokadhātu*
According to traditional Indian Buddhist cosmology, the world of the **four continents** surrounding **Mount** *Sumeru* when multiplied one thousand times forms a chiliocosm of parallel worlds (*stong dang-po*). The chiliocosm when multiplied one thousand times forms a larger *dichiliocosm* (*stong gnyis-pa*), which in turn when multiplied one thousand times forms an even larger trichiliocosm (*stong gsum-pa*). This evolution of expanding worlds continues to enlarge incrementally until the inconceivably vast number of multiple worlds is reached, in which a single supreme **Buddha-body of Emanation** is said to function simultaneously.

Citipati *dur-khrod bdag-po bdag-mo*
The *Citipati* are a pair of male and female acolytes of ***Yama***, lord of death, who are depicted as two skeletons in dancing posture, symbolising the rites of the charnel ground.

Cittamatra *sems-tsam-pa*
One of the four major Buddhist philosophical schools of ancient India, also known as *Vijñānavāda*, and associated in some respects with the *Yogācāra* tradition. The *Cittamātra* (lit. 'mind only') school founded by the fourth-century Indian master *Asaṅga* propounds an idealist or phenomenalistic view of the world. Its main tenet is that all phenomena are either actual mental events or extensions of the mind and the mind is regarded as existing as a substantially real entity. In addition, the school propounds that there exists no atomically composed material world external to, or independent of, our perceptions. According to the *Cittamātra* school consciousness itself is considered to be eightfold, with the **ground-of-all consciousness** as the foundation. See **Aggregate of Consciousness**.

Cittamatrin *sems rtsam-pa-po*
A follower of the ***Cittamātra*** school.

Cvaṃcivaka *shang-shang*
A mythical creature with the head, arms, and torso of a human being, and the wings and legs of a bird. The throne of the male **uddha** Amoghasiddhi assumes the form of a *cīvaṃcīvaka* bird.

Coemergent Delight *lhan-cig skyes-pa'i dga'-ba*, Skt. *sahajasukha/sahajānanda*
The coemergent delight is one of the **four delights** (*dga'-ba bzhi*) experienced during the **perfection stage** (*sampannakrama*) of meditation. See **Four Delights**. It is said that the coemergent delight is also naturally experienced at the moment of death (see Chapter 8) and at the moment of conception (see Chapter 11).

Coemergent Ignorance *lhan-cig-skyes-pa'i ma-rig-pa*, Skt. *sahajāvidyā*
See **Fundamental Ignorance**.

Coemergent Pristine Cognition *lhan-skyes ye-shes*, Skt. *sahajajñāna*
The natural emergence of pristine cognition that occurs during the perfection stage of meditation, when vital energy is absorbed within the central channel of the subtle body.

Commitement *dam-tshig*, Skt. *samaya*
A sacred commitment or pledge taken by a practitioner which is a prerequisite for the practice of the ***tantras***. The Tibetan '*dam-tshig*' literally means 'binding word', indicating that the person becomes bound by a solemn oath. Each class of ***tantra*** has its own categorisation of basic and ancillary commitments, which complement the ***prātimokṣa*** and ***bodhisattva*** **vows** taken by those who uphold the ***vinaya*** and the ***sūtra*** tradition of the **Greater Vehicule** respectively. See **Vows**. *Samaya* may entail the observation of specific precepts which are common to a whole class of ***tantra***, or individual precepts, which must be observed in relation to a particular **meditational deity**. When such commitments are broken they must be restored through appropriate tantric ritual practices, for their degeneration may cause serious hindrances to progress on the path. See Chapter 7.

Commitments of Indestructible Reality *rdo-rje dam-tshig*, Skt. *vajrasamaya*
A synonym for the **commitments** in general which are undertaken in the context of the **Vehicle of Indestructible Reality**(*Vajrayāna*).

Commitments Undertaken in Respect of Reality *de-kho-na-nyid-kyi dam-tshig*
A synonym for the four commitments specific to the practice of ***Atiyoga***.

Compassion *snying-rje/thugs-rje*, Skt. *karunā*
In Buddhist literature, the term 'compassion' is often used as a synonym for 'great compassion' (*mahākarunā*), which refers to a totally unbiased mind that aspires to the **liberation** of all **sentient beings** from suffering, equally. Compassion is said to become 'great' only when, through proper training of the **mind**, such an altruistic aspiration becomes spontaneous and no longer requires any conscious effort for its arising. The measure of having realised such a state is that one spontaneously feels a sense of intimacy and compassion towards all

others, with the same degree of commitment and intensity that one feels towards one's most beloved. It is worth bearing in mind that in Buddhism, compassion should not be understood in terms of pity, which may imply a feeling of superiority toward the object of compassion.

Conceptual Elaboration *spros-pa*, Skt. *prapañca*
Conceptual elaboration refers to the presence of discursive or conceptual thought processes, the absence of which (Skt. *nisprapañca*, Tib. *spros-bral*) is characteristic of the realisation of **emptiness** or **actual reality**.

Confession of Negativity *sdig-pa'i gshags-pa*, Skt. *pāpadeśanā*
A spiritual practice which involves the disclosure and purification of accumulated negative actions. The successful application of confession must be undertaken within the framework of what are known as the four antidotal powers. For an explanation of these see the introductory context to Chapter 7.

Conqueror *rgyal-ba*, Skt. *jina*
In Buddhist literature, this term is an epithet for a **buddha**, indicating the victory attained by a **buddha** over **cyclic existence** (*samsāra*). In particular in the context of this book, the **Buddha-body of Perfect Resource** in the ***maṇḍala*** of the **Peacefuland Wrathful Deities** is described as represented by the **'five enlightened families** of the conquerors' (*rgyal-ba rigs-lnga*), where the five male **buddhas**, in both peaceful and wrathful forms, are known as the five conquerors. ***Vajradhara***, an aspect of the primordial ***buddha Samantabhadra***, who represents the **Buddha-body of Reality**, is also known as the 'sixth conqueror' (*rgyal-ba drug-pa*) or 'lord of the sixth **enlightened family'**. More generally, in its Tibetan form, this same epithet is frequently used as an honorific title before the names of highly venerated beings, *e.g. Gyalwa Yizhin Norbu* (for HH the ***Dalai Lama***), or *Gyalwa Karmapa*.

Consciousness *rnam-par shes-pa*, Skt. *vijñāna*
In Buddhism, consciousness is defined as 'an awareness which is knowing and luminous'. It is not physical and thus lacks any resistance to obstruction. It has neither shape nor colour; it can be experienced but not externally perceived as an object. In short, it includes both the conscious cognitive events and the subconscious aspects of the mind through which we know and perceive the world, as well as the emotions. A distinction is made between the mundane

consciousness (*vijñāna*) of sentient beings, and the **pristine cognition** (*jñāna*) of the **buddhas**. See **Pristine Cognition** and **Aggregate of Consciousness**.

Consciousness Transference *'pho-ba*, Skt. *samkrānti*
A unique tantric practice undertaken to transfer the **consciousness** at the time of death, ideally to the unconditioned state of the realisation of the **Buddha-body** of **Reality**, or to a realm of existence with a favourable migration, ideally the **pure realm** of a **meditational deity.** See Chapter 10.

Continuum of the Ground *gzhi'i rgyud*, Skt. *āśrayatantra*
The continuum of the ground is identified with the primordially present intrinsic **awareness**, and the **actual reality** or **emptiness**, which is in harmony with the fruitional aspects of **buddhahood**. According to the ***tantras***, the continuum of the ground (*gzhi'i rgyud*) is the basis through which the **continuum of the path** (*lam-gyi rgyud*) fully manifests as the **continuum of the result** (*'bras-bu'i rgyud*).

Continuum of the Path *lam-gyi rgyud*, Skt. *mārgatantra*
According to the ***tantras***, the continuum of the path is the means through which the **continuum of the ground** (*gzhi'i rgyud*) becomes fully manifest as the continuum **of the result** (*'bras-bu'i rgyud*).

Continuum of the Result *'bras-bu'i rgyud*, Skt. *phalatantra*
According to the ***tantras***, the continuum of the result is the fruition or conclusion attained when the **continuum of the ground** (*gzhi'i rgyud*) becomes fully manifest through the **continuum of the path** (*lam-gyi rgyud*).

Copper-coloured Mountain *zangs-mdog dpal-ri*, Skt. *Tāmraśrīparvata*
A sacred abode located on the subcontinent ***Cāmaradvīpa*** (*rnga-yab gling*), where ***Padmasambhava*** is said to currently reside in an awesome rainbow-light form.

Core-penetrating *zang-thal*
See **Ascending and Core-penetrating**.

Cutting through Resistance *khregs-chod*

According to the pith or esoteric instructions (*man-ngag-gi sde*) of the **Great Perfection** (***Atiyoga***) there are two meditative techniques, which are engaged in successively. The first, Cutting through Resistance (*khregs-chod*) focuses on the recognition of **primordial purity** (*ka-dag*), the nature of **awareness** (*rig-pa*), through which the **Buddha-body of Reality** is attained. The second, **All-surpassing Realisation** (*thod-rgal*), focuses on the recognition of **spontaneous presence** (*lhun-grub*), eliciting and recognising the radiances of **pristine cognition** and the purity of our psycho-physical **aggregates** and **elements**, through which the rainbow-like **Buddha-body of Form** is attained. In **All-surpassing Realisation** practice, once a stable realisation of the nature of **awareness** has been attained through Cutting through Resistance, all phenomenal appearances are liberated through a spontaneous realisation of their essential modality as **inner radiance**. Cutting through Resistance is the subject matter of Chapter 4 of the present work. The introduction to the **intermediate state of reality**, in Chapter 11 of our text, is illustrative of the esoteric instructions on **All-surpassing Realisation**, which is the pinnacle of meditative practice according to the ***Nyingma*** school.

Cyclic Existence *'khor-ba*, Skt. *samsāra*
A state of existence conditioned by **dissonant mental states** and the imprint of **past actions** (*karma*), characterised by suffering in a cycle of life, death and rebirth, in which the **six classes of sentient beings** (*ṣaḍgati*; Tib. *'gro-ba rigs-drug*) rotate. Cyclic existence emerges from **fundamental ignorance** (*avidyā*) through a process known as the **twelve links of dependent origination** (*dvādaśāṅga-pratītyasamutpāda*). When **fundamental ignorance**, identified as the misapprehension of the nature of **actual reality** (*dharmatā*), is reversed, cyclic existence is itself reversed, and the contrasting state of ***nirvāṇa*** is attained, free from suffering and the processes of rebirth. See **Dependent Origination** and Nirvāṇa.

Ḍākinī *mkha'-'gro-ma*
Ḍākinī are female ***yoginī*** who have attained either mundane or supramundane spiritual **accomplishments** (*siddhi*), the latter referring to the realisations of **buddhahood** . They may be human beings who have achieved such attainments, or manifestations of the enlightened activity of **meditational deities**. The Tibetan equivalent *mkha'-'gro* literally means 'space voyager', space metaphorically implying **emptiness,** and voyager indicating someone immersed

in its experience. The *ḍākinī* are said to confer enlightened or **buddha-activities** on the meditator, in contrast to the **spiritual teacher** who confers **blessings** and the **meditatioal deity** who confers **accomplishments**.

Ḍākinī of Pristine Cognition *ye-shes mkha'-'gro*, Skt. *jñānaḍākinī*
The female consorts of the principal **awareness holders** of maturation, power over the lifespan, the Great Seal and spontaneous presence.

Ḍākinī of the Three Abodes *gnas-gsum mkha'-'gro*
The *ḍākinī* of the three abodes are those of **buddha-body**, **speech** and **mind**.

Dalai Lama *rgyal ba yid-bzhin nor-bu/rin-po-che*
The temporal and spiritual leader of Tibet. The *Dalai Lama's* temporal reign began at the time of the fifth *Dalai Lama* in the 17th century. Since then the country has been ruled, periodically, by a succession of *Dalai Lamas*, until China's occupation in the 1950s. The *Dalai Lamas* are chosen according to a strict traditional procedure of observation and examination initiated following the death of the previous *Dalai Lama*. The present *Dalai Lama* is the fourteenth in the succession of this lineage. The title *Dalai Lama* was originally offered to *Sonam Gyatso*, the third *Dalai Lama*, by the then Mongol prince *Altan Qan*. The Mongol word *da-lai* (Tib. *rgya-mtsho*) means 'ocean (of wisdom)'.

Ḍāmaru *ḍā-ma-ru*
A hand-held double-sided drum, frequently identified with the **wrathful deities** and the ***ḍākinī***, and generally utilised as a ritual instrument in conjunction with the bell. The *ḍāmaru* is said to proclaim 'the sound of great bliss'.

Dedication of Merit *bsngo-ba*, Skt. *pariṇāma*
An important element of Buddhist practice enacted normally in the form of a recitation of verses of dedication at the conclusion of a spiritual practice. In all Buddhist practices, the establishment of the correct motivation at the beginning and the altruistic dedication at the end are regarded as highly significant. The most popular objects of the dedication are the flourishing of the **sacred teachings** of Buddhism throughout the universe and the attainment of full **enlightenment** by all **sentient beings**.

Definitive Meaning *nges-don*, Skt. *nītārtha*
The ***sūtra*** teachings of the **buddhas** are classified as being of either definitive meaning or provisional meaning (*neyārtha*) depending on whether they do not or do require further interpretation. In general, ***sūtras*** of provisional meaning concern the nature of **cyclic existence** (*samsāra*) and its antidotes, as expounded by ***Śākyamuni Buddha*** in the first **turning of the wheel of the sacred teachings**. By contrast, those ***sūtras*** of definitive meaning concern either the nature of **emptiness**, as expressed in the second **turning of the wheel of the sacred teachings**, or the explications on **buddha nature** and **buddha-attributes**, as expressed in the third **turning of the wheel of the sacred teachings**. There are divergent views in the various schools of Tibetan Buddhism as to which of the ***sūtras*** of the second and third turnings should be regarded as definitive or provisional.

Degenerate Age *snyigs-ma'i dus*, Skt. *kaliyuga*
According to the prevailing view of Indian cosmology, a period of cosmic or cyclical time (**aeon**, Skt. *kalpa*) comprises fourteen secondary cycles (Skt. *manvantara*), each of which lasts 306,720,000 years. Each secondary cycle is said to contain seventy-one 'great ages' (Skt. *mahāyuga*), and each of these is further subdivided into four ages (Skt. *caturyuga*) which are of decreasing duration, and known respectively as the Perfect Age (*kṛtayuga*), the Third Age (*tretāyuga*), the Second Age (*dvāparayuga*), and the Black or Degenerate Age (*kaliyuga*). Since these four ages represent a gradual decline in meritorious activities, special meditative practices and spiritual antidotes are associated with each in turn. Specifically, the Perfect Age is most suited to the practice of the ***Kriyātantra***; the Third Age to that of the ***Caryātantra***; the Second Age to that of the ***Yogatantra***; and the present Black or Degenerate Age to that of the **Unsurpassed *Yogatantra***.

Deity *yi-dam*, Skt. *iṣṭadevatā*
See under **Meditational Deity**.

Delusion *gti-mug*, Skt. *moha*
One of the **three poisons** (*dug-gsum*) along with **aversion** and **attachment**, or **five poisons** (*dug-lnga*) along with **aversion**, **attachment**, pride, and envy, which perpetuate the **sufferings** of **cyclic existence**. Delusion is the obfuscating mental factor which obstructs an individual from generating knowledge or

insight, and it is said to be characteristic of the animal world in general.

Dense Array *gtug-po bkod-pa*, Skt. *Ghanavyūha*
The Dense Array is a synonym for the central **buddha field** of ***Akaniṣṭha***. See under **Akaniṣṭha**.

Dependent Origination *rten-'brel*, Skt. *pratītyasamutpāda*
The doctrine of dependent origination can be said to be the most fundamental metaphysical view of Buddhist thought and it is intimately linked with the Buddhist notion of causation. The principle of dependent origination asserts that nothing exists independently of other factors, the reason for this being that things and events come into existence only by dependence on the aggregation of multiple causes and conditions. In general, the processes of **cyclic existence**, through which the external world and the **sentient beings** within it revolve in a continuous cycle of **suffering**, propelled by the **propensities** of **past actions** and their interaction with **dissonant mental states**, are said to originate dependent on twelve successive links, which are known as the **twelve links of dependent origination (***dvādaśāṅga-pratītyasamutpāda*). These comprise: 1) **fundamental ignorance**, 2) **motivational tendencies**, 3) **consciousness**, 4) name and form, 5) **sensory activity fields**, 6) contact, 7) **sensation** , 8) **attachment**, 9) grasping, 10) rebirth process, 11) birth, 12) ageing and death. Although, in the ultimate sense there is no beginning to the continuum of **mind**, a relative beginning can be spoken of on the basis of a single instance of rebirth within **cyclic existence**. Every instance of birth in **cyclic existence** must have a cause and such causes are ultimately rooted in our **fundamental ignorance**, which misapprehends the true nature of **actual reality**. For an ordinary **sentient being** all the twelve links are interconnected and each component of the chain contributes to the perpetuation of the cycle. It is only through deliberate reversal of **fundamental ignorance** that one can succeed in bringing the whole cycle to an end. **Fundamental ignorane** (*avidyā*) gives rise to conditioning or tendencies (*saṃskāra*) which are stored in the substratum or **ground-of-all consciousness** (*ālayavijñāna*). Following the moment of a sentient being's conception, this inheritance of past actions from a previous life gives rise to name and form (*nāmarūpa*), *i.e.* to the five psycho-physical **aggregates (***pañcaskandha*), which are products of that dualising consciousness. Then, the sensory activity fields (*āyatana*) provide the subjective and objective framework for sensory activity in its initial stages of development; while contact (*sparśa*) refers to the maturation of sensory

perception as an unborn child develops a sensitivity to its environment inside the womb. Thereafter, sensation (*vedanā*), **attachment** (*tṛṣṇā*), grasping (*ādāna*), rebirth process (*bhava*), and actual birth (*jāti*) together indicate the emergence of a **sentient being** within the living world; and these in turn lead inevitably to old age and death (*jarāmaraṇa*).

Desire *'dod-chags*, Skt. *rāga*
See **Attachment**.

Desire Realm, Skt. *kāmadhātu*
See **Three World-sytems.**

Dhanakośa *dha-na-ko-sa*
The name of an island lake situated in the country of ***Oḍḍiyāna***, generally identified in the Tibetan tradition with the Swat Valley of modern Pakistan, where many of the Buddhist ***tantras*** were once disseminated and practised. It is considered to have been the birthplace of both ***Prahevajra***, the first human **lineage holder** of ***Atiyoga***, and of ***Padmasambhava***.

Dharmarāja *chos-rgyal*
See under **Yama Dharmarāja**.

Discriminative Awareness *shes-rab*, Skt. *prajñā*
The Sanskrit term *prajñā* is formally defined as 'the discriminative awareness of the essence, distinctions, particular and general characteristics, and advantages and disadvantages of any object within one's own perceptual range, at the conclusion of which doubts are removed'. In other words, this is the faculty of intelligence or discriminating awareness inherent within the mental continuum of all living creatures which enables them to examine the characteristics of things and events, thus making it possible to make judgements and deliberations. The term *prajñā* has commonly been translated into English as 'wisdom', largely following the example of Edward Conze, who translated a voluminous series of texts devoted to the **Perfection of Discriminative Awareness** (*Prajñāpāramitā*). According to the ***abhidharma*** of the **Lesser Vehicule**, *prajñā* is one of the five mental factors of ascertainment which arise during all mental events of a veridical nature. According to the **Greater Vehicule**, the perfection of this

faculty of discriminative awareness (*prajñāpāramitā*) leads a ***bodhisattva*** to a total overcoming of all types of doubt and ignorance and to the realisation of the **emptiness** of all things. Here, in conjunction with **skilful means** (*upāya*), the term *prajñopāya* refers to the integration of the two principal aspects of the path to **enlightenment**. In this context *prajñā*, or true insight into the **emptiness** of all phenomena, is united in perfect union with **skilful means**. In tantric traditions, the union of *prajñopāya* is often depicted iconographically in the union of the male and female deities, and in the symbolic hand-implements such as the ***vajra*** and the bell.

Dissonant Mental States *nyonmongs*, Skt. *kleśa*
The essentially pure nature of **mind** is obscured and afflicted by the various psychological defilements known as the dissonant mental states. The Tibetan word *nyonmongs* implies a mental event whose arising causes psychological afflictions within the **mind**, thus destroying its peace and composure. According to ***abhidharma*** literature in general, there are six primary dissonant mental states: **fundamental ignorance**, **attachment**, **aversion**, pride, doubt, and afflicted or dissonant views; and an enumeration of twenty subsidiary mental states (Skt. *upakleśa*), which comprise: anger, malice, dissimulation, fury, envy, miserliness, dishonesty, deception, arrogance, mischief, indecorum, indecency, obfuscation, agitation, distrust, laziness, carelessness, forgetfulness, distraction, and inattentiveness. Even more wide-ranging are the 84,000 dissonant mental states for which the 84,000 aspects of the **sacred teachings** are said to provide distinctive antidotes. At the root of all these psychological afflictions lies the **fundamental ignorance** which misapprehends the true nature of **reality**.

Downfalls *ltung-ba*, Skt. *āpatti*
See **Transgressions**.

Dream Yoga *rmi-lam*
Meditative techniques for utilising and transforming dream consciousness within the context of **Unsurpassed *Yogatantra*** practice. These include: meditative techniques for retaining awareness during the dream state; multiplying and transforming the contents of dreams and recognising their actual nature; and the dispelling of obstacles which prevent maintaining awareness in the dream state.

Dualism *gnyis-snang*, Skt. *ubhayābhāsa*

Any level of perception of duality. Buddhist thought describes various forms of dualism, principal amongst these being: 1) a dualistic perception of subject and object; 2) all appearances of **inherent existence**; 3) all appearances of conventionalities ; and 4) all forms of conceptuality. A genuine direct **realisation** of **emptiness** is non-dual, in that it is free from all the above forms of dualism.

Dzogchen *rdzogs-chen*, Skt. *mahāsandhi*
See **Great Perfection**.

Eight Charnel Grounds *dur-khrod brgyad*
The eight charnel grounds are the great cemeteries of ancient India, which are regarded as inspirational places for the practice of meditation. These are respectively known, in Tibetan translation, as Tumdrak (*gtum-drag*), Tsangtsing Trikpa (*tshangtshing 'khrigs-pa*), Bar Trikpa (*'bar 'khrigs-pa*), Kengruchen (*keng-rus-can*), Silbutsel (*bsil-bu-tshal*, Skt. *Śītavana*), Munpa Nagpo (*mun-pa nag-po*), Kili Kilir Dradrokpa (*ki-li ki-lir sgra-sgrog-pa*), and Haha Godpa (*ha-ha rgod-pa*).

Eight Classes of Consciousness *rnam-shes tshogs/gnas-brgyad*
See under **Aggregate of Consciousness**.

Eight Classes of Spirits *sde-brgyad*
A classification of the malign forces that can be appeased by specific offerings and rituals. Diverse enumerations of these malign forces have been made by *Nubchen Sangye Yeshe*. Accordingly, there is an outer eightfold group (*phyi-yi sde brgyad*), an inner eightfold group (*nang-gi sde brgyad*), a secret eightfold group (*gsang-ba'i sde brgyad*), a supreme eightfold group (*mchog-gi sde brgyad*), an emanational eightfold group (*sprul-pa'i sde brgyad*), and a phenomenal eightfold group (*snangsrid sde brgyad*).

Eight Extremes *mtha'-brgyad*, Skt. *aṣṭānta*
The eight extremes from which **intinsic awareness** is free are those enumerated by ***Nāgārjuna*** in the *Root Stanzas of the Madhyamaka entitled Discriminative Awareness* (*Prajñānāma mūlamadhyamakakārikā*, T 3824), namely: cessation (*'gag-pa*), creation or production (*skye-ba*), nihilism(*chad-pa*), **eternalism** (*rtag-pa*), coming (*'ong-ba*), going (*'gro-ba*), diversity (*tha-dad-pa*), and singularity

(*gcig-pa*).

Eight Freedoms and Ten Opportunities *dal-ba brgyad dang 'byor-ba bcu*
Birth as a human being with the freedom and opportunity to follow the Buddhist path is regarded as difficult to attain and a precious circumstance. In the **preliminary practices** of the ***tantra*** path, in order to establish an appreciation for the significance of human rebirth, the freedom one has from eight unfavourable rebirths is a focus of contemplation, together with contemplation of the ten favourable opportunities. The eight freedoms are the freedoms from the following eight states: birth in the **hells**, birth as an **anguished spirit**, birth as an animal, birth as an uncivilised or barbarous person, birth as a long-living **god**, birth into a society that holds mistaken beliefs, birth in an age devoid of Buddhism, and birth with limited faculties. Among the ten favourable opportunities, there are five which are personally acquired and five which are contingent on external factors. The former comprise the favourable opportunities of being born as a human being, in a civilised society, with perfect sense-faculties, not being engaged in a conflicting lifestyle, and having confidence in Buddhism. The latter comprise the favourable opportunities of being born in an **aeon** when a **buddha** has appeared, when the sacred teachings have been taught, when they are still being practised, and when one actively engages in their practice, and finds a qualified **spiritual friend** (*kalyānamitra*). See Chapter 1.

Eight [Great] Fears *'jigs-pa brgyad*, Skt. *aṣṭabhaya*
These are variously enumerated but often include: drowning, fires, thieves, captivity, lions, snakes, elephants, and spirits.

Eight Great Projectresses *spor-byed chen-mo brgyad*
The eight great projectresses are female deities representing forces that propel various classes of **sentient beings** to exalted rebirths during the **intermediate state of reality**. See Chapter 6.

Eight Objects [of Consciousness] *[rnam-shes-kyi] yul brgyad*
These are the objects of the eight classes of consciousness, *i.e.* deep-seated **habitual tendencies** (ground-of-all consciousness), **dissonant mental states** (deluded consciousness), thoughts (mental consciousness), sights (visual consciousness), objects of taste (gustatory consciousness), sounds (auditory consciousness), smells (olfactory consciousness) and physical objects (tactile

consciousness). See under **Aggregate of Consciousness**.

Eight Sensory Objects *yul brgyad*
See **Eight Objects of Consciousness**.

Eighteen Hells *dmyal-ba bco-brgyad*, Skt. *aṣṭadaśanaraka*
States of existence within the cycle of rebirth, conditioned by our past actions, where the experience of **suffering**, arising from hatred, anger and fear, is most intense and extended. ***Abhidharma*** literature mentions two main types of such hell-like existences, characterised by the dominance of either freezing coldness or burning heat. These two are in turn divided into eighteen subcategories.

Eight Minor Marks *dpe-byad brgyad-cu*, Skt. *asītyanuvyañjana*
See **Major and Minor Marks**.

Eight-four Thousand Aspects of the [Sacred] Teaching *chos-sgo brgyad-khri bzhi stong*
The **Buddha**'s teachings are said to comprise eighty-four thousand aspects or approaches, when they are classified according to their function as an antidote. It is said that there are eighty-four thousand **dissonant mental states**, comprising twenty-one thousand aspects respectively of **attachment** (*rāga*), **aversion** (*dveśa*), **delusion** (*moha*), and their combination; and there is an antidote within the **Buddha**'s teachings corresponding to each of these **dissonant mental states**.

Elemental Forces *'byung-po*, Skt. bhūta
A category of forces associated with the elements: earth, water, fire, wind and space, which are said to move through the body in a monthly cycle and to whom certain illnesses and paediatric disorders are attributed in Tibetan medicine. These may be appeased or brought back into balance by the application of medicinal antidotes, or by the counteracting rituals prescribed in the ***tantras***, as outlined in Chapter 9.

Elements / Elemental Properties *'byung ba*, Skt. *bhūta*
See **Five Elements**.

Eleven Vehicles *theg-pa bcu-gcig*

See **Vehicle**.

EMA *e-ma*
Identical to *EMAHO*.

EMAHO *e-ma-ho*
An exclamation of great wonder or astonishment.

Empowerment *dbang-bskur*, Skt. *abhiṣeka*
A ritual ceremony performed by accomplished **spiritual teachers** and **lineage holders** to empower prospective trainees, prior to their engaging in the various vehicles and specific practices of the ***tantras***. The meditative processes of the empowerment ritual are intended to activate the potentials inherent within the body, speech and mind of the trainee, in other words to awaken the seed of the natural ability to engage in the practice. Such empowerment ceremonies are an essential prerequisite for the practice of ***tantra*** in the Buddhist tradition. See also Four Empowerments.

Emptiness *stong-pa-nyid*, Skt. *śūnyatā*
The ultimate nature of **reality**. According to the ***Madhyamaka*** school it is the total absence of **inherent existence** and self-identity with respect to all phenomena. Its synonyms include **ultimate truth** (Skt. *paramārthasatya*), **actual reality** (Skt. *dharmatā*), and suchness (Skt. *tathatā*). Though presented in the scriptures of both the **Lesser Vehicle** and the **Greater Vehicle,** the theory of emptiness is most systematically developed in the writings of the second-century Buddhist thinker ***Nāgārjuna***, the founder of the ***Madhyamaka*** school. According to this view, all things and events, both external and internal, are devoid of any independent, intrinsic reality that constitutes their essence. Nothing can be said to exist independently from the complex network of factors that gives rise to their origination, nor are phenomena independent of the cognitive processes and conceptual designations (mental constructs) that make up the conventional framework within which their identity and existence are posited. It is our deeply ingrained tendency to conceive of things as materially existing in their own right that conditions and compels us to perceive and grasp at a substantial reality of things and our own existence. In turn, when all levels of conceptualisation dissolve and when all forms of dichotomising tendencies are quelled through deliberate meditative deconstruction of **conceptual**

elaborations, ***Nāgārjuna*** argues, the ultimate nature of reality - the emptiness - will finally become manifest to the person. Although the term is known also in the literature of the **Lesser Vehicle**, it is in the philosophical tenets of the ***Madhyamaka*** school that the different interpretations of emptiness were greatly elaborated. See **Madhyamaka**.

Energy Centre *rtsa-'khor*, Skt. *cakra*
According to the ***tantras*** and related medical traditions, there are five energy centres within the **subtle body**. These are located at the crown, throat, heart, navel and genitalia, where the right and left channels are said to loop around the central channel (*avadhūti*), forming knots (*rtsa-mdud*) which obstruct the flow of subtle energy into the central channel. At each of the five energy centres, there are a diverse number of **channel branches** (*rtsa-'dab*), through which vital energy is conducted throughout the body.

Energy Channels *rtsa*, Skt. *nāḍī*
In the ***tantras*** and related medical traditions, it is said that there are 72,000 vein-like channels through which flow the **vital energies** or subtle winds (*rlung*, Skt. *vāyu*) that sustain life and which also give rise to various conceptual states within the individual's mind. Three main channels run vertically from the crown fontanelle of the head down to the genitalia, intersecting at the five **energy centres** (Skt. *cakra*) of the crown, throat, heart, navel and genitalia. All the minor energy channels branch off from these **energy centres** to permeate the body. Among the three main channels, the one to the left is known as the *rkyang-ma* (Skt. *lalanā*), the one to the right as the *ro-ma* (Skt. *rasanā*), and the central channel as the *dbu-ma* (Skt. *avadhūti*).

Enlightened Family *rigs*, Skt. *gotra/kula*
This term may render either the Sanskrit *gotra*, in which case it is synonymous with **buddha nature**, or the Sanskrit *kula*, in which case it refers to the five families (Skt. *pañcakula*) into which the **Peaceful and Wrathful Deities** are grouped. See the individual entries under **Buddha Family**, **Vajra Family**, **Ratna Family**, **Padma Family** and **Karma Family** and Appendix Two.

Enlightened Intention *dgongs-pa*, Skt. *abhiprāya*
In the context of our text, enlightened intention refers to the unimpeded, non-conceptual and compassionate intention of the **buddhas**, whether or not it is

clearly discerned by an observer.

Enlightenment *byang-chub*, Skt. *bodhi*
In the Buddhist context, 'enlightenment' refers to an individual's awakening to the mind's actual nature. The Tibetan equivalent *byang-chub* implies the **purification** (*byang*) of **obscurations** and the perfection (*chub*) of **omniscience**. The process of attaining enlightenment therefore proceeds in conjunction with the dispelling of the **dissonant mental states** which obscure the perception of **actual reality**. On the ***bodhisattva*** path, thirty-seven distinct aspects of enlightenment are sequentially cultivated. A fully enlightened being is a **buddha** who is totally free from all obstruction to true knowledge and the state of **liberation**, and is hence **omniscient** in the knowledge of **reality**.

Enrichment *rgyas-pa'i las*, Skt. *puṣṭikriyā*
See **Four Aspects of Enlightened Activity** and **Buddha-activties**.

Envy *phrag-dog*, Skt. *īrṣā*
Envy, which includes all the various forms of self-cherishing ambition, is one of the **five poisons** of the mind (*dug-lnga*), along with **aversion**, **delusion**, pride, and **attachment**. In its extreme manifestation, of persistent hostile competitiveness, it is said to characterise the worlds of the **antigods** (*asuraloka*).

Equanimity *btang-snyoms*, Skt. *upekṣā*
Equanimity is one of the **four immeasurable aspirations**, along with **loving kindness**, **compassion** and empathetic joy, which are cultivated in the **preliminary practices** and commonly repeated before engaging in daily practice. Equanimity is an essential element of the cultivation of the **altruistic intention to attain enlightenment** for the benefit of others, in the context of which the practitioner cultivates an unbiased attitude towards all **sentient beings**, regarding them as being completely equal and thus overcoming any sense of partiality towards them. Normally one's attitude towards other persons, for example, is strongly prejudiced by one's classification of others into seemingly incompatible groups of friends, enemies or those regarded with indifference. See also under ***Bodhicitta***.

Esoteric Instructional Class *man-ngag-gi sde*, Skt. *upadeśavarga*

See under **Great Perfection**.

Essence, Natural Expression and Compassionate Energy *ngo-bo rang-bzhin thugs-rje*
In the terminology of the **Great Perfection**, the essence (*ngo-bo*) is the modality of the **Buddha-body of Reality**, natural expression (*rang-bzhin*) is the modality of the **Buddha-body of Perfect Resource**, and compassionate energy or spirituality (*thugs-rje*) is the modality of the **Buddha-body of Emanation**. These three modalities may be cultivated through the techniques known as **Cutting through Resistance** (*khregs-chod*) and **All-supassing Realisation** (*thod-rgal*). The term **natural expression** (*rang-bzhin*) also has another distinctive usage in the context of the present work, where it frequently refers to the attributes represented by the twenty-eight *Īśvarī* among the assembly of the fifty-eight **wrathful deities**. See **Natural Expression**.

Eternalist *mu-stegs-pa*, Skt. *tīrthika*
In general Buddhist usage, the term 'eternalist' refers to the four so-called eternalistic schools of ancient India, namely *Sāṃkhya*, Vaishnavism, Shaivism and Jainism, which posit the existence of an independent self or soul (*ātman*, Tib. *bdag*). By contrast, Buddhist schools identify the self in terms of the five psycho-physical **aggregates** (*pañcaskandha*), and therefore do not accept the notion of self in the sense of an eternal, unchanging, independently existing entity. Both eternalism and **nihilism** are regarded as the two extreme views, which are to be avoided when seeking an insight into **emptiness**, the true nature of **reality**, by means of the **Middle Way** (*madhyamapratipad*). Here all apprehensions of **inherent existence** constitute falling into the extreme of eternalism, and a total denial of the laws of **cause and effect** in association with past and future lives constitutes falling into nihilism.

Expanse of [Actual] Reality *chos-dbyings*, Skt. *dharmadhātu*
The expanse of actual reality is a synonym for the expanse of **emptiness**. As such, it indicates both the dimension of the **Buddha-body of Reality**, and the **pristine cognition** of **reality's expanse** (*dharmadhātujñāna*).

Extremes *mtha'*, Skt. *anta*
From the perspective of the **Greater Vhicle**, the **Buddha-body of Reality** is said to be free from the dualistic extremes of creation and cessation (*skye-'gag*),

eternalism and **nihilism** (*rtag-chad*), existence and non-existence (*yod-med*), and appearance and **emptiness** (*snang-stong*).

Feast-offering *tshogs [kyi ’khor-lo]*, Skt. *gaṇacakra*
The Tibetan word *tshogs* generally has two senses, corresponding to the Sanskrit *sambhāra* and *gaṇacakra*. In the latter case it refers to the feast-offerings which are a unique tantric method for conferring **accomplishment** and pacifying obstacles. In general, feast-offerings are frequently held to commemorate important events in the Buddhist calendar, such as the tenth-day feast-offering, dedicated to ***Padmasambhava*** . The overall purpose is to distribute **merit** and **pristine cognition** in the context of a specific **tantric** ritual. See also under **Accumulation**.

Final Nirvāṇa *yongs-su mya-ngan-las ’das*, Skt. *parinirvāṇa*
The expression ‘final *nirvāṇa*’ refers specifically to the passing away of **buddhas**, such as ***Śākyamuni***, and it is considered to be the last of the twelve principal deeds, exemplified by the death of ***Śākyamuni*** at *Kuśinagara*. See also under **Nirvāṇa** and **Buddha activities**.

Five Aggregates *phung-po lnga*, Skt. *pañcaskandha*
See the separate entries, under **Aggregate of Consciousness**, **Aggregate of Form**, **Aggregate of Feelings**, **Aggregate of Perceptions**, and **Aggregate of Motivational Tendencies**.

Five Appendages *yan-lag lnga*, Skt. *pañcāṅga*
The head and the four limbs.

Five Approximating Crimes *nye-ba’i mtshams-med lnga*, Skt. *pañcopāntarīya*
The five crimes which approximate the **five inexpiable crimes** (*mtshams-med lnga*) in their severity are: to rape a female ***arhat*** (*dgra-bcom-ma-la ’dod-log spyod-pa*), to kill one who abides on the level of a genuine ***bodhisattva*** (*byang-sems nges-gnas gsod-pa*), to kill a trainee monk (*slob-pa’i dge-’dun gsod-pa*), to misappropriate the income of the **monastic community** (*dge-’dun-gyi ’du-sgo ’phrog-pa*), and to destroy a ***stūpa*** (*mchod-rten bshig-pa*).

Five Buddha-bodies *sku lnga*, Skt. *pañcakāya*

The **Buddha-body of Reality**, **Buddha-body of Perfect Resource**, **Buddha-body of Emanation**, Buddha-body of Awakening, and Buddha-body of Indestructible Reality. See **Buddha-body** and individual entries.

Five Degenerations *snyigs-ma lnga*, Skt. *pañcakaṣāya*
The five degenerations comprise: degeneration of the lifespan (*ayuḥkaṣāya*), degeneration in terms of views (*dṛṣṭikaṣāya*), degeneration in terms of **dissonant mental states** (*kleśakaṣāya*), degeneration of **sentient beings** (*sattvakaṣāya*), and degeneration of the present age (*kalpakaṣāya*).

Five Elements *'byung-ba lnga / khams lnga*, Skt. *pañcabhūta/ pañcadhātu*
According to the Indo-Tibetan system, as expounded in the ***tantras***, and in medical and astrological texts, the five elements - earth, water, fire, wind, and space - are five basic components that make up our environment, our bodies, and, at their subtle levels, modalities of the mind. At the subtlest level, the elemental properties exist as the pure natures represented by the five female **buddhas** (*Akāśadhātvīśvarī, Buddhalocanā, Māmakī, Pāṇḍaravāsinī* and *Samayatārā*) and these manifest as the physical properties of earth (solidity), water (fluidity), fire (heat and light), wind (movement and energy), and space - in other words as all the qualities that constitute the physical forms that we experience through our senses. A proper understanding of the elements and the way in which their properties permeate the nature of mind, the body and our environment is fundamental to the practice of Buddhist ***tantra***. See Chapters 8 and 11 and Appendix Two.

Five Enlightened Families *rigs lnga*, Skt. *pañcakula*
See **Buddha Family**, **Vajra Family**, **Ratna Family**, **Padma Family**, and **Karma Family** and Appendix Two.

Five Hollow Viscera *snod-lnga*
According to the traditions of Tibetan medicine, the five hollow viscera are those of the stomach, the large intestine, the small intestine, the bladder, the gall bladder, and the reservoir of reproductive fluid (*bsam-se'u*).

Five Inexpiable Crimes *mtshams-med lnga*, Skt. *pañcānantarīya*
The five inexpiable crimes, which are regarded as the most severe and

consequently the most difficult to overcome by reparation, are: matricide (*ma gsod-pa*), arhatcide (*dgra-bcom-pa gsod-pa*), patricide (*pha gsod-pa*), creating a schism in the **monastic community** (*dge-'dun-gyi dbyen-byas-ba*), and intentionally wounding a **buddha** (*de-bzhin gshegs-pa'i sku-la ngan-sems-kyis khrag 'byin-pa*).

Five Poisons *dug-lnga*, Skt. *pañcakleśa*
The five poisons comprise five of the most basic **dissonant mental states** (*kleśa*) - all of which are grounded in **fundamental ignorance** (*avidyā*). They are: **delusion** (*moha*), **attachment** (*rāga*), **aversion** (*dveṣa*), pride (*abhimāna*), and envy/self-cherishing ambition (*īrṣā*).

Five Precious Substances *rin-chen lnga*
Gold, silver, turquoise, coral and pearl.

Five Pristine Cognitions *ye-shes lnga*, Skt. *pañcājñāna*
See under **Pristine Cognition**.

Five Sense-faculties/organs *dbang-po rnam-lnga*, Skt. *pañcendriya*
The five sense-faculties or sense-organs comprise: the eyes (*cakṣurindriya*), ears (*śrotrendriya*), nose (*ghrāṇendriya*), tongue (*jihvendriya*), and body (*kāyendriya*).

Five Solid Viscera *don-lnga*
According to the traditions of Tibetan medicine, the five solid viscera are the heart, lungs, liver, kidneys, and spleen.

Form Realm and Formless Realm

See **Three World-systems**.

Formal Description *mngon-rtogs*, Skt. *abhisamaya*
While practising the **generation stage** (*utpattikrama*) of meditation, the **deities** are visualised in accordance with their formal descriptions which are set down in

the texts of the appropriate **means for attainment** (*sgrub-thabs*, Skt. *sādhana*). In other contexts the term '*abhisamaya*' conveys the sense of 'emergent or clear realisation', as in ***Maitreya***'s *Ornament of Emergent Realisation* (*Abhisamayālaṃkāra*).

Four Aspects of Enlightened Activity *las-bzhi*, Skt. *catuṣkarman*
These are specific ritual functions based on the dynamic modes of a **buddha**'s activity, namely: pacification (*śāntikriyā*, Tib. *zhi-ba'i las*), which includes the pacification of obstacles to spiritual practice, illness and the causes of harm to society and the environment; enrichment (*puṣṭikriyā*, Tib. *rgyas-pa'i las*), which includes increasing the lifespan and prosperity; subjugation (*vaṣitakriyā*, Tib. *dbang-gi las*), which includes the controlling of negative and hostile forces; and wrath or transformation (*maraṇakriyā*, Tib. *drag-po'i las*), which includes the elimination of **malevolent forces**. The ritual enactment of these four rites is often undertaken in the context of a **burnt offering** ritual (*homa*).

Four Aspects of Ritual Service and Means for Attainment *bsnyen-sgrub yan-lag bzhi*, Skt. *caturāṅgasevāsādhana*
Whenever any **means for attainment** (Skt. *sādhana*) is practised, it will comprise the 'four aspects of ritual service and means for attainment'. The four branches are: ritual service (*sevā*), further ritual service (*upasevā*), means for attainment (*sādhana*) and great means for attainment (*mahāsādhana*), which respectively entail 1) ***mantra*** recitation and one-pointed visualisation of the **meditational deity**, 2) prayers that the **blessing** of the deity will descend to transform mundane body, speech and mind into **buddha-body**, **speech** and **mind**, 3) the absorption of accomplishments from the actual deity into the visualised deity and thence into oneself, and 4) the realisation of **primordial purity** experienced when body, speech and mind are identical to those of the deity.

Four Aspects of Sensory Contact *reg-bzhi*
These are sensory contact, along with its subject, object and actual sensation.

Four Buddha-bodies *sku-bzhi*, Skt. *catuḥkāya*
See under **Buddha-body**.

Four Classes of Ḍākinī *mkha'-'gro sde-bzhi.*
The four classes of ***ḍākinī*** comprise those born in sacred abodes or pure lands (*zhing-skyes mkha'-'gro*), those born in consequence of ***mantra*** recitation (*sngags-skyes mkha'-'gro*), those who are naturally born (*lhan-skyes mkha'-'gro*), and those born of **pristine cognition** (*ye-shes mkha'-'gro*).

Four Continents and Eight Subcontinents *gling bzhi-dang gling-phran brgyad*
According to traditional Indian Buddhist cosmology, the world has **Mount *Sumeru*** as its central axis, surrounded by seven concentric oceans divided from one another by seven successive ranges of golden mountains: *Yugandhara*, *Isadhāra*, *Khadirika*, *Sudarśana*, *Aṣvakarna*, *Vinataka*, and *Nimindhara*. The entire world is girded by a perimeter of iron mountains known as the *Cakravāla*. In each of the four cardinal directions of **Mount *Sumeru***, there is located a continent, along with two satellites or subcontinents. Among these, the eastern continent *Viratdeha* (*lus-'phags*; 'sublime in body') is semicircular and it has two subcontinents: *Deha* (*lus*) and *Videha* (*lus-'phags*). The southern continent *Jambudvīpa* (*'dzam-bu gling*; 'rose-apple continent') is triangular and its two subcontinents are ***Cāmaradvīpa*** (*rnga-yab gling*) and *Aparacāmara* (*rnga-yab gzhan*). The western continent, *Aparagodanīya* (*balang spyod*; 'rich in cattle'), is circular and its two subcontinents are *Śāṭhā* (*gYo-ldan*) and *Uttaramantriṇa* (*lam-mchog 'gro*). Lastly, the northern continent *Uttarakuru* (*sgra-mi-snyan*; 'unpleasant sound') is square and its two subcontinents are *Kurava* (*sgra mi-snyan*) and *Kaurava (sgra mi-snyan-gyi zla*). Among the four, *Jambudvīpa* is unique in that it is here that the **sacred teachings** of the **buddhas** are said to flourish. See Chapter 11, Part Three with respect to instructions for choosing a birthplace and Chapter 1 with respect to visualising the ***maṇḍala* of offerings**.

Four Delights *dga'-ba bzhi*
In the **perfection stage** (*sampannakrama*) of meditation, when the practices of sexual yoga (*sbyor-ba*) are applied in order to bring about a coalescence of bliss and **emptiness**, the **generative essence** (*thig-le*) of the body descends through the **central channel** and the four delights are sequentially experienced. As it descends from the **energy centre** of the crown fontanelle to the throat centre, the **pristine cognition** of delight (*dga'-ba*) is experienced. When it descends from the throat centre to the heart centre, the **pristine cognition** of supreme delight (*mchog-dga'*) is experienced. When it descends from the heart centre to the navel centre the **pristine cognition** of the absence of delight (*dga'-bral*) is

experienced. And when it descends from the navel centre to the secret centre of the genitalia, the **coemergent delight** (*lhan-skyes dga'-ba*) is experienced. Thereafter, the **generative essence** is retained within the body and drawn upwards through the central channel, permeating each of the **energy centres** of the body in turn with unceasing bliss and non-conceptual **pristine cognition**. See also under **Coemergent Delight**.

Four Elements *'byung-ba bzhi*, Skt. *caturbhūta*
Earth, water, fire and wind. See **Five Elements**.

Four Empwerments *dbang-bskur bzhi*, Skt. *caturabhiṣekha*
The four **empowerments** of the **Unsurpassed *Yoga tantras***, including ***Mahāyoga***, are: the vase empowerment (*bum-dbang*), which purifies the ordinary body and its **energy channels** into the **Buddha-body of Emanation** (*nirmāṇakāya*); the secret empowerment (*gsang-dbang*), which purifies ordinary speech and its **vital energy** into the **Buddha-body of Perfect Resource** (*sambhogakāya*); the empowerment of discriminative **pristine cognition** (*shes-rab ye-shes-kyi dbang*) which purifies ordinary mind and its **seminal point** (*bindu*) into the **Buddha-body of Reality** (*dharmakāya*); and the empowerment of word and meaning (*tshig-don-gi dbang*), which purifies these three equally into the Buddha-body of Essentiality (*svabhāvikakāya*). See also **Empowerment**.

Four Extreme Views *mu-bzhi*
In the context of the present work, these are the four extreme views of permanence, decay, self, and **substantialism**.

Four Formless Meditative Absorptions *gzugs-med snyoms-'jug bzhi*, Skt. *catuḥsamāpatti* The four formless meditative absorptions which lead to birth in the world-system of formlessness, at the summit of **cyclic existence**, are those known as: infinite as the sky (*ākāśānantyāyatana*), infinite consciousness (*vijñānānantyāyatana*), nothing-at-all (*akiṃcanyāyatana*), and neither perception nor non-perception (*naivasaṃjñānasaṃjñāyatana*). See **Three World-systems**.

Four Immeasurable Aspirations *tshad-med bzhi*, Skt. *catvāryapramāṇāni*
Immeasurable **compassion**, love, empathetic joy and **equanimity**. The

cultivation of the four immeasurable wishes, which is normally accompanied by the recitation of a short prayer (see Chapter 1), is a common preliminary to daily practice. This contemplation establishes correct motivation and provides a strong impetus to the cultivation of the **altruistic intention to attain enlightenment** for the sake of all sentient beings.

Four Malevolent Forces *bdud-bzhi*, Skt. *caturmāra*
See **Malevolent/Beguiling Forces**.

Four Modes of Liberation *grol-lugs bzhi*
The four modes of liberation, according to Atiyoga, comprise: primordial liberation (*ye-grol*), **natural liberation** (*rang-grol*), direct liberation (*cer-grol*), and further liberation (*yang-grol*) or liberation from extremes (*mtha'-grol*). These are attained in connection with the **intermediate state of meditative concentration** (*bsam-gtan bar-do*).

Four Noble Truths *bden-pa bzhi*, Skt. *caturāryasatya*
The teaching on the four noble truths forms the basis of the first promulgation of Buddhism, since it is the very first formal discourse given by ***Śākyamuni*** in *Sarnath* following his attainment of **buddhahood** at *Bodh Gaya*. The four truths are: the truth of **suffering**, the truth of its origins, the truth of its cessation, and the truth of the path leading to such cessation. The doctrine of four truths lays the foundation upon which the entire structure of the path to **buddhahood** is built and the understanding of these four truths is therefore an indispensable basis for a successful practice of the Buddhist path. The first two truths constitute one inter-relationship of **cause and effect** and the remaining two, another. Without proper insight into the first inter-relationship no genuine aspiration to seek freedom from **cyclic existence** will arise. Similarly, without insight into the second, no genuine release from the bondage of **karmically** conditioned existence can be achieved.

Four Preliminaries

See **Preliminary Practices**.

Four Times *dus-bzhi*
Past, present, future, and indefinite time. In some contexts the four times refer to different phases of conceptual thought, in which case they are enumerated as past thoughts, present thoughts, future thoughts and indeterminate thoughts (*so-sor rtog-pa*).

Fundamental Ignorance *ma-rig-pa*, Skt. *avidyā*
The most fundamental misapprehension of the nature of **actual reality**, which is the source of all **dissonant mental states** and the **twelve links of dependent origination**. Divergent views exist among Buddhist thinkers about the specific character and nature of fundamental ignorance. For example, the fourth-century master *Asaṅga* conceives this ignorance to be a state of unknowing, ignorant of the actual nature of **reality**. In contrast, for masters like ***Nāgārjuna*** and especially *Dharmakīrti*, it is an active state of mis-knowing, *i.e.* it understands the existence of one's own self and the world in a fundamentally distorted manner. In the classical Indian Buddhist texts, two principal forms of fundamental ignorance are identified - (i) ignorance pertaining to the actual nature of **reality** and (ii) ignorance pertaining to the law of **cause and effect**. The ***Nyingma*** master *Dudjom Rinpoche* explains the evolution of **bewilderment** from fundamental ignorance in three phases: first, the fundamental ignorance of **self-identity** (*bdag-nyid gcig-pu'i ma-rig-pa*) is not recognised to be false; second, the **coemergent ignorance** (*lhan-skyes ma-rig-pa*) ensures that the consciousness of **self-identity** and non-recognition of **actual reality** coincide; and, third, the fundamental ignorance of the imaginary (*kun-btags ma-rig-pa*) generates **bewilderment**, through which one's own bewildering perceptions are externally discerned in terms of the subject-object dichotomy, giving rise to all the **sufferings** of **cyclic existence**.

Garuda *khyung*
A mythical bird normally depicted with an owl-like sharp beak, often holding a snake, and with large and powerful wings. References to this bird can be also found in Hindu literature where it is often mentioned as the flying mount of powerful mundane **gods** (*deva*). In Buddhism, the symbolism of the *garuḍa* is generally associated with **pristine cognition** (it is said that the *garuḍa* can fly as soon as it is hatched) and with the consuming of **dissonant mental states** (the holding of a snake in its beak). In a Buddhist context, the *garuḍa* is also

associated with ***Vajrapāṇi*** and certain wrathful forms of ***Padmasambhava*** through its power to subdue snakes, **serpentine water spirits**, and subterranean creatures, and, according to the ***Nyingma*** school, the *garuḍa* is sometimes revered as a guardian of **treasures** (*gter-bdag*) or even as a repository of **treasures** (*gter-kha*).

Gelug *dge-lugs*
One of the four main traditions or schools of Tibetan Buddhism. Founded by the great fourteenth-century philosopher *Tsongkhapa* and his foremost students, it quickly established itself as a dominant tradition of Tibetan Buddhism with its monasteries extending from the far west of Tibet to *Chamdo*, *Dartsedo*, and *Amdo* in the east. Following the Third ***Dalai Lama***'s visit to Mongolia, it became the state religion in Mongolia and the Buriat regions of the Soviet Union, and during the seventeenth century its hierarchy became the dominant political force in Central Tibet when the Fifth ***Dalai Lama*** assumed both spiritual and temporal power with the assistance of Mongol armies. 'Gelug' literally means the tradition of the virtuous path and is named after the monastery called *Geden* or *Ganden*, founded by *Tsongkhapa* in 1409.

generation Stage *bskyed-rim*, Skt. *utpattikrama*
According to the traditions of the ***tantras***, the main practices of **meditation** which follow the successful conclusion of the **preliminary practices** (*sngon-'gro*) include the generation stage and the **perfection stage** (Skt. *sampannakrama*). Both the generation and **perfection stages** of meditation are related to transforming our mundane experiences of each of the phases of life and death, namely: the **intermediate states of the time of death, of reality, of rebirth**, and **of living**. The generation stage is characterised by the meditative processes of the practitioner's gradual identification with the form and **pristine cognition** of the **meditational deity** and it is during this stage that, with the support of ***mantra*** recitation, the elaborate visualisation of the deity is gradually generated and stabilised. This process, known as self-generation, is a simulacrum of bringing the three **buddha-bodies** on to the path and is composed therefore of three principal aspects: dissolution into **emptiness** (**Buddha-body of Reality**), arising into a subtle form such as a **seed-syllabe** or symbol (**Buddha-body of Perfect Resource**), and full emergence into the deity's form (**Buddha-body of Emanation**). See the Introductory Commentary by HH the Dalai Lama and **Perfection Stage**.

Generative Essences *byang-sems/thig-le*, Skt. *bodhicitta/bindu*
In the ***tantras*** and in Tibetan medicine, the generative essences or fluids are considered as arising from a supreme **seminal point** (*thig-le chen-po*) located in the middle of the heart centre. From the perspective of the ***tantras*** this supreme **seminal point** is regarded as the seed of **buddhahood** and from the perspective of Tibetan medicine it is regarded as the basis of both physical and mental health. This supreme **seminal point** at the heart is considered to be the size of a small pea or large mustard seed and it incorporates the pure essences (*dvangs-ma*) of the five elements, the presence of which is indicated by its five-coloured glow. From the perspective of the ***tantras*** the very subtle **vital energy**, known as the life-bearing wind or breath, dwells inside this **seminal point** and at the culmination of the **intermediate state of the time of death** all vital energies ultimately dissolve into it and the **inner radiance** of the ground dawns. During life, a single **seminal point** abides in each of the five **energy centres** and each seminal point is whiter at the top and redder at the bottom. At the crown centre the whiter element predominates and at the level of the genitalia the redder element predominates. According to Tibetan medicine, white generative fluids are said to produce bone tissue in the embryo, and it is from the bone marrow that both semen and breast milk are said to be produced. Red generative fluids are said to produce blood, flesh and skin. At their least subtle level, therefore, the former are identified with semen and the latter with menstrual blood. See also under **Seminal Point**.

Gods *lha*, Skt. *deva*
One of the **six classes of living beings** (*'gro-ba rigs-drug*). The mode of being and activity of the gods is said to be engendered and dominated by exaltation, indulgence and pride. The gods exist in realms higher than that of the human realm in the world-system of desire (*kāmadhātu*), and also in the world-systems of form (*rūpadhātu*) and formlessness (*ārūpyadhātu*). See **Three World-systems**.

Gods of the Ten Directions *phyogs-bcu'i lha*, Skt. *daśadikpāla*
The gods who traditionally are said to preside over the **ten directions** of space are otherwise known as the protector deities of the ten directions, viz.: *Indra*, *Yama*, *Varuṇa*, *Yakṣa*, *Agni*, *Rākṣasa*, *Vāyu*, *Bhūta*, *Brahmā*, and *Vanadevī* or *Sthāvarā*.

Great Bliss *bde-chen*, Skt. *mahāsukha*
In the context of **Unsurpassed *Yogatantra***, 'great bliss' refers to the blissful states experienced when the meditator enters into union with a partner (either in visualisation at the beginner's level or in actuality at an advanced stage). In both cases, the experiences, to be valid, have to arise as a result of the dissolution of mental conceptuality and the vital energies which support these conceptual states. Such a blissful state of **mind**, when generated within a direct experience of **emptiness**, free from attachment, becomes what is known as the union of bliss and **emptiness**.

Great Perfection *rdzogs-pa chen-po*, Skt. *mahāsandhi*
Great Perfection is a synonym for ***Atiyoga***, the highest of the **nine vehicles** according to the ***Nyingma*** tradition. ***Atiyoga*** is known as the Great Perfection because both the **generation** and **perfection stages** of **meditation** are effortlessly present. 'Perfection' (*rdzogs*) implies that the enlightened attributes of the **Three Buddha-bodies** are effortlessly perfected in the stabilisation of the meditator's **instrinsic awareness** (*rang-rig*). Here the **Buddha-body of Reality** (*dharmakāya*) is the **essence** or **emptiness** (*ngo-bo stong-pa*) of **intrinsic awareness**; the **Buddha-body of Perfect Resource** (*sambhogakāya*) is its **natural expression** and radiance (*rang-bzhin gsal-ba*); and the **Buddha-body of Emanation** (*nirmāṇakāya*) is its all-pervasive unimpeded compassionate energy (*ma-'gags thugs-rje*) expressed in physical form. 'Great' (*chen*) implies that this perfection is the underlying nature of all things. The ***tantra*** texts and instructions of ***Atiyoga***, contained in the *Collected Tantras of the Nyingmapa*, are divided into three classes: the Mental Class (*sems-sde*), which emphasises the radiance (*gsal-ba'i cha*) of the nature of mind (*sems-nyid*); the Spatial Class (*klongsde*) which emphasises the **emptiness** (*stong-pa'i cha*) of **reality's expanse** (*dharmadhātu*); and the **Esoteric Instructional Class** (*man-ngag-gi sde*), in which these aspects are given equal emphasis and in which the meditative techniques of **Cutting through Resistance** (*khregs-chod*) and **All-surpassing Realisation** (*thod-rgal*) lead respectively to the realisation of the **Buddha-body of Reality** and the **Buddha-body of Form**.

Great Seal *phyag-rgya chen-po*, Skt. *mahāmudrā*
According to the tradition of the ***sūtras***, the expression 'Great Seal' refers to the comprehension of **emptiness** as the all-encompassing ultimate nature of **reality**.

Emptiness is called the great seal, for nothing extraneous to it exists, and all phenomena, both physical and mental, are in their ultimate natures empty of **inherent existence**. According to the tradition of the ***tantras*** in general, the practice of the Great Seal is considered in terms of ground, path and result. As a 'path', it comprises a sequence of systematic advanced **meditations** on **emptiness** and pure appearance, integrating the techniques of **calm abiding** and **penetrative insight**, which focuses on the nature of the meditator's own **mind**. This type of **meditation** is popular in both the ***Kagyu*** and ***Gelug*** schools of Tibetan Buddhism. As a 'result', the expression 'Great Seal' refers to the state of **buddhahood**, the conclusive result or supreme spiritual **accomplishment**. According to the ***Nyingma*** school, within the context of ***Mahāyoga*** in particular, the term refers to the great seal of **buddha-body** which secures the **ground-of-all consciousness** (*ālayavijñāna*) as the mirror-like **pristinne cognition**. A distinction is also drawn between the supreme accomplishment of the Great Seal (*phyag-rgya chen-po mchog-gi dngos-grub*), which is to be attained in the course of the meditator's lifetime, and the coalescent Buddha-body of the Great Seal (*zung-'jug phyag-rgya chen-po'i sku*), which is identified with the **inner radiance** of the **Buddha-body of Reality**.

Greater Vehicle *theg-pa chen-po*, Skt. *mahāyāna*
When the Buddhist teachings are classified according to their power to lead beings to an enlightened state, a distinction is made between the teachings of the **Lesser Vehicle** (*hīnayāna*) and those of the Greater Vehicle. In terms of motivation, the practitioner of the Lesser Vehicle emphasises the individual's own freedom from **cyclic existence** as the primary motivation and goal and the practitioner of the Greater Vehicle emphasises altruism and has the **liberation** of all **sentient beings** as the principal objective. As the term 'Greater Vehicle' implies, the path followed by ***bodhisattvas*** is analogous to a large carriage which can transport a vast number of people to **liberation**, as compared to a smaller vehicle for the individual practitioner. In terms of philosophy, the principal philosophical schools of the Lesser Vehicle are *Vaibhāṣika* and *Sautrāntika* and those of the Greater Vehicle are ***Cittamātra*** and ***Madhyamaka***. In terms of the path, the Lesser Vehicle emphasises complete renunciation of **dissonant mental states** and the practice of the **four nble truths** and the **twelve links of dependent origination**, while the Greater Vehicle allows the taking on to the path of **dissonant mental states** and emphasises the practice of the **six perfections**. According to the Greater Vehicle, the entire path towards the

attainment of **buddhahood** is presented within the framework of two main systems or **vehicles** (*yāna*), those of the ***sūtras*** (*sūtrayāna*) and the ***tantras*** (*tantrayāna*). The former, also known as the **vehicle** of ***bodhisattvas*** (*bodhisattvayāna*), entails a progression from **fundamental ignorance** to **enlightenement** which may take place over an immeasurable number of lifetimes. The latter, also known as the **Vehicle of Indestructible Reality** (*Vajrayāna*) or the **vehicle** of **secret *mantras*** (*guhyamantrayāna*), includes the **preliminary practices** and the **generation** and **perfection stages** of meditation through which it is said that enlightenment can be achieved in a single lifetime.

Ground *gzhi*
See under **Continuum of the Ground**.

Ground-of-all*kun-gzhi*, Skt. *ālaya*
According to the **Great Perfection**, the ground-of-all is identified with the **continuum of the ground**. This ground-of-all is therefore contrasted with the **ground-of-all consciousness** (Skt. *ālayavijñāna*). See **Aggregate of Consciousness.**

Ground-of-all Consciousness *kun-gzhi'i rnam-par shes-pa*, Skt. *ālayavijñāna*
See under **Aggregate of Conscoousness**.

Guhyagarbhatantra *rGyud gsang-ba'i snying-po*
The most all-embracing of the eighteen ***Mahāyoga tantras***, focusing specifically on the ***maṇḍala*** of the forty-two **peaceful deities** and the fifty-eight **wrathful deities**. There are three distinct versions of the *Guhyagarbhatantra*, respectively in 82, 46 and 22 chapters, and it is the last of these that is most widely studied. All of these versions are included within the general cycle of the *Tantra of the Magical Net (Māyājālatantra*). See under **Magical Net** and Gyurme Dorje's 'Brief Literary History'.

Habitual Tendencies *bag-chags*, Skt. *vāsanā*
The deep-seated propensities and habitual tendencies inherited from our **past actions**. This concept of habitual tendencies is critical to the Buddhist understanding of the causal dynamics of karmic actions as well as its understanding of the process of conditioning. For example, when a person

commits an act, such as the negative act of killing, the act itself does not last. So that which connects the committing of this act and the experiencing of its consequence in the future, in some instances in a future life, is the habitual tendencies imprinted upon one's psyche by the act committed. Similarly, when a strong emotion such as a powerful feeling of hatred arises, although the actual emotion may subside after a while, the experience leaves a mark or an imprint, which will continue to have an impact on the person's attitudes and emotions as well as behaviour. It is the collection of such countless habitual tendencies imprinted in our psyche by **dissonant mental states** that constitutes the obscuration of misconceptions concerning the known range of phenomena (Skt. *jñeyāvaraṇa*), the total eradication of which occurs only when one achieves full awakening or **buddhahood**. See **Obscuration**.

Hand-gestures *phyag-rgya*, Skt. *mudrā*
See **Seal**.

Hatred *zhe-sdang*, Skt. *dveṣa*
See **Aversion**.

Hayagriva *rta-mgrin*
The name of a wrathful deity, usually red in colour, with a green horse's head and neck (*rta-mgrin*) protruding from amongst the hair on his head. The teachings and the texts associated with *Hayagrīva* belong within the *sādhana* class of ***Mahāyoga***, where they are known as the ***tantras*** of buddha-speech. In this respect, *Hayagrīva* is considered to be the wrathful counterpart of ***Avalokiteśvara***. More generally, as in our text, he is depicted as a gatekeeper of certain ***maṇḍalas*** and sacred shrines. See Appendix Two.

Heart-mantra *snying-po*, Skt. *hṛdaya*
See **Mantra**.

Heart-mantra of Dependent Origination *rten-'brel snying-po*, Skt. *pratītyasamutpādahṛdaya*
The heart-mantra of **dependent origination**, YE DHARMĀ HETUPRABHAVĀ HETUN TESĀM TATHĀGATO HY AVADAT TESĀM CA YO NIRODHO EVAṂ VĀDĪ MAHĀŚRAMANAH, can be translated as 'Whatever events arise

from a cause, the Tathāgata has told the cause thereof, and the great virtuous ascetic also has taught their cessation as well.' See **Mantra** and **Dependent Origination**.

Hell [Realms] *na-rag dmyal-ba'i gnas/dmyal-ba*, Skt. *naraka*
See **Eihteen Hells**.

Hermit Buddha *rang-rgyal*, Skt. *pratyekabuddha*
The practitioners of the **Lesser Vehicle** (*hīnayāna*) include both **pious attendants** (*śrāvaka*) and hermit buddhas. Among these, the hermit buddhas are those who pursue the path to **liberation** without relying on a teacher, following a natural predisposition. According to ***Maitreya***'s *Ornament of Emergent Realisation*, the accomplishment of the hermit buddhas is considered to surpass that of the **pious attendants** in the sense that they realise the **emptiness** of external phenomena, composed of atomic particles, in addition to realising the **emptiness** of the individual personality (*pudgala*). However, unlike ***bodhisattvas*** they are said not to realise that the internal phenomena of **conciousness** too are without **inherent existence**. The **realisation** of a hermit buddha relies not only on the **renunciation** or monastic discipline, which is also undertaken by **pious attendants**, but on their comprehension of the **twelve links of dependent origination** and ability to reverse these through the power of **meditation**.

Hero *dpa'-bo*, Skt. *vīra*
See **Spiritual Hero**.

Heruka *khrag-'thung/he-ru-ka*
In general, the term *heruka* is an epithet for all **wrathful** male **meditational deities**, although in specific contexts it may refer exclusively to the **meditational deity** *Śrīheruka* and related meditational deities such as *Cakrasamvara*. In the context of the present work, the term refers only to the six wrathful male **buddhas**: *Mahottara Heruka*, *Buddha Heruka*, *Vajra Heruka*, *Ratna Heruka*, *Padma Heruka*, and *Karma Heruka*. Literally, the term can be interpreted as 'blood-drinker', '**blood-drinking hero**', 'delighting in blood', or 'holding a **blood-filled skull**'. See Appendix Two.

Higher Existences *gnas mtho-ris*, Skt. *svarga*

The three higher realms of the **gods**, **antigods**, and humans.

Highest Yoga Tantra *bla-med rgyud*, Skt. *yoganiruttaratantra*
See **Unsurpassed *Yogatantra***.

Hundred Sacred Enlightened Families *dam-pa rigs-brgya*
Those of the forty-two **peaceful deities** and the fifty-eight **wrathful deities**. See Appendix Two.

Hundred-syllabe Mantra *yig-brgya*
The hundred-syllable ***mantra*** of ***Vajrasattva*** may be interpreted as follows: 'OM Vajrasattva! Protect my commitments! Vajrasattva! Let them be firm! Let me be steadfast! Let me be satisfied! Let me be nourished! Let me be loved! Bestow all accomplishments upon me! With regard to all my past actions, make my mind virtuous! HŪṂ (seed-syllable of buddha-mind)! HA (four immeasurables)! HA (four empowerments)! HA (four delights)! HA (four buddha-bodies)! HOH (joyous laughter) ! Transcendent One! Indestructible Reality of all the Tathāgatas! Do not forsake me! Make me into indestructible reality! Great Being of Commitment! ĀḤ (non-dual union).' The recitation of this ***mantra***, in conjunction with the visualisation of ***Vajrasattva*** and the confession of negativity, is an essential component of the **preliminary practices** (*sngon-'gro*). See Chapter 1 and **Vajrsattva**.

Ignorance *ma-rig-pa*, Skt. *avidyā*
See under **Fundamental Ignorance**.

Illusion-like Body *sgyu-ma'i lta-bu lus*
See under **Illusory Body**.

Illusory Body *sgyu-lus*
A specific ***Vajrayāna*** concept, the term 'illusory body' refers to a unique embodiment in which an advanced ***yogin*** arises at a high level of the **perfection stage** according to the **Unsurpassed *Yogatantras***. The arising of the ***yogin*** in the form of the illusory body occurs when an indivisible unity of buddha-body, speech and mind has been actualised at the conclusion of the **generation** and **perfection stages** of meditation. The attainment of the illusory body is divided

into two stages; the attainment of the impure illusory body (*ma dag-pa'i sgyu-lus*) and then attainment of the pure illusory body (*dag-pa'i sgyu-lus*). The first stage is called impure because the ***yogin*** is still not totally free from all **habitual tendencies** that obstruct subtle knowledge. When the ***yogin*** attains the pure illusory body, which is in union with inner radiance, this marks the attainment of the highest union that is the full awakening of **buddhahood**, the attainment of the **Buddha-body of Perfect Resource**. According to the **perfection stage** of meditation, there are distinctive meditations which focus on the impure illusory body and the pure illusory body. In the former case, the meditation focuses on all physical phenomena as being dream-like and illusory in manner, without **inherent existence**. In the latter case, the meditation focuses on the ***maṇḍala*** of deities visualised according to the so-called twelve similes of illusion (*sgyu-ma'i dpe bcu-gnyis*).

Impermanence *mi-rtag-pa*, Skt. *anitya*
Impermanence, along with **suffering** and the absence of **self-identity**, is regarded in Buddhism as one of the three marks or characteristics of causally conditioned phenomena. Although Buddhist literature mentions various degrees of impermanence, in general it can be defined as the moment by moment changing nature of all things. Nothing endures through time without change, and the process of change is dynamic and never ending, reflecting the nature of flux and fluidity in conditioned existence. This fundamental quality of impermanence extends to both the external world and the perceiving **mind**.

Imperecatory Female Spirits *ma-mo*, Skt. *mātaraḥ* The imprecatory female spirits are generally depicted as ugly, ferocious, dark-complexioned, and half-naked with emaciated breasts and matted hair. They invoke curses and imprecations, inflicting plague (*dal-yams*) on living beings. The mundane imprecatory female spirits of Tibet were subdued by ***Padmasambhava*** on Mount *Chuwori*, while the supramundane category includes the protectress *Srīdevī* (Tib. *dpal-ldan lha-mo*) in the form Rematī, and the eight *mātarah* (*ma-mo brgyad*) headed by *Gaurī*, who form one subcategory of the fifty-eight **wrathful deities**. See Appendix Two. One of the eight principal **meditational deities** of the ***Mahāyoga*** *sādhana* class is known as Imprecatory *Mātaraḥ* (*ma-mo rbod-gtong*).

Incalculable Aeon *grangs-med bskal-pa*, Skt. *asaṃkhyeyakalpa*

The expression incalculable aeon indicates a period of time equivalent to 10 to the power of 59 lesser **aeons**.

Indestructible Chains of Inner Radiance *'od-gsal rdo-rje lu-gu-rgyud*
The appearance of indestructible chains of light or **inner radiance** occurs through the meditative technique known as **All-surpassing Realisation** (*thod-rgal*), according to the **Great Perfection** (*rdzogs-pa chen-po*). The arising of these chains of light is an indication of the **natural expression** (*rang-bzhin*) of **intrinsic awareness** (*rang-rig*), through which the **Buddha-body of Perfect Resource** becomes manifest.

Indestructible Cross-legged Posture *rdo-rje'i skyil-krung*, Skt. *vajrāsana*
Contrasted with the 'lotus posture' (Skt. *padmāsana*), this 'indestructible posture' is formed by crossing the legs with the feet upturned and folded along the thighs. In the case of the indestructible posture the right leg is folded above the left, whereas in the lotus position the left leg is folded over the right. This is one of the optimum recommended meditation postures, included in the **Seven-point Posture of** *Vairocana* .

Indestructible Expanse *rdo-rje'i dbyings*, Skt. *vajradhātu*
Generally a synonym for the **expanse of reality** (Skt. *dharmadhātu*) or **emptiness**. In certain contexts it also refers to the name of the central figures of the *Vajradhātu* ***maṇḍala*** of the ***Yogatantras***.

Indestructible Hell *rdo-rje dmyal-ba*, Skt. *vajranaraka*
A synonym for the hell of ultimate torment (Skt. *Avīci*), which relates to the admonition that those who violate their **commitments** in respect of the **Vehicle of Indestructible Reaity** are reborn there. See **Eighteen Hells**.

Indestructible Reality *rdo-rje*, Skt. *vajra*
The fully enlightened **buddha-body**, **speech** and **mind** are described as indestructible reality. This suggests that the fruitional attributes of **buddhahood** are adamantine and indivisible, for they are invulnerable to all degrees of physical, verbal and mental defilement.

Individual Disciplines *so-sor thar-pa*, Skt. *prātimokṣa*

See under **Pratimokṣa**.

Inherent Existence *rang-ngo-bo-nyid*, Skt. *svabhāvatā*

The term 'inherent existence' refers to the ontological status of phenomena, according to which phenomena are attributed with existence in their own right, inherently, in and of themselves, objectively, and independent of any other phenomena such as our conception and labelling. The ***Madhyamaka*** schools of thought refute such a nature of existence and argue that nothing exists inherently, for nothing can be found to exist independently from conceptuality and labelling when scrutinised through an ultimate analysis. The ***Madhyamaka*** schools hold that things exist only conventionally and their existence can be validated only within a relative framework of conventional **reality**. Absence of such an ontological reality, *i.e.* the absence of the inherent existence of all phenomena, is defined as the true nature of **reality**, **emptiness**, by the ***Madhyamaka*** schools and by the ***tantras***.

Inner Radiance *'od-gsal*, Skt. *prabhāsvara*

Sometimes also translated as 'clear light', the Tibetan term *'od-gsal*, which has been rendered here as 'inner radiance', refers in the context of the **perfection stage** of **meditation** (Skt. *sampannakrama*) to the subtlest level of mind, *i.e.* the fundamental, essential nature of all our cognitive events. Though ever present within all **sentient beings**, this inner radiance becomes manifest only when the gross mind has ceased to function. Such a dissolution is experienced by ordinary beings, naturally, at the time of death, but it can also be experientially cultivated through the practices of **Unsurpassed *Yogatantra***. A fundamental distinction is made between the inner radiance of the ground (*gzhi'i 'od-gsal*) and the inner radiance of the path (*lam-gyi 'od-gsal*). The former, which is also known as the 'mother inner radiance' (*'od-gsal ma*), occurs naturally at the time of death, when it indicates the presence of the **Buddha-body of Reality** (*dharmakāya*), but which may not be accompanied by an awareness of its nature. The latter, which is also known as the 'child inner radiance' (*'od-gsal bu*) is an awareness of the ultimate nature of mind cultivated by the meditator in life, *i.e.* the realisation of the nature of the 'mother inner radiance' as it is developed in meditation. **Buddhahood** is achieved when the 'mother inner radiance' and 'child inner radiance' conjoin. See Chapters 8, 10 and 11. Chapter 11, in particular, differentiates three successive phases of inner radiance which are experienced at the time of death and immediately thereafter: the primary inner radiance (*bar-do dang-po chos-nyid 'od-gsal*), which is identified with the inner

radiance of the ground, the secondary inner radiance (*bar-do 'od-gsal gnyis-pa*), which is identified with the inner radiance of the path, and the tertiary inner radiance (*bar-do 'od-gsal gsum-pa*), which is identified with the subsequent arising of the **Peaceful and Wrathful Deities** during the **intermediate state of reality** (*chos-nyid bar-do*).

Inner Tantras of Skilful Means *nang thabs-kyi rgyud*
The collective name for the ***tantras*** of ***Mahāyoga***, ***Anuyoga*** and ***Atiyoga***. See also under **Vehicle**.

Intentional Lineage of the Conquerors *rgyal-ba dgongs-pa'i brgyud-pa*
According to the ***Nyingma*** school, the Buddhist teachings are said to have been transmitted through six **lineages** (*brgyud-pa drug*). Among these, the first, which is known as the 'intentional lineage of the conquerors', refers to the **enlightened intention** (*dgongs-pa*) of ***Samantabhadra***, which confers the realisation of the atemporal **Buddha-body of Reality**, as a blessing upon the male and female **buddhas** of the **Buddha-body of Perfect Resource**.

Intermediate State *bar-do*, Skt. *antarābhava*
The original usage of the term within the literature of classical Buddhist ***abhidharma*** suggests that it referred exclusively to the period between the time of death and the time of rebirth. According to the ***Nyingma*** and ***Kagyu*** schools, however, the term 'intermediate state' refers to key phases of life and death identified as: the **intermediate state of living** (*rang-bzhin bar-do*), the **intermediate state of meditative concentration** (*bsam-gtan bar-do*), the **intermediate state of dreams** (*rmi-lam bar-do*), the **intermediate state of the time of death** (*'chi-kha'i bar-do*), **the intermediate state of reality** (*chos-nyid bar-do*) and the **intermediate state of rebirth** (*srid-pa'i bar-do*). During each of these phases, the consciousness of a **sentient being** has particular experiential qualities, and corresponding to these qualities of experience there are specific meditative techniques conducive to realisation of the ultimate nature of mind and phenomena. See Chapter 3 and individual entries below.

Intermediate State of Dreams *rmi-lam bar-do*
The intermediate state of dreams begins from the moment of falling asleep and ends when we awake. This intermediate state offers the opportunity for the practitioner to recognise the similarity between the illusory nature of dreams and

that of our waking state. This practice is cultivated in the context of **dream yoga** where the ability to maintain awareness of the ultimate nature of mind and phenomena during both deep sleep and dreaming is refined.

Intermediate State of Living *rang-bzhin bar-do*
The intermediate state of living begins at the time of birth and continues until the time of death. Having obtained a precious human form with the ability to recognise our actual condition, the opportunity arises to adopt a way of life and to engage in the practices that lead to **buddhahood**. See Chapters 3 and 1, 2, 4, 5, 6 and 7.

Intermediate State of Meditative Concentration *bsam-gtan bar-do*
The intermediate state of meditative concentration entered during the waking state provides the opportunity for the practitioner to cultivate **meditative equipose** (*samāhita* , Tib. *mnyam-bzhag*) and thereby to achieve stability in the **generation** and **perfection stages** of meditation. This in turn deepens an unbroken awareness of the ultimate nature of mind and phenomena in post-meditative activities and prepares the meditator for the **intermediate state of the time of death**. See Chapters 3 and 1, 2, 4, 5, 6 and 7.

Intermediate State of Reality *chos-nyid bar-do*
The intermediate state of actual reality arises after the **intermediate state of the time of death** (*'chi-kha'i bar-do*) and before the **intermediate state of rebirth** (*srid-pa'i bar-do*). Here the opportunity occurs, based on the practices adopted during one's lifetime, to recognise the **natural purity** and **natural transformation** qualities of the ultimate nature of mind in the form of luminosities, rays, sounds and **meditational deities**. See Chapters 3 and 1 1.

Intermediate State of Rebirth *srid-pa'i bar-do*
The intermediate state of rebirth is entered after the **intermediate state of reality** when the consciousness arises in the form of a **mental body**, conditioned by the individual's inheritance of **past actions**, and the individual begins to experience both the surroundings where he or she died and the unfolding of experiential states driven by the momentum of **past actions**. If **liberation** from **cyclic existence** is not achieved during this intermediate state it comes to an end at the moment of conception. Since consciousness is said to possess certain heightened qualities during this period there is a potential to achieve **liberation**,

or at the very least a favourable rebirth, at various key stages as this state is traversed. See Chapters 3 and 1 1.

Intermediate State of the Tme of Death *'chi-kha'i bar-do*
The intermediate state of the time of death is entered at the time when the process of dying definitively begins, and ends with the onset of the **intermediate state of reality**. It includes the gradual dissolution of the five elements and their associated modes of consciousness and culminates with the arising of the **inner radiante** of the ground (*gzhi'i 'od-gsal*). The natural arising of **inner radiance** immediately after respiration ceases is regarded as a supreme opportunity to realise the **Buddha-body of Reality**. See Chapters 3, 8, 10 and 1 1.

Intrinsic Awareness *rang-rig*, Skt. *svasaṃvitti/svasaṃvedana*
According to Indian Buddhist epistemology, and particularly in the writings of the great logicians *Dignāga* and *Dharmakīrti*, the term *svasaṃvedana* refers to the apperceptive or reflexive faculty of consciousness, for which reason it is sometimes rendered as 'reflexive awareness' or 'apperceptive awareness'. However, in the view of the **Great Perfection** (*rdzogs-pa chen-po*) and in the context of the present work, the same term refers to the fundamental innate mind in its natural state of spontaneity and purity, beyond the alternating states of motion and rest and the subject-object dichotomy. It is therefore rendered here as 'intrinsic awareness'. As such, intrinsic awareness gives the meditator access to **pristine cognition** or the **biddha-mind** itself, and it stands in direct contrast to **fundamental ignorance** (*avidyā*), which is the primary cause of rebirth in **cyclic existence** (*saṃsāra*). The direct **introduction** to intrinsic awareness is a distinctive teaching within the ***Nyingma*** school and the principal subject matter of Chapter 4. This practice is a central component of the **Esoteric Instructional Class** (*upadeśa*) of ***Atiyoga***, where it is known as **Cutting throuth Resistance** (*khregs-chod*). See also **Awareness** and **Mind**.

Intrinsic Awareness which is Pristine Cognition *rang rig-pa'i ye-shes*
Generally this term refers to the **pristine cognition** arising from the direct realisation of **emptiness** by a **sublime being** (*ārya*, Tib. *'phags-pa*) in the context of deep **meditative equipoise**. This is so called because the nature and qualities of that experience can never be fully conveyed by means of language and words but remains totally evident to the *yogin* himself. In the context of the **Great Perfection** however, as exemplified by our text, the fusion of the

meditator's intrinsic awareness with the pristine cognition of **buddha-mind** indicates not only that intrinsic awareness provides access to **buddha-mind**, but that the identity of the two has been fully realised. See also **Intrinsic Awareness** and **Pristine Cognition**.

Introduction *ngo-sprod*
A genre of pith instructions in which the nature of **actual reality** or **intrinsic awareness** is formally introduced (*rig-pa'i ngo-sprod*), in a clear immediate manner, by a qualified **spuritual teacher**. See Chapter 4.

Invitation *spyan-'dren-pa*, Skt. *upanimantraṇa* The term 'invitation' refers to the meditative process of the ***tantras***, whereby the actual **meditational deity** or **Being of Pristine Cognition** (*jñānasattva*, Tib. *ye-shes sems-dpa'*) is formally invited by the meditator to enter into the previously visualised form, known as the **Being of Commitment** (*samayasattva*, Tib. *dam-tshig sems-dpa'*).

Jambudvīpa *'dzam-bu gling*
See under **Four Continents and Eght Subcontinents**.

Kagyu *bka'-brgyud*
One of the four main traditions or schools of Tibetan Buddhism. The *Kagyu* lineage tradition stems from the great **acomplished masters** (*mahāsiddha*) of India such as *Tilopa*, *Naropa* and *Maitripa* through to *Khyungpo Neljor*, who founded the *Shangpa Kagyu* lineage, and *Marpa Lotsāwa*, who formed the *Dagpo Kagyu* lineage. The latter comprises four major sub-schools, namely the *Karmapa*, the *Tshalpa*, the *Barompa* and the *Phagmodrupa*, the last of which is further divided into the branches of the *Drigungpa*, *Taglungpa*, *Drukpa*, *Yazang*, *Trophu*, *Shugseb*, *Yelpa*, and *Martshang*. These traditions integrate practices derived from both the ***sūtras*** and the ***tantras***. There is a particular emphasis on the **Great Seal**(*Mahāmudrā*) system of practice and on **perfection stage** practices such as the Six Yogas of *Naropa*.

Kāmarūpa *ka-ma ru-pa*
A traditional name corresponding to parts of modern *Assam* in north-east India and the adjacent *Sylhet* region of Bangladesh.

Kangyur and Tengyur *bka'-bstan rnam-gnyis*
The *Kangyur* is the Tibetan Buddhist canon containing the original ***sūtras*** and ***tantras*** translated from Indian sources. The *Kangyur*, as we now know it, was formalised as a complete collection by the great fourteenth-century Tibetan scholar and encyclopaedist *Buton Rinchendrub*. *Buton* was also instrumental in the compilation of the *Tengyur*, the canonical collection containing translations of authoritative Indian commentarial works. Many manuscript versions of these anthologies were prepared over the centuries, and important xylographic editions were published at *Narthang*, *Derge*, *Lhasa*, *Litang*, *Cho-ne*, and *Beijing*. '*Kangyur*' (*bka'-'gyur*) literally means the translated sacred words or transmitted precepts of the **buddhas**, and '*Tengyur*' (*bstan-'gyur*), the translated commentaries.

Kaṅkaṇīdhāraṇī *kaṅ-ka-ṇī gzungs*
The name of an incantation text associated with *Akṣobhya-Vajrasattva*, through which offerings are made on behalf of the deceased.

Karma *las*
See **Past Actions**.

Karma Family *las-kyi rigs*, Skt. *karmakula*
One of the **five enlightened families** (*pañcakula*) into which the **meditational deities** of the **Buddha-body of Perfect Resource** are subdivided. The deities of the *Karma* family include the peaceful **buddhas** *Amoghasiddhi* and *Samayatārā* and the corresponding wrathful aspects *Karma Heruka* and *Karmakrodheśvarī*. See Appendix Two.

Karma Lingpa *karma gling-pa*
Karma Lingpa (*fl*. fourteenth century) is the **treasure-finder** who extracted from Mt *Gampodar* in *Dakpo* the cycle of teachings known as the *Peaceful and Wrathful Deities: A Pro found Sacred Teaching, [entitled] Natural Liberation through [Recognition of] Enlightened Intention* (*Zhi-khro dgongs-pa rang-grol*), to which our present text belongs. See Gyurme Dorje's 'Brief Literary History'.

Karmaprasiddhi *byang-phyogs las-rab brtsegs-pa'i zhing-khams*
The northern **buddha field** of the 'Mound of Excellent Activities'

(*Karmaprakūṭa*), otherwise known as the 'Matrix of Enlightened Activities' (Tib. *las-rab grub-pa*, Skt. *Karmaprasiddhi*), is the paradise presided over by the male ***buddha*** *Amoghasiddhi* . See Appendix Two.

Kāya *sku* See **Buddha-body**.

khaṭvāṅga *khaṭ-vāṅga* Literally meaning 'bedpost', the *khaṭvāṅga* is a tantric staff, comprising a long eight-sided shaft of white sandalwood, sealed with a half-***vajra*** at its base, and a crossed-***vajra*** at its top, replete with streamers and surmounted by stacked skulls and human heads, indicative of the energy centres of body, speech and mind within the **sbtle body**. In general, the *khaṭvāṅga* symbolises the union of great bliss and emptiness.

King Spirits *rgyal-po*
A class of male spirits who are said to have assumed their particular forms through a preponderance of anger and hatred. Their many mundane forms are to be differentiated from the five supramundane forms of the **protector** deity Pehar (*rgyal-po sku lnga*), which are respectively known as the kings of body, speech, mind, attributes and activities.

Kriyātantra *bya-ba'i rgyud*
The first of the three outer classes of ***tantra***, which form one subcategory of the six classes of ***tantra***, and the fourth of the **nine vehicles**, according to the ***Nyingma*** school of Tibetan Buddhism. *Kriyātantra* emphasises outer ritual practices such as the making of offerings, prostration, and praises to the **meditational deity** visualised in the space before one.

KYE HO *kye-ho*
An exclamation of astonishment or wonder.

Lake-dwelling Medicinal Spirits *mtsho-sman/'tsho-sman*
A group of five, seven or nine female spirits of the *sman-mo* class who dwell in lakes, and who are differentiated from the sky-dwelling medicinal spirits (*nam-mkha'i sman-mo*), the earth-dwelling medicinal spirits (*sa'i sman-mo*), and the hybrid serpentine-medicinal spirits (*klu-sman*). In general, the *sman-mo* are a category of indigenous Tibetan spirits, to whom medicinal ***torma*-offerings**

(*sman-gtor*), compounded of medicines, nectars and blood, are made. Foremost among them are the five sisters of longevity (*tshe-ring mched-lnga*), who are embodied in the five main snow peaks of the Everest range. The most powerful of these medicinal spirits are said to have been bound under an oath of allegiance by ***Padmasambhava*** at Silma in Tsang.

Lay Vows *dge-bsnyen-gyi sdom-pa*, Skt. *upāsakavrata*
See **Prātimokṣa** and **Vows**.

Lesser Vehicle *theg-dman*, Skt. *hīnayāna*
See **Greater Vehicle**, **Hermit Buddhas** and **Pious Attendants**.

'Liberating' Avengers *sgrol-ging*
This is the name of a class of male sword-wielding spirits, collectively known as the *skyes-bu ging-chen*, who are invoked in order to enact the wrathful **rites of 'liberation'**.

Liberation *grol-ba/sgrol-ba*, Skt. *mokṣa*
In a Buddhist context, the term liberation refers specifically to freedom from **cyclic existence**, the karmically conditioned cycle of death and rebirth, and consequently to freedom from all forms of physical and mental **suffering**. Such a liberation can be attained only through the total elimination of **fundamental ignorance** and the **dissonant mental states**, including **attachment** and **aversion**, which afflict the mind and perpetuate the cycle of existence.

Lifelong Companion Gods *'go-ba'i lha*
This is a category of spirits who are said to accompany an individual throughout his or her life, like a shadow, protecting the vitality (*bla*) of the individual. Five types of lifelong companion god (*'go-ba'i lha lnga*) are specifically identified: the gods of the life-essence (*srog-gi-lha*), the gods of masculinity (*pho-lha*), the gods of femininity (*mo-lha*), the gods of the countryside (*yul-lha*), and the gods of inimical force (*dgra-lha*).

Lineage *brgyud-pa*, Skt. *paraṃparā*
An unbroken line of successive teachers through whom the Buddhist teachings are transmitted. According to the ***Nyingma*** tradition, six forms of lineage are

described: 1) the **intentional lineage of the conquerors** (*rgyal-ba'i dgongs-brgyud*), through which the **Buddha-body of Reality** communicates the teachings to the **Buiddha-body of Perfect Resource**; 2) the **symbolic lineage of awareness holders** (*rig-'dzin brda'i brgyud-pa*), through which non-human and human **awareness holders** of the highest **spiritual accomplishements** symbolically receive the teachings from ***bodhisattvas*** of the tenth level; 3) the aural lineage of authoritative personages (*gang-zag snyankhung-gi brgyud-pa*), through which **accomplished masters** orally transmit the teachings from one generation to the next; 4) the lineage empowered by enlightened aspiration (*smon-lam dbang-bskur-gyi brgyud-pa*), through which a **treasure-finder** of concealed texts is identified by their concealer's solemn affirmation, 5) the lineage of prophetically declared spiritual succession (*bka'-babs lung-bstan-gyi brgyud-pa*), through which a **treasure-fnder** of concealed texts is identified from the authoritative prophesies of ***Padmasambhava***, and 6) the lineage of the ***ḍākinī***'s seal of entrustment (*mkha'-'gro gtad-rgya'i brgyud-pa*), through which a **treasure-finder** is granted codified teachings by the lords of the **treasure** in fulfilment of the concealer's former aspiration.

Lineage Holder *brgyud-pa'i 'dzin-pa*, Skt. *paraṃparādhara*
One who maintains any of the six **lineages** and takes responsibility for their continued **transmission** from one generation to the next. See previous entry.

Longchen Rabjampa *klong-chen rab-'byams-pa*
A prolific writer (1308 - 63), regarded as one of the greatest masters of the ***Nyingma*** school, *Longchen Rabjampa* is renowned for his systematic commentaries on the **nine vehicles**, the perspective of ***Atiyoga***, and his revelation of the texts and practices contained in the *Four-part Innermost Spirituality* (*sNying-thig ya-bzhi*). His commentary on the **Guhyagarbhatantra**, entitled *Dispelling the Darkness of the Ten Directions* (*Phyogs-bcu'i mun-sel*), is an important source, clarifying the ***maṇḍala*** of the forty-two **peaceful deities** and the fifty-eight **wrathful deities** from the perspectives of the **ground**, **path**, and result.

Lotus *padma*
In Buddhist poetry and the visual arts the lotus, particularly the variety which grows in water, is often used as a symbol of purity. The lotus grows from an unclean mire, yet it is clean and unpolluted by the mire surrounding it. One finds

the lotus depicted as the cushion or seat of many **meditational deities** in Buddhist **tantric** iconography. Among the **five enlightened families**, the ***Padma*** or Lotus family (*padma'i rigs*) is that of the ***buddha*** *Amitābha*.

Lotus Light Palace *padma 'od-kyi pho-brang*
The palace or operational field of ***Padmasambhava***. See under **Maṇḍala**.

Love/Loing Kindness *byams-pa*, Skt. *maitrī*
In a Buddhist context, loving kindness is defined as a **mentalfactor** characterised by a sincere wish that others enjoy happiness. According to this definition, love is one of the eleven 'wholesome **mental factors**' categorised in the ***abhidharma*** literature. However, in the case of the **four immeasurable aspirations**, the word love is used as an abbreviation for 'great love' (*byams-pa chen-po*, Skt. *mahāmaitrī*) which refers to an altruistic mental attitude that is unbiased in its love towards all beings and is also spontaneous and natural. It is said that such a spontaneous sense of universal or unqualified love can only arise as a result of a systematic meditative training and an understanding of **emptiness**.

Lower Existences *ngan-song*, Skt. *durgati*
The realms of the animals, **anguished spirits**, and **hells**.

Lower Vital Energy *'og-gi rlung*
The vital energy located at the lower extremity of the central **energy channel** within the **subtle body**. See **VitalEnergy**.

Madhyamaka *dbu-ma*
Derived from the Sanskrit expression *madhyamapratipad*, meaning the 'Middle Way' between the extremes of **eternalism** and **nihilism**, which was expounded by ***Sākyamuni Buddha*** in the earliest ***sūtras***, *Madhyamaka* (*dbu-ma*) is the name of one of the most influential among the four classical schools of Indian Buddhist philosophy. Within the context of the *Madhyamaka* school, the Middle Way refers to the doctrine of **emptiness** (*śūnyatā*), which is held to be the ultimate nature of all things. According to this view, all phenomena, whether mental or physical, cannot be found to possess any independent or self-validating natures, and their existence and identity are regarded as valid only

within a relative framework of worldly convention. Further, it is propounded that not only do phenomena exist solely in dependence upon causes and conditions, but even their identities depend on conceptions and labelling. Nevertheless, this school holds that, unlike mere fantasies, such as unicorns for example, phenomena do exist conventionally and their ontology must be accepted as valid. Such a metaphysical position is designated the 'Middle Way' in that it is the mid-point between the extremes of total non-existence of **reality**, or **nihilism**, and the positing of an absolute, independent existence of **reality**, or **eternalism**. Founded by ***Nāgārjuna*** in the second century AD, the *Madhyamaka* school later evolved two subdivisions: *Prāsaṅgika* and *Svātantrika*, based on the different interpretations of *Nāgārjuna*'s views which were made by *Buddhapālita* (later elucidated by *Candrakīrti*) and *Bhavaviveka* respectively. The Tibetan tradition, while recognising *Bhavaviveka*'s important contribution to Buddhist logic and philosophy, considers the *Prāsaṅgika* technique of *reductio ad absurdum* to be the most refined logical method in Buddhism for establishing the view of **emptiness**. The distinctive feature of the *Prāsaṅgika* school is its total denial of any ontology implying **inherent existence** of either external objects or subjective **consscious**ness. There is also, according to some Tibetan interpretations, the tradition known as the Great *Madhyamaka* which in the course of meditative insight distinguishes between the intrinsic **emptiness** of phenomena (*rang-stong*) and the extrinsic **emptiness** of pure **buddha attributes** (*gzhan-stong*).

Magical Net *sgyu-'phrul drva-ba*, Skt. *Māyājāla*
The most all-embracing cycle of texts among the eighteen ***Mahāyoga tantras***, focusing specifically on the ***maṇḍala*** of the forty-two **peaceful deities** and the fifty-eight **wrathful deities**, and including within its corpus the ***Guhyagarbhatantra***. As such, it is the basis for all subsequent expositions of this particular ***maṇḍala***, including the present work. See Gyurme Dorje's 'Brief Literary History'.

Magon Chamdrel *ma-mgon lcam-dral*
An epithet of the protectress *Ekajaṭī* and *Dorje Lekpa*, who are revered as the foremost supramundane **protector** deities, according to the ***Atiyoga*** tradition of the ***Nyingma*** school.

Mahākāla *mgon-po nag-po*

The supramundane **protector** deity *Mahākāla* is a **wrathful** manifestation of ***Avalokiteśvara*** . The meditative practices associated with this protector are popular in all four traditions of Tibetan Buddhism.

Mahākaruṇika *thugs-rje chen-po* The thousand-armed form of ***Avalokiteśvara***. See **Aalokiteśvara**.

Mahāyāna *theg-pa chen-po*
See **Greater Vehicle**.

Mahāyoga *rnal-'byor chen-po'i rgyud*
The seventh of the **nine vehicles**, and first of the three inner classes of *tantras*, according to the ***Nyingma*** school. *Mahāyoga* emphasises the **generation stage** of meditation (*utpattikrama*) and the gradual visualisation of elaborate ***maṇḍalas*** of deities. It comprises eighteen basic ***tantras***, such as ***Guhyagarbha***, *Guhyasamāja*, and *Buddhasamāyoga*, as well as a vast number of ***tantra*** texts associated with the so-called eight classes of **means for attainment** (*sgrub-pa bka'-brgyad*), which focus respectively on the deities *Yamāntaka*, *Hayagrīva*, *Srīheruka*, *Vajrāmrta*, *Vajrakīla*, *Mātaraḥ*, *Lokastotrapūjā* (*'jig-rten mchod-bstod*), and *Vajramantrabhiru* (*rmod-pa drag-sngags*). These texts are all contained in the *Collected Tantras of the Nyingmapa* (*rNying-ma'i rgyud-'bum*), and a small but important selection of them is also contained in the ***Kangyur***.

Maitreya *rgyal-ba byams-pa*
Maitreya is the embodiment of the great **loving kindness** (*mahāmaitrī*) of all the **buddhas**, as visualised in the form of a **meditational deity**. *Maitreya* therefore represents the perfected state of the faculty of **love/oving kindness** inherent within each individual's mental continuum. In addition, *Maitreya* is also revered as an eminent historical figure, a ***bodhisattva*** who was one of the eight principal ***bodhisattva*** disciples of ***Sākyamuni Buddha***. It is to him that the *Five Works* of *Maitreya* (*Byams-chos sde-lnga*) are attributed. According to the classical ***sūtra*** literature it is the ***bodhisattva*** *Maitreya* who is the coming **buddha**, fifth in the line of one thousand **buddhas** (**Sākyamuni** being the fourth) who will descend to this world during the **aspicious aeon**. Currently he is said to be residing in the **god** realm of ***Tuṣita***. He is also one of the four outer male ***bodhisattvas*** among the forty-two **peaceful deities**. See Appendix Two.

Major and Minor Marks *mtshan-dpe*, Skt. *laksanānuvyañjana*
The **Buddha-body of Supreme Emanation** is characterised by thirty-two major marks (Skt. *dvātriṃśan-mahāpuruṣalaksaṇa*) and eighty minor marks (Skt. *asītyanuvyañjana*), which are all enumerated in ***Maitreya***'s *Ornament of Emergent Realisation* (*Abhisamayālaṃkāra*, T 3786, vv. 13-17 and 21-32). These include an array of perfected features of body and speech, which according to the commentaries are the specific results of diverse aspects of a **buddha**'s conduct.

Malevolent/Beguiling Forces *bdud*, Skt. *māra*
Buddhist literature speaks of four kinds of beguiling influences which are the obstacles that impede one's spiritual transformation. These are the influence of: our impure psycho-physical **aggregates** (*skandha*); our **dissonant mentalstates** (*kleśa*); deva's son (*devaputra*), which refers to sensual desires and temptations; and the lord of death (*mṛtyupati*), which refers to ordinary death, at the point of which rebirth in cyclic existence continues rather than the attainment of **buddhahood**. As recorded in the life of ***Śākyamuni Buddha***, these archetypal forces projected images of desire and terror which were designed to interrupt his **mediative equipoise**, just prior to his attainment of manifestly perfect **buddhahood** at *Bodhgaya* in India.

Maṇḍala *dkyil-'khor*
The Sanskrit word '*maṇḍala*' conveys a number of meanings - circle, wheel, circumference, totality, assembly or literary corpus. In the context of ***Anuyoga*** and ***Atiyoga***, the expression 'three *maṇḍalas*' specifically refers to the scope of **buddha-body**, **speech** and **mind**. Then, in a more general usage, this term indicates the central (*dkyil*) and peripheral ('*khor*) deities described in the ***tantra*** texts. These deities reside within a celestial palace (*vimāṇa*), which generally has a perfectly symmetrical design - with four gateways and four main walls composed of five layers of different colours, each of the features corresponding to a particular aspect of the principal deity's, and thereby to the meditator's, pure **awareness** and purity of perception. The *maṇḍala* thus represents a perfected state of being and perception encompassing all phenomena. The celestial palace itself and the deities within it symbolise the perfected states of the meditator's own **awareness**, psycho-physical **aggregates**, elemental properties, sensory and mental processes, *etc.* When such *maṇḍalas* are represented symbolically, they

may take the form of a two-dimensional image on painted cloth, or they may be made of coloured sand, or else constructed as a three-dimensional structure, carved from wood or other materials. The visualisation of *maṇḍalas* in their three-dimensional form plays a crucial role in the **generation stage** of meditation. Here, these 'abodes of the deity' are never perceived of as independently existing universes but as manifestations of the **pristine cognition** of the principal **meditational deity** being meditated upon. The symbolism of the *maṇḍala* of forty-two **peaceful deities** and fifty-eight **wrathful deities**, as it relates to our text, is given in Appendix Two.

Maṇḍala of Offeringss *mchod-pa'i maṇḍal*
The *maṇḍala* of offerings is one of the **preliminary practices** (*sngon-'gro*), in which offerings are visualised and offered to the **spiritual teacher**, **meditational deity** or **Three Precious Jewels**. In general, there are outer, inner, and secret *mandala* offerings, corresponding to the **Three Buddha-bodies** of **emanation**, **perfect resource** and **actual reality**. In the first, the entire external material universe, symbolised by Mount ***Sumeru*** and the **four continents**, etc., is offered, usually using a circular metal base on which are arranged small heaps of rice; second, the inner *maṇḍala* of offerings comprises the **subtle body**, complete with its **energy channels**, currents of **vital energy** and **seminal points**; and, third, the secret *maṇḍala* of offerings is that of **actualreality** or the ultimate nature of **mind**. In the **preliminary practices** all these are offered one hundred thousand times as an antidote for **attachment**.

Mañjuśrī *'jam-dpal*
Mañjuśrī is the embodiment of the **discriminative awareness** of all the **buddhas**, manifesting in the form of a **meditational deity**. He is normally depicted in his seated posture, holding a sword in his right hand (representing **discriminative awareness**) and a sacred text in his left hand (indicating his mastery of all knowledge). *Mañjuśrī* is also revered as an eminent historical figure who was one of the eight principal ***bodhisattva*** disciples of the ***Buddha***; and he is also one of the four outer male ***bodhisattvas*** among the forty-two **peaceful deities**. See Appendix Two.

Mantra *sngags*
The Sanskrit word *mantra* is an abbreviation of two syllables *mana* and *traya*, respectively meaning 'mind' and 'protection'. Hence '*mantra*' literally refers to

‘protection of the mind’. The essential indication here is the protection of the mind from the overwhelming influence of ordinary perceptions and conceptions, which give rise to deluded states of existence, thus inhibiting the full expression of **buddha nature**. More specifically, *mantra* refers to the pure sound which is the perfected speech of an **enlightened** being. The aim of the **generation stage** practices is the cultivation of the mode of being of the **meditational deity**, that is to say the transformation of mundane body, speech and mind into **buddha-body**, **speech** and **mind**. This is supported in ritual practice by the enactment of the hand-gestures or **seal** (*mudrā*), which are the resonance of **buddha-body**, by *mantra* recitation, which is the resonance of **buddha-speech**, and by visualisation, which is the resonance of **buddha-mind**. In general, three types of *mantra* are differentiated: *mantras* of retention (Skt. *dhāraṇī*, Tib. *gzungs-sngags*), gnostic *mantras* (Skt. *vidyāmantra*, Tib. *rig-sngags*), and secret *mantras* (Skt. *guhyamantra*, Tib. *gsang-sngags*). Among these, the first comprises the *mantras* associated with the ***sūtras*** which are designed to intensify **discriminative awareness**, the second are associated with specific deities of the outer ***tantras***, and designed to intensify **skilful means**, while the third are associated with the inner *tantras*, and are designed to intensify the **generation stage** of meditation. The term ‘secret *mantra*’ is also utilised as a synonym for the **Vehicle of Indestructible Reality** (*Vajrayāna*).

Mantrin *sngags-pa*
An adept of the vehicle of secret ***mantra*** **(***mantrayāna*) in general. However, the word *ngakpa* (*sngags-pa*) is popularly used to denote those practitioners of ***tantra*** who choose to maintain a family life, passing on their teachings through a familial lineage, in contrast to the celibate life of a monk or nun.

Māra *bdud*
See under **Malevolent / Beguiling Forces**.

Martial Haunting Spirits *btsan*
A class of ghostly or haunting spirits, often depicted as armour-clad, who cause colic and intestinal disorders. Foremost among them are *Tsimara*, the protector of *Samye* monastery, and *Yamshu Marpo*. They are generally depicted as red in colour, brandishing a red lance with a red flag in the right hand and throwing a red-coloured snare (*btsan-zhags*) with the left hand, while riding a red horse.

Means for Attainment *sgrub-thabs*, Skt. *sādhana*
The literature of the Buddhist ***tantras*** is classified into ***tantra*** texts and means for attainment manuals. The former are general expositions concerning the **continua of the ground, path and ressult** associated with a particular ***maṇḍala*** of deities, while the latter are specific manuals derived from and inspired by the former as the detailed means for attainment, or meditative realisation, of a specific ***maṇḍala*** of deities. Such practices have four phases, which are often known as the **four aspects of ritual service and means for attainment** (*bsnyen-sgrub yan-lag bzhi*).

Meditation *sgom*, Skt. *bhāvanā*
Meditation is defined as a disciplined mental process through which a person cultivates familiarity with a chosen object, be it an external object like an image, or even a trivial object such as a pebble, etc., or an internal object such as one's own mind or personal identity. According to the ***sūtras***, there are two main types of meditation, one emphasising the faculty of stability and single-pointedness of mind and the other emphasising analysis and discrimination. The first type of meditation is absorptive, and produces a quality of mental placement and tranquillity, known as **calm abiding**, and the latter, known as **penetrative insight**, generates a deeper insight into the profound natures of the chosen object. In the context of the ***tantras***, meditation additionally includes the techniques of the **generation** and **perfection stages**, as well as those of the **Great Perfection**.

Meditational Deity *yi-dam*, Skt. *iṣṭadevatā*
Forms or resonances of fully manifest **buddhahood** whose characteristics are defined or revealed by the specific tantric practices on the basis of which they are visualised. After receiving **empowerment** and guidance concerning an appropriate meditational deity or ***maṇḍala*** of deities from an authoritative **spiritual teacher**, the practitioner of the ***tantras*** seeks to experientially cultivate union with the qualities of **buddha-body** , **speech** and **mind** through the practice of the **generation stage** of meditation related to a specific meditational deity or ***maṇḍala*** of deities. It is essential that the meditational deities should not be perceived as externally existing or independent beings but rather as forms or resonances of **buddha-mind** itself. Union with the meditational deity is said to confer supreme **accomplishment** on the meditator, in contrast to meditation on the spiritual teacher, which confers **blessings**, and meditation on the ***ḍākinī***,

which confers enlightened or **buddha activities**.

Meditative Commitment *thugs-dam*
This refers to a resolute period of **meditative equipoise**, and the **commitments** pertaining to meditative equipoise. Note that the same term is also used as the honorific equivalent of *yi-dam* (meditational deity).

Meditative Concentration *bsam-gtan*, Skt. *dhyāna*
Meditative concentration is defined as the one-pointed abiding in an undistracted state of mind free from the taint of **dissonant mental states** (*kleśa*). It is an advanced form of **calm abiding**, where often both **calm abiding** and **penetrative insight** may be present in perfect union. In the ***sūtras*** and ***abhidharma*** literature of the **Lesser Vehicle**, four states of meditative concentration are identified as being conducive to birth in the seventeen levels of the **form realm**. These are characterised, in their proper order, by a temporary sojourn from: 1) physical sensations of pain; 2) mental unhappiness; 3) mental excitements related to pleasure; and 4) mundane experiences of joy as a whole. In the context of the **Greater Vehicle**, meditative concentration is the fifth of the **six perfections** (Skt. *ṣaṭpāramitā*).

Meditative Equipoise *mnyam-par bzhag-pa*, Skt. *samāhita*
Meditative equipoise refers to a one-pointed placement of the mind on a meditation object or a theme, such as the **selflessness** of the individual personality (Skt. *pudgalanairātmya*) and the **selflessness** of phenomena (Skt. *dharmanairātmya*), which invariably occurs in the context of prolonged **meditative stability**(Skt. *samādhi*). It is contrasted with periods of post-meditation (Skt. *pṛṣtalabdha*, Tib. *rjes-thob*) during which the meditator arises from meditative equipoise, and engages with his or her environment.

Meditative Stability *ting-nge-'dzin*, Skt. *samādhi*
The Sanskrit term *samādhi* literally means 'union' or 'combination', and its Tibetan equivalent *ting-nge-'dzin* means 'adhering to that which is profound and definitive'. However, the term has several different meanings in different contexts. For example, in ***abhidharma*** texts it sometimes refers to a mental factor that is part of a group of mental factors present in every veridical cognition, whereas in the context of meditation, it can be synonymous with **Meditative concentration**. In many instances, *samādhi* refers to specific

meditative states such as diamond-like meditation, lion's majestic pose meditation and others enumerated in the ***sūtras*** and ***tantras*** of the **Greater Vehicle**. More specifically, in the ***Mahāyoga tantras***, the term meditative stability refers to the three phases of the **generation** and **perfection stages** of meditation. These are: the **leditative stability of reality** (*de-bzhin nyid-kyi ting-nge-'dzin*), the **meditative stability which illuminates all that appears** (*kun-tu snang-ba'i ting-nge-'dzin*), and the **meditative stability of the causal basis** (*rgyu'i ting-nge-'dzin*), which respectively and sequentially focus on great **emptiness**, great **compassion** and the **seals** of the **meditational deities**. In the **Unsurpassed *Yogatantras***, somewhat different terminology is used in the contexts of the **generation stage** and the **perfection stage**. In the generation stage, the practice of the **means of attainment** takes place within the framework of (i) the initial meditative stability (*dang-po sbyor-ba'i ting-nge-'dzin*), (ii) the meditative stability of the victorious rite of the ***maṇḍala*** (*dkyil-'khor rgyal-chog-gi ting-nge-'dzin*), and (iii) the meditative stability of the victorious rite of enlightened activity (*las rgyal-chog-gi ting-nge'dzin*). In the context of the **perfection stage**, however, these same terms refer to an advanced level of realisation.

Mental Body *yid-lus*, Skt. *manokāya*
The non-corporeal body assumed during the **intermediate state of rebirth**, which is said to have an initial similitude to the physical body of the previous life. See Chapter 11.

Mental Factor *sems-byung*, Skt. *caitasika* See **Mind**.

Merit *bsod-nams*, Skt. *puṇya* Merit refers to the wholesome tendencies imprinted in the mind as a result of positive and skilful thoughts, words, and actions that ripen in the experience of happiness and well-being. According to the **Greater Vehicle**, it is important to dedicate the merit of one's wholesome actions to the benefit of all **sentient beings**, ensuring that others also experience the results of the positive actions generated.

Middle Way *dbu-ma'i lam*, Skt. *madhyamapratipad*
See **Madhyamaka**.

Mind *sems*, Skt. *citta*
In Buddhism, mind is defined as a dynamic process, which is simply the awareness of an object or event. In its technical usage mind is contrasted with fifty-one **mental factors**, which are enumerated in the ***abhidharma*** literature. In the context of this differentiation the primary function of 'mind' is to be aware of the referent object as a whole, whereas the modalities which relate to the specific aspects of the object are defined as '**mental factors**'. It is important to understand that mind in Buddhism should not be conceived of as a static thing or as something composed of a spiritual substance. Although some Buddhist philosophical schools of thought do identify mind as the essence of being or personal identity, the notion of self or person is not an essential component of the Buddhist concept of mind. In the ***Dzogchen*** teachings an important distinction is made between the Tibetan terms '*sems*' and '*rig-pa*'. Here, our 'ordinary mind' (*sems*) is the gross dualising **consciousness** (*rnam-shes*) whereas pure **awareness** (*rig-pa*) is free from the dualistic perceptions of subject and object. See **Awareness**, **Intrinsic Awareness**, and **Consciousness**.

Mind of Enlightenment *byang-chub sems*
See ***Bodhicitta***.

Mindfuness *dran-pa*, Skt. *smṛti* Mindfulness is the faculty which enables the **mind** to maintain its attention on a referent object, thus allowing for the development of familiarity with the object and also the ability to retain its imprint within memory for future recollection. Together with mental alertness, it is one of the two indispensable **mental factors** for the development of **calm abiding**. It is mindfulness which counteracts the arising of forgetfulness, and forgetfulness is one of the greatest obstacles to a successful cultivation of **meditative stability**.

Monastic Community *dge-'dun*, Skt. *saṅgha*
In its classical Buddhist usage, the term refers mainly to the spiritual communities of ordained practitioners, both monks and nuns (Skt. *bhikṣu/ bhikṣuṇī*). The actual *saṅgha*, when viewed as an object of **refuge** in the context of the **Three Precious Jewels**, is a highly realised, 'supreme assembly' of those who have gained a direct insight into the true nature of **reality - emptiness** (i.e. those who have attained the path of insight).

Monastic Preceptor *mkhan-po*, Skt. *upādhyāya*
The term monastic preceptor specifically indicates one who presides over the monastic ordination ceremony of new monks. However, in some Tibetan traditions, the word '*khenpo*' (*mkhan-po*) suggests an ordained professor of Buddhist philosophy, in which case it is equivalent to the term *geshe* (*dge-shes*) in its later usage. See **Spiritual Friend**. The same term can also be used to refer to the abbot of a monastery, in which case it often takes the honorific form *mkhan rin-po-che*, the precious abbot.

Monastic Vows *sdom-pa*, Skt. *saṃvara*
See **Vows**.

Mother and Child Aspeets of Reality *chos-nyid ma-bu*
The 'mother' and 'child' aspects of reality are those associated respectively with the **inner radiance** of the ground and the **inner radiante** of the path. See **Inner Radiante**.

Motivational Tendencies *'du-byas*, Skt. *saṃskāra*
See **Aggregate of Motivational Tendencies**.

Mount Gampodar *sgam-po-gdar-gyi ri-bo*
Mount *Gampodar* in *Dakpo* is the **treasure**-site (*gter-kha*) from which the cycle of the *Peaceful and Wrathful Deities: Natural Liberation through [Recognition of] Enlightened Intention* (*Zhi-khro dgongs-pa rang-grol*) was unearthed as **treasure** (*gter-ma*) by ***Karma Lingpa*** during the fourteenth century. See Gyurme Dorje's
'Brief Literary History'.

Mount Potālaka *ri-bo po-ta-la-ka*
Mount *Potālaka*, the abode of ***Avalokiteśvara***, is reputedly identified with a mountain in modern Karnataka State, South India, according to the classical Indian Buddhist tradition. However, in the Chinese Buddhist tradition, it is identified with the eastern island of *Putuo Shan* in the bay of *Hangzhou*.

Mount Sumeru *ri-rab*
Mount *Sumeru* is the *axis mundi* of Indian cosmology, the centre of the world. In

terms of the Hindu, Jain, Buddhist and Bon pilgrimage traditions, it is widely identified with the sacred Mount *Kailash* in far-west Tibet. See **Four Continents and Eight Subcontinents**.

Nāgārjuna *klu-sgrub*
A pre-eminent second-century AD Indian scholar and the founder of the ***Madhyamaka*** philosophical school of Buddhist thought.

Natural Expression *rang-bzhin*, Skt. *svabhāva*
While the term *svabhāva* conveys other meanings, such as **self-identity** and **inherent existence** in the contexts of ***Madhyamaka*** philosophy and ***sūtra***-based literature in general, here in the specific terminology of the ***Nyingma*** school, it is rendered as 'natural expression' because it describes the dynamic of the **Buddha-body of Perfect Resource**. As such, it is contrasted with the essence - the dynamic of the **Buddha-body of Reality**, and compassionate energy - the dynamic of the **Buddha-body of Emanation**. The **Buddha-body of Perfect Resource** is said to be endowed with seven aspects of natural expression: 1) ripening in the nature of **reality**, 2) **buddha attributes** which are spontaneously present, 3) dimensionless **pristine congnition**, 4) intrinsic rather than external manifestation, 5) unqualified sameness, 6) freedom from single and multiple concepts, and 7) inseparability at all times. In the context of the present work, the term 'natural expression' also refers to the modalities of the twenty-eight wrathful *Īśvarī*, when contrasted with the '**natural purity**' (*gnas-dag*) of the **peaceful deities** and the '**natural transformation**' (*gnas-gyur*) of the **wrathful deities**.

Natural Liberation *rang-grol*
According to the terminology of the ***Nyingma*** school and in the context of the title of our text *Peaceful and Wrathful Deities: Natural Liberation through [Recognition of] Enlightened Intention* (*Zhi-khro dgongs-pa rang-grol*) the term 'natural liberation' refers to a natural process of recognition of the actual nature of the object, which is free from any form of renunciation or antidote. *Dudjom Rinpoche* explains the term 'natural liberation' (*rang-grol*) to mean that recognition or awareness is 'uncontrived by any antidote, and all that arises is liberated without reference to other liberating activities'. This accomplishment is a distinctive feature of the resultant **vehicles**, such as ***Atiyoga***, in contrast to the causal **vehicles**, in which the application of antidotes and **renunciation** are

required.

Natural Pristine Cognition *rang-byung ye-shes*
This term denotes the presence of **intrinsic awareness which is pristone cognition** as an uncultivated seed, said to abide atemporally in the mental continua of all sentient beings. See **Intrinsic Awareness** and **Pristone Cognition**.

Natural Purity *gnas-su dag-pa/rnam-par dag-pa*
According to the terminology of the ***Nyingma*** school and in the context of the present work, the term 'natural purity' refers to the quiescent naturally abiding purity of the psycho-physical **aggregates**, **elemental properties**, and sensory and mental processes as represented by the forty-two **peaceful deities** of the ***maṇḍala***. 'Natural purity' indicates the presence of the assembly of peaceful deities in the **continuum of the ground**. See Appendix Two.

Natural Transformation *gnas gyur-pa*
In contrast to the term '**natural purity**', the term 'natural transformation' refers to the transformative energies of the fifty-eight **wrathful deities** of the ***maṇḍala***, which bring about the active transformation of the conditioned **psycho-physical aggregates** , **elemental properties**, and sensory and mental processes. 'Natural transformation' indicates the presence of the assembly of **wrathful deities** in the **continuum of the ground**. See Appendix Two.

Naturally Manifest *rang-snang*
In the terminology of the ***Nyingma*** school, the term 'naturally manifest' or 'intrinsically manifest' (*rang-snang*) refers to the non-dual mode in which the natural radiance (*rang-gsal*) of **pristine cognition** (*ye-shes*) arises as **intrinsic awareness** (*rang-rig*). See **Intrinsic Awareness**. An important distinction is also made between the **Buddha-body of Perfect Resource**, which manifests naturally or intrinsically, and the **Buddha-body of Emanation**, which manifests extraneously (*gzhan-snang*), for the sake of sentient beings.

Negativity *sdig-pa*, Skt. *pāpa*
The negativity arising from the performance of **non-virtuous past actions**, which, along with negative **obscurations** (*sgrib*) and their **habitual tendencies**

(*bag-chag*), all have their basis in **delusion**, **attachment**, and **aversion**. Negativity, therefore, generates a momentum towards a less favourable rebirth within **cyclic existence**. **New and Old/Ancient Translation Schools** *gsar-ma-dang rnying-ma* See **Nyingma**.

Nihilist *chad-lta-ba/mur-stug-pa*, Skt. *naiṣṭhika*
Nihilism and **eternalism** are the two extreme views which must, according to Buddhist thought, be transcended in order for any philosophical position to be considered well-founded. Nihilism in general refers to the view that denies the existence of objects, laws of **cause and effect** and the principle of **dependent origination** . However, based on one's metaphysical position with regard to the nature of **reality**, the criteria of what constitutes a denial of the existence of phenomena or the law of **cause and effect** may differ. In ancient India the nihilist view was characteristic of the *Carvāka* and *Bārhaspatya* materialist schools. See **Eternalist** and **Madhyamaka**.

Nine Sequences of the Vehicle *theg-pa'i rim-pa dgu*
See under **Nine Vehicles**.

Nine Vehicles *theg-pa dgu*, Skt. *navayāna*
In the ***Nyingma*** school, the Buddhist teachings are systematised according to a hierarchy of the three outer or causal **vehicles** (those of the **pious attendants**, **hermit buddhas** and ***bodhisattvas***), those of the three outer classes of ***tantra*** (***Kriyātantra***, ***Ubhayatantra*** and ***Yogatantra***), and those of the three inner classes of ***tantra*** (***Mahāyoga***, ***Anuyoga*** and ***Atiyoga***). See the nine individual entries.

Nirvāna *myang-'das*
Nirvāṇa (lit. 'state beyond sorrow') refers to the permanent cessation of all **suffering** and the **dissonant mental states** which cause and perpetuate suffering, along with all misapprehension with regard to the nature of **emptiness** (Skt. *śūnyatā*). *Nirvāṇa* is therefore the antithesis of **cyclic existence** (Skt. *saṃsāra*). Since it is through the misapprehension of the nature of **actual reality** (Skt. *dharmatā*) that our conscious states of delusion arise, a total elimination of these **dissonant mental states** can only be effected by generating a genuine insight into the true nature of **actual reality**. All the ***bodhisattva* paths** expounded in the ***sūtras*** and all the aspects of the **continuum of the path** which are expounded in

the ***tantras*** are regarded as the means by which *nirvāṇa* might be attained. Classical Buddhist literature mentions three types of *nirvāṇa*: 1) *nirvāṇa* with residue, *i.e.* the initial state of *nirvāṇa* when the person is still dependent on his or her karmically conditioned psycho-physical **aggregates** (*skandha*); 2) *nirvāṇa* without residue, *i.e.* an advanced state of *nirvāṇa* where the former aggregates have also been consumed within emptiness; and 3) non-abiding *nirvāṇa*, *i.e.* a state that has transcended both the extremes of conditioned cyclic **existence** and also the isolated peace or quiescence of *nirvāṇa*.

Non-virtuous Action *mi-dge-ba*, Skt. *akuśala*
See **Virtuous Action**.

Nucleus of the Sugata/Tathāgata *bde-gshegs snying-po / de-gshegs snying-po*, Skt. *sugatagarbha/tathāgatagarbha*
Both *Sugata* (One Who Has Gone to Bliss) and *Tathāgata* (One Who Has Thus Gone) are epithets of **Buddha**. However, the expression 'nucleus of the *sugata*' or 'nucleus of the *tathāgata*' refers to the seed of **buddha nature** present but uncultivated in the mental continuum of all sentient beings, and without which the attainment of **enlightenment** or **buddhahood** would be impossible. See **Buddha nature**.

Nyinda Choje *nyin-zla chos-rje*
The name of the son of ***Karma Lingpa***. See Gyurme Dorje's 'Brief Literary History'.

Nyinda Ozer *nyin-zla 'od-zer*
The name of a second-generation lineage-holder of ***Karma Lingpa***. See Gyurme Dorje's 'Brief Literary History'.

Nyingma *rnying-ma*
The oldest school of Tibetan Buddhism, based on the teaching traditions and texts introduced to Tibet during the earliest phase of Buddhist propagation, which coincided with the reigns of the Buddhist kings of the *Yarlung* dynasty in the eighth to ninth centuries. These traditions were introduced from India by ***Padmasambhava*** , *Vimalamitra* and others, and maintained in Tibet by the twenty-five disciples of ***Padmasambhava***. The distinction between the old and

new schools of Tibetan Buddhism is made on the basis of the interregnum which followed the persecution of Buddhism during the ninth century and preceded the second or later phase of Buddhist propagation when a further corpus of Buddhist literature was introduced from India by *Marpa*, *Drokmi Lotsāwa*, *Atiśa*, *Rinchen Zangpo* and others during the eleventh century. Lineages derived from the earlier phase and works translated before the interregnum are known as *Nyingma*, or the 'Ancient Translation school', in contrast to those which emerged thereafter and are known as *Sarma*, or the 'New Translation schools'.

Nyingthig *snying-thig*
The teachings known as the 'Innermost Spirituality' or 'Heart-Essence' (*snying-thig*) are the most important and essential pith instructions within the esoteric instructional class (*upadeśavarga*) of ***Atiyoga***, including the techniques of **Cutting through Resistance** and **All-surpassing Realisation**. Two distinct lineages of these teachings were introduced from India by ***Padmasambhava*** and *Vimalamitra*, and then transmitted with great secrecy in Tibet until the time of **Longchen Rabjampa** (fourteenth century), who integrated them in his *Four-part Innermost Spirituality* (*sNying-thig ya-bzhi*), from which time they were widely disseminated and practised. Diverse traditions of *Nyingthig* are practised within the **treasure** (*gter-ma*) traditions of the ***Nyingma*** school, the most influential in more recent times being the *Innermost Spirituality of Longchenpa* (*Klong-chen snying-thig*), which was revealed during the eighteenth century by *Rigdzin Jigme Lingpa* on the basis of his inspirational visions of *Longchen Rabjampa*, and which has since become the most popular recension of *Nyingthig* teachings throughout Tibet.

Oath-bound Protectors *dam-can*
A class of **protectors** of the **sacred teachings** who are considered to have been originally indigenous Tibetan spirits, bound under an oath of allegiance to Buddhism by ***Padmasambhava*** during the eighth century.

Obscuration *sgrib-pa*, Skt. *āvaraṇa* There are two main categories of obscurations (*sgrib-pa*), namely: the **dissonant mental states** (*nyon-sgrib*, Skt. *kleśāvaraṇa*) which are the obscurations to **liberation**, and the subtle propensities of these mental states as well as that of **fundamental ignorance**, which constitute the obscurations to **omniscience** (*shes-sgrib*, Skt. *jñeyāvaraṇa*). As the terms themselves indicate, the first category of obscurations obstruct

the individual from gaining total freedom from **karmically** conditioned **cyclic existence** , and the latter from attaining a direct and non-deceptive realisation of all aspects of **reality**. The obscurations to **liberation** include not only the conscious states of our **deluded mind**, such as desire, hatred, jealousy, harmful intent, etc., but also the psychological **habitual tendencies** which are imprinted by these states, which serve as seeds for their continuity and recurrence. The second category of obscurations refers to the 'propensities for bewildering dualistic appearance' (*gnyis-snang khrul-pa'i bag-chags*), the subtle dispositions and latent tendencies which are deeply ingrained within an individual's psyche and which are the origins of our **dualistic** perceptions of the phenomenal world and of our own consciousness. A total overcoming of both obscurations (Tib. *sgrib-gnyis*) marks the attainment of **buddhahood**.

Obstacle-causing Spirits *bar-cad-kyi gdon*
The various classes of spirits (*gdon*) who cause obstacles to individuals and pollute the environment, which are said to impede certain localities, the physical body and human activities. In particular, there is an enumeration of eighteen such spirits to whom paediatric diseases are attributed by the Tibetan medical tradition.

Obstruting Forces *bgegs*, Skt. *vighna*
A class of forces which obstruct spiritual practice, but whose obstacles may be considered psychologically as cathartic in that their emergence may suggest that one's own negative **past actions** are ripening and therefore their negative impact is finally maturing and coming to an end. Often when **means for attainment** are performed in accordance with the ***tantras***, a ***torma*-offering** is dedicated to such obstructing forces prior to the commencement of the **generation stage** of meditation.

Oḍḍiyāna *o-rgyan*
Oḍḍiyāna, the birthplace of ***Padmasambhava***, is the name of an ancient kingdom, probably situated in the remote north-west of the Indian subcontinent, where a large corpus of tantric literature is said to have been propagated in the human world for the first time. The land of *Oḍḍiyāna* is associated with a number of great **accomplished masters** (*siddha*), including ***Padmasambhava***, *Kambalapāda*, and *Līlāvajra* in particular. On the basis of traditional Tibetan pilgrimage accounts, such as that written by *Orgyenpa Rinchenpel*, modern

writers identify *Oḍḍiyāna* as having been in the region of the *Swat* valley in Pakistan. The Tibetan form of *Oḍḍiyāna*, *Orgyen*, is also by extension a name for ***Padmasambhava*** himself.

Offering *mchod-pa*, Skt. *pūjā*
In a Buddhist context, this refers to offerings made to the **meditational deity**, the **spiritual teacher** or other appropriate objects of veneration. In general, there are offerings associated with body, speech and mind. Thus, an offering can be of material substance such as flowers, scented water and food, or a verbal offering, such as the recitation of songs of praise, or a mental offering, such as the offering of the positive potentials which one may have accumulated as a result of having engaged in wholesome deeds beneficial to others. More specifically, the ***tantras*** identify four kinds of offering which are to be made, namely, outer, inner, secret and definitive offerings. The outer offerings of enjoyment (*phyi nyer-spyod-kyi mchod-pa*) are the eight associated with the eight offering goddesses, including water for the mouth, water for the feet, flowers, incense, light, perfume, food, and sound, as well as song, dance, and meditation. Inner offerings of commitment (*nang dam-rdzas-kyi mchod-pa*) refer to the pure essences of semen, blood and flesh, transformed through the *yoga* of the **energy channels**, currents and **seminal points** within the **subtile body**. Secret offerings are those of sexual union and 'liberation' (*gsang-ba sbyor-sgrol-gyi mchod-pa*) related to the esoteric rites and practices which transform the **five poisons** into the five **pristine cognitions**, and definitive offerings are those of great sameness (*de-kho-na-nyid mnyam-pa chen-po'i mchod-pa*), namely the union of bliss and **emptiness**.

Omniscience *thams-cad mkhyen-pa-nyid*, Skt. *sarvajñatā*
In a Buddhist context the word is reserved only for the all-knowing **pristine cognition** of the **buddhas**. Although the original Sanskrit and Tibetan terms, like their English equivalent, do carry with them the literal connotation of all-knowingness, the principal meaning of the term should be understood in terms of a direct and simultaneous perception of the dual aspects of **reality**, *i.e.* of the phenomenal aspects (valid only within the relative framework of our ordinary perceptions) and their ultimate nature, **emptiness**. In other words the term refers primarily to a non-conceptual simultaneous perception of the **two truths** within a single mental act.

One-day Vows *bsnyen-gnas-kyi sdom-pa*, Skt. *upavāsasaṃvara*
See **Prātimokṣa** and **Vows**.

Pacification *zhi-ba'i las*, Skt. *śāntikriyā*
See under **Four Aspects of Enlihtened Activity**.

Padma Family *padma'i rigs*, Skt. *padmakula*
One of the **five enlihtened families** (*pañcakula*) into which the **meditational deities** of the **Buddha-body of Perfect Resource** are subdivided. The deities of the *Padma* family include the peaceful **buddhas** *Amitābha* and *Pāṇḍaravāsinī*, and the corresponding wrathful aspects *Padma Heruka* and *Padmakrodheśvarī*. See Appendix Two.

Padmākara *padma'i 'byung-gnas*
See **Padmasambhava**.

Padmasambhava, *padma sam-bha-va*
Padmasambhava, also generally known as *Guru Rinpoche* and *Padmākara*, is revered as the master from ***Oddiyāna*** who, along with ***Sāntarakṣita*** and King ***Trisong Detsen***, formally established Buddhism in Tibet during the eighth century. In particular, he is renowned for his suppression and conversion of malevolent spirits and hostile non-Buddhist forces, as well as for introducing to Tibet many oral transmissions and texts of ***Mahāyoga*** and ***Atiyoga***, including the teachings contained in our text, the *Peaceful and Wrathful Deities: Natural Liberation through [Recognition of] Enlightened Intention* (*Zhi-khro dgongs-pa rang-grol*). To practitioners of the ***Nyingma*** school, and all those who follow the practices of the ***Nyingma*** **lineages**, he is revered as a 'second **buddha**', and there are many systems of meditation based on the visualisation of his rainbow-like form. Tibetan literature contains a number of biographical accounts, which describe his life in the form of eight or twelve different manifestations. See Gyurme Dorje's 'Brief Literary History'.

Palace *pho-brang/gzhal-yas-khang*, Skt. *vimāna*
See under **Maṇḍala**.

Paradise *zhings-khams*, Skt. *buddhakṣetra*

See **Buddha Field**.

Past Actions *las*, Skt. *karma*
The technical term '*karma*' refers to the dynamic relationship between actions and their consequences. It includes in its causal aspect both the actual actions (physical, verbal and mental) and the psychological imprints and tendencies created within the mind by such actions. After the performance of an action a causal chain is maintained within the mental continuum which continues through the present and successive rebirths. Such a karmic potential is activated when it interacts with appropriate circumstances and conditions, thus leading to the fruition of its effects. This dynamic of past actions has two main features: 1) one never experiences the consequences of an action not committed; and 2) the potential of an action once committed is never lost unless obviated by specific remedies. It is also worth bearing in mind that the idea of 'past actions' in Buddhism cannot be equated with the notion of causality as understood in a strictly deterministic sense.

Path *lam*, Skt. *mārga*
The means of spiritual practice (view, meditation, conduct and so forth) by which the resultant goal of any of the **nine vehicles** might be attained.

Peaceful and Wrathful Deities *zhi-khro*
See Appendix Two.

Penetrative Insight *lhag-mthong*, Skt. *vipaśyanā*
This is an analytical meditative state, penetrating the nature, characteristics or function of the chosen object of **meditation**, which is accompanied by physical and mental suppleness and generated on the basis of mental tranquillity or **calm abiding**. The object of such an insight can be mundane, such as the topics of **impermanence** and **suffering**, or supramundane, such as **emptiness**, the ultimate nature of **reality**. This 'penetrative insight' can be attained only in union with **calm abiding**, and many **meditation** manuals state that the **realisation** of 'calm **abiding**' is an essential prerequisite for the cultivation of 'penetrative insight'. However, in **Unsurpassed *Yogatantra*** there exist advanced techniques which enable practitioners to attain '**calm abiding**' and 'penetrative insight' simultaneously.

Perception *'du-shes*, Skt. *saṃjñā*
See under **Aggregate of Perceptions**.

Perfection of Discriminative Awareness *sher-phyin*, Skt. *prajñāpāramitā*
Often translated also as 'perfection of wisdom', the Sanskrit word *prajñāpāramitā* refers to the sixth of the **six perfections** (Skt. *saṭpāramitā*) which are cultivated by ***bodhisattvas***. The term 'perfection of discriminative awareness' has three different applications: firstly, it may refer to the resultant, perfected discriminative awareness (*'bras-bu sher-phyin*) of a **buddha**, which is totally non-dual, free of all **obscurations**, and perceives spontaneously in a single mental act the dual aspects of all phenomena. See **Two Truths**. Secondly, it may refer to the ***bodhisattva paths*** which lead to the above perfection of discriminative awareness (*lam sher-phyin*), blending together at the most profound level the discriminative awareness of **emptiness** (*śūnyatā*) and the **skiful means** of great **compassion** (*mahākaruṇā*). Thirdly, it may denote the literature of the *Prajñāpāramitā* subdivision of the ***sūtras*** of the **Greater Vehicle**, which outline the essential aspects of those paths and results (*gzhung sher-phyin*). Iconographically, *Prajñāpāramitā* is depicted in the form of a female **meditational deity** and the Sanskrit ***sūtras*** themselves are invariably entitled *Transcendent Lady who is the Perfection of Discriminative Awareness* (*Bhagavatīprajñāpāramitā*). See also under **Discriminative Awareness**.

Perfection Stage *rdzogs-rim*, Skt. *sampannakrama*
Following the meditative generation of the form of the **meditational deity** and an approximation of the **pristine cognition** of the **meditational deity** during the **generation stage** (Skt. *utpattikrama*), the perfection stage employs techniques for controlling the **energy channels**, **vital energies** and **seminal points** within the practitioner's transmuted body. The purpose is to make manifest the **inner radiance** induced by the ever-deepening realisation of the four kinds of **emptiness** or 'dissolution stages' and of the **coemergent pristine cognition** induced by the **four delights**. The factor that marks the transition from **generation stage** to perfection stage is the ***yogin***'s ability to draw the **vital energies** (Skt. *vāyu*) into the **central channel**. See also **Great Perfection**.

Perfections *pha-rol-du phyin-pa*
See under **Six Perfections**.

Pious Attendant *nyan-thos*, Skt. *śrāvaka*
The practitioners of the **Lesser Vehicle** (*hīnayāna*) include both pious attendants and **hermit buddhas** (Skt. *pratyekabuddha*). The primary differences between them are the focus and modalities of their practice on the path towards **liberation** from **cyclic existence**. The pious attendant places greater emphasis on destroying the mistaken belief in personal identity (*pudgala*) by overcoming the primary and secondary **dissonant mental states**, while the **hermit buddha** additionally comes to realise that objective phenomena are devoid of **inherent existence**. Characteristically, the pious attendants depend on oral instructions when both receiving teachings and when giving guidance to others on the path. See **Hermit Buddha**.

Posture of the Bodhisattvas *sems-dpa'i skyil-krung*, Skt. *sattvaparyaṅka*
Also known as the posture of royal ease (*mahārājalīlāsana*), this is the posture in which seated male and female ***bodhisattvas*** are commonly depicted iconographically or visualised in meditation in which the right leg is extended and the left leg drawn in. The extended right leg and foot symbolises the abandonment of all negative defects, and the drawn in left leg symbolises the deity's understanding and cultivation of all positive attributes. As the combined purity of the deity's compassionate **skilful means** (extended right leg) and **discriminative awareness** (drawn in left leg), this posture also represents the abandonment of the two extremes of **cyclic existence** and ***nirvāṇa***.

Posture of the Lion *seng-ge'i 'dug-stangs*, Skt. *siṃhāsana*
The posture of the lion is the posture assumed by ***Sākyamuni Buddha*** at the time of his passing, lying on the right side with his right arm bent at the elbow and his palm supporting the head.

Posture of Royal Ease *rgyal-chen rol-pa'i skyil-krung*, Skt. *mahārājalīlāsana*
See under **Posture of the Bodhisattvas**.

Power *stobs*, Skt. *bala*
In general, spiritual power is classified, along with **discriminative awareness** and **compassion**, as one of the three principal attributes to be cultivated by ***bodhisattvas***, symbolised in this case by the form of the ***Bodhisattva Vajrapāṇi***.

More specifically, ***bodhisattvas*** cultivate ten spiritual powers (*daśabala*) with respect to their reflections, higher aspirations, practice, **discriminative awareness**, aspirational prayers, diverse **vehicles**, modes of conduct, emanational abilities, **enlightenment**, and teaching of the sacred doctrine. Distinct from these are the so-called ten powers of the **buddhas** (*daśatathāgatabala*), which are all included among the categories of **buddha attributes**. **Buddhas** are said to be endowed with spiritual power because they have: (i) the power of knowing the positive and negative contingencies of all things, (ii) the power of knowing the maturation of **past actions**, (iii) the power of knowing diverse volitions, (iv) the power of knowing diverse **sensory spectra**, (v) the power of knowing those who are of supreme ability and those who are not, (vi) the power of knowing all spiritual paths — wherever they lead, (vii) the power of **omniscience** with respect to **meditative concentration**, **liberation**, **meditative stability, meditative equipoise**, and purification of **dissonant mental states**, (viii) the power of recollecting past abodes, (ix) the power of knowing where consciousness is transferred at the time of death and rebirth, and (x) the power of knowing that the entire flow of corrupt **past actions** has ceased.

Prahevajra *dga'-rab rdo-rje*
More commonly known in the Tibetan form *Garab Dorje*, *Prahevajra* is regarded as the first human **lineage holder** of ***Atiyoga***.

Prāsaṅgika *thal-'gyur-ba*
See **Madhyamaka**.

Prātimoṣa *so-sor thar-pa* An individual's practice of ethical discipline which acts as a firm foundation for the aspirant's spiritual endeavour whilst on the path towards the attainment of **liberation** from **cyclic existence**. There are eight types of *prātimokṣa* vows: 1) **one-day vows** (Skt. *upavāsa/upavāsī*), a lay person's vow of abstinence, taken only for a twenty-four hour period, from killing, sexual misconduct, stealing, lying, alcohol, frivolous activities, eating after lunch, and using high seats or beds; 2-3) the five vows of a lay man and a lay woman (Skt. *upāsaka/ upāsikā*) which are not to kill, lie, steal, be intoxicated, or commit sexual misconduct; 4 — 5) the vows of the novice monk and novice nun (Skt. *śrāmaṇera/ śrāmaṇerikā*); 6) the vows of a probationary nun (Skt. *śiksamāṇa*); 7) the 253 vows of a fully ordained monk (Skt. *bhikṣu*); and 8) the 364 vows

maintained by fully ordained nuns (Skt. *bhiksuṇī*). *Prātimokṣa* literally means 'individual **liberation**', or the initial stage of release from the impulsive force of **non-virtuous** habits. '*Prāti*' means 'individually' or 'first', and '*mokṣa*', 'release', 'freedom', or '**liberation**'. See also under **Vows**.

Preceptor *mkhan-po*, Skt. *upādhyāya*
See **Monastic Preceptor**.

Precious Jewels *dkon-mchog*, Skt. *ratna*
See under **Three Precious Jewels**.

Preliminary Practices *sngon-'gro*
The preliminary practices are those undertaken by an aspiring practitioner of the ***tantras***, prior to engaging in the main practices of the **generation** and **perfection stages** of meditation. There are both outer, or common, preliminaries, and inner, or uncommon, preliminaries. The former are the four analytical meditations which turn the mind of the practitioner away from worldly distractions and towards the **sacred teachings**, namely those focusing: on the nature of the precious opportunities afforded by human birth; on death and **impermanence** (*anitya*); on the dynamics of **past actions** (*karma*) and their consequences; and on the **sufferings** of beings within **cyclic existence** (*saṃsāra*). The latter are the five purificatory practices, each of which is performed one hundred thousand times, namely: the taking of **refuge** in the **Three Precious Jewels**, in conjunction with the act of **prostration** (which purifies pride); the cultivation of the altruistic intention to attain enlightenment for the sake of others, in conjunction with the recitation of the appropriate verses (which purifies envy and mundane ambition); the recitation of ***Vajrasattva***'s **Hundred-syllable Mantra** (which purifies **aversion**); the **offering** of the ***maṇḍala*** (which purifies **attachment**); and the cultivation of union with the enlightened attributes of the **spiritual teacher** (*guruyoga*), in conjunction with the appropriate ***mantra*** recitation (which purifies **delusion**). See Chapters 1 and 2.

Primordial Purity *ka-dag*
See **Spontaneous Presence**.

Pristine Cognition *ye-shes*, Skt. *jñāna*

The modality of **buddha-mind**. Although all **sentient beings** possess the potential for actualising pristine cognition within their mental continuum, the psychological confusions and deluded tendencies which defile the **mind** obstruct the natural expression of these inherent potentials, making them appear instead as aspects of mundane **consciousness** (*vijñāna*). Buddhist literature mentions five types of pristine cognition which are the quintessential perfected states of our own mental faculties and which are identified with the five male **buddhas** of the ***maṇḍala*** of **Peaceful and Wrathful Deities**. See Appendix Two. The pristine cognition of **reality's expanse** (*dharmadhātujñāna*) is the natural purity of the **aggregate of consciousness**, free from **delusion**; the mirror-like pristine cognition (*ādarśajñāna*) is the mind to which all the objects of the five senses appear spontaneously as in a mirror, it is the natural purity of the **aggregate of form**, free from **aversion**; the pristine cognition of sameness (*samatājñāna*) is the mind that experiences the three different types of feelings (good, bad and indifferent) as of one taste, it is the natural purity of the **aggregate of feeling**, free from pride; the pristine cognition of discernment (*pratyavekṣaṇajñāna*) is the mind that accurately identifies names and forms, it is the natural purity of the **aggregate of perceptions**, free from **attachment**; and the pristine cognition of accomplishment (*kṛtyupasthānajñāna*) is the mind that accords with awakened activities and their purposes, it is the natural purity of the **aggregate of motivational tendencies**, free from envy and self-centred ambition.

Propensities *bag-chags*, Skt. *vāsanā*
See **Habitual Tendencies**.

Prostration *phyag-'tshal-ba*
A common gesture of reverence in the practice of Tibetan Buddhism. During the **preliminary practices** (*sngon-'gro*) of the ***tantras***, the act of paying homage through prostration is undertaken, in conjunction with the recitation of the prayer of **refuge**, as a means of reducing and eliminating **pride**.

Protectors of the [Sacred] Teachings *chos-skyong/srung-ma*, Skt. *dharmapāla*
There are two main categories of protectors: 1) supramundane protectors, such as *Mahākāla*, *Ekajaṭī*, *Dorje Lekpa*, and *Rāhula*, who are the **wrathful** manifestations of **enlightened** beings; and 2) worldly protectors, many of whom were originally **malevolent forces** who were subdued by **accomplished masters** such as ***Padmasambhava*** and then assigned to protect the teachings. In both

cases their activity is to protect the **sacred teachings** and its sincere practitioners from obstacles.

Provisional Meaning *drang-don*, Skt. *neyārtha*
See under **Definitive Meaning**.

Pure Illusory Body *dag-pa'i sgyu-lus*
See **Illusory Body**.

Pure Realm

See **Buddha Field**.

Pure Realm of the Sky-farers *dag-pa'i mkha'-spyod-kyi zhing*, Skt. *khecarīkṣetra*
The pure realm or fields of the sky-farers represents the level on which the **awareness-holders** (*vidyādhara*) are said to abide.

Pure Vision/Perception *dag-pa'i snang-ba*
In the terminology of the ***Nyingma*** school, the expression 'pure vision' frequently refers to a type of revelation, through which **meditational deities** or **accomplished masters** of the past appear in a vision to impart their teachings. This mode of pure vision, therefore, has some affinity with the revelations of the **treasures** (*gter-ma*). More generally, 'pure vision' denotes the purity of perception of **meditational deities,** symbolically represented by their respective ***maṇḍalas***, which is cultivated in the **generation stage** of meditation. However, the Tibetan equivalent *dag-pa'i snang-ba* is also used colloquially to mean a 'positive perspective' or 'positive outlook' on life.

Purification *sbyong-ba*, Skt. *śodhana*
The verb 'to purify' has two distinct meanings in a Buddhist context. Firstly, purification can refer simply to the purification of **non-virtuous** habits or **dissonant mental states**, etc., in which the objects of purification are, without qualification, totally eradicated from one's mental continuum. In the second

meaning, which arises more in the context of ***tantra***, the term ‘purification’ has rather different implications. Here, the significance of the word is understood in terms of transmutation from an impure, polluted state into an unstained, purified state. This process is exemplified by the practices related to *Carrying the Three Buddha-bodies on to the Path* (*sKu-gsum lam-’khyer*). In this context, the phases of ordinary death, **intermediate state**, and rebirth when experienced choicelessly as a result of one’s **past actions**, are the bases of purification. The meditations on the **Three Buddha-bodies** are the purifying paths and the accomplishments of the **Buddha-body of Reality**, the **Buddha-body of Perfect Resource**, and the **Buddha-body of Emanation** are the purified results.

Purification of the Lower Realms *ngan-song sbyong-ba*, Skt. *durgatipariśodhana*
This is the *Tantra of the Purification of the Lower Realms* (*Sarvadurgatipariśodhanatantra*), which is recited to assist the deceased in avoiding the pitfalls of rebirth as a sentient being trapped in the three **lower existences**.

Quiescence *zhi-ba*, Skt. *śānti*
This is a synonym for the quiescent state of ***nirvāṇa***, in which all **dissonant mental states** and misconceptions concerning **actual reality** have ended, and rebirth in **cyclic existence** no longer occurs. As such, it is the antithesis of the rebirth process (*srid-pa*). See also under **nirvāṇa**.

Rainbow Light [Body] *’ja’-lus*
The appearance of rainbow light at the time of death is indicative of the deceased’s adeptness in the practices of the **Great Perfection** (*rdzogs-pa chen-po*) or in certain other **perfection stage** practices. There are many incidents recorded in Tibetan biographical literature concerning the attainment of the rainbow-light body at the time of death. On occasions when this attainment is residual, the physical body will shrink dramatically or vanish into light, leaving only the hair or fingernails of the deceased’s physical form behind. However, when there is no residue, the entire physical form will vanish into light. In these latter cases, the body of rainbow light (*’ja’-lus*) or body of light (*’od-kyi sku*) is equivalent to the attainment of the **Buddha-body** of Great Transformation (Skt. *mahāsaṃkrāntikāya*, Tib. *’pho-ba chen-po’i sku*). See **Buddha-body**.

Ratna Family *rin-chen rigs*, Skt. *ratnakula*
One of the **five enlightened families** (*pañcakula*) into which the **meditational deities** of the **Buddha-body of Perfect Resource** are subdivided. The deities of the *Ratna* family include the peaceful **buddhas** *Ratnasambhava* and *Māmakī* and the corresponding wrathful aspects *Ratna Heruka* and *Ratnakrodheśvarī*. See Appendix Two.

Realisation *rtogs-pa*, Skt. *adhigama*
This refers to the spiritual experiences that a practitioner gains through insight into and transformation of the mental continuum whilst on the path to **enlightenment**, and to the resultant attainment of **liberation** or **buddhahood**.

Reality *chos-nyid*, Skt. *dharmatā*
In our text the term 'reality' has been used interchangeably with 'actual reality'. See **Actual Reality**.

Reality's Expanse *chos-dbyings*, Skt. *dharmadhātu*
See **Expanse of [Actual] Reality**.

Refuge *skyabs-'gro*, Skt. *śaraṇagamana*
This term in Buddhist usage indicates the act of entrusting one's spiritual growth and well-being to the **Three Precious Jewels**. The **Three Precious Jewels** are the objects of refuge, and the nature of the refuge sought from each of the three differs. In the **Buddha**, the fully **enlightened** teacher, guidance on a correct path to **buddahood** is sought; in the **sacred teachings**, the **realisations** of the path are sought; and in the **monastic/supreme community** (*saṅgha*) perfect companionship on the path to **buddhahood** is sought. The successful taking of refuge in the **Three Precious Jewels** requires the following two conditions: a) a genuine anxiety in the face of the potential for future **suffering** and b) a genuine confidence in the capacity of the **Three Precious Jewels** to offer protection from these potential **sufferings**. In the context of our text, the act of going for refuge constitutes the first of the five uncommon **preliminary practices** (*thun-min sngon-'gro*). Here, the three levels of refuge are recognised: the outer refuge *(phyi'i skyabs-'gro*), which is taken in the **Buddha**, the **sacred teachings** and the **monastic community**; the inner refuge (*nang-gi skyabs-'gro*), which is taken in the **spiritual teacher**, the **meditational deity** and the ***ḍākinī*** and the secret refuge (*gsang-ba'i skyabs-'gro*), which is taken in the **Buddha-body of Reality**,

the **Buddha-body of Perfect Resource** and the **Buddha-body of Emanation**.

Relative Truth *kun-rdzob bden-pa*, Skt. *samvṛtisatya*
See under **Two Truths**.

Relics *gdung/ring-srel*
See under **Bone Relics**.

Renunciation *nges-'byung/spang-ba*, Skt. *naiṣkramya/prahāṇa*
The English term renunciation translates both the Tibetan terms *nges-'byung* and *spang-ba*. In the former sense, renunciation refers to ***Sākyamuni Buddha***'s renunciation of the household life and it is defined as a mental attitude free from impulsive clinging to all worldly attributes such as wealth, fame, position and the thought of a favourable rebirth in a future life. It is only on the basis of such an attitude that the practitioner can spontaneously generate a genuine wish to be free from **cyclic existence**. Hence the real meaning of renunciation lies not just in mere physical separation from objects of desire but more importantly in a quality of mental **liberation** which is free from even the slightest degree of craving for mundane values. The Tibetan word *nges-'byung* literally means a 'definite emergence', indicating a definite emergence from the bonds of our normally narrow-minded attachment to worldly pleasures. In the latter sense (Skt. *prahāṇa*), renunciation refers to the four correct trainings which are included among the thirty-seven aspects of the path to enlightenment (*bodhipakṣikadharma*) cultivated by those aspiring to enlightenment, namely: 1) to not develop **non-virtuous actions** which have not arisen, 2) to renounce non-virtuous actions which have arisen, 3) to develop **virtuous actions** which have not arisen, and 4) to not renounce virtuous actions which have arisen.

Rinpoche *rin-po-che*
This term literally means 'high in value or esteem', and in ordinary language indicates a precious jewel. By extension, in Tibetan Buddhism, the term has come to refer to an incarnate master who is 'high in value' or 'most precious'. Accordingly, the title '*Rinpoche*' is widely used by Tibetans to refer to any incarnate **spiritual teacher**. See ***Tulku***.

Rite for Affirmation of Vows *'bogs-chog*

The rite for the affirmation of vows is that through which the ability to fulfil and restore impaired **commitments** taken in association with the ***tantras*** is transferred.

Rites of Enrichment, Pacification, Subjugation and Wrath *zhi rgyas dbang drag-gi las*
See **Four Aspects of Enlightened Activity**.

Rites of 'Liberation' *sgrol-ba*
The rites of 'liberation' refers to practices, only to be applied by **accomplished masters** who have attained proficiency in **consciousness transference**, which end the life of a hostile being who is wholly intent on vicious negative activities. The consciousness of the harmful being is compassionately transferred to a realm of higher rebirth thus freeing him or her from the inevitable consequences of their future and **past actions**.

Ritual Officiant *las-mkhan*, Skt. *karmācārya*
The ritual officiant is the one who leads the students into the presence of a **spiritual teacher** at the time when **empowerment** is conferred, covering the students' eyes with a red blindfold and placing a flower and a ***vajra*** in their hands.

Ritual Service *bsnyen-pa*, Skt. *sevā*
See **Four Aspects of Ritual Service and Means for Attainment**.

Rosary *phreng-ba*, Skt. *mālā*
The Tibetan rosary generally has one hundred and eight beads, and is used for the counting of ***mantra*** recitations.

Rudra *ru-dra*
As expounded, for example, in the *Sūtra which Gathers All Intentions* (*mDo dgongs-pa 'dus-pa*) and later **treasure** (*gter-ma*) revelations as well, *Rudra* is the embodiment of rampant egohood, a being who assumed a powerful malevolent form, having misapplied the practice of the ***tantras*** in a previous life, and who was consequently subdued by the **wrathful** means of the **buddhas *Hayagrīva*** or ***Mahottara Heruka***. The metaphor illustrates the origins of the outer attributes of

the **wrathful deities**, who are in essence the **peaceful deities**, but who adopted the outer terrifying characteristics of *Rudra* in order to actively confront deep-seated egohood. The metaphor illustrates that the **wrathful deities** represent the spontaneous process of transformation of the outer deluded state to its actual or enlightened nature.

Sacred Substances *rdzas*, Skt. *dravya*
According to the ***tantras***, ritual substances or articles are employed in order to symbolise the bond between the practitioner and the **meditational deity** and in some cases these actually symbolise the **meditational deities** or their attributes. In the context of an **empowerment** ceremony, symbolic implements, such as the ***vajra*** and bell, or diadem, vase and so on are known as sacred substances of empowerment (*dbang-rdzas*).

[Sacred] Teachings *[dam-pa'i] chos*, Skt. *[sad]dharma*
The Sanskrit term *dharma* carries a very broad range of meanings, derived from the Sanskrit word *dhṛ*, meaning 'to hold'. The Tibetan equivalent *chos* literally means 'change' or 'transformation', and refers both to the process of spiritual transformation and to the transformed result. Ten classical definitions of *dharma* are given by *Vasubandhu* in his *Rational System of Exposition* (*Vyākhyāyukti*), namely: phenomenon, path leading to enlightenment, attainment of enlightenment, object of consciousness, merit, living thing, scripture, material thing, regulation, and spiritual tradition. In terms of the spiritual tradition of Buddhism, the term refers specifically to the second of the **Three Precious Jewels** (Skt. *triratna*), *i.e.* to the sacred teachings. See **Transmission**.

Sakya *sa-skya*
One of the four principal schools of Tibetan Buddhism, named after a monastery of the same name which was founded by *Khon Konchok Gyalpo* in the eleventh century in western Tibet, at a site which has a slightly whitish rock surface. *Sakya* literally means 'pale earth'. The widespread influence of the early *Sakya* masters soon evolved into a whole new school of Tibetan Buddhism, the school reaching its full maturity during the time of the *Sachen Gongma Nga*, the five great founders of *Sakya*, and in particular through the influence of perhaps the greatest of these, *Sakya Paṇḍita Kunga Gyaltsen*. The essence of the *Sakya* school's thought and practice is enshrined in the sets of instructions called 'the path and its fruit' (*lam-'bras*).

Śākyamuni Buddha *śākya thub-pa*
Our historical **buddha**, who is considered to have been the fourth supreme **Buddha-body of Emanation** to have appeared during this particular **aeon** (in which context ***Maitreya*** is regarded as the fifth or future **buddha**). The *Buddha Sākyamuni* is considered by historians to have lived in the sixth century BC and is credited, according to Buddhist tradition, as the progenitor of all the contemporary Buddhist lineages relating to the ***sūtras*** and certain of those related to the ***tantras***, and for the establishment of the early Buddhist **monastic community**.

Śākyasiṃha *śākya senge*
An epithet of ***Śākyamuni Buddha***.

Sal Tree *shing sā-la*
A tall tree (*Vatica robusta*) indigenous to the Indian subcontinent, with wide branches and thick foliage.

Samantabhadra *kun-tu bzang-po*
The male **buddha** *Samantabhadra* is the foremost figure in the assembly of the forty-two **peaceful deities**. It is important to differentiate the male **buddha** *Samantabhadra* from the male ***bodhisattva Samantabhadra***. See below and Appendix Two.

Samantabhadra (bodhisattva) *byang-sems kun-tu bzang-po*
The male ***bodhisattva*** *Samantabhadra* is one of the four outer male ***bodhisattvas*** among the forty-two **peaceful deities**. See Appendix Two.

SAMAYA ***rgya rgya rgya***
Certain chapters of the present work end with these words of admonition that the **seal** of **commitment** (*samayamudrā*), through which **buddha-mind** is secured, is to be resolutely applied by those who receive the teaching. See **Seal** and **Commitment**.

Saṃsāra *'khor-ba*
See **Cyclic Existence**.

Śāntarakṣita *zhi-ba'i 'tsho / mkhan-po bo-dhi-sattva*
A **monastic preceptor** and exponent of ***Madhyamaka*** philosophy from *Zahor*, who officiated at the great *Nālandā* Monastic University in India before his arrival in Tibet at the invitation of King ***Trisong Detsen*** during the eighth century. In Tibet, he was responsible together with King ***Trisong Detsen*** and ***Padmasambhava*** for the construction of *Samye* Monastery, the first Buddhist monastery to be built in Tibet. King ***Trisong Detsen***, ***Padmasambhava*** and *Śāntarakṣita* jointly established Buddhism as the state religion of Tibet. *Śāntarakṣita* is the author of a highly influential encyclopaedic work on classical Indian philosophies entitled *Tattvasaṃgraha* and a short, but influential, work on *Madhyamaka* known as *Ornament of the Middle Way* (*Madhyamakālaṃkāra*).

Seal *phyag-rgya*, Skt. *mudrā*
According to the ***sūtras***, the word 'seal' denotes a secure **realisation** of **emptiness**. In the ***tantras*** it refers to the various hand-gestures which accompany the recitation of ***mantras***, and by extension refers also to the **meditational deity**'s symbolic hand-emblem (*phyag-mtshan*) - the ***vajra***, bell and so forth. In this context therefore the seals are the resonance of **buddha-body**. Furthermore, in the ***Yogatantras***, in particular, there are four seals which secure the aspects of mundane **consciousness** (*vijñāna*) as their corresponding aspects of **pristine cognition** (*jñāna*): among them, the **great seal** (*mahāmudrā*) of **buddha-body** secures the **ground-of-all consciousness** (*ālayavijñāna*) as the mirror-like **pristine cognition** (*ādarśajñāna*); the seal of the **sacred teachings** (*dharmamudrā*) of **buddha-speech** secures the mental consciousness (*manovijñāna*) as the **pristine cognition** of discernment (*pratyavekṣaṇajñāna*); the seal of commitment (*samayamudrā*) of **buddha-mind** secures the deluded consciousness (*kliṣṭamanovijñāna*) as the **pristine cognition** of sameness (*samatājñāna*); and the seal of action (*karmamudrā*) of **buddha-activity** secures the five sensory consciousnesses (*pañcadvāravijñāna*) as the **pristine cognition** of accomplishment (*kṛtyupasthānajñāna*). Then, according to ***Mahāyoga***, in the **perfection stage** of **mediation**, when the practices of sexual yoga (*sbyor-ba*) are applied in order to actualise the union of **great bliss** (*mahāsukha*) and **emptiness**, the term 'action seal' (*karmamudrā*) denotes an actual sexual partner, while the term 'seal of pristine cognition' (*jñānamudrā*), by contrast, denotes a mentally visualised consort. For a description of the meditative tradition known as *Mahāmudrā* see under **Great Seal**.

Secret Mantra *gsang-sngags*, Skt. *guhyamantra*
See **Mantra**.

Seed-syllable *yig-'bru*, Skt. *bījākṣara* Generally this refers to Sanskrit syllables or letters visualised as the quintessential basis from which arise the forms of **meditational deities** in the practices of the **Vehicle of Indestructible Reality**. Often these letters or syllables are the first letter of the name of the deities themselves, or syllables or letters that are associated with specific **enlightened families**. So, for example, in the case of many of the deities belonging to the *Vajra* **family** of *Aksobhya*, they are visualised as arising from the letter HŪṂ, while for deities belonging to the ***Padma* family**, the letter ĀḤ is often utilised, and so on.

Self *bdag-nyid*, Skt. *ātman*
For an introduction to the concept of 'self' as it applies to our text, see the Introductory Commentary by HH the Dalai Lama. See also under **Selflessness**.

Self-empowerment *rang-dbang*, Skt. *svādhiṣṭhāna*
A spiritual practice in which the **four empowerments** are received directly by the meditator from a visualised **spiritual teacher**, as presented in Chapter 2 of the present work. See **Empowerment**.

Self-identity *rang-bzhin*, Skt. *svabhāva*
This term refers to the **inherent existence** which the **eternalist** philosophies of Hinduism and Jainism project onto phenomena. Elsewhere, the Sanskrit term *ātman* (Tib. *bdag*), referring to the notion of an independent or substantial self, has also sometimes been translated as 'self-identity'.

Selflessness *bdag-med*, Skt. *nairātmya*
Selflessness in Buddhist philosophy is understood to imply the lack of **inherent existence** both in the personality and in physical and mental phenomena. The **Lesser Vehicle** schools such as *Vaibhāṣika* and *Sautrāntika* expound the doctrine of selflessness only in terms of personal identity. They propound that selflessness refers to the absence of an independently existing 'self' or 'I', emphasising that the self is neither substantial nor self-sufficient. Nowhere

among the aggregates of the person, either individually, collectively, or even in their continuity can one find a substantial or solid being. Material objects are nothing but a series of indivisible atomic particles, and consciousness is nothing but a series of indivisible time moments. However, the ***Cittamātra*** and ***Madhyamaka*** schools extend this notion of selflessness to embrace all physical and mental phenomena. All such phenomena are equated with **emptiness** (*śūnyatā*), and these **Greater Vehicle** philosophical schools therefore speak of both the selflessness of persons (*pudgalanairātmya*) and the selflessness of phenomena (*dharmanairātmya*). Nevertheless, substantial philosophical differences exist between the two **Greater Vehicle** schools in their views on what it is that is being negated by the doctrine of **emptiness**.

Seeminal Point *thig-le*, Skt. *bindu*
The Tibetan term *thig-le* conveys a wide range of meanings. It refers to: 1) the pure white/male and red/female **generative essences** of the body, which along with the **energy channels** and **vital energyes** flowing through the channels, form an important aspect of human physiology according to the ***tantras*** and related medical traditions; 2) a synonym for the **Buddha-body of Reality** (*dharmakāya*), known as the 'unique seminal point' (*thig-le nyag-gcig*); and 3) the seminal points of light which appear during the **All-surpassing Realisation** (*thod-rgal*) practices of the **Great Perfection** (***Atiyoga*)**, and also during the **intermediate state of reality**. See Chapter 11, Part One.

Sense-faculties *dbang-po*, Skt. *indriya*
See under **Sense-organs**.

Sense-organs *dbang-po*, Skt. *indriya*
According to the analysis of ***abhidharma***, these comprise: the eye **(***cakṣurindriya*), the ear (*śrotrendriya*), the nose (*ghrāṇendriya*), the tongue (*jihvendriya*), and the physical body (*kāyendriya*).

Sensory Activity Fields *skye-mched*, Skt. *āyatana*
The operational fields or contexts in which sensory perception is said to occur. ***Abhidharma*** sources identify twelve sensory activity fields (Skt. *dvādaśāyatana*), six of which are designated as external and the remainder as internal, divided into pairs as follows: the activity field of the eye (*cakṣurāyatana*) and the activity field of form (*rūpāyatana*), the activity fields of the ear (*śrotrāyatana*) and of sound (*śabdāyatana*), the activity fields of the nose (*ghrāṇāyatana*) and of smell (*gandhāyatana*), the activity fields of the tongue (*jihvāyatana*) and of taste (*rasāyatana*), the activity fields of the body (*kāyāyatana*) and of touch (*spraṣṭāyatana*), and, lastly, the activity fields of the mind (*mana āyatana*) and of mental objects or phenomena (*dharmāyatana*).

Sensory Spectra *khams*, Skt. *dhātu*
A broad term denoting each and every aspect of sensory perception, including the sensory subject, object and their interaction. ***Abhidharma*** sources identify eighteen distinct sensory components or psycho-physical spectra (Skt.

aṣṭadaśadhātu), grouped as follows: those of the eye, form and visual **consciousness**; those of the ear, sound, and auditory **consciousness**; those of the nose, smell, and olfactory **consciousness**; those of the tongue, taste, and gustatory **consciousness**; those of the body, touch, and tactile **consciousness**; and those of the mind, phenomena, and mental **consciousness**.

Sentient Being *sems-can/'gro-ba*, Skt. *sattva*/ *gati*
In a Buddhist context, the expression 'sentient being' has a technical usage which contrasts with the concept of a **buddha**. The term refers to beings in **cyclic existence** and also those who have attained **liberation** from it but who have not attained the non-abiding ***nirvāṇa*** of fully manifest **buddhahood**. The Sanskrit term *gati* (Tib. *'gro-ba*) literally means 'goer', and *sattva*, a 'living being'. The Tibetan equivalent of the latter, *sems-can*, literally means 'sentient' or 'a being with **mind**', as it does in English. See **Sex Classes of Sentient/Living Beings**.

Serpentine Water Spirits *klu/klu-mo*, Skt. *nāga*/*nāginī*
Male or female water spirits, often depicted as half human and half serpentine, who reside in oceans, rivers, lakes and springs, and who are described in Buddhist literature as custodians or repositories of submerged spiritual or material **treasure**. It is considered important that their environment should be kept pristine and clean; otherwise, agitation or pollution can result in the emergence of water spirits that engender leprosy, consumption and various skin ailments.

Seven Emanational Oceans *rol-pa'i rgya-mtsho bdun*
See **Four Continents and Eight Subcontinents**.

Seven Golden Mountain Ranges *gser-gyi ri-bo bdun*
See **Four Continents and Eight Subcontinents**.

Seven-limbed Practise *yan-lag bdun-pa*
A **preliminary practice** which is normally undertaken as a prelude to the **generation stage** of meditation. The seven limbs together constitute a comprehensive practice for purifying negative potentials and accumulating **merit**, thus laying a stable basis for a successful meditational session. The seven

limbs in their proper sequence are: 1) paying homage through **prostration**, 2) making **offerings**, 3) purifying **non-virtuous** habits, 4) rejoicing in the wholesome actions of others and oneself, 5) requesting the **buddhas** to teach, 6) appealing to the **budddhas** not to enter into ***nirvāṇa***, and 7) the **dedication of merit**. Our Chapter 5 includes an additional three.

Seven-point Posture of Vairocana *rnam-snang chos-bdun*
This is a metaphor for the ideal or recommended meditation posture, in which the legs are crossed in the '**indestructible posture**' (*vajrāsana*), the back straight, the hands in the gesture of **meditative equipoise**, the eyes focused on the tip of the nose, the chin slightly tucked in, the lips and teeth set in their natural positions, and the tip of the tongue touching the palate.

Sexual Yoga *sbyor-ba*
See under **Four Delights**.

Signalessness *mtshan-ma med-pa*, Skt. *nirlakṣaṇa*
Signlessness, along with **emptiness** (Skt. *śūnyatā*) and aspirationlessness (Skt. *nirpraṇidhāna*), is regarded as one of the three approaches to liberation (*rnam-thar sgo gsum*) which are the hallmarks of the teachings on the **perfection of discrinative awareness** (Skt. *prajñāpāramitā*). Signlessness is the antithesis of **substantialist views** (*mtshan-'dzin*) - the perspective that grasps at the inherent existence of things by means of their characteristics such as colours, forms and other properties.

Single Nature of Mind *sems gcig-po*
In Chapter 4 of our text the phrase 'the single nature of mind' is a synonym for the ultimate nature of mind (*sems-nyid*), or the **actual reality** of mind.

Six Classes of Sentient/Living Beings *'gro-ba rigs-drug*, Skt. *ṣaḍgati*
A birth in **cyclic existence** is characterised as occuring among one or other of the six classes of living beings, depending on the nature and maturity of an individual's **past actions**. The six classes are: 1) **gods** (*deva*), mundane celestial beings whose primary mental state is one of pride or exaltation, 2) **antigods** (*asura*), who are predominantly hostile and jealous, 3) human beings, who are influenced by all five **dissonant mental states**, 4) animals, who are under the

sway of instinct and obfuscation, 5) **anguished spirits** (*preta*), who are under the sway of **attachment** and unsatisfied craving, and 6) the denizens of the **hells** (*naraka*), who are overwhelmed by hatred, anger and fear. Since all five dissonant mental states have influence on human beings, it is not inappropriate to look upon all of these conditions also as extrapolations of human psychological states. In our text the primary causes of rebirth in each of these six realms are respectively identified as: pride, jealousy, **attachment**, **delusion**, miserliness and hatred. See also **Three World-systems** .

Six Dissonant Menta States *nyon-mongs drug*, Skt. *ṣaṭkleśa*
In certain instances in our text when the context relates to rebirth among the six classes of beings, this enumeration does not refer to the well-known *abhidharma* category of the six primary **dissonant Dental states**: **fundamental ignorance**, **attachment** , **aversion**, pride, doubt, and dissonant or afflictive views, but to the six poisons (*dug-drug*) that are said to generate rebirth among the six classes of living beings, namely: pride, jealousy, **attachment**, **delusion**, miserliness and hatred.

Six [Emanational] Sages *sprul-sku thub-drug* See under **Six Sages**.

Six Intermediate States *bar-do drug*
See under **Intermediate States**.

Six Kinds of Bone Ornament *rus-pa'i rgyan drug*
The six kinds of bone-ornament worn by the **wrathful deities**, which symbolise the transcendence of death and **dissonant mental states**, comprise: necklaces (*mgulrgyan*), bracelets (*gdu-bu*), earrings (*rna-cha*), crowns (*dbu-rgyan*), bandoleers (*mchod phyir-thogs*), and human ashes (*thal-chen*).

Six Lineages *brgyud-pa drug*
See under **Lineage**.

Six Mantras and Six Gestures *sngags-drug-dang phyag-rgya drug*
A series of ***mantras*** and gestures used for the empowerment of substitutes or offerings made to harmful or obstructive forces. This process of consecration is effected by means of the following six **hand-gestures** (*phyag-rgya drug*) and six

corresponding ***mantras*** (*sngags-drug*): 1) The **hand-gesture** of the **expanse of reality** is conjoined with the ***mantra*** OṂ SVABHĀVA ŚUDHĀḤ SARVA DHARMĀḤ SVA-BHĀVA ŚUDDHO ’ HAṂ, which purifies the ritual object. 2) The **hand-gesture** of the jewelled casket is conjoined with the ***mantra*** NAMAḤ SARVA TATHĀGATEBHYO VIŚVA MUKHEBHYAḤ SARVATHĀ KHAṂ UDGATE SPHARAṆA IMAM GAGANA KHAṂ SVĀHĀ, which expands the effigy to fill all of space. 3) The **hand-gesture** of swirling nectar is conjoined with the ***mantra*** OṂ VAJRA AMṚTA KUṆḌALI HANA HANA HŪṂ PHAṬ, which transforms the effigy into a vessel filled with nectars. 4) The **hand-gesture** of vast potency is conjoined with the ***mantra*** NAMAḤ SARVATA-THĀGATA AVALOKITE OṂ SAMBHARA SAMBHARA HŪṂ, which empowers the effigy to gratify all the senses. 5) The **hand-gesture** of the comet of knowledge and bestowal of gifts is conjoined with the ***mantra*** OM JÑĀNA AVALOKITE SAMANTA SPHARAṆA RAŚMIBHAVA SAMAYA MAHĀMAṆI DURU DURU HṚDAYA JVALANI HŪṂ, which empowers the effigy to fulfil the hopes of all, without contention. 6) Lastly, the **hand-gesture** of the universal monarch is conjoined with the ***mantra*** NAMAḤ SAMANTA BUDDHĀNĀṂ GRAHEŚVARA PRABHĀ JYOTENA MAHĀSAMAYE SVĀHĀ, which ensures that the effigy will pacify, subjugate or transform all inimical forces, and bring about a successful outcome for the ritual as a whole.

Six Perfections *pha-rol-tu phyin-pa drug*, Skt. *ṣaṭāramitā*
In the ***sūtra*** system of the path to **buddhahood**, the entire ***bodhisattva***’s way of life or conduct is founded upon the practice of the six perfections which comprise: generosity (*dāna*), ethical discipline (*śīla*), patience (*kṣānti*), perseverance or joyous effort (*vīrya*), **meditative concentration** (*dhyāna*), and **discrminative awareness** (*prajñā*). These six are known as ‘perfections’ when, for example, the practice of generosity is: 1) motivated by the **altruistic intention to attain enlightenment** for the sake of all beings; 2) undertaken within a sixfold combination of all the perfections; and 3) performed with an awareness of the **emptiness** (*śūnyatā*) of the agent, the act, and the object in question. As an aspiration, the word *pāramitā* is used to denote a means to perfection; but when describing the perfected result, at the attainment of **buddhahood**, it means ‘transcendent perfection’, in accord with its literal meaning, ‘gone beyond’.

Six Pristine Cognitions *ye-shes drug*

The six arms of the ***herukas***, among the fifty-eight **wrathful deities** (see Appendix Two), symbolise the six **pristine cognitions**. These comprise the **Pristine Cognition** of pure expanse (*dag-pa'i dbyings-kyi ye-shes*), in addition to the standard enumeration of the five **pristine cognitions**. See **Pristine Cognition**.

Six Realms

See **Six Classes of Sentient/Living Beings**.

Six Sages *sprul-sku thub-drug*
The six sages are aspects of the **Buddha-body of Emanation** (*nirmāṇakāya*) which manifest in the realms of the **six classes of living beings**, namely: *Indraśakra*, the sage of the **gods** (*lha'i thub-pa dbang-po brgya-byin*), *Vemacitra*, the sage of the **antigods** (*lha ma-yin-gyi thub-pa thag-bzang-ris*), ***Śākyasiṃha*** or ***Śākyamuni***, the sage of humans (*mi'i thub-pa shākya seng-ge*), *Sthirasiṃha*, the sage of animals (*byal-song thub-pa seng-ge rab-brtan*), *Jvālamukha*, the sage of the **anguished spirits** (*yi-dvags-kyi thub-pa kha-'bar-ma*), and ***Yama Dharmarāja***, the sage of the **hells** (*dmyal-ba'i thub-pa chos-kyi rgyal-po*). See Appendix Two.

Six-syllable Mantra *yi-ge drug-pa*, Skt. *Ṣaḍakṣara*
The six-syllable *mantra* (OṂ MAṆI PADME HŪṂ) is that of *Avalokiteśvara*.

Sixty Wrathful Deities *kho-bo drug-cu*
A collective name for the assembly of fifty-eight **wrathful deilties**, with the addition of the two aspects representing the **Buddha-body of Reality**: *Mahottara Heruka* and *Krodhéśvarī*, who are respectively the wrathful counterparts of ***Samantabhadra*** and *Samantabhadrī*. See Appendix Two.

Skilful Means *thabs*, Skt. *upāya*
The concept of skilful means is central to the understanding of the **Buddha**'s enlightened deeds, including his teaching of the many scriptures. From a very early stage, Buddhism developed a hermeneutics of reading many of the

scriptures attributed to the **Buddha** from the perspective of skilful means, that is to say from the perspective that the truths revealed in a specific teaching may be contingent on the needs, interests and mental dispositions of specific types of individuals. This idea of skilful means, especially in the context of acting for the welfare of others, such as through the giving of teachings, was applied also in relation to the altruistic deeds of the ***bodhisattvas***. According to the **Greater Vehicle**, training in skilful means (Skt. *upāyakauśalya*, Tib. *thabs-la mkhas-pa*) refers to the first five of the **six perfections**: generosity, discipline, patience, perseverance, and **meditative concentration** ; when integrated with **discriminative awareness**, the sixth perfection, they form a union of **discriminatve awareness** and means (Skt. *prajñopāya*). The perfection of skilful means is also separately enumerated among the ten perfections, where it indicates the inestimable result acquired by dedicating the **merit** of one's virtuous deeds, however small, for the benefit of all sentient beings in general and for the sake of great unsurpassed **enlightenment** in particular. In the ***tantras***, the technical term 'path of skilful means' (*thabs-lam*) refers to the practices in which the internal **sexual yoga** (*sbyor-ba*) of the **energy channels**, **vital energies** and **seminal points** is refined within the **subtle body**. Also, the three **inner classes of *tantra*** according to the ***Nyingma*** school are sometimes referred to as the 'vehicles of overpowering means' (*thabs dbang-bsgyur-ba'i theg-pa-rnams*), in the sense that they carry on the path all the **dissonant mental states** which are renounced in the lower paths.

Sky-farer *mkha'-spyod-ma*, Skt. *khecarī*
See **Pure Realm of the Sky-farers**.

Spacious Expanse *mkha'-dbyings*
A metaphor for the secret centre of the female deity or female consort.

Spirit Lords of the Soil *sa-bdag*, Skt. *bhūmipati*
According to Sino-Tibetan elemental divination, the spirit lords of the soil are a class of geomantic forces whose position rotates - in some cases according to the years of the sexagenary calendar, and in others according to the months of the year, the days of the month, and the hours of the day. It is regarded as important that the subterranean locations of the spirit lords should be known at the time of constructing a building or ***maṇḍala***, and before entering into specific activities.

Spiritual Accomplishment *dngos-grub*, Skt. *siddhi*
See under **Accomplishment**.

Spiritual Friend *dge-ba'i bshes-gsnyen/dge-bshes*, Skt. *kalyānamitra*
The term 'spiritual friend' refers to a **spiritual teacher** (Skt. *guru*) who can contribute to an individual's progress on the spiritual path to **enlightenment** and who acts wholeheartedly for the welfare of his or her students, adopting a renunciate lifestyle. In Tibet, during the eleventh and twelfth centuries, the term became synonymous with the great masters of the *Kadam* school, who combined a scrupulously renunciate lifestyle and deep humility with profound scholarship and meditative resolve. In later centuries, the Tibetan abbreviation *geshe* came to have an academic usage in the ***Gelug*** school, where it now identifies a scholar-monk with a doctorate title in traditional Buddhist studies, and is similar to the modern usage of the term '*khenpo*' (*mkhan-po*) in other traditions. See also under **Monastic Preceptor**.

Spiritual Hero *dpa'-bo*, Skt. *vīra*
A synonym for **awareness holder** and for *ḍāka*, the male equivalent of the ***ḍākinī***.

Spiritual Sibling *mched-grogs/rdo-rje spun-sring*
In the context of the ***tantras***, six types of spiritual sibling are identified: 1) universal spiritual siblings, *i.e.* all sentient beings who from beginningless time have been one's parents; 2) spiritual siblings who share the Buddhist teachings; 3) harmonious spiritual siblings, who are similar in view and conduct; 4) dear spiritual siblings, who share the same **spiritual teacher**; 5) close spiritual siblings, who receive teaching together; and 6) intimate spiritual siblings, who receive **empowerment** together.

Spiritual Teacher *bla-ma*, Skt. *guru*
The original Sanskrit word '*guru*' literally means 'heavy' or 'weighty', and by extension a 'venerable teacher'. The Tibetan equivalent '*bla-ma*' (pronounced *lama*) means 'unsurpassed' or 'supreme', indicating that the *guru* is unsurpassed in terms of being the perfect object towards which meritorious activity should be directed. However, it is important to note that specific qualifications are necessary in order to be considered as a spiritual teacher. These qualifications differ according to the level of spiritual practice at which a teacher is adopted. In

the context of the ***tantras***, the spiritual teacher is said to confer **blessings** on the meditator, in contrast to the **meditational deity**, who confers supreme **accomplishment** and the ***ḍākinī***, who confer enlightened or **buddha activities**. Ultimately, the *guru* is one's own **buddha nature**.

Spontaneous Presence *lhun-grub*, Skt. *anābhoga*
In the esoteric instructional class of the **Great Perfection** (***Atiyoga***), the term primordial purity (*ka-dag*) refers to the ultimate essence of **buddhahood**, the **Buddha-body of Reality**, the realisation of which is approached through the practices of **Cutting through Resistance** (*khregs-chod*), as described in Chapter 4, and spontaneous presence refers to the expressive nature of the **Buddha-body of Reality** as the **Buddha-body of Form**, the realisation of which is approached through the practices of **All-surpassing Realisation** (*thod-rgal*), as indicated in the emergence of the luminosities described in Chapter 11. More generally, this term refers to spontaneous or effortless activity, the fifth of the five kinds of **buddha activity**, according to the ***Mahāyoga*** texts.

Śrī Siṃha *shri sing-ha*
The name of an early exponent of the ***Atiyoga*** teachings, who was a native of *Shokyam* in Central Asia.

Śrīmat *dpal-dang ldan-pa'i zhing-khams*, Skt. *Śrīmat*
The southern **buddha field** of 'The Glorious' is the pure realm presided over by the male **buddha** *Ratnasambhava*.

Stūpa *mchod-rten*
A sacred object representative of **buddha-mind**. *Stūpas* were originally a symbol of the **Buddha-body of Reality**, constructed in a dome-shape to hold the remains of ***Śākyamuni Buddha***. The veneration of *stūpas* is closely connected to the earliest phase of the **Greater Vehicle** in ancient India, where the original *stūpa* design developed within the central monastic assembly hall (Skt. *caitya*). The *stūpas* commonly seen in Tibetan cultural areas are constructed to a specific architectural design, usually in the shape of a dome, raised on a square base of several layers, from which rises a multilayered spire. In monasteries and sacred sites, a series of eight *stūpas* is frequently constructed, symbolising different events in the life of ***Śākyamuni Buddha***. Others are extraordinarily large, like those of *Baudhanāth* and *Svayambhū* in Nepal, or *Sanchi* in India and

Borabudor in Indonesia, and some enclose within them entire ***maṇḍalas*** of deities, such as the *Pelkhor Chode* at *Gyantse* in *Tsang* and the Memorial *Chorten* in *Thimphu*, Bhutan. The symbolism of the *stūpa* is complex, representing the progression to **buddhahood**, the **five elements**, the five **pristine cognitions**, and so forth. Smaller reliquary *stūpas* are frequently built as a funerary memorial to important **spiritual teachers**, often enshrining their sacred ashes or embalmed remains.

Subduer *rtsad-du gcod-pa*
According to the terminology of the ***Nyingma*** school, the six ***herukas*** of the assembly of fifty-eight **wrathful deities** are given the title 'subduer', referring to their activity of **natural transformation** with respect to the **dissonant mental states**. See Appendix Two.

Subjugation *dbang-gi las*, Skt. *vaṣitakriyā*
See **Four Aspects of Enlightened Activity.**

Sublime One *'phags-pa*, Skt. *ārya*
A sublime being is one who has entered into a direct realisation of the actual nature of reality, in other words the lack of **self-identity** of both oneself and phenomena. The level of experience of an *ārya* is stratified in relation to the resultant stage of the **vehicle** being followed.

Substantialist Views *mtshan-'dzin*, Skt. *lakṣaṇagrahaṇa*
The mistaken apprehension that the form, colour and other characteristics assumed by any particular entity have **inherent existence**.

Subterranean Goddesses *brtan-ma*
An important class of twelve indigenous Tibetan spirits who personify the mighty snow ranges of Tibet and who are gathered within the outer retinue (*phyi-'khor*) of the fifty-eight **wrathful deities**. Foremost among them are *Kongtsun Demo* (associated with Mt *Namchak Barwa*), *Machen Pomra* (associated with Mt *Amnye Machen*), *Dorje Chenchikma* (associated with Mt Everest), *Do-rje Kundrakma* (associated with Mt *Nyenchen Tanglha*), and *Dorje Kuntizang* (associated with Mt *Nojin Gangzang*).

Subtle Body *phra-ba'i lus* Skt. *sūkṣmakāya*
In contrast to our gross physical body, which is composed of flesh, bones and blood, the subtle body comprises a network of subtle **energy channels**, **vital energies** and **seminal points** of energy. This form arises as a natural expression of the interaction of the subtle **mind** and the subtle **vital energies** on which it depends. See the Introductory Commentary by HH the Dalai Lama. The most advanced level of subtle body, known in the ***tantras*** as the pure **illusory body** (*sgyu-lus*), is experienced only when an indivisible unity of **buddha-body**, **speech** and **mind** has been actualised at the conclusion of the **generation** and **perfection stages** of meditation. A similitude of such a subtle body can be experienced during the practice of **dream yoga**, when the level of consciousness is relatively subtle and deep, due to the temporary cessation of active sensory processes. The **mental body** (*yid-lus*) experienced during the **intermediate state of rebirth** is also a form of subtle body.

Suffering *sdug-bsngal*, Skt. *duḥkhatā*
In a Buddhist context, the term 'suffering' is used in a broad sense and includes not only physical sensations but also mental experiences, that is to say all the essentially unsatisfactory experiences of life in **cyclic existence**. The various forms of suffering can be categorised into three groups: 1) the suffering of suffering (*duḥkhaduḥkhatā*), 2) the suffering of change (*vipariṇāmaduḥkhatā*), and 3) the suffering of pervasive conditioning (*saṃskāraduḥkhatā*). The first category refers to all our physical sensations and mental experiences which are self-evident to us as suffering and towards which we have spontaneous feelings of aversion. The second category includes all our experiences which are normally recognised as pleasant and desirable, but which are nonetheless suffering in that persistent indulgence in these always results in the changed attitude of dissatisfaction and boredom. It is only through reflection that the unsatisfactory nature of such experiences can be realised. The third category refers to a basic level of suffering which underlies the round of birth, sickness, old age and death. This suffering serves as the cause of our experiences of the two other classes of suffering. It is called pervasive because it extends to all forms of life in cyclic existence, irrespective of whether or not life-forms are endowed with bodily existence. Suffering is identified as the first of the **four noble truths** (Skt. *caturāryasatya*), which were taught by ***Śākyamuni Buddha*** in the course of his first discourse, and the entire path of Buddhism, embracing all its **Vehicles** (*yāna*), may be seen as the ways of eliminating suffering, thus

bringing an end to **cyclic existence** itself.

Sugata Family *bde-bar gshegs-pa'i rigs*, Skt. *sugatakula*
A synonym for the *Buddha* **family**. See **Buddha Family**.

Sukhāvatī *bde-ba-can-gyi zhing-khams*
The western **buddha field** of 'The Blissful' is the pure realm presided over by the **buddha** *Amitābha*.

Supernormal Cognitive Power *mngon-shes*, Skt. *abhijñā*
Supernormal cognitive power is considered to be a by-product of advanced **meditation** , but similitudes of these powers are said to arise during the **intermediate state of rebirth** (*srid-pa'i bar-do*). Six powers are specifically enumerated: clairvoyance (*lha'i mig-gi mngon-shes*, Skt. *divyacakṣurabhijñā*); clairaudience (*lha'i rna-ba'i mngon-shes*, Skt. *divyaśrotrābhijñā*); knowledge of the minds of others (*gzhan-sems shes-pa'i mngon-shes*, Skt. *paracittābhijñā*); miraculous abilities (*rdzu-'phrul-gyi shes-pa'i mngon-shes*, Skt. *ṛddhyabhijñā*); knowledge of past lives (*sngon-gnas rjes-su dran-pa'i mngon-shes*, Skt. *pūrvanivāsānusmṛtyabhijñā*); and knowledge that the flow of all corrupt past actions has ceased (*zag-pa zad-pa'i mngon-shes*, Skt. *āsravakṣayābhijñā*). Among these, the first five are said to be mundane powers, whereas the sixth is possessed by **buddhas** alone.

Supreme Assembly *tshogs-chen*
In this context, a synonym for **Monastic Community**.

Sūtra *mdo*
The original discourses which ***Śākyamuni Buddha*** taught publicly to his disciples as a fully ordained monk, consequent to his attainment of **buddhahood**. In the context of the three successive **turnings of the wheel of the sacred teachings**, the **Buddha** expounded respectively 1) the discourses on the doctrine of the **four noble truths** (Skt. *caturāryasatya*), 2) the **Perfection of Discriminative Awareness** (*Prajñāpāramitā*), *Ratnakūṭa* and related *sūtras* which emphasise **signlessness**, aspirationlessness and **emptiness**, and 3) the *Nucleus of the Tathāgata* (*Tathāgatagarbha*) and related *sūtras*, as well as the *Sūtra of the Unravelling of Enlightened Intention* (*Sandhinirmocanasūtra*),

which emphasise **buddha nature** and the thorough analysis of **buddha attributes**. Among these the first category is the corpus of the **Lesser Vehicle** *sūtras* and the last two are the **Greater Vehicle** *sūtras*. The scriptural **transmissions** of the **sacred teachings** of Buddhism comprise the canonical *sūtras* and ***tantras***, as well as their commentarial literature.

Sūtrayāna *mdo-sde'i theg-pa*
A term referring collectively to the first three of the **nine vehicles** when contrasted with the six vehicles of the ***tantras***. See also under **Greater Vehicle**.

Symbolic Lineage of Awareness Holders *rig-'dzin brda'i brgyud-pa*
The **lineage** through which non-human and human **awareness holders** of the highest **spiritual accomplishments** symbolically receive the teachings from ***bodhisattvas*** of the tenth level. More specifically, this refers to the **transmission** of advanced ***bodhisattvas*** such as ***Mañjuśrī***, ***Avalokiteśvara***, and *Vajrapāṇi* who communicated with their respective disciples (**gods**, **serpentine water spirits** and **mountain or sylvan spirits**) by means of symbolic gestures rather than words. It also refers to the mode in which the earliest human progenitors of the *Atiyoga* **lineage** received and transmitted their highest teachings.

Tantra *rgyud*
The Sanskrit word *tantra* and its Tibetan equivalent *rgyud* literally mean a 'continuum' or 'unbroken stream' flowing from **fundamental ignorance** to **enlightenment** . *Tantra* has two basic meanings in Buddhism - it refers to the **continua of ground, path and result**, and to the literature or *tantra* texts which expound these continua in the context of the classes of *tantra* (see below). The former is the actual meaning of *tantra*. Through the **continuum of the path** (*lam-gyi rgyud*) the primordially present **continuum of the ground** (*gzhi'i rgyud*) is realised or fully manifested as the **continuum of the result** (*'bras-bu'i rgyud*). Because *tantra* includes sophisticated techniques which, unlike the ***sūtra*** path, enable dissonant mental states, such as desire/**attachment** and hatred/**aversion**, to be transmuted into states of **realisation**, without renunciation or rejection, the practitioner can cultivate an uninterrupted continuum between the practitioner's ordinary initial mind, the advanced mind on the path, and the resultant fully **enlightened mind** of the **Buddha**. In the ***Nyingma*** school the literature which expounds this dynamic is divided into a sixfold classification of the three outer *tantras*, namely: ***Kriyātantra***, ***Ubhayatantra*** , and ***Yogatantra***,

and the three inner *tantras*, namely: ***Mahāyoga***, ***Anuyoga*** and ***Atiyoga***. These six classes represent stages of ever-decreasing emphasis on external ritual and ever-increasing subtlety of internal **meditation** together with an ever-increasing subtlety of the **dissonant mental states**, attachment in particular, that can be transformed into a blissful experience conjoined with the **realisation** of the actual nature of **reality**. It is said that on the basis of the fulfilment of the **generation** and **perfection stages** of the three inner *tantras* fully manifest **buddhahood** can be attained in a single lifetime.

Tathāgata *de-bzhin gshegs-pa*
A synonym for **buddha**, used frequently in the ***sūtras***, which literally means 'One Who Has Thus Gone'. The expression is interpreted in different ways, corresponding to the different classes of ***sūtras*** and ***tantras***, but in general it implies 'one who has departed in the wake of the **buddhas** of the past', or 'one who has manifested the supreme **enlightenment** dependent on the **reality** that does not abide in the two extremes of existence and **quiescence**'.

Ten Directions *phyogs-bcu*, Skt. *daśadik*
The four cardinal and four intermediate directions, as well as the zenith and nadir.

Ten Opportunities *'byor-ba bcu*
See **Eight Freedoms and Ten Opportunities**.

Ten Similes of Illusory Phenomena *shes-bya sgyu-ma'i dpe-bcu*
The ten similes which illustrate the illusory nature of all things are: illusion (*sgyu-ma*), mirage (*smig-rgyu*), dream (*rmi-lam*), reflected image (*gzugs-brnyan*), a celestial city (*dri-za'i grong-khyer*), echo (*brag-ca*), reflection of the moon in water (*chu-zla*), bubble of water (*chu-bur*), optical illusion (*mig-yor*), and an intangible emanation (*sprul-pa*).

Terracotta Imprints *tsha-tsha*
Small votive images moulded with clay fashioned in the form of miniature ***stūpas*** or bas-relief **meditational deities**. They are usually empowered, in the context of appropriate rituals, and frequently interred within a larger ***stūpa*** or kept by devotees as an object of veneration.

Third Empowerment *dbang gsum-pa*
The third of the four empowerments. See **Four Empowerments**.

Thirty-two Major Marks *mtshan sum-cu-so-gnyis*, Skt. *dvātriṃśanmahāpuruṣalakṣaṇa*
See **Major and Minor Marks**.

Those Gone to Bliss *bde-bar gshegs-pa*, Skt. *sugata*
An epithet of the **buddhas**. The expression 'those gone to bliss of the three times' (*dus-gsum bde-gshegs*) refers to the **buddhas** of the past, present, and future, exemplified respectively by *Dīpamkara*, *Śākyamuni*, and *Maitreya*.

Thread-cross *mdos*
In its simplest form a thread-cross can be two crossed sticks or a simple wooden frame (*nam-mkha'*) around which coloured threads (*rgyang-bu*) are arranged in a diamond or other more complex pattern. Thread-crosses vary in size and complexity depending on the type of ritual for which they are constructed. In essence, they represent a 'trap' for negative and malevolent forces, where the trap symbolises and is empowered with all the qualities that can satisfy the negative or malevolent force. Thus, the design of the thread-cross can closely mirror that of a *stūpa* or three-dimensional *maṇḍala* and represent the purity of the psycho-physical **aggregates**, **elemental properties**, and sensory and mental processes, *etc*. On some occasions these complex thread-crosses can be enormous structures up to tens of feet high.

Three Buddha-bodies *sku-gsum*, Skt. *trikāya*
The Three Buddha-bodies comprise the **Buddha-body of Reality**, the **Buddha-body of Perfect Resource**, and the **Buddha-body of Emanation**. Jointly, they form the secret object of **refuge**. See their individual entries, and also under **Refuge**.

Three Levels of Existence *srid-pa gsum*, Skt. *tribhava*
The three levels of existence are those of celestial, terrestrial and subterranean beings.

Three Lower Existences *ngan-song gsum*, Skt. *tridurgati*
See **Lower Existences**.

Three Poisons *dug-gsum*
Attachment, **aversion** and **delusion**. See their individual entries.

Three Precious Jewels *dkon-mchog gsum*, Skt. *triratna*
The Three Precious Jewels comprise the **Buddha** (*sangs-rgyas*); the **sacred teachings** (Skt. *saddharma*, Tib. *dam-pa'i chos*); and the **monastic community** of monks and nuns (Skt. *saṅgha*, Tib. *dge-'dun*). Together these three form the outer objects of **refuge** (see Chapter 1). They are regarded as the perfect objects in which **refuge** can be sought from the unsatisfactory nature of life in **cyclic existence** in general, and particularly from the potential **suffering** of unfavourable future existences. They are called 'precious jewels' because, like the wish-fulfilling jewels of Indian classical literature, in their metaphorical sense, they possess the wish-fulfilling capacity to provide protection from the perils of **cyclic existence**. See their individual entries and also under **Refuge**.

Three Roots *rtsa-ba gsum*, Skt. *trimūla*
The three roots jointly form the inner object of **refuge**, according to the ***tantras*** (see Chapter 1). They comprise the **spiritual teacher** (Skt. *guru*, Tib. *bla-ma*), who confers **blessing** (Skt. *adhiṣṭhāna*), the **meditational deity** (Skt. *iṣṭadevatā*, Tib. *yi-dam lha*) who confers **accomplishments** (Skt. *siddhi*); and the *ḍākinī* (Tib. *mkha'-'gro*) who confer the actualisation of **buddha activities** (Skt. *kṛtyakriyā*). See their individual entries and also under **Refuge**.

Three Times *dus-gsum*
The three times are those of past, present, and future.

Three Vehicles *theg-pa gsum*, Skt. *triyāna*
See **Vehicle**.

Three World-systems *'jig-rten-gyi khams gsum*, Skt. *tridhātu*
According to Buddhism, **cyclic existence** includes three world-systems, namely: the world-system of desire (Skt. *kāmadhātu*), the world-system of form (Skt. *rūpadhātu*), and the world-system of formlessness (Skt. *ārūpyadhātu*). Among

them, the world-system of desire is a state of existence dominated by sensual experiences, particularly the sensations of suffering and pleasure. It is inhabited by all **six classes of sentient beings**, including humans and six categories of **gods** (*kāmadevaṣaṭkula*). The world-system of form, in which beings have a comparatively subtle level of consciousness, temporarily devoid of gross sensations of pain and pleasure, is regarded as a state beyond ordinary human existence and inhabited only by gods. Birth in such a realm requires the attainment of one or all of the four **meditative concentrations** (Skt. *caturdhyāna*), in past lives. ***Abhidharma*** literature mentions twelve ordinary realms of form and five 'pure abodes' (*pañcaśuddhanivāsa*), above them, where birth can be taken consequent on these four concentrations. Lastly, the world-system of formlessness is regarded as the highest level of rebirth within **cyclic existence** and a state where an individual's physical faculties exist only as potencies and the individual functions only at the level of consciousness. It is said to be inhabited by those who have mastered the **four formless meditative absorptions** (Skt. *catursamāpatti*).

Torma-offering *gtor-ma*, Skt. *naivedya/bali*
Torma-offerings are cakes, usually made of dough and often decorated with colourful butter sculptures. Sometimes they are embodiments of the **meditational deities** associated with particular ritual practices, or they may be food-offerings presented to various deities or **protectors** visualised in the context of meditation. Yet again, *tormas* may act as physical symbols into which diverse aspects of negativity are absorbed, transformed, and removed through ritual practices.

Transcendent Lord *bcom-ldan-'das*, Skt. *bhagavān*
According to the Tibetan interpretation, the Sanskrit honorific term '*bhagavān*', which has often been translated as 'Blessed Lord', indicates a **buddha** who has: 1) 'destroyed' (*bcom*) the four **malevolent/beguiling forces** (*caturmāra*) comprising the influence of the psycho-physical **aggregates** (*skandha*), **dissonant mental states** (*kleśa*), sensual temptations and mundane death; 2) come to 'possess' (*ldan*) the six excellences (*ṣaḍguṇa*) of lordship, form, glory, fame, **pristine cognition** and perseverance; and 3) 'transcended' (*'das*) the **sufferings** of **cyclic existence**.

Transgressions *nyes-byas*, Skt. *duṣkṛta*

The **vows** maintained by Buddhist monks and nuns include the avoidance of primary downfalls (Skt. *āpatti*) and secondary transgressions. The term transgression (*nyes-byas*) is used in a technical sense to refer to a whole host of secondary precepts in the context of the **monastic vows** of individual liberation (***prātimokṣa***), and in the context of the ***bodhisattva*** and tantric vows. The list of these transgressions differs according to the context. See **Commitment**, **Prātimokṣa** and **Vows**.

Transmission *lung*, Skt. *āgama*
The Buddhist **sacred teachings** (*Skt. saddharma*) comprise both experiential **realisations** (*adhigama*; Tib. *rtogs-pa*) and authoritative transmissions. The latter include both the oral teachings and sacred scriptures (Skt. *pravacana*, Tib. *gsung-rab*), imparted by the **buddhas**, as well as the associated commentaries or **treatises** (Skt. *śāstra*, Tib. *bstan-bcos*), which have been transmitted in an uninterrupted **lineage** or succession from ancient times. In Tibetan Buddhism, it is regarded as essential that a transmission of both the text and its oral commentary is formally received from an authoritative **lineage holder**, if any significant spiritual experience is to be cultivated, since a mere theoretical understanding of these topics is not regarded as sufficient.

Transmitted Precepts *bka'-ma*, Skt. *pravacana*
From the perspective of the ***Nyingma*** school, the scriptures and oral teachings of Buddhism have been transmitted in two distinct ways: through the long oral lineage of transmitted precepts (*ring-brgyud bka'-ma*), which have been handed down from one generation of accomplished teachers to the next since ancient times, and through a close lineage of revealed teachings or **treasures** (*nye-brgyud gter-ma*), whose origin is more recent.

Treasure-finder *gter-ston*
An **accomplished master** holding an authentic **lineage** who successfully reveals a hidden **treasure**-text or sacred object, in accordance with the prophesies made by ***Padmasambhava*** or a specific concealer of **treasure**-texts. See under **Treasures**.

Treasures *gter-ma*, Skt. *nidhi*
The Sanskrit *nidhi* (Tib. *gter-ma*), translated in English as 'treasure' or 'revealed teaching' (*gter-chos*), refers to those sacred Buddhist texts and objects which

were concealed in the past in order that they might be protected and revealed in the future for the benefit of posterity. The notion of the revelation of concealed texts as treasure is extremely ancient in India and China. Within Indian Buddhism, it is well known that the **Perfection of Discriminative Awareness** (*Prajñāpāramitā*) *sūtras* were reputedly revealed when *Nāgārjuna* received them in the form of treasure from the **serpentine water spirits** (*nāga*). A recension of the *sādhana* class of *Mahāyoga tantras*, classified as *gter-chos* by *Nyingma* doxographers, is also said to have been revealed to eight great masters, including *Nāgārjuna*, in the *Śītavana* charnel ground near *Vajrāsana*. In Tibet, the tradition of the treasures was introduced by ***Padmasambhava*** and his students, who concealed texts and sacred objects at geomantic power-places in the landscape, entrusting them to their respective custodians or treasure-lords (*gter-bdag*) or to *ḍākinī* for safe keeping, with the prediction that these would be discovered at some future time by a prophesied **treasure-finder** (*gter-ston*). Accordingly, it is believed that the students of *Padmasambhava* have continued to emanate in the form of **treasure-finders** in successive centuries in order to reveal these treasure-teachings. Other kinds of treasure-teachings revealed directly from the **enlightened intention** of **buddha-mind** in a telepathic manner (*dgongs-gter*), or in a pure visionary experience (*dag-snang*), are also recognised. There are many such lineages extant today, including that of the present text, and they are maintained mostly, but by no means exclusively, by the ***Nyingma*** school.

Treatise *bstan-bcos*, Skt. *śāstra*
The term treatise (*śāstra*) in the Buddhist context generally refers to authoritative works written by **accomplished masters** elucidating the profound meaning of the **Buddha**'s scriptures (*pravacana*). Treatises are contrasted with scriptures (both *sūtras* and *tantras*), the latter being attributed to the **Buddha**. See **Kangyur** and **Tengyur**.

Trichiliocosm *stong-gsum 'jig-rten-gyi khams*, Skt. *trisahasralokadhātu*
See **Chiliocosm**.

Trisong Detsen *khri-srong lde'u btsan*
The thirty-eighth king of Tibet and son of King *Tride Tsukten*. Despite his accession to the throne at a tender age and the opposition of ministers who were ***Bon*** sympathisers he established Buddhism as the state religion of Tibet. He

invited both *Śāntarakṣita* and *Padmasambhava* to construct Tibet's first monastery at *Samye* and to transmit the diverse Indian lineages of the ***vinaya***, ***sūtras*** and ***tantras***. He became a realised practitioner of the ***tantras*** in his own right, under the guidance of ***Padmasambhava***, and actively sponsored the education and projects of his highly organised translation teams. According to traditional accounts, it was King *Trisong Detsen* who requested ***Padmasambhava*** to give the teachings that are presented in our text. See Gyurme Dorje's 'Brief Literary History'.

Tulku *sprul-sku*, Skt. *nirmāṇakāya* In its philosophical and classical usage the term refers to the **Buddha-body of Emanation**. However, based on this concept of emanation, a different usage developed in Tibet following the inception of a tradition to formally recognise the incarnations of high spiritual teachers after their death. The first such *tulku* to be given formal recognition was *Karma Pakshi*, the second, *Karmapa* (1204-83). Later, other important *tulku* institutions emerged, such as that of the ***Dalai Lama*** and *Panchen Lama*, and the system of recognising successive generations of *tulkus* became commonly established throughout Tibet and the Himalayan region.

Turning of the Wheel of the [Sacred] Teachings *chos-kyi 'khor-lo bskor-ba*, Skt. *dharmacakrapravartana*
This metaphor refers to the promulgation of the Buddhist teachings by the **Buddha** and continues to be used metaphorically with regard to the teaching activity of successive **lineage holders**. The *Buddha Śākyamuni* is recognised to have promulgated three sequential 'turnings of the wheel'. The association with the concept of a wheel derives from a comparison with the 'wheel of sharp weapons' said to be held in the hand of a **universal monarch**. Within the context of this comparison the **sacred teachings** are composed of ethical discipline (the central axis), analytic **discriminative awareness** (the sharp spokes) and **meditative concentration** (the stabilising perimeter). See also ***Sūtra***.

Tuṣita *dga'-ldan*
Tuṣita is the name of the fourth of the six **god** realms, which are said to be located within the **world-system** of desire (Skt. *kāmadhātu*). It is regarded as the current abode of the future **buddha** *Maitreya*.

Twelve Links of Dependent Origination *rten-'brel bco-gnyis*, Skt.

dvādaśāṅgapratītyasamutpāda
See under **Dependent Origination**.

Twenty-four Power-places *yul nyi-shu rtsa-bzhi*, Skt. *caturviṃśatmahāsthāna*
The twenty-four power-places are the following regions of the ancient Indian subcontinent, which are associated with the *tantras* of the *Cakrasaṃvara* and *Heruka* classes: *Jālandhara*, *Oḍḍiyāna*, *Paurṇagiri*, *Kāmarūpa*, *Mālava*, *Sindhu*, *Nagara*, *Munmuni*, *Kāruṇyapāṭaka*, *Devīkoṭa*, *Karmārapāṭaka*, *Kulatā*, *Arbuda*, *Godāvarī*, *Himādrī*, *Harikela*, *Lampāka*, *Kāñcī*, *Saurāṣṭra*, *Kaliṅga*, *Kokaṇa*, *Caritra*, *Kośala*, and *Vindhyākaumārapaurikā*.

Two Accumulations *tshogs-gnyis*, Skt. *sambhāradvaya*
See under **Accumulations**.

Two Extremes *mtha' gnyis*, Skt. *antadvaya*
The two extremes of eternalism and nihilism. See under **Eternalist** and **Nihilist**.

Two Truths *bden-pa gnyis*, Skt. *satyadvaya*
All Buddhist philosophical schools of thought formulate their ontology within the framework of the two truths, the conventional or relative truth (Skt. *samvṛtisatya*, Tib. *kun-rdzob bden-pa*) and the ultimate truth (Skt. *paramārthasatya*, Tib. *don-dam bden-pa*). However, the definition of the two truths differs according to their different epistemological interpretations. The *Cittamātra* and *Madhyamaka*, the two **Greater Vehicle** schools of thought which emphasise the doctrine of the two truths, define the ultimate truth as a synonym of **emptiness**, the ultimate nature of phenomena, while the conventional truth is defined as the empirical aspect of reality as conventionally experienced through our perceptions. Such an aspect of reality is true only within the relative framework of our own veridical experiences. However, according to the various *tantra* **vehicles** there are increasing degrees of subtlety in the interpretation of the two truths.

Ubhayatantra *gnyis-ka'i rgyud*
Ubhayatantra, also known as *Caryātantra*, is the second of the three outer classes of ***tantra***, which form one subcategory of the six classes of ***tantra***, and the fifth of the **nine vehicles**, according to the ***Nyingma*** school of Tibetan

Buddhism. *Ubhayatantra* places an equal emphasis on both external ritual and internal meditation.

Ultimate Truth *don-dam bden-pa*, Skt. *paramārthasatya*
See under **Two Truths**.

Unique Seminal Point *thig-le nyag-gcig*
According to ***Atiyoga***, this expression is a synonym for the **Buddha-body of Reality**. For the range of meanings conveyed by the Tibetan term *thig-le*, see **Seminal Point**.

Universal Monarch *khor-lo bsgyur-ba*, Skt. *cakravartin*
In the context of Indo-Tibetan Buddhism, the concept of the benign universal monarch or emperor who rules in accordance with the law of the **sacred teachings** of Buddhism is one that has permeated Buddhist literature since the time of *Aśoka*. Their appearance in the world is considered a unique and rare event, just as the appearance of a **buddha** is considered to be unique and rare.

Unsurpassed Yogatantra *bla-med rgyud*, Skt. *Yoganiruttaratantra*
The highest among the four classes of *tantra*, the other three being: *Kriyā*, *Caryā*, and *Yoga tantra*. The differences between the four classes of *tantra* represent stages of ever-decreasing emphasis on external ritual and ever-increasing subtlety of internal **meditation.** *Niruttara* means 'unsurpassed' or 'highest' and it is in the *Yoganiruttara* ***tantras*** that the meditative techniques for realising the **Three buddha-bodies** are the most subtle and refined. There are two distinct phases in the dissemination of the Unsurpassed *Yogatantras* in Tibet, which are reflected in two differing ways of classifying them. According to the ***Nyingma*** school, the earlier phase of dissemination, they are classified into ***Mahāyoga***, ***Anuyoga*** and ***Atiyoga***, whereas the later schools classify them into Father, Mother and Non-dual or Indivisible ***tantras***.

Uṣṇīṣavijayā *gtsug-gtor rnam-rgyal-ma*
One of the three principal meditational deities associated with longevity practices and the subject of five principal ***dhāraṇī*** incarnations, *Uṣṇīsavijayā* generally assumes a slightly wrathful appearance, with three faces (white, yellow and pale blue) and eight arms holding diverse symbolic implements. She is

seated with her legs folded, in the **indestructible posture**.

Vaiḍūryaprabharāja *sang-rgyas sman-bla*
The **Buddha** of Medicine, the principal figure in the Buddhist medical ***tantras***, who is regarded as the progenitor of the *Four Tantras of Medicine* (*rGyud-bzhi*). According to certain sources ***Śākyamuni Buddha*** is believed to have assumed a specific form when teaching the medical ***tantras*** and that aspect of the **Buddha** is called *Vaiḍūryaprabharāja*, the 'King of Blue Beryl Light'. He is normally depicted in paintings as being blue in colour and holding in his left palm an alms bowl filled with the fruits of a medicinal plant, chebulic myrobalan. According to the **lineage** of the medical ***tantras***, there are eight different aspects of the Medicine **Buddha**, of which *Vaiḍūryaprabharāja* is the foremost.

Vajra *rdo-rje*
In the sense of *rdo-rje pha-lam* (pronounced '*dorje phalam*'), this term means the diamond, literally 'the sovereign among all stones'. In Buddhism however *rdo-rje* indicates the indestructible reality of **buddhahood**, which is defined as both imperishable (*mi-gshigs*) and indivisible (*ma-phyed*). The emblem symbolic of this indestructible reality is also known as *rdo-rje* or *vajra*. This is a sceptre-like *tantric* ritual object which is held in the right palm usually whenever playing a ritual bell. The sceptre symbolises **skilful means** and the bell **discriminative awareness**. Holding these together in the two palms represents the perfect union of **discriminative awareness** and **skilful means**. *Vajrā*, also known as *Piṅgalā* (*dmar-mo*), is the name given to the first of the six ***yoginī*** from the south, a subcategory of the twenty-eight *Īśvarī*. See Appendix Two.

Vajra-brothers and sisters *rdo-rje ming-sring*
The most intimate of spiritual siblings (*mched-grogs*), with whom one shares **empowerments** and **commitments**. See **Spiritual Sibling**.

Vajra Family *rdo-rje'i rigs*, Skt. *vajrakula*
One of the **five enlightened families** (*pañcakula*) into which the **meditational deities** of the **Buddha-body of Perfect Resource** are subdivided. The deities of the *Vajra* family include the peaceful **buddhas** *Akṣobhya-Vajrasattva* and *Buddhalocanā* and the corresponding wrathful aspects *Vajra Heruka* and *Vajrakrodheśvarī*. See Appendix Two.

Vajra-master *rdo-rje slob-dpon*, Skt. *vajrācārya*
The 'master of indestructible reality' who presides over **empowerment** ceremonies and the related ritual dances of the great **means for attainment** (Skt. *mahāsādhana*, Tib. *sgrub-chen*), embodying the central **meditational deity** of the ***maṇḍala***.

Vajradhara *rdo-rje 'chang*
Vajradhara (lit. 'vajra-holder') is an expression of the **Buddha-body of Reality**, spontaneously arising from the pure, pristine expanse of **inner radiance**, in a form complete with all the characteristics of the **Buddha-body of Perfect Resource**. *Vajradhara* is thus regarded as the root of all the **five enlightened families** and consequently he is also known as the lord of the sixth **enlightened family**. Many ***tantra*** texts and **lineages** attribute their origin directly to the **Buddha-body of Reality** - represented in the form of either ***Samantabhadra*** or *Vajradhara*. Other ***tantra*** texts and **lineages** claim that *Vajradhara* is a form assumed by ***Śākyamuni Buddha*** when giving esoteric teachings on ***tantra***. *Vajradhara* is said to become manifest when one has totally overcome all dualistic conceptions and actualised **buddhahood**. He is usually depicted as seated and holding a ***vajra*** and bell in his crossed palms.

Vajrakīla *rdo-rje phur-ba*
One of the eight foremost **meditational deities** according to the '**means for attainment** ' class of ***Mahāyoga***. *Vajrakīla* is dark blue in colour with three faces and six arms, the central pair of hands holding a ritual dagger (Skt. *kīla*). Often the lower part of his body is also visualised in the form of a ritual dagger, the three facets of the pyramidal blade representing the transformation of **delusion**, **attachment** and **aversion**. *Vajrakīla* is representative of the natural expression of **buddha activity**.

Vajrakumāra *rdo-rje gzhon-nu*
An aspect of the **meditational deity** ***Vajrakīla***. See under **Vajrakīla**.

Vajrapāṇi *phyag-na rdo-rje* The embodiment of the spiritual **power** (*bala*) and **skilful means** of all the **buddhas** as visualised in the form of a **meditational deity**. *Vajrapāṇi* is generally depicted as being **wrathful** in aspect, holding a

vajra in his right upraised hand and a skull-cup in his left. In peaceful form *Vajrapāṇi* is also one of the eight male ***bodhisattvas*** among the forty-two **peaceful deities**. See Appendix Two.

Vajrasattva *rdo-rje sems-dpa'*
Vajrasattva, or in literal translation 'the spiritual hero of indestructible reality', has two principal forms. Firstly, in the context of the ***Guhyagarbha tantra***, and related texts, he is identified with the peaceful male **buddha** *Akṣobhya-Vajrasattva*. See Appendix Two. Secondly, in the context of the **preliminary practices** (*sngon-'gro*) of **meditation**, the recitation of *Vajrasattva*'s **Hundred-syllable Mantra** (*yig-brgya*) purifies **negativities**, **obsurations**, **transgressions**, and **downfalls** (see Chapter 1). In this latter context, *Vajrasattva* is visualised as white in colour, dressed in the silken garments and ornaments of a ***bodhisattva***, and holding a ***vajra*** in his right palm close to the heart and a bell in his left hand close to the left side of his hip. Sometimes, both forms of *Vajrasattva* are integrated in a single practice, as in Chapter 5 of the present work, where practitioners first visualise the white form of *Vajrasattva*, before visualising the forty-two **peaceful deities**, including *Akṣobhya-Vajrasattva*, within their hearts. As a **lineage holder**, *Vajrasattva* is credited with the transmission of ***Atiyoga*** into the human world, appearing in the form of the *deva Adhicitta* (*lhag-sems-can*) before ***Prahevajra*** (*dga'-rab rdo-rje*) in a vision. According to the **Great Perfection**, *Vajrasattva* is sometimes used synonymously to indicate the **Buddha-body of Reality**, and as such is identical to ***Samantabhadra***.

Vajrayāna *rdo-rje'i theg-pa*
See **Vehicle of Indestructible Reality**.

Vehicle *theg-pa*, Skt. *yāna*
The term 'vehicle' suggests a dynamic momentum leading to the attainment of ***nirvāṇa***. Although from one standpoint there may be as many vehicles as there are thoughts arising in the mind, the **sacred teachings** are classified into distinct vehicles according to their power. Accordingly, the expression 'two vehicles' refers to the distinction between the **Lesser Vehicle** and the **Greater Vehicle**, the expression '**three Vehicles**' or 'three causal vehicles' refers to the vehicles of **pious attendants**, **hermit buddhas** and ***bodhisattvas***. The division into '**nine vehicles**', which corresponds to the ***Nyingma*** classification, includes the three causal vehicles of the **pious attendants**, **hermit buddhas** and ***bodhisattvas***, and

the six resultant vehicles of ***Kriyātantra***, ***Ubhayatantra***, ***Yogatantra***, ***Mahāyoga***, ***Anuyoga*** (*rjes-su rnal-'byor-gyi theg-pa*), and ***Atiyoga*** (*shin-tu rnal-'byor-gyi theg-pa*).

Vehicle of Indestructible Reality *rdo-rje'i theg-pa*, Skt. *Vajrayāna*
The Vehicle of Indestructible Reality comprises, in the ***Nyingma*** classification, the six resultant vehicles of the ***tantras***, so-called because the indestructible and imperishable realities of **buddha-body**, **speech** and **mind** are fully realised and manifested when the **continuum of the ground** is transformed into the **continuum of the result** by means of the **continuum of the path**. See under **Tantra**. It is also known as the Vehicle of **Secret *Mantras*** (Skt. *Guhyamantrayāna*) because engaging in this path ensures the protection of the mind from dualistic perceptions and conceptions. See ***Mantra***.

Vidyādhara *rig-'dzin*
See under **Awareness Holder**.

Vinaya *'dul-ba*
The Sanskrit term *vinaya*, literally meaning 'discipline', refers to the monastic discipline maintained by members of the Buddhist community, including the ethical codes which regulate the life of fully ordained monks and nuns, as well as probationary nuns, novice monks and nuns, and male and female laity. The collection of ***Śākyamuni Buddha***'s discourses which elucidate and define the principles of these ethical codes (including the administrative guidelines for running a monastery) is known as the *vinayapiṭaka*, which is one of the three primary collections of discourses comprising the Buddhist canon (Skt. *tripiṭaka*). Based on different interpretations relating to the subtler points of the **Buddha**'s discourses on *vinaya*, there emerged, in ancient India, several distinct schools, including the *Sthaviravāda*, *Sarvāstivāda*, *Mahāsaṅghika* and *Sammitīya*. The *vinaya* tradition which became predominant in Tibet is that of the *Sarvāstivādins*. See **Vows** and ***Prātimokṣa***.

Virtuous Action *dge-ba*, Skt. *kuśala*
Both virtue and its opposite, non-virtue (Skt. *akuśala*, Tib. *mi-dge-ba*) are defined in terms of both motivation and the consequences of the action. In order for an action to be defined as either virtuous or non-virtuous, there are certain prerequisite features which must be present. These are: motivation, the actual

execution of the act, and the conclusion. An act is non-virtuous if it is: 1) motivated by negative intentions; 2) committed by the agent in a sane mind and with full knowledge; and 3) the person derives a sense of satisfaction from having accomplished the act. Such actions can be physical, verbal, or mental. Broadly speaking, non-virtuous actions are categorised into the following ten types: killing, stealing, and sexual misconduct (which are the three physical actions); lying, divisive speech, harsh speech, and meaningless gossip (which are the four verbal actions); and covetousness, harmful intent, and distorted views (which are the three mental actions). An act is considered virtuous if it either passively refrains from the ten recognised types of non-virtuous action, or actively engages in acts for the sake of others with an altruistic motivation.

Visionary Appearances *snang-ba*
According to the terminology of the **Great Perfection**, there are four successive visionary appearances experienced through the practice of **All-surpassing Realisation** (*thod-rgal*). These are: the visionary appearance of the direct perception of **reality** (*chos-nyid mngon-sum-gyi snang-ba*), the visionary appearance of increasing contemplative experience (*nyams gong-'phel-ba'i snang-ba*), the visionary appearance of reaching the limit of **awareness** (*rig-pa tshad-phebs-kyi snang-ba*), and the visionary appearance of the cessation of clinging to reality (*chos-nyid-du 'dzin-pa zad-pa'i snang-ba*).

Vital Energy *rlung*, Skt. *vāyu*
In the ***tantras*** and related medical traditions, it is said that there are ten kinds of vital energy or subtle winds which flow through the 72,000 **energy channels** (Skt. *nāḍī*) of the body. These sustain life and include the energies which support various conceptual states within the individual's mind. At the subtlest level, subtle mind and vital energy are thought of as a single entity. The ten kinds of vital energy comprise: five inner vital energies (*nang-gi rlung lnga*) which influence the body's inner motility, and five outer vital energies (*phyi-'i rlung lnga*) which have specific effects on the outward motility of the body. The former are the vital energies associated with the **five elements** (earth, water, fire, wind, space) and their respective colour-tones (yellow, white, red, green, blue). The latter comprise life-breath (Skt. *prāṇa*, Tib. *srog-'dzin*), muscular movement (Skt. *vyāna*), digestion (Skt. *samāna*), semiotic/vocal movement (Skt. *udāna*), and reproduction/waste disposal (Skt. *apāna*). The movement of vital energy through the **energy channels** of the **subtle body** is refined in the context of the

perfection stage of meditation. Ordinarily, in the case of individuals who have not cultivated such practices, both vital energy and subtle mind are diffused via the right and left **energy channels** and thereby come to permeate the entire network of the body's minor channels. This dissipated vital energy is known as the vital energy of past actions (*las-kyi rlung*) because it is activated by **dissonant mental states**, and the influence of **past actions** predominates, obscuring the **inner radiance** of the subtle mind. However, when the practices of the **perfection stage** of meditation are applied, the knots which block their combined movement through the **energy centres** (Skt. *cakra*) located on the central **energy channel** are untied and both vital energy and subtle mind enter, abide and dissolve within the central **energy channel** of the body (Skt. *avadhūti*) and then the non-conceptual **inner radiance** arises, for which reason it becomes known as the **vital energy** of **pristine cognition** (*ye-shes-kyi rlung*). On a physical level, it is important, according to the Tibetan medical tradition, that vital energy remains in balance with bile and phlegm, which are collectively known as the three humours, if sound health is to be maintained.

Vows [of Buddhism] *sdom-pa*, Skt. *saṃvara*
Sets of precepts or injunctions voluntarily adopted in the course of Buddhist practice which facilitate an individual's progress on the path to **enlightenment**. These include short-term vows, such as the one-day vows, lifelong vows, such as the monastic vows of a fully ordained monk or nun, and perpetual vows associated with the **Greater Vehicle**, which are to be maintained over a succession of lifetimes. All such vows may be subsumed within three categories: the monastic vows of the ***prātimokṣa***, the special vows of the ***bodhisattvas***, and the special **commitments** (Skt. *samaya*) undertaken by practitioners of the ***tantras***. See ***Prātimokṣa*** and **Commitment**. The special vows of the ***bodhisattvas***, exemplified by the *Sūtra of Ākāśagarbha*, extol that ***bodhisattvas*** must be careful to maintain their altruistic vows, expressed in the verses of the **four immeasurable aspirations**, and to avoid nineteen specifically enumerated root **downfalls** (Skt. *mūlāpatti*) and forty-six **transgressions** (Skt. *duṣkṛta*). In all schools of Tibetan Buddhism, the ***prātimokṣa*** and ***bodhisattva*** vows and the **commitments** of the ***tantras*** are fully integrated.

Vows of the Buddhist Laity *dge-bsnyen-gyi sdom-pa*
See under **Prātimokṣa**.

Water Libation *chu-gtor*
A specific purificatory offering of water, the rites of which were introduced to Tibet from India by *Atiśa* during the eleventh century.

Way of Secret Mantras *gsang-sngags[kyi theg-pa]*, Skt. *Guhyamantrayāna*
The 'way of **secret *mantras***' is a synonym for the **Vehicle of Indestructible Reality** (Skt. *Vajrayāna*).

Wind *rlung*, Skt. *vāyu*
See **Vital Energy**.

World-system *'jig-rten-gyi khams*, Skt. *lokadhātu*
See **Three World-systems**.

Wrath *drag-po'i las*, Skt. *maraṇakriyā*
One of the **four aspects of enlightened activity**. The concept of wrath in the context of Buddhist ***tantra*** should not be understood in terms of even the subtlest egocentric violence or fierceness. Wrath here refers to the natural transformative process of **buddha-mind**, the aggressive **natural transformation** of the deep-seated conditioning which underlies mundane deluded consciousness and the concomitant psycho-physical **aggregates**, **elemental properties**, and sensory and mental processes. See **Four Aspects of Enlightened Activity** and Appendix Two.

Wrathful Deities *khro-bo'i lha-tshogs*
See Appendix Two.

Yakṣa *gnod-sbyin* A class of spirits of Indian origin who assume both male (*yakṣa*) and female (*yakṣiṇī*) forms. Frequently depicted as holding choppers, cleavers, and swords, they are said to inhabit mountainous areas and sylvan groves, and if propitiated in the context of a **means for attainment** (Skt. *sādhana*), they may confer the common **accomplishment** of swift-footedness. The Tibetan equivalent *gnod-sbyin* literally means 'granting harm', emphasising their more malign attributes.
Yama *gshin-rje*
See under **Yama Dharmarāja**.

Yama Dharmarāja *gshin-rje chos-kyi rgyal-po*
The embodiment of the forces of **impermanence** and the infallible laws of **cause and effect**. His fierce form is iconographically depicted holding the wheel of life's rebirth processes (*bhavacakra*, Tib. *srid-pa'i 'khor-lo*) within his jaws, indicating that the nature of **cyclic existence** is in its entirety bound by **impermanence** and the laws of **cause and effect**. In the context of the **intermediate state of rebirth** (*srid-pa'i bar-do*) he personifies the process of confronting in death the nature of one's past life's actions and, based on the natural laws of **cause and effect**, he personifies the process of 'judgement' that determines the consequential outcome of such **past actions**. See Chapters 11 and 13 and the Introduction. *Yama Dharmarāja* is also the sixth of the **six sages** (*thub-pa drug*), who form one subcategory within the assembly of the forty-two **peaceful deities**. See Appendix Two.

Yeshe Tsogyal *ye-shes mtsho-rgyal*
Padmasambhava's innermost Tibetan consort who became accomplished in the ***maṇḍala*** of ***Vajrakīla***. She compiled many of ***Padmasambhava***'s oral teachings and concealed them throughout Tibet in the form of **treasures** (*gter-ma*) to be discovered by later generations.

Yoga *rnal-'byor*
The Sanskrit word *yoga*, literally meaning 'union', is interpreted in Tibetan to mean 'union with the fundamental nature of **reality**'. In Buddhism, therefore, *yoga* refers to the methods through which the meditator unites with the qualities of the **meditational deity** in the context of the **generation stage**, and the nature of fundamental **reality** during the **perfection stage**, of **meditation**. In terms of the latter, it includes mental and physical practices, which refine the **energy channels,** and mature control of the **vital energies** and **seminal points** within the **subtle body**. These practices cultivate **discriminative awareness**, and the coalescence of **emptiness** respectively with the **four delights**, with **inner radiance**, and with non-conceptualisation.

Yogatantra *rnal-'byor-gi rgyud*
The third of the three outer classes of ***tantra***, which form one subcategory of the six classes of ***tantra***, and the sixth of the **nine vehicles**, according to the ***Nyingma*** school of Tibetan Buddhism. *Yogatantra* emphasises meditation, rather

than external ritual, and here, the meditator progressively refines an identification with the **meditational deity**.

Yogic Exercises *khrul-'khor*, Skt. *yantra*
A series of vigorous exercises, including yogic jumps (*'bebs*), performed in conjunction with specific visualisations and breathing techniques, which enable the meditator to develop the physical flexibility necessary for the subtle meditative practices of the **perfection stage** of **meditation**.

Yogic Jumps *'bebs*
See under **Yogic Exercises**.

Yogin *rnal-'byor-pa*
According to the Tibetan definition, a *yogin* is defined as 'one who seeks to unite with the fundamental nature of **reality**'. In other words, a *yogin* is one who intensively follows the spiritual paths outlined in the **generation** and **perfection stages** of **meditation**, as well as the **Great Perfection**.

Yoginī *rnal-'byor-ma*
A female ***yogin***. In the context of the present work, the term most frequently refers to the twenty-eight *Īśvarī* who form one subcategory of the fifty-eight **wrathful deities**. See Appendix Two.

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a

See the glossary for a description of the five psycho-physical aggregates and other Buddhist terms used in the commentary. *Ed*.

b

The perspective of the *Tibetan Book of the Dead* is that of Highest Yoga Tantra. *Ed*.

c

These relationships are vividly expressed in Chapter 11 of our text, ‘The Great Liberation by Hearing’, where specific instructions are given for recognising the spiritual opportunities that occur at the moment of death, that occur during the intermediate state of reality, and that occur as the processes of rebirth are experienced. Here the instructions speak of a recognition which assimilates the moment of death with the Buddha-body of Reality, the intermediate state of reality with the Buddha-body of Perfect Resource and the intermediate state of rebirth with the Buddha-body of Emanation. *Ed*.

d

In our text these processes are described in Chapter 8. *Ed*.

e

The teachings presented in our text are based on the Great Perfection (Dzogchen) view. *Ed*.

f

‘Cutting through Resistance’ and the direct introduction to awareness are the subject matter of Chapter 4 of the present work. The introduction to the intermediate state of reality, in Chapter 11 of our text, is illustrative of the esoteric instructions on ‘All-surpassing Realisation’, which is the pinnacle of meditative practice according to the Nyingma school. *Ed*.

g

The symbolism of each of the meditational deities associated with our text is described in Chapters 5, 6, 11 and 14 and in Appendix Two. *Ed*.

h

For a detailed description of the processes of death, see also HH Dalai Lama, *Advice on Dying*.

i

For a selection of finely translated *Vajrayāna* protective rituals, see Stephen Beyer, *The Cult of Tārā*.

The Art of TANTRA

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The Art of Tantra

The Art of Tantra

Philip Rawson

176 illustrations, 25 in colour

New York Graphic Society Ltd, Greenwich, Connecticut

I gratefully acknowledge the assistance of the Arts Council, and wish to point out that this work was only made possible by the exhibition they supported in the Hayward Gallery in the autumn of 1971. Thanks are also due to Nik Douglas for the work he has done for the identification of a large number of the objects; to Jeff Teasdale for his skill and long patience; to Jean Claude Ciancimino for his great kindness and readiness to help at all stages in the project; and to Ann Stevens of Thames and Hudson for the sustained care and thought she has devoted to the planning of this book.

P.S.R.

International Standard Book Number 0–8212–0518–8 (Cloth)
International Standard Book Number 0–8212–0523–4 (Paper)

Library of Congress Catalog Card Number 72–93940

First published in Great Britain by
Thames and Hudson Ltd, London

First published in the United States of America
by New York Graphic Society Ltd, Greenwich, Connecticut

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Printed in Great Britain

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Introduction

The art of Tantra has only come to light during the last ten years; small exhibitions have been held in London, Paris, Rome, San Francisco, New York, Montreal and elsewhere. In 1971 the largest exhibition was held in London, under the auspices of the Arts Council of Great Britain. But so sudden was its discovery that even people professionally concerned with India had known nothing about it. Western museums contain many examples as yet unrecognized. Art-critics have been at a loss how to cope with it; it was so different from anything they had seen before, even of Indian art. And the galleries which have recently put on shows have had difficulty in giving coherent and intelligible explanations. But to artists, art-students and younger people in general it has come as a revelation. All over the world it has caught their imagination; and even though most of them had not known much, if anything, about Tantra, the qualities of the art offered them something positive and special.

Tantra itself has been known to a handful of interested people in the West for about seventy years, mainly through Sanskrit texts and English translations. A few pieces of visual art were published here and there as oddities, or as accessories to the study of Indian religion. No-one had recognized in them an art worthy of serious attention though a few had been bought as curiosities. We owe their discovery very largely to one man, Ajit Mookerjee, from whom a knowledge of the art has been emanating since about 1955. He comes from Bengal, one of the great strongholds of Tantra from at least AD 600, probably earlier. He is the author and designer of the first, most important books on Tantrik art, which are based on his private collection. In fact, what now passes current as Tantra art is in one sense the product of Ajit's intelligence working through the channels of modern publication.

Tantra art may seem to have no clear limits; one cannot easily say such and such is Tantrik, and such and such is not. But this does not mean that the unity is unreal. In practice Tantra has adopted and adapted imagery from different sources, remodelling its significance and weaving the strands of tradition together into a complex pattern of symbolism. Ajit is the man who has been able, through the resources of the modern world, to recognize the pattern and give it an identity. He is by profession a Museum Curator: he is thus concerned every day with collecting, rationalizing, conserving and explaining. He has

long had opportunities for study and purchase which no layman would have had. But by themselves these would not have been enough. He has, too, an interest in and an eye for modern art, and has written about it. Furthermore, his museum is the National Crafts Museum, which has given him a special interest in what are usually called Folk arts – nowadays an unfortunate title: we should perhaps call them 'Root arts'. For India still (but only just!) preserves live art whose function and symbolism are as old as humanity. Ajit has thus been aware for many years of the common substratum of archetypal significance between primitive and modern arts. He has seen living Indian tribal peoples producing age-old images, and recognized that they embody intuitions not unlike those towards which modern artists are groping their way through the labyrinths of modern conceptual clutter. He has said as much in print many times over.

1 Fundamental attitudes

Tantra is a special manifestation of Indian feeling, art and religion. It may really be understood, in the last resort, by people who are prepared to undertake inner meditative action. There can be no quick and easy definitions. They have been tried; but they either turn out to be so broad and general if they are expressed in Indian words that they scarcely mean anything to the Westerner, or so narrow that they are only true for a part of the enormous and diffuse reality. There are many variations of practice and belief. However, there is one thread which can guide us through the labyrinth; all the different manifestations of Tantra can be strung on it. This thread is the idea that Tantra is a cult of ecstasy, focused on a vision of cosmic sexuality. Life-styles, ritual, magic, myth, philosophy and a complex of signs and emotive symbols converge upon that vision. The basic texts in which these are conveyed are also called Tantras.

Tantra has a particular wisdom of its own. This sets it apart from all other religious and psychological systems, especially those traditional to the orthodox Brahmins. The other systems agree in asserting that our real world is a meaningless illusion, that the mental play of forms which we call our experience of life and the world is utterly without value. They show that all those experiences which ordinarily we cherish most, such as love for our lovers and children, food, the intense emotional joy nature, music and art can produce, even the adoration we may feel for a personal God, are merely traps, whose grip on us has to be prized loose. We must learn to reject totally any fondness for worldly experience of any kind, so as to allow our whole attention to be flooded with a consuming abstract vision of the Brahman, i.e. 'The Truth', 'The undivided whole', which is the ultimate Ground of Being. According to the Brahmin systems, when we manage to stay permanently in this state of attention, with our entire mind stilled and absorbed in the Ultimate, we may achieve Release. Our nature may cease to be human, so that we are converted into an all embracing Consciousness which is at once Being and Bliss. Obviously it needs a special kind of heroism to detach oneself utterly from experience in the world, and it takes a long, long time – many successive lives according to Indian thinking. But this has been the constant obsession of Indian orthodoxies.

To achieve such insight one may dwell on the urgent misery of the human condition. Hundreds of Indian religious texts (notably Buddhist) contain

somewhere in their first few paragraphs the phrase 'Sarvam Dukham' – 'Everything is misery'. To help one along the way of detachment when one is meditating, one may pick out for special attention the agonies, despair and crimes of which one knows: there are plenty. One may also focus one's mind on the 'disgusting' aspects of one's own body and the bodies of others, thinking of them as mere transient bags of phlegm, shit and putrefying offal. One can then discover how easy it is to say 'No!' to the world enjoyed by such bodies, to deny the claims of all apparent but vanishing possessions. The horrors of suffering will thus fade into insignificant dreams. By the same token the most beautiful lover will dissolve into a temporary illusion, the airy fantasy of a desiring mind. When all this is quite clearly seen one's libido is freed from its idle imagining, its motions may be stopped, and one can fix it on the eternal, changeless light. By oppressing the body and the mind with fasting, asceticism and vigorous discipline, one can obliterate from one's consciousness every last shred of the interest that knots the self to any piece, part, fragment, image, movement or memory of the world of illusion; one's own mind may thus be swallowed into the Brahman like a drop of water into the surface of a lake. Then even though other people may see the body walking, there will be no man in it. It will be a husk, an empty pupa-shell when the butterfly has gone. It will continue to exist merely so as to finish up the last remnants of impulse from its immemorial past.

Tantra does not dispute the fundamental truth of this position. But it believes that the methods used are absurd. It declares that there is no need for such a desperate upstream struggle to reach the shore, that such an ideal of life produces a dreadful world for those as yet unreleased. In fact distinguished nineteenth-century Tantrikas stated emphatically that they believed many of the miseries of their poor India to be caused by the world-hatred which traditional Brahmin philosophies had instilled into the majority of the population. No one nowadays can doubt that they were right. In addition, as Dr S. S. Barlingay has pointed out, there is a logical and phenomenological fallacy involved in any assertion of the nature of Being which fails to take account first of all of that which is and its relation to man.

In complete contrast to the strenuous 'No!' that official Brahmin tradition said to the world, Tantra says an emphatic, if qualified, 'Yes!' It asserts that, instead of suppressing pleasure, vision and ecstasy, they should be cultivated and used. There are, in fact, plenty of references to this even in the most sacred orthodox Upaniṣads. Because sensation and emotion are the most powerful human motive forces, they should not be crushed out, but harnessed to the ultimate goal. Properly channelled they can provide an unparalleled source of energy, bringing benefits to society as well as continually increasing ecstasy for the individual. To help in this the physical body needs to be carefully cultivated. Tantrikas suspect the officially-approved 'No-sayers', who hate and

deny the world, at worst of a hidden and dangerous self-indulgence which we should now call sadistic, at best of neglecting their fellow-creatures. Tantra deals in love, and love needs objects. One cannot love nothing. Love means care; and care carried to the limit is probably the ultimate social virtue. At the same time, different forms of Tantra cultivated elaborate frameworks of qualification and ritual procedure, to make quite sure that its followers did not fall into complacent ways of self-indulgence. It is fatally easy – millions do it! – to seek pleasure, even ecstasy, and make nothing of them, leaving them lying as dead and sterile experiences in one's own past. Writers on Tantra have pointed out, though, that in the total oneness occasionally experienced in everyday love the goal can be glimpsed. Tantra, however, distinguishes very sharply indeed between the beast-like man in bondage to appetites, who seeks pleasure only for the sake of experiencing the ecstasies it may offer, and the committed Tantrika who treats his senses and emotions as assets to be turned to a special kind of account. It never denies that our fragmented experience of the world is intrinsically valueless. But it does accept that life contains positive experiences which can be put to use. They may be made into a ladder of ascent, or built into something like a linear-accelerator to propel a person into ecstatic release, drawing behind him a wake of love and benefit.

Hindu Tantra proclaims everything, the crimes and miseries as well as the joys, to be the active play of a female creative principle, the Goddess of many forms, sexually penetrated by an invisible, indescribable, seminal male. In ultimate fact He has generated Her for his own enjoyment. And the play, because it is analogous to the activity of sexual intercourse, is pleasurable to Her. The Tantrika must learn to identify himself with that cosmic pleasure-in-play, and to recognize that what may seem to others to be misery is an inevitable and necessary part of its creative web, whereas the pleasure is a true reflection of the cosmic delight. This point is made even in the titles of Tantrik texts: Kāmakalāvilāsa (p. 198), for example, means 'erotic joy in the movements of love'; Śaktisaṁgama Tantra means 'the Tantra about Śakti intercourse'. By the exertions of their coupling the two divinities generate around themselves, in various kinds of patterned halo in stages less and less subtle, more particularized figures, called devatās, among whom their energy is shared. The patterns are described in the maṇḍala designs and yantras with which the texts and art are very much concerned. Buddhist Tantra in practice shares with Hindu the use and valuation of figurative symbols, even though it may seem to differ over their ultimate significance. 2, 65

The devatās are all human in shape, female or male, and have different colours to show their qualities, perhaps many arms to show their special functions, heads, expressions, garments, gestures and postures all with specific meanings. Personalization in the bodily shape of beautiful people has important implications of its own. At the superficial level it engages the human libido in 1 98

9 sensuous and erotically attractive imagery. But at a deeper level it reflects a principle which has ramifications throughout the whole of Indian thought, including medicine and astronomy. According to this principle Tantra equates
135 the human body with the cosmos. The two are, so to speak, the same functional system seen from different points of view, and each is inconceivable without the other. 'I' and 'That over there' are functions of each other. The cosmos which man's mind knows is a structure of the energy-currents in his bodily system. Only by the activity of man's mind does a cosmos come into any kind of meaningful existence. MIND (cosmic) and mind (human) are not essentially different; nor are BODY (cosmic) and body (human). The trick is to knit together the two aspects, by getting rid of obstacles and limitations. So the devatā-bodies to which Tantra constantly refers are invitations to each human being to identify himself with them, first at lower then at higher levels.

Tantra has mapped the mechanism of currents of energy through which the
92 creative impulse is distributed at once through man's body and the world's. The universe of phenomena which results has, therefore, for the Tantrika a kind of subtle four-dimensional skeleton of channels, the knots and crossings of which are occupied by devatā-figures. The Tantra texts and art contain maps of the system, together with detailed instructions for working the mechanism.
5 The Tantrika does this by sādhana, i.e. psychosomatic effort, assimilating his own body to higher and higher levels of cosmic body-pattern. In the end he may become identical with the original double-sexed deity, which is involved, without beginning or end, in blissful intercourse with itself. The incentive to his continual effort is an occasional vision, as if one were to glimpse the fire of a raging furnace through a crack in its wall, of the cosmic bliss which is an all-embracing love, sexual, maternal, filial, social and destructive, all at once.

Sādhana consists, fundamentally, of repeated rituals and carefully designed meditative activities, some of which will be described later on. The Tantrika has to lead a controlled life. For he knows that only wholehearted and con-
8 tinuous repetition of *real acts*, both physical and mental, can change his body and consciousness. Mere reading and thinking is no good at all. Tantra is not a belief or faith, but a way of living and acting. Indians have anyway enjoyed ritual since very ancient times. To repeat prescribed ceremonies gives them great satisfaction, and a powerful assurance of their identity in their universe. Regular ritual is not for them the weary chore it can so easily become for the city-bred Westerner. Tantra, like most other Indian cults, focuses all its interest on prescribed schemes of behaviour and imagery. Its texts are full of imperatives, which again some Westerners may find distasteful. 'The Sādhaka must do so and so; then he must do so and so', or 'Before doing this he must do this, this and this.' He has to stick to rigid laws and observances, avoiding certain things like the plague. In practice Tantra has never shown any interest in valuing and contemplating the continuously different forms produced by

the creative play. Although there could be plenty of room for them in the system, Tantra has never discovered anything similar to the *hexeity* (haecceitas) of Duns Scotus or the deeply individualized *inscapes* of Gerard Manley Hopkins. Tantra accepts the structure of the world as defined by an abstract universal pattern, semantically conditioned by abstract nouns. The prescribed methods are felt to be precious discoveries, related certainly to the limitations of Indian culture, which only a fool would question. If they are properly used a sādhaka can reach bliss and release in a single lifetime. Among them are meditation, the cult of extreme feeling, aesthetic experience, sex, drugs, magic and social action.

One story famous among Tantrikas is given in two slightly differing versions in the Rudrayāmala and the Brahmayāmala. It summarizes many of the chief ideas behind the Tantra. Among them are: that Tantra is a 'way' superior to but not inconsistent with traditional ways; that it combines the virtues of different religious sects; that it seems scandalous to the conventional; and that it deals in a special kind of ecstasy.

The chief figure in the story is an Indian culture-hero called Vaśiṣṭha, who is the prototype of the Brahmin sage, and is said to have been son of the God Brahmā and teacher of the incarnate god Rāma. He was highly skilled in orthodox Hindu religion and philosophies. He is thus a very good symbol for all those in need of Tantra's lesson. The story describes how Vaśiṣṭha performed his orthodox meditations, with terrible asceticisms, for six thousand years, trying to compel the great Goddess to show Herself to him. He failed, and in a fury wanted to curse Her. His father told him not to, explaining that he had an altogether wrong idea of the Goddess. In reality, he told Vaśiṣṭha, She is the boundless material, brilliant as ten thousand suns, out of which everything in the cosmos is made; She was Herself the substance of the Buddha's enlightenment, kindly, loving and beautiful. Vaśiṣṭha tried again in a different spirit, and in the end She appeared to him, in the bodily form of Sarasvatī, the holiest Goddess of ancient Brahmin Vedic wisdom – an appropriate iconic shape for a Brahmin like him. She told him he was still way off the proper track, and that he ought to learn the 'Kula' method of religion, that is, the Tantrik tradition. She said he could not hope to get anywhere by mere yoga and asceticism, not even to glimpse Her proper feet. 'My worship', She said, 'is without austerity and pain!' He must go to Mahāćīnā (probably somewhere in the Himālaya) and learn the proper forms. Then She dissolved herself back into space and time.

Vaśiṣṭha did as She said. But when he reached Mahāćīnā he was horrified to recognize there the great Hindu god Viṣṇu, incarnate as the Buddha, sitting among colleagues naked and red-eyed, fuddled with drink. They were surrounded by beautiful women wearing jewelled belts and tinkling bells on their broad hips, with whom they continually had sexual intercourse, giving

and taking great pleasure. Vaṣiṣṭha made a great fuss and protested that this all went against every sacred teaching. But the Buddha pointed out to him that he was making a vulgar mistake and being deceived by outward appearances. The men and women involved were doing things that had been prepared for by prolonged ritual and meditation. In reality their outer actions were merely instruments to an intense inward vision; the women were images of the great Goddess Herself, and there was no self-indulgence involved. He then taught Vaśiṣṭha the special Kula yoga and ritual, and the sage understood. He achieved his goal.

2 Historical characteristics

No one knows how old Tantra is. There are hints of it in India's oldest literature. The earliest surviving complete texts are Buddhist, and date to about AD 600. But there are many elements of what became Tantra in older Hindu and Buddhist scripture; and later texts even refer to Tantra as 'Atharva Veda', thus identifying it as an aspect of the most ancient sacred and orthodox literature of Hinduism. There is Tantra which is Hindu, Buddhist and even, by stretching a point, Jaina. Since the Middle Ages it has flourished in many strata of Hindu society, notably in Bengal, Assam, Kaṣmir and parts of the South. It assimilated and occasionally combined with Muslim ideas, and travelled to many other countries of the East. It reached China during the eighth century, when there were two major Tantrik Buddhist temples in the T'ang capital. From these it was transported to Japan. It is likely that sexual rites, also familiar in Chinese Taoism, were used by these T'ang Tantrik Buddhists. They certainly were by the Japanese Tachikawa sect which was founded in the twelfth century. But in both China and Japan puritan Confucianism has expunged the memory and literature of sexual Tantra, leaving only a schematic psychological version. On the other hand, in Tibet Tantrik Buddhism flourished exceedingly from the seventh century into recent years; and Tibetan Tantra made its way into Mongolia, with occasional excursions into China. In Nepal Buddhist Tantra has flourished from early times, mingling with Hindu Tantra. In 4
Southeast Asia Hindu Tantra was adopted in Cambodia and Java *c.* AD 900, while Buddhist Tantra was probably known elsewhere in Southeast Asia.

Tantra contains many archaic elements. Some are as ancient as the palaeolithic caves of Europe, and can be precisely matched with them. The great French cave complex of Pech-merle, for example, contains a chapel-chamber with female emblems which can be duplicated very closely at Indian shrines. Other parallels will be pointed out later on. It is therefore more than probable that what we know as Tantra is an adaptation into later Indian life-patterns of very ancient and powerful images, practices and thought. Indeed India is famous for the way it has preserved unbroken traditions of immemorial antiquity. There is not much profit, therefore, in arguing about the priority of one Tantrik sect or text over another; although, of course, historians must do so for their own purposes. The important point is that since the essential ingredients of

Tantra are likely to be older than any of the individual Indian religions, there is nothing surprising in each of them developing a version of it, simply adapting the ingredients to its own world-picture. This also helps to explain why the careful linguistic analysis of terms which Agehānanda Bharati has made[1] was not more profitable. For at bottom Tantra is not a matter of rationalized terminology, but of inner facts of experience to which terms are only pointers: different terms may, and frequently do, indicate similar facts. The important thing for us is that the archetypal elements in the cult may in practice bridge the gap enabling us to discover, and perhaps to try to vitalize in ourselves, the same kinds of experience, learning to use them for similar ends.

As we know it in relatively recent history, Tantra has been transmitted through family groups, down lines of pupil-teacher descent. Frequently the pupil has had to spend many years in search of his own personal and true teacher. It is said that only he who is fit for a teacher is able to find and recognize him. Since they were used either for explanation between teacher and pupil or for individual rites, most works of Tantra art fit into the modest person-to-
10 person context. They are on a small scale, executed in an immediate brushwork that makes no pretension to perfect finish. It is characteristic of this art that the artist always knew what he was going to make before he made it. Even the minor details were standardized and prescribed, and artists had learned what they should be by imitating them exactly from earlier work. The freehand directness of the styles was possible because the artist had himself made the same images with the same touches many times before. Colour was based on a standard repertoire of hues, all with their own definite significance, and three-dimensional forms all used the same set of plastic metaphors.

But though colours were used primarily for their conventional symbolic significance, in practice they also have powerful emotive effects. It is not a simple question of hue, saturation and density. The pigments used were chosen, and adopted as traditional, because their particular colour-inflections evoked the required emotive responses. They were not diluted in intensity or 'killed'; their force was always kept at its maximum. Further, such colours, combined as they often were to meet prescribed symbolisms, were nevertheless also juxtaposed very skilfully in calculated quantities so as to produce definite but indescribable visual and emotive effects.

The figures represented in Tantra art naturally share in the common heritage of Indian traditions. But Tantra was never concerned with imitating an external world; and so its figures are all to some degree stereotypes, puppets stimulating by their visual inadequacy a vigorous reinterpretation in the imagination of the meditator. They may embody almost geometric ideals of
84 beauty; and only in the Rajput paintings which preserve the fading influences of Islam and European sixteenth-century art are the interpersonal dramas acted out between beings who seem to be aware of each other's existence.

1 Tibetan painting meant as a dwelling for the Buddhist Goddess of Supreme Wisdom whom the figure represents. Her lotus connects her with the ancient
16 Goddess of the Creative Waters, Lakṣmī. Tibet, 18th century. Gouache and gold on cloth 16 × 11 in.

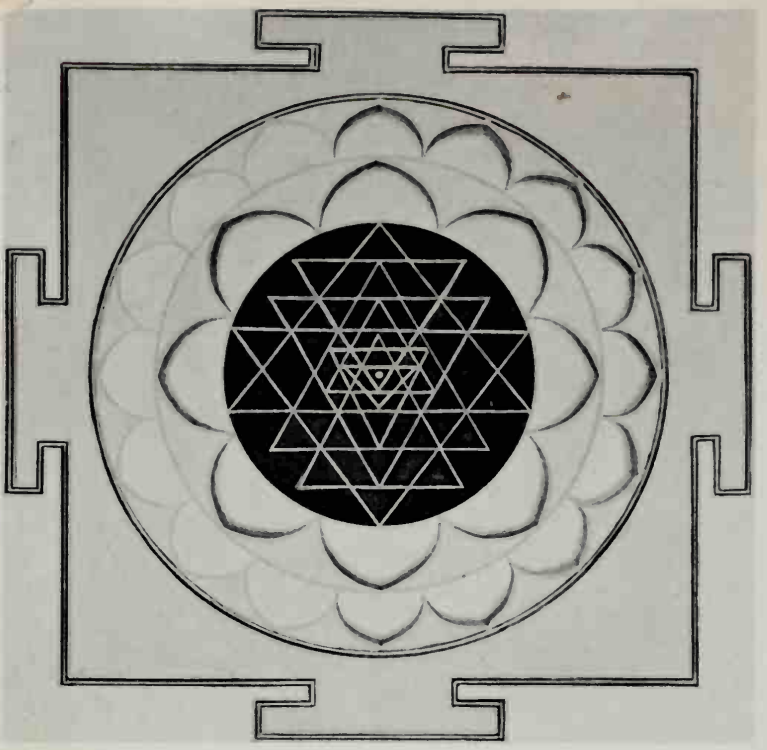

2 Śrī Yantra, a diagrammatic embodiment of the creative sexual activity of the Universe. Rajasthan, 18th century. Gouache on paper 8 × 8 in.

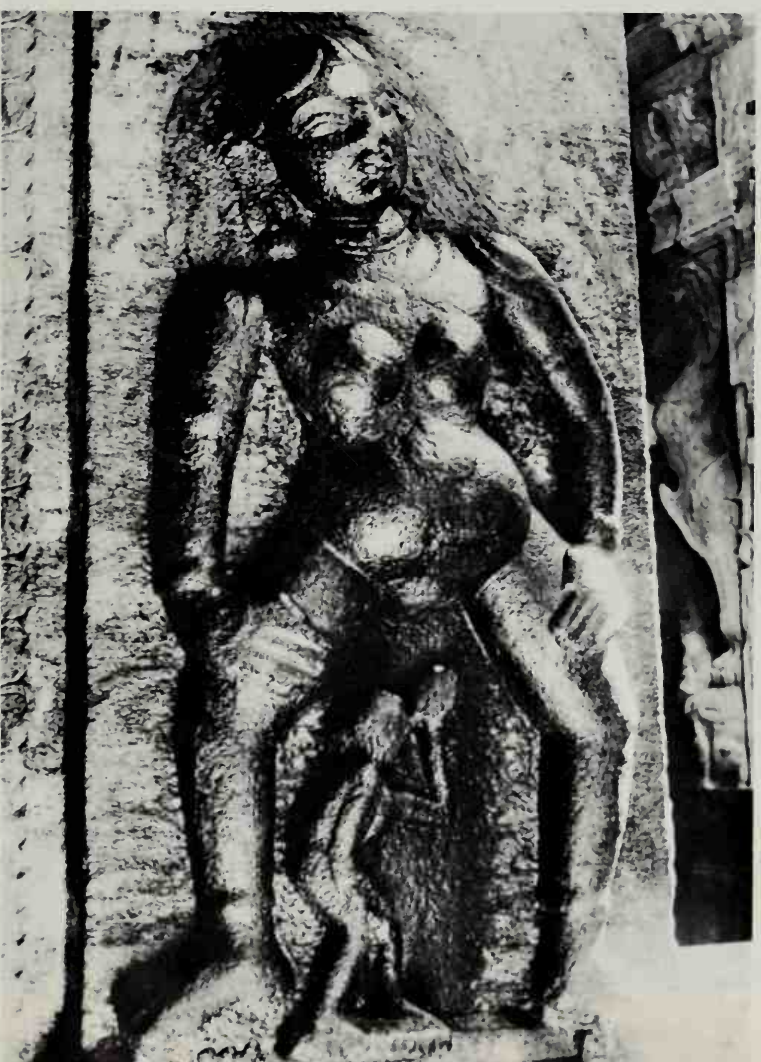

3 A stone pillar-sculpture representing worship of the yoni (vulva) of the Yoginī as Goddess. Madura, South India, 17th century.

4 Manuscript containing prescriptions for ritual and figures for visualization, with maṇḍalas. Nepal, 18th century. Ink and colour on paper 66 × 8 in.

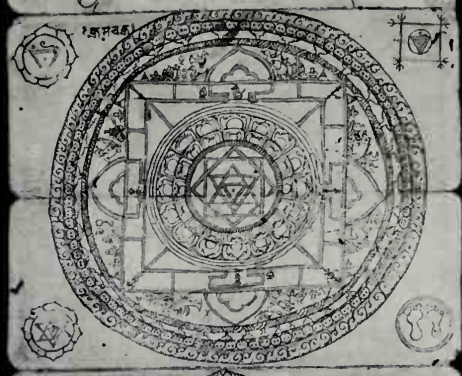

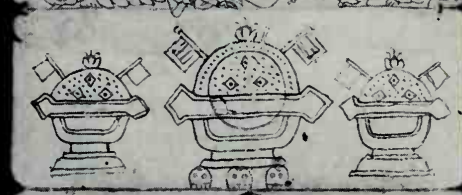

মাসমায়া

নির্ব্বাণা

5 Rāja Sidh Sen of Mandi performing pūjā with his hand in a rosary-bag. Mandi, *c.* 1720. Gouache on paper 8 × 8 in.

6 Head of the Goddess for worship. Rajasthan, 18th century. Bronze h. 5 in.

(*Opposite*)
7 The Goddess Parvartī, a form of the consort of Śiva. South India, 16th century. Bronze 27 in.

8 Long-haired sage in a condition of sexual arousal. South India, 17th century. Carved wood, probably from a temple car. 7 × 7 in.

10 Worship of the Trident as emblem of its indwelling deity, Śiva. Rajasthan, 18th century. Gouache on paper 10 × 7 in.

9 Celestial couple in sexual intercourse in an acrobatic posture, the man playing a wind instrument, the whole an image of celestial delight. South India, 18th century. Wood, probably from a temple car, h. 16 in.

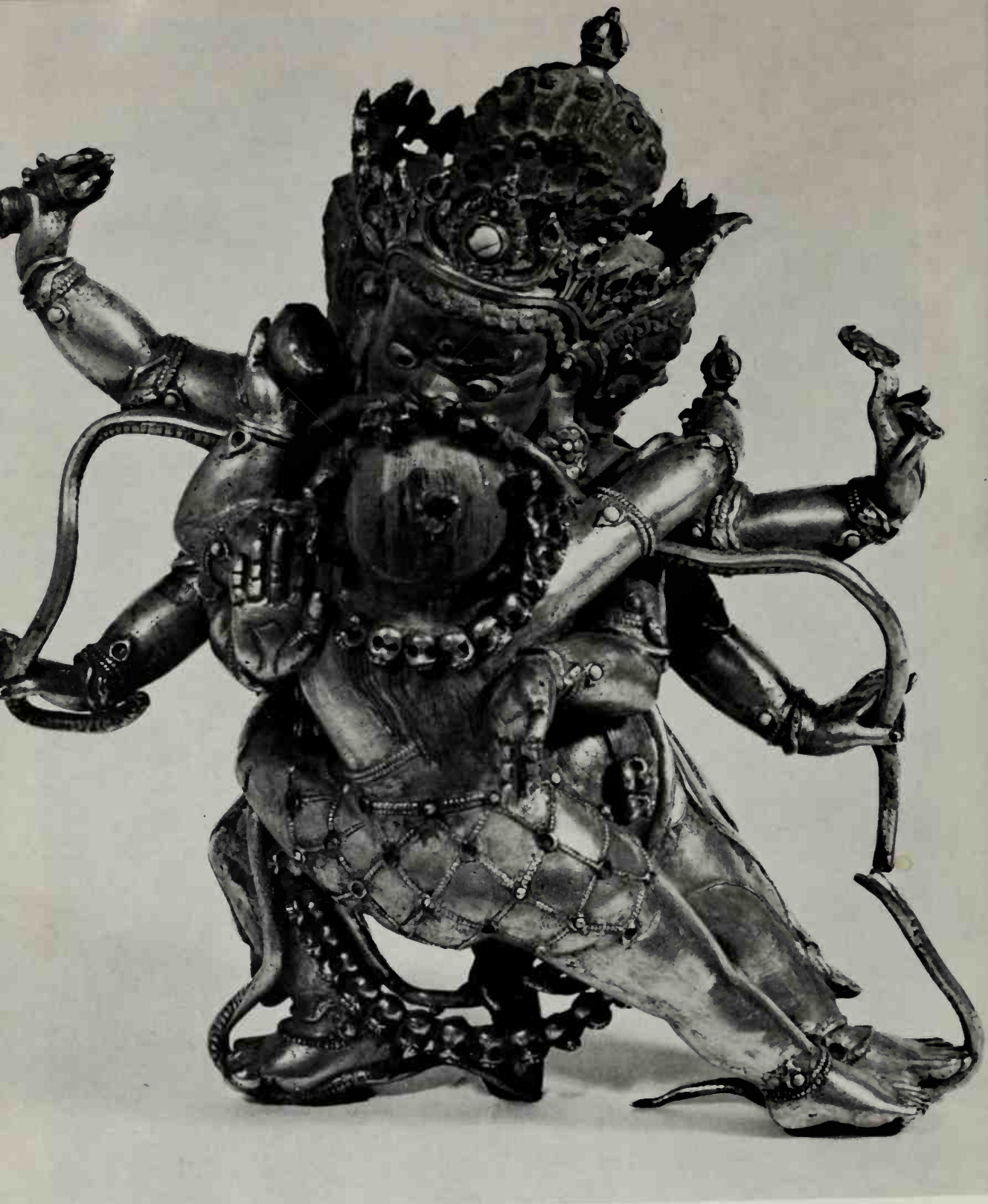

11 Yab-yum image of a terrible form of the Bodhisattva Vajrapāni, in union with his wisdom, the couple being the protectors and embodiment of Tantrik Buddhist doctrines. Tibet, 16th century. Bronze 9 in.

The objective coloured surface was never meant to challenge comparison with any sensuously derived image of external reality. It was meant to stimulate radiant inner icons, whose bodies and features could be quite unrealistic in any ordinary sense of that word. Blue skin or red skin, many heads and arms were commonplace. The density and strength of colours, the vigour of plastic development could lift the imagery, so to speak, off the page or wall, dissolving it, at the same time interposing a barrier between the inner icon and any comparable visual object. This was meant to produce a higher key or grade of objectivity than any transient reflection on the retina of the eye, a consistent world of the imagination against which visual phenomena seem grey and pale.

Tantra still exists as a living cult; and although it is endangered like so many other Indian institutions by the advance of Western mass-conditioning and crudely quantified causal theories of man, Tantra may well be in a better position than most to survive, although it will certainly need adapting. Its vivid world of the creative imagination (using those words in their most serious sense) draws on the fabulous wealth of Indian myth and legend and weaves the elements together into a dense tissue of meaning. This could quite well be programmed to embrace the material science of the industrial world. Indeed one branch of Tantra has always dealt with physics and medicine, as they were traditionally understood; so that it is quite possible to reconcile Tantra with, say, chemistry. What is not possible, however, is to reconcile Tantra with the ironical self-hatred, purely convergent thinking and closed mind common among workaday scientists. To a Tantrika the table of elements or the abstract forms of molecular structures and particle physics amount to revelations of the actions of devatā, and can be welcomed as such.

The Indian Tantrika knows his cult from the inside, as a code of rites and practices along with their explanations. Some he has done from childhood; others he may learn by seeking progressive initiations, according to his ambition. Most of these need not conflict with his carrying on a domestic life; in fact they can dignify and enhance that life by filling it with significance. But there are some men and women who may want to devote their whole lives to Tantrik sādhana; such people can take vows which involve leaving home, perhaps joining an āśram or an order. Then they will start more intensive rituals. And although most Tantrikas have been born into their tradition it has been quite common for converts to gain initiation. Some of the most famous Bengali poets were converts. And the Kaṣmiri Abhinavagupta, one of the greatest philosophers of India, who made what may be the most important individual contribution to the world's aesthetic theory, travelled to Bengal to be initiated into the Kula Tantra.

We know Tantra nowadays from the manuscript texts called Tantras, in Sanskrit or vernacular languages. Only a few of those surviving have been

published; fewer still translated. They seem to have been composed at different times and places in India, more or less as encyclopaedias of Tantrik ritual and philosophy, and to have been copied and added to many times over. The earliest were put together about AD 600, but some of the most important and influential during the later Middle Ages and at the command of Rajput princes. They are never actually given hard dates, so chronology is usually a matter of internal evidence; and that is none too reliable anyway, since the compilers borrowed freely from one another.

Some Tantras carry more authority than others with different groups of Tantrikas. The most generally authoritative among Hindu Tantras are, perhaps, the Śaktisaṁgama, the Kulārṇava, the Mahānirvāna, and the Tantrarāja.[2] Some are more inclined towards philosophy, some to magic, others to the science of sound. Some are more flamboyant and extreme than others. There are also important abbreviations or summaries, often in the form of hymns, like the Karpūrādistotram or the Ānandalaharī. Most of them set out, as we have seen, to be inclusive, combining into their symbolic structure ancient Vedic rituals along with sectarian deities and popular legends. Everything is grist to their mill; for they take it for granted that Truth can be indicated by many different symbolic combinations. From one text to another there is no particular consistency of system or names. Virtually all of them insist that there are parts of the ritual which can never be put down in writing, and that Tantra can never be learned from books, but only from a competent teacher, or guru. A few use code-language for crucial passages. Virtually all use symbolisms which can only be partly understood by an outsider who is prepared to pursue them down to their roots in Indian life and culture. To the Tantrika, however, the whole point of his rites is that the symbolisms of which they are composed open in his own mind vistas of feeling and meaning which change him, obliterating his materialist view of the world. This demands that, as he performs them, he has to contemplate what he is doing with total awareness. It is true that many Indian customs are now carried out in a perfunctory and formal spirit. But a genuine Tantrika knows he will get nowhere if he runs through his ceremonials in an empty and half-hearted way.

How the West has learned about Tantra has its own history. The most important figure in that history is Sir John Woodroffe, a Justice of the High Court of India at Calcutta during the last decade of the nineteenth century. He devoted his personal life to publishing Tantras, speaking and writing extensively about Tantra under the pseudonym Arthur Avalon (a very romantic and mystical pen-name). Tantra owes more to his advocacy than to the work of any other single man. He was writing for a double audience: there were the Europeans deeply infected with Victorian prudery; and then there were the English-speaking Indians who were mostly under the influence of their caste-prejudices, ashamed and violently critical of elements in their

own culture, and hence anxious to seem even more puritan than their Western rulers. Arthur Avalon devoted an enormous amount of effort to explaining and justifying the element of carnal enjoyment in Tantrik practices, wrapping it up in lurid warnings against taking them as mere bestial pleasures. He was driven by a quite genuine fear of being misunderstood by his audience into implying, without perhaps actually stating it in so many words, that no good Tantrika actually *enjoys* the ritual. He included extensive quotations from Tantra warning that only he who has totally conquered passion and desire is entitled to participate in the rites during which cooked hog-flesh, wine (abhorrent to most high-caste Hindus) and sexual intercourse (even more abhorrent) were 'indulged in'. It is, of course, true that the purpose of Tantrik ritual is far from being carnal indulgence, as will be abundantly clear from what follows. But we must also remember: first, that Avalon was standing out against a vocal alliance between an Indian caste élite and Western missionaries who were aiming to get Tantra outlawed (he was, of course, a lawyer); and second that the published Tantras as we know them have already been filtered, often many times, through the minds of high-caste Indian editors who have written something of their own prejudices into the very text of many of the Tantras, often adding long sections specially emphasizing the social and philosophical conformity which so much concerned their caste. Other European scholars have even been guilty of Bowdlerizing their translations, which Avalon, much to his credit, did not.

As with so many other religions we must, for our own purposes, learn to distinguish between what in these texts is conditioned by local, historical and cultural factors, and what has general value. The latter we can assimilate without prejudice into our own outlook. In fact enjoyment (bhoga) is the essence of Tantra, as has been explained; and that kind of enjoyment can only be the direct function of desire of some kind. Tantrik desire and enjoyment, therefore, may be defined as transformations of the raw material. No Tantra rite can work, though, unless the enjoyment and desire are there. It is absurd to pretend that such a rite can be undertaken in the spirit of mere cold duty. To begin with, no man can get the necessary erection for a sexual rite unless both his body can be possessed with normal instinctual response, and he can expect, on the basis of past experience, that the desire will be consummated in some way. True Tantrikas have always known – and declared – that the strength and success of their rituals depends on a vividly intense and directly physiological appeal. This is a fact which many writers on Tantra still attempt to suppress.

A related fact that tends to be forgotten in what scholars have written about Tantra is that many of its practices were deliberately intended to breach the caste system. A number of the elements that Tantrik rites involve were aimed directly at the heart of Hindu social prejudice; and Buddhist Tantra had its

own version of social iconoclasm.[3] The meaning here, of course, is that a pride in social identity and virtue is the most insidious and crippling of all the mental blocks on the road to release. The Tantrika has to commit himself to acts which destroy any vestiges of social status and self-esteem. Older Westerners have been inclined to overlook this aspect of Tantra; members of the Alternative Society may find it especially interesting. And once again, we can discover how the 'official' caste outlook has even been written into many of the texts. For it seems that Brahmin editors may have tried to present the rites as if they were occasional formalities which did not really alter the social *status quo*, instead of as the drastic purges of personal commitment they were meant to be. Anyone who actually carries Tantra to its ultimate degree, as real devotees must, can only end up a scandalous outcast. We catch sufficient glimpses from Indian history to be quite sure of the truth of the matter.

What is known of folk cult and custom among the vast populations of ancient India also corroborates the suggestion that the literary record, which has always been compiled by literate Brahmins, needs a good deal of supplementation, to say the least. There would have been no need for the many dire warnings uttered by puritan apologists for Tantra against the danger in orgies perpetrated by 'low-class' people in the name of religion, unless such orgies did in fact take place. Popular religion in India has always made a special feature of orgiastic behaviour; and there is plenty of evidence that various forms of Tantra contain echoes of the same ancient theories as those on which such behaviour was based.

There are vital differences at the practical, as well as the theoretical, level between Buddhist and Hindu Tantra, which will be brought out later in this survey. It is chiefly the Buddhists who insist upon these differences, for reasons of their own. Indeed Tibetan Buddhists, whose Tantra came from India in the early Middle Ages, now seem to wish to dissociate themselves entirely from what they know of Hindu Tantra, even though their own original Tantra contained many Hindu ingredients. Their special reasons are bound up both with their own racial inheritance and perhaps with Chinese infiltration. So I can make no apology for presenting Tantra as the Indian phenomenon it originally was and still is today.

Its history is tied up with accidents in the survival of manuscripts, with the travels of individual masters, with the extreme secrecy Tantrikas have generally preserved and with the history of India itself. As a consequence the important Hindu Tantra of Bengal and Bihar, where Buddhism was obliterated about AD 1200, retains and makes its own sense of many Buddhist elements. Indeed one Bengali Hindu Tantra is called, after an early medieval Buddhist goddess still known in Tibet, Tārābhaktiśuddhārṇava, 'The pure ocean of adoration of Tārā' – a goddess who also plays a role in the Hindu cosmic system of devatā. It is typical of India that the symbolic figures do not remain distinct,

but overlap and interpenetrate. This is not the place to go into the complexities of Tantrik syncretism; but the point should be made that theological differences between sects are at the relatively superficial level of terminology. Since these are verbal and conceptual, they fascinate modern academics, Indian and American in particular. But genuine Tantra is so much a matter of practice, of intuition and archetypal symbolism that many people in the West, who are not at all interested in scholastic argument, have responded to it directly. It offers them a concrete symbolism with which they can feel affinities through deep human links, despite the cultural differences – which, of course, it would be absurd to minimize. Not by accident has Tantra art demonstrated its power to many people who have never studied Indian philosophy. It is a great pity that we now have with us jealous scholastics who are anxious to protect their study-investment and reserve Tantra for an academic and verbally-oriented élite.

3 Sex and logic

Some people are troubled by the way Indian thought goes in for vast and wide-ranging generalization. It is true that Indian art and thought all work on a principle of total conceptual enclosure. From about AD 400 onwards Brahmin culture made a sustained effort to define and organize all the manifestations of reality, life and experience within a single imaginative whole. It attempted to comprehend the history of each individual in relation to the entire cosmos. It therefore constructed a kind of pyramid of generalizations, each higher level being more comprehensive than the one below, to which different aspects of life and philosophy were made to correspond. Mental concepts that embrace the whole landscape of reality are matched in Tantra art by summary diagrams which refer to continents, planetary movements and cosmic genesis. One can easily be deceived by this bandying-about of vastly-embracing ideas into fancying that Tantrikas had an image of a world rather like that which nineteenth-century Christians used to have until astronomy taught them better, as a modest chunk of ground about six thousand years old with a lid of sky. Nothing could be farther from the truth. Indian culture, at least since the third century AD, has held an idea of the cosmos as being vast beyond human imagining, containing worlds numberless as the sand-grains of the Ganges, and developing through incalculable aeons of time. Indian mathematics and metaphysics have long recognized number, both abstract and concrete, of an order of magnitude which only became familiar to educated people in Europe during this century. When Tantra makes statements or paints icons relating the structure of the world to faculties in the minds of men and gods, one has to realize that it is not simply being glib, reducing the content of its concepts to false and easily manageable proportions. Even though its generalizations were made without the benefit of modern scientific knowledge they were never meant to be anything but colossal in scope. Meditation has the job of filling the abstractions with a valid content of reality. In their everyday lives the Indians know what vastness means; they live in a vast country watered by immense rivers, fringed to the north by the world's highest mountain-range. In their imagination they see even the most momentous events in their lives in relation to their stupendous reality as mere ripples on an ocean. At the same time, they do not see that reality either as dead or unconcerned with themselves, but as

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intimately identified, through those channels of creative energy, with their own inner natures. The link is sex.

Lying at the root of Indian imagery is an assumption which gives meaning to cherished beliefs and practices in Indian culture.[4] To some extent it has a shadowy existence even in Western Christian culture, though modern sexological theory runs very much against it. The assumption, however, has very ancient roots in the constructive imagination of the human race. It is this: that human sexual libido is in some sense identical with the creative and beneficial energy essence of the Universe. From this assumption various courses of action may follow. The most significant consequence that has been drawn is that for human libidinous energy to be 'spent' in normal sexual relations, or even in erotic dreams, represents a serious spiritual loss to the person concerned, perhaps even to the world. A popular belief widespread in India thus holds, for example, that sex and wet dreams give a hold to disease. Dr Morris Carstairs found that his Brahmin informants, whose special caste-role it was to be vessels of the Brahman, tended to avoid intercourse even with their wives as much as possible, out of dread for the dangerous spiritual waste entailed. When their wives had a 'right' to intercourse, at the end of menstruation, they performed the act hedging it about with ritual precautions. High caste and moral virtue both seem to depend, to some degree at least, on sexual abstinence. This was probably the source of Gandhi's extreme sexual inhibition, of which he made so much and which so troubles his Western admirers. Any ascetic who aims spiritually very high must, according to this assumption, hold in and build up both his sexual libido and the semen which embodies it to the uttermost limit. His body will then become full of a kind of radiant energy (tejas) which enables him to work all kinds of supernatural effects; and folklore has it that the highly-developed ascetic, if cut, bleeds not blood but semen. There are, of course, other outflows through which more generalized libido may escape, and they may be inhibited as well. Sensuous pleasure of all kinds (food and clothing) may be abandoned as far as possible; the head may be shaved; the body may be tortured.

All of these activities represent the cult of what one may call the 'sexual misers' which has gained such a powerful hold in India. According to it every individual develops his psycho-sexual energy for his own spiritual benefit; though it is true that Indians also believe that people well advanced along this road are able, if they feel inclined, to work a power of good to others, as well as harm, by their supernatural energy. In spite of its cult of 'enjoyment' some Tantra still keeps very strictly to this asceticism, especially the Buddhist Tantra of Tibet, which makes a vital issue of treasuring the male 'Thig-le', called Biṇḍu in Sanskrit, whose physical form is the semen. Tantra which has been rigorously vetted by Brahmin prejudice also makes a great point of such energy-hoarding.

There are, however, other courses of action which can follow from the basic assumption, reflecting a cult of sexual generosity. Folk ceremonies, such as the spring-harvest Holi procession, when people spray each other with coloured water or powder and once used to sing extremely erotic songs and participate in promiscuous sex, probably symbolizes a kind of generous spreading abroad and exchange of this energy, when it was at its seasonal height. A connected imagery must have underlain the violently erotic songs and dancing once performed in so many Hindu temples in front of the divine icon, their many superb sculptures of the erotic delights of heaven, as well as the custom of religious prostitution which used to flourish widely in India. In such contexts, as in parallel 'primitive' customs, the more copious the expenditure of pleasure and sexual juice the better.

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Hindu Tantra does not go as far as this. But it does cultivate activities aimed especially at arousing the libido, dedicating it, and ensuring that the mind is not indulging in mere fantasy. All the concrete enjoyments and imagery are supposed to awaken dormant energies, especially the energy which normally finds its outlet in sexual intercourse. The energy, once aroused, is harnessed to rituals, meditation and yoga, turned back up (parāvṛitta) within the human energy-mechanism, and used to propel the consciousness toward blissful enlightenment. Orgasm is in a sense an irrelevance, lost in the sustained and vastly enhanced inward condition of nervous vibration in which the union of the energies of man and world are felt to be consummated, their infinite possibilities realized virtually on the astronomical scale of time and space.

17–23

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In spite of the protests of some authors, much Hindu Tantra in fact welcomes orgasm, provided it is recognized as being the analogue to ancient traditional Hindu sacrifice. This sacrifice consisted essentially of pouring oil, fat or butter on to an altar fire, in which other things may also be consumed. Tantra equates the male ejaculation with the oil poured out; the friction of the sexual organs with the rubbing of sticks to light the fire; the vagina of the female companion, who should, for extreme 'left hand' ritual, be menstruating so that her own vital energies are at what is believed to be their dangerous peak, with the altar on to which the offering is poured; the fire with the enjoyment; and the woman with the Great Goddess. The 'White' and the 'Red' were thus combined – a profoundly important symbolic conjunction throughout Tantra.

Here is a quotation from the Karpūrādistotram, which sums up the joint image and act, translated from the code language in which it is expressed in Sanskrit: 'O Goddess Kālī, he who on a Tuesday midnight having uttered your mantra, makes an offering to you in the cremation ground just once of a [pubic] hair from his female partner [śakti] pulled out by the root, wet with semen poured from his penis into her menstruating vagina, becomes a great poet, a Lord of the World, and [like a rāja] always travels on elephant-back.' There may be scholars who, for reasons suggested above, would repudiate any

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12 Reductive diagram of the constellations, a page from a manuscript of the Samāraṅganasūtradhāra. Rajasthan, dated 1712. Ink and colour on paper 5 × 10 in.

13 Image of birth, analogue of the creative function of the Goddess. South India, 18th century Carved wood h. 13 in.

16 Couple from the 'heaven bands' of a temple at Puri, Orissa, *c.* 12th century.

14 Relief sculpture of couple in sexual intercourse, from the 'heaven bands' of the Devī Jagadambū temple at Khajurāho, *c.* AD 1000.

15 Couple from the 'heaven bands' of a temple, Rajasthan, 13th century. Sandstone h. 11 in.

17–23 Drawings illustrating the postures which enhance the act of love, from a manuscript in ink on paper, from Orissa, 19th century.

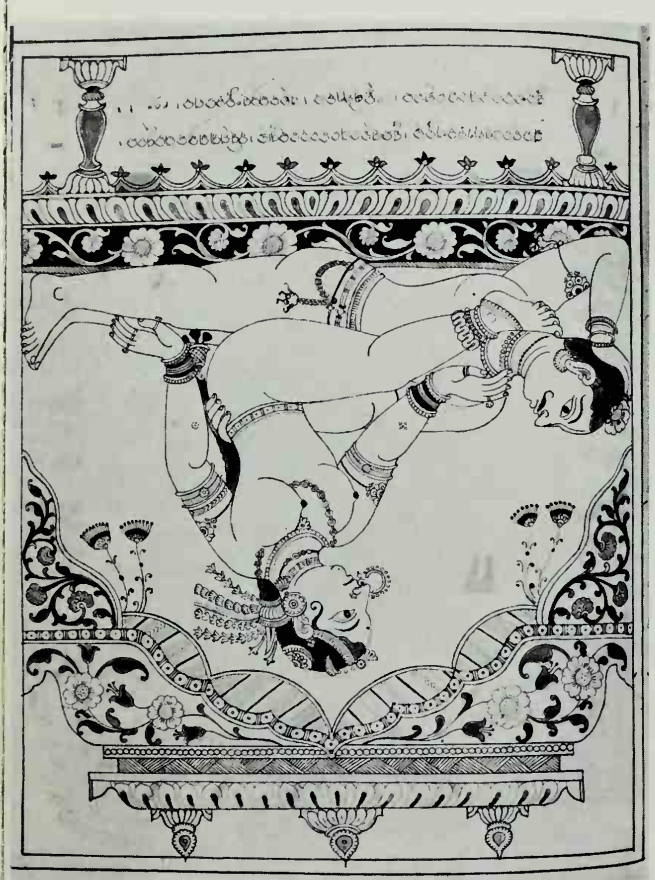

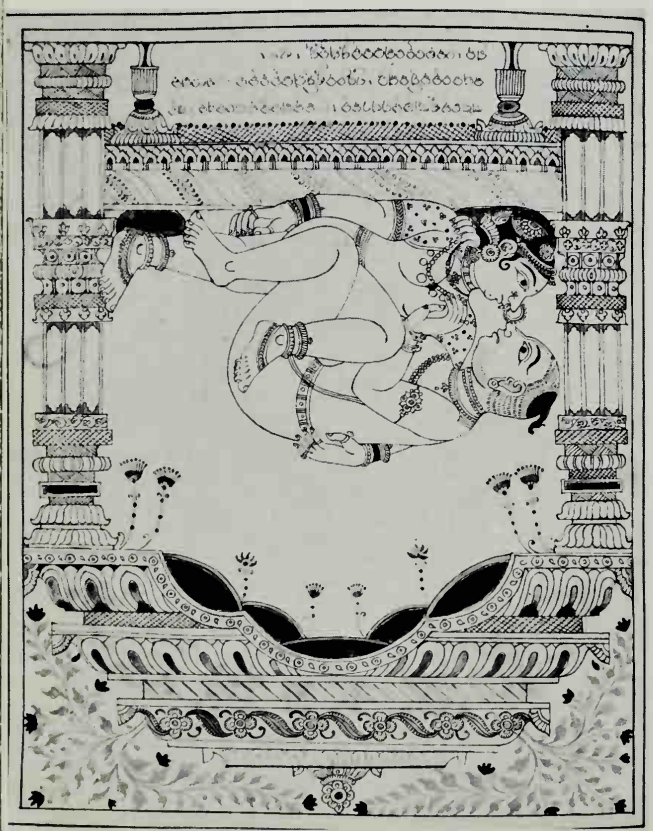

24 Tibetan Tanka painting representing the saint-magician Padmasambhava in a magical palace surrounded by celestials and siddhas who demonstrate their supernatural powers. Tibet, 18th century. Gouache on cloth 32 × 23 in.

25 Astrolabe, for the calculation of celestial relationships. Western India, 18th century. Brass dia. 9 in.

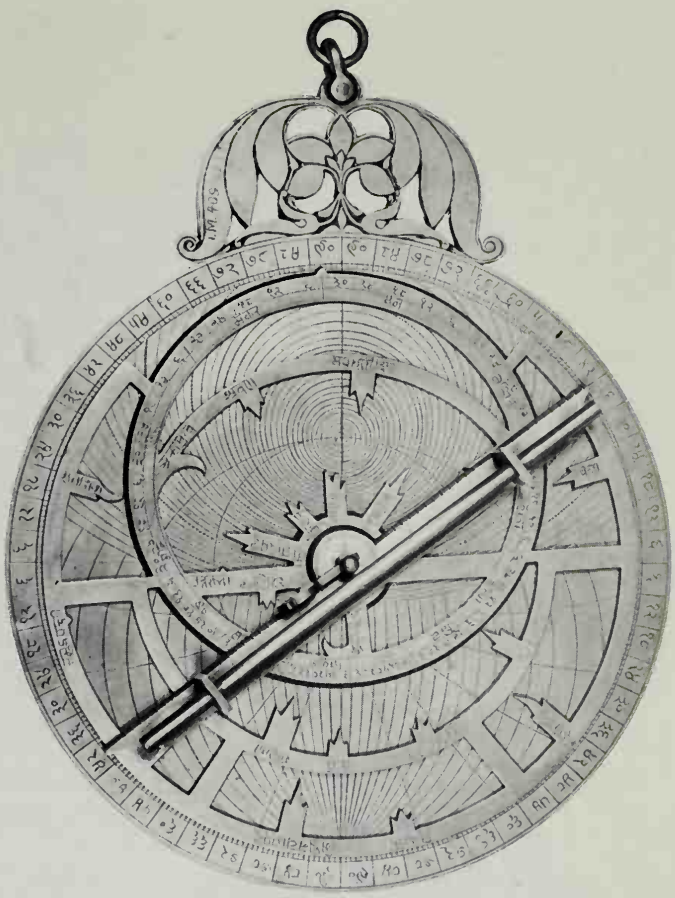

26 Globe, illustrating the projection of the original world into existence from the unfolding lotus of transformation. Orissa, 19th century. Papier mâché, lacquered, dia. 7 in.

27 Drawing of devatā combining elements of symbolism from several deities into the image. Nepal, *c.* 1500. Ink and colour on paper, whole manuscript 106 × 11 in.

28 Sage seated in his meditation band, a cloth strap to support the body. South India, 17th century. Stone 19 in.

suggestion that this passage, and many others like it, had any factual basis; they may prefer to believe that all such expressions are only figurative, and never referred to any but purely internal processes. Tantra, however, has always had its feet on the ground of real practice; things done come first, interpretations later. No Tantrika would expect to be able to move straight from ordinary life to the most exalted stage of internal symbolism by mere thought. Tantra was always hard-headed, and not at all interested in fantasy. For each sādhaka its symbolism was given solid roots in a bed of ceremonial fact.

Only at the most advanced stages of Tantrik practice, when his assimilation of his own to the cosmic body was far advanced, could the sādhaka learn to internalize what had originally been 'external' realities. A man then had no need for 'outer' women or for all the other 'outer' paraphernalia which were essential to rituals performed at earlier stages in his development. It was recognized that the ability to perform totally realized but purely inward rituals was achieved only by a few of the most gifted sādhakas in any generation.

One can thus say, quite correctly, that Tantra represents a thoroughgoing practical system for manipulating and focusing human libido, enhancing it, and then withdrawing it completely from the passing and valueless phenomena of the world and directing it instead to a transcendent object – in other words for ecstasy; but an ecstasy in which a concern with infinite multiplicity, individuality and unrepeatable change like that which plays such an important part in Chinese and European theology and metaphysics, has no place. Like all Indian metaphysics Tantra assumes that there is never anything new under any sun; since the cosmos is unutterably vast, everything which happens must have happened before many times over; what matters therefore is always the pattern rather than the instance, the general rather than the particular. The standardized patterns of ritual and art are the ones which work. Whatever variations there may be among them are incidental, not essential. The value of the patterns depends entirely on the fact that they are, in some fundamental and immutable sense, true.

Scientists now recognize that their own discoveries, the planning of their experiments along with their hypotheses, are functions of their own psychic situation. Quite a small rapprochement or inversion is needed for modern man to re-establish a true idea of the link between man's psyche and his world, though it may be one which may be particularly difficult for people with hypertrophied conscious ego-functions to make. However theoretically 'communal' or 'inductively established' any 'world' may be, it can never be other than psychic. For that total 'thing in itself' which we might like the Universe to be could never be identical with man's world-image, however many scientists – who are also men – agree about it. It is inner, of the mental order, not outer, of a 'dead' order. 26

Tantra thus begins its investigations with the human psyche – which word is the most convenient portmanteau term for all the instinctual, archaic and individual subconscious and conscious structures which are arranged in perceptual experience, communication and introspection to present a man with his world. No one need expect that physiology, zoology and animal ecology will infringe on or conflict with Tantra. For Tantra has millennia of direct observation and analysis of the human psyche behind it. One may grant that a Tantra meant for the modern Western city-dweller may not be identical with that intended for a seventeenth-century Bengal villager. But there will be far more common ground than might be expected at first sight. Modern thinking, like Indian, has concentrated on creating static images of the world, in which change is represented as change of state, following the demands of our systems of calculation. All our most important problems concerning reality and the psyche have been relegated to a kind of limbo, where the issues raised by time, change, and individual history are kept so to speak around the corner, out of philosophical sight. But psychic truth demands that such aspects of the world be treated as realities *in their own terms,* not merely transcribed into a system of general notions derived ultimately from Aristotelian taxonomy.

The logically 'convergent' world of concepts which each man fabricates for himself during the first two decades of his life with the aid of language is, of course, essential for everyday activity. It provides him with the mental and behavioural map of the world he needs to act rationally and succeed in his profession. Society must have its maps of 'real events' if it is to function properly. But however truthful it may be, however accurately it may meet utilitarian needs and guide courses of action over the terrain, a map *is* not an actual landscape. As the key to a conglomeration of concepts, it is not the reality it indicates; which latter is always infinitely richer in possible forms than any conceptual reduction of it that can be made. And when one's customary map comes to impose its own conceptual limitations on the landscape, preventing one from even experiencing any aspects or forms of the reality which are beyond its scope, then it becomes an insidiously comfortable prison. The ordinary, non-artistic usages of language help every day in forging that prison's bars by reinforcing the conventional patterns of perception and experience. The reaction so common today, of resentment against one's circumstances, only reinforces yet further the illusory existence of the bars.

Worse still, our ordinary linguistically conditioned concept-structures are based overwhelmingly on the noun. We come to identify the processes of our experience with a 'self', around which the apparently stationary structure of our world of concepts crystallizes. The prospect of death thus confronts us with the prospect of personal disintegration, with the negation of all that we have been at such pains to fabricate over decades. The mature personality has to face out this prospect. How he does it is always his own problem. But only the

immature remain immersed in their illusory consolations. They may refuse to face disintegration, stupefying themselves with the constant flow of 'happy endings' offered by popular enterainment; or they may stake their identities on ideal images of activity to which they attach an absolute value, such as 'science' with its refined conceptual maps, or 'motherhood' with its patterns of feeling. Tantra, however, reduces each man's original convergent structure to its true status, as a merely provisional invention which belongs to the mental kind of reality, and as such is part of cosmic process. It describes how each idea of separate self emerges from the general storehouse of intelligible forms into a consciousness, which is yet another realization in the mental order of the possibilities of creation. Tantra demands disintegration of the often comfortable prison of conceptual habit and illusion as an absolute necessity before its processes and images can even begin to work. This will be described in Chapter 8.

Perhaps the most difficult elements of this prison to dissolve are tied up with immature beliefs in causality, will and conventional morality. For the West these have already been finally demolished (or should have been) by Friedrich Nietzsche in *Twilight of the Idols*. We must therefore beware of interpreting the practical magic which looms so large in Tantra as involving, in any sense, the subordination of a 'dead external nature' to a 'human will'. The inner state which Tantra inculcates is beyond integration or disintegration in any normal terms. For it proposes an enjoyment of the infinite relations of the Great Whole which conceptual maps can only hinder.

24

It seems likely that much of the fantastic elaboration of imagery found in later Tantra, both Hindu and Buddhist, represents an effort to overcome the semantic mode based on the noun, without stepping outside it. All Indian languages favour the noun, with its variations and compounds, to an extreme degree. One of the goals of Indian (and other) mysticism can be described as, in one sense, the 'unselving' of objects, dissolving the individual man and his world of separate things by a vision of the endlessly mobile tissue of change borne by currents of energy and kinetic principles of shape related to each other through time in different ways. This tissue cannot be seen past the barrier of 'selved' and separate objects with beginnings and ends, linked by crude causality, which each man's libido isolates and with which he fills his utilitarian universe. To think and speak of this vision should demand that the noun, which is a semantic parallel to the 'selved' object, should be overcome somehow. But Tantra, because of its Indian linguistic heritage, was obliged to refine 'selved' concepts, to push continually further its refinement of supernatural noun-objects, deities, principles, definite shapes and sounds in an endless pursuit of the 'unselved' and hence non-objective 'absolute' which will never, in fact, submit to noun-shaped thoughts. This is a point at which the *I Ching* (the famous ancient Chinese oracle-book treated in both East and

West as a fundamental text of metaphysics), with its images of change in time which are not limited to specific things, may be useful as a counterpoise.

As Mircea Eliade has pointed out[5] it has now been well established by generations of workers engaged in collection and analysis that the great traditional mystical symbolisms are spontaneously rediscovered by modern men in dreams, hallucinations and pathological ecstasies, including those chemically induced. The community of pattern crosses boundaries of race and time which we might have thought were impassable. In view of what has just been said, this means that they should be taken seriously. For it is among them that we are likely to discover the originating formulae which make us men-in-a-world. Tantra presents perhaps the most fully comprehensive knotting together of all those traditional symbolisms which elsewhere are known relatively fragmented and dispersed. In comparison with its insights even the work of Cassirer, Hüsserl or Whitehead seem fragile indeed.

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Tantra's maps of the subtle body are not meant to be maps of a body which is conceived as pure organism with its 'origins' in an unexplained astronomical and chemical 'dead-nature'. The associated medicine is not a pragmatic allopathy. The kinds of yoga used by Tantrikas do not work as a system of athletics, 'physical cause' producing 'physical effect'. The subtle physiology they define reflects a developing discovery, authenticated by generations of investigators whose devotion goes far beyond anything we know among ourselves, about the interrelationship of body, mind and world. Without the psychic performances the physical acts are meaningless, and can never produce any result that matters. Taken together, and carried through to the limit, they provide the unifying perspective against which every phenomenal question falls into an intelligible position.

The Tantrarāja describes the character of the worshippers of this Great Wisdom. They are not uncertain about the future life, and are contented, for they have nothing more to attain; they are completed (per-fect) in space and time, and so they are full of bliss, depending on nothing and nobody. They do not covet or hoard, are free from crookedness, meanness or busybodying. They are merciful, care nothing for profit or loss, and help everyone. They love all creatures, being free from anger. They stay where they want, have no fear of kings, thieves or enemies, and enjoy life. Women adore them. They are particularly fond of music, as it is the clearest manifestation of the body of their Goddess as Sound. They envy no-one, for they spend their time united with the goal of all their desires.

There remains one defect which can appear to vitiate the whole of Tantra, which it may well be the responsibility of a contemporary generation of Tantrikas to remedy. Though it is more apparent than real, it involves a serious question of value.

As it is recorded in many texts and explained by recent Indian writers,

Indian Tantra could be understood to share that common Indian habit of devaluing entirely the contingent world, personality, and the individual experience of passing sensuous reality. Everywhere it seems to be saying, 'Withdraw your interest entirely from these things; they are of no significance and value at all. They are *as nothing* beside the vision of the ultimate whole.' It may also seem to be suggesting that Tantrik success somehow depends on withdrawing from the world into a realm of generalized ideas and images. Indian tradition often answers the question 'why is there something rather than nothing?' by offering the concept of 'līla', 'play'. This suggests that the world is the result of the 'play' or 'sport' of the Deity, or in the case of Tantra, of sexual play between the Originating Couple. This explanation again appears to drain all value out of the results of that play.

Earlier (p. 10) it was suggested that true Tantrikas recognized this attitude as the fatal 'Indian disease' of their society, giving rise to an apathy towards the 'real world', an indifference to suffering and a refusal to initiate any change. The truth is that this disease has even infected Tantra itself and can be found implicit in passages from many Tantrik texts. There are plenty of Tantrikas who still feel their prime object is to negate the world and eliminate it from their field of interest. It is perhaps inevitable that a cult which concentrates so intensively on a radiant inner vision of the Whole should run the risk of seeming to devalue the component parts of that whole. But a moment's careful thought should make it quite clear that, actually, Tantra calls for exactly the opposite.

Creation, in Tantra, is described as sexual self-realization through the activity of the Goddess. As the venerable Bṛihadārāṇyaka Upaniṣad says: the One alone 'knew no delight' and so he desired and generated for himself 'a second', the female partner, whose function it was to present to him a dis- 170
cursive reflection of his own splendour, laid out in time and space. This is to both an infinite bliss, which implies infinite value. And it can only mean that what the Goddess generates, down to the humblest minutiae of creation, the twining of each twig, the crunch of a mouse's spine, the gestures of a gnat's foot, the rising of a bubble, are essential to that bliss. All of them *are* (in the sense of identity) the cosmic sexual joy; and creation means to make that which is concrete, individual, and transient. Tantra thus means realizing that the concreteness, particularity, narrowness and seeming horror of individual existence and change, the web of cruelty which binds life to life, are essential to creation, essential to bliss, the whole purpose of the cosmic sexual act. In all of these minutest phenomena lies the purpose of the Great Whole. The successful sādhaka is thus not someone who has eliminated appreciation and value of phenomena from his life, but one who is totally aware of them and has elevated their meaning to the highest degree possible. He does not see 'God in everything' as base pantheism might claim; but he should know that every smallest

phenomenon, with all its infinite network of causal and structural relations to every other – including those which human faculties cannot read – is essential to the existence of the Great Whole, and therefore of infinite value. The suffering of animal existence is integral to the showing of the Lord to Himself in the discursive Mirror of His energies, which is realized when the diffracted consciousnesses of separate selves can be induced to become aware of what they are. Saṁsāra equals Nirvāna. There is thus nothing which cannot be grist to the Tantrika's mill. All this is implicit in the true value-system of Tantra; but it is still particularly hard for Indian Tantrikas to realize; all their natural modes of thought, feeling and expression obscure it. Here is where a modern and enlightened syncretism might help.

4 Basic ceremonial and images

Tantra is esoteric and much of it was always kept secret. In addition its functions and imagery are, so to speak, simultaneous and totally interdependent.

It can be approached from two distinct points of view: as a ladder of Genesis, leading down from an ultimate unknowable origin; or as a ladder to be climbed in the opposite direction, from the created world towards an ultimate goal. Goal and origin are identical. This book will take the path the Tantrika himself takes, by ascent towards origin through sādhana, the psychological and bodily effort and mechanism which are the Tantrika's constant concern.

In fact, all visions of a Genesis amount to the presentation in reverse of what was initially an intuitive insight towards ultimate origin. And since any such intuitive view was discovered first by visionaries who ascended the ladder of their own conceptual and imaginative categories to the limit of possible meaning, it is perhaps more reasonable to take the approach of 'ascent'. In this way the high abstractions near the goal will retain their full wealth of content, and there will not be so much risk of them seeming 'empty'. Hinduism recognizes anyway that Genesis is a permanent condition necessary for the continuing existence of the world, not just a once-for-ever making. Whenever Tantra uses words denoting succession in time, such as 'first', 'last' and so on, it is referring to a relationship in the order of continuous existential hierarchy, which have no real temporal implications.

Pūjā is the root activity in all Indian ceremonial. It is done at specified times each day, and on special occasions. It means in a general sense 'worship', but there is far more to it than that. Pūjā is active. It involves the making of offerings which are far more than a mere giving. The basic idea is that of sacrifice; only things in some way valuable can serve as offerings, and the recipient of the offering is normally made visible in some symbolic form such as an icon. In India the usual things offered are flowers, incense, perfumes, lights, bells and music, choice food, valuable cloths and ornaments. The ritual actions of pūjā involve seating the image, welcoming the devatā into it with appropriate gestures, washing its feet symbolically, as if the devatā had come a journey, making the offerings, sipping and offering water, anointing the image with honey, liquid butter, milk or curd, smearing it with red powder, bathing the image, and perhaps adorning it with cloths and jewels, as if it were

6, 7, 33–4

31

35 a supremely honoured visitor. Flowers in the form of garlands may be used in the welcoming.

A simple sacred object or icon may be distinguished by being painted red, either all over, or with stripes and dots; it may be sprinkled with water, and, most important, it may have melted butter or oil poured on to it. The implements used in pūjā are often elaborated artistically. At public shrines and temples the pūjā is usually done thrice daily by official pūjārīs, on behalf of visitors, with special ceremonial on the occasion of some festival. Pūjā can also be seen as a modified descendant of ancient animal sacrifice, called in the Veda 'Yajña'. In some Tantrik temples animals are still sacrificed (e.g. at the Kālīghat, Calcutta), and there are references here and there to human sacrifice, which was certainly performed even during the twentieth century. In the pūjā which forms the basis of sādhana, however, animal sacrifice may sometimes
32 be symbolized only by the offering of small copper plaques which are shaped in repoussé with forms suggesting butchered animals.

The most important point in Tantrik pūjā is that the symbolism of the whole ceremony is taken over and applied by the pūjārī to himself, through an intense meditation on the significance of each act as he performs it. It thus becomes the central occasion for and element in the whole of Tantrik meditation, and is especially effective if it is done at some significant time, such as an eclipse. Before he begins he should have gone through the yogic processes described later in the book. The 'honorific' aspects of garlanding and anointing, which again he may do to himself, are imbued with a sense of their archaic significance. Both indicate that the pūjārī, in performing his act, is proclaiming his recognition that the divine power resides in the symbolic recipient, which may also be himself. The garland signifies the power of blossoming continuity, an unbroken stem filled with plant-juice;[6] the anointing is an externalization of the oil of divinity, a widespread image in humanity's ritual customs. Because of the equation of body and cosmos discussed earlier, Tantra sees both of these as outward acts realizing inner attributes of the pūjārī; and in practice all icons
33 which present themselves face to face with the worshipper invite him to identify himself with them.

This self-identification is taken further. One group of the offerings is intended to represent the five senses whereby a man differentiates, constructs and explores his world. When these are offered to the divine principle residing in a recipient icon it amounts to a complete symbolic abdication of the pūjārī's sensuous nature, by dedicating it utterly to the trans-human. His nature becomes thereby transmuted. The commonest group of symbols representing the senses of sight, hearing, touch, smell and taste used in pūjā are, respectively, flowers, bells, cloths, incense and food. At the bottom of Tibetan Buddhist paintings, however, one often finds depicted a cruder emblem of the sacrifice
1 of the senses in a little heap of chopped-off human eyes, ears and hands, nose

29 Incense-burner shaped as a tree of life composed of serpents. Rajasthan, 18th century. Bronze, h. 21 in.

30 Ceremonial water-pot. Rajasthan, 19th century. Brass h. 11 in.

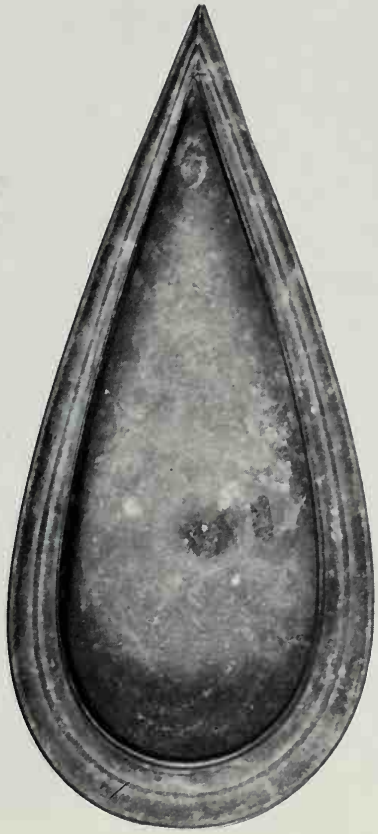

31 Holy-water container in the shape of the yoni. Bengal, 18th century. Copper l. 12 in.

32 Symbolic offering with flayed bull motif. Nepal, 18th–19th century. Beaten copper 7× 5 in.

33 Mask of Kālī to receive worship. Kulu, 16th century. Bronze h. 11 in.

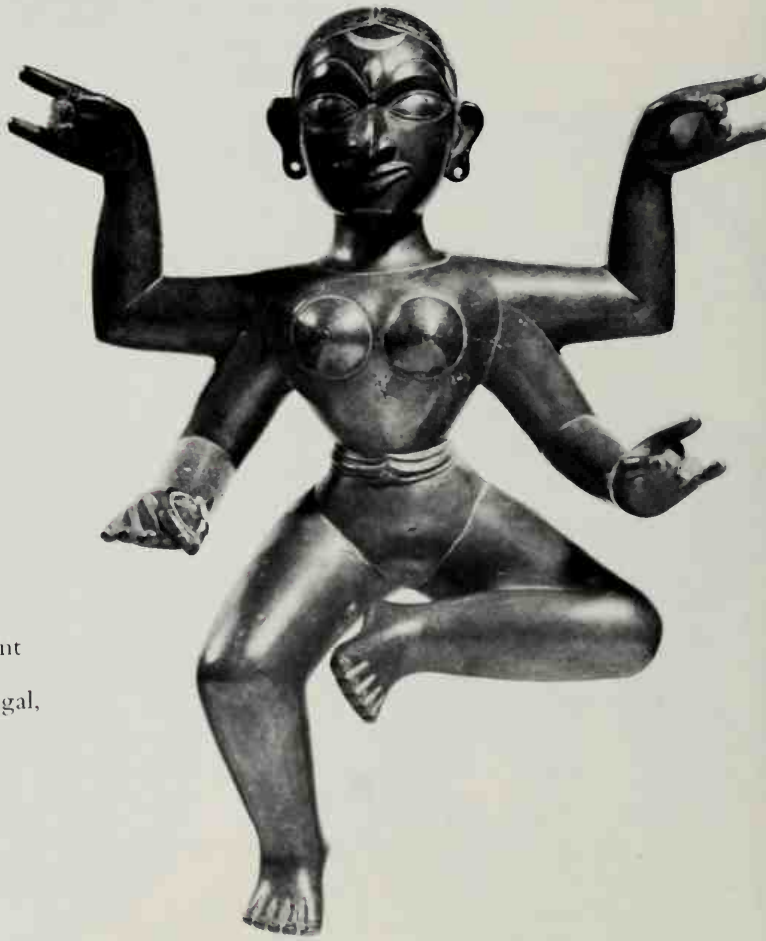

34 The Goddess Jagadambā, an image meant to be dressed and adorned with jewellery. The name means 'Mother of the World'. Bengal, 18th century. Eight metals h. 15 in.

35 Icon of the liṅgaṁ (phallus) set in the yoni, the standard emblem of the double-sexed deity as used in shrines as principal icon; pūjā offerings are laid on it, and the honorific umbrella is broken. Kangra, Himachal Pradesh, 18th century. Gouache on paper 5 × 4 in.

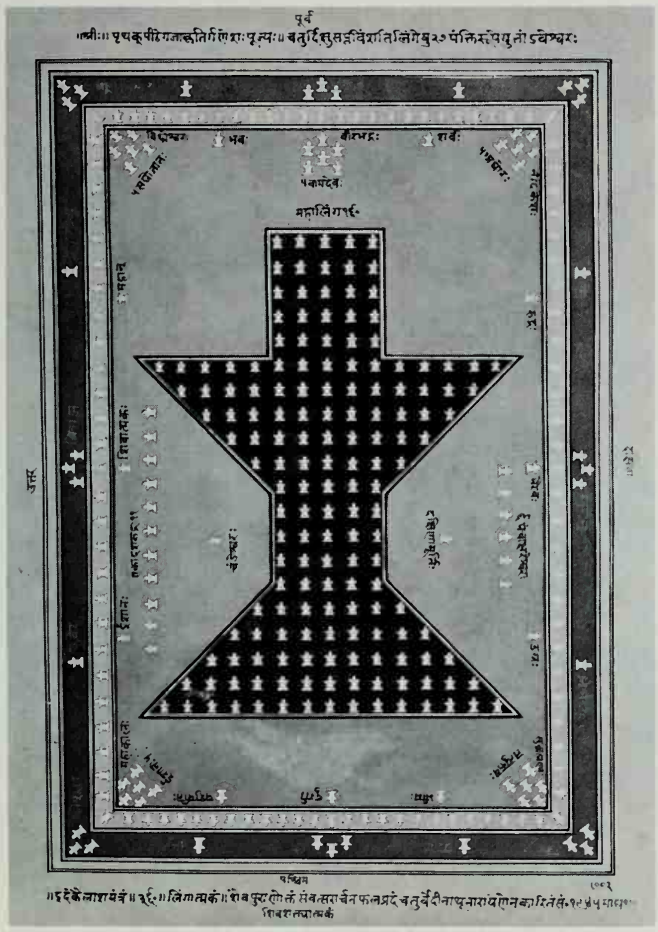

36 Painting illustrating the relationship of all lesser liṅgaṁs to the Great Liṅgaṁ. Rajasthan, 18th century. Gouache and silver on paper, 14 × 10 in.

37 Relief yoni emblem, stained with coloured pūjā powder. South India, 19th century. Carved wood 8 × 7 in.

38 Coco-de-mer, serving as emblem of the yoni of the Goddess. South India, 19th century. Coconut shell, h. 17 in.

39 Image of the Goddess as genetrix of all things, displaying her yoni. Northern eastern India, *c.* 600. Provenance unknown. Stone h. 4 in.

40 Icon of the Goddess as genetrix of all things displaying her yoni for pūjā. Hyderabad, 11th century. Stone, from a temple.

41 Meditation bell, handle worked with vajra motif and face of the Bodhisattva Avalokiteśvara, whose rim rubbed with the stick produces a continuous hum. Tibet, *c.* 1800. Silver with bronze h. 7 in.

42 Brocade fabric woven with invocations to Durgā. Banaras, 18th century. Silk and gold 85 × 92 in.

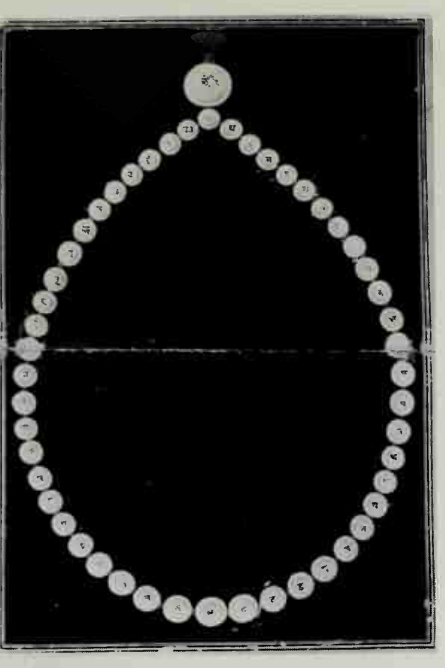

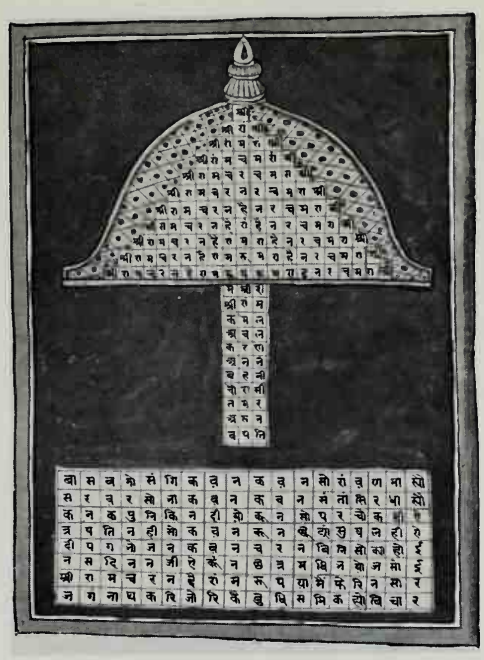

43 Garland of letters, as a yoni-shaped rosary. Rajasthan, 18th century. Gouache on paper 11 × 8 in.

44 The letters of the Sanskrit alphabet, for meditation and worship, as the sound-root of all divine knowledge. Rajasthan, 19th century. Ink and gouache on paper 11 × 9 in.

45 Image of Śiva and the Goddess Annapūrnā, drawn entirely with mantras. Bengal, 19th century. Ink on paper 16 × 12 in.

Tetrahedron of rock crystal, hose triangular facets condense e significance of the Śrī ntra, used for meditation. bet, 18th century.

Manuscript illustrated with ong series of maṇḍala yantras, signed to be used in sequence. epal, 17th century. Ink and uache on paper 220×9 in.

Hindu-Buddhist yantra, mbining the symbolism of the ndu devatā yantra with ddhist stupa symbolism. epal, 18th century. Bronze 6 in.

Śrī Yantra. South India, 1700. Copper plate 6×6 in.

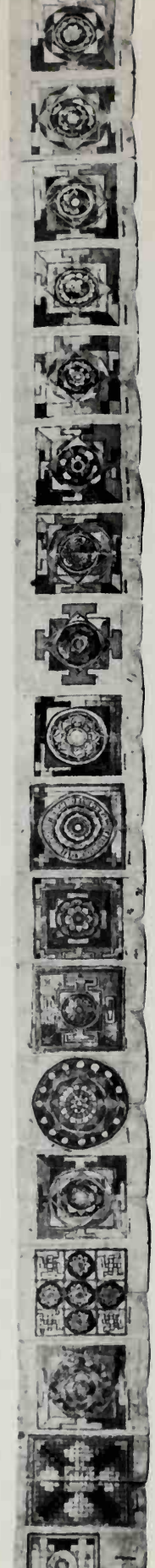

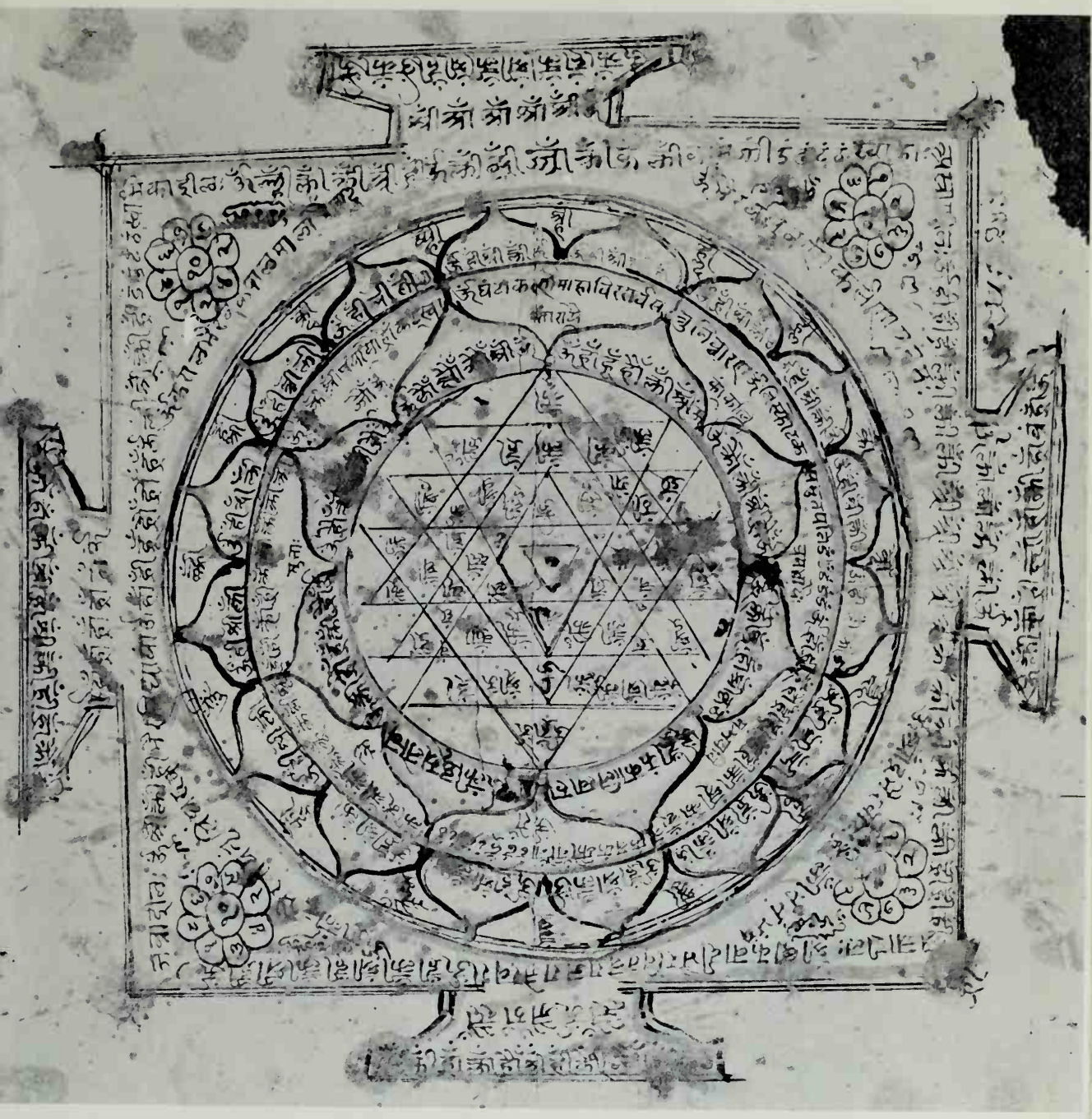

50 Śrī Yantra, with mantras, bearing thumb impressions in red of gurus, by which the yantra was re-activated. Rajasthan, *c.* 1800. Ink and colour on paper 9 × 8 in.

53 Kālī yantra. Rajasthan, 18th century. Gouache on paper 7 × 7 in. >

54 Yantra. Nepal, 17th century. Gouache on paper 8 × 8 in. >

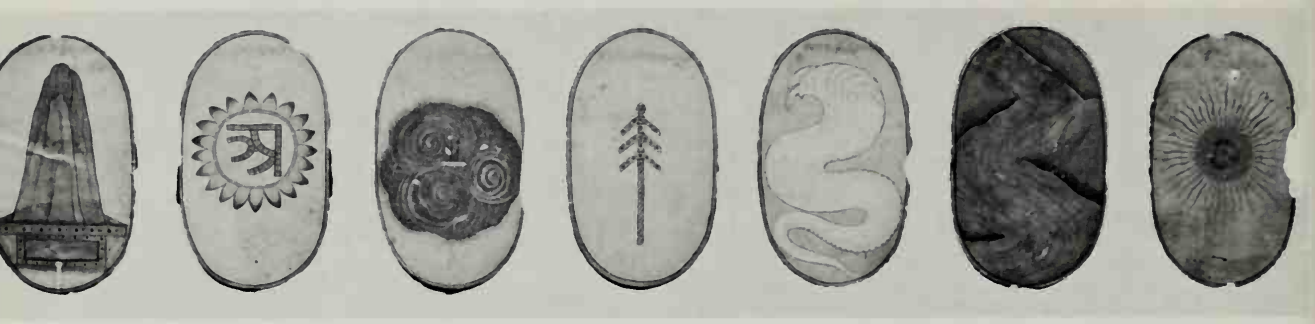

51 Meditation-cards, painted with symbolic yantras. Rajasthan, 18th century. Gouache on paper each 4 × 2 in.

52 One of a set of fifteen diagrams of planetary time. Rajasthan, 19th century. Ink and colour on paper each 11 × 7 in.

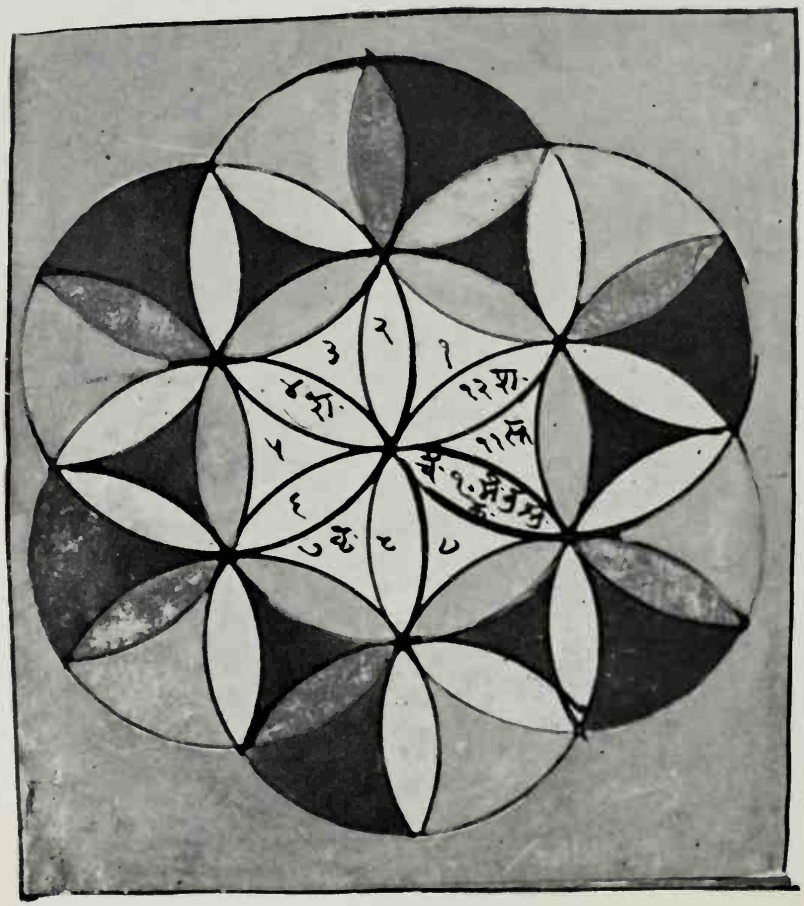

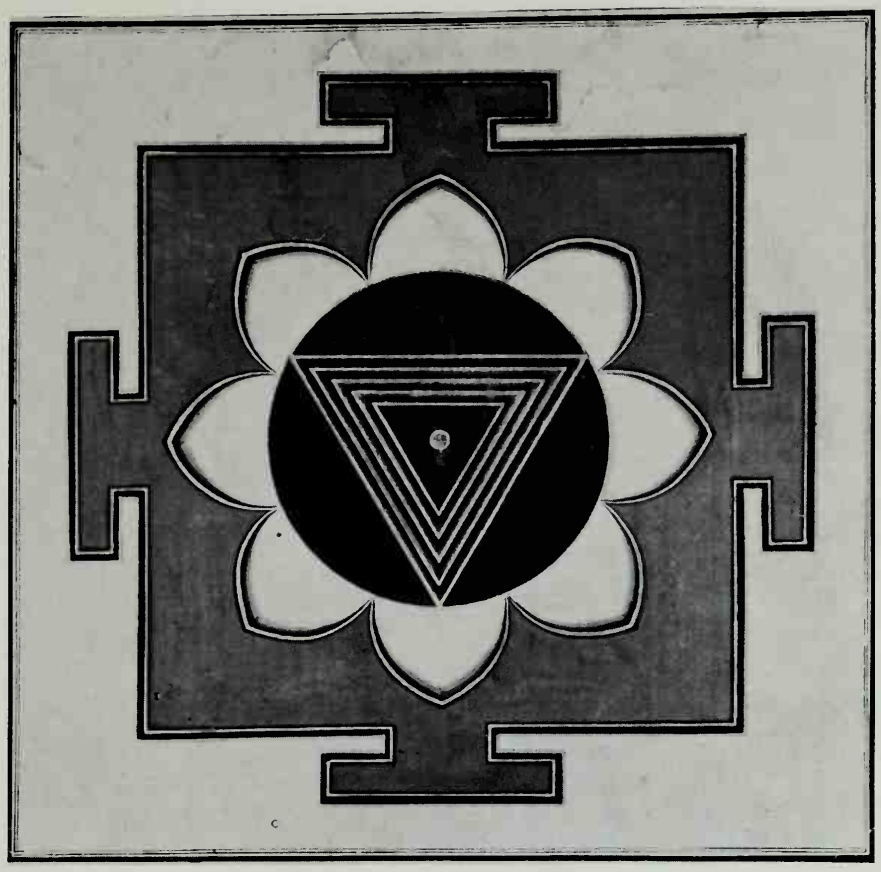

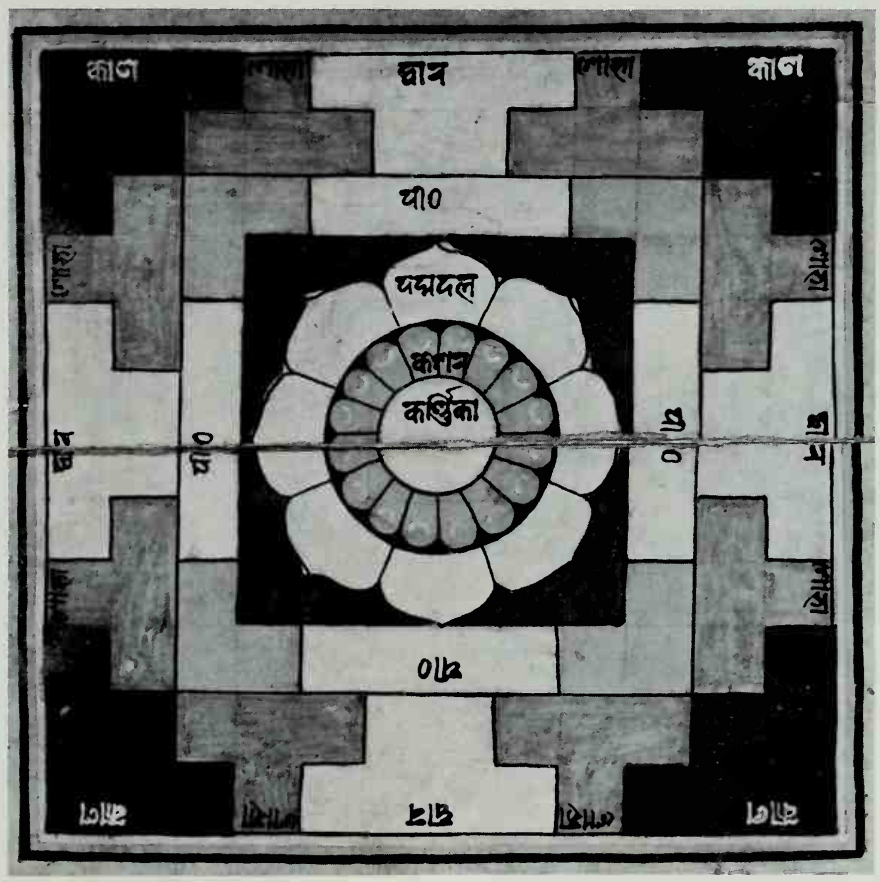
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55 Yantras, from a Hindu painted book, with figures of devatās. Nepal, *c.* 1600. Gouache on paper 22 × 8 in.

56 Śrī Yantra incised on rock-crystal, for meditation. Nepal, 18th century. 2 × 2 in.

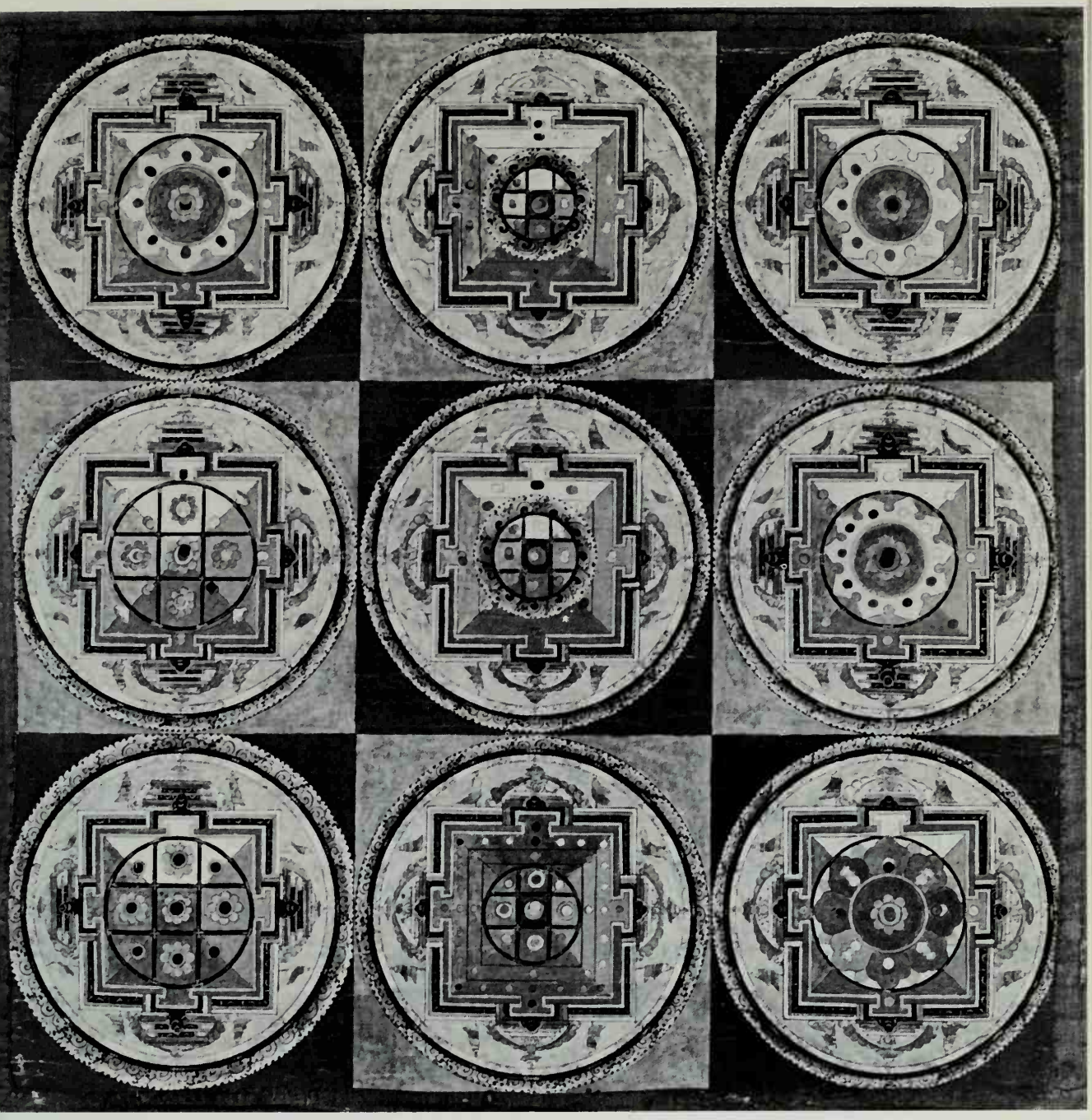

57 Tanka painted with nine maṇḍala-yantras, which are meditated on in series to produce a special condition of consciousness. Nepal, *c.* 19th century. Ink and colour on paper 22 × 22 in.

(Overleaf)
58 One of a set of seven maṇḍala tankas, part of a meditational series (see also *Ill.* 66). Tibet, *c.* 1800. Gouache on cloth, 28 × 19 in.

59 Tanka with five maṇḍalas. Tibet, 18th century. Gouache on cloth, 57 × 38 in.

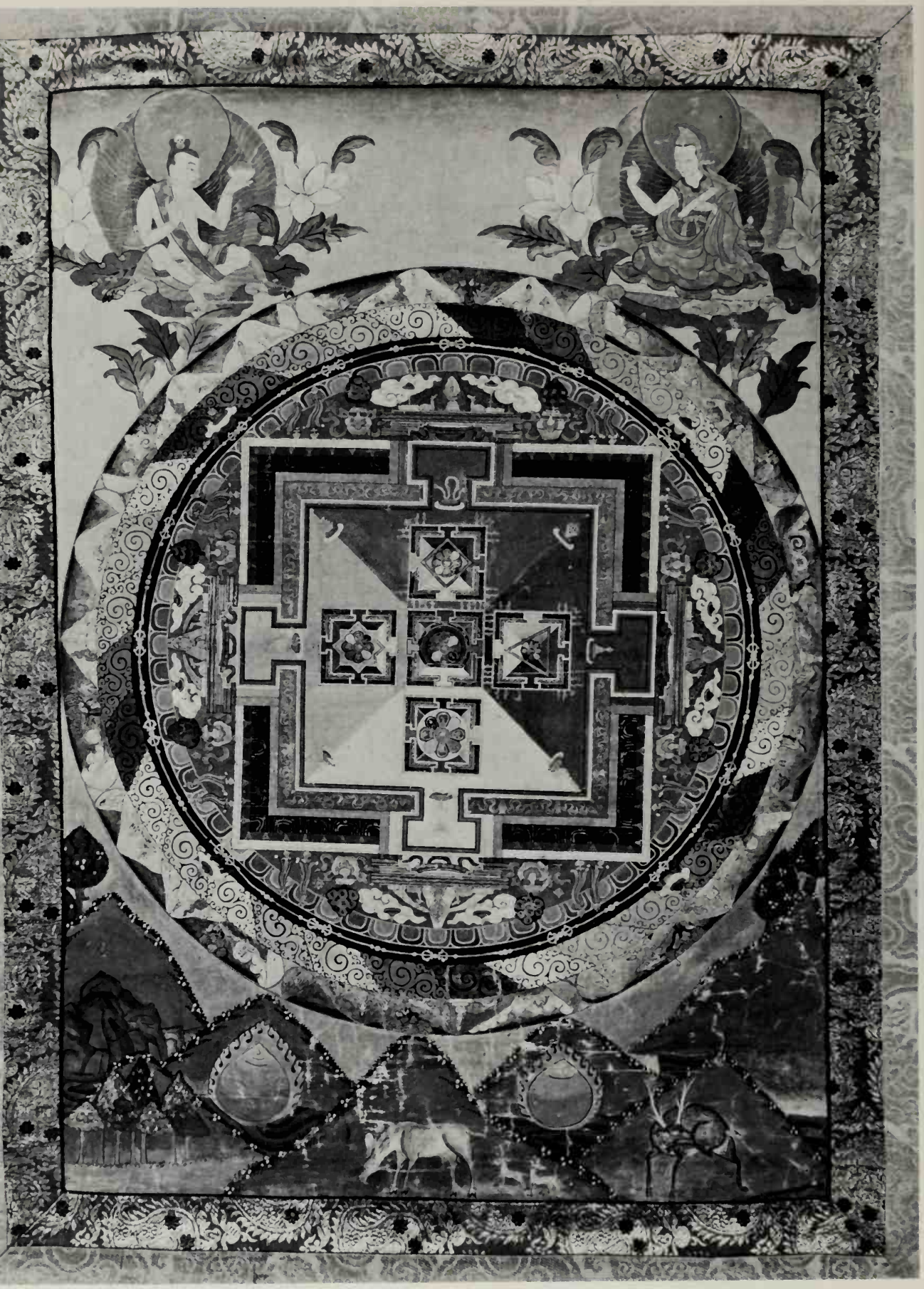

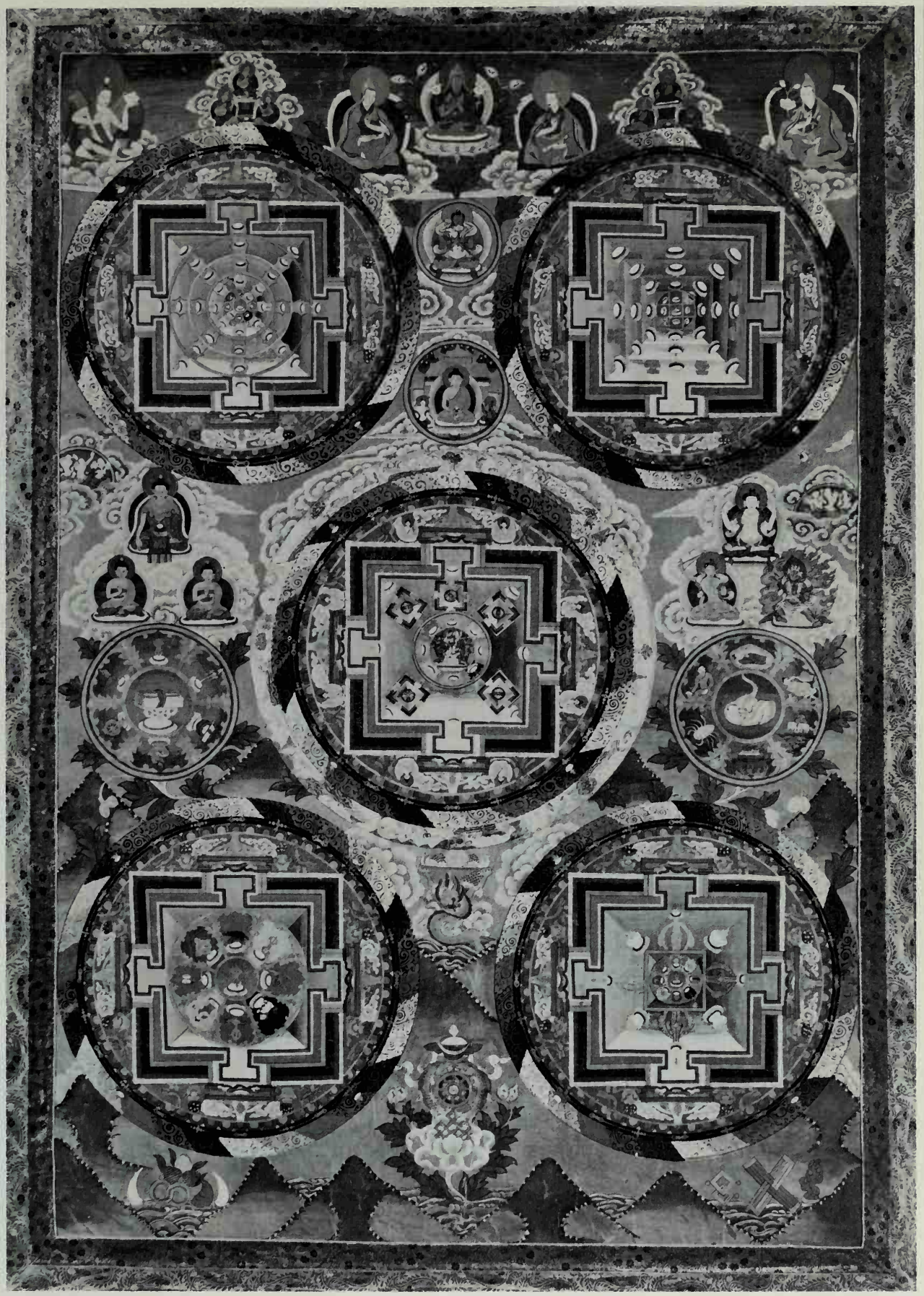

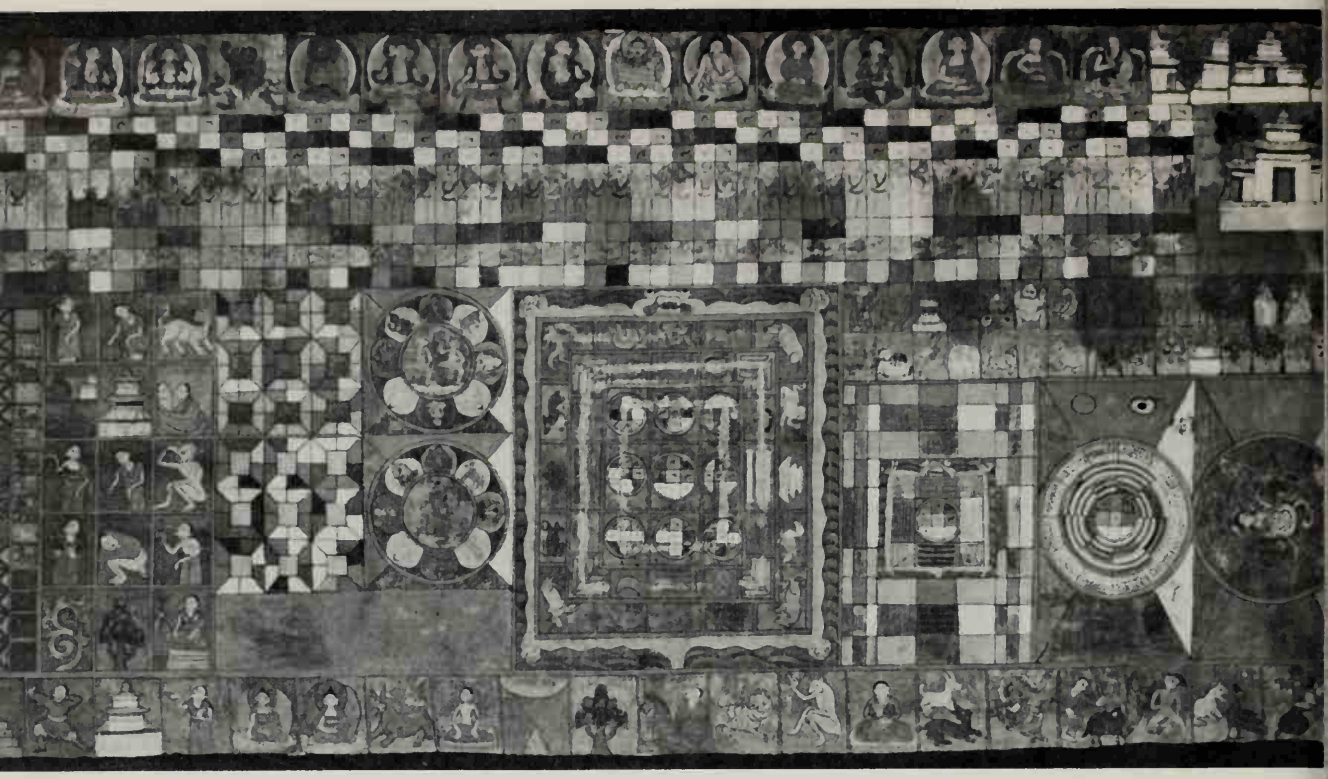

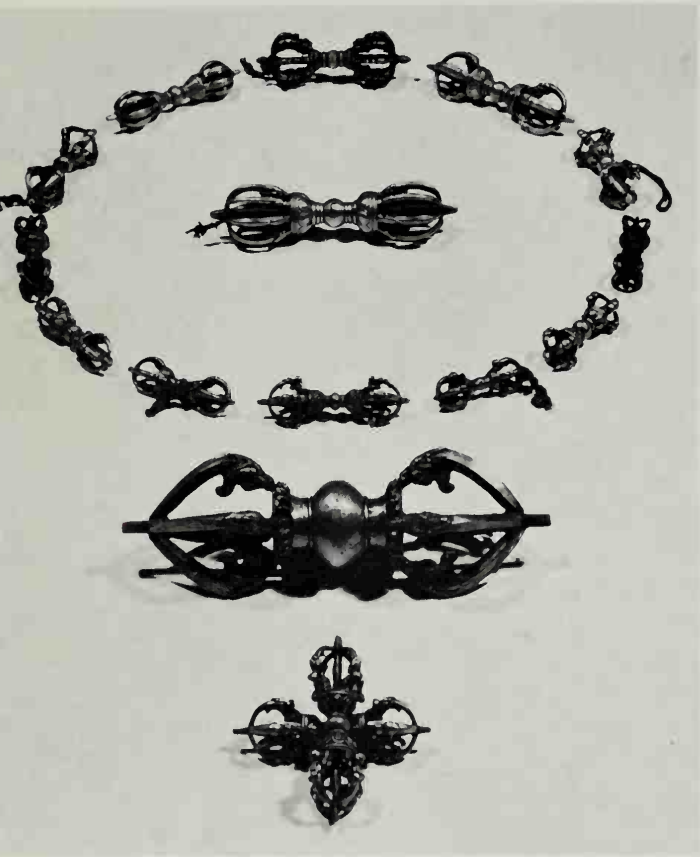

60 Buddhist yantra, incorporating a computation board. Nepal, *c.* 1700. Gouache on cloth 14 × 29 in.

61 Vajras, symbols of Tantrik Buddhist Truth. India, Tibet, Nepal, China, various dates. Metal, varying sizes (3–9 in).

62 Phur-bu, or spiritual dagger incorporating the power of the mantra Hūṁ. Tibet, 18th century. Bronze h. 19 in.

63 Buddhist initiation card with Hūṁ at the centre. Tibet, 19th century. Paint on cloth 4 × 4 in.

and tongue laid in a skull-cup full of blood. These, needless to say, refer not to an actual but to an imaginative act of self-butchery. Innumerable works of Tantrik art contain references to basic pūjā, from the garlands used as picture frames to the colours associated with the senses. The list of these varies somewhat, but one common group is (following the order of the senses given above) blue, white, yellow, red and green.

The vessels and implements used by Tantrik pūjārīs are often themselves worshipped as devatā, emblematic of the activities of the transmuted self. Certain paintings make the point very clearly, by giving these objects eyes, and even rudimentary hands. The water pot is probably the commonest devatā substitute. In pūjā it is covered with mango leaves and a green coconut, whose stem is painted vermilion, and set behind a diagrammatic representation of the devatā who is intended to take up residence in it. 10, 30

In fact there are many symbolic objects and substances used for special pūjā rites listed in the many Tantra texts. They differ according to the devatā worshipped and the reasons behind the rite. And during prolonged meditative rituals, when many different devatās are invoked, each one may require its own act of pūjā, either external or internal.

The way outer worship is converted to inner is described in the Gautamīya Tantra. After evoking the image of the Goddess in the heart-lotus, you should 'dedicate your heart as the [devatā's] lotus-seat; give divine nectar from the Sahasrāra lotus [in the crown of the head; see p. 167] as water to wash Her feet. Give aether as Her clothing, the principle of smell as perfume, the mind as flower, the body's vital energies as incense, the principle of light as lamp. Give Her the ocean of nectar as food, the inaudible heart-sound as bell, the principle of air as fan and whisk; give the activity of sense and the agitations of the mind as dancing. To realize divine thought, give these ten different flowers [of the spirit]: freedoms from delusion, selfishness, attachment, insensitivity, pride, arrogance, hostility, perturbation, envy and greed. The supreme flower of non-injury, the flowers of control of the senses, of pity, forgiveness and Knowledge.' All these comprise the fifteen inner sentiments that should be offered in pūjā.

Tantrik ritual is developed from pūjā, and pūjā is addressed to a recipient. All Hinduism uses images or icons of one kind or another to receive pūjā. Indians have always been ready to recognize the holy everywhere about them. Their named gods can appear at any time, anywhere; and their whole countryside is scattered with objects in which the divine shows itself in ways and for reasons which local tradition alone can explain. These hallows receive pūjā, in the form of simple, maybe even casual offerings. At the humblest level the hallows may be a little cluster of red-painted stones in the corner of a field, or a big boulder on a hillside, one of whose faces is painted red; village men and women may deposit before them a few handfuls of flowers or squeezed balls

of rice. As well as the general sacred spots in the countryside, a village may have its own special hallows in the form, say, of a gnarled and desiccated sacred tree, an old anthill, or even an ancient broken sculpture dug up from the fields. The art-made images in temples of all types and sizes fulfil the same function, forming a focal point where the world of everyday spread-out reality and the world of concentrated truth meet.

Hindu Tantra does much the same, save that its images are overwhelmingly based upon the germinal idea of the two-sexed divinity described in Chapter 1. This is the place where Tantrik ideology strikes root into genuine popular and ancient custom. It is impossible here to draw a hard and fast line between general Hinduism and Tantra. For the commonest icon in Indian temples is the liṅgaṁ, a phallic emblem that displays the male sexual energy for which it is a symbol as the analogue of cosmic divinity. It occupies the 'womb cell' in the temple, while the outer structure of the temple displays the feminine creative function. At the same time there are also innumerable temples and festivals focused around images of the Goddess. Tantra takes these public images as the most outward manifestations of its cult, adapting and transforming them for more personal use. And since the feminine aspect of the deity is responsible, in the eyes of the Tantrika, for the activity of creation, it is the feminine, the cosmic Śakti or power-energy, which offers him the best approach to his goal and origin by sādhana. The masculine partner in the deity is felt to be more remote, buried within the feminine, attainable only as a final achievement. Hence the images upon which Hindu Tantra concentrates are images of the female. The masculine element plays its part, as we shall see. But Hindu Tantrik pūjā is usually addressed primarily to one form or another of the Goddess.

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Such forms are felt to be powerful channels through which love can operate. If one begins by loving a living creature one can end only in love for a living creature. But if one addresses one's love to an image, which is merely modified material signifying devatā, one can end in love for the Devatā. And since the activity of pūjā is only a preliminary to, not a substitute for, genuine meditation, an image which is beautifully and correctly conceived can supply a visual pattern for meditation. By concentrating on the actual icon one can awaken its inner image in the mind for inward meditation and worship. Since, as we have seen, all Tantra art has about it something of yantra, the formal attributes of a good image are all metaphors for attributes of the Devatā itself, who is the intermediary between the worlds of reality-extended-in-time and the Formless Truth. No physical image can thus be any more than a reflection of the true transcendent image whose sphere of existence is the MIND-mind. What one worships, that one becomes. Most Tantras contain brief schematic descriptions of the attributes of the principal devatās, including the high Goddess herself and the figures which symbolize Her many distinct functions.

The descriptions are meant to help both those who wish to make and use outward images as well as those who need only to be reminded of the formal attributes of images which they will inwardly realize in their own meditation. Among many Tantrikas it is customary to make temporary images which can be disposed of at home or thrown away into water, so as to prevent what the physical eyes have seen impeding the transformation of the visual image into an inner presence.

The author of the Tantratattva describes the ideal condition: 'whenever or wherever I look', he says, 'within or without, I always see the Goddess, whose substance is desire, as Bhagavān [male] or Bhagavatī [female] [Bhaga means both vulva and wealth] in whatever form she is pleased to appear. I see my mother, the crazy girl [beautiful as a sixteen-year-old], dancing with gentle movements of her body, taking up in turn the flute and the sword, mingling her laughter with her dancing, binding up and unbinding her hair [symbolic of creation and dissolution] . . . Who in the three worlds has the power to break this image to which my heart is fastened with so deep a love?' The outer image with which you are concerned is nothing but a reflection of the real one. So long as the real image remains unbroken, what does breaking its reflection matter?[7]

Buddhist Tantra may seem to take a different attitude. Certainly it has no precise equivalent to the outer image to which pūjā is addressed by Hindus, and the idea of Śakti as power is displaced. Buddhist Tantra, although it has produced an immense volume of superb art, always makes the proviso that its devatās are purely 'mind-originated'. The fundamental difference between Buddhist and Hindu doctrines is here brought out into the open. Hinduism says that behind every image or reality there is 'something' which can be called by the names of devatā, each appearance sliding easily into others up the scale from grossest fact to unimaginable Brahman. Buddhism, on the other hand, uses assertions that where we think we see something we see in truth 'nothing'. It refuses any positive statement, cancelling every provisional expression as ultimately empty of meaning. It aims at a state of mind devoid of any normal existential content whatever. A Hindu image is thus a pointer, however crude, to an ultimate positive truth; a Buddhist image is a device for emptying the mind on its way to the void fullness of Nirvāna, which is empty of any existential thought.

Indian Tantra, however, does recognize a fundamental community of aim between the two cults which Tibetan Tantra denies. Recent Buddhism, despite the way it uses images, tends to make the same mistake about Hindu images as Western missionaries made, confusing Hinduism's positive attitude to them with the 'worship of idols' – something which has probably never existed anyway. Monastic Buddhism has always tended towards puritanism and what has been called in Chapter 3 sexual miserliness. The female is

certainly there as an important element in Buddhist Tantra, as will be seen in Chapter 10. But because of its interest in positive imagery it is Hindu Tantra which shows the female complex most clearly and completely.

There has been much argument among scholars as to the genuineness of the ancient conception of a 'Mother Goddess'. The outcome of the case[8] is now pretty well accepted. The idea of a generically female creative womb, mother of beasts, plants and men, which is a complex analogy between the earth, its caves and the human community of women, seems to have taken root in the mind of man probably by about 30,000 BC. This whole womb-complex was often symbolized by signs referring to the outer appearance of the human vulva, as in numerous emblems and objects from the European palaeolithic
37 caves. Indian Tantra preserves this symbolism, alongside its own anthro-
morphic images of the Goddess. The Tantrika who makes pūjā to one of the many small icons of the female vulva (called yoni) is making it to that all-embracing creative energy for which the yoni is the symbol. Ritual objects
31 may also be made in the shape of the vulva, or decorated with surface designs of the same shape. Objects which combine striking visual or tactile effects with
38 a vulva shape are used in the same way. The coco-de-mer, from the Seychelles islands, which is sometimes washed ashore on the coast of India and regarded as sacred, is a most beautiful example. Spiral shells too are widely recognized
176 as a symbol of femininity, creation and growth, and are adopted in Buddhist Tantra as symbols for the root-mantra 'Oṁ'.

The association between the vulva as icon and the anthromorphic female is stressed by a sculpture which illustrates Indian practice. It represents a pūjā altar
40 in the form of a female figure with her legs spread apart to display the vulva. This will connect at once in most people's minds with the figures called 'Sheila-na-gig' from Irish and Welsh churches, which represent the survival of a similar idea, much degraded in Western culture. (So, too, does the horse-
3 shoe over the door, for 'luck'.) Other sculptures in Indian shrines illustrate devotees literally worshipping the vulva of the Goddess.

5 Mantra and yantra

'Mantra' is one of the most important elements in all Tantrik ritual. The nearest parallels in English to the meaning of the word are 'spell' or 'charm'. But these words, which are anyway degraded in our own speech, have many deficiencies and unwanted extra meanings. So here the word 'mantra' will be used untranslated.

A basic mantra is a single syllable, commonly ending in a nasal ṁ, sometimes k or ṭ. A complex mantra is made up of a series of these syllables, perhaps forming the abstract of a phrase with a known prose sense. Some are pure sounds in their own right; the best known is the ancient Vedic 'Oṁ'. Others 174
are the first syllables of the names of devatā, perhaps slightly modified and given the ṁ or other ending. Four chief types are generally recognized.

A mantra is felt to be a sort of nucleus or gathering point for energy, a concentrated form of cosmic power. To utter one correctly (which needs patient study and effort) evokes from the interfused structure of man and cosmos the specific force to which it is related. Agehānanda Bharati has pointed out[9] that the ordinary Indian, faced with a demand on his strength, will utter a mantra under his breath; as when, say, he picks up the shafts of a heavily loaded cart. The mantras which concern us here, however, are those with a ritual purpose. They may be recited either voiced or voicelessly, thousands of times over in what is called 'japa', so as to produce a cumulative stream of energy. On cloths mantras may be woven or printed many times over, as a 42
visual equivalent to japa. A single mantra may focus more intensely energy which has been previously crystallized into a grosser or more bodily representation. Raṁ, for example, is the 'Fire' mantra, Hṛīṁ, a heart mantra, based on the Sanskrit word 'Hṛidaya' for heart, used when the heart-energy of a devatā is to be evoked. 'Klīṁ' condenses the energy of sexual union.

Mantras are supposed to work by each creating its own special kind of resonance in space, in the realm of subtle sound or vibration, called Nāda, discussed in Chapter 12. And, since a most important aspect of Tantra is its interest in patterns of vibration, there are Tantras which are devoted almost entirely to mantra and the science of sound. Just as all devatās are held to be relatively gross modifications of an original hidden double-sexed principle, so all mantras are held to be modifications of an original, underlying vibration

which sustains the whole energy-pattern of the world, and which is another form in which the principle can be recognized. The mantra nearest to the root-
41 vibration is 'Oṁ'; meditation bells are made which produce a sound of equivalent value when their rims are continuously rubbed with a wooden stick. Devatās and cosmic forces may be evoked by uttering their mantras, inducing them, for example, to take up residence in sculptured or painted images. Every ritual has its set of appropriate mantras, which must be spoken in the right tone of voice in the right order at the right time. Some are especially sacred, and kept secret. But all Tantras include instructions for using them. So pieces of Tantrik ritual equipment are often marked with one or more of the mantras which are to be uttered when they are being used. The energies concentrated by mantras can be directed to specific magical purposes, including healing, obstructing enemies, causing the crops to grow or attracting a necessary woman.

One important reflex of the whole idea of mantra is a Tantrik theory about
44 the Sanskrit alphabet itself. Since cosmic energies are reflected in the world of sound through syllabic mantras, an extension of the reasoning suggests that the root-syllables out of which the *words* for all things, qualities and functions of the world are made up, i.e. the alphabet, are a root-form of the named cosmos. And, since virtually all the letters have a mantra-deity anyway, the Tantrika looks on the whole alphabet of his sacred Sanskrit language with a special reverence. He calls it 'the necklace of letters' which the Great Goddess wears, symbolizing her creative activity as sound, the gross form of her subtle vibration (see Chapter 12). This conception is often illustrated in art, the neck-
43 lace itself being shaped like the female vulva (yoni), emblem of the creative source of reality, whose significance is amplified later on. Furthermore, the individual letters of the alphabet are characterized according to their emotive and operative effects: mantras themselves may be cruel, benevolent or indifferent according to their components. Mantras with an excess of 'aetherial', 'fiery' or 'airy' letters are cruel. Mantras with more 'earthy' or 'watery' letters are benevolent. But Tantra never suggests that it is possible to use mantras in a merely mechanical way, as crude magic. It repeatedly points out that: 'The sounds which are uttered are not by themselves mantras. The proud gods and celestials were deluded by this false idea.'[10] For 'the immortal Śakti is seen to be the life of mantras. Devoid of Her they are as fruitless as an autumn cloud.'[11] And 'a mantra without Śakti cannot exist. Both flow from knowledge, and cannot exist separately.'[12]

Related to mantra is 'yantra', a word for which there is not even the remotest parallel in English. The function of yantra in the sphere of the visible is analogous to that of mantra in the sphere of sound. As mantra is a nucleus of sound by means of which cosmic and bodily forces are concentrated into ritual, so yantra is a nucleus of the visible and knowable, a linked diagram of lines by

means of which visualized energies are concentrated. Mantra and yantra complement each other, and are used in conjunction. A yantra may look at first sight like an abstract design. But what we may call its 'abstraction' is the 2
effect not of its indicating an abstract concept for a mental class-relationship, but of its concentrating concrete, formulated énergy. Its 'patternness', like the stylized syllable of mantra, is the essential element of its force; its spareness is not the result of generality, but of condensation of energy and content. It provides the focal framework for acts of meditative visualization. All Tantra art thus has in it a special element of yantra. It provides the relatively 'gross' forms which point forwards and evoke the 'subtle' forms of mental imagery, and cannot be mistaken for anything but what they are. The wide-ranging meaning which is compressed to a high degree of density in the purest yantra is at first synthesized and fed into the sādhaka's mind through the more expansive art and diagrams, with their elaborated symbolism, which will be illustrated later. To use yantra thus involves a continuous meditative dialectic in which content and concentration drive each other to a higher pitch of intensity. This is one of the ways in which the psycho-cosmic mechanism is worked. And it is also one of the aspects of Tantra art which appeals most to people who have become disillusioned with the vapid conceptualism of much modern art. Tantra knows, and has long used, reductive methods and optical effects. But it has used them synthetically, to concentrate an emotive and psychic content, not analytically, to refine abstractions whose only meaning is their relation to other abstractions.

Yantras may be made of many different materials. The human body itself is often called 'the best of yantras', for reasons which will become clear in Chapter 10. But artistic yantras may be made with coloured pastes or powders on the floor in front of the seated sādhaka; they may be drawn or painted on paper either to be kept permanently and re-used, or remade for each occasion. They 47
may be made in permanent form of many substances; the most important is rock-crystal, which has a symbolism of its own. Its clear colourless substance, 46
which can be shaped so as to focus light at its apex, is a very good emblem for the all-inclusive substance of fundamental reality; just as colourless light includes all the possible colours of light, so crystal can serve as analogy for the substance which includes all substances. In Tantrik Buddhism the terms 'maṇi' (jewel) or 'vajra' (diamond) have a related significance. Red copper is also used especially for yantras with a female significance. It must also never be 49
forgotten that the ground-plans of most Hindu, Jaina and Buddhist temples are also yantras (see illustration p. 73).

Diagrammatic yantras are usually centred on a single point, the point upon which meditative concentration can gradually gather and fix itself. 'One pointedness' of concentration is a necessary achievement for any sādhaka before he can even begin to make any progress. But the yantras illustrated here

are also icons, subtle bodies of devatās, bodies from which the gross physical
51 resemblances have been eliminated in favour of the higher, more inclusive imagery of linked energies. When the mantra-utterances of power inscribed on it are correctly recited the yantra itself becomes infused with the actual presence of devatā; its own physical nature is lost; the devatā, so to speak, floats up off the surface of the physical object and expands within the mind and body of the sādhaka as a dense complex identity, the presence of which alters his whole nature. Such yantras may be used alone on single occasions or in series during prolonged meditative rites. They may be used to invoke the subtle bodies of devatās to receive pūjā, as an intermediate step between using the gross representational images of male and female and using purely internal images. In practice, only extremely advanced sādhakas can grasp the true forms implicit in yantra and mantra. For this reason most ordinary Westerners will not be able to grasp them intellectually; even in India the true nature of yantra is normally kept as a secret which can only be indicated verbally between sādhakas, and is never written down. Perhaps the most subtle yantras of all are those which provide only a blank space on to which the meditator has to project his own familiar inner yantra.

There are, however, certain things which can be explained. First is the obvious fact that it takes a great deal of time and effort to build up the content of the imagery stored in any yantra-mantra complex. The realities referred to in condensed patterns of sight and sound can become readily available to the mind only after long practice. To simplify, it is, in a way, like learning an extraordinarily complicated alphabet and vocabulary at once. Then again when a yantra is to be used on any given occasion it takes extreme concentration over a long period of time to build up the presence of the devatā by means of the mantra-schemes which are its subtle anatomy. The subtle devatā present in the sādhaka's body may be persuaded by a long yogic process to emerge in subtle form from his nostril, and take up residence in the yantra.

Second, the general pattern followed by most, if not all, yantras tends to be constant. Around the perimeter is a square pattern of re-entrant 'gates'. This represents the 'enclosure' within which the meditating self is shut (what Jung called the 'temenos'); the successive circuits inside that represent successive 'sheaths' or stages of inwardness, the multiple outer petals or triangles being occupied by 'grosser' forms of energy, which are absorbed and further concentrated in the less multiplied inner circuits. The centre is the point where all the original radiating energies are finally focused, usually in a single mantra such as 'Oṁ' or 'Klīṁ'. The mantra-identities in all the basic circuits may also
65 be represented in anthropomorphic shape, as devatās. In the great Śrī Yantra, the most important of all Tantrik yantras, each of the outer triangles is occupied by the devatās which represent the subdivided energy-self of the Goddess.

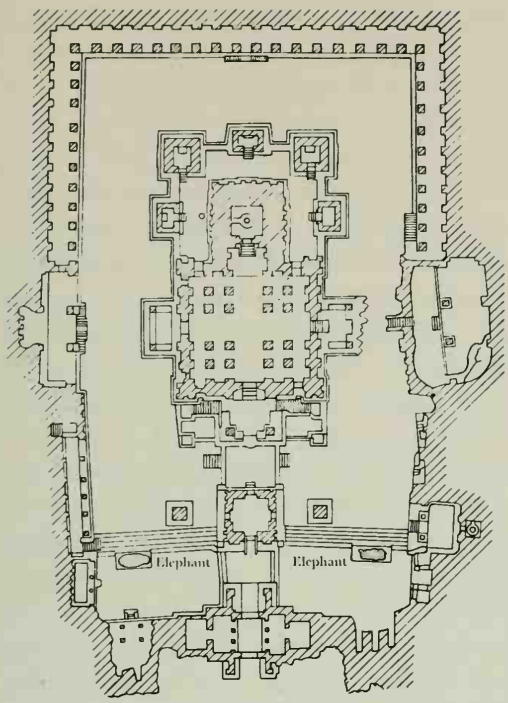

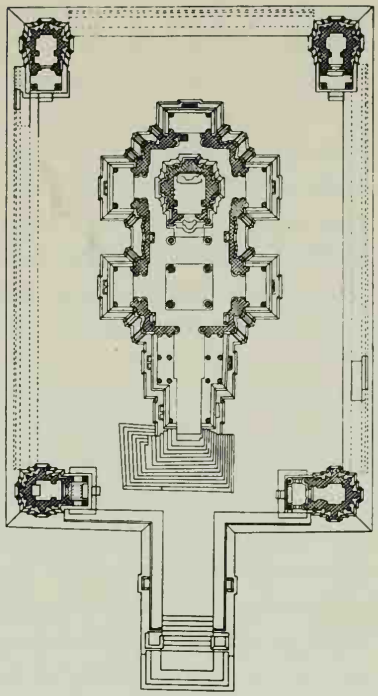

Ground plans of Indian temples, which are themselves yantras

These Nityās ('eternal ones') or Mahāvidyās ('greater wisdoms') may actually be presented in human form. They are listed in Chapter 8. Each of these lesser goddesses may have her own yantras as well: which fact will give some idea of how important and difficult the whole matter of yantra is. Some of the lesser yantras are obviously segments out of the all-embracing Śrī Yantra.

Although, of course, yantra has the typical Tantrik double aspect, the Śrī Yantra is best explained from the point of view of Genesis. In meditation it is used in the *reverse* direction, serving to focus from the outer rim into the final 'point' or dot all the sādhaka's realizations of cosmic energy. But since this great yantra is the very image of the process of creation, metaphysically sexual, to penetrate it is to intuit the whole underlying Tantrik metaphysical idea. The description which follows is based on that given in the Kāmakalāvilāsa, translated as an appendix (p. 198). Taken in conjunction with the Sāṅkhya diagram (p. 182) these add up to a 'definition' of the Goddess. 50, 56

The dot, or biṇḍu, at the centre indicates the invisible first principle, the self-originated seed of Being and consciousness which, strictly speaking, can never be visible or imaginable. From the side of man it is the point of final dissolution. From the side of creation its first act of projection consists in splitting itself into male and female; these are the visible dot and the smallest

enclosing downward pointing triangle. As the ancient and most sacred Bṛihadārāṇyaka Upaniṣad (*c.* 1000 BC) says: 'He was alone: he did not enjoy: one alone does not enjoy: he desired a second, and became like a man and woman in close embrace. He made this self of his into two. Therefrom came husband and wife.' Then later: 'He desired, let my wife be: may I be born as many: may I possess things: may I perform acts: this was his desire.' The past tense here signifies not priority in time, but ontological or existential priority. To the Tantrika creation is continuous act. So the form the desire (Kāma) takes is the shape of his female moving identity, making the world for him to enjoy as Bliss, Consciousness and, of course, Being. The dot as its first act of motion traces the triangle which is the original form of the generative yoni (vulva) of the Goddess, the first expansion of space and time in act, a trinity which can be seen in another guise in the icon of Chinnamastā.

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There is thus 'in existence' at the first stage of creative evolution a dot inside a downward-pointing triangle. The next stages consist in the generation by this couple of four pairs of triangles, each pair having one pointing up, the male, the other down, the female. The innermost pair themselves appear sometimes with an encircled dot inside as the yantra of Bhuvaneśvari, the second of the Hindu Mahāvidyās. All represent the 'going forth' or expansion of the nuclear light-energy from within the first triangle, the 'flash' and its 'developed reflection' (in Sanskrit called Prakāśa and Vimarṣa). The interlacing of the five original female and four male triangles generates the circuits of other triangles in which the range of varied forms of consciousness and creation jointly emerge to shape the whole of the moving world and its history in time. The dance of luminous energy is represented in icons at certain shrines whose essential features can be visually paralleled by modern photographs of particles in cloud chambers. It is characteristic of Indian artistic thinking, though, to express time-patterns by a closed system of stylized enclosures in flat colours. Chinese tradition, for example, expressing its own concept of creative motion in time and space, the Tao, emphasized an endlessly unrolling, never repeating, continuous change as the fabric of the world. In the Tantrik context, however, one must not forget that the motive force underlying the whole process is a transcendental Desire, which justifies the sexual undertone. Desire creates its object as cosmic desire created the world. Desire multiplied creates many objects. Withdrawn and focused on the Void of Ultimate Reality it becomes a special inner radiance known only to the Tantrika.

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Buddhism uses yantras, on the whole, in a less developed way than Hinduism. All of the maṇḍalas of devatās discussed under the heading of the subtle body (Chapter 10) are, in effect, yantras, and the devatās may be represented in meditation only by their mantras. The use of mantras in various patterns is one of the few Tantrik techniques to have survived in the Buddhism of China and Japan, being cultivated by the Hua-Yen (Kegon, in Japanese) and especially

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the Chen-yen (Shingon) sects. The mantras in Chinese and Japanese diagrams, based on archaic and misunderstood forms of the Sanskrit letters, called Siddha letters, are usually rationalized according to the strict canons of Buddhist philosophy. Since Buddhism's main requirement is the total extinction of desire – one of the basic Four Holy Truths in fact – meditation across the board of these diagrams cannot be called truly Tantrik. Recent Tibetan Buddhism, however, and especially Nepalese Buddhism influenced by Hindu ideas, do both still retain definite means for controlling the functions of the libidinous urge towards separation, union and bliss in their yantra techniques. The forms expressing this union are based upon the germinal mantra 'Oṁ maṇi padme Hūṁ'.

This mantra appears in many forms, and its elements are distributed among a variety of different devatā-principles for combination. Its basic components are: 'Oṁ', the root syllable of origination and dissolution, the ancient Brahmin vibratory syllable in which the presence of the Brahman, i.e. total reality, was condensed (Oṁ also appears as the nucleus of many Hindu and Jaina yantras); 'maṇi' meaning jewel, synonym for vajra, the word which means 'diamond', 'thunderbolt' and 'male organ'; 'padme' meaning '*in* (locative case of padma) the lotus', a synonym for the openly displayed manifest world and the female organ; and 'Hūṁ' the nuclear mantra in which resides the highest force of enlightenment, an alternative image of the supreme Buddha of any sect. The sexuality here may be remote and metaphorical, but it is not unreal. The union referred to is certainly meant to propagate a spiritually beneficial energy. The commonest Buddhist pure yantra distributes the six syllables around the six petals of an open lotus, with a reinforced 'Hūṁ' at the centre.

The shape of the strange implement used by Tibetan Vajrayāna (Vajra-method) Buddhists, called vajra (rDor-je in Tibetan), has a metaphorical relationship with the forces implied in this mantra. The stylized shape probably comes from a combination of first: an archaic Indian symbol of power, found even in the crowns of vegetation-deities on seals of the Indus Valley Civilization (*c.* 2800–1200 BC) as well as on the gates of Sāñchi Buddhist stupa (*c.* AD 10) and, second: the late Hellenistic three-pronged double-ended 'thunderbolt' carried by second-third century AD images of Zeus or Jupiter. A combination of all these underlying meanings probably fills out the developed symbol of the vajra with its double-end and its prongs, now multiplied to four or more, which curve in to enclose the central protuberance. It thus probably conveys the sense not of 'vajra' alone, but of 'vajra padme'. It is certainly looked on as the mystical bearer of the force of 'Hūṁ'. As such it appears carried in one hand by the highest principles in Tibetan iconography. And bronze vajras are the treasured possessions of monks and magicians.

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Both these groups of people also use the 'phur-bu', or mystical dagger, an object which has a vajra-hilt, often with terrible faces added to incorporate into the object their own spiritual power. In this it resembles the wands used by shamans (e.g. among the Sumatran Batak). The other end is a triangular blade. The phur-bu is used in rituals by which demonic forces are coerced, driven away or destroyed. The magician wields it with stabbing gestures, thus concentrating the power of the Vajra-Hūṁ. Monasteries used to contain huge 'mother phur-bus', probably standing in the main shrines as the repositories of all the power distributed into individual phur-bus owned by particular monk-magicians.

In a sense, therefore, vajra and phur-bu both belong in the category of yantra.

6 Sexual transformation

Since the inner sexual energy of humanity is identified in India with the cosmic energy, images which represent the outward appearance of sexual energy are worshipped as its emblems. The most obvious example is the erect male penis, called liṅgaṁ. Stylized liṅgaṁ-icons are, of course, the commonest icons in Indian Śiva-temples, and they will be discussed in a later chapter. Many anthropomorphic figures of Śiva show him with penis erect. But at the human level, since sexual excitement is felt to indicate the presence of the divine energy, some orders of yogīs worship their own erect penises, performing full pūjā to them; and numerous icons represent sādhakas inflamed with desire for union with the Yoni. One constant emblem for this inner libido, sexual and cosmic, is the snake, whose symbolism is known all over the world in many modifications.[13] In India the image of a magical, many-headed snake has long been used in different contexts. Tantra has developed the idea, and uses it to map ways for manipulating the inner channels of energy which are so important in sādhana. Other images will be discussed in Chapter 10.

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Sexual intercourse is the principal form of 'enjoyment' which Tantra harnesses to its spiritual ends, treating it as a paradigm of divine ecstasy. As has also been explained, modern writers on Tantra, for reasons of their own, tend to discuss its sexual rituals in an abstract way, as if they were either purely imaginary or merely mechanical functions of yoga. In fact, real intercourse with complete enjoyment can be treated as an icon of what it signifies, just as the art-made anthromorphic icon for outer worship can be treated as a reflection of the permanent and true inner image. The true inner image behind sexual intercourse is the transcendent enjoyment in energetic love-play of the two-sexed creative divinity in Hinduism, or Buddha-nature in Buddhism. The joy of actual sexual intercourse, undertaken in the same spirit as worship of an outer image, can help to awaken in the mind of the sādhaka that permanent inner blissful image, of which each human intercourse is another reflection.

It is possible for the Hindu Tantrika to treat sexual intercourse of any kind in this way, including that between husband and wife, and that between a male visitor to a temple and a female 'wife of the god', otherwise known as a devadāsi or dancing-girl. There are many ritual aspects to sexual intercourse in India which date back to a very early stage in the evolution of human

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symbolic thought.[14] Among them are the complementary notions, first: that the heaven which awaits heroes and pious sages is full of celestial girls, whose love is their reward; and second: that the male deity resident in the icon of a temple, which latter is itself a reflection of heaven on earth, should be attended by a corps of female dancers. These women are symbolically married to him, so that when male visitors couple with them they rehearse one of the elements in celestial bliss. Most of the superb erotic sculptures on medieval Hindu temples illustrate this combined function.

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Devadāsīs are also very suitable partners for the sādhaka's sexual rites. Royal or family prostitutes, provided they have undergone correct initiations, may share something of the special symbolic sanctity of the devādasīs. Traditional music and dancing were part of this system of pleasure. Hindu Tantra uses this imagery of pleasure as a mechanism for enhancing enjoyment in the direction of ecstasy.

It must be obvious that the Tantrika – and indeed the Indian – does not conceive of sexual intercourse as a quick scurry to orgasm. This is an absolutely fundamental factor, which distinguishes Oriental attitudes to all manifestations of sexuality. Western attitudes, reflected in the Kinsey reports and in tens of thousands of banal novels, look on sexual intercourse as a matter of tension, appetite and relief, quick relief being the 'natural' goal of male and female, according to the simplistic biological conception which is still current. It suggests that all that can be done with the sexual act to make it better for both partners is to add to their pleasure by raising the key of the tension, and/or increasing the frequency of relief. It is well known that the man who, in the Kinsey Report on the Human Male, recorded a frequency above thirty times a day for many years became a kind of folk-hero in America. Sexual love, in such a context, becomes at best a matter of frequent happily shared orgasms.

To the traditional Indian mind this attitude is grotesque and pathetic. Even the ordinary man recognized that such banality was absurd, and lacked any real point. Eighteenth-century Indian harlots mocked European men for their miserable sexual performance, calling them 'dunghill cocks' for whom the act was over in a few seconds. Despite recent advances in sexological knowledge, the West's chosen external explanations of sex, attached as they are to a provisional and impoverished rationalization of the infinite complex of human experience, still tend to regard sex as the pursuit of orgasm, maybe decorated and multiple versions of essential biological act. Traditional India did not.

Even at the hedonistic, secular level Indian eroticism always focused on the inner state of erotic possession. Those long sequences of caresses and postures recommended in the Kāmasūtra, Anaṅgaraṅga and other handbooks aimed at creating a condition of extended savouring or enjoyment; in neither text is orgasm treated as necessary relief, nor even as the chief goal. It is simply taken for granted. In the higher reaches of Indian erotics orgasm becomes merely a

17–23

punctuation in, and incentive for, the state of continuous intense physical and emotional radiance which lovers can evoke in each other. Sex is not regarded as sensation, but as feeling; attraction is not appetite, but the 'meeting of eyes'; 96
love is not a reaction, but a carefully nurtured creation. Its meaning is a protracted ecstasy of mind and body, whose fires are continually blown by prolonged engagement and stimulation of the sexual organs, not mutual relief. It is difficult to know how many Westerners or modern men and women experience this condition; certainly very, very few works of literary or pictorial art even suggest it. And the self-abnegation it demands of both partners in prolonging intercourse and studying each other's needs has no place in European cultural attitudes. Laboratory-based conceptual explanations (which 'leave the reality behind') do not embrace it.

The postures and inward contractions performed in the course of Tantrik 81, 82
union work on this Indian basis of sexual love. The special inwardly radiant condition they promote only appears, however, when the erotic focus is shifted from the outer sensory personification of desire to the inner Goddess of whom all outer women are paradigms. Actual man and actual woman become keys to each other's bliss. This does not mean that one loses value in the other's eyes; the opposite is true. For each is God in the other. In addition, the rites and mantras accompanying intercourse themselves carry charges of accreted energy from past practice, study and custom; these enhance the activity with their own force.

We have therefore to remember that sexual sādhana, for its own methods to be effective, *must* produce no less a delight through the same kind of skills, as well as through extra techniques. Only in this way can the sādhaka reach what is called Rasa (juice-joy) or Mahārāga (the great emotion). Mere mechanical performance is no less absurd than mere undirected indulgence. For certain rituals it is also important that the woman's own vital energies should be at their peak, and that she should be menstruating. Indian tradition has it that on different days of the month a woman's sexual sensitivity, which is related to cosmic movements by her own periods, needs to be triggered by special attention to different parts of her body. Diagrams illustrate these trigger points, 71
and relate them to the phases of the moon. As well, ritual intercourse is preceded by the anointing of different parts of the woman's body with 80
differently perfumed symbolic oils.

The most significant rituals of Tantrik sādhana are performed with women who have been specially initiated. What this initiation consists of has usually 74
been kept secret and its reasoning hidden. There seems to be a variety of methods, perhaps used together.

All seem to be based on the idea of converting the male participant into an image of the male deity (e.g. Mahākāla or Śiva), the female into an image of the Goddess (e.g. Devī, or Kālī). Potions containing the semen of an already

enlightened master may be drunk. Nyāsa is another important method. This consists of touching the component parts of each participant's body, while reciting the mantras which will identify it with, and transubstantiate it into, the same part of the devatā's body. A more complex nyāsa, for solitary, interior meditative ritual, may combine the subtle body of both sexes within the sādhaka's single body. Mantras and continuous japa may also be used during the ceremonial intercourse. And the bodies of man and woman may be marked with symbolic designs that have the force of yantra. These may be done freehand or with stamps dipped in coloured paste.

More important still is the idea that sexual 'divinization' can be performed by a member of the opposite sex who is himself or herself already raised to a high spiritual level, and thus has the capacity to 'initiate'. A specially endowed woman, who has been herself converted into a vessel of the divine energy by sexual intercourse and ritual with one or more divinized Tantrik men, can pass on the initiation by intercourse with male would-be initiates. This was especially important in the Indian Buddhist Tantra on which Tibetan Tantra was originally based, and survives in modern Bengali Tantra. There are plenty of textual references to this particular aspect of the cult. The women were called Dākinīs by Buddhism. In more recent Tibetan literature they have been converted into fantasy-figures (Kha-do-mas – sky-goers); in Hindu Tantra they may be called Dūtīs, Yoginīs or simply Śaktis. The older sources show quite clearly that it was both difficult and essential for a true Tantrika to obtain initiation from such a woman. Tibetan texts describe the Indian founder of the Red Hat sect, Padmasambhava, raping the Dākinī in her 'palace' in a cremation ground, which he had devastated by his magic power, to gain his ultimate initiation. He then meditated in eight further cremation grounds. And it may well be, although there is only indirect evidence to prove it, that here lies the most archaic nucleus of the whole of Tantra.

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It is probable that in ancient times the special potency of Tantra was transmitted along a female line of power-holders; by ritual intercourse with them the initiation was diffused. Some scholars have identified them with the women of a mysterious old sect called the Vrātyas. This connects up very well with what can be learned about archaic cult-practices among early palaeolithic peoples. It also accounts for the way in which a female energy-symbolism has survived in later religions, such as Tibetan Buddhism and Brahmanical monistic Tantra, which were male-oriented and not at all likely to have discovered the female principle for themselves. Any such female transmission was bound to be entirely outside the caste system, which depended upon strict rule and custom for its existence. Such female transmitters would be outcaste and, as sexual partners, defiling. To seek an initiation with them would have placed any sādhaka beyond the pale of normal society. An important part of the appeal of such a cult lay precisely in the breaking of all those rigid ties of

64 The kind of lamp used in temple pūjā, as an emblem of the presence of the divin and of the worshipper's adoration. Basohli-Kaṣmir, 18th century. Gouache o paper 6 × 4 in.

<67 A pair of snakes, symbolic of cosmic energy, coiled about an invisible liṅgaṁ. Basohli, *c.* 1700. Gouache on paper 6 × 4 in.

68 Yoginī with serpentine energy manifesting from her yoni. South India, *c.* 1800. Wood h. 12 in.

69 Five-hooded serpent-power enclosing a stone emblem of the original egg-liṅgaṁ. South India, 19th century. Brass and stone h. 6 in.

70 Painting of erotic sculpture, probably from a temple at Khajurāho *c.* 1000, representing celestial girl. Rajasthan, 18th century. Gouache on paper 9 × 6 in.

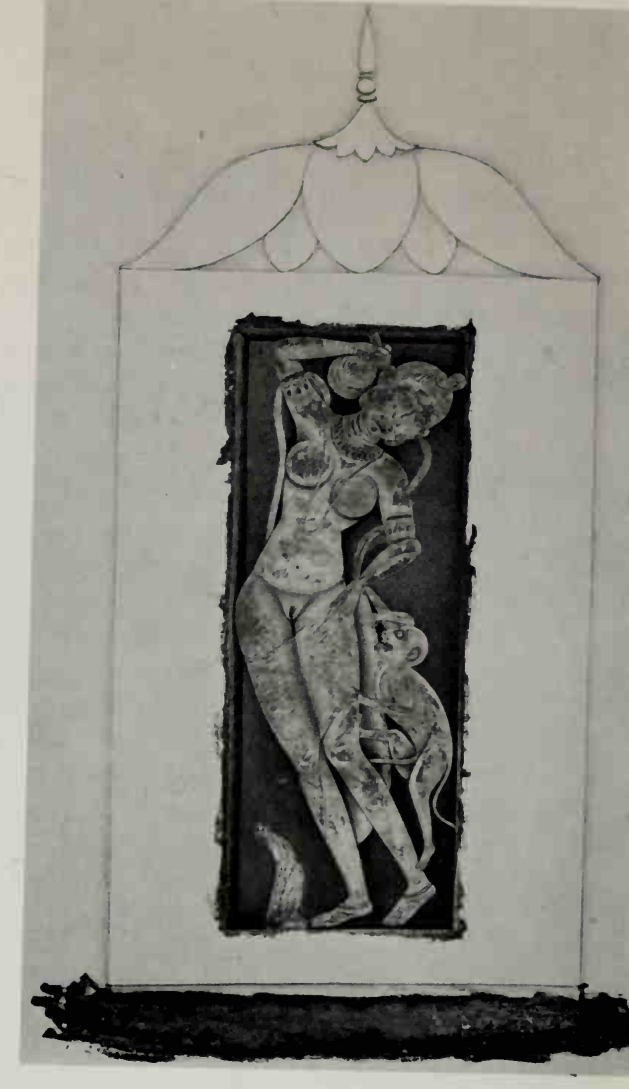

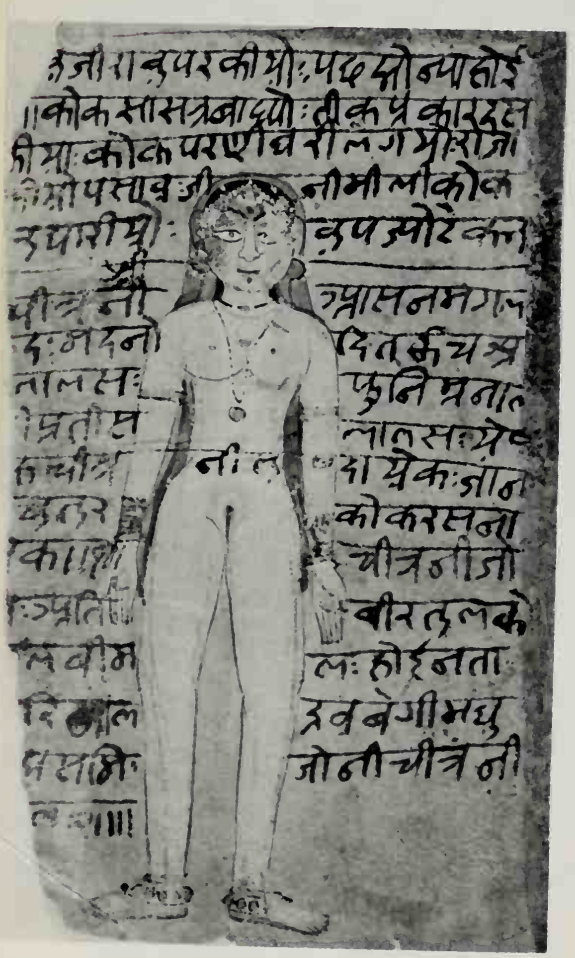

71 Painting illustrating the varying points of sensibility on a woman's body throughout the lunar month. Himachal Pradesh, 17th century. Ink and gouache on paper 6 × 4 in.

72 Couple from the heaven 'bands' of the Devī Jagadambā temple at Khajurāho. *c.* 1000.

73 Naked ascetic coupling with a Yoginī, from the Lakṣmaṇa temple at Khajurāho.

74 An initiation. Rajasthan, 18th century. Gouache on paper 7× 6 in.

75 Red Dākinī, symbolic of the initiatory power of the female. Tibet, 18th century. Gouache on cloth 10× 8 in. >

76 The red Dākinī within her palace, surrounded by flying siddhas; she is the goal of the Buddhist sādhaka's transcendent desire. Tibet, 18th century. Gouache on cloth 30 × 20 in.

77 Vajravarāhī, a Dākinī, female partner of Herūka, a personification of intense passion. Tibet, 17th century. Bronze h. 13 in.

78 Painted maṇḍala of a form of the Bodhisattva Cakrasambhara with red Dākinī. Nepal, 16th century. Gouache on cloth 20× 17 in.

79 Painting illustrating the five powerful enjoyments (Pañchamakara) ranged round a figure of the Guru. Rajasthan, 19th century. Gouache on cloth 35× 33 in.

81 The sexual posture Mūla bandha. Nepal, *c.* 1700. Gouache on paper 7 × 7 in.

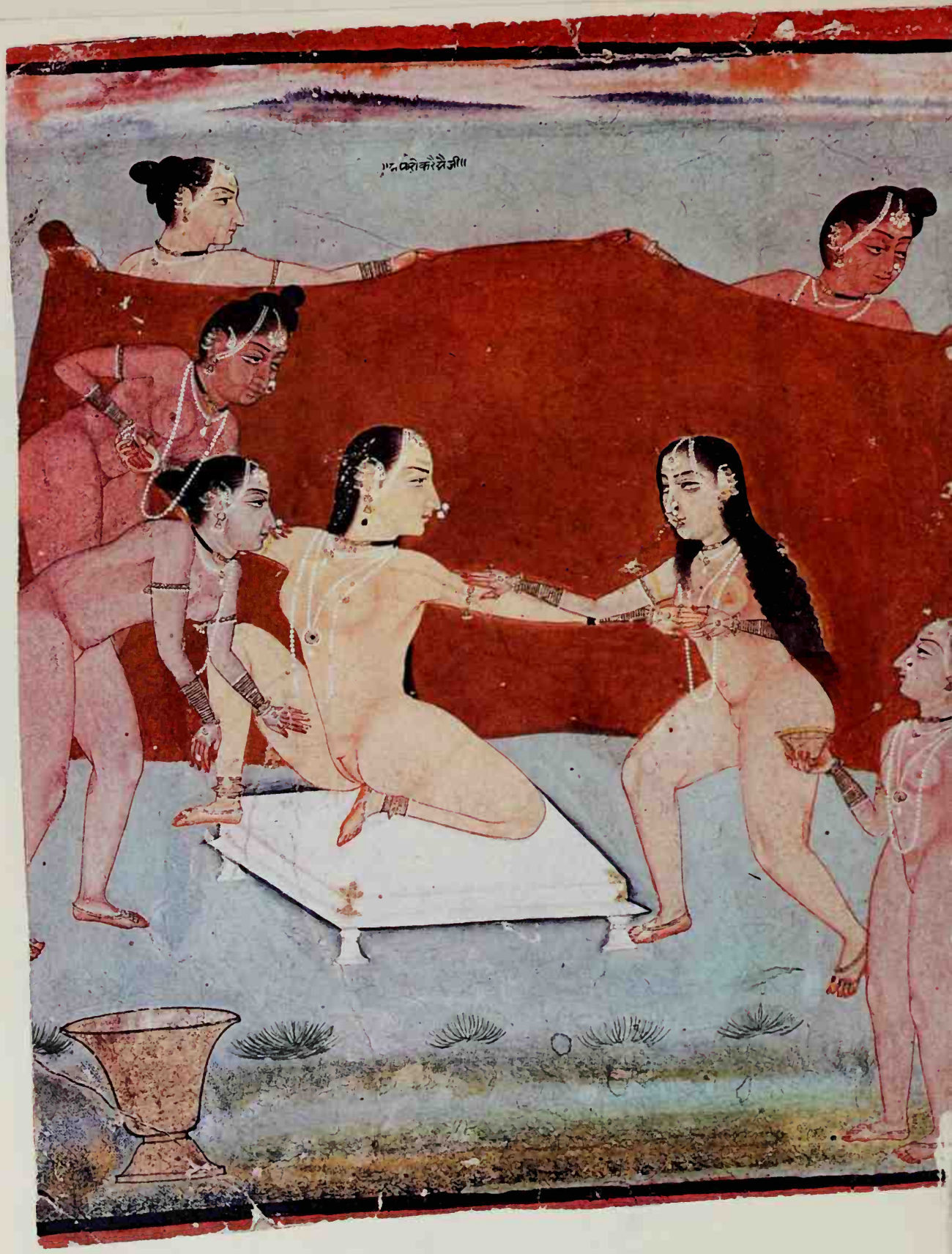

80 Anointing and massage of the body of a high-caste woman after bathing and before intercourse. Rajasthan, 18th century. Gouache on paper 9 × 7 in.

Indian social convention which it entailed. Much Bengali religious erotic poetry, both Buddhist and Kṛiṣṇa-Hindu, makes a great point of the fact that 'the beloved' (outer and inner), is of degraded caste. Buddhist poets called her, for example, Dombī (washerwoman low-caste girl), Hindus frequently called her by her own name, or 'the widow' – a type of person at a great disadvantage in Hindu society. Other aspects of caste-breaking will be mentioned later on.

In historical Tantra it seems that the transmission of spiritual initiation could run both ways, from male to female as well as from female to male. But power could also be transmitted for meditative use by means of other surviving archaic techniques. Implements, images or objects imbued with energy could be brought into contact with the genitals. 74

In Tibetan and Nepalese Buddhism certain initiations are still conferred by the initiator seating the image of a Dākinī with open legs across the lap of a male initiate in act of purely symbolic intercourse.

The basic sexual rites are these. For the householding Tantrika the Ćakrapūjā served. Ćakra means 'circle'. At this ceremony, drugs derived from hemp were sometimes taken as a sweet, as drink or smoked. Then the five powerful but usually forbidden enjoyments (fish, cooked hog-flesh, wine, cereals and intercourse interpreted transformationally as the elements of the world) were ritually taken by a circle of couples as a kind of Eucharist presided over by the guru. 79

In Ćakrapūjā the participants forget all distinctions of caste and custom. All have to remember constantly that everything is a show of the One Brahman. The great Kula text, the Kaulāvalīnirṇāya, points out that 'all the men become Śivas, all the women Devīs, the hog-flesh becomes Śiva, the wine, Śakti. They take the five-fold Eucharist, consecrating the twelve cups of wine with evocations, and unite in sexual intercourse.' The bliss they experience is a manifestation in the body of the cosmic Bliss of the Brahman, purifying all those components of the body in which the divine energies dwell.

There has been much theoretical dispute as to whether the rite worked better if the couples were or were not married to each other. On the whole the weight of opinion favoured ritual intercourse outside the marriage bond, and in the ćakra couples could split to pair with the husbands or wives of others. The rite could be preceded by the adoration of one or more virgins in whom the presence of the Goddess was invoked. But it is also probable that in other versions of the rite a human initiated Yoginī-Dākinī played that role, and some form of preliminary intercourse was had with her by male participants. At a high level of practice, by participants of 'Vīra' or heroic status, other things might be done. Partners for intercourse might be selected at random, by picking jackets from a heap. They could be chosen out of a socially unorthodox love. A single Vīra might perform sādhana with between three and one hun-

83 Tanka representing a transformation-icon of the Bodhisattva Ćakrasambhara with his red Dākinī. Tibet, 18th century. Gouache on cloth 29 × 22 in.

dred and eight women, some of whom he only touched. In one special 'Spider's web' ćakra the pairs might all be linked by tied lengths of cloth – an element of imagery taken over into art as radiating lines. Some of these ćakras were performed for the magical benefit of third parties, as for kings before a battle. Despite the disclaimers of some scholars, such ćakrapūjā customs must be the original Indian ritual facts which underlie the whole transformation system represented by the circular maṇḍalas of coupled devatās which appear in the Tantrik Buddhism of Tibet and Nepal. There can be little doubt that the ćakrapūjā system is very ancient indeed. In recent times it has been especially cultivated at the Rajput courts of northwestern India.

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For the sādhaka who was intensively seeking release in a single lifetime as a yogī there were other rites. These involved prolonged acts of ecstatic meditation in sexual union with a female partner, whose aims matched his own. Such meditation involved liturgies, mantras, inner visualizations, yogic postures and manipulation of the conjoined male and female energies. They will be discussed later. As with all other Tantrik sādhana, at the lower stages they were performed in physical act; at the final, highest stage, as an inner realization.

Something similar is the case with herbs and drugs, such as bhang and ganjam (forms of cannabis). Like alcohol they have certainly been used in ritual since very early times, to help in finding the road to ecstasy. What they do for the Tantrika, perhaps more dependably than other physiological enhancements, is reveal something of the stark banality, the inadequacy and falseness of our everyday materialist image of the world, with its narrow cage of accepted perceptions and concepts, and its neglect of the infinite, radiant tissue of relations within the truth. In Europe an earlier generation of psychologists and Christian theosophists cultivated the use of ether and nitrous oxide to gain experience of the limitations of normal convergent thought and perception concerning the nature of time; William James used a number of their reports in his great work *The Varieties of Religious Experience*. In India Tantrikas take drugs for similar reasons. There are icons representing Śiva as Lord of the Yogīs which show him carrying his drug-jar under his arm. Like sexual intercourse, bhang and ganjam are a means to be adopted until the sādhaka's own faculties have been developed. As an indulgence they are absurd, and a fatal hindrance.

7 Kṛiṣṇa and aesthetics

The erotic cult of the cowherd-god Kṛiṣṇa may have had origins which were not directly Tantrik; and there are certainly many Indian Kṛiṣṇa devotees who would strongly repudiate the name of Tantrika. But the great Tantrarāja Tantra, during its almost incredible effort at massive religious synthesis, declares that, from the Tantrik point of view, the entrancing person of the incarnate god Kṛiṣṇa, with which all the women of Brindaban fell hopelessly in love, was in fact a form assumed by the highest female Nityā in the supreme maṇḍala of Tantrik female deities, who is called Lalitā; the Great Goddess herself, embracing all women and entrancing the world. For Kṛiṣṇa has become the dominant erotic symbol in the whole of Indian culture, attracting to himself complete, self-abnegating adoration.

Adoration, as a religious attitude, has a long history in India. Bhakti, its Sanskrit name, is a close parallel to the Love which has played so important a part in European culture. For the result of cultivating Bhakti towards any devatā is that the mind and body are flooded with an overwhelming sweetness, the Rasa or Rāga, which is the experience of being in love not with a human lover but a divine. Kṛiṣṇa has come to serve as the outstanding object of this kind of love, and this is probably why his cult was taken up into the Tantrik complex during the Middle Ages.

The story of the incarnation of Kṛiṣṇa is long and complex.[15] It probably originated in the lascivious songs which were sung at the popular spring-harvest festival, now enshrined in the Holi ceremony, and forced itself into the Brahmin canon. An enormous number of vernacular works, especially poems, deal with his legend. The most important is the twelfth-century Gītagovinda in Hindi by Jayadeva. The essential elements are that Kṛiṣṇa was an incarnation of the high god, usually identified as Viṣṇu, who was brought up among a low-caste cattle-herding people of Brindaban on the banks of the river Yamunā. He was an adorable child, bluish of complexion for symbolic reasons; and as a young man his beauty and his flute-music caused all the women in Brindaban, both unmarried and – scandalously – married, to fall helplessly in love with him. These women are called the Gopīs, or cow-girls. 93
The chief of them was Rādhā, wife of the cowherd Ayanaghosha, whom 94
Vaiṣṇava Tantra recognizes as 'not different' from her divine lover.

Kṛiṣṇa's complex simultaneous love affair with all the Gopīs progressed through many episodes, culminating in the Rasalīla, or springtime round-dance, during which all were united sexually at once with a multiple Kṛiṣṇa in a state of complete self-abandon.

This love between Kṛiṣṇa and the Gopīs, Rādhā especially, again represents that same pinnacle of transfigured desire mentioned earlier, but seen in a different perspective. In some of the greatest Kṛiṣṇa literature there are long descriptions of the acts and postures of sex the divine lovers performed; they are presented as unequivocally necessary to the superstructure of endless transcendent Desire, the inner fire of Bhakti.

A vast quantity of the poetry of India, dating from about 1200 onwards, deals with the aspects and minutiae of the Gopīs' love affairs with Kṛiṣṇa in the most intimate, delirious physical detail. Young bursting breasts, swelling hips in charming undulation, small pink-palmed wandering hands, perfumed black hair dishevelled by long nights of love, slender limbs exhausted with amorous struggle – all feature in the poetry. These poems are usually explained by academic writers as allegories of the love between human souls and god. But there can be no doubt that their aim was to raise erotic emotion and sensuous excitement in their audience to their highest peak – an aim in which music and painting also shared. For during the Middle Ages the Kṛiṣṇa legend came to occupy the centre of the whole complex of Indian aesthetic expression.

Furthermore, it is no accident that a most important role in many of the stories is played by the go-between who carries messages between the lovers. She is called Dūtī, the same term as is used for the female partner in Tantrik sexual rites.

The cults and customs which effloresced around the image of Kṛiṣṇa are innumerable. All were based on devotion, and many were inspired by two great teachers, Ćaitanya and Vallabhāchārya (*c.* 1500). All of them concentrate upon exalting the earthly life and loves of Kṛiṣṇa on to the transcendent scale, treating the earthly iconography as a reflection, in the Tantrik sense, of cosmic patterns which embody eternal truth and take place in a celestial and changeless Brindaban. There Kṛiṣṇa is revealed as the high god Viṣṇu, whose footprints he left upon earth. The approach to this celestial realm of bliss, sometimes called 'Goloka', 'cow-realm', was, through a gradually intensified love, focused at first on a human lover in physical love, then shifted on to the transcendent image of which human love is a dull reflection. An actual female participant in the preliminary physical love may thus rightly be called Dūtī.

In the domestic context husband and wife, as a Vaiṣṇava marriage-service says, should look on each other as the divine lovers Kṛiṣṇa and Rādhā. But a more extreme cult of love demands that social ties be broken, and that the lovers must possess each other outside the marriage bond in a relationship

84 Album painting, representing a phase of love acted out by Kṛiṣṇa and Rādhā, as described in Banudatta's poem 'Rasamañjarī', which is devoted to erotics. Basohli, Jammu – Kaṣmir, *c.* 1680. Gouache on paper 9 × 13 in.

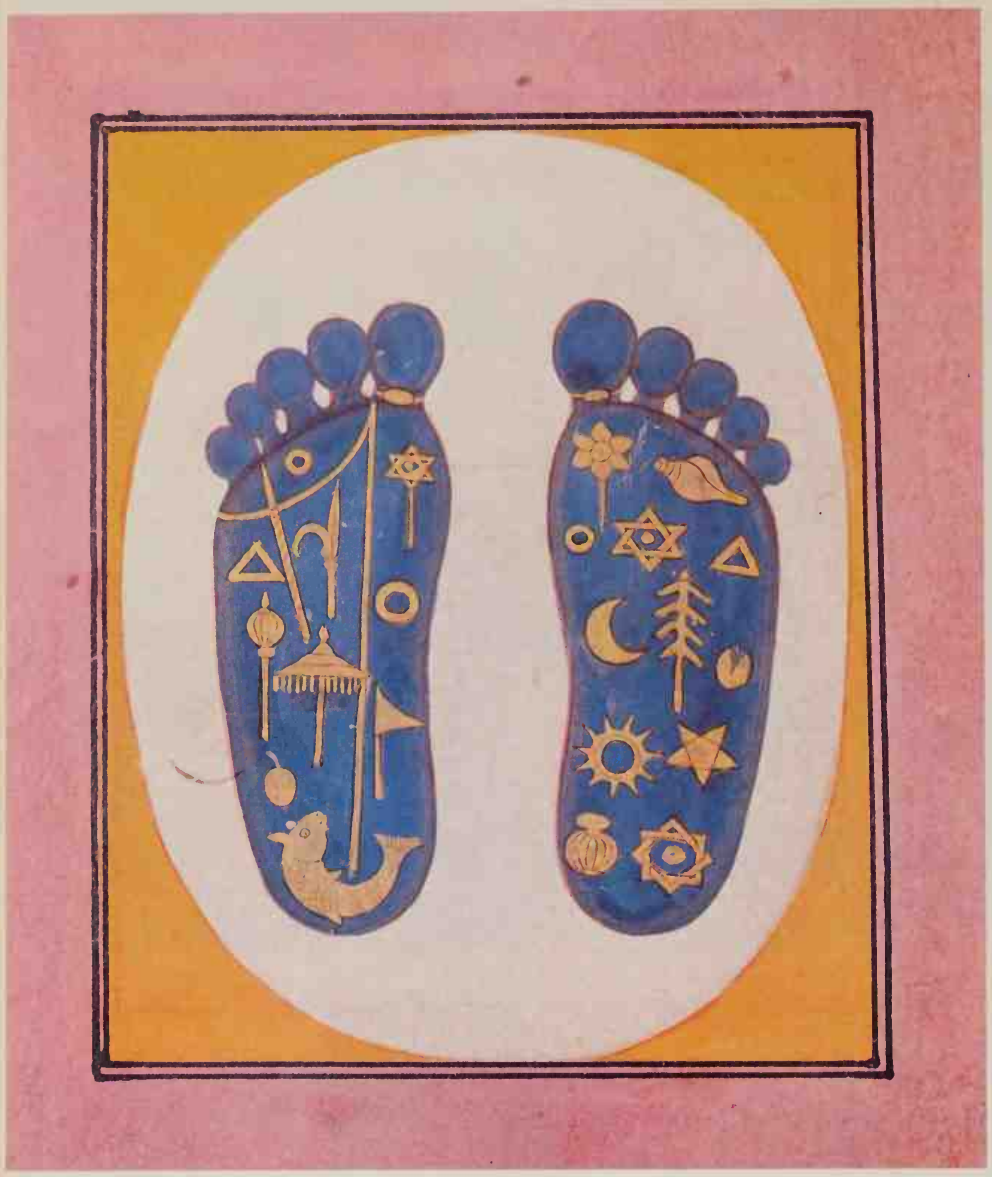

85 The footprints of Viṣṇu marked with symbols of the Universe, before which the devotee abases himself in adoration. Kangra, 18th century. Gouache on paper 4 × 4 in.

86 Icon of Chinnamastā, the Mahāvidyā arising from the joined bodies of the Originating Couple. Kangra, *c.* 1800. Gouache on paper 8 × 6 in. >

91 Diagram illustrating how the transcendent system of cosmic space, with its absolute directions E, S, W, N, is subtly related through layers of matter and space to the world of Jambudvīpa, a page from a copy of the Saṅgrahani sūtra. Gujerat, 16th century. Ink and colour on paper 5 × 10 in.

92 Diagram showing the seed-sounds for control of the flow of forces in the subtle veins. Detail of a manuscript page from Nepal, 18th century. Ink on paper $2\frac{1}{2}$ × 10 in.

Overleaf:
89 Raktayamāri, a form of Yamāntaka destroyer of death, with his female wisdom. Tibet, 18th century. Bronze h. 10 in.

90 A wrathful manifestation of the Void, in union with the abolition of selfhood. Nepal, *c.* 1600. Gouache on cloth 56 × 38 in.

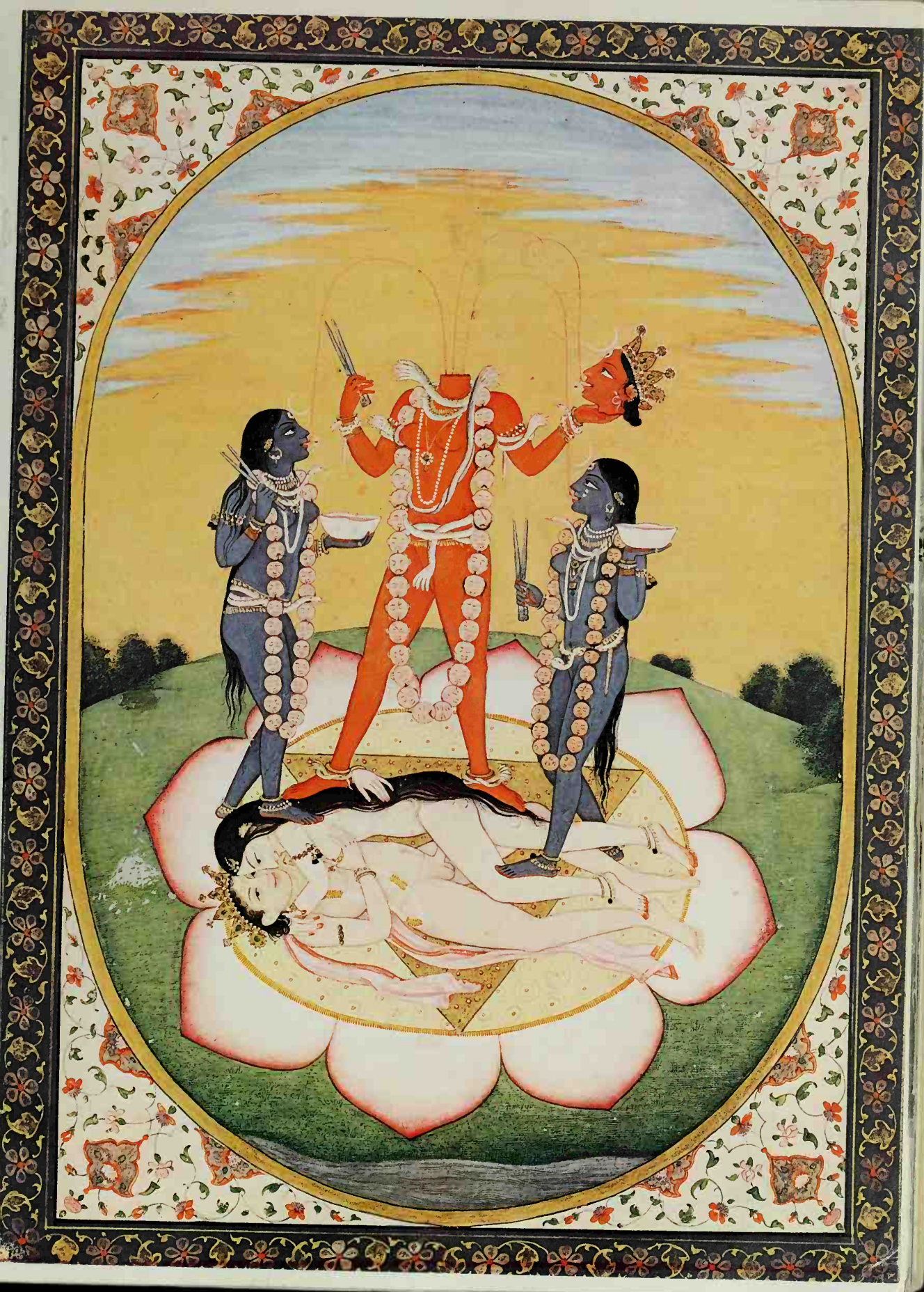

87 Album painting, representing the terrible Goddess Kālī triumphant on the battlefield. Rajasthan, Kangra style, 18th century. Gouache on paper 8 × 10 in.

88 Folk painting representing the Goddess Kālī straddled over the erect liṅgaṁ of > the corpse-Śiva. Orissa, 19th century. Gouache on cloth 15 × 13 in.

called parakīyā; the emotion between the two should be fed continually by all kinds of sensuous stimulation. The culminating asceticism of the Kṛiṣṇa cult may demand that men adopt completely the lives and attitudes of Kṛiṣṇa's Gopīs to adore their divinity. For 'all souls are feminine to God'. Ascetics who follow this path dress and decorate themselves like girls, and even observe a few days' retirement each month.

An important part of such a Vaiṣṇava life was always music. Communities may sing together whole nights and days. But even 'secular' music is deeply tinged with Kṛiṣṇa devotion. The system of musical scales called Rāgas (male, the word means 'feeling') and Rāginīs (female) upon which Indian music is now based, reflects the emotional techniques of Kṛiṣṇa devotion, especially in the way it explores refined nuances of erotic sentiment through tone-colour, rhythm and melodic pattern. Similar expression appears in many of the best of the Rajput miniature paintings made at the Hindu courts of Western and Northwestern India between about 1630 and 1800. Some of the finest were made at Basohli.

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In such paintings refined colour-groups and juxtapositions may produce varied and sensuous emotive effects. These were well understood in aesthetic theory. One painting may be dominated by a blazing red-yellow, vermilion and green, with lesser notes of blue-grey and lilac; another by scarlet, chocolate and turquoise; another may be saturated in dark greens and greys with areas of lilac and notes of orange. The objects linked by community of colour within a picture add an extra dimension of associated meanings. Such pictures can lead the spectator's feelings into differing states, which, when they are experienced in series, work on Tantrik lines.

In fact, the whole Indian aesthetic complex was based upon Tantra, even at the theoretical level. Few people yet realize this; but it is something that no one interested in Indian art should ignore. The long tradition of Indian aesthetic theory, beginning with the fourth-century(?) Nātyaśāstra (Treatise on the Dance) by Bhārata, culminated in the tremendous work of the Kaṣmiri philosopher Abhinavagupta (eleventh century). He also wrote a monumental encyclopaedia of Tantra, called Tantrāloka, having gone to Bengal to study Kula practice at first hand. His aesthetic theory suggests that art operates by arousing in the mind of the spectator the latent traces of emotions associated with events in his past life (or lives) analogous to those with which the work of art presents him. There is a spectrum of modes, covering all the possible categories of emotional experience and expression, through which art can work. The forms of art stimulate in turn latent traces belonging to these different modes, so that the mind 'tastes' them, like a juice (rasa). The tasting of these rasas in sequence puts the mind into a special state, in which it transcends its own emotive contents, and becomes conscious both intellectually and emotionally of itself. The state is called the great Rasa, which we can give a

capital R. It is intrinsically no different from the great Rasa or Mahārāga (great feeling) of Tantra. Among all the lesser rasas, the erotic is regarded as the most powerful, having more in it that attracts and less that repels. What is Tantrik about the whole theory is the way in which it makes positive use of the latent traces of memory and experience lying in the mind. Orthodox non-Tantrik Brahmin and Buddhist philosophy regarded such traces as empty, meaningless illusions, to be sternly suppressed. The second yoga-aphorism of Patañjalī, the most authoritative definition of yoga in Hindu literature, reads: 'Suppression of the movements of the mind, that is yoga.' Art, however, needs positive material to work with; and this is something which Tantra alone recognizes, seeing hidden in these traces the gestalten of our universes as spatio-temporal rhythms. It is impossible to conceive the existence of an art like that of the Rajput miniatures without the deep-laid assumptions about feeling and its expression which Abhinavagupta canonized for Indian thought.

Here, to demonstrate Abhinava's Tantrik identity, is a summary description of him which a pupil composed. It matches the description of the Tantrik Viṣṇu-Buddha seen by Vaśiṣṭha given in Chapter 1. It calls Abhinava an incarnation of the high god Śiva, who has taken bodily form in Kaṣmir. He sits in a garden of grape-vines inside a perfumed pavilion of crystal, filled with paintings. The air resounds continually with music and singing. On a golden throne, hung with pearls, Abhinava sits, playing a lute and drinking wine, his eyes trembling with ecstasy; his long hair and beard fly loose; he is surrounded by crowds of beautiful women and spiritually realized men, and spends his time devising Tantrik rituals, which he himself performs with two chief dūtīs and then dictates to his pupils.

It is obvious that such a tradition looks upon Tantrik ritual as itself a kind of art, to be developed and expanded by gifted artists.

One important episode in Kṛiṣṇa's life is described in the Bhagavadgīta. It does not fit too comfortably with the rest of the story, but it has been incorporated into the later texts, and corresponds very well with Tantrik images of the cosmic body (Chapter 10). During a great war when Kṛiṣṇa was serving as chariot-driver to the hero Arjuṇa he had occasion to help Arjuṇa over moral difficulties in connection with his military duty; he was finally persuaded by Arjuṇa to demonstrate his own divinity by showing himself in his cosmic form. This vision Kṛiṣṇa showed to Arjuṇa of himself as Supreme Being, embracing the whole of reality, became the subject of a great many icons designed to help devotees to attain a similar vision for themselves. It was, in a strange way, the object of the same kind of sensuous adoration as other more obviously beautiful images of Kṛiṣṇa. At Puri, Orissa, in the famous shrine of Jagannātha (the name means 'lord of the universe') a strange archaic type of image is the centre of devotion. It must have a long ancestry back into the primitive levels of religion. A bone of Kṛiṣṇa, who is said to have died of his own will, is set into a

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97, 98

hollow in the temple icon. The latter is renewed every twenty years, the bone being transferred by a holy Brahmin, who always dies soon after.

One small point must be added. Indians attribute a clear set of values to different parts of the body. The head is the most valuable; the feet the least. To touch someone with one's foot or shoe is an insult. But to pay true reverence to someone, one may set their feet on one's own head, and worship them. On the transcendent value-scale it is the feet of the deity which are nearest to men. Hence, as the most direct approach to God and as an emblem of one's own humanity, one may pay worship to the divine footsole, such as the Viṣṇupada in which the created world is reflected. 85

8 Graveyards and horror

The imagery of the graveyard also has the essential Tantrik double aspect, outer and inner. Cremation-grounds in India usually lie to the west of a town. In them corpses are laid out and cremated on carefully constructed piles of wood, so that the spirit may move on to a fresh birth. The burning is often far from complete. Dogs, jackals, crows and vultures live there, feeding on the remains and scattering the bones. Contact with the dead, from the point of view of caste, is deeply defiling, especially if the dead are themselves of lower castes. To handle corpses is the task of the lowest members in the whole caste hierarchy. The graveyard, nevertheless, is where high and low alike end up, and is a perpetual reminder of the death which consummates life.

Here the sādhaka must encounter the reality of the disintegration of his neat conceptual universe, as a necessary prelude to experiencing the state of rational non-integration mentioned earlier.

Tantra makes use of the graveyard in several ways. The sādhaka is supposed to make it his home, at first literally, later metaphorically. He must confront and assimilate, in its most concrete form, the meaning of death together with the absolute social defilement it entails. His Goddess, his loving Mother in time, who gives him birth and loves him in the flesh, also destroys him in the flesh. His image of Her is incomplete if he does not know Her as his tearer and devourer. The hideous corpses, defiling corpse-handlers, jackals and crows scattering his bones, are Her agencies. She thus has a form he must learn to assimilate into the whole image to which he makes pūjā, and which is not outwardly beautiful at all. It is the hideous form which She assumes when the sādhaka recognizes that to him as an individual She is the girl with the axe or sword, the smallpox, cholera and famine-lady who grins as She drains his blood and cracks his spine. Her body may be black, greyish or dark blue. Her garland is of human heads, Her belt ornaments are chopped-off hands. He may call Her, among other names, Durgā (hard to approach) or Kālī (the power of time), the Goddess to whom buffalo, goats and doves are sacrificed in Her many temples, where the stinking walls and pavements run with blood.

99, 101, 103, 87 33 107

The point is: the graveyard is the gateway to spiritual success, to regeneration and bliss (as being sacrificed is held to be for the animal victims). This fanged and bloody Goddess is the same as the other, the beautiful mother and lover.

93 Manuscript of the Gita Govinda illuminated with scenes of the loves of Kṛiṣṇa. Orissa, *c.* 1600. Palm leaf, each 2 × 7 in.

94 Rādhā, naked and adoring. Bengal, 18th century. Brass h. 9 in.

95 Miniature painting representing Kṛiṣṇa and Rādhā celebrating Holi. Guler style, *c.* 1780. Gouache on paper 11 × 9 in.

96 Album painting, representing a prince and lady making love, their mutual feeling enhanced by their 'meeting of eyes'. Kangra, 18th century. Gouache on paper 8 × 6 in.

<97 Viṣṇu-Kṛiṣṇa manifesting his cosmic form. Jaipur, *c.* 1810. Gouache on paper 14×9 in.

98 Śrī Śrī Nāthjī, a form of Kṛiṣṇa as Cosmic Lord, Purūsottama. Rajasthan, 17th century. Gouache on cloth, 60×32 in.

99 Image of the terrible Goddess Karaikkalammai. South India, 13th century. Bronze h. 10 in.

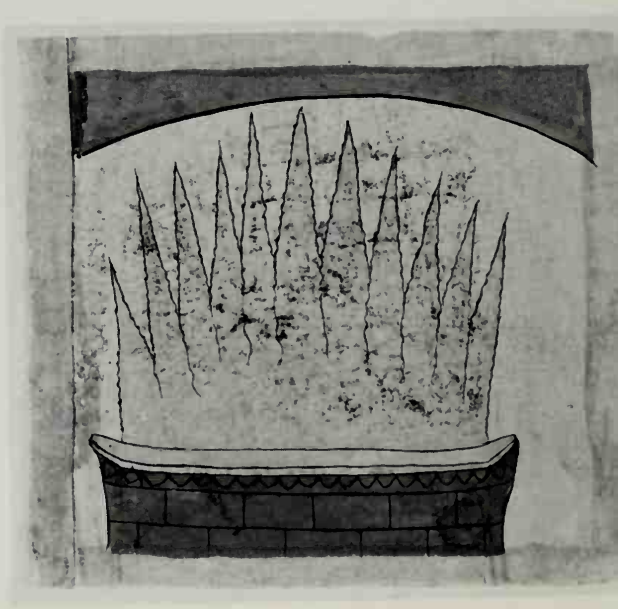

100 The Principle of Fire, the triangular shapes of the flames completing the fire-symbolism. Rajasthan, 18th century. Gouache on paper 4 × 5 in.

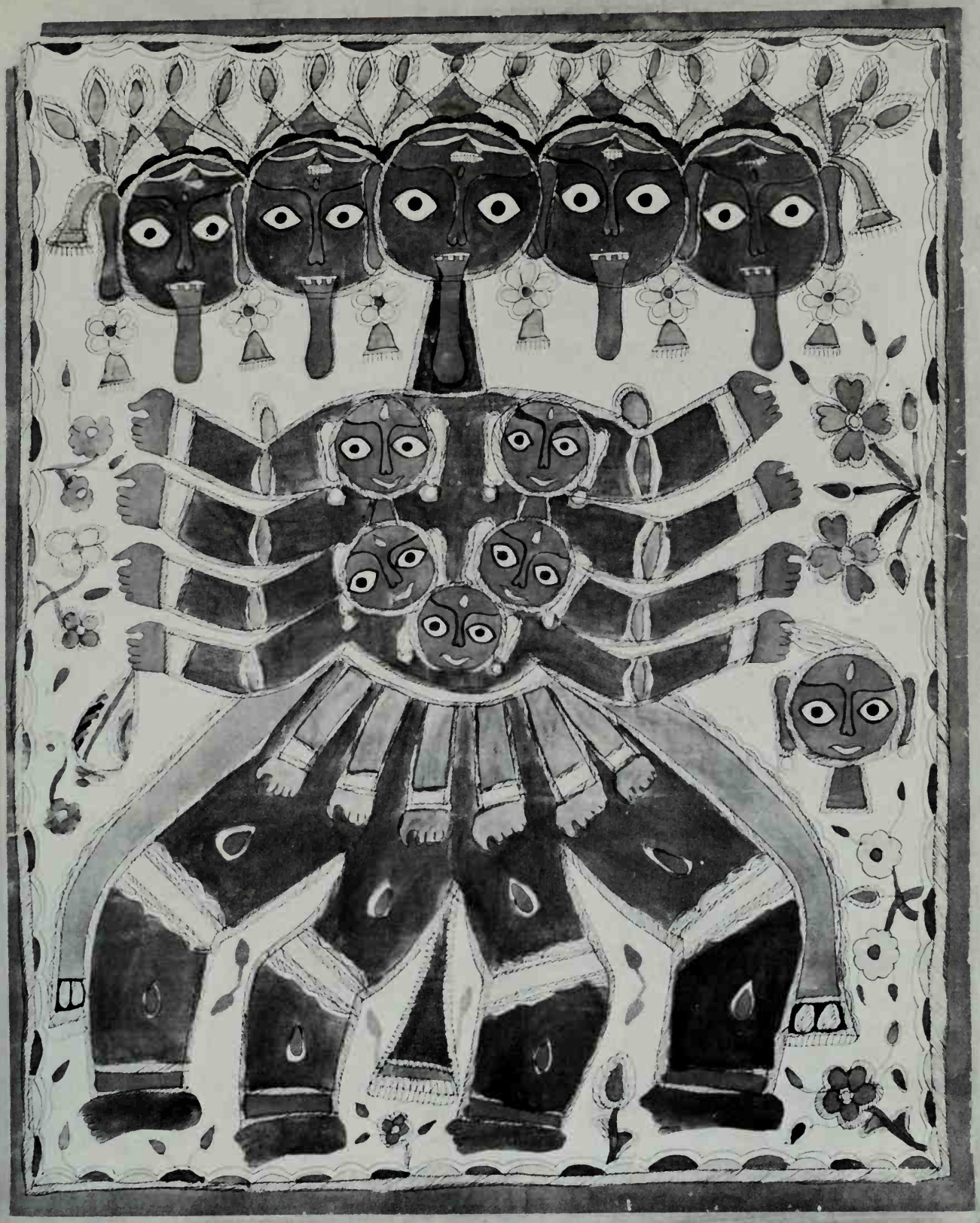

101 Painted folk-icon of the terrible Goddess Kālī, the multiple masks and limbs expressing diffraction and multiplicity. Madhubani painting, Bihar, modern. Gouache on paper, 28 × 22 in.

102 Bhuvaneśvarī Yantra, the Mahāvidyā seated in the central triangle. Rajasthan, 18th century. Gouache on paper 13 × 11 in.

103 Album painting, representing the terrible Goddess Kālī triumphant on the battlefield. Rajasthan, Kangra style, 18th century. Gouache on paper 8 × 10 in.

104 Mahāvidyā Chinnamastā seated on the lotus which springs from the originating pair, her represented by the blue-bodied Viṣṇu and th personification of all fertility Mahālakṣmī. (See also *Il* 86). Rajasthan, 18th century. Gouache on pape 12 × 8 in

108 The terrible female devatā Lha-mo, a Buddhist form of Kālī. Tibet, 18th century. Bronze h. 14 in.

109 Tanka representing the terrible form of the Bodhisattva Vajrapāni, protector and chief embodiment of the power of Buddhism. Tibet, 17th century. Gouache on cotton 21 × 17 in.

05 Icon of the terrible form of the Goddess as she is known at Kāmākhya, Assam, the sacred spot where the yoni of the Goddess is mythically supposed to have fallen to earth. Rajasthan, 19th century. Watercolour on paper 13 × 10 in.

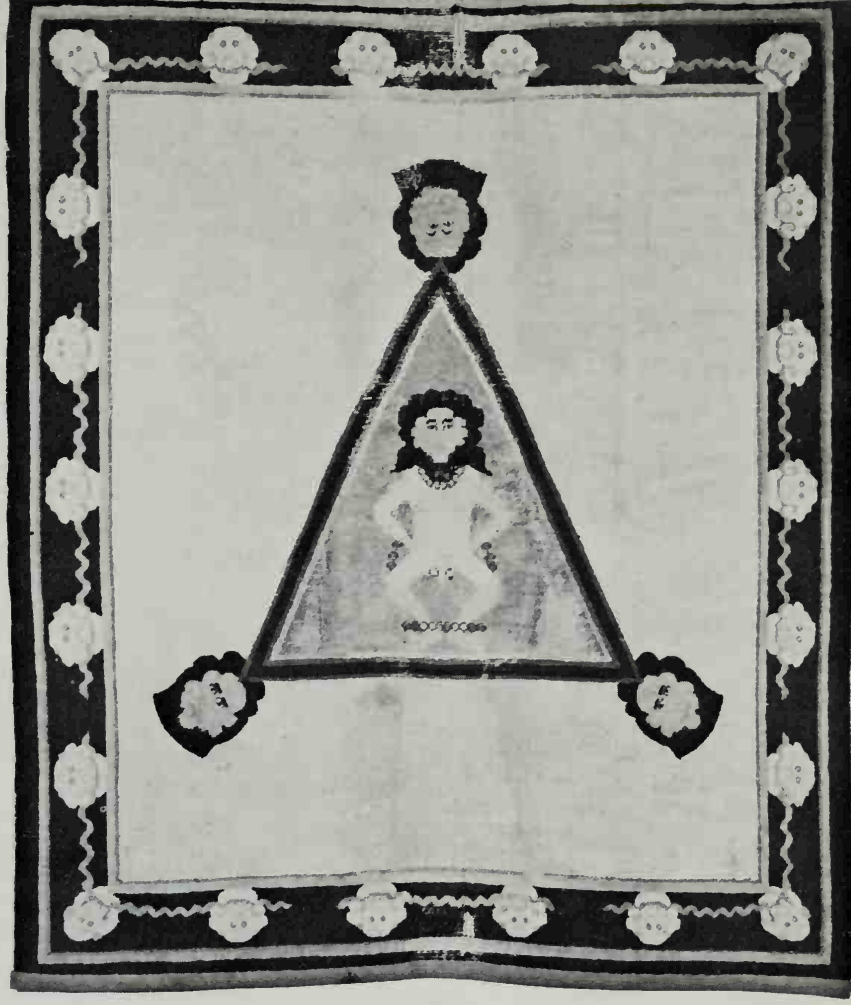

06 Meditation carpet, with symbols of death reminiscent of the skull-enclosures used by yogīs. Himalaya (?). Wool 82 × 68 in.

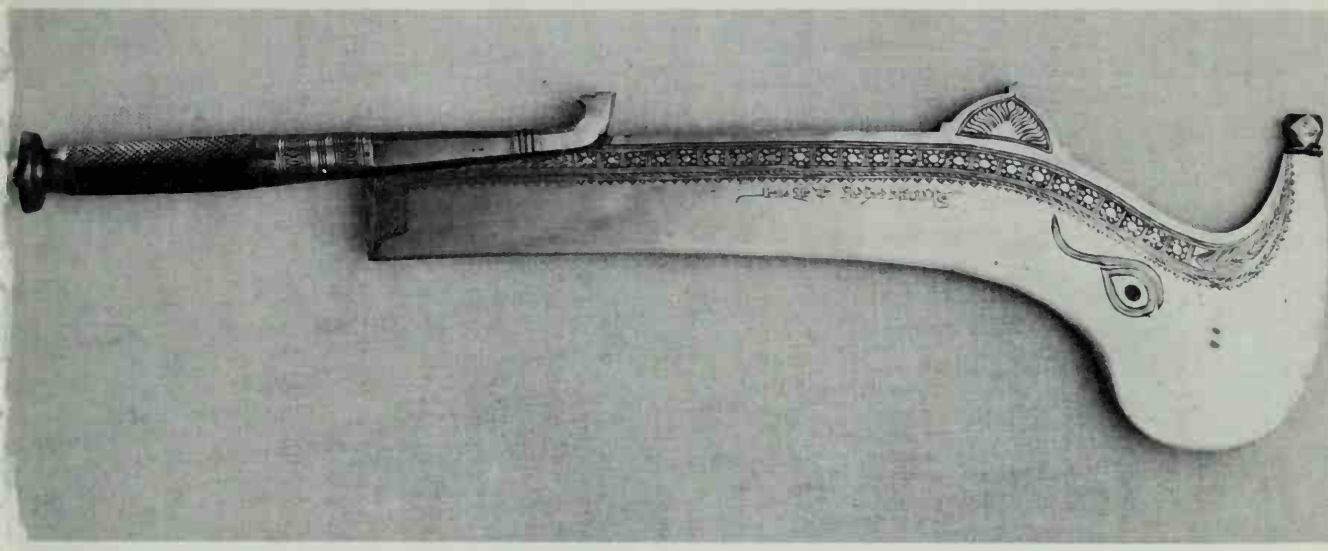

07 Sacrificial sword, as used to slaughter animals at shrines of Kālī. Bengal, 19th century. Steel l. 41 in.

110 Icon of the terrible Goddess seated in intercourse on the male corpse-Śiva, based on a fact of ritual. Rajasthan, 18th century. Brass, h. 5 in.

111 Icon of the terrible Goddess Dakśinā Kālikā, seated in intercourse with the male corpse-Śiva. Orissa, 17th century. Bronze, h. 4 in.

112 Horrific offering vessel.
Tibet, 19th century.
Brass, with turquoise h. 6 in.

113 Gri-gug, ritual flaying-knife.
Tibet, 18th century
Bronze and steel l. 6 in.

114 Skull cup used in ritual.
Nepal. Rock crystal l. 6 in.

115 Mahāsiddha Gandhapa, in the guise of the Buddha Vajradhāra, in sexual union with his female partner. Tibet, 17th century. Gilt bronze h. 6 in.

116 Mahāsiddha with raised left hand in gesture of 'holding the sun' to demonstrate his supernatural powers. Possibly Kaṣmir, 13th century. Bronze mixture of five metals h. 5 in.

117 Magician's costume of apron made of human bone. Tibet, 19th century. 21 × 24 in.

118 Human skull mounted as ritual vessel. Tibet, 19th century. Bone, with silver mounts l. 7 in.

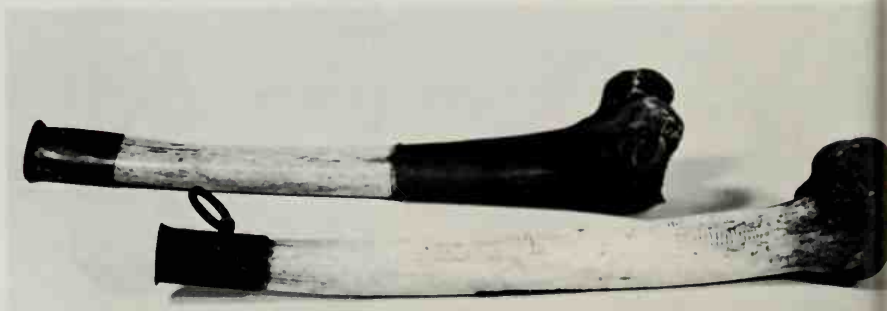

119 Ritual trumpet made of human thigh bone. Tibet, 19th century. Bone 14 in.

To be able to superimpose and adore both images in one is perhaps the solidest beginning on the road of sādhana. The fire of the funeral pyre is a prime agent 100
of release. Thus in many meditations and innumerable maṇḍala yantras, the first essential step is through the barrier of fire, invoked by its mantras. One can, however, only reach the significant fire after accepting that revolting dissolution of the body, that destruction of the proud and exclusive self, which the graveyard symbolizes. This is something upon which Hindu and Buddhist Tantra agree. Tantrik Buddhist legend tells of saints who gained their initiation from a Dākinī at night in a graveyard, by the red light of dying pyres. Tibetan imagery, based on that of ninth-century Buddhist Bihar and Bengal, uses cremation grounds as standard symbols, and refers time and again to meditation on or in rotting corpses – perhaps the most intimate acquaintance possible with the horrors of mortality. A meditation sequence in 'eight cremation grounds' is a standard pattern, which saints are said to have undertaken in geographical reality. Many Buddhist devatās wear flayed-off skins of animals or men, and flourish skull-cups of blood, flaying knives (gri-gug), axes and bloody swords. 114
The most terrible, perhaps, is Lha-mo, a transformation of the Hindu Kālī; to 108
add a further note of horror, she is said to be 'pregnant with a child of incest' which she later kills and flays to wear its skin. The famous gChöd ritual, which a solitary monk may perform far from human habitation to purge his consciousness, consists at bottom in an act of mystical self-butchery and self-feeding to all demons. Behind the Tibetan shamanized and internalized fantasy 112, 113
lie the extreme external Indian facts.

Indian Buddhist Tantrikas, as well as Hindu, actually did perform their gory meditations, driving themselves beyond the limits of disgust. From the history of the early and middle ages, of course, there is little documentary record. The relatively late Feṭkārini Tantra, for example, states: 'He who does japa many times on a corpse in a cremation ground attains all kinds of success'[16] and the Kaulāvalīnirṇāya gives full instructions for such meditation with appropriate mantras and yantras. But the conduct of Hindu Tantrik sādhakas of more recent times, among whom Buddhist survivals flourish, has been, if reluctantly and squeamishly, described by Europeans. The Aghorīs are known to eat bits of corpse. On the premises here stated that would be a natural Eucharist. Many Śaiva yogīs inhabit cremation grounds. Some meditate in small enclosures built of skulls. Self immolation in all sorts of ways is still extremely common. Sexual intercourse among the corpses is also practised. All are entirely consistent with the doctrine. It is, however, also true that high-born or princely Tantrikas were not averse to using symbolic substitutes for the 'nasty' reality, such as a carpet woven with a skull design instead of the 106
bare soil and rock of a real skull-enclosure.

To Indian sensibilities they would have been even more abhorrent and disgusting than they are to ours. But, of course, they are never done for their

own sake but for what they mean, for the sake of what lies beyond, on the other side of the fire. Only a love that has driven itself so far deserves the name of Tantrik. This is the underlying sense of the offering of a pubic hair, described in Chapter 3, from the Karpūrādistotram. It could be duplicated many times over from Tantrik text. This is part of the significance of the dancing Red Dākinī so important in Tibetan Buddhist Tantra, who is sometimes cognate with Vajravarāhī who wears a sow's head to the right side of her face. She is the horrible initiation personified, the one that really counts. Her redness, matched to that of the first of the Hindu Nityās, Lalitā, indicates her specifically female energy, complementary to the monk's own white masculine energy.

75–7

In recent centuries one particular type of Hindu image of the Goddess has become especially important in worship. It combines directly the symbolism of graveyard sexual meditation with that conception of the original double-sexed deity described in Chapter 1. The image represents the Goddess seated astride a male corpse-like figure, his penis embedded in her vagina. Numerous texts describe her as the beautiful full-breasted Kālī, 'garmented with space' (that is, naked), her hips made beautiful by a girdle of dead men's hands, the crescent moon poised on her dishevelled hair, two trickles of blood dribbling from the corners of her smiling mouth, as she flourishes a sacrificial sword and sits enjoying Mahākāla, the creative lord, both of them using a corpse as couch.

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Many versions of this image are made. The Karpūrādistotram states unequivocally that it is upon such an image, at first external but later internalized, that the sādhaka should meditate at midnight, during sexual union with his female partner.

This image has been given metaphysical explanations, in terms of an expanded version of the traditional Hindu philosophy called Sāṅkhya (p. 182). The Goddess sitting alert, writhing and gesticulating, is the kinetic principle of reality, active creation, called Prakṛiti. The male who penetrates and continually fertilizes her into being and action is the principle called Purūṣa, or lord, who though remote, is yet visible, aroused and infusing creation with its qualities. Where he is shown himself lying on another inert corpse, the latter represents his alter ego; this is the completely withdrawn, qualityless and passionless state beyond all being, creatively 'previous' to the projection of the sexual pair and outside of time. The male's head may rest on a yantra of the Goddess, which symbolizes the creative pattern of her activity and suggests that the corpse is an analogue to the sādhaka's own body.

Here is a translation of a Tantrik Hymn to Kālī, from the Mahānirvāna Tantra, which illustrates how many aspects of the Goddess are combined in the Indian imagination. The hymn itself is called 'the own-form of the Supreme Goddess of Time'. Every description begins with the letter K, the Goddess's

own seed sound, but it is impossible to reproduce this effect in English. The hymn begins and ends with three great mantras.

HṚĪṂ [a mantra combining the sounds that evoke Lord Śiva (H), fire (R), the great Weaver of illusory worlds (Ī), the sound which generates all others (M), and the ungraspable ultimate point (·)] O conqueror of Time; ŚṚĪṂ [the mantra of the Goddess-form of Good Fortune] O tremendous one; KṚĪṂ, O Kind giver of peace, gifted with all the arts [You are] the lotus-flower smashing the pride of this degenerate age; devoted to [Śiva] with the matted hair, devourer of that Devouring Time, you are bright as the fires that consume the Universe. Wife of [Śiva] with the matted hair, your teeth are fangs, but you are [also] the nectar-ocean of compassion; your whole nature is compassion, compassion without limit, compassion that gives access to yourself. You are fire, female deity of flame; your black body increases the bliss of the Black Lord [Kṛiṣṇa], and as the very form of Desire you liberate from the bonds of desire. Like a bank of cloud you sustain all the female energies of the Universe, and blot out the evil of our degenerate age; pleased by the worship of girls, you are the refuge of those who worship them, and take delight in the sweet offerings they are given [in shell baskets, when the soles of their feet have been painted pink]. You wander in the Kadamba forest [as the Gopīs whom lord Kṛiṣṇa loved] and enjoy the [brilliant yellow] flowers of the Kadamba trees [that surround the palace of gems] in which you live, wearing Kadamba flowers [over your ears]. You are young, deep-throated with a voice that resounds [with the battle mantra]. Excited with Kadamba-flower wine, drinking from a skull and wearing a garland of bones, you delight to sit on the lotus [emblem of the unfolding worlds] at the centre of which you belong, intoxicated with the lotus-fragrance. You move swaying like a swan, destroying all fear. Formed as Desire, you live in the place of [sexual] Desire and play there [as Kuṇḍalinī in the Mūlādhāra ćakra]. You are the creeper whose fruit satisfies every wish, hung with those [fruits which are] rich ornaments. Adorable image [and evocation] of tenderness, your body is delicate and small-bellied. You take pleasure in the nectar of pure wine, and give success to those who [in the Tantrik ritual] enjoy this wine [whose name also means the Ultimate Cause of every effect]. You are the chosen one of those who perform japa when high on causality-wine, pleased when it is used in your worship; immersed in this wine-ocean, you protect those who perform rituals with wine. The fragrance of musk gladdens you, your forehead is marked with its [saffron yellow]; used in pūjā musk excites you, and you love those who worship you with it. You are a mother to those who burn musk-incense; you love musk-deer and swallow with pleasure their [aphrodisiac] musk. The scent of [another aphrodisiac] camphor gladdens you, and you wear garlands made of it; your body is all smeared with a paste of camphor and [fragrant] sandal-wood [powder]. You relish wine flavoured with camphor, you bathe in an ocean of camphor, and it is your natural home. You are pleased at recitation of the powerful mantra 'HŪṂ', which you yourself utter [when conquering demons]. Lady of [noble] Kula family, Kula-Tantrikas adore you, and you reward them; you follow the Kula path yourself, and eagerly point out the path to its followers. Queen of Śiva's sacred city [Banaras], soother of suffering, you give Śiva what he chooses, give him delight, and overwhelm his mind with pleasure. The bell-rings on your toes jingle as you move, and you wear a belt of tinkling bells. You live on the Golden Mountain Meru, and you are the

> moonbeam that shines upon it. You are enthralled by recitation of the mantra [of sexual union] KLĪṀ, for it is your own self. You abolish all the evil intentions and the afflictions of Kula-Tantrikas. Lady of the Kaulas, you destroy the fear of death with these three mantras KṚĪṀ, HṚĪṀ ŚṚĪṀ.

Black Kālī (or Lalitā) is the first of the most important Hindu Tantrik goddess-transformations, the Mahāvidyās; they are ten in number, seven belonging to the creative manifestation-stages of the universe, three to the withdrawal. Kālī is the central deity of time. Her own nature, despite her outwardly fearsome appearance, is pure ecstasy, above all ideas of positive and negative. When in the process of creation Kālī first 'awakens' with a sense of positive existence, seeing herself as the origin of multiplicity, she takes on the aspect of the second Mahāvidyā, Tārā, who is represented as shining dark blue, short with a swollen belly, and rests her left foot on a corpse-icon of Śiva. She wears a tiger skin and a necklace of severed heads. Her face, with its three eyes, wears a terrible grimace of laughter, and her hair is in a single matted braid. She stands on the funeral pyre in which the 'world' is reduced to ashes, but is herself pregnant with the potential of re-creation; for she it is who divides the one into the many. The whole image rests on a white lotus arising from an expanse of water. Her original Buddhist connections are remembered in the small image of the Buddha Akṣobhya appearing on her headdress.

The next manifestation-phase is Śodaṣi, red as the rising sun, who sits above a pedestal composed of figures of the Hindu gods Brahmā, Viṣṇu, Rudra, Indra and Sadāśiva. She sits astride the body of Mahākāla (great Time) in joyful sexual intercourse with him. She is the embodiment of the sixteen modifications of desire. As the fourth Mahāvidyā, the Goddess becomes
102 Bhuvaneśvarī, constituting the substantial forces of the material world. She is golden as the rising sun, wears the crescent moon and a crown on her head. Of her four arms two hold the noose and goad, two gesture, offering gifts and comfort; her breasts are swollen with the milk which feeds objectivity into creation. The fifth transformation is three-eyed Bhairavī, red, garlanded with heads, her chest rubbed with gore, crowned, holding a rosary and book. She it is who multiplies herself into the infinity of beings and forms, causing men to run after them for satisfaction.

104, 86 The sixth Mahāvidyā is one of the most important. She is called Chinnamastā. The sādhaka will find her in himself at the level of his navel, inside a full blown lotus containing a field 'red as the hibiscus flower', and surrounded by three circular lines. The lotus rises from a pair of figures representing pure cosmic fertility, a blue male and a female (Mahālakṣmi) analogous to Kṛiṣṇa and Rādhā, in sexual intercourse. Chinnamastā herself sits on the lotus, dark grey-blue and garlanded with heads, holding a snake in one hand, her own head in the other. From her severed neck spring streams of blood, one flowing into the mouth of her own head, others into the mouths of two naked, sixteen-

year-old female figures at each side of her, who hold skull cups and snakes. The female on the right is golden, and called Barṇini; the one on the left is called Dākinī, and is bright vermilion. This transformation-icon shows the goddess distributing her life-energy into the universe, a process symbolized by the streams of blood which pour from her self-severed neck into the mouths of the other two female images to form and nourish them. All three are functions of the Goddess in intercourse with the male. They can be matched philosophically with the triad of preliminary patterns which creative energy is felt to adopt. They can also be looked at from two directions, which correspond to our two approaches to the ladder of Genesis.

These three are, from the side of the material world as the ordinary man knows it after he has climbed high on his conceptual ladder, the dark inert (Tamas), the brilliant and active (Rajas), and the radiance of Being (Sattva). These are called the qualities of objectivity (Guṇas), the most fundamental attributes of reality. From the side of the Goddess they extend themselves from her own nature as, respectively, desire (Icchā), action (Krīyā) and knowing (Jñāna), coloured dark blue, red and bright yellow or white. These particular forms will appear again in later discussion of the cosmic plan.

The seventh Mahāvidyā is the smoky one, the widow Dhūmavatī. She is tall and grim, pallid, agitated and slovenly. Her hair is tangled, her breasts droop and her teeth are gone. Her nose is big, her body and eyes crooked; she rides in a crow-chariot. Horrid and quarrelsome, she is perpetually tormented by hunger and thirst. And so it is she who generates that stage of being where individuals forget their origin, lose contact with their source, and suffer continually the agonies of unsatisfied appetite and defeated hope. This is the bottom, the nadir of creation.

The three next transformations embody the process of return. Bagala sitting on a throne of jewels is yellow, the colour of hope. She is covered with ornaments, and holds a club in one hand with which she belabours an enemy whose tongue she holds with the other. In her, illusion and deceptive conceptualization are recognized and attacked. The ninth transformation, Mātāṅgī, is the incarnation of emotional frenzy. Her complexion is dark, her red eyes roll in her head; drunken and reeling with desire she stumbles like a furious elephant. For she is the phase where the world falls under the intoxication of mantra, Tantra and the longing for unity with Śiva. Finally, as the tenth Mahāvidyā, Kamalā, the lotus-lady, Śakti appears as pure consciousness of self, bathed by the calm water of fulfilment, which four golden elephants pour over her with their trunks. She holds a pair of lotuses, and her whole body is golden. She is enjoyer and enjoyed, the state of reconstituted unity.

These Śakti-transformations may be worshipped separately, in series, or even in combined images symbolic of transitional stages. Each one of them represents a limitation of the total persona of Kālī herself, but is an inevitable

part of that whole. Without the drastic experience of disintegration, no search for integration means anything. Kālī must be known in the full gamut of her transformations. For:

'As white, yellow and other colours all disappear in black, just so do all beings enter Kālī.'[17]

A special adaptation of the graveyard symbolism is found in many Nepalese Tantrik diagrams and paintings. Nepal has long occupied a special place in relation to Tantra, for the Muslim invaders who drove the Tantrik Buddhists out of Northeastern India in the twelfth century never conquered that kingdom. Tibet and Nepal, as well as Bhutan and Sikkim in the Himālaya, welcomed Tantrik Buddhist monks and refugees from the plains. But whereas Tibet, Bhutan and Sikkim became completely Buddhist, incorporating the residuum of shamanic cult, such as Bon-po, into their new religion, Nepal also remained Hindu. So in Nepal Tantrik Buddhism and Hinduism have flourished side by side, influencing each other, and combining their doctrines in a quite individual way. Nepalese art combines the iconography of Hindu Tantra with that of Buddhism more intensively than any other, so that, for example, the Buddha-families of Indian and Tibetan Vajrayāna are often found integrated with Hindu symbolisms, even including that of Kṛiṣṇa.

In Nepal the graveyard symbol was synthesized for meditative purposes with the ancient Vedic sacrificial ground. Diagrams of this appear in many manuscripts which give prescriptions for meditative acts. The Hindu altar with its fire assimilates the symbolism of the pyre towards which the inner pūjā is directed; and all around the graveyard are placed mixed Buddhist and Hindu emblems, arranged in directional patterns. The meaning of all such maṇḍala forms will be discussed later, in Chapters 9 and 10.

11, 89 In both Tibet and Nepal a number of devatās, both male and female, appear in the iconography wearing furious expressions, often having grossly swollen bodies with exaggerated sexual organs. Far the greater part of these are of Tibetan inspiration, and are imbued with a spirituality which is not of an Indian type. Since this survey is not broadly concerned with Tibetan art, only that aspect of these deities which has a special bearing on Indian Tantra will be discussed. But first it might be as well to mention that the Buddhism with which they are associated has been reduced by the German-born Lama Anāgārika Govinda[18] to a superbly developed abstract system, mobile and not at all static, beautifully co-ordinated with the enormous volume of other westernized Buddhist scholarship. But all such work, despite its great intellectual and intuitive beauty, must lack for us the dimensions of real life. Institutionalized and schematic as it is, Tibetan Buddhism in practice works within an all-embracing context of lived ritual; its monks are everywhere seen to be flesh and blood, and in the minds of its followers its imaginative *dramatis personae* are rich with that meaning and experience which can only be absorbed

from living culture, and can never be conveyed in Western conceptual prose. The mysteries of meditative experience are always meaningless without a base in reality. So extreme has the process of conceptualization become in the interpretation of Tibetan Tantra that Westerners are in danger of losing touch altogether with its existential base. For this reason what will be stressed here is the root of the art in actuality, rather than its scholastic refinements which can be studied elsewhere. One must never forget that even the most obliquely metaphysical iconography can only mean anything at all by virtue of its ultimate semantic reference back to the realities of human experience. Where Oriental art is concerned, the stronger that connection can be made the better. Buddhist authorities, like Hindu, have developed a glib verbalism of their own which can flatter the sense of achievement without committing one to real effort. The intrinsic negativity of Buddhist modes of expression causes the greatest semantic difficulty for the arts.

The two main classes of object which constitute the Tibetan type of art are the small bronze shrine-image and the tanka painting. Both are intended as temporary dwellings for the spiritual, but at the same time illusory, beings into which this Buddhism projects its analysis of the nature of the world. They are thus not aesthetic objects but roosting places, actual dwellings for energies projected into them with the aid of mantras, which are often inscribed on the objects; the power of those energies can thus be canalized towards the Buddhist goal. The shrine images were meant to be set out on altars in arrangements which met local, seasonal or purely temporary magical and spiritual needs. They could thus make three-dimensional maṇḍalas, for example. The tankas could summarize very large-scale arrangements in two dimensions which would be impossible to realize in three. The brocade mounts in which these painted icons are contained had an important magical function. They symbolize the cosmic 'doorway', its pillars and the radiance of the deities represented.[19] Tankas could more easily be used by monks for personal meditation than the shrine images. And since Tibetan meditative rites always incorporate long sets of moving and complex visualizations, resembling a kind of internal cinema-film, tankas could provide the monk with patterns necessary for his inner imagery in its many stages.

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The horrific deities probably have their roots in the old Tantrik cult of the Mahāsiddhas, great successful Tantrik saints. They appear in numerous stories and texts which recount their lives, and a canonical number of eighty-four has been fixed. Most were probably historical characters, gurus in one or other tradition, though a good deal of myth and symbolic fantasy surrounds them. They are the ones who have lived successful Tantrik lives, performing innumerable rituals, and reached the goal. One of the most important is Padmasambhava, the founder-guru of the Red Hat sect in Tibet in the ninth century AD. He is often represented on Tibetan tankas. Such saints are not at all like the

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saints of most other religions. They have features in common with the description of Abhinavagupta (p. 110); above all, their icons display an immense, quasi-demonic energy in their strong, well-cared-for bodies and violent eyes. They probably embody folk memories of the magical dances performed
117–19 by shamans possessed by spirits. Certainly the images of horrific deities from Tibet owe a good deal to such shamanic cults. And in all of Buddhist Tantra the doings of the Mahāsiddhas are bound up with ćakras, graveyards, initiations and magic; the very term applied to one group of the principal horrific Tibetan devatās, Herūkas, was originally a term applied to high-ranking sādhakas. For all their heightened attributes, the Mahāsiddhas were at bottom real people.

With the violent figures of Tibetan and Nepalese art, however, the connection with reality has been stretched to breaking point.

The expressions of passion or rage which the horrific devatās wear signify an
109 inconceivable degree of energy; their immensely swollen bodies, violent
11 gestures and copulations demonstrate their limitless libido; while their aureoles of flame and smoke refer symbolically to supernatural energies released in the cremation ground. Such devatās are evoked into their painted or sculptured images primarily when power is needed, either for protection or for carrying out magic. The very exaggeration of their appearance to the point of caricature shows that they belong to a world of projected fantasy; though the people who use them, of course, do believe in the existence of demonic elemental beings. But even when such images are meant as outward guides to inner forces and realities, the high key of their expression can only be acceptable on the assumption that they have left all flavour of real act behind. No meditator could experience such intensity and live. They are graphic symbols, not invitations to the same kind of self-identification as Hindu images.

This means that, apart from a number of basic canonical patterns, Tibetans may make relatively free use of their iconography. Fresh combinations of imagery can be composed by the painters for different people and occasions. The demonic figures are, so to speak, a reservoir of characters from which any number of metaphysical ritual dramas can be woven, so long as certain accepted lines of transmutation are followed. There are stories and paintings which recite, say, how a symbolic demon is defeated by a Buddha who transforms himself into a terrible male Bodhisattva, who couples 'without attachment' with circles of hideous female guardians of the castle of evil; the females have beast heads, and their progeny share the nature of their father and mothers; the Bodhisattva then ravishes the demon's hideous wife at the centre of the castle, breeding from her, and finally enters the demon, splitting and transforming him. Such mystical allegories of the 'spirit' making its own use of the violent and horrible energies of 'matter' may be extremely absorbing to

us, who do not share their inventor's lives, as fantasy. But they may seem to depart a long way from any familiar actuality in which Tantrik transformation can be rooted. Their truth, however, is meant to lie in the subjective insights they induce. One may remember that Buddhism does not claim any sort of 'higher objectivity' for its images.

9 Cosmograms

In this chapter are discussed diagrams of the world, which provide a background to sādhana. Many writers and collectors have come to think of them as the essence of Tantra art. In fact they illustrate ideas which are Indian rather than Tantrik, and in so far as they affect Tantra belong to a grade of expression which is calculating rather than emotive, dealing with the cosmos in terms of an ancient and stereotyped popular imagery. Far the larger proportion of them are Jaina; and Jainism is not interested in important aspects of Tantra. Jainism believes in a world composed of separate entities, some of which may obtain release, and is therefore interested in numerical calculation. It also holds that each of the infinitely great number of entities in the Universe is related to all the others, and that to know even one truly demands an intuitive knowledge of all its relations to all the others. Hindus and Buddhists, of course, do not believe in the existence of separate entities, but that every apparent entity is only a ripple on the surface of an undefinable whole. So they have not the same interest in pure calculation as the Jainas, though their sense of scale is no less developed. Thus where Tantra is white-hot vision the Jaima diagrams are cold reckonings; where Tantra is kinetic, the diagrams are static; where Tantra involves emotion, they are conceptual. They represent the most intellectualized and outward-looking aspect of the Indian world-image, at the point where it is perhaps at its weakest in relation to modern scientific constructs. Such images are not necessary for Tantra. Major texts do not bother to mention them; and twentieth-century Tantra cannot work within their patterns. But they do have important transformation functions which are consummated in the imagery of the Universal subtle body discussed in Chapter 10.

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The flat, circular diagrams illustrate versions of a widespread Indian idea of the layout of the earth. It is, so to speak, the same sort of *a priori* map of the world as was drawn by medieval European scholastics before exploration or mapping had progressed very far, save that it is conceived on a vastly larger scale. It is called Jambudvīpa.

Some Hindu diagrams relate this image to the development of the contents of the Cosmic Egg, an old Indian notion of Genesis appearing in Upaniṣad, notably the Chaṇḍogya, which is not strictly Tantrik but is relevant to a large number of Tantrik objects. It resembles an Orphic cosmogony which

survives from Greek antiquity. The first division of creation, it says, was between 'that which is', in the form of a radiant egg, and 'non-being', in the form of dark waters. The egg consisted of the condensed mass of all the gross and subtle elements which were to compose the world. It then split apart to make the silver earth and the golden sky, its veins becoming the waters of earth, in the manner of the Jambudvīpa diagrams. Progressive sub-division of such an egg is one of the ways in which the process of differentiation and creative evolution can be expressed by bands and areas of colour.

This image is easily reconciled with Tantrik thought, and the symbols of the cosmic egg are readily identified with those of the Svayambhū liṅgaṁ described in Chapter 12.

At the centre or hub of the expanding Universe is the mythical Mount Meru, around which is Jambudvīpa, with its continents, countries, great rivers, seas, circling planets and constellations. This arrangement cannot be said to be in any way objective. It simply will not serve any longer as a genuine point of junction between the 'objective' cosmos as we now conceive it and the valid 'subjective' cosmos which Tantra projects. However, the significance of these diagrams is purely subjective. They mean that the 'reality' to which they point in a generalized way has no value or meaning, and is not a valuable act of theophany. For Tantra their message is that one should gather the outer world into a single contemplative act. The Mount Meru at the axis should be identified with the centre of the inner body through which runs as axis a subtle spinal tube called 'Merudaṇḍa' or 'Suṣumnā'. The implication of the diagrams is thus that the possible Universe each man knows is a flat 'circle' radiating from his own axial centre.

In fact the same cosmic image underlies the ground-plan of the normal Hindu and Jaina temple. The spire above the main icon, through both of which the axis passes, represents Mount Meru; around its lower slopes the 'heaven bands' filled with sculpture are slung like garlands. Away from its plinth stretches the earth, with its continents, rivers and seas – which are in this case 'actual' and convincing, instead of purely 'notional' as in the diagrams. By the same link of the 'Merudaṇḍa' temple and body are likewise equated. As is explained in the first chapter, cosmos and body are seen in Tantra as functional variants of the same energy-pattern.

This axis is the creative centre from which the expansion of the world is reckoned as taking place, as the petals open in a lotus flower. Therefore the axial centre is often shown as occupied by the central image of each particular religion, the Jina in Jainism, the Buddha in Buddhism, a liṅgaṁ, a temple or 'Oṁ' in Hinduism (and sometimes in Jainism). The saint is a saint because he has become identified with the centre. He also knows the outer beyond, having stepped across the limits of the Universe. Hence saints may also be shown at the cardinal points on the edge of the diagram. In Hindu and Buddhist

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Tantra the seminal devatā is the invisible centre. The Goddess is the energy which makes real the outer and inner worlds, the complementary images of object and subject, spinning them out from the centre, as a spider spins a web from its own body, into the open space of Being. Metaphorically, she gives them continual birth, while she herself is continuously infused with impregnation from the subtle, self-originated liṅgaṁ, which conveys into all her activity the seed of Being hidden beyond and within. The ordinary Jaina cosmic map, which is intended more as a piece of stupendous reckoning, can thus be used by those who know how as a Tantrik maṇḍala, to focus their attention upon that centre point, the subtlest of the subtle yet all-embracing, from which is generated the whole of reality. And that Jaina reality may include number carefully calculated in concrete elements of time and space, of the order of 10,000,000,000,000,000,000,000,000,000,000,000,000,000.

Obviously each actual man, each temple and each diagram would seem to us to have a different centre in objective space. The Indian notion, however, is that there is no such thing as a dead, external objective space. All spaces are subjective; all worlds exist in relation to men, and, according to a universal relativity, there is no non-relative absolute point of reference to which they can all be related. Every centre is thus an epiphenomenon, an adequate location where anyone can relate to the 'real' centre; and provided a man can identify himself adequately with his own centre, maybe with the help of a maṇḍala diagram, he can begin Tantṛik work. This will also involve him in a movement upward, along the vertical direction of the axis, as it were, from the central summit of the Meru-peak. His psychic energy gathered at the central point is able to penetrate upwards out of the realm of material form. This three-dimensional movement will be discussed in the next chapter.

Certain of the diagrams here, however, take a more philosophical view of the cosmos. They show it in a metaphysical side-elevation (as well as in ground-plan) as a kind of flower-calyx, a world-tree, or as the section through a layered tube. Here too the central thread is the infinitely subtle creative world-axis; and its successive envelopes illustrate stages of progressive 'density' in which that axis is enclosed (called Kośas) as the 'world' crystallizes around it. These, though diagrammatic to the scholastic eye, can be seen by Tantrikas as images of the Goddess-function, alternative icons of her joyful play.

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Truly Tantrik use of the flat cosmic diagram in meditation is described in the Tantrarāja Tantra. It places the great Goddess Lalitā, the highest of the Mahāvidyās, at the centre, above the golden Meru. Around this radiates the vast circuit of earth with its rivers, all surrounded by successive oceans of salt-water, sugar-cane juice, wine, clear butter, curd, milk and plain water. Obviously such an image is no mere calculation diagram, but a representation 'drenched' in symbols for sense-appeal. The special Tantrik vision comes, however, with the outermost circuit which envelops all these. It is the gigantic

wheel of time, set into complex motion by the creative desire of the Goddess. It has twelve shining spokes summarizing the months, and in it are incorporated the planetary cycles and the motions of sun and moon. To move from the outside towards the centre of such a maṇḍala is, of course, to move beyond the partitioning scope of time.

All the diagrams discussed so far are spatial. They picture the extension of the world into surrounding space as if it were eternal and changeless. This, of course, is only a necessity of human thought. Nothing exists in space without existing in time; and time is seen by Tantra as a field no less important, but far less representable, than space. Creation is time; the Goddess in her function as 'measurer' (Māyā) weaves the substance of events in time, just as she does in space. It must be admitted that all Indian thinking on time, including Tantrik, is far less sophisticated than that on other aspects of creation. This, as was explained in Chapter 3 (p. 41), has to do with something that might be called the 'boredom of immensity'. On the vast time-scale imagined by Indian thinkers, variation and individuality seem to mean nothing. Each apparently unique pattern of events is felt to be the result of overlapping cycles of differing rhythm, conceived, perhaps, somewhat too spatially, always reproducing eventually a resonance they must have produced before. We must be aware that in our own physiology life, with all its rhythmic functions of breath, heartbeat, peristalsis and cell-change, structures each animal's sense of time in a way which may be paralleled on the cosmic scale. Even among stellar events, however, there may seem to be a process which demands instability, non-recurrence, and perpetual if often scarcely perceptible changes of rhythm, the essential asymmetry of time.

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Observing the movements of the moon and planets and the (apparent) movements of constellations is the chief Tantrik method for recording and relating individual histories to cosmic rhythms. The reason for this is that astrology, as a means for calculating a person's destiny and prescribing his best course of action at given times, has always been taken very seriously in India by followers of all religions. The market-astrologer is a common sight in every town. Kings have built large observatories to increase their astrologers' efficiency. Conclusion-sheets from the Jaipur observatory founded by Jai Singh, as well as brass astrolabes from Rajasthan, especially Jaipur, are well-known examples of this diagrammatic art.

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In addition the Tantrik sādhaka, according to certain traditions, should relate his pūjā, meditation and magically effective rites to the days, the phases of the moon, the times of the year and the positions of the planets and constellations. Many Tantrik works of art therefore contain elaborate calculation-systems resembling coloured checker-boards by which the sādhaka can work out the necessary correspondences. These 'magic square' devices are also used as a way of producing an incalculable variety of mantra-combinations, by

inscribing or imagining devatās or mantras in the squares of such a checkerboard, coloured in symbolic colours, and doing japa across the board according to different patterns and parameters. This is a subject which still needs investigation by mathematically-minded Sanskritists.

Time, it must always be remembered, however it is calculated, is still to the Tantrika the field of the Goddess's play; her most important name is Kālī, 'Time'. One of Śiva's names is Mahākāla, 'Great Time'. Hence it is most important for sādhana to incorporate a comprehensive imagery of time. This can be done by making and meditating on a special kind of yantra.

Here is one description of how the whole system of worldly time can be summarized and incorporated into such a yantra. It includes visualizations that can be used for identifying iconography. The passages, which are translated from the Mahānirvāna Tantra, are put into the mouth of Śiva himself.

> Now I shall speak of the yantra of the Planets, which promotes all kinds of peace. If the guardians of the directions and all the planets, Indra and the others, are worshipped in it they grant all desires. Three triangles [two downward pointing, one upward] should be drawn [intersecting to give nine smaller triangles] with a circle round them, and eight petals touching the circle. Then around it should be drawn a beautiful city-plan with four gates. Between the east and north-east corners a circle should be drawn . . . and another between the west and south-west corners. Then the nine triangles should be filled in with the colours of the nine planets, and the left and right sides of the middle triangle should be made white and yellow, the base black. The eight petals should be filled in with the colours of the eight governors of the quarters [of the world]. The walls of the city-plan should be decorated with white, red and black powder, and, O Goddess, the two [extra] circles . . . should be coloured, the upper red and the lower white. . . . In the inmost triangle the Sun should be worshipped, and in the angles on the two sides his Charioteer [Aruṇa] and his Radiance [Śikhā]. Behind the Sun with his halo of rays the standards of those two fierce ones should be worshipped.
>
> Then worship [the Moon] the maker of night in the triangle above the Sun on the east; in the south-east Mars [Maṅgala], in the south Mercury [Budha], in the south-west Jupiter [Bṛhaspati], in the west Venus [Śukra], in the north-west Saturn [Śani], in the north Rāhu [the ascending node where the moon cuts the ecliptic in passing northward], in the north-east Ketu [the moon's descending node], and last, encircling the Moon, the crowd of Stars. The Sun is red, the Moon white: Mars is tawny, Mercury pale yellow-white, Jupiter yellow, Venus white, Saturn black, Rāhu and Ketu variegated. . . . One should meditate on the Sun as having four hands, one pair holding lotuses, the other pair making the gestures of dispelling fear and of blessing; the Moon should be visualized as holding nectar in one hand, giving with the other. Mars should be slightly bent, holding a staff in his hands. Mercury, the Moon's son, should be meditated on as a boy with locks of hair loose on his forehead. Jupiter [who is the Guru of the Gods] should be seen to have a sacred thread [like a Brahmin], holding a book in one hand and a rosary of Rudrakṣa berries in the other. Venus, who is the Guru of the Demonic beings, should be blind in one eye, and Saturn should be lame; Rāhu should be visualized as a severed head, Ketu as a headless trunk, both deformed and evil.

When one has worshipped the planets in this way the eight Governors of the directions should be worshipped. First, Indra [in the east], he of a thousand eyes, his body yellow and dressed in yellow, holding a thunderbolt, sits on the elephant Airāvata. Then Agni [in the south-east, the god of fire] sits on a goat holding his axe; Yama [god of death] is black, holds a staff in his hand and sits on a bison [in the south]. Nirrti [in the south-west] is dark green, holds a sword, sitting on a horse. Varuṇa [the god of the waters in the west] who is white, sits on a Makara monster, holding a noose. Vāyu [the god of air] should be meditated on as radiantly black, sitting [in the north-west] on a deer, holding a goad. Kuvera [the god of wealth] is golden, sitting [in the north] on a jewelled lion-seat, holding a noose and goad in his hands, surrounded by spirits singing his praises. Īśāna [in the north-east] sits on a bull, holding a trident in one hand, giving blessings with the other. He wears tiger-skins, and glows like the full moon. When one has meditated on these deities and worshipped them in order, Brahmā [the creator Devatā] should be worshipped in the upper [red, extra] circle outside the maṇḍala, and Viṣṇu in the lower [white] one.

Then the guardian gods at the city gates should be worshipped. Ugra, Bhima, Pracaṇḍa and Īśa are at the eastern gate; Jayanta, Kṣetrapāla, Nakuleśa and Bṛhatśirāh at the southern; at the western are Vṛka, Aśva, Ānanda and Durjaya. Triśirah, Purajit, Bhīmanāda and Mahodara are at the northern gate. All have armour and weapons, to protect the gates.

But listen now to the imagery of Brahmā and Ananta [Viṣṇu the eternal]. Brahmā is the colour of the red lotus, with four arms and four faces. He sits on a swan [Haṁsa, whose name relates to ahaṁ, meaning 'I' or 'self']; with two hands he gestures dispelling fear and granting requests, with the two others he holds a garland and a book. Ananta is white like snow, Kuṇḍa blossoms and the moon. He has thousands of eyes and feet, thousands of hands and faces [as Cosmic Form], and he should be meditated on by all Gods and demonic beings . . . Now listen to the mantras in their order [and the acts of pūjā appropriate to each devatā].

The above description should show clearly how Tantra thinks of the forms by which we reckon time, and should explain its interest in astrology. Like the Hellenistic and Renaissance Neo-Platonists of Europe it saw the time-scales and rhythmic systems of the cosmos as an important aspect of the 'clothing' or 'narrowing down' by Śakti of the Puruṣa. It interprets all the 'clocks' of the Universe as functionally related to man. To us nowadays the symbolism may seem inadequate. But we have yet to conceive the symbols for setting our own whole selves into a valid relationship with the intellectual concepts by which we record our knowledge of parts of our cosmos. Tantra is meant to set the mind in a position from which it can assimilate forms extended in time. If the circuits of time and space which constitute the human world of experience are represented as plane discs centred on the axial thread, the vertical co-ordinate of the thread itself can be used to express the relationship of that world to the creative energies which shape it. The three-dimensional image which results may be conceived in two ways, following the principle of equating cosmos and human body. First, from the outside, by the Jaina's calculation, the

cosmos may be recognized as a vast analogue to the human body, macrocosm to microcosm. Second, by the essential Tantrik approach, the subtle form of the human body may be seen as a subtle form of a cosmos no less vast but totally alive.

The disc of the experienced human world is imagined by the Jainas as radiating from its axis on the level of the genitals, at the bottom end of the spinal Merudaṇḍa. The vertical dimension is used in Jaina diagrams to express the relationship between the two eternal principles which the archaic Jaina philosophy recognizes. Pure spirit at the top is involved with pure matter which sucks at it from the bottom. The vertical dimension from top to bottom thus expresses the notion of progressive density and inertia. The human world-disc lies part-way between the 'highest' levels of the most remote and subtle radiant principle and the 'dark' and more 'inert' levels of existence which culminate at the bottom in total darkness and dissolution. It is possible for men, in the course of their many rebirths, to perform their Jaina ritual duty and struggle up the
131 stages through the upper levels to blaze finally into release. They can also subside, if they fail to try properly, through the lower stages towards complete
134 inertia in the embrace of uttermost matter. The checker-board patterns give an imaginative reckoning of the colossal periods of time the spirit must pass at any level. Added together they amount to the entire time-cycle of the cosmos. The Jaina does indeed see the achievements of his saints in a perspective at which the numerical imagination boggles. And it may well be that it is the 'materialist' and mathematical formulation of the Jaina diagrams which gives them such a special appeal for modern Westerners.

Although such detailed structures of the cosmos are best known in Jaina
60 works, a similar pattern can also be found in Buddhist and Hindu psycho-cosmograms. In general, however, neither Hindus nor Buddhists believe in an absolute matter.[20] Even the very lowest levels of existence are themselves functions of the highest principle. Indeed the Indian philosophical structure to which Jainism is most closely related, the Sāṅkhya, is that which gives Tantra its special character. The difference between the two is primarily one of value. The ultimate principles, Purūṣa as pure spirit, Prakṛiti as pure matter, are the same in name. But Jaina philosophy refuses any further intuition, and following its belief in separate entities, asserts first that Purūṣas are many, so that the spirits incarnated successively in all the orders of living creatures are all distinct from each other even when they are released, and second that Prakṛiti, the matter in which these spirits are entangled and from which they struggle for release, is absolutely undesirable and valueless save for the lessons it can teach.

Tantra holds exactly the opposite view. Purūṣas are all sparks of the one ultimate Purūṣa; Prakṛiti is the creative Goddess, herself a projection from the original One; she is in a sense void, because that which contains everything

120 Diagram of the Jaina cosmos with its seven separating oceans, interpreted as a cosmic body, with 'Oṁ' at the centre. Rajasthan, 19th century. Colour on cloth 27 × 29 in.

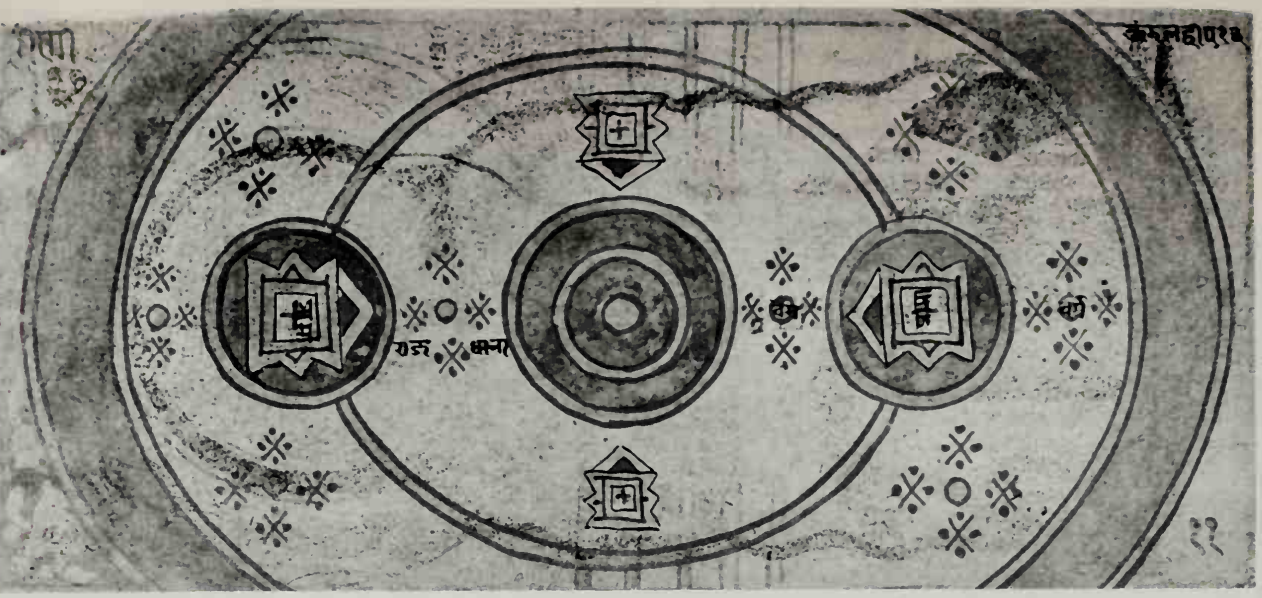

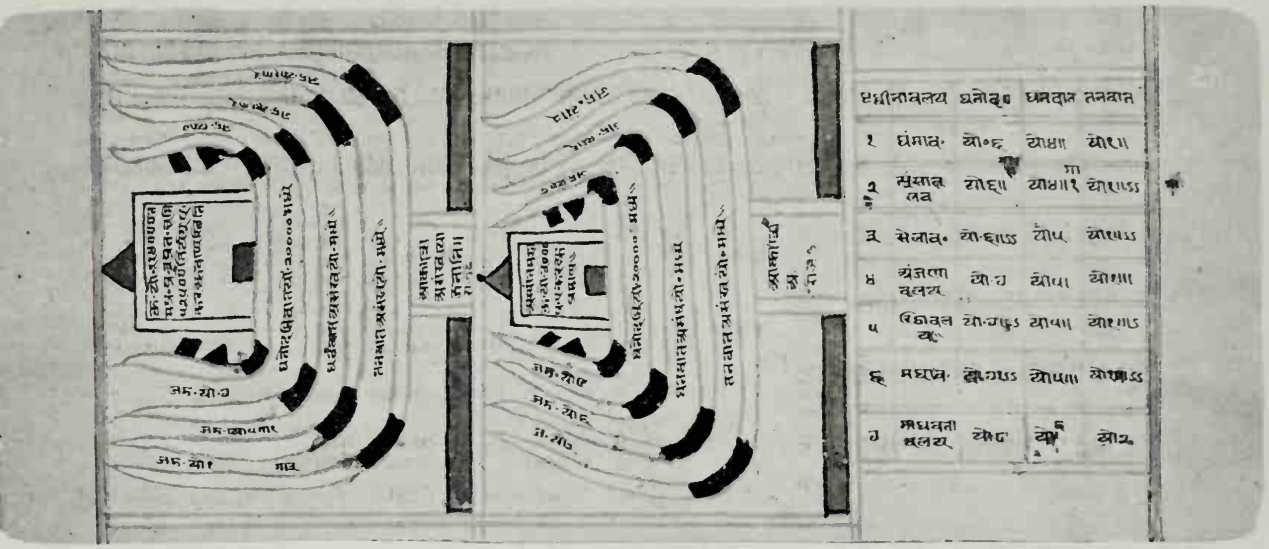

विदिसि
पिऊला॥ चारिकसरा॥ ४६॥ एकसहस्त्रजोजनना॥ वाकरा॥ नरविस
विभिन्नावऊन्नंयि॥ ३३॥ जोयणासहस्सतडा॥ विदिसि
मातसहस्र॥ दध्यकलशनाना॥ एकसहस्त्रजोजन॥ सर्व॥ ग्राम
सगासहस्सअयवकलसा॥ जोयणासहस्सासव्वे॥ तिरि
दक्षितल॥ वाकरा॥ दसजोजनजाडा॥ ४७॥ लवणासमुद्रनो॥ ए॥
यमहस्सउदसजोयण॥ ३३॥ लवणाजलोदहिण्य॥ प
चमात॥ सर्वाणि॥ ऊंचो॥ नाचे॥ सर्व॥ सत्तरसहस्त्रजोजनसर्व॥ पर्यंत
माणसव्वगाऊदमहसव्वे॥ जोयणासत्तरसहस्सा॥ परि
तेहना॥ कहस्सु॥ १८॥ पनरलाखजोजन॥ ८०सहस्र॥
रऊतेसिंवुबामि॥ ३४॥ पन्नरसयसहस्सा॥ एकासाम॥
९३९जोजनपतली॥ लवणनीपरिधि॥ वारणा॥ नेवजगनाना॥
दसमगासयऊणा॥ अऊणालोदाराइ॥ जबूजगई
बारावरमान॥ ३१॥ वेदिका॥ कष्ठ॥ जिम॥ जेहराये॥ तिम॥ सर्व॥ दाप॥
यमाणाए॥ ३५॥ वईवणाजहायदमे॥ तहसव्वेदावा॥ २०॥

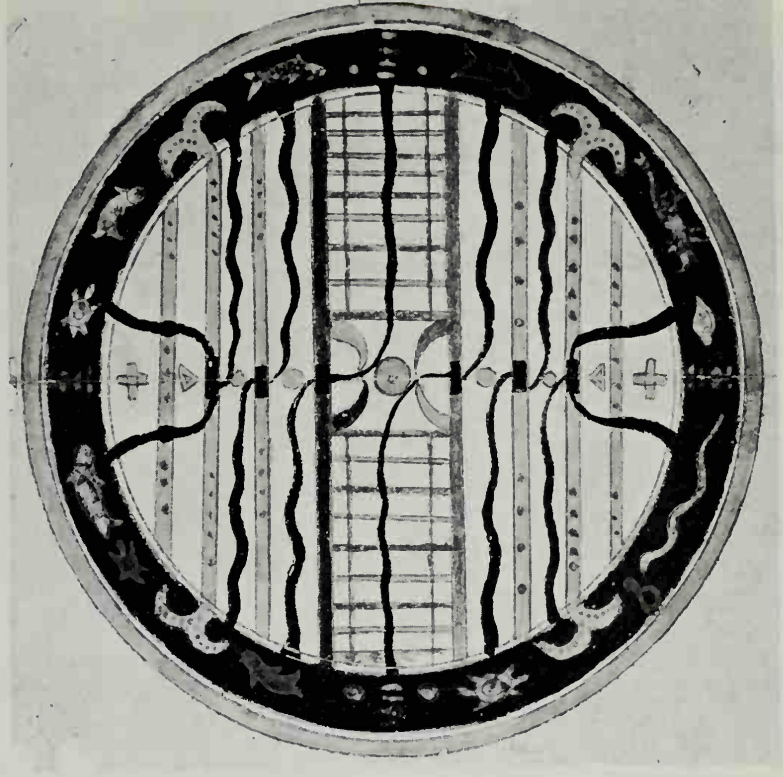

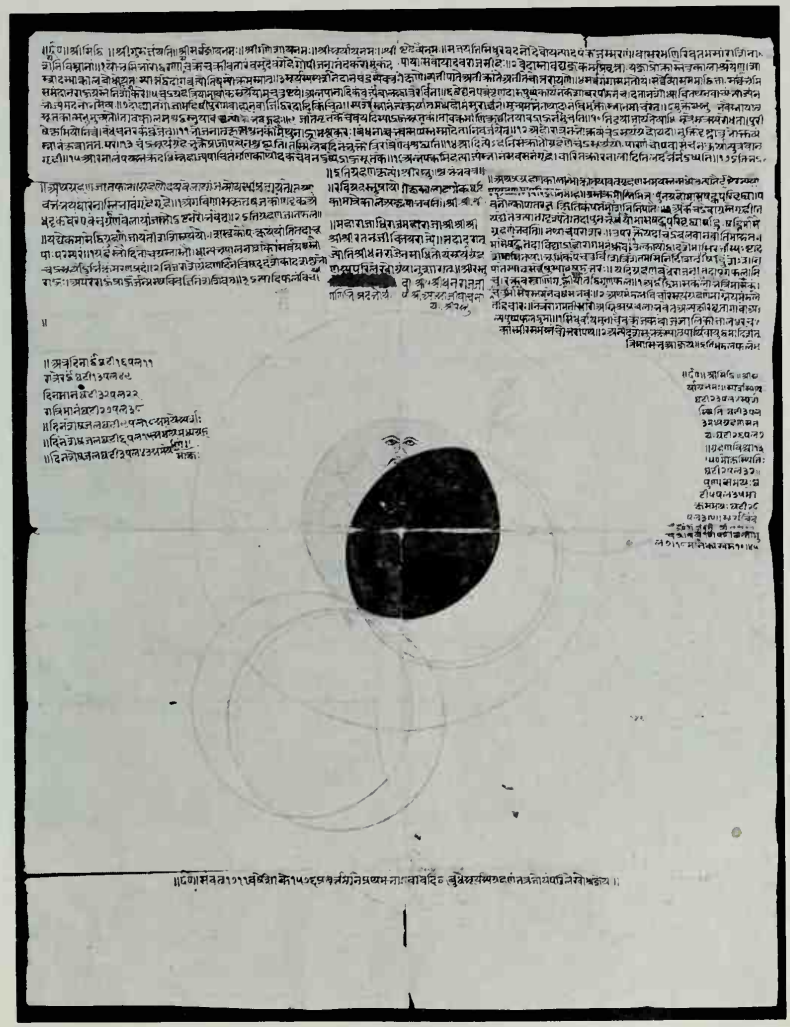

124 Diagram of the world of Jambudvīpa with its seven streams of water, Mount Meru at the centre. Rajasthan, 18th century. Ink and colour on paper 9× 9 in.

125 Astrological diagram of an eclipse. Rajasthan, 16th century. Ink and colour on paper 24× 19 in.

<121 Diagram illustrating the directional conformation of the worlds and heavens as they crystallize and separate from within the cosmic egg. Rajasthan, 18th century. Ink and colour on paper 5× 10 in.

122 Jaina diagram from a page of a Samarāṅganasūtradhāra illustrating a 'side-elevation' of the Jambudvīpa world, with envelopes of progressive density towards the centre, where Mount Meru stands; the base-square is the region of moving aether. Gujerat, 16th century. Ink on paper 4× 10 in.

123 Jaina diagram illustrating the stream of subtle moving aether passing through envelopes of increasing density to a world-sphere. Rajasthan, dated 1712. Ink and colour on paper 4× 10 in.

126 Diagram from a Jaina manuscript illustrating the Jambuvṛikṣa, the radiant world-tree whose growth is reflected in the different levels of the Universe. Gujerat, 16th century. Colour on paper 4 × 10 in.

127 Schematic Jaina diagram of the successive levels of the radiant world-tree, Jambuvṛikṣa, at which the levels of the Universe are reflected. Rajasthan, 18th century. Ink and colour on paper 4 × 6 in.

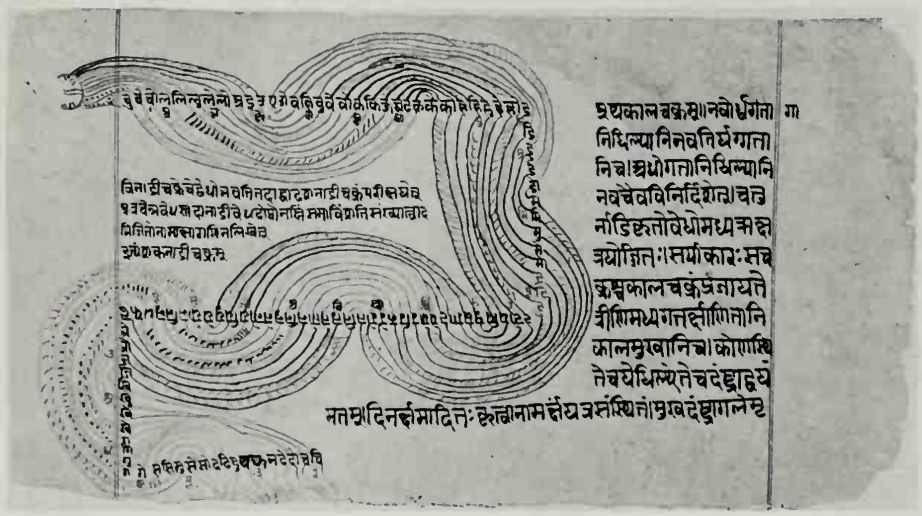

128 Jaina diagram illustrating the eternal recurrence of the sevenfold divisions of the Universe as a cosmic river of time and reality, from a manuscript of the Samāraṅganasūtradhāra. Rajasthan, 1712. Ink on paper 6 × 11 in.

129 Maṇḍala of the Sun God Surya (Nepali dynastic deity) as supreme measure of time. Nepal, 16th century. Gouache on cloth 21 × 17 in.>

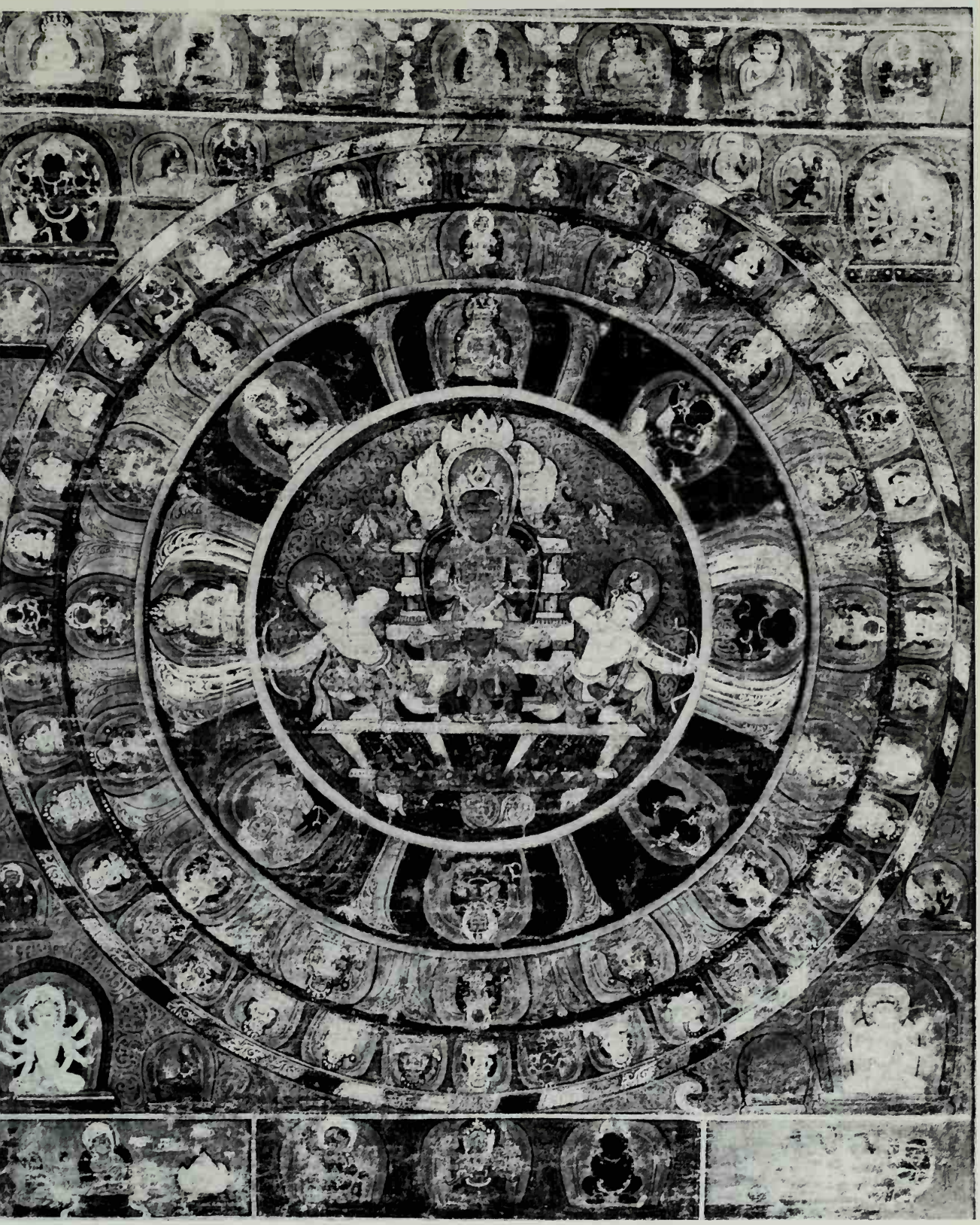

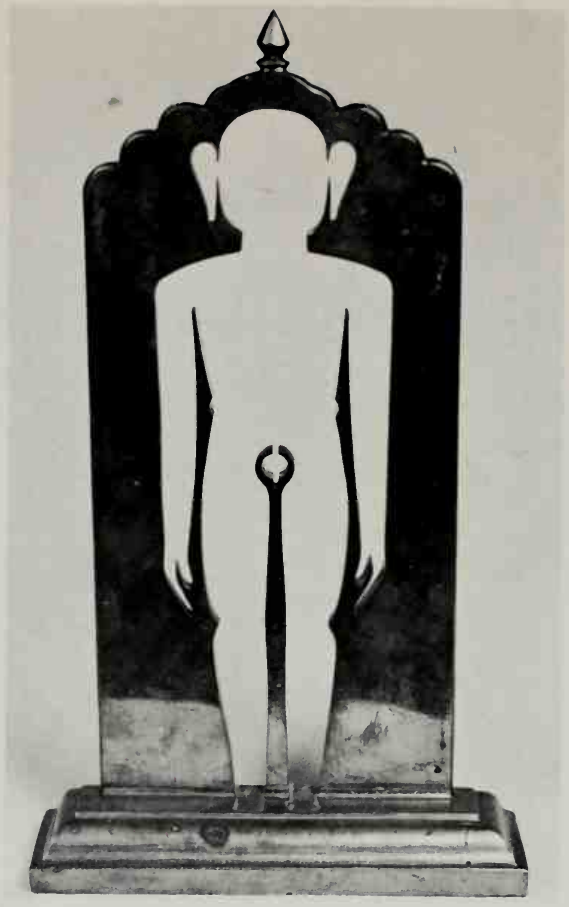

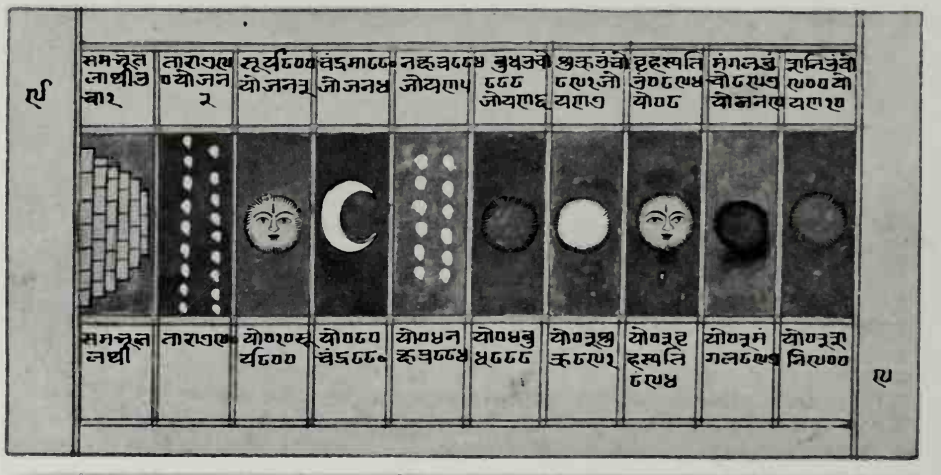

130 Jaina diagram of the bands of progressively denser matter projecting from outer space into the Universe. Rajasthan, *c.* 1800. Gouache on cloth 10 × 5 in.

131 Jaina icon of the Jina as released spirit. Rajasthan, 18th century. Brass h. 9 in.

132 Chart of the different regions of the heavens indicated by stars, sun, moon and planets, from an astrological manuscript. Rajasthan, 18th century. Ink and colour on paper 5 × 11 in.

133 Diagram illustrating the occultations of the moon behind two great mythical mountain ranges dividing the world which flank Mount Meru; from a manuscript of the Samāraṅganasūtradhāra. Rajasthan, 18th century. Ink and colour on paper 5 × 10 in.

134 Jaina diagram of the Purūskara Yantra, representing the formula for the constitution of the liberated spirit. Rajasthan, 18th century. Gouache on cloth 15 × 11 in.

135 Diagram of the cosmos incorporated into the cosmic Puruṣa. Western India, 19th century. Gouache on cloth 92 × 32 in.

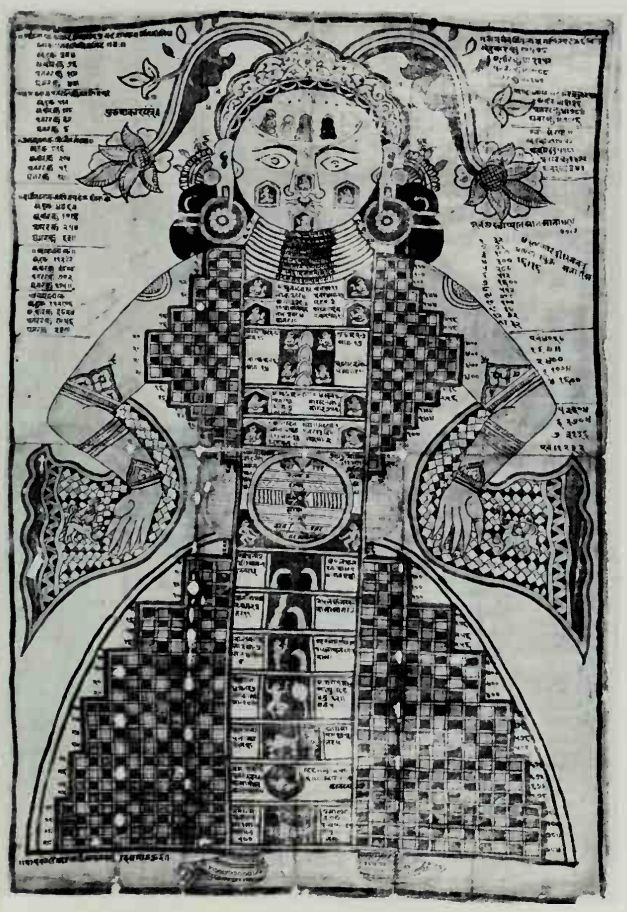

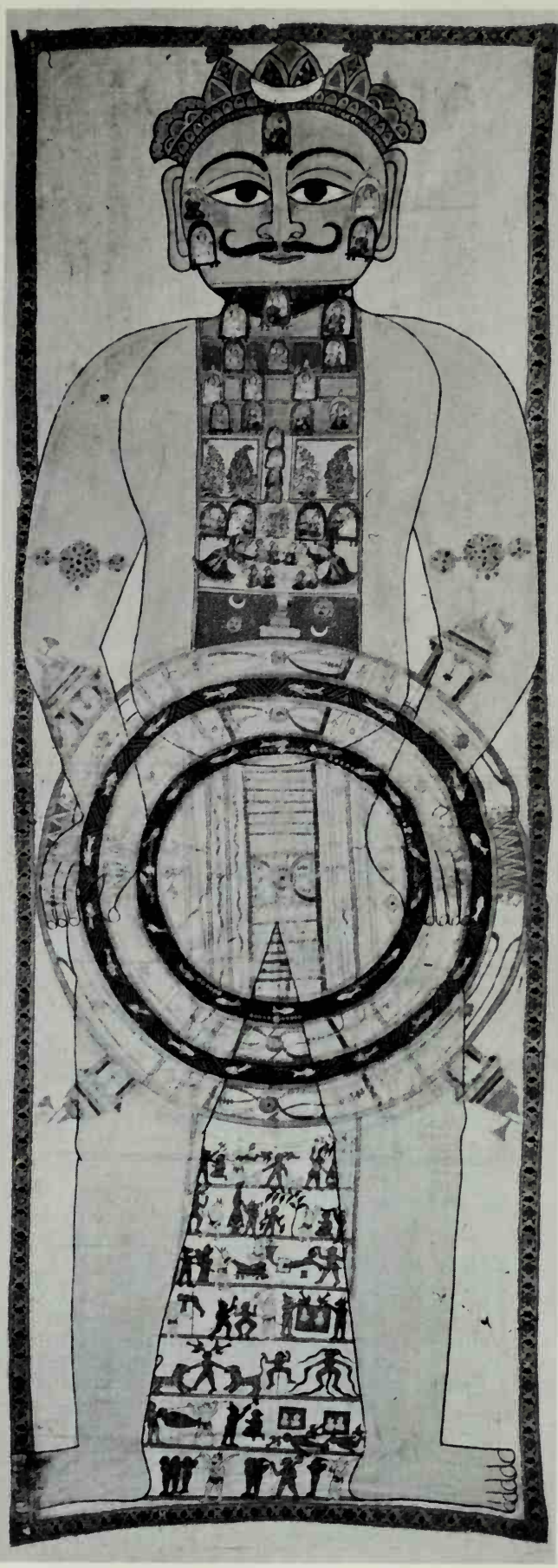

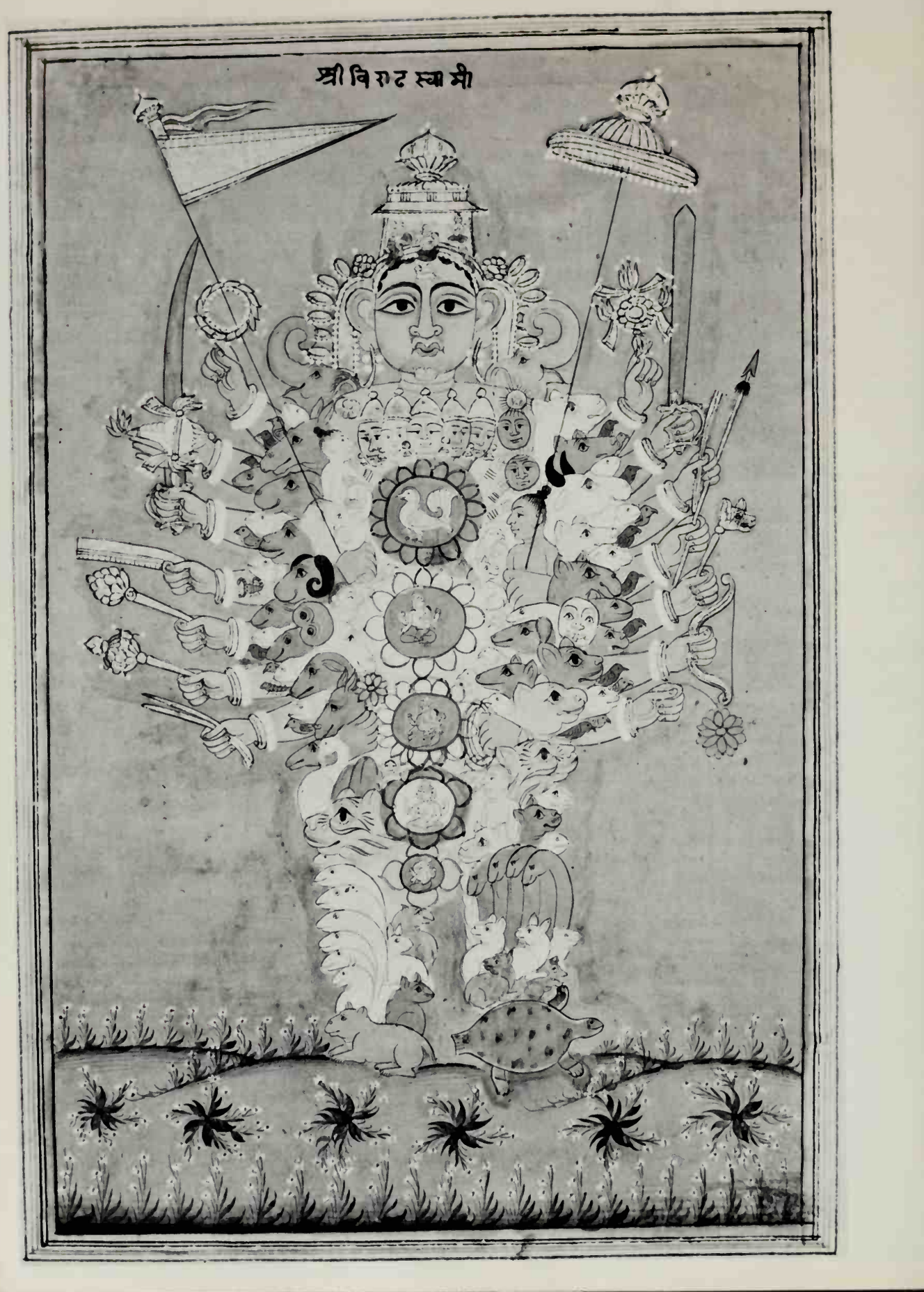
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specific cannot itself be specific; and the released individual is released by realizing that he is one with both principles. Thus, in so far as Jaina diagrams are Tantrik, they are not Jaina. True Tantrik diagrams based on similar ideas have, however, also been made.

They are usually expressed as versions of the Cosmic Man, or Purūṣa, an idea which can be traced back to one of the most important philosophical Hymns of the ancient Ṛig Veda, and which also lies behind the image of Kṛiṣṇa as Supreme Body, mentioned earlier. The Hymn describes how 'the Gods' formed the cosmos by sacrificing and cutting up the Primal Purūṣa. His different parts were transformed into different parts of the world. Tantra thus equates that 'original' partitioning with its own descriptions of the way 'the world' is projected around himself by each 'person' (purūṣa). The image of the Cosmic Man thus becomes an image of the original Purūṣa which each individual may reconstitute within himself by sādhana. Such a Tantrik image is closely correlated with that of the 'subtle body' described in the following chapter.

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136 Cosmic form of Viṣṇu-Kṛiṣṇa with ćakras of the subtle body; from a book. Rajasthan, 19th century. Gouache on paper 9×6 in.

10 The subtle body

The subtle body is probably the most important subject of Tantra art. It illustrates the structure of the inner human body used in yogic sādhana, which has the essential Tantrik double value. From the aspect of Genesis it is the means by which his world is made real around him for every individual. It is thus closely analogous to the Cosmic Body. From another aspect, that of sādhana, it is the fundamental mechanism by which the individual can work on the reconciliation between what he may think of as spirit and as matter, as subject and object, or as Sāṅkhya calls it 'I' and 'That'. The purely philosophical diagram of the Tantra-Sāṅkhya system (p. 182) bears a close resemblance to the patterns of the subtle body illustrated in the Tantrik diagrams. It should be mentioned that, once again, the Tibetan Buddhists assert that there is a significant difference between their pattern of the subtle body and the normal Hindu one, which will be discussed later. The two systems, however, definitely share the same fundamental ideas, and both demand an intensive culture of the body and its faculties. Some orders of Tantrik Hindu yogīs carry such culture to the extremes of possibility.

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These ideas, like so much in Tantra, are generically Indian, and are not the property of any one religion. Indian medicine, which had developed extremely sophisticated practices by about AD 400, with surgical instruments and fracture beds which modern doctors would recognize, shared this view of the 'inner man' with the Hindu and Buddhist religions. It is found very clearly expressed in many of the relatively late Upaniṣads composed probably during the late centuries BC and the early centuries AD, such as the Tejobiṇḍu, the Varāha and the Yogatattva. The following is a description of the basis of the system translated as far as possible into Western terms.

The Ultimate Transcendent Ground of reality and life, whatever it may be called, and however it may be conceived, is thought of as separated from the everyday world by a kind of surface, just as the earth is separated from the air by the surface of the soil. The earth here symbolizes the Ultimate Ground of Being and the air the everyday world. The human person is thought of as resembling a plant growing from that soil out into that air upside down, so to speak. The crown of his head is the place where the root-stem penetrates the surface between the everyday and the transcendent. The body, out in the air, is

fed with vital energy from the 'Ground' beyond through an invisible opening situated in the dome of the skull. From this place in the crown of the head a system of subtle channels or veins, called nadīs, spreads throughout the body like the veins through the leaves of growing plants, distributing the vital energy out to the smaller tips of the members. At special places in the sense organs, including the hands and genitals, important channels terminate. The nadīs branch off from various points on a principal nadī which runs down the spinal column and is called Suṣumnā. This is the same as the Merudaṇḍa mentioned in Chapter 9 which is the axis of the world-disc. The currents of vital energy running through these nadīs are called the Prāṇas, sometimes misleadingly translated as 'breaths' or 'airs'. Certainly such figurative terms are used metaphorically to describe them even in Sanskrit; and controlling the outward physical breath is one of the chief ways used by yogīs to control their Prāṇas. But 'air' is not what is meant at all and different regions of the body are thought of as having different special Prāṇas, the most important being the Prāṇa of the chest, the next the Apāna in the genito-anal region. The reality of these inner energies is a matter of direct inner experience.

In the ordinary man or woman, absorbed in his or her everyday life, these currents of energy distribute existential power to all the sense-faculties, sight, hearing, touch, taste and smell, to the mental activities of perceiving-conceiving, and to sexual-procreative activity. They are what makes a world actual to them. Extreme idealist and monist philosophy would say that a so-called world only exists through the projection of this energy out through a person's faculties, rather like a multiple cine-projector throwing its images out through sense-lenses. It is certainly true that, as is pointed out in Chapter 1, whenever we talk of a real world we are talking of our idea of a real world, never of the thing-in-itself. But Tantra points out that something like a cloud-screen is first necessary if the inner 'projectionist' is to be able to see the images he is projecting. This screen Hindu Tantra calls the root Prakṛiti, the fundamental 'objectivity', intrinsically void of particular objects, but which nevertheless makes it possible for a person to experience what he projects as objective. This is the first thing to be projected in Genesis, the red female principle, the Nityā-Lalitā, or Parvatī the 'wife' of Śiva. In successful sādhana it is the last thing to be merged into the experience of unity, as can be seen from the diagram of the Sāṅkhya Tattvas (p. 182).

This energized projection of a world is, according to the theory of yoga which forms part of sādhana, waste. Some texts refer to the wastage as a rat or a bandicoot which yogīs feel surreptitiously sucking away the energies they wish to conserve. What the sādhaka must learn to do is to control the currents, and withdraw from what he experiences the power which makes it seem 'real'. When he has withdrawn the reality-energy he must concentrate it, performing a 'turning back up' (parāvṛitti, a key-term) along the nadī system of the

condensed force, and drive it to the subtle point in the crown of his head where it will cleave wide the opening into the Ultimate Ground of Being. Through this an infinitely bliss-creating nectar will then drip down to flood his body and mind with the thicker substance of Rasa-juice, a condensed cream of Truth rather than the dilute energy which originally flowed through his nadīs. This is what constitutes the ultimate inner-erotic experience, when Purūṣa and
155 Prakṛiti are united in a transcendental intercourse in a way suggested by outer erotic images. This nectar may be represented as milk from the udder of the Kāmadhenu, the 'cow of desire' in manuscript diagrams. In Buddhism this juice appears as the Bodhicitta, 'enlightenment-consciousness', analogue of transcendent semen, sometimes known as a white flower. To achieve all this no Tantra, Hindu or Buddhist, ever expects the sādhaka to destroy his body with asceticisms. He must keep it in good trim so it can be of vital assistance. The successful sādhaka does not cease to be the person his friends know. What happens is that to his human personality is added an immense superstructure of
147 extra dimensions of the mind. None of his sensuous or emotional faculties must be lost; on the contrary they must be cultivated and expanded. And as this kind of sādhana is never a matter of mere thinking or imagination, the added dimensions of the 'mind' are states of knowledge as concrete in their own way as any worldly experience.

140, 141 The details of the subtle-body mechanism are as follows.[21] Along the Suṣumnā nadī are strung a series of maṇḍala-discs; these are often known as the ćakras, or wheels, and they are usually represented in art as open lotuses with differing numbers of petals. Hindu and Buddhist systems vary in the number of ćakras they recognize. Hinduism knows a basic six, Buddhism sometimes confines itself to four. In more elaborate Hindu systems a number of ćakras may be developed in the divine realm above the highest ćakra in the human subtle body, beyond the head. The basic six can easily be discovered by a modest act of introspection. They are, in fact, a special type of yantra. Chinese
145 Taoism knows a similar subtle body, with a spinal channel, gateways and differently symbolized regions through which an inner circulation passes.[22] And the Sufi symbolism of the inner 'illustrated tower' must refer to a subtle body.[23] The pictures in the rooms of each of its seven floors parallel the ćakra system, and individually resemble the Greater Trumps of Tarot cards. Both these systems, as they are now known, may owe something to Indian Tantra; but they also may contain independent strands of ancient tradition.

The lowest Tantrik ćakra, at the base of the spine in the anal region, is congruent with the world-wheel on its axis, the Merudaṇḍa (Chapter 9). In Hindu Tantra this lowest ćakra is called Mūlādhāra, 'root-support'. When a yogī sits to begin his pūjā and meditation he may first of all perform a rite which 'establishes' or 'fixes' the place on which he sits as his solid centre-base on the earth. This links his own inner forces directly to the earth and his world;

137 Śaiva Yogī called Gosain Sagagir
Mankot, *c.* 1730.
Gouache on paper 9 × 7 in.

138, 139 Two details from an illustrated book of Yoga postures.
Rajasthan, 18th century.
Gouache on paper 64 × 8 in.

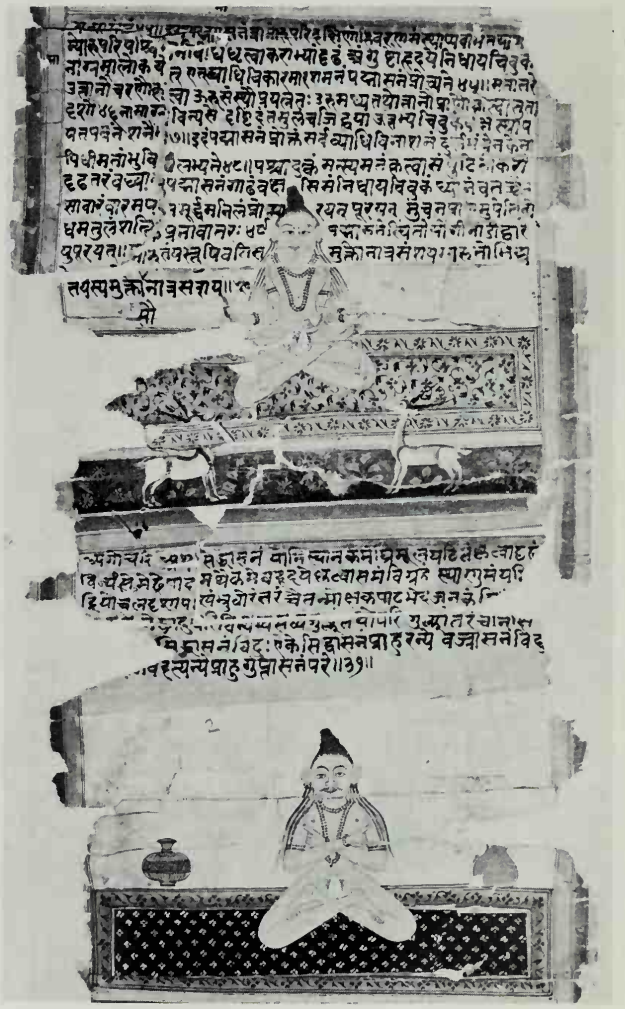

140 Diagram of the six ćakras in the subtle body. Kangra, Himachal Pradesh, 18th century. Gouache on paper 19 × 11 in.

141 Illustrated book representing the ćakras in the subtle body and auxiliary symbolisms of the transcendent realm. Nepal, 17th century. Gouache on paper 140 × 11 in.

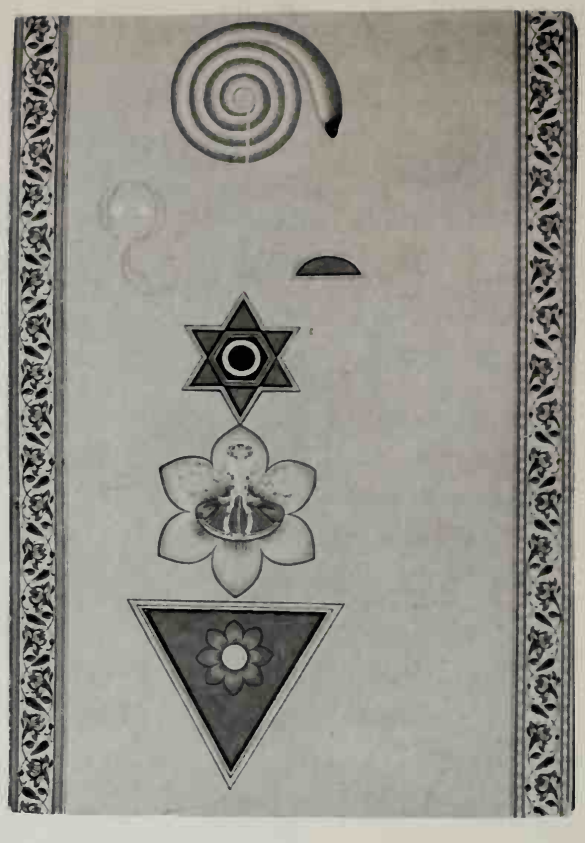

142–4 Three from a set of seven paintings of the meditative series of ćakras, once forming a continuous scroll, of which the last represents the void Prakṛiti. Rajasthan, 18th century. Gouache on paper each 16× 11 in.

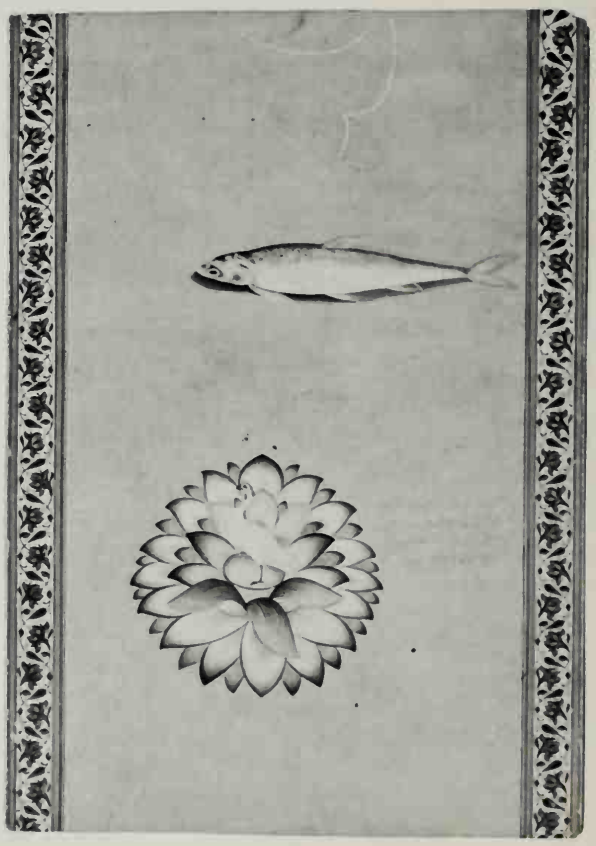

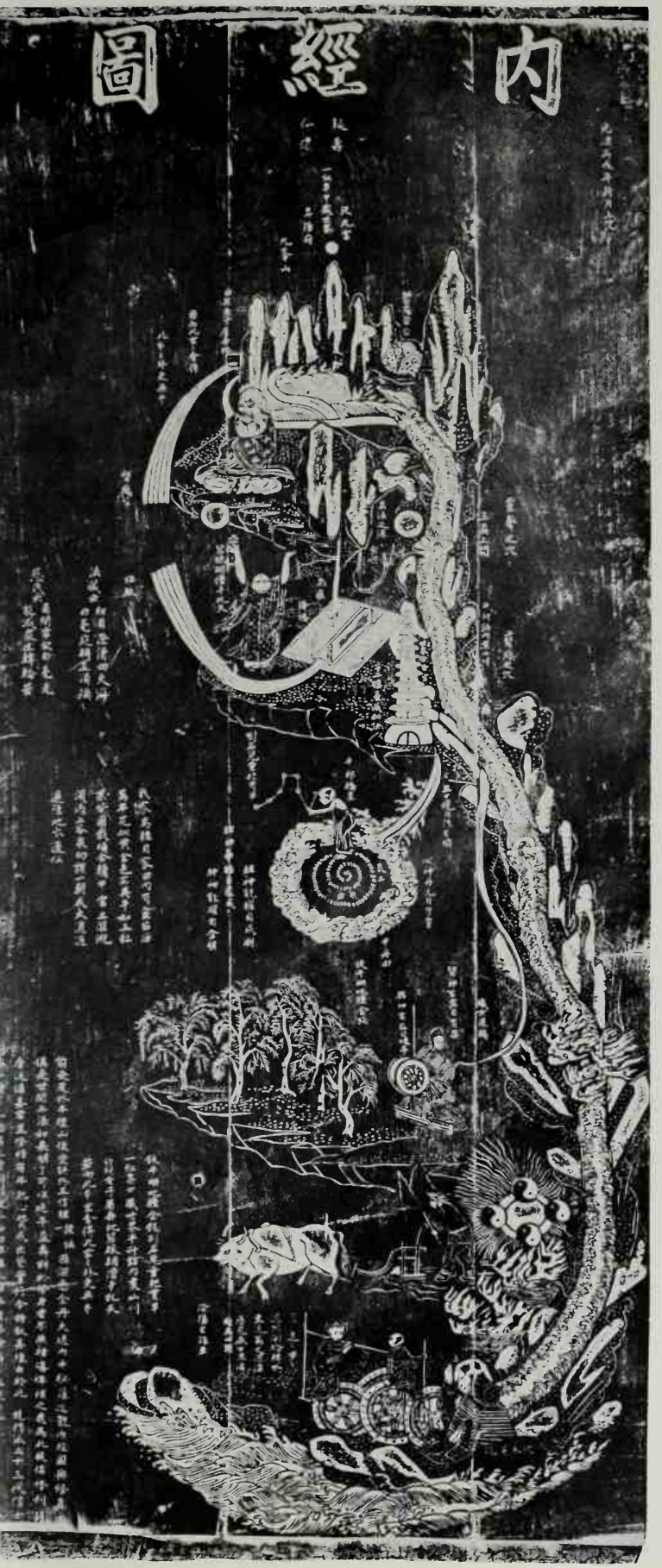

145 Diagram of the Chinese Taoist subtle body. China, 18th century. Ink rubbing on paper 47× 20 in.

146 Kuṇḍalinī coiled about a liṅgam Banaras, contemporary. Stone h. 7 in.

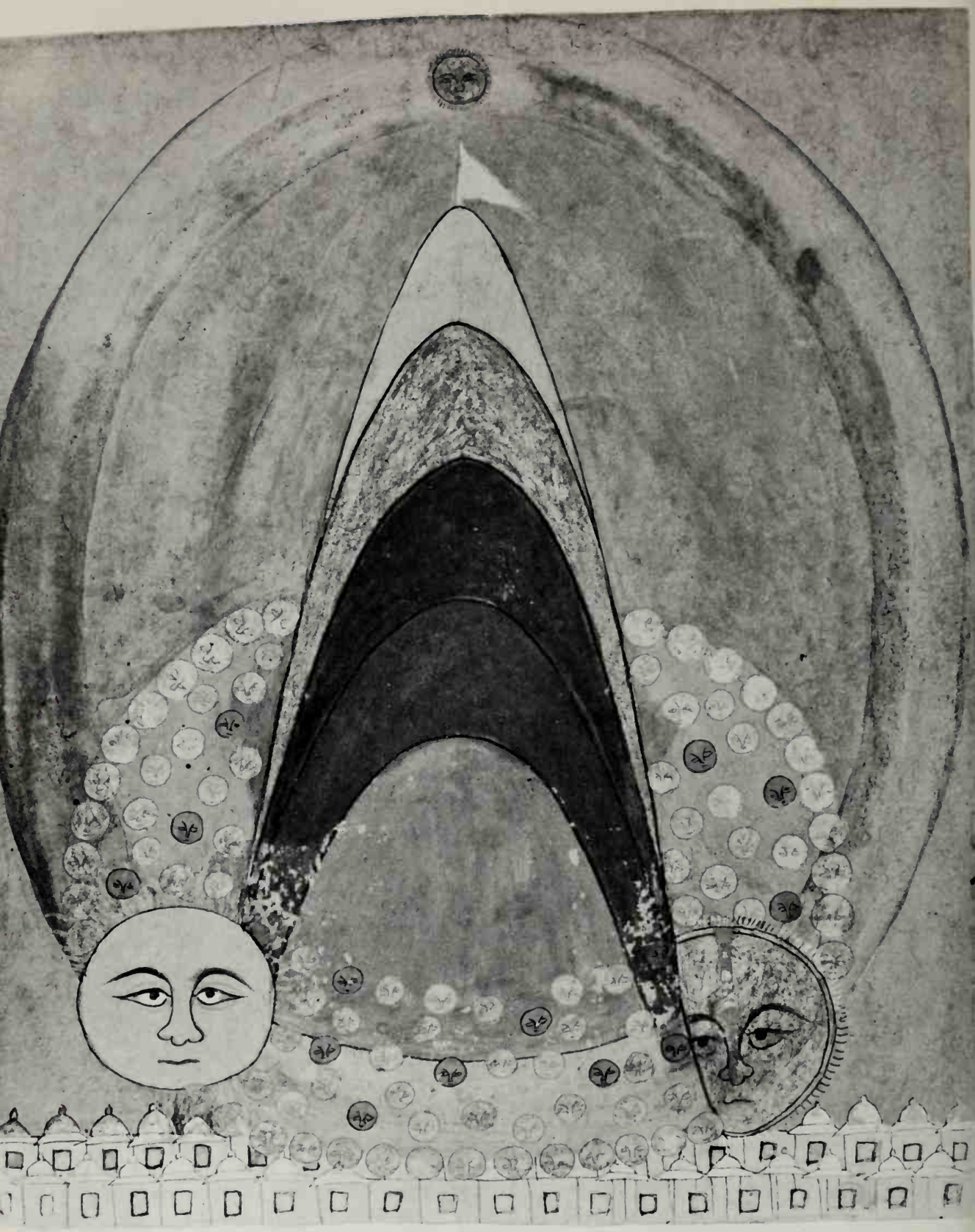

147 Painting representing the elements penetrating into space beyond the head region. Rajasthan, 18th century. Gouache on paper 7 × 6 in.

148 Image combining the attributes of the thousand-armed Avalokiteśvara, from an artist's drawing-book. Nepal, 16th century. Ink on paper 11 × 5 in.

149 Painting of hands holding skull cups, symbols for the five elements. Nepal, 18th century. Gouache on cloth 4 × 8 in.

(*Overleaf*)
150 Tanka representing Kālaćakra, the presiding Devatā of the cycle of time with Vajradhāra above. Tibet, 19th century. Gouache on cloth 25 × 15 in.

it is symbolized in diagrams by a tortoise. More thoroughgoing sādhana may invoke the protection of the spirit of the locality:

> The Devatā of the spot [chosen for meditation] should be meditated on as four-armed, huge of frame, his head covered with matted hair, three-eyed and ferocious; he wears garlands and earrings, has a vast belly, long ears and a hairy body. He wears yellow garments and holds a mace, trident, axe and a staff with skull on top . . . red like the rising sun, and [looking] like the lord of Death to his enemies, he sits in the lotus posture on top of a tortoise, surrounded by . . . armed followers.[24]

This is also the pattern adopted for icons of innumerable Tibetan local spirits. The sādhaka then concentrates upon the energies which are flowing out around the root of his Merudaṇḍa projecting his world, at the centre of which he is now firmly located. He proceeds to use the inner image of his lowest ćakra as a maṇḍala-yantra with its mantras to withdraw and concentrate his outgoing energies.

First he must set up a system of inner circulation along a pair of nadīs which spiral from the top to bottom around the Suṣumnā, passing points congruent with the left and right nostrils. These are called the nadīs Iḍā and Piṅgalā, sun and moon, the right white, the left red. When this is done the outward-flowing world-energies can then be withdrawn into the ćakra's circuit of petals, then into a central downward-pointing female yoni-triangle. The sādhaka, having externalized his worship of this yoni, performing a special contraction of his perineal muscles called yoni-mudra, becomes aware of and controls this yoni in himself, as the subtle generative organ of his world. Finally the energies are concentrated into the form of a subtle female snake, called Kuṇḍalinī, who is in ordinary people asleep after having propagated their world around them by many active coilings.[25] She is said, by using the fifty Sanskrit letters as the strings of her instrument, to 'sing her song' out of which are woven all the forms of the worlds. Anyone who can hear it for what it truly is, in fact becomes liberated.

The sādhaka's aim is to awaken and, by using yogic postures, muscular actions and sexual intercourse, vitalize Kuṇḍalinī, compelling her to straighten out and enter the bottom end of his Suṣumnā nadī. 138, 139

Occasionally an elephant is shown in the Mūlādhāra ćakra, which seems to represent the entire body of the senses which is to be transformed through the upper ćakras. Kuṇḍalinī is also shown, when asleep, as being coiled around a standing inner liṅgaṁ at the centre of the ćakra, covering its orifice with her mouth – the same orifice through which she has to enter the Suṣumnā. 146

The ćakra has four petals, and its 'presiding devatā' is that same red Dākinī who represents the fundamental Tantrik initiation. In Buddhism the 'earth' colour is yellow, and its characteristic form is square. This 'presiding deity' can provide the first transference in the process of internalizing the external 75

woman. Complete transference can only take place after prolonged and repeated acts of this pūjā and meditation.

The continuation of the meditative process consists of 'driving' Kuṇḍalini (or, in Buddhist theory, some other female personification of the 'energy' such as Vajravarāhī) onward up the Suṣumnā into each of the higher ćakras or lotuses in turn where 'radiating' meditations take place in other-worldly dimensions. In each of them a 'transformation' occurs, concentrated by maṇḍala-yantras of the ćakra and reinforced by mantras. Different traditions allocate different devatās to each, symbolizing by lotuses with varying numbers of petals the successive transformations of the principles from gross to subtle. In Buddhist traditions Buddha figures which represent the meditator's own personality in a state of full consciousness of each level occupy the elemental stages. But here a subtle and mobile displacement occurs; for the Buddha who 'presides' in each realm is, in fact, the Buddha whose own realm (and colour) is the one next below. The meaning of this refinement can be found explained by Lama Anāgārika Govinda.[26]

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142–4

This process is sometimes called Laya, 'absorption', and the whole technique may be called Laya yoga. The significance of the successive transformations is best expressed in terms of the five 'elements' recognized in Oriental theory. These are not material elements in the Western scientific sense, but represent stages of progressively more subtle states of matter to the experience of which correspond progressive states of bliss. They match exactly the 'elements' known to European Neoplatonic and Alchemical thought, save that the order of the third and fourth is, for a special reason, reversed thus: earth, water, fire, air, aether. The ascending series, in Buddhist yoga, is displaced upwards by one, since Buddhism prefers to omit the centre at the genitals. Mūlādhāra is the Hindu ćakra where reality is experienced as solid matter. At the six-petalled Svādhisthāna, which Hindus place behind the genitals, Buddhists at the navel, reality is known in its dissolved, lunar, watery state, the presiding devatās appearing in fresh forms, and time being seen as a true dimension not a mere sequence. The colour of this realm is white and its characteristic shape in Buddhist Tantra is a circle.

149

At the level of the navel is the ten-petalled Hindu Maṇipura ćakra. Its name means 'jewel city'. The 'maṇi' is the same word as that which means both 'jewel' and 'phallic principle' in the famous Tibetan mantra mentioned in Chapter 5, 'Oṁ maṇi padme Hūṁ'. This centre is at the heart in Buddhist Tantra. Here is the region of the mystical fire, and in Hinduism its devatās are the patrons of the cremation ground.[27] At the level of this ćakra the world is consumed and transformed through the agency of flame generated by the upper and lower psychic energies in combination, and time is transcended; in Buddhist Tantra its colour is red and its shape an upward-pointing triangle. At this level is carried out the famous gTum-mo ritual of Tibetan Lamaism

which arouses the inner fire for all sorts of magical purposes, including keeping warm among the snows.

At the level of the heart on the Suṣumnā is the Hindu Anāhata ćakra, with twelve petals. In Buddhism it is at the level of the throat; its colour is green and its shape is a semicircle. Here reality is gathered into a single subtilized image of the smoke-like principle of air, the realm of undefined possibility in space and time in which the most fundamental cosmic sound-frequencies generate their first vibration-patterns. The Hindu Goddess-transformation here is yellow 'like lightning among monsoon-clouds'. Most important of all, in the Hindu centre is a golden female triangle with, inside it, the self-originated Śiva liṅgaṁ which has no base on which to stand, being oval; it is here generating itself, expanding from nothing, inside the most primal phase of materialization. Here, therefore, resides the root of the sense of 'I-ness', distinct from 'the other'. Immediately below this ćakra Hindu Tantra sometimes recognizes another smaller one, containing a jewelled altar, where prolonged acts of mental worship directed towards the devatās of the Anāhata ćakra may be performed. This is held to be the island stronghold of personal selfhood, its eight petals symbolizing the eight cemeteries mentioned in Chapter 8.

The sādhaka may meditate on this island of gems, even as an alternative to full Kuṇḍalinī yoga. It floats, the Kaulāvalīnirṇāya says, in the ocean of nectar encircled by a beach of golden sand. It is thickly grown with trees of jewels, golden lotuses and blossoms, full of birds. At the centre is the Kalpa or aeon tree composed of the fifty letters of the alphabet, often represented in Tantra art. At the foot of this tree stands the splendid maṇḍala-temple of light with walls of gold, hung with jewels and garlanded with beautiful women. It is entered by four doors that are guarded by gods. Silken whisks and banners float in an incense-perfumed wind. On a jewel-altar at its centre is the great symbolic vase, overflowing with nectar. To this he may offer all kinds of pūjā.

The throat ćakra in Buddhism is the region of air. In Hindu Tantra it is called Visúddha, sixteen petalled and coloured a smoky purple, symbolizing the region of aether, the state of knowledge beyond all possible physical expression. At its centre is a white circle. The presiding devatā is the half-male, half-female form of the original two-sexed principle in a state existentially prior to separation into distinct male and female. The Goddess-form is pure white. This elemental region of aether, however, Buddhists locate in the crown of the head, and give it the colour blue, with a flamboyant nasal dot-shaped mantra. Most Hindu Tantra, since it locates the aether realm in the throat, envisages two further ćakras above, one between the eyes, white, with two petals, called the Ājñā, the other in the crown of the head, called Sahasrāra, the thousand-petalled.

In the Ājñā, the place of the 'third eye' of wisdom, the sādhaka's faculties reach a state of formless contemplation. The subtlest state of mind is there; the

mantra is 'Oṁ' itself. Devatā appears only as a yoni (vulva shape) enclosing an elliptical pure white liṅgaṁ. Here the sādhaka achieves union of the two absolute principles into the unitary Brahman. This is probably the most important meditative ćakra of all to the Hindu Tantrika.

Beyond it is the Sahasrāra, its thousand petals encircling the point of uttermost brilliant light which opens onto the engulfing void of supernal space. Its rays are the nectar of immortality. As experience it is Nirvāna. It is the gate of Being itself, through which men and their worlds are sustained, the place alike of release and Genesis. It can only be reached by male and female joined in sexual union. As to whether the union needs to be outward and physical as well as purely inward and symbolic there is disagreement. The most archaic strands of Tantra that survive today only among a few Hindu sects almost certainly recognized that outer union was the most powerful medium. The two lovers were said each to give the other, quite literally, what the other lacked of completeness. Joined, they may become more than either can be alone. Other sects, especially the Tibetan Buddhists, require that the union be entirely subjective, combining within the single person the elements of 'active compassion' as the male, 'wisdom' as the female, into a comprehensive insight.

Above the Sahasrāra some late traditions have added a series of further ćakras, 'where only the Gods reside'. These must be explained as corresponding to inward psychic experiences; but they may also represent a speculative device for breaking through the barrier of definitions conditioned by the noun (see Chapter 3), which must have grown up when literary descriptions of the 'highest place' had become over-familiar and obstructive.

The Tantrik Buddhism (Vajrayāna) of Eastern India, Tibet and China involves its own special sets of devatās organized into maṇḍalas placed in the ćakras. Its great early text, the Guhyasamāja Tantra, describes how when the subtle energy (Bodhicitta) becomes united with the void of wisdom, the sky of the mind fills with infinite visions and scenes. Then like sparks seed-mantras emerge and crystallize gradually into complete and glowing living forms of devatās, beautiful or terrible, which confront the meditator. Their only relationship is with him; they act out no notional interpersonal drama independent of him. Once they are thoroughly realized in meditation, they never leave the sādhaka. They become like extensions of his faculties, advancing his meditation, and helping him to produce physical effects in the world. In fact 'the form of a devatā is nothing but an explosion of the void, naturally non-existent' (i.e. beyond the scope of convergent logic), but depends on a chain of particularization within the void which makes a particular stretch of the psychic and cosmic whole available to the meditator. They present themselves like visions within a supernatural clouded or flaming space, superimposed upon a landscape setting, the three dimensions of the former quite inconsistent with those of the latter – the basic pattern of the Tibetan tanka picture.

151 Diagram of the ćakras in the subtle body. Kangra, Himachal Pradesh, *c.* 1820. Gouache on paper 12 × 9 in.

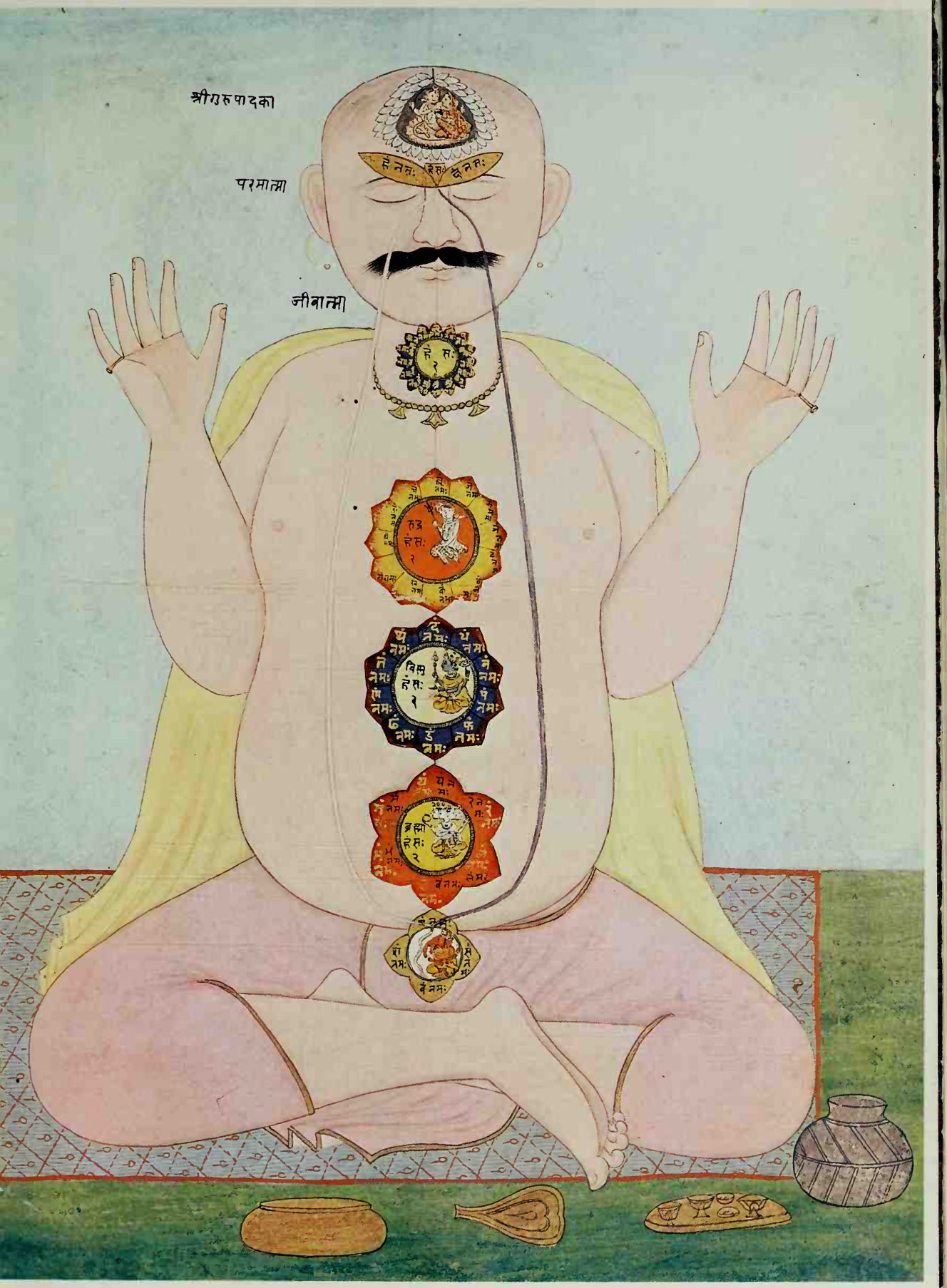
श्रीगुरुपादका
परमात्मा
जीवात्मा

152 The combined subtle and cosmic bodies in the form of the 'elements', as Svayambhūnātha, the self-originated lord. Nepal, 17th century. Gouache on cloth 74 × 30 in.

153 Tanka, depicting the maṇḍalas of the Peaceful Buddhas, of the Knowledge-Holder and the Wrathful Buddhas. Tibet, 18th century. Gouache on cloth 29 × 22 in.

154 Tanka, representing the maṇḍala of the Supreme Buddha Vajrasattva, meditation upon which can generate the ultimate condition of knowledge. Tibet, 18th century. Gouache on cloth 21 × 17 in.

155 Vajrasattva in union with the Supreme Wisdom Vajradhātvīśvarī. Tibet, > 16th century. Gilt bronze with jewels. 11 in.

157 The originally Persian mythical bird, Simurgh, holding fast nine elephants symbolizing lower constituents of the partial self. Kangra school, 18th century. Gouache on paper 10 × 12 in.

< 156 Tanka representing the Supreme Buddha Vajrasattva generating maṇḍalas. Tibet, 18th century. Gouache on cloth 26 × 18 in.

158–9 Two from a set of thirteen leaves from a manuscript illustrating the processes of projective-evolution of the Universe. Western India, *c.* 1700. Gouache on paper 10 × 5 in.

This idea of iconography led to special developments within Tantrik Buddhism. Large numbers of special maṇḍalas were developed during the sixth to twelfth century, many recorded *c.* AD 1100 by the great Indian sage Abhayākaragupta and preserved in Tibet.[28] These co-ordinated innumerable variations of devatā figures. The largest collection of artistic icons illustrating the figures, made in the eighteenth century, was found in Peking in 1926. It originally contained 787 images. The lists upon which the maṇḍalas were based are often quite inconsistent; the 'sixteen Bodhisattvas', for example, can differ drastically according to different usages. These inconsistencies may indicate local variations among the traditions which have been collected. But the idea behind this Buddhist maṇḍala system is always the same. Any maṇḍala or ćakra of devatās, thoroughly realized in meditation, becomes a permanent property of the sādhaka's inner being, an added dimension to his total condition.

The course of an individual's spiritual history may demand that he learn and assimilate a given maṇḍala for a special occasion. The maṇḍala itself, as a diagrammatic complex structured around a central point, focuses the energies it contains upon the meditator's central Suṣumnā; while the different figures gyrating within it crystallize stretches of psychological experience and meaning. In a sense, therefore, the more maṇḍalas a sādhaka can realize and absorb, the greater his endowment.

There is, however, one leading pattern which co-ordinates all the many possible maṇḍalas of this Buddhism, which is often (wrongly) believed to be the only Vajrayāna maṇḍala. It is that of the peaceful or Dhyāni Buddhas, supplemented by matching maṇḍalas of 'Knowledge Holders' and 'Wrathful' devatās. Again, not all the surviving versions are totally consistent. Their symbolism and manipulation are extremely refined, and known to very few masters even in the Tibetan sects. Some indication has already been given (p. 136) of parts of their meaning; other parts also relate to specific points of Buddhist psychology and metaphysics. The important thing here is that none of them *in itself* alone represents enlightenment. All three maṇḍalas need to be superimposed and fused together into a single image.

Those maṇḍalas occupy Vajrayāna's three upper ćakras – of fire at the heart, of air at the throat and of aether in the crown of the head. Each maṇḍala must be inwardly 'realized', with its full complement of meaning, at its appropriate ćakra-level of knowledge. They are all conceived as groups of five circles roughly on a plane, one at the centre and one at each of the four directions, south, east, north and west of each maṇḍala. Each circle is again an elemental region occupied by its own presiding Buddha of appropriate symbolic colour, in symbolic sexual union with his female wisdom-condition, i.e. in a specific state of intuition. The Buddha-states in each maṇḍala are focused in the figures at the centre; and each maṇḍala represents a transformation of the others. Each

of the set of five at all three levels represents the modification and sublimation of grades of the five major human emotional hindrances, correlated both with the sense-realms and with the psychological categories (skandhas) to which all experience is reduced according to Buddhist tradition. Each also has a special kind of insight; the names are meaningless without a knowledge of the condition. The five regions are: in the blue centre region Buddha Vairoćana, whose emotional realm is 'fascination', sense-field 'sight' and skandha 'visible form'; in the yellow southern region Buddha Ratnasambhava, whose emotional realm is 'pride', sense-field 'touch' and skandha 'feelings'; in the white eastern region is Buddha Akṣobhya, whose emotional realm is 'rage', sense-field 'sound' and skanda 'intellectual discrimination'; in the green northern region Buddha Amoghasiddhi, whose emotional realm is 'envy', sense-field 'taste' and skandha 'traces of habit-energy from past lives'; in the red western region Buddha Amitābhā (or Amītāyus), whose emotional realm is 'lust', sense-field 'smell' and skandha 'ideas'. Each 'direction' save the centre has its own special terrifying guardian figure, also represented in sexual union with a female counterpart. These last are the particular deities of the people, of those on the outside of the circle of initiates.

All the Buddha-figures may themselves have their own maṇḍalas, of which they are the focal centres; and all have several of their own special anthropomorphic 'reflexes' or 'projections' into the lower grades of spiritual life. Chief of these are the Bodhisattvas, figures of infinite compassion. The most important are Avalokiteśvara-Padmapāni, a reflex of Amitābhā, Samantabhadra of Vairoćana, and Manjuśrī of Akṣobhya. There are female Bodhisattvas too, among whom may be ranked the various coloured Tārās. The name 'Tārā' means 'She who causes one to *cross*', the word 'cross' implying safely reaching 'the other side' of the stormy torrent of existence which is alluded to in the most ancient Buddhist Mantra of Supreme Wisdom.

The Knowledge-Holders are usually represented as figures matching the colour of their equivalent Buddha-region, dancing in sexual intercourse with different-coloured Dākinīs; their faces wear slightly 'enraged' expressions. Their meaning is always kept particularly secret, but it is clear from their partners, who are always Dākinīs, that they symbolize the whole gamut of initiatory states. The significance of the topmost maṇḍala of big-bellied and raging 'Wrathful Herūkas', each dancing with his female reflection, his gross phallus thrust into her, hair bristling long and wild, aureoled in flame, has been suggested earlier on (p. 136). But the fact that these Buddha-transformations inhabit the highest region in the Buddhist subtle-body, called variously the 'Ocean of reconciliation', 'the self-originated Universal Body', 'the Totality of the Void', gives them a special character. Their colours are all darkenings or negatives of the colours of their corresponding Buddhas – brown, tawny, black, dark-green, red-black. Their 'condition' is the opposite of the 'Peace' of

the Dhyāni-Buddhas. Thus they represent the ultimate 'cancelling through' of all the obvious virtues which outward teachings name and propagate. Their general aspect connects them with the image of the completed Tantrik sādhaka with which this book ends (p. 197). The special kind of 'integration' symbolized by the initiations of the Knowledge-Holders is transformed at this level into an apparent freedom, an identification with originating vortices within the Void. Their names and those of their females are all formed from the names of the esoteric emblems which link all the stages of Buddha-transformation (C. Buddha, S. Ratna, E. Vajra, N. Karma, W. Padma, symbolized by wheel, jewel, vajra, sacrificial sword and lotus).

Since the general character of these 'Wrathful' figures somehow expresses generic 'rage', there is always felt to be a special connexion between them and the Buddha Akṣobhya of the East, whose emotional realm is 'rage' and family Vajra: so much so that Akṣobhya, although his is not the central position in his own maṇḍala, is often said to be the 'originator' of the other four. Since the 'Wrathful' images are placed higher in the subtle body and hence higher in the existential chain of Vajrayāna, 'originator' here must mean that he is the link between his own peaceful maṇḍala and the higher maṇḍalas where a transcendentalized 'rage' prevails. This is probably the reason why Akṣobhya is given a central position in some sub-Tantrik Buddhism (e.g. in Japan), the original justification for this having been eliminated along with the pure Vajrayāna teaching. It also helps to explain the importance in Tibetan Buddhism of the terrible form of his Bodhisattva-reflex, Vajrapāni, the 109
protector and chief embodiment of the power of the Vajrayāna.

One further Tantrik Buddhist maṇḍala representing the subtle and cosmic body should be mentioned. It is that of Kālaćakra, the 'wheel of time'. It seems 150
to have been evolved as a deliberate attempt to reconcile Buddhist and Hindu maṇḍala-symbolism, and was especially cultivated in Nepal. Its concentric circles and radial ranks of images include Hindu deities and Vajrayāna principles carefully correlated with each other. The blue-black Kālaćakra himself occupies the centre of the maṇḍala, dancing in the embrace of his red female counterpart Viśvamātā, 'mother of all'. There is some obscure connexion between this, and the Hindu planetary ćakra, described earlier, in Chapter 9.

Each major tradition of Tibetan Tantra envisages a supreme Buddha form (some envisage two, one above the other) which personifies the state of being and consciousness in which the entire imagery of these great maṇḍalas, with all their complex significance as condensations of experience, is known as a unitary whole. Two are represented as transcendentally tranquil, in the state of uttermost awareness, their minds irradiated by the light of all the transformations in the great maṇḍalas. Their names are Samantabhadra and Vajradhāra. A third, Vajrasattva, may appear as 'active'. None of the three 154–6

represents a 'creator', as Hindu supreme principles do. Buddhism is only concerned with states of consciousness, of which enlightenment is the highest. Its pragmatic methods, dealing as they do with the emptiness of every possible inner and outer phenomenon, never suppose a creator. Their Great Whole is the Void.

The ultimate goal is described by every form of religion in its own terms; and the arts of different religions locate at the crown of the head the emblem they use to indicate it. Buddha images are given a swelling at the top of the skull, called the uśnīṣa, which has been identified since at least the third century AD as an outward physical index of inner enlightenment. Burmese and Siamese Buddhas have flame-shaped uśnīṣas. Tibetan Buddhism has a devatā of supreme wisdom called Uśnīṣavijayā, 'she who is born from the Uśnīṣa'. Kṛiṣṇa-worshippers locate the celestial reality of the transcendent Goloka,
170 'cow-world', there. Some Hindu images set Śiva and his 'wife' there.
157 By an interesting transference the old Persian Simurgh, a great mythical bird used as a Sufi symbol of the highest divinely spiritual element in man, became known in India with the coming of Islam.

Sometime after 1600 it was assimilated to an older Indian image of a great vulture-bird called Garuḍa, whose chief earlier role had been to symbolize the celestial air and light upon which the high god Viṣṇu was borne. By the eighteenth century Garuḍa had taken on something of the significance of the Simurgh, which also survives as a spiritual symbol in some parts of India where Islam has flourished.

There are numerous Tantrik icons which summarize the whole structure of the subtle body. Apart from the many anthropomorphic diagrams which illustrate the ćakras with their mystical significances there are yantras and schematic diagrams which lay out the multi-dimensional symbolisms on a plane surface. Tibetan paintings may define the psycho-cosmic elements.

So too may Buddhist stupa-emblems. These last may be on many scales,
48 ranging from large works of architecture to small bronze objects. Built stupas in Nepal even have eyes painted on them to reinforce the meaning. The gigantic stupa of Borobodur in Java (ninth century) represents a psychocosmogram in entirely Buddhist terms, but not, however, really Tantrik. It offers a path of ascent up its many sculptured terraces from the world of discrimination and error towards the shining emptiness of Nirvāna at its peak. The essential feature of a Tantrik stupa cosmogram is that the ascending series of inner 'elements' is referred to by the three-dimensional forms of which the stupa is composed: a cube for earth, rounded dome for water, cone for fire, bowl or disc shape for air and curling finial for aether.

11 Doubling and development

Earlier on the process whereby man's world of reality is developed has been described in various ways. Here, close to the root of the process, Hinduism recognizes a number of distinct early stages. The diagram (p. 182) of the essential process as it is conceived in the developed Sāṅkhya philosophy of Tantra will link them together. It should, perhaps, be mentioned that Buddhism has no contribution to make to this aspect of Tantra. The subtle categories discussed here are regarded by Buddhism as empty and meaningless, and their absence is the reason why Buddhism elides the two upper ćakras in the subtle-body system.

Many Hindu Tantrik images represent the first division of the creative urge into male and female, white and red. This first division was described earlier (pp. 73–4), in connection with yantra.

But perhaps the most important philosophical issue in connection with the whole idea of the double-sexed primal divinity is this. The point where an ultimate division can be intuited is a logical and phenomenological necessity, since without that division there can be no experience. Experience must be experienced by an experiencer; and he must have something to experience. This is the vital issue secreted in the quotations from the Bṛihadārāṇyaka Upaniṣad given above (p. 74). The 'one' who desired to create, to enjoy, to 74
possess and to act had 'first' to divide himself into subject and object. Those two terms are correlative; neither has any sense without the other. The subject is what experiences the object, which is defined as that which is experienced by the subject. At the highest level of sādhana the object may indeed be a most concentrated and remote idea, such as that presented in the Śrī Yantra. But the 2, 65
relationship of subject and object is there. Without the division there can be no love, no activity or field of action, no pūjā can be made. In Indian philosophy, since the time of the oldest Upaniṣads, subject and object have been called 'I' and 'This', 'ahaṁ' and 'idaṁ', equated with male and female, Śiva and Śakti, male and female dancer. The ultimate recognition is that 'I' and 'This' are not separate. But this is a point of realization to which no one can leap by a single act of intellect or will. If he pretends to he is a fool. Tantra provides a ladder towards that point. The Tantrikally modified Sāṅkhya offers a philosophical system which can authenticate it.

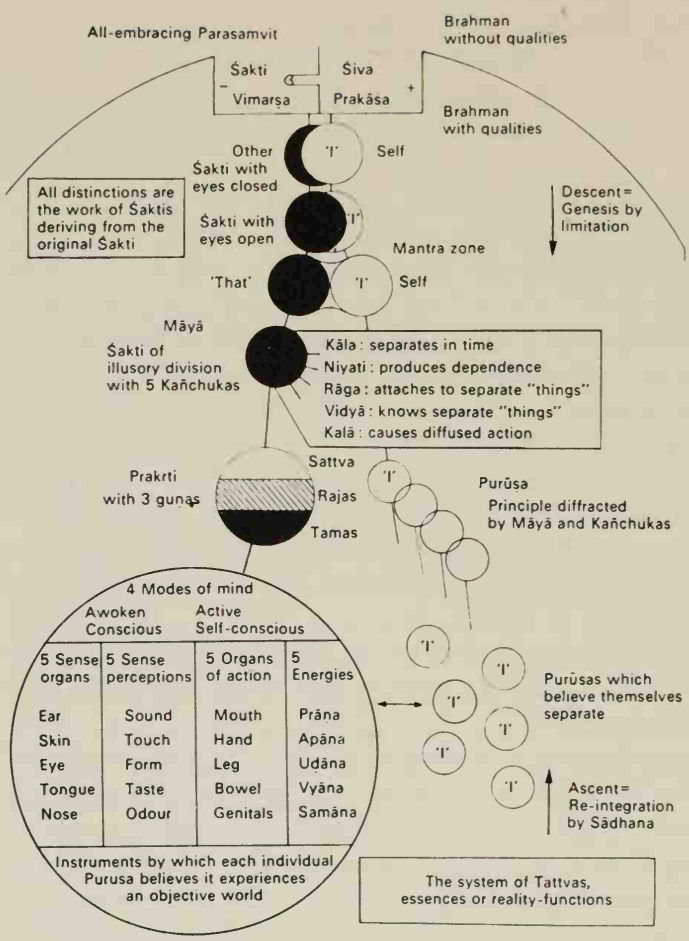

Sāṅkhya Tattva diagram, illustrating the manifestation processes of creation

The lower levels of the Sāṅkhya Tattva diagram define all the various sub-functions and categories through which the original flow of Being-energy is channelled and subdivided to make up the experienced world of forms and time. It is, in fact, a full phenomenological 'synthetic *a priori*' system, and it matches the pattern of the subtle body remarkably. It explains the meaning of many of the diagrams of world-evolution reproduced here, illustrating how the categories defining form are cut and shuffled out like differently coloured playing cards from the single deck of the possible. Indian playing cards are round. An important point has always to be remembered. In every experience of every objective 'This' by every experiencer the female qualifier is absolutely necessary; but so too is the male reservoir of energy, which supplies the 'Being' from the side of the objective, the unitary consciousness of self from the

158 159

side of the experiencer. Within every yoni, every active world-as-woman, is buried the liṅgaṁ, the phallus, without which there would be no energy to inflate her pattern. To a primary male spark of Being (Prakāśa) the Goddess offers Herself as the 'Pure Mirror in which He reflects Himself' (Vimarṣa).[29] 170
There are innumerable icons in India which represent the Divine Pair either as a male and a female, He with erect organ, She holding a mirror, or as a single double-sexed being, divided down the centre, the right half male, again with 161
an erect organ, the left half female.

Philosophy, however, must not be allowed to delude itself with its own constructions. Whilst it may theoretically assume an original spark within the reflection, the moment it seeks to attribute to that spark any character or form it falls into delusion. For: 'Whatever power anything possesses, that is the Goddess. . . . Into the hollows of her hair-pores millions of cosmic eggs constantly disappear. . . . She grants the desires of sādhakas by assuming various forms in play.'[30] But 'She who is absolute Being, Bliss and Consciousness may be thought of as female, male or pure [neuter] Brahman; in reality she is none of these.'[31] Even these are simply forms She assumes to make sādhana possible.

And so, if in his pūjā the sādhaka does everything in the appropriate way, he can reach a state of concentration which enables his focused mind and eyes to sink into the depths of the image; the Devatā will then enter the image. But this means, properly understood, that anything can be treated as an image. For the energies which fill the universe, which are all the different Śaktis radiating from the original seed through the cosmic anatomy of the Goddess, are parts of Her, and reside in mountain, tree, shrub, creeper, river and sea; one may worship Her in any of these objects, looking on each as another sort of yantra, or instrument. It is, of course, She who must be worshipped in the objects, not the objects themselves. And so She can be reverenced in those jackals, kites, graveyards, corpses, women, cows, fire and so on, of which Tantra's art is full. Everything (according to the summary in the great Purūṣa hymn of the Ṛig Veda) from Brahman to a grass-blade, including stone, wood, axe, spade, fruit and rice, should be worshipped. She is thus absent nowhere. For this reason many natural objects can be interpreted as the Goddess in manifestation, especially those which play a special part in the transformations of the world and in which a sexual analogy is present, such as the stones converted into rice 160
pounders illustrated here.

In reality[32] there are no such two things as Śakti and possessor of Śakti. There is no evidence of, nor is there any necessity for, the existence of the two things. Male, female, and neuter, all are Śakti. Body, senses, mind, and self, all are manifestations of Śakti. Consciousness as self is, like the orb of the sun, the condensed and massive form of Śakti; while body, senses, mind, and other things, like sun's rays diffused into space, are but fluid parts of that great massive Śakti. Although the sun is really energy in substance, yet for common under-

standing such expressions as 'the sun is possessed of energy' and 'the sun's energy' are used. Similarly, although self is Śakti itself in substance, yet in order that living men may the better understand, Śāstra has used such expressions as 'self is possessed of Śakti' and 'self's Śakti'. This is the only difference between Śakti and the possessor of Śakti. In a spiritual sense, nothing exists as possessor of Śakti besides Śakti. Even the Purūṣa-form, which you and I, according to our language and understanding, know as the possessor of Śakti, is but another or changed form of Prakṛiti. Other evidence is unnecessary. The Supreme Lord Himself, the sole and best Purūṣa in the world, who presides or dwells in all Purūṣas, has said in the Nirvāna Tantra:

> Just as trees grow on the earth and again disappear in it; just as bubbles are formed in water and again disappear in water; just as lightning is formed in clouds and again disappears in them; so at the time of creation Brahmā, Viṣṇu, Maheśvara, and other gods are born of the body of that beginningless and eternal Kālikā, and at the time of dissolution they again disappear in Her. O Devī, for this reason, so long as the living man does not know the supreme truth in regard to Her who plays with Mahākāla, his desire for liberation can only give rise to ridicule. From a part only of Kālikā, the primordial Śakti, arises Brahmā, from a part only arises Viṣṇu and from a part only arises Śiva. O fair-eyed Devī, just as rivers and lakes are unable to traverse a vast sea [that is to say, however strong their currents may be, they all lose their individual existence entering into the vast womb of the sea] so Brahmā and other Devas lose their separate existence on entering into the uncrossable and infinite being of Great Kālī. Compared with the vast sea of the being of Kālī, the existence of Brahmā and the other gods is nothing but such little water as is contained in the hollow made by a cow's hoof. Just as it is impossible for a hollow made by a cow's hoof to form a notion of the unfathomable depth of a sea, so it is impossible for Brahmā and other gods to have a knowledge of the nature of Kālī.

Brahmā, Viṣṇu, and Maheśvara, the text continues, are the presiding Devas of the three periods of creation, preservation, and dissolution; but none can master with his intellect the nature of that Kālī with whose playful glance even Mahākāla, to whom the three periods of time are but three twinkles of His three eyes, appears at one moment and disappears at another. Neither Brahmā, nor Viṣṇu, nor Maheṣvara knows Her fully.

This should make the essential point that the 'projecting' of a 'world' around the individual is not subject to his own will. It may be produced through the instrumentality of his personal desires; but these themselves, and his own notion that he *is* an individual with desires performing acts of will, are themselves the work of the Great Whole. The world must therefore contain many things which to the individual are repugnant, hostile and horrible.

160 Rice-husking stones, worshipped as male and female. Bengal, modern. Stone 10 in.

161 Ardhanarīśvara, deity half-male, half female. Bengal, 13th century. Sandstone h. 16 in.

162–3 Cosmic sun and moon, obverse and reverse. Tanjore, 18th century. Wood, painted h. 12 in.

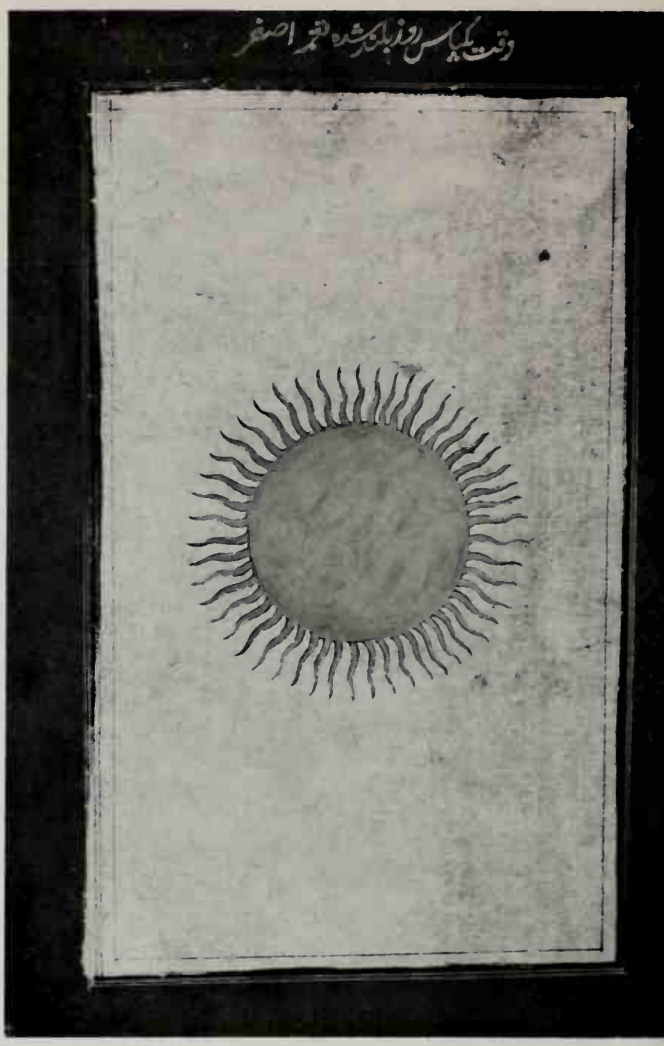

164 The Primal Light. Deccan, 18th century. Gouache and gold on paper 11 × 7 in.

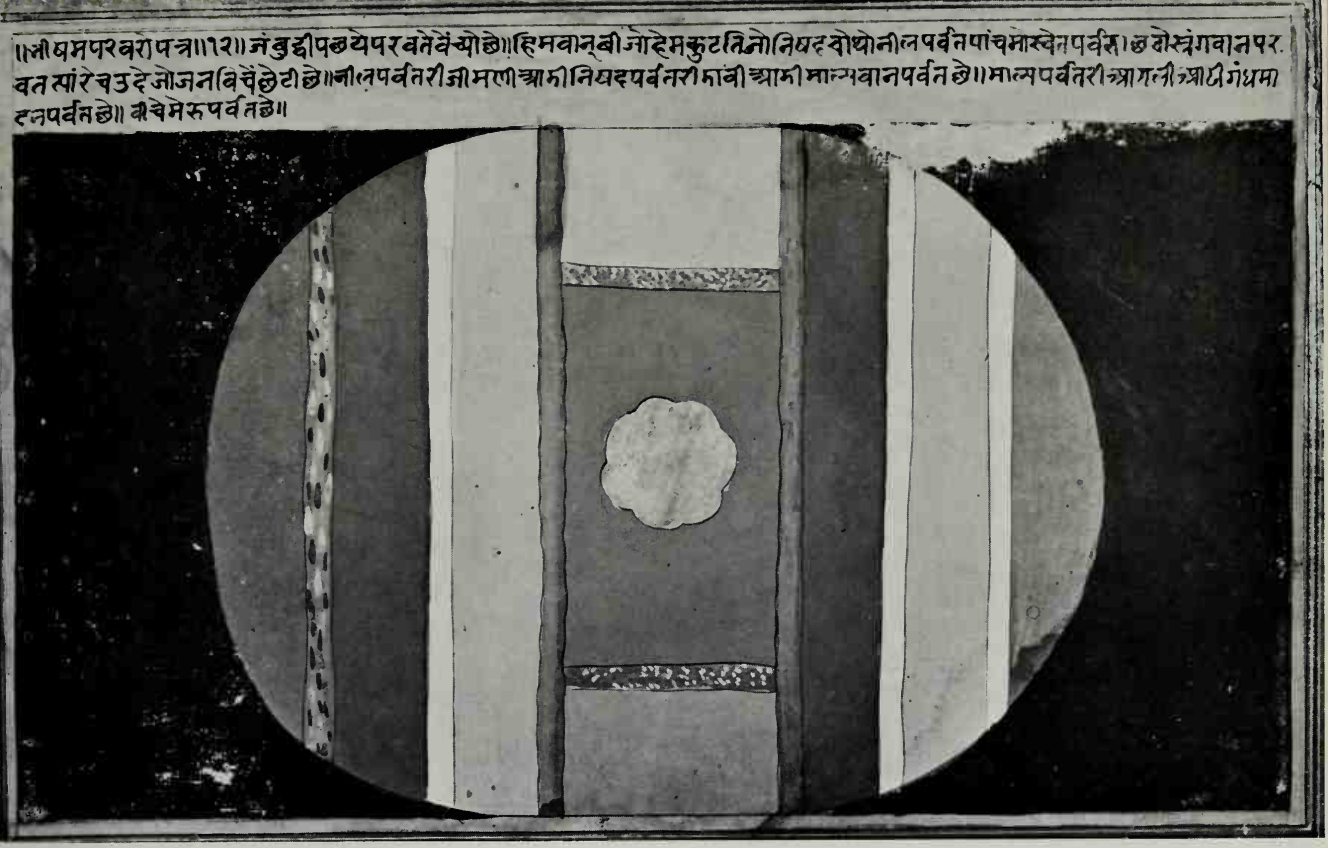

65 Primary divisions within the fertilized world-egg. Rajasthan, 18th century. Gouache on paper 11 × 17 in.

66 Painting illustrating Brahmins as the Knowers of Brahman in the presence of golden eggs. Rajasthan, 17th century. Gouache on paper, 9 × 15 in.

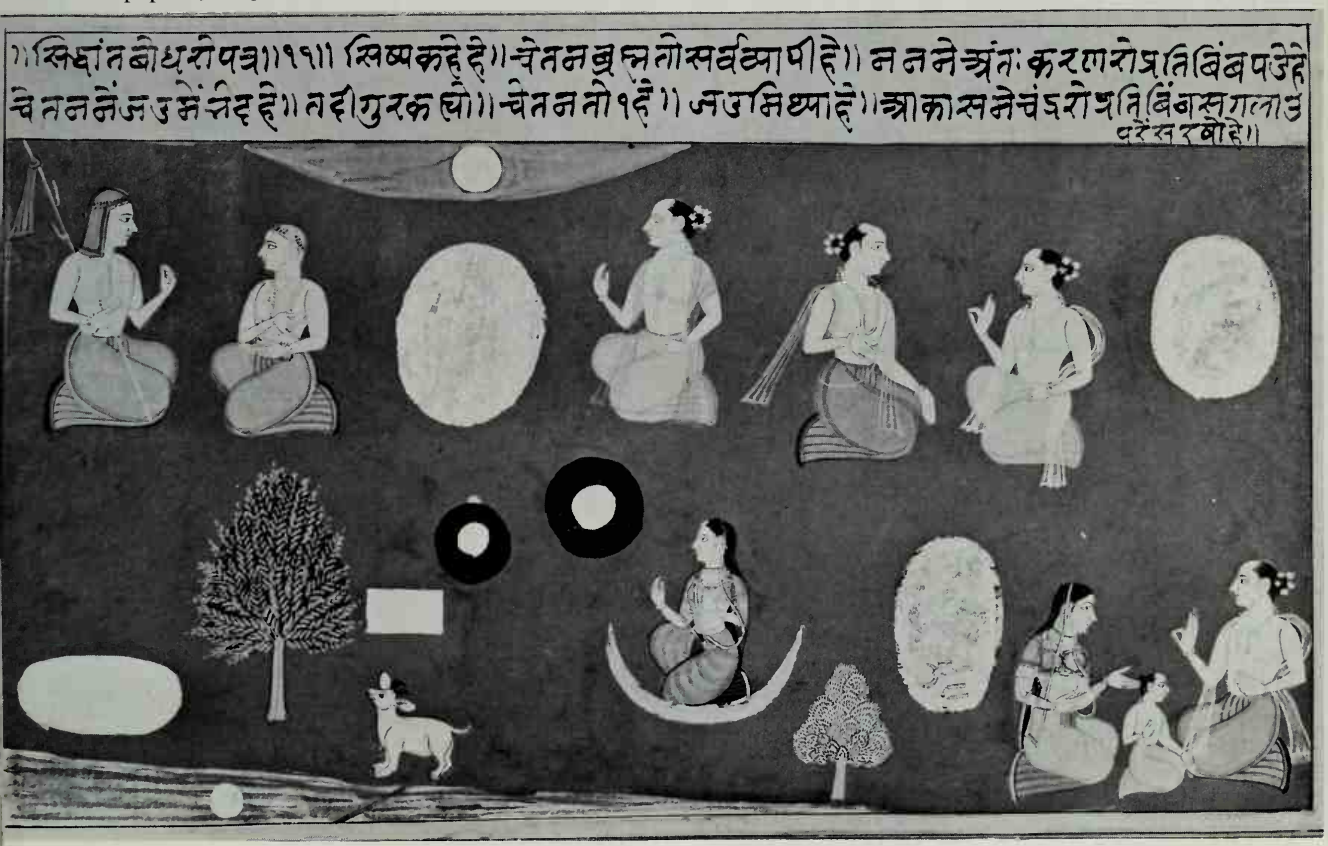

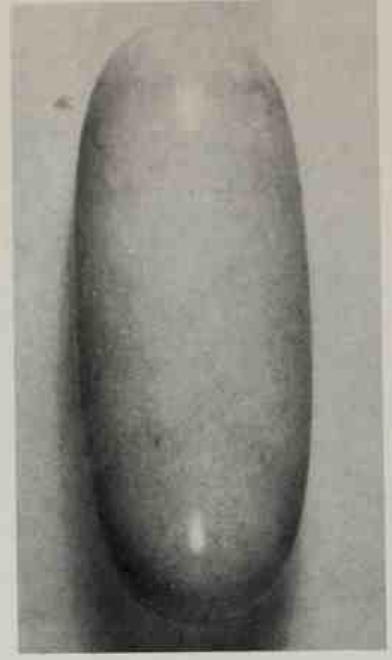

67 Egg of Brahman or Svayambhū
ngaṁ. Banaras, age unknown.
one h. 7 in.

68 Egg of Brahman or Svayambhū
ṅgaṁ, with yoni-shaped flash of red.
anaras, age unknown. Stone h. 7 in.

69 Painting illustrating the legend
f the Expanding Liṅgaṁ. Rajasthan,
8th century. Gouache and gold on paper
3 × 16 in.

170 The God Śiva seated with his wife. Basohli style, 17th century. Gouache on paper 10 × 7 in.

171 Head of Śiva as Bhairava, the Destroying Power of Time. Bhil tribe, Rajasthan, 17th century. Brass h. 13 in.

172 Liṅgaṁ, engraved with Śrī Yantra, probably used as initiation instrument for female Tantrikas, and for meditation as symbol of the emergence of creation, symbolized by the incised Śrī Yantra from the undifferentiated Ground of Being. Rajasthan, 17th century. Rock crystal h. 3 in.

173 Liṅgaṁ in yoni-basin, symbolic of the united male and female principles. Banaras, modern. Rock crystal h. 1 in.

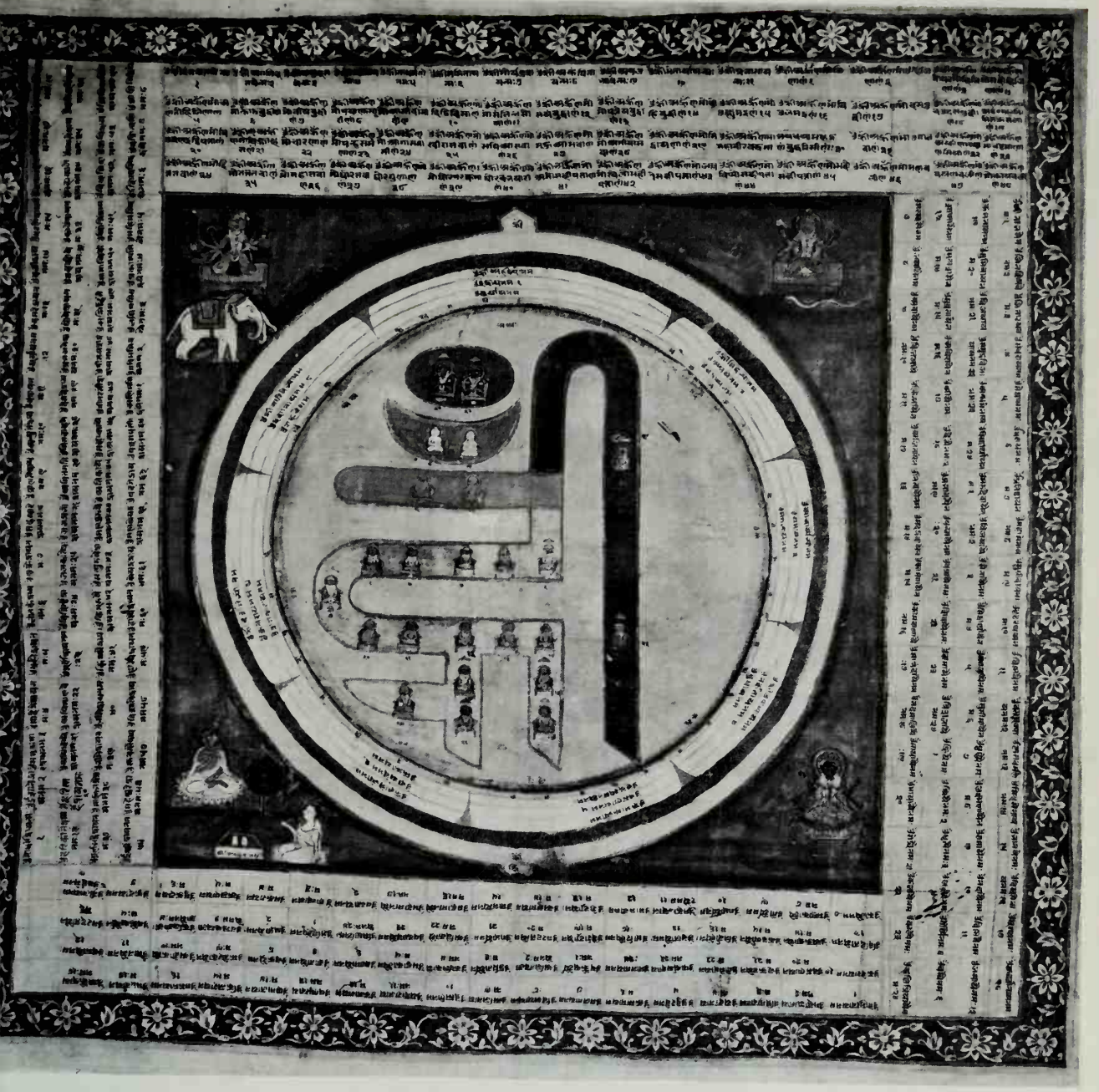

174 Oṁ-Hrīṁ Yantra, the combined seed-syllable of the Universe, containing devatā principles. Rajasthan, 18th century. Gouache on cloth 35 × 35 in.

175 Vaiṣṇava emblem of the conch shell, radiating glory. South India, 16th century. Gilt bronze h. 11 in.

176 Natural shell trumpet, emblem of the Creative Sound. 19th century. l. 6 in.

12 The One

The Tantrik view of the cosmic ultimate is expressed in the Kurma Purāṇa: 'The truth which is the conclusion of all those people [imbued with] the Veda and its highest philosophy [Vedānta] is that which yogīs see as the One, all-pervasive, subtle, beyond qualities, motionless and static; it is the ultimate state of the Great Goddess. What yogīs see as the eternal unwasting, solitary, pure, supreme Brahman, that is the ultimate state of the Great Goddess. That all-embracing existence, higher than the highest, universal, benevolent and faultless, which is in the yoni of Prakṛiti, that is the ultimate state of the Great Goddess. That which is white, spotless, pure, without qualities and distinctions, that which is realized only in the Self, that is the ultimate state of the Great Goddess.' She may appear as 'He who acts out the drama of the Universe, who is awake when the world sleeps [that is: when each creation is withdrawn], the One, the Supreme Lord.'[33] 166

He is thus the invisible dancer whose dance is the world, His activity being Kālī, She being himself as action. In the inner self He puts on his costume and make-up. The successful sādhaka, by looking inward, is able to watch the drama mounted in his own eyes and senses by the activity of the One Lord.

This is the ultimate condition: 'He who has *seen* his true self looks down upon transmigrating existence as upon a rolling chariot-wheel.'[34] But in fact, '[The Self] is unthinkable, formless, unfathomable, concealed, unassailable, compact, impenetrable, without qualities [Guṇas], pure, brilliant, [but] enjoying qualities, terrible, unproduced, a master yogī [sapphire-bodied], all-knowing, all-giving, immeasurable, beyond beginning or end, illustrious, unborn, intelligent, indescribable, creator of all, the self of all, enjoyer of all, ruler of all, inmost being of everything, the Supreme Light.'[35]

This Ground beyond all names and forms is behind everything which exists, supplying it with the possibility of being. In Tantra it is indicated by the seed biṇḍu. There are, however, full-blown images which attempt to suggest ways of thinking of it symbolically. Chief of these is the liṅgaṁ, the phallic emblem, in its special form as Svayambhū, 'self-originated'. This is most subtly curved in its surface, and rounded at top and bottom to show that it does not 'stand' or 'arise from' anywhere in our space or time. It may thus look egg-shaped, and recall the Cosmic Egg mentioned earlier. Stone icons of this form are made at 167, 168

several places in India, especially Banaras, and are sold for pūjā images. Ancient examples are treasured by individual families. Some represent the stage where separation has taken place into pure male and female. These white marble liṅgaṁs, made during the last century or so, may be worshipped laid on a red cloth. Here the symbolic colour-polarity of white and red is at its purest. White is the nucleus of Being, red the active, the passionate attachment which creates and projects out into space and time.

However, the stage preceding separation is symbolized in a special group of natural stone icons of the same shape from the Brahmaputra valley. When they are worked and polished, the metallic oxides they contain appear on the
168 surface as vivid flash-patterns. These indicate the first stirrings of differentiation which appear within the Great Whole of the Self-Originated-Liṅgaṁ-
165 World-Egg. On the sādhakas' upward path towards experiencing the source of Genesis these stones symbolize the penultimate intuition of the Great Whole which contains all things in time, reducing them to a single thought; in this there may be the danger that the true vastness of the self-originated may be forgotten. What removes this danger is the attentive pūjā for which these deeply symbolic icons are made. The yogī should actually entertain this single thought together with its meaning.

The forms which the flashes on the surface may take are extremely interesting and important, and each stone gives its own particular intuition. Sometimes the flashes may be carefully calculated to imitate the pattern of the sūtras, the surface-divisions on the actual male penis. But more often they suggest an astronomical vision of apparently random cosmic explosions or drifting clouds of incandescence in the remotest space, at an early stage in their concretion into galaxies, stars and worlds. As surface-flashes, however, they are essentially mere changes in the skin of the Self-Originated.

Many sculptures and paintings attempt to indicate complete existential
169 primacy by legendary images based upon the liṅgaṁ. In the remotest reaches of space, one story runs, the high gods Brahmā and Viṣṇu were disputing who was the higher. Suddenly there appeared beside them a colossal radiant liṅgaṁ. The two gods separated to try and measure its length; but no matter how far and how long they plunged and soared they could never reach either of its ends. Then Śiva appeared within it in person, having thus demonstrated his own overwhelming primacy. Another legend, unfortunately not illustrated here, from Purāna, recounts how on another occasion the combined efforts of all the Hindu gods could not subdue a violently leaping and raging fiery liṅgaṁ. At length the Goddess did, by quenching it inside her vagina. These two stories give some impression of the way in which important Tantrik ideas were expressed at the popular level. They also indicate that the 'power' of the liṅgaṁ can be shown in human form, as a forceful male figure whom Tantra
171 sometimes calls by the name of Mahākāla, 'great power of time', the 'great

black one' and sees as terrifying. Such a gross image, popular in conception, certainly helped to inspire the terrible devatās of Tibetan Buddhism, which adopted Mahākāla, and in fitting him into its system degraded his significance.

The liṅgaṁs for public pūjā which are the focal icons of so many Hindu temples share in the ideology of transcendent energy. Since they stand on the earth, often within a cell cut from the body of the earth as cave or masonry, they cannot represent the original Svayambhū, which exists 'before' anything else. But they do represent the psycho-cosmic energy of Being after the first stage of separation has just taken place, when the male and female principles can be seen as distinct. Individual people carry with them or keep at home small liṅgaṁs made of many different symbolic materials to which they make private pūjā.

Collections of carved liṅgaṁs kept in temples, and a number of miniature paintings, illustrate the idea that all the many liṅgaṁs which may exist, large and small, share in the radiant energy of the cosmic liṅgaṁ-principle. Paintings may show in profile many smaller liṅgaṁs springing, as it were, from the Great Liṅgaṁ. All of them may be of that form which shows the phallic shaft standing encircled by the female yoni-basin. This basin, in the case of small liṅgaṁs for private pūjā, may be made in the form of a separate ring which is slipped down over the shaft of the liṅgaṁ while mantras are chanted. 36, 173

Stones from numerous sacred sites are collected and ritually sanctified for pilgrims to carry away with them. Some of these, especially the Śālagrāmas containing ammonites, may sometimes be bored with twinned holes suggesting the opening-out of space and time at the root of creation. All are meant to serve as focal points for the imagination, and reminders of the ultimate, many of them relating to the World Egg. Even when they are not shaped much like it, they are usually thought of as emblems of the Svayambhū liṅgaṁ, which itself represents the crystallization and stasis outside creation of the desire from which creation springs. They are self-contained objects which offer the simplest yet most inclusive form the mind can grasp.

The last and the first, most subtle symbolism of all for the remote and absolute principle of energy, is expressed in terms of sound. Mantra systematizes the resonances of the created world, and makes the sādhaka able to control them. This implies a view of the existent material world which tallies very well with recent Western imagery. The topic was discussed in a special strand of tradition in Tantra devoted to Nāda, 'sound'. Whereas the other symbolisms illustrated here have been primarily visual, this tradition thinks of the world of reality as consisting of an immensely complex web of vibrations and 'resonances' ('dhvani' in Sanskrit) which all originate, in a logical not a temporal sense, from a single self-originated point of sound, the Nādabiṇḍu, analogous to the creative point in the centre of the Śrī Yantra. The variety of vibration-patterns which constitute the world of experience evolve from its modifica-

tions: in sādhana they can be reversed to the original all-inclusive vibration in the realm of that subtlest form of matter called aether. One metaphor for the remotest creative sound is the tinkling anklet of the female dancer (Lalitā-Prakṛiti) whose dancing, according to Sāṅkhya, weaves the visible pattern of the world. The spreading resonances and interference-patterns, as their variety increases, constitute the grosser forms of matter down the scale: air, fire, water, earth, which are perceived by the grosser senses. Mantras control and organize these resonances just as yantra organizes the visual patterns. The mantra system can thus lead the consciousness by stages of condensation towards an inner perception of the primal vibration (symbolized by the double drum) and the single Nādabiṇḍu. The highest reaches of subtle sound are embodied in the mantra 'Oṁ', whose physical symbol is the chank or conch-shell that can be made into a powerful ritual trumpet, and elsewhere in Indian culture symbolizes Lakṣmī, fruitful mother of the waters of Creation.

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'Oṁ is the whole world . . . past, present and future . . . all is Oṁ . . . whatever else transcends time . . . is Oṁ.'[36] And so 'By joining the breath to Oṁ one may go aloft up the Suṣumnā . . . two Brahmans may be meditated on, the sounding and the soundless. The soundless is only revealed by sound . . . the sound-Brahman is "Oṁ".[37] Ascending by it one reaches an end in the soundless . . . passing beyond sound, men vanish in the supreme soundlessness, the unmanifest Brahman. There they lose all qualities, becoming indistinguishable like juices blended into honey . . . the sound-Brahman is "Oṁ". Its peak is tranquil, soundless, fearless, beyond sorrow, blissful, immovable . . .' at the apex of the crystal column of the Suṣumnā. The point at which consciousness touches the ultimate through sound comes at the end of the long-drawn, skull-penetrating vocalization of this seed-mantra of the cosmos, the sharpest vibration of the nasal hum with which 'Oṁ' concludes, written in the Sanskrit alphabet as a dot. Here merge the points of sound and light, indescribably fine and small, but also comprehending the whole world of manifested things in cosmic history.

The audible phase of sound is only the first manifestation of the activity of the Śakti-Goddess. The seed is beyond sound. Hence to look at it from the point of view of Genesis, memory is the actual vehicle of the power of Selfhood in the living creature's mind; indeed both our conscious and unconscious percepts, concepts and memory-traces as well as the 'world' we construct with them, are all more or less recent memories. The hidden state of the female power of mind-and-memory is resonance (dhvani), the outward form of which is sound. Primary resonance is the first shoot of sound, and of the person's vital force. 'The universe of moving and static things is knit together by this Śakti, who is Resonance. . . . She it is whom yogīs know as Kulakuṇḍalinī moving inside them, continually making an indistinct sweet murmur like the humming of a bee in the Mūlādhāra';[38] or like a swarm of black bees drunk on honey, whose

resonances evolve the fifty letters, and from them, all poetry and all realized form, filtering out down the Suṣumnā. It is the oscillation of resonance which causes the breathing of all living beings. For breath is the gross form of time (Kālī).

Tantra's world of interpenetrating and interacting systems of vibration and resonance accords well with the world our Western mathematical sciences present to us. The difference is that, whereas we view our world with cold curiosity, complacent self-congratulation or fear, at best with dispassion, the Tantrika views his world with an acceptance into which all human feeling is interwoven. For him the resonances of art, its metaphors, rhythms and time-lines, are no less significant than the interrelations canalized in abstract systems. To live continuously aware of this entire interfused structure of Reality is Tantrik bliss. No amount of uninspired ritual, no amount of abstract reflection, can produce liberation. Only the awareness, in the fullest sense, that 'I am Brahman' *is* liberation.

The truly successful Tantrik yogī, says the Kaulāvalīnirṇāya, can only beg in order to live. He is always in a state of bliss, conscious of his identity with Śiva-Bhairava, so that it is impossible for anyone not equally developed to know his true nature. When alone he is as though mad, dumb or paralysed; in the company of others he sometimes behaves like a good man, sometimes like a wicked one; on occasion he even seems to act like a demon, because he is working towards an immensely complex long-term end. He is always pure and anything he touches is purified. Detached from his body and immersed in his vision he plays with the senses, which to others would be as dangerous as poisonous snakes. Whenever he sees flowers, food or perfumes he automatically offers them to the great Goddess. He has no outer worship, performs no vows. He knows he is complete in himself, that he has reached the inmost ravellings of Śakti and become eternal bliss, the undying, unlimited Self, free from divisions and unchanging. He understands all religious texts instinctively, does good to everyone. 'On his left he has the woman skilled in the arts of love, on his right his drinking cup. Before him is hog-flesh cooked with chillies. On his shoulder is the well-tuned Vīṇa, with its melodies. This Kula doctrine containing the teaching of the great Guru is deep and difficult even for yogīs to attain.' In such an abstruse symbolism are hidden the beginning and end of Tantra.

Appendix: Kāmakalāvilāsa translated

The diagram on page 182 will be found helpful in understanding this short Tantra devoted to the Śrī Yantra.
One outstanding characteristic of late Sanskrit is the way it sets up a wide variety of relations between words which can only be translated by the English verb 'be'. Readers will discover that the string of 'identities' this text conveys can be best understood almost as a set of 'mixes', to use a term from film technique.
My translator's explanatory additions are enclosed in brackets [].

1 May He [Śiva], who in blissful play is awake in his [cosmic activity of] creating, sustaining and dissolving all at once, protect you, the Great Lord whose nature is the subtle original spark [Prakāśa], within whom is contained the universal unfolding [Vimarṣa].

2 She the primordial Śakti is supreme, whose nature is unoriginated and undisturbed joy, eternal [in that She transcends the divisions of time], utterly incomparable [hence indescribable], the seed of all that moves or is motionless, the spotless mirror in which is revealed the [radiant] form of Śiva.

3 She the Supreme Śakti has the form both of the seed and the sprout of the revealed coming-together of Śiva and Śakti; subtlest of the subtle, She is contained in [all that lies between] the first and the last letters [of the alphabet, which contains the original root forms from which the names of everything in the world are compounded].

4 When the mass of the sun-rays of Supreme Śiva is reflected back [to Him] from the mirror of the unfolding [vimarṣa-Śakti] the great radiant seed-point appears on that wall which is Consciousness, by the reflection of [His own] brilliance.

5 Selfhood is of the nature of that Consciousness, manifested in the mutual combination of [what is enclosed between] the first and last letters [of the alphabet]; it is the dense mass of the coupled Śiva and Śakti, and contains within itself the circuit [maṇḍala] of the whole universe.

6 The two seed-points, white and red, in secret mutual enjoyment, are Śiva and Śakti, now closing together, now opening out in manifestation [of a universe]; they are the cause of the manifestation of both lettered sound and of what it means, now penetrating, now separating from each other.

7 The self of the point [biṇḍu] of selfhood is the sun formed by the coupling and interfusion of these two; these seed-points combined of fire and moon constitute both the Erotic goal [Kāma—male] and delight [Kalā—female].

8 Now here is given true Insight [vidyā] into the great Goddess [Kāmakalā] setting out the order of Her circuits [ćakras, of which the Śrī Yantra is composed]; he who gains [this Insight] becomes released, identical with Great Tripurasundarī Herself [whose name means 'triple-natured beauty'].

9 From the red biṇḍu as it swelled emerged the sprout of the Sound-Brahman [Nāda]; from that [then] came [the elemental principles] Aether, Air, Fire, Water, Earth and the letters of the alphabet.

10 [But in fact] the white biṇḍu is equally the origin of Aether, Air, Fire, Water and Earth; the whole universe from the most minute to the [all-embracing] sphere [of the cosmic egg] consists of these five transformation-modes.

11 Just as the two biṇḍus are without intrinsic separation or difference from one another so too are the Insight [mentioned above, registered by a fifteen-letter mantra] and the [Goddess] it intuits not different.

12 Lettered sound and meaning are eternally joined to one another, as Śiva and Śakti are; creation, sustaining, and dissolution are divided as three on the pattern of the three biṇḍus [the joint Supreme biṇḍu, the white and the red].

13 He who intuits, the intuition and the intuited are the three biṇḍus and forms of seed [bīja]: the three lights [sun, moon and fire], the three pīthas [Kāmagiri, Purṇaśaila and Jālandhara, transformations of the Goddess as consciousness], the three śaktis [or energies, Icchā, desire, Jñāna, knowledge and Krīyā, action] are that by which [the biṇḍus] are known.

14 In each of these in order are the three liṅgaṁs [Bana, Itara, and Para], and the three mātṛikās [Paśyantī, Madhyamā, Vaikharī]. She who is this threefold body is the Divine Insight, which is the fourth pītha [a transcendent state of consciousness] as well as the source of all differentiation.

15 Sound, Touch, Form, Taste and Smell are the [non-substantial] realms of sense [called bhūtas]; each gives rise to the one that follows [and remains present in it]; each is called the guṇa [quality-nature] of the respective elemental principle [in the series given in verses 9 and 10]. Hence they total in order fifteen guṇas.

16 It is the Goddess [Tripurasundarī] who is Herself the [mantra of] fifteen letters and is intuited in the realms of sense. She is surrounded by her fifteen functional aspects [nityās, as goddesses], who each correspond to one of the fifteen guṇas.

17 These fifteen nityās also correspond with the fifteen days [in each month] when the moon appears, which themselves are a union of Śiva and Śakti, consisting of days with nights; the nityās are also the letters of the mantra, and all have the doubled Prakāśa-Vimarṣa nature.

18 She the Divine Insight [vidyā] is of the nature of the three biṇḍus, and is composed of the series of vowels and consonants both as collective unity and as distinct forms; She is the very self of the range of thirty-six tattvas [see diagram on page 182] and stands alone transcending [all of] them.

19 This is what She whom we seek to know is like, the infinitely subtle Goddess Tripurasundarī; noble [sādhakas] sustain a direct intuition of the eternal un-

dividedness of [Her as] their knowledge [vidyā] itself and she whom they seek to know [vedyā].

20 The Great Lady [Maheśī] is the Supreme whose inner nature transcends thought, yet is a triad when She manifests Herself as the three mātṛikās Paśyantī and the others, and distributes Herself into the circuits [of the Śrī ćakra diagram].

21 Enlightened men experience no difference between the ćakra and the Great Lady; for the Supreme Herself is the subtle form of both; nor is there any difference between the subtle and the gross [physical] forms.

22 [Here is given a description of the Śrī Yantra]. Let the Supreme be at the centre of the ćakra; this is the biṇḍu-tattva; when it is ready to evolve it develops into the shape of a triangle [point downward].

23 The triangle is the source of the three [mātṛikās] Paśyantī and the others, and is the three bījas too. [The female devatās] Vāmā, Jyeṣṭhā, Raudrī, Ambikā and Parāśakti reside in one part [composed of the five downward pointing triangles or yonis].

24 [The śaktis] Icchā, Jñāna, Krīyā and Śāntā [the pacified] reside in the other part [composed of the four upward-pointing triangles]. The two letters [A and H, first and last of the alphabet], taken collectively and separately with these nine, constitute the elevenfold Paśyantī.

25 Thus Kāma and Kalā united [in the forms of the diagram] are the letters whose own form is the three biṇḍus; for She the Mother takes on the form of the triangle and the character of the three guṇas [Sattva, Being, Rajas, Radiant Energy, and Tamas, Dark Inertia].

26 Next [from the centre] Paśyantī manifests, from whose self develop the individual mātṛikās Vāmā and the others; and so She becomes ninefold, being called the Mother Madhyamā [who personifies the condition of union between the Supreme and Paśyantī].

27 Madhyamā has a double nature, being both subtle and gross in form; as subtle she is [eternally] static, the essence of the nine sounds [nāda]; as gross she is the nine letter-groups [of the alphabet] and is called 'sense-traces' [Bhūtalipi].

28 The first [subtle Madhyamā] is cause and the other [gross Madhyamā] is effect; since this is their relation the latter is the same as the former; the two are not different [in fundamental nature] for the unity of cause and effect is an axiom [of Indian logic].

29 The [inner] circuit [ćakra] of eight triangles comprising the S and P letter-groups [eight letters in all] is an expansion from the centre triangle, and these nine together with the central biṇḍu make a ten-group, illuminated by the light of [pure] consciousness [ćit].

30 The double-brilliance of these ten is radiated as two further [concentric] circuits each of ten triangles, the inner set manifesting the T and Ṭ letter-groups and the outer the C and K letter-groups.

31 The light of these four circuits is the fully developed [outer] circuit of ten

triangles; thence came into being the circuit of fourteen triangles in which are the fourteen vowels beginning from A.

32 By the triad of the Supreme, Paśyantī and Madhyamā in the form of the gross letters is projected Vaikharī, whose nature is the [entire set of the] fifty-one letters of the alphabet.

33 These eight groups of letters, from the K group on, are on the petals of the eight-petalled [inner] lotus; and the [outer] lotus of sixteen petals should always be contemplated as bearing on its petals the vowels [plus two aspirations].

34 The three encircling lines are transformations of the three lights which radiate from the three biṇḍus [in which other śaktis reside whose names are variously given]; these circles are on the earthplane [bhūpura], and here the three mothers Paśyantī and the others come to rest.

35 Progressive development is either stepwise [when Tripurasundarī projects countless individual śaktis from Her rays], or continuous in all directions [in an unbroken radiance passing from teacher to teacher]; so it is described as of two kinds, [the first] an [obscuring cloud-like] halo of śaktis, [the second] a line of gurus; both are movements of the Mother's lotus feet.

36 When this Supreme Great Lady transforms Herself into the [Śrī] ćakra the members of her body [which is a mass of light] change into Her [projected and] enveloping śaktis [appearing and reappearing in their millions like brilliant bubbles].

[Now follows a description of personifications which correspond with the patterns of letter-arrangement given earlier].

37 She, the Goddess Tripurasundarī, resides in the subtle region [ćakra] which is essentially biṇḍu, sitting in the lap of [Śiva] the Lord of Love, a phase of the moon set [as an ornament] on Her forehead.

38 In her four hands She holds the noose [emblem of the power of attachment which separates the petty self from the Supreme], the goad [emblem of the urge towards liberating knowledge], and the sugarcane bow and five flowery arrows [emblematic, in the same way as 'Cupid's bow', of the passion which drives a person to dedicate his senses to adoration of the devatā].

39 That [divine] couple [who are recognized as the originating form of Brahman] are set in the triangle formed by the three biṇḍus; and by transformation She also takes on the form of three other couples: Lord Mitreśa and Lady Kameśvarī [Lord Uddīśa and Vajreśvarī, Saṣṭhīśa and Bhagamālinī].

40 In the circuit [ćakra] of eight triangles [which is called the destroyer of all diseases] are the śaktis, Vāsinī and the others, who shine like the setting sun. This ćakra is the eight-fold subtle body of the Goddess, and its inner Self is the Supreme Experience [which naturally cures all diseases].

41 Her [projected Powers] assume the forms of [the female devatās] Sarvajñā [all-knowledge] and the others and reside in the inner of the circuits of ten triangles, [white and] splendid as the autumn moon.

42 The yoginīs [residing] in the [outer] circuit [of ten triangles] are Sarvasiddhapradhā [givers of all achievements] and the [nine others]. They are the repositories of the organs of knowledge and action [projected from] the Goddess, and are clad in white clothes and [silver] ornament.

43 The śaktis who belong in the circuit of fourteen triangles embody the unfolding movements of fourteen projected faculties of the Goddess [the four forms of mental activity, the five modes of knowledge and the five sense organs, as in the diagram]. They wear clothing [red] as the setting sun and are the yoginīs of total presentation; they should be contemplated as such.

44 In the eight petals the following eight: the Unrevealed, the Totality, the Selving and the five sense realms, assume female shape [as projections of the Goddess] and shine in the eight-petalled lotus; they are called the most hidden yoginīs.

45 The five bhūtas [earth, water, fire, air and aether], the ten senses [five perceptive faculties and five organs of action; see diagram on page 182] and mind are the sixteen last modifications of the Goddess; they dwell in the sixteen petals of the outer lotus as Kāmākārśinī and the others.

[Now follows a brief description of the way the ćakras of the subtle body relate to what has gone before.]

46 All the [female devatās called] mūdrās, including the Triple Goddess Herself, are the supreme knowledge, transcending everything. In the inner enclosure of the earth-plane [of the yantra] they shine like early sun.

47 These mūdrās are transformations of the śaktis of the nine forms of the Lord, [each occupying] one of the Goddess's nine stations [in the body of the sādhaka] which are themselves transformed into the nine lotus ćakras [of the subtle body, given elsewhere as seven or twelve].

48 Her seven physical components [skin, blood, flesh, fat, bones, marrow and juices] and Her own form manifest themselves as the forms of the eight Mothers, Brahmī and the rest, and reside in the centre of the [square] earth-plane.

49 The [eight] powers, [which are also] Herself, take on the shapes of beautiful young women who can be obtained by other meditative practices; being subordinate they are in the last [lowest] part of the [square] earth-plane.

50 Supreme Lord Śiva [the Original Guru] is identical with the biṇḍu and experiences total Bliss. He it is, the highest self, who by degrees separates out into the unfolding [of the Universe], assuming the form of the Lord of Love.

51 Guru Śiva, who resides in the Uddiyāna pītha [the innermost triangle], passed on this profound insight to his own śakti, the Lady of Love, form of the unfolding world, at the [remote] beginning of the Golden Age [Kritayuga].

52 She, the Lady of the three corners [of the central triangle, personified as Kameśvarī, Vajreśvarī and Bhagamālinī], is called the Eldest, Middle and Youngest, and is the object of Supreme Śiva's enjoyment, has the name of Mitradeva [the founding-guru of Tantrik tradition of Teachers in our present Kālī age].

53 It was She herself who initiated and revealed the Insight to the Teachers who are seeds of the Three Ages and Lords of the three bījas, and by whom the three orders [of gurus] are maintained. This is the system of gurus.

54 Here ends the description by Punyānanda [the author] of the erotically playful movements of beautiful Kāmakalā, the woman who is eternally the object of the desire with which Supreme Śiva is filled.

55 Over the ocean of wandering, whose waters are raging thirst and wild with the waves of anxiety, I have crossed by the grace of the Boatman, the respected Lord, to whom—Namas! Reverence!

[In this brief, often cryptic but widely respected Tantra the whole mechanism of yantra, mantra, devatā and the meaning of sādhana are summarized. By describing the process of Generation from a single point it demonstrates how libido may be withdrawn from any interest in, or attachment to, the objects of the world—which are no more than projections through each person's channels of mind and body of an original Desire for the mutuality of love. By focusing meditation inward on to the images and sounds of the yantra, which transcends time, the projected world comes to be seen as a distant panorama of intrinsically worthless accidents, 'play'. The libido, focused into unparticularized cosmic sexuality, and progressively condensed within the circuits of the yantra, is shown to be that very intensest point from which Creation continually springs and to which individual enlightenment may return.]

Notes on the Text

1 Agehānanda Bharati, *The Tantric Tradition*, 1965. See Bibliography.
2 Avalon (ed.). See Bibliography.
3 Bhattacharyya, B., ed., *Guhyasamāja Tantra*, Chapters 5 and 9. See Bibliography.
4 This will be found explained in more detail in the author's *Erotic Art of the East*, 1968. See Bibliography.
5 M. Eliade, *Yoga, Immortality and Freedom*, 1958, *passim*. See Bibliography.
6 F. D. K. Bosch, *The Golden Germ*, 1960. See Bibliography.
7 Bhattacharya Mahodaya, S. C. V., *Tantratattva*. See Bibliography.
8 Summarized by the author in *The Erotic Art of Primitive Man*, 1973. See Bibliography.
9 Agehānanda Bharati, *The Tantric Tradition*, 1965. See Bibliography.
10 *Vijñāṇottara Tantra*.
11 *Mantrasadbhāva*.
12 *Śrikāntha Saṁhita*.
13 W. B. Onians, *The Origins of European Thought*, 1951. See Bibliography.
14 P. S. Rawson, *The Erotic Art of Primitive Man*, 1973. See Bibliography.
15 It is contained especially in the *Bhagavadgīta*, which is an interpolation into the epic *Mahābārata*, in the *Bhagavata Purāna* and the *Brahmavaivarta Purāna*, all of which have been translated into English.
16 A. Avalon, tr., *Karpūrādistotram*, p. 45. See Bibliography.
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Glossary

Aghoris: a sect of ascetics who haunt cemeteries and cultivate customs which break social convention, widely regarded with horror.

aham: 'I', the self of both person and Cosmos.

Ājñā: the ćakra or lotus in the subtle body located between the eyebrows.

Akṣobhya: the Buddha of the five who, in the Vajrayāna Tantrik system, occupies the eastern direction, and is, in a sense, the 'first'.

Anāhata: the ćakra or lotus in the subtle body located near the heart.
Ānanda: Supreme bliss.
Ananta: the eternal or endless one, a name usually applied to the snake upon whom the god Viṣṇu rests.
Apāna: one of the chief 'energies' in the subtle body, filling the region of the anus.
Arjuṇa: a hero of the Mahābhārata epic whose charioteer Kṛiṣṇa was.
āśram: a house of religious retreat and meditation, often run for a particular teacher.
Atharva Veda: the fourth of the ancient collections of sacred text called Vedas, which deals especially with medicine and magic.

Barṇini: the name of a female devatā.
Bhaga: a word meaning wealth or womb.
Bhagavadgita: a mystical poem, supposedly uttered by Kṛiṣṇa, incorporated into the great epic Mahābhārata.
Bhagavān: a name meaning 'Lord', he who possesses wealth or fortune.
Bhagavatī: an honorific name applied to goddesses in general, sometimes as a name for the Great Goddess.
Bhairavī: a name given to the Goddess in her terrible form as wife of the terrible form of Śiva.
Bhakti: the act and attitude of totally self-denying adoration.
bhang: a form of Cannabis Indica.
bhoga: enjoyment, as a principle of creation.
Biṇḍu: the creative male dot, point or seed, equated with the male sperm.
Bodhicitta: 'enlightenment consciousness', a term used in Tantrik Buddhism, often identified with the male semen.
Bodhisattva: a being, in Buddhism, entitled to Nirvāna, but remaining in the world, out of total compassion, to aid all suffering creatures towards their own enlightenment.
Bon-po: the old, indigenous form of the Shamanic religion in Tibet before the arrival of Buddhism.
Brahmā: a name for the Hindu deity who functions as active creator in some groups of myth.
Brahman: the ultimate, absolute principle, recognized since very ancient times in Indian tradition.
Buddha: originally a historical teacher *c.* 500 BC, who founded Buddhism, later recognized as only one of many figures embodying the transcendent principle of Enlightenment, the Buddha-nature.

ćakra: one of a series of centres in the meditative subtle body, conceived as discs or lotuses.
Chen-yen (Shingon) sect: a Buddhist sect in China giving an important place to mantras and maṇḍalas, which also reached Japan.
Chinnamastā: 'She of the cut neck', an icon indicating the way the Goddess divides herself into other functions.
Cosmic Body: the Cosmos considered in human form.
Cosmic Egg: a mythical golden egg from which the universe was born.
cosmogram: a diagram representing the structure of the universe.

Dākinī: a female figure, in Tantrik Buddhism, personifying an initiation or stage of wisdom.
Deva: a divine figure, the root of the word (√div) meaning 'shine'.
Devatā: a term applied to Tantrik divine principles (cf. Deva).
Devī: a name meaning 'The Goddess', applied to the Female Principles of Tantra.
dhvani: 'resonance', a technical term.
Durgā: one of the names by which the Great Goddess is known, referring to a legend according to which she embodies the combined energies of all the other deities.
Dūtī: a female intermediary, here used in a technical sense.

Four Holy Truths: the basis of the Buddhist teaching, uttered by the Buddha in his first sermon.

ganjam: a form of Cannabis Indica.
Garuḍa: a mythical bird, vehicle of the God Viṣṇu.

gChöd ritual: a rite performed by an individual Tibetan monk, in which he symbolically butchers his bodily identity and feeds it to the spirits.

Gestalten: unitary shapes percieved by the mind within the multiplicity of appearances.

Goloka: the 'cow-world', the celestial region of fulfilment for followers of Kṛiṣṇa.

Gopī: 'Cow-girl', the name given to each of the girls of Kṛiṣṇa's cattle-herding tribe, with whom he conducted a love-affair.

gTum-mo ritual: a meditative Tibetan ritual for generating intense psychic energy and physical heat.

guru: initiated teacher belonging to an established line of teachers.

Herūka: male personification of energy and power, in Tantrik Buddhism.

Hexeity (haeccitas): Duns Scotus' term for individual and unrepeatable patterns in reality, understood as diametrically opposed to the Aristotelian system of inclusive general categories (cf. *inscape*).

Holi festival: a kind of carnival, held at the spring harvest, when people spray each other with coloured water or powder to celebrate fertility.

Hua-Yen (Kegon) sect: Buddhist sect in China, transmitted also to Japan, known for its profound philosophy of the total interdependence and interpenetration of the forms of 'reality'.

Hūṁ: a mantra embodying spiritual power.

I Ching: an ancient Chinese book of Oracles, known in English as 'The Book of Changes'.

idam: Sanskrit for 'this', the immediately objective present, here translated as 'that', to convey its objective distinctness from the subject.

Indra: the ancient warrior-king of the Vedic Gods.

Inscape: term coined by the English poet (and Scotist) Gerard Manley Hopkins for the unique individual form he grasped and contemplated as the essence of real experience.

Jambudvīpa: the image of the structure of the Universe.

Jaina (Jainism): a religion founded about 500 BC by Mahāvīra, whose monks practise total abstention from injury to any living creature, and hence ultimately attain suicide and bliss.

japa: repetition of a mantra by sustained recitation, which produces a stream of energy.

Kālaćakra: 'Wheel of Time', a special Tantrik Buddhist system of maṇḍalas and meditations.

Kālī: the Terrible Goddess in her guise as Destroying Time.

Kalpa (aeon) tree: the tree of time whose branches are the different epochs of cosmic history.

Kāma: love or desire personified.

Kāmadhenu: the celestial cow whose milk 'grants all desires'.

Kāmasūtra: a famous text dealing with the techniques of love.

Karma: the deeds performed by each individual during his successive incarnations, which, according to their positive or negative value, lead him up or down the scale of being towards or away from final release and bliss.

Kaulas: members, either by birth or by initiation, of a special widespread Tantrik family called Kula.

Knowledge-Holders: a grade of Tantrik Buddhist divine principles.

Kṛiṣṇa: a god, regarded as an incarnation of the High God Viṣṇu, who is the object of passionate devotion by his followers. He has a blue complexion.

Kula: a particular widespread family of Tantrik initiates, to which people may belong either by birth or by initiation.

Kulakuṇḍalinī: the subtle form of snake-like inner energy as she is known to Kulas (q.v.).

Kuṇḍalinī: the snake-like feminine form of inner energy which sleeps in ordinary people, aroused by Tantrik yogīs for meditative achievement.

Lalitā: one of the names by which the Great Goddess is known; it has overtones of erotic joy.

Laya yoga: yoga which uses the principle

of absorbing lower grades of energy into higher, up the successive levels of the subtle body.
līla: 'play', signifying erotic pleasure, joy, and cosmic activity which is free from any definite aim.
liṅgaṁ: the male penis itself, or a symbol of the male sexual organ of penetration which may be worshipped as emblem of the masculine Deity.

Mahākāla: 'Great time', the form of the High God Śiva in which his nature as Time is revealed.
Mahārāga: the highest form of concentrated passionate energy, a state known inwardly by the individual in which the ultimate truth is experienced as a whole.
Mahāvidyā: a female form in which one of the subdivided energies of the Great Goddess appears and can be worshipped.
Maheśvara: 'the Great Lord', a name for Śiva as Lord of Creation.
maṇḍala: a circular form of diagram used for concentrating and focusing cosmic and psychic energy.
maṇi: 'jewel', a substitute term for 'vajra' (q.v.), which indicates the highest Tantrik Buddhist insight.
Makara monster: a fantastic water monster, often shown vomiting out the waters of creation, fertility and time.
mantra: a Sanskrit syllable or group of syllables, used to concentrate cosmic and psychic energies, when correctly uttered. Mantras may be lettered on ritual implements and works of art.
Māyā: the Great Goddess as she who 'measures out' (Sanskrit root √mā, 'measure') space and time, both in an important sense delusory.
Meru: the mythical mountain at the centre of the universe, from which flow all the waters of creation.
Merundaṇḍa: the spinal tube in the human subtle body, which is identified with Meru (q.v.).
mudra: gesture concentrating a meaning and energy.
Mūlādhāra: the lowest ćakra (q.v.) in the human subtle body.

Nāda: sound, and the cosmic principle of vibration.
Nādabiṇḍu: the originating Seed of the Universe conceived as the original first vibration.
nadī: channel in which energies flow through the human subtle body.
Nirvāna: the Buddhist state, experience by those who attain the Buddha's ultimate condition of release, when all Karma (q.v.) is exhausted.
Nityā: a synonym for Mahāvidyā (q.v.) implying her eternal quality.
nyāsa: a rite of touching parts of the body to potentiate them and identify them with similar parts of the Deity.

Oṁ: the root mantra (q.v.) of the world, and the most powerful of all mantras.

Padma: lotus.
parāvṛitti: 'turning back up' the energies of the subtle body which are normally wasted in daily perception and action.
Parvatī: the Goddess as wife of Śiva.
Patañjalī: a Sanskrit scholar and author *c.* 150 BC.
phur-bu: magician's dagger, an instrument of power.
Prakāśa: the primal spark of Creation.
Prakṛiti: the female element in the creative process.
Prāna: inner energy of the subtle body.
pūjā: practical worship-cum-ritual.
pūjārī: one who does pūjā (q.v.).
Purāṇa: a class of Sanskrit encyclopaedic collections of myth and legend.
Purūṣa: the masculine element in the creative process.

Rādhā: the chief of the Gōpis (q.v.).
Rāga: 'passion'; also used of one of the emotive scales of Indian music.
Rāgiṇī: one of the 'female' scales of Indian music.
Rajput: one of the chief population groups, mainly in Northwestern India, whose traditions were military. They provided the rulers of many states in Rajasthān and the Panjab.
Rāma: the hero of the ancient Sanskrit epic Rāmāyana, adopted as an incarnation of the High God Viṣṇu.

Rasa: 'juice', a term also used to refer to the 'tasting' of one of the major categories of emotional experience.
Rasalīla: a term used by followers of Kṛiṣṇa for blissful erotic play in celestial springtime.
Ratna: jewel.
Red Hat sect: one of the two principal divisions of the Buddhist tradition in Tibet, that which is the more 'left-wing' Tantrik, distinguished by their headgear.
Ṛig Veda: the oldest sacred hymns of the Brahmins, composed in an archaic form of the Sanskrit language, *c.* 1200 BC.
Rudra: an ancient form of terrible deity, 'the howler', later assimilated to Śiva.

Sadāśiva: 'Eternal Śiva'.
sādhaka: a person committed to spiritual effort who performs acts of ritual, worship and meditation.
sādhana: the acts and efforts of a sādhaka.
Sahasrāra: the thousand-petalled lotus, located in the crown of the head of the subtle body.
Śaiva: follower of the God Śiva.
Śakti: female noun meaning 'power', applied both to the Great Goddess as supreme power, and to the female counterparts of male Tantrik sādhakas (q.v.).
Saṁsāra: the Buddhist world of birth, death and misery, which is seen to be delusory when enlightenment is reached.
Sāṅkhya: one of the ancient systems of philosophy recognized by the Brahmins as orthodox.
Sarasvatī: the Brahmin Goddess of Divine Speech or Chant, usually shown holding a musical instrument.
sense-field (or sense-realm): a region of experience defined by one of the human senses, sight, hearing, touch, smell and taste.
Shaman(ism): a type of gifted ecstatic, known among many early peoples, who performs trance dances to make contact with the supernatural world.
Śiva: the most important High God of Hinduism.
skandha: one of the set of psychological categories according to which orthodox Buddhism analyses human experience.
stūpa: a symbolic structure developed in India from a mound near the summit of which the bodily relics of early Buddhist saints were enshrined for public reverence.
subtle body: the structure of channels and knots parallel to but not identical with the human body through which the latter is imbued with its sense of reality.
Sufi: the name applied to Islamic mystics who experience a direct relationship with God.
Suṣumnā (see Merudaṇḍa): the channel in the spine of the subtle body (q.v.).
sūtra: a basic text, with the force of divine revelation.
Svayambhū: the Self-Originated One, a name applied to Śiva and his emblems.

tanka: a Tibetan type of iconic painting, mounted in a special way so as to provide a dwelling for a divine principle.
Tantra: a kind of text embodying the special Tantrik tradition of teaching, many of the Hindu examples being in the form of a dialogue between the ultimate Divine Couple, Śiva and Śakti.
Taoism: the customs and beliefs of Chinese followers of 'the Way' taught originally in the ancient texts Tao Te Ching and the works of Chuang Tzu. Lao Tzu is its legendary teacher.
Tārā: name of a Goddess of Wisdom in Buddhism, of one of the Mahāvidyā Goddesses in Hindu Tantra.

Upaniṣads: ancient summaries of the nuclear philosophy of Hinduism, regarded in India with profound reverence as sacred scriptures.
uśnīṣa: the protuberance on the crown of the head of a Buddha signifying his condition of Enlightenment.

Vaiṣṇava: a follower of the High Hindu God Viṣṇu.
Vajra: an emblem of power in Tantrik Buddhism.

Vajrasattva: one of the Supreme Buddha figures of Tibetan Tantrik Buddhism.
Vajrayāna: a term for Tantrik Buddhism.
Veda: the most ancient and sacred collections of hymns and legends preserved by the Brahmins, in archaic forms of the Sanskrit language.
Vedānta: the 'culmination' of the Veda, a name for the extreme monist philosophy taught especially by Śankarācārya, *c.* AD 800.
Vimarṣa: 'reasoning' or 'discursive reflection', a term applied to the female function 'mirroring' the Original Spark of Being.
Vīṇa: a stringed musical instrument.
Vīra: hero, well-developed sādhaka (q.v.).
Viṣṇu: one of the principal High Gods of Hinduism, recognized in a variety of incarnations including Kṛiṣṇa, Rāma, and the Buddha.
Void, the: the only admissable definition for the Buddhist experience of ultimate truth.

yoni: Sanskrit word for the female genitals; also used as a name for the Cosmic Womb.
Yajña: the ritual sacrifice around which ancient Brahmin religion centred.
yantra: a diagrammatic symbol for a field of energy.
Yoga: groups of physical and mental exercises, with a spiritual purpose.
Yoginī: a female partner in Tantrik sexual yoga.

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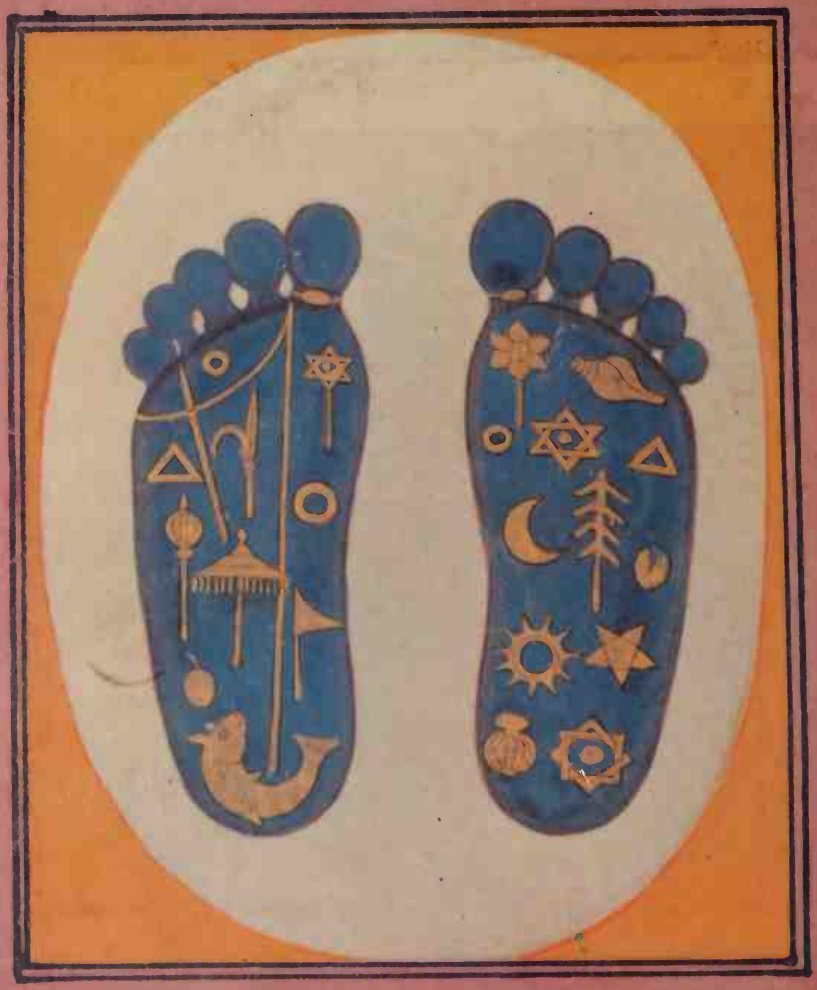

Printed in Holland

ISBN 0–8212–0523–4 $7.95

THE

SKANDA-PURĀNA

PART I

MOTILAL BANARSIDASS PUBLISHERS
PRIVATE LIMITED • DELHI

Downloaded from https://www.holybooks.com

First Edition: Delhi, 1950

Also available at:
MOTILAL BANARSIDASS
41 U.A., Bungalow Road, Jawahar Nagar, Delhi 110 007
120 Royapettah High Road, Mylapore, Madras 600 004
16 St. Mark's Road, Bangalore 560 001
Ashok Rajpath, Patna 800 004
Chowk, Varanasi 221 001

PRINTED IN INDIA
BY JAINENDRA PRAKASH JAIN AT SHRI JAINENDRA PRESS, A-45 NARAINA INDUSTRIAL AREA, PHASE I, NEW DELHI 110 028 AND PUBLISHED BY NARENDRA PRAKASH JAIN FOR MOTILAL BANARSIDASS PUBLISHERS PVT. LTD., BUNGALOW ROAD, JAWAHAR NAGAR, DELHI 110 007

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SKANDA PURĀṆA

BOOK I: MĀHEŚVARAKHAṆḌA

SECTION I: KEDĀRAKHAṆḌA

CHAPTER ONE

Dakṣa's Insolence

Obeisance to Śrī Gaṇeśa. Om, obeisance to Lord Vāsudeva. Om. After bowing down to Nārāyaṇa[1] as well as to (Sage) Nara,[2] the most excellent one among men, and to goddess Sarasvatī (the goddess of learning), one should narrate the *Jaya*.[3]

1. *Nārāyana*—It is significant that a Purāna specifically compiled for the glorification of Śiva begins with an obeisance to Nārāyana.

Etymologically 'Nārāyana' means 'one whose abode is waters' (Manu 1.10, Mbh, *Śānti* 328. 25). But Purāṇa-writers ascribed a number of meanings to *Nāra*, e.g. in the *Brahma-Vaivarta Purāṇa* it means 'a form of liberation called *Sārūpya*', 'final beatitude' (*Mokṣa*), 'sins committed'. Thus Nārāyana=Destroyer of sins.

In early Viṣṇuism, Viṣṇu and Nārāyaṇa are not identical. The Vedic god Visnu was later amalgamated with Nārāyana of the *Pañcarātra* system. See J. Gonda, *Aspects of Early Visnuism*; G.V. Tagare, Intro. to BhP, pp. XIII-XIV).

2. *Nara*—An incarnation of Viṣṇu, the son of Dharma and Mūrti, a daughter of Dakṣa; a permanent companion of Nārāyaṇa while performing penance at Badarikāśrama. They are supposed to have incarnated as Kṛṣṇa and Arjuna in Dvāpara Age.

3 *Jaya*—Originally this epithet was restricted to the *Itihāsa* called Mahābhārata (Mbh, *Udyoga* 136.18; *Svarrgārohaṇika* 5.51). Later some Purāṇas like BdP (III. iv. 4.47-54), VāP (II.41.48-51) claimed the epithet '*Itihāsa*' to themselves. Some Purāṇas like BhP I.2.4, VāP I.1.1 adopted the verse *Nārāyaṇaṁ namaskṛtya* etc. along with the epithet *Jaya*. *Kalpataru* (*Brahmacāri-Khaṇḍa*, p. 25) on the strength of *Bhaviṣya Purāṇa* states that the appellation *Jaya* is applied to 18 Purāṇas, *Ramāyaṇa*, *Mahābhārata* and *Manusmṛti*. Hence our Purāṇa is justified in adopting the epithet *Jaya*.

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Vyāsa[1] *said*:

1. Obeisance to that Lord, the wielder of Pināka bow, at whose bidding Viriñci (Brahmā) creates the universe, Hari (Viṣṇu) protects it and the god named Kālarudra annihilates it.

2. There, in the Naimiṣa[2] forest which is the holiest among all holy places and sacred-most among all the sacred spots (in the world), ascetics with Śaunaka[3] as their leader—ascetics who were (usual) performers of sacrifices and whose minds were (always) inclined towards holy rites, started a sacrifice of a long duration.

3. The excessively (highly) intelligent disciple of Vyāsa, an ascetic of great austerities, named Lomaśa[4], came there with an ardent desire to see them.

4. As soon as they saw him coming, all the sages engaged in that sacrifice of long duration, stood up simultaneously with great eagerness to receive him, with materials of worship in their hands.

5. After offering him water for washing his feet and presenting him respectfully materials of worship the sinless sages receiv-

1. *Vyāsa*—Kṛṣṇa Dvaipāyana, the son of Satyavatī and Parāśara, out of wedlock. He was dark in complexion and was brought up in an islet in the river Yamunā by Satyavatī (Mbh, *Ādi* 63.86). His great achievement was the arrangement of the floating Vedic *Mantras* into *Saṁhitās*. Hence he came to be known as *Vyāsa* ('The Arranger'). Purāṇas use *Vyāsa* as a title and state that in every Dvāpara Yuga, there is born a *Vyāsa* whose job is to arrange the Vedic *Mantras* and there have been 28 Vyāsas (VP III.3; KP I.52.1-11; VāP II.23.107-213; BdP I.ii. 35.116-126). Some Purāṇas, however, give less than 28 Vyāsas (e.g. KP) while some give more than 28 (e.g. BdP).

2. *Naimiṣa forest*—The ancient site at modern Nimsar at a distance of 20 miles from Sitapur and 45 miles northwest of Lucknow.

3. *Śaunaka*—Name of various authors of important works like *Ṛgveda-prātiśākhya*, *Bṛhad-devatā*. One is identified with the Vedic Seer Gṛtsamada. Mbh states that the Śaunaka at whose sacrificial session Mbh was recited by the Sūta Ugraśravas belonged to the Bhṛgu clan (*Ādi* 1.19) and was the son of Śunaka (*Anuśāsana* 30.65).

Purāṇa-writers have adopted him as the listener of their Purāṇas.

4. *Lomaśa*—A sage from the North who associated closely with Pāṇḍavas during their long stay in forest and narrated ancient legends and importance of sacred places etc. to them (Mbh, *Vana*, *Anuśāsana*). But Mbh does not regard him as the disciple of Vyāsa as claimed by the SkP here. Our Purāṇa-writer substituted him for the usual Sūta due to Lomaśa's story telling throughout Mbh, *Vana* and automatically Sūta's discipleship of Vyāsa was attributed to him.

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ed him with due hospitality. The sages of exalted nobility then asked him to explain in detail *Śivadharma* (pious activities pertaining to Śiva).

The sages said:

6. Recount, O sage of extraordinary intellect, the greatness of the Trident-bearing Lord of Devas. O exalted one, describe everything along with the modes of meditation and worship.

7-11. What is the benefit in sweeping (the temple premises)? What is the benefit in making (mystic diagrams) of various colours, in making gifts of mirror, chowries etc. (or in offering these to Śiva), in constructing canopies as well as fountains? What will be the benefit in offering lamps? What will be the fruit of the worship? What are the meritorious results in worshipping Śiva? Men read and recite the Itihāsas and Purāṇas in front of the idol of Śiva. They study (recite) the Vedas in front of him, and make others do the same. What benefit do those men derive? Let it be mentioned in detail. There is no one else in the world, O sage, more devoted to the narratives about Śiva.

12. On hearing these words of those sages of sanctified souls, the disciple of Vyāsa recounted (to them) the excellent greatness of Śiva.

Lomaśa said:

13. In all the eighteen Purāṇas, Śiva is sung about as the greatest (lord). Hence no one is competent to recount the greatness of Śiva (adequately).

14. Heaven and liberation (from *Saṁsāra*) will be attained by those people who repeatedly utter the two-syllabled name *Śi-va.*[1] Not otherwise.

15. Munificent indeed is Mahādeva (the great god), the lord of Devas, the Supreme Ruler. Since everything has been given by him, he is named *Sarva.*

16-18. Blessed are they, noble-souled are they, who always worship Śiva (or the ever-auspicious god). A person who wishes

1. God's name is regarded as highly efficacious in the *Bhakti*-cult, the roots of which go back to the *Ṛgveda* (See H.D. Velankara, *Bhakti in the Vedas*, pub. in Kauśika Lectures Series in Marathi).

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to cross (the ocean) of worldly existence without Sadāśiva, is indeed foolish and confounded. There is no doubt that he, the hater of Śiva, is a great sinner. It was by him that (*Halāhala*) poison was swallowed, Dakṣa's sacrifice was destroyed, Kāla (god of Death) was burnt down and the king was released.

The sages requested:

19. We are very eager. Recount unto us how the poison was swallowed and how Dakṣa's *Yajña* (sacrifice) was destroyed.

Sūta narrated:

20. Formerly at the instance of Brahmā Parmeṣṭhin, Dākṣāyaṇī (Dakṣa's daughter) was given (in marriage) to noble-souled Śaṅkara by Dakṣa, O brāhmaṇas.

21-22. Once, by chance, Dakṣa came to the Naimiṣa forest. On arrival, he was duly honoured by the sages as well as by all Suras and Asuras by means of eulogies and obeisances. Mahādeva who was present there, did not stand up nor did he offer any reverential salutation to him. Therefore, Dakṣa became furious and he spoke these words:

23. "Everywhere all the Suras and Asuras as well as excellent brāhmaṇas repeatedly bow down to me with great eagerness. How is it, then, that, like a vicious fellow, this noble-souled one does not pay obeisance to me now. Accompanied by vampires, goblins and others, he is a shameless permanent resident of the cremation ground.

24. Heretics, wicked people and habitual sinners become haughty and arrogant on seeing a brāhmaṇa. Indeed, people like these deserve killing or excommunication by good people. Hence I am intent on cursing him."

25-27. After saying thus that (Dakṣa) of great austerities, became angry and spoke to Rudra these words:

"May these excellent brāhmaṇas listen to these words of mine. It behoves you all to carry out my words. This Rudra is considered by me as banned out of all *Yajñas* because he has gone beyond the *Varṇas* (castes) and has transgressed the discipline of the *Varṇas*."

Nandin, son of Śilāda, became furious on hearing those

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words. He promptly said to Dakṣa who had great refulgence but who uttered that curse:

Nandin said:

28-30. Why is my lord Maheśa excluded from *Yajñas*? Merely by remembering him all these *Yajñas* become fruitful. Sacrifice, charitable gift, penance, different kinds of holy spots of pilgrimage—all these became sanctified by his name. Why has he been cursed now? He has been cursed by you foolishly and improperly due to your brāhmaṇical rashness, O evil-minded Dakṣa. It is by the noble-souled Śarva that this universe is protected. How is it that Rudra has been cursed, O sinful base brāhmaṇa?

31. On being rebuked thus by Nandin, Dakṣa, the Prajāpati, became furious and he cursed Nandin:

32-33. "All of you devoted to Rudra have been completely excluded from the Vedas. You are indeed cursed by the followers of the Vedic path and excommunicated by the great sages. You all cling to heretical doctrines. You are out of the pale of refined breeding and good conduct. All these Kapālins (followers of the skull-cult) are black-faced and addicted to drinking liquor."[1]

34. Thus the servants of Śiva were then cursed by Dakṣa. Then the infuriated Nandin began to imprecate Dakṣa:

35. "O brāhmaṇa, although we, the servants of Śiva, are good and pious, we have been cursed by you improperly (and unnecessarily) out of your brāhmaṇical rashness. Now I shall curse you.

36-39. Arguing that there is nothing else you all adhere to Vedic doctrines. (But) you are lustful, desirous of heaven, greedy

1. Kāpālikas were then beyond the pale of Vedism (like Jainas and Buddhists). This episode reflects the conflict between orthodox Vedism and heterodox followers of Śiva. The obnoxious practices of Kāpālikas offended orthodox Brahmanism so much so that they were not allowed even to have a look at *Śrāddha* food lest it should get polluted. (Vide Gautama DhS 15.25-28, Manu III.239-42, KP II.22.34-35; also G.V. Tagare's Introductions to BdP and VāP.)

The prejudice against Kāpālikas is found even in classical Sanskrit literature.

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and deluded. Keeping a follower of the Vedas in front, brāhmaṇas will perform sacrifices on behalf of Śūdras. They will always be impoverished and greedy of monetary gifts. O Dakṣa, some brāhmaṇas will become *brahmarākṣasas* (brahminical demons)."

Lomaśa said:

Those brāhmaṇas were (thus) cursed by Nandin who had become excessively angry.

On hearing the words of Nandin, Sadāśiva smilingly spoke these sweet enlightening words:

Mahādeva said:

40. It does not behove you to be angry always towards brāhmaṇas. These brāhmaṇas, devoted to Vedic doctrines, are always our elders and preceptors.

41. The Vedas are full of *mantras* and of *sūktas* (hymns). The *ātman* of every embodied being is established in the hymn.

42-43. Hence those who have realized the *ātman* should not be censured. I am the *ātman* myself, no one else. Who is this? Who are you? Where am I? Why are the brāhmaṇas cursed? Avoid the concept of diversity, O highly intelligent one, and become enlightened. Manage (everything) through the knowledge of reality. Be established in your own self and avoid anger etc.

44. On being advised and instructed thus by Śaṁbhu, the Supreme Being, Nandin (Śilāda's son) of great austerities, became aware of true knowledge and discernment. Closely associating himself with Śiva, he became immersed in (the ocean of) great bliss.

45. Overwhelmed by anger, Dakṣa went to his abode accompanied by the sages. He entered his abode still indignant.

46. Abandoning his great faith in those who worship Śiva and engaged in censuring them, he bacame the basest of men. Reaching that place along with all the great sages, he continued to censure lord Śiva. He never became calm.

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CHAPTER TWO

Satī's Arrival at Dakṣa's Sacrifice[1]

Lomaśa said:

1. Once, a great sacrifice was commenced by him (Dakṣa). All were invited to be present there by the ascetic (Dakṣa) (who was) initiated for the sacrifice.

2-3. A number of sages including Vasiṣṭha and others came there. Agastya, Kaśyapa, Atri, Vāmadeva, Bhṛgu, Dadhīca, holy lord Vyāsa, Bharadvāja and Gautama, these and many other great sages assembled there.

4. Similarly all the groups of Suras (gods), the Guardians of the Quarters and others, Vidyādharas, Gandharvas, Kinnaras and groups of celestial damsels (came there).

5. Brahmā, the grandfather of worlds, was invited from Satyaloka. Similarly Viṣṇu was invited from Vaikuṇṭha to the place of sacrifice.

6. Devendra of great lustre came along with Indrāṇī. Similarly the Moon-god came along with Rohiṇī and Varuṇa came in the company of his beloved.

---

1. Chs. 2 and 3 describe the self-immolation of Satī, the daughter of Dakṣa and the consort of Śiva, in Dakṣa's sacrifice, when she and her husband Śiva were insulted by him. But there is no Vedic evidence to show that Śiva married Dakṣa's daughter (*Rudra-Śiva*, pp. 70-80). Mbh, *Śānti*, ch. 283 describes destruction of Dakṣa's sacrifice by Śiva with Yogic power (*Yoga-balaṁ kṛtvā*—283.32) in order to mollify his consort Umā, the daughter of the King of Mountains (*Śaila-rāja-sutā*—283.7 and 22) and *not* Satī, Dakṣa's daughter. Umā did not know who Dakṣa was and Śiva had to inform her that a Prajāpati called Dakṣa was performing a Horse-sacrifice (*Dakṣo nāma prajānāṁ patiḥ hayamedhena yajate*).

This clearly shows that the story of the self-immolation by Satī, Dakṣa's daughter, in Dakṣa's sacrifice described here is a post-Mahābhārata development. In the next ch. (284) the appeasement of Umā's anger is affirmed as the cause of the destruction of Dakṣa's sacrifice:

devyā manyu-vyapohārthaṁ
hato dakṣasya vai kratuḥ
—Mbh, *Śānti* 284.31

This story of Satī's self-immolation in yogic fire created by herself (*Satī ...prajajvāla samādhijāgninā*) is however supported in BhP IV. 4; BdP I.ii.13.60-61; VāP I.30.52-55).

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7. Kubera came there riding in his aerial chariot Puṣpaka, Wind-god riding on his deer, Fire-god riding on his goat and Nirṛti riding on a ghost.

8. All these came to the sacrificial enclosure of the Brāhmaṇa. All of them were received and honoured by the evil-minded Dakṣa.

9. Great and divine abodes of great value and good splendour were skilfully constructed by the noble-souled Tvaṣṭṛ.

10-13. (The visitors) occupied all those abodes according to their pleasure.

When the great sacrifice commenced in the holy spot Kanakhala,[1] the ascetics beginning with Bhṛgu were appointed as *Ṛtviks* by him. Then Dakṣa underwent due initiation. The solemn, auspicious ceremony was duly performed. Benedictory rites were completed by the Brāhmaṇas for the sake of Dakṣa accompanied by his wife. Always surrounded by his friends, he shone remarkably, thanks to his greatness. In the meantime, Dadhīci spoke these words there:

Dadhīci[2] *said*:

14. These leading Suras (gods), the great sages and the Guardians of the Quarters have come to your (sacrifice). Still the *Yajña* does not shine properly without (the presence of) the noble-souled Pināka-bearing Lord.

15. Great learned men say that everything becomes auspicious and splendid through him. That primordial Puruṣa (person), the bull-bannered, blue-throated lord with matted hair, is not seen here.

16. Presided over and authorized by him, O Dakṣa, even inauspicious things become auspicious. (Without) the Three-eyed Lord, very auspicious things become instantly bereft of their auspiciousness.

17-20. Hence he must be invited only by you immediately through Brahmā, Viṣṇu the powerful lord and Śakra. All of them

1. *Kanakhala*—A village two miles to the east of Haridwar (U.P.), at the junction of Gaṅgā and Nīladhārā.

2. Dadhīci's objection to non-invitation of Śiva and his quitting of the sacrifice (*infra* vv. 31-33) with the prediction (curse) about the non-completion of the sacrifice is found also in Mbh, *Śānti* 284.12-21.

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should go where lord Maheśvara is present. Bring him along with Dākṣāyaṇī. Hurry up. Everything shall become extremely sanctified through that Yogin Śaṁbhu by remembering whom and by uttering whose names, merits become well-accomplished. Hence, with all your efforts, the Bull-bannered Lord should be brought.

21-26. On hearing these words of his, the evil-minded (Dakṣa) said laughing (derisively): "Indeed the root cause of Devas is Viṣṇu in whom the eternal virtue (*Dharma*) is present. In him Vedas, *Yajñas* and the different kinds of holy rites are established and that Viṣṇu has come here.

Brahmā, the grandfather of the worlds, has come from Satyaloka along with the Vedas, Upaniṣads and various kinds of Āgamas (scriptural treatises).

Similarly the king of Suras (gods) himself has come along with the groups of Suras. So also you, the sinless sages, have come.

All those tranquil ones who are worthy (of being present) in a *Yajña* have come. All of you are conversant with the Vedas, Vedic expositions and reality. All of you are steadfast in your holy rites and observances.

Of what avail is Rudra to us in this matter? Of course, my daughter has been given to him by me, O Brāhmaṇa, (but that was) when I had been urged by Brahmā.

27. He is not of noble birth, O Brāhmaṇa. He is doomed and he is always a favourite of the doomed. He is the sole lord of goblins, ghosts and vampires. He is unfathomable.

28. He esteems himself very much. He is deluded and stubborn. He is tacitern, jealous and malicious. In this holy rite he is utterly unworthy. Hence indeed he was not invited by me now.

29. Hence, words like these should not be uttered by you again, O Brāhmaṇa. My great *Yajña* should be made successful by all of you collectively."

30. On hearing these words of his, Dadhīci made the following statement:

Dadhīci said:

31. Great injustice has been done to all these excellent sages and Devas of sanctified soul by not having the noble soul with them.

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32-33. A great ruin will soon befall all those who are present here.

After saying thus, Dadhīci alone walked out in protest from the sacrificial enclosure of Dakṣa and hurriedly went to his hermitage. When the sage went out, Dakṣa said this laughingly:

34-36. "There, a heroic supporter and friend of Śiva named Dadhīci, has gone out. All those slow-witted rogues whose minds are possessed by evil spirits, who are enamoured of heretic doctrines, who are excluded from the Vedas and whose behaviour and acts are vicious, should leave this holy rite.

You are all devoted to Vedic doctrines having Viṣṇu as your leader. O Brāhmaṇas, make my *Yajña* fruitful ere long."

Then all of them along with the sages performed the worship of the lord.

37-40. In the meantime there on the mountain Gandhamādana[1] the great goddess Dākṣāyaṇī was engaged in various kinds of sports. She was surrounded by her female friends. Sometimes she played beneath in the *Dhārāgṛha* (chamber fitted with fountains and water-jets). Sometimes she moved about in an aerial chariot. Sometimes she stood in the middle of the aerial chariot and indulged in thousands of sports with balls etc.

While engaged in playing the games, the great goddess Satī saw the Moon-god going to the place of sacrifice along with Rohiṇī.

She said to her maid Vijayā, "Where is Candra going now? O Vijayā, go and enquire immediately."

On being thus instructed by her, the gentle lady Vijayā asked him suitably.

41. Everything about Dakṣa's sacrifice and other things were told by him. On hearing it the gentle lady Vijayā became

1. *Gandhamādana*—The northern ridge of the great Hindukush arch with its northern extension Khwaja Mohammud range (AGP 58-59). The extent of Purāṇic India was much larger than the pre-partition map of India which was based on the political realities of the 19th century A.D. Soviet Indologists and archaeologists now testify to the existence of Vedic Aryans from the lower reaches of the Dnieper, the area to the north of the Black Sea through the Soviet republics of central Asia. *Vide* for example B.A. Rybakov's *Indo-Aryans in Northern Black Sea Area*, O.N. Trubachev's *Linguistic Periphery of the Ancient Slaves.*

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agitated. Hurriedly (she went to Satī) and told her everything exactly as it was said by the Moon-god.

42-43. The goddess began to ponder over the reason thus: 'Why does he not invite (us)? Dakṣa is my father. Why has my mother forgotten me now? I shall ask Śaṅkara now about the reason (thereof).' After deciding thus, she asked the friends to stay there and approached Śaṅkara.

44-49. She saw the Three-eyed Lord in the centre of the assembly stationed there, in an extremely wonderful seat, and surrounded by all his Gaṇas (attendants) beginning with Caṇḍa and Muṇḍa, Bāṇa, Bhṛṅgin, Nandin of great power of penance, the son of Śilāda, Mahākāla, Mahācaṇḍa. Mahāmuṇḍa, Mahāśiras, Dhūmrākṣa, Dhūmraketu and Dhūmrapāda—these and many other Gaṇas, the followers of Rudra, (were present there). Some were hideous and terrifying. Others were mere headless trunks. Some had no eyes. Others were devoid of chests. There were hundreds like these. All of them had elephant-hides for their clothes. Clusters of matted hair were their ornaments. All were adorned with Rudrākṣa beads. They were devoid of attachment. They had conquered their sense-organs. They were antagonistic to objects of sensual pleasure. Śaṅkara, the benefactor of the worlds, was seen by her surrounded by all these.

50-52. Bewildered in her mind, she suddenly went to Śiva's presence. The beloved wife was placed in his lap by Śiva who was pleased. She was addressed with loving words with due respect: "O lady of excellent waistline, what is the purpose of your arrival? Tell me quickly."

On being spoken thus by him, the dark-eyed lady said:

Satī said:

53. O lord, O lord of the chiefs of Devas, how is it that going to the great sacrifice of my father is not approved of by you? Tell (me) everything.

54-55. This is the duty of friends, O Mahādeva, that they (regularly) associate with their friends, thereby increasing the pleasure and love of their friends. Hence make all efforts (to be present there). Oh, go there even if you have not been invited. Go to the sacrificial enclosure of my father today at my request, O Sadāśiva.

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56-57. On hearing her words (Śiva) spoke these kind and sincere words:

"O gentle lady, you must not go to the sacrifice of Dakṣa. All those persons who honour Dakṣa, including Suras, Asuras and Kinnaras, have undoubtedly gone to the sacrifice of your father.

58-59. O lady of fine eyebrows, those who go to others' mansions without being invited, meet with insult which is more (painful) than death. Even Indra who goes to the abode of others meets with contempt and disrespect. Hence, O splendid lady, you must not go to Dakṣa's sacrifice."

60. On being told thus by the noble-souled Śiva, Satī, the most excellent one among those who are conversant with modes of expression, spoke these words full of anger:

61. "It is true that you are (the real) *Yajña* in this world, O most excellent lord of Devas. (How is it) that you have not been invited by my father of evil conduct today? Hence I wish to know thoroughly the attitude of that evil-minded one.

62. Hence I shall go to the sacrificial enclosure of my father today itself. Grant me permission, O my lord, lord of the universe, lord of Devas."

63-65a. On being told thus by that goddess, Lord Śiva himself, who has knowledge and vision of everything, the lord who is the sanctifier of all living beings, the lord of Devas, Maheśa, the bestower of all *Siddhis* said to her:

"Go quickly, O gentle lady of holy rites, at my instance, riding on this Nandin and accompanied by various kinds of Gaṇas."

65b-68. At the bidding of Śiva, sixty thousand of the terrifying Gaṇas went (along with her). Surrounded by those Gaṇas, the goddess went to the abode of her father. Observing the entire army, Mahādeva became excessively surprised. Mahādeva, the unperturbed scorcher of enemies, sent very valuable ornaments to her through his attendants. He sent them immediately after her.

Pondering over the departure of the goddess to her father's abode, Lord Maheśa exclaimed:

"On being insulted by her father, Satī, the daughter of Dakṣa, will never come back to her city again."

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CHAPTER THREE

Vīrabhadra Comes to the Yajña

Lomaśa said:

1-4a. Dākṣāyaṇī went to the place where the great sacrifice was being performed. After going to the abode of her father, the abode which was full of various wonderful things, she stood at the entrance. The Devas of exalted fortune became delighted. They got down from their seats. After seeing the congregation of the Devas, her parents, friends, relatives and kinsmen, she made obeisance to her father and mother with delight. Then the goddess spoke these words in a manner suitable to the occasion:

4b-9. "Why was Śaṁbhu, the extremely splendid (lord), not invited by you? (He is the lord) by whom this entire universe consisting of the mobile and immobile beings has been sanctified. He is *Yajña* (incarnate), an (important) part of *Yajña*, the sacrificial gift offered therein, the material offered therein, the *Mantras* etc., the *Havya* and *Kavya*—he is identical with all these things. He is the most excellent one among those who are expert in performing *Yajñas*. Everything performed without him will become impure. How can a sacrifice function (at all), O dear father, without Śaṁbhu? How did these come here, O father, along with Brahmā? Don't you know? O Bhṛgu, O Kaśyapa of great intellect, O Atri, O Vasiṣṭha? You are alone, O Śakra, what has been done by you today? O Viṣṇu, you do know the supreme lord Mahādeva. O Brahmā, don't you know the valour of Mahādeva?

10. Formerly you happened to be five-faced. You (spoke) arrogantly to Sadāśiva and you were made four-faced. It is surprising that you have forgotten that miracle.

11. He is the lord Rudra who formerly begged for alms in the forest of Dāruvana,[1] when this mendicant was cursed by you (and) your friends.

1. This refers to Lord Śiva's visit to Dāruvana to teach Pāśupata Yoga to the sages thereof. He adopted the queer behaviour called *Dvāra* (Vide *Pāśupata Sūtra* ch. III.1-19 and Kauṇḍinya's com.). The sages were infuriated at it and they cursed Śiva and suffered disastrous results (BdP I.ii.27 and Tagare's Introduction to BdP on '*Liṅga* worship'). The story is narrated in LP and KP also.

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12-14. Even after cursing Rudra, how was (this incident) forgotten by you? He is the lord by whose limb alone the universe including the mobile and immobile beings; has been filled up. The entire universe became the *Liṅga* at that very instant. They call it *Liṅga* because of the dissolution (of the universe in it).[1] All the Devas along with Vāsava (Indra) are born of the Trident-bearing Lord. Such a lord who is to be realized through the Vedāntas, cannot be comprehended by you."

15-19a. On hearing her words, Dakṣa became angry and spoke these words:

"Of what avail is your verbal prolixity. It has no relevance to the present occasion. O gentle lady, (you may) go or stay. Why did you come at all? Your husband is an inauspicious fellow, not conducive to propitiousness, O lady of good waistline.

He is ignoble, excluded from the Vedas. He is the king of goblins, ghosts and vampires. Hence he was not invited to the sacrifice, O gentle lady of sweet speech.

O lady of excellent loins, it is to Rudra who is haughty and evil-minded and of unknown antecedents that you had been given in marriage by me, a dull-witted sinner. Hence, abandon this body (of yours), O lady of pure smiles, and be happy."

19b-23. It was thus that his own daughter Satī who was worshipped by all the worlds, was addressed by Dakṣa then.

On seeing her own father full of contempt (for Śiva), Satī became excessively furious. Then the goddess thought thus: 'Though I am desirous of seeing Śaṅkara, how can I go back to our mansion? What will I say if I am asked (about this incident) by him? He who censures Mahādeva and he who listens when Mahādeva is being censured—both of them go to hell and remain there as long as the moon and the sun (shine). Hence I will abandon this body and enter fire.' Pondering thus and being overwhelmed by insult, she entered fire[2] uttering the words "O Rudra, O Śiva".

1. A popular etymology of *Liṅga* from √*li* 'to dissolve'. It is to be derived from √*liṅg*, √*liṅg*, 'to go'. MW 901 conjecturally traces it to √*lag* 'to adhere', 'to stick'.

2. As contrasted with older Purāṇas mentioned in *Supra* p. 7. fn 1, this text does not bring in 'Yogic fire' for self-immolation.

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24-30. The entire quarters became pervaded with the great uproar of "Alas! Alas!". All those (who had come with Satī) climbed on to the platform. Laden with weapons they crowded the place without any gap. They hit and struck themselves with their weapons. They cut off their own bodies. Some of them cut off their heads and eagerly performed the *Nīrājana* (waving of the lights in circles) rites with them. Immediately they were reduced to ash. Then everyone said thus: "Twenty thousand of the Gaṇas roared terrifically. Those dreadful ones cut off their limbs by means of weapons. Thus they all perished there along with Dākṣāyaṇī."[1]

That was a great miracle. All sages, the Devas beginning with Indra, along with the groups of Maruts, Viśvedevas, Aśvins and the Guardians of the Quarters—all these became silent then. Some of them (walked) round requesting Viṣṇu, the most excellent one. This was the end of the *Yajña* of that evil-minded one. The *Yajña* of the unworthy Brāhmaṇa Dakṣa (was ruined) and the sages became afraid.

31. In the meantime, O Brāhmaṇas, all these activities and behaviour of Dakṣa were communicated to Rudra by the noble-minded Nārada.

32. On hearing Nārada's report the supreme Lord Śiva became extremely infuriated. In his anger he as if jumped up from his seat.

33. Uprooting a plait of hair from his (matted hair), Rudra, the cause of the annihilation of all the worlds, angrily dashed it on the top of the mountain.

34. As a result of this dashing, Vīrabhadra of great fame rose up. So also did Kālī surrounded by crores of spirits and goblins.

35. Through the wrathful breath of the noble-minded Rudra a hundred (types of) Fevers and thirteen *Sannipātas* (combined derangement of all the three humours causing deadly varieties of fevers) rose up.

36. Rudra of fierce and dreadful exploits was entreated by Vīrabhadra "O Lord! what task of Your Lordship is to be carried out? Tell me quickly."

1. The *Yajña* was disturbed by the *Harakiri* of Satī's attendants. This is not mentioned in VāP and BdP in contexts noted in fn 1 of p. 7.

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37. On being requested thus, lord Rudra hurriedly commissioned him, "Destroy Dakṣa's *Yajña.*"

38. Receiving the behest of the Trident-bearing Lord of Devas with his head (i.e. humbly accepting the order), the heroic Vīrabhadra of excessive refulgence, who was kissed (*ā-līḍha*) by Kālikā and was surrounded by all goblins rushed to Dakṣa's sacrifice.

39-40. At that very time, ill-omens occurred suddenly. A rough wind blew carrying with it gravels and sand. The Rain-god showered blood. The quarters were enveloped in darkness. Thousands of meteors fell on the earth.

41. The Devas and others saw such phenomena foreboding evil. Becoming frightened, Dakṣa sought refuge in Viṣṇu.

42. "Save me, save me, O great Viṣṇu. Indeed you are our greatest preceptor and elderly one. You are (identical with) *Yajña,* O most excellent one among Suras. Save me from this fearful danger."

43. On being requested and prayed to by Dakṣa, the slayer of Madhu (Viṣṇu) said: "Protection should be accorded to you by me. There is no doubt about it.

44. Disrespect has been shown by you, O Dakṣa, without understanding genuine *Dharma* (Virtue). Due to the contemptuous disregard of Lord Śiva, everything will become fruitless.

45. Where those who are not worthy of respect are worshipped, where he who is worthy of being worshipped is not worshipped, three consequences, viz. famine, death and fear, prevail there.

46. Hence, the Bull-bannered Lord (Śiva) should be honoured with all efforts. Great fear and danger beset you because the great lord was not honoured.

47. All of us are not powerful enough now, because of your evil behaviour. There is no need to discuss this matter further."

48. On hearing those words of Viṣṇu, Dakṣa became lost in (anxious) thoughts. Turning pale in the face, he remained silent and sat on the ground.

49-51. Expressly commanded by Rudra himself the extremely powerful Vīrabhadra came to the sacrificial enclosure accompanied by the nine Durgās and others.[1] The nine Durgās

1. The legend of destruction of Dakṣa's sacrifice is mentioned in the

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were Kālī, Kātyāyanī, Īśānā, Cāmuṇḍā, Muṇḍamardinī, Bhadrakālī, Bhadrā, Tvaritā and Vaiṣṇavī. A big multitude of Bhūtas also entered the sacrificial enclosure of great refulgence. Śākinīs, Ḍākinīs, Bhūtas, Pramathas, Guhyakas, a host of Yoginīs (in circular formation) along with the sixtyfour (*Tantras*)[1]—all these entered the sacrificial enclosure suddenly.

52-55. Hundreds and thousands of Gaṇas who accompanied Vīrabhadra were all the *Pārṣadas* (attendants) of Śaṅkara. All of them had the form of Rudra. They had five faces and blue throats. All had weapons in their hands. They were duly served with umbrellas and chowries. All were as valorous as Śiva. They had ten arms and three eyes. Their hair was matted. They wore the ornaments of Rudra. Bearing crescent moon (on their heads), all of them had (different kinds of) robes and ornaments.

56. Accompanied by these, the noble-souled, three-eyed, dreadful Vīrabhadra of terrible might, who had a thousand arms and was entwined by great serpents, marched towards the sacrifice.

57. His chariot was drawn by two thousand horses and a million lions.

58-59a. The armoured defenders of his sides were many lions, tigers, sharks, fishes and thousands of elephants. He had different kinds of umbrellas and chowries held over the head of everyone everywhere.

Śatapatha and *Kauṣītaki* Brāhmaṇas. But the cause was Dakṣa's illicit relations with his daughter. The destruction of the sacrifice mentioned in Purāṇas (e.g. BhP IV.5, LP I.99 and 100, NP II.5-16, BdP and VāP mentioned above) is caused by the insult of Satī, Śaṅkara's spouse and Dakṣa's daughter.

1. *Tantras* are scriptures promulgated by Śiva. SkP gives a list of 64 Tantras such as *Jñānārṇava, Mālinī-vijaya, Yāmala* and others. Some of them are still unpublished. They generally contain: (1) Creation of the world; (2) Dissolution of the world; (3) The procedure of worshipping the deity: (4) Penance (*Sādhana*); (5) Repetition of the name of the deity; (6) Six daily sacred duties (*Ṣaṭkarma*); (7) The Yoga of meditation. The *Vārāhītantra* gives the number of verses in each Tantra. Schools of Śaivism such as Trika Śaivism of Kashmir, the Śaktiviśiṣṭādvaita of Liṅgāyatas are based on Śaiva Tantras (Āgamas). Even Vaiṣṇavas had their own Tantras as one finds in Rāmānuja's *Śrībhāṣya* and the ten topics of *Pañcarātra Āgama* have close similarity with these topics.

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59bc. Then high sounding *Bherīs* (war-drums), conchs of various (degrees of) sounds, *Paṭahas* (kettle-drums), musical instruments like *Gomukha*, different kinds of horns were sounded.

60. Cymbals, gongs and wind instruments were played. All of them were engaged in singing pleasantly. All of them played on *Mṛdaṅgas* (special drums).

61. The Gaṇas proceeded ahead in front of Vīrabhadra indulging in different kinds of dances. Those Gaṇas of unmeasured power and potency roared along with the martial sounds of the musical instruments.

62-63a. By that great sound the three worlds echoed and reverberated. Thus all those Gaṇas ordered (urged) by Rudra came there to the sacrificial enclosure of Dakṣa and began to smash for the sake of destroying it.

63b-64a. The sky was covered with dust and all the quarters were enveloped in darkness. The earth consisting of the seven islands (continents)[1] shook along with the mountains and forests.

64b-65. Those Devas, Daityas and night-wanderers observed this wonderful spectacle foreboding the ruin of all the worlds. All of them stood up simultaneously. They saw the dreadful army of Rudra advancing.

66-67. Some of them were coming over the earth. Some were coming through the sky. Others covered the quarters and the intervening spaces and rushed on. All of them were of inexhaustible strength; infinite (in number), they were heroic on a par with Rudra in battle. On seeing such an army surrounded by (the followers of) Rudra, all of them said in great surprise and dismay: "Let us advance (against them) with weapons in the hands."

68-70. Indra rode on his elephant. The Wind-god rode on a deer. Yama equipped with the rod of death rode on a buffalo. Kubera drove in the aerial chariot Puṣpaka. Varuṇa rode on a shark. The Fire-god rode on a goat. Nirṛti rode on a ghost.

1. *Dvīpas*—'Dvīpa' originally means a land-mass between two arms of water. According to Purāṇas the earth consists of the following seven continents (*dvīpas*) : (1) Śaka, (2) Kuśa, (3) Plakṣa, (4) Puṣkara, (5) Śālmala (lī), (6) Krauñca, (7) Jambū. Scholars differ about their identification with modern parts of the world.

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Similarly other groups of Suras, Yakṣas, Cāraṇas and Guhyakas, valorously rode on their respective vehicles.

71. On seeing the preparations of his own people, Dakṣa's face was covered with tears. He prostrated himself on the ground and spoke to all of them:

72. "O (friends) of great lustre, it was on the strength of your support that this great *Yajña* was begun by me. For the accomplishment of this good rite, you are the final authority.

73. O Viṣṇu, you are the protector of holy rites and *Yajñas* as well as the virtue described in the Vedas. O Mādhava, you are the promoter of Brāhmaṇa's rites.

74. Hence, O great Lord, proper protection should be accorded to this *Yajña*."

On hearing the words of Dakṣa, the slayer of Madhu (Viṣṇu) replied:[1]

75-76. "When you say that protection should be accorded by me to maintain holy rites, it is true. But the transgression is of your own doing in regard to this *Yajña*. You said something to Sadāśiva in the Naimiṣa forest, the holy spot of Devas. Is it not remembered by you?

77-78. Rudra, Sadāśiva, who has great splendour, who is of the form of *Yajña*, was excluded from the *Yajñas*, O deluded one. That was the wrong advice of yours. Who is competent to protect you from Rudra's wrath? I do not see anyone, O Brāhmaṇa, who can protect you, the evil-minded one.

79. You do not distinguish between good and evil acts, O evil-minded one. A holy rite alone is not (necessarily) efficacious always (to produce results).

80. Understand that a holy rite with the support of Īśvara (Śiva) is competent to produce results. Excepting Īśvara, there is no other bestower of the fruit of *Karman* (a holy rite).

81. Sadāśiva grants the benefit of the holy rites of those persons who are the devotees of Īśvara, who are calm and whose minds dwell on him.

82. Those people who solely depend upon *Karman* and are

1. The author of the Purāṇa takes every opportunity to reduce the gulf between Śaivism and Vaiṣṇavism and to assert the oneness of Śiva and Viṣṇu. Viṣṇu's reply is thus remarkable.

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engaged in denying Īśvara, go to hell even if they perform hundred crores of *Yajñas*.

83. Those who put faith in the *Karmans* alone are bound by the fetters of *Karman* in birth after birth. They are roasted and cooked in the hells."

CHAPTER FOUR

A Fight between Vīrabhadra and Viṣṇu and Others

Lomaśa said:

1. On hearing the words uttered by Viṣṇu, Dakṣa spoke these words:

"O slayer of Madhu (Viṣṇu), you have made it appear that Vedas are not authoritative (*pramāṇa*).[1]

2. How can one forsake the Vedic rite and accept the doctrine of the authoritativeness of Īśvara? Let this be explained, O Mahāviṣṇu, by whom *Dharma* has been established?"

3-5. On being asked by Dakṣa, Mahāviṣṇu said to him consolingly: "The Vedas have the three *Guṇas* for their object.[2] They cannot be otherwise. How can the rites mentioned in the Vedas become fruitful without Īśvara? They definitely become fruitless. Hence seek refuge in Īśvara by all means."

Even as Govinda (Viṣṇu) was saying thus, the ocean of an army, similar to Vīrabhadra's came there. All the Suras (Devas) saw it.

6. Indra laughed at Viṣṇu who was engaged in explaining the doctrine of Ātman then. With the Vajra (thunderbolt) in

1. This shows a stage of conflict between the traditional Vedic religion and Śaivism. Vedic tradition prohibited its followers from even speaking with the non-Vedic Śaivas and Pañcarātras. These *Śāstras* were regarded as authoritative so far as they are not opposed to the Vedas (*Sūta-Saṁhitā* IV.4.16-18). *Pārijāta* as quoted in the *Kṛtyaratnākara* (p. 37) states the view of the mediaeval writers on Dharma Śāstra as follows:

pañcarātrapāśupatādīnyapi śāstrāṇi vedāviruddhāni pramāṇam

2. Cf. *traiguṇya-viṣayā vedāḥ*—BG II.45.

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his hand, he became desirous of fighting, accompanied by the Suras.

7. He was made to go hurriedly by Bhṛgu who was bent upon routing (the Gaṇas). Then, the Gaṇas in the formation of groups fought with the Suras.

8. They struck one another with arrows, iron clubs and sharp-pointed missiles. In the course of that great festival of war, many conchs were blown.

9. So also drums like *Dundubhis*, *Paṭahas*, *Ḍiṇḍimas* etc., were sounded. Thanks to that great sound, the Suras considered themselves flattered. Accompanied by the Guardians of the Quarters, they killed the servants of Śiva.

10. Some were killed by means of swords. Some were smashed by means of iron clubs. All of the hundreds and thousands of the Gaṇas were entirely routed by the Devas.

11. It was by the power of the *Mantras* of Bhṛgu, that those Gaṇas were instantaneously defeated and driven back by the Guardians of the Quarters headed by Indra.

12. Their extermination was effected by Bhṛgu who performed the *Yāga* as the fire-worshipper. He was initiated in this for the sake of the worship, on behalf of the Devas and for their pleasure too.

13. By that alone did the Devas become victorious at the very instant. On seeing the defeat of his own army, Vīrabhadra became angry.

14-15. He made the goblins, ghosts and vampires go to the rear and the bull-riders advance at the front. The leader of great strength took up a sharp trident and struck down the Devas, Yakṣas, Piśācas, Guhyakas and Rākṣasas in the battle. Striking with spears, all the Gaṇas began to kill the Devas.

16. Some of them were split into two by means of swords. They were smashed with iron clubs. In the course of the battle, some were cut into pieces with battle-axes.

17. Hundreds were pierced with spears; some were torn to pieces. Thus, all of those being defeated, began to run away.

18. Embracing each other, they went back to heaven. Only the guardians of the worlds led by Indra remained there, eager (to fight). They consulted Bṛhaspati, "How can we have victory?"

19-22. Bṛhaspati immediately replied to Indra thus:

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Bṛhaspati said:

What had been spoken by Viṣṇu formerly has become true today.

If there is Īśvara as (bestower of) the benefit of a holy rite, he assigns it (the benefit) to the performer (of the rite). He is not powerful over one who does not perform (the rite). Neither *Mantras* nor all the medicinal herbs, neither black magic nor secular rites, neither holy rites nor the Vedas, nor the two systems of Mīmāṁsā are capable of understanding Īśvara. He can be known only through unswerving devotion. By calmness and great contentment, Sadāśiva should (i.e. could) be known.

23. It is through him that the entire universe with happiness and misery as its characteristic features, takes its origin. But I shall speak further with a desire to explain (what are the) right and wrong actions.

24. O Indra, you have been foolish in accompanying the (other) guardians of the worlds here. What can you do further now with the self-same folly?

25. These extremely splendid Gaṇas, the assistants of Rudra, have become infuriated. Those persons of exalted fortune cause nothing to be left over.

26. On hearing these words of Bṛhaspati, all the heaven-dwellers and all those great gods, the guardians of the worlds, became anxious.

27-28. Then Vīrabhadra who was very closely surrounded by the Gaṇas, said:

"On account of your ignorant nature, you have come here for the sake of *Avadāna* (glorious achievement). For the sake of your satisfaction, I shall immediately give you *Avadānas* (cutting into pieces)."

After saying this, he furiously hit them with sharp arrows.

29. Hit by those arrows, all of them fled in all the ten directions.

30. When the guardians of the worlds had left the place and when the Devas had fled, Vīrabhadra came into the sacrificial enclosure accompanied by the Gaṇas.

31. At that time all those sages who were desirous of intimating everything to Janārdana (Viṣṇu), the god of gods, said to him all at once:

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32-33. "Protect the *Yajña* of Dakṣa. Indeed, there is no doubt that you are *Yajña* incarnate."

On hearing these words of the sages, Janārdana, the all-pervading lord, the illuminator of spiritual faculties, became desirous of fighting and stood there ready for the battle. Vīrabhadra of powerful arms spoke these words to Keśava (Viṣṇu):

34. "Why have you come here, O Viṣṇu, you who know the great strength (of mine)? How will you be victorious by taking up Dakṣa's side? Tell me that.

35. Did you not observe? What has been done by Dākṣāyaṇī, O sinless one? You too have come for the sake of a share in the course of the *Yajña* of Dakṣa. O lord of powerful arms, I shall give oblation to you also."

36. After saying this, at the very outset, he bowed down to Viṣṇu whose form was similar to his. Vīrabhadra then went in front of Viṣṇu and spoke these words:

37. "You are to me just like Śaṁbhu.[1] There is no doubt about this. Still, O lord of powerful arms, you face me with a desire to fight. If you continue to stay here yourself, I shall give you liberation (*Apunarāvṛtti*)."

38. On hearing those words of the intelligent Vīrabhadra lord Viṣṇu, the lord of all lords, said laughingly:

Viṣṇu said:

39-41. O highly intelligent one, you are born of the splendour of Rudra. You are very pure and holy. I had been requested by this (Dakṣa) before repeatedly for attending this *Yajña*. I am subservient to my devotees. So also is the case of Maheśvara. It is for that reason that I have come to this sacrifice of Dakṣa, O Vīrabhadra, born of the wrath of Rudra. Either I shall restrain you or you shall restrain me.

42. When Govinda said this much, that (Vīrabhadra) of mighty arms laughed and after bowing down humbly said this to Janārdana (Viṣṇu):

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1. The Purāṇa reiterates the identity of Śiva and Viṣṇu. Vīrabhadra calls himself the servant of both Śiva and Viṣṇu and bows down humbly to Viṣṇu before fighting (vv 42-43 below).

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43. "Just as Śiva, so also you. Just as you, so also Śiva. All of us are servants both of you and of Śaṅkara."

44. On hearing his words, Acyuta, Viṣṇu, the greatest lord, spoke these important words laughingly:

45. "Fight with me unhesitatingly, O lord of powerful arms. I shall go to my own abode when I am surfeited with your arrows and missiles."

46. Saying "so be it", Vīrabhadra, the hero of great strength, took up the greatest of his missiles and roared like a lion.

47. Viṣṇu too blew his conch of loud report. On hearing it, those Devas who had fled away from the battlefield, returned once again.

48-50. All the Guardians of the Quarters including Indra made an array (of their soldiers). Then Nandin was struck by Indra with his Vajra (thunderbolt) that had a hundred spikes. Śakra was hit in the middle of his chest by Nandin with his trident. Bhṛṅgī was struck by Vāyu and Vāyu was struck (in return) by Bhṛṅgī. Standing well prepared with his trident of sharp edge, Mahākāla, endowed with great strength, fought with Yama holding the heavy rod.

51-55. The lord of Kūṣmāṇḍas clashed with Kubera. Muṇḍa of great strength fought with Varuṇa. He fought with such a great strength as surprised the three worlds. The exceedingly powerful Caṇḍa clashed with Nirṛta and fought with a very great missile, mocking his demoniac nature. Bhairava, the great leader, accompanied by the circle of Yoginīs tore through all the Devas and drank their wonderful blood. All the Kṣetrapālas, Bhūtas, Pramathas, Guhyakas, Śākinīs, Ḍakinīs, the terrible nine Durgās, Yoginīs, Yātudhānīs, Kūṣmāṇḍakas and others roared, drank blood and devoured a lot of flesh.

56. On seeing that his army was being devoured, the king of Suras left Nandin behind and challenged Vīrabhadra.

57. Leaving off Viṣṇu, Vīrabhadra engaged Devendra. The battle between them was as terrible as that between Mars and Mercury.

58-61. When Śakra was desirous of killing Vīrabhadra and hastily prepared for the same, Vīrabhadra became furious and filled Indra who was seated on his elephant, with a mass of

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arrows. The extremely mighty Vīrabhadra who was unrestrainable, was immediately struck by Indra with his Vajra of a hundred spikes. Then he (Vīrabhadra) attempted to swallow Indra along with his elephant and thunderbolt. All the Bhūtas who saw Vīrabhadra like that desirous of killing Indra, raised the loud shouts of "*Hā-Hā*" (Alas-Alas). Seeing Vīrabhadra desirous of killing Indra, Viṣṇu came there in a hurry and stood in front of Vīrabhadra.

62. He pushed Śakra behind and fought with Vīrabhadra. The battle between them was very tough.

63-64. They then fought with various kinds of weapons and missiles. Seeing Nandin once again, Śakra who was an expert in battle, engaged him in a tumultuous duel.

There was a great clash between Devas and Pramathas. Pramathas were smashed by Devas and all of them fled from the battle.

65. On seeing the Gaṇas turning their faces away (from the battle), all those (bacterial) ailments[1] that had originated from the fury of Rudra rushed against Devas.

66. On seeing Devas afflicted with the fevers, Viṣṇu laughingly seized Devas alive separately.

67. He called Aśvinī Devas in order to quell the ailments. The highly intelligent (lord) made them carefully work out and consider the requisite nourishment (medicine) and sustenance, and gave the same to them.

68. Aśvinī gods caught hold of the fevers and *Sannipāta* (fevers) as well as other inimical elements and quelled them. They joyously made Devas free from fever and rejoiced for a long time.

69. The Yoginī Cakra also was subdued by them. With sharp-pointed arrows, they toppled down Bhairava who was highly excited and felled the Gaṇas too.

70. On seeing his army routed by Suras and felled down by them, Vīrabhadra became furious and spoke these words to Viṣṇu:

71. "You are a heroic warrior, O mighty one. Indeed you are the protector of Devas. If you think so, come on, fight with me strenuously."

1. An imaginative precursor of modern bacterial warfare?

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72. After saying thus, Vīrabhadra of great strength, approached Viṣṇu, the lord of all lords, and showered him with sharp arrows.

73. Then the lord attacked Vīrabhadra with his discus. On seeing the discus coming, it was instantaneously swallowed (by Vīrabhadra).

74-75. On seeing that his discus was swallowed, Viṣṇu, the conqueror of the cities of his enemies, stroked and pressed his mouth. Thus the (discus) was caused to be spitted out by Viṣṇu.

Taking his discus, Viṣṇu of exalted nature, the sole lord of the universe, went to heaven. On understanding everything that had been done and was unbearable to the enemies he became satisfied (of having done his job).

CHAPTER FIVE

Meritoriousness of Devotion to Śiva

Lomaśa continued:

1. When Viṣṇu went away, all those Devas along with the sages and all those who subsisted on that *Yajña* were totally vanquished by the Gaṇas.

2. He (Vīrabhadra) made Bhṛgu fall down and his beard and moustache were plucked and cut.[1] He got the teeth of Pūṣan uprooted after distorting and deforming them.

3. Svadhā was ridiculed and the sages were mocked there. In their fury, they showered the sacrificial fire with faecal matter.

4. The Gaṇas who had become excessively infuriated created unspeakable havoc. Out of great fear, Dakṣa hid himself beneath the altar.

5. After realizing that he was in hiding, he angrily dragged him out. Holding by the cheeks, he struck his head with a sword.

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1. Cf. BhP IV.5.13-26 for a close similarity in the description of the destruction and humiliation of persons in Dakṣa's sacrifice.

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6. Thinking that the head could not be pierced or split through, the valorous Vīrabhadra pressed the shoulder down with his feet and wrung the neck.

7. On being wrenched off from the neck, the head of the vicious Dakṣa was taken away by the intelligent Vīrabhadra and thrown (lit. offered as oblation) into the blazing sacrificial pit instantaneously.

8. Other sages, Devas, Pitṛs, Yakṣas and Rākṣasas who yet stayed on were assaulted by the Gaṇas. All of them fled from the place.

9. The Moon, the groups of Ādityas, all the Planets, Stars and Constellations—all of them were displaced and shaken. They too were attacked by the Gaṇas.

10. Brahmā returned to Satyaloka. He was afflicted with sorrow for his son. He thought without being perturbed: 'What action is to be taken now?'

11-15. As his mind was suffering, the grandfather of the worlds did not derive any happiness. With great effort, he understood all the wicked deeds of that sinner. He decided to go to the Kailāsa mountain.

Riding on his swan, accompanied by all the Devas, the lord of great splendour reached the most excellent mountain. There he saw Śiva, Rudra, accompanied by only Nandin, staying alone.

He had matted hair and possessed great splendour. It was the lord who could not he grasped by the Vedas or their *Aṅgas* (Ancillaries). On seeing such a lord, Brahmā became greatly agitated.

He prostrated himself on the ground like a staff and began to plead for pardon, touching his lotus-like feet with the tips of the four crowns. He began to eulogize Śiva, the supreme soul.

Brahmā said:

16. Obeisance to Rudra, the quiescent Brahman, the supreme soul. You are the creator and sustainer (protector) of the universe; you are the great-grandfather (of the world).

17. Obeisance to the great Rudra, to the blue-throated one, to the creator, to the lord identical with the universe, to the seed of the universe, to the cause of the bliss of the worlds.

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18-19. You are *Oṁkāra*; you are *Vaṣaṭkāra*, the prompter of the functioning of all enterprises. You are *Yajña*; you are the *Yājñic* rite. You are the cause of the functioning of *Yajña*; you alone are the protector of all the performers of sacrifice. You are worthy of being the refuge, O great lord, to all living beings. Save me, save me, O lord Mahādeva, I have been afflicted with the grief for my son.

Mahādeva said:

20. O grandfather, listen attentively to my words. The destruction of the *Yajña* of Dakṣa has not been carried out by me at all.

21-22. O Brahmā, there is no doubt about this that Dakṣa was killed by his own deeds. An act (rite) that causes pain to many others, should not be performed at all, at any time. O Parameṣṭhin, what befalls others will befall one too.

23. After saying this, Rudra accompanied by Brahmā and Suras went to the holy spot Kanakhala and to the sacrificial enclosure of the Prajāpati (Dakṣa).

24-26. Rudra saw what had been committed by Vīrabhadra. Svāhā, Svadhā, Pūṣan, Bhṛgu the most excellent one among intelligent beings (all had been injured by the Gaṇas). So also all the other sages and all the manes had been driven to that miserable plight. Many other Yakṣas, Gandharvas and Kinnaras who had been there were wounded, split and torn off. Some died in the battle.

27. On seeing that Śaṁbhu had come, Vīrabhadra prostrated himself like a log of wood by way of obeisance, along with his Gaṇas. Then he stood in front of Śiva.

28. On seeing Vīrabhadra of great strength standing in front, Rudra spoke these words laughingly: "O hero, what is this that has been done here?

29. Immediately bring here that Dakṣa by whom this unusual and inauspicious thing has been committed in the course of a *Yajña*, in consequence of which was (the present) fruit."

30. On being ordered thus by Śaṅkara, Vīrabhadra hurriedly brought the headless trunk and placed it in front of Śaṁbhu.

31-32. Then Vīrabhadra of noble mind was enquired by

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Śaṅkara: "By whom has the head of the vicious Dakṣa been removed? Though he is a crooked fellow, O hero, I shall now give him life (revive him)."

On being told thus by Śaṅkara, Vīrabhadra submitted again:

33. "The head was dropped by me into the fire at the very instant, O Śaṅkara. The head that is left, O Śaṁbhu, is that of an animal and the face has been distorted."

34. After knowing (the position), Rudra placed upon the headless trunk the deformed head of the animal. The head had a beard and it was terrible.

35. Thanks to the grace of Śaṅkara, Dakṣa regained his life. On seeing Rudra in front of him, Dakṣa became ashamed. Bowing down he eulogized Śaṅkara, the benefactor of all the worlds.

Dakṣa said:

36. I bow down to the excellent lord, the bestower of boons. I bow down to the most excellent lord of Devas, the eternal lord. I pay obeisance to Īśvara, the lord of Devas. I bow down to Hara, Śaṁbhu, the sole kinsman of the universe.

37. I bow down to the cosmic form of the lord of the universe, the eternal Brahman in the form of one's own soul. I salute Sarva (Śiva) having the existence of one's own mental creation. I pay obeisance to the excellent one, the bestower of boons.

Lomaśa said:

38. Rudra who was eulogized by Dakṣa, spoke laughingly in secret:

Rudra (Hara) said:

39. Four types of meritorious people always worship[1] me. They are: (those who are in misery), those who are thirsting for knowledge, the seekers of wealth and the possessors of spiritual knowledge, O excellent Brāhmaṇa.

40. Hence undoubtedly sages, possessors of true knowledge, are my favourites. Those who strive to attain me without spiritual knowledge are ignorant.

1. An echo of BG VII. 16.

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41. Merely by means of *Karman* (holy rites) you wish to cross the (ocean of) worldly existence.

42. Neither by means of the Vedas nor by means of charitable gifts, neither by sacrifices nor by penance at any place can they attain me.[1] But due to the power of *Karman* men get deluded.

43. Hence, be devoted to knowledge and perform holy rites with concentration and purity of mind. Be equally indifferent to happiness and misery and attain eternal happiness.

Lomaśa said:

44. Thus Dakṣa was advised by Śaṁbhu, the greatest god. After establishing Dakṣa there itself, Rudra went back to his mountain.

45. Similarly all the great sages beginning with Bhṛgu were consoled and enlightened by Brahmā. Instantaneously they became endowed with true knowledge.

46. Thereafter Brahmā went to his abode.

47. Dakṣa too achieved the excellent enlightenment through the utterance. Engrossed in the meditation of Śiva, the noble-minded one performed penance.

48. Hence Lord Śiva should be served by means of all possible efforts.

49. Those men who sweep the courtyard of Śiva (i.e. Śiva's temple) attain Śiva's city and become worthy of the praise of the whole universe.[2]

50. Those who offer a mirror of great lustre to Śiva become attendants of Śiva and will be standing in front of Śiva.

51. Those who give chowries to the Trident-bearing Lord of Devas will themselves be fanned with chowries in all the three worlds.

52. The men who offer lamps to the temple of Mahādeva will become refulgent. They will be the illuminators of the three worlds.

53. Those who offer incense to Śiva, the great Ātman, will

1. Cf. BG XI.46.

2. VV 49-62 describe the fruit of different types of services rendered to Śiva. Some of these verses are illustrated by stories of Śiva's devotees, the benefit derived by them by their particular act of devotion.

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become famous. They redeem both the families (their own as well as that of their mothers).

54. Those men who offer eatables (*Naivedya*) in front of Hari and Hara with great devotion, attain the fruit of a sacrifice for every lump of boiled rice offered by them (as *Naivedya*).

55. Those excellent men who repair a Śiva temple in ruins attain two-fold benefit. There is no doubt about it.

56. Those who build a new temple by means of bricks or stones rejoice in heaven as long as their spotless fame stays in the world. O excellent brāhmaṇas, no doubt need be entertained about this.

57. Those highly intelligent brāhmaṇas who cause to build a palatial temple of many floors for Śiva, attain the greatest goal (i.e. *Mokṣa*).

58. Those who clean or whitewash a temple of Śiva built by themselves or by others attain the greatest goal.

59. Those who offer a canopy are meritorious men. They go to the world of Śiva and redeem their entire family.

60. Those who tie a ringing bell in a temple of Śiva will become refulgent and well reputed in the three worlds.

61. He who visits (Śiva's temple) once, twice or thrice (a day) attains happiness whether he is rich or poor. He gets released from misery.

62. A religious faithful who offers worships unto Śiva, the great Ātman, redeems ten million members of his family and rejoices in the company of Śiva.

63. In this context they cite this ancient legend,[1] the conversation between the son of Indradyumna and the noble-minded Yama.

64. Formerly, in Kṛtayuga, there was a king named Indrasena. He was a great warrior ruling Pratiṣṭhāna. He was always interested in hunting.

65. Unfriendly to brāhmaṇas, he always indulged in horrible and cruel misdeeds. He was always devoted to worldly plea-

1. VV 63-86 narrate the legend of Indrasena to show the efficacy of the syllables *HA-RA* uttered as a part of words of different meaning (e.g. *āhara* 'bring') simply because the name of god Śiva is indirectly pronounced by him.

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sures only. That wicked king nourished his own self through the lives of others.

66. Ever-addicted to drinking wine, he very much sought the company of other men's wives. He coveted other men's wealth. Brāhmaṇas were killed by him.

67. He defiled the bed of his preceptor. He always stole gold. All his followers too were of that nature. All the followers of that evil-minded king committed sins like him.

68. Thus that vicious king ruled the kingdom in diverse ways. Then, after a great deal of time, the wicked king died.

69. Then, this evil-minded Indrasena was taken away by the followers of Yama. The sinful king thus came to the presence of Yama.

70. Indrasena who was standing in front there, was seen by Yama. He stood up and bent his head (in honour of) Śiva.

71. Yama, the most excellent one among those who uphold virtue, rebuked his messengers. After releasing Indrasena who had been bound with nooses Dharmarāja (god Yama) spoke:

72-73. "O most excellent one among kings, go to the meritorious worlds and enjoy them as long as Indra stays in heaven, as long as the sun is in the sky. Be happy as long as the five elements exist. O great king, you are a man of meritorious deeds. You are a permanent devotee of Śiva."

74. On hearing the words of Yama, Indrasena spoke: "I do not know Śiva. I am only a person interested in hunting."

75-76. On hearing his words Yama spoke by way of explanation: "The words '*āhara*' (eat), '*praharasva*' (attack) were always uttered by you. As a result of that holy act, O bestower of honour, you are permanently purified. Hence you do go to the Kailāsa mountain, to Śaṅkara."

77-78. Even as the noble-minded Yama was talking thus, the messengers of Śiva came there riding on bulls. They had great refulgence. They were blue-throated, with ten arms, five faces and three eyes. They had matted hair and wore ear-rings. Their heads were markedly adorned with the crescent moon.

79. On seeing them, Yama, the most excellent one among the upholders of virtue, stood up. He worshipped them all who resembled the great Indra.

80. All of them hurriedly spoke to Yama, the son of Vivas-

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vān: "O lord of exalted fortune, did Indrasena of unmeasured splendour come here? He is the person who continuously uttered the name of the noble-minded Rudra."

81. On hearing their words, Indrasena was honoured by Yama and placed in an aerial chariot. He was then sent to the abode of Śiva.

82. He was brought in by the excellent attendants of Śiva. Then Indrasena of unmeasured splendour was seen by Śaṁbhu.

83. Rudra stood up to welcome him, approached him and embraced the king. He made Indrasena sit on half of his seat and then said:

84. "O excellent king, what shall be given to you? What is your desire? I shall give you whatever is desired by you."

On hearing the words of the great Śiva the king shed tears of joy. (Overwhelmed) by love, he could not say anything.

85. Then he was made a *Pārṣada* (Attendant) by the noble-minded Maheśa. He became famous by the name Caṇḍa. He was a favourite friend of Muṇḍa.

86. Merely by uttering the name of Rudra, the supreme soul. (former) sinful king Indrasena attained *Siddhi.*

87. By merely uttering 'O Hari', 'O Hara', the names of Śiva, the supreme soul, and of Viṣṇu, the wielder of discus, many men have been saved by Śiva.

88. No other god greater than Maheśa (Śiva) can be seen (found) in the three worlds. Hence Sadāśiva should be worshipped by all the means.

89. He should always be worshipped with leaves, flowers, fruits, even pure water, and with *Karavīra.* And he becomes a bestower of boons.

90. The flower of *Arka* (*calotropis gigantea*) is ten times more efficacious than *Karavīra.* The entire universe consisting of mobile and immobile beings is made with *Vibhūti* (the sacred ash).

91. It is always present in the courtyard of Śiva. Hence one should always besmear oneself with it.

Henceforth, listen to the merit, O excellent brāhmaṇas, of *Tripuṇḍra*[1] (three parallel horizontal lines on the forehead) drawn with sacred ash.

1. VV 91-96 describe the redeeming power of *Tripuṇḍra.*

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92. It is meritorious and it dispels all sins. Listen to it, O excellent brāhmaṇas.

There was a certain thief who was a great sinner. He was executed by the servants of the king.

93-95. A certain dog came there to eat him (his flesh) and stood over his head. Some ash sticking between the claws of the dog fell on the forehead of that sinner in the form of an impression similar to *Tripuṇḍra*. His body was without consciousness but the ash fell on it. Therefore the thief was taken to Kailāsa by the messengers of Rudra. Who can specifically describe the greatness of *Vibhūti* (holy ash).

96. The men whose limbs are adorned with holy ash are men of meritorious deeds. The men in whose mouth the five-syllabled (*Mantra*), viz. *namaḥ śivāya* exists are undoubtedly veritable Rudras.

97. Those who have a cluster of matted hair on their heads and those who have *Rudrākṣa* beads as their ornaments, are themselves Rudras in human form. There is no doubt about it.

98. Hence Sadāśiva should be regularly worshipped by men in the morning, at midday and in the evening. The time of dusk is very excellent.

99. By seeing Śaṁbhu during the morning, the sin of (committed at) the night is dispelled. By visiting Śaṁbhu at midday the sin incurred by men in the course of seven previous births becomes quelled. (The merit of seeing Śaṁbhu) at night cannot be adequately calculated.

100. The two-syllabled name *Śi-va* is destructive of great sins. The whole universe is sustained by those men from whose mouths the name issues out.

101. Even heretics and those who cling to false and heterodox doctrines attain the greatest goal and people who are devoted to sinful activities become sanctified if they hear the sound of the *Bherī* (big drum) placed in the courtyard of Śiva's temple by people of meritorious deeds.

102. There is no doubt about this that even that animal attains Śiva's presence, whose hide is used in connection with the *Bherī*, *Mṛdaṅga*, *Muraja* and other types of drums placed in Śiva's temple by men.

103-104. Hence the devotee should offer various things

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pleasing to Śaṁbhu in accordance with the injunctions, viz. *Tata* and *Vitata* (stringed musical instruments such as lute etc.), *Ghana* (cymbals, bells and gongs), *Suṣira* (flutes), very valuable chowries, palanquins, beds, (singing) story poems, legends, devotional music etc.

105-108. By offering these things even sinners go to the world of Śiva. (The following people get even better benefits:) Men of good holy rites, noble-souled men proficient in the worship of Śiva, those who are engaged in the worship of Śiva according to the procedure acquired directly from the (oral) instructions of the preceptor, those persons of firm resolve who see the universe as the form of Śiva, persons of good conduct with perfect intellect, men who adhere to the discipline of castes and stages of life as well as others, brāhmaṇas, kṣatriyas, vaiśyas, śūdras and other men. Even a cāṇḍāla (devotee of Śiva) is excellent. He shall be a great favourite of Śaṁbhu. The whole of this universe including mobile and immobile beings is presided over by Śaṁbhu.

109-110. Hence it should be especially understood that everything is identical with Śiva. Śaṁbhu should be known by means of Vedas, Purāṇas, sacred treatises, Upaniṣads and different kinds of Āgamas. Sadāśiva should be worshipped by all people irrespective of their being with or without desires.

Lomaśa said:

111. I shall narrate an old legend describing an event that happened long ago.

Formerly there was a vaiśya named Nandin who lived in the city of Avantī.[1]

112. He engaged himself in meditation on Śiva and performed his worship. Everyday he worshipped a *Liṅga* that was in the penance grove.

1. VV 111-193 relate the legend of two devotees—Nandin, a vaiśya, and Mahākāla, a Kirāta (a tribal). Śiva approved of the selfless devotion of the ignorant Kirāta and not the ostentatious worship of Nandin, the vaiśya. It was due to the request of the Kirāta that the rich vaiśya was redeemed by Śiva and absorbed as his *gaṇa* (attendant).

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113. He used to get up very early in the morning everyday. Nandī, the lover of Śiva, became excessively devoted to the worship of the *Liṅga*.

114. He bathed the *Liṅga* in *Pañcāmṛta* in the manner prescribed (in scriptures). He was always surrounded by brāhmaṇas who had mastered Vedas and *Vedāṅgas* (ancillaries to Vedas).

115-116. He was devoted to the worship of the *Liṅga* in accordance with the injunctions of the sacred treatises. After bathing the *Liṅga* duly, he always worshipped it with different kinds of wonderful flowers, pearls, aspphires, *Gomedas* (Himalayan gems), *lapis lazuli*, emeralds and rubies.

117. Thus Nandī of exalted fortune worshipped for many years that *Liṅga* stationed in a lonely spot with different kinds of offerings.

118. Once there was a Kirāta (a forester) who was interested in hunting and used to injure and kill animals. Being wreckless he always enjoyed hunting.

119. That wicked fellow of sinful activities used to wander in mountains and caves teeming with beasts of prey, killing the animals here and there.

120. In the course of his wandering that Kirāta, a habitual killer of animals, came by chance where the *Liṅga* had been duly worshipped.

121. He was extremely afflicted with thirst and looked for water (everywhere). He saw a lake in the forest and immediately entered the water.

122. The wicked fellow had placed everything he had got by hunting, on the shore. He gargled, drank some water and came out.

123-126. He saw in front of him the temple that had been wonderfully embellished. The *Liṅga* that had been excellently worshipped by means of different kinds of gems was seen (by him). After seeing the *Liṅga*, when he began to offer his worship, all the gems were tossed about here and there. Bathing of the *Liṅga* was performed by him by means of a mouthful of water. With one of his hands he offered *Bilva* leaves (*aegle marmelos*) for the purpose of worship. With the other hand he

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offered venison. After prostrating himself like a stick he mentally took the solemn vow to perform worship (as follows):

127. "From today onwards I shall strenuously perform the worship. From today, O Śaṅkara, you are my master and I am your devotee."

128. After having thus become a regular worshipper, the Kirāta returned home.

Nandī saw everything scattered here and there by the Kirāta.

129. Nandī became anxious and worried: 'What flaw is this that has befallen me? Many obstacles have been mentioned in the case of one who is engaged in the worship of Śiva. Owing to my misfortune all those obstacles have beset me.'

130. After pondering thus for a long time, he washed the temple of Śiva. Nandī then returned to his house along the path by which he had gone.

131. The priest approached Nandī (as he was found) dejected in his mind. He spoke these words: "Why have you become dejected in your mind?"

132-133. Nandī then spoke these words to his priest: "O brāhmaṇa, impure things have been seen by me today in the vicinity of Śiva. I do not know at all by whom this has been caused."

134-140. Then the priest spoke these words to Nandin: "The person by whom the offerings of gems etc. have been scattered is a deluded one. There is no doubt. He is a stupid fellow not aware of what should be or should not be done. Hence, O lord, do not worry in the least. Be pleased to go to that temple of Śiva in the morning along with me in order to see that wicked fellow. Thereafter, I shall do what should be done." On hearing these words of his priest, Nandin remained in his house during the night with his mind extremely pained.

When the night passed, he called the priest and went to the temple of Śiva. Nandī went there along with that noble-souled one. Thereafter, what was done by that wicked one the previous day was seen.

Nandī performed the worship elaborately with different kinds of gems for the requisite things. The five *Upacāras* (modes of service in the course of the worship) and recitation of Rudra hymns eleven times while bathing the god were duly performed.

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He eulogized Giriśa with various hymns and prayers in the company of brāhmaṇas. Two *Yāmas* (i.e. six hours) were thus spent by Nandī engaged in eulogy.

141. Indeed, at that time, there arrived (the Kirāta called) Mahākāla who was of the same form (as before). He was extremely powerful, very hideous and dreadful like the god of Death. He was valorous and armed with a bow in his hand.

142. On seeing him Nandī was excessively frightened and he cried. The priest too was suddenly struck with fear.

143. Everything was done by the Kirāta scrupulously as before. With the forepart of his foot he kicked aside the (previous) worship by Nandī and offered leaves of *Bilva* (instead).

144. The bathing rite was performed by means of the mouthful of water. The *Naivedya* (food offering) was the piece of flesh. Thus the Kirāta offered everything to Śiva.

145-147. He prostrated himself on the ground like a staff of wood. Then he rose up and went to his abode. On seeing that extremely wonderful incident, he (Nandī) thought about it for a long time. Along with the priest, Nandī was agitated in his mind as he pondered over this. Many brāhmaṇas, expounders of the Vedas, were invited by him. He recounted to them everything performed by the Kirāta and asked them: "What should be done, O brāhmaṇas? Let everything be explained accurately."

148. All of them met together and ascertained the matter from the point of Dharma Śāstra. Then, all those brāhmaṇas spoke to Nandin who was extremely frightened and suspicious:

149. "This obstacle that has sprung up cannot be warded off even by Devas. Hence, O excellent vaiśya, bring that *Liṅga* to your own abode."

150-151. He honoured their suggestion saying, "So be it". Then Nandī dug out that *Śivaliṅga*, brought it to his own house and consecrated it duly after placing it on a golden pedestal rendered splendid by means of the nine precious stones. He then performed the *Pūjā* with various kinds of rites and articles of worship.

152. The next day the Kirāta came to the temple of Śiva and on glancing about could not see the *Liṅga* of Īśa.

153-157. Breaking his silence suddenly he shouted loudly and spoke thus: "O Śaṁbhu, where have you gone? Reveal your-

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self to me now. If you are not seen now, I will give up my body. O Śaṁbhu, O lord of the universe, O destroyer of Tripura, O Rudra, O Mahādeva, reveal your form yourself."

Thus, by means of sweet words of apparent rebuke Sadāśiva was disrespected by the Kirāta. Then that heroic forester tore up his belly with his nails. Stroking his arms he said angrily, "O Śaṁbhu, reveal yourself. Where will you go abandoning me?"

158. After scolding thus, the Kirāta cut the flesh all round and took out the intestines. With his hand he threw them suddenly into that pit.

159-161. He steadied his heart and took bath in that lake. Similarly he brought water and *Bilva* leaves hurriedly. He worshipped the lord duly and prostrated on the ground stretching himself like a stick of wood. Thereafter the Kirāta remained there in the presence of Śiva engaged in meditation. Thereupon, Rudra surrounded by Pramathas, revealed himself to him.

162. The moon-crested lord Rudra who was white like camphor and who was refulgent with matted hair, grasped him by the hand and assuaged him consolingly.

163. "O heroic one of great intellect, you are my devotee. Choose a boon conducive to your own welfare. O highly intelligent one, (speak) whatever is intensely desired by you."

164. On being addressed thus by Rudra, Mahākāla became joyous. Endowed with great devotion, he fell down on the ground like a stick of wood.

165-167. Then he spoke to Rudra: "I request for the boon. O Rudra, there is no doubt about (the fact) that I am your slave. You are my lord and master. Realizing this, grant me devotion unto you in every birth. You are my mother. You are my father too. You are my kinsman and friend. You are the preceptor. You are the great *Mantra*. You are always worthy of being known through the *Mantras*. Hence in the three worlds there is nothing else than you."

168. On hearing these words of the Kirāta, devoid of desire, Śiva granted him the position of the chief of his attendants and the post of his doorkeeper.

169-173. Then the three worlds were filled with the sound of *Ḍamaru* (a kind of drum), with the booming sound of the big drum *Bherī* and the sound of conchs. Then thousands of *Dun-*

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dubhis and *Paṭahas* (different kinds of drums) were sounded. On hearing that sound Nandī was surprised. He hurried to the place in the penance grove where Śiva was present surrounded by Pramathas. The Kirāta too was seen exactly like that by Nandī. Nandī who was surprised much, spoke these words humbly. He became desirous of eulogizing the Kirāta with great intentness: "Śaṁbhu was brought here by you. O scorcher of enemies, you are (his real) devotee. I am your devotee and have come here. Mention about me to Śaṅkara."

174. On hearing his words, the Kirāta grasped Nandī by the hand and hurriedly approached Śaṅkara.

175. Lord Rudra laughingly spoke these words to the Kirāta: "Who is this person brought by you in the presence of the Gaṇas?"

176. Śaṅkara, the benefactor of all the worlds, was then informed by the Kirāta:

Kirāta said:

This is your devotee, O lord. He is always engaged in your worship.

177-178. Everyday you have been worshipped by him with gems and rubies, flowers of various kinds, with his own life as well as wealth. There is no doubt about this. Hence know that he is my friend, Nandin, O lord favourably disposed towards your devotees.

Mahādeva said:

179. I do not know, O highly fortunate one, Nandī, the vaiśya mentioned (by you), (but) O Mahākāla of great intellect, (I shall accept him) because you are my devotee as well as friend.

180. Those who are free from fraud, and are of lofty mind, are dear devotees of mine. They are excellent men.

181. He is your devotee and hence he is a dearer friend to me.

Thus both of them were accepted by Śaṁbhu as his attendants.

182. Then many aerial chariots of great lustre arrived there. That excellent vaiśya was redeemed by that excellent Kirāta of great refulgence.

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183. By means of aerial chariots of great speed both of them arrived at Mount Kailāsa. They attained the state of having the same form as that of the noble-souled Īśvara.

184. Waving of the light was performed by Girijā to both of them along with Śiva. Thereupon, the goddess with a graceful gait of an elephant laughingly said to Śiva:

185-188. "Just as you are, so also are these, undoubtedly in form as well as mode of walking. They are well-honoured with smiles and friendliness. Hitherto you alone had been served by me, no doubt."

On hearing the words of the goddess, the Kirāta and the vaiśya turned their faces aside immediately even as Śaṅkara was observing. (They said:) "We are to be sympathized by you alone, O three-eyed lord. We shall perpetually stand at your door. Obeisance, obeisance to you."

189. Knowing their intention, Bhava laughingly said: "On account of your great devotion may your desire be fulfilled."

190. Ever since then both of them became the gatekeepers. They stood at the doorway of Śiva, O brāhmaṇas. They had the vision of Śiva during midday.

191. One was Nandī and the other Mahākāla. Both of them were lovers of Śiva. Both of them joyously talked to Sadāśiva who was one.

192-193. Mahādeva talked to them lifting up one of his fingers. Similarly Nandī said lifting up two of his fingers. Thus with the gestures and signs they stand at the entrance to the abode of the noble-souled (lord) Śaṅkara. O highly fortunate sages, listen.

194-197. Formerly the unlimited pious rites of Śiva had been proclaimed by Śailāda out of sympathy, O brāhmaṇas, for evil-minded living beings, sinners, impious people, blind ones, dumb beings, lame ones, those of ignoble births, evil-minded ones, cāṇḍālas, and other persons whatever their nature may be. If they are endowed with devotion to Śiva, they go to the presence of the trident-bearing lord of Devas. Those learned men who worship a *Liṅga* made of sand, go to Rudraloka undoubtedly.

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CHAPTER SIX

Curse to Brahmā and Others

The sages enquired:

1. How did the pre-eminence of *Liṅga*, exclusive of Śiva, come to be established? O highly fortunate sage, let this be narrated to us who are eagerly desirous of learning it.

Lomaśa said:

2-4. Lord Śaṁbhu wandered about in the forest Dāruvana for the sake of begging alms.[1] The sole lord of the worlds with quarters for his garments (i.e. naked), having the cluster of his matted hair loosened, that lord who can be understood only through Vedānta (i.e. Upaniṣads), the great lord, the greatest among leading Yogins, the sole supporter of the group of worlds is greater than the greatest. He is the great lord of the worlds with exalted dignity. That noble-souled Īśvara assumed the form of a mendicant; begged for alms in the Dāruvana forest.

5. At midday the sages, O brāhmaṇas, went to the sacred places (for bath) from their hermitages. At that very time, all the wives of those sages came there.

6-8 On seeing Śaṁbhu they spoke to one another, "Who is this personage of uncommon appearance, who has come here in the form of a mendicant? We along with our friends shall give him alms." Saying, "So be it", they went home and joyously brought various kinds of food as alms. They were fine and delicate. They offered everything in accordance with their capacity but with due honour and gentle behaviour. The alms begged for by the Trident-bearing Lord of Devas were (duly given to him).

9-12. One of the ladies who was struck with wonder asked Śaṁbhu who endeared himself very much to her: "Who are you, O excessively intelligent one? Why have you come here as a mendicant? This is the sacred hermitage of sages. Why do you

1. The story of Śiva's visit to Dāruvana and dropping of his Phallus when cursed by sages, is found in other Purāṇas also (e.g. KP II.3.8-39, BdP I.ii.27). The peculiar behaviour of Śiva is called *Dvāra* in *Pāśupata Sūtras*.

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not sit here in our hermitage?" On being asked thus by her, Śaṁbhu said laughingly:

"I am Īśvara, O lady with excellent tresses; I have come to this holy place." On hearing the words of Īśvara (Śiva) the wife of the sage asked him:

"(You say that) you are Īśvara (Śiva), O gentle Sir, of exalted fortune. You are the lord of the Kailāsa mountain. But, O lord, how does it happen that you are begging for alms alone and single?"

13-14. On being asked thus by her, Śaṁbhu said to her once again these words: "I am bereaved of Dākṣāyaṇī. Hence I wander about nude for the purpose of begging alms, O lady of excellent hips. I am free from any wish or desire or any expectation of advantage from anybody. O beautiful lady, without Satī all the women in the world do not at all appeal to me. I am speaking the truth to you, O lady of large eyes."

15-16. On hearing the words spoken by him, the lotus-eyed lady said: "There is no doubt that women really accord pleasure by their touch unto man. Such pleasurable women, O Śaṁbhu, have been eschewed by a learned man like you!"

17-21. In this manner all young women gathered together at the place where Śaṅkara was (standing). The alms-bowl of Śaṁbhu was filled with cooked food of very good quality. Four types of foodstuffs with all the six tastes filled his bowl.

When Śaṁbhu was desirous of returning to the Kailāsa mountain, all those wives of brāhmaṇas joyously followed him forsaking their domestic duties. With their minds attached to him, they walked on and on (after him).

When all those wives (of sages) had left thus, the excellent sages reached their hermitages and found them empty and vacant. They spoke to one another, "Where have all these women (our wives) gone? We do not know by what damned fellow they have been abducted." Pondering and deliberating thus they searched here and there.

22. Thereupon they saw that they had been following Śiva. On seeing Śiva, the sages angrily closed in upon him.

23. Standing in front of Śiva, all of them said with impetuosity, "What has been done by you, O Śaṁbhu (who profess to be)

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detached and noble-souled? You are no doubt the kidnapper of the wives of others, i.e. of us, the sages."

24. Although rebuked thus, Śiva silently went on towards his mountain. Then that immutable Mahādeva was overtaken by the sages. (They then cursed him thus:) "Since you are the abductor of (our) wives, be instantaneously a eunuch."

25. Thus cursed by the sages, his penis fell down on the ground. As soon as it reached the ground, it became very large immediately and it increased in size (enormously).

26-31. From beneath and above, the *Liṅga* covered the seven Pātālas in an instant. Then it pervaded the entire earth and enveloped the firmament. All the heavens were covered. Then it rose beyond the heavens. There was no earth, no quarters, neither water nor fire, neither wind nor ether, neither Cosmic Ego (*Ahṁkāra*) nor the Great Principle (*Mahat*), neither the Unmanifest One (*Avyakta*) nor the Time and no great Primordial Matter (*Prakṛti*). There was no dualistic division. Everything became merged in an instant. Since the entire universe became *Līna* (merged) in that *Liṅga* of the great Ātman (it came to be called so).

Learned men say that it is called *Liṅga* because of *Layana* (merging of the universe). On seeing such a *Liṅga* rising further and further, the celestial sages, Brahmā, Indra, Viṣṇu, Vāyu, Agni and the Guardians of the Quarters and the serpents were filled with surprise in their minds. They spoke to one another:

32. "What is the length (of this *Liṅga*)? What is its girth? Where is its top? Where is its pedestal?" All the Suras who were worried with thoughts like these then said to Viṣṇu:

Devas said:

33. Its root must be seen by you, O Viṣṇu, O lotus-born Brahmā, its head must be seen by you.[1] Then you can justifiably be called protectors.

1. This legend explains why the leaf of Ketakī is not used in Śiva's worship and why god Brahmā is not generally worshipped. This legend has no basis in *Mahābhārata* and Vālmiki's *Rāmāyaṇa*. Here gods requested Viṣṇu to trace the root of the *Linga* as he was a Varāha and due to Brahmā's

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34. Viṣṇu and the Lotus-born god Brahmā both of whom were (gods) of exalted fortune, heard this. Viṣṇu went to the nether worlds and Brahmā went to heaven.

35. When he reached heaven, Brahmā eagerly looked (everywhere) but that clever (lord) did not see the top of that *Liṅga*.

36. So the Lotus-born (Lord) returned along the path he had gone and reached the top of Meru. There he was seen by Surabhi (Divine Cow).

37. She was standing in the shade of a *Ketakī* plant and spoke to him in sweet words. On hearing her words, the grandfather of all the worlds spoke laughingly to Surabhi in deceptive words:

38-41. "An extraordinarily wonderful *Liṅga* which has pervaded the entire region of the three worlds was seen; I was deputed by Devas to see its top. I am extremely worried as to what I should report in the presence of Devas as the top of that all-pervading *Liṅga* of the noble-souled (lord) was not seen. Though it is untrue, you should tell Devas that the top of the *Liṅga* has been seen. If all the groups of Devas like Indra and others were to ask you, 'Have you witnessed?', you shall say quickly, 'In this matter, O Devas, there are witnesses'. In this matter, O lady of good holy rites, you do be my witness along with the *Ketakī* flower."

42-43. Accepting the suggestion of Brahmā Parameṣṭhin with her head (bent down respectfully), Surabhi in the company of the *Ketakī* flower honoured it. Arriving thus in front of Devas, Brahmā spoke:

Brahmā said:

44. I have seen the wonderful top of the *Liṅga*, O Devas. It was duly worshipped by me with *Ketakī* petals. It is large, soft and spotlessly pure.

45. It is beautiful and fascinating. It is wonderfully lustrous and excessively refulgent.

association with swans, the latter was sent to explore the top. In other Purāṇas we are told that Śiva appeared in the form of a column of fire to resolve the conflict between Brahmā and Viṣṇu about personal superiority and showed them that he was superior to them both.

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46. Such a *Liṅga* was seen by me. Like that I have not seen anything else anywhere else.

On hearing the words of Brahmā, Devas were struck with wonder.

47-52. Even as the groups of Devas beginning with Indra stood thus filled with wonder, Viṣṇu, the lord of all, the bestower of spiritual illumination, came there from Pātāla. Immediately he reported to all: "(Although) I was eager to see its end, it (the end of the *Liṅga*) has not been seen by me. As I was moving further from Pātāla, I was struck with great wonder. I went through Atala, Sutala, Nitala, Rasātala, Pātāla and Tala and Talātala. Everything appeared empty and void. Even the most vacant place of all was examined well. But it has neither root nor middle nor top. Mahādeva by whom this universe is sustained is the one in the form of *Liṅga*. It was due to his grace that you and the sages were born."

53. On hearing his words Suras and sages honoured him. Then Viṣṇu spoke thus laughingly to Brahmā:

54. "If, O Brahmā, the top has been truly seen by you, who are the witnesses you have had in this matter?"

55-58. On hearing the words of Viṣṇu, Brahmā, the grandfather of the worlds, hurriedly said, "*Ketakī* and Surabhi. O Devas, these two may be known as my eye-witnesses." On hearing the words of Brahmā, all Devas hurriedly sent for Surabhi along with *Ketakī*. The two instantaneously came there for the work of Brahmā.

Thereafter Surabhi was asked by Devas beginning with Indra. She said thus together with *Ketakī*: "Indeed, O Devas, The top of the *Liṅga* was seen by Brahmā and worshipped with the petals of *Ketakī*."

59-60. Even as all of them listened, an ethereal voice was heard from the sky: "Understand, O gods, that what is deposed by Surabhi and *Ketakī* is a false statement. Its top has not been seen (by Brahmā)."

61. Then all Devas along with Indra and Viṣṇu angrily cursed Surabhi who was intent to utter falsehood:

62. "O splendid one, today a lie has been thus uttered by

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your mouth. Let your mouth be unholy and impure. Let it be excluded from all religious rites.

63. Even though fragrant, O *Ketakī*, you shall be unsuitable for the worship of Śiva. There is no doubt about it, O good lady, that you have lied."

64-68. Then the ethereal voice cursed Brahmā: "O stupid one, why has falsehood been uttered childishly by you? (Why have you done this) along with Bhṛgu, the sages and the priest? Hence you will never be worthy of worship. You will suffer from pain. The sages (who ought to be) virtuous will be excluded from truthful statements. They will be deluded, engaged in disputes, jealous and unaware of true knowledge. They will be beggars and worthy of being cut to pieces. They will perpetually ruin their own knowledge. They will boast of themselves. They will be stubborn and will censure one another."

Thus Devas beginning with Brahmā, as well as the sages were cursed. All of them, cursed by Śiva sought refuge in *Liṅga*.

CHAPTER SEVEN

Worship of the Liṅga

Lomaśa said:

1. Then all those Suras and even the sages became frightened. Brahmā and others who became perturbed and distressed on account of their knowledge (of their mistake) eulogized the *Liṅga* of Lord Śiva.

Brahmā said:

2. You who have assumed the *Liṅga* form, are of great miraculous power. You who are of the form of the Supreme Soul, are knowable (only) through Vedānta (Upaniṣads). It is by you who is ever engrossed in Bliss that the universe which is rooted in you, has been created.

3. You are the witness unto all the worlds. You are the

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annihilator of all. You are the protector, O Mahādeva. You are Bhairava, O lord of universe.

4. This unit of the three worlds has been pervaded by you in the form of *Liṅga*. O lord, we are insignificant creatures whose minds are deluded by *Māyā*.

5. We, viz. I, Suras, Asuras, all the Yakṣas, Gandharvas and Rākṣasas, serpents, Piśācas and these Vidyādharas, are all deluded.

6-7. You are the creator of the creators of the universe. You are indeed the lord and ruler of the universe. You, the Supreme Person, are (both) the creator and annihilator of the universe.

Protect everything belonging to us. O Mahādeva. Obeisance to you, O god of Devas.

Thus the great lord in the form of *Liṅga* was eulogized by Brahmā.

8. The sages who were desirous of eulogizing Maheśvara, the sinless one, eulogized with very great eagerness and respect by means of excellent words recorded in the Vedas.

The sages said:

9. We are all ignorant. On account of lust, we do not recognise your status. Indeed you are the Soul, the Supreme Soul. You are the *Prakṛti*, the evolver (of everything).

10. You are our mother. You alone are our father. You are our kinsman. You alone are our friend. You alone are Īśvara. You are conversant with the Vedas. You are always meditated upon by persons of great magnanimity.

11. You are the immanent Soul of all living beings, like flame of all fuel. Since everything takes its origin from you, you are forever *Sarva*.

12. The lord is called Śaṁbhu because *Śaṁ* (happiness) takes its origin from him.

13. All of us, Devas and others (such as) sages, celestial Gandharvas, Vidyādharas, great serpents have resorted to your lotus-like feet.

14. Hence, with mercifulness, O Śaṁbhu, O lord of the universe, protect us.

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Mahādeva said:

15. Listen to my word now. Let it be carried out immediately. May all of you pray to Viṣṇu,[1] O ascetics, with immediate effect.

16. On hearing the word of the noble-souled Śaṅkara, all those Suras bowed down to Viṣṇu and eulogized him.

Devas said:

17. Vidyādharas, groups of Suras, all the sages, everyone has been saved by you today, O sole kinsman of the universe. In that manner, O merciful one, O lord of the three worlds, O lord of the universe, O abode of the universe, protect all the people.

18-19. Lord Viṣṇu laughed loudly and spoke these words then: "Formerly you were oppressed by Daityas and protected by me. But today a great danger of everlasting nature has arisen from this *Liṅga*. It is not possible for me to protect you, O Suras, from the danger from this *Liṅga*."

20. On being told thus by Viṣṇu, Devas became worried. Thereupon an ethereal voice spoke thus, consoling all the Suras:

21. "O Janārdana, choose this *Liṅga* for worship. Becoming a mass of refulgence, O mighty one, protect the mobile and immobile beings."

Saying "so be it" and honouring it, Lord Vīrabhadra worshipped it.[2]

22. At that time, the noble-souled Vīrabhadra, having the moon for his crest and engaged in carrying out the orders of Śiva, was worshipped by the groups of Suras beginning with Brahmā, collectively. Vīrabhadra was a favourite of Śiva and was on a par with Rudra in the three worlds.

23-24. Then Vīrabhadra was absorbed in worshipping the *Liṅga*. It (the *Liṅga*) had the same form wherefrom the entire universe takes it origin, derives sustenance and gets merged with it. The excellent ones among those who are the knowers of the

1. This is how Purāṇas tried to bring together followers of Śaivism and Vaiṣṇavism.

2. Or, was Vīrabhadra worshipped by them? The next verse shows that Vīrabhadra was worshipped by Suras.

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Reality call it *Liṅga*, because of its being a place of rest (to the absorbed).

25. The *Liṅga* became pervaded by the spheres of the Cosmic Eggs. It was embellished with *Rudrākṣas*. It grew so large that it could not be surpassed by anyone.

26-27. Then all Devas and sages of great lustre eulogized the great *Liṅga* by means of the Vedic words (*Mantras*) separately:

"O lord, you are minuter than the atom. So also you are greater than the greatest. Hence, O lord Śiva, you must make such arrangements as to make the worship of the *Liṅga* easy for everyone."

28-35. At that time itself, many types of *Liṅgas* were evolved by Sarva (Śiva)[1], viz. the *Brahmeśvara Liṅga* in the world called Satya (god Brahmā's region), *Sadāśiva Liṅga* in Vaikuṇṭha, a well-established *Liṅga* named *Amareśvara* in Amarāvatī (Indra's capital), *Varuṇeśvara Liṅga* in the city of Varuṇa, Lord *Kāleśvara* in the city of Yama, *Nairṛteśvara Liṅga* in the city of Nirṛti, *Pavaneśvara Liṅga* in the city of Vāyu, in the Mṛtyuloka[2] *Kedāra Liṅga* as well as *Amareśvara*, *Oṁkāra Liṅga* as well as *Mahākāla* in the Narmadā (region), Lord *Viśveśvara* in Kāśī, *Laliteśvara* in Prayāga, *Triyaṁbaka* in Brahmagiri (Nasik District) as well as *Bhadreśvara* in Kali, *Drākṣārāmeśvara* ' *Liṅga* in the place of the Union of Gaṅgā with ocean, the *Liṅga* remembered as *Someśvara* in Saurāṣṭra, *Sarveśvara Liṅga* on the Vindhya, *Śikhareśvara Liṅga* on Śrīśaila, *Mallālanātha*[3] (?) in Kānti, *Siṁhanātha* in Siṅgala (Sīṁhala), so also many *Liṅgas* such as *Virūpākṣa Liṅga*, *Koṭiśaṅkara*, *Tripurāntaka*, *Bhīmeśa*, *Amareśvara*, *Bhogeśvara* and *Hāṭakeśvara* in Pātāla. These and many other *Liṅgas* of this sort were installed in all the three worlds by Devas for helping the entire universe.

1. The list of *Liṅgas* and their locations shows that the *Liṅga* is worshipped in the three worlds and by great gods like Brahmā, Viṣṇu, Indra and others.

2. This list covers most of the *Jyotirliṅgas* in India.

3. G.M. (Guru Maṇḍala edition of SkP) reads instead: *kāmadaṁ mallinātham* 'Mallinātha who confers desired objects'.

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36. And thus all the three worlds became full of great *Liṅgas*. Similarly, gods created *Vīrabhadrāṁśas* (portions of Vīrabhadra) for worship.

37. There were twenty-eight *Saṁskāras* (consecratory rites) there in the process of worship of *Liṅga*. They were mentioned by Śaṅkara himself.

38-41. There are eternal *Śivadharmas* mentioned by Rudra where Vīrabhadra, Rudra and other Gurus (preceptors) are remembered. The sons of Gurus also have become famous in the three worlds as Gurus. Only Nandī knows factually the greatness of *Liṅga*. So also lord Skanda and those others who bear his names.

All the *Śivadharmas* have been glorified as mentioned by Nandī, the son of Śilāda. Many wonderful persons of exalted nature have been glorified as bearers of *Liṅgas*.[1]

Liṅga is held above a dead body by the ancient people.

42. Living with *Liṅga* and dying with *Liṅga*—these virtuous rites have been established by Śailāda (Nandin).

43-45. The religion of the Pāśupata established by Skanda is the most excellent one. The five-syllabled Mantra (*Na-maḥ-Śi-vā-ya*) is the purest. Then comes the *Prāsādī* (*Oṁkāra*) *Mantra*. The six-syllabled Mantra (*Oṁ, na-maḥ-Śi-vā-ya*) is the illuminator of the *Praṇava*.[2]

From Skanda it was acquired by the noble-souled Agastya. Afterwards due to the difference in the preceptors, many Āgamas were composed.

46. Of what avail is much talk? Those who utter the two

1. This is not a reference to the Liṅgāyata cult. Inscriptions from North Karnatak and (western) Āndhra testify to the existence of a Śaiva cult (*Siṁha Pariṣad*) of Kashmira Brahmins who followed *Lakulāgama*. They worshipped Śiva in the *Liṅga*-form and wore *Liṅga* on their persons. They received royal grants for conducting *Pāṭhaśālās* to teach Veda, Vedānta, Yoga. Their temples and Maṭhas along with educational institutes were taken over by Liṅgāyatas in the 13th century. (Vide S.C. Nandimath, *A Hand Book of Vīraśaivism*, Dharwar 1942.) I have dealt with this problem in my work *Śaiva Philosophy* which is being published by MEP (Marathi Encyclopaedia of Philosophy) Council, Pune. (Translator)

2. In *Mantra Śāstra*, *Oṁkāra Bīja* is called *Prāsāda*.

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syllables *Śi-va* everyday are Rudras themselves.[1] There is no doubt in this matter.

47. Those who follow the path of good people are all Purāntakas (Śiva). They should be known as heroes of Maheśvara.[2] They destroy the sins of men.

48. Those who perform rites of devotion incidentally, as a consequence of something else, by chance or as an act of faith, attain the goal of the good.

49. Listen. I shall narrate an old legend in this connection. Sweeping was performed formerly by a female bird in a temple of Śiva.

50. It had come (into the temple) for the sake of food. The *Naivedya* was offered by someone. When it fluttered its wings, the dust particles happened to be swept away.

51. As a result of that meritorious deed, she went to the excellent heaven. After enjoying the heavenly pleasures, she came back to the fierce world once again.

52. She was born as the daughter of the king of Kāśī. She became famous by the name Sundarī. Thanks to the previous experience, that girl of auspicious features became a great chaste lady.

53. Early in the morning, the lady of slender limbs was always present at the doorway of the temple of Śiva. With great devotion she used to sweep the premises.

54. The gentle princess, Sundarī, did everything herself. On seeing her in that activity, Uddālaka, the sage, enquired:

55-56. "O girl of splendid features, you are delicate in body. Why do you sweep yourself, O girl of bright smiles? O gentle lady, you have in front of you many men and women servants. At your bidding they will do all the sweeping work etc."

57. On hearing those words of the sage, she laughingly said thus:

58-60a. "The men and women who render service to Śiva, those who are prompted by devotion to Śiva, do go to the

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1. The importance of uttering God's name has been emphasized all over India by Saints and Ācāryas even today.

2. *Vīrā Māheśvarāḥ*. Is the term (name of a sect) 'Vīra-Śaiva' derived from this?

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world of Śiva. The sweeping must be done by one's own hands. One should go to the temple on one's own foot. Hence, sweeping is done by me unweariedly. I do not know anything else, excepting the single act of sweeping."[1]

60b-62. On hearing her words, the sage pondered: 'Who is she? What has been done by her previously? By whose favour (did she get all these)?' Then everything was understood by the sage through the eye of (the power of his) spiritual knowledge.

63. Struck with wonder, he became silent. After knowing it, he became surprised. Thinking about the power of Śiva, Uddālaka, the most excellent among the learned ones, attained the greatest enlightenment. He became calm and quiescent.

CHAPTER EIGHT

The Story of a Thief: Incarnation of Rāma

Lomaśa said:

1-3. O Brāhmaṇas, once there was a great sinner.[2] He was a thief. He was excommunicated from all religious rites. He was a Brāhmaṇa-slayer, a drink-addict and a thief of gold. He sought the company of excellent women in an illicit way. He was stupid and slow and always engaged in gambling along with gamblers and cunning fellows. Once while playing, he lost wonderfully (large amount). Smashed and hit by rogues and gamblers, he did not speak anything.

4-5. Though he was harassed and tormented, he kept quiet. Then that great sinner was asked thus by them: "You have lost this much wealth in the game of dice. Are you going to give it or not? O wicked fellow, let this be told immediately and

1. The fruit of rendering slightest service to Śiva, even unknowingly, is highly efficacious. The Purāṇa abounds in such legends.

2. Lord Śiva is extremely kind even to wicked robbers. The superb magnanimity of Śiva is illustrated in this story in which a gambler-thief is elevated as his Gaṇa by Śiva.

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precisely." Then he said: "What has been lost by me, I shall give at night."

6. Thanks to that statement, he was released by them. Those gamblers and rogues then went away. Then at mid-night he went to the temple of Śiva.

7. Climbing on to the head of Śaṁbhu, he attempted to take the bell. At that time on the peak of Kailāsa, Śaṁbhu said to his servants:

8. "What has been done by this fellow today is far superior to anything done by anyone on the earth. He is the most excellent one among all my devotees, hence he is my great favourite."

9. After saying this, he commanded the Gaṇas beginning with Vīrabhadra to bring him (the thief-gambler). They hurriedly started from Kailāsa, the favourite (resort) of Śiva.

10. The three worlds were filled with the sound of *Ḍamarus* by all of them. On seeing them, the evil-minded thief got down suddenly from the top of the *Liṅga* and took to his heels immediately.

11-14. On seeing him fleeing, Vīrabhadra called him: "Whom do you fear, O stupid fellow? Maheśvara, the lord of Devas, has been pleased with you, as he is very liberal-minded."

After saying thus and placing him in the aerial chariot, he came to Kailāsa. The thief was made an attendant by that noble-souled (lord).

Hence, devotion to Śiva must be preserved and cultivated by all embodied beings. Even animals will be worthy of being worshipped thereby. What to say of men on the earth?

15-16. The followers of *Tarka-śāstra* are engaged in abstract reasoning and arguments.[1] So are the followers of the *Mīmāṁsā* School. They go on arguing and disputing among themselves. And there are others who deliberate on and discuss about the existence, nature etc. of the Soul, but never reach any unanimity, or reconciliation of (their) differences. They are excluded from the worship of Śiva. Without Śiva, of what significance are they, by whom only arguments are forwarded?

17. Of what avail is much talk? All mobile and immobile beings, all animals too, are born bearing the *Liṅga*.

1. Devotion to God is superior to learning. This teaching has been inculcated by all Indian saints since the days of this Purāṇa.

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18. Just as the *Liṅga* is placed (and consecrated) in conjunction with the *Piṇḍī* (globular solid pedestal), so also men are endowed with *Liṅgas* and women are *Piṇḍīs*.

19. The entire universe consisting of the mobile and immobile beings is endowed with (the union of) Śiva and Śakti. Those are foolish fellows who, out of delusion, eschew devotion to such Śiva and worship others.

20. Their Dharma is extremely insignificant, perishable and momentary. He who is Viṣṇu should be known as Śiva. He who is Śiva is Viṣṇu alone.[1]

21. The pedestal is the form of Viṣṇu and Maheśvara is in the form of *Liṅga*. Hence the worship of *Liṅga*, O Brāhmaṇas, is excellent for everyone.

22. Brahmā worships a Ruby-*Liṅga* always, Indra worships a *Liṅga* made of gems and Candra (the Moon-god) one of pearls.

23. Bhānu (the Sun-god) always worships a splendid copper (-coloured) *Liṅga*. Kubera worships a golden *Liṅga* and Varuṇa a *Liṅga* red in colour.

24. Yama worships a sapphire *Liṅga*, Nairṛta worships a silver *Liṅga*, Pavana (Wind-god) always worships a saffron *Liṅga* of the lord.

25. Thus, all Guardians of the Quarters including Indra have been characterised as worshippers of *Liṅga*. So are all (persons) in the nether world and also Gandharvas and Kinnaras.

26-27. Among Daityas, O Brāhmaṇas, there are certain devotees of Viṣṇu, the chief of whom was Prahlāda.[2] So also among Rākṣasas, those having Vibhīṣaṇa as their leader. So also (were) Bali, Namuci, Hiraṇyakaśipu, Vṛṣaparvan, Vṛṣa, Saṁhrāda and Bāṇa.

28. These and many others who were the disciples of the intelligent Śukra were engaged in worshipping Śiva. All these Daityas and Dānavas (were devotees of Śiva).

1. The identity of Śiva and Viṣṇu is repeated *ad nauseam*. The pedestal which was stated as Śakti above in v. 19, is now stated to be Viṣṇu and the *Liṅga* is Śiva. Thus Śiva and Viṣṇu become identical and therefore Vaiṣṇavas are advised not to express aversion to Śiva.

2. As Viṣṇu and Śiva are united in the *Liṅga* and its pedestal, worship of Śiva-*Liṅga* is automatically the worship of Viṣṇu who is there as the pedestal. So the Vaiṣṇavas need not entertain any aversion to *Liṅga*-worship.

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29-32. All the following were Rākṣasas and they were always engaged in the worship of Śiva. They were: Heti, Praheti, Saṁyāti, Vighasa, Praghasa, Vidyujjihva, Tīkṣṇadaṁṣṭra, Dhūmrākṣa of terrible valour, Mālī, Sumālī and the extremely terrible Mālyavān, Vidyutkeśa, Taḍijjihva, Rāvaṇa of great strength, the invincible Kuṁbhakarṇa and Vegadarśī of great valour. These were great Rākṣasas, who were always engaged in worshipping Śiva. After worshipping the *Liṅga* formerly, they had always attained *Siddhi.*

33. A severe penance unbearable to all was performed by Rāvaṇa. Then Mahādeva, the lord of penance, became much pleased.

34-35. He granted him boons very difficult to be achieved by all others. Wisdom with perfect knowledge was obtained by him from Sadāśiva. He further obtained (invinicibility) in battle and twice the number of heads (as those of god Śiva), for Mahādeva had only five faces, whereas Rāvaṇa had ten faces.

36. Thanks to the grace of Maheśa, that powerful (Rākṣasa) defeated Devas, sages and manes by means of his penance and became superior to all.

37. He was made the great king and ruler of Trikūṭa by Maheśa. He occupied the greatest and most excellent position (seat) among Rākṣasas.

38. It was for testing (the enduring capacity of) the sages that he harassed them. Violence towards the sages was indulged in, O Brāhmaṇas, by Rāvaṇa who was himself an ascetic, only because he wanted to test them.

39. Rāvaṇa who made the whole world cry and scream, became great and invincible. Thanks to the grace and favour of Śaṅkara, another creation was evolved by him.

40. The guardians of the worlds were conquered by that ascetic by means of his valour. Brahmā too was subdued by him only through great penance.

41. By becoming the nectar-rayed one, he conquered the Moon, O Brāhmaṇas. Through the power of burning, the Fire-god was conquered and Īśa (himself) was conquered by lifting up Kailāsa (mountain).

42. Indra was conquered by means of his *Aiśvarya* (power and prosperity). So also Viṣṇu, the omnipresent one. By wor-

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shipping and propitiating the *Liṅga*, all the three worlds were controlled by him.

43. At that time, all the groups of Suras, with Brahmā and Viṣṇu as their leaders, gathered together on the top of Meru and began their deliberation and discussion:

44-45. "We have been tormented by Rāvaṇa through his penance, very difficult to be performed (by others). O Devas, let this wonderful story be listened to. On the mountain named Gokarṇa, worship of the *Liṅga* itself was performed by that noble-souled (hero). What could be known only through knowledge, what could be achieved only through knowledge, whatever great miracle was there, that which is very difficult to be surpassed by everyone—all these were done by Rāvaṇa alone.

46. He had adopted the greatest *vairāgya* (detachment) as well as liberal-midedness greater even than that (*vairāgya*). The feeling of *mamatā* (mineness) was eschewed by the noble-souled Rāvaṇa.

47. After a period of a thousand years, that (hero) of great arms cut one of his own head and offered it with his own hand, for the sake of worshipping the *Liṅga*.

48. Rāvaṇa's body short of one head stood in front of it in the vicinity. It was endowed with Yogic *dhāraṇā* (steady abstraction) and the greatest *samādhi* (concentration).

49. Fixing his attention deeply on the *Liṅga* after about a *kalā*, he cut off another head and worshipped Śiva with it. Such (performance of) worship was never done by any sage nor by anyone else.

50. Thus many heads were chopped off and offered by him in worshipping Śiva. Again and again he became a headless body. Then Śiva became a bestower of boons.

51. 'Formerly without being myself transformed into a *Piṇḍī*...[1] O descendant of Pulastya, choose boons as you please. I shall grant you the same.'

52-53. Then Śiva of greatest auspiciousness was requested by Rāvaṇa: 'If Your Lordship are pleased, the excellent boon should be given to me. I do not wish to seek any other boon. If you have merciful favour towards me, you should give me such a boon whereby I (always) resort to your feet.'

1. Some lines are missing in the text.

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54. Then Rāvaṇa who made the world cry and scream was told by Sadāśiva: 'By my favour, you will obtain everything mentally desired by you.'

55-59. It was thus, O leading Suras, that everything was obtained by Rāvaṇa from Śiva. Hence this Rāvaṇa should be subdued by you all only through great penance. This is what I think."

On hearing the words of Acyuta, the groups of Devas beginning with Brahmā became anxious, because all of them had been addicted to sensual pleasures.

Brahmā was overpowered by sexual desire and he attempted sexual act with his own daughter. Indra was an adulterer. Candra (the Moon-god) defiled the bed of his Guru (preceptor Bṛhaspati). Yama has been avaricious and stingy. Sadāgati (the Wind-god) has been fickle. Pāvaka has been indiscriminate in eating anything and everything. The others among the groups of Devas (had similar defects). Hence, all these were incapable of conquering Rāvaṇa who had become very great by means of penance.

60. Śailāda was an elderly excellent Gaṇa of great splendour. He was intelligent, an expert in adopting the right course of action, highly powerful and very valorous.

61-62. He was a favourite of Śiva and was identical with Rudra. The noble-souled one asked all of them led by Indra, "Why have you all come here in great excitement? Let the whole thing be reported in detail."

On being asked by Nandī, all of them hurriedly said then:

Devas said:

63. All of us along with the sages have been conquered by Rāvaṇa. We have come to propitiate Śiva, the lord of the lords of the worlds.

64. Lord Nandī laughed and said to Brahmā: "Where are you? Where is auspicious Śambhu? (There is a world of difference between you two.) By means of great penance, he should be seen seated in the middle of the heart. He cannot be seen today.

65. As long as the emotional attitudes are too many, the

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objects of senses are plentiful and there is the feeling of mineness, so long Īśa is very difficult to be attained.

66. Śiva in the form of the *Liṅga* is easy of access to those noble-souled ones who have subdued the senses, are quiescent and have stabilized themselves in him. He is very difficult to be obtained by you all."

67. Then Brahmā and other Devas as well as the learned sages bowed down to Nandī and said:

"Why do you have the face of a monkey?[1] Tell us everything about it. Tell us about the power of the penance of Rāvaṇa."

Nandīśvara said:

68-70a. Kubera had been made by the noble-souled Śaṅkara the over-lord of wealth and assets. Rāvaṇa came here to see him, riding in his own vehicle. He was in a hurry. On seeing me, he said furiously: "Did Kubera come here? Was he seen by you here? Let this be told immediately."

70b-72. He was asked by me: "What have you to do with Dhanada (Kubera) today?"

Then Rāvaṇa of great splendour, who made the world scream, said: "At the outset he (Kubera) had been indifferent towards me. He did not care for me. Addicted to sensual pleasures, as he is, he has been highly arrogant. He began to teach me saying, 'O lord, it should not be done like this. Just as I am endowed with glory and splendour, just as I am rich and strong, so also you do become, O fool. Do not get into delusion and stupidity.'

73. I have been made a fool and a deluded person by the noble-souled Kubera. On being turned out by me angrily, that Guhyaka (i.e. Kubera) performed penance.

74. Did that Kubera come, O Nandī, to your abode? Let that Kubera be handed over (to me). You need not hesitate in this matter."

75-79. On hearing the words of Rāvaṇa, I hurriedly replied: "You are a *Liṅgaka* (worshipper of *Liṅga*), an exalted one. I too

1. A story to explain why Viṣṇu incarnated in human form as Rāma and with his army of monkeys killed Rāvaṇa. This story, as in SkP, here, has no basis in *Vālmīki Rāmāyaṇa*.

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am one like that. Knowing the equality between us both you are prattling in vain, O vicious one."

As he was told thus, he in his arrogance due to his might, asked me about my face in the same manner as I have been asked about my face by you noble-souled ones. The old story was recounted by me about the benefit of the holy rite of the worship of Śiva. "*Sārūpya* (having the same form as that of the lord) was granted by Śiva, but it was not accepted by me then. The face of a monkey was requested by me from Śaṁbhu. It was then granted to me kindly by Śiva who is by nature compassionate.

Those who are devoid of false prestige, those who are free from arrogance and those who have no property or possessions, should be known as favourites of Śaṁbhu. Others are excluded by Śiva."

80-86a. Then Rāvaṇa said to me: "On the strength of my penance, I had been sensible enough to request for ten heads."

At his derisive statement, Rāvaṇa who made the world scream, was cursed by me then:

"When an excellent man of great penance accompanied by those who have faces like this (monkey faces like mine) (comes to your city) keeping me at the head, he will undoubtedly kill you."

Thus, O Brahmā, Rāvaṇa who made the world scream, was cursed by me. Only the *Liṅga* was worshipped by Rāvaṇa without the noble-souled Viṣṇu stationed in the form of the pedestal, O excellent Suras. Hence, O excessively fortunate ones, Maheśvara, Mahādeva, the lord of Devas, in the form of Viṣṇu will carry out everything. May all of you pray to Viṣṇu lying within the cavity of the heart of everyone. Therefore, I shall be at the head of all Devas.

86b. On hearing the words of Nandī, all of them became joyous in their minds. They came to Vaikuṇṭha and began to eulogize Viṣṇu by means of (good) words.

Devas said:

87. Obeisance to you, the lord, O lord of Devas, O lord of the universe. This entire universe consisting of mobile and immobile beings has you for its basis and support.

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88. This *Liṅga* has been held by you, O Viṣṇu, in the form of the *Piṇḍī* (globular pedestal). In the form of Mahāviṣṇu (the demons) Madhu and Kaiṭabha were killed by you.

89. Similarly, in the form of a tortoise, the Mandara mountain was held up and supported by you (at the time of churning of ocean for nectar). Assuming the form of a boar, Hiraṇyākṣa was killed by you.

90. Hiraṇyakaśipu, the Daitya, was killed by you by assuming the form of Nṛhari (Man-lion). Bali, the Daitya, was held and bound by you in the form of Vāmana (Dwarf).

91. The son of Kṛtavīrya (Sahasrārjuna) was killed by you after taking birth in the family of Bhṛgus. Hereafter too, O great Viṣṇu, protect us in the same manner.

92. It behoves you to protect us instantaneously from the fear of Rāvaṇa.

93. On being entreated thus by Devas, the lord Vāsudeva, the sanctifier (the creator) of all living beings, who is immanent in the universe, said to all those Suras:

94. "O Devas, let this important statement he heard. It is relevant to this occasion. With Śailādi (Nandin) as your head (leader), all of you immediately take incarnations in the form (bodies) of monkeys.

95. I shall become a human being enveloped by *Ajñāna* (Ignorance). I shall be born in Ayodhyā in the abode of Daśaratha for the attainment of your objectives. I am having *Brahmavidyā* (the knowledge of Brahman) as my assistant.

96. *Brahmavidyā* herself will be born in the abode of Janaka.[1] In fact, Rāvaṇa is (my) devotee as he is directly engaged in the meditation on Śiva.

97. When a man endowed with great penance desires for *Brahmavidyā*, he can be easily managed and won over by means of virtue."

98-100. After saying this, lord Viṣṇu, the highly auspicious one (vanished).

1. *Vālmiki Rāmāyaṇa* I.1. 27-30 compares Sītā to Devamāyā (*devamāyeva nirmitā*) but our text claims her as an incarnation of *Brahma-vidyā* as a suitable consort to Viṣṇu (the future Rāma). The important persons in the *Rāmāyaṇa* are incarnations of various gods.

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Vālī was born of a part of Indra. Sugrīva was the son of the Sun. Jāmbavān, the leading *Ṛkṣa* (bear), was born of a part of Brahmā. Nandī, the son of Śilāda, who was a favourite follower of Śiva, incarnated as the great monkey Hanūmān for rendering assistance to Viṣṇu of unmeasured splendour.

101. The monkeys beginning with Mainda were all the excellent Suras. Thus, all Suras incarnated in a befitting manner.

102. Similarly, Viṣṇu was born as one who increased the delight of Kausalyā. He is called Rāma by learned men, because he pleased and gratified the entire universe.

103. Due to his devotion to Viṣṇu, Śeṣa descended on the earth by means of the power of his penance.

104. The mighty arms of Viṣṇu incarnated as the valorous (Princes) named Śatrughna and Bharata well-renowned in the three worlds.

105. She who was mentioned as *Brahmavidyā* by the expounders of the Vedas, incarnated as the daughter of the ruler of Mithilā for the fulfilment of the task of Suras. She was born from a furrow arising from the ploughing of the field with the ploughshare.[1]

106. Hence, she became famous as *Sītā*. She was the Science of Metaphysics (personified). Since she was born in Mithilā, she is called *Maithilī*.

107. She was born in the family of Janaka. Hence, she is well-known as *Janakātmajā* (*Jānakī*). This *Brahmavidyā*, the destroyer of sins, was formerly known as *Vedavatī*.

108-110. She was given by Janaka himself to Viṣṇu, the Supreme Soul. Along with her, the *Vidyā* (incarnated), Viṣṇu the greatest among the auspicious ones, the lord of Devas, the lord protector of the universe, became engaged in a severe penance. As he was desirous of defeating Rāvaṇa for the sake of the fulfilment of the task of Devas, the lotus-eyed Rāma stayed in forest (for the same purpose).

1. *Sītā* means 'a furrow'. In *Ṛgveda* IV.57.6, Sītā is invoked as a presiding deity of Agriculture. In *Vājasaneyī Saṁhitā* XII.69-72 *Sītā* (a furrow) is personified. Here, Sītā is said to be 'born' of the furrow while ploughing. She is called the incarnation of *Ānvīkṣikī* and *Brahmavidyā*.

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111. Though the great incarnation of Śeṣa, (Lakṣmaṇa) performed an exceedingly difficult penance by means of his great *Śakti* (power), for the sake of the fulfilment of the task of Devas.

112-115. Śatrughna and Bharata too performed very great penance. Rāma who was thus endowed with the power of penance and was assisted and accompanied by those groups of Devas, killed Rāvaṇa along with his followers within six months. Killed by Viṣṇu by means of weapons, O sages of holy rites, he attained *Sārūpya* (having the same form as the god) of Śiva, along with his kinsmen and followers. By the grace of Śiva, he became (realized) the entire *Dvaitādvaita* (the essence of the philosophy of dualism and non-dualism).[1] Even the sages are deluded in the matter of discrimination between dualism and non-dualism. Men who are engaged in worshipping Śiva derive all those things.

116. Those who continuously worship Śiva in the form of *Liṅga*, whether they be women or śūdras or cāṇḍālas or other low-caste people, do attain Śiva, the destroyer of all miseries.

117-118. Even animals have attained the supreme lord. What then to say about human beings? The twice-born castes who have practised great penance observing the vow of celibacy and who have performed *Yajñas* for many years have attained (merely) *Svarga* (Heaven).

119-123. There are many *Yajñas*[2] such as *Jyotiṣṭoma*, *Vājapeya*, *Atirātra* and so on. These *Yajñas* undoubtedly do bestow heavenly pleasures on those who perform them. After enjoying the heavenly pleasures, when their merits become exhausted, those sacrificers come back to the mortal world. Having descended to the world, they are born in the different species with their

1. The Purāṇa-writer has respect for *Dvaitādvaita* philosophy. This school holds the reality of both *Dvaita* (dualism between man and God) and *Advaita* (non-dualism between them). Nimbārka (11th cent. A.D.) in his Com. *Vedānta-Pārijāta-Saurabha* on the *Brahma Sūtra* has advocated this doctrine. But this theory is older than the *Brahma Sūtra* itself, as we find such views of Auḍulomi, Āśmarathya quoted by the author of the *Brahma Sūtra*.

2. VV 119-128 emphasize the *Liṅga*-worship as superior to performance of sacrifices. Sacrifices lead to a temporary stay in *Svarga*, while the *Liṅga*-worship dispels *Māyā* and leads to *Mokṣa*.

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intellect of the nature of the three *Guṇas* of *Sattva*, *Rajas* and *Tamas*. Thus, many souls wander about in cycles of birth and death. By chance or as good luck would have it, some of them serve Śiva.

124. Instantaneous removal of *Māyā* takes place in the case of men who are engaged in regular meditation on Śiva and who have restrained their minds and not otherwise.

125. When *Māyā* is dispelled, the three *Guṇas* perish. Then a person transcends the three *Guṇas* and becomes liberated thereby.

126-128. Hence, the worship of *Liṅga* should be thought of and pursued by all embodied beings. Śiva assumes the form of *Liṅga* and protects all mobile and immobile beings.

Formerly I have been asked by you about how Śiva assumed the form of *Liṅga*. Everything has now been truthfully spoken (by me), O Brāhmaṇas.

How Śiva, the great lord of the worlds, swallowed poison (Halāhala), may be listened to, O Brāhmaṇas. I shall recount it to you as it actually took place.

CHAPTER NINE

The Churning of the Ocean[1]

Lomaśa said:

1-2. On one occasion Indra, the lord of Devas, was seated in the middle of the assembly surrounded by the guardians of the worlds, Devas and Sages. He was encircled by bevies of celestial damsels and was honoured by Gandharvas. Songs in

1. This is a favourite topic of Purāṇa-writers as can be seen from its description in Mbh, *Ādi*. 18, VR I.45.17-18, BhP VIII.5.11-18, BdP I.ii.25, MtP 249-250 to mention a few. The background of the churning of the ocean is different in our text. It is for the recovery of the gems of Indra which were sunk into the sea that Devas and Asuras agreed to churn the ocean. In Mbh it was god Nārāyaṇa who advised god Brahmā to churn the ocean for getting *Amṛta* (*Ādi*. 17.10-13).

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praise of his conquest were being sung by Siddhas and Vidyādharas.

3. At that time Bṛhaspati who was the scholarly preceptor of the king of Devas and was of exalted fortune and liberal-minded, came there surrounded by his disciples.

4. On seeing him Devas who had been sitting there promptly bowed down to him. Indra too had seen Vācaspati's (Bṛhaspati's) arrival.

5. But the vicious-minded lord did not utter a single word in his honour. No word of welcome, no offer of seat, no formal permission to leave was accorded to him.

6. Knowing that Śakra had become arrogant and evil-minded due to royal authority, Bṛhaspati became angry and he vanished.

7. When the preceptor of Devas had departed, Suras became dejected. Yakṣas, Serpents, Gandharvas and sages also became depressed in mind, O Brāhmaṇas.

8. At the end of the music recital, Indra (as it were) regained consciousness. He asked Suras immediately, "Where has (the preceptor) of great penance gone?"

9-10. At the very same time, Śakra, the lord of Devas, was informed by Nārada: "The preceptor has been insulted by you. There is no doubt about it. O slayer of Bala, your kingdom has gone due to the disrespect (shown by you) to the preceptor. Hence, by all means, you have to plead to him for forgiveness."

11. On hearing these words of the noble-souled Nārada, Śakra suddenly got up from his seat. Surrounded by all of them (Devas etc.), he hastened to the abode of his preceptor promptly (without any slackness).

12. He bowed down to Tārā at the outset and asked her, "Where has (our preceptor) of great penance gone?" Tārā stared at Śakra and said, "I do not know."

13-15. Thereupon, Śakra became worried and returned to his own house. In the meantime, there appeared mysterious ill-omens in heaven, causing misery to everyone including the noble-minded Śakra himself.

All the activities of Śakra were known to Bali who was stationed in the nether worlds. Surrounded by Daityas, he went from

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Pātāla to Amarāvatī. Thereupon a great fight ensued between Devas and Dānavas.

16-18. Devas were defeated by Daityas. Instantaneously the whole of the kingdom of Śakra, the deluded and evil-minded one, was conquered by them and everything (belonging to Śakra) was quickly carried to Pātāla. It was by the grace of Śukra that all of them became victorious. Śakra became bereft of glory and splendour. So he was utterly abandoned by Devas. The goddess (of fortune) with lotus-like eyes vanished.

19. The great elephant Airāvata, the horse Uccaiḥśravas and many other precious things and jewels were taken away immediately by Daityas of evil behaviour due to greed.

20. The good ones among them fell into the ocean. Bali who was surprised at this, remarked to his preceptor:

21. "It is mysterious that many jewels brought by us after defeating Devas have fallen into the ocean."

22-23. On hearing the words of Bali, Uśanas (i.e. Śukra) replied to him: "One can attain the heavenly kingdom only through performance of a hundred horse-sacrifices. There is no doubt about it that it will be acquired by one who is initiated in it. Hence, the enjoyer is also he himself. Without performing a horse-sacrifice, heavenly pleasures cannot at all be enjoyed."

24. Understanding the utterance of his preceptor, Bali became quite silent. What was proper and befitting was carried out through and along with Devas.

25. Indra too, on attaining a miserable plight, went to Parameṣṭhin (Brahmā) and informed him of everything, such as the danger to his kingdom and other things.

26-28. On hearing the words of Śakra, Parameṣṭhī said: "We shall gather together all the Suras and go immediately along with you to Viṣṇu, the lord of all lords, in order to propitiate him."

Saying "So be it" all those guardians of the worlds beginning with Śakra went to the shore of the Milk Ocean with Brahmā at their head. After sitting there all of them began to eulogize Hari.

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Brahmā said:

29-31. O lord of the universe, O lord of Devas bowed down to by Suras as well as Asuras, obeisance to you, O great Ātman, of auspicious reputation, O infinite one, O immutable one, free from decay.

You yourself are *Yajña*. You are of the form of *Yajña*, O consort of Lakṣmī. Hence, be the bestower of boons unto the Devas.

By insulting his preceptor, Indra has lost (everything) from his kingdom along with the celestial sages. Hence redeem him.

The Lord said:

32. There is no wonder in the fact that everything perishes by insulting the preceptor. Those who are sinners, who are completely engaged in evil activities, who indulge only in sensual pleasures and by whom parents are censured, are undoubtedly godless ones.

33. Immediately he has acquired the fruit, O Brahmā, of what he has committed. Difficulty and misfortune have befallen all due to the act of this Śakra.

34. When a person faces adverse circumstances, they say that, he must be friendly with all living beings in order to achieve all his purposes.

35. For that reason, Indra, do as I suggest. For the realization of your purpose, alliance should be formed by you with Daityas.

36. On being commanded by the lord, the highly intelligent Śakra left Amarāvatī and went to Sutala along with Devas.

37. On seeing that Indra had come, Indrasena became furious. Along with his army, he was desirous of killing Indra.

38. Then by means of different types of (consoling) words, Daityas and Bali, the most excellent one among strong persons, were prevented from killing him by Nārada.

39-40. At the instance of that same sage, Bali controlled (abandoned) his anger. Indra then came in along with his army. He was seen by Indrasena surrounded by the guardians of the worlds.The king of Daityas hastened to tell him laughingly:

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41. "Wherefore have you come here to Sutala, O Śakra? Let it be mentioned." On hearing these words, he said smilingly:

42. "We are the descendants of Kaśyapa. All of you are also so. Just as we are, so also you are. Clash and quarrel is meaningless.

43. As fate would have it, my kingdom was seized by you instantaneously. So also many gems were taken away by you. Though brought with very great effort, they too have gone.

44. Hence a learned person must deliberate and ponder. One gets knowledge by means of deliberation and liberation originates from knowledge.

45. But alas! of what avail is my utterance in front of you? I do not know. I have approached you along with Suras as a person seeking refuge."

46. On hearing these words of Śakra, the intelligent (Daitya), the most excellent one among knowers (learned), the most excellent one among those who know what to say, said laughingly to Śakra:

47. "For what purpose, O Devendra, you have come, I do not know."

48. On hearing those words, Śakra's eyes became filled with tears. He did not say anything. Nārada spoke to him the following words:

49. "O Bali, don't you know the difference between right and wrong activities? This is the virtue of great men. They protect those who seek refuge in them.

50. Those who do not protect the one who seeks refuge, a Brāhmaṇa, a sick man and an old man, are (really) slaughterers of Brāhmaṇas.

51-52. He has come to your presence with words asking for refuge. He is worthy of being protected by you. There is no doubt in this matter." On being told thus by Nārada, the lord of Daityas himself pondered over everything with great understanding regarding what was right and what was wrong. With great respect, he honoured Śakra along with the guardians of the worlds as well as the groups of Devas.

53. For the sake of credence, Puranadara performed many good holy observances of the *Sāttvika* quality which created confidence in Bali.

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54. Thus Śakra entered into an agreement with Bali in order to further his selfish ends. That great lord stayed with Bali solely devoting himself to the (precepts in the) science of political economy.

55. Thus Indra passed many years living in Sutala. Remembering the words of Viṣṇu and pondering over them again and again, he thought of a plan.

56. Once the king of Devas himself was sitting in the middle of the assembly (of Bali). Conversant with the right policy, he spoke laughingly these words to Bali:

57-58. "Many gems and jewels, elephants etc. have dropped into the ocean, while you were bringing them here. They belonged to us then. They should be recovered from the ocean by you as well as by us, O heroic one.

59. We must hurry up in exerting ourselves to recover those jewels from the ocean. Hence, it must be churned by you for the purpose of achieving the desired result."

60. Induced thus by Śakra, Bali, the slayer of Suras, spoke to Śakra immediately, "By whom and with what should the churning be done?"

61-63. Then an ethereal voice with the majestic rumbling sound of cloud said: "O Devas, O Daityas, do churn the Ocean of Milk. There is no doubt about this that your strength will increase. Make the Mandara mountain the churning rod and Vāsuki the requisite rope. Afterwards, O Devas and Daityas, join together and let the ocean be churned."

64. On hearing the words of that ethereal voice, all Suras exerted themselves along with Daityas.

65. Those Suras and Asuras came out of Pātāla. They all came to the matchless, excellent mountain Mandara.

66. Daityas were ten million in number. So also were Devas undoubtedly. Preparing themselves, they came to Mandara having golden lustre.

67-68. It abounded in gems and precious stones. It was globular in shape. It was very big and exceedingly lustrous. Many gems were (lying scattered) all round. It had many trees such as sandal tree, Pārijāta, Nāga, Punnāga and Caṁpaka. It was full of various kinds of animals and deer, lions and tigers.

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69. On seeing such a great mountain, all the excellent Suras joined their palms in reverence and said:

Devas said:

70. O mountain, all of us, the Suras have come here to submit to you. Listen to it, O great mountain, the helper of others.

71-72. On being requested thus by Devas and Daityas then, the mountain Mandara came out in an embodied form and in that form the mountain Mandara said: "What for have all of you come to me? Let that be mentioned."

73. Then Bali said these words befitting the occasion. Indra too hurriedly spoke these courteous and sincere words:

74. "O mountain Mandara, you cooperate with us in a great undertaking. O observer of holy vows, you should be the churning rod for the production of nectar."

75. Saying "So be it" and honouring their words, because it was for the accomplishment of the task of Devas, he spoke these words to Devas and Asuras and particularly to Indra:

76. "My wings have been cut (by you) with the thunderbolt of hundred spikes. How is it possible for me to go for realizing your purpose?"

77. Then all Devas and Asuras praised the mountain. They then uprooted that incomparable and wonderful Mandara mountain.

78. But, though they were desirous of taking it to the Milky Ocean, they proved incapable of doing it. The mountain fell on Devas and Daityas.

79. Some were crushed. Some died. Some fell into a swoon. Some of them began to blame and censure and some suffered great pain.

80. Thus, Asuras, Suras and Dānavas failed in their attempt. When they regained consciousness, they eulogized the Lord of the universe:

81. "Save us, save us, O great Viṣṇu, O lord compassionate to those who seek refuge. The entire world, mobile as well as immobile, is pervaded by you."

82-83. Then Hari appeared before them for the accomplish-

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ment of the purpose of Devas. Viṣṇu who was seated on Garuḍa, saw them and suddenly and sportingly lifted up the excellent mountain and placed it on Garuḍa.[1] Then, the lord granted all of them protection from fear.

84. Rising from there (and taking leave of) those Devas, he took the old mountain to the northern shore of the Ocean of Milk. After placing it in the waters, he went away from that place.

85. Then all those groups of Suras arrived there along with Asuras, taking Vāsuki with them. Then they made the agreement.

86. After making Mandara the churning rod and Vāsuki the rope, all of them, Suras and Asuras, churned the Ocean of Milk.

87. As the Ocean of Milk was being churned, the mountain sank deep into Rasātala. At that very instant, the Lord of Ramā, Viṣṇu, became a tortoise and lifted it up. That was something really marvellous.

88. When the mountain rotated, it was further pulled and pushed by Suras and Dānavas. Now it rotated without any basis, like the understanding without a preceptor.

89. Viṣṇu, the supreme soul, then became the basic support of the Mandara mountain. With his four hands he gathered it up and churned pleasantly.

90. Then all Suras and Asuras churned the Ocean of Milk after uniting together. Very powerful themselves, by uniting together, they became all the more powerful.

91. The excellent mountain had adamantine strength. It rolled on the back, neck, thighs and the space between the knees of the noble-souled tortoise. Due to the friction of these two, submarine fire was generated.

92. The Halāhala poison too emerged and it was seen by Nārada. Thereafter, the celestial sage of unmeasured splendour spoke these words:

93-94. "The churning of the ocean should not be carried on by you all now. O Devas, all of you pray to Śiva.[2] Have you

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1. In Mbh, *Ādi* 18.8 it was the serpent Śeṣa who carried Mt. Mandara to the sea. Here the credit is given to Garuḍa, Viṣṇu's vehicle.

2. Our text is a propagandist of Śiva. In the Mbh it is Nārāyaṇa who

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forgotten the sacrifice of Dakṣa and what Vīrabhadra did there?

Hence, let Śiva be immediately remembered, O Devas. He is greater than the greatest; he is beyond the greatest. He is the embodiment of supreme bliss. He is worthy of being meditated upon by Yogins; he has no form. (As a matter of fact) however, he is formless and unmanifest (or without diversity)."

95. Devas were eager to achieve their purpose. Therefore, they hurriedly went on churning the ocean. All those who are overwhelmed by desires do not listen (to the advice of others), because they become irrational and stupid.

96. They should not be given many pieces of advice and instructions. They are subject to *Rāga* (desire) and *Dveṣa* (hatred). All of them are averse to Śiva.

97. With their sheer continuous exertion, they churned the Ocean of Milk. Due to excessive churning, the poison called Halāhala was generated from the Ocean of Milk.[1]

98. It was strong enough to burn down the three worlds. It came up to kill the heaven-dwellers. It went up still further and spread to all quarters. The entire sky was pervaded by it. The Kālakūṭa poison advanced to consume all the living beings.

99. They observed the huge king of serpents grasped by their own hands. They left him there along with the mountain and then went (immediately) away. They fled along with Asuras.

100. So also the sages beginning with Bhṛgu, sages in hundreds (fled in all directions). It was like what happened at the sacrifice of Dakṣa.

101. Earnestly urged by Bhṛgu, all of them went to Satyaloka: "This poison Kālakūṭa will be quelled by means of various Vedic Sentences. O Devas, there is no doubt in this matter. It is true; I am speaking the truth unto you."

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guides Devas and Asuras in churning the ocean. Śiva is not mentioned at all in this context (Mbh, *Ādi* 18).

1. VV 97-113 describe the disastrous effect of the poison Kālakūṭa, viz. burning down of the entire three worlds. The author's object is to heighten the greatness of Śiva in drinking the poison (see the next chapter). Mbh sums it up in one line:

prāgrasal loka-rakṣārthaṁ brahmaṇo
vacanāc chivaḥ (Ādi 18.42b)

'At the instance of god Brahmā, Śiva consumed it (the poison) for saving the world.'

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102. On hearing these words uttered by Bhṛgu, all of them distressed by the poison Kālakūṭa went to Satyaloka and sought refuge in Brahmā.

103. Brahmā saw the blazing Kālakūṭa with sparkling lustre. He found that Suras and Asuras were ignorant of their duties. He was about to curse them, but he was prevented by Nārada.

Brahmā said:

104. O Devas, what a wrong thing has been committed by you? Why has this explosive thing cropped up? It is Īśvara's anger. My speech cannot be otherwise.

105. Thereupon, surrounded by Devas, the Vedas, the Upaniṣads and the different kinds of Āgamas, he proceeded ahead out of fear of the Kālakūṭa.

106. Then, Devas who were worried said to to one another, "We are enveloped in *Avidyā* (nescience) and lust. How can we do anything to Śaṅkara?"

107. Then Devas kept Brahmā at their head and hurriedly went to Vaikuṇṭha, because they were afraid of Kālakūṭa.

108. Brahmā and others as well as the groups of sages sought refuge in the great lord Viṣṇu, the primordial Puruṣa, the mighty lord who had resorted to Vaikuṇṭha, Mādhava, Adhokṣaja. The groups of Suras and Asuras sought refuge in lord Viṣṇu.

109. By that time, the great poison Kālakūṭa came there. After burning Brahmā's world at the outset, it burned Vaikuṇṭha.

110. Viṣṇu who dwells in the cavity of the heart of everyone, was burned by the fire of Kālakūṭa also with his attendants. Immediately he acquired the colour of Tamāla.

111. Vaikuṇṭha also became blue in colour. It was surrounded by all the worlds. Hence, all the worlds became encircled by the poisonous substance from the waters.

112. The wonderful poison of the waters reduced to ash the whole of the Cosmic Egg with its eight outer coverings and along with Brahmā.

113. There was no earth, no water, no fire, no wind, and no ether. There was neither *Ahaṁkāra* (Cosmic Ego), nor *Mahat* (the Great Principle). There was no *Mūlāvidyā*. On account of Śiva's wrath, the entire universe became reduced to ash.

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CHAPTER TEN

Śiva Swallows the Poison

The sages said:

1. O holy Sir, you said that the Cosmic Egg including the mobile and immobile beings was entirely reduced to ash by the fire of Kālakūṭa on account of the wrath of Rudra.

2-4. But, we consider Rudra to be within the Cosmic Egg. Then the mobile and immobile beings with Brahmā and Viṣṇu as leaders were destroyed and reduced to ash through the wrath of Rudra. How was creation resumed and made to function? Wherefrom did Brahmā, Viṣṇu and other Suras and Asuras with the Moon at their head (originate again)? Where did they get merged? Where were they reduced to ash? What happened after that? It behoves you to recount everything.

5. By the grace of Vyāsa you know everything. No one else knows it. Hence you understand the holy scripture full of knowledge as no one else does.

6. Asked thus by all those sages of sanctified souls, Sūta bowed down to Vyāsa and spoke these words:

Lomaśa said:

7. When Devas beginning with Hari and Brahmā, stationed in the middle of the Cosmic Egg, as well as the guardians of the worlds including Indra were enveloped by the fire of poison, Śaṁbhu was informed by the noble-souled Heraṁba (Gaṇeśa):

Heraṁba said:

8-9. O Rudra, O Mahādeva, O Sthāṇu, the lord of the universe, an obstacle very difficult to be surmounted has been created for them by me by way of amusement.[1] There are persons who start an enterprise, but either because of their fear or through the delusion of their minds, they do not worship you or me. The distress unto them will be very great.

1. The destruction of the universe by Kālakūṭa is a 'diversion' (*vinoda*) to god Gaṇeśa, because people do not worship him and Śiva through delusion.

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10-11. On being requested thus by the over-lord of Gaṇas, who dispels obstacles like the sun dispelling darkness, the Pināka-bearing Lord with a bull for his emblem, the Lord Nīlalohita with matted hair, the lord devoid of ailments, the lord in the form of *Liṅga*, the unsullied lord without form or features, the sky-haired lord Śiva, Śaṁbhu spoke thus:

Maheśvara said[1]:

12-14. O Heraṁba, listen to my words with great faith and attention. This universe consisting of the mobile and immobile beings is of the form of *Ahaṁkāra* (Cosmic Ego). This *Ahaṁkāra* creates, sustains and destroys. At the beginning of the universe, O Gaṇapati, *Vijñapti* (Intelligence, Consciousness) alone (remained). It was devoid of *Māyā*. It was quiescent and of the form of *Dvaita* and *Advaita* (duality and non-duality). It was in the form of intelligence alone characterized by existence and eternal bliss.

Gaṇapati said:

15. If you are the sole Ātman, characterized by supreme bliss, O Scorcher of foes, then there is nothing other than you.

16. Then how did the different forms originate, differentiated as Suras and Asuras? It is of variegated form observed by the three Devas. It is the cause of delusion.

17. The cycle of worldly existence originated as different from *Nitya* (eternal) and *Anitya* (transient). It consists of four types or species of living beings endowed with many distinctive features etc.

18. People are deluded by various doctrines and tenets of knowledge antagonistic to one another. Some are devoted to the doctrine of *Karman*. Some resort to their (intrinsic) qualities.

19. A few are adherents of the path of knowledge but they are opposed to one another.

O Bull-bannered Lord, thus I have been overwhelmed by doubts. Save me (by dispelling the doubt).

1. One wonders whether this was the proper occasion for expounding the *Dvaitādvaita* philosophy when the entire universe was being burnt down by Kālakūṭa.

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20. Where do I and the Gaṇas belong to? Whence is this bull, O Lord? From where are these and many others born? Where (do they go)?

21. Whence are all these exceedingly fortunate ones made into *Sāttvikas*, *Rājasas* etc.?

Lord Śaṁbhu laughed and began to speak to Gaṇeśa:

Maheśvara said:

22. *Rajas*, *Sattva* and *Tamas* are produced by *Kālaśakti* (Power of Time). The entire universe including Devas, Asuras and human beings is enveloped by them.

23. This (world) that is being seen is imperishable ultimately, but, understand that as an evolved effect it is perishable. It is evolved by means of all *Siddhis*.

Lomaśa said:

24-25. While Sadāśiva of Cosmic Form and in the form of the Liṅga was conversing with Gaṇeśa, His Power (*Śakti* called Śiva), the source of the universe of the nature of cause and effect was born of Sadāśiva. At the same instant, the Lord in the form of the *Liṅga* became submerged.

26. The single supreme *Śakti*, characterized as the *Ātman* of *Brahmavidyā* abided (there). Overwhelmed by wonder, Gaṇeśa became engrossed in looking (at that form).

The sages asked:

27. If this entire universe consisting of the mobile and immobile beings is included within *Prakṛti*, how is it then that Gaṇeśa was able to preserve his separate entity? Let this be explained.

Lomaśa replied:

28. Lord Gaṇeśa was directly born of *Prakṛti* herself.[1] Gaṇeśvara has the same form as that of Śiva himself.

29-30. A battle ensued between Śiva and that noble-souled one who had been *Prākṛta* (born of *Prakṛti*) due to ignorance. That battle continued without a break for a long time.

1. VV 28-38. This is another version how Gaṇeśa became elephant-headed and why he is called 'the king of obstacles and difficulties.'

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On observing that he was invincible as long as he was riding an elephant, Śaṁbhu hit him with his trident and toppled him down along with the elephant.

31. Then Mahādeva the scorcher of enemies, was eulogized by the Supreme Power (*Prakṛti*). The lord then said to the great *Śakti*, "O splendid lady, choose your boon."

32-33. Then an excellent boon was chosen from Mahādeva: "O lord, he who was killed by you was undoubtedly my son. Being born of a part of *Prakṛti*, he is deluded. Hence he does not know you. In order to gratify me, resuscitate this son of mine."

34. Lord Rudra laughed loudly and revived the son of *Māyā*. He fixed the head of an elephant to his body.

35. Thus the elephant-faced lord was born by the grace of Śaṅkara. Although he was the son of *Māyā*, he was free from the clutches of *Māyā* and became endowed with (spiritual) knowledge.

36. He was perpetually contented with the nectar of the knowledge of *Ātman*. He was free from ailments. Sitting in deep meditation, he became very fierce and then destroyed Kāla (god of death) of black complexion.

37. He pulled out his own huge tooth for the sake of *Yogadaṇḍa*[1] (the mystic wand of Yogic practice) and held it in his hand. He was the presiding deity of the Gaṇas. He surpasses the *Śabdabrahman* (the Vedas or the supreme spiritual knowledge expressed in words). Though accompanied by both *Ṛddhi* and *Siddhi*, he shines in his aloneness.

38. The groups of Gaṇas and *Vighnas* (obstacles) and many others superior to these—whatever there was on the earth, he became the lord thereof. He was made so by Śaṁbhu then.

39. Hence he was able to see *Prakṛti* which has the Cosmic form. He remained separate and was able to realize the *Liṅga* as well as the *Prakṛti*. He saw the pure *Liṅga* naturally abiding in the *Prakṛti*.

40. Heraṁba who was equipped with perfect knowledge

1. In BdP Paraśurāma is said to have cut down one of Gaṇeśa's tusks with his axe (II.iii.41.2-4). Here it is self-extraction of the tusk by Gaṇeśa himself.

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saw himself along with the Gaṇas as well as the three worlds entirely merged in the *Liṅga*.

41. Though he was endowed with perfect knowledge, he lost his consciousness. He regained it with very great effort. The lord of the Gaṇas bowed down his head to those two supreme powers.

42. Then he saw there itself Brahmā, Rudra, Viṣṇu and Sadāśiva in the form of the annihilator of the worlds.

43-45. He saw some beings resembling ghosts. They were the *Liṅgaśaktis*. He saw crores of spherical Cosmic Eggs like so many atoms. They were getting merged and dissolved in Maheśa who was in the form of a *Liṅga*.

The *Liṅga* was inside the *Prakṛti* and the *Prakṛti* was within the *Liṅga*. The whole of the *Liṅga* was seen covered by *Śakti*. The *Śakti* was covered by the *Liṅga*. Thus the two encompassed each other.[1]

46. The whole world consisting of the mobile and immobile beings stayed supported by both Śivas (i.e. Śiva and Śakti). Only Gaṇeśa and none else, though great, had that knowledge.

47. The presiding deity of the Gaṇas (Lord Gaṇeśa), of great splendour, accompanied by the Gaṇas eulogized with great strength, the Lord accompanied by Śakti.

Gaṇeśa prayed:

48. I bow down to the god accompanied by His Śakti (Power)—the Lord who is the embodiment of knowledge, who is kindly disposed (but) beyond the ken of knowledge and of the form of supreme Light, who transcends forms, is the Supreme Reality incarnate, who is beyond the principles (categories of Sāṅkhyas), supremely auspicious, who is called Bliss undivided and uncontaminated by sorrow.

49-50. The fire in (a ball of) iron is beyond smoke (smokeless), but it appears as though filled with smoke. You who are the source of knowledge, appear to be within *Prakṛti*. You who are present within the *Prakṛti* by *Māyā*, are spoken of as manifested.

You whose nature is such, O lord, create, annihilate and protect the universe by your *Māyā*. On account of this

1. This peculiar mutual relation between Śiva and Śakti shows the influence of Trika Śaivism of Kashmir.

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poison, the entire universe consisting of the mobile and immobile beings and accompanied by Brahmā, Viṣṇu and Indra, has been destroyed.

51. You are lord Maheśa. You are the lord of the three worlds. You are the immanent soul of the mobile and immobile beings. The mobile and immobile beings along with the vestures of individual souls, have been completely burnt down. Please revive them quickly and make it (the world) as it was before.

Lomaśa said:

52-54. On being eulogized thus by Gaṇeśa, the Lord (Śiva), the sanctifier of all living beings, assumed the form of a *Liṅga* and consumed the Kālakūṭa that arose there and caused the destruction of all the worlds. He made everything free from impurities. Since the lord was endowed with great compassion and considerateness, all Devas, Asuras and human beings and all the three worlds were instantaneously saved.

Brahmā, Viṣṇu, Surendra, the Guardians of the Quarters along with the sages, Yakṣas, Vidyādharas, Siddhas, Gandharvas and groups of celestial damsels—all of them got up as though from sleep.

55. They were struck with wonder. They were agitated and frightened. All Devas and Asuras said in dismay:

56-62. "Where is that immense Kālakūṭa by which we had been compelled to flee and made almost dead along with the Guardians of the Quarters?" So said they, but Daityas remained silent. The Guardians of the Quarters beginning with Śakra, who were able to regain strength and happiness with god Brahmā as their leader, said this after honouring Viṣṇu, the lord of all lords:

"By whom has this been caused? We do not know as we are deficient in intelligence." Then Viṣṇu laughed at Brahmā and all those (Suras). All of them then began to meditate with great concentration of their minds. O Brāhmaṇas, that dispelled base emotions such as lust and anger as well as other feelings by means of the knowledge of Reality. Then Devas and others saw the *Liṅga* present in their own *Ātman* (Soul). Keeping Viṣṇu at their head, they eulogized the Lord for the attainment of the ultimate truth:

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"Yogins worship the Supreme Soul through their own souls. The *Liṅga* alone is the greatest knowledge. The *Liṅga* alone is the greatest penance. The *Liṅga* alone is the greatest Dharma. The *Liṅga* alone is the greatest goal. Hence, there is nothing at all which (can be called) greater than the *Liṅga*."

63. After saying thus, Suras and Asuras along with the Guardians of the Quarters and sages kept Viṣṇu whose complexion is dark like the Indian cinnamon, at their head. They then sought refuge in Śaṁbhu who is worthy of being resorted to:

64. "Save us, save us, O Mahādeva, O merciful lord, O Supreme God. It behoves you to save us as we had been saved before (by you).

65. O Lord of Devas, your lotus-like feet possess greatness befitting our repeated service. They have infinite forms. We have resorted to them. (Save us) with the greatest mercy. Obeisance to you, O excellent one among Devas. Be pleased."

66. Lord Ramāpati (Viṣṇu), the sanctifier of the living beings, stood in the middle of the form of *Liṅga* along with all the groups of Suras and spoke thus:

67-69. "You are the Lord in the form of the *Liṅga*. You bestow protection from fear on all the worlds. All those who died on account of the poison, have been saved. Hence, O Lord, the conqueror of Mṛtyu (Death), save us, save us. O Mahākāla, the destroyer of Tripura, obeisance to you."

On being eulogized by Viṣṇu, Lord Maheśvara in the form of the *Liṅga* appeared before them along with Aṁbā (goddess Pārvatī). He appeared to awaken (i.e. enlighten) those Suras:

70-74. "O Viṣṇu, ye all Suras and Sages, let this be heard. Ordinary people think that the worldly existence is eternal, while it is only transitory. Thereby, they are agitated. O Devas and others, of what avail are the *Yajñas*, austerities and activities connected with holy rites, if one does not perceive the (Supreme) *Ātman* by means of (his individual *Ātman*)? There is no benefit therefrom, whether they are performed collectively or separately. All of you joined together and carried out a very difficult task, namely the churning of the ocean. T[illegible] you did for the sake of getting nectar. But why was it performed after rejecting Mṛtyuñjaya and always disrespecting me? Hence all of you undoubtedly fell into the mouth of Death.

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Lord Gaṇeśa has been created by us for the purpose of achieving success in an undertaking.

75. Those who do not bow down to Gaṇeśa as well as Durgā of similar nature will be victims of distress. There is no doubt about this.

76. All of you are sinful and stubborn. You profess to be learned without knowing what is right and what is wrong. You are deluded by mere false prestige.

77-78. All of you, groups of Devas beginning with Indra, are devoted to the Vedas. All those beginning with Indra are mediocres, pleasure-seekers, praise-mongers and useless ones. O consort of Śacī (i.e. Indra), you do not understand yourself on account of delusion.

79. A great effort has been made by you for getting nectar, O rogue. You attained a kingdom by performing a hundred horse-sacrifices. Even that is under the control of your enemies now. O vicious one, you do not know that.

80. O deluded one, you have been eulogized by ascetics through the Vedic statements (*hymns*). Those ascetics are fools. They propitiate you, because they are prompted by different passions.

81. O Viṣṇu, on account of your partiality you do not know what is good and what is otherwise. Some persons are killed by you. O Viṣṇu, and some have been protected.

82. You are desirous of certain things in this matter. You are always childish in your activities. Why talk of all the other Guardians of the Quarters?

83. If a matter is pursued in a way other than what is proper, the result is bound to be in a way other than (what is expected). You all forgot that thing whereby your efforts are crowned with success.

84-85. It is he by whom all (of you) have been saved from the great fear of Kālakūṭa today. It is he by whom you have been saved from a poison by which Viṣṇu is turned blue (dark-complexioned), by which all of you were defeated and by which all the worlds have been reduced to ash. Hence, the worship of that noble-souled Gaṇeśa should be performed by you.

86. If at the beginning of any holy rite, people do not wor-

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ship Gaṇādhipa (Gaṇeśa), they will never realize their objectives as in your own case."

87. On hearing these words of Maheśa, Suras, Asuras, Kinnaras and Cāraṇas asked Girīśa about the method of worship in the proper manner.

CHAPTER ELEVEN[1]

Procedure of Gaṇeśa Worship: Manifestation of Lakṣmī

Maheśvara said:

1. In every fortnight Gaṇeśa should be worshipped on the fourth day. (But) in the bright half of the month a devotee, after taking bath, should worship always with white sesamum seeds.[2]

2. After finishing all necessary daily routine religious duties, the devotee should perform the worship of Gaṇeśa with great care, by means of scents, garlands, *akṣatas* (raw unbroken rice grains) etc.

3. At the outset, meditation on Gaṇeśa should be performed in accordance with scriptural injunctions.

1. The chapter consists of two topics:
   (i) The procedure of worshipping Gaṇeśa.
   (ii) The emergence of various "Gems" during the churning of the ocean.

2. VV 1-18 describe the procedure of worshipping Gaṇeśa. It may briefly be outlined as follows:
   (1) Special day—every fourth day in a fortnight (vv 1-2).
   (2) Materials of worship (v 3).
   (3) Names of Gaṇeśa (v 5).
   (4) The five faces of Gaṇeśa—their different complexions etc. (vv 7-8).
   (5) Weapons in Gaṇeśa's ten hands.
   (6) Three types of Gaṇeśa image for meditation:
      (A) *Sāttvika*(vv 11-12a).
      (B) *Rājasa* (vv 12b-13).
      (C) *Tāmasa* (v 14).
   (7) Offering of twenty-one Dūrvā grass blades—one pair of blades per name of Gaṇeśa and *Modakas* (sweet eatables) (vv 15 and 16).
   (8) Ten names of Gaṇeśa for worshipping as above (vv 17-18).

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4. As the worshippers are of various types having *Tāmasa*, *Sāttvika* and *Rājasa* traits, the names also (of Gaṇeśa) became many in number according to their class (characterized by a particular *Guṇa*).

5. They are as follows: *Pañcavaktra* (Five-faced), *Gaṇādhyakṣa* (Chief of the Gaṇas—Śiva's attendants), *Daśabāhu* (Ten-armed), *Trilocana* (Three-eyed), *Kāntasphaṭika-saṅkāśa* (Resembling a shining crystal), *Nīlakaṇṭha* (Blue-throated), *Gajānana* (Elephant-faced).

6. I shall describe his five faces correctly.

7. The middle face is fair in colour with four teeth and three eyes. It is beautiful with a long trunk. In the trunk he keeps a *modaka* (a round piece of sweetmeat).

8. The other faces of Gaṇeśa are yellow, auspicious blue, tawny and grey. The faces are splendid and characterized by good features.

9-10. I shall tell you the weapons in the ten hands (of Gaṇeśa). They are: noose, axe, lotus, goad, tusk, rosary, ploughshare, pestle, *varada*(*mudrā*—gesture) (the hand indicating bestowal of boons) and a vessel containing *modakas*. One should meditate that he is holding the vessel in his hand.

11-14. The meditation is of three types. In *Sāttvika* meditation contemplate thus: (He is) *Laṁbodara* (Pot-bellied). *Virūpākṣa* (of uneven eyes = three-eyed), *Nivīta* (sacred thread worn like a garland). He is having a girdle. He is seated in the Yogic posture; the crescent-moon adorns his head.

Rājasa meditation is as in the case of men. The deity has pure golden complexion. (He is) elephant-faced and super-natural. He has four hands, three eyes, one tusk and huge belly.

In *Tāmasa* meditation he holds a noose and a goad (in his hands). The lord holds a tusk and a vessel of *modakas*. He is blue in colour.

Thus there are three types of *Dhyāna*. Thereafter, the worship should be begun quickly by you all.

15. Twenty-one Dūrvā grass-blades are (to be) taken. Two blades of grass are offered after uttering one name. (Thus ten names are uttered and twenty blades of grass are offered.) In the end, all the names are uttered and one blade of grass is offered to the Lord of Gaṇas.

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16. Similarly twenty-one *modakas* should be offered. I shall mention the ten names intended for worshipping separately.

17-18. The names are: 1. *Gaṇādhipa* (Lord of Gaṇas), 2. *Umāputra* (Son of Umā), 3. *Agha-nāśana* (Destroyer of sins), 4. *Vināyaka*, 5. *Īśaputra* (Son of Lord Śiva), 6. *Sarva-siddhi-pradāyaka* (Bestower of all *Siddhis*), 7. *Ekadanta* (One-tusked), 8. *Ibha-vaktra* (Elephant-faced), 9. *Mūṣaka-vāhana* (Mouse-vehicled) and 10. *Kumāra-guru* (The elder brother of Kumāra). At the end of every word *namastestu* (Obeisance to you) should be added. In the case of the last, the words *Kumāragurave tubhyaṁ namo'stu*, 'Obeisance to you, O Kumāraguru' should be uttered. Thus Gaṇeśa should be worshipped with care.

19-20. After speaking thus to Suras, Sadāśiva, Śaṁbhu, the highly splendid lord, eagerly embraced Viṣṇu who abides in the cavity of heart, as well as Brahmā, and (he) immediately vanished. All of them bowed down to Śaṁbhu and then became engaged in worshipping *Gaṇādhyakṣa* (Gaṇeśa).

21. After worshipping him in accordance with the injunctions, they became engaged in honouring him with various *Upacāras* (ways of service) and the Dūrvā grass blades separately.

22. Gaṇeśa who was contented and delighted (by their worship) bestowed boons on Devas. They circumambulated him, bowed down to him and propitiated him.

23. Asuras who possessed only *Tamas Guṇa* did not worship Gaṇeśa.[1] The excellent Asuras were engaged in ridiculing Devas.

24-25. Devas finished worshipping the son of Śaṅkara and went to the Milk Ocean once again. Brahmā, Viṣṇu, the excellent Suras, Devas, Daityas and sages made Mandara the churning rod and Vāsuki the churning rope. Keeping Viṣṇu near them, Devas began the churning.

26. When the ocean was being churned, it was the Moon that came out at the outset,[2] for the purpose of realizing the objectives of all Devas. He was full of nectar.

1. Due to their negligence in worshipping Gaṇeśa, Asuras did not get the fruit (*Ratnas*—jewels) of their labour of churning the ocean.

2. The following is the serial order of the 'Gems' that were churned out from the ocean:

1. The Moon

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Śaunaka said:

27-29. O sage of holy rites, was the Moon formerly placed in the ocean? By whom was he placed? It was told by you formerly that the excellent gems like the elephant etc. (had been cast into the ocean). O lord, tell me all these things briefly in the beginning. After understanding these, all of us shall later describe them.

On hearing their words, Sūta began his narrative:

30. Candra (the Moon) is watery by nature, O Brāhmaṇas. He was born as the son of Atri. He was endowed with all good qualities. He was born of Anasūya from a part of Brahmā. Durvāsas was born from a part of Rudra and Dattaka (i.e. Datta) was born from a part of Viṣṇu.

31. On seeing the Milk Ocean being churned, Candra became delighted. On seeing the Moon, the Milk Ocean too became extremely attached to him.

32. Since both of them liked each other, Candra entered the Ocean. Let this be heard, O excellent Brāhmaṇas. In front of and in the presence of Devas, Candra became filled with nectar.

33. On seeing the splendour of Candra, the *Nīrājana* rite (waving light around the face) was immediately performed by the groups of Devas with respect to Candra, along with the loud and tumultuous sounds of musical instruments, drums of many types and conchs.

34. They all then bowed down to him along with Suras, Asuras and Dānavas. Then they asked Garga about the genuine inherent power of Candra.[1]

35-37. Thereupon, Garga told them, "All the Planets are powerful today. All the excellent Planets are in their central

2. Surabhi—Wish-yielding cow and other cows
3. Kalpavṛkṣa (Wish-yielding divine trees)
4. Kaustubha, Cintāmaṇi
5. Uccaiḥśravā horse
6. Airāvata elephant
7. Wine and intoxicants
8. Lakṣmī

1. This is known as '*Candra-bala*'. All Planets became favourable due to this.

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positions. (Therefore they are beneficial) to you. Guru (Jupiter) has come in conjunction with Candra (the Moon). Budha (Mercury) has also come in his contact. So also the Sun, Śukra (Venus), Śani (Saturn) and the great Planet Aṅgāraka (Mars). Hence the power and influence of Candra is very excellent for the realization of your objectives. This *Muhūrta* (auspicious time) named *Gomanta*[1] is the bestower of victory."

38. At this encouraging assurance of the noble-souled Garga, the mighty Devas began to churn the ocean vigorously and roared (lustily in their eagerness).

39. Remembering Maheśa and Gaṇeśa again and again, those noble-souled (Devas) of firm holy rites attained double strength.

40. During churning, Surabhi (divine cow) came out directly for the sake of the accomplishment of the tasks of Devas, from the ocean that was roaring with a rumbling sound on all sides.

41. Tawny in colour and with quite heavy udders, the cow, in a contented mood, came very slowly floating over the waves.

42. On seeing Kāmadhenu (Wish-yielding Cow) coming up, all Suras and Asuras showered flowers on that (cow) of unmeasured splendour.

43. Various kinds of trumpets and musical instruments were played and drums were beaten. She was brought from the middle of the waters (though) surrounded by hundreds of cows.

44. Among them there were cows of various colours such as blue, black, tawny, partridge-coloured, smoke-coloured, dark-coloured, red ones, wood-apple-coloured and reddish-brown ones. Surabhi was seen accompanied by these cows.

45. Sages who were delighted instantly entreated Devas and Asuras (to give to them) Kāmadhenu which was closely surrounded by them (Devas and Asuras).

46. "These cows along with Surabhi should be given to all Brāhmaṇas belonging to various Gotras. There is no doubt about it."

47. On being requested by them, Suras and Asuras gave those cows to them in order to gratify Śiva. Those Surabhis

1. *Gomanta*—It may mean at the time of sunrise.

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(cows) were accepted by the noble-minded sages of great auspiciousness and excessive merit.

48. Then *Puṇyāhavācana*[1] (the formal religious declaration 'This is an auspicious day') was performed for Suras by all those sages in order to enable Devas to achieve their objects and to cause the destruction of Asuras.

49-50. All of them once again exerted themselves very well and churned the Milk Ocean. From the ocean that was being churned rose up Kalpavṛkṣa, Pārijāta, Cūta and Santānaka. They set apart those trees on one side, like the city of Gandharvas. Immediately those wise (Suras and Asuras) resumed the churning of the Milk Ocean powerfully in all earnestness.

51. From the ocean that was being churned emerged a highly refulgent, extremely bright, most excellent gem having the brilliance of the Sun. It was called Kaustubha.

52-53. With its brilliance, it illuminated the three worlds. Keeping the Cintāmaṇi (a miraculous stone) in front, they saw the Kaustubha brightening the worlds. All those Suras gave the Kaustubha to Viṣṇu. Suras and Asuras of enhanced strength lustily roared again and began to churn the ocean keeping Cintāmaṇi in the middle.

54-58. From the ocean that was being churned rose up Uccaiḥśravas, the wonderful gem of a horse, and then Airāvata, the gem of an elephant, along with sixty-four other white elephants each with four tusks and in the rut. They set apart all these in the middle and churned once again. Many precious things then arose from the ocean that was being churned, viz. the wine Vijayā, Bhṛṅgī, garlic, turnip, the poisonous and highly intoxicating Dhattūra (Datura Alba) which causes too much of madness, and Puṣkara. All these were placed on the shore of the ocean without any hurry. Again those great Asuras churned the ocean along with the excellent Suras.

59-61. As the ocean was being churned once again, that

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1. *Puṇyāhavācana*—When a person intends to perform an auspicious rite, he invites Brāhmaṇas, honours them, requests them with palms folded: "May you declare the day auspicious for such and such a rite", and the Brāhmaṇas respond "*Om*, may it be auspicious." Each of the Brāhmaṇas is to repeat it with words, '*Svastī*', '*Puṇyāham*' and '*ṛddhim*' (*Āpastamba Dh. S.* I.4.13.8; cf. *Baudhāyana Gr. Seṣa Sūtra* I.10).

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divine Lakṣmī,[1] the sole protector of the worlds, rose up from it. Those who are the knowers of Brahman call her *Ānvīkṣikī* (Metaphysics). Others praise her as *Mūlavidyā*. Some competent persons call her *Brahmavidyā*. Some call her *Siddhi* (Success), *Ṛddhi* (Prosperity), *Ājñā* (Command) and *Āśā* (Hope). Some Yogins call her *Vaiṣṇavī*. Some exponents of Māyā always engaged in Yogic practice call her *Māyā*. All people call her *Kenasiddhāntayuktā* (the one associated with Brahman—the Principle spoken of in the *Kenopaniṣad*). Those who are equipped with the power of knowledge call her *Yogamāyā*.

62-69. They saw Mahālakṣmī coming slowly. She was very fair. youthful and tender with the filaments of the lotus for her ornaments. She was sweetly smiling with beautiful teeth. A lady of slender shade, she had the fresh youthfulness as an adornment. Her garments and ornaments were variegated with the refulgence of many gems. Her lips were red like the Biṁba (Momordica Monadelpha) fruits; the nose was very beautiful and the neck and the eyes were very splendid. She was very slender with fine waistline and splendid buttocks. The hips were large. Her lotus-like face was brilliantly illuminated by means of a number of gems that served the purpose of the lights in a *Nīrājana* rite for her face. Her face was fascinating and delightful. She was remarkably splendid with her necklaces and anklets. An umbrella was gorgeously held above her head. She was being fanned with chowries gently shaken by the waves of Gaṅgā. She was riding a white elephant and was being eulogized by great sages. With the ends of her hands, she held a garland of the flowers of heavenly trees along with jasmine flowers.

On seeing her Devas were eager to look at her at close quarters. But she, Mahālakṣmī, the chaste lady, looked at Devas, Dānavas, Siddhas, Cāraṇas and Serpents in the same manner as a mother looks (affectionately) at her children.

70. Devas were glanced at by that Lakṣmī. So they became

1. Lakṣmī is identified with *Brahma-vidyā*, *Ānvīkṣikī*, *Vaiṣṇavī*, *Ṛddhi*, *Siddhi* and also with *Umā* as in the *Kenopaniṣad* 25 (*umāṁ haimavatīm*). She, being the mother-goddess looked with affectionate glance at all beings but married Viṣṇu.

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prosperous instantaneously and were characterized by those indications of attainment of the kingdom. Daityas who were not glanced at by Lakṣmī became devoid of splendour (royal glory).

71-72. She glanced (lovingly) at Mukunda who was blue in complexion like Tamāla (Xanthochymus Pictorius), whose cheeks and nose were very handsome, who shone brilliantly with his superior person and was characterized by *Śrīvatsa* and looked (at everyone mercifully).

On seeing him, Lakṣmī suddenly got down from her elephant with the garland of forest flowers (still in her hands). With a broad smile, she put round the neck of the Supreme Being Viṣṇu, the garland that was wreathed by Śrī herself and wherein bees swarmed together.

73. She then sat there leaning on the left side of the great *Ātman*. On seeing them both, Suras and Daityas experienced a wonderful joy. So also Siddhas, Apsarās (celestial damsels), Kinnaras and Cāraṇas.

74. At that union of Lakṣmī and Nārāyaṇa, the delight of everyone was very great. All the worlds, all the people everywhere were simultaneously happy and joyous.

75. Mahāviṣṇu was sought and wooed by Lakṣmī. Lakṣmī was wooed by him alone. Thus through mutual love they became absorbed in looking at each other.

76. The sound of the various musical instruments and drums such as *Paṭahas*, conchs, *Mṛdaṅgas*, *Ānakas*, *Gomukhas*, *Bherīs* and *Jharjharīs* was very tumultuous.

77-79. The songs of the musicians were immensely splendid. With the four types of musical instruments, viz. *Tata*, *Vitata*, *Ghana* and *Suṣira*, the groups of Gandharvas and celestial damsels propitiated the all-pervading Lord Hari in every way. Gandharvas, being proficient in the art of music delighted the lord. Nārada, Tumburu and other Gandharvas and Yakṣas then sang sweetly. The groups of Suras and Siddhas served thus lord Nārāyaṇa who is in the form of the Supreme Ātman and whose enlightenment was boundless, deep and profound.

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CHAPTER TWELVE

Devas Taste the Divine Nectar[1]

Lomaśa said:

1. After bowing down to Janārdana, the Supreme Being, along with Ramā, the groups of Suras and Asuras once again churned the ocean for the sake of Nectar.

2. From the ocean that was being churned, came out a youthful person of very great fame, well-known as Dhanvantari.[2] He was the great conqueror of *Mṛtyu* (Death).

3-4. He held in his hands a pot filled with nectar. While all Suras were (gladly) looking at the fascinating Lord Dhanvantari, Daityas wanted to attack him in a body and snatch away the pot (of nectar) that had been held in the hands of Dhanvantari.

5. The excellent physician surrounded by a series of waves was advancing slowly when he was seen by Vṛṣaparvan.

6. The pot that was in his hand was forcibly taken by him (Vṛṣaparvā). Thereupon, Asuras roared in a terrific manner.

7. Seizing and taking the pot filled with nectar, the impatient Daityas came down to Pātāla. Then Devas became confused and embarrassed.

8. They (Devas) who were well-prepared and ready for a battle, pursued them with a desire to fight. Turning towards Devas, Bali spoke thus:

Bali said:

9. O Devas, we are contented and gratified with the nectar only. You excellent Suras do go back quickly.

10. Please go back to Triviṣṭapa (Heaven) joyously. Of what avail are we to you? Formerly we entered into a friendly alliance

1. This chapter describes how Asuras were cheated by Viṣṇu by assuming the form of an enchantress and were deprived of their share of *Amṛta*.

2. Dhanvantari: Mbh. *Ādi* 18.38 also states that Dhanvantari came out of ocean along with a pot of *Amṛta*. He is regarded as an incarnation of Viṣṇu. This divine physician Dhanvantari is different from Dhanvantari, the physician-king of Vārāṇasī. He learnt *Āyurveda* from sage Bharadvāja and composed a systematic work of eight parts on *Āyurveda* and taught it to different disciples (BdP II.3, 67.1-24).

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with you only because we wanted to realize our common objectives. Now it has been known to you. Do not have any doubt in it hereafter.

11. Thus rebuked and repulsed by Bali, those excellent Suras went back to Lord Nārāyaṇa along the path by which they had come.

12. On meeting him, all the Suras whose desires were frustrated, were consoled by Viṣṇu with various kinds of words capable of pacifying them:

13-14. "In this matter, do not be afraid unnecessarily. I shall bring back the nectar", said Lord Viṣṇu, the refuge of those who are helpless. The slayer of Madhu (Viṣṇu) having asked all the Suras to stay there itself, assumed the form of a charming lady, Mohinī, and appeared before Daityas.

15. By that time Daityas had become highly excited and agitated. They spoke to one another (about this). For the sake of nectar, all the Daityas began arguing with one another.

16-17. While this was going on, fortunately they saw a woman fascinating the minds of all living beings (who had assumed the form of Mohinī). They were struck with wonder and with covetous eyes (they stared at her). Honouring her, Bali, the king of Daityas, said:

Bali said:

18. O highly fortunate lady, this nectar should be (properly) distributed by you, so that it can reach all. Be quick about it. Do as I request.

19. On being requested thus, she smilingly said to Bali: "Women should never be trusted by a wise man.[1]

20. The following are the inherent natural defects of women: Falsehood, daring, deception, foolishness, excessive greed, uncleanliness and ruthlessness.

1. These traditional verses are meant for creating disaffection about *Saṁsāra*. Mohinī (Viṣṇu) cleverly uses them to create confidence about her in the gullible Asuras. The whole chapter shows how Mohinī cunningly appeals to the noble qualities of Asuras and cheats them.

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21. Lack of genuine affection as well as mischievous cunningness should also be known as existing in them, in fact. These defects should undoubtedly be known as existing (even) in one's own wives.

22. Just as wolves among beasts of prey, crows among birds and foxes among wild animals are given to killing, so also women among human beings should always be understood by the wise as exceedingly mischievous and cunning.

23. How can there be friendship and alliance between me and you all. Should this not be considered? Who are you and who am I?

24. Hence everything should be done by you after careful consideration with your keen intellect. Of course, you are very efficient in knowing what should be done and what should not be done, O excellent Asuras."

Bali said:

25-26. The women mentioned by you are the uncivilized ones of the rural area. They have no culture and they are the favourites of the vulgar and the rustic people. But, O splendid lady, you are not one among those women mentioned (by you). Why do you talk much? Do according to our directions.

After Bali had spoken, Mohinī said this:

27-29. "O lord, I shall follow your instructions whether they are good or bad."

Bali said:

Today distribute the nectar among all in a befitting manner. We shall take what is given by you. It is true. I am speaking the truth.

On being told thus, goddess Mohinī who was auspicious in every respect, spoke to all the Asuras desirous of following the conventional propriety:

The Lord (i.e. Mohinī) said:

30-32. By a stroke of good luck, all of you have become blessed and achieved your desired objective, O excellent Asuras.

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Do observe fast today and let the preliminary consecratory rite of the nectar be performed. Something is yet (to be observed) with a desire for your welfare. Tomorrow you can have the *Pāraṇā* (ceremonial breakfast). Your desire for observances and worships (is commendable). For the sake of propitiating Īśa, the *Viniyoga* (ceremonious disposal) rite should be performed by an intelligent (devotee) with a tenth part of the amount legally and justifiably earned by him.

33. Saying "So be it", they all honoured whatever was said by Devamāyā. Deluded and not being very proficient and experienced, they did everything advised by Devamāyā.

34. Very big, fascinating, lustrous and rich mansions were built by the Asura, Maya.

35. They sat in those abodes after taking bath and adorning themselves befittingly. Excited much, they placed the full pot (of nectar) in front of themselves.

36. With very great joy, all of them kept vigil during the night. At dawn, they engaged themselves in taking early morning ablutions.

37. After finishing all necessary daily routine duties, Asuras, the chief of whom was Bali, sat in rows in due order. They were eager to drink (the nectar).

38-41. The following were the important ones among Daityas etc.: Bali, Vṛṣaparvan, Namuci, Śaṅkha, Sudaṁṣṭra, Saṁhlādī, Kālanemi, Vibhīṣaṇa, Vātāpi, Ilvala,Kuṁbha, Nikuṁbha, Pracchada, Sunda, Upasunda, Niśuṁbha, Śuṁbha, Mahiṣa, Mahiṣākṣa, the valorous Biḍālākṣa, the mighty-armed Cikṣura, Jṛṁbhaṇa, Vṛṣāsura, Vibāhu, Bāhuka, Ghora, Ghoradarśana, Rāhu and Ketu. These and many other Daityas, Dānavas and Rākṣasas sat there in due order.

42-43. There were rows and rows of those Daityas numbering crores and crores. Now, O Brāhmaṇas, listen to what happened thereafter and what great things were done by that goddess in the matter regarding (the distribution of) the nectar.

44-45. All were informed by her immediately (to be ready). She took up the pot. That Viśvumohinī was endowed with the greatest splendour. The goddess appeared splendid with the pot resting in her hands. The (goddess) conducive to the auspicious-

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ness of all auspicious things in the universe shone with the greatest lustre.

46. At the very same instant, all the Suras who had halos around them, came to the place where those excellent Asuras were present.

47. On seeing them, Mohinī, the most excellent one among young women, said immediately:

Mohinī said:

48. These (people) should be known as guests. They are conducive to the accomplishment of every thing virtuous. If you keep the promise given to me, something should be given to these in accordance with your capacity. You are the authority in this regard. Do everything now. Do not delay.

49. Those who render help to others in accordance with their capacity are blessed ones. They should be known to be very pure and protectors of the worlds.

50-51. Those who endeavour only for (filling in) their belly should be known as destined to suffer. There is no doubt about this. Hence, O (friends) of auspicious rites, this should be divided by me. You give Devas whatever you like or dislike.

52. When these words were spoken by the goddess, the energetic and alert Asuras did so. The Asuras invited all Devas including Vāsava.

53. All of them sat, O Brāhmaṇas, for the sake of receiving the nectar. While they were occupying their seats, Mohinī who was conversant with all holy rites and virtuous acts, smilingly said to the Asuras these great words:

Mohinī said:

54-55. The Vedic Text prescribes that the guests should be honoured at the very outset. Hence, you who are all devoted to the gods and the Vedas speak out immediately. So whom shall I give the nectar at the very outset? Indeed, let those whose leader is Bali, let those persons of exalted fortune say.

56. Then the goddess was told by Bali. "(Do) what appeals to your mind. O lady of beautiful face, you are our mistress. There is no doubt about it."

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57-58. On being honoured thus by that Bali of pure soul, the goddess hurriedly took up the pot for the purpose of serving.

A silk cloth shone over her thighs resembling the trunk of a royal elephant. She walked rather slowly on account of the (huge) buttocks. Her limbs were agitated and excited due to inebriation. With the tinkling of the golden anklets, she appeared to be cooing (like a cuckoo). Her breasts resembled pitchers. With the pot (of nectar) in her hand, she entered (the place where they were seated).

59-60. Then the goddess Mohinī proceeded serving the group of Devas directly. She showered on Devas the juice of the nectar again and again as though their sole diet consisted of this nectar. The groups of Devas, the chief among whom was Devendra, and the groups of Gandharvas, Yakṣas and celestial damsels along with Guardians of the Quarters swallowed again and again the juice of nectar served by that great (goddess) of cosmic form.

61. All Daityas, the chief among whom was Bali, O leading Brāhmaṇas, continued to be seated there. They were anxious and afflicted with hunger. The resolute Daityas kept quiet and were engaged in meditation.

62-63. On seeing those Daityas in such a plight after resorting to a delusion, the two leading Daityas Rāhu and Ketu assumed the forms of Devas and hurriedly sat in the row of Devas for receiving the nectar.

64-65. The exceedingly invincible Rāhu was desirous of drinking the nectar. When this was reported to Viṣṇu of unmeasured splendour by the Sun and the Moon, the head of Rāhu of deformed body was cut off. The head went up into the sky. The headless body dropped down on the earth. Rolling down, it crushed many mountains into small particles.

66-68. The entire world including the mountains was reduced to fine dust. On seeing that the entire universe consisting of mobile and immobile beings was smashed to fragments by her (i.e. Mohinī) through that body (of Rāhu), Mahādeva stood above it. The abode of all Devas was at the soles of her feet. The affliction (?) was near her, hence the name *Nivāsa*[1] (abode) (*obscure*).

1. The name *Nivāsa* reminds one of Nevāsā, a village in Ahmednagar District in Maharashtra where the incident is traditionally said to have taken

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69. Since her lotus-like feet had been the abode (*ālaya*) of great ones (*mahatām*), the enchantress of the three worlds became reputed as *Mahālayā*.

70. Ketu vanished into the sky in the form of smoke. It was after handing over the nectar to the Moon that he vanished thus.

71. Vāsudeva is the origin of the universe. He is the supreme cause of all the worlds. It was due to Viṣṇu's grace that everything took place favouring the realization of Devas' objectives.

72. Since the fate was adverse, the enterprise of Mohinī was conducive to the destruction of Asuras. Understand that all exertions without (favourable) fate are useless.

73. The churning of the ocean was conducted by all of them simultaneously. But, it ended in the success of Devas, while Asuras failed (in their objective).

74. Therefore, they were furious at the excellent Devas. Daityas who were deluded took up many weapons and missiles. When Viṣṇu went away they began to roar.

CHAPTER THIRTEEN

The Fight between Devas and Asuras

Lomaśa said:

1-2. Then (those Asuras) roared at the Suras, the chief among whom was Indra, and whose strength and valour was great. They challenged them for a fight. The noble-souled son of Virocana got into his aerial chariot. He was accompanied by Daityas who were very powerful and who came in various (groups). With his entire army he rushed at Suras in a terrible way.

3. They had assumed their (original real) forms. They

place. There is an old temple of Mohinī (Mahālasā, Oyā). Archaeologically that is a very ancient site in Maharashtra. If the conjecture be correct, the author might have probably belonged to this part of the country. But vv 66-68 mention the name of Somanātha (Saurashtra).

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attacked (the enemies) in thousands. Some of them rode on tigers and others on buffaloes.

4-6. Some of them rode on horses, others on elephants; while some others rode on lions, panthers and śarabhas (eight-footed mythical animal), peacocks, royal swans, cocks, horses, elephants, camels, mules and asses. Some drove in carts. Many Daityas came on foot with swords, javelins and daggers in their hands.

7-8. There were demons with iron bars as weapons. Others had nooses, javelins and iron clubs in their hands. Some had thin-bladed swords. Others had *bhuṣuṇḍī* (a sort of missile) and iron bolts as their weapons. Others came on horses, chariots and elephants and began to strike. Thousands of Asuras, the chief among whom was Bali, rode in aerial chariots.

9. They vied with one another roaring frequently. Vṛṣaparvan then said to Bali, the leading Daitya:

10. "O mighty one, an alliance was entered into with Indra by you. One should not place too much of faith in an evil-minded person.

11-12. By no means should one trust and enter into an alliance with a base person, even if one happens to be weak and inferior. Friendship must be formed with an intelligent person. In case of emergency (he will help one) to make the mishap ineffective.

One must not believe in a person who has been an enemy previously. It is because of you, O Bali, that we have been defeated now! Why should those chronic rogues not try to undo what has been agreed upon?"

13. Those (sturdy Asuras) who could not be thwarted and were desirous of fighting said thus and arrayed themselves suitably. They adorned the battlefield with banners, umbrellas and flags.

14-15. They covered all the quarters with chowries. The battlefield was completely covered up.

Similarly all Suras were also eager to (fight with) Daityas. Those persons of exalted fortune drank the nactar, put on the coats of mail and got on their respective vehicles. Mahendra, the valorous one with vajra (thunderbolt) in his hand, rode on

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his elephant. The Sun was seated on Uccaiḥśravas and the Moon rode on a deer.

16. They were equipped with umbrellas and chowries. They were rendered splendid by the martial glory born of victory. Desirous of victory, all those persons beginning with Indra bowed down to Viṣṇu.

17-18. Permitted by Viṣṇu, they angrily (rushed at) Asuras. Asuras of huge body, terrible eyes and dreadful exploits (withstood them). The fight of Devas with Dānavas was very terrible, tumultuous and exceedingly dreadful, instilling fear into all living beings.

19-20. Arrows were continuously showered. Everything became excessively wonderful. The rough and harsh noise like *Caṭacaṭā* reverberated in all the ten directions.

Within a moment, they were wounded by arrows. Struck and hurt by arrows, iron clubs, javelins and iron-tipped missiles, they fell on the ground.

21-22. Even as they were being split and pierced, they split and tore others in the battle. They were shattered with *Bhalla*,[1] arrows and smashed to pieces by *Nārācas* (iron-tipped arrows). Some of the Daityas, Dānavas and Rākṣasas were hit with many *Kṣurapras* (arrows with horseshoe-shaped tips) and they appeared to be torn with them. Some Dānavas were shattered and killed by *Śilīmukhas* (sharp-pointed arrows).

23. On seeing the army of Dānavas broken up thus, Devas roared and moved all round. Delighted, they assembled together and celebrated the victory they had gained.

24-26. The three worlds were filled with the sounds of conchs and musical instruments. Dānavas of great strength became furious with Devas. Bali and all the others rose up once again with great excitement. They were equipped with many aerial chariots resembling the sun. With a desire to conquer each other Devas and Dānavas engaged themselves in tumultuous duels.

27. Mahendra fought with Bali, the lord of Dānavas. Similarly, Yama of great and powerful arms met Namuci in combat.

1. *Bhalla, Nārāca, Kṣurapra, Śilīmukha* are different kinds of arrows.

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28. Nairṛta fought with Praghasa. Varuṇa clashed with Kuṁbha. Sadāraya (Wind-god) fought with Nikuṁbha.

29. Rāhu fought a very terrible combat with Soma (the Moon). The *Amṛta* (nectar) arising from the body of the Moon was imbibed by Rāhu. Due to the contact with nectar (another figure) like Rāhu rose up.

30-32. All these things were seen by Śaṁbhu, the great lord. "There is no doubt about this that I am the base and support of all living beings. I am affectionate and dear to all, Asuras as well as Suras." On being told thus Rāhu bowed down to Śiva. The Moon stationed on his crest discharged nectar out of fear. On account of it, many such heads were produced simultaneously. Śaṁbhu made them into a beautiful garland and tied it to his head like a (decorative) head-ornament.

33. By swallowing Kālakūṭa for the purpose of accomplishing the objective of Devas, he became blue-throated with a garland of skulls (thus) made.

34. Maheśvara wore the garland of skulls.

35. By means of that garland shone the noble-souled Hara, the primordial lord of Devas, the destroyer of Tripura. He is the lord by whom the great demon Gaja (Elephant) was struck down and the huge (demon) Andhaka was reduced to dust.

36-37. It was Śiva by whom Gaṅgā was held in the middle of his head. He, the dispeller of fear, kept the Moon on his crest. *Vedas*, *Purāṇas*, *Āgamas*, different kinds of *Śrutis* and scriptures argue and discuss variously in accordance with difference in their respective texts. In the course of their discussion they become dumb. Śiva, the sole friend of the universe, is being investigated and described differently according to the opinion of the preceptors of different Āgamas.

38. Abandoning the eternal lord Śiva, the supreme spirit that could be comprehended only through the Vedas, deluded people commit blunders. They do not realize Śiva of the form of the Great Spirit.

39. Śiva is the Paramātmā (Supreme Soul) by whom everything is created and sustained. He pervades everything and evolves everything. The entire universe is a part of this Lord. He may, perhaps, be comprehended through the *Vedānta*.

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40. A person always engaged in devotion to Śiva is undoubtedly Śiva, whether he is rich or poor, noble or base.

41. If a person becomes delighted on seeing the splendid worship of Śiva performed by others, he gets a gift (i.e. merit) equal to his (i.e. that of the worshipper).

42. People should offer rows of lamps in the month of Kārttika with great faith. A devotee who offers lamps thus is honoured in heaven for as many thousands of *Yugas* as the number (of hours) during which those lamps burn in front of the *Liṅga*.[1]

43. If the lamps with safflower oil are offered in the temple of Śiva, those who offer them rejoice in Kailāsa in the presence of Śiva.

44. If the lamps with linseed oil are offered in the temple of Śiva, those who offer them rejoice in Kailāsa in the presence of Śiva.

45-46. As a result of the offering of lamps, people become *Jñānins* (endowed with perfect knowledge).

If the lamps with gingelly oil are offered in the temple of Śiva, they (the offerers) go to Śiva in the company of a hundred members of their family.

47. Those by whom lamps are filled with ghee and lit in the temple of Śiva, go to the highest abode in the company of a hundred thousand members of own family.

48. Those who worship Śiva always with camphor, aloe and incense and those who perform the rite of waving lights everyday along with camphor, attain *Sāyujya* (identity with the Divinity). There is no doubt about it.

49. Those who worship the *Liṅga* once, twice or thrice a day with care are Rudras (themselves). There is no doubt about it.

50. If the devotees wear Rudrākṣa beads[2] at the time of the

1. It is an age-old practice to illuminate temples with oil-lamps in the month of Kārttika (November-December). VV 42-47 describe the 'fruit' of using different kinds of oil for these lamps.

2. Rudrākṣa is the 'berry' of *Elaeocarpus Ganitrus*. It is of different kinds, 'one-faced', 'five-faced' etc. Genuine 'one-faced' Rudrākṣa is rare and is

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worship of Śiva, when charitable gifts are offered, when penance is performed, in the holy spots and during festive occasions with care, their merit is infinite, O Brāhmaṇas.

51. Listen, O excellent Brāhmaṇas, to what Śiva has said about Rudrākṣa beads. There are Rudrākṣas with one face, two faces etc. up to sixteen faces. Among these, two should be known as the most excellent ones, O Brāhmaṇas, which redeem (devotees).

52. They are the five-faced Rudrākṣa and the single-faced Rudrākṣa. Those men who always wear the single-faced Rudrākṣa, go to the world of Rudra and rejoice in the presence of Rudra.

53. *Japa*, penance, holy rites, yogic practice, holy bath, charitable gift, worship etc.—if these splendid rites are performed while wearing Rudrākṣa beads, these rites yield infinite results.

54. If a Rudrākṣa bead is tied round the neck of even a dog, it will be redeemed thereby. There is no doubt about it.

55. Due to the association of the Rudrākṣa bead one's sin will be destroyed. Knowing this one should perform auspicious rites after wearing a Rudrākṣa bead.

56. If the devotees have *Tripuṇḍra* (three horizontal parallel lines on the forehead) (marked) with *Vibhūti* (sacred ash) sanctified by Mantras, they will undoubtedly become Rudras and (rejoice) in the world of Rudra.

57. The dung of a tawny-coloured cow should be gathered before it touches the ground. It must be dried and burned by the devotees of Śiva for preparing *Vibhūti*.

58-59. It is called *Vibhūti*. It destroys all sins. At the outset, a single line should be drawn carefully with the thumb on the forehead. Then, two lines should be drawn, one above and one below the previous line by means of two fingers avoiding the middle finger. If the three lines are clearly visible on the forehead, that person is a devotee of Śiva. He should be known as the destroyer of sins by (his) mere sight, like Śiva.

60-61. Those devotees of Śiva who keep matted hair, keep five, seven or nine such clusters. Those who do so in accordance

valued highly. VV 50-55 describe the spiritual importance of wearing Rudrākṣa.

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with the injunctions in Śaiva treatises, do attain Śiva. There is no doubt about this. Rudrākṣa beads should be worn particularly by Śiva's devotees.

62. Sadāśiva can be worshipped with a very little quantity (of materials) or with profusely rich material. The devotee redeems thereby ten million members of his family and rejoices with Śiva.

63. Hence, O excellent Brāhmaṇas, there is nothing greater than Śiva. When this is told in the scripture (it must be known that), everything has Śiva for its cause.

64. Indeed Śiva is the bestower of the worlds. He is the maker of the worlds. He rejoices along with (his devotees). Know, O excellent Brāhmaṇas, that the whole universe consists of both Śiva and Śakti.

65. The two-syllabled name *Śi-va* saves one from very great danger. Hence, O excellent Brāhmaṇas, let Śiva be contemplated upon and remembered.

The sages said:

66-68. The greatness of Somanātha has been understood. It was due to his grace that all were saved from the fear of the heads of Rāhu by Parameṣṭhin. Suras beginning with Indra and others (were saved by the lord) in that dreadful battle. Thereafter, what did all those Suras do? Let it be narrated. Everything about the greatness of Śiva as narrated by you was heard directly (while) uttered by you orally. Let the narration of the battle be made exactly as it happened.

Lomaśa said:

69. When Suras were defeated by Daityas, all of them sought refuge in Śaṁbhu. The excellent Suras bowed down to Śiva. All of them immediately decided to fight.

70. Similarly, all Daityas who were very powerful and enthusiastic began to fight. Equipped with great missiles, they came into contact with Devas and fought again and again.

71. Thus, all Suras and Asuras who were desirous of victory and who were exceedingly furious, fought with one another with javelins, swords, spears, iron bars and axes. Being struck down and hit by Suras with many great arrows and missiles combined

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with one another Asuras (though) indomitable fell down in the same manner as lions falling into Gaṅgā.

72. They made the entire earth muddy with flesh and blood. They made the entire earth including oceans, forests, mines, trees and mountains (full of blood and flesh).

73. Deep rivers of blood lashed and swept heads, headless bodies, great armours, flags, chariots, banners and heads of elephants and horses.

74. These rivers instilled fear into the minds of cowards. Brahmarākṣasas crossed these bloody rivers and made the other goblins, ghosts, Pramathas and Rākṣasas cross them.

75. There were groups of female devils such as Śākinīs, Ḍākinīs etc. and thousands of Yakṣiṇīs. Rejoicing in the company of each other, they were engaged in various sports.

76. Thus, in that highly dreadful battle Devas and Asuras clashed directly with one another. There Bhūtas, Pramathas and Rākṣasas continued their sports.

77. Devendra of wonderful exploits fought with Bali. The infuriated son of Virocana (Bali) struck Devendra with a javelin.

78-79. Mahendra of quick and nimble steps dodged that javelin. He struck Bali, the lord of Daityas, with great effort and force with his great thunderbolt of sharp edges The valorous (lord of Devas) cut off his (Bali's) arms. (Thereupon) he fell down dead on the ground from his aerial chariot resembling the sun.

80-81. On seeing Bali fallen, Vṛṣaparvan furiously showered Mahendra and his elephant with a volley of arrows like the cloud showering a mountain. Mahendra bore the sharp arrows. Then a terrible battle ensued between Mahendra and Vṛṣaparvan.

82-85. Indra, the tormentor of the enemy's army, caused Vṛṣaparvan to fall down. Then he killed Dānavas in the battle with his great thunderbolt. Some were pierced through the head. Some were hit in the neck. Some were rendered bewildered and afflicted by the furious Indra. Similarly, Dānavas were killed by Yama, Vāyu and Varuṇa. Others were killed by Kubera and Nairṛta. Some were killed by Agni and torn asunder by Īśa.

86. Thus the powerful Asuras of great exploit were killed by Suras and the guardians of the worlds. It was due to the favour of Śiva that they were killed then.

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87. Then the great and excellent Daitya who was equipped with excellent missiles and weapons came in to kill the excellent Suras. The evil-minded demon who was very cruel in his heart advanced alone.

88. Armoured and armed with a trident, he rode on a lion surrounded by one hundred millions of Daityas, all riding on lions.

89. All those lions of great strength and exploit were equipped with coats of mail. The great Daityas riding on those lions were also equal to them.

90. On seeing the entire army of Daityas, that was adorned by lions and led by Kālanemi, advancing, the Devas with Indra, their leader, became exceedingly frightened. Then they began to ponder.

91. 'What shall we all do now? How will we conquer this wonderful and countless army surrounded by lions?'

92-93. When they were thinking thus, Nārada happened to come there. The old story of Kālanemi's power of penance was told to Mahendra by Nārada. He told him about his invincibility in battle, by virtue of the power of boons granted to him.

94. "O Devas, we are not competent to conquer (this army) in the battle ground without Viṣṇu's help. Hence, let the great lord Viṣṇu, the lord dark in complexion like the Tamāla leaves, the bestower of boons, be remembered by (all of you) desirous of conquest."

95. On hearing the words of Nārada, Devas hurriedly meditated on Mahāviṣṇu, the tormentor of the enemy's army, the Supreme Soul. Remembering the lord, they prayed to him thus:

Devas said:

96. Obeisance to you, the lord, the cause of the auspiciousness of the universe. O Śrīnivāsa (Abode of Śrī), obeisance to you. O Śrīpati (Consort of Goddess Lakṣmī), obeisance, obeisance to you.

97. Today we are exceedingly frightened. We are oppressed by the fear of Kālanemi. It behoves you, O lord, the bestower of freedom from fear to Devas, to save us from the Daitya.

98. On being meditated and remembered thus, the dark-

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complexioned Hari, the bestower of freedom from fear to all the worlds, appeared before them riding on Garuḍa.

99. The lord with the discus in his hand came there for the victory of Devas.

They all saw Mahāviṣṇu seated on Garuḍa and stationed in the firmament, the invincible lord Śrīvāsa (the resort of Śrī) who was desirous of fighting.

100. On seeing the lord like that, Kālanemi who was very mighty and highly infuriated, said laughingly (loudly): "Who are you, O exalted one of great fortune? You are excellent in form and features. You are young and dark-complexioned and possess the valour of an elephant in rut. A sharp-edged brilliant discus is held by you in your hand. Why? Let me know, O Lord."

The Lord said:

101. I came here for the purpose of fighting, for the fulfilment of the cause of Devas. Be steady, O stupid one, I shall undoubtedly burn you now.

102. On hearing the words of the Lord, the valorous Kālanemi became angry and said to lord Adhokṣaja (Viṣṇu):

103. "You are the lord and root-cause of Devas. You are highly proud of your ability to fight. If you are a brave warrior, fight with me now."

104-107. Lord Mahāviṣṇu of great lustre laughed and said: "Either you be stationed in the sky, or I shall be stationed on the earth. O mighty one, fight either in the sky or on the ground, so that the battle will not be on uneven planes and blameworthy."

Saying "So be it" the Daitya of great mangificence, surrounded by one hundred million Daityas who were dignified and glorious and seated on lions, who were powerful and ruthless, rose up in the sky slowly. He was accompanied by the groups of Asuras. He was desirous of killing (Viṣṇu) the lord of cosmic form. He took up another fierce trident with a desire to fight with Hari. His mouth and face had a hideous form due to his (curved ferocious) teeth as well as (his desire to send) an oral message (to his followers).

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CHAPTER FOURTEEN

Resuscitation of Dead Daityas

Lomaśa said:

1-2. Then the fight between Asuras and Viṣṇu became exceedingly terrific. The exceedingly wonderful winged lions equipped with armours and ridden by Asuras tore up Garuḍa. The lions too were pierced and torn to pieces by him.

3-4. Then Daityas were cut into pieces by Viṣṇu with his discus. On seeing Asuras killed, the valorous Kālanemi, with his eyes full of wrath, struck Viṣṇu with his trident. Mukunda (Viṣṇu), the support of those who are helpless, caught hold of the trident as it rushed at him.

5. Viṣṇu playfully caught hold of Kālanemi, the Asura of great power with his trident, by his left hand sportively. Being struck with the self-same trident, he suddenly fell down senseless.

6-7. The fallen Daitya came to senses again and slowly opened his eyes. Regaining consciousness, he saw Viṣṇu standing in front of him—Viṣṇu, the lord abiding in the cavity of the heart of everyone. Kālanemi of great strength then spoke these words:

"I will not offer to fight with you. I have no desire for worlds (and worldly pleasures).

8-9. According to the words of Brahmā, those Asuras who are killed in the battle will attain the *Akṣaya* (Everlasting) world. Immediately they will come into contact with Indra. Enjoying various kinds of worldly pleasures, they will roam about like gods along with Indra. Then they will fall down to the earthly world.

10. Hence, I do not desire death in battle. It is of a momentary nature. O heroic lord, it behoves you to grant me *Kaivalya* (salvation) alone, the great benefit, in the course of my next birth, of course, as a result of an inimical attitude."

11. Saying "So be it", the Supreme Being, the bestower of the greatest benefit, caused the excellent Daitya to fall down. Having given *Sudhā* (nectar) to Devas (before) and having granted freedom from fear to Devas (now) (the lord saved them).

12. Kālanemi, the great Daitya who was like a dart, was

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killed by Viṣṇu, the powerful lord. Devas became rid of thorns (enemies).

13-14. The lotus-eyed Lord vanished immediately.

Having caused extremely wonderful (terrific) havoc among Daityas, Indra also continued the slaughter of Daityas who were fallen, cowardly like eunuchs, broken (in spirit) and frightened in mind, and had their garments and tufts of hair loosened.

15. The liberal-minded consort of Śacī (Indra), who was like the god of Death unto Daityas and who could never be conquered (did all these things), because, he was devotedly following the (instructions laid down in the) *Arthaśāstra.*[1]

16. While Asuras were being killed like this, the holy lord Nārada came there in order to make Indra desist from it.

Nārada said:

17. Many heroic Asuras have been killed fighting in the battlefield. Why do you kill the frightened ones after that?

18. The haughty and arrogant ones who cause the death of those who are afraid and those who seek refuge should be known as murderers of Brāhmaṇas. They are guilty of great sins.

19-20. Hence, even mentally injury should not be caused by you.

On being told thus by the noble-souled Nārada, Indra immediately came back to Triviṣṭapa (heaven) accompanied by the armies of Suras. Then all the groups of Suras, all the Yakṣas, Gandharvas and Kinnaras became joyous. Along with their friends, they enjoyed the company of one another.

21-26a. Then Indra was crowned in Amarāvatī along with Śacī by leading celestial sages and leading Brāhmaṇa sages. It was due to the favour of Śaṅkara that Śakra attained victory.

Then, O Brāhmaṇas, there was a great celebration in the world of Devas. Then conchs and different kinds of drums like

1. *Arthaśāstra*—A treatise on political economy. It is the title of a famous work of Kauṭilya or Ārya Cāṇakya who masterminded the revolution in Pāṭalīputra (Magadha), uprooted the Nanda dynasty and installed Candragupta Maurya as the King. Kauṭilya refers to many predecessors. Hence the *Arthaśāstra* mentioned here may be a more ancient work than that of Kauṭilya.

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Paṭahas, *Mṛdaṅgas*, *Murajas*, *Ānakas*, *Bherīs* and *Dundubhis* were sounded simultaneously. Gandharvas and Kinnaras were the musicians. The groups of celestial damsels danced. Siddhas, Cāraṇas and Guhyakas sang praises.

Thus Śakra, the lord of Devas, attained victory.

26b-27a. At that time, the noble-souled Daityas, the chief among whom was Bali and who had been killed by Devas, fell down lifeless on the surface of the earth.

Formerly the Brāhmaṇa Bhārgava (accompanied by his disciples) had gone to mount Mānasottara for performing penance. Hence he was not aware of that battle.

27b-29. Those Daityas who had survived approached Bhārgava. The news of the great destruction of Asuras was conveyed to him. On hearing it, the son of Bhṛgu became furious. He returned surrounded by his disciples. With the *Vidyā* (magic formula) called *Mṛtajīvinī* ('Resuscitator of the dead'), he revived the Asuras who had fallen dead.

30. Then those Asuras got up as though they had awakened from sleep. Bali who rose up, said to Bhārgava of unmeasured splendour:

31. "Of what avail is it to me today to be revived back to life? There is no benefit to me. I have been struck down by the lord of Devas like a mean contemptible wretch."

32-33. On hearing the words uttered by Bali, Śukra spoke these words: "Those heroic persons who are high-souled and intelligent, who are learned, and who fall down dead in battle on being struck by a weapon go to heaven. This is undoubtedly the statement of the Vedas."

34. Thus, the son of Bhṛgu consoled Bali. He then performed various kinds of penance conducive to the achievement of *Siddhis* by Daityas.

35. All the Daityas urged by Bhṛgu went to Pātāla. All the Daityas, the chief among whom was Bali, stayed in Pātāla in happiness.

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CHAPTER FIFTEEN

Nahuṣa and Yayāti: Their Indrahood and Fall

The sages enquired:

1-2. It has been mentioned by you that Devendra regained kingdom without his preceptor. It was on account of disrespect to his preceptor that he had been dethroned from his kingdom. Urged by whom did he retain his position for a long time? Do tell us all these things quickly. We are very eager to hear it.

Lomaśa replied:

3-4. The consort of Śacī (Indra) ruled over the kingdom (of heaven) without his preceptor (Bṛhaspati). The great Indra (could) continue (to rule) over the kingdom due to the (religious) performance in accordance with the injunctions of Viśvarūpa.

5-6. O Brāhmaṇas, Viśvarūpa,[1] a great king, was the son of Viśvakarmā. He became the preceptor and performer of sacrifices for Śakra.

In that *Yajña*, Triśiras (one with three heads) performed the worship with partial oblations separately for Asuras, Suras and human beings.

In the direct presence of Indra everyday he used to give ladles (full of Soma) to Devas with a loud shout, to Daityas silently, and to human being in a fallen middle tone.

7-8. Once he was detected due to his partiality (regarding relative importance of oblations) by Indra who remained concealed and unobserved. Then the desired object (of Triśiras) was understood (by Indra).

(Devendra thought) 'He is making this piecemeal offering for the sake of accomplishing the task of Daityas. He is our preceptor, but gives the benefit to (our) enemies.'

9. After thinking thus, Śakra cut off his heads instantaneously by means of his *Vajra* (thunderbolt) of hundred spikes. The death was instantaneous.

10-11. The Kapiñjala (a sort of partridge) birds were born

1. Viśvarūpa alias Triśiras was the son of Tvaṣṭṛ. He was killed by Indra for his fraud described here. *Vide* also Mbh, *Udyoga* 9.

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from the face with which he drank Soma juice. Then from the other face with which he drank liquor, the Kalaviṅka (sparrow) birds were born. From the other (third) face, the Tittira birds of various forms were born. Thus, Viśvarūpa was killed by Śakra, the ill-fated one.

12-14. The female fiend (born of and called) *Brahmahatyā* ('Brāhmaṇa-murder') manifested there. She was terrific and unthwartable. She was evil-faced, wicked, full of Cāṇḍāla impurity and could not be blocked or defeated.

The terrible sinners are those who slay Brāhmaṇas, those who drink liquor, those who steal (gold etc.) and those who defile and outrage the modesty of the preceptor's wife. The means of expiation for these sinners is the utterance of the names of Viṣṇu, since the mind has him for its object.

The three-headed fiend with smoke-coloured hands rushed forth to swallow Indra.

15. Thereupon (Indra) fled from there out of great fear. On seeing him fleeing, the terrible (devil) chased him.

16-17. Wherever he ran, she too ran after him. If he stood anywhere, she too stood beside him. She behaved in the manner of a shadow of one's own body. When she came so close as to envelop him, Indra sank beneath the waters suddenly, O Brāhmaṇas, like an old aquatic being.

18-19. Thus three hundred divine years passed since the consort of Śacī (Indra) began staying (beneath the waters) with great misery. A terrific state of anarchy spread throughout heaven. Thereupon Devas, sages and ascetics became anxious and worried. All the three worlds were overwhelmed by adversity, O Brāhmaṇas.

20. Even if there is a single Brāhmaṇa-slayer in a kingdom staying there with impunity, untimely death of good men will take place there.

21. The king of the state wherein he (the Brāhmaṇa-slayer) lives, becomes contaminated by the sin. There will be (prevalence of) famine, death and calamities.

22. There will be many misfortunes causing the destruction of the subjects. Hence, *Dharma* should be practised by a king with great faith.

23. Similarly, the ministers of the king too should be

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installed with purity. Sin was committeed by Indra and due to that sin, O Brāhmaṇas, the whole of the universe met with calamities along with great distress of diverse kinds.

Śaunaka enquired:

24. It was by performing a hundred horse-sacrifices that the great realm of Devas was acquired by him, O Sūta. Why then did Śakra meet with obstacles, O highly fortunate one? Do tell us exactly as it happened.

Sūta replied:

25. In the case of Devas, Dānavas and particularly that of human beings, *Karman* alone is undoubtedly the cause of happiness and misery.

26-27. An immensely reprehensible act has been committed by Indra, O Brāhmaṇas. He insulted his Guru (preceptor Bṛhaspati). Viśvarūpa was slain. The wife of Gautama, his Guru (preceptor, elderly one), was carnally approached. It was the fruit of all these sins that was reaped by Mahendra for a long time. There was no way of atonement for the same.

28. If persons committing wicked and sinful deeds, do not perform expiatory rites (for the same), they do incur miseries just like Indra, (though) he had performed a hundred sacrifices.

29. If sins are committed, atonement should be performed instantaneously in accordance with the injunctions, O Brāhmaṇas, for the sake of quelling all the sins.

30-32. If minor sins are repeatedly performed, they turn into major sins. Those men who steadfastly cling to their duties of the morning, midday and dusk can get their sins destroyed. They attain the excellent world. There is no doubt about it. Hence, this person of evil conduct (i.e. Indra) reaped the fruit of his *karman*.

33. All the Guardians of the Quarters hurriedly deliberated together. They approached Bṛhaspati and reported to the preceptor about Indra everything they had in their mind.

34. On hearing the words uttered by Devas, Bṛhaspati, the intelligent (preceptor), thought about the anarchy that had begun to spread.

35-36. 'What shall be done now? How will they secure

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welfare—Devas, the worlds and sages of sanctified souls?' In his mind, he thought over the details of what should and what should not be done. Accompanied by Devas, the preceptor of great fame went to Indra.

37. They reached the lake where Purandara (Indra) was lying (hidden) and on the bank of which was staying the (devil of) Brāhmaṇa slaughter terrible like a Caṇḍālī.

38. All the Devas, accompanied by the groups of sages sat there. Then Śakra was called by the preceptor himself.

39. Thereupon, Indra got up and saw his preceptor. With tears flowing over his face, he spoke to Bṛhaspati.

40-41. He bowed down to all the persons assembled there. He pondered over the great (blunders) committed by himself before, as a result of ignorance. He joined his palms in reverence and with a piteous face spoke: "O Lord, tell me what should be done by me just now?"

42-43. The holy lord Bṛhaspati of liberal mind laughed and said: "O Indra, this is the result of that act of yours committed previously against me. Only by experiencing its result, can it be annihilated. But, no atonement for Brāhmaṇa-slaughter has been seen (i.e. laid down) by the authors of *Smṛti* texts.

44. Expiation has been prescribed by those conversant with *Dharma Śāstras* (Code of Laws) for the sin committed unknowingly. There is no atonement for an offence wilfully committed.

45. A sin committed by a person intentionally does not become one committed unintentionally. Expiation is laid down for both based on the differences in the objects.

46. If a sin is committed wilfully (deliberately), the expiation is to be performed up to death. Atonement is laid down in case of sins committed unknowingly.

47. Since this has been intentionally done by you, since the twice-born, the learned priest has been killed, there is no atonement.

48. Stay in the waters here and wait for your death.

49. The meritorious deed of yours termed 'performance of one hundred horse-sacrifices', O evil-minded one, has already been destroyed at the very moment when the twice-born was killed by you.

50. Just as not a drop of water remains in a pot with holes,

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similarly meritorious deeds of a sinner go on reducing every moment.

51. Hence, by good luck, if heaven etc. are attained, those can be retained only by really righteous ones. There is no doubt about it."

52. On hearing his statement, Indra spoke these words: "Undoubtedly this has fallen to my lot through my own misdeeds.

53. Hasten to Amarāvatī along with the celestial sages, O Bṛhaspati. For the purpose of accomplishing the tasks of the worlds as well as of Devas, O sage of great fortune, crown as Indra, anyone whom you approve in your mind.

54. Enveloped by the great devil of *Brahmahatyā*, I am just like one who is dead. I have been overwhelmed by the sin arising from *Rāga* (attachment) and *Dveṣa* (hatred).

55. Hence hasten all of you to make someone king of Devas. You have my permission for the same. I am speaking the truth to you."

56. On being told thus, all those (Devas) with Bṛhaspati at their head came to Amarāvatī immediately and coolly told Śacī everything about Indra's activities as they had taken place.

57. They consulted one another and began to deliberate thus: 'What should be done for the sake of the kingdom?'

58. While Devas were thus deliberating, Nārada, the celestial sage of unmeasured splendour, came there by chance.

59. On being honoured, he asked Devas: "Why are you all sad and perplexed?"

On being enquired (thus) they spoke everything about Śakra's activities:

60. "Indra's status of being the lord (of Devas) has come to an end on account of a great sin."

Thereupon Nārada, the celestial sage, spoke these words to those Devas:

61-62. "You are omniscient Devas endowed with the power of penance and valour. Hence Nahuṣa,[1] born in the Lunar race,

1. Nahuṣa—Son of Āyu of the Lunar race. He was elected as Indra by gods (Mbh, *Udyoga* 11.9, *Śānti* 342.44-52). He wanted Indra's wife Śacī and went to her in a palanquin borne by Seven Sages. When he prodded Agastya to go quickly '*sarpa*' he was cursed by Agastya to be a python (*sarpa*) and he fell from heaven (Mbh, *Udyoga* 17.14-18).

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should be made Indra. He should be established in this realm, O Devas, immediately. Ninety-nine horse-sacrifices have been performed by that noble-souled Nahuṣa, O highly fortunate ones. Nahuṣa was a regular performer of *Yajñas*."

63-67. That statement coming out of the mouth of Nārada was heard by Śacī. With her eyes filled with tears and not engaged in anything (seriously), she went into the inner apartment.

On hearing the words of Nārada, all the Devas congratulated him. They approved of his suggestion to make Nahuṣa the ruler of the realm unanimously. Then, king Nahuṣa was brought to Amarāvatī and the kingdom of Mahendra was given to him by all the Suras and great sages.

Then all of them served Nahuṣa. Agastya and others (sages), Gandharvas, Apsarās, Yakṣas, Vidyādharas, the great serpents, Rākṣasas, the birds of bright wings (*supcrṇas* like Garuḍa) and other heaven-dwellers (served him).

68. Then in the city of Devas, there was a continuous grand celebration. Conchs, musical instruments, *Mṛdaṅgas* and *Dundubhis* sounded simultaneously.

69. In that grand celebration of the kingdom of Devas, musicians sang songs, players of instruments played on them and dancers danced.

70. Then he was coronated there by the sages, of whom Bṛhaspati was the foremost.

71. He was worshipped with *Deva-Sūkta* and was made to perform the worship of Planets in due procedure and with formalities.

72. The great king Nahuṣa was duly honoured and respected by the learned sages of sanctified souls and by all others also. As the king of Suras, he sat on the throne of Indra. He had the same features as those of Indra. Endowed with the greatest splendour, he was eulogized by all.

73. Dressed in excellent sweet-scented bright garments and with his person adorned excellently with ornaments and articles of enjoyment, Nahuṣa appeared resplendent as he was being eulogized by prominent sages and leading Devas.

74. Thus the great king Nahuṣa who was endowed with great ingenuity and worshipped by groups of great Devas and sages, became severely tormented at heart by intense passion (lust).

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Nahuṣa said:

75. How is it that Indrāṇī does not come near me? Call her quickly. It does not behove you to delay.

76. On hearing the words of Nahuṣa, the liberal-minded Bṛhaspati went to Śacī's abode and spoke in detail:

77. "It was on account of the calamity fallen on Indra that Nahuṣa was brought here for the sake of the kingdom. O beautiful lady, occupy half of his seat."

78-79. Śacī laughed and spoke to sinless Bṛhaspati: "He has occupied the seat of Indra without completing the quota of (hundred) *Yajñas*. Only ninety-nine horse-sacrifices have been performed by him. Hence, he is not qualified enough to obtain me. Let this be thought over truthfully. If this senseless fellow still continues to be desirous of me, wife of another person, let him obtain me by coming here by means of a vehicle that is carried by undeserving carriers."

80. Saying "So be it", Bṛhaspati returned hurriedly to Nahuṣa who had been distressed through intense lust. He reported to him what was spoken by Śacī in her own words.

81-84. Saying "So be it", Nahuṣa who was deluded by lust, thought over it. He deliberated on this intelligently: 'Who can be the carrier not worthy of being so?' After thinking about it intelligently and trying to remember for a long time (he decided thus): "The Brāhmaṇas and the ascetics are not usually thought of as carriers. I shall make two of them bear me in order to reach her. This is my decision." So (the king) who was deluded by lust gave the palanquin to two Brāhmaṇas.

Seated in that palanquin with great concentration, he urged them on with the words "*Sarpa, sarpa*" (Move on, move on). (*Sarpa* means 'serpent' also.)

85. Agastya who had been one of the palanquin-bearers became infuriated and cursed the king. "You are a lunatic and despiser of Brāhmaṇas; you be a python."

86. Immediately, after the utterance of the curse by the Brāhmaṇa, the king became a python and fell from there itself. Indeed the curse of a Brāhmaṇa is untransgressable.

87. Just as Nahuṣa became (a python), so also all like him fell into dirty hell by disrespecting Brāhmaṇas.

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88. Hence, in order to attain benefits here and hereafter, a wise, circumspect person who has achieved a position of importance, should refrain in all possible ways from committing blunders.

89. Nahuṣa became a serpent in a very dreadful forest. Hence there prevailed anarchy in the world of Devas.

90. Similarly, all the Devas were struck with consternation. "Alas! What a wretched condition the king has fallen into!

91. This evil-minded fellow has obtained neither the mortal world nor the heavenly world. His (fund of) merits has been instantaneously burnt down.

92. If there is any other person who has performed (many) *Yajñas*, let him be named, O great sage."

Then the excellent sage Nārada of great splendour said:

93. "O highly fortunate ones, hasten to bring Yayāti.[1]"

Messengers of Devas went immediately and brought Yayāti quickly.

94-95. The noble-souled (Yayāti) got into an aerial chariot, and went to heaven accompanied by the messengers of Devas. He was then honoured and received by the excellent Devas as well as Serpents, Yakṣas, Gandharvas and Siddhas. He arrived at Amarāvatī and was then propitiated by Devas. He seated himself on the throne of Indra and was immediately addressed.

96. He was told thus by Nārada: "You are a king who has performed *Yajñas*. By insulting good people Nahuṣa attained the status of a venomous serpent.

97-98. Those virtuous persons who attain the highest position by means of good luck, become deluded too, on account of previous *Karman*. They do not see (distinguish between) auspiciousness and inauspiciousness. Those stubborn persons fall into terrible hell. There is no doubt about it."

1. Yayāti—Son of Nahuṣa. Married to Śukra's daughter Devayānī and Daitya King Vṛṣaparvā's daughter Śarmiṣṭhā. Out of jealousy of Śarmiṣṭhā, Devayānī insisted upon Śukra to curse Yayāti with old age. The latter was condemned but was empowered to borrow the youth of his son. He realized the folly of carnal enjoyment and returned his youthfulness to his son Pūru. He was a pious king but fell from heaven due to his boastfulness (Mbh, *Ādi* 88). But neither Mbh nor VR knows of the offer of Indrahood to him as mentioned in this Purāṇa (vv 94-95). The boast of Yayāti in one verse in Mbh, *Ādi* 88.2 is expanded here in vv 99-107.

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Yayāti said:

99. Obstacles beset those persons too who have performed unmeasured and limitless meritorious deeds. They were by no means in small measures, O celestial sage. Know that everyone of those deeds of mine was very great.

100. Great charitable gifts have been offered along with the gifts of food. Many gifts of cows have been made along with the gifts of lands too.

101. Similarly, all excellent (religious) gifts mentioned by learned persons have been given by me then and there at the proper time, and in accordance with the great injunctions.

102. The sacrifices *Vājapeya*, *Atirātra*, *Jyotiṣṭoma*, *Rājasūya*, Horse-sacrifice etc. as mentioned in the *Śāstras*—all these have been performed by me. The earth has been adorned all round with sacrificial posts.

103. The Lord of the universe, the Lord of Devas has been worshipped in many ways. This daughter Mādhavī[1] was given to Gālava in the city.

104. Daughters were given to four persons as wives, O sage, for the sake of the intelligent preceptor of Gālava, viz. Viśvāmitra.

105. These and many other meritorious rites have been performed by me formerly. They are great and numerous. It is impossible to recount all of them."

106. That king was again asked by all the Devas: "Were all these holy rites performed secretly by you and properly too? We all wish to hear the truth. O Yayāti, we are all desirous of hearing too."

107. On hearing the words of Devas, Yayāti of unmeasured splendour described everything regarding the remaining part of his meritorious deeds.

108. Everything was described without leaving anything. Everything was severally mentioned in detail. Recounting his own merits, Yayāti fell down on the earth.

109. At that very instant, even as all the Suras went on watching (Yayāti fell down). Thus anarchy was produced and spread quickly.

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1. Mādhavī became an ascetic. She gave half of her merit of penance to her father Yayāti when he fell from *svarga* (Mbh, *Udyoga* 120, 5-11, 25).

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110-111. None else was seen by them deserving to be crowned in the place of Śakra on account of his being a *Yajña*-performer. Let this be heard, O excellent Brāhmaṇas.

All the Suras, Sages, great and leading serpents, Gandharvas, Yakṣas, Khagas (Birds), Cāraṇas, Kinnaras, Vidyādharas, groups of Suras and celestial damsels—all these became full of anxiety. So too were the human beings.

CHAPTER SIXTEEN

Dadhīci's Gift of His Body

Lomaśa said :

1-9. Thereupon Śacī spoke to them the following words full of virtuous advice : "O Devas with Bṛhaspati as the head, do not get despondent. All of you hasten to the place where the excellent Sura (lies hidden) on being attacked by the devil of Brāhmaṇa's slaughter. Hurry up, O clever ones, to see Śakra. It was for the sake of many (i.e. all gods etc.) that the dull-witted Viśvarūpa was killed by Mahendra. But, he was banished by all (of you). Hence, all of you should go to the place where the lord (is lying hidden). O sinless one, previously Mahendra had disregarded you. On account of that disrespect you became agitated and cursed Purandara. Similarly, O Bṛhaspati, you have been cursed by me. Though (Śakra) has been dismissed, you be loyal (to him) till the end. Just as two persons were brought for my sake even though Śakra is alive, so also, O Brāhmaṇa, even while you are alive (someone else) will do your job. Some person of exalted magnificence and felicity will procreate a son of great renown in your wife.[1] There is no doubt about this. Go immediately along with Suras. Bring Indra. Do not delay. If you do not hasten to go, I will curse you once again."

10. On hearing the words uttered by Śacī, he went there

1. Seduction of Tārā (Bṛhaspati's wife) is attributed to Śacī's curse in the text.

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along with Suras. All of them went to Purandara (Indra) who had been afflicted with the devil of Brāhmaṇa's slaughter.

11. After reaching the shore of the lake, they made obeisance to Śakra. All of them were seen by Śakra who was staying in the waters.

12. The lord of Devas spoke to them : "Why have you all come here? I am staying here in the waters being overwhelmed by the sin of Brāhmaṇa's slaughter, alone and engaged in penance, O Devas."

13. On hearing these words of Indra, all the Devas became perturbed. They spoke to the king of Devas (these) amazing (words) :

14. "Words like these should not be uttered by you. Such of your activities as killing of Viśvarūpa had been done for the sake of helping others.

15. A mysterious sacrifice was performed by the son of Viśvakarmā, whereby Devas and the illustrious sages would be ruined.

16. It was for this reason, O lord, that he was killed by you for the sake of helping others. Thereupon, all of us have come to you to take you to Amarāvatī."

17-19. While Devas were discussing this matter, the devil of Brāhmaṇa's slaughter hurriedly said: "I am chaiming Devendra."

Then suddenly Bṛhaspati spoke these words:

Bṛhaspati said:

We shall now make arrangement of dwellings for your stay.

Thus the devil of slaughter was pacified by Devas on account of the importance of that matter.

20. All those Suras, the intelligent sages, Yakṣas, Piśācas, serpents, birds as well as all the celestial Siddhas and Cāraṇas deliberated on this matter and divided the sin of slaughter into four parts.[1]

21. At the outset, all the heaven-dwellers spoke to *Kṣamā* (the Earth): "O Earth, for the sake of realizing (our) objectives a

1. The distribution of the sin of Brahmin-slaughter among women, fire, trees and cows as briefly mentioned in Mbh, *Śānti* 342.53 (*vanitāgnivanaspati-goṣu*) is expanded in vv 21-41 here but the sin is distributed among the earth, trees, waters, and women in our text.

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portion of the sin of Brāhmaṇa-slaughter should be accepted by you."

22-23. On hearing those words of Suras, *Dharitrī* (the Earth) trembled and said: "Let it be pondered as to how a part of the sin of Brāhmaṇa-slaughter can be taken over by me? I am the mother of all living beings. I sustain this universe. But, if I come into contact with sin, I will become exceedingly impure."

24. On hearing those words of the Earth, Bṛhaspati said to her: "Do not be afraid, O lady, beautiful in every limb. You are sinless. It cannot be otherwise.

25. When Vāsudeva[1] of great glory is born in the family of Yadus, you will become free from sins when his feet are placed (upon you).

26. Do carry out our request. You must not hesitate in this respect."

27. On being told thus, the Earth devoid of sins did according to their instructions (i.e. accepted a part of the sin).

Then all those Devas called Trees and spoke these words:

28. "A part of the (sin of) slaughter should be taken up by you for the purpose of realizing the objectives (of all the Devas)."

On being told thus, all the Trees who had come there said to Devas:

29-30. "We are all of this nature that we regularly provide ascetics with fruits. If we are tainted by the (sin of) slaughter, all the ascetics too, of great fortune, will become sinners. Hence, let everything be thought of."

Thereupon, all the Trees that had come there were told by the preceptor Bṛhaspati:

31-32. "None of you need worry about this. If you are cut off into several parts, you will grow further with many branches by the grace of Indra. Then you will be permanently endowed with (possession of branches)." On being told thus, all of them partially accepted the (sin of) the slaughter.

33. Then they called the Waters and all the heaven-dwellers spoke thus to the Waters: "Let a part of the (sin of) Brāhmaṇa's slaughter be taken up by the Waters for the sake of realizing the objectives (of Devas)."

1. The influence of Kṛṣṇa cult is obvious.

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34-35. Then all the Waters joined together and said to the priest (Bṛhaspati): "All the living beings enveloped by sins sanctify themselves by dispelling whatever sins and evils they are tainted with, by coming into contact with us, through ablutions, cleansing processes and drinking."

36-38. On hearing their words, Bṛhaspati said: "O Waters, do not be afraid of the sin, though it is difficult to be crossed. Let the Waters sanctify all living beings, mobile and immobile."

Then Bṛhaspati called women and said: "Now itself a part of the (sin of) Brāhmaṇa-slaughter should be taken up for the sake of realizing the objectives of all."

On hearing the words of Guru (Bṛhaspati), all the women said:

39-40. "This is the injunction of the Vedas that if a woman commits a sin, other (many) members of her family become tainted with it and not otherwise. O priest, has this not been heard by you? Let it be pondered over."

On being told thus by the women, Bṛhaspati said:

41-42. "Do not be afraid of this sin, O ye ladies of beautiful eyes. This (act of yours) will bestow benefits on other ladies of the future. The part of the (sin of) slaughter will benefit everyone. (Further) you will have *Yathākāmitva* ('ability to love to the heart's content')." Thus, four parts of the sin of slaughter were allotted by Suras. The sin of slaughter stayed in those beings, O excellent Brāhmaṇas.

43. Mahendra then became free from sins and he was crowned in the city of Devas by the groups of Devas along with the sages.

44. Accompanied by Śacī, the noble-souled Purandara became the overlord of the universe. He was accompanied by Devas, the leading sages of great magnanimity and groups of Siddhas too.

45. Then, fires and winds became splendid. All the planets were lustrous and quiescent. The earth shone with great splendour; so also the mountains yielded gems and jewels.

46-48. The minds of learned men became delighted. Rivers flowed with nectarine waters. Trees yielded fruits perpetually. Planets and medicinal herbs grew and matured without being cultivated. They were comparable to nectar (in taste and effect).

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The inhabitants of Indra's world were all enthusiastic and exceedingly joyous.

Lomaśa said:

49. In the meantime, Tvaṣṭṛ who witnessed the celebrations in honour of Indra became exceedingly infuriated and was afflicted with sorrow for his (dead) son.

50-51. With great dejection, he went (to forest) for performing a severe penance. Brahmā, the grandfather of the worlds, became pleased with that penance. Being delighted he said to Tvaṣṭṛ, "O (Tvaṣṭṛ) of good holy rites, choose your boon."

Thereupon, Tvaṣṭṛ chose a boon that caused fear to all the worlds:

"A son who will be terrifying Devas should be given as boon."

52. Saying "So be it", the boon was granted by Brahmā Parameṣṭhin. No sooner had the boon been granted than a person appeared there.

53. He was a wonderful Daitya named Vṛtra. Everyday, the Asura increased by a hundred *Dhanus* (1 *Dhanus*—about 2 metres) in stature and size.

54. Those Daityas who had been killed by the groups of Suras at the time of the churning of the Milk Ocean and were resuscitated to life quickly by Bhṛgu, came out of Pātāla.

55. The whole of the earth was pervaded by that Asura of great soul.

56. Then, all the sages who had been hurt and injured and all the ascetics hurriedly reported to Brahmā about the calamity that had befallen them. So also did Indra and other Devas and Gandharvas along with the groups of Maruts.

57. Everything that Tvaṣṭṛ intended to do was told by Brahmā.

58-59. "By performing very severe penance, a great overlord of all Daityas called Vṛtra, of great refulgence, has been created for killing you (all).

Still endeavour may be made to see that this Daitya is killed."

On hearing the words of Brahmā, Devas including Vāsava spoke these words:

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Devas said:

60. When Indra was absolved of the sin of Brāhmaṇa-slaughter and established (as a ruler) in the heaven, something which should not have been done and which is hard to be born, had been done by us.

61. Many weapons and missiles had been foolishly thrown in the hermitage of Dadhīca. What shall we do now, O Brahmā?

62. On hearing those words, Brahmā laughingly said to Devas: "They have remained there for a long time. Enquire and return, O Suras."

63. All the Devas went there, but could not see their respective weapons. They asked Dadhīci and he replied: "I do not know."

64-65. Again they came to Brahmā and all of them told him what the sage said.

Brahmā then said to Devas: "Request him for his bones for the sake of accomplishing the objectives of all (of you). He will undoubtedly give (them)."

66-67. On hearing the words of Brahmā, Śakra spoke: "O lord, for the sake of accomplishing the objectives of Devas, Viśvarūpa was killed. But I alone was made the most (condemned) sinner by Suras, O Brahmā.

68. Further, at the very same instant, I was made *niḥśrīka* ('devoid of glory and splendour') by my preceptor. It was indeed a good luck that I have now entered my mansion.

69. Even if, after getting Dadhīci killed, many of his bones (are taken) and weapons are made from them, those (bone-made) weapons will be inauspicious, O Lord.

70. Thus, I am perpetually in fear of sin. How can I kill this king of Daityas named Vṛtra who has been begotten by Tvaṣṭṛ?"

Hearing the words of Śakra who was perpetually in fear of sins, god Brahmā spoke thus: He enlightened (Indra) through the instruction of *Arthaśāstra*.

71. "One can withstand and even kill a desperado whether he be a Brāhmaṇa or an ascetic in case he rushes at one and desires to kill one. One does not become a Brāhmaṇa-slayer thereby."

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Indra said:

72. I am afraid of causing the death of Dadhīca, O Brahmā. There is no doubt about this that a great sin will result from that Brāhmaṇa-slaughter.

73. Hence, Brāhmaṇas should not be slighted or insulted by us. Many defects result from insulting (them). It cannot be otherwise.

74. Only that which brings about great merits should be done by a wise man. Only such acts should a learned man think of doing (and plan).

75-77. On hearing his disinterested words, Brahmā spoke to him:

"O Śakra, make use of your own intelligence. Go to Dadhīci quickly. Request for Dadhīci's bones in view of the gravity of the matter." Saying "So be it", Śakra, accompanied by his preceptor and Devas, went to the auspicious hermitage of Dadhīca, which contained different kinds of animals devoid of their natural animosity.

78-80. Cats and mice were joyous in each other's company. Lions and she-elephants along with their young ones found joy in remaining in the same place. Different species of animals were engaged in sports in one another's company. Serpents and mongooses were playing about in one another's company. Devas who saw these and many other miraculous things in that hermitage were surprised very much.

81-82. They saw the pre-eminent sage seated in his excellent seat. He was shining with great splendour like the sun or like a second fire. The excellent sage was accompanied by (his wife) Suvarcā, just as Brahmā is accompanied by Sāvitrī.

83-85. After bowing down to him Devas spoke these words:

"You are a donor (famous) in the three worlds. (Hence) we have come to you."

On hearing the words of those Devas, the sage spoke: "O excellent Suras, tell me what for have all of you come. I shall give it. There is no doubt about it. My word cannot be otherwise."

Then all those Suras in a body said to Dadhīci, as they were seekers of their own selfish interests:

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86-88. "We have been desirous of seeing you as all of us are (mortally) afraid of dangers, O Brāhmaṇa. Hearing about you as a saviour, Brahmā has urged us. So we have come. Understand all these things. O sage of good holy rites, it behoves you to give us."

On hearing their words (the sage said): "Let it be mentioned what should be given?"

89-90. Then Devas said: "O Brāhmaṇa, give us your bones for the sake of making weapons in order to destroy Daityas."

Then the Brāhmaṇical sage laughed and said: "Wait for a moment, O Devas. I shall myself give up my body today."

91-93. After saying this to them, he called his wife Suvarcā. The sage of great splendour said: "Listen, O gentle lady of pure smiles. I have been requested by Devas for my bones. I am forsaking this body. I shall go to the world of Brahmā by means of profound meditation. There is no doubt about this that when I have gone to the world of Brahmā, you will also attain me there by means of your own virtue. Do not become worried over this unnecessarily."

94. After saying this to his wife, he sent her to his own hermitage. Then, the Brāhmaṇa went into a state of concentration in the presence of the Devas.

95. By means of the greatest concentration of mind, he cast off his own body. Immediately he went to the world of Brahmā from where no one returns.[1]

96. The most excellent one among the groups of sages, named Dadhīci was a favourite (devotee) of Śiva. He was initiated (in the cult) of Śiva. It is for the sake of helping others that the Brāhmaṇa quickly abandoned his body at that time.

1. The supreme sacrifice of Dadhīca in giving his bones for making a weapon (*Vajra*) out of them for killing Vṛtra is mentioned in Mbh, *Śalya* 51 but it does not mention his wife Suvarcā. As a propagandist of Śaivism, our text claims Dadhīca as Śiva's devotee.

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CHAPTER SEVENTEEN

Vṛtra Killed: Bali Prepares for War

Lomaśa said:

1-3. Then on seeing him absorbed (in the Supreme Spirit), the groups of Suras began to think: 'How do we make (the weapons out of this body)?' Then the consort of Śacī called Surabhi (the divine cow) and said: "At my instance lick up the body of Dadhīca." Saying "So be it" and honouring his words, Surabhi licked the body at the same instant. The body was immediately made rid of all flesh by that cow.

4-5. Suras picked up those bones and made weapons out of them.[1] The weapon *Vajra* (thunderbolt) was made out of his backbone and the weapon *Brahmaśiras* was made out of his skull. Suras picked up many other bones of that sage (and made weapons out of them). Similarly, Suras who were naturally inimical to Daityas, made nooses out of his clusters of nerves and veins.

6. After making the weapons, all Suras of great strength and exploit hurried back, eager to kill Vṛtra.

7. Then Suvarcā, the wife of Dadhīci, who had been sent away for the purpose of accomplishing the objectives of Suras, came back to that place and saw the dead body of her husband.

8. On coming to know that everything had been the work of Suras, the chaste lady became immediately infuriated. The chaste lady Suvarcā, the wife of the excellent sage, became extremely enraged and pronounced a curse:

9. "O Suras, all of you are very wicked. All of you are weak and greedy. Hence, from today onwards all the heaven-dwellers shall be issueless."

10. Thus, that ascetic lady cursed those Suras and then came to the root of an *Aśvattha* tree. (the Indian fig tree) There she tore up her belly.

11. From the belly, the foetus of the noble-souled Dadhīca

1. VV 4-5 describe the different weapons made out of the bones of Dadhīci.

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came out. It was Pippalāda[1] of great lustre. He was a direct incarnation of Rudra.

12-13. With eyes (flared up) with wrath, the mother Suvarcā laughed (in derision) and spoke to Pippalāda, the foetus: "Stay here for a long time near this *Aśvattha*, O highly magnificent son. Be fruitful unto all." Speaking thus to her son, that chaste lady Suvarcā followed her husband by means of the greatest *Samādhi* (concentration).

14. Thus, that wife of Dadhīca went to Heaven along with her husband.

15. After making the missiles and the weapons, Devas of great might and exploits, who were eager to (fight) with Daityas, returned with Indra at their head.

16. Honouring Guru and abiding by his bidding, the many groups of Suras, of great strength and exploit—all of them equipped with great weapons and missiles, came to the earth, the Middle Land (world), and spoke (among themselves).

17. On hearing that Devas with Indra as their leader had come, Vṛtra[2], the great Daitya, went (there) accompanied by the groups of Daityas.

18. Just as the peak of Meru is completely visible, so appeared that great son of Viśvakarman, with great refulgence.

19. Mahendra was seen by him. The great Asura was seen by Mahendra. The meeting of Devas and Dānavas was exceedingly wonderful.

1. Pippalāda—There are different persons—sages—of this name. One is a teacher of *Brahma-vidyā* in *Praśna Upaniṣad* (I.1); another in *Atharvaśikha* mentioned along with Sanatkumāra. This may be the same mentioned in the *Guru-Paraṁparā* (Teachers' list) of the *Atharvaveda*. The Pippalāda of our text is different. He is the son of Dadhīci and Suvarcā. Mbh, *Śānti* 47.9 mentions one Pippalāda, but he seems to be a different person.

2. Vṛtra—The Vedic Vṛtra is transformed beyond recognition in Purāṇas. In his previous birth he was Citraketu (according to BhP VI.14.10), a Gandharva who, due to his criticism of Śaṅkara's public dalliance with Pārvatī, was cursed by her to be an Asura. He was born of Tvaṣṭṛ who got the boon from god Brahmā of having an *Indra-śatru* as his son. But due to his wrong accent, he, instead of asking 'Killer of Indra' as his son requested *a son whose killer is Indra.* Both Mbh (*Vana* 101.15, *Sānti* 283.59-60) and our text send him to the higher world (Vaikuṇṭha as per Mbh and Śiva-loka as per our text) after his death.

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20. Devas and Daityas who had harbored bitter hatred for one another became furious with one another.

21. During that encounter between Suras and Asuras, terrible, high-sounding instruments of martial music were played everywhere and their majestic loud report was heard everywhere.

22. As the instruments were being played, all of them hurriedly and powerfully struck one another with many groups of weapons.

23. In that war between Devas and Asuras, all the three worlds including mobile and immobile beings, were overwhelmed by great fear and became unconscious.

24. Some were cut and broken into two with the weapons. Some were injured by means of arrows and some cut into pieces with *Nārāca* arrows, weapons and missiles.

25. Some of the heaven-dwellers were maimed and crippled with *Bhallas* (arrows with crescent-shaped heads). They moved about like the streaks of lightning from clouds that shine in the sky.

26-27. Many heads fell from the sky like stars as though the great confusion and consternation of *Mahāpralaya* (the great annihilation) had overrun the Middle World, causing the destruction of all living beings. Then Namuci fought with Śakra.

28-29. The king of Devas himself hit Namuci with great force by means of his *Vajra*. But not even a single hair of the Asura Namuci was cut by that *Vajra*. All the Asuras and Suras were much surprised at this. Mahendra became ashamed.

30. He struck Namuci with his club, but as soon as that club came into contact with Namuci's body, it was smashed into pieces and fell down on the earth.

31. Similarly, Purandara struck him with a great spear. That spear colliding with Namuci's limbs split into a hundred pieces.

32-33. Thus, the slayer of the enemies of Suras struck him with various kinds of weapons. But, Namuci went on smiling and laughing. He did not strike Purandara.

Beset with great worry and thought, Indra kept quiet. He did not know what should be done or what should not be done.

34. In the meantime, during that terrific great battle, an ethereal voice was heard immediately, addressing Indra:

35-36. "Kill this Daitya today immediately, O Mahendra.

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He is getting terrible and striking terror into the heaven-dwellers. Kill this great leader of Asuras quickly by means of the foam which is near the waters and which is hard to be borne. If struck with any other weapon, he can never be killed. Hence, O lord of Devas, make all possible endeavour to kill this evil-minded Namuci."

37. On hearing the divine speech that was characterized by truth, that caused perpetual delight and was conducive to auspiciousness, (Indra) who was the most excellent one among those who endeavour, went to the other shore of the ocean and attempted (to kill Namuci) as he had infinite fund of vigour.

38. On seeing him to have come there, Namuci became exceedingly angry. He struck Devendra with his spear and laughingly asked:

39. "Why have you resorted to the shore of the ocean? You have left the battlefield. You have even abandoned your weapon.

40. O evil-minded one, what (harm) has been done to me even by your own *Vajra*?

41-42. Similarly many other missiles and weapons had been taken up by you previously to kill me, O dull-witted one. Now what will you do to kill me? You have come here to fight, but, O fool, with what weapon do you wish to fight in this battle?

43. I will kill you today itself, if you stand here in the battle. If not, go, being set free by me. Live long and be happy."

44. On hearing these arrogant words of that (Daitya) who shone in the battle, Mahendra too became furious. He took up the mysteriously wonderful foam.

45. On seeing the foam in his hand, Asuras laughed.

46. Namuci said (to himself), 'He has exhausted his weapons. Therefore, Purandara wishes to kill me today by means of this foam alone. Indeed Śatakratu (Indra) is liberal-minded.'

47-48. He thus slighted Purandara laughingly. Namuci, the great Daitya, stood in front of him displaying his contemptuous disregard. At that very moment Indra killed him quickly with the foam.

49. When Namuci was killed, all the Devas became delighted. The sages honoured (Indra) with the words "Well done, well done."

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50. After the killing of Namuci in the battle, all Devas became victorious. Daityas were excited with anger. They were furiously desirous of fighting (with Devas).

51. The battle was resumed. Devas fought with Dānavas equipped with many kinds of weapons and missiles. Both were desirous of killing one another.

52. When those Asuras were being struck down again and again, Vṛtra, of great refulgence, approached Śatakratu (Indra).

53. On seeing Vṛtra, all of them including Suras, Asuras and human beings were overcome by great fear. They fell on the ground and lay there.

54. When all the Suras and Siddhas became frightened, the valorous Indra (came there) riding on Airāvaṇa (i.e. Airāvata) (armed) with the thunderbolt in his hand.

55. He shone by an umbrella that was held (over him) and the chowries (by his side) too. He was accompanied by all the Guardians of the Quarters. He was endowed with great power of exploit.

56. On seeing Vṛtra, all the great Devas and the Guardians of the Quarters became terrified. All of them sought refuge in Śiva.

57. All of them mentally contemplated Śaṅkara, the benefactor of the worlds. Mahendra who was desirous of victory, duly worshipped the *Liṅga*.

58. This was understood immediately by Guru (Bṛhaspati). With great confidence, the highly intelligent Bṛhaspati said to Śakra:

Bṛhaspati said:

59-60. The bright half of the lunar month of Kārttika (October-November), Saturday and Trayodaśī (thirteenth day)—when all these are concurrent, it is undoubtedly conducive to the accomplishment of everything. On that day, at the time of dusk, Sadāśiva should be worshipped in the form of *Liṅga*, O Devendra, for the accomplishment of all desired objectives.

61. The devotee should take his bath at midday and worship Śiva with sweet scents, fragrant flowers, fruits etc. together with gingelly seeds and emblic myrobalan.

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62. Afterwards, at the time of dusk, he should worship an immobile *Liṅga*, whether it is self-existent or an installed one, whether it is man-made or of divine origin.

63. The devotee should worship that *Liṅga* with great devotion, whether in the midst of people or in a lonely place, in a forest or in a penance-grove. He should particularly worship at the time of dusk.

64. If the *Liṅga* is stationed outside a village, it is a hundred times more efficacious than when it is in the village. The merit of the worship of the wonderful *Liṅga* in a forest is one hundred times more than when it is outside the village.

65. If the *Liṅga* is worshipped on a mountain, it is a hundred times more efficacious than when it is worshipped in a forest. If the *Liṅga* installed in a penance-grove is worshipped, it yields a great benefit. It is ten thousand times more efficacious than the *Liṅga* stationed on a mountain.

66. Hence the worship of *Śivaliṅga* should be performed efficiently by wise men on the basis of this difference. A holy dip in the sacred spot and other similar rites should also be diligently performed.

67. If the devotee offers five *piṇḍas* (rice balls) accompanied by holy dip alone, it is splendid. One should perform the holy ablution in a well especially with the water drawn.

68. One should perform the holy dip in a lake after offering ten *piṇḍas*. The holy dip in a river is especially superior and particularly so in a great river.

69. The holy dip in Gaṅgā is superior to that in all the other holy spots and waters. If the holy dip is performed in a *Devakhāta* (natural pond or reservoir) it is equal in efficacy to a dip in Gaṅgā. The devotee should perform the rite of holy ablution in a praiseworthy manner.

70. Illumination should be offered to god Sadāśiva with a thousand lamps or a hundred lamps or a series of thirty-two lamps.

71-72. For the sake of Śiva's gratification, the devotee should illuminate the lamps with ghee. For the attainment of all desired objects Sadāśiva should be worshipped at the time of dusk, in the form of a *Liṅga*, by men with fruits, lamps, food-offerings, sweet

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scents, incense and all the sixteen *Upacāras*[1] (i.e. modes of rendering service during worship) for the fulfilment of all objects.

73. The devotee should circumambulate (Śiva) one hundred and eight times. He should as well exert himself to perform as many prostrations (before Śiva).

74. Sadāśiva should be honoured and worshipped by means of circumambulations and prostrations. Rudra should be eulogized by reciting his hundred names.

75. "Obeisance to *Rudra*, to *Bhīma* (the terrible one), to *Nīlakaṇṭha* (blue-throated god), to *Vedhas* (the creator), to *Kapardin* (one having matted hair), to *Sureśa* (the lord of Devas); obeisance indeed to *Vyomakeśa* (sky-haired);

76. to *Vṛṣadhvaja* (bull-bannered god), to *Soma* (one accompanied by Umā), to *Nīlakaṇṭha*, to *Digaṁbara* (one with the quarters for garments), to *Bharga* (refulgent one), to *Umākānta* (the husband of Umā), to *Kapardīn*;

77. to *Tapomaya* (one who is of the nature of penance), to *Vyāpta* (one who is pervaded). Obeisance indeed to *Śipiviṣṭa* (one who is pervaded by rays), to *Vyālapriya* (one who is fond of serpents), to *Vyāla* (one who is identical with serpents); obeisance to the lord of serpents,

78. to *Mahīdhara* (one who supports the earth), to *Vyāghra* (the tiger); obeisance to the lord of *Paśus* (individual souls), to *Trīpurāntakasiṁha* (leonine destroyer of Tripura), to *Śārdūlogra-rava* (one whose roaring sound is as dreadful as that of a tiger);

79. to *Mīna* (fish), to *Mīnanātha* (to the lord of fishes), to *Siddha*, to *Parameṣṭhin*, to *Kāmāntaka* (the destroyer of Kāma), to *Buddha* (the enlightened one); obeisance to the lord of the intellect,

80. to *Kapota* (pigeon), to *Viśiṣṭa* (superior one), to *Śiṣṭa* (of good discipline), to *Paramātman* (the Supreme Soul), to *Veda*, to *Vedabīja* (seed of the Vedas); obeisance indeed to *Devaguhya* (secret known only to gods);

1. They are: *Āvāhana* (invitation), *Āsana* (offering seat), *Pādya*, *Arghya*, *Ācamanīya* (offering water to wash feet, to sip etc.), *Snāna* (bath), *Vastra* (offering clothes) and *Yajñopavīta* (sacred thread), *Gandha* (ointment, sandal etc.), *Puṣpa* (flowers), *Dhūpa* (incense), *Dīpa* (lamp), *Naivedya* or *Upahāra* (food, eatables), *Namaskāra* (bowing), *Pradakṣiṇā* (circumambulation), *Visarjana* (send-off).

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81. to *Dīrgha* (long one), to *Dīrghadīrgha* (longer than the long one), to *Dīrghārgha* (one of long respectable offering), to *Maha* (festival); obeisance to *Jagatpratiṣṭha* (one who is established in the universe); obeisance indeed to *Vyomarūpa* (one in the form of the firmament);

82. to *Gajāsuravināśa* (one who has destroyed the demon in the form of an elephant), to *Andhakāsurabhedin* (one who has split the demon Andhaka), to *Nīlalohitaśukla* (one of blue, red and white colours), to *Caṇḍa-Muṇḍapriya* (one who is fond of Caṇḍa and Muṇḍa);

83. to *Bhaktipriya* (one who is fond of devotion), to *Deva* (resplendent lord), to *Jñānajñāna* (knowledge of knowledges) to *Avyaya* (the immutable), to *Maheśa* (the great lord), O Mahādeva. Obeisance to you, to *Hara* (the destroyer);

84. to *Trinetra* (the three-eyed god), *Triveda* (one who is eulogized in the three Vedas); obeisance, obeisance to *Vedāṅga* (the embodiment of Vedas), to *Artha* (wealth), to *Artharūpa* (one who has the form of wealth); obeisance indeed to *Paramārtha* (the Ultimate Reality),

85. to *Viśvarūpa* (one who has the cosmic form), to *Viśva* (the universe). Obeisance indeed to *Viśvanātha* (lord of the universe), to *Śaṅkara* (the benefactor), to *Kāla* (god of Death), to *Kālāvayavarūpin* (one who is in the form of the units of time);

86. to *Arūpa* (formless), to *Sūkṣma* (the subtle one). Obeisance indeed to the subtler than the subtlest. Obeisance to you who reside in the cremation ground; obeisance to you, wearer of the elephant hide,

87. to *Śaśāṅka-śekhara* (one who has the moon as the crest-jewel), to *Rudra*, to *Viśvāśraya* (the support of the universe), to *Durga* (unattainable), to *Durgasāra* (the essence of the unattainables), to *Durgāvayavasākṣin* (one who is witness unto the limbs of Durgā);

88. to *Liṅgarūpa* (one who is in the form of the *Liṅga*), to *Liṅga*; obeisance to the lord of *Liṅgas*; obeisance to *Oṁkāra*; obeisance indeed to *Praṇavārtha* (the meaning of *Praṇava*).

89. Obeisance, obeisance to you, the cause of the causes, to *Mṛtyuñjaya* (the conqueror of Death), to *Ātmasvarūpin* (one who is in the form of the Soul), to *Bhava-svarūpin* (one who is

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of the form of the world), to *Triyaṁba* (one who has three eyes), O Asitakaṇṭha (dark-throated), O Bharga (refulgent one).,

O Gaurīpati (Consort of Gaurī), obeisance to *Sakalamaṅgala-hetu* (the cause of all auspiciousness)."

Bṛhaspati said:

90. The hundred names of Maheśa should be repeated always by a *Vratin* ('observer of holy vows') along with circumambulations and prostrations of that number with great effort. This should be done at the time of dusk for the sake of gratifying Śaṅkara.

91. Such is the holy observance fully explained to you, O Śakra, of great intellect. Perform this quickly. O lord of exalted fortune, fight only afterwards, O Lord.

92. By the grace of Śaṁbhu, victory etc. will come to you.

93. This highly refulgent Daitya has formerly propitiated god Śiva by (performing) penance on mountain Gandhamādana.

94. There was a king named Citraratha. Know, O Indra, that his park was near the city of Śiva. His park was named Caitraratha.

95. O Indra of exalted fortune, the six infirmities of human beings (viz. grief, delusion, old age, death, hunger and thirst) do not find a place in that park. Hence that park named Caitraratha was exceedingly auspicious.

96. A wonderful vehicle had been given to that king by Śiva himself. The vehicle could go wherever one desired to go. It was fitted with small ornamental tinkling bells and was attended upon by Siddhas and Cāraṇas. It was rendered resplendent by Gandharvas, Apsarās, Yakṣas and Kinnaras.

97. Once he was wandering round the earth, big mountains, different kinds of islands etc.

98-99. Once in the course of his wanderings, the great king named Citraratha came to Kailāsa. There he saw an exceedingly wonderful assembly hall of Maheśa, that shone on account of the Gaṇas. He saw Maheśvara also who looked splendid with the goddess adhering to half of his body.

100-101. When he saw Sadāśiva accompanied by the goddess (as well as closely joined to the goddess), he spoke these words: "We, the ministers etc. and others, O Śaṁbhu, cling to

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worldly pleasures. Others there are who are enslaved by (and enamoured of) women. We are indeed ignorant too, but out of shyness we do not enjoy the company of women in the midst of people."

102-104. On hearing these words, Maheśa laughingly said in a just and proper manner, even as all were listening: "All are afraid of popular censure and not otherwise. The poison Kālakūṭa which could not be digested by anyone was swallowed (by me). Still a mocking criticism about me was made by this king. This is difficult to be digested by me."

Girijā called Citraratha and spoke these words:

Girijā said:

105. O evil-minded one, O ignorant fellow, why was Śaṅkara mocked at and ridiculed along with me? O dull-witted one, you will see the consequences of your action.

106. He who mocks and ridicules equanimous and even-minded good people, whether he is a Deva or a human being, should be known as the meanest of all mean people.

107. These leading sages of great magnanimity, those anchorites steeped in the Vedas and these (philosophers) Sanaka and others, worship Śiva. Are they ignorant ones?

108. O confounded one, among all the people (you suppose that) you alone are *Abhijña* (one with rich experience and profound knowledge) and not other people. Therefore, I shall make you a wiseacre Daitya excluded (excommunicated) by Devas and Brāhmaṇas.

(*Bṛhaspati continued*:)

109. On being cursed thus by goddess Bhavānī, the excellent king Citraratha, immediately fell from heaven.

110. He took birth in the race of Asuras and came to be known by the name Vṛtra. He was gradually made to perform penance by Tvaṣṭṛ.

111-112. It is said that Vṛtra became invincible on account of that great penance. Hence worship god Śaṁbhu now during the time of dusk in accordance with the prescribed method. Then kill Vṛtra, the great Daitya, for accomplishing the cause of Devas.

On hearing these words of his preceptor, Indra said: "Tell me

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the mode of the performance of the worship of (Śiva) during *Pradoṣa* (dusk time) along with its *Udyāpanavidhi* (the concluding rites)."[1]

Bṛhaspati said:

113. In the month of *Kārttika* when *Saturday* and *Trayodaśī* (13th day) coincide, all the requirements are complete for the sake of getting the benefit of the entire holy rite.

(*Procedure of worshipping god Śiva*)

114-115. A silver bull should be made. There must be a good *Pīṭha* (seat) upon its back. The devotee must keep the Three-eyed Lord, the consort of Umā, upon it. The lord must have five faces and ten hands. Half of his body must be the chaste daughter of the Mountain. Thus both Umā and Maheśa should be made of gold by the learned devotee.

116. All these (the bull etc.) must be placed in a copper plate and covered with a cloth. The *Liṅga* must be placed along with Umā with all the necessary offerings of enjoyment (food offerings, scents, incense etc.).

117. During the night the devotee should keep a vigil in accordance with the injunctions and with great faith.

At the outset the bathing rite should be performed with *Pañcāmṛta* (five sweet ingredients in fluid form). (Then the following Mantras should be recited in offering each.)

(*The Mantra at the time of bathing the god with cow's milk*:)

118. "O lord of Devas, O lord of the chiefs of Devas, bathing is offered by me with cow's milk. Accept it, O Parameśvara (great Lord)."

(*The Mantra while bathing the god with curds*:)

119. "O Lord, bathing is performed by me now with curds. Accept what has been offered by me. Be highly delighted now."

1. VV 112-135 give details of Śiva-worship on the 13th day of the bright half of Kārttika. The success of Indra is attributed to Indra's observance of this *Vrata* and Vṛtra's negligence of the same. The whole episode is meant to glorify the *Vrata* of god Śiva.

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(*The Mantra at the time of bathing with ghee*:)

120. "O Lord, bathing is performed by me now with ghee. Accept what has been offered with faith for the sake of gratifying you."

(*The Mantra for bath with honey*:)

121. "This honey is given by me for the sake of your pleasure. Accept it, O Lord of Devas. Be the bestower of tranquillity on me."

(*The Mantra while offering bath with sugar*:)

122. "O lord, bathing is performed by me now, O lord of the chiefs of Devas, with sugar. Accept this which has been offered with faith. O Lord, be delighted."

123. Thus the Bull-bannered Lord must be bathed in *Pañcāmṛta*. Afterwards *Arghya* (materials of worship) must be offered by the intelligent devotee in a copper vessel with this following Mantra for the gratification of the consort of Umā:

(*Mantra for offering of Arghya*:)

124. "You are the most befitting person for being worshipped by this *Arghya*, O consort of Umā. Accept this, O Lord, offered by me. Be pleased, O Śaṅkara."

(*Mantra for offering Pādya*:)

125. "Accept, O Lord of the chiefs of Devas, the *Pādya* (water for washing the feet) offered by me to you along with fragrant flowers and sweet scents. Be pleased. Be the bestower of boons."

(*Mantra for offering a seat*:)

126. "A seat along with another seat has been offered by me, O Lord, for the sake of your peace and calmness. O Lord of Devas, always be the bestower of boons on me."

(*Mantra at the time of offering Ācamanīya*:)

127. "*Ācamanīya* (i.e. water for the ceremonial sipping) has been given to you. O Lord Viśveśvara, accept; O great Īśāna, be delighted with me today, O Lord."

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(*Mantra while offering the sacred thread*:)

128. "A golden sacred thread which consists of *Brahmagranthi* (knot) and which causes all holy rites to function is offered by me to you, O Lord."[1]

(*Mantra while offering sandal paste* :)

129. "Sweet scents and sandal paste have been offered by me, O Lord, with great devotion. O Śaṁbhu, Bhava, make me fragrant."

(*Mantra while offering a lamp*:)

130. "O Śaṁbhu, an excellent lamp[2] kindled with ghee has been offered by me. Accept it, O Lord of Devas. Be the bestower of knowledge on me."

(*Mantra while offering incense*:)

131. "Excellently superior lamp[3] invigorated with all medicinal herbs (has been offered by me). Accept it, O great Īśāna, for the sake of my peace and calmness."

(*Mantra before Ārati—Waving of lamps*:)

132. "O Parameśvara, accept the row of lamps offered by me. By virtue of my offering of waving of lights, be the bestower of splendour on me."

133. By persons who are conversant with injunctions (regarding worship) the Lord should be (carefully and) deligently worshipped on that night (by offerings) in the following order: fruits, lights etc. food-offering, betel-leaf etc.

1. V.L.

Yajñopavītaṁ sauvarṇam mayā dattaṁ ca Śaṅkara|
gṛhāṇa parayā tuṣṭyā, tuṣṭo bhava tu sarvadā||

"O god Śaṅkara, a golden sacred thread has been given by me. Please accept it with great satisfaction. Please be for ever gratified."

2. Offering incense precedes the offering of a lamp in *Pūjā*. Verse 131 should have come here.

3. *Dhūpam* is the correct reading and not *Dīpam* as the offer of incense precedes the offer of lamps.

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134. The devotee must keep awake thereafter whether in a house or in a temple. The canopy over the dais must be put up with various, wonderful decorations. God Sadāśiva should be worshipped by means of songs, musical instruments and dance.

135. It is in accordance with these injunctions that the concluding rites in the worship at *Pradoṣa* should be performed duly for the sake of the fulfilment of all objects.

136. Śatakratu (Indra) performed everything mentioned by Guru (Bṛhaspati). With him as his main help, Indra engaged himself in the battle.

137. Śatakratu fought against Vṛtra along with Suras. The fight between Devas and Dānavas was fierce.

138. In that exceedingly fierce battle that caused destruction among Devas and Daityas, the duels were extremely terrifying and tumultuous:

139-142. Vyoma fought with Yama. Tīkṣṇakopana fought with Agni. Mahādaṁṣṭra fought with Varuṇa and Mahābala fought with Vāyu. All those engaged in duels were desirous of (suppressing) the strength of one another. The excellent Devas of powerful arms were heroic in battle. They became victorious then. All the leading Daityas met with very great defeat on all fronts. On seeing the leading Daityas defeated by Suras, running away as fugitives, Vṛtra of great strength spoke these words with extreme wrathfulness:

Vṛtra said:

143. O Daityas, why are you greatly distressed? Why are you so frightened? All of you are running away abandoning the war of wonderful (events).

144-145. O heroes, resolve to fight. Display your respective valour. O mighty ones, kill the groups of Suras with maces, spears with sharp edges, swords, javelins, iron clubs, mallets, swords with thin edges, small javelins hurled at the enemies, nooses, maces and even your fists.

146. Then Devas fought Asuras with great weapons and missiles made out of Dadhīci's bones. They tore up Asuras.

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147. This was repeated often. Again and again Daityas were killed by Devas. They met with defeat. Again and again, they were urged by Vṛtra to fight Suras.

148. The excellent Daityas were being killed by the leading Suras. They fled in all directions. Some of the Dānavas were frightened so much that they appeared to be eunuchs.

149-153. The leading Daityas were rebuked and censured by furious Vṛtra: "O Puloman of great fortune; O Vṛṣaparvan, obeisance to you. O Dhūmrākṣa, O Mahākāla, O Vṛkāsura, the great Daitya, O Sthūlākṣa, the eminent Daitya, O Sthūladaṁṣṭra, obeisance to you. The excellent battlefield is the gateway to heaven for Kṣatriyas of great magnanimity. Why do you abandon it and run away? Those who meet death in the battlefield attain the greatest position. A learned man must desire to die in battle. Those who forsake the battle(field) certainly go to hell.

154-155. If men who have committed great sins fight in a battlefield with weapons in their hands for the sake of Brāhmaṇas, their servants or for their own sake and get killed being hit with weapons in the battle, they go to the highest region. There is no doubt about it.

156. Those whose bodies are cut off by means of weapons for taking up the cause of cows or their own masters, those who die or those who are wounded in war do attain the greatest goal (heaven).

157. If persons of great heroism are killed in battle, they attain the greatest region even if they be sinners. They attain the region not easy of access even to the learned men.

158-159. Pilgrimage to holy places, study of the Vedas, worshipping of the deities, performances of *Yajñas* and other different kinds of holy rites conducive to welfare—all put together do not deserve even a sixteenth part of the holy action of those who fall in battle. This has been laid down in all the sacred treatises.

160. Hence the valorous and glorious act of fighting should be carried out by you without suspicion or fear. It should not be otherwise, because the Vedic statements are authoritative.

161. All of you belong to the profession of heroes. You are magnanimous and dignified due to nobility of birth and

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course of conduct, but if you run away from the war-zone like cowards, you are sure to go to those worlds of cowards like them.

162. According to *Smṛtis*, all of them (cowards) certainly go to the world of sinners (i.e. hell).

163. Those worst sinners who adhere to unrighteous things, the slayers of Brāhmaṇas and the defilers of the preceptors' bed go to hell. In the same manner those who stray away (desert) from war, incur the same sin and go to hell.

164-165. Hence you people who are capable of bearing the burden of the work of your master must fight."

On being told thus by the noble-souled Vṛtra, the Asuras carried out his words. They fought a furious battle with Suras terrifying all the worlds.

166. When that tremendous and tumultuous battle ensued, Vṛtra, the sole lord of the great Daityas, who was overwhelmed by extraordinary wrath, said to Indra accompanied by the excellent Devas:

Vṛtra said:

167. Listen to the words uttered by me. It is conducive to your welfare. It is connected with virtuous objects. Although you are the lord of Devas, you do not know what is good and what is not.

168. What were your objectives for which Viśvarūpa was killed by you?

169. Whatever these persons do for the accomplishment of their tasks is futile: Those who do not see far into the future, those who are foolish and confounded, those who are excluded from piety and virtue and those who are incompetent. Know all these, O Devendra. Let it be pondered over mentally.

170. Hence be virtuous and free from the taint of sin. Then fight with me. You are the slayer of my brother, O Indra. Hence I will kill you.

171. Be steady. Do not run away surrounded by Devas.

On being told thus by Vṛtra, Śakra became exceedingly furious. He mounted on the elephant Airāvata and went ahead with a desire to kill Vṛtra.

172. On seeing Indra coming, Vṛtra, the most excellent one

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among the powerful persons, said laughingly even as all the others were listening (to it):

173. "Strike me at the outset. Then I shall kill you."

174. On being told thus, Devendra hit hard with his mace Vṛtra of great strength and the most excellent one among those who possess power at the knee.

175. Seeing that mace coming, Vṛtra caught hold of it sportively. With that very same mace, he struck back immediately Indra, the king of heaven.

176. That *Gadā* (mace, iron club) knocked down Purandara, along with his *Vajra*. On seeing Śakra fallen, Vṛtra spoke to Suras:

177. "O Devas, take your lord to your own city Amarāvatī."

178-179. On hearing these truthful words of the noble-souled Vṛtra, all the Suras did so. Eagerly they removed him even while he was seated on the elephant, from the battlefield and surrounded him with fear. All those Suras left the battlefield and went to heaven.

180. When Devas had departed, the great Asura Vṛtra danced and laughed loudly and thereby the quarters were filled with that (sound).

181. The entire earth including the mountains, parks and forests shook and trembled. All mobile and immobile things became agitated.

182. On hearing that Devendra had gone (from the battlefield), Brahmā, the grandfather of the worlds, came near him. With the water from his *Kamaṇḍalu*, he touched (sprinkled) Devendra. At that very same instant, Purandara regained consciousness.

183. Seeing Brahmā in front of him, Indra became ashamed. Brahmā, the grandfather, said to Mahendra who felt ashamed:

Brahmā said:

184. Vṛtra is endowed with the power of penance (done by himself). He is endowed with the power of penance of Tvaṣṭṛ also. He abides by the holy rite and vow of celibacy. This Vṛtra of great fame has become invincible due to his severe penance. Hence conquer him by means of penance.

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185. Vṛtrāsura, the lord of Daityas, can be conquered only through great penance, O Śakra.

On hearing the words of Brahmā, Hari (i.e. Indra) remembered the Bull-bannered Lord.

186. The noble-souled Purandara urged by his (preceptor) Bṛhaspati began to eulogize (Lord Śiva) with a prayer.

Indra prayed:

187. Obeisance to lord Bharga, who is very difficult to be approached by Devas. O lord of Devas, be the bestower of boons for the sake of the accomplishment of the tasks of Devas.

188. The liberal-minded consort of Śacī was thus engaged in eulogy. Indeed he was very prompt and skilful in matters concerning himself. He was slow-witted but was certainly devoted to worldly (pleasures).

189. Deluded persons devoted to worldly pleasures do not attain the highest region of Īśa, even if they are engaged in devotion to Śiva (as) they are passionate and sensualist.

190-192. Those people who are free from impurities, egotism and arrogance and who worship Mṛḍa (the Gracious), Īśa (the Supreme Lord), Śaṁbhu, the greatest lord, who bestows perfect knowledge are really great people. Śaṅkara is the bestower of boons on them both here and hereafter.

Mahendra was a great sensualist. Śarva had been eulogized by Mahendra who was passionate.

There is no doubt that Śaṁbhu can rarely be approached by sensualists. Hence Sadāśiva can always be visualized directly by non-sensualists.

193. Indeed the king of Suras was exceedingly passionate. He (professed to be) very efficient in accomplishing his own tasks. Hence Śacīpati (Indra) (had) always to strain and exert himself. He was perpetually indulgent in his own lust and similar emotions of the heart.

194-195. On account of the seriousness of the matter, Maheśa, of the form of the *Liṅga*, who was the seer and vision of all, understood (everything) and spoke to Indra who was eulogizing: "O Indra, go to Vṛtra, the Dānava, along with Suras. O

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Śatakratu (Indra), he can be conquered in the battle only through the power of penance."

Indra said:

196. By what means can this great and excellent Daitya be conquered? O Śaṁbhu, let that be mentioned immediately whereby my success can be (achieved).

Rudra said:

197. He cannot be killed in battle even by the excellent Devas. Hence a mean act (of trickery) must be performed by you today.

198. Formerly this (demon) had been cursed by Pārvatī in my presence. (At that time) he had been a king named Citraratha, well reputed in all the three worlds.

199. He was wandering (here and there) in an excellent refulgent aerial chariot given by me. The leading Daitya had to be born of this womb (of a Daitya) because of his satirical ridicule.

200-201. Hence, O excellent one among those who are expert in wars, know him to be invincible in war.

Thus Mahendra was told by Śaṁbhu, the greatest Yogin. Saying "So be it" and honouring it, Śakra took up devout observances and restraints.

202. O highly fortunate sages, he made up his mind to stay near Vṛtra for a thousand years waiting for a weak and vulnerable point in order to kill Vṛtra.

203. With the permission of Guru (Bṛhaspati), his priest, the thunderbolt-armed Indra stood out of *Antaredī* and carried on his activities vigorously.

204. Once Vṛtra, the Daitya Chief, surrounded by all Daityas casually came to Narmadā.

205-206. Vṛtra endowed with manliness, always thought thus: 'Indra has met with defeat and discomfiture. He has been taken to heaven by Devas. All my enemies have been struck down. There is no one like me.' Thinking thus, O Brāhmaṇas, he came to Narmadā at the time of dusk.

207. At that time of dusk, the very great (Daitya) Vṛtra, the

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most excellent one among powerful persons, surrounded by Asuras, was seen by Indra.

208. On that day, *Trayodaśī* (thirteenth day) was in conjunction with Saturday. Bṛhaspati caught hold of the hand (of Indra). Indra was urged by Guru (to perform the worship of Śiva).

209. At that time, the *Liṅga*-form *Oṁkāra* (a famous *Jyotirliṅga*) on the bank of Narmadā was worshipped by Indra by means of circumambulations, prostrations (etc.) in accordance with the injunctions (of sacred scriptures).

210. Due to the greatness of the holy rite during the dusk hours as well as the grace of Śaṅkara, the valorous (lord) armed with the thunderbolt became (very powerful) instantly.

211. Though he was endowed with the (power of) penance, the great Vṛtra was overcome by sleep during the time of dusk. He was roused (from sleep) by Śuṇḍa.

212. Since he slept during the time of dusk, the merit that had been earned through penance was ruined at the very same instant He became devoid of splendour.

213-215. On account of the curse of the goddess too, Vṛtra became disappointed in his desired object. (More than) a quarter of the duration of the dusk had passed, when Vṛtra entered the holy waters surrounded by different kinds of Daityas with diverse kinds of weapons. Śatakratu, the consort of Śacī, who was seeking the weak and vulnerable points, understood the same and so slowly approached him to kill his enemy.

216-217. By that time all the excited and terrible Daityas of horrifying exploits stood up simultaneously unable to bear (the attack of) Śatakratu. Thereafter ensued a battle with them as they had a very strong army. Then all Devas came there for rendering assistance to Indra.

218-220. With very great speed and force Daityas and Devas fought (one another). The battle that was fought during the night resulted in the crushing and destroying of both, Suras and Asuras. The battle became extremely terrible as many weapons and missiles were used by them. When the war of exceedingly severe and terrible nature went on thus, Vṛtra took up his exceedingly powerful spear and got ready. He faced Indra and

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roared terrifically. The reverberation of the loud shout frightened all the three worlds.

221-222. Mahendra mounted on (his elephant). Airāvaṇa shone then with the umbrella that was refulgent like the disc of the moon, being held high up above him. Even as he was being fanned by chowries, he spoke to the great Daitya:

Indra said:

223. O Vṛtra, you are surrounded by a great army (although) you are the hero of heroes on account of your great penance. Fight with me.

224. On being told thus by him, Vṛtra spoke these words: "O Indra, strike me first. Afterwards I shall kill you."

225. Saying "So be it" and thinking about it, Purandara was desirous of discharging the exceedingly unbearable thunderbolt of a hundred sharp edges. But he was prevented by that priest of great lustre, the most excellent one among the intelligent persons. Thinking that it should be so, Indra did accordingly.

226-227. The lord of Devas took up an iron club and struck Vṛtra with it. Vṛtra warded it off like a miser dodging a guest. On observing that his iron club had been futile, Indra became full of anxiety.

228. As he was thinking thus, Vṛtra spoke to him rebukingly: "O Śakra, has the wonderfully contemptible vulgar act performed by you been forgotten? It was on account of it that you have become a thousand-eyed one due to the curse of the great sage Gautama.

229-230. Those heroic persons who restrain their different sense-organs do attain victory and not others like you. Undoubtedly the battlefield is extremely terrible unto sinners."

231. Thus the great Daitya rebuked Devendra. The lord of Devas then shook his trident that was on a par with lightning.

232. With that great spear, Vṛtra of wonderful exploits shone like Rudra, the destroyer of (creation at the end of) *Yugas*, by means of his penance.

233. On observing him in that posture, Śatakratu, the lord of Devas, rushed at Vṛtra, the great Dānava, with a desire to kill him.

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234-236a. On seeing Purandara rushing at himself with a desire to kill him (Vṛtra) laughed loudly instilling fear in Śakra. Opening his mouth very widely, the lord of Daityas with great splendour came there suddenly to swallow Śakra He grabbed into his mouth, Śakra along with his elephant, thunderbolt and crown. He then danced and roared.

236b-238. Within a moment, Purandara was (completely) swallowed.

There was a great shout of Alas! Alas! from the Devas who watched it. There was an earthquake and thousands of meteors fell. The entire universe consisting of mobile and immobile beings was enveloped in darkness. Vṛtra who was dancing then became exceedingly brilliant.

239. Being pierced (in the heart), all the Devas came to Brahmā and reported to him everything that was done by the Asura Vṛtra.

240-241. On hearing it lord Brahmā became distressed and surprised very much: 'How has this wonderfully serious crisis in the case of Mahendra taken place?' Then, along with Devas, Brahmā, the grandfather of all the worlds, eulogized Lord Giriśa with great concentration of mind.

Brahmā eulogized:

242-247. Om, obeisance to Mahādeva whose form is *Liṅga*. I bow to the lord of cosmic form. Obeisance to Virūpākṣa (of uneven three-eyes). Save, O lord of the three worlds. Save Purandara who has been swallowed by Vṛtra.

At that time a very clear, fine, ethereal voice spoke even as all were listening. It referred to the process of the worship of *Liṅga*. It was addressed (to everyone) desirous of his welfare: "What has been done by Indra who has undertaken the holy *Pradoṣa* rite is incomplete and imperfect in regard to *Nirmālya* (remainder of the previous worship), *Pīṭhikā* (pedestal), *Chāyā* (shadow) and *Prāsāda* (palace). The pedestal has been crossed by him as he was circumambulating.

Those confounded persons who cross it are undoubtedly worthy of being punished by Caṇḍa, the chief of Gaṇas.

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Hence circumambulations and prostrations should be carefully performed along with the worship of the *Liṅga.*

Indeed the worship of the *Liṅga* should be carefully performed by those who have had the initiation for the sake of quelling all the sins. It should be performed with the sole intention of attaining spiritual (welfare)."

248. On hearing those words not originating from any embodied being, Suras beginning with Brahmā asked with palms joined in reverence to the ethereal voice, the cause of everything auspicious:

249. "How are we to worship the *Liṅga*? By what method or procedure? (When should it be:) in the morning, at midday or in the evening?

250. What are the flowers to be used in the evening as well as at midday? Are they the same as in the morning? Say exactly as it is."

251-254. Then the ethereal voice said in detail: "The following flowers can be used on all the three occasions: Karavīra (oleander, nerium odorum), Arkapuṣpa (gynandropsis pentaphylla), Bṛhatī Puṣpa (solanum indicum) Dhattūra (the white thorn-apple), Lotus, Āragvadha (cathartocarpus fistula), Punnāga (calophyllum inoplyllum), Bakula (mimusops elengi), Nāgakesara (mesua roxburghii), white Lotus, Kadamba and Mandāra (erythrina indica). Many other excellent flowers and many varieties of lotuses should be known as always sacred by learned men.

255-256. Jātī, Mallikā (Jasmine varieties), Mogaraka flowers, Nīla flower (blue flower), Kuṭaja (wrightia antidysenterica), Karṇikāra (cassia fistula), Kausumbha (wild safflower) and red lotus. These are the flowers for the worship of the *Liṅga* during midday. They are mentioned as the best by me. Now I shall tell you about the evening (worship).

257. Caṁpaka flowers are undoubtedly sacred on all the three occasions. At night Mogaraka flowers are very sacred. There is no doubt about it.

258. After knowing these differences in the modes of worshipping the *Liṅga*, the due process of worship, should be followed by those who are conversant with the injunctions. The worship shall always be in the temple of Śiva.

259. One shall not perform circumambulation through the

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space between the bull and *Liṅga*. Nor should one go beyond the *Pīṭhikā*. If that is done, one shall incur a sin.

260. Further the circumambulation was performed by Śakra with *Rājasa* trait of character. Hence it has become fruitless.

261. Purandara has been swallowed today by Vṛtra along with his elephant. That action whereby Indra is released should be performed by you people.

262. You must perform the rite in accordance with the injunctions in *Mahārudra*. He shall become liberated at the same time. O Devas, Purandara will thus become liberated. There is no doubt about it."

263. Following those words, Devas scrupulously worshipped Rudra as per the injunctions (and reciting) *Rudra-sūkta*.[1]

264. Suras worshipped Rudra with eleven recitations of the *Rudra-sūkta*. They performed *Havana* (fire offerings) rites to the extent of one-tenth (of the recitations). O excellent Brāhmaṇas.

265. Desirous of setting Purandara free suddenly, Devas performed *Japa*, *Pūjā* and *Havana*. Then the king of Devas, by the grace of Śaṁbhu, came out after breaking open his belly.

266-268. On seeing that the lord of Devas had come out by means of his prowess, along with his elephant, thunderbolt, crown and ear-rings and Purandara of great prowess had regained his great glory, many of the celestial wardrums and conchs were sounded. Gandharvas, celestial damsels, Yakṣas and the sages became joyous. Immediately after Purandara got liberated, all the heaven-dwellers became extremely delighted.

Then Śacī came to the place where Purandara got liberated.

269. There he was crowned along with Śacī by the great sages. The auspicious rite of *Puṇyāhavācana* (repetition of the words 'Today is an auspicious day' etc.) was performed with great effort by everyone.

270. Thus Mahendra was crowned by the sages then. The earth became extremely auspicious then, O excellent Brāhmaṇas.

271. The quarters became clear. The sky was rid of its impurities. Then the fires became tranquil, so also the minds of exalted souls.

272. When Śatakratu was liberated, these and many other miraculously wonderful auspicious omens occurred.

1. Tait. S. IV. v and vii corresponding to Vāj. S. chs. XVI and XVIII.

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273. When the great festivities of those exalted persons were taking place, Vṛtra's dreadful body fell down.

274-277. There itself the extremely sinful *Brahmahatyā* fell on the ground. The space between Gaṅgā and Yamunā is called *Antarvedī*. It is well-known as a sacred land (*Puṇyabhūmi*). It is famous as the sanctifier of the worlds. The land where the Vṛtra-hatyā (Brahma-hatyā) fell dead is a sinful region. Since there was a great deal of impurity (*Mala*) that place is glorified as Mālava.[1] The great head of Vṛtra fell on that ground of impurity within six months after being cut off by all the Devas including Vāsava. Thus by slaying Vṛtra Śakra attained victory.

278. The consort of Śacī sat on the throne of the overlord without any mental worry or agony.

In the meantime Daityas approached Bali who was staying in Pātāla and recounted to him all the activities of Śakra.

279. On hearing their words the son of Virocana became angry. He asked Śukra how Indra could be won over.

280. This was said to Bali by him: "O king, perform a great *Yajña* today for the acquisition of the chariot of victory. Your victory will be achieved by means of that."

281. Bali who was making preparations for the *Yajña*, was told by Bhṛgu thus. The liberal-minded son of Virocana quickly gathered together whatever materials were required for the *Yajña* and kept them in store.

282. The great *Yajña* was started by the noble-souled son of Bhṛgu. Bali took up the *Dīkṣā* (initiation) and performed the *Homa* in the sacred fire.

283. When the *Homa* was duly performed in the sacred fire in the course of the holy rite in accordance with the injunctions, a miraculously wonderful chariot came out from that fire for Bali.

284. It was yoked with four horses. The emblem was that of a lion of great lustre. It was adorned by means of white horses. The chariot was glorious and equipped with weapons and missiles.

285. Then, urged by Śukra, he performed the *Avabhṛtha* (Valedictory) bath. After worshipping the chariot, Bali rode in it.

1. A popular etymology of *Malwa*, a part of Madhya Pradesh. As a matter of fact, the land where the tribe or people called Mālavas settled is Malwa.

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286. Surrounded by Daityas and desirous of fighting Purandara, Bali, the great son of Virocana, immediately went to heaven.

287. After coming there along with his army, he laid siege to Amarāvatī. On seeing that their city had been besieged, all the excellent Suras pondered and deliberated on it for a long time and said to Bṛhaspati:

288. "What shall we do now? O highly fortunate one, the chief Daityas have come. All of them are exceedingly terrible, very efficient in war and desirous of fighting."

289. On hearing their words Bṛhaspati said:

290. "O Suras, these terrible (Daityas) beginning with Ghṛta (?) have been incited by Bhṛgu. All of them have become invincible by penance as well as valour."

291. On hearing these words full of good qualities, all the Suras became ashamed. Indra too lost his sense on account of worry. He became ashamed on being openly rebuked.

CHAPTER EIGHTEEN

Vāmana's Arrival at Bali's Sacrifice

Lomaśa said:

1. Overwhelmed by his own *Karman*, Mahendra spoke to Bṛhaspati, his preceptor: "What is that rite whereby we can surmount a distress without any very great effort? May it (please) be explained".

2. Bṛhaspati said thus: "We shall abandon Amarāvatī. Desirous of victory, we shall go elsewhere along with our families."

3. All the Suras did so. Assuming the form of a peacock Purandara left Amarāvatī and went away immediately.

4. Yama assumed the form of a crow. The lord of wealth (Kubera) himself became a chameleon. Agni became a small pigeon and Maheśvara became a frog (and went away).

5. Nairṛta became a dove at that very instant and then

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went away. Pāśī (Varuṇa) became a Kapiñjala bird and Vāyu became a turtle-dove.

6-7. Assuming various bodies, they thus abandoned heaven and went away. In their great fright, they went to the holy hermitage of Kaśyapa.

All of them informed their mother Aditi of the activities of Daityas.

8-9. On hearing that unpleasant news, Aditi who was very fond of her sons, spoke to Kaśyapa about the critical danger of the Suras. "O great sage, let my words be listened to. After hearing them it behoves you to do (what should be done about) them. Devas have been defeated by Daityas. They have abandoned Amarāvatī and have come to your hermitage. Protect them, O Prajāpati."

10. On hearing her words, Kaśyapa spoke these words: "O slender-bodied beautiful lady, understand that Asuras are unconquerable on account of their great penance. O chaste lady, they are being approved and encouraged by Bhṛgu.

11-12. Indeed their conquest (is possible) only through first undertaking a severe penance, O beatiful lady. Observe this holy rite and vow as quickly as possible, O lady of exquisite fortune, for the accomplishment of the tasks of Suras. I shall explain (the rite) conducive to the realization of your object. Perform it, O splendid lady, with great effort and care, in accordance with the injunctions mentioned.

13. In the month of Bhādrapada (August-September), O gentle lady, on the *Daśamī* (tenth) day, be pure (in body and mind) with self-restraint.[1] The rite of *Ekabhakta* (taking only one meal a day) should be performed for propitiating Viṣṇu.

14. Lord Hari who himself is the direct granter of everything that is desired, should be requested prayerfully by his devotees with the following *Mantra*, O lady of excellent complexion and good fortune:

15. *Mantra*: 'I am your devotee, O lord. I shall perform this holy rite over three days beginning with *Daśamī*. O Viṣṇu, it behoves you to grant (me) permission.'

16-17. The lord of the universe should be prayed to only

1. VV 13ff. This is *Ekādaśī Vrata* to be observed for full one year.

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with this *Mantra*. (The devotee) should take only a single meal. That cooked rice without adding salt should be eaten from a plantain leaf. He shall perform the rite of observing fast on the eleventh day with great care.

18. He (or she) should keep awake during the night with great effort, O lady of excellent waistline. The *Pāraṇā* (ceremonial breaking of the fast) should be performed carefully on the twelfth day in accordance with the injunctions. After feeding excellent Brāhmaṇas, the *Pāraṇā* should be observed along with kinsmen.

19-21. The devotee should perform the holy rite thus over twelve months without any lethargy or sluggishness. When the month of Bhādrapada arrives (at the end of the year), he should worship Viṣṇu on the *Ekādaśī* (eleventh) day. The (idol of) Viṣṇu should be placed above a *Kalaśa* (pitcher) made of gold or silver in accordance with one's own capacity. The *Dvādaśī* coinciding with *Śravaṇa* constellation is an auspicious day destructive of all sins. The devotee should observe fast scrupulously for the sake of quelling all defects and mistakes."

On hearing what was told by Kaśyapa thus, Aditi performed the holy rite over a year with strict adherence to the rules.

22-23. Janārdana was pleased with (Aditi's) holy rite that lasted a year. He appeared before her, O Brāhmaṇas, on the *Dvādaśī* day which coincided with *Śravaṇa* constellation.[1] The lord of Śrī (Lakṣmi) had the form of a *Brahmacārin* (religious student). He was two-armed and had lotus-like eyes. He had the colour of the flower of Atasī (hemp). He was adorned with a garland of sylvan flowers.

24. On seeing him in the middle of her worship, Aditi was struck with wonder. Along with Kaśyapa that lotus-eyed lady eulogized him:

Aditi said:

25. Obeisance to you, the cause of all causes, to the soul of the universe, to the creator of the universe, to the lord in the

1. 12th day in the bright half of Bhādrapada is the birthday (*Jayantī*) of Vāmana. Mbh, *Sabhā* 38 does not give these details of sending his weapons to kill Bali as here in vv 31-35.

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form of *Cit* (i.e. animating spirit of life), to the lord of excellent form, to the greatest *Ātman* (Soul) not inferior to anyone. (Repeated) Obeisance to the lord of unhampered enlightenment.

26. On being remembered thus by Aditi, Acyuta, the lord of Devas, laughed and said to Aditi, the mother of Devas:

The Lord said:

27. I have been propitiated and pleased by your greatest penance, O sinless lady. (I have come) for accomplishing the task of Devas by means of this body alone.

28. On hearing the words of the lord, Aditi said to him: "O lord, Devas have been defeated by Asuras who are much more powerful (than Devas). O Janārdana, save all those Suras who have sought refuge (in you)."

29-30. On hearing her words, Viṣṇu, the sole overlord of Vaikuṇṭha, understood all the activities of Suras and everything Bali had intended to do.

31-32. Viṣṇu, the great Ātman, then pondered over everything: 'What should be done by me today whereby Devas can conquer and the excellent Daityas may be defeated?'

Then the lord said to his *Gadā* (iron club): "Go now, O weapon of great fortune, to the son of Virocana to bring about his death; kill him quickly."

The *Gadā* of a beautiful form, laughingly said to Hṛṣīkeśa: "It is impossible for me to kill him. Indeed Bali is a great *Brahmaṇya* (well-versed in the Vadas, friendly and hospitable to Brāhmaṇas)."

33. Then Viṣṇu said to his Discus pacifyingly (i.e. persuading it): "O Sudarśana, you go quickly to Bali to kill him."

34. Then Sudarśana said hurriedly to Cakrapāṇi (Viṣṇu, the wielder of discus): "O great lord, it is not possible for me to kill Bali.

35. Just as you are *Brahmaṇya*, O Viṣṇu, so is this great Daitya also."

Śārṅgapāṇi (Viṣṇu, the wielder of the Śārṅga bow) was told the same by his bow. He was then struck with wonder. He began to think about it in diverse ways, pondering over it for a very long time.

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Atri said:

36-39. At that time, what did all those Asuras do? Let it be mentioned:

Lomaśa said:

Then, all those Asuras beginning with Bali, desirous of fighting with Purandara, besieged the beautiful city in heaven. All those Asuras were not aware that Devas had gone away from heaven towards the hermitage of Kaśyapa assuming different forms.

They climbed the rampart wall with great excitement. When Daityas, desirous of killing Sureśa, entered Amarāvatī, they found it vacant. They became delighted in their minds.

40. Then Bali was crowned in Indra's throne by Śukra in accordance with the injunctions regarding the ceremony of coronation. He was surrounded by all the Asuras.

41. Bali, the great son of Virocana, established in the realm in that manner, shone with the greatest prosperity in the authoritative position of Mahendra.

42. He was served by Nāgas and groups of Asuras. Like Mahendra, the divine tree (*Kalpaka*), the divine cow Kāmadhenu and the jewel were all won over by him.

43-44. Those people who have gained the title of a *Dānī* (Donor) have done so with limited donations. But Bali the great was a donor unto all living beings. Whatever anyone desired was immediately given by him. The overlord of Dānavas distributed liberally to everyone what he sought.

Śaunaka said:

45. O excessively fortunate one, Devendra never gave anything to anyone. How is this that Bali became a donor? Describe it truthfully.

Lomaśa said:

46. Whatever man does after exerting himself yields either good or bad results. This should be known by a learned person.

47. Indeed Śakra who performed a hundred horse sacrifices and gained the realm in Amarāvatī was addicted to worldly pleasures only.

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48-49. A man seeks something and gains his object. Know that immediately (after getting the result) a sort of niggardliness besets him. Afterwards he dies and his merit becomes exhausted. As a result of this, Indra may turn into a worm and a worm may become Indra. Hence there is nothing more conducive to liberation than charitable gifts.

50. From charitable gift knowledge is acquired and from knowledge liberation is achieved undoubtedly. Devotion unto the Trident-bearing Lord (Śiva) is greater than liberation, O Brāhmaṇas.

51. Sadāśiva, the lord of all, gives away everything when his mind is pleased. Śaṅkara becomes satisfied with even a very little thing that is offered, say, even water of a very little quantity.

52. In this connection they cite this ancient legend. This has been undoubtedly done by the son of Virocana.[1]

53. There was a roguish gambler, a great sinner. He used to censure Devas and Brāhmaṇas. He indulged in great fraud and dishonesty. He was an adulterer.

54-59. Once much wealth was earned by him through great sins and gambling. He took with him flowers, betal leaves and sandal paste for giving them to a prostitute. (On the way robbers took away all his garments and ready cash.) The gambler was left with only a loin cloth. Scents, garlands etc. which he had taken with him to be offered to the courtezan, were still with him. He clasped his shoulders with crossed hands, thereby making a Svastika sign to cover the nakedness of his body. Taking the scent etc. he was running towards the house. He stumbled on the way and fell on the ground instantaneously. After the fall he swooned. After some time he regained consciousness. Although he was a sinner causing unpleasantness (trouble) to others and though he was dull-witted, suddenly his intellect was directed towards good thoughts. Evidently it was the result of his previous deeds. The gambler was exceedingly disgusted with worldly objects. He was repentant and miserable for what he had done so far. The scent, the flowers etc. that had fallen on

1. VV 52-81. This story of the previous birth of Bali as a gambler-donor is given to explain Bali's nature of thoughtless liberality, his *atidāna*. The story however glorifies the liberality of the gambler to the detriment of god Yama.

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the ground were dedicated to Śiva by that gambler unconsciously and unintentionally.

60-64. By this meritorious deed (something good happened). He was taken to the abode of Yama by the attendants of Yama. Yama who is dreadful unto all the worlds said to him after calling him a sinner: "O stupid fellow, you are to be cooked in the great hells." On being told by Dharmarāja thus, the gambler spoke these words: "O lord, no evil conduct has been practised by me. O Yama, let my meritorious deeds be truly considered."

Citragupta spoke:

Something had been given by you to Śiva, the great soul. What fell on the ground was given to Śiva at the time of your death. Due to that meritorious deed, understand, you will attain the position of Indra undoubtedly for three *Ghaṭikās* (1 *Ghaṭikā* = 24 minutes).

65. At that time the lord came there accompanied by all the Suras. Riding on Airāvata, this gambler was taken to Śakra's abode. Śakra was them enlightened and advised by Bṛhaspati of sanctified soul:

66. "O Purandara, for a period of three *Ghaṭikās* this gambler should be installed in your seat at my bidding."

67. On hearing the words of his preceptor, he betook (respected) them on his head (i.e. bowed down his head to signify assent). Śakra went elsewhere and the gambler was ushered into the wonderfully furnished abode of the king of Devas.

68. He was crowned and installed on the throne of Śakra. He attained the kingdom of Śatakratu, because he had offered scents to Śambhu along with flowers and betel leaves.

69-70. What then in the case of those people who are actuated by faith to offer large quantities of scents, flowers etc. always with great devotion to Śiva, the Supreme Spirit? (I.e. they deserve much greater reward.) They will attain *Śivasāyujya* (identity with Śiva). They will be accompanied by Śiva's army (*Gaṇas*) and acquire great joy. Indeed Śakra is the servant of such people.

71-72. The happiness that people of quiescent minds engaged in the worship of Śiva attain is very great. It is rare and difficult of achievement even by Brahmā, Śakra etc. Those who are

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covetous of sensual pleasures are deluded. They are poor and pitiable. They do not know (these things).

Mahādeva is (i.e. deserves) to be saluted and Sadāśiva to be worshipped.

73. Mahādeva is to be worshipped and adored by all living beings knowing the truth. Thus the gambler attained the status of Indra for a period of three *Ghaṭikās*.

74. On being crowned by the priest, he occupied the seat of Purandara. At that time, this gambler of great fame was told by Nārada:

75. "Bring Indrāṇī by whom the kingdom is rendered very splendid." Then the gambler, the lover of Śiva, laughed and said:

76. "I have nothing to do with Indrāṇī. This ought not to have been mentioned by you, O highly intelligent one."

After saying thus, the gambler began (to give) charitable gifts.

77-80. The lover of Śiva gave Airāvata to Agastya. The gambler of liberal-minded nature gave Viśvāmitra the horse named Uccaiḥśravas. The gambler of great fame gave Kāmadhenu and Cintāmaṇi of great lustre to Vasiṣṭha. The gambler of great splendour gave Gālava the divine tree Kalpataru. The gambler of great fortune gave Kauṇḍinya a house.

Joyously he gave these and many other jewels of diverse kinds to sages. He gave everything for the pleasure of Śiva.

81. The lord continued his charitable gifts over a period of three *Ghaṭikās*. After the period of three *Ghaṭikās* was over, the previous lord arrived.

82. Purandara was seated on his own throne in Amarāvatī. He was being eulogized by the sages. He was accompanied by Śacī also.

83. The evil-minded one said to Śacī: "O splendid and beautiful lady, you have been enjoyed by that gambler; were you not? Tell me the truth fully."

84-86. Then the lady without blemish said to Purandara: "Everywhere you see things and persons on the analogy of your own self, O Purandara. He is a noble soul in the form of a gambler. By the grace of Śiva, he has been the knower of the reality and ultimate truth. He is high-minded and detached (from worldly pleasures). He forsook for the sake of others the kingdom and other things that had come to him. All those great things were

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considered binding nooses causing delusion. Hence he gave them to others. (Hence) he has become victorious."

87. On hearing the words of Indrāṇī, Purandara, the lord of Devas, became ashamed. He sat silently in his seat.

88-91. The most excellent one among those conversant with arguments said to Bṛhaspati: "Airāvata is not to be seen. So also Uccaiḥśravas, the horse. By whom have Pārijāta and other objects been taken away?"

Then Guru (Bṛhaspati) said to him the great thing done by the gambler. As long as he had power, he gave away (those) to the sages. Those who are not influenced by and not attached to their own great power and position, those who are continuously engaged in meditation on Śiva are the favourites of Śaṅkara.

Abandoning the fruits of the *Karmans*, they attain the greatest region by resorting to *Jñāna* (knowledge) alone."

92-93. On hearing the words of Bṛhaspati, Indra said these words: "Mostly these things Yama will say, for the sake of his own prosperity."

Thinking that to be so, Śakra, the king of Suras, suddenly went accompanied by Bṛhaspati. Purandara who desired his own objectives, went to the city of Saṁyamini.

94. On being welcomed and honoured by Yama, Śakra said these words: "My position and region was given to the evil-minded gambler by you.

95. But this highly despicable action has been committed by him. All jewels and fine things belonging to me were given to different persons by him. O Dharma, know this exactly.

96. Your name is Dharma. How did you give the gambler (this position)? Everything has been done by you for destroying my kingdom.

97. O highly fortunate one, fetch the elephant and other things back quickly. Other things, jewels etc. have been given to different persons."

98. On hearing the words of Śakra, Yama spoke these words to the gambler furiously: "What is this that has been done by you, a great sinner?

99-102. Śakra's kingdom was given to you for your enjoyment. But it has been given to Brāhmaṇas. A great thing has been done otherwise. What should not be done has been commit-

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ted by you, (viz.) the removal (stealing) of other people's wealth, O foolish one. You will go to hell because of this sin." On hearing the words of Yama, the gambler said: "The fact that I am to go to hell does not deserve anxiety. As long as I had the possession of Śakra's throne, something was given to the Brāhmaṇas."

Yama said:

103-104. Charitable gift is commended on the earth where the fruit of *Karman* is had. In heaven charitable gift should never be given to anyone by anyone at any place. Hence, O stupid one, you are worthy of being punished. What is opposed to the injunctions of the scriptures has been perpetrated by you. The preceptor is the chastiser and guide of those who are wise and self-possessed. The king is the chastiser of evil-minded persons. I am undoubtedly the chastiser of all persons of sinful conduct.

105. After rebuking that gambler thus, the lord of Dharma (i.e. Yama) himself spoke to Citragupta: "Let him be cooked in the hell."

Then Citragupta laughed and said to Yama:

106-108. "How can this gambler be sent to hell? The great elephant Airāvata has been given to Agastya by him. The horse that came out of the ocean (Uccaiḥśravā) has been given to the noble-souled Gālava. Welfare unto you, Cintāmaṇi of great lustre has been given to Viśvāmitra.[1] These and other jewels have been given away by this gambler. As a result of that *Karman*, he is worthy of being praised and worshipped in all the three worlds.

109. Everything that is given away with Śiva in view either in heaven or in the mortal world by men is, it should be known, everlasting. It is called a flawless *Karman*. Hence there is no question of this gambler falling into hell.

110-111. Whatever sins the gambler committed have all been reduced to ash by remembering Śambhu. He has become a noble soul. Thanks to the grace of Śambhu, many merits have been acquired by him at the same instant." On hearing these

1. Cp. vv 77-80 which state it differently.

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words of Citragupta, the king of the departed spirits bent down his head. He laughed and said this to Śatakratu (Indra):

112-114. "Indeed you are the king of the leading Suras. (Though) old you are too covetous of the kingdom. One good thing of the whole of your life has been earned by you by means of a hundred sacrifices. There is no doubt about it.

You have to request all those sages, Agastya and others, particularly by falling at their feet or offering them monetary compensation in order to get back the elephant and other jewels, whereby you can become happy. You are to hasten."

115. Thinking that it should be so (after hearing) those words, Purandara of indiscriminate vision went back to his city. With his neck bent down in humility, he requested the sages. Then he got back (the tree) Pārijāta.

116. In the same manner, Purandara got back the whole of the kingdom. He became (once again) the king in Amarāvatī along with noble-souled (persons).

117. A rebirth was granted to the gambler by Yama. As a consequence of some noble action, he became the son of Virocana.

118. Suruci, the daughter of Vṛṣaparvan, the principal queen of Virocana, became the mother of the gambler. He remained in the womb of that noble-souled lady.

119. From the son of Prahlāda and from Suruci, he inherited the great inclination for virtue and charitable gifts.

120. Even as he was staying in the womb, his own mind was made excellent by the gambler. What is difficult of access even to learned men, O Brāhmaṇas, has been accomplished by that gambler.

121. Śakra once went to Virocana, the lord of Daityas, in the guise of a Brāhmaṇa beggar.[1] He was desirous of killing him.

122. After reaching Virocana's abode, Indra spoke these words on assuming the guise of an old Brāhmaṇa: "O king of good holy rites, O lord of Daityas, you are (the most celebrated) learned man and donor in the whole of the three worlds. Give me (what I am going to ask).

1. VV 121-136 describe how Bali's father Virocana offered his own head to Indra in the guise of a Brāhmaṇa.

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123. Standing in the midst of assemblies, O king of excellent fortune, Brāhmaṇas extol your wonderful life-story and spotless fame. I am a beggar, O lord of Daityas of good holy rites; it behoves you to give me (what I beg)."

124. On hearing his words, the lord of Daityas spoke these words: "O holy lord, what should be given (to you). Tell me quickly."

125-126. Indra in the form of a Brāhmaṇa spoke to Virocana: "It is a humiliating thing, yet I beg of you. Whatever is highly pleasing and dear to you, should be given to me. There is no doubt about it."

The Asura, the son of Prahlāda, laughingly spoke these words:

127. "If you desire, O Brāhmaṇa, I shall give you my head. Even this kingdom (I shall give) without any strain. This glory and prosperity shall not go to others. I shall undoubtedly offer everything to you."

128. On being told thus by the Daitya, Indra pondered over it and said: "Give me your own head adorned with the crown."

129. When these words were spoken by Śakra in the form of a Brāhmaṇa, the Asura, the son of Prahlāda, joyously hurried up and cut off his own head with his own hand and gave it to Mahendra.

130. The virtuous action performed by Prahlāda previously was (of course) very difficult to do, but by resorting to *Bhakti* (devotion) alone of Viṣṇu, it was done by him with his mind devoted to him.

131. There is nothing greater than a charitable gift anywhere. That charitable gift offered to persons in distress is highly meritorious.

132. Anything whatsover within one's capacity, (if offered) is capable of infinite results. There is nothing greater than charitable gift in all the three worlds.

133. There are three types of charitable gifts, viz. *Sāttvika*, *Rājasa* and *Tāmasa*. That charitable gift which is characterized as *Sāttvika*, was performed by him.

134-135. The head was cut off and given to Indra who was in the guise of a Brāhmaṇa. The crown fell down there. So also

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the gems and jewels of great lustre fell down simultaneously for the purpose of the groups of Daityas, kings and serpents.

136. That charitable gift of Virocana became well-known in all the three worlds. Even today poets sing about (the charitable gifts) of the noble-souled king of Daityas.

137-138. This gambler of great refulgence became the son of Virocana. He was born after the father had died. His mother, a chaste lady, forsook her body and attained the world of her husband. Then in the very same throne of his father, he was crowned by Bhārgava (Śukra).

139. He earned great fame and he became well-known by the name Bali. All the groups of Suras of very great strength were terrified by him.

140. It has already been mentioned that they went to the auspicious hermitage of Kaśyapa. At that time Bali of great fame became Indra in the city of Devas.

141. By means of his penance, he became the Sun-god himself and blazed. The Asura became Īśa himself and stayed in the north-eastern quarter protecting it, keeping watch over it.

142. Similarly he himself became Nairṛta and Varuṇa, the lord of the waters. Bali then stayed in the north as the lord of wealth (Kubera). Thus Bali directly enjoyed the three worlds himself.

143. Thus, O Brāhmaṇas, Bali became eagerly devoted to and engaged in munificent charitable gifts due to the previous practice which the gambler had, because he was engaged in the worship of Śiva.

144. Once he was seated in the middle of the assembly along with Bhṛgu. The glorious lord was surrounded by the leading Daityas. He spoke these words to Śaṇḍa and Marka:

145. "Take up your residence along with the Asuras here itself near me. Leave off Pātāla today itself. It does not behove you to delay."

146-147. On hearing it, Bhārgava laughingly said: "One is honoured in the heavenly world only through different kinds of *Yajñas*. Heaven can be enjoyed, O great king, only by those who perform *Yajñas*. O king, my words cannot be otherwise."

148. On hearing the words of the preceptor, the lord of

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Daityas spoke these words: "Let all the great Asuras live in heaven for a long time, by virtue of the *Karman* performed by me. There is no doubt about this."

149. Thinking that Bali was childish, Śukra, the holy lord of Bhṛgu clan, whose power of penance was very great and who was the most excellent one among the intelligent people, laughed and said:

150-151. "O Bali, the words uttered by you do not appeal to me. If you wish to come here itself and stay, O Daitya of good holy rites, worship the Fire-god with a hundred horse-sacrifices after going to the land of *Karman* (i.e. the earth). It does not behove (you) to delay."

152. Thinking that it should be so, the noble-souled Bali abandoned heaven. The learned leader of Daityas went to the earth accompanied by Daityas, the preceptor and all attendants.

153. On the banks of the river Narmadā there is a great holy spot of exalted refulgence named Gurukulya. After conquering the entire surface of the earth, the noble-souled lord of Daityas went there.

154. Urged by his preceptor, Bali, son of Virocana of great fame, who was very efficient, had the great initiation. He who was the most excellent one among truthful persons worshipped through many horse-sacrifices.

155. He kept a Brāhmaṇa as his *Ācārya* (preceptor). He had sixteen *Ṛtviks*. All of them were well-tested by the noble-souled Bhārgava.

156. Bali, who was readily initiated, performed ninety-nine *Yajñas*. He decided to complete the hundredth horse-sacrifice too.

157-158. By the time the full merit of the hundred sacrifices was to accrue, the excellent *Vrata* of Aditi as mentioned by me before, was also completed. The powerful lord Hari was delighted at that *Vrata*. He became Aditi's son in the form of a great religious student.

159-162. The sacred thread ceremony of the lord was performed by Kaśyapa himself. When the rite was completed, Brahmā, the grandfather of the worlds, also came there. A sacred thread was given by Brahmā, Parameṣṭhin. A staff was given by the noble-souled Soma (Moon). A girdle was brought and a

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wonderfully potent deer-hide too. Similarly two sandals were given to the noble-souled boy by the Earth. Alms were brought by Bhavānī for the sake of the realization of his desired object. Thus (everything) was given to Viṣṇu who was in the form of a *Baṭu* (religious student).

163. The lord of Śrī, in the form of Vāmana (Dwarf), bowed down to Aditi and Kaśyapa. The lord of great refulgence went to the sacrificial chamber of Bali for the sake of deceiving Bali, it is said.

164. Then that great lord went to heaven shaking the earth with the weight of the forepart of his foot. That Lord Vāmana, Viṣṇu himself in the form of the religious student, the Supreme Soul (did so) for the cause of Suras.

165. The noble-souled lord was eulogized by means of truthful words by the people, leading sages and groups of Devas. Proceeding quickly the lord, the sole kinsman of the universe, reached the sacrificial chamber.

166. Since the lord was in the guise of a *Baṭu*, he sang the Sāman hymns loudly. It was the lord himself, lord Hari who can be realized only through the Vedāntas, who was being sung about in those Sāman hymns.

167. Vāmana whose refulgence was very great had assumed the form of a *Baṭu*. He stood at the entrance and saw that great horse-sacrifice of Bali.

168. The whole of the cardinal points were pervaded by the great Brahminical splendour of the noble-souled Vāmana, the *Baṭu*, the sanctifier of everything.[1]

169. On hearing it, the intelligent Bali told Śaṇḍa and Marka: "Let it be looked into as to how many Brāhmaṇas have come."

170. Thinking that it should be so, both Śaṇḍa and Marka hurriedly got up. They came to the entrance of the hall erected for the performance of the sacrifice.

171. They saw the noble-souled Śrī Hari in the form of a *Baṭu*. They returned quickly in order to intimate it to Bali.

172. "A certain *Brahmacārin* (a religious student) alone has

1. Or by the loud sound of the Vedic *Pavamāna* hymn recited by the noble-souled Vāmana.

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come. There is no one else. He has come to your presence, O great king. (He is engaged) in reciting etc. Why he has come to you, we do not know. Know it yourself, O highly intelligent one."

173. When these words were spoken by both of them, that high-minded (Daitya) stood up immediately for seeing that *Baṭu*.

174. The great son of Virocana, of excessive refulgence, prostrated himself on the ground like a rod on seeing the *Baṭu*. He bowed down to the *Baṭu* with his head.

175. He immediately took the *Baṭu* in and made him sit on his own throne. After offering *Arghya*, *Pādya* etc. duly, he honoured and worshipped the *Baṭu*.

176. With his neck drooping down due to modesty, he spoke in polished soft words: "Whence have you come, Sir? What for have you come? Whose (son) are you? O lord, let these things be mentioned."

177. On hearing the words of the son of Virocana, Vāmana was delighted. He began to speak.

The Lord said:

178. You are the king and overlord of the three worlds. No one else deserves to be so. If on account of a person the family becomes weaker and deficient, that person is remembered as *Kāpuruṣa* ('contemptible one').

179. If on account of a person the family continues to be in the same position or becomes better and superior, that person is a true man. The *Karman* performed by you has never been done by your ancestors.

180. Hiraṇyakaśipu and others were the most excellent ones among Daityas. Hiraṇyakaśipu performed great penance for a period of a thousand divine years.

181. As he was engaged in the great penance his body was eaten by many ants and covered with biting gad-flies.

182. On coming to know of it, Surendra formerly went to his city and besieged it with a great army.

183-184. In his presence all the Asuras were killed by the enemy of Daityas. His queen Vindhyā[1] was being taken away,

1. Kayādhū according to BhP.

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but, O King, was prevented by Nārada who was desirous of doing something. By the grace of Śaṁbhu, all those things which had been desired mentally by the lord of Daityas were won over by means of penance alone.

185-186. Her son was that person of great splendour (i.e. Prahlāda) by whom his own son, i.e. your father who was a favourite of his father, was led to the Assembly, O King of great fortune. Your father was known by the name Virocana. It was by that noble-souled (Daitya) that the learned Indra was propitiated by the offer of his own head. O King, you are his son. Great fame has been earned by you.

187. By the great lamp of your fame, Suras have been burnt like locusts and fireflies. There is no doubt about this that even Indra has been conquered by you.

188. All your activities have been heard by me, O Daitya of good holy rites. I am a small insignificant person clinging to my vow of celibacy.

189. For the sake of a hut give me some ground, O most excellent one among the kings of earth.

On hearing the words of that *Baṭu*, Bali spoke:

190-191. "O *Baṭu*, you are a scholar. What you have spoken before, you yourself do not know, because you are only a child. On hearing it, I think that it is truthful.

Speak quickly, O highly fortunate one, how much ground shall I give you? Ponder over it quickly in your mind."

192. Then Vāmana spoke these sweet words smilingly:

"Those Brāhmaṇas who are not contented are undoubtedly doomed.

193-194. Those are Brāhmaṇas who are contented, not others. They are Brāhmāṇas in disguise. They (i.e. real Brāhmaṇas) are engaged in their own duty, O King. They are devoid of arrogance. They have no hindrance (of any kind). They are free from jealousy. They have conquered anger and are liberal-minded, O highly intelligent one. They are real Brāhmaṇas, O highly fortunate one. This earth is sustained by them.

195. You are lofty-minded. You have plenty. You are the sole donor in the three worlds. Still the ground measured up to three paces should be given to me.

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196. I have nothing to do with plenty of earth, O slayer of Suras. It will serve as a hut with a mere entrance.

197. Three paces of ground are enough for our purpose. There is no doubt about it. I shall take the steps and give me the ground as much as I cover. Only that number (of steps) need be given to me if you are a real donor."

198. Bali, the son of Virocana, laughed and said this:

"I shall give you the entire earth including mountains, parks and forests.

199-202. O highly fortunate one, take this which belongs to me and given to you by me. See, O *Baṭu*, you are the person who is an entreater and that you are begging of a Daitya. Whether the beggar is insignificant or not, the donor sees himself (i.e. considers his capacity) and gives away things to those who seek them. He is the real liberal-minded person who gives away commensurately with his own status. Hence a suppliant who is unfortunate should not go abegging. O *Baṭu*, I shall give you the entire earth today, including the mountains, parks and forests and oceans. My statement cannot be otherwise."

203. The *Baṭu* said once again to the son of Virocana: "My (need) is fulfilled, O great Daitya, by taking land covered in three steps."

204. On hearing those words, Bali, the lord of Asuras, spoke these words laughingly: "Let the space adorned by three steps and given by me, be accepted."

205. On being told thus, Vāmana laughingly said to the Asura: "Intending the whole of the earth (for *dāna*), it behoves you to give it, O Daitya of good holy rites."

206. Thinking that it should be so, Vāmana, the great son of Kaśyapa, was adored well by Bali. Bali was then eulogized well by the sages and leading ascetics.

207. While after worshipping Vāmana, Bali was about to give (the gift), that great son of Virocana was prevented by his preceptor.

208. "This gift should not be offered by you to Viṣṇu in the form of a *Baṭu*. He has come here for the sake of Indra. He will create obstacles in your *Yajña*. Hence Viṣṇu, the illuminator of spiritual life, should not be worshipped by you.

209-211. Formerly much has been done by this one assuming

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the form of Mohinī, the enchantress. Nectar was given to Devas and the great Rāhu was killed. Daityas were routed. The powerful Kālanemi was killed. Such is he. He is the noble-souled *Puruṣa*. He is *Īśvara*. He alone is the lord of the universe. Ponder over everything, O highly intelligent one, mentally. It behoves you to do what is conducive to your welfare or otherwise."

CHAPTER NINETEEN

Śukra Curses Bali: Vāmana Grants Boon to Bali

Lomaśa said:

1. On being addressed thus by his preceptor Bhārgava, the Daitya laughed and spoke these words in a voice as majestic as the (thundering) sound of the cloud:

2. "I have been moved by those words with which I have been addressed by you for the sake of my welfare. Your statement may be for my happiness and welfare. But it is sure to go against my welfare.

3. I will surely give what has been begged of (me) to Viṣṇu in the form of a *Baṭu*. This Viṣṇu is the lord of the fruits of all *Karmans*.

4-6. Certainly, those people in whose heart Viṣṇu is stationed, are the most deserving persons. Everything seen in this world, is called holy by his name. This Hari is the lord of the universe. Vedas, *Yajñas* and these things beginning with *Mantras*, *Tantras* etc., become perfect and complete on account of him. Lord Hari, the soul of everyone has come here out of sympathy for me, in order to redeem me. There is no doubt about it. Understand this truthfully."

7. On hearing these words of his, Bhārgava became furious.[1] He began to curse the lord of Daityas, fond of virtue and piety:

1. Śukra, Bali's preceptor, warned that Vāmana, the *Baṭu*, was Viṣṇu and the proposed gift of three paces of land should not be given. When Bali refused to obey, Śukra cursed him. In the end Vāmana committed a disin-

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8. "O suppressor of foes, you wish to offer the gift, transgressing my directives. Hence, O stupid one, become devoid of good qualities; be rid of all your glory."

9. Thus (Śukra) cursed his noble-souled disciple, conversant with the ultimate truth and possessing unfathomable knowledge and understanding. Mahā Kavi ('the Great Śukra'), the most excellent one among those who know virtue and piety, hastened to his own hermitage.

10. When Bhārgava had departed, Bali, the son of Virocana, worshipped Vāmana and began to offer the earth.

11-12. Vindhyāvalī, the resplendent better-half of Bali, came there and washed the feet of the *Baṭu*. He (Bali) gave the earth to Viṣṇu along with the rite of *Saṁkalpa* ('ritualistic proclamation of the intention') as he was an expert in the procedure (for holy rites). By his determination, the unborn Lord increased in size.

13. When the lord increased in size, the whole of the earth was covered with one of his steps by Viṣṇu who was powerful. All the *Svargas* (Heavens supposed to be twenty-one in number) were covered with the second step by that Supreme Soul.

14. The foot of Viṣṇu that went as far as Satyaloka, was washed by Parameṣṭhin (i.e. Brahmā) with the water from his *Kamaṇḍalu* ('water-pot').

15-16. From the water that came in contact with his feet was born (the sacred river) Bhāgīrathī who was auspicious unto all, by whom all the three worlds were rendered sacred and pure, all the Sagaras were uplifted and the matted hair of Śaṁbhu was filled. By Bhagīratha the first and foremost of all the holy waters named Gaṅgā was made to descend. It was connected with Viṣṇu's foot by Brahmā.

17. The greatest Ātman came to be known by the name *Trivikrama*, because of his three steps. Then all the three worlds were covered up by the steps taken by Trivikrama.

18-19. Or (it is better to state that) the whole of this universe including mobile and immobile beings was completely covered up by means of two steps.

genuous fraud of demanding three paces of land of his *Viśvarūpa*, when the promise was made of the *Baṭu's* small three paces and Bali was bound down for non-fulfilment of the pledge.

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Janārdana, the lord of Devas, cast off that form (i.e. the cosmic size) and again assumed the form of the *Baṭu*. He took his seat (as before). At that time Devas, Gandharvas, Sages, Siddhas and Cāraṇas came to the place of Bali's *Yajña* in order to see the lord, the presiding deity of *Yajñas*.

20. Brahmā came there and eulogized the Supreme Spirit. Other leading Daityas also hastened to the place of Bali.

21. Vāmana sat there in the abode of Bali surrounded by all these. Then he said to Garuḍa:

22-23. "In his childish ignorance, sufficient ground to be covered up by three steps was offered by him to me. Two steps have been taken by me. One step that had already been promised, this evil-minded fellow does not give me. Hence the third step must be taken up by you."

24. On being told thus by Vāmana of great soul, Garuḍa rebuked the son of Virocana and spoke these words:

25. "O stupid Bali, why is this despicable thing committed by you? When you do not have sufficient material what will you give to the Supreme Soul? Of what avail is a (show of) liberal-mindedness by you, an insignificant person now?"

26. On being told thus, Bali was overcome (by grief) but smilingly he spoke to Garutmān, the lord of birds, the following words:

27-28. "I am (really) capable, O (bird) of huge wings. I am not a miser. What can I give him by whom all these have been created? O dear one, I have been made incapable by this noble-souled lord."

Then Garuḍa of noble mind spoke to Bali:

29. "Indeed you know (everything), O lord of Daityas. You were prevented by your preceptor. Yet you offered the earth to Viṣṇu. Is this important thing forgotten by you?

30. That step, the third one that has been promised to Viṣṇu must be given to him. How is it that you do not give it, O hero? You will fall into hell.

31. How is it that you do not give the third step to my master? I will take it forcibly, O foolish one." Saying this he bound the great Asura, the son of Virocana, by means of nooses of Varuṇa.

32. Garuḍa, the most excellent one among conquerors, be-

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came very ruthless (and did like this). On seeing that her husband had been bound, Vindhyāvalī came there.[1]

33. She placed (her son) Bāṇa on one side and stood in front of Vāmana. It was enquired by Vāmana, "Who is this (lady) standing in front of me?"

34. Then Prahlāda of great splendour, the lord of the Asuras, spoke: "This is Vindhyāvalī, the chaste wife of Bali. She has come to you."

35. On hearing the words of Prahlāda, Vāmana spoke these words: "Say, O Vindhyāvalī, what shall I do for you?" On being told thus by the lord, Vindhyāvalī spoke:

Vindhyāvalī said:

36. What for has my husband been bound by the noble-souled Garuḍa? Let it be explained immediately, O Janārdana of exalted fortune?

Then Hari of great splendour, who had assumed the guise of a *Baṭu* said:

The Lord said:

37. Ground measured by three steps had been offered to me by him alone. The whole of the three worlds has been covered up by me with two steps.

38. The third step has to be given to me by this (Daitya) your husband. Hence, O chaste lady, he has been bound by me through Garuḍa.

39. On hearing the words of the lord, she spoke these great words:

"What has been promised by him, O lord, is not given to you.

40-41. All the three worlds have been covered up by you of valorous form. Therefore (everything) that we had in heaven as

1. Vindhyāvalī, the Queen of Bali, who saw through Viṣṇu's fraud, rose to the occasion and told Viṣṇu (Vāmana) to take still three paces by placing them on the head of Bali, of herself and of her son Bāṇa. The great Viṣṇu was vanquished. He restored Bali to his kingdom in Sutala and became his doorkeeper.

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well as on the earth has been hindered and obstructed by you. That was why something has not been given to you, O Lord, O Lord of the universe, O Lord of Devas."

Then the lord laughed and said to Vindhyāvalī:

42. "Three steps have to be given to me today. Why (were they not given) now? Tell me quickly, O lady of large wide eyes, what have you in your mind?"

Then that chaste lady stood steady and said to Urukrama ('one of large step' i.e. Vāmana):

43. "Why was the whole of the three worlds, O lord of the universe, occupied by you with large steps? Therefore, O sole kinsman of the universe, has everything to be given to you of matchless form by us?

44. Hence leave it off, O Viṣṇu and do thus now. Three steps had been promised by my husband now. My husband will give (those promised steps) now to you. You need not worry about it.

45-46. Place a step on my head, O lord, the most excellent one among Devas. Place the second step, O lord of the universe, on the head of my child (Bāṇa). Place the third step, O lord of the universe, on the head of my husband. Thus I shall give you three steps, O Keśava."

47. On hearing her words, Janārdana became delighted. He spoke these gentle and soft words to the son of Virocana:

The Lord said:

48. Go to Sutala, O lord of Daityas. Do not delay. It does not behove you to delay. Live long and be happy along with all the groups of Asuras.

49. I am delighted and contented, O dear one. What shall I do for you? You are the most excellent one among all donors, O highly intelligent one.

50-51. Choose a boon. Welfare unto thee. I shall give you everything you wish.

On being told thus by Trivikrama, the son of Virocana was released (from bondage) and embraced by the Discus-bearing Lord of Devas. Then Bali, an expert in the use of words, spoke these words:

52. "It was by you that the whole of this universe consisting

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of mobile and immobile beings was created. Hence I do not wish for anything except your lotus-like feet, O Lord.

53. Let my devotion be to your lotus-like feet, O lord Janārdana. Let it flourish again and again, O lord of Devas. Let my devotion (unto you) be everlasting."

54. Thus requested by him, the lord, the sanctifier of all living beings, became exceedingly pleased then and spoke to the son of Virocana:

The Lord said:

55. O Bali, go to Sutala surrounded by kinsmen and relatives.

On being told thus by him the Asura spoke these words:

56. "What have I to do in Sutala, O lord of Devas? Tell me. I shall stay near you. It does not behove you to say otherwise."

57. Then Hṛṣīkeśa, the merciful (lord), said to Bali: "O King, I shall always be near you.

58. O lord, I shall stand at the entrance to your (abode) and stay there perpetually. O Bali, the most excellent one among Asuras, be not afflicted and distressed. Listen to my clear and open statement. I shall be the bestower of boons on you. Along with the residents of Vaikuṇṭha, I shall betake myself to your abode."

59. On hearing those words of Viṣṇu of matchless splendour, the Daitya went to Sutala surrounded by Asuras.

60. He stayed there along with his hundred sons, the chief (eldest) of whom was Bāṇa. The (Daitya) of great might was the greatest among all donors, their ultimate resort.

61. All the beggars and mendicants of the three worlds went to Bali. Viṣṇu who stood at the entrance to his abode, granted to them whatever they desired to get.

62. Some of them were desirous of worldly pleasures. Others were desirous of liberation. He gave them everything. He gave it to those persons in whose *Yajñas* they officiated as the Brāhmaṇa priests.

63-65. It was by the favour of Śaṅkara that Bali became thus.[1] In his former birth as a gambler, fragrant flowers, scents

1. One fails to understand where Śiva's favour comes in this episode.

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and other great things that had fallen on dirty ground were offered by him to the great *Ātman*. What had fallen down was dedicated to Śiva, the great spirit by him. What then in the case of those who worship Maheśvara with the greatest devotion? Those who devoutly offer sweet scents, flowers, fruits or even water go to Śiva's presence.

66-67. There is no greater (deity) worthy of being worshipped than Śiva. Those who are dumb, blind, lame and sluggish, those who are devoid of nobility of birth, Cāṇḍālas, dog-eaters and even low-born mean fellows, always attain the greatest goal if they are engaged in devotion to Śiva.

68. Hence Sadāśiva should be worshipped by all learned men. Sadāśiva should be worshipped, adored and venerated.

69. Those who are aware of the ultimate truth think about Maheśa stationed in the heart. Wherever there is the individual soul, Śiva too dwells there.

70. Everything without Śiva becomes inauspicious instantaneously. Brahmā, Viṣṇu and Rudra—these carry on their activities through the *Guṇas*.

71. Brahmā possesses *Rajas Guṇa*. Viṣṇu has *Sattva Guṇa*. Rudra resorts to *Tamas Guṇa*. Maheśvara is beyond all the *Guṇas*.

72. Mahādeva should be worshipped in the form of *Liṅga* by those who desire salvation. There is no greater bestower of worldly pleasures and liberation than Śiva.

The author, a propagandist of Śiva, however, gives Śiva the credit of Balī's ultimate victory.

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CHAPTER TWENTY

The Nirguṇatva of the Śiva Liṅga: The Manifestation of Bhavānī

The sages said:

1. Brahmā, Viṣṇu and Rudra were mentioned by you as (deities) possessing *Guṇas*. Similarly Īśa has *Liṅga* for his form. How is he beyond *Guṇas*? Tell us.

2. This universe consisting of mobile and immobile beings is pervaded by the three *Guṇas*. Whatever is great, pervasive or small—everything is of the nature of *Māyā* and appears so. Whence and through what does it appear without the *Liṅga*?

3. Whatever is visible whether great or small is perishable, O Sūta, because it is created.

4. Hence, O Sūta, it behoves you to ponder over everything, critically examine it and dispel our doubts. By the grace of Vyāsa you and none else, know everything.

Sūta said:

5. In this matter everything has been told (explained) by Vyāsa to Śuka.

Śuka enquired:

Śaṁbhu has *Liṅga* as his form. How is he described as free from *Guṇas* by you? O dear father, it behoves you to dispel this doubt of mine completely.

Vyāsa explained:

6. Listen, O dear one. I shall tell it. It was formerly explained by Nandī to Agastya who asked about it. O Śuka, everything was heard by him.

7. Know that the Great Ātman is devoid of *Guṇas* but it is in the form of *Liṅga*. Similarly Satī, the greatest and eternal *Śakti*, should also be known as devoid of *Guṇas*.

8. It is by her that this ultimately perishable universe consisting of mobile and immobile beings and evolved out of the three *Guṇas*, has been created.

9. The Ātman alone, the greatest unsullied Lord in the form

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of *Liṅga* (is eternal). Those three *Guṇas* got merged into it (the Supreme *Ātman*) along with *Prakṛti*.

10. It was hence called formerly *Liṅga* because of *Layana* ('merging'). Even the *Parā Śakti* gots merged into the *Liṅga*. What of others?

11. At the instance of Rudra, the *Guṇas* whereby mobile and immobile beings are bound, become merged, O highly fortunate one. Hence one should worship *Liṅga*.

12. Know, O excellent Brāhmaṇas, that *Liṅga* is devoid of *Guṇas*. It is on account of the merging of the *Guṇas* that the *Liṅga* is glorified.

13. Śaṅkara is described by learned men as the bestower of happiness. He is called *Sarva*, O Brāhmaṇas, as he is indeed the support of all.

14-15. O Brāhmaṇas, he is called *Śaṁbhu* because he is one from whom auspiciousness originates. Thus all the names of the great Ātman are meaningful. The entire universe is enveloped by that Śaṁbhu, Parameṣṭhin (the Supreme God).

The sages enquired:

16-17. Satī of great fortune, the daughter of Dakṣa, fell into the sacred fire of the holy rite of *Yajña* of Dakṣa. When did she appear again, O Sūta? Let it be described now by you. How did the greatest Śakti rejoin Maheśa?

18. All these incidents of yore, O (Sage) of great fortune, should be described to us truthfully. There is no other person to recount it.

Sūta replied:

19-21. O Brāhmaṇas, when Dākṣāyaṇī got her limbs (i.e. body) burnt in (the fire of) the *Yajña*, Maheśa was left without Śakti.

Hence he performed a great penance on the Himālaya mountain with a body playfully assumed by him. He was surrounded by Bhṛṅgī, Viśva, Nandī, Caṇḍa, Muṇḍa and other *Baṭus*[1] (young boys in the stage of religious students). He was surrounded by ten crores of Gaṇas (i.e. attendants).

22. The Bull-bannered Lord was surrounded by other Gaṇas numbering one crore and sixty thousand.

1. V.L. *Bahubhiḥ* ('by many others').

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23. The Supreme Ātman thus engaged in penance suddenly went to the top of Himālaya surrounded by his Gaṇas, the chief of whom was Vīrabhadra. He was alone, being bereft of the *Mūlavidyā*.

24-26. In the meantime, Daityas were born of Avidyā. Bali was bound by Viṣṇu. Then those powerful Daityas became tormentors of Indra, O Brāhmaṇas. They were Kālakhañjas, the exceedingly terrible Kālakāyas (? Kālakeyas) and others. There were Nivātakavacas and those named Ravarāvakas. There were many other Daityas causing the massacre of the subjects.

27. Tāraka, the son of Namuci, propitiated Brahmā by means of a great penance. Brahmā was pleased with him.

28. He granted to the evil-minded Tāraka boons just according to his wish. He said: "Choose your boon. Welfare unto you. I shall give you all that your desire."

29. On hearing those words of Brahmā Parameṣṭhin, he chose a boon that instilled terror in all the worlds:

30. "If you are pleased with me, grant me freedom from old age and death and give me invincibility too as you know it."

31-32. On being told thus by the evil-minded Tāraka, (Brahmā) laughingly spoke these words:

"Wherefrom can you have immortality? Know it as a fact that certain indeed is death unto one who is born." Then Tāraka laughed and said: "Then give me invincibility."

33. Brahmā then said to the Daitya: "Invincibility has been granted to you, O sinless one, except from an infant. An infant will defeat you."

34. Then Tāraka bowed down and said to Brahmā: "O lord, O lord of Devas, I am blessed and contented by your grace now."

35. Having acquired the boon thus, Tāraka, the Asura of great strength, challenged Devas for war and fought with them.

36-38. Resorting to Mucukunda,[1] Devas became

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1. Mucukunda: Son of King Māndhātā of the Solar Race. He helped Indra to defeat Asuras. He wanted a boon of sound sleep and the ability to burn whosoever disturbed his sleep. Kṛṣṇa while pursued by Kālayavana entered the cave of Mucukunda and lay concealed. Kālayavana, thinking Mucukunda to be Kṛṣṇa, kicked him and got burnt (BhP X.51.14-23). When Kṛṣṇa came forward, he praised him and went to Badarikāśrama for penance (BhP X.52.1-4).

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victorious. Although Devas were repeatedly attacked and tormented by Tāraka, they gained victory through the power of Mucukunda. 'What is to be done by us? We are being continuously attacked and dragged into war.' Thinking thus, Suras including Vāsava (Indra) went to Brahmā's region. Going in front of Brahmā, they spoke thus:

Devas said:

39-40. Madhusūdana is staying in Pātāla along with Bali. Without Viṣṇu, all those, Vṛṣa and others have fallen on account of the enemies, the leading Daityas. O highly fortunate one, O lord, it behoves you to save us.

Then an ethereal voice spoke to them consolingly:

41-46a. "O Devas, let my suggestion be carried out exactly and immediately. O Devas, when an exceedingly powerful son is born to Śiva, he will undoubtedly kill Tāraka in battle. Take such a course of action that lord Śaṁbhu, dwelling in the cavity of the heart of everyone, takes a wife unto himself. Let a great effort be made by you all. These words cannot be otherwise. Know this, O ye Devas." So said the unembodied voice. Struck with wonder, Devas spoke to one another. After hearing the ethereal voice, all the Devas of great fortune came to Himālaya keeping Bṛhaspati at their head. They spoke these words to Himālaya on account of the seriousness of the matter:

46b-47. "O Himālaya of great fortune, let our words be heard now. Tāraka terrorizes us. Render assistance in killing him. Be refuge unto us and to all the ascetics. It is for this that we have come here accompanied by Mahendra, O lord."

Lomaśa said:

48-51. On being requested thus by Devas, Himavān, the most excellent among mountains spoke these words laughingly to Devas. Himavān, the most excellent one among those conversant with the (use of) words, was full of satirical laughter against Mahendra: "O Suras, it was by Mahendra himself that we have been made incapable of anything. What task of Suras can we do in this matter of killing Tāraka? If only we had our wings, O excellent Suras, we would have killed Tāraka along with

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his kinsmen. I am an *Acala* (immobile; mountain). I am a *Vipakṣa* (devoid of wings; belonging to the opposite side); what shall I do unto you all?"

52-53. On hearing his words, all the Devas spoke to him: "All of you and all of us are incapable of killing Tāraka, O highly fortunate one. Let the means whereby Tāraka, our enemy of great power, can be brought under control, be thought off."

Then the highly refulgent Himavān spoke to Suras:

54. "By what means, O Devas, do you wish to kill Tāraka? Be pleased to tell me quickly so that I can understand the matter on hand."

55. Then everything that had been previously declared by the (ethereal) voice in regard to their duty was mentioned by Suras. When it was heard by the Mountain, the Himālaya mountain spoke these words:

56-57. "When Tāraka, the Daitya of great soul, is to be slain by the intelligent son of Śiva, every objective of Suras shall be auspicious. What has been said by the ethereal voice shall become true. Hence let that be done by you, which makes Maheśa take up a wife unto himself. Who is that girl suitable to Śiva? Let that be ascertained by Suras now."

58. On hearing his words, Suras laughed and said: "For the sake of Śiva and for accomplishing our task, a daughter has to be begotten by you.

59. O Mountain of great intellect, carry out the suggestion of Suras. You will undoubtedly become the support of Devas."

60-63. On being told thus by Devas, the lord of mountains went to his house. He said to his wife Menā: "The task of Suras has become our responsibility. For the accomplishment of the task of Devas a good daughter has to be begotten. It is for the benefit of Devas, sages and ascetics. (Of course) the birth of a daughter may not be pleasing to women. Still, O lady of splendid face, a daughter has to be procreated."

Menā laughed and spoke to her husband Himālaya: "What has been spoken by you (is true). Let my words be heard by you now.

64. O my lord, a daughter is the cause of misery unto men. So also, O highly intelligent one, she causes sorrow unto women. Hence ponder over this for a long time yourself with your keen

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intellect. Let what is conducive to our welfare be told, O lord of Mountains."

65. On hearing the words of his wife, the intelligent Himavān spoke these words motivated by a desire to help others:

66. "By an intelligent person, that whereby others can sustain themselves, should be done.

67. The same should be done by a woman also, viz. that which helps others." Thus his queen was made to comply by the Mountain. Then the lucky Menā conceived a girl in her womb.

68. She was the great Vidyā, the great Māyā, the embodiment of the highest intellect. She was Ambā, the great daughter of Dakṣa, Rudrakālī, Satī.

69. The chaste lady of beautiful eyes and excellent fortune, Menā, bore in her womb that highest glory of large eyes.

70. Then Devas, sages, Yakṣas and Kinnaras eulogized Menā of excessive fortune and the Mountain Himavān.

71-74. In the meantime, their daughter named Girijā was born. When the goddess, the bestower of happiness on all, manifested herself, divine drums were sounded; celestial damsels danced; lords of Gandharvas sang; Siddhas and Cāraṇas eulogized (her); Devas showered plenty of flowers. Then everything, the entire unit of the three worlds became delighted. When the great Satī, Girijā, incarnated herself, Daityas became excessively frightened. The groups of Devas, the great Sages, Cāraṇas and the groups of Siddhas attained great joy.

CHAPTER TWENTYONE

Pārvatī's Penance

Lomaśa said:

1. The chaste girl grew up day by day and shone very much. Living in the house of Himālaya, she reached the age of eight years.

2. At that time Maheśa was performing a great penance in a

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valley of Himālaya. He was surrounded by all the groups of Gaṇas, Vīrabhadra and others.

3. Accompanied by Pārvatī, the intelligent Himavān went to Maheśa engaged in this penance, in order to see his sprout-like feet.

4. When he arrived thus in order to see (the Lord), he was stopped by Nandin who was standing at the entrance. Then for a moment he stood steady.

5. The mountain Himavān informed through Nandin. Śaṁbhu (i.e. Śiva) was informed by Nandin that the Mountain had come to see him (i.e.Śiva).

6. On hearing his words, Parameśvara spoke these words to Nandin: "Bring the Mountain here."

7. Saying "So be it" and honouring (his words) Nandin brought the Mountain Himācala to Śaṅkara, the benefactor of the worlds.

8-10. He saw (Śiva) the lord of everyone engaged in penance with his eyes closed. He had matted hair with the digit of the moon as an ornament. He could be understood only through the Vedānta and was stationed in the Supreme Soul. On seeing him, Mountain Himācala of unimpaired inherent strength, bent down his head and saluted him. He then attained the greatest joy. Himālaya, the foremost among those conversant with the use of words, spoke these words to the Lord who is the sole cause of auspiciousness to the universe:

11-13. "I am lucky, O Śaṅkara, the great lord, thanks to your grace. I shall come here everyday, O lord, to pay a visit along with this (daughter of mine). It behoves you, O lord of Devas, to grant me permission."

On hearing his words, Maheśvara, the lord of Devas, (said): "O Mountain, you may come here everyday to meet me after keeping this girl in the house. Otherwise there would be no audience with me."

14. With his neck bent down the Mountain replied to Giriśa: "Why should I not come along with this (girl)? Let that be told."

Śaṁbhu who was performing the holy rites, laughingly spoke these words to the Mountain:

15. "This slender-bodied girl of good lips and exquisite

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speech should not be brought near me. I am forbidding it repeatedly."

16. She heard Śaṁbhu's harsh words, devoid of blemishes and free from any desire. On hearing the words uttered by that ascetic, Gaurī laughed and spoke to Śaṁbhu:

Gaurī said:

17-18. O Śaṁbhu, you are endowed with the power of penance. You are performing a great penance. This inclination for performing penance you have because you are noble-souled. But let this be pondered over: Who are you? Who is the subtle *Prakṛti*, O holy lord?

On hearing those words of Pārvatī, Maheśa spoke these words:

19. "I am destroying *Prakṛti* by means of the greatest penance itself. In fact, O lady of good eyebrows, I will stay without *Prakṛti*. Hence nothing that has been evolved out of *Prakṛti* should be accumulated together at any time by Siddhas."

Pārvatī said:

20. What has been said by you, O Śaṅkara, by means of '*Parā*' speech, is it not *Prakṛti*? In that case how are you beyond it?

21-22. O lord, of what avail is our disputation and argument? Whatever you hear, whatever you see and whatever you eat, O Śaṅkara, is entirely the evolute of *Prakṛti*. An untrue speech is meaningless. Why should penance be performed after going beyond *Prakṛti*?

23. O Lord Śaṁbhu, just now on this mountain Himālaya you have met *Prakṛti*. But you cannot understand it, O Śaṅkara. What have we to do with (i.e. What is the propriety of) oral dispute and argument, O Lord?

24. If your statement that you are beyond *Prakṛti* be true, you need not be afraid of me now, O Śaṅkara.

25. Then Lord (Śaṅkara) laughed and replied to Girijā:

Mahādeva said:

26. Serve me everyday, O Girijā of excellent speech.

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27. After saying thus to Girijā, Maheśa spoke these words to Himālaya: "Here itself, on this very ground, I shall perform a great penance with concentration on the ultimate truth.

28. Permission should be granted to me for performing the penance, O Lord of Mountains. Without (your) permission it is not possible to perform penance."

29. On hearing these words of the Trident-bearing Lord of Devas, Himavān laughed and spoke these words to Śaṁbhu:

30. "The entire universe along with Devas, Asuras and human beings belongs to you. I am an insignificant person, O Mahādeva. What can I give you?"

31. On being told thus by Himavān, Śaṅkara, the benefactor of all the worlds, laughed and respectfully said to the Lord of Mountains: "You may go."

32. Permitted to go by Śaṅkara, Himavān went to his abode. Everyday he came there along with Girijā to pay a visit.

33-35. Thus some time passed when the father and the daughter continued their visits and service. But Śaṅkara was difficult to be tackled and won over. Suras began to worry about Pārvatī. 'How will Śaṅkara join Girijā?' was the thought worrying the minds of Suras. They asked: "O Bṛhaspati, what should we do now? Tell us. Do not delay."

36-37. Bṛhaspati spoke the following good words (of advice) to Mahendra: "O Mahendra, this must be done by you. Let it be heard. This task can be carried out only by Madana (the god of Love), O King. None else will be competent for it in all the three worlds. The penance of many ascetics has been upset by him. Hence Māra (god of Love) should be requested (in this matter) immediately."

38. On hearing the words of Guru (Bṛhaspati, the preceptor) Indra sent for Madana. Madana who accomplished (his) tasks came there on receipt of the call.

39. Accompanied by Rati and Mādhava (i.e. the Spring season) the flower-armed deity came to the assembly in front of Mahendra and spoke these proud words in a manner captivating the minds of the people:

40. "Why have I been called today, O Śacīpati (i.e. Indra)? Tell me what work should I do? Do not delay.

41. The moment they think about me, the ascetics meet

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with their downfall. You do know, O Indra, my valour and prowess.

42. Parāśara, the son of Śakti, knows my power and vigour. Thus many other sages such as Bhṛgu do know it.

43-44. Bṛhaspati too knows it, as well as the wife of Utathya.[1] Bharadvāja was born of her begotten by Guru and was thus illegitimate. Guru had then said, *Bharadvāja* ['Bear two (sons) simultaneously (conceived)']. Prajāpati (Brahmā) knows my heroism and powerful valour.

45. *Krodha* (Anger) is my kinsman. He has great strength and valour. By both of us, this great universe consisting of mobile and immobile beings has been conquered (and liquidated, i.e. excited and stirred up). Everything beginning with Brahmā and ending with a blade of grass, the whole world of mobile and immobile beings, has been (flooded and) overwhelmed by us."

Devas said:

46. O Madana, you are capable of always conquering us. (But) go immediately to Maheśa for accomplishing the task of Suras. Unite Śaṁbhu with Pārvatī, O highly intelligent one.

47. On being requested thus by Devas, Madana, the enchanter of the universe, went away (from that place) immediately in the company of celestial damsels.[2]

48. That wielder of a great bow made the twanging sound of his flowery bow. He took with him charming and fascinating arrows. That hero, the sole conqueror of the worlds, the most excellent one among warriors, Smara, was then seen on the grounds of the mountain Himavān.

49-50. Then all these celestial damsels came there, viz. Raṁbhā, Urvaśī, Puñjikasthalī, Sumlocā, Miśrakeśī, Subhagā and Tilottamā. There were others also to render different kinds of assistance to Madana. These damsels were seen by Gaṇas (attendants of Śiva) along with Madana.

51-53. All the Gaṇas were suddenly enchanted by Madana. Raṁbhā (was approached) by Bhṛṅgi, Urvaśī by Caṇḍa, Menakā

1. This refers to Bṛhaspati's rape of his pregnant sister-in-law (brother Utathya's wife).

2. VV 47-58 give a beautiful description of the romantic transformation of Śiva's penance-grove.

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by Vīrabhadra and Puñjikasthalī by Caṇḍa(?). Tilottamā and others were surrounded by the Gaṇas then, who had become mad and abandoned all shame although they were high-minded and learned.

The whole of the earth was pervaded by cuckoos, though it was not the proper season (i.e. the spring).

54-55. *Aśoka*, *Caṁpaka*, mangoes, *Yūthīs* (jasmine), *Kadaṁbas* (Nanclea Cadamba), *Nīpas* (Ixora Bandhucca), *Priyālas* (Buchamania Latifolia), *Panasas* (jack fruit trees), *Rajavṛkṣas*, *Carāyaṇas* (?), vine creepers, and *Nāgakesaras* (Mesua Roxburghii), plantains, *Ketakīs* (Pandanus Odoratissimus) etc.—all these trees were in full bloom and they were rendered beautiful by bees.

56-58. By the contact of Madana *Kalahaṁsakas* (swans) became intoxicated in the company of female swans, he-elephants with she-elephants and peacocks with peahens. Though all these had been free from lust due to the qualities arising from contact with Śiva, they now became excited.

The highly refulgent Nandī, the son of Śailāda and of immeasurable (infinite) valour, pondered over this: Why have these become so all of a sudden? This must be the working of Rākṣasas or of gods.

59. In the meantime Madana took up his bow and fixed five arrows to it, O Brāhmaṇas. He resorted to the shade of a *Devadāru* tree.

60-62. He saw Śaṁbhu performing his penance. The Lord was seated on an excellent seat. He was the lord of all Parameṣṭhins (creators). He kept Gaṅgā (within his matted hair). His throat was blue in colour like *Tamāla* (dark-barked Xanthochymus Pictorius). He had matted hair. He had the crescent moon (as an embellishment). All his limbs were marked by the coiled bodies of many serpents. He had five faces. His gait was in long strides like that of a lion. He was fair in complexion like camphor. He was accompanied by *Parā*. Madana was desirous of piercing the fierce ascetic Maheśa, very difficult of access and the most excellent among highly refulgent ones. In the company of Mādhava (Spring) he was about to hit Śiva with his arrow when Girijā, the mother of the universe, came there. She was surroun-

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ded by her friends. She approached Sadāśiva, the most auspicious of all auspicious ones, for the sake of worship.

63. She placed a garland of golden flowers on Nīlakaṇṭha. At that time she had a rare splendour. She appeared very beautiful with white rays (diffused all round). The mother of all people looked (lovingly) at the handsome face of Śiva. Then her eyes bloomed and expanded widely as she smiled.

64. At that time Śaṁbhu was hit and pierced with the arrow called *Mohana* ('the Enchanter') suddenly. On being hit, Śaṁbhu opened his eyes slowly. The lord saw Girijā like the ocean viewing the digit of the moon.

65-67. She had a beautiful delightful face. Her lips were like the *Biṁba* fruit (Momordica Monadelpha). Her eyes brightened with her smile. Her teeth were fine and excellent. She appeared as though she had come out of fire (i.e. she was resplendent). She had a slender body with a beautiful and wide face. Gaurī had all the signs of pleasure (within). She was capable of enchanting the entire universe. It was she who created the three worlds along with Brahmā and others. Making use of the qualities of *Rajas, Sattva* and *Tamas*, she caused the origin, sustenance and annihilation (of the worlds). That enchanting goddess, the sole cause of auspiciousness of all auspicious things, was seen in front by Hara who was awakened.

68. On seeing Girijā, the sanctifier of all the worlds, lord Bhava became fascinated. At her sight he was afflicted by Madana. Śiva's eyes suddenly became expanded due to surprise.

69. The lord of the universe, the lord of Devas (began) to look around. With the mind pained much, Sadāśiva said thus:

70. "I am engaged in penance. I am devoid of blemishes. Yet how was I enchanted by this girl? Whence, why and by whom was this done causing my displeasure?"

71-72. Then Śaṁbhu looked in all directions earnestly. Madana was seen by him in the south with the bow lifted up. The god of Love bent his bow like a circle; kept it ready, drawn in order to pierce and wound Sadāśiva. But by the time he was able to discharge the arrow, O Brāhmaṇas, he was stared at by Maheśa angrily.

73. He was looked at with the third eye by the greatest lord.

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Madana was instantly encircled by clusters of flames. There was a loud wailing among Devas who stood there watching.

Devas said:

74. O Mahādeva, lord of Devas, be the bestower of boons on Devas. It was to help Girijā that Madana had been sent now.

75-81. In vain was Madana of great lustre burned by you. It is by you alone, the sole kinsman of the universe, that the task of Suras should be carried out by means of your great splendour. O lord Śaṁbhu, (a son) will be born of her and by him alone can our objective be achieved. O Mahādeva, Devas are very much afflicted by Tāraka. For that purpose grant life unto this (Madana) and woo Girijā, O lord of exalted fortune. (Please) be capable of accomplishing the task of Devas. All of us, the heaven-dwellers, were protected by you from the demon in the shape of an elephant. Certainly we have been saved from the Kālakūṭa poison (by you), not otherwise (by anyone else). Undoubtedly we have been protected from Bhasmāsura by you, O Lord of everyone. This Madana came here for accomplishing the task of Suras. Hence he should be protected. That will be a great help to us (also). Without him, O Śaṅkara, the entire universe will be ruined. How can you also be devoid of *Kāma* (Love)? Let this be pondered over by your own intellect.

82-88. Then Maheśvara who was overwhelmed by anger, spoke to Devas: "You must all be without *Kāma*. It cannot be otherwise.

It was when *Kāma* was kept at the head, that all the Devas including Vāsava had a fall from their positions. They were overwhelmed by misery and became wretched.

Certainly *Kāma* is the cause of a fall into hell in the case of all living beings. This *Anaṅga* ('Bodiless one') is an embodiment of misery, understand what I say. Tāraka too whose conduct of life is very bad will be devoid of *Kāma*. How can a man commit a sin without *Kāma*? Hence for the sake of peace and calmness unto everyone, *Kāma* was burned by me. Let the mind be directed towards penance by you all, Suras, Asuras, the great sages and other living beings. The entire universe has been ren-

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dered by me rid of love and anger. Hence I will not resuscitate this sinner, the cause of misery, O Suras; keep waiting for that sole form which is not other than (you all), which yields spiritual pleasure and enlightenment and which is characterized by bliss. It is difficult to guage its depth."

89. On being told thus by Śaṁbhu Parameṣṭhin, all the great sages spoke to Śaṅkara, the benefactor of all the worlds:

90. "What has been said by Your Honour, O Śaṁbhu, is indeed exceedingly conducive to our welfare. But we shall say (something) which may be listened to attentively and comprehended fully.

91. This universe was permeated by *Kāma* and *Krodha* (anger) even while it was being created. Indeed the whole of it is in the form of *Kāma*. That *Kāma* is not killed.

92. O Mahādeva, it was by *Kāma* that the four (aims in life) named *Dharma* (Virtue), *Artha* (Wealth), *Kāma* (Love) and *Mokṣa* (Salvation) have been given a single (composite) form. That *Kāma* is not killed.

93 It was by *Kāma* that the universe of the nature of everything from Brahmā to an immobile being has been united together. How was that *Kāma*, very difficult to be tackled indeed, burned by you?

94. The universe decays and declines due to *Kāma*. The universe is protected and sustained by *Kāma*. The universe is produced by *Kāma*. Hence *Kāma* is very powerful.

95. It is from *Kāma* that the fierce *Krodha* (anger) takes its origin. You yourself have been won over by *Krodha*. Hence, O Mahādeva, it behoves you to resuscitate Kāma.

96. Indeed, O lord, the mighty Madana has been brought under control by you. Only a man of power can exercise his power because of being powerful."

97. Though he was entreated thus by the sages, Hara's anger became doubled. He became desirous of burning (everything) by means of his third eye.

98. The Pināka-bearing, Bull-emblemed Rudra, Sadāśiva was bowed to and eulogized by the sages, Cāraṇas, Siddhas and Gaṇas.

99. On account of his anger, after burning Madana and

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leaving off that Mountain named Himavān, he vanished immediately.

100. The lofty-minded goddess Girijā saw that the Lord had vanished and that Manmatha had been burned along with the cuckoos, mango trees, bees and *Caṁpaka* flowers.

101. On seeing Madana burned down, Rati began to cry for a long time shedding tears. The goddess pondered over this with great dejectedness. She was anxious as to how to win over Rudra.

102. After pondering over this for a long time, the chaste lady Girijā fainted. Rati saw Girijā whose beauty was very great, who was high-minded and crying, and spoke:

103-104. "Dear friend, do not get dejected. I shall resuscitate Madana to life. For your sake, O wide-eyed lady, by means of penance I shall propitiate, Hara, Rudra, Virūpākṣa, the lord of Devas, the sire of the universe. Do not be anxious, O lady of beautiful lips and buttocks. I shall revive Madana back to life."

105. After consoling thus the daughter of the Mountain the chaste lady Rati immediately (proceeded to) perform a great penance. The lady of excellent waistline performed the penance in order to get back her husband.

106. She performed the penance at the very same place where Madana was burned by Rudra, the Supreme Soul. Nārada saw her performing the penance.

107-108. He hastened to the side of the beautiful lady Rati and said: "Whom do you belong to, O lady of wide eyes? What for are you performing the penance? You are a young woman richly endowed with beauty and great conjugal felicity."

On hearing the words of Nārada, she became very angry. She spoke these harsh words in a sweet manner:

Rati said:

109. You have been recognized by me; you are Nārada.[1] Undoubtedly you are a bachelor. O (sage) of holy rites, it behoves you not to show your form (V.l. you desire to have a look at the women of others).

1. Rati rebukes Nārada for his overtures (vv 109-111). Nārada takes revenge by instigating Śaṁbara, King of Daityas, to abduct Rati. He made her the chief of his kitchen under the name Māyāvatī (vv 113-125).

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110. Go back along the path you have come by. Do not delay. O *Baṭu*, you do not know anything. You are only a great quarrel-monger.

111. You are a leader among the following groups of people: Those who are passionately devoted to other men's wives, insignificant persons, libertines, those who indulge in vices, those who are stubborn and those who do not perform any holy rites.

112. On being rebuked thus by Rati, the excellent sage Nārada himself hurriedly went to Śaṁbara, the leading Daitya.

113-114. He intimated to the king of Daityas that Madana had been burned by Rudra who had become furious. Then he continued: "His wife is a noble-minded lady. Bring her here, O highly fortunate one. Make her your wife, O mightly one. Among all those beautiful ladies who have been brought by you, that Rati, the wife of Madana, will be the most beautiful one."

115. On hearing these words of the celestial sage of sanctified soul, he went to that place where the highly splendid lady was staying.

116. On seing Rati, the large-eyed enchantress of Madana, Śaṁbara, the cause of the grief of Devas, laughingly said these words:

117. "O slender- bodied lady, come along with me. Enjoy my kingdom and its pleasures as much as you wish, O gentle lady, by my favour. Of what avail is the penance?"

118. On being told thus by Śaṁbara of great soul, that slender-bodied queen of Madana spoke these words in sweet voice:

119. "I am a widow, O mighty one. It does not behove you to speak thus. You are the king of all the Daityas with all the (royal) characteristics."

120. On hearing these words, Śaṁbara who was deluded by lust, became desirous of catching hold of her hand. He was prevented by Rati.

121-122. She pondered over his invincibility mentally and said: "O foolish one, do not touch me. You will be burned (by the fire) arising from my contact. My words cannot be otherwise." Then Śaṁbara of great splendour said laughingly:

123. "O proud lady, do you want to terrify me with many

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threats (like these)? Go ahead to my abode quickly. Of what avail is so much talk?"

124. The slender-bodied, lofty-minded lady was forcibly taken to his great city by Śaṁbara who was addressed thus (by Rati).

125. She was made the head in charge of his kitchen, under the name Māyāvatī.

The sages asked:

126. Was everything authorized by Pārvatī regarding bringing Madana back (to life)? The slender-bodied beloved of Madana was abducted by Śaṁbara. Subsequent to this, O Sūta, what happened there? Let it be described.

Sūta said:

127. On seeing that Śiva had gone away after burning Madana with his great prowess, the beautiful lady Pārvatī stayed there itself and engaged herself in penance.

128. The slim lady was enquired[1] by her father and mother: "O girl, come back to our abode quickly. Do not exert yourself. It does not behove you to strain yourself."

129-132. On being told thus by both of them, Girijā spoke these words:

Pārvatī said:

I am not coming home, O mother, O father. Listen to me clearly. This is a true statement of mine full of *Dharma* (virtue) and *Artha* (prosperity), whereby you will be contented and delighted.

Śaṁbhu is greater than the greatest. The mighty Madana was burned by him. I shall bring that Śiva to my presence here itself. Śaṁbhu is difficult of access to those beings who wish for a home (and homely comforts). Hence, O mother, I am not coming home. Let all these things be pondered over.

133. Himavān of great refulgence then said to his daughter:

1. If the reading *Vicāritā* is emended as *Nivāritā*, the meaning would be "was prevented".

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"Śiva who is bowed down to by Devas themselves cannot easily be propitiated. Indeed it is impossible for you to attain him. Hence you go back to your own abode."

134. With her throat choked up by and filled with tears Menā said to her daughter: "O slim girl, proceed homewards quickly."

135-136. Then Pārvatī laughed and said to her mother: "Listen to my vow, dear mother. Indeed, with my great penance I shall fetch that clever (lord) here itself and woo him. O lady of excellent complexion, I shall destroy the *Rudratva* (dreadfulness) of Rudra."

137. Abandoning all pleasure, the lofty-minded daughter of the Mountain performed the propitiation of Śaṁbhu by means of profound meditation.

138-140. Many of Girijā's friends attended upon her, viz. Jayā, Vijayā, Mādhavī, Sulocanā, Suśrutā, Śrutā, Śukī, Pramlocā, Subhagā, Śyāmā, Citrāṅgī, Cāruṇī, Svadhā and many others such as the beautiful lady Devagarbhā etc.

For performing the great penance, the lady of sweet laughter built an altar exactly at the place where Madana was burnt by the noble-souled Rudra. She established herself upon it.

141-142. She refrained from drinking water and subsisted on leaves. Thereafter, she avoided green leaves and took up only dried ones. Later on she stopped eating the dried leaves too when the lady of slender waist became famous as *Aparṇā*.[1]

143. After a lapse of a great deal of time, the chaste daughter of the Mountain gave up drinking water and became engaged in subsisting on air only. Then she supported her body on a single big toe.

144. With the greatest contentment, the chaste lady propitiated Śaṅkara by means of austere penance, for the sake of the delight of Śaṅkara too.

145. Resorting to the noblest of mental feelings, (the goddess) the cause of the auspiciousness of all auspicious things, performed the greatest penance for the delight and pleasure of Maheśa.

1. Explanation of Pārvatī's epithet '*Aparṇā*.' Cf. Kālidāsa's *Kumārasaṁbhava* V. 28.

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146-147. Thus she performed the penance for a thousand divine years. Then, accompanied by his wife, Himālaya came there to his daughter Pārvatī who had determined (to practise penance). (In the capacity of a) trustworthy adviser, he spoke to Mahāsatī (i.e. Girijā):

"Do not get afflicted and don't strain yourself, O Mahādevī, O beautiful one, by performing this penance.

148-150. Where is Rudra seen? O girl, undoubtedly he is devoid of love and attachment. You are very young and slim. Due to this penance you will become confounded undoubtedly. I am speaking the truth. Hence, O lady of excellent complexion, get up and go home immediately. What have you to do with that Rudra by whom formerly Madana has been burnt because he was devoid of any feeling? O sinless one, how will (i.e. can) you solicit him (as a husband)?

151. Just as the moon stationed in the sky cannot be grasped, so also Śaṁbhu is difficult to be attained. O girl of pure smiles, understand this."

152-153. Similarly, the chaste lady was told so by Menā, Sahya Mountain, Meru, Mandāra and Maināka.

On being urged thus by these, the slim girl Pārvatī of pure smiles, who was engaged in the penance, spoke to Himavān laughingly:

154. "Has what had been said by me before been forgotten by you, father? O mother, has it been forgotten by you? O my kinsmen, listen to my vow now itself.

155-158. By means of my penance, I will gratify Śaṅkara, the benefactor of the worlds, (although) this great lord is detached and devoid of attachment because Madana has been killed by him. All of you go. You need not worry in this matter. By means of my penance I will bring him here; I will bring (that lord) by whom Madana was burnt and by whom the forest of the mountain was burnt. Indeed Sadāśiva can be conveniently served through the great power of penance. Understand him, O exceedingly fortunate ones. It is true. I am saying the truth."[1]

1. Pārvatī, being Śakti, speaks so confidently, as she knows her close relation of being identical with Śiva.

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159. That daughter of the king of Mountains—she who habitually spoke very little—conversed thus with her mother Menā, (father) Himālaya and also with Meru and Mandāra.

Then those Mountains went away the way they had come while glancing (this way and that).

160. When all of them had gone, the chaste lady with the greatest being as her object of desire, performed the penance surrounded by her friends.

161. By that great penance the entire universe consisting of mobile and immobile beings became scorched. At that time all Suras and Asuras sought refuge in Brahmā.

Devas said:

162-164. O lord, the whole of this universe, mobile and immobile, has been created by you. It behoves you to save us, Devas. None other than you can be capable of protecting us.

On hearing these words, Brahmā pondered over them mentally. He understood that a great fire had been produced by the great penance of Girijā. Having realized it, Brahmā immediately went to the wonderful Ocean of Milk.

165-171. There he saw Lord Viṣṇu sleeping on his excellent and exceedingly splendid couch named Śeṣa. The pair of his feet was continuously served (kneaded) by Lakṣmī. He was served by Tārkṣya (Garuḍa) with stooping neck and standing a little away. He was also served by Śrī, Kānti, Kṣānti, Vṛtti, Dayā and others. Viṣṇu was accompanied by the nine Śaktis. He was surrounded by his Pārṣadas (attendants). Kumuda, Kumudvān, Sanaka, Sanandana, Sanātana of exalted fortune, Prasupta, Vijaya, Arijit, Jayanta, Jayatsena, Jaya of great lustre, Sanatkumāra of excellent power of penance, Nārada, Tumburu and others served him and attended upon him. The great conch of Viṣṇu, named Pāñcajanya, his iron club Kaumodakī, the discus Sudarśana and the exceedingly wonderful bow Śārṅga—all these were seen in embodied form by Parameṣṭhin.

All the Suras and the Dānavas came very near Viṣṇu, the great Ātman. On the shore of the Ocean of the great Ātman, they spoke to Viṣṇu, the lord of all Parameṣṭhins:

172. "Save, save us, O great Viṣṇu, save us who have been scorched and who have sought refuge in you. We have been

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scorched by the severe and dreadful penance of Pārvatī." The great Lord sat up on his couch Śeṣa and said:

173-174. "I shall go to the Supreme Lord Śiva along with you all. O Suras, we shall pray to Mahādeva in the matter of Girijā. There itself, we shall do something so that the Pināka-bearing Lord of Devas will be led to grasp her hand and marry her.

175. Hence we shall go to that place where the great Lord Rudra is seated, where the greatest cause of auspiciousness (viz. Śiva) is engaged in a severe penance."

176-177. On hearing the words of Viṣṇu, all Suras and Asuras said: "We will not approach the Uneven-three-eyed god (Virūpākṣa) of great lustre. He will burn us in the same manner as he has burnt the unconquerable Madana formerly. There is no doubt in this matter."

178-180. Lord Viṣṇu, the great lord, laughed and said: "All of you need not be afraid. Sadāśiva is the embodiment of auspiciousness. He is the destroyer of fear of all Devas. He will not burn (you). Hence, O clever ones, all of you must go along with me.

I seek refuge in Śaṁbhu who is the ancient Puruṣa, is the overlord of excellent form, who is greater than the greatest and is engaged in penance. His form is the greatest one and he is greater than the greatest."

CHAPTER TWENTYTWO

Śaṅkara's Revelation of Himself to Pārvatī: Their Dialogue

Sūta said:

1. On being told thus by Viṣṇu, the Parameṣṭhin, all of them went ahead desirous of seeing the Pināka-bearing Maheśa.

2. On the other shore of the Ocean, Śaṁbhu was engaged in supremely profound meditation seated in the pedestal of Yogic posture. He was surrounded by the Gaṇas.

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3. As a sacred thread he was wearing Vāsuki, the king of serpents, as well as the Nāgas Kaṁbala and Aśvatara on his chest.

4 Karkoṭaka was worn by him in the ears as ear-rings and Pulaha as bangles round his arms.

5. He appeared brilliantly shining with Śaṅkhaka and Padmaka as his anklets. Suras saw the blue-throated mysterious lord, the most excellent one among Devas, white in complexion like camphor and accompanied by the bull.

6. Then Brahmā, Viṣṇu, the Sages, Devas and Dānavas eulogized him with various hymns from the Vedas and the Upaniṣads.

Brahmā said:

7-9. Obeisance to Lord Rudra, the destroyer of Madana; to Bharga of plenty of excellence and fortune; to the three-eyed lord of heaven; to Bhīma (the terrible one) enveloped in rays. O Śeṣa-śāyin (lord identical with Viṣṇu lying on the serpent Śeṣa), obeisance, obeisance to you.

Obeisance to the three-eyed creator of the universe having cosmic form. You are the creator of all the worlds. You are the father, mother and the lord. You are endowed with the greatest mercy. O Supreme Lord, protect us.

10-11. While Devas eulogized thus, Nandin asked them: "What have you come for? What is in your mind?"

They said: "We have come to request Śaṁbhu regarding (accomplishing) the task of Devas." In order to accomplish the task of Suras, Mahādeva who was engrossed in meditation was informed by Nandin, the noble-souled son of Śilāda:

12-14. "The groups of Suras beginning with (headed by) Brahmā, the groups of gods and Siddhas, O most excellent one among Suras, are particularly desirous of seeing you. They are seeking (your help) in their task. They are being threatened by the excellent Asuras and are being tormented by enemies. They have come here.

Hence, O lord of Devas, Suras must be protected now by you." Thus, O Brāhmaṇas, Śaṁbhu was informed by Nandin.

Śaṁbhu of excessively furious nature, gradually came back (to normal state) from his spiritual trance.

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The great lord, the Supreme Ātman said:

Mahādeva said:

15. O highly fortunate ones, what have you come here for? These Devas beginning with Brahmā have come near me. Tell me the reason for the same now (itself).

16-18. Then Brahmā spoke about the great task of Devas: "O Śaṁbhu, an extra-ordinarily painful and distressful situation has been created by Tāraka for Devas. O lord, we have come here to respectfully inform you about it. O Śaṁbhu, he can be killed by a son born of you. Tāraka, the enemy of Devas, can be killed only thus. My word cannot be otherwise. So, O lord Śaṁbhu, Girijā should be held by you with your right hand (in marriage) when offered by the Lord of the Mountains. Make her (your wife) by marriage, O lord of great magnanimity."

19-20. On hearing the words of Brahmā, Śiva said laughingly: "(If and) when the most beautiful daughter of the Mountain is made my wife by me, all the leading Suras, sages and ascetics will become passionate and lustful. They will be incapable of traversing the great path (of salvation).

21-22. Indeed Madana has been burnt by me for the purpose of accomplishing the task of all. The slim daughter of the Mountain, Pārvatī of excellent waistline, has been already authorized by me then. O Brahmā, she will revive Madana back to life. There is no doubt about it.

23. Having this in view deliberation on what is to be done should be had, O Devas. A great and important work of Suras was accomplished by Madana when he was burnt.

24-25. All of you have been undoubtedly made free from lust by me. By putting in effort, all of you, O Suras, can become endowed with the greatest power of penance, just like me. We can accomplish even difficult tasks (thereby). All of us shall become happy and blessed with the greatest bliss.

26. You (can achieve everything) through penance. This has been forgotten by Madana. *Kāma* leads to hell. It is from it (*Kāma*) that anger is produced.

27. Confusion and bewilderment result from anger. The mind whirls on account of this bewilderment. Both lust and anger

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should be avoided and abandoned by you all, excellent Suras. All of you should honour and abide by my advice and not otherwise, anywhere."

28. Announcing thus the Bull-emblemed Lord enlightened Suras, the groups of sages and ascetics.

29. Śaṁbhu became silent and resumed his meditation once again. As before, he remained there surrounded by the Gaṇas.

30. On seeing (the lord) engrossed in meditation, Nandin dismissed all those Devas including Brahmā and Indra, saying to them laughingly:

31. "All of you go along the path you have come by. Do not delay." Thinking that it should be so, all of them went back to their respective abodes.

32. When all of them had gone away, Bhava (Śiva) engaged himself in meditation keeping the Ātman within the Supreme Ātman and starting his thoughtful concentration.

33. The Lord identified himself with the Supreme Being that is greater than the greatest, that is very clean, free from all impurities, that has no hindrance whatsoever, that is unsullied, commits no fallacies and in which even poets and learned men lose their sense and become confounded.

34. No sun illuminates it, nor the fire nor the moon nor any other luminous body.[1] No wind (blows over it). It is not the object of thought or deliberation. It is beyond the subtle ones and the subtler ones.

35. It cannot be specifically pointed out. It is unimaginable. It is devoid of all aberrations. It is free from ailments. It is in the form of pure knowledge. Those who set aside (and renounce everything) go there (i.e. attain it).

36. It is beyond all words and sounds, having no *Guṇas* or decay and decline. It is (of the form of) the pure existence comprehensible through perfect knowledge. It is not easy to attain. It is that real thing which is mentioned by the Āgamas that are superior to the Vedas and constitute the Mantras.

37. The Pināka-bearing Lord, the Bull-bannered Īśvara, by whom the Shark-bannered (god of Love) was directly killed and

1. Cf. *Kaṭha Upaniṣad* 5.15.

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who was Īśvara performing the penance, identified himself with the Supreme Being.

Lomaśa said:

38. At that time the goddess Girijā performed a very great penance. By that penance even Rudra reached the height of fear.

39. By means of her great penance goddess Pārvatī conquered Śaṁbhu, the bestower of all wealth, Sthāṇu, the sole being having his own form.

40-44. When the Bull-bannered Lord was won over by means of her penance by the goddess, the Pināka-bearing Lord of Devas became shaken from his spiritual meditation. He hastened to the place where Pārvatī was staying. There he saw the goddess surrounded by her friends and attendants. She was seated on an altar. She resembled the digit of the moon. Immediately after seeing her, the god became a *Baṭu*.[1] In the form of a *Brahmacārin* (young celibate) Lord Bhava, the great Lord went in the midst of the attendants (of Pārvatī). The Lord in the form of a *Baṭu* spoke to them: "Why is this lady of slender body, beautiful in every limb, seated in the middle of the attendants? Who is she? Whom does she belong to? From where has she come? Why is this penance being performed? Let everything be described to me now, O friends, exactly as it has happened."

45-47. At that time Jayā told Rudra about the ultimate cause of the penance: "This is the daughter of the Himālaya Mountain. She is desirous of getting Lord Rudra as her husband by means of penance. She sat here and performed a very great penance which cannot be excelled by anyone else. O *Baṭu*, understand my words. They cannot be otherwise (i.e. are perfectly true).

48. On hearing her words, Maheśa in the form of a *Baṭu* laughed and said thus, even as all the attendants were listening:

49. "O friends, this Pārvatī is foolish indeed. She does not know what is beneficial and what is not beneficial. Why should a penance be performed for the attainment of Rudra?

50. That Skull-bearing fellow is inauspicious. He has the

1. Cf. The dialogue between Śiva, the *Baṭu*, and Pārvatī in Kālidāsa's *Kumārasaṁbhava* V. 30-86. This does not mean that Kālidāsa borrowed it or based it on SkP as Kālidāsa lived before the compilation of SkP.

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cremation ground as his abode. He is *Aśiva* (inauspicious) but he is spoken of as *Śiva* (the auspicious one) in vain.

51. If Rudra, wooed by her were to join her, O friends, this slim lady will undoubtedly become inauspicious.

52. By Dakṣa's curse, he has already become deformed. This rogue has been excluded from *Yajñas*. Highly poisonous serpents have become the very limbs of Śarva.

53. Rudra (smears himself) with the ashes of dead bodies; he wears the hide of an elephant as a cloth. He is very inauspicious. He is always surrounded by Piśācas (vampires), Pramathas (ghosts) and Bhūtas (goblins).

54. What has this lady of delicate features to do with Rudra? She is as though desirous of putting an end to her life like a Piśāca. Let her be prevented by (you, her) friends.

55-56. She is setting aside Indra who is charming, Yama who has great lustre, Nairṛta of large eyes, Varuṇa the lord of waters, Kubera, Pavana (the Wind-god) and Vibhāvasu (the Fire-god)."

Parameśvara said these and many other similar words in the place where she (Girijā) was engaged in penance even while her friends were listening.

57. On hearing these words of Rudra, in the form of a *Baṭu*, the chaste lady Śiva became angry with Maheśa who had assumed the form of a *Baṭu*.

58. "O Jayā, O chaste lady Vijayā, O beautiful Pramlocā, O highly fortunate Sulocanā, what has been done to me is not proper indeed!

59. What have you all to do with this *Baṭu*, here now? A censurer of Devas has assumed the form of a *Baṭu* and come here.

60. Let this boy be dismissed, dear friends. Of what avail is he?"

(After saying this) she angrily spoke to Rudra who was in the form of a *Baṭu*.

61. "O *Baṭu*, go away quickly. You must not stay here now. Of what use is your non-sensical talk? It does not serve any purpose."

62-63. Even after being rebuked by her thus, the *Baṭu* stood there itself steadily, laughed and spoke these words to Vijayā slowly and truthfully without delay:

"O slim lady, why is she angry? What is the reason thereof?

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64. Only that should be spoken to all which is nice, pleasing. Why was that slender-bodied lady rendered furious by the aforesaid (true) words?

65. He who is called Śaṁbhu in this world is a mendicant, fond of mendicants. The anger would have been justified if a lie had been uttered by me.

66. This girl has lovely features but Sadāśiva has ugly and hideous features. This lass has (lovely) large eyes but Bhava has deformed (uneven-three) eyes.

67. How can she be fascinated by Rudra of such features as these? The husbands of women should be fortunate and always fond of love-making.

68. This girl has all good qualities in her. How is she charmed by one devoid of any quality? By whom has not Śiva been heard, seen or understood?

69. Sadāśiva is difficult of access to all living beings who are swayed by love. This lady of excellent waistline has become rather proud of her great penance.

70. Sthāṇu is always devoid of restraint. How will she attain him as her husband? O lady of large eyes, what has been said by me for which you are furious now?

71. As long as there is anger in men and particularly in women, the whole of the merit acquired by them will become reduced to ash on account of that anger.

72-73. O slim and chaste lady, what is said is true. *Kāma* (love), *Krodha* (anger), *Lobha* (greed), *Daṁbha* (arrogance), *Mātsarya* (jealousy), *Hiṁsā* (violence), *Īrṣyā* (envy) and *Prapañca* (fraud)—everything (good) perishes on account of these bad qualities. Hence it is proper on the part of ascetics to avoid love, anger etc.

74. If at all Īśvara is to be meditated on, he should be meditated on in the middle of the heart by learned men in the form of pure knowledge. Then he should be adored strictly adhering to the regular practice of sages by the ascetics. He should not be thought of otherwise."

75. On hearing these words of Śaṁbhu, Vijayā spoke to Śarva: "Go away. There is nothing to be done here by you. O childish one, do not speak any other word."

76. Thus Vijayā who was efficient in the use of words dis-

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missed Sadāśiva who had assumed the form of a *Baṭu* and was engaged in arguments and disputes.

77-80. Maheśa suddenly vanished from there. But he appeared again to Girijā alone without being seen by any of those friends and attendants. Parameśvara assumed his own form and appeared in front of her suddenly. When the goddess meditated upon him in her heart, the lord of Devas stationed in her heart appeared in front of her, before her physical eyes, in the same form as she meditated upon. That chaste lady opened her eyes. Girijā of large wide eyes saw the lord of the chiefs of Devas, the great lord of all the worlds, with a single face and two arms. He was wonderfully clad in elephant's hide. He had matted hair with the crescent moon above it. He had covered his body with the skin of an elephant.

81. The great serpents Kaṁbala and Aśvatara were stationed in his ears (as ear-rings). The lord of great lustre had Vāsuki, the king of serpents, as a necklace.

82. Even the bangles were made with serpents. These bangles of great value were made by Rudra very splendid and refulgent.

83. Śaṁbhu who appeared like this in front of Pārvatī, hurriedly spoke to her: "O beautiful lady, choose your boon."

84-86. Overcome by great shyness, the chaste lady said to Śaṅkara: "O lord of Devas, you are my husband. Has this been forgotten by you that formerly you had destroyed Dakṣa's *Yajña* and the reason why it had been destroyed, O lord? I am the same woman now born of Menā for the sake of the accomplishment of the task of Devas,[1] regarding the slaying of Tāraka, O lord of the chiefs of Devas. A son will be born of me to you.

87. Hence, O Maheśvara, my suggestion should be carried out by you. You must go to Himavān. You need not hesitate in this matter.

88. Accompanied by the sages, you request him for my hand,[2] O Mahādeva. There is no doubt about it that my father will act according to your request.

1. One is amused to hear Pārvatī telling this to the *omniscient* Śaṅkara.

2. This is called '*Vara-preṣaṇa*'. This custom was in vogue since the Vedic times (vide RV X.85.8-9).

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89. Formerly when I was Dakṣa's daughter, when I was given to you by my father, the marriage rite was not performed by you in accordance with the injunctions laid down (in scriptures).

90. The Planets were not worshipped by the noble-souled Dakṣa. As it had been a matter concerning the Planets, the defect therein was very great.

91. Hence, it behoves you, O lord of good holy rites and great fortune, to perform the marriage rite in accordance with the injunctions for the accomplishment of the tasks of Devas."

92-96. Then Mahādeva said to Girijā laughingly: "The entire great universe consisting of mobile and immobile beings, that is born was by its very nature deluded by you and enveloped by the three *Guṇas*.[1]

O Pārvatī, the principle of *Mahat* was born of *Ahaṁkāra* (i.e. Cosmic Ego), *Tamas* was born of the principle of *Mahat*. Ether was enveloped by *Tamas*.

Vāyu was born of Ether; Agni was born of Vāyu. Waters were born of Agni and Earth was born of waters. The earth and other (elements) are mobile as well as immobile, O lady of excellent face. Everything that is visible is perishable. Know this, O proud lady.

The one being has become many. The being devoid of *Guṇa* has become enveloped by *Guṇas*. The self-luminous one that blazes always, has become joined with *Parajyotsnā* (great Moonlight). The independent one has become dependent. O goddess, a great thing has been achieved by you.

97-102. The entire universe has become pervaded by Māyā. By means of the great intellect, it has been thoroughly comprehended. It had been covered up by groups of *Indriyas* (sense-organs) by persons of good deeds, the souls of all oriented towards the highest good. (*obscure*)

What are those planets? What are those groups of stars? What things created by you are affected? Everything has been set free, O lady of excellent complexion, for the sake of Śarva. Our manifestation takes effect in the context of the *Guṇas* and their effects (products). Indeed, you are the *Prakṛti* of the nature of *Rajas*,

1. VV 92-105. The Sāṅkhya-Vedānta theory of creation etc. seems here just out of place.

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Sattva and *Tamas*. Hence you are capable of action continuously (i.e. are ever active). O lady of excellent middle, I am not. I will not go to Himavān. I will not request at all. By uttering the word 'give' a man attains insignificance and disrespect immediately. Understand these things, O gentle lady, and say what should be done by us at your bidding. O gentle lady, it behoves you to say everything."

On being told thus by him, the lotus-eyed chaste lady said:

103. "You are the *Ātman*. I am *Prakṛti*. There is no doubt about it. Still, O Śaṁbhu, the great rite of marriage alliance should be performed.

104. The physical body is produced by *Avidyā*. You are the great Being devoid of physical body, indeed. Still adopt a covering in the form of a physical body in this manner.

105. At my instance, O Lord Śaṁbhu, create diversity and manifoldness. Request for me (my hand) and grant me (conjugal) felicity."

106. On being told thus by her to follow (the conventions of) the world, the noble-souled Maheśvara accepted (her suggestion) saying "So be it" and laughingly went to his own abode (where) he was adored duly by the excellent Devas.

107-108. In the meantime, Himavān who was in a hurry to see Pārvatī came there along with Menā, his wife, surrounded by his sons and (other) Mountains.

109. Then Himavān was seen by Pārvatī along with the Mountains. The chaste lady stood up to honour him. She bowed down her head to her parents, brothers and all kinsmen.

110-111. The Mountain Himālaya of great fame embraced his daughter and placed her in his lap. With tears in his eyes he spoke these sweet words: "What is being done by you, O chaste lady of great fortune? Let everything be told to us who desire to hear it." On hearing those sweet words, she spoke to her father:

112. "With great penance the destroyer of Madana has been solicited. My great task has been concluded, which is rather difficult for all to carry out.

113-114. Mahādeva was satisfied. He came to woo (to grant the boon). Then Śaṁbhu was told by me, 'How is my marriage being performed, O Śaṁbhu, without my father now?' Then the slayer of Tripura went away along the path he had come by."

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115. On hearing those words of hers, he attained great joy. The virtuous-souled one spoke to his daughter once again, in the company of his own kinsmen:

116-117. "We shall all go to our own abodes—we and all the Mountains. The Pināka-bearing, Bull-emblemed Lord has already been propitiated by her." So said all the Suras with Himālaya at their head. All of them together eulogized Pārvatī with glorious and reverential words.

118. Even as she was being eulogized, Himālaya placed that lady of excellent complexion on his shoulders. All the Mountains eagerly surrounded her and brought her to his (Himālaya's) abode.

119. The divine *Dundubhi* drums were sounded. Conchs and many musical instruments were played.

120. With a great shower of flowers she was brought home by him.

121. She was duly worshipped by many of them. The ascetic lady shining with great splendour, was worshipped by Devas, Cāraṇas, the great sages and all the groups of Siddhas.

122. On being worshipped, the goddess said to Brahmā, Devas, Pitṛs, Yakṣas and all others who had come:

123. "All of you who have come here, go to your respective abodes. Let Parameśvara be served to your fullest satisfaction."

124. Thus then, Pārvatī who had gone to her father's abode, shone splendidly with great refulgence. She was adored by the excellent Devas—she who ever remained thinking of Sadāśiva mentally.

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CHAPTER TWENTYTHREE

Śiva's Marriage[1]

Lomaśa said:

1. In the meantime, the sages deputed by Maheśa came there to Himālaya suddenly.[2]

2. On seeing them, the Mountain Himālaya got up immediately. With a delighted mind, he worshipped all of them and with his neck bowed down, he spoke to them respectfully:

3-4. "Why have all of you come? Tell me the reason for your visit." Then the Seven Sages said: "We have been sent by Maheśa. We have come to you in order to see the girl. O Mountain, understand us. Show us your daughter immediately."

5. Saying "So be it" to the group of Sages, Pārvatī was brought there. Himavān, the lord of Mountains, who loved his children, placed Pārvatī in his lap[3] and said laughingly:

6-9. "This is my daughter indeed. But listen to my words again. Śiva is the most excellent one among ascetics. The destroyer of Madana is devoid of attachment. How does he by whom Smara (Madana) has been made *Anaṅga* (bodiless), seek a marriage alliance?

Offering the daughter in marriage to the following persons is not recommended : one who is very near (i.e. closely related), one who is very far off, one who is extremely rich one, one who is devoid of wealth, one who is unemployed and a foolish fellow.

One shall not offer one's daughter in marriage to a stupid person, to a person who is devoid of attachment, to a self-esteeming person, to a sick man and to a madcap. Hence, O excellent

1. This chapter throws immense light on the customs in marriage ceremony prevalent at the time of the last redaction of the SkP.

2. This is called *Vara-preṣaṇa* (sending persons to negotiate for the hand of the girl). This was prevalent at the time of the *Ṛgveda* (RV X.85.8-9), *Gṛhya-sūtras* (e.g. *Baudhāyana* I.1.14-15, *Āpastaṁba* II.16, IV.1-2 and 7). This practice is noted by Bāṇa (6th cent. A.D.) in *Harṣacarita*, 4th *Ucchvāsa*. This old practice is still preserved among non-Brahmins in Maharashtra.

3. Evidence of child-marriage at the time of our text. Pārvatī who performed penance for a long time, must have been too old to sit in the lap of her father.

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sages, I must exchange ideas with you and then only I should give her to Maheśa. This is my excellent vow."

10. On hearing those words of the king of Mountains, those great Sages laughed and immediately spoke to Himālaya:

11. "A severe penance has been performed by her. Śiva has been propitiated by her. Being pleased with her penance, Sadāśiva is kindly disposed today.

12. O Mountain, you do not know anything about her or him, anything about their greatness. Hence give her (in marriage).

13-14. Give Girijā to Śiva (in marriage); carry out our suggestion."

On hearing these words of those Sages of sanctified souls, the Lord of Mountains hurriedly addressed the other Mountains: "O Meru, O Niṣadha, O Gandhamādana, O Mandāra, O Maināka, all of you say specifically what should be done today."

15. Menā who was an expert in the use of words, spoke these words: "Of what avail is a deliberation now? The matter has been decided then itself (already).

16. This girl of great fortune is born for accomplishing the task of Devas. She should be given to Śiva because she has incarnated for the sake of Śiva.

17-19. She has been propitiated by Rudra. She has been in the mind of (i.e. liked by) Rudra. Let this Satī (chaste lady) of great fortune be given to Śiva. In worshipping Śiva, what she has done is a mere means (to this end)."

On hearing these words uttered by Menā, Himavān became completely satisfied and spoke these words to the sages glancing at her: "This daughter of mine now (shall be given to Śiva)."[1]

20. Then they brought Gaurī there. She had complexion like heated gold and beautiful eyes. Splendid as she was, she wore a girdle round her hips. She was wearing bangles studded with lapis lazuli and pearls. She had dazzling refulgence like the digit of the moon.

21. Gaurī, the splendid lady of bright face, had glittering garments. She was as though a tank of the nectar of beauty. On seeing her even the Sages became deluded. They were confounded

1. VV 13-20 describe *Vāgdāna* or betrothal.

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and excited. They did not utter a word. On seeing the very beautiful beloved of the lord of the three worlds, having splendid lustre, they appeared to be stunned and crazy.

22-23. Thus those Sages too were enchanted by her beauty. What then in the case of Devas?

So, after seeing the lady of slender frame, the daughter of the Lord of Mountains, who was the beloved of Śiva, they approached Śiva once again. Then those Sages, the favourites of Śiva, spoke to him:

The Sages said:

24. His (Himālaya's) daughter has undoubtedly been well-adorned by the Lord of Mountains. O Lord of Devas, go (there) in order to marry (her). Go there surrounded by all the Devas.

25. Go quickly, O great Lord, to Pārvatī for the sake of a son.

On hearing their words, he laughed and said:

26. "O Sages of great fortune, marriage has never been seen or heard of by me before. Let its special points be mentioned."

27-30. Then all the Sages spoke to Sadāśiva laughingly: "O Lord, invite Viṣṇu, Brahmā and Indra. Similarly send for the groups of sages, Yakṣas, Gandharvas, Serpents, Siddhas, Vidyādharas, Kinnaras and groups of celestial damsels. Bring these and many others immediately." On hearing these words uttered by the Sages, the lord, an expert in the use of words, spoke to Nārada: "Bring Viṣṇu quickly. Bring Brahmā, Mahendra and others too."

31. Honouring the words of Śaṁbhu with great humility, the sage Nārada who sanctified the worlds and who was a devotee of Viṣṇu, hurried to Vaikuṇṭha.

32-33. He saw Lord Viṣṇu who was seated on the excellent couch and was being served by goddess Śrī. The Lord was the most excellent one among Devas; his lustre was very great and he was four-armed, with a body dark in complexion like a blue lotus. He wore beautiful ear-rings set with gems and jewels of great value. He was refulgent with the excellent gems of his great crown and had the excellent garland of sylvan flowers named Vaijayantī. He was the sole handsome person in the whole world.

34. Nārada approached him and spoke to him the words of

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Śaṁbhu. The most excellent one among the sages, the omniscient one playing on his lute called Brahmavīṇā, spoke to him with great respect:

35. "Come, come, O Mahāviṣṇu. Come quickly to (meet) Mahādeva. You are the only one to manage the affairs efficiently in the matter of the marriage of Śaṁbhu."

36. The Lord laughed and said to Nārada: "How did the idea of marriage occur to the Trident-bearing Lord?" Although the lord had understood the matter, he asked Nārada about it.

Nārada said:

37. By means of a great penance, Rudra was gratified by Pārvatī. He himself went to the place where the chaste daughter of the Mountain was seated.

38-40. Śaṁbhu who was gratified by Pārvatī, said to her "I am your servant." He requested Pārvatī: "O lady of great splendour, choose (me) in marriage quickly." So spoke Śaṁbhu. He calls you now.

On hearing his words, Janārdana, the lord of Devas, prepared himself to go to Śiva. He was accompanied by Nārada and surrounded by his *Pārṣadas*. The great soul Acyuta, the great Lord of leading Yogins, mounted on Suparṇa (Garuḍa) and went through the path of the sky. Hari was accompanied by Nārada and excellent Devas.

41-42. On seeing the Śārṅga-bearing Lord (i.e. Viṣṇu), the Lord Śiva whose lotus-like feet are worthy of being meditated upon by Yogins, stood up joyously and embraced Viṣṇu.

Then the lords Hari and Hara stood up in the same place and enquired of the welfare of each other.

Īśvara said:

43-48. O Viṣṇu, I have been undoubtedly won over by the penance of Girijā. It is for the purpose of marriage that I am going to Himālaya.

I shall tell the exact position to you. Formerly when Satī was given to me by Dakṣa, the marriage rite was not performed by me in accordance with the injunctions. It is only now that all the rites should be very elaborately performed by me. I do not

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know all those rites connected with marriage alliance. I do not know anything that should be performed by me.

After hearing those words of Śaṁbhu, the slayer of Madhu laughed. When he was about to say something, Brahmā came there hurriedly along with Indra and all the Guardians of the Quarters.

Similarly Devas, Asuras, Yakṣas, Dānavas, serpents, birds, celestial damsels and the great sages, all these gathered together to speak to the Lord. Then they bowed down their heads and spoke to Īśa:

49. "Go ahead, go ahead, O Lord Mahādeva, along with us." Then Viṣṇu spoke these words appropriate to the occasion:

50-52. "O Śaṁbhu, it behoves you to perform the rites in accordance with the injunctions laid down in the *Gṛhyasūtras.*[1] Perform the holy rite of *Nāndīmukha.*[2] Fix the *Maṇḍapa.*[3] Perform all the religious rites connected with them. Some of the men learned in the Vedas perform this rite avoiding the confluence of great rivers. O Lord, let the *Maṇḍapa* be fixed now."

Śaṁbhu who was told thus by Viṣṇu, did so for the sake of his own welfare.

53. Everything conducive to prosperity was performed by him along with Brahmā and others. Kaśyapa accompanied by Brahmā performed the worship of the Planets.

54-56. Similarly Atri, Vasiṣṭha, Gautama, Guru, Bhṛgu, Kaṇva Bṛhaspati (?), Śakti, Jamadagni, Parāśara, Mārkaṇḍeya, Śilāvāka, Śūnyapāla, Akṣataśrama, Agastya, Cyavana, Garga and many others came to the presence of Śiva. Directed by Brahmā there, they performed the rites in accordance with the injunctions.

1. Though the name of the *Gṛhyasūtra* is not given, the general items of the ceremony are common. It is difficult to pinpoint the Sūtra followed by the author.

2. The *Śrāddha* rite offered to the manes before the festive rites of marriage. This is mentioned only in the *Baudhāyana Gṛ. S.* I.1.24. Other *Gṛhyasūtras* are silent about it.

3. *Maṇḍapa-karaṇa* or creating a pandal for social ceremonies like *Upanayana* (thread ceremony), in marriage is prescribed in *Pāraskara Gr. S.* I-4.

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57. All of them who were masters of the Vedas and the Vedāṅgas (i.e. ancillary subjects) tied an amulet (round the arm) of Maheśa in accordance with the injunctions of the Vedas. They tied the marriage thread also (round his wrist) for the sake of auspiciousness.

58-60. The sages who knew the reality performed various auspicious rites reciting the *Sūktas* (hymns) of Ṛgveda, Yajurveda and Sāmaveda. They made Śiva, the great Ātman, take the ceremonies of oil bath etc. The famous matted hair of Śiva, the Supreme Soul (assumed the form of fine tresses). The garland of skulls turned into a fine necklace fitted with many pearls. Those serpents that had been round his limbs instantaneously turned into ornaments of gold.

61. Maheśvara, the lord of Devas, richly endowed with all ornaments and surrounded by Devas went to the city of the king of Mountains.[1]

62-64. The terrible deity, Caṇḍikā, became *Varabhaginī*[2] ('sister of the bridegroom'). Caṇḍī who was adorned with serpents as ornaments and who was seated on a ghost went ahead taking a gold pot of great lustre and filled (with water) on her head. She was accompanied by her retinues. Mahācaṇḍī had a brilliant face and terrible eyes. There were thousands of hideous Bhūtas (goblins). Accompanied by them Caṇḍī of deformed face went ahead.

65. All the exceedingly terrible Gaṇas went behind her. The terrible Rudras numbering eleven crores also went behind them. They were the great favourites of Rudra.

66. Then all the three worlds became pervaded by the loud sound of *Ḍamaru*, the sounds of *Bherīs* and *Bhāṅkāras* (varieties of drums) and the sound of conchs.

67. So also there was a tumultuous sound of *Dundubhi* drums. All over-eager Devas and all Siddhas accompanied by the Guardians of the Quarters followed close behind the Gaṇas.

68-70a. Mahendra seated on his Airāvata was proceeding ahead in the middle (of the group) with a white umbrella held

1. This is called *Vadhūgṛhāgamana* (bridegroom's going to the bride's house). *Śāṅkhāyana Gr. S*, I.12.1 mentions it.

2. The author's sense of humour becomes obvious in describing Caṇḍī as the '*Vara-bhaginī*' (bridegroom's sister) and her antics during the marriage ceremony.

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aloft. He was being fanned by chowries and surrounded by many Suras. O Brāhmaṇas, many of these sages, Bharadvāja and others, were also going ahead towards (the place) of the marriage of Śiva.

70b-73. Śākinīs, Yātudhānas, Vetālas, Brahmarākṣasas, Bhūtas, Pretas, Piśācas and others such as Pramathas etc. followed Caṇḍī and asked about her, "Where has Caṇḍī gone?" Running at a very great speed, they came up to her. Even as she was proceeding ahead, they bowed down to her. They said to Caṇḍī who was accompanied by Bhairava and whose lustre was very great, "Where are you going, O Caṇḍī, without us? Say specifically."

74-76. That Caṇḍī laughed and said to the Bhūtas who were listening: "Mounted on a ghost, I am going (to attend) the marriage ceremony of Śaṁbhu. I am holding this golden pot on my head (for the same purpose)." Then Caṇḍī changed herself into the form of Śīva's nearest female relative.

Surrounded by all the Bhūtas, she went ahead of all. Gaṇas followed her and Suras were behind Gaṇas.

77. The Guardians of the Quarters beginning with Indra and the sages were leading those who followed behind. Behind the sages were the *Pārṣadas* (Attendants) of great lustre.

78-80. They were fully conversant with the unfathomable nature of Viṣṇu. They were more charming than Mukunda. All of them resembled clouds (in colour). They had garlands of sylvan flowers. All of them had the body-mark Śrīvatsa. All were clad in yellow robes. They had four arms. They wore ear-rings. All of them appeared splendid by means of crowns, bangles, armlets, necklaces, anklets, threads, waist-bands and rings. They had the characteristic features of great men. In their midst was Viṣṇu, the slayer of the enemies of Suras. He was accompanied by Śrī.

81. Hari, the greatest Soul, the sole kinsman of the universe, who had rendered the three worlds completely auspicious, who is established in the heart by persons of great magnanimity and who is the bestower of the greatest objectives and aims (in life), shone in the company of Śiva.

82. Hari, the great Lord, was seated on Garuḍa. The great Lord was accompanied by Lakṣmī. The sole Lord of all the worlds was being fanned by chowries. He was accompanied by all the leading sages.

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83. Viriñci (i.e. Brahmā) was seated on his own vehicle. Accompanied by the Vedas along with the six ancillary subjects, he, Hiraṇyagarbha, was surrounded by *Āgamas* along with *Itihāsas* and *Purāṇas*.

84-86. Maheśa was thus accompanied by Brahmā and Hari. He was surrounded by the leading Suras. He was encircled by the sages. The Bull-bannered Lord who cannot be attained by all, who is difficult of access even to leading Yogins, was seated on a bull that resembled a pure crystal, that was given to virtue and that was characterized by cows (? that had all the fine characteristics of bulls). He was accompanied by the Mothers also. Accompanied by these and Asuras and Dānavas and adorned by learned scholars, Maheśa then went to Himālaya, the most excellent one among Mountains, for the marriage with the most excellent young woman.

CHAPTER TWENTYFOUR

The Marriage Ceremony of Śiva: The Arrangement for Accommodating Devas and Others

Lomaśa said:

1. Similarly, the Lord of Mountains with the greatest joy, made all arrangements for the sake of his daughter. (The Mountain) of exalted magnanimity made Garga (the priest) in-charge and decorated the place for the auspicious ceremony with the greatest magnificence.

2. He sent for Viśvakarman and eagerly made him build the hall (for the ceremony of marriage). It was very extensive and exceedingly fascinating with raised seats.

3. It extended to ten thousand *Yojanas*, O excellent Brāhmaṇas. The hall was of very fine quality with various specimens of wonderful workmanship.

4-7. Everything mobile and immobile was equally charming.[1]

1. This description reminds us of the Maya-sabhā in Mbh, *Sabhā*, 3.

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The mobile one was excelled by the immobile one and the immobile one was excelled by the mobile one. There dry ground was excelled by water. There people did not know clearly which was water and which was dry ground. In some place there were lions and in some other places there were swans and cranes of great lustre. In some place there were very beautiful artificial peacocks. So also there were artificial elephants, horses and deer.

8. (People could not find out) which were real (animals) and which were unreal (i.e. artificial) ones created by Viśvakarman. Similarly wonderful gatekeepers were made.

9. There were men drawing bows. They were immobile but appeared (life-like) like mobile ones. Similarly, there were (statues of) horses with horsemen and elephants with elephant-riders.

10. There were some men holding flowers and sprouts and being fanned by chowries. Some persons shone there, wearing garlands.

11. There were many artificial banners made there. (The statue of) Mahālakṣmī, born of the Ocean of Milk, was stationed at the gateway.

12. There were well-caparisoned artificial elephants and horses along with elephant-riders and horsemen. They appeared like real ones.

13. There were artificial chariots with charioteers. They were like real ones. In order to confuse everyone, assembly halls and courts of justice were created.

14. At the main gate of the hall (a statue of) Nandin was made by him. It was as white as the pure crystal just like Nandin (in real life).

15. Above him there was a great divine aerial chariot embellished with gems and jewels. It shone and it was rendered splendid by means of sprouts, umbrellas and chowries.

16. On the left side there were two elephants resembling those made of pure saffron. They had four tusks. They were sixty years old. They were noble-souled and exceedingly refulgent.

17. Similarly on the right side two horses had been made. They had armours on. Viśvakarman had made Guardians of the Quarters too endowed with gem-set, jewel-studded ornaments.

18. The sixteen Prakṛtis were realistically made by that

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intelligent one. All the Devas were depicted (by way of statues) by Viśvakarman (in life-like) poses.

19-21. Similarly all the sages and ascetics, beginning with Bhṛgu, Viśvedevas, along with their *Pārṣadas* (retinues) and Indra in his true form (were made by him). All those noble-souled ones were realistically depicted by the intelligent (Viśvakarman). Such a *Maṇḍapa* of a divine form was made by him. It was divine and divinely fascinating with many wonderful features. In the meantime there came Nārada in front of him.

22-25. It was directed by Brahmā that Nārada came to the house of Himavān. Nārada saw in front of him (a statue of) himself depicting him as one endowed with humility and modesty.

Seeing that artificial (statue) Nārada became confused. The sage of great fame then became engaged in viewing (the various things) made by Viśvakarman.

He entered the *Maṇḍapa* of Himavān, studded with gems of various colours. There were (statues of) Rambhā and golden pitchers. The *Maṇḍapa* was rendered splendid by them. It had a thousand columns.

Then Mountain Himālaya entered the *Maṇḍapa* surrounded by his own people. He welcomed and adored the sage and enquired of him what should be done (by him).

Nārada said:

26. Those noble-souled lords have come with Indra at their head. So also the great sages surrounded by the Gaṇas. Mahādeva has come for the marriage celebration riding on his Bull.

27-30. (The first two hemistiches in verse 29 should have preceded verse 26.)[1]

Then after hearing his words the excellent Mountain Himavān adored him duly and spoke to Nārada the following great words very praiseworthy and sweet:

"Go to Śaṅkara along with these Mountains, viz. Maināka, Sahya and Meru, O highly intelligent one. Be quick and bring here Śiva whose feet are worshipped by both Suras and Asuras and who is accompanied by Devas and the excellent sages."

1. The wrongly ordered hemistiches:) On hearing the words of Mountain Himavān, the sage thought that it should be so and spoke these words to the King of Mountains.

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31. Thinking that it should be so, that noble-souled one, the most excellent among sages, went quickly along with those leading Mountains. Hastening, he came to Śaṁbhu immediately.

32-34. Then Mahādeva was seen surrounded by Devas. Brahmā, Viṣṇu, Rudra, all the Suras and those who were close followers of Rudra asked Nārada: "Let this be spoken to us since we ask. (Otherwise) it is not spoken. Does each of these Mountains, Sahya, Maināka and Meru, want to give his daughter to Śaṁbhu? What is going on now?"

35-40. After keeping Brahmā in front of him (?), then Nārada, the excellent sage of great splendour, meaningfully spoke to Viṣṇu. Resorting to a lonely place, Nārada spoke these words to Surendra: "A great abode has been built up by Tvaṣṭṛ. All of us are fascinated by it. Has what had been done by you to that noble soul formerly, entirely been forgotten by you, O Lord of Śacī? Therefore, he is desirous of defeating you even while living in the abode of the noble-souled Mountain.

Oh, (I) have been deluded by that shining replica, that image of great likeness. Similarly Viṣṇu too has been made by him holding conch, discus, iron club etc. Brahmā too has been made by him. A bull of the nature of *Māyā* has been made by him and also the serpent Aśvatara. Similarly understand, O lord of the immortal ones, that many other things too have been carved by him."

41-43. On hearing his words, Devendra spoke these words to Viṣṇu: "I shall see it and return quickly. Wait here. Let me find it, under what pretext has he done this. He is dejected and distressed on account of (the death) of his son."

On hearing his words, Janārdana, the lord of Devas, spoke these words laughingly to Śakra who had become frightened:

44-48. "Formerly you had fallen into a swoon, O Indra, (in a clash) with Nivātakavacas. There the *Vidyā* (Magic Spell) *Amṛtā* was brought by me for rendering service (to you). It was due to the power of that great *Vidyā* that you could make this Himavān and other excellent Mountains devoid of wings. It was at my instance that all of them were made wingless, O Vāsava. Thanks to the power of the *Mahāvidyā*, Tvaṣṭṛ entered the *Maṇḍapa* now and did this by means of his *Māyā*. Stupid fellows desire to win success. There is not even an iota to be afraid of."

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Thus Viṣṇu consoled those Devas who were arguing thus. They then said to Nārada:

49. "Does or does not the Lord of Mountains give his daughter? Let this be ascertained quickly. What has been done by him today? Speak everything, O Nārada, obeisance to you."

50. On hearing it, Śaṁbhu said these words laughingly: "If Mountain Himālaya gives his daughter to me, what have I to do with *Māyā*? O Viṣṇu, tell me exactly.

51. This is opined by learned men conversant with Logic (*Nyāya*) that the fruit must be achieved by some means or other. Hence all of you with Indra at your head seek only the object of desire. Go ahead quickly."

52. At that time even Śiva, the immanent soul of the universe, was deluded by god of Love having only five arrows. The lord of Bhūtas (goblins) has been (afflicted) by a greater Bhūta (i.e. god of Love). What will be the condition of others?

53. Śaṁbhu is highly splendid. In spite of that he has been won over by the bodiless lord of Love, just like an ordinary man of no culture.

54. Indeed Madana is very powerful. By him this entire universe including Devas and sages has been conquered by means of his mature prowess.

55. Indeed Anaṅga (god of Love) is the powerful king of all living beings and particularly of Devas. His order is strong.

56-57. With the womanly form of Pārvatī, Madana is invincible in all the three worlds. On seeing that lady, all the clever sages, Devas, human beings, Gandharvas, Piśācas, Serpents and Rākṣasas—do not dare to transgress the order of the noble-souled Madana.

58. O Brāhmaṇas, Madana cannot be pierced (*vettum* - 'to understand' also) by the power of penance or charitable gifts except through humility.

59-61. Hence the great anger of Anaṅga is excessively powerful. On seeing Īśvara thus deluded by Madana, Mādhava who was conversant with the proper use of words, said these words: "O lord, do not worry. What has been said by Nārada (is true). Everything wonderful that has been created in the *Maṇḍapa* by Tvaṣṭṛ was actuated by lord Madana."

Then Śaṅkara said to Madhusūdana:

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62-63. "Indeed this *Maṇḍapa* has been made by Tvaṣṭṛ as one covered by *Avidyā* (Ignorance). But we will say, O Viṣṇu, that the *Maṇḍapa* (is made by him) alone. O highly fortunate one, marriage too has *Avidyā* as the root cause. Hence let us all go now for marriage celebration."

64-65. Keeping Nārada at the head, all the Devas including Vāsava and accompanied by Himavān went to the mansion of very wonderful features and variegated in form made by Viśvakarman. Therefore, that sacrificial chamber was excellent and very holy. It was honoured by many persons. That intelligent one (i.e. Viśvakarman) made that sacrificial chamber one that captivated the mind and was endowed with various wonderful features.

66. On entering, all the leading Suras and the sages were seen by Himavān who stood up in honour of them.

67. Similarly for their sake pleasing mansions were made by him. Gandharvas, Yakṣas, Pramathas, Siddhas, Devas, serpents and groups of celestial damsels could live in them happily. He made parks and gardens here and there for their sake.

68. On their behalf very valuable bathrooms with shower jets and enclosed spaces for toilet were made by him. They shone wonderfully. Those had been made by that noble-souled (Viśvakarman).

69. Amply spacious abodes for the purpose of the residence of all the Devas and the sages of sanctified souls were made by him.

70. Thus Viśvakarman expanded many abodes suitably and befittingly for those who stayed there.

71-73. Wherever these Bhairavas and others sat, Viśvakarman made abodes for them in those very same places. For Bhairavas, Kṣetrapālas, others who resided in the fields (sacred spots), the residents of cremation grounds, those who stayed on *Nyagrodha* trees (banyan trees), those staying on *Aśvattha* (the holy fig) trees, those who moved about in the sky, wherever they were seated, very beautiful great mansions were built by Viśvakarman. They were extremely suitable to those spirits.

74. Suras, along with Indra, Yakṣas, Piśācas, Rākṣasas, the groups of Gandharvas, Vidyādharas and celestial damsels were accommodated along with Gaṇas there alone by Himavān himself.

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CHAPTER TWENTYFIVE

The Marriage Rituals

Lomaśa said:

1. All of them well-received and welcomed by Himādri sat (stayed) there along with their retinues and vehicles. Those Devas were highly delighted.

2. There itself (a mansion) of great dimensions was built by Viśvakarman forthe residence of the Self-born Lord (i.e. Brahmā). It was endowed with excessive refulgence.

3. Similarly another abode that shone well, was very charming and of variegated features (and equipments) was made by Tvaṣṭṛ. It was reserved for Viṣṇu.

He himself built a very beautiful *Caṇḍīgṛha* (a common parlour?)

4. Similarly he built a huge white mansion of great lustre, well-adored by the excellent Devas. It was made resplendent with the great lustre of Kailāsalakṣmī (the presiding deity of fortune of Kailāsa).

5. It was there that Śaṁbhu was accommodated by Himādri making it well-furnished through his ample resources.

6-7. In the meantime, Menā came there along with groups of friends and attendants and surrounded by sages in order to perform the *Nīrājana* rite (ceremonious waving of lights) to Śaṁbhu. The entire space of the three worlds was filled with the sound of musical instruments. *Nīrājana* rite was performed for that ascetic (i.e. Śiva).

8. The great chaste lady Menā looked at the bridegroom and knew (his special characteristics). Recollecting what had been said by Girijā, Menā was struck with wonder.

9. "I see that the handsome features of Parameṣṭhin Maheśa are far more (beautiful) than what had been formerly said by Pārvatī in my presence. Now the handsomeness of Maheśa which cannot be described, has been seen by me."

10-13. Struck with wonder thus, Menā (went back) surrounded by the wives of Brāhmaṇas.

There Pārvatī was seated, being attended upon by friends and (married Brāhmaṇa ladies). The lady of excellent complexion

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appeared splendid with the pair of cloths that had not yet been washed (i.e. fresh from the loom). Her bodice was very excellent and divine (as) it was rendered splendid by various kinds of gems and jewels. It was liked by the goddess. It shone with the greatest glory. The daughter of the Mountain wore a necklace embellished with divine gems and jewels as well as very valuable bangles of pure gold. Seated there, Pārvatī was meditating upon Parameśvara.

14. In the meantime, Garga[1] spoke these words: "O clever ones, bring Śaṁbhu quickly to our mansion first at this (auspicious) time for the celebration of the marriage."

15. On hearing the words of the noble-souled Garga, all the Mountains stood up along with their wives.

16-19. All of them were endowed with very great prosperity and affluence. They were well-adorned and had auspicious things in their hands. Their wives too were well-bedecked in ornaments. Those ladies with lovely glossy eyes were holding many presents and gifts (in their hands). To the accompaniment of the sounds of musical instruments as well as of the chantings of Vedic *Mantras* they came with their wives to the place where Lord Maheśvara was sitting surrounded by Pramathas and attended upon by Caṇḍī.

Śaṅkara, the benefactor of all the worlds, was surrounded and accompanied by the great sages and groups of Devas.

20. On hearing the loud sound of the musical instruments, all the servants of Śaṅkara suddenly got up along with Devas and sages.

21. Similarly, Gaṇas accompanied by groups of Yoginīs, the lord of Gaṇas of the same uniform splendour and all the Gaṇanāyakas (i.e. leaders of the groups of goblins) followed keeping Śiva at the head.

22. The group of Yoginīs was very fierce with their shouts resembling the sound of *Bherī* drums. They had kept at their

1. Garga--An ancient sage, a royal astrologer in King Pṛthu's court (Mbh, *Śānti*, 59.111.) A famous work on Astrology, *Garga-Saṁhitā*, is attributed to him and the present text, the authenticity of which is doubtful, is still believed to be his work. There is another Garga, the family priest of Yādavas. He was sent by Vasudeva to perform the thread ceremony of his sons at Gokula (BhP X.81ff). The Garga in SkP may be a different person of the same Gotra.

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head the terrible Caṇḍī who was adorned with great prosperity and magnificence.

23. She wore serpent Karkoṭaka round the neck. She made a necklace of it. She wore scorpions and venomous reptiles like a *Padaka* (an ornament of the neck).

24. She wore as the ornaments of her ears, hands and feet of the heroes killed in battle. She wore the heads of others as ornaments upon her chest.

25. The hide of a tiger she wore (like a cloth). She was accompanied by the circle of Yoginīs. She was surrounded by Kṣetrapālas and Bhairavas.

26. Similarly she was surrounded by ghosts and goblins and Kapaṭas (spirits in disguise). There were the exceedingly terrible groups, Vīrabhadra and others, who had been commanded before by Śiva to destroy the *Yajña* of Dakṣa.

27. So also were Kālī, Bhairavī, the frightful Māyā, Tripurā and the auspicious Jayā, the cause of happiness and welfare.

28. These and many others of very fierce type were desirous of going, keeping Sadāśiva at their head, surrounded by Bhūtas and Pretas.

29-32. On seeing all these, Janārdana, the devotee of Śiva (said):

Viṣṇu said:

Honour the great sages, the immortal ones as well as Anasūyā and Arundhatī and keep them at the head (of the procession). O Lord, keep Caṇḍī to whom the Guardians of the Quarters bow down, very near you.

On hearing the words uttered by Viṣṇu, Sadāśiva, the Lord of the universe, laughingly said thus:[1] "O Caṇḍī, be pleased to stay here itself till the marriage is completely celebrated. O splendid lady, you know my feelings and emotions in the matter of what should be done and what should not be done."

33-36. On hearing these words of Śambhu of unmeasured splendour, Caṇḍī who had become much infuriated with Viṣṇu

1. Caṇḍī's behaviour being unsuitable to this occasion creates laughter among the readers, but caused embarrassment to the parties in the marriage ceremony.

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spoke. Similarly all the other Pramathas said to Viṣṇu in great anger:

"Whenever Śiva appears, we too are present there, O Lord. Why were we prevented by you on this occasion of great festivity and happiness?"

On hearing those words, Keśava spoke these words directed towards Caṇḍī, Pramathas and others of the same type: "You have not been referred to by me. It does not behove you to be angry."

37. On being told thus by him, all the Gaṇas of whom Caṇḍī was the chief one resorted to an isolated place with burning sensations in their hearts at the statement of Viṣṇu.

38. By that time all the ministers of the Lord of Mountains came to Maheśa hurriedly in great flurry with their wives.

39. The sounds of five types of musical instruments and the loud sound of the chanting of the Vedic *Mantras* (were heard). They were accompanied by ladies who were singing (melodiously).

40. They came thus to the place where Śaṁbhu (was seated) surrounded by everyone. They came with pots (of water). Sadāśiva was bathed. He was adorned with all ornaments by women who were singing auspicious songs.

41. The sages, Devas, Gandharvas and others, the excellent Mountains and the women who were well-adored (adorned?) went in front of Śaṁbhu.

With a great umbrella held over his head (Śiva) shone very well.

42-44. He was fanned with chowries. He had a crown with which he shone excessively. Brahmā, Viṣṇu, Candra and the Guardians of the Quarters went ahead endowed with great refulgence. They too shone well. Conchs, *Bherīs*, *Paṭahas*, *Ānakas* and *Gomukhas* (varieties of drums) were sounded. Musicians too accompanied the party. There was great auspiciousness (everywhere). The *Vāditras* (musical instruments) were repeatedly played in that great festival.

45-46. The blessed Arundhatī, Anasūyā, Sāvitrī and Lakṣmī (were present there) surrounded by the Mātṛs (Mother deities). Accompanied by them all, the sole kinsman of the universe shone with great refulgence. He was surrounded by the Moon, the Sun,

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the Fire-god and the Wind-god along with the excellent Guardians of the Quarters and great sages.

47. He was fanned directly by Pavana (Wind-god); the umbrella was held aloft by Śaśī (the Moon-god); the Sun stood in front as lamp-bearer. Viṣṇu accompanied by Śrī remained at the side.

48. Devas accompanied by the sages showered him with flowers scattering them all round. Śaṁbhu went towards the great mansion, the ground of which had been paved with gold and which appeared splendid with great prosperity.

Worshipped by human beings, Devas and Dānavas with great service and attendance, Śaṁbhu entered that mansion.

49. Śaṁbhu who arrived there thus entered the *Yajñamaṇḍapa* (i.e. the hall erected for the purpose of the holy rite). Parameśvara was eulogized by Devas by means of songs of praise.

50-51. The excellent Mountain made Maheśa get down from the elephant. He was made to sit on a raised seat and the great rite of *Nīrājana* was performed by Menā along with her friends and the priest. Everything such as the offering of *Madhuparka*[1] etc. was performed there itself.

52. Urged by Brahmā, the priest, the holy Lord performed various preliminary rites connected with the splendid and auspicious ceremony fit for the occasion.

53-55. The slender-bodied Pārvatī was seated on an altar inside the *Maṇḍapa*. She was adorned with all ornaments. Hara was directly brought there by Viṣṇu and Brahmā. Persons beginning with Vācaspati began to look into the *Lagna* (auspicious hour). Sage Garga was seated in the *Ghaṭikālaya* (i.e. the room where the water device called *Ghaṭikā Pātra* to know the exact time is kept). When the stipulated hour was reached *Praṇava* (was uttered).

56. Proclaiming "*OM PUṆYA*" (auspicious) etc., Garga made the bride join her palms in reverence. Thereafter, Pārvatī took a handful of *Akṣata* (rice grain) and showered it on Śiva.

57-59a. Rudra was worshipped by her with curds, *Akṣata*, *Kuśa* grass etc. Pārvatī of beautiful face was filled with great joy

1. A respectful offering made to a guest or a bridegroom after his arrival at the door of the father of the bride. It generally consists of honey, ghee, curds, milk.

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on looking at Śaṁbhu for whose sake a great penance, very difficult for others to perform, had been performed by the great goddess.

The life-giver of all living beings in the universe had been attained on account of that penance.

59b-60. Thereafter, the Bull-bannered great Lord was told by Nārada and other sages beginning with Garga and Sanaka: "O Three-eyed one, worship Pārvatī reciprocally." Then that slender-bodied lady was worshipped with *Arghya*, *Akṣata* and other things.

61. Being worshipped by each other Pārvatī and Parameśvara, constituting the universe, shone then very much.

62-63. They were covered with the glory of the three worlds. They looked at each other (lovingly). The divine couple, the great goddess and the god, were then (honoured) by means of *Nīrājana* rite by Lakṣmī and Sāvitrī particularly as well as by Arundhatī. Similarly Anasūyā looked affectionately at Śaṁbhu and Pārvatī of great renown and performed *Nīrājana* rite with pleasure and love displayed in her eyes.

64. Similarly all the Brāhmaṇa ladies performed the *Nīrājana* rite again and again. All of them laughed joyously on looking at the chaste lady and Śaṁbhu.

Lomaśa said:

65. In the meantime, urged by the preceptor Garga, Himālaya accompanied by Menā began the rite of offering the virgin.[1]

66. Menā, the better-half of Himādri, the highly fortunate lady adorned with all the ornaments took up the golden pot.

67-69. Then Viśvanātha, the bestower of boons, was told by Himādri: "After due consultation with Brahmā, Viṣṇu and the noble-souled preceptor Garga, I am today performing the rite of offering the virgin to the Trident-bearing Lord of Devas, O Brāhmaṇas. May the procedural *Mantras* suitable for this occasion be recited."

1. This is *Kanyādāna* (giving the bride to the bridegroom). In this ceremony the father of the girl says that the bridegroom should not prove false to the bride in *Dharma*, *Artha* and *Kāma* (the three *Puruṣārthas* in life) and the bridegroom pledges, he won't do so (*nāticarāmi*). This is done even now (vide *Pāraskara Gr. S.* I.3). See also *infra* ch. 26.3.

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Agreeing that it should be so, the excellent Brāhmaṇas who were aware of the (proper) time (of the ceremony) said:

70. "O dear one, let your *Gotra* and lineage be mentioned.[1] O highly fortunate one, say." On hearing these words, the pleasant-faced one turned his face away; one who should not be bewailed attained a pitiable state.

71-75. Lord Maheśa who had a pitiable face when he had no reply to offer, was seen in such a state by the excellent Suras, sages and groups of Gandharvas, Yakṣas, ascetics and Siddhas. Then Nārada did something funny.

Nārada, the son of Brahmā, took out his Vīṇā. Then the intelligent one was prevented: "O holy Lord, do not play your lute." On being requested thus by the Mountain, Nārada spoke these words: "Bhava was directly asked by you to mention his *Gotra*. O Mountain, his *Gotra* and family is *Nāda*' (Pure Sound) alone. Śaṁbhu is well established in him. Hence, Śaṁbhu is identical with *Nāda*. Hence, O scorcher of enemies, this Vīṇā is played now by me.

76. O Parvata (Mountain), Devas beginning with Brahmā do not know his *Gotra* and family; what then to say of others?

77-78. You are confounded. You do not know anything about what should be said or should not be said. All worldly objects are external to Maheśa. O Mountain, whatever is originated, whatever has a birth, becomes dead. There is no doubt about it. This Virūpākṣa (one with uneven eyes) is devoid of form and features. (Hence) he is called *Akulīna* (having no family).

79. O excellent Mountain, your son-in-law is undoubtedly one without a *Gotra*. No criticism or comment should be made in this matter by you who are very learned.

80. All people do not know Hara. Why should I talk much on this, O Lord? Even these sages are confounded, O glorious one, because they are ignorant of him.

81-82. Brahmā does not know him (and his) head, the head of Parameṣṭhin (the great Lord).

Viṣṇu went to the nether worlds (and the foot of the Lord)

1. A humorous situation. Śiva, the creator and destroyer of the universe, is *Gotra-less* but is asked about his *Gotra* and lineage. The Lord is *Nāda* himself as is later shown by Nārada and explained that he is without a *Gotra* (vv 71-74).

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was not seen. The whole range of the three worlds has been pervaded by that unfathomable *Liṅga*. Understand this. What purpose is served by this?

83. That (*Liṅga*) has certainly been propitiated by this daughter of yours, O Himālaya. How is it that you do not know exactly, O great Mountain.

84-85. This universe is created by these two. It is sustained by these two."

On hearing these words of the noble-souled Nārada, all of them, the chief of whom was Himādri and at whose head was Indra, became surprised in their minds and they said: "Well-done! Well-done!"

On realizing the majesty of Īśvara all those clever ones (sages) became overwhelmed by surprise. They spoke to one another:

The sages said:

86-87. It was at his bidding that this wide world was born. This is greater than the greatest, being of the form of self-consciousness. Everything becomes the object of the imagination of Parameśvara who is independent. This noble-souled one has the three worlds for his own form.

CHAPTER TWENTYSIX

The Marriage Celebration of Śiva and Pārvatī: Auspicious Festivities

Lomaśa said:

1. Then those excellent Mountains beginning with Meru became bewildered. They all addressed Himavān, the great Mountain, simultaneously.

The Mountains said:

2. O Mountain, let the offering of the daughter in marriage be performed today. It is your good fortune that the glorious Śaṁbhu has been obtained by you (as the son-in-law). No

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hesitation should be entertained within your heart. So let her be given to Īśvara (Lord Śiva).

3-4. On hearing the words of his friends and on being urged by god Brahmā, Himālaya made this good resolve. He made the offer with the *Mantra* "O Parameśvara, I am giving this daughter to you as your wife. Accept her."[1]

To this great Rudra, to Śaṁbhu, the Lord of the Devas, to Maheśa his daughter was given by the noble-souled Lord of Mountains.

5-6. The lotus-eyed couple were brought out from the altar. Pārvatī and Parameśvara were made to sit outside the *Vedī* (altar) by the preceptor, the noble-souled Kaśyapa. Then for the sake of *Havana* (offering into the sacred fire) the (sacred) fire was invoked, O Brāhmaṇas.[2]

7-10. Brahmā was seated on the seat of Brahmā (the priest presiding over a sacrificial ceremony) near Śiva, while the rite of oblation to the fire was going on. The sages who were experts (in their field), who were conversant with various schools of philosophy, conversed with one another. Some of them who were engaged in Vedic discussion, expatiated on what has been accepted (in the Vedas). "It is like this." "It is not like this." "It is like this and not otherwise." "It should be done." "It should not be done." "It should be (partially) done and (partially) not be done." As they said like this the medley of their voices was heard in the place near Śiva (in the presence of Śiva). Sticking to their own opinions, they were speaking to one another. All of them were devoid of the knowledge of Reality. Their intelligence (and knowledge) was limited to the Vedas only.

1. This is formal *Kanyādāna*.

2. This is *Agnisthāpana* and *Homa* or *Havana*. Sacred fire is 'established' and ghee is oblated into it with *mantras*. The difference of opinion among the Brāhmaṇas referred to in vv 7-10 is due to the great divergence about the number of *āhutis* (oblations) and the *mantras* to be recited, in different *Gṛhya-sūtras*. See *Gṛhyasūtras of Āśvalāyana* (I.7.3 and I.4.3-7), *Āpastaṁba* (IV.1: prescribes 16 *āhuti's* and 16 *mantras*), *Mānava* (I.8).

As the marriage rite is not completely described (including important rites such as *Saptapadī*, *Lājāhoma*) it is difficult to ascertain the *Gṛhya-sūtra* followed by the author. Positive mention of *Nāndīmukha* tentatively points to *Baudhāyana Gr. S.*

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11. On hearing the words of those (Vedic scholars) who were desirous of defeating one another, Nārada laughed and spoke these words in the presence of Śiva:

12-14. "You are all great disputants taking delight in Vedic discussion. But, O Brāhmaṇas, keep quiet, meditating on Sadāśiva in your hearts. He is the Ātman, the Supreme Soul, greater than the greatest. Obeisance to that Lord who is the immanent soul of all, by whom this universe is created, through whom everything functions and in whom the whole universe becomes merged. That Lord is present now in the abode of the Lord of Mountains, O Brāhmaṇas. It was from his mouth that all of you clever people were born."[1]

15. Those excellent Brāhmaṇas were spoken thus by Nārada. Those excellent Brāhmaṇas were enlightened by means of words of advice.

16. As the *Yajña* was going on, Brahmā, the grandfather of the worlds, saw the feet and the beautiful moon-like nails of the goddess.

17. On seeing them the Lotus-born Lord was immediately agitated (sexually). Being overwhelmed by the god of Love, his semen was discharged on the ground.

18. As the semen virile trickled down, the grandfather (Brahmā) became ashamed. That thing worthy of being concealed and very difficult to be overcome, he pressed down by means of his feet.

19. Many thousands of sages, the Vālakhilyas, were born therefrom. All of them approached him crying out, "O father, O father."

20-21. Those Vālakhilyas were then told by Nārada who got very angry (with them): "O ye Baṭus, all of you go to the mountain Gandhamādana. You must not stay here. You are not wanted (here)."

On being ordered thus by Nārada, all the Vālakhilyas hastened to that mountain.

22-23. Then Brahmā was consoled by Nārada through auspicious words. By that time, the rite of oblations to fire (*Havana*) by noble-souled Maheśa was concluded and the Brāhmaṇas enga-

1. Cf *Brāhmaṇo'sya mukham āsīt*—RV, X.90,12.

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ged themselves in *Śāntipāṭha*.[1] The cardnial points, i.e. the whole of the world became pervaded by the great *Brahmaghoṣa* ('loud sound of chanting the Vedas')

24. Then the *Nīrājana* rite was performed to the Lord by the wives of Devas. Similarly, he was adored and worshipped by the wives of the sages.

25. The auspicious and charming young ladies too, of the Lord of the Mountains, performed the rite of *Nīrājana*. Those who were experts and conversant with good music (delighted everyone) with songs. Similarly the great sages (propitiated the Lord) by means of eulogies.

26. Himālaya, the noble-minded great Mountain, gave them very valuable gems and jewels. He was delighted and he wished to please others.

27. The Lord who was stationed on the altar along with his wife and the groups of Suras and Siddhas, shone then. The sole (i.e. the most) handsome one (the Lord) in the universe was accompanied by all his Gaṇas and Pārṣadas. He was delighted in his mind.

28. In the meantime, the sages, Gandharvas, Yakṣas and many others with Brahmā and Viṣṇu at their head came there.

29. The noble-souled great Lord of Mountains endowed with the greatest refulgence, honoured and worshipped all of them and gave them good gems and jewels, clothes, ornaments, betel leaves and scented water.

30. Then all the leading Suras duly honoured Śiva and took their food. All of them gathered together and rejoiced.

31-32. They sat in rows and took food with *Liṅgins* and *Śṛṅgins* (types of Gaṇas). Some of the Gaṇas sat separately. Nārada and others pleased the Lord with witty remarks and jocular comments of different sorts. The group of Caṇḍī with many female attendants took their food. All of them had their (respective) vessels.

33-34. Vetālas and Kṣetrapālas shared their food equally. So also Śākinīs, Ḍākinīs, Yakṣiṇīs, the Mothers and others.

1. Recitation of passages from Vedas and Upaniṣads as part of the valedictory ceremony.

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There were sixtyfour Yoginīs and Yogins too. There were others too: ten crores of Gaṇas and a core of noble souls.

35. So also, all the sages and others beginning with learned Devas. Other Yogins have already been mentioned by me.

36-38. Yoginīs have also been mentioned. I shall mention their food to you. Some of them brought the pure (raw) meat of rhinoceros and ate it along with the bone. Some who were hungry ate their entrails. Some of them brought huge and heavy heads of buffaloes. Some of them danced. Other Pramathas began to cry and shriek. Some of them in the form of Rudra remained quiet. Others remained staring at still others.

39. Bhairava who was standing in the middle of the circle of Yoginīs began to dance. Others, Bhūtas and Vetālas blurted out "Don't, Don't".

40. On seeing their festivities like this, the slayer of Madhu spoke these words laughingly to Śaṅkara, the benefactor of the worlds:

41-42. "Prevent these Gaṇas, these inebriated fellows now. What should be done on this occasion should be done with wisdom, O Mahādeva. So prevent them."

On hearing it, Lord Rudra said to Vīrabhadra:

Rudra said:

43-47. Prevent those mad and heedless ones and particularly the intoxicated ones.

Vīrabhadra was told thus by Śaṁbhu, the great god (*Parameṣṭhin*). On being ordered by the intelligent Vīrabhadra and prevented by him, the reckless Pramathas kept quiet. In the middle of Yoginīs, Bhūtas, Pramathas, Guhyakas, Śākinīs, Yātudhānas, Kūṣmāṇḍas, Kopikarpaṭas (?) and others, Bhūtas, Vetālas, Kṣetrapālas and Bhairavas—all these intoxicated Pramathas and others became calm.

Thus the marriage celebration was very elaborate. It was performed by Himādri with great auspiciousness and splendour.

48. Four days passed. With full mind, with great sincerity, the worship of the Trident-bearing Lord of Devas was performed by Himādri.

49-52. After worshipping and adoring Mahādeva with robes,

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jewels and ornaments as well as with big and small gems, he became engaged in worshipping Viṣṇu. Himavān worshipped and honoured Viṣṇu along with Lakṣmī with splendid robes and ornaments. So also he honoured Brahmā. He honoured Lord Indra along with his preceptor (Bṛhaspati) and Indrāṇī. He honoured the Guardians of the Quarters severally.

Caṇḍī too was honoured along with Bhūtas, Pramathas and Guhyakas with robes and jewels and different kinds of gems and jewels. All others too who had come there were worshipped and honoured.

53. Thus all the Devas, Sages, Yakṣas, Gandharvas, Vidyādharas, Siddhas, Cāraṇas, human beings and groups of celestial damsels were duly honoured.

CHAPTER TWENTYSEVEN

The Birth of Kumāra Kārttikeya

Lomaśa said:

1-2. Similarly all the Mountains were exquisitely worshipped by Viṣṇu, viz. the Mountain Sahya, Vindhya, Maināka, Gandhamādana, Mālyavān, Malaya, Mahendra, Mandara and Meru.[1] These were very scrupulously honoured and respected by Viṣṇu.

3-5. Śvetagiri was made white (?),[2] Nīlādri (Blue mountain) also was made so (blue). Udayādri, Śṛṅga, the great Astācala, Mānasādri, mountain Kailāsa, the most excellent one among

1. Most of these are still known by their old names like Sahya (the Western Ghats), Vindhya etc. But those which are not in the present map of India but were a part of Purāṇic India are known by the following current names:

Gandhamādana—The northern ridge of the great Hindukush arch with its northern extension—the Khwaja Mohammad range.

Mālyavān—Sarikol range to the east of Pamir (Meru).

Meru—The Pamirs.

2. Probably *Śvetaḥ kṛtaḥ* is a misreading for *Śvetakūṭaḥ*, the name of a mountain.

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Mountains, and the mountain Lokāloka—all these[1] were honoured by Parameṣṭhin (god Brahmā). Thus all those excellent Mountains were honoured by him. Similarly all the residents of those mountains were also honoured by him.

6. Along with Brahmā, everything relevant and befitting (the occasion) was done by Viṣṇu. On the next day, the procession *Varayātrā*[2] was taken out.

7. A majority of Gaṇas and all the groups of Suras went to the mountain Gandhamādana along with Himādri and kinsmen.

8-11. All the Pramathas, the Gaṇas of Caṇḍī and many others who had come to Himālaya for the marriage celebration of Śiva, were duly honoured by Śiva, O Brāhmaṇas. On seeing the couple they attained great delight. Śaṁbhu accompanied by Pārvatī and Pārvatī along with Śaṁbhu were in fact like a flower and its fragrance or like the word and its connotation. They are *Prakṛti* and *Puruṣa* united into one form. That couple of great lustre shone very well while riding on an elephant.

12-18. Brahmā was then seated in an aerial chariot. Viṣṇu was on his Garuḍa. Indra rode on Airāvata. Kubera sat in his Puṣpaka chariot. Varuṇa rode on his shark (crocodile); Yama on his buffalo; Nairṛta rode on a ghost. The great Fire-god was seated on a goat. Pavana (Wind-god) rode on a deer and Īśa on a bull. Thus the Guardians of the Quarters (came to the procession) of the supreme god (Śiva) along with the Planets. Similarly Pramathas and others came there along with their armies.

The Mountains like Himādri the great Mountain, Ṛṣabha, Gandhamādana, Sahya, Nīlagiri, Mandara, Malayācala, Kailāsa of great splendour and Maināka of great lustre, these and other Mountains became engaged in honouring Śiva. All of them were glorious, highly refulgent and charming. All of them came there along with their wives and sons. All those Mountains beginning with Meru were powerful and handsome. In the

1. Mountains not found in the present map of India:
Śṛṅga (gin)—Kara Tau—Kirgiz—Ketman Chain.
Śveta—Nura—Tau—Turkistan—Atbashi Chain.
Udayācala, Astācala, Lokāloka are unidentifiable mythical names.
2. *Varāt* in Marathi and *Varaghoḍā* in Gujarati.

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context of *Varayātrā* ('procession of the bridegroom'), they devoted themselves to the worship of Śiva.

19-22. The Mountains beginning with Meru were seated (in their proper places) by Nandin there. The celebration of *Varayātrā* was duly carried out by Himādri as mentioned (before). They returned along with all kinsmen.

Himavān of great renown stationed in his own abode shone very well, due to the great splendour arising from the contact with Śiva. The great Mountain became famous and well-renowned in the three worlds, because Śaṅkara was delighted with him, due to the offering of the daughter.

Blessed indeed are those noble-souled ones at the tip of whose tongues the two-syllabled name (*Śi-va*) is always present. They shall accomplish their purpose and be contented.

Those people who utter the two-syllabled name '*Śi-va*' in their hearts are undoubtedly Rudras in the form of human beings.

23. Lord Śiva is pleased with the slighest offering or gift, even with a leaf.[1] Mahādeva is always pleased even with the (gift of) water.

24. Indeed Sadāśiva becomes pleased with (the gift of) a leaf, a flower or water. Hence Śiva should be regularly adored by all. He is the donor of good luck unto men here.

25. The unborn great lord is one great luminous refulgence. He is greater than the greatest. He is the great Ātman. He has no inter-space, is devoid of aberrations, has no lord (above him), is devoid of all hindrances, free from doubts and devoid of desire.

26. He is unsullied, is of eternal form. Obstacle-less as he is, he has perpetual bliss. He is the eternally liberated one. The Lord of Devas of this nature was adored by those Devas and others. Bhava (Śiva) worthy of being worshipped by the whole universe was eulogized and meditated upon. He was worshipped and contemplated upon. This omniscient lord is the perpetual bestower of everything.

27. Himavān was already very famous on account of all of his good qualities. He was noble-souled and the most excellent one among the Mountains. (After the marriage) he became one worthy of being saluted by the Lord of the universe.

1. Cf. BG, IX.26.

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28. Going back to his own abode along with Menā, the Lord of Mountains of virtuous soul, bade farewell to all the Mountains.

29. After they had gone, Himavān, the most excellent one among and the king of Mountains, (lived happily) with his sons, grandsons and great-grandsons by the favour of Mahādeva.

30. Then at Gandhamādana, the great god (Śiva) who had resumed his own form, decided in his mind to indulge in sexual dalliance with Girijā in an isolated place.[1]

31-33. Indeed their mutual sexual contact took place through their great penance. Now that their sexual intercourse was begun, that alone became their penance.

It was a mysteriously wonderful phenomenon not liked (by Devas), because it could be compared to *Pralaya*[2] (ultimate anni-

1. The artistic presentation of the love-sport of Śiva and Pārvatī in *Kumārasambhava* VIII stands in sharp contrast with the Purāṇic narration thereof.

2. Mbh, *Śalya*, 44.6-13 records the following stages of Skanda's birth: (1) Falling of Śiva's semen in the fire, (2) Fire-god's pregnancy, (3) Fire-god transfers the foetus to Gaṅgā by *Niyoga*, (4) Gangā aborts it in *Śara*-grass on the mountain, (5) The foetus continues to grow in the grass, (6) Six sonless Kṛttikās claim him as their son, (7) Skanda develops six mouths to suck the milk of the six mothers.

This original outline of the story shows the following developments in the SkP, which are not mentioned in the Mbh, *Śalya*:

(1) The sexual intercourse between Śiva and Pārvatī created *Pralaya* — destruction of the world of mobile and immobile beings (vv 31-33).

(2) Gods depute Agni (the Fire-god) to disrupt the intercourse. Agni secretly enters Śiva's harem and loudly demands alms. Infuriated at this interruption, Śaṅkara rushes to kill Agni. Pārvatī intervenes but gives Śiva's semen in the joined palms of Agni and makes him drink it and curses him to be omnivorous (vv 24-43).

(3) Agni became pregnant and all Devas being recipients of food through the medium of Agni (in sacrifices) received Śiva's semen. All gods became pregnant thereby and had unbearable pain (vv 44-46).

(4) Deputation of Devas with Viṣṇu to request relief from the torturing pain of pregnancy. Śiva relents and asks all Devas except Agni (the main culprit) to vomit the semen. The vomited semen became a mountain of gold (vv 47-64).

(5) Agni requests for relief. Śiva advises him to transmit it to women. Next morning at dawn, wives of seven sages performed bath in the river and feeling cold went to warm themselves near the fire though prohibited by Vasiṣṭha's wife Arundhatī. Agni transfers Śiva's semen to them (vv 65-74).

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hilation). As that great sexual dalliance went on, Devas beginning with Brahmā were not very happy in the matter of deciding what should be done and what should not be done. On account of the semen virile (of Śiva), the entire universe consisting of mobile and immobile beings perished.

34. Brahmā and Viṣṇu, the bestower of spiritual (welfare), remembered Agni mentally. On being remembered, Agni hastened towards them.

35. On being deputed by them, Agni saw the beautiful palace of Śiva. In front of him, he saw Nandin of great lustre stationed at the entrance.

36. Agni whose colour resembled saffron became minute (in size) and entered the inner apartment of Śaṁbhu that consisted of many wonderful features.

37. After reaching the front-yard beautified with many mansions and paved with gems and jewels, the Fire-god sat there and said:

38-39. "O mother, from the harem give alms unto me who have only (my) hands as begging bowl." On hearing those words (of Agni) who had only the hands as begging bowl, the girl began to give him alms. Thereupon Śiva desisted from sexual dalliance and got up. He became very furious.

40. Raising his trident, Rudra assumed the terrible form of Bhairava. Śiva was prevented by Girijā from killing him (Agni). The girl (Pārvatī) gave alms to Agni *Jātavedas*[1] ('one who knows all created beings').

(6) Their husbands, finding them pregnant from somebody else, drive them out of their houses. Being homeless on the earth, they become Kṛttikās (Pleids) in the sky. But out of shame, they aborted on top of Himālaya Śiva's semen whence it flowed down into Gaṅgā and was surrounded by bamboos. It ultimately developed into a child of six faces on the bank of Gaṅgā (vv 75-80).

The present text of the Mbh is presumed to belong to the 4th cent. A.D. and the SkP to the 10th cent. Such has been the development of this legend during 600 years or so.

1. *Jātavedas*—(1) That from which is formed (got) *Vedas* (wealth).

(2) Mbh, *Sabhā* 31.42 states: That for which Vedas were created:

vedāstvam artham jātā vai
jātavedas tato hyasi|

(3) The third derivation is as suggested in the translation.

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41. After taking the alms (the semen of Śiva) in the (palms of his) hand, it was eaten up[1] by Agni in her very presence. Girijā became furious and cursed him.

42. "O mendicant, on account of my curse you will quickly become *Sarvabhakṣa* ('omnivorous'—one who eats everything). You will meet with distress and pain in every respect on account of this *Retas* (semen virile) immediately."

43-44. On being told thus, Agni, the bearer of *Havyas* (offerings in the sacred fire), swallowed the *Retas* of Īśa and came to the place where all the Devas beginning with Brahmā were staying. After arrival he told them everything about the swallowing of *Retas* (semen of Śiva) and other incidents. All the groups of Devas beginning with Indra became pregnant.

45-46. Just as *Havis* (ghee offerings) reaches every god through Agni (so also the semen reached them). By means of the semen issuing out of the mouth of Agni, all the leading Suras became pregnant. They were extremely afflicted with anxiety; they sought refuge in Viṣṇu, the Lord and Master of Devas.

Devas said:

47. You are the saviour of all Devas. You are the lord of the worlds. Hence protection should be accorded, O Lord, kind and compassionate towards those who seek refuge.

48. Afflicted with this semen virile, all of us are about to die. All of us, the heaven-dwellers, are already frightened of Asuras.

49-50. (Afraid of Asuras) we sought refuge in Śaṅkara. We got his marriage celebrated (and thought thus): 'When a son is born to Rudra, all of us will be happy and free from fear in heaven.'

A (new) danger has beset us even as we were steadying ourselves with that thought. How is it possible to remain alive with this (Śiva's) semen.

51. The three aims (in the life) of ordinary persons are well prepared (with the help of fate). But without (favourable) fate, without the support of the Lord, it becomes adverse in character, not otherwise.

1. *bhikṣita* is most probably a misprint for *bhakṣita*.

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52. Hence, considering that as the strength (and support) for all embodied beings in the matter of deciding what should be done and what should not be done, all of us think so.

53-55. On hearing that lamentation of Devas, the great Lord, the slayer of the enemies of Devas, spoke these words laughingly: "In view of the gravity of the situation (of the work), let Maheśa the great Lord, be eulogized."

Saying "So be it", all the Devas went to Hara with Viṣṇu as their leader. Brahmā and others and all the sages eulogized Hara:

56-58. "Om, obeisance unto Lord Bharga (Refulgence), to the blue-throated, to the beautiful, to the three-eyed lord, to the lord of three Vedas, to the supporter of the three worlds.

We bow to the Lord of three[1] notes (*Svara*), three *Mātrās*, three Vedas and three forms. Hail to the Trident-bearing Lord (bestowing) the three aims in life, to the *Tridhāma* (having three abodes) and to the *Tripāda* (having three positions). Save us, save us, O Mahādeva, from this semen virile, O lord of the universe."

59. When he was (thus) eulogized by Brahmā, the Bull-bannered Lord appeared there itself for the sake of the accomplishment of the objective of Suras.

60. At that time, the Lord, the sole kinsman of the universe, was seen by the noble-souled excellent Devas. He was worshipped exquisitely well. He was eulogized with various words of expressive nature and approved by the Vedas.

61. Even as the Devas continued eulogizing, Parameśvara said: "Do not be frightened, all of you, now afflicted with this semen virile.

62. Now itself, O Suras, you all should vomit it."

Thinking that it should be so, all those groups of Devas beginning with Indra, O Brāhmaṇas, vomited that semen virile of Śaṅkara.

1. The triads recorded in vv 57-58 are as follows:
(1) The three *Svaras* (accents) are *Udātta*, *Anudātta* and *Svarita*.
(2) *Mātrās* are units of time or foot in Metrics. They are *Hrasva* (short), *Dīrgha* (long) and *Pluta* (lengthened or prolated).
(3) Three Vedas—Ṛk, Sāman and Yajus.
(4) Three forms—Brahmā, Viṣṇu and Śiva.
(5) Three aims of Life—*Dharma*, *Artha* and *Kāma*.
(6) *Tridhāman*—Shining in the three worlds.

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63. Abruptly that miraculous semen virile became as lustrous as heated gold and as huge as a mountain.

64. All those groups of Devas beginning with Indra became happy. Excepting Agni all of them became exceedingly delighted.

65. Śaṅkara the benefactor of all the worlds, was addressed (thus) by Agni: "O Mahādeva, O most excellent one among Devas, what should be done by me now?

66. Tell me that now, O Lord, whereby I shall always be happy so that I can continue to carry *Havya* (the oblations in sacrifices) unto Devas."

67-68. Then Śiva said directly even as the Devas were listening: "Let the semen be discharged in some womb." Thereupon Agni laughingly said to Lord Śaṅkara: Your semen is unbearable. How can this semen which blazes like poison, be borne by ordinary persons?"

69. Then Lord Maheśvara said to Agni: "Let the semen be discharged every month in the body of those who are warmed up in the menstruation period.

70. Saying "So be it" and accepting his words, the Fire-god of great lustre, who was shining with great splendour and whose power and influence is very great, sat there in *Brāhmamuhūrta*[1] (before dawn).

71-73. The wives of the sages got up very early in the morning. Those chaste ladies who habitually took early morning baths were afflicted with chillness. They saw the blazing fire and wanted to warm themselves. They were prevented from doing so by Arundhatī. Although they too were prevented from doing so, the Kṛttikās warmed themselves. While they warmed themselves thus, minute particles of the semen virile (of Śiva) entered the pores in their skin at the roots of the hair quickly.

74-76. Agni then got rid of the semen virile and became reposed and tranquil. Then the wives of the sages went to their respective abodes. They were cursed by the sages. They became the constellations Kṛttikās moving about in the sky. At that time all of them became distressed due to their deviation from chastity.

1. *Brāhmamuhūrta*: the last half-watch of the night: *paścimārdha-prahara* (*Mitākṣarā*).

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They discharged the semen virile on the top of the mountain Himavān.

77-80. Abruptly that semen virile, having the lustre of heated gold, (floated) in Gaṅgā. It was quickly encircled by *Kīcakas* (hollow bamboos).

On seeing the infant with six faces, all the Devas became joyous. They were ultimately told by Garga: "Let it (the child) be (conveniently) taken away. This son of Śaṁbhu, thanks to the grace of Śaṁbhu, shall become eternal and *Sarva* (identical with all)." Kārttikeya of great strength was born on the banks of Gaṅgā. (Kārttikeya,) the son of Gaṅgā sat up after a day and a night had passed. Śākha and Viśākha were exceedingly powerful (?). This Ṣaṇmukha was very powerful.

81. When Ṣaṇmukha ('six-faced' god Skanda) was born of Gaṅgā as the son of Śaṅkara, Girijā immediately experienced that milk was oozing out from her nipples.

82. Looking at Śiva, she said: "O Śaṁbhu, there is great exudation of milk (from my breasts, why is it so?). O Mahādeva, let it be looked into." Though omniscient, Mahādeva spoke to her like an ignorant one.

83. Nārada came there and told them about the birth of the child: "A beautiful son is born to Śiva and Śivā."

84. On hearing those words, O Brāhmaṇas, all the Pramathas became most delighted in their minds. Gandharvas became eager to sing.

85. In view of the birth of a son to the noble-souled Śaṅkara the mountain (Kailāsa) became dazzlingly brilliant and shone with many flags, banners, festoons and sprouts as well as with aerial chariots.

86-87. Then all the groups of Suras, Sages, Siddhas, Cāraṇas, Demons, Gandharvas, Yakṣas, all attended upon by groups of celestial damsels—all these gathered together immediately and along with Śaṅkara they proceeded ahead to see Gāṅgeya (Skanda, 'Gaṅgā's son') stationed on the sand-bank (of Gaṅgā).

88. Then the Lord mounted on his bull along with Girijā and was accompanied by other Suras beginning with Indra.

89-90. Then conchs, *Bherīs* (drums) and many other musical instruments were played. At the very same time, the Gaṇas beg-

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inning with Vīrabhadra followed the lord of all. They were excited with sportive spirit and they played different kinds of musical instruments. They played stringed musical instruments of different kinds.

91. Some were engaged in dances. Others were musicians. Those who eulogized and those who were being eulogized sang songs of praise.

92. Those Suras, Siddhas, Yakṣas, Gandharvas, Vidyādharas and Serpents and such others were delighted in their minds in the company of Śiva. They went ahead in order to see the son of Śaṅkara, the bestower of boons.

93. When they looked at Gāṅgeya resembling Śaṅkara, they saw that the three worlds were pervaded by great splendour.

94-96. The infant (boy) enveloped in refulgence was of the lustre of heated gold. His bright face was endowed with glorious magnificence. His beautiful face with a fine nose and eyes twinkling with a smile, was pleasant. He was beautiful in every limb. On seeing the exceedingly miraculous Gāṅgeya of renowned Ātman, the infant (boy) with solar radiance, Pramathas and all the Gaṇas beginning with Vīrabhadra, saluted him.

97-99. They flocked round him on the left and the right and waited upon him. Similarly, Brahmā, Indra surrounded by Suras, sages, Yakṣas and Gandharvas surrounded the boy. They prostrated on the ground like a log of wood. Some bent down their necks (in reverence). Others bowed down their heads honouring him as the immutable lord. In that great festival, different kinds of musical instruments were played. The sages recited the *Śānti* verses on that festival.

100-101. In the meantime Śaṅkara, the Lord of Girijā, reached the place. He quickly dismounted from his bull along with Pārvatī, O sages of holy rites.

Accompanied by Bhavānī and filled with great pleasure, the lord, the sole kinsman of the universe, saw his son. With great affection, the lord of all, having the (bodies of) serpents (as ornaments) became delighted. He was surrounded by Pramathas.

102. With great excitement, Pārvatī embraced Guha. Flooded with great love, she made him suck her breasts that exuded milk.

103. Then the infant-lord was given great ovation and the

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Nīrājana (waving of lights) rite was performed by Devas who rejoiced in the company of their wives. The whole of the firmament was pervaded by great shouts of victory.

104. All of them served the infant-lord—the sages with the loud chants of the Vedic passages, the musicians with songs and those who played musical instruments with the same.

105. Giriśa (i.e. Śiva) took on his lap that infant-lord dazzling with great brilliance. The spouse of Bhavānī shone as the most excellent one among those blessed with sons. He was endowed with glory.

106-107. The couple were delighted together. On being sprinkled (with sacred waters) by the sages and being surrounded by excellent Suras, Kumāra (the infant-lord) played in the lap of Śaṅkara. With both hands he caught hold of and pressed Vāsuki that was round the neck (of Śiva).

108-110. After pressing his face, he counted his hands, not in the correct order, saying one, three, ten and eight. Lord Śaṁbhu told Girijā about this laughingly.

Due to the gentle smile (of the infant), Lord Maheśa in the company of Girijā attained the greatest joy. On account of the affection, his speech faltered. The sole lord of the worlds, the sole kinsman of the universe did not say anything.

CHAPTER TWENTYEIGHT

Preparations of Devas and Daityas for War

Lomaśa said:

1. After placing Kumāra in his lap, Rudra, the valorous Bharga, the lord of the universe, said to Devas including Indra:

2. "What is to be done by my son, O Devas? Let it be stated."

Then all of them together said to Lord Paśupati:

3. "A threat has come from Tāraka to all the worlds, O

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Lord. You are the saviour. You are the master of the worlds. Hence let protection be accorded.

4. Today itself, O Lord, Tāraka shall be killed by Kumāra Kārttikeya. Hence we shall go today itself in our endeavour to kill Tāraka."

5-9. Thinking that it should be so, Suras started at once keeping Kārttikeya, the son of Śaṅkara, at the head. All of them, with Brahmā and Viṣṇu as leaders, had soon gathered there.

On hearing about the preparation of Devas, Tāraka, the mighty one, marched against Suras to fight them with a great army. The great army of Tāraka that had come (there) was seen by Devas.

Then an ethereal voice said consoling them: "All of you have started after keeping the son of Śaṅkara at the head. You will become victorious after defeating Daityas in the battle."

10. On hearing the ethereal voice, all the Devas became enthusiastic. Keeping the infant-lord (Kumāra) at the head, they got rid of all their fears.

11. When all the Suras who were desirous of fighting had arrived, the invincible daughter of Mṛtyu came there to woo Kumāra.

12. Formerly she had been urged by Brahmā to resort to great penance (to enable herself to attain) Kumāra by means of that great penance. That beautiful lady named Senā,[1] the daughter of Mṛtyu, came there.

13. On seeing her, all of them said to Lord Paśupati: "A very beautiful lady has come for this Kumāra."

14. At the instance of Brahmā she was wooed by Kumāra. Then Kumāra, the son of Śaṅkara, became *Senāpati* ('Lord of Senā', also 'commander-in-chief of the army').

15. Then conchs and drums (such as) *Bherī*, *Paṭaha*, *Ānaka*, *Gomukha* and *Dundubhi* as well as *Mṛdaṅgas* of loud sound were sounded.

16. The entire firmament was filled with that loud sound.

1. Mbh does not know 'Senā' as the daughter of Mṛtyu—both of male and female Mṛtyu. BhP. V mentions one 'Sena' but he is a prince—a male. Skanda is called *Senā-pati* which means 'commander of the army' (of Devas).

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At that time, Gaurī, Gaṅgā and Mothers and Kṛttikās told one another, "This is my son. This is my son."

17-18. Thus all of them—Mothers and others—who were engaged in arguments were forbidden by Nārada: "Do not commit any foolishness. He is born of Pārvatī and Śaṅkara for the sake of accomplishing the task of Devas."

Then all the Kṛttikās along with the Mothers became silent.

19-21. Then all the wives of the sages, the Kṛttikās, were told by Guha: "All of you resort to the constellations and stay there forever."[1] So the groups of mothers also were established in the firmament by the lord. Accepting the daughter of Mṛtyu hurriedly, Kārttikeya, the infant-lord, the son of Śaṅkara, said to Indra: "Go back to heaven along with Suras."

22-23. Kumāra was told by Indra: "Indeed all of us have been harassed by Tāraka. We have been driven out of heaven and we have dispersed to all the ten directions. Now what are you asking of us who have been ousted from our positions, O magnanimous one?"

On being told thus by the *Vajra*-bearing Lord (Indra), the son of Śaṅkara laughed and said to Indra: "Do not be afraid." Thus he granted him freedom from fear.

24. Even as the noble-souled son of Śaṅkara was saying thus, Rudra went back to Kailāsa along with Pārvatī and Pramathas.

25. The great Daitya, surrounded by the armies of Daityas came (there). Great war drums were played. They were as terrifically loud as (the sounds at the time of) the great Deluge.

26-28. There were intensely harsh sounds of martial musical instruments. Wonderful drums such as *Ḍiṇḍimas* and *Gomukhas* were sounded. There were many trumpets and large and harsh-sounding military drums like *Kāhalas* and *Kharaśṛṅgas*.

Different kinds of musical instruments were played when Daityas gathered there. The heroes shouted and roared along with Tāraka. Nārada spoke these words to Tāraka, a thorn unto Devas:

1. The credit of transforming the wives of six sages—the 'mothers'—into the constellation Kṛttikā (Pleiades) is given to Skanda.

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Nārada said:

29. O excellent one among Asuras, effort has already been made by Devas for slaying you. There is no doubt about it. What is said by me cannot be otherwise.

30. This son of Śarva has been intended for you. After knowing this, O mighty one, try (to save yourself) with great concentration.

31-35. On hearing the words of Nārada, the intelligent Tāraka laughingly spoke these words:

"Go to Purandara, O great sage, and report my words immediately and truthfully: 'You wish to fight with me, keeping (the infant) Kumāra at the head; you are resorting to a foolish step if you wish to do so. It cannot be otherwise. Depending upon a man named Mucukunda, you stayed in Amarāvatī on the strength of his glory and not otherwise. You are now standing before me relying on the power of Kumāra. I will kill you, O dull-witted one, along with the Guardians of the Quarters.' Tell him this, O celestial sage. Do not tell Devendra anything else."

36. Thinking that it should be so, the holy sage Nārada went to Suras whose leader was Śakra. The intelligent (sage) repeated to them all that was uttered by the leader of Asuras along with derisive laughter.

Nārada said:

37. O Devas, let my words be heard. They should not be misunderstood. What has been said by Tāraka along with his followers may be heard.

Tāraka said:

38-39. I will kill you, O stupid one; my speech cannot be otherwise. You who had been honoured by the Guardians of the Quarters, have resorted to Mucukunda. I would rather not fight with you, a coward who has resorted to a man despite (your) being a Deva.

40. On hearing his words all the Devas including Vāsava said to Nārada, the excellent sage, referring to Kumāra:

41-43. "Indeed, O celestial sage, you know the relative

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strength and weakness of Kumāra. How is it that his (Tāraka's) words were uttered before me as if you had become ignorant?"

Nārada laughed and spoke these words in his presence: "I too laughed satirically and spoke (befitting) words to Tāraka. O immortal Suras, understand ye all that Kumāra will be victorious. What I say will (surely) take place. There is no doubt about it."

44. On hearing the words of Nārada, all the Devas became joyous. They jointly rose up desirous of fighting with Tāraka.

45. Placing Kumāra on an elephant Devendra proceeded ahead accompanied by the big army of Suras and surrounded by the Guardians of Quarters.

46. Then *Dundubhis* were sounded. Many *Bherīs* and musical instruments were played. Lutes, flutes and *Mṛdaṅgas* were played. There were the vocal songs of Gandharvas.

47. After giving the elephant to Mahendra, Kumāra rode in an (aerial) chariot. It was studded with many gems and jewels. It was equipped with many wonderful features. It was extremely spacious and equipped with various marvels.

48. Getting into the aerial chariot that son of Śaṅkara of great fame shone well. He was accompanied by all the Gaṇas. He was endowed with great glory and radiance. The great lord was fanned with chowries of great lustre.

49. The umbrella (offered by) Varuṇa was held above the head of Kumāra by Candra (Moon). It had great refulgence on account of jewels. It was fitted with many precious gems and stones. It was made highly splendid by means of the rays of the Moon.

50. Then all the Devas assembled together with Indra at their head. They were accompanied by their respective armies. All those mighty ones were desirous of fighting.

51-53. Yama came with his followers. The Wind-god came with Maruts; Varuṇa with *Pāthas* (waters) (or *Yādas*—aquatic animals); Kubera with Guhyakas; Īśvara with Pramathas; Nairṛta with *Vyādhis* (ailments). Thus all the eight Guardians of the Quarters joined together desirous of fighting. In order to kill Tāraka they had as their leader Senāpati, the son of Śaṅkara, the most excellent one among the knowers of the Ātman worthy of being saluted by the entire universe.

Thus desirous of fighting, they descended to the earth. They stood within the doab in the middle of Gaṅgā and Yamunā.

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54. (Some of) the dependents of Tāraka came from Pātāla, with all types of subsidiary armies. They moved about (here and there) desirous of killing Suras in battle.

55-56. Tāraka who shone in an aerial chariot came (there). (The Daitya) of great splendour had an umbrella held over his head. Being fanned with chowries, the king of Daityas shone well.

57. Thus Devas and Daityas stood in the region between Gaṅgā and Yamunā.[1] They had separate arrays of soldiers. They were accompanied by great armies.

58-60. They kept the elephants on one side, different kinds of horses (on another side). Chariots of various kinds set with many gems and precious stones stood (on another side). There were many foot-soldiers who were splendidly equipped with javelins, tridents, axes, swords, mallets, iron clubs, steel-tipped arrows, nooses and maces. The two armies of Suras and Daityas shone (while they faced) one another. They were desirous of killing one another. They were being eulogized by their kinsmen.

CHAPTER TWENTYNINE

The Battle Between Suras and Tāraka

Lomaśa said:

1. The two armies, that of Suras and that of Daityas, had all the four divisions of an army. They had many wonderful (weapons and equipments). They roared at each other like clouds at the advent of the rainy season. They shone well.

2. In the meantime, Devas and Asuras began to dance and jump with one another. All of them of great strength fought one another.

3. The fight between Daityas and Devas was very tumultuous and exciting. Within a moment the whole (battlefield)

1. The battle between Tāraka and Kumāra and their armies took place in Antarvedī or the *Doab* between Gaṅgā and Yamunā. But the exact location is not recorded.

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became marked (coloured) with mutilated trunks and severed heads.

4. Hundreds and thousands fell on the ground. The arms of some were cut off by terrible blows of swords.

5-6. Indeed Mucukunda was very powerful. He was (famous) in the three worlds (as a man) of unmeasured courage and valour. Tāraka was then hit in the chest with all might with a sword by the intelligent Mucukunda. Enduring that blow, Tāraka laughingly spoke these words:

7. "O dull-witted fellow, what is it that has been achieved by you through your strength? I do not wish to fight with you. It is shameful to fight with a human being."

8-9. On hearing the words of Tāraka, Mucukunda spoke: "O chief Daitya, you have been (well-nigh) killed on being struck by me. You do not deserve to be otherwise. Experiencing the blow of my sword, you will never stand in front of me. I am going to kill you. See my valour, O king of Daityas; be steady."

10-11. After saying thus, when the heroic Mucukunda of great strength struck with his sword, he was hit with a javelin. The son of Māndhātā fell down in the battlefield. Though fallen, the slayer of inimical warriors got up instantaneously.

12. Getting ready to kill Tāraka, the lord of Daityas then, the exceedingly powerful son of Māndhātṛ, the sole conqueror of the world, seized a bow and took a *Brahmāstra* (i.e. the miraculous missile with Brahmā as its presiding deity).

13. That warrior of great force and speed who became very furious and whose eyes were full-blown, got ready to fight with Tāraka. At that time Nārada, the son of Brahmā, spoke thus to Mucukunda, the human warrior:

14. "Tāraka cannot be killed by a human being. Hence do not discharge this great missile."

15. On hearing the words of Nārada, the celestial sage, Mucukunda asked: "Who will then be his slayer?"

16-17. Then Nārada of divine vision and great splendour said: "Kumāra will kill him. This Kumāra is the son of Śiva. Hence all of you should stand (ready). Fight jointly. Restrain yourself, O Mucukunda of great intellect. Stand ready."

18. On hearing these fascinating and auspicious words uttered by that (sage) of great refulgence, all the Suras became com-

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pletely calm and quiet along with that most excellent one among human beings.

19. Then *Dundubhis* were sounded. Conchs were blown. Different musical instruments were played by both Suras and Asuras.

20-21. Asuras who had prepared (for a fight) with Devas roared. Vīrabhadra who was born of the anger of Śiva, became exceedingly furious. Accompanied by many Gaṇas, he approached Tāraka of great strength, after making Mucukunda and Suras stand behind him.

22-23. Then all the Pramathas kept Kumāra at the head and fought in the battle. There the Gaṇas beginning with Vīrabhadra killed the enemies with tridents, swords, daggers, nooses, axes and iron clubs. In that mutual clash of Suras and Asuras, all of them struck and killed one another.

24. Struck hard by Vīrabhadra with his trident, Tāraka fell down there at once. He was in a swoon for a short while.

25. Within a *Muhūrta* (= 24 minutes) Tāraka, the great Daitya, regained consciousness and got up. He struck (back) Vīrabhadra with great force.

26. Vīrabhadra, the powerful follower of Śiva, whose splendour was great, attacked Tāraka who had a javelin, with a terrible trident.

27. Fighting thus, they struck at each other. A tumultuous duel took place between those two noble souls.

28-30. Then Suras became mere spectators in that war. The three worlds were filled with the loud sounds of *Bherīs*, *Mṛdaṅgas*, *Paṭahas*, *Ānakas*, *Gomukhas* and *Ḍamarus*. By means of that loud sound, those two combatants of great strength shone splendidly. They were exceedingly excited and shattered completely on account of blows. Enraged furiously with each other, they resembled Budha (Mercury) and Aṅgāraka (Mars).

31-32. Nārada then revealed to Vīrabhadra the details about his (Tāraka's) death. Vīrabhadra then did not like those words that Nārada said about the death of Tāraka. Just as Rudra so also Vīrabhadra was exceedingly powerful.

33. Fighting thus they struck at each other. They vied with each other in roaring like two lions.

34. While those two were thus fighting on the ground, Vīra-

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bhadra was prevented by means of various words by Nārada, the noble-souled (sage), the most excellent one among those who had perfect knowledge.

35. On hearing those words coming out of Nārada's mouth, Vīrabhadra who had become very furious replied to Nārada:

36-38. "I will kill Tāraka today. See my valour. Those heroes who make the master come down to the battle-ground are sinners and extremely unrighteous. Those who go to the battlefield but begin to ponder over (what they should do) should be known as cowards. They should never be talked to. O celestial sage, you do not know the reaction of (true) warriors. Those who keep the god of Death behind them, those who are devoid of any pain or distress in the battlefield, and those whose bodies are cut and pierced by weapons and missiles are undoubtedly praiseworthy."

39-40. After saying thus, Vīrabhadra of great power, spoke to Devas: "May Devas with Indra as their leader listen to my words. I will undoubtedly make the earth rid of Tāraka today."

41. He then took a trident and fought with Tāraka along with many (followers) who rode on bulls and held excellent tridents.

42. Those Gaṇas had matted hair; they had bull for their emblem. They struck with force. They kept Vīrabhadra at their head. They were as valorous as Vīrabhadra.

43. All of them wielded tridents. All of them had serpents as ornaments for their limbs. All of them were adorned with twisted and matted locks of hair. They had the crescent moon as their crest jewel.

44-45. They were blue-throated. They had ten arms, five faces and three eyes. They had the royal insignia of umbrellas and chowries. All of them had fiercely powerful arms. With Vīrabhadra at their head (the Gaṇas), with the valorous exploit of Hara, fought with Daityas who were the dependents of Tāraka for their subsistence.

46. Those Asuras were defeated again and again by the Gaṇas. They were forced to turn their faces (to retreat). Then an exceedingly frightful battle ensued between them and the excellent Daityas.

47. Though Daityas were experts in the use of great missiles,

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the Gaṇas could not brook them. The Gaṇas became victorious. Defeated by the Gaṇas and therefore distressed very much, they (Asuras) intimated their discomfiture to Tāraka.

48. Tāraka who was desirous of fighting, was noble-souled and the most excellent one among Daityas, entered the army after keeping the bow well-bent, in the same way as a fish enters the ocean.

49. Indeed Vīrabhadra of great power fought (with Daityas) in the company of the Gaṇas.

The excellent Daitya of great strength, who became very furious, pounded and shattered all the Suras, the chief of whom was Indra, and the Gaṇas, Yakṣas, Piśācas and Guhyakas.

50. Then a tumultuous, exciting battle ensued between Devas and Dānavas, wherein Devas, Dānavas and Yakṣas took part collectively.

51. Roaring bulls killed the horses along with the horsemen. They struck at the chariots and killed the charioteers. They killed the elephants along with the elephant drivers.

52. All the Asuras were shattered and pierced (by the Gaṇas) who were driving in the chariots or riding on the bulls.

53-54. Many were completely destroyed. Some who were struck, fell down on the ground. Some entered Rasātala. Many fled (from the battlefield). Some of them sought refuge with the followers and servants of Rudras. Thus seeing his army destroyed and scattered, Tāraka, the protector of Asuras, became infuriated and he went ahead in order to kill the groups of Devas.

55. Tāraka, the king of Daityas, assumed ten thousand arms. He suddenly mounted a lion and killed them (i.e. the Gaṇas) in battle.

56. By the lion that had been equipped with an armour, some bulls were torn asunder. Similarly many Gaṇas were killed by Tāraka himself.

57. This was done by the noble-souled Tāraka then. The great Tāraka could not be tackled by all the Devas.

58-59. That Daitya of great and powerful arms became the destroyer of all the three worlds. The Daitya followers of Tāraka became superior in strength and invincible. They rode on great vehicles. They were terrific and fully equipped with armour. They

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were terrible strikers. The Gaṇas were swallowed by those Daityas and the bulls were killed by the lions.

60. Thus those Gaṇas were being killed in the battlefield. Viṣṇu laughed and said to Kumāra, the favourite (son) of Śiva:

Viṣṇu said:

61. Excepting you, O son of Kṛttikās, there is no one else who can kill this sinner. Hence, O mighty one, my suggestions should be carried out by you.

62. O Son of Śiva, you are born for slaying Tāraka. Hence slaying of Tāraka should be performed by you.

63. On hearing it, the great lord, the son of Pārvatī became angry. He laughingly said these proper words to Viṣṇu:

64-65. "The wonderful ways of fighting of the noble-souled (warriors) are being observed carefully by me. O Viṣṇu, I am not well-versed in deliberating upon what should be done and what should not be done. I do not at all know who are those who belong to us and who are our enemies. I do not know even why they are fighting and killing each other."

66. On hearing the words of Kumāra, Nārada spoke these words:

Nārada said:

67. You are Kumāra, O mighty-armed one, born of a part of Śaṅkara. You are the master and saviour of all the worlds. You are the ultimate goal of Devas.

68. O heroic one, a very severe penance was performed by Tāraka formerly, whereby Devas have been defeated and heaven conquered.

69. He attained invincibility by means of severe penance. Indra and the Guardians of the Quarters have been defeated by him.

70-71. All the three worlds have been conquered by this vicious-souled one himself. Hence Tāraka, the sinful person, should be killed by you. The welfare of everyone should be caused by you, the lord.

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On hearing the words of Nārada, Kumāra, the great lord, descended from his aerial chariot and began to walk on foot.

72-74. The son of Śiva in the form of an infant-boy, began to run about on foot. He took up in his hand a javelin of great potentiality, endowed with much refulgence like a great comet.

On seeing (the Infant-Lord) who was advancing towards him, who was very fierce, whose form was unmanifest and who was the most excellent one among mighty persons, the Daitya spoke:

"This Kumāra (the Infant-Leader) belonging to the excellent Suras is the destroyer of the enemies (of the excellent Suras). I shall be the sole warrior fighting with him. I shall kill all heroic Gaṇas, the great Īśvaras and the Guardians of the Quarters immediately."

75. After saying this that ever mighty one proceeded towards Kumāra in order to fight. That Tāraka seized a javelin of exceedingly wonderful nature and spoke these words:

Tāraka said:

76. How and why is an infant placed in front of me by you all? O ye Devas, you are all shameless ones whose king happens to be Purandara.

77-80. Whatever has been done by him is all known (to me). Sleeping ones were bound and tortured; beings within the womb have been aborted and caused to fall down. Bahurūpa, the Asura, was killed by the son of Kaśyapa. Namuci, a great hero, was killed. Vṛtra was killed too.

This Devendra, the slayer of Bala, is desirous of killing Kumāra. This Kumāra, O Devas, shall undoubtedly be killed by me to-day.

Formerly, O Vīrabhadra, many Brāhmaṇas have been killed by you in the course of Dakṣa's *Yajña*. I shall show you today the fruit of that action, O highly intelligent one, in the course of the battle, O you expert in battle."

81-82. After saying thus that noble-souled lord of Daityas, the sole and excellent hero, took up his *Śakti* of great and wonderful qualities. That Tāraka is the most excellent one among those conversant with fighting.

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Thus the son of Diti was attacked by the greatest Puruṣa (Lord). He was surrounded by leading Asuras. That powerful Tāraka who usually came out victorious in battles resolved to fight and kill (the Lord).

CHAPTER THIRTY

Tāraka Is Slain

Lomaśa said:

1. As the demon Tāraka came there leaping and bouncing, boasting and swaggering, Indra, the most excellent among the intelligent ones, hit him with great force with his *Vajra* (thunderbolt).

2. Due to that blow of *Vajra*, Tāraka was made alarmed and afflicted. Although he fell down, he got up and struck his (Indra's) elephant with his javelin.

3. He made Purandara who was on his elephant, fall down on the ground. When Purandara fell down, there was a great cry of distress.

4-5. Hear what was done by Tāraka there itself, O Lord. He stamped his foot on Indra who had fallen and snatched the *Vajra* from his hand. Looking at Indra who had been struck, he struck him with *Vajra* with great force.

6. Vīrabhadra raised his trident. That infuriated lord of great strength wanted to protect Purandara. With his trident of great lustre, he struck Tāraka, the Daitya.

7. On being struck by the trident, Tāraka fell on the ground. Although he fell down, Tāraka of great splendour rose up again (to his feet).

8. With his great javelin, he struck Vīrabhadra on his chest. Vīrabhadra fell down due to the blow from his javelin.

9. Devas along with the Gaṇas, Gandharvas, Serpents and Rākṣasas lamented again and again with a great cry of distress.

10. The exceedingly powerful Vīrabhadra, the slayer of enemies, suddenly got up. He lifted up his trident whose lustre was

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like that of lightning. It (i.e. the trident) shone continuously and brilliantly with its radiance. It illuminated the canopy of the cardinal points with its refulgence and had the splendour of the discs of the Sun and the Moon, the fire and the galaxy of stars.

11-13. When (the lord) of great strength was about to kill him with his trident, he was prevented by Kumāra (saying), "O highly intelligent one, do not kill him."

Kārttikeya of great strength and lustre roared. Then he was greeted by "*Jaya*" ('Be victorious') by the living beings stationed in the sky. The hero then attempted to kill Tāraka with his great javelin.

14. The fight between Tāraka and Kumāra there became unbearable. It was extremely terrible and it caused fear (in the minds) of all living beings.

15. With *Śaktis* (javelins) in their hands, they fought each other. As they took the risk (and fought furiously) the hands of both of them became pierced by the *Śaktis*.

16-17. Like two lions of great strength, they dodged each other. They (resisted and) struck each other's *Śakti* (with a clang). The two great warriors continued the excellent fight following the tactics known as *Vaitālikī Gati* ('the movement of a conjurer?'), the *Khecarī Gati* ('the movement of a sky-walker') and the *Pārvata Mata* ('opinion of Parvata, mountain or a Gandharva of that name').

18-20. Taking their respective advantageous position, those two warriors of great strength and valour, who were experts in fighting, struck each other with the edges of their *Śaktis* in the course of the battle. They hit, cut and pierced, the head, the neck, the arms, the knees, the hips, the chest and the back. Thus the warriors of great strength desired to kill each other and continued to fight.

All the Devas, Gandharvas and Guhyakas became mere spectators.

21-22. They said to one another: "Who will win in this fight?" At that time an ethereal voice said consoling them: "O Suras, indeed this Kumāra will kill Tāraka today. O Suras, do not be anxious. All of you stay happily in heaven."

23-24. On hearing that voice uttered in the sky at that time, Kumāraka who was surrounded by Pramathas became desirous

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of killing Tāraka, the lord of Daityas of fierce form. Kumāra of great strength and superior power struck Tāraka, the excellent Asura, between the nipples with his *Śakti.*

25. Without minding that blow, Tāraka, the leading Daitya, who became furious, struck Kumāra also with his *Śakti.*

26. On account of that blow from the *Śakti*, the son of Śaṅkara became unconscious. Within a short while he regained consciousness and was eulogized by the great sages.

27. Just as a haughty and excited lion becomes desirous of striking (elephants), so also the valorous Kumāra struck Tāraka, the Daitya.

28. Thus Kumāra and Tāraka fought with each other. They were excessively agitated and they were engaged in a duel with *Śaktis.*

29-30. With a desire to defeat each other, they exerted themselves to a very great extent. While they engaged themselves in fighting each other with great force, they had wonderful (facial) expressions. They struck each other with the keen edges and sharp points of their *Śaktis*, wielding them dexterously. All Gandharvas, Devas and Kinnaras remained (as mere) onlookers.

31. They became exceedingly surprised. They did not say anything. (Even)the wind did not blow. The Sun became devoid of lustre.

32-35. The following Mountains came there to meet Kumāra: Himālaya, Meru, Śvetakūṭa, Dardura, Malaya, Mahāśaila, Maināka, Vindhya Mountain, the great Mountain Lokāloka, Mānasottara Mountain, Kailāsa, Mandara, Mālya(vān), Gandhamādana, Udayādri, Mahendra, the great Mountain Astagiri—these and many other Mountains of great lustre came there to meet Kumāra. They were prompted by sincere love.

36. On seeing that the Mountains were frightened, the son of Girijā and Śaṅkara spoke to them enlightening them:

Kumāra said:

37. O highly fortunate ones, do not be afflicted and distressed. O Mountains, do not be worried. Even as all of you remain watching, I will kill the greatest sinner.

38. After thus consoling those Mountains accompanied by

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the groups of Devas and mentally bowing down to Śaṁbhu, the intelligent Infant-Lord, fond of Hari, bowed down to his mother.

39. Thereafter Kārttikeya cut off the head of his enemy by means of his *Śakti*. That head of Tāraka fell down on the ground immediately. Thus Kārttikeya, the great lord, gained victory.

40-41. The groups of Devas, sages, Guhyakas, birds, Kinnaras, Cāraṇas, serpents and the groups of celestial damsels saw him with great delight. They eulogized Kumāra. Vidyādharīs danced and the musicians sang.

42-44. On seeing him victorious thus, all of them became filled with joy. Girijā came there with great delight and placed her son in her lap. Embracing him closely, she became very glad. Placing Kumāra endowed with the splendour of the sun in her lap, the slender-bodied Pārvatī of charming eyes fondled him. Śaṁbhu along with Pārvatī was honoured by the sages.

45. Seated in a noble seat, the chaste lady of measured speech, shone splendidly on being eulogized by the ascetics, Siddhas, Cāraṇas and serpents.

46. The *Nīrājana* rite was performed by Devas then to Pārvatī accompanied by Śaṁbhu and Kumāra. The chaste lady shone splendidly.

47. Himālaya came then surrounded by his sons as well as other Mountains beginning with Meru, by whom he was eulogized much.

48. Then all the groups of Devas beginning with Indra along with the sages, made a great shower of flowers on Kumāra of unmeasured splendour. Keeping him in front and waving the lights ceremoniously for him, they shone well.

49. With the sound of songs and musical instruments as well as repeated chantings of different kinds of Vedic *Mantras*, he was well eulogized by those who were experts among the knowers of the Vedas.

50. This narrative named *Kumāravijaya* is very wonderful. It dispels all sins. It is divine. It yields all desired things unto men.

51. Those who glorify this exalted story of the greatness of Kumāra and his valorous exploits, become pure souls equipped with unmeasured good luck. They will assume infinite forms

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without old age or death. This story yields pleasure to men. Whatever is desired in the mind will be achieved.

52. He who recites or listens to the story of the noble-souled Kumāra named *Tāraka(-vadha)* is released from all sins.

CHAPTER THIRTYONE

The Greatness of Śivaliṅga[1]

Śaunaka said:

1. After killing Tāraka in the battle, O Brāhmaṇas, what great deed was done by the noble-souled Kumāra? It behoves you to describe everything.

2-3. Kumāra indeed is another Śaṁbhu (i.e. Lord Śiva) by whom everything is pervaded. Śaṁbhu bestows the greatest position on being propitiated by penance (but) Kumāra always yields immediate benefit unto men on being visited (i.e. through his vision).

Indeed those who have committed great sins, those who are not religious at all, even the Cāṇḍālas (who cook dog's meat), become rid of their sins by seeing (Lord Kārttikeya). There is no doubt about this.

4. On hearing the words of Śaunaka, the exceedingly intelligent disciple of Vyāsa recounted the story of the noble-minded Kumāra.

Lomaśa said:

5. In the battle Kumāra killed Tāraka who could not be vanquished or killed by Devas, O excellent Brāhmaṇas. He gained victory.

6. The greatness of Kumāra is narrated in all sacred texts, in the Vedas, the good Āgamas and the Purāṇas.

1. Though the chapter is named so, it describes the meritoriousness of the vision of Kumāra.

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7. So also in the Upaniṣads and the two systems of Mīmāṁsā. Kumāra of such a nature, O Brāhmaṇas, cannot be (adequately) described.

8-9. By mere sight, he sanctifies the entire universe.

The king of Manes (i.e. Yama) heard about the saviour of this world. Keeping Brahmā, Viṣṇu and Vāsava at the head, he hurriedly came to Śaṅkara, the benefactor of all the worlds. The Lord of the Southern Quarter eulogized (Śaṅkara) with great self-restraint and mental purity:

10-11. "Obeisance to Lord Bharga (the refulgent god), obeisance to the lord of Devas, to Mṛtyuñjaya ('conqueror of Death'), to Rudra, to Īśāna ('controller of the world'), to Kapardin ('one with matted hair'). Obeisance to the blue-throated (Nīlakaṇṭha), Śarva ('the destroyer of all'), to the lord having a form with sky as a limb. Obeisance to Kāla, the lord of Kāla; obeisance to the lord in the form of Kāla."

12. On being eulogized by Yama, the lord Īśvara said: "Why have you come? Speak everything to us."

Yama said:

13. May my words be heard, O Lord of Devas, a great expert in the use of words. Only with a great penance, O Śaṅkara, you are (propitiated and) satisfied.

14. Brahmā, the grandfather of the worlds, becomes gratified by great holy rites. There is no doubt about it that he is the lord (i.e. and bestower) of boons always.

15. So also Lord Viṣṇu who can be comprehended only through the Vedas and who is the eternal Lord, is delighted by many *Yajñas*, fasts and other holy rites.

16. He grants *Kevalabhāva* ('salvation') whereby one is liberated. All men (conform to) my opinion. My words cannot be otherwise.

17. When he is pleased, he grants all worldly pleasures and the riches of heaven etc. On being bowed down and not otherwise, the Sun-god grants health.

18. O Śaṁbhu, the great god Gaṇeśa, if we offer *Arghya*, *Pādya* etc. and sandal paste and repeat the *Mantras* duly, makes our task free from obstacles.

19. So also all the other Guardians of the Quarters bestow

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benefits in accordance with their capacity. O Śaṅkara, they are pleased with *Yajñas*, study of the Vedas, charitable gifts etc.

20. This has caused a very great surprise to all the living beings here that the gateway to heaven has been opened wide.

21. By the vision of Kumāra, O Mahādeva, even all the sinners have become heaven-dwellers. There is no doubt about it.

22-27. What should be done by me in the matter of deciding what should be done and what should not be done? (Hitherto) only those persons of meritorious deeds, such as those who are habituated to speak the truth, the quiescent ones, liberal donors, free and independent ones, those who have conquered their sense organs, non-covetous ones, those who are devoid of lust and base attachments, the performers of *Yajñas*, those who abide by righteous deeds and those who have mastered the Vedas and the Vedāṅgas, attained heaven.

O Śaṁbhu, the goal attained by these meritorious persons, is now attained by base men and Cāṇḍālas by the mere vision of Kumāra of wonderfully miraculous activities. O Lord of Devas, by seeing the son of Śiva in the month of Kārttika on the day of Kṛttikā constellation, people attain the good goal along with crores of the members of their family, avoiding my region. By seeing Kumāra, even Cāṇḍālas attain good position immediately. What shall I do?

28. On hearing the words of Yama, Śaṅkara, spoke these words:

Śaṅkara said:

29. There are good emotions in the minds of the people of meritorious deeds whose sins have come to an end, O Dharma.

30. There is a great desire in them to go to a good holy spot or to visit good people. This desire is caused by previous *Karmas*.

31. It is only at the end of many births and rebirths that a feeling of devotion to me is generated in the minds of living beings. O Yama, it is the result of many repeated experiences in the course of many births with all feelings.

32. Hence all those in whom good feelings of devotion arise are meritorious ones. What has been the outcome of the repeated experiences of various births need not cause surprise.

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33. Women, children, Sūdras, those who cook dog's flesh (Cāṇḍālas) and base-born fellows who are born among sinners or stay with them become pure persons, O Dharma, due to the impressions of the previous births.

34-36. They attain white mind (i.e. purity of mind) and through it they derive knowledge in all matters. Due to the previous actions and the working of fate, all become Suras and the Guardians of Quarters beginning with Indra. Those groups of *Bhūtas* (beings or goblins), these sages and these deities are born in that manner. Even in the case of Kumāra, you need not have any surprise. In connection with the seeing of Kumāra, O Dharmarāja, know from me the following things.

37. Words accompanied by action yield fruits to everyone. Pilgrimage to all the holy spots, *Yajñas*, and different kinds of charitable gifts—all these should be performed for the sake of the purity of mind. There is no doubt about it.

38. The Ātman is purified through the mind; (one must purify and redeem) the Ātman through the Ātman. I am the (immanent) Soul established in all living beings.

39. I am stationed in the Ātman of all mobile and immobile beings perpetually. I am in yogic communion with them mentally, without anything in between. I am speaking the truth unto you.

40. I am beyond all *Dvandvas* (i.e. mutually opposed pairs such as pleasure, pain etc.). I am devoid of doubtful alternatives. I am abiding directly in myself. I am eternal. I am in yogic communion perpetually. I am devoid of desire. I am immutable. I am excluded from the controversies of the different *Kalpas*. I am infinite but can be comprehended by enlightenment.

41. All living beings are seen pursuing worldly existence because they have forgotten their Ātman which is single and characterized by enlightenment.

42. I, Brahmā and Viṣṇu, we three are the causes of *Guṇas*. We are the causes of creation, sustenance and annihilation. It cannot be otherwise.

43-46. We are all caused by the *Karma* enveloped by *Ahaṁkāra* ('Egotism'). You people, all the Devas, human beings, the birds etc., the beasts etc. and many others have separate

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existence because you all possess these Guṇas. You are scattered *in the ocean of worldly existence. You are fallen in a mirage* and you are fascinated and subdued by *Māyā.*[1] We, all the Devas, profess to be learned, scholarly and wise. We are all rogues engaged in false arguments. We blame and defame each other.

47. *Traiguṇas* (i.e. those who come under the control of the three *Guṇas*) are immersed in the ocean of worldly existence. They are not aware of the reality. They are persons with deep attachment to worldly pleasures. They possess lust, anger, fear, hatred, pride and rivalry.

48-49. Not conversant with reality, they blame and defame one another. They are extroverts and do not see within themselves. Hence one should understand all these as unreal, being differentiated by *Guṇas.* They should see the sole ultimate reality in that object which is beyond the *Guṇas.*

50. Hear that it is the greatest abode, wherein difference transforms itself into identity, attachment into absence of attachment and anger into freedom from anger.

51. Sound does not illuminate it because it is *Kṛtaka* (a 'product', that which is caused) like a *Ghaṭa* (pot). Indeed, O Dharma, sound is evolved (created) because it is directed towards *Pravṛtti* (action).

52. The place wherein natural opposite pairs (*dvandvas*) such as *Pravṛtti* and *Nivṛtti* (i.e. manifestation and disappearance or activity and inactivity) merge, is considered eternal.

53. It has nothing intervening in between. It is devoid of *Guṇas.* It is *Jñapti* (i.e. pure knowledge) alone. It is unsullied. It is free from aberrations. It is devoid of desires. It is pure existence. It is to be understood only through knowledge. It is self-established, self-luminous, refulgent and comprehensible through enlightenment.

54. Those who are endowed with perfect knowledge speak of this as *Jñāna* ('knowledge'). They observe it in the form of their

1. The *Māyāvāda* of Śaṅkara seems to be well-established at the time of this Purāṇa showing the latter's post-Śaṅkara date. The philosophical exposition in vv 46-63 and later in vv 68-77 contains an exposition of Śaṅkara's Advaita doctrine.

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own self in everyone. After understanding it as something beyond all and comprehensible only through perfect knowledge, they establish themselves in their own self and impartially.

55. They go beyond the worldly existence which has no beginning, which is caused by *Māyā* and which cannot be deliberated on because of *Māyā*. O king of the dead ones, after abandoning *Māyā* they attain the state of freedom from doubts. They are rid of the sense of *my-ness* and are devoid of attachment.

56. The worldly existence has (unreal) fictitiousness or fancy (*Kalpanā*) as its root. Indeed *Kalpanā* (fictitiousness) is comparable to untruth. Those by whom *Kalpanā* is eschewed attain the ultimate goal.

57. The notion of silver (presumed) in an oyster shell, the notion of a rope in a serpent,[1] the notion of water in a mirage—all these are definitely unreal, not otherwise.

58. *Siddhi* ('spiritual attainment') is the ability to act as one desires. The unreal thing is dependence. One who is bound is called *Paratantra* ('dependent on another'). One who is liberated has the sense of freedom.

59-62. Whence can be bondage to those who, having realized that soul is one, have eschewed the sense of *myness* and have no external restraints? The bondage (is fictitious and non-existent) like the sky-flower, or the horn of a rabbit. So the worldly existence is unreal. Of what avail is much talk? Of what avail is fruitless blabbing?

Those who are desirous of attaining the greatest region avoid *Mamatā* (feeling of my-ness or possession). They are the wise ones, the learned ones. They are devoid of attachment and have conquered their sense organs.

Those who have cast off *mamatā*, those who have eschewed covetousness and anger, attain the greatest region, (as) they are devoid of love and anger.

63. As long as lust and greed, attachment and hatred persist, they do not attain spiritual beatitude. They will know only the words (of the scriptures).

1. A wrong statement about *Adhyāsavāda*. It should be 'the notion of a serpent in a rope'.

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Yama said:

64. Word comes out of sound; but knowledge is devoid of word (sound). How then was it said by you, O lord, that word is non-eternal?

65. The greatest Brahman is *Akṣara* ('Imperishable'). Word is of the nature of *Akṣara* ('syllable'). Hence it is heard that 'word' is mentioned by you as *Nirīkṣaka*[1](?) ('that which observes').

66. Whatever has to be explained can be explained only through words. How can it be explained without words? Let all these be recounted, O Śaṁbhu, in the matter of deciding what should be done and what should not be done.

Śaṅkara explained:

67. Listen attentively to these truthful words (of great meaning). By hearing this nothing that should be known remains (unknown).

68. All the sages expound knowledge. They are devoid of sins. They repeatedly practise knowledge. Those who are conversant with knowledge know what is knowledge.

69-70. It is only after knowing the three (things), viz. (i) knowledge, (ii) object of knowledge and that (iii) which is comprehended and attained, that it can be described how and by whom it should be known and what is it that was intended to be spoken. I shall explain these things succinctly. Understand it from me. The only and single one (i.e. Brahman) appears to be many in the light of difference.

71. Just as the ground viewed from a *Bhramarikā* ('merry-go-round') appears to be whirling, O Yama, so also the Ātman appears to be many, due to the idea of difference.

72-73. Hence after critically examining it, it should be known through *Śravaṇa* ('listening attentively'); it should be meditated upon through close application of the process of *Manana* ('deliberation') in particular.

After comprehending the Ātman, one can easily be released from bondage. This entire universe consisting of mobile and immobile beings is a network of magical delusion.

1. Probably *Nirakṣara* 'perishable' instead of '*Nirīkṣaka*.'

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74. This great extensive worldly existence is full of *Māyā* characterized by *Mamatā* ('sense of my-ness'). After driving out *Mamatā* one is liberated from bondage easily.

75. Who am I? Who are you? Whence are the others? All these are based on the great *Māyā*. Just like the fleshy protuberance from the neck of a goat, the entire world is worthless and aimless.

76. (All) this is fruitless and devoid of permanent appearance. It is a showy mass of smoke without any essence. Hence with all effort, remember the Ātman, O Yama.

Lomaśa said:

77. Directed thus by Śaṁbhu, the king of the dead ones became enlightened himself and realized the Ātman.

78. He became famous as the dispenser absorbed in dispensing the fruits of the *Karmas* of all men and living beings.

Sages enquired:

79. It may be described what highly wonderful feat was accomplished by the noble-souled Kumāra after killing Tāraka in the battle.

Sūta replied:

80. When the Daitya Tāraka was killed, Mountains, the chief of whom was Himavān, approached there and eulogized Kārttikeya with sweet words.

The Mountains prayed:

81. Obeisance to the lord of auspicious form. We salute you, the cause of auspiciousness unto the universe. Hail to you, O kinsman of the universe; obeisance to you, the sanctifier of the universe.

82. We bow down to you by whom, merely through your sight, Cāṇḍālas have been made excellent ones. We seek refuge in you, the sole kinsman of the universe.

83. Hail to you, O son of Pārvatī. Obeisance to you, O son of Śaṅkara. Obeisance to you, O son of Kṛttikās. Obeisance to you who are born of the Fire-god.

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84. Obeisance to you, O lord worthy of being worshipped very well by the excellent Devas. Obeisance to you, O lord, the most excellent one among the possessors of perfect knowledge. Obeisance to you, O most excellent one among Devas. Be pleased, O lord worthy of being sought refuge in and competent to destroy all agonies, O Lord.

85. On being praised thus by Mountains, Kārttikeya, the son of Umā, was pleased in his mind and became eager to grant them a boon.

Kārttikeya said:

86. O excellent Mountains, listen to my words now. You will be served (resorted to) by both *Karmins* (i.e. those who are devoted to holy rites) and *Jñānins* (i.e. those who are devoted to the path of knowledge).

87. Stones served with great effort are found only in you. At my instance, let them purify the universe. There is no doubt about it.

88. All mountain regions will become holy spots and not otherwise. They will become divine temples of Śiva and other holy shrines.

89. There is no doubt that at my instance they will become splendid and great pilgrim-spots of various forms.

90. This excellent Mountain Himavān who is my maternal grandfather and is highly fortunate, will be the bestower of fruits on ascetics.

91-94. Meru, this lord of Mountains, will be the support (of all). The excellent Mountain Lokāloka and the Mountain of the Rising Sun, of great fame, will become the lord himself in the form of a *Liṅga* and not otherwise. The following Mountains will be the destroyers of sins: Śrīśaila, Mahendra, Sahyācala, Mālyavān, Malaya, Vindhya, Gandhamādana, Śvetakūṭa, Trikūṭa and Mountain Dardura.[1] These and many other Mountains are the embodiments of *Liṅga*. At my instance these will become the destroyers of sins.

1. Nīlgiri hills—De 53.

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95. Thus the son of Śaṅkara granted boons to those Mountains. Then Nandin spoke (to the lord) honoured by all the Āgamas:

Nandin said:

96. O Lord, the Mountains have been made embodiments of *Liṅga* by you. How should the shrines of Śiva be worshipped by all the Devas?

Kumāra said:

97. *Liṅga* should be known as the shrine of Śiva, the trident-bearing lord of Devas. (It should be worshipped) by all human beings and Devas beginning with Brahmā, diligently without any lethargy.

98-101. *Liṅgas* made of sapphire, pearls, coral, lapis lazuli, lunar stone, *Gomeda*, ruby, emeralds, gold, silver, copper, brass and zinc, *Liṅgas* made of precious stones and metal have been described to you. Only the pure ones should be worshipped. They are the bestowers of all desired objects. Among all these (that made in) Kāśmīra is the most excellent one. It gives all pleasures of this world and the next one to the devotee who worships.

Nandī said:

102. How is it that you have told that *Bāṇa-liṅga*[1] is the most excellent and worthy of being worshipped? Explain everything, O Lord of holy rites.

Kumāra said:

103. The stones that are seen in the waters in the middle of the river Revā, shall be in the form of *Liṅga*, by the favour of Śiva and not otherwise.

104-106. Their roots should be made smooth and placed over the *Piṇḍikā* ('pedestal'). They should be scrupulously worshipped by one who has the initiation called *Śivadīkṣā*.

One shall worship Śiva joined to the *Piṇḍī* in accordance with the injunctions of the scriptures.

1. *Liṅga*-type stones formed in Narmadā are called *Bāṇa-liṅgas*. See vv 103-105 below.

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The Lord of the universe should bestow boons on the worshipper, not otherwise.

The five-lettered *Mantra* should always be in the mouth (of the worshipper); the mind should be directed towards the contemplation on Śiva; he must have impartiality towards all living beings. He should be dumb in giving expression to slander. He should be an impotent fellow in regard to other men's wives.

CHAPTER THIRTYTWO

The Burning of Kāla[1]

Lomaśa said:

1. Thus all the rites pertaining to the worship of Śiva (*Śiva-dharmāḥ*) were narrated by him, O Brāhmaṇas. It was out of grace that the Pāśupata doctrines were explained in details in particular.

2. Doctrines enshrined in various Āgamas were declared truthfully in accordance with the principles. The different sects of *Kāpālikas* were described succinctly as well as in details.

3. Various kinds of holy rites were recounted to Nandin then.

The sages said:

4. The highly auspicious story of Kumāra which has nothing to surpass it, has been completely heard by us, O highly fortunate one. We shall enquire of something more.

5. The narrative of the leonine king Śveta is wonderfully mysterious. By means of his boundless devotion, Śiva-Rudra has been gratified by him.

1. This chapter illustrates Śiva's kindness and alertness in protecting his devotees. Kāla, the supreme destroyer of the world, was burnt down by Śiva in order to protect his devotee, King Śveta, and he was resuscitated at the request of the victim-King.

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6. Those who worship Lord Mahāśaṁbhu devoutly, are great devotees of noble souls. They are experts both in the path of spiritual knowledge (*Jñāna*) and of religious rites (*Karman*).

7. Hence all of us enquire of you about the story of Śaṅkara as you and none else know everything through the favour of Vyāsa.

8. On hearing the words of those sages, Lomaśa said:

Lomaśa said:

9. Let that wonderful anecdote be listened to, O highly fortunate ones. Even as that king was enjoying all sorts of royal pleasures, the mind of that noble-souled Śveta was directed towards virtue and piety.

10. He protected the subjects righteously and ruled the earth. He was heroic and truthful in speech. He was well-versed in the Vedas. He was a constant and faithful devotee of Śiva.

11. That king administered the kingdom in accordance with his capacity. With devotion, he always worshipped Śaṁbhu, the great lord, the Supreme Being, greater than the greatest, the quiescent one, the ancient lord in the form of the Supreme Spirit.

12-14. His whole life was spent in worshipping the Supreme Lord. Let the story of this highly fortunate (king) be listened to. My words cover Śiva's story and are full of wonders. Neither mental agonies nor physical ailments harassed the king. No natural calamity afflicted him. The people were free from all the *Ītis*[1] (i.e. abnormal calamitous phenomena such as excessive rain, drought etc.) and were devoid of afflicting distresses.

15. In the realm of that king medicinal herbs grew naturally without being cultivated. Ascetics and Brāhmaṇas and common people adhered to the discipline of the four castes and stages of life.

16. No one had, at any time, the misery due to the death of a son. No one was insulted. There were no deadly (diseases). No one ever suffered from poverty.

17. Thus a great deal of time passed even as that noble-

1. *Iti*: Plague or any calamity of the season such as drought, excessive rainfall, swarms of locusts, foreign invasions etc.—MW, 17.2.

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souled king successfully engaged himself in the worship of Śiva, O Brāhmaṇas.

18-19. Once, Yama sent his messengers to that king who was worshipping Śaṅkara, the bestower of the greatest aim in life (i.e. salvation). At the instance of Citragupta, the messengers were deputed and instructed, "Let Śveta be brought." Thinking that it should be so, the messengers came to the temple of Śiva.

20. Desirous of taking the king away, the messengers of Yama who had nooses in their hands and were very frightful, came there and looked for the king hurriedly.

21-23. Then the messengers could not carry out the command of Dharma. After knowing this, Yama himself came there. He suddenly lifted up his baton and was desirous of taking the king away. The deity of great arms saw the king engaged in the meditation of Śiva. He was endowed with great devotion to Śiva. He was quiescent and possessed of pure spiritual knowledge. On seeing the king, Yama became highly excited.

24-26. Immediately the king of dead ones became excessively agitated and remained (motionless) as though he was painted in a picture.

The deity who in the form of Kāla, caused perpetual destruction of the subjects, came very furiously to that king at that very same instant. (He was armed) with a sword of very sharp edge and a big shield.

He (Yama) overwhelmed by fear was standing at the entrance. Kāla spoke to Yama, the son of the Sun:

27-28. "Why was this great king not taken away by you, O Dharmarāja? O Yama, (though) you are assisted by your messengers, you appear to me to be frightened. Do not delay, O deity of good holy rites. At my instance do everything quickly)."

On being told thus by Kāla, Dharma spoke these words befitting the occasion:

29. "I shall do according to your command. There is no doubt about this. This devotee of Śiva cannot be tackled by us.

30. Due to fear from the Trident-bearing Lord, we stand (motionless) as though painted in a picture."

On hearing Yama's words, Kāla became infuriated. Hurriedly he took up the sword intending to kill the king.

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31-36. As he furiously entered the temple of Śiva, resembling twentyfour Suns, he was seen by Śiva, the Pināka-bearing Lord (who thought): 'This (deity) is desirous of killing my devotee, the excellent king Śveta. He is absorbed in his own soul by way of meditation. His mind has become purified by the bright light of pure knowledge. Without any differentiation he meditates upon his Ātman in the form of the innermost Ātman. He is self-luminous. He is greater than the greatest standing in front of him. The king is thinking about the foot of Śiva who is of the nature of the Supreme Being, the cause of salvation and complete identity in form.' Kāla was rushing at him and was seen by Sadāśiva, the slayer of Kāla. The rogue was approaching him undeterred arrogantly. When he was seen midway between himself and Nandikeśvara by Śiva, the lord of the universe, the affectionate kinsman of devotees, he was stared at with the third eye by the great Lord who wanted to protect his devotee. He became reduced to ash in an instant.

37. He burned Kāla who had many colours, who had opened his month very wide, whose form was extremely terrible and frightening, whose sole food was the universe and who was very fierce. He was burned by a series of flames.

38-40. The groups of Devas who had gathered together along with Yakṣas, Gandharvas, Piśācas, Guhyakas, Siddhas, groups of celestial damsels, all the sky-walkers, serpents, birds and the Guardians of Quarters, saw Kāla enveloped in flames and stationed in front of Īśvara.

The king then regained consciousness and looked again and again at Kāla who had come to kill him and who was then being burnt by fire. Without being excited, he prayed to Rudra who resembled the fire of Kāla:

The king said:

41. Obeisance to Rudra the quiescent one, who is the moonlight unto himself, is the creator of himself, who is perpetual and subtle. I bow to the lord of the luminaries.

42. You alone are indeed the saviour, O Lord of the universe. You are the father, mother, friend and comrade. You alone are the kinsman and relative. You are Īśvara, the lord of people and of all the worlds.

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43. What has been done by you, O Śaṁbhu? Who is this who has been burned in front of me? I do not know what has taken place here; what great thing has been carried out and by whom.

44. On hearing this expression of the pain of that (king) who was praying thus, Śaṅkara spoke these words enlightening that king:

Rudra said:

45. This Kāla was burnt by me in front of you for your sake. He was seen being burnt and overwhelmed by a great mass of flames.

46. On being told thus by Śaṁbhu that excellent king became humble before Śiva and spoke these words to him:

47. "What misdeed has been committed by this (Kāla), O Śaṁbhu? Tell me exactly. O Bhava, what for has he been reduced to this plight, ending with his death?"

48. On being requested by him the Supreme Lord said: "O great king, he is one who swallows all living beings.

49. O lord, it was for the purpose of swallowing you that this cruel one had come near me now. Hence, O lord, O great king, he was burnt by me.

50-51. Desiring the welfare of many persons, I have killed him particularly.

Those who are sinners, those who engage themselves in unrighteous activities, those who cause the annihilation of the worlds and those who propagate heretic doctrines—all these are to be killed by me."

On hearing the words of Rudra, Śveta spoke thus:

52-53. "It is on account of Kāla that the whole world always performs meritorious deeds: Some abide by righteous activities; some are endowed with great devotion; some are engaged in *Upāsanas* ('devotional rites'); others become *Jñānins* ('possessors of knowledge'); some practise spiritual pursuits; and some are liberated.

54. Indeed Kāla is the annihilator of all mobile and immobile beings. Similarly, he is the matchless protector too (of all).

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He is the creator as well of the vital air of all living beings. Hence revive him back to life.

55-56. If you are intent on creation, resuscitate Kāla quickly. If you are inclined to annihilate all living beings, then (revive him) and give this work, O Śaṁbhu, to the noble-souled Kāla. Without Kāla nothing will take place, O Śaṅkara."

57. On being requested thus by that valorous king, Śaṁbhu carried out his suggestion. He did what his devotee desired (him) to do.

58. Śaṁbhu, the great Pināka-bearing Lord, resuscitated him and made his form as it had been before. He was then fixed by him in his place, in the middle of the messengers of Yama.

59. Approaching (the Lord) with shyness, he eulogized the Bull-bannered Lord. After bowing down to the fire stationed in front, this Kāla spoke these words in great dismay:

Kāla said:

60. O slayer of Kāla, O lord of Tripura, O destroyer of the three Puras. Indeed Madana was made *Anaṅga* (bodiless) by you, O lord of the universe.

61-62. A very wonderful feat was perfromed by you in destroying the sacrifice (*Yajña*) of Dakṣa. Kālakūṭa, the poison, unbearable to everyone, the great poison that caused destruction of all, was swallowed by you, O Śaṁbhu, as it was unbearable to all. The whole range of the three worlds was pervaded in the form of *Liṅga* by the great lord.

63. It is called *Liṅga* by all the Suras and Asuras because it absorbs the world within it. Devas with Brahmā and Viṣṇu at their head do not know its limits and extremities.

64. They do not know the greatness of the *Liṅga* as well as the great lord of Devas.

Hail to you, the Supreme Lord. Obeisance to you, O cause of the auspiciousness of the universe. I bow to you, the blue-throateded one; I salute that lord with matted hair.

65. Repeated obeisance to you, the cause of causes. Salutations to you, the auspicious soul of all auspicious things. Obeisance to the lord in the form of knowledge of all the learned ones conversant with knowledge. You are the primordial God. You are the ancient *Puruṣa*.

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66. You are everything, O sole kinsman of the universe. You can be comprehended only through the Vedāntas; you are of exalted magnanimity; you are worthy of being glorified by all magnanimous persons. You alone are honoured by the whole universe, O lord of the universe.

67. You protect; you annihilate all the three worlds, O great lord. You are the creator. You and none else, are the lord of all living beings.

68. Thus the lord of the universe was eulogized by Kāla. Kāla then said to king Śveta enlightening him as it were:

Kāla said:

69. In the whole of the mortal world, there is no one greater than you by whom the lord who is invincible in all the three worlds, has been conquered.

70. This universe of the mobile and immobile beings has been killed by me. I am the conqueror of all the Devas. I cannot be transgressed by anyone.

71. I have now become your follower, O great king. Grant me protection from fear of the trident-bearing Parameṣṭhin, the lord of the Devas.

72. On being addressed thus by Kāla, Śveta laughingly spoke in a voice as majestic as the sound of clouds:

The King said:

73. There is no doubt about this that you are the greatest form of Śiva. You are Kāla in the form of sustenance and annihilation of all living beings.

74. Hence you are the most adorable of all. You are the controller of all. It is on account of their fear of you that all those who perform rites seek refuge in Parameśvara with various emotional feelings, desirous of dedicating themselves.

Sūta said:

75-76. Kāla who was thus saved by the excessively righteous king regained consciousness by the grace of Śiva alone. The

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lord was eulogized by Yama in the company of Mṛtyu and messengers of Yama.

After bowing down and praising Śiva and the king Śveta, (Kāla) went to his abode, O Brāhmaṇas. He considered himself as born once again.

77. In the company of his wife Māyā, he frequently recollected the great story of Śiva and became surprised more and more.

78-79. He said to all the messengers himself: "O messengers, let my words be heard quickly; what I suggest in my speech should be carried out scrupulously. It should not be otherwise."

Kāla instructed[1]:

80-83. The following persons should never be brought to my region: Those who apply *Tripuṇḍra* (upon their forehead); those who have matted hair; those who wear *Rudrākṣa*; those who are called by the names of Śiva; those who assume the guise of the men of Śaiva cult either for the sake of livelihood or out of fear; even men who have committed sins or practised evil conduct if they are wearing Śaiva garments. All these should never be brought to my region by you. They should be scrupulously avoided even if they are always sinful. What then about others, O messengers—others who worship Sadāśiva, Śambhu, with great devotion? They are undoubtedly Rudras themselves.

84. He who wears even a single *Rudrākṣa* on his head and the *Tripuṇḍra* mark in the middle of the forehead, the good persons who repeat the five-syllabled *Mantra*—these are to be honoured by you all and never otherwise.

85. The nation, the country or the village where no wise devotee of Śiva is seen—is it different from a cremation ground? They (may) call that nation (*rāṣṭra*) *deśa*—a small place. I speak the truth unto you.

86. The persons in that village where there exist no persons who practise devotional rites of Śiva, should be chastised well.

87. Thus Yama commanded his servants. Thinking that it should be so, they remained quiet on being much surprised.

1. These instructions are intended to show the great efficacy of Śaivism.

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88. Such is Sadāśiva, the sole lord of the worlds, the sire of the worlds. He is one and only one. He is the bestower and the chastiser, possessor of his supreme powers (*Bhāva*[1]), emotional feelings. He is eternal, the sole kinsman of the universe.

89-90. After burning Kāla, lord Mahādeva granted freedom from fear to Śveta, the king of kings, the most excellent one among the rulers of the earth.

Having attained freedom from fear, the lofty-minded king Śveta resolved (to strive for salvation) and by means of supreme devotion became liberated.

91. On being honoured by Devas, sages and Serpents, this Śveta, the most excellent one among kings, attained *Sāyujya* (identity) with Śiva.

92. Thus *Siddhi* (liberation) is within the palm (i.e. within the reach) of those persons who are devoted to Maheśa, the Sire of the universe. I am speaking the truth unto you.

93. Even a Cāṇḍāla can become an excellent man by the favour of Śaṅkara. Hence Śaṅkara should be worshipped with all efforts.

94-95. It is only after the end of many births that devotion to Śiva is born in *Jñānins* with great intellect. Śaṅkara should be worshipped in every birth. Of what avail is too much talk on my part? Sadāśiva should be worshipped.

96. In this context they cite this ancient mythological legend in regard to the wonderful holy rite performed by a Kirāta (forester) by whom the whole universe consisting of mobile and immobile beings was redeemed.

1. MW p. 754.

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CHAPTER THIRTYTHREE

The Greatness of Śivarātri Vrata[1]

The sages said:

1. What was the name of that Kirāta? What holy rite was performed by him? O great Brāhmaṇa, narrate it. We are very eager.

2. We wish to hear everything. Let it be described exactly. Excepting you, there is no one else, O foremost one among eloquent people. Hence recount everything, O lord of Brāhmaṇas, to us who wish to hear.

3. On being told thus by the noble-souled Śaunaka, (Lomaśa) narrated every thing done by the Puṣkasa[2] (? Forester).

Lomaśa said:

4. Once there was an excessively terrible vicious man named Caṇḍa.[3] He used to associate with cruel people. He was roguish and of bad conduct. He used to terrorize all living beings.

5-6. With a net that evil-minded one used to capture and kill fish incessantly. That wicked fellow killed different kinds of deer, beasts of prey and porcupine as well as rhinoceros by means of arrows. Sometimes he furiously killed birds. The sinner killed Brāhmaṇas in particular. The forester of great sins was wicked himself and was a favourite of all wicked people. The wife of that Puṣkasa was also very terrible, like him.

7-8. Even as he amused himself thus, many years passed by. He continued to be engaged in those sinful activities and much time passed.

1. *Śivarātri* falls on the fourteenth day of the dark half of Māgha. It is sacred to Śiva. Observance of fast on that complete *Tithi*, worship of Śiva and keeping vigil that night in performing devotional service etc. to Śiva are the main features of the *Vrata*.

2. *Puṣkasa* is a hyper-Sanskritisation of Prakrit *Pukkasa*—name of a forest tribe.

3. The story of a vicious Cāṇḍāla called Caṇḍa illustrates how service to Śiva performed without knowing it and observance of fast on that day forced by unforeseen circumstances leads even a sinner to inclusion in the Gaṇas of Śiva.

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9. Once that sinful fellow sat on a Bilva tree at night with the bow in his hand. He wanted to kill a wild boar and he kept awake even without winking. He had stored some water in his quiver, lest he should be distressed due to hunger and thirst.

10. It was the fourteenth day in the dark fortnight of the month of Māgha (January-February). He was looking in front for the animal and unintentionally he (plucked and) made many Bilva (*Aegle Marmelos*) leaves fall down.

11-15. Sometimes in anger he plucked a number of Bilva leaves and dropped them down. Wafted (by the wind) they fell upon a *Liṅga* that was at the root of the Śrīvṛkṣa (Bilva tree). Sometimes that wicked fellow gargled and that water fell on the *Śivaliṅga*. The leaves of the Bilva tree also fell. In such a manner, by sheer good luck and happy coincidence the action of that forester became a worship of Śiva.

With mouthfuls of water the great rite of bathing was performed; with the numerous leaves of the *Aegle Marmelos* the great rite of worshipping too was carried out in ignorance, O Brāhmaṇas, by that evil-minded Puṣkasa. On the fourteenth day in the black fortnight of the month of Māgha when the crescent moon was about to rise (at dawn), that Puṣkasa of evil conduct got down from the tree. Coming near the water-pond he began to catch (and kill) fish.

16. The wife of that Puṣkasa was known by the name Ghanodarī. She was vicious and she used to steal other people's wealth. She was engaged in committing sins.

17. In the evening she started from her house and stood outside the city gates. Desirous of meeting her husband on his arrival, she was watching the road to the forest.

18-22. When even after a long time her husband did not return, the huntress began to think:

'All the other hunters and fowlers have returned in the evening today. The four cardinal points and the intermediate quarters have been covered with mass of darkness. Two *Yāmas* ($2 \times 3 = 6$ hours) have gone by in the night. Has the forester come yet? Was he torn to pieces by a lion because he had coveted the mane? Was he tortured and afflicted by the poison of serpents because he was about to remove the gems and jewels from the hoods of serpents? Did he meet death on being hit and struck by the tips

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of the curved teeth of boars? Did he fall down on the ground from the top of a tree which he climbed up because he coveted honey? Where shall I enquire? Whom shall I ask? To whom shall I go?'

After lamenting thus in various ways, she returned to the house.

23. Throughout that day, nothing was eaten by her. Even water was not taken in. The fowler's wife spent the whole of the night thinking about her husband.

24. At dawn when everything was free from impurities (i.e. darkness), the Puṣkasī went to the forest in a hurry, taking with her food for him to eat.

25. Wandering in the forest, she saw a big river. On seeing her own husband seated on its bank, she became delighted.

26. She placed the food on the bank and began to cross the river. On seeing (her), he brought the fish caught in his net.

27. By that time, Caṇḍa was told by her: "Come quickly. Take your food. I have observed fast throughout the day and food has been brought for your sake.

28. What has been done by you today? What was done yesterday, O dull-witted one? Was not anything taken in by you, O stupid fellow? You sinner, did you refrain from taking food?"

29-30. That couple of pure holy rites took their bath in the river. When he went (to the other bank) for taking his food a dog came that way. All the food was eaten by it. The fierce woman became infuriated and proceeded to kill the dog.

31. "Our food has been eaten by this sinful wretch. What will you eat, O dull-witted one? You will have to remain hungry now."

32-35. On being (reproachfully) told thus by her, Caṇḍa who had become a favourite (devotee) of Śiva,[1] spoke to her: "I have been gratified by the food that has been eaten by the dog. Of what avail is this perishable body bereft of long life? This ill-fated body of momentary existence is being worshipped in the world. Those who are overwhelmed by emotional attachments and go on nourishing their body, are foolish ones. They

1. The transformation of a wicked Cāṇḍāla into a pious devotee of Śiva is due to the observance of *Śivarātri Vrata* even without knowing it.

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should be known as sinners, excluded from both the worlds. Hence abandon false pride and unrestrained anger. Be composed by means of discrimination (between good and evil). Be steady by means of the intellect based on reality (i.e. through knowledge of reality)."

36. That fierce woman was extremely enlightened by the Puṣkasa then. That Puṣkasa had carried out the rite of keeping awake on the *Caturdaśī* night.

37. In view of the connection with *Śivarātri*, he attained that perfect knowledge which is undoubtedly produced at the time of *Śivarātri*.

38. Two *Yāmas* (i.e. six hours) passed and *Amāvāsyā* started. Many Gaṇas deputed by Śiva came there.

39. Many aerial chariots also came there near him. Those aerial chariots and the Gaṇas were seen by him.

40. The Puṣkasa spoke to them with great devotion: "From where have you come? All of you wear *Rudrākṣa* beads.

41. Some of you are riding in aerial chariots. Some have mounted bulls. All of you resemble the crystal. All of you have the crescent moon as coronet.

42. All of you have matted hair. Hides are your garments. (Bodies of) serpents have been worn as ornaments. You are equipped with all glorious features. Your heroism is like that of Rudra. Explain specifically and exactly what is proper unto you."

43. On being asked by Puṣkasa, then, all the lotus-eyed *Pārṣadas* (attendants) of Rudra, the lord of Devas, said very humbly:

Gaṇas said:

44. O Caṇḍa, we have been sent by the great god Śiva. Come on. Hurry up. Get into the vehicle along with your wife.

45. The worship of the *Liṅga* of Śiva has been performed by you at night. As a result of that good rite you have attained Siva's presence.

46. Told thus by Vīrabhadra, the Puṣkasa too laughingly said the following words relevant to the occasion, in accordance with his own intellect.

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The Puṣkasa said:

47. What (good) has been done today by me who have been a sinner, a violent tormentor, an evil-minded Puṣkasa interested in hunting?

48. I have been perpetually committing sins. How can I go to heaven? How was the worship of *Liṅga* performed? Let it be explained.

49. My curiosity has been roused much. I am asking you for the exact state (of affairs). Explain, O deity of great fortune, everything in due order.

50. As the Puṣkasa put these questions properly, (Vīrabhadra) described the Śaiva rites entirely with great joy.

Vīrabhadra said:

51. Mahādeva, the lord of Devas, Īśvara, the lord of refulgent ones, Maheśa, the consort of Umā, is delighted today, O Caṇḍa.

52. In the month of Māgha, the worship of *Liṅga* was performed by you incidentally. It is the cause of the delight of Śiva. Undoubtedly you have become sanctified today. The worship was incidentally performed on the *Śivarātri* night.

53. O Caṇḍa, the leaves of the Bilva tree were plucked by you who were on the lookout for a wild boar. At the same time, they fell on the head of the *Liṅga*. Hence you have become full of merits, O holy lord.

54. Similarly the great rite of keeping awake was performed by you on the tree. The Lord of the universe is delighted at that keeping awake.

55. Under the pretext of watching (the arrival) of a wild boar, you had no sleep on the *Śivarātri* night. Nor did your wife sleep.

56. The noble-souled lord, the most excellent one among Devas, is delighted on account of that fast and keeping the vigil. In order to please you, the lord of great magnanimity, the bestower of boons, granted you all festivities.

57-60. On being told thus by the intelligent Vīrabhadra, the Puṣkasa got into the excellent aerial chariot even as the Gaṇas,

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Devas and all living beings were watching. *Dundubhi*-drums were sounded. *Bherīs* and many musical instruments were played. The instruments like lutes, flutes and *Mṛdaṅgas* went ahead of him. The lords of Gandharvas sang; groups of celestial damsels danced. All the groups of Vidyādharas, Siddhas and Cāraṇas eulogized. The Puṣkasa was being fanned with chowries. He was honoured with various kinds of umbrellas. He was brought to Gandhamādana with great festivities and celebrations.

61. This Caṇḍa attained the presence of Śiva on account of that holy rite. By fasting on the *Śivarātri* night, he attained the greatest region.

62-63. Even a Puṣkasa and that too by means of an incidental (holy rite) attained Sadāśiva. What then in the case of those who have great faith in attaining Śiva, the great Ātman?

There is no doubt about this that those who offer flowers etc., fruits, scents, betel leaves and rich foodstuffs in this world to god Śiva are Rudras themselves.

64. Everything was incidentally performed by Caṇḍa, a Puṣkasa, who was of insignificant intellect. Still his action was fruitful.

The sages enquired:

65. What is the benefit? What is its purpose? By whom was it performed formerly? Wherefrom did this *Vrata* originate? By whom was it laid down, O holy lord, formerly?

Lomaśa said:

66. When the entire universe was created by Brahmā Parameṣṭhin, the wheel of Time[1] also was evolved formerly along with the zodiacs.

67. There are twelve zodiacs and the main constellations are twentyseven in number, for the sake of achieving the objectives.

68. The Wheel of Time is very fierce with these zodiacs and constellations. Accompanied by this *Kālacakra* ('Wheel of Time'), *Kāla* sportively creates this universe.

69. *Kāla* creates, protects and destroys everything from

1. VV 66-67 explain the concept of Time and its sub-units.

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Brahmā down to a blade of grass, O Brāhmaṇas. Everything is connected with *Kāla.*

70. Indeed *Kāla* is very powerful. It is the only one (of its kind). (There is) nothing else than *Kāla.* Hence all these (visible worlds) are of the nature of *Kāla.* There is no doubt about it.

71. The leader of all the leaders of the world is *Kāla* at the outset because of *Kālana* (calculation?). The worlds are born therefrom. The creation comes next.

72. From the creation, *Lava* (i.e. the smallest unit of time) is born. From *Lava, Kṣaṇa* (moment) is born; from *Kṣaṇa, Nimiṣa* (i.e. winking time) is born. This occurs continuously in all living beings.

73. Sixty *Nimiṣas* make one *Pala.*[1] Fifteen days and nights make one *Pakṣa* (fortnight).

74. Two *Pakṣas* make one *Māsa* (month); twelve *Māsas* make one *Vatsara* (year). Knowledge should be acquired from experts by a person desirous of knowing *Kāla.*

75. From *Pratipad* (first day of the lunar fortnight) if we calculate up to the full-moon day, the fortnight becomes complete (*Pūrṇa*). Hence full-moon day is called *Pūrṇimā.*

76. The day on which the moon is complete is called *Pūrṇa* (*Pūrṇimā*). It is a favourite day of Devas. The day on which the moon vanishes is called *Amā* by learned men.

77. It is a great favourite of Pitṛs beginning with Agniṣvāttas. All these thirty days have certain auspicious times. Listen to some special features of them, O excellent Brāhmaṇas.

78-79. Among the *Yogas*[2] (particular division of time; there

1. Probably some lines are missing after this in the text, as there is a gap between *Pala* and *Pakṣa* (a fortnight).

2. *Yoga*—Astronomically, *Yoga* corresponds to 13 degrees and 20 minutes—being the sum of the Longitudes of the Sun and the Moon. That is, it is the time during which the Sun and the Moon together cover 13 degrees and 20 minutes of space. But there is no direct astronomical phenomena corresponding to it. *Yogas* are 27 in number making together 360 degrees.

The following are the *Yogas*:

Name		*Deity*
1. Viṣkambha	—	Yama
2. Prīti	—	Viṣṇu

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are 27 such *Yogas*) *Vyatīpāta* [1]; among stars *Śravaṇa*; among *Tithis* (Lunar days) *Amāvāsyā* (new-moon day) and *Pūrṇimā* (full-moon day) and *Saṅkrāntis* (i.e. when the sun passes from one zodiac to another)—these should be known as sacred ones for the rites of charitable gifts. *Aṣṭamī* (i.e. the 8th day in a fortnight) is a favourite[2] of Śambhu and *caturthikā* (the 4th day) of Gaṇeśa.

80. The fifth day (is a favourite) of the king of Serpents; the

3. Āyuṣmat	—	Candra
4. Saubhāgya	—	Brahmā
5. Śobhana	—	Bṛhaspati
6. Atigaṇḍa	—	Candra
7. Sukarman	—	Indra
8. Dhṛti	—	Āpaḥ
9. Śūla	—	Sarpa
10. Gaṇḍa	—	Agni
11. Vṛddhi	—	Sūrya
12. Dhruva	—	Pṛthvī
13. Vyāghāta	—	Pavana
14. Harṣaṇa	—	Rudra
15. Vajra	—	Varuṇa
16. Siddhi	—	Gaṇeśa
17. Vyatīpāta	—	Śiva
18. Varīyas	—	Kubera
19. Parigha	—	Viśvakarman
20. Śiva	—	Mitra
21. Siddha	—	Kārttikeya
22. Sādhya	—	Sāvitrī
23. Śubha	—	Kamalā
24. Śukla	—	Gaurī
25. Brahman	—	Aśvinau
26. Aindra	—	Pitṛs
27. Vaidhṛti	—	Aditi

1. *Vyatīpāta*- It is a *Yoga* when the Moon and the Sun are on the opposite sides of either solstice and their minutes of declination are the same.

viparītāyanagatau candrārkau krānti-liptikāḥ|
samastadā vyatīpāto bhagaṇārdhe tayoryutau||
Sūryasiddhānta XI.2.

There are generally 13 *Vyatīpātas* in a year. *Śrāddha* is recommended on this *Yoga*.

VV 78 and 79a enumerate auspicious occasions for religious gifts.

2. VV 79a-82 state what *Tithi* (Lunar day) is specially favourite with what deity.

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sixth day that of Kumāra (Skanda). It should be known that the seventh day (is a favourite) of the Sun and the ninth day is a favourite of Caṇḍikā.

81. It should be known that the tenth day is (a favourite) of Brahmā; the eleventh day that of Rudra; the twelfth day is a favourite of Viṣṇu; and the thirteenth day that of Antaka (i.e. god of death).

82-83. The fourteenth day is a favourite of Śaṁbhu. There is no doubt about it. The *Caturdaśī* of the dark half which extends to the mid-night is a *Tithi* (Lunar day) on which one should observe fast. It is very excellent and is conducive to the attainment of *Sāyujya* (identity) with Śiva. The *Tithi* of *Śivarātri* is well-known as the destroyer of all sins.

In this context they cite this ancient legend.[1]

84. There was a certain Brāhmaṇa widow of fickle mind. She loved a certain Cāṇḍāla. She became his beloved through sheer lust.

85. A son was born to her and the Cāṇḍāla of evil mind. His name and soul were both vicious and he was unbearable. He was excluded from all holy rites.

86-87. Urged by sinful nature, he began sinful actions always. He was a gambler, an addict to liquor, a thief and a defiler of the bed of his elders. He was a vicious hunter, a veritable Cāṇḍāla through his action also. Always engaged in evil actions and being vicious though he was, once he happened to go to the temple of Śiva on the *Śivarātri* night. He stayed there in the presence of Śiva.

88-89. By chance he heard the scriptural texts of the cult of Śiva from close quarters. Now and then, he happened to visit Śiva in the form of *Liṅga* that was self-born. Though he was a wicked fellow he attained a meritorious birth due to the holy rite of staying in the presence of Śiva and keeping awake on the *Śivarātri* night.

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1. This, being a Śaiva Purāṇa, re-emphasizes the importance of *Śivarātri* by relating legends etc. Vicitravīrya in this legend (vv 84-98) is not the Mbh King who was the son of Śantanu (Mbh, *Ādi*. 95.49-50; 101.3). The Vicitravīrya in this legend is the son of Citrāṅgada (v 90).

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90. He enjoyed pleasures in the meritorious worlds and spent there many many years. (Ultimately) he became the son of Citrāṅgada with all the characteristics of a great king.

91. He was known by the name Vicitravīrya. He was very handsome and was fond of beautiful women. After attaining the vast kingdom, he became a very great supporter of all.

92. Practising devotional services unto Śiva, he became engaged in holy rites of the Śiva-cult. He was desirous of performing the worship of Śiva in accordance with the scriptural texts of the Śaiva cult. He scrupulously performed the rite of keeping a vigil at night, in the presence of Śiva.

93. Singing the songs of praise of the deeds of Śiva, he used to shed tears of joy frequently from his eyes. He used to experience a thrill of rapture.

94. The whole life passed away thus, when he devoted his attention to the meditation of Śiva. Indeed, Siva is easy of access to brutes as well as the wise and the learned.

95. In order to serve and for the sake of obtaining happiness, the only (deity) is Sadāśiva.

By observing fast on the *Śivarātri* he obtained excellent knowledge.

96. Everything is acquired, including equality with all living beings, through knowledge. After realizing Sadāśiva alone, the immanent Soul of all, identical with all, he attained liberation.

Without Śiva there is no object here or elsewhere.

97. Thus one obtains the rare knowledge of the Lord, unconnected with the terrestrial worlds.

After obtaining the (spiritual) knowledge, the king became a beloved (devotee) of Śiva.

98. He attained the liberation of the form of *Sāyujya* by observing fast on *Śivarātri* night. What had been obtained by him formerly has been told by me.

99. Being bereaved of the daughter of Dakṣa (the furious lord Śiva) struck his extensive mass of matted hair (on the ground). At that time, the deity well-known as Vīrabhadra, the destroyer of Dakṣa's *Yajña*, was born from the forehead of Śiva, the supreme Ātman.

100. Many have been redeemed formerly through the holy

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rite of *Śivarātri*. They achieved *Siddhi* formerly, O Brāhmaṇas. The souls beginning with Bharata,[1] achieved *Siddhi*.

101-102. Māndhātā, Dhundhumāri, Hariścandra and other kings achieved *Siddhi* through this holy rite alone.

Thereafter, Giriśa engaged himself in sports in the company of Girijā, on the top of the king of mountains. The Supreme Lord (*Pareśa*) in the company of Bhavānī played the game of dice earnestly.

CHAPTER THIRTYFOUR

Śiva Loses to Pārvatī in a Game of Dice[2]

Lomaśa said:

1. The lord of the universe, the lord of Devas, ruled the kingdom while dwelling on Kailāsa accompanied by many Gaṇas and in the company of the great (deity) Vīrabhadra.

2. Rudra was accompanied by the Sages and Devas beginning with Indra. Brahmā was engaged in eulogizing him. Viṣṇu remained there like a servant.

1. As a propagandist of Śaivism, famous ancient persons are claimed as devotees of Śiva. The *Who's Who* of the kings mentioned in vv 100-102 is as follows:

(1) Bharata—son of Duṣyanta and Śakuntalā (Mbh, *Ādi*, 2.95-96) or the son of the 1st Jain Tīrthaṅkara Ṛṣabha.

(2) Māndhātā—Son of Yuvanāśva of Ikṣvāku race (Mbh, *Vana*, Ch. 126).

(3) Dhundhumāri—Original name, Kuvalāśva, son of Bṛhadaśva of the Solar race (Mbh, *Droṇa*, 94.42). He killed demon Dhundhu and got the epithet Dhundhumāra (-māri) (Mbh, *Vana*, 204.32).

(4) Hariścandra—Son of Triśaṅku of Ikṣvāku race, famous for truthfulness and charity (Mbh, *Sabhā*, 12.10-18).

2. The author of SkP is a fine storyteller with a sense of humour. In this chapter and the next he describes how Śiva lost everything to Pārvatī in gambling and left his wife and palace in a huff. Pārvatī enticed him to return by assuming the guise of a young Śabarī girl.

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3. Along with the groups of Devas, Indra devoted himself to the duties of serving him. Candra (the Moon-god) became the bearer of the umbrella and Vāyu (the Wind-god) that of chowries.

4. Jātavedas (the Fire-god) was his permanent cook; Gandharvas were the musicians, bards and panegyrists of the Pināka-bearing god Śiva.

5-6. Many Vidyādharas and the groups of celestial damsels danced in front of him. Thus Lord Śiva ruled the kingdom without any suspicion or fear on the mountain Kailāsa.[1] He was accompanied by his valorous sons, Gaṇeśa and Skanda, as well as Girijā. He moved about here and there (supervising everything).

7. The wicked mighty Daitya named Andhaka, a great enemy of Devas, was pierced by him with his trident and placed in the sky for a long time.

8. He killed the Asura in the form of an elephant and removed his hide which was (later) made by him his divine robe. The burning of the three Puras (the demon Tripura) was carried out by him. With Viṣṇu as the deity incharge of the protection of *Bhūtas* (living beings), the lord who was handsome in all his limbs, shone well.

9. (Once) desirous of seeing him, the holy lord Nārada of divine vision went to the excellent mountain Kailāsa which was white like the moon.

10. On seeing that highly powerful mountain served by the great *Sudhā* (Gaṅgā?), the mountain that had very great wonderful features and was white like camphor, Nārada was struck with wonder. He entered the Gandhamādana mountain.[2]

11. The mountain Gandhamādana was endowed with many wonderful features. It was rendered very splendid by means of blazing sun-stones. It possessed great splendour and it was filled with singing Vidyādharī maidens.

1. v.l. The 4th pāda of the verse:
mahatā vikrameṇa ca 'with great valour'.

2. The Purāṇa identifies Gandhamādana and Kailāsa mountains. It indicates a later period for this Purāṇa, as the author was not aware of the different locations of the two mountains.

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12. There were many *Kalpa* (i.e. wish-yielding)-trees round which creepers had entwined themselves. Excellent *Kāmadhenus* (were seen) in the thick shades (of those trees).

13. There were many bees greedily hankering after the fragrance of the *Pārijāta* grove. There were many swans of sweet voice (*Kalahaṁsas*) sporting about in the lakes.

14. Peacocks made there loud sounds of *Kekā* joyously. All the birds chirping with the *Pañcama* note were very gay and delighted (as if inebriated).

15. Elephants of bright lustre rejoiced in the company of she-elephants. Similarly lions roared in the company of tigers.

16. Bulls, the chief among whom was Nandin, bellowed continuously. There were many divine trees and parks of sandal trees.

17. There were trees such as *Nāga*, *Punnāga*, *Bakula* and *Campaka*. There were wild rose-apple trees as well as golden *Ketakas*.

18-19. There were *Kalhāras* (i.e. white esculent water-lilies), *Karavīras*, *Kumudas* (lilies) of many types. There were *Mandāras*, *Badarīs* (jujube), *Kramukas* and *Pāṭalas* (trumpet trees) and, many other trees along with the creepers winding round them. There were many parks (seen as) twice as many (i.e. double) on that mountain.

20. The wonderful flood of Gaṅgā suddenly coming out of the sky fell on the top of that mountain. It appeared very splendid.

21. A well (plenty) of waters whereby the universe becomes sanctified, was also seen double by the noble-souled Nārada.

22. Everything was seen double then on being looked at by that noble-souled great Nārada, O Brāhmaṇas.

23. Observing everything thus, the holy lord and sage Nārada hurriedly went ahead desirous of meeting Śiva.

24. When he stood at the entrance, he saw a very surprising thing. Two gate-keepers were seen there. (Actually) they had been made artificially by Viśvakarman.

25-26. Nārada was deluded by them. He asked them then: "I wish to enter. I am desirous of meeting Śiva. Hence permission should be granted to see Śiva."

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On seeing them as if they had not heard (his words), Nārada became surprised.

27. With his vision born of knowledge he saw (the truth) and became silent. After realizing that they were artificial, the lofty-minded sage entered.

28. Similarly others, of the same form as those (two) were seen by that noble-souled (sage). Sage Nārada, the holy lord, was joyously bowed to by them.

29. He saw these and many other wonderful things (there). Then he clearly saw lord Tryaṁbaka accompanied by Girijā.

30. The chaste lady, the daughter of the King of Mountains, was occupying half of the seat of the noble-souled Śaṅkara. The whole of the three worlds is pervaded by her.

31. The slender-bodied young woman Gaurī had sparkling bright eyes of great beauty. It was on account of her that Śaṁbhu, the great lord, was rendered worthy of being accepted.

32. The lord (who was really) without any emotional aberrations (*vikāras*) was made weak and imperfect through *vikāras*[1] (by her).

That goddess was seen by him as though joined to half of the body of Siva.[2]

33. Similarly Śaṁbhu, the lord of the three worlds, was seen by Nārada, as being served by Suras and Asuras. The lord had the lustre of pure gold.

34-35. His lotus-like feet were served by Śaṅkha, the excellent serpent. He was served by the following serpents: Dhṛtarāṣṭra, Takṣaka in particular, the great serpent Padma and Śeṣa in particular. He was continuously served by other excellent serpents. Vāsuki had become a necklace of great lustre and was retained in the neck.

36. Kaṁbala and Aśvatara were his perpetual ear-rings. Other excellent serpents were ensconced at the root of his matted hair.

37-44. He was covered by serpents of many colours and types, e.g. Takṣaka, Kulika, Śaṅkha, Dhṛtarāṣṭra of great lustre,

1. '*vikāra*' may be taken as 'a change' of form or nature.

2. This is the *Ardhanārīśvara* concept. In Trika-Śaivism of Kashmir, Śiva and Śakti form one body as it were.

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Padma, Daṁbha, Sudaṁbha, Karāla, Bhīṣaṇa—these and many other serpents formed parts of Hara who was the most worthy of being worshipped in the three worlds.

Some excellent serpents shone with a single hood. Some had two hoods, some three hoods of great lustre. Similarly others had four, five, six, seven, eight, nine, ten, eleven, twelve, eighteen, nineteen hoods. Some serpents had forty hoods. Others fifty, sixty, seventy, eighty, ninety, hundred, thousand, ten thousand, hundred thousand, one hundred million, a hundred billion hoods.

Those serpents with endless number of hoods are the serpents adorning Śiva as ornaments. All these were seen then by the noble-souled Nārada.

45. All those serpents were endowed with learning and they possessed precious stones and jewels. They had unmeasured lustre. They were highly refulgent as the ornaments of the neck.

46. His (i.e. Lord Śiva's) excessively beautiful matted hair was marked (adorned) by the crescent moon. He shone well with his third eye in his forehead.

47-48. Mahādeva had five faces. He had ten arms and his neck was dark in colour like emerald. His broad chest was very beautiful. His hips were big. The highly great pair of feet of Rudra were extremely splendid.

49. The matchless lotus-like foot of Śaṁbhu was seen (by the sage). It was resplendent and beautiful. With its reddish tinge of the (cloud at) dusk, it was highly auspicious. It dispelled distresses. It radiated masses of splendour. It was greater than the greatest. It was the seat and support of the graceful play of beauty. It was the cause of the increase of the happiness of all. The foot (i.e. the pair of feet) of Śaṁbhu was very holy.

50. After seeing the lord greater than the greatest (he saw the goddess). The greatest goddess Satī endowed with beauty and charm was splendid and fascinating. She shone with the greatest prosperity of the auspicious state of wifehood and blessedness.

51-52. After seeing the couple who were pure and refulgent throughout the three worlds, were really non-different but had (apparent) difference, were really devoid of *Guṇas* but had (apparent) *Guṇas*, who were really devoid of shape and size but

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had apparent shape and size, were free from ailments and the bestowers of happiness, Nārada, the beloved (devotee) of the Lord, saluted them joyously. He repeatedly (prostrated) and got up. Then he eulogized the lord and the goddess of the universe.

Nārada said:

53. O excellent ones among Devas, I bow down to you both who are greater than the greatest through your *Kalā* (skill and ingenuity). The couple who shine and who constitute the seed of the universe consisting of the mobile and immobile beings, are seen by me.

54. You two are the parents of all the worlds. Only today have you been realized by me truly. There is no doubt about this that it is due to your favour.

55. They were thus eulogized by the noble-souled Nārada. Along with Pārvatī, Lord Śaṁbhu was delighted and gratified.

Mahādeva said:

56. Are you happy, O Brāhmaṇa? What shall I do for you?

On hearing those words of Śaṁbhu, Nārada spoke these words:

57. "I had the pleasure of seeing you today. O Lord, I am gratified thereby. (I have acquired) everything through this vision. I have no doubt about this.

58-59. I came here to the excellent mountain Kailāsa just for some sports. O Lord, you are always stationed in the hearts of men. Yet, it is necessary for all living beings to see you."

Girijā said:

60. What play should there be with you? Mention it to me quickly.

On hearing her words, he spoke laughingly:

61. "The game of dice of various types is seen here, O Mahādevī. Two can have the game of dice. There is great happiness in playing the game of dice."

62. Satī who had been annoyed with the sage spoke to him

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as he stopped after saying this much: "How do you know the renowned game of dice, the gambling game of learned men?

63. You are the son of Brahmā. You are a sage. You make learned men conform to discipline through various well-known words. You always wander through all the three worlds. There is no other person of lofty mind (like you)."

64. On being told thus by the goddess, Nārada of divine vision, laughingly spoke these words to Girijā in the presence of Śiva:

Nārada said:

65. I do not know gambling, nor do I resort to it. I am an ascetic and a servant of Śiva. Why do you ask me (thus), O Princess (most) sacred among the greatest of the leading Yogins?

66. On hearing those words, Satī (chaste lady) Girijā laughingly spoke to him: "You know everything, O Baṭu. See, I shall play the game of dice today with Maheśa in front of you."

67. After saying thus, the daughter of the Lord of Mountains, the most beautiful lady in the world, took up the dice cubes. Even as the great sage stood witness, she stayed there and played the game with Bhava.

68. The couple earnestly engaged in the game were observed by the sage Nārada. With his mind (pleasantly) influenced by surprise, the learned sage went on observing (the game) and he was extremely gratified.

69. The chaste goddess engrossed in the game of dice was surrounded by her friends and attendants. She clashed with Śiva and played the game of dice fraudulently.

70. Opposed by great fraud he put the stake and Bhavānī was defeated by Śiva when he appeared to smile at it.

71-72. Together with Śiva, Nārada laughed at her satirically. Seeing that she had lost the game and hearing the satirical laughter as well as the derogatory remarks of Nārada, Pārvatī became extremely furious. She hastened to reply to him (suitably) after catching hold of his neck and attempting to turn him out.

73. The two crest jewels (of Girijā) charmingly sparkled.

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Beautiful in that anger, her splendid face was seen by Hara again and again (with great pleasure). They then played the game of dice.

74-75. Śaṅkara, the benefactor of the worlds, was told by Girijā: "I have lost the game. The wager has been already given. It is not otherwise. What are you going to stake now? Let it be mentioned."

Then the Three-eyed Lord spoke to Pārvatī:

76. "For your sake, O Bhavānī, this great ornament is being offered as wager: (my famous crest-jewel) the crescent moon, the great necklace as well as the pair of ear-rings.

77. O slender-bodied lady, let me be defeated by you and these ornaments be taken by you easily."

Then the game of dice with Śaṅkara was resumed.

78. Thus both of them, great experts in the art of gambling, went on playing. Then Śaṅkara who had (staked) many ornaments was defeated by Bhavānī.

79. The extremely beautiful Gaurī laughed and said to Śaṅkara: "O Śaṅkara, give me now itself the wager that you have lost."

80. Then Maheśa laughingly spoke these words of truth: "I have not been truly defeated by you, O slender-bodied one. Let it be pondered over.

81. I am invincible unto all living beings in every respect. Hence, O chaste lady, these words should never be spoken. Gamble as much as you please. I will win once again. See."

82-83. Then Aṁbikā said to Maheśa, her husband: "You have been defeated now by me. There is no wonder in this." After saying thus the lady of excellent face held Śaṁbhu by the hand and said: "O Śaṅkara, you have been defeated. There is no doubt. But you do not know."

Thus Girijā laughed gracefully and looked at him fascinatingly. He was attacked with words of merriment: "O Lord, the most auspicious of all auspicious things, O enemy of Smara, give me what has been lost (by you) and what had been promised (by you)."

Śiva said:

84. I am invincible to you, O lady of wide eyes. There is no

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doubt about this. Let what had been said arrogantly be pondered over truly.

85. On hearing his words she laughed and said: "O Lord, Mahādeva is invincible indeed to everyone.

86. But by me alone you have been defeated in the game of dice. You do not know anything in regard to what should be done and what should not be done as well as what was intended to be said."

87. Thus the couple were engaged in argument. Nārada, the excellent sage, laughingly spoke these words:

Nārada said:

88. O lady with large eyes extending up to the ears, listen to a statement conducive to the auspiciousness of the universe. Was this (Lord), the most excellent one among the great fortunate people, defeated by you? Why do you utter lies?

89. Mahādeva, the greatest sire of Devas, is indeed unconquered. He is called *Arūpa* ('formless'), *Surūpa* ('of beautiful form') and *Rūpātīta* ('one who is beyond all forms').

90. He is one and one alone. He is the Supreme. He is the splendour (of the luminous things). Śaṅkara is the lord of the three worlds. He is the immanent soul of the universe. He is the benefactor of the worlds.

91. O goddess, how is he defeated by you? He cannot be defeated (by anyone) in all the three worlds. O lady of excellent face, you do not know Śiva because of your womanly nature and feelings.

92. On being addressed thus by Nārada, Pārvatī became excessively angry. Incited by jealousy, the chaste lady spoke these words of censure:

Pārvatī said:

93. Nothing should be spoken out of fickleness, O son of Brahmā. Obeisance to you. I am afraid of you, O celestial sage. Welfare unto you. Be quiet.

94-96. Why is Śiva alone spoken highly of by you, O celestial sage, too many (times)? It was by my grace that Śiva was born, Śiva who is cited as Īśvara. There is no doubt about this that he has become well-established through me.

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On hearing many such (taunts and censures) Nārada kept quiet. On seeing that (such a situation) had arisen, Bhṛṅgī spoke these words:

Bhṛṅgī said:

97. You must not talk too much, O beautiful lady. My master is invincible and devoid of aberrations, O lady of good waistline.

98. You possess only womanly temperament, O lady of excellent face. You do not know the Lord who is greater than the greatest. Formerly, O Bhavānī, you had come to Ugra, the great lord, after keeping Kāma in front of you.

99. Has this ever been remembered by you? (Do you recollect) what has been performed by the Pināka-bearing Lord formerly? O beautiful lady, tell us (if it is so). Indeed Kāma was made *Anaṅga* (bodiless) by him. The park belonging to that Mountain, your father, had been burned.

100. It was after that, that Śiva, the Supreme Soul, the lord, greater than the greatest, was propitiated by you.

101. On being told thus by Bhṛṅgī, she became excessively angry. Even as Maheśa was listening, the infuriated lady spoke these words to Bhṛṅgī:

Pārvatī said:

102. O Bhṛṅgī, it is out of partiality that these words are spoken to me. You are a favourite of Śiva, O stupid one. Hence you have this attitude of difference.

103. I am of the nature of Śiva, O foolish one. Śiva is permanently stationed in me. How then could you use words showing difference between Śiva and Śivā?

104. Those words that bestow auspiciousness, uttered by Pārvatī were heard by Bhṛṅgī then. The infuriated Bhṛṅgī spoke to Pārvatī in the presence of Śiva:

105. "In the course of the *Yajña* of your father Dakṣa, the censure of Śiva was heard by you. Due to the hearing of what is displeasing and disquieting, the body was abandoned by you at the very same instant.

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106. O lady of slender body, what is done by you now, out of excitement? Don't you know a person who censures Śiva.

107. How were you born of the most excellent one among the Mountains, O lady of excellent complexion? How were you subjected to great distress, O lady of good waistline, on account of a severe penance.

108. Now you do not have devotion combined with love for Śiva. You are a beloved of Śiva, O lady of slender limbs. Hence I am speaking thus to you.

109. There is nothing greater than Śiva in all the three worlds. You must have devotion combined with love for Śiva, O lady of excellent complexion.

110. You are a devotee, O great goddess, O most excellent one among highly fortunate ones. Let him be served scrupulously as he has been attained by you by means of penance. Śiva is the most excellent one.

111. He is the lord of all. You must not do otherwise. It behoves you not to do otherwise."

On hearing Bhṛṅgī's words Girijā spoke to him:

Girijā said:

112. O Bhṛṅgī, be quiet and steady. Otherwise go away. You do not know what should be said and what should not be said. Why do you babble like a ghost?

113. By which man or woman was Śiva brought here by means of penance? Who am I? Who is this as understood by you? You speak to me with the attitude of difference.

114-115. Who are you? By whom have you been united? Wherefore do you talk too much? I will curse you. What will Śiva do now?

On being spoken to reproachfully by Bhṛṅgī, the chaste lady then cursed: "O stupid Bhṛṅgī, O favourite one of Śaṅkara, be devoid of flesh."

116-117. After saying thus, Pārvatī, the goddess, beloved of Śaṅkara, became furious. She held Śaṅkara by the hand. The lady of slender limbs took away the serpent Vāsuki from his neck.

118. Similarly she removed many other ornaments also. The

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infuriated lady hurriedly took away the ornaments of Śaṁbhu. His crescent moon and his excellent elephant hide were removed.

119. The serpents Kaṁbala and Aśvatara that had been worn by Maheśa as ornaments were removed by the great goddess laughingly with tricky words.

120. Even his loincloth was taken away laughingly with the utterance of tricky words.

At that time the Gaṇas and the friends (of Pārvatī) felt embarrassed and ashamed.

121-122. (The friends and others) turned their faces away. Bhṛṅgī of great penance, Caṇḍa, Muṇḍa, Mahāloman, Mahodara and many other Gaṇas became miserable. On seeing them in that plight, Maheśa became ashamed.

123-126. Śaṅkara who became angry spoke these words to Pārvatī:

Rudra said:

All the sages are laughing satirically. Similarly Brahmā, Viṣṇu and these Devas, Indra and others—all of them are laughing (at me). O splendid lady, what has been done by you? You are born of a (good) family, O slender-limbed one. Why do you behave like this? If you know for certain, O lady with excellent eyebrows, that I have been defeated by you, do like this. Give me the loincloth alone. Give me the loincloth only. It does not behove you to do otherwise.

127. On being told thus by Śaṁbhu, the Yogin, Pārvatī, the chaste lady of charming face, laughed and spoke these words:

128. "What have you to do with a loincloth? You are a sage of sanctified soul. (Some time back) you wandered through Dāruvana with the cardinal points alone for your garment (i.e. you were naked).

129. Under the pretext of begging for alms, the wives of the sages were enchanted. While you were going, you were greatly adored by them.

130. Your loincloth fell down (penis?) there. Nothing else was uttered by the sages. Hence what you have lost in the gambling game, should be abandoned by you."

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131. On hearing it, Rudra the great lord became angry with Pārvatī. He stared at her angrily with his third eye.

132. On seeing Śaṅkara furious, all the groups of Devas as well as the Gaṇakumārakas (i.e. sons of the Gaṇas or son-like Gaṇas?) became overcome by great fear.

133-135. All of them said to one another slowly with suspicion and fear: "Rudra is angry now with Girijā. Just as Madana was burnt so also she (will be burnt). The words cannot be otherwise." Those Gaṇas and all the celestial sages who were discussing thus were looked at by the goddess with the glowing gesture of married blessedness. The chaste lady spoke laughingly to the *Satpuruṣa* (the Supreme Being, the Principle of Existence):

136-138. "Of what avail is your stare with your greatest eye? I am not Kāla nor Kāma nor the sacrifice of Dakṣa. I am not Tripura, O Śaṁbhu, nor Andhaka, O bull-emblemed Lord. What will come out of your staring thus? In vain have you been a Virūpākṣa (i.e. of uneven three eyes) before me."

Parameśvarī spoke these and many other similar words. On hearing those words, the lord became inclined to go away:

139-141. 'A forest alone is the excellent (resort) today. A lonely forest is really the best resort now. One who is alone, who has kept his mind and soul under control and who has eschewed all possessions is really happy. He is a learned man. He is wise. He is the knower of the greatest truth. He, by whom lust and attachment have been eschewed, becomes liberated and happy.'

After thinking thus, Śrī Śaṅkara of great compassionate nature abandoned Girijā and went away to the wonderful forest region. Separated from his beloved wife, he went to the Siddhāṭavī ('forest of the Siddhas'), full of Paramahaṁsas ('great Yogins of high spiritual power').

142. On seeing Śaṅkara come out, all the inhabitants of Kailāsa, all the Gaṇas beginning with Vīrabhadra came out and followed him.

143-144. Taking up the umbrella, Bhṛṅgī went behind him. The chowries used for fanning resembled Gaṅgā and Yamunā. Taking them up, the intelligent Nandī went behind him. The bull went ahead and shone along with the aerial chariot.

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145-146. With all these splendid things, Mahādeva shone with refulgence. The goddess Pārvatī went to the harem with dejected mind. Surrounded by many friends, attendants and others, Girijā mentally thought about Parameśvara.

147-149. Leaving off the Gaṇas then, Śaṁbhu went very far off. Mahādeva left behind Gaṇeśa, Kumāra, Vīrabhadra and others, Bhṛṅgī, Nandin, Caṇḍa, Somanandin and other inhabitants of Kailāsa. Mahādeva of great penance went alone and single. He went far into the forest. (Ultimately) Śiva reached Siddhavaṭa.

150-153. A divine seat was made by the Earth for him. It was made wonderful by means of saffron, jewels, Siddharatnas ('precious gems') and lapis lazuli. It was polished and brightened by whitewash. Maheśa, the lord of Yoga sat there.

He sat in the lotus posture. Maheśa, the most excellent one among the knowers of Yoga, kept his eyes shut and meditated on the pure Ātman by means of Ātman.

Mahādeva, the moon-crested lord, shone during the meditation.

The noble-souled Śeṣa was his Yogapaṭṭa (upper cloth). Vāsuki, the great king of serpents, was tied round the waist.

The Ātman was eulogized by him. The Ātman was considered the immanent soul of everything. He who was to be known through Vedāntas cannot behave like worldly men. He was single and infinite without any limit or boundary. He cannot be guessed or known by Logic. He is of the form of self-enlightenment. The sole lord of the worlds remained thus visualizing the (Supreme Spirit) greater than the greatest.

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CHAPTER THIRTYFIVE[1]

Pārvatī as Śabarī Brings Back Śiva: Śiva's Coronation

Lomaśa said:

1. When Mahādeva went to the forest, Girijā became dejected on account of separation. The lady of slender limbs did not get any pleasure in the mansions or apartments.

2. The splendid lady of slender body brooded over Śiva with all feelings. Understanding that Śivā was worried and anxious (about Śiva), her friend Vijayā said:

Vijayā said:

3. O splendid lady, it was by means of a great penance that you attained Śiva. In vain was a false game of dice played with Śaṅkara, the ascetic.

4. There are many defects in playing at dice. O sinless lady, have they not been heard by you? Seek the forgiveness of Śiva, O slender lady of great cleverness, immediately.

5-6. O gentle lady of excellent face, go, go along with us (to the forest). Before Saṁbhu has not gone far off, go to Śaṅkara and seek his pardon. If you do not seek the forgiveness of Śiva, later on you will certainly have to regret it. You will become miserable.

7. On hearing the words uttered by Vijayā, (the goddess) of great equanimity and courageousness, laughingly spoke these words to her friend Vijayā—wondrous words of truthful nature:

8-11. "Formerly he had been surrounded by great prosperity but he was defeated by me. He is shameless[2] (or above the sense of shame). I have nothing to do immediately. Without me, he will continue to be ugly and hideous (or formless). Lord

1. This concluding chapter of the *Kedāra-khaṇḍa*, tells us how Pārvatī in the guise of a Śabara girl enticed Śiva back and the apologizing Śiva amicably lived together with her afterwards.

2. VV 8-11. A clever use of *pun*. Every epithet of Śiva which is apparently derogatory is really complimentary, e.g. *virūpa*: (i) of ugly form; (ii) formless or transcending form.

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Maheśa had been rendered as one with forms and say not otherwise. Neither communion nor separation can exist between us, with him and with me. Maheśa who is without form and shape has been made one with form and shape by me. This entire universe consisting of the mobile and immobile beings along with the excellent Devas, has been created by me for the sake of his sport. O Vijayā, see my sport along with the causes of origin and existence."

12. After saying thus, the goddess Girijā, the (cause) of all auspiciousness, became desirous of going to Maheśvara after assuming the form of a female Śabara huntress.

13. (She assumed the form of a) dark-complexioned slender lady. Her teeth were like the buds of *Śikhara* (a variety of jasmine). Her lips resembled the round *Biṁba* (a variety of red plum) fruit. She possessed a fine neck. She had to bend down slightly on account of the weight of the heavy breasts. Her smooth glossy tresses had grown abundantly. She was very slender and thin in her waist. The buttocks were large. Gaurī's thighs were like the golden plantain stem. She was *Pallīyuktā* (? accompanied by her friends who looked like the members of the hut or family). She had very fine bangles. She adorned herself with the plumes and feathers of a peacock.

14. She held in her hand a bow that resembled a lotus-stalk. There was a quiver on her back. It had been made of *Ketaka* leaves. (From a distance) she saw Giriśa. The lady of beautiful face thus went along, served and accompanied by many friends and attendants.

15. Through the loud humming sound of the bees, she made the three worlds reverberate. Girijā (appeared) to revive *Manmatha* again and again.

16. The royal swans became at that instant filled with love and desire. Bees and peacocks—all of them were lovelorn and so had heart-burn.

17. She went to the place where Maheśvara was seated engaged in trance and meditation. He was seen by the goddess extremely fascinated by the sound of bees.

18-19. Mahādeva woke up from his trance. On seeing the Śabarī, Maheśa immediately became afflicted with love. He went

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near Girijā and was about to seize her by the hand, when the chaste lady suddenly vanished from his presence.

20. Immediately after seeing it, the lord had his wrong notion dispelled. Śaṁbhu wandered around but did not see the dark-eyed lady.

21-22. He experienced pangs of separation. He became lovelorn. Śaṁbhu who was the enemy of Madana, whose form was perpetual knowledge and who was devoid of delusion, became deluded. He saw Girijā once again. He spoke to the huntress the following weighty words, very relevant to the occasion:

Śiva said:

23. Listen to my words, O lady of slender limbs. After hearing them, it behoves you to do accordingly. Who are you? To whom do you belong, O slender-limbed lady? Let this be told exactly, O lady of beautiful waist and of great fortune.

Śivā said:

24. I am searching for my husband who is omniscient, who bestows all objects. who is independent and devoid of aberrations and who is the most excellent lord of all the worlds.

25-28. On being told thus, the bull-emblemed lord replied to Girijā thus: "O gentle lady, I am the most suitable husband for you and none else. O beautiful lady, O beautiful lady of excellent face, let this be truthfully pondered over."

On hearing the words of Rudra, she spoke smilingly: "O noble one of great fortune, you may say that the husband sought after by me is you yourself and not otherwise. But welfare unto you, I shall tell you something. You are devoid of *Guṇas*. You are the scorcher of enemies. The beautiful lady by whom you had been wooed before by means of great penance, has been abandoned by you in the forest in a trice.

29. It is very difficult for all living beings ever to propitiate you. Hence what has been said before me by you, should not be said again."

30-31. On hearing the words of Śabarī, the Bull-emblemed Lord replied: "Do not say so, O lady of large eyes. That poor

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ascetic woman has not been abandoned. If she is abandoned by me, O lady of slender body, can anything be spoken? After knowing me wretched and pitiable, O lady of large eyes, O lady of good waistline, you must carry out my suggestion."

32. On being earnestly requested thus in various ways by the Trident-bearing Lord, Girijā laughingly spoke these words of ridicule and reproof:

33-34. "O lord of Yogins, you are an ascetic. You are free from attachment. You are unsullied. You are one revelling in the Ātman. You are beyond *Dvandvas* (i.e. mutually opposed pairs such as pleasure-pain) and you are the lord by whom Madana was slain. You are Virūpākṣa himself and you have been seen by me. It is impossible for me to attain you. You cannot be conquered by anyone. Hence what has been suggested to me before, should not be said by you again."

35. On hearing her words, the slayer of Madana said: "Be my wife. It does not behove you to do anything otherwise."

36-37. After saying this, the lord who was afflicted with love seized the huntress by the hand. She said smilingly to him in a respectful manner:

"Let me go, let me go. This is not proper, O lord, to do, especially by an ascetic. Do not use force. Request my father. Do not attack me otherwise."

Mahādeva said:

38. O lady of splendid face, where is your father living? Tell your father quickly. I shall see him after presenting my prostrations.

39. On hearing these words uttered by him, the Bull-bannered Lord was brought to her father by that slender lady of dark eyes.

40-41. He was the excellent Mountain Himavān stationed on the peak of Kailāsa. He had great lustre. He was surrounded by many serpents. He was standing at the entrance and was pointed out to Śaṅkara by the goddess: "O lord, this is my father. Without shyness request him (for my hand). He will give me (to you). O ascetic, do not delay."

42. Thinking that it should be so, he suddenly bowed down

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to Himālaya and spoke these words: "O most excellent one among the lords of Mountains, O highly intelligent one, give your magnificent daughter (to me), the extremely distressed one."

43. On hearing these pitiable words, Himālaya got up. Holding Maheśa (by the hand), the Lord of Mountains himself spoke:

44-46. "What do you say, O lord? This is improper for you now. You are the donor (reputed) in all the three worlds. Universe consisting of mobile and immobile beings has been created by you." Thus the great Mountain Himālaya engaged himself in eulogy. Then there came Nārada, the excellent sage.

He laughingly spoke these words: "O Trident-bearing Lord, obeisance to you. O Śaṁbhu, listen to my words, the great words full of the essence of reality.

47. Association with young women only adds to affliction and distress. You are the master, the lord of the worlds, the great lord, greater than the greatest. Ponder over everything, O lord of Devas. It behoves you to speak truthfully."

48. On being enlightened thus by the noble-souled Nārada, Śaṁbhu, the great lord, became enlightened and laughed.

Śiva said:

49-53. O Nārada, truth has been spoken by you in this matter. It is not otherwise in any respect. Downfall for men is surely caused by association with young women. There is no doubt about it. Your words cannot be otherwise. I have been fascinated by this lady and brought to Gandhamādana.

This is a mysteriously wonderful activity caused by a ghost-like creature. Hence I am not staying near this Mountain. I am going now itself once again to another forest.

After saying thus, he went along the path that is hard to be attained even by Yogins, that is unfathomable and that has no support. On understanding this, Nārada spoke these words to Girijā, the Lord of Mountains and to the *Pārṣadas* immediately:

54. "This is Maheśa, the lord of the universe, the destroyer of Tripura, the lord of great reputation. He should be saluted, eulo-

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gized and entreated for pardon truthfully [*or paramārthataḥ*: for the sake of the greatest aim in life]."

55-56. On hearing these words uttered by Nārada, all the Mountains of great lustre (went to the Lord) keeping Girijā at their head. All of them fell (at the feet of) Śaṅkara, the benefactor of all the worlds, like a long rod. All Pramathas, Guhyakas and others bowed down and eulogized him (i.e. Śiva).

57. On being eulogized, the Lord came to Gandhamādana. The lord of all was ceremoniously crowned by Aṅgiras along with noble-souled ones.

58. At that time *Dundubhi*-drums were sounded and many musical instruments were played. All the Suras beginning with Indra threw showers of flowers.

59. The Lord of Yogins worthy of being saluted by the entire universe, was entreated and surrounded by many groups of Suras beginning with Brahmā. He was accompanied by Girijā. On being entreated by them, he condescended to sit on a divine seat where he shone with great magnificence and all kinds of auspicious things.

60. The acts of the noble-souled Maheśa, O Brāhmaṇas, of this sort are destructive of the sins of those who listen to them. They (i.e. the acts) are innumerable.

61. All those stories of Rudra heard (by us) are great. What more shall I tell you?

The sages said:

62. Thus the act of Śaṅkara has been described by you. By this story itself we are undoubtedly satisfied.

Sūta said:

63-64. Everything has been heard by me by the grace of Vyāsa. The wonderful form of Śaṅkara is vast and contains within it the wonderful features of the Vedas. It is of the nature of perfect knowledge and it has been described (to you). Those who are endowed with great faith and listen to as well as narrate with love and devotion the wonderful story of the greatness of Śiva, this story which is dear to Śiva and which is called *Śiva-śāstra*, attain the great goal.

:: END OF KEDĀRAKHAṆḌA ::

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THE VEDANTA CENTRE, 420 Beacon,
Boston, Mass., U. S. A.

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La Crescenta, Los Angeles County, California, U.S.A.

THE UPANISHADS

TRANSLATED AND COMMENTATED

BY

SWÂMI PARAMÂNANDA

FROM THE ORIGINAL SANSKRIT TEXT

VOLUME I

THIRD EDITION

Enlarged

PUBLISHED BY

THE VEDÂNTA CENTRE

BOSTON · MASS · U · S · A

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THIS VOLUME IS
REVERENTLY DEDICATED TO ALL SEEKERS
OF TRUTH AND LOVERS OF WISDOM

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PREFACE

THE translator's idea of rendering the Upanishads into clear simple English, accessible to Occidental readers, had its origin in a visit paid to a Boston friend in 1909. The gentleman, then battling with a fatal malady, took from his library shelf a translation of the Upanishads and, opening it, expressed deep regret that the obscure and unfamiliar form shut from him what he felt to be profound and vital teaching.

The desire to unlock the closed doors of this ancient treasure house, awakened at that time, led to a series of classes on the Upanishads at The Vedânta Centre of Boston during its early days in St. Botolph Street. The translation and commentary then given were transcribed and, after studious revision, were published in the Centre's monthly magazine, "The Message of the East," in 1913 and 1914. Still further revision has brought it to its present form.

So far as was consistent with a faithful rendering of the Sanskrit text, the Swami throughout his translation has sought to eliminate all that might seem obscure and confusing to the modern mind. While retaining in remarkable measure the rhythm and archaic force of the lines, he has tried not to sacrifice directness and simplicity of style. Where he has been obliged to use the Sanskrit term for lack of an exact English equivalent, he has invariably interpreted it by a familiar English word in brackets; and everything has been done to remove the sense of strangeness in order that the Occidental reader may not feel himself an alien in the new regions of thought opened to him.

Even more has the Swami striven to keep the letter subordinate to the spirit. Any Scripture is only secondarily an historical document. To treat it as an object of mere intellectual curiosity is to cheat the world of its deeper message. If mankind is to derive the highest benefit from a study of it, its appeal must be primarily to the spiritual consciousness; and one of the salient merits of the present translation lies

in this, that the translator approaches his task not only with the grave concern of the careful scholar, but also with the profound reverence and fervor of the true devotee.

EDITOR

BOSTON, March, 1919

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INTRODUCTION

THE Upanishads represent the loftiest heights of ancient Indo-Aryan thought and culture. They form the wisdom portion or *Gnâna-Kânda* of the Vedas, as contrasted with the *Karma-Kânda* or sacrificial portion. In each of the four great Vedas — known as Rik, Yajur, Sâma and Atharva — there is a large portion which deals predominantly with rituals and ceremonials, and which has for its aim to show man how by the path of right action he may prepare himself for higher attainment. Following this in each Veda is another portion called the Upanishad, which deals wholly with the essentials of philosophic discrimination and ultimate spiritual vision. For this reason the Upanishads are known as the *Vedânta*, that is, the end or final goal of wisdom (*Veda*, wisdom; *anta*, end).

The name *Upanishad* has been variously interpreted. Many claim that it is a compound Sanskrit word *Upa-ni-shad*, signi-

fying "sitting at the feet or in the presence of a teacher"; while according to other authorities it means "to shatter" or "to destroy" the fetters of ignorance. Whatever may have been the technical reason for selecting this name, it was chosen undoubtedly to give a picture of aspiring seekers "approaching" some wise Seer in the seclusion of an Himâlayan forest, in order to learn of him the profoundest truths regarding the cosmic universe and God. Because these teachings were usually given in the stillness of some distant retreat, where the noises of the world could not disturb the tranquillity of the contemplative life, they are known also as *Âranyakas*, Forest Books. Another reason for this name may be found in the fact that they were intended especially for the *Vânaprasthas* (those who, having fulfilled all their duties in the world, had retired to the forest to devote themselves to spiritual study).

The form which the teaching naturally assumed was that of dialogue, a form later adopted by Plato and other Greek philosophers. As nothing was written and all

instruction was transmitted orally, the Upanishads are called *Srutis*, "what is heard." The term was also used in the sense of revealed, the Upanishads being regarded as direct revelations of God; while the *Smritis*, minor Scriptures "recorded through memory," were traditional works of purely human origin. It is a significant fact that nowhere in the Upanishads is mention made of any author or recorder.

No date for the origin of the Upanishads can be fixed, because the written text does not limit their antiquity. The word *Sruti* makes that clear to us. The teaching probably existed ages before it was set down in any written form. The text itself bears evidence of this, because not infrequently in a dialogue between teacher and disciple the teacher quotes from earlier Scriptures now unknown to us. As Professor Max Müller states in his lectures on the Vedânta Philosophy: "One feels certain that behind all these lightning-flashes of religious and philosophic thought there is a distant past, a dark background of which we shall never know the beginning." Some

scholars place the Vedic period as far back as 4000 or 5000 B.C.; others from 2000 to 1400 B.C. But even the most conservative admit that it antedates, by several centuries at least, the Buddhistic period which begins in the sixth century B.C.

The value of the Upanishads, however, does not rest upon their antiquity, but upon the vital message they contain for all times and all peoples. There is nothing peculiarly racial or local in them. The ennobling lessons of these Scriptures are as practical for the modern world as they were for the Indo-Aryans of the earliest Vedic age. Their teachings are summed up in two *Mahâ-Vâkyam* or "great sayings":—*Tat twam asi* (That thou art) and *Aham Brahmâsmi* (I am Brahman). This oneness of Soul and God lies at the very root of all Vedic thought, and it is this dominant ideal of the unity of all life and the oneness of Truth which makes the study of the Upanishads especially beneficial at the present moment.

One of the most eminent of European Orientalists writes: "If we fix our attention upon it (this fundamental dogma of the

Vedânta system) in its philosophical simplicity as the identity of God and the Soul, the *Brahman* and the *Âtman*, it will be found to possess a significance reaching far beyond the Upanishads, their time and country; nay, we claim for it an inestimable value for the whole race of mankind. . . . Whatever new and unwonted paths the philosophy of the future may strike out, this principle will remain permanently unshaken and from it no deviation can possibly take place. If ever a general solution is reached of the great riddle . . . the key can only be found where alone the secret of nature lies open to us from within, that is to say, in our innermost self. It was here that for the first time the original thinkers of the Upanishads, to their immortal honor, found it. . . ."

The first introduction of the Upanishads to the Western world was through a translation into Persian made in the seventeenth century. More than a century later the distinguished French scholar, Anquetil Duperron, brought a copy of the manuscript from Persia to France and translated it into French and Latin, publishing only the

Latin text. Despite the distortions which must have resulted from transmission through two alien languages, the light of the thought still shone with such brightness that it drew from Schopenhauer the fervent words: "How entirely does the Oupnekhat (Upanishad) breathe throughout the holy spirit of the Vedas! How is every one, who by a diligent study of its Persian Latin has become familiar with that incomparable book, stirred by that spirit to the very depth of his Soul! From every sentence deep, original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit." Again he says: "The access to (the Vedas) by means of the Upanishads is in my eyes the greatest privilege which this still young century (1818) may claim before all previous centuries." This testimony is borne out by the thoughtful American scholar, Thoreau, who writes: "What extracts from the Vedas I have read fall on me like the light of a higher and purer luminary which describes a loftier course through a purer stratum — free from particulars, simple, universal."

The first English translation was made by a learned Hindu, Râjâ Râm Mohun Roy (1775–1833). Since that time there have been various European translations — French, German, Italian and English. But a mere translation, however accurate and sympathetic, is not sufficient to make the Upanishads accessible to the Occidental mind. Professor Max Müller after a lifetime of arduous labor in this field frankly confesses: "Modern words are round, ancient words are square, and we may as well hope to solve the quadrature of the circle, as to express adequately the ancient thought of the Vedas in modern English."

Without a commentary it is practically impossible to understand either the spirit or the meaning of the Upanishads. They were never designed as popular Scriptures. They grew up essentially as text books of God-knowledge and Self-knowledge, and like all text books they need interpretation. Being transmitted orally from teacher to disciple, the style was necessarily extremely condensed and in the form of aphorisms. The language also was often metaphorical and obscure. Yet if one has the perse-

verance to penetrate beneath these mere surface difficulties, one is repaid a hundred-fold; for these ancient Sacred Books contain the most precious gems of spiritual thought.

Every Upanishad begins with a Peace Chant (*Shânti-patha*) to create the proper atmosphere of purity and serenity. To study about God the whole nature must be prepared, so unitedly and with loving hearts teacher and disciples prayed to the Supreme Being for His grace and protection. It is not possible to comprehend the subtle problems of life unless the thought is tranquil and the energy concentrated. Until our mind is withdrawn from the varied distractions and agitations of worldly affairs, we cannot enter into the spirit of higher religious study. No study is of avail so long as our inner being is not attuned. We must hold a peaceful attitude towards all living things; and if it is lacking, we must strive fervently to cultivate it through suggestion by chanting or repeating some holy text. The same lesson is taught by Jesus the Christ when He says: "If thou bring thy gift to the altar and there rememberest that thy brother hath aught

against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Bearing this lofty ideal of peace in our minds, let us try to make our hearts free from prejudice, doubt and intolerance, so that from these sacred writings we may draw in abundance inspiration, love and wisdom.

PARAMÂNANDA

ISA–UPANISHAD

This Upanishad derives its title from the opening words, Isâ-vâsya, "*God-covered.*" *The use of* Isa (*Lord*) — *a more personal name of the Supreme Being than* Brahman, Âtman *or Self, the names usually found in the Upanishads —constitutes one of its peculiarities. It forms the closing chapter of the Yajur-Veda, known as* Shukla (*White*).

Oneness of the Soul and God, and the value of both faith and works as means of ultimate attainment are the leading themes of this Upanishad. The general teaching of the Upanishads is that works alone, even the highest, can bring only temporary happiness and must inevitably bind a man, unless through them he gains knowledge of his real Self. To help him acquire this knowledge is the aim of this and all Upanishads.

ISA–UPANISHAD

PEACE CHANT

OM! That (the Invisible-Absolute) is whole; whole is this (the visible phenomenal); from the Invisible Whole comes forth the visible whole. Though the visible whole has come out from that Invisible Whole, yet the Whole remains unaltered.

OM! PEACE! PEACE! PEACE!

THE indefinite term "That" is used in the Upanishads to designate the Invisible-Absolute, because no word or name can fully define It. A finite object, like a table or a tree, can be defined; but God, who is infinite and unbounded, cannot be expressed by finite language. Therefore the *Rishis* or Divine Seers, desirous not to limit the Unlimited, chose the indefinite term "That" to designate the Absolute.

In the light of true wisdom the phenomenal and the Absolute are inseparable. All existence is in the Absolute; and whatever exists, must exist in It; hence all manifestation is merely a modification of the One Supreme Whole, and neither increases nor diminishes It. The Whole therefore remains unaltered.

I

ALL this, whatsoever exists in the universe, should be covered by the Lord. Having renounced (the unreal), enjoy (the Real). Do not covet the wealth of any man.

WE cover all things with the Lord by perceiving the Divine Presence everywhere. When the consciousness is firmly fixed in God, the conception of diversity naturally drops away; because the One Cosmic Existence shines through all things. As we gain the light of wisdom, we cease to cling to the unrealities of this world, and we find all our joy in the realm of Reality.

The word "enjoy" is also interpreted by the great commentator Sankarâchârya as "protect," because knowledge of our true Self is the greatest protector and sustainer. If we do not have this knowledge, we cannot be happy; because nothing on this external plane of phenomena is permanent or dependable. He who is rich in the knowledge of the Self does not covet external power or possession.

II

IF one should desire to live in this world a hundred years, one should live performing *Karma* (righteous deeds). Thus thou mayest live; there is no other way. By doing this, *Karma* (the fruits of thy actions) will not defile thee.

IF a man still clings to long life and earthly possessions, and is therefore unable to follow the path of Self-knowledge (*Gnâna-Nishtâ*) as prescribed in the first *Mantram* (text), then he may follow the path of right action (*Karma-Nishtâ*). *Karma* here means actions performed without selfish motive, for the sake of the Lord alone. When a man performs actions clinging blindly to his lower desires, then his actions bind him to the plane of ignorance or the plane of birth and death; but when the same actions are performed with surrender to God, they purify and liberate him.

III

AFTER leaving their bodies, they who have killed the Self go to the worlds of the *Asuras*, covered with blinding ignorance.

THE idea of rising to bright regions as a reward for well-doers, and of falling into realms of darkness as a punishment for evil-doers is common to all great religions. But Vedânta claims that this condition of heaven and hell is only temporary; because our actions, being finite, can produce only a finite result.

What does it mean "to kill the Self?" How can the immortal Soul ever be destroyed? It cannot be destroyed, it can only be obscured. Those who hold themselves under the sway of ignorance, who serve the flesh and neglect the *Âtman* or the real Self, are not able to perceive the effulgent and indestructible nature of their Soul; hence they fall into the realm where the Soul light does not shine. Here the Upanishad shows that the only hell is absence of knowledge. As long as man is overpowered

by the darkness of ignorance, he is the slave of Nature and must accept whatever comes as the fruit of his thoughts and deeds. When he strays into the path of unreality, the Sages declare that he destroys himself; because he who clings to the perishable body and regards it as his true Self must experience death many times.

IV

THAT One, though motionless, is swifter than the mind. The senses can never overtake It, for It ever goes before. Though immovable, It travels faster than those who run. By It the all-pervading air sustains all living beings.

THIS verse explains the character of the *Âtman* or Self. A finite object can be taken from one place and put in another, but it can only occupy one space at a time. The *Âtman*, however, is present everywhere; hence, though one may run with the greatest swiftness to overtake It, already It is there before him.

Even the all-pervading air must be supported by this Self, since It is infinite; and as nothing can live without breathing air, all living things must draw their life from the Cosmic Self.

V

IT moves and It moves not. It is far and also It is near. It is within and also It is without all this.

IT is near to those who have the power to understand It, for It dwells in the heart of every one; but It seems far to those whose mind is covered by the clouds of sensuality and self-delusion. It is within, because It is the innermost Soul of all creatures; and It is without as the essence of the whole external universe, infilling it like the all-pervading ether.

VI

HE who sees all beings in the Self and the Self in all beings, he never turns away from It (the Self).

VII

HE who perceives all beings as the Self, for him how can there be delusion or grief, when he sees this oneness (everywhere)?

HE who perceives the Self everywhere never shrinks from anything, because through his higher consciousness he feels united with all life. When a man sees God in all beings and all beings in God, and also God dwelling in his own Soul, how can he hate any living thing? Grief and delusion rest upon a belief in diversity, which leads to competition and all forms of selfishness. With the realization of oneness, the sense of diversity vanishes and the cause of misery is removed.

VIII

HE (the Self) is all-encircling, resplendent, bodiless, spotless, without sinews, pure, untouched by sin, all-seeing, all-knowing, transcendent, self-existent; He has disposed all things duly for eternal years.

THIS text defines the real nature of the Self. When our mind is cleansed from the dross of matter, then alone can we behold the vast, radiant, subtle, ever-pure and spotless Self, the true basis of our existence.

IX

THEY enter into blind darkness who worship *Avidyâ* (ignorance and delusion); they fall, as it were, into greater darkness who worship *Vidyâ* (knowledge).

X

BY *Vidyâ* one end is attained; by *Avidyâ*, another. Thus we have heard from the wise men who taught this.

XI

HE who knows at the same time both *Vidyâ* and *Avidyâ*, crosses over death by *Avidyâ* and attains immortality through *Vidyâ*.

THOSE who follow or "worship" the path of selfishness and pleasure (*Avidyâ*), without knowing anything higher, necessarily fall into darkness; but those who worship or cherish *Vidyâ* (knowledge) for mere intellectual pride and satisfaction, fall into greater darkness, because the opportunity which they misuse is greater.

In the subsequent verses *Vidyâ* and *Avidyâ* are used in something the same sense as "faith" and "works" in the Christian Bible; neither alone can lead to the ultimate goal, but when taken together they carry one to the Highest. Work done with unselfish motive purifies the mind and enables man to perceive his undying nature. From this he gains inevitably a knowledge of God, because the Soul and God are one and inseparable; and when he knows himself to be one with the Supreme and Indestructible Whole, he realizes his immortality.

XII

THEY fall into blind darkness who worship the Unmanifested and they fall into greater darkness who worship the manifested.

XIII

BY the worship of the Unmanifested one end is attained; by the worship of the manifested, another. Thus we have heard from the wise men who taught us this.

XIV

HE who knows at the same time both the Unmanifested (the cause of manifestation) and the destructible or manifested, he crosses over death through knowledge of the destructible and attains immortality through knowledge of the First Cause (Unmanifested).

THIS particular Upanishad deals chiefly with the Invisible Cause and the visible manifestation; and the whole trend of its teaching is to show that they are one and the same, one being the outcome of the other; hence no perfect knowledge is possible without simultaneous comprehension of both. The wise men declare that he who worships in a one-sided way, whether the visible or the invisible, does not reach the highest goal. Only he who has a co-ordinated understanding of both the visible and the invisible, of matter and spirit, of activity and that which is behind activity, conquers Nature and thus overcomes death. By work, by making the mind steady and by following the prescribed rules given in the Scriptures, a man gains wisdom. By the light of that wisdom he is able to perceive the Invisible Cause in all visible forms. Therefore the wise man sees Him in every manifested form. They who have a true conception of God are never separated from Him. They exist in Him and He in them.

XV

THE face of Truth is hidden by a golden disk. O Pushan (Effulgent Being)! Uncover (Thy face) that I, the worshipper of Truth, may behold Thee.

XVI

O PUSHAN! O Sun, sole traveller of the heavens, controller of all, son of Prajâpati, withdraw Thy rays and gather up Thy burning effulgence. Now through Thy Grace I behold Thy blessed and glorious form. The *Purusha* (Effulgent Being) who dwells within Thee, I am He.

HERE the sun, who is the giver of all light, is used as the symbol of the Infinite, giver of all wisdom. The seeker after Truth prays to the Effulgent One to control His dazzling rays, that his eyes, no longer blinded by them, may behold the Truth. Having perceived It, he proclaims: "Now I see that that Effulgent Being and I are one and the same, and my delusion is destroyed." By the light of Truth he is able to discriminate between the real and the unreal, and the knowledge thus gained convinces him that he is one with the Supreme; that there is no difference between himself and the Supreme Truth; or as Christ said, "I and my Father are one."

XVII

MAY my life-breath go to the all-pervading and immortal *Prâna*, and let this body be burned to ashes. Om! O mind, remember thy deeds! O mind, remember, remember thy deeds! Remember!

SEEK not fleeting results as the reward of thy actions, O mind! Strive only for the Imperishable. This *Mantram* or text is often chanted at the hour of death to remind one of the perishable nature of the body and the eternal nature of the Soul. When the clear vision of the distinction between the mortal body and the immortal Soul dawns in the heart, then all craving for physical pleasure or material possession drops away; and one can say, let the body be burned to ashes that the Soul may attain its freedom; for death is nothing more than the casting-off of a worn-out garment.

XVIII

O AGNI (Bright Being)! Lead us to blessedness by the good path. O Lord! Thou knowest all our deeds, remove all evil and delusion from us. To Thee we offer our prostrations and supplications again and again.

Here ends this Upanishad

THIS Upanishad is called Isâ-Vâsya-Upanishad, that which gives *Brahma-Vidyâ* or knowledge of the All-pervading Deity. The dominant thought running through it is that we cannot enjoy life or realize true happiness unless we consciously "cover" all with the Omnipresent Lord. If we are not fully conscious of that which sustains our life, how can we live wisely and perform our duties? Whatever we see, movable or immovable, good or bad, it is all "That." We must not divide our conception of the universe; for in dividing it, we have only fragmentary knowledge and we thus limit ourselves.

He who sees all beings in his Self and his Self in all beings, he never suffers; because when he sees all creatures within his true Self, then jealousy, grief and hatred vanish. He alone can love. That All-pervading One is self-effulgent, birthless, deathless, pure, untainted by sin and sorrow. Knowing this, he becomes free from the bondage of matter and transcends death. Transcending death means realizing the difference between body and Soul and identifying oneself with the Soul. When we actually behold the undecaying Soul within us and realize our true nature, we no longer identify ourself with the body which dies and we do not die with the body.

Self-knowledge has always been the theme of the Sages; and the Upanishads deal especially with the knowledge of the Self and also with the knowledge of God, because there is no difference between the Self and God. They are one and the same. That which comes out of the Infinite Whole must also be infinite; hence the Self is infinite. That is

the ocean, we are the drops. So long as the drop remains separate from the ocean, it is small and weak; but when it is one with the ocean, then it has all the strength of the ocean. Similarly, so long as man believes himself to be separate from the Whole, he is helpless; but when he identifies himself with It, then he transcends all weakness and partakes of Its omnipotent qualities.

KATHA–UPANISHAD

The Katha-Upanishad is probably the most widely known of all the Upanishads. It was early translated into Persian and through this rendering first made its way into Europe. Later Râjâ Râm Mohun Roy brought out an English version. It has since appeared in various languages; and English, German and French writers are all agreed in pronouncing it one of the most perfect expressions of the religion and philosophy of the Vedas. Sir Edwin Arnold popularized it by his metrical rendering under the name of "The Secret of Death," and Ralph Waldo Emerson gives its story in brief at the close of his essay on "Immortality."

There is no consensus of opinion regarding the place of this Upanishad in Vedic literature. Some authorities declare it to belong to the Yajur-Veda, others to the Sâma-Veda, while a large number put it down as a part of the Atharva-Veda. The story is first suggested in the Rig-Veda; it is told more definitely in the Yajur-Veda; and in the Katha-Upanishad it appears fully elaborated and interwoven with the loftiest Vedic teaching. There is nothing, however, to indicate the special place of this final version, nor has any meaning been found for the name Katha.

The text presents a dialogue between an aspiring disciple, Nachiketas, and the Ruler of Death regarding the great Hereafter.

KATHA-UPANISHAD

PEACE CHANT

MAY He (the Supreme Being) protect us both, teacher and taught. May He be pleased with us. May we acquire strength. May our study bring us illumination. May there be no enmity among us.

OM! PEACE! PEACE! PEACE!

Part First

I

VÂJASRAVA, being desirous of heavenly rewards (at the Viswajit sacrifice), made a gift of all that he possessed. He had a son by the name of Nachiketas.

II

WHEN the offerings were being distributed, faith (*Shraddhâ*) entered (the heart of) Nachiketas, who, though young, yet reflected:

III

THESE cows have drunk water, eaten grass and given milk for the last time, and their senses have lost all vigor. He who gives these undoubtedly goes to joyless realms.

IN India the idea of sacrifice has always been to give freely for the joy of giving, without asking anything in return; and the whole purpose and merit of the sacrifice is lost, if the giver entertains the least thought of name, fame or individual benefit. The special Viswajit sacrifice which Vâjasrava was making required of him to give away all that he possessed. When, however, the gifts were brought forward to be offered, his son Nachiketas, although probably a lad about twelve years of age, observed how worthless were the animals which his father was offering. His heart at once became filled with *Shraddhâ*. There is no one English word which can convey the meaning of this Sanskrit term. It is more than mere faith. It also implies self-reliance, an independent sense of right and wrong, and the courage of one's own conviction. As a boy of tender age, Nachiketas had no right to question his father's action; yet, impelled by the sudden awakening of his higher nature, he could not but reflect: "By merely giving these useless cows, my father cannot gain any merit. If he has vowed to give all his possessions, then he must also give me. Otherwise his sacrifice will not be complete and fruitful." Therefore, anxious for his father's welfare, he approached him gently and reverently.

IV

HE said to his father: Dear father, to whom wilt thou give me? He said it a second time, then a third time. The father replied: I shall give thee unto Death.

NACHIKETAS, being a dutiful son and eager to atone for his father's inadequate sacrifice, tried to remind him thus indirectly that he had not fulfilled his promise to give away all his possessions, since he had not yet offered his own son, who would be a worthier gift than useless cattle. His father, conscious that he was not making a true sacrifice, tried to ignore the boy's questions; but irritated by his persistence, he at last impatiently made answer: "I give thee to Yama, the Lord of Death." The fact that anger could so quickly rise in his heart proved that he had not the proper attitude of a sacrificer, who must always be tranquil, uplifted and free from egoism.

V

NACHIKETAS thought: Among many (of my father's pupils) I stand first; among many (others) I stand in the middle (but never last). What will be accomplished for my father by my going this day to Yama?

IT was not conceit which led Nachiketas to consider his own standing and importance. He was weighing his value as a son and pupil in order to be able to judge whether or not he had merit enough to prove a worthy gift. Although he realized that his father's harsh reply was only

the expression of a momentary outburst of anger; yet he believed that greater harm might befall his father, if his word was not kept. Therefore he sought to strengthen his father's resolution by reminding him of the transitory condition of life. He said:

VI

LOOK back to those who lived before and look to those who live now. Like grain the mortal decays and like grain again springs up (is reborn).

ALL things perish, Truth alone remains. Why then fear to sacrifice me also? Thus Nachiketas convinced his father that he should remain true to his word and send him to Yama, the Ruler of Death. Then Nachiketas went to the abode of Death, but Yama was absent and the boy waited without food or drink for three days. On Yama's return one of his household said to him:

VII

LIKE fire a *Brâhmana* guest enters into houses. That fire is quenched by an offering. (Therefore) O Vaivaswata, bring water.

VIII

THE foolish man in whose house a *Brâhmana* guest remains without food, all his hopes and expectations, all the merit

gained by his association with the holy, by his good words and deeds, all his sons and cattle, are destroyed.

ACCORDING to the ancient Vedic ideal a guest is the representative of God and should be received with due reverence and honor. Especially is this the case with a *Brâhmana* or a *Sannyâsin* whose life is wholly consecrated to God. Any one who fails to give proper care to a holy guest brings misfortune on himself and his household. When Yama returned, therefore, one of the members of his household anxiously informed him of Nachiketas' presence and begged him to bring water to wash his feet, this being always the first service to an arriving guest.

IX

YAMA said: O Brâhmana! Revered guest! My salutations to thee. As thou hast remained three nights in my house without food, therefore choose three boons, O Brâhmana.

X

NACHIKETAS said: May Gautama, my father, be free from anxious thought (about me). May he lose all anger (towards me) and be pacified in heart. May he know and welcome me when I am sent back by thee. This, O Death, is the first of the three boons I choose.

XI

YAMA replied: Through my will Auddâlaki Âruni (thy father) will know thee, and be again towards thee as before. He will sleep in peace at night. He will be free from wrath when he sees thee released from the mouth of death.

XII

NACHIKETAS said: In the realm of heaven there is no fear, thou (Death) art not there; nor is there fear of old age. Having crossed beyond both hunger and thirst and being above grief, (they) rejoice in heaven.

XIII

THOU knowest, O Death, the fire-sacrifice that leads to heaven. Tell this to me, who am full of *Shraddhâ* (faith and yearning). They who live in the realm of heaven enjoy freedom from death. This I beg as my second boon.

XIV

YAMA replied: I know well that fire which leads to the realm of heaven. I shall tell it to thee. Listen to me. Know, O Nachiketas, that this is the means of attaining endless worlds and their support. It is hidden in the heart of all beings.

XV

YAMA then told him that fire-sacrifice, the beginning of all the worlds; what bricks, how many and how laid for the altar. Nachiketas repeated all as it was told to him. Then Death, being pleased with him, again said:

XVI

THE great-souled Yama, being well pleased, said to him (Nachiketas): I give thee now another boon. This fire (sacrifice) shall be named after thee. Take also this garland of many colors.

XVII

HE who performs this Nachiketa fire-sacrifice three times, being united with the three (mother, father and teacher),

and who fulfills the three-fold duty (study of the Vedas, sacrifice and alms-giving) crosses over birth and death. Knowing this worshipful shining fire, born of Brahman, and realizing Him, he attains eternal peace.

XVIII

HE who knows the three-fold Nachiketa fire and performs the Nachiketa fire-sacrifice with three-fold knowledge, having cast off the fetters of death and being beyond grief, he rejoices in the realm of heaven.

XIX

O NACHIKETAS, this is thy fire that leads to heaven, which thou hast chosen as thy second boon. People will call this fire after thy name. Ask the third boon, Nachiketas.

FIRE is regarded as "the foundation of all the worlds," because it is the revealer of creation. If there were no fire or light, no manifested form would be visible. We read in the Semitic Scriptures, "In the beginning the Lord said, 'Let there be light.'" Therefore, that which stands in the external universe as one of the purest symbols of the Divine, also dwells in subtle form in the heart of every

living being as the vital energy, the life-force or cause of existence.

Yama now tells Nachiketas how, by performing sacrifice with the three-fold knowledge, he may transcend grief and death and reach heaven. The three-fold knowledge referred to is regarding the preparation of the altar and fire. Nachiketas being eager to learn, listened with whole-hearted attention and was able to repeat all that was told him. This so pleased Yama that he granted him the extra boon of naming the fire-sacrifice after him and gave him a garland set with precious stones.

Verses XVI–XVIII are regarded by many as an interpolation, which would account for certain obscurities and repetitions in them.

XX

NACHIKETAS said: There is this doubt regarding what becomes of a man after death. Some say he exists, others that he does not exist. This knowledge I desire, being instructed by thee. Of the boons this is the third boon.

XXI

YAMA replied: Even the Devas (Bright Ones) of old doubted regarding this. It is not easy to know; subtle indeed is this subject. O Nachiketas, choose another boon. Do not press me. Ask not this boon of me.

XXII

NACHIKETAS said: O Death, thou sayest that even the Devas had doubts about this, and that it is not easy to know. Another teacher like unto thee is not to be found. Therefore no other boon can be equal to this one.

XXIII

YAMA said: Ask for sons and grandsons who shall live a hundred years, many cattle, elephants, gold and horses. Ask for lands of vast extent and live thyself as many autumns as thou desirest.

XXIV

IF thou thinkest of any other boon equal to this, ask for wealth and long life; be ruler over the wide earth. O Nachiketas, I shall make thee enjoyer of all desires.

XXV

WHATSOEVER objects of desire are difficult to obtain in the realm of mortals, ask them all as thou desirest; these lovely maidens with their chariots and

musical instruments, such as are not obtainable by mortals — be served by these whom I give to thee. O Nachiketas, do not ask regarding death.

THE third boon asked by Nachiketas concerning the great Hereafter was one which could be granted only to those who were freed from all mortal desires and limitations; therefore Yama first tested Nachiketas to see whether he was ready to receive such knowledge. "Do not press me regarding this secret," he said. "Even wise men cannot understand it and thou art a mere lad. Take, rather, long life, wealth, whatever will give thee happiness on the mortal plane." But the boy proved his strength and worthiness by remaining firm in his resolution to know the great secret of life and death.

XXVI

NACHIKETAS said: O Death, these are fleeting; they weaken the vigor of all the senses in man. Even the longest life is short. Keep thou thy chariots, dance and music.

XXVII

MAN cannot be satisfied by wealth. Shall we possess wealth when we see thee (Death)? Shall we continue to live as long as thou rulest? Therefore that boon alone is to be chosen by me.

XXVIII

WHAT man dwelling on the decaying mortal plane, having approached the undecaying immortal one, and having reflected upon the nature of enjoyment through beauty and sense pleasure, would delight in long life?

XXIX

O DEATH, that regarding which there is doubt, of the great Hereafter, tell us. Nachiketas asks for no other boon than that which penetrates this hidden secret.

Part Second

I

YAMA said: The good is one thing and the pleasant another. These two, having different ends, bind a man. It is well with him who chooses the good. He who chooses the pleasant misses the true end.

II

THE good and the pleasant approach man; the wise examines both and discriminates between them; the wise prefers the good to the pleasant, but the foolish man chooses the pleasant through love of bodily pleasure.

III

O NACHIKETAS, after wise reflection thou hast renounced the pleasant and all pleasing forms. Thou hast not accepted this garland of great value for which many mortals perish.

IV

WIDE apart are these two, — ignorance and what is known as wisdom, leading in opposite directions. I believe Nachiketas to be one who longs for wisdom, since many tempting objects have not turned thee aside.

WITH this second part, the Ruler of Death begins his instructions regarding the great Hereafter. There are two paths, — one leading Godward, the other leading to worldly pleasure. He who follows one inevitably goes away from the other; because, like light and darkness, they conflict. One leads to the imperishable spiritual realm; the other to the perishable physical realm. Both confront a man at every step of life. The discerning man, distinguishing between the two, chooses the Real and Eternal, and he alone attains the highest; while the ignorant man, preferring that which brings him immediate and tangible results, misses the true purpose of his existence. Although Yama put before Nachiketas many temptations to test his sincerity and earnestness, he, judging them at their real value, refused them all, saying: "I have come from the mortal realm, shall I ask for what is mortal? I desire only that which is eternal." Then Death said to him: "I now see that thou art a sincere desirer of Truth. I offered thee vast wealth, long life and every form of pleasure which tempts and deludes men; but thou hast proved thy worthiness by rejecting them all."

V

FOOLS dwelling in ignorance, yet imagining themselves wise and learned, go round and round in crooked ways, like the blind led by the blind.

VI

THE Hereafter never rises before the thoughtless child (the ignorant), deluded by the glamour of wealth. "This world alone is, there is none other": thinking thus, he falls under my sway again and again.

THERE are many in the world, who, puffed up with intellectual conceit, believe that they are capable of guiding others. But although they may possess a certain amount of worldly wisdom, they are devoid of deeper understanding; therefore all that they say merely increases doubt and confusion in the minds of those who hear them. Hence they are likened to blind men leading the blind.

The Hereafter does not shine before those who are lacking in the power of discrimination and are easily carried away therefore by the charm of fleeting objects As children are tempted by toys, so they are tempted by pleasure, power, name and fame. To them these seem the only realities. Being thus attached to perishable things, they come many times under the dominion of death. There is one part of us which must die; there is

another part which never dies. When a man can identify himself with his undying nature, which is one with God, then he overcomes death.

VII

HE about whom many are not even able to hear, whom many cannot comprehend even after hearing: wonderful is the teacher, wonderful is he who can receive when taught by an able teacher.

THROUGHOUT the Vedic Scriptures it is declared that no one can impart spiritual knowledge unless he has realization. What is meant by realization? It means knowledge based on direct perception. In India often the best teachers have no learning, but their character is so shining that every one learns merely by coming in contact with them. In one of the Scriptures we read: Under a banyan tree sat a youthful teacher and beside him an aged disciple. The mind of the disciple was full of doubts and questions, but although the teacher continued silent, gradually every doubt vanished from the disciple's mind. This signifies that the conveying of spiritual teaching does not depend upon words only. It is the life, the illumination, which counts. Such God-enlightened men, however, cannot easily be found; but even with such a teacher, the knowledge of the Self cannot be gained unless the heart of the disciple is open and ready for the Truth. Hence Yama says both teacher and taught must be wonderful.

VIII

WHEN taught by a man of inferior understanding, this *Âtman* cannot be truly known, even though frequently thought upon. There is no way (to know It) unless it is taught by another (an illumined teacher), for it is subtler than the subtle and beyond argument.

IX

O DEAREST, this *Âtman* cannot be attained by argument; It is truly known only when taught by another (a wise teacher). O Nachiketas, thou hast attained It. Thou art fixed in Truth. May we ever find a questioner like thee.

KNOWLEDGE of the *Âtman* or Self cannot be attained when it is taught by those who themselves lack in real understanding of It; and who therefore, having no definite conviction of their own, differ among themselves as to its nature and existence. Only he who has been able to perceive the Self directly, through the unfoldment of his higher nature, can proclaim what It actually is; and his words alone carry weight and bring illumination. It is too subtle to be reached by argument. This secret regarding the Hereafter cannot be known through reasoning or mere intellectual gymnastics. It is to be attained only in a state of consciousness which transcends the boundary line of reason.

X

I KNOW that (earthly) treasure is transitory, for the eternal can never be attained by things which are non-eternal. Hence the Nachiketa fire (sacrifice) has been performed by me with perishable things and yet I have attained the eternal.

XI

O NACHIKETAS, thou hast seen the fulfilment of all desires, the basis of the universe, the endless fruit of sacrificial rites, the other shore where there is no fear, that which is praiseworthy, the great and wide support; yet, being wise, thou hast rejected all with firm resolve.

THE teacher, saying that the imperishable cannot be attained by the perishable, shows that no amount of observance of rituals and ceremonies can earn the imperishable and eternal. Although the Nachiketa fire-sacrifice may bring results which seem eternal to mortals because of their long duration, yet they too must come to an end; therefore this sacrifice cannot lead to the final goal. Yama praises Nachiketas because, when all heavenly and earthly pleasures, as well as knowledge of all realms and their enjoyments were offered him, yet he cast them aside and remained firm in his desire for Truth alone,

XII

THE wise, who by means of the highest meditation on the Self knows the Ancient One, difficult to perceive, seated in the innermost recess, hidden in the cave of the heart, dwelling in the depth of inner being, (he who knows that One) as God, is liberated from the fetters of joy and sorrow.

XIII

A MORTAL, having heard and fully grasped this, and having realized through discrimination the subtle Self, rejoices, because he has obtained that which is the source of all joy. I think the abode (of Truth) is open to Nachiketas.

THE Scriptures give three stages in all spiritual attainment. The aspirant must first hear about the Truth from an enlightened teacher; next he must reflect upon what he has heard; then by constant practice of discrimination and meditation he realizes it; and with realization comes the fulfilment of every desire, because it unites him with the source of all. Having beheld this, a man learns that all sense pleasures are but fragmentary reflections of that one supreme joy, which can be found in the true Self alone. Yama assures Nachiketas that there is no doubt of his realizing the Truth, because he has shown the highest discrimination as well as fixity of purpose.

XIV

NACHIKETAS said: That which thou seest, which is neither virtue nor vice, neither cause nor effect, neither past nor future (but beyond these), tell me That.

XV

YAMA replied: That goal which all the Vedas glorify, which all austerities proclaim, desiring which (people) practise *Brahmacharya* (a life of continence and service), that goal I tell thee briefly — it is *Aum*.

WHAT name can man give to God? How can the Infinite be bound by any finite word? All that language can express must be finite, since it is itself finite. Yet it is very difficult for mortals to think or speak of anything without calling it by a definite name. Knowing this, the Sages gave to the Supreme the name A–U–M, which stands as the root of all language. The first letter "A" is the mother-sound, being the natural sound uttered by every creature when the throat is opened, and no sound can be made without opening the throat. The last letter "M," spoken by closing the lips, terminates all articulation. As one carries the sound from the throat to the lips, it passes through the sound "U." These three sounds therefore cover the whole field of possible articulate sound. Their combination is called the *Akshara* or the imperishable word, the Sound-Brahman or the Word-

God, because it is the most universal name which can be given to the Supreme. Hence it must be the word which was "in the beginning" and corresponds to the Logos of Christian theology. It is because of the all-embracing significance of this name that it is used so universally in the Vedic Scriptures to designate the Absolute.

XVI

THIS Word is indeed Brahman. This Word is indeed the Supreme. He who knows this Word obtains whatever he desires.

XVII

THIS is the best Support, This is the highest Support; he who knows this Support is glorified in the world of Brahman.

THIS sacred Word is the highest symbol of the Absolute. He who through meditating on It grasps Its full significance, realizes the glory of God and at once has all his desires satisfied, because God is the fulfilment of all desires.

XVIII

THIS Self is never born, nor does It die. It did not spring from anything, nor did anything spring from It. This Ancient One is unborn, eternal, everlasting. It is not slain even though the body is slain.

XIX

IF the slayer thinks that he slays, or if the slain thinks that he is slain, both of these know not. For It neither slays nor is It slain.

XX

THE Self is subtler than the subtle, greater than the great; It dwells in the heart of each living being. He who is free from desire and free from grief, with mind and senses tranquil, beholds the glory of the *Âtman.*

ALTHOUGH this *Âtman* dwells in the heart of every living being, yet It is not perceived by ordinary mortals because of Its subtlety. It cannot be perceived by the senses; a finer spiritual sight is required. The heart must be pure and freed from every unworthy selfish desire; the thought must be indrawn from all external objects; mind and body must be under control; when the whole being thus becomes calm and serene, then it is possible to perceive that effulgent *Âtman.* It is subtler than the subtle, because It is the invisible essence of every thing; and It is greater than the great because It is the boundless, sustaining power of the whole universe; that upon which all existence rests.

XXI

THOUGH sitting, It travels far; though lying, It goes everywhere. Who else save me is fit to know that God, who is (both) joyful and joyless?

THE Self is all-pervading, hence It is that which sits still and that which travels, that which is active and that which is inactive. It is both stationary and moving, and It is the basis of all forms of existence; therefore whatever exists in the universe, whether joy or joylessness, pleasure or pain, must spring from It. Who is better able to know God than I myself, since He resides in my heart and is the very essence of my being? Such should be the attitude of one who is seeking.

XXII

THE wise who know the Self, bodiless, seated within perishable bodies, great and all-pervading, grieve not.

WHEN a wise man through the practice of discrimination has seen clearly the distinction between body and Soul, he knows that his true Self is not the body, though It dwells in the body. Thus realizing the indestructible, all-pervading nature of his real Self, he surmounts all fear of death or loss, and is not moved even by the greatest sorrow.

XXIII

THIS Self cannot be attained by study of the Scriptures, nor by intellectual perception, nor by frequent hearing (of It); He whom the Self chooses, by him alone is It attained. To him the Self reveals Its true nature.

WE may imagine that by much study we can find out God; but merely hearing about a thing and gaining an intellectual comprehension of it does not mean attaining true knowledge of it. Knowledge only comes through direct perception, and direct perception of God is possible for those alone who are pure in heart and spiritually awakened. Although He is alike to all beings and His mercy is on all, yet the impure and worldy-minded do not get the blessing, because they do not know how to open their hearts to it. He who longs for God, him the Lord chooses; because to him alone can He reveal His true nature.

XXIV

HE who has not turned away from evil conduct, whose senses are uncontrolled, who is not tranquil, whose mind is not at rest, he can never attain this *Âtman* even by knowledge.

YAMA, having first described what the *Âtman* is, now tells us how to attain It. A man must try to subdue his lower nature and gain control over the body and senses. He must conquer the impure selfish desires which now disturb the serenity of his mind, that it may grow calm and peaceful. In other words, he must live the life and develop all spiritual qualities in order to perceive the *Âtman*.

XXV

WHO then can know where is this mighty Self? He (that Self) to whom the *Brâhmanas* and *Kshatriyas* are but food and death itself a condiment.

THIS text proclaims the glory and majesty of the Supreme. The *Brâhmanas* stand for spiritual strength, the *Kshatriyas* for physical strength, yet both are overpowered by His mightiness. Life and death alike are food for Him. As the light of the great sun swallows up all the lesser lights of the universe, similarly all worlds are lost in the effulgence of the Eternal Omnipresent Being.

Part Third

I

THERE are two who enjoy the fruits of their good deeds in the world, having entered into the cave of the heart, seated (there) on the highest summit. The knowers of Brahman call them shadow and light. So also (they are called) by householders who perform five fire-sacrifices or three Nachiketa fire-sacrifices.

HERE the two signify the Higher Self and the lower self, dwelling in the innermost cave of the heart. The Seers of Truth, as well as householders who follow the path of rituals and outer forms with the hope of enjoying the fruits of their good deeds, both proclaim that the Higher Self is like a light and the lower self like a shadow. When the Truth shines clearly in the heart of the knower. then he surmounts the apparent duality of his nature and becomes convinced that there is but One, and that all outer manifestations are nothing but reflections or projections of that One.

II

MAY we be able to learn that Nachiketa fire-sacrifice, which is a bridge for those who perform sacrifice. May we also know the One, who is the highest im-

perishable Brahman for those who desire to cross over to the other shore which is beyond fear.

THE significance of this text is: May we acquire the knowledge of Brahman, the Supreme, in both manifested and unmanifested form. He is manifested as the Lord of sacrifice for those who follow the path of ritual. He is the unmanifested, eternal, universal Supreme Being for those who follow the path of wisdom. The "other shore," being the realm of immortality, is said to be beyond fear; because disease, death, and all that which mortals fear, cease to exist there. It is believed by many that these two opening verses were a later interpolation.

III

KNOW the *Âtman* (Self) as the lord of the chariot, and the body as the chariot. Know also the intellect to be the driver and mind the reins.

IV

THE senses are called the horses; the sense objects are the roads; when the *Âtman* is united with body, senses and mind, then the wise call Him the enjoyer.

IN the third chapter Yama defines what part of our being dies and what part is deathless, what is mortal and what is immortal. But the *Âtman*, the Higher Self, is so entirely beyond human conception that it is impossible to give a

direct definition of It. Only through similies can some idea of It be conveyed. That is the reason why all the great Teachers of the world have so often taught in the form of parables. So here the Ruler of Death represents the Self as the lord of this chariot of the body. The intellect or discriminative faculty is the driver, who controls these wild horses of the senses by holding firmly the reins of the mind. The roads over which these horses travel are made up of all the external objects which attract or repel the senses: — the sense of smelling follows the path of sweet odors, the sense of seeing the way of beautiful sights. Thus each sense, unless restrained by the discriminative faculty, seeks to go out towards its special objects. When the Self is joined with body, mind and senses, It is called the intelligent enjoyer; because It is the one who wills, feels, perceives and does everything.

V

HE who is without discrimination and whose mind is always uncontrolled, his senses are unmanageable, like the vicious horses of a driver.

VI

BUT he who is full of discrimination and whose mind is always controlled, his senses are manageable, like the good horses of a driver.

THE man whose intellect is not discriminative and who fails to distinguish right from wrong, the real from the unreal, is carried away by his sense passions and desires, just as a driver is carried away by vicious horses over which he has lost control. But he who clearly distinguishes what is good from what is merely pleasant, and controls all his out-going forces from running after apparent momentary pleasures, his senses obey and serve him as good horses obey their driver.

VII

HE who does not possess discrimination, whose mind is uncontrolled and always impure, he does not reach that goal, but falls again into *Samsâra* (realm of birth and death).

VIII

BUT he who possesses right discrimination, whose mind is under control and always pure, he reaches that goal, from which he is not born again.

IX

THE man who has a discriminative intellect for the driver, and a controlled mind for the reins, reaches the end of the journey, the highest place of Vishnu (the All-pervading and Unchangeable One).

A DRIVER must possess first a thorough knowledge of the road; next he must understand how to handle the reins and control his horses. Then will he drive safely to his destination. Similarly in this journey of life, our mind and senses must be wholly under the control of our higher discriminative faculty; for only when all our forces work in unison can we hope to reach the goal — the abode of Absolute Truth.

X

BEYOND the senses are the objects, beyond the objects is the mind, beyond the mind is the intellect, beyond the intellect is the great *Âtman.*

XI

BEYOND the great *Âtman* is the Unmanifested; beyond the Unmanifested is the *Purusha* (the Cosmic Soul); beyond the *Purusha* there is nothing. That is the end, that is the final goal.

IN these two verses the Teacher shows the process of discrimination, by which one attains knowledge of the subtle Self. Beginning with the sense-organs, he leads up to the less and less gross, until he reaches that which is subtlest of all, the true Self of man. The senses are dependent on sense-objects, because without these the senses would have no utility. Superior to sense-objects is the mind, because unless these objects affect the mind, they

cannot influence the senses. Over the mind the determinative faculty exercises power; this determinative faculty is governed by the individual Self; beyond this Self is the undifferentiated creative energy known as *Avyaktam;* and above this is the *Purusha* or Supreme Self. Than this there is nothing higher. That is the goal, the Highest Abode of Peace and Bliss.

XII

THIS *Âtman* (Self), hidden in all beings, does not shine forth; but It is seen by subtle seers through keen and subtle understanding.

IF It dwells in all living beings, why do we not see It? Because the ordinary man's vision is too dull and distracted. It is visible to those alone whose intellect has been purified by constant thought on the Supreme, and whose sight therefore has become refined and sharpened. This keenness of vision comes only when all our forces have been made one-pointed through steadfast practice of concentration and meditation.

XIII

A WISE man should control speech by mind, mind by intellect, intellect by the great *Âtman*, and that by the Peaceful One (the *Paramâtman* or Supreme Self).

HERE Yama gives the practical method to be followed if one wishes to realize the Supreme. The word "speech" stands for all the senses. First, therefore, a man must control his outgoing senses by the mind. Then the mind must be brought under the control of the discriminative faculty; that is, it must be withdrawn from all sense-objects and cease to waste its energies on non-essential things. The discriminative faculty in turn must be controlled by the higher individual intelligence and this must be governed wholly by the Supreme Intelligence.

XIV

ARISE! AWAKE! Having reached the Great Ones (illumined Teachers), gain understanding. The path is as sharp as a razor, impassable and difficult to travel, so the wise declare.

THIS is the eternal call of the wise: Awake from the slumber of ignorance! Arise and seek out those who know the Truth, because only those who have direct vision of Truth are capable of teaching It. Invoke their blessing with a humble spirit and seek to be instructed by them. The path is very difficult to tread. No thoughtless or lethargic person can safely travel on it. One must be strong, wakeful and persevering.

XV

KNOWING That which is soundless, touchless, formless, undecaying; also tasteless, odorless, and eternal; beginningless,

endless and immutable; beyond the Unmanifested: (knowing That) man escapes from the mouth of death.

THE Ruler of Death defines here the innermost essence of our being. Because of its extreme subtlety, it cannot be heard or felt or smelled or tasted like any ordinary object. It never dies. It has no beginning or end. It is unchangeable. Realizing this Supreme Reality, man escapes from death and attains everlasting life. Thus the Teacher has gradually led Nachiketas to a point where he can reveal to him the secret of death. The boy had thought that there was a place where he could stay and become immortal. But Yama shows him that immortality is a state of consciousness and is not gained so long as man clings to name and form, or to perishable objects. What dies? Form. Therefore the formful man dies; but not that which dwells within. Although inconceivably subtle, the Sages have always made an effort through similies and analogies to give some idea of this inner Self or the God within. They have described It as beyond mind and speech; too subtle for ordinary perception, but not beyond the range of purified vision.

XVI

THE intelligent man, who has heard and repeated the ancient story of Nachiketas, told by the Ruler of Death, is glorified in the world of Brahman.

XVII

HE who with devotion recites this highest secret of immortality before an assembly of *Brâhmanas* (pious men) or at the time of *Shrâddha* (funeral ceremonies), gains everlasting reward, he gains everlasting reward.

Part Fourth

I

THE Self-existent created the senses out-going; for this reason man sees the external, but not the inner *Âtman* (Self). Some wise man, however, desiring immortality, with eyes turned away (from the external) sees the *Âtman* within.

IN the last chapter the Ruler of Death instructed Nachiketas regarding the nature and glory of the Self. Now he shows the reason why the Self is not seen by the majority. It is because man's mind is constantly drawn outward through the channels of his senses, and this prevents his seeing the inner Self (*Pratyagâtman*); but now and then a seeker, wiser than others, goes within and attains the vision of the undying Self.

II

CHILDREN (the ignorant) pursue external pleasures; (thus) they fall into the wide-spread snare of death. But the wise, knowing the nature of immortality, do not seek the permanent among fleeting things.

THOSE who are devoid of discrimination and fail to distinguish between real and unreal, the fleeting and the permanent, set their hearts on the changeable things of this world; hence they entangle themselves in the net of insatiable desire, which leads inevitably to disappointment and suffering. To such, death must seem a reality; because they identify themselves with that which is born and which dies. But the wise, who see deeper into the nature of things, are no longer deluded by the charm of the phenomenal world and do not seek for permanent happiness among its passing enjoyments.

III

THAT by which one knows form, taste, smell, sound, touch and sense enjoyments, by That also one knows whatever remains (to be known). This verily is That (which thou hast asked to know).

IV

THAT by which a mortal perceives, both in dream and in waking, by knowing that great all-pervading *Âtman* the wise man grieves no more.

IN these verses the teacher tries to make plain that all knowledge, as well as all sense perception, in every state of consciousness — sleeping, dreaming or waking — is possible only because the Self exists. There can be no

knowledge or perception independent of the Self. Wise men, aware of this, identify themselves with their Higher Self and thus transcend the realm of grief.

V

HE who knows this *Âtman,* the honey-eater (perceiver and enjoyer of objects), ever near, as the lord of the past and future, fears no more. This verily is That.

VI

HE who sees Him seated in the five elements, born of *Tapas* (fire of Brahman), born before water; who, having entered the cave of the heart, abides therein — this verily is That.

THIS verse indicates that He, the Great Self, is the cause of all created objects. According to the Vedas, His first manifestation was Brahmâ, the Personal God or Creator, born of the fire of wisdom. He existed before the evolution of the five elements — earth, water, fire, air and ether; hence He was "born before water." He is the Self dwelling in the hearts of all creatures.

VII

HE who knows Aditi, who rises with Prâna (the Life Principle), existent in all the Devas; who, having entered into the

heart, abides there; and who was born from the elements — this verily is That.

THIS verse is somewhat obscure and seems like an interpolated amplification of the preceding verse.

VIII

THE all-seeing fire which exists hidden in the two sticks, as the foetus is well-guarded in the womb by the mother, (that fire) is to be worshipped day after day by wakeful seekers (after wisdom), as well as by sacrificers. This verily is That.

FIRE is called all-seeing because its light makes everything visible. In Vedic sacrifices the altar fire was always kindled by rubbing together two sticks of a special kind of wood called *Arani*. Because fire was regarded as one of the most perfect symbols of Divine wisdom, it was to be worshipped by all seekers after Truth, whether they followed the path of meditation or the path of rituals.

IX

FROM whence the sun rises, and whither it goes at setting, upon That all the Devas depend. No one goes beyond That. This verily is That.

X

WHAT is here (in the visible world), that is there (in the invisible); he who sees difference (between visible and invisible) goes from death to death.

XI

BY mind alone this is to be realized. There is no difference whatever (between visible and invisible). He who sees difference here (between these) goes from death to death.

IN the sight of true wisdom, there is no difference between the creator and the created. Even physical science has come to recognize that cause and effect are but two aspects of one manifestation of energy. He who fails to see this, being engrossed in the visible only, goes from death to death; because he clings to external forms which are perishable. Only the essence which dwells within is unchangeable and imperishable. This knowledge of the oneness of visible and invisible, however, cannot be acquired through sense-perception. It can only be attained by the purified mind.

XII

THE *Purusha* (Self), of the size of a thumb, resides in the middle of the body as the lord of the past and the future,

(he who knows Him) fears no more. This verily is That.

THE seat of the *Purusha* is said to be the heart, hence It "resides in the middle of the body." Although It is limitless and all-pervading, yet in relation to Its abiding-place It is represented as limited in extension, "the size of a thumb." This refers really to the heart, which in shape may be likened to a thumb. As light is everywhere, yet we see it focused in a lamp and believe it to be there only; similarly, although the life-current flows everywhere in the body, the heart is regarded as peculiarly its seat.

XIII

THAT *Purusha*, of the size of a thumb, is like a light without smoke, lord of the past and the future. He is the same today and tomorrow. This verily is That.

IN this verse the teacher defines the effulgent nature of the Soul, whose light is pure like a flame without smoke. He also answers the question put by Nachiketas as to what happens after death, by declaring that no real change takes place, because the Soul is ever the same.

XIV

AS rain water, (falling) on the mountain top, runs down over the rocks on all sides; similarly, he who sees difference

(between visible forms) runs after them in various directions.

XV

O GAUTAMA (Nachiketas), as pure water poured into pure water becomes one, so also is it with the Self of an illumined Knower (he becomes one with the Supreme).

Part Fifth

I

THE city of the Unborn, whose knowledge is unchanging, has eleven gates. Thinking on Him, man grieves no more; and being freed (from ignorance), he attains liberation. This verily is That.

THIS human body is called a city with eleven gates, where the eternal unborn Spirit dwells. These gates are the two eyes, two ears, two nostrils, the mouth, the navel, the two lower apertures, and the imperceptible opening at the top of the head. The Self or *Âtman* holds the position of ruler in this city; and being above the modifications of birth, death and all human imperfections, It is not affected by the changes of the physical organism. As the intelligent man through constant thought and meditation realizes the splendor of this Supreme Spirit, he becomes free from that part of his nature which grieves and suffers, and thus he attains liberation.

II

HE is the sun dwelling in the bright heaven; He is the air dwelling in space; He is the fire burning on the altar; He is the guest dwelling in the house. He dwells in man. He dwells in those greater

than man. He dwells in sacrifice. He dwells in the ether. He is (all that is) born in water, (all that) is born in earth, (all that) is born in sacrifice, (all that) is born on mountains. He is the True and the Great.

III

HE it is who sends the (in-coming) *Prâna* (life-breath) upward and throws the (out-going) breath downward. Him all the senses worship, the adorable *Âtman*, seated in the centre (the heart).

IV

WHEN this *Âtman*, which is seated in the body, goes out (from the body), what remains then? This verily is That.

V

NO mortal lives by the in-coming breath (*Prâna*) or by the out-going breath (*Apâna*), but he lives by another on which these two depend.

VI

O GAUTAMA (Nachiketas), I shall declare unto thee the secret of the eternal Brahman and what happens to the Self after death.

VII

SOME *Jivas* (individual Souls) enter wombs to be embodied; others go into immovable forms, according to their deeds and knowledge.

THIS text shows the application of the law of cause and effect to all forms of life. The thoughts and actions of the present life determine the future birth and environment.

VIII

THE Being who remains awake while all sleep, who grants all desires, That is pure, That is Brahman, That alone is said to be immortal. On That all the worlds rest. None goes beyond That. This verily is That.

IX

AS fire, though one, having entered the world, becomes various according to what it burns, so does the *Âtman* (Self)

within all living beings, though one, become various according to what it enters. It also exists outside.

X

AS air, though one, having entered the world, becomes various according to what it enters, so does the *Âtman* within all living beings, though one, become various according to what it enters. It also exists outside.

BY using these similies of fire and air, the teacher tries to show Nachiketas the subtle quality of the great Self, who, although one and formless like air and fire, yet assumes different shapes according to the form in which It dwells. But, being all-pervading and unlimited, It cannot be confined to these forms; therefore it is said that It also exists outside all forms.

XI

AS the sun, the eye of the whole world, is not defiled by external impurities seen by the eyes, thus the one inner Self of all living beings is not defiled by the misery of the world, being outside it.

THE sun is called the eye of the world because it reveals all objects. As the sun may shine on the most impure object, yet remain uncontaminated by it, so the

Divine Self within is not touched by the impurity or suffering of the physical form in which it dwells, the Self being beyond all bodily limitations.

XII

THERE is one ruler, the Self of all living beings, who makes the one form manifold; the wise who perceive Him seated within their Self, to them belongs eternal bliss, not to others.

XIII

ETERNAL among the changing, consciousness of the conscious, who, though one, fulfils the desires of many: the wise who perceive Him seated within their Self, to them belongs eternal peace, not to others.

XIV

THEY (the wise) perceive that indescribable highest bliss, saying, This is That. How am I to know It? Does It shine (by Its own light) or does It shine (by reflected light)?

XV

THE sun does not shine there, nor the moon, nor the stars; nor do these lightnings shine there, much less this fire. When He shines, everything shines after Him; by His light all is lighted.

Part Sixth

I

THIS ancient Aswattha tree has its root above and branches below. That is pure, That is Brahman, That alone is called the Immortal. All the worlds rest in That. None goes beyond That. This verily is That.

THIS verse indicates the origin of the tree of creation (the *Samsâra-Vriksha*), which is rooted above in Brahman, the Supreme, and sends its branches downward into the phenomenal world. Heat and cold, pleasure and pain, birth and death, and all the shifting conditions of the mortal realm — these are the branches; but the origin of the tree, the Brahman, is eternally pure, unchanging, free and deathless. From the highest angelic form to the minutest atom, all created things have their origin in Him. He is the foundation of the universe. There is nothing beyond Him.

II

WHATEVER there is in the universe is evolved from *Prâna* and vibrates in Prâna. That is a mighty terror, like an upraised thunderbolt. They who know That become immortal.

III

FROM fear of Him the fire burns, from fear of Him the sun shines. From fear of Him Indra and Vâyu and Death, the fifth, speed forth.

JUST as the body cannot live or act without the Soul, similarly nothing in the created world can exist independent of Brahman, who is the basis of all existence. His position is like that of a king whom all must obey; hence it is said that the gods of sun, moon, wind, rain, do His bidding. He is likened to an upraised thunderbolt, because of the impartial and inevitable nature of His law, which all powers, great or small, must obey absolutely.

IV

IF a man is not able to know Him before the dissolution of the body, then he becomes embodied again in the created worlds.

AS soon as a man acquires knowledge of the Supreme, he is liberated; but if he fails to attain such knowledge before his Soul is separated from the body, then he must take other bodies and return again and again to this realm of birth and death, until through varied experience he realizes the nature of the Supreme and his relation to Him.

V

AS in a mirror, so is He seen within oneself; as in a dream, so (is He seen) in the world of the fathers (departed spirits); as in water, so (is He seen) in the world of *Gandharvas* (the angelic realm). As light and shadow, so (is He seen) in the world of Brahmâ (the Creator).

WHEN by means of a purified understanding one beholds God within, the image is distinct as in a polished mirror; but one cannot have clear vision of the Supreme by attaining to the various realms known as heavens, where one reaps the fruit of his good deeds. It is only by developing one's highest consciousness here in this life that perfect God-vision can be attained.

VI

KNOWING that the senses are distinct (from the *Âtman*) and their rising and setting separate (from the *Âtman*), a wise man grieves no more.

A WISE man never confounds the *Âtman*, which is birthless and deathless, with that which has beginning and end. Therefore, when he sees his senses and his physical organism waxing and waning, he knows that his real Self within can never be affected by these outer changes, so he remains unmoved.

VII

HIGHER than the senses is the mind, higher than the mind is the intellect, higher than the intellect is the great *Âtman*, higher than the *Âtman* is the Unmanifested.

VIII

BEYOND the Unmanifested is the all-pervading and imperceptible Being (*Purusha*). By knowing Him, the mortal is liberated and attains immortality.

THIS division of the individual into senses, mind, intellect, self-consciousness, undifferentiated creative energy and the Absolute Self is explained in the commentary of verse XI, Part Third.

IX

HIS form is not to be seen. No one can see Him with the eye. He is perceived by the heart, by the intellect and by the mind. They who know this become immortal.

THE Supreme, being formless, cannot be discerned by the senses; hence all knowledge of Him must be acquired by the subtler faculties of heart, intellect and mind, which are developed only through the purifying practice of meditation.

X

WHEN the five organs of perception become still, together with the mind, and the intellect ceases to be active: that is called the highest state.

THE teacher now shows Nachiketas the process by which the transcendental vision can be attained. The out-going senses, — seeing, hearing, smelling, touching, tasting; the restless mind and the intellect: all must be indrawn and quieted. The state of equilibrium thus attained is called the highest state, because all the forces of one's being become united and focused; and this inevitably leads to supersensuous vision.

XI

THIS firm holding back of the senses is what is known as Yoga. Then one should become watchful, for Yoga comes and goes.

YOGA literally means to join or to unite the lower self with the Higher Self, the object with the subject, the worshipper with God. In order to gain this union, however, one must first disunite oneself from all that scatters the physical, mental and intellectual forces; so the outgoing perceptions must be detached from the external world and indrawn. When this is accomplished through constant practice of concentration and meditation, the union takes place of its own accord. But it may be lost again, unless one is watchful.

XII

HE cannot be attained by speech, by mind, or by the eye. How can That be realized except by him who says "He is"?

XIII

HE should be realized as "He is" and also as the reality of both (visible and invisible). He who knows Him as "He is," to him alone His real nature is revealed.

THIS supersensuous vision cannot be gained through man's ordinary faculties. By mind, eye, or speech the manifested attributes of the Divine can be apprehended; but only one who has acquired the supersensuous sight can directly perceive God's existence and declare definitely that "He is," that He alone exists in both the visible and the invisible world.

XIV

WHEN all desires dwelling in the heart cease, then the mortal becomes immortal and attains Brahman here.

XV

WHEN all the ties of the heart are cut asunder here, then the mortal becomes immortal. Such is the teaching.

XVI

THERE are a hundred and one nerves of the heart. One of them penetrates the centre of the head. Going upward through it, one attains immortality. The other (hundred nerve-courses) lead, in departing, to different worlds.

THE nervous system of the body provides the channels through which the mind travels; the direction in which it moves is determined by its desires and tendencies. When the mind becomes pure and desireless, it takes the upward course and at the time of departing passes out through the imperceptible opening at the crown of the head; but as long as it remains full of desires, its course is downward towards the realms where those desires can be satisfied.

XVII

THE *Purusha*, the inner Self, of the size of a thumb, is ever seated in the heart of all living beings. With perseverance man should draw Him out from his body as one draws the inner stalk from a blade of grass. One should know Him as pure and deathless, as pure and deathless.

AS has been explained in Part Fourth, verse XII, the inner Self, although unlimited, is described as "the size of a thumb" because of its abiding-place in the heart,

often likened to a lotus-bud which is similar to a thumb in size and shape. Through the process of steadfast discrimination, one should learn to differentiate the Soul from the body, just as one separates the pith from a reed.

XVIII

THUS Nachiketas, having acquired this wisdom taught by the Ruler of Death, together with all the rules of Yoga, became free from impurity and death and attained Brahman (the Supreme). So also will it be with another who likewise knows the nature of the Self.

PEACE CHANT

MAY He (the Supreme Being) protect us both. May He be pleased with us. May we acquire strength. May our study bring us illumination. May there be no enmity among us.

OM! PEACE! PEACE! PEACE!

Here ends this Upanishad

KENA-UPANISHAD

Like the Isâvâsya, this Upanishad derives its name from the opening word of the text, Kena-ishitam, "*by whom directed.*" *It is also known as the Talavakâra-Upanishad because of its place as a chapter in the Talavakâra-Brâhmana of the Sâma-Veda.*

Among the Upanishads it is one of the most analytical and metaphysical, its purpose being to lead the mind from the gross to the subtle, from effect to cause. By a series of profound questions and answers, it seeks to locate the source of man's being; and to expand his self-consciousness until it has become identical with God-Consciousness.

KENA-UPANISHAD

PEACE CHANT

MAY my limbs, speech, *Prâna* (life-force), sight, hearing, strength and all my senses, gain in vigor. All is the Brahman (Supreme Lord) of the Upanishads. May I never deny the Brahman. May the Brahman never deny me. May there be no denial of the Brahman. May there be no separation from the Brahman. May all the virtues declared in the sacred Upanishads be manifest in me, who am devoted to the *Âtman* (Higher Self). May they be manifest in me.

OM! PEACE! PEACE! PEACE!

Part First

I

BY whom commanded and directed does the mind go towards its objects? Commanded by whom does the life-force, the first (cause), move? At whose will do men utter speech? What power directs the eye and the ear?

THUS the disciple approached the Master and inquired concerning the cause of life and human activity. Having a sincere longing for Truth he desired to know who really sees and hears, who actuates the apparent physical man. He perceived all about him the phenomenal world, the existence of which he could prove by his senses; but he sought to know the invisible causal world, of which he was now only vaguely conscious. Is mind all-pervading and all-powerful, or is it impelled by some other force, he asked. Who sends forth the vital energy, without which nothing can exist? The teacher replies:

II

IT is the ear of the ear, the mind of the mind, the speech of the speech, the life of the life, the eye of the eye. The wise, freed (from the senses and from mortal desires), after leaving this world, become immortal.

AN ordinary man hears, sees, thinks, but he is satisfied to know only as much as can be known through the senses; he does not analyze and try to find that which stands behind the ear or eye or mind. He is completely identified with his external nature. His conception does not go beyond the little circle of his bodily life, which concerns the outer man only. He has no consciousness of that which enables his senses and organs to perform their tasks.

There is a vast difference between the manifested form and That which is manifested through the form. When we know That, we shall not die with the body. One who clings to the senses and to things that are ephemeral, must die many deaths; but that man who knows the eye of the eye, the ear of the ear, having severed himself from his physical nature, becomes immortal. Immortality is attained when man transcends his apparent nature and finds that subtle, eternal and inexhaustible essence which is within him.

III

THERE the eye does not go, nor speech, nor mind. We do not know That; we do not understand how It can be taught. It is distinct from the known and also It is beyond the unknown. Thus we have heard from the ancient (teachers) who told us about It.

THESE physical eyes are unable to perceive that subtle essence. Nor can it be expressed by finite language or known by finite intelligence, because it is

infinite. Our conception of knowing finite things is to know their name and form; but knowledge of God must be distinct from such knowledge. This is why some declare God to be unknown and unknowable; because He is far more than eye or mind or speech can perceive, comprehend or express. The Upanishad does not say that He cannot be known. He is unknowable to man's finite nature. How can a finite mortal apprehend the Infinite Whole? But He can be known by man's God-like nature.

IV

THAT which speech does not illumine, but which illumines speech: know that alone to be the Brahman (the Supreme Being), not this which people worship here.

V

THAT which cannot be thought by mind, but by which, they say, mind is able to think: know that alone to be the Brahman, not this which people worship here.

VI

THAT which is not seen by the eye, but by which the eye is able to see: know that alone to be the Brahman, not this which people worship here.

VII

THAT which cannot be heard by the ear, but by which the ear is able to hear: know that alone to be Brahman, not this which people worship here.

VIII

THAT which none breathes with the breath, but by which breath is in-breathed: know that alone to be the Brahman, not this which people worship here.

ORDINARILY we know three states of consciousness only, — waking, dreaming and sleeping. There is, however, a fourth state, the superconscious, which transcends these. In the first three states the mind is not clear enough to save us from error; but in the fourth state it gains such purity of vision that it can perceive the Divine. If God could be known by the limited mind and senses, then God-knowledge would be like any other knowledge and spiritual science like any physical science. He can be known, however, by the purified mind only. Therefore to know God, man must purify himself. The mind described in the Upanishads is the superconscious mind. According to the Vedic Sages the mind in its ordinary state is only another sense organ. This mind is limited, but when it becomes illumined by the light of the Cosmic Intelligence, or the "mind of the mind," then it is able to apprehend the First Cause or That which stands behind all external activities.

Part Second

I

IF thou thinkest "I know It well," then it is certain that thou knowest but little of the Brahman (Absolute Truth), or in what form He (resideth) in the Devas (minor aspects of Deity). Therefore I think that what thou thinkest to be known is still to be sought after.

HAVING given the definition of the real Self or Brahman, by which mortals are able to see, hear, feel and think, the teacher was afraid that the disciple, after merely hearing about It, might conclude that he knew It. So he said to him: "You have heard about It, but that is not enough. You must experience It. Mere intellectual recognition will not give you true knowledge of It. Neither can It be taught to you. The teacher can only show the way. You must find It for yourself."

Knowledge means union between subject and object. To gain this union one must practise; theory cannot help us. The previous chapter has shown that the knowledge of Brahman is beyond sense-perception: "There the eye does not go, nor speech, nor mind." "That is distinct from known and also It is beyond the unknown." Therefore it was necessary for the teacher to remind the disciple that knowledge based on sense-perception or intellectual

apprehension should not be confounded with supersensuous knowledge. Although the disciple had listened to the teacher with unquestioning mind and was intellectually convinced of the truth of his words, it was now necessary for him to prove by his own experience what he had heard. Guided by the teacher, he sought within himself through meditation the meaning of Brahman; and having gained a new vision, he approached the teacher once more.

II

THE disciple said: I do not think I know It well, nor do I think that I do not know It. He among us who knows It truly, knows (what is meant by) "I know" and also what is meant by "I know It not."

THIS appears to be contradictory, but it is not. In the previous chapter we learned that Brahman is "distinct from the known" and "beyond the unknown." The disciple, realizing this, says: "So far as mortal conception is concerned, I do not think I know, because I understand that It is beyond mind and speech; yet from the higher point of view, I cannot say that I do not know; for the very fact that I exist, that I can seek It, shows that I know; for It is the source of my being. I do not know, however, in the sense of knowing the whole Infinite Ocean of existence." The word knowledge is used ordinarily to signify acquaintance with phenomena only, but man must transcend this relative knowledge before he can have a clear conception of God. One who wishes to attain Soul-consciousness must rise above matter.

The observation of material science being confined to the sense plane, it ignores what is beyond. Therefore it must always be limited and subject to change. It discovered atoms, then it went further and discovered electrons, and when it had found the one, it had to drop the other; so this kind of knowledge can never lead to the ultimate knowledge of the Infinite, because it is exclusive and not inclusive. Spiritual science is not merely a question of mind and brain, it depends on the awakening of our latent higher consciousness.

III

HE who thinks he knows It not, knows It. He who thinks he knows It, knows It not. The true knowers think they can never know It (because of Its infinitude), while the ignorant think they know It.

BY this text the teacher confirms the idea that Brahman is unthinkable, because unconditioned. Therefore he says: He who considers It beyond thought, beyond sense-perception, beyond mind and speech, he alone has a true understanding of Brahman. They who judge a living being from his external form and sense faculties, know him not; because the real Self of man is not manifested in his seeing, hearing, speaking. His real Self is that within by which he hears and speaks and sees. In the same way, he knows not Brahman who thinks he knows It by name and form. The arrogant and foolish man thinks he knows everything; but the true knower is humble. He says: "How can I know Thee, who art Infinite and beyond mind

and speech?" In the last portion of the text, the teacher draws an impressive contrast between the attitude of the wise man who knows, but thinks he does not know; and that of the ignorant who does not know, but thinks he knows.

IV

IT (Brahman) is known, when It is known in every state of consciousness. (Through such knowledge) one attains immortality. By attaining this Self, man gains strength; and by Self-knowledge immortality is attained.

WE have learned from the previous text that the Brahman is unknown to those whose knowledge is limited to sense experience; but He is not unknown to those whose purified intelligence perceives Him as the basis of all states of consciousness and the essence of all things. By this higher knowledge a man attains immortality, because he knows that although his body may decay and die, the subtle essence of his being remains untouched. Such an one also acquires unlimited strength, because he identifies himself with the ultimate Source. The strength which comes from one's own muscle and brain or from one's individual power must be limited and mortal and therefore cannot lift one beyond death; but through the strength which *Âtma-gnâna* or Self-knowledge gives, immortality is reached. Whenever knowledge is based on direct perception of this undying essence, one transcends all fear of death and becomes immortal.

V

IF one knows It here, that is Truth; if one knows It not here, then great is his loss. The wise seeing the same Self in all beings, being liberated from this world, become immortal.

Part Third

I

THE Brahman once won a victory for the Devas. Through that victory of the Brahman, the Devas became elated. They thought, "This victory is ours. This glory is ours."

BRAHMAN here does not mean a personal Deity. There is a Brahmâ, the first person of the Hindu Trinity; but Brahman is the Absolute, the One without a second, the essence of all. There are different names and forms which represent certain personal aspects of Divinity, such as Brahmâ the Creator, Vishnu the Preserver and Siva the Transformer; but no one of these can fully represent the Whole. Brahman is the vast ocean of being, on which rise numberless ripples and waves of manifestation. From the smallest atomic form to a Deva or an angel, all spring from that limitless ocean of Brahman, the inexhaustible Source of life. No manifested form of life can be independent of its source, just as no wave, however mighty, can be independent of the ocean. Nothing moves without that Power. He is the only Doer. But the Devas thought: "This victory is ours, this glory is ours."

II

THE Brahman perceived this and appeared before them. They did not know what mysterious form it was.

III

THEY said to Fire: "O Jâtaveda (All-knowing)! Find out what mysterious spirit this is." He said: "Yes."

IV

HE ran towards it and He (Brahman) said to him: "Who art thou?" "I am Agni, I am Jâtaveda," he (the Fire-god) replied.

V

BRAHMAN asked: "What power resides in thee?" Agni replied: "I can burn up all whatsoever exists on earth."

VI

BRAHMAN placed a straw before him and said: "Burn this." He (Agni) rushed towards it with all speed, but was not able to burn it. So he returned from there and said (to the Devas): "I was not able to find out what this great mystery is."

VII

THEN they said to Vâyu (the Air-god): "Vâyu! Find out what this mystery is." He said: "Yes."

VIII

HE ran towards it and He (Brahman) said to him: "Who art thou?" "I am Vâyu, I am Mâtarisva (traveller of Heaven)," he (Vâyu) said.

IX

THEN the Brahman said: "What power is in thee?" Vâyu replied: "I can blow away all whatsoever exists on earth."

X

BRAHMAN placed a straw before him and said: "Blow this away." He (Vâyu) rushed towards it with all speed, but was not able to blow it away. So he returned from there and said (to the Devas): "I was not able to find out what this great mystery is."

XI

THEN they said to Indra: "O Maghavan (Worshipful One)! Find out what this mystery is." He said: "Yes"; and ran towards it, but it disappeared before him.

XII

THEN he saw in that very space a woman beautifully adorned, Umâ of golden hue, daughter of Haimavat (Himâlaya). He asked: "What is this great mystery?"

HERE we see how the Absolute assumes concrete form to give knowledge of Himself to the earnest seeker. Brahman, the impenetrable mystery, disappeared and in His place appeared a personal form to represent Him. This is a subtle way of showing the difference between the Absolute and the personal aspects of Deity. The Absolute is declared to be unknowable and unthinkable, but He assumes deified personal aspects to make Himself known to His devotees. Thus Umâ, daughter of the Himâlaya, represents that personal aspect as the offspring of the Infinite Being; while the Himâlaya stands as the symbol of the Eternal, Unchangeable One.

Part Fourth

I

SHE (Umâ) said: "It is Brahman. It is through the victory of Brahman that ye are victorious." Then from her words, he (Indra) knew that it (that mysterious form) was Brahman.

UMÂ replied to Indra, "It is to Brahman that you owe your victory. It is through His power that you live and act. He is the agent and you are all only instruments in His hands. Therefore your idea that 'This victory is ours, this glory is ours,' is based on ignorance." At once Indra saw their mistake. The Devas, being puffed up with vanity, had thought they themselves had achieved the victory, whereas it was Brahman; for not even a blade of grass can move without His command.

II

THEREFORE these Devas, — Agni, Vâyu and Indra — excel other Devas, because they came nearer to Brahman. It was they who first knew this spirit as Brahman.

III

THEREFORE Indra excels all other Devas, because he came nearest to Brahman, and because he first (before all others) knew this spirit as Brahman.

AGNI, Vâyu and Indra were superior to the other Devas because they gained a closer vision; and they were able to do this because they were purer; while Indra stands as the head of the Devas, because he realized the Truth directly, he reached Brahman. The significance of this is that whoever comes in direct touch with Brahman or the Supreme is glorified.

IV

THUS the teaching of Brahman is here illustrated in regard to the Devas. He flashed like lightning, and appeared and disappeared just as the eye winks.

THE teaching as regards the Devas was that Brahman is the only Doer. He had appeared before them in a mysterious form; but the whole of the unfathomable Brahman could not be seen in any definite form; so at the moment of vanishing, He manifested more of His immeasurable glory and fleetness of action by a sudden dazzling flash of light.

V

NEXT (the teaching) is regarding *Adhyâtman* (the embodied Soul). The mind seems to approach Him (Brahman). By this mind (the seeker) again and again remembers and thinks about Brahman.

ONLY by the mind can the seeker after knowledge approach Brahman, whose nature in glory and speed has been described as like unto a flash of lightning. Mind alone can picture the indescribable Brahman; and mind alone, being swift in its nature, can follow Him. It is through the help of this mind that we can think and meditate on Brahman; and when by constant thought of Him the mind becomes purified, then like a polished mirror it can reflect His Divine Glory.

VI

THAT Brahman is called *Tadvanam* (object of adoration). He is to be worshipped by the name *Tadvanam*. He who knows Brahman thus, is loved by all beings.

BRAHMAN is the object of adoration and the goal of all beings. For this reason he should be worshipped and meditated upon as *Tadvanam*. Whoever knows Him in this aspect becomes one with Him, and serves as a clear channel through which the blessings of Brahman flow out to others. The knower of God partakes of all His lovable qualities and is therefore loved by all true devotees.

VII

THE disciple asked: O Master, teach me the Upanishad. (The teacher replied:) The Upanishad has been taught thee. We have certainly taught thee the Upanishad about Brahman.

VIII

THE Upanishad is based on *tapas* (practice of the control of body, mind and senses), *dama* (subjugation of the senses), *karma* (right performance of prescribed actions). The Vedas are its limbs. Truth is its support.

IX

HE who knows this (wisdom of the Upanishad), having been cleansed of all sin, becomes established in the blissful, eternal and highest abode of Brahman, in the highest abode of Brahman.

Here ends this Upanishad.

THIS Upanishad is called Kena, because it begins with the inquiry: "By whom" (*Kena*) willed or directed does the mind go towards its object? From whom comes life? What enables man to speak, to hear and see? And the teacher in reply gives him the definition of Brahman, the Source and Basis of existence. The spirit of the Upanishads is always to show that no matter where we look or what we see or feel in the visible world, it all proceeds from one Source.

The prevailing note of all Vedic teaching is this: One tremendous Whole becoming the world, and again the world merging in that Whole. It also strives in various ways to define that Source, knowing which all else is known and without which no knowledge can be well established. So here the teacher replies: That which is the eye of the eye, the ear of the ear, that is the inexhaustible river of being which flows on eternally; while bubbles of creation rise on the surface, live for a time, then burst.

The teacher, however, warns the disciple that this eye, ear, mind, can never perceive It; for It is that which illumines speech and mind, which enables eye and ear and all sense-faculties to perform their tasks. "It is distinct from the known and also It is beyond the unknown." He who thinks he knows It, knows It not; because It is never known by those who believe that It can be grasped by the intellect or by the senses; but It can be known by him who knows It as the basis of all consciousness.

The knower of Truth says, "I know It not," because he realizes the unbounded, infinite nature of the Supreme. "Thou art this (the visible), Thou art That (the invisible), and Thou art all that is beyond," he declares. The ordinary idea of knowledge is that which is based on sense-

preceptions; but the knowledge of an illumined Sage is not confined to his senses. He has all the knowledge that comes from the senses and all that comes from Spirit.

The special purpose of this Upanishad is to give us the knowledge of the Real, that we may not come under the dominion of the ego by identifying ourselves with our body, mind and senses. Mortals become mortals because they fall under the sway of ego and depend on their own limited physical and mental strength. The lesson of the parable of the Devas and Brahman is that there is no real power, no real doer except God. He is the eye of the eye, the ear of the ear; and eyes, ears, and all our faculties have no power independent of Him. When we thus realize Him as the underlying Reality of our being, we transcend death and become immortal.

OM! PEACE! PEACE! PEACE!

MUNDAKA—UPANISHAD

FOREWORD

As the present edition of the Upanishads goes out to meet the need of aspiring students and thinkers in the field of philosophy, we offer a word of explanation. The first and second editions of this book contained the translation of three Upanishads namely, Isa, Katha and Kena to which we now add a fourth called Mundaka.

The translator, Swâmi Paramânanda, endowed with a rare gift of penetration, interpreted the Sanskrit text in clear, simple language. Admirers of his first volume requested him to translate other Upanishads in his characteristic manner, true to the original in spirit as well as in poetic form. The Swâmi was able to fulfill this wish in part. In 1920, he translated the Mundaka-Upanishad which was published in the Vedânta Monthly, "Message of the East." Multiple activities prevented the continuance of the task.

The Swâmi wrote a short introduction for the Isa, Katha and Kena Upanishads but Mundaka was published without his usual foreword. Knowing full well that an explanatory com-

mentary is necessary to answer some of the questions which invariably rise in the reader's mind, I have taken the liberty of writing one.

Over a decade ago, I had the great privilege of studying the Upanishads in the original Sanskrit under Swâmi Paramânanda. He, like the true illumined teacher, imparted to me the essence of these lofty teachings in a manner known to the initiates of the land where the Forest-books were born. The experience was more than that of learning the text or its meaning. It was partaking of the light that streams from the mind of the master to that of an aspiring disciple.

This was the beginning of a new era in my own life for soon afterwards, I received my ordination and commission to expound Vedânta from the Swâmi's platform. The early classes on the theme of the Upanishads were conducted under the open sky at Ânanda Âshrama, California. My first sermon-lecture was on "Exaltation of the Upanishads."

Through long and close association with one who was truly wise; whose learning was only a cloak for his inner realization; who made the letter of the Scriptures living by his example, I now dare hope that someday I may be used to complete the work he had begun. As his stu-

dent and follower, I humbly pray that through His grace Who makes "The dumb to speak and the lame to cross the mountain," I may prove worthy of this task.

GÂYATRI DEVI

February, 1941
Boston, Massachusetts

The Mundaka-Upanishad forms a part of the Atharva-Veda. It has been called a Mantra-Upanishad as it is composed of verses in the form of Mantras or prayer-chants. Commentators observe that these Mantras are not for the purpose of ceremonial worship as are those of the Karma-Kânda or sacrificial portion of the Vedas.

This Upanishad lays particular emphasis upon the means of attaining Brahma-Vidyâ or knowledge of the Absolute. The question is asked: "What is that, Sire, by knowing which everything else becomes known?" The sage answered that to acquire the Highest Wisdom, one must transcend the vanity of lower knowledge. Supreme Wisdom cannot be attained by superficial study of the Scriptures, nor by observing religious rites, nor by good works. It can only be realized by the man of meditation—one who has been purified through the practice of discrimination and renunciation.

It is difficult to trace the meaning of the title "Mundaka." The literal translation of the word is "shaven-head." This may imply that the author of the book was a Rishi or seer with shaven-head or it may indicate that the Upanishad itself is shorn of all non-essentials like the mind illumined by Brahma-Vidyâ.

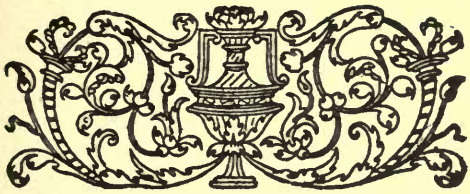

MUNDAKA—UPANISHAD

PEACE CHANT

OM! May we hear with our ears that which is beneficent, O Devas! May we behold with our eyes that which is beneficent! With a strong, well-poised body and worshipful heart may we enjoy life and perform deeds which are pleasing to the Deity.

OM! PEACE! PEACE! PEACE!

Part First

I

OM! Brahmâ was the first of the Devas, the Creator of the universe, the Protector of the world. He taught His oldest son Atharva the knowledge of Brahman (the Supreme) which is the foundation of all knowledge.

THE word *Om* frequently found at the outset of Vedic study is used in the sense of "Hail unto Thee" or "Adoration unto the Supreme." Brahmâ is the personal aspect of Deity as distinguished from Brahman, the Absolute. He represents the creative

power of the universe. He is regarded as the foremost of all the various aspects of Divinity known as *Devas*. The *Devas* (gods) in Vedic Scriptures are Bright Beings, each manifesting some special Divine quality and holding some special office in creation. They correspond to the angels and archangels of Semitic Scriptures.

II

THIS knowledge of Brahman which Brahma taught to Atharva, Atharva taught first to Angir; Angir taught it to Satyavaha Bharadwâja; and Bharadwâja taught it in due succession to the sage Angiras.

III

SHAUNAKA, the great householder, having approached the sage Angiras with fitting humility asked of him: What is that, O Bhagavan (revered Master), which being known, all else becomes known?

IT was customary in ancient India for a pupil, when he sought instruction of a holy sage, to approach him bearing in his arms a bundle of wood for the altar fire. This armful of sacrificial wood, called in Sanskrit *Samit-pâni*, became the symbol of discipleship, representing a desire to serve even in the humblest capacity. Those ancient teachers did not give out their knowledge for a certain fee as it is done in the

modern educational institution. They were wholly independent. They did not seek pupils. On the contrary, they were very careful whom they taught. The pupil was obliged to prove his worthiness by humility, earnestness and patient service.

IV

THE Sage said to him: There are two kinds of knowledge to be known, so are we told by the knowers of Brahman,—higher knowledge and lower knowledge.

V

LOWER knowledge consists of the Rig-Veda, Yajur-Veda, Sâma-Veda, Atharva-Veda, phonetics, ceremonial, grammar, etymology, metre, astronomy. Higher knowledge is that by which the Imperishable is known.

THE Upanishads make a clear distinction between secular knowledge (*Aparâ*) and knowledge born of direct vision (*Parâ*). Secular or lower knowledge not only includes astronomy, ceremonial, rhetoric and all branches of intellectual study, but even study of the Sacred Scriptures. Any knowledge which is acquired through study is classed as lower knowledge, because merely reading or hearing about Truth is not knowing Truth. The Aryan sages did not discredit the study of books, but they recognized that theoretical knowledge must always be inferior to knowledge based on direct experience.

VI

THAT which cannot be seen, which cannot be seized, which has no origin and no attributes, no eyes nor ears, no hands nor feet; That which is eternal, diversely manifesting, all-pervading, extremely subtle; that Imperishable One the wise regard as the Source of all created things.

PARÂ-VIDYÂ or higher knowledge is that which cannot be perceived by the senses or by our ordinary faculties. It dawns in the soul only when senses, mind and intellect have become pacified and full of serenity. We do not gain ultimate realization until we have subdued the turbulence and unrest of our mind. At present the greater part of our effort at knowledge is physical. We wish to see with our eyes, grasp with our hands; but through these channels we can gain only objective knowledge; while knowledge of God is subjective. This is evident from the definition of the Supreme given here. He is unconditioned and beyond the reach of our physical senses, our mind and intellect. To perceive Him we must cultivate another state of consciousness, which is done through the practice of meditation.

VII

AS the spider brings forth and draws in (its thread), as herbs spring from the earth, as hair grows on the living body, like-

wise does the universe come forth from the Imperishable.

VIII

THROUGH Tapas Brahman expands; from this, food is produced; from food come Prâna (energy), mind, the elements, the worlds, good works and their immortal fruit.

IX

FROM that one Who is all-perceiving and all-knowing, Whose Tapas consists of wisdom, are born Brahmâ (the Creator), name, form and food.

TAPAS signifies spiritual discipline, known variously as penance, austerity, etc. The word *Tapa* means literally heat, and is employed in this case because spiritual practice is supposed to act on the system like fire, consuming all impurities. This interpretation, however, cannot be applied to the present text, as it is evident that Brahman, the Supreme Lord, has no need of purification. It is used here to signify the fire of wisdom, which like all fire expands. Out of this wisdom fire, burning in the mind of Brahman, come forth, first the creative power, and thence all forms of material manifestation.

Part Second

I

THIS is the Truth: the sacrificial rites which the sages found in the hymns are described variously in the three Vedas. Perform them faithfully, O ye Truth-seekers; this is the path that leads to the world of good deeds.

THIS chapter deals in greater detail with the lower knowledge (*Aparâ Vidyâ*) which according to the previous chapter includes all forms of intellectual study, ceremonial, ritual, etc. The Vedic teaching is divided into two distinct parts. The one, called *Gnâna-Kânda,* deals with the subtlest phases of spiritual philosophy; the other, called *Karma-Kânda,* shows to those who still cling to worldly things how by the performance of certain rites and sacrifices they may attain the fulfillment of their desires. The altar fire plays an important part in these sacrifices, because fire is regarded as one of the truest symbols of Divinity. It consumes all impurities without itself being contaminated. It has also a deeper significance. The real fire which every worshipper must light is the fire of wisdom upon which every morning, noon and night he must pour the oblation of his thoughts, words and deeds. This lower knowledge is described at length in order to make plain to the disciple the perishable nature of the fruits of all sacrifice. Also to test whether his mind is wholly free from desire for earthly rewards and ready for the higher knowledge.

II

WHEN the sacrificial fire is kindled and the flames rise, let a man offer his oblations devoutly between the flames.

III

IF the fire sacrifice (Agnihotra) is not performed at the new moon and the full moon, during the autumn season and at harvest time, and is not attended by guests, or is without offerings, or is without the Vaiswadeva sacrifice, or is offered contrary to the Scriptural injunctions, it will destroy the seven worlds of the sacrificer.

CERTAIN times and conditions, determined by the position of the stars, planets or satellites, by the season, by the attendant circumstances, were regarded as peculiarly auspicious for performing sacrifice. If these were not observed, then the sacrifice was considered barren and the sacrificer lost all the benefits to be derived in the seven worlds from his sacrifice. The seven worlds represent the rising grades of heavenly pleasure. We find the same idea in the Western expression "seventh heaven."

IV

KALI (dark), Karali (terrific), Manojava (swift as thought), Sulohita (very

red), Sudhumravarna (deep purple), Sphulingini (sparkling), Viswaruchi (universal light) are the seven flaming tongues of fire.

V

IF a man performs his sacrifice in the proper season and pours out his oblations on the shining flames, these oblations like the rays of the sun lead him to where the Supreme Lord of sacrifice dwells.

VI

COME hither! Come hither! the bright oblations say to the sacrificer and carry him by the rays of the sun; while with pleasing words they praise him, saying: This is the heavenly Brahma-world (Svarga) which thou hast earned by thy good deeds.

VII

BUT all these sacrifices (performed by) eighteen are inferior and ephemeral. The ignorant who regard them as the highest good and delight in them, again and again come under the dominion of old age and death.

IN the sacrifices sixteen priests were supposed to take part, together with the sacrificer and his wife, making up the eighteen mentioned in the verse. According to Vedic injunctions no householder's sacri-

fice was fruitful unless his wife took part in it with him.

VIII

FOOLS dwelling in ignorance, yet imagining themselves wise and learned, go round and round in devious ways, afflicted by many troubles, like the blind led by the blind.

THIS same verse appears with a slight variation in the Katha-Upanishad (Part II, Verse V) and is fully commentated there. Here it seeks to emphasize the danger of mere intellectual learning which, fostering a man's pride, leads him to believe that he is capable of guiding others, even in spiritual matters, although he himself is devoid of spiritual understanding. He wishes to be a leader, but in the Vedas it is insistently taught that no one save the man of direct vision shall venture to lead others.

IX

CHILDREN (the unawakened), in many different ways overpowered by ignorance, imagine that they have achieved their aims. These performers of Karma (sacrifice), because of their attachment to the fruits (of their sacrifice), after a temporary enjoyment of their heavenly reward fall back again into misery.

X

REGARDING sacrifice and good works as the highest aim, these ignorant men know

not the higher goal; and after having enjoyed the heavenly pleasures earned by their good deeds, they return to this world or fall into a lower one.

THEY whose sphere of vision is wholly limited to this plane believe that when they have achieved a certain success in the world, they have gained all that there is to be gained; and they bind themselves with their own vanity and egoism. Even when the great Saviours come and strive to awaken them, they still cling stubbornly to their own point of view. We see this in the life of Jesus the Christ. The scholars, those who knew the letter of the law and regarded themselves to be wise, were the last to accept His message.

Whatever a man earns by finite actions, however good, cannot be permanent; so all heavenly pleasure must come to an end and he must return once more to the plane of struggle and discipline.

XI

BUT those wise men of tranquil heart, who practice Shraddhâ (faith) and Tapasyâ (austerity) in the forest, living on alms, free from all impurities, travel by the path of the sun to where the immortal, imperishable Being dwells.

XII

LET a Brâhmana (God-seeker), after having examined all these words attained

through Karma-Mârga (sacrifices and good deeds), become free from all desires; realizing that the Eternal cannot be gained by the non-eternal. In order to acquire knowledge (of the Eternal) let him then, with sacrificial fuel in his hand, approach a Guru (spiritual teacher) who is well-versed in the Vedas (Scriptures) and who is establishd in Brahman (the Supreme).

XIII

TO him who has thus approached reverently, whose heart is tranquillized, and whose senses are under control, let the wise Guru teach the real knowledge of Brahman, by which the true and immortal Being is known.

SECOND MUNDAKA

Part First

I

THIS is the truth. As from the blazing fire burst forth thousands of sparks like unto fire, so also, gentle youth, do the various beings spring forth from the Imperishable and return thither again.

ALL things have their origin in the Supreme, and the ultimate aim of all life and effort is to be reunited with the Source. The play of manifestation may seem to block the consciousness of the underlying link between the human and the Divine, but sooner or later all souls must regain that consciousness.

II

THAT effulgent Being is without form; He exists both without and within; He is unborn; without breath and without mind; pure, higher than the High Imperishable.

HERE is given the definition of the Absolute, the Unconditioned, known in the Vedic terminology as *Nirguna-Brahman*. The Absolute cannot be created, therefore He must be without form; because He is infinite, all-pervading, therefore He must be within and without all things. For the same reason He does

not breathe, nor has He need of the instrument of mind for thought. The High Imperishable here refers to the Creative Energy, what is known as *Saguna-Brahman,* that is, Brahman with attributes, or the personal God; while *Nirguna-Brahman* means Brahman without attributes.

III

FROM Him are born the Prâna (life-force), mind, all the sense organs, ether, air, fire, water and the earth, support of all.

IV

FIRE is His head, sun and moon are His eyes, the four quarters are His ears, the revealed Vedas are His words, His breath is the air, His heart is the universe, and from His feet came forth the earth. He is the inner Self of all living beings.

V

FROM Him comes the fire, Whose fuel is the sun; from the moon come the clouds (rain); from the earth come all herbs; the male places the seed in the female, thus many beings are born from the Purusha (the Great Being).

VI

FROM Him come the Rik, Sâman and Yajur (Vedas), the rites of initiation, all forms of sacrifice, special ceremonials, sacrificial gifts (to the priests), the appointed season

(for sacrifice), the sacrificer, and all the worlds which the moon sanctifies and the sun illumines.

VII

FROM Him are the various Devas born, the Sâdhyas (Genii), men, beasts, birds, the up-breath and the down-breath, corn and barley, austerity, faith, truth, continence, and (Scriptural) injunction.

VIII

FROM Him are born the seven Prânas (senses), the seven lights (of sense-perception), the seven fuels (objects of perception), the seven oblations (acts of sense-perception), and the seven Lokas (seats) where the senses move; seven in each living being, residing in the heart.

IX

FROM Him are born all oceans, mountains and divers rivers. From Him come all herbs and juices, by which the inner self subsists, together with the gross elements.

X

THAT Being alone is all this—sacrifice and austerity. All is Brahman, the Highest

IN these verses we are given a picture of cosmic creation rising out of Brahman, the Supreme. The first manifestation is Fire (Agni), the giver of light and heat. Heat brings forth life; rain falling upon the earth causes vegetation to spring up, thus food is produced; from food comes the procreative energy. All aspects of being—gods, genii, men and beasts—are directly connected with Him. The Scriptures and all rites and ceremonies have sprung from Him. Every form has its origin in Him.

The seven senses referred to in Verse VIII are the two eyes, two ears, two nostrils and mouth. The seven *lokas* or seats represent the avenues of sense perception. The inner self in Verse IX signifies the subtle body made up of the mind (*manas*), intellect (*buddhi*) and ego (*ahamkâra*). He who realizes the all-pervading and eternal Cause of Creation as abiding in his own heart, the Life of his life, attains illumination even here in this body.

Immortal. He who knows this (Being) dwelling in the cave of the heart, O gentle youth, cuts asunder even here the knot of ignorance.

SECOND MUNDAKA

Part Second

I

SHINING, well-seated in the heart, moving in the heart, is the Great Being, the Support of all. In Him all is fixed, whatsoever moves, breathes and winks. Know Him Who is both being and non-being, Who is beyond the reach of human understanding, the highest and most adorable One.

THE Supreme Lord abides in every heart and from Him alone springs all activity. Nothing can exist apart from Him. In Him the whole universe is centered. He is both formful and formless. He is present in all the forms we see, yet we cannot lay our hands on any form and say, "This is God." He is both personal and impersonal. He is the manifested and the unmanifested (being and non-being). He is the final goal of all effort.

II

THAT which is effulgent, subtler than the subtlest, on which all worlds and those who dwell in them rest, that is the imperishable Brahman; that is Prâna (breath), that is speech and mind. That is the true, that is the Immortal. That mark is to be hit. Hit it, O gentle youth!

III

HAVING taken up the Upanishad, the great weapon, as the bow; and having fixed in it the arrow, sharpened by steadfast devotion; then having drawn it with the mind fixed on the Supreme, hit that mark—the Imperishable, O gentle youth!

IV

THE sacred word Om is the bow, the Atman (Self) is the arrow, Brahman (the Supreme) is said to be the mark. That mark should be hit by one who is watchful and self-possessed. Then as the arrow becomes one with the mark, so will he become one with the Supreme.

WE have here a poetic and archaic picture of the process of realizing the Supreme. The study of the Upanishads is abstract. They deal with the Infinite. But the sages who give the teaching contained in them try by similes to relate these abstract truths with our life here. The aim of all our striving is the Absolute and Eternal; careful study of the Scriptures, constant practice of meditation, and untiring devotion serve as the means by which we attain it.

In the next verse the teacher makes it still more definite. *Om*, the *Logos* or Word that was in the beginning, is taken as the bow, the soul of man is the arrow and the Infinite is the mark. To hit the mark

the mind must be wholly collected. An illustration of this is given in the Mahâbhârata. Arjuna and his kinsmen, it is told, were called to a contest in archery. The target was the eye of a fish raised on a high pole. Their teacher asked each one in turn, "What do you see?" They all described the whole fish. But when Arjuna was asked, he replied: "I see only the eye of the fish"; and he alone hit it. If our mind is divided or scattered we cannot meditate; and without the power of meditation we cannot gain direct perception of the Imperishable. When we do gain this perception what happens? We become one with the Supreme. The knower of God partakes of His nature.

V

IN Him are fixed the heaven, the earth, the sky and the mind with all the senses. Know Him to be the Self of all, and abandon all vain words. He is the bridge to immortality.

THERE can be no form of manifested life apart from Him. When we understand this and realize Him as the essence of our being, we lose attachment for mortal things and cease to lay so much stress on lower knowledge. "Vain words" here signifies theoretical speculation, book knowledge, everything in fact which fosters our egotism or pride and does not lead to ultimate Truth. Thus knowledge of God serves as the bridge over which we cross from the mortal to the immortal.

VI

WHERE the nerves of the body meet together as the spokes in the nave of a wheel, here the Âtman dwells, variously manifested. Meditate upon that Âtman as Om. May there be no obstacle in thy crossing to the other side of darkness!

THE seat of this Divine Principle in us is the heart. This inner Principle or Soul is in Itself unchanging, but It appears to take the modifications of the mind, such as joy, grief, anger, jealousy, hatred, love, etc. Thus It manifests variously. Since *Om* is the ultimate Name of the Supreme and *Âtman* is identical with the Supreme, by meditating on *Om* as the *Âtman* we direct our thoughts toward the highest and pass beyond the darkness of ignorance.

VII

HE Who is all-knowing and all-perceiving, to Whom belongs all the glory of the universe, that Self dwells in the heavenly city of Brahman (the heart).

VIII

HE takes the form of mind and becomes the ruler of the body and the senses. Being in the heart, He sustains the body by food. The wise, who realize this, behold Him shining forth, immortal and all-blissful.

IX

WHEN He is seen, Who is both high and low, the fetters of the heart are broken, all doubts are cut asunder, and all Karma (bondage of work) is destroyed.

WHEN the vision of Him, Who is all there is, high or low, subtle or gross, vast or small, dawns within us, the heart is at once freed from the fetters of attachment, egotism and every form of selfishness; all the perplexities and doubts of the mind are cleared away. This does not happen when we gain intellectual knowledge only. The more we read and analyze, the more confused and entangled the mind becomes. But when we behold God directly, at once all the darkness of doubt disappears in the glory of His self-effulgent light, as the night goes when the morning comes. That brightness no one can define. As long as we need someone to prove Truth to us, we have not found it. But when His light shines in our heart, Truth becomes self-evident. Without this light the outside world will always be full of shadows for us; but when that light is found, the whole universe glows with its radiance. Then all the chains of Karma—past, present and future—are shattered, and the soul enjoys perfect freedom.

X

THAT stainless indivisible Brahman, pure, Light of all lights, dwells in the innermost golden sheath (the core of the heart). Thus do the knowers of Self know Him.

XI

THE sun does not shine there, nor the moon, nor the stars, nor do these lightnings shine there, much less this fire. When He shines, everything shines after Him; by His light all is lighted.

THIS same verse also appears in the Katha-Upanishad, Part V, v. 15.

XII

THAT immortal Brahman is before, that Brahman is behind, that Brahman is to the right and to the left; that Brahman extends above and below. The Supreme Brahman alone is the whole universe.

THIRD MUNDAKA

Part First

I

TWO inseparable companions of golden plumage perch on the same tree. One of them eats the pleasing fruit (of the tree), the other looks on as a witness without eating.

II

ON the same tree (of life) man sits, drowned in grief, overpowered by his own helplessness. But when he beholds the other, the Lord, majestic and full of glory, then his grief passes away.

THE two birds represent the higher Self and the lower self. The lower self is absorbed in tasting the sweet and bitter fruits of this life, and imagines it cannot escape from the reactions caused by them When, however, in its struggle it looks up to that other transcendent Self and perceives how alike they are, it realizes its true nature. The *Jiva* or individual soul is merely the reflex of the *Paramâtman* or Supreme Soul. The apparent man has its root in the real man. As soon as we realize this, the two become one. It is the sense of ego in us which divides and separates; and whenever we separate ourselves from our Divine part, we feel a lack. When, however, we discover our relation with the inexhaustible Source, all

our selfish appetites which now drive us from branch to branch of the tree of life will vanish and no cause for grief will remain.

III

WHEN the sun perceives that Being of golden radiance, the Creator, the Lord, the Source of Brahman (creative power), then that knower, having cast off all sin and merit, and being stainless, attains the highest oneness (with the Supreme).

IN the Indo-Aryan conception, as sin is an iron chain, so merit can be a golden chain, which binds us through self-righteousness and love of name and fame. To gain ultimate union, one must transcend the consciousness of both sin and merit.

IV

HE is the Prâna (life-force) animating all living beings. He who knows this becomes truly wise and not merely a talker. He delights in the Self (Âtman), he finds his highest happiness in the Self, and he is a true performer of duty. Verily he is the foremost of the knowers of Brahman (the Supreme).

WHEN a man beholds God, he gains true wisdom and no longer finds satisfaction in vain discussion and speculation. His joy and recreation are

found in the Infinite. Because his mind and will are completely unified with the cosmic mind and will, he fulfills the law spontaneously and hence never fails in his duty.

V

THIS pure and effulgent Self, which dwells within the body and is realized by sinless Sannyâsins (the spiritually consecrated), can be attained by truthfulness, self-subjugation, true knowledge and the steadfast practice of chastity.

VI

TRUTH alone conquers, not untruth. By Truth the spiritual path is widened, that path by which the Seers, who are free from all desires, travel to the highest abode of Truth.

VII

THAT shines forth, immeasurable, divine and inconceivable, subtler than the subtlest, more distant than the distant, yet here (in the body). Residing in the cave of the heart, so It is seen by true Seers.

VIII

HE is not perceived by the eye, nor by speech, nor by the other senses, nor by austerities, nor by Karma (sacrifice and good deeds) ; when the mind is purified by the serene

light of knowledge, then alone does the Seer perceive the indivisible Brahman by means of meditation.

IX

THIS subtle Self is to be realized by a pure heart as seated there where the Prana (life-force) has entered in five-fold form. The mind of every creature is interwoven with the senses. When it is purified, then the Self shines forth of itself.

THE five different forms through which the vital energy manifests in the body are *Prâna, Apâna Samâna, Vyâna* and *Udhâna.* These represent in-breathing, out-breathing, equalizing the breath, circulating the breath, and up-breathing. By these various actions of the vital energy different nerve currents are controlled. This has been elaborately worked out in the Indian Yoga system. *Prâna* governs respiration *Apâna,* the organs of excretion; *Samâna,* digestion; *Vyâna,* the general nerve currents of the body, and *Udhâna,* speech. The senses also are often spoken of in the Upanishads as *Prânas,* because they are the avenues through which the vital energy connects the outer world with the inner. The sense impressions gained through these channels color all our mental activities; and not until the mind is freed from these obscuring impressions can the soul manifest its true nature.

X

WHATEVER worlds the man of purified mind covets, and whatever objects he desires, he obtains those worlds and those objects. Therefore, let the man who longs for his spiritual welfare, worship that one who knows the Self.

WHEN a man's mind is purified, he realizes his oneness with the cosmic life and will desire only what is in harmony with the cosmic will; therefore, his desires fulfill themselves by the natural course of law. Purity of mind is most quickly gained by "worshipping," that is, by revering and serving those who possess the higher knowledge.

THIRD MUNDAKA

Part Second

I

HE (the Seer of Truth) knows the highest abode of Brahman, in which all this universe rests and which shines with pure radiance. Discerning men, without desire, by serving reverently such a knower (of Self) go beyond the seed.

THE Seer who has realized the Supreme and has united himself with the Source of knowledge, becomes a connecting link between God and the worshipper. Whatever homage or reverence is paid to him, he does not take for himself. Being entirely free from egotism and self-importance, he offers it all to God. Those who seek out and serve such an illumined soul gradually partake of his wisdom and pass beyond the need of birth and death. Every desire is a seed from which spring birth, death and all mortal afflictions. Illumination alone will destroy this seed.

II

HE who broods on objects of desire and covets them, is born here and there according to his desires; but he whose desires are fulfilled and who has known the Self, his desires vanish even here.

A SELFISH man, who is identified with the flesh, clings to the small and finite; and however covetous of a larger life he may be, he cannot attain it. A man may wish to go to the other shore; but if he does not pull up the anchor, his boat will not move.

III

THIS Self cannot be attained by the study of the Scriptures, nor by intellectual perception, nor by frequent hearing of It. He whom the Self chooses, by him alone is It attained. To him the Self reveals Its true nature.

THIS same verse appears in the Katha-Upanishad (Part II, V. 23) and is explained at length there. Only he whose heart is wholly purified and made ready can receive the revelation; therefore the Self naturally chooses that one and no other. This means that we have to give ourselves wholly before we can get the higher vision.

IV

THIS Self cannot be attained by one who is devoid of strength, or by one who is unmindful, or by one whose austerity is without renunciation. But if the wise man strives by these means, his Self enters into the abode of Brahman.

THE Upanishads lay frequent emphasis on the idea that no weak person can attain Truth; but

this does not mean mere physical weakness. The strength required for spiritual vision is an inner vigor. The sages in choosing their disciples were careful to choose those who were full of energy, faithful and willing to do anything. Even arduous practice of austerity, however, will be unfruitful, unless the heart is freed from lower desires.

V

THE Rishis (wise Seers), after having attained It, become satisfied through knowledge. Having accomplished their end and being free from all desire, they become tranquil. The self-possessed wise ones, realizing the all-pervading Spirit present in all things, enter into all.

THEY enter into all because they realize the universal oneness of cosmic life. They "see the Self in all beings and all beings in the Self." (Bhagavad-Gitâ.)

VI

SANNYÂSINS (spiritually consecrated seekers), having apprehended with certainty the true meaning of the knowledge of Vedânta, having purified their nature by the practice of renunciation, and having realized the highest immortality, after the great end (death) become liberated in the world of Brahman.

VII

THEIR fifteen parts return to their source; all the senses go back to their corresponding deities; the Self, together with his deeds and acquired knowledge, becomes one with the highest imperishable Brahman.

THE fifteen parts referred to are *Prâna* (life), faith, ether, air, fire, water, earth, senses, mind, food, vigor, austerity, *mantras* (holy texts), sacrifice and the worlds (of name and form). Faith is mentioned after *Prâna* because it is the greatest impelling power in life. When the final realization comes, the various parts of man's physical, intellectual and moral being are blended into one harmonious whole and become united with the Supreme.

VIII

AS flowing rivers lose themselves in the ocean, giving up name and form, so also the knower, freed from name and form, attains the highest effulgent Purusha (Being).

AS man's consciousness expands into the universal consciousness, the limitations of self-consciousness necessarily melt away; but he does not lose his true entity. As soon as he attains knowledge of his true Self, he transcends the realm of name and form and enters into conscious union with the universal Source of existence and knowledge. As it is said in the

Prasna-Upanishad: "He becomes without parts and immortal."

IX

HE who knows that highest Brahman becomes like unto Brahman. In his family no one is born who is ignorant of Brahman. He overcomes grief; he overcomes sin; and being freed from the knots of the heart, he becomes immortal.

X

THUS it is declared in the following text. Let this knowledge of Brahman be taught to those only who have performed sacrifices enjoined in the Scriptures; who are well versed in the Vedas; who are devoted to Brahman, who with faith have performed the fire sacrifice Ekarshi; and who have fulfilled the vow of carrying fire on their head (Shirovrata).

THIS verse signifies that only those who have purified themselves by performing with proper humility and devotion the various rites and vows given in the Scriptures, will be able to understand or follow the higher knowledge. Therefore to them alone should it be taught. To others it will bring only confusion of mind and impede their progress.

XI

THE sage Angiras in ancient times taught this truth (to Saunaka). It should not be studied by one who has not fulfilled the vow of self-sacrifice and service. Adoration to the great Rishis! Adoration to the great Rishis!

Here ends the Mundaka-Upanishad.

OM! PEACE! PEACE! PEACE!

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Theragāthā-aṭṭhakathā

(Paṭhamo bhāgo)

Ganthārambhakathā

Mahākāruṇikaṃ **nāthaṃ,** ñeyyasāgarapāraguṃ;
Vande nipuṇagambhīra-vicitranayadesanaṃ.

Vijjācaraṇasampannā, yena niyyanti lokato;
Vande tamuttamaṃ **dhammaṃ,** sammāsambuddhapūjitaṃ.

Sīlādiguṇasampanno, ṭhito maggaphalesu yo;
Vande **ariyasaṅghaṃ** taṃ, puññakkhettaṃ anuttaraṃ.

Vandanājanitaṃ puññaṃ, iti yaṃ ratanattaye;
Hatantarāyo sabbattha, hutvāhaṃ tassa tejasā.

Yā tā subhūtiādīhi, katakiccehi tādihi;
Therehi bhāsitā gāthā, therīhi ca nirāmisā.

Udānanādavidhinā, gambhīrā nipuṇā subhā;
Suññatāpaṭisaṃyuttā, ariyadhammappakāsikā.

Theragāthāti nāmena, **therīgāthā**ti tādino;
Yā khuddakanikāyamhi, saṅgāyiṃsu mahesayo.

Tāsaṃ gambhīrañāṇehi, ogāhetabbabhāvato;
Kiñcāpi dukkarā kātuṃ, **atthasaṃvaṇṇanā** mayā.

Sahasaṃvaṇṇanaṃ yasmā, dharate satthu sāsanaṃ;
Pubbācariyasīhānaṃ, tiṭṭhateva vinicchayo.

Tasmā taṃ avalambitvā, ogāhetvāna pañcapi;
Nikāye upanissāya, porāṇaṭṭhakathānayaṃ.

Suvisuddhaṃ asaṃkiṇṇaṃ, nipuṇatthavinicchayaṃ;
Mahāvihāravāsīnaṃ, samayaṃ avilomayaṃ.

Yāsaṃ attho duviññeyyo, anupubbikathaṃ vinā;
Tāsaṃ tañca vibhāvento, dīpayanto vinicchayaṃ.

Yathābalaṃ karissāmi, atthasaṃvaṇṇanaṃ subhaṃ;
Sakkaccaṃ theragāthānaṃ, therīgāthānameva ca.

Iti ākaṅkhamānassa, saddhammassa ciraṭṭhitiṃ;
Tadatthaṃ vibhajantassa, nisāmayatha sādhavoti.

Kā panetā **theragāthā therīgāthā** ca, kathañca pavattāti, kāmañcāyamattho gāthāsu vuttoyeva pākaṭakaraṇatthaṃ pana punapi vuccate – tattha theragāthā tāva subhūtittherādīhi bhāsitā. Yā hi te attanā yathādhigataṃ maggaphalasukhaṃ paccavekkhitvā kāci udānavasena, kāci attano samāpattivihārapaccavekkhaṇavasena, kāci pucchāvasena, kāci parinibbānasamaye sāsanassa niyyānikabhāvavibhāvanavasena abhāsiṃsu, tā sabbā saṅgītikāle ekajjhaṃ katvā ''theragāthā''icceva dhammasaṅgāhakehi saṅgītā. Therīgāthā pana theriyo uddissa desitā.

Tā pana vinayapiṭakaṃ, suttantapiṭakaṃ abhidhammapiṭakanti tīsu piṭakesu suttantapiṭakapariyāpannā. Dīghanikāyo, majjhimanikāyo, saṃyuttanikāyo, aṅguttaranikāyo, khuddakanikāyoti pañcasu nikāyesu khuddakanikāyapariyāpannā, suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthā, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallanti navasu sāsanaṅgesu gāthaṅgasaṅgahaṃ gatā.

''Dvāsīti buddhato gaṇhiṃ, dvesahassāni bhikkhuto;
Caturāsītisahassāni, ye me dhammā pavattino''ti.

Evaṃ dhammabhaṇḍāgārikena paṭiññātesu caturāsītiyā dhammakkhandhasahassesu katipayadhammakkhandhasaṅgahaṃ gatā.

Tattha theragāthā tāva nipātato ekanipāto ekuttaravasena yāva cuddasanipātāti cuddasanipāto soḷasanipāto vīsatinipāto tiṃsanipāto cattālīsanipāto paññāsanipāto saṭṭhinipāto sattatinipātoti ekavīsatinipātasaṅgahā. Nipātanaṃ nikkhipananti nipāto. Eko ekeko gāthānaṃ nipāto nikkhepo etthāti ekanipāto. Iminā nayena sesesupi attho veditabbo.

Tattha ekanipāte dvādasa vaggā. Ekekasmiṃ vagge dasa dasa katvā vīsuttarasataṃ therā, tattikā eva gāthā. Vuttañhi –

''Vīsuttarasataṃ therā, katakiccā anāsavā;
Ekakamhi nipātamhi, susaṅgītā mahesibhī''ti.

Dukanipāte ekūnapaññāsa therā, aṭṭhanavuti gāthā; tikanipāte soḷasa therā, aṭṭhacattālīsa gāthā; catukkanipāte terasa therā, dvepaññāsa gāthā; pañcakanipāte dvādasa therā, saṭṭhi gāthā; chakkanipāte cuddasa therā, caturāsīti gāthā; sattakanipāte pañca therā, pañcatiṃsa gāthā; aṭṭhakanipāte tayo therā, catuvīsati gāthā; navakanipāte eko thero, nava gāthā; dasanipāte satta therā, sattati gāthā; ekādasanipāte eko thero, ekādasa gāthā; dvādasanipāte dve therā, catuvīsati gāthā; terasanipāte eko thero, terasa gāthā; cuddasanipāte dve therā, aṭṭhavīsati gāthā; pannarasanipāto natthi, soḷasanipāte dve therā, dvattiṃsa gāthā; vīsatinipāte dasa therā, pañcacattālīsādhikāni dve gāthāsatāni; tiṃsanipāte tayo therā, sataṃ pañca ca gāthā; cattālīsanipāte eko thero, dvecattālīsa gāthā; paññāsanipāte eko thero, pañcapaññāsa gāthā; saṭṭhinipāte eko thero, aṭṭhasaṭṭhi gāthā; sattatinipāte eko thero, ekasattati gāthā. Sampiṇḍetvā pana dvesatāni catusaṭṭhi ca therā, sahassaṃ tīṇi satāni saṭṭhi ca gāthāti. Vuttampi cetaṃ –

''Sahassaṃ honti tā gāthā, tīṇi saṭṭhi satāni ca;
Therā ca dve satā saṭṭhi, cattāro ca pakāsitā''ti.

Therīgāthā pana ekanipāto ekuttaravasena yāva navanipātāti navanipāto ekādasanipāto, dvādasanipāto, soḷasanipāto, vīsatinipāto, tiṃsanipāto, cattālīsanipāto, mahānipātoti soḷasanipātasaṅgahā. Tattha ekanipāte aṭṭhārasa theriyo, aṭṭhāraseva gāthā; dukanipāte dasa theriyo, vīsati gāthā; tikanipāte aṭṭha theriyo, catuvīsati gāthā; catukkanipāte ekā therī, catasso gāthā;

pañcakanipāte dvādasa theriyo saṭṭhi gāthā; chakkanipāte aṭṭha theriyo aṭṭhacattālīsa gāthā; sattanipāte tisso theriyo, ekavīsati gāthā; aṭṭha nipātato paṭṭhāya yāva soḷasanipātā ekekā theriyo taṃtaṃnipātaparimāṇā gāthā; vīsatinipāte pañca theriyo, aṭṭhārasasatagāthā; tiṃsanipāte ekā therī, catuttiṃsa gāthā; cattālīsanipāte ekā therī, aṭṭhacattālīsa gāthā; mahānipātepi ekā therī, pañcasattati gāthā. Evamettha nipātānaṃ gāthāvaggānaṃ gāthānañca parimāṇaṃ veditabbaṃ.

Nidānagāthāvaṇṇanā

Evaṃ paricchinnaparimāṇāsu panetāsu theragāthā ādi. Tatthāpi –

> ‘‘Sīhānaṃva nadantānaṃ, dāṭhīnaṃ girigabbhare;
> Suṇātha bhāvitattānaṃ, gāthā atthūpanāyikā’’ti.

Ayaṃ paṭhamamahāsaṅgītikāle āyasmatā ānandena tesaṃ therānaṃ thomanatthaṃ bhāsitā gāthā ādi. Tattha **sīhāna**nti sīhasaddo ‘‘sīho, bhikkhave, migarājā’’tiādīsu (a. ni. 4.33) migarāje āgato. ‘‘Atha kho sīho senāpati yena bhagavā tenupasaṅkamī’’tiādīsu (a. ni. 5.34) paññattiyaṃ. ‘‘Sīhoti kho, bhikkhave, tathāgatassetaṃ adhivacanaṃ arahato sammāsambuddhassā’’tiādīsu (a. ni. 5.99; 10.21) tathāgate. Tattha yathā tathāgate sadisakappanāya āgato, evaṃ idhāpi sadisakappanāvaseneva veditabbo, tasmā **sīhānaṃvā**ti sīhānaṃ iva. Sandhivasena saralopo ‘‘evaṃsa te’’tiādīsu (ma. ni. 1.22) viya. Tattha **ivā**ti nipātapadaṃ. **Suṇāthā**ti ākhyātapadaṃ. Itarāni nāmapadāni. **Sīhānaṃvā**ti ca sambandhe sāmivacanaṃ. Kāmañcettha sambandhī sarūpato na vutto, atthato pana vuttova hoti. Yathā hi ‘‘oṭṭhasseva mukhaṃ etassā’’ti vutte oṭṭhassa mukhaṃ viya mukhaṃ etassāti ayamattho vutto eva hoti, evamidhāpi ‘‘sīhānaṃvā’’ti vutte sīhānaṃ nādo viyāti ayamattho vutto eva hoti. Tattha mukhasaddasannidhānaṃ hotīti ce, idhāpi ‘‘nadantāna’’nti padasannidhānato, tasmā **sīhānaṃvā**ti nidassanavacanaṃ. **Nadantāna**nti tassa nidassitabbena sambandhadassanaṃ. **Dāṭhīna**nti tabbisesanaṃ. **Girigabbhare**ti tassa pavattiṭṭhānadassanaṃ. **Suṇāthā**ti savane niyojanaṃ. **Bhāvitattāna**nti sotabbassa pabhavadassanaṃ. **Gāthā**ti sotabbavatthudassanaṃ. **Atthupanāyikā**ti tabbisesanaṃ. Kāmañcettha ‘‘sīhānaṃ nadantānaṃ dāṭhīna’’nti pulliṅgavasena āgataṃ, liṅgaṃ pana parivattetvā ‘‘sīhīna’’ntiādinā itthiliṅgavasenāpi attho veditabbo. Ekasesavasena vā sīhā ca sīhiyo ca sīhā, tesaṃ sīhānantiādinā sādhāraṇā hetā tisso nidānagāthā theragāthānaṃ therīgāthānañcāti.

Tattha sahanato hananato ca sīho. Yathā hi sīhassa migarañño balavisesayogato sarabhamigamattavaravāraṇāditopi parissayo nāma natthi, vātātapādiparissayampi so sahatiyeva, gocarāya pakkamantopi tejussadatāya mattagandhahatthivanamahiṃsādike samāgantvā abhīrū achambhī abhibhavati, abhibhavanto ca te aññadatthu hantvā tattha mudumaṃsāni bhakkhayitvā sukheneva viharati, evametepi mahātherā ariyabalavisesayogena sabbesampi parissayānaṃ sahanato, rāgādisaṃkilesabalassa abhibhavitvā hananato pajahanato tejussadabhāvena kutocipi abhīrū achambhī jhānādisukhena viharantīti sahanato hananato ca sīhā viyāti sīhā. Saddatthato pana yathā kantanatthena ādiantavipallāsato takkaṃ vuccati, evaṃ hiṃsanaṭṭhena sīho veditabbo. Tathā sahanaṭṭhena. Pisodarādipakkhepena niruttinayena pana vuccamāne vattabbameva natthi.

Atha vā yathā migarājā kesarasīho attano tejussadatāya ekacārī viharati, na kañci sahāyaṃ paccāsīsati, evametepi tejussadatāya vivekābhiratiyā ca ekacārinoti ekacariyaṭṭhenapi sīhā viyāti sīhā, tenāha – bhagavā ‘‘sīhaṃvekacaraṃ nāga’’nti (saṃ. ni. 1.30; su. ni. 168).

Atha vā asantāsanajavaparakkamādivisesayogato sīhā viyāti sīhā, ete mahātherā. Vuttañhetaṃ bhagavatā –

> ‘‘Dveme, bhikkhave, asaniyā phalantiyā na santasanti, katameva dve? Bhikkhu ca khīṇāsavo sīho ca migarājā’’ti (a. ni. 2.60).

Javopi sīhassa aññehi asādhāraṇo, tathā parakkamo. Tathā hi so usabhasatampi laṅghitvā vanamahiṃsādīsu nipatati, potakopi samāno pabhinnamadānampi mattavaravāraṇānaṃ paṭimānaṃ bhinditvā dantakaḷīraṃva khādati. Etesaṃ pana ariyamaggajavo iddhijavo ca aññehi asādhāraṇo, sammappadhānaparakkamo ca niratisayo. Tasmā **sīhānaṃvā**ti sīhasadisānaṃ viya. Sīhassa cettha hīnūpamatā daṭṭhabbā, accantavisiṭṭhassa sahanādiatthassa theresveva labbhanato.

Nadantānanti gajjantānaṃ. Gocaraparakkamatuṭṭhivelādīsu hi yathā sīhā attano āsayato nikkhamitvā vijambhitvā sīhanādaṃ abhītanādaṃ nadanti, evaṃ etepi visayajjhattapaccavekkhaṇaudānādikālesu imaṃ abhītanādaṃ nadiṃsu. Tena vuttaṃ – ‘‘sīhānaṃva nadantāna’’nti. **Dāṭhīna**nti dāṭhāvantānaṃ. Pasaṭṭhadāṭhīnaṃ, atisayadāṭhānanti vā attho. Yathā hi sīhā ativiya daḷhānaṃ tikkhānañca catunnaṃ dāṭhānaṃ balena paṭipakkhaṃ abhibhavitvā attano manorathaṃ matthakaṃ pūrenti, evametepi catunnaṃ ariyamaggadāṭhānaṃ balena anādimati saṃsāre anabhibhūtapubbapaṭipakkhaṃ abhibhavitvā attano manorathaṃ matthakaṃ pāpesuṃ. Idhāpi dāṭhā viyāti dāṭhāti sadisakappanāvaseneva attho veditabbo.

Girigabbhareti pabbataguhāyaṃ, samīpatthe bhummavacanaṃ. ‘‘Girigavhare’’ti keci paṭhanti. Pabbatesu vanagahane vanasaṇḍeti attho. Idaṃ pana nesaṃ virocanaṭṭhānadassanañceva sīhanādassa yogyabhūmidassanañca. Nadantānaṃ girigabbhareti yojanā. Yathā hi sīhā yebhuyyena girigabbhare aññehi durāsadatāya janavivitte vasantā attano dassanena uppajjanakassa khuddakamigasantāsassa pariharaṇatthaṃ gocaragamane sīhanādaṃ nadanti, evametepi aññehi durāsadagirigabbharasadiseva suññāgārevasantā guṇehi khuddakānaṃ puthujjanānaṃ taṇhādiṭṭhiparittāsaparivajjanatthaṃ vakkhamānagāthāsaṅkhātaṃ abhītanādaṃ nadiṃsu. Tena vuttaṃ ‘‘sīhānaṃva nadantānaṃ, dāṭhīnaṃ girigabbhare’’ti.

Suṇāthāti savanāṇattikavacanaṃ, tena vakkhamānānaṃ gāthānaṃ sannipatitāya parisāya sotukāmataṃ uppādento savane ādaraṃ janeti, ussāhaṃ samuṭṭhāpento gāravaṃ bahumānañca upaṭṭhapeti. Atha vā ‘‘sīhāna’’ntiādīnaṃ padānaṃ sadisakappanāya vinā mukhyavaseneva attho veditabbo. Tasmā daḷhatikkhabhāvena pasaṭṭhātisayadāṭhatāya dāṭhīnaṃ girigabbhare nadantānaṃ sīhagajjitaṃ gajjantānaṃ sīhānaṃ migarājūnaṃ viya tesaṃ abhītanādasadisā gāthā suṇāthāti attho. Idaṃ vuttaṃ hoti – ‘‘yathā sīhanādaṃ nadantānaṃ sīhānaṃ migarājūnaṃ kutocipi bhayābhāvato so abhītanādo tadaññamigasantāsakaro, evaṃ bhāvitattānaṃ appamattānaṃ therānaṃ sīhanādasadisiyo sabbaso bhayahetūnaṃ suppahīnattā abhītanādabhūtā, pamattajanasantāsakarā gāthā suṇāthā’’ti.

Bhāvitattānanti bhāvitacittānaṃ. Cittañhi ‘‘attā hi kira duddamo (dha. pa. 159) yo ve ṭhitatto tasaraṃva ujjū’’ti (su. ni. 217) ca ‘‘attasammāpaṇidhī’’ti (khu. pā. 5.4; su. ni. 263) ca evamādīsu attāti vuccati, tasmā adhicittānuyogena samathavipassanābhivaḍḍhitacittānaṃ samathavipassanābhāvanāmatthakaṃ pāpetvā ṭhitānanti attho. Atha vā **bhāvitattāna**nti bhāvitasabhāvānaṃ, sabhāvabhūtasīlādibhāvitānanti attho. Gīyatīti **gāthā,** anuṭṭhubhādivasena isīhi pavattitaṃ catuppadaṃ chappadaṃ vā vacanaṃ. Aññesampi taṃsadisatāya tathā vuccanti. Attatthādibhede atthe upanenti tesu vā upaniyyantīti **atthūpanāyikā**.

Atha vā **bhāvitattāna**nti bhāvitattābhāvānaṃ, attabhāvo hi āhito ahaṃ māno etthāti ‘‘attā’’ti vuccati, so ca tehi appamādabhāvanāya anavajjabhāvanāya bhāvito sammadeva guṇagandhaṃ gāhāpito. Tena tesaṃ kāyabhāvanā sīlabhāvanā cittabhāvanā paññābhāvanāti catunnampi bhāvanānaṃ paripuṇṇabhāvaṃ dasseti. ‘‘Bhāvanā’’ti ca sambodhipaṭipadā idhādhippetā. Yāyaṃ saccasambodhi atthi, sā duvidhā abhisamayato tadatthato ca. Sambodhi pana tividhā sammāsambodhi paccekasambodhi sāvakasambodhīti. Tattha sammā sāmaṃ sabbadhammānaṃ bujjhanato bodhanato ca sammāsambodhi. Sabbaññutaññāṇapadaṭṭhānaṃ maggañāṇaṃ maggañāṇapadaṭṭhānañca sabbaññutaññāṇaṃ ‘‘sammāsambodhī’’ti vuccati. Tenāha –

‘‘Buddhoti yo so bhagavā sayambhū anācariyako pubbe ananussutesu dhammesu sāmaṃ

saccāni abhisambujjhi, tattha ca sabbaññutaṃ patto balesu ca vasībhāva''nti (mahāni. 192; cūḷani. pārāyanatthutigāthāniddesa 97; paṭi. ma. 1.161).

Bodhaneyyabodhanattho hi balesu vasībhāvo. Paccekaṃ sayameva bodhīti paccekasambodhi, ananubuddho sayambhūñāṇena saccābhisamayoti attho. Sammāsambuddhānañhi sayambhūñāṇatāya sayameva pavattamānopi saccābhisamayo sānubuddho aparimāṇānaṃ sattānaṃ saccābhisamayassa hetubhāvato. Imesaṃ pana so ekassāpi sattassa saccābhisamayahetu na hoti. Satthu dhammadesanāya savanante jātāti sāvakā. Sāvakānaṃ saccābhisamayo sāvakasambodhi. Tividhāpesā tiṇṇaṃ bodhisattānaṃ yathāsakaṃ āgamanīyapaṭipadāya matthakappattiyā satipaṭṭhānādīnaṃ sattatiṃsāya bodhipakkhiyadhammānaṃ bhāvanāpāripūrīti veditabbā itarābhisamayānaṃ tadavinābhāvato. Na hi sacchikiriyābhisamayena vinā bhāvanābhisamayo sambhavati, sati ca bhāvanābhisamaye pahānābhisamayo pariññābhisamayo ca siddhoyeva hotīti.

Yadā hi mahābodhisatto paripūritabodhisambhāro carimabhave katapubbakicco bodhimaṇḍaṃ āruyha – ''na tāvimaṃ pallaṅkaṃ bhindissāmi, yāva na me anupādāya āsavehi cittaṃ vimuccissatī''ti paṭiññaṃ katvā aparājitapallaṅke nisinno asampattāya eva sañjhāvelāya mārabalaṃ vidhamitvā purimayāme pubbenivāsānussatiñāṇena anekākāravokāre pubbe nivutthakkhandhe anussaritvā majjhimayāme dibbacakkhuvisodhanena cutūpapātañāṇaanāgataṃsañāṇāni adhigantvā pacchimayāme ''kicchaṃ vatāyaṃ loko āpanno jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca, atha ca panimassa dukkhassa nissaraṇaṃ nappajānāti jarāmaraṇassā''tiādinā (dī. ni. 2.57) jarāmaraṇato paṭṭhāya paṭiccasamuppādamukhena vipassanaṃ abhinivisitvā mahāgahanaṃ chinditumṃ nisadasilāyaṃ pharasuṃ nisento viya kilesagahanaṃ chinditumṃ lokanātho ñāṇapharasuṃ tejento buddhabhāvāya hetusampattiyā paripākaṃ gatattā sabbaññutaññāṇādhigamāya vipassanaṃ gabbhaṃ gaṇhāpento antarantarā nānāsamāpattiyo samāpajjitvā yathāvavatthāpite nāmarūpe tilakkhaṇaṃ āropetvā anupadadhammavipassanāvasena anekākāravokārasaṅkhāre sammasanto chattiṃsakoṭisatasahassamukhena sammasanavāraṃ vitthāretvā tattha mahāvajirañāṇasaṅkhāte vipassanāñāṇe tikkhe sūre pasanne vuṭṭhānagāminibhāvena pavattamāne yadā taṃ maggena ghaṭeti, tadā maggapaṭipāṭiyā diyaḍḍhakilesasahassaṃ khepento aggamaggakkhaṇe sammāsambodhiṃ adhigacchati nāma, aggaphalakkhaṇato paṭṭhāya adhigato nāma. Sammāsambuddhabhāvato dasabalacatuvesārajjādayopi tassa tadā hatthagatāyeva hontīti ayaṃ tāva abhisamayato sammāsambodhipaṭipadā. Tadatthato pana mahābhinīhārato paṭṭhāya yāva tusitabhavane nibbatti, etthantare pavattaṃ bodhisambhārasambharaṇaṃ. Tattha yaṃ vattabbaṃ, taṃ sabbākārasampannaṃ cariyāpiṭakavaṇṇanāyaṃ vitthārato vuttamevāti tattha vuttanayeneva gahetabbaṃ.

Paccekabodhisattāpi paccekabodhiyā katābhinīhārā anupubbena sambhatapaccekasambodhisambhārā tādise kāle carimattabhāve ṭhitā ñāṇassa paripākagatabhāvena upaṭṭhitaṃ saṃveganimittaṃ gahetvā savisesaṃ bhavādīsu ādīnavaṃ disvā sayambhūñāṇena pavatti pavattihetuṃ nivatti nivattihetuñca paricchinditvā ''so 'idaṃ dukkha'nti yoniso manasi karotī''tiādinā āgatanayena catusaccakammaṭṭhānaṃ paribrūhentā attano abhinīhārānurūpaṃ saṅkhāre parimaddantā anukkamena vipassanaṃ ussukkāpetvā maggapaṭipāṭiyā aggamaggaṃ adhigacchantā paccekasambodhiṃ abhisambujjhanti nāma, aggaphalakkhaṇato paṭṭhāya paccekasambuddhā nāma hutvā sadevakassa lokassa aggadakkhiṇeyyā honti.

Sāvakā pana satthu sabrahmacārino vā catusaccakammaṭṭhānakathaṃ sutvā tasmiṃyeva khaṇe kālantare vā tajjaṃ paṭipattiṃ anutiṭṭhantā ghaṭentā vāyamantā vipassanaṃ ussukkāpetvā, yadi vā paṭipadāya vaḍḍhantiyā, saccāni paṭivijjhantā attano abhinīhārānurūpasiddhiaggasāvakabhūmiyā vā kevalaṃ vā aggamaggakkhaṇe sāvakasambodhiṃ adhigacchanti nāma. Tato paraṃ sāvakabuddhā nāma honti sadevake loke aggadakkhiṇeyyā. Evaṃ tāva abhisamayato paccekasambodhi sāvakasambodhi ca veditabbā.

Tadatthato pana yathā mahābodhisattānaṃ heṭṭhimaparicchedena cattāri asaṅkhyeyyāni kappānaṃ

satasahassañca bodhisambhārasambharaṇaṃ icchitabbaṃ majjhimaparicchedena aṭṭha asaṅkhyeyyāni kappānaṃ satasahassañca, uparimaparicchedena soḷasa asaṅkhyeyyāni kappānaṃ satasahassañca ete ca bhedā paññādhikasaddhādhikavīriyādhikavasena veditabbā. Paññādhikānañhi saddhā mandā hoti paññā tikkhā, tato ca upāyakosallassa visadanipuṇabhāvena nacirasseva pāramiyo pāripūriṃ gacchanti. Saddhādhikānaṃ paññā majjhimā hotīti tesaṃ nātisīghaṃ nātisaṇikaṃ pāramiyo pāripūriṃ gacchanti. Vīriyādhikānaṃ pana paññā mandā hotīti tesaṃ cireneva pāramiyo pāripūriṃ gacchanti. Na evaṃ paccekabodhisattānaṃ. Tesañhi satipi paññādhikabhāve dve asaṅkhyeyyāni kappānaṃ satasahassañca bodhisambhārasambharaṇaṃ icchitabbaṃ, na tato oraṃ. Saddhādhikavīriyādhikāpi vuttaparicchedato paraṃ katipaye eva kappe atikkamitvā paccekasambodhiṃ abhisambujjhanti, na tatiyaṃ asaṅkhyeyyanti. Sāvakabodhisattānaṃ pana yesaṃ aggasāvakabhāvāya abhinīhāro, tesaṃ ekaṃ asaṅkhyeyyaṃ kappānaṃ satasahassañca sambhārasambharaṇaṃ icchitabbaṃ. Yesaṃ mahāsāvakabhāvāya, tesaṃ kappānaṃ satasahassameva, tathā buddhassa mātāpitūnaṃ upaṭṭhākassa puttassa ca. Tattha yathā –

> ‘‘Manussattaṃ liṅgasampatti, hetu satthāradassanaṃ;
> Pabbajjā guṇasampatti, adhikāro ca chandatā;
> Aṭṭhadhammasamohānā, abhinīhāro samijjhatī’’ti. (bu. vaṃ. 2.59) –

Evaṃ vutte aṭṭha dhamme samodhānetvā katapaṇidhānānaṃ mahābodhisattānaṃ mahābhinīhārato pabhuti savisesaṃ dānādīsu yuttappayuttānaṃ divase divase vessantaradānasadisaṃ mahādānaṃ dentānaṃ tadanurūpasīlādike sabbapāramidhamme ācinantānampi yathāvuttakālaparicchedaṃ asampatvā antarā eva buddhabhāvappatti nāma natthi. Kasmā? Ñāṇassa aparipaccanato. Paricchinnakāle nipphāditaṃ viya hi sassaṃ buddhañāṇaṃ yathāparicchinnakālavaseneva vuddhiṃ viruḷhiṃ vepullaṃ āpajjantaṃ gabbhaṃ gaṇhantaṃ paripākaṃ gacchatīti evaṃ –

> ‘‘Manussattaṃ liṅgasampatti, vigatāsavadassanaṃ;
> Adhikāro chandatā ete, abhinīhārakāraṇā’’ti. (su. ni. aṭṭha. 1.khaggavisāṇasuttavaṇṇanā) –

Ime pañca dhamme samodhānetvā katābhinīhārānaṃ paccekabodhisattānaṃ ‘‘adhikāro chandatā’’ti dvaṅgasamannāgatāya patthanāya vasena katapaṇidhānānaṃ sāvakabodhisattānañca tattha tattha vuttakālaparicchedaṃ asampatvā antarā eva paccekasambodhiyā yathāvuttasāvakasambodhiyā ca adhigamo natthi. Kasmā? Ñāṇassa aparipaccanato. Imesampi hi yathā mahābodhisattānaṃ dānādipāramīhi paribrūhitā paññāpāramī anukkamena gabbhaṃ gaṇhantī paripākaṃ gacchantī buddhañāṇaṃ paripūreti, evaṃ dānādīhi paribrūhitā anupubbena yathārahaṃ gabbhaṃ gaṇhantī paripākaṃ gacchantī paccekabodhiñāṇaṃ sāvakabodhiñāṇañca paripūreti. Dānaparicayena hete tattha tattha bhave alobhajjhāsayatāya sabbattha asaṅgamānasā anapekkhacittā hutvā, sīlaparicayena susaṃvutakāyavācatāya suparisuddhakāyavacīkammantā parisuddhājīvā indriyesu guttadvārā bhojane mattaññuno hutvā jāgariyānuyogena cittaṃ samādahanti, svāyaṃ tesaṃ jāgariyānuyogo gatapaccāgatikavattavasena veditabbo.

Evaṃ pana paṭipajjantānaṃ adhikārasampattiyā appakasireneva aṭṭha samāpattiyo pañcābhiññā chaḷabhiññā adhiṭṭhānabhūtā pubbabhāgavipassanā ca hatthagatāyeva honti. Vīriyādayo pana tadantogadhā eva. Yañhi paccekabodhiyā sāvakabodhiyā vā atthāya dānādipuññasambharaṇe abbhussahanaṃ, idaṃ vīriyaṃ. Yaṃ tadanuparodhassa sahanaṃ, ayaṃ khanti. Yaṃ dānasīlādisamādānāvisaṃvādanaṃ, idaṃ saccaṃ. Sabbatthameva acalasamādhānādhiṭṭhānaṃ, idaṃ adhiṭṭhānaṃ. Yā dānasīlādīnaṃ pavattiṭṭhānabhūtesu sattesu hitesitā, ayaṃ mettā. Yaṃ sattānaṃ katavippakāresu ajjhupekkhanaṃ, ayaṃ upekkhāti. Evaṃ dānasīlabhāvanāsu sīlasamādhipaññāsu ca sijjhamānāsu vīriyādayo siddhā eva honti. Sāyeva paccekabodhiatthāya sāvakabodhiatthāya ca dānādipaṭipadā tesaṃ bodhisattānaṃ santānassa bhāvanato paribhāvanato bhāvanā nāma. Visesato dānasīlādīhi svābhisaṅkhate santāne pavattā samathavipassanāpaṭipadā, yato te bodhisattā pubbayogāvacarasamudāgamasampannā honti. Tenāha bhagavā –

> ''Pañcime, ānanda, ānisaṃsā pubbayogāvacare. Katame pañca? Idhānanda, pubbayogāvacaro diṭṭheva dhamme paṭikacca aññaṃ ārādheti, no ce diṭṭheva dhamme paṭikacca aññaṃ ārādheti, atha maraṇakāle aññaṃ ārādheti, atha devaputto samāno aññaṃ ārādheti, atha buddhānaṃ sammukhībhāve khippābhiñño hoti, atha pacchime kāle paccekasambuddho hotī''ti (su. ni. aṭṭha. 1.khaggavisāṇasuttavaṇṇanā).

Iti pubbabhāgapaṭipadābhūtāya pāramitāparibhāvitāya samathavipassanābhāvanāya nirodhagāminipaṭipadābhūtāya abhisamayasaṅkhātāya maggabhāvanāya ca bhāvitattabhāvā buddhapaccekabuddhabuddhasāvakā bhāvitattā nāma. Tesu idha buddhasāvakā adhippetā.

Ettha ca ''sīhānaṃvā''ti iminā therānaṃ sīhasamānavuttitādassanena attano paṭipakkhehi anabhibhavanīyataṃ, te ca abhibhuyya pavattiṃ dasseti. ''Sīhānaṃva nadantānaṃ…pe… gāthā''ti iminā theragāthānaṃ sīhanādasadisatādassanena tāsaṃ paravādehi anabhibhavanīyataṃ, te ca abhibhavitvā pavattiṃ dasseti. ''Bhāvitattāna''nti iminā tadubhayassa kāraṇaṃ vibhāveti. Bhāvitattabhāvena therā idha sīhasadisā vuttā, tesañca gāthā sīhanādasadisiyo. ''Atthūpanāyikā''ti iminā abhibhavane payojanaṃ dasseti. Tattha therānaṃ paṭipakkho nāma saṃkilesadhammo, tadabhibhavo tadaṅgivikkhambhanappahānehi saddhiṃ samucchedappahānaṃ. Tasmiṃ sati paṭipassaddhīppahānaṃ nissaraṇappahānañca siddhameva hoti, yato te bhāvitattāti vuccanti. Maggakkhaṇe hi ariyā appamādabhāvanaṃ bhāventi nāma, aggaphalakkhaṇato paṭṭhāya bhāvitattā nāmāti vuttovāyamattho.

Tesu tadaṅgappahānena nesaṃ sīlasampadā dassitā, vikkhambhanappahānena samādhisampadā, samucchedappahānena paññāsampadā, itarena tāsaṃ phalaṃ dassitaṃ. Sīlena ca tesaṃ paṭipattiyā ādikalyāṇatā dassitā, ''ko cādi kusalānaṃ dhammānaṃ? Sīlañca suvisuddhaṃ'' (saṃ. ni. 5.369), ''sīle patiṭṭhāya'' (saṃ. ni. 1.23; visuddhi. 1.1), ''sabbapāpassa akaraṇa''nti (dha. pa. 183; dī. ni. 2.90) ca vacanato sīlaṃ paṭipattiyā ādikalyāṇaṃva avippaṭisārādiguṇāvahattā. Samādhinā majjhekalyāṇatā dassitā, ''cittaṃ bhāvayaṃ'', ''kusalassa upasampadā''ti ca vacanato samādhipaṭipattiyā majjhekalyāṇova, iddhividhādiguṇāvahattā. Paññāya pariyosānakalyāṇatā dassitā, ''sacittapariyodapanaṃ'' (dha. pa. 183; dī. ni. 2.90), ''paññaṃ bhāvaya''nti (saṃ. ni. 1.23; visuddhi. 1.1) ca vacanato paññā paṭipattiyā pariyosānaṃva, paññuttarato kusalānaṃ dhammānaṃ sāva kalyāṇā iṭṭhāniṭṭhesu tādibhāvāvahattā.

> ''Selo yathā ekaghano, vātena na samīrati; (Mahāva. 244);
> Evaṃ nindāpasaṃsāsu, na samiñjanti paṇḍitā''ti. (dha. pa. 81) –

Hi vuttaṃ.

Tathā sīlasampadāya tevijjabhāvo dassito. Sīlasampattiñhi nissāya tisso vijjā pāpuṇanti. Samādhisampadāya chaḷabhiññābhāvo. Samādhisampattiñhi nissāya chaḷabhiññā pāpuṇanti. Paññāsampadāya pabhinnapaṭisambhidābhāvo. Paññāsampadañhi nissāya catasso paṭisambhidā pāpuṇanti. Iminā tesaṃ therānaṃ keci tevijjā, keci chaḷabhiññā, keci paṭisambhidāpattāti ayamattho dassitoti veditabbaṃ.

Tathā sīlasampadāya tesaṃ kāmasukhānuyogasaṅkhātassa antassa parivajjanaṃ dasseti. Samādhisampadāya attakilamathānuyogasaṅkhātassa, paññāsampadāya majjhimāya paṭipadāya sevanaṃ dasseti. Tathā sīlasampadāya tesaṃ vītikkamappahānaṃ kilesānaṃ dasseti. Samādhisampadāya pariyuṭṭhānappahānaṃ, paññāsampadāya anusayappahānaṃ dasseti. Sīlasampadāya vā duccaritasaṃkilesavisodhanaṃ, samādhisampadāya taṇhāsaṃkilesavisodhanaṃ, paññāsampadāya diṭṭhisaṃkilesavisodhanaṃ dasseti. Tadaṅgappahānena vā nesaṃ apāyasamatikkamo dassito. Vikkhambhanappahānena kāmadhātusamatikkamo, samucchedappahānena sabbabhavasamatikkamo dassitoti veditabbaṃ.

‘‘Bhāvitattāna’’nti vā ettha sīlabhāvanā, cittabhāvanā paññābhāvanāti tisso bhāvanā veditabbā kāyabhāvanāya tadantogadhattā. Sīlabhāvanā ca paṭipattiyā ādīti sabbaṃ purimasadisaṃ. Yathā pana sīhanādaṃ pare migagaṇā na sahanti, kuto abhibhave, aññadatthu sīhanādova te abhibhavati evameva aññatitthiyavādā therānaṃ vāde na sahanti, kuto abhibhave, aññadatthu theravādāva te abhibhavanti. Taṃ kissa hetu? ‘‘Sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā, sabbe dhammā anattā’’ti (dha. pa. 277-279) ‘‘nibbānadhātū’’ti ca pavattanato. Na hi dhammato sakkā kenaci aññathā kātuṃ appaṭivattanīyato. Yaṃ panettha vattabbaṃ, taṃ parato āvibhavissati. Evamettha saṅkhepeneva paṭhamagāthāya atthavibhāvanā veditabbā.

Dutiyagāthāyaṃ pana ayaṃ sambandhadassanamukhena atthavibhāvanā. Tattha yesaṃ therānaṃ gāthā sāvetukāmo, te sādhāraṇavasena nāmato gottato guṇato ca kittetuṃ ‘‘yathānāmā’’tiādi vuttaṃ. Asādhāraṇato pana tattha tattha gāthāsveva āvibhavissati. Tattha **yathānāmā**ti yaṃyaṃnāmā, subhūti mahākoṭṭhikotiādinā nayena nāmadheyyena paññātāti attho. **Yathāgottā**ti yaṃyaṃgottā, gotamo kassapotiādinā nayena kulapadesena yāya yāya jātiyā paññātāti attho. **Yathādhammavihārino**ti yādisadhammavihārino, pariyattiparamatāyaṃ aṭṭhatvā yathānurūpaṃ samāpattivihārino hutvā vihariṃsūti attho. Atha vā **yathādhammavihārino**ti yathādhammā vihārino ca, yādisasīlādidhammā dibbavihārādīsu abhiṇhaso viharamānā yādisavihārā cāti attho. **Yathādhimuttā**ti yādisaadhimuttikā saddhādhimuttipaññādhimuttīsu yaṃyaṃadhimuttikā suññatamukhādīsu vā yathā yathā nibbānaṃ adhimuttāti yathādhimuttā. ‘‘Nibbānaṃ adhimuttānaṃ, atthaṃ gacchanti āsavā’’ti (dha. pa. 226) hi vuttaṃ. Ubhayañcetaṃ pubbabhāgavasena veditabbaṃ. Arahattappattito pubbeyeva hi yathāvuttamadhimuccanaṃ, na parato. Tenāha bhagavā –

‘‘Assaddho akataññū ca, sandhicchedo ca yo naro’’tiādi. (dha. pa. 97).

‘‘Yathāvimuttā’’ti vā pāṭho, paññāvimuttiubhatobhāgavimuttīsu yaṃyaṃvimuttikāti attho. **Sappaññā**ti tihetukapaṭisandhipaññāya pārihārikapaññāya bhāvanāpaññāya cāti tividhāyapi paññāya paññavanto. **Vihariṃsū**ti tāya eva sappaññatāya yathāladdhena phāsuvihāreneva vasiṃsu. **Atanditā**ti analasā, attahitapaṭipattiyaṃ yathābalaṃ parahitapaṭipattiyañca uṭṭhānavantoti attho.

Ettha ca pana nāmagottaggahaṇena tesaṃ therānaṃ pakāsapaññātabhāvaṃ dasseti. Dhammavihāraggahaṇena sīlasampadaṃ samādhisampadañca dasseti. ‘‘Yathādhimuttā sappaññā’’ti iminā paññāsampadaṃ. ‘‘Atanditā’’ti iminā sīlasampadādīnaṃ kāraṇabhūtaṃ vīriyasampadaṃ dasseti. ‘‘Yathānāmā’’ti iminā tesaṃ pakāsananāmataṃ dasseti. ‘‘Yathāgottā’’ti iminā saddhānusārīdhammānusārīgottasampattisamudāgamaṃ, ‘‘yathādhammavihārino’’tiādinā sīlasamādhipaññāvimuttivimuttiñāṇadassanaṃ sampattisamudāgamaṃ, ‘‘atanditā’’ti iminā evaṃ attahitasampattiyaṃ ṭhitānaṃ parahitapaṭipattiṃ dasseti.

Atha vā ‘‘yathānāmā’’ti idaṃ tesaṃ therānaṃ garūhi gahitanāmadheyyadassanaṃ samaññāmattakittanato. ‘‘Yathāgottā’’ti idaṃ kulaputtabhāvadassanaṃ kulāpadesa kittanato. Tena nesaṃ saddhāpabbajitabhāvaṃ dasseti. ‘‘Yathādhammavihārino’’ti idaṃ caraṇasampattidassanaṃ sīlasaṃvarādīhi samaṅgībhāvadīpanato. ‘‘Yathādhimuttā sappaññā’’ti idaṃ nesaṃ vijjāsampattidassanaṃ āsavakkhayapariyosānāya ñāṇasampattiyā adhigamaparidīpanato. ‘‘Atanditā’’ti idaṃ vijjācaraṇasampattīnaṃ adhigamūpāyadassanaṃ. ‘‘Yathānāmā’’ti vā iminā tesaṃ pakāsananāmataṃyeva dasseti. ‘‘Yathāgottā’’ti pana iminā pacchimacakkadvayasampattiṃ dasseti. Na hi sammāappaṇihitattano pubbe ca akatapuññassa saddhānusārīdhammānusārino gottasampattisamudāgamo sambhavati. ‘‘Yathādhammavihārino’’ti iminā tesaṃ purimacakkadvayasampattiṃ dasseti. Na hi appatirūpe dese vasato sappurisūpanissayarahitassa ca tādisā guṇavisesā sambhavanti. ‘‘Yathādhimuttā’’ti iminā saddhammasavanasampadāsamāyogaṃ dasseti. Na hi paratoghosena vinā sāvakānaṃ saccasampaṭivedho sambhavati. ‘‘Sappaññā atanditā’’ti iminā yathāvuttassa guṇavisesassa abyabhicārihetuṃ dasseti ñāyārambhadassanato.

Aparo nayo – ‘‘yathāgottā’’ti ettha gottakittanena tesaṃ therānaṃ yonisomanasikārasampadaṃ dasseti yathāvuttagottasampannassa yonisomanasikārasambhavato. ‘‘Yathādhammavihārino’’ti ettha dhammavihāraggahaṇena saddhammasavanasampadaṃ dasseti saddhammasavanena vinā tadabhāvato. ‘‘Yathādhimuttā’’ti iminā matthakappattaṃ dhammānudhammapaṭipadaṃ dasseti. ‘‘Sappaññā’’ti iminā sabbattha sampajānakāritaṃ. ‘‘Atanditā’’ti iminā vuttanayena attahitasampattiṃ paripūretvā ṭhitānaṃ paresaṃ hitasukhāvahāya paṭipattiyaṃ akilāsubhāvaṃ dasseti. Tathā ‘‘yathāgottā’’ti iminā nesaṃ saraṇagamanasampadā dassitā saddhānusārīgottakittanato. ‘‘Yathādhammavihārino’’ti iminā sīlakkhandhapubbaṅgamo samādhikkhandho dassito. ‘‘Yathādhimuttā sappaññā’’ti iminā paññakkhandhādayo. Saraṇagamanañca sāvakaguṇānaṃ ādi, samādhi majjhe, paññā pariyosānanti ādimajjhapariyosānadassanena sabbepi sāvakaguṇā dassitā honti.

Īdisī pana guṇavibhūti yāya sammāpaṭipattiyā tehi adhigatā, taṃ dassetuṃ **‘‘tattha tattha vipassitvā’’**tiādi vuttaṃ. **Tattha tatthā**ti tesu tesu araññarukkhamūlapabbatādīsu vivittasenāsanesu. Tattha tatthāti vā tasmiṃ tasmiṃ udānādikāle. **Vipassitvā**ti sampassitvā. Nāmarūpavavatthāpanapaccayapariggahehi diṭṭhivisuddhikaṅkhāvitaraṇavisuddhiyo sampādetvā kalāpasammasanādikkamena pañcamaṃ visuddhiṃ adhigantvā paṭipadāñāṇadassanavisuddhiyā matthakaṃ pāpanavasena vipassanaṃ ussukkāpetvā **phusitvā**ti patvā sacchikatvā. **Accutaṃ pada**nti nibbānaṃ. Tañhi sayaṃ acavanadhammattā adhigatānaṃ accutihetubhāvato ca natthi ettha cutīti ‘‘accutaṃ’’. Saṅkhatadhammehi asammissabhāvatāya tadatthikehi paṭipajjitabbatāya ca ‘‘pada’’nti ca vuccati. **Katanta**nti katassa antaṃ. Yo hi tehi adhigato ariyamaggo, so attano paccayehi uppāditattā kato nāma. Tassa pana pariyosānabhūtaṃ phalaṃ katantoti adhippetaṃ. Taṃ katantaṃ aggaphalaṃ. Atha vā paccayehi katattā nipphāditattā katā nāma saṅkhatadhammā, tannissaraṇabhāvato katanto nibbānaṃ. Taṃ katantaṃ. **Paccavekkhantā**ti ‘‘adhigataṃ vata mayā ariyamaggādhigamena idaṃ ariyaphalaṃ, adhigatā asaṅkhatā dhātū’’ti ariyaphalanibbānāni vimuttiñāṇadassanena paṭipattiṃ avekkhamānā. Atha vā saccasampaṭivedhavasena yaṃ ariyena karaṇīyaṃ pariññādisoḷasavidhaṃ kiccaṃ aggaphale ṭhitena nipphāditattā pariyosāpitattā kataṃ nāma, evaṃ kataṃ taṃ paccavekkhantā. Etena pahīnakilesapaccavekkhaṇaṃ dassitaṃ. Purimanayena pana itarapaccavekkhaṇānīti ekūnavīsati paccavekkhaṇāni dassitāni honti.

Imamatthanti ettha **ima**nti sakalo theratherīgāthānaṃ attho attano itaresañca tattha sannipatitānaṃ dhammasaṅgāhakamahātherānaṃ buddhiyaṃ viparivattamānatāya āsanno paccakkhoti ca katvā vuttaṃ. **Attha**nti ‘‘channā me kuṭikā’’tiādīhi gāthāhi vuccamānaṃ attūpanāyikaṃ parūpanāyikaṃ lokiyalokuttarapaṭisaṃyuttaṃ atthaṃ. **Abhāsisu**nti gāthābandhavasena kathesuṃ, taṃdīpaniyo idāni mayā vuccamānā tesaṃ bhāvitattānaṃ gāthā attūpanāyikā suṇāthāti yojanā. Te ca mahātherā evaṃ kathentā attano sammāpaṭipattipakāsanīhi gāthāhi sāsanassa ekantaniyyānikavibhāvanena parepi tattha sammāpaṭipattiyaṃ niyojentīti etamatthaṃ dīpeti āyasmā dhammabhaṇḍāgāriko, tathā dīpento ca imāhi gāthāhi tesaṃ thomanaṃ tāsañca tesaṃ vacanassa nidānabhāvena ṭhapanaṃ ṭhānagatamevāti dassetīti daṭṭhabbaṃ.

Nidānagāthāvaṇṇanā niṭṭhitā.

1. Ekakanipāto

1. Paṭhamavaggo

1. Subhūtittheragāthāvaṇṇanā

Idāni **channā me kuṭikā**tiādinayappavattānaṃ theragāthānaṃ atthavaṇṇanā hoti. Sā panāyaṃ atthavaṇṇanā yasmā tāsaṃ tāsaṃ gāthānaṃ aṭṭhuppattiṃ pakāsetvā vuccamānā pākaṭā hoti suviññeyyā ca. Tasmā tattha tattha aṭṭhuppattiṃ pakāsetvā atthavaṇṇanaṃ karissāmāti.

Tattha **channā me kuṭikā**tigāthāya kā uppatti? Vuccate – ito kira kappasatasahassamatthake anuppanneyeva padumuttare bhagavati lokanāthe haṃsavatīnāmake nagare aññatarassa brāhmaṇamahāsālassa eko putto uppajji. Tassa ‘‘nandamāṇavo’’ti nāmaṃ akaṃsu. So vayappatto tayo vede uggaṇhitvā tattha sāraṃ apassanto attano parivārabhūtehi catucattālīsāya māṇavakasahassehi saddhiṃ pabbatapāde isipabbajjaṃ pabbajitvā aṭṭha samāpattiyo pañca ca abhiññāyo nibbattesi. Antevāsikānampi kammaṭṭhānaṃ ācikkhi. Tepi na cireneva jhānalābhino ahesuṃ.

Tena ca samayena padumuttaro bhagavā loke uppajjitvā haṃsavatīnagaraṃ upanissāya viharanto ekadivasaṃ paccūsasamaye lokaṃ volokento nandatāpasassa antevāsikajaṭilānaṃ arahattūpanissayaṃ nandatāpasassa ca dvīhaṅgehi samannāgatassa sāvakaṭṭhānantarassa patthanaṃ disvā pātova sarīrapaṭijagganaṃ katvā pubbaṇhasamaye pattacīvaramādāya aññaṃ kañci anāmantetvā sīho viya ekacaro nandatāpasassa antevāsikesu phalāphalatthāya gatesu ‘‘buddhabhāvaṃ me jānātū’’ti passantasseva nandatāpasassa ākāsato otaritvā pathaviyaṃ patiṭṭhāsi. Nandatāpaso buddhānubhāvañceva lakkhaṇapāripūriñca disvā lakkhaṇamante sammasitvā ‘‘imehi lakkhaṇehi samannāgato nāma agāraṃ ajjhāvasanto rājā hoti cakkavattī, pabbajanto loke vivaṭacchado sabbaññū buddho hoti. Ayaṃ purisājānīyo nissaṃsayaṃ buddhoti ñatvā paccuggamanaṃ katvā, pañcapatiṭṭhitena vanditvā, āsanaṃ paññāpetvā, adāsi. Nisīdi bhagavā paññatte āsane. Nandatāpasopi attano anucchavikaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

Tasmiṃ samaye catucattālīsasahassajaṭilā paṇītapaṇītāni ojavantāni phalāphalāni gahetvā ācariyassa santikaṃ sampattā buddhānañceva ācariyassa ca nisinnāsanaṃ olokentā āhaṃsu – ‘‘ācariya, mayaṃ ‘imasmiṃ loke tumhehi mahantataro natthī’ti vicarāma, ayaṃ pana puriso tumhehi mahantataro maññe’’ti. Nandatāpaso, ‘‘tātā, kiṃ vadetha, sāsapena saddhiṃ aṭṭhasaṭṭhisatasahassayojanubbedhaṃ sineruṃ upametuṃ icchatha, sabbaññubuddhena saddhiṃ mā maṃ upamitthā’’ti āha. Atha te tāpasā ‘‘sace ayaṃ orako abhavissa, na amhākaṃ ācariyo evaṃ upamaṃ āhareyya, yāva mahā vatāyaṃ purisājānīyo’’ti pādesu nipatitvā sirasā vandiṃsu. Atha te ācariyo āha – ‘‘tātā, amhākaṃ buddhānaṃ anucchaviko deyyadhammo natthi, bhagavā ca bhikkhācāravelāyaṃ idhāgato, tasmā mayaṃ yathābalaṃ deyyadhammaṃ dassāma, tumhe yaṃ yaṃ paṇītaṃ phalāphalaṃ ānītaṃ, taṃ taṃ āharathā’’ti vatvā āharāpetvā hatthe dhovitvā sayaṃ tathāgatassa patte patiṭṭhāpesi. Satthārā phalāphale paṭiggahitamatte devatā dibbojaṃ pakkhipiṃsu. Tāpaso udakampi sayameva parissāvetvā adāsi. Tato bhojanakiccaṃ niṭṭhāpetvā nisinne satthari sabbe antevāsike pakkositvā satthu santike sāraṇīyaṃ kathaṃ kathento nisīdi. Satthā ‘‘bhikkhusaṅgho āgacchatū’’ti cintesi. Bhikkhū satthu cittaṃ ñatvā satasahassamattā khīṇāsavā āgantvā satthāraṃ vanditvā ekamantaṃ aṭṭhaṃsu.

Nandatāpaso antevāsike āmantesi – ‘‘tātā, buddhānaṃ nisinnāsanampi nīcaṃ, samaṇasatasahassassapi āsanaṃ natthi, tumhehi ajja uḷāraṃ bhagavato bhikkhusaṅghassa ca sakkāraṃ kātuṃ vaṭṭati, pabbatapādato vaṇṇagandhasampannāni pupphāni āharathā’’ti. Acinteyyattā iddhivisayassa muhutteneva vaṇṇagandhasampannāni pupphāni āharitvā buddhānaṃ yojanappamāṇaṃ pupphāsanaṃ paññāpesuṃ. Aggasāvakānaṃ tigāvutaṃ, sesabhikkhūnaṃ aḍḍhayojanikādibhedaṃ, saṅghanavakassa usabhamattaṃ ahosi. Evaṃ paññattesu āsanesu nandatāpaso tathāgatassa purato añjaliṃ paggayha ṭhito, ‘‘bhante, mayhaṃ dīgharattaṃ hitāya sukhāya imaṃ pupphāsanaṃ abhiruhathā’’ti āha. Nisīdi bhagavā pupphāsane. Evaṃ nisinne satthari satthu ākāraṃ ñatvā bhikkhū attano attano pattāsane nisīdiṃsu. Nandatāpaso mahantaṃ pupphachattaṃ gahetvā tathāgatassa matthake dhārento aṭṭhāsi. Satthā ‘‘tāpasānaṃ ayaṃ sakkāro mahapphalo hotū’’ti nirodhasamāpattiṃ samāpajji. Satthu samāpannabhāvaṃ ñatvā bhikkhūpi samāpajjiṃsu. Tathāgate sattāhaṃ nirodhaṃ samāpajjitvā nisinne antevāsikā bhikkhācārakāle sampatte vanamūlaphalāphalaṃ paribhuñjitvā sesakāle buddhānaṃ añjaliṃ paggayha tiṭṭhanti. Nandatāpaso pana bhikkhācārampi agantvā pupphachattaṃ dhārento sattāhaṃ pītisukheneva vītināmeti.

Satthā nirodhato vuṭṭhāya araṇavihāriaṅgena dakkhiṇeyyaṅgena cāti dvīhi aṅgehi samannāgataṃ ekaṃ sāvakaṃ ‘‘isigaṇassa pupphāsanānumodanaṃ karohī’’ti āṇāpesi. So cakkavattirañño santikā

paṭiladdhamahālābho mahāyodho viya tuṭṭhamānaso attano visaye ṭhatvā tepiṭakaṃ buddhavacanaṃ sammasitvā anumodanaṃ akāsi. Tassa desanāvasāne satthā sayaṃ dhammaṃ desesi. Desanāpariyosāne sabbe catucattālīsasahassatāpasā arahattaṃ pāpuṇiṃsu. Satthā ''etha, bhikkhavo''ti hatthaṃ pasāresi. Tesaṃ tāvadeva kesamassu antaradhāyi. Aṭṭha parikkhārā kāye paṭimukkāva ahesuṃ saṭṭhivassattherā viya satthāraṃ parivārayiṃsu. Nandatāpaso pana vikkhittacittatāya visesaṃ nādhigacchi. Tassa kira araṇavihārittherassa santike dhammaṃ sotuṃ āraddhakālato paṭṭhāya ''aho vatāhampi anāgate uppajjanakabuddhassa sāsane iminā sāvakena laddhadhuraṃ labheyya''nti cittaṃ udapādi. So tena parivitakkena maggaphalapaṭivedhaṃ kātuṃ nāsakkhi. Tathāgataṃ pana vanditvā sammukhe ṭhatvā āha – ''bhante, yena bhikkhunā isigaṇassa pupphāsanānumodanā katā, ko nāmāyaṃ tumhākaṃ sāsane''ti. ''Araṇavihāriaṅge dakkhiṇeyyaaṅge ca etadaggaṃ patto eso bhikkhū''ti. ''Bhante, yvāyaṃ mayā sattāhaṃ pupphachattaṃ dhārentena sakkāro kato, tena adhikārena na aññaṃ sampattiṃ patthemi, anāgate pana ekassa buddhassa sāsane ayaṃ thero viya dvīhaṅgehi samannāgato sāvako bhaveyya''nti patthanamakāsi.

Satthā ''samijjhissati nu, kho imassa tāpasassa patthanā''ti anāgataṃsañāṇaṃ pesetvā olokento kappasatasahassaṃ atikkamitvā samijjhanakabhāvaṃ disvā nandatāpasaṃ āha – ''na te ayaṃ patthanā moghā bhavissati, anāgate kappasatasahassaṃ atikkamitvā gotamo nāma buddho uppajjissati, tassa santike samijjhissatī''ti vatvā dhammakathaṃ kathetvā bhikkhusaṅghaparivuto ākāsaṃ pakkhandi. Nandatāpaso yāva cakkhupathasamatikkamā satthāraṃ bhikkhusaṅghañca uddissa añjaliṃ paggayha aṭṭhāsi. So aparabhāge kālena kālaṃ satthāraṃ upasaṅkamitvā dhammaṃ suṇi. Aparihīnajjhānova kālaṅkatvā brahmaloke nibbatto. Tato pana cuto aparānipi pañca jātisatāni pabbajitvā āraññako ahosi. Kassapasammāsambuddhakālepi pabbajitvā āraññako hutvā gatapaccāgatavattaṃ pūresi. Etaṃ kira vattaṃ aparipūretvā mahāsāvakabhāvaṃ pāpuṇantā nāma natthi. Gatapaccāgatavattaṃ pana āgamaṭṭhakathāsu vuttanayeneva veditabbaṃ. So vīsativassasahassāni gatapaccāgatavattaṃ pūretvā kālaṅkatvā kāmāvacaradevaloke tāvatiṃsabhavane nibbatti. Vuttañhetaṃ **apadāne** (apa. thera 1.3.151) –

''Himavantassāvidūre, nisabho nāma pabbato;
Assamo sukato mayhaṃ, paṇṇasālā sumāpitā.

''Kosiyo nāma nāmena, jaṭilo uggatāpano;
Ekākiyo adutiyo, vasāmi nisabhe tadā.

''Phalaṃ mūlañca paṇṇañca, na bhuñjāmi ahaṃ tadā;
Pavattaṃva supātāhaṃ, upajīvāmi tāvade.

''Nāhaṃ kopemi ājīvaṃ, cajamānopi jīvitaṃ;
Ārādhemi sakaṃ cittaṃ, vivajjemi anesanaṃ.

''Rāgūpasaṃhitaṃ cittaṃ, yadā uppajjate mama;
Sayaṃva paccavekkhāmi, ekaggo taṃ damemahaṃ.

''Rajjase rajjanīye ca, dussanīye ca dussase;
Muyhase mohanīye ca, nikkhamassu vanā tuvaṃ.

''Visuddhānaṃ ayaṃ vāso, nimmalānaṃ tapassinaṃ;
Mā kho visuddhaṃ dūsesi, nikkhamassu vanā tuvaṃ.

''Agāriko bhavitvāna, yadā puttaṃ labhissasi;
Ubhopi mā virādhesi, nikkhamassu vanā tuvaṃ.

‘‘Chavālātaṃ yathā kaṭṭhaṃ, na kvaci kiccakārakaṃ;
Neva gāme araññe vā, na hi taṃ kaṭṭhasammataṃ.

‘‘Chavālātūpamo tvaṃ si, na gihī nāpi saññato;
Ubhato muttako ajja, nikkhamassu vanā tuvaṃ.

‘‘Siyā nu kho tava etaṃ, ko pajānāti te idaṃ;
Saddhādhuraṃ vahisi me, kosajjabahulāya ca.

‘‘Jigucchissanti taṃ viññū, asuciṃ nāgariko yathā;
Ākaḍḍhitvāna isayo, codayissanti taṃ sadā.

‘‘Taṃ viññū pavadissanti, samatikkantasāsanaṃ;
Saṃvāsaṃ alabhanto hi, kathaṃ jīvihisi tuvaṃ.

‘‘Tidhāpabhinnaṃ mātaṅgaṃ, kuñjaraṃ saṭṭhihāyanaṃ;
Balī nāgo upagantvā, yūthā nīharate gajaṃ.

‘‘Yūthā vinissaṭo santo, sukhaṃ sātaṃ na vindati;
Dukkhito vimano hoti, pajjhāyanto pavedhati.

‘‘Tatheva jaṭilā tampi, nīharissanti dummatiṃ;
Tehi tvaṃ nissaṭo santo, sukhaṃ sātaṃ na lacchasi.

‘‘Divā vā yadi vā rattiṃ, sokasallasamappito;
Dayhati pariḷāhena, gajo yūthāva nissaṭo.

‘‘Jātarūpaṃ yathā kūṭaṃ, neva jhāyati katthaci;
Tathā sīlavīhino tvaṃ, na jhāyissasi katthaci.

‘‘Agāraṃ vasamānopi, kathaṃ jīvihisi tuvaṃ;
Mattikaṃ pettikañcāpi, natthi te nihitaṃ dhanaṃ.

‘‘Sayaṃ kammaṃ karitvāna, gatte sedaṃ pamocayaṃ;
Evaṃ jīvihisi gehe, sādhu te taṃ na ruccati.

‘‘Evāhaṃ tattha vāremi, saṃkilesagataṃ manaṃ;
Nānādhammakathaṃ katvā, pāpā cittaṃ nivārayiṃ.

‘‘Evaṃ me viharantassa, appamādavihārino;
Tiṃsavassasahassāni, vipine me atikkamuṃ.

‘‘Appamādaratataṃ disvā, uttamatthaṃ gavesakaṃ;
Padumuttarasambuddho, āgacchi mama santikaṃ.

‘‘Timbarūsakavaṇṇābho, appameyyo anūpamo;
Rūpenāsadiso buddho, ākāse caṅkamī tadā.

‘‘Suphullo sālarājāva, vijjūvabbhaghanantare;
Ñāṇenāsadiso buddho, ākāse caṅkamī tadā.

‘‘Sīharājāvasambhīto, gajarājāva dappito;
Lāsīto byaggharājāva, ākāse caṅkamī tadā.

‘‘Siṅghīnikkhasavaṇṇābho, khadiraṅgārasannibho;
Maṇi yathā jotiraso, ākāse caṅkamī tadā.

‘‘Visuddhakelāsanibho, puṇṇamāyeva candimā;
Majjhanhikeva sūriyo, ākāse caṅkamī tadā.

‘‘Disvā nabhe caṅkamantaṃ, evaṃ cintesahaṃ tadā;
Devo nu kho ayaṃ satto, udāhu manujo ayaṃ.

‘‘Na me suto vā diṭṭho vā, mahiyā ediso naro;
Api mantapadaṃ atthi, ayaṃ satthā bhavissati.

‘‘Evāhaṃ cintayitvāna, sakaṃ cittaṃ pasādayiṃ;
Nānāpupphañca gandhañca, sannipātesahaṃ tadā.

‘‘Pupphāsanaṃ paññāpetvā, sādhucittaṃ manoramaṃ;
Narasārathinaṃ aggaṃ, idaṃ vacanamabraviṃ.

‘‘Idaṃ me āsanaṃ vīra, paññattaṃ tavanucchavaṃ;
Hāsayanto mamaṃ cittaṃ, nisīda kusumāsane.

‘‘Nisīdi tattha bhagavā, asambhītova kesarī;
Sattarattindivaṃ buddho, pavare kusumāsane.

‘‘Namassamāno aṭṭhāsiṃ, sattarattindivaṃ ahaṃ;
Vuṭṭhahitvā samādhimhā, satthā loke anuttaro;
Mama kammaṃ pakittento, idaṃ vacanamabravi.

‘‘Bhāvehi buddhānussatiṃ, bhāvanānamanuttaraṃ;
Imaṃ satiṃ bhāvayitvā, pūrayissasi mānasaṃ.

‘‘Tiṃsakappasahassāni, devaloke ramissasi;
Asītikkhattuṃ devindo, devarajjaṃ karissasi;
Sahassakkhattuṃ cakkavattī, rājā raṭṭhe bhavissasi.

‘‘Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ;
Anubhossasi taṃ sabbaṃ, buddhānussatiyā phalaṃ.

‘‘Bhavābhave saṃsaranto, mahābhogaṃ labhissasi;
Bhoge te ūnatā natthi, buddhānussatiyā phalaṃ.

‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

‘‘Asītikoṭiṃ chaḍḍetvā, dāse kammakare bahū;
Gotamassa bhagavato, sāsane pabbajissasi.

''Ārādhayitvā sambuddhaṃ, gotamaṃ sakyapuṅgavaṃ;
Subhūti nāma nāmena, hessasi satthu sāvako.

''Bhikkhusaṅghe nisīditvā, dakkhiṇeyyaguṇamhi taṃ;
Tathāraṇavihāre ca, dvīsu agge ṭhapessasi.

''Idaṃ vatvāna sambuddho, jalajuttamanāmako;
Nabhaṃ abbhuggamī vīro, haṃsarājāva ambare.

''Sāsito lokanāthena, namassitvā tathāgataṃ;
Sadā bhāvemi mudito, buddhānussatimuttamaṃ.

''Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsaṃ agacchahaṃ.

''Asītikkhattuṃ devindo, devarajjamakārayiṃ;
Sahassakkhattuṃ rājā ca, cakkavattī ahosahaṃ.

''Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ;
Anubhomi susampattiṃ, buddhānussatiyā phalaṃ.

''Bhavābhave saṃsaranto, mahābhogaṃ labhāmahaṃ;
Bhoge me ūnatā natthi, buddhānussatiyā phalaṃ.

''Satasahassito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, buddhānussatiyā phalaṃ.

''Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsana''nti. –

Itthaṃ sudaṃ āyasmā subhūtitthero imā gāthāyo abhāsitthāti.

Evaṃ pana so tāvatiṃsabhavane aparāparaṃ uppajjanavasena dibbasampattiṃ anubhavitvā tato cuto manussaloke anekasatakkhattuṃ cakkavattirājā ca padesarājā ca hutvā uḷāraṃ manussasampattiṃ anubhavitvā atha amhākaṃ bhagavato kāle sāvatthiyaṃ sumanaseṭṭhissa gehe anāthapiṇḍikassa kaniṭṭho hutvā nibbatti **''subhūtī''**tissa nāmaṃ ahosi.

Tena ca samayena amhākaṃ bhagavā loke uppajjitvā pavattavaradhammacakko anupubbena rājagahaṃ gantvā tattha veḷuvanapaṭiggahaṇādinā lokānuggahaṃ karonto rājagahaṃ upanissāya sītavane viharati. Tadā anāthapiṇḍiko seṭṭhi sāvatthiyaṃ uṭṭhānakabhaṇḍaṃ gahetvā attano sahāyassa rājagahaseṭṭhino gharaṃ gato buddhuppādaṃ sutvā satthāraṃ sītavane viharantaṃ upasaṅkamitvā paṭhamadassaneneva sotāpattiphale patiṭṭhāya satthāraṃ sāvatthiṃ āgamanatthāya yācitvā tato pañcacattālīsayojane magge yojane yojane satasahassapariccāgena vihāre patiṭṭhāpetvā sāvatthiyaṃ rājamānena aṭṭhakarīsappamāṇaṃ jetassa rājakumārassa uyyānabhūmiṃ koṭisanthārena kiṇitvā tattha bhagavato vihāraṃ kāretvā adāsi. Vihārapariggahaṇadivase ayaṃ subhūtikuṭumbiko anāthapiṇḍikaseṭṭhinā saddhiṃ gantvā dhammaṃ suṇanto saddhaṃ paṭilabhitvā pabbaji. So upasampajjitvā dve mātikā paguṇā katvā kammaṭṭhānaṃ kathāpetvā araññe samaṇadhammaṃ karonto mettājhānapādakaṃ vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. So dhammaṃ desento yasmā satthārā desitaniyāmena anodissakaṃ katvā dhammaṃ deseti. Tasmā araṇavihārīnaṃ aggo nāma jāto. Piṇḍāya caranto ghare ghare mettājhānaṃ samāpajjitvā vuṭṭhāya bhikkhaṃ paṭiggaṇhāti ''evaṃ dāyakānaṃ mahapphalaṃ bhavissatī''ti. Tasmā dakkhiṇeyyānaṃ aggo nāma jāto. Tenāha bhagavā – ''etadaggaṃ,

bhikkhave, mama sāvakānaṃ bhikkhūnaṃ araṇavihārīnaṃ yadidaṃ subhūti, dakkhiṇeyyānaṃ yadidaṃ subhūtī''ti (a. ni. 1.198, 201). Evamayaṃ mahāthero arahatte patiṭṭhāya attanā pūritapāramīnaṃ phalassa matthakaṃ patvā loke abhiññāto abhilakkhito hutvā bahujanahitāya janapadacārikaṃ caranto anupubbena rājagahaṃ agamāsi.

Rājā bimbisāro therassa āgamanaṃ sutvā upasaṅkamitvā vanditvā ''idheva, bhante, vasathā''ti vatvā ''nivāsanaṭṭhānaṃ karissāmī''ti pakkanto vissari. Thero senāsanaṃ alabhanto abbhokāse vītināmesi. Therassa ānubhāvena devo na vassati. Manussā avuṭṭhitāya upaddutā rañño nivesanadvāre ukkuṭṭhimakaṃsu. Rājā ''kena nu kho kāraṇena devo na vassatī''ti vīmaṃsanto ''therassa abbhokāsavāsena maññe na vassatī''ti cintetvā tassa paṇṇakuṭiṃ kārāpetvā ''imissā, bhante, paṇṇakuṭiyā vasathā''ti vatvā vanditvā pakkāmi. Thero kuṭikaṃ pavisitvā tiṇasanthārake pallaṅkena nisīdi. Tadā pana devo thokaṃ thokaṃ phusāyati, na sammā dhāraṃ anuppavecchati. Atha thero lokassa avuṭṭhikabhayaṃ visamitukāmo attano ajjhattikabāhiravatthukassa parissayassa abhāvaṃ pavedento –

1. ''Channā me kuṭikā sukhā nivātā, vassa deva yathāsukhaṃ;
Cittaṃ me susamāhitaṃ vimuttaṃ, ātāpī viharāmi vassa devā''ti. –

Gāthamāha.

Tattha **channa**-saddo tāva ''channā sā kumārikā imassa kumārakassa'' (pārā. 296) ''nacchannaṃ nappatirūpa''ntiādīsu (pārā. 383) patirūpe āgato. ''Channaṃ tveva, phagguṇa, phassāyatanāna''ntiādīsu vacanavisiṭṭhe saṅkhyāvisese. ''Channamativassati, vivaṭaṃ nātivassatī''tiādīsu (udā. 45; cūḷava. 385) gahaṇe. ''Kyāhaṃ te nacchannopi karissāmī''tiādīsu nivāsanapārupane ''āyasmā channo anācāraṃ ācaratī''tiādīsu (pārā. 424) paññattiyaṃ. ''Sabbacchannaṃ sabbaparicchannaṃ (pāci. 52, 54), channā kuṭi āhito ginī''ti (su. ni. 18) ca ādīsu tiṇādīhi chādane. Idhāpi tiṇādīhi chādaneyeva daṭṭhabbo, tasmā tiṇena vā paṇṇena vā channā yathā na vassati vassodakapatanaṃ na hoti na ovassati, evaṃ sammadeva chāditāti attho.

Me-saddo ''kicchena me adhigataṃ, halaṃ dāni pakāsitu''ntiādīsu (mahāva. 8; dī. ni. 2.65; ma. ni. 1.281; 2.337; saṃ. ni. 1.172) karaṇe āgato, mayāti attho. ''Tassa me, bhante, bhagavā saṃkhittena dhammaṃ desetū''tiādīsu (saṃ. ni. 3.182; a. ni. 4.257) sampadāne, mayhanti attho. ''Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato''ādīsu (ma. ni. 1.206; saṃ. ni. 4.14) sāmiatthe āgato. Idhāpi sāmiatthe eva daṭṭhabbo, mamāti attho. Kiñcāpi khīṇāsavānaṃ mamāyitabbaṃ nāma kiñci natthi lokadhammehi anupalittabhāvato, lokasamaññāvasena pana tesampi ''ahaṃ mamā''ti vohāramattaṃ hoti. Tenāha bhagavā – ''kinti me sāvakā dhammadāyādā bhaveyyuṃ, no āmisadāyādā''ti (ma. ni. 1.29).

Kuṭikāti pana mātukucchipi karajakāyopi tiṇādicchadano patissayopi vuccati. Tathā hi –

''Mātaraṃ kuṭikaṃ brūsi, bhariyaṃ brūsi kulāvakaṃ;
Putte santānake brūsi, taṇhā me brūsi bandhana''nti. (saṃ. ni. 1.19) –

Ādīsu mātukucchi ''kuṭikā''ti vuttā.

''Aṭṭhikaṅkalakuṭike, maṃsanhārupasibbite;
Dhiratthu pūre duggandhe, paragatte mamāyasī''ti. (theragā. 1153) –

Ādīsu kesādisamūhabhūto karajakāyo. ''Kassapassa bhagavato bhagini kuṭi ovassati'' (ma. ni. 2.291) ''kuṭi nāma ullittā vā hoti avalittā vā''tiādīsu (pārā. 349) tiṇachadanapatissayo. Idhāpi so eva veditabbo paṇṇasālāya adhippetattā. Kuṭi eva hi kuṭikā, apākaṭakuṭi ''kuṭikā''ti vuttā.

Sukha-saddo pana ‘‘vipiṭṭhikatvāna sukhaṃ dukhañca, pubbeva ca somanassadomanassa’’ntiādīsu (su. ni. 67) sukhavedanāyaṃ āgato. ‘‘Sukho buddhānamuppādo, sukhā saddhammadesanā’’tiādīsu (dha. pa. 194) sukhamūle. ‘‘Sukhassetaṃ, bhikkhave, adhivacanaṃ yadidaṃ puññānī’’tiādīsu (a. ni. 7.62; itivu. 22) sukhahetumhi. ‘‘Yasmā ca, kho, mahāli, rūpaṃ sukhaṃ sukhānupatitaṃ sukhāvakkanta’’ntiādīsu (saṃ. ni. 3.60) sukhārammaṇe, ‘‘diṭṭhadhammasukhavihārā ete, cunda, ariyassa vinaye’’tiādīsu (ma. ni. 1.82) abyāpajje. ‘‘Nibbānaṃ paramaṃ sukha’’ntiādīsu (ma. ni. 2.215; dha. pa. 203-204) nibbāne. ‘‘Yāvañcidaṃ, bhikkhave, na sukaraṃ akkhānena pāpuṇituṃ yāva sukhā saggā’’tiādīsu (ma. ni. 3.225) sukhappaccayaṭṭhāne. ‘‘Sovaggikaṃ sukhavipākaṃ saggasaṃvattanika’’ntiādīsu (dī. ni. 1.163; saṃ. ni. 1.130) iṭṭhe, piyamanāpeti attho. Idhāpi iṭṭhe sukhappaccaye vā daṭṭhabbo. Sā hi kuṭi anto bahi ca manāpabhāvena sampāditā nivāsanaphāsutāya ‘‘sukhā’’ti vuttā. Tathā nātisītanātiuṇhatāya utusukhasampattiyogena kāyikacetasikasukhassa paccayabhāvato.

Nivātāti avātā, phusitaggaḷapihitavātapānattā vātaparissayarahitāti attho. Idaṃ tassā kuṭikā sukhabhāvavibhāvanaṃ. Savāte hi senāsane utusappāyo na labbhati, nivāte so labbhatīti. **Vassā**ti pavassa sammā dhāraṃ anuppaveccha. **Devā**ti ayaṃ **deva**-saddo ‘‘imāni te, deva, caturāsīti nagarasahassāni kusavatīrājadhānippamukhāni, ettha, deva, chandaṃ janehi jīvite apekkha’’ntiādīsu (dī. ni. 2.266) sammutideve khattiye āgato. ‘‘Cātumahārājikā devā vaṇṇavanto sukhabahulā’’tiādīsu (dī. ni. 3.337) upapattidevesu. ‘‘Tassa devātidevassa, sāsanaṃ sabbadassino’’tiādīsu visuddhidevesu. Visuddhidevānañhi bhagavato atidevabhāve vutte itaresaṃ vutto eva hoti. ‘‘Viddhe vigatavalāhake deve’’tiādīsu (ma. ni. 1.486; saṃ. ni. 1.110; itivu. 27) ākāse. ‘‘Devo ca kālena kālaṃ na sammā dhāraṃ anuppavecchatī’’tiādīsu (a. ni. 4.70) meghe pajjunne vā. Idhāpi meghe pajjunne vā daṭṭhabbo. Vassāti hi te āṇāpento thero ālapati. **Yathāsukha**nti yathāruciṃ. Tava vassanena mayhaṃ bāhiro parissayo natthi, tasmā yathākāmaṃ vassāti vassūpajīvisatte anuggaṇhanto vadati.

Idāni abbhantare parissayābhāvaṃ dassento **‘‘citta’’**ntiādimāha. Tattha **cittaṃ me susamāhita**nti mama cittaṃ suṭṭhu ativiya sammā sammadeva ekaggabhāvena ārammaṇe ṭhapitaṃ. Tañca kho na nīvaraṇādivikkhambhanamattena; api ca kho vimuttaṃ orambhāgiyauddhaṃbhāgiyasaṅgahehi sabbasaṃyojanehi sabbakilesadhammato ca visesena vimuttaṃ, samucchedappahānavasena paṭipassaddhippahānavasena te pajahitvā ṭhitanti attho. **Ātāpī**ti vīriyavā. Phalasamāpattiatthaṃ vipassanārambhavasena diṭṭhadhammasukhavihāratthañca āraddhavīriyo hutvā viharāmi, dibbavihārādīhi attabhāvaṃ pavattemi, na pana kilesappahānatthaṃ, pahātabbasseva abhāvatoti adhippāyo. ‘‘Yathā pana bāhiraparissayābhāvena, deva, mayā tvaṃ vassane niyojito, evaṃ abbhantaraparissayābhāvenapī’’ti dassento punapi **‘‘vassa, devā’’**ti āha.

Aparo nayo **channā**ti chāditā pihitā. **Kuṭikā**ti attabhāvo. So hi ‘‘anekāvayavassa samudāyassa avijjānīvaraṇassa, bhikkhave, puggalassa taṇhāsaṃyuttassa ayañceva kāyo samudāgato, bahiddhā ca nāmarūpa’’ntiādīsu (saṃ. ni. 2.19) kāyoti āgato. ‘‘Siñca, bhikkhu, imaṃ nāvaṃ, sittā te lahumessatī’’tiādīsu (dha. pa. 66) nāvāti āgato. ‘‘Gahakāraka diṭṭhosi, gahakūṭaṃ visaṅkhata’’nti (dha. pa. 154) ca ādīsu gahanti āgato. ‘‘Satto guhāyaṃ bahunābhichanno, tiṭṭhaṃ naro mohanasmiṃ pagāḷho’’tiādīsu (su. ni. 778) guhāti āgato. ‘‘Nelaṅgo setapacchādo, ekāro vattatī ratho’’tiādīsu (udā. 65) rathoti āgato. ‘‘Puna gehaṃ na kāhasī’’tiādīsu (dha. pa. 154) gehanti āgato. ‘‘Vivaṭā kuṭi nibbuto ginī’’tiādīsu (su. ni. 19) kuṭīti āgato. Tasmā idhāpi so ‘‘kuṭikā’’ti vutto. Attabhāvo hi kaṭṭhādīni paṭicca labbhamānā gehanāmikā kuṭikā viya aṭṭhiādisaññite pathavīdhātuādike phassādike ca paṭicca labbhamāno ‘‘kuṭikā’’ti vutto, cittamakkaṭassa nivāsabhāvato ca. Yathāha –

> ‘‘Aṭṭhikaṅkalakuṭivesā, makkaṭāvasatho iti;
> Makkaṭo pañcadvārāya, kuṭikāya pasakkiya;
> Dvārenānupariyāti, ghaṭṭayanto punappuna’’nti ca.

Sā panesā attabhāvakuṭikā therassa tiṇṇaṃ channaṃ aṭṭhannañca asaṃvaradvārānaṃ vasena samati

vijjhanakassa rāgādiavassutassa paññāya saṃvutattā sammadeva pihitattā ‘‘channā’’ti vuttā. Tenāha bhagavā – ‘‘sotānaṃ saṃvaraṃ brūmi, paññāyete pidhīyare’’ti (su. ni. 1041). Vuttanayena channattā eva kilesadukkhābhāvato nirāmisasukhasamaṅgitāya ca **sukhā** sukhappattā, tato eva ca **nivātā** nihatamānamadathambhasārambhatāya nivātavuttikā. Ayañca nayo ‘‘mayhaṃ na saṃkilesadhammānaṃ saṃvaraṇamattena siddho, atha kho aggamaggasamādhinā suṭṭhu samāhitacittatāya ceva aggamaggapaññāya sabbasaṃyojanehi vippamuttacittatāya cā’’ti dassento āha **‘‘cittaṃ me susamāhitaṃ vimutta’’**nti. Evaṃbhūto ca ‘‘idānāhaṃ katakaraṇīyo’’ti na appossukko homi, atha kho **ātāpī viharāmi,** sadevakassa lokassa hitasukhūpasaṃhāre ussāhajāto bhikkhācārakālepi anugharaṃ brahmavihāreneva viharāmi. Tasmā tvampi, **deva,** pajjunna mayhaṃ piyaṃ kātukāmatāyapi vassūpajīvīnaṃ sattānaṃ anukampāyapi **vassa** sammā dhāraṃ anuppavecchāti evamettha attho daṭṭhabbo.

Ettha ca thero ‘‘channā me kuṭikā sukhā nivātā’’ti iminā lokiyalokuttarabhedaṃ attano adhisīlasikkhaṃ dasseti. ‘‘Cittaṃ me susamāhita’’nti iminā adhicittasikkhaṃ. ‘‘Vimutta’’nti iminā adhipaññāsikkhaṃ. ‘‘Ātāpī viharāmī’’ti iminā diṭṭhadhammasukhavihāraṃ. Atha vā ‘‘channā me kuṭikā sukhā nivātā’’ti iminā animittavihāraṃ dasseti kilesavassapidhānamukhena niccādinimittugghāṭanadīpanato. ‘‘Cittaṃ me susamāhita’’nti iminā appaṇihitavihāraṃ. ‘‘Vimutta’’nti iminā suññatavihāraṃ. ‘‘Ātāpī viharāmī’’ti iminā tesaṃ tiṇṇaṃ vihārānaṃ adhigamūpāyaṃ. Paṭhamena vā dosappahānaṃ, dutiyena rāgappahānaṃ, tatiyena mohappahānaṃ. Tathā dutiyena paṭhamadutiyehi vā dhammavihārasampattiyo dasseti. Tatiyena vimuttisampattiyo. ‘‘Ātāpī viharāmī’’ti iminā parahitapaṭipattiyaṃ atanditabhāvaṃ dassetīti daṭṭhabbaṃ.

Evaṃ ‘‘yathānāmā’’ti gāthāya vuttānaṃ dhammavihārādīnaṃ imāya gāthāya dassitattā tattha adassitesu nāmagottesu nāmaṃ dassetuṃ **‘‘itthaṃ suda’’**ntiādi vuttaṃ. Ye hi therā nāmamattena pākaṭā, te nāmena, ye gottamattena pākaṭā, te gottena, ye ubhayathā pākaṭā, te ubhayenapi dassissa’’nti. Ayaṃ pana thero nāmena abhilakkhito, na tathā gottenāti **‘‘itthaṃ sudaṃ āyasmā subhūtī’’**ti vuttaṃ. Tattha **ittha**nti idaṃ pakāraṃ, iminā ākārenāti attho. **Suda**nti su idaṃ, sandhivasena ikāralopo. **Sū**ti ca nipātamattaṃ, idaṃ gāthanti yojanā. **Āyasmā**ti piyavacanametaṃ garugāravasappatissavacanametaṃ. **Subhūtī**ti nāmakittanaṃ. So hi sarīrasampattiyāpi dassanīyo pāsādiko, guṇasampattiyāpi. Iti sundarāya sarīrāvayavavibhūtiyā sīlasampattiyādivibhūtiyā ca samannāgatattā subhūtīti paññāyittha sīlasārādithiraguṇayogato **thero. Abhāsitthā**ti kathesi. Kasmā panete mahātherā attano guṇe pakāsentīti? Iminā dīghena addhunā anadhigatapubbaṃ paramagambhīraṃ ativiya santaṃ paṇītaṃ attanā adhigataṃ lokuttaradhammaṃ paccavekkhitvā pītivegasamussāhitaudānavasena sāsanassa niyyānikabhāvavibhāvanavasena ca paramappicchā ariyā attano guṇe pakāsenti, yathā taṃ lokanātho bodhaneyyaajjhāsayavasena ‘‘dasabalasamannāgato, bhikkhave, tathāgato catuvesārajjavisārado’’tiādinā attano guṇe pakāseti, evamayaṃ therassa aññābyākaraṇagāthā hotīti.

Paramatthadīpaniyā theragāthāsaṃvaṇṇanāya

Subhūtittheragāthāvaṇṇanā niṭṭhitā.

2. Mahākoṭṭhikattheragāthāvaṇṇanā

Upasantoti āyasmato mahākoṭṭhikattherassa gāthā. Tassa kā uppatti? Ayampi thero padumuttarassa bhagavato kāle haṃsavatīnagare mahābhogakule nibbattitvā viññutaṃ patto mātāpitūnaṃ accayena kuṭumbaṃ saṇṭhapetvā gharāvāsaṃ vasanto ekadivasaṃ padumuttarassa bhagavato dhammadesanākāle haṃsavatīnagaravāsike gandhamālādihatthe yena buddho yena dhammo yena saṅgho, tanninne tappoṇe tappabbhāre gacchante disvā mahājanena saddhiṃ upagato satthāraṃ ekaṃ bhikkhuṃ paṭisambhidāpattānaṃ aggaṭṭhāne ṭhapentaṃ disvā ‘‘ayaṃ kira imasmiṃ sāsane paṭisambhidāpattānaṃ aggo, aho vatāhampi ekassa buddhassa sāsane ayaṃ viya paṭisambhidāpattānaṃ aggo bhaveyya’’nti cintetvā satthu desanāpariyosāne vuṭṭhitāya parisāya bhagavantaṃ upasaṅkamitvā, ‘‘bhante, sve

mayhaṃ bhikkhaṃ gaṇhathā''ti nimantesi. Satthā adhivāsesi. So bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā sakanivesanaṃ gantvā sabbarattiṃ buddhassa bhikkhusaṅghassa ca nisajjaṭṭhānaṃ gandhadāmamālādāmādīhi alaṅkaritvā paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā tassā rattiyā accayena sake nivesane bhikkhusatasahassaparivāraṃ bhagavantaṃ vividhayāgukhajjakaparivāraṃ nānārasasūpabyañjanaṃ gandhasālibhojanaṃ bhojetvā bhattakiccapariyosāne cintesi – ''mahantaṃ, kho, ahaṃ ṭhānantaraṃ patthemi na kho pana mayhaṃ yuttaṃ ekadivasameva dānaṃ datvā taṃ ṭhānantaraṃ patthetuṃ, anupaṭipāṭiyā satta divase dānaṃ datvā patthessāmī''ti. So teneva niyāmena satta divase mahādānāni datvā bhattakiccapariyosāne dussakoṭṭhāgāraṃ vivarāpetvā uttamaṃ ticīvarappahonakaṃ sukhumavatthaṃ buddhassa pādamūle ṭhapetvā bhikkhusatasahassassa ca ticīvaraṃ datvā tathāgataṃ upasaṅkamitvā, ''bhante, yo so bhikkhu tumhehi ito sattamadivasamatthake etadagge ṭhapito, ahampi so bhikkhu viya anāgate uppajjanakabuddhassa sāsane pabbajitvā paṭisambhidāpattānaṃ aggo bhaveyya''nti vatvā satthu pādamūle nipajjitvā patthanaṃ akāsi. Satthā tassa patthanāya samijjhanabhāvaṃ disvā ''anāgate ito kappasatasahassamatthake gotamo nāma buddho loke uppajjissati, tassa sāsane tava patthanā samijjhissatī''ti byākāsi. Vuttampi cetaṃ **apadāne** (apa. thera 2.54.221-250) –

''Padumuttaro nāma jino, sabbalokavidū muni;
Ito satasahassamhi, kappe uppajji cakkhumā.

''Ovādako viññāpako, tārako sabbapāṇinaṃ;
Desanākusalo buddho, tāresi janataṃ bahuṃ.

''Anukampako kāruṇiko, hitesī sabbapāṇinaṃ;
Sampatte titthiye sabbe, pañcasīle patiṭṭhapi.

''Evaṃ nirākulaṃ āsi, suññataṃ titthiyehi ca;
Vicittaṃ arahantehi, vasībhūtehi tādibhi.

''Ratanānaṭṭhapaññāsaṃ, uggato so mahāmuni;
Kañcanagghiyasaṅkāso, bāttiṃsavaralakkhaṇo.

''Vassasatasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

''Tadāhaṃ haṃsavatiyaṃ, brāhmaṇo vedapāragū;
Upecca sabbalokaggaṃ, assosiṃ dhammadesanaṃ.

''Tadā so sāvakaṃ vīro, pabhinnamatigocaraṃ;
Atthe dhamme nirutte ca, paṭibhāne ca kovidaṃ.

''Ṭhapesi etadaggamhi, taṃ sutvā mudito ahaṃ;
Sasāvakaṃ jinavaraṃ, sattāhaṃ bhojayiṃ tadā.

''Dussehacchādayitvāna, sasissaṃ buddhisāgaraṃ;
Nipacca pādamūlamhi, taṃ ṭhānaṃ patthayiṃ ahaṃ.

''Tato avoca lokaggo, passathetaṃ dijuttamaṃ;
Vinataṃ pādamūle me, kamalodarasappabhaṃ.

''Buddhaseṭṭhassa bhikkhussa, ṭhānaṃ patthayate ayaṃ;
Tāya saddhāya cāgena, saddhammassavanena ca.

‘‘Sabbattha sukhito hutvā, saṃsaritvā bhavābhave;
Anāgatamhi addhāne, lacchasetaṃ manorathaṃ.

‘‘Satasahassito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Koṭṭhiko nāma nāmena, hessati satthu sāvako.

‘‘Taṃ sutvā mudito hutvā, yāvajīvaṃ tadā jinaṃ;
Mettacitto paricariṃ, sato paññā samāhito.

‘‘Tena kammavipākena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

‘‘Satānaṃ tīṇikkhattuñca, devarajjamakārayiṃ;
Satānaṃ pañcakkhattuñca, cakkavattī ahosahaṃ.

‘‘Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ;
Sabbattha sukhito āsiṃ, tassa kammassa vāhasā.

‘‘Duve bhave saṃsarāmi, devatte atha mānuse;
Aññaṃ gatiṃ na gacchāmi, suciṇṇassa idaṃ phalaṃ.

‘‘Duve kule pajāyāmi, khattiye atha brāhmaṇe;
Nīce kule na jāyāmi, suciṇṇassa idaṃ phalaṃ.

‘‘Pacchime bhave sampatte, brahmabandhu ahosahaṃ;
Sāvatthiyaṃ vippakule, paccājāto mahaddhane.

‘‘Mātā candavatī nāma, pitā me assalāyano;
Yadā me pitaraṃ buddho, vinayī sabbasuddhiyā.

‘‘Tadā pasanno sugate, pabbajiṃ anagāriyaṃ;
Moggallāno ācariyo, upajjhā sārisambhavo.

‘‘Kesesu chijjamānesu, diṭṭhi chinnā samūlikā;
Nivāsento ca kāsāvaṃ, arahattamapāpuṇiṃ.

‘‘Atthadhammaniruttīsu, paṭibhāne ca me mati;
Pabhinnā tena lokaggo, etadagge ṭhapesi maṃ.

‘‘Asandiṭṭhaṃ viyākāsiṃ, upatissena pucchito;
Paṭisambhidāsu tenāhaṃ, aggo sambuddhasāsane.

‘‘Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

‘‘Svāgataṃ vata me āsi, mama buddhassa santike;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

''Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsana''nti.

Evaṃ so tattha tattha bhave puññañāṇasambhāraṃ sambharanto aparāparaṃ devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇamahāsālakule nibbatti. Koṭṭhikotissa nāmaṃ akaṃsu. So vayappatto tayo vede uggahetvā brāhmaṇasippe nipphattiṃ gato ekadivasaṃ satthu santikaṃ gantvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā upasampannakālato paṭṭhāya vipassanāya kammaṃ karonto saha paṭisambhidāhi arahattaṃ patvā paṭisambhidāsu ciṇṇavasī hutvā abhiññāte abhiññāte mahāthere upasaṅkamitvā pañhaṃ pucchantopi dasabalaṃ upasaṅkamitvā pañhaṃ pucchantopi paṭisambhidāsuyeva pañhaṃ pucchi. Evamayaṃ thero tattha katādhikāratāya ciṇṇavasībhāvena ca paṭisambhidāpattānaṃ aggo jāto. Atha naṃ satthā mahāvedallasuttaṃ (ma. ni. 1.449 ādayo) aṭṭhuppattiṃ katvā paṭisambhidāpattānaṃ aggaṭṭhāne ṭhapesi – ''etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ paṭisambhidāpattānaṃ yadidaṃ mahākoṭṭhiko''ti (a. ni. 1.209, 218). So aparena samayena vimuttisukhaṃ paṭisaṃvedento udānavasena –

2. ''Upasanto uparato, mantabhāṇī anuddhato;
Dhunāti pāpake dhamme, dumapattaṃva māluto''ti. –

Itthaṃ sudaṃ āyasmā mahākoṭṭhikatthero gāthaṃ abhāsi.

Tattha **upasanto**ti manacchaṭṭhānaṃ indriyānaṃ upasamanena nibbisevanabhāvakaraṇena upasanto. **Uparato**ti sabbasmā pāpakaraṇato orato virato. **Mantabhāṇī**ti mantā vuccati paññā, tāya pana upaparikkhitvā bhaṇatīti mantabhāṇī, kālavādīādibhāvaṃ avissajjentoyeva bhaṇatīti attho. Mantabhaṇanavasena vā bhaṇatīti mantabhāṇī, dubbhāsitato vinā attano bhāsanavasena caturaṅgasamannāgataṃ subhāsitaṃyeva bhaṇatīti attho. Jātiādivasena attano anukkaṃsanato na uddhatoti **anuddhato** atha vā tiṇṇaṃ kāyaduccaritānaṃ vūpasamanena tato paṭiviratiyā upasanto, tiṇṇaṃ manoduccaritānaṃ uparamaṇena pajahanena uparato, catunnaṃ vacīduccaritānaṃ appavattiyā parimitabhāṇitāya mantabhāṇī, tividhaduccaritanimittauppajjanakassa uddhaccassa abhāvato anuddhato. Evaṃ pana tividhaduccaritappahānena suddhe sīle patiṭṭhito, uddhaccappahānena samāhito, tameva samādhiṃ padaṭṭhānaṃ katvā vipassanaṃ vaḍḍhetvā maggapaṭipāṭiyā **dhunāti pāpake dhamme** lāmakaṭṭhena pāpake sabbepi saṃkilesadhamme niddhunāti, samucchedavasena pajahati. Yathā kiṃ? **Dumapattaṃva māluto,** yathā nāma dumassa rukkhassa pattaṃ paṇḍupalāsaṃ māluto vāto dhunāti, bandhanato viyojento nīharati, evaṃ yathāvuttapaṭipattiyaṃ ṭhito pāpadhamme attano santānato nīharati, evamayaṃ therassa aññāpadesena aññābyākaraṇagāthāpi hotīti veditabbā.

Ettha ca kāyavacīduccaritappahānavacanena payogasuddhiṃ dasseti, manoduccaritappahānavacanena āsayasuddhiṃ. Evaṃ payogāsayasuddhassa ''anuddhato''ti iminā uddhaccābhāvavacanena tadekaṭṭhatāya nīvaraṇappahānaṃ dasseti. Tesu payogasuddhiyā sīlasampatti vibhāvitā, āsayasuddhiyā samathabhāvanāya upakārakadhammapariggaho, nīvaraṇappahānena samādhibhāvanā, ''dhunāti pāpake dhamme''ti iminā paññābhāvanā vibhāvitā hoti. Evaṃ adhisīlasikkhādayo tisso sikkhā, tividhakalyāṇaṃ sāsanaṃ, tadaṅgappahānādīni tīṇi pahānāni, antadvayaparivajjanena saddhiṃ majjhimāya paṭipattiyā paṭipajjanaṃ, apāyabhavādīnaṃ samatikkamanūpāyo ca yathārahaṃ niddhāretvā yojetabbā. Iminā nayena sesagāthāsupi yathārahaṃ atthayojanā veditabbā. Atthamattameva pana tattha tattha apubbaṃ vaṇṇayissāma. ''Itthaṃ sudaṃ āyasmā mahākoṭṭhiko''ti idaṃ pūjāvacanaṃ, yathā taṃ mahāmoggallānoti.

Mahākoṭṭhikattheragāthāvaṇṇanā niṭṭhitā.

3. Kaṅkhārevatattheragāthāvaṇṇanā

Paññaṃ imaṃ passāti āyasmato kaṅkhārevatassa gāthā. Kā uppatti? Ayampi thero

padumuttarabhagavato kāle haṃsavatīnagare brāhmaṇamahāsālakule nibbatto. Ekadivasaṃ buddhānaṃ dhammadesanākāle heṭṭhā vuttanayena mahājanena saddhiṃ vihāraṃ gantvā parisapariyante ṭhito dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ jhānābhiratānaṃ aggaṭṭhāne ṭhapentaṃ disvā ''mayāpi anāgate evarūpena bhavituṃ vaṭṭatī''ti cintetvā desanāvasāne satthāraṃ nimantetvā heṭṭhā vuttanayena mahāsakkāraṃ katvā bhagavantaṃ āha – ''bhante, ahaṃ iminā adhikārakammena aññaṃ sampattiṃ na patthemi, yathā pana so bhikkhu tumhehi ito sattamadivasamatthake jhāyīnaṃ aggaṭṭhāne ṭhapito, evaṃ ahampi anāgate ekassa buddhassa sāsane jhāyīnaṃ aggo bhaveyya''nti patthanamakāsi. Satthā anāgataṃ oloketvā nipphajjanabhāvaṃ disvā ''anāgate kappasatasahassāvasāne gotamo nāma buddho uppajjissati, tassa sāsane tvaṃ jhāyīnaṃ aggo bhavissasī''ti byākaritvā pakkāmi.

So yāvajīvaṃ kalyāṇakammaṃ katvā kappasatasahassaṃ devamanussesu saṃsaritvā amhākaṃ bhagavato kāle sāvatthinagare mahābhogakule nibbatto pacchābhattaṃ dhammassavanatthaṃ gacchantena mahājanena saddhiṃ vihāraṃ gantvā parisapariyante ṭhito dasabalassa dhammakathaṃ sutvā paṭiladdhasaddho pabbajitvā upasampadaṃ labhitvā kammaṭṭhānaṃ kathāpetvā jhānaparikammaṃ karonto jhānalābhī hutvā jhānaṃ pādakaṃ katvā arahattaṃ pāpuṇi. So yebhuyyena dasabalena samāpajjitabbasamāpattiṃ samāpajjanto ahorattaṃ jhānesu ciṇṇavasī ahosi. Atha naṃ satthā ''etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ jhāyīnaṃ yadidaṃ kaṅkhārevato''ti (a. ni. 1.198, 204) jhāyīnaṃ aggaṭṭhāne ṭhapesi. Vuttampi cetaṃ **apadāne** (apa. thera 2.55.34-53) –

''Padumuttaro nāma jino, sabbadhammesu cakkhumā;
Ito satasahassamhi, kappe uppajji nāyako.

''Sīhahanu brahmagiro, haṃsadundubhinissano;
Nāgavikkantagamano, candasūrādhikappabho.

''Mahāmati mahāvīro, mahājhāyī mahābalo;
Mahākāruṇiko nātho, mahātamapanūdano.

''Sa kadāci tilokaggo, veneyyaṃ vinayaṃ bahuṃ;
Dhammaṃ desesi sambuddho, sattāsayavidū muni.

''Jhāyiṃ jhānarataṃ vīraṃ, upasantaṃ anāvilaṃ;
Vaṇṇayanto parisatiṃ, tosesi janataṃ jino.

''Tadāhaṃ haṃsavatiyaṃ, brāhmaṇo vedapāragū;
Dhammaṃ sutvāna mudito, taṃ ṭhānamabhipatthayiṃ.

''Tadā jino viyākāsi, saṅghamajjhe vināyako;
Mudito hohi tvaṃ brahme, lacchase taṃ manorathaṃ.

''Satasahassito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

''Tassa dhammesu dāyādo, oraso dhammanimmito;
Revato nāma nāmena, hessati satthu sāvako.

''Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

''Pacchime ca bhave dāni, jātohaṃ koliye pure;
Khattiye kulasampanne, iddhe phīte mahaddhane.

''Yadā kapilavatthusmiṃ, buddho dhammamadesayi;
Tadā pasanno sugate, pabbajiṃ anagāriyaṃ.

''Kaṅkhā me bahulā āsi, kappākappe tahiṃ tahiṃ;
Sabbaṃ taṃ vinayī buddho, desetvā dhammamuttamaṃ.

''Tatohaṃ tiṇṇasaṃsāro, tadā jhānasukhe rato;
Viharāmi tadā buddho, maṃ disvā etadabravi.

''Yā kāci kaṅkhā idha vā huraṃ vā, savediyā vā paravediyā vā;
Ye jhāyino tā pajahanti sabbā, ātāpino brahmacariyaṃ carantā.

''Satasahasse kataṃ kammaṃ, phalaṃ dassesi me idha;
Sumutto saravegova, kilese jhāpayiṃ mama.

''Tato jhānarattaṃ disvā, buddho lokantagū muni;
Jhāyīnaṃ bhikkhūnaṃ aggo, paññāpesi mahāmati.

''Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

''Svāgataṃ vata me āsi, mama buddhassa santike;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

''Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsana''nti.

Tathā katakicco panāyaṃ mahāthero pubbe dīgharattaṃ attano kaṅkhāpakatacittataṃ idāni sabbaso vigatakaṅkhatañca paccavekkhitvā ''aho nūna mayhaṃ satthuno desanānubhāvo, tenetarahi evaṃ vigatakaṅkho ajjhattaṃ vūpasantacitto jāto''ti sañjātabahumāno bhagavato paññaṃ pasaṃsanto **''paññaṃ imaṃ passā''**ti imaṃ gāthamāha.

3. Tattha **paññ**anti pakāre jānāti, pakārehi ñāpetīti ca paññā. Veneyyānaṃ āsayānusayacariyādhimuttiādippakāre dhammānaṃ kusalādike khandhādike ca desetabbappakāre jānāti, yathāsabhāvato paṭivijjhati, tehi ca pakārehi ñāpetīti attho. Satthu desanāñāṇañhi idhādhippetaṃ, tenāha **''ima''**nti. Tañhi attani siddhena desanābalena nayaggāhato paccakkhaṃ viya upaṭṭhitaṃ gahetvā **''ima''**nti vuttaṃ. Yadaggena vā satthu desanāñāṇaṃ sāvakehi nayato gayhati, tadaggena attano visaye paṭivedhañāṇampi nayato gayhateva. Tenāha āyasmā dhammasenāpati – ''apica me, bhante, dhammanvayo vidito''ti (dī. ni. 2.146; 3.143). **Passā**ti vimhayappatto aniyamato ālapati attanoyeva vā cittaṃ, yathāha bhagavā udānento – ''lokamimaṃ passa; puthū avijjāya paretaṃ bhūtaṃ bhūtaratam bhavā aparimutta''nti (udā. 30). **Tathāgatāna**nti tathā āgamanādiatthena tathāgatānaṃ. Tathā āgatoti hi tathāgato, tathā gatoti tathāgato, tathalakkhaṇaṃ āgatoti tathāgato, tathadhamme yāthāvato abhisambuddhoti tathāgato, tathadassitāya tathāgato, tathavāditāya tathāgato, tathākāritāya tathāgato, abhibhavanaṭṭhena tathāgatoti evaṃ aṭṭhahi kāraṇehi bhagavā tathāgato. Tathāya āgatoti tathāgato, tathāya gatoti tathāgato, tathalakkhaṇaṃ gatoti tathāgato, tathāni āgatoti tathāgato, tathāvidhoti tathāgato, tathā pavattitoti tathāgato, tathehi āgatoti tathāgato, tathā gatabhāvena tathāgatoti evampi aṭṭhahi kāraṇehi bhagavā tathāgatoti ayamettha saṅkhepo. Vitthāro pana paramatthadīpaniyā udānaṭṭhakathāya (udā. aṭṭha. 18) itivuttakaṭṭhakathāya (itivu. aṭṭha. 38) ca vuttanayeneva veditabbo.

Idāni tassā paññāya asādhāraṇavisesaṃ dassetuṃ **''aggi yathā''**tiādi vuttaṃ. **Yathā aggī**ti upamāvacanaṃ. **Yathā**ti tassa upamābhāvadassanaṃ. **Pajjalito**ti upameyyena sambandhadassanaṃ.

Nisītheti kiccakaraṇakāladassanaṃ. Ayañhettha attho – yathā nāma nisīthe rattiyaṃ caturaṅgasamannāgate andhakāre vattamāne unnate ṭhāne pajjalito aggi tasmiṃ padese tayagataṃ vidhamantaṃ tiṭṭhati, evameva tathāgatānaṃ imaṃ desanāñāṇasaṅkhātaṃ sabbaso veneyyānaṃ saṃsayatamaṃ vidhamantaṃ paññaṃ passāti. Yato desanāvilāsena sattānaṃ ñāṇamayaṃ ālokaṃ dentīti **ālokadā**. Paññāmayameva cakkhuṃ dadantīti **cakkhudadā**. Tadubhayampi kaṅkhāvinayapadaṭṭhānameva katvā dassento **''ye āgatānaṃ vinayanti kaṅkha''**nti āha, **ye** tathāgatā attano santikaṃ **āgatānaṃ** upagatānaṃ veneyyānaṃ ''ahosiṃ nu kho ahamatītamaddhāna''ntiādinayappavattaṃ (ma. ni. 1.18; saṃ. ni. 2.20) soḷasavatthukaṃ, ''buddhe kaṅkhati dhamme kaṅkhatī''tiādinayappavattaṃ (dha. sa. 1008) aṭṭhavatthukañca **kaṅkhaṃ** vicikicchaṃ **vinayanti** desanānubhāvena anavasesato vidhamanti viddhaṃsenti. Vinayakukkuccasaṅkhātā pana kaṅkhā tabbinayeneva vinītā hontīti.

Aparo nayo – yathā aggi nisīthe rattibhāge pajjalito paṭutarajālo samujjalaṃ uccāsane ṭhitānaṃ obhāsadānamattena andhakāraṃ vidhamitvā samavisamaṃ vibhāvento ālokadado hoti. Accāsanne pana ṭhitānaṃ taṃ supākaṭaṃ karonto cakkhukiccakaraṇato cakkhudado nāma hoti, evameva tathāgato attano dhammakāyassa dūre ṭhitānaṃ akatādhikārānaṃ paññāpajjotena mohandhakāraṃ vidhamitvā kāyavisamādisamavisamaṃ vibhāvento ālokadā bhavanti, āsanne ṭhitānaṃ pana katādhikārānaṃ dhammacakkhuṃ uppādento cakkhudadā bhavanti. Ye evaṃbhūtā attano vacīgocaraṃ āgatānaṃ mādisānampi kaṅkhābahulānaṃ kaṅkhaṃ vinayanti ariyamaggasamuppādanena vidhamanti, tesaṃ tathāgatānaṃ paññaṃ ñāṇātisayaṃ passāti yojanā. Evamayaṃ therassa attano kaṅkhāvitaraṇappakāsanena aññābyākaraṇagāthāpi hoti. Ayañhi thero puthujjanakāle kappiyepi kukkuccako hutvā kaṅkhābahulatāya ''kaṅkhārevato''ti paññāto, pacchā khīṇāsavakālepi tatheva voharayittha. Tenāha – ''itthaṃ sudaṃ āyasmā kaṅkhārevato gāthaṃ abhāsitthā''ti. Taṃ vuttatthameva.

Kaṅkhārevatattheragāthāvaṇṇanā niṭṭhitā.

4. Puṇṇattheragāthāvaṇṇanā

Sabbhireva samāsethāti āyasmato puṇṇattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa dasabalassa uppattito puretarameva haṃsavatīnagare brāhmaṇamahāsālakule nibbatto anukkamena viññutaṃ patto satthari loke uppajjante ekadivasaṃ buddhānaṃ dhammadesanākāle heṭṭhā vuttanayena mahājanena saddhiṃ vihāraṃ gantvā parisapariyante nisīditvā dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ dhammakathikānaṃ aggaṭṭhāne ṭhapentaṃ disvā ''mayāpi anāgate evarūpena bhavituṃ vaṭṭatī''ti cintetvā desanāvasāne vuṭṭhitāya parisāya satthāraṃ upasaṅkamitvā nimantetvā heṭṭhā vuttanayeneva mahāsakkāraṃ katvā bhagavantaṃ evamāha – ''bhante, ahaṃ iminā adhikārakammena nāññaṃ sampattiṃ patthemi. Yathā pana so bhikkhu ito sattamadivasamatthake dhammakathikānaṃ aggaṭṭhāne ṭhapito, evaṃ ahampi anāgate ekassa buddhassa sāsane dhammakathikānaṃ bhikkhūnaṃ aggo bhaveyya''nti patthanaṃ akāsi. Satthā anāgataṃ oloketvā tassa patthanāya samijjhanabhāvaṃ disvā ''anāgate kappasatasahassamatthake gotamo nāma buddho uppajjissati, tassa sāsane tvaṃ pabbajitvā dhammakathikānaṃ aggo bhavissasī''ti byākāsi.

So tattha yāvajīvaṃ kalyāṇadhammaṃ katvā tato cuto kappasatasahassaṃ puññañāṇasambhāraṃ sambharanto devamanussesu saṃsaritvā amhākaṃ bhagavato kāle kapilavatthunagarassa avidūre doṇavatthunāmake brāhmaṇagāme brāhmaṇamahāsālakule aññāsikoṇḍaññattherassa bhāgineyyo hutvā nibbatti. Tassa nāmaggahaṇadivase ''puṇṇo''ti nāmaṃ akaṃsu. So satthari abhisambodhiṃ patvā pavattavaradhammacakke anupubbena rājagahaṃ gantvā taṃ upanissāya viharante aññāsikoṇḍaññattherassa santike pabbajitvā laddhūpasampado sabbaṃ pubbakiccaṃ katvā padhānamanuyuñjanto pabbajitakiccaṃ matthakaṃ pāpetvāva ''dasabalassa santikaṃ gamissāmī''ti mātulattherena saddhiṃ satthu santikaṃ agantvā kapilavatthusāmantāyeva ohīyitvā yonisomanasikāre kammaṃ karonto nacirasseva vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Vuttampi cetaṃ **apadāne** (apa. thera 1.1.434-440) –

''Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Purakkhatomhi sissehi, upagacchiṃ naruttamaṃ.

''Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Mama kammaṃ pakittesi, saṃkhittena mahāmuni.

''Tāhaṃ dhammaṃ suṇitvāna, abhivādetvāna satthuno;
Añjaliṃ paggahetvāna, pakkamiṃ dakkhiṇāmukho.

''Saṃkhittena suṇitvāna, vitthārena abhāsayiṃ;
Sabbe sissā attamanā, sutvāna mama bhāsato.

''Sakaṃ diṭṭhiṃ vinodetvā, buddhe cittaṃ pasādayuṃ;
Saṃkhittenapi desemi, vitthārena tathevahaṃ.

''Abhidhammanayaññūhaṃ, kathāvatthuvisuddhiyā;
Sabbesaṃ viññāpetvāna, viharāmi anāsavo.

''Ito pañcasate kappe, caturo suppakāsakā;
Sattaratanasampannā, catudīpamhi issarā.

''Paṭisambhidā catasso…pe… kataṃ buddhassa sāsana''nti.

Tassa pana puṇṇattherassa santike pabbajitā kulaputtā pañcasatā ahesuṃ. Thero sayaṃ dasakathāvatthulābhitāya tepi dasahi kathāvatthūhi ovadi. Te tassa ovāde ṭhatvā sabbeva arahattaṃ pattā. Te attano pabbajitakiccaṃ matthakappattaṃ ñatvā upajjhāyaṃ upasaṅkamitvā āhaṃsu – ''bhante, amhākaṃ kiccaṃ matthakappattaṃ, dasannañcamha kathāvatthūnaṃ lābhino, samayo, dāni no dasabalaṃ passitu''nti. Thero tesaṃ vacanaṃ sutvā cintesi – ''mama dasakathāvatthulābhitaṃ satthā jānāti ahaṃ dhammaṃ desento dasa kathāvatthūni amuñcitvāva desemi, mayi gacchante sabbepime bhikkhū maṃ parivāretvā gacchissanti, evaṃ gaṇasaṅgaṇikāya gantvā pana ayuttaṃ mayhaṃ dasabalaṃ passituṃ, ime tāva gantvā passantū''ti te bhikkhū āha – ''āvuso, tumhe purato gantvā tathāgataṃ passatha, mama vacanena cassa pāde vandatha, ahampi tumhākaṃ gatamaggenāgamissāmī''ti. Te therā sabbepi dasabalassa jātibhūmiraṭṭhavāsino sabbe khīṇāsavā sabbe dasakathāvatthulābhino attano upajjhāyassa ovādaṃ sampaṭicchitvā theraṃ vanditvā anupubbena cārikaṃ carantā saṭṭhiyojanamaggaṃ atikkamma rājagahe veḷuvanamahāvihāraṃ gantvā dasabalassa pāde vanditvā ekamantaṃ nisīdiṃsu.

Āciṇṇaṃ kho panetaṃ buddhānaṃ bhagavantānaṃ āgantukehi bhikkhūhi saddhiṃ paṭisammoditunti bhagavā tehi saddhiṃ – ''kacci, bhikkhave, khamanīya''ntiādinā nayena madhurapaṭisanthāraṃ katvā ''kuto ca tumhe, bhikkhave, āgacchathā''ti pucchi. Atha tehi ''jātibhūmito''ti vutte ''ko nu kho, bhikkhave, jātibhūmiyaṃ jātibhūmakānaṃ bhikkhūnaṃ sabrahmacārīnaṃ evaṃ sambhāvito 'attanā ca appiccho appicchakathañca bhikkhūnaṃ kattā'''ti (ma. ni. 1.252) dasakathāvatthulābhiṃ bhikkhuṃ pucchi. Tepi ''puṇṇo nāma, bhante, āyasmā mantāṇiputto''ti ārocayiṃsu. Taṃ kathaṃ sutvā āyasmā sāriputto therassa dassanakāmo ahosi. Atha satthā rājagahato sāvatthiṃ agamāsi. Puṇṇattheropi dasabalassa tattha āgatabhāvaṃ sutvā – ''satthāraṃ passissāmī''ti gantvā antogandhakuṭiyaṃyeva tathāgataṃ sampāpuṇi. Satthā tassa dhammaṃ desesi. Thero dhammaṃ sutvā dasabalaṃ vanditvā paṭisallānatthāya andhavanaṃ gantvā aññataramhi rukkhamūle divāvihāraṃ nisīdi.

Sāriputtattheropi tassāgamanaṃ sutvā sīsānulokiko gantvā okāsaṃ sallakkhetvā taṃ rukkhamūle nisinnaṃ upasaṅkamitvā therena saddhiṃ sammoditvā, taṃ sattavisuddhikkamaṃ pucchi. Theropissa pucchitapucchitaṃ byākaronto rathavinītūpamāya cittaṃ ārādhesi, te aññamaññassa subhāsitaṃ samanumodiṃsu. Atha satthā aparabhāge bhikkhusaṅghamajjhe nisinno theraṃ ''etadaggaṃ,

bhikkhave, mama sāvakānaṃ bhikkhūnaṃ dhammakathikānaṃ yadidaṃ puṇṇo''ti (a. ni. 1.188, 196) dhammakathikānaṃ aggaṭṭhāne ṭhapesi. So ekadivasaṃ attano vimuttisampattiṃ paccavekkhitvā ''satthāraṃ nissāya ahañceva aññe ca bahū sattā saṃsāradukkhato vippamuttā, bahūpakārā vata sappurisasaṃsevā''ti pītisomanassajāto udānavasena pītivegavissaṭṭhaṃ **''sabbhireva samāsethā''**ti gāthaṃ abhāsi.

4. Tattha **sabbhirevā**ti sappurisehi eva. Santoti panettha buddhādayo ariyā adhippetā. Te hi anavasesato asataṃ dhammaṃ pahāya saddhamme ukkaṃsagatattā sātisayaṃ pasaṃsiyattā ca visesato ''santo sappurisā''ti ca vuccanti. **Samāsethā**ti samaṃ āsetha saha vaseyya. Te payirupāsanto tesaṃ sussūsanto diṭṭhānugatiñca āpajjanto samānavāso bhaveyyāti attho. **Paṇḍitehatthadassibhī**ti tesaṃ thomanā. **Paṇḍā** vuccati paññā, sā imesaṃ sañjātāti **paṇḍitā**. Tato eva attatthādibhedaṃ atthaṃ aviparītato passantīti **atthadassino**. Tehi paṇḍitehi atthadassībhi samāsetha. Kasmāti ce? Yasmā te santo paṇḍitā, te vā sammā sevantā ekantahitabhāvato maggañāṇādīheva araṇīyato **atthaṃ,** mahāguṇatāya santatāya ca **mahantaṃ,** agādhabhāvato gambhīrañāṇagocarato ca **gambhīraṃ,** hīnacchandādīhi daṭṭhuṃ asakkuṇeyyattā itarehi ca kicchena daṭṭhabbattā **duddasaṃ**, duddasattā saṇhanipuṇasabhāvattā nipuṇañāṇagocarato ca **nipuṇaṃ,** nipuṇattā evaṃ sukhumasabhāvatāya **aṇuṃ** nibbānaṃ, aviparītaṭṭhena vā paramatthasabhāvattā **atthaṃ,** ariyabhāvakarattā mahattanimittatāya **mahantaṃ,** anuttānasabhāvatāya **gambhīraṃ,** dukkhena daṭṭhabbaṃ na sukhena daṭṭhuṃ sakkāti **duddasaṃ,** gambhīrattā duddasaṃ, duddasattā **gambhīra**nti catusaccaṃ, visesato **nipuṇaṃ aṇuṃ,** nirodhasaccanti evametaṃ catusaccaṃ **dhīrā samadhigacchanti** dhitisampannatāya dhīrā catusaccakammaṭṭhānabhāvanaṃ ussukkāpetvā sammadeva adhigacchanti. **Appamattā**ti sabbattha satiavippavāsena appamādapaṭipattiṃ pūrentā. **Vicakkhaṇā**ti vipassanābhāvanāya chekā kusalā. Tasmā sabbhireva samāsethāti yojanā. Paṇḍitehatthadassibhīti vā etaṃ nissakkavacanaṃ. Yasmā paṇḍitehi atthadassībhi samudāyabhūtehi dhīrā appamattā vicakkhaṇā mahantādivisesavantaṃ atthaṃ samadhigacchanti, tasmā tādisehi sabbhireva samāsethāti sambandho. Evamesā therassa paṭivedhadīpanena aññābyākaraṇagāthāpi ahosīti.

Puṇṇattheragāthāvaṇṇanā niṭṭhitā.

5. Dabbattheragāthāvaṇṇanā

Yo duddamiyoti āyasmato dabbattherassa gāthā. Kā uppatti? Ayampi padumuttarabuddhakāle haṃsavatīnagare kulagehe nibbattitvā vayappatto heṭṭhā vuttanayeneva dhammadesanaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ senāsanapaññāpakānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthetvā satthārā byākato yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaritvā kassapadasabalassa sāsanosakkanakāle pabbaji. Tadā tena saddhiṃ apare cha janāti satta bhikkhū ekacittā hutvā aññe sāsane agāravaṃ karonte disvā – ''idha kiṃ karoma ekamante samaṇadhammaṃ katvā dukkhassantaṃ karissāmā''ti nisseṇiṃ bandhitvā uccaṃ pabbatasikharaṃ āruhitvā, ''attano cittabalaṃ jānantā nisseṇiṃ nipātentu, jīvite sālayā otarantu, mā pacchānutappino ahuvatthā''ti vatvā sabbe ekacittā hutvā nisseṇiṃ pātetvā – ''appamattā hotha, āvuso''ti aññamaññaṃ ovaditvā cittarucikesu ṭhānesu nisīditvā samaṇadhammaṃ kātuṃ ārabhiṃsu.

Tatreko thero pañcame divase arahattaṃ patvā, ''mama kiccaṃ nipphannaṃ, ahaṃ imasmiṃ ṭhāne kiṃ karissāmi''ti iddhiyā uttarakuruto piṇḍapātaṃ āharitvā, ''āvuso, imaṃ piṇḍapātaṃ paribhuñjatha, bhikkhācārakiccaṃ mamāyattaṃ hotu, tumhe attano kammaṃ karothā''ti āha. ''Kiṃ nu kho mayaṃ, āvuso, nisseṇiṃ pātentā evaṃ avocumha – 'yo paṭhamaṃ dhammaṃ sacchikaroti, so bhikkhaṃ āharatu, tenābhataṃ sesā paribhuñjitvā samaṇadhammaṃ karissantī'''ti. ''Natthi, āvuso''ti. Tumhe attano pubbahetunā labhittha, mayampi sakkontā vaṭṭassantaṃ karissāma, gacchatha tumheti. Thero te saññāpetuṃ asakkonto phāsukaṭṭhāne piṇḍapātaṃ paribhuñjitvā gato. Aparo thero sattame divase anāgāmiphalaṃ patvā tato cuto suddhāvāsabrahmaloke nibbatto. Itare therā tato cutā ekaṃ buddhantaraṃ devamanussesu saṃsaritvā tesu tesu kulesu nibbattā. Eko gandhāraraṭṭhe takkasilānagare

rājagehe nibbatto, eko majjhantikaraṭṭhe paribbājikāya kucchimhi nibbatto, eko bāhiyaraṭṭhe kuṭumbiyagehe nibbatto, eko bhikkhunupassaye jāto.

Ayaṃ pana dabbatthero mallaraṭṭhe anupiyanagare ekassa mallarañño gehe paṭisandhiṃ gaṇhi. Tassa mātā upavijaññā kālamakāsi, matasarīraṃ susānaṃ netvā dārucitakaṃ āropetvā aggiṃ adaṃsu. Tassā aggivegasantattaṃ udarapaṭalaṃ dvedhā ahosi. Dārako attano puññabalena uppatitvā ekasmiṃ dabbatthambhe nipati. Taṃ dārakaṃ gahetvā ayyikāya adaṃsu. Sā tassa nāmaṃ gaṇhantī dabbatthambhe patitvā laddhajīvitattā ‘‘dabbo’’tissa nāmaṃ akāsi. Tassa ca sattavassikakāle satthā bhikkhusaṅghaparivāro mallaraṭṭhe cārikaṃ caramāno anupiyambavane viharati. Dabbakumāro satthāraṃ disvā dassaneneva pasīditvā pabbajitukāmo hutvā ‘‘ahaṃ dasabalassa santike pabbajissāmī’’ti ayyikaṃ āpucchi. Sā ‘‘sādhu, tātā’’ti dabbakumāraṃ ādāya satthu santikaṃ gantvā, ‘‘bhante, imaṃ kumāraṃ pabbājethā’’ti āha. Satthā aññatarassa bhikkhuno saññaṃ adāsi – ‘‘bhikkhu imaṃ dārakaṃ pabbājehī’’ti. So thero satthu vacanaṃ sutvā dabbakumāraṃ pabbājento tacapañcakakammaṭṭhānaṃ ācikkhi. Pubbahetusampanno katābhinīhāro satto paṭhamakesavaṭṭiyā voropanakkhaṇe sotāpattiphale patiṭṭhahi, dutiyāya kesavaṭṭiyā oropiyamānāya sakadāgāmiphale, tatiyāya anāgāmiphale, sabbakesānaṃ pana oropanañca arahattaphalasacchikiriyā ca apacchā apure ahosi. Satthā mallaraṭṭhe yathābhirantaṃ viharitvā rājagahaṃ gantvā veḷuvane vāsaṃ kappesi.

Tatrāyasmā dabbo mallaputto rahogato attano kiccanipphattiṃ oloketvā saṅghassa veyyāvaccakaraṇe kāyaṃ yojetukāmo cintesi – ‘‘yaṃnūnāhaṃ saṅghassa senāsanañca paññāpeyyaṃ bhattāni ca uddiseyya’’nti. So satthu santikaṃ gantvā attano parivitakkaṃ ārocesi. Satthā tassa sādhukāraṃ datvā senāsanapaññāpakattañca bhattuddesakattañca sampaṭicchi. Atha naṃ ‘‘ayaṃ dabbo daharova samāno mahante ṭhāne ṭhito’’ti sattavassikakāleyeva upasampādesi. Thero upasampannakālato paṭṭhāya rājagahaṃ upanissāya viharantānaṃ sabbabhikkhūnaṃ senāsanāni ca paññāpeti, bhikkhañca uddisati. Tassa senāsanapaññāpakabhāvo sabbadisāsu pākaṭo ahosi – ‘‘dabbo kira mallaputto sabhāgasabhāgānaṃ bhikkhūnaṃ ekaṭṭhāne senāsanāni paññāpeti, āsannepi dūrepi senāsanaṃ paññāpeti, gantuṃ asakkonte iddhiyā netī’’ti.

Atha naṃ bhikkhū kālepi vikālepi – ‘‘amhākaṃ, āvuso, jīvakambavane senāsanaṃ paññāpehi, amhākaṃ maddakucchismiṃ migadāye’’ti evaṃ senāsanaṃ uddisāpetvā tassa iddhiṃ passantā gacchanti. Sopi iddhiyā manomaye kāye abhisaṅkharitvā ekekassa therassa ekekaṃ attanā sadisaṃ bhikkhuṃ datvā aṅguliyā jalamānāya purato gantvā ‘‘ayaṃ mañco idaṃ pīṭha’’ntiādīni vatvā senāsanaṃ paññāpetvā puna attano vasanaṭṭhānameva āgacchati. Ayamettha saṅkhepo, vitthārato panidaṃ vatthu pāḷiyaṃ āgatameva. Satthā idameva kāraṇaṃ aṭṭhuppattiṃ katvā aparabhāge ariyagaṇamajjhe nisinno theraṃ senāsanapaññāpakānaṃ aggaṭṭhāne ṭhapesi – ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ senāsanapaññāpakānaṃ yadidaṃ dabbo mallaputto’’ti (a. ni. 1.209; 214). Vuttampi cetaṃ **apadāne** (apa. thera 2.54, 108-149) –

‘‘Padumuttaro nāma jino, sabbalokavidū muni;
Ito satasahassamhi, kappe uppajji cakkhumā.

‘‘Ovādako viññāpako, tārako sabbapāṇinaṃ;
Desanākusalo buddho, tāresi janataṃ bahuṃ.

‘‘Anukampako kāruṇiko, hitesī sabbapāṇinaṃ;
Sampatte titthiye sabbe, pañcasīle patiṭṭhapi.

‘‘Evaṃ nirākulaṃ āsi, suññataṃ titthiyehi ca;
Vicittaṃ arahantehi, vasībhūtehi tādibhi.

‘‘Ratanānaṭṭhapaññāsaṃ, uggato so mahāmuni;

Kañcanagghiyasaṅkāso, bāttiṃsavaralakkhaṇo.

‘‘Vassasatasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

‘‘Tadāhaṃ haṃsavatiyaṃ, seṭṭhiputto mahāyaso;
Upetvā lokapajjotaṃ, assosiṃ dhammadesanaṃ.

‘‘Senāsanāni bhikkhūnaṃ, paññāpentaṃ sasāvakaṃ;
Kittayantassa vacanaṃ, suṇitvā mudito ahaṃ.

‘‘Adhikāraṃ sasaṅghassa, katvā tassa mahesino;
Nipacca sirasā pāde, taṃ ṭhānamabhipatthayiṃ.

‘‘Tadāha sa mahāvīro, mama kammaṃ pakittayaṃ;
Yo sasaṅghamabhojesi, sattāhaṃ lokanāyakaṃ.

‘‘Soyaṃ kamalapattakkho, sīhaṃso kanakattaco;
Mama pādamūle nipati, patthayaṃ ṭhānamuttamaṃ.

‘‘Satasahassito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

‘‘Sāvako tassa buddhassa, dabbo nāmena vissuto;
Senāsanapaññāpako, aggo hessatiyaṃ tadā.

‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

‘‘Satānaṃ tīṇikkhattuñca, devarajjamakārayiṃ;
Satānaṃ pañcakkhattuñca, cakkavattī ahosahaṃ.

‘‘Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ;
Sabbattha sukhito āsiṃ, tassa kammassa vāhasā.

‘‘Ekanavutito kappe, vipassī nāma nāyako;
Uppajji cārudassano, sabbadhammavipassako.

‘‘Duṭṭhacitto upavadiṃ, sāvakaṃ tassa tādino;
Sabbāsavaparikkhīṇaṃ, suddhoti ca vijāniya.

‘‘Tasseva naravīrassa, sāvakānaṃ mahesinaṃ;
Salākañca gahetvāna, khīrodanamadāsahaṃ.

‘‘Imamhi bhaddake kappe, brahmabandhu mahāyaso;
Kassapo nāma gottena, uppajji vadataṃ varo.

‘‘Sāsanaṃ jotayitvāna, abhibhuyya kutitthiye;
Vineyye vinayitvāva, nibbuto so sasāvako.

‘‘Sasisse nibbute nāthe, atthamentamhi sāsane;
Devā kandiṃsu saṃviggā, muttakesā rudammukhā.

‘‘Nibbāyissati dhammakkho, na passisāma subbate;
Na suṇissāma saddhammaṃ, aho no appapuññatā.

‘‘Tadāyaṃ pathavī sabbā, acalā sā calācalā;
Sāgaro ca sasokova, vinadī karuṇaṃ giraṃ.

‘‘Catuddisā dundubhiyo, nādayiṃsu amānusā;
Samantato asaniyo, phaliṃsu ca bhayāvahā.

‘‘Ukkā patiṃsu nabhasā, dhūmaketu ca dissati;
Sadhūmā jālavaṭṭā ca, raviṃsu karuṇaṃ migā.

‘‘Uppāde dāruṇe disvā, sāsanatthaṅgasūcake;
Saṃviggā bhikkhavo satta, cintayimha mayaṃ tadā.

‘‘Sāsanena vināmhākaṃ, jīvitena alaṃ mayaṃ;
Pavisitvā mahāraññaṃ, yuñjāma jinasāsane.

‘‘Addasamha tadāraññe, ubbiddhaṃ selamuttamaṃ;
Nisseṇiyā tamāruyha, nisseṇiṃ pātayimhase.

‘‘Tadā ovadi no thero, buddhuppādo sudullabho;
Saddhātidullabhā laddhā, thokaṃ sesañca sāsanaṃ.

‘‘Nipatanti khaṇātītā, anante dukkhasāgare;
Tasmā payogo kattabbo, yāva ṭhāti mune mataṃ.

‘‘Arahā āsi so thero, anāgāmī tadānugo;
Susīlā itare yuttā, devalokaṃ agamhase.

‘‘Nibbuto tiṇṇasaṃsāro, suddhāvāse ca ekako;
Ahañca pakkusāti ca, sabhiyo bāhiyo tathā.

‘‘Kumārakassapo, ceva, tattha tatthūpagā mayaṃ;
Saṃsārabandhanā muttā, gotamenānukampitā.

‘‘Mallesu kusinārāyaṃ, gabbhe jātassa me sato;
Mātā matā citāruḷhā, tato nippatito ahaṃ.

‘‘Patito dabbapuñjamhi, tato dabboti vissuto;
Brahmacārībalenāhaṃ, vimutto sattavassiko.

‘‘Khīrodanabalenāhaṃ, pañcahaṅgehupāgato;
Khīṇāsavopavādena, pāpehi bahu codito.

‘‘Ubho puññañca pāpañca, vītivattomhi dānihaṃ;
Patvāna paramaṃ santiṃ, viharāmi anāsavo.

''Senāsanaṃ paññāpayiṃ, hāsayitvāna subbate;
Jino tasmiṃ guṇe tuṭṭho, etadagge ṭhapesi maṃ.

''Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

''Svāgataṃ vata me āsi, buddhaseṭṭhassa santike;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

''Paṭisambhidā catasso…pe…kataṃ buddhassa sāsana''nti.

Evaṃbhūtaṃ pana taṃ yena pubbe ekassa khīṇāsavattherassa anuddhaṃsanavasena katena pāpakammena bahūni vassasatasahassāni niraye pacci, tāya eva kammapilotikāya codiyamānā mettiyabhūmajakā bhikkhū ''iminā mayaṃ kalyāṇabhattikassa gahapatino antare paribheditā''ti duggahitagāhino amūlakena pārājikena dhammena anuddhaṃsesuṃ. Tasmiñca adhikaraṇe saṅghena sativinayena vūpasamite ayaṃ thero lokānukampāya attano guṇe vibhāvento **''yo duddamiyo''**ti imaṃ gāthaṃ abhāsi.

5. Tattha **yo**ti aniyamitaniddeso, tassa ''so''ti iminā niyamattaṃ daṭṭhabbaṃ. Ubhayenapi aññaṃ viya katvā attānameva vadati. **Duddamiyo**ti duddamo, dametuṃ asakkuṇeyyo. Idañca attano puthujjanakāle diṭṭhigatānaṃ visūkāyikānaṃ kilesānaṃ madālepacittassa vipphanditaṃ indriyānaṃ avūpasamanañca cintetvā vadati. **Damenā**ti uttamena aggamaggadamena, tena hi danto puna dametabbatābhāvato ''danto''ti vattabbataṃ arahati, na aññena. Atha vā **damenā**ti damakena purisadammasārathinā damito. **Dabbo**ti drabyo, bhabboti attho. Tenāha bhagavā imameva theraṃ sandhāya – ''na kho, dabba, dabbā evaṃ nibbeṭhentī''ti (pārā. 384; cūḷava. 193). **Santusito**ti yathāladdhapaccayasantosena jhānasamāpattisantosena maggaphalasantosena ca santuṭṭho. **Vitiṇṇakaṅkho**ti soḷasavatthukāya aṭṭhavatthukāya ca kaṅkhāya paṭhamamaggeneva samugghāṭitattā vigatakaṅkho. **Vijitāvī**ti purisājānīyena vijetabbassa sabbassapi saṃkilesapakkhassa vijitattā vidhamitattā vijitāvī. **Apetabheravo**ti pañcavīsatiyā bhayānaṃ sabbaso apetattā apagatabheravo abhayūparato. Puna **dabbo**ti nāmakittanaṃ. **Parinibbuto**ti dve parinibbānāni kilesaparinibbānañca, yā saupādisesanibbānadhātu, khandhaparinibbānañca, yā anupādisesanibbānadhātu. Tesu idha kilesaparinibbānaṃ adhippetaṃ, tasmā pahātabbadhammānaṃ maggena sabbaso pahīnattā kilesaparinibbānena parinibbutoti attho. **Ṭhitatto**ti ṭhitasabhāvo acalo iṭṭhādīsu tādibhāvappattiyā lokadhammehi akampanīyo. **Hī**ti ca hetuatthe nipāto, tena yo pubbe duddamo hutvā ṭhito yasmā dabbattā satthārā uttamena damena damito santusito vitiṇṇakaṅkho vijitāvī apetabheravo, tasmā so dabbo parinibbuto tatoyeva ca ṭhitatto, evaṃbhūte ca tasmiṃ cittapasādova kātabbo, na pasādaññathattanti paraneyyabuddhike satte anukampanto thero aññaṃ byākāsi.

Dabbattheragāthāvaṇṇanā niṭṭhitā.

6. Sītavaniyattheragāthāvaṇṇanā

Yo sītavananti āyasmato sambhūtattherassa gāthā. Kā uppatti? Ito kira aṭṭhārasādhikassa kappasatassa matthake atthadassī nāma sambuddho loke uppajjitvā sadevakaṃ lokaṃ saṃsāramahoghato tārento ekadivasaṃ mahatā bhikkhusaṅghena saddhiṃ gaṅgātīraṃ upagacchi. Tasmiṃ kāle ayaṃ gahapatikule nibbatto tattha bhagavantaṃ passitvā pasannamānaso upasaṅkamitvā vanditvā ''kiṃ, bhante, pāraṃ gantukāmatthā''ti pucchi. Bhagavā ''gamissāmā''ti avoca. So tāvadeva nāvāsaṅghāṭaṃ yojetvā upanesi. Satthā taṃ anukampanto saha bhikkhusaṅghena nāvaṃ abhiruhi. So sayampi abhiruyha sukheneva paratīraṃ sampāpetvā bhagavantaṃ bhikkhusaṅghañca dutiyadivase mahādānaṃ pavattetvā anugantvā pasannacitto vanditvā nivatti. So tena puññakammena devamanussesu saṃsaritvā ito terasādhikakappasatassa matthake khattiyakule nibbattitvā rājā ahosi cakkavattī dhammiko dhammarājā. So satte sugatimagge patiṭṭhāpetvā tato cuto ekanavutikappe vipassissa

bhagavato sāsane pabbajitvā dhutadhamme samādāya susāne vasanto samaṇadhammaṃ akāsi. Puna kassapassa bhagavato kālepi tassa sāsane tīhi sahāyehi saddhiṃ pabbajitvā vīsativassasahassāni samaṇadhammaṃ katvā ekaṃ buddhantaraṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde rājagahe brāhmaṇamahāsālassa putto hutvā nibbatti. Tassa ''sambhūto''ti nāmaṃ akaṃsu. So vayappatto brāhmaṇasippesu nipphattiṃ gato. Bhūmijo jeyyaseno abhirādhanoti tīhi sahāyehi saddhiṃ bhagavato santikaṃ gato dhammadesanaṃ sutvā paṭiladdhasaddho pabbaji. Ye sandhāya vuttaṃ –

''Bhūmijo jeyyaseno ca, sambhūto abhirādhano;
Ete dhammaṃ abhiññāsuṃ, sāsane varatādino''ti.

Atha sambhūto bhagavato santike kāyagatāsatikammaṭṭhānaṃ gahetvā nibaddhaṃ sītavane vasati. Tenevāyasmā ''sītavaniyo''ti paññāyittha. Tena ca samayena vessavaṇo mahārājā kenacideva karaṇīyena jambudīpe dakkhiṇadisābhāgaṃ uddissa ākāsena gacchanto theraṃ abbhokāse nisīditvā kammaṭṭhānaṃ manasikarontaṃ disvā vimānato oruyha theraṃ vanditvā, ''yadā thero samādhito vuṭṭhahissati, tadā mama āgamanaṃ ārocetha, ārakkhañcassa karothā''ti dve yakkhe āṇāpetvā pakkāmi. Te therassa samīpe ṭhatvā manasikāraṃ paṭisaṃharitvā nisinnakāle ārocesuṃ. Taṃ sutvā thero ''tumhe mama vacanena vessavaṇamahārājassa kathetha, bhagavatā attano sāsane ṭhitānaṃ satiārakkhā nāma ṭhapitā atthi, sāyeva mādise rakkhati, tvaṃ tattha appossukko hohi, bhagavato ovāde ṭhitānaṃ edisāya ārakkhāya karaṇīyaṃ natthī''ti te vissajjetvā tāvadeva vipassanaṃ vaḍḍhetvā vijjāttayaṃ sacchākāsi. Tato vessavaṇo nivattamāno therassa samīpaṃ patvā mukhākārasallakkhaṇenevassa katakiccabhāvaṃ ñatvā sāvatthiṃ gantvā bhagavato ārocetvā satthu sammukhā theraṃ abhitthavanto –

''Satiārakkhasampanno, dhitimā vīriyasamāhito;
Anujāto satthu sambhūto, tevijjo maccupāragū''ti. –

Imāya gāthāya therassa guṇe vaṇṇesi. Tena vuttaṃ **apadāne** (apa. thera 1.21.15-20) –

''Atthadassī tu bhagavā, dvipadindo narāsabho;
Purakkhato sāvakehi, gaṅgātīramupāgami.

''Samatitti kākapeyyā, gaṅgā āsi duruttarā;
Uttārayiṃ bhikkhusaṅghaṃ, buddhañca dvipaduttamaṃ.

''Aṭṭhārase kappasate, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, taraṇāya idaṃ phalaṃ.

''Teraseto kappasate, pañca sabbobhavā ahuṃ;
Sattaratanasampannā, cakkavattī mahabbalā.

''Pacchime ca bhave asmiṃ, jātohaṃ brāhmaṇe kule;
Saddhiṃ tīhi sahāyehi, pabbajiṃ satthu sāsane.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Athāyasmā sambhūto bhagavantaṃ dassanāya gacchante bhikkhū disvā ''āvuso, mama vacanena bhagavato pāde sirasā vandatha, evañca vadethā''ti vatvā dhammādhikaraṇaṃ attano satthu aviheṭhitabhāvaṃ pakāsento **''yo sītavana''**nti gāthamāha. Te bhikkhū bhagavantaṃ upasaṅkamitvā vanditvā sambhūtattherassa sāsanaṃ sampavedentā, ''āyasmā, bhante, sambhūto bhagavato pāde sirasā vandati, evañca vadatī''ti vatvā taṃ gāthaṃ ārocesuṃ, taṃ sutvā bhagavā ''paṇḍito, bhikkhave, sambhūto bhikkhu paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ viheṭheti. Vessavaṇena tassattho mayhaṃ ārocitā''ti āha.

6. Yaṃ pana te bhikkhū sambhūtattherena vuttaṃ **''yo sītavana''**nti gāthaṃ satthu nivedesuṃ. Tattha **sītavana**nti evaṃnāmakaṃ rājagahasamīpe mahantaṃ bheravasusānavanaṃ. **Upagā**ti nivāsanavasena upagacchi. Etena bhagavatā anuññātaṃ pabbajitānurūpaṃ nivāsanaṭṭhānaṃ dasseti. **Bhikkhū**ti saṃsārabhayassa ikkhanato bhinnakilesatāya ca bhikkhu. **Eko**ti adutiyo, etena kāyavivekaṃ dasseti. **Santusito**ti santuṭṭho. Etena catupaccayasantosalakkhaṇaṃ ariyavaṃsaṃ dasseti. **Samāhitatto**ti upacārappanābhedena samādhinā samāhitacitto, etena cittavivekabhāvanāmukhena bhāvanārāmaṃ ariyavaṃsaṃ dasseti. **Vijitāvī**ti sāsane sammāpaṭipajjantena vijetabbaṃ kilesagaṇaṃ vijitvā ṭhito, etena upadhivivekaṃ dasseti. Bhayahetūnaṃ kilesānaṃ apagatattā **apetalomahaṃso,** etena sammāpaṭipattiyā phalaṃ dasseti. **Rakkha**nti rakkhanto. **Kāyagatāsati**nti kāyārammaṇaṃ satiṃ, kāyagatāsatikammaṭṭhānaṃ paribrūhanavasena avissajjento. **Dhitimā**ti dhīro, samāhitattaṃ vijitāvibhāvataṃ vā upādāya paṭipattidassanametaṃ. Ayañhettha saṅkhepattho – so bhikkhu vivekasukhānupekkhāya eko sītavanaṃ upāgami, upāgato ca lolabhāvābhāvato santuṭṭho dhitimā kāyagatāsatikammaṭṭhānaṃ bhāvento tathādhigataṃ jhānaṃ pādakaṃ katvā āraddhavipassanaṃ ussukkāpetvā adhigatena aggamaggena samāhito vijitāvī ca hutvā katakiccatāya bhayahetūnaṃ sabbaso apagatattā apetalomahaṃso jātoti.

Sītavaniyattheragāthāvaṇṇanā niṭṭhitā.

7. Bhalliyattheragāthāvaṇṇanā

Yopānudīti āyasmato bhalliyattherassa gāthā. Kā uppatti? Ayaṃ kira ito ekatiṃse kappe anuppanne buddhe sumanassa nāma paccekabuddhassa pasannacitto phalāphalaṃ datvā sugatīsu eva saṃsaranto sikhissa sammāsambuddhassa kāle aruṇavatīnagare brāhmaṇakule nibbatto ''sikhissa bhagavato paṭhamābhisambuddhassa ujita, ojitā nāma dve satthavāhaputtā paṭhamāhāraṃ adaṃsū''ti sutvā attano sahāyakena saddhiṃ bhagavantaṃ upasaṅkamitvā vanditvā svātanāya nimantetvā mahādānaṃ pavattetvā patthanaṃ akaṃsu – ''ubhopi mayaṃ, bhante, anāgate tumhādisassa buddhassa paṭhamāhāradāyakā bhaveyyāmā''ti. Te tattha tattha bhave puññakammaṃ katvā devamanussesu saṃsarantā kassapassa bhagavato kāle gopālakaseṭṭhissa puttā bhātaro hutvā nibbattā. Bahūni vassāni bhikkhusaṅghaṃ khīrabhojanena upaṭṭhahiṃsu. Amhākaṃ pana bhagavato kāle pokkharavatīnagare satthavāhassa puttā bhātaro hutvā nibbattā. Tesu jeṭṭho taphusso nāma, kaniṭṭho bhalliyo nāma, te pañcamattāni sakaṭasatāni bhaṇḍassa pūretvā vāṇijjāya gacchantā bhagavati paṭhamābhisambuddhe sattasattāhaṃ vimuttisukhadhammapaccavekkhaṇāhi vītināmetvā aṭṭhame sattāhe rājāyatanamūle viharante rājāyatanassa avidūre mahāmaggena atikkamanti, tesaṃ tasmiṃ samaye samepi bhūmibhāge akaddamodake sakaṭāni nappavattiṃsu, ''kiṃ nu, kho, kāraṇa''nti ca cintentānaṃ porāṇasālohitā devatā rukkhaviṭapantare attānaṃ dassentī āha – ''mādisā, ayaṃ bhagavā acirābhisambuddho sattasattāhaṃ anāhāro vimuttisukhāpaṭisaṃvedī idāni rājāyatanamūle nisinno, taṃ āhārena paṭimānetha, yadassa tumhākaṃ dīgharattaṃ hitāya sukhāyā''ti. Taṃ sutvā te uḷāraṃ pītisomanassaṃ paṭisaṃvedentā, ''āhārasampādanaṃ papañca''nti maññamānā manthañca madhupiṇḍikañca bhagavato datvā dvevācikasaraṇaṃ gantvā kesadhātuyo labhitvā agamaṃsu. Te hi paṭhamaṃ upāsakā ahesuṃ. Atha bhagavati bārāṇasiṃ gantvā dhammacakkaṃ pavattetvā anupubbena rājagahe viharante taphussabhalliyā rājagahaṃ upagatā bhagavantaṃ upasaṅkamitvā vanditvā ekamantaṃ nisīdiṃsu. Tesaṃ bhagavā dhammaṃ desesi. Tesu taphusso sotāpattiphale patiṭṭhāya upāsakova ahosi. Bhalliyo pana pabbajitvā chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.48.66-70) –

> ''Sumano nāma sambuddho, takkarāyaṃ vasī tadā;
> Vallikāraphalaṃ gayha, sayambhussa adāsahaṃ.
>
> ''Ekatiṃse ito kappe, yaṃ phalaṃ adadiṃ tadā;
> Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.
>
> ''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Athekadivasaṃ māro bhalliyattherassa bhiṃsāpanatthaṃ bhayānakaṃ rūpaṃ dassesi. So attano sabbabhayātikkamaṃ pakāsento **''yopānudī''**ti gāthamabhāsi.

7. Tattha **yopānudī**ti yo apānudi khipi pajahi viddhaṃsesi. **Maccurājassā**ti **maccu** nāma maraṇaṃ khandhānaṃ bhedo, so eva ca sattānaṃ attano vase anuvattāpanato issaraṭṭhena **rājā**ti maccurājā, tassa. **Sena**nti jarārogādiṃ, sā hissa vasavattane aṅgabhāvato senā nāma, tena hesa mahatā nānāvidhena vipulena ''mahāseno''ti vuccati. Yathāha – ''na hi no saṅgaraṃ tena, mahāsenena maccunā''ti (ma. ni. 1.272; jā. 2.22.121; netti. 103). Atha vā guṇamāraṇaṭṭhena ''maccū''ti idha devaputtamāro adhippeto, tassa ca sahāyabhāvūpagamanato kāmādayo senā. Tathā cāha –

> ''Kāmā te paṭhamā senā, dutiyā arati vuccati;
> Tatiyā khuppipāsā te, catutthī taṇhā pavuccati.
>
> ''Pañcamī thinamiddhaṃ te, chaṭṭhā bhīrū pavuccati;
> Sattamī vicikicchā te, māno makkho ca aṭṭhamī''ti. (su. ni. 438-439; mahāni. 28;cūḷani. nandamāṇavapucchāniddesa 47);

Naḷasetuṃva sudubbalaṃ mahoghoti sāravirahitato naḷasetusadisaṃ ativiya abalabhāvato suṭṭhu dubbalaṃ saṃkilesasenaṃ navalokuttaradhammānaṃ mahābalavabhāvato mahoghasadisena aggamaggena yo apānudi vijitāvī apetabheravo danto, so parinibbuto ṭhitattoti yojanā. Taṃ sutvā māro ''jānāti maṃ samaṇo''ti tatthevantaradhāyīti.

Bhalliyattheragāthāvaṇṇanā niṭṭhitā.

8. Vīrattheragāthāvaṇṇanā

Yo duddamiyoti āyasmato vīrattherassa gāthā. Kā uppatti? Ayaṃ kira ito ekanavute kappe vipassissa bhagavato vasanaāvāsaṃ paṭijaggi. Ekadivasañca sindhuvārapupphasadisāni nigguṇṭhipupphāni gahetvā bhagavantaṃ pūjesi. So tena puññakammena devamanussesu saṃsaranto ito pañcatiṃse kappe khattiyakule nibbattitvā mahāpatāpo nāma rājā ahosi cakkavattī. So dhammena samena rajjaṃ kārento satte saggamagge patiṭṭhāpesi. Puna imasmiṃ kappe kassapassa bhagavato kāle mahāvibhavo seṭṭhi hutvā kapaṇaddhikādīnaṃ dānaṃ dento saṅghassa khīrabhattaṃ adāsi. Evaṃ tattha tattha dānamayaṃ puññasambhāraṃ karonto itarañca nibbānatthaṃ sambharanto devamanussesu saṃsaritvā imasmiṃ buddhuppāde sāvatthinagare rañño pasenadissa amaccakule nibbatti, ''vīro''tissa nāmaṃ akaṃsu. So vayappatto nāmānugatehi pattabalajavādiguṇehi samannāgato saṅgāmasūro hutvā mātāpitūhi nibandhavasena kārite dārapariggahe ekaṃyeva puttaṃ labhitvā pubbahetunā codiyamāno kāmesu saṃsāre ca ādīnavaṃ disvā saṃvegajāto pabbajitvā ghaṭento vāyamanto nacirasseva chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 1.21.21-24) –

> ''Vipassissa bhagavato, āsimārāmiko ahaṃ;
> Nigguṇṭhipupphaṃ paggayha, buddhassa abhiropayiṃ.
>
> ''Ekanavutito kappe, yaṃ pupphamabhipūjayiṃ;
> Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.
>
> ''Pañcavīse ito kappe, eko āsiṃ janādhipo;
> Mahāpatāpanāmena, cakkavattī mahabbalo.
>
> ''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Evaṃ pana arahattaṃ patvā phalasamāpattisukhena vītināmentaṃ theraṃ purāṇadutiyikā uppabbājetukāmā antarantarā nānānayehi palobhetuṃ parakkamantī ekadivasaṃ divāvihāraṭṭhānaṃ

gantvā itthikuttādīni dassetuṃ ārabhi. Athāyasmā vīro ‘‘maṃ palobhetukāmā sineruṃ makasapakkhavātena cāletukāmā viya yāva bālā vatāyaṃ itthī’’ti tassā kiriyāya niratthakabhāvaṃ dīpento **‘‘yo duddamiyo’’**ti gāthaṃ abhāsi.

8. Tattha **yo duddamiyo**tiādīnaṃ padānaṃ attho heṭṭhā vuttoyeva. Idaṃ panettha yojanāmattaṃ **yo** pubbe adanta kilesatāya paccatthikehi vā saṅgamasīse dametuṃ jetuṃ asakkuṇeyyatāya**duddamiyo,** idāni pana uttamena damena danto catubbidhasammappamadhānavīriyasampattiyā **vīro,** vuttanayeneva santusito vitiṇṇakaṅkho vijitāvī apetalomahaṃso **vīro** vīranāmako anavasesato kilesaparinibbānena **parinibbuto,** tato eva ṭhitasabhāvo, na tādisānaṃ satenapi sahassenapi cālanīyoti. Taṃ sutvā sā itthī – ‘‘mayhaṃ sāmike evaṃ paṭipanne ko mayhaṃ gharāvāsena attho’’ti saṃvegajātā bhikkhunīsu pabbajitvā nacirasseva tevijjā ahosīti.

Vīrattheragāthāvaṇṇanā niṭṭhitā.

9. Pilindavacchattheragāthāvaṇṇanā

Svāgatanti āyasmato pilindavacchattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarabuddhakāle haṃsavatīnagare mahābhogakule nibbatto heṭṭhā vuttanayeneva satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ devatānaṃ piyamanāpabhāvena aggaṭṭhāne ṭhapentaṃ disvā taṃ ṭhānantaraṃ patthetvā yāvajīvaṃ kusalaṃ katvā tato cuto devamanussesu saṃsaranto sumedhassa bhagavato kāle manussaloke nibbattitvā bhagavati parinibbute satthu thūpassa pūjaṃ katvā saṅghe ca mahādānaṃ pavattetvā tato cuto devamanussesu eva saṃsaranto anuppanne buddhe cakkavattī rājā hutvā mahājanaṃ pañcasu sīlesu patiṭṭhāpetvā saggaparāyaṇaṃ akāsi. So anuppanneyeva amhākaṃ bhagavati sāvatthiyaṃ brāhmaṇagehe nibbatti. ‘‘Pilindo’’tissa nāmaṃ akaṃsu. Vacchoti pana gottaṃ. Tena so aparabhāge ‘‘pilindavaccho’’ti paññāyittha. Saṃsāre pana saṃvegabahulatāya paribbājakapabbajjaṃ pabbajitvā cūḷagandhāraṃ nāma vijjaṃ sādhetvā tāya vijjāya ākāsacārī paracittavidū ca hutvā rājagahe lābhaggayasaggappatto paṭivasati.

Atha yadā amhākaṃ bhagavā abhisambuddho hutvā anukkamena rājagahaṃ upagato, tato paṭṭhāya buddhānubhāvena tassa sā vijjā na sampajjati, attano kiccaṃ na sādheti. So cintesi – ‘‘sutaṃ kho pana metaṃ ācariyapācariyānaṃ bhāsamānānaṃ ‘yattha mahāgandhāravijjā dharati, tattha cūḷagandhāravijjā na sampajjatī’ti, samaṇassa pana gotamassa āgatakālato paṭṭhāya nāyaṃ mama vijjā sampajjati, nissaṃsayaṃ samaṇo gotamo mahāgandhāravijjaṃ jānāti, yaṃnūnāhaṃ taṃ payirupāsitvā tassa santike taṃ vijjaṃ pariyāpuṇeyya’’nti. So bhagavantaṃ upasaṅkamitvā etadavoca – ‘‘ahaṃ, mahāsamaṇa, tava santike ekaṃ vijjaṃ pariyāpuṇitukāmo, okāsaṃ me karohī’’ti. Bhagavā ‘‘tena hi pabbajā’’ti āha. So ‘‘vijjāya parikammaṃ pabbajjā’’ti maññamāno pabbaji. Tassa bhagavā dhammaṃ kathetvā caritānukūlaṃ kammaṭṭhānaṃ adāsi. So upanissayasampannatāya nacirasseva vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Yā pana purimajātiyaṃ tassovāde ṭhatvā sagge nibbattā devatā, taṃ kataññutaṃ nissāya sañjātabahumānā sāyaṃ pātaṃ theraṃ payirupāsitvā gacchanti. Tasmā thero devatānaṃ piyamanāpatāya aggataṃ patto. Tena vuttaṃ **apadāne** (apa. thera 1.2.55-67) –

‘‘Nibbute lokanāthamhi, sumedhe aggapuggale;
Pasannacitto sumano, thūpapūjaṃ akāsahaṃ.

‘‘Ye ca khīṇāsavā tattha, chaḷabhiññā mahiddhikā;
Tehaṃ tattha samānetvā, saṅghabhattaṃ akāsahaṃ.

‘‘Sumedhassa bhagavato, upaṭṭhāko tadā ahu;
Sumedho nāma nāmena, anumodittha so tadā.

‘‘Tena cittappasādena, vimānaṃ upapajjahaṃ;

Chaḷāsītisahassāni, accharāyo ramiṃsu me.

‘‘Mameva anuvattanti, sabbakāmehi tā sadā;
Aññe deve abhibhomi, puññakammassidaṃ phalaṃ.

‘‘Pañcavīsamhi kappamhi, varuṇo nāma khattiyo;
Visuddhabhojano āsiṃ, cakkavattī ahaṃ tadā.

‘‘Na te bījaṃ pavappanti, napi nīyanti naṅgalā;
Akaṭṭhapākimaṃ sāliṃ, paribhuñjanti mānusā.

‘‘Tattha rajjaṃ karitvāna, devattaṃ puna gacchahaṃ;
Tadāpi edisā mayhaṃ, nibbattā bhogasampadā.

‘‘Na maṃ mittā amittā vā, hiṃsanti sabbapāṇino;
Sabbesampi piyo homi, puññakammassidaṃ phalaṃ.

‘‘Tiṃsakappasahassamhi, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, gandhālepassidaṃ phalaṃ.

‘‘Imasmiṃ bhaddake kappe, eko āsiṃ janādhipo;
Mahānubhāvo rājāhaṃ, cakkavattī mahabbalo.

‘‘Sohaṃ pañcasu sīlesu, ṭhapetvā janataṃ bahuṃ;
Pāpetvā sugatiṃyeva, devatānaṃ piyo ahuṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Tathā devatāhi ativiya piyāyitabbabhāvato imaṃ theraṃ bhagavā devatānaṃ piyamanāpabhāvena aggaṭṭhāne ṭhapesi – ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ devatānaṃ piyamanāpānaṃ yadidaṃ pilindavaccho’’ti (a. ni. 1.209, 215) so ekadivasaṃ bhikkhusaṅghamajjhe nisinno attano guṇe paccavekkhitvā tesaṃ kāraṇabhūtaṃ vijjānimittaṃ bhagavato santike āgamanaṃ pasaṃsanto **‘‘svāgataṃ nāpagata’’**nti gāthaṃ abhāsi.

9. Tattha **svāgata**nti sundaraṃ āgamanaṃ, idaṃ mamāti sambandho. Atha vā **svāgata**nti suṭṭhu āgataṃ, mayāti vibhatti vipariṇāmetabbā. **Nāpagata**nti na apagataṃ hitābhivuddhito na apetaṃ. **Nayidaṃ dumantitaṃ mamā**ti idaṃ mama duṭṭhu kathitaṃ, duṭṭhu vā vīmaṃsitaṃ na hoti. Idaṃ vuttaṃ hoti – yaṃ bhagavato santike mamāgamanaṃ, yaṃ vā mayā tattha āgataṃ, taṃ svāgataṃ, svāgatattāyeva na durāgataṃ. Yaṃ ‘‘bhagavato santike dhammaṃ sutvā pabbajissāmī’’ti mama mantitaṃ gaditaṃ kathitaṃ, cittena vā vīmaṃsitaṃ idampi na dummantinti. Idāni tattha kāraṇaṃ dassento **‘‘saṃvibhattesū’’**tiādimāha. **Saṃvibhattesū**ti pakārato vibhattesu. **Dhammesū**ti ñeyyadhammesu samathadhammesu vā, nānātitthiyehi pakatiādivasena, sammāsambuddhehi dukkhādivasena saṃvibhajitvā vuttadhammesu. **Yaṃ seṭṭhaṃ tadupāgami**nti yaṃ tattha seṭṭhaṃ, taṃ catusaccadhammaṃ, tassa vā bodhakaṃ sāsanadhammaṃ upāgamiṃ, ‘‘ayaṃ dhammo ayaṃ vinayo’’ti upagacchiṃ. Sammāsambuddhehi eva vā kusalādivasena khandhādivasena yathāsabhāvato saṃvibhattesu sabhāvadhammesu yaṃ tattha seṭṭhaṃ uttamaṃ pavaraṃ, taṃ maggaphalanibbānadhammaṃ upāgamiṃ, attapaccakkhato upagacchiṃ sacchākāsiṃ, tasmā svāgataṃ mama na apagataṃ sumantitaṃ na dummantitanti yojanā.

Pilindavacchattheragāthāvaṇṇanā niṭṭhitā.

10. Puṇṇamāsattheragāthāvaṇṇanā

Vihari apekkhanti āyasmato puṇṇamāsattherassa gāthā. Kā uppatti? So kira vipassissa bhagavato kāle cakkavākayoniyaṃ nibbatto bhagavantaṃ gacchantaṃ disvā pasannamānaso attano mukhatuṇḍakena sālapupphaṃ gahetvā pūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto ito sattarase kappe aṭṭhakkhattuṃ cakkavattī rājā ahosi. Imasmiṃ pana kappe kassapassa bhagavato sāsane osakkamāne kuṭumbiyakule nibbattitvā pabbajitvā samaṇadhammaṃ katvā tato cuto devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthinagare samiddhissa nāma brāhmaṇassa putto hutvā nibbatti. Tassa jātadivase tasmiṃ gehe sabbā rittakumbhiyo suvaṇṇamāsānaṃ puṇṇā ahesuṃ. Tenassa **puṇṇamāso**ti nāmaṃ akaṃsu. So vayappatto brāhmaṇavijjāsu nipphattiṃ patvā vivāhakammaṃ katvā ekaṃ puttaṃ labhitvā upanissayasampannatāya gharāvāsaṃ jigucchanto bhagavantaṃ upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā laddhūpasampado pubbakiccasampanno catusaccakammaṭṭhāne yuttappayutto vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.7.13-19) –

> ‘‘Sindhuyā nadiyā tīre, cakkavāko ahaṃ tadā;
> Suddhasevālabhakkhohaṃ, pāpesu ca susaññato.
>
> ‘‘Addasaṃ virajaṃ buddhaṃ, gacchantaṃ anilañjase;
> Tuṇḍena sālaṃ paggayha, vipassissābhiropayiṃ.
>
> ‘‘Yassa saddhā tathāgate, acalā suppatiṭṭhitā;
> Tena cittappasādena, duggatiṃ so na gacchati.
>
> ‘‘Svāgataṃ vata me āsi, buddhaseṭṭhassa santike;
> Vihaṅgamena santena, subījaṃ ropitaṃ mayā.
>
> ‘‘Ekanavutito kappe, yaṃ pupphamabhiropayiṃ;
> Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.
>
> ‘‘Sucārudassanā nāma, aṭṭhete ekanāmakā;
> Kappe sattarase āsuṃ, cakkavattī mahabbalā.
>
> ‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Athassa purāṇadutiyikā taṃ palobhetukāmā alaṅkatapaṭiyattā puttena saddhiṃ upagantvā piyālāpabhāvādikehi bhāvavivaraṇakammaṃ nāma kātuṃ ārabhi. Thero tassā kāraṇaṃ disvā attano katthacipi alaggabhāvaṃ pakāsento **‘‘vihari apekkha’’**nti gāthaṃ abhāsi.

10. Tattha **viharī**ti visesato hari apahari apanesi. **Apekkha**nti taṇhaṃ. **Idhā**ti imasmiṃ loke attabhāve vā. **Hura**nti aparasmiṃ anāgate attabhāve vā. **Idhā**ti vā ajjhattikesu āyatanesu. **Hura**nti bāhiresu. **Vā**-saddo samuccayattho ‘‘apadā vā dvipadā vā’’tiādīsu (itivu. 90; a. ni. 4.34; 5.32) viya. **Yo**ti attānameva paraṃ viya dasseti. **Vedagū**ti vedena gato maggañāṇena nibbānaṃ gato adhigato, cattāri vā saccāni pariññāpahānasacchikiriyābhāvanābhisamayavasena abhisamecca ṭhito. **Yatatto**ti maggasaṃvarena saṃyatasabhāvo, sammāvāyāmena vā saṃyatasabhāvo. **Sabbesu dhammesu anūpalitto**ti sabbesu ārammaṇesu dhammesu taṇhādiṭṭhilepavasena na upalitto, tena lābhādilokadhamme samatikkamaṃ dasseti. **Lokassā**ti upādānakkhandhapañcakassa. Tañhi lujjanapalujjanaṭṭhena loko. **Jaññā**ti jānitvā. **Udayabbayañcā**ti uppādañceva vayañca, etena yathāvuttaguṇānaṃ pubbabhāgapaṭipadaṃ dasseti. Ayaṃ panettha attho – yo sakalassa khandhādilokassa samapaññāsāya ākārehi udayabbayaṃ jānitvā vedagū yatatto katthaci anupalitto, so sabbattha apekkhaṃ vineyya santusito tādisānaṃ vippakārānaṃ na kiñci maññati, tasmā tvaṃ andhabāle yathāgatamaggeneva gacchāti. Atha sā itthī ‘‘ayaṃ samaṇo mayi putte ca nirapekkho, na sakkā imaṃ palobhetu’’nti pakkāmi.

Puṇṇamāsattheragāthāvaṇṇanā niṭṭhitā.

Paramatthadīpaniyā theragāthāsaṃvaṇṇanāya

Paṭhamavaggavaṇṇanā niṭṭhitā.

2. Dutiyavaggo

1. Cūḷavacchattheragāthāvaṇṇanā

Pāmojjabahuloti āyasmato cūḷavacchattherassa gāthā. Kā uppatti? So kira padumuttarassa bhagavato kāle daliddakule nibbattitvā paresaṃ bhatiyā jīvikaṃ kappento bhagavato sāvakaṃ sujātaṃ nāma theraṃ paṃsukūlaṃ pariyesantaṃ disvā pasannamānaso upasaṅkamitvā vatthaṃ datvā pañcapatiṭṭhitena vandi. So tena puññakammena tettiṃsakkhattuṃ devarajjaṃ kāresi. Sattasattatikkhattuṃ cakkavattī rājā ahosi. Anekavāraṃ padesarājā. Evaṃ devamanussesu saṃsaranto kassapassa bhagavato sāsane osakkamāne pabbajitvā samaṇadhammaṃ katvā ekaṃ buddhantaraṃ devamanussagatīsu aparāparaṃ parivattanto amhākaṃ bhagavato kāle kosambiyaṃ brāhmaṇakule nibbatti. **Cūḷavaccho**tissa nāmaṃ ahosi. So vayappatto brāhmaṇasippesu nipphattiṃ gato buddhaguṇe sutvā pasannamānaso bhagavantaṃ upasaṅkami, tassa bhagavā dhammaṃ kathesi. So paṭiladdhasaddho pabbajitvā laddhūpasampado katapubbakicco caritānukūlaṃ kammaṭṭhānaṃ gahetvā bhāvento vihari. Tena ca samayena kosambikā bhikkhū bhaṇḍanajātā ahesuṃ. Tadā cūḷavacchatthero ubhayesaṃ bhikkhūnaṃ laddhiṃ anādāya bhagavatā dinnovāde ṭhatvā vipassanaṃ brūhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.50.31-40) –

> ‘‘Padumuttarabhagavato, sujāto nāma sāvako;
> Paṃsukūlaṃ gavesanto, saṅkāre caratī tadā.
>
> ‘‘Nagare haṃsavatiyā, paresaṃ bhatako ahaṃ;
> Upaḍḍhudussaṃ datvāna, sirasā abhivādayiṃ.
>
> ‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
> Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.
>
> ‘‘Tettiṃsakkhattuṃ devindo, devarajjamakārayiṃ;
> Sattasattatikkhattuñca, cakkavattī ahosahaṃ.
>
> ‘‘Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ;
> Upaḍḍhadussadānena, modāmi akutobhayo.
>
> ‘‘Icchamāno cahaṃ ajja, sakānanaṃ sapabbataṃ;
> Khomadussehi chādeyyaṃ, aḍḍhudussassidaṃ phalaṃ.
>
> ‘‘Satasahassito kappe, yaṃ dānamadadiṃ tadā;
> Duggatiṃ nābhijānāmi, aḍḍhudussassidaṃ phalaṃ.
>
> ‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Atha cūḷavacchatthero arahattaṃ patvā tesaṃ bhikkhūnaṃ kalahābhiratiyā sakatthavināsaṃ disvā dhammasaṃvegappatto, attano ca pattavisesaṃ paccavekkhitvā pītisomanassavasena **‘‘pāmojjabahulo’’**ti gāthaṃ abhāsi.

11. Tattha **pāmojjabahulo**ti suparisuddhasīlatāya vippaṭisārābhāvato adhikusalesu dhammesu abhirativasena pamodabahulo. Tenevāha **''dhamme buddhappavedite''**ti. Tattha **dhamme**ti. Sattatiṃsāya bodhipakkhiyadhamme navavidhe vā lokuttaradhamme. So hi sabbaññubuddhena sāmukkaṃsikāya desanāya pakāsitattā sātisayaṃ buddhappavedito nāma. Tassa pana adhigamūpāyabhāvato desanādhammopi idha labbhateva. **Padaṃ santa**nti nibbānaṃ sandhāya vadati. Evarūpo hi bhikkhu santaṃ padaṃ santaṃ koṭṭhāsaṃ sabbasaṅkhārānaṃ upasamabhāvato **saṅkhārūpasamaṃ** paramasukhatāya **sukhaṃ** nibbānaṃ adhigacchati vindatiyeva. Parisuddhasīlo hi bhikkhu vippaṭisārābhāvena pāmojjabahulo saddhamme yuttappayutto vimuttipariyosānā sabbasampattiyo pāpuṇāti. Yathāha – ''avippaṭisāratthāni kho, ānanda, kusalāni sīlāni, avippaṭisāro pāmojjatthāyā''tiādi (a. ni. 10.1). Atha vā **pāmojjabahulo**ti sammāsambuddho bhagavā, svākkhāto dhammo, suppaṭipanno saṅghoti ratanattayaṃ sandhāya pamodabahulo. Tattha pana so pamodabahulo kiṃ vā karotīti āha ''dhamme buddhappavedite''tiādi. Saddhāsampannassa hi sappurisasaṃsevanasaddhammassavanayonisomanasikāradhammānudhammapaṭipattīnaṃ sukheneva sambhavato sampattiyo hatthagatā eva honti, yathāha – ''saddhājāto upasaṅkamati, upasaṅkamanto payirupāsatī''tiādi (ma. ni. 2.183).

Cūḷavacchattheragāthāvaṇṇanā niṭṭhitā.

2. Mahāvacchattheragāthāvaṇṇanā

Paññābalīti āyasmato mahāvacchattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato bhikkhusaṅghassa ca pānīyadānamadāsi. Puna sikhissa bhagavato kāle upāsako hutvā vivaṭṭūpanissayaṃ bahuṃ puññakammaṃ akāsi, so tehi puññakammehi tattha tattha sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde magadharaṭṭhe nāḷakagāme samiddhissa nāma brāhmaṇassa putto hutvā nibbatti. Tassa **mahāvaccho**ti nāmaṃ ahosi. So vayappatto āyasmato sāriputtassa bhagavato sāvakabhāvaṃ sutvā ''sopi nāma mahāpañño. Yassa sāvakattaṃ upāgato, so eva maññe imasmiṃ loke aggapuggalo''ti bhagavati saddhaṃ uppādetvā satthu santike pabbajitvā kammaṭṭhānaṃ anuyuñjanto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.50.51-56) –

> ''Padumuttarabuddhassa, bhikkhusaṅghe anuttare;
> Pasannacitto sumano, pānīyaghaṭamapūrayiṃ.
>
> ''Pabbatagge dumagge vā, ākāse vātha bhūmiyaṃ;
> Yadā pānīyamicchāmi, khippaṃ nibbattate mama.
>
> ''Satasahassito kappe, yaṃ dānamadadiṃ tadā;
> Duggatiṃ nābhijānāmi, dakadānassidaṃ phalaṃ.
>
> ''Kilesā jhāpitā mayhaṃ…pe… bhavā sabbe samūhatā;
> Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsana''nti.

Evaṃ pana arahattaṃ patvā vimuttisukhaṃ anubhavanto sāsanassa niyyānikabhāvavibhāvanena sabrahmacārīnaṃ ussāhajananatthaṃ **''paññābalī''**ti gāthaṃ abhāsi.

12. Tattha **paññābalī**ti pārihāriyapaññāya vipassanāpaññāya ca vasena abhiṇhaso sātisayena paññābalena samannāgato. **Sīlavatūpapanno**ti ukkaṃsagatena catupārisuddhisīlena, dhutadhammasaṅkhātehi vatehi ca upapanno samannāgato. **Samāhito**ti upacārappanābhedena samādhinā samāhito. **Jhānarato**ti tato eva ārammaṇūpanijjhāne lakkhaṇūpanijjhāne ca rato satatābhiyutto. Sabbakālaṃ satiyā avippavāsavasena **satimā. Yadatthiya**nti atthato anapetaṃ atthiyaṃ, yena atthiyaṃ yadatthiyaṃ. Yathā paccaye paribhuñjantassa paribhuñjanaṃ atthiyaṃ hoti, tathā **bhojanaṃ bhuñjamāno**. Sāmiparibhogena hi taṃ atthiyaṃ hoti dāyajjaparibhogena vā, na aññathā

bhojananti ca nidassanamattaṃ daṭṭhabbaṃ. Bhuñjiyati paribhuñjiyatīti vā bhojanaṃ, cattāro paccayā. ''Yadatthika''nti vā pāṭho. Yadatthaṃ yassatthāya satthārā paccayā anuññātā, tadatthaṃ kāyassa ṭhitiādiatthaṃ, tañca anupādisesanibbānatthaṃ. Tasmā anupādāparinibbānatthaṃ bhojanapaccaye bhuñjamāno tato eva **kaṅkhetha kālaṃ** attano anupādāparinibbānakālaṃ āgameyya. **Idha** imasmiṃ sāsane **vītarāgo**. Bāhirakassa pana kāmesu vītarāgassa idaṃ natthīti adhippāyo.

Mahāvacchattheragāthāvaṇṇanā niṭṭhitā.

3. Vanavacchattheragāthāvaṇṇanā

Nīlabbhavaṇṇāti āyasmato vanavacchattherassa gāthā. Kā uppatti? So kira atthadassino bhagavato kāle kacchapayoniyaṃ nibbatto vinatāya nāma nadiyā vasati. Tassa khuddakanāvappamāṇo attabhāvo ahosi. So kira ekadivasaṃ bhagavantaṃ nadiyā tīre ṭhitaṃ disvā, ''pāraṃ gantukāmo maññe bhagavā''ti attano piṭṭhiyaṃ āropetvā netukāmo pādamūle nipajji. Bhagavā tassa ajjhāsayaṃ ñatvā taṃ anukampanto āruhi. So pītisomanassajāto sotaṃ chindanto jiyāya vegena khittasaro viya tāvadeva paratīraṃ pāpesi. Bhagavā tassa puññassa phalaṃ etarahi nibbattanakasampattiñca byākaritvā pakkāmi. So tena puññakammena devamanussesu saṃsaranto anekasatakkhattuṃ tāpasapabbajjaṃ pabbajitvā araññavāsīyeva ahosi. Puna kassapabuddhakāle kapotayoniyaṃ nibbattitvā araññe viharantaṃ mettāvihāriṃ ekaṃ bhikkhuṃ disvā cittaṃ pasādesi.

Tato pana cuto bārāṇasiyaṃ kulagehe nibbattitvā vayappatto saṃvegajāto pabbajitvā vivaṭṭūpanissayaṃ bahuṃ puññakammaṃ upacini. Evaṃ tattha tattha devamanussesu saṃsaritvā imasmiṃ buddhuppāde kapilavatthunagare vacchagottassa nāma brāhmaṇassa gehe paṭisandhiṃ gaṇhi. Tassa mātā paripakkagabbhā araññaṃ dassanatthāya sañjātadohaḷā araññaṃ pavisitvā vicarati, tāvadevassā kammajavātā caliṃsu, tirokaraṇiṃ parikkhipitvā adaṃsu. Sā dhaññapuññalakkhaṇaṃ puttaṃ vijāyi. So bodhisattena saha paṃsukīḷikasahāyo ahosi. ''Vaccho''tissa nāmañca ahosi. Vanābhiratiyā vasena **vanavaccho**ti paññāyittha. Aparabhāge mahāsatte mahābhinikkhamanaṃ nikkhamitvā mahāpadhānaṃ padahante, ''ahampi siddhatthakumārena saha araññe viharissāmī''ti nikkhamitvā tāpasapabbajjaṃ pabbajitvā himavante vasanto abhisambuddhabhāvaṃ sutvā bhagavato santikaṃ upagantvā pabbajitvā kammaṭṭhānaṃ gahetvā araññe vasamāno nacirasseva vipassanaṃ ussukkāpetvā arahattaṃ sacchākāsi. Tena vuttaṃ **apadāne** (apa. thera 2.49-148-163) –

''Atthadassī tu bhagavā, sayambhū lokanāyako;
Vinatānadiyā tīraṃ, upagacchi tathāgato.

''Udakā abhinikkhamma, kacchapo vārigocaro;
Buddhaṃ tāretukāmohaṃ, upesiṃ lokanāyakaṃ.

''Abhirūhatu maṃ buddho, atthadassī mahāmuni;
Ahaṃ taṃ tārayissāmi, dukkhassantakaro tuvaṃ.

''Mama saṅkappamaññāya, atthadassī mahāyaso;
Abhirūhitvā me piṭṭhiṃ, aṭṭhāsi lokanāyako.

''Yato sarāmi attānaṃ, yato pattosmi viññutaṃ;
Sukhaṃ me tādisaṃ natthi, phuṭṭhe pādatale yathā.

''Uttaritvāna sambuddho, atthadassī mahāyaso;
Naditīramhi ṭhatvāna, imā gāthā abhāsatha.

''Yāvatā vattate cittaṃ, gaṅgāsotaṃ tarāmahaṃ;

Ayañca kacchapo rājā, tāresi mama paññavā.

''Iminā buddhataraṇena, mettacittavatāya ca;
Aṭṭhārase kappasate, devaloke ramissati.

''Devalokā idhāgantvā, sukkamūlena codito;
Ekāsane nisīditvā, kaṅkhāsotaṃ tarissati.

''Yathāpi bhaddake khette, bījaṃ appampi ropitaṃ;
Sammādhāre pavecchante, phalaṃ toseti kassakaṃ.

''Tathevidaṃ buddhakhettaṃ, sammāsambuddhadesitaṃ;
Sammādhāre pavecchante, phalaṃ maṃ tosayissati.

''Padhānapahitattomhi, upasanto nirūpadhi;
Sabbāsave pariññāya, viharāmi anāsavo.

''Aṭṭhārase kappasate, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, taraṇāya idaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Evaṃ pana arahattaṃ patvā bhagavati kapilavatthusmiṃ viharante tattha gantvā satthāraṃ vanditvā bhikkhūhi samāgato paṭisanthāravasena ''kiṃ, āvuso, araññe phāsuvihāro laddho''ti puṭṭho ''ramaṇīyā, āvuso, araññe pabbatā''ti attanā vuṭṭhapabbate vaṇṇento **''nīlabbhavaṇṇā''**ti gāthaṃ abhāsi.

13. Tattha **nīlabbhavaṇṇā**ti nīlavalāhakanibhā nīlavalāhakasaṇṭhānā ca. **Rucirā**ti ruciyā sakiraṇā pabhassarā ca. **Sītavārī**ti sītalasalilā. **Sucindharā**ti sucisuddhabhūmibhāgatāya suddhacittānaṃ vā ariyānaṃ nivāsanaṭṭhānatāya sucindharā. Gāthāsukhatthañhi sānunāsikaṃ katvā niddeso. ''Sītavārisucindharā''tipi pāṭho, sītasucivāridharā sītalavimalasalilāsayavantoti attho. **Indagopakasañchannā**ti indagopakanāmakehi pavāḷavaṇṇehi rattakimīhi sañchāditā pāvussakālavasena evamāha. Keci pana ''indagopakanāmāni rattatiṇānī''ti vadanti. Apare ''kaṇikārarukkhā''ti. **Selā**ti silāmayā pabbatā, na paṃsupabbatāti attho. Tenāha – ''yathāpi pabbato selo''ti (udā. 24). **Ramayanti ma**nti maṃ ramāpenti, mayhaṃ vivekābhirattiṃ paribrūhenti. Evaṃ thero attano cirakālaparibhāvitaṃ araññābhiratiṃ pavedento tividhaṃ vivekābhiratimeva dīpeti. Tattha upadhivivekena aññābyākaraṇaṃ dīpitameva hotīti.

Vanavacchattheragāthāvaṇṇanā niṭṭhitā.

4. Sivakasāmaṇeragāthāvaṇṇanā

Upajjhāyoti sivakassa sāmaṇerassa gāthā. Kā uppatti? So kira ito ekatiṃse kappe vessabhussa bhagavato kāle kulagehe nibbatto ekadivasaṃ kenacideva karaṇīyena araññaṃ paviṭṭho tattha pabbatantare nisinnaṃ vessabhuṃ bhagavantaṃ disvā pasannacitto upasaṅkamitvā vanditvā añjaliṃ paggayha aṭṭhāsi. Puna tattha manoharāni kāsumārikaphalāni disvā tāni gahetvā bhagavato upanesi, paṭiggahesi bhagavā anukampaṃ upādāya. So tena puññakammena devamanussesu saṃsaranto kassapassa bhagavato sāsane mātule pabbajante tena saddhiṃ pabbajitvā bahuṃ vivaṭṭūpanissayaṃ kusalaṃ upacinitvā imasmiṃ buddhuppāde vanavacchattherassa bhāgineyyo hutvā nibbatto, **sivako**tissa nāmaṃ ahosi. Tassa mātā attano jeṭṭhabhātike vanavacche sāsane pabbajitvā pabbajitakiccaṃ matthakaṃ pāpetvā araññe viharante taṃ pavattiṃ sutvā puttaṃ āha – ''tāta sivaka, therassa santike pabbajitvā theraṃ upaṭṭhaha, mahallako dāni thero''ti. So mātu ekavacaneneva ca pubbe katādhikāratāya ca mātulattherassa santikaṃ gantvā pabbajitvā taṃ upaṭṭhahanto araññe vasati.

Tassa ekadivasaṃ kenacideva karaṇīyena gāmantaṃ gatassa kharo ābādho uppajji. Manussesu bhesajjaṃ karontesupi na paṭippassambhi. Tasmiṃ cirāyante thero ‘‘sāmaṇero cirāyati, kiṃ nu kho kāraṇa’’nti tattha gantvā taṃ gilānaṃ disvā tassa taṃ taṃ kattabbayuttakaṃ karonto divasabhāgaṃ vītināmetvā rattibhāge balavapaccūsavelāyaṃ āha – ‘‘sivaka, na mayā pabbajitakālato paṭṭhāya gāme vasitapubbaṃ, ito araññameva gacchāmā’’ti. Taṃ sutvā sivako ‘‘yadipi me, bhante, idāni kāyo gāmante ṭhito, cittaṃ pana araññe, tasmā sayānopi araññameva gamissāmī’’ti, taṃ sutvā thero taṃ bāhāyaṃ gahetvā araññameva netvā ovādaṃ adāsi. So therassa ovāde ṭhatvā vipassitvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.38.53-58) –

‘‘Kaṇikāraṃva jotantaṃ, nisinnaṃ pabbatantare;
Addasaṃ virajaṃ buddhaṃ, lokajeṭṭhaṃ narāsabhaṃ.

‘‘Pasannacitto sumano, kire katvāna añjaliṃ;
Kāsumārikamādāya, buddhaseṭṭhassadāsahaṃ.

‘‘Ekatiṃse ito kappe, yaṃ phalaṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

So arahattaṃ patvā upajjhāyena attanā ca vuttamatthaṃ saṃsanditvā attano vivekābhiratikataṃ katakiccatañca pavedento **‘‘upajjhāyo maṃ avacā’’**ti gāthaṃ abhāsi.

14. Tattha **upajjhāyo**ti vajjāvajjaṃ upanijjhāyati hitesitaṃ paccupaṭṭhapetvā ñāṇacakkhunā pekkhatīti upajjhāyo. **Ma**nti attānaṃ vadati. **Avacā**ti abhāsi. **Ito gacchāma sīvakā**ti vuttākāradassanaṃ, sivaka, ito gāmantato araññaṭṭhānameva ehi gacchāma, tadeva amhākaṃ vasanayogganti adhippāyo. Evaṃ pana upajjhāyena vutto sivako bhadro assājānīyo viya kasābhihato sañjātasaṃvego hutvā araññameva gantukāmataṃ pavedento –

‘‘Gāme me vasati kāyo, araññaṃ me gataṃ mano;
Semānakopi gacchāmi, natthi saṅgo vijānata’’nti. –āha;

Tassattho – yasmā idāni yadipi me idaṃ sarīraṃ gāmante ṭhitaṃ, ajjhāsayo pana araññameva gato, tasmā semānakopi gacchāmi gelaññena ṭhānanisajjāgamanesu asamatthatāya sayānopi iminā sayitākārena sarīsapo viya sarīsapanto, etha, bhante, araññameva gacchāma, kasmā? **Natthi saṅgo vijānata**nti, yasmā dhammasabhāvā kāmesu saṃsāre ca ādīnavaṃ, nekkhamme nibbāne ca ānisaṃsaṃ yāthāvato jānantassa na katthaci saṅgo, tasmā ekapadeneva upajjhāyassa āṇā anuṭhitāti, tadapadesena aññaṃ byākāsi.

Sivakasāmaṇeragāthāvaṇṇanā niṭṭhitā.

5. Kuṇḍadhānattheragāthāvaṇṇanā

Pañca chinde pañca jaheti āyasmato kuṇḍadhānattherassa gāthā. Kā uppatti? So kira padumuttarassa bhagavato kāle haṃsavatīnagare kulagehe uppanno vayappatto heṭṭhā vuttanayeneva bhagavantaṃ upasaṅkamitvā dhammaṃ suṇanto satthārā ekaṃ bhikkhuṃ paṭhamaṃ salākaṃ gaṇhantānaṃ aggaṭṭhāne ṭhapiyamānaṃ disvā taṃ ṭhānantaraṃ patthetvā tadanurūpaṃ puññaṃ karonto vicari. So ekadivasaṃ padumuttarassa bhagavato nirodhasamāpattito vuṭṭhāya nisinnassa manosilācuṇṇapiñjaraṃ mahantaṃ kadaliphalakaṇṇikaṃ upanesi, taṃ bhagavā paṭiggahetvā paribhuñji. So tena puññakammena ekādasakkhattuṃ devesu devarajjaṃ kāresi. Catuvīsativāre rājā ahosi cakkavattī. Evaṃ so punappunaṃ puññāni katvā aparāparaṃ devamanussesu saṃsaranto kassapabuddhakāle bhummadevatā hutvā nibbatti. Dīghāyukabuddhānañca nāma na anvaddhamāsiko

uposatho hoti. Tathā hi vipassissa bhagavato chabbassantare chabbassantare uposatho ahosi. Kassapadasabalo pana chaṭṭhe chaṭṭhe māse pātimokkhaṃ osāresi. Tassa pātimokkhassa osāraṇakāle disāvāsikā dve sahāyakā bhikkhū ''uposathaṃ karissāmā''ti gacchanti.

Ayaṃ bhummadevatā cintesi – ''imesaṃ dvinnaṃ bhikkhūnaṃ metti ativiya daḷhā, kiṃ nu kho, bhedake sati bhijjeyya, na bhijjeyyā''ti, sā tesaṃ okāsaṃ olokayamānā tesaṃ avidūreneva gacchati. Atheko thero ekassa hatthe pattacīvaraṃ datvā sarīravaḷañjanatthaṃ udakaphāsukaṭṭhānaṃ gantvā dhotahatthapādo hutvā gumbasamīpato nikkhamati bhummadevatā tassa therassa pacchato uttamarūpā itthī hutvā kese vidhunitvā saṃvidhāya sambandhantī viya piṭṭhiyaṃ paṃsuṃ puñchamānā viya sāṭakaṃ saṃvidhāya nivāsayamānā viya ca hutvā therassa padānupadikā hutvā gumbato nikkhantā. Ekamante ṭhito sahāyakatthero taṃ kāraṇaṃ disvāva domanassajāto ''naṭṭho dāni me iminā bhikkhunā saddhiṃ dīgharattānugato sineho, sacāhaṃ evaṃvidhabhāvaṃ jāneyyaṃ, ettakaṃ addhānaṃ iminā saddhiṃ vissāsaṃ na kareyya''nti cintetvā āgacchantassevassa, ''handāvuso, tuyhaṃ pattacīvaraṃ, tādisena pāpena saddhiṃ ekamaggaṃ nāgacchāmī''ti āha. Taṃ kathaṃ sutvā tassa lajjibhikkhuno hadayaṃ tikhiṇasattiṃ gahetvā viddhaṃ viya ahosi. Tato naṃ āha – ''āvuso, kiṃ nāmetaṃ vadasi, ahaṃ ettakaṃ kālaṃ dukkaṭamattampi āpattiṃ na jānāmi. Tvaṃ pana maṃ ajja 'pāpo'ti vadasi, kiṃ te diṭṭha''nti. ''Kiṃ aññena diṭṭhena, kiṃ tvaṃ evaṃvidhena alaṅkatapaṭiyattena mātugāmena saddhiṃ ekaṭṭhāne hutvā nikkhanto''ti. ''Natthetaṃ, āvuso, mayhaṃ, nāhaṃ evarūpaṃ mātugāmaṃ passāmī''ti. Tassa yāvatatiyaṃ kathentassāpi itaro thero kathaṃ asaddahitvā attanā diṭṭhakāraṇaṃyeva bhūtattaṃ katvā gaṇhanto tena saddhiṃ ekamaggena agantvā aññena maggena satthu santikaṃ gato. Itaropi bhikkhu aññena maggena satthu santikaṃyeva gato.

Tato bhikkhusaṅghassa uposathāgāraṃ pavisanavelāya so bhikkhu taṃ bhikkhuṃ uposathagge sañjānitvā, ''imasmiṃ uposathagge evarūpo nāma pāpabhikkhu atthi, nāhaṃ tena saddhiṃ uposathaṃ karissāmī''ti nikkhamitvā bahi aṭṭhāsi. Atha bhummadevatā ''bhāriyaṃ mayā kammaṃ kata''nti mahallakaupāsakavaṇṇena tassa santikaṃ gantvā ''kasmā, bhante, ayyo imasmiṃ ṭhāne ṭhito''ti āha. ''Upāsaka, imaṃ uposathaggaṃ eko pāpabhikkhu paviṭṭho, 'nāhaṃ tena saddhiṃ uposathaṃ karomī'ti bahi ṭhitomhī''ti. ''Bhante, mā evaṃ gaṇhatha, parisuddhasīlo esa bhikkhu. Tumhehi diṭṭhamātugāmo nāma ahaṃ, mayā tumhākaṃ vīmaṃsanatthāya 'daḷhā nu kho imesaṃ therānaṃ metti, no daḷhā'ti bhijjanābhijjanabhāvaṃ olokentena taṃ kammaṃ kata''nti. ''Ko pana, tvaṃ sappurisā''ti? ''Ahaṃ ekā bhummadevatā, bhante''ti devaputto kathento dibbānubhāvena ṭhatvā therassa pādesu nipatitvā ''mayhaṃ, bhante, khamatha, etaṃ dosaṃ thero na jānāti, uposathaṃ karothā''ti theraṃ yācitvā uposathaggaṃ pavesesi. So thero uposathaṃ tāva ekaṭṭhāne akāsi, mittasanthavavasena pana puna tena saddhiṃ na ekaṭṭhāne ahosīti. Imassa therassa kammaṃ na kathīyati, cuditakatthero pana aparāparaṃ vipassanāya kammaṃ karonto arahattaṃ pāpuṇi.

Bhummadevatā tassa kammassa nissandena ekaṃ buddhantaraṃ apāyabhayato na muccittha. Sace pana kismiñci kāle manussattaṃ āgacchati, aññena yena kenaci kato doso tasseva upari patati. So amhākaṃ bhagavato kāle sāvatthiyaṃ brāhmaṇakule nibbatti. ''Dhānamāṇavo''tissa nāmaṃ akaṃsu. So vayappatto tayo vede uggaṇhitvā mahallakakāle satthu dhammadesanaṃ sutvā paṭiladdhasaddho pabbaji, tassa upasampannadivasato paṭṭhāya ekā alaṅkatapaṭiyattā itthī tasmiṃ gāmaṃ pavisante saddhiṃyeva gāmaṃ pavisati, nikkhamante nikkhamati. Vihāraṃ pavisantepi saddhiṃ pavisati, tiṭṭhantepi tiṭṭhatīti evaṃ niccānubandhā paññāyati. Thero taṃ na passati. Tassa puna purimakammanissandena sā aññesaṃ upaṭṭhāti. Gāme yāguṃ bhikkhañca dadamānā itthiyo ''bhante, ayaṃ eko yāguuḷuṅko tumhākaṃ, eko imissā amhākaṃ sahāyikāyā''ti parihāsaṃ karonti. Therassa mahatī vihesā hoti. Vihāragatampi naṃ sāmaṇerā ceva daharā bhikkhū ca parivāretvā ''dhāno koṇḍo jāto''ti parihāsaṃ karonti. Athassa teneva kāraṇena **kuṇḍadhānathero**ti nāmaṃ jātaṃ. So uṭṭhāya samuṭṭhāya tehi kariyamānaṃ keḷiṃ sahituṃ asakkonto ummādaṃ gahetvā ''tumhe koṇḍā, tumhākaṃ upajjhāyo koṇḍo, ācariyo koṇḍo''ti vadati. Atha naṃ satthu ārocesuṃ ''kuṇḍadhāno, bhante, daharasāmaṇerehi saddhiṃ evaṃ pharusavācaṃ vadatī''ti. Satthā taṃ pakkosāpetvā ''saccaṃ kira tvaṃ, dhāna, sāmaṇerehi saddhiṃ pharusavācaṃ vadasī''ti vatvā tena ''saccaṃ bhagavā''ti vutte ''kasmā

evaṃ vadesī''ti āha. ''Bhante, nibaddhaṃ vihesaṃ asahanto evaṃ kathemī''ti. ''Tvaṃ pubbe katakammaṃ yāvajjadivasā jīrāpetuṃ na sakkosi, puna evarūpaṃ pharusaṃ māvadī bhikkhū''ti vatvā āha –

''Māvoca pharusaṃ kañci, vuttā paṭivadeyyu taṃ;
Dukkhā hi sārambhakathā, paṭidaṇḍā phuseyyu taṃ.

''Sace neresi attānaṃ, kaṃso upahato yathā;
Esa pattosi nibbānaṃ, sārambho te na vijjatī''ti. (dha. pa. 133-134);

Imañca pana tassa therassa mātugāmena saddhiṃ vicaraṇabhāvaṃ kosalaraññopi kathayiṃsu. Rājā ''gacchatha, bhaṇe, vīmaṃsathā''ti pesetvā sayampi mandeneva parivārena therassa vasanaṭṭhānaṃ gantvā ekamante olokento aṭṭhāsi. Tasmiṃ khaṇe thero sūcikammaṃ karonto nisinno hoti, sāpi itthī avidūre ṭhāne ṭhitā viya paññāyati. Rājā disvā ''atthidaṃ kāraṇa''nti tassā ṭhitaṭṭhānaṃ agamāsi. Sā tasmiṃ āgacchante therassa vasanapaṇṇasālaṃ paviṭṭhā viya ahosi. Rājāpi tāya saddhiṃ tameva paṇṇasālaṃ pavisitvā sabbattha olokento adisvā ''nāyaṃ mātugāmo, therassa eko kammavipāko''ti saññaṃ katvā paṭhamaṃ therassa samīpena gacchantopi theraṃ avanditvā tassa kāraṇassa abhūtabhāvaṃ ñatvā āgamma theraṃ vanditvā ekamantaṃ nisinno ''kacci, bhante, piṇḍakena na kilamathā''ti pucchi. Thero ''vaṭṭati, mahārājā''ti āha. ''Jānāmahaṃ, bhante, ayyassa kathaṃ, evarūpena parikkilesena saddhiṃ carantānaṃ tumhākaṃ ke nāma pasīdissanti, ito paṭṭhāya vo katthaci gamanakiccaṃ natthi, ahaṃ catūhi paccayehi tumhe upaṭṭhahissāmi, tumhe yoniso manasikāre mā pamajjitthā''ti nibaddhabhikkhaṃ paṭṭhapesi. Thero rājānaṃ upatthambhakaṃ labhitvā bhojanasappāyena ekaggacitto hutvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tato paṭṭhāya sā itthī antaradhāyi.

Tadā mahāsubhaddā ugganagare micchādiṭṭhikakule vasamānā ''satthā maṃ anukampatū''ti uposathaṃ adhiṭṭhāya nirāmagandhā hutvā uparipāsādatale ṭhitā ''imāni pupphāni antare aṭṭhatvā dasabalassa matthake vitānaṃ hutvā tiṭṭhantu, dasabalo imāya saññāya sve pañcahi bhikkhusatehi saddhiṃ mayhaṃ bhikkhaṃ gaṇhatū''ti saccakiriyaṃ katvā aṭṭha sumanapupphamuṭṭhiyo vissajjesi. Pupphāni gantvā dhammadesanāvelāya satthu matthake vitānaṃ hutvā aṭṭhaṃsu. Satthā taṃ sumanapupphavitānaṃ disvā citteneva subhaddāya bhikkhaṃ adhivāsetvā punadivase aruṇe uṭṭhite ānandattheraṃ āha – ''ānanda, mayaṃ ajja dūraṃ bhikkhācāraṃ gamissāma, puthujjanānaṃ adatvā ariyānaṃyeva salākaṃ dehī''ti. Thero bhikkhūnaṃ ārocesi – ''āvuso, satthā ajja dūraṃ bhikkhācāraṃ gamissati, puthujjanā mā gaṇhantu, ariyāva salākaṃ gaṇhantū''ti. Kuṇḍadhānatthero ''āhara, āvuso salāka''nti paṭhamaṃyeva hatthaṃ pasāresi. Ānando ''satthā tādisānaṃ bhikkhūnaṃ salākaṃ na dāpeti, ariyānaṃyeva dāpetī''ti vitakkaṃ uppādetvā gantvā satthu ārocesi. Satthā ''āharāpentassa salākaṃ dehī''ti āha. Thero cintesi – ''sace kuṇḍadhānassa salākā dātuṃ na yuttā, atha satthā paṭibāheyya, bhavissati ettha kāraṇa''nti ''kuṇḍadhānassa salākaṃ dassāmī''ti gamanaṃ abhinīhari. Kuṇḍadhāno tassa pure āgamanā eva abhiññāpādakaṃ catutthajjhānaṃ samāpajjitvā iddhiyā ākāse ṭhatvā ''āharāvuso, ānanda, satthā maṃ jānāti, mādisaṃ bhikkhuṃ paṭhamaṃ salākaṃ gaṇhantaṃ na satthā nivāretī''ti hatthaṃ pasāretvā salākaṃ gaṇhi. Satthā taṃ aṭṭhuppattiṃ katvā theraṃ imasmiṃ sāsane paṭhamaṃ salākaṃ gaṇhantānaṃ aggaṭṭhāne ṭhapesi. Yasmā ayaṃ thero rājānaṃ upatthambhakaṃ labhitvā sappāyāhāralābhena samāhitacitto vipassanāya kammaṃ karonto upanissayasampannatāya chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 1.4.1-16) –

''Sattāhaṃ paṭisallīnaṃ, sayambhuṃ aggapuggalaṃ;
Pasannacitto sumano, buddhaseṭṭhaṃ upaṭṭhahiṃ.

''Vuṭṭhitaṃ kālamaññāya, padumuttaraṃ mahāmuniṃ;
Mahantiṃ kadalīkaṇṇiṃ, gahetvā upagacchahaṃ.

''Paṭiggahetvā bhagavā, sabbaññū lokanāyako;
Mama cittaṃ pasādento, paribhuñji mahāmuni.

''Paribhuñjitvā sambuddho, satthavāho anuttaro;
Sakāsane nisīditvā, imā gāthā abhāsatha.

''Ye ca santi samitāro, yakkhā imamhi pabbate;
Araññe bhūtabhabyāni, suṇantu vacanaṃ mama.

''Yo so buddhaṃ upaṭṭhāsi, migarājaṃva kesariṃ;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

''Ekādasañcakkhattuṃ so, devarājā bhavissati;
Catuvīsatikkhattuñca, cakkavattī bhavissati.

''Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

''Akkositvāna samaṇe, sīlavante anāsave;
Pāpakammavipākena, nāmadheyyaṃ labhissati.

''Tassa dhamme sudāyādo, oraso dhammanimmito;
Kuṇḍadhānoti nāmena, sāvako so bhavissati.

''Pavivekamanuyutto, jhāyī jhānarato ahaṃ;
Tosayitvāna satthāraṃ, viharāmi anāsavo.

''Sāvakehi parivuto, bhikkhusaṅghapurakkhato;
Bhikkhusaṅghe nisīditvā, salākaṃ gāhayī jino.

''Ekaṃsaṃ cīvaraṃ katvā, vanditvā lokanāyakaṃ;
Vadataṃ varassa purato, paṭhamaṃ aggahesahaṃ.

''Tena kammena bhagavā, dasasahassikampako;
Bhikkhusaṅghe nisīditvā, aggaṭṭhāne ṭhapesi maṃ.

''Vīriyaṃ me dhuradhorayhaṃ, yogakkhemādhivāhanaṃ;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Evaṃbhūtassapi imassa therassa guṇe ajānantā ye puthujjanā bhikkhū tadā paṭhamaṃ salākaggahaṇe ''kiṃ nu kho eta''nti samacintesuṃ. Tesaṃ vimatividhamanatthaṃ thero ākāsaṃ abbhuggantvā iddhipāṭihāriyaṃ dassetvā aññāpadesena aññaṃ byākaronto **''pañca chinde''**ti gāthaṃ abhāsi.

15. Tattha **pañca chinde**ti apāyūpapattinibbattanakāni pañcorambhāgiyāni saṃyojanāni pāde bandhanarajjukaṃ viya puriso satthena heṭṭhimamaggattayena chindeyya pajaheyya. **Pañca jahe**ti uparidevalokūpapattihetubhūtāni pañcuddhambhāgiyasaṃyojanāni puriso gīvāya bandhanarajjukaṃ viya arahattamaggena jaheyya, chindeyya vāti attho. **Pañca cuttari bhāvaye**ti tesaṃyeva uddhambhāgiyasaṃyojanānaṃ pahānāya saddhādīni pañcindriyāni uttari anāgāmimaggādhigamato upari

bhāveyya aggamaggādhigamavasena vaḍḍheyya. **Pañcasaṅgātigo**ti evaṃbhūto pana pañcannaṃ rāgadosamohamānadiṭṭhisaṅgānaṃ atikkamanena pahānena pañcasaṅgātigo hutvā. **Bhikkhu oghatiṇṇoti vuccatī**ti sabbathā bhinnakilesatāya bhikkhūti, kāmabhavadiṭṭhiavijjoghe taritvā tesaṃ pārabhūte nibbāne ṭhitoti ca vuccatīti attho.

Kuṇḍadhānattheragāthāvaṇṇanā niṭṭhitā.

6. Belaṭṭhasīsattheragāthāvaṇṇanā

Yathāpi bhaddo ājaññoti āyasmato belaṭṭhasīsattherassa gāthā. Kā uppatti? So kira padumuttarassa bhagavato kāle kulagehe nibbatto bhagavantaṃ upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā samaṇadhammaṃ karonto upanissayasampattiyā abhāvena visesaṃ nibbattetuṃ nāsakkhi. Vivaṭṭūpanissayaṃ pana bahuṃ kusalaṃ upacinitvā devamanussesu saṃsaranto ito ekatiṃse kappe vessabhuṃ bhagavantaṃ passitvā pasannacitto mātuluṅgaphalaṃ adāsi. So tena puññakammena devesu nibbattitvā aparāparaṃ puññāni katvā sugatito sugatiṃ upagacchanto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbatto bhagavato abhisambodhiyā puretarameva uruvelakassapassa santike tāpasapabbajjaṃ pabbajitvā aggiṃ paricaranto uruvelakassapadamane **ādittapariyāyadesanāya** (mahāva. 54; saṃ. ni. 4.28) purāṇajaṭilasahassena saddhiṃ arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.51.68-73) –

> ‘‘Kaṇikāraṃva jotantaṃ, puṇṇamāyeva candimaṃ;
> Jalantaṃ dīparukkhaṃva, addasaṃ lokanāyakaṃ.
>
> ‘‘Mātuluṅgaphalaṃ gayha, adāsiṃ satthuno ahaṃ;
> Dakkhiṇeyyassa vīrassa, pasanno sehi pāṇibhi.
>
> ‘‘Ekatiṃse ito kappe, yaṃ phalaṃ adadiṃ tadā;
> Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.
>
> ‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Evaṃ adhigatārahatto āyasmato dhammabhaṇḍāgārikassa upajjhāyo ayaṃ thero ekadivasaṃ phalasamāpattito uṭṭhāya taṃ santaṃ paṇītaṃ nirāmisaṃ sukhaṃ attano pubbayogañca paccavekkhitvā pītivegavasena **‘‘yathāpi bhaddo ājañño’’**ti gāthaṃ abhāsi.

16. Tattha **yathāpī**ti opammapaṭipādanatthe nipāto. **Bhaddo**ti sundaro thāmabalasamatthajavaparakkamādisampanno. **Ājañño**ti ājānīyo jātimā kāraṇākāraṇānaṃ ājānanako. So tividho usabhājañño assājañño hatthājaññoti. Tesu usabhājañño idhādhippeto. So ca kho chekakasanakicce niyutto, tenāha **‘‘naṅgalāvattanī’’**ti. Naṅgalassa phālassa āvattanako, naṅgalaṃ ito cito ca āvattetvā khette kasanakoti attho. Naṅgalaṃ vā āvattayati etthāti naṅgalāvattaṃ, khette naṅgalapatho, tasmiṃ naṅgalāvattani. Gāthāsukhatthañhettha ‘‘vattanī’’ti dīghaṃ katvā vuttaṃ. **Sikhī**ti matthake avaṭṭhānato sikhāsadisatāya sikhā, siṅgaṃ. Tadassa atthīti sikhī. Apare pana ‘‘kakudhaṃ idha ‘sikhā’ti adhippeta’’nti vadanti, ubhayathāpi padhānaṅgakittanametaṃ ‘‘sikhī’’ti. **Appakasirenā**ti appakilamathena. **Rattindivā**ti rattiyo divā ca, evaṃ mamaṃ appakasirena gacchantīti yojanā. Idaṃ vuttaṃ hoti – yathā ‘‘bhaddo usabhājānīyo kasane niyutto ghanatiṇamūlādikepi naṅgalapathe taṃ agaṇento appakasirena ito cito ca parivattento gacchati, yāva kasanatiṇānaṃ parissamaṃ dasseti, evaṃ mamaṃ rattindivāpi appakasireneva gacchanti atikkamantī’’ti. Tattha kāraṇamāha **‘‘sukhe laddhe nirāmise’’**ti. Yasmā kāmāmisalokāmisavaṭṭāmisehi asammissaṃ santaṃ paṇītaṃ phalasamāpattisukhaṃ laddhaṃ, tasmāti attho. Paccatte cetaṃ bhummavacanaṃ yathā ‘‘vanappagumbe’’ (khu. pā. 6.13; su. ni. 236) ‘‘tena vata re vattabbe’’ti (kathā. 1) ca. Atha vā tato pabhuti rattindivā appakasirena gacchantīti vicāraṇāya āha – ‘‘sukhe laddhe nirāmise’’ti, nirāmise sukhe laddhe sati tassa laddhakālato paṭṭhāyāti attho.

Belaṭṭhasīsattheragāthāvaṇṇanā niṭṭhitā.

7. Dāsakattheragāthāvaṇṇanā

Middhī yadāti āyasmato dāsakattherassa gāthā. Kā uppatti? So kira ito ekanavute kappe anuppanne tathāgate ajitassa nāma paccekabuddhassa gandhamādanato manussapathaṃ otaritvā aññatarasmiṃ gāme piṇḍāya carantassa manoramāni ambaphalāni adāsi. So tena puññakammena devamanussesu saṃsaranto kassapassa bhagavato kāle sāsane pabbajitvā vivaṭṭūpanissayaṃ bahuṃ puññaṃ akāsi. Evaṃ kusalakammappasuto hutvā sugatito sugatiṃ upagacchanto imasmiṃ buddhuppāde sāvatthiyaṃ kulagehe nibbatti. **Dāsako**tissa nāmaṃ ahosi. So anāthapiṇḍikena gahapatinā vihārapaṭijagganakamme ṭhapito sakkaccaṃ vihāraṃ paṭijagganto abhiṇhaṃ buddhadassanena dhammassavanena ca paṭiladdhasaddho pabbaji. Keci pana bhaṇanti – ‘‘ayaṃ kassapassa bhagavato kāle kulagehe nibbattitvā vayappatto aññataraṃ khīṇāsavattheraṃ upaṭṭhahanto kiñci kammaṃ kārāpetukāmo theraṃ āṇāpesi. So tena kammena amhākaṃ bhagavato kāle sāvatthiyaṃ anāthapiṇḍikassa dāsiyā kucchimhi nibbatto vayappatto seṭṭhinā vihārapaṭijaggane ṭhapito vuttanayeneva paṭiladdhasaddho ahosi. Mahāseṭṭhi tassa sīlācāraṃ ajjhāsayañca ñatvā bhujissaṃ katvā ‘yathāsukhaṃ pabbajā’ti āha. Taṃ bhikkhū pabbājesu’’nti. So pabbajitakālato paṭṭhāya kusīto hīnavīriyo hutvā na kiñci vattapaṭivattaṃ karoti, kuto samaṇadhammaṃ, kevalaṃ yāvadatthaṃ bhuñjitvā niddābahulo viharati. Dhammassavanakālepi ekaṃ koṇaṃ pavisitvā parisapariyante nisinno ghurughurupassāsī niddāyateva. Athassa bhagavā pubbūpanissayaṃ oloketvā saṃvegajananatthaṃ **‘‘middhī yadā hoti mahagghaso cā’’**ti gāthaṃ abhāsi.

17. Tattha **middhī**ti thinamiddhābhibhūto, yañhi middhaṃ abhibhavati, taṃ thinampi abhibhavateva. **Yadā**ti yasmiṃ kāle. **Mahagghaso**ti mahābhojano, āharahatthakaalaṃsāṭakatatthavaṭṭakakākamāsakabhuttavamitakānaṃ aññataro viya. **Niddāyitā**ti supanasīlo. **Samparivattasāyī**ti samparivattakaṃ samparivattakaṃ nipajjitvā ubhayenapi seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyuttoti dasseti. **Nivāpapuṭṭho**ti kuṇḍakādinā sūkarabhattena puṭṭho bharito. Gharasūkaro hi bālakālato paṭṭhāya posiyamāno thūlasarīrakāle gehā bahi nikkhamituṃ alabhanto heṭṭhāmañcādīsu samparivattetvā samparivattetvā sayateva. Idaṃ vuttaṃ hoti – yadā puriso middhī ca hoti mahagghaso ca nivāpapuṭṭho mahāvarāho viya aññena iriyāpathena yāpetuṃ asakkonto niddāyanasīlo samparivattasāyī, tadā so ‘‘aniccaṃ dukkhaṃ anattā’’ti tīṇi lakkhaṇāni manasikātuṃ na sakkoti. Tesaṃ amanasikārā mandapañño punappunaṃ gabbhaṃ upeti, gabbhāvāsato na parimuccatevāti. Taṃ sutvā dāsakatthero saṃvegajāto vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ sacchākāsi. Tena vuttaṃ **apadāne** (apa. thera 2.51.74, 80-84) –

> ‘‘Ajito nāma sambuddho, himavante vasī tadā;
> Caraṇena ca sampanno, samādhikusalo muni.
>
> ‘‘Suvaṇṇavaṇṇe sambuddhe, āhutīnaṃ paṭiggahe;
> Rathiyaṃ paṭipajjante, ambaphalamadāsahaṃ.
>
> ‘‘Ekanavute ito kappe, yaṃ phalaṃ adadiṃ tadā;
> Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.
>
> ‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā thero imāya gāthāya maṃ bhagavā ovadi, ‘‘ayaṃ gāthā mayhaṃ aṅkusabhūtā’’ti tameva gāthaṃ paccudāhāsi. Tayidaṃ therassa parivattāhāranayena aññābyākaraṇaṃ jātaṃ.

Dāsakattheragāthāvaṇṇanā niṭṭhitā.

8. Siṅgālapituttheragāthāvaṇṇanā

Ahu buddhassa dāyādoti siṅgālakapituttherassa gāthā. Kā uppatti? So kira ito catunavute kappe sataraṃsiṃ nāma paccekasambuddhaṃ piṇḍāya carantaṃ disvā pasannamānaso vanditvā attano hatthagataṃ tālaphalaṃ adāsi. Tena puññakammena devaloke nibbatto aparāparaṃ puññāni katvā sugatīsuyeva saṃsaranto kassapassa bhagavato kāle manussayoniyaṃ nibbatto sāsane paṭiladdhasaddho hutvā pabbajitvā aṭṭhikasaññaṃ bhāvesi. Puna imasmiṃ buddhuppāde sāvatthiyaṃ kulagehe nibbattitvā vayappatto dārapariggahaṃ katvā ekaṃ puttaṃ labhitvā tassa ''siṅgālako''ti nāmaṃ akāsi. Tena naṃ **siṅgālakapitā**ti voharanti. So aparabhāge gharabandhanaṃ pahāya sāsane pabbaji. Tassa bhagavā ajjhāsayaṃ olokento aṭṭhikasaññākammaṭṭhānaṃ adāsi. So taṃ gahetvā bhaggesu viharati susumāragire bhesakaḷāvane, athassa tasmiṃ vane adhivatthā devatā ussāhajananatthaṃ ''bhāvanāphalaṃ nacirasseva hatthagataṃ karissatī''ti imamatthaṃ aññāpadesena vibhāventī **''ahu buddhassa dāyādo''**ti gāthaṃ abhāsi.

18. Tattha **ahū**ti hoti, vattamānatthe hi idaṃ atītakālavacanaṃ. **Buddhassā**ti sabbaññubuddhassa. **Dāyādo**ti dhammadāyādo navavidhassa lokuttaradhammadāyassa attano sammāpaṭipattiyā ādāyako gaṇhanako. Atha vā **ahū**ti ahosi. Evaṃnāmassa buddhassa dāyādabhāve koci vibandho idāneva bhavissatīti adhippāyo. Tenāha **''maññehaṃ kāmarāgaṃ so, khippameva vahissatī''**ti. **Bhesakaḷāvane**ti bhesakena nāma yakkhena labhitattā pariggahitattā, bhesakaḷānaṃ vā kaṭṭhādīnaṃ bahulatāya ''bhesakaḷāvana''nti laddhanāme araññe. Tassa bhikkhuno buddhassa dāyādabhāve kāraṇaṃ vadanto **''kevalaṃ aṭṭhisaññāya, apharī pathaviṃ ima''**nti āha. Tattha **kevala**nti sakalaṃ anavasesaṃ. **Aṭṭhisaññāyā**ti aṭṭhikabhāvanāya. **Apharī**ti ''aṭṭhī''ti adhimuccanavasena patthari. **Pathavi**nti attabhāvapathaviṃ. Attabhāvo hi idha ''pathavī''ti vutto ''ko imaṃ pathaviṃ viccessatī''tiādīsu viya. **Maññeha**nti maññe ahaṃ. ''Maññāha''ntipi pāṭho. **So**ti so bhikkhu. **Khippameva** nacirasseva kāmarāgaṃ pahissati pajahissatīti maññe. Kasmā? Aṭṭhikasaññāya kāmarāgassa ujupaṭipakkhabhāvato. Idaṃ vuttaṃ hoti – yo ekasmiṃ padese laddhāya atthikasaññāya sakalaṃ attano sabbesaṃ vā attabhāvaṃ ''aṭṭhī''tveva pharitvā ṭhito, so bhikkhu taṃ aṭṭhikajhānaṃ pādakaṃ katvā vipassanto nacireneva anāgāmimaggena kāmarāgaṃ, sabbaṃ vā kāmanaṭṭhena ''kāmo'', rañjanaṭṭhena ''rāgo''ti ca laddhanāmaṃ taṇhaṃ aggamaggena pajahissatīti. Imaṃ gāthaṃ sutvā so thero ''ayaṃ devatā mayhaṃ ussāhajananatthaṃ evamāhā''ti appaṭivānavīriyaṃ adhiṭṭhāya vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.51.85-90) –

> ''Sataraṃsī nāma bhagavā, sayambhū aparājito;
> Vivekā uṭṭhahitvāna, gocarāyābhinikkhami.
>
> ''Phalahattho ahaṃ disvā, upagacchiṃ narāsabhaṃ;
> Pasannacitto sumano, tālaphalamadāsahaṃ.
>
> ''Catunnavutito kappe, yaṃ phalaṃ adadiṃ tadā;
> Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.
>
> ''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā tāya devatāya vuttavacanaṃ patimānento tameva gāthaṃ udānavasena abhāsi. Tadevassa therassa aññābyākaraṇaṃ ahosīti.

Siṅgālapituttheragāthāvaṇṇanā niṭṭhitā.

9. Kulattheragāthāvaṇṇanā

Udakañhi nayantīti āyasmato kulattherassa gāthā. Kā uppatti? Ayaṃ kira thero pubbepi vivaṭṭūpanissayaṃ bahuṃ kusalaṃ upacinitvā adhikārasampanno vipassiṃ bhagavantaṃ ākāse

gacchantaṃ disvā pasannamānaso nāḷikeraphalaṃ dātukāmo aṭṭhāsi. Satthā tassa cittaṃ ñatvā otaritvā paṭiggaṇhi. So ativiya pasannacitto hutvā teneva saddhāpaṭilābhena satthāraṃ upasaṅkamitvā pabbajjaṃ yāci, satthā aññataraṃ bhikkhuṃ āṇāpesi – ''imaṃ purisaṃ pabbājehī''ti. So pabbajitvā laddhūpasampado samaṇadhammaṃ katvā tato cuto chapi buddhantarāni devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbatti. **Kulo**tissa nāmaṃ ahosi. So vayappatto sāsane laddhappasādo bhagavato santike pabbajitvā vikkhepabahulatāya visesaṃ nibbattetuṃ nāsakkhi. Athekadivasaṃ gāmaṃ piṇḍāya pavisanto antarāmagge bhūmiṃ khaṇitvā udakavāhakaṃ katvā icchiticchitaṭṭhāne udakaṃ nente purise disvā taṃ sallakkhetvā gāmaṃ paviṭṭho aññataraṃ usukāraṃ usudaṇḍakaṃ usuyante pakkhipitvā akkhikoṭiyā oloketvā ujuṃ karontaṃ disvā tampi sallakkhetvā gacchanto purato gantvā araneminābhiādike rathacakkāvayave tacchante tacchake disvā tampi sallakkhetvā vihāraṃ pavisitvā katabhattakicco pattacīvaraṃ paṭisāmetvā divāvihāre nisinno attanā diṭṭhanimittāni upamābhāvena gahetvā attano cittadamane upanento ''acetanaṃ udakampi manussā icchikicchitaṭṭhānaṃ nayanti tathā acetanaṃ vaṅkampi saradaṇḍaṃ upāyena namento ujuṃ karonti, tathā acetanaṃ kaṭṭhakaḷiṅgarādiṃ tacchakā nemiādivasena vaṅkaṃ ujuñca karonti. Atha kasmā ahaṃ sakacittaṃ ujuṃ na karissāmī''ti cintetvā vipassanaṃ paṭṭhapetvā ghaṭento vāyamanto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.51.91-99) –

''Nagare bandhumatiyā, ārāmiko ahaṃ tadā;
Addasaṃ virajaṃ buddhaṃ, gacchantaṃ anilañjase.

''Nāḷikeraphalaṃ gayha, buddhaseṭṭhassadāsahaṃ;
Ākāse ṭhitako santo, paṭiggaṇhi mahāyaso.

''Vittisañjanano mayhaṃ, diṭṭhadhammasukhāvaho;
Phalaṃ buddhassa datvāna, vippasannena cetasā.

''Adhigacchiṃ tadā pītiṃ, vipulañca sukhuttamaṃ;
Uppajjateva ratanaṃ, nibbattassa tahiṃ tahiṃ.

''Ekanavutito kappe, yaṃ phalaṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

''Dibbacakkhu visuddhaṃ me, samādhikusalo ahaṃ;
Abhiññāpāramippatto, phaladānassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Evaṃ yāni nimittāni aṅkuse katvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi, tehi saddhiṃ attano cittadamanaṃ saṃsanditvā aññaṃ byākaronto **''udakañhi nayanti nettikā''**ti gāthaṃ abhāsi.

19. Tattha **udakaṃ hī**ti **hi**-saddo nipātamattaṃ. **Nayantī**ti pathaviyā taṃ taṃ thalaṭṭhānaṃ khaṇitvā ninnaṭṭhānaṃ pūretvā mātikaṃ vā katvā rukkhadoṇiṃ vā ṭhapetvā attano icchiticchitaṭṭhānaṃ nenti. Tathā te nentīti **nettikā. Tejana**nti kaṇḍaṃ. Idaṃ vuttaṃ hoti – nettikā attano ruciyā icchiticchitaṭṭhānaṃ udakaṃ **nayanti, usukārā**pi tāpetvā tejanaṃ **namayanti** ujuṃ karonti. Namanavasena **tacchakā** nemiādīnaṃ atthāya tacchantā **dāruṃ namayanti** attano ruciyā ujuṃ vā vaṅkaṃ vā karonti. Evaṃ ettakaṃ ārammaṇaṃ katvā **subbatā** yathāsamādinnena sīlādinā sundaravatā dhīrā sotāpattimaggādīnaṃ uppādentā **attānaṃ dameṇti,** arahattaṃ pana pattesu ekantadantā nāma hontīti.

Kulattheragāthāvaṇṇanā niṭṭhitā.

10. Ajitattheragāthāvaṇṇanā

Maraṇe me bhayaṃ natthīti āyasmato ajitattherassa gāthā. Kā uppatti? So kira ekanavute kappe vipassiṃ bhagavantaṃ passitvā pasannacitto kapitthaphalaṃ adāsi. Tato parampi taṃ taṃ puññaṃ katvā devamanussesu saṃsaranto imasmiṃ kappe anuppanne eva amhākaṃ satthari sāvatthiyaṃ mahākosalarañño aggāsaniyassa brāhmaṇassa putto hutvā nibbatti. Tassa **ajito**ti nāmaṃ ahosi. Tasmiñca samaye sāvatthivāsī bāvarī nāma brāhmaṇo tīhi mahāpurisalakkhaṇehi samannāgato tiṇṇaṃ vedānaṃ pāragū sāvatthito nikkhamitvā tāpasapabbajjaṃ pabbajitvā godhāvarītīre kapitthārāme vasati. Atha ajito tassa santike pabbajito atthakāmāya devatāya coditena bāvarinā satthu santikaṃ pesito tissametteyyādīhi saddhiṃ bhagavantaṃ upasaṅkamitvā manasāva pañhe pucchitvā tesu vissajjitesu pasannacitto satthu santike pabbajitvā kammaṭṭhānaṃ gahetvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.52.7-11) –

> ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, āhutīnaṃ paṭiggahaṃ;
> Rathiyaṃ paṭipajjantaṃ, kapitthaṃ adadiṃ phalaṃ.
>
> ‘‘Ekanavutito kappe, yaṃ phalaṃ adadiṃ dadā;
> Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.
>
> ‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patto sīhanādaṃ nadanto **‘‘maraṇe me bhayaṃ natthī’’**ti gāthaṃ abhāsi.

20. Tattha **maraṇe**ti maraṇanimittaṃ maraṇahetu. **Me**ti mayhaṃ, bhayaṃ natthi ucchinnabhavamūlatāya parikkhīṇajātikattā. Anucchinnabhavamūlānañhi ‘‘kīdisī nu kho mayhaṃ āyatiṃ uppattī’’ti maraṇato bhayaṃ bhaveyya. **Nikantī**ti apekkhā taṇhā, sā natthi jīvite suparimadditasaṅkhāratāya upādānakkhandhānaṃ dukkhāsārakādibhāvena suṭṭhu upaṭṭhahanato. Evaṃbhūto cāhaṃ **sandehaṃ** sarīraṃ, sakaṃ vā dehaṃ dehasaṅkhātaṃ dukkhabhāraṃ **nikkhipissāmi** chaḍḍessāmi, nikkhipanto ca ‘‘‘iminā sarīrakena sādhetabbaṃ sādhitaṃ, idāni taṃ ekaṃsena chaḍḍanīyamevā’ti paññāvepullappattiyā **sampajāno** sativepullappattiyā **paṭissato** nikkhipissāmī’’ti. Imaṃ pana gāthaṃ vatvā thero jhānaṃ samāpajjitvā tadanantaraṃ parinibbāyīti.

Ajitattheragāthāvaṇṇanā niṭṭhitā.

Dutiyavaggavaṇṇanā niṭṭhitā.

3. Tatiyavaggo

1. Nigrodhattheragāthāvaṇṇanā

Nāhaṃ bhayassa bhāyāmīti āyasmato nigrodhattherassa gāthā. Kā uppatti? Ayaṃ kira ito aṭṭhārase kappasate brāhmaṇamahāsālakule nibbattitvā vayappatto kāmesu ādīnavaṃ nekkhamme ca ānisaṃsaṃ disvā gharabandhanaṃ pahāya araññāyatanaṃ pavisitvā aññatarasmiṃ sālavane paṇṇasālaṃ katvā tāpasapabbajaṃ pabbajitvā vanamūlaphalāhāro vasati. Tena samayena piyadassī nāma sammāsambuddho loke uppajjitvā sadevakassa lokassa dhammāmatavassena kilesasantāpaṃ nibbāpento ekadivasaṃ tāpase anukampāya taṃ sālavanaṃ pavisitvā nirodhasamāpattiṃ samāpanno. Tāpaso vanamūlaphalatthāya gacchanto bhagavantaṃ disvā pasannamānaso pupphitasāladaṇḍasākhāyo gahetvā sālamaṇḍapaṃ katvā taṃ sabbatthakameva sālapupphehi sañchādetvā bhagavantaṃ vanditvā pītisomanassavaseneva āhāratthāyapi agantvā namassamāno aṭṭhāsi. Satthā nirodhato vuṭṭhāya tassa anukampāya ‘‘bhikkhusaṅgho āgacchatū’’ti cintesi, ‘‘bhikkhusaṅghepi cittaṃ pasādessatī’’ti. Tāvadeva bhikkhusaṅgho āgato. So bhikkhusaṅghampi disvā pasannamānaso vanditvā añjaliṃ paggayha aṭṭhāsi. Satthā sitassa pātukaraṇāpadesena tassa bhāviniṃ sampattiṃ pakāsento dhammaṃ kathetvā pakkāmi saddhiṃ bhikkhusaṅghena. So tena puññakammena devamanussesuyeva saṃsaranto vivaṭṭūpanissayaṃ bahuṃ kusalaṃ upacinitvā imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇamahāsālakule nibbatti,

nigrodhotissa nāmaṃ ahosi. So jetavanapaṭiggahaṇadivase buddhānubhāvadassanena sañjātappasādo pabbajitvā vipassanaṃ ārabhitvā nacirasseva chaḷabhiññho ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.49.190-220) –

''Ajjhogāhetvā sālavanaṃ, sukato assamo mama;
Sālapupphehi sañchanno, vasāmi vipine tadā.

''Piyadassī ca bhagavā, sayambhū aggapuggalo;
Vivekakāmo sambuddho, sālavanamupāgami.

''Assamā abhinikkhamma, pavanaṃ agamāsahaṃ;
Mūlaphalaṃ gavesanto, āhindāmi vane tadā.

''Tatthaddasāsiṃ sambuddhaṃ, piyadassiṃ mahāyasaṃ;
Sunisinnaṃ samāpannaṃ, virocantaṃ mahāvane.

''Catudaṇḍe ṭhapetvāna, buddhassa uparī ahaṃ;
Maṇḍapaṃ sukataṃ katvā, sālapupphehi chādayiṃ.

''Sattāhaṃ dhārayitvāna, maṇḍapaṃ sālachāditaṃ;
Tattha cittaṃ pasādetvā, buddhaseṭṭhamavandahaṃ.

''Bhagavā tamhi samaye, vuṭṭhahitvā samādhito;
Yugamattaṃ pekkhamāno, nisīdi purisuttamo.

''Sāvako varuṇo nāma, piyadassissa satthuno;
Vasīsatasahassehi, upagacchi vināyakaṃ.

''Piyadassī ca bhagavā, lokajeṭṭho narāsabho;
Bhikkhusaṅghe nisīditvā, sitaṃ pātukarī jino.

''Anuruddho upaṭṭhāko, piyadassissa satthuno;
Ekaṃsaṃ cīvaraṃ katvā, apucchittha mahāmuniṃ.

''Ko nu kho bhagavā hetu, sitakammassa satthuno;
Kāraṇe vijjamānamhi, satthā pātukare sitaṃ.

''Sattāhaṃ sālacchadanaṃ, yo me dhāresi māṇavo;
Tassa kammaṃ saritvāna, sitaṃ pātukariṃ ahaṃ.

''Anokāsaṃ na passāmi, yattha puññaṃ vipaccati;
Devaloke manusse vā, okāsova na sammati.

''Devaloke vasantassa, puññakammasamaṅgino;
Yāvatā parisā tassa, sālacchannā bhavissati.

''Tattha dibbehi naccehi, gītehi vāditehi ca;
Ramissati sadā santo, puññakammasamāhito.

''Yāvatā parisā tassa, gandhagandhī bhavissati;

Sālassa pupphavasso ca, pavassissati tāvade.

‘‘Tato cutoyaṃ manujo, mānusaṃ āgamissati;
Idhāpi sālacchadanaṃ, sabbakālaṃ dharissati.

‘‘Idha naccañca gītañca, sammatāḷasamāhitaṃ;
Parivāressanti maṃ niccaṃ, buddhapūjāyidaṃ phalaṃ.

‘‘Uggacchante ca sūriye, sālavassaṃ pavassate;
Puññakammena saṃyuttaṃ, vassate sabbakālikaṃ.

‘‘Aṭṭhārase kappasate, okkākakulasambhavo;
Gotamo nāma nāmena, satthā loke bhavissati.

‘‘Tassa dhamme sudāyādo, oraso dhammanimmito;
Sabbāsave pariññāya, nibbāyissatināsavo.

‘‘Dhammaṃ abhisamentassa, sālacchannaṃ bhavissati;
Citake jhāyamānassa, chadanaṃ tattha hessati.

‘‘Vipākaṃ kittayitvāna, piyadassī mahāmuni;
Parisāya dhammaṃ desesi, tappento dhammavuṭṭhiyā.

‘‘Tiṃsakappāni devesu, devarajjamakārayiṃ;
Saṭṭhi ca sattakkhattuñca, cakkavattī ahosahaṃ.

‘‘Devalokā idhāgantvā, labhāmi vipulaṃ sukhaṃ;
Idhāpi sālacchadanaṃ, maṇḍapassa idaṃ phalaṃ.

‘‘Ayaṃ pacchimako mayhaṃ, carimo vattate bhavo;
Idhāpi sālacchadanaṃ, hessati sabbakālikaṃ.

‘‘Mahāmuniṃ tosayitvā, gotamaṃ sakyapuṅgavaṃ;
Pattomhi acalaṃ ṭhānaṃ, hitvā jayaparājayaṃ.

‘‘Aṭṭhārase kappasate, yaṃ buddhamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

‘‘Svāgataṃ vata me āsi, buddhaseṭṭhassa santike;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsana’’nti.

Evaṃ pana chaḷabhiñño hutvā phalasukhena vītināmento sāsanassa niyyānikabhāvavibhāvanatthaṃ aññābyākaraṇavasena **‘‘nāhaṃ bhayassa bhāyāmī’’**ti gāthaṃ abhāsi.

21. Tattha bhāyanti etasmāti **bhayaṃ,** jātijarādi. **Bhayassā**ti nissakke sāmivacanaṃ, bhayato bhāyitabbanimittaṃ jātijarāmaraṇādinā hetunā nāhaṃ bhāyāmīti attho. Tattha kāraṇamāha **''satthā no amatassa kovido''**ti. Amhākaṃ satthā amate kusalo veneyyānaṃ amatadāne cheko. **Yattha bhayaṃ nāvatiṭṭhatī**ti yasmiṃ nibbāne yathāvuttaṃ bhayaṃ na tiṭṭhati okāsaṃ na labhati. **Tenā**ti tato nibbānato. **Vajantī**ti abhayaṭṭhānameva gacchanti. Nibbānañhi abhayaṭṭhānaṃ nāma. Kena pana vajantīti āha **''maggena vajanti bhikkhavo''**ti, aṭṭhaṅgikena ariyamaggena satthu ovādakaraṇā bhikkhū saṃsāre bhayassa ikkhanakāti attho. **Yatthā**ti vā yaṃ nimittaṃ yassa ariyamaggassa adhigamahetu attānuvādādikaṃ pañcavīsatividhampi bhayaṃ nāvatiṭṭhati patiṭṭhaṃ na labhati, tena ariyena maggena vajanti abhayaṭṭhānaṃ satthu sāsane bhikkhū, tena maggena ahampi gato, tasmā nāhaṃ bhayassa bhāyāmīti thero aññaṃ byākāsi.

Nigrodhattheragāthāvaṇṇanā niṭṭhitā.

2. Cittakattheragāthāvaṇṇanā

Nīlāsugīvāti āyasmato cittakattherassa gāthā. Kā uppatti? So kira padumuttarabuddhakālato paṭṭhāya vivaṭṭūpanissayaṃ kusalaṃ ācinanto ito ekanavute kappe manussayoniyaṃ nibbattitvā viññuttaṃ patto vipassiṃ bhagavantaṃ passitvā pasannamānaso pupphehi pūjaṃ katvā vanditvā ''santadhammena nāma ettha bhavitabba''nti satthari nibbāne ca adhimucci. So tena puññakammena tato cuto tāvatiṃsabhavane nibbatto aparāparaṃ puññāni katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde rājagahe vibhavasampannassa brāhmaṇassa putto hutvā nibbatti **cittako** nāma nāmena. So bhagavati rājagahaṃ gantvā veḷuvane viharante satthāraṃ upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā cariyānukūlaṃ kammaṭṭhānaṃ gahetvā araññāyatanaṃ pavisitvā bhāvanānuyutto jhānaṃ nibbattetvā jhānapādakaṃ vipassanaṃ vaḍḍhetvā nacireneva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.50.1-7) –

''Kaṇikāraṃva jotantaṃ, nisinnaṃ pabbatantare;
Addasaṃ virajaṃ buddhaṃ, vipassiṃ lokanāyakaṃ.

''Tīṇi kiṅkaṇipupphāni, paggayha abhiropayiṃ;
Sambuddhaṃ abhipūjetvā, gacchāmi dakkhiṇāmukho.

''Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsaṃ agacchahaṃ.

''Ekanavute ito kappe, yaṃ buddhamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā satthāraṃ vandituṃ rājagahaṃ upagato tattha bhikkhūhi ''kiṃ, āvuso, araññe appamatto vihāsī''ti puṭṭho attano appamādavihāranivedanena aññaṃ byākaronto **''nīlāsugīvā''**ti gāthaṃ abhāsi.

22. Tattha **nīlāsugīvā**ti nīlasugīvā, gāthāsukhatthañhettha dīgho kato, rājivantatāya sundarāya gīvāya samannāgatoti attho. Te yebhuyyena ca nīlavaṇṇatāya **nīlā**. Sobhanakaṇṭhatāya **sugīvā. Sikhino**ti matthake jātāya sikhāya sassirikabhāvena **sikhino. Morā**ti mayūrā. **Kārambhiya**nti kārambarukkhe. **Kārambhiya**nti vā tassa vanassa nāmaṃ. Tasmā kārambhiyanti kārambhanāmake vaneti attho. **Abhinadantī**ti pāvussakāle meghagajjitaṃ sutvā kekāsaddaṃ karontā utusampadāsiddhena sarena haṃsādike abhibhavantā viya nadanti. **Te**ti te morā. **Sītavātakīḷitā**ti sītena meghavātena sañjātakīḷitā madhuravassitaṃ vassantā. **Sutta**nti bhattasammadavinodanatthaṃ sayitaṃ, kāyakilamathapaṭipassambhanāya vā anuññātavelāyaṃ supantaṃ. **Jhāya**nti samathavipassanājhānehi

jhāyanasīlaṃ bhāvanānuyuttaṃ. **Nibodhentī**ti pabodhenti. ''Imepi nāma niddaṃ anupagantvā jāgarantā attanā kattabbaṃ karonti, kimaṅgaṃ panāha''nti evaṃ sampajaññuppādanena sayanato vuṭṭhāpentīti adhippāyo.

Cittakattheragāthāvaṇṇanā niṭṭhitā.

3. Gosālattheragāthāvaṇṇanā

Ahaṃ kho veḷugumbasminti āyasmato gosālattherassa gāthā. Kā uppatti? Sopi purimabuddhesu katādhikāro tattha tattha vivaṭṭūpanissayaṃ kusalaṃ ācinanto ito ekanavute kappe aññatarasmiṃ pabbate rukkhasākhāyaṃ olambamānaṃ paccekabuddhassa paṃsukūlacīvaraṃ disvā ''arahaddhajo vatāya''nti pasannacitto pupphehi pūjehi. So tena puññakammena tāvatiṃsabhavane nibbatto. Tato paṭṭhāya devamanussesuyeva saṃsaranto imasmiṃ buddhuppāde magadharaṭṭhe ibbhakule nibbatto **gosālo** nāma nāmena. Soṇena pana koṭikaṇṇena kataparicayattā tassa pabbajitabhāvaṃ sutvā ''sopi nāma mahāvibhavo pabbajissati, kimaṅgaṃ panāha''nti sañjātasaṃvego bhagavato santike pabbajitvā cariyānukūlaṃ kammaṭṭhānaṃ gahetvā sappāyaṃ vasanaṭṭhānaṃ gavesanto attano jātagāmassa avidūre ekasmiṃ sānupabbate vihāsi. Tassa mātā divase divase bhikkhaṃ deti. Athekadivasaṃ gāmaṃ piṇḍāya paviṭṭhassa mātā madhusakkharābhisaṅkhataṃ pāyāsaṃ adāsi. So taṃ gahetvā tassa pabbatassa chāyāyaṃ aññatarassa veḷugumbassa mūle nisīditvā paribhuñjitvā dhovitapattapāṇī vipassanaṃ ārabhi. Bhojanasappāyalābhena kāyacittānaṃ kallatāya samāhito udayabbayañāṇādike tikkhe sūre vahante appakasireneva vipassanaṃ ussukkāpetvā maggapaṭipāṭiyā bhāvanaṃ matthakaṃ pāpento saha paṭisambhidāhi arahattaṃ sacchākāsi. Tena vuttaṃ **apadāne** (apa. thera 2.50.8-14) –

''Himavantassa avidūre, udaṅgaṇo nāma pabbato;
Tatthaddasaṃ paṃsukūlaṃ, dumaggamhi vilambitaṃ.

''Tīṇi kiṅkaṇipupphāni, ocinitvānahaṃ tadā;
Heṭṭhā pahaṭṭhena cittena, paṃsukūlaṃ apūjayiṃ.

''Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsaṃ agacchahaṃ.

''Ekanavute ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, pūjitvā arahaddhajaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana adhigantvā diṭṭhadhammasukhavihāratthaṃ pabbatasānumeva gantukāmo attano paṭipattiṃ pavedento **''ahaṃ kho veḷugumbasmi''**nti gāthaṃ abhāsi.

23. Tattha **veḷugumbasmi**nti veḷugacchassa samīpe, tassa chāyāyaṃ. **Bhutvāna madhupāyasa**nti madhupasittapāyāsaṃ bhuñjitvā. **Padakkhiṇa**nti padakkhiṇaggāhena, satthu ovādassa sammā sampaṭicchanenāti attho. **Sammasanto khandhānaṃ udayabbaya**nti pañcannaṃ upādānakkhandhānaṃ udayabbayañca vipassanto, yadipi idāni katakicco, phalasamāpattiṃ pana samāpajjituṃ vipassanaṃ paṭṭhapentoti adhippāyo. **Sānuṃ paṭigamissāmī**ti pubbe mayā vutthapabbatasānumeva uddissa gacchissāmi. **Vivekamanubrūhaya**nti paṭipassaddhivivekaṃ phalasamāpattikāyavivekañca paribrūhayanto, tassa vā paribrūhanahetu gamissāmīti. Evaṃ pana vatvā thero tattheva gato, ayameva ca imassa therassa aññābyākaraṇagāthā ahosi.

Gosālattheragāthāvaṇṇanā niṭṭhitā.

4. Sugandhattheragāthāvaṇṇanā

Anuvassiko pabbajitoti āyasmato sugandhattherassa gāthā. Kā uppatti? So kira ito dvānavute kappe tissassa nāma sammāsambuddhassa kāle manussayoniyaṃ nibbattitvā viññutaṃ patto migabyadhanena araññe vicarati. Satthā tassa anukampāya padavaḷañjaṃ dassetvā gato. So satthu padacetiyāni disvā purimabuddhesu katādhikāratāya ''sadevake loke aggapuggalassa imāni padānī''ti pītisomanassajāto koraṇḍakapupphāni gahetvā pūjaṃ katvā cittaṃ pasādesi. So tena puññakammena devaloke nibbattitvā tato cuto aparāparaṃ puññāni katvā devamanussesu saṃsaranto kassapassa bhagavato kāle kuṭumbiko hutvā satthu bhikkhusaṅghassa ca mahādānaṃ pavattetvā gandhakuṭiṃ mahagghagositacandanaṃ pisitvā tena paribhaṇḍaṃ katvā patthanaṃ paṭṭhapesi – ''nibbattanibbattaṭṭhāne mayhaṃ sarīraṃ evaṃsugandhaṃ hotū''ti. Evaṃ aññānipi tattha tattha bhave bahūni puññakammāni katvā sugatīsu eva parivattamāno imasmiṃ buddhuppāde sāvatthiyaṃ vibhavasampannassa brāhmaṇassa gehe nibbatti. Nibbattassa ca tassa mātukucchigatakālato paṭṭhāya mātu sarīraṃ sakalampi gehaṃ surabhigandhaṃ vāyati. Jātadivase pana visesato paramasugandhaṃ sāmantagehesupi vāyateva. Tassa mātāpitaro ''amhākaṃ putto attanāva attano nāmaṃ gahetvā āgato''ti **sugandho**tveva nāmaṃ akaṃsu. So anupubbena vayappatto mahāselattheraṃ disvā tassa santike dhammaṃ sutvā pabbajitvā vipassanāya kammaṃ karonto sattāhabbhantare eva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.50.15-24) –

''Vanakammiko pure āsiṃ, pitumātumatenahaṃ;
Pasumārena jīvāmi, kusalaṃ me na vijjati.

''Mama āsayasāmantā, tisso lokagganāyako;
Padāni tīṇi dassesi, anukampāya cakkhumā.

''Akkante ca pade disvā, tissanāmassa satthuno;
Haṭṭho haṭṭhena cittena, pade cittaṃ pasādayiṃ.

''Koraṇḍaṃ pupphitaṃ disvā, pādapaṃ dharaṇīruhaṃ;
Sakosakaṃ gahetvāna, padaseṭṭhaṃ apūjayiṃ.

''Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

''Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ;
Koraṇḍakachavī homi, suppabhāso bhavāmahaṃ.

''Dvenavute ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, padapūjāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā aññaṃ byākaronto **''anuvassiko pabbajito''**ti imaṃ gāthaṃ abhāsi.

24. Tattha **anuvassiko**ti anugato upagato vassaṃ anuvasso, anuvassova anuvassiko. **Pabbajito**ti pabbajjaṃ upagato, pabbajito hutvā upagatavassamatto ekavassikoti attho. Atha vā anugataṃ pacchāgataṃ apagataṃ vassaṃ anuvassaṃ, taṃ assa atthīti anuvassiko. Yassa pabbajitassa vassaṃ aparipuṇṇatāya na gaṇanūpagataṃ, so evaṃ vutto, tasmā avassikoti vuttaṃ hoti. **Passa dhammasudhammata**nti tava satthu dhammassa sudhammabhāvaṃ svākkhātataṃ ekantaniyyānikataṃ passa, yattha anuvassiko tuvaṃ pabbajito. Pubbenivāsañāṇaṃ dibbacakkhuñāṇaṃ āsavakkhayañāṇanti **tisso vijjā** tayā **anuppattā** sacchikatā, tato eva **kataṃ buddhassa sāsanaṃ** sammāsambuddhassa sāsanaṃ anusiṭṭhi ovādo anusikkhitoti katakiccataṃ nissāya pītisomanassajāto thero attānaṃ paraṃ viya katvā vadatīti.

Sugandhattheragāthāvaṇṇanā niṭṭhitā.

5. Nandiyattheragāthāvaṇṇanā

Obhāsajātanti āyasmato nandiyattherassa gāthā. Kā uppatti? So kira padumuttarassa bhagavato kāle satthari parinibbute cetiye candanasārena vedikaṃ kāretvā uḷāraṃ pūjāsakkāraṃ pavattesi. Tato paṭṭhāya ajjhāsayasampanno hutvā tattha tattha vivaṭṭūpanissayaṃ bahuṃ puññakammaṃ ācinitvā devesu ca manussesu ca saṃsaranto imasmiṃ buddhuppāde kapilavatthusmiṃ sakyarājakule nibbatti. Tassa mātāpitaro nandiṃ janento jātoti **nandiyo**ti nāmaṃ akaṃsu. So vayappatto anuruddhādīsu satthu santike pabbajantesu sayampi pabbajitvā vipassanāya kammaṃ karonto katādhikāratāya nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.15.15-20) –

> ‘‘Padumuttaro nāma jino, lokajeṭṭho narāsabho;
> Jalitvā aggikhandhova, sambuddho parinibbuto.
>
> ‘‘Nibbute ca mahāvīre, thūpo vitthāriko ahu;
> Dūratova upaṭṭhenti, dhātugehavaruttame.
>
> ‘‘Pasannacitto sumano, akaṃ candanavedikaṃ;
> Dissati thūpakhandho ca, thūpānucchaviko tadā.
>
> ‘‘Bhave nibbattamānamhi, devatte atha mānuse.
> Omattaṃ me na passāmi, pubbakammassidaṃ phalaṃ.
>
> ‘‘Pañcadasakappasate, ito aṭṭha janā ahuṃ;
> Sabbe samattanāmā te cakkavattī mahabbalā.
>
> ‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā anuruddhattherādīhi saddhiṃ pācīnavaṃsamigadāye viharante imasmiṃ there ekadivasaṃ māro pāpimā bhiṃsāpetukāmo tassa bheravarūpaṃ dasseti. Thero taṃ ‘‘māro aya’’nti ñatvā ‘‘pāpima, ye māradheyyaṃ vītivattā, tesaṃ tava kiriyā kiṃ karissati, tatonidānaṃ pana tvaṃ eva vighātaṃ anatthaṃ pāpuṇissasī’’ti dassento **‘‘obhāsajātaṃ phalaga’’**nti gāthaṃ abhāsi.

25. Tattha **obhāsajāta**nti ñāṇobhāsena jātobhāsaṃ aggamaggañāṇassa adhigatattā. Tena anavasesato kilesandhakārassa vihataviddhaṃsitabhāvato ativiya pabhassaranti attho. **Phalaga**nti phalaṃ gataṃ upagataṃ, aggaphalañāṇasahitanti adhippāyo. **Citta**nti khīṇāsavassa cittaṃ sāmaññena vadati. Tenāha **‘‘abhiṇhaso’’**ti. Tañhi nirodhaninnatāya khīṇāsavānaṃ niccakappaṃ arahattaphalasamāpattisamāpajjanato ‘‘phalena sahita’’nti vattabbataṃ arahati. **Tādisa**nti tathārūpaṃ, arahantanti attho. **Āsajjā**ti visodhetvā paribhuyya. **Kaṇhā**ti māraṃ ālapati, so hi kaṇhakammattā kaṇhābhijātitāya ca ‘‘kaṇho’’ti vuccati. **Dukkhaṃ nigacchasī**ti idha kucchianuppavesādinā niratthakaṃ kāyaparissamaṃ dukkhaṃ, samparāye ca appatikāraṃ apāyadukkhaṃ upagamissasi pāpuṇissasi. Taṃ sutvā māro ‘‘jānāti maṃ samaṇo’’ti tatthevantaradhāyīti.

Nandiyattheragāthāvaṇṇanā niṭṭhitā.

6. Abhayattheragāthāvaṇṇanā

Sutvā subhāsitaṃ vācanti āyasmato abhayattherassa gāthā. Kā uppatti? So kira padumuttarassa bhagavato sāsane pabbajitvā dhammakathiko hutvā dhammakathanakāle paṭhamaṃ catūhi gāthāhi bhagavantaṃ abhitthavitvā pacchā dhammaṃ kathesi. Tenassa puññakammabalena kappānaṃ satasahassaṃ apāyapaṭisandhi nāma nāhosi. Tathā hi vuttaṃ –

''Abhitthavitvā padumuttaraṃ jinaṃ, pasannacitto abhayo sayambhuṃ;
Na gacchi kappāni apāyabhūmiṃ, satasahassāni uḷārasaddho''ti. (apa. thera 2.55.221)

Khettasampattiyādīhi tassa ca pubbapacchimasanniṭṭhānacetanānaṃ ativiya uḷārabhāvena so aparimeyyo puññābhisando kusalābhisando tādiso ahosi. ''Acintiye pasannānaṃ, vipāko hoti acintiyo''ti (apa. thera 1.1.82) hi vuttaṃ. Tattha tattha hi bhave upacitaṃ puññaṃ tassa upatthambhakamahosi. Tathā hi so vipassissa bhagavato ketakapupphehi pūjamakāsi. Evaṃ uḷārehi puññavisesehi sugatīsu eva saṃsaranto imasmiṃ buddhuppāde rañño bimbisārassa putto hutvā nibbatti. **Abhayo**tissa nāmaṃ ahosi. Tassa uppatti parato āvi bhavissati. So nigaṇṭhena nāṭaputtena ubhatokoṭikaṃ pañhaṃ sikkhāpetvā ''imaṃ pañhaṃ pucchitvā samaṇassa gotamassa vādaṃ āropehī''ti vissajjito bhagavantaṃ upasaṅkamitvā taṃ pañhaṃ pucchitvā tassa pañhassa anekaṃsabyākaraṇabhāve bhagavatā kathite nigaṇṭhānaṃ parājayaṃ, satthu ca sammāsambuddhabhāvaṃ viditvā upāsakattaṃ paṭivedesi. Tato raññe bimbisāre kālaṅkate sañjātasaṃvego sāsane pabbajitvā tālacchiggaḷūpamasuttadesanāya sotāpanno hutvā puna vipassanaṃ ārabhitvā arahattaṃ sacchākāsi. Tena vuttaṃ **apadāne** (apa. thera 2.52.17-22) –

''Vinatānadiyā tīre, vihāsi purisuttamo;
Addasaṃ virajaṃ buddhaṃ, ekaggaṃ susamāhitaṃ.

''Madhugandhassa pupphena, ketakassa ahaṃ tadā;
Pasannacitto sumano, buddhaseṭṭhamapūjayiṃ.

''Ekanavute ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā attano paṭipattikittanena aññaṃ byākaronto **''sutvā subhāsitaṃ vāca''**nti gāthaṃ abhāsi.

26. Tattha **sutvā**ti sotaṃ odahitvā, sotadvārānusārena upadhāretvā. **Subhāsita**nti suṭṭhu bhāsitaṃ, sammadeva bhāsitaṃ, sammāsambuddhabhāvato mahākāruṇikatāya ca kiñci avisaṃvādetvā yathādhippetassa atthassa ekantato sādhanavasena bhāsitaṃ catusaccavibhāvanīyadhammakathaṃ. Na hi saccavinimuttā bhagavato dhammadesanā atthi. **Buddhassā**ti sabbaññubuddhassa. **Ādiccabandhuno**ti ādiccavaṃse sambhūtattā ādicco bandhu etassāti ādiccabandhu, bhagavā. Tassa ādiccabandhuno. Ādiccassa vā bandhūti ādiccabandhu, bhagavā. Tassa bhagavato orasaputtabhāvato. Tenāha bhagavā –

''Yo andhakāre tamasī pabhaṅkaro, verocano maṇḍalī uggatejo;
Mā rāhu gilī caramantalikkhe, pajaṃ mamaṃ rāhu pamuñca sūriya''nti. (saṃ. ni. 1.91);

Paccabyadhinti paṭivijjhiṃ. **Hī**-ti nipātamattaṃ. **Nipuṇa**nti saṇhaṃ paramasukhumaṃ, nirodhasaccaṃ, catusaccameva vā. **Hī**-ti vā hetuatthe nipāto. Yasmā paccabyadhiṃ nipuṇaṃ catusaccaṃ, tasmā na dāni kiñci paṭivijjhitabbaṃ atthīti attho. Yathā kiṃ paṭivijjhīti āha **''vālaggaṃ usunā yathā''**ti. Yathā sattadhā bhinnassa vālassa koṭiṃ susikkhito kusalo issāso usunā kaṇḍena avirajjhanto vijjheyya, evaṃ paccabyadhiṃ nipuṇaṃ ariyasaccanti yojanā.

Abhayattheragāthāvaṇṇanā niṭṭhitā.

7. Lomasakaṅgiyattheragāthāvaṇṇanā

Dabbaṃ kusanti āyasmato lomasakaṅgiyattherassa gāthā. Kā uppatti? So kira ito ekanavute kappe vipassiṃ bhagavantaṃ passitvā pasannamānaso nānāpupphehi pūjetvā tena puññakammena devaloke nibbatto puna aparāparaṃ puññāni katvā sugatīsuyeva saṃsaranto kassapassa bhagavato sāsane

pabbajitvā samaṇadhammaṃ karoti. Tena ca samayena satthārā bhaddekarattapaṭipadāya kathitāya aññataro bhikkhu bhaddekarattasuttavasena tena sākacchaṃ karoti. So taṃ na sampāyāsi. Asampāyanto ‘‘ahaṃ anāgate tuyhaṃ bhaddekarattaṃ kathetuṃ samattho bhaveyya’’nti paṇidhānaṃ akāsi, itaro ‘‘puccheyya’’nti. Etesu paṭhamo ekaṃ buddhantaraṃ devamanussesu saṃsaritvā amhākaṃ bhagavato kāle kapilavatthusmiṃ sākiyarājakule nibbatti. Tassa sukhumālabhāvena soṇassa viya pādatalesu lomāni jātāni, tenassa **lomasakaṅgiyo**ti nāmaṃ ahosi. Itaro devaloke nibbattitvā **candano**ti paññāyittha. Lomasakaṅgiyo anuruddhādīsu sakyakumāresu pabbajantesu pabbajituṃ na icchi. Atha naṃ saṃvejetuṃ candano devaputto upasaṅkamitvā bhaddekarattaṃ pucchi. Itaro ‘‘na jānāmī’’ti. Puna devaputto ‘‘atha kasmā tayā ‘bhaddekarattaṃ katheyya’nti saṅgaro kato, idāni pana nāmamattampi na jānāsī’’ti codesi. Itaro tena saddhiṃ bhagavantaṃ upasaṅkamitvā, ‘‘mayā kira, bhante, pubbe ‘imassa bhaddekarattaṃ kathessāmī’ti saṅgaro kato’’ti pucchi. Bhagavā ‘‘āma, kulaputta, kassapassa bhagavato kāle tayā evaṃ kata’’nti āha. Svāyamattho uparipaṇṇāsake āgatanayena vitthārato veditabbo. Atha lomasakaṅgiyo ‘‘tena hi, bhante, pabbājetha ma’’nti āha. Bhagavā ‘‘na, kho, tathāgatā mātāpitūhi ananuññātaṃ puttaṃ pabbājentī’’ti paṭikkhipi. So mātu santikaṃ gantvā ‘‘anujānāhi maṃ, amma, pabbajituṃ, pabbajissāmaha’’nti vatvā, mātarā ‘‘tāta, sukhumālo tvaṃ kathaṃ pabbajissasī’’ti vutte, ‘‘attano parissayasahanabhāvaṃ pakāsento **‘‘dabbaṃ kusaṃ poṭakila’’**nti gāthaṃ abhāsi.

27. Tattha **dabba**nti dabbatiṇamāha, yaṃ ‘‘saddulo’’tipi vuccati. **Kusa**nti kusatiṇaṃ, yo ‘‘kāso’’ti vuccati. **Poṭakila**nti sakaṇṭakaṃ akaṇṭakañca gacchaṃ. Idha pana sakaṇṭakameva adhippetaṃ. Usīrādīni suviññeyyāni. Dabbādīni tiṇāni bīraṇatiṇāni pādehi akkantassāpi dukkhajanakāni gamanantarāyakarāni ca, tāni ca panāhaṃ **urasā panudissāmi** urasāpi apanessāmi. Evaṃ apanento taṃ nimittaṃ dukkhaṃ sahanto araññāyatane gumbantaraṃ pavisitvā samaṇadhammaṃ kātuṃ sakkhissāmi. Ko pana vādo pādehi akkamaneti dasseti. **Vivekamanubrūhaya**nti kāyavivekaṃ cittavivekaṃ upadhivivekañca anubrūhayanto. Gaṇasaṅgaṇikañhi pahāya kāyavivekaṃ anubrūhayantasseva aṭṭhatiṃsāya ārammaṇesu yattha katthaci cittaṃ samādahantassa cittaviveko, na saṅgaṇikāratassa. Samāhitasseva vipassanāya kammaṃ karontassa samathavipassanañca yuganaddhaṃ karontassa kilesānaṃ khepanena upadhivivekādhigamo, na asamāhitassa. Tena vuttaṃ ‘‘vivekamanubrūhayanti kāyavivekaṃ cittavivekaṃ upadhivivekañca anubrūhayanto’’ti. Evaṃ pana puttena vutte mātā ‘‘tena hi, tāta, pabbajā’’ti anujāni. So bhagavantaṃ upasaṅkamitvā pabbajjaṃ yāci. Taṃ satthā pabbājesi. Taṃ pabbajitvā katapubbakiccaṃ kammaṭṭhānaṃ gahetvā araññaṃ pavisantaṃ bhikkhū āhaṃsu – ‘‘āvuso, tvaṃ sukhumālo kiṃ sakkhissasi araññe vasitu’’nti. So tesampi tameva gāthaṃ vatvā araññaṃ pavisitvā bhāvanaṃ anuyuñjanto nacirasseva chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.52.23-27) –

‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, āhutīnaṃ paṭiggahaṃ;
Rathiyaṃ paṭipajjantaṃ, nānāpupphehi pūjayiṃ.

‘‘Ekanavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā thero aññaṃ byākaronto taṃyeva gāthaṃ abhāsīti.

Lomasakaṅgiyattheragāthāvaṇṇanā niṭṭhitā.

8. Jambugāmiyaputtattheragāthāvaṇṇanā

Kacci no vatthapasutoti āyasmato jambugāmiyaputtattherassa gāthā. Kā uppatti? So kira purimabuddhesu katādhikāro hutvā tattha tattha vivaṭṭūpanissayaṃ kusalaṃ ācinanto ito ekatiṃse kappe vessabhussa bhagavato kāle ekadivasaṃ kiṃsukāni pupphāni disvā tāni pupphāni gahetvā buddhaguṇe anussaranto bhagavantaṃ uddissa ākāse khipanto pūjesi. So tena puññakammena tāvatiṃsesu nibbatto. Tato paraṃ puññāni katvā aparāparaṃ devamanussesu saṃsaranto imasmiṃ buddhuppāde campāyaṃ

jambugāmiyassa nāma upāsakassa putto hutvā nibbatti. Tena puññakammena tāvatiṃsesu nibbatto. Tato paraṃ puññāni katvā aparāparaṃ devamanussesu saṃsaranto imasmiṃ buddhuppāde campāyaṃ jambugāmiyassa nāma upāsakassa putvā nibbatti. Tenassa **jambugāmiyaputto**tveva samaññā ahosi. So vayappatto bhagavato santike dhammaṃ sutvā paṭiladdhasaṃvego pabbajitvā katapubbakicco kammaṭṭhānaṃ gahetvā sākete añjanavane vasati. Athassa pitā ''kiṃ nu kho mama putto sāsane abhirato viharati, udāhu no''ti vīmaṃsanatthaṃ **''kacci no vatthapasuto''**ti gāthaṃ likhitvā pesesi. So taṃ vācetvā, ''pitā me pamādavihāraṃ āsaṅkati, ahañca ajjāpi puthujjanabhūmiṃ nātivatto''ti saṃvegajāto ghaṭento vāyamanto nacirasseva chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.50.25-30) –

''Kiṃsukaṃ pupphitaṃ disvā, paggahetvāna añjaliṃ;
Buddhaseṭṭhaṃ saritvāna, ākāse abhipūjayiṃ.

''Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

''Ekatiṃse ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā ñātīnaṃ vasananagaraṃ gantvā sāsanassa niyyānikabhāvaṃ pakāsento iddhipāṭihāriyaṃ dassesi. Taṃ disvā ñātakā pasannamānasā bahū saṅghārāme kāresuṃ. Theropi sakapitarā pesitaṃ gāthaṃ aṅkusaṃ katvā ghaṭento vāyamanto arahattaṃ sacchākāsi. Aññaṃ byākarontopi pitupūjanatthaṃ **''kacci no vatthapasuto''**ti tameva gāthaṃ abhāsi.

28. Tattha **kaccī**ti pucchāyaṃ nipāto. **No**ti paṭisedhe. **Vatthapasuto**ti vatthe pasuto vatthapasuto, cīvaramaṇḍanābhirato. Nidassanamattañcetaṃ pattamaṇḍanādicāpallapaṭikkhepassāpi adhippetattā. ''Kacci na vatthapasuto''tipi pāṭho, so evattho. **Bhūsanārato**ti attabhāvavibhūsanāya rato abhirato, yathekacce pabbajitvāpi capalā kāyadaḷhibahulā cīvarādiparikkhārassa attano sarīrassa ca maṇḍanavibhūsanaṭṭhānāya yuttā honti. Kimeva parikkhārapasuto bhūsanārato ca nāhosīti ayamettha padadvayassāpi attho. **Sīlamayaṃ gandha**nti akhaṇḍādibhāvāpādanena suparisuddhassa catubbidhassapi sīlassa vasena yvāyaṃ ''yo ca sīlavataṃ pajāti na itarā dussīlapajā, dussīlattāyeva dussilyamayaṃ duggandhaṃ vāyati, evaṃ tvaṃ duggandhaṃ avāyitvā kacci sīlamayaṃ gandhaṃ vāyasīti attho. Atha vā **netarā pajā**ti na itarā dussīlapajā, taṃ kacci na hoti, yato sīlamayaṃ gandhaṃ vāyasīti byatirekena sīlagandhavāyanameva vibhāveti.

Jambugāmiyaputtattheragāthāvaṇṇanā niṭṭhitā.

9. Hāritattheragāthāvaṇṇanā

Samunnamayamattānanti āyasmato hāritattherassa gāthā. Kā uppatti? So kira purimabuddhesu katādhikāro hutvā tattha tattha vivaṭṭūpanissayaṃ puññasambhāraṃ upacinanto ito ekatiṃse kappe sudassanaṃ nāma paccekasambuddhaṃ disvā pasannamānaso kuṭajapupphehi pūjaṃ katvā tena puññakammena sugatīsuyeva parivattento imasmiṃ buddhuppāde sāvatthinagare brāhmaṇamahāsālakule nibbatti. **Hārito**tissa nāmaṃ ahosi. Tassa vayappattassa mātāpitaro kularūpādīhi anucchavikaṃ kumārikaṃ brāhmaṇadhītaraṃ ānesuṃ. So tāya saddhiṃ bhogasukhaṃ anubhavanto ekadivasaṃ attano tassā ca rūpasampattiṃ oloketvā dhammatāya codiyamāno ''īdisaṃ nāma rūpaṃ nacirasseva jarāya maccunā ca abhippamaddīyatī''ti saṃvegaṃ paṭilabhi. Katipayadivasātikkameneva cassa bhariyaṃ kaṇhasappo ḍaṃsitvā māresi. So tena bhiyyosomattāya sañjātasaṃvego satthu santikaṃ gantvā dhammaṃ sutvā gharabandhane chinditvā pabbaji. Tassa ca cariyānukūlaṃ kammaṭṭhānaṃ gahetvā viharantassa kammaṭṭhānaṃ na sampajjati, cittaṃ ujugataṃ na hoti. So gāmaṃ piṇḍāya paviṭṭho aññataraṃ usukāraṃ usudaṇḍaṃ yante pakkhipitvā ujuṃ karontaṃ disvā ''ime acetanampi nāma ujuṃ

karonti, kasmā ahaṃ cittaṃ ujuṃ na karissāmī''ti cintetvā tatova paṭinivattitvā divāṭṭhāne nisinno vipassanaṃ ārabhi. Athassa bhagavā upari ākāse nisīditvā ovādaṃ dento **''samunnamayamattāna''**nti gāthaṃ abhāsi. Ayameva thero attānaṃ paraṃ viya ovadanto abhāsīti ca vadanti.

29. Tattha **samunnamaya**nti sammā unnamento, samāpattivasena kosajjapakkhe patituṃ adatvā tato uddharanto vīriyasamataṃ yojentoti attho. **Attāna**nti cittaṃ, atha vā **samunnamayā**ti kosajjapakkhato samunnamehi. **Ma**-kāro padasandhikaro. Hīnavīriyatāya tava cittaṃ kammaṭṭhānavīthiṃ nappaṭipajjati ce, taṃ vīriyārambhavasena sammā unnamehi, anonataṃ anapanataṃ karohīti adhippāyo. Evaṃ pana karonto **usukārova tejanaṃ. Cittaṃ ujuṃ karitvāna, avijjaṃ bhinda hāritā**ti. Yathā nāma usukāro kaṇḍaṃ īsakampi onataṃ apanatañca vijjhanto lakkhaṃ bhindanatthaṃ ujuṃ karoti, evaṃ kosajjapātato arakkhaṇena onataṃ uddhaccapātato arakkhaṇena apanataṃ vijjhanto appanāpattiyā cittaṃ ujuṃ karitvāna samāhitacitto vipassanaṃ ussukkāpetvā sīghaṃ aggamaggañāṇena avijjaṃ bhinda padālehīti. Taṃ sutvā thero vipassanaṃ vaḍḍhetvā nacireneva arahā ahosi. Tena vuttaṃ **apadāne** (apa. thera 1.35.39-43) –

''Himavantassāvidūre, vasalo nāma pabbato;
Buddho sudassano nāma, vasate pabbatantare.

''Pupphaṃ hemavantaṃ gayha, vehāsaṃ agamāsahaṃ;
Tatthaddasāsiṃ sambuddhaṃ, oghatiṇṇamanāsavaṃ.

''Pupphaṃ kuṭajamādāya, sīse katvānahaṃ tadā;
Buddhassa abhiropesiṃ, sayambhussa mahesino.

''Ekatiṃse ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, pupphapūjāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā aññaṃ byākarontopi tameva gāthaṃ abhāsi.

Hāritattheragāthāvaṇṇanā niṭṭhitā.

10. Uttiyattheragāthāvaṇṇanā

Ābādhe me samuppanneti āyasmato uttiyattherassa gāthā. Kā uppatti? So kira purimabuddhesu katādhikāro tattha tattha vivaṭṭūpanissayaṃ puññaṃ upacinanto ito catunavute kappe siddhatthassa bhagavato kāle candabhāgāya nadiyā mahārūpo susumāro hutvā nibbatto. So pāraṃ gantuṃ nadiyā tīraṃ upagataṃ bhagavantaṃ disvā pasannacitto pāraṃ netukāmo tīrasamīpe nipajji. Bhagavā tassa anukampāya piṭṭhiyaṃ pāde ṭhapesi. So haṭṭho udaggo pītivegena diguṇussāho hutvā sotaṃ chindanto sīghena javena bhagavantaṃ paratīraṃ nesi. Bhagavā tassa cittappasādaṃ oloketvā ''ayaṃ ito cuto devaloke nibbattitvā tato paṭṭhāya sugatīsuyeva saṃsaranto ito catunavute kappe amataṃ pāpuṇissatī''ti byākaritvā pakkāmi.

So tathā sugatīsuyeva paribbhamanto imasmiṃ buddhuppāde sāvatthiyaṃ aññatarassa brāhmaṇassa putto hutvā nibbatti **uttiyo** nāma nāmena. So vayappatto ''amataṃ pariyesissāmī''ti paribbājako hutvā vicaranto ekadivasaṃ bhagavantaṃ upasaṅkamitvā dhammaṃ sutvā sāsane pabbajitvāpi sīlādīnaṃ avisodhitattā visesaṃ nibbattetuṃ asakkonto aññe bhikkhū visesaṃ nibbattetvā aññaṃ byākaronte disvā satthāraṃ upasaṅkamitvā saṅkhepeneva ovādaṃ yāci. Satthāpi tassa ''tasmātiha tvaṃ, uttiya, ādimeva visodhehī''tiādinā (saṃ. ni. 5.369) saṅkhepeneva ovādaṃ adāsi. So tassa ovāde ṭhatvā vipassanaṃ ārabhi. Tassa āraddhavipassanassa ābādho uppajji. Uppanne pana ābādhe sañjātasaṃvego vīriyārambhavatthuṃ katvā vipassanāya kammaṃ karonto vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi.

Tena vuttaṃ **apadāne** (apa. thera 1.3.169-179) –

‘‘Candabhāgānadītīre, susumāro ahaṃ tadā;
Sagocarapasutohaṃ, naditittthaṃ agacchahaṃ.

‘‘Siddhattho tamhi samaye, sayambhū aggapuggalo;
Nadiṃ taritukāmo so, naditittthaṃ upāgami.

‘‘Upagate ca sambuddhe, ahampi tatthupāgamiṃ;
Upagantvāna sambuddhaṃ, imaṃ vācaṃ udīrayiṃ.

‘‘Abhirūha mahāvīra, tāressāmi ahaṃ tuvaṃ;
Pettikaṃ visayaṃ mayhaṃ, anukampa mahāmuni.

‘‘Mama uggajjanaṃ sutvā, abhirūhi mahāmuni;
Haṭṭho haṭṭhena cittena, tāresiṃ lokanāyakaṃ.

‘‘Nadiyā pārime tīre, siddhattho lokanāyako;
Assāsesi mamaṃ tattha, amataṃ pāpuṇissati.

‘‘Tamhā kāyā cavitvāna, devalokaṃ agacchahaṃ;
Dibbasukhaṃ anubhaviṃ, accharāhi purakkhato.

‘‘Sattakkhattuñca devindo, devarajjamakāsahaṃ;
Tīṇikkhattuṃ cakkavattī, mahiyā issaro ahuṃ.

‘‘Vivekamanuyuttohaṃ, nipako ca susaṃvuto;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

‘‘Catunnavutito kappe, tāresiṃ yaṃ narāsabhaṃ;
Duggatiṃ nābhijānāmi, taraṇāya idaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā attano sammā paṭipattiyā paripuṇṇākāravibhāvanamukhena aññaṃ byākaronto **‘‘ābādhe me samuppanne’’**ti gāthaṃ abhāsi.

30. Tattha **ābādhe me samuppanne**ti sarīrassa ābādhanato ‘‘ābādho’’ti laddhanāme visabhāgadhātukkhobhahetuke roge mayhaṃ sañjāte. **Sati me udapajjathā**ti ‘‘uppanno kho me ābādho, ṭhānaṃ kho panetaṃ vijjati, yadidaṃ ābādho vaḍḍheyya. Yāva panāyaṃ ābādho na vaḍḍhati, handāhaṃ vīriyaṃ ārabhāmi ‘appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā’’’ti vīriyārambhavatthubhūtā sati tasseva ābādhassa vasena dukkhāya vedanāya pīḷiyamānassa mayhaṃ udapādi. Tenāha **‘‘ābodho me samuppanno, kālo me nappamajjitu’’**nti. Evaṃ uppannañhi satiṃ aṅkusaṃ katvā ayaṃ thero arahattaṃ pattoti.

Uttiyattheragāthāvaṇṇanā niṭṭhitā.

Tatiyavaggavaṇṇanā niṭṭhitā.

4. Catutthavaggo

1. Gahvaratīriyattheragāthāvaṇṇanā

Phuṭṭho ḍaṃsehīti āyasmato gahvaratīriyattherassa gāthā. Kā uppatti? So kira purimabuddhesu katādhikāro ito ekatiṃse kappe sikhissa bhagavato kāle migaluddo hutvā araññe vicaranto addasa sikhiṃ bhagavantaṃ aññatarasmiṃ rukkhamūle devanāgayakkhānaṃ dhammaṃ desentaṃ, disvā pana pasannamānaso ''dhammo esa vuccatī''ti sare nimittaṃ aggahesi. So tena cittappasādena devaloke uppanno puna aparāparaṃ sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbattitvā ''aggidatto''ti laddhanāmo vayappatto bhagavato yamakapāṭihāriyaṃ disvā sañjātappasādo sāsane pabbajitvā kammaṭṭhānaṃ gahetvā gahvaratīre nāma araññaṭṭhāne vasati. Tenassa **gahvaratīrayo**ti samaññā ahosi. So vipassanaṃ vaḍḍhetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.52.44-50) –

> ''Migaluddo pure āsi, araññe vipine ahaṃ;
> Addasaṃ virajaṃ buddhaṃ, devasaṅghapurakkhataṃ.
>
> ''Catusaccaṃ pakāsentaṃ, desentaṃ, amataṃ padaṃ;
> Assosiṃ madhuraṃ dhammaṃ, sikhino lokabandhuno.
>
> ''Ghose cittaṃ pasādesiṃ, asamappaṭipuggale;
> Tattha cittaṃ pasādetvā, uttariṃ duttaraṃ bhavaṃ.
>
> ''Ekatiṃse ito kappe, yaṃ saññamalabhiṃ tadā;
> Duggatiṃ nābhijānāmi, ghosasaññāyidaṃ phalaṃ.
>
> ''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā bhagavantaṃ vanditvā sāvatthiyaṃ agamāsi. Tassa āgatabhāvaṃ sutvā ñātakā upagantvā mahādānaṃ pavattesuṃ. So katipayadivase vasitvā araññameva gantukāmo ahosi. Taṃ ñātakā, ''bhante, araññaṃ nāma ḍaṃsamakasādivasena bahuparissayaṃ, idheva vasathā''ti āhaṃsu. Taṃ sutvā thero ''araññavāsoyeva mayhaṃ ruccatī''ti vivekābhiratikittanamukhena aññaṃ byākaronto ''phuṭṭho ḍaṃsehī''ti gāthaṃ abhāsi.

31. Tattha **phuṭṭho ḍaṃsehi makasehī**ti ḍaṃsanasīlatāya ''ḍaṃsā''ti laddhanāmāhi andhakamakkhikāhi, makasanaññitehi ca sūcimukhapāṇehi phussito daṭṭhoti attho. **Araññasmi**nti ''pañcadhanusatikaṃ pacchima''nti (pārā. 654) vuttaaraññalakkhaṇayogato araññe. **Brahāvane**ti mahārukkhagacchagahanatāya mahāvane araññāniyaṃ. **Nāgo saṅgāmasīsevā**ti saṅgāmāvacaro hatthināgo viya saṅgāmamuddhani parasenāsampahāraṃ. ''Araññavāso nāma buddhādīhi vaṇṇito thomito''ti ussāhajāto **sato** satimā hutvā **tatra** tasmiṃ araññe, tasmiṃ vā ḍaṃsādisamphasse upaṭṭhite **adhivāsaye** adhivāseyya saheyya, ''ḍaṃsādayo maṃ ābādhentī''ti araññavāsaṃ na jaheyyāti attho.

Gahvaratīriyattheragāthāvaṇṇanā niṭṭhitā.

2. Suppiyattheragāthāvaṇṇanā

Ajaraṃ jīramānenāti āyasmato suppiyattherassa gāthā. Kā uppatti? So kira padumuttarassa bhagavato kāle kulagehe nibbattitvā tāpasapabbajjaṃ pabbajitvā araññāyatane vasanto tattha bhagavantaṃ disvā pasannamānaso phalāphalaṃ adāsi, tathā bhikkhusaṅghassa. So tena puññakammena devamanussesu saṃsaranto kassapassa sammāsambuddhassa kāle khattiyakule nibbattitvā anukkamena viññutaṃ patto kalyāṇamittasannissayena laddhasaṃvego sāsane pabbajitvā bahussuto ahosi. Jātimadena sutamadena ca attānaṃ ukkaṃsento pare ca vambhento vihāsi. So imasmiṃ buddhuppāde tassa kammassa nissandena sāvatthiyaṃ paribhūtarūpe susānagopakakule nibbatti. **Suppiyo**tissa nāmaṃ ahosi. Atha viññutaṃ patto attano sahāyabhūtaṃ sopākattheraṃ upasaṅkamitvā tassa santike dhammaṃ

sutvā paṭiladdhasaṃvego pabbajitvā sammāpaṭipattiṃ pūretvā **''ajaraṃ jīramānenā''**ti gāthaṃ abhāsi.

32. Tattha **ajara**nti jarārahitaṃ, nibbānaṃ sandhāyāha. Tañhi ajātattā natthi ettha jarā, etasmiṃ vā adhigate puggalassa sā natthīti jarābhāvahetutopi ajaraṃ nāma. **Jīramānenā**ti jīrantena, khaṇe khaṇe jaraṃ pāpuṇantena. **Tappamānenā**ti santappamānena, rāgādīhi ekādasahi aggīhi dayhamānena. **Nibbuti**nti yathāvuttasantāpābhāvato nibbutasabhāvaṃ nibbānaṃ. **Nimiya**nti parivatteyyaṃ cetāpeyyaṃ. **Paramaṃ santi**nti anavasesakilesābhisaṅkhārapariḷāhavūpasamadhammatāya uttamaṃ santiṃ. Catūhi yogehi ananubandhattā **yogakkhemaṃ**. Attano uttaritarassa kassaci abhāvato **anuttaraṃ**. Ayañhettha saṅkhepattho – khaṇe khaṇe jarāya abhibhuyyamānattā jīramānena, tathā rāgaggiādīhi santappamānena gato evaṃ aniccena dukkhena asārena sabbathāpi anupasantasabhāvena saupaddavena, tappaṭipakkhabhāvato ajaraṃ paramupasamabhūtaṃ kenaci anupaddutaṃ anuttaraṃ nibbānaṃ nimiyaṃ parivatteyyaṃ ''mahā vata me lābho mahā udayo hatthagato''ti. Yathā hi manussā yaṃ kiñci bhaṇḍaṃ parivattentā nirapekkhā gayhamānena sambahumānā honti, evamayaṃ thero pahitatto viharanto attano kāye ca jīvite ca nirapekkhataṃ, nibbānaṃ paṭipesitattañca pakāsento ''nimiyaṃ paramaṃ santiṃ, yogakkhemaṃ anuttara''nti vatvā tameva paṭipattiṃ paribrūhayanto vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.52.51-77) –

''Varuṇo nāma nāmena, brāhmaṇo mantapāragū;
Chaḍḍetvā dasa puttāni, vanamajjhogahiṃ tadā.

''Assamaṃ sukataṃ katvā, suvibhattaṃ manoramaṃ;
Paṇṇasālaṃ karitvāna, vasāmi vipine ahaṃ.

''Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Mamuddharitukāmo so, āgacchi mama assamaṃ.

''Yāvatā vanasaṇḍamhi, obhāso vipulo ahu;
Buddhassa ānubhāvena, pajjalī vipinaṃ tadā.

''Disvāna taṃ pāṭihīraṃ, buddhaseṭṭhassa tādino;
Pattapuṭaṃ gahetvāna, phalena pūjayiṃ ahaṃ.

''Upagantvāna sambuddhaṃ, sahakhārimadāsahaṃ;
Anukampāya me buddho, idaṃ vacanamabravi.

''Khāribhāraṃ gahetvāna, pacchato ehi me tuvaṃ;
Paribhutte ca saṅghamhi, puññaṃ tava bhavissati.

''Puṭakaṃ taṃ gahetvāna, bhikkhusaṅghassadāsahaṃ;
Tattha cittaṃ pasādetvā, tusitaṃ upapajjahaṃ.

''Tattha dibbehi naccehi, gītehi vāditehi ca;
Puññakammena saṃyuttaṃ, anubhomi sadā sukhaṃ.

''Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ;
Bhoge me ūnatā natthi, phaladānassidaṃ phalaṃ.

''Yāvatā caturo dīpā, sasamuddā sapabbatā;
Phalaṃ buddhassa datvāna, issaraṃ kārayāmahaṃ.

''Yāvatā ye pakkhigaṇā, ākāse uppatanti ce;
Tepi me vasamanventi, phaladānassidaṃ phalaṃ.

''Yāvatā vanasaṇḍamhi, yakkhā bhūtā ca rakkhasā;
Kumbhaṇḍā garuḷā cāpi, pāricariyaṃ upenti me.

''Kummā soṇā madhukārā, ḍaṃsā ca makasā ubho;
Tepi maṃ vasamanventi, phaladānassidaṃ phalaṃ.

''Supaṇṇā nāma sakuṇā, pakkhijātā mahabbalā;
Tepi maṃ saraṇaṃ yanti, phaladānassidaṃ phalaṃ.

''Yepi dīghāyukā nāgā, iddhimanto mahāyasā;
Tepi maṃ vasamanventi, phaladānassidaṃ phalaṃ.

''Sīhā byagghā ca dīpī ca, acchakokataracchakā;
Tepi maṃ vasamanventi, phaladānassidaṃ phalaṃ.

''Osadhī tiṇavāsī ca, ye ca ākāsavāsino;
Sabbe maṃ saraṇaṃ yanti, phaladānassidaṃ phalaṃ.

''Sududdasaṃ sunipuṇaṃ, gambhīraṃ suppakāsitaṃ;
Phassayitvā viharāmi, phaladānassidaṃ phalaṃ.

''Vimokkhe aṭṭha phusitvā, viharāmi anāsavo;
Ātāpī nipako cāhaṃ, phaladānassidaṃ phalaṃ.

''Ye phalaṭṭhā buddhaputtā, khīṇadosā mahāyasā;
Ahamaññataro tesaṃ, phaladānassidaṃ phalaṃ.

''Abhiññāpāramiṃ gantvā, sukkamūlena codito;
Sabbāsave pariññāya, viharāmi anāsavo.

''Tevijjā iddhipattā ca, buddhaputtā mahāyasā;
Dibbasotaṃ samāpannā, tesaṃ aññataro ahaṃ.

''Satasahassito kappe, yaṃ phalaṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.
Arahattaṃ pana patvāpi tameva gāthaṃ aññābyākaraṇavasena abhāsi.

Suppiyattheragāthāvaṇṇanā niṭṭhitā.

3. Sopākattheragāthāvaṇṇanā

Yathāpi ekaputtasminti āyasmato sopākattherassa gāthā. Kā uppatti? So kira purimabuddhesu katādhikāro hutvā tattha tattha vivaṭṭūpanissayaṃ kusalaṃ upacinanto kakusandhassa bhagavato kāle aññatarassa kuṭumbikassa putto hutvā nibbatto ekadivasaṃ satthāraṃ disvā pasannacitto bījapūraphalāni satthu upanesi. Paṭiggahesi bhagavā anukampaṃ upādāya. So bhikkhusaṅghe ca abhippasanno

salākabhattaṃ paṭṭhapetvā saṅghuddesavasena tiṇṇaṃ bhikkhūnaṃ yāvatāyukaṃ khīrabhattaṃ adāsi. So tehi puññakammehi aparāparaṃ devamanussesu sampattiṃ anubhavanto ekadā manussayoniyaṃ nibbatto ekassa paccekabuddhassa khīrabhattaṃ adāsi. Evaṃ tattha tattha puññāni katvā sugatīsu eva paribbhamanto imasmiṃ buddhuppāde purimakammanissandena sāvatthiyaṃ aññatarāya duggatitthiyā kucchimhi paṭisandhiṃ gaṇhi. Tassa mātā dasa māse kucchinā pariharitvā paripakke gabbhe vijāyanakāle vijāyituṃ asakkontī mucchaṃ āpajjitvā bahuvelaṃ matā viya nipajji. Taṃ ñātakā ''matā''ti saññāya susānaṃ netvā citakaṃ āropetvā devatānubhāvena vātavuṭṭhiyā uṭṭhitāya aggiṃ adatvā pakkamiṃsu. Dārako pacchimabhāvikattā devatānubhāvena mātukucchito arogo nikkhami. Mātā pana kālamakāsi. Devatā taṃ gahetvā manussarūpena susānagopakassa gehe ṭhapetvā katipayakālaṃ patirūpena āhārena posesi. Tato paraṃ susānagopako ca naṃ attano puttaṃ katvā vaḍḍheti. So tathā vaḍḍhento tassa puttena supiyena nāma dārakena saddhiṃ kīḷanto vicarati. Tassa susāne jātasaṃvaḍḍhabhāvato **sopāko**ti samaññā ahosi.

Athekadivasaṃ sattavassikaṃ taṃ bhagavā paccūsavelāya ñāṇajālaṃ pattharitvā veneyyabandhave oloketvā ñāṇajalantogadhaṃ disvā susānaṭṭhānaṃ agamāsi. Dārako pubbahetunā codiyamāno pasannamānaso satthāraṃ upasaṅkamitvā vanditvā aṭṭhāsi. Satthā tassa dhammaṃ kathesi. So dhammaṃ sutvā pabbajjaṃ yācitvā ''pitarā anuññātosī''ti vutto pitaraṃ satthu santikaṃ nesi. Tassa pitā satthāraṃ upasaṅkamitvā vanditvā ''bhante, imaṃ dārakaṃ pabbājethā''ti anujāni. Satthā taṃ pabbājetvā mettābhāvanāya niyojesi. So mettākammaṭṭhānaṃ gahetvā susāne viharanto ca cirasseva mettājhānaṃ nibbattetvā jhānaṃ pādakaṃ katvā vipassanaṃ vaḍḍhetvā arahattaṃ sacchākāsi. Tena vuttaṃ **apadāne** (apa. thera 2.45.1-7) –

> ''Kakusandho mahāvīro, sabbadhammāna pāragū;
> Gaṇamhā vūpakaṭṭho so, agamāsi vanantaraṃ.
>
> ''Bījamiñjaṃ gahetvāna, latāya āvuṇiṃ ahaṃ;
> Bhagavā tamhi samaye, jhāyate pabbatantare.
>
> ''Disvānahaṃ devadevaṃ, vippasannena cetasā;
> Dakkhiṇeyyassa vīrassa, bījamiñjamadāsahaṃ.
>
> ''Imasmiṃyeva kappamhi, yaṃ miñjamadadiṃ tadā;
> Duggatiṃ nābhijānāmi, bījamiñjassidaṃ phalaṃ.
>
> ''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahā hutvā pana aññesaṃ sosānikabhikkhūnaṃ mettābhāvanāvidhiṃ dassento **''yathāpi ekaputtasmi''**nti gāthaṃ abhāsi.

33. Tattha **yathā**ti opammatthe nipāto. **Ekaputtasmi**nti punāti ca kulavaṃsaṃ tāyati cāti putto, atrajādibhedo putto. Eko putto ekaputto, tasmiṃ ekaputtasmiṃ. Visaye cetaṃ bhummavacanaṃ. **Piyasmi**nti piyāyitabbatāya ceva ekaputtatāya ca rūpasīlācārādīhi ca pemakaraṇaṭṭhānabhūte. **Kusalī**ti kusalaṃ vuccati khemaṃ sotthibhāvo, taṃ labhitabbaṃ etassa atthīti kusalī, sattānaṃ hitesī mettajjhāsayo. **Sabbesu pāṇesū**ti sabbesu sattesu. **Sabbatthā**ti sabbāsu disāsu sabbesu vā bhavādīsu, sabbāsu vā avatthāsu. Idaṃ vuttaṃ hoti – yathā ekaputtake piye manāpe mātāpitā kusalī ekantahitesī bhaveyya, evaṃ puratthimādibhedāsu sabbāsu disāsu, kāmabhavādibhedesu sabbesu bhavesu daharādibhedāsu sabbāsu avatthāsu ca ṭhitesu sabbesu sattesu ekantahitesitāya kusalī bhaveyya, ''mitto udāsīno pañcatthiko''ti sīmaṃ akatvā sīmāsambhedavasena sabbattha ekarasaṃ mettaṃ bhāveyyāti. Imaṃ pana gāthaṃ vatvā ''sace tumhe āyasmanto evaṃ mettābhāvanaṃ anuyuñjeyyātha, ye te bhagavatā 'sukhaṃ supatī'tiādinā (a. ni. 11.15) ekādasa mettānisaṃsā vuttā, ekaṃsena tesaṃ bhāgino bhavathā''ti ovādamadāsi.

Sopākattheragāthāvaṇṇanā niṭṭhitā.

4. Posiyattheragāthāvaṇṇanā

Anāsannavarāti āyasmato posiyattherassa gāthā. Kā uppatti? So kira purimabuddhesu katādhikāro tattha tattha vivaṭṭūpanissayaṃ bahuṃ kusalaṃ upacinitvā sugatīsu eva saṃsaranto ito dvenavute kappe tissassa bhagavato kāle migaluddo hutvā araññe vicarati. Atha bhagavā tassa anuggahaṃ kātuṃ araññaṃ gantvā tassa cakkhupathe attānaṃ dassesi. So bhagavantaṃ disvā pasannacitto āvudhaṃ nikkhipitvā upasaṅkamitvā añjaliṃ paggayha aṭṭhāsi. Bhagavā nisīditukāmataṃ dassesi. So tāvadeva tiṇamuṭṭhiyo gahetvā same bhūmibhāge sakkaccaṃ santharitvā adāsi. Nisīdi tattha bhagavā anukampaṃ upādāya. Nisinne pana bhagavati anappakaṃ pītisomanassaṃ paṭisaṃvedento bhagavantaṃ vanditvā sayampi ekamantaṃ nisīdi. Atha bhagavā ‘‘ettakaṃ vaṭṭati imassa kusalabīja’’nti uṭṭhāyāsanā pakkāmi. Acirapakkante bhagavati taṃ sīho migarājā ghātesi. So kālaṅkato devaloke nibbatti. ‘‘So kira bhagavati anupagacchante sīhena ghātito niraye nibbattissatī’’ti taṃ disvā bhagavā sugatiyaṃ nibbattanatthaṃ kusalabījaropanatthañca upasaṅkami.

So tattha yāvatāyukaṃ ṭhatvā tato devalokato cavitvā sugatīsuyeva parivattento imasmiṃ buddhuppāde sāvatthiyaṃ aññatarassa mahāvibhavassa seṭṭhino putto saṅgāmajitattherassa kaniṭṭhabhātā hutvā nibbatti. **Posiyo**tissa nāmaṃ ahosi. So vayappatto dārapariggahaṃ katvā ekaṃ puttaṃ labhitvā antimabhavikatāya dhammatāya codiyamāno jātiādiṃ paṭicca uppannasaṃvego pabbajitvā araññaṃ pavisitvā vūpakaṭṭho hutvā catusaccakammaṭṭhānabhāvanaṃ anuyuñjanto nacirasseva vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.53.1-12) –

‘‘Himavantassāvidūre, lambako nāma pabbato;
Tattheva tisso sambuddho, abbhokāsamhi caṅkami.

‘‘Migaluddo tadā āsiṃ, araññe kānane ahaṃ;
Disvāna taṃ devadevaṃ, tiṇamuṭṭhimadāsahaṃ.

‘‘Nisīdanatthaṃ buddhassa, datvā cittaṃ pasādayiṃ;
Sambuddhaṃ abhivādetvā, pakkāmiṃ uttarāmukho.

‘‘Aciraṃ gatamattassa, migarājā apothayi;
Sohena pothito, santo tattha kālaṅkato ahaṃ.

‘‘Āsanne me kataṃ kammaṃ, buddhaseṭṭhe anāsave;
Sumutto saravegova, devalokamagacchahaṃ.

‘‘Yūpo tattha subho āsi, puññakammābhinimmito;
Sahassakaṇḍo satabheṇḍu, dhajālu haritāmayo.

‘‘Pabhā niddhāvate tassa, sataraṃsīva uggato;
Ākiṇṇo devakaññāhi, āmodiṃ kāmakāmihaṃ.

‘‘Devalokā cavitvāna, sukkamūlena codito;
Āgantvāna manussattaṃ, pattomhi āsavakkhayaṃ.

‘‘Catunnavutito kappe, nisīdanamadāsahaṃ;
Duggatiṃ nābhijānāmi, tiṇamuṭṭhe idaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā bhagavantaṃ vandituṃ sāvatthiṃ āgato ñātiṃ anukampāya ñātigehaṃ agamāsi. Tattha naṃ purāṇadutiyikā vanditvā āsanadānādinā paṭhamaṃ upāsikā viya vattaṃ dassetvā therassa ajjhāsayaṃ ajānantī pacchā itthikuttādīhi palobhetukāmā ahosi. Thero ‘‘aho andhabālā mādisepi nāma evaṃ paṭipajjatī’’ti cintetvā kiñci avatvā uṭṭhāyāsanā araññameva gato. Taṃ āraññakā bhikkhū ‘‘kiṃ, āvuso, atilahuṃ, nivattosi, ñātakehi na diṭṭhosī’’ti pucchiṃsu. Thero tattha pavattiṃ ācikkhanto **‘‘anāsannavarā etā’’**ti gāthaṃ abhāsi.

34. Tattha **anāsannavarā**ti **etā** itthiyo na āsannā anupagatā, dūre eva vā ṭhitā hutvā varā purisassa seṭṭhā hitāvahā, tañca kho **niccameva** sabbakālameva, na rattimeva, na divāpi, na rahovelāyapi. **Vijānatā**ti vijānantena. ‘‘Anāsannaparā’’tipi pāḷi, so evattho. Ayañhettha adhippāyo – caṇḍahatthiassamahiṃsasīhabyagghayakkharakkhasapisācāpi manussānaṃ anupasaṅkamanto varā seṭṭhā, na anatthāvahā, te pana upasaṅkamantā diṭṭhadhammikaṃyeva anatthaṃ kareyyuṃ. Itthiyo pana upasaṅkamitvā diṭṭhadhammikaṃ samparāyikaṃ vimokkhanissitampi atthaṃ vināsetvā mahantaṃ anatthaṃ āpādenti, tasmā anāsannavarā etā niccameva vijānatāti. Idāni tamatthaṃ attūpanāyikaṃ katvā dassento **‘‘gāmā’’**tiādimāha. Tattha **gāmā**ti gāmaṃ. Upayogatthe hi etaṃ nissakkavacanaṃ. **Araññamāgammā**ti araññato āgantvā. **Ma**-kāro padasandhikaro, nissakke cetaṃ upayogavacanaṃ. **Tato**ti mañcakato. **Anāmantetvā**ti anālapitvā purāṇadutiyikaṃ ‘‘appamattā hohī’’ti ettakampi avatvā. **Posiyo**ti attānameva paraṃ viya vadati. Ye pana ‘‘pakkāmi’’nti paṭhanti, tesaṃ ahaṃ posiyo pakkāminti yojanā. Ye pana ‘‘sā itthī theraṃ gharaṃ upagataṃ bhojetvā palobhetukāmā jātā, taṃ disvā thero tāvadeva gehato nikkhamitvā vihāraṃ gantvā attano vasanaṭṭhāne mañcake nisīdi. Sāpi kho itthī pacchābhattaṃ alaṅkatapaṭiyattā vihāre therassa vasanaṭṭhānaṃ upasaṅkami. Taṃ disvā thero kiñci avatvā uṭṭhāya divāṭṭhānameva gato’’ti vadanti, tesaṃ ‘‘gāmā araññamāgammā’’ti gāthāpadassa attho yathārutavaseneva niyyati. Vihāro hi idha ‘‘arañña’’nti adhippeto.

Posiyattheragāthāvaṇṇanā niṭṭhitā.

5. Sāmaññakānittheragāthāvaṇṇanā

Sukhaṃ sukhatthoti āyasmato sāmaññakānittherassa gāthā. Kā uppatti? So kira purimabuddhesu katādhikāro hutvā tattha tattha bhave kusalaṃ upacinanto ito ekanavute kappe vipassissa bhagavato kāle manussayoniyaṃ nibbatto vipassiṃ bhagavantaṃ disvā pasannamānaso ekaṃ mañcaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde aññatarassa paribbājakassa putto hutvā nibbatti. **Sāmaññakānī**tissa nāmaṃ ahosi. So viññutaṃ patto satthu yamakapāṭihāriyaṃ disvā pasannamānaso sāsane pabbajitvā cariyānukūlaṃ kammaṭṭhānaṃ gahetvā jhānaṃ nibbattetvā jhānaṃ pādakaṃ katvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.36.30-33) –

‘‘Vipassino bhagavato, lokajeṭṭhassa tādino;
Ekaṃ mañcaṃ mayā dinnaṃ, pasannena sapāṇinā.

‘‘Hatthiyānaṃ assayānaṃ, dibbayānaṃ samajjhagaṃ;
Tena mañcaka dānena, pattomhi āsavakkhayaṃ.

‘‘Ekanavutito kappe, yaṃ mañcamadadiṃ tadā;
Duggatiṃ nābhijānāmi, mañcadānassidaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Therassa pana gihisahāyako kātiyāno nāma paribbājako buddhuppādato paṭṭhāya titthiyānaṃ hatalābhasakkāratāya ghāsacchādanamattampi alabhanto ājīvakāpakato theraṃ upasaṅkamitvā ‘‘tumhe sākiyaputtiyā nāma mahālābhaggayasaggappattā sukhena jīvatha, mayaṃ pana dukkhitā kicchajīvikā, kathaṃ nu kho paṭipajjamānassa diṭṭhadhammikañceva samparāyikañca sukhaṃ sampajjatī’’ti pucchi. Athassa thero ‘‘nippariyāyato sukhaṃ nāma lokuttarasukhameva, tañca tadanurūpaṃ paṭipattiṃ

paṭipajjantassevā''ti attanā tassa adhigatabhāvaṃ pariyāyena vibhāvento **''sukhaṃ sukhattho labhate tadācara''**nti gāthaṃ abhāsi.

35. Tattha **sukha**nti nirāmisaṃ sukhaṃ idhādhippetaṃ. Tañca phalasamāpatti ceva nibbānañca. Tathā hi ''ayaṃ samādhi paccuppannasukho ceva āyatiñca sukhavipāko'' (dī. ni. 3.355; a. ni. 5.27; vibha. 804) ''nibbānaṃ paramaṃ sukha''nti (dha. pa. 203-204) ca vuttaṃ. **Sukhatthoti** sukhappayojano, yathāvuttena sukhena atthiko. **Labhate**ti pāpuṇāti, atthikassevedaṃ sukhaṃ, na itarassa. Ko pana atthikoti āha **''tadācara''**nti tadatthaṃ ācaranto, yāya paṭipattiyā taṃ paṭipattiṃ paṭipajjantoti attho. Na kevalaṃ tadācaraṃ sukhameva labhate, atha kho **kittiñca pappoti** ''itipi sīlavā suparisuddhakāyavacīkammanto suparisuddhājīvo jhāyī jhānayutto''tiādinā kittiṃ parammukhā patthaṭayasataṃ pāpuṇāti. **Yasassa vaḍḍhatī**ti sammukhe guṇābhitthavasaṅkhāto parivārasampadāsaṅkhāto ca yaso assa paribrūhati. Idāni ''tadācara''nti sāmaññato vuttamatthaṃ sarūpato dassento – **''yo ariyamaṭṭhaṅgikamañjasaṃ ujuṃ, bhāveti maggaṃ amatassa pattiyā''**ti āha. Tassattho **yo** puggalo kilesehi ārakattā parisuddhaṭṭhena paṭipajjantānaṃ ariyabhāvakaraṇaṭṭhena **ariyaṃ,** sammādiṭṭhiādiaṭṭhaṅgasamudāyatāya **aṭṭhaṅgikaṃ,** antadvayarahitamajjhimapaṭipattibhāvato akuṭilaṭṭhena **añjasaṃ,** kāyavaṅkādippahānato **ujuṃ,** nibbānatthikehi magganiyaṭṭhena kilese mārento gamanaṭṭhena ca **''magga''**nti laddhanāmaṃ dukkhanirodhagāminipaṭipadaṃ **amatassa** asaṅkhatāya dhātuyā **pattiyā** adhigamāya **bhāveti** attano santāne uppādeti vaḍḍheti ca, so nippariyāyena ''sukhattho tadācara''nti vuccati, tasmā yathāvuttaṃ sukhaṃ labhati. Taṃ sutvā paribbājako pasannamānaso pabbajitvā sammā paṭipajjanto nacirasseva vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Idameva therassa aññābyākaraṇaṃ ahosi.

Sāmaññakānittheragāthāvaṇṇanā niṭṭhitā.

6. Kumāputtattheragāthāvaṇṇanā

Sādhu sutanti āyasmato kumāputtattherassa gāthā. Kā uppati? So kira purimabuddhesu katādhikāro ito ekanavute kappe ajinacammavasano tāpaso hutvā bandhumatīnagare rājuyyāne vasanto vipassiṃ bhagavantaṃ passitvā pasannamānaso pādabbhañjanatelaṃ adāsi. So tena puññakammena devaloke nibbatto. Tato paṭṭhāya sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde avantiraṭṭhe veḷukaṇṭakanagare gahapatikule nibbatto. ''Nando''tissa nāmaṃ akaṃsu. Mātā panassa kumā nāma, tena **kumāputto**ti paññāyittha. So āyasmato sāriputtassa santike dhammaṃ sutvā laddhappasādo pabbajitvā katapubbakicco pariyantapabbatapasse samaṇadhammaṃ karonto visesaṃ nibbattetuṃ asakkonto bhagavantaṃ upasaṅkamitvā dhammaṃ sutvā kammaṭṭhānaṃ sodhetvā sappāyaṭṭhāne vasanto vipassanaṃ vaḍḍhetvā arahattaṃ sacchākāsi. Tena vuttaṃ **apadāne** (apa. thera 2.53.24-30) –

''Nagare bandhumatiyā, rājuyyāne vasāmahaṃ;
Cammavāsī tadā āsiṃ, kamaṇḍaludharo ahaṃ.

''Addasaṃ vimalaṃ buddhaṃ, sayambhuṃ aparājitaṃ;
Padhānaṃ pahitattaṃ taṃ, jhāyiṃ jhānarataṃ vasiṃ.

''Sabbakāmasamiddhañca, oghatiṇṇamanāsavaṃ;
Disvā pasannasumano, abbhañjanamadāsahaṃ.

''Ekanavutito kappe, abbhañjanamadāsahaṃ;
Duggatiṃ nābhijānāmi, abbhañjanassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā araññe kāyadaḷhibahule bhikkhū, disvā te ovadanto sāsanassa niyyānikabhāvaṃ pakāsento **''sādhu sutaṃ sādhu caritaka''**nti gāthaṃ abhāsi.

36. Tattha **sādhū**ti sundaraṃ. **Suta**nti savanaṃ. Tañca kho vivaṭṭūpanissitaṃ visesato appicchatādipaṭisaṃyuttaṃ dasakathāvatthusavanaṃ idhādhippetaṃ. **Sādhu caritaka**nti tadeva appicchatādicaritaṃ ciṇṇaṃ, sādhucaritameva hi ''caritaka''nti vuttaṃ. Padadvayenāpi bāhusaccaṃ tadanurūpaṃ paṭipattiñca ''sundara''nti dasseti. **Sadā**ti sabbakāle navakamajjhimatherakāle, sabbesu vā iriyāpathakkhaṇesu. **Aniketavihāro**ti kilesānaṃ nivāsanaṭṭhānaṭṭhena pañcakāmaguṇā niketā nāma, lokiyā vā chaḷārammaṇadhammā. Yathāha – ''rūpanimittaniketavisāravinibandhā kho, gahapati, 'niketasārī'ti vuccatī''tiādi (saṃ. ni. 3.3). Tesaṃ niketānaṃ pahānatthāya paṭipadā aniketavihāro. **Atthapucchana**nti taṃ ājānitukāmassa kalyāṇamittaṃ upasaṅkamitvā diṭṭhadhammikasamparāyikaparamatthapabhedassa pucchanaṃ, kusalādibhedassa vā atthassa sabhāvadhammassa ''kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ, kiṃ sāvajjaṃ, kiṃ anavajja''ntiādinā (ma. ni. 3.296) pucchanaṃ atthapucchanaṃ. **Padakkhiṇakamma**nti taṃ pana pucchitvā padakkhiṇaggāhibhāvena tassa ovāde adhiṭṭhānaṃ sammāpaṭipatti. Idhāpi ''sādhū''ti padaṃ ānetvā yojetabbaṃ. **Etaṃ sāmañña**nti ''sādhu suta''ntiādinā vuttaṃ yaṃ sutaṃ, yañca caritaṃ, yo ca aniketavihāro, yañca atthapucchanaṃ, yañca padakkhiṇakammaṃ, etaṃ sāmaññaṃ eso samaṇabhāvo. Yasmā imāya eva paṭipadāya samaṇabhāvo, na aññathā, tasmā ''sāmañña''nti nippariyāyato maggaphalassa adhivacanaṃ. Tassa vā pana ayaṃ apaṇṇakapaṭipadā, taṃ panetaṃ sāmaññaṃ yādisassa sambhavāti, taṃ dassetuṃ **''akiñcanassā''**ti vuttaṃ. Apariggāhakassa, khettavatthuhiraññasuvaṇṇadāsidāsādipariggahapaṭiggahaṇarahitassāti attho.

Kumāputtattheragāthāvaṇṇanā niṭṭhitā.

7. Kumāputtasahāyattheragāthāvaṇṇanā

Nānājanapadaṃ yantīti āyasmato kumāputtasahāyattherassa gāthā. Kā uppatti? So kira purimabuddhesu katādhikāro tattha tattha vivaṭṭūpanissayaṃ kusalaṃ upacinanto ito catunavute kappe siddhatthassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto araññaṃ pavisitvā bahuṃ rukkhadaṇḍaṃ chinditvā kattarayaṭṭhiṃ katvā saṅghassa adāsi. Aññañca yathāvibhavaṃ puññaṃ katvā devesu nibbattitvā tato paṭṭhāya sugatīsuyeva parivattento imasmiṃ buddhuppāde veḷukaṇṭakanagare iddhe kule nibbatti. **Sudanto**tissa nāmaṃ ahosi. ''Vāsulo''ti keci vadanti. So kumāputtassa piyasahāyo hutvā vicaranto ''kumāputto pabbajito''ti sutvā ''na hi nūna so orako dhammavinayo, yattha kumāputto pabbajito''ti tadanubandhena sayampi pabbajitukāmo hutvā satthu santikaṃ upasaṅkami. Tassa satthā dhammaṃ desesi. So bhiyyosomattāya pabbajjāya sañjātachando pabbajitvā kumāputteneva saddhiṃ pariyantapabbate bhāvanānuyutto viharati. Tena ca samayena sambahulā bhikkhū nānājanapadesu janapadacārikaṃ carantāpi gacchantāpi āgacchantāpi taṃ ṭhānaṃ upagacchanti. Tena tattha kolāhalaṃ hoti. Taṃ disvā sudantatthero ''ime bhikkhū niyyānikasāsane pabbajitvā janapadavitakkaṃ anuvattentā cittasamādhiṃ virādhentī''ti saṃvegajāto tameva saṃvegaṃ attano cittadamanassa aṅkusaṃ karonto **''nānājanapadaṃ yantī''**ti gāthaṃ abhāsi.

37. Tattha **nānājanapada**nti visuṃ visuṃ nānāvidhaṃ janapadaṃ, kāsikosalādianekaraṭṭhanti attho. **Yantī**ti gacchanti. **Vicarantā**ti ''asuko janapado subhikkho sulabhapiṇḍo, asuko khemo arogo''tiādivitakkavasena janapadacārikaṃ carantā. **Asaññatā**ti tasseva janapadavitakkassa appahīnatāya cittena asaṃyatā. **Samādhiñca virādhentī**ti sabbassapi uttarimanussadhammassa mūlabhūtaṃ upacārappanābhedaṃ samādhiñca nāma virādhenti. **Ca**-saddo sambhāvane. Desantaracaraṇena jhāyituṃ okāsābhāvena anadhigataṃ samādhiṃ nādhigacchantā, adhigatañca vasībhāvānāpādanena jīrantā vīrādhenti nāma. **Kiṃsu raṭṭhacariyā karissatī**ti **sū**ti nipātamattaṃ. ''Evaṃbhūtānaṃ raṭṭhacariyā janapadacārikā kiṃ karissati, kiṃ nāma atthaṃ sādhessati, niratthakāvā''ti garahanto vadati. **Tasmā**ti yasmā īdisī desantaracariyā bhikkhussa na atthāvahā, api ca kho anatthāvahā sampattīnaṃ virādhanato, tasmā. **Vineyya sārambha**nti vasanapadese arativasena uppannaṃ sārambhaṃ cittasaṃkilesaṃ tadanurūpena paṭisaṅkhānena vinetvā vūpasametvā. **Jhāyeyyā**ti ārammaṇūpanijjhānena lakkhaṇūpanijjhānena cāti duvidhenapi jhānena jhāyeyya. **Apurakkhato**ti micchāvitakkehi taṇhādīhi vā na purakkhatoti tesaṃ vasaṃ anupagacchanto kammaṭṭhānameva manasi

kareyyāti attho. Evaṃ pana vatvā thero tameva saṃvegaṃ aṅkusaṃ katvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.53.36-41) –

‘‘Kānanaṃ vanamoggayha, veḷuṃ chetvānahaṃ tadā;
Ālambanaṃ karitvāna, saṅghassa adadiṃ bahuṃ.

‘‘Tena cittappasādena, subbate abhivādiya;
Ālambadaṇḍaṃ datvāna, pakkāmiṃ uttarāmukho.

‘‘Catunnavutito kappe, yaṃ daṇḍamadadiṃ tadā;
Duggatiṃ nābhijānāmi, daṇḍadānassidaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Yaṃ panatthaṃ aṅkusaṃ katvā ayaṃ thero arahattaṃ patto, tamevatthaṃ hadaye ṭhapetvā arahattaṃ pattopi **‘‘nānājanapadaṃ yanti’’**ti idameva gāthaṃ abhāsi. Tasmā tadevassa aññābyākaraṇaṃ ahosīti.

Kumāputtasahāyattheragāthāvaṇṇanā niṭṭhitā.

8. Gavampatittheragāthāvaṇṇanā

Yo iddhiyā sarabhunti āyasmato gavampatittherassa gāthā. Kā uppatti? So kira purimabuddhesu katādhikāro ito ekatiṃse kappe sikhiṃ bhagavantaṃ passitvā pasannamānaso pupphehi pūjaṃ akāsi. So tena puññakammena devaloke uppanno aparāparaṃ puññāni karonto koṇāgamanassa bhagavato cetiye chattañca vedikañca kāresi. Kassapassa pana bhagavato kāle aññatarasmiṃ kulagehe nibbatto. Tasmiñca kule bahuṃ gomaṇḍalaṃ ahosi. Taṃ gopālakā rakkhanti. Ayaṃ tattha antarantarā yuttappayuttaṃ vicārento vicarati. So ekaṃ khīṇāsavattheraṃ gāme piṇḍāya caritvā bahigāme devasikaṃ ekasmiṃ padese bhattakiccaṃ karontaṃ disvā ‘‘ayyo sūriyātapena kilamissatī’’ti cintetvā cattāro sirīsadaṇḍe ussāpetvā tesaṃ upari sirīsasākhāyo ṭhapetvā sākhāmaṇḍapaṃ katvā adāsi. ‘‘Maṇḍapassa samīpe sirīsarukkhaṃ ropesī’’ti ca vadanti. Tassa anukampāya devasikaṃ thero tattha nisīdi. So tena puññakammena tato cavitvā cātumahārājikesu nibbatti. Tassa purimakammasaṃsūcakaṃ vimānadvāre mahantaṃ sirīsavanaṃ nibbatti vaṇṇagandhasampannehi aññehi pupphehi sabbakāle upasobhayamānaṃ, tena taṃ vimānaṃ ‘‘serīsaka’’nti paññāyittha. So devaputto ekaṃ buddhantaraṃ devesu ca manussesu ca saṃsaritvā imasmiṃ buddhuppāde yasattherassa catūsu gihisahāyesu **gavampati** nāma hutvā āyasmato yasassa pabbajitabhāvaṃ sutvā attano sahāyehi saddhiṃ bhagavato santikaṃ agamāsi. Satthā tassa dhammaṃ desesi. So desanāvasāne sahāyehi saddhiṃ arahatte patiṭṭhāsi. Tena vuttaṃ **apadāne** (apa. thera 2.53.42-47) –

‘‘Migaluddo pure āsiṃ, vipine vicaraṃ ahaṃ;
Addasaṃ virajaṃ buddhaṃ, sabbadhammāna pāraguṃ.

‘‘Tasmiṃ mahākāruṇike, sabbasattahite rate;
Pasannacitto sumano, nelapupphaṃ apūjayiṃ.

‘‘Ekatiṃse ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā thero vimuttisukhaṃ paṭisaṃvedento sākete viharati añjanavane. Tena ca samayena bhagavā mahatā bhikkhusaṅghena saddhiṃ sāketaṃ gantvā añjanavane vihāsi. Senāsanaṃ nappahosi. Sambahulā bhikkhū vihārasāmantā sarabhuyā nadiyā vālikāpuḷine sayiṃsu. Atha

aḍḍharattasamaye nadiyā udakoghe āgacchante sāmaṇerādayo uccāsaddamahāsaddā ahesuṃ. Bhagavā taṃ ñatvā āyasmantaṃ gavampatiṃ āṇāpesi – ‘‘gaccha, gavampati, jaloghaṃ vikkhambhetvā bhikkhūnaṃ phāsuvihāraṃ karohī’’ti. Thero ‘‘sādhu, bhante’’ti iddhibalena nadīsotaṃ vikkhambhi, taṃ dūratova pabbatakūṭaṃ viya aṭṭhāsi. Tato paṭṭhāya therassa ānubhāvo loke pākaṭo ahosi. Athekadivasaṃ satthā mahatiyā devaparisāya majjhe nisīditvā dhammaṃ desentaṃ theraṃ disvā lokānukampāya tassa guṇānaṃ vibhāvanatthaṃ taṃ pasaṃsanto **‘‘yo iddhiyā sarabhu’’**nti gāthaṃ abhāsi.

38. Tattha **iddhiyā**ti adhiṭṭhāniddhiyā. **Sarabhu**nti evaṃnāmikaṃ nadiṃ, yaṃ loke ‘‘sarabhu’’nti vadanti. **Aṭṭhapesī**ti sandituṃ adento sotaṃ nivattetvā pabbatakūṭaṃ viya mahantaṃ jalarāsiṃ katvā ṭhapesi. **Asito**ti nasito, taṇhādiṭṭhinissayarahito, bandhanasaṅkhātānaṃ vā sabbasaṃyojanānaṃ samucchinnattā kenacipi bandhanena abaddho, tato eva ejānaṃ kilesānaṃ abhāvato **anejo so, gavampati, taṃ sabbasaṅgātigataṃ** tādisaṃ sabbepi rāgadosamohamānadiṭṭhisaṅge atikkamitvā ṭhitattā sabbasaṅgātigataṃ, asekkhamunibhāvato **mahāmuniṃ,** tato eva kāmakammabhavādibhedassa sakalassapi bhavassa pāraṃ nibbānaṃ gatattā **bhavassa pāraguṃ. Devā namassantī**ti devāpi imassanti, pageva itarā pajāti.

Gāthāpariyosāne mahato janakāyassa dhammābhisamayo ahosi. Thero aññaṃ byākaronto ‘‘satthāraṃ pūjessāmī’’ti imameva gāthaṃ abhāsīti.

Gavampatittheragāthāvaṇṇanā niṭṭhitā.

9. Tissattheragāthāvaṇṇanā

Sattiyā viya omaṭṭhoti āyasmato tissattherassa gāthā. Kā uppati? Ayampi kira purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto tissassa bhagavato bodhiyā mūle purāṇapaṇṇāni nīharitvā sodhesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kapilavatthunagare bhagavato pitucchāputto hutvā nibbatti **tisso** nāma nāmena. So bhagavantaṃ anupabbajitvā upasampanno hutvā araññāyatane viharanto jātiṃ paṭicca mānaṃ karonto kodhūpāyāsabahulo ca ujjhānabahulo ca hutvā vicarati, samaṇadhamme ussukkaṃ na karoti. Atha naṃ satthā ekadivasaṃ divāṭṭhāne vivaṭamukhaṃ niddāyantaṃ dibbacakkhunā olokento sāvatthito ākāsena gantvā tassa upari ākāseyeva ṭhatvā obhāsaṃ pharitvā tenobhāsena paṭibuddhassa satiṃ uppādetvā ovādaṃ dento **‘‘sattiyā viya omaṭṭho’’**ti gāthaṃ abhāsi.

39. Tattha **sattiyā**ti desanāsīsametaṃ, ekatodhārādinā satthenāti attho. **Omaṭṭho**ti pahato. Cattāro hi pahārā omaṭṭho ummaṭṭho maṭṭho vimaṭṭhoti. Tattha upari ṭhatvā adhomukhaṃ dinnapahāro omaṭṭho nāma, heṭṭhā ṭhatvā uddhammukhaṃ dinnapahāro ummaṭṭho nāma, aggaḷasūci viya vinivijjhitvā gato maṭṭho nāma, seso sabbopi vimaṭṭho nāma. Imasmiṃ pana ṭhāne omaṭṭho gahito. So hi sabbadāruṇo duruddharaṇasallo duttikiccho antodoso antopubbalohitova hoti, pubbalohitaṃ anikkhamitvā vaṇamukhaṃ pariyonandhitvā tiṭṭhati. Pubbalohitaṃ nīharitukāmehi mañcena saddhiṃ bandhitvā adhosiro kātabbo hoti, maraṇaṃ vā maraṇamattaṃ vā dukkhaṃ pāpuṇanti. **Ḍayhamāne**ti agginā jhāyamāne. **Matthake**ti sīse. Idaṃ vuttaṃ hoti – yathā sattiyā omaṭṭho puriso sallubbāhanavaṇatikicchanānaṃ atthāya vīriyaṃ ārabhati tādisaṃ payogaṃ karoti parakkamati, yathā ca ḍayhamāne matthake ādittasīso puriso tassa nibbāpanatthaṃ vīriyaṃ ārabhati tādisaṃ payogaṃ karoti, evamevaṃ, bhikkhu, kāmarāgappahānāya sato appamatto ativiya ussāhajāto hutvā vihareyyāti.

Evaṃ bhagavā tassa therassa kodhūpāyāsavūpasamāya ovādaṃ dento tadekaṭṭhatāya kāmarāgappahānasīsena desanaṃ niṭṭhāpesi. Thero imaṃ gāthaṃ sutvā saṃviggahadayo vipassanāya yuttappayutto vihāsi. Tassa ajjhāsayaṃ ñatvā satthā saṃyuttake **tissattherasuttaṃ** (saṃ. ni. 3.84) desesi. So desanāpariyosāne arahatte patiṭṭhāsi. Tena vuttaṃ **apadāne** (apa. thera 2.53.66-73) –

‘‘Devaloke manusse ce, anubhotvā ubho yase;

Avasāne ca nibbānaṃ, sivaṃ patto anuttaraṃ.

‘‘Sambuddhaṃ uddisitvāna, bodhiṃ vā tassa satthuno;
Yo puññaṃ pasavī poso, tassa kiṃ nāma dullabhaṃ.

‘‘Magge phale āgame ca, jhānābhiññāguṇesu ca;
Aññesaṃ adhiko hutvā, nibbāyāmi anāsavo.

‘‘Purehaṃ bodhiyā pattaṃ, chaḍḍetvā haṭṭhamānaso;
Imehi vīsataṅgehi, samaṅgī homi sabbathā.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.
Arahattaṃ pana patvā thero aññaṃ byākaronto satthāraṃ pūjetuṃ tameva gāthaṃ abhāsi.

Tissattheragāthāvaṇṇanā niṭṭhitā.

10. Vaḍḍhamānattheragāthāvaṇṇanā

Sattiyā viya omaṭṭhoti āyasmato vaḍḍhamānattherassa gāthā. Kā uppatti? Ayampi kira purimabuddhesu katādhikāro ito dvenavute kappe tissassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto tissaṃ bhagavantaṃ piṇḍāya carantaṃ disvā pasannamānaso suparipakkāni vaṇṭato muttāni ambaphalāni adāsi. So tena puññakammena devaloke nibbatto aparāparaṃ puññakammāni upacinanto imasmiṃ buddhuppāde vesāliyaṃ licchavirājakule nibbatti, **vaḍḍhamāno**tissa nāmaṃ ahosi. So vayappatto saddho pasanno dāyako dānarato kārako saṅghupaṭṭhāko hutvā tathārūpe aparādhe satthārā pattanikkujjanakamme kārāpite aggiṃ akkanto viya saṅghaṃ khamāpetvā kammaṃ paṭippassambhetvā sañjātasaṃvego pabbaji, pabbajitvā pana thinamiddhābhibhūto vihāsi. Taṃ satthā saṃvejento **‘‘sattiyā viya omaṭṭho’’**ti gāthaṃ abhāsi.

40. Tattha **bhavarāgappahānāyā**ti bhavarāgassa rūparāgassa arūparāgassa ca pajahanatthāya. Yadipi ajjhattasaṃyojanāni appahāya bahiddhasaṃyojanānaṃ pahānaṃ nāma natthi, nānantarikabhāvato pana uddhambhāgiyasaṃyojanappahānavacanena orambhāgiyasaṃyojanappahānampi vuttameva hoti. Yasmā vā samucchinnorambhāgiyasaṃyojanānampi kesañci ariyānaṃ uddhambhāgiyasaṃyojanāni duppaheyyāni honti, tasmā suppaheyyato duppaheyyameva dassento bhagavā bhavarāgappahānasīsena sabbassāpi uddhambhāgiyasaṃyojanassa pahānamāha. Therassa eva vā ajjhāsayavasenevaṃ vuttaṃ. Sesaṃ vuttanayameva.

Vaḍḍhamānattheragāthāvaṇṇanā niṭṭhitā.

Catutthavaggavaṇṇanā niṭṭhitā.

5. Pañcamavaggo

1. Sirivaḍḍhattheragāthāvaṇṇanā

Vivaramanupatanti vijjutāti āyasmato sirivaḍḍhattherassa gāthā. Kā uppatti? Sopi purimabuddhesu katādhikāro tattha tattha vivaṭṭūpanissayaṃ kusalaṃ upacinanto ito ekanavute kappe vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto vipassiṃ bhagavantaṃ passitvā kiṅkaṇipupphehi pūjaṃ katvā tena puññakammena devaloke nibbatto aparāparaṃ puññāni katvā sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde rājagahe vibhavasampannassa brāhmaṇassa gehe

nibbatti, **sirivaḍḍho**tissa nāmaṃ ahosi. So vayappatto bimbisārasamāgame satthari saddhamme ca uppannappasādo hetusampannatāya pabbaji. Pabbajitvā ca katapubbakicco vebhārapaṇḍavapabbatānaṃ avidūre aññatarasmiṃ araññāyatane pabbataguhāyaṃ kammaṭṭhānamanuyutto viharati. Tasmiñca samaye mahā akālamegho uṭṭhahi. Vijjullatā pabbatavivaraṃ pavisantiyo viya vicaranti. Therassa ghammapariḷāhābhibhūtassa sāragabbhehi meghavātehi ghammapariḷāho vūpasami. Utusappāyalābhena cittaṃ ekaggaṃ ahosi. Samāhitacitto vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.21.10-14) –

> ‘‘Kañcanagghiyasaṅkāso, sabbaññū lokanāyako;
> Odakaṃ dahamoggayha, sināyi aggapuggalo.
>
> ‘‘Paggayha kiṅkaṇiṃ pupphaṃ, vipassissābhiropayiṃ;
> Udaggacitto sumano, dvipadindassa tādino.
>
> ‘‘Ekanavutito kappe, yaṃ pupphamabhiropayiṃ;
> Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.
>
> ‘‘Sattavīsatikappamhi, rājā bhīmaratho ahu;
> Sattaratanasampanno, cakkavattī mahabbalo.
>
> ‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā aññāpadesena attasannissayaṃ udānaṃ udānento **‘‘vivaramanupatanti vijjutā’’**ti gāthaṃ abhāsi.

41. Tattha **vivara**nti antarā vemajjhaṃ. **Anupatantī**ti anulakkhaṇe patanti pavattanti, vijjotantīti attho. Vijjotanameva hi vijjullatānaṃ pavatti nāma. **Anu**-saddayogena cettha upayogavacanaṃ, yathā ‘‘rukkhamanuvijjotantī’’ti. **Vijjutā**ti sateratā. **Vebhārassa ca paṇḍavassa cā**ti vebhārapabbatassa ca paṇḍavapabbatassa ca vivaramanupatantīti yojanā. **Nagavivaragato**ti nagavivaraṃ pabbataguhaṃ upagato. **Jhāyatī**ti ārammaṇūpanijjhānena lakkhaṇūpanijjhānena ca jhāyati, samathavipassanaṃ ussukkāpento bhāveti. **Putto appaṭimassa tādino**ti sīlakkhandhādidhammakāyasampattiyā rūpakāyasampattiyā ca anupamassa upamārahitassa iṭṭhāniṭṭhādīsu tādilakkhaṇasampattiyā tādino buddhassa bhagavato orasaputto. Puttavacaneneva cettha therena satthu anujātabhāvadīpanena aññā byākatāti veditabbaṃ.

Sirivaḍḍhattheragāthāvaṇṇanā niṭṭhitā.

2. Khadiravaniyattheragāthāvaṇṇanā

Cāle upacāleti āyasmato khadiravaniyarevatattherassa gāthā. Kā uppati? Ayaṃ kira padumuttarassa bhagavato kāle haṃsavatīnagare titthanāvikakule nibbattitvā mahāgaṅgāya payāgatitthe titthanāvākammaṃ karonto ekadivasaṃ sasāvakasaṅghaṃ bhagavantaṃ gaṅgātīraṃ upagataṃ disvā pasannamānaso nāvāsaṅghāṭaṃ yojetvā mahantena pūjāsakkārena paratīraṃ pāpetvā aññataraṃ bhikkhuṃ satthārā āraññakānaṃ aggaṭṭhāne ṭhapiyamānaṃ disvā tadatthaṃ patthanaṃ paṭṭhapetvā bhagavato bhikkhusaṅghassa ca mahādānaṃ pavattesi. Bhagavā ca tassa patthanāya avajjhabhāvaṃ byākāsi. So tato paṭṭhāya tattha tattha vivaṭṭūpanissayaṃ kusalaṃ katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde magadharaṭṭhe nālakagāme rūpasāriyā brāhmaṇiyā kucchismiṃ nibbatti. Taṃ vayappattaṃ mātāpitaro gharabandhanena bandhitukāmā jātā. So sāriputtattherassa pabbajitabhāvaṃ sutvā ‘‘mayhaṃ jeṭṭhabhātā ayyo upatisso imaṃ vibhavaṃ chaḍḍetvā pabbajito, tena vantaṃ kheḷapiṇḍaṃ kathāhaṃ pacchā gilissāmī’’ti jātasaṃvego pāsaṃ anupagacchanakamigo viya ñātake vañcetvā hetusampattiyā codiyamāno bhikkhūnaṃ santikaṃ gantvā dhammasenāpatino kaniṭṭhabhāvaṃ nivedetvā attano pabbajjāya chandaṃ ārocesi. Bhikkhū taṃ pabbājetvā paripuṇṇavīsativassaṃ

upasampādetvā kammaṭṭhāne niyojesuṃ. So kammaṭṭhānaṃ gahetvā khadiravanaṃ pavisitvā, ‘‘arahattaṃ patvā bhagavantaṃ dhammasenāpatiñca passissāmī’’ti ghaṭento vāyamanto ñāṇassa paripākagatattā nacirasseva chaḷabhiññho ahosi. Tena vuttaṃ **apadāne** (apa. thera 1.1.628-643) –

‘‘Gaṅgā bhāgīrathī nāma, himavantā pabhāvitā;
Kutitthe nāviko āsiṃ, orime ca tariṃ ahaṃ.

‘‘Padumuttaro nāyako, sambuddho dvipaduttamo;
Vasīsatasahassehi, gaṅgātīramupāgato.

‘‘Bahū nāvā samānetvā, vaḍḍhakīhi susaṅkhataṃ;
Nāvāya chadanaṃ katvā, paṭimāniṃ narāsabhaṃ.

‘‘Āgantvāna ca sambuddho, ārūhi tañca nāvakaṃ;
Vārimajjhe ṭhito satthā, imā gāthā abhāsatha.

‘‘Yo so tāresi sambuddhaṃ, saṅghañcāpi anāsavaṃ;
Tena cittappasādena, devaloke ramissati.

‘‘Nibbattissati te byamhaṃ, sukataṃ nāvasaṇṭhitaṃ;
Ākāse pupphachadanaṃ, dhārayissati sabbadā.

‘‘Aṭṭhapaññāsakappamhi, tārako nāma khattiyo;
Cāturanto vijitāvī, cakkavattī bhavissati.

‘‘Sattapaññāsakappamhi, cammako nāma khattiyo;
Uggacchantova sūriyo, jotissati mahabbalo.

‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

‘‘Tidasā so cavitvāna, manussattaṃ gamissati;
Revato nāma nāmena, brahmabandhu bhavissati.

‘‘Agārā nikkhamitvāna, sukkamūlena codito;
Gotamassa bhagavato, sāsane pabbajissati.

‘‘So pacchā pabbajitvāna, yuttayogo vipassako;
Sabbāsave pariññāya, nibbāyissatināsavo.

‘‘Vīriyaṃ me dhuradhorayhaṃ, yogakkhemādhivāhanaṃ;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

‘‘Satasahasse kataṃ kammaṃ, phalaṃ dassesi me idha;
Sumutto saravegova, kilese jhāpayī mama.

‘‘Tato maṃ vananirataṃ, disvā lokantagū muni;
Vanavāsibhikkhūnaggaṃ, paññapesi mahāmati.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Chaḷabhiñño pana hutvā thero satthāraṃ dhammasenāpatiñca vandituṃ senāsanaṃ saṃsāmetvā pattacīvaramādāya anupubbena sāvatthiṃ patvā jetavanaṃ pavisitvā satthāraṃ dhammasenāpatiñca vanditvā katipāhaṃ jetavane vihāsi. Atha naṃ satthā ariyagaṇamajjhe nisinno āraññakānaṃ bhikkhūnaṃ aggaṭṭhāne ṭhapesi – ''etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ āraññakānaṃ yadidaṃ revato khadiravaniyo''ti (a. ni. 1.198, 203). So aparabhāge attano jātagāmaṃ gantvā ''cālā, upacālā, sīsūpacālā''ti tissannaṃ bhaginīnaṃ putte ''cālā, upacālā, sīsūpacālā''ti tayo bhāgineyye ānetvā pabbājetvā kammaṭṭhāne niyojesi. Te kammaṭṭhānaṃ anuyuttā viharanti. Tasmiñca samaye therassa kocideva ābādho uppanno. Taṃ sutvā sāriputtatthero revataṃ ''gilānapucchanaṃ adhigamapucchanañca karissāmī''ti upagacchi. Revatatthero dhammasenāpatiṃ dūratova āgacchantaṃ disvā tesaṃ sāmaṇerānaṃ satuppādanavasena ovadanto **''cāle upacāle''**ti gāthaṃ abhāsi.

42. Tattha **cāle upacāle sīsūpacāle**ti tesaṃ ālapanaṃ. ''Cālā, upacālā, sīsūpacālā''ti hi itthiliṅgavasena laddhanāmā te tayo dārakā pabbajitāpi tathā voharīyanti. '''Cālī, upacālī, sīsūpacālī'ti tesaṃ nāma''nti ca vadanti. Yadatthaṃ ''cālā''tiādinā āmantanaṃ kataṃ, taṃ dassento **''patissatā nu kho viharathā''**ti vatvā tattha kāraṇamāha **''āgato vo vālaṃ viya vedhī''**ti. **Patissatā**ti patissatikā. **Kho**ti avadhāraṇe. **Āgato**ti āgacchi. **Vo**ti tumhākaṃ. **Vālaṃ viya vedhī**ti vālavedhī viya, ayañhettha saṅkhepattho – tikkhajavananibbedhikapaññatāya vālavedhirūpo satthukappo tumhākaṃ mātulatthero āgato, tasmā samaṇasaññaṃ upaṭṭhapetvā satisampajaññayuttā eva hutvā viharatha, ''yathādhigate vihāre appamattā bhavathā''ti.

Taṃ sutvā te sāmaṇerā dhammasenāpatissa paccuggamanādivattaṃ katvā ubhinnaṃ mātulattherānaṃ paṭisanthāravelāyaṃ nātidūre samādhiṃ samāpajjitvā nisīdiṃsu. Dhammasenāpati revatattherena saddhiṃ paṭisanthāraṃ katvā uṭṭhāyāsanā te sāmaṇere upasaṅkami, te tathākālaparicchedassa katattā there upasaṅkamante eva uṭṭhahitvā vanditvā aṭṭhaṃsu. Thero ''katarakataravihārena viharathā''ti pucchitvā tehi ''imāya imāyā''ti vutte ''dārakepi nāma evaṃ vinento mayhaṃ bhātiko paccapādi vata dhammassa anudhamma''nti theraṃ pasaṃsanto pakkāmi.

Khadiravaniyattheragāthāvaṇṇanā niṭṭhitā.

3. Sumaṅgalattheragāthāvaṇṇanā

Sumuttikoti āyasmato sumaṅgalattherassa gāthā. Kā uppatti? Sopi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto siddhatthassa bhagavato kāle rukkhadevatā hutvā nibbatti. So ekadivasaṃ satthāraṃ nhāyitvā ekacīvaraṃ ṭhitaṃ disvā somanassappatto hutvā apphoṭesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyā avidūre aññatarasmiṃ gāmake tādisena kammanissandena daliddakule nibbatti. Tassa **sumaṅgalo**ti nāmaṃ ahosi. So vayappatto khujjakāsitanaṅgalakuddālaparikkhāro hutvā kasiyā jīvati. So ekadivasaṃ raññā pasenadikosalena bhagavato bhikkhusaṅghassa ca mahādāne pavattiyamāne dānopakaraṇāni gahetvā āgacchantehi manussehi saddhiṃ dadhighaṭaṃ gahetvā āgato bhikkhūnaṃ sakkārasammānaṃ disvā ''ime samaṇā sakyaputtiyā sukhumavatthasunivatthā subhojanāni bhuñjitvā nivātesu senāsanesu viharanti, yaṃnūnāhampi pabbajeyya''nti cintetvā, aññataraṃ mahātheraṃ upasaṅkamitvā attano pabbajjādhippāyaṃ nivedesi. So taṃ karuṇāyanto pabbājetvā kammaṭṭhānaṃ ācikkhi. So araññe viharanto ekavihāre nibbinno ukkaṇṭhito hutvā, vibbhamitukāmo ñātigāmaṃ gacchanto antarāmagge kacchaṃ bandhitvā khettaṃ kasante kiliṭṭhavatthanivatthe samantato rajokiṇṇasarīre vātātapena phussante kassake disvā, ''mahantaṃ vatime sattā jīvikanimittaṃ dukkhaṃ paccanubhontī''ti saṃvegaṃ paṭilabhi. Ñāṇassa paripākaṃ gatattā yathāgahitaṃ kammaṭṭhānaṃ upaṭṭhāsi. So aññataraṃ rukkhamūlaṃ upagantvā vivekaṃ labhitvā yoniso manasikaronto vipassanaṃ vaḍḍhetvā maggapaṭipāṭiyā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.12.11-19) –

''Atthadassī jinavaro, lokajeṭṭho narāsabho;
Vihārā abhinikkhamma, taḷākaṃ upasaṅkami.

''Nhātvā pitvā ca sambuddho, uttaritvekacīvaro;
Aṭṭhāsi bhagavā tattha, vilokento disodisaṃ.

''Bhavane upaviṭṭhohaṃ, addasaṃ lokanāyakaṃ;
Haṭṭho haṭṭhena cittena, apphoṭesiṃ ahaṃ tadā.

''Sataraṃsiṃva jotantaṃ, pabhāsantaṃva kañcanaṃ;
Naccagīte payuttohaṃ, pañcaṅgatūriyamhi ca.

''Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ;
Sabbe satte abhibhomi, vipulo hoti me yaso.

''Namo te purisājañña, namo te purisuttama;
Attānaṃ tosayitvāna, pare tosesi tvaṃ muni.

''Pariggahe nisīditvā, hāsaṃ katvāna subbate;
Upaṭṭhahitvā sambuddhaṃ, tusitaṃ upapajjahaṃ.

''Soḷaseto kappasate, dvinavaekacintitā;
Sattaratanasampannā, cakkavattī mahabbalā.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā sampattiṃ attano dukkhavimuttiñca kittanavasena udānaṃ udānento **''sumuttiko''**tiādimāha.

43. Tattha **sumuttiko**ti sundarā accantikatāya apunabbhavikā mutti etassāti sumuttiko. Tassa pana vimuttiyā pāsaṃsiyatāya acchariyatāya ca apphoṭento āha **''sumuttiko''**ti. Puna tattha vimuttiyaṃ attano pasādassa daḷhabhāvaṃ dassento **''sāhu sumuttikomhī''**ti āha. ''Sādhu suṭṭhu muttiko vatamhī''ti attho. ''Kuto panāyaṃ sumuttikatā''ti? Kāmañcāyaṃ thero sabbasmāpi vaṭṭadukkhato suvimutto, attano pana tāva upaṭṭhitaṃ ativiya aniṭṭhabhūtaṃ dukkhaṃ dassento **''tīhi khujjakehī''**tiādimāha. Tattha **khujjakehī**ti khujjasabhāvehi, khujjākārehi vā. Nissakkavacanañcetaṃ muttasaddāpekkhāya. Kassako hi akhujjopi samāno tīsu ṭhānesu attānaṃ khujjaṃ katvā dasseti lāyane kasane kuddālakamme ca. Yo hi pana kassako lāyanādīni karoti, tānipi asitādīni kuṭilākārato khujjakānīti vuttaṃ ''tīhi khujjakehī''ti.

Idāni tāni sarūpato dassento **''asitāsu mayā, naṅgalāsu mayā, khuddakuddālāsu mayā''**ti āha. Tattha **asitāsu mayā**ti lavittehi mayā muttanti attho. Nissakke cetaṃ bhummavacanaṃ. Sesesupi eseva nayo. Apare pana **''asitāsu mayā**ti lavittehi karaṇabhūtehi mayā khujjita''nti vadanti. Tesaṃ matena karaṇatthe hetumhi vā bhummavacanaṃ. **''Naṅgalāsū''**ti liṅgavipallāsaṃ katvā vuttaṃ, naṅgalehi kasirehīti attho. Attanā vaḷañjitakuddālassa sabhāvato vaḷañjanena vā appakatāya vuttaṃ ''khuddakuddālāsū''ti ''kuṇṭhakuddālāsū''tipi pāḷi. Vaḷañjaneneva atikhiṇakhaṇittesūti attho. **Idhamevā**ti **ma**-kāro padasandhikaro. **Atha vāpī**ti **vā**-saddo nipātamattaṃ. Gāmake ṭhitattā tāni asitādīni kiñcāpi idheva mama samīpeyeva, tathāpi alameva hotīti attho. Turitavasena cetaṃ āmeḍitavacanaṃ. **Jhāyā**ti phalasamāpattijjhānavasena diṭṭhadhammasukhavihāratthaṃ dibbavihārādivasena ca jhāya. **Sumaṅgalā**ti attānaṃ ālapati. Jhāne pana ādaradassanatthaṃ āmeḍitaṃ kataṃ. **Appamatto viharā**ti satipaññāvepullappattiyā sabbatthakameva appamattosi tvaṃ, tasmā idāni sukhaṃ vihara, sumaṅgala. Keci pana ''arahattaṃ appatvā eva vipassanāya vīthipaṭipannāya sāsane sañjātābhiratiyā yathānubhūtaṃ gharāvāsadukkhaṃ jigucchanto thero imaṃ gāthaṃ vatvā pacchā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇī''ti vadanti. Tesaṃ matena ''jhāya appamatto viharā''ti padānaṃ attho vipassanāmaggavasenapi yujjati eva.

Sumaṅgalattheragāthāvaṇṇanā niṭṭhitā.

4. Sānuttheragāthāvaṇṇanā

Mataṃ vā amma rodantīti āyasmato sānuttherassa gāthā. Kā uppatti? Sopi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto ito catunavute kappe siddhatthassa bhagavato hatthapādadhovanamukhavikkhālanānaṃ atthāya udakaṃ upanesi. Satthā hi bhojanakāle hatthapāde dhovitukāmo ahosi. So satthu ākāraṃ sallakkhetvā udakaṃ upanesi. Bhagavā hatthapāde dhovitvā bhuñjitvā mukhaṃ vikkhāletukāmo ahosi. So tampi ñatvā mukhodakaṃ upanesi. Satthā mukhaṃ vikkhāletvā mukhadhovanakiccaṃ niṭṭhāpesi. Evaṃ bhagavā anukampaṃ upādāya tena karīyamānaṃ veyyāvaccaṃ sādiyi. So tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ aññatarassa upāsakassa gehe paṭisandhiṃ gaṇhi. Tasmiṃ gabbhagateyeva pitā pavāsaṃ gato, upāsikā dasamāsaccayena puttaṃ vijāyitvā **sānū**tissa nāmaṃ akāsi. Tasmiṃ anukkamena vaḍḍhante sattavassikaṃyeva naṃ bhikkhūnaṃ santike pabbājesi, ‘‘evamayaṃ anantarāyo vaḍḍhitvā accantasukhabhāgī bhavissatī’’ti. ‘‘So sānusāmaṇero’’ti paññāto paññavā vattasampanno bahussuto dhammakathiko sattesu mettajjhāsayo hutvā devamanussānaṃ piyo ahosi manāpoti sabbaṃ sānusutte āgatanayena veditabbaṃ.

Tassa atītajātiyaṃ mātā yakkhayoniyaṃ nibbatti. Taṃ yakkhā ‘‘sānuttherassa ayaṃ mātā’’ti garucittikārabahulā hutvā mānenti. Evaṃ gacchante kāle puthujjanabhāvassa ādīnavaṃ vibhāventaṃ viya ekadivasaṃ sānussa yoniso manasikārābhāvā ayoniso ummujjantassa vibbhamitukāmatācittaṃ uppajji. Taṃ tassa yakkhinimātā ñatvā manussamātuyā ārocesi – ‘‘tava putto, sānu, ‘vibbhamissāmī’ti cittaṃ uppādesi, tasmā tvaṃ –

> ‘‘Sānuṃ pabuddhaṃ vajjāsi, yakkhānaṃ vacanaṃ idaṃ;
> Mākāsi pāpakaṃ kammaṃ, āvi vā yadi vā raho.
>
> ‘‘Sace tvaṃ pāpakaṃ kammaṃ, karissasi karosi vā;
> Na te dukkhā pamutyatthi, uppaccāpi palāyato’’ti. (saṃ. ni. 1.239; dha. pa. aṭṭha. 2.325 sānusāmaṇeravatthu) –

Evaṃ bhaṇāhī’’ti. Evañca pana vatvā yakkhinimātā tatthevantaradhāyi. Manussamātā pana taṃ sutvā paridevasokasamāpannā cetodukkhasamappitā ahosi. Atha sānusāmaṇero pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya mātu santikaṃ upagato mātaraṃ rodamānaṃ disvā ‘‘amma, kiṃ nissāya rodasī’’ti vatvā ‘‘taṃ nissāyā’’ti ca vutto mātu **‘‘mataṃ vā, amma, rodanti, yo vā jīvaṃ na dissatī’’**ti gāthaṃ abhāsi.

44. Tassattho – **‘‘amma,** rodantā nāma ñātakā mittā vā attano ñātakaṃ mittaṃ vā **mataṃ** uddissa **rodanti** paralokaṃ gatattā, **yo vā** ñātako mitto vā **jīvaṃ** jīvanto desantaraṃ pakkantatāya ca **na dissati,** taṃ vā uddissa rodanti, ubhayampetaṃ mayi na vijjati, evaṃ sante **jīvantaṃ** dharamānaṃ **maṃ** purato ṭhitaṃ **passantī; kasmā, amma, rodasi?**Maṃ uddissa tava rodanassa kāraṇameva natthī’’ti.

Taṃ sutvā tassa mātā ‘‘maraṇañhetaṃ, bhikkhave, yo sikkhaṃ paccakkhāya hīnāyāvattatī’’ti (ma. ni. 3.63) suttapadānusārena uppabbajanaṃ ariyassa vinaye maraṇanti dassentī –

> ‘‘Mataṃ vā putta rodanti, yo vā jīvaṃ na dissati;
> Yo ca kāme cajitvāna, punarāgacchate idha.
>
> ‘‘Taṃ vāpi putta rodanti, puna jīvaṃ mato hi so;
> Kukkuḷā ubbhato tāta, kukkuḷaṃ patitumicchasī’’ti. (saṃ. ni. 1.239; dha. pa. aṭṭha. 2.sānusāmaṇeravatthu) –

Gāthādvayaṃ abhāsi.

Tattha **kāme cajitvānā**ti nekkhammajjhāsayena vatthukāme pahāya, tañca kilesakāmassa tadaṅgappahānavasena veditabbaṃ. Pabbajjā hettha kāmapariccāgo adhippeto. **Punarāgacchate idhā**ti idha gehe punadeva āgacchati, hīnāyāvattanaṃ sandhāya vadati. **Taṃ vāpī**ti yo pabbajitvā vibbhamati, taṃ vāpi puggalaṃ mataṃ viyamādisiyo rodanti. Kasmāti ce? **Puna jīvaṃ mato hi so**ti vibbhamanato pacchā yo jīvanto, so guṇamaraṇena atthato matoyeva. Idānissa savisesasaṃvegaṃ janetuṃ **''kukkuḷā''**tiādi vuttaṃ. Tassattho – ''ahorattaṃ ādittaṃ viya hutvā ḍahanaṭṭhena kukkuḷanirayasadisattā **kukkuḷā** gihibhāvā anukampantiyā mayā **ubbhato** uddhato, **tāta** sānu, **kukkuḷaṃ patituṃ icchasi** patitukāmosī''ti.

Taṃ sutvā sānusāmaṇero saṃvegajāto hutvā vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.21.25-29) –

> ''Bhuñjantaṃ samaṇaṃ disvā, vippasannamanāvilaṃ;
> Ghaṭenodakamādāya, siddhatthassa adāsahaṃ.
>
> ''Nimmalo homahaṃ ajja, vimalo khīṇasaṃsayo;
> Bhave nibbattamānassa, phalaṃ nibbattate subhaṃ.
>
> ''Catunnavutito kappe, udakaṃ yamadāsahaṃ;
> Duggatiṃ nābhijānāmi, dakadānassidaṃ phalaṃ.
>
> ''Ekasaṭṭhimhito kappe, ekova vimalo ahu;
> Sattaratanasampanno, cakkavattī mahabbalo.
>
> ''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā thero imissā gāthāya vasena ''mayhaṃ vipassanārambho arahattappatti ca jātā''ti udānavasena tameva gāthaṃ paccudāhāsi.

Sānuttheragāthāvaṇṇanā niṭṭhitā.

5. Ramaṇīyavihārittheragāthāvaṇṇanā

Yathāpi bhaddo ājaññoti āyasmato ramaṇīyavihārittherassa gāthā. Kā uppatti? Sopi purimabuddhesu katādhikāro tattha tattha puññāni upacinanto ito ekanavute kappe vipassiṃ bhagavantaṃ disvā pasannamānaso pañcapatiṭṭhitena vanditvā koraṇḍapupphehi pūjaṃ akāsi. So tena puññakammena devesu nibbattitvā aparāparaṃ puññāni katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde rājagahe aññatarassa seṭṭhissa putto hutvā nibbatto yobbanamadena kāmesu mucchaṃ āpanno viharati. So ekadivasaṃ aññataraṃ pāradārikaṃ rājapurisehi vividhā kammakāraṇā karīyamānaṃ disvā saṃvegajāto satthu santike dhammaṃ sutvā pabbaji. Pabbajito ca rāgacaritatāya niccakālaṃ susammaṭṭhaṃ pariveṇaṃ sūpaṭṭhitaṃ pānīyaparibhojanīyaṃ supaññataṃ mañcapīṭhaṃ katvā viharati. Tena so **ramaṇīyavihārī**tveva paññāyittha.

So rāgussannatāya ayoniso manasi karitvā sañcetanikaṃ sukkavissaṭṭhiāpattiṃ āpajjitvā, ''dhiratthu, maṃ evaṃbhūto saddhādeyyaṃ bhuñjeyya''nti vippaṭisārī hutvā ''vibbhamissāmī''ti gacchanto antarāmagge rukkhamūle nisīdi, tena ca maggena sakaṭesu gacchantesu eko sakaṭayutto goṇo parissamanto visamaṭṭhāne khalitvā pati, taṃ sākaṭikā yugato muñcitvā tiṇodakaṃ datvā parissamaṃ vinodetvā punapi dhure yojetvā agamaṃsu. Thero taṃ disvā – ''yathāyaṃ goṇo sakiṃ khalitvāpi uṭṭhāya sakiṃ dhuraṃ vahati, evaṃ mayāpi kilesavasena sakiṃ khalitenāpi vuṭṭhāya samaṇadhammaṃ kātuṃ vaṭṭatī''ti yoniso ummujjanto nivattitvā upālittherassa attano pavattiṃ ācikkhitvā tena

vuttavidhinā āpattito vuṭṭhahitvā sīlaṃ pākatikaṃ katvā vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.21.35-39) –

''Akkantañca padaṃ disvā, cakkālaṅkārabhūsitaṃ;
Padenānupadaṃ yanto, vipassissa mahesino.

''Koraṇḍaṃ pupphitaṃ disvā, samūlaṃ pūjitaṃ mayā;
Haṭṭho haṭṭhena cittena, avandiṃ padamuttamaṃ.

''Ekanavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Sattapaññāsakappamhi, eko vītamalo ahuṃ;
Sattaratanasampanno, cakkavattī mahabbalo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā vimuttisukhaṃ anubhavanto attano pubbabhāgapaṭipattiyā saddhiṃ ariyadhammādhigamanadīpaniṃ **''yathāpi bhaddo ājañño, khalitvā patitiṭṭhatī''**ti gāthaṃ abhāsi.

45. Tattha **khalitvā**ti pakkhalitvā. **Patitiṭṭhatī**ti patiṭṭhahati, punadeva yathāṭhāne tiṭṭhati. **Eva**nti yathā bhaddo usabhājānīyo bhāraṃ vahanto parissamappatto visamaṭṭhānaṃ āgamma ekavāraṃ pakkhalitvā patito na tattakena dhuraṃ chaḍḍeti, thāmajavaparakkamasampannatāya pana khalitvāpi patitiṭṭhati, attano sabhāveneva ṭhatvā bhāraṃ vahati, evaṃ kilesaparissamappatto kiriyāparādhena khalitvā taṃ khalitaṃ thāmavīriyasampattitāya paṭipākatikaṃ katvā maggasammādiṭṭhiyā **dassanasampannaṃ,** tato eva **sammāsambuddhassa** savanante ariyāya jātiyā jātatāya **sāvakaṃ,** tassa ure vāyāmajanitābhijātitāya orasaṃ puttaṃ bhaddājānīyasadisakiccatāya ājānīyanti ca maṃ dhāretha upadhārethāti attho.

Ramaṇīyavihārittheragāthāvaṇṇanā niṭṭhitā.

6. Samiddhittheragāthāvaṇṇanā

Saddhāyāhaṃ pabbajitoti āyasmato samiddhittherassa gāthā. Kā uppatti? Ayampi purimabuddhesu kattādhikāro tattha tattha puññāni upacinanto ito catunavute kappe siddhatthaṃ bhagavantaṃ passitvā pasannamānaso savaṇṭāni pupphāni kaṇṇikabaddhāni gahetvā pūjesi. So tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā sugatīsuyeva parivattento imasmiṃ buddhuppāde rājagahe kulagehe nibbatti. Tassa jātakālato paṭṭhāya taṃ kulaṃ dhanadhaññādīhi vaḍḍhi, attabhāvo cassa abhirūpo dassanīyo guṇavā iti vibhavasamiddhiyā ca guṇasamiddhiyā ca **samiddhī**tveva paññāyittha. So bimbisārasamāgame buddhānubhāvaṃ disvā paṭiladdhasaddho pabbajitvā bhāvanāya yuttappayutto viharanto bhagavati tapodārāme viharante ekadivasaṃ evaṃ cintesi – ''lābhā vata me satthā arahaṃ sammāsambuddho, svākkhāte cāhaṃ dhammavinaye pabbajito, sabrahmacārī ca me sīlavanto kalyāṇadhammā''ti. Tassevaṃ cintentassa uḷāraṃ pītisomanassaṃ udapādi. Taṃ asahanto māro pāpimā therassa avidūre mahantaṃ bheravasaddamakāsi, pathaviyā undriyanakālo viya ahosi. Thero bhagavato tamatthaṃ ārocesi. Bhagavā ''māro tuyhaṃ vicakkhukammāya ceteti, gaccha, bhikkhu tattha acintetvā viharāhī''ti āha. Thero tattha gantvā viharanto nacirasseva vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.21.30-34) –

''Kaṇikāraṃva jotantaṃ, nisinnaṃ pabbatantare;
Obhāsentaṃ disā sabbā, siddhatthaṃ narasārathiṃ.

''Dhanuṃ advejjhaṃ katvāna, usuṃ sannayhahaṃ tadā;

Pupphaṃ savaṇṭaṃ chetvāna, buddhassa abhiropayiṃ.

‘‘Catunnavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

‘‘Ekapaññāsito kappe, eko āsiṃ jutindharo;
Sattaratanasampanno, cakkavattī mahabbalo.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā tattheva viharantassa therassa khīṇāsavabhāvaṃ ajānanto purimanayeneva māro mahantaṃ bheravasaddaṃ akāsi. Taṃ sutvā thero abhīto acchambhī ‘‘tādisānaṃ mārānaṃ satampi sahassampi mayhaṃ lomampi na kampetī’’ti aññaṃ byākaronto **‘‘saddhāyāhaṃ pabbajito’’**ti gāthaṃ abhāsi.

46. Tattha **saddhāyā**ti dhammacchandasamuṭṭhānāya kammaphalasaddhāya ceva ratanattayasaddhāya ca. **Aha**nti attānaṃ niddisati. **Pabbajito**ti upagato. **Agārasmā**ti gehato gharāvāsato vā. **Anagāriya**nti pabbajjaṃ, sā hi yaṃkiñci kasivāṇijjādikammaṃ ‘agārassa hita’nti agāriyaṃ nāma, tadabhāvato ‘‘anagāriyā’’ti vuccati. **Sati paññā ca me vuḍḍhā**ti saraṇalakkhaṇā sati, pajānanalakkhaṇā paññāti ime dhammā vipassanākkhaṇato paṭṭhāya maggapaṭipāṭiyā yāva arahattā me vuḍḍhā vaḍḍhitā, na dāni vaḍḍhetabbā atthi satipaññā vepullappattāti dasseti. **Cittañca susamāhita**nti aṭṭhasamāpattivasena ceva lokuttarasamādhivasena ca cittaṃ me suṭṭhu samāhitaṃ, na dāni tassa samādhātabbaṃ atthi, samādhi vepullappattoti dasseti. Tasmā **kāmaṃ karassu rūpānī**ti pāpima maṃ uddissa yāni kānici vippakārāni yathāruciṃ karohi, tehi pana **neva maṃ byādhayissasi** mama sarīrakampanamattampi kātuṃ na sakkhissasi, kuto cittaññathattaṃ? Tasmā tava kiriyā appaṭicchitapahenakaṃ viya na kiñci atthaṃ sodheti, kevalaṃ tava cittavighātamattaphalāti thero māraṃ tajjesi. Taṃ sutvā māro ‘‘jānāti maṃ samaṇo’’ti tatthevantaradhāyi.

Samiddhittheragāthāvaṇṇanā niṭṭhitā.

7. Ujjayattheragāthāvaṇṇanā

Namo te buddha vīratthūti āyasmato ujjayattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni karonto ito dvānavute kappe tissaṃ bhagavantaṃ passitvā pasannamānaso kaṇikārapupphehi pūjaṃ akāsi. So tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde rājagahe aññatarassa sottiyabrāhmaṇassa putto hutvā nibbatti, **ujjayo**tissa nāmaṃ ahosi. So vayappatto tiṇṇaṃ vedānaṃ pāragū hutvā tattha sāraṃ apassanto upanissayasampattiyā codiyamāno veḷuvanaṃ gantvā satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā cariyānukūlaṃ kammaṭṭhānaṃ gahetvā araññe viharanto vipassanaṃ vaḍḍhetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.21.1-4) –

‘‘Kaṇikāraṃ pupphitaṃ disvā, ocinitvānahaṃ tadā;
Tissassa abhiropesiṃ, oghatiṇṇassa tādino.

‘‘Dvenavute ito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

‘‘Pañcatiṃse ito kappe, aruṇapāṇīti vissuto;
Sattaratanasampanno, cakkavattī mahabbalo.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā satthu santikaṃ gantvā vanditvā ekamantaṃ nisīditvā bhagavato

thomanākārena aññaṃ byākaronto **''namo te buddha vīratthū''**ti gāthaṃ abhāsi.

47. Tattha **namo**ti paṇāmakittanaṃ. **Te**ti paṇāmakiriyāya sampadānakittanaṃ, tuyhanti attho. **Buddha vīrā**ti ca bhagavato ālapanaṃ. Bhagavā hi yathā abhiññeyyādibhedassa atthassa abhiññeyyādibhedena sayambhūñāṇena anavasesato buddhattā ''buddho''ti vuccati. Evaṃ pañcannampi mārānaṃ abhippamaddanavasena padahantena mahatā vīriyena samannāgatattā ''vīro''ti vuccati. **Atthū**ti hotu, tassa ''namo''ti iminā sambandho. **Vippamuttosi sabbadhī**ti sabbehi kilesehi sabbasmiñca saṅkhāragate vippamutto visaṃyutto asi bhavasi, na tayā kiñci avippamuttaṃ nāma atthi, yatohaṃ **tuyhāpadāne viharaṃ, viharāmi anāsavo**ti tuyhaṃ tava apadāne ovāde gatamagge paṭipatticariyāya viharaṃ yathāsatti yathābalaṃ paṭipajjanto kāmāsavādīnaṃ catunnampi āsavānaṃ suppahīnattā anāsavo viharāmi, tādisassa namo te buddha-vīratthūti.

Ujjayattheragāthāvaṇṇanā niṭṭhitā.

8. Sañjayattheragāthāvaṇṇanā

Yato ahanti āyasmato sañjayattherassa gāthā. Kā uppatti? Sopi purimabuddhesu katādhikāro tattha tattha vivaṭṭūpanissayaṃ puññaṃ upacinanto vipassissa bhagavato kāle mahati pūge saṃkittivasena vatthuṃ saṅgharitvā ratanattayaṃ uddissa puññaṃ karonto sayaṃ daliddo hutvā nesaṃ gaṇādīnaṃ puññakiriyāya byāvaṭo ahosi. Kālena kālaṃ bhagavantaṃ upasaṅkamitvā vanditvā pasannamānaso bhikkhūnañca taṃ taṃ veyyāvaccaṃ akāsi. So tena puññakammena devaloke nibbatto aparāparaṃ puññāni katvā sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde rājagahe vibhavasampannassa brāhmaṇassa putto hutvā nibbatti **sañjayo** nāma nāmena, so vayappatto brahmāyupokkharasātiādike abhiññāte brāhmaṇe sāsane abhippasanne disvā sañjātappasādo satthāraṃ upasaṅkami. Tassa satthā dhammaṃ desesi. So dhammaṃ sutvā sotāpanno ahosi. Aparabhāge pabbaji. Pabbajanto ca khuraggeyeva chaḷabhiñño ahosī. Tena vuttaṃ **apadāne** (apa. thera 1.10.51-55) –

''Vipassissa bhagavato, mahāpūgagaṇo ahu;
Veyyāvaccakaro āsiṃ, sabbakiccesu vāvaṭo.

''Deyyadhammo ca me natthi, sugatassa mahesino;
Avandiṃ satthuno pāde, vippasannena cetasā.

''Ekanavutito kappe, veyyāvaccaṃ akāsahaṃ;
Duggatiṃ nābhijānāmi, veyyāvaccassidaṃ phalaṃ.

''Ito ca aṭṭhame kappe, rājā āsiṃ sucintito;
Sattaratanasampanno, cakkavattī mahabbalo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Chaḷabhiñño pana hutvā aññaṃ byākaronto **''yato ahaṃ pabbajito''**ti gāthaṃ abhāsi.

48. Tattha **yato ahaṃ pabbajito**ti yato pabhuti yato paṭṭhāya ahaṃ pabbajito. Pabbajitakālato paṭṭhāya **nābhijānāmi saṅkappaṃ, anariyaṃ dosasaṃhita**nti rāgādidosasaṃhitaṃ tato eva anariyaṃ nihīnaṃ, ariyehi vā anaraṇīyatāya anariyehi araṇīyatāya ca anariyaṃ pāpakaṃ ārammaṇe abhūtaguṇādisaṅkappanato ''saṅkappo''ti laddhanāmaṃ kāmavitakkādimicchāvitakkaṃ uppāditaṃ nābhijānāmīti, ''khuraggeyeva mayā arahattaṃ patta''nti aññaṃ byākāsi.

Sañjayattheragāthāvaṇṇanā niṭṭhitā.

9. Rāmaṇeyyakattheragāthāvaṇṇanā

Cihacihābhinaditeti āyasmato rāmaṇeyyakattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto sikhissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto bhagavantaṃ disvā pasannamānaso pupphehi pūjaṃ akāsi. So tena puññakammena devaloke nibbatto aparāparaṃ puññāni katvā sugatīsu eva parivattento imasmiṃ buddhuppāde sāvatthiyaṃ ibbhakule nibbattitvā vayappatto jetavanapaṭiggahaṇe sañjātappasādo pabbajitvā cariyānukūlaṃ kammaṭṭhānaṃ gahetvā araññe viharati. Tassa attano sampattiyā pabbajitasāruppāya ca paṭipattiyā pāsādikabhāvato **rāmaṇeyyako**tveva samaññā ahosi. Athekadivasaṃ māro theraṃ bhiṃsāpetukāmo bheravasaddaṃ akāsi. Taṃ sutvā thero thirapakatitāya tena asantasanto ‘‘māro aya’’nti ñatvā tattha anādaraṃ dassento **‘‘cihacihābhinadite’’**ti gāthaṃ abhāsi.

49. Tattha **cihacihābhinadite**ti cihacihāti abhiṇhaṃ pavattasaddatāya ‘‘cihacihā’’ti laddhanāmānaṃ vaṭṭakānaṃ abhinādanimittaṃ, viravahetūti attho. **Sippikābhirutehi cā**ti sippikā vuccanti devakā paranāmakā gelaññena chātakisadārakākārā sākhāmigā. ‘‘Mahākalandakā’’ti keci, sippikānaṃ abhirutehi mahāviravehi, hetumhi cetaṃ karaṇavacanaṃ, taṃ hetūti attho. **Na me taṃ phandati citta**nti mama cittaṃ na phandati na cavati. Idaṃ vuttaṃ hoti – imasmiṃ araññe viravahetu sippikābhirutahetu viya, pāpima, tava vissarakaraṇahetu mama cittaṃ kammaṭṭhānato na paripatatīti. Tattha kāraṇamāha **‘‘ekattaniratañhi me’’**ti. **Hi**-saddo hetu attho, yasmā mama cittaṃ gaṇasaṅgaṇikaṃ pahāya ekatte ekībhāve, bahiddhā vā vikkhepaṃ pahāya ekatte ekaggatāya, ekatte ekasabhāve vā nibbāne niratataṃ abhirataṃ, tasmā kammaṭṭhānato na phandati na cavatīti, imaṃ kira gāthaṃ vadanto eva thero vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.21.5-9) –

‘‘Suvaṇṇavaṇṇo bhagavā, sataraṃsī patāpavā;
Caṅkamanaṃ samārūḷho, mettacitto sikhīsabho.

‘‘Pasannacitto sumano, vanditvā ñāṇamuttamaṃ;
Minelapupphaṃ paggayha, buddhassa abhiropayiṃ.

‘‘Ekatiṃse ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

‘‘Ekūnatiṃsakappamhi, sumeghaghananāmako;
Sattaratanasampanno, cakkavattī mahabbalo.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Ayameva ca therassa aññābyākaraṇagāthā ahosi.

Rāmaṇeyyakattheragāthāvaṇṇanā niṭṭhitā.

10. Vimalattheragāthāvaṇṇanā

Dharaṇī ca siñcati vāti āyasmato vimalattherassa gāthā. Kā uppatti? Sopi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinanto vipassissa bhagavato kāle saṅkhadhamanakule nibbattitvā viññutaṃ patto tasmiṃ sippe nipphattiṃ gato ekadivasaṃ vipassiṃ bhagavantaṃ passitvā pasannamānaso saṅkhadhamanena pūjaṃ katvā tato paṭṭhāya kālena kālaṃ satthu upaṭṭhānaṃ akāsi. So tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā devamanussesu saṃsaranto kassapassa bhagavato kāle ‘‘anāgate me vimalo visuddho kāyo hotū’’ti bodhirukkhaṃ gandhodakehi nhāpesi, cetiyaṅgaṇabodhiyaṅgaṇesu āsanāni dhovāpesi, bhikkhūnampi kiliṭṭhe samaṇaparikkhāre dhovāpesi.

So tato cavitvā devesu ca manussesu ca parivattento imasmiṃ buddhuppāde rājagahe ibbhakule nibbatti. Tassa mātukucchiyaṃ vasantassa nikkhamantassa ca kāyo pittasemhādīhi asaṃkiliṭṭho

padumapalāse udakabindu viya alaggo pacchimabhavikabodhisattassa viya suvisuddho ahosi, tenassa **vimalo**tveva nāmaṃ akaṃsu. So vayappatto rājagahappavesane buddhānubhāvaṃ disvā paṭiladdhasaddho pabbajitvā kammaṭṭhānaṃ gahetvā kosalaraṭṭhe pabbataguhāyaṃ viharati. Athekadivasaṃ cātuddīpikamahāmegho sakalaṃ cakkavāḷagabbhaṃ pattharitvā pāvassi. Vivaṭṭaṭṭhāyimhi buddhānaṃ cakkavattīnañca dharamānakāle eva kira evaṃ vassati. Ghammapariḷāhavūpasamato utusappāyalābhena therassa cittaṃ samāhitaṃ ahosi ekaggaṃ. So samāhitacitto tāvadeva vipassanaṃ ussukkāpetvā maggapaṭipāṭiyā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.10.56-60) –

> ‘‘Vipassissa bhagavato, ahosiṃ saṅkhadhammako;
> Niccupaṭṭhānayuttomhi, sugatassa mahesino.
>
> ‘‘Upaṭṭhānaphalaṃ passa, lokanāthassa tādino;
> Saṭṭhi tūriyasahassāni, parivārenti maṃ sadā.
>
> ‘‘Ekanavutito kappe, upaṭṭhahiṃ mahāisiṃ;
> Duggatiṃ nābhijānāmi, upaṭṭhānassidaṃ phalaṃ.
>
> ‘‘Catuvīse ito kappe, mahānigghosanāmakā;
> Soḷasāsiṃsu rājāno, cakkavattī mahabbalā.
>
> ‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā katakiccatāya tuṭṭhamānaso udānaṃ udānento **‘‘dharaṇī ca siñcati vāti māluto’’**ti gāthaṃ abhāsi.

50. Tattha **dharaṇī**ti pathavī, sā hi sakalaṃ dharādharaṃ dhāretīti ‘‘dharaṇī’’ti vuccati. **Siñcatī**ti samantato nabhaṃ pūretvā abhippavassato mahāmeghassa vuṭṭhidhārāhi siñcati. **Vāti māluto**ti udakaphusitasammissatāya sītalo vāto vāyati. **Vijjutā carati nabhe**ti tattha tattha gajjatā gaḷagaḷāyatā mahāmeghato niccharantiyo sateratā ākāse ito cito ca vicaranti. **Upasamanti vitakkā**ti utusappāyasiddhena samathavipassanādhigamena pubbabhāge tadaṅgādivasena vūpasantā hutvā kāmavitakkādayo sabbepi nava mahāvitakkā ariyamaggādhigamena upasamanti. Anavasesato samucchijjantīti. Vattamānasamīpatāya ariyamaggakkhaṇaṃ vattamānaṃ katvā vadati. Atītatthe vā etaṃ paccuppannavacanaṃ. **Cittaṃ susamāhitaṃ mamā**ti tato eva lokuttarasamādhinā mama cittaṃ suṭṭhu samāhitaṃ, na dāni tassa samādhāne kiñci kātabbaṃ atthīti thero aññaṃ byākāsi.

Vimalattheragāthāvaṇṇanā niṭṭhitā.

Pañcamavaggavaṇṇanā niṭṭhitā.

6. Chaṭṭhavaggo

1. Godhikādicatuttheragāthāvaṇṇanā

Vassati devotiādikā catasso – godhiko, subāhu, valliyo, uttiyoti imesaṃ catunnaṃ therānaṃ gāthā. Kā uppatti? Imepi purimabuddhesu katādhikārā tattha tattha bhave puññāni upacinantā ito catunavute kappe siddhatthassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patvā aññamaññaṃ sahāyā hutvā vicariṃsu. Tesu eko siddhatthaṃ bhagavantaṃ piṇḍāya carantaṃ disvā kaṭacchubhikkhaṃ adāsi. Dutiyo pasannacitto hutvā pañcapatiṭṭhitena vanditvā añjaliṃ paggaṇhi. Tatiyo pasannacitto ekena pupphahatthena bhagavantaṃ pūjesi. Catuttho sumanapupphehi pūjamakāsi. Evaṃ te satthari cittaṃ pasādetvā pasutena tena puññakammena devaloke nibbattitvā puna aparāparaṃ puññāni katvā

devamanussesu saṃsaranto kassapassa bhagavato kāle kulagehe nibbattitvā sahāyakā hutvā sāsane pabbajitvā samaṇadhammaṃ katvā amhākaṃ bhagavato kāle pāvāyaṃ catunnaṃ mallarājānaṃ puttā hutvā nibbattiṃsu. Tesaṃ **godhiko, subāhu, valliyo, uttiyo**ti nāmāni akaṃsu. Aññamaññaṃ piyasahāyā ahesuṃ. Te kenacideva karaṇīyena kapilavatthuṃ agamaṃsu. Tasmiñca samaye satthā kapilavatthuṃ gantvā nigrodhārāme vasanto yamakapāṭihāriyaṃ dassetvā suddhodanappamukhe sakyarājāno damesi. Tadā tepi cattāro mallarājaputtā pāṭihāriyaṃ disvā laddhappasādā pabbajitvā vipassanākammaṃ karontā nacirasseva saha paṭisambhidāhi arahattaṃ pāpuṇiṃsu. Tena vuttaṃ **apadāne** (apa. thera 1.11.1-23) –

‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, āhutīnaṃ paṭiggahaṃ;
Pavarā abhinikkhantaṃ, vanā nibbanamāgataṃ.

‘‘Kaṭacchubhikkhaṃ pādāsiṃ, siddhatthassa mahesino;
Paññāya upasantassa, mahāvīrassa tādino.

‘‘Padenānupadāyantaṃ, nibbāpente mahājanaṃ;
Uḷārā vitti me jātā, buddhe ādiccabandhune.

‘‘Catunnavutito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, bhikkhādānassidaṃ phalaṃ.

‘‘Sattāsītimhito kappe, mahāreṇusanāmakā;
Sattaratanasampannā, sattete cakkavattino.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.
Godhiko thero.

‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, nisabhājāniyaṃ yathā;
Tidhāpabhinnaṃ mātaṅgaṃ, kuñjaraṃva mahesinaṃ.

‘‘Obhāsentaṃ disā sabbā, uḷurājaṃva pūritaṃ;
Rathiyaṃ paṭipajjantaṃ, lokajeṭṭhaṃ apassahaṃ.

‘‘Ñāṇe cittaṃ pasādetvā, paggahetvāna añjaliṃ;
Pasannacitto sumano, siddhatthamabhivādayiṃ.

‘‘Catunnavutito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, ñāṇasaññāyidaṃ phalaṃ.

‘‘Tesattatimhito kappe, soḷasāsuṃ naruttamā;
Sattaratanasampannā, cakkavattī mahabbalā.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.
Subāhutthero.

‘‘Tivarāyaṃ nivāsīhaṃ, ahosiṃ māliko tadā;
Addasaṃ virajaṃ buddhaṃ, siddhatthaṃ lokapūjitaṃ.

‘‘Pasannacitto sumano, pupphahatthamadāsahaṃ;
Yattha yatthupapajjāmi, tassa kammassa vāhasā.

''Anubhomi phalaṃ iṭṭhaṃ, pubbe sukatamattano;
Parikkhitto sumallehi, pupphadānassidaṃ phalaṃ.

''Catunnavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, pupphapūjāyidaṃ phalaṃ.

''Catunnavutupādāya, ṭhapetvā vattamānakaṃ;
Pañcarājasatā tattha, najjasamasanāmakā.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.
Valliyo thero.

''Siddhatthassa bhagavato, jātipupphamadāsahaṃ;
Pādesu satta pupphāni, hāsenokiritāni me.

''Tena kammenahaṃ ajja, abhibhomi narāmare;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

''Catunnavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, pupphapūjāyidaṃ phalaṃ.

''Samantagandhanāmāsuṃ, terasa cakkavattino;
Ito pañcamake kappe, cāturantā janādhipā.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti. (apa. thera 1.11.1-23);
Uttiyo thero.

Arahattaṃ pana patvā ime cattāropi therā loke pākaṭā paññātā rājarājamahāmattehi sakkatā garukatā hutvā araññe saheva viharanti. Athekadā rājā bimbisāro te cattāro there rājagahaṃ upagate upasaṅkamitvā vanditvā temāsaṃ vassāvāsatthāya nimantetvā tesaṃ pāṭiyekkaṃ kuṭikāyo kāretvā satisammosena na chādesi. Therā acchannāsu kuṭikāsu viharanti. Vassakāle devo na vassati. Rājā ''kiṃ nu kho kāraṇaṃ devo na vassatī''ti cintento, taṃ kāraṇaṃ ñatvā, tā kuṭikāyo chādāpetvā, mattikākammaṃ cittakammañca kārāpetvā, kuṭikāmahaṃ karonto mahato bhikkhusaṅghassa dānaṃ adāsi. Therā rañño anukampāya kuṭikāyo pavisitvā mettāsamāpattiyo samāpajjiṃsu. Athuttarapācīnadisato mahāmegho uṭṭhahitvā therānaṃ samāpattito vuṭṭhānakkhaṇeyeva vassituṃ ārabhi. Tesu godhikatthero samāpattito vuṭṭhāya saha meghagajjitena –

51. ''Vassati devo yathā sugītaṃ, channā me kuṭikā sukhā nivātā;
Cittaṃ susamāhitañca mayhaṃ, atha ce patthayasi pavassa devā''ti. –

Imaṃ gāthaṃ abhāsi.

Tattha **vassatī**ti siñcati vuṭṭhidhāraṃ pavecchati. **Devo**ti megho. **Yathā sugīta**nti sundaragītaṃ viya gajjantoti adhippāyo. Megho hi vassanakāle satapaṭalasahassapaṭalo uṭṭhahitvā thanayanto vijjutā nicchārentova sobhati, na kevalo. Tasmā siniddhamadhuragambhīranigghoso vassati devoti dasseti. Tena saddato anupapīḷitaṃ āha **''channā me kuṭikā sukhā nivātā''**ti. Yathā na devo vassati, evaṃ tiṇādīhi chāditā ayaṃ me kuṭikā, tena vuṭṭhivassena anupapīḷitaṃ āha. Paribhogasukhassa utusappāyautusukhassa ca sabbhāvato sukhā. Phusitaggaḷapihitavātapānatāhi vātaparissayarahitā. Ubhayenapi āvāsasappāyavasena anupapīḷitaṃ āha. **Cittaṃ susamāhitañca mayha**nti cittañca mama suṭṭhu samāhitaṃ anuttarasamādhinā nibbānārammaṇe suṭṭhu appitaṃ, etena abbhantaraparissayābhāvato appossukkataṃ dasseti. **Atha ce patthayasī**ti atha idāni patthayasi ce, yadi

icchasi. **Pavassā**ti siñca udakaṃ pagghara vuṭṭhidhāraṃ paveccha. **Devā**ti meghaṃ ālapati.

Godhikattheragāthāvaṇṇanā niṭṭhitā.

2. Subāhuttheragāthāvaṇṇanā

52. Itarehi vuttagāthāsu tatiyapade eva viseso. Tattha subāhunā vuttagāthāyaṃ **cittaṃ susamāhitañca kāye**ti mama cittaṃ karajakāye kāyagatāsatibhāvanāvasena suṭṭhu samāhitaṃ sammadeva appitaṃ. Ayañhi thero kāyagatāsatibhāvanāvasena paṭiladdhajhānaṃ pādakaṃ katvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Taṃ sandhāyāha ‘‘cittaṃ susamāhitañca kāye’’ti.

Subāhuttheragāthāvaṇṇanā niṭṭhitā.

3. Valliyattheragāthāvaṇṇanā

53. Valliyattheragāthāyaṃ **tassaṃ viharāmi appamatto**ti tassaṃ kuṭikāyaṃ appamādapaṭipattiyā matthakaṃ pāpitattā appamatto ariyavihārūpasaṃhitena dibbavihārādisaṃhitena ca iriyāpathavihārena viharāmi, attabhāvaṃ pavattemīti vuttaṃ hoti.

Valliyattheragāthāvaṇṇanā niṭṭhitā

4. Uttiyattheragāthāvaṇṇanā

54. Uttiyattherena vuttagāthāyaṃ **adutiyo**ti asahāyo, kilesasaṅgaṇikāya gaṇasaṅgaṇikāya ca virahitoti attho.

Uttiyattheragāthāvaṇṇanā niṭṭhitā.

Catunnaṃ therānaṃ gāthāvaṇṇanā niṭṭhitā.

5. Añjanavaniyattheragāthāvaṇṇanā

Āsandiṃ kuṭikaṃ katvāti āyasmato añjanavaniyattherassa gāthā. Kā uppatti? So kira padumuttarassa bhagavato kāle sudassano nāma mālākāro hutvā sumanapupphehi bhagavantaṃ pūjetvā aññampi tattha tattha bahuṃ puññaṃ katvā devamanussesu saṃsaranto kassapassa bhagavato sāsane pabbajitvā samaṇadhammaṃ akāsi. Atha imasmiṃ buddhuppāde vesāliyaṃ vajjirājakule nibbattitvā tassa vayappattakāle vajjiraṭṭhe avuṭṭhibhayaṃ byādhibhayaṃ amanussabhayanti tīṇi bhayāni uppajjiṃsu. Taṃ sabbaṃ ratanasuttavaṇṇanāyaṃ (khu. pā. aṭṭha. ratanasuttavaṇṇanā; su. ni. aṭṭha. 1.ratanasuttavaṇṇanā) vuttanayena veditabbaṃ. Bhagavati pana vesāliṃ paviṭṭhe bhayesu ca vūpasantesu satthu dhammadesanāya sambahulānaṃ devamanussānaṃ dhammābhisamaye ca jāte ayaṃ rājakumāro buddhānubhāvaṃ disvā paṭiladdhasaddho pabbaji. Yathā cāyaṃ evaṃ anantaraṃ vuccamānā cattāropi janā. Tepi hi imassa sahāyabhūtā licchavirājakumārā evaṃ imināva nīhārena pabbajiṃsu. Kassapasambuddhakālepi sahāyā hutvā iminā saheva pabbajitvā samaṇadhammaṃ akaṃsu, padumuttarassapi bhagavato pādamūle kusalabījaropanādiṃ akaṃsūti. Tatthāyaṃ katapubbakicco sākete añjanavane susānaṭṭhāne vasanto upakaṭṭhāya vassūpanāyikāya manussehi chaḍḍitaṃ jiṇṇakaṃ āsandiṃ labhitvā taṃ catūsu pāsāṇesu ṭhapetvā upari tiriyañca tiṇādīhi chādetvā dvāraṃ yojetvā vassaṃ upagato. Paṭhamamāseyeva ghaṭento vāyamanto arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.11.24-28) –

‘‘Sudassanoti nāmena, mālākāro ahaṃ tadā;

Addasaṃ virajaṃ buddhaṃ, lokajeṭṭhaṃ narāsabhaṃ.

''Jātipupphaṃ gahetvāna, pūjayiṃ padumuttaraṃ;
Visuddhacakkhu sumano, dibbacakkhuṃ samajjhagaṃ.

''Etissā pupphapūjāya, cittassa paṇidhīhi ca;
Kappānaṃ satasahassaṃ, duggatiṃ nupapajjahaṃ.

''Soḷasāsiṃsu rājāno, devuttarasanāmakā;
Chattiṃsamhi ito kappe, cakkavattī mahabbalā.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā vimuttisukhaṃ paṭisaṃvedento samāpattito vuṭṭhāya yathāladdhaṃ sampattiṃ paccavekkhitvā pītivegena udānento **''āsandiṃ kuṭikaṃ katvā''**ti gāthaṃ abhāsi.

55. Tattha **āsandiṃ kuṭikaṃ katvā**ti āsandī nāma dīghapādakaṃ caturassapīṭhaṃ, āyataṃ caturassampi atthiyeva, yattha nisīditumeva sakkā, na nipajjituṃ taṃ āsandiṃ kuṭikaṃ katvā vāsatthāya heṭṭhā vuttanayena kuṭikaṃ katvā yathā tattha nisinnassa utuparissayābhāvena sukhena samaṇadhammaṃ kātuṃ sakkā, evaṃ kuṭikaṃ katvā. Etena paramukkaṃsagataṃ senāsane attano appicchataṃ santuṭṭhiñca dasseti. Vuttampi cetaṃ dhammasenāpatinā –

''Pallaṅkena nisinnassa, jaṇṇukenābhivassati;
Alaṃ phāsuvihārāya, pahitattassa bhikkhuno''ti. (theragā. 985; mi. pa. 6.1.1);

Apare ''āsandikuṭika''nti pāṭhaṃ vatvā ''āsandippamāṇaṃ kuṭikaṃ katvā''ti atthaṃ vadanti. Aññe pana ''āsananisajjādigate manusse uddissa mañcakassa upari katakuṭikā āsandī nāma, taṃ āsandiṃ kuṭikaṃ katvā''ti atthaṃ vadanti. **Oggayhā**ti ogāhetvā anupavisitvā. **Añjanaṃ vana**nti evaṃnāmakaṃ vanaṃ, añjanavaṇṇapupphabhāvato hi añjanā vuccanti valliyo, tabbahulatāya taṃ vanaṃ ''añjanavana''nti nāmaṃ labhi. Apare pana ''añjanā nāma mahāgacchā''ti vadanti, taṃ añjanavanaṃ oggayha āsandikaṃ kuṭikaṃ katvā **tisso vijjā anuppattā, kataṃ buddhassa sāsana**nti viharatā mayāti vacanaseseneva yojanā. Idameva ca therassa aññābyākaraṇaṃ ahosīti.

Añjanavaniyattheragāthāvaṇṇanā niṭṭhitā.

6. Kuṭivihārittheragāthāvaṇṇanā

Ko kuṭikāyanti āyasmato kuṭivihārittherassa gāthā. Kā uppatti? So kira padumuttarassa bhagavato ākāsena gacchantassa ''udakadānaṃ dassāmī''ti sītalaṃ udakaṃ gahetvā pītisomanassajāto uddhammukho hutvā ukkhipi. Satthā tassa ajjhāsayaṃ ñatvā pasādasaṃvaḍḍhanatthaṃ ākāse ṭhitova sampaṭicchi. So tena anappakaṃ pītisomanassaṃ paṭisaṃvedesi. Sesaṃ añjanavaniyattherassa vatthumhi vuttasadisameva. Ayaṃ pana viseso – ayaṃ kira vuttanayena pabbajitvā katapubbakicco vipassanaṃ anuyuñjanto sāyaṃ khettasamīpena gacchanto deve phusāyante khettapālakassa puññaṃ tiṇakuṭiṃ disvā pavisitvā tattha tiṇasanthārake nisīdi. Nisinnamattova utusappāyaṃ labhitvā vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.11.29-35) –

''Suvaṇṇavaṇṇaṃ sambuddhaṃ, gacchantaṃ anilañjase;
Ghatāsanaṃva jalitaṃ, ādittaṃva hutāsanaṃ.

''Pāṇinā udakaṃ gayha, ākāse ukkhipiṃ ahaṃ;
Sampaṭicchi mahāvīro, buddho kāruṇiko isi.

''Antalikkhe ṭhito satthā, padumuttaranāmako;
Mama saṅkappamaññāya, imā gāthā abhāsatha.

''Iminā dakadānena, pītiuppādanena ca;
Kappasatasahassampi, duggatiṃ nupapajjati.

''Tena kammena dvipadinda, lokajeṭṭha narāsabha;
Pattomhi acalaṃ ṭhānaṃ, hitvā jayaparājayaṃ.

''Sahassarājanāmena, tayo te cakkavattino;
Pañcasaṭṭhikappasate, cāturantā janādhipā.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā there tattha nisinne khettapālako āgantvā ''ko kuṭikāya''nti āha. Taṃ sutvā thero ''bhikkhu kuṭikāya''ntiādimāha. Tayidaṃ khettapālassa therassa ca vacanaṃ ekajjhaṃ katvā –

56. ''Ko kuṭikāyaṃ bhikkhu kuṭikāyaṃ, vītarāgo susamāhitacitto;
Evaṃ jānāhi āvuso, amoghā te kuṭikā katā''ti. –

Tathārūpena saṅgītiṃ āropitaṃ.

Tattha **ko kuṭikāya**nti, ''imissaṃ kuṭikāyaṃ ko nisinno''ti khettapālassa pucchāvacanaṃ. Tassa **bhikkhu kuṭikāya**nti therassa paṭivacanadānaṃ. Atha naṃ attano anuttaradakkhiṇeyyabhāvato taṃ kuṭiparibhogaṃ anumodāpetvā uḷāraṃ tameva puññaṃ patiṭṭhāpetuṃ **''vītarāgo''**tiādi vuttaṃ. Tassattho – eko bhinnakileso **bhikkhu** te **kuṭikāyaṃ** nisinno, tato eva so aggamaggena sabbaso samucchinnarāgatāya **vītarāgo** anuttarasamādhinā nibbānaṃ ārammaṇaṃ katvā suṭṭhu samāhitacittatāya **susamāhitacitto,** imañca atthaṃ, **āvuso** khettapāla, yathāhaṃ vadāmi, **evaṃ jānāhi** saddaha adhimuccassu. **Amoghā te kuṭikā katā** tayā katā kuṭikā amoghā avañjhā saphalā saudrayā, yasmā arahatā khīṇāsavena paribhuttā. Sace tvaṃ anumodasi, taṃ te bhavissati dīgharattaṃ hitāya sukhāyāti.

Taṃ sutvā khettapālo ''lābhā vata me, suladdhaṃ vata me, yassa me kuṭikāyaṃ ediso ayyo pavisitvā nisīdatī''ti pasannacitto anumodanto aṭṭhāsi. Imaṃ pana tesaṃ kathāsallāpaṃ bhagavā dibbāya sotadhātuyā sutvā anumodanañcassa ñatvā tambhāviniṃ sampattiṃ vibhāvento khettapālaṃ imāhi gāthāhi ajjhabhāsi –

''Vihāsi kuṭiyaṃ bhikkhu, santacitto anāsavo;
Tena kammavipākena, devindo tvaṃ bhavissasi.

''Chattiṃsakkhattuṃ devindo, devarajjaṃ karissasi;
Catuttiṃsakkhattuṃ cakkavattī, rājā raṭṭhe bhavissasi;

Ratanakuṭi nāma paccekabuddho, vītarāgo bhavissasī''ti.

Kuṭikāyaṃ laddhavisesattā pana therassa tato pabhuti **kuṭivihārī**tveva samaññā udapādi. Ayameva ca therassa aññābyākaraṇagāthāpi ahosīti.

Kuṭivihārittheragāthāvaṇṇanā niṭṭhitā.

7. Dutiyakuṭivihārittheragāthāvaṇṇanā

Ayamāhu purāṇiyāti āyasmato kuṭivihārittherassa gāthā. Kā uppatti? So kira padumuttarassa bhagavato pasannamānaso pariḷāhakāle naḷavilīvehi viracitaṃ bījaniṃ adāsi. Taṃ satthā anumodanagāthāya sampahaṃsesi. Sesaṃ yadettha vattabbaṃ, taṃ añjanavaniyattheravatthumhi vuttasadisameva. Ayaṃ pana viseso – ayaṃ kira vuttanayena pabbajitvā aññatarāya purāṇakuṭikāya viharanto samaṇadhammaṃ acintetvā, ''ayaṃ kuṭikā jiṇṇā, aññaṃ kuṭikaṃ kātuṃ vaṭṭatī''ti navakammavasena cittaṃ uppādesi. Tassa atthakāmā devatā saṃvegajananatthaṃ imaṃ uttānobhāsaṃ gambhīratthaṃ **''ayamāhu''**ti gāthamāha.

57. Tattha **aya**nti āsannapaccakkhavacanaṃ. **Āhū**ti ahosīti attho. Gāthāsukhatthañhi dīghaṃ katvā vuttaṃ. **Purāṇiyā**ti purātanī addhagatā. **Aññaṃ patthayase navaṃ kuṭi**nti imissā kuṭiyā purāṇabhāvena jiṇṇatāya ito aññaṃ idāni nibbattanīyatāya navaṃ kuṭiṃ patthayase patthesi āsīsasi. Sabbena sabbaṃ pana **āsaṃ kuṭiyā virājaya** purāṇiyaṃ viya navāyampi kuṭiyaṃ āsaṃ taṇhaṃ apekkhaṃ virājehi, sabbaso tattha virattacitto hohi. Kasmā? Yasmā **dukkhā bhikkhu puna navā** nāma **kuṭi** bhikkhu puna idāni nibbattiyamānā dukkhāvahattā dukkhā, tasmā aññaṃ navaṃ dukkhaṃ anuppādento yathānibbattāyaṃ purāṇiyaṃyeva kuṭiyaṃ ṭhatvā attanā katabbaṃ karohīti. Ayañhettha adhippāyo – tvaṃ, bhikkhu, ''ayaṃ purāṇī tiṇakuṭikā jiṇṇā''ti aññaṃ navaṃ tiṇakuṭikaṃ kātuṃ icchasi, na samaṇadhammaṃ, evaṃ icchanto pana bhāvanāya ananuyuñjanena punabbhavābhinibbattiyā anativattanato āyatiṃ attabhāvakuṭimpi patthento kātuṃ icchantoyeva nāma hoti. Sā pana navā tiṇakuṭi viya karaṇadukkhena tato bhiyyopi jarāmaraṇasokaparidevādidukkhasaṃsaṭṭhatāya dukkhā, tasmā tiṇakuṭiyaṃ viya attabhāvakuṭiyaṃ āsaṃ apekkhaṃ virājaya sabbaso tattha virattacitto hohi, evaṃ te vaṭṭadukkhaṃ na bhavissatīti. Devatāya ca vacanaṃ sutvā thero saṃvegajāto vipassanaṃ paṭṭhapetvā ghaṭento vāyamanto nacirasseva arahatte patiṭṭhāsi. Tena vuttaṃ **apadāne** (apa. thera 1.11.36-46) –

''Padumuttarabuddhassa, lokajeṭṭhassa tādino;
Tiṇatthare nisinnassa, upasantassa tādino.

''Naḷamālaṃ gahetvāna, bandhitvā bījaniṃ ahaṃ;
Buddhassa upanāmesiṃ, dvipadindassa tādino.

''Paṭiggahetvā sabbaññū, bījaniṃ lokanāyako;
Mama saṅkappamaññāya, imaṃ gāthaṃ abhāsatha.

''Yathā me kāyo nibbāti, pariḷāho na vijjati;
Tatheva tividhaggīhi, cittaṃ tava vimuccatu.

''Sabbe devā samāgacchuṃ, ye keci vananissitā;
Sossāma buddhavacanaṃ, hāsayantañca dāyakaṃ.

''Nisinno bhagavā tattha, devasaṅghapurakkhato;
Dāyakaṃ sampahaṃsento, imā gāthā abhāsatha.

''Iminā bījanidānena, cittassa paṇidhīhi ca;
Subbato nāma nāmena, cakkavattī bhavissati.

''Tena kammāvasesena, sukkamūlena codito;
Māluto nāma nāmena, cakkavattī bhavissati.

''Iminā bījanidānena, sammānavipulena ca;
Kappasatasahassampi, duggatiṃ nupapajjati.

''Tiṃsakappasahassamhi, subbatā aṭṭhatiṃsa te;

Ekūnatiṃsasahasse, aṭṭha mālutanāmakā.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahatte pana patiṭṭhito ‘‘ayaṃ me arahattappattiyā aṅkusabhūtā’’ti tameva gāthaṃ paccudāhāsi. Sāyeva ca therassa aññābyākaraṇagāthā ahosi. Kuṭiovādena laddhavisesattā cassa **kuṭivihārī**tveva samaññā ahosīti.

Dutiyakuṭivihārittheragāthāvaṇṇanā niṭṭhitā.

8. Ramaṇīyakuṭikattheragāthāvaṇṇanā

Ramaṇīyā me kuṭikāti āyasmato ramaṇīyakuṭikattherassa gāthā. Kā uppatti? Sopi kira padumuttarassa bhagavato kāle kusalabījaropanaṃ katvā devamanussesu saṃsaranto ito aṭṭhārasakappasatamatthake atthadassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto buddhārahaṃ āsanaṃ bhagavato adāsi. Pupphehi ca bhagavantaṃ pūjetvā pañcapatiṭṭhitena vanditvā padakkhiṇaṃ katvā pakkāmi. Sesaṃ añjanavaniyattherassa vatthumhi vuttasadisameva. Ayaṃ pana viseso – ayaṃ kira vuttanayena pabbajitvā katapubbakicco vajjiraṭṭhe aññatarasmiṃ gāmakāvāse kuṭikāyaṃ viharati, sā hoti kuṭikā abhirūpā dassanīyā pāsādikā suparikammakatabhittibhūmikā ārāmapokkharaṇirāmaṇeyyādisampannā muttājālasadisavālikākiṇṇabhūmibhāgā therassa ca vattasampannatāya susammaṭṭhaṅgaṇatādinā bhiyyosomattāya ramaṇīyatarā hutvā tiṭṭhati. So tattha viharanto vipassanaṃ paṭṭhapetvā nacirasseva arahatte patiṭṭhāsi. Tena vuttaṃ **apadāne** (apa. thera 1.11.47-52) –

‘‘Kānanaṃ vanamoggayha, appasaddaṃ nirākulaṃ;
Sīhāsanaṃ mayā dinnaṃ, atthadassissa tādino.

‘‘Mālāhatthaṃ gahetvāna, katvā ca naṃ padakkhiṇaṃ;
Satthāraṃ payirupāsitvā, pakkāmiṃ uttarāmukho.

‘‘Tena kammena dvipadinda, lokajeṭṭha narāsabha;
Sannibbāpemi attānaṃ, bhavā sabbe samūhatā.

‘‘Aṭṭhārasakappasate, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, sīhāsanassidaṃ phalaṃ.

‘‘Ito sattakappasate, sannibbāpakakhattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā there tattha viharante kuṭikāya ramaṇīyabhāvato vihārapekkhakā manussā tato tato āgantvā kuṭiṃ passanti. Athekadivasaṃ katipayā dhuttajātikā itthiyo tattha gatā kuṭikāya ramaṇīyabhāvaṃ disvā, ‘‘ettha vasanto ayaṃ samaṇo siyā amhehi ākaḍḍhanīyahadayo’’ti adhippāyena – ‘‘ramaṇīyaṃ vo, bhante, vasanaṭṭhānaṃ. Mayampi ramaṇīyarūpā paṭhamayobbane ṭhitā’’ti vatvā itthikuttādīni dassetuṃ ārabhiṃsu. Thero attano vītarāgabhāvaṃ pakāsento **‘‘ramaṇīyā me kuṭikā, saddhādeyyā manoramā’’**ti gāthaṃ abhāsi.

58. Tattha **ramaṇīyā me kuṭikā**ti ‘‘ramaṇīyā te, bhante, kuṭikā’’ti yaṃ tumhehi vuttaṃ, taṃ saccaṃ. Ayaṃ mama vasanakuṭikā ramaṇīyā manuññarūpā, sā ca kho **saddhādeyyā,** ‘‘evarūpāya manāpaṃ katvā pabbajitānaṃ dinnāya idaṃ nāma phalaṃ hotī’’ti kammaphalāni saddahitvā saddhāya dhammacchandena dātabbattā saddhādeyyā, na dhanena nibbattitā. Sayañca tathādinnāni saddhādeyyāni

passantānaṃ paribhuñjantānañca mano rametīti **manoramā**. Saddhādeyyattā eva hi manoramā, saddhādīhi deyyadhammaṃ sakkaccaṃ abhisaṅkharitvā denti, saddhādeyyañca paribhuñjantā sappurisā dāyakassa avisaṃvādanatthampi payogāsayasampannā honti, na tumhehi cintitākārena payogāsayavipannāti adhippāyo. **Na me attho kumārīhī**ti yasmā sabbaso kāmehi vinivattitamānaso ahaṃ, tasmā na me attho kumārīhi. Kappiyakārakakammavasenapi hi mādisānaṃ itthīhi payojanaṃ nāma natthi, pageva rāgavasena, tasmā na me attho kumārīhīti. Kumāriggahaṇañcettha upalakkhaṇaṃ daṭṭhabbaṃ. Mādisassa nāma santike evaṃ paṭipajjāhīti ayuttakārinīhi yāva aparaddhañca tumhehi samānajjhāsayānaṃ purato ayaṃ kiriyā sobheyyāti dassento āha **''yesaṃ attho tahiṃ gacchatha nāriyo''**ti. Tattha **yesa**nti kāmesu avītarāgānaṃ. **Attho**ti payojanaṃ. **Tahi**nti tattha tesaṃ santikaṃ. **Nāriyo**ti ālapanaṃ. Taṃ sutvā itthiyo maṅkubhūtā pattakkhandhā āgatamaggeneva gatā. Ettha ca ''na me attho kumārīhī''ti kāmehi anatthikabhāvavacaneneva therena arahattaṃ byākatanti daṭṭhabbaṃ.

Ramaṇīyakuṭikattheragāthāvaṇṇanā niṭṭhitā.

9. Kosalavihārittheragāthāvaṇṇanā

Saddhāyāhaṃ pabbajitoti āyasmato kosalavihārittherassa gāthā. Kā uppatti? Ayampi kira padumuttarassa bhagavato kāle kusalabījaṃ ropetvā taṃ taṃ puññaṃ akāsi. Sesaṃ añjanavaniyattheravatthusadisameva. Ayaṃ pana viseso – ayaṃ kira vuttanayena pabbajitvā katapubbakicco kosalaraṭṭhe aññatarasmiṃ gāme ekaṃ upāsakakulaṃ nissāya araññe viharati, taṃ so upāsako rukkhamūle vasantaṃ disvā kuṭikaṃ kāretvā adāsi. Thero kuṭikāyaṃ viharanto āvāsasappāyena samādhānaṃ labhitvā vipassanaṃ ussukkāpetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.11.53-61) –

''Himavantassāvidūre, vasāmi paṇṇasanthare;
Ghāsesu gedhamāpanno, seyyasīlo cahaṃ tadā.

''Khaṇantālukalambāni, biḷālitakkalāni ca;
Kolaṃ bhallātakaṃ billaṃ, āhatvā paṭiyāditaṃ.

''Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Mama saṅkappamaññāya, āgacchi mama santikaṃ.

''Upāgataṃ mahānāgaṃ, devadevaṃ narāsabhaṃ;
Biḷāliṃ paggahetvāna, pattamhi okiriṃ ahaṃ.

''Paribhuñji mahāvīro, tosayanto mamaṃ tadā;
Paribhuñjitvāna sabbaññū, imaṃ gāthaṃ abhāsatha.

''Sakaṃ cittaṃ pasādetvā, biḷāliṃ me adā tuvaṃ;
Kappānaṃ satasahassaṃ, duggatiṃ nupapajjasi.

''Carimaṃ vattate mayhaṃ, bhavā sabbe samūhatā;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

''Catupaññāsito kappe, sumekhaliya savhayo;
Sattaratanasampanno, cakkavattī mahabbalo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā vimuttisukhappaṭisaṃvedanena uppannapītivegena udānento **''saddhāyāhaṃ pabbajito''**ti gāthaṃ abhāsi.

59. Tattha **saddhāyā**ti bhagavato vesāliṃ upagamane ānubhāvaṃ disvā, ‘‘ekantaniyyānikaṃ idaṃ sāsanaṃ, tasmā addhā imāya paṭipattiyā jarāmaraṇato muccissāmī’’ti uppannasaddhāvasena **pabbajito** pabbajjaṃ upagato. **Araññe me kuṭikā katā**ti tassā pabbajjāya anurūpavasena araññe vasato me kuṭikā katā, pabbajjānurūpaṃ āraññako hutvā vūpakaṭṭho viharāmīti dasseti. Tenāha **‘‘appamatto ca ātāpī, sampajāno patissato’’**ti. Araññavāsaladdhena kāyavivekena jāgariyaṃ anuyuñjanto tattha satiyā avippavāsena **appamatto,** āraddhavīriyatāya **ātāpī,** pubbabhāgiyasatisampajaññapāripūriyā vipassanaṃ vaḍḍhetvā arahattādhigamena paññāsativepullappattiyā accantameva **sampajāno patissato** viharāmīti attho. Appamattabhāvādikittane cassa idameva aññābyākaraṇaṃ ahosi kosalaraṭṭhe ciranivāsibhāvena pana **kosalavihārī**ti samaññā jātāti.

Kosalavihārittheragāthāvaṇṇanā niṭṭhitā.

10. Sīvalittheragāthāvaṇṇanā

Te me ijjhiṃsu saṅkappāti āyasmato sīvalittherassa gāthā. Kā uppatti? Ayampi padumuttarassa bhagavato kāle heṭṭhā vuttanayena vihāraṃ gantvā parisapariyante ṭhito dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ lābhīnaṃ aggaṭṭhāne ṭhapentaṃ disvā ‘‘mayāpi anāgate evarūpena bhavituṃ vaṭṭatī’’ti dasabalaṃ nimantetvā sattāhaṃ satthu bhikkhusaṅghassa ca mahādānaṃ datvā ‘‘bhagavā ahaṃ iminā adhikārakammena aññaṃ sampattiṃ na patthemi, anāgate pana ekabuddhassa sāsane ahampi tumhehi so etadagge ṭhapitabhikkhu viya lābhīnaṃ aggo bhaveyya’’nti patthanaṃ akāsi. Satthā anantarāyaṃ disvā – ‘‘ayaṃ te patthanā anāgate gotamabuddhassa santike samijjhissatī’’ti byākaritvā pakkāmi. Sopi kulaputto yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto vipassībuddhakāle bandhumatīnagarato avidūre ekasmiṃ gāmake paṭisandhiṃ gaṇhi. Tasmiṃ samaye bandhumatīnagaravāsino raññā saddhiṃ sākacchitvā dasabalassa dānaṃ denti. Te ekadivasaṃ sabbeva ekato hutvā dānaṃ dentā ‘‘kiṃ nu kho amhākaṃ dānamukhe natthī’’ti (a. ni. aṭṭha. 1.1.207) madhuñca guḷadadhiñca na addasaṃsu. Te ‘‘yato kutoci āharissāmā’’ti janapadato nagarapavisanamagge purisaṃ ṭhapesuṃ. Tadā esa kulaputto attano gāmato guḷadadhivārakaṃ gahetvā, ‘‘kiñcideva āharissāmī’’ti nagaraṃ gacchanto, ‘‘mukhaṃ dhovitvā dhotahatthapādo pavisissāmī’’ti phāsukaṭṭhānaṃ olokento naṅgalasīsamattaṃ nimmakkhikaṃ daṇḍakamadhuṃ disvā ‘‘puññena me idaṃ uppanna’’nti gahetvā nagaraṃ pāvisi. Nāgarehi ṭhapitapuriso taṃ disvā, ‘‘bho purisa, kassimaṃ āharasī’’ti pucchi. ‘‘Na kassaci, sāmi, vikkiṇituṃ pana me idaṃ ābhata’’nti. ‘‘Tena hi, bho, idaṃ kahāpaṇaṃ gahetvā etaṃ madhuñca guḷadadhiñca dehī’’ti. So cintesi – ‘‘idaṃ na bahumūlaṃ, ayañca ekappahāreneva bahuṃ deti, vīmaṃsituṃ vaṭṭatī’’ti. Tato naṃ ‘‘nāhaṃ ekena kahāpaṇena demī’’ti āha. ‘‘Yadi evaṃ dve gahetvā dehī’’ti. ‘‘Dvīhipi na demī’’ti. Etenupāyena vaḍḍhetvā sahassaṃ pāpuṇi.

So cintesi – ‘‘ativaḍḍhituṃ na vaṭṭati, hotu tāva iminā kattabbakiccaṃ pucchissāmī’’ti. Atha naṃ āha – ‘‘idaṃ na bahuṃ agghanakaṃ, tvañca bahuṃ desi, kena kammena idaṃ gaṇhāsī’’ti. ‘‘Idha, bho, nagaravāsino raññā saddhiṃ paṭivirujjhitvā vipassīdasabalassa dānaṃ dentā idaṃ dvayaṃ dānamukhe apassantā pariyesanti, sace idaṃ dvayaṃ na labhissanti, nāgarānaṃ parājayo bhavissati, tasmā sahassaṃ katvā gaṇhāmī’’ti. ‘‘Kiṃ panetaṃ nāgarānameva vaṭṭati, aññesaṃ dātuṃ na vaṭṭatī’’ti. ‘‘Yassa kassaci dātuṃ avāritameta’’nti. ‘‘Atthi pana koci nāgarānaṃ dāne ekadivasaṃ sahassaṃ dātā’’ti? ‘‘Natthi, sammā’’ti. ‘‘Imesaṃ pana dvinnaṃ sahassagghanakabhāvaṃ jānāsī’’ti? ‘‘Āma, jānāmī’’ti. ‘‘Tena hi gaccha, nāgarānaṃ ācikkha ‘eko puriso imāni dve mūlena na deti sahattheneva dātukāmo, tumhe imesaṃ dvinnaṃ kāraṇā nibbitakkā hothā’ti, tvaṃ pana me imasmiṃ dānamukhe jeṭṭhakabhāvassa kāyasakkhī hohī’’ti. So paribbayatthaṃ gahitamāsakena pañcakaṭukaṃ gahetvā cuṇṇaṃ katvā dadhito kañjiyaṃ gahetvā tattha madhupaṭalaṃ pīḷetvā pañcakaṭukacuṇṇena yojetvā ekasmiṃ paduminipatte pakkhipitvā taṃ saṃvidahitvā ādāya dasabalassa avidūraṭṭhāne nisīdi mahājanena āhariyamānassa sakkārassa avidūre attano pattavāraṃ olokayamāno, so okāsaṃ ñatvā satthu santikaṃ gantvā bhagavā ayaṃ uppannaduggatapaṇṇākāro, imaṃ me anukampaṃ paṭicca paṭiggaṇhathāti. Satthā tassa anukampaṃ paṭicca catumahārājadattiyena selamayapattena taṃ paṭiggahetvā yathā aṭṭhasaṭṭhiyā bhikkhusatasahassassa diyyamānaṃ na khīyati, evaṃ adhiṭṭhāsi. So kulaputto niṭṭhitabhattakiccaṃ

bhagavantaṃ abhivādetvā ekamantaṃ ṭhito āha – ‘‘diṭṭho me, bhagavā, ajja bandhumatīnagaravāsikehi tumhākaṃ sakkāro āhariyamāno, ahampi imassa kammassa nissandena nibbattanibbattabhave lābhaggayasaggappatto bhaveyya’’nti (a. ni. aṭṭha. 1.1.207). Satthā, ‘‘evaṃ hotu, kulaputtā’’ti vatvā tassa ca nagaravāsīnañca bhattānumodanaṃ katvā pakkāmi.

Sopi kulaputto yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde suppavāsāya rājadhītāya kucchimhi paṭisandhiṃ gaṇhi. Paṭisandhiggahaṇato paṭṭhāya sāyaṃ pātañca paṇṇākārasatāni sakaṭenādāya suppavāsāya upanīyanti. Atha naṃ puññavīmaṃsanatthaṃ hatthena bījapacchiṃ phusāpenti. Ekekabījato salākasatampi salākasahassampi niggacchati. Ekekakarīsakhette paṇṇāsampi saṭṭhipi sakaṭappamāṇāni uppajjanti. Koṭṭhe pūraṇakālepi koṭṭhadvāraṃ hatthena phusāpenti. Rājadhītāya puññena gaṇhantānaṃ gahitagahitaṭṭhānaṃ puna pūrati. Paripuṇṇabhattabhājanatopi ‘‘rājadhītāya puñña’’nti vatvā yassa kassaci dentānaṃ yāva na ukkaḍḍhanti, na tāva bhattaṃ khīyati, dārake kucchigateyeva sattavassāni atikkamiṃsu.

Gabbhe pana paripakke sattāhaṃ mahādukkhaṃ anubhosi. Sā sāmikaṃ āmantetvā, ‘‘pure maraṇā jīvamānāva dānaṃ dassāmī’’ti satthu santikaṃ pesesi – ‘‘gaccha, imaṃ pavattiṃ satthu ārocetvā satthāraṃ nimantehi, yañca satthā vadeti, taṃ sādhukaṃ upalakkhetvā āgantvā mayhaṃ kathehī’’ti. So gantvā tassā sāsanaṃ bhagavato ārocesi. Satthā, ‘‘sukhinī hotu suppavāsā koliyadhītā arogā, arogaṃ puttaṃ vijāyatū’’ti (udā. 18) āha. Rājā taṃ sutvā bhagavantaṃ abhivādetvā attano gāmābhimukho pāyāsi. Tassa pure āgamanāyeva suppavāsāya kucchito dhamakaraṇā udakaṃ viya gabbho nikkhami, parivāretvā nisinnajano assumukhova hasituṃ āraddho tuṭṭhapahaṭṭho mahājano rañño sāsanaṃ ārocetuṃ agamāsi.

Rājā tesaṃ āgamanaṃ disvāva, ‘‘dasabalena kathitakathā nipphannā bhavissati maññe’’ti cintesi. So āgantvā satthu sāsanaṃ rājadhītāya ārocesi. Rājadhītā tayā nimantitaṃ jīvitabhattameva maṅgalabhattaṃ bhavissati, gaccha sattāhaṃ dasabalaṃ nimantehīti. Rājā tathā akāsi. Sattāhaṃ buddhappamukhassa saṅghassa mahādānaṃ pavattayiṃsu. Dārako sabbesaṃ ñātīnaṃ santattaṃ cittaṃ nibbāpento jātoti **sīvalidārako**tvevassa nāmaṃ akaṃsu. So sattavassāni gabbhe vasitattā jātakālato paṭṭhāya sabbakammakkhamo ahosi. Dhammasenāpati sāriputto sattame divase tena saddhiṃ kathāsallāpaṃ akāsi. Satthāpi dhammapade gāthaṃ abhāsi –

> ‘‘Yomaṃ palipathaṃ duggaṃ, saṃsāraṃ mohamaccagā;
> Tiṇṇo pāraṅgato jhāyī, anejo akathaṃkathī;
> Anupādāya nibbuto, tamahaṃ brūmi brāhmaṇa’’nti. (dha. pa. 414);

Atha naṃ thero evamāha – ‘‘kiṃ pana tayā evarūpaṃ dukkharāsiṃ anubhavitvā pabbajituṃ na vaṭṭatī’’ti? ‘‘Labhamāno pabbajeyyaṃ, bhante’’ti. Suppavāsā naṃ dārakaṃ therena saddhiṃ kathentaṃ disvā ‘‘kiṃ nu kho me putto dhammasenāpatinā saddhiṃ kathetī’’ti theraṃ upasaṅkamitvā pucchi – ‘‘mayhaṃ putto tumhehi saddhiṃ kiṃ katheti, bhante’’ti? ‘‘Attanā anubhūtaṃ gabbhavāsadukkhaṃ kathetvā, ‘tumhehi anuññāto pabbajissāmī’ti vadatī’’ti. ‘‘Sādhu, bhante, pabbājetha na’’nti. Thero taṃ vihāraṃ netvā tacapañcakakammaṭṭhānaṃ datvā pabbājento ‘‘sīvali, na tuyhaṃ aññena ovādena kammaṃ atthi, tayā satta vassāni anubhūtadukkhameva paccavekkhāhī’’ti. ‘‘Bhante, pabbājanameva tumhākaṃ bhāro, yaṃ pana mayā kātuṃ sakkā, tamahaṃ jānissāmī’’ti. So pana paṭhamakesavaṭṭiyā ohāraṇakkhaṇeyeva sotāpattiphale patiṭṭhāsi, dutiyāya ohāraṇakkhaṇe sakadāgāmiphale, tatiyāya anāgāmiphale sabbesaṃyeva pana kesānaṃ oropanañca arahattasacchikiriyā ca apacchā apurimā ahosi. Tassa pabbajitadivasato paṭṭhāya bhikkhusaṅghassa cattāro paccayā yāvaticchakaṃ uppajjanti. Evaṃ ettha vatthu samuṭṭhitaṃ.

Aparabhāge satthā sāvatthiṃ agamāsi. Thero satthāraṃ abhivādetvā, ‘‘bhante, mayhaṃ puññaṃ vīmaṃsissāmi, pañca me bhikkhusatāni dethā’’ti āha. ‘‘Gaṇha sīvalī’’ti. So pañcasate bhikkhū gahetvā himavantābhimukhaṃ gacchanto aṭavimaggaṃ gacchati, tassa paṭhamaṃ diṭṭhanigrodhe adhivatthā

devatā sattadivasāni dānaṃ adāsi. Iti so –

‘‘Nigrodhaṃ paṭhamaṃ passi, dutiyaṃ paṇḍavapabbataṃ;
Tatiyaṃ aciravatiyaṃ, catutthaṃ varasāgaraṃ.

‘‘Pañcamaṃ himavantaṃ so, chaṭṭhaṃ chaddantupāgami;
Sattamaṃ gandhamādanaṃ, aṭṭhamaṃ atha revata’’nti.

Sabbaṭṭhānesu satta satta divasāneva dānaṃ adaṃsu. Gandhamādanapabbate pana nāgadattadevarājā nāma sattasu divasesu ekadivase khīrapiṇḍapātaṃ adāsi, ekadivase sappipiṇḍapātaṃ. Bhikkhusaṅgho āha – ‘‘imassa devarañño neva dhenuyo duyhamānā paññāyanti, na dadhinimmathanaṃ, kuto te devarāja idaṃ uppajjatī’’ti. ‘‘Bhante kassapadasabalassa kāle khīrasalākabhattadānassetaṃ phala’’nti devarājā āha. Aparabhāge satthā khadiravaniyarevatassa paccuggamanaṃ aṭṭhuppattiṃ katvā theraṃ attano sāsane lābhaggayasaggappattānaṃ aggaṭṭhāne ṭhapesi.

Evaṃ lābhaggayasaggappattassa pana imassa therassa arahattappattiṃ ekacce ācariyā evaṃ vadanti – ‘‘heṭṭhā vuttanayena dhammasenāpatinā ovāde dinne yaṃ mayā kātuṃ sakkā, tamahaṃ jānissāmīti pabbajitvā vipassanākammaṭṭhānaṃ gahetvā taṃ divasaṃyeva aññataraṃ vivittaṃ kuṭikaṃ disvā taṃ pavisitvā mātukucchismiṃ satta vassāni attanā anubhūtaṃ dukkhaṃ anussaritvā tadanusārena atītānāgate tassa avekkhantassa ādittā viya tayo bhavā upaṭṭhahiṃsu. Ñāṇassa paripākaṃ gatattā vipassanāvīthiṃ otari, tāvadeva maggappaṭipāṭiyā sabbepi āsave khepento arahattaṃ pāpuṇī’’ti. Ubhayathāpi therassa arahattappattiyeva pakāsitā. Thero pana pabhinnapaṭisambhido chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 1.12.31-39) –

‘‘Varuṇo nāma nāmena, devarājā ahaṃ tadā;
Upaṭṭhahesiṃ sambuddhaṃ, sayoggabalavāhano.

‘‘Nibbute lokanāthamhi, atthadassīnaruttame;
Tūriyaṃ sabbamādāya, agamaṃ bodhimuttamaṃ.

‘‘Vāditena ca naccena, sammatāḷasamāhito;
Sammukhā viya sambuddhaṃ, upaṭṭhiṃ bodhimuttamaṃ.

‘‘Upaṭṭhahitvā taṃ bodhiṃ, dharaṇīruhapādapaṃ;
Pallaṅkaṃ ābhujitvāna, tattha kālaṅkato ahaṃ.

‘‘Sakakammābhiraddhohaṃ, pasanno bodhimuttame;
Tena cittappasādena, nimmānaṃ upapajjahaṃ.

‘‘Saṭṭhitūriyasahassāni, parivārenti maṃ sadā;
Manussesu ca devesu, vattamānaṃ bhavābhave.

‘‘Tividhaggī nibbutā mayhaṃ, bhavā sabbe samūhatā;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

‘‘Subāhū nāma nāmena, catuttiṃsāsu khattiyā;
Sattaratanasampannā, pañcakappasate ito.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā vimuttisukhapaṭisaṃvedanena pītivegena udānento **‘‘te me ijjhiṃsu saṅkappā’’**ti gāthaṃ abhāsi.

60. Tattha **te me ijjhiṃsu saṅkappā, yadattho pāvisiṃ kuṭiṃ, vijjāvimuttiṃ paccesa**nti ye pubbe mayā kāmasaṅkappādīnaṃ samucchedakarā nekkhammasaṅkappādayo abhipatthitāyeva ‘‘kadā nu khvāhaṃ tadāyatanaṃ upasampajja viharissāmi, yadariyā etarahi upasampajja viharantī’’ti, vimuttādhippāyasaññitā vimuttiṃ uddissa saṅkappā manorathā abhiṇhaso appamattā yadattho yaṃpayojano yesaṃ nipphādanatthaṃ kuṭiṃ suññāgāraṃ vipassituṃ pāvisiṃ tisso vijjā phalavimuttiñca paccesanto, gavesanto te me ijjhiṃsu te sabbeva idāni mayhaṃ ijjhiṃsu samijjhiṃsu, nipphannakusalasaṅkappo paripuṇṇamanoratho jātoti attho. Tesaṃ samiddhabhāvaṃ dassetuṃ **‘‘mānānusayamujjaha’’**nti vuttaṃ. Yasmā mānānusayamujjahaṃ pajahiṃ samucchindiṃ, tasmā te me saṅkappā ijjhiṃsūti yojanā. Mānānusaye hi pahīne appahīno nāma anusayo natthi, arahattañca adhigatameva hotīti mānānusayappahānaṃ yathāvuttasaṅkappasamiddhiyā kāraṇaṃ katvā vuttaṃ.

Sīvalittheragāthāvaṇṇanā niṭṭhitā.

Chaṭṭhavaggavaṇṇanā niṭṭhitā.

7. Sattamavaggo

1. Vappattheragāthāvaṇṇanā

Passati passoti āyasmato vappattherassa gāthā. Kā uppatti? So kira padumuttarassa bhagavato kāle haṃsavatīnagare kulagehe nibbattitvā viññutaṃ patto ‘‘asuko ca asuko ca thero satthu paṭhamaṃ dhammapaṭiggāhakā ahesu’’nti thomanaṃ sutvā bhagavantaṃ upasaṅkamitvā patthanaṃ paṭṭhapesi – ‘‘ahampi bhagavā anāgate tādisassa sammāsambuddhassa paṭhamaṃ dhammapaṭiggāhakānaṃ aññataro bhaveyya’’nti, satthu santike saraṇagamanañca pavedesi. So yāvajīvaṃ puññāni katvā tato cuto devamanussesuyeva saṃsaranto imasmiṃ buddhuppāde kapilavatthusmiṃ vāseṭṭhassa nāma brāhmaṇassa putto hutvā nibbatti, **vappo**tissa nāmaṃ ahosi. So asitena isinā ‘‘siddhatthakumāro sabbaññū bhavissatī’’ti byākato koṇḍaññappamukhehi brāhmaṇaputtehi saddhiṃ gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā ‘‘tasmiṃ sabbaññutaṃ patte tassa santike dhammaṃ sutvā amataṃ pāpuṇissāmī’’ti uruvelāyaṃ viharantaṃ mahāsattaṃ chabbassāni padhānaṃ padahantaṃ upaṭṭhahitvā oḷārikāhāraparibhogena nibbijjitvā isipatanaṃ gato. Abhisambujjhitvā satthārā sattasattāhāni vītināmetvā isipatanaṃ gantvā dhammacakke pavattite pāṭipadadivase sotāpattiphale patiṭṭhito pañcamiyaṃ pakkhassa aññāsikoṇḍaññādīhi saddhiṃ arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.12.20-30) –

‘‘Ubhinnaṃ devarājūnaṃ, saṅgāmo samupaṭṭhito;
Ahosi samupabyūḷho, mahāghoso avattatha.

‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Antalikkhe ṭhito satthā, saṃvejesi mahājanaṃ.

‘‘Sabbe devā attamanā, nikkhittakavacāvudhā;
Sambuddhaṃ abhivādetvā, ekaggāsiṃsu tāvade.

‘‘Mayhaṃ saṅkappamaññāya, vācāsabhimudīrayi;
Anukampako lokavidū, nibbāpesi mahājanaṃ.

‘‘Paduṭṭhacitto manujo, ekapāṇaṃ viheṭhayaṃ;
Tena cittappadosena, apāyaṃ upapajjati.

‘‘Saṅgāmasīse nāgova, bahū pāṇe viheṭhayaṃ;
Nibbāpetha sakaṃ cittaṃ, mā haññittho punappunaṃ.

''Dvinnampi yakkharājūnaṃ, senā sā vimhitā ahu;
Saraṇañca upāgacchuṃ, lokajeṭṭhaṃ sutādinaṃ.

''Saññāpetvāna janataṃ, padamuddhari cakkhumā;
Pekkhamānova devehi, pakkāmi uttarāmukho.

''Paṭhamaṃ saraṇaṃ gacchiṃ, dvipadindassa tādino;
Kappānaṃ satasahassaṃ, duggatiṃ nupapajjahaṃ.

''Mahādundubhināmā ca, soḷasāsuṃ rathesabhā;
Tiṃsakappasahassamhi, rājāno cakkavattino.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā attanā paṭiladdhasampattiṃ paccavekkhaṇamukhena satthu guṇamahantataṃ paccavekkhitvā ''īdisaṃ nāma satthāraṃ bāhulikādivādena samudācarimha. Aho puthujjanabhāvo nāma andhakaraṇo acakkhukaraṇo ariyabhāvoyeva cakkhukaraṇo''ti dassento **''passati passo''**ti gāthaṃ abhāsi.

61. Tattha **passati passo**ti passati sammādiṭṭhiyā dhamme aviparītaṃ jānāti bujjhatīti passo, dassanasampanno ariyo, so **passantaṃ** aviparītadassāviṃ ''ayaṃ aviparītadassāvī''ti passati paññācakkhunā dhammādhammaṃ yathāsabhāvato jānāti. Na kevalaṃ passantameva, atha kho **apassantañca** passati, yo paññācakkhuvirahito dhamme yathāsabhāvato na passati, tampi apassantaṃ puthujjanaṃ ''andho vatāyaṃ bhavaṃ acakkhuko''ti attano paññācakkhunā passati. **Apassanto apassantaṃ, passantañca na passatī**ti apassanto paññācakkhurahito andhabālo tādisaṃ andhabālaṃ ayaṃ dhammādhammaṃ yathāsabhāvato na passatīti yathā apassantaṃ na passati na jānāti, evaṃ attano paññācakkhunā dhammādhammaṃ yathāsabhāvato passantañca paṇḍitaṃ ''ayaṃ evaṃvidho''ti na passati na jānāti, tasmā ahampi pubbe dassanarahito sakalaṃ ñeyyaṃ hatthāmalakaṃ viya passantaṃ bhagavantaṃ apassantampi pūraṇādiṃ yathāsabhāvato na passiṃ, idāni pana buddhānubhāvena sampanno ubhayepi yathāsabhāvato passāmīti sevitabbāsevitabbesu attano aviparītapaṭipattiṃ dasseti.

Vappattheragāthāvaṇṇanā niṭṭhitā.

2. Vajjiputtattheragāthāvaṇṇanā

Ekakā mayaṃ araññeti āyasmato vajjiputtattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto ito ekanavute kappe vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ vipassiṃ bhagavantaṃ disvā pasannamānaso nāgapupphakesarehi pūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde amaccakule nibbatti, **vajjiputto**tissa nāmaṃ ahosi. So bhagavato vesāligamane buddhānubhāvaṃ disvā paṭiladdhasaddho pabbajitvā katapubbakicco kammaṭṭhānaṃ gahetvā vesāliyā avidūre aññatarasmiṃ vanasaṇḍe viharati. Tena ca samayena vesāliyaṃ ussavo ahosi. Tattha tattha naccagītavāditaṃ pavattati, mahājano haṭṭhatuṭṭho ussavasampattiṃ paccanubhoti, taṃ sutvā so bhikkhu ayoniso ummujjanto vivekaṃ vajjamāno kammaṭṭhānaṃ vissajjetvā attano anabhiratiṃ pakāsento –

''Ekakā mayaṃ araññe viharāma, apaviddhaṃva vanasmiṃ dārukaṃ;
Etādisikāya rattiyā, ko su nāma amhehi pāpiyo''ti. – gāthamāha;

Taṃ sutvā vanasaṇḍe adhivatthā devatā taṃ bhikkhuṃ anukampamānā ''yadipi, tvaṃ bhikkhu, araññavāsaṃ hīḷento vadasi, vivekakāmā pana viddasuno taṃ bahu maññantiyevā''ti imamatthaṃ dassentī –

‘‘Ekako tvaṃ araññe viharasi, apaviddhaṃva vanasmiṃ dārukaṃ;
Tassa te bahukā pihayanti, nerayikā viya saggagāmina’’nti. –

Gāthaṃ vatvā, ‘‘kathañhi nāma tvaṃ, bhikkhu, niyyānike sammāsambuddhassa sāsane pabbajitvā aniyyānikaṃ vitakkaṃ vitakkessasī’’ti santajjentī saṃvejesi. Evaṃ so bhikkhu tāya devatāya saṃvejito kasābhihato viya bhadro assājānīyo vipassanāvīthiṃ otaritvā nacirasseva vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.11.62-66) –

‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, sataraṃsiṃva bhāṇumaṃ;
Obhāsentaṃ disā sabbā, uḷurājaṃva pūritaṃ.

‘‘Purakkhataṃ sāvakehi, sāgareheva medaniṃ;
Nāgaṃ paggayha reṇūhi, vipassissābhiropayiṃ.

‘‘Ekanavutito kappe, yaṃ reṇumabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

‘‘Paṇṇatālīsito kappe, reṇu nāmāsi khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā ‘‘ayaṃ me arahattappattiyā aṅkuso jāto’’ti attano devatāya ca vuttanayaṃ saṃkaḍḍhitvā –

62. ‘‘Ekakā mayaṃ araññe viharāma, apaviddhaṃva vanasmiṃ dārukaṃ;
Tassa me bahukā pihayanti, nerayikā viya saggagāmina’’nti. –

Gāthaṃ abhāsi.

Tassattho – anapekkhabhāvena vane chaḍḍitadārukkhaṇḍaṃ viya yadipi **mayaṃ ekakā** ekākino asahāyā imasmiṃ **araññe viharāma,** evaṃ viharato pana **tassa me bahukā pihayanti** maṃ bahū atthakāmarūpā kulaputtā abhipatthenti, ‘‘aho vatassa mayampi vajjiputtatthero viya gharabandhanaṃ pahāya araññe vihareyyāmā’’ti. Yathā kiṃ? **Nerayikā viya saggagāminaṃ,** yathā nāma nerayikā attano pāpakammena niraye nibbattasattā saggagāmīnaṃ saggūpagāmīnaṃ pihayanti – ‘‘aho vata mayampi nirayadukkhaṃ pahāya saggasukhaṃ paccanubhaveyyāmā’’ti evaṃsampadamidanti attho. Ettha ca attani garubahuvacanappayogassa icchitabbattā ‘‘ekakā mayaṃ viharāmā’’ti puna tassa atthassa ekattaṃ sandhāya ‘‘tassa me’’ti ekavacanappayogo kato. ‘‘Tassa me’’, ‘‘saggagāmina’’nti ca ubhayampi ‘pihayantī’ti padaṃ apekkhitvā upayogatthe sampadānaniddeso daṭṭhabbo. Taṃ abhipatthentīti ca tādise araññavāsādiguṇe abhipatthentā nāma hontīti katvā vuttaṃ. **Tassa me**ti vā tassa mama santike guṇeti adhippāyo.

Vajjiputtattheragāthāvaṇṇanā niṭṭhitā.

3. Pakkhattheragāthāvaṇṇanā

Cutā patantīti āyasmato pakkhattherassa gāthā. Kā uppatti? Sopi purimabuddhesu katādhikāro tattha tattha bhave puññāni karonto ito ekanavute kappe yakkhasenāpati hutvā vipassiṃ bhagavantaṃ disvā pasannamānaso dibbavatthena pūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sakkesu devadahanigame sākiyarājakule nibbatti, ‘‘sammodakumāro’’tissa nāmaṃ ahosi. Athassa daharakāle vātarogena pādā na vahiṃsu. So katipayaṃ kālaṃ pīṭhasappī viya vicari. Tenassa **pakkho**ti samaññā jātā. Pacchā arogakālepi tatheva naṃ sañjānanti, so bhagavato

ñātisamāgame pāṭihāriyaṃ disvā paṭiladdhasaddho pabbajitvā katapubbakicco kammaṭṭhānaṃ gahetvā araññe viharati. Athekadivasaṃ gāmaṃ piṇḍāya pavisituṃ gacchanto antarāmagge aññatarasmiṃ rukkhamūle nisīdi. Tasmiñca samaye aññataro kulalo maṃsapesiṃ ādāya ākāsena gacchati, taṃ bahū kulalā anupatitvā pātesuṃ. Pātitaṃ maṃsapesiṃ eko kulalo aggahesi. Taṃ añño acchinditvā gaṇhi, taṃ disvā thero ''yathāyaṃ maṃsapesi, evaṃ kāmā nāma bahusādhāraṇā bahudukkhā bahupāyāsā''ti – kāmesu ādīnavaṃ nekkhamme ca ānisaṃsaṃ paccavekkhitvā vipassanaṃ paṭṭhapetvā ''anicca''ntiādinā manasikaronto piṇḍāya caritvā katabhattakicco divāṭṭhāne nisīditvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.12.1-10) –

''Vipassī nāma bhagavā, lokajeṭṭho narāsabho;
Aṭṭhasaṭṭhisahassehi, pāvisi bandhumaṃ tadā.

''Nagarā abhinikkhamma, agamaṃ dīpacetiyaṃ;
Addasaṃ virajaṃ buddhaṃ, āhutīnaṃ paṭiggahaṃ.

''Cullāsītisahassāni, yakkhā mayhaṃ upantike;
Upaṭṭhahanti sakkaccaṃ, indaṃva tidasā gaṇā.

''Bhavanā abhinikkhamma, dussaṃ paggayhahaṃ tadā;
Sirasā abhivādesiṃ, tañcādāsiṃ mahesino.

''Aho buddho aho dhammo, aho no satthu sampadā;
Buddhassa ānubhāvena, vasudhāyaṃ pakampatha.

''Tañca acchariyaṃ disvā, abbhutaṃ lomahaṃsanaṃ;
Buddhe cittaṃ pasādemi, dvipadindamhi tādine.

''Sohaṃ cittaṃ pasādetvā, dussaṃ datvāna satthuno;
Saraṇañca upāgacchiṃ, sāmacco saparijjano.

''Ekanavutito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Ito pannarase kappe, soḷasāsuṃ suvāhanā;
Sattaratanasampanno, cakkavattī mahabbalā.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā yadeva saṃvegavatthuṃ aṅkusaṃ katvā vipassanaṃ vaḍḍhetvā aññā adhigatā, tassa saṃkittanamukhena aññaṃ byākaronto **''cutā patantī''**ti gāthaṃ abhāsi.

63. Tattha **cutā**ti bhaṭṭhā. **Patantī**ti anupatanti. **Patitā**ti cavanavasena bhūmiyaṃ patitā, ākāse vā sampatanavasena patitā. **Giddhā**ti gedhaṃ āpannā. **Punarāgatā**ti punadeva upagatā. **Ca**-saddo sabbattha yojetabbo. Idaṃ vuttaṃ hoti – patanti anupatanti ca idha kulalā, itarassa mukhato cutā ca maṃsapesi, cutā pana sā bhūmiyaṃ patitā ca, giddhā gedhaṃ āpannā sabbeva kulalā punarāgatā. Yathā cime kulalā, evaṃ saṃsāre paribbhamantā sattā ye kusaladhammato cutā, te patanti nirayādīsu, evaṃ patitā ca, sampattibhave ṭhitā tattha kāmasukhānuyogavasena kāmabhave rūpārūpabhavesu ca bhavanikantivasena giddhā ca punarāgatā bhavato aparimuttattā tena tena bhavagāminā kammena taṃ taṃ bhavasaññitaṃ dukkhaṃ āgatā eva, evaṃbhūtā ime sattā. Mayā pana **kataṃ kiccaṃ** pariññādibhedaṃ soḷasavidhampi kiccaṃ kataṃ, na dāni taṃ kātabbaṃ atthi. **Rataṃ rammaṃ** ramitabbaṃ ariyehi sabbasaṅkhatavinissaṭaṃ nibbānaṃ rataṃ abhirataṃ rammaṃ. Tena ca **sukhenanvāgataṃ sukhaṃ** phalasamāpattisukhena anuāgataṃ upagataṃ accantasukhaṃ nibbānaṃ,

sukhena vā sukhāpaṭipadābhūtena vipassanāsukhena maggasukhena ca anvāgataṃ phalasukhaṃ nibbānasukhañcāti attho veditabbo.

Pakkhattheragāthāvaṇṇanā niṭṭhitā.

4. Vimalakoṇḍaññattheragāthāvaṇṇanā

Dumavhayāya uppannoti vimalakoṇḍaññattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto ito ekanavute kappe vipassissa bhagavato kāle vibhavasampanne kule nibbattitvā viññutaṃ patto ekadivasaṃ vipassiṃ bhagavantaṃ mahatiyā parisāya parivutaṃ dhammaṃ desentaṃ disvā pasannamānaso catūhi suvaṇṇapupphehi pūjesi. Bhagavā tassa pasādasaṃvaḍḍhanatthaṃ tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāresi, yathā suvaṇṇābhā sakalaṃ taṃ padesaṃ ottharati. Taṃ disvā bhiyyosomattāya pasannamānaso hutvā bhagavantaṃ vanditvā taṃ nimittaṃ gahetvā attano gehaṃ gantvā buddhārammaṇaṃ pītiṃ avijahanto kenaci rogena kālaṃ katvā tusitesu upapanno aparāparaṃ puññāni katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde rājānaṃ bimbisāraṃ paṭicca ambapāliyā kucchimhi paṭisandhiṃ gaṇhi. Rājā hi bimbisāro taruṇakāle ambapāliyā rūpasampattiṃ sutvā sañjātābhilāso katipayamanussaparivāro aññātakavesena vesāliṃ gantvā ekarattiṃ tāya saṃvāsaṃ kappesi. Tadā ayaṃ tassā kucchimhi paṭisandhiṃ aggahesi. Sā ca gabbhassa patiṭṭhitabhāvaṃ tassa ārocesi. Rājāpi attānaṃ jānāpetvā dātabbayuttakaṃ datvā pakkāmi. Sā gabbhassa paripākamanvāya puttaṃ vijāyi, ‘‘vimalo’’tissa nāmaṃ ahosi, pacchā **vimalakoṇḍaññ**oti paññāyittha. So vayappatto bhagavato vesāligamane buddhānubhāvaṃ disvā pasannamānaso pabbajitvā katapubbakicco vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.12.40-48) –

‘‘Vipassī nāma bhagavā, lokajeṭṭho narāsabho;
Nisinno janakāyassa, desesi amataṃ padaṃ.

‘‘Tassāhaṃ dhammaṃ sutvāna, dvipadinnassa tādino;
Soṇṇapupphāni cattāri, buddhassa abhiropayiṃ.

‘‘Suvaṇṇacchadanaṃ āsi, yāvatā parisā tadā;
Buddhābhā ca suvaṇṇābhā, āloko vipulo ahu.

‘‘Udaggacitto sumano, vedajāto katañjalī;
Vittisañjanano tesaṃ, diṭṭhadhammasukhāvaho.

‘‘Āyācitvāna sambuddhaṃ, vanditvāna ca subbataṃ;
Pāmojjaṃ janayitvāna, sakaṃ bhavanupāgamiṃ.

‘‘Bhavane upaviṭṭhohaṃ, buddhaseṭṭhaṃ anussariṃ;
Tena cittappasādena, tusitaṃ upapajjahaṃ.

‘‘Ekanavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

‘‘Soḷasāsiṃsu rājāno, nemisammatanāmakā;
Tetālīse ito kappe, cakkavattī mahabbalā.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā aññāpadesena aññaṃ byākaronto **‘‘dumavhayāyā’’**ti gāthaṃ abhāsi.

64. Tattha **dumavhayāyā**ti dumena ambena avhātabbāya, ambapāliyāti attho. Ādhāre cetaṃ bhummavacanaṃ. **Uppanno**ti tassā kucchiyaṃ uppanno uppajjamāno ca. **Jāto paṇḍaraketunā**ti dhavalavatthadhajattā ''paṇḍaraketū''ti paññātena bimbisārarañña hetubhūtena jāto, taṃ paṭicca nibbattoti attho. **Uppanno**ti vā paṭhamābhinibbattidassanaṃ. Tato hi **jāto**ti abhijātidassanaṃ. Vijāyanakālato paṭṭhāya hi loke jātavohāro. Ettha ca ''dumavhayāya uppanno''ti iminā attukkaṃsanabhāvaṃ apaneti, anekapatiputtānampi visesādhigamasambhavañca dīpeti. ''Jāto paṇḍaraketunā''ti iminā viññātapitikadassanena paravambhanaṃ apaneti. **Ketuhā**ti mānappahāyī. Māno hi uṇṇatilakkhaṇattā ketu viyāti ketu. Tathā hi so ''ketukamyatāpaccupaṭṭhāno''ti vuccati. **Ketunāyevā**ti paññāya eva. Paññā hi anavajjadhammesu accuggataṭṭhena mārasenappamaddanena pubbaṅgamaṭṭhena ca ariyānaṃ dhajā nāma. Tenāha ''dhammo hi isinaṃ dhajo''ti (saṃ. ni. 2.241; a. ni. 4.48; jā. 2.21.494). **Mahāketuṃ padhaṃsayī**ti mahāvisayatāya mahantā, seyyamānajātimānādibhedato bahavo ca mānappakārā, itare ca kilesadhammā samussitaṭṭhena ketu etassāti mahāketu māro pāpimā. Taṃ balavidhamanavisayātikkamanavasena abhibhavi nibbisevanaṃ akāsīti. ''Mahāketuṃ padhaṃsayī''ti attānaṃ paraṃ viya dassento aññāpadesena arahattaṃ byākāsi.

Vimalakoṇḍaññattheragāthāvaṇṇanā niṭṭhitā.

5. Ukkhepakatavacchattheragāthāvaṇṇanā

Ukkhepakatavacchassāti āyasmato ukkhepakatavacchattherassa gāthā. Kā uppatti? Sopi kira purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto ito catunavute kappe siddhatthassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto satthāraṃ uddissa māḷaṃ karontassa pūgassa ekatthambhaṃ alabhantassa thambhaṃ datvā sahāyakiccaṃ akāsi. So tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ aññatarassa brāhmaṇassa putto hutvā nibbatti, **vaccho**tissa gottato āgatanāmaṃ. So satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā kosalaraṭṭhe gāmakāvāse vasanto āgatāgatānaṃ bhikkhūnaṃ santike dhammaṃ pariyāpuṇāti. ''Ayaṃ vinayo idaṃ suttantaṃ ayaṃ abhidhammo''ti pana paricchedaṃ na jānāti. Athekadivasaṃ āyasmantaṃ dhammasenāpatiṃ pucchitvā yathāpariccheda sabbaṃ sallakkhesi. Dhammasaṅgītiyā pubbepi piṭakādisamaññā pariyattisaddhamme vavatthitā eva, yato bhikkhūnaṃ vinayadharādivohāro. So tepiṭakaṃ buddhavacanaṃ uggaṇhanto paripucchanto tattha vutte rūpārūpadhamme sallakkhetvā vipassanaṃ paṭṭhapetvā sammasanto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.2.13-26) –

''Siddhatthassa bhagavato, mahāpūgagaṇo ahu;
Saraṇaṃ gatā ca te buddhaṃ, saddahanti tathāgataṃ.

''Sabbe saṅgamma mantetvā, māḷaṃ kubbanti satthuno;
Ekatthambhaṃ alabhantā, vicinanti brahāvane.

''Tehaṃ araññe disvāna, upagamma gaṇaṃ tadā;
Añjaliṃ paggahetvāna, paṭipucchiṃ gaṇaṃ ahaṃ.

''Te me puṭṭhā viyākaṃsu, sīlavanto upāsakā;
Māḷaṃ mayaṃ kattukāmā, ekatthambho na labbhati.

''Ekatthambhaṃ mamaṃ detha, ahaṃ dassāmi satthuno;
Āharissāmahaṃ thambhaṃ, appossukkā bhavantu te.

''Te me thambhaṃ pavecchiṃsu, pasannā tuṭṭhamānasā;
Tato paṭinivattitvā, agamaṃsu sakaṃ gharaṃ.

''Aciraṃ gate pūgagaṇe, thambhaṃ ahāsahaṃ tadā;
Haṭṭho haṭṭhena cittena, paṭhamaṃ ussapesahaṃ.

''Tena cittappasādena, vimānaṃ upapajjahaṃ;
Ubbiddhaṃ bhavanaṃ mayhaṃ, sattabhūmaṃ samuggataṃ.

''Vajjamānāsu bherīsu, paricāremahaṃ sadā;
Pañcapaññāsakappamhi, rājā āsiṃ yasodharo.

''Tatthāpi bhavanaṃ mayhaṃ, sattabhūmaṃ samuggataṃ;
Kūṭāgāravarūpetaṃ, ekatthambhaṃ manoramaṃ.

''Ekavīsatikappamhi, udeno nāma khattiyo;
Tatrāpi bhavanaṃ mayhaṃ, sattabhūmaṃ samuggataṃ.

''Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ;
Anubhomi sukhaṃ sabbaṃ, ekatthambhassidaṃ phalaṃ.

''Catunnavutito kappe, yaṃ thambhamadadaṃ tadā;
Duggatiṃ nābhijānāmi, ekatthambhassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā katakiccattā akilāsubhāve ṭhito attano santikaṃ upagatānaṃ gahaṭṭhapabbajitānaṃ anukampaṃ upādāya tepiṭakaṃ buddhavacanaṃ vīmaṃsitvā dhammaṃ desesi. Desento ca ekadivasaṃ attānaṃ paraṃ viya katvā dassento –

65. ''Ukkhepakatavacchassa, saṅkalitaṃ bahūhi vassehi;
Taṃ bhāsati gahaṭṭhānaṃ, sunisinno uḷārapāmojjo''ti. – gāthaṃ abhāsi;

Tattha **ukkhepakatavacchassā**ti kataukkhepavacchassa, bhikkhuno santike visuṃ visuṃ uggahitaṃ vinayapadesaṃ suttapadesaṃ abhidhammapadesañca yathāpariccchedaṃ vinayasuttābhidhammānaṃyeva upari khipitvā sajjhāyanavasena tattha tattheva pakkhipitvā ṭhitavacchenāti attho karaṇatthe hi idaṃ sāmivacanaṃ. **Saṅkalitaṃ bahūhi vassehī**ti bahukehi saṃvaccharehi sampiṇḍanavasena hadaye ṭhapitaṃ. ''Saṅkhalita''ntipi pāṭho, saṅkhalitaṃ viya kataṃ ekābaddhavasena vācuggataṃ kataṃ. Yaṃ buddhavacananti vacanaseso. **Ta**nti taṃ pariyattidhammaṃ **bhāsati** katheti. **Gahaṭṭhāna**nti tesaṃ yebhuyyatāya vuttaṃ. **Sunisinno**ti tasmiṃ dhamme sammā niccalo nisinno, lābhasakkārādiṃ apaccāsīsanto kevalaṃ vimuttāyatanasīseyeva ṭhatvā kathetīti attho. Tenāha **''uḷārapāmojjo''**ti phalasamāpattisukhavasena dhammadesanāvaseneva ca uppannauḷārapāmojjoti. Vuttañhetaṃ –

''Yathā yathāvuso bhikkhu, yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti tathā tathā so tasmiṃ dhamme labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojja''ntiādi (dī. ni. 3.355).

Ukkhepakatavacchattheragāthāvaṇṇanā niṭṭhitā.

6. Meghiyattheragāthāvaṇṇanā

Anusāsi mahāvīroti āyasmato meghiyattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave kusalabījāni ropento ito ekanavute kappe vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ pāpuṇi. Tasmiñca samaye vipassī bhagavā buddhakiccassa

pariyosānamāgamma āyusaṅkhāraṃ ossajji. Tena pathavīkampādīsu uppannesu mahājano bhītatasito ahosi. Atha naṃ vessavaṇo mahārājā tamatthaṃ vibhāvetvā samassāsesi. Taṃ sutvā mahājano saṃvegappatto ahosi. Tatthāyaṃ kulaputto buddhānubhāvaṃ sutvā satthari sañjātagāravabahumāno uḷāraṃ pītisomanassaṃ paṭisaṃvedesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kapilavatthusmiṃ sākiyarājakule nibbatti, tassa **meghiyo**ti nāmaṃ ahosi. So vayappatto satthu santike pabbajitvā bhagavantaṃ upaṭṭhahanto bhagavati jālikāyaṃ viharante kimikālāya nadiyā tīre ramaṇīyaṃ ambavanaṃ disvā tattha viharitukāmo dve vāre bhagavatā vāretvā tatiyavāraṃ vissajjito tattha gantvā micchāvitakkamakkhikāhi khajjamāno cittasamādhiṃ alabhitvā satthu santikaṃ gantvā tamatthaṃ ārocesi. Athassa bhagavā ‘‘aparipakkāya, meghiya, cetovimuttiyā pañca dhammā paripākāya saṃvattantī’’tiādinā (udā. 31) ovādaṃ adāsi. So tasmiṃ ovāde ṭhatvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.12.57-65) –

‘‘Yadā vipassī lokaggo, āyusaṅkhāramossaji;
Pathavī sampakampittha, medanī jalamekhalā.

‘‘Otataṃ vitataṃ mayhaṃ, suvicittavaṭaṃsakaṃ;
Bhavanampi pakampittha, buddhassa āyusaṅkhaye.

‘‘Tāso mayhaṃ samuppanno, bhavane sampakampite;
Uppādo nu kimatthāya, āloko vipulo ahu.

‘‘Vessavaṇo idhāgamma, nibbāpesi mahājanaṃ;
Pāṇabhūte bhayaṃ natthi, ekaggā hotha saṃvutā.

‘‘Aho buddho aho dhammo, aho no satthu sampadā;
Yasmiṃ uppajjamānamhi, pathavī sampakampati.

‘‘Buddhānubhāvaṃ kittetvā, kappaṃ saggamhi modahaṃ;
Avasesesu kappesu, kusalaṃ caritaṃ mayā.

‘‘Ekanavutito kappe, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, buddhasaññāyidaṃ phalaṃ.

‘‘Ito cuddasakappamhi, rājā āsiṃ patāpavā;
Samito nāma nāmena, cakkavattī mahabbalo.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā satthu sammukhā ovādaṃ labhitvā ‘‘mayā arahattaṃ adhigata’’nti aññaṃ byākaronto –

66. ‘‘Anusāsi mahāvīro, sabbadhammāna pāragū;
Tassāhaṃ dhammaṃ sutvāna, vihāsiṃ santike sato;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana’’nti. – gāthaṃ abhāsi;

Tattha **anusāsī**ti ‘‘aparipakkāya, meghiya, cetovimuttiyā pañca dhammā paripākāya saṃvattantī’’tiādinā ovadi anusiṭṭhiṃ adāsi. **Mahāvīro**ti mahāvikkanto, vīriyapāramipāripūriyā caturaṅgasamannāgatavīriyādhiṭṭhānena anaññasādhāraṇacatubbidhasammappadhānasampattiyā ca mahāvīriyoti attho. **Sabbadhammāna pāragū**ti sabbesañca ñeyyadhammānaṃ pāraṃ pariyantaṃ ñāṇagamanena gato adhigatoti sabbadhammāna pāragū, sabbaññūti attho. Sabbesaṃ vā saṅkhatadhammānaṃ pārabhūtaṃ nibbānaṃ sayambhūñāṇena gato adhigatoti sabbadhammāna pāragū. **Tassāhaṃ dhammaṃ sutvānā**ti tassa buddhassa bhagavato sāmukkaṃsikaṃ taṃ catusaccadhammaṃ

suṇitvā. **Vihāsiṃ santike**ti ambavane micchāvitakkehi upadduto cālikā vihāraṃ gantvā satthu samīpeyeva vihāsiṃ. **Sato**ti satimā, samathavipassanābhāvanāya appamattoti attho. **Aha**nti idaṃ yathā ''anusāsī''ti ettha ''ma''nti evaṃ ''vijjā anuppattā, kataṃ buddhassa sāsana''nti ettha ''mayā''ti pariṇāmetabbaṃ. **''Kataṃ buddhassa sāsana''**nti ca iminā yathāvuttaṃ vijjāttayānuppattimeva satthu ovādapaṭikaraṇabhāvadassanena pariyāyantarena pakāseti. Sīlakkhandhādiparipūraṇameva hi satthu sāsanakāritā.

Meghiyattheragāthāvaṇṇanā niṭṭhitā.

7. Ekadhammasavanīyattheragāthāvaṇṇanā

Kilesā jhāpitā mayhanti āyasmato ekadhammasavanīyattherassa gāthā. Kā uppatti? So kira padumuttarassa bhagavato kāle rukkhadevatā hutvā nibbatto katipaye bhikkhū maggamūḷhe mahāraññe vicarante disvā anukampamāno attano bhavanato otaritvā te samassāsetvā bhojetvā yathādhippetaṭṭhānaṃ pāpesi. So tena puññakammena devamanussesu saṃsaranto kassape bhagavati loke uppajjitvā katabuddhakicce parinibbute tasmiṃ kāle bārāṇasirājā kikī nāma ahosi. Tasmiṃ kālaṅkate tassa puthuvindarājā nāma putto āsi. Tassa putto susāmo nāma. Tassa putto kikībrahmadatto nāma hutvā rajjaṃ kārento sāsane antarahite dhammassavanaṃ alabhanto, ''yo dhammaṃ deseti, tassa sahassaṃ dammī''ti ghosāpetvā ekampi dhammakathikaṃ alabhanto, ''mayhaṃ pitupitāmahādīnaṃ kāle dhammo saṃvattati, dhammakathikā sulabhā ahesuṃ. Idāni pana catuppadikagāthāmattampi kathento dullabho. Yāva dhammasaññā na vinassati, tāvadeva pabbajissāmī''ti rajjaṃ pahāya himavantaṃ uddissa gacchantaṃ sakko devarājā āgantvā, ''aniccā vata saṅkhārā''ti gāthāya dhammaṃ kathetvā nivattesi. So nivattitvā bahuṃ puññaṃ katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde setabyanagare seṭṭhikule nibbattitvā vayappatto bhagavati setabyanagare siṃsapāvane viharante satthāraṃ upasaṅkamitvā vanditvā ekamantaṃ nisīdi. Tassa satthā ajjhāsayaṃ oloketvā, ''aniccā vata saṅkhārā''ti imāya gāthāya dhammaṃ desesi. Tassa tattha katādhikāratāya so aniccasaññāya pākaṭataraṃ hutvā upaṭṭhitāya paṭiladdhasaṃvego pabbajitvā dhammasammasanaṃ paṭṭhapetvā dukkhasaññaṃ anattasaññañca manasikaronto vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.12.66-71) –

''Padumuttarabuddhassa, sāvakā vanacārino;
Vippanaṭṭhā brahāraññe, andhāva anusuyyare.

''Anussaritvā sambuddhaṃ, padumuttaranāyakaṃ;
Tassa te munino puttā, vippanaṭṭhā mahāvane.

''Bhavanā oruhitvāna, agamiṃ bhikkhusantikaṃ;
Tesaṃ maggañca ācikkhiṃ, bhojanañca adāsahaṃ.

''Tena kammena dvipadinda, lokajeṭṭha narāsabha;
Jātiyā sattavassohaṃ, arahattamapāpuṇiṃ.

''Sacakkhū nāma nāmena, dvādasa cakkavattino;
Sattaratanasampannā, pañcakappasate ito.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Tassa ekeneva dhammassavanena nipphannakiccattā **ekadhammasavanīyo**tveva samaññā ahosi. So arahā hutvā aññaṃ byākaronto –

67. ''Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo''ti. – gāthaṃ abhāsi;

Tattha **kilesā**ti yasmiṃ santāne uppannā, taṃ kilesenti vibādhenti upatāpenti vāti kilesā, rāgādayo. **Jhāpitā**ti indagginā viya rukkhagacchādayo ariyamaggañāṇagginā samūlaṃ daḍḍhā. **Mayha**nti mayā, mama santāne vā. **Bhavā sabbe samūhatā**ti kāmakammabhavādayo sabbe bhavā samugghāṭitā kilesānaṃ jhāpitattā. Sati hi kilesavaṭṭe kammavaṭṭena bhavitabbaṃ. Kammabhavānaṃ samūhatattā eva ca upapattibhavāpi samūhatā eva anuppattidhammatāya āpāditattā. **Vikkhīṇo jātisaṃsāro**ti jātiādiko –

> ''Khandhānañca paṭipāṭi, dhātuāyatanāna ca;
> Abbocchinnaṃ vattamānā, saṃsāroti pavuccatī''ti. –

Vuttalakkhaṇo saṃsāro visesato khīṇo, tasmā **natthi dāni punabbhavo**. Yasmā āyatiṃ punabbhavo natthi, tasmā vikkhīṇo jātisaṃsāro. Tasmā ca punabbhavo natthi, yasmā bhavā sabbe samūhatāti āvattetvā vattabbaṃ. Atha vā vikkhīṇo jātisaṃsāro, tato eva natthi dāni punabbhavoti yojetabbaṃ.

Ekadhammasavanīyattheragāthāvaṇṇanā niṭṭhitā.

8. Ekudāniyattheragāthāvaṇṇanā

Adhicetaso appamajjatoti āyasmato ekudāniyattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto atthadassissa bhagavato kāle yakkhasenāpati hutvā nibbatto satthari parinibbute, ''alābhā vata me, dulladdhaṃ vata me, yohaṃ satthudharamānakāle dānādipuññaṃ kātuṃ nālattha''nti paridevasokamāpanno ahosi. Atha naṃ sāgaro nāma satthu sāvako sokaṃ vinodetvā satthu thūpapūjāyaṃ niyojesi. So pañca vassāni thūpaṃ pūjetvā tato cuto tena puññena devamanussesu eva saṃsaranto kassapassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto kālena kālaṃ satthu santikaṃ upasaṅkami. Tasmiñca samaye satthā **''adhicetaso''**ti gāthāya sāvake abhiṇhaṃ ovadi. So taṃ sutvā saddhājāto pabbaji. Pabbajitvā ca pana tameva gāthaṃ punappunaṃ parivatteti. So tattha vīsativassasahassāni samaṇadhammaṃ karonto ñāṇassa aparipakkattā visesaṃ nibbattetu nāsakkhi. Tato pana cuto devaloke nibbattitvā aparāparaṃ sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ vibhavasampannassa brāhmaṇassa putto hutvā nibbatto viññutaṃ patvā jetavanapaṭiggahaṇasamaye buddhānubhāvaṃ disvā paṭiladdhasaddho pabbajitvā katapubbakicco araññe viharanto satthu santikaṃ agamāsi. Tasmiñca samaye satthā āyasmantaṃ sāriputtaṃ attano avidūre adhicittamanuyuttaṃ disvā **''adhicetaso''**ti imaṃ udānaṃ udānesi. Taṃ sutvā ayaṃ cirakālaṃ bhāvanāya araññe viharantopi kālena kālaṃ tameva gāthaṃ udāneti, tenassa **ekudāniyo**ti samaññā udapādi. So athekadivasaṃ cittekaggataṃ labhitvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.12.72-81) –

> ''Atthadassimhi sugate, nibbute samanantarā;
> Yakkhayoniṃ upapajjiṃ, yasaṃ patto cahaṃ tadā.
>
> ''Dulladdhaṃ vata me āsi, duppabhātaṃ duruṭṭhitaṃ;
> Yaṃ me bhoge vijjamāne, parinibbāyi cakkhumā.
>
> ''Mama saṅkappamaññāya, sāgaro nāma sāvako;
> Mamuddharitukāmo so, āgacchi mama santikaṃ.
>
> ''Kiṃ nu socasi mā bhāyi, cara dhammaṃ sumedhasa;
> Anuppadinnā buddhena, sabbesaṃ bījasampadā.
>
> ''Yo ce pūreyya sambuddhaṃ, tiṭṭhantaṃ lokanāyakaṃ;
> Dhātuṃ sāsapamattampi, nibbutassāpi pūjaye.
>
> ''Same cittappasādamhi, samaṃ puññaṃ mahaggataṃ;

Tasmā thūpaṃ karitvāna, pūjehi jinadhātuyo.

''Sāgarassa vaco sutvā, buddhathūpaṃ akāsahaṃ;
Pañcavasse paricariṃ, munino thūpamuttamaṃ.

''Tena kammena dvipadinda, lokajeṭṭha narāsabha;
Sampattiṃ anubhotvāna, arahattamapāpuṇiṃ.

''Bhūripaññā ca cattāro, sattakappasate ito;
Sattaratanasampannā, cakkavattī mahabbalā.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā vimuttisukhena viharanto ekadivasaṃ āyasmatā dhammabhaṇḍāgārikena paṭibhānaṃ vīmaṃsituṃ, ''āvuso, mayhaṃ dhammaṃ bhaṇāhī''ti ajjhiṭṭho cirakālaparicitattā –

68. ''Adhicetaso appamajjato, munino monapathesu sikkhato;
Sokā na bhavanti tādino, upasantassa sadā satīmato''ti. (udā. 37) –

Imameva gāthaṃ abhāsi.

Tattha **adhicetaso**ti adhicittavato, sabbacittānaṃ adhikena arahattaphalacittena samannāgatassāti attho. **Appamajjato**ti nappamajjato, appamādena anavajjadhammesu sātaccakiriyāya samannāgatassāti vuttaṃ hoti. **Munino**ti ''yo munāti ubho loke, muni tena pavuccatī''ti (dha. pa. 269; mahāni. 149; cūḷani. mettagūmāṇavapucchāniddesa 21) evaṃ ubhayalokamunanena vā, monaṃ vuccati ñāṇaṃ, tena arahattaphalapaññāsaṅkhātena monena samannāgatatāya vā khīṇāsavo muni nāma, tassa munino. **Monapathesu sikkhato**ti arahattañāṇasaṅkhātassa monassa pathesu upāyamaggesu sattatiṃsabodhipakkhiyadhammesu, tīsu vā sikkhāsu sikkhato. Idañca pubbabhāgapaṭipadaṃ gahetvā vuttaṃ. Pariniṭṭhitasikkho hi arahā, tasmā evaṃ sikkhato, imāya sikkhāya munibhāvaṃ pattassa muninoti evamettha attho daṭṭhabbo. Yasmā cetadevaṃ tasmā heṭṭhimamaggaphalacittānaṃ vasena adhicetaso, catusaccasambodhipaṭipattiyaṃ appamādavasena appamajjato, aggamaggañāṇasamannāgamena muninoti evametesaṃ padānaṃ attho yujjatiyeva. Atha vā ''appamajjato sikkhato'' padhānahetū akkhātāti daṭṭhabbā. Tasmā appamajjanahetu sikkhanahetu ca adhicetasoti attho.

Sokā na bhavanti tādinoti tādisassa khīṇāsavamunino abbhantare iṭṭhaviyogādivatthukā sokā cittasantāpā na honti. Atha vā tādilakkhaṇappattassa asekkhamunino sokā na bhavantīti. **Upasantassā**ti rāgādīnaṃ accantūpasamena upasantassa. **Sadā satīmato**ti sativepullappattiyā niccakālaṃ satiyā avirahitassa.

Ettha ca ''adhicetaso''ti iminā adhicittasikkhā, ''appamajjato''ti iminā adhisīlasikkhā, ''munino monapathesu sikkhato''ti etehi adhipaññāsikkhā. ''Munino''ti vā etena adhipaññāsikkhā, ''monapathesu sikkhato''ti etena tāsaṃ lokuttarasikkhānaṃ pubbabhāgapaṭipadā, ''sokā na bhavantī''tiādīhi sikkhāpāripūriyā ānisaṃsā pakāsitāti veditabbaṃ ayameva ca therassa aññābyākaraṇagāthā ahosi.

Ekudāniyattheragāthāvaṇṇanā niṭṭhitā.

9. Channattheragāthāvaṇṇanā

Sutvāna dhammaṃ mahato mahārasanti āyasmato channattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto siddhatthassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ siddhatthaṃ bhagavantaṃ aññataraṃ

rukkhamūlaṃ upagacchantaṃ disvā pasannacitto mudusamphassaṃ paṇṇasantharaṃ santharitvā adāsi. Pupphehi ca samantato okiritvā pūjaṃ akāsi. So tena puññakammena devaloke nibbattitvā punapi aparāparaṃ puññāni katvā sugatīsuyeva saṃsaranto amhākaṃ bhagavato kāle suddhodanamahārājassa gehe dāsiyā kucchimhi nibbatti, **channo**tissa nāmaṃ ahosi, bodhisattena sahajāto. So satthu ñātisamāgame paṭiladdhasaddho pabbajitvā bhagavati pemena, ''amhākaṃ buddho, amhākaṃ dhammo''ti mamattaṃ uppādetvā sinehaṃ chindituṃ asakkonto samaṇadhammaṃ akatvā satthari parinibbute satthārā āṇattavidhinā katena brahmadaṇḍena santajjito saṃvegappatto hutvā sinehaṃ chinditvā vipassanto nacireneva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.10.45-50) –

''Siddhatthassa bhagavato, adāsiṃ paṇṇasantharaṃ;
Samantā upahārañca, kusumaṃ okiriṃ ahaṃ.

''Pāsādevaṃ guṇaṃ rammaṃ, anubhomi mahārahaṃ;
Mahagghāni ca pupphāni, sayanebhisavanti me.

''Sayanehaṃ tuvaṭṭāmi, vicitte pupphasanthate;
Pupphavuṭṭhi ca sayane, abhivassati tāvade.

''Catunnavutito kappe, adāsiṃ paṇṇasantharaṃ;
Duggatiṃ nābhijānāmi, santharassa idaṃ phalaṃ.

''Tiṇasantharakā nāma, sattete cakkavattino;
Ito te pañcame kappe, uppajjiṃsu janādhipā.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā vimuttisukhasantappito pītivegavissaṭṭhaṃ udānaṃ udānento –

69. ''Sutvāna dhammaṃ mahato mahārasaṃ,
Sabbaññutaññāṇavarena desitaṃ;
Maggaṃ papajjiṃ amatassa pattiyā,
So yogakkhemassa pathassa kovido''ti. – gāthaṃ abhāsi;

Tattha **sutvānā**ti suṇitvā, sotena gahetvā ohitasoto sotadvārānusārena upadhāretvā. **Dhamma**nti catusaccadhammaṃ. **Mahato**ti bhagavato. Bhagavā hi mahantehi uḷāratamehi sīlādiguṇehi samannāgatattā, sadevakena lokena visesato mahanīyatāya ca ''mahā''ti vuccati, yā tassa **mahāsamaṇo**ti samaññā jātā. Nissakkavacanañcetaṃ ''mahato dhammaṃ sutvānā''ti. **Mahārasa**nti vimuttirasassa dāyakattā uḷārarasaṃ. **Sabbaññutaññāṇavarena desita**nti sabbaṃ jānātīti sabbaññū, tassa bhāvo sabbaññutā. Ñāṇameva varaṃ, ñāṇesu vā varanti ñāṇavaraṃ, sabbaññutā ñāṇavaraṃ etassāti sabbaññutaññāṇavaro, bhagavā. Tena sabbaññutaññāṇasaṅkhātaaggañāṇena vā karaṇabhūtena desitaṃ kathitaṃ dhammaṃ sutvānāti yojanā. Yaṃ panettha vattabbaṃ, taṃ paramatthadīpaniyaṃ itivuttakavaṇṇanāyaṃ vuttanayena veditabbaṃ. **Magga**nti aṭṭhaṅgikaṃ ariyamaggaṃ. **Papajji**nti paṭipajjiṃ. **Amatassa pattiyā**ti nibbānassa adhigamāya upāyabhūtaṃ paṭipajjinti yojanā. **So**ti so bhagavā. **Yogakkhemassa pathassa kovido**ti catūhi yogehi anupaddutassa nibbānassa yo patho, tassa kovido tattha sukusalo. Ayañhettha attho – bhagavato catusaccadesanaṃ sutvā amatādhigamūpāyamaggaṃ ahaṃ paṭipajjiṃ paṭipajjanamaggaṃ mayā kataṃ, so eva pana bhagavā sabbathā yogakkhemassa pathassa kovido, parasantāne vā paramanesu kusalo, yassa saṃvidhānamāgamma ahampi maggaṃ paṭipajjinti. Ayameva ca therassa aññābyākaraṇagāthā ahosīti.

Channattheragāthāvaṇṇanā niṭṭhitā.

10. Puṇṇattheragāthāvaṇṇanā

Sīlamevāti āyasmato puṇṇattherassa gāthā. Kā uppatti? Sopi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinanto ito ekanavute kappe buddhasuññe loke brāhmaṇakule nibbattitvā vayappatto brāhmaṇasippesu nipphattiṃ gantvā kāmesu ādīnavaṃ disvā gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā himavantappadese paṇṇakuṭiṃ katvā vāsaṃ kappesi. Tassa vasanaṭṭhānassa avidūre ekasmiṃ pabbhāre paccekabuddho ābādhiko hutvā parinibbāyi, tassa parinibbānasamaye mahā āloko ahosi. Taṃ disvā so, ''kathaṃ nu kho ayaṃ āloko uppanno''ti vīmaṃsanavasena ito cito ca āhiṇḍanto pabbhāre paccekasambuddhaṃ parinibbutaṃ disvā gandhadārūni saṃkaḍḍhitvā sarīraṃ jhāpetvā gandhodakena upasiñci. Tattheko devaputto antalikkhe ṭhatvā evamāha – ''sādhu, sādhu, sappurisa, bahuṃ tayā puññaṃ pasavantena pūritaṃ sugatisaṃvattaniyaṃ kammaṃ tena tvaṃ sugatīsuyeva uppajjissasi, 'puṇṇo'ti ca te nāmaṃ bhavissatī''ti. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sunāparantajanapade suppārakapaṭṭane gahapatikule nibbatti, **puṇṇo**tissa nāmaṃ ahosi. So vayappatto vāṇijjavasena mahatā satthena saddhiṃ sāvatthiṃ gato. Tena ca samayena bhagavā sāvatthiyaṃ viharati. Atha so sāvatthivāsīhi upāsakehi saddhiṃ vihāraṃ gato satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vattapaṭivattehi ācariyupajjhāye ārādhento vihāsi. So ekadivasaṃ satthāraṃ upasaṅkamitvā, ''sādhu maṃ, bhante bhagavā, saṃkhittena ovādena ovadatu, yamahaṃ sutvā sunāparantajanapade vihareyya''nti āha. Tassa bhagavā, ''santi kho, puṇṇa, cakkhuviññeyyā rūpā''tiādinā (ma. ni. 3.395; saṃ. ni. 4.88) ovādaṃ datvā sīhanādaṃ nadāpetvā vissajjesi. So bhagavantaṃ vanditvā sunāparantajanapadaṃ gantvā suppārakapaṭṭane viharanto samathavipassanaṃ ussukkāpetvā tisso vijjā sacchākāsi. Tena vuttaṃ **apadāne** (apa. thera 1.41.29-44) –

''Pabbhārakūṭaṃ nissāya, sayambhū aparājito;
Ābādhiko ca so buddho, vasati pabbatantare.

''Mama assamasāmantā, panādo āsi tāvade;
Buddhe nibbāyamānamhi, āloko udapajjatha.

''Yāvatā vanasaṇḍasmiṃ, acchakokataracchakā;
Vāḷā ca kesarī sabbe, abhigajjiṃsu tāvade.

''Uppātaṃ tamahaṃ disvā, pabbhāraṃ agamāsahaṃ;
Tatthaddasāsiṃ sambuddhaṃ, nibbutaṃ aparājitaṃ.

''Suphullaṃ sālarājaṃva, sataraṃsiṃva uggataṃ;
Vītaccikaṃva aṅgāraṃ, nibbutaṃ aparājitaṃ.

''Tiṇaṃ kaṭṭhañca pūretvā, citakaṃ tatthakāsahaṃ;
Citakaṃ sukataṃ katvā, sarīraṃ jhāpayiṃ ahaṃ.

''Sarīraṃ jhāpayitvāna, gandhatoyaṃ samokiriṃ;
Antalikkhe ṭhito yakkho, nāmamaggahi tāvade.

''Yaṃ pūritaṃ tayā kiccaṃ, sayambhussa mahesino;
Puṇṇako nāma nāmena, sadā hohi tuvaṃ mune.

''Tamhā kāyā cavitvāna, devalokaṃ agacchahaṃ;
Tattha dibbamayo gandho, antalikkhā pavassati.

''Tatrāpi nāmadheyyaṃ me, puṇṇakoti ahū tadā;
Devabhūto manusso vā, saṅkappaṃ pūrayāmahaṃ.

''Idaṃ pacchimakaṃ mayhaṃ, carimo vattate bhavo;
Idhāpi puṇṇako nāma, nāmadheyyaṃ pakāsati.

''Tosayitvāna sambuddhaṃ, gotamaṃ sakyapuṅgavaṃ;
Sabbāsave pariññāya, viharāmi anāsavo.

''Ekanavutito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, tanukiccassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā thero bahū manusse sāsane abhippasādesi. Yato pañcasatamattā purisā upāsakattaṃ pañcasatamattā ca itthiyo upāsikābhāvaṃ paṭivedesuṃ. So tattha rattacandanena candanamāḷaṃ nāma gandhakuṭiṃ kārāpetvā, ''satthā pañcahi bhikkhusatehi saddhiṃ māḷaṃ paṭicchatū''ti bhagavantaṃ pupphadūtena nimantesi. Bhagavā ca iddhānubhāvena tattakehi bhikkhūhi saddhiṃ tattha gantvā candanamāḷaṃ paṭiggahetvā aruṇe anuṭṭhiteyeva paccāgamāsi. Thero aparabhāge parinibbānasamaye aññaṃ byākaronto –

70. ''Sīlameva idha aggaṃ, paññavā pana uttamo;
Manussesu ca devesu, sīlapaññāṇato jaya''nti. – gāthaṃ abhāsi;

Tattha **sīla**nti sīlanaṭṭhena sīlaṃ, patiṭṭhānaṭṭhena samādhānaṭṭhena cāti attho. Sīlañhi sabbaguṇānaṃ patiṭṭhā, tenāha – ''sīle patiṭṭhāya naro sapañño''ti (saṃ. ni. 1.23; peṭako. 22; visuddhi. 1.1). Samādahati ca taṃ kāyavācāavippakiṇṇaṃ karotīti attho. Tayidaṃ sīlameva **aggaṃ** sabbaguṇānaṃ mūlabhāvato pamukhabhāvato ca. Yathāha – ''tasmātiha, tvaṃ bhikkhu, ādimeva visodhehi kusalesu dhammesu. Ko cādi kusalānaṃ dhammānaṃ sīlañca suvisuddha''nti (saṃ. ni. 5.369), ''pātimokkhanti mukhametaṃ pamukhameta''nti (mahāva. 135) ca ādi. **Idhā**ti nipātamattaṃ. **Paññavā**ti ñāṇasampanno. So **uttamo** seṭṭho pavaroti puggalādhiṭṭhānāya gāthāya paññāyayeva seṭṭhabhāvaṃ dasseti. Paññuttarā hi kusalā dhammā. Idāni taṃ sīlapaññānaṃ aggaseṭṭhabhāvaṃ kāraṇato dasseti **''manussesu ca devesu, sīlapaññāṇato jaya''**nti ca. Sīlapaññāṇahetu paṭipakkhajayo kāmakilesajayo hotīti attho.

Puṇṇattheragāthāvaṇṇanā niṭṭhitā.

Sattamavaggavaṇṇanā niṭṭhitā.

8. Aṭṭhamavaggo

1. Vacchapālattheragāthāvaṇṇanā

Susukhumanipuṇatthadassināti āyasmato vacchapālattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni ācinanto devamanussesu saṃsaranto ito ekanavute kappe brāhmaṇakule nibbattitvā brāhmaṇasippesu nipphattiṃ gantvā aggiṃ paricaranto ekadivasaṃ mahatiyā kaṃsapātiyā pāyāsaṃ ādāya dakkhiṇeyyaṃ pariyesanto vipassiṃ bhagavantaṃ ākāse caṅkamantaṃ disvā acchariyabbhutacittajāto bhagavantaṃ abhivādetvā dātukāmataṃ dassesi. Paṭiggahesi bhagavā anukampaṃ upādāya. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde rājagahe vibhavasampannassa brāhmaṇassa putto hutvā nibbatti, **vacchapālo**tissa nāmaṃ ahosi. So bimbisārasamāgame uruvelakassapattherena iddhipāṭihāriyaṃ dassetvā satthu paramanipaccakāre kate taṃ disvā paṭiladdhasaddho pabbajitvā sattāhapabbajito eva vipassanaṃ vaḍḍhetvā chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 1.13.26-34) –

''Suvaṇṇavaṇṇo sambuddho, bāttiṃsavaralakkhaṇo;
Pavanā abhinikkhanto, bhikkhusaṅghapurakkhato.

''Mahaccā kaṃsapātiyā, vaḍḍhetvā pāyasaṃ ahaṃ;
Āhutiṃ yiṭṭhukāmo so, upanesiṃ baliṃ ahaṃ.

''Bhagavā tamhi samaye, lokajeṭṭho narāsabho;
Caṅkamaṃ susamārūḷho, ambare anilāyane.

''Tañca acchariyaṃ disvā, abbhutaṃ lomahaṃsanaṃ;
Ṭhapayitvā kaṃsapātiṃ, vipassiṃ abhivādayiṃ.

''Tuvaṃ devosi sabbaññū, sadeve sahamānuse;
Anukampaṃ upādāya, paṭiggaṇha mahāmuni.

''Paṭiggahesi bhagavā, sabbaññū lokanāyako;
Mama saṅkappamaññāya, satthā loke mahāmuni.

''Ekanavutito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, pāyāsassa idaṃ phalaṃ.

''Ekatālīsito kappe, buddho nāmāsi khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā sukheneva attanā nibbānassa adhigatabhāvaṃ vibhāvento –

71. ''Susukhumanipuṇatthadassinā, matikusalena nivātavuttinā;
Saṃsevitavuddhasīlinā, nibbānaṃ na hi tena dullabha''nti. –

Imaṃ gāthaṃ abhāsi.

Tattha **susukhumanipuṇatthadassinā**ti ativiya duddasaṭṭhena sukhume, saṇhaṭṭhena nipuṇe saccapaṭiccasamuppādādiatthe aniccatādiṃ oropetvā passatīti susukhumanipuṇatthadassī, tena. **Matikusalenā**ti matiyā paññāya kusalena chekena, ''evaṃ pavattamānassa paññā vaḍḍhati, evaṃ na vaḍḍhatī''ti dhammavicayasambojjhaṅgapaññāya uppādane kusalena. **Nivātavuttinā**ti sabrahmacārīsu nivātanīcavattanasīlena, vuḍḍhesu navesu ca yathānurūpapaṭipattinā. **Saṃsevitavuddhasīlinā**ti saṃsevitaṃ āciṇṇaṃ vuddhasīlaṃ saṃsevitavuddhasīlaṃ, taṃ yassa atthi, tena saṃsevitavuddhasīlinā. Atha vā saṃsevitā upāsitā vuddhasīlino etenāti **saṃsevitavuddhasīlī,** tena. **Hī**tisaddo hetuattho. Yasmā yo nivātavutti saṃsevitavuddhasīlī matikusalo susukhumanipuṇatthadassī ca, tasmā nibbānaṃ na tassa dullabhanti attho. Nivātavuttitāya hi saṃsevitavuddhasīlitāya ca paṇḍitā taṃ ovaditabbaṃ anusāsitabbaṃ maññanti, tesañca ovāde ṭhito sayaṃ matikusalatāya susukhumanipuṇatthadassitāya ca vipassanāya kammaṃ karonto nacirasseva nibbānaṃ adhigacchatīti, ayameva ca therassa aññābyākaraṇagāthā ahosīti.

Vacchapālattheragāthāvaṇṇanā niṭṭhitā.

2. Ātumattheragāthāvaṇṇanā

Yathā kaḷīro susu vaḍḍhitaggoti āyasmato ātumattherassa gāthā. Kā uppatti? Sopi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ ācinanto ito ekanavute kappe kulagehe nibbattitvā viññutaṃ patto vipassiṃ bhagavantaṃ antaravīthiyaṃ gacchantaṃ disvā pasannamānaso gandhodakena gandhacuṇṇena ca pūjaṃ akāsi. So tena puññakammena devaloke nibbatto aparāparaṃ sugatīsuyeva saṃsaranto kassapassa bhagavato sāsane pabbajitvā

samaṇadhammaṃ akāsi, ñāṇassa pana aparipakkattā visesaṃ nibbattetuṃ nāsakkhi. Atha imasmiṃ buddhuppāde sāvatthiyaṃ seṭṭhiputto hutvā nibbatti, **ātumo**tissa nāmaṃ ahosi. Tassa vayappattassa mātā ''puttassa me bhariyaṃ ānessāmā''ti ñātakehi sammantesi. So taṃ upadhāretvā hetusampattiyā codiyamāno ''kiṃ mayhaṃ gharāvāsena, idāneva pabbajissāmī''ti bhikkhūnaṃ santikaṃ gantvā pabbaji. Pabbajitampi naṃ mātā uppabbājetukāmā nānānayehi palobheti. So tassā avasaraṃ adatvā attano ajjhāsayaṃ pakāsento –

72. ''Yathā kaḷīro susu vaḍḍhitaggo, dunnikkhamo hoti pasākhajāto;
Evaṃ ahaṃ bhariyāyānītāya, anumaññā maṃ pabbajitomhi dānī''ti. –

Gāthaṃ abhāsi.

Tattha **kaḷīro**ti aṅkuro, idha pana vaṃsaṅkuro adhippeto. **Susū**ti taruṇo. **Vaḍḍhitaggo**ti pavaḍḍhitasākho. **Susuvaḍḍhitaggo**ti vā suṭṭhu vaḍḍhitasākho sañjātapattasākho. **Dunnikkhamo**ti veḷugumbato nikkhāmetuṃ nīharituṃ asakkuṇeyyo. **Pasākhajāto**ti jātapasākho, sākhānampi pabbe pabbe uppannaanusākho. **Evaṃ ahaṃ bhariyāyānītāyā**ti yathā vaṃso vaḍḍhitaggo vaṃsantaresu saṃsaṭṭha sākhāpasākho veḷugumbato dunnīharaṇīyo hoti, evaṃ ahampi bhariyāya mayhaṃ ānītāya puttadhītādivasena vaḍḍhitaggo āsattivasena gharāvāsato dunnīharaṇīyo bhaveyyaṃ. Yathā pana vaṃsakaḷīro asañjātasākhabandho veḷugumbato sunīharaṇīyova hoti, evaṃ ahampi asañjātaputtadārādibandho sunīharaṇīyo homi, tasmā anānītāya eva bhariyāya **anumaññā maṃ** attanāva maṃ anujānāpetvā. **Pabbajitomhi dānī**ti, ''idāni pana pabbajito amhi, sādhu suṭṭhū''ti attano nekkhammābhiratiṃ pakāsesi, atha vā ''anumaññā maṃ pabbajitomhi dānī''ti mātu katheti. Ayañhettha attho – yadipi tāya pubbe nānumataṃ, idāni pana pabbajito amhi, tasmā anumaññā anujānāhi maṃ samaṇabhāveyeva ṭhātuṃ, nāhaṃ tayā nivattanīyoti. Evaṃ pana kathento yathāṭhitova vipassanaṃ vaḍḍhetvā maggapaṭipāṭiyā kilese khepetvā chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 1.13.35-40) –

''Nisajja pāsādavare, vipassiṃ addasaṃ jinaṃ;
Kakudhaṃ vilasantaṃva, sabbaññuṃ tamanāsakaṃ.

''Pāsādassāvidūre ca, gacchati lokanāyako;
Pabhā niddhāvate tassa, yathā ca sataraṃsino.

''Gandhodakañca paggayha, buddhaseṭṭhaṃ samokiriṃ;
Tena cittappasādena, tattha kālaṅkato ahaṃ.

''Ekanavutito kappe, yaṃ gandhodakamākiriṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Ekatiṃse ito kappe, sugandho nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Chaḷabhiñño pana hutvā mātaraṃ āpucchitvā tassā pekkhantiyāyeva ākāsena pakkāmi. So arahattappattiyā uttarikālampi antarantarā tameva gāthaṃ paccudāhāsi.

Tattha ''pabbajitomhī''ti imināpadesena ayampi therassa aññābyākaraṇagāthā ahosi attano santāne rāgādimalassa pabbājitabhāvadīpanato. Tenāha bhagavā – ''pabbājayamattano malaṃ, tasmā 'pabbajito'ti vuccatī''ti (dha. pa. 388).

Ātumattheragāthāvaṇṇanā niṭṭhitā.

3. Māṇavattheragāthāvaṇṇanā

Jiṇṇañca disvā dukhitañca byādhitanti āyasmato māṇavattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinanto ito ekanavute kappe brāhmaṇakule nibbattitvā lakkhaṇadharo hutvā vipassissa bhagavato abhijātiyā lakkhaṇāni pariggahetvā pubbanimittāni sāvetvā, ''ekaṃsena ayaṃ buddho bhavissatī''ti byākaritvā nānānayehi thometvā abhivādetvā padakkhiṇaṃ katvā pakkāmi. So tena puññakammena sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇamahāsālassa gehe nibbattitvā yāva sattavassāni, tāva antoghareyeva vaḍḍhitvā sattame saṃvacchare upanayanatthaṃ uyyānaṃ nīto antarāmagge jiṇṇāturamate disvā tesaṃ adiṭṭhapubbattā te parijane pucchitvā jarārogamaraṇasabhāvaṃ sutvā sañjātasaṃvego tato anivattanto vihāraṃ gantvā satthu santike dhammaṃ sutvā mātāpitaro anujānāpetvā pabbajitvā vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.13.41-64) –

''Jāyamāne vipassimhi, nimittaṃ byākariṃ ahaṃ;
Nibbāpayiñca janataṃ, buddho loke bhavissati.

''Yasmiñca jāyamānasmiṃ, dasasahassi kampati;
So dāni bhagavā satthā, dhammaṃ deseti cakkhumā.

''Yasmiñca jāyamānasmiṃ, āloko vipulo ahu;
So dāni bhagavā satthā, dhammaṃ deseti cakkhumā.

''Yasmiñca jāyamānasmiṃ, saritāyo na sandayuṃ;
So dāni bhagavā satthā, dhammaṃ deseti cakkhumā.

''Yasmiñca jāyamānasmiṃ, avīcaggi na pajjali;
So dāni bhagavā satthā, dhammaṃ deseti cakkhumā.

''Yasmiñca jāyamānasmiṃ, pakkhisaṅgho na sañcari;
So dāni bhagavā satthā, dhammaṃ deseti cakkhumā.

''Yasmiñca jāyamānasmiṃ, vātakkhandho na vāyati;
So dāni bhagavā satthā, dhammaṃ deseti cakkhumā.

''Yasmiñca jāyamānasmiṃ, sabbaratanāni jotayuṃ;
So dāni bhagavā satthā, dhammaṃ deseti cakkhumā.

''Yasmiñca jāyamānasmiṃ, sattāsuṃ padavikkamā;
So dāni bhagavā satthā, dhammaṃ deseti cakkhumā.

''Jātamatto ca sambuddho, disā sabbā vilokayi;
Vācāsabhimudīresi, esā buddhāna dhammatā.

''Saṃvejayitvā janataṃ, thavitvā lokanāyakaṃ;
Sambuddhaṃ abhivādetvā, pakkāmiṃ pācināmukho.

''Ekanavutito kappe, yaṃ buddhamabhithomayiṃ;
Duggatiṃ nābhijānāmi, thomanāya idaṃ phalaṃ.

''Ito navutikappamhi, sammukhāthavikavhayo;
Sattaratanasampanno, cakkavattī mahabbalo.

''Pathavīdundubhi nāma, ekūnanavutimhito;
Sattaratanasampanno, cakkavattī mahabbalo.

''Aṭṭhāsītimhito kappe, obhāso nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

''Sattāsītimhito kappe, saritacchedanavhayo;
Sattaratanasampanno, cakkavattī mahabbalo.

''Agginibbāpano nāma, kappānaṃ chaḷasītiyā;
Sattaratanasampanno, cakkavattī mahabbalo.

''Gatipacchedano nāma, kappānaṃ pañcasītiyā;
Sattaratanasampanno, cakkavattī mahabbalo.

''Rājā vātasamo nāma, kappānaṃ cullasītiyā;
Sattaratanasampanno, cakkavattī mahabbalo.

''Ratanapajjalo nāma, kappānaṃ teasītiyā;
Sattaratanasampanno, cakkavattī mahabbalo.

''Padavikkamano nāma, kappānaṃ dveasītiyā;
Sattaratanasampanno, cakkavattī mahabbalo.

''Rājā vilokano nāma, kappānaṃ ekasītiyā;
Sattaratanasampanno, cakkavattī mahabbalo.

''Girasāroti nāmena, kappesītimhi khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Adhigatārahatto pana bhikkhūhi, ''kena, tvaṃ āvuso, saṃvegena atidaharova samāno pabbajito''ti pucchito attano pabbajjānimittakittanāpadesena aññaṃ byākaronto –

73. ''Jiṇṇañca disvā dukhitañca byādhitaṃ, matañca disvā gatamāyusaṅkhayaṃ;
Tato ahaṃ nikkhamitūna pabbajiṃ, pahāya kāmāni manoramānī''ti. –

Gāthaṃ abhāsi.

Tattha **jiṇṇa**nti jarāya abhibhūtaṃ, khaṇḍiccapāliccavalittacatādīhi samaṅgībhūtaṃ. **Dukhita**nti dukkhappattaṃ. **Byādhita**nti gilānaṃ. Ettha ca ''byādhita''nti vuttepi dukkhappattabhāvo siddho, ''dukhita''nti vacanaṃ tassa bāḷhagilānabhāvaparidīpanatthaṃ. **Mata**nti kālaṅkataṃ, yasmā kālaṅkato āyuno khayaṃ vayaṃ bhedaṃ gato nāma hoti, tasmā vuttaṃ **''gatamāyusaṅkhaya''**nti. Tasmā jiṇṇabyādhimatānaṃ diṭṭhattā, ''ime jarādayo nāma na imesaṃyeva, atha kho sabbasādhāraṇā, tasmā ahampi jarādike anativatto''ti saṃviggattā. **Nikkhamitūnā**ti nikkhamitvā, ayameva vā pāṭho. Pabbajjādhippāyena gharato niggantvā. **Pabbaji**nti satthu sāsane pabbajaṃ upagato. **Pahāya kāmāni manoramānī**ti iṭṭhakantādibhāvato avītarāgānaṃ mano ramentīti manorame vatthukāme pajahitvā, tappaṭibaddhassa chandarāgassa ariyamaggena samucchindanena nirapekkhabhāvena chaḍḍetvāti attho.

Kāmānaṃ pahānakittanamukhena cetaṃ therassa aññābyākaraṇaṃ ahosi. Māṇavakāle pabbajitattā imassa therassa **māṇavo**tveva samaññā jātāti.

Māṇavattheragāthāvaṇṇanā niṭṭhitā.

4. Suyāmanattheragāthāvaṇṇanā

Kāmacchando ca byāpādoti āyasmato suyāmanattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto ito ekanavute kappe vipassissa bhagavato kāle dhaññavatīnagare brāhmaṇakule nibbattitvā vayappatto brāhmaṇasippesu nipphattiṃ patvā brāhmaṇamante vāceti. Tena ca samayena vipassī bhagavā mahatā bhikkhusaṅghena saddhiṃ dhaññavatīnagaraṃ piṇḍāya paviṭṭho hoti. Taṃ disvā brāhmaṇo pasannacitto attano gehaṃ netvā āsanaṃ paññāpetvā tassūpari pupphasanthāraṃ santharitvā adāsi, satthari tattha nisinne paṇītena āhārena santappesi, bhuttāviñca pupphagandhena pūjesi. Satthā anumodanaṃ vatvā pakkāmi. So tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde vesāliyaṃ aññatarassa brāhmaṇassa putto hutvā nibbatti, **suyāmano**tissa nāmaṃ ahosi. So vayappatto tiṇṇaṃ vedānaṃ pāragū paramanissamayutto hutvā gehavāsīnaṃ kāmūpabhogaṃ jigucchitvā jhānaninno bhagavato vesāligamane paṭiladdhasaddho pabbajitvā khuraggeyeva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.13.65-74) –

‘‘Nagare dhaññavatiyā, ahosiṃ brāhmaṇo tadā;
Lakkhaṇe itihāse ca, sanighaṇḍusakeṭubhe.

‘‘Padako veyyākaraṇo, nimittakovido ahaṃ;
Mante ca sisse vācesiṃ, tiṇṇaṃ vedāna pāragū.

‘‘Pañca uppalahatthāni, piṭṭhiyaṃ ṭhapitāni me;
Āhutiṃ yiṭṭhukāmohaṃ, pitumātusamāgame.

‘‘Tadā vipassī bhagavā, bhikkhusaṅghapurakkhato;
Obhāsento disā sabbā, āgacchati narāsabho.

‘‘Āsanaṃ paññapetvāna, nimantetvā mahāmuniṃ;
Santharitvāna taṃ pupphaṃ, abhinesiṃ sakaṃ gharaṃ.

‘‘Yaṃ me atthi sake gehe, āmisaṃ paccupaṭṭhitaṃ;
Tāhaṃ buddhassa pādāsiṃ, pasanno sehi pāṇibhi.

‘‘Bhuttāviṃ kālamaññāya pupphahatthamadāsahaṃ;
Anumoditvāna sabbaññū, pakkāmi uttarāmukho.

‘‘Ekanavutito kappe, yaṃ pupphamadadiṃ tadā;
Duggatiṃ nābhijānāmi, pupphadānassidaṃ phalaṃ.

‘‘Anantaraṃ ito kappe, rājāhuṃ varadassano;
Sattaratanasampanno, cakkavattī mahabbalo.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā nīvaraṇappahānakittanamukhena aññaṃ byākaronto –

74. ‘‘Kāmacchando ca byāpādo, thinamiddhañca bhikkhuno;
Uddhaccaṃ vicikicchā ca, sabbasova na vijjatī’’ti. – gāthaṃ abhāsi;

Tattha **kāmacchando**ti kāmesu chando, kāmo ca so chando cātipi kāmacchando, kāmarāgo. Idha pana sabbopi rāgo kāmacchando aggamaggavajjhassāpi adhippetattā, tenāha **‘‘sabbasova na vijjatī’’**ti. Sabbepi hi tebhūmakadhammā kāmanīyaṭṭhena kāmā, tattha pavatto rāgo kāmacchando, tenāha bhagavā – ‘‘āruppe kāmacchandanīvaraṇaṃ paṭicca thinamiddhanīvaraṇaṃ uddhaccanīvaraṇaṃ avijjānīvaraṇaṃ uppajjatī’’ti (paṭṭhā. 3.8.8) byāpajjati cittaṃ pūtibhāvaṃ gacchati etenāti **byāpādo,** ‘‘anatthaṃ me acarī’’tiādinayappavatto (dha. sa. 1066; vibha. 909) āghāto. Thinaṃ cittassa akalyatā anussāhasaṃhananaṃ, middhaṃ kāyassa akalyatā asattivighāto, tadubhayampi thinañca middhañca **thinamiddhaṃ,** kiccāhārapaṭipakkhānaṃ ekatāya ekaṃ katvā vuttaṃ. Uddhatabhāvo **uddhaccaṃ,** yena dhammena cittaṃ uddhataṃ hoti avūpasantaṃ, so cetaso vikkhepo uddhaccaṃ. Uddhaccaggahaṇeneva cettha kiccāhārapaṭipakkhānaṃ samānatāya kukkuccampi gahitamevāti daṭṭhabbaṃ. Taṃ pacchānutāpalakkhaṇaṃ. Yo hi katākatakusalākusalūpanissayo vippaṭisāro, taṃ kukkuccaṃ. **Vicikicchā**ti, ‘‘evaṃ nu kho na nu kho’’ti saṃsayaṃ āpajjati, dhammasabhāvaṃ vā vicinanto kicchati kilamati etāyāti vicikicchā, buddhādivatthuko saṃsayo. **Sabbaso**ti anavasesato. **Na vijjatī**ti natthi, maggena samucchinnattā na upalabbhati. Idañca padadvayaṃ paccekaṃ yojetabbaṃ ayañhettha yojanā – yassa bhikkhuno tena tena ariyamaggena samucchinnattā kāmacchando ca byāpādo ca thinamiddhañca uddhaccakukkuccañca vicikicchā ca sabbasova na vijjati, tassa na kiñci karaṇīyaṃ, katassa vā paticayoti aññāpadesena aññaṃ byākaroti. Pañcasu hi nīvaraṇesu maggena samucchinnesu tadekaṭṭhatāya sabbepi kilesā samucchinnāyeva honti. Tenāha – ‘‘sabbete bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese’’ti (dī. ni. 2.146).

Suyāmanattheragāthāvaṇṇanā niṭṭhitā.

5. Susāradattheragāthāvaṇṇanā

Sādhu suvihitāna dassananti āyasmato susāradattherassa gāthā. Kā uppatti? So kira padumuttarassa bhagavato kāle brāhmaṇakule nibbattitvā vijjāpadesu nipphattiṃ gantvā kāmesu ādīnavaṃ disvā gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā himavantappadese araññāyatane assamaṃ kāretvā vihāsi. Atha naṃ anuggaṇhanto padumuttaro bhagavā bhikkhācāravelāyaṃ upasaṅkami. So dūratova disvā pasannamānaso paccuggantvā pattaṃ gahetvā madhurāni phalāni pakkhipitvā adāsi. Bhagavā taṃ paṭiggahetvā anumodanaṃ katvā pakkāmi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde dhammasenāpatino ñātibrāhmaṇakule nibbattitvā mandapaññattā **susārado**ti gahitanāmo aparabhāge dhammasenāpatissa santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.13.75-83) –

‘‘Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Himavantassāvidūre, vasāmi assame ahaṃ.

‘‘Aggihuttañca me atthi, puṇḍarīkaphalāni ca;
Puṭake nikkhipitvāna, dumagge laggitaṃ mayā.

‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Mamuddharitukāmo so, bhikkhanto mamupāgami.

‘‘Pasannacitto sumano, phalaṃ buddhassadāsahaṃ;
Vittisañjanano mayhaṃ, diṭṭhadhammasukhāvaho.

‘‘Suvaṇṇavaṇṇo sambuddho, āhutīnaṃ paṭiggaho;

Antalikkhe ṭhito satthā, imaṃ gāthaṃ abhāsatha.

‘‘Iminā phaladānena, cetanāpaṇidhīhi ca;
Kappānaṃ satasahassaṃ, duggatiṃ nupapajjasi.

‘‘Teneva sukkamūlena, anubhotvāna sampadā;
Pattomhi acalaṃ ṭhānaṃ, hitvā jayaparājayaṃ.

‘‘Ito sattasate kappe, rājā āsiṃ sumaṅgalo;
Sattaratanasampanno, cakkavattī mahabbalo.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā sappurisūpanissayānisaṃsakittanāpadesena aññaṃ byākaronto –

75. ‘‘Sādhu suvihitāna dassanaṃ, kaṅkhā chijjati buddhi vaḍḍhati;
Bālampi karonti paṇḍitaṃ, tasmā sādhu sataṃ samāgamo’’ti. –

Gāthaṃ abhāsi.

Tattha **sādhū**ti sundaraṃ, bhaddakanti attho. **Suvihitāna dassana**nti suvihitānaṃ dassanaṃ. Gāthāsukhatthaṃ anusvāralopo kato. Sīlādiguṇehi susaṃvihitattabhāvānaṃ parānuddayāya suṭṭhu vihitadhammadesanānaṃ ariyānaṃ dassanaṃ sādhūti yojanā. ‘‘Dassana’’nti nidassanamattaṃ daṭṭhabbaṃ savanādīnampi bahukārattā. Vuttañhetaṃ bhagavatā –

> ‘‘Ye te bhikkhū sīlasampannā samādhisampannā paññāsampannā vimuttisampannā vimuttiñāṇadassanasampannā ovādakā viññāpakā sandassakā samādapakā samuttejakā sampahaṃsakā alaṃsamakkhātāro saddhammassa, dassanampāhaṃ, bhikkhave, tesaṃ bhikkhūnaṃ bahūpakāraṃ vadāmi, savanaṃ…pe… upasaṅkamanaṃ…pe… payirupāsanaṃ…pe… anussaraṇaṃ…pe… anupabbajjampāhaṃ, bhikkhave, tesaṃ bhikkhūnaṃ bahūpakāraṃ vadāmī’’ti (itivu. 104).

Dassanamūlakattā vā itaresaṃ dassanamevettha vuttaṃ, **kaṅkhā chijjatī**tiādi tattha kāraṇavacanaṃ. Tādisānañhi kalyāṇamittānaṃ dassane sati viññujātiko atthakāmo kulaputto te upasaṅkamati payirupāsati ‘‘kiṃ, bhante, kusalaṃ, kiṃ akusala’’ntiādinā (ma. ni. 3.296) pañhaṃ pucchati. Te cassa anekavihitesu kaṅkhāṭṭhānīyesu kaṅkhaṃ paṭivinodenti, tena vuttaṃ ‘‘kaṅkhā chijjatī’’ti. Yasmā ca te dhammadesanāya tesaṃ kaṅkhaṃ paṭivinodetvā pubbabhāge kammapathasammādiṭṭhiṃ vipassanāsammādiṭṭhiñca uppādenti, tasmā tesaṃ **buddhi vaḍḍhati**. Yadā pana te vipassanaṃ vaḍḍhetvā saccāni paṭivijjhanti, tadā soḷasavatthukā aṭṭhavatthukā ca vicikicchā chijjati samucchijjati, nippariyāyena paññā buddhi vaḍḍhati. Bālyasamatikkamanato te paṇḍitā honti. So tehi buddhiṃ vaḍḍheti, **bālampi karonti paṇḍita**nti. **Tasmā**tiādi nigamanaṃ, yasmā sādhūnaṃ dassanaṃ vuttanayena kaṅkhā chijjati buddhi vaḍḍhati, te bālaṃ paṇḍitaṃ karonti, tasmā tena kāraṇena **sādhu** sundaraṃ **sataṃ** sappurisānaṃ ariyānaṃ **samāgamo,** tehi samodhānaṃ sammā vaḍḍhananti attho.

Susāradattheragāthāvaṇṇanā niṭṭhitā.

6. Piyañjahattheragāthāvaṇṇanā

Uppatantesu nipateti āyasmato piyañjahattherassa gāthā. Kā uppatti? Sopi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto ito ekanavute kappe vipassissa bhagavato kāle himavante rukkhadevatā hutvā pabbatantare vasanto devatāsamāgamesu

appānubhāvatāya parisapariyante ṭhatvā dhammaṃ sutvā satthari paṭiladdhasaddho ekadivasaṃ suvisuddhaṃ ramaṇīyaṃ gaṅgāyaṃ pulinappadesaṃ disvā satthu guṇe anussari – ''itopi suvisuddhā satthu guṇā anantā aparimeyyā cā''ti, evaṃ so satthu guṇe ārabbha cittaṃ pasādetvā tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde vesāliyaṃ licchavirājakule nibbattitvā vayappatto yuddhasoṇḍo aparājitasaṅgāmo amittānaṃ piyahānikaraṇena **piyañjaho**ti paññāyittha. So satthu vesāligamane paṭiladdhasaddho pabbajitvā araññe vasamāno vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.13.84-90) –

''Pabbate himavantamhi, vasāmi pabbatantare;
Pulinaṃ sobhanaṃ disvā, buddhaseṭṭhaṃ anussariṃ.

''Ñāṇe upanidhā natthi, saṅkhāraṃ natthi satthuno;
Sabbadhammaṃ abhiññāya, ñāṇena adhimuccati.

''Namo te purisājañña, namo te purisuttama;
Ñāṇena te samo natthi, yāvatā ñāṇamuttamaṃ.

''Ñāṇe cittaṃ pasādetvā, kappaṃ saggamhi modahaṃ;
Avasesesu kappesu, kusalaṃ caritaṃ mayā.

''Ekanavutito kappe, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, ñāṇasaññāyidaṃ phalaṃ.

''Ito sattatikappamhi, eko pulinapupphiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā ''andhaputhujjanānaṃ paṭipattito vidhurā ariyānaṃ paṭipattī''ti imassa atthassa dassanavasena aññaṃ byākaronto –

76. ''Uppatantesu nipate, nipatantesu uppate;
Vase avasamānesu, ramamānesu no rame''ti. – gāthaṃ abhāsi;

Tattha **uppatantesū**ti uṇṇamantesu, sattesu mānuddhaccathambhasārambhādīhi attukkaṃsanena anupasantesu. **Nipate**ti nameyya, tesaññeva pāpadhammānaṃ parivajjanena nivātavutti bhaveyya. **Nipatantesū**ti oṇamantesu, hīnādhimuttikatāya kosajjena ca guṇato nihīyamānesu. **Uppate**ti uṇṇameyya, paṇītādhimuttikatāya vīriyārambhena ca guṇato ussukkeyya. Atha vā **uppatantesū**ti uṭṭhahantesu, kilesesu pariyuṭṭhānavasena sīsaṃ ukkhipantesu. **Nipate**ti paṭisaṅkhānabalena yathā te na uppajjanti, tathā anurūpapaccavekkhaṇāya nipateyya, vikkhambheyya ceva samucchindeyya ca. **Nipatantesū**ti paripatantesu, ayonisomanasikāresu vīriyapayogamandatāya vā yathāraddhesu samathavipassanādhammesu hāya mānesu. **Uppate**ti yonisomanasikārena vīriyārambhasampadāya ca te upaṭṭhāpeyya uppādeyya vaḍḍheyya ca. **Vase avasamānesū**ti sattesu maggabrahmacariyavāsaṃ ariyavāsañca avasantesu sayaṃ taṃ vāsaṃ vaseyyāti, ariyesu vā kilesavāsaṃ dutiyakavāsaṃ avasantesu yena vāsena te avasamānā nāma honti, sayaṃ tathā vase. **Ramamānesu no rame**ti sattesu kāmaguṇaratiyā kilesaratiyā ramantesu sayaṃ tathā no rame naṃ rameyya, ariyesu vā nirāmisāya jhānādiratiyā ramamānesu sayampi tathā rame, tato aññathā pana kadācipi no rame nābhirameyya vāti attho.

Piyañjahattheragāthāvaṇṇanā niṭṭhitā.

7. Hatthārohaputtattheragāthāvaṇṇanā

Idaṃ pure cittamacāri cārikanti āyasmato hatthārohaputtattherassa gāthā. Kā uppatti? So kira purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ bhikkhusaṅghaparivutaṃ vihārato nikkhantaṃ disvā pasannacitto pupphehi pūjaṃ katvā pañcapatiṭṭhitena vanditvā padakkhiṇaṃ katvā pakkāmi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ hatthārohakule nibbattitvā viññutaṃ patto hatthisippe nipphattiṃ agamāsi. So ekadivasaṃ hatthiṃ sikkhāpento nadītīraṃ gantvā hetusampattiyā codiyamāno ''kiṃ mayhaṃ iminā hatthidamanena, attānaṃ damanameva vara''nti cintetvā bhagavantaṃ upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvāva cariyānukūlaṃ kammaṭṭhānaṃ gahetvā vipassanāya kammaṃ karonto ciraparicayena kammaṭṭhānato bahiddhā vidhāvantaṃ cittaṃ cheko hatthācariyo viya aṅkusena caṇḍamattavaravāraṇaṃ paṭisaṅkhānaaṅkusena niggaṇhanto **''idaṃ pure cittamacāri cārika''**nti gāthaṃ abhāsi.

77. Tattha **ida**nti vuccamānassa cittassa attapaccakkhatāya vuttaṃ. **Pure**ti niggahakālato pubbe. **Acārī**ti vicari, anavaṭṭhitatāya nānārammaṇesu paribbhami. **Cārika**nti yathākāmacariyaṃ. Tenāha **''yenicchakaṃ yatthakāmaṃ yathāsukha''**nti. **Ta**nti taṃ cittaṃ. **Ajjā**ti etarahi. **Niggahessāmī**ti niggaṇhissāmi, nibbisevanaṃ karissāmi. **Yoniso**ti upāyena. Yathā kiṃ? **Hatthippabhinnaṃ viya aṅkusaggaho**. Idaṃ vuttaṃ hoti – idaṃ mama cittaṃ nāma ito pubbe rūpādīsu ārammaṇesu yena yena ramituṃ icchati, tassa tassa vasena yenicchakaṃ, yattha yattha cassa kāmo, tassa tassa vasena yatthakāmaṃ, yathā yathā vicarantassa sukhaṃ hoti, tatheva caraṇato yathāsukhaṃ dīgharattaṃ cārikaṃ acari, taṃ ajjapāhaṃ bhinnamadamattahatthiṃ hatthācariyasaṅkhāto cheko aṅkusaggaho aṅkusena viya yonisomanasikārena niggahessāmi, nāssa vītikkamituṃ dassāmīti. Evaṃ vadanto eva ca thero vipassanaṃ vaḍḍhetvā arahattaṃ sacchākāsi. Tena vuttaṃ **apadāne** (apa. thera 1.13.91-96) –

''Suvaṇṇavaṇṇo sambuddho, vipassī dakkhiṇāraho;
Purakkhato sāvakehi, ārāmā abhinikkhami.

''Disvānahaṃ buddhaseṭṭhaṃ, sabbaññuṃ tamanāsakaṃ;
Pasannacitto sumano, gaṇṭhipupphaṃ apūjayiṃ.

''Tena cittappasādena, dvipadindassa tādino;
Haṭṭho haṭṭhena cittena, puna vandiṃ tathāgataṃ.

''Ekanavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Ekatālīsito kappe, caraṇo nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Ayameva ca therassa aññābyākaraṇagāthā ahosīti.

Hatthārohaputtattheragāthāvaṇṇanā niṭṭhitā.

8. Meṇḍasirattheragāthāvaṇṇanā

Anekajātisaṃsāranti āyasmato meṇḍasirattherassa gāthā. Kā uppatti? Sopi kira purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni karonto ito ekanavute kappe brāhmaṇakule nibbattitvā vayappatto kāme pahāya isipabbajjaṃ pabbajitvā mahatā isigaṇena saddhiṃ himavante vasanto satthāraṃ disvā pasannamānaso isigaṇena padumāni āharāpetvā satthu pupphapūjaṃ katvā sāvake appamādapaṭipattiyaṃ ovaditvā kālaṃ katvā devaloke nibbatto aparāparaṃ saṃsaranto imasmiṃ buddhuppāde sākete gahapatikule nibbatti, tassa meṇḍasarikkhasīsatāya **meṇḍasiro**tveva samaññā ahosi.

So bhagavati sākete añjanavane viharante satthāraṃ upasaṅkamitvā paṭiladdhasaddho pabbajitvā samathavipassanāsu kammaṃ karonto chaḷabhiñño ahosi. Teva vuttaṃ **apadāne** (apa. thera 1.13.97-105) –

''Himavantassāvidūre, gotamo nāma pabbato;
Nānārukkhehi sañchanno, mahābhūtagaṇālayo.

''Vemajjhamhi ca tassāsi, assamo abhinimmito;
Purakkhato sasissehi, vasāmi assame ahaṃ.

''Āyantu me sissagaṇā, padumaṃ āharantu me;
Buddhapūjaṃ karissāmi, dvipadindassa tādino.

''Evanti te paṭissutvā, padumaṃ āhariṃsu me;
Tathā nimittaṃ katvāhaṃ, buddhassa abhiropayiṃ.

''Sisse tadā samānetvā, sādhukaṃ anusāsahaṃ;
Mā kho tumhe pamajjittha, appamādo sukhāvaho.

''Evaṃ samanusāsitvā, te sisse vacanakkhame;
Appamādaguṇe yutto, tadā kālaṅkato ahaṃ.

''Ekanavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Ekapaññāsakappamhi, rājā āsiṃ jaluttamo;
Sattaratanasampanno, cakkavattī mahabbalo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

So attano pubbenivāsaṃ anussaranto –

78. ''Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;
Tassa me dukkhajātassa, dukkhakkhandho aparaddho''ti. – gāthaṃ abhāsi;

Tattha **anekajātisaṃsāra**nti anekajātisatasahassasaṅkhyaṃ idaṃ saṃsāravaṭṭaṃ, addhuno adhippetattā accantasaṃyogekavacanaṃ. **Sandhāvissa**nti saṃsariṃ, aparāparaṃ cavanuppajjanavasena paribbhamiṃ. **Anibbisa**nti tassa nivattakañāṇaṃ avindanto alabhanto. **Tassa me**ti evaṃ saṃsarantassa me. **Dukkhajātassā**ti jātiādivasena uppannadukkhassa, tissannaṃ vā dukkhatānaṃ vasena dukkhasabhāvassa. **Dukkhakkhandho**ti kammakilesavipākavaṭṭappakāro dukkharāsi. **Aparaddho**ti arahattamaggappattito paṭṭhāya paribbhaṭṭho cuto na abhinibbattissati. ''Aparaṭṭho''ti vā pāṭho, apagatasamiddhito samucchinnakāraṇattā apagatoti attho. Idameva ca therassa aññābyākaraṇaṃ ahosi.

Meṇḍasirattheragāthāvaṇṇanā niṭṭhitā.

9. Rakkhitattheragāthāvaṇṇanā

Sabbo rāgo pahīno meti āyasmato rakkhitattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthu dhammadesanaṃ sutvā pasannamānaso desanāñāṇaṃ ārabbha thomanaṃ akāsi. Satthā tassa cittappasādaṃ oloketvā ''ayaṃ ito satasahassakappamatthake gotamassa nāma sammāsambuddhassa rakkhito nāma sāvako bhavissatī''ti byākāsi. So taṃ sutvā bhiyyosomattāya pasannamānaso aparāparaṃ puññāni katvā devamanussesu

saṃsaranto imasmiṃ buddhuppāde devadahanigame sākiyarājakule nibbatti, **rakkhito**tissa nāmaṃ ahosi. So ye sākiyakoliyarājūhi bhagavato parivāratthāya dinnā pañcasatarājakumārā pabbajitā, tesaṃ aññataro. Te pana rājakumārā na saṃvegena pabbajitattā ukkaṇṭhābhibhūtā yadā satthārā kuṇāladahatīraṃ netvā **kuṇālajātakadesanāya** (jā. 2.21.kuṇālajātaka) itthīnaṃ dosavibhāvanena kāmesu ādīnavaṃ pakāsetvā kammaṭṭhāne niyojitā, tadā ayampi kammaṭṭhānaṃ anuyuñjanto vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.14.1-9) –

‘‘Padumuttaro nāma jino, lokajeṭṭho narāsabho;
Mahato janakāyassa, deseti amataṃ padaṃ.

‘‘Tassāhaṃ vacanaṃ sutvā, vācāsabhimudīritaṃ;
Añjaliṃ paggahetvāna, ekaggo āsahaṃ tadā.

‘‘Yathā samuddo udadhīnamaggo, nerū nagānaṃ pavaro siluccayo;
Tatheva ye cittavasena vattare, na buddhañāṇassa kalaṃ upenti te.

‘‘Dhammavidhiṃ ṭhapetvāna, buddho kāruṇiko isi;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

‘‘Yo so ñāṇaṃ pakittesi, buddhamhi lokanāyake;
Kappānaṃ satasahassaṃ, duggatiṃ na gamissati.

‘‘Kilese jhāpayitvāna, ekaggo susamāhito;
Sobhito nāma nāmena, hessati satthu sāvako.

‘‘Paññāse kappasahasse, sattevāsuṃ yasuggatā;
Sattaratanasampannā, cakkavattī mahabbalā.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā attano pahīnakilese paccavekkhanto **‘‘sabbo rāgo’’**ti gāthaṃ abhāsi.

79. Tattha **‘‘sabbo rāgo’’**ti kāmarāgādippabhedo sabbopi rāgo. **Pahīno**ti ariyamaggabhāvanāya samucchedappahānavasena pahīno. **Sabbo doso**ti āghātavatthukādibhāvena anekabhedabhinno sabbopi byāpādo. **Samūhato**ti maggena samugghāṭito. **Sabbo me vigato moho**ti ‘‘dukkhe aññāṇa’’ntiādinā (dha. sa. 1067; vibha. 909) vatthubhedena aṭṭhabhedo, saṃkilesavatthuvibhāgena anekavibhāgo sabbopi moho maggena viddhaṃsitattā mayhaṃ vigato. **Sītibhūtosmi nibbuto**ti evaṃ mūlakilesappahānena tadekaṭṭhatāya saṃkilesānaṃ sammadeva paṭippassaddhattā anavasesakilesadarathapariḷāhābhāvato sītibhāvaṃ patto, tato eva sabbaso kilesaparinibbānena parinibbuto ahaṃ asmi bhavāmīti aññaṃ byākāsi.

Rakkhitattheragāthāvaṇṇanā niṭṭhitā.

10. Uggattheragāthāvaṇṇanā

Yaṃ mayā pakataṃ kammanti āyasmato uggattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni karonto ito ekatiṃse kappe sikhissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ sikhiṃ bhagavantaṃ passitvā pasannamānaso ketakapupphehi pūjaṃ akāsi. So tena puññakammena devaloke nibbattitvā aparāparaṃ sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde kosalaraṭṭhe ugganigame seṭṭhiputto hutvā nibbatti, **uggo**tvevassa nāmaṃ ahosi. So viññutaṃ patto bhagavati tasmiṃ nigame bhaddārāme viharante vihāraṃ gantvā satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto nacirasseva

arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.14.10-16) –

‘‘Vinatānadiyā tīre, pilakkhu phalito ahu;
Tāhaṃ rukkhaṃ gavesanto, addasaṃ lokanāyakaṃ.

‘‘Ketakaṃ pupphitaṃ disvā, vaṇṭe chetvānahaṃ tadā;
Buddhassa abhiropesiṃ, sikhino lokabandhuno.

‘‘Yena ñāṇena pattosi, accutaṃ amataṃ padaṃ;
Taṃ ñāṇaṃ abhipūjemi, buddhaseṭṭha mahāmuni.

‘‘Ñāṇamhi pūjaṃ katvāna, pilakkhumaddasaṃ ahaṃ;
Paṭiladdhomhi taṃ paññaṃ, ñāṇapūjāyidaṃ phalaṃ.

‘‘Ekatiṃse ito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, ñāṇapūjāyidaṃ phalaṃ.

‘‘Ito terasakappamhi, dvādasāsuṃ phaluggatā;
Sattaratanasampannā, cakkavattī mahabbalā.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā attano vaṭṭūpacchedadīpanena aññaṃ byākaronto –

80. ‘‘Yaṃ mayā pakataṃ kammaṃ, appaṃ vā yadi vā bahuṃ;
Sabbametaṃ parikkhīṇaṃ, natthi dāni punabbhavo’’ti. – gāthaṃ abhāsi;

Tattha **yaṃ mayā pakataṃ kamma**nti yaṃ kammaṃ tīhi kammadvārehi, chahi uppattidvārehi, aṭṭhahi asaṃvaradvārehi, aṭṭhahi ca saṃvaradvārehi pāpādivasena dānādivasena cāti anekehi pakārehi anādimati saṃsāre yaṃ mayā kataṃ upacitaṃ abhinibbattitaṃ vipākakammaṃ. **Appaṃ vā yadi vā bahu**nti tañca vatthucetanāpayogakilesādīnaṃ dubbalabhāvena appaṃ vā, tesaṃ balavabhāvena abhiṇhapavattiyā ca bahuṃ vā. **Sabbametaṃ parikkhīṇa**nti sabbameva cetaṃ kammaṃ kammakkhayakarassa aggamaggassa adhigatattā parikkhayaṃ gataṃ, kilesavaṭṭappahānena hi kammavaṭṭaṃ pahīnameva hoti vipākavaṭṭassa anuppādanato. Tenāha **‘‘natthi dāni punabbhavo’’**ti. Āyatiṃ punabbhavābhinibbatti mayhaṃ natthīti attho. ‘‘Sabbampeta’’ntipi pāṭho, sabbampi etanti padavibhāgo.

Uggattheragāthāvaṇṇanā niṭṭhitā.

Aṭṭhamavaggavaṇṇanā niṭṭhitā.

9. Navamavaggo

1. Samitiguttattheragāthāvaṇṇanā

Yaṃ mayā pakataṃ pāpanti āyasmato samitiguttattherassa gāthā. Kā uppatti? Sopi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto bhagavantaṃ passitvā pasannacitto jātisumanapupphehi pūjaṃ akāsi. So tena puññakammena yattha yattha bhave nibbatti, tattha tattha kularūpaparivārasampadāya aññe satte abhibhavitvā aṭṭhāsi. Ekasmiṃ pana attabhāve aññataraṃ paccekabuddhaṃ piṇḍāya carantaṃ disvā

‘‘ayaṃ muṇḍako kuṭṭhī maññe, tenāyaṃ paṭicchādetvā vicaratī’’ti niṭṭhubhitvā pakkāmi. So tena kammena bahuṃ kālaṃ niraye paccitvā kassapassa bhagavato kāle manussaloke nibbatto paribbājakapabbajjaṃ upagato ekaṃ sīlācārasampannaṃ upāsakaṃ disvā dosantaro hutvā, ‘‘kuṭṭharogī bhaveyyāsī’’ti akkosi, nhānatitthe ca manussehi ṭhapitāni nhānacuṇṇāni dūsesi. So tena kammena puna niraye nibbattitvā bahūni vassāni dukkhaṃ anubhavitvā imasmiṃ buddhuppāde sāvatthiyaṃ aññatarassa brāhmaṇassa putto hutvā nibbatti, **samitigutto**tissa nāmaṃ ahosi. So vayappatto satthu dhammadesanaṃ sutvā paṭiladdhasaddho pabbajitvā suvisuddhasīlo hutvā viharati. Tassa purimakammanissandena kuṭṭharogo uppajji, tena tassa sarīrāvayavā yebhuyyena chinnabhinnā hutvā paggharanti. So gilānasālāyaṃ vasati. Athekadivasaṃ dhammasenāpati gilānapucchaṃ gantvā tattha tattha gilāne bhikkhū pucchanto taṃ bhikkhuṃ disvā ‘‘āvuso, yāvatā khandhappavatti nāma, sabbaṃ dukkhameva vedanā. Khandhesu pana asantesuyeva natthi dukkha’’nti vedanānupassanākammaṭṭhānaṃ kathetvā agamāsi. So therassa ovāde ṭhatvā vipassanaṃ vaḍḍhetvā chaḷabhiññā sacchākāsi. Tena vuttaṃ **apadāne** (apa. thera 1.12.82-90) –

‘‘Jāyantassa vipassissa, āloko vipulo ahu;
Pathavī ca pakampittha, sasāgarā sapabbatā.

‘‘Nemittā ca viyākaṃsu, buddho loke bhavissati;
Aggo ca sabbasattānaṃ, janataṃ uddharissati.

‘‘Nemittānaṃ suṇitvāna, jātipūjamakāsahaṃ;
Edisā pūjanā natthi, yādisā jātipūjanā.

‘‘Saṅkharitvāna kusalaṃ, sakaṃ cittaṃ pasādayiṃ;
Jātipūjaṃ karitvāna, tattha kālaṅkato ahaṃ.

‘‘Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ;
Sabbe satte abhibhomi, jātipūjāyidaṃ phalaṃ.

‘‘Dhātiyo maṃ upaṭṭhenti, mama cittavasānugā;
Na tā sakkonti kopetuṃ, jātipūjāyidaṃ phalaṃ.

‘‘Ekanavutito kappe, yaṃ pūjamakariṃ tadā;
Duggatiṃ nābhijānāmi, jātipūjāyidaṃ phalaṃ.

‘‘Supāricariyā nāma, catuttiṃsa janādhipā;
Ito tatiyakappamhi, cakkavattī mahabbalā.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Chaḷabhiñño pana hutvā pahīnakilesapaccavekkhaṇena etarahi anubhuyyamānarogavasena purimajātīsu attanā kataṃ pāpakammaṃ anussaritvā tassa idāni sabbaso pahīnabhāvaṃ vibhāvento –

81. ‘‘Yaṃ mayā pakataṃ pāpaṃ, pubbe aññāsu jātisu;
Idheva taṃ vedanīyaṃ, vatthu aññaṃ na vijjatī’’ti. – gāthaṃ abhāsi;

Tattha **pāpa**nti akusalaṃ kammaṃ. Tañhi lāmakaṭṭhena pāpanti vuccati. **Pubbe**ti purā. **Aññāsu jātisū**ti ito aññāsu jātīsu, aññesu attabhāvesu. Ayañhettha attho – yadipi mayā imasmiṃ attabhāve na tādisaṃ pāpaṃ kataṃ atthi, idāni pana tassa sambhavoyeva natthi. Yaṃ pana ito aññāsu jātīsu kataṃ atthi, **idheva taṃ vedanīyaṃ,** tañhi idheva imasmiṃyeva attabhāve vedayitabbaṃ anubhavitabbaṃ phalaṃ, kasmā? **Vatthu aññaṃ na vijjatī**ti tassa kammassa vipaccanokāso añño khandhappabandho

natthi, ime pana khandhā sabbaso upādānānaṃ pahīnattā anupādāno viya jātavedo carimakacittanirodhena appaṭisandhikā nirujjhantīti aññaṃ byākāsi.

Samitiguttattheragāthāvaṇṇanā niṭṭhitā.

2. Kassapattheragāthāvaṇṇanā

Yena yena subhikkhānīti āyasmato kassapattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle brāhmaṇakule nibbattitvā tīsu vedesu aññesu ca brāhmaṇasippesu nipphattiṃ gato, so ekadivasaṃ bhagavantaṃ disvā pasannamānaso sumanapupphehi pūjaṃ akāsi. Karonto ca satthu samantato upari ca pupphamuṭṭhiyo khipi. Buddhānubhāvena pupphāni pupphāsanākārena sattāhaṃ aṭṭhaṃsu. So taṃ acchariyaṃ disvā bhiyyosomattāya pasannamānaso ahosi. Aparāparaṃ puññāni karonto kappasatasahassaṃ sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ aññatarassa udiccabrāhmaṇassa putto hutvā nibbatti, **kassapo**tissa nāmaṃ ahosi. Tassa daharakāleyeva pitā kālamakāsi. Mātā taṃ paṭijaggati. So ekadivasaṃ jetavanaṃ gato bhagavato dhammadesanaṃ sutvā hetusampannatāya tasmiṃyeva āsane sotāpanno hutvā mātu santikaṃ gantvā anujānāpetvā pabbajito satthari vuṭṭhavasse pavāretvā janapadacārikaṃ pakkante sayampi satthārā saddhiṃ gantukāmo āpucchituṃ mātu santikaṃ agamāsi. Mātā vissajjentī ovādavasena –

82. ‘‘Yena yena subhikkhāni, sivāni abhayāni ca;
Tena puttaka gacchassu, mā sokāpahato bhavā’’ti. – gāthaṃ abhāsi;

Tattha **yena yenā**ti yattha yattha. Bhummatthe hi etaṃ karaṇavacanaṃ, yasmiṃ yasmiṃ disābhāgeti attho. **Subhikkhānī**ti sulabhapiṇḍāni, raṭṭhānīti adhippāyo. **Sivānī**ti khemāni arogāni. **Abhayānī**ti corabhayādīhi nibbhayāni, rogadubbhikkhabhayāni pana ‘‘subhikkhāni, sivānī’’ti padadvayeneva gahitāni. **Tenā**ti tattha, tasmiṃ tasmiṃ disābhāgeti attho. **Puttakā**ti anukampantī taṃ ālapati. **Mā**ti paṭisedhatthe nipāto **sokāpahato**ti vuttaguṇarahitāni raṭṭhāni gantvā dubbhikkhabhayādijanitena sokena upahato mā **bhava** māhosīti attho. Taṃ sutvā thero, ‘‘mama mātā mayhaṃ sokarahitaṭṭhānagamanaṃ āsīsati, handa mayaṃ sabbaso accantameva sokarahitaṃ ṭhānaṃ pattuṃ yutta’’nti ussāhajāto vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.13.1-9) –

‘‘Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Abbhokāse ṭhito santo, addasaṃ lokanāyakaṃ.

‘‘Sīhaṃ yathā vanacaraṃ, byaggharājaṃva nittasaṃ;
Tidhāpabhinnamātaṅgaṃ, kuñjaraṃva mahesinaṃ.

‘‘Sereyakaṃ gahetvāna, ākāse ukkhipiṃ ahaṃ;
Buddhassa ānubhāvena, parivārenti sabbaso.

‘‘Adhiṭṭhahi mahāvīro, sabbaññū lokanāyako;
Samantā pupphacchadanā, okiriṃsu narāsabhaṃ.

‘‘Tato sā pupphakañcukā, antovaṇṭā bahimukhā;
Sattāhaṃ chadanaṃ katvā, tato antaradhāyatha.

‘‘Tañca acchariyaṃ disvā, abbhutaṃ lomahaṃsanaṃ;
Buddhe cittaṃ pasādesiṃ, sugate lokanāyake.

‘‘Tena cittappasādena, sukkamūlena codito;

Kappānaṃ satasahassaṃ, duggatiṃ nupapajjahaṃ.

''Pannarasasahassamhi, kappānaṃ pañcavīsati;
Vītamalāsanāmā ca, cakkavattī mahabbalā.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā ''idameva mātu vacanaṃ arahattappattiyā aṅkusaṃ jāta''nti tameva gāthaṃ paccudāhāsi.

Kassapattheragāthāvaṇṇanā niṭṭhitā.

3. Sīhattheragāthāvaṇṇanā

Sīhappamatto viharāti āyasmato sīhattherassa gāthā. Kā uppatti? So kira purimabuddhesu katādhikāro ito aṭṭhārasakappasatamatthake atthadassissa bhagavato kāle candabhāgāya nadiyā tīre kinnarayoniyaṃ nibbattitvā pupphabhakkho pupphanivasano hutvā viharanto ākāsena gacchantaṃ atthadassiṃ bhagavantaṃ disvā pasannacitto pūjetukāmo añjaliṃ paggayha aṭṭhāsi. Bhagavā tassa ajjhāsayaṃ ñatvā ākāsato oruyha aññatarasmiṃ rukkhamūle pallaṅkena nisīdi. Kinnaro candanasāraṃ ghaṃsitvā candanagandhena pupphehi ca pūjaṃ katvā vanditvā padakkhiṇaṃ katvā pakkāmi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde mallarājakule nibbatti, tassa **sīho**ti nāmaṃ ahosi. So bhagavantaṃ disvā pasannamānaso vanditvā ekamantaṃ nisīdi. Satthā tassa ajjhāsayaṃ oloketvā dhammaṃ kathesi. So dhammaṃ sutvā paṭiladdhasaddho pabbajitvā kammaṭṭhānaṃ gahetvā araññe viharati. Tassa cittaṃ nānārammaṇe vidhāvati, ekaggaṃ na hoti, sakatthaṃ nipphādetuṃ na sakkoti. Satthā taṃ disvā ākāse ṭhatvā –

83. ''Sīhappamatto vihara, rattindivamatandito;
Bhāvehi kusalaṃ dhammaṃ, jaha sīghaṃ samussaya''nti. –

Gāthāya ovadi. So gāthāvasāne vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.14.17-25) –

''Candabhāgānadītīre, ahosiṃ kinnaro tadā;
Pupphabhakkho cahaṃ āsiṃ, pupphanivasano tathā.

''Atthadassī tu bhagavā, lokajeṭṭho narāsabho;
Vipinaggena niyyāsi, haṃsarājāva ambare.

''Namo te purisājañña, cittaṃ te suvisodhitaṃ;
Pasannamukhavaṇṇosi, vippasannamukhindriyo.

''Orohitvāna ākāsā, bhūripañño sumedhaso;
Saṅghāṭiṃ pattharitvāna, pallaṅkena upāvisi.

''Vilīnaṃ candanādāya, agamāsiṃ jinantikaṃ;
Pasannacitto sumano, buddhassa abhiropayiṃ.

''Abhivādetvāna sambuddhaṃ, lokajeṭṭhaṃ narāsabhaṃ;
Pāmojjaṃ janayitvāna, pakkāmiṃ uttarāmukho.

''Aṭṭhārase kappasate, candanaṃ yaṃ apūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Catuddase kappasate, ito āsiṃsu te tayo;
Rohaṇī nāma nāmena, cakkavattī mahabbalā.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Yā pana bhagavatā ovādavasena vuttā ''sīhappamatto''ti gāthā, tattha **sīhā**ti tassa therassa ālapanaṃ. **Appamatto viharā**ti satiyā avippavāsena pamādavirahito sabbiriyāpathesu satisampajaññayutto hutvā viharāhi. Idāni taṃ appamādavihāraṃ saha phalena saṅkhepato dassetuṃ **''rattindiva''**ntiādi vuttaṃ. Tassattho – rattibhāgaṃ divasabhāgañca ''caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhetī''ti (saṃ. ni. 4.239; a. ni. 3.16; vibha. 519) vuttanayena catusammappadhānavasena atandito akusīto āraddhavīriyo kusalaṃ samathavipassanādhammañca lokuttaradhammañca bhāvehi uppādehi vaḍḍhehi ca, evaṃ bhāvetvā ca **jaha sīghaṃ samussaya**nti tava samussayaṃ attabhāvaṃ paṭhamaṃ tāva tappaṭibaddhachandarāgappahānena sīghaṃ nacirasseva pajaha, evaṃbhūto ca pacchā carimakacittanirodhena anavasesato ca pajahissatīti. Arahattaṃ pana patvā thero aññaṃ byākaronto tameva gāthaṃ paccudāhāsīti.

Sīhattheragāthāvaṇṇanā niṭṭhitā.

4. Nītattheragāthāvaṇṇanā

Sabbarattiṃ supitvānāti āyasmato nītattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle sunando nāma brāhmaṇo hutvā anekasate brāhmaṇe mante vācento vājapeyyaṃ nāma yaññaṃ yaji, bhagavā taṃ brāhmaṇaṃ anukampanto yaññaṭṭhānaṃ gantvā ākāse caṅkami. Brāhmaṇo satthāraṃ disvā pasannamānaso sissehi pupphāni āharāpetvā ākāse khipitvā pūjaṃ akāsi. Buddhānubhāvena taṃ ṭhānaṃ sakalañca nagaraṃ pupphapaṭavitānikaṃ viya chāditaṃ ahosi. Mahājano satthari uḷāraṃ pītisomanassaṃ paṭisaṃvedesi. Sunandabrāhmaṇo tena kusalamūlena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ aññatarassa brāhmaṇassa putto hutvā nibbatti, **nīto**tissa nāmaṃ ahosi. So viññutaṃ patto ''ime samaṇā sakyaputtiyā sukhasīlā sukhasamācārā subhojanāni bhuñjitvā nivātesu senāsanesu viharanti, imesu pabbajitvā sukhena viharituṃ sakkā''ti sukhābhilāsāya pabbajitvāva satthu santike kammaṭṭhānaṃ gahetvā katipāhameva manasikaritvā taṃ chaḍḍetvā yāvadatthaṃ udarāvadehakaṃ bhuñjitvā divasabhāgaṃ saṅgaṇikārāmo tiracchānakathāya vītināmeti, rattibhāgepi thinamiddhābhibhūto sabbarattiṃ supati. Satthā tassa hetuparipākaṃ oloketvā ovādaṃ dento –

84. ''Sabbarattiṃ supitvāna, divā saṅgaṇike rato;
Kudāssu nāma dummedho, dukkhassantaṃ karissatī''ti. – gāthaṃ abhāsi;

Tattha **sabbaratti**nti sakalaṃ rattiṃ. **Supitvānā**ti niddāyitvā, ''rattiyā paṭhamaṃ yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhetī''tiādinā vuttaṃ jāgariyaṃ ananuyuñjitvā kevalaṃ rattiyā tīsupi yāmesu niddaṃ okkamitvāti attho. **Divā**ti divasaṃ, sakalaṃ divasabhāganti attho. **Saṅgaṇike**ti tiracchānakathikehi kāyadaḷhibahulapuggalehi sannisajjā saṅgaṇiko, tasmiṃ **rato** abhirato tattha avigatacchando ''saṅgaṇike rato''ti vutto ''saṅgaṇikārato''tipi pāḷi. **Kudāssu nāmā**ti kudā nāma. **Assū**ti nipātamattaṃ, kasmiṃ nāma kāleti attho. **Dummedho**ti nippañño. **Dukkhassā**ti vaṭṭadukkhassa. **Anta**nti pariyosānaṃ. Accantameva anuppādaṃ kadā nāma karissati, edisassa dukkhassantakaraṇaṃ natthīti attho. ''Dummedha dukkhassantaṃ karissasī''tipi pāḷi.

Evaṃ pana satthārā gāthāya kathitāya thero saṃvegajāto vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.14.26-33) –

''Sunando nāma nāmena, brāhmaṇo mantapāragū;
Aṭṭhāyako yācayogo, vājapeyyaṃ ayājayi.

''Padumuttaro lokavidū, aggo kāruṇiko isi;
Janataṃ anukampanto, ambare caṅkamī tadā.

''Caṅkamitvāna sambuddho, sabbaññū lokanāyako;
Mettāya aphari satte, appamāṇe nirūpadhi.

''Vaṇṭe chetvāna pupphāni, brāhmaṇo mantapāragū;
Sabbe sisse samānetvā, ākāse ukkhipāpayi.

''Yāvatā nagaraṃ āsi, pupphānaṃ chadanaṃ tadā;
Buddhassa ānubhāvena, sattāhaṃ na vigacchatha.

''Teneva sukkamūlena, anubhotvāna sampadā;
Sabbāsave pariññāya, tiṇṇo loke visattikaṃ.

''Ekārase kappasate, pañcatiṃsāsu khattiyā;
Ambaraṃsasanāmā te, cakkavattī mahabbalā.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā thero aññaṃ byākaronto tameva gāthaṃ paccudāhāsi.

Nītattheragāthāvaṇṇanā niṭṭhitā.

5. Sunāgattheragāthāvaṇṇanā

Cittanimittassa kovidoti āyasmato sunāgattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinanto ito ekattiṃse kappe sikhissa bhagavato kāle brāhmaṇakule nibbattitvā vayappatto tiṇṇaṃ vedānaṃ pāragū hutvā araññāyatane assame vasanto tīṇi brāhmaṇasahassāni mante vācesi. Athekadivasaṃ tassa satthāraṃ disvā lakkhaṇāni upadhāretvā lakkhaṇamante parivattentassa, ''īdisehi lakkhaṇehi samannāgato anantajino anantañāṇo buddho bhavissatī''ti buddhañāṇaṃ ārabbha uḷāro pasādo uppajji. So tena cittappasādena devaloke nibbatto aparāparaṃ devamanussesu saṃsaranto imasmiṃ buddhuppāde nālakagāme aññatarassa brāhmaṇassa putto hutvā nibbatti, **sunāgo**tissa nāmaṃ ahosi. So dhammasenāpatissa gihisahāyo therassa santikaṃ gantvā dhammaṃ sutvā dassanabhūmiyaṃ patiṭṭhito pabbajitvā vipassanaṃ paṭṭhapetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.14.34-40) –

''Himavantassāvidūre, vasabho nāma pabbato;
Tasmiṃ pabbatapādamhi, assamo āsi māpito.

''Tīṇi sissasahassāni, vācesiṃ brāhmaṇo tadā;
Saṃharitvāna te sisse, ekamantaṃ upāvisiṃ.

''Ekamantaṃ nisīditvā, brāhmaṇo mantapāragū;
Buddhavedaṃ gavesanto, ñāṇe cittaṃ pasādayiṃ.

''Tattha cittaṃ pasādetvā, nisīdiṃ paṇṇasanthare;
Pallaṅkaṃ ābhujitvāna, tattha kālaṅkato ahaṃ.

''Ekatiṃse ito kappe, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, ñāṇasaññāyidaṃ phalaṃ.

‘‘Sattavīsati kappamhi, rājā siridharo ahu;
Sattaratanasampanno, cakkavattī mahabbalo.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.
Arahattaṃ pana patvā bhikkhūnaṃ dhammadesanāpadesena aññaṃ byākaronto –

85. ‘‘Cittanimittassa kovido, pavivekarasaṃ vijāniya;
Jhāyaṃ nipako patissato, adhigaccheyya sukhaṃ nirāmisa’’nti. –

Gāthaṃ abhāsi.

Tattha **cittanimittassa kovido**ti bhāvanācittassa nimittaggahaṇe kusalo, ‘‘imasmiṃ samaye cittaṃ paggahetabbaṃ, imasmiṃ sampahaṃsitabbaṃ, imasmiṃ ajjhupekkhitabba’’nti evaṃ paggahaṇādiyogyassa cittanimittassa gahaṇe cheko. **Pavivekarasaṃ vijāniyā**ti kāyavivekasaṃvaḍḍhitassa cittavivekassa rasaṃ sañjānitvā, vivekasukhaṃ anubhavitvāti attho. ‘‘Pavivekarasaṃ pitvā’’ti (dha. pa. 205) hi vuttaṃ. **Jhāya**nti paṭhamaṃ ārammaṇūpanijjhānena pacchā lakkhaṇūpanijjhānena ca jhāyanto. **Nipako**ti kammaṭṭhānapariharaṇe kusalo. **Patissato**ti upaṭṭhitassati. **Adhigaccheyya sukhaṃ nirāmisa**nti evaṃ samathanimittādikosallena labbhe cittavivekasukhe patiṭṭhāya sato sampajāno hutvā vipassanājhāneneva jhāyanto kāmāmisavaṭṭāmisehi asammissatāya nirāmisaṃ nibbānasukhaṃ phalasukhañca adhigaccheyya samupagaccheyyāti attho.

Sunāgattheragāthāvaṇṇanā niṭṭhitā.

6. Nāgitattheragāthāvaṇṇanā

Ito bahiddhā puthuaññavādinanti āyasmato nāgitattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle nārado nāma brāhmaṇo hutvā ekadivasaṃ māḷake nisinno bhagavantaṃ bhikkhusaṅghena purakkhataṃ gacchantaṃ disvā pasannamānaso tīhi gāthāhi abhitthavi. So tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde kapilavatthunagare sakyarājakule nibbatti, **nāgito**tissa nāmaṃ ahosi. So bhagavati kapilavatthusmiṃ viharante **madhupiṇḍikasuttaṃ** (ma. ni. 1.199 ādayo) sutvā paṭiladdhasaddho pabbajitvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.14.47-54) –

‘‘Visālamāḷe āsīno, addasaṃ lokanāyakaṃ;
Khīṇāsavaṃ balappattaṃ, bhikkhusaṅghapurakkhataṃ.

‘‘Satasahassā tevijjā, chaḷabhiññā mahiddhikā;
Parivārenti sambuddhaṃ, ko disvā nappasīdati.

‘‘Ñāṇe upanidhā yassa, na vijjati sadevake;
Anantañāṇaṃ sambuddhaṃ, ko disvā nappasīdati.

‘‘Dhammakāyañca dīpentaṃ, kevalaṃ ratanākaraṃ;
Vikappetuṃ na sakkonti, ko disvā nappasīdati.

‘‘Imāhi tīhi gāthāhi, nāradovhayavacchalo;
Padumuttaraṃ thavitvāna, sambuddhaṃ aparājitaṃ.

‘‘Tena cittappasādena, buddhasanthavanena ca;
Kappānaṃ satasahassaṃ, duggatiṃ nupapajjahaṃ.

''Ito tiṃsakappasate, sumitto nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā satthu avitathadesanataṃ dhammassa ca niyyānikataṃ nissāya sañjātapītisomanasso pītivegappavissaṭṭhaṃ udānaṃ udānento –

86. ''Ito bahiddhā puthuaññavādinaṃ, maggo na nibbānagamo yathā ayaṃ;
Itissu saṅghaṃ bhagavānusāsati, satthā sayaṃ pāṇitaleva dassaya''nti. –

Gāthaṃ abhāsi.

Tattha **ito bahiddhā**ti imasmā buddhasāsanā bāhirake samaye, tenāha **''puthuaññavādina''**nti, nānātitthiyānanti attho. **Maggo na nibbānagamo yathā aya**nti yathā ayaṃ ariyo aṭṭhaṅgiko maggo ekaṃsena nibbānaṃ gacchatīti nibbānagamo, nibbānagāmī, evaṃ nibbānagamo maggo titthiyasamaye natthi asammāsambuddhappaveditattā aññatitthiyavādassa. Tenāha bhagavā –

''Idheva, bhikkhave, samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇebhi aññehī''ti (dī. ni. 2.214; ma. ni. 1.139; a. ni. 4.241).

Itīti evaṃ. **Assū**ti nipātamattaṃ. **Saṅgha**nti bhikkhusaṅghaṃ, ukkaṭṭhaniddesoyaṃ yathā ''satthā devamanussāna''nti. **Saṅgha**nti vā samūhaṃ, veneyyajananti adhippāyo. **Bhagavā**ti bhāgyavantatādīhi kāraṇehi bhagavā, ayamettha saṅkhepo. Vitthāro pana paramatthadīpaniyaṃ itivuttakavaṇṇanāyaṃ vuttanayena veditabbo. **Satthā**ti diṭṭhadhammikasamparāyikaparamatthehi yathārahaṃ anusāsatīti satthā. **Saya**nti sayameva. Ayañhettha attho – ''sīlādikkhandhattayasaṅgaho sammādiṭṭhiādīnaṃ aṭṭhannaṃ aṅgānaṃ vasena aṭṭhaṅgiko nibbānagāmī ariyamaggo yathā mama sāsane atthi, evaṃ bāhirakasamaye maggo nāma natthī''ti sīhanādaṃ nadanto amhākaṃ satthā bhagavā sayameva sayambhūñāṇena ñātaṃ, sayameva vā mahākaruṇāsañcodito hutvā attano desanāvilāsasampattiyā hatthatale āmalakaṃ viya dassento bhikkhusaṅghaṃ veneyyajanataṃ anusāsati ovadatīti.

Nāgitattheragāthāvaṇṇanā niṭṭhitā.

7. Paviṭṭhattheragāthāvaṇṇanā

Khandhā diṭṭhā yathābhūtanti āyasmato paviṭṭhattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ karonto atthadassissa bhagavato kāle kesavo nāma tāpaso hutvā ekadivasaṃ satthāraṃ upasaṅkamitvā dhammaṃ sutvā pasannamānaso abhivādetvā añjaliṃ paggayha padakkhiṇaṃ katvā pakkāmi. So tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde magadharaṭṭhe brāhmaṇakule uppajjitvā anukkamena viññutaṃ patto nekkhammaninnajjhāsayatāya paribbājakapabbajjaṃ pabbajitvā tattha sikkhitabbaṃ sikkhitvā vicaranto upatissakolitānaṃ buddhasāsane pabbajitabhāvaṃ sutvā ''tepi nāma mahāpaññā tattha pabbajitā, tadeva maññe seyyo''ti satthu santikaṃ gantvā dhammaṃ sutvā paṭiladdhasaddho pabbaji. Tassa satthā vipassanaṃ ācikkhi. So vipassanaṃ ārabhitvā nacirasseva arahattaṃ sacchākāsi. Tena vuttaṃ **apadāne** (apa. thera 1.14.55-59) –

''Nārado iti me nāmaṃ, kesavo iti maṃ vidū;
Kusalākusalaṃ esaṃ, agamaṃ buddhasantikaṃ.

''Mettacitto kāruṇiko, atthadassī mahāmuni;
Assāsayanto satte so, dhammaṃ deseti cakkhumā.

''Sakaṃ cittaṃ pasādetvā, sire katvāna añjaliṃ;
Satthāraṃ abhivādetvā, pakkāmiṃ pācināmukho.

''Sattarase kappasate, rājā āsi mahīpati;
Amittatāpano nāma, cakkavattī mahabbalo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.
Arahattaṃ pana patvā aññaṃ byākaronto –

87. ''Khandhā diṭṭhā yathābhūtaṃ, bhavā sabbe padālitā;
Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo''ti. – gāthaṃ abhāsi;

Tattha **khandhā**ti pañcupādānakkhandhā, te hi vipassanupalakkhaṇato sāmaññalakkhaṇato ca ñātapariññādīhi parijānanavasena vipassitabbā. **Diṭṭhā yathābhūta**nti vipassanāpaññāsahitāya maggapaññāya ''idaṃ dukkha''ntiādinā aviparītato diṭṭhā. **Bhavā sabbe padālitā**ti kāmabhavādayo sabbe kammabhavā upapattibhavā ca maggañāṇasatthena bhinnā viddhaṃsitā. Kilesapadālaneneva hi kammopapattibhavā padālitā nāma honti. Tenāha **''vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo''**ti. Tassattho heṭṭhā vuttoyeva.

Paviṭṭhattheragāthāvaṇṇanā niṭṭhitā.

8. Ajjunattheragāthāvaṇṇanā

Asakkhiṃ vata attānanti āyasmato ajjunattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinanto vipassissa bhagavato kāle sīhayoniyaṃ nibbatto ekadivasaṃ araññe aññatarasmiṃ rukkhamūle nisinnaṃ satthāraṃ disvā ''ayaṃ kho imasmiṃ kāle sabbaseṭṭho purisasīho''ti pasannamānaso supupphitasālasākhaṃ bhañjitvā satthāraṃ pūjesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ seṭṭhikule nibbatti. **Ajjuno**tissa nāmaṃ ahosi. So viññutaṃ patto nigaṇṭhehi kataparicayo hutvā ''evāhaṃ amataṃ adhigamissāmī''ti vivaṭṭajjhāsayatāya daharakāleyeva nigaṇṭhesu pabbajitvā tattha sāraṃ alabhanto satthu yamakapāṭihāriyaṃ disvā paṭiladdhasaddho sāsane pabbajitvā vipassanaṃ ārabhitvā nacirasseva arahā ahosi. Tena vuttaṃ **apadāne** (apa. thera 1.14.60-65) –

''Migarājā tadā āsiṃ, abhijāto sukesarī;
Giriduggaṃ gavesanto, addasaṃ lokanāyakaṃ.

''Ayaṃ nu kho mahāvīro, nibbāpeti mahājanaṃ;
Yaṃnūnāhaṃ upāseyyaṃ, devadevaṃ narāsabhaṃ.

''Sākhaṃ sālassa bhañjitvā, sakosaṃ pupphamāhariṃ;
Upagantvāna sambuddhaṃ, adāsiṃ pupphamuttamaṃ.

''Ekanavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, pupphadānassidaṃ phalaṃ.

''Ito ca navame kappe, virocanasanāmakā;
Tayo āsiṃsu rājāno, cakkavattī mahabbalā.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.
Arahattaṃ pana patvā anuttarasukhādhigamasambhūtena pītivegena udānaṃ udānento –

88. ‘‘Asakkhiṃ vata attānaṃ, uddhātuṃ udakā thalaṃ;
Vuyhamāno mahogheva, saccāni paṭivijjhaha’’nti. – gāthaṃ abhāsi;

Tattha **asakkhi**nti sakkosiṃ. **Vatā**ti vimhaye nipāto. Ativimhayanīyañhetaṃ yadidaṃ saccapaṭivedho. Tenāha –

‘‘Taṃ kiṃmaññatha, bhikkhave, katamaṃ nu kho dukkarataraṃ vā durabhisambhavataraṃ vā, yaṃ sattadhā bhinnassa vālassa koṭiyā koṭiṃ paṭivijjheyyā’’tiādi (saṃ. ni. 5.1115)?

Attānanti niyakajjhattaṃ sandhāya vadati. Yo hi paro na hoti so attāti. **Uddhātu**nti uddharituṃ, ‘‘uddhaṭa’’ntipi pāṭho. **Udakā**ti saṃsāramahoghasaṅkhātā udakā. **Thala**nti nibbānathalaṃ. **Vuyhamāno mahoghevā**ti mahaṇṇave vuyhamāno viya. Idaṃ vuttaṃ hoti – yathā nāma gambhīravitthate appatiṭṭhe mahati udakoghe vegasā vuyhamāno puriso kenaci atthakāmena upanītaṃ phiyārittasampannaṃ daḷhanāvaṃ labhitvā sukheneva tato attānaṃ uddharituṃ sakkuṇeyya pāraṃ pāpuṇeyya, evamevāhaṃ saṃsāramahoghe kilesābhisaṅkhāravegena vuyhamāno satthārā upanītaṃ samathavipassanupetaṃ ariyamagganāvaṃ labhitvā tato attānaṃ uddharituṃ nibbānathalaṃ pattuṃ aho asakkhinti. Yathā pana asakkhi, taṃ dassetuṃ **‘‘saccāni paṭivijjhaha’’**nti āha. Yasmā ahaṃ dukkhādīni cattāri ariyasaccāni pariññāpahānasacchikiriyābhāvanāpaṭivedhena paṭivijjhiṃ ariyamaggañāṇena aññāsiṃ, tasmā asakkhiṃ vata attānaṃ uddhātuṃ udakā thalanti yojanā.

Ajjunattheragāthāvaṇṇanā niṭṭhitā.

9. (Paṭhama) devasabhattheragāthāvaṇṇanā

Uttiṇṇā paṅkapalipāti āyasmato devasabhattherassa gāthā. Kā uppatti? Sopi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto sikhissa bhagavato kāle pārāvatayoniyaṃ nibbatto ekadivasaṃ satthāraṃ disvā pasannamānaso piyālaphalaṃ upanesi. Satthā tassa pasādasaṃvaḍḍhanatthaṃ taṃ paribhuñji. So tena ativiya pasannacitto hutvā kālena kālaṃ upasaṅkamitvā vanditvā cittaṃ pasādeti. So tena puññakammena devaloke nibbatto aparāparaṃ puññāni katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde aññatarassa maṇḍalikarañño putto hutvā nibbatto taruṇakāleyeva rajje patiṭṭhito rajjasukhamanubhavanto vuddho satthāraṃ upasaṅkami, tassa satthā dhammaṃ desesi. So dhammaṃ sutvā paṭiladdhasaddho saṃvegajāto rajjaṃ pahāya pabbajitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.14.66-72) –

‘‘Pārāvato tadā āsiṃ, paraṃ anuparodhako;
Pabbhāre seyyaṃ kappemi, avidūre sikhisatthuno.

‘‘Sāyaṃ pātañca passāmi, buddhaṃ lokagganāyakaṃ;
Deyyadhammo ca me natthi, dvipadindassa tādino.

‘‘Piyālaphalamādāya, agamaṃ buddhasantikaṃ;
Paṭiggahesi bhagavā, lokajeṭṭho narāsabho.

‘‘Tato paraṃ upādāya, paricāriṃ vināyakaṃ;
Tena cittappasādena, tattha kālaṅkato ahaṃ.

‘‘Ekattiṃse ito kappe, yaṃ phalaṃ adadiṃ ahaṃ;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

‘‘Ito pannarase kappe, tayo āsuṃ piyālino;

Sattaratanasampannā, cakkavattī mahabbalā.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.
Arahattaṃ pana patvā pahīnakilesapaccavekkhaṇavasena uppannasomanasso udānaṃ udānento –

89. ''Uttiṇṇā paṅkapalipā, pātālā parivajjitā;
Mutto oghā ca ganthā ca, sabbe mānā visaṃhatā''ti. – gāthaṃ abhāsi;

Tattha **uttiṇṇā**ti uttaritā atikkantā. **Paṅkapalipā**ti paṅkā ca palipā ca. Paṅko vuccati pakatikaddamo. ''Palipo''ti gambhīraputhulo mahākaddamo. Idha pana paṅko viyāti paṅko, kāmarāgo asucibhāvāpādanena cittassa makkhanato. Palipo viyāti palipo, puttadārādivisayo bahalo chandarāgo vuttanayena sammakkhanato duruttaraṇato ca. Te mayā anāgāmimaggena sabbaso atikkantāti āha ''uttiṇṇā paṅkapalipā''ti. **Pātālā**ti pātāyālanti pātālā, mahāsamudde ninnatarapadesā. Keci pana nāgabhavanaṃ ''pātāla''nti vadanti. Idha pana agāhaduravaggāhaduruttaraṇaṭṭhena pātālā viyāti pātālā, diṭṭhiyo. Te ca mayā paṭhamamaggādhigameneva sabbathā vajjitā samucchinnāti āha **''pātālā parivajjitā''**ti **mutto oghā ca ganthā cā**ti kāmoghādioghato abhijjhākāyaganthādiganthato ca tena tena maggena mutto parimutto, puna anabhikiraṇaaganthanavasena atikkantoti attho. **Sabbe mānā visaṃhatā**ti navavidhāpi mānā aggamaggādhigamena visesato saṅghātaṃ vināsaṃ āpāditā samucchinnā ''mānavidhā hatā''ti keci paṭhanti, mānakoṭṭhāsāti attho. ''Mānavisā''ti apare, tesaṃ pana mānavisassa dukkhassa phalato mānavisāti attho daṭṭhabbo.

(Paṭhama) devasabhattheragāthāvaṇṇanā niṭṭhitā.

10. Sāmidattattheragāthāvaṇṇanā

Pañcakkhandhā pariññātāti āyasmato sāmidattattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro atthadassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto satthari parinibbute tassa thūpe pupphehi chattātichattaṃ katvā pūjaṃ akāsi. So tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde rājagahe aññatarassa brāhmaṇassa putto hutvā nibbatti, **sāmidatto**tissa nāmaṃ ahosi. So anukkamena viññutaṃ patto buddhānubhāvaṃ sutvā upāsakehi saddhiṃ vihāraṃ gato satthāraṃ dhammaṃ desentaṃ disvā pasannamānaso ekamantaṃ nisīdi. Satthā tassa ajjhāsayaṃ oloketvā tathā dhammaṃ desesi, yathā saddhaṃ paṭilabhi saṃsāre ca saṃvegaṃ. So paṭiladdhasaddho saṃvegajāto pabbajitvā ñāṇassa aparipakkattā katipayakālaṃ alasabahulī vihāsi. Puna satthārā dhammadesanāya samuttejito vipassanāya kammaṭṭhānaṃ gahetvā tattha yuttappayutto viharanto nacireneva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.15.1-4) –

''Parinibbute bhagavati, atthadassīnaruttame;
Chattātichattaṃ kāretvā, thūpamhi abhiropayiṃ.

''Kālena kālamāgantvā, namassiṃ lokanāyakaṃ;
Pupphacchadanaṃ katvāna, chattamhi abhiropayiṃ.

''Sattarase kappasate, devarajjamakārayiṃ;
Manussattaṃ na gacchāmi, thūpapūjāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

''Svāgataṃ vata me āsi, buddhaseṭṭhassa santike;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana''nti.

So aparabhāge bhikkhūhi ‘‘kiṃ tayā, āvuso, uttarimanussadhammo adhigato’’ti puṭṭho sāsanassa niyyānikabhāvaṃ attano ca dhammānudhammappaṭipattiṃ tesaṃ pavedento aññābyākaraṇavasena –

90. ‘‘Pañcakkhandhā pariññātā, tiṭṭhanti chinnamūlakā;
Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo’’ti. – gāthaṃ abhāsi;

Tattha **pañcakkhandhā pariññātā**ti mayā ime pañcupādānakkhandhā ‘‘idaṃ dukkhaṃ, ettakaṃ dukkhaṃ, na tato bhiyyo’’ti tīhi pariññāhi paricchinditvā ñātā viditā paṭividhā. **Tiṭṭhanti chinnamūlakā**ti tathā pariññātattāyeva mūlabhūtassa samudayassa sabbaso pahīnattā te idāni yāva carimakacittanirodho tiṭṭhanti chinnamūlakā, carimakacittanirodhena pana appaṭisandhikāva nirujjhanti. Tenāha – ‘‘vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo’’ti. Tassattho heṭṭhā vuttoyeva.

Sāmidattattheragāthāvaṇṇanā niṭṭhitā.

Navamavaggavaṇṇanā niṭṭhitā.

10. Dasamavaggo

1. Paripuṇṇakattheragāthāvaṇṇanā

Na tathā mataṃ satarasanti āyasmato paripuṇṇakattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro dhammadassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto satthari parinibbute satthu cetiye pupphādīhi uḷāraṃ pūjaṃ akāsi. So tena puññakammena devesu nibbattitvā aparāparaṃ puññāni katvā sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde kapilavatthusmiṃ sakyarājakule nibbattitvā viññutaṃ patto paripuṇṇavibhavatāya **paripuṇṇako**ti paññāyittha. So vibhavasampannatāya sabbakālaṃ satarasaṃ nāma āhāraṃ paribhuñjanto satthu missakāhāraparibhogaṃ sutvā ‘‘tāva sukhumālopi bhagavā nibbānasukhaṃ apekkhitvā yathā tathā yāpeti, kasmā mayaṃ āhāragiddhā hutvā āhārasuddhikā bhavissāma, nibbānasukhameva pana amhehi pariyesitabba’’nti saṃsāre jātasaṃvego gharāvāsaṃ pahāya satthu santike pabbajitvā bhagavatā kāyagatāsatikammaṭṭhāne niyojito tattha patiṭṭhāya paṭiladdhajhānaṃ pādakaṃ katvā vipassanāya kammaṃ karonto vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.15.5-9) –

‘‘Nibbute lokanāthamhi, dhammadassīnarāsabhe;
Āropesiṃ dhajatthambhaṃ, buddhaseṭṭhassa cetiye.

‘‘Nisseṇiṃ māpayitvāna, thūpaseṭṭhaṃ samāruhiṃ;
Jātipupphaṃ gahetvāna, thūpamhi abhiropayiṃ.

‘‘Aho buddho aho dhammo, aho no satthu sampadā;
Duggatiṃ nābhijānāmi, thūpapūjāyidaṃ phalaṃ.

‘‘Catunnavutito kappe, thūpasīkhasanāmakā;
Soḷasāsiṃsu rājāno, cakkavattī mahabbalā.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā dhamme gāravabahumānena pītivegavissaṭṭhaṃ udānaṃ udānento **‘‘na tathā mataṃ satarasa’’**nti gāthaṃ abhāsi.

91. Tattha **na tathā mataṃ satarasaṃ, sudhannaṃ yaṃ mayajja paribhutta**nti **tathā**ti tena pakārena. **Mata**nti abhimataṃ. **Satarasa**nti satarasabhojanaṃ ‘‘satarasabhojanaṃ nāma satapākasappiādīhi abhisaṅkhataṃ bhojana’’nti vadanti. Atha vā anekattho satasaddo ‘‘sataso

sahassaso''tiādīsu viya. Tasmā yaṃ bhojanaṃ anekasūpaṃ anekabyañjanaṃ, taṃ anekarasatāya ''satarasa''nti vuccati, nānārasabhojananti attho. Sudhā eva annaṃ sudhābhojanaṃ devānaṃ āhāro. **Yaṃ mayajja paribhutta**nti yaṃ mayā ajja anubhuttaṃ. ''Yaṃ mayā paribhutta''nti ca idaṃ ''satarasaṃ sudhanna''nti etthāpi yojetabbaṃ. Idaṃ vuttaṃ hoti – yaṃ mayā ajja etarahi nirodhasamāpattisamāpajjanavasena phalasamāpattisamāpajjanavasena ca accantameva santaṃ paṇītaṃ nibbānasukhaṃ paribhuñjiyamānaṃ, taṃ yathā mataṃ abhimataṃ sambhāvitaṃ tathā rājakāle mayā paribhuttaṃ satarasabhojanaṃ devattabhāve paribhuttaṃ sudhannañca na mataṃ nābhimataṃ. Kasmā? Idañhi ariyanisevitaṃ nirāmisaṃ kilesānaṃ avatthubhūtaṃ, taṃ pana puthujjanasevitaṃ sāmisaṃ kilesānaṃ vatthubhūtaṃ, taṃ imassa saṅkhampi kalampi kalabhāgampi na upetīti. Idāni ''yaṃ mayajja paribhutta''nti vuttadhammaṃ desento **aparimitadassinā gotamena, buddhena sudesito dhammo''**ti āha. Tassattho – aparimitaṃ aparicchinnaṃ uppādavayābhāvato santaṃ asaṅkhatadhātuṃ sayambhūñāṇena passī, aparimitassa anantāparimeyyassa ñeyyassa dassāvīti tena **aparimitadassinā** gotamagottena sammāsambuddhena ''khayaṃ virāgaṃ amataṃ paṇīta''nti (khu. pā. 6.4; su. ni. 227) ca ''madanimmadano pipāsavinayo'' (a. ni. 4.34; itivu. 90) ''sabbasaṅkhārasamatho''ti (a. ni. 5.140; 10.6) ca ādinā suṭṭhu **desito dhammo,** nibbānaṃ mayā ajja paribhuttanti yojanā.

Paripuṇṇakattheragāthāvaṇṇanā niṭṭhitā.

2. Vijayattheragāthāvaṇṇanā

Yassāsavā parikkhīṇāti āyasmato vijayattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro piyadassissa bhagavato kāle vibhavasampanne kule nibbattitvā viññutaṃ patto satthari parinibbute tassa thūpassa ratanakhacitaṃ vedikaṃ kāretvā tattha uḷāraṃ vedikāmahaṃ kāresi. So tena puññakammena anekasate attabhāve maṇiobhāsena vicari. Evaṃ devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbatti, **vijayo**tissa nāmaṃ ahosi. So vayappatto brāhmaṇavijjāsu nipphattiṃ gato tāpasapabbajjaṃ pabbajitvā araññāyatane jhānalābhī hutvā viharanto buddhuppādaṃ sutvā uppannappasādo satthu santikaṃ upasaṅkamitvā satthāraṃ vanditvā ekamantaṃ nisīdi. Tassa satthā dhammaṃ desesi. So dhammaṃ sutvā pabbajitvā vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.15.10-14) –

''Nibbute lokanāthamhi, piyadassīnaruttame;
Pasannacitto sumano, muttāvedimakāsahaṃ.

''Maṇīhi parivāretvā, akāsiṃ vedimuttamaṃ;
Vedikāya mahaṃ katvā, tattha kālaṅkato ahaṃ.

''Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ;
Maṇī dhārenti ākāse, puññakammassidaṃ phalaṃ.

''Soḷasito kappasate, maṇippabhāsanāmakā;
Chattiṃsāsiṃsu rājāno, cakkavattī mahabbalā.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā aññaṃ byākaronto **''yassāsavā parikkhīṇā''**ti gāthaṃ abhāsi.

92. Tattha **yassāsavā parikkhīṇā**ti yassa uttamapuggalassa kāmāsavādayo cattāro āsavā sabbaso khīṇā ariyamaggena khepitā. **Āhāre ca anissito**ti yo ca āhāre taṇhādiṭṭhinissayehi anissito agadhito anajjhāpanno, nidassanamattaṃ, āhārasīsenettha cattāropi paccayā gahitāti daṭṭhabbaṃ. Paccayapariyāyo vā idha āhāra-saddo veditabbo. **''Suññato animitto cā''**ti ettha appaṇihitavimokkhopi gahitoyeva, tīṇipi cetāni nibbānasseva nāmāni. Nibbānañhi rāgādīnaṃ abhāvena suññaṃ, tehi vimuttañcāti suññatavimokkho, tathā rāgādinimittābhāvena saṅkhāranimittābhāvena ca animittaṃ, tehi vimuttañcāti

animittavimokkho, rāgādipaṇidhīnaṃ abhāvena appaṇihitaṃ, tehi vimuttañcāti appaṇihito vimokkhoti vuccati. Phalasamāpattivasena taṃ ārammaṇaṃ katvā viharantassa ayampi tividho **vimokkho yassa gocaro, ākāseva sakuntānaṃ, padaṃ tassa durannaya**nti yathā ākāse gacchantānaṃ sakuṇānaṃ ''imasmiṃ ṭhāne pādehi akkamitvā gatā, idaṃ ṭhānaṃ urena paharitvā gatā, idaṃ sīsena, idaṃ pakkhehī''ti na sakkā ñātuṃ, evameva evarūpassa bhikkhuno ''nirayapadādīsu iminā nāma padena gato''ti ñāpetuñca na sakkāti.

Vijayattheragāthāvaṇṇanā niṭṭhitā.

3. Erakattheragāthāvaṇṇanā

Dukkhā kāmā erakāti āyasmato erakattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto siddhatthassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ disvā pasannamānaso satthu kiñci dātabbayuttakaṃ alabhanto ''handāhaṃ kāyasāraṃ puññaṃ karissāmī''ti satthu gamanamaggaṃ sodhetvā samaṃ akāsi. Satthā tena tathākataṃ maggaṃ paṭipajji. So tattha bhagavantaṃ disvā pasannamānaso vanditvā añjaliṃ paggayha pasannacitto yāva dassanupacārasamatikkamā buddhārammaṇaṃ pītiṃ avijahanto aṭṭhāsi. So tena puññakammena devaloke nibbatto aparāparaṃ puññāni katvā sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ sambhāvanīyassa kuṭumbiyassa putto hutvā nibbatti, **erako**tissa nāmaṃ ahosi abhirūpo dassanīyo pāsādiko itikattabbatāsu paramena veyyattiyena samannāgato. Tassa mātāpitaro kulena rūpena ācārena vayena kosallena ca anucchavikaṃ dārikaṃ ānetvā vivāhakammaṃ akaṃsu. So tāya saddhiṃ saṃvāsena gehe vasanto pacchimabhavikattā kenacideva saṃvegavatthunā saṃsāre saṃviggamānaso satthu santikaṃ gantvā dhammaṃ sutvā paṭiladdhasaddho pabbaji, tassa satthā kammaṭṭhānaṃ adāsi. So kammaṭṭhānaṃ gahetvā katipayadivasātikkamena ukkaṇṭhābhibhūto vihāsi. Atha satthā tassa cittappavattiṃ ñatvā ovādavasena **''dukkhā kāmā erakā''**ti gāthaṃ abhāsi. So taṃ sutvā ''ayuttaṃ mayā kataṃ, yohaṃ evarūpassa satthu santike kammaṭṭhānaṃ gahetvā taṃ vissajjento micchāvitakkabahulo vihāsi''nti saṃvegajāto vipassanāya yuttappayutto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.15.32-36) –

> ''Uttaritvāna nadikaṃ, vanaṃ gacchati cakkhumā;
> Tamaddasāsiṃ sambuddhaṃ, siddhatthaṃ varalakkhaṇaṃ.
>
> ''Kudālapiṭakamādāya, samaṃ katvāna taṃ pathaṃ;
> Satthāraṃ abhivādetvā, sakaṃ cittaṃ pasādayiṃ.
>
> ''Catunnavutito kappe, yaṃ kammamakariṃ tadā;
> Duggatiṃ nābhijānāmi, maggadānassidaṃ phalaṃ.
>
> ''Sattapaññāsakappamhi, eko āsiṃ janādhipo;
> Nāmena suppabuddhoti, nāyako so narissaro.
>
> ''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahā pana hutvā aññaṃ byākaronto –

93. ''Dukkhā kāmā eraka, na sukhā kāmā eraka;
Yo kāme kāmayati, dukkhaṃ so kāmayati eraka;
Yo kāme na kāmayati, dukkhaṃ so na kāmayati erakā''ti. –

Tameva bhagavatā vuttagāthaṃ paccudāhāsi.

Tattha **dukkhā kāmā**ti ime vatthukāmakilesakāmā dukkhavatthutāya

vipariṇāmadukkhasaṃsāradukkhasabhāvato ca, dukkhā dukkhamā dukkhanibbattikā. Vuttañhetaṃ – ‘‘appassādā kāmā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’’tiādi (pāci. 417; ma. ni. 1.234). **Erakā**ti paṭhamaṃ tāva bhagavā taṃ ālapati, pacchā pana thero attānaṃ nāmena kathesi. **Na sukhā kāmā**ti kāmā nāmete jānantassa sukhā na honti, ajānantassa pana sukhato upaṭṭhahanti. Yathāha – ‘‘yo sukhaṃ dukkhato adda, dukkhamaddakkhi sallato’’tiādi (saṃ. ni. 4.253; itivu. 53; theragā. 986). **Yo kāme kāmayati, dukkhaṃ so kāmayatī**ti yo satto kilesakāmena vatthukāme kāmayati, tassa taṃ kāmanaṃ sampati sapariḷāhatāya, āyatiṃ apāyadukkhahetutāya ca vaṭṭadukkhahetutāya ca dukkhaṃ. Vatthukāmā pana dukkhassa vatthubhūtā. Iti so dukkhasabhāvaṃ dukkhanimittaṃ dukkhavatthuñca kāmayatīti vutto. Itaraṃ paṭipakkhavasena tamevatthaṃ ñāpetuṃ vuttaṃ, tasmā tassattho vuttavipariyāyena veditabbo.

Erakattheragāthāvaṇṇanā niṭṭhitā.

4. Mettajittheragāthāvaṇṇanā

Namo hi tassa bhagavatoti āyasmato mettajittherassa gāthā. Kā uppatti? So kira anomadassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto sāsane abhippasanno hutvā bodhirukkhassa iṭṭhakāhi vedikaṃ cinitvā sudhāparikammaṃ kāresi. Satthā tassa anumodanaṃ akāsi. So tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde magadharaṭṭhe aññatarassa brāhmaṇassa putto hutvā nibbatti, **mettajī**tissa nāmaṃ ahosi. So vayappatto kāmesu ādīnavaṃ disvā tāpasapabbajjaṃ pabbajitvā araññe viharanto buddhuppādaṃ sutvā pubbahetunā codiyamāno satthu santikaṃ gantvā pavattinivattiyo ārabbha pañhaṃ pucchitvā satthārā pañhe vissajjite paṭiladdhasaddho pabbajitvā vipassanaṃ paṭṭhapetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.15.26-31) –

‘‘Anomadassīmunino, bodhivedimakāsahaṃ;
Sudhāya piṇḍaṃ datvāna, pāṇikammaṃ akāsahaṃ.

‘‘Disvā taṃ sukataṃ kammaṃ, anomadassī naruttamo;
Bhikkhusaṅghe ṭhito satthā, imā gāthā abhāsatha.

‘‘Iminā sudhakammena, cetanāpaṇidhīhi ca;
Sampattiṃ anubhotvāna, dukkhassantaṃ karissati.

‘‘Pasannamukhavaṇṇomhi, ekaggo susamāhito;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

‘‘Ito kappasate āsiṃ, paripuṇṇe anūnake;
Rājā sabbaghano nāma, cakkavattī mahabbalo.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā satthāraṃ thomento –

94. ‘‘Namo hi tassa bhagavato, sakyaputtassa sirīmato;
Tenāyaṃ aggappattena, aggadhammo sudesito’’ti. – gāthaṃ abhāsi;

Tattha **namo**ti namakkāro. **Hī**ti nipātamattaṃ. **Tassā**ti yo so bhagavā samattiṃsapāramiyo pūretvā sabbakilese bhañjitvā anuttaraṃ sammāsambodhiṃ abhisambuddho, sakyarājassa puttoti **sakyaputto**. Anaññasādhāraṇāya puññasampattiyā ca sambhāvito uttamāya rūpakāyasiriyā dhammakāyasiriyā ca samannāgatattā **sirīmā,** tassa bhagavato sakyaputtassa sirīmato namo atthu, taṃ namāmīti attho. **Tenā**ti tena bhagavatā. **Aya**nti tassa dhammassa attano paccakkhatāya vadati. **Aggappattenā**ti aggaṃ

sabbaññutaṃ, sabbehi vā guṇehi aggabhāvaṃ seṭṭhabhāvaṃ pattena. **Aggadhammo**ti aggo uttamo navavidhalokuttaro dhammo suṭṭhu aviparītaṃ **desito** paveditoti.

Mettajittheragāthāvaṇṇanā niṭṭhitā.

5. Cakkhupālattheragāthāvaṇṇanā

Andhohaṃ hatanettosmīti āyasmato cakkhupālattherassa gāthā. Kā uppatti? Sopi purimabuddhesu katādhikāro tattha tattha bhave puññāni karonto siddhatthassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto bhagavati parinibbute thūpamahe kayiramāne umāpupphaṃ gahetvā thūpaṃ pūjesi. So tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ mahāsuvaṇṇassa nāma kuṭumbikassa putto hutvā nibbatti, tassa **pālo**ti nāmamakaṃsu. Mātā tassa ādhāvitvā paridhāvitvā vicaraṇakāle aññaṃ puttaṃ labhi. Tassa mātāpitaro **cūḷapālo**ti nāmaṃ katvā itaraṃ **mahāpālo**ti vohariṃsu. Atha te vayappatte gharabandhanena bandhiṃsu. Tasmiṃ samaye satthā sāvatthiyaṃ viharati jetavane. Tattha mahāpālo jetavanaṃ gacchantehi upāsakehi saddhiṃ vihāraṃ gantvā satthu santike dhammaṃ sutvā paṭiladdhasaddho kuṭumbabhāraṃ kaniṭṭhabhātikasseva bhāraṃ katvā sayaṃ pabbajitvā laddhūpasampado ācariyupajjhāyānaṃ santike pañcavassāni vasitvā vuṭṭhavasso pavāretvā satthu santike kammaṭṭhānaṃ gahetvā saṭṭhimatte sahāyabhikkhū labhitvā tehi saddhiṃ bhāvanānukūlaṃ vasanaṭṭhānaṃ pariyesanto aññataraṃ paccantagāmaṃ nissāya gāmavāsikehi upāsakehi kāretvā dinnāya araññāyatane paṇṇasālāya vasanto samaṇadhammaṃ karoti. Tassa akkhirogo uppanno. Vejjo bhesajjaṃ sampādetvā adāsi. So vejjena vuttavidhānaṃ na paṭipajji. Tenassa rogo vaḍḍhi. So ‘‘akkhirogavūpasamanato kilesarogavūpasamanameva mayhaṃ vara’’nti akkhirogaṃ ajjhupekkhitvā vipassanāyayeva yuttappayutto ahosi. Tassa bhāvanaṃ ussukkāpentassa apubbaṃ acarimaṃ akkhīni ceva kilesā ca bhijjiṃsu. So sukkhavipassako arahā ahosi. Tena vuttaṃ **apadāne** (apa. thera 1.15.21-25) –

‘‘Nibbute lokamahite, āhutīnaṃ paṭiggahe;
Siddhatthamhi bhagavati, mahāthūpamaho ahu.

‘‘Mahe pavattamānamhi, siddhatthassa mahesino;
Umāpupphaṃ gahetvāna, thūpamhi abhiropayiṃ.

‘‘Catunnavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, thūpapūjāyidaṃ phalaṃ.

‘‘Ito ca navame kappe, somadevasanāmakā;
Pañcāsītisu rājāno, cakkavattī mahabbalā.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Atha there akkhirogena vihāre ohīne gāmaṃ piṇḍāya gate bhikkhū disvā upāsakā ‘‘kasmā thero nāgato’’ti pucchitvā tamatthaṃ sutvā sokābhibhūtā piṇḍapātaṃ upanetvā, ‘‘bhante, kiñci mā cintayittha, idāni mayameva piṇḍapātaṃ ānetvā upaṭṭhahissāmā’’ti tathā karonti. Bhikkhū therassa ovāde ṭhatvā nacirasseva arahattaṃ patvā vuṭṭhavassā pavāretvā, ‘‘satthāraṃ vandituṃ sāvatthiṃ gamissāma, bhante’’ti āhaṃsu. Thero, ‘‘ahaṃ dubbalo acakkhuko, maggo ca saupaddavo, mayā saddhiṃ gacchantānaṃ tumhākaṃ parissayo bhavissati, tumhe paṭhamaṃ gacchatha, gantvā satthāraṃ mahāthere ca mama vandanāya vandatha, cūḷapālassa mama pavattiṃ kathetvā kañci purisaṃ peseyyāthā’’ti āha. Te punapi yācitvā gamanaṃ alabhantā ‘‘sādhū’’ti paṭissuṇitvā senāsanaṃ saṃsāmetvā upāsake āpucchitvā anukkamena jetavanaṃ gantvā satthāraṃ mahāthere ca tassa vandanāya vanditvā dutiyadivase sāvatthiyaṃ piṇḍāya caritvā cūḷapālassa taṃ pavattiṃ vatvā tena ‘‘ayaṃ, bhante, mayhaṃ bhāgineyyo pālito nāma, imaṃ pesissāmī’’ti vutte, ‘‘maggo saparissayo, na sakkā ekena gahaṭṭhena

gantuṃ, tasmā pabbājetabbo''ti taṃ pabbājetvā pesesuṃ. So anukkamena therassa santikaṃ gantvā attānaṃ tassa orocetvā taṃ gahetvā āgacchanto antarāmagge aññatarassa gāmassa sāmantā araññaṭṭhāne ekissā kaṭṭhahāriyā gāyantiyā saddaṃ sutvā paṭibaddhacitto hutvā yaṭṭhikoṭiṃ vissajjetvā ''tiṭṭhatha, bhante, muhuttaṃ yāvāhaṃ āgacchāmī''ti vatvā tassā santikaṃ gantvā tattha sīlavipattiṃ pāpuṇi. Thero idānimeva itthiyā gītasaddo suto, sāmaṇero ca cirāyati, nūna sīlavipattiṃ patto bhavissatī''ti cintesi. Sopi āgantvā ''gacchāma, bhante''ti āha. Thero ''kiṃ pāpo jātosī''ti pucchi. Sāmaṇero tuṇhī hutvā puna pucchitopi na kathesi. Thero ''tādisena pāpena mayhaṃ yaṭṭhigahaṇakiccaṃ natthi, gaccha tva''nti vatvā puna tena ''bahuparissayo maggo, tumhe ca andhā, kathaṃ gamissathā''ti vutte ''bāla idheva me nipajjitvā marantassāpi aparāparaṃ parivattentassāpi tādisena gamanaṃ nāma natthī''ti imamatthaṃ dassento –

95. ''Andhohaṃ hatanettosmi, kantāraddhānapakkhando;
Sayamānopi gacchissaṃ, na sahāyena pāpenā''ti. – gāthaṃ abhāsittha;

Tattha **andho**ti cakkhuvikalo. **Hatanetto**ti vinaṭṭhacakkhuko, tena ''payogavipattivasenāhaṃ upahatanettatāya andho, na jaccandhabhāvenā''ti yathāvuttaṃ andhabhāvaṃ viseseti. Atha vā ''andho''ti idaṃ ''andhe jiṇṇe mātāpitaro posetī''tiādīsu (ma. ni. 2.288) viya maṃsacakkhuvekalladīpanaṃ, ''sabbepime paribbājakā andhā acakkhukā'' (udā. 54) ''andho ekacakkhu dvicakkhū''tiādīsu (a. ni. 3.29) viya na paññācakkhuvekalladīpananti dassetuṃ **''hatanettosmī''**ti vuttaṃ, tena mukhyameva andhabhāvaṃ dasseti. **Kantāraddhānapakkhando**ti kantāre vivane dīghamaggaṃ anupaviṭṭho, na jātikantārādigahanaṃ saṃsāraddhānaṃ paṭipannoti adhippāyo. Tādisañhi kantāraddhānaṃ ayaṃ thero samatikkamitvā ṭhito, **sayamānopī**ti sayantopi, pādesu avahantesu urena jaṇṇukāhi ca bhūmiyaṃ saṃsaranto parivattentopi gaccheyyaṃ. **Na sahāyena pāpenā**ti tādisena pāpapuggalena sahāyabhūtena saddhiṃ na gacchissanti yojanā. Taṃ sutvā itaro saṃvegajāto ''bhāriyaṃ vata mayā sāhasikakammaṃ kata''nti bāhā paggayha kandanto vanasaṇḍaṃ pakkhando ca ahosi. Atha therassa sīlatejena paṇḍukambalasilāsanaṃ uṇhākāraṃ dassesi. Tena sakko taṃ kāraṇaṃ ñatvā therassa santikaṃ gantvā sāvatthigāmipurisaṃ viya attānaṃ ñāpetvā yaṭṭhikoṭiṃ gaṇhanto maggaṃ saṅkhipitvā tadaheva sāyanhe sāvatthiyaṃ theraṃ netvā tattha jetavane cūḷapālitena kāritāya paṇṇasālāya phalake nisīdāpetvā tassa sahāyavaṇṇena therassa āgatabhāvaṃ jānāpetvā pakkāmi; cūḷapālitopi taṃ yāvajīvaṃ sakkaccaṃ upaṭṭhāsīti.

Cakkhupālattheragāthāvaṇṇanā niṭṭhitā.

6. Khaṇḍasumanattheragāthāvaṇṇanā

Ekapupphaṃ cajitvānāti āyasmato khaṇḍasumanattherassa gāthā. Kā uppatti? So kira padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto satthari parinibbute tassa thūpassa samantato candanavedikāya parikkhipitvā mahantaṃ pūjaṃ akāsi. So tena puññakammena devamanussesu uḷāraṃ sampattiṃ anubhavanto kassapassa bhagavato kāle kuṭumbikakule nibbatto satthari parinibbute kanakathūpaṃ uddissa raññā pupphapūjāya kayiramānāya pupphāni alabhanto ekaṃ khaṇḍasumanapupphaṃ disvā mahatā mūlena taṃ kiṇitvā gaṇhanto cetiye pūjaṃ karonto uḷāraṃ pītisomanassaṃ uppādesi. So tena puññakammena devaloke nibbattitvā asīti vassakoṭiyo saggasukhaṃ anubhavitvā imasmiṃ buddhuppāde pāvāyaṃ mallarājakule nibbatti. Tassa jātakāle gehe khaṇḍasakkharā sumanapupphāni ca uppannāni ahesuṃ. Tenassa **khaṇḍasumano**ti nāmamakaṃsu. So viññutaṃ patto bhagavati pāvāyaṃ cundassa ambavane viharante upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto nacirasseva chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 1.15.15-20) –

''Padumuttaro nāma jino, lokajeṭṭho narāsabho;
Jalitvā aggikkhandhova, sambuddho parinibbuto.

''Nibbute ca mahāvīre, thūpo vitthāriko ahu;
Dūratova upaṭṭhenti, dhātugehavaruttame.

''Pasannacitto, sumano, akaṃ candanavedikaṃ;
Dissati thūpakhandho ca, thūpānucchaviko tadā.

''Bhave nibbattamānamhi, devatte atha mānuse;
Omattaṃ me na passāmi, pubbakammassidaṃ phalaṃ.

''Pañcadasakappasate, ito aṭṭha janā ahuṃ;
Sabbe samattanāmā te cakkavattī mahabbalā.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā attano purimajātiṃ anussaranto tattha attano sumanapupphapariccāgassa saggasampattinimittakaṃ nibbānūpanissayatañca disvā udānavasena tamatthaṃ pakāsento –

96. ''Ekapupphaṃ cajitvāna, asīti vassakoṭiyo;
Saggesu paricāretvā, sesakenamhi nibbuto''ti. – gāthaṃ abhāsi;

Tattha **ekapuppha**nti ekaṃ kusumaṃ, taṃ pana idha sumanapupphaṃ adhippetaṃ. **Cajitvānā**ti satthu thūpapūjākaraṇavasena pariccajitvā pariccāgahetu. **Asīti vassakoṭiyo**ti manussagaṇanāya vassānaṃ asīti koṭiyo, accantasaṃyoge cetaṃ upayogavacanaṃ, idañca chasu kāmasaggesu dutiye aparāparuppattivasena vuttanti veditabbaṃ. Tasmā **saggesū**ti tāvatiṃsasaṅkhāte saggaloke, punappunaṃ uppajjanavasena hettha bahuvacanaṃ. **Paricāretvā**ti rūpādīsu ārammaṇesu indriyāni paricāretvā sukhaṃ anubhavitvā, devaccharāhi vā attānaṃ paricāretvā upaṭṭhāpetvā. **Sesakenamhi nibbuto**ti pupphapūjāya vasena pavattakusalacetanāsu bhavasampatti dāyakakammato sesena yaṃ tattha vivaṭṭūpanissayabhūtaṃ, taṃ sandhāya vadati. Bahū hi tattha pubbāparavasena pavattā cetanā. **Sesakenā**ti vā tasseva kammassa vipākāvasesena aparikkhīṇeyeva tasmiṃ kammavipāke nibbuto amhi, kilesaparinibbānena parinibbutosmi. Etena yasmiṃ attabhāve ṭhatvā attanā arahattaṃ sacchikataṃ, sopi carimattabhāvo tassa kammavipākoti dasseti. Yādisaṃ sandhāya aññatthāpi ''tasseva kammassa vipākāvasesenā''ti (pārā. 228; saṃ. ni. 1.131) vuttaṃ.

Khaṇḍasumanattheragāthāvaṇṇanā niṭṭhitā.

7. Tissattheragāthāvaṇṇanā

Hitvā satapalaṃ kaṃsanti āyasmato tissattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro vipassissa bhagavato kāle yānakārakule nibbattitvā viññutaṃ patto ekadivasaṃ bhagavantaṃ disvā pasannamānaso candanakhaṇḍena phalakaṃ katvā bhagavato upanāmesi, tañca bhagavā paribhuñji. So tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde roruvanagare rājakule nibbatti. So vayappatto pitari kālaṅkate rajje patiṭṭhito bimbisārarañño adiṭṭhasahāyo hutvā tassa maṇimuttāvatthādīni paṇṇākārāni pesesi. Tassa rājā bimbisāro puññavantataṃ sutvā paṭipābhataṃ pesento cittapaṭe buddhacaritaṃ suvaṇṇapaṭṭe ca paṭiccasamuppādaṃ likhāpetvā pesesi. So taṃ disvā purimabuddhesu katādhikāratāya pacchimabhavikatāya ca cittapaṭe dassentaṃ buddhacaritaṃ suvaṇṇapaṭṭake likhitaṃ paṭiccasamuppādakkamañca oloketvā pavattinivattiyo sallakkhetvā sāsanakkamaṃ hadaye ṭhapetvā sañjātasaṃvego ''diṭṭho mayā bhagavato veso, sāsanakkamo ca ekapadesena ñāto, bahudukkhā kāmā bahupāyāsā, kiṃ dāni mayhaṃ gharāvāsenā''ti rajjaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādento bhagavantaṃ uddissa pabbajitvā mattikāpattaṃ gahetvā rājā pukkusāti viya mahājanassa paridevantasseva nagarato nikkhamitvā anukkamena rājagahaṃ gantvā tattha sappasoṇḍikapabbhāre viharantaṃ bhagavantaṃ upasaṅkamitvā vanditvā ekamantaṃ nisīdi. Satthā dhammaṃ desesi. So

dhammadesanaṃ sutvā vipassanāya kammaṭṭhānaṃ gahetvā yuttappayutto viharanto vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.15.37-42) –

‘‘Yānakāro pure āsiṃ, dārukamme susikkhito;
Candanaṃ phalakaṃ katvā, adāsiṃ lokabandhuno.

‘‘Pabhāsati idaṃ byamhaṃ, suvaṇṇassa sunimmitaṃ;
Hatthiyānaṃ assayānaṃ, dibbayānaṃ upaṭṭhitaṃ.

‘‘Pāsādā sivikā ceva, nibbattanti yadicchakaṃ;
Akkhubbhaṃ ratanaṃ mayhaṃ, phalakassa idaṃ phalaṃ.

‘‘Ekanavutito kappe, phalakaṃ yamahaṃ dadiṃ;
Duggati nābhijānāmi, phalakassa idaṃ phalaṃ.

‘‘Sattapaññāsakappamhi, caturo nimmitāvhayā;
Sattaratanasampannā, cakkavattī mahabbalā.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā udānavasena attano paṭipattiṃ kathento –

97. ‘‘Hitvā satapalaṃ kaṃsaṃ, sovaṇṇaṃ satarājikaṃ;
Aggahiṃ mattikāpattaṃ, idaṃ dutiyābhisecana’’nti. – gāthaṃ abhāsi;

Tattha **hitvā**ti pariccajitvā. **Satapala**nti sataṃ palāni yassa, taṃ satapalaparimāṇaṃ. **Kaṃsa**nti thālaṃ. **Sovaṇṇa**nti suvaṇṇamayaṃ. **Satarājika**nti bhittivicittatāya ca anekarūparājicittatāya ca anekalekhāyuttaṃ. **Aggahiṃ mattikāpatta**nti evarūpe mahārahe bhājane pubbe bhuñjitvā buddhānaṃ ovādaṃ karonto ‘‘idānāhaṃ taṃ chaḍḍetvā mattikāmayapattaṃ aggahesiṃ, aho, sādhu, mayā kataṃ ariyavataṃ anuṭhita’’nti bhājanakittanāpadesena rajjapariccāgaṃ pabbajjūpagamanañca anumodanto vadati. Tenāha **‘‘idaṃ dutiyābhisecana’’**nti. Paṭhamaṃ rajjābhisecanaṃ upādāya idaṃ pabbajjūpagamanaṃ mama dutiyaṃ abhisecanaṃ. Tañhi rāgādīhi saṃkiliṭṭhaṃ sāsaṅkaṃ saparisaṅkaṃ kammaṃ anatthasañhitaṃ dukkhapaṭibaddhaṃ nihīnaṃ, idaṃ pana taṃvipariyāyato uttamaṃ paṇītanti adhippāyo.

Tissattheragāthāvaṇṇanā niṭṭhitā.

8. Abhayattheragāthāvaṇṇanā

Rūpaṃ disvā sati muṭṭhāti āyasmato abhayattherassa gāthā. Kā uppatti? Sopi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto sumedhassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ sumedhaṃ bhagavantaṃ disvā pasannacitto saḷalapupphehi pūjamakāsi. So tena puññakammena devesu nibbattitvā aparāparaṃ puññāni katvā sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbattitvā **abhayo**ti laddhanāmo viññutaṃ patto hetusampattiyā codiyamāno ekadivasaṃ vihāraṃ gato satthu dhammadesanaṃ sutvā paṭiladdhasaddho pabbajitvā katapubbakicco vipassanāya kammaṃ karonto viharati. Athassa ekadivasaṃ gāmaṃ piṇḍāya paviṭṭhassa alaṅkatapaṭiyattaṃ mātugāmaṃ disvā ayonisomanasikāravasena tassa rūpaṃ ārabbha chandarāgo uppajji, so vihāraṃ pavisitvā ‘‘satiṃ vissajjitvā olokentassa rūpārammaṇe mayhaṃ kileso uppanno, ayuttaṃ mayā kata’’nti attano cittaṃ niggaṇhanto tāvadeva vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.15.43-47) –

''Sumedho nāma nāmena, sayambhū aparājito;
Vivekamanubrūhanto, ajjhogahi mahāvanaṃ.

''Saḷalaṃ pupphitaṃ disvā, ganthitvāna vaṭaṃsakaṃ;
Buddhassa abhiropesiṃ, sammukhā lokanāyakaṃ.

''Tiṃsakappasahassamhi, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Ūnavīse kappasate, soḷasāsuṃ sunimmitā;
Sattaratanasampannā, cakkavattī mahabbalā.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā attano kilesuppattinidassanena ''kilese anuvattentassa vaṭṭadukkhato nattheva sīsukkhipanaṃ. Ahaṃ pana te nānuvatti''nti dassento –

98. ''Rūpaṃ disvā sati muṭṭhā, piyaṃ nimittaṃ manasikaroto;
Sārattacitto vedeti, tañca ajjhosa tiṭṭhati;

Tassa vaḍḍhanti āsavā, bhavamūlopagāmino''ti. – gāthaṃ abhāsi;

Tattha **rūpa**nti rajjanīyaṃ rūpāyatanaṃ, taṃ panettha itthirūpaṃ adhippetaṃ. **Disvā**ti cakkhunā disvā, cakkhudvārānusārena nimittānubyañjanasallakkhaṇavasena taṃ gahetvā, tassa tathāgahaṇahetūti attho. **Sati muṭṭhā**ti asubhasabhāve kāye ''asubha''ntveva pavattanasati naṭṭhā. Yathā pana rūpaṃ disvā sati naṭṭhā, taṃ dassento āha **''piyaṃ nimittaṃ manasikaroto''**ti. Yathāupaṭṭhitaṃ ārammaṇaṃ ''subhaṃ sukha''ntiādinā piyanimittaṃ katvā ayonisomanasikārena manasikaroto sati muṭṭhāti yojanā. Tathā bhūtova **sārattacitto vedetī**ti suṭṭhu rattacitto hutvā taṃ rūpārammaṇaṃ anubhavati abhinandati, abhinandanto pana **tañca ajjhosa tiṭṭhati** ajjhosāya taṃ ārammaṇaṃ gilitvā pariniṭṭhapetvā vattati ceva, evaṃbhūtassa ca **tassa vaḍḍhanti āsavā bhavamūlopagāmino**ti bhavassa saṃsārassa mūlabhāvaṃ kāraṇabhāvaṃ upagamanasabhāvā kāmāsavādayo cattāropi āsavā tassa puggalassa uparūpari vaḍḍhantiyeva, na hāyanti. Mayhaṃ pana paṭisaṅkhāne ṭhatvā vipassanaṃ vaḍḍhetvā saccāni paṭivijjhantassa maggapaṭipāṭiyā te cattāropi āsavā anavasesato pahīnā parikkhīṇāti adhippāyo.

Abhayattheragāthāvaṇṇanā niṭṭhitā.

9. Uttiyattheragāthāvaṇṇanā

Saddaṃ sutvā sati muṭṭhāti āyasmato uttiyattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto sumedhassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ disvā pasannacitto gonakādiatthataṃ sauttaracchadaṃ buddhārahaṃ pallaṅkaṃ gandhakuṭiyaṃ paññāpetvā adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kapilavatthusmiṃ sakyarājakule nibbatti, tassa **uttiyo**ti nāmaṃ ahosi. So vayappatto satthu ñātisamāgame buddhānubhāvaṃ disvā paṭiladdhasaddho pabbajitvā samaṇadhammaṃ karonto ekadivasaṃ nāmaṃ piṇḍāya paviṭṭho antarāmagge mātugāmassa gītasaddaṃ sutvā ayonisomanasikāravasena tattha chandarāge uppanne paṭisaṅkhānabalena taṃ vikkhambhetvā vihāraṃ pavisitvā sañjātasaṃvego divāṭṭhāne nisīditvā tāvadeva vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.15.48-52) –

''Sumedhassa bhagavato, lokajeṭṭhassa tādino;
Pallaṅko hi mayā dinno, sauttarasapacchado.

''Sattaratanasampanno, pallaṅko āsi so tadā;
Mama saṅkappamaññāya, nibbattati sadā mama.

''Tiṃsakappasahassamhi, pallaṅkamadadiṃ tadā;
Duggatiṃ nābhijānāmi, pallaṅkassa idaṃ phalaṃ.

''Vīsakappasahassamhi, suvaṇṇābhā tayo janā;
Sattaratanasampannā, cakkavattī mahabbalā.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā attano kilesuppattinidassanena ''kilese ajigucchantassa natthi vaṭṭadukkhato sīsukkhipanaṃ, ahaṃ pana te jigucchimevā''ti dassento –

99. ''Saddaṃ sutvā sati muṭṭhā, piyaṃ nimittaṃ manasikaroto;
Sārattacitto vedeti, tañca ajjhosa tiṭṭhati;

Tassa vaḍḍhanti āsavā, saṃsāra upagāmino''ti. – gāthaṃ abhāsi;

Tattha **sadda**nti rajjanīyaṃ saddārammaṇaṃ, **saṃsāraupagāmino**ti –

''Khandhānañca paṭipāṭi, dhātuāyatanāna ca;
Abbocchinnaṃ vattamānā, saṃsāroti pavuccatī''ti. –

Evaṃ vuttasaṃsāravaṭṭakāraṇaṃ hutvā upagamentīti saṃsāraupagāmino, ''saṃsārūpagāmino''ti vā pāṭho. Sesaṃ anantaragāthāya vuttanayameva.

Uttiyattheragāthāvaṇṇanā niṭṭhitā.

10. (Dutiya) devasabhattheragāthāvaṇṇanā

Sammappadhānasampannoti āyasmato devasabhattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinanto sikhissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ sikhiṃ bhagavantaṃ disvā pasannamānaso bandhujīvakapupphehi pūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kapilavatthusmiṃ sakyarājakule nibbatti, tassa **devasabho**ti nāmaṃ ahosi. So vayappatto cumbaṭakalahavūpasamanatthaṃ satthari āgate buddhānubhāvaṃ disvā pasannamānaso saraṇesu patiṭṭhito puna nigrodhārāme satthari viharante satthāraṃ upasaṅkamitvā paṭiladdhasaddho pabbajitvā katapubbakicco vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.16.1-6) –

''Candaṃva vimalaṃ suddhaṃ, vippasannamanāvilaṃ;
Nandībhavaparikkhīṇaṃ, tiṇṇaṃ loke visattikaṃ.

''Nibbāpayantaṃ janataṃ, tiṇṇaṃ tārayataṃ varaṃ;
Muniṃ vanamhi jhāyantaṃ, ekaggaṃ susamāhitaṃ.

''Bandhujīvakapupphāni, lagetvā suttakenahaṃ;
Buddhassa abhiropayiṃ, sikhino lokabandhuno.

''Ekatiṃse ito kappe, yaṃ kammamakariṃ tadā;

Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Ito sattamake kappe, manujindo mahāyaso;
Samantacakkhunāmāsi, cakkavattī mahabbalo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā attanā adhigataṃ vimuttisukhaṃ nissāya uppannapītisomanasso udānavasena –

100. ''Sammappadhānasampanno, satipaṭṭhānagocaro;
Vimuttikusumasañchanno, parinibbissatyanāsavo''ti. – gāthaṃ abhāsi;

Tattha **sammappadhānasampanno**ti sampannacatubbidhasammappadhāno, tehi kattabbakiccaṃ sampādetvā ṭhitoti attho. **Satipaṭṭhānagocaro**ti kāyānupassanādayo satipaṭṭhānā gocaro pavattiṭṭhānaṃ etassāti satipaṭṭhānagocaro, catūsu satipaṭṭhānesu patiṭṭhitacittoti attho. Guṇasobhena paramasugandhā vimuttiyeva kusumāni, tehi sabbaso sammadeva sañchanno vibhūsito alaṅkatoti **vimuttikusumasañchanno. Parinibbissatyanāsavo**ti evaṃ sammā paṭipajjanto bhikkhu nacirasseva anāsavo hutvā parinibbissati saupādisesāya anupādisesāya ca nibbānadhātuyāti attho. Idameva ca therassa aññābyākaraṇaṃ ahosi.

(Dutiya) devasabhattheragāthāvaṇṇanā niṭṭhitā.

Dasamavaggavaṇṇanā niṭṭhitā.

11. Ekādasamavaggo

1. Belaṭṭhānikattheragāthāvaṇṇanā

Hitvā gihittaṃ anavositattotiādikā āyasmato belaṭṭhānikattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro ito ekatiṃse kappe vessabhussa bhagavato kāle brāhmaṇakule nibbattitvā vayappatto brāhmaṇasippesu nipphattiṃ gantvā gharāvāsaṃ pahāya isipabbajjaṃ pabbajitvā isīhi parivuto vicaranto ekadivasaṃ vessabhuṃ bhagavantaṃ disvā pītisomanassajāto satthu ñāṇasampattiṃ nissāya pasannamānaso ñāṇaṃ uddissa pupphehi pūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbattitvā **belaṭṭhāniko**ti laddhanāmo viññutaṃ patto satthu dhammadesanaṃ sutvā paṭiladdhasaddho pabbajitvā kammaṭṭhānaṃ gahetvā kosalaraṭṭhe araññe viharanto alaso kāyadaḷhibahulo pharusavāco ahosi, samaṇadhamme cittaṃ na uppādesi. Atha naṃ bhagavā ñāṇaparipākaṃ oloketvā –

101. ''Hitvā gihittaṃ anavositatto, mukhanaṅgalī odariko kusīto;
Mahāvarāhova nivāpapuṭṭho, punappunaṃ gabbhamupeti mando''ti. –

Imāya obhāsagāthāya saṃvejesi. So satthāraṃ purato nisinnaṃ viya disvā tañca gāthaṃ sutvā saṃvegajāto ñāṇassa paripākaṃ gatattā vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.14.41-46) –

''Kaṇikāraṃva jotantaṃ, nisinnaṃ pabbatantare;
Obhāsentaṃ disā sabbā, osadhiṃ viya tārakaṃ.

''Tayo māṇavakā āsuṃ, sake sippe susikkhitā;
Khāribhāraṃ gahetvāna, anventi mama pacchato.

''Puṭake satta pupphāni, nikkhittāni tapassinā;
Gahetvā tāni ñāṇamhi, vessabhussābhiropayiṃ.

''Ekatiṃse ito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, ñāṇapūjāyidaṃ phalaṃ.

''Ekūnatiṃsakappamhi, vipulābhasanāmako;
Sattaratanasampanno, cakkavattī mahabbalo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā satthu ovādaṃ paṭipūjento byatirekamukhena ca aññaṃ byākaronto tameva gāthaṃ paccudāhāsi.

Tattha **hitvā gihitta**nti gahaṭṭhabhāvaṃ pariccajitvā pabbajitvāti attho. **Anavositatto**ti anurūpaṃ avositatto, yadatthaṃ sāsane pabbajantassa anurūpapariññādīnaṃ atīritattā apariyositabhāvo akatakaraṇīyoti attho. Atha vā **anavositatto**ti anuavositasabhāvo, visuddhīnaṃ maggānañca anupaṭipāṭiyā vasitabbavāsassa akatāvī, dasasu ariyavāsesu avusitavāti attho. Mukhasaṅkhātaṃ naṅgalaṃ imassa atthīti **mukhanaṅgalī**. Naṅgalena viya pathaviṃ paresu pharusavācappayogena attānaṃ khanantoti attho. **Odariko**ti udare pasuto udaraposanatapparo. **Kusīto**ti alaso, bhāvanaṃ ananuyuñjanto. Evaṃbhūtassa nipphattiṃ dassento āha **''mahāvarāhova nivāpapuṭṭho, punappunaṃ gabbhamupeti mando''**ti. Tassattho heṭṭhā vuttoyeva. Ettha ca yathā pabbajitvā anavositādisabhāvatāya punappunaṃ gabbhamupeti mando, na evaṃ mādiso paṇḍito. Tabbiparītasabhāvatāya pana sammāpaṭipattiyā matthakaṃ pāpitattā parinibbāyatīti byatirekamukhena aññaṃ byākāsīti daṭṭhabbanti.

Belaṭṭhānikattheragāthāvaṇṇanā niṭṭhitā.

2. Setucchattheragāthāvaṇṇanā

Mānena vañcitāseti āyasmato setucchattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto tissassa sammāsambuddhassa kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ tissaṃ bhagavantaṃ disvā pasannamānaso sumadhuraṃ panasaphalaṃ abhisaṅkhataṃ nāḷikerasāḷavaṃ adāsi. So tena puññakammena devaloke nibbattitvā aparāparaṃ devamanussesu saṃsaranto imasmiṃ buddhuppāde aññatarassa maṇḍalikarañño putto hutvā nibbatti, **setucho**tissa nāmaṃ ahosi. So pitari mate rajje patiṭṭhito ussāhasattīnaṃ abhāvena rājakiccāni virādhento rajjaṃ parahatthagataṃ katvā dukkhappattiyā saṃvegajāto janapadacārikaṃ carantaṃ bhagavantaṃ disvā upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā parikammaṃ karonto tadaheva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.17.13-17) –

''Tissassa kho bhagavato, pubbe phalamadāsahaṃ;
Nāḷikerañca pādāsiṃ, khajjakaṃ abhisammataṃ.

''Buddhassa tamahaṃ datvā, tissassa tu mahesino;
Modāmahaṃ kāmakāmī, upapajjiṃ yamicchakaṃ.

''Dvenavute ito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

''Ito terasakappamhi, rājā indasamo ahu;
Sattaratanasampanno, cakkavattī mahabbalo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.
Arahattaṃ pana patvā kilese garahanto –

102. ''Mānena vañcitāse, saṅkhāresu saṃkilissamānāse;
Lābhālābhena mathitā, samādhiṃ nādhigacchantī''ti. – gāthaṃ abhāsi;

Tattha **mānena vañcitāse**ti ''seyyohamasmī''tiādinayappavattena mānena attukkaṃsanaparavambhanādivasena kusalabhaṇḍacchedanena vippaladdhā. **Saṅkhāresu saṃkilissamānāse**ti ajjhattikabāhiresu cakkhādīsu ceva rūpādīsu ca saṅkhatadhammesu saṃkilissamānā, ''etaṃ mama, esohamasmi, eso me attā''ti taṃnimittaṃ taṇhāgāhādivasena saṃkilesaṃ āpajjamānā. **Lābhālābhena mathitā**ti pattacīvarādīnañceva vatthādīnañca lābhena tesaṃyeva ca alābhena taṃnimittaṃ uppannehi anunayapaṭighehi mathitā madditā abhibhūtā. Nidassanamattañcetaṃ avasiṭṭhalokadhammānampettha saṅgaho daṭṭhabbo. **Samādhiṃ nādhigacchantī**ti te evarūpā puggalā samādhiṃ samathavipassanāvasena cittekaggataṃ kadācipi na vindanti na paṭilabhanti na pāpuṇanti samādhisaṃvattanikānaṃ dhammānaṃ abhāvato, itaresañca bhāvato. Idhāpi yathā mānādīhi abhibhūtā aviddasuno samādhiṃ nādhigacchanti, na evaṃ viddasuno. Te pana mādisā tehi anabhibhūtā samādhiṃ adhigacchantevāti byatirekamukhena aññābyākaraṇanti veditabbaṃ.

Setucchattheragāthāvaṇṇanā niṭṭhitā.

3. Bandhurattheragāthāvaṇṇanā

Nāhaṃ etena atthikoti āyasmato bandhurattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro siddhatthassa bhagavato kāle aññatarassa rañño antepure gopako hutvā ekadivasaṃ bhagavantaṃ saparisaṃ rājaṅgaṇena gacchantaṃ disvā pasannacitto kaṇaverapupphāni gahetvā sasaṅghaṃ lokanāyakaṃ pūjesi. So tena puññakammena devaloke nibbattitvā aparāparaṃ sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde sīlavatīnagare seṭṭhiputto hutvā nibbatti, **bandhuro**tissa nāmaṃ ahosi. So viññutaṃ patto kenacideva karaṇīyena sāvatthiyaṃ gato upāsakehi saddhiṃ vihāraṃ gato satthu dhammadesanaṃ sutvā paṭiladdhasaddho pabbajitvā ñāṇassa paripākattā vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.17.7-12) –

''Siddhattho nāma bhagavā, lokajeṭṭho narāsabho;
Purakkhato sāvakehi, nagaraṃ paṭipajjatha.

''Rañño antepure āsiṃ, gopako abhisammato;
Pāsāde upaviṭṭhohaṃ, addasaṃ lokanāyakaṃ.

''Kaṇaveraṃ gahetvāna, bhikkhusaṅghe samokiriṃ;
Buddhassa visuṃ katvāna, tato bhiyyo samokiriṃ.

''Catunnavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Sattāsītimhito kappe, caturāsuṃ mahiddhikā;
Sattaratanasampannā, cakkavattī mahabbalā.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.
Arahattaṃ pana patvā kataññubhāve ṭhatvā attano upakārassa rañño paccupakāraṃ kātuṃ sīlavatīnagaraṃ gantvā rañño dhammaṃ desento saccāni pakāsesi. Rājā saccapariyosāne sotāpanno hutvā attano nagare sudassanaṃ nāma mahantaṃ vihāraṃ kāretvā therassa niyyātesi. Mahālābhasakkāro ahosi. Thero vihāraṃ sabbañca lābhasakkāraṃ saṅghassa niyyātetvā sayaṃ purimaniyāmeneva piṇḍāya

caritvā yāpento katipāhaṃ tattha vasitvā sāvatthiṃ gantukāmo ahosi. Bhikkhū, ‘‘bhante, tumhe idheva vasatha, sace paccayehi vekallaṃ, mayaṃ taṃ paripūressāmā’’ti āhaṃsu. Thero, ‘‘na mayhaṃ, āvuso, uḷārehi paccayehi attho atthi, itarītarehi paccayehi yāpemi, dhammarasenevamhi titto’’ti dassento –

103. ‘‘Nāhaṃ etena atthiko, sukhito dhammarasena tappito;
Pitvā rasaggamuttamaṃ, na ca kāhāmi visena santhava’’nti. –

Gāthaṃ abhāsi.

Tattha **nāhaṃ etena atthiko**ti yena maṃ tumhe tappetukāmā ‘‘paripūressāmā’’ti vadatha, etena āmisalābhena paccayāmisarasena nāhaṃ atthiko, mayhaṃ etena attho natthi, santuṭṭhi paramaṃ sukhanti itarītareheva paccayehi yāpemīti attho. Idāni tena anatthikabhāve padhānakāraṇaṃ dassento āha **‘‘sukhito dhammarasena tappito’’**ti. Sattatiṃsabodhipakkhiyadhammarasena ceva navavidhalokuttaradhammarasena ca tappito pīṇito sukhito uttamena sukhena suhitoti attho. **Pitvā rasaggamuttama**nti sabbarasesu aggaṃ seṭṭhaṃ tatoyeva uttamaṃ yathāvuttaṃ dhammarasaṃ pivitvā ṭhito, tenāha – ‘‘sabbarasaṃ dhammaraso jinātī’’ti (dha. pa. 354). **Na ca kāhāmi visena santhava**nti evarūpaṃ rasuttamaṃ dhammarasaṃ pivitvā ṭhito visena visasadisena visarasena santhavaṃ saṃsaggaṃ na karissāmi, tathākaraṇassa kāraṇaṃ natthīti attho.

Bandhurattheragāthāvaṇṇanā niṭṭhitā.

4. Khitakattheragāthāvaṇṇanā

Lahuko vata me kāyoti āyasmato khitakattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto padumuttarassa bhagavato kāle yakkhasenāpati hutvā nibbatto ekadivasaṃ yakkhasamāgame nisinno satthāraṃ aññatarasmiṃ rukkhamūle nisinnaṃ disvā upasaṅkamitvā satthāraṃ vanditvā ekamantaṃ nisīdi. Tassa satthā dhammaṃ desesi. So dhammaṃ sutvā uḷāraṃ pītisomanassaṃ pavedento apphoṭento uṭṭhahitvā satthāraṃ vanditvā padakkhiṇaṃ katvā pakkāmi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbatti, **khitako**tissa nāmaṃ ahosi. So viññutaṃ patto mahāmoggallānattherassa mahiddhikabhāvaṃ sutvā ‘‘iddhimā bhavissāmī’’ti pubbahetunā codiyamāno pabbajitvā bhagavato santike kammaṭṭhānaṃ gahetvā samathavipassanāsu kammaṃ karonto nacirasseva chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 1.17.1-6) –

‘‘Padumo nāma nāmena, dvipadindo narāsabho;
Pavanā abhinikkhamma, dhammaṃ deseti cakkhumā.

‘‘Yakkhānaṃ samayo āsi, avidūre mahesino;
Yena kiccena sampattā, ajjhāpekkhiṃsu tāvade.

‘‘Buddhassa giramaññāya, amatassa ca desanaṃ;
Pasannacitto sumano, apphoṭetvā upaṭṭhahiṃ.

‘‘Suciṇṇassa phalaṃ passa, upaṭṭhānassa satthuno;
Tiṃsakappasahassesu, duggatiṃ nupapajjahaṃ.

‘‘Ūnatiṃse kappasate, samalaṅkatanāmako;
Sattaratanasampanno, cakkavattī mahabbalo.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā savisesaṃ iddhīsu vasībhāvena anekavihitaṃ iddhividhaṃ paccanubhonto iddhipāṭihāriyena anusāsanīpāṭihāriyena ca sattānaṃ anuggahaṃ karonto viharati. So bhikkhūhi, ''kathaṃ tvaṃ, āvuso, iddhi vaḷañjesī''ti puṭṭho tamatthaṃ ācikkhanto –

104. ''Lahuko vata me kāyo, phuṭṭho ca pītisukhena vipulena;
Tūlamiva eritaṃ mālutena, pilavatīva me kāyo''ti. –

Gāthaṃ abhāsi. ''Udānavasenā''tipi vadantiyeva.

Tattha **lahuko vata me kāyo**ti nīvaraṇādivikkhambhanena cuddasavidhena cittaparidamanena caturiddhipādakabhāvanāya suṭṭhu ciṇṇavasībhāvena ca me rūpakāyo sallahuko vata, yena dandhaṃ mahābhūtapaccayampi nāma imaṃ karajakāyaṃ cittavasena pariṇāmemīti adhippāyo. **Phuṭṭho ca pītisukhena vipulenā**ti sabbatthakameva pharantena mahatā uḷārena pītisahitena sukhena phuṭṭho ca me kāyoti yojanā. Idañca yathā kāyo lahuko ahosi, taṃ dassanatthaṃ vuttaṃ. Sukhasaññokkamanena hi saddhiṃyeva lahusaññokkamanaṃ hoti. Sukhassa pharaṇañcettha taṃsamuṭṭhānarūpavasena daṭṭhabbaṃ kathaṃ pana catutthajjhānasamaṅgino pītisukhapharaṇaṃ, samatikkantapītisukhañhi tanti ce? Saccametaṃ, idaṃ pana na catutthajjhānalakkhaṇavasena vuttaṃ, atha kho pubbabhāgavasena. ''Pītisukhenā''ti pana pītisahitasadisena sukhena, upekkhā hi idha santasabhāvatāya ñāṇavisesayogato ca sukhanti adhippetaṃ. Tathā hi vuttaṃ ''sukhasaññañca lahusaññañca okkamatī''ti (paṭi. ma. 1.101). Pādakajjhānārammaṇena rūpakāyārammaṇena vā iddhicittena sahajātaṃ sukhasaññañca lahusaññañca okkamati pavisati phusati sampāpuṇātīti ayampi tattha attho. Tathā cāha aṭṭhakathāyaṃ (paṭi. ma. aṭṭha. 2.3.12) – ''sukhasaññā nāma upekkhāsampayuttā saññā. Upekkhā hi santaṃ sukhanti vuttaṃ sāyeva saññā nīvaraṇehi ceva vitakkādipaccanīkehi ca vimuttattā lahusaññātipi veditabbā. Taṃ okkantassa panassa karajakāyopi tūlapicu viya sallahuko hoti. So evaṃ vātakkhittatūlapicuno viya sallahukena dissamānena kāyena brahmalokaṃ gacchatī''ti. Tenāha **''tūlamiva eritaṃ mālutena, pilavatīva me kāyo''**ti. Tassattho – yadāhaṃ brahmalokaṃ aññaṃ vā iddhiyā gantukāmo homi, tadā mālutena vāyunā eritaṃ cittaṃ tūlapicu viya ākāsaṃ laṅghantoyeva me kāyo hotīti.

Khitakattheragāthāvaṇṇanā niṭṭhitā.

5. Malitavambhattheragāthāvaṇṇanā

Ukkaṇṭhitoti āyasmato malitavambhattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle himavantato avidūre aññatarasmiṃ jātassare sakuṇo hutvā nibbatti, padumuttaro bhagavā taṃ anuggaṇhanto tattha gantvā jātassaratīre caṅkamati. Sakuṇo bhagavantaṃ disvā pasannamānaso sare kumudāni gahetvā bhagavantaṃ pūjesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kurukacchanagare aññatarassa brāhmaṇassa putto hutvā nibbatti, **malitavambho**tissa nāmaṃ ahosi. So viññutaṃ patto pacchābhūmahātheraṃ upasaṅkamitvā tassa santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto viharati. Tassa ca ayaṃ sabhāvo, yattha bhojanasappāyo dullabho, itare sulabhā, tato na pakkamati. Yattha pana bhojanasappāyo sulabho, itare dullabhā, tattha na vasati pakkamateva. Evaṃ viharanto ca hetusampannatāya mahāpurisajātikatāya ca nacirasseva vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.16.51-57) –

''Himavantassāvidūre, mahājātassaro ahu;
Padumuppalasañchanno, puṇḍarīkasamotthaṭo.

''Kukuttho nāma nāmena, tatthāsiṃ sakuṇo tadā;
Sīlavā buddhisampanno, puññāpuññesu kovido.

''Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;

Jātassarassāvidūre, sañcarittha mahāmuni.

''Jalajaṃ kumudaṃ chetvā, upanesiṃ mahesino;
Mama saṅkappamaññāya, paṭiggahi mahāmuni.

''Tañca dānaṃ daditvāna, sukkamūlena codito;
Kappānaṃ satasahassaṃ, duggatiṃ nupapajjahaṃ.

''Soḷaseto kappasate, āsuṃ varuṇanāmakā;
Aṭṭha ete janādhipā, cakkavattī mahabbalā.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.
Arahattaṃ pana patvā attano paṭipattiṃ paccavekkhitvā udānento –

105. ''Ukkaṇṭhitopi na vase, ramamānopi pakkame;
Na tvevānatthasaṃhitaṃ, vase vāsaṃ vicakkhaṇo''ti. – gāthaṃ abhāsi;

Tattha **ukkaṇṭhitopi na vase**ti yasmiṃ āvāse vasantassa me bhojanasappāyālābhena adhikusalesu dhammesu ukkaṇṭhā anabhirati uppajjati, tattha ukkaṇṭhitopi vasāmiyeva itarasappāyalābhena na pakkame na pakkamāmi. **Na vase**ti ettha na-kārenapi pakkametipadaṃ sambandhitabbaṃ. **Ramamānopi pakkame**ti yasmiṃ pana āvāse vasantassa me paccayavekallābhāvena natthi ukkaṇṭhā, aññadatthu abhiramāmi, evaṃ abhiramamānopi avasesasappāyālābhena tato pakkame, na vaseyyaṃ. Evaṃ paṭipajjantovāhaṃ nacirasseva sakatthaṃ paccupādinti. Ayañcettha attapaṭipattipaccavekkhaṇāyaṃ yojanā. Parassa ovādadāne pana vaseyya na pakkameyyāti vidhānavasena yojetabbaṃ. **Na tvevānatthasaṃhitaṃ, vase vāsaṃ vicakkhaṇo**ti yasmiṃ āvāse paccayā sulabhā, samaṇadhammo na pāripūriṃ gacchati, yasmiñca āvāse paccayā dullabhā, samaṇadhammopi pāripūriṃ na gacchati, evarūpo āvāso idha anatthasaṃhito nāma avaḍḍhisahitoti katvā. Evarūpaṃ vāsaṃ vicakkhaṇo viññujātiko sakatthaṃ paripūretukāmo natveva vaseyya. Yattha pana pañcaṅgasamannāgato āvāso labbhati, sattapi sappāyā labbhanti, tattheva vaseyyāti attho.

Malitavambhattheragāthāvaṇṇanā niṭṭhitā.

6. Suhemantattheragāthāvaṇṇanā

Sataliṅgassa atthassāti āyasmato suhemantattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto ito dvānavute kappe tissassa bhagavato kāle vanacaro hutvā vane vasati, taṃ anuggahituṃ bhagavā araññaṃ pavisitvā tassa āsanne ṭhāne aññatarasmiṃ rukkhamūle nisīdi. So bhagavantaṃ disvā pasannacitto sugandhāni punnāgapupphāni ocinitvā bhagavantaṃ pūjesi. So tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde pāriyantadese vibhavasampannassa brāhmaṇassa putto hutvā nibbatti, **suhemanto**tissa nāmaṃ ahosi. So viññutaṃ patto saṅkassanagare migadāye viharantaṃ bhagavantaṃ upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā tepiṭako hutvā vipassanaṃ paṭṭhapetvā nacirasseva chaḷabhiñño paṭisambhidāpatto ahosi. Tena vuttaṃ **apadāne** (apa. thera 1.16.46-50) –

''Kānanaṃ vanamogayha, vasāmi luddako ahaṃ;
Punnāgaṃ pupphitaṃ disvā, buddhaseṭṭhaṃ anussariṃ.

''Taṃ pupphaṃ ocinitvāna, sugandhaṃ gandhitaṃ subhaṃ;
Thūpaṃ karitvā puline, buddhassa abhiropayiṃ.

''Dvenavute ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Ekamhi navute kappe, eko āsiṃ tamonudo;
Sattaratanasampanno, cakkavattī mahabbalo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā evaṃ cintesi – ''mayā kho yaṃ sāvakena pattabbaṃ, taṃ anuppattaṃ, yaṃnūnāhaṃ idāni bhikkhūnaṃ anuggahaṃ kareyya''nti. Evaṃ cintetvā pabhinnapaṭisambhidatāya akilāsutāya ca attano santikaṃ upagate bhikkhū yathārahaṃ ovadanto anusāsanto kaṅkhaṃ chindanto dhammaṃ kathento kammaṭṭhānaṃ niggumbaṃ nijjaṭaṃ katvā ācikkhanto viharati. Athekadivasaṃ attano santikaṃ upagatānaṃ bhikkhūnaṃ viññūnañca puggalānaṃ visesaṃ ācikkhanto –

106. ''Sataliṅgassa atthassa, satalakkhaṇadhārino;
Ekaṅgadassī dummedho, satadassī ca paṇḍito''ti. – gāthaṃ abhāsi;

Tattha **sataliṅgassā**ti līnamatthaṃ gamentīti liṅgāni, atthesu saddassa pavattinimittāni, tāni pana sataṃ anekāni liṅgāni etassāti sataliṅgo. Anekattho hi idha satasaddo, ''sataṃ sahassa''ntiādīsu viya na saṅkhyāvisesattho tassa sataliṅgassa. **Atthassā**ti ñeyyassa, ñeyyañhi ñāṇena araṇīyato ''attho''ti vuccati. So ca ekopi anekaliṅgo, yathā ''sakko purindado maghavā''ti, ''paññā vijjā medhā ñāṇa''nti ca. Yena liṅgena pavattinimittena tāvatiṃsādhipatimhi indasaddo pavatto, na tena tattha sakkādisaddā pavattā, atha kho aññena. Tathā yena sammādiṭṭhimhi paññāsaddo pavatto, na tena vijjādisaddā. Tena vuttaṃ ''sataliṅgassa atthassā''ti.

Satalakkhaṇadhārinoti anekalakkhaṇavato. Lakkhīyati etenāti lakkhaṇaṃ, paccayabhāvino atthassa attano phalaṃ paṭicca paccayabhāvo, tena hi so ayaṃ imassa kāraṇanti lakkhīyati. So ca ekasseva atthassa anekappabhedo upalabbhati, tenāha ''satalakkhaṇadhārino''ti. Atha vā lakkhīyantīti lakkhaṇāni, tassa tassa atthassa saṅkhatatādayo pakāravisesā te pana atthato avatthāvisesā veditabbā. Te ca pana tesaṃ aniccatādisāmaññalakkhaṇaṃ liṅgenti ñāpentīti ''liṅgānī''ti ca vuccanti. Tassime ākārā, yasmā ekassāpi atthassa aneke upalabbhanti. Tena vuttaṃ ''sataliṅgassa atthassa, satalakkhaṇadhārino''ti. Tenāha āyasmā dhammasenāpati – ''sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthaṃ āgacchantī''ti (mahāni. 156; cūḷani. mogharājamāṇavapucchāniddesa 85; paṭi. ma. 3.5).

Ekaṅgadassī dummedhoti evaṃ anekaliṅge anekalakkhaṇe atthe yo tattha ekaṅgadassī aputhupaññatāya ekaliṅgamattaṃ ekalakkhaṇamattañca disvā attanā diṭṭhameva ''idameva sacca''nti abhinivissa ''moghamaññā''nti itaraṃ paṭikkhipati, hatthidassanakaandho viya ekaṅgagāhī **dummedho** duppañño tattha vijjamānānaṃyeva pakāravisesānaṃ ajānanato micchā abhinivisanato ca. **Satadassī ca paṇḍito**ti paṇḍito pana tattha vijjamāne anekepi pakāre attano paññācakkhunā sabbaso passati. Yo vā tattha labbhamāne aneke paññācakkhunā attanāpi passati, aññesampi dasseti pakāseti, so **paṇḍito** vicakkhaṇo atthesu kusalo nāmāti. Evaṃ thero ukkaṃsagataṃ attano paṭisambhidāsampattiṃ bhikkhūnaṃ vibhāvesi.

Suhemantattheragāthāvaṇṇanā niṭṭhitā.

7. Dhammasavattheragāthāvaṇṇanā

Pabbajiṃ tulayitvānāti āyasmato dhammasavattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle suvaccho nāma brāhmaṇo hutvā tiṇṇaṃ vedānaṃ pāragū gharāvāse dosaṃ disvā tāpasapabbajjaṃ pabbajitvā araññāyatane pabbatantare assamaṃ kāretvā bahūhi tāpasehi saddhiṃ vasi. Athassa kusalabījaṃ ropetukāmo padumuttaro bhagavā assamasamīpe ākāse ṭhatvā

iddhipāṭihāriyaṃ dassesi. So taṃ disvā pasannamānaso pūjetukāmo nāgapupphāni ocināpesi. Satthā, ‘‘alaṃ imassa tāpasassa ettakaṃ kusalabīja’’nti pakkāmi. So pupphāni gahetvā satthu gamanamaggaṃ okiritvā cittaṃ pasādento añjaliṃ paggayha aṭṭhāsi. So tena puññakammena devaloke nibbattitvā aparāparaṃ sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde magadharaṭṭhe brāhmaṇakule nibbattitvā **dhammasavo**ti laddhanāmo viññutaṃ patto hetusampattiyā codiyamāno gharāvāse ādīnavaṃ pabbajjāya ānisaṃsañca disvā dakkhiṇāgirismiṃ viharantaṃ bhagavantaṃ upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.16.39-45) –

‘‘Suvaccho nāma nāmena, brāhmaṇo mantapāragū;
Purakkhato sasissehi, vasate pabbatantare.

‘‘Padumuttaro nāma jino, āhutīnaṃ paṭiggaho;
Mamuddharitukāmo so, āgacchi mama santikaṃ.

‘‘Vehāsamhi caṅkamati, dhūpāyati jalate tathā;
Hāsaṃ mamaṃ viditvāna, pakkāmi pācināmukho.

‘‘Tañca acchariyaṃ disvā, abbhutaṃ lomahaṃsanaṃ;
Nāgapupphaṃ gahetvāna, gatamaggamhi okiriṃ.

‘‘Satasahassito kappe, yaṃ pupphaṃ okiriṃ ahaṃ;
Tena cittappasādena, duggatiṃ nupapajjahaṃ.

‘‘Ekatiṃse kappasate, rājā āsi mahāraho;
Sattaratanasampanno, cakkavattī mahabbalo.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā attano paṭipattiṃ paccavekkhitvā somanassappatto udānavasena –

107. ‘‘Pabbajiṃ tulayitvāna, agārasmānagāriyaṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana’’nti. – gāthaṃ abhāsi;

Tattha **pabbajiṃ tulayitvānā**ti ‘‘sambādho gharāvāso rajāpatho’’tiādinā (dī. ni. 1.191; ma. ni. 2.10; saṃ. ni. 2.154) gharāvāse, ‘‘appassādā kāmā bahudukkhā bahupāyāsā’’tiādinā (pāci. 417; ma. ni. 1.177) kāmesu ādīnavaṃ tappaṭipakkhato nekkhamme ca ānisaṃsaṃ tulabhūtāya paññāya vicāretvā vīmaṃsitvāti attho. Sesaṃ heṭṭhā vuttanayameva. Idameva ca therassa aññābyākaraṇaṃ ahosīti.

Dhammasavattheragāthāvaṇṇanā niṭṭhitā.

8. Dhammasavapituttheragāthāvaṇṇanā

Sa vīsavassasatikoti āyasmato dhammasavapituttherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro buddhasuññe loke kulagehe nibbattitvā viññutaṃ patto bhūtagaṇe nāma pabbate viharantaṃ paccekasambuddhaṃ disvā pasannamānaso tiṇasūlapupphehi pūjaṃ akāsi. So tena puññakammena devaloke nibbattitvā aparāparaṃ sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde magadharaṭṭhe brāhmaṇakule nibbattitvā viññutaṃ patto dārapariggahaṃ katvā dhammasavaṃ nāma puttaṃ labhitvā tasmiṃ pabbajite sayampi vīsavassasatiko hutvā, ‘‘mama putto tāva taruṇo pabbaji, atha kasmā nāhaṃ pabbajissāmī’’ti sañjātasaṃvego satthu santikaṃ gantvā dhammaṃ sutvā pabbajitvā vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ sacchākāsi. Tena vuttaṃ **apadāne** (apa. thera 1.16.35-38) –

''Himavantassāvidūre, bhūtagaṇo nāma pabbato;
Vasateko jino tattha, sayambhū lokanissaṭo.

''Tiṇasūlaṃ gahetvāna, buddhassa abhiropayiṃ;
Ekūnasatasahassaṃ, kappaṃ na vinipātiko.

''Ito ekādase kappe, ekosiṃ dharaṇīruho;
Sattaratanasampanno, cakkavattī mahabbalo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā attano paṭipattiṃ paccavekkhitvā sañjātasomanasso udānento –

108. ''Sa vīsavassasatiko, pabbajiṃ anagāriyaṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana''nti. – gāthaṃ abhāsi;

Tattha **sa vīsavassasatiko**ti so vīsaṃvassasatiko, so ahaṃ jātiyā vīsādhikavassasatiko samāno. **Pabbaji**nti pabbajjaṃ upagacchiṃ. Sesaṃ vuttanayameva. Idameva ca imassa therassa aññābyākaraṇaṃ ahosi.

Dhammasavapituttheragāthāvaṇṇanā niṭṭhitā.

9. Saṅgharakkhitattheragāthāvaṇṇanā

Na nūnāyaṃ paramahitānukampinoti āyasmato saṅgharakkhitattherassa gāthā. Kā uppatti? Sopi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto ito catunavute kappe kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ pabbatapāde vasante satta paccekasambuddhe disvā pasannamānaso kadambapupphāni gahetvā pūjesi. So tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ ibbhakule nibbatti, tassa **saṅgharakkhito**ti nāmaṃ ahosi. So viññutaṃ patto paṭiladdhasaddho pabbajitvā kammaṭṭhānaṃ gahetvā aññataraṃ bhikkhuṃ sahāyaṃ katvā araññe viharati. Therassa vasanaṭṭhānato avidūre vanagumbe ekā migī vijāyitvā taruṇaṃ chāpaṃ rakkhantī chātajjhattāpi puttasinehena dūre gocarāya na gacchati, āsanne ca tiṇodakassa alābhena kilamati. Taṃ disvā thero, ''aho vatāyaṃ loko taṇhābandhanabaddho mahādukkhaṃ anubhavati, na taṃ chinditumṃ sakkotī''ti saṃvegajāto tameva aṅkusaṃ katvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.16.30-34) –

''Himavantassāvidūre, kukkuṭo nāma pabbato;
Tamhi pabbatapādamhi, satta buddhā vasanti te.

''Kadambaṃ pupphitaṃ disvā, dīparājaṃva uggataṃ;
Ubho hatthehi paggayha, satta buddhe samokiriṃ.

''Catunnavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Dvenavute ito kappe, sattāsuṃ pupphanāmakā;
Sattaratanasampannā, cakkavattī mahabbalā.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā attano dutiyakaṃ bhikkhuṃ micchāvitakkabahulaṃ viharantaṃ ñatvā tameva migiṃ upamaṃ karitvā taṃ ovadanto –

109. ‘‘Na nūnāyaṃ paramahitānukampino, rahogato anuvigaṇeti sāsanaṃ;
Tathāhayaṃ viharati pākatindriyo, migī yathā taruṇajātikā vane’’ti. –

Gāthaṃ abhāsi.

Tattha **na nūnāya**nti **na**-iti paṭisedhe nipāto. **Nūnā**ti parivitakke. Nūna ayanti padacchedo. **Paramahitānukampino**ti paramaṃ ativiya, paramena vā anuttarena hitena satte anukampanasīlassa bhagavato. **Rahogato**ti rahasi gato, suññāgāragato kāyavivekayuttoti attho. **Anuvigaṇetī**ti ettha ‘‘na nūnā’’ti padadvayaṃ ānetvā sambandhitabbaṃ ‘‘nānuvigaṇeti nūnā’’ti, na cintesi maññe, ‘‘nānuyuñjatī’’ti takkemīti attho. **Sāsana**nti paṭipattisāsanaṃ, catusaccakammaṭṭhānabhāvananti adhippāyo. **Tathā hī**ti teneva kāraṇena, satthu sāsanassa ananuyuñjanato eva. **Aya**nti ayaṃ bhikkhu. **Pākatindriyo**ti manacchaṭṭhānaṃ indriyānaṃ yathāsakaṃ visayesu vissajjanato sabhāvabhūtaindriyo, asaṃvutacakkhudvārādikoti attho. Yassa taṇhāsaṅgassa acchinnatāya so bhikkhu pākatindriyo viharati, tassa upamaṃ dassento **‘‘migī yathā taruṇajātikā vane’’**ti āha. Yathā ayaṃ taruṇasabhāvā migī puttasnehassa acchinnatāya vane dukkhaṃ anubhavati, na taṃ ativattati, evamayampi bhikkhu saṅgassa acchinnatāya pākatindriyo viharanto vaṭṭadukkhaṃ nātivattatīti adhippāyo. ‘‘Taruṇavijātikā’’ti vā pāṭho. Abhinavappasutā bālavacchāti attho. Taṃ sutvā so bhikkhu sañjātasaṃvego vipassanaṃ vaḍḍhetvā nacirasseva arahattaṃ pāpuṇi.

Saṅgharakkhitattheragāthāvaṇṇanā niṭṭhitā.

10. Usabhattheragāthāvaṇṇanā

Nagā nagaggesu susaṃvirūḷhāti āyasmato usabhattherassa gāthā. Kā uppati? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni karonto ito ekatiṃse kappe sikhissa bhagavato kāle devaputto hutvā nibbatto ekadivasaṃ satthāraṃ disvā pasannamānaso dibbapupphehi pūjaṃ akāsi. Sā pupphapūjā sattāhaṃ pupphamaṇḍapākārena aṭṭhāsi. Devamanussānaṃ mahāsamāgamo ahosi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kosalaraṭṭhe ibbhakule nibbatti, tassa **usabho**ti nāmaṃ ahosi. So viññutaṃ patto jetavanapaṭiggahaṇe satthari laddhappasādo pabbajitvā katapubbakicco araññe pabbatapāde viharati. Tena ca samayena pāvusakālameghe abhippavuṭṭhe pabbatasikharesu rukkhagacchalatāya ghanapaṇṇasaṇḍino honti. Athekadivasaṃ thero leṇato nikkhamitvā taṃ vanarāmaṇeyyakaṃ pabbatarāmaṇeyyakañca disvā yonisomanasikāravasena ‘‘imepi nāma rukkhādayo acetanā utusampattiyā vaḍḍhiṃ pāpuṇanti, atha kasmā nāhaṃ utusappāyaṃ labhitvā guṇehi vaḍḍhiṃ pāpuṇissāmī’’ti cintento –

110. ‘‘Nagā nagaggesu susaṃvirūḷhā, udaggameghena navena sittā;
Vivekakāmassa araññasaññino, janeti bhiyyo usabhassa kalyata’’nti. –

Gāthaṃ abhāsi.

Tattha **nagā**ti rukkhā, ‘‘nāgā’’ti keci vadanti, nāgarukkhāti attho. **Nagaggesū**ti pabbatasikharesu. **Susaṃvirūḷhā**ti suṭṭhu samantato virūḷhamūlā hutvā parito upari ca sammadeva sañjātasākhaggapallavappasākhāti attho. **Udaggameghena navena sittā**ti paṭhamuppannena uḷārena mahatā pāvusameghena abhippavuṭṭhā. **Vivekakāmassā**ti kilesavivittaṃ cittavivekaṃ icchantassa, araññavāsena tāva kāyaviveko laddho, idāni upadhivivekādhigamassa nissayabhūto cittaviveko laddhabboti taṃ patthayamānassa, jāgariyaṃ anuyuñjantassāti attho, tenāha **‘‘araññasaññino’’**ti. Araññavāso nāma satthārā vaṇṇito thomito. So ca kho yāvadeva samathavipassanābhāvanāpāripūriyā, tasmā sā mayā hatthagatā kātabbāti evaṃ araññagatasaññino nekkhammasaṅkappabahulassāti attho. **Janetī**ti uppādenti, puthutte hi idaṃ ekavacanaṃ. Keci pana ‘‘janentī’’ti paṭhanti. **Bhiyyo**ti uparūpari. **Usabhassā**ti attānameva paraṃ viya vadati. **Kalyata**nti kalyabhāvaṃ cittassa kammaññataṃ bhāvanāyogyataṃ. Svāyamattho heṭṭhā vuttoyeva. Evaṃ thero imaṃ gāthaṃ vadantoyeva vipassanaṃ

ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.16.25-29) –

‘‘Devaputto ahaṃ santo, pūjayiṃ sikhināyakaṃ;
Mandāravena pupphena, buddhassa abhiropayiṃ.

‘‘Sattāhaṃ chadanaṃ āsi, dibbaṃ mālaṃ tathāgate;
Sabbe janā samāgantvā, namassiṃsu tathāgataṃ.

‘‘Ekatiṃse ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

‘‘Ito ca dasame kappe, rājāhosiṃ jutindharo;
Sattaratanasampanno, cakkavattī mahabbalo.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Ayameva ca therassa aññābyākaraṇagāthā ahosīti.

Usabhattheragāthāvaṇṇanā niṭṭhitā.

Ekādasamavaggavaṇṇanā niṭṭhitā.

12. Dvādasamavaggo

1. Jentattheragāthāvaṇṇanā

Duppabbajjaṃ ve duradhivāsā gehāti āyasmato jentattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinanto sikhissa bhagavato kāle devaputto hutvā nibbatti. So ekadivasaṃ satthāraṃ disvā pasannacitto kiṃkirātapupphehi pūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde magadharaṭṭhe jentagāme ekassa maṇḍalikarājassa putto hutvā nibbatti, **jento**tissa nāmaṃ ahosi. So viññutaṃ patto daharakāleyeva hetusampattiyā codiyamāno pabbajjāninnamānaso hutvā puna cintesi – ‘‘pabbajjā nāma dukkarā, gharāpi durāvāsā, dhammo ca gambhīro, bhogā ca duradhigamā, kiṃ nu kho kattabba’’nti evaṃ pana cintābahulo hutvā vicaranto ekadivasaṃ satthu santikaṃ gantvā dhammaṃ suṇi. Sutakālato paṭṭhāya pabbajjābhirato hutvā satthu santike pabbajitvā kammaṭṭhānaṃ gahetvā vipassanaṃ vaḍḍhetvā sukhāya paṭipadāya khippābhiññāya arahattaṃ sacchākāsi. Tena vuttaṃ **apadāne** (apa. thera 1.16.21-24) –

‘‘Devaputto ahaṃ santo, pūjayiṃ sikhināyakaṃ;
Kakkārupupphaṃ paggayha, buddhassa abhiropayiṃ.

‘‘Ekatiṃse ito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

‘‘Ito ca navame kappe, rājā sattuttamo ahuṃ;
Sattaratanasampanno, cakkavattī mahabbalo.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā attano paṭipattiṃ paccavekkhanto, ‘‘asakkhiṃ vatāhaṃ ādito mayhaṃ uppannavitakkaṃ chinditu’’nti somanassajāto vitakkassa uppannākāraṃ tassa ca sammadeva chinnataṃ dassento –

111. ‘‘Duppabbajjaṃ ve duradhivāsā gehā, dhammo gambhīro duradhigamā bhogā;
Kicchā vutti no itarītareneva, yuttaṃ cintetuṃ satatamaniccata’’nti. –

Gāthaṃ abhāsi.

Tattha **duppabbajja**nti appaṃ vā mahantaṃ vā bhogakkhandhañceva ñātiparivaṭṭañca pahāya imasmiṃ sāsane uraṃ datvā pabbajanassa dukkarattā dukkhaṃ pabbajanaṃ, dukkarā pabbajjāti duppabbajjaṃ. **Ve**ti nipātamattaṃ, daḷhattho vā ‘‘pabbajjā dukkhā’’ti. Gehañce āvaseyyaṃ, **duradhivāsā gehā,** yasmā gehaṃ adhivasantena raññā rājakiccaṃ, issarena issarakiccaṃ, gahapatinā gahapatikiccaṃ kattabbaṃ hoti, parijano ceva samaṇabrāhmaṇā ca saṅgahetabbā, tasmiṃ tasmiñca kattabbe kariyamānepi gharāvāso chiddaghaṭo viya mahāsamuddo viya ca duppūro, tasmā gehā nāmete adhivasituṃ āvasituṃ dukkhā dukkarāti katvā duradhivāsā durāvāsāti. Pabbajjañce anutiṭṭheyyaṃ **dhammo gambhīro,** yadatthā pabbajjā, so pabbajitena adhigantabbo paṭivedhasaddhammo gambhīro, gambhīrañāṇagocarattā duddaso, duppaṭivijjho dhammassa gambhīrabhāvena duppaṭivijjhattā. Gehañce āvaseyyaṃ, **duradhigamā bhogā** yehi vinā na sakkā gehaṃ āvasituṃ, te bhogā dukkhena kasirena adhigantabbatāya duradhigamā. Evaṃ sante gharāvāsaṃ pahāya pabbajjaṃyeva anutiṭṭheyyaṃ, evampi **kicchā vutti no itarītarena idha** imasmiṃ buddhasāsane itarītarena yathāladdhena paccayena amhākaṃ vutti jīvikā kicchā dukkhā, gharāvāsānaṃ duradhivāsatāya bhogānañca duradhigamatāya gehe itarītarena paccayena yāpetabbatāya kicchā kasirā vutti amhākaṃ, tattha kiṃ kātuṃ vaṭṭatīti? **Yuttaṃ cintetuṃ satatamaniccataṃ** sakalaṃ divasaṃ pubbarattāpararattañca tebhūmakadhammajātaṃ aniccatanti, tato uppādavayavantato ādiantavantato tāvakālikato ca na niccanti ‘‘anicca’’nti cintetuṃ vipassituṃ yuttaṃ. Aniccānupassanāya siddhāya itarānupassanā sukheneva sijjhantīti aniccānupassanāva ettha vuttā, aniccassa dukkhānattatānaṃ abyabhicaraṇato sāsanikassa sukhaggahaṇato ca. Tenāha – ‘‘yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tadanattā’’ti (saṃ. ni. 3.15), ‘‘yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṃ’’ (mahāva. 16; dī. ni. 2.371; saṃ. ni. 5.1081), ‘‘vayadhammā saṅkhārā’’ti (dī. ni. 2.218) ca tadaminā evaṃ aññamaññaṃ paṭipakkhavasena aparāparaṃ uppanne vitakke niggahetvā aniccatāmukhena vipassanaṃ ārabhitvā idāni katakicco jātoti dasseti. Tena vuttaṃ ‘‘attano paṭipatti’’ntiādi. Idameva therassa aññābyākaraṇaṃ ahosi.

Jentattheragāthāvaṇṇanā niṭṭhitā.

2. Vacchagottattheragāthāvaṇṇanā

Tevijjohaṃ mahājhāyīti āyasmato vacchagottattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalabījaṃ ropento vipassissa bhagavato kāle bandhumatīnagare kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ raññā nāgarehi ca saddhiṃ buddhapūjaṃ katvā tato paraṃ devamanussesu saṃsaranto imasmiṃ buddhuppāde rājagahe vibhavasampannassa brāhmaṇassa putto hutvā nibbatti, tassa vacchagottatāya **vacchagotto**tveva samaññā ahosi. So viññutaṃ patvā brāhmaṇavijjāsu nipphattiṃ gato vimuttiṃ gavesanto tattha sāraṃ adisvā paribbājakapabbajjaṃ pabbajitvā vicaranto satthāraṃ upasaṅkamitvā pañhaṃ pucchitvā tasmiṃ vissajjite pasannamānaso satthu santike pabbajitvā vipassanāya kammaṃ karonto nacirasseva chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 1.16.15-20) –

‘‘Udentaṃ sataraṃsiṃva, pītaraṃsiṃva bhāṇumaṃ;
Pannarase yathā candaṃ, niyyantaṃ lokanāyakaṃ.

‘‘Aṭṭhasaṭṭhisahassāni, sabbe khīṇāsavā ahuṃ;
Parivāriṃsu sambuddhaṃ, dvipadindaṃ narāsabhaṃ.

‘‘Sammajjitvāna taṃ vīthiṃ, niyyante lokanāyake;
Ussāpesiṃ dhajaṃ tattha, vippasannena cetasā.

''Ekanavutito kappe, yaṃ dhajaṃ abhiropayiṃ;
Duggatiṃ nābhijānāmi, dhajadānassidaṃ phalaṃ.

''Ito catutthake kappe, rājāhosiṃ mahabbalo;
Sabbākārena sampanno, sudhajo iti vissuto.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.
Chaḷabhiñño pana hutvā attano paṭipattiṃ paccavekkhitvā somanassajāto udānavasena –

112. ''Tevijjohaṃ mahājhāyī, cetosamathakovido;
Sadattho me anuppatto, kataṃ buddhassa sāsana''nti. – gāthaṃ abhāsi;

Tattha **tevijjoha**nti yadipi maṃ pubbe tiṇṇaṃ vedānaṃ pāraṃ gatattā ''brāhmaṇo tevijjo''ti sañjānanti, taṃ pana samaññāmattaṃ vedesu vijjākiccassa abhāvato. Idāni pana pubbenivāsañāṇādīnaṃ tissannaṃ vijjānaṃ adhigatattā paramatthato tevijjo ahaṃ, mahantassa anavasesassa samudayapakkhiyassa kilesagaṇassa jhāpanato, mahantena maggaphalajhānena mahantassa uḷārassa paṇītassa nibbānassa jhāyanato ca **mahājhāyī. Cetosamathakovido**ti cittasaṅkhobhakarānaṃ saṃkilesadhammānaṃ vūpasamanena cetaso samādahane kusalo. Etena tevijjabhāvassa kāraṇamāha. Samādhikosallasahitena hi āsavakkhayena tevijjatā, na kevalena. **Sadattho**ti sakattho ka-kārassāyaṃ da-kāro kato ''anuppattasadattho''tiādīsu (ma. ni. 1.9; a. ni. 3.38) viya. ''Sadattho''ti ca arahattaṃ veditabbaṃ. Tañhi attapaṭibandhaṭṭhena attānaṃ avijahanaṭṭhena attano paramatthaṭṭhena attano atthattā ''sakattho''ti vuccati. Svāyaṃ sadattho **me** mayā **anuppatto** adhigato. Etena yathāvuttaṃ mahājhāyibhāvaṃ sikhāpattaṃ katvā dasseti. Sesaṃ vuttanayameva.

Vacchagottattheragāthāvaṇṇanā niṭṭhitā.

3. Vanavacchattheragāthāvaṇṇanā

Acchodikā puthusilāti āyasmato vanavacchattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalabījaṃ ropento vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto parassa kammaṃ katvā jīvanto kassaci aparādhaṃ katvā maraṇabhayena tajjito palāyanto antarāmagge bodhirukkhaṃ disvā pasannamānaso tassa mūlaṃ sammajjitvā piṇḍibandhehi asokapupphehi pūjaṃ katvā vanditvā bodhiṃ abhimukho namassamāno pallaṅkena nisinno māretuṃ āgate paccatthike disvā tesu cittaṃ akopetvā bodhiṃ eva āvajjento sataporise papāte papati. So tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde rājagahe vibhavasampannassa brāhmaṇassa putto hutvā nibbatti, ''vaccho''tissa nāmaṃ ahosi. So vayappatto bimbisārasamāgame paṭiladdhasaddho pabbajitvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.16.7-14) –

''Parakammāyane yutto, aparādhaṃ akāsahaṃ;
Vanantaṃ abhidhāvissaṃ, bhayaverasamappito.

''Pupphitaṃ pādapaṃ disvā, piṇḍibandhaṃ sunimmitaṃ;
Tambapupphaṃ gahetvāna, bodhiyaṃ okiriṃ ahaṃ.

''Sammajjitvāna taṃ bodhiṃ, pāṭaliṃ pādaputtamaṃ;
Pallaṅkaṃ ābhujitvāna, bodhimūle upāvisiṃ.

''Gatamaggaṃ gavesantā, āgacchuṃ mama santikaṃ;
Te ca disvānahaṃ tattha, āvajjiṃ bodhimuttamaṃ.

''Vanditvāna ahaṃ bodhiṃ, vippasannena cetasā;
Anekatāle papatiṃ, giridugge bhayānake.

''Ekanavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, bodhipūjāyidaṃ phalaṃ.

''Ito ca tatiye kappe, rājā susaññato ahaṃ;
Sattaratanasampanno, cakkavattī mahabbalo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā vivekābhiratiyā vaneyeva vasi, tena **vanavaccho**ti samaññā udapādi. Atha kadāci thero ñātijanānuggahatthaṃ rājagahaṃ gato tattha ñātakehi upaṭṭhiyamāno katipāhaṃ vasitvā gamanākāraṃ sandasseti. Taṃ ñātakā, ''bhante, amhākaṃ anuggahatthaṃ dhuravihāre vasatha, mayaṃ upaṭṭhahissāmā''ti yāciṃsu. Thero tesaṃ pabbatarāmaṇeyyakittanāpadesena vivekābhiratiṃ nivedento –

113. ''Acchodikā puthusilā, gonaṅgulamigāyutā;
Ambusevālasañchannā, te selā ramayanti ma''nti. – gāthaṃ abhāsi;

Tattha **acchodikā**ti acchaṃ abahalaṃ sukhumaṃ udakaṃ etesūti ''acchodakā''ti vattabbe liṅgavipallāsena acchodikā''ti vuttaṃ. Etena tesaṃ udakasampattiṃ dasseti. **Puthusilā**ti puthulā vitthatā mudusukhasamphassā silā etesūti puthusilā. Etena nisajjanaṭṭhānasampattiṃ dasseti. Gunnaṃ viya naṅgulaṃ naṅguṭṭhaṃ etesanti **gonaṅgulā,** kāḷamakkaṭā, ''pakatimakkaṭā''tipi vadantiyeva. Gonaṅgulehi ca pasadādikehi migehi ca tahaṃ tahaṃ vicarantehi āyutā missitāti **gonaṅgulamigāyutā**. Etena tesaṃ amanussūpacāritāya araññalakkhaṇūpetataṃ dasseti. **Ambusevālasañchannā**ti pasavanato satataṃ paggharamānasalilatāya tahaṃ tahaṃ udakasevālasañchāditā. **Te selā ramayanti ma**nti yatthāhaṃ vasāmi; te edisā selā pabbatā vivekābhiratiyā maṃ ramayanti, tasmā tatthevāhaṃ gacchāmīti adhippāyo. Idameva ca therassa aññābyākaraṇaṃ ahosi.

Vanavacchattheragāthāvaṇṇanā niṭṭhitā.

4. Adhimuttattheragāthāvaṇṇanā

Kāyaduṭṭhullagarunoti āyasmato adhimuttattherassa gāthā. Kā uppatti? So kira padumuttarassa bhagavato kāle brāhmaṇakule nibbattitvā viññutaṃ patto brāhmaṇavijjāsu nipphattiṃ gato kāmesu ādīnavaṃ disvā gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā araññe viharanto buddhuppādaṃ sutvā manussūpacāraṃ upagantvā satthāraṃ bhikkhusaṅghaparivutaṃ gacchantaṃ disvā pasannamānaso attano vākacīraṃ satthu pādamūle patthari. Satthā tassa ajjhāsayaṃ ñatvā tasmiṃ aṭṭhāsi. Tattha ṭhitaṃ bhagavantaṃ kāḷānusārena gandhena pūjetvā ''samuddharasimaṃ loka''ntiādikāhi dasahi gāthāhi abhitthavi. Taṃ satthā ''anāgate ito satasahassakappamatthake gotamassa nāma sammāsambuddhassa sāsane pabbajitvā chaḷabhiñño bhavissatī''ti byākaritvā pakkāmi. So tena puññakammena devaloke nibbattitvā tato yāvāyaṃ buddhuppādo, tāva devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbattitvā **adhimutto**ti laddhanāmo viññutaṃ patto brāhmaṇavijjāsu nipphattiṃ gantvā tattha sāraṃ apassanto pacchimabhavikattā nissaraṇaṃ gavesanto jetavanapaṭiggahaṇe buddhānubhāvaṃ disvā paṭiladdhasaddho satthu santike pabbajitvā vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.40.304-332) –

''Kaṇikāraṃva jalitaṃ, dīparukkhaṃva ujjalaṃ;
Osadhiṃva virocantaṃ, vijjutaṃ gagane yathā.

''Asambhītaṃ anuttāsiṃ, migarājaṃva kesariṃ;
Ñāṇālokaṃ pakāsentaṃ, maddantaṃ titthiye gaṇe.

‘‘Uddharantaṃ imaṃ lokaṃ, chindantaṃ sabbasaṃsayaṃ;
Gajjantaṃ migarājaṃva, addasaṃ lokanāyakaṃ.

‘‘Jaṭājinadharo āsiṃ, brahā uju patāpavā;
Vākacīraṃ gahetvāna, pādamūle apatthariṃ.

‘‘Kāḷānusāriyaṃ gayhaṃ, anulimpiṃ tathāgataṃ;
Sambuddhamanulimpetvā, santhaviṃ lokanāyakaṃ.

‘‘Samuddharasimaṃ lokaṃ, oghatiṇṇa mahāmuni;
Ñāṇālokena jotesi, nāvaṭaṃ ñāṇamuttamaṃ.

‘‘Dhammacakkaṃ pavattesi, maddase paratitthiye;
Usabho jitasaṅgāmo, sampakampesi medaniṃ.

‘‘Mahāsamudde ūmiyo, velantamhi pabhijjare;
Tatheva tava ñāṇamhi, sabbadiṭṭhī pabhijjare.

‘‘Sukhumacchikajālena, saramhi sampatānite;
Antojālīkatā pāṇā, pīḷitā honti tāvade.

‘‘Tatheva titthiyā loke, puthupāsaṇḍanissitā;
Antoñāṇavare tuyhaṃ, parivattanti mārisa.

‘‘Patiṭṭhā vuyhataṃ oghe, tvañhi nātho abandhunaṃ;
Bhayaṭṭitānaṃ saraṇaṃ, muttitthīnaṃ parāyaṇaṃ.

‘‘Ekavīro asadiso, mettākaruṇasañcayo;
Asamo susamo santo, vasī tādī jitañjayo.

‘‘Dhīro vigatasammoho, anejo akathaṃkathī;
Tusito vantadososi, nimmalo saṃyato suci.

‘‘Saṅgātigo hatamado, tevijjo tibhavantago;
Sīmātigo dhammagaru, gatattho hitavabbhuto.

‘‘Tārako tvaṃ yathā nāvā, nidhīvassāsakārako;
Asambhīto yathā sīho, gajarājāva dappito.

‘‘Thometvā dasagāthāhi, padumuttaraṃ mahāyasaṃ;
Vanditvā satthuno pāde, tuṇhī aṭṭhāsahaṃ tadā.

‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Bhikkhusaṅghe ṭhito satthā, imā gāthā abhāsatha.

‘‘Yo me sīlañca ñāṇañca, saddhammañcāpi vaṇṇayi;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

‘‘Saṭṭhi kappasahassāni, devaloke ramissati;
Aññe devebhibhavitvā, issaraṃ kārayissati.

''So pacchā pabbajitvāna, sukkamūlena codito;
Gotamassa bhagavato, sāsane pabbajissati.

''Pabbajitvāna kāyena, pāpakammaṃ vivajjiya;
Sabbāsave pariññāya, nibbāyissatināsavo.

''Yathāpi megho thanayaṃ, tappeti medaniṃ imaṃ;
Tatheva tvaṃ mahāvīra, dhammena tappayī mamaṃ.

''Sīlaṃ paññañca dhammañca, thavitvā lokanāyakaṃ;
Pattomhi paramaṃ santiṃ, nibbānaṃ padamaccutaṃ.

''Aho nūna sa bhagavā, ciraṃ tiṭṭheyya cakkhumā;
Aññātañca vijāneyyuṃ, phuseyyuṃ amataṃ padaṃ.

''Ayaṃ me pacchimā jāti, bhavā sabbe samūhatā;
Sabbāsave pariññāya, viharāmi anāsavo.

''Satasahassito kappe, yaṃ buddhamabhithomayiṃ;
Duggatiṃ nābhijānāmi, kittanāya idaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā attanā saha vasante kāyadaḷhibahule bhikkhū ovadanto –

114. ''Kāyaduṭṭhullagaruno, hiyyamānamhi jīvite;
Sarīrasukhagiddhassa, kuto samaṇasādhutā''ti. – gāthaṃ abhāsi;

Tattha **kāyaduṭṭhullagaruno**ti duṭṭhullaṃ asubhayogyatā, kāyassa duṭṭhullaṃ kāyaduṭṭhullaṃ, kāyaduṭṭhullaṃ garu sambhāvitaṃ yassa so kāyaduṭṭhullagaru, anissaraṇappañño hutvā kāyaposanappasuto kāyadaḷhibahuloti attho, tassa kāyaduṭṭhullagaruno. **Hiyyamānamhi jīvite**ti kunnadīnaṃ udakaṃ viya jīvitasaṅkhāre lahuso khīyamāne. **Sarīrasukhagiddhassā**ti paṇītāhārādīhi attano kāyassa sukhena gedhaṃ āpannassa. **Kuto samaṇasādhutā**ti evarūpassa puggalassa samaṇabhāvena sādhutā susamaṇatā kuto kena kāraṇena siyā, ekaṃsato pana kāye jīvite ca nirapekkhassa itarītarasantosena santuṭṭhassa āraddhavīriyasseva samaṇasādhutāti adhippāyo.

Adhimuttattheragāthāvaṇṇanā niṭṭhitā.

5. Mahānāmattheragāthāvaṇṇanā

Esāvahiyyase pabbatenāti āyasmato mahānāmattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto sumedhassa bhagavato kāle brāhmaṇakule nibbattitvā brāhmaṇavijjāsu nipphattiṃ gato gharāvāsaṃ pahāya aññatarāya nadiyā tīre assamaṃ kāretvā sambahule brāhmaṇe mante vācento viharati. Athekadivasaṃ bhagavā taṃ anuggaṇhituṃ tassa asamapadaṃ upagacchi. So bhagavantaṃ disvā pasannacitto āsanaṃ paññāpetvā adāsi. Nisinne bhagavati sumadhuraṃ madhuṃ upanāmesi. Taṃ bhagavā paribhuñjitvā heṭṭhā adhimuttattheravatthumhi vuttanayena anāgataṃ byākaritvā pakkāmi. So tena puññakammena devaloke nibbattitvā aparāparaṃ sugatīsuyeva parivattento imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbattitvā **mahānāmo**ti laddhanāmo viññutaṃ patto bhagavato santikaṃ upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā kammaṭṭhānaṃ gahetvā nesādake nāma pabbate viharanto kilesapariyuṭṭhānaṃ vikkhambhetuṃ asakkonto ''kiṃ me iminā saṃkiliṭṭhacittassa jīvitenā''ti attabhāvaṃ nibbindanto uccaṃ pabbatasikharaṃ abhiruhitvā ''ito pātetvā taṃ māressāmī''ti attānaṃ

paraṃ viya niddisanto –

115. ‘‘Esāvahiyyase pabbatena, bahukuṭajasallakikena;
Nesādakena girinā, yasassinā paricchadenā’’ti. – gāthaṃ abhāsi;

Tattha **esāvahiyyase**ti eso tvaṃ mahānāma avahiyyase parihāyasi. **Pabbatenā**ti nivāsaṭṭhānabhūtena iminā pabbatena. **Bahukuṭajasallakikenā**ti bahūhi kuṭajehi indasālarukkhehi sallakīhi indasālarukkhehi vā samannāgatena. **Nesādakenā**ti evaṃnāmakena. **Girinā**ti selena. Selo hi sandhisaṅkhātehi pabbehi ṭhitattā ‘‘pabbato’’ti, pasavanādivasena jalassa, sārabhūtānaṃ bhesajjādivatthūnañca giraṇato ‘‘girī’’ti vuccati. Tadubhayatthasambhavato panettha ‘‘pabbatenā’’ti vatvā ‘‘girinā’’ti ca vuttaṃ. **Yasassinā**ti sabbaguṇehi vissutena pakāsena. **Paricchadenā**ti nānāvidharukkhagacchalatāhi samantato channena, vasanaṭṭhānatāya vā tuyhaṃ paricchadabhūtena. Ayañhettha adhippāyo – mahānāma, yadi kammaṭṭhānaṃ vissajjetvā vitakkabahulo hosi, evaṃ tvaṃ iminā chāyūdakasampannena sappāyena nivāsanaṭṭhānabhūtena nesādakagirinā parihāyasi, idānihaṃ taṃ ito pātetvā māressāmi, tasmā na labbhā vitakkavasikena bhavitunti. Evaṃ thero attānaṃ santajjentoyeva vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.40.333-352) –

‘‘Sindhuyā nadiyā tīre, sukato assamo mama;
Tattha vācemahaṃ sisse, itihāsaṃ salakkhaṇaṃ.

‘‘Dhammakāmā vinītā te, sotukāmā susāsanaṃ;
Chaḷaṅge pāramippattā, sindhukūle vasanti te.

‘‘Uppātagamane ceva, lakkhaṇesu ca kovidā;
Uttamatthaṃ gavesantā, vasanti vipine tadā.

‘‘Sumedho nāma sambuddho, loke uppajji tāvade;
Amhākaṃ anukampanto, upāgacchi vināyako.

‘‘Upāgataṃ mahāvīraṃ, sumedhaṃ lokanāyakaṃ;
Tiṇasanthārakaṃ katvā, lokajeṭṭhassadāsahaṃ.

‘‘Vipināto madhuṃ gayha, buddhaseṭṭhassadāsahaṃ;
Sambuddho paribhuñjitvā, idaṃ vacanamabravi.

‘‘Yo taṃ adāsi madhuṃ me, pasanno sehi pāṇibhi;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

‘‘Iminā madhudānena, tiṇasanthārakena ca;
Tiṃsa kappasahassāni, devaloke ramissati.

‘‘Tiṃsakappasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Sabbāsave pariññāya, nibbāyissatināsavo.

‘‘Devalokā idhāgantvā, mātukucchiṃ upāgate;
Madhuvassaṃ pavassittha, chādayaṃ madhunā mahiṃ.

''Mayi nikkhantamattamhi, kucchiyā ca suduttarā;
Tatrāpi madhuvassaṃ me, vassate niccakālikaṃ.

''Agārā abhinikkhamma, pabbajiṃ anagāriyaṃ;
Lābhī annassa pānassa, madhudānassidaṃ phalaṃ.

''Sabbakāmasamiddhohaṃ, bhavitvā devamānuse;
Teneva madhudānena, pattomhi āsavakkhayaṃ.

''Vuṭṭhamhi deve caturaṅgule tiṇe, sampupphite dharaṇīruhe sañchanne;
Suññe ghare maṇḍaparukkhamūlake, vasāmi niccaṃ sukhito anāsavo.

''Majjhe mahante hīne ca, bhave sabbe atikkamiṃ;
Ajja me āsavā khīṇā, natthi dāni punabbhavo.

''Tiṃsakappasahassamhi, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, madhudānassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.
Ayameva ca therassa aññābyākaraṇagāthā ahosīti.

Mahānāmattheragāthāvaṇṇanā niṭṭhitā.

6. Pārāpariyattheragāthāvaṇṇanā

Chaphassāyatane hitvāti āyasmato pārāpariyattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto piyadassissa bhagavato kāle nesādayoniyaṃ nibbattitvā tassa viññutaṃ pattassa vicaraṇaṭṭhāne aññatarasmiṃ vanasaṇḍe piyadassī bhagavā taṃ anuggaṇhituṃ nirodhasamāpattiṃ samāpajjitvā nisīdi. So ca mige pariyesanto taṃ ṭhānaṃ gato satthāraṃ disvā pasannamānaso bhagavantaṃ anto katvā kataṃ sākhāmaṇḍapaṃ padumapupphehi kūṭāgārākārena sañchādetvā uḷāraṃ pītisomanassaṃ paṭisaṃvedento sattāhaṃ namassamāno aṭṭhāsi. Divase divase ca milātamilātāni apanetvā abhinavehi chādesi. Satthā sattāhassa accayena nirodhato vuṭṭhahitvā bhikkhusaṅghaṃ anussari. Tāvadeva asītisahassamattā bhikkhū satthāraṃ parivāresuṃ. ''Madhuradhammakathaṃ suṇissāmā''ti devatā sannipatiṃsu, mahā samāgamo ahosi. Satthā anumodanaṃ karonto tassa devamanussesu bhāviniṃ sampattiṃ imasmiṃ buddhuppāde sāvakabodhiñca byākaritvā pakkāmi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde rājagahe brāhmaṇakule nibbattitvā viññutaṃ patto tiṇṇaṃ vedānaṃ pāragū hutvā parāparagottatāya **pārāpariyo**ti laddhasamaññho bahū brāhmaṇe mante vācento satthu rājagahagamane buddhānubhāvaṃ disvā paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.40.353-385) –

''Piyadassī nāma bhagavā, sayambhū lokanāyako;
Vivekakāmo sambuddho, samādhikusalo muni.

''Vanasaṇḍaṃ samoggayha, piyadassī mahāmuni;
Paṃsukūlaṃ pattharitvā, nisīdi purisuttamo.

''Migaluddo pure āsiṃ, araññe kānane ahaṃ;
Pasadaṃ migamesanto, āhiṇḍāmi ahaṃ tadā.

''Tatthaddasāsiṃ sambuddhaṃ, oghatiṇṇamanāsavaṃ;

Pupphitaṃ sālarājaṃva, sataraṃsiṃva uggataṃ.

‘‘Disvānahaṃ devadevaṃ, piyadassiṃ mahāyasaṃ;
Jātassaraṃ samoggayha, padumaṃ āhariṃ tadā.

‘‘Āharitvāna padumaṃ, satapattaṃ manoramaṃ;
Kūṭāgāraṃ karitvāna, chādayiṃ padumenahaṃ.

‘‘Anukampako kāruṇiko, piyadassī mahāmuni;
Sattarattindivaṃ buddho, kūṭāgāre vasī jino.

‘‘Purāṇaṃ chaḍḍayitvāna, navena chādayiṃ ahaṃ;
Añjaliṃ paggahetvāna, aṭṭhāsiṃ tāvade ahaṃ.

‘‘Vuṭṭhahitvā samādhimhā, piyadassī mahāmuni;
Disaṃ anuvilokento, nisīdi lokanāyako.

‘‘Tadā sudassano nāma, upaṭṭhāko mahiddhiko;
Cittamaññāya buddhassa, piyadassissa satthuno.

‘‘Asītiyā sahassehi, bhikkhūhi parivārito;
Vanante sukhamāsīnaṃ, upesi lokanāyakaṃ.

‘‘Yāvatā vanasaṇḍamhi, adhivatthā ca devatā;
Buddhassa cittamaññāya, sabbe sannipatuṃ tadā.

‘‘Samāgatesu yakkhesu, kumbhaṇḍe saharakkhase;
Bhikkhusaṅghe ca sampatte, gāthā pabyāharī jino.

‘‘Thomaṃ sattāhaṃ pūjesi, āvāsañca akāsi me;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

‘‘Sududdasaṃ sunipuṇaṃ, gambhīraṃ suppakāsitaṃ;
Ñāṇena kittayissāmi, suṇātha mama bhāsato.

‘‘Catuddasāni kappāni, devarajjaṃ karissati;
Kūṭāgāraṃ mahantassa, padmapupphehi chāditaṃ.

‘‘Ākāse dhārayissati, pupphakammassidaṃ phalaṃ;
Catubbīse kappasate, vokiṇṇaṃ saṃsarissati.

‘‘Tattha pupphamayaṃ byamhaṃ, ākāse dhārayissati;
Yathā padumapattamhi, toyaṃ na upalimpati.

‘‘Tathevīmassa ñāṇamhi, kilesā nopalimpare;
Manasā vinivaṭṭetvā, pañca nīvaraṇe ayaṃ.

‘‘Cittaṃ janetvā nekkhamme, agārā pabbajissati;
Tato pupphamaye byamhe, dhārente nikkhamissati.

''Rukkhamūle vasantassa, nipakassa satīmato;
Tattha pupphamayaṃ byamhaṃ, matthake dhārayissati.

''Cīvaraṃ piṇḍapātañca, paccayaṃ sayanāsanaṃ;
Datvāna bhikkhusaṅghassa, nibbāyissatināsavo.

''Kūṭāgārena caratā, pabbajjaṃ abhinikkhamiṃ;
Rukkhamūle vasantampi, kūṭāgāraṃ dharīyati.

''Cīvare piṇḍapāte ca, cetanā me na vijjati;
Puññakammena saṃyutto, labhāmi pariniṭṭhitaṃ.

''Gaṇanāto asaṅkheyyā, kappakoṭī bahū mama;
Rittakā te atikkantā, pamuttā lokanāyakā.

''Aṭṭhārase kappasate, piyadassī vināyako;
Tamahaṃ payirupāsitvā, imaṃ yoniṃ upāgato.

''Idha passāmi sambuddhaṃ, anomaṃ nāma cakkhumaṃ;
Tamahaṃ upagantvāna, pabbajiṃ anagāriyaṃ.

''Dukkhassantakaro buddho, maggaṃ me desayī jino;
Tassa dhammaṃ suṇitvāna, pattomhi acalaṃ padaṃ.

''Tosayitvāna sambuddhaṃ, gotamaṃ sakyapuṅgavaṃ;
Sabbāsave pariññāya, viharāmi anāsavo.

''Aṭṭhārase kappasate, yaṃ buddhamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā attano paṭipattiṃ paccavekkhitvā sañjātasomanasso udānavasena –

116. ''Chaphassāyatane hitvā, guttadvāro susaṃvuto;
Aghamūlaṃ vamitvāna, patto me āsavakkhayo''ti. – gāthaṃ abhāsi;

Tattha **chaphassāyatane hitvā**ti cakkhusamphassādīnaṃ channaṃ samphassānaṃ uppattiṭṭhānatāya ''phassāyatanānī''ti laddhanāmāni cakkhādīni cha ajjhattikāyatanāni tappaṭibaddhasaṃkilesappahānavasena pahāya. **Guttadvāro susaṃvuto**ti tato eva cakkhudvārādīnaṃ guttattā, tattha pavattanakānaṃ abhijjhādīnaṃ pāpadhammānaṃ pavesananivāraṇena satikavāṭena suṭṭu pihitattā guttadvāro susaṃvuto. Atha vā manacchaṭṭhānaṃ channaṃ dvārānaṃ vuttanayena rakkhitattā guttadvāro, kāyādīhi suṭṭhu saññatattā susaṃvutoti evamettha attho veditabbo. **Aghamūlaṃ vamitvānā**ti aghassa vaṭṭadukkhassa mūlabhūtaṃ avijjābhavataṇhāsaṅkhātaṃ dosaṃ, sabbaṃ vā kilesadosaṃ ariyamaggasaṅkhātavamanayogapānena uggiritvā santānato bahi katvā, bahikaraṇahetu vā. **Patto me āsavakkhayo**ti kāmāsavādayo āsavā ettha khīyanti, tesaṃ vā khayena pattabboti āsavakkhayo, nibbānaṃ arahattañca. So āsavakkhayo patto adhigatoti udānavasena aññaṃ byākāsi.

Pārāpariyattheragāthāvaṇṇanā niṭṭhitā.

7. Yasattheragāthāvaṇṇanā

Suvilitto suvasanoti āyasmato yasattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto sumedhassa bhagavato kāle mahānubhāvo nāgarājā hutvā buddhappamukhaṃ bhikkhusaṅghaṃ attano bhavanaṃ netvā mahādānaṃ pavattesi. Bhagavantaṃ mahagghena ticīvarena acchādesi, ekamekañca bhikkhuṃ mahaggheneva paccekadussayugena sabbena samaṇaparikkhārena acchādesi. So tena puññakammena devamanussesu saṃsaranto siddhatthassa bhagavato kāle seṭṭhiputto hutvā mahābodhimaṇḍaṃ sattahi ratanehi pūjesi. Kassapassa bhagavato kāle sāsane pabbajitvā samaṇadhammaṃ akāsi. Evaṃ sugatīsuyeva saṃsaranto imasmiṃ amhākaṃ bhagavato kāle bārāṇasiyaṃ mahāvibhavassa seṭṭhino putto hutvā nibbatti, **yaso** nāma nāmena paramasukhumālo. ‘‘Tassa tayo pāsādā’’ti sabbaṃ khandhake (mahāva. 25) āgatanayena veditabbaṃ.

So pubbahetunā codiyamāno rattibhāge niddābhibhūtassa parijanassa vippakāraṃ disvā sañjātasaṃvego suvaṇṇapādukārūḷhova gehato niggato devatāvivaṭena nagaradvārena nikkhamitvā isipatanasamīpaṃ gato ‘‘upaddutaṃ vata, bho, upassaṭṭhaṃ vata, bho’’ti āha. Tena samayena bhagavatā isipatane viharantena tasseva anuggaṇhanatthaṃ abbhokāse caṅkamantena ‘‘ehi, yasa, idaṃ anupaddutaṃ, idaṃ anupassaṭṭha’’nti vutto, ‘‘anupaddutaṃ anupassaṭṭhaṃ kira atthī’’ti somanassajāto suvaṇṇapādukā oruyha bhagavantaṃ upasaṅkamitvā ekamantaṃ nisinno satthārā anupubbikathaṃ kathetvā saccadesanāya katāya saccapariyosāne sotāpanno hutvā gavesanatthaṃ āgatassa pitu bhagavatā saccadesanāya kariyamānāya arahattaṃ sacchākāsi. Tena vuttaṃ **apadāne** (apa. thera 1.40.456-483) –

‘‘Mahāsamuddaṃ oggayha, bhavanaṃ me sunimmitaṃ;
Sunimmitā pokkharaṇī, cakkavākapakūjitā.

‘‘Mandālakehi sañchannā, padumuppalakehi ca;
Nadī ca sandate tattha, supatitthā manoramā.

‘‘Macchakacchapasañchannā, nānādijasamotthatā;
Mayūrakoñcābhirudā, kokilādīhi vagguhi.

‘‘Pārevatā ravihaṃsā ca, cakkavākā nadīcarā;
Dindibhā sāḷikā cettha, pammakā jīvajīvakā.

‘‘Haṃsā koñcāpi naditā, kosiyā piṅgalā bahū;
Sattaratanasampannā, maṇimuttikavālukā.

‘‘Sabbasoṇṇamayā rukkhā, nānāgandhasameritā;
Ujjotenti divārattiṃ, bhavanaṃ sabbakālikaṃ.

‘‘Saṭṭhitūriyasahassāni, sāyaṃ pāto pavajjare;
Soḷasitthisahassāni, parivārenti maṃ sadā.

‘‘Abhinikkhamma bhavanā, sumedhaṃ lokanāyakaṃ;
Pasannacitto sumano, vandayiṃ taṃ mahāyasaṃ.

‘‘Sambuddhaṃ abhivādetvā, sasaṅghaṃ taṃ nimantayiṃ;
Adhivāsesi so dhīro, sumedho lokanāyako.

‘‘Mama dhammakathaṃ katvā, uyyojesi mahāmuni;
Sambuddhaṃ abhivādetvā, bhavanaṃ me upāgamiṃ.

‘‘Āmantayiṃ parijanaṃ, sabbe sannipatātha vo;

Pubbaṇhasamayaṃ buddho, bhavanaṃ āgamissati.

‘‘Lābhā amhaṃ suladdhaṃ no, ye vasāma tavantike;
Mayampi buddhaseṭṭhassa, pūjaṃ kassāma satthuno.

‘‘Annaṃ pānaṃ paṭṭhapetvā, kālaṃ ārocayiṃ ahaṃ;
Vasīsatasahassehi, upesi lokanāyako.

‘‘Pañcaṅgikehi tūriyehi, paccuggamanamakāsahaṃ;
Sabbasoṇṇamaye pīṭhe, nisīdi purisuttamo.

‘‘Uparicchadanaṃ āsi, sabbasoṇṇamayaṃ tadā;
Bījaniyo pavāyanti, bhikkhusaṅghassa antare.

‘‘Pahūtenannapānena, bhikkhusaṅghamatappayiṃ;
Paccekadussayugaḷe, bhikkhusaṅghassadāsahaṃ.

‘‘Yaṃ vadanti sumedhoti, lokāhutipaṭiggahaṃ;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

‘‘Yo me annena pānena, sabbe ime ca tappayiṃ;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

‘‘Aṭṭhārase kappasate, devaloke ramissati;
Sahassakkhattuṃ rājā ca, cakkavattī bhavissati.

‘‘Upapajjati yaṃ yoniṃ, devattaṃ atha mānusaṃ;
Sabbadā sabbasovaṇṇaṃ, chadanaṃ dhārayissati.

‘‘Tiṃsakappasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Sabbāsave pariññāya, nibbāyissatināsavo.

‘‘Bhikkhusaṅghe nisīditvā, sīhanādaṃ nadissati;
Citake chattaṃ dhārenti, heṭṭhā chattamhi ḍayhatha.

‘‘Sāmaññaṃ me anuppattaṃ, kilesā jhāpitā mayā;
Maṇḍape rukkhamūle vā, santāpo me na vijjati.

‘‘Tiṃsakappasahassamhi, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, sabbadānassidaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Atha bhagavā āyasmantaṃ yasaṃ dakkhiṇaṃ bāhuṃ pasāretvā ‘‘ehi bhikkhū’’ti āha. Vacanasamanantarameva dvaṅgulamattakesamassu aṭṭhaparikkhāradharo vassasaṭṭhikatthero viya ahosi. So attano paṭipattiṃ paccavekkhitvā udānento ehibhikkhubhāvappattito purimāvatthavasena –

117. ‘‘Suvilitto suvasano, sabbābharaṇabhūsito;

Tisso vijjā ajjhagamiṃ, kataṃ buddhassa sāsana''nti. – gāthaṃ abhāsi;

Tattha **suvilitto**ti sundarena kuṅkumacandanānulepanena vilittagatto. **Suvasano**ti suṭṭhu mahagghakāsikavatthavasano. **Sabbābharaṇabhūsito**ti sīsūpagādīhi sabbehi ābharaṇehi alaṅkato. **Ajjhagami**nti adhigacchiṃ. Sesaṃ vuttanayameva.

Yasattheragāthāvaṇṇanā niṭṭhitā.

8. Kimilattheragāthāvaṇṇanā

Abhisattova nipatatīti āyasmato kimilattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni karonto kakusandhassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto parinibbute satthari tassa dhātuyo uddissa saḷalamālāhi maṇḍapākārena pūjaṃ akāsi. So tena puññakammena tāvatiṃse nibbattitvā aparāparaṃ devamanussesu saṃsaranto imasmiṃ buddhuppāde kapilavatthunagare sākiyarājakule nibbatti, **kimilo**tissa nāmaṃ ahosi. So vayappatto bhogasampattiyā sampanno viharati. Tassa ñāṇaparipākaṃ disvā saṃvegajananatthaṃ anupiyāyaṃ viharanto satthā paṭhamayobbane ṭhitaṃ dassanīyaṃ itthirūpaṃ abhinimminitvā purato dassetvā puna anukkamena yathā jarārogavipattīhi abhibhūtā dissati, tathā akāsi. Taṃ disvā kimilakumāro ativiya saṃvegaṃ pakāsento –

118. ''Abhisattova nipatati vayo, rūpaṃ aññamiva tatheva santaṃ;
Tasseva sato avippavasato, aññasseva sarāmi attāna''nti. –

Gāthaṃ abhāsi.

Tattha **abhisattovā**ti ''tvaṃ sīghaṃ gaccha mā tiṭṭhā''ti devehi anusiṭṭho āṇatto viya. ''Abhisaṭṭho vā''tipi pāṭho, ''tvaṃ lahuṃ gacchā''ti kenaci abhilāsāpito viyāti attho. **Nipatatī**ti atipatati abhidhāvati na tiṭṭhati, khaṇe khaṇe khayavayaṃ pāpuṇātīti attho. **Vayo**ti bālyayobbanādiko sarīrassa avatthāviseso. Idha panassa yobbaññaṃ adhippetaṃ, taṃ hissa abhipatantaṃ khīyantaṃ hutvā upaṭṭhitaṃ. **Rūpa**nti rūpasampadāti vadati. **Rūpa**nti pana sarīraṃ ''aṭṭhiñca paṭicca nhāruñca paṭicca maṃsañca paṭicca ākāso parivārito rūpaṃtveva saṅkhaṃ gacchatī''tiādīsu (ma. ni. 1.306) viya. **Aññamiva tatheva santa**nti idaṃ rūpaṃ yādisaṃ, sayaṃ tatheva tenevākārena santaṃ vijjamānaṃ aññaṃ viya mayhaṃ upaṭṭhātīti adhippāyo. ''Tadeva santa''nti ca keci paṭhanti. **Tasseva sato**ti tasseva me anaññassa sato samānassa. **Avippavasato**ti na vippavasantassa, ciravippavāsena hi sato anaññampi aññaṃ viya upaṭṭhāti idampi idha natthīti adhippāyo. **Aññasseva sarāmi attāna**nti imaṃ mama attabhāvaṃ aññassa sattassa viya sarāmi upadhāremi sañjānāmīti attho. Tassevaṃ aniccataṃ manasi karontassa daḷhataro saṃvego udapādi, so saṃvegajāto satthāraṃ upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.56.42-48) –

''Nibbute kakusandhamhi, brāhmaṇamhi vusīmati;
Gahetvā saḷalaṃ mālaṃ, maṇḍapaṃ kārayiṃ ahaṃ.

''Tāvatiṃsaṃ gato santo, labhimha byamhamuttamaṃ;
Aññe devetirocāmi, puññakammassidaṃ phalaṃ.

''Divā vā yadi vā rattiṃ, caṅkamanto ṭhito cahaṃ;
Channo saḷalapupphehi, puññakammassidaṃ phalaṃ.

''Imasmiṃyeva kappamhi, yaṃ buddhamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvāpi thero attano purimuppannaṃ aniccatāmanasikāraṃ vibhāvento tameva gāthaṃ paccudāhāsi. Tenetaṃ imassa therassa aññābyākaraṇampi ahosi.

Kimilattheragāthāvaṇṇanā niṭṭhitā.

9. Vajjiputtattheragāthāvaṇṇanā

Rukkhamūlagahanaṃ pasakkiyāti āyasmato vajjiputtattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto ito catunavute kappe ekaṃ paccekasambuddhaṃ bhikkhāya gacchantaṃ disvā pasannamānaso kadaliphalāni adāsi. So tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde vesāliyaṃ licchavirājaputto hutvā nibbatti, vajjirājaputtattā **vajjiputto**tveva cassa samaññā ahosi. So daharo hutvā hatthisikkhādisikkhanakālepi hetusampannatāya nissaraṇajjhāsayova hutvā vicaranto satthu dhammadesanākāle vihāraṃ gantvā parisapariyante nisinno dhammaṃ sutvā paṭiladdhasaddho satthu santike pabbajitvā vipassanāya kammaṃ karonto nacirasseva chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.51.57-62) –

''Sahassaraṃsī bhagavā, sayambhū aparājito;
Vivekā vuṭṭhahitvāna, gocarāyābhinikkhami.

''Phalahattho ahaṃ disvā, upagacchiṃ narāsabhaṃ;
Pasannacitto sumano, avaṭaṃ adadiṃ phalaṃ.

''Catunnavutito kappe, yaṃ phalaṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Chaḷabhiñño pana hutvā aparabhāge aciraparinibbute satthari dhammaṃ saṅgāyituṃ saṅketaṃ katvā mahātheresu tattha tattha viharantesu ekadivasaṃ āyasmantaṃ ānandaṃ sekhaṃyeva samānaṃ mahatiyā parisāya parivutaṃ dhammaṃ desentaṃ disvā tassa uparimaggādhigamāya ussāhaṃ janento –

119. ''Rukkhamūlagahanaṃ pasakkiya, nibbānaṃ hadayasmiṃ opiya;
Jhāya gotama mā ca pamādo, kiṃ te biḷibiḷikā karissatī''ti. –

Gāthaṃ abhāsi.

Tattha **rukkhamūlagahana**nti rukkhamūlabhūtaṃ gahanaṃ, gahanañhi atthi, na rukkhamūlaṃ, rukkhamūlañca atthi, na gahanaṃ, tesu rukkhamūlaggahaṇena ṭhānassa chāyāsampannatāya vātātapaparissayābhāvaṃ dasseti. Gahanaggahaṇena nivātabhāvena vātaparissayābhāvaṃ janasambādhābhāvañca dasseti, tadubhayena ca bhāvanāyogyataṃ. **Pasakkiyā**ti upagantvā. **Nibbānaṃ hadayasmiṃ opiyā**ti ''evaṃ mayā paṭipajjitvā nibbānaṃ adhigantabba''nti nibbutiṃ hadaye ṭhapetvā citte karitvā. **Jhāyā**ti lakkhaṇūpanijjhānena jhāya, vipassanābhāvanāsahitaṃ maggabhāvanaṃ bhāvehi. **Gotamā**ti dhammabhaṇḍāgārikaṃ gottena ālapati. **Mā ca pamādo**ti adhikusalesu dhammesu mā pamādaṃ āpajji. Idāni yādiso therassa pamādo, taṃ paṭikkhepavasena dassento **''kiṃ te biḷibiḷikā karissatī''**ti āha. Tattha **biḷibiḷikā**ti viḷiviḷikiriyā, biḷibiḷīti saddapavatti yathā niratthakā, evaṃ biḷibiḷikāsadisā janapaññatti **kiṃ te karissati** kīdisaṃ atthaṃ tuyhaṃ sādheti, tasmā janapaññattiṃ pahāya sadatthapasuto hohīti ovādaṃ adāsi.

Taṃ sutvā aññehi vuttavisagandhavāyanavacanena saṃvegajāto bahudeva rattiṃ caṅkamena vītināmento vipassanaṃ ussukkāpetvā senāsanaṃ pavisitvā mañcake nipannamattova arahattaṃ pāpuṇi.

Vajjiputtattheragāthāvaṇṇanā niṭṭhitā.

10. Isidattattheragāthāvaṇṇanā

Pañcakkhandhā pariññātāti āyasmato isidattattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ bhagavantaṃ rathiyaṃ gacchantaṃ disvā pasannamānaso madhuraṃ āmodaphalaṃ adāsi. So tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde avantiraṭṭhe vaḍḍhagāme aññatarassa satthavāhassa putto hutvā nibbatti, **isidatto**tissa nāmaṃ ahosi. So vayappatto macchikāsaṇḍe cittassa gahapatino adiṭṭhasahāyo hutvā tena buddhaguṇe likhitvā pesitasāsanaṃ paṭilabhitvā sāsane sañjātappasādo therassa mahākaccānassa santike pabbajitvā vipassanaṃ ārabhitvā nacirasseva chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.51.80-84) –

> ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, āhutīnaṃ paṭiggahaṃ;
> Rathiyaṃ paṭipajjantaṃ, āmodamadadiṃ phalaṃ.
>
> ‘‘Ekanavutito kappe, yaṃ phalaṃ adadiṃ tadā;
> Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.
>
> ‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Chaḷabhiñño pana hutvā ‘‘buddhupaṭṭhānaṃ gamissāmī’’ti theraṃ āpucchitvā anukkamena majjhimadesaṃ gantvā satthāraṃ upasaṅkamitvā vanditvā ekamantaṃ nisinno, ‘‘kacci, bhikkhu, khamanīyaṃ, kacci yāpanīya’’ntiādinā satthārā katapaṭisanthāro paṭivacanamukhena, ‘‘bhagavā tumhākaṃ sāsanaṃ upagatakālato paṭṭhāya mayhaṃ sabbadukkhaṃ apagataṃ, sabbo parissayo vūpasanto’’ti pavedanavasena aññaṃ byākaronto –

> **120**. ‘‘Pañcakkhandhā pariññātā, tiṭṭhanti chinnamūlakā;
> Dukkhakkhayo anuppatto, patto me āsavakkhayo’’ti. – gāthaṃ abhāsi;

Tattha **pañcakkhandhā pariññātā**ti pañcapi me upādānakkhandhā vipassanāpaññāsahitāya maggapaññāya ‘‘idaṃ dukkhaṃ, ettakaṃ dukkhaṃ, na ito bhiyyo’’ti sabbaso paricchijja ñātā, na tesu kiñcipi pariññātabbaṃ atthīti adhippāyo. **Tiṭṭhanti chinnamūlakā**ti sabbaso pariññātattā eva tesaṃ avijjātaṇhādikassa mūlassa samucchinnattā ariyamaggena pahīnattā yāvacarimacittanirodhā te tiṭṭhanti. **Dukkhakkhayo anuppatto**ti chinnamūlakattāyeva ca nesaṃ vaṭṭadukkhassa khayo parikkhayo anuppatto, nibbānaṃ adhigataṃ. **Patto me āsavakkhayo**ti kāmāsavādīnaṃ sabbesaṃ āsavānaṃ khayante abhigantabbatāya ‘‘āsavakkhayo’’ti laddhanāmaṃ arahattaṃ pattaṃ paṭiladdhanti attho. Keci pana antimāyaṃ samussayo’’ti paṭhanti. Nibbānassa adhigatattāyeva ayaṃ mama samussayo attabhāvo antimo sabbapacchimako, natthi dāni punabbhavoti attho. Yaṃ pana tattha tattha avuttaṃ, taṃ heṭṭhā vuttanayattā uttānaṃyevāti.

Isidattattheragāthāvaṇṇanā niṭṭhitā.

Dvādasamavaggavaṇṇanā niṭṭhitā.

Niṭṭhitā ca paramatthadīpaniyaṃ theragāthāvaṇṇanāyaṃ

Vīsādhikasatattheragāthāpaṭimaṇḍitassa ekakanipātassa

Atthavaṇṇanā.

2. Dukanipāto

1. Paṭhamavaggo

1. Uttarattheragāthāvaṇṇanā

Dukanipāte **natthi koci bhavo nicco**tiādikā āyasmato uttarattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto sumedhassa bhagavato kāle vijjādharo hutvā ākāsena vicarati. Tena ca samayena satthā tassa anuggaṇhanatthaṃ vanantare aññatarasmiṃ rukkhamūle nisīdi chabbaṇṇabuddharaṃsiyo vissajjento. So antalikkhena gacchanto bhagavantaṃ disvā pasannacitto ākāsato oruyha suvisuddhehi vipulehi kaṇikārapupphehi bhagavantaṃ pūjesi, pupphāni buddhānubhāvena satthu upari chattākārena aṭṭhaṃsu, so tena bhiyyosomattāya pasannacitto hutvā aparabhāge kālaṃ katvā tāvatiṃse nibbattitvā uḷāraṃ dibbasampattiṃ anubhavanto yāvatāyukaṃ tattha ṭhatvā tato cuto devamanussesu saṃsaranto imasmiṃ buddhuppāde rājagahe brāhmaṇamahāsālaputto hutvā nibbatti, **uttaro**tissa nāmaṃ ahosi. So viññutaṃ patto brāhmaṇavijjāsu nipphattiṃ gantvā jātiyā rūpena vijjāya vayena sīlācārena ca lokassa sambhāvanīyo jāto. Tassa taṃ sampattiṃ disvā vassakāro magadhamahāmatto attano dhītaraṃ dātukāmo hutvā attano adhippāyaṃ pavedesi. So nissaraṇajjhāsayatāya taṃ paṭikkhipitvā kālena kālaṃ dhammasenāpatiṃ payirupāsanto tassa santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vattasampanno hutvā theraṃ upaṭṭhahati.

Tena ca samayena therassa aññataro ābādho uppanno, tassa bhesajjatthāya uttaro sāmaṇero pātova pattacīvaramādāya vihārato nikkhanto antarāmagge taḷākassa tīre pattaṃ ṭhapetvā udakasamīpaṃ gantvā mukhaṃ dhovati. Atha aññataro umaṅgacoro ārakkhapurisehi anubaddho aggadvāreneva nagarato nikkhamitvā palāyanto attanā gahitaṃ ratanabhaṇḍikaṃ sāmaṇerassa patte pakkhipitvā palāyi. Sāmaṇero pattasamīpaṃ upagato. Coraṃ anubandhantā rājapurisā sāmaṇerassa patte bhaṇḍikaṃ disvā, ‘‘ayaṃ coro, iminā coriyaṃ kata’’nti sāmaṇeraṃ pacchābāhaṃ bandhitvā vassakārassa brāhmaṇassa dassesuṃ. Vassakāro ca tadā rañño vinicchaye niyutto hutvā chejjabhejjaṃ anusāsati. So ‘‘pubbe mama vacanaṃ nādiyi, suddhapāsaṇḍiyesu pabbajī’’ti ca baddhāghātattā kammaṃ asodhetvāva jīvantameva taṃ sūle uttāsesi.

Athassa bhagavā ñāṇaparipākaṃ oloketvā taṃ ṭhānaṃ gantvā vipphurantahatthanakhamaṇimayūkhasambhinnasitābhatāya paggharantajātihiṅgulakasuvaṇṇarasadhāraṃ viya jālāguṇṭhitamudutalunadīghaṅgulihatthaṃ uttarassa sīse ṭhapetvā, ‘‘uttara, idaṃ te purimakammassa phalaṃ uppannaṃ, tattha tayā paccavekkhaṇabalena adhivāsanā kātabbā’’ti vatvā ajjhāsayānurūpaṃ dhammaṃ desesi. Uttaro amatābhisekasadisena satthu hatthasamphassena sañjātappasādasomanassatāya uḷāraṃ pītipāmojjaṃ paṭilabhitvā yathāpariciṭaṃ vipassanāmaggaṃ samārūḷho ñāṇassa paripākaṃ gatattā satthu ca desanāvilāsena tāvadeva maggapaṭipāṭiyā sabbakilese khepetvā chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.56.55-92) –

> ‘‘Sumedho nāma sambuddho, bāttiṃsavaralakkhaṇo;
> Vivekakāmo bhagavā, himavantamupāgami.
>
> ‘‘Ajjhogāhetvā himavantaṃ, aggo kāruṇiko muni;
> Pallaṅkaṃ ābhujitvāna, nisīdi parisuttamo.
>
> ‘‘Vijjādharo tadā āsiṃ, antalikkhacaro ahaṃ;
> Tisūlaṃ sugataṃ gayha, gacchāmi ambare tadā.

‘‘Pabbatagge yathā aggi, puṇṇamāyeva candimā;
Vanaṃ obhāsate buddho, sālarājāva phullito.

‘‘Vanaggā nikkhamitvāna, buddharaṃsībhidhāvare;
Naḷaggivaṇṇasaṅkāsā, disvā cittaṃ pasādayiṃ.

‘‘Vicinaṃ addasaṃ pupphaṃ, kaṇikāraṃ devagandhikaṃ;
Tīṇi pupphāni ādāya, buddhaseṭṭhamapūjayiṃ.

‘‘Buddhassa ānubhāvena, tīṇi pupphāni me tadā;
Uddhaṃvaṇṭā adhopattā, chāyaṃ kubbanti satthuno.

‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

‘‘Tattha me sukataṃ byamhaṃ, kaṇikārīti ñāyati;
Saṭṭhiyojanamubbedhaṃ, tiṃsayojanavitthataṃ.

‘‘Sahassakaṇḍaṃ satabheṇḍu, dhajālu haritāmayaṃ;
Satasahassaniyyūhā, byamhe pātubhaviṃsu me.

‘‘Soṇṇamayā maṇimayā, lohitaṅkamayāpi ca;
Phalikāpi ca pallaṅkā, yenicchakā yadicchakā.

‘‘Mahārahañca sayanaṃ, tūlikā vikatīyutaṃ;
Uddhalomiñca ekantaṃ, bimbohanasamāyutaṃ.

‘‘Bhavanā nikkhamitvāna, caranto devacārikaṃ;
Yathā icchāmi gamanaṃ, devasaṅghapurakkhato.

‘‘Pupphassa heṭṭhā tiṭṭhāmi, uparicchadanaṃ mama;
Samantā yojanasataṃ, kaṇikārehi chāditaṃ.

‘‘Saṭṭhitūriyasahassāni, sāyaṃ pātaṃ upaṭṭhahuṃ;
Parivārenti maṃ niccaṃ, rattindivamatanditā.

‘‘Tattha naccehi gītehi, tāḷehi vāditehi ca;
Ramāmi khiḍḍā ratiyā, modāmi kāmakāmahaṃ.

‘‘Tattha bhutvā pivitvā ca, modāmi tidase tadā;
Nārīgaṇehi sahito, modāmi byamhamuttame.

‘‘Satānaṃ pañcakkhattuñca, devarajjamakārayiṃ;
Satānaṃ tīṇikkhattuñca, cakkavattī ahosahaṃ;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

‘‘Bhave bhave saṃsaranto, mahābhogaṃ labhāmahaṃ;
Bhoge me ūnatā natthi, buddhapūjāyidaṃ phalaṃ.

‘‘Duve bhave saṃsarāmi, devatte atha mānuse;

Aññaṃ gatiṃ na jānāmi, buddhapūjāyidaṃ phalaṃ.

‘‘Duve kule pajāyāmi, khattiye cāpi brāhmaṇe;
Nīce kule na jānāmi, buddhapūjāyidaṃ phalaṃ.

‘‘Hatthiyānaṃ assayānaṃ, sivikaṃ sandamānikaṃ;
Labhāmi sabbamevetaṃ, buddhapūjāyidaṃ phalaṃ.

‘‘Dāsīgaṇaṃ dāsagaṇaṃ, nāriyo samalaṅkatā;
Labhāmi sabbamevetaṃ, buddhapūjāyidaṃ phalaṃ.

‘‘Koseyyakambaliyāni, khomakappāsikāni ca;
Labhāmi sabbamevetaṃ, buddhapūjāyidaṃ phalaṃ.

‘‘Navavatthaṃ navaphalaṃ, navaggarasabhojanaṃ;
Labhāmi sabbamevetaṃ, buddhapūjāyidaṃ phalaṃ.

‘‘Imaṃ khāda imaṃ bhuñja, imamhi sayane saya;
Labhāmi sabbamevetaṃ, buddhapūjāyidaṃ phalaṃ.

‘‘Sabbattha pūjito homi, yaso accuggato mama;
Mahāpakkho sadā homi, abhejjapariso sadā;

Ñātīnaṃ uttamo homi, buddhapūjāyidaṃ phalaṃ.

‘‘Sītaṃ uṇhaṃ na jānāmi, pariḷāho na vijjati;
Atho cetasikaṃ dukkhaṃ, hadaye me na vijjati.

‘‘Suvaṇṇavaṇṇo hutvāna, saṃsarāmi bhavābhave;
Vevaṇṇiyaṃ na jānāmi, buddhapūjāyidaṃ phalaṃ.

‘‘Devalokā cavitvāna, sukkamūlena codito;
Sāvatthiyaṃ pure jāto, mahāsāle suaḍḍhake.

‘‘Pañca kāmaguṇe hitvā, pabbajiṃ anagāriyaṃ;
Jātiyā sattavassohaṃ, arahattamapāpuṇiṃ.

‘‘Upasampādayī buddho, guṇamaññāya cakkhumā;
Taruṇo pūjanīyohaṃ, buddhapūjāyidaṃ phalaṃ.

‘‘Dibbacakkhu visuddhaṃ me, samādhikusalo ahaṃ;
Abhiññāpāramippatto, buddhapūjāyidaṃ phalaṃ.

‘‘Paṭisambhidā anuppatto, iddhipādesu kovido;
Dhammesu pāramippatto, buddhapūjāyidaṃ phalaṃ.

‘‘Tiṃsakappasahassamhi, yaṃ buddhamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Chaḷabhiñño puna hutvā sūlato uṭṭhahitvā parānuddayāya ākāse ṭhatvā pāṭihāriyaṃ dassesi. Mahājano acchariyabbhutacittajāto ahosi. Tāvadevassa vaṇo saṃrūḷhi, so bhikkhūhi, ‘‘āvuso, tādisaṃ dukkhaṃ anubhavanto kathaṃ tvaṃ vipassanaṃ anuyuñjituṃ asakkhī’’ti puṭṭho, ‘‘pageva me, āvuso, saṃsāre ādīnavo, saṅkhārānañca sabhāvo sudiṭṭho, evāhaṃ tādisaṃ dukkhaṃ anubhavantopi asakkhiṃ vipassanaṃ vaḍḍhetvā visesaṃ adhigantu’’nti dassento –

121. ‘‘Natthi koci bhavo nicco, saṅkhārā vāpi sassatā;
Uppajjanti ca te khandhā, cavanti aparāparaṃ.

122. ‘‘Etamādīnavaṃ ñatvā, bhavenamhi anatthiko;
Nissaṭo sabbakāmehi, patto me āsavakkhayo’’ti. –

Imaṃ gāthādvayaṃ abhāsi.

Tattha **natthi koci bhavo nicco**ti kammabhavo upapattibhavo kāmabhavo rūpabhavo arūpabhavo saññībhavo asaññībhavo nevasaññīnāsaññībhavo ekavokārabhavo catuvokārabhavo pañcavokārabhavoti evaṃbhedo, tatthāpi hīno majjhimo ukkaṭṭho dīghāyuko sukhabahulo vomissasukhadukkhoti evaṃvibhāgo yokoci nicco dhuvo thiro apalokiyadhammo natthi taṃ taṃ kāraṇaṃ paṭicca samuppannattā. Yasmā ca etadevaṃ, tasmā **saṅkhārā vāpi sassatā** natthīti yojanā. Paccayehi saṅkhatattā ‘‘saṅkhārā’’ti laddhanāme hi pañcakkhandhe upādāya bhavasamaññāya saṅkhārāva hutvā sambhūtā jarāmaraṇena ca vipariṇamantīti asassatā vipariṇāmadhammā. Tathā hi te ‘‘saṅkhārā’’ti vuccanti. Tenāha **uppajjanti ca te khandhā, cavanti aparāpara**nti. Te bhavapariyāyena saṅkhārapariyāyena ca vuttā pañcakkhandhā yathāpaccayaṃ aparāparaṃ uppajjanti, uppannā ca jarāya paripīḷitā hutvā cavanti paribhijjantīti attho. Etena ‘‘bhavo, saṅkhārā’’ti ca laddhavohārā pañcakkhandhā udayabbayasabhāvāti dasseti. Yasmā tilakkhaṇaṃ āropetvā saṅkhāre sammasantassa tayopi bhavā ādittaṃ viya saṅkhate **ādīnavaṃ** dosaṃ pageva vipassanāpaññāya jānitvā aniccalakkhaṇehi diṭṭhā saṅkhārā dukkhānattā vibhūtatarā upaṭṭhahanti, tenāha bhagavā – ‘‘yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tadanattā’’ti (saṃ. ni. 3.15).

Yasmā tilakkhaṇaṃ āropetvā saṅkhāre sammasantassa tayopi bhavā ādittaṃ viya agāraṃ sappaṭibhayā upaṭṭhahanti, tasmā āha **‘‘bhavenamhi anatthiko’’**ti. Evaṃ pana sabbaso bhavehi vinivattiyamānassa kāmesu apekkhāya lesopi na sambhavatiyeva, tenāha **‘‘nissaṭo sabbakāmehī’’**ti, amhīti yojanā. Mānusehi viya dibbehipi kāmehi nivattitacittosmīti attho. **Patto me āsavakkhayo**ti yasmā evaṃ suparimajjitasaṅkhāro bhavesu supariḍiṭṭhādīnavo kāmesu ca anāsattamānaso tasmā sūlamatthake nisinnenāpi me mayā patto adhigato āsavakkhayo nibbānaṃ arahattañcāti. Aññehi ca sabrahmacārīhi appattamānasehi tadadhigamāya ussāho karaṇīyoti bhikkhūnaṃ ovādamadāsi.

Uttarattheragāthāvaṇṇanā niṭṭhitā.

2. Piṇḍolabhāradvājattheragāthāvaṇṇanā

Nayidaṃ anayenātiādikā āyasmato piṇḍolabhāradvājattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle sīhayoniyaṃ nibbattitvā pabbataguhāyaṃ viharati. Bhagavā tassa anuggahaṃ kātuṃ gocarāya pakkantakāle sayanaguhaṃ pavisitvā nirodhaṃ samāpajjitvā nisīdi. Sīho gocaraṃ gahetvā nivatto guhādvāre bhagavantaṃ disvā haṭṭhatuṭṭho jalajathalajapupphehi pūjaṃ katvā cittaṃ pasādento bhagavato ārakkhatthāya araññe vāḷamige apanetuṃ tīsu velāsu sīhanādaṃ nadanto buddhagatāya satiyā aṭṭhāsi. Yathā paṭhamadivasaṃ, evaṃ sattāhaṃ pūjesi. Bhagavā sattāhaccayena nirodhā vuṭṭhahitvā ‘‘vattissati imassa ettako upanissayo’’ti tassa passantasseva ākāsaṃ pakkhanditvā vihārameva gato. Sīho pālileyyakahatthī viya buddhaviyogadukkhaṃ adhivāsetuṃ asakkonto kālaṃ katvā haṃsavatīnagare mahābhogakule nibbattitvā vayappatto nagaravāsīhi saddhiṃ vihāraṃ gato dhammadesanaṃ sutvā sattāhaṃ mahādānaṃ pavattetvā yāvajīvaṃ puññāni katvā aparāparaṃ

devamanussesu saṃsaranto amhākaṃ bhagavato kāle kosambiyaṃ rañño utenassa purohitaputto hutvā nibbatti **bhāradvājo** nāma nāmena. So vayappatto tayo vede uggahetvā pañca māṇavakasatāni mante vācento mahagghasabhāvena ananurūpācārattā tehi pariccajjanto rājagahaṃ gantvā bhagavato bhikkhusaṅghassa ca lābhasakkāraṃ disvā sāsane pabbajitvā bhojane amattaññū hutvā vicaranto satthārā upāyena mattaññutāya patiṭṭhāpito vipassanaṃ paṭṭhapetvā nacirasseva chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.50.104-109) –

> ''Migaluddo pure āsiṃ, vipine vicaraṃ tadā;
> Addasaṃ virajaṃ buddhaṃ, sabbadhammāna pāraguṃ.
>
> ''Piyālaphalamādāya, buddhaseṭṭhassadāsahaṃ;
> Puññakkhettassa vīrassa, pasanno sehi pāṇibhi.
>
> ''Ekatiṃse ito kappe, yaṃ phalaṃ adadiṃ tadā;
> Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.
>
> ''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Chaḷabhiñño pana hutvā ''bhagavato sammukhā yaṃ sāvakehi pattabbaṃ, taṃ mayā patta''nti, bhikkhusaṅghe ca ''yassa magge vā phale vā kaṅkhā atthi, so maṃ pucchatū''ti sīhanādaṃ nadi. Tena taṃ bhagavā, ''etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ sīhanādikānaṃ yadidaṃ piṇḍolabhāradvājo''ti (a. ni. 1.188, 195) etadagge ṭhapesi. So ekadivasaṃ attano santikaṃ upagataṃ gihikāle sahāyabhūtaṃ maccharim micchādiṭṭhibrāhmaṇaṃ anukampamāno tassa dānakathaṃ kathetvā tena ca ''ayaṃ mama dhanaṃ vināsetukāmo''ti bhakuṭiṃ katvāpi ''tuyhaṃ ekabhattaṃ demī''ti vutte, ''taṃ saṅghassa dehi mā mayha''nti saṅghassa pariṇāmesi. Puna brāhmaṇena ''ayaṃ maṃ bahūnaṃ dāpetukāmo''ti appaccaye pakāsite dutiyadivasaṃ dhammasenāpatinā saṅghagatāya dakkhiṇāya mahapphalabhāvappakāsanena taṃ pasādetvā, ''ayaṃ brāhmaṇo 'āhāragedhena maṃ dāne nīyojesī'ti maññati, āhārassa pana mayā sabbaso pariññātabhāvaṃ na jānāti, handa naṃ jānāpemī''ti –

> **123**. ''Nayidaṃ anayena jīvitaṃ, nāhāro hadayassa santiko;
> Āhāraṭṭhitiko samussayo, iti disvāna carāmi esanaṃ.
>
> **124**. ''Paṅkoti hi naṃ avedayuṃ, yāyaṃ vandanapūjanā kulesu;
> Sukhumaṃ sallaṃ durubbahaṃ, sakkāro kāpurisena dujjaho''ti. –

Gāthādvayaṃ abhāsi.

Tattha **nayidaṃ anayena jīvita**nti idaṃ mama jīvitaṃ anayena añāyena veḷudānapupphadānādianesanāya na hoti jīvitanikantiyā abhāvato. **Nāhāro hadayassa santiko**ti āhāro ca āhariyamāno maggaphalañāṇaṃ viya hadayassa cittassa santikaro na hoti, kevalaṃ pana sajjukaṃ khudāpaṭighātamattaṃ karotīti adhippāyo. Atha vā **nāhāro hadayassa santiko**ti āhāro rasataṇhāvatthu me hadayassa santiko āsatto na hoti rasataṇhāya eva abhāvato. ''Santike''tipi paṭhanti. Yo hi āhāragiddho lābhasakkārappasuto vicarati, tassa āhāro hadayassa santike nāma abhiṇhaṃ manasikātabbato. Yo pana pariññātāhāro, so tattha pahīnacchandarāgo, na tassāhāro hadayassa santike nāma – ''kathaṃ nu kho labheyya''ntiādimanasikaraṇasseva abhāvato. Yadi hi jīvitanikanti āhārarasataṇhā ca natthi, atha kasmā piṇḍāya carasīti anuyogaṃ manasi katvā āha **''āhāraṭṭhitiko samussayo, iti disvāna carāmi esana''**nti. Āhāro bhojanaṃ ṭhiti ṭhānaṃ paccayo etassāti āhāraṭṭhitiko. ''Āhārapaṭibaddhavuttiko samussayo kāyo''iti disvāna evaṃ ñatvā imamatthaṃ buddhiyaṃ ṭhapetvā carāmi esanaṃ, bhikkhāpariyesanaṃ karomīti attho.

Paccayanimittaṃ kulāni upasaṅkamanto tattha vandanapūjanāhi lābhasakkārehi ca bajjhatīti evaṃ mādisesu na cintetabbanti dassento **''paṅko''**tigāthaṃ abhāsi. Tassattho – **yā ayaṃ** paccayanimittaṃ

upagatānaṃ pabbajitānaṃ **kulesu** gehavāsīsu pavattissati guṇasambhāvanā **pūjanā** ca, yasmā taṃ abhāvitattānaṃ osīdāpanaṭṭhena malīnabhāvakaraṇena ca **paṅko** kaddamoti buddhādayo **avedayuṃ** abbhaññāsuṃ pavedesuṃ vā, tasmā sā sappurisānaṃ bandhāya na hoti sakkārāsāya pageva pahīnattā. Asappurisassa pana sakkārāsā duviññeyyasabhāvatāya pīḷājananato anto tudanato uddharituṃ asakkuṇeyyato ca **sukhumaṃ sallaṃ durubbahaṃ**. Tato eva tena **sakkāro kāpurisena dujjaho** durubbaheyyo tassa pahānapaṭipattiyā appaṭipajjanato, sakkārāsāpahānena pahīno hotīti. Taṃ sutvā brāhmaṇo there abhippasanno ahosi.

Piṇḍolabhāradvājattheragāthāvaṇṇanā niṭṭhitā.

3. Valliyattheragāthāvaṇṇanā

Makkaṭo pañcadvārāyantiādikā āyasmato valliyattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto ito ekatiṃse kappe kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ kenacideva karaṇīyena araññaṃ gato tattha nāradaṃ nāma paccekasambuddhaṃ rukkhamūle vasantaṃ disvā pasannamānaso naḷehi sālaṃ katvā tiṇehi chādetvā adāsi. Caṅkamanaṭṭhānañcassa sodhetvā vālukā okiritvā adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇamahāsālassa putto hutvā nibbatti, **valliyo**tissa nāmaṃ ahosi. So vayappatto yobbanamanuppatto indriyavasiko hutvā vicaranto kalyāṇamittasaṃsaggena bhagavantaṃ upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.50.93-103) –

‘‘Himavantassāvidūre, hārito nāma pabbato;
Sayambhū nārado nāma, rukkhamūle vasī tadā.

‘‘Naḷāgāraṃ karitvāna, tiṇena chādayiṃ ahaṃ;
Caṅkamaṃ sodhayitvāna, sayambhussa adāsahaṃ.

‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

‘‘Tattha me sukataṃ byamhaṃ, naḷakuṭikanimmitaṃ;
Saṭṭhiyojanamubbedhaṃ, tiṃsayojanavitthataṃ.

‘‘Catuddasesu kappesu, devaloke ramiṃ ahaṃ;
Ekasattatikkhattuñca, devarajjamakārayiṃ.

‘‘Catuttiṃsatikkhattuñca, cakkavattī ahosahaṃ;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

‘‘Dhammapāsādamāruyha, sabbākāravarūpamaṃ;
Yadicchakāhaṃ vihare, sakyaputtassa sāsane.

‘‘Ekatiṃse ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, naḷakuṭiyidaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā puthujjanakāle attano cittassa rūpādiārammaṇesu yathākāmappavattiyā, idāni ariyamaggena niggahitabhāvassa ca vibhāvanena aññaṃ byākaronto –

125. ‘‘Makkaṭo pañcadvārāyaṃ, kuṭikāyaṃ pasakkiya;
Dvārena anupariyeti, ghaṭṭayanto muhuṃ muhuṃ.

126. ‘‘Tiṭṭha makkaṭa mā dhāvi, na hi te taṃ yathā pure;
Niggahītosi paññāya, neva dūraṃ gamissasī’’ti. – gāthādvayaṃ abhāsi;

Tattha **ghaṭṭayanto**ti attano lolabhāvena rukkhassa aññaṃ sākhaṃ muñcitvā aññassa gahaṇena anekavāraṃ tattha rukkhaṃ cālento phalūpabhogamakkaṭo viya tena tena cakkhādidvārena rūpādiārammaṇesu aññaṃ muñcitvā aññaṃ gaṇhanto cittasantānassa samādānavasena niccalaṃ ṭhātuṃ appadānena abhikkhaṇaṃ ghaṭṭayanto cālento tasmiṃyeva rūpādiārammaṇe anuparivattati yathākāmaṃ vicarati. Vattamānasamīpatāya cettha vattamānavacanaṃ. Evaṃ anupariyanto ca **tiṭṭha, makkaṭa, mā dhāvi** tvaṃ, cittamakkaṭa, idāni tiṭṭha mā dhāvi, ito paṭṭhāya te dhāvituṃ na sakkā, tasmā **na hi te taṃ yathā pūre** yasmā taṃ attabhāvagehaṃ pubbe viya na te sevitaṃ pihitadvārabhāvato, kiñca **niggahītosi paññāya** sayañca idāni maggapaññāya kilesābhisaṅkhārasaṅkhātānaṃ pādānaṃ chedanena accantikaṃ niggahaṃ pattosi, tasmā **neva dūraṃ gamissasi** ito attabhāvato dūraṃ dutiyādiattabhāvaṃ neva gamissasi yāvacarimakacittaṃ eva te gamananti dasseti. ‘‘Neto dūra’’ntipi pāṭho, so evattho.

Valliyattheragāthāvaṇṇanā niṭṭhitā.

4. Gaṅgātīriyattheragāthāvaṇṇanā

Tiṇṇaṃ me tālapattānantiādikā āyasmato gaṅgātīriyattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto sāsane abhippasanno hutvā bhikkhusaṅghassa pānīyamadāsi. So tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ aññatarassa gahapatissa putto hutvā nibbatti, ‘‘datto’’tissa nāmaṃ ahosi. So vayappatto gharāvāsaṃ vasanto agamanīyaṭṭhānabhāvaṃ ajānitvā vītikkamaṃ katvā puna agamanīyaṭṭhānabhāvaṃ ñatvā saṃvegajāto pabbajitvā taṃ kammaṃ jigucchitvā lūkhapaṭipattiṃ anutiṭṭhanto paṃsukūlacīvaraṃ chavasittasadisaṃ mattikāpattañca gahetvā gaṅgātīre tīhi tālapattehi kuṭikaṃ katvā vihāsi, tenevassa **gaṅgātīriyo**ti samaññā ahosi. So ‘‘arahattaṃ appatvā na kenaci sallapissāmī’’ti cittaṃ adhiṭṭhāya paṭhamaṃ saṃvaccharaṃ tuṇhībhūto vacībhedaṃ akarontova vihāsi. Dutiye saṃvacchare gocaragāme aññatarāya itthiyā ‘‘mūgo nu kho no’’ti vīmaṃsitukāmāya patte khīraṃ āsiñcantiyā hatthavihāre katepi okirite, ‘‘alaṃ, bhaginī’’ti vācaṃ nicchari. Tatiye pana saṃvacchare antaravasseva ghaṭayanto vāyamanto arahattaṃ pāpuṇi, tena vuttaṃ **apadāne** (apa. thera 2.50.51-56) –

‘‘Padumuttarabuddhassa, bhikkhusaṅghe anuttare;
Pasannacitto sumano, pānīghaṭamapūrayiṃ.

‘‘Pabbatagge dumagge vā, ākāse vātha bhūmiyaṃ;
Yadā pānīyamicchāmi, khippaṃ nibbattate mama.

‘‘Satasahassito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, dakadānassidaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahā pana hutvā attano pubbabhāgapaṭipattiyā vibhāvanamukhena aññaṃ byākaronto –

127. ‘‘Tiṇṇaṃ me tālapattānaṃ, gaṅgātīre kuṭī katā;
Chavasittova me patto, paṃsukūlañca cīvaraṃ.

128. ‘‘Dvinnaṃ antaravassānaṃ, ekā vācā me bhāsitā;

Tatiye antaravassamhi, tamokhandho padālito''ti. – gāthādvayaṃ abhāsi;

Tattha **tiṇṇaṃ me tālapattānaṃ, gaṅgātīre kuṭī katā**ti tālarukkhato pahitehi tīhi tālapaṇṇehi mayhaṃ vassanapariharaṇatthaṃ gaṅgāya nadiyā tīre kuṭikā katā. Tena attano senāsanasantosaṃ dasseti. Vuttañhi dhammasenāpatinā –

''Pallaṅkena nisinnassa, jaṇṇuke nābhivassati;
Alaṃ phāsuvihārāya, pahitattassa bhikkhuno''ti. (theragā. 985; mi. pa. 6.1.1);

''Tālapattīna''ntipi pāṭho, so evattho. **Chavasittova me patto**ti mayhaṃ patto chavasittasadiso, matānaṃ khīrasecanakuṇḍasadisoti attho. **Paṃsukūlañca cīvara**nti cīvarañca me antaramaggasusānādīsu chaḍḍitanantakehi kataṃ paṃsukūlaṃ. Padadvayena parikkhārasantosaṃ dasseti.

Dvinnaṃ antaravassānanti dvīsu antaravassesu pabbajitato arahattamappattasaṃvaccharesu. **Ekā vācā me bhāsitā**ti ekā, ''alaṃ, bhaginī''ti khīrapaṭikkhepavācā eva mayā vuttā, aññо tattha vacībhedo nāhosi. Tena ukkaṃsagataṃ kāyavacīsaṃyamaṃ dasseti. **Tatiye antaravassamhī**ti tatiyassa saṃvaccharassa abbhantare, tasmiṃ aparipuṇṇeyeva. **Tamokhandho padālito**ti aggamaggena tamokhandho bhinno, avijjānusayo samucchinnoti attho. Tena tadekaṭṭhatāya sabbakilesānaṃ anavasesappahānaṃ vadati.

Gaṅgātīriyattheragāthāvaṇṇanā niṭṭhitā.

5. Ajinattheragāthāvaṇṇanā

Api ce hoti tevijjotiādikā āyasmato ajinattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto buddhasuññe loke kulagehe nibbattitvā viññutaṃ patto kenacideva karaṇīyena araññaṃ gato tattha sucintitaṃ nāma paccekasambuddhaṃ ābādhena pīḷitaṃ nisinnaṃ disvā upasaṅkamitvā vanditvā bhesajjatthāya pasannamānaso ghatamaṇḍaṃ adāsi. So tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ aññatarassa daliddabrāhmaṇassa gehe paṭisandhiṃ gaṇhi. Taṃ vijāyanakāle ajinacammena sampaṭicchiṃsu. Tenassa **ajino**tveva nāmaṃ akaṃsu. So bhogasaṃvattaniyassa kammassa akatattā daliddakule nibbatto vayappattopi appannapānabhojano hutvā vicaranto jetavanapaṭiggahaṇe buddhānubhāvaṃ disvā paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto nacirasseva chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.43.78-87) –

''Sucintitaṃ bhagavantaṃ, lokajeṭṭhaṃ narāsabhaṃ;
Upaviṭṭhaṃ mahāraññaṃ, vātābādhena pīḷitaṃ.

''Disvā cittaṃ pasādetvā, ghatamaṇḍamupānayiṃ;
Katattā ācitattā ca, gaṅgā bhāgīrathī ayaṃ.

''Mahāsamuddā cattāro, ghataṃ sampajjare mama;
Ayañca pathavī ghorā, appamāṇā asaṅkhiyā.

''Mama saṅkappamaññāya, bhavate madhusakkarā;
Cātuddīpā ime rukkhā, pādapā dharaṇīruhā.

''Mama saṅkappamaññāya, kapparukkhā bhavanti te;
Paññāsakkhattuṃ devindo, devarajjamakārayiṃ.

''Ekapaññāsakkhattuñca, cakkavattī ahosahaṃ;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

''Catunnavutito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, ghatamaṇḍassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvāpi purimakammanissandena appalābhī appaññātova ahosi. Uddesabhattasalākabhattānipi lāmakāneva pāpuṇanti. Kammaphaleneva ca naṃ puthujjanā bhikkhū sāmaṇerā ca ''appaññāto''ti avamaññanti. Thero te bhikkhū saṃvejento –

129. ''Api ce hoti tevijjo, maccuhāyī anāsavo;
Appaññātoti naṃ bālā, avajānanti ajānatā.

130. ''Yo ca kho annapānassa, lābhī hotīdha puggalo;
Pāpadhammopi ce hoti, so nesaṃ hoti sakkato''ti. –

Gāthādvayaṃ abhāsi.

Tattha **apī**ti sambhāvane nipāto. **Ce**ti parikappane. **Hotī**ti bhavati. Tisso vijjā etassāti **tevijjo**. Maccuṃ pajahatīti **maccuhāyī**. Kāmāsavādīnaṃ abhāvena **anāsavo**. Idaṃ vuttaṃ hoti – dibbacakkhuñāṇaṃ pubbenivāsañāṇaṃ āsavakkhayañāṇanti imāsaṃ tissannaṃ vijjānaṃ adhigatattā **tevijjo** tato eva sabbaso kāmāsavādīnaṃ parikkhīṇattā **anāsavo** āyatiṃ punabbhavassa aggahaṇato maraṇābhāvena **maccuhāyī** yadipi hoti, evaṃ santepi **appaññātoti naṃ bālā avajānanti** yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, taṃ sadatthaṃ anupāpuṇitvā ṭhitampi naṃ uttamaṃ purisaṃ ''dhutavādo bahussuto dhammakathiko''ti uppannalābhassa abhāvato ''na paññāto na pākaṭo''ti bālā dummedhapuggalā avajānanti, kasmā? **Ajānatā** ajānanakāraṇā guṇānaṃ ajānanameva tattha kāraṇanti dasseti.

Yathā ca guṇānaṃ ajānanato bālā lābhagarutāya sambhāvanīyampi avajānanti, evaṃ guṇānaṃ ajānanato lābhagarutāya evaṃ avajānitabbampi sambhāventīti dassento dutiyaṃ gāthaṃ āha. Tattha **yo**ti aniyamavacanaṃ. **Ca**-saddo byatireke, tena yathāvuttapuggalato imassa puggalassa vuccamānaṃyeva visesaṃ janeti. **Kho**ti avadhāraṇe. **Annapānassā**ti nidassanamattaṃ. **Lābhī**ti lābhavā. **Idhā**ti imasmiṃ loke. Jarāmaraṇehi tassa tassa sattāvāsassa pūraṇato galanato ca **puggalo. Pāpadhammo**ti lāmakadhammo. Ayañhettha attho – yo pana puggalo cīvarādipaccayamattasseva lābhī hoti, na jhānādīnaṃ, so pāpicchatāya dussīlabhāvena hīnadhammopi samāno idha imasmiṃ loke bālānaṃ lābhagarutāya sakkato garukato hotīti.

Ajinattheragāthāvaṇṇanā niṭṭhitā.

6. Meḷajinattheragāthāvaṇṇanā

Yadāhaṃ dhammamassosintiādikā āyasmato meḷajinattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto sumedhassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ bhagavantaṃ piṇḍāya gacchantaṃ disvā pasannamānaso madhuraṃ āmodaphalaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde bārāṇasiyaṃ khattiyakule nibbattitvā **meḷajino**ti laddhanāmo vijjāsippesu nipphattiṃ gato paṇḍito byatto disāsu pākaṭo ahosi. So bhagavati bārāṇasiyaṃ isipatane viharante vihāraṃ gantvā satthāraṃ upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanaṃ paṭṭhapetvā tadaheva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.51.57-62) –

''Sahassaraṃsī bhagavā, sayambhū aparājito;
Vivekā vuṭṭhahitvāna, gocarāyābhinikkhami.

''Phalahattho ahaṃ disvā, upagacchiṃ narāsabhaṃ;
Pasannacitto sumano, avaṭaṃ adadiṃ phalaṃ.

''Catunnavutito kappe, yaṃ phalaṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā aparabhāge bhikkhūhi, ''āvuso, kiṃ tayā uttarimanussadhammo adhigato''ti puṭṭho sīhanādaṃ nadanto –

131. ''Yadāhaṃ dhammamassosiṃ, bhāsamānassa satthuno;
Na kaṅkhamabhijānāmi, sabbaññū aparājite.

132. ''Satthavāhe mahāvīre, sārathīnaṃ varuttame;
Magge paṭipadāyaṃ vā, kaṅkhā mayhaṃ na vijjatī''ti. – gāthādvayaṃ abhāsi;

Tattha **yadā**ti yasmiṃ kāle. **Aha**nti attānaṃ niddisati. **Dhamma**nti catusaccadhammaṃ. **Assosi**nti suṇiṃ. **Satthuno**ti diṭṭhadhammikādiatthehi veneyyānaṃ sāsanaṭṭhena satthuno. **Kaṅkha**nti saṃsayaṃ. Saṅkhatamasaṅkhatañca anavasesato jānanaṭṭhena **sabbaññū**. Kutocipi parājitā bhāvena **aparājite**. Veneyyasattānaṃ saṃsārakantārato nibbānaṃ paṭivāhanaṭṭhena **satthavāhe**. Idaṃ vuttaṃ hoti – yato pabhuti ahaṃ satthuno dhammaṃ desentassa catusacca**dhammaṃ assosiṃ** sotadvārānusārena upadhāresiṃ upalabhiṃ, tato paṭṭhāya anavasesasaṅkhatāsaṅkhatasammutidhammānaṃ sayambhūñāṇena jānanato **sabbaññū** anāvaraṇadassāvimhi, pañcannampi mārānaṃ abhibhavanato tehi aparājitattā sadevake loke appaṭihatadhammacakkattā ca **aparājite,** veneyyasattānaṃ lobhakantārādito vāhanaṭṭhena **satthavāhe,** mahāvikkantatāya **mahāvīre,** aññehi duddamānaṃ purisadammānaṃ saraṇato accantikena damathena damanato **sārathīnaṃ** pavarabhūte **uttame** sammāsambuddhe, ''buddho nu kho no nu kho''ti **kaṅkhaṃ nābhijānāmi** aparappaccayabhāvato. Tathārūpe desite ariya**magge** tadupādāyabhūtāya ca sīlādi**paṭipadāya** ''niyyāniko nu kho na nu kho''ti **kaṅkhā** vicikicchā **na vijjati** natthīti. Ettha ca ariyadhamme saṃsayābhāvakathanena ariyasaṅghepi saṃsayābhāvo kathitoyevāti daṭṭhabbaṃ tattha patiṭṭhitassa anaññathābhāvatoti.

Meḷajinattheragāthāvaṇṇanā niṭṭhitā.

7. Rādhattheragāthāvaṇṇanā

Yathā agāraṃ ducchannantiādikā āyasmato rādhattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle haṃsavatīnagare kulagehe nibbattitvā viññutaṃ patto vihāraṃ gantvā satthāraṃ upasaṅkamitvā vanditvā ekamantaṃ nisinno satthārā ekaṃ bhikkhuṃ paṭibhāneyyakānaṃ aggaṭṭhāne ṭhapiyamānaṃ disvā sayaṃ taṃ ṭhānantaraṃ patthetvā mahādānaṃ pavattesi. Satthu uḷārañca pūjaṃ akāsi. So evaṃ katapaṇidhāno tato cuto tattha tattha bhave puññāni upacinanto vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ piṇḍāya gacchantaṃ disvā pasannamānaso madhurāni ambaphalānī adāsi. So tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā devamanussesu saṃsaranto amhākaṃ bhagavato kāle rājagahe brāhmaṇakule nibbattitvā **rādho**ti laddhanāmo vayappatto hutvā gharāvāsaṃ vasanto mahallakakāle puttadārehi apasādito, ''kiṃ me gharāvāsena, pabbajissāmī''ti vihāraṃ gantvā there bhikkhū upasaṅkamitvā pabbajjaṃ yācitvā tehi ''ayaṃ brāhmaṇo jiṇṇo na sakkoti vattapaṭivattaṃ pūretu''nti paṭikkhitto satthu santikaṃ gantvā attano ajjhāsayaṃ pavedetvā satthārā upanissayasampattiṃ oloketvā āṇattena dhammasenāpatinā pabbājito vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena

vuttaṃ **apadāne** (apa. thera 2.51.63-67) –

‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, āhutīnaṃ paṭiggahaṃ;
Rathiyaṃ paṭipajjantaṃ, pādaphalaṃ adāsahaṃ.

‘‘Ekanavutito kappe, yaṃ phalaṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā satthu santikāvacaro hutvā vicaranto satthu dhammadesanāpaṭibhānassa paccayabhūtānaṃ paṭibhānajānanakānaṃ aggo jāto. Therassa hi diṭṭhisamudācārañca āgamma dasabalassa navanavā dhammadesanā paṭibhāti. Tenāha bhagavā – ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ paṭibhāneyyakānaṃ yadidaṃ rādho’’ti (a. ni. 1.219, 233). So ekadivasaṃ ‘‘ime sattā abhāvanāya rāgena abhibhuyyanti, bhāvanāya sati taṃ natthī’’ti bhāvanaṃ thomento **‘‘yathā agāra’’**ntiādinā gāthādvayamāha.

133-4. Tattha **agāra**nti yaṃkiñci gehaṃ. **Ducchanna**nti viraḷacchannaṃ chiddāvachiddaṃ. **Samativijjhatī**ti vassavuṭṭhi vinivijjhati. **Abhāvita**nti taṃ agāraṃ vuṭṭhi viya bhāvanāya rahitattā abhāvitaṃ cittaṃ. **Rāgo samativijjhatī**ti na kevalaṃ rāgova dosamohamānādayopi sabbakilesā tathārūpaṃ cittaṃ ativijjhantiyeva. **Subhāvita**nti samathavipassanābhāvanāhi suṭṭhu bhāvitaṃ, evarūpaṃ cittaṃ succhannaṃ gehaṃ vuṭṭhi viya rāgādayo kilesā ativijjhituṃ na sakkontīti.

Rādhattheragāthāvaṇṇanā niṭṭhitā.

8. Surādhattheragāthāvaṇṇanā

Khīṇā hi mayhaṃ jātītiādikā āyasmato surādhattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto sikhissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ disvā pasannamānaso mātuluṅgaphalaṃ adāsi. So tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde anantaraṃ vuttassa rādhattherassa kaniṭṭho hutvā nibbatti, **surādho**tissa nāmaṃ ahosi. So jeṭṭhabhātari rādhe pabbajite sayampi pabbajitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.51.68-72) –

‘‘Kaṇikāraṃva jalitaṃ, puṇṇamāyeva candimaṃ;
Jalantaṃ dīparukkhaṃva, addasaṃ lokanāyakaṃ.

‘‘Mātuluṅgaphalaṃ gayha, adāsiṃ satthuno ahaṃ;
Dakkhiṇeyyassa vīrassa, pasanno sehi pāṇibhi.

‘‘Ekatiṃse ito kappe, yaṃ phalaṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā sāsanassa niyyānikabhāvadassanatthaṃ aññaṃ byākaronto **‘‘khīṇā hī mayha’’**ntiādinā gāthādvayamāha.

135-6. Tattha **khīṇā**ti khayaṃ pariyosānaṃ gatā. **Jātī**ti bhavo bhavanibbatti vā. **Vusitaṃ jinasāsana**nti jinassa sammāsambuddhassa sāsanaṃ maggabrahmacariyaṃ vuṭṭhaṃ parivuṭṭhaṃ. **Pahīno jālasaṅkhāto**ti sattasantānassa ottharaṇato nissarituṃ appadānato ca ‘‘jālasaṅkhāto’’ti ca

laddhanāmā diṭṭhi avijjā ca pahīnā maggena samucchinnā. **Bhavanetti samūhatā**ti kāmabhavādikassa bhavassa nayanato pavattanato bhavanettisaññitā taṇhā samugghāṭitā. **Yassatthāya pabbajito**ti yassa atthāya yadatthaṃ ahaṃ **agārasmā** gehato **anagāriyaṃ** pabbajjaṃ **pabbajito** upagato. **So** sabbesaṃ orambhāgiyuddhambhāgiyappabhedānaṃ saṃyojanānaṃ bandhanānaṃ khayabhūto **attho** nibbānasaṅkhāto paramattho arahattasaṅkhāto sadattho ca mayā **anuppatto** adhigatoti attho.

Surādhattheragāthāvaṇṇanā niṭṭhitā.

9. Gotamattheragāthāvaṇṇanā

Sukhaṃ supantīti āyasmato gotamattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ bhagavantaṃ disvā pasannamānaso āmodaphalamadāsi. Tena puññakammena devaloke nibbattitvā aparāparaṃ puññāni katvā sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde rājagahe brāhmaṇakule nibbattitvā **gotamo**ti laddhanāmo sattavassikakāle upanayanaṃ katvā ratanabhikkhaṃ caritvā sahassaṃ labhitvā taṃ tādise ṭhāne ṭhapetvā vataṃ caranto soḷasasattarasavassuddesikakāle akalyāṇamittehi kāmesu parinīyamāno ekissā rūpūpajīviniyā taṃ sahassabhaṇḍikaṃ datvā brahmacariyavināsaṃ patvā tāya cassa brahmacārirūpaṃ disvā virattākāre dassite ekarattivāseneva nibbinnarūpo attano brahmacariyanivāsaṃ dhanajāniñca saritvā ‘‘ayuttaṃ mayā kata’’nti vippaṭisārī ahosi. Satthā tassa hetusampattiṃ cittācārañca ñatvā tassa āsannaṭṭhāne attānaṃ dassesi. So satthāraṃ disvā pasannamānaso upasaṅkami, tassa bhagavā dhammaṃ desesi. So dhammaṃ sutvā paṭiladdhasaddho pabbajanto khuraggeyeva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.51.80-84) –

> ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, āhutīnaṃ paṭiggahaṃ;
> Rathiyaṃ paṭipajjantaṃ, āmodamadadiṃ phalaṃ.
>
> ‘‘Ekanavutito kappe, yaṃ phalaṃ adadiṃ tadā;
> Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.
>
> ‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā jhānasukhena phalasukhena vītināmentaṃ eko gihisahāyo upagantvā, ‘‘āvuso, tayā ratanabhikkhāya laddhaṃ pabbajanto kiṃ akāsī’’ti pucchi. Taṃ sutvā thero ‘‘idaṃ nāma kata’’nti anācikkhitvā mātugāme dosaṃ pakāsetvā attano vītarāgabhāvena aññaṃ byākaronto **‘‘sukhaṃ supantī’’**tiādinā gāthādvayamāha.

137. Tattha **sukhaṃ supanti munayo, ye itthīsu na bajjhare**ti ye itthīsu visayabhūtāsu nimittabhūtāsu vā rāgabandhanena na bajjhanti, te munayo tapassino saṃyatindriyā sukhaṃ supanti sukhaṃ viharanti, natthi tesaṃ dukkhanti adhippāyo. ‘‘Supantī’’ti hi nidassanamattametaṃ. **Sadā ve rakkhitabbāsū**ti ekaṃsena sabbakālaṃ rakkhitabbāsu. Itthiyo hi sattabhūmike nippurise pāsāde uparibhūmiyaṃ vasāpetvāpi, kucchiyaṃ pakkhipitvāpi na sakkā rakkhituṃ, tasmā tā kiṭṭhādigāviyo viya sabbakālaṃ rakkhaṇīyā honti. Bahucittatāya vā sāmikena vatthālaṅkārānuppadānādinā cittaññathattato sabbakālaṃ rakkhitabbā. Sarīrasabhāvaṃ vā mālāgandhādīhi paṭicchādanavasena rakkhitabbacittatāya rakkhitabbāti. **Yāsu saccaṃ sudullabha**nti yāsu saccavacanaṃ laddhuṃ na sakkā, itthiyo hi aggimpi pavisanti, visampi khādanti, satthampi āharanti, ubbandhitvāpi kālaṃ karonti, na pana sacce ṭhātuṃ sakkonti. Tasmā evarūpā itthiyo vajjetvā ṭhitā munayo sukhitā vatāti dasseti.

138. Idāni yassa appahīnattā evarūpāsu itthīsupi bajjhanti, tassa kāmassa attano suppahīnataṃ accantaniṭṭhitatañca dassento dutiyaṃ gāthamāha. **Vadhaṃ carimha te kāmā**ti ambho kāma, tava vadhaṃ accantasamucchedaṃ ariyamaggena carimha, ‘‘vadhaṃ carimhase’’tipi pāṭho, vadhāya

pahānāya maggabrahmacariyaṃ acarimhāti attho. **Anaṇā dāni te maya**nti idāni aggamaggapattito paṭṭhāya iṇabhāvakarāya pahīnattā kāma te anaṇā mayaṃ, na tuyhaṃ iṇaṃ dhārema. Avītarāgo hi rāgassa vase vattanato tassa iṇaṃ dhārento viya hoti, vītarāgo pana taṃ atikkamitvā paramena cittissariyena samannāgato. Anaṇattā eva **gacchāma dāni nibbānaṃ, yattha gantvā na socati** yasmiṃ nibbāne gamanahetu sabbaso sokahetūnaṃ abhāvato na socati, taṃ anupādisesanibbānameva idāni gacchāma anupāpuṇāmāti attho.

Gotamattheragāthāvaṇṇanā niṭṭhitā.

10. Vasabhattheragāthāvaṇṇanā

Pubbe hanati attānanti āyasmato vasabhattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto buddhasuññe loke brāhmaṇakule nibbattitvā vayappatto brāhmaṇānaṃ vijjāsippesu nipphattiṃ gantvā nekkhammajjhāsayatāya gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā cuddasasahassatāpasaparivāro himavantassa avidūre samagge nāma pabbate assamaṃ kāretvā vasanto jhānābhiññāyo nibbattetvā tāpasānaṃ ovādānusāsaniyo dento ekadivasaṃ evaṃ cintesi – ‘‘ahaṃ kho dāni imehi tāpasehi sakkato garukato pūjito viharāmi, mayā pana pūjetabbo na upalabbhati, dukkho kho panāyaṃ loke yadidaṃ agaruvāso’’ti. Evaṃ pana cintetvā purimabuddhesu katādhikāratāya purimabuddhānaṃ cetiye attanā kataṃ pūjāsakkāraṃ anussaritvā ‘‘yaṃnūnāhaṃ purimabuddhe uddissa pulinacetiyaṃ katvā pūjaṃ kareyya’’nti haṭṭhatuṭṭho iddhiyā pulinathūpaṃ suvaṇṇamayaṃ māpetvā suvaṇṇamayādīhi tisahassamattehi pupphehi devasikaṃ pūjaṃ karonto yāvatāyukaṃ puññāni katvā aparihīnajjhāno kālaṃ katvā brahmaloke nibbatto. Tatthapi yāvatāyukaṃ ṭhatvā tato cuto tāvatiṃse nibbattitvā aparāparaṃ devamanussesu saṃsaranto imasmiṃ buddhuppāde vesāliyaṃ licchavirājakule nibbattitvā **vasabho**ti laddhanāmo vayappatto bhagavato vesāligamane buddhānubhāvaṃ disvā paṭiladdhasaddho pabbajitvā vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.50.57-92) –

‘‘Himavantassāvidūre, samaggo nāma pabbato;
Assamo sukato mayhaṃ, paṇṇasālā sumāpitā.

‘‘Nārado nāma nāmena, jaṭilo uggatāpano;
Catuddasasahassāni, sissā paricaranti maṃ.

‘‘Paṭisallīnako santo, evaṃ cintesahaṃ tadā;
Sabbo jano maṃ pūjeti, nāhaṃ pūjemi kiñcanaṃ.

‘‘Na me ovādako atthi, vattā koci na vijjati;
Anācariyupajjhāyo, vane vāsaṃ upemahaṃ.

‘‘Upāsamāno yamahaṃ, garucittaṃ upaṭṭhahe;
So me ācariyo natthi, vanavāso niratthako.

‘‘Āyāgaṃ me gavesissaṃ, garuṃ bhāvaniyaṃ tathā;
Sāvassayo vasissāmi, na koci garahissati.

‘‘Uttānakūlā nadikā, supatitthā manoramā;
Saṃsuddhapulinākiṇṇā, avidūre mamassamaṃ.

‘‘Nadiṃ amarikaṃ nāma, upagantvānahaṃ tadā;
Saṃvaḍḍhayitvā pulinaṃ, akaṃ pulinacetiyaṃ.

‘‘Ye te ahesuṃ sambuddhā, bhavantakaraṇā munī;
Tesaṃ etādiso thūpo, taṃ nimittaṃ karomahaṃ.

‘‘Karitvā pulinaṃ thūpaṃ, sovaṇṇaṃ māpayiṃ ahaṃ;
Soṇṇakiṅkaṇipupphāni, sahasse tīṇi pūjayiṃ.

‘‘Sāyapātaṃ namassāmi, vedajāto katañjalī;
Sammukhā viya sambuddhaṃ, vandiṃ pulinacetiyaṃ.

‘‘Yadā kilesā jāyanti, vitakkā gehanissitā;
Sarāmi sukataṃ thūpaṃ, paccavekkhāmi tāvade.

‘‘Upanissāya viharaṃ, satthavāhaṃ vināyakaṃ;
Kilese saṃvaseyyāsi, na yuttaṃ tava mārisa.

‘‘Saha āvajjite thūpe, gāravaṃ hoti me tadā;
Kuvitakke vinodesiṃ, nāgo tuttaṭṭito yathā.

‘‘Evaṃ viharamānaṃ maṃ, maccurājābhimaddatha;
Tattha kālaṅkato santo, brahmalokamagacchahaṃ.

‘‘Yāvatāyuṃ vasitvāna, tidive upapajjahaṃ;
Asītikkhattuṃ devindo, devarajjamakārayiṃ.

‘‘Satānaṃ tīṇikkhattuñca, cakkavattī ahosahaṃ;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

‘‘Soṇṇakiṅkaṇipupphānaṃ, vipākaṃ anubhomahaṃ;
Dhātīsatasahassāni, parivārenti maṃ bhave.

‘‘Thūpassa pariciṇṇattā, rajojallaṃ na limpati;
Gatte sedā na muccanti, suppabhāso bhavāmahaṃ.

‘‘Aho me sukato thūpo, sudiṭṭhāmarikā nadī;
Thūpaṃ katvāna pulinaṃ, pattomhi acalaṃ padaṃ.

‘‘Kusalaṃ kattukāmena, jantunā sāragāhinā;
Natthi khettaṃ akhettaṃ vā, paṭipattīva sādhakā.

‘‘Yathāpi balavā poso, aṇṇavaṃtaritussahe;
Parittaṃ kaṭṭhamādāya, pakkhandeyya mahāsaraṃ.

‘‘Imāhaṃ kaṭṭhaṃ nissāya, tarissāmi mahodadhiṃ;
Ussāhena vīriyena, tareyya udadhiṃ naro.

‘‘Tatheva me kataṃ kammaṃ, parittaṃ thokakañca yaṃ;
Taṃ kammaṃ upanissāya, saṃsāraṃ samatikkamiṃ.

‘‘Pacchime bhave sampatte, sukkamūlena codito;
Sāvatthiyaṃ pure jāto, mahāsāle suaḍḍhake.

''Saddhā mātā pitā mayhaṃ, buddhassa saraṇaṃ gatā;
Ubho diṭṭhapadā ete, anuvattanti sāsanaṃ.

''Bodhipapaṭikaṃ gayha, soṇṇathūpamakārayuṃ;
Sāyapātaṃ namassanti, sakyaputtassa sammukhā.

''Uposathamhi divase, soṇṇathūpaṃ vinīharuṃ;
Buddhassa vaṇṇaṃ kittentā, tiyāmaṃ vītināmayuṃ.

''Saha disvānahaṃ thūpaṃ, sariṃ pulinacetiyaṃ;
Ekāsane nisīditvā, arahattamapāpuṇiṃ.

''Gavesamāno taṃ vīraṃ, dhammasenāpatiddasaṃ;
Agārā nikkhamitvāna, pabbajiṃ tassa santike.

''Jātiyā sattavassena, arahattamapāpuṇiṃ;
Upasampādayī buddho, guṇamaññāya cakkhumā.

''Dārakeneva santena, kiriyaṃ niṭṭhitaṃ mayā;
Kataṃ me karaṇīyajja, sakyaputtassa sāsane.

''Sabbaverabhayātīto, sabbasaṅgātigo isi;
Sāvako te mahāvīra, soṇṇathūpassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā dāyakānuggahaṃ karonto tehi upanīte paccaye na paṭikkhipati, yathāladdheyeva paribhuñjati. Taṃ puthujjanā ''ayaṃ kāyadaḷhibahulo arakkhitacitto''ti maññamānā avamaññanti. Thero taṃ agaṇentova viharati. Tassa pana avidūre aññataro kuhakabhikkhu pāpiccho samāno appiccho viya santuṭṭho viya attānaṃ dassento lokaṃ vañcento viharati. Mahājano taṃ arahantaṃ viya sambhāveti. Athassa sakko devānamindo taṃ pavattiṃ ñatvā theraṃ upasaṅkamitvā, ''bhante, kiṃ nāma kuhako karotī''ti pucchi. Thero pāpicchaṃ garahanto –

139. ''Pubbe hanati attānaṃ, pacchā hanati so pare;
Suhataṃ hanti attānaṃ, vītaṃseneva pakkhimā.

140. ''Na brāhmaṇo bahivaṇṇo, antovaṇṇo hi brāhmaṇo;
Yasmiṃ pāpāni kammāni, sa ve kaṇho sujampatī''ti. – gāthādvayamāha;

Tattha **pubbe hanati attāna**nti kuhakapuggalo attano kuhakavuttiyā lokaṃ vañcento pāpicchatādīhi pāpadhammehi paṭhamameva attānaṃ hanati, attano kusalakoṭṭhāsaṃ vināseti. **Pacchā hanati so pare**ti so kuhako paṭhamaṃ tāva vuttanayena attānaṃ hantvā pacchā pare yehi ''ayaṃ bhikkhu pesalo ariyo''ti vā sambhāventehi kārā katā, te hanati tesaṃ kārāni attani katāni amahapphalāni katvā paccayavināsanena vināseti. Satipi kuhakassa ubhayahanane attahanane pana ayaṃ visesoti dassento āha **suhataṃ hanti attāna**nti. So kuhako attānaṃ hananto suhataṃ katvā hanti vināseti, yathā kiṃ? **Vītaṃseneva pakkhimā**ti, **vītaṃso**ti dīpakasakuṇo, tena. **Pakkhimā**ti sākuṇiko. Yathā tena vītaṃsasakuṇena aññe sakuṇe vañcetvā hananto attānaṃ idha lokepi hanati viññugarahasāvajjasabhāvādinā, samparāyaṃ pana duggatiparikkilesena hanatiyeva, na pana te sakuṇe pacchā hantuṃ sakkoti, evaṃ kuhakopi kohaññena lokaṃ vañcetvā idha lokepi attānaṃ hanati vippaṭisāraviññugarahādīhi, paralokepi duggatiparikkilesehi, na pana te paccayadāyake apāyadukkhaṃ pāpeti. Apica kuhako dakkhiṇāya amahapphalabhāvakaraṇeneva dāyakaṃ hanatīti vutto, na nipphalabhāvakaraṇena. Vuttañhetaṃ bhagavatā – ''dussīlassa manussabhūtassa dānaṃ datvā

sahassaguṇā dakkhiṇā pāṭikaṅkhitabbā''ti (ma. ni. 3.379). Tenāha **''suhataṃ hanti attāna''**nti.

Evaṃ bāhiraparimajjanamatte ṭhitā puggalā suddhā nāma na honti, abbhantarasuddhiyā eva pana suddhā hontīti dassento **''na brāhmaṇo''**ti dutiyaṃ gāthamāha. Tassattho – iriyāpathasaṇṭhapanādibahisampattimattena brāhmaṇo na hoti. Sampattiattho hi idha **vaṇṇa**-saddo. Abbhantare pana sīlādisampattiyā brāhmaṇo hoti, ''bāhitapāpo **brāhmaṇo''**ti katvā. Tasmā **''yasmiṃ pāpāni** lāmakāni **kammāni** saṃvijjanti, ekaṃsena so **kaṇho** nihīnapuggalo''ti **sujampati,** devānaminda, jānāhi. Taṃ sutvā sakko kuhakabhikkhuṃ tajjetvā ''dhamme vattāhī''ti ovaditvā sakaṭṭhānameva gato.

Vasabhattheragāthāvaṇṇanā niṭṭhitā.

Dukanipāte paṭhamavaggavaṇṇanā niṭṭhitā.

2. Dutiyavaggo

1. Mahācundattheragāthāvaṇṇanā

Sussūsāti āyasmato mahācundattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto vipassissa bhagavato kāle kumbhakārakule nibbattitvā viññutaṃ patto kumbhakārakammena jīvanto ekadivasaṃ satthāraṃ disvā pasannamānaso ekaṃ mattikāpattaṃ svābhisaṅkhataṃ katvā bhagavato adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde magadharaṭṭhe nālakagāme rūpasāriyā brāhmaṇiyā putto sāriputtattherassa kaniṭṭhabhātā hutvā nibbatti, **cundo**tissa nāmaṃ ahosi. So vayappatto dhammasenāpatiṃ anupabbajitvā taṃ nissāya vipassanaṃ paṭṭhapetvā ghaṭento vāyamanto nacirasseva chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.51.39-50) –

''Nagare haṃsavatiyā, kumbhakāro ahosahaṃ;
Addasaṃ virajaṃ buddhaṃ, oghatiṇṇamanāsavaṃ.

''Sukataṃ mattikāpattaṃ, buddhaseṭṭhassadāsahaṃ;
Pattaṃ datvā bhagavato, ujubhūtassa tādino.

''Bhave nibbattamānohaṃ, soṇṇathāle labhāmahaṃ;
Rūpimaye ca sovaṇṇe, taṭṭike ca maṇīmaye.

''Pātiyo paribhuñjāmi, puññakammassidaṃ phalaṃ;
Yasānañca dhanānañca, aggabhūto ca homahaṃ.

''Yathāpi bhaddake khette, bījaṃ appampi ropitaṃ;
Sammādhāraṃ pavecchante, phalaṃ toseti kassakaṃ.

''Tathevidaṃ pattadānaṃ, buddhakhettamhi ropitaṃ;
Pītidhāre pavassante, phalaṃ maṃ tosayissati.

''Yāvatā khettā vijjanti, saṅghāpi ca gaṇāpi ca;
Buddhakhettasamo natthi, sukhado sabbapāṇinaṃ.

''Namo te purisājañña, namo te purisuttama;
Ekapattaṃ daditvāna, pattomhi acalaṃ padaṃ.

''Ekanavutito kappe, yaṃ pattamadadiṃ tadā;
Duggatiṃ nābhijānāmi, pattadānassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Chaḷabhiñño pana hutvā attanā paṭiladdhasampattiyā kāraṇabhūtaṃ garūpanissayaṃ vivekavāsañca kittento –

141. ''Sussūsā sutavaddhanī, sutaṃ paññāya vaddhanaṃ;
Paññāya atthaṃ jānāti, ñāto attho sukhāvaho.

142. ''Sevetha pantāni senāsanāni, careyya saṃyojanavippamokkhaṃ;
Sace ratiṃ nādhigaccheyya tattha, saṅghe vase rakkhitatto satīmā''ti. –

Gāthādvayaṃ abhāsi.

Tattha **sussūsā**ti sotabbayuttassa sabbasutassa sotumicchā, garusannivāsopi. Diṭṭhadhammikādibhedañhi atthaṃ sotumicchantena kalyāṇamitte upasaṅkamitvā vattakaraṇena payirupāsitvā yadā te payirupāsanāya ārādhitacittā kañci upanisīditukāmā honti, atha ne upanisīditvā adhigatāya sotumicchāya ohitasotena sotabbaṃ hotīti garusannivāsopi sussūsāhetutāya ''sussūsā''ti vuccati. Sā panāyaṃ sussūsā saccapaṭiccasamuppādādipaṭisaṃyuttaṃ sutaṃ taṃsamaṅgino puggalassa vaḍḍheti brūhetīti **sutavaddhanī,** bāhusaccakārīti attho. **Sutaṃ paññāya vaddhana**nti yaṃ taṃ ''sutadharo sutasannicayo''ti (ma. ni. 1.339; a. ni. 4.22) ''idhekaccassa bahukaṃ sutaṃ hoti suttaṃ geyyaṃ veyyākaraṇa''nti (a. ni. 4.6) ca evamādinā nayena vuttaṃ bāhusaccaṃ, taṃ akusalappahānakusalādhigamanahetubhūtaṃ paññaṃ vaddhetīti sutaṃ paññāya vaddhanaṃ, vuttañhetaṃ bhagavatā –

> ''Sutāvudho kho, bhikkhave, ariyasāvako akusalaṃ pajahati, kusalaṃ bhāveti, sāvajjaṃ pajahati, anavajjaṃ bhāveti, suddhaṃ attānaṃ pariharatī''ti (a. ni. 7.67).

Paññāya atthaṃ jānātīti bahussuto sutamayañāṇe ṭhito taṃ paṭipattiṃ paṭipajjanto sutānusārena atthūpaparikkhāya dhammanijjhānena bhāvanāya ca lokiyalokuttarabhedaṃ diṭṭhadhammādivibhāgaṃ dukkhādivibhāgañca atthaṃ yathābhūtaṃ pajānāti ca paṭivijjhati ca, tenāha bhagavā –

> ''Sutassa yathāpariyattassa atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hotī''ti (a. ni. 4.6).

> ''Dhatānaṃ dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussahitvā tuleti, tulayitvā padahati, pahitatto samāno kāyena ceva paramasaccaṃ sacchikaroti, paññāya ca naṃ ativijjha passatī''ti (ma. ni. 2.432) ca.

Ñāto attho sukhāvahoti yathāvutto diṭṭhadhammikādiattho ceva dukkhādiattho ca yāthāvato ñāto adhigato lokiyalokuttarabhedaṃ sukhaṃ āvahati nipphādetīti attho.

Ṭhitāya bhāvanāpaññāya sutamatteneva na sijjhatīti tassā paṭipajjanavidhiṃ dassento **''sevetha… pe…vippamokkha''**nti āha. Tattha **sevetha pantāni senāsanānī**ti kāyavivekamāha. Tena saṃyojanappahānassa ca vakkhamānattā vivekārahasseva vivekavāsoti sīlasaṃvarādayo idha avuttasiddhā veditabbā. **Careyya saṃyojanavippamokkha**nti yathā saṃyojanehi cittaṃ vippamuccati, tathā vipassanābhāvanaṃ maggabhāvanañca careyya paṭipajjeyyāti attho. **Sace ratiṃ nādhigaccheyya tatthā**ti tesu pantasenāsanesu yathāladdhesu adhikusaladhammesu ca ratiṃ pubbenāparaṃ visesassa alābhato abhiratiṃ na labheyya, **saṅghe** bhikkhusamūhe **rakkhitatto** kammaṭṭhānaparigaṇhanato

rakkhitacitto chasu dvāresu satiārakkhāya upaṭṭhapanena **satimā vaseyya** vihareyya, evaṃ viharantassa ca api nāma saṃyojanavippamokkho bhaveyyāti adhippāyo.

Mahācundattheragāthāvaṇṇanā niṭṭhitā.

2. Jotidāsattheragāthāvaṇṇanā

Ye kho teti āyasmato jotidāsattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto sikhissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ piṇḍāya gacchantaṃ disvā pasannacitto kāsumārikaphalaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde pādiyatthajanapade vibhavasampannassa brāhmaṇassa putto hutvā nibbatti, **jotidāso**tissa nāmaṃ ahosi. So viññutaṃ patvā gharamāvasanto ekadivasaṃ mahākassapattheraṃ attano gāme piṇḍāya carantaṃ disvā pasannacitto bhojetvā therassa santike dhammaṃ sutvā attano gāmasamīpe pabbate mahantaṃ vihāraṃ kāretvā theraṃ tattha vāsetvā catūhi paccayehi upaṭṭhahanto therassa dhammadesanāya paṭiladdhasaṃvego pabbajitvā vipassanāya kammaṃ karonto nacirasseva chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.51.51-56) –

> ‘‘Kaṇikāraṃva jotantaṃ, nisinnaṃ pabbatantare;
> Addasaṃ virajaṃ buddhaṃ, lokajeṭṭhaṃ narāsabhaṃ.
>
> ‘‘Pasannacitto sumano, sire katvāna añjaliṃ;
> Kāsumārikamādāya, buddhaseṭṭhassadāsahaṃ.
>
> ‘‘Ekatiṃse ito kappe, yaṃ phalaṃ adadiṃ tadā;
> Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.
>
> ‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Chaḷabhiñño pana hutvā tīṇi piṭakāni uggahetvā visesato vinayapiṭake sukusalabhāvaṃ patvā dasavassiko parisupaṭṭhāko ca hutvā bahūhi bhikkhūhi saddhiṃ bhagavantaṃ vandituṃ sāvatthiṃ gacchanto antarāmagge addhānaparissamavinodanatthaṃ titthiyānaṃ ārāmaṃ pavisitvā ekamantaṃ nisinno ekaṃ pañcatapaṃ tapantaṃ brāhmaṇaṃ disvā, ‘‘kiṃ, brāhmaṇa, aññasmiṃ tapanīye aññaṃ tapatī’’ti āha. Taṃ sutvā brāhmaṇo kupito, ‘‘bho, muṇḍaka, kiṃ aññaṃ tapanīya’’nti āha. Thero tassa –

> ‘‘Kopo ca issā paraheṭhanā ca, māno ca sārambhamado pamādo;
> Taṇhā avijjā bhavasaṅgatī ca, te tappanīyā na hi rūpakhandho’’ti. –

Gāthāya dhammaṃ desesi. Taṃ sutvā so brāhmaṇo tasmiṃ titthiyārāme sabbe aññatitthiyā ca therassa santike pabbajiṃsu. Thero tehi saddhiṃ sāvatthiṃ gantvā bhagavantaṃ vanditvā katipāhaṃ tattha vasitvā attano jātibhūmiṃyeva gato dassanatthaṃ upagatesu ñātakesu nānāladdhike yaññasuddhike ovadanto –

> **143**. ‘‘Ye kho te veṭhamissena, nānattena ca kammunā;
> Manusse uparundhanti, pharusūpakkamā janā;
> Tepi tattheva kīranti, na hi kammaṃ panassati.
>
> **144**. ‘‘Yaṃ karoti naro kammaṃ, kalyāṇaṃ yadi pāpakaṃ;
> Tassa tasseva dāyādo, yaṃ yaṃ kammaṃ pakubbatī’’ti. – gāthādvayaṃ abhāsi;

Tattha **ye**ti aniyamuddeso. **Te**ti aniyamato eva paṭiniddeso. Padadvayassāpi ‘‘janā’’ti iminā sambandho. **Kho**ti nipātamattaṃ. **Veṭhamissenā**ti varattakhaṇḍādinā sīsādīsu veṭhadānena.

‘‘Vedhamissenā’’tipi pāḷi, so evattho. **Nānattena ca kammunā**ti hananaghātanahatthapādādicchedanena khuddakaseḷadānādinā ca nānāvidhena parūpaghātakammena. **Manusse**ti nidassanamattaṃ, tasmā ye keci satteti adhippāyo. **Uparundhantī**ti vibādhenti. **Pharusūpakkamā**ti dāruṇapayogā, kurūrakammantāti attho. **Janā**ti sattā. **Tepi tattheva kīrantī**ti te vuttappakārā puggalā yāhi kammakāraṇāhi aññe bādhiṃsu. **Tattheva** tāsuyeva kāraṇāsu sayampi kīranti pakkhipīyanti, tathārūpaṃyeva dukkhaṃ anubhavantīti attho. ‘‘Tatheva kīrantī’’ti ca pāṭho, yathā sayaṃ aññesaṃ dukkhaṃ akaṃsu, tatheva aññehi karīyanti, dukkhaṃ pāpīyantīti attho, kasmā? **Na hi kammaṃ panassati** kammañhi ekantaṃ upacitaṃ vipākaṃ adatvā na vigacchati, avasesapaccayasamavāye vipaccatevāti adhippāyo.

Idāni ‘‘na hi kammaṃ panassatī’’ti saṅkhepato vuttamatthaṃ vibhajitvā sattānaṃ kammassakataṃ vibhāvetuṃ **‘‘yaṃ karotī’’**ti gāthaṃ abhāsi. Tassattho **yaṃ kammaṃ kalyāṇaṃ** kusalaṃ, **yadi** vā **pāpakaṃ** akusalaṃ satto **karoti,** karonto ca tattha **yaṃ kammaṃ** yathā phaladānasamatthaṃ hoti, tathā **pakubbati** upacinoti. **Tassa tasseva dāyādo**ti tassa tasseva kammaphalassa gaṇhanato tena tena kammena dātabbavipākassa bhāgī hotīti attho. Tenāha bhagavā – ‘‘kammassakā, māṇava, sattā kammadāyādā’’tiādi (ma. ni. 3.289). Imā gāthā sutvā therassa ñātakā kammassakatāyaṃ patiṭṭhahiṃsūti.

Jotidāsattheragāthāvaṇṇanā niṭṭhitā.

3. Heraññakānittheragāthāvaṇṇanā

Accayanti ahorattāti āyasmato heraññakānittherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle haṃsavatīnagare kulagehe nibbattitvā viññutaṃ patto paresaṃ bhatako hutvā jīvanto ekadivasaṃ sujātassa nāma satthusāvakassa paṃsukūlaṃ pariyesantassa upaḍḍhadussaṃ pariccaji. So tena puññakammena tāvatiṃsesu nibbattitvā aparāparaṃ devamanussesu saṃsaranto imasmiṃ buddhuppāde kosalarañño gāmabhojakassa coravosāsakassa putto hutvā nibbatti, **heraññakānī**tissa nāmaṃ ahosi. So vayappatto pitu accayena raññā tasmiṃyeva gāmabhojakaṭṭhāne ṭhapito jetavanapaṭiggahaṇe buddhānubhāvaṃ disvā paṭiladdhasaddho attano kaniṭṭhassa taṃ ṭhānantaraṃ dāpetvā rājānaṃ āpucchitvā pabbajitvā vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.50.31-40) –

‘‘Padumuttarabhagavato, sujāto nāma sāvako;
Paṃsukūlaṃ gavesanto, saṅkāre carate tadā.

‘‘Nagare haṃsavatiyā, paresaṃ bhatako ahaṃ;
Upaḍḍhadussaṃ datvāna, sirasā abhivādayiṃ.

‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

‘‘Tettiṃsakkhattuṃ devindo, devarajjamakārayiṃ;
Sattasattatikkhattuñca, cakkavattī ahosahaṃ.

‘‘Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ;
Upaḍḍhadussadānena, modāmi akutobhayo.

‘‘Icchamāno cahaṃ ajja, sakānanaṃ sapabbataṃ;
Khomadussehi chādeyyaṃ, aḍḍhadussassidaṃ phalaṃ.

‘‘Satasahassito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, aḍḍhadussassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā attano kaniṭṭhabhātaraṃ tato kammato nivattetukāmo tasmiṃyeva kamme abhirataṃ disvā taṃ codento –

145. ''Accayanti ahorattā, jīvitaṃ uparujjhati;
Āyu khīyati maccānaṃ, kunnadīnaṃva odakaṃ.

146. ''Atha pāpāni kammāni, karaṃ bālo na bujjhati;
Pacchāssa kaṭukaṃ hoti, vipāko hissa pāpako''ti. –

Gāthādvayaṃ abhāsi.

Tattha **accayantī**ti atikkamanti, lahuṃ lahuṃ apagacchantīti attho. **Ahorattā**ti rattindivā. **Jīvitaṃ uparujjhatī**ti jīvitindriyañca khaṇikanirodhavasena nirujjhati. Vuttañhi ''khaṇe khaṇe, tvaṃ bhikkhu, jāyasi ca jiyyasi ca miyyasi ca cavasi ca upapajjasi cā''ti. **Āyu khīyati maccāna**nti maritabbasabhāvattā **maccā**ti laddhanāmānaṃ imesaṃ sattānaṃ **āyu** ''yo ciraṃ jīvati, so vassasataṃ appaṃ vā bhiyyo''ti (dī. ni. 2.91; saṃ. ni. 2.143; a. ni. 7.74) evaṃ paricchinnakālaparamāyu **khīyati** khayañca sambhedañca gacchati, yathā kiṃ? **Kunnadīnaṃva odakaṃ** yathā nāma kunnadīnaṃ pabbateyyānaṃ khuddakanadīnaṃ udakaṃ ciraṃ na tiṭṭhati, lahutaraṃ khīyati, āgatamattaṃyeva vigacchati, evaṃ sattānaṃ āyu lahutaraṃ khīyati khayaṃ gacchati. Ettha ca udakameva ''odaka''nti vuttaṃ, yathā manoyeva mānasanti.

Atha pāpāni kammāni, karaṃ bālo na bujjhatīti evaṃ saṃsāre aniccepi samāne bālo lobhavasena vā kodhavasena vā pāpāni kammāni karoti, karontopi na bujjhati, pāpaṃ karonto ca ''pāpaṃ karomī''ti abujjhanako nāma natthi, ''imassa kammassa evarūpo dukkho vipāko''ti pana ajānanato ''na bujjhatī''ti vuttaṃ. **Pacchāssa kaṭukaṃ hotī**ti yadipi pāpassa kammassa āyūhanakkhaṇe ''imassa kammassa evarūpo vipāko''ti na bujjhati, tato pacchā pana nirayādīsu nibbattassa assa bālassa kaṭukaṃ aniṭṭhaṃ dukkhameva hoti. **Vipāko hissa pāpako** yasmā assa pāpakammassa nāma vipāko pāpako nihīno aniṭṭho evāti. Imaṃ pana ovādaṃ sutvā therassa kaniṭṭhabhātā rājānaṃ āpucchitvā pabbajitvā nacirasseva sadatthaṃ nipphādesi.

Heraññakānittheragāthāvaṇṇanā niṭṭhitā.

4. Somamittattheragāthāvaṇṇanā

Parittaṃ dārunti āyasmato somamittattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto sikhissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto buddhaguṇe sutvā pasannamānaso ekadivasaṃ kiṃsukarukkhaṃ pupphitaṃ disvā pupphāni gahetvā satthāraṃ uddissa ākāse khipitvā pūjesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde bārāṇasiyaṃ brāhmaṇakule nibbattitvā **somamitto**ti laddhanāmo tiṇṇaṃ vedānaṃ pāragū hutvā vimalena nāma therena kataparicayattā abhiṇhaṃ tassa santikaṃ gacchanto dhammaṃ sutvā sāsane laddhappasādo pabbajitvā laddhūpasampado vattapaṭivattaṃ pūrento vicarati. Vimalatthero pana kusīto middhabahulo rattindivaṃ vītināmeti. Somamitto ''kusītaṃ nāma nissāya ko guṇo''ti taṃ pahāya mahākassapattheraṃ upasaṅkamitvā tassa ovāde ṭhatvā vipassanaṃ paṭṭhapetvā nacirasseva arahatte patiṭṭhāsi. Tena vuttaṃ **apadāne** (apa. thera 2.50.25-30) –

''Kiṃsukaṃ pupphitaṃ disvā, paggahetvāna añjaliṃ;
Buddhaseṭṭhaṃ saritvāna, ākāse abhipūjayiṃ.

''Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

''Ekatiṃse ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

''Svāgataṃ vata me āsi, mama buddhassa santike;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā vimalattheraṃ ovādena tajjento –

147. ''Parittaṃ dārumāruyha, yathā sīde mahaṇṇave;
Evaṃ kusītamāgamma, sādhujīvīpi sīdati;
Tasmā taṃ parivajjeyya, kusītaṃ hīnavīriyaṃ.

148. ''Pavivittehi ariyehi, pahitattehi jhāyibhi;
Niccaṃ āraddhavīriyehi, paṇḍitehi sahāvase''ti. – gāthādvayaṃ abhāsi;

Tattha **parittaṃ dārumāruyha, yathā sīde mahaṇṇave**ti pesalopi kulaputto kusītaṃ alasapuggalaṃ nissāya sīdati saṃsāre patati, na tassa pāraṃ nibbānaṃ gacchati. Yasmā etadevaṃ, **tasmā taṃ** adhikusaladhammavasena sīsaṃ anukkhipitvā kucchitaṃ sīdanato **kusītaṃ** vīriyārambhābhāvato **hīnavīriyaṃ** puggalaṃ sabbathā vajjeyya, na tassa diṭṭhānugatiṃ āpajjeyyāti attho.

Evaṃ puggalādhiṭṭhānāya gāthāya kosajje ādīnavaṃ dassetvā idāni vīriyārambhe ānisaṃse dassetuṃ **''pavivittehī''**tiādi vuttaṃ. Tassattho – ye pana kāyavivekasambhavena **pavivittā,** tato eva kilesehi ārakattā **ariyā,** nibbānaṃ patipesitattatāya **pahitattā** ārammaṇūpanijjhānavasena lakkhaṇūpanijjhānavasena ca **jhāyino,** sabbakālaṃ paggahitavīriyatāya **āraddhavīriyā,** lokiyalokuttarabhedāya paññāya samannāgatattā **paṇḍitā,** tehiyeva **saha** āvaseyya sadatthaṃ nipphādetukāmo saṃvaseyyāti. Taṃ sutvā vimalatthero saṃviggamānaso vipassanaṃ paṭṭhapetvā sadatthaṃ ārādhesi. Svāyamattho parato āgamissati.

Somamittattheragāthāvaṇṇanā niṭṭhitā.

5. Sabbamittattheragāthāvaṇṇanā

Jano janamhi sambaddhoti āyasmato sabbamittattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto ito dvānavute kappe tissassa bhagavato kāle nesādakule nibbattitvā vanacāriko hutvā vane mige vadhitvā maṃsaṃ khādanto jīvati. Athassa bhagavā anuggaṇhanatthaṃ vasanaṭṭhānasamīpe tīṇi padacetiyāni dassetvā pakkāmi. So atītakāle sammāsambuddhesu kataparicayattā cakkaṅkitāni disvā pasannamānaso koraṇḍapupphehi pūjaṃ katvā tena puññakammena tāvatiṃsabhavane nibbattitvā aparāparaṃ sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde sāvatthinagare brāhmaṇakule nibbatti, **sabbamitto**tissa nāmaṃ ahosi. So viññutaṃ patto jetavanapaṭiggahaṇe buddhānubhāvaṃ disvā paṭiladdhasaddho pabbajitvā kammaṭṭhānaṃ gahetvā araññe viharanto vassaṃ upagantvā vuṭṭhavasso bhagavantaṃ vandituṃ sāvatthiṃ gacchanto antarāmagge māgavikehi oḍḍite pāse migapotakaṃ baddhaṃ addasa. Mātā panassa migī pāsaṃ appaviṭṭhāpi puttasinehena dūraṃ na gacchati, maraṇabhayena pāsasamīpampi na upagacchati migapotako ca bhīto ito cito ca parivattento karuṇaṃ vilapati, taṃ disvā thero, ''aho sattānaṃ snehahetukaṃ dukkha''nti gacchanto tato paraṃ sambahule core ekaṃ purisaṃ jīvagāhaṃ gahetvā palālaveṇiyā sarīraṃ veṭhetvā jhāpente, tañca mahāviravaṃ viravantaṃ disvā tadubhayaṃ nissāya sañjātasaṃvego tesaṃ corānaṃ suṇantānaṃyeva –

149. ‘‘Jano janamhi sambaddho, janamevassito jano;
Jano janena heṭhīyati, heṭheti ca jano janaṃ.

150. ‘‘Ko hi tassa janenattho, janena janitena vā;
Janaṃ ohāya gacchaṃ taṃ, heṭhayitvā bahuṃ jana’’nti. – gāthādvayaṃ abhāsi;

Tattha **jano**ti andhabālajano. **Janamhī**ti aññe jane. **Sambaddho**ti taṇhābandhanena baddho. ‘‘Ayaṃ me putto, mātā’’tiādinā paṭibaddho. Ayameva vā pāṭho, ‘‘ime maṃ posenti, ahaṃ ime nissāya jīvāmī’’ti paṭibaddhacittoti attho. **Janamevassito jano**ti ‘‘ayaṃ me putto, dhītā’’tiādinā aññameva janaṃ añño jano assito taṇhāya allīno pariggayha ṭhito. **Jano janena heṭhīyati, heṭheti ca jano jana**nti kammassakatāya yathābhūtāvabodhassa ca abhāvato ajjhupekkhanaṃ akatvā lobhavasena yathā jano janaṃ assito, evaṃ dosavasena jano janena heṭhīyati vibādhīyati. ‘‘Tayidaṃ mayhaṃva upari heṭhanaphalavasena paripatissatī’’ti ajānanto heṭheti ca jano janaṃ.

Ko hi tassa janenatthoti tassa aññajanassa aññena janena taṇhāvasena assitena dosavasena heṭhitena vā ko attho. **Janena janitena vā**ti mātāpitā hutvā tena aññena janena janitena vā ko attho. **Janaṃ ohāya gacchaṃ taṃ, heṭhayitvā bahuṃ jana**nti yasmā saṃsāre carato janassa ayamevānurūpā paṭipatti, tasmā taṃ janaṃ, tassa ca bādhikā yā sā taṇhā ca, yo ca so doso eva bahuṃ janaṃ bādhayitvā ṭhito, tañca ohāya sabbaso pahāya pariccajitvā gacchaṃ, tehi anupaddutaṃ ṭhānaṃ gaccheyyaṃ pāpuṇeyyanti attho. Evaṃ pana vatvā thero tāvadeva vipassanaṃ ussukkāpetvā arahattamapāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.50.15-24) –

‘‘Vanakammiko pure āsiṃ, pitumātumatenahaṃ;
Pasumārena jīvāmi, kusalaṃ me na viṭṭati.

‘‘Mama āsayasāmantā, tisso lokagganāyako;
Padāni tīṇi dassesi, anukampāya cakkhumā.

‘‘Akkante ca pade disvā, tissanāmassa satthuno;
Haṭṭho haṭṭhena cittena, pade cittaṃ pasādayiṃ.

‘‘Koraṇḍaṃ pupphitaṃ disvā, pādapaṃ dharaṇīruhaṃ;
Sakosakaṃ gahetvāna, padaseṭṭhamapūjayiṃ.

‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

‘‘Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ;
Koraṇḍakachavi homi, suppabhāso bhavāmahaṃ.

‘‘Dvenavute ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, padapūjāyidaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Te pana corā therassa santike dhammaṃ sutvā saṃvegajātā pabbajitvā dhammānudhammaṃ paṭipajjiṃsūti.

Sabbamittattheragāthāvaṇṇanā niṭṭhitā.

6. Mahākāḷattheragāthāvaṇṇanā

Kāḷī itthīti āyasmato mahākāḷattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto ito ekanavute kappe kulagehe nibbattitvā viññutaṃ patto kenacideva karaṇīyena araññaṃ gato tattha aññatarassa rukkhassa sākhāya olambamānaṃ paṃsukūlacīvaraṃ disvā ''ariyaddhajo olambatī''ti pasannacitto kiṅkaṇipupphāni gahetvā paṃsukūlaṃ pūjesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde setabyanagare satthavāhakule nibbattitvā **mahākāḷo**ti laddhanāmo viññutaṃ patvā gharāvāsaṃ vasanto pañcahi sakaṭasatehi bhaṇḍaṃ gahetvā vāṇijjavasena sāvatthiṃ gato ekamantaṃ sakaṭasatthaṃ nivesetvā addhānaparissamaṃ vinodetvā attano parisāya saddhiṃ nisinno sāyanhasamayaṃ gandhamālādihatthe upāsake jetavanaṃ gacchante disvā sayampi tehi saddhiṃ vihāraṃ gantvā satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā sosānikaṅgaṃ adhiṭṭhāya susāne vasati. Athekadivasaṃ **kāḷī** nāma ekā itthī chavaḍāhikā therassa kammaṭṭhānatthāya aciramatasarīraṃ ubho satthī bhinditvā ubho ca bāhū bhinditvā sīsañca dadhithālakaṃ viya bhinditvā sabbaṃ aṅgapaccaṅgaṃ sambandhameva katvā therassa oloketuṃ yogyaṭṭhāne ṭhapetvā ekamantaṃ nisīdi. Thero taṃ disvā attānaṃ ovadanto –

151. ''Kāḷī itthī brahatī dhaṅkarūpā, satthiñca bhetvā aparañca satthiṃ;
Bāhañca bhetvā aparañca bāhaṃ, sīsañca bhetvā dadhithālakaṃva;
Esā nisinnā abhisandahitvā.

152. ''Yo ve avidvā upadhiṃ karoti, punappunaṃ dukkhamupeti mando;
Tasmā pajānaṃ upadhiṃ na kayirā, māhaṃ puna bhinnasiro sayissa''nti. –

Gāthādvayaṃ abhāsi.

Tattha **kāḷī**ti tassā nāmaṃ, kāḷavaṇṇattā vā evaṃ vuttaṃ. **Brahatī**ti mahāsarīrā ārohapariṇāhavatī. **Dhaṅkarūpā**ti kāḷavaṇṇattā eva kākasadisarūpā. **Satthiñca bhetvā**ti matasarīrassa satthiṃ jaṇṇubhedanena bhañjitvā. **Aparañca satthi**nti itarañca satthiṃ bhañjitvā. **Bāhañca bhetvā**ti bāhaṭṭhiñca aggabāhaṭṭhāneyeva bhañjitvā. **Sīsañca bhetvā dadhithālakaṃvā**ti matasarīrassa sīsaṃ bhinditvā bhinnattā eva leḍḍudaṇḍādīhi paggharantaṃ dadhithālakaṃ viya, paggharantaṃ matthaluṅgaṃ katvāti attho. **Esā nisinnā abhisandahitvā**ti chinnabhinnāvayavaṃ matasarīraṃ te avayave yathāṭhāneyeva ṭhapanena sandahitvā sahitaṃ katvā maṃsāpaṇaṃ pasārentī viya esā nisinnā.

Yo ve avidvā upadhiṃ karotīti yo imāya upaṭṭhāpitaṃ kammaṭṭhānaṃ disvāpi avidvā akusalo kammaṭṭhānaṃ chaḍḍetvā ayonisomanasikārena kilesūpadhiṃ uppādeti, so **mando** mandapañño saṃsārassa anativattanato **punappunaṃ** aparāparaṃ nirayādīsu **dukkhaṃ upeti**. **Tasmā pajānaṃ upadhiṃ na kayirā**ti **tasmā**ti yasmā cetadevaṃ, tasmā. **Pajānaṃ upadhi**nti ''idha yaṃ dukkhaṃ sambhotī''ti pajānanto yoniso manasikaronto kilesūpadhiṃ na kayirā na uppādeyya. Kasmā? **Māhaṃ puna bhinnasiro sayissa**nti yathayidaṃ matasarīraṃ bhinnasarīraṃ sayati, evaṃ kilesūpadhīhi saṃsāre punappunaṃ uppattiyā kaṭasivaḍḍhako hutvā bhinnasiro ahaṃ mā sayissanti. Evaṃ vadanto eva thero vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.50.8-14) –

''Himavantassāvidūre, udaṅgaṇo nāma pabbato;
Tatthaddasaṃ paṃsukūlaṃ, dumaggamhi vilambitaṃ.

''Tīṇi kiṅkaṇipupphāni, ocinitvānahaṃ tadā;
Haṭṭho haṭṭhena cittena, paṃsukūlamapūjayiṃ.

''Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

''Ekanavutito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, pūjitvā arahaddhajaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.
Mahākāḷattheragāthāvaṇṇanā niṭṭhitā.

7. Tissattheragāthāvaṇṇanā

Bahū sapatte labhatīti āyasmato tissattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto piyadassissa bhagavato kāle brāhmaṇakule nibbattitvā viññutaṃ patto sippesu nipphattiṃ gantvā kāmesu ādīnavaṃ disvā gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā araññāyatane sālavane assamaṃ kāretvā vasati. Bhagavā tassa anuggaṇhanatthaṃ assamassa avidūre sālavane nirodhaṃ samāpajjitvā nisīdi. So assamato nikkhamitvā phalāphalatthāya gacchanto bhagavantaṃ disvā pasannamānaso cattāro daṇḍe ṭhapetvā bhagavato upari pupphitāhi sālasākhāhi sākhāmaṇḍapaṃ katvā sattāhaṃ navanavehi sālapupphehi bhagavantaṃ pūjento aṭṭhāsi buddhārammaṇaṃ pītiṃ avijahanto. Satthā sattāhassa accayena nirodhato vuṭṭhahitvā bhikkhusaṅghaṃ cintesi. Tāvadeva satasahassamattā khīṇāsavā satthāraṃ parivāresuṃ. Bhagavā tassa bhāviniṃ sampattiṃ vibhāvento anumodanaṃ vatvā pakkāmi. So tena puññakammena devaloke nibbattitvā aparāparaṃ sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde rājagahe brāhmaṇakule nibbattitvā **tisso**ti laddhanāmo vayappatto tiṇṇaṃ vedānaṃ pāragū hutvā pañcamattāni māṇavakasatāni mante vācento lābhaggayasaggappatto hutvā satthu rājagahagamane buddhānubhāvaṃ disvā paṭiladdhasaddho pabbajitvā vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.49.190-220) –

''Ajjhogāhetvā sālavanaṃ, sukato assamo mama;
Sālapupphehi sañchanno, vasāmi vipine tadā.

''Piyadassī ca bhagavā, sayambhū aggapuggalo;
Vivekakāmo sambuddho, sālavanamupāgami.

''Assamā abhinikkhamma, pavanaṃ agamāsahaṃ;
Mūlaphalaṃ gavesanto, āhiṇḍāmi vane tadā.

''Tatthaddasāsiṃ sambuddhaṃ, piyadassiṃ mahāyasaṃ;
Sunisinnaṃ samāpannaṃ, virocantaṃ mahāvane.

''Catudaṇḍe ṭhapetvāna, buddhassa uparī ahaṃ;
Maṇḍapaṃ sukataṃ katvā, sālapupphehi chādayiṃ.

''Sattāhaṃ dhārayitvāna, maṇḍapaṃ sālachāditaṃ;
Tattha cittaṃ pasādetvā, buddhaseṭṭhamavandahaṃ.

''Bhagavā tamhi samaye, vuṭṭhahitvā samādhito;
Yugamattaṃ pekkhamāno, nisīdi purisuttamo.

''Sāvako varuṇo nāma, piyadassissa satthuno;
Vasīsatasahassehi, upagacchi vināyakaṃ.

''Piyadassī ca bhagavā, lokajeṭṭho narāsabho;
Bhikkhusaṅghe nisīditvāna, sitaṃ pātukarī jino.

''Anuruddho upaṭṭhāko, piyadassissa satthuno;
Ekaṃsaṃ cīvaraṃ katvā, apucchittha mahāmuniṃ.

‘‘Ko nu kho bhagavā hetu, sitakammassa satthuno;
Kāraṇe vijjamānamhi, satthā pātukare sitaṃ.

‘‘Sattāhaṃ sālacchadanaṃ, yo me dhāresi māṇavo;
Tassa kammaṃ saritvāna, sitaṃ pātukariṃ ahaṃ.

‘‘Anokāsaṃ na passāmi, yattha puññaṃ vipaccati;
Devaloke manusse vā, okāsova na sammati.

‘‘Devaloke vasantassa, puññakammasamaṅgino;
Yāvatā parisā tassa, sālacchannā bhavissati.

‘‘Tattha dibbehi naccehi, gītehi vāditehi ca;
Ramissati sadā santo, puññakammasamāhito.

‘‘Yāvatā parisā tassa, gandhagandhī bhavissati;
Sālassa pupphavasso ca, pavassissati tāvade.

‘‘Tato cutoyaṃ manujo, mānusaṃ āgamissati;
Idhāpi sālacchadanaṃ, sabbakālaṃ dharissati.

‘‘Idha naccañca gītañca, sammatāḷasamāhitaṃ;
Parivāressanti maṃ niccaṃ, buddhapūjāyidaṃ phalaṃ.

‘‘Uggacchante ca sūriye, sālavassaṃ pavassati;
Puññakammena saṃyuttaṃ, vassate sabbakālikaṃ.

‘‘Aṭṭhārase kappasate, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Sabbāsave pariññāya, nibbāyissatināsavo.

‘‘Dhammaṃ abhisamentassa, sālacchannaṃ bhavissati;
Citake jhāyamānassa, chadanaṃ tattha hessati.

‘‘Vipākaṃ kittayitvāna, piyadassī mahāmuni;
Parisāya dhammaṃ desesi, tappento dhammavuṭṭhiyā.

‘‘Tiṃsakappāni devesu, devarajjamakārayiṃ;
Saṭṭhi ca sattakkhattuñca, cakkavattī ahosahaṃ.

‘‘Devalokā idhāgantvā, labhāmi vipulaṃ sukhaṃ;
Idhāpi sālacchadanaṃ, maṇḍapassa idaṃ phalaṃ.

‘‘Ayaṃ pacchimako mayhaṃ, carimo vattate bhavo;
Idhāpi sālacchadanaṃ, hessati sabbakālikaṃ.

‘‘Mahāmuniṃ tosayitvā, gotamaṃ sakyapuṅgavaṃ;
Pattomhi acalaṃ ṭhānaṃ, hitvā jayaparājayaṃ.

''Aṭṭhārase kappasate, yaṃ buddhamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

So arahattaṃ pana patvā visesato lābhaggayasaggappatto ahosi. Tattha keci puthujjanabhikkhū therassa lābhasakkāraṃ disvā bālabhāvena asahanākāraṃ pavedesuṃ. Thero taṃ ñatvā lābhasakkāre ādīnavaṃ tattha attano alaggabhāvañca pakāsento –

153. ''Bahū sapatte labhati, muṇḍo saṅghāṭipāruto;
Lābhī annassa pānassa, vatthassa sayanassa ca.

154. ''Etamādīnavaṃ ñatvā, sakkāresu mahabbhayaṃ;
Appalābho anavassuto, sato bhikkhu paribbaje''ti. –

Gāthādvayaṃ abhāsi.

Tassattho – sikhampi asesetvā muṇḍitakesatāya **muṇḍo,** chinditvā saṅghāṭitakāsāvadhāritāya **saṅghāṭipāruto,** evaṃ vevaṇṇiyaṃ ajjhupagato parāyattavuttiko pabbajito sace annapānādīnaṃ **lābhī** hoti, sopi **bahū sapatte labhati,** tassa usūyantā bahū sambhavanti. Tasmā **etaṃ** evarūpaṃ lābha**sakkāresu mahabbhayaṃ** vipulabhayaṃ **ādīnavaṃ** dosaṃ viditvā appicchataṃ santosañca hadaye ṭhapetvā anavajjuppādassāpi uppannassa lābhassa parivajjanena **appalābho,** tato eva tattha taṇhāvassutābhāvena **anavassuto,** saṃsāre bhayassa ikkhanato bhinnakilesatāya vā **bhikkhu** santuṭṭhiṭṭhānīyassa satisampajaññassa vasena **sato** hutvā **paribbaje** careyya vihareyyāti. Taṃ sutvā te bhikkhū tāvadeva theraṃ khamāpesuṃ.

Tissattheragāthāvaṇṇanā niṭṭhitā.

8. Kimilattheragāthāvaṇṇanā

Pācīnavaṃsadāyamhītiādikā āyasmato kimilattherassa gāthā. Kā uppatti? Tassa pubbayogo saṃveguppatti pabbajjā ca ekakanipāte ''abhisatto''ti gāthāya saṃvaṇṇanāyaṃ vuttāyeva. Tāya ca gāthāya therena attano visesādhigamassa kāraṇaṃ dassitaṃ. Idha pana adhigatavisesassa attano āyasmatā ca anuruddhena āyasmatā ca nandiyena saha samaggavāso dassitoti veditabbaṃ. Samaggavāsaṃ pana vasantā te yathā ca vasiṃsu, taṃ dassento –

155. ''Pācīnavaṃsadāyamhi, sakyaputtā sahāyakā;
Pahāyānappake bhoge, uñche pattāgate ratā.

156. ''Āraddhavīriyā pahitattā, niccaṃ daḷhaparakkamā;
Ramanti dhammaratiyā, hitvāna lokiyaṃ rati''nti. – gāthādvayaṃ abhāsi;

Tattha **pācīnavaṃsadāyamhī**ti pācīnavaṃsanāmake rakkhitagopite sahaparicchede vane. Tañhi vanaṃ gāmassa pācīnadisāyaṃ ṭhitattā vaṃsagumbaparikkhittattā ca ''pācīnavaṃsadāyo''ti vutto, vaṃsavanabhāvena vāti. **Sakyaputtā**ti anuruddhattherādayo sakyarājakumārā. **Sahāyakā**ti saṃveguppattipabbajjāsamaṇadhammakaraṇasaṃvāsehi saha ayanato pavattanato sahāyakā. **Pahāyānappake bhoge**ti uḷārena puññānubhāvena adhigate kulaparamparāgate ca mahante bhogakkhandhe chaḍḍetvā. ''Sahāyānappake''tipi pāḷi. **Uñche pattāgate ratā**ti uñchācariyāya ābhatattā uñche patte āgatattā pattāgate pattapariyāpanne ratā abhiratā, saṅghabhattādiatirekalābhaṃ paṭikkhipitvā jaṅghabalaṃ nissāya bhikkhācariyāya laddhena missakabhatteneva santuṭṭhāti attho.

Āraddhavīriyāti uttamatthassa adhigamāya āditova pageva sampāditavīriyā. **Pahitattā**ti

ninnapoṇapabbhārabhāvena kālena kālaṃ samāpajjanena ca nibbānaṃ patipesitacittā. **Niccaṃ daḷhaparakkamā**ti vattapaṭipattīsu diṭṭhadhammasukhavihārānuyogena sabbakālaṃ asithilaparakkamā. **Ramanti dhammaratiyā, hitvāna lokiyaṃ rati**nti loke viditatāya lokapariyāpannatāya ca lokiyaṃ rūpārammaṇādiratiṃ pahāya maggapaññāya pajahitvā lokuttaradhammaratiyā aggaphalanibbānābhiratiyā ca ramanti abhiramantīti.

Kimilattheragāthāvaṇṇanā niṭṭhitā.

9. Nandattheragāthāvaṇṇanā

Ayoniso manasikārāti āyasmato nandattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle haṃsavatīnagare kulagehe nibbattitvā viññutaṃ patto bhagavato santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ indriyesu guttadvārānaṃ aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ ṭhānantaraṃ patthento bhagavato bhikkhusaṅghassa ca pūjāsakkārabahulaṃ mahādānaṃ pavattetvā, ‘‘ahampi anāgate tumhādisassa buddhassa evarūpo sāvako bhaveyya’’nti paṇidhānaṃ katvā tato paṭṭhāya devamanussesu saṃsaranto atthadassissa bhagavato kāle vinatāya nāma nadiyā mahanto kacchapo hutvā nibbatto ekadivasaṃ satthāraṃ nadiyā pāraṃ gantuṃ tīre ṭhitaṃ disvā sayaṃ bhagavantaṃ tāretukāmo satthu pādamūle nipajji. Satthā tassa ajjhāsayaṃ oloketvā piṭṭhiṃ abhiruhi. So haṭṭhatuṭṭho vegena sotaṃ chindanto sīghataraṃ paratīrameva pāpesi. Bhagavā tassa anumodanaṃ vadanto bhāviniṃ sampattiṃ kathetvā pakkāmi.

So tena puññakammena sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde kapilavatthusmiṃ suddhodanamahārājassa putto hutvā mahāpajāpatiyā gotamiyā kucchimhi nibbatti. Tassa nāmaggahaṇadivase ñātisaṅghaṃ nandento jātoti **nando**tveva nāmaṃ akaṃsu. Tassa vayappattakāle satthā pavattavaradhammacakko lokānuggahaṃ karonto kapilavatthuṃ gantvā ñātisamāgame pokkharavassaṃ aṭṭhuppattiṃ katvā **vessantarajātakaṃ** (jā. 2.22.1655 ādayo) kathetvā dutiyadivase piṇḍāya paviṭṭho ‘‘uttiṭṭhe nappamajjeyyā’’ti (dha. pa. 168) gāthāya pitaraṃ sotāpattiphale patiṭṭhāpetvā nivesanaṃ gantvā ‘‘dhammaṃ care sucarita’’nti (dha. pa. 169) gāthāya mahāpajāpatiṃ sotāpattiphale rājānaṃ sakadāgāmiphale patiṭṭhāpetvā tatiye divase nandakumārassa abhisekanivesanappavesanavivāhamaṅgalesu vattamānesu piṇḍāya pavisitvā nandakumārassa hatthe pattaṃ datvā maṅgalaṃ vatvā tassa hatthato pattaṃ agahetvāva vihāraṃ gato taṃ pattahatthaṃ vihāraṃ āgataṃ anicchamānaṃyeva pabbājetvā tathā pabbajitattāyeva anabhiratiyā pīḷitaṃ ñatvā upāyena tassa taṃ anabhiratiṃ vinodesi. So yoniso paṭisaṅkhāya vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.49.148-163) –

‘‘Atthadassī tu bhagavā, sayambhū lokanāyako;
Vinatānadiyā tīraṃ, upāgacchi tathāgato.

‘‘Udakā abhinikkhamma, kacchapo vārigocaro;
Buddhaṃ tāretukāmohaṃ, upesiṃ lokanāyakaṃ.

‘‘Abhirūhatu maṃ buddho, atthadassī mahāmuni;
Ahaṃ taṃ tārayissāmi, dukkhassantakaro tuvaṃ.

‘‘Mama saṅkappamaññāya, atthadassī mahāyaso;
Abhirūhitvā me piṭṭhiṃ, aṭṭhāsi lokanāyako.

‘‘Yato sarāmi attānaṃ, yato pattosmi viññutaṃ;
Sukhaṃ me tādisaṃ natthi, phuṭṭhe pādatale yathā.

‘‘Uttaritvāna sambuddho, atthadassī mahāyaso;

Naditīramhi ṭhatvāna, imā gāthā abhāsatha.

''Yāvatā vattate cittaṃ, gaṅgāsotaṃ tarāmahaṃ;
Ayañca kacchapo rājā, tāresi mama paññavā.

''Iminā buddhataraṇena, mettacittavatāya ca;
Aṭṭhārase kappasate, devaloke ramissati.

''Devalokā idhāgantvā, sukkamūlena codito;
Ekāsane nisīditvā, kaṅkhāsotaṃ tarissati.

''Yathāpi bhaddake khette, bījaṃ appampi ropitaṃ;
Sammādhāraṃ pavecchante, phalaṃ toseti kassakaṃ.

''Tathevidaṃ buddhakhettaṃ, sammāsambuddhadesitaṃ;
Sammādhāraṃ pavecchante, phalaṃ maṃ tosayissati.

''Padhānapahitattomhi, upasanto nirūpadhi;
Sabbāsave pariññāya, viharāmi anāsavo.

''Aṭṭhārase kappasate, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, taraṇāya idaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā vimuttisukhaṃ anubhavanto ''aho satthu upāyakosallaṃ, yenāhaṃ bhavapaṅkato uddharitvā nibbānathale patiṭṭhāpito''ti attano pahīnasaṃkilesaṃ paṭiladdhañca sukhaṃ paccavekkhitvā sañjātasomanasso udānavasena –

157. ''Ayoniso manasikārā, maṇḍanaṃ anuyuñjisaṃ;
Uddhato capalo cāsiṃ, kāmarāgena aṭṭito.

158. ''Upāyakusalenāhaṃ, buddhenādiccabandhunā;
Yoniso paṭipajjitvā, bhave cittaṃ udabbahi''nti. – gāthādvayaṃ abhāsi;

Tattha **ayoniso manasikārā**ti anupāyamanasikārato asubhaṃ kāyaṃ subhato manasi karitvā subhato manasikārahetu, asubhaṃ kāyaṃ subhasaññāyāti attho. **Maṇḍana**nti hatthūpagādiābharaṇehi ceva mālāgandhādīhi ca attabhāvassa alaṅkaraṇaṃ. **Anuyuñjisa**nti anuyuñjiṃ, sarīrassa vibhūsanappasuto ahosinti attho. **Uddhato**ti jātigottarūpayobbanamadādīhi uddhato avūpasantacitto. **Capalo**ti vanamakkaṭo viya anavaṭṭhitacittatāya lolo, kāyamaṇḍanavatthamaṇḍanādicāpalye yuttatāya vā capalo **ca. Āsi**nti ahosiṃ. **Kāmarāgenā**ti vatthukāmesu chandarāgena **aṭṭito** pīḷito vibādhito āsinti yojanā.

Upāyakusalenāti vineyyānaṃ damanūpāyacchekena kovidena **buddhena** bhagavatā hetubhūtena. Hetuatthe hi etaṃ karaṇavacanaṃ. Paluṭṭhamakkaṭīdevaccharādassanena hi upakkitavādacodanāya attano kāmarāgāpanayanaṃ sandhāya vadati. Bhagavā hi āyasmantaṃ nandattheraṃ paṭhamaṃ janapadakalyāṇiṃ upādāya ''yathāyaṃ makkaṭī, evaṃ kakuṭapādiniyo upādāya janapadakalyāṇī''ti mahatiyā āṇiyā khuddakaṃ āṇiṃ nīharanto chaḍḍako viya, sinehapānena sarīraṃ kiledetvā vamanavirecanehi dosaṃ nīharanto bhisakko viya ca kakuṭapādinidassanena janapadakalyāṇiyaṃ virattacittaṃ kāretvā puna upakkitavādena kakuṭapādinīsupi cittaṃ virājetvā sammadeva samathavipassanānuyogena ariyamagge patiṭṭhāpesi. Tena vuttaṃ **''yoniso paṭipajjitvā, bhave cittaṃ udabbahi''**nti. Upāyena ñāyena sammadeva samathavipassanāya visuddhipaṭipadaṃ paṭipajjitvā bhave

saṃsārapaṅke nimuggañca me cittaṃ ariyamaggena hatthena uttāriṃ, nibbānathale patiṭṭhāpesinti attho.

Imaṃ udānaṃ udānetvā thero punadivase bhagavantaṃ upasaṅkamitvā evamāha – ''yaṃ me, bhante, bhagavā pāṭibhogo pañcannaṃ accharāsatānaṃ paṭilābhāya kakuṭapādānaṃ, muñcāmahaṃ, bhante, bhagavantaṃ etasmā paṭissavā''ti (udā. 22). Bhagavāpi, ''yadeva kho te, nanda, anupādāya āsavehi cittaṃ vimuttaṃ, athāhaṃ mutto etasmā paṭissavā''ti (udā. 22) āha. Athassa bhagavā savisesaṃ indriyesu guttadvārataṃ ñatvā taṃ guṇaṃ vibhāvento, ''etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ indriyesu guttadvārānaṃ yadidaṃ nando''ti (a. ni. 1.219, 230) indriyesu guttadvārabhāvena aggaṭṭhāne ṭhapesi. Thero hi ''yamevāhaṃ indriyānaṃ asaṃvaraṃ nissāya imaṃ vippakāraṃ patto, tamevāhaṃ suṭṭhu niggahessāmī''ti ussāhajāto balavahirottappo tattha ca katādhikārattā indriyasaṃvare ukkaṃsapāramiṃ agamāsīti.

Nandattheragāthāvaṇṇanā niṭṭhitā.

10. Sirimattheragāthāvaṇṇanā

Pare ca naṃ pasaṃsantīti āyasmato sirimattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto padumuttarassa bhagavato pāramiyo pūretvā tusitabhavane ṭhitakāle brāhmaṇakule nibbattitvā viññutaṃ patto tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sakkharappabhedānaṃ itihāsapañcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo nekkhammajjhāsayatāya kāme pahāya tāpasapabbajjaṃ pabbajitvā caturāsītisahassaparimāṇena tāpasagaṇena parivuto himavantappadese devatābhinimmite assame jhānābhiññāyo nibbattetvā vasanto purimabuddhesu katādhikāratāya lakkhaṇamantesu āgataniyāmena ca buddhaguṇe anussaritvā atīte buddhe uddissa aññatarasmiṃ nadīnivattane pulinacetiyaṃ katvā pūjāsakkārābhirato ahosi. Taṃ disvā tāpasā, ''kaṃ uddissa ayaṃ pūjāsakkāro karīyatī''ti pucchiṃsu. So tesaṃ lakkhaṇamante āharitvā tattha āgatāni mahāpurisalakkhaṇāni vibhajitvā tadanusārena attano bale ṭhatvā buddhaguṇe kittesi. Taṃ sutvā tepi tāpasā pasannamānasā tato paṭṭhāya sammāsambuddhaṃ uddissa thūpapūjaṃ karontā viharanti.

Tena ca samayena padumuttarabodhisatto tusitakāyā cavitvā mātukucchiṃ okkanto hoti. Carimabhave dvattiṃsa pubbanimittāni pāturahesuṃ, sabbe ca acchariyabbhūtadhammā. Tāpaso tāni antevāsikānaṃ dassetvā bhiyyosomattāya sammāsambuddhesu tesaṃ pasādaṃ vaḍḍhetvā kālaṃ katvā brahmaloke nibbattitvā tehi attano sarīrassa pūjāya karīyamānāya dissamānarūpo āgantvā, ''ahaṃ tumhākaṃ ācariyo brahmaloke nibbatto, tumhe appamattā pulinacetiyapūjamanuyuñjatha, bhāvanāya ca yuttappayuttā hothā''ti vatvā brahmalokameva gato.

Evaṃ so devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ gahapatikule nibbatti, tassa jātadivasato paṭṭhāya tasmiṃ kule sirisampattiyā vaḍḍhamānattā **sirimā**tveva nāmaṃ akaṃsu. Tassa padasā gamanakāle kaniṭṭhabhātā nibbatti, tassa ''ayaṃ siriṃ vaḍḍhento jāto''ti **sirivaḍḍho**ti nāmaṃ akaṃsu. Te ubhopi jetavanappaṭiggahaṇe buddhānubhāvaṃ disvā paṭiladdhasaddhā pabbajiṃsu. Tesu sirivaḍḍho na tāva uttarimanussadhammassa lābhī ahosi, catunnaṃ paccayānaṃ lābhī, gahaṭṭhapabbajitānaṃ sakkato garukato, sirimatthero pana pabbajitakālato paṭṭhāya tādisena kammacchiddena appalābhī ahosi bahujanāsambhāvito, samathavipassanāsu kammaṃ karonto nacirasseva chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.49.111-147) –

''Pabbate himavantamhi, devalo nāma tāpaso;
Tattha me caṅkamo āsi, amanussehi māpito.

''Jaṭābhārena bharito, kamaṇḍaludharo sadā;
Uttamatthaṃ gavesanto, vipinā nikkhamiṃ tadā.

‘‘Cullāsītisahassāni, sissā mayhaṃ upaṭṭhahuṃ;
Sakakammābhipasutā, vasanti vipine tadā.

‘‘Assamā abhinikkhamma, akaṃ pulinacetiyaṃ;
Nānāpupphaṃ samānetvā, taṃ cetiyamapūjayiṃ.

‘‘Tattha cittaṃ pasādetvā, assamaṃ pavisāmahaṃ;
Sabbe sissā samāgantvā, etamatthaṃ pucchiṃsu maṃ.

‘‘Pulinena kato thūpo, yaṃ tvaṃ deva namassasi;
Mayampi ñātumicchāma, puṭṭho ācikkha no tuvaṃ.

‘‘Niddiṭṭhā nu mantapade, cakkhumanto mahāyasā;
Te kho ahaṃ namassāmi, buddhaseṭṭhe mahāyase.

‘‘Kīdisā te mahāvīrā, sabbaññū lokanāyakā;
Kathaṃvaṇṇā kathaṃsīlā, kīdisā te mahāyasā.

‘‘Bāttiṃsalakkhaṇā buddhā, cattālīsadijāpi ca;
Nettā gopakhumā tesaṃ, jiñjukā phalasannibhā.

‘‘Gacchamānā ca te buddhā, yugamattañca pekkhare;
Na tesaṃ jāṇu nadati, sandhisaddo na suyyati.

‘‘Gacchamānā ca sugatā, uddharantāva gacchare;
Paṭhamaṃ dakkhiṇaṃ pādaṃ, buddhānaṃ esa dhammatā.

‘‘Asambhītā ca te buddhā, migarājāva kesarī;
Nevukkaṃsenti attānaṃ, no ca vambhenti pāṇinaṃ.

‘‘Mānāvamānato muttā, samā sabbesu pāṇisu;
Anattukkaṃsakā buddhā, buddhānaṃ esa dhammatā.

‘‘Uppajjantā ca sambuddhā, ālokaṃ dassayanti te;
Chappakāraṃ pakampenti, kevalaṃ vasudhaṃ imaṃ.

‘‘Passanti nirayañcete, nibbāti nirayo tadā;
Pavassati mahāmegho, buddhānaṃ esa dhammatā.

‘‘Īdisā te mahānāgā, atulā ca mahāyasā;
Vaṇṇato anatikkantā, appameyyā tathāgatā.

‘‘Anumodiṃsu me vākyaṃ, sabbe sissā sagāravā;
Tathā ca paṭipajjiṃsu, yathāsatti yathābalaṃ.

‘‘Paṭipūjenti pulinaṃ, sakakammābhilāsino;
Saddahantā mama vākyaṃ, buddhasakkatamānasā.

‘‘Tadā cavitvā tusitā, devaputto mahāyaso;
Uppajji mātukucchimhi, dasasahassi kampatha.

‘‘Assamassāvidūramhi, caṅkamamhi ṭhito ahaṃ;
Sabbe sissā samāgantvā, āgacchuṃ mama santike.

‘‘Usabhova mahī nadati, migarājāva kūjati;
Susumārova saḷati, kiṃ vipāko bhavissati.

‘‘Yaṃ pakittemi sambuddhaṃ, sikatāthūpasantike;
So dāni bhagavā satthā, mātukucchimupāgami.

‘‘Tesaṃ dhammakathaṃ vatvā, kittayitvā mahāmuniṃ;
Uyyojetvā sake sisse, pallaṅkamābhujiṃ ahaṃ.

‘‘Balañca vata me khīṇaṃ, byādhinā paramena taṃ;
Buddhaseṭṭhaṃ saritvāna, tattha kālaṅkato ahaṃ.

‘‘Sabbe sissā samāgantvā, akaṃsu citakaṃ tadā;
Kaḷevarañca me gayha, citakaṃ abhiropayuṃ.

‘‘Citakaṃ parivāretvā, sīse katvāna añjaliṃ;
Sokasallaparetā te, vikkandiṃsu samāgatā.

‘‘Tesaṃ lālappamānānaṃ, agamaṃ citakaṃ tadā;
Ahaṃ ācariyo tumhaṃ, mā socittha sumedhasā.

‘‘Sadatthe vāyameyyātha, rattindivamatanditā;
Mā vo pamattā ahuttha, khaṇo vo paṭipādito.

‘‘Sake sissenusāsitvā, devalokaṃ punāgamiṃ;
Aṭṭhārasa ca kappāni, devaloke ramāmahaṃ.

‘‘Satānaṃ pañcakkhattuñca, cakkavattī ahosahaṃ;
Anekasatakkhattuñca, devarajjamakārayiṃ.

‘‘Avasesesu kappesu, vokiṇṇo saṃsariṃ ahaṃ;
Duggatiṃ nābhijānāmi, uppādassa idaṃ phalaṃ.

‘‘Yathā komudike māse, bahū pupphanti pādapā;
Tathevāhampi samaye, pupphitomhi mahesinā.

‘‘Vīriyaṃ me dhuradhorayhaṃ, yogakkhemādhivāhanaṃ;
Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

‘‘Satasahassito kappe, yaṃ buddhamabhikittayiṃ;
Duggatiṃ nābhijānāmi, kittanāya idaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Chaḷabhiññañhi samānaṃ āyasmantaṃ sirimattheraṃ ‘‘ariyo’’ti ajānantā puthujjanā bhikkhū sāmaṇerā ca appalābhitāya lokassa anabhigatabhāvena asambhāventā yaṃkiñci kathetvā garahanti. Sirivaḍḍhattheraṃ pana paccayānaṃ lābhibhāvena lokassa sakkatagarukatabhāvato sambhāventā pasaṃsanti. Thero ‘‘avaṇṇārahassa nāma vaṇṇabhaṇanaṃ, vaṇṇārahassa ca avaṇṇabhaṇanaṃ assa

puthujjanabhāvassa doso''ti puthujjanabhāvañca garahanto –

159. ''Pare ca naṃ pasaṃsanti, attā ce asamāhito;
Moghaṃ pare pasaṃsanti, attā hi asamāhito.

160. ''Pare ca naṃ garahanti, attā ce susamāhito;
Moghaṃ pare garahanti, attā hi susamāhito''ti.

– Gāthādvayamabhāsi.

Tattha **pare**ti attato aññe pare nāma, idha pana paṇḍitehi aññe bālā pareti adhippetā. Tesañhi ajānitvā apariyogāhetvā bhāsanato garahā viya pasaṃsāpi appamāṇabhūtā. **Na**nti naṃ puggalaṃ. **Pasaṃsantī**ti aviddasubhāvena taṇhāvipannatāya vā, atha vā abhūtaṃyeva puggalaṃ ''asuko bhikkhu jhānalābhī, ariyo''ti vā abhūtaguṇaropanena kittenti abhitthavanti. Yo panettha **ca**-saddo, so attūpanayattho. Tena pare naṃ puggalaṃ pasaṃsanti ca, tañca kho tesaṃ pasaṃsanamattaṃ, na pana tasmiṃ pasaṃsāya vatthu atthīti imamatthaṃ dasseti. **Attā ce asamāhito**ti yaṃ puggalaṃ pare pasaṃsanti, so ce sayaṃ asamāhito maggasamādhinā phalasamādhinā upacārappanāsamādhimatteneva vā na samāhito, samādhānassa paṭipakkhabhūtānaṃ kilesānaṃ appahīnattā vikkhitto vibbhantacitto hoti ceti attho. ''Asamāhito''ti ca etena samādhinimittānaṃ guṇānaṃ abhāvaṃ dasseti. **Mogha**nti bhāvanapuṃsakaniddeso ''visamaṃ candimasūriyā parivattantī''tiādīsu viya. **Pare pasaṃsantī**ti ye taṃ asamāhitaṃ puggalaṃ pasaṃsanti, te moghaṃ mudhā amūlakaṃ pasaṃsanti. Kasmā? **Attā hi asamāhito** yasmā tassa puggalassa cittaṃ asamāhitaṃ, tasmāti attho.

Dutiyagāthāyaṃ **garahantī**ti attano aviddasubhāvena dosantarāya vā ariyaṃ jhānalābhiñca samānaṃ ''asuko bhikkhu jāgariyaṃ nānuyuñjati antamaso goduhanamattampi kālaṃ kevalaṃ kāyadaḷhibahulo niddārāmo bhassārāmo saṅgaṇikārāmo viharatī''tiādinā appaṭipajjamānatāvibhāvanena vā guṇaparidhaṃsanena vā garahanti nindanti, upakkosanti vāti attho. Sesaṃ paṭhamagāthāya vuttapariyāyena veditabbaṃ. Evaṃ therena imāhi gāthāhi attano nikkilesabhāve sirivaḍḍhassa ca sakilesabhāve pakāsite taṃ sutvā sirivaḍḍho saṃvegajāto vipassanaṃ paṭṭhapetvā nacirasseva sadatthaṃ paripūresi, garahakapuggalā ca theraṃ khamāpesuṃ.

Sirimattheragāthāvaṇṇanā niṭṭhitā.

Dutiyavaggavaṇṇanā niṭṭhitā.

3. Tatiyavaggo

1. Uttarattheragāthāvaṇṇanā

Khandhā mayā pariññātāti āyasmato uttarattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinanto ito catunavute kappe siddhatthassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto sāsane laddhappasādo hutvā upāsakattaṃ paṭivedesi. So satthari parinibbute attano ñātake sannipātetvā bahuṃ pūjāsakkāraṃ sambharitvā dhātupūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sākete brāhmaṇakule nibbattitvā **uttaro**ti laddhanāmo vayappatto kenacideva karaṇīyena sāvatthiṃ gato kaṇḍambamūle kataṃ yamakapāṭihāriyaṃ disvā pasīditvā puna **kāḷakārāmasutta**desanāya (a. ni. 4.24) abhivaḍḍhamānasaddho pabbajitvā satthārā saddhiṃ rājagahaṃ gantvā upasampajjitvā tattheva vasanto vipassanaṃ paṭṭhapetvā nacirasseva chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.49.106-110) –

''Nibbute lokanāthamhi, siddhatthe lokanāyake;

Mama ñātī samānetvā, dhātupūjaṃ akāsahaṃ.

''Catunnavutito kappe, yaṃ dhātumabhipūjayiṃ;
Duggatiṃ nābhijānāmi, dhātupūjāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Chaḷabhiñño pana hutvā satthari sāvatthiyaṃ viharante buddhupaṭṭhānatthaṃ rājagahato sāvatthiṃ upagato bhikkhūhi ''kiṃ, āvuso, pabbajjākiccaṃ tayā matthakaṃ pāpita''nti puṭṭho aññaṃ byākaronto –

161. ''Khandhā mayā pariññātā, taṇhā me susamūhatā;
Bhāvitā mama bojjhaṅgā, patto me āsavakkhayo.

162. ''Sohaṃ khandhe pariññāya, abbahitvāna jāliniṃ;
Bhāvayitvāna bojjhaṅge, nibbāyissaṃ anāsavo''ti. – gāthādvayaṃ abhāsi;

Tattha **khandhā**ti pañcupādānakkhandhā. **Pariññātā**ti ''idaṃ dukkhaṃ, na ito bhiyyo''ti paricchijja ñātā bhāvitā. Tena dukkhassa ariyasaccassa pariññābhisamayamāha. **Taṇhā**ti tasati paritasatīti taṇhā. **Susamūhatā**ti samugghāṭitā. Etena samudayasaccassa pahānābhisamayaṃ vadati. **Bhāvitā mama bojjhaṅgā**ti bodhisaṅkhātāya satiādidhammasāmaggiyā, taṃsamaṅgino vā bodhisaṅkhātassa ariyapuggalassa aṅgāti bojjhaṅgā. Satidhammavicayavīriyapītipassaddhisamādhiupekkhāsaṅkhātā maggapariyāpannā dhammā mayā bhāvitā uppāditā vaḍḍhitā. Bojjhaṅgaggahaṇeneva cettha taṃsahacaritatāya sabbe maggadhammā, sabbe ca bodhipakkhiyadhammā gahitāti daṭṭhabbā. Eteneva maggasaccassa bhāvanābhisamayaṃ dasseti. **Patto me āsavakkhayo**ti kāmāsavādayo āsavā khīyanti etthāti āsavakkhayoti laddhanāmo asaṅkhatadhammo mayā patto adhigato. Etena nirodhasaccassa sacchikiriyābhisamayaṃ katheti. Ettāvatā attano saupādisesanibbānasampattiṃ dasseti.

Idāni pana anupādisesanibbānasampattiṃ dassento **''soha''**ntiādinā dutiyaṃ gāthamāha. Tassattho – sohaṃ evaṃ vuttanayena **khandhe pariññāya** parijānitvā, tathā parijānanto eva sakaattabhāvaparaattabhāvesu ajjhattikabāhirāyatanesu atītādibhedabhinnesu saṃsibbanākāraṃ punappunaṃ pavattisaṅkhātaṃ jālaṃ etassa atthīti **jālinī**ti laddhanāmaṃ taṇhaṃ **abbahitvāna** mama cittasantānato uddharitvā, tathā naṃ uddharantoyeva vuttappabhede **bojjhaṅge bhāvayitvāna** te bhāvanāpāripūriṃ pāpetvā tato eva **anāsavo** hutvā ṭhito idāni carimakacittanirodhena anupādāno viya jātavedo **nibbāyissaṃ** parinibbāyissāmīti.

Uttarattheragāthāvaṇṇanā niṭṭhitā.

2. Bhaddajittheragāthāvaṇṇanā

Panādo nāma so rājāti āyasmato bhaddajittherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle brāhmaṇakule nibbattitvā viññutaṃ patto brāhmaṇānaṃ vijjāsippesu pāraṃ gantvā kāme pahāya tāpasapabbajjaṃ pabbajitvā araññāyatane assamaṃ kāretvā vasanto ekadivasaṃ satthāraṃ ākāsena gacchantaṃ disvā pasannamānaso añjaliṃ paggayha aṭṭhāsi. Satthā tassa ajjhāsayaṃ ñatvā ākāsato otari. Otiṇṇassa pana bhagavato madhuñca bhisamuḷālañca sappiñca khīrañca upanāmesi, tassa taṃ bhagavā anukampaṃ upādāya paṭiggahetvā anumodanaṃ vatvā pakkāmi. So tena puññakammena tusite nibbatto tattha yāvatāyukaṃ ṭhatvā tato aparāparaṃ sugatīsuyeva saṃsaranto vipassissa bhagavato kāle mahaddhano seṭṭhi hutvā aṭṭhasaṭṭhibhikkhusahassaṃ bhojetvā ticīvarena acchādesi.

Evaṃ bahuṃ kusalaṃ katvā devaloke nibbattitvā tattha yāvatāyukaṃ ṭhatvā tato cavitvā manussesu uppanno buddhasuññe loke pañca paccekabuddhasatāni catūhi paccayehi upaṭṭhahitvā tato cuto rājakule nibbattitvā rajjaṃ anusāsanto puttaṃ paccekabodhiṃ adhigantvā ṭhitaṃ upaṭṭhahitvā tassa

parinibbutassa dhātuyo gahetvā cetiyaṃ katvā pūjesi. Evaṃ tattha tattha tāni puññāni katvā imasmiṃ buddhuppāde bhaddiyanagare asītikoṭivibhavassa bhaddiyaseṭṭhissa ekaputtako hutvā nibbatti, **bhaddajī**tissa nāmaṃ ahosi. Tassa kira issariyabhogaparivārādisampatti carimabhave bodhisattassa viya ahosi.

Tadā satthā sāvatthiyaṃ vassaṃ vasitvā bhaddajikumāraṃ saṅgaṇhituṃ mahatā bhikkhusaṅghena saddhiṃ bhaddiyanagaraṃ gantvā jātiyāvane vasi tassa ñāṇaparipākaṃ āgamayamāno. Sopi upari pāsāde nisinno sīhapañjaraṃ vivaritvā olokento bhagavato santike dhammaṃ sotuṃ gacchantaṃ mahājanaṃ disvā ''katthāyaṃ mahājano gacchatī''ti pucchitvā taṃ kāraṇaṃ sutvā sayampi mahatā parivārena satthu santikaṃ gantvā dhammaṃ suṇanto sabbābharaṇapaṭimaṇḍitova sabbakilese khepetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.56.98-116) –

''Oggayha yaṃ pokkharaṇiṃ, nānākuñjarasevitaṃ;
Uddharāmi bhisaṃ tattha, ghāsahetu ahaṃ tadā.

''Bhagavā tamhi samaye, padumuttarasavhayo;
Rattambaradharo buddho, gacchate anilañjase.

''Dhunanto paṃsukūlāni, saddaṃ assosahaṃ tadā;
Uddhaṃ nijjhāyamānohaṃ, addasaṃ lokanāyakaṃ.

''Tattheva ṭhitako santo, āyāciṃ lokanāyakaṃ;
Madhuṃ bhisehi sahitaṃ, khīraṃ sappiṃ muḷālikaṃ.

''Paṭiggaṇhātu me buddho, anukampāya cakkhumā;
Tato kāruṇiko satthā, orohitvā mahāyaso.

''Paṭiggaṇhi mamaṃ bhikkhaṃ, anukampāya cakkhumā;
Paṭiggahetvā sambuddho, akā me anumodanaṃ.

''Sukhī hotu mahāpuñña, gati tuyhaṃ samijjhatu;
Iminā bhisadānena, labhassu vipulaṃ sukhaṃ.

''Idaṃ vatvāna sambuddho, jalajuttamanāmako;
Bhikkhamādāya sambuddho, ākāsenāgamā jino.

''Tato bhisaṃ gahetvāna, āgacchiṃ mama assamaṃ;
Bhisaṃ rukkhe laggetvāna, mama dānaṃ anussariṃ.

''Mahāvāto uṭṭhahitvā, sañcālesi vanaṃ tadā;
Ākāso abhināditthа, asanī ca phalī tadā.

''Tato me asanīpāto, matthake nipatī tadā;
Sohaṃ nisinnako santo, tattha kālaṅkato ahaṃ.

''Puññakammena saññutto, tusitaṃ upapajjahaṃ;
Kaḷevaraṃ me patitaṃ, devaloke ramāmahaṃ.

''Chaḷasītisahassāni, nāriyo samalaṅkatā;
Sāyaṃ pātaṃ upaṭṭhanti, bhisadānassidaṃ phalaṃ.

''Manussayonimāgantvā, sukhito homahaṃ tadā;
Bhoge me ūnatā natthi, bhisadānassidaṃ phalaṃ.

''Anukampitako tena, devadevena tādinā;
Sabbāsavā parikkhīṇā, natthi dāni punabbhavo.

''Satasahassito kappe, yaṃ bhisaṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, bhisadānassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahatte pana tena adhigate satthā bhaddiyaseṭṭhiṃ āmantesi – ''tava putto alaṅkatapaṭiyatto dhammaṃ suṇanto arahatte patiṭṭhāsi, tenassa idāneva pabbajituṃ yuttaṃ, no ce pabbajati, parinibbāyissatī''ti. Seṭṭhi ''na mayhaṃ puttassa daharasseva sato parinibbānena kiccaṃ atthi, pabbājetha na''nti āha. Taṃ satthā pabbājetvā upasampādetvā tattha sattāhaṃ vasitvā koṭigāmaṃ pāpuṇi, so ca gāmo gaṅgātīre. Koṭigāmavāsino buddhappamukhassa bhikkhusaṅghassa mahādānaṃ pavattesuṃ. Bhaddajitthero satthārā anumodanāya āraddhamattāya bahigāmaṃ gantvā ''gaṅgātīre maggasamīpe satthu āgatakāle vuṭṭhahissāmī''ti samāpattiṃ samāpajjitvā nisīdi. Mahātheresu āgacchantesupi avuṭṭhahitvā satthu āgatakāleyeva vuṭṭhahi. Puthujjanabhikkhū, ''ayaṃ adhunā pabbajito mahātheresu āgacchantesu mānatthaddho hutvā na vuṭṭhāsī''ti ujjhāyiṃsu. Koṭigāmavāsino satthu bhikkhusaṅghassa ca bahū nāvāsaṅghāṭe bandhiṃsu, satthā ''handassa ānubhāvaṃ pakāsemī''ti nāvāsaṅghāṭe ṭhatvā, ''kahaṃ, bhaddajī''ti pucchi. Bhaddajitthero ''esohaṃ, bhante''ti satthāraṃ upasaṅkamitvā añjaliṃ katvā aṭṭhāsi. Satthā, ''ehi, bhaddaji, amhehi saddhiṃ ekanāvaṃ abhiruhā''ti. So uppatitvā satthu ṭhitanāvāyaṃ aṭṭhāsi. Satthā gaṅgāmajjhaṃ gatakāle, ''bhaddaji, tayā mahāpanādarājakāle ajjhāvuṭṭharatanapāsādo kaha''nti āha. ''Imasmiṃ ṭhāne nimuggo''ti. ''Tena hi, bhaddaji, sabrahmacārīnaṃ kaṅkhaṃ chindā''ti. Tasmiṃ khaṇe thero satthāraṃ vanditvā iddhibalena gantvā pāsādathūpikaṃ pādaṅgulantarena sannirumbhitvā pañcavīsatiyojanaṃ pāsādaṃ gahetvā ākāse uppati, uppatanto ca paññāsa yojanāni pāsādaṃ udakato ukkhipi. Athassa purimabhave ñātakā pāsādagatena lobhena macchakacchapamaṇḍūkā hutvā tasmiṃ pāsāde uṭṭhahante parivattitvā udake patiṃsu. Satthā te patante disvā ''ñātakā te, bhaddaji, kilamantī''ti āha. Thero satthu vacanena pāsādaṃ vissajjesi. Pāsādo yathāṭhāne eva patiṭṭhahi. Satthā pāraṅgato bhikkhūhi ''kadā, bhante, bhaddajittherena ayaṃ pāsādo ajjhāvuṭṭho''ti puṭṭho **mahāpanādajātakaṃ** (jā. 1.3.40-41) kathetvā mahājanaṃ dhammāmataṃ pāyesi. Thero pana attano ajjhāvuṭṭhapubbaṃ suvaṇṇapāsādaṃ dassetvā –

163. ''Panādo nāma so rājā, yassa yūpo suvaṇṇayo;
Tiriyaṃ soḷasubbedho, ubbhamāhu sahassadhā.

164. ''Sahassakaṇḍo satageṇḍu, dhajālu haritāmayo;
Anaccuṃ tattha gandhabbā, cha sahassāni sattadhā''ti. –

Dvīhi gāthāhi vaṇṇento aññaṃ byākāsi.

Tattha **panādo nāma so rājā**ti atīte panādo nāma so rājā ahosīti attabhāvaantarahitatāya attānaṃ paraṃ viya niddisati. So eva hi rajje ṭhitakālato paṭṭhāya sadā ussāhasampattiādinā mahatā rājānubhāvena mahatā ca kittisaddena samannāgatattā ''rājā mahāpanādo''ti paññāyittha. **Yassa yūpo suvaṇṇayo**ti yassa rañño ayaṃ yūpo pāsādo suvaṇṇamayo. **Tiriyaṃ soḷasubbedho**ti vitthārato soḷasakaṇḍapātappamāṇo. So pana aḍḍhayojanamatto hoti. **Ubbhāmāhu sahassadhā**ti ubbhaṃ uccaṃ evamassa pāsādassa sahassadhā sahassakaṇḍappamāṇamāhu. So pana yojanato pañcavīsatiyojanappamāṇo hoti. Keci panettha gāthāsukhatthaṃ ''āhū''ti dīghaṃ kataṃ. Āhu ahosīti atthaṃ vadanti.

Sahassakaṇḍoti sahassabhūmiko. **Satageṇḍū**ti anekasataniyyūhako. **Dhajālū**ti tattha tattha

niyyūhasikharādīsu patiṭṭhāpitehi yaṭṭhidhajapaṭākadhajādidhajehi sampanno. **Haritāmayo**ti cāmīkarasuvaṇṇamayo. Keci pana ‘‘haritajātimaṇisarikkhako’’ti vadanti. **Gandhabbā**ti naṭā. **Cha sahassāni sattadhā**ti chamattāni gandhabbasahassāni sattadhā tassa pāsādassa sattasu ṭhānesu rañño abhiramāpanatthaṃ nacciṃsūti attho. Te evaṃ naccantāpi rājānaṃ hāsetuṃ nāsakkhiṃsu. Atha sakko devarājā devanaṭe pesetvā samajjaṃ kāresi, tadā rājā hasīti.

Bhaddajittheragāthāvaṇṇanā niṭṭhitā.

3. Sobhitattheragāthāvaṇṇanā

Satimā paññavāti āyasmato sobhitattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare kulagehe nibbattitvā vayappatto satthu dhammadesanaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ pubbenivāsañāṇalābhīnaṃ bhikkhūnaṃ aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ ṭhānantaraṃ uddissa patthanaṃ katvā puññāni katvā sugatīsuyeva saṃsaranto sumedhassa bhagavato kāle brāhmaṇakule nibbattitvā viññutaṃ patto brāhmaṇānaṃ vijjāsippesu nipphattiṃ gantvā nekkhammādhimutto gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā himavantassa samīpe araññāyatane assamaṃ kāretvā vanamūlaphalāphalena yāpento buddhuppādaṃ sutvā sabbattha ekarattivāseneva bhaddavatīnagare satthāraṃ upasaṅkamitvā pasannamānaso ‘‘tuvaṃ satthā ca ketu cā’’tiādīhi chahi gāthāhi abhitthavi, satthā cassa bhāviniṃ sampattiṃ pakāsesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbatti. **Sobhito**tissa nāmaṃ akaṃsu. So aparena samayena satthu dhammadesanaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanaṃ vaḍḍhetvā chaḷabhiñño ahosi. Pubbenivāsañāṇe ciṇṇavasī ca ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.49.46-74) –

‘‘Dakkhiṇe himavantassa, sukato assamo mama;
Uttamatthaṃ gavesanto, vasāmi vipine tadā.

‘‘Lābhālābhena santuṭṭho, mūlena ca phalena ca;
Anvesanto ācariyaṃ, vasāmi ekako ahaṃ.

‘‘Sumedho nāma sambuddho, loke uppajji tāvade;
Catusaccaṃ pakāseti, uddharanto mahājanaṃ.

‘‘Nāhaṃ suṇomi sambuddhaṃ, napi me koci saṃsati;
Aṭṭhavasse atikkante, assosiṃ lokanāyakaṃ.

‘‘Aggidāruṃ nīharitvā, sammajjitvāna assamaṃ;
Khāribhāraṃ gahetvāna, nikkhamiṃ vipinā ahaṃ.

‘‘Ekarattiṃ vasantohaṃ, gāmesu nigamesu ca;
Anupubbena candavatiṃ, tadāhaṃ upasaṅkamiṃ.

‘‘Bhagavā tamhi samaye, sumedho lokanāyako;
Uddharanto bahū satte, deseti amataṃ padaṃ.

‘‘Janakāyamatikkamma, vanditvā jinasāgaraṃ;
Ekaṃsaṃ ajinaṃ katvā, santhaviṃ lokanāyakaṃ.

‘‘Tuvaṃ satthā ca ketu ca, dhajo yūpo ca pāṇinaṃ;
Parāyano patiṭṭhā ca, dīpo ca dvipaduttamo.

‘‘Nepuñño dassane vīro, tāresi janataṃ tuvaṃ;
Natthaññho tārako loke, tavuttaritaro mune.

‘‘Sakkā theve kusaggena, pametuṃ sāgaruttame;
Na tveva tava sabbaññu, ñāṇaṃ sakkā pametave.

‘‘Tuladaṇḍe ṭhapetvāna, mahiṃ sakkā dharetave;
Natveva tava paññāya, pamāṇamatthi cakkhuma.

‘‘Ākāso minituṃ sakkā, rajjuyā aṅgulena vā;
Natveva tava sabbaññu, sīlaṃ sakkā pametave.

‘‘Mahāsamudde udakaṃ, ākāso ca vasundharā;
Parimeyyāni etāni, appameyyosi cakkhuma.

‘‘Chahi gāthāhi sabbaññuṃ, kittayitvā mahāyasaṃ;
Añjaliṃ paggahetvāna, tuṇhī aṭṭhāsahaṃ tadā.

‘‘Yaṃ vadanti sumedhoti, bhūripaññaṃ sumedhasaṃ;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

‘‘Yo me ñāṇaṃ pakittesi, vippasannena cetasā;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

‘‘Sattasattati kappāni, devaloke ramissati;
Sahassakkhattuṃ devindo, devarajjaṃ karissati.

‘‘Anekasatakkhattuñca, cakkavattī bhavissati;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

‘‘Devabhūto manusso vā, puññakammasamāhito;
Anūnamanasaṅkappo, tikkhapaññho bhavissati.

‘‘Tiṃsakappasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

‘‘Agārā abhinikkhamma, pabbajissatikiñcano;
Jātiyā sattavassena, arahattaṃ phusissati.

‘‘Yato sarāmi attānaṃ, yato pattosmi sāsanaṃ;
Etthantare na jānāmi, cetanaṃ amanoramaṃ.

‘‘Saṃsaritvā bhave sabbe, sampattānubhaviṃ ahaṃ;
Bhoge me ūnatā natthi, phalaṃ ñāṇassa thomane.

‘‘Tiyaggī nibbutā mayhaṃ, bhavā sabbe samūhatā;
Sabbāsavā parikkhīṇā, natthi dāni punabbhavo.

‘‘Tiṃsakappasahassamhi, yaṃ ñāṇamathaviṃ ahaṃ;
Duggatiṃ nābhijānāmi, phalaṃ ñāṇassa thomane.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

So arahattaṃ pana patvā attano pubbenivāsaṃ anupaṭipāṭiyā anussaranto yāva asaññabhave acittakapaṭisandhi, tāva addasa. Tato pañca kappasatāni cittappavattiṃ adisvā avasāneva disvā ''kimeta''nti āvajjento nayavasena ''asaññabhavo bhavissatī''ti niṭṭhaṃ agamāsi. Tenāha bhagavā – ''atthi, bhikkhave, asaññasattā nāma dīghāyukā devā, tato cuto sobhito idhūpapanno, so etaṃ bhavaṃ jānāti, sobhito anussaratī''ti (pārā. 232 atthato samānaṃ). Evaṃ nayavasena anussarantassa anussaraṇakosallaṃ disvā satthā theraṃ pubbenivāsaṃ anussarantānaṃ aggaṭṭhāne ṭhapesi. Tato eva cāyaṃ āyasmā savisesaṃ attano pubbenivāsānussatiñāṇaṃ tassa ca paccayabhūtaṃ paṭipattiṃ paccavekkhitvā somanassajāto tadatthadīpanaṃ udānaṃ udānento –

165. ''Satimā paññavā bhikkhu, āraddhabalavīriyo;
Pañca kappasatānāhaṃ, ekarattiṃ anussariṃ.

166. ''Cattāro satipaṭṭhāne, satta aṭṭha ca bhāvayaṃ;
Pañca kappasatānāhaṃ, ekarattiṃ anussari''nti. – gāthādvayaṃ abhāsi;

Tattha **satimā**ti sayaṃ samudāgamanasampannāya satipaṭṭhānabhāvanāpāripūriyā sativepullappattiyā ca satimā. **Paññavā**ti chaḷabhiññāpāripūriyā paññāvepullappattiyā ca paññavā. Bhinnakilesatāya **bhikkhu**. Saddhādibalānañceva catubbidhasammappadhānavīriyassa ca saṃsiddhipāripūriyā **āraddhabalavīriyo**. Saddhādīnañhettha balaggahaṇena gahaṇaṃ satipi satiādīnaṃ balabhāve, yathā ''gobalibaddhā puññañāṇasambhārā''ti. **Pañca kappasatānāhaṃ, ekarattiṃ anussari**nti ekarattiṃ viya anussariṃ. Viya-saddo hi idha luttaniddiṭṭho, etena pubbenivāsānussatiñāṇe attano ñāṇavasībhāvaṃ dīpeti.

Idāni yāya paṭipattiyā attano satimantādibhāvo sātisayaṃ pubbenivāsañāṇañca siddhaṃ, taṃ dassetuṃ **''cattāro''**tiādinā dutiyaṃ gāthamāha. Tattha **cattāro satipaṭṭhāne**ti kāyānupassanādike attano visayabhedena catubbidhe lokiyalokuttaramissake satisaṅkhāte satipaṭṭhāne. **Sattā**ti satta bojjhaṅge. **Aṭṭhā**ti aṭṭha maggaṅgāni. Satipaṭṭhānesu hi suppatiṭṭhitacittassa satta bojjhaṅgā bhāvanāpāripūriṃ gatā eva honti, tathā ariyo aṭṭhaṅgiko maggo. Tenāha dhammasenāpati – ''catūsu satipaṭṭhānesu suppatiṭṭhitacittā satta bojjhaṅge yathābhūtaṃ bhāvetvā''tiādīhi (dī. ni. 3.143) sattakoṭṭhāsikesu sattatiṃsāya bodhipakkhiyadhammesu ekasmiṃ koṭṭhāse bhāvanāpāripūriṃ gacchante itare agacchantā nāma natthīti. **Bhāvaya**nti bhāvanāhetu. Sesaṃ vuttanayameva.

Sobhitattheragāthāvaṇṇanā niṭṭhitā.

4. Valliyattheragāthāvaṇṇanā

Yaṃ kiccaṃ daḷhavīriyenātiādikā āyasmato valliyattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto sumedhassa bhagavato kāle brāhmaṇakule nibbattitvā viññutaṃ patto vijjāsippesu nipphattiṃ gato asītikoṭivibhavaṃ pahāya tāpasapabbajjaṃ pabbajitvā pabbatapāde araññāyatane ekissā nadiyā tīre assamaṃ kāretvā viharanto attano anuggaṇhanatthaṃ upagataṃ satthāraṃ disvā pasannamānaso ajinacammaṃ pattharitvā adāsi. Tattha nisinnaṃ bhagavantaṃ pupphehi ca candanena ca pūjetvā ambaphalāni datvā pañcapatiṭṭhitena vandi. Tassa bhagavā nisinnāsanasampattiṃ pakāsento anumodanaṃ vatvā pakkāmi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde vesāliyaṃ brāhmaṇakule nibbattitvā ''kaṇhamitto''ti laddhanāmo vayappatto satthu vesāligamane buddhānubhāvaṃ disvā paṭiladdhasaddho mahākaccānattherassa santike pabbaji. So mandapañño dandhaparakkamo ca hutvā ciraṃ kālaṃ viññuṃ sabrahmacāriṃ nissāyeva vasati. Bhikkhū ''yathā nāma valli rukkhādīsu kiñci anissāya vaḍḍhituṃ na sakkoti, evamayampi kañci paṇḍitaṃ anissāya vaḍḍhituṃ na sakkotī''ti **valliyo**tveva samudācariṃsu. Aparabhāge pana veṇudattattheraṃ upasaṅkamitvā tassa ovāde ṭhatvā sato sampajāno hutvā viharanto ñāṇassa paripākaṃ gatattā paṭipattikkamaṃ theraṃ pucchanto –

167. ‘‘Yaṃ kiccaṃ daḷhavīriyena, yaṃ kiccaṃ boddhumicchatā;
Karissaṃ nāvarajjhissaṃ, passa vīriyaṃ parakkamaṃ.

168. ‘‘Tvañca me maggamakkhāhi, añjasaṃ amatogadhaṃ;
Ahaṃ monena monissaṃ, gaṅgāsotova sāgara’’nti. – gāthādvayaṃ abhāsi;

Tattha **yaṃ kiccaṃ daḷhavīriyenā**ti daḷhena vīriyena thirena parakkamena, daḷhavīriyena vā purisadhorayhena yaṃ kiccaṃ kātabbaṃ paṭipajjitabbaṃ. **Yaṃ kiccaṃ boddhumicchatā**ti cattāri ariyasaccāni nibbānameva vā boddhuṃ bujjhituṃ icchantena paṭivijjhitukāmena yaṃ kiccaṃ karaṇīyaṃ. **Karissaṃ nāvarajjhissa**nti tamahaṃ dāni karissaṃ na virādhessaṃ, yathānusiṭṭhaṃ paṭipajjissāmi. **Passa vīriyaṃ parakkama**nti yathā paṭipajjamāne dhamme vidhinā īraṇato **‘‘vīriyaṃ’’,** paraṃ paraṃ ṭhānaṃ akkamanato **‘‘parakkamo’’**ti ca laddhanāmaṃ sammāvāyāmaṃ passa na saddhamevāti attano kattukāmataṃ dasseti.

Tvañcāti kammaṭṭhānadāyakaṃ kalyāṇamittaṃ ālapati. **Me**ti mayhaṃ. **Maggamakkhāhī**ti ariyamaggaṃ kathehi, lokuttaramaggasampāpakaṃ catusaccakammaṭṭhānaṃ kathehīti attho. **Añjasa**nti ujukaṃ majjhimapaṭipadābhāvena antadvayassa anupagamanato. Amate nibbāne sampāpakabhāvena patiṭṭhitattā **amatogadhaṃ. Monenā**ti ñāṇena maggapaññāya. **Monissa**nti jānissaṃ nibbānaṃ paṭivijjhissaṃ pāpuṇissaṃ. **Gaṅgāsotova sāgara**nti yathā gaṅgāya soto sāgaraṃ samuddaṃ avirajjhanto ekaṃsato ogāhati, evaṃ ‘‘ahaṃ kammaṭṭhānaṃ anuyuñjanto maggañāṇena nibbānaṃ adhigamissāmi, tasmā taṃ kammaṭṭhānaṃ me ācikkhathā’’ti theraṃ kammaṭṭhānaṃ yāci.

Taṃ sutvā veṇudattatthero tassa kammaṭṭhānaṃ adāsi. Sopi kammaṭṭhānaṃ anuyuñjanto nacirasseva vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.49.75-105) –

‘‘Pañca kāmaguṇe hitvā, piyarūpe manorame;
Asīti koṭiyo hitvā, pabbajiṃ anagāriyaṃ.

‘‘Pabbajitvāna kāyena, pāpakammaṃ vivajjayiṃ;
Vacīduccaritaṃ hitvā, nadīkūle vasāmahaṃ.

‘‘Ekakaṃ maṃ viharantaṃ, buddhaseṭṭho upāgami;
Nāhaṃ jānāmi buddhoti, akāsiṃ paṭisanthāraṃ.

‘‘Karitvā paṭisanthāraṃ, nāmagottamapucchahaṃ;
Devatānusi gandhabbo, adu sakko purindado.

‘‘Ko vā tvaṃ kassa vā putto, mahābrahmā idhāgato;
Virocesi disā sabbā, udayaṃ sūriyo yathā.

‘‘Sahassārāni cakkāni, pāde dissanti mārisa;
Ko vā tvaṃ kassa vā putto, kathaṃ jānemu taṃ mayaṃ.

‘‘Nāmagottaṃ pavedehi, saṃsayaṃ apanehi me;
Namhi devā na gandhabbo, namhi sakko purindado.

‘‘Brahmabhāvo ca me natthi, etesaṃ uttamo ahaṃ;
Atīto visayaṃ tesaṃ, dālayiṃ kāmabandhanaṃ.

‘‘Sabbe kilese jhāpetvā, patto sambodhimuttamaṃ;

Tassa vācaṃ suṇitvāhaṃ, idaṃ vacanamabraviṃ.

‘‘Yadi buddhosi sabbaññū, nisīda tvaṃ mahāmune;
Tamahaṃ pūjayissāmi, dukkhassantakaro tuvaṃ.

‘‘Pattharitvājinacammaṃ, adāsi satthuno ahaṃ;
Nisīdi tattha bhagavā, sīhova girigabbhare.

‘‘Khippaṃ pabbatamāruyha, ambassa phalamaggahiṃ;
Sālakalyāṇikaṃ pupphaṃ, candanañca mahārahaṃ.

‘‘Khippaṃ paggayha taṃ sabbaṃ, upetvā lokanāyakaṃ;
Phalaṃ buddhassa datvāna, sālapupphamapūjayiṃ.

‘‘Candanaṃ anulimpitvā, avandiṃ satthuno ahaṃ;
Pasannacitto sumano, vipulāya ca pītiyā.

‘‘Ajinamhi nisīditvā, sumedho lokanāyako;
Mama kammaṃ pakittesi, hāsayanto mamaṃ tadā.

‘‘Iminā phaladānena, gandhamālehi cūbhayaṃ;
Pañcavīse kappasate, devaloke ramissati.

‘‘Anūnamanasaṅkappo, vasavattī bhavissati;
Chabbīsatikappasate, manussattaṃ gamissati.

‘‘Bhavissati cakkavattī, cāturanto mahiddhiko;
Vebhāraṃ nāma nagaraṃ, vissakammena māpitaṃ.

‘‘Hessati sabbasovaṇṇaṃ, nānāratanabhūsitaṃ;
Eteneva upāyena, saṃsarissati so bhave.

‘‘Sabbattha pūjito hutvā, devatte atha mānuse;
Pacchime bhave sampatte, brahmabandhu bhavissati.

‘‘Agārā abhinikkhamma, anagārī bhavissati;
Abhiññāpāragū hutvā, nibbāyissatināsavo.

‘‘Idaṃ vatvāna sambuddho, sumedho lokanāyako;
Mama nijjhāyamānassa, pakkāmi anilañjase.

‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

‘‘Tusitato cavitvāna, nibbattiṃ mātukucchiyaṃ;
Bhoge me ūnatā natthi, yamhi gabbhe vasāmahaṃ.

‘‘Mātukucchigate mayi, annapānañca bhojanaṃ;
Mātuyā mama chandena, nibbattati yadicchakaṃ.

''Jātiyā pañcavassena, pabbajiṃ anagāriyaṃ;
Oropitamhi kesamhi, arahattamapāpuṇiṃ.

''Pubbakammaṃ gavesanto, orena nāddasaṃ ahaṃ;
Tiṃsakappasahassamhi, mama kammamanussariṃ.

''Namo te purisājañña, namo te purisuttama;
Tava sāsanamāgamma, pattomhi acalaṃ padaṃ.

''Tiṃsakappasahassamhi, yaṃ buddhamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.
Arahattaṃ pana patvā aññaṃ byākaronto thero imāyeva gāthā abhāsīti.

Valliyattheragāthāvaṇṇanā niṭṭhitā.

5. Vītasokattheragāthāvaṇṇanā

Kese me olikhissantītiādikā āyasmato vītasokattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto siddhatthassa bhagavato kāle brāhmaṇakule nibbattitvā brāhmaṇānaṃ vijjāsippesu nipphattiṃ gato kāme pahāya isipabbajjaṃ pabbajitvā mahatā isigaṇena parivuto araññe vasanto buddhuppādaṃ sutvā haṭṭhatuṭṭho ''udumbarapupphasadisā dullabhadassanā buddhā bhagavanto, idāneva upagantabbā''ti mahatiyā parisāya saddhiṃ satthāraṃ daṭṭhuṃ gacchanto diyaḍḍhayojane sese byādhiko hutvā buddhagatāya saññāya kālaṅkato devesu uppajjitvā aparāparaṃ devamanussesu saṃsaranto imasmiṃ buddhuppāde aṭṭhārasavassādhikānaṃ dvinnaṃ vassasatānaṃ matthake dhammāsokarañño kaniṭṭhabhātā hutvā nibbatti, tassa **vītasoko**ti nāma ahosi. So vayappatto khattiyakumārehi sikkhitabbavijjāsippesu nipphattiṃ gato giridattattheraṃ nissāya gihibhūto suttantapiṭake abhidhammapiṭake ca visārado hutvā ekadivasaṃ massukammasamaye kappakassa hatthato ādāsaṃ gahetvā kāyaṃ olokento valitapalitādīni disvā sañjātasaṃvego vipassanāya cittaṃ otāretvā bhāvanaṃ ussukkāpetvā tasmiṃyeva āsane sotāpanno hutvā giridattattherassa santike pabbajitvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.49.9-26) –

''Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Lakkhaṇe itihāse ca, sanighaṇḍusakeṭubhe.

''Nadīsotapaṭibhāgā, sissā āyanti me tadā;
Tesāhaṃ mante vācemi, rattindivamatandito.

''Siddhattho nāma sambuddho, loke uppajji tāvade;
Tamandhakāraṃ nāsetvā, ñāṇālokaṃ pavattayi.

''Mama aññataro sisso, sissānaṃ so kathesi me;
Sutvāna te etamatthaṃ, ārocesuṃ mamaṃ tadā.

''Buddho loke samuppanno, sabbaññū lokanāyako;
Tassānuvattati jano, lābho amhaṃ na vijjati.

''Adhiccuppattikā buddhā, cakkhumanto mahāyasā;
Yaṃnūnāhaṃ buddhaseṭṭhaṃ, passeyyaṃ lokanāyakaṃ.

''Ajinaṃ me gahetvāna, vākacīraṃ kamaṇḍaluṃ;
Assamā abhinikkhamma, sisse āmantayiṃ ahaṃ.

''Odumbarikapupphaṃva, candamhi sasakaṃ yathā;
Vāyasānaṃ yathā khīraṃ, dullabho lokanāyako.

''Buddho lokamhi uppanno, manussattampi dullabhaṃ;
Ubhosu vijjamānesu, savanañca sudullabhaṃ.

''Buddho loke samuppanno, cakkhuṃ lacchāma no bhavaṃ;
Etha sabbe gamissāma, sammāsambuddhasantikaṃ.

''Kamaṇḍaludharā sabbe, kharājinanivāsino;
Te jaṭābhārabharitā, nikkhamuṃ vipinā tadā.

''Yugamattaṃ pekkhamānā, uttamatthaṃ gavesino;
Āsattidosarahitā, asambhītāva kesarī.

''Appakiccā aloluppā, nipakā santavuttino;
Uñchāya caramānā te, buddhaseṭṭhamupāgamuṃ.

''Diyaḍḍhayojane sese, byādhi me upapajjatha;
Buddhaseṭṭhaṃ saritvāna, tattha kālaṅkato ahaṃ.

''Catunnavutito kappe, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, buddhasaññāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā aññaṃ byākaronto –

169. ''Kese me olikhissanti, kappako upasaṅkami;
Tato ādāsamādāya, sarīraṃ paccavekkhisaṃ.

170. ''Tuccho kāyo adissittha, andhakāre tamo byagā;
Sabbe coḷā samucchinnā, natthi dāni punabbhavo''ti. – gāthādvayaṃ abhāsi;

Tattha **kese me olikhissanti, kappako upasaṅkamī**ti gihikāle massukammasamaye ''mama kese olikhissaṃ kappemī''ti kesādīnaṃ chedanādivasena kappanato kappako nhāpito maṃ upagacchi. **Tato**ti kappakato. **Sarīraṃ paccavekkhisa**nti sabbakāyike ādāse palitavalitamukhanimittādidassanamukhena ''abhibhūto vata jarāya me kāyo''ti jarābhibhūtaṃ attano sarīraṃ paccavekkhiṃ. Evaṃ paccavekkhato ca **tuccho kāyo adissittha** niccadhuvasukhasabhāvādīhi ritto hutvā me kāyo adissatha paññāyi. Kasmā? **Andhakāre tamo byagā** yena ayonisomanasikārasaṅkhātena tamasā attano kāye andhagatā vijjamānampi asubhādisabhāvaṃ apassantā avijjamānaṃ subhādiākāraṃ gaṇhanti, tasmiṃ andhakāre andhakaraṇaṭṭhāne kāye yonisomanasikārasaṅkhātena ñāṇālokena avijjātamo vigato, tato eva **sabbe coḷā samucchinnā** corā viya kusalabhaṇḍacchedanato, sādhūhi alātabbato asaṅgahetabbato saṅkārakūṭādīsu chaḍḍitapilotikakhaṇḍaṃ viya issarajanena ariyajanena jigucchitabbatāya coḷā viyāti vā ''coḷā''ti laddhanāmā kilesā samucchinnā. Aggamaggena samugghāṭitattā eva ca nesaṃ **natthi dāni punabbhavo** āyatiṃ punabbhavābhinibbatti natthīti.

Vītasokattheragāthāvaṇṇanā niṭṭhitā.

6. Puṇṇamāsattheragāthāvaṇṇanā

Pañca nīvaraṇe hitvātiādikā āyasmato puṇṇamāsattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto tissassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthari araññe viharante paṃsukūlacīvaraṃ dumasākhāya laggetvā gandhakuṭiṃ paviṭṭhe dhanuhattho gahanaṃ paviṭṭho satthu paṃsukūlaṃ disvā pasannamānaso dhanuṃ nikkhipitvā buddhaguṇe anussaritvā paṃsukūlaṃ vandi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ kuṭumbiyakule nibbatti. Tassa kira jātadivase tasmiṃ gehe sabbabhājanāni suvaṇṇaratanamayehi māsehi paripuṇṇāneva ahesuṃ. Tenassa **puṇṇamāso**tveva nāmaṃ akaṃsu. So vayappatto dārapariggahaṃ katvā ekasmiṃ putte uppanne gharāvāsaṃ pahāya pabbajitvā gāmakāvāse vasanto ghaṭento vāyamanto chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.49.1-8) –

> ‘‘Tisso nāmāsi bhagavā, sayambhū aggapuggalo;
> Paṃsukūlaṃ ṭhapetvāna, vihāraṃ pāvisī jino.
>
> ‘‘Vinataṃ dhanumādāya, bhakkhatthāya cariṃ ahaṃ;
> Maṇḍalaggaṃ gahetvāna, kānanaṃ pāvisiṃ ahaṃ.
>
> ‘‘Tatthaddasaṃ paṃsukūlaṃ, dumagge laggitaṃ tadā;
> Cāpaṃ tattheva nikkhippa, sire katvāna añjaliṃ.
>
> ‘‘Pasannacitto sumano, vipulāya ca pītiyā;
> Buddhaseṭṭhaṃ saritvāna, paṃsukūlaṃ avandahaṃ.
>
> ‘‘Dvenavute ito kappe, paṃsukūlamavandahaṃ;
> Duggatiṃ nābhijānāmi, vandanāya idaṃ phalaṃ.
>
> ‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Chaḷabhiñño pana hutvā sāvatthiṃ upagantvā satthāraṃ vanditvā susāne vasati, tassa ca acirāgatasseva sato putto kālamakāsi. Dārakamātā therassa āgatabhāvaṃ sutvā, ‘‘mā idaṃ aputtakaṃ sāpateyyaṃ rājāno hareyyu’’nti taṃ uppabbājetukāmā mahatā parivārena therassa santikaṃ gantvā paṭisanthāraṃ katvā palobhetuṃ ārabhi. Thero attano vītarāgabhāvajānāpanatthaṃ ākāse ṭhatvā attano paṭipattikittanamukhena tassā dhammaṃ desento –

> **171**. ‘‘Pañca nīvaraṇe hitvā, yogakkhemassa pattiyā;
> Dhammādāsaṃ gahetvāna, ñāṇadassanamattano.
>
> **172**. ‘‘Paccavekkhiṃ imaṃ kāyaṃ, sabbaṃ santarabāhiraṃ;
> Ajjhattañca bahiddhā ca, tuccho kāyo adissathā’’ti. –

Gāthādvayaṃ abhāsi.

Tattha **pañca nīvaraṇe hitvā**ti kāmacchandādike pañca nīvaraṇe pahāya jhānādhigamena viddhaṃsetvā. **Yogakkhemassa pattiyā**ti kāmayogādīhi catūhi yogehi khemassa anupaddutassa nibbānassa adhigamāya. **Dhammādāsa**nti dhammabhūtaṃ ādāsaṃ. Yathā hi ādāso olokentassa rūpakāye guṇāguṇaṃ ādaṃseti, evaṃ vipassanāsaṅkhāto dhammānaṃ sāmaññavisesāvabodhanato ñāṇadassanabhūto dhammādāso vipassantassa vodānasaṃkilesadhammavibhāvanena tappahānasādhanena ca visesato nāmakāye guṇaṃ ādaṃseti. Tenāha –

> **‘‘Dhammādāsaṃ gahetvāna, ñāṇadassanamattano;**

Paccavekkhiṃ imaṃ kāyaṃ, sabbaṃ santarabāhira''nti. –

Imaṃ kāyaṃ dhammasamūhaṃ mama attabhāvaṃ ajjhattikabāhirāyatanabhāvato santarabāhiraṃ sabbaṃ anavasesaṃ dhammādāsaṃ gahetvā ''anicca''ntipi ''dukkha''ntipi ''anattā''tipi patiavekkhiṃ ñāṇacakkhunā passiṃ. Evaṃ passatā ca mayā **ajjhattañca bahiddhā cā**ti attano santāne parasantāne ca **tuccho kāyo adissatha** niccasārādivirahito tuccho khandhapañcakasaṅkhāto attabhāvakāyo ñāṇacakkhunā yāthāvato apassittha. Sakalampi hi khandhapañcakaṃ ''avijjānivutassa, bhikkhave, bālassa taṇhāsaṃyuttassa evamayaṃ kāyo samudāgato''tiādīsu (saṃ. ni. 2.19) ''kāyo''ti vuccati. ''Adissathā''ti ca iminā yadeva kāye daṭṭhabbaṃ, taṃ diṭṭhaṃ, na dānissa kiñci mayā passitabbaṃ atthīti katakiccataṃ dassento aññaṃ byākāsi. Evaṃ thero imāhi gāthāhi purāṇadutiyikāya dhammaṃ desetvā taṃ saraṇesu ca sīlesu ca sampatiṭṭhāpetvā uyyojesi.

Puṇṇamāsattheragāthāvaṇṇanā niṭṭhitā.

7. Nandakattheragāthāvaṇṇanā

Yathāpi bhaddo ājaññoti āyasmato nandakattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni karonto sikhissa bhagavato kāle paccantadese uppajjitvā viññutaṃ patto vanacāriko hutvā vicaranto ekadivasaṃ satthu caṅkamanaṭṭhānaṃ disvā pasannacitto vālukā okiri. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde campāyaṃ gahapatikule nibbatti, tassa **nandako**ti nāmaṃ akaṃsu. Jeṭṭhakabhātā panassa bharato nāma. Tassa pubbayogo anantaravatthusmiṃ āvibhavissati. Te ubhopi viññutaṃ patvā āyasmantaṃ soṇaṃ koḷivisaṃ pabbajitaṃ sutvā ''soṇopi nāma tathāsukhumālo pabbaji, kimaṅgaṃ pana maya''nti pabbajiṃsu. Tesu bharato nacirasseva vipassanaṃ vaḍḍhetvā chaḷabhiñño ahosi. Nandako pana kilesānaṃ balavabhāvena tāva vipassanaṃ ussukkāpetuṃ nāsakkhi, vipassanāya kammaṃ karoti eva. Athassa bharatatthero āsayaṃ ñatvā avassayo bhavitukāmo taṃ pacchāsamaṇaṃ katvā vihārato nikkhamitvā maggasamīpe nisinno vipassanākathaṃ kathesi.

Tena ca samayena sakaṭasatthe gacchante eko sakaṭe yutto goṇo cikkhallaṭṭhāne sakaṭaṃ uddharituṃ asakkonto paripati. Tato naṃ satthavāho sakaṭā mocetvā tiṇañca pānīyañca datvā parissamaṃ apanetvā puna dhure yojesi. Tato goṇo vūpasantaparissamo laddhabalo taṃ sakaṭaṃ cikkhallaṭṭhānato uddharitvā thale patiṭṭhāpesi. Atha bharatatthero nandakassa ''passasi no tvaṃ, āvuso nandaka, imassa kamma''nti taṃ nidassetvā tena ''passāmī''ti vutte ''imamatthaṃ suṭṭhu upadhārehī''ti āha. Itaro ''yathāyaṃ goṇo vūpasantaparissamo paṅkaṭṭhānato bhāraṃ ubbahati, evaṃ mayāpi saṃsārapaṅkato attā uddharitabbo''ti tamevārammaṇaṃ katvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.48.90-95) –

''Migaluddo pure āsiṃ, araññe kānane ahaṃ;
Vātamigaṃ gavesanto, caṅkamaṃ addasaṃ ahaṃ.

''Ucchaṅgena pulinaṃ gayha, caṅkame okiriṃ ahaṃ;
Pasannacitto sumano, sugatassa sirīmato.

''Ekatiṃse ito kappe, pulinaṃ okiriṃ ahaṃ;
Duggatiṃ nābhijānāmi, pulinassa idaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā attano jeṭṭhabhātikassa bharatattherassa santike aññaṃ byākaronto –

173. ''Yathāpi bhaddo ājañño, khalitvā patitiṭṭhati;
Bhiyyo laddhāna saṃvegaṃ, adīno vahate dhuraṃ.

174. ‘‘Evaṃ dassanasampannaṃ, sammāsambuddhasāvakaṃ;
Ājānīyaṃ maṃ dhāretha, puttaṃ buddhassa orasa’’nti. – gāthādvayaṃ abhāsi;

Tattha **bhiyyo laddhāna saṃvegaṃ, adīno vahate dhura**nti ‘‘mayhaṃ jātibalavīriyānaṃ ananucchavikametaṃ yadidaṃ āgatassa bhārassa avahana’’nti saṃvegaṃ labhitvā adīno adīnamānaso alīnacitto. ‘‘Alīno’’ti vā pāṭho, so eva attho. Bhiyyo punappunaṃ bhiyyosomattāya attano dhuraṃ bhāraṃ vahate ubbahati. Sesaṃ heṭṭhā ramaṇīyavihārittherassa gāthāvaṇṇanāyaṃ vuttanayameva.

Nandakattheragāthāvaṇṇanā niṭṭhitā.

8. Bharatattheragāthāvaṇṇanā

Ehi, **nandaka, gacchāmā**ti āyasmato bharatattherassa gāthā. Kā uppatti? Ayaṃ kira anomadassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ manuññadassanaṃ mudusukhasamphassaṃ upāhanadvayaṃ gahetvā gacchanto satthāraṃ caṅkamantaṃ disvā pasannamānaso upāhanā upanāmetvā, ‘‘abhiruhatu bhagavā upāhanā, yaṃ mama assa dīgharattaṃ hitāya sukhāyā’’ti āha. Abhiruhi bhagavā tassa anuggaṇhanatthaṃ upāhanā. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde campānagare gahapatikule nibbatti, **bharato**tissa nāmaṃ ahosi. So viññutaṃ patto soṇattherassa pabbajitabhāvaṃ sutvā ‘‘sopi nāma pabbajī’’ti sañjātasaṃvego pabbajitvā katapubbakicco vipassanāya kammaṃ karonto nacirasseva chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.48.71-89) –

‘‘Anomadassī bhagavā, lokajeṭṭho narāsabho;
Divāvihārā nikkhamma, pathamāruhi cakkhumā.

‘‘Pānadhiṃ sukataṃ gayha, addhānaṃ paṭipajjahaṃ;
Tatthaddasāsiṃ sambuddhaṃ, pattikaṃ cārudassanaṃ.

‘‘Sakaṃ cittaṃ pasādetvā, nīharitvāna pānadhiṃ;
Pādamūle ṭhapetvāna, idaṃ vacanamabraviṃ.

‘‘Abhirūha mahāvīra, sugatinda vināyaka;
Ito phalaṃ labhissāmi, so me attho samijjhatu.

‘‘Anomadassī bhagavā, lokajeṭṭho narāsabho;
Pānadhiṃ abhirūhitvā, idaṃ vacanamabravi.

‘‘Yo pānadhiṃ me adāsi, pasanno sehi pāṇibhi;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

‘‘Buddhassa giramaññāya, sabbe devā samāgatā;
Udaggacittā sumanā, vedajātā katañjalī.

‘‘Pānadhīnaṃ padānena, sukhitoyaṃ bhavissati;
Pañcapaññāsakkhattuñca, devarajjaṃ karissati.

‘‘Sahassakkhattuṃ rājā ca, cakkavattī bhavissati;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

‘‘Aparimeyye ito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

''Tassa dhammesu dāyādo, oraso dhammanimmito;
Sabbāsave pariññāya, nibbāyissatināsavo.

''Devaloke manusse vā, nibbattissati puññavā;
Devayānapaṭibhāgaṃ, yānaṃ paṭilabhissati.

''Pāsādā sivikā vayhaṃ, hatthino samalaṅkatā;
Rathā vājaññasaṃyuttā, sadā pātubhavanti me.

''Agārā nikkhamantopi, rathena nikkhamiṃ ahaṃ;
Kesesu chijjamānesu, arahattamapāpuṇiṃ.

''Lābhā mayhaṃ suladdhaṃ me, vāṇijjaṃ suppayojitaṃ;
Datvāna pānadhiṃ ekaṃ, pattomhi acalaṃ padaṃ.

''Aparimeyye ito kappe, yaṃ pānadhimadāsahaṃ;
Duggatiṃ nābhijānāmi, pānadhissa idaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Chaḷabhiñño pana hutvā attano kaniṭṭhabhātikena nandakattherena heṭṭhā vuttanayena aññābyākaraṇe kate ''idāni nandakopi arahā jāto, handa mayaṃ ubhopi satthu santikaṃ gantvā vusitabrahmacariyataṃ nivedessāmāti uppannaṃ parivitakkaṃ nandakattherassa kathento –

175. ''Ehi nandaka gacchāma, upajjhāyassa santikaṃ;
Sīhanādaṃ nadissāma, buddhaseṭṭhassa sammukhā.

176. ''Yāya no anukampāya, amhe pabbājayī muni;
So no attho anuppatto, sabbasaṃyojanakkhayo''ti. – gāthādvayaṃ abhāsi;

Tattha **nandakā**ti ālapanaṃ. **Ehī**ti tassa attano santikakaraṇaṃ. **Gacchāmā**ti tena attanā ca ekajjhaṃ kātabbakiriyāvacanaṃ, **upajjhāyassā**ti sammāsambuddhassa, sammāsambuddho hi samantacakkhunā buddhacakkhunā ca sattānaṃ āsayānusayacaritādīnaṃ yathābhūtavilokanena sadevakassa lokassa vajjāvajjaṃ upanijjhāyatīti visesato upajjhāyoti vattabbataṃ arahati. Yadatthaṃ gamanaṃ, taṃ dassetuṃ **''sīhanādaṃ nadissāma, buddhaseṭṭhassa sammukhā''**ti āha. Yathābhuccaguṇābhibyāhāratāya abhītanādabhāvato sīhanādaṃ buddhassa sammāsambuddhassa tato eva sabbasattuttamatāya seṭṭhassa, buddhānaṃ vā sāvakabuddhādīnaṃ seṭṭhassa sammukhā purato nadissāmāti attho.

Yathā pana sīhanādaṃ naditukāmo, taṃ dassento **''yāyā''**ti gāthamāha. Tattha **yāyā**ti yadatthaṃ, yāya yadatthānuppattiyāti attho. **No**ti amhākaṃ. **Anukampāyā**ti anuggaṇhanena amhe dvepi **pabbājayi** pabbājesi. **Munī**ti bhagavā. **So no attho anuppatto**ti so attho sabbesaṃ saṃyojanānaṃ khayabhūtaṃ arahattaphalaṃ no amhehi anuppatto, adhigatoti attho.

Bharatattheragāthāvaṇṇanā niṭṭhitā.

9. Bhāradvājattheragāthāvaṇṇanā

Nadanti evaṃ sappaññāti āyasmato bhāradvājattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto ito ekatiṃse kappe kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ sumanaṃ nāma paccekabuddhaṃ piṇḍāya carantaṃ disvā pasannamānaso paripakkaṃ vallikāraphalaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto

imasmiṃ buddhuppāde rājagahe brāhmaṇakule nibbattitvā gottanāmena **bhāradvājo**tveva paññāyittha. So vayappatto gharāvāsaṃ vasanto ekaputtaṃ labhi. Tassa ''kaṇhadinno''ti nāmaṃ akāsi. Tassa viññutaṃ pattakāle ''tāta, asukassa nāma ācariyassa santike sippaṃ sikkhitvā ehī''ti taṃ takkasilaṃ pesesi. So gacchanto antarāmagge satthu sāvakaṃ aññataraṃ mahātheraṃ kalyāṇamittaṃ labhitvā tassa santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā katapubbakicco vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.48.66-70) –

''Sumano nāma sambuddho, takkarāyaṃ vasī tadā;
Vallikāraphalaṃ gayha, sayambhussa adāsahaṃ.

''Ekatiṃse ito kappe, yaṃ phalaṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Athassa pitā bhāradvājo veḷuvane viharantaṃ bhagavantaṃ upasaṅkamitvā dhammaṃ sutvā pabbajitvā nacirasseva arahattaṃ sacchākāsi. Atha putto satthāraṃ vandituṃ rājagahaṃ āgato satthu santike nisinnaṃ pitaraṃ disvā tuṭṭhacitto ''pitāpi kho me pabbajito, kiṃ nu kho tena pabbajjākiccaṃ matthakaṃ pāpita''nti vīmaṃsanto khīṇāsavabhāvaṃ ñatvā taṃ sīhanādaṃ nadāpetukāmo, ''sādhu, kho tumhehi kataṃ pabbajantehi, pabbajjākiccaṃ pana matthakaṃ pāpita''nti pucchi. Bhāradvājo puttassa adhigamaṃ dīpento –

177. ''Nadanti evaṃ sappaññā, sīhāva girigabbhare;
Vīrā vijitasaṅgāmā, jetvā māraṃ savāhanaṃ.

178. ''Satthā ca pariciṇṇo me, dhammo saṅgho ca pūjito;
Ahañca vitto sumano, puttaṃ disvā anāsava''nti. – gāthādvayaṃ abhāsi;

Tattha **nadantī**ti yathābhuccaguṇābhibyāhāravasena abhītanādaṃ nadanti gajjanti. **Eva**nti idāni vattabbākāradassanaṃ. **Sappaññā**ti aggamaggapaññādhigamena sabbapaññādhigamena sabbapaññāvepullappattā. **Vīrā**ti catubbidhasammappadhānavīriyasampannatāya vīrā, tato eva anavasesasaṃkilesapakkhanimmathanena **savāhanaṃ** kilesa**māraṃ** abhisaṅkhāra**māraṃ** devaputta**mārañca jetvā** sabbaso **vijitasaṅgāmā** nadanti sappaññāti sambandho.

Evaṃ vijetabbavijayena sīhanādaṃ dassetvā idāni ārādhetabbasamārādhanena icchitabbasiddhiyā ca taṃ dassetuṃ, **''satthā ca pariciṇṇo me''**ti dutiyaṃ gāthamāha. Tattha **satthā ca pariciṇṇo me**ti mama satthā sammāsambuddho yathānusiṭṭhaṃ ovādānusāsanīkaraṇena mayā pariciṇṇo upāsito, na dhammādhikaraṇaṃ visositoti adhippāyo. **Dhammo saṅgho ca pūjito**ti navavidhopi lokuttaradhammo, yathāpaṭipattiyāgatamaggānuppattiyā sīladiṭṭhisāmaññagamanena ariyasaṅgho ca mayā pūjito mānito. **Ahañca vitto sumano, puttaṃ disvā anāsava**nti mama puttaṃ anāsavaṃ sabbaso khīṇāsavaṃ disvā dassanahetu ahampi vitto nirāmisāya pītiyā tuṭṭho, tatoyeva nirāmisena somanassena sumano jātoti attho.

Bhāradvājattheragāthāvaṇṇanā niṭṭhitā.

10. Kaṇhadinnattheragāthāvaṇṇanā

Upāsitā sappurisāti āyasmato kaṇhadinnattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto ito catunavute kappe kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ sobhitaṃ nāma paccekabuddhaṃ disvā pasannacitto punnāgapupphehi pūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde rājagahe brāhmaṇakule nibbattitvā **kaṇhadinno**ti laddhanāmo vayappatto upanissayasampattiyā codiyamāno dhammasenāpatiṃ

upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.48.61-65) –

> ‘‘Sobhito nāma sambuddho, cittakūṭe vasī tadā;
> Gahetvā giripunnāgaṃ, sayambhuṃ abhipūjayiṃ.
>
> ‘‘Catunnavutito kappe, yaṃ buddhamabhipūjayiṃ;
> Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.
>
> ‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā aññaṃ byākaronto –

> **179**. ‘‘Upāsitā sappurisā, sutā dhammā abhiṇhaso;
> Sutvāna paṭipajjissaṃ, añjasaṃ amatogadhaṃ.
>
> **180**. ‘‘Bhavarāgahatassa me sato, bhavarāgo puna me na vijjati;
> Na cāhu na ca me bhavissati, na ca me etarahi vijjatī’’ti. –

Gāthādvayaṃ abhāsi.

Tattha **upāsitā**ti paricaritā paṭipattipayirupāsanāya payirupāsitā. **Sappurisā**ti santehi sīlādiguṇehi samannāgatā purisā, ariyapuggalā sāriputtattherādayo. Etena purimacakkadvayasampattimattano dasseti. Na hi patirūpadesavāsena vinā sappurisūpanissayo sambhavati. **Sutā dhammā**ti saccapaṭiccasamuppādādipaṭisaṃyuttadhammā sotadvārānusārena upadhāritā. Etena attano bāhusaccaṃ dassento pacchimacakkadvayasampattiṃ dasseti. **Abhiṇhaso**ti bahuso na kālena kālaṃ. Idañca padaṃ ‘‘upāsitā sappurisā’’ti etthāpi yojetabbaṃ. **Sutvāna paṭipajjissaṃ, añjasaṃ amatogadha**nti te dhamme sutvā tattha vuttarūpārūpadhamme salakkhaṇādito pariggahetvā anukkamena vipassanaṃ vaḍḍhetvā amatogadhaṃ nibbānapatiṭṭhaṃ taṃsampāpakaṃ añjasaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ paṭipajjiṃ pāpuṇiṃ.

Bhavarāgahatassa me satoti bhavarāgena bhavataṇhāya anādimati saṃsāre hatassa upaddutassa mama sato samānassa, aggamaggena vā hatabhavarāgassa. **Bhavarāgo puna me na vijjatī**ti tato eva puna idāni bhavarāgo me natthi. **Na cāhu na me bhavissati, na ca me etarahi vijjatī**ti yadipi pubbe puthujjanakāle sekkhakāle ca me bhavarāgo ahosi, aggamaggappattito pana paṭṭhāya na cāhu na ca ahosi, āyatimpi na me bhavissati, etarahi adhunāpi na ca me vijjati na ca upalabbhati, pahīnoti attho. Bhavarāgavacaneneva cettha tadekaṭṭhatāya mānādīnampi abhāvo vuttoti sabbaso parikkhīṇabhavasaṃyojanataṃ dasseti.

Kaṇhadinnattheragāthāvaṇṇanā niṭṭhitā.

Tatiyavaggavaṇṇanā niṭṭhitā.

4. Catutthavaggo

1. Migasirattheragāthāvaṇṇanā

Yato ahaṃ pabbajitoti āyasmato migasirattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto kassapassa bhagavato kāle brāhmaṇakule nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ disvā pasannacitto kusaṭṭhakaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kosalaraṭṭhe brāhmaṇakule paṭisandhiṃ gahetvā migasiranakkhattena jātattā **migasiro**ti laddhanāmo vayappatto brāhmaṇānaṃ vijjāsippesu nipphattiṃ

gato chavasīsamantaṃ nāma sikkhi, yaṃ parijappetvā tivassamatthake matānampi sīsaṃ nakhena ākoṭetvā ''ayaṃ satto asukaṭṭhāne nibbatto''ti jānāti.

So gharāvāsaṃ anicchanto paribbājakapabbajjaṃ pabbajitvā taṃ vijjaṃ nissāya lokena sakkato garukato lābhī hutvā vicaranto sāvatthiṃ upagato satthu santikaṃ gantvā attano ānubhāvaṃ pakāsento – ''ahaṃ, bho gotama, matānaṃ nibbattaṭṭhānaṃ jānāmī''ti vatvā, ''kathaṃ pana tvaṃ jānāsī''ti vutte, ''chavasīsāni āharāpetvā mantaṃ parijappetvā nakhena sīsaṃ ākoṭento nirayādikaṃ tehi tehi nibbattaṭṭhānaṃ jānāmī''ti kathesi. Athassa bhagavā parinibbutassa bhikkhuno sīsakapālaṃ āharāpetvā, ''kathehi tāva tassa gatiṃ, yassidaṃ sīsakapāla''nti āha. So taṃ kapālaṃ mantaṃ parijappetvā nakhena ākoṭetvā neva antaṃ na koṭiṃ passati. Atha satthārā, ''na sakkosi paribbājakā''ti vutte, ''upaparikkhissāmi tāvā''ti vatvā punappunaṃ parivattentopi na passateva. Bāhirakamantena hi khīṇāsavassa gatiṃ kathaṃ jānissati, athassa matthakato kacchehi ca sedo mucci. So lajjitvā tuṇhībhūto aṭṭhāsi. Satthā ''kilamasi paribbājakā''ti āha. So ''āma, kilamāmi, na imassa gatiṃ jānāmi, tumhe pana jānāthā''ti. ''Ahaṃ etaṃ jānāmi, ito uttaritarampi jānāmī''ti vatvā ''nibbānaṃ gato so''ti āha. Paribbājako ''imaṃ vijjaṃ mayhaṃ dethā''ti āha. ''Tena hi pabbajā''ti vatvā taṃ pabbājetvā paṭhamaṃ samathakammaṭṭhāne niyojetvā jhānābhiññāsu patiṭṭhitassa vipassanāya kammaṃ upadisi. So vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.48.56-60) –

''Kassapassa bhagavato, brāhmaṇassa vusīmato;
Pasannacitto sumano, kusaṭṭhakamadāsahaṃ.

''Imasmiṃyeva kappasmiṃ, kusaṭṭhakamadāsahaṃ;
Duggatiṃ nābhijānāmi, kusaṭṭhakassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā aññaṃ byākaronto –

181. ''Yato ahaṃ pabbajito, sammāsambuddhasāsane;
Vimuccamāno uggacchiṃ, kāmadhātuṃ upaccagaṃ.

182. ''Brahmuno pekkhamānassa, tato cittaṃ vimucci me;
Akuppā me vimuttīti, sabbasaṃyojanakkhayā''ti. – gāthādvayaṃ abhāsi;

Tattha **yato ahaṃ pabbajito, sammāsambuddhasāsane**ti yato pabhuti ahaṃ pabbajito buddhassa bhagavato sāsane, pabbajitakālato paṭṭhāya. **Vimuccamāno uggacchi**nti saṃkilesapakkhato paṭhamaṃ tāva samathavipassanāhi vimuccamāno vodānadhammasavanena uṭṭhahiṃ. Evaṃ uggacchanto **kāmadhātuṃ upaccagaṃ** anāgāmimaggena accantameva kāmadhātuṃ atikkamiṃ.

Brahmuno pekkhamānassa, tato cittaṃ vimucci meti sadevakassa lokassa aggabhūtattā seṭṭhaṭṭhena brahmuno buddhassa bhagavato mahākaruṇāyogena ''ayaṃ kulaputto mama sāsane pabbajitvā kathaṃ nu kho paṭipajjatī''ti pekkhantassa tato anāgāmimaggādhigamato pacchā aggamaggādhigamena mama cittaṃ sabbasaṃkilesato accantameva mucci. **Akuppā me vimuttīti, sabbasaṃyojanakkhayā**ti tathāvimuttacittattā eva sabbesaṃ saṃyojanānaṃ khayā parikkhayā iti evaṃ akuppā me vimuttīti aññaṃ byākāsi.

Migasirattheragāthāvaṇṇanā niṭṭhitā.

2. Sivakattheragāthāvaṇṇanā

Aniccāni gahakānīti āyasmato sivakattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu

katādhikāro tattha tattha bhave puññāni upacinanto vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ bhagavantaṃ piṇḍāya carantaṃ passitvā pasannamānaso pattaṃ ādāya kummāsassa pūretvā adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde rājagahe brāhmaṇakule nibbatti, **sivako**tissa nāmaṃ ahosi. So vayappatto vijjāsippesu nipphattiṃ gato nekkhammajjhāsayatāya kāme pahāya paribbājakapabbajjaṃ pabbajitvā vicaranto satthāraṃ upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.56.117-121) –

> ‘‘Esanāya carantassa, vipassissa mahesino;
> Rittakaṃ pattaṃ disvāna, kummāsaṃ pūrayiṃ ahaṃ.
>
> ‘‘Ekanavutito kappe, yaṃ bhikkhamadadiṃ tadā;
> Duggatiṃ nābhijānāmi, kummāsassa idaṃ phalaṃ.
>
> ‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā aññaṃ byākaronto –

183. ‘‘Aniccāni gahakāni, tattha tattha punappunaṃ;
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.

184. ‘‘Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;
Sabbā te phāsukā bhaggā, thūṇikā ca vidālitā;
Vimariyādikataṃ cittaṃ, idheva vidhamissatī’’ti. – gāthādvayaṃ abhāsi;

Tattha **aniccāni gahakāni, tattha tattha punappuna**nti tasmiṃ tasmiṃ bhave punappunaṃ nibbattamānāni gahakāni attabhāvagehāni na nibbāni anavaṭṭhitāni ittarāni parittakālāni. **Gahakāraṃ gavesanto**ti imassa attabhāvagehassa kārakaṃ taṇhāvaḍḍhakiṃ pariyesanto ettakaṃ kālaṃ anuvicarinti adhippāyo. **Dukkhā jāti punappuna**nti idaṃ gahakārakagavesanassa kāraṇavacanaṃ. Yasmā jarābyādhimaraṇamissatāya jāti nāmesā punappunaṃ upagantuṃ dukkhā, na ca sā tasmiṃ adiṭṭhe nivattati, tasmā taṃ gavesanto vicarinti attho.

Gahakāraka diṭṭhosīti idāni pana yena so sakkā daṭṭhuṃ, tena ariyamaggañāṇacakkhunā gahakāraka diṭṭho asi. **Puna geha**nti puna imasmiṃ saṃsāravaṭṭe attabhāvasaṅkhātaṃ mama gehaṃ **na kāhasi** na karissasi. **Sabbā te phāsukā bhaggā**ti tava sabbā anavasesakilesaphāsukā mayā bhaggā. **Thūṇikā ca vidālitā**ti idāni tayā kātabbassa attabhāvagehassa avijjāsaṅkhātā kaṇṇikā ca bhinnā. **Vimariyādikataṃ citta**nti mama cittaṃ vigatantaṃ kataṃ, āyatiṃ anuppattidhammataṃ āpāditaṃ. Tato eva **idheva vidhamissati** imasmiṃyeva bhave viddhaṃsissati, carimakacittanirodhena nirujjhissatīti attho.

Sivakattheragāthāvaṇṇanā niṭṭhitā.

3. Upavāṇattheragāthāvaṇṇanā

Arahaṃ sugatoti āyasmato upavāṇattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle daliddakule nibbattitvā viññutaṃ patto bhagavati parinibbute tassa dhātuṃ gahetvā manussadevanāgagaruḷakumbhaṇḍayakkhagandhabbehi sattaratanamaye sattayojanike thūpe kate tattha sudhotaṃ attano uttarāsaṅgaṃ veḷagge ābandhitvā dhajaṃ katvā pūjaṃ akāsi. Taṃ gahetvā abhisammatako nāma yakkhasenāpati devehi cetiyapūjārakkhaṇatthaṃ ṭhapito adissamānakāyo ākāse dhārento cetiyaṃ tikkhattuṃ padakkhiṇaṃ akāsi. So taṃ disvā bhiyyosomattāya pasannamānaso ahosi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbattitvā **upavāṇo**ti laddhanāmo vayappatto jetavanapaṭiggahaṇe buddhānubhāvaṃ disvā

paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto arahattaṃ patvā chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.56.122-178) –

‘‘Padumuttaro nāma jino, sabbadhammāna pāragū;
Jalitvā aggikkhandhova, sambuddho parinibbuto.

‘‘Mahājanā samāgamma, pūjayitvā tathāgataṃ;
Cittaṃ katvāna sugataṃ, sarīraṃ abhiropayuṃ.

‘‘Sarīrakiccaṃ katvāna, dhātuṃ tattha samānayuṃ;
Sadevamanussā sabbe, buddhathūpaṃ akaṃsu te.

‘‘Paṭhamā kañcanamayā, dutiyā ca maṇimayā;
Tatiyā rūpiyamayā, catutthī phalikāmayā.

‘‘Tattha pañcamikā ceva, lohitaṅkamayā ahu;
Chaṭṭhā masāragallassa, sabbaṃ ratanamayūpari.

‘‘Jaṅghā maṇimayā āsi, vedikā ratanāmayā;
Sabbasoṇṇamayo thūpo, uddhaṃ yojanamuggato.

‘‘Devā tattha samāgantvā, ekato mantayuṃ tadā;
Mayampi thūpaṃ kassāma, lokanāthassa tādino.

‘‘Dhātu āveṇikā natthi, sarīraṃ ekapiṇḍitaṃ;
Imamhi buddhathūpamhi, kassāma kañcukaṃ mayaṃ.

‘‘Devā sattahi ratnehi, aññaṃ vaḍḍhesuṃ yojanaṃ;
Thūpo dviyojanubbedho, timiraṃ byapahanti so.

‘‘Nāgā tattha samāgantvā, ekato mantayuṃ tadā;
Manussā ceva devā ca, buddhathūpaṃ akaṃsu te.

‘‘Mā no pamattā assumha, appamattā sadevakā;
Mayampi thūpaṃ kassāma, lokanāthassa tādino.

‘‘Indanīlaṃ mahānīlaṃ, atho jotirasaṃ maṇiṃ;
Ekato sannipātetvā, buddhathūpaṃ achādayuṃ.

‘‘Sabbaṃ maṇimayaṃ āsi, yāvatā buddhacetiyaṃ;
Tiyojanasamubbedhaṃ, ālokakaraṇaṃ tadā.

‘‘Garuḷā ca samāgantvā, ekato mantayuṃ tadā;
Manussā devanāgā ca, buddhapūjaṃ akaṃsu te.

‘‘Mā no pamattā assumha, appamattā sadevakā;
Mayampi thūpaṃ kassāma, lokanāthassa tādino.

‘‘Sabbaṃ maṇimayaṃ thūpaṃ, akaruṃ te ca kañcukaṃ;
Yojanaṃ tepi vaḍḍhesuṃ, āyataṃ buddhacetiyaṃ.

‘‘Catuyojanamubbedho, buddhathūpo virocati;
Obhāseti disā sabbā, sataraṃsīva uggato.

‘‘Kumbhaṇḍā ca samāgantvā, ekato mantayuṃ tadā;
Manussā ceva devā ca, nāgā ca garuḷā tathā.

‘‘Paccekaṃ buddhaseṭṭhassa, akaṃsu thūpamuttamaṃ;
Mā no pamattā assumha, appamattā sadevakā.

‘‘Mayampi thūpaṃ kassāma, lokanāthassa tādino;
Ratanehi chādessāma, āyataṃ buddhacetiyaṃ.

‘‘Yojanaṃ tepi vaḍḍhesuṃ, āyataṃ buddhacetiyaṃ;
Pañcayojanamubbedho, thūpo obhāsate tadā.

‘‘Yakkhā tattha samāgantvā, ekato mantayuṃ tadā;
Manussā devanāgā ca, garuḷā ca kumbhaṇḍakā.

‘‘Paccekaṃ buddhaseṭṭhassa, akaṃsu thūpamuttamaṃ;
Mā no pamattā assumha, appamattā sadevakā.

‘‘Mayampi thūpaṃ kassāma, lokanāthassa tādino;
Phalikā chādayissāma, āyataṃ buddhacetiyaṃ.

‘‘Yojanaṃ tepi vaḍḍhesuṃ, āyataṃ buddhacetiyaṃ;
Chayojanikamubbedho, thūpo obhāsate tadā.

‘‘Gandhabbā ca samāgantvā, ekato mantayuṃ tadā;
Manujā devatā nāgā, kumbhaṇḍā garuḷā tathā.

‘‘Sabbe akaṃsu buddhathūpaṃ, mayamettha akārakā;
Mayampi thūpaṃ kassāma, lokanāthassa tādino.

‘‘Vediyo satta katvāna, dhajaṃ chattaṃ akaṃsu te;
Sabbasoṇṇamayaṃ thūpaṃ, gandhabbā kārayuṃ tadā.

‘‘Sattayojanamubbedho, thūpo obhāsate tadā;
Rattindivā na ñāyanti, āloko hoti sabbadā.

‘‘Abhibhonti na tassābhā, candasūrā satārakā;
Samantā yojanasate, padīpopi na pajjali.

‘‘Tena kālena ye keci, thūpaṃ pūjenti mānusā;
Na te thūpaṃ āruhanti, ambare ukkhipanti te.

‘‘Devehi ṭhapito yakkho, abhisammatanāmako;
Dhajaṃ vā pupphadāmaṃ vā, abhiropeti uttariṃ.

‘‘Na te passanti taṃ yakkhaṃ, dāmaṃ passanti gacchato;
Evaṃ passitvā gacchantā, sabbe gacchanti suggatiṃ.

‘‘Viruddhā ye pāvacane, pasannā ye ca sāsane;
Pāṭihīraṃ daṭṭhukāmā, thūpaṃ pūjenti mānusā.

‘‘Nagare haṃsavatiyā, ahosiṃ bhatako tadā;
Āmoditaṃ janaṃ disvā, evaṃ cintesahaṃ tadā.

‘‘Uḷāro bhagavā neso, yassa dhātughare disaṃ;
Imā ca janatā tuṭṭhā, kāraṃ kubbaṃ na tappare.

‘‘Ahampi kāraṃ kassāmi, lokanāthassa tādino;
Tassa dhammesu dāyādo, bhavissāmi anāgate.

‘‘Sudhotaṃ rajakenāhaṃ, uttareyyaṃ paṭaṃ mama;
Veḷagge ālaggetvāna, dhajaṃ ukkhipimambare.

‘‘Abhisammatako gayha, ambare hāsi me dhajaṃ;
Vāteritaṃ dhajaṃ disvā, bhiyyo hāsaṃ janesahaṃ.

‘‘Tattha cittaṃ pasādetvā, samaṇaṃ upasaṅkamiṃ;
Taṃ bhikkhuṃ abhivādetvā, vipākaṃ pucchahaṃ dhaje.

‘‘So me kathesi ānandī, pītisañjananaṃ mama;
Tassa dhajassa vipākaṃ, anubhossasi sabbadā.

‘‘Hatthiassarathāpattī, senā ca caturaṅginī;
Parivāressanti taṃ niccaṃ, dhajadānassidaṃ phalaṃ.

‘‘Saṭṭhitūriyasahassāni, bheriyo samalaṅkatā;
Parivāressanti taṃ niccaṃ, dhajadānassidaṃ phalaṃ.

‘‘Chaḷasīti sahassāni, nāriyo samalaṅkatā;
Vicittavatthābharaṇā, āmukkamaṇikuṇḍalā.

‘‘Aḷārapamhā hasulā, susaññā tanumajjhimā;
Parivāressanti taṃ niccaṃ, dhajadānassidaṃ phalaṃ.

‘‘Tiṃsakappasahassāni, devaloke ramissasi;
Asītikkhattuṃ devindo, devarajjaṃ karissasi.

‘‘Sahassakkhattuṃ rājā ca, cakkavattī bhavissati;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

‘‘Devalokā cavitvāna, sukkamūlena codito;
Puññakammena saññutto, brahmabandhu bhavissasi.

‘‘Asītikoṭiṃ chaḍḍetvā, dāse kammakare bahū;
Gotamassa bhagavato, sāsane pabbajissasi.

''Ārādhayitvā sambuddhaṃ, gotamaṃ sakyapuṅgavaṃ;
Upavāṇoti nāmena, hessasi satthu sāvako.

''Satasahasse kataṃ kammaṃ, phalaṃ dassesi me idha;
Sumutto saravegova, kilese jhāpayiṃ mama.

''Cakkavattissa santassa, cātuddīpissarassa me;
Tīṇi yojanāni sāmantā, ussīyanti dhajā sadā.

''Satasahassito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, dhajadānassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Athāyasmā upavāṇo bhagavato upaṭṭhāko ahosi. Tena ca samayena bhagavato vātābādho uppajji. Therassa ca gihisahāyo devahito nāma brāhmaṇo sāvatthiyaṃ paṭivasati. So theraṃ catūhi paccayehi pavedesi. Athāyasmā upavāṇo nivāsetvā pattacīvaramādāya tassa brāhmaṇassa nivesanaṃ upagacchi. Brāhmaṇo ''kenaci aññena payojanena thero āgato''ti ñatvā, ''vadeyyātha, bhante, kenattho''ti āha. Thero tassa brāhmaṇassa payojanaṃ ācikkhanto –

185. ''Arahaṃ sugato loke, vātehābādhiko muni;
Sace uṇhodakaṃ atthi, munino dehi brāhmaṇa.

186. ''Pūjito pūjaneyyānaṃ, sakkareyyāna sakkato;
Apacitopaceyyānaṃ, tassa icchāmi hātave''ti. – gāthādvayaṃ abhāsi;

Tassattho – yo imasmiṃ **loke pūjaneyyānaṃ** pūjetabbehi sakkādīhi devehi mahābrahmādīhi ca brahmehi **pūjito, sakkareyyānaṃ** sakkātabbehi bimbisārakosalarājādīhi **sakkato, apaceyyānaṃ** apacāyitabbehi mahesīhi khīṇāsavehi **apacito,** kilesehi ārakattādinā **arahaṃ,** sobhanagamanādinā **sugato** sabbaññū **muni** mayhaṃ satthā devadevo sakkānaṃ atisakko brahmānaṃ atibrahmā, so dāni **vātehi** vātahetu vātakkhobhanimittaṃ **ābādhiko** jāto. **Sace, brāhmaṇa, uṇhodakaṃ atthi, tassa** vātābādhavūpasamanatthaṃ taṃ **hātave** upanetuṃ **icchāmī**ti. Taṃ sutvā brāhmaṇo uṇhodakaṃ tadanurūpaṃ vātārahañca bhesajjaṃ bhagavato upanāmesi. Tena ca satthu rogo vūpasami. Tassa bhagavā anumodanaṃ akāsīti.

Upavāṇattheragāthāvaṇṇanā niṭṭhitā.

4. Isidinnattheragāthāvaṇṇanā

Diṭṭhā mayāti āyasmato isidinnattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni karonto vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto bījaniṃ gahetvā bodhiyā pūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sunāparantajanapade seṭṭhikule nibbattitvā **isidinno**ti laddhanāmo vayappatto satthu candanamāḷapaṭiggahaṇe pāṭihāriyaṃ disvā pasannamānaso satthāraṃ upasaṅkamitvā dhammaṃ sutvā sotāpanno hutvā agāraṃ ajjhāvasati. Tassa hitānukampinī devatā taṃ codentī –

187. ''Diṭṭhā mayā dhammadharā upāsakā, kāmā aniccā iti bhāsamānā;
Sārattarattā maṇikuṇḍalesu, puttesu dāresu ca te apekkhā.

188. ''Addhā na jānanti yatodha dhammaṃ, kāmā aniccā iti cāpi āhu;
Rāgañca tesaṃ na balatthi chettuṃ, tasmā sitā puttadāraṃ dhanañcā''ti. –

Gāthādvayamabhāsi.

Tattha **diṭṭhā mayā dhammadharā upāsakā, kāmā aniccā iti bhāsamānā**ti idhekacce pariyattidhammadharā upāsakā mayā diṭṭhā, pariyattidhammadharattā eva ‘‘kāmā nāmete aniccā dukkhā vipariṇāmadhammā’’ti kāmesu ādīnavapaṭisaṃyuttaṃ dhammaṃ bhāsamānā, sayaṃ pana **sārattarattā maṇikuṇḍalesu, puttesu dāresu ca te apekkhā**ti sārattā hutvā bahalarāgarattā maṇīsu kuṇḍalesu ca, maṇicitesu vā kuṇḍalesu, puttesu puttadhītāsu dāresu ca adhigatasnehā, aññaṃ bhaṇantā aññaṃ karontā diṭṭhā mayāti attho.

Yatoti yasmā te upāsakā sārattarattā maṇikuṇḍalesu puttesu dāresu ca apekkhavanto, tasmā **idha** imasmiṃ buddhasāsane **dhammaṃ** yāthāvato **addhā** ekaṃsena **na jānanti**. Evaṃ bhūtā ca **‘‘kāmā aniccā’’iti cāpi āhu** ahosi, sattapakati vicittasabhāvāti adhippāyo. **Rāgañca tesaṃ na balatthi chettu**nti tesaṃ upāsakānaṃ yasmā rāgaṃ chettuṃ samucchindituṃ tādisaṃ ñāṇabalaṃ natthi, **tasmā** tena kāraṇena **sitā** taṇhāvasena nissitā **puttadāraṃ dhanañca** allīnā na vissajjentīti sabbametaṃ devatā taṃyeva upāsakaṃ uddissa aññāpadesena kathesi. Taṃ sutvā upāsako saṃvegajāto pabbajitvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.48.46-50) –

‘‘Vipassino bhagavato, bodhiyā pādaputtame;
Sumano bījaniṃ gayha, abījiṃ bodhimuttamaṃ.

‘‘Ekanavutito kappe, abījiṃ bodhimuttamaṃ;
Duggatiṃ nābhijānāmi, bījanāya idaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā aññaṃ byākaronto imā eva gāthā abhāsīti.

Isidinnattheragāthāvaṇṇanā niṭṭhitā.

5. Sambulakaccānattheragāthāvaṇṇanā

Devo cāti āyasmato sambulakaccānattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni karonto ito catunavutikappamatthake kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ sataraṃsiṃ nāma paccekabuddhaṃ nirodhā vuṭṭhahitvā piṇḍāya carantaṃ disvā pasannamānaso tālaphalaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde magadharaṭṭhe gahapatikule nibbattitvā ‘‘sambulo’’ti laddhanāmo kaccānagottatāya **sambulakaccāno**ti paññāyittha.

So vayappatto satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā himavantasamīpe bheravāya nāma pabbataguhāyaṃ vipassanāya kammaṃ karonto viharati. Athekadivasaṃ mahā akālamegho satapaṭalasahassapaṭalo thanento gajjanto vijjullatā nicchārento gaḷagaḷāyanto uṭṭhahitvā vassituṃ ārabhi, asaniyo phaliṃsu. Taṃ saddaṃ sutvā acchataracchuvanamahiṃsahatthiādayo bhītatasitā bhītaravaṃ viraviṃsu. Thero pana āraddhavipassanattā kāye jīvite ca nirapekkho vigatalomahaṃso taṃ acintento vipassanāyameva kammaṃ karonto ghammāpagamena utusappāyalābhena samāhitacitto tāvadeva vipassanaṃ ussukkāpetvā saha abhiññāhi arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.51.85-90) –

‘‘Sataraṃsī nāma bhagavā, sayambhū aparājito;
Vivekā vuṭṭhahitvāna, gocarāyābhinikkhami.

‘‘Phalahattho ahaṃ disvā, upagacchiṃ narāsabhaṃ;
Pasannacitto sumano, tālaphalaṃ adāsahaṃ.

‘‘Catunnavutito kappe, yaṃ phalaṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā attano paṭipattiṃ paccavekkhitvā somanassajāto udānavasena aññaṃ byākaronto –

189. ‘‘Devo ca vassati, devo ca gaḷagaḷāyati,
Ekako cāhaṃ bherave bile viharāmi;
Tassa mayhaṃ ekakassa bherave bile viharato,
Natthi bhayaṃ vā chambhitattaṃ vā lomahaṃso vā.

190. ‘‘Dhammatā mamesā yassa me, ekakassa bherave bile;
Viharato natthi bhayaṃ vā, chambhitattaṃ vā lomahaṃso vā’’ti. –

Gāthādvayaṃ abhāsi.

Tattha **devo ca vassati, devo ca gaḷagaḷāyatī**ti devo megho vassati ca, ‘‘gaḷagaḷā’’ti ca karonto gajjatīti attho. Gajjantassa hi anukaraṇametaṃ. **Ekako cāhaṃ bherave bile viharāmī**ti ahañca ekako asahāyo sappaṭibhayāyaṃ pabbataguhāyaṃ vasāmi, **tassa mayhaṃ** evaṃbhūtassa me sato **natthi bhayaṃ vā chambhitattaṃ vā lomahaṃso vā**ti cittutrāsasaññitaṃ bhayaṃ vā taṃnimittakaṃ sarīrassa chambhitattaṃ vā lomahaṃsanamattaṃ vā natthi.

Kasmāti tattha kāraṇamāha **‘‘dhammatā mamesā’’**ti. Apariññātavatthukassa hi tattha appahīnacchandarāgatāya bhayādinā bhavitabbaṃ, mayā pana sabbaso tattha pariññātaṃ, tattha ca chandarāgo samucchinno, tasmā bhayādīnaṃ abhāvo **dhammatā mamesā** mama dhammasabhāvo esoti aññaṃ byākāsi.

Sambulakaccānattheragāthāvaṇṇanā niṭṭhitā.

6. Nitakattheragāthāvaṇṇanā

Kassa selūpamaṃ cittanti āyasmato nitakattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni karonto vipassissa bhagavato kāle bandhumatīnagare ārāmagopako hutvā jīvanto ekadivasaṃ bhagavantaṃ ākāsena gacchantaṃ disvā pasannamānaso nāḷikeraphalaṃ dātukāmo ahosi. Satthā taṃ anuggaṇhanto ākāseyeva ṭhatvā paṭiggaṇhi. So taṃ datvā uḷāraṃ pītisomanassaṃ paṭisaṃvedi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kosalaraṭṭhe brāhmaṇakule nibbattitvā **nitako**ti laddhanāmo viññutaṃ patto satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā kammaṭṭhānaṃ gahetvā araññe viharanto ghaṭento arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.51.91-99) –

‘‘Nagare bandhumatiyā, ārāmiko ahaṃ tadā;
Addasaṃ virajaṃ buddhaṃ, gacchantaṃ anilañjase.

‘‘Nāḷikeraphalaṃ gayha, buddhaseṭṭhassadāsahaṃ;
Ākāse ṭhitako santo, paṭiggaṇhi mahāyaso.

‘‘Vittisañjanano mayhaṃ, diṭṭhadhammasukhāvaho;
Phalaṃ buddhassa datvāna, vippasannena cetasā.

''Adhigacchiṃ tadā pītiṃ, vipulañca sukhuttamaṃ;
Uppajjateva ratanaṃ, nibbattassa tahiṃ tahiṃ.

''Ekanavutito kappe, yaṃ phalaṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

''Dibbacakkhu visuddhaṃ me, samādhikusalo ahaṃ;
Abhiññāpāramippatto, phaladānassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā there phalasukhena nibbānasukhena viharante padhānapariggāhako thero taṃ āraññāyatanaṃ gantvā tattha vasantānaṃ bhikkhūnaṃ pariggaṇhanatthaṃ **''kassa selūpama''**ntiādinā paṭhamaṃ gāthamāha.

191. Tattha **kassa selūpamaṃ cittaṃ, ṭhitaṃ nānupakampatī**ti imasmiṃ araññāyatane vasantesu kassa bhikkhuno cittaṃ aggaphalādhigamena ekaghanasilāmayapabbatūpamaṃ sabbesaṃ iñjanānaṃ abhāvato vasībhāvappattiyā ca ṭhitaṃ sabbehipi lokadhammehi nānukampati na vedhati. Idānissa akampanākāraṃ saddhiṃ kāraṇena dassetuṃ **''viratta''**ntiādi vuttaṃ. Tattha **virattaṃ rajanīyesū**ti virāgasaṅkhātena ariyamaggena rajanīyesu rāguppattihetubhūtesu tebhūmakadhammesu virattaṃ, tattha sabbaso samucchinnarāganti attho. **Kuppanīye**ti paṭighaṭṭhānīye, sabbasmimpi āghātavatthusmiṃ. **Na kuppatī**ti na dussati na vikāraṃ āpajjati. **Yassevaṃ bhāvitaṃ citta**nti yassa ariyapuggalassa cittaṃ mano evaṃ vuttanayena tādibhāvena bhāvitaṃ, **kuto taṃ dukkhamessatī**ti taṃ puggalaṃ kuto sattato saṅkhārato vā dukkhaṃ upagamissati, na tādisassa dukkhaṃ atthīti attho.

192. Evaṃ aniyamavasena pucchitamatthaṃ nitakatthero attūpanāyikaṃ katvā vissajjento **''mama selūpamaṃ citta''**ntiādinā dutiyagāthāya aññaṃ byākāsi. Taṃ vuttatthameva.

Nitakattheragāthāvaṇṇanā niṭṭhitā.

7. Soṇapoṭiriyaputtattheragāthāvaṇṇanā

Na tāva supituṃ hotīti āyasmato soṇassa poṭiriyaputtassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro sikhissa bhagavato kāle vanacaro hutvā jīvanto ekadivasaṃ satthāraṃ disvā pasannacitto kurañjiyaphalaṃ satthuno adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kapilavatthusmiṃ poṭiriyassa nāma gāmabhojakassa putto hutvā nibbatti, **soṇo**tissa nāmaṃ ahosi. So vayappatto bhaddiyassa sākiyarañño senāpati ahosi. Atha bhaddiyarāje heṭṭhā vuttanayena pabbajite, senāpati ''rājāpi nāma pabbaji, kiṃ mayhaṃ gharāvāsenā''ti pabbaji? Pabbajitvā pana niddārāmo viharati, na bhāvanamanuyuñjati. Taṃ bhagavā anupiyāyaṃ ambavane viharanto attano obhāsaṃ pharāpetvā tenassa satiṃ janetvā imāya gāthāya taṃ ovadanto –

193. ''Na tāva supituṃ hoti, ratti nakkhattamālinī;
Paṭijaggitumevesā, ratti hoti vijānatā.

194. ''Hatthikkhandhāvapatitaṃ, kuñjaro ce anukkame;
Saṅgāme me mataṃ seyyo, yañce jīve parājito''ti. – gāthādvayaṃ abhāsi;

Tattha **na tāva supituṃ hoti, ratti nakkhattamālinī**ti aṭṭhahi akkhaṇehi vajjitaṃ navamaṃ khaṇaṃ labhitvā ṭhitassa viññujātikassa yāva na arahattaṃ hatthagataṃ hoti, tāva ayaṃ nakkhattamālinī ratti supituṃ niddāyituṃ na hoti, supanassa kālo na hoti. Apica kho **paṭijaggitumevesā, ratti hoti vijānatā**ti esā ratti nāma manussānaṃ migapakkhīnañca niddūpagamanena visesato nissaddavelābhūtā paṭipattiṃ attani sañjaggituṃ jāgariyānuyogamanuyuñjitumeva vijānatā viññunā icchitā hotīti.

Taṃ sutvā soṇo saṃviggataramānaso hirottappaṃ paccupaṭṭhapetvā abbhokāsikaṅgaṃ adhiṭṭhāya vipassanāya kammaṃ karonto **''hatthikkhandhova patita''**nti dutiyaṃ gāthamāha. Tattha **avapatita**nti avamukhaṃ patitaṃ uddhaṃpādaṃ adhomukhaṃ patitaṃ. **Kuñjaro ce anukkame**ti kuñjaro anukkameyya ce. Idaṃ vuttaṃ hoti – yadāhaṃ hatthimāruhitvā saṅgāmaṃ paviṭṭho hatthikkhandhato patito, tadāhaṃ **saṅgāme** tena hatthinā maddito mato ahosiṃ ce, taṃ **me** maraṇaṃ **seyyo, yañce** idāni kilesehi **parājito** jīveyyaṃ, taṃ na seyyoti. Imaṃ gāthaṃ vadantoyeva vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.52.1-6) –

''Migaluddo pure āsiṃ, vipine vicaraṃ ahaṃ;
Addasaṃ virajaṃ buddhaṃ, sabbadhammāna pāraguṃ.

''Kurañjiyaphalaṃ gayha, buddhaseṭṭhassadāsahaṃ;
Puññakkhettassa tādino, pasanno sehi pāṇibhi.

''Ekatiṃse ito kappe, yaṃ phalaṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā ''satthārā vuttaṃ, attanā vutta''nti ubhayañhi gāthaṃ ''hatthikkhandhāvapatita''ntiādinā paccudāhāsi. Tena idameva aññābyākaraṇaṃ ahosīti.

Soṇapoṭiriyaputtattheragāthāvaṇṇanā niṭṭhitā.

8. Nisabhattheragāthāvaṇṇanā

Pañca kāmaguṇe hitvāti āyasmato nisabhattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ piṇḍāya carantaṃ disvā pasannacitto kapitthaphalamadāsi. So tena puññakammena sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde koliyajanapade kulagehe nibbattitvā **nisabho**ti laddhanāmo vayappatto sākiyakoliyānaṃ saṅgāme buddhānubhāvaṃ disvā paṭiladdhasaddho pabbajitvā tadaheva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.52.7-11) –

''Suvaṇṇavaṇṇaṃ sambuddhaṃ, āhutīnaṃ paṭiggahaṃ;
Rathiyaṃ paṭipajjantaṃ, kapitthaṃ adadiṃ phalaṃ.

''Ekanavutito kappe, yaṃ phalaṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

So arahattaṃ pana patvā attano sahāyabhikkhū pamādavihārena kālaṃ vītināmente disvā te ovadanto –

195. ''Pañca kāmaguṇe hitvā, piyarūpe manorame;
Saddhāya gharā nikkhamma, dukkhassantakaro bhave''ti. –

Paṭhamaṃ gāthaṃ abhāsi.

Tassattho – bālaputhujjanassa piyāyitabbasabhāvatāya **piyarūpe** manuññasabhāvatāya **manorame** rūpādike **pañca kāmaguṇe** kāmakoṭṭhāse **hitvā** pahāya pariccajitvā kammaphala**saddhāya** ratanattaya**saddhāya** ca vasena **gharā** gharabandhanato **nikkhamma** nikkhamitvā pabbajjaṃ upagato viññujātiko pabbajitakālato paṭṭhāya ghaṭento vāyamanto vaṭṭa**dukkhassa antakaro bhave** bhaveyyāti.

Evaṃ te bhikkhū ovaditvā ‘‘ayaṃ pare eva saññāpento viharati, ‘‘sayaṃ pana akārako’ti mā cintayitthā’’ti tesaṃ attano paṭipannabhāvaṃ pakāsento –

196. ‘‘Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ;
Kālañca paṭikaṅkhāmi, sampajāno patissato’’ti. –

Dutiyagāthāya aññaṃ byākāsi. Tattha **nābhinandāmi maraṇa**nti maraṇaṃ na abhikaṅkhāmi. **Nābhinandāmi jīvita**nti idaṃ pana tassa kāraṇavacanaṃ, yasmā nābhinandāmi jīvitaṃ, tasmā nābhinandāmi maraṇanti. Yo hi āyatiṃ jātijarāmaraṇāya kilesābhisaṅkhāre ācinoti upacinoti, so punabbhavābhinibbattiṃ abhinandanto nāntariyakatāya attano maraṇampi abhinandati nāma kāraṇassa appahīnattā, khīṇāsavo pana sabbaso ācayagāmidhamme pahāya apacayagāmidhamme patiṭṭhito pariññātavatthuko sabbaso jīvitaṃ anabhinandanto maraṇampi anabhinandati nāma kāraṇassa eva suppahīnattā. Tenāha – ‘‘nābhinandāmi maraṇaṃ, nābhinandāmi jīvita’’nti. Yadi evaṃ khīṇāsavassa parinibbānābhikaṅkhā, yāva parinibbānā avaṭṭhānañca kathanti āha **‘‘kālañca paṭikaṅkhāmi, sampajāno patissato’’**ti, kilesaparinibbāne siddhe satipaññāvepullappattiyā sato sampajāno kevalaṃ khandhaparinibbānakālaṃ paṭikaṅkhāmi, taṃ udikkhamāno āgamayamāno viharāmi, na pana me maraṇe jīvite vā abhinandanā atthi arahattamaggeneva tassa samugghāṭitattāti.

Nisabhattheragāthāvaṇṇanā niṭṭhitā.

9. Usabhattheragāthāvaṇṇanā

Ambapallavasaṅkāsanti āyasmato usabhattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni karonto sikhissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ piṇḍāya carantaṃ disvā pasannamānaso kosambaphalaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kapilavatthusmiṃ sākiyarājakule nibbattitvā **usabho**ti laddhanāmo vayappatto satthu ñātisamāgame buddhānubhāvaṃ disvā paṭiladdhasaddho pabbaji. So pabbajitakālato paṭṭhāya samaṇadhammaṃ akatvā divā saṅgaṇikārāmo sakalarattiṃ niddāyamāno vītināmeti. So ekadivasaṃ muṭṭhassati asampajāno niddaṃ okkanto supine kesamassuṃ ohāretvā ambapallavavaṇṇaṃ cīvaraṃ pārupitvā hatthigīvāyaṃ nisīditvā nagaraṃ piṇḍāya paviṭṭhaṃ tattheva manusse sampatte disvā lajjāya hatthikkhandhato oruyha attānaṃ disvā paṭibuddho, ‘‘īdisaṃ nāma supinaṃ muṭṭhassatinā asampajānena niddāyamānena mayā diṭṭha’’nti uppannasaṃvego vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.52.12-16) –

‘‘Kakudhaṃ vilasantaṃva, devadevaṃ narāsabhaṃ;
Rathiyaṃ paṭipajjantaṃ, kosambaṃ adadiṃ tadā.

‘‘Ekatiṃse ito kappe, yaṃ phalaṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Atha thero yathādiṭṭhaṃ supinaṃ aṅkusaṃ katvā arahattassa adhigatattā tasseva supinassa kittanavasena aññaṃ byākaronto –

197. ‘‘Ambapallavasaṅkāsaṃ, aṃse katvāna cīvaraṃ;
Nisinno hatthigīvāyaṃ, gāmaṃ piṇḍāya pāvisiṃ.

198. ‘‘Hatthikkhandhato oruyha, saṃvegaṃ alabhiṃ tadā;
Sohaṃ ditto tadā santo, patto me āsavakkhayo’’ti. – gāthādvayamāha;

Tattha **ambapallavasaṅkāsaṃ, aṃse katvāna cīvara**nti ambapallavākāraṃ pavāḷavaṇṇaṃ cīvaraṃ khandhe karitvā uttarāsaṅgaṃ karitvā. **Gāma**nti attano rājadhāniṃ hatthikkhandhe **nisinno piṇḍāya pāvisiṃ,** paviṭṭhamattova mahājanena olokiyamāno **hatthikkhandhato oruyha** ṭhito paṭibujjhiṃ, pabuddhova **saṃvegaṃ alabhiṃ tadā** ''muṭṭhassati asampajāno hutvā niddāyokkamanena etaṃ jāta''nti. Apare pana ''rājāva hutvā rattibhāge evarūpaṃ supinaṃ disvā vibhātāya rattiyā hatthikkhandhaṃ āruyha nagaravīthiyaṃ caranto taṃ supinaṃ saritvā hatthikkhandhato oruyha saṃvegaṃ labhitvā satthu santike pabbajitvā arahattaṃ patvā udānaṃ udānento imā gāthā abhāsī''ti vadanti. **Ditto**ti tasmiṃ rājakāle jātimadabhogamadādiparidappito samāno saṃvegamalabhinti yojanā.

Usabhattheragāthāvaṇṇanā niṭṭhitā.

10. Kappaṭakurattheragāthāvaṇṇanā

Ayamiti kappaṭoti āyasmato kappaṭakurattherassa gāthā. Kā uppatti. Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ bhagavantaṃ vinatāya nāma nadiyā tīre aññatarasmiṃ rukkhamūle nisinnaṃ disvā pasannamānaso ketakapupphehi pūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ duggatakule nibbattitvā yāva vayappatti, tāva aññaṃ upāyaṃ ajānanto kappaṭakhaṇḍanivāsano sarāvahattho tattha tattha kuraṃ pariyesanto vicari, tena **kappaṭakuro**tveva paññāyittha. So vayappatto tiṇaṃ vikkiṇitvā jīvikaṃ kappento ekadivasaṃ tiṇalāvanatthaṃ araññaṃ gato tattha aññataraṃ khīṇāsavattheraṃ disvā taṃ upasaṅkamitvā vanditvā nisīdi. Tassa thero dhammaṃ kathesi. So dhammaṃ sutvā paṭiladdhasaddho ''kiṃ me imāya kicchajīvikāyā''ti pabbajitvā attano nivatthakappaṭacoḷaṃ ekasmiṃ ṭhāne nikkhipi. Yadā cassa anabhirati uppajjati, tadā taṃ kappaṭaṃ olokentassa anabhirati vigacchati, saṃvegaṃ paṭilabhi. Evaṃ karonto sattakkhattuṃ uppabbaji. Tassa taṃ kāraṇaṃ bhikkhū bhagavato ārocesuṃ. Athekadivasaṃ kappaṭakuro bhikkhu dhammasabhāyaṃ parisapariyante nisinno niddāyati, taṃ bhagavā codento –

199. ''Ayamiti kappaṭo kappaṭakuro, acchāya atibharitāya;
Amataghaṭikāyaṃ dhammakaṭamatto, katapadaṃ jhānāni ocetuṃ.

200. ''Mā kho tvaṃ kappaṭa pacālesi, mā tvaṃ upakaṇṇamhi tāḷessaṃ;
Na hi tvaṃ kappaṭa mattamaññāsi, saṅghamajjhamhi pacalāyamāno''ti. –

Gāthādvayaṃ abhāsi.

Tattha **ayamiti kappaṭo kappaṭakuro**ti kappaṭakuro bhikkhu ''ayaṃ mama kappaṭo, imaṃ paridahitvā yathā tathā jīvāmī''ti evaṃ uppannamicchāvitakko **acchāya atibharitāya amataghaṭikāyaṃ** mama amataghaṭe tahaṃ tahaṃ vassante ''amatamadhigataṃ ahamanusāsāmi, ahaṃ dhammaṃ desemi'' (mahāva. 12; ma. ni. 1.286; 2.342). ''Andhībhūtasmiṃ lokasmiṃ, āhañchaṃ amatadundubhi''ntiādinā (mahāva. 11; ma. ni. 1.285; 2.341) ghosetvā mayā dhammāmate pavassiyamāne **katapadaṃ jhānāni ocetuṃ** lokiyalokuttarajjhānāni upacetuṃ bhāvetuṃ katapadaṃ kaṭamaggavihitabhāvanāmaggaṃ idaṃ mama sāsanaṃ, tathāpi **dhammakaṭamatto** mama sāsanadhammato ukkaṇṭhacitto apagatamānaso kappaṭakuroti taṃ codetvā punapissa sahoḍḍhaṃ coraṃ gaṇhanto viya pamādavihāraṃ dassento **''mā kho tvaṃ, kappaṭa, pacālesī''**ti gāthamāha.

Tattha **mā kho tvaṃ, kappaṭa, pacālesī**ti tvaṃ, kappaṭakura, ''mama dhammaṃ suṇissāmī''ti nisīditvā mā kho pacālesi mā pacalāhi mā niddaṃ upagacchi. **Mā tvaṃ upakaṇṇamhi tāḷessa**nti taṃ niddāyamānaṃ upakaṇṇamhi kaṇṇasamīpe desanāhatthena ahaṃ mā patāḷessaṃ. Yathā ito paraṃ kilesappahānāya ahaṃ taṃ na ovadeyyaṃ, tathā paṭipajjāhīti attho. **Na hi tvaṃ, kappaṭa, mattamaññāsī**ti tvaṃ, kappaṭa, **saṅghamajjhamhi pacalāyamāno** mattaṃ pamāṇaṃ na vā maññasi, ''ayamatidullabho khaṇo paṭiladdho, so mā upajjhagā''ti ettakampi na jānāsi, passa yāva ca te

aparaddhanti codesi.

Evaṃ bhagavatā dvīhi gāthāhi gāḷhaṃ taṃ niggayha codanāya katāya aṭṭhivedhaviddho viya caṇḍagajo maggaṃ otaranto viya ca sañjātasaṃvego vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.52.17-22) –

> ''Vinatānadiyā tīre, vihāsi purisuttamo;
> Addasaṃ virajaṃ buddhaṃ, ekaggaṃ susamāhitaṃ.
>
> ''Madhugandhassa pupphena, ketakassa ahaṃ tadā;
> Pasannacitto sumano, buddhaseṭṭhamapūjayiṃ.
>
> ''Ekanavutito kappe, yaṃ pupphamabhipūjayiṃ;
> Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.
>
> ''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā satthārā vuttagāthādvayameva attano arahattādhigamanassa aṅkusabhūtanti paccudāhāsi. Tenassa tadeva aññābyākaraṇaṃ ahosīti.

Kappaṭakurattheragāthāvaṇṇanā niṭṭhitā.

Catutthavaggavaṇṇanā niṭṭhitā.

5. Pañcamavaggo

1. Kumārakassapattheragāthāvaṇṇanā

Aho buddhā aho dhammāti āyasmato kumārakassapattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto padumuttarassa bhagavato kāle brāhmaṇakule nibbattitvā viññutaṃ pāpuṇi. ''Kulagehe''ti pana aṅguttaraṭṭhakathāyaṃ (a. ni. aṭṭha. 1.1.217) vuttaṃ. So satthu santikaṃ gantvā dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ cittakathikānaṃ aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ ṭhānantaraṃ ākaṅkhanto paṇidhānaṃ katvā tadanurūpāni puññāni karonto kassapassa bhagavato kāle samaṇadhammaṃ katvā sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde rājagahe seṭṭhidhītāya kucchimhi paṭisandhiṃ gaṇhi. Sā kira kumārikākāleyeva pabbajitukāmā hutvā mātāpitaro yācitvā pabbajjaṃ alabhamānā kulagharaṃ gatāpi gabbhasaṇṭhitampi ajānantī sāmikaṃ ārādhetvā tena anuññātā bhikkhunīsu pabbajitā. Tassā gabbhinibhāvaṃ disvā bhikkhuniyo devadattaṃ pucchiṃsu. So ''assamaṇī''ti āha. Puna dasabalaṃ pucchiṃsu. Satthā upālittheraṃ paṭicchāpesi. Thero sāvatthinagaravāsīni kulāni visākhañca upāsikaṃ pakkosāpetvā sarājikāya parisāya vinicchinanto ''pure laddho gabbho, pabbajjā arogā''ti āha. Satthā ''suvinicchitaṃ adhikaraṇa''nti therassa sādhukāraṃ adāsi.

Sā bhikkhunī suvaṇṇabimbasadisaṃ puttaṃ vijāyi. Taṃ rājā pasenadikosalo posesi. ''Kassapo''ti cassa nāmaṃ akaṃsu. Aparabhāge alaṅkaritvā satthu santikaṃ netvā pabbājesi. Kumārakāle pabbajitattā bhagavatā ''kassapaṃ pakkosatha, idaṃ phalaṃ vā khādanīyaṃ vā kassapassa dethā''ti vutte ''katarakassapassā''ti. ''Kumārakassapassā''ti. Evaṃ gahitanāmattā rañño posāvanikaputtattā ca vuḍḍhakālepi **kumārakassapo**tveva paññāyittha.

So pabbajitakālato paṭṭhāya vipassanāya ceva kammaṃ karoti, buddhavacanañca uggaṇhāti. Atha tena saddhiṃ pabbatamatthake samaṇadhammaṃ katvā anāgāmī hutvā suddhāvāse nibbatto mahābrahmā ''vipassanāya mukhaṃ dassetvā maggaphalappattiyā upāyaṃ karissāmī''ti pañcadasa pañhe abhisaṅkharitvā andhavane vasantassa therassa ''ime pañhe satthāraṃ puccheyyāsī''ti ācikkhitvā

gato. So te pañhe bhagavantaṃ pucchi. Bhagavāpissa byākāsi. Thero satthārā kathitaniyāmeneva te uggaṇhitvā vipassanaṃ gabbhaṃ gaṇhāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.54.150-177) –

‘‘Ito satasahassamhi, kappe uppajji nāyako;
Sabbalokahito vīro, padumuttaranāmako.

‘‘Tadāhaṃ brāhmaṇo hutvā, vissuto vedapāragū;
Divāvihāraṃ vicaraṃ, addasaṃ lokanāyakaṃ.

‘‘Catusaccaṃ pakāsentaṃ, bodhayantaṃ sadevakaṃ;
Vicittakathikānaggaṃ, vaṇṇayantaṃ mahājane.

‘‘Tadā muditacittohaṃ, nimantetvā tathāgataṃ;
Nānārattehi vatthehi, alaṅkaritvāna maṇḍapaṃ.

‘‘Nānāratanapajjotaṃ, sasaṅghaṃ bhojayiṃ tahiṃ;
Bhojayitvāna sattāhaṃ, nānaggarasabhojanaṃ.

‘‘Nānācittehi pupphehi, pūjayitvā sasāvakaṃ;
Nipacca pādamūlamhi, taṃ ṭhāna patthayiṃ ahaṃ.

‘‘Tadā munivaro āha, karuṇekarasāsayo;
Passathetaṃ dijavaraṃ, padumānanalocanaṃ.

‘‘Pītipāmojjabahulaṃ, samuggatatanūruhaṃ;
Hāsamhitavisālakkhaṃ, mama sāsanalālasaṃ.

‘‘Patitaṃ pādamūle me, ekāvatthasumānasaṃ;
Esa pattheti taṃ ṭhānaṃ, vicittakathikattanaṃ.

‘‘Satasahassito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Kumārakassapo nāma, hessati satthu sāvako.

‘‘Vicittapupphadussānaṃ, ratanānañca vāhasā;
Vicittakathikānaṃ so, aggataṃ pāpuṇissati.

‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

‘‘Paribbhamaṃ bhavābhave, raṅgamajjhe yathā naṭo;
Sākhamigatrajo hutvā, migiyā kucchimokkamiṃ.

‘‘Tadā mayi kucchigate, vajjhavāro upaṭṭhito;
Sākhena cattā me mātā, nigrodhaṃ saraṇaṃ gatā.

‘‘Tena sā migarājena, maraṇā parimocitā;

Pariccajitvā sapāṇaṃ, mamevaṃ ovadī tadā.

‘‘Nigrodhameva seveyya, na sākhamupasaṃvase;
Nigrodhasmiṃ mataṃ seyyo, yañce sākhamhi jīvitaṃ.

‘‘Tenānusiṭṭhā migayūthapena, ahañca mātā ca tathetare ca;
Āgamma rammaṃ tusitādhivāsaṃ, gatā pavāsaṃ sagharaṃ yatheva.

‘‘Puno kassapavīrassa, atthamentamhi sāsane;
Āruyha selasikharaṃ, yuñjitvā jinasāsanaṃ.

‘‘Idānāhaṃ rājagahe, jāto seṭṭhikule ahuṃ;
Āpannasattā me mātā, pabbaji anagāriyaṃ.

‘‘Sagabbhaṃ taṃ viditvāna, devadattamupānayuṃ;
So avoca vināsetha, pāpikaṃ bhikkhuniṃ imaṃ.

‘‘Idānipi munindena, jinena anukampitā;
Sukhinī ajanī mayhaṃ, mātā bhikkhunupassaye.

‘‘Taṃ viditvā mahīpālo, kosalo maṃ aposayi;
Kumāraparihānena, nāmenāhañca kassapo.

‘‘Mahākassapamāgamma, ahaṃ kumārakassapo;
Vammikasadisaṃ kāyaṃ, sutvā buddhena desitaṃ.

‘‘Tato cittaṃ vimucci me, anupādāya sabbaso;
Pāyāsiṃ damayitvāhaṃ, etadaggamapāpuṇiṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā cittakathikabhāvena satthārā etadagge ṭhapito attano paṭipattiṃ paccavekkhitvā ratanattayaguṇavibhāvanamukhena aññaṃ byākaronto –

201. ‘‘Aho buddhā aho dhammā, aho no satthu sampadā;
Yattha etādisaṃ dhammaṃ, sāvako sacchikāhiti.

202. ‘‘Asaṅkheyyesu kappesu, sakkāyādhigatā ahū;
Tesamayaṃ pacchimako, carimoyaṃ samussayo;
Jātimaraṇasaṃsāro, natthi dāni punabbhavo’’ti. – gāthādvayaṃ abhāsi;

Tattha **aho**ti acchariyatthe nipāto. **Buddhā**ti sabbaññubuddhā, gāravavasena bahuvacanaṃ, aho acchariyā sambuddhāti attho. **Dhammā**ti pariyattidhammena saddhiṃ nava lokuttaradhammā. **Aho no satthu sampadā**ti amhākaṃ satthu dasabalassa aho sampattiyo. **Yatthā**ti yasmiṃ satthari brahmacariyavāsena. **Etādisaṃ dhammaṃ, sāvako sacchikāhitī**ti etādisaṃ evarūpaṃ suvisuddhajjhānābhiññāparivāraṃ anavasesakilesakkhayāvahaṃ santaṃ paṇītaṃ anuttaraṃ dhammaṃ sāvakopi nāma sacchikarissati, tasmā evaṃvidhaguṇavisesādhigamahetubhūtā aho acchariyā buddhā bhagavanto, acchariyā dhammaguṇā, acchariyā amhākaṃ satthu sampattiyoti ratanattayassa guṇādhimuttiṃ pavedesīti. Dhammasampattikittaneneva hi saṅghasuppaṭipatti kittitā hotīti.

Evaṃ sādhāraṇavasena dassitaṃ dhammassa sacchikiriyaṃ idāni attupanāyikaṃ katvā dassento **‘‘asaṅkheyyesū’’**ti gāthamāha. Tattha **asaṅkheyyesū**ti gaṇanapathaṃ vītivattesu mahākappesu.

Sakkāyāti pañcupādānakkhandhā. Te hi paramatthato vijjamānadhammasamūhatāya ''sakkāyā''ti vuccanti. **Ahū**ti nivattanūpāyassa anadhigatattā anapagatā ahesuṃ. **Tesamayaṃ pacchimako carimoyaṃ samussayo**ti yasmā ayaṃ sabbapacchimako, tato eva carimo, tasmā **jātimaraṇa**sahito khandhādipaṭipāṭisaññito **saṃsāro** idāni āyatiṃ punabbhavābhāvato **punabbhavo natthi,** ayamantimā jātīti attho.

Kumārakassapattheragāthāvaṇṇanā niṭṭhitā.

2. Dhammapālattheragāthāvaṇṇanā

Yo have daharo bhikkhūti āyasmato dhammapālattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto atthadassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto kenacideva karaṇīyena vanantaṃ upagato satthāraṃ disvā pasannamānaso pilakkhaphalamadāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde satthari parinibbute avantiraṭṭhe brāhmaṇakule nibbattitvā **dhammapālo**ti laddhanāmo vayappatto takkasilaṃ gantvā sippaṃ uggahetvā paṭinivattento antarāmagge ekasmiṃ vihāre aññataraṃ theraṃ disvā tassa santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanaṃ vaḍḍhetvā chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 1.39.21-25) –

> ''Vanantare buddhaṃ disvā, atthadassiṃ mahāyasaṃ;
> Pasannacitto sumano, pilakkhassādadiṃ phalaṃ.
>
> ''Aṭṭhārase kappasate, yaṃ phalamadadiṃ tadā;
> Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.
>
> ''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Chaḷabhiñño pana hutvā samāpattisukhena vītināmento ekadivasaṃ tasmiṃ vihāre dve sāmaṇere rukkhagge pupphāni ocinante ārūḷhasākhāya bhaggāya patante disvā thero iddhānubhāvena hatthena gahetvā arogeyeva bhūmiyaṃ ṭhapetvā tesaṃ sāmaṇerānaṃ dhammaṃ desento –

> **203**. ''Yo have daharo bhikkhu, yuñjati buddhasāsane;
> Jāgaro sa hi suttesu, amoghaṃ tassa jīvitaṃ.
>
> **204**. ''Tasmā saddhañca sīlañca, pasādaṃ dhammadassanaṃ;
> Anuyuñjetha medhāvī, saraṃ buddhāna sāsana''nti. – imā dve gāthā abhāsi;

Tattha **yo**ti aniyamavacanaṃ. **Have**ti daḷhatthe nipāto. **Daharo**ti taruṇo. Bhikkhatīti **bhikkhu. Yuñjatī**ti ghaṭati vāyamati. **Jāgaro**ti jāgaraṇadhammasamannāgato. **Suttesū**ti supantesu. Idaṃ vuttaṃ hoti **yo bhikkhu daharo**va samāno taruṇo ''tathāhaṃ pacchā vuḍḍhakāle jānissāmī''ti acintetvā buddhānaṃ **sāsane** appamādapaṭipattiyaṃ **yuñjati** samathavipassanābhāvanāya yogaṃ karoti, so **suttesu** avijjāniddāya suttesu pamattesu saddhādijāgaradhammasamannāgamena **jāgaro,** tato eva attahitaparahitapāripūriyā **amoghaṃ** avañjhaṃ **tassa jīvitaṃ,** yasmā ca etadevaṃ, **tasmā saddhañca** ''atthi kammaṃ atthi kammavipāko''tiādinayappavattaṃ kammaphalasaddhañca, saddhūpanibandhattā sīlassa tadupanissayaṃ catupārisuddhi**sīlañca**, ''sammāsambuddho bhagavā, svākhāto dhammo, suppaṭipanno saṅgho''ti evaṃ pavattaratanattaya**ppasāda**ñca, vipassanāpaññāsahitāya maggapaññāya pariññādivasena catusacca**dhammadassana**ñca **medhāvī** dhammojapaññāya samannāgato bhikkhu **buddhānaṃ sāsanaṃ** ovādaṃ anusiṭṭhiṃ anussaranto ādittampi attano sīsaṃ ajjhupekkhitvā **anuyuñjetha,** tattha anuyogaṃ ātappaṃ kareyyāti attho.

Dhammapālattheragāthāvaṇṇanā niṭṭhitā.

3. Brahmālittheragāthāvaṇṇanā

Kassindriyāni samathaṅgatānīti āyasmato brahmālittherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinanto vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ piṇḍāya carantaṃ disvā pasannamānaso vanditvā pādaphalaṃ adāsi. Satthā anumodanaṃ vatvā pakkāmi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kosalaraṭṭhe brāhmaṇakule nibbattitvā **brahmālī**ti laddhanāmo viññutaṃ patto hetusampattiyā codiyamāno saṃsāre sañjātasaṃvego tādisena kalyāṇamittasannissayena buddhasāsane pabbajitvā patirūpakammaṭṭhānaṃ gahetvā araññe viharanto ñāṇassa paripākagatattā nacirasseva vipassanaṃ vaḍḍhetvā chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.51.63-67) –

> ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, āhutīnaṃ paṭiggahaṃ;
> Rathiyaṃ paṭipajjantaṃ, pādaphalaṃ adāsahaṃ.
>
> ‘‘Ekanavutito kappe, yaṃ phalaṃ adadiṃ tadā;
> Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.
>
> ‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Chaḷabhiñño pana hutvā maggasukhena phalasukhena vītināmento ekadivasaṃ padhānapariggāhakena therena tasmiṃ araññāyatane bhikkhū uddissa vuttaṃ padhānānuyogaṃ pariggaṇhanto –

> **205**. ‘‘Kassindriyāni samathaṅgatāni, assā yathā sārathinā sudantā;
> Pahīnamānassa anāsavassa, devāpi kassa pihayanti tādino.
>
> **206**. ‘‘Mayhindriyāni samathaṅgatāni, assā yathā sārathinā sudantā;
> Pahīnamānassa anāsavassa, devāpi mayhaṃ pihayanti tādino’’ti. –

Gāthādvayaṃ abhāsi.

Tassattho – imasmiṃ araññāyatane vasantesu bhikkhūsu **kassa** bhikkhuno therassa vā navassa vā majjhimassa vā chekena **sārathinā sudantā assā** viya manacchaṭṭhāni **indriyāni samathaṃ** dantabhāvaṃ nibbisevanabhāvaṃ **gatāni**. Kassa navavidhampi mānaṃ pahāya ṭhitattā **pahīnamānassa** catunnampi āsavānaṃ abhāvena **anāsavassa** iṭṭhādīsu tādilakkhaṇappattiyā **tādino devāpi pihayanti** manussāpi sammāpaṭipattidassanādinā ca ādarena patthentīti.

Tattha ca gāthāyaṃ purimaḍḍhena anāgāmimaggādhigamo puṭṭho, anāgāminopi hi indriyāni pahīnakāmarāgabyāpādatāya samathaṃ nibbisevanataṃ gatāni honti. Itarena arahattamaggapaṭilābho, arahā hi ‘‘pahīnamāno anāsavo tādī’’ti ca vuccati.

Athāyasmā brahmāli padhānapariggāhakena vuttaṃ **‘‘kassindriyānī’’**ti gāthaṃ paccanubhāsi. Tadatthaṃ attūpanāyikavasena vissajjento **‘‘mayhindriyānī’’**tiādikāya dutiyagāthāya aññaṃ byākāsi, tattha **mayhindriyānī**ti mama cakkhādīni indriyāni. Sesaṃ vuttanayameva.

Brahmālittheragāthāvaṇṇanā niṭṭhitā.

4. Mogharājattheragāthāvaṇṇanā

Chavipāpaka cittabhaddakāti āyasmato mogharājattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto

ekadivasaṃ satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ lūkhacīvaradharānaṃ aggaṭṭhāne ṭhapentaṃ disvā taṃ ṭhānantaraṃ ākaṅkhanto paṇidhānaṃ katvā tattha tattha bhave puññāni karonto atthadassissa bhagavato kāle brāhmaṇakule nibbattitvā brāhmaṇānaṃ vijjāsippesu nipphattiṃ gato brāhmaṇamāṇave vijjāsippāni sikkhāpento ekadivasaṃ atthadassiṃ bhagavantaṃ bhikkhusaṅghaparivutaṃ gacchantaṃ disvā pasannamānaso pañcapatiṭṭhitena vanditvā sirasi añjaliṃ katvā ''yāvatā rūpino sattā''tiādinā chahi gāthāhi abhitthavitvā bhājanaṃ pūretvā madhuṃ upanāmesi. Satthā madhuṃ paṭiggahetvā anumodanaṃ akāsi.

So tena puññakammena devamanussesu saṃsaranto kassapassa bhagavato kāle kaṭṭhavāhanassa nāma rañño amacco hutvā tena satthu ānayanatthaṃ purisasahassena pesito satthu santikaṃ gantvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vīsativassasahassāni samaṇadhammaṃ katvā tato cuto ekaṃ buddhantaraṃ sugatīsuyeva parivattento imasmiṃ buddhuppāde brāhmaṇakule nibbattitvā **mogharājā**ti laddhanāmo bāvarībrāhmaṇassa santike uggahitasippo saṃvegajāto tāpasapabbajjaṃ pabbajitvā tāpasasahassaparivāro ajitādīhi saddhiṃ satthu santikaṃ pesito tesaṃ pannarasamo hutvā pañhe pucchitvā pañhavissajjanapariyosāne arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.4.64-83) –

''Atthadassī tu bhagavā, sayambhū aparājito;
Bhikkhusaṅghaparibyūḷho, rathiyaṃ paṭipajjatha.

''Sissehi samparivuto, gharamhā abhinikkhamiṃ;
Nikkhamitvānahaṃ tattha, addasaṃ lokanāyakaṃ.

''Abhivādiya sambuddhaṃ, sire katvāna añjaliṃ;
Sakaṃ cittaṃ pasādetvā, santhaviṃ lokanāyakaṃ.

''Yāvatā rūpino sattā, arūpī vā asaññino;
Sabbe te tava ñāṇamhi, anto honti samogadhā.

''Sukhumacchikajālena, udakaṃ yo parikkhipe;
Ye keci udake pāṇā, antojāle bhavanti te.

''Yesañca cetanā atthi, rūpino ca arūpino;
Sabbe te tava ñāṇamhi, anto honti samogadhā.

''Samuddharasimaṃ lokaṃ, andhakārasamākulaṃ;
Tava dhammaṃ suṇitvāna, kaṅkhāsotaṃ taranti te.

''Avijjānivute loke, andhakārena otthaṭe;
Tava ñāṇamhi jotante, andhakārā padhaṃsitā.

''Tuvaṃ cakkhūsi sabbesaṃ, mahātamapanūdano;
Tava dhammaṃ suṇitvāna, nibbāyati bahujjano.

''Puṭakaṃ pūrayitvāna, madhukhuddamaneḷakaṃ;
Ubho hatthehi paggayha, upanesiṃ mahesino.

''Paṭiggaṇhi mahāvīro, sahatthena mahā isi;
Bhuñjitvā tañca sabbaññū, vehāsaṃ nabhamuggami.

''Antalikkhe ṭhito satthā, atthadassī narāsabho;

Mama cittaṃ pasādento, imā gāthā abhāsatha.

''Yenidaṃ thavitaṃ ñāṇaṃ, buddhaseṭṭho ca thomito;
Tena cittappasādena, duggatiṃ so na gacchati.

''Catuddasañca khattuṃ so, devarajjaṃ karissati;
Pathabyā rajjaṃ aṭṭhasataṃ, vasudhaṃ āvasissati.

''Pañceva satakkhattuñca, cakkavattī bhavissati;
Padesarajjaṃ asaṅkheyyaṃ, mahiyā kārayissati.

''Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Gotamassa bhagavato, sāsane pabbajissati.

''Gambhīraṃ nipuṇaṃ atthaṃ, ñāṇena vicinissati;
Mogharājāti nāmena, hessati satthu sāvako.

''Tīhi vijjāhi sampannaṃ, katakiccamanāsavaṃ;
Gotamo satthavāhaggo, etadagge ṭhapessati.

''Hitvā mānusakaṃ yogaṃ, chetvāna bhavabandhanaṃ;
Sabbāsave pariññāya, viharāmi anāsavo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā satthalūkhaṃ suttalūkhaṃ rajanalūkhanti visesena tividhenapi lūkhena samannāgataṃ paṃsukūlaṃ dhāresi. Tena naṃ satthā lūkhacīvaradharānaṃ aggaṭṭhāne ṭhapesi. Aparabhāge purimakammappaccayā parihārassa akaraṇato therassa sarīre daddupīḷakādīni uppajjitvā vaḍḍhiṃsu. So ''senāsanaṃ dussatī''ti hemantepi magadhakkhettesu palālasanthārāni attharitvā seti. Taṃ ekadivasaṃ upaṭṭhānaṃ upasaṅkamitvā vanditvā ekamantaṃ nisinnaṃ satthā paṭisanthāravasena **''chavipāpakā''**tiādinā paṭhamagāthāya pucchi.

207. Tattha **chavipāpakā**ti daddukacchupīḷakāhi bhinnacchavibhāvato hīnacchavika duṭṭhacchavika. **Cittabhaddakā**ti anavasesakilesappahānena brahmavihārasevanāya ca bhaddacitta sundaracitta. **Mogharājā**ti tassa ālapanaṃ. **Satataṃ samāhito**ti aggaphalasamādhinā niccakālaṃ abhiṇhaṃ samāhitamānaso. **Hemantikasītakālarattiyo**ti hemantasamaye sītakālarattiyo. Accantasaṃyoge cetaṃ upayogavacanaṃ. ''Hemantikā sītakālarattiyo''tipi pāḷi. Tattha **hemantikā**ti hemantogadhā hemantapariyāpannāti attho. **Bhikkhu tvaṃ sī**ti bhikkhu ko tvaṃ asi, evaṃbhūto paresu tava senāsanaṃ katvā adentesu saṅghikañca senāsanaṃ apavisanto. **Kathaṃ karissasī**ti yathāvutte sītakāle kathaṃ attabhāvaṃ pavattesīti satthā pucchi. Evaṃ pana puṭṭho thero satthu tamatthaṃ kathento –

208. ''Sampannasassā magadhā, kevalā iti me sutaṃ;
Palālacchannako seyyaṃ, yathaññe sukhajīvino''ti. – gāthamāha;

Tattha **sampannasassā**ti nipphannasassā. **Magadhā**ti magadharaṭṭhaṃ vadati. Magadhā nāma jānapadino rājakumārā, tesaṃ nivāso ekopi janapado ruḷhīvasena ''magadhā''tveva bahuvacanena vuccati. **Kevalā**ti anavasesā. **Iti me suta**nti evaṃ mayā sutaṃ. Tattha yo adiṭṭho padeso, tassa vasena sutanti vuttaṃ. Tena edise kāle magadhesu yattha katthaci mayā vasituṃ sakkāti dasseti. **Palālacchannako seyyaṃ, yathaññe sukhajīvino**ti yathā aññe sukhajīvino bhikkhū senāsanasappāyaṃ laddhā sundarehi attharaṇapāvuraṇehi sukhena sayanti, evaṃ ahampi palālasanthārameva heṭṭhā santharitvā upari tiriyañca palālacchadaneneva chāditasarīratāya palālacchannako seyyaṃ sayiṃ,

seyyaṃ kappesinti attano yathālābhasantosaṃ vibhāveti.

Mogharājattheragāthāvaṇṇanā niṭṭhitā.

5. Visākhapañcālaputtattheragāthāvaṇṇanā

Na ukkhipe no ca parikkhipe pareti āyasmato visākhassa pañcālaputtassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto ito cuddase kappe paccantagāme daliddakule nibbattitvā viññutaṃ patto ekadivasaṃ phalapariyesanaṃ carantehi tasmiṃ gāme manussehi saddhiṃ araññaṃ gato tattha ekaṃ paccekabuddhaṃ disvā pasannamānaso valliphalaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde magadharaṭṭhe maṇḍalikarājakule nibbattitvā **visākho**ti laddhanāmo pañcālarājadhītuyā puttabhāvato pacchā **pañcālaputto**ti paññāyittha. So pitari mate rajjaṃ kārento satthari attano gāmasamīpagate satthu santikaṃ gantvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā satthārā saddhiṃ sāvatthiṃ gato vipassanaṃ paṭṭhapetvā nacirasseva chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 1.39.31-36) –

> ‘‘Sabbe janā samāgamma, agamiṃsu vanaṃ tadā;
> Phalamanvesamānā te, alabhiṃsu phalaṃ tadā.
>
> ‘‘Tatthaddasāsiṃ sambuddhaṃ, sayambhuṃ aparājitaṃ;
> Pasannacitto sumano, valliphalamadāsahaṃ.
>
> ‘‘Catuddase ito kappe, yaṃ phalamadadiṃ tadā;
> Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.
>
> ‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Chaḷabhiñño pana hutvā thero ñātīnaṃ anukampāya jātibhūmiṃ agamāsi. Tattha manussā theraṃ upasaṅkamitvā kālena kālaṃ dhammaṃ suṇantā ekadivasaṃ ‘‘katihi nu kho, bhante, aṅgehi samannāgato dhammakathiko hotī’’ti dhammakathikalakkhaṇaṃ pucchiṃsu. Thero tesaṃ dhammakathikalakkhaṇaṃ kathento –

> **209**. ‘‘Na ukkhipe no ca parikkhipe pare, na okkhipe pāragataṃ na eraye;
> Na cattavaṇṇaṃ parisāsu byāhare, anuddhato sammitabhāṇi subbato.
>
> **210**. ‘‘Susukhumanipuṇatthadassinā, matikusalena nivātavuttinā;
> Saṃsevitabuddhasīlinā, nibbānaṃ na hi tena dullabha’’nti. –

Gāthādvayaṃ abhāsi.

Tattha **na ukkhipe**ti attānaṃ na ukkhipeyya, jātiādīhi bāhusaccādīhi ca attukkaṃsanaṃ na kareyya. **No ca parikkhipe pare**ti pare parapuggale teheva jātiādīhi no parikkhipe paricchinditvā na khipeyya guṇaparidhaṃsanavasena vā na khipeyya. Na okkhipe pare iccevaṃ sambandho. Pare ojjhāpanavasena **na okkhipe** heṭṭhato katvā pare na olokāpeyya, na ojjhāpeyyāti attho. ‘‘Na ukkhipe’’ti keci paṭhanti, so evattho. **Pāragata**nti saṃsārapāraṃ viya vijjāya pāraṃ gataṃ khīṇāsavaṃ tevijjaṃ chaḷabhiññaṃ vā **na eraye** na ghaṭṭaye na āsādeyya. **Na cattavaṇṇaṃ parisāsu byāhare**ti attano vaṇṇaṃ guṇaṃ lābhasakkārasilokaṃ nikāmayamāno khattiyaparisādīsu na bhāseyya. **Anuddhato**ti uddhaccarahito. Uddhatassa hi vacanaṃ nādiyanti. **Sammitabhāṇī**ti sammadeva mitabhāṇī, kālena sāpadesaṃ pariyantavatiṃ atthasañhitameva vācaṃ bhāsanasīloti attho. Ito aññathā vadantassa vacanaṃ agahaṇīyaṃ hoti. **Subbato**ti sundaravato sīlasampanno. ‘‘Siyā’’ti kiriyāpadaṃ ānetvā yojetabbaṃ.

Evaṃ thero saṅkhepeneva dhammakathikalakkhaṇaṃ vatvā tesaṃ guṇānaṃ attani labbhamānataṃ adhimuccitvā bhiyyosomattāya abhippasannaṃ mahājanaṃ ñatvā ''evaṃvidhassa dhammakathikassa vimuttāyatanasannissitassa na nibbānaṃ dullabhaṃ, atha kho sulabhamevā''ti dassento **''susukhumanipuṇatthadassinā''**ti dutiyagāthamāha. Tassattho heṭṭhā vuttoyeva.

Visākhapañcālaputtattheragāthāvaṇṇanā niṭṭhitā.

6. Cūḷakattheragāthāvaṇṇanā

Nadanti morā susikhā supekhuṇāti āyasmato cūḷakattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinanto ito ekatiṃse kappe sikhissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ disvā pasannamānaso chattapaṇṇiphalaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde rājagahe brāhmaṇakule nibbattitvā **cūḷako**ti laddhanāmo vayappatto dhanapāladamane satthari laddhappasādo pabbajitvā samaṇadhammaṃ karonto indasālaguhāyaṃ vasati, so ekadivasaṃ guhādvāre nisinno magadhakkhettaṃ olokesi. Tasmiṃ khaṇe pāvusakālamegho gambhīramadhuranigghoso satapaṭalasahassapaṭalo añjana sikharasannikāso nabhaṃ pūretvā pavassati, mayūrasaṅghā ca meghagajjitaṃ sutvā haṭṭhatuṭṭhā kekāsaddaṃ muñcitvā tattha tattha padese naccantā vicaranti. Therassapi āvāsagabbhe meghavātaphassehi apagatadhammattā passaddhakarajakāye kallataṃ patte utusappāyalābhena cittaṃ ekaggaṃ ahosi, kammaṭṭhānavīthiṃ otari, so taṃ ñatvā kālasampadādikittanamukhena attānaṃ bhāvanāya ussāhento –

211. ''Nadanti morā susikhā supekhuṇā, sunīlagīvā sumukhā sugajjino;
Susaddalā cāpi mahāmahī ayaṃ, subyāpitambu suvalāhakaṃ nabhaṃ.

212. ''Sukallarūpo sumanassa jhāyataṃ, sunikkamo sādhu subuddhasāsane;
Susukkasukkaṃ nipuṇaṃ sududdasaṃ, phusāhi taṃ uttamamaccutaṃ pada''nti. –

Dve gāthā abhāsi.

Tattha **nadanti morā susikhā supekhuṇā, sunīlagīvā sumukhā sugajjino**ti ete matthake uṭṭhitāhi sundarāhi sikhāhi samannāgatattā **susikhā,** nānāvaṇṇehi anekehi sobhanehi bhaddakapiñchehi samannāgatattā **supekhuṇā,** rājīvavaṇṇasaṅkāsāya sundarāya nīlavaṇṇāya gīvāya samannāgatattā **sunīlagīvā,** sundaramukhatāya **sumukhā,** manuññavāditāya **sugajjino, morā** sikhaṇḍino chajjasaṃvādī kekāsaddaṃ muñcantā **nadanti** ravanti. **Susaddalā cāpi mahāmahī aya**nti ayañca mahāpathavī susaddalā sundaraharitatiṇā. **Subyāpitambū**ti abhinavavuṭṭhiyā tahaṃ tahaṃ vissandamānasalilatāya suṭṭhu byāpitajalā vitatajalā. ''Susukkatambū''tipi pāṭho, suvisuddhajalāti attho. **Suvalāhakaṃ nabha**nti idañca nabhaṃ ākāsaṃ nīluppaladalasannibhehi samantato pūretvā ṭhitehi sundarehi valāhakehi meghehi suvalāhakaṃ.

Sukallarūpo sumanassa jhāyatanti idāni utusappāyalābhena suṭṭhu kallarūpo kammaniyasabhāvo tvaṃ, nīvaraṇehi anajjhārūḷhacittatāya sundaramanassa yogāvacarassa yaṃ ārammaṇūpanijjhānavasena lakkhaṇūpanijjhānavasena ca jhāyataṃ. **Sunikkamo…pe… accutaṃ pada**nti evaṃ jhāyanto ca **sādhu subuddhassa** sammāsambuddhassa **sāsane** sundaranikkamo hutvā suparisuddhasīlatāya **susukkaṃ,** visuddhasabhāvatāya sabbassapi saṃkilesassa gocarabhāvānupagamanato **sukkaṃ,** nipuṇañāṇagocaratāya **nipuṇaṃ,** paramagambhīratāya **sududdasaṃ,** paṇītabhāvena seṭṭhabhāvena ca **uttamaṃ,** niccasabhāvatāya **accutaṃ padaṃ taṃ** nibbānaṃ **phusāhi** attapaccakkhakaraṇena sammāpaṭipattiyā sacchikarohīti.

Evaṃ thero attānaṃ ovadantova utusappāyalābhena samāhitacitto vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.39.37-42) –

''Kaṇikāraṃva jalitaṃ, puṇṇamāyeva candimaṃ;
Jalantaṃ dīparukkhaṃva, addasaṃ lokanāyakaṃ.

''Kadaliphalaṃ paggayha, adāsiṃ satthuno ahaṃ;
Pasannacitto sumano, vanditvāna apakkamiṃ.

''Ekatiṃse ito kappe, yaṃ phalamadadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā thero attano paṭipattiṃ paccavekkhitvā pītisomanassajāto **''nadanti morā''**tiādinā tāyeva gāthā paccudāhāsi. Tenassa idameva aññābyākaraṇaṃ ahosīti.

Cūḷakattheragāthāvaṇṇanā niṭṭhitā.

7. Anūpamattheragāthāvaṇṇanā

Nandamānāgataṃ cittāti āyasmato anūpamattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto ito ekatiṃse kappe kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ padumaṃ nāma paccekabuddhaṃ piṇḍāya carantaṃ rathiyaṃ disvā pasannamānaso aṅkolapupphehi pūjesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kosalaraṭṭhe ibbhakule nibbattitvā rūpasampattiyā **anūpamo**ti laddhanāmo vayappatto upanissayasampannatāya kāme pahāya pabbajitvā vipassanāya kammaṃ karonto araññe viharati. Tassa cittaṃ bahiddhā rūpādiārammaṇesu vidhāvati. Kammaṭṭhānaṃ parivaṭṭati. Thero vidhāvantaṃ cittaṃ niggaṇhanto –

213. ''Nandamānāgataṃ cittaṃ, sūlamāropamānakaṃ;
Tena teneva vajasi, yena sūlaṃ kaliṅgaraṃ.

214. ''Tāhaṃ cittakaliṃ brūmi, taṃ brūmi cittadubbhakaṃ;
Satthā te dullabho laddho, mānatthe maṃ niyojayī''ti. –

Imāhi dvīhi gāthāhi ovadi.

Tattha **nandamānāgataṃ cittā**ti nandamāna abhinandamāna citta abhinandamānaṃ āgataṃ uppannaṃ. **Sūlamāropamānaka**nti dukkhuppattiṭṭhānatāya sūlasadisattā sūlaṃ taṃ taṃ bhavaṃ kammakilesehi ettakaṃ kālaṃ āropiyamānaṃ. **Tena teneva vajasi, yena sūlaṃ kaliṅgara**nti yattha yattha sūlasaṅkhātā bhavā kaliṅgarasaṅkhātā adhikuṭṭanakā kāmaguṇā ca tena teneva, pāpacitta, vajasi, taṃ tadeva ṭhānaṃ upagacchasi, attano anatthaṃ na sallakkhesi.

Tāhaṃ cittakaliṃ brūmīti taṃ tasmā pamattabhāvato cittakaliṃ cittakālakaṇṇiṃ ahaṃ kathayāmi. Punapi **taṃ brūmi** kathemi **cittadubbhakaṃ** cittasaṅkhātassa attano bahūpakārassa santānassa anatthāvahanato cittadubbhiṃ. ''Cittadubbhagā''tipi paṭhanti. Cittasaṅkhātaalakkhikaappapuññāti attho. Kinti brūhīti ce? Āha **''satthā te dullabho laddho, mānatthe maṃ niyojayī''**ti. Kappānaṃ asaṅkhyeyyampi nāma buddhasuñño loko hoti, satthari uppannepi manussattasaddhāpaṭilābhādayo dullabhā eva, laddhesu ca tesu satthāpi dullabhoyeva hoti. Evaṃ dullabho satthā idāni tayā laddho, tasmiṃ laddhe sampatipi anatthe ahite āyatiñca anatthāvahe dukkhāvahe akusale maṃ mā niyojesīti. Evaṃ thero attano cittaṃ ovadanto eva vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.37.16-19) –

''Padumo nāma sambuddho, cittakūṭe vasī tadā;

Disvāna taṃ ahaṃ buddhaṃ, sayambhuṃ aparājitaṃ.

''Aṅkolaṃ pupphitaṃ disvā, ocinitvānahaṃ tadā;
Upagantvāna sambuddhaṃ, pūjayiṃ padumaṃ jinaṃ.

''Ekatiṃse ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.
Anūpamattheragāthāvaṇṇanā niṭṭhitā.

8. Vajjitattheragāthāvaṇṇanā

Saṃsaraṃ dīghamaddhānanti āyasmato vajjitattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto ito pañcasaṭṭhime kappe ekasmiṃ paccantagāme nibbattitvā viññutaṃ patto vanacarako hutvā vicaranto ekadivasaṃ upasantaṃ nāma paccekabuddhaṃ pabbataguhāyaṃ viharantaṃ addasa. So tassa upasamaṃ disvā pasannamānaso campakapupphena pūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kosalaraṭṭhe ibbhakule nibbatto jātadivasato paṭṭhāya mātugāmahatthaṃ gato rodati. Brahmalokato kira cavitvā idhāgato yasmā mātugāmasamphassaṃ na sahati, tasmā mātugāmasamphassavajjanato **vajjito**tveva nāmaṃ jātaṃ. So vayappatto satthu yamakapāṭihāriyaṃ disvā paṭiladdhasaddho pabbajitvā vipassanaṃ paṭṭhapetvā tadaheva chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 1.37.27-30) –

''Upasanto ca sambuddho, vasatī pabbatantare;
Ekacampakamādāya, upagacchiṃ naruttamaṃ.

''Pasannacitto sumano, paccekamunimuttamaṃ;
Ubho hatthehi paggayha, pūjayiṃ aparājitaṃ.

''Pañcasaṭṭhimhito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Chaḷabhiñño pana hutvā attano pubbenivāsaṃ anussaritvā dhammasaṃvegena –

215. ''Saṃsaraṃ dīghamaddhānaṃ, gatīsu parivattisaṃ;
Apassaṃ ariyasaccāni, andhabhūto puthujjano.

216. ''Tassa me appamattassa, saṃsārā vinaḷīkatā;
Sabbā gatī samucchinnā, natthi dāni punabbhavo''ti. – dve gāthā abhāsi;

Tattha **saṃsara**nti saṃsaranto, tasmiṃ tasmiṃ bhave ādānanikkhepavasena aparāparaṃ sandhāvanto. **Dīghamaddhāna**nti cirakālaṃ anādimati saṃsāre aparimāṇakālaṃ. **Gatīsū**ti sukatadukkaṭānaṃ kammānaṃ vasena sugatiduggatīsu. **Parivattisa**nti ghaṭīyantaṃ viya paribbhamanto cavanupapajjanavasena aparāparaṃ parivattiṃ. Tassa pana parivattanassa kāraṇamāha **''apassaṃ ariyasaccāni, andhabhūto puthujjano''**ti. Dukkhādīni cattāri ariyasaccāni ñāṇacakkhunā apassanto appaṭivijjhanto, tato eva avijjandhatāya andhabhūto puthūnaṃ jananādīhi kāraṇehi puthujjano honto gatīsu parivattisanti yojanā, tenevāha bhagavā –

''Catunnaṃ, bhikkhave, ariyasaccānaṃ ananubodhā appaṭivedhā evamidaṃ

dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañcā''ti (mahāva. 287; dī. ni. 2.155; saṃ. ni. 5.1091; netti. 114).

Tassa mayhaṃ vuttanayena pubbe puthujjanasseva sato idāni satthārā dinnanayena **appamattassa** appamādapaṭipattiyā samathavipassanābhāvanaṃ matthakaṃ pāpetvā ṭhitassa. **Saṃsārā vinaḷīkatā**ti saṃsaranti sattā etehīti ''saṃsārā''ti laddhanāmā kammakilesā aggamaggena samucchinnattā vigatanaḷā nimmūlā katā. **Sabbā gatī samucchinnā**ti evaṃ kammakilesavaṭṭānaṃ vinaḷīkatattā nirayādikā sabbāpi gatiyo sammadeva ucchinnā viddhaṃsitā, tato eva **natthi dāni** āyatiṃ **punabbhavo**ti idameva ca therassa aññābyākaraṇaṃ ahosīti.

Vajjitattheragāthāvaṇṇanā niṭṭhitā.

9. Sandhitattheragāthāvaṇṇanā

Assatthe haritobhāseti āyasmato sandhitattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto ito ekatiṃse kappe sikhissa bhagavato kāle eko gopālako ahosi. So satthari parinibbute aññataraṃ theraṃ upasaṅkamitvā tassa santike buddhaguṇapaṭisaṃyuttaṃ dhammaṃ sutvā pasannamānaso ''kuhiṃ bhagavā''ti pucchitvā parinibbutabhāvaṃ sutvā ''evaṃ mahānubhāvā buddhāpi nāma aniccatāvasaṃ gacchanti, aho saṅkhārā addhuvā''ti aniccasaññaṃ paṭilabhi. Taṃ thero bodhipūjāya ussāhesi. So kālena kālaṃ bodhirukkhasamīpaṃ gantvā vipassanaṃ paṭṭhapetvā buddhaguṇe anussaranto bodhiṃ vandati. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kosalaraṭṭhe ibbhakule nibbattitvā **sandhito**ti laddhanāmo vayappatto aniccatāpaṭisaṃyuttaṃ dhammakathaṃ sutvā saṃvegajāto pabbajitvā vipassanaṃ paṭṭhapetvā ñāṇassa paripākaṃ gatattā nacirasseva chaḷabhiñño ahosi. So attano pubbenivāsaṃ anussaranto sikhissa bhagavato kāle bodhivandanaṃ buddhānussatiṃ aniccasaññāpaṭilābhañca anussaritvā tadupanissayena attano visesādhigamaṃ pakāsento –

217. ''Assatthe haritobhāse, saṃvirūḷhamhi pādape;
Ekaṃ buddhagataṃ saññaṃ, alabhitthaṃ patissato.

218. ''Ekatiṃse ito kappe, yaṃ saññamalabhiṃ tadā;
Tassā saññāya vāhasā, patto me āsavakkhayo''ti. –

Dve gāthā abhāsi.

Tattha **assatthe**ti assatthaṭṭhānīye, yvāyaṃ etarahi amhākaṃ bhagavato bodhirukkho assattho, etassa ṭhāne tadā sikhissa bhagavato bodhirukkho puṇḍarīko ṭhitoti so assatthaṭṭhānīyatāya ''assatthe''ti vuttaṃ. Sattānaṃ assāsajananato vā. Apare pana ''assattharukkhamūle nisīditvā tadā buddhānussatiyā bhāvitattā thero 'assatthe'ti avocā''ti vadanti. **Haritobhāse**ti haritehi sāramaṇivaṇṇehi obhāsamāne. **Saṃvirūḷhamhī**ti suṭṭhu virūḷhe suppatiṭṭhite, sughananicitapattapalāsapallavehi virūḷhasañchanneti ca vadanti. **Pādape**ti rukkhe. **Ekaṃ buddhagataṃ saññaṃ, alabhitthaṃ patissato**ti buddhārammaṇaṃ ārammaṇassa ekajātiyattā ekaṃ ''itipi so bhagavā''tiādinayappavattaṃ buddhānussatisahagataṃ saññaṃ buddhaguṇānaṃ patipatisaraṇato patissato hutvā alabhiṃ.

Kadā pana sā saññā laddhā, kīvatāya siddhāti āha **''ekatiṃse ito kappe''**tiādi. Ito bhaddakappato uddhaṃ ārohanavasena ekatiṃse kappe. **Yaṃ saññ**anti yaṃ buddhānussatisahagataṃ saññaṃ, yaṃ vā buddhānaṃ aniccataṃ disvā tadanusārena sabbāsaṅkhāresu tadā aniccasaññaṃ alabhiṃ. **Tassā saññāya vāhasā**ti tassā yathāvuttāya saññāya kāraṇabhāvena taṃ upanissayaṃ katvā. **Patto me āsavakkhayo**ti idāni mayā āsavānaṃ khayo nirodho adhigatoti imāyeva ca imassa therassa apadānagāthāpi. Yathāha (apa. thera 1.22.27-30) –

''Assatthe haritobhāse…pe… patto me āsavakkhayo.
''Ito terasakappamhi, dhaniṭṭho nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.
Sandhitattheragāthāvaṇṇanā niṭṭhitā.

Pañcamavaggavaṇṇanā niṭṭhitā.

Niṭṭhitā ca dukanipātavaṇṇanā.

3. Tikanipāto

1. Aṅgaṇikabhāradvājattheragāthāvaṇṇanā

Tikanipāte **ayoni suddhimanvesa**nti āyasmato aṅgaṇikabhāradvājattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto ito ekatiṃse kappe sikhissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ piṇḍāya carantaṃ disvā pasannamānaso pañcapatiṭṭhitena vanditvā añjaliṃ paggaṇhi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde himavantasamīpe ukkaṭṭhe nāma nagare vibhavasampannassa brāhmaṇassa gehe nibbattitvā **aṅgaṇikabhāradvājo**ti laddhanāmo vayappatto vijjāsippesu nipphattiṃ gato nekkhammajjhāsayatāya paribbājakapabbajjaṃ pabbajitvā amaraṃ tapaṃ caranto tattha tattha vicaranto sammāsambuddhaṃ janapadacārikaṃ carantaṃ disvā pasannamānaso satthu santike dhammaṃ sutvā taṃ micchātapaṃ pahāya sāsane pabbajitvā vipassanāya kammaṃ karonto nacirasseva chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 1.23.48-51) –

''Usabhaṃ pavaraṃ vīraṃ, vessabhuṃ vijitāvinaṃ;
Pasannacitto sumano, buddhaseṭṭhamavandahaṃ.

''Ekatiṃse ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, vandanāya idaṃ phalaṃ.

''Catuvīsatikappamhi, vikatānandanāmako;
Sattaratanasampanno, cakkavattī mahabbalo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Chaḷabhiñño pana hutvā vimuttisukhena viharanto ñātīnaṃ anukampāya attano jātibhūmiṃ gantvā bahū ñātake saraṇesu ca sīlesu ca patiṭṭhāpetvā tato nivattitvā kururaṭṭhe kuṇḍiyassa nāma nigamassa avidūre araññe vasanto kenacideva karaṇīyena uggārāmaṃ gato uttarāpathato āgatehi sandiṭṭhehi brāhmaṇehi samāgato tehi, ''bho bhāradvāja, kiṃ disvā brāhmaṇānaṃ samayaṃ pahāya imaṃ samayaṃ gaṇhī''ti pucchito tesaṃ ito buddhasāsanato bahiddhā suddhi natthīti dassento –

219. ''Ayoni suddhimanvesaṃ, aggiṃ paricariṃ vane;
Suddhimaggaṃ ajānanto, akāsiṃ amaraṃ tapa''nti. – paṭhamaṃ gāthamāha;

Tattha **ayonī**ti ayoniso anupāyena. **Suddhi**nti saṃsārasuddhiṃ bhavanissaraṇaṃ. **Anvesa**nti gavesanto. **Aggiṃ paricariṃ vane**ti ''ayaṃ suddhimaggo''ti adhippāyena araññāyatane aggihutasālāyaṃ agyāgāraṃ katvā āhutiṃ paggaṇhanto aggidevaṃ paricariṃ vede vuttavidhinā pūjesiṃ. **Suddhimaggaṃ ajānanto, akāsiṃ amaraṃ tapa**nti suddhiyā nibbānassa maggaṃ ajānanto aggiparicaraṇaṃ viya pañcatapatappanādiattakilamathānuyogaṃ ''suddhimaggo''ti maññāya akāsiṃ

acariṃ paṭipajjiṃ.

Evaṃ thero assamato assamaṃ gacchanto viya vede vuttavidhinā aggiparicaraṇādinā anuṭṭhāya suddhiyā appattabhāvena bahiddhā suddhiyā abhāvaṃ dassetvā idāni imasmiṃyeva sāsane suddhi ca mayā adhigatāti dassento –

220. ''Taṃ sukhena sukhaṃ laddhaṃ, passa dhammasudhammataṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana''nti. – dutiyagāthamāha;

Tattha **ta**nti yassatthāya suddhiṃ anvesanto tassa maggaṃ ajānanto aggiṃ paricariṃ amaraṃ tapaṃ acariṃ, taṃ nibbāna**sukhaṃ sukhena** samathavipassanāya sukhāya paṭipadāya attakilamathānuyogaṃ anupagamma mayā **laddhaṃ** pattaṃ adhigataṃ. **Passa dhammasudhammata**nti satthu sāsanadhammassa sudhammataṃ aviparītaniyyānikadhammasabhāvaṃ passa jānāhīti dhammālapanavasena vadati, attānaṃ vā ālapati. Tassa laddhabhāvaṃ pana dassento –

''Tisso vijjā anuppattā, kataṃ buddhassa sāsana''nti. –

Āha, taṃ vuttatthameva. Evaṃ suddhiyā adhigatattā ''ito paṭṭhāyāhaṃ paramatthato brāhmaṇo''ti dassento –

221. ''Brahmabandhu pure āsiṃ, idāni khomhi brāhmaṇo;
Tevijjo nhātakocamhi, sottiyo camhi vedagū''ti. – tatiyaṃ gāthamāha;

Tassattho – ito pubbe jātimattena brāhmaṇabhāvato brāhmaṇānaṃ samaññāya **brahmabandhu** nāma **āsiṃ**. Bāhitapāpattā pana **idāni kho** arahattādhigamena paramatthato **brāhmaṇo ca amhi**. Ito pubbe bhavasañcayakarānaṃ tissannaṃ vedasaṅkhātānaṃ vijjānaṃ ajjhayanena samaññāmattena tevijjo nāma hutvā idāni bhavakkhayakarāya vijjāya vasena tissannaṃ vijjānaṃ adhigatattā paramatthato **tevijjo ca amhi**. Tathā ito pubbe bhavassādagadhitāya nhātakavatanipphattiyā samaññāmattena nhātako nāma hutvā idāni aṭṭhaṅgikamaggajalena suvikkhālitakilesamalatāya paramatthato **nhātako camhi**. Ito pubbe avimuttabhavassādamantajjhānena vohāramattato sottiyo nāma hutvā idāni suvimuttabhavassādadhammajjhānena paramatthato **sottiyo camhi**. Ito pubbe appaṭinissaṭṭhapāpadhammānaṃ vedānaṃ gatamattena vedagū nāma hutvā idāni vedasaṅkhātena maggañāṇena saṃsāramahoghassa vedassa catusaccassa ca pāraṃ gatattā adhigatattā ñātattā paramatthato **vedagū** jātoti. Taṃ sutvā brāhmaṇā sāsane uḷāraṃ pasādaṃ pavedesuṃ.

Aṅgaṇikabhāradvājattheragāthāvaṇṇanā niṭṭhitā.

2. Paccayattheragāthāvaṇṇanā

Pañcāhāhaṃ pabbajitoti āyasmato paccayattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto ito ekanavute kappe vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ vinatāya nāma nadiyā tīre gacchantaṃ disvā pasannamānaso manuññadassanāni mahantāni udumbaraphalāni ocinitvā upanāmesi. So tena puññakammena sugatīsuyeva saṃsaranto imasmiṃ bhaddakappe kassape bhagavati loke uppajjitvā pavattavaradhammacakke veneyyajanānuggahaṃ karonte tassa sāsane pabbajitvā vipassanaṃ paṭṭhapetvā bhāvanamanuyuñjanto ekadivasaṃ saṃsāradukkhaṃ cintetvā

Ativiya sañjātasaṃvego vihāre nisinno ''arahattaṃ appatvā ito na nikkhamissāmī''ti cittaṃ adhiṭṭhāya vāyamanto ñāṇassa aparipakkattā vipassanaṃ ussukkāpetuṃ nāsakkhi. So kālaṅkatvā devamanussesu saṃsaranto imasmiṃ buddhuppāde rohitanagare khattiyakule nibbattitvā **paccayo**ti laddhanāmo vayappatto pitu accayena rajje patiṭṭhito ekadivasaṃ mahārājabaliṃ kātuṃ ārabhi. Tattha mahājano

sannipati. Tasmiṃ samāgame tassa pasādañjananatthaṃ satthā mahājanassa pekkhantasseva ākāse vessavaṇena nimmite ratanamayakūṭāgāre ratanamayasīhāsane nisīditvā dhammaṃ desesi. Mahato janakāyassa dhammābhisamayo ahosi. Taṃ dhammaṃ sutvā paccayarājāpi rajjaṃ pahāya purimahetusañcodito pabbaji. So yathā kassapassa bhagavato kāle paṭiññaṃ akāsi, evaṃ paṭiññaṃ katvā vihāraṃ pavisitvā vipassanaṃ vaḍḍhento ñāṇassa paripākaṃ gatattā tāvadeva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.39.15-20) –

‘‘Vinatānadiyā tīre, vihāsi purisuttamo;
Addasaṃ virajaṃ buddhaṃ, ekaggaṃ susamāhitaṃ.

‘‘Tasmiṃ pasannamānaso, kilesamaladhovane;
Udumbaraphalaṃ gayha, buddhaseṭṭhassadāsahaṃ.

‘‘Ekanavutito kappe, yaṃ phalamadadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

‘‘Imamhi bhaddake kappe, saṃviggamānamānaso;
Kassapassa bhagavato, sāsane pabbajiṃ ahaṃ.

‘‘Tathā pabbajito santo, bhāvanaṃ anuyuñjisaṃ;
Na vihārā nikkhamissaṃ, iti katvāna mānasaṃ.

‘‘Uttamatthaṃ asampatto, na ca pattomhi tāvade;
Idāni pana ñāṇassa, paripākena nibbuto;

Pattomhi acalaṃ ṭhānaṃ, phusitvā accutaṃ padaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā attano paṭipattikittanamukhena aññaṃ byākaronto –

222. ‘‘Pañcāhāhaṃ pabbajito, sekho appattamānaso;
Vihāraṃ me paviṭṭhassa, cetaso paṇidhī ahu.

223. ‘‘Nāsissaṃ na pivissāmi, vihārato na nikkhame;
Napi passaṃ nipātessaṃ, taṇhāsalle anūhate.

224. ‘‘Tassa mevaṃ viharato, passa vīriyaparakkamaṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana’’nti. –

Imā tisso gāthā abhāsi.

Tattha **pañcāhāhaṃ pabbajito**ti pañcāho ahaṃ, pabbajito hutvā pañcāho, pabbajitadivasato pañcamo aho niṭṭhitoti attho. **Sekho appattamānaso**ti adhisīlasikkhādīnaṃ sikkhanato sekho. Anavasesato mānaṃ siyati samucchindatīti mānaso, aggamaggo, taṃnibbattito mānasato āgataṃ mānasaṃ, arahattaṃ, taṃ, so vā appatto etenāti appattamānaso. **Vihāraṃ me paviṭṭhassa, cetaso paṇidhī ahū**ti evaṃ sekhassa me vasanakavihāraṃ ovarakaṃ paviṭṭhassa sato evarūpo idāni vuccamānākāro cetopaṇidhi ahosi, evaṃ mayā cittaṃ paṇihitanti attho.

Nāsissantiādinā cittapaṇidhiṃ dasseti. Tattha **nāsissa**nti yaṃkiñci bhojanaṃ na bhuñjissaṃ na bhuñjissāmi **taṇhāsalle** mama hadayagate **anūhate** anuddhateti evaṃ sabbapadesu yojetabbaṃ. **Na pivissāmī**ti yaṃkiñci pātabbaṃ na pivissāmi. **Vihārato na nikkhame**ti imasmā idāni mayā

nisinnagabbhato na nikkhameyyaṃ. **Napi passaṃ nipātessa**nti mama sarīrassa dvīsu passesu ekampi passaṃ kāyakilamathavinodanatthaṃ na nipātessaṃ, ekapassenapi na nipajjissāmīti attho.

Tassa mevaṃ viharatoti tassa me evaṃ cittaṃ paṇidhāya daḷhavīriyādhiṭṭhānaṃ katvā vipassanānuyogavasena viharato. **Passa vīriyaparakkama**nti vidhinā īrayitabbato ''vīriyaṃ'' paraṃ ṭhānaṃ akkamanato ''parakkamo''ti ca laddhanāmaṃ ussoḷhībhūtaṃ vāyāmaṃ passa jānāhi. Yassa panānubhāvena mayā **tisso vijjā anuppattā, kataṃ buddhassa sāsana**nti vuttatthameva.

Paccayattheragāthāvaṇṇanā niṭṭhitā.

3. Bākulattheragāthāvaṇṇanā

Yo pubbe karaṇīyānīti āyasmato bākulattherassa gāthā. Kā uppatti? Ayampi kira atīte ito kappasatasahassādhikassa asaṅkhyeyyassa matthake anomadassissa bhagavato uppattito puretarameva brāhmaṇakule nibbattitvā vayappatto tayo vede uggahetvā tattha sāraṃ apassanto ''samparāyikatthaṃ gavesissāmī''ti isipabbajjaṃ pabbajitvā pabbatapāde viharanto pañcābhiññāaṭṭhasamāpattilābhī hutvā viharanto buddhuppādaṃ sutvā satthu santikaṃ gantvā dhammaṃ sutvā saraṇesu patiṭṭhito satthu udarābādhe uppanne araññato bhesajjāni āharitvā taṃ vūpasametvā tattha puññaṃ ārogyatthāya pariṇāmetvā tato cuto brahmaloke nibbattitvā ekaṃ asaṅkhyeyyaṃ devamanussesu saṃsaranto padumuttarabuddhakāle haṃsavatīnagare kulagehe nibbatto satthāraṃ ekaṃ bhikkhuṃ appābādhānaṃ aggaṭṭhāne ṭhapentaṃ disvā sayaṃ taṃ ṭhānantaraṃ ākaṅkhanto paṇidhānaṃ katvā yāvajīvaṃ kusalaṃ upacinitvā sugatīsuyeva saṃsaranto vipassissa bhagavato nibbattito puretarameva bandhumatīnagare brāhmaṇakule nibbatto purimanayeneva isipabbajjaṃ pabbajitvā jhānābhiññālābhī hutvā pabbatapāde vasanto buddhuppādaṃ sutvā satthu santikaṃ gantvā dhammaṃ sutvā saraṇesu patiṭṭhito bhikkhūnaṃ tiṇapupphakaroge uppanne taṃ vūpasametvā tattha yāvatāyukaṃ ṭhatvā tato cuto brahmaloke nibbattitvā ekanavutikappe devamanussesu saṃsaranto kassapassa bhagavato kāle bārāṇasiyaṃ kulagehe nibbattitvā gharāvāsaṃ vasanto ekaṃ jiṇṇaṃ vinassamānaṃ mahāvihāraṃ disvā tattha uposathāgārādikaṃ sabbaṃ āvasathaṃ kāretvā tattha bhikkhusaṅghassa sabbaṃ bhesajjaṃ paṭiyādetvā yāvajīvaṃ kusalaṃ katvā ekaṃ buddhantaraṃ devamanussesu saṃsaranto amhākaṃ bhagavato uppattito puretarameva kosambiyaṃ seṭṭhigehe nibbatti. So arogabhāvāya mahāyamunāya nhāpiyamāno dhātiyā hatthato macchena gilito macche kevaṭṭahatthagate bārāṇasiseṭṭhibhariyāya vikkiṇitvā gahite phāliyamānepi puññabalena arogoyeva hutvā tāya puttoti gahetvā posiyamāno taṃ pavattiṃ sutvā janakehi mātāpitūhi ''ayaṃ amhākaṃ putto, detha no putta''nti anuyoge kate raññā ''ubhayesampi sādhāraṇo hotū''ti dvinnaṃ kulānaṃ dāyādabhāvena vinicchayaṃ katvā ṭhapitattā **bākulo**ti laddhanāmo vayappatto hutvā mahatiṃ sampattiṃ anubhavanto āsītiko hutvā satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā sattāhameva puthujjano ahosi, aṭṭhame aruṇe saha paṭisambhidāhi arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.40.386-411) –

''Himavantassāvidūre, sobhito nāma pabbato;
Assamo sukato mayhaṃ, sakasissehi māpito.

''Maṇḍapā ca bahū tattha, pupphitā sindhuvārakā;
Kapitthā ca bahū tattha, pupphitā jīvajīvakā.

''Nigguṇḍiyo bahū tattha, badarāmalakāni ca;
Phārusakā alābū ca, puṇḍarīkā ca pupphitā.

''Āḷakā beluvā tattha, kadalī mātuluṅgakā;
Mahānāmā bahū tattha, ajjunā ca piyaṅgukā.

''Kosambā saḷalā nimbā, nigrodhā ca kapitthanā;

Ediso assamo mayhaṃ, sasissohaṃ tahiṃ vasiṃ.

‘‘Anomadassī bhagavā, sayambhū lokanāyako;
Gavesaṃ paṭisallānaṃ, mamassamamupāgami.

‘‘Upetamhi mahāvīre, anomadassimahāyase;
Khaṇena lokanāthassa, vātābādho samuṭṭhahi.

‘‘Vicaranto araññamhi, addasaṃ lokanāyakaṃ;
Upagantvāna sambuddhaṃ, cakkhumantaṃ mahāyasaṃ.

‘‘Iriyañcāpi disvāna, upalakkhesahaṃ tadā;
Asaṃsayañhi buddhassa, byādhi no udapajjatha.

‘‘Khippaṃ assamamāgañchiṃ, mama sissāna santike;
Bhesajjaṃ kattukāmohaṃ, sisse āmantayiṃ tadā.

‘‘Paṭissuṇitvāna me vākyaṃ, sissā sabbe sagāravā;
Ekajjhaṃ sannipatiṃsu, satthugāravatā mama.

‘‘Khippaṃ pabbatamāruyha, sabbosadhamahāsahaṃ;
Pānīyayogaṃ katvāna, buddhaseṭṭhassadāsahaṃ.

‘‘Paribhutte mahāvīre, sabbaññulokanāyake;
Khippaṃ vāto vūpasami, sugatassa mahesino.

‘‘Passaddhaṃ darathaṃ disvā, anomadassī mahāyaso;
Sakāsane nisīditvā, imā gāthā abhāsatha.

‘‘Yo me pādāsi bhesajjaṃ, byādhiñca samayī mama;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

‘‘Kappasatasahassāni, devaloke ramissati;
Vādite tūriye tattha, modissati sadā ayaṃ.

‘‘Manussalokamāgantvā, sukkamūlena codito;
Sahassakkhattuṃ rājā ca, cakkavattī bhavissati.

‘‘Pañcapaññāsakappamhi, anomo nāma khattiyo;
Cāturanto vijitāvī, jambumaṇḍassa issaro.

‘‘Sattaratanasampanno, cakkavattī mahabbalo;
Tāvatiṃsepi khobhetvā, issaraṃ kārayissati.

‘‘Devabhūto manusso vā, appābādho bhavissati;
Pariggahaṃ vivajjetvā, byādhiṃ loke tarissati.

‘‘Aparimeyye ito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

''Tassa dhammesu dāyādo, oraso dhammanimmito;
Sabbāsave pariññāya, nibbāyissatināsavo.

''Kilese jhāpayitvāna, taṇhāsotaṃ tarissati;
Bākulo nāma nāmena, hessati satthu sāvako.

''Idaṃ sabbaṃ abhiññāya, gotamo sakyapuṅgavo;
Bhikkhusaṅghe nisīditvā, etadagge ṭhapessati.

''Anomadassī bhagavā, sayambhū lokanāyako;
Vivekānuvilokento, mamassamamupāgami.

''Upāgataṃ mahāvīraṃ, sabbaññuṃ lokanāyakaṃ;
Sabbosadhena tappesiṃ, pasanno sehi pāṇibhi.

''Tassa me sukataṃ kammaṃ, sukhette bījasampadā;
Khepetuṃ neva sakkomi, tadā hi sukataṃ mama.

''Lābhā mama suladdhaṃ me, yohaṃ addakkhi nāyakaṃ;
Tena kammāvasesena, pattomhi acalaṃ padaṃ.

''Sabbametaṃ abhiññāya, gotamo sakyapuṅgavo;
Bhikkhusaṅghe nisīditvā, etadagge ṭhapesi maṃ.

''Aparimeyye ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, bhesajjassa idaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā ekadivasaṃ satthārā attano sāvake paṭipāṭiyā ṭhānantare ṭhapentena appābādhānaṃ aggaṭṭhāne ṭhapito so parinibbānasamaye saṅghamajjhe bhikkhūnaṃ ovādamukhena aññaṃ byākaronto –

225. ''Yo pubbe karaṇīyāni, pacchā so kātumicchati;
Sukhā so dhaṃsate ṭhānā, pacchā ca manutappati.

226. ''Yañhi kayirā tañhi vade, yaṃ na kayirā na taṃ vade;
Akarontaṃ bhāsamānaṃ, parijānanti paṇḍitā.

227. ''Susukhaṃ vata nibbānaṃ, sammāsambuddhadesitaṃ;
Asokaṃ virajaṃ khemaṃ, yattha dukkhaṃ niruṇjhatī''ti. – gāthāttayamabhāsi;

Tattha **yo pubbe karaṇīyāni, pacchā so kātumicchatī**ti yo puggalo pubbe puretaraṃ jarārogādīhi anabhibhūtakāleyeva kātabbāni attano hitasukhāvahāni kammāni pamādavasena akatvā pacchā so kātabbakālaṃ atikkamitvā kātuṃ icchati. **So**ti ca nipātamattaṃ. Tadā pana jarārogādīhi abhibhūtattā kātuṃ na sakkoti, asakkonto ca **sukhā so dhaṃsate ṭhānā, pacchā ca manutappatī**ti so puggalo sukhā ṭhānā saggato nibbānato ca tadupāyassa anuppāditattā parihāyanto ''akataṃ me kalyāṇa''ntiādinā (ma. ni. 3.248; netti. 120) pacchā ca anutappati vippaṭisāraṃ āpajjati. **Ma**-kāro padasandhikaro. Ahaṃ pana karaṇīyaṃ katvā eva tumhe evaṃ vadāmīti dassento **''yañhi kayirā''**ti dutiyaṃ gāthamāha.

Tattha **parijānantī**ti ''ettako aya''nti paricchijja jānanti na bahuṃ maññantīti attho. Sammāpaṭipattivasena hi yathāvādī tathākārī eva sobhati, na tato aññathā. Karaṇīyapariyāyena

sādhāraṇato vuttamatthaṃ idāni sarūpato dassetuṃ **''susukhaṃ vatā''**tiādinā tatiyaṃ gāthamāha. Tassattho – sammā sāmaṃ sabbadhammānaṃ buddhattā **sammāsambuddhena** bhagavatā **desitaṃ** sabbaso sokahetūnaṃ abhāvato **asokaṃ** vigatarāgādirajattā **virajaṃ** catūhi yogehi anupaddutattā **khemaṃ** nibbānaṃ suṭṭhu **sukhaṃ vata,** kasmā? **Yattha** yasmiṃ nibbāne sakalaṃ **vaṭṭadukkhaṃ nirujjhati** accantameva vūpasamatīti.

Bākulattheragāthāvaṇṇanā niṭṭhitā.

4. Dhaniyattheragāthāvaṇṇanā

Sukhañce jīvituṃ iccheti āyasmato dhaniyattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto sikhissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ disvā pasannamānaso naḷamālāya pūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde rājagahe kumbhakārakule nibbattitvā **dhaniyo**ti laddhanāmo vayappatto kumbhakārakammena jīvati. Tena ca samayena satthā dhaniyassa kumbhakārassa sālāyaṃ nisīditvā pukkusātissa kulaputtassa **chadhātuvibhaṅgasuttaṃ** (ma. ni. 3.342 ādayo) desesi. So taṃ sutvā katakicco ahosi. Dhaniyo tassa parinibbutabhāvaṃ sutvā ''niyyānikaṃ vata buddhasāsanaṃ, yattha ekarattiparicayenāpi vaṭṭadukkhato muñcituṃ sakkā''ti paṭiladdhasaddho pabbajitvā kuṭimaṇḍanānuyutto viharanto kuṭikaraṇaṃ paṭicca bhagavatā garahito saṅghike senāsane vasanto vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.48.1-7) –

''Suvaṇṇavaṇṇaṃ sambuddhaṃ, āhutīnaṃ paṭiggahaṃ;
Vipinaggena gacchantaṃ, addasaṃ lokanāyakaṃ.

''Naḷamālaṃ gahetvāna, nikkhamanto ca tāvade;
Tatthaddasāsiṃ sambuddhaṃ, oghatiṇṇamanāsavaṃ.

''Pasannacitto sumano, naḷamālamapūjayiṃ;
Dakkhiṇeyyaṃ mahāvīraṃ, sabbalokānukampakaṃ.

''Ekatiṃse ito kappe, yaṃ mālamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā ye bhikkhū dhutaṅgasamādhānena attānaṃ ukkaṃsetvā saṅghabhattādiṃ sādiyante aññe bhikkhū avajānanti, tesaṃ ovādadānamukhena aññaṃ byākaronto –

228. ''Sukhañce jīvituṃ icche, sāmaññasmiṃ apekkhavā;
Saṅghikaṃ nātimaññeyya, cīvaraṃ pānabhojanaṃ.

229. Sukhañce jīvituṃ icche, sāmaññasmiṃ apekkhavā;
Ahi mūsikasobbhaṃva, sevetha sayanāsanaṃ.

230. Sukhañce jīvituṃ icche, sāmaññasmiṃ apekkhavā;
Itarītarena tusseyya, ekadhammañca bhāvaye''ti. – tisso gāthā abhāsi;

Tattha **sukhañce jīvituṃ icche, sāmaññasmiṃ apekkhavā**ti sāmaññasmiṃ samaṇabhāve apekkhavā sikkhāya tibbagāravo hutvā sukhaṃ jīvituṃ iccheyya ce, anesanaṃ pahāya sāmaññasukhena sace jīvitukāmoti attho. **Saṅghikaṃ nātimaññeyya, cīvaraṃ pānabhojana**nti saṅghato ābhataṃ cīvaraṃ āhāraṃ na avamaññeyya, saṅghassa uppajjanakalābho nāma parisuddhuppādo hotīti taṃ

paribhuñjantassa ājīvapārisuddhisambhavena sāmaññasukhaṃ hatthagatamevāti adhippāyo. **Ahi mūsikasobbhaṃvā**ti ahi viya mūsikāya khatabilaṃ **sevetha** seveyya senāsanaṃ. Yathā nāma sappo sayamattano āsayaṃ akatvā mūsikāya aññena vā kate āsaye vasitvā yena kāmaṃ pakkamati, evamevaṃ bhikkhu sayaṃ senāsanakaraṇā saṃkilesaṃ anāpajjitvā yattha katthaci vasitvā pakkameyyāti attho.

Idāni vutte avutte ca paccaye yathālābhasantoseneva sāmaññasukhaṃ hoti, na aññathāti dassento āha **''itarītarena tusseyyā''**ti, yena kenaci hīnena vā paṇītena vā yathāladdhena paccayena santosaṃ āpajjeyyāti attho. **Ekadhamma**nti appamādabhāvaṃ, tañhi anuyuñjantassa anavajjaṃ sabbaṃ lokiyasukhaṃ lokuttarasukhañca hatthagatameva hoti. Tenāha bhagavā – ''appamatto hi jhāyanto, pappoti vipulaṃ sukha''nti (ma. ni. 2.352; dha. pa. 27).

Dhaniyattheragāthāvaṇṇanā niṭṭhitā.

5. Mātaṅgaputtattheragāthāvaṇṇanā

Atisītanti āyasmato mātaṅgaputtattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle himavantasamīpe mahato jātassarassa heṭṭhā mahati nāgabhavane mahānubhāvo nāgarājā hutvā nibbatto ekadivasaṃ nāgabhavanato nikkhamitvā vicaranto satthāraṃ ākāsena gacchantaṃ disvā pasannamānaso attano sīsamaṇinā pūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kosalaraṭṭhe mātaṅgassa nāma kuṭumbikassa putto hutvā nibbatto **mātaṅgaputto**tveva paññāyittha. So viññutaṃ patto alasajātiko hutvā kiñci kammaṃ akaronto ñātakehi aññehi ca garahito ''sukhajīvino ime samaṇā sakyaputtiyā''ti sukhajīvitaṃ ākaṅkhanto bhikkhūhi kataparicayo hutvā satthāraṃ upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā aññe bhikkhū iddhimante disvā iddhibalaṃ patthetvā satthu santike kammaṭṭhānaṃ gahetvā bhāvanaṃ anuyuñjanto chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.48.8-29) –

''Padumuttaro nāma jino, sabbadhammāna pāragū;
Vivekakāmo sambuddho, gacchate anilañjase.

''Avidūre himavantassa, mahājātassaro ahu;
Tattha me bhavanaṃ āsi, puññakammena saṃyutaṃ.

''Bhavanā abhinikkhamma, addasaṃ lokanāyakaṃ;
Indīvaraṃva jalitaṃ, ādittaṃva hutāsanaṃ.

''Vicinaṃ naddasaṃ pupphaṃ, pūjayissanti nāyakaṃ;
Sakaṃ cittaṃ pasādetvā, avandiṃ satthuno ahaṃ.

''Mama sīse maṇiṃ gayha, pūjayiṃ lokanāyakaṃ;
Imāya maṇipūjāya, vipāko hotu bhaddako.

''Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Antalikkhe ṭhito satthā, imaṃ gāthaṃ abhāsatha.

''So te ijjhatu saṅkappo, labhassu vipulaṃ sukhaṃ;
Imāya maṇipūjāya, anubhohi mahāyasaṃ.

''Idaṃ vatvāna bhagavā, jalajuttamanāmako;
Agamāsi buddhaseṭṭho, yattha cittaṃ paṇīhitaṃ.

''Saṭṭhikappāni devindo, devarajjamakārayiṃ;
Anekasatakkhattuñca, cakkavattī ahosahaṃ.

''Pubbakammaṃ sarantassa, devabhūtassa me sato;
Maṇi nibbattate mayhaṃ, ālokakaraṇo mamaṃ.

''Chaḷasītisahassāni, nāriyo me pariggahā;
Vicittavatthābharaṇā, āmukkamaṇikuṇḍalā.

''Aḷārapamhā hasulā, susaññā tanumajjhimā;
Parivārenti maṃ niccaṃ, maṇipūjāyidaṃ phalaṃ.

''Soṇṇamayā maṇimayā, lohitaṅkamayā tathā;
Bhaṇḍā me sukatā honti, yadicchasi piḷandhanā.

''Kūṭāgārā gahā rammā, sayanañca mahārahaṃ;
Mama saṅkappamaññāya, nibbattanti yadicchakaṃ.

''Lābhā tesaṃ suladdhañca, ye labhanti upassutiṃ;
Puññakkhettaṃ manussānaṃ, osadhaṃ sabbapāṇinaṃ.

''Mayhampi sukataṃ kammaṃ, yohaṃ adakkhi nāyakaṃ;
Vinipātā pamuttomhi, pattomhi acalaṃ padaṃ.

''Yaṃ yaṃ yonūpapajjāmi, devattaṃ atha mānusaṃ;
Divasañceva rattiñca, āloko hoti me sadā.

''Tāyeva maṇipūjāya, anubhotvāna sampadā;
Ñāṇāloko mayā diṭṭho, pattomhi acalaṃ padaṃ.

''Satasahassito kappe, yaṃ maṇiṃ abhipūjayiṃ;
Duggatiṃ nābhijānāmi, maṇipūjāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Chaḷabhiñño pana hutvā puggalādhiṭṭhānavasena kosajjaṃ garahanto attano ca vīriyārambhaṃ kittento –

231. ''Atisītaṃ atiuṇhaṃ, atisāyamidaṃ ahu;
Iti vissaṭṭhakammante, khaṇā accenti māṇave.

232. ''Yo ca sītañca uṇhañca, tiṇā bhiyyo na maññati;
Karaṃ purisakiccāni, so sukhā na vihāyati.

233. ''Dabbaṃ kusaṃ poṭakilaṃ, usīraṃ muñjapabbajaṃ;
Urasā panudissāmi, vivekamanubrūhaya''nti. – gāthāttayamāha;

Tattha **atisīta**nti himapātavaddalādinā ativiya sītaṃ, **idaṃ ahū**ti ānetvā sambandho. **Atiuṇha**nti dhammaparitāpādinā ativiya uṇhaṃ, ubhayenapi utuvasena kosajjavatthumāha. **Atisāya**nti divasassa pariṇatiyā atisāyaṃ, sāyaggahaṇeneva cettha pātopi saṅgayhati, tadubhayena kālavasena kosajjavatthumāha. **Itī**ti iminā pakārena. Etena ''idha, bhikkhave, bhikkhunā kammaṃ kattabbaṃ hotī''tiādinā (a. ni. 8.80; dī. ni. 3.334) vuttaṃ kosajjavatthuṃ saṅgaṇhāti. **Vissaṭṭhakammante**ti

pariccattayogakammante. **Khaṇā**ti buddhuppādādayo brahmacariyavāsassa okāsā. **Accentī**ti atikkamanti. **Māṇave**ti satte. **Tiṇā bhiyyo na maññatī**ti tiṇato upari na maññati, tiṇaṃ viya maññati, sītuṇhāni abhibhavitvā attanā kattabbaṃ karoti. **Kara**nti karonto. **Purisakiccānī**ti vīrapurisena kattabbāni attahitaparahitāni. **Sukhā**ti sukhato, nibbānasukhatoti adhippāyo. Tatiyagāthāya attho heṭṭhā vuttoyeva.

Mātaṅgaputtattheragāthāvaṇṇanā niṭṭhitā.

6. Khujjasobhitattheragāthāvaṇṇanā

Ye cittakathī bahussutāti āyasmato khujjasobhitattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ bhagavantaṃ mahatā bhikkhusaṅghena saddhiṃ gacchantaṃ disvā pasannamānaso dasahi gāthāhi abhitthavi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde pāṭaliputtanagare brāhmaṇakule nibbatti, ‘‘sobhito’’tissa nāmaṃ ahosi. Thokaṃ khujjadhātukatāya pana **khujjasobhito**tveva paññāyittha. So vayappatto satthari parinibbute ānandattherassa santike pabbajitvā chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.47.49-58) –

‘‘Kakudhaṃ vilasantaṃva, devadevaṃ narāsabhaṃ;
Rathiyaṃ paṭipajjantaṃ, ko disvā na pasīdati.

‘‘Tamandhakāraṃ nāsetvā, santāretvā bahuṃ janaṃ;
Ñāṇālokena jotantaṃ, ko disvā na pasīdati.

‘‘Vasīsatasahassehi, nīyantaṃ lokanāyakaṃ;
Uddharantaṃ bahū satte, ko disvā na pasīdati.

‘‘Āhanantaṃ dhammabheriṃ, maddantaṃ titthiye gaṇe;
Sīhanādaṃ vinadantaṃ, ko disvā na pasīdati.

‘‘Yāvatā brahmalokato, āgantvāna sabrahmakā;
Pucchanti nipuṇe pañhe, ko disvā na pasīdati.

‘‘Yassañjaliṃ karitvāna, āyācanti sadevakā;
Tena puññaṃ anubhonti, ko disvā na pasīdati.

‘‘Sabbe janā samāgantvā, sampavārenti cakkhumaṃ;
Na vikampati ajjhiṭṭho, ko disvā na pasīdati.

‘‘Nagaraṃ pavisato yassa, ravanti bheriyo bahū;
Vinadanti gajā mattā, ko disvā na pasīdati.

‘‘Vīthiyā gacchato yassa, sabbābhā jotate sadā;
Abbhunnatā samā honti, ko disvā na pasīdati.

‘‘Byāharantassa buddhassa, cakkavāḷampi suyyati;
Sabbe satte viññāpeti, ko disvā na pasīdati.

‘‘Satasahassito kappe, yaṃ buddhamabhikittayiṃ;
Duggatiṃ nābhijānāmi, kittanāya idaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Chaḷabhiññho pana hutvā paṭhamamahāsaṅgītikāle rājagahe sattapaṇṇiguhāyaṃ sannipatitena saṅghena ''āyasmantaṃ ānandaṃ āmantehī''ti āṇatto pathaviyaṃ nimujjitvā therassa purato uṭṭhahitvā saṅghassa sāsanaṃ ārocetvā sayaṃ puretaraṃ ākāsena gantvā sattapaṇṇiguhādvāraṃ sampāpuṇi. Tena ca samayena mārassa mārakāyikānañca paṭisedhanatthaṃ devasaṅghena pesitā aññatarā devatā sattapaṇṇiguhādvāre ṭhitā hoti, tassā khujjasobhito thero attano āgamanaṃ kathento –

234. ''Ye cittakathī bahussutā, samaṇā pāṭaliputtavāsino;
Tesaññataroyamāyuvā, dvāre tiṭṭhati khujjasobhito''ti. – paṭhamaṃ gāthamāha;

Tattha **cittakathī**ti vicittadhammakathikā, saṅkhipanaṃ, vitthāraṇaṃ gambhīrakaraṇaṃ uttānīkaraṇaṃ kaṅkhāvinodanaṃ dhammapatiṭṭhāpananti evamādīhi nānānayehi paresaṃ ajjhāsayānurūpaṃ dhammassa kathanasīlāti attho. **Bahussutā**ti pariyattipaṭivedhabāhusaccapāripūriyā bahussutā. Sabbaso samitapāpatāya **samaṇā. Pāṭaliputtavāsino, tesaññataro**ti pāṭaliputtanagaravāsitāya pāṭaliputtavāsino, tesaṃ aññataro, **ayaṃ āyuvā** dīghāyu āyasmā. **Dvāre tiṭṭhatī**ti sattapaṇṇiguhāya dvāre tiṭṭhati, saṅghassa anumatiyā pavisitunti attho. Taṃ sutvā sā devatā therassa āgamanaṃ saṅghassa nivedentī –

235. ''Ye cittakathī…pe… dvāre tiṭṭhati māluterito''ti. – dutiyaṃ gāthamāha;
Tattha **māluterito**ti iddhicittajanitena vāyunā erito, iddhibalena āgatoti attho.

Evaṃ tāya devatāya niveditena saṅghena katokāso thero saṅghassa santikaṃ gacchanto –

236. ''Suyuddhena suyiṭṭhena, saṅgāmavijayena ca;
Brahmacariyānuciṇṇena, evāyaṃ sukhamedhatī''ti. –

Imāya tatiyagāthāya aññaṃ byākāsi.

Tattha **suyuddhenā**ti pubbabhāge tadaṅgavikkhambhanappahānavasena kilesehi suṭṭhu yujjhanena. **Suyiṭṭhenā**ti antarantarā kalyāṇamittehi dinnasappāyadhammadānena. **Saṅgāmavijayena cā**ti samucchedappahānavasena sabbaso kilesābhisaṅkhāranimmathanena laddhasaṅgāmavijayena ca. **Brahmacariyānuciṇṇenā**ti anuciṇṇena aggamaggabrahmacariyena. **Evāyaṃ sukhamedhatī**ti evaṃ vuttappakārena ayaṃ khujjasobhito nibbānasukhaṃ phalasamāpattisukhañca edhati, anubhavatīti attho.

Khujjasobhitattheragāthāvaṇṇanā niṭṭhitā.

7. Vāraṇattheragāthāvaṇṇanā

Yodha koci manussesūti āyasmato vāraṇattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni karonto ito dvānavute kappe tissassa bhagavato uppattito puretarameva brāhmaṇakule nibbattitvā brāhmaṇānaṃ vijjāsippesu pāragū hutvā isipabbajjaṃ pabbajitvā catupaṇṇāsasahassānaṃ antevāsikānaṃ mante vācento vasati. Tena ca samayena tissassa bhagavato bodhisattabhūtassa tusitā kāyā cavitvā carimabhave mātukucchiṃ okkamanena mahāpathavikampo ahosi. Taṃ disvā mahājano bhīto saṃviggo naṃ isiṃ upasaṅkamitvā pathavikampanakāraṇaṃ pucchi. So ''mahābodhisatto mātukucchiṃ okkami, tenāyaṃ pathavikampo, tasmā mā bhāyathā''ti buddhuppādassa pubbanimittabhāvaṃ kathetvā samassāsesi, buddhārammaṇañca pītiṃ paṭivedesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kosalaraṭṭhe brāhmaṇakule nibbattitvā **vāraṇo**ti laddhanāmo vayappatto aññatarassa āraññakassa therassa santike dhammaṃ sutvā laddhappasādo pabbajitvā samaṇadhammaṃ karoti. So ekadivasaṃ buddhupaṭṭhānaṃ gacchanto antarāmagge ahinakule aññamaññaṃ kalahaṃ katvā kālaṅkate disvā ''ime sattā aññamaññavirodhena jīvitakkhayaṃ pattā''ti saṃviggamānaso hutvā bhagavato santikaṃ gato,

tassa bhagavā cittācāraṃ ñatvā tadanurūpameva ovādaṃ dento –

237. ‘‘Yodha koci manussesu, parapāṇāni hiṃsati;
Asmā lokā paramhā ca, ubhayā dhaṃsate naro.

238. ‘‘Yo ca mettena cittena, sabbapāṇānukampati;
Bahuñhi so pasavati, puññaṃ tādisako naro.

239. ‘‘Subhāsitassa sikkhetha, samaṇūpāsanassa ca;
Ekāsanassa ca raho, cittavūpasamassā cā’’ti. – tisso gāthā abhāsi;

Tattha **yodha koci manussesū**ti idha manussesu yo koci khattiyo vā brāhmaṇo vā vesso vā suddo vā gahaṭṭho vā pabbajito vā. Manussaggahaṇañcettha ukkaṭṭhasattanidassananti daṭṭhabbaṃ. **Parapāṇāni hiṃsatī**ti parasatte māreti vibādhati ca. **Asmā lokā**ti idha lokato. **Paramhā**ti paralokato. **Ubhayā dhaṃsate**ti ubhayato dhaṃsati, ubhayalokapariyāpannahitasukhato parihāyatīti attho. **Naro**ti satto.

Evaṃ parapīḷālakkhaṇaṃ pāpadhammaṃ dassetvā idāni parapīḷānivattilakkhaṇaṃ kusalaṃ dhammaṃ dassento **‘‘yo ca mettenā’’**tiādinā dutiyaṃ gāthamāha. Tattha **mettena cittenā**ti mettāsampayuttena cittena appanāpattena itarītarena vā. **Sabbapāṇānukampatī**ti sabbe pāṇe attano orasaputte viya mettāyati. **Bahuñhi so pasavati, puññaṃ tādisako naro**ti so tathārūpo mettāvihārī puggalo bahuṃ mahantaṃ anappakaṃ kusalaṃ pasavati paṭilabhati adhigacchati.

Idāni taṃ sasambhāre samathavipassanādhamme niyojento **‘‘subhāsitassā’’**tiādinā tatiyaṃ gāthamāha. Tattha **subhāsitassa sikkhethā**ti appicchakathādibhedaṃ subhāsitaṃ pariyattidhammaṃ savanadhāraṇaparipucchādivasena sikkheyya. **Samaṇūpāsanassa cā**ti samitapāpānaṃ samaṇānaṃ kalyāṇamittānaṃ upāsakānaṃ kālena kālaṃ upasaṅkamitvā payirupāsanañceva paṭipattiyā tesaṃ samīpacariyañca sikkheyya. **Ekāsanassa ca raho cittavūpasamassa cā**ti ekassa asahāyassa kāyavivekaṃ anubrūhantassa raho kammaṭṭhānānuyogavasena āsanaṃ nisajjaṃ sikkheyya. Evaṃ kammaṭṭhānaṃ anuyuñjanto bhāvanañca matthakaṃ pāpento samucchedavasena kilesānaṃ cittassa vūpasamañca sikkheyya. Yāhi adhisīlasikkhādīhi kilesā accantameva vūpasantā pahīnā honti, tā maggaphalasikkhā sikkhantassa accantameva cittaṃ vūpasantaṃ nāma hotīti. Gāthāpariyosāne vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.47.59-72) –

‘‘Ajjhogāhetvā himavaṃ, mante vācemahaṃ tadā;
Catupaññāsasahassāni, sissā mayhaṃ upaṭṭhahuṃ.

‘‘Adhitā vedagū sabbe, chaḷaṅge pāramiṃ gatā;
Sakavijjāhupatthaddhā, himavante vasanti te.

‘‘Cavitvā tusitā kāyā, devaputto mahāyaso;
Uppajji mātukucchismiṃ, sampajāno patissato.

‘‘Sambuddhe upapajjante, dasasahassi kampatha;
Andhā cakkhuṃ alabhiṃsu, uppajjantamhi nāyake.

‘‘Sabbākāraṃ pakampittha, kevalā vasudhā ayaṃ;
Nigghosasaddaṃ sutvāna, ubbijjiṃsu mahājanā.

‘‘Sabbe janā samāgamma, āgacchuṃ mama santikaṃ;
Vasudhāyaṃ pakampittha, kiṃ vipāko bhavissati.

''Avacāsiṃ tadā tesaṃ, mā bhetha natthi vo bhayaṃ;
Visaṭṭhā hotha sabbepi, uppādoyaṃ suvatthiko.

''Aṭṭhahetūhi samphussa, vasudhāyaṃ pakampati;
Tathā nimittā dissanti, obhāso vipulo mahā.

''Asaṃsayaṃ buddhaseṭṭho, uppajjissati cakkhumā;
Saññāpetvāna janataṃ, pañcasīle kathesahaṃ.

''Sutvāna pañcasīlāni, buddhuppādañca dullabhaṃ;
Ubbegajātā sumanā, tuṭṭhahaṭṭhā ahaṃsu te.

''Dvenavute ito kappe, yaṃ nimittaṃ viyākariṃ;
Duggatiṃ nābhijānāmi, byākaraṇassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.
Vāraṇattheragāthāvaṇṇanā niṭṭhitā.

8. Vassikattheragāthāvaṇṇanā

Ekopi saddho medhāvīti āyasmato vassikattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni karonto atthadassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ disvā pasannacitto pilakkhaphalāni adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kosalaraṭṭhe brāhmaṇakule nibbattitvā **vassiko**ti laddhanāmo vayappatto satthu yamakapāṭihāriyaṃ disvā paṭiladdhasaddho pabbajitvā samaṇadhammaṃ karonto ābādhiko ahosi. Atha naṃ ñātakā vejjaparidiṭṭhena bhesajjavidhinā upaṭṭhahitvā arogamakaṃsu. So tamhā ābādhā vuṭṭhito saṃvegajāto bhāvanaṃ ussukkāpetvā chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.47.40-44) –

''Vanantare buddhaṃ disvā, atthadassiṃ mahāyasaṃ;
Pasannacitto sumano, pilakkhassa phalaṃ adā.

''Aṭṭhārase kappasate, yaṃ phalaṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Chaḷabhiñño pana hutvā ākāsena ñātakānaṃ santike gantvā ākāse ṭhito dhammaṃ desetvā te saraṇesu sīlesu ca patiṭṭhāpesi. Tesu keci kālaṅkatā saraṇesu sīlesu ca patiṭṭhitattā sagge nibbattiṃsu. Atha naṃ satthā buddhupaṭṭhānaṃ upagataṃ ''kiṃ te, vassika, ñātīnaṃ ārogya''nti pucchi. So ñātīnaṃ attanā kataṃ upakāraṃ satthu kathento –

240. ''Ekopi saddho medhāvī, assaddhānīdha ñātinaṃ;
Dhammaṭṭho sīlasampanno, hoti atthāya bandhunaṃ.

241. ''Niggayha anukampāya, coditā ñātayo mayā;
Ñātibandhavapemena, kāraṃ katvāna bhikkhusu.

242. ''Te abbhatītā kālaṅkatā, pattā te tidivaṃ sukhaṃ;
Bhātaro mayhaṃ mātā ca, modanti kāmakāmino''ti. –

Tisso gāthā abhāsi.

Tatthāyaṃ paṭhamagāthāya attho – yo kammaphalasaddhāya ca ratanattayasaddhāya ca vasena **saddho,** tato eva kammassakatañāṇādiyogato **medhāvī,** satthu ovādadhamme navalokuttaradhamme ca ṭhitattā **dhammaṭṭho,** ācārasīlassa maggasīlassa phalasīlassa ca vasena **sīlasampanno,** so **ekopi** yathāvuttāya saddhāya abhāvena **assaddhānaṃ idha** imasmiṃ loke ''amhākaṃ ime''ti ñātabbaṭṭhena **ñātīnaṃ,** tathā pemabandhanena bandhanaṭṭhena **''bandhū''**ti ca laddhanāmānaṃ bandhavānaṃ **atthāya** hitāya **hotī**ti.

Evaṃ sādhāraṇato vuttamatthaṃ attūpanāyikaṃ katvā dassetuṃ **''niggayhā''**tiādinā itaragāthā vuttā. Tattha **niggayha anukampāya, coditā ñātayo mayā**ti idānipi duggatā kusalaṃ akatvā āyatiṃ parikkilesaṃ puna mānubhavitthāti niggahetvā ñātayo mayā ovaditā. **Ñātibandhavapemena** ''amhākaṃ ayaṃ bandhavo''ti evaṃ pavattena pemena mama ovādaṃ atikkamituṃ asakkontā **kāraṃ katvāna bhikkhūsu** pasannacittā hutvā cīvarādipaccayadānena ceva upaṭṭhānena ca bhikkhūsu sakkārasammānaṃ katvā **te abbhatītā kālaṅkatā** hutvā imaṃ lokaṃ atikkantā. Puna **te**ti nipātamattaṃ. **Tidivaṃ sukha**nti devalokapariyāpannasukhaṃ, sukhaṃ vā iṭṭhaṃ tidivaṃ adhigatā. ''Ke pana te''ti āha. ''**Bhātaro mayhaṃ mātā ca, modanti kāmakāmino''**ti. Attanā yathākāmitavatthukāmasamaṅgino hutvā abhiramantīti attho.

Vassikattheragāthāvaṇṇanā niṭṭhitā.

9. Yasojattheragāthāvaṇṇanā

Kālapabbaṅgasaṅkāsoti āyasmato yasojattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto vipassissa bhagavato kāle ārāmagopakakule nibbattitvā viññutaṃ patto ekadivasaṃ vipassiṃ bhagavantaṃ ākāsena gacchantaṃ disvā pasannamānaso labujaphalaṃ adāsi.

So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthinagaradvāre kevaṭṭagāme pañcakulasatajeṭṭhakassa kevaṭṭassa putto hutvā nibbatti, **yasojo**tissa nāmaṃ akaṃsu. So vayappatto attano sahāyehi kevaṭṭaputtehi saddhiṃ macchagahaṇatthaṃ aciravatiyaṃ nadiyaṃ jālaṃ khipi. Tattheko suvaṇṇavaṇṇo mahāmaccho antojālaṃ pāvisi. Taṃ te rañño pasenadissa dassesuṃ. Rājā ''imassa suvaṇṇavaṇṇassa macchassa vaṇṇakāraṇaṃ bhagavā jānātī''ti macchaṃ gāhāpetvā bhagavato dassesi. Bhagavā ''ayaṃ kassapassa sammāsambuddhassa sāsane osakkamāne pabbajitvā micchā paṭipajjanto sāsanaṃ osakkāpetvā niraye nibbatto ekaṃ buddhantaraṃ niraye paccitvā tato cuto aciravatiyaṃ maccho hutvā nibbatto''ti vatvā tassa bhaginīnañca niraye nibbattabhāvaṃ, tassa bhātikattherassa parinibbutabhāvañca teneva kathāpetvā imissā aṭṭhuppattiyā **kapilasuttaṃ** desesi.

Satthu desanaṃ sutvā yasojo saṃvegajāto saddhiṃ attano sahāyehi bhagavato santike pabbajitvā patirūpe ṭhāne vasanto ekadivasaṃ sapariso bhagavantaṃ vandituṃ jetavanaṃ agamāsi. Tassa āgamane senāsanapaññāpanādinā vihāre uccāsaddamahāsaddo ahosi. Taṃ sutvā ''bhagavā saparisaṃ yasojaṃ paṇāmesī''ti (udā. 23) sabbaṃ udāne āgatanayena veditabbaṃ. Paṇāmito pana āyasmā yasojo kasābhihato bhaddo assājānīyo viya saṃviggamānaso saddhiṃ parisāya vaggumudāya nadiyā tīre vasanto ghaṭento vāyamanto vipassanaṃ vaḍḍhetvā antovasseyeva chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.47.32-39) –

''Nagare bandhumatiyā, ārāmiko ahaṃ tadā;
Addasaṃ virajaṃ buddhaṃ, gacchantaṃ anilañjase.

''Labujaṃ phalamādāya, buddhaseṭṭhassadāsahaṃ;
Ākāseva ṭhito santo, paṭiggaṇhi mahāyaso.

''Vittisañjānano mayhaṃ, diṭṭhadhammasukhāvaho;

Phalaṃ buddhassa datvāna, vippasannena cetasā.

''Adhigañchiṃ tadā pītiṃ, vipulaṃ sukhamuttamaṃ;
Uppajjateva ratanaṃ, nibbattassa tahiṃ tahiṃ.

''Ekanavutito kappe, yaṃ phalaṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Chaḷabhiññaṃ pana samānaṃ saparisaṃ āyasmantaṃ yasojaṃ satthā pakkositvā āneñjasamāpattinā paṭisanthāramakāsi. So sabbepi dhutaṅgadhamme samādāya vattati. Tenassa sarīraṃ kisaṃ ahosi lūkhaṃ dubbaṇṇaṃ, taṃ bhagavā paramappicchatāya pasaṃsanto –

243. ''Kālapabbaṅgasaṅkāso, kiso dhamanisanthato;
Mattaññū annapānamhi, adīnamānaso naro''ti. – paṭhamaṃ gāthamāha;

Tattha **kālapabbaṅgasaṅkāso**ti maṃsūpacayavigamena kisadusaṇṭhitasarīrāvayavatāya dantilatāpabbasadisaṅgo, tenāha **''kiso dhamanisanthato''**ti. **Kiso**ti moneyyapaṭipadāpūraṇena kisasarīro. **Dhamanisanthato**ti dhamanīhi santhatagatto appamaṃsalohitatāya pākaṭīhi kaṇḍarasirāhi vitatasarīro. **Mattaññū**ti pariyesanapaṭiggahaṇaparibhogavissajjanesu pamāṇaññū. **Adīnamānaso**ti kosajjādīhi anabhibhūtattā alīnacitto akusītavutti. **Naro**ti puriso, porisassa dhurassa vahanato porisalakkhaṇasampanno purisadhorayhoti adhippāyo.

Evaṃ thero satthārā pasaṭṭho pasaṭṭhabhāvānurūpaṃ attano adhivāsanakhantivīriyārambhavivekābhiratikittanamukhena bhikkhūnaṃ dhammaṃ kathento –

244. ''Phuṭṭho ḍaṃsehi makasehi, araññasmiṃ brahāvane;
Nāgo saṅgāmasīseva, sato tatrādhivāsaye.

245. ''Yathā brahmā tathā eko, yathā devo tathā duve;
Yathā gāmo tathā tayo, kolāhalaṃ tatuttari''nti. –

Imā dve gāthā abhāsi.

Tattha **nāgo saṅgāmasīsevā**ti yathā nāma ājāneyyo hatthināgo yuddhamaṇḍale asisattitomarādippahāre adhivāsetvā parasenaṃ viddhaṃseti, evaṃ bhikkhu **araññasmiṃ brahāvane** araññāniyaṃ ḍaṃsādiparissaye **sato** sampajāno adhivāseyya, adhivāsetvā ca bhāvanābalena mārabalaṃ vidhameyya.

Yathā brahmāti yathā brahmā ekako cittappakoparahito jhānasukhena niccameva sukhito viharati **tathā eko**ti bhikkhupi eko adutiyo vivekasukhamanubrūhento sukhaṃ viharati. Ekassa sāmaññasukhaṃ paṇītanti hi vuttaṃ. Etena ekavihārī bhikkhu ''brahmasamo''ti ovādaṃ deti. **Yathā devo tathā duve**ti yathā devānaṃ antarantarā cittappakopopi siyā, tathā dvinnaṃ bhikkhūnaṃ sahavāse ghaṭṭanāpi bhaveyyāti sadutiyavāsena bhikkhu ''devasamo''ti vutto. **Yathā gāmo tathā tayo**ti asmimeva pāṭhe tiṇṇaṃ bhikkhūnaṃ sahavāso gāmavāsasadiso vivekavāso na hotīti adhippāyo. **Kolāhalaṃ tatuttari**nti tato tayato upari ca bahūnaṃ saṃvāso kolāhalaṃ uccāsaddamahāsaddamahājanasannipātasadiso, tasmā ekavihārinā bhavitabbanti adhippāyoti.

Yasojattheragāthāvaṇṇanā niṭṭhitā.

10. Sāṭimattiyattheragāthāvaṇṇanā

Ahu tuyhaṃ pure saddhāti āyasmato sāṭimattiyattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto siddhatthassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ disvā pasannamānaso tālavaṇṭaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde magadharaṭṭhe brāhmaṇakule nibbattitvā **sāṭimattiyo**ti laddhanāmo vayappatto hetusampannatāya āraññakabhikkhūnaṃ santike pabbajitvā vipassanāya kammaṃ karonto chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 1.38.43-47) –

> ''Siddhatthassa bhagavato, tālavaṇṭamadāsahaṃ;
> Sumanehi paṭicchannaṃ, dhārayāmi mahārahaṃ.
>
> ''Catunnavutito kappe, tālavaṇṭamadāsahaṃ;
> Duggatiṃ nābhijānāmi, tālavaṇṭassidaṃ phalaṃ.
>
> ''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Chaḷabhiñño pana hutvā bhikkhū ovadati anusāsati bahū ca satte dhammaṃ kathetvā saraṇesu ca sīlesu ca patiṭṭhāpesi. Aññatarañca kulaṃ assaddhaṃ appasannaṃ saddhaṃ pasannaṃ akāsi. Tena tasmiṃ kule manussā there abhippasannā ahesuṃ. Tatthekā dārikā abhirūpā dassanīyā theraṃ piṇḍāya paviṭṭhaṃ sakkaccaṃ bhojanena parivisati. Athekadivasaṃ māro ''evaṃ imassa ayaso vaḍḍhissati, appatiṭṭho bhavissatī''ti cintetvā therassa rūpena gantvā taṃ dārikaṃ hatthe aggahesi. Dārikā ''nāyaṃ manussasamphasso''ti ca aññāsi, hatthañca muñcāpesi. Taṃ disvā gharajano there appasādaṃ janesi. Punadivase thero taṃ kāraṇaṃ anāvajjento taṃ gharaṃ agamāsi. Tattha manussā anādaraṃ akaṃsu. Thero taṃ kāraṇaṃ āvajjento mārassa kiriyaṃ disvā ''tassa gīvāyaṃ kukkurakuṇapaṃ paṭimuñcatū''ti adhiṭṭhahitvā tassa mocanatthaṃ upagatena mārena atītadivase katakiriyaṃ kathāpetvā taṃ tajjetvā vissajjesi. Taṃ disvā gharasāmiko ''khamatha, bhante, accaya''nti khamāpetvā ''ajjatagge ahameva, bhante, tumhe upaṭṭhahāmī''ti āha. Thero tassa dhammaṃ kathento –

> **246**. ''Ahu tuyhaṃ pure saddhā, sā te ajja na vijjati;
> Yaṃ tuyhaṃ tuyhamevetaṃ, natthi duccaritaṃ mama.
>
> **247**. ''Aniccā hi calā saddhā, evaṃ diṭṭhā hi sā mayā;
> Rajjantipi virajjanti, tattha kiṃ jiyyate muni.
>
> **248**. ''Paccati munino bhattaṃ, thokaṃ thokaṃ kule kule;
> Piṇḍikāya carissāmi, atthi jaṅghabalaṃ mamā''ti. –

Tisso gāthā abhāsi.

Tattha **ahu tuyhaṃ pure saddhā, sā te ajja na vijjatī**ti, upāsaka, ito pubbe tava mayi ''ayyo dhammacārī samacārī''tiādinā saddhā ahosi, sā saddhā te tava ajja idāni na upalabbhati. Tasmā **yaṃ tuyhaṃ tuyhamevetanti** catupaccayadānaṃ, tuyhameva etaṃ hotu, na tena mayhaṃ attho, sammā pasannacittena hi dānaṃ nāma dātabbanti adhippāyo. Atha vā **yaṃ tuyhaṃ tuyhamevetanti** yaṃ tava mayi ajja agāravaṃ pavattaṃ, taṃ tuyhameva, tassa phalaṃ tayā eva paccanubhavitabbaṃ, na mayāti attho. **Natthi duccaritaṃ mamā**ti mama pana duccaritaṃ nāma natthi maggeneva duccaritahetūnaṃ kilesānaṃ samucchinnattā.

Aniccā hi calā saddhāti yasmā pothujjanikā saddhā aniccā ekantikā na hoti, tato eva calā assapiṭṭhe ṭhapitakumbhaṇḍaṃ viya, thusarāsimhi nikhātakhāṇukaṃ viya ca anavaṭṭhitā. **Evaṃ diṭṭhā hi sā mayā**ti evaṃ bhūtā ca sā saddhā mayā tayi diṭṭhā paccakkhato viditā. **Rajjantipi virajjantī**ti evaṃ tassā anavaṭṭhitattā eva ime sattā kadāci katthaci mittasanthavavasena rajjanti sinehampi karonti, kadāci virajjanti virattacittā honti. **Tattha kiṃ jiyyate munī**ti tasmiṃ puthujjanānaṃ rajjane virajjane ca muni

pabbajito kiṃ jiyyati, kā tassa hānīti attho.

‘‘Sace mama paccaye na gaṇhatha, kathaṃ tumhe yāpethā’’ti evaṃ mā cintayīti dassento **‘‘paccatī’’**ti gāthamāha. Tassattho **munino** pabbajitassa **bhattaṃ** nāma **kule kule** anugharaṃ divase divase **thokaṃ thokaṃ** paccate, na ca tuyhaṃ eva gehe. **Piṇḍikāya carissāmi, atthi jaṅghabalaṃ mamā**ti atthi me jaṅghabalaṃ, nāhaṃ obhaggajaṅgho na khañjo na ca pādarogī, tasmā piṇḍikāya missakabhikkhāya carissāmi, ‘‘yathāpi bhamaro puppha’’ntiādinā (dha. pa. 49; netti. 123) satthārā vuttanayena piṇḍāya caritvā yāpessāmīti dasseti.

Sāṭimattiyattheragāthāvaṇṇanā niṭṭhitā.

11. Upālittheragāthāvaṇṇanā

Saddhāya abhinikkhammāti āyasmato upālittherassa gāthā. Kā uppatti? Ayampi padumuttarassa bhagavato kāle haṃsavatīnagare kulaghare nibbatto ekadivasaṃ satthu dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ vinayadharānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde kappakagehe paṭisandhiṃ gaṇhi, **upālī**tissa nāmaṃ akaṃsu. So vayappatto anuruddhādīnaṃ channaṃ khattiyānaṃ pasādako hutvā tathāgate anupiyambavane viharante pabbajanatthāya nikkhamantehi chahi khattiyehi saddhiṃ nikkhamitvā pabbaji. Tassa pabbajjāvidhānaṃ pāḷiyaṃ āgatameva (cūḷava. 330).

So pabbajitvā upasampanno satthu santike kammaṭṭhānaṃ gahetvā ‘‘mayhaṃ, bhante, araññavāsaṃ anujānāthā’’ti āha. Bhikkhu tava araññe vasantassa ekameva dhuraṃ vaḍḍhissati, amhākaṃ pana santike vasantassa ganthadhurañca vipassanādhurañca paripūressatīti. Thero satthu vacanaṃ sampaṭicchitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.1.441-595) –

‘‘Nagare haṃsavatiyā, sujāto nāma brāhmaṇo;
Asītikoṭinicayo, pahūtadhanadhaññavā.

‘‘Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Lakkhaṇe itihāse ca, sadhamme pāramiṃ gato.

‘‘Paribbājā ekasikhā, gotamā buddhasāvakā;
Carakā tāpasā ceva, caranti mahiyā tadā.

‘‘Tepi maṃ parivārenti, brāhmaṇo vissuto iti;
Bahujjano maṃ pūjeti, nāhaṃ pūjemi kiñcanaṃ.

‘‘Pūjārahaṃ na passāmi, mānatthaddho ahaṃ tadā;
Buddhoti vacanaṃ natthi, tāva nuppajjate jino.

‘‘Accayena ahorattaṃ, padumuttaranāmako;
Sabbaṃ tamaṃ vinodetvā, loke uppajji cakkhumā.

‘‘Vitthārike bāhujaññe, puthubhūte ca sāsane;
Upāgami tadā buddho, nagaraṃ haṃsasavhayaṃ.

‘‘Pitu atthāya so buddho, dhammaṃ desesi cakkhumā;
Tena kālena parisā, samantā yojanaṃ tadā.

‘‘Sammato manujānaṃ so, sunando nāma tāpaso;
Yāvatā buddhaparisā, pupphehacchādayī tadā.

‘‘Catusaccaṃ pakāsente, seṭṭhe ca pupphamaṇḍape;
Koṭisatasahassānaṃ, dhammābhisamayo ahu.

‘‘Sattarattindivaṃ buddho, vassetvā dhammavuṭṭhiyo;
Aṭṭhame divase patte, sunandaṃ kittayī jino.

‘‘Devaloke manusse vā, saṃsaranto ayaṃ bhave;
Sabbesaṃ pavaro hutvā, bhavesu saṃsarissati.

‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Mantāṇiputto puṇṇoti, hessati satthu sāvako.

‘‘Evaṃ kittayi sambuddho, sunandaṃ tāpasaṃ tadā;
Hāsayanto janaṃ sabbaṃ, dassayanto sakaṃ balaṃ.

‘‘Katañjalī namassanti, sunandaṃ tāpasaṃ janā;
Buddhe kāraṃ karitvāna, sodhesi gatimattano.

‘‘Tattha me ahu saṅkappo, sutvāna munino vacaṃ;
Ahampi kāraṃ kassāmi, yathā passāmi gotamaṃ.

‘‘Evāhaṃ cintayitvāna, kiriyaṃ cintayiṃ mama;
Kyāhaṃ kammaṃ ācarāmi, puññakkhette anuttare.

‘‘Ayañca pāṭhiko bhikkhu, sabbapāṭhissa sāsane;
Vinaye agganikkhitto, taṃ ṭhānaṃ patthaye ahaṃ.

‘‘Idaṃ me amitaṃ bhogaṃ, akkhobhaṃ sāgarūpamaṃ;
Tena bhogena buddhassa, ārāmaṃ māpaye ahaṃ.

‘‘Sobhanaṃ nāma ārāmaṃ, nagarassa puratthato;
Kiṇitvā satasahassena, saṅghārāmaṃ māpayiṃ.

‘‘Kūṭāgāre ca pāsāde, maṇḍape hammiye guhā;
Caṅkame sukate katvā, saṅghārāmaṃ māpayiṃ.

‘‘Jantāgharaṃ aggisālaṃ, atho udakamāḷakaṃ;
Nhānagharaṃ māpayitvā, bhikkhusaṅghassadāsahaṃ.

‘‘Āsandiyo pīṭhake ca, paribhoge ca bhājane;
Ārāmikañca bhesajjaṃ, sabbametaṃ adāsahaṃ.

‘‘Ārakkhaṃ paṭṭhapetvāna, pākāraṃ kārayiṃ daḷhaṃ;
Mā naṃ koci viheṭhesi, santacittāna tādinaṃ.

‘‘Satasahassenāvāsaṃ, saṅghārāme amāpayiṃ;
Vepullaṃ taṃ māpayitvā, sambuddhaṃ upanāmayiṃ.

‘‘Niṭṭhāpito mayārāmo, sampaṭiccha tuvaṃ muni;
Niyyādessāmi taṃ vīra, adhivāsehi cakkhuma.

‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Mama saṅkappamaññāya, adhivāsesi nāyako.

‘‘Adhivāsanamaññāya, sabbaññussa mahesino;
Bhojanaṃ paṭiyādetvā, kālamārocayiṃ ahaṃ.

‘‘Ārocitamhi kālamhi, padumuttaranāyako;
Khīṇāsavasahassehi, ārāmaṃ me upāgami.

‘‘Nisinnaṃ kālamaññāya, annapānena tappayiṃ;
Bhuttāviṃ kālamaññāya, idaṃ vacanamabraviṃ.

‘‘Kīto satasahassena, tattakeneva kārito;
Sobhano nāma ārāmo, sampaṭiccha tuvaṃ muni.

‘‘Imināmadānena, cetanāpaṇidhīhi ca;
Bhave nibbattamānohaṃ, labhāmi mama patthitaṃ.

‘‘Paṭiggahetvā sambuddho, saṅghārāmaṃ sumāpitaṃ;
Bhikkhusaṅghe nisīditvā, idaṃ vacanamabravi.

‘‘Yo so buddhassa pādāsi, saṅghārāmaṃ sumāpitaṃ;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

‘‘Hatthī assā rathā pattī, senā ca caturaṅginī;
Parivāressantimaṃ niccaṃ, saṅghārāmassidaṃ phalaṃ.

‘‘Saṭṭhi tūrasahassāni, bheriyo samalaṅkatā;
Parivāressantimaṃ niccaṃ, saṅghārāmassidaṃ phalaṃ.

‘‘Chaḷasītisahassāni, nāriyo samalaṅkatā;
Vicittavatthābharaṇā, āmuttamaṇikuṇḍalā.

‘‘Aḷārapamhā hasulā, susaññā tanumajjhimā;
Parivāressantimaṃ niccaṃ, saṅghārāmassidaṃ phalaṃ.

‘‘Tiṃsakappasahassāni, devaloke ramissati;
Sahassakkhattuṃ devindo, devarajjaṃ karissati.

‘‘Devarājena pattabbaṃ, sabbaṃ paṭilabhissati;
Anūnabhogo hutvāna, devarajjaṃ karissati.

‘‘Sahassakkhattuṃ cakkavattī, rājā raṭṭhe bhavissati.
Pathabyā rajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Upāli nāma nāmena, hessati satthu sāvako.

‘‘Vinaye pāramiṃ patvā, ṭhānāṭhāne ca kovido;
Jinasāsanaṃ dhārento, viharissatināsavo.

‘‘Sabbametaṃ abhiññāya, gotamo sakyapuṅgavo;
Bhikkhusaṅghe nisīditvā, etadagge ṭhapessati.

‘‘Aparimeyyupādāya, patthemi tava sāsanaṃ;
So me attho anuppatto, sabbasaṃyojanakkhayo.

‘‘Yathā sūlāvuto poso, rājadaṇḍena tajjito;
Sūle sātaṃ avindanto, parimuttiṃva icchati.

‘‘Tathevāhaṃ mahāvīra, bhavadaṇḍena tajjito;
Kammasūlāvuto santo, pipāsāvedanaṭṭito.

‘‘Bhave sātaṃ na vindāmi, ḍayhanto tīhi aggibhi;
Parimuttiṃ gavesāmi, yathāpi rājadaṇḍito.

‘‘Yathā visādo puriso, visena paripīḷito;
Agadaṃ so gaveseyya, visaghātāyupālanaṃ.

‘‘Gavesamāno passeyya, agadaṃ visaghātakaṃ;
Taṃ pivitvā sukhī assa, visamhā parimuttiyā.

‘‘Tathevāhaṃ mahāvīra, yathā visahato naro;
Sampīḷito avijjāya, saddhammāgadamesahaṃ.

‘‘Dhammāgadaṃ gavesanto, addakkhiṃ sakyasāsanaṃ;
Aggaṃ sabbosadhānaṃ taṃ, sabbasallavinodanaṃ.

‘‘Dhammosadhaṃ pivitvāna, visaṃ sabbaṃ samūhaniṃ;
Ajarāmaraṃ sītibhāvaṃ, nibbānaṃ phassayiṃ ahaṃ.

‘‘Yathā bhūtaṭṭito poso, bhūtaggāhena pīḷito;
Bhūtavejjaṃ gaveseyya, bhūtasmā parimuttiyā.

‘‘Gavesamāno passeyya, bhūtavijjāsu kovidaṃ;
Tassa so vihane bhūtaṃ, samūlañca vināsaye.

‘‘Tathevāhaṃ mahāvīra, tamaggāhena pīḷito;
Ñāṇālokaṃ gavesāmi, tamato parimuttiyā.

‘‘Athaddasaṃ sakyamuniṃ, kilesatamasodhanaṃ;
So me tamaṃ vinodesi, bhūtavejjova bhūtakaṃ.

‘‘Saṃsārasotaṃ sañchindiṃ, taṇhāsotaṃ nivārayiṃ;
Bhavaṃ ugghāṭayiṃ sabbaṃ, bhūtavejjova mūlato.

‘‘Garuḷo yathā opatati, pannagaṃ bhakkhamattano;
Samantā yojanasataṃ, vikkhobheti mahāsaraṃ.

‘‘Pannagaṃ so gahetvāna, adhosīsaṃ viheṭhayaṃ;
Ādāya so pakkamati, yenakāmaṃ vihaṅgamo.

‘‘Tathevāhaṃ mahāvīra, yathāpi garuḷo balī;
Asaṅkhataṃ gavesanto, dose vikkhālayiṃ ahaṃ.

‘‘Diṭṭho ahaṃ dhammavaraṃ, santipadamanuttaraṃ;
Ādāya viharāmetaṃ, garuḷo pannagaṃ yathā.

‘‘Āsāvatī nāma latā, jātā cittalatāvane;
Tassā vassasahassena, ekaṃ nibbattate phalaṃ.

‘‘Taṃ devā payirupāsanti, tāvadūraphale sati;
Devānaṃ sā piyā evaṃ, āsāvatī latuttamā.

‘‘Satasahassupādāya, tāhaṃ paricare muni;
Sāyaṃ pātaṃ namassāmi, devā āsāvatiṃ yathā.

‘‘Avañjhā pāricariyā, amoghā ca namassanā;
Dūrāgatampi maṃ santaṃ, khaṇoyaṃ na virādhayi.

‘‘Paṭisandhiṃ na passāmi, vicinanto bhave ahaṃ;
Nirūpadhi vippamutto, upasanto carāmahaṃ.

‘‘Yathāpi padumaṃ nāma, sūriyaraṃsena pupphati;
Tathevāhaṃ mahāvīra, buddharaṃsena pupphito.

‘‘Yathā balākayonimhi, na vijjati pumo sadā;
Meghesu gajjamānesu, gabbhaṃ gaṇhanti tā sadā.

‘‘Cirampi gabbhaṃ dhārenti, yāva megho na gajjati;
Bhārato parimuccanti, yadā megho pavassati.

‘‘Padumuttarabuddhassa, dhammameghena gajjato;
Saddena dhammameghassa, dhammagabbhaṃ agaṇhahaṃ.

‘‘Satasahassupādāya, puññagabbhaṃ dharemahaṃ;
Nappamuccāmi bhārato, dhammamegho na gajjati.

‘‘Yadā tuvaṃ sakyamuni, ramme kapilavatthave;
Gajjasi dhammameghena, bhārato parimuccahaṃ.

‘‘Suññataṃ animittañca, tathāppaṇihitampi ca;
Caturo ca phale sabbe, dhammevaṃ vijanayiṃ ahaṃ.

‘‘Aparimeyyupādāya, patthemi tava sāsanaṃ;
So me attho anuppatto, santipadamanuttaraṃ.

‘‘Vinaye pāramiṃ patto, yathāpi pāṭhiko isi;
Na me samasamo atthi, dhāremi sāsanaṃ ahaṃ.

‘‘Vinaye khandhake cāpi, tikacchede ca pañcake;
Ettha me vimati natthi, akkhare byañjanepi vā.

‘‘Niggahe paṭikamme ca, ṭhānāṭhāne ca kovido;
Osāraṇe vuṭṭhāpane, sabbattha pāramiṃ gato.

‘‘Vinaye khandhake vāpi, nikkhipitvā padaṃ ahaṃ;
Ubhato viniveṭhetvā, rasato osareyyahaṃ.

‘‘Niruttiyā sukusalo, atthānatthe ca kovido;
Anaññātaṃ mayā natthi, ekaggo satthu sāsane.

‘‘Rūpadakkho ahaṃ ajja, sakyaputtassa sāsane;
Kaṅkhaṃ sabbaṃ vinodemi, chindāmi sabbasaṃsayaṃ.

‘‘Padaṃ anupadañcāpi, akkharañcāpi byañjanaṃ;
Nidāne pariyosāne, sabbattha kovido ahaṃ.

‘‘Yathāpi rājā balavā, niggaṇhitvā parantape;
Vijinitvāna saṅgāmaṃ, nagaraṃ tattha māpaye.

‘‘Pākāraṃ parikhañcāpi, esikaṃ dvārakoṭṭhakaṃ;
Aṭṭālake ca vividhe, kāraye nagare bahū.

‘‘Siṅghāṭakaṃ caccarañca, suvibhattantarāpaṇaṃ;
Kārayeyya sabhaṃ tattha, atthānatthavinicchayaṃ.

‘‘Nigghātatthaṃ amittānaṃ, chiddāchiddañca jānituṃ;
Balakāyassa rakkhāya, senāpaccaṃ ṭhapeti so.

‘‘Ārakkhatthāya bhaṇḍassa, nidhānakusalaṃ naraṃ;
Mā me bhaṇḍaṃ vinassīti, bhaṇḍarakkhaṃ ṭhapeti so.

‘‘Mamatto hoti yo rañño, vuddhiṃ yassa ca icchati;
Tassādhikaraṇaṃ deti, mittassa paṭipajjituṃ.

‘‘Uppātesu nimittesu, lakkhaṇesu ca kovidaṃ;
Ajjhāyakaṃ mantadharaṃ, porohicce ṭhapeti so.

‘‘Etehaṅgehi sampanno, khattiyoti pavuccati;
Sadā rakkhanti rājānaṃ, cakkavākova dukkhitaṃ.

‘‘Tatheva tvaṃ mahāvīra, hatāmittova khattiyo;
Sadevakassa lokassa, dhammarājāti vuccati.

‘‘Titthiye nihanitvāna, mārañcāpi sasenakaṃ;
Tamandhakāraṃ vidhamitvā, dhammanagaraṃ amāpayi.

‘‘Sīlaṃ pākārakaṃ tattha, ñāṇaṃ te dvārakoṭṭhakaṃ;
Saddhā te esikā vīra, dvārapālo ca saṃvaro.

‘‘Satipaṭṭhānamaṭṭālaṃ, paññā te caccaraṃ mune;
Iddhipādañca siṅghāṭaṃ, dhammavīthi sumāpitā.

‘‘Suttantaṃ abhidhammañca, vinayañcāpi kevalaṃ;
Navaṅgaṃ buddhavacanaṃ, esā dhammasabhā tava.

‘‘Suññataṃ animittañca, vihārañcappaṇīhitaṃ;
Āneñjañca nirodho ca, esā dhammakuṭī tava.

‘‘Paññāya aggo nikkhitto, paṭibhāne ca kovido;
Sāriputtoti nāmena, dhammasenāpatī tava.

‘‘Cutūpapātakusalo, iddhiyā pāramiṃ gato;
Kolito nāma nāmena, porohicco tavaṃ mune.

‘‘Porāṇakavaṃsadharo, uggatejo durāsado;
Dhutavādīguṇenaggo, akkhadasso tavaṃ mune.

‘‘Bahussuto dhammadharo, sabbapāṭhī ca sāsane;
Ānando nāma nāmena, dhammārakkho tavaṃ mune.

‘‘Ete sabbe atikkamma, pamesi bhagavā mamaṃ;
Vinicchayaṃ me pādāsi, vinaye viññudesitaṃ.

‘‘Yo koci vinaye pañhaṃ, pucchati buddhasāvako;
Tattha me cintanā natthi, taññevatthaṃ kathemahaṃ.

‘‘Yāvatā buddhakhettamhi, ṭhapetvā taṃ mahāmuni;
Vinaye mādiso natthi, kuto bhiyyo bhavissati.

‘‘Bhikkhusaṅghe nisīditvā, evaṃ gajjati gotamo;
Upālissa samo natthi, vinaye khandhakesu ca.

‘‘Yāvatā buddhabhaṇitaṃ, navaṅgaṃ satthusāsanaṃ;
Vinayogadhaṃ taṃ sabbaṃ, vinayamūlapassino.

‘‘Mama kammaṃ saritvāna, gotamo sakyapuṅgavo;
Bhikkhusaṅghe nisīditvā, etadagge ṭhapesi maṃ.

‘‘Satasahassupādāya, imaṃ ṭhānaṃ apatthayiṃ;
So me attho anuppatto, vinaye pāramiṃ gato.

‘‘Sakyānaṃ nandijanano, kappako āsahaṃ pure;
Vijahitvāna taṃ jātiṃ, putto jāto mahesino.

‘‘Ito dutiyake kappe, añjaso nāma khattiyo;
Anantatejo amitayaso, bhūmipālo mahaddhano.

‘‘Tassa rañño ahaṃ putto, candano nāma khattiyo;
Jātimadenupatthaddho, yasabhogamadena ca.

‘‘Nāgasatasahassāni, sabbālaṅkārabhūsitā;
Tidhāpabhinnā mātaṅgā, parivārenti maṃ sadā.

‘‘Sabalehi paretohaṃ, uyyānaṃ gantukāmako;
Āruyha sirikaṃ nāgaṃ, nagarā nikkhamiṃ tadā.

‘‘Caraṇena ca sampanno, guttadvāro susaṃvuto;
Devalo nāma sambuddho, āgacchi purato mama.

‘‘Pesetvā sirikaṃ nāgaṃ, buddhaṃ āsādayiṃ tadā;
Tato sañjātakopo so, nāgo nuddharate padaṃ.

‘‘Nāgaṃ ruṇṇamanaṃ disvā, buddhe kodhaṃ akāsahaṃ;
Vihesayitvā sambuddhaṃ, uyyānaṃ agamāsahaṃ.

‘‘Sātaṃ tattha na vindāmi, siro pajjalito yathā;
Pariḷāhena ḍayhāmi, macchova baḷisādako.

‘‘Sasāgarantā pathavī, ādittā viya hoti me;
Pitu santikupāgamma, idaṃ vacanamabraviṃ.

‘‘Āsīvisaṃva kupitaṃ, aggikkhandhaṃva āgataṃ;
Mattaṃva kuñjaraṃ dantiṃ, yaṃ sayambhumasādayiṃ.

‘‘Āsādito mayā buddho, ghoro uggatapo jino;
Purā sabbe vinassāma, khamāpessāma taṃ muniṃ.

‘‘No ce taṃ nijjhāpessāma, attadantaṃ samāhitaṃ;
Orena sattadivasā, raṭṭhaṃ me vidhamissati.

‘‘Sumekhalo kosiyo ca, siggavo cāpi sattako;
Āsādayitvā isayo, duggatā te saraṭṭhakā.

‘‘Yadā kuppanti isayo, saññatā brahmacārino;
Sadevakaṃ vināsenti, sasāgaraṃ sapabbataṃ.

‘‘Tiyojanasahassamhi, purise sannipātayiṃ;
Accayaṃ desanatthāya, sayambhuṃ upasaṅkamiṃ.

‘‘Allavatthā allasirā, sabbeva pañjalīkatā;
Buddhassa pāde nipatitvā, idaṃ vacanamabravuṃ.

‘‘Khamassu tvaṃ mahāvīra, abhiyācati taṃ jano;
Pariḷāhaṃ vinodehi, mā no raṭṭhaṃ vināsaya.

‘‘Sadevamānusā sabbe, sadānavā sarakkhasā;
Ayomayena kūṭena, siraṃ bhindeyyu me sadā.

‘‘Dake aggi na saṇṭhāti, bījaṃ sele na rūhati;
Agade kimi na saṇṭhāti, kopo buddhe na jāyati.

‘‘Yathā ca bhūmi acalā, appameyyo ca sāgaro;
Anantako ca ākāso, evaṃ buddhā akhobhiyā.

‘‘Sadā khantā mahāvīrā, khamitā ca tapassino;
Khantānaṃ khamitānañca, gamanaṃ taṃ na vijjati.

‘‘Idaṃ vatvāna sambuddho, pariḷāhaṃ vinodayaṃ;
Mahājanassa purato, nabhaṃ abbhuggamī tadā.

‘‘Tena kammenahaṃ vīra, hīnattaṃ ajjhupāgato;
Samatikkamma taṃ jātiṃ, pāvisiṃ abhayaṃ puraṃ.

‘‘Tadāpi maṃ mahāvīra, ḍayhamānaṃ susaṇṭhitaṃ;
Pariḷāhaṃ vinodesi, sayambhuñca khamāpayiṃ.

‘‘Ajjāpi maṃ mahāvīra, ḍayhamānaṃ tihaggibhi;
Nibbāpesi tayo aggī, sītibhāvañca pāpayiṃ.

‘‘Yesaṃ sotāvadhānatthi, suṇātha mama bhāsato;
Atthaṃ tuyhaṃ pavakkhāmi, yathā diṭṭhaṃ padaṃ mama.

‘‘Sayambhuṃ taṃ vimānetvā, santacittaṃ samāhitaṃ;
Tena kammenahaṃ ajja, jātomhi nīcayoniyaṃ.

‘‘Mā vo khaṇaṃ virādhetha, khaṇātītā hi socare;
Sadatthe vāyameyyātha, khaṇo vo paṭipādito.

‘‘Ekaccānañca vamanaṃ, ekaccānaṃ virecanaṃ;
Visaṃ halāhalaṃ eke, ekaccānañca osadhaṃ.

‘‘Vamanaṃ paṭipannānaṃ, phalaṭṭhānaṃ virecanaṃ;
Osadhaṃ phalalābhīnaṃ, puññakkhettaṃ gavesinaṃ.

‘‘Sāsanena viruddhānaṃ, visaṃ halāhalaṃ yathā;
Āsīviso diṭṭhaviso, evaṃ jhāpeti taṃ naraṃ.

‘‘Sakiṃ pītaṃ halāhalaṃ, uparundhati jīvitaṃ;
Sāsanena virujjhitvā, kappakoṭimhi ḍayhati.

‘‘Khantiyā avihiṃsāya, mettacittavatāya ca;
Sadevakaṃ so tāreti, tasmā te avirādhiyā.

‘‘Lābhālābhe na sajjanti, sammānanavimānane;
Pathavīsadisā buddhā, tasmā te na virādhiyā.

''Devadatte ca vadhake, core aṅgulimālake;
Rāhule dhanapāle ca, sabbesaṃ samako muni.

''Etesaṃ paṭigho natthi, rāgomesaṃ na vijjati;
Sabbesaṃ samako buddho, vadhakassorasassa ca.

''Panthe disvāna kāsāvaṃ, chaḍḍitaṃ mīḷhamakkhitaṃ;
Sirasmiṃ añjaliṃ katvā, vanditabbaṃ isiddhajaṃ.

''Abbhatītā ca ye buddhā, vattamānā anāgatā;
Dhajenānena sujjhanti, tasmā ete namassiyā.

''Satthukappaṃ suvinayaṃ, dhāremi hadayenahaṃ;
Namassamāno vinayaṃ, viharissāmi sabbadā.

''Vinayo āsayo mayhaṃ, vinayo ṭhānacaṅkamaṃ;
Kappemi vinaye vāsaṃ, vinayo mama gocaro.

''Vinaye pāramippatto, samathe cāpi kovido;
Upāli taṃ mahāvīra, pāde vandati satthuno.

''So ahaṃ vicarissāmi, gāmā gāmaṃ purā puraṃ;
Namassamāno sambuddhaṃ, dhammassa ca sudhammataṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Tattha hi naṃ satthā sayameva sakalaṃ vinayapiṭakaṃ uggaṇhāpesi. So aparabhāge bhārukacchakavatthuṃ (pārā. 78) ajjukavatthuṃ (pārā. 158) kumārakassapavatthunti imāni tīṇi vatthūni vinicchayi. Satthā ekekasmiṃ vinicchite sādhukāraṃ datvā tayopi vinicchaye aṭṭhuppattiṃ katvā theraṃ vinayadharānaṃ aggaṭṭhāne ṭhapesi. So aparabhāge ekasmiṃ uposathadivase pātimokkhuddesasamaye bhikkhū ovadanto –

249. ''Saddhāya abhinikkhamma, navapabbajito navo;
Mitte bhajeyya kalyāṇe, suddhājīve atandite.

250. ''Saddhāya abhinikkhamma, navapabbajito navo;
Saṅghasmiṃ viharaṃ bhikkhu, sikkhetha vinayaṃ budho.

251. ''Saddhāya abhinikkhamma, navapabbajito navo;
Kappākappesu kusalo, careyya apurakkhato''ti. – tisso gāthā abhāsi;

Tattha **saddhāyā**ti saddhānimittaṃ, na jīvikatthanti attho. **Saddhāyā**ti vā kammaphalāni ratanattayaguṇañca saddahitvā. **Abhinikkhammā**ti gharāvāsato nikkhamitvā. **Navapabbajito**ti navo hutvā pabbajito, paṭhamavaye eva pabbajito. **Navo**ti sāsane sikkhāya abhinavo daharo. **Mitte bhajeyya kalyāṇe suddhājīve atandite**ti ''piyo garu bhāvanīyo''tiādinā (a. ni. 7.37) vuttalakkhaṇe kalyāṇamitte, micchājīvavivajjanena suddhājīve, āraddhavīriyatāya atandite bhajeyya upasaṅkameyya, tesaṃ ovādānusāsanīpaṭiggahaṇavasena seveyya. **Saṅghasmiṃ vihara**nti saṅghe bhikkhusamūhe vattapaṭivattapūraṇavasena viharanto. **Sikkhetha vinayaṃ budho**ti bodhañāṇatāsukusalo hutvā vinayapariyattiṃ sikkheyya. Vinayo hi sāsanassa āyu, tasmiṃ ṭhite sāsanaṃ ṭhitaṃ hoti. ''Buddho''ti ca paṭhanti, so evattho. **Kappākappesū**ti kappiyākappiyesu kusalo suttavasena suttānulomavasena ca nipuṇo cheko. **Apurakkhato**ti na purakkhato taṇhādīhi kutoci purekkhāraṃ apaccāsīsanto hutvā vihareyya.

Upālittheragāthāvaṇṇanā niṭṭhitā.

12. Uttarapālattheragāthāvaṇṇanā

Paṇḍitaṃ vata maṃ santanti āyasmato uttarapālattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto vipassissa bhagavato gamanamagge setuṃ kārāpesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbattitvā **uttarapālo**ti laddhanāmo vayappatto yamakapāṭihāriyaṃ disvā paṭiladdhasaddho pabbajitvā samaṇadhammaṃ karoti. Tassa ekadivasaṃ ayonisomanasikāravasena anubhūtārammaṇaṃ anussarantassa kāmarāgo uppajji. So tāvadeva sahoḍḍhaṃ coraṃ gaṇhanto viya attano cittaṃ niggahetvā saṃvegajāto paṭipakkhamanasikārena kilese vikkhambhetvā vipassanāya kammaṃ karonto bhāvanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.47.16-20) –

> ‘‘Vipassino bhagavato, caṅkamantassa sammukhā;
> Pasannacitto sumano, setuṃ kārāpayiṃ ahaṃ.
>
> ‘‘Ekanavutito kappe, yaṃ setuṃ kārayiṃ ahaṃ;
> Duggatiṃ nābhijānāmi, setudānassidaṃ phalaṃ.
>
> ‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā attano paṭipattiṃ paccavekkhitvā sīhanādaṃ nadanto –

> **252**. ‘‘Paṇḍitaṃ vata maṃ santaṃ, alamatthavicintakaṃ;
> Pañca kāmaguṇā loke, sammohā pātayiṃsu maṃ.
>
> **253**. ‘‘Pakkhando māravisaye, daḷhasallasamappito;
> Asakkhiṃ maccurājassa, ahaṃ pāsā pamuccituṃ.
>
> **254**. ‘‘Sabbe kāmā pahīnā me, bhavā sabbe padālitā;
> Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo’’ti. –

Tisso gāthā abhāsi.

Tattha **paṇḍitaṃ vata maṃ santa**nti sutacintāmayāya paññāya vasena paññāsampannampi nāma maṃ samānaṃ. **Alamatthavicintaka**nti attano ca paresañca atthaṃ hitaṃ vicintetuṃ samatthaṃ, alaṃ vā pariyattaṃ atthassa vicintakaṃ, kilesaviddhaṃsanasamatthaṃ atthadassinaṃ vā, sabbametaṃ attano antimabhavikatāya thero vadati. **Pañca kāmaguṇā**ti rūpādayo pañca kāmakoṭṭhāsā. **Loke**ti tesaṃ pavattiṭṭhānadassanaṃ. **Sammohā**ti sammohanimittaṃ ayonisomanasikārahetu. **Sammohā**ti vā sammohanā sammohakarā. **Pātayiṃsū**ti dhīrabhāvato pātesuṃ, lokato vā uttaritukāmaṃ maṃ loke pātayiṃsūti attho.

Pakkhandoti anupaviṭṭho. **Māravisaye**ti kilesavisaye kilesamārassa pavattiṭṭhāne, tassa vasaṃ gatoti adhippāyo. Devaputtamārassa vā issariyaṭṭhāne taṃ anupavisitvā ṭhito. **Daḷhasallasamappito**ti daḷhaṃ thiraṃ, daḷhena vā sallena samappito, rāgasallena hadayaṃ āhacca viddho. **Asakkhiṃ maccurājassa, ahaṃ pāsā pamuccitu**nti aggamaggasaṇḍāsena rāgādisallaṃ anavasesato uddharantoyeva rāgabandhanasaṅkhātā maccurājassa pāsā ahaṃ parimuccituṃ asakkhiṃ, tato attānaṃ pamocesiṃ.

Tato eva ca **sabbe kāmā pahīnā me, bhavā sabbe padālitā**ti vatthārammaṇādibhedena anekabhedabhinnā sabbe kilesakāmā ariyamaggena samucchedavasena mayā pahīnā. Kilesakāmesu hi

pahīnesu vatthukāmāpi pahīnā eva honti. Tathā kāmabhavakammabhavādayo bhavā sabbe maggañāṇāsinā padālitā viddhaṃsitā. Kammabhavesu hi padālitesu upapattibhavā padālitā eva honti. Evaṃ kammabhavānaṃ padālitattā eva **vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo**ti. Tassattho heṭṭhā vuttoyeva. Idameva ca therassa aññābyākaraṇaṃ ahosi.

Uttarapālattheragāthāvaṇṇanā niṭṭhitā.

13. Abhibhūtattheragāthāvaṇṇanā

Suṇātha ñātayo sabbeti āyasmato abhibhūtattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto vessabhussa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto tādisena kalyāṇamittasannissayena sāsane abhippasanno ahosi. So satthari parinibbute tassa dhātuṃ gahetuṃ mahājane ussāhaṃ karonte sayaṃ sabbapaṭhamaṃ gandhodakena citakaṃ nibbāpesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde veṭhapuranagare rājakule nibbattitvā **abhibhūto**ti laddhanāmo pitu accayena rajjaṃ kāreti. Tasmiñca samaye bhagavā janapadacārikaṃ caranto anupubbena taṃ nagaraṃ pāpuṇi. Tato so rājā ''bhagavā kira mama nagaraṃ anuppatto''ti sutvā satthu santikaṃ gantvā dhammaṃ sutvā dutiyadivase mahādānaṃ pavattesi. Bhagavā bhuttāvī tassa rañño ajjhāsayānurūpaṃ anumodanaṃ karontoyeva vitthārato dhammaṃ desesi. So dhammaṃ sutvā laddhappasādo rajjaṃ pahāya pabbajitvā arahattaṃ sacchākāsi. Tena vuttaṃ **apadāne** (apa. thera 2.47.11-15) –

> ''Dayhamāne sarīramhi, vessabhussa mahesino;
> Gandhodakaṃ gahetvāna, citaṃ nibbāpayiṃ ahaṃ.
>
> ''Ekatiṃse ito kappe, citaṃ nibbāpayiṃ ahaṃ;
> Duggatiṃ nābhijānāmi, gandhodakassidaṃ phalaṃ.
>
> ''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā vimuttisukhena viharante tasmiṃ tassa ñātakā amaccā pārisajjā nāgarā jānapadāti sabbe samāgantvā, ''bhante, kasmā tvaṃ amhe anāthe katvā pabbajito''ti parideviṃsu. Thero te ñātipamukhe manusse paridevante disvā tesaṃ attano pabbajjakāraṇavibhāvanamukhena dhammaṃ kathento –

> **255**. ''Suṇātha ñātayo sabbe, yāvantettha samāgatā;
> Dhammaṃ vo desayissāmi, dukkhā jāti punappunaṃ.
>
> **256**. ''Ārambhatha nikkamatha, yuñjatha buddhasāsane;
> Dhunātha maccuno senaṃ, naḷāgāraṃva kuñjaro.
>
> **257**. ''Yo imasmiṃ dhammavinaye, appamatto vihassati;
> Pahāya jātisaṃsāraṃ, dukkhassantaṃ karissatī''ti. – tisso gāthā abhāsi;

Tattha **suṇāthā**ti nisāmetha, idāni mayā vuccamānaṃ ohitasotā sotadvārānusārena upadhārethāti attho. **Ñātayo**ti ñātī pamukhe katvā tesaṃ sabbesaṃ ālapanaṃ, tenāha **''sabbe yāvantettha samāgatā''**ti, yāvanto yattakā ettha samāgame, etissaṃ vā mama pabbajjāya samāgatāti attho.

Idāni yaṃ sandhāya ''suṇāthā''ti savanāṇattikavacanaṃ kataṃ, taṃ **''dhammaṃ vo desayissāmī''**ti paṭijānitvā **''dukkhā jāti punappuna''**ntiādinā desetuṃ ārabhi. Tattha **dukkhā jāti punappuna**nti jāti nāmesā gabbhokkantimūlakādibhedassa jarādibhedassa ca anekavihitassa dukkhassa adhiṭṭhānabhāvato dukkhā. Sā punappunaṃ pavattamānā ativiya dukkhā.

Tassā pana jātiyā samatikkamanatthaṃ ussāho karaṇīyoti dassento āha **''ārambhathā**''tiādi. Tattha **ārambhathā**ti ārambhadhātusaṅkhātaṃ vīriyaṃ karotha. **Nikkamathā**ti kosajjapakkhato nikkhantattā nikkamadhātusaṅkhātaṃ taduttariṃ vīriyaṃ karotha. **Yuñjatha buddhasāsane**ti yasmā sīlasaṃvaro indriyesu guttadvāratā bhojane mattaññutā satisampajaññanti imesu dhammesu patiṭṭhitānaṃ jāgariyānuyogavasena ārambhanikkamadhātuyo sampajjanti, tasmā tathābhūtā samathavipassanāsaṅkhāte adhisīlasikkhādisaṅkhāte vā bhagavato sāsane yuttappayuttā hotha. **Dhunātha maccuno senaṃ, naḷāgāraṃva kuñjaro**ti evaṃ paṭipajjantā ca tedhātuissarassa maccurājassa vasaṃ satte netīti tassa senāsaṅkhātaṃ abalaṃ dubbalaṃ yathā nāma thāmabalūpapanno kuñjaro naḷehi kataṃ agāraṃ khaṇeneva viddhaṃseti, evameva kilesagaṇaṃ dhunātha vidhamatha viddhaṃsethāti attho.

Evaṃ pana buddhasāsane ussāhaṃ karontassa ekaṃsiko jātidukkhassa samatikkamoti dassento **''yo imasmi''**ntiādinā tatiyaṃ gāthamāha. Taṃ suviññeyyameva.

Abhibhūtattheragāthāvaṇṇanā niṭṭhitā.

14. Gotamattheragāthāvaṇṇanā

Saṃsaranti āyasmato gotamattherassa gāthā. Kā uppatti? Ayaṃ kira purimabuddhesu katādhikāro tattha tattha bhave puññāni karonto sikhimhi bhagavati parinibbute tassa citakaṃ devamanussesu pūjentesu aṭṭhahi campakapupphehi citakaṃ pūjesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sakyarājakule nibbattitvā **gotamo**ti gottavaseneva abhilakkhitanāmo vayappatto satthu ñātisamāgame paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.47.6-10) –

''Jhāyamānassa bhagavato, sikhino lokabandhuno;
Aṭṭha campakapupphāni, citakaṃ abhiropayiṃ.

''Ekatiṃse ito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, citapūjāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Chaḷabhiñño pana hutvā vimuttisukhena viharanto ekadivasaṃ ñātakehi ''kasmā, bhante, amhe pahāya pabbajito''ti puṭṭho saṃsāre attanā anubhūtadukkhañceva idāni adhigataṃ nibbānasukhañca pakāsento –

258. ''Saṃsarañhi nirayaṃ agacchissaṃ, petalokamagamaṃ punappunaṃ;
Dukkhamamhipi tiracchānayoniyaṃ, nekadhā hi vusitaṃ ciraṃ mayā.

259. ''Mānusopi ca bhavobhirādhito, saggakāyamagamaṃ sakiṃ sakiṃ;
Rūpadhātusu arūpadhātusu, nevasaññisu asaññisuṭṭhitaṃ.

260. ''Sambhavā suviditā asārakā, saṅkhatā pacalitā saderitā;
Taṃ viditvā mahamahattasambhavaṃ, santimeva satimā samajjhaga''nti. –

Tīhi gāthāhi tesaṃ dhammaṃ desesi.

Tattha **saṃsara**nti anādimati saṃsāre saṃsaranto kammakilesehi pañcasu gatīsu cavanupapātavasena aparāparaṃ saṃsarantoti attho. **Hī**ti nipātamattaṃ. **Nirayaṃ agacchissa**nti sañjīvādikaṃ aṭṭhavidhaṃ mahānirayaṃ, kukkuḷādikaṃ soḷasavidhaṃ ussadanirayañca paṭisandhivasena upagacchiṃ. **''Punappuna''**nti idaṃ idhāpi ānetabbaṃ. **Petaloka**nti pettivisayaṃ,

khuppipāsādibhedaṃ petattabhāvanti attho. **Agama**nti paṭisandhivasena upagacchiṃ upapajjiṃ. **Punappuna**nti aparāparaṃ. **Dukkhamamhipī**ti aññamaññaṃ tikhiṇakasāpatodābhighātādidukkhehi dussahāyapi. Liṅgavipallāsena hetaṃ vuttaṃ ‘‘dukkhamamhipī’’ti. **Tiracchānayoniya**nti migapakkhiādibhedāya tiracchānayoniyaṃ. **Nekadhā hī**ti oṭṭhagoṇagadrabhādivasena ceva kākabalākakulalādivasena ca anekappakāraṃ anekavārañca **ciraṃ** dīghamaddhānaṃ **mayā vusitaṃ** niccaṃ utrastamānasatādivasena dukkhaṃ anubhūtaṃ. Tiracchānayoniyaṃ nibbattasatto mahāmūḷhatāya cirataraṃ tattheva aparāparaṃ parivattatīti dassanatthaṃ idha ‘‘cira’’nti vuttaṃ.

Mānusopi ca bhavobhirādhitoti manussattabhāvopi mayā tādisena kusalakammunā samavāyena abhirādhito sādhito adhigato. Kāṇakacchapopamasuttamettha (ma. ni. 3.252; saṃ. ni. 5.1117) udāharitabbaṃ. **Saggakāyamagamaṃ sakiṃ saki**nti saggagatisaṅkhātaṃ kāmāvacaradevakāyaṃ sakiṃ sakiṃ kadāci kadāci upapajjanavasena agacchiṃ. **Rūpadhātusū**ti puthujjanabhavaggapariyosānesu rūpabhavesu **arūpadhātusū**ti arūpabhavesu. **Nevasaññisu asaññisuṭṭhita**nti rūpārūpadhātūsu ca na kevalaṃ saññīsu eva, atha kho nevasaññīnāsaññīsu asaññīsu ca upapajja ṭhitaṃ mayāti ānetvā yojetabbaṃ. Nevasaññiggahaṇena hettha nevasaññīnāsaññībhavo gahito. Yadipime dve bhavā rūpārūpadhātuggahaṇeneva gayhanti, ye pana ito bāhirakā tattha niccasaññino bhavavimokkhasaññino ca, tesaṃ tassā saññāya micchābhāvadassanatthaṃ visuṃ gahitāti daṭṭhabbaṃ.

Evaṃ dvīhi gāthāhi bhavamūlassa anupacchinnattā anādimati saṃsāre attano vaṭṭadukkhānubhavaṃ dassetvā idāni tadupacchedena vivaṭṭasukhānubhavaṃ dassento **‘‘sambhavā’’**tiādinā tatiyaṃ gāthamāha. Tattha **sambhavā**ti bhavā. Kāmabhavādayo eva hi hetupaccayasamavāyena bhavantīti idha sambhavāti vuttā. **Suviditā**ti vipassanāpaññāsahitāya maggapaññāya suṭṭhu viditā. **Asārakā**tiādi tesaṃ viditākāradassanaṃ. Tattha **asārakā**ti niccasārādisārarahitā. **Saṅkhatā**ti samecca sambhuyya paccayehi katā. **Pacalitā**ti saṅkhatattā eva uppādajarādīhi pakārato calitā anavaṭṭhitā. **Saderitā**ti sadā sabbakālaṃ bhaṅgena eritā, ittarā bhaṅgagāmino pabhaṅgunoti attho. **Taṃ viditvā mahamattasambhava**nti taṃ yathāvuttaṃ saṅkhatasabhāvaṃ attasambhavaṃ attani sambhūtaṃ attāyattaṃ issarādivasena aparāyattaṃ pariññābhisamayavasena ahaṃ viditvā tappaṭipakkhabhūtaṃ **santimeva** nibbānameva maggapaññāsatiyā **satimā** hutvā **samajjhagaṃ** adhigacchiṃ ariyamaggabhāvanāya anuppattoti. Evaṃ thero ñātakānaṃ dhammadesanāmukhena aññaṃ byākāsi.

Gotamattheragāthāvaṇṇanā niṭṭhitā.

15. Hāritattheragāthāvaṇṇanā

Yo pubbe karaṇīyānīti āyasmato hāritattherassa gāthā. Kā uppatti? Ayampi padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto satthari parinibbute tassa citakapūjāya kayiramānāya gandhena pūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbattitvā **hārito**ti laddhanāmo vayappatto jātimānaṃ nissāya aññe vasalavādena samudācarati. So bhikkhūnaṃ santikaṃ gantvā dhammaṃ sutvā paṭiladdhasaddho pabbajitopi ciraparicitattā vasalasamudācāraṃ na vissajji. Athekadivasaṃ satthu santike dhammaṃ sutvā sañjātasaṃvego vipassanaṃ paṭṭhapetvā attano cittappavattiṃ upaparikkhanto mānuddhaccaviggahitataṃ disvā taṃ pahāya vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.46.63-67) –

‘‘Citāsu kurumānāsu, nānāgandhe samāhaṭe;
Pasannacitto sumano, gandhamuṭṭhimapūjayiṃ.

‘‘Satasahassito kappe, citakaṃ yamapūjayiṃ;
Duggatiṃ nābhijānāmi, citapūjāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahā pana hutvā vimuttisukhaṃ anubhavanto **''yo pubbe karaṇīyānī''**tiādinā tīhi gāthāhi bhikkhūnaṃ ovādadānamukhena aññaṃ byākāsi. Tāsaṃ attho heṭṭhā vuttoyeva.

Hāritattheragāthāvaṇṇanā niṭṭhitā.

16. Vimalattheragāthāvaṇṇanā

Pāpamitteti āyasmato vimalattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto satthari parinibbute sādhukīḷanadivasesu vītivattesu satthu sarīraṃ gahetvā upāsakesu jhāpanaṭṭhānaṃ gacchantesu satthu guṇe āvajjitvā pasannamānaso sumanapupphehi pūjamakāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde bārāṇasiyaṃ brāhmaṇakule nibbattitvā **vimalo**ti laddhanāmo vayappatto somamittattheraṃ nissāya sāsane pabbajitvā teneva ussāhito vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.46.58-62) –

''Nīharante sarīramhi, vajjamānāsu bherisu;
Pasannacitto sumano, paṭṭipupphamapūjayiṃ.

''Satasahassito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, dehapūjāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā attano sahāyassa bhikkhussa ovādaṃ dento –

264. ''Pāpamitte vivajjetvā, bhajeyyuttamapuggalaṃ;
Ovāde cassa tiṭṭheyya, patthento acalaṃ sukhaṃ.

265. ''Parittaṃ dārumāruyha, yathā sīde mahaṇṇave;
Evaṃ kusītamāgamma, sādhujīvīpi sīdati;

Tasmā taṃ parivajjeyya, kusītaṃ hīnavīriyaṃ.

266. ''Pavivittehi ariyehi, pahitattehi jhāyibhi;
Niccaṃ āraddhavīriyehi, paṇḍitehi sahāvase''ti. –

Tisso gāthā abhāsi.

Tattha **pāpamitte**ti akalyāṇamitte asappurise hīnavīriye. **Vivajjetvā**ti taṃ abhajanavasena dūrato vajjetvā. **Bhajeyyuttamapuggala**nti sappurisaṃ paṇḍitaṃ kalyāṇamittaṃ ovādānusāsanīgahaṇavasena seveyya. **Ovāde cassa tiṭṭheyyā**ti assa kalyāṇamittassa ovāde anusiṭṭhiyaṃ yathānusiṭṭhaṃ paṭipajjanavasena tiṭṭheyya. **Patthento**ti ākaṅkhanto. **Acalaṃ sukha**nti nibbānasukhaṃ phalasukhañca. Tampi hi akuppabhāvato ''acala''nti vuccati. Sesaṃ vuttatthameva.

Vimalattheragāthāvaṇṇanā niṭṭhitā.

Tikanipātavaṇṇanā niṭṭhitā.

Paṭhamo bhāgo niṭṭhito.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Theragāthā-aṭṭhakathā

(Dutiyo bhāgo)

4. Catukkanipāto

1. Nāgasamālattheragāthāvaṇṇanā

Alaṅkatātiādikā āyasmato nāgasamālattherassa gāthā. Kā uppatti? Ayampi padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto gimhasamaye sūriyātapasantattāya bhūmiyā gacchantaṃ satthāraṃ disvā pasannamānaso chattaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sakyarājakule nibbattitvā **nāgasamālo**ti laddhanāmo vayappatto ñātisamāgame paṭiladdhasaddho pabbajitvā kiñci kālaṃ bhagavato upaṭṭhāko ahosi. So ekadivasaṃ nagaraṃ piṇḍāya paviṭṭho alaṅkatapaṭiyattaṃ aññataraṃ naccakiṃ mahāpathe tūriyesu vajjantesu naccantiṃ disvā, ‘‘ayaṃ cittakiriyavāyodhātuvipphāravasena karajakāyassa tathā tathā parivatti, aho aniccā saṅkhārā’’ti khayavayaṃ paṭṭhapetvā vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.46.37-48) –

‘‘Aṅgārajātā pathavī, kukkuḷānugatā mahī;
Padumuttaro bhagavā, abbhokāsamhi caṅkami.

‘‘Paṇḍaraṃ chattamādāya, addhānaṃ paṭipajjahaṃ;
Tattha disvāna sambuddhaṃ, vitti me upapajjatha.

‘‘Marīciyotthaṭā bhūmi, aṅgārāva mahī ayaṃ;
Upahanti mahāvātā, sarīrassāsukhepanā.

‘‘Sītaṃ uṇhaṃ vihanantaṃ, vātātapanivāraṇaṃ;
Paṭiggaṇha imaṃ chattaṃ, phassayissāmi nibbutiṃ.

‘‘Anukampako kāruṇiko, padumuttaro mahāyaso;
Mama saṅkappamaññāya, paṭiggaṇhi tadā jino.

‘‘Tiṃsakappāni devindo, devarajjamakārayiṃ;
Satānaṃ pañcakkhattuñca, cakkavattī ahosahaṃ.

‘‘Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ;
Anubhomi sakaṃ kammaṃ, pubbe sukatamattano.

‘‘Ayaṃ me pacchimā jāti, carimo vattate bhavo;
Ajjāpi setacchattaṃ me, sabbakālaṃ dharīyati.

‘‘Satasahassito kappe, yaṃ chattamadadiṃ tadā;
Duggatiṃ nābhijānāmi, chattadānassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.
Arahattaṃ pana patvā –

267. ''Alaṅkatā suvasanā, mālinī candanussadā;
Majjhe mahāpathe nārī, tūriye naccati naṭṭakī.

268. ''Piṇḍikāya paviṭṭhohaṃ, gacchanto naṃ udikkhisaṃ;
Alaṅkataṃ suvasanaṃ, maccupāsaṃva oḍḍitaṃ.

269. ''Tato me manasīkāro, yoniso udapajjatha;
Ādīnavo pāturahu, nibbidā samatiṭṭhatha.

270. ''Tato cittaṃ vimucci me, passa dhammasudhammataṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana''nti. –

Catūhi gāthāhi attano paṭipattikittanamukhena aññaṃ byākāsi.

Tattha **alaṅkatā**ti hatthūpagādiābharaṇehi alaṅkatagattā. **Suvasanā**ti sundaravasanā sobhanavatthanivatthā. **Mālinī**ti mālādhārinī piḷandhitapupphamālā. **Candanussadā**ti candanānulepalittasarīrā. **Majjhe mahāpathe nārī, tūriye naccati naṭṭakī**ti yathāvuttaṭṭhāne ekā nārī naṭṭakī nāṭakitthī nagaravīthiyā majjhe pañcaṅgike tūriye vajjante naccati, yathāpaṭṭhapitaṃ naccaṃ karoti.

Piṇḍikāyāti bhikkhāya. **Paviṭṭhoha**nti nagaraṃ paviṭṭho ahaṃ. **Gacchanto naṃ udikkhisa**nti nagaravīthiyaṃ gacchanto parissayapariharaṇatthaṃ vīthiṃ olokento taṃ naṭṭakiṃ olokesiṃ. Kiṃ viya? **Maccupāsaṃva oḍḍita**nti yathā maccussa maccurājassa pāsabhūto rūpādiko oḍḍito loke anuvicaritvā ṭhito ekaṃsena sattānaṃ anatthāvaho, evaṃ sāpi appaṭisaṅkhāne ṭhitānaṃ andhaputhujjanānaṃ ekaṃsato anatthāvahāti maccupāsasadisī vuttā.

Tatoti tasmā maccupāsasadisattā. **Me**ti mayhaṃ. **Manasīkāro yoniso udapajjathā**ti ''ayaṃ aṭṭhisaṅghāto nhārusambandho maṃsena anupalitto chaviyā paṭicchanno asuciduggandhajegucchapaṭikkūlo aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo īdise vikāre dassetī''ti evaṃ yoniso manasikāro uppajji. **Ādīnavo pāturahū**ti evaṃ kāyassa sabhāvūpadhāraṇamukhena tassa ca taṃnissitānañca cittacetasikānaṃ udayabbayaṃ sarasapabhaṅgutañca manasi karoto tesu ca yakkharakkhasādīsu viya bhayato upaṭṭhahantesu tattha me anekākāraādīnavo doso pāturahosi. Tappaṭipakkhato ca nibbāne ānisaṃso. **Nibbidā samatiṭṭhathā**ti nibbindanaṃ ādīnavānupassanānubhāvasiddhaṃ nibbidāñāṇaṃ mama hadaye saṇṭhāsi, muhuttampi tesaṃ rūpārūpadhammānaṃ gahaṇe cittaṃ nāhosi, aññadatthu muñcitukāmatādivasena tattha udāsīnameva jātanti attho.

Tatoti vipassanāñāṇato paraṃ. **Cittaṃ vimucci me**ti lokuttarabhāvanāya vattamānāya maggapaṭipāṭiyā sabbakilesehi mama cittaṃ vimuttaṃ ahosi. Etena phaluppattiṃ dasseti. Maggakkhaṇe hi kilesā vimuccanti nāma, phalakkhaṇe vimuttāti. Sesaṃ vuttanayameva.

Nāgasamālattheragāthāvaṇṇanā niṭṭhitā.

2. Bhaguttheragāthāvaṇṇanā

Ahaṃ middhenātiādikā āyasmato bhaguttherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto satthari parinibbute tassa dhātuyo pupphehi pūjesi. So tena puññakammena nimmānaratīsu nibbattitvā aparāparaṃ devamanussesu saṃsaranto imasmiṃ

buddhuppāde sakyarājakule nibbattitvā **bhagū**ti laddhanāmo vayappatto anuruddhakimilehi saddhiṃ nikkhamitvā pabbajitvā bālakaloṇakagāme vasanto ekadivasaṃ thinamiddhābhibhavaṃ vinodetuṃ vihārato nikkhamma caṅkamaṃ abhiruhanto papatitvā tadeva aṅkusaṃ katvā thinamiddhaṃ vinodetvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.46.49-57) –

‘‘Parinibbute bhagavati, padumuttare mahāyase;
Pupphavaṭaṃsake katvā, sarīramabhiropayiṃ.

‘‘Tattha cittaṃ pasādetvā, nimmānaṃ agamāsahaṃ;
Devalokagato santo, puññakammaṃ sarāmahaṃ.

‘‘Ambarā pupphavasso me, sabbakālaṃ pavassati;
Saṃsarāmi manusse ce, rājā homi mahāyaso.

‘‘Tahiṃ kusumavasso me, abhivassati sabbadā;
Tasseva pupphapūjāya, vāhasā sabbadassino.

‘‘Ayaṃ pacchimako mayhaṃ, carimo vattate bhavo;
Ajjāpi pupphavasso me, abhivassati sabbadā.

‘‘Satasahassito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, dehapūjāyidaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā phalasukhena nibbānasukhena ca vītināmento satthārā ekavihāraṃ anumodituṃ upagatena – ‘‘kacci tvaṃ, bhikkhu, appamatto viharasī’’ti puṭṭho attano appamādavihāraṃ nivedento –

271. ‘‘Ahaṃ middhena pakato, vihārā upanikkhamiṃ;
Caṅkamaṃ abhiruhanto, tattheva papatiṃ chamā.

272. ‘‘Gattāni parimajjitvā, punapāruyha caṅkamaṃ;
Caṅkame caṅkamiṃ sohaṃ, ajjhattaṃ susamāhito.

273. ‘‘Tato me manasīkāro, yoniso udapajjatha;
Ādīnavo pāturahu, nibbidā samatiṭṭhatha.

274. ‘‘Tato cittaṃ vimucci me, passa dhammasudhammataṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana’’nti. –

Imā catasso gāthā abhāsi.

Tattha **middhena pakato**ti kāyālasiyasaṅkhātena asattivighātasabhāvena middhena abhibhūto. **Vihārā**ti senāsanato. **Upanikkhami**nti caṅkamituṃ nikkhamiṃ. **Tattheva papatiṃ chamā**ti tattheva caṅkamasopāne niddābhibhūtatāya bhūmiyaṃ nipatiṃ. **Gattāni parimajjitvā**ti bhūmiyaṃ patanena paṃsukitāni attano sarīrāvayavāni anumajjitvā. **Punapāruyha caṅkama**nti ‘‘patito dānāha’’nti saṅkocaṃ anāpajjitvā punapi caṅkamaṭṭhānaṃ āruhitvā. **Ajjhattaṃ susamāhito**ti gocarajjhatte kammaṭṭhāne nīvaraṇavikkhambhanena suṭṭhu samāhito ekaggacitto hutvā caṅkaminti yojanā. Sesaṃ vuttanayameva. Idameva ca therassa aññābyākaraṇaṃ ahosi.

Bhaguttheragāthāvaṇṇanā niṭṭhitā.

3. Sabhiyattheragāthāvaṇṇanā

Pare cātiādikā āyasmato sabhiyattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto kakusandhassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ divāvihārāya gacchantaṃ disvā pasannamānaso upāhanaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto kassape bhagavati parinibbute patiṭṭhite suvaṇṇacetiye chahi kulaputtehi saddhiṃ attasattamo sāsane pabbajitvā kammaṭṭhānaṃ gahetvā araññe viharanto visesaṃ nibbattetuṃ asakkonto itare āha – ‘‘mayaṃ piṇḍapātāya gacchanto jīvite sāpekkhā homa, jīvite sāpekkhena ca na sakkā lokuttaradhammaṃ adhigantuṃ, puthujjanakālaṅkiriyā ca dukkhā. Handa, mayaṃ nisseṇiṃ bandhitvā pabbataṃ abhiruyha kāye ca jīvite ca anapekkhā samaṇadhammaṃ karomā’’ti. Te tathā akaṃsu.

Atha nesaṃ mahāthero upanissayasampannattā tadaheva chaḷabhiñño hutvā uttarakuruto piṇḍapātaṃ upanesi. Itare – ‘‘tumhe, bhante, katakiccā tumhehi saddhiṃ sallāpamattampi papañco, samaṇadhammameva mayaṃ karissāma, tumhe attanā diṭṭhadhammasukhavihāramanuyuñjathā’’ti vatvā piṇḍapātaṃ paṭikkhipiṃsu. Thero ne sampaṭicchāpetuṃ asakkonto agamāsi.

Tato nesaṃ eko dvīhatīhaccayena abhiññāparivāraṃ anāgāmiphalaṃ sacchikatvā tatheva vatvā tehi paṭikkhitto agamāsi. Tesu khīṇāsavatthero parinibbāyi, anāgāmī suddhāvāsesu uppajji. Itare puthujjanakālaṅkiriyameva katvā chasu kāmasaggesu anulomapaṭilomato dibbasampattiṃ anubhavitvā amhākaṃ bhagavato kāle devalokā cavitvā eko mallarājakule paṭisandhiṃ gaṇhi, eko gandhārarājakule, eko bāhiraraṭṭhe, eko rājagahe ekissā kuladārikāya kucchimhi paṭisandhiṃ gaṇhi. Itaro aññatarissā paribbājikāya kucchimhi paṭisandhiṃ aggahesi. Sā kira aññatarassa khattiyassa dhītā, naṃ mātāpitaro – ‘‘amhākaṃ dhītā samayantaraṃ jānātū’’ti ekassa paribbājakassa niyyādayiṃsu. Atheko paribbājako tāya saddhiṃ vippaṭipajji. Sā tena gabbhaṃ gaṇhi. Taṃ gabbhiniṃ disvā paribbājakā nikkaḍḍhiṃsu. Sā aññattha gacchantī antarāmagge sabhāyaṃ vijāyi. Tenassa **sabhiyo**tveva nāmaṃ akāsi. So vaḍḍhitvā paribbājakapabbajjaṃ pabbajitvā nānāsatthāni uggahetvā mahāvādī hutvā vādappasuto vicaranto attanā sadisaṃ adisvā nagaradvāre assamaṃ kāretvā khattiyakumārādayo sippaṃ sikkhāpento viharanto attano mātuyā itthibhāvaṃ jigucchitvā jhānaṃ uppādetvā brahmaloke uppannāya abhisaṅkharitvā dinne vīsatipañhe gahetvā te te samaṇabrāhmaṇe pucchi. Te cassa tesaṃ pañhānaṃ atthaṃ byākātuṃ nāsakkhiṃsu. **Sabhiyasuttavaṇṇanāyaṃ** (su. ni. aṭṭha. 2. sabhiyasuttavaṇṇanā) pana ‘‘suddhāvāsabrahmā te pañhe abhisaṅkharitvā adāsī’’ti āgataṃ.

Yadā pana bhagavā pavattavaradhammacakko anupubbena rājagahaṃ āgantvā veḷuvane vihāsi, tadā sabhiyo tattha gantvā satthāraṃ upasaṅkamitvā te pañhe pucchi. Satthā tassa te pañhe byākāsīti sabbaṃ **sabhiyasutte** (su. ni. sabhiyasuttaṃ) āgatanayena veditabbaṃ. Sabhiyo pana bhagavatā tesu pañhesu byākatesu paṭiladdhasaddho pabbajitvā vipassanaṃ paṭṭhapetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.46.27-31) –

> ‘‘Kakusandhassa munino, brāhmaṇassa vusīmato;
> Divāvihāraṃ vajato, akkamanamadāsahaṃ.
>
> ‘‘Imasmiṃyeva kappamhi, yaṃ dānamadadiṃ tadā;
> Duggatiṃ nābhijānāmi, akkamanassidaṃ phalaṃ.
>
> ‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahā pana hutvā devadatte saṅghabhedāya parakkamante devadattapakkhikānaṃ bhikkhūnaṃ ovādaṃ dento –

275. ‘‘Pare ca na vijānanti, mayamettha yamāmase;
Ye ca tattha vijānanti, tato sammanti medhagā.

276. ‘‘Yadā ca avijānantā, iriyantyamarā viya;
Vijānanti ca ye dhammaṃ, āturesu anāturā.

277. ‘‘Yaṃ kiñci sithilaṃ kammaṃ, saṃkiliṭṭhañca yaṃ vataṃ;
Saṅkassaraṃ brahmacariyaṃ, na taṃ hoti mahapphalaṃ.

278. ‘‘Yassa sabrahmacārīsu, gāravo nūpalabbhati;
Ārakā hoti saddhammā, nabhaṃ puthaviyā yathā’’ti. –

Catūhi gāthāhi dhammaṃ desesi.

Tattha **pare**ti paṇḍite ṭhapetvā tato aññe – ‘‘adhammaṃ dhammo’’ti ‘‘dhammaṃ adhammo’’tiādibhedakaravatthudīpanavasena vivādappasutā pare nāma. Te tattha vivādaṃ karontā ‘‘mayaṃ yamāmase uparamāma nassāma satataṃ samitaṃ maccusantikaṃ gacchāmā’’ti na jānanti. **Ye ca tattha vijānantī**ti ye tattha paṇḍitā – ‘‘mayaṃ maccusamīpaṃ gacchāmā’’ti vijānanti. **Tato sammanti medhagā**ti evañhi te jānantā yonisomanasikāraṃ uppādetvā medhagānaṃ kalahānaṃ vūpasamāya paṭipajjanti. Atha nesaṃ tāya paṭipattiyā te medhagā sammanti. Atha vā **pare cā**ti ye satthu ovādānusāsaniyā aggahaṇena sāsanato bāhiratāya pare, te yāva ‘‘mayaṃ micchāgāhaṃ gahetvā ettha idha loke sāsanassa paṭiniggāhena yamāmase vāyamāmā’’ti na vijānanti, tāva vivādā na vūpasammanti, yadā pana tassa gāhassa vissajjanavasena ye ca tattha tesu vivādappasutesu adhammadhammādike adhammadhammādito yathābhūtaṃ vijānanti, tato tesaṃ santikā te paṇḍitapurise nissāya vivādasaṅkhātā medhagā sammantīti evampettha attho veditabbo.

Yadāti yasmiṃ kāle. **Avijānantā**ti vivādassa vūpasamūpāyaṃ, dhammādhamme vā yāthāvato ajānantā. **Iriyantyamarā viyā**ti amarā viya jarāmaraṇaṃ atikkantā viya uddhatā unnaḷā capalā mukharā vippakiṇṇavācā hutvā vattanti caranti vicaranti tadā vivādo na vūpasammateva. **Vijānanti ca ye dhammaṃ, āturesu anāturā**ti ye pana satthu sāsanadhammaṃ yathābhūtaṃ jānanti, te kilesarogena āturesu sattesu anāturā nikkilesā anīghā viharanti, tesaṃ vasena vivādo accantameva vūpasammatīti adhippāyo.

Yaṃ kiñci sithilaṃ kammanti oliyitvā karaṇena sithilagāhaṃ katvā sāthalibhāvena kataṃ yaṃ kiñci kusalakammaṃ. **Saṃkiliṭṭha**nti vesīādike agocare caraṇena, kuhanādimicchājīvena vā saṃkiliṭṭhaṃ vatasamādānaṃ. **Saṅkassara**nti saṅkāhi saritabbaṃ, vihāre kiñci asāruppaṃ sutvā – ‘‘nūna asukena kata’’nti parehi asaṅkitabbaṃ, uposathakiccādīsu aññatarakiccavasena sannipatitampi saṅghaṃ disvā, ‘‘addhā ime mama cariyaṃ ñatvā maṃ ukkhipitukāmā sannipatitā’’ti evaṃ attano vā āsaṅkāhi saritaṃ usaṅkitaṃ parisaṅkitaṃ. **Na taṃ hotī**ti taṃ evarūpaṃ brahmacariyaṃ samaṇadhammakaraṇaṃ tassa puggalassa mahapphalaṃ na hoti. Tassa amahapphalabhāveneva paccayadāyakānampissa na mahapphalaṃ hoti. Tasmā sallekhavuttinā bhavitabbaṃ. Sallekhavuttino ca vivādassa avasaro eva natthīti adhippāyo.

Gāravo nūpalabbhatīti anusāsaniyā apadakkhiṇaggāhibhāvena garukātabbesu sabrahmacārīsu yassa puggalassa gāravo garukaraṇaṃ na vijjati. **Ārakā hoti saddhammā**ti so evarūpo puggalo paṭipattisaddhammatopi paṭivedhasaddhammatopi dūre hoti, na hi taṃ garū sikkhāpenti, asikkhiyamāno anādiyanto na paṭipajjati, appaṭipajjanto kuto saccāni paṭivijjhissatīti. Tenāha – ‘‘ārakā hoti saddhammā’’ti. Yathā kiṃ? **‘‘Nabhaṃ puthaviyā yathā’’**ti yathā nabhaṃ ākāsaṃ puthaviyā pathavīdhātuyā sabhāvato dūre. Na kadāci sammissabhāvo. Tenevāha –

‘‘Nabhañca dūre pathavī ca dūre, pāraṃ samuddassa tadāhu dūre;
Tato have dūrataraṃ vadanti, satañca dhammo asatañca rājā’’ti.(jā. 2.21.414);

Sabhiyattheragāthāvaṇṇanā niṭṭhitā.

4. Nandakattheragāthāvaṇṇanā

Dhiratthūtiādikā āyasmato nandakattherassa gāthā. Kā uppatti? Ayampi kira padumuttarassa bhagavato kāle haṃsavatīnagare mahāvibhavo seṭṭhi hutvā satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ bhikkhunovādakānaṃ aggaṭṭhāne ṭhapentaṃ disvā taṃ ṭhānantaraṃ patthetvā satasahassagghanikena vatthena bhagavantaṃ pūjetvā paṇidhānamakāsi, satthu bodhirukkhe padīpapūjañca pavatteti. So tato paṭṭhāya devamanussesu saṃsaranto kakusandhassa bhagavato kāle karavikasakuṇo hutvā madhurakūjitaṃ kūjanto satthāraṃ padakkhiṇaṃ akāsi. Aparabhāge mayūro hutvā aññatarassa paccekabuddhassa vasanaguhāya dvāre pasannamānaso divase divase tikkhattuṃ madhuravassitaṃ vassi, evaṃ tattha tattha puññāni katvā amhākaṃ bhagavato kāle sāvatthiyaṃ kulagehe nibbattitvā **nandako**ti laddhanāmo vayappatto satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.46.22-26) –

> ‘‘Padumuttarabuddhassa bodhiyā pādaputtame;
> Pasannacitto sumano, tayo ukke adhārayiṃ.
>
> ‘‘Satasahassito kappe, sohaṃ ukkamadhārayiṃ;
> Duggatiṃ nābhijānāmi, ukkadānassidaṃ phalaṃ.
>
> ‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahā pana hutvā vimuttisukhena vītināmento satthārā bhikkhunīnaṃ ovāde āṇatto ekasmiṃ uposathadivase pañca bhikkhunisatāni ekovādeneva arahattaṃ pāpesi. Tena naṃ bhagavā bhikkhunovādakānaṃ aggaṭṭhāne ṭhapesi. Athekadivasaṃ theraṃ sāvatthiyaṃ piṇḍāya carantaṃ aññatarā purāṇadutiyikā itthī kilesavasena oloketvā hasi. Thero tassā taṃ kiriyaṃ disvā sarīrassa paṭikkūlavibhāvanamukhena dhammaṃ kathento –

> **279**. ‘‘Dhiratthu pūre duggandhe, mārapakkhe avassute;
> Navasotāni te kāye, yāni sandanti sabbadā.
>
> **280**. ‘‘Mā purāṇaṃ amaññittho, māsādesi tathāgate;
> Saggepi te na rajjanti, kimaṅgaṃ pana mānuse.
>
> **281**. ‘‘Ye ca kho bālā dummedhā, dummantī mohapārutā;
> Tādisā tattha rajjanti, mārakhittamhi bandhane.
>
> **282**. ‘‘Yesaṃ rāgo ca doso ca, avijjā ca virājitā;
> Tādī tattha na rajjanti, chinnasuttā abandhanā’’ti. – gāthā abhāsi;

Tattha **dhī**ti jigucchanatthe nipāto, **ratthū**ti ra-kāro padasandhikaro, dhī atthu taṃ jigucchāmi tava dhikkāro hotūti attho. **Pūre**tiādīni tassā dhikkātabbabhāvadīpanāni āmantanavacanāni. **Pūre**ti ativiya jegucchehi nānākuṇapehi nānāvidhaasucīhi sampuṇṇe. **Duggandhe**ti kuṇapapūritattā eva sabhāvaduggandhe. **Mārapakkhe**ti yasmā visabhāgavatthu andhaputhujjanānaṃ ayonisomanasikāranimittatāya kilesamāraṃ vaḍḍheti, devaputtamārassa ca otāraṃ paviṭṭhaṃ deti. Tasmā mārassa pakkho hoti. Tena vuttaṃ ‘‘mārapakkhe’’ti. **Avassute**ti sabbakālaṃ kilesāvassavanena tahiṃ tahiṃ asucinissandanena ca avassute. Idānissā **navasotāni te kāye, yāni sandanti sabbadā**ti ‘‘akkhimhā akkhigūthako’’tiādinā (su. ni. 199) vuttaṃ asucino avassavanaṭṭhānaṃ dasseti.

Evaṃ pana navachiddaṃ dhuvassavaṃ asucibharitaṃ kāyaṃ yathābhūtaṃ jānantī **mā purāṇaṃ amaññittho**ti purāṇaṃ ajānanakāle pavattaṃ hasitalapitaṃ kīḷitaṃ mā maññi, ‘‘idānipi evaṃ paṭipajjissatī’’ti mā cintehi. **Māsādesi tathāgate**ti yathā upanissayasampattiyā purimakā buddhasāvakā

āgatā, yathā vā te sammāpaṭipattiyā gatā paṭipannā, yathā ca rūpārūpadhammānaṃ tathalakkhaṇaṃ tathadhamme ca ariyasaccāni āgatā adhigatā avabuddhā, tathā imepīti evaṃ tathā āgamanādiatthena tathāgate ariyasāvake pakatisatte viya avaññāya kilesavasena ca upasaṅkamamānā māsādesi. Anāsādetabbatāya kāraṇamāha. **Saggepi te na rajjanti, kimaṅgaṃ pana mānuse**ti sabbaññubuddhenāpi akkhānena pariyosāpetuṃ asakkuṇeyyasukhe saggepi te sāvakabuddhā na rajjanti, saṅkhāresu ādīnavassa supariditthattā rāgaṃ na janenti, kimaṅgaṃ pana mīḷharāsisadise mānuse kāmaguṇe, tattha na rajjantīti vattabbameva natthi.

Ye ca khoti ye pana bālyappayogato **bālā,** dhammojapaññāya abhāvato **dummedhā,** asubhe subhānupassanena ducintitacintitāya **dummantī,** mohena aññāṇena sabbaso paṭicchāditacittatāya **mohapārutā tādisā** tathārūpā andhaputhujjanā, **tattha** tasmiṃ itthisaññite, **mārakhittamhi bandhane** mārena oḍḍite mārapāse, **rajjanti** rattā giddhā gadhitā mucchitā ajjhopannā tiṭṭhanti.

Virājitāti **yesaṃ** pana khīṇāsavānaṃ telañjanarāgo viya dummocanīyasabhāvo **rāgo** sapatto viya laddhokāso dussanasabhāvo **doso** aññāṇasabhāvā **avijjā ca** ariyamaggavirāgena sabbaso **virājitā** pahīnā samucchinnā, tādisā aggamaggasatthena **chinna**bhavanetti**suttā** tato eva katthacipi bandhanābhāvato **abandhanā tattha** tasmiṃ yathāvutte mārapāse **na rajjanti**. Evaṃ thero tassā itthiyā dhammaṃ kathetvā gato.

Nandakattheragāthāvaṇṇanā niṭṭhitā.

5. Jambukattheragāthāvaṇṇanā

Pañcapaññāsātiādikā āyasmato jambukattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto tissassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto satthu sammāsambodhiṃ saddahanto bodhirukkhaṃ vanditvā bījanena pūjesi. So tena puññakammena devamanussesu saṃsaranto kassapassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto sāsane pabbajitvā aññatarena upāsakena kārite ārāme āvāsiko hutvā viharati tena upaṭṭhīyamāno. Athekadivasaṃ eko khīṇāsavatthero lūkhacīvaradharo kesoharaṇatthaṃ araññato gāmābhimukho āgacchati, taṃ disvā so upāsako iriyāpathe pasīditvā kappakena kesamassūni ohārāpetvā paṇītabhojanaṃ bhojetvā sundarāni cīvarāni datvā ‘‘idheva, bhante, vasathā’’ti vasāpeti. Taṃ disvā āvāsiko issāmaccherapakato khīṇāsavattheraṃ āha – ‘‘varaṃ te, bhikkhu, iminā pāpupāsakena upaṭṭhīyamānassa evaṃ idha vasanato aṅgulīhi kese luñcitvā acelassa sato gūthamuttāhārajīvana’’nti. Evañca pana vatvā tāvadeva vaccakuṭiṃ pavisitvā pāyāsaṃ vaḍḍhento viya hatthena gūthaṃ vaḍḍhetvā vaḍḍhetvā yāvadatthaṃ khādi, muttañca pivi. Iminā niyāmena yāvatāyukaṃ ṭhatvā kālaṅkatvā niraye paccitvā puna gūthamuttāhāro vasitvā tasseva kammassa vipākāvasesena manussesu uppannopi pañca jātisatāni nigaṇṭho hutvā gūthabhakkho ahosi.

Puna imasmiṃ buddhuppāde manussayoniyaṃ nibbattamānopi ariyūpavādabalena duggatakūle nibbattitvā thaññaṃ vā khīraṃ vā sappiṃ vā pāyamāno, taṃ chaḍḍetvā muttameva pivati, odanaṃ bhojiyamāno, taṃ chaḍḍetvā gūthameva khādati, evaṃ gūthamuttaparibhogena vaḍḍhanto vayappattopi tadeva paribhuñjati. Manussā tato vāretuṃ asakkontā pariccajiṃsu. So ñātakehi pariccatto naggapabbajjaṃ pabbajitvā na nhāyati, rajojalladharo kesamassūni luñcitvā aññe iriyāpathe paṭikkhipitvā ekapādena tiṭṭhati, nimantanaṃ na sādiyati, māsopavāsaṃ adhiṭṭhāya puññatthikehi dinnaṃ bhojanaṃ māse māse ekavāraṃ kusaggena gahetvā divā jivhaggena lehati, rattiyaṃ pana ‘‘allagūthaṃ sappāṇaka’’nti akhāditvā sukkhagūthameva khādati, evaṃ karontassa pañcapaññāsavassāni vītivattāni mahājano ‘‘mahātapo paramappiccho’’ti maññamāno tanninno tappoṇo ahosi.

Atha bhagavā tassa hadayabbhantare ghaṭe padīpaṃ viya arahattūpanissayaṃ pajjalantaṃ disvā sayameva tattha gantvā dhammaṃ desetvā sotāpattiphale patiṭṭhāpetvā, ehibhikkhūpasampadāya laddhūpasampadaṃ vipassanaṃ ussukkāpetvā arahatte patiṭṭhāpesi. Ayamettha saṅkhepo. Vitthāro pana

dhammapade ‘‘māse māse kusaggenā’’ti gāthāvaṇṇanāya (dha. pa. aṭṭha. 1.jambukattheravatthu) vuttanayena veditabbo. Arahatte pana patiṭṭhito parinibbānakāle ‘‘ādito micchā paṭipajjitvāpi sammāsambuddhaṃ nissāya sāvakena adhigantabbaṃ mayā adhigata’’nti dassento –

283. ‘‘Pañcapaññāsavassāni, rajojallamadhārayiṃ;
Bhuñjanto māsikaṃ bhattaṃ, kesamassuṃ alocayiṃ.

284. ‘‘Ekapādena aṭṭhāsiṃ, āsanaṃ parivajjayiṃ;
Sukkhagūthāni ca khādiṃ, uddesañca na sādiyiṃ.

285. ‘‘Etādisaṃ karitvāna, bahuṃ duggatigāminaṃ;
Vuyhamāno mahoghena, buddhaṃ saraṇamāgamaṃ.

286. ‘‘Saraṇagamanaṃ passa, passa dhammasudhammataṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana’’nti. –

Imā catasso gāthā abhāsi.

Tattha **pañcapaññāsavassāni, rajojallamadhārayi**nti naggapabbajjūpagamanena nhānapaṭikkhepato pañcādhikāni paññāsavassāni sarīre laggaṃ āgantukareṇusaṅkhātaṃ rajo, sarīramalasaṅkhātaṃ jallañca kāyena dhāresiṃ. **Bhuñjanto māsikaṃ bhatta**nti rattiyaṃ gūthaṃ khādanto lokavañcanatthaṃ māsopavāsiko nāma hutvā puññatthikehi dinnaṃ bhojanaṃ māse māse ekavāraṃ jivhagge paṭhanavasena bhuñjanto **alocayi**nti tādisacchārikāpakkhepena sithilamūlaṃ kesamassuṃ aṅgulīhi luñcāpesiṃ.

Ekapādena aṭṭhāsiṃ, āsanaṃ parivajjayinti sabbena sabbaṃ āsanaṃ nisajjaṃ parivajjesiṃ, tiṭṭhanto ca ubho hatthe ukkhipitvā ekeneva pādena aṭṭhāsiṃ. **Uddesa**nti nimantanaṃ. Udissakatanti keci. **Na sādiyi**nti na sampaṭicchiṃ paṭikkhipinti attho.

Etādisaṃ karitvāna, bahuṃ duggatigāminanti etādisaṃ evarūpaṃ vipākanibbattanakaṃ duggatigāminaṃ bahuṃ pāpakammaṃ purimajātīsu idha ca katvā uppādetvā. **Vuyhamāno mahoghenā**ti kāmoghādinā mahatā oghena visesato diṭṭhoghena apāyasamuddaṃ patiākaḍḍhiyamāno, **buddhaṃ saraṇamāgama**nti tādisena puññakammacchiddena kicchena manussattabhāvaṃ labhitvā idāni puññabalena buddhaṃ ‘‘saraṇa’’nti āgamāsiṃ, ‘‘sammāsambuddho bhagavā’’ti aveccapasādena satthari pasīdiṃ. **Saraṇagamanaṃ passa, passa dhammasudhammata**nti āyatanagataṃ mama saraṇagamanaṃ passa, passa sāsanadhammassa ca sudhammataṃ yohaṃ tathāmicchāpaṭipannopi ekovādeneva satthārā edisaṃ sampattiṃ sampāpito. **‘‘Tisso vijjā’’**tiādinā taṃ sampattiṃ dasseti tenāha (apa. thera 2.46.17-21) –

‘‘Tissassāhaṃ bhagavato, bodhirukkhamavandiyaṃ;
Paggayha bījaniṃ tattha, sīhāsanamabījahaṃ.

‘‘Dvenavute ito kappe, sīhāsanamabījahaṃ;
Duggatiṃ nābhijānāmi, bījanāya idaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.
Jambukattheragāthāvaṇṇanā niṭṭhitā.

6. Senakattheragāthāvaṇṇanā

Svāgataṃ vatātiādikā āyasmato senakattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu

katādhikāro tattha tattha bhave puññāni upacinanto sikhissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ disvā pasannamānaso morahatthena bhagavantaṃ pūjesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde brāhmaṇakule nibbattitvā uruvelakassapattherassa bhaginiyā kucchimhi nibbatti, **senako**tissa nāmaṃ ahosi. So vayappatto brāhmaṇānaṃ vijjāsippesu nipphattiṃ gato gharāvāsaṃ vasati. Tena ca samayena mahājano saṃvacchare saṃvacchare phaggunamāse uttaraphaggunanakkhatte ussavaṃ anubhavanto gayāyaṃ titthābhisekaṃ karoti. Tena taṃ ussavaṃ **''gayāphaggū''**ti vadanti. Atha bhagavā tādise ussavadivase veneyyānukampāya gayātitthasamīpe viharati, mahājanopi titthābhisekādhippāyena tato tato taṃ ṭhānaṃ upagacchati. Tasmiṃ khaṇe senakopi titthābhisekatthaṃ taṃ ṭhānaṃ upagato satthāraṃ dhammaṃ desentaṃ disvā upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.46.9-16) –

''Morahatthaṃ gahetvāna, upesiṃ lokanāyakaṃ;
Pasannacitto sumano, morahatthamadāsahaṃ.

''Iminā morahatthena, cetanāpaṇidhīhi ca;
Nibbāyiṃsu tayo aggī, labhāmi vipulaṃ sukhaṃ.

''Aho buddho aho dhammo, aho no satthusampadā;
Datvānahaṃ morahatthaṃ, labhāmi vipulaṃ sukhaṃ.

''Tiyaggī nibbutā mayhaṃ, bhavā sabbe samūhatā;
Sabbāsavā parikkhīṇā, natthi dāni punabbhavo.

''Ekatiṃse ito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, morahatthassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā attano paṭipattiṃ paccavekkhitvā sañjātasomanasso udānavasena –

287. ''Svāgataṃ vata me āsi, gayāyaṃ gayaphagguyā;
Yaṃ addasāsiṃ sambuddhaṃ, desentaṃ dhammamuttamaṃ.

288. ''Mahappabhaṃ gaṇācariyaṃ, aggapattaṃ vināyakaṃ;
Sadevakassa lokassa, jinaṃ atuladassanaṃ.

289. ''Mahānāgaṃ mahāvīraṃ, mahājutimanāsavaṃ;
Sabbāsavaparikkhīṇaṃ, satthāramakutobhayaṃ.

290. ''Cirasaṅkiliṭṭhaṃ vata maṃ, diṭṭhisandānabandhitaṃ;
Vimocayi so bhagavā, sabbaganthehi senaka''nti. –

Catasso gāthā abhāsi.

Tattha **svāgataṃ vata me āsī**ti mayā suṭṭhu āgataṃ vata āsi. Mama vā sundaraṃ vata āgamanaṃ āsi. **Gayāya**nti gayātitthasamīpe. **Gayaphagguyā**ti ''gayāphaggū''ti laddhavohāre phaggunamāsassa uttaraphaggunīnakkhatte. **''Ya''**ntiādi svāgatabhāvassa kāraṇadassanaṃ. Tattha **ya**nti yasmā. **Addasāsi**nti addakkhiṃ. **Sambuddha**nti sammā sāmaṃ sabbadhammānaṃ buddhattā sambuddhaṃ. **Desentaṃ dhammamuttama**nti uttamaṃ aggaṃ sabbaseṭṭhaṃ ekantaniyyānikaṃ dhammaṃ veneyyajjhāsayānurūpaṃ bhāsantaṃ.

Mahappabhanti mahatiyā sarīrappabhāya ñāṇappabhāya ca samannāgataṃ. **Gaṇācariya**nti bhikkhuparisādīnaṃ gaṇānaṃ uttamena damathena ācārasikkhāpanena gaṇācariyaṃ. Aggabhūtānaṃ sīlādīnaṃ guṇānaṃ adhigamena **aggappattaṃ**. Devamanussādīnaṃ paramena vinayena vinayanato, sayaṃ nāyakarahitattā ca **vināyakaṃ**. Kenaci anabhibhūto hutvā sakalaṃ lokaṃ abhibhavitvā ṭhitattā, pañcannampi mārānaṃ jitattā ca **sadevakassa lokassa jinaṃ** sadevake loke aggajinaṃ, bāttiṃsavaramahāpurisalakkhaṇaasītianubyañjanādipaṭimaṇḍitarūpakāyatāya dasabalacatuvesārajjādiguṇapaṭimaṇḍitadhammakāyatāya ca sadevakena lokena aparimeyyadassanatāya asadisadassanatāya ca **atuladassanaṃ**.

Gatibalaparakkamādisampattiyā mahānāgasadisattā, nāgesupi khīṇāsavesu mahānubhāvatāya ca **mahānāgaṃ**. Mārasenāvimathanato mahāvikkantatāya ca **mahāvīraṃ. Mahājuti**nti mahāpatāpaṃ mahātejanti attho. Natthi etassa cattāropi āsavāti **anāsavaṃ**. Sabbe āsavā savāsanā parikkhīṇā etassāti **sabbāsavaparikkhīṇaṃ**. Kāmaṃ sāvakabuddhā paccekabuddhā ca khīṇāsavāva, sabbaññubuddhā eva pana savāsane āsave khepentīti dassanatthaṃ ‘‘anāsava’’nti vatvā puna ‘‘sabbāsavaparikkhīṇa’’nti vuttaṃ. Tena vuttaṃ – ‘‘sabbe āsavā savāsanā parikkhīṇā etassāti sabbāsavaparikkhīṇa’’nti. Diṭṭhadhammikasamparāyikaparamatthehi yathārahaṃ veneyyānaṃ anusāsanato **satthāraṃ,** catuvesārajjavisāradatāya kutocipi bhayābhāvato **akutobhayaṃ,** evarūpaṃ sammāsambuddhaṃ yaṃ yasmā addasāsiṃ, tasmā svāgataṃ vata me āsīti yojanā.

Idāni satthu dassanena attanā laddhaguṇaṃ dassento catutthaṃ gāthamāha. Tassattho – kañjiyapuṇṇalābu viya takkabharitacāṭi viya vasāpītapilotikā viya ca saṃkilesavatthūhi anamatagge saṃsāre cirakālaṃ **saṃkiliṭṭhaṃ**. Gaddulabandhitaṃ viya thambhe sārameyaṃ sakkāyathambhe **diṭṭhisandānena,** diṭṭhibandhanena **bandhitaṃ** baddhaṃ, tato vimocento ca abhijjhādīhi **sabbaganthe hi maṃ senakaṃ** ariyamaggahatthena, **vimocayi vata so bhagavā** mayhaṃ satthāti bhagavati abhippasādaṃ pavedeti.

Senakattheragāthāvaṇṇanā niṭṭhitā.

7. Sambhūtattheragāthāvaṇṇanā

Yo dandhakāletiādikā āyasmato sambhūtattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni karonto buddhasuññe loke candabhāgāya nadiyā tīre kinnarayoniyaṃ nibbatto. Ekadivasaṃ aññataraṃ paccekabuddhaṃ disvā pasannamānaso vanditvā katañjalī ajjunapupphehi pūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kulagehe nibbattitvā **sambhūto**ti laddhanāmo vayappatto bhagavato parinibbānassa pacchā dhammabhaṇḍāgārikassa santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā samaṇadhammaṃ karonto vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.52.28-36) –

‘‘Candabhāgānadītīre, ahosiṃ kinnaro tadā;
Addasaṃ virajaṃ buddhaṃ, sayambhuṃ aparājitaṃ.

‘‘Pasannacitto sumano, vedajāto katañjalī;
Gahetvā ajjunaṃ pupphaṃ, sayambhuṃ abhipūjayiṃ.

‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā kinnaraṃ dehaṃ, tāvatiṃsamagacchahaṃ.

‘‘Chattisakkhattuṃ devindo, devarajjamakārayiṃ;
Dasakkhattuṃ cakkavattī, mahārajjamakārayiṃ.

''Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ;
Sukhette vappitaṃ bījaṃ, sayambhumhi aho mama.

''Kusalaṃ vijjate mayhaṃ, pabbajiṃ anagāriyaṃ;
Pūjāraho ahaṃ ajja, sakyaputtassa sāsane.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā vimuttisukhena viharanto vassasataparinibbute bhagavati vesālikesu vajjiputtakesu dasa vatthūni paggayha ṭhitesu kākaṇḍakaputtena yasattherena ussāhitehi sattasatehi khīṇāsavehi taṃ diṭṭhiṃ bhinditvā saddhammaṃ paggaṇhantehi dhammavinayasaṅgahe kate tesaṃ vajjiputtakānaṃ uddhammaubbinayadīpane dhammasaṃvegena thero –

291. ''Yo dandhakāle tarati, taraṇīye ca dandhaye;
Ayonisaṃvidhānena, bālo dukkhaṃ nigacchati.

292. ''Tassatthā parihāyanti, kāḷapakkheva candimā;
Āyasakyañca pappoti, mittehi ca virujjhati.

293. ''Yo dandhakāle dandheti, taraṇīye ca tāraye;
Yoniso saṃvidhānena, sukhaṃ pappoti paṇḍito.

294. ''Tassatthā paripūrenti, sukkapakkheva candimā;
Yaso kittiñca pappoti, mittehi na virujjhatī''ti. –

Imā gāthā bhaṇanto aññaṃ byākāsi.

Tattha **yo dandhakāle taratī**ti kismiñci kattabbavatthusmiṃ – ''kappati nu kho, na nu kho kappatī''ti vinayakukkucce uppanne yāva viyattaṃ vinayadharaṃ pucchitvā taṃ kukkuccaṃ na vinodeti, tāva dandhakāle tassa kiccassa dandhāyitabbasamaye tarati madditvā vītikkamaṃ karoti. **Taraṇīye ca dandhaye**ti gahaṭṭhassa tāva saraṇagamanasīlasamādānādike, pabbajitassa vattapaṭivattakaraṇādike samathavipassanānuyoge ca taritabbe sampatte sīghaṃ taṃ kiccaṃ ananuyuñjitvā – ''āgamanamāse pakkhe vā karissāmī''ti dandhāyeyya, taṃ kiccaṃ akarontova kālaṃ vītināmeyya. **Ayonisaṃvidhānenā**ti evaṃ dandhāyitabbe taranto taritabbe ca dandhāyanto anupāyasaṃvidhānena upāyasaṃvidhānābhāvena **bālo,** mandabuddhiko puggalo, sampati āyatiñca **dukkhaṃ** anatthaṃ pāpuṇāti.

Tassatthā parihāyantīti tassa tathārūpassa puggalassa diṭṭhadhammikādibhedā atthā **kāḷapakkhe candimā** viya, **parihāyanti** divase divase parikkhayaṃ pariyādānaṃ gacchanti. ''Asuko puggalo assaddho appasanno kusīto hīnavīriyo''tiādinā. **Āyasakyaṃ** viññūhi garahitabbataṃ **pappoti** pāpuṇāti. **Mittehi ca virujjhatī**ti ''evaṃ paṭipajja, mā evaṃ paṭipajjā''ti ovādadāyakehi kalyāṇamittehi ''avacanīyā maya''nti ovādassa anādāneneva viruddho nāma hoti.

Sesagāthādvayassa vuttavipariyāyena attho veditabbo. Keci panettha – ''tarati dandhaye''tipadānaṃ atthabhāvena bhāvanācittassa paggahaniggahe uddharanti. Taṃ pacchimagāthāsu yujjati. Purimā hi dve gāthā pabbajitakālato paṭṭhāya caritabbaṃ samaṇadhammaṃ akatvā kukkuccapakatatāya dasa vatthūni dīpetvā saṅghena nikkaḍḍhite vajjiputtake sandhāya therena vuttā. Pacchimā pana attasadise sammā paṭipanne sakatthaṃ nipphādetvā ṭhiteti.

Sambhūtattheragāthāvaṇṇanā niṭṭhitā.

8. Rāhulattheragāthāvaṇṇanā

Ubhayenātiādikā āyasmato rāhulattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto satthāraṃ ekaṃ bhikkhuṃ sikkhākāmānaṃ aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ ṭhānantaraṃ patthetvā senāsanavisodhanavijjotanādikaṃ uḷāraṃ puññaṃ katvā paṇidhānamakāsi. So tato cavitvā devamanussesu saṃsaranto imasmiṃ buddhuppāde amhākaṃ bodhisattaṃ paṭicca yasodharāya deviyā kucchimhi nibbattitvā **rāhulo**ti laddhanāmo mahatā khattiyaparivārena vaḍḍhi, tassa pabbajjāvidhānaṃ khandhake (mahāva. 105) āgatameva. So pabbajitvā satthu santike anekehi suttapadehi suladdhovādo paripakkañāṇo vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.2.68-85) –

‘‘Padumuttarassa bhagavato, lokajeṭṭhassa tādino;
Sattabhūmamhi pāsāde, ādāsaṃ santhariṃ ahaṃ.

‘‘Khīṇāsavasahassehi, parikiṇṇo mahāmuni;
Upāgami gandhakuṭiṃ, dvipadindo narāsabho.

‘‘Virocento gandhakuṭiṃ, devadevo narāsabho;
Bhikkhusaṅghe ṭhito satthā, imā gāthā abhāsatha.

‘‘Yenāyaṃ jotitā seyyā, ādāsova susanthato;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

‘‘Soṇṇamayā rūpimayā, atho veḷuriyāmayā;
Nibbattissanti pāsādā, ye keci manaso piyā.

‘‘Catusaṭṭhikkhattuṃ devindo, devarajjaṃ karissati;
Sahassakkhattuṃ cakkavattī, bhavissati anantarā.

‘‘Ekavīsatikappamhi, vimalo nāma khattiyo;
Cāturanto vijitāvī, cakkavattī bhavissati.

‘‘Nagaraṃ reṇuvatī nāma, iṭṭhakāhi sumāpitaṃ;
Āyāmato tīṇi sataṃ, caturassasamāyutaṃ.

‘‘Sudassano nāma pāsādo, vissakammena māpito;
Kūṭāgāravarūpeto, sattaratanabhūsito.

‘‘Dasasaddāvivittaṃ taṃ, vijjādharasamākulaṃ;
Sudassanaṃva nagaraṃ, devatānaṃ bhavissati.

‘‘Pabhā niggacchate tassa, uggacchanteva sūriye;
Virocessati taṃ niccaṃ, samantā aṭṭhayojanaṃ.

‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

‘‘Tusitā so cavitvāna, sukkamūlena codito;
Gotamassa bhagavato, atrajo so bhavissati.

‘‘Sacevaseyya agāraṃ, cakkavattī bhaveyya so;

Aṭṭhānametaṃ yaṃ tādī, agāre ratimajjhagā.

''Nikkhamitvā agāramhā, pabbajissati subbato;
Rāhulo nāma nāmena, arahā so bhavissati.

''Kikīva aṇḍaṃ rakkheyya, cāmarī viya vāladhiṃ;
Nipako sīlasampanno, mamaṃ rakkhi mahāmuni.

''Tassāhaṃ dhammamaññāya, vihāsiṃ sāsane rato;
Sabbāsave pariññāya, viharāmi anāsavo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā attano paṭipattiṃ paccavekkhitvā aññaṃ byākaronto –

295. ''Ubhayeneva sampanno, rāhulabhaddoti maṃ vidū;
Yañcamhi putto buddhassa, yañca dhammesu cakkhumā.

296. ''Yañca me āsavā khīṇā, yañca natthi punabbhavo;
Arahā dakkhiṇeyyomhi, tevijjo amataddaso.

297. ''Kāmandhā jālapacchannā, taṇhāchadanachāditā;
Pamattabandhunā baddhā, macchāva kumināmukhe.

298. ''Taṃ kāmaṃ ahamujjhitvā, chetvā mārassa bandhanaṃ;
Samūlaṃ taṇhamabbuyha, sītibhūtosmi nibbuto''ti. –

Catasso gāthā abhāsi.

Tattha **ubhayeneva sampanno**ti jātisampadā, paṭipattisampadāti ubhayasampattiyāpi sampanno samannāgato. **Rāhulabhaddoti maṃ vidū**ti ''rāhulabhaddo''ti maṃ sabrahmacārino sañjānanti. Tassa hi jātasāsanaṃ sutvā bodhisattena ''rāhu jāto, bandhanaṃ jāta''nti vuttavacanaṃ upādāya suddhodanamahārājā ''rāhulo''ti nāmaṃ gaṇhi. Tattha ādito pitarā vuttapariyāyameva gahetvā āha – ''rāhulabhaddoti maṃ vidū''ti. **Bhaddo**ti ca pasaṃsāvacanametaṃ.

Idāni taṃ ubhayasampattiṃ dassetuṃ **''yañcamhī''**tiādi vuttaṃ. Tattha **ya**nti yasmā. **Ca**-saddo samuccayattho. **Amhi putto buddhassā**ti sammāsambuddhassa orasaputto amhi. **Dhammesū**ti lokiyesu lokuttaresu ca dhammesu, catusaccadhammesūti attho. **Cakkhumā**ti maggapaññācakkhunā cakkhumā ca amhīti yojetabbaṃ.

Puna aparāparehipi pariyāyehi attani ubhayasampattiṃ dassetuṃ – **''yañca me āsavā khīṇā''**ti gāthamāha. Tattha **dakkhiṇeyyo**ti dakkhiṇāraho. **Amataddaso**ti nibbānassa dassāvī. Sesaṃ suviññeyyameva.

Idāni yāya vijjāsampattiyā ca vimuttisampattiyā ca abhāvena sattakāyo kumine bandhamacchā viya saṃsāre parivattati, taṃ ubhayasampattiṃ attani dassetuṃ **''kāmandhā''**ti gāthādvayamāha. Tattha kāmehi kāmesu vā andhāti **kāmandhā**. ''Chando rāgo''tiādivibhāgehi (cūḷani. ajitamāṇavapucchāniddesa 8) kilesakāmehi rūpādīsu vatthukāmesu anādīnavadassitāya andhīkatā. **Jālapacchannā**ti sakalaṃ bhavattayaṃ ajjhottharitvā ṭhitena visattikājālena pakārato channā paliguṇṭhitā. **Taṇhāchadanachāditā**ti tato eva taṇhāsaṅkhātena chadanena chāditā nivutā sabbaso paṭikujjitā. **Pamattabandhunā baddhā, macchāva kumināmukhe**ti kumināmukhe macchabandhānaṃ macchapasibbakamukhe baddhā macchā viya pamattabandhunā mārena yena kāmabandhanena baddhā

ime sattā tato na nigacchanti antobandhanagatāva honti.

Taṃ tathārūpaṃ **kāmaṃ** bandhanabhūtaṃ **ujjhitvā** pubbabhāgapaṭipattiyā pahāya kilesa**mārassa bandhanaṃ chetvā,** puna ariyamaggasatthena anavasesato samucchinditvā tato eva avijjāsaṅkhātena mūlena **samūlaṃ,** kāmataṇhādikaṃ **taṇhaṃ abbuyha** uddharitvā sabbakilesadarathapariḷāhābhāvato, **sītibhūto** saupādisesāya nibbānadhātuyā nibbuto, ahaṃ **asmi** homīti attho.

Rāhulattheragāthāvaṇṇanā niṭṭhitā.

9. Candanattheragāthāvaṇṇanā

Jātarūpenātiādikā āyasmato candanattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto ito ekatiṃse kappe buddhasuññe loke rukkhadevatā hutvā nibbatto sudassanaṃ nāma paccekabuddhaṃ pabbatantare vasantaṃ disvā pasannamānaso kuṭajapupphehi pūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ vibhavasampanne kule nibbattitvā **candano**ti laddhanāmo vayappatto gharāvāsaṃ vasanto satthu santike dhammaṃ sutvā sotāpanno ahosi. So ekaṃ puttaṃ labhitvā gharāvāsaṃ pahāya pabbajitvā vipassanāya kammaṭṭhānaṃ gahetvā araññe viharanto satthāraṃ vanditumṃ sāvatthiṃ āgato susāne vasati. Tassa āgatabhāvaṃ sutvā purāṇadutiyikā alaṅkatapaṭiyattā dārakaṃ ādāya mahatā parivārena therassa santikaṃ gacchati – ‘‘itthikuttādīhi naṃ palobhetvā uppabbājessāmī’’ti. Thero taṃ āgacchantiṃ dūratova disvā ‘‘idānissā avisayo bhavissāmī’’ti yathāraddhaṃ vipassanaṃ ussukkāpetvā chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 2.52.37-43) –

‘‘Himavantassāvidūre, vasalo nāma pabbato;
Buddho sudassano nāma, vasate pabbatantare.

‘‘Pupphaṃ hemavantaṃ mayha, vehāsaṃ agamāsahaṃ;
Tatthaddasāsiṃ sambuddhaṃ, oghatiṇṇamanāsavaṃ.

‘‘Pupphaṃ kuṭajamādāya, sire katvāna añjaliṃ;
Buddhassa abhiropesiṃ, sayambhussa mahesino.

‘‘Ekatiṃse ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Chaḷabhiñño pana hutvā ākāse ṭhatvā tassā dhammaṃ desetvā saraṇesu ca sīlesu ca patiṭṭhāpetvā sayaṃ attanā pubbe vasitaṭṭhānameva gato. Sahāyabhikkhūhi – ‘‘vippasannāni kho te, āvuso, indriyāni, kacci tayā saccāni paṭividdhānī’’ti puṭṭho –

299. ‘‘Jātarūpena sañchannā, dāsīgaṇapurakkhatā;
Aṅkena puttamādāya, bhariyā maṃ upāgami.

300. ‘‘Tañca disvāna āyantiṃ, sakaputtassa mātaraṃ;
Alaṅkataṃ suvasanaṃ, maccupāsaṃva oḍḍitaṃ.

301. ‘‘Tato me manasīkāro, yoniso udapajjatha;
Ādīnavo pāturahu, nibbidā samatiṭṭhatha.

302. ‘‘Tato cittaṃ vimucci me, passa dhammasudhammataṃ;

Tisso vijjā anuppattā, kataṃ buddhassa sāsana''nti. –

Imāhi gāthāhi attano paṭipattiṃ kathento aññaṃ byākāsi.

Tattha **jātarūpena sañchannā**ti jātarūpamayena sīsūpagādialaṅkārena alaṅkaraṇavasena paṭicchāditasarīrā, sabbābharaṇabhūsitāti attho. **Dāsīgaṇapurakkhatā**ti yathārahaṃ alaṅkatapaṭiyattena attano dāsigaṇena purato katā parivāritāti attho. **Aṅkena puttamādāyā**ti ''api nāma puttampi disvā gehassitasāto bhaveyyā''ti puttaṃ attano aṅkena gahetvā.

Āyantinti āgacchantiṃ. **Sakaputtassa mātara**nti mama orasaputtassa jananiṃ, mayhaṃ purāṇadutiyikanti attho. Sabbamidaṃ thero attano kāmarāgasamucchedaṃ bahumaññanto vadati. **Yoniso udapajjathā**ti ''evarūpāpi nāma sampatti jarābyādhimaraṇehi abhibhuyyati, aho saṅkhārā aniccā adhuvā anassāsikā''ti evaṃ yonisomanasikāro uppajji. Sesaṃ heṭṭhā vuttanayameva.

Candanattheragāthāvaṇṇanā niṭṭhitā.

10. Dhammikattheragāthāvaṇṇanā

Dhammo havetiādikā āyasmato dhammikattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto sikhissa bhagavato kāle migaluddako hutvā ekadivasaṃ araññāyatane devaparisāya satthu dhammaṃ desentassa ''dhammo eso vuccatī''ti desanāya nimittaṃ gaṇhi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kosalaraṭṭhe brāhmaṇakule nibbattitvā **dhammiko**ti laddhanāmo vayappatto jetavanapaṭiggahaṇe laddhappasādo pabbajitvā aññatarasmiṃ gāmakāvāse āvāsiko hutvā viharanto āgantukānaṃ bhikkhūnaṃ vattāvattesu ujjhānabahulo akkhamo ahosi. Tena bhikkhū taṃ vihāraṃ chaḍḍetvā pakkamiṃsu. So ekakova ahosi. Vihārasāmiko upāsako taṃ kāraṇaṃ sutvā bhagavato taṃ pavattiṃ ārocesi. Satthā taṃ bhikkhuṃ pakkosetvā tamatthaṃ pucchitvā tena ''evaṃ, bhante''ti vutte – ''nāyaṃ idāneva akkhamo, pubbepi akkhamo ahosī''ti vatvā bhikkhūhi yācito rukkhadhammaṃ (jā. 1.1.74) kathetvā upari tassa ovādaṃ dento –

303. ''Dhammo have rakkhati dhammacāriṃ, dhammo suciṇṇo sukhamāvahāti;
Esānisaṃso dhamme suciṇṇe, na duggatiṃ gacchati dhammacārī.

304. ''Na hi dhammo adhammo ca, ubho samavipākino;
Adhammo nirayaṃ neti, dhammo pāpeti suggatiṃ.

305. ''Tasmā hi dhammesu kareyya chandaṃ, iti modamāno sugatena tādinā;
Dhamme ṭhitā sugatavarassa sāvakā, nīyanti dhīrā saraṇavaraggagāmino.

306. ''Vipphoṭito gaṇḍamūlo, taṇhājālo samūhato;
So khīṇasaṃsāro na catthi kiñcanaṃ,
Cando yathā dosinā puṇṇamāsiya''nti. – catasso gāthā abhāsi;

Tattha **dhammo**ti lokiyalokuttaro sucaritadhammo. **Rakkhatī**ti apāyadukkhato rakkhati, saṃsāradukkhato ca vivaṭṭūpanissayabhūto rakkhatiyeva. **Dhammacāri**nti taṃ dhammaṃ carantaṃ paṭipajjantaṃ. **Suciṇṇo**ti suṭṭhu ciṇṇo kammaphalāni saddahitvā sakkaccaṃ cittīkatvā upacito. **Sukha**nti lokiyalokuttarasukhaṃ. Tattha lokiyaṃ tāva kāmāvacarādibhedo dhammo yathāsakaṃ sukhaṃ diṭṭhe vā dhamme upapajje vā apare vā pariyāye **āvahati** nipphādeti, itaraṃ pana vivaṭṭūpanissaye ṭhatvā ciṇṇo paramparāya āvahatīti vattuṃ vaṭṭati anupanissayassa tadabhāvato. **Esānisaṃso dhamme suciṇṇe, na duggatiṃ gacchati dhammacārī**ti dhammacārī puggalo dhamme suciṇṇe taṃnimittaṃ duggatiṃ na gacchatīti eso dhamme suciṇṇe ānisaṃso udrayoti attho.

Yasmā dhammeneva sugatigamanaṃ, adhammeneva ca duggatigamanaṃ, tasmā ‘‘dhammo adhammo’’ti ime aññamaññaṃ asaṃkiṇṇaphalāti dassetuṃ **‘‘na hi dhammo’’**tiādinā dutiyaṃ gāthamāha. Tattha **adhammo**ti dhammapaṭipakkho duccaritaṃ. **Samavipākino**ti sadisavipākā samānaphalā.

Tasmāti yasmā dhammādhammānaṃ ayaṃ yathāvutto vipākabhedo, tasmā. **Chanda**nti kattukamyatāchandaṃ. **Iti modamāno sugatena tādinā**ti iti evaṃ vuttappakārena ovādadānena sugatena sammaggatena sammāpaṭipannena iṭṭhādīsu tādibhāvappattiyā tādināmavatā hetubhūtena modamāno tuṭṭhiṃ āpajjamāno dhammesu chandaṃ kareyyāti yojanā. Ettāvatā vaṭṭaṃ dassetvā idāni vivaṭṭaṃ dassento **‘‘dhamme ṭhitā’’**tiādimāha. Tassattho – yasmā sugatassa varassa sugatesu ca varassa sammāsambuddhassa **sāvakā** tassa **dhamme ṭhitā dhīrā** ativiya aggabhūtasaraṇagāmino teneva saraṇagamanasaṅkhāte dhamme ṭhitabhāvena sakalavaṭṭadukkhatopi **nīyanti** nissaranti, tasmā hi dhammesu kareyya chandanti.

Evaṃ satthārā tīhi gāthāhi dhamme desite desanānusārena yathānisinnova vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.52.44-50) –

‘‘Migaluddo pure āsiṃ, araññe vipine ahaṃ;
Addasaṃ virajaṃ buddhaṃ, devasaṅghapurakkhataṃ.

‘‘Catusaccaṃ pakāsentaṃ, desentaṃ amataṃ padaṃ;
Assosiṃ madhuraṃ dhammaṃ, sikhino lokabandhuno.

‘‘Ghose cittaṃ pasādesiṃ, asamappaṭipuggale;
Tattha cittaṃ pasādetvā, uttariṃ duttaraṃ bhavaṃ.

‘‘Ekatiṃse ito kappe, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, ghosasaññāyidaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Tathā arahatte patiṭṭhito. Arahattaṃ pana patvā attanā adhigataṃ visesaṃ satthu nivedento carimagāthāya aññaṃ byākāsi.

Tattha **vipphoṭito**ti vidhuto, maggañāṇena paṭinissaṭṭhoti attho. **Gaṇḍamūlo**ti avijjā. Sā hi gaṇḍati savati. ‘‘Gaṇḍoti kho, bhikkhu, pañcannetaṃ upādānakkhandhānaṃ adhivacana’’nti (saṃ. ni. 4.103; a. ni. 6.23; 8.56; 9.15; cūḷani. khaggavisāṇasuttaniddesa 137) evaṃ satthārā vuttassa dukkhamūlayogato, kilesāsucipaggharaṇato, uppādajarābhaṅgehi uddhumātapakkapabhijjanato ca, gaṇḍābhidhānassa upādānakkhandhapañcakassa mūlaṃ kāraṇaṃ **taṇhājālo samūhato**ti taṇhāsaṅkhāto jālo maggena samugghāṭito. **So khīṇasaṃsāro na catthi kiñcana**nti so ahaṃ evaṃ pahīnataṇhāvijjatāya parikkhīṇasaṃsāro pahīnabhavamūlattā eva na catthi, na ca upalabbhati rāgādikiñcanaṃ. **Cando yathā dosinā puṇṇamāsiya**nti yathā nāma cando abbhamahikādidosarahito puṇṇamāsiyaṃ paripuṇṇakāle evaṃ ahampi arahattādhigamena apetarāgādikiñcano paripuṇṇadhammakoṭṭhāso ahosinti.

Dhammikattheragāthāvaṇṇanā niṭṭhitā.

11. Sappakattheragāthāvaṇṇanā

Yadā balākātiādikā āyasmato sappakattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto ito ekatiṃse kappe mahānubhāvo nāgarājā hutvā nibbatto sambhavassa nāma paccekabuddhassa abbhokāse samāpattiyā nisinnassa mahantaṃ padumaṃ gahetvā uparimuddhani dhārento pūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto

imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbattitvā **sappako**ti laddhanāmo viññutaṃ patto bhagavato santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā kammaṭṭhānaṃ gahetvā ajakaraṇiyā nāma nadiyā tīre leṇagirivihāre vasanto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.52.78-83) –

''Himavantassāvidūre, romaso nāma pabbato;
Buddhopi sambhavo nāma, abbhokāse vasī tadā.

''Bhavanā nikkhamitvāna, padumaṃ dhārayiṃ ahaṃ;
Ekāhaṃ dhārayitvāna, bhavanaṃ punarāgamiṃ.

''Ekatiṃse ito kappe, yaṃ buddhamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

So arahattaṃ patvā satthāraṃ vandituṃ sāvatthiṃ āgato ñātīhi upaṭṭhīyamāno tattha katipāhaṃ vasitvā dhammaṃ desetvā ñātake saraṇesu ca sīlesu ca patiṭṭhāpetvā yathāvuttaṭṭhānameva gantukāmo ahosi. Taṃ ñātakā ''idheva, bhante, vasatha, mayaṃ paṭijaggissāmā''ti yāciṃsu. So gamanākāraṃ dassetvā ṭhito attanā vasitaṭṭhānakittanāpadesena vivekābhiratiṃ pakāsento –

307. ''Yadā balākā sucipaṇḍaracchadā, kāḷassa meghassa bhayena tajjitā;
Palehiti ālayamālayesinī, tadā nadī ajakaraṇī rameti maṃ.

308. ''Yadā balākā suvisuddhapaṇḍarā, kāḷassa meghassa bhayena tajjitā;
Pariyesati leṇamaleṇadassinī, tadā nadī ajakaraṇī rameti maṃ.

309. ''Kaṃ nu tattha na ramenti, jambuyo ubhato tahiṃ;
Sobhentī āpagākūlaṃ, mama leṇassa pacchato.

310. ''Tāmatamadasaṅghasuppahīnā, bhekā mandavatī panādayanti;
Nājja girinadīhi vippavāsasamayo,
Khemā ajakaraṇī sivā surammā''ti. – catasso gāthā abhāsi;

Tattha **yadā**ti yasmiṃ kāle. **Balākā**ti balākāsakuṇikā. **Sucipaṇḍaracchadā**ti sucisuddhadhavalapakkhā. **Kāḷassa meghassa bhayena tajjitā**ti jalabhārabharitatāya kāḷassa añjanagirisannikāsassa pāvussakameghassa gajjato vuṭṭhibhayena nibbijjitā bhiṃsāpitā. **Palehitī**ti gocarabhūmito uppatitvā gamissati. **Ālaya**nti nilayaṃ attano kulāvakaṃ. **Ālayesinī**ti tattha ālayanaṃ nilīyanameva icchantī. **Tadā nadī ajakaraṇī rameti ma**nti tasmiṃ pāvussakakāle ajakaraṇīnāmikā nadī navodakassa pūrā hārahārinī kulaṅkasā maṃ rameti mama cittaṃ ārādhetīti utupadesavisesakittanāpadesena vivekābhiratiṃ pakāsesi.

Suvisuddhapaṇḍarāti suṭṭhu visuddhapaṇḍaravaṇṇā, asammissavaṇṇā sabbasetāti attho. **Pariyesatī**ti maggati. **Leṇa**nti vasanaṭṭhānaṃ. **Aleṇadassinī**ti vasanaṭṭhānaṃ apassantī. Pubbe nibaddhavasanaṭṭhānassa abhāvena aleṇadassinī, idāni pāvussakakāle meghagajjitena āhitagabbhā **pariyesati leṇa**nti nibaddhavasanaṭṭhānaṃ kulāvakaṃ karotīti attho.

Kaṃ nu tattha…pe… pacchatoti **mama** vasanakamahāleṇassa **pacchato** pacchābhāge **āpagākūlaṃ** ajakaraṇīnadiyā ubhatotīraṃ **tahiṃ tahiṃ** ito cito ca sobhentiyo niccakālaṃ phalabhāranamitasākhā siniddhapaṇṇacchāyā **jambuyo tattha** tasmiṃ ṭhāne **kaṃ** nāma sattaṃ **na ramenti nu,** sabbaṃ ramentiyeva.

Tāmatamadasaṅghasuppahīnāti amataṃ vuccati agadaṃ, tena majjantīti amatamadā, sappā, tesaṃ saṅgho amatamadasaṅgho, tato suṭṭhu pahīnā apagatā. **Bhekā** maṇḍūkiyo, **mandavatī** saravatiyo, **panādayanti** taṃ ṭhānaṃ madhurena vassitena ninnādayanti. **Nājja girinadīhi vippavāsasamayoti** ajja etarahi aññāhipi pabbateyyāhi nadīhi vippavāsasamayo na hoti, visesato pana vāḷamacchasusumārādivirahitato **khemā ajakaraṇī** nadī. Sundaratalatitthapulinasampattiyā **sivā**. Suṭṭhu rammā ramaṇīyā, tasmā tattheva me mano ramatīti adhippāyo.

Evaṃ pana vatvā ñātake vissajjetvā attano vasanaṭṭhānameva gato. Suññāgārābhiratidīpanena idameva ca therassa aññābyākaraṇaṃ ahosīti.

Sappakattheragāthāvaṇṇanā niṭṭhitā.

12. Muditattheragāthāvaṇṇanā

Pabbajintiādikā āyasmato muditattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ disvā pasannamānaso ekaṃ mañcamadāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kosalaraṭṭhe gahapatikule nibbattitvā **mudito**ti laddhanāmo viññutaṃ pāpuṇi. Tena ca samayena taṃ kulaṃ raññā kenacideva karaṇīyena palibuddhaṃ ahosi. Mudito rājabhayābhīto palāyitvā araññaṃ paviṭṭho aññatarassa khīṇāsavattherassa vasanaṭṭhānaṃ upagacchi. Thero tassa bhītabhāvaṃ ñatvā ‘‘mā bhāyī’’ti samassāsesi. So ‘‘kittakena nu kho, bhante, kālena idaṃ me bhayaṃ vūpasamessatī’’ti pucchitvā ‘‘sattaṭṭhamāse atikkamitvā’’ti vutte – ‘‘ettakaṃ kālaṃ adhivāsetuṃ na sakkomi, pabbajissāmahaṃ, bhante, pabbājetha ma’’nti jīvitarakkhaṇatthaṃ pabbajjaṃ yāci. Thero taṃ pabbājesi. So pabbajitvā sāsane paṭiladdhasaddho bhaye vūpasantepi samaṇadhammaṃyeva rocento kammaṭṭhānaṃ gahetvā vipassanāya kammaṃ karonto – ‘‘arahattaṃ appatvā imasmā vasanagabbhā bahi na nikkhamissāmī’’tiādinā paṭiññaṃ katvā vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.36.30-33) –

‘‘Vipassino bhagavato, lokajeṭṭhassa tādino;
Ekaṃ mañcaṃ mayā dinnaṃ, pasannena sapāṇinā.

‘‘Hatthiyānaṃ assayānaṃ, dibbayānaṃ samajjhagaṃ;
Tena mañcakadānena, pattomhi āsavakkhayaṃ.

‘‘Ekanavutito kappe, yaṃ mañcamadadiṃ tadā;
Duggatiṃ nābhijānāmi, mañcadānassidaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā vimuttisukhaṃ paṭisaṃvedento sahāyabhikkhūhi adhigataṃ pucchito attano paṭipannākāraṃ kathento –

311. ‘‘Pabbajiṃ jīvikatthohaṃ, laddhāna upasampadaṃ;
Tato saddhaṃ paṭilabhiṃ, daḷhavīriyo parakkamiṃ.

312. ‘‘Kāmaṃ bhijjatuyaṃ kāyo, maṃsapesī visīyaruṃ;
Ubho jaṇṇukasandhīhi, jaṅghāyo papatantu me.

313. ‘‘Nāsissaṃ na pivissāmi, vihārā ca na nikkhame;
Napi passaṃ nipātessaṃ, taṇhāsalle anūhate.

314. ‘‘Tassa mevaṃ viharato, passa vīriyaparakkamaṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana’’nti. –

Catasso gāthā abhāsi.

Tattha **jīvikattho**ti jīvikāya atthiko jīvikappayojano. ‘‘Ettha pabbajitvā nibbhayo sukhena akilamanto jīvissāmī’’ti evaṃ jīvikatthāya pabbajinti attho. **Laddhāna upasampada**nti paṭhamaṃ sāmaṇerapabbajjāyaṃ ṭhito ñatticatutthena kammena upasampadaṃ labhitvā. **Tato saddhaṃ paṭilabhi**nti tato upasampannakālato paṭṭhāya kalyāṇamitte sevanto dve mātikā, tisso anumodanā, ekaccaṃ suttaṃ, samathakammaṭṭhānaṃ, vipassanāvidhiñca uggaṇhanto buddhādīnaṃ mahānubhāvataṃ disvā – ‘‘sammāsambuddho bhagavā, svākkhāto dhammo, suppaṭipanno saṅgho’’ti ratanattaye saddhaṃ paṭilabhiṃ. **Daḷhavīriyo parakkami**nti evaṃ paṭiladdhasaddho hutvā vipassanāya kammaṃ karonto nacirasseva saccapaṭivedhāya daḷhavīriyo thiravīriyo hutvā parakkamiṃ, akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya sammadeva padahiṃ.

Yathā pana parakkamiṃ, taṃ dassetuṃ **‘‘kāma’’**ntiādi vuttaṃ. Tattha **kāma**nti yathākāmaṃ ekaṃsato vā **bhijjatu. Ayaṃ kāyo**ti ayaṃ mama pūtikāyo, iminā vīriyapatāpena bhijjati ce, bhijjatu chinnabhinnaṃ hotu. **Maṃsapesī visīyaru**nti iminā daḷhaparakkamena imasmā kāyā maṃsapesiyo visīyanti ce, visīyantu ito cito viddhaṃsantu. **Ubho jaṇṇukasandhīhi, jaṅghāyo papatantu me**ti ubhohi jaṇṇukasandhīhi saha mama ubho jaṅghāyo satthiyo ūrubandhato bhijjitvā bhūmiyaṃ papatantu. ‘‘Ma’’ntipi pāṭho, so evattho. Sesaṃ heṭṭhā vuttanayameva.

Muditattheragāthāvaṇṇanā niṭṭhitā.

Catukkanipātavaṇṇanā niṭṭhitā.

5. Pañcakanipāto

1. Rājadattattheragāthāvaṇṇanā

Pañcakanipāte **bhikkhu sivathikaṃ gantvā**tiādikā āyasmato rājadattattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro, tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto, ito catuddase kappe buddhasuññe loke kulagehe nibbattitvā viññutaṃ patto, ekadivasaṃ kenacideva karaṇīyena vanantaṃ upagato tattha aññataraṃ paccekabuddhaṃ rukkhamūle nisinnaṃ disvā pasannamānaso suparisuddhaṃ ambāṭakaphalaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ satthavāhakule nibbatti. Tassa mahārājaṃ vessavaṇaṃ ārādhetvā paṭiladdhabhāvato mātāpitaro **rājadatto**ti nāmaṃ akaṃsu. So vayappatto pañcahi sakaṭasatehi bhaṇḍaṃ ādāya vāṇijjavasena rājagahaṃ agamāsi. Tena ca samayena rājagahe aññatarā gaṇikā abhirūpā dassanīyā paramasobhaggayogato divase divase sahassaṃ labhati. Atha so satthavāhaputto divase divase tassā gaṇikāya sahassaṃ datvā saṃvāsaṃ kappento nacirasseva sabbaṃ dhanaṃ khepetvā duggato hutvā ghāsacchādanamattampi alabhanto ito cito ca paribbhamanto saṃvegappatto ahosi. So ekadivasaṃ upāsakehi saddhiṃ veḷuvanaṃ agamāsi.

Tena ca samayena satthā mahatiyā parisāya parivuto dhammaṃ desento nisinno hoti. So parisapariyante nisīditvā satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā dhutaṅgāni samādiyitvā susāne vasati. Tadā aññataropi satthavāhaputto sahassaṃ datvā tāya gaṇikāya saha vasati. Sā ca gaṇikā tassa hatthe mahaggharatanaṃ disvā lobhaṃ uppādetvā aññehi dhuttapurisehi taṃ mārāpetvā taṃ ratanaṃ gaṇhi. Atha tassa satthavāhaputtassa manussā taṃ pavattiṃ sutvā ocarakamanusse pesesuṃ. Te rattiyaṃ tassā gaṇikāya gharaṃ pavisitvā chaviādīni anupahacceva taṃ māretvā sivathikāya chaḍḍesuṃ. Rājadattatthero asubhanimittaṃ gahetuṃ susāne vicaranto tassā

gaṇikāya kaḷevaraṃ paṭikkulato manasi kātuṃ upagato katipayavāre yoniso manasi katvā aciramatabhāvato soṇasiṅgālādīhi anupahatachavitāya visabhāgavatthutāya ca ayoniso manasikaronto, tattha kāmarāgaṃ uppādetvā saṃviggataramānaso attano cittaṃ paribhāsitvā muhuttaṃ ekamantaṃ apasakkitvā ādito upaṭṭhitaṃ asubhanimittameva gahetvā yoniso manasikaronto jhānaṃ uppādetvā taṃ jhānaṃ pādakaṃ katvā vipassanaṃ paṭṭhapetvā tāvadeva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.44.55-59) –

''Vipine buddhaṃ disvāna, sayambhuṃ aparājitaṃ;
Ambāṭakaṃ gahetvāna, sayambhussa adāsahaṃ.

''Ekatiṃse ito kappe, yaṃ phalamadadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā attano paṭipattiṃ paccavekkhitvā pītisomanassajāto –

315. ''Bhikkhu sivathikaṃ gantvā, addasa itthimujjhitaṃ;
Apaviddhaṃ susānasmiṃ, khajjantiṃ kimihī phuṭaṃ.

316. ''Yañhi eke jigucchanti, mataṃ disvāna pāpakaṃ;
Kāmarāgo pāturahu, andhova savatī ahuṃ.

317. ''Oraṃ odanapākamhā, tamhā ṭhānā apakkamiṃ;
Satimā sampajānohaṃ, ekamantaṃ upāvisiṃ.

318. ''Tato me manasīkāro, yoniso udapajjatha;
Ādīnavo pāturahu, nibbidā samatiṭṭhatha.

319. ''Tato cittaṃ vimucci me, passa dhammasudhammataṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana''nti. –

Imā pañca gāthā abhāsi.

Tattha **bhikkhu sivathikaṃ gantvā**ti saṃsāre bhayassa ikkhanato bhikkhu, asubhakammaṭṭhānatthaṃ āmakasusānaṃ upagantvā. ''Bhikkhū''ti cetaṃ attānaṃ sandhāya thero sayaṃ vadati. **Itthi**nti thīyati ettha sukkasoṇitaṃ sattasantānabhāvena saṃhaññatīti thī, mātugāmo. Evañca sabhāvaniruttivasena ''itthī''tipi vuccati. Vañjhādīsu pana taṃsadisatāya taṃsabhāvānativattanato ca tabbohāro. ''Itthī''ti itthikaḷevaraṃ vadati. **Ujjhita**nti pariccattaṃ ujjhaniyattā eva **apaviddhaṃ** anapekkhabhāvena khittaṃ. **Khajjantiṃ kimihī phuṭa**nti kimīhi pūritaṃ hutvā khajjamānaṃ.

Yañhi eke jigucchanti, mataṃ disvāna pāpakanti yaṃ apagatāyuusmāviññāṇatāya mataṃ kaḷevaraṃ pāpakaṃ nihīnaṃ lāmakaṃ eke cokkhajātikā jigucchanti, oloketumpi na icchanti. **Kāmarāgo pāturahū**ti tasmiṃ kuṇape ayonisomanasikārassa balavatāya kāmarāgo mayhaṃ pāturahosi uppajji. **Andhova savatī ahu**nti tasmiṃ kaḷevare navahi dvārehi asuciṃ savati sandante asucibhāvassa adassanena andho viya ahosiṃ. Tenāha –

''Ratto atthaṃ na jānāti, ratto dhammaṃ na passati;
Andhatamaṃ tadā hoti, yaṃ rāgo sahate nara''nti ca.

''Kāmacchando kho, brāhmaṇa, andhakaraṇo acakkhukaraṇo''ti ca ādi. Keci panettha takārāgamaṃ

katvā ''kilesapariyuṭṭhānena avasavatti kilesassa vā vasavattī''ti atthaṃ vadanti. Apare ''andhova asati ahu''nti pāḷiṃ vatvā ''kāmarāgena andho eva hutvā satirahito ahosi''nti atthaṃ vadanti. Tadubhayaṃ pana pāḷiyaṃ natthi.

Oraṃ odanapākamhāti odanapākato oraṃ, yāvatā kālena suparidhotatintataṇḍulanāḷiyā odanaṃ pacati, tato orameva kālaṃ, tatopi lahukālena rāgaṃ vinodento, **tamhā ṭhānā apakkamiṃ** yasmiṃ ṭhāne ṭhitassa me rāgo uppajji, tamhā ṭhānā apakkamiṃ apasakkiṃ. Apakkantova **satimā sampajānohaṃ** samaṇasaññaṃ upaṭṭhapetvā satipaṭṭhānamanasikāravasena satimā, sammadeva dhammasabhāvajānanena sampajāno ca hutvā ekamantaṃ upāvisiṃ, pallaṅkaṃ ābhujitvā nisīdiṃ. Nisinnassa ca **tato me manasīkāro, yoniso udapajjathā**tiādi sabbaṃ heṭṭhā vuttanayamevāti.

Rājadattattheragāthāvaṇṇanā niṭṭhitā.

2. Subhūtattheragāthāvaṇṇanā

Ayogetiādikā āyasmato subhūtattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto kassapassa bhagavato kāle bārāṇasiyaṃ gahapatimahāsālakule nibbattitvā viññutaṃ patto ekadivasaṃ satthu santike dhammaṃ sutvā pasannamānaso saraṇesu ca sīlesu ca patiṭṭhāya māse māse aṭṭhakkhattuṃ catujjātiyagandhena satthu gandhakuṭiṃ opuñjāpesi. So tena puññakammena nibbattanibbattaṭṭhāne sugandhasarīro hutvā, imasmiṃ buddhuppāde magadharaṭṭhe gahapatikule nibbattitvā **subhūto**ti laddhanāmo vayappatto, nissaraṇajjhāsayatāya gharāvāsaṃ pahāya titthiyesu pabbajitvā tattha sāraṃ alabhanto, satthu santike upatissakolitaselādike bahū samaṇabrāhmaṇe pabbajitvā sāmaññasukhaṃ anubhavante disvā sāsane paṭiladdhasaddho pabbajitvā ācariyupajjhāye ārādhetvā kammaṭṭhānaṃ gahetvā vivekavāsaṃ vasanto vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.55.272-308) –

''Imamhi bhaddake kappe, brahmabandhu mahāyaso;
Kassapo nāma gottena, uppajji vadataṃ varo.

''Anubyañjanasampanno, bāttiṃsavaralakkhaṇo;
Byāmappabhāparivuto, raṃsijālasamotthaṭo.

''Assāsetā yathā cando, sūriyova pabhaṅkaro;
Nibbāpetā yathā megho, sāgarova guṇākaro.

''Dharaṇīriva sīlena, himavāva samādhinā;
Ākāso viya paññāya, asaṅgo anilo yathā.

''Tadāhaṃ bārāṇasiyaṃ, upapanno mahākule;
Pahūtadhanadhaññasmiṃ, nānāratanasañcaye.

''Mahatā parivārena, nisinnaṃ lokanāyakaṃ;
Upecca dhammamassosiṃ, amataṃva manoharaṃ.

''Dvattiṃsalakkhaṇadharo, sanakkhattova candimā;
Anubyañjanasampanno, sālarājāva phullito.

''Raṃsijālaparikkhitto, dittova kanakācalo;
Byāmappabhāparivuto, sataraṃsī divākaro.

‘‘Soṇṇānano jinavaro, samaṇīva siluccayo;
Karuṇāpuṇṇahadayo, guṇena viya sāgaro.

‘‘Lokavissutakitti ca, sinerūva naguttamo;
Yasasā vitthato vīro, ākāsasadiso muni.

‘‘Asaṅgacitto sabbattha, anilo viya nāyako;
Patiṭṭhā sabbabhūtānaṃ, mahīva munisattamo.

‘‘Anupalitto lokena, toyena padumaṃ yathā;
Kuvādagacchadahano, aggikkhandhova sobhati.

‘‘Agado viya sabbattha, kilesavisanāsako;
Gandhamādanaselova, guṇagandhavibhūsito.

‘‘Guṇānaṃ ākaro vīro, ratanānaṃva sāgaro;
Sindhūva vanarājīnaṃ, kilesamalahārako.

‘‘Vijayīva mahāyodho, mārasenāvamaddano;
Cakkavattīva so rājā, bojjhaṅgaratanissaro.

‘‘Mahābhisakkasaṅkāso, dosabyādhitikicchako;
Sallakatto yathā vejjo, diṭṭhigaṇḍaviphālako.

‘‘So tadā lokapajjoto, sanarāmarasakkato;
Parisāsu narādicco, dhammaṃ desayate jino.

‘‘Dānaṃ datvā mahābhogo, sīlena sugatūpago;
Bhāvanāya ca nibbāti, iccevamanusāsatha.

‘‘Desanaṃ taṃ mahassādaṃ, ādimajjhantasobhanaṃ;
Suṇanti parisā sabbā, amataṃva mahārasaṃ.

‘‘Sutvā sumadhuraṃ dhammaṃ, pasanno jinasāsane;
Sugataṃ saraṇaṃ gantvā, yāvajīvaṃ namassahaṃ.

‘‘Munino gandhakuṭiyā, opuñjesiṃ tadā mahiṃ;
Catujjātena gandhena, māse aṭṭha dinesvahaṃ.

‘‘Paṇidhāya sugandhattaṃ, sarīravissagandhino;
Tadā jino viyākāsi, sugandhatanulābhitaṃ.

‘‘Yo yaṃ gandhakuṭibhūmiṃ, gandhenopuñjate sakiṃ;
Tena kammavipākena, upapanno tahiṃ tahiṃ.

‘‘Sugandhadeho sabbattha, bhavissati ayaṃ naro;
Guṇagandhayutto hutvā, nibbāyissatināsavo.

‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

''Pacchime ca bhave dāni, jāto vippakule ahaṃ;
Gabbhaṃ me vasato mātā, dehenāsi sugandhitā.

''Yadā ca mātukucchimhā, nikkhamāmi tadā purī;
Sāvatthi sabbagandhehi, vāsitā viya vāyatha.

''Pupphavassañca surabhi, dibbagandhaṃ manoramaṃ;
Dhūpāni ca mahagghāni, upavāyiṃsu tāvade.

''Devā ca sabbagandhehi, dhūpapupphehi taṃ gharaṃ;
Vāsayiṃsu sugandhena, yasmiṃ jāto ahaṃ ghare.

''Yadā ca taruṇo bhaddo, paṭhame yobbane ṭhito;
Tadā selaṃ saparisaṃ, vinetvā narasārathi.

''Tehi sabbehi parivuto, sāvatthipuramāgato;
Tadā buddhānubhāvaṃ taṃ, disvā pabbajito ahaṃ.

''Sīlaṃ samādhipaññañca, vimuttiñca anuttaraṃ;
Bhāvetvā caturo dhamme, pāpuṇiṃ āsavakkhayaṃ.

''Yadā pabbajito cāhaṃ, yadā ca arahā ahuṃ;
Nibbāyissaṃ yadā cāhaṃ, gandhavasso tadā ahu.

''Sarīragandho ca sadātiseti me, mahārahaṃ candanacampakuppalaṃ;
Tatheva gandhe itare ca sabbaso, pasayha vāyāmi tato tahiṃ tahiṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā titthiyesu pabbajitvā attano pattaṃ attakilamathānuyogaṃ dukkhaṃ, sāsane pabbajitvā pattaṃ jhānādisukhañca cintetvā attano paṭipattipaccavekkhaṇamukhena aññaṃ byākaronto –

320. ''Ayoge yuñjamattānaṃ, puriso kiccamicchako;
Caraṃ ce nādhigaccheyya, taṃ me dubbhagalakkhaṇaṃ.

321. ''Abbūḷhaṃ aghagataṃ vijitaṃ, ekañce ossajeyya kalīva siyā;
Sabbānipi ce ossajeyya andhova siyā, samavisamassa adassanato.

322. ''Yañhi kayirā tañhi vade, yaṃ na kayirā na taṃ vade;
Akarontaṃ bhāsamānaṃ, parijānanti paṇḍitā.

323. ''Yathāpi ruciraṃ pupphaṃ, vaṇṇavantaṃ agandhakaṃ;
Evaṃ subhāsitā vācā, aphalā hoti akubbato.

324. ''Yathāpi ruciraṃ pupphaṃ, vaṇṇavantaṃ sugandhakaṃ;
Evaṃ subhāsitā vācā, saphalā hoti kubbato''ti. –

Imā pañca gāthā abhāsi.

Tattha **ayoge**ti ayuñjitabbe asevitabbe antadvaye. Idha pana attakilamathānuyogavasena attho veditabbo. **Yuñja**nti tasmiṃ attānaṃ yuñjanto yojento tathā paṭipajjanto. **Kiccamicchako**ti ubhayahitāvahaṃ kiccaṃ icchanto, tappaṭipakkhato ayoge **caraṃ** caranto ce bhaveyya.

Nādhigaccheyyāti yathādhippetaṃ hitasukhaṃ na pāpuṇeyyāti ñāyo. Tasmā yaṃ ahaṃ titthiyamatavañcito ayoge yuñjiṃ, **taṃ me dubbhagalakkhaṇaṃ** apuññasabhāvo. ‘‘Purimakammabyāmohito ayoge yuñji’’nti dasseti.

Abbūḷhaṃ aghagataṃ vijitanti vibādhanasabhāvatāya aghā nāma rāgādayo, aghāni eva aghagataṃ, aghagatānaṃ vijitaṃ saṃsārappavatti, tesaṃ vijayo kusaladhammābhibhavo. ‘‘Aghagataṃ vijita’’nti anunāsikalopaṃ akatvā vuttaṃ. Taṃ abbūḷhaṃ anuddhataṃ yena, taṃ abbūḷhāghagataṃ vijitaṃ katvā evaṃbhūto hutvā, kilese asamucchinditvāti attho. **Ekañce ossajeyyā**ti adutiyatāya padhānatāya ca ekaṃ appamādaṃ sammāpayogameva vā ossajeyya pariccajeyya ce. **Kalīva** so puggalo kāḷakaṇṇī viya **siyā. Sabbānipi ce ossajeyyā**ti sabbānipi vimuttiyā paripācakāni saddhāvīriyasatisamādhipaññindriyāni ossajeyya ce, abhāvanāya chaḍḍeyya ce, **andhova siyā samavisamassa adassanato**.

Yathāti opammasampaṭipādanatthe nipāto. **Ruciran**ti sobhanaṃ. **Vaṇṇavanta**nti vaṇṇasaṇṭhānasampannaṃ. **Agandhaka**nti gandharahitaṃ pālibhaddakagirikaṇṇikajayasumanādibhedaṃ. **Evaṃ subhāsitā vācā**ti subhāsitā vācā nāma tepiṭakaṃ buddhavacanaṃ vaṇṇasaṇṭhānasampannapupphasadisaṃ. Yathā hi agandhakaṃ pupphaṃ dhārentassa sarīre gandho na pharati, evaṃ etampi yo sakkaccasavanādīhi ca samācarati, tassa sakkaccaṃ asamācarantassa yaṃ tattha kattabbaṃ, taṃ akubbato sutagandhaṃ paṭipattigandhañca na āvahati aphalā hoti. Tena vuttaṃ ‘‘evaṃ subhāsitā vācā, aphalā hoti akubbato’’ti.

Sugandhakanti sumanacampakanīluppalapupphādibhedaṃ. **Eva**nti yathā taṃ pupphaṃ dhārentassa sarīre gandho pharati, evaṃ tepiṭakabuddhavacanasaṅkhātā subhāsitā vācāpi yo sakkaccasavanādīhi tattha kattabbaṃ karoti, assa puggalassa saphalā hoti, sutagandhapaṭipattigandhānaṃ āvahanato mahapphalā hoti mahānisaṃsā. Tasmā yathovādaṃ paṭipajjeyya, yathākārī tathāvādī ca bhaveyyāti. Sesaṃ vuttanayameva.

Subhūtattheragāthāvaṇṇanā niṭṭhitā.

3. Girimānandattheragāthāvaṇṇanā

Vassati devotiādikā āyasmato girimānandattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto sumedhassa bhagavato kāle kulagehe nibbattitvā vayappatto gharāvāsaṃ vasanto attano bhariyāya putte ca kālaṅkate sokasallasamappito araññaṃ paviṭṭho satthārā tattha gantvā dhammaṃ kathetvā sokasalle abbūḷhe pasannamānaso sugandhapupphehi pūjetvā pañcapatiṭṭhitena vanditvā sirasi añjaliṃ katvā abhitthavi.

So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde rājagahe bimbisārarañño purohitassa putto hutvā nibbatti, **girimānando**tissa nāmaṃ ahosi. So viññutaṃ patto satthu rājagahagamane buddhānubhāvaṃ disvā paṭiladdhasaddho pabbajitvā samaṇadhammaṃ karonto katipayaṃ divasaṃ gāmakāvāse vasitvā satthāraṃ vandituṃ rājagahaṃ agamāsi. Bimbisāramahārājā tassa āgamanaṃ sutvā upasaṅkamitvā ‘‘idheva, bhante, vasatha, ahaṃ catūhi paccayehi upaṭṭhahāmī’’ti sampavāretvā gato bahukiccatāya na sari. ‘‘Thero abbhokāse vasatī’’ti devatā therassa temanabhayena vassaṃ vāresuṃ. Rājā avassanakāraṇaṃ sallakkhetvā therassa kuṭikaṃ kārāpesi. Thero kuṭikāyaṃ vasanto senāsanasappāyalābhena samādhānaṃ labhitvā vīriyasamataṃ yojetvā vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.40.419-448) –

> ‘‘Bhariyā me kālaṅkatā, putto sivathikaṃ gato;
> Mātā pitā matā bhātā, ekacitamhi ḍayhare.
>
> ‘‘Tena sokena santatto, kiso paṇḍu ahosahaṃ;

Cittakkhepo ca me āsi, tena sokena aṭṭito.

‘‘Sokasallaparetohaṃ, vanantamupasaṅkamiṃ;
Pavattaphalaṃ bhuñjitvā, rukkhamūle vasāmahaṃ.

‘‘Sumedho nāma sambuddho, dukkhassantakaro jino;
Mamuddharitukāmo so, āgañchi mama santikaṃ.

‘‘Padasaddaṃ suṇitvāna, sumedhassa mahesino;
Paggahetvānahaṃ sīsaṃ, ullokesiṃ mahāmuniṃ.

‘‘Upāgate mahāvīre, pīti me udapajjatha;
Tadāsimekaggamano, disvā taṃ lokanāyakaṃ.

‘‘Satiṃ paṭilabhitvāna, paṇṇamuṭṭhimadāsahaṃ;
Nisīdi bhagavā tattha, anukampāya cakkhumā.

‘‘Nisajja tattha bhagavā, sumedho lokanāyako;
Dhammaṃ me kathayī buddho, sokasallavinodanaṃ.

‘‘Anavhitā tato āguṃ, ananuññātā ito gatā;
Yathāgatā tathā gatā, tattha kā paridevanā.

‘‘Yathāpi pathikā sattā, vassamānāya vuṭṭhiyā;
Sabhaṇḍā upagacchanti, vassassāpatanāya te.

‘‘Vasse ca te oramite, sampayanti yadicchakaṃ;
Evaṃ mātā pitā tuyhaṃ, tattha kā paridevanā.

‘‘Āgantukā pāhunakā, caliteritakampitā;
Evaṃ mātā pitā tuyhaṃ, tattha kā paridevanā.

‘‘Yathāpi urago jiṇṇaṃ, hitvā gacchati saṃ tacaṃ;
Evaṃ mātā pitā tuyhaṃ, saṃ tanuṃ idha hīyare.

‘‘Buddhassa giramaññāya, sokasallaṃ vivajjayiṃ;
Pāmojjaṃ janayitvāna, buddhaseṭṭhaṃ avandahaṃ.

‘‘Vanditvāna mahānāgaṃ, pūjayiṃ girimañjariṃ;
Dibbagandhaṃ sampavantaṃ, sumedhaṃ lokanāyakaṃ.

‘‘Pūjayitvāna sambuddhaṃ, sire katvāna añjaliṃ;
Anussaraṃ guṇaggāni, santhaviṃ lokanāyakaṃ.

‘‘Nittiṇṇosi mahāvīra, sabbaññu lokanāyaka;
Sabbe satte uddharasi, ñāṇena tvaṃ mahāmune.

‘‘Vimatiṃ dveḷhakaṃ vāpi, sañchindasi mahāmune;
Paṭipādesi me maggaṃ, tava ñāṇena cakkhuma.

''Arahā vasipattā ca, chaḷabhiññā mahiddhikā;
Antalikkhacarā dhīrā, parivārenti tāvade.

''Paṭipannā ca sekhā ca, phalaṭṭhā santi sāvakā;
Surodayeva padumā, pupphanti tava sāvakā.

''Mahāsamuddovakkhobho, atulopi duruttaro;
Evaṃ ñāṇena sampanno, appameyyosi cakkhuma.

''Vanditvāhaṃ lokajinaṃ, cakkhumantaṃ mahāyasaṃ;
Puthudisā namassanto, paṭikuṭiko āgañchahaṃ.

''Devalokā cavitvāna, sampajāno patissato;
Okkamiṃ mātuyā kucchiṃ, sandhāvanto bhavābhave.

''Agārā abhinikkhamma, pabbajiṃ anagāriyaṃ;
Ātāpī nipako jhāyī, paṭisallānagocaro.

''Padhānaṃ padahitvāna, tosayitvā mahāmuniṃ;
Candovabbhaghanā mutto, vicarāmi ahaṃ sadā.

''Vivekamanuyuttomhi, upasanto nirūpadhi;
Sabbāsave pariññāya, viharāmi anāsavo.

''Tiṃsakappasahassamhi, yaṃ buddhamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Atha therassa arahattappattiyā haṭṭhatuṭṭhe viya deve vassante upari taṃ vassane niyojanamukhena aññaṃ byākaronto –

325. ''Vassati devo yathāsugītaṃ, channā me kuṭikā sukhā nivātā;
Tassaṃ viharāmi vūpasanto, atha ce patthayasī pavassa deva.

326. ''Vassati devo yathāsugītaṃ, channā me kuṭikā sukhā nivātā;
Tassaṃ viharāmi santacitto, atha ce patthayasī pavassa deva.

327. ''Vassati devo…pe… tassaṃ viharāmi vītarāgo…pe….
328. ''Vassati devo…pe… tassaṃ viharāmi vītadoso…pe….
329. ''Vassati devo…pe… tassaṃ viharāmi vītamoho;
Atha ce patthayasī pavassa devā''ti. – imā pañca gāthā abhāsi;

Tattha **yathāsugīta**nti sugītānurūpaṃ, sundarassa attano meghagītassa anurūpamevāti attho. Valāhako hi yathā agajjanto kevalaṃ vassanto na sobhati, evaṃ satapaṭalasahassapaṭalena uṭṭhahitvā thanayanto gajjanto vijjullatā nicchārentopi avassanto na sobhati, tathābhūto pana hutvā vassanto sobhatīti vuttaṃ ''vassati devo yathāsugīta''nti. Tenāha – ''abhitthanaya, pajjunna'', (cariyā. 3.89; jā. 1.1.75) ''gajjitā ceva vassitā cā''ti (a. ni. 4.101; pu. pa. 157) ca. **Tassaṃ viharāmī**ti tassaṃ kuṭikāyaṃ ariyavihāragabbhena iriyāpathavihārena viharāmi. **Vūpasantacitto**ti aggaphalasamādhinā sammadeva upasantamānaso.

Evaṃ therassa anekavāraṃ kataṃ uyyojanaṃ sirasā sampaṭicchanto valāhakadevaputto ninnañca

thalañca pūrento mahāvassaṃ vassāpesi.

Girimānandattheragāthāvaṇṇanā niṭṭhitā.

4. Sumanattheragāthāvaṇṇanā

Yaṃ patthayānotiādikā āyasmato sumanattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto ito pañcanavute kappe buddhasuññe loke kulagehe nibbattitvā viññutaṃ patto ekaṃ paccekabuddhaṃ byādhitaṃ disvā harītakaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kosalaraṭṭhe gahapatikule nibbattitvā **sumano**ti laddhanāmo sukhena vaḍḍhi. Tassa pana mātulo pabbajitvā arahā hutvā araññe viharanto sumane vayappatte taṃ pabbājetvā caritānukūlaṃ kammaṭṭhānaṃ adāsi. So tattha yogakammaṃ karonto cattāri jhānāni pañca ca abhiññāyo nibbattesi. Athassa thero vipassanāvidhiṃ ācikkhi. So ca nacireneva vipassanaṃ vaḍḍhetvā arahatte patiṭṭhāsi. Tena vuttaṃ **apadāne** (apa. thera 2.44.60-71) –

‘‘Harītakaṃ āmalakaṃ, ambajambuvibhītakaṃ;
Kolaṃ bhallātakaṃ billaṃ, sayameva harāmahaṃ.

‘‘Disvāna pabbhāragataṃ, jhāyiṃ jhānarataṃ muniṃ;
Ābādhena āpīḷentaṃ, adutīyaṃ mahāmuniṃ.

‘‘Harītakaṃ gahetvāna, sayambhussa adāsahaṃ;
Khādamattamhi bhesajje, byādhi passambhi tāvade.

‘‘Pahīnadaratho buddho, anumodamakāsi me;
Bhesajjadānenimināā, byādhivūpasamena ca.

‘‘Devabhūto manusso vā, jāto vā aññajātiyā;
Sabbattha sukhito hotu, mā ca te byādhimāgamā.

‘‘Idaṃ vatvāna sambuddho, sayambhū aparājito;
Nabhaṃ abbhuggamī dhīro, haṃsarājāva ambare.

‘‘Yato harītakaṃ dinnaṃ, sayambhussa mahesino;
Imaṃ jātiṃ upādāya, byādhi me nupapajjatha.

‘‘Ayaṃ pacchimako mayhaṃ, carimo vattate bhavo;
Tisso vijjā sacchikatā, kataṃ buddhassa sāsanaṃ.

‘‘Catunnavutito kappe, bhesajjamadadiṃ tadā;
Duggatiṃ nābhijānāmi, bhesajjassa idaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahatte pana patiṭṭhito ekadivasaṃ mātulattherassa upaṭṭhānaṃ agamāsi. Taṃ thero adhigamaṃ pucchi, taṃ byākaronto –

330. ‘‘Yaṃ patthayāno dhammesu, upajjhāyo anuggahi;
Amataṃ abhikaṅkhantaṃ, kataṃ kattabbakaṃ mayā.

331. ‘‘Anuppatto sacchikato, sayaṃ dhammo anītiho;
Visuddhañāṇo nikkaṅkho, byākaromi tavantike.

332. ‘‘Pubbenivāsaṃ jānāmi, dibbacakkhu visodhitaṃ;
Sadattho me anuppatto, kataṃ buddhassa sāsanaṃ.

333. ‘‘Appamattassa me sikkhā, sussutā tava sāsane;
Sabbe me āsavā khīṇā, natthi dāni punabbhavo.

334. ‘‘Anusāsi maṃ ariyavatā, anukampi anuggahi;
Amogho tuyhamovādo, antevāsimhi sikkhito’’ti. –

Imāhi pañcahi gāthāhi sīhanādaṃ nadanto aññaṃ byākāsi.

Tattha **yaṃ patthayāno dhammesu, upajjhāyo anuggahi. Amataṃ abhikaṅkhanta**nti samathavipassanādīsu anavajjadhammesu yaṃ dhammaṃ mayhaṃ patthayanto ākaṅkhanto upajjhāyo amataṃ nibbānaṃ abhikaṅkhantaṃ maṃ ovādadānavasena anuggaṇhi. **Kataṃ kattabbakaṃ mayā**ti tassa adhigamatthaṃ kattabbaṃ pariññādisoḷasavidhaṃ kiccaṃ kataṃ niṭṭhāpitaṃ mayā.

Tato eva **anuppatto** adhigato catubbidhopi maggadhammo **sacchikato. Sayaṃ dhammo anītiho**ti sayaṃ attanāyeva nibbānadhammo phaladhammo ca anītiho asandiddho attapaccakkho kato, ‘‘itiha, iti kirā’’ti pavattiyā itihasaṅkhātaṃ saṃsayaṃ samucchindantoyeva ariyamaggo pavattati. Tenāha **‘‘visuddhañāṇo nikkaṅkho’’**tiādi. Tattha **visuddhañāṇo**ti sabbasaṃkilesavisuddhiyā visuddhañāṇo. **Tavantike**ti tava samīpe.

Sadatthoti arahattaṃ. **Sikkhā**ti adhisīlasikkhādayo. **Sussutā**ti pariyattibāhusaccassa paṭivedhabāhusaccassa ca pāripūrivasena suṭṭhu sutā. **Tava sāsane**ti tava ovāde anusiṭṭhiyaṃ ṭhitassa.

Ariyavatāti suvisuddhasīlādivatasamādānena. **Antevāsimhi sikkhito**ti tuyhaṃ samīpe ciṇṇabrahmacariyavāsatāya antevāsī sikkhitavā sikkhitaadhisīlādisikkho amhīti.

Sumanattheragāthāvaṇṇanā niṭṭhitā.

5. Vaḍḍhattheragāthāvaṇṇanā

Sādhū hītiādikā āyasmato vaḍḍhattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayāni puññāni upacinanto imasmiṃ buddhuppāde bhārukacchanagare gahapatikule nibbattitvā **vaḍḍho**ti laddhanāmo anupubbena vaḍḍhati. Athassa mātā saṃsāre sañjātasaṃvegā puttaṃ ñātīnaṃ niyyādetvā bhikkhunīnaṃ santike pabbajitvā vipassanāya kammaṃ karontī arahattaṃ pāpuṇitvā aparena samayena puttampi viññutaṃ pattaṃ veḷudantattherassa santike pabbājesi. So pabbajito buddhavacanaṃ uggahetvā bahussuto dhammakathiko hutvā ganthadhuraṃ vahanto ekadivasaṃ ‘‘ekako santaruttarova mātaraṃ passissāmī’’ti bhikkhunupassayaṃ agamāsi. Taṃ disvā mātā ‘‘kasmā tvaṃ ekako santaruttarova idhāgato’’ti codesi. So mātarā codiyamāno ‘‘ayuttaṃ mayā kata’’nti uppannasaṃvego vihāraṃ gantvā divāṭṭhāne nisinno vipassitvā arahattaṃ patvā mātu ovādasampattipakāsanamukhena aññaṃ byākaronto –

335. ‘‘Sādhū hi kira me mātā, patodaṃ upadaṃsayi;
Yassāhaṃ vacanaṃ sutvā, anusiṭṭho janettiyā;
Āraddhavīriyo pahitatto, patto sambodhimuttamaṃ.

336. ‘‘Arahā dakkhiṇeyyomhi, tevijjo amataddaso;

Jetvā namucino senaṃ, viharāmi anāsavo.

337. ‘‘Ajjhattañca bahiddhā ca, ye me vijjiṃsu āsavā;
Sabbe asesā ucchinnā, na ca uppajjare puna.

338. ‘‘Visāradā kho bhaginī, evamatthaṃ abhāsayi;
Apihā nūna mayipi, vanatho te na vijjati.

339. ‘‘Pariyantakataṃ dukkhaṃ, antimoyaṃ samussayo;
Jātimaraṇasaṃsāro, natthi dāni punabbhavo’’ti. – imā gāthā abhāsi;

Tattha **sādhū hi kira me mātā, patodaṃ upadaṃsayī**ti sādhu vata mātā mayhaṃ ovādasaṅkhātaṃ patodaṃ dasseti, tena me vīriyaṃ uttejentī uttamaṅge paññāsīse vijjhi. **Yassā**ti yassā me mātuyā. **Sambodhi**nti arahattaṃ. Ayañhettha yojanā – janettiyā me anusiṭṭho yassā anusāsanībhūtaṃ vacanaṃ sutvā ahaṃ āraddhavīriyo pahitatto viharanto uttamaṃ aggaphalaṃ sambodhiṃ arahattaṃ patto.

Tato eva ārakattā kilesehi **arahā** puññakkhettatāya **dakkhiṇeyyo** dakkhiṇāraho amhi. Pubbenivāsañāṇādivijjāttayassa adhigatattā **tevijjo** nibbānassa sacchikatattā **amataddaso namucino** mārassa **senaṃ** kilesavāhiniṃ bodhipakkhiyasenāya jinitvā tassa jitattāyeva anāsavo sukhaṃ viharāmīti.

Idāni ‘‘anāsavo’’ti vuttamatthaṃ pākaṭataraṃ kātuṃ **‘‘ajjhattañcā’’** ti gāthamāha. Tassattho – **ajjhattaṃ** ajjhattavatthukā ca **bahiddhā** bahiddhavatthukā ca **āsavā ye** mayhaṃ ariyamaggādhigamato pubbe **vijjiṃsu** upalabbhiṃsu, te sabbe anavasesā **ucchinnā** ariyamaggena samucchinnā pahīnā puna dāni kadācipi na ca uppajjeyyuṃ na uppajjissantiyevāti.

Idāni mātu vacanaṃ aṅkusaṃ katvā attanā arahattassa adhigatattā mātaraṃ thomento **‘‘visāradā’’**ti gāthamāha. Tattha **visāradā kho**ti ekaṃsena vigatasārajjā. Evaṃ mātu attano ca arahattādhigamena satthu orasaputtabhāvaṃ ullapento mātaraṃ **‘‘bhaginī’’**ti āha. **Etamatthaṃ abhāsayī**ti etaṃ mama ovādabhūtaṃ atthaṃ abhaṇi. Evaṃ pana maṃ ovadantī na kevalaṃ visāradā eva, atha kho **apihā nūna mayipi** tava puttakepi apihā asanthavā maññe, kiṃ vā etena parikappanena? **Vanatho te na vijjati** avijjādiko vanatho tava santāne nattheva, yā maṃ bhavakkhaye niyojesīti adhippāyo.

Idāni ‘‘tayā niyojitākāreneva mayā paṭipanna’’nti dassento **‘‘pariyantakata’’**nti osānagāthamāha, tassattho suviññeyyova.

Vaḍḍhattheragāthāvaṇṇanā niṭṭhitā.

6. Nadīkassapattheragāthāvaṇṇanā

Atthāya vata metiādikā āyasmato nadīkassapattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinanto padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ piṇḍāya carantaṃ disvā pasannamānaso attanā ropitassa ambarukkhassa paṭhamuppannaṃ manosilāvaṇṇaṃ ekaṃ ambaphalaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde magadharaṭṭhe brāhmaṇakule uruvelakassapassa bhātā hutvā nibbatto. Vayappatto nissaraṇajjhāsayatāya gharāvāsaṃ anicchanto tāpasapabbajjaṃ pabbajitvā tīhi tāpasasatehi saddhiṃ nerañjarāya nadiyā tīre assamaṃ māpetvā viharati. Nadītīre vasanato hissa kassapagottatāya ca **nadīkassapo**ti samaññā ahosi. Tassa bhagavā saparisassa ehibhikkhubhāvena upasampadaṃ adāsi. Taṃ sabbaṃ khandhake (mahāva. 36-39) āgatameva. So bhagavato **ādittapariyāyadesanāya** (mahāva. 54; saṃ. ni. 4.28) arahatte patiṭṭhāsi. Tena vuttaṃ **apadāne** (apa. thera 2.44.81-87) –

''Padumuttarabuddhassa, lokajeṭṭhassa tādino;
Piṇḍāya vicarantassa, dhārato uttamaṃ yasaṃ.

''Aggaphalaṃ gahetvāna, vippasannena cetasā;
Dakkhiṇeyyassa vīrassa, adāsiṃ satthuno ahaṃ.

''Tena kammena dvipadinda, lokajeṭṭha narāsabha;
Pattomhi acalaṃ ṭhānaṃ, hitvā jayaparājayaṃ.

''Satasahassito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, aggadānassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahatte pana patiṭṭhito aparabhāge attano paṭipattiṃ paccavekkhitvā diṭṭhisamugghātakittanamukhena aññaṃ byākaronto –

340. ''Atthāya vata me buddho, nadiṃ nerañjaraṃ agā;
Yassāhaṃ dhammaṃ sutvāna, micchādiṭṭhiṃ vivajjayiṃ.

341. ''Yajiṃ uccāvace yaññe, aggihuttaṃ juhiṃ ahaṃ;
Esā suddhīti maññanto, andhabhūto puthujjano.

342. ''Diṭṭhigahanapakkhando, parāmāsena mohito;
Asuddhiṃ maññisaṃ suddhiṃ, andhabhūto aviddasu.

343. ''Micchādiṭṭhi pahīnā me, bhavā sabbe vidālitā;
Juhāmi dakkhiṇeyyaggiṃ, namassāmi tathāgataṃ.

344. ''Mohā sabbe pahīnā me, bhavataṇhā padālitā;
Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo''ti. –

Imā pañca gāthā abhāsi.

Tattha **atthāya vata me**ti mayhaṃ atthāya vata hitāya vata. **Buddho**ti sabbaññubuddho. **Nadiṃ nerañjaraṃ agā**ti nerañjarāsaṅkhātaṃ nadiṃ agañchi, tassā nadiyā tīre ca mama bhātu uruvelakassapassa assamaṃ upagatoti adhippāyo.

Idāni yathāvuttamatthaṃ vivarituṃ **''yassāha''**ntiādi vuttaṃ. **Yassā**ti yassa buddhassa bhagavato. **Dhammaṃ sutvānā**ti catusaccapaṭisaṃyuttaṃ dhammaṃ sutvā, sotadvārānusārena upalabhitvā. **Micchādiṭṭhiṃ vivajjayi**nti ''yaññādīhi suddhi hotī''tiādinayappavattaṃ viparītadassanaṃ pajahiṃ.

Micchādiṭṭhiṃ vivajjayinti vuttamevatthaṃ vitthāretvā dassetuṃ **''yaji''**ntiādimāha. Tattha **yajiṃ uccāvace yaññe**ti pākaṭayaññe somayāgavājapeyyādike nānāvidhe yaññe yajiṃ. **Aggihuttaṃ juhiṃ aha**nti tesaṃ yaññānaṃ yajanavasena āhutiṃ paggaṇhanto aggiṃ paricariṃ. **Esā suddhīti maññanto**ti esā yaññakiriyā aggipāricariyā suddhihetubhāvato suddhi ''evaṃ me saṃsārasuddhi hotī''ti maññamāno. **Andhabhūto puthujjano**ti paññācakkhuvekallena avijjandhatāya andhabhūto puthujjano hutvā vanagahanapabbatagahanādīni viya duratikkamanaṭṭhena diṭṭhiyeva gahanaṃ diṭṭhigahanaṃ, taṃ pakkhando anupaviṭṭhoti **diṭṭhigahanapakkhando. Parāmāsenā**ti dhammasabhāvaṃ atikkamitvā ''idameva sacca''nti parāmasanato parāmāsasaṅkhātena micchābhinivesena. **Mohito**ti mūḷhabhāvaṃ pāpito. **Asuddhiṃ maññisaṃ suddhi**nti asuddhiṃ maggaṃ ''suddhiṃ magga''nti maññisaṃ maññiṃ. Tattha kāraṇamāha **''andhabhūto aviddasū''**ti. Yasmā avijjāya andhabhūto, tato eva

dhammādhammaṃ yuttāyuttañca avidvā, tasmā tathā maññinti attho.

Micchādiṭṭhi pahīnā meti evaṃbhūtassa pana satthu sammukhā catusaccagabbhaṃ dhammakathaṃ sutvā yoniso paṭipajjantassa ariyamaggasammādiṭṭhiyā sabbāpi micchādiṭṭhi samucchedappahānavasena mayhaṃ pahīnā. **Bhavā**ti kāmabhavādayo sabbepi bhavā ariyamaggasatthena **vidālitā** viddhaṃsitā. **Juhāmi dakkhiṇeyyaggi**nti āhavanīyādike aggī chaḍḍetvā sadevakassa lokassa aggadakkhiṇeyyatāya sabbassa ca pāpassa dahanato dakkhiṇeyyaggiṃ sammāsambuddhaṃ juhāmi paricarāmi. Tayidaṃ mayhaṃ dakkhiṇeyyaggiparicaraṇaṃ dadhinavanītamathitasappiādinirapekkhaṃ satthu namassanamevāti āha **''namassāmi tathāgata''**nti. Atha vā **juhāmi dakkhiṇeyyaggi**nti dāyakānaṃ dakkhiṇāya mahapphalabhāvakaraṇena pāpassa ca dahanena dakkhiṇeyyaggibhūtaṃ attānaṃ juhāmi paricarāmi tathā katvā paricarāmi, tathā katvā pariharāmi. Pubbe aggidevaṃ namassāmi, idāni pana namassāmi tathāgatanti.

Mohā sabbe pahīnā meti dukkhe aññāṇādibhedā sabbe mohā mayhaṃ pahīnā samucchinnā, tato eva **''bhavataṇhā padālitā. Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo''**ti tīsu padesu me-saddo ānetvā yojetabbo.

Nadīkassapattheragāthāvaṇṇanā niṭṭhitā.

7. Gayākassapattheragāthāvaṇṇanā

Pāto majjhanhikantiādikā āyasmato gayākassapattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinanto ito ekatiṃse kappe sikhissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto nissaraṇajjhāsayatāya gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā araññāyatane assamaṃ kāretvā vanamūlaphalāhāro vasati. Tena ca samayena bhagavā eko adutiyo tassa assamasamīpena gacchati. So bhagavantaṃ disvā pasannamānaso upasaṅkamitvā vanditvā ekamantaṃ ṭhito velaṃ oloketvā manoharāni kolaphalāni satthu upanesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde brāhmaṇakule nibbattitvā vayappatto nissaraṇajjhāsayatāya gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā dvīhi tāpasasatehi saddhiṃ gayāyaṃ viharati. Gayāyaṃ vasanato hissa kassapagottatāya ca **gayākassapo**ti samaññā ahosi. So bhagavatā saddhiṃ parisāya ehibhikkhūpasampadaṃ datvā **ādittapariyāyadesanāya** (mahāva. 54) ovadiyamāno arahatte patiṭṭhāsi. Tena vuttaṃ **apadāne** (apa. thera 2.45.8-14) –

''Ajinena nivatthohaṃ, vākacīradharo tadā;
Khāriyā pūrayitvānaṃ, kolaṃhāsiṃ mamassamaṃ.

''Tamhi kāle sikhī buddho, eko adutiyo ahu;
Mamassamaṃ upagacchi, jānanto sabbakālikaṃ.

''Sakaṃ cittaṃ pasādetvā, vanditvāna ca subbataṃ;
Ubho hatthehi paggayha, kolaṃ buddhassadāsahaṃ.

''Ekatiṃse ito kappe, yaṃ phalamadadiṃ tadā;
Duggatiṃ nābhijānāmi, koladānassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahatte pana patiṭṭhito attano paṭipattiṃ paccavekkhitvā pāpapavāhanakittanamukhena aññaṃ byākaronto –

345. ''Pāto majjhanhikaṃ sāyaṃ, tikkhattuṃ divasassahaṃ;
Otariṃ udakaṃ sohaṃ, gayāya gayaphagguyā.

346. ‘‘Yaṃ mayā pakataṃ pāpaṃ, pubbe aññāsu jātisu;
Taṃ dānīdha pavāhemi, evaṃdiṭṭhi pure ahuṃ.

347. ‘‘Sutvā subhāsitaṃ vācaṃ, dhammatthasahitaṃ padaṃ;
Tathaṃ yāthāvakaṃ atthaṃ, yoniso paccavekkhisaṃ.

348. ‘‘Ninhātasabbapāpomhi, nimmalo payato suci;
Suddho suddhassa dāyādo, putto buddhassa oraso.

349. ‘‘Ogayhaṭṭhaṅgikaṃ sotaṃ, sabbapāpaṃ pavāhayiṃ;
Tisso vijjā ajjhagamiṃ, kataṃ buddhassa sāsana’’nti. –

Imā pañca gāthā abhāsi.

Tattha paṭhamagāthāya tāva ayaṃ saṅkhepattho – **pāto** sūriyuggamanavelāyaṃ, **majjhanhikaṃ** majjhanhavelāyaṃ, **sāyaṃ** sāyanhavelāyanti divasassa **tikkhattuṃ** tayo vāre ahaṃ udakaṃ **otariṃ** ogāhiṃ. Otaranto ca sohaṃ na yattha katthaci yadā vā tadā vā otariṃ, atha kho **gayāya** mahājanassa ‘‘pāpapavāhana’’nti abhisammate gayātitthe, **gayaphagguyā** gayāphaggunāmake phaggunīmāsassa uttaraphaggunīnakkhatte anusaṃvaccharaṃ udakorohanamanuyutto ahosinti.

Idāni tadā yenādhippāyena udakorohanamanuyuttaṃ, taṃ dassetuṃ **‘‘yaṃ mayā’’**ti gāthamāha. Tassattho – ‘‘yaṃ mayā pubbe ito aññāsu jātīsu pāpakammaṃ upacitaṃ. Taṃ idāni **idha** gayātitthe imissā ca gayāphagguyā iminā udakorohanena **pavāhemi** apanemi vikkhālemī’’ti. **Pure** satthu sāsanupagamanato pubbe **evaṃdiṭṭhi** evarūpaviparītadassano **ahuṃ** ahosiṃ.

Dhammatthasahitaṃ padanti vibhattialopena niddeso. Dhammena ca atthena ca sahitakoṭṭhāsaṃ, ādito majjhato pariyosānato ca dhammūpasaṃhitaṃ atthūpasaṃhitaṃ suṭṭhu ekantena niyyānikaṃ katvā bhāsitaṃ vācaṃ sammāsambuddhavacanaṃ sutvā tena pakāsitaṃ paramatthabhāvena tacchabhāvato **tathaṃ** yathārahaṃ pavattinivattiupāyabhāve byabhicārābhāvato **yāthāvakaṃ** dukkhādi**atthaṃ yoniso** upāyena pariññeyyādibhāvena **paccavekkhisaṃ** ‘‘dukkhaṃ pariññeyyaṃ, samudayo pahātabbo, nirodho sacchikātabbo, maggo bhāvetabbo’’ti patiavekkhiṃ, ñāṇacakkhunā passiṃ paṭivijjhinti attho.

Ninhātasabbapāpomhīti evaṃ paṭividdhasaccattā eva ariyamaggajalena vikkhālitasabbapāpo amhi. Tato eva rāgamalādīnaṃ abhāvena nimmalattā **nimmalo**. Tato eva parisuddhakāyasamācāratāya parisuddhavacīsamācāratāya parisuddhamanosamācāratāya **payato suci suddho**. Savāsanasabbakilesamalavisuddhiyā **suddhassa** buddhassa bhagavato lokuttaradhammadāyassa ādiyanato **dāyādo**. Tasseva desanāñāṇasamuṭṭhānaurovāyāmajanitābhijātitāya **oraso** putto amhīti yojanā.

Punapi attano paramatthato nhātakabhāvameva vibhāvetuṃ **‘‘ogayhā’’**ti osānagāthamāha. Tattha **ogayhā**ti ogāhetvā anupavisitvā. **Aṭṭhaṅgikaṃ sota**nti sammādiṭṭhiādīhi aṭṭhaṅgasamodhānabhūtaṃ maggasotaṃ. **Sabbapāpaṃ pavāhayi**nti anavasesaṃ pāpamalaṃ pakkhālesiṃ, ariyamaggajalapavāhanena paramatthanhātako ahosiṃ. Tato eva **tisso vijjā ajjhagamiṃ, kataṃ buddhassa sāsana**nti vuttatthameva.

Gayākassapattheragāthāvaṇṇanā niṭṭhitā.

8. Vakkalittheragāthāvaṇṇanā

Vātarogābhinītotiādikā āyasmato vakkalittherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare

kulagehe nibbattitvā viññutaṃ patto satthu santikaṃ gacchantehi upāsakehi saddhiṃ vihāraṃ gantvā parisapariyante ṭhito dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ saddhādhimuttānaṃ aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ ṭhānaṃ patthento sattāhaṃ mahādānaṃ datvā paṇidhānaṃ akāsi. Satthā tassa anantarāyataṃ disvā byākari.

Sopi yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto amhākaṃ satthu kāle sāvatthiyaṃ brāhmaṇakule nibbatti, **vakkalī**tissa nāmaṃ akaṃsu. So vuddhippatto tayo vede uggaṇhitvā brāhmaṇasippesu nipphattiṃ gato satthāraṃ disvā rūpakāyassa sampattidassanena atitto satthārā saddhiṃyeva vicarati. ''Agāramajjhe vasanto niccakālaṃ satthāraṃ daṭṭhuṃ na labhissāmī''ti satthu santike pabbajitvā ṭhapetvā bhojanavelaṃ sarīrakiccakālañca sesakāle yattha ṭhitena sakkā dasabalaṃ passituṃ, tattha ṭhito aññaṃ kiccaṃ pahāya bhagavantaṃ olokentova viharati. Satthā tassa ñāṇaparipākaṃ āgamento bahukālaṃ tasmiṃ rūpadassaneneva vicarante kiñci avatvā punekadivasaṃ ''kiṃ te, vakkali, iminā pūtikāyena diṭṭhena? Yo kho, vakkali, dhammaṃ passati, so maṃ passati. Yo maṃ passati, so dhammaṃ passati. Dhammañhi, vakkali, passanto maṃ passati, maṃ passanto dhammaṃ passatī''ti (saṃ. ni. 3.87) āha.

Satthari evaṃ vadantepi thero satthu dassanaṃ pahāya aññattha gantuṃ na sakkoti. Tato satthā ''nāyaṃ bhikkhu saṃvegaṃ alabhitvā bujjhissatī''ti vassūpanāyikadivase ''apehi, vakkalī''ti theraṃ paṇāmesi. So satthārā paṇāmito sammukhe ṭhātuṃ asakkonto ''kiṃ mayhaṃ jīvitena, yohaṃ satthāraṃ daṭṭhuṃ na labhāmī''ti gijjhakūṭapabbate papātaṭṭhānaṃ abhiruhi. Satthā tassa taṃ pavattiṃ ñatvā ''ayaṃ bhikkhu mama santikā assāsaṃ alabhanto maggaphalānaṃ upanissayaṃ nāseyyā''ti attānaṃ dassetuṃ obhāsaṃ vissajjento –

> ''Pāmojjabahulo bhikkhu, pasanno buddhasāsane;
> Adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukha''nti. (dha. pa. 381) –

Gāthaṃ vatvā ''ehi, vakkalī''ti hatthaṃ pasāresi. Thero ''dasabalo me diṭṭho, 'ehī'ti avhānampi laddha''nti balavapītisomanassaṃ uppādetvā ''kuto āgacchāmī''ti attano gamanabhāvaṃ ajānitvā satthu sammukhe ākāse pakkhandanto paṭhamapādena pabbate ṭhitoyeva satthārā vuttagāthaṃ āvajjento ākāseyeva pītiṃ vikkhambhetvā saha paṭisambhidāhi arahattaṃ pāpuṇīti **aṅguttaraṭṭhakathāyaṃ** (a. ni. aṭṭha. 1.1.208) **dhammapadavaṇṇanāyañca** (dha. pa. aṭṭha. 2.381) āgataṃ.

Idha pana evaṃ vadanti – ''kiṃ te, vakkalī''tiādinā satthārā ovadito gijjhakūṭe viharanto vipassanaṃ paṭṭhapesi, tassa saddhāya balavabhāvato eva vipassanā vīthiṃ na otarati, bhagavā taṃ ñatvā kammaṭṭhānaṃ sodhetvā adāsi. Puna vipassanaṃ matthakaṃ pāpetuṃ nāsakkhiyeva, athassa āhāravekallena vātābādho uppajji, taṃ vātābādhena pīḷiyamānaṃ ñatvā bhagavā tattha gantvā pucchanto –

> **350**. ''Vātarogābhinīto tvaṃ, viharaṃ kānane vane;
> Paviddhagocare lūkhe, kathaṃ bhikkhu karissasī''ti. –

Āha. Taṃ sutvā thero –

> **351**. ''Pītisukhena vipulena, pharamāno samussayaṃ;
> Lūkhampi abhisambhonto, viharissāmi kānane.

> **352**. ''Bhāvento satipaṭṭhāne, indriyāni balāni ca;
> Bojjhaṅgāni ca bhāvento, viharissāmi kānane.

> **353**. ''Āraddhavīriye pahitatte, niccaṃ daḷhaparakkame;
> Samagge sahite disvā, viharissāmi kānane.

354. ''Anussaranto sambuddhaṃ, aggaṃ dantaṃ samāhitaṃ;
Atandito rattindivaṃ, viharissāmi kānane''ti. –

Catasso gāthā abhāsi.

Tattha **vātarogābhinīto**ti vātābādhena aseribhāvaṃ upanīto, vātabyādhinā abhibhūto. **Tva**nti theraṃ ālapati. **Vihara**nti tena iriyāpathavihārena viharanto. **Kānane vane**ti kānanabhūte vane, mahāaraññeti attho. **Paviddhagocare**ti vissaṭṭhagocare dullabhapaccaye. Vātarogassa sappāyānaṃ sappiādibhesajjānaṃ abhāvena pharusabhūmibhāgatāya ca **lūkhe** lūkhaṭṭhāne. **Kathaṃ bhikkhu karissasī**ti bhikkhu tvaṃ kathaṃ viharissasīti bhagavā pucchi.

Taṃ sutvā thero nirāmisapītisomanassādinā attano sukhavihāraṃ pakāsento **''pītisukhenā''**tiādimāha. Tattha **pītisukhenā**ti ubbegalakkhaṇāya pharaṇalakkhaṇāya ca pītiyā taṃsampayuttasukhena ca. Tenāha **''vipulenā''**ti uḷārenāti attho. **Pharamāno samussaya**nti yathāvuttapītisukhasamuṭṭhitehi paṇītehi rūpehi sakalaṃ kāyaṃ pharāpento nirantaraṃ phuṭaṃ karonto. **Lūkhampi abhisambhonto**ti araññāvāsajanitaṃ sallekhavuttihetukaṃ dussahampi paccayalūkhaṃ abhibhavanto adhivāsento. **Viharissāmi kānane**ti jhānasukhena vipassanāsukhena ca araññāyatane viharissāmīti attho. Tenāha – ''sukhañca kāyena paṭisaṃvedesi''nti (pārā. 11).

''Yato yato sammasati, khandhānaṃ udayabbayaṃ;
Labhatī pītipāmojjaṃ, amataṃ taṃ vijānata''nti ca. (dha. pa. 374);

Bhāvento satipaṭṭhāneti maggapariyāpanne kāyānupassanādike cattāro satipaṭṭhāne uppādento vaḍḍhento ca. **Indriyānī**ti maggapariyāpannāni eva saddhādīni pañcindriyāni. **Balānī**ti tathā saddhādīni pañca balāni. **Bojjhaṅgānī**ti tathā satisambojjhaṅgādīni satta bojjhaṅgāni. **Ca**-saddena sammappadhānaiddhipādamaggaṅgāni saṅgaṇhāti. Tadavinābhāvato hi taggahaṇeneva tesaṃ gahaṇaṃ hoti. **Viharissāmī**ti yathāvutte bodhipakkhiyadhamme bhāvento maggasukhena tadadhigamasiddhena phalasukhena nibbānasukhena ca viharissāmi.

Āraddhavīriyeti catubbidhasammappadhānavasena paggahitavīriye. **Pahitatte**ti nibbānaṃ patipesitacitte. **Niccaṃ daḷhaparakkame**ti sabbakālaṃ asithilavīriye. Avivādavasena kāyasāmaggidānavasena ca **samagge**. Diṭṭhisīlasāmaññena **sahite** sabrahmacārī disvā. Etena kalyāṇamittasampattiṃ dasseti.

Anussaranto sambuddhanti sammā sāmaṃ sabbadhammānaṃ buddhattā sammāsambuddhaṃ sabbasattuttamatāya, **aggaṃ** uttamena damathena **dantaṃ,** anuttarasamādhinā **samāhitaṃ atandito** analaso hutvā, **rattindivaṃ** sabbakālaṃ ''itipi so bhagavā araha''ntiādinā anussaranto viharissāmi. Etena buddhānussatibhāvanāya yuttākāradassanena sabbattha kammaṭṭhānānuyogamāha, purimena pārihāriyakammaṭṭhānānuyogaṃ.

Evaṃ pana vatvā thero vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.54.28-65) –

''Ito satasahassamhi, kappe uppajji nāyako;
Anomanāmo amito, nāmena padumuttaro.

''Padumākāravadano, padumāmalasucchavī;
Lokenānupalittova, toyena padumaṃ yathā.

''Vīro padumapattakkho, kanto ca padumaṃ yathā;
Padumuttaragandhova, tasmā so padumuttaro.

‘‘Lokajeṭṭho ca nimmāno, andhānaṃ nayanūpamo;
Santaveso guṇanidhi, karuṇāmatisāgaro.

‘‘Sa kadāci mahāvīro, brahmāsurasuraccito;
Sadevamanujākiṇṇe, janamajjhe jinuttamo.

‘‘Vadanena sugandhena, madhurena rutena ca;
Rañjayaṃ parisaṃ sabbaṃ, santhavī sāvakaṃ sakaṃ.

‘‘Saddhādhimutto sumati, mama dassanalālaso;
Natthi etādiso añño, yathāyaṃ bhikkhu vakkali.

‘‘Tadāhaṃ haṃsavatiyaṃ, nagare brāhmaṇatrajo;
Hutvā sutvā ca taṃ vākyaṃ, taṃ ṭhānamabhirocayiṃ.

‘‘Sasāvakaṃ taṃ vimalaṃ, nimantetvā tathāgataṃ;
Sattāhaṃ bhojayitvāna, dussehacchādayiṃ tadā.

‘‘Nipacca sirasā tassa, anantaguṇasāgare;
Nimuggo pītisampuṇṇo, idaṃ vacanamabraviṃ.

‘‘Yo so tayā santhavito, ito sattamake muni;
Bhikkhu saddhāvataṃ aggo, tādiso homahaṃ mune.

‘‘Evaṃ vutte mahāvīro, anāvaraṇadassano;
Imaṃ vākyaṃ udīresi, parisāya mahāmuni.

‘‘Passathetaṃ māṇavakaṃ, pītamaṭṭhanivāsanaṃ;
Hemayaññopacitaṅgaṃ, jananettamanoharaṃ.

‘‘Eso anāgataddhāne, gotamassa mahesino;
Aggo saddhādhimuttānaṃ, sāvakoyaṃ bhavissati.

‘‘Devabhūto manusso vā, sabbasantāpavajjito;
Sabbabhogaparibyūḷho, sukhito saṃsarissati.

‘‘Satasahassito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Vakkali nāma nāmena, hessati satthu sāvako.

‘‘Tena kammavisesena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

‘‘Sabbattha sukhito hutvā, saṃsaranto bhavābhave;
Sāvatthiyaṃ pure jāto, kule aññatare ahaṃ.

‘‘Nonītasukhumālaṃ maṃ, jātapallavakomalaṃ;
Mandaṃ uttānasayanaṃ, pisācabhayatajjitā.

‘‘Pādamūle mahesissa, sāyesuṃ dīnamānasā;
Imaṃ dadāma te nātha, saraṇaṃ hohi nāyaka.

‘‘Tadā paṭiggahi so maṃ, bhītānaṃ saraṇo muni;
Jālinā cakkaṅkitena, mudukomalapāṇinā.

‘‘Tadā pabhuti tenāhaṃ, arakkheyyena rakkhito;
Sabbaveravinimutto, sukhena parivuddhito.

‘‘Sugatena vinā bhūto, ukkaṇṭhāmi muhuttakaṃ;
Jātiyā sattavassohaṃ, pabbajiṃ anagāriyaṃ.

‘‘Sabbapāramisambhūtaṃ, nīlakkhinayanaṃ varaṃ;
Rūpaṃ sabbasubhākiṇṇaṃ, atitto viharāmahaṃ.

‘‘Buddharūparatiṃ ñatvā, tadā ovadi maṃ jino;
Alaṃ vakkali kiṃ rūpe, ramase bālanandite.

‘‘Yo hi passati saddhammaṃ, so maṃ passati paṇḍito;
Apassamāno saddhammaṃ, maṃ passampi na passati.

‘‘Anantādīnavo kāyo, visarukkhasamūpamo;
Āvāso sabbarogānaṃ, puñjo dukkhassa kevalo.

‘‘Nibbindiya tato rūpe, khandhānaṃ udayabbayaṃ;
Passa upakkilesānaṃ, sukhenantaṃ gamissasi.

‘‘Evaṃ tenānusiṭṭhohaṃ, nāyakena hitesinā;
Gijjhakūṭaṃ samāruyha, jhāyāmi girikandare.

‘‘Ṭhito pabbatapādamhi, assāsayi mahāmuni;
Vakkalīti jino vācaṃ, taṃ sutvā mudito ahaṃ.

‘‘Pakkhandiṃ selapabbhāre, anekasataporise;
Tadā buddhānubhāvena, sukheneva mahiṃ gato.

‘‘Punopi dhammaṃ deseti, khandhānaṃ udayabbayaṃ;
Tamahaṃ dhammamaññāya, arahattamapāpuṇiṃ.

‘‘Sumahāparisamajjhe, tadā maṃ caraṇantago;
Aggaṃ saddhādhimuttānaṃ, paññapesi mahāmati.

‘‘Satasahassito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā aññaṃ byākarontopi thero imā eva gāthā abhāsi. Atha naṃ satthā bhikkhusaṅghamajjhe nisinno saddhādhimuttānaṃ aggaṭṭhāne ṭhapesīti.

Vakkalittheragāthāvaṇṇanā niṭṭhitā.

9. Vijitasenattheragāthāvaṇṇanā

Olaggessāmītiādikā āyasmato vijitasenattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinanto atthadassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto gharāvāsaṃ pahāya isipabbajjaṃ pabbajitvā araññe viharanto ākāsena gacchantaṃ bhagavantaṃ disvā pasannamānaso pasannākāraṃ dassento añjaliṃ paggayha aṭṭhāsi. Satthā tassa ajjhāsayaṃ ñatvā ākāsato otari. So bhagavato manoharāni madhurāni phalāni upanesi, paṭiggahesi bhagavā anukampaṃ upādāya. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kosalaraṭṭhe hatthācariyakule nibbattitvā **vijitaseno**ti laddhanāmo viññutaṃ pāpuṇi. Tassa mātulā seno ca upaseno cāti dve hatthācariyā satthu santike dhammaṃ sutvā paṭiladdhasaddhā pabbajitvā vāsadhuraṃ pūrentā arahattaṃ pāpuṇiṃsu. Vijitasenopi hatthisippe nipphattiṃ gato nissaraṇajjhāsayatāya gharāvāse alaggamānaso satthu yamakapāṭihāriyaṃ disvā paṭiladdhasaddho mātulattherānaṃ santike pabbajitvā tesaṃ ovādānusāsaniyā vipassanāya kammaṃ karonto vipassanāvīthiṃ laṅghitvā bahiddhā nānārammaṇe vidhāvantaṃ attano cittaṃ ovadanto –

355. ‘‘Olaggessāmi te citta, āṇidvāreva hatthinaṃ;
Na taṃ pāpe niyojessaṃ, kāmajālaṃ sarīrajaṃ.

356. ‘‘Tvaṃ olaggo na gacchasi, dvāravivaraṃ gajova alabhanto;
Na ca cittakali punappunaṃ, pasakka pāparato carissasi.

357. ‘‘Yathā kuñjaraṃ adantaṃ, navaggahamaṅkusaggaho;
Balavā āvatteti akāmaṃ, evaṃ āvattayissaṃ taṃ.

358. ‘‘Yathā varahayadamakusalo, sārathipavaro dameti ājaññaṃ;
Evaṃ damayissaṃ taṃ, patiṭṭhito pañcasu balesu.

359. ‘‘Satiyā taṃ nibandhissaṃ, payutto te damessāmi;
Vīriyadhuraniggahito, na yito dūraṃ gamissase cittā’’ti. –

Gāthā abhāsi.

Tattha **olaggessāmī**ti saṃvarissāmi nivāressāmi. **Te**ti taṃ. Upayogatthe hi idaṃ sāmivacanaṃ. Te gamananti vā vacanaseso. **Hatthina**nti ca hatthinti attho. **Cittā**ti attano cittaṃ ālapati. Yathā taṃ vāretukāmo, taṃ dassento **‘‘āṇidvāreva hatthina’’**nti āha. Āṇidvāraṃ nāma pākārabaddhassa nagarassa khuddakadvāraṃ, yaṃ ghaṭikāchidde āṇimhi pakkhitte yantena vinā abbhantare ṭhitehipi vivarituṃ na sakkā. Yena manussagavassamahiṃsādayo na niggantuṃ sakkā. Nagarato bahi niggantukāmampi hatthiṃ yato palobhetvā hatthācariyo gamanaṃ nivāresi. Atha vā āṇidvāraṃ nāma palighadvāraṃ. Tattha hi tiriyaṃ palighaṃ ṭhapetvā rukkhasūcisaṅkhātaṃ āṇiṃ palighasīse āvuṇanti. **Pāpe**ti rūpādīsu uppajjanakaabhijjhādipāpadhamme **taṃ na niyojessaṃ** na niyojissāmi. **Kāmajālā**ti kāmassa jālabhūtaṃ. Yathā hi macchabandhamigaluddānaṃ jālaṃ nāma macchādīnaṃ tesaṃ yathākāmakārasādhanaṃ, evaṃ ayonisomanasikārānupātitaṃ cittaṃ mārassa kāmakārasādhanaṃ. Tena hi so satte anatthesu pāteti. **Sarīrajā**ti sarīresu uppajjanaka. Pañcavokārabhave hi cittaṃ rūpapaṭibaddhavuttitāya ‘‘sarīraja’’nti vuccati.

Tvaṃ olaggo na gacchasīti tvaṃ, cittakali, mayā satipaññāpatodaaṅkusehi vārito na dāni yathāruciṃ gamissasi, ayonisomanasikāravasena yathākāmaṃ vattituṃ na labhissasi. Yathā kiṃ? **Dvāravivaraṃ gajova alabhanto** nagarato gajanirodhato vā niggamanāya dvāravivarakaṃ alabhamāno hatthī viya. **Cittakalī**ti cittakāḷakaṇṇi. **Punappuna**nti aparāparaṃ. **Pasakkā**ti saraṇasampassāsavasena. **Pāparato**ti pāpakammanirato pubbe viya idāni **na carissasi** tathā carituṃ na dassāmīti attho.

Adantanti adamitaṃ hatthisikkhaṃ asikkhitaṃ. **Navaggaha**nti aciragahitaṃ. **Aṅkusaggaho**ti hatthācariyo. **Balavā**ti kāyabalena ñāṇabalena ca balavā. **Āvatteti akāma**nti anicchantameva nisedhanato nivatteti. **Evaṃ āvattayissa**nti yathā yathāvuttaṃ hatthiṃ hatthācariyo, evaṃ taṃ cittaṃ cittakaliṃ duccaritanisedhanato nivattayissāmi.

Varahayadamakusaloti uttamānaṃ assadammānaṃ damane kusalo. Tato eva **sārathipavaro** assadammasārathīsu visiṭṭho **dameti ājaññaṃ** ājānīyaṃ assadammaṃ desakālānurūpaṃ saṇhapharusehi dameti vineti nibbisevanaṃ karoti. **Patiṭṭhito pañcasu balesū**ti saddhādīsu pañcasu balesu patiṭṭhito hutvā assaddhiyādinisedhanato **taṃ damayissaṃ** damessāmīti attho.

Satiyā taṃ nibandhissanti gocarajjhattato bahi gantuṃ adento satiyottena kammaṭṭhānathambhe, cittakali, taṃ nibandhissāmi niyamessāmi. **Payutto te damessāmī**ti tattha nibandhanto eva yuttappayutto hutvā te damessāmi, saṃkilesamalato taṃ visodhessāmi. **Vīriyadhuraniggahito**ti yathāvutto chekena susārathinā yuge yojito yuganiggahito yugantaragato taṃ nātikkamati, evaṃ tvampi citta, mama vīriyadhure niggahito sakkaccakāritāya sātaccakāritāya aññathā vattituṃ alabhanto ito gocarajjhattato dūraṃ bahi na gamissasi. Bhāvanānuyuttassa hi kammaṭṭhānato aññaṃ āsannampi lakkhaṇato dūramevāti evaṃ thero imāhi gāthāhi attano cittaṃ niggaṇhantova vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.45.22-30) –

> ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, dvattiṃsavaralakkhaṇaṃ;
> Vipinaggena gacchantaṃ, sālarājaṃva phullitaṃ.
>
> ‘‘Tiṇattharaṃ paññāpetvā, buddhaseṭṭhaṃ ayācahaṃ;
> Anukampatu maṃ buddho, bhikkhaṃ icchāmi dātave.
>
> ‘‘Anukampako kāruṇiko, atthadassī mahāyaso;
> Mama saṅkappamaññāya, orūhi mama assame.
>
> ‘‘Orohitvāna sambuddho, nisīdi paṇṇasanthare;
> Bhallātakaṃ gahetvāna, buddhaseṭṭhassadāsahaṃ.
>
> ‘‘Mama nijjhāyamānassa, paribhuñji tadā jino;
> Tattha cittaṃ pasādetvā, abhivandiṃ tadā jinaṃ.
>
> ‘‘Aṭṭhārase kappasate, yaṃ phalamadadiṃ tadā;
> Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.
>
> ‘‘Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā aññaṃ byākarontopi imā gāthā abhāsi.

Vijitasenattheragāthāvaṇṇanā niṭṭhitā.

10. Yasadattattheragāthāvaṇṇanā

Upārambhacittotiādikā āyasmato yasadattattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacini. Tathā hesa padumuttarassa bhagavato kāle brāhmaṇakule nibbattitvā brāhmaṇānaṃ vijjāsippesu nipphattiṃ gato kāme pahāya isipabbajjaṃ pabbajitvā araññe viharanto ekadivasaṃ satthāraṃ disvā pasannamānaso añjaliṃ paggayha abhitthavi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde mallaraṭṭhe mallarājakule nibbattitvā **yasadatto**ti laddhanāmo, vayappatto takkasilaṃ gantvā sabbasippāni sikkhitvā sabhiyena paribbājakena saddhiṃyeva cārikaṃ caramāno, anupubbena sāvatthiyaṃ bhagavantaṃ

upasaṅkamitvā sabhiyena puṭṭhapañhesu vissajjiyamānesu sayaṃ otārāpekkho suṇanto nisīdi ‘‘samaṇassa gotamassa vāde dosaṃ dassāmī’’ti. Athassa bhagavā cittācāraṃ ñatvā **sabhiyasuttadesanāvasāne** (su. ni. sabhiyasutta) ovādaṃ dento –

360. ‘‘Upārambhacitto dummedho, suṇāti jinasāsanaṃ;
Ārakā hoti saddhammā, nabhaso pathavī yathā.

361. ‘‘Upārambhacitto dummedho, suṇāti jinasāsanaṃ;
Parihāyati saddhammā, kāḷapakkheva candimā.

362. ‘‘Upārambhacitto dummedho, suṇāti jinasāsanaṃ;
Parisussati saddhamme, maccho appodake yathā.

363. ‘‘Upārambhacitto dummedho, suṇāti jinasāsanaṃ;
Na virūhati saddhamme, khette bījaṃva pūtikaṃ.

364. ‘‘Yo ca tuṭṭhena cittena, suṇāti jinasāsanaṃ;
Khepetvā āsave sabbe, sacchikatvā akuppataṃ;
Pappuyya paramaṃ santiṃ, parinibbātināsavo’’ti. –

Imā pañca gāthā abhāsi.

Tattha **upārambhacitto**ti sārambhacitto, dosāropanādhippāyoti attho. **Dummedho**ti nippañño. **Ārakā hoti saddhammā**ti so tādiso puggalo nabhaso viya pathavī paṭipattisaddhammatopi dūre hoti, pageva paṭivedhasaddhammato. ‘‘Na tvaṃ imaṃ dhammavinayaṃ ājānāsī’’tiādinā (dī. ni. 1.18) viggāhikakathaṃ anuyuttassa kuto santanipuṇo paṭipattisaddhammo.

Parihāyati saddhammāti navavidhalokuttaradhammato pubbabhāgiyasaddhādisaddhammatopi nihīyati. **Parisussatī**ti visussati kāyacittānaṃ pīṇanarasassa pītipāmojjādikusaladhammassābhāvato. **Na virūhatī**ti virūḷhiṃ vuddhiṃ na pāpuṇāti. **Pūtika**nti gomayalepadānādiabhāvena pūtibhāvaṃ pattaṃ.

Tuṭṭhena cittenāti itthambhūtalakkhaṇe karaṇavacanaṃ, attamano pamudito hutvāti attho. **Khepetvā**ti samucchinditvā. **Akuppata**nti arahattaṃ. **Pappuyyā**ti pāpuṇitvā. **Paramaṃ santi**nti anupādisesaṃ nibbānaṃ. Tadadhigamo cassa kevalaṃ kālāgamanameva, na kocividhoti taṃ dassetuṃ vuttaṃ **‘‘parinibbātināsavo’’**ti.

Evaṃ satthārā ovadito saṃvegajāto pabbajitvā vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.44.35-43) –

‘‘Kaṇikāraṃva jalitaṃ, dīparukkhaṃva jotitaṃ;
Kañcanaṃva virocantaṃ, addasaṃ dvipaduttamaṃ.

‘‘Kamaṇḍaluṃ ṭhapetvāna, vākacīrañca kuṇḍikaṃ;
Ekaṃsaṃ ajinaṃ katvā, buddhaseṭṭhaṃ thaviṃ ahaṃ.

‘‘Tamandhakāraṃ vidhamaṃ, mohajālasamākulaṃ;
Ñāṇālokaṃ dassetvāna, nittiṇṇosi mahāmuni.

‘‘Samuddharasimaṃ lokaṃ, sabbāvantamanuttaraṃ;
Ñāṇe te upamā natthi, yāvatā jagato gati.

''Tena ñāṇena sabbaññū, iti buddho pavuccati;
Vandāmi taṃ mahāvīraṃ, sabbaññutamanāvaraṃ.

''Satasahassito kappe, buddhaseṭṭhaṃ thaviṃ ahaṃ;
Duggatiṃ nābhijānāmi, ñāṇatthavāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.
Arahattaṃ pana patvā aññaṃ byākarontopi thero imā eva gāthā abhāsi.

Yasadattattheragāthāvaṇṇanā niṭṭhitā.

11. Soṇakuṭikaṇṇattheragāthāvaṇṇanā

Upasampadā ca me laddhātiādikā āyasmato soṇassa kuṭikaṇṇassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle haṃsavatīnagare vibhavasampanno seṭṭhi hutvā uḷārāya issariyasampattiyā ṭhito ekadivasaṃ satthāraṃ satasahassakhīṇāsavaparivutaṃ mahatiyā buddhalīḷāya mahantena buddhānubhāvena nagaraṃ pavisantaṃ disvā pasannamānaso vanditvā añjaliṃ katvā aṭṭhāsi. So pacchābhattaṃ upāsakehi saddhiṃ vihāraṃ gantvā bhagavato santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ kalyāṇavākkaraṇānaṃ aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ ṭhānaṃ patthetvā mahādānaṃ datvā paṇidhānaṃ akāsi. Satthā tassa anantarāyataṃ disvā ''anāgate gotamassa nāma sammāsambuddhassa sāsane kalyāṇavākkaraṇānaṃ aggo bhavissatī''ti byākāsi.

So tattha yāvajīvaṃ puññāni katvā devamanussesu saṃsaranto vipassissa bhagavato kāle sāsane pabbajitvā vattapaṭivattāni pūrento ekassa bhikkhuno cīvaraṃ sibbitvā adāsi. Puna buddhasuññe loke bārāṇasiyaṃ tunnavāyo hutvā ekassa paccekabuddhassa cīvarakoṭiṃ chinnaṃ ghaṭetvā adāsi. Evaṃ tattha tattha puññāni katvā imasmiṃ buddhuppāde avantiraṭṭhe kuraraghare mahāvibhavassa seṭṭhino putto hutvā nibbatti. **Soṇo**tissa nāmaṃ akaṃsu. Koṭiagghanakassa kaṇṇapiḷandhanassa dhāraṇena ''koṭikaṇṇo''ti vattabbe **kuṭikaṇṇo**ti paññāyittha.

So anukkamena vaḍḍhitvā kuṭumbaṃ saṇṭhapento āyasmante mahākaccāne kulagharaṃ nissāya pavattapabbate viharante tassa santike dhammaṃ sutvā saraṇesu ca sīlesu ca patiṭṭhāya taṃ catūhi paccayehi upaṭṭhahi. So aparabhāge saṃsāre sañjātasaṃvego therassa santike pabbajitvā kicchena kasirena dasavaggaṃ saṅghaṃ sannipātetvā upasampajjitvā katipayakālaṃ therassa santike vasitvā, theraṃ āpucchitvā satthāraṃ vandituṃ sāvatthiṃ upagato, satthārā ekagandhakuṭiyaṃ vāsaṃ labhitvā paccūsasamaye ajjhiṭṭho soḷasaaṭṭhakavaggiyānaṃ ussāraṇena sādhukāraṃ datvā bhāsitāya ''disvā ādīnavaṃ loke''ti (udā. 46; mahāva. 258) udānagāthāya pariyosāne vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.44.26-34) –

''Padumuttaro nāma jino, āhutīnaṃ paṭiggaho;
Vasīsatasahassehi, nagaraṃ pāvisī tadā.

''Nagaraṃ pavisantassa, upasantassa tādino;
Ratanāni pajjotiṃsu, nigghoso āsi tāvade.

''Buddhassa ānubhāvena, bherī vajjumaghaṭṭitā;
Sayaṃ vīṇā pavajjanti, buddhassa pavisato puraṃ.

''Buddhaseṭṭhaṃ namassāmi, padumuttaramahāmuniṃ;
Pāṭihīrañca passitvā, tattha cittaṃ pasādayiṃ.

''Aho buddho aho dhammo, aho no satthu sampadā;

Acetanāpi tūriyā, sayameva pavajjare.

''Satasahassito kappe, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, buddhasaññāyidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahatte pana patiṭṭhito attano upajjhāyena ācikkhitaniyāmena paccantimesu janapadesu vinayadharapañcamena gaṇena upasampadā, dhuvanhānaṃ, cammattharaṇaṃ, guṇaṅguṇūpāhanaṃ, cīvaravippavāsoti pañca vare yācitvā te satthu santikā labhitvā punadeva attano vasitaṭṭhānaṃ gantvā upajjhāyassa tamatthaṃ ārocesi. Ayamettha saṅkhepo. Vitthāro pana **udānaṭṭhakathāyaṃ** āgatanayena veditabbo. **Aṅguttaraṭṭhakathāyaṃ** (a. ni. aṭṭha. 1.1.206) pana ''upasampanno hutvā attano upajjhāyassa santike kammaṭṭhānaṃ gahetvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇī''ti vuttaṃ.

So aparabhāge vimuttisukhena viharanto attano paṭipattiṃ paccavekkhitvā somanassajāto udānavasena –

365. ''Upasampadā ca me laddhā, vimutto camhi anāsavo;
So ca me bhagavā diṭṭho, vihāre ca sahāvasiṃ.

366. ''Bahudeva rattiṃ bhagavā, abbhokāsetināmayi;
Vihārakusalo satthā, vihāraṃ pāvisī tadā.

367. ''Santharitvāna saṅghāṭiṃ, seyyaṃ kappesi gotamo;
Sīho selaguhāyaṃva, pahīnabhayabheravo.

368. ''Tato kalyāṇavākkaraṇo, sammāsambuddhasāvako;
Soṇo abhāsi saddhammaṃ, buddhaseṭṭhassa sammukhā.

369. ''Pañcakkhandhe pariññāya, bhāvayitvāna añjasaṃ;
Pappuyya paramaṃ santiṃ, parinibbissatyanāsavo''ti. –

Imā pañca gāthā abhāsi.

Tattha **upasampadā ca me laddhā**ti yā sā kicchena dasavaggaṃ bhikkhusaṅghaṃ sannipātetvā attanā laddhā upasampadā. Yā ca pana varadānavasena sabbapaccantimesu janapadesu vinayadharapañcamena gaṇena satthārā anuññātā upasampadā, tadubhayaṃ sandhāyāha. **Ca**-saddo samuccayattho, tena itarepi satthu santikā laddhavare saṅgaṇhāti. **Vimutto camhi anāsavo**ti aggamaggena sakalakilesavatthuvimuttiyā vimutto ca amhi. Tato eva kāmāsavādīhi anāsavo amhīti yojanā. **So ca me bhagavā diṭṭho**ti yadatthaṃ ahaṃ avantiraṭṭhato sāvatthiṃ gato, so ca bhagavā mayā adiṭṭhapubbo diṭṭho. **Vihāre ca sahāvasi**nti na kevalaṃ tassa bhagavato dassanameva mayā laddhaṃ, atha kho vihāre satthu gandhakuṭiyaṃ satthārā kāraṇaṃ sallakkhetvā vāsentena saha avasiṃ. **''Vihāre**ti vihārasamīpe''ti keci.

Bahudeva rattinti paṭhamaṃ yāmaṃ bhikkhūnaṃ dhammadesanāvasena kammaṭṭhānasodhanavasena ca, majjhimaṃ yāmaṃ devānaṃ brahmūnañca kaṅkhacchedanavasena bhagavā bahudeva rattiṃ abbhokāse **atināmayi** vītināmesi. **Vihārakusalo**ti dibbabrahmaāneñjaariyavihāresu kusalo. **Vihāraṃ pāvisī**ti ativelaṃ nisajjacaṅkamehi uppannaparissamavinodanatthaṃ gandhakuṭiṃ pāvisi.

Santharitvāna saṅghāṭiṃ, seyyaṃ kappesīti catugguṇaṃ saṅghāṭiṃ paññāpetvā sīhaseyyaṃ kappesi. Tenāha ''gotamo sīho selaguhāyaṃva pahīnabhayabheravo''ti. Tattha **gotamo**ti bhagavantaṃ

gottena kitteti. **Sīho selaguhāyaṃvā**ti selassa pabbatassa guhāyaṃ. Yathā sīho migarājā tejussadatāya pahīnabhayabheravo dakkhiṇena passena pāde pādaṃ accādhāya seyyaṃ kappesi, evaṃ cittutrāsalomahaṃsanachambhitattahetūnaṃ kilesānaṃ samucchinnattā pahīnabhayabheravo gotamo bhagavā seyyaṃ kappesīti attho.

Tatoti pacchā, sīhaseyyaṃ kappetvā tato vuṭṭhahitvā ''paṭibhātu taṃ bhikkhu dhammo bhāsitu''nti (udā. 46) satthārā ajjhesitoti attho. **Kalyāṇavākkaraṇo**ti sundaravacīkaraṇo, lakkhaṇasampannavacanakkamoti attho. **Soṇo abhāsi saddhamma**nti soḷasa aṭṭhakavaggiyasuttāni soṇo kuṭikaṇṇo, **buddhaseṭṭhassa** sammāsambuddhassa **sammukhā,** paccakkhato abhāsīti thero attānameva paraṃ viya avoca.

Pañcakkhandhe pariññāyāti pañcupādānakkhandhe tīhipi pariññāhi parijānitvā te parijānantoyeva, **añjasaṃ** ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayitvā, **paramaṃ santiṃ** nibbānaṃ **pappuyya** pāpuṇitvā ṭhito **anāsavo**. Tato eva idāni **parinibbissati** anupādisesanibbānavasena nibbāyissatīti.

Soṇakuṭikaṇṇattheragāthāvaṇṇanā niṭṭhitā.

12. Kosiyattheragāthāvaṇṇanā

Yo eva garūnantiādikā āyasmato kosiyattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinanto vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ disvā pasannacitto ucchukhaṇḍikaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde magadharaṭṭhe brāhmaṇakule nibbatti, **kosiyo**tissa gottavasena nāmaṃ akāsi. So viññutaṃ patto āyasmantaṃ dhammasenāpatiṃ abhiṇhaṃ upasaṅkamati, tassa santike dhammaṃ suṇāti. So tena sāsane paṭiladdhasaddho pabbajitvā kammaṭṭhānaṃ anuyuñjanto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.44.44-49) –

''Nagare bandhumatiyā, dvārapālo ahosahaṃ;
Addasaṃ virajaṃ buddhaṃ, sabbadhammāna pāraguṃ.

''Ucchukhaṇḍikamādāya buddhaseṭṭhassadāsahaṃ;
Pasannacitto sumano, vipassissa mahesino.

''Ekanavutito kappe, yaṃ ucchumadadiṃ tadā;
Duggatiṃ nābhijānāmi, ucchukhaṇḍassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā attano paṭipattiṃ paccavekkhitvā garuvāsaṃ sappurisūpanissayañca pasaṃsanto –

370. ''Yo ve garūnaṃ vacanaññu dhīro, vase ca tamhi janayetha pemaṃ;
So bhattimā nāma ca hoti paṇḍito, ñatvā ca dhammesu visesi assa.

371. ''Yaṃ āpadā uppatitā uḷārā, nakkhambhayante paṭisaṅkhayantaṃ;
So thāmavā nāma ca hoti paṇḍito, ñatvā ca dhammesu visesi assa.

372. ''Yo ve samuddova ṭhito anejo, gambhīrapañño nipuṇatthadassī;
Asaṃhāriyo nāma ca hoti paṇḍito, ñatvā ca dhammesu visesi assa.

373. ‘‘Bahussuto dhammadharo ca hoti, dhammassa hoti anudhammacārī;
So tādiso nāma ca hoti paṇḍito, ñatvā ca dhammesu visesi assa.

374. ‘‘Atthañca yo jānāti bhāsitassa,
Atthañca ñatvāna tathā karoti;
Atthantaro nāma sa hoti paṇḍito,
Ñatvā ca dhammesu visesi assā’’ti. –

Imā pañca gāthā abhāsi.

Tattha **yo**ti khattiyādīsu catūsu parisāsu yo koci. **Ve**ti byattaṃ. **Garūna**nti sīlādigaruguṇayuttānaṃ paṇḍitānaṃ. **Vacanaññū**ti tesaṃ anusāsanīvacanaṃ jānanto, yathānusiṭṭhaṃ paṭipajjamāno paṭipajjitvā ca tassa phalaṃ jānantoti attho. **Dhīro**ti dhitisampanno. **Vase ca tamhi janayetha pema**nti tasmiṃ garūnaṃ vacane ovāde vaseyya yathānusiṭṭhaṃ paṭipajjeyya, paṭipajjitvā ‘‘iminā vatāhaṃ ovādena imaṃ jātiādidukkhaṃ vītivatto’’ti tattha janayetha pemaṃ gāravaṃ uppādeyya. Idañhi dvayaṃ ‘‘garūnaṃ vacanaññu dhīro’’ti padadvayena vuttassevatthassa pākaṭakaraṇaṃ. **So**ti yo garūnaṃ vacanaññū dhīro, so yathānusiṭṭhaṃ paṭipattiyā tattha **bhattimā** ca nāma hoti, jīvitahetupi tassa anatikkamanato **paṇḍito** ca nāma hoti. **Ñatvā ca dhammesu visesi assā**ti tathā paṭipajjanto ca tāya eva paṭipattiyā catunnaṃ ariyasaccānaṃ jānanahetu lokiyalokuttaradhammesu vijjāttayādivasena ‘‘tevijjo, chaḷabhiñño, paṭisambhidāpatto’’ti visesi visesavā siyāti attho.

Yanti yaṃ puggalaṃ paṭipattiyā antarāyakaraṇato **‘‘āpadā’’**ti laddhavohārā sotuṇhakhuppipāsādipākaṭaparissayā ceva rāgādipaṭicchannaparissayā ca **uppatitā** uppannā, **uḷārā** balavantopi **nakkhambhayante** na kiñci cālenti. Kasmā? **Paṭisaṅkhayanta**nti paṭisaṅkhāyamānaṃ paṭisaṅkhānabale ṭhitanti attho. **So**ti yo daḷhatarāhi āpadāhipi akkhambhanīyo, so **thāmavā** dhitimā daḷhaparakkamo nāma hoti. Anavasesasaṃkilesapakkhassa abhibhavanakapaññābalasamaṅgitāya **paṇḍito** ca nāma hoti. Tathābhūto ca **ñatvā ca dhammesu visesi assā**ti taṃ vuttatthameva.

Samuddova ṭhitoti samuddo viya ṭhitasabhāvo. Yathā hi caturāsītiyojanasahassagambhīre sinerupādasamīpe mahāsamuddo aṭṭhahipi disāhi uṭṭhitehi pakativātehi aniñjanato **ṭhito anejo** gambhīro ca, evaṃ kilesavātehi titthiyavādavātehi ca akampanīyato **ṭhito anejo**. Gambhīrassa anupacitañāṇasambhārehi aladdhagādhassa nipuṇassa sukhumassa paṭiccasamuppādādiatthassa paṭivijjhanena **gambhīrapañño nipuṇatthadassī. Asaṃhāriyo nāma ca hoti paṇḍito** so tādiso puggalo kilesehi devaputtamārādīsu vā kenaci asaṃhāriyatāya asaṃhāriyo nāma hoti, yathāvuttena atthena **paṇḍito** ca nāma hoti. Sesaṃ vuttanayameva.

Bahussutoti pariyattibāhusaccavasena bahussuto, suttageyyādi bahuṃ sutaṃ etassāti bahussuto. Tameva dhammaṃ suvaṇṇabhājane pakkhittasīhavasaṃ viya avinassantameva dhāretīti **dhammadharo** ca hoti. **Dhammassa hoti anudhammacārī**ti yathāsutassa yathāpariyattassa dhammassa atthamaññāya dhammamaññāya navalokuttaradhammassa anurūpaṃ dhammaṃ pubbabhāgapaṭipadāsaṅkhātaṃ catupārisuddhisīladhutaṅgaasubhakammaṭṭhānādibhedaṃ carati paṭipajjatīti anudhammacārī hoti, ‘‘ajja ajjevā’’ti paṭivedhaṃ ākaṅkhanto vicarati. **So tādiso nāma ca hoti paṇḍito**ti yo puggalo yaṃ garuṃ nissāya bahussuto dhammadharo dhammassa ca anudhammacārī hoti. So ca **tādiso** tena garunā sadiso paṇḍito nāma hoti paṭipattiyā sadisabhāvato. Tathābhūto pana so **ñatvā ca dhammesu visesi assa,** taṃ vuttatthaṃva.

Atthañca yo jānāti bhāsitassāti yo puggalo sammāsambuddhena bhāsitassa pariyattidhammassa atthaṃ jānāti. Jānanto pana ‘‘idha sīlaṃ vuttaṃ, idha samādhi, idha paññā’’ti tattha tattha yathāvuttaṃ **atthañca ñatvāna tathā karoti** yathā satthārā anusiṭṭhaṃ, tathā paṭipajjati. **Atthantaro nāma sa hoti paṇḍito**ti so evarūpo puggalo atthantaro atthakāraṇā sīlādiatthajānanamattameva upanissayaṃ katvā paṇḍito hoti. Sesaṃ vuttanayameva.

Ettha ca paṭhamagāthāya ‘‘yo ve garūna’’ntiādinā saddhūpanissayo visesabhāvo vutto, dutiyagāthāya ‘‘yaṃ āpadā’’ti ādinā vīriyūpanissayo, tatiyagāthāya ‘‘yo ve samuddova ṭhito’’tiādinā samādhūpanissayo, catutthagāthāya ‘‘bahussuto’’tiādinā satūpanissayo, pañcamagāthāya ‘‘atthañca yo jānātī’’tiādinā paññūpanissayo visesabhāvo vuttoti veditabbo.

Kosiyattheragāthāvaṇṇanā niṭṭhitā.

Pañcakanipātavaṇṇanā niṭṭhitā.

6. Chakkanipāto

1. Uruvelakassapattheragāthāvaṇṇanā

Chakkanipāte **disvāna pāṭihīrānī**tiādikā āyasmato uruvelakassapattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinanto padumuttarassa bhagavato kāle kulagehe nibbattitvā, vayappatto satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ mahāparisānaṃ aggaṭṭhāne ṭhapentaṃ disvā, sayampi taṃ ṭhānantaraṃ patthetvā mahādānaṃ datvā paṇidhānamakāsi. Bhagavā cassa anantarāyataṃ disvā, ‘‘anāgate gotamabuddhassa sāsane mahāparisānaṃ aggo bhavissatī’’ti byākāsi.

So tattha yāvajīvaṃ puññāni katvā tato cavitvā devamanussesu saṃsaranto ito dvānavutikappamatthake phussassa bhagavato vemātikakaniṭṭhabhātā hutvā nibbatti. Aññepissa dve kaniṭṭhabhātaro ahesuṃ. Te tayopi buddhappamukhaṃ saṅghaṃ paramāya pūjāya pūjetvā yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto amhākaṃ bhagavato nibbattito puretarameva bārāṇasiyaṃ brāhmaṇakule bhātaro hutvā, anukkamena nibbattā gottavasena tayopi kassapā eva nāma jātā. Te vayappattā tayo vede uggaṇhiṃsu. Tesaṃ jeṭṭhabhātikassa pañca māṇavakasatāni parivāro, majjhimassa tīṇi, kaniṭṭhassa dve. Te attano ganthe sāraṃ olokentā diṭṭhadhammikameva atthaṃ disvā pabbajjaṃ rocesuṃ. Tesu jeṭṭhabhātā attano parivārena saddhiṃ uruvelaṃ gantvā isipabbajjaṃ pabbajitvā **uruvelakassapo** nāma jāto mahāgaṅgānadīvaṅke pabbajito **nadīkassapo** nāma jāto, gayāsīse pabbajito **gayākassapo** nāma jāto.

Evaṃ tesu isipabbajjaṃ pabbajitvā tattha tattha vasantesu bahūnaṃ divasānaṃ accayena amhākaṃ bodhisatto mahābhinikkhamanaṃ nikkhamitvā, paṭividdhasabbaññutaññāṇo anukkamena dhammacakkaṃ pavattetvā, pañcavaggiyatthere arahatte patiṭṭhāpetvā yasappamukhe pañcapaññāsa sahāyake vinetvā saṭṭhi arahante ‘‘caratha, bhikkhave, cārika’’nti vissajjetvā, bhaddavaggiye vinetvā uruvelakassapassa vasanaṭṭhānaṃ gantvā vasanatthāya agyāgāraṃ pavisitvā, tattha katanāgadamanaṃ ādiṃ katvā aḍḍhuḍḍhasahassehi pāṭihāriyehi uruvelakassapaṃ saparisaṃ vinetvā pabbājesi. Tassa pabbajitabhāvaṃ ñatvā itarepi dve bhātaro saparisā āgantvā satthu santike pabbajiṃsu. Sabbeva ehibhikkhū iddhimayapattacīvaradharā ahesuṃ.

Satthā taṃ samaṇasahassaṃ ādāya gayāsīsaṃ gantvā piṭṭhipāsāṇe nisinno **ādittapariyāyadesanāya** sabbe arahatte patiṭṭhāpesi. Tena vuttaṃ **apadāne** (apa. thera 2.54.251-295) –

‘‘Padumuttaro nāma jino, sabbalokavidū muni;
Ito satasahassamhi, kappe uppajji cakkhumā.

‘‘Ovādako viññāpako, tārako sabbapāṇinaṃ;
Desanākusalo buddho, tāresi janataṃ bahuṃ.

‘‘Anukampako kāruṇiko, hitesī sabbapāṇinaṃ;

Sampatte titthiye sabbe, pañcasīle patiṭṭhapi.

‘‘Evaṃ nirākulaṃ āsi, suññataṃ titthiyehi ca;
Vicittaṃ arahantehi, vasībhūtehi tādibhi.

‘‘Ratanānaṭṭhapaññāsaṃ, uggato so mahāmuni;
Kañcanagghiyasaṅkāso, bāttiṃsavaralakkhaṇo.

‘‘Vassasatasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

‘‘Tadāhaṃ haṃsavatiyā, brāhmaṇo sādhusammato;
Upecca lokapajjotaṃ, assosiṃ dhammadesanaṃ.

‘‘Tadā mahāparisatiṃ, mahāparisasāvakaṃ;
Ṭhapentaṃ etadaggamhi, sutvāna mudito ahaṃ.

‘‘Mahatā parivārena, nimantetvā mahājinaṃ;
Brāhmaṇānaṃ sahassena, sahadānamadāsahaṃ.

‘‘Mahādānaṃ daditvāna, abhivādiya nāyakaṃ;
Ekamantaṃ ṭhito haṭṭho, idaṃ vacanamabraviṃ.

‘‘Tayi saddhāya me vīra, adhikāraguṇena ca;
Parisā mahatī hotu, nibbattassa tahiṃ tahiṃ.

‘‘Tadā avoca parisaṃ, gajagajjitasussaro;
Karavīkaruto satthā, etaṃ passatha brāhmaṇaṃ.

‘‘Hemavaṇṇaṃ mahābāhuṃ, kamalānanalocanaṃ;
Udaggatanujaṃ haṭṭhaṃ, saddhavantaṃ guṇe mama.

‘‘Esa patthayate ṭhānaṃ, sīhaghosassa bhikkhuno;
Anāgatamhi addhāne, lacchase taṃ manorathaṃ.

‘‘Satasahassito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Kassapo nāma gottena, hessati satthu sāvako.

‘‘Ito dvenavute kappe, ahu satthā anuttaro;
Anūpamo asadiso, phusso lokagganāyako.

‘‘So ca sabbaṃ tamaṃ hantvā, vijaṭetvā mahājaṭaṃ;
Vassate amataṃ vuṭṭhiṃ, tappayanto sadevakaṃ.

‘‘Tadā hi bārāṇasiyaṃ, rājāpaccā ahumhase;
Bhātaromha tayo sabbe, saṃvisaṭṭhāva rājino.

‘‘Vīraṅgarūpā balino, saṅgāme aparājitā;
Tadā kupitapaccanto, amhe āha mahīpati.

‘‘Etha gantvāna paccantaṃ, sodhetvā aṭṭavībalaṃ;
Khemaṃ vijiritaṃ katvā, puna dethāti bhāsatha.

‘‘Tato mayaṃ avocumha, yadi deyyāsi nāyakaṃ;
Upaṭṭhānāya amhākaṃ, sādhayissāma vo tato.

‘‘Tato mayaṃ laddhavarā, bhūmipālena pesitā;
Nikkhittasatthaṃ paccantaṃ, katvā punarupecca taṃ.

‘‘Yācitvā satthupaṭṭhānaṃ, rājānaṃ lokanāyakaṃ;
Munivīraṃ labhitvāna, yāvajīvaṃ yajimha taṃ.

‘‘Mahagghāni ca vatthāni, paṇītāni rasāni ca;
Senāsanāni rammāni, bhesajjāni hitāni ca.

‘‘Datvā sasaṅghamunino, dhammenuppāditāni no;
Sīlavanto kāruṇikā, bhāvanāyuttamānasā.

‘‘Saddhā paricaritvāna, mettacittena nāyakaṃ;
Nibbute tamhi lokagge, pūjaṃ katvā yathābalaṃ.

‘‘Tato cutā santusitaṃ, gatā tattha mahāsukhaṃ;
Anubhūtā mayaṃ sabbe, buddhapūjāyidaṃ phalaṃ.

‘‘Māyākāro yathā raṅge, dassesi vikatiṃ bahuṃ;
Tathā bhave bhamantohaṃ, videhādhipatī ahuṃ.

‘‘Guṇācelassa vākyena, micchādiṭṭhigatāsayo;
Narakaṃ maggamārūḷho, rucāya mama dhītuyā.

‘‘Ovādaṃ nādiyitvāna, brahmunā nāradenahaṃ;
Bahudhā saṃsito santo, diṭṭhiṃ hitvāna pāpikaṃ.

‘‘Pūrayitvā visesena, dasa kammapathānihaṃ;
Hitvāna dehamagamiṃ, saggaṃ sabhavanaṃ yathā.

‘‘Pacchime bhave sampatte, brahmabandhu ahosahaṃ;
Bārāṇasiyaṃ phītāyaṃ, jāto vippamahākule.

‘‘Maccubyādhijarābhīto, ogāhetvā mahāvanaṃ;
Nibbānaṃ padamesanto, jaṭilesu paribbajiṃ.

‘‘Tadā dve bhātaro mayhaṃ, pabbajiṃsu mayā saha;
Uruvelāyaṃ māpetvā, assamaṃ nivasiṃ ahaṃ.

‘‘Kassapo nāma gottena, uruvelanivāsiko;
Tato me āsi paññatti, uruvelakassapo iti.

''Nadīsakāse bhātā me, nadīkassapasavhayo;
Āsī sakāsanāmena, gayāyaṃ gayākassapo.

''Dve satāni kaniṭṭhassa, tīṇi, majjhassa bhātuno;
Mama pañca satānūnā, sissā sabbe mamānugā.

''Tadā upecca maṃ buddho, katvāna vividhāni me;
Pāṭihīrāni lokaggo, vinesi narasārathi.

''Sahassaparivārena, ahosiṃ ehibhikkhuko;
Teheva saha sabbehi, arahattamapāpuṇiṃ.

''Te cevaññe ca bahavo, sissā maṃ parivārayuṃ;
Bhāsituñca samatthohaṃ, tato maṃ isisattamo.

''Mahāparisabhāvasmiṃ, etadagge ṭhapesi maṃ;
Aho buddhe kataṃ kāraṃ, saphalaṃ me ajāyatha.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā attano paṭipattiṃ paccavekkhitvā sīhanādaṃ nadanto –

375. ''Disvāna pāṭihīrāni, gotamassa yasassino;
Na tāvāhaṃ paṇipatiṃ, issāmānena vañcito.

376. ''Mama saṅkappamaññāya, codesi narasārathi;
Tato me āsi saṃvego, abbhuto lomahaṃsano.

377. ''Pubbe jaṭilabhūtassa, yā me siddhi parittikā;
Tāhaṃ tadā nirākatvā, pabbajiṃ jinasāsane.

378. ''Pubbe yaññena santuṭṭho, kāmadhātupurakkhato;
Pacchā rāgañca dosañca, mohañcāpi samūhaniṃ.

379. ''Pubbenivāsaṃ jānāmi, dibbacakkhu visodhitaṃ;
Iddhimā paracittaññū, dibbasotañca pāpuṇiṃ.

380. ''Yassa catthāya pabbajito, agārasmānagāriyaṃ;
So me attho anuppatto, sabbasaṃyojanakkhayo''ti. –

Imā cha gāthā abhāsi.

Tattha **disvāna pāṭihīrānī**ti nāgarājadamanādīni aḍḍhuḍḍhasahassāni pāṭihāriyāni disvā. ''Pāṭihīraṃ, pāṭiheraṃ, pāṭihāriya''nti hi atthato ekaṃ, byañjanameva nānaṃ. **Yasassino''**ti ''itipi so bhagavā''tiādinā sadevake loke yathābhuccaṃ patthaṭakittisaddassa. **Na tāvāhaṃ paṇipati**nti yāva maṃ bhagavā ''neva kho tvaṃ, kassapa, arahā, nāpi arahattamaggaṃ samāpanno, sāpi te paṭipadā natthi, yāya tvaṃ arahā vā assa, arahattamaggaṃ vā samāpanno''ti na tajjesi, tāva ahaṃ na paṇipātanaṃ akāsiṃ. Kiṃkāraṇā? **Issāmānena vañcito,** ''imassa mayi sāvakattaṃ upagate mama lābhasakkāro parihāyissati, imassa eva vaḍḍhissatī''ti evaṃ parasampattiasahanalakkhaṇāya issāya ceva, ''ahaṃ gaṇapāmokkho bahujanasammato''ti evaṃ abbhunnatilakkhaṇena mānena ca vañcito, palambhito hutvāti attho.

Mama saṅkappamaññāyāti mayhaṃ micchāsaṅkappaṃ jānitvā, yaṃ yaṃ bhagavā uttari manussadhammā iddhipāṭihāriyaṃ dasseti, taṃ taṃ disvā ''mahiddhiko kho mahāsamaṇo mahānubhāvo''ti cintetvāpi ''na tveva kho arahā yathā aha''nti evaṃ pavattaṃ micchāvitakkaṃ jānantopi ñāṇaparipākaṃ āgamento ajjhupekkhitvā pacchā nerañjarāya majjhe samantato udakaṃ ussāretvā reṇuhatāya bhūmiyā caṅkamitvā tena ābhatanāvāya ṭhito tadāpi ''mahiddhiko''tiādikaṃ cintetvā puna ''na tveva kho arahā yathā aha''nti pavattitaṃ micchāsaṅkappaṃ ñatvāti attho. **Codesi narasārathī**ti tadā me ñāṇaparipākaṃ ñatvā ''neva kho tvaṃ arahā''tiādinā purisadammasārathi satthā maṃ codesi niggaṇhi. **Tato me āsi saṃvego, abbhuto lomahaṃsano**ti tato yathāvuttacodanāhetu ettakaṃ kālaṃ abhūtapubbatāya **abbhuto** lomahaṃsanavasena pavattiyā **lomahaṃsano** ''anarahāva samāno 'arahā'ti maññi''nti **saṃvego** sahottappo ñāṇuppādo mayhaṃ ahosi.

Jaṭilabhūtassāti tāpasabhūtassa. **Siddhī**ti lābhasakkārasamiddhi. **Parittikā**ti appamattikā. **Tāha**nti taṃ ahaṃ. **Tadā**ti bhagavato codanāya saṃveguppattikāle. **Nirākatvā**ti apanetvā chaḍḍetvā, anapekkho hutvāti attho. **''Iddhī**ti bhāvanāmayaiddhī''ti vadanti. Tadayuttaṃ tadā tassa ajhānalābhībhāvato. Tathā hi vuttaṃ ''kāmadhātupurakkhato''ti.

Yaññena santuṭṭhoti ''yaññaṃ yajitvā saggasukhaṃ anubhavissāmi, alamettāvatā''ti yaññayajanena santuṭṭho niṭṭhitakiccasaññī. **Kāmadhātupurakkhato**ti kāmasugatiṃ ārabbha uppannataṇho yaññayajanena kāmalokaṃ purakkhatvā ṭhito. So ce yañño pāṇātipātapaṭisaṃyutto hoti, na tena sugatiṃ sakkā laddhuṃ. Na hi akusalassa iṭṭho kanto vipāko nibbattati. Yā pana tattha dānādikusalacetanā, tāya sati paccayasamavāye sugatiṃ gaccheyya. **Pacchā**ti tāpasapabbajjāto pacchā satthu ovādena tāpasaladdhiṃ pahāya catusaccakammaṭṭhānānuyogakāle. **Samūhani**nti vipassanaṃ ussukkāpetvā maggapaṭipāṭiyā rāgañca dosañca mohañca anavasesato samugghātesiṃ.

Yasmā panāyaṃ thero ariyamaggena rāgādayo samūhanantoyeva chaḷabhiñño ahosi, tasmā taṃ attano chaḷabhiññabhāvaṃ dassento **''pubbenivāsaṃ jānāmī''**tiādimāha. Tattha **pubbenivāsaṃ jānāmī**ti attano paresañca pubbenivāsaṃ atītāsu jātīsu nibbattakkhandhe khandhapaṭibaddhe ca pubbenivāsañāṇena hatthatale āmalakaṃ viya paccakkhato jānāmi bujjhāmi. **Dibbacakkhu visodhita**nti dibbacakkhuñāṇaṃ visodhitaṃ, pakaticakkhunā āpāthagataṃ pakatirūpaṃ viya dibbaṃ mānusampi dūraṃ tiroṭṭhitaṃ atisukhumañca rūpaṃ vibhāvetuṃ samatthañāṇaṃ bhāvanāya mayā visuddhaṃ katvā paṭiladdhanti attho. **Iddhimā**ti adhiṭṭhāniddhivikubbaniddhiādīhi iddhīhi iddhimā, iddhividhañāṇalābhīti attho. Sarāgādibhedassa paresaṃ cittassa jānanato **paracittaññū,** cetopariyañāṇalābhīti vuttaṃ hoti. **Dibbasotañca pāpuṇi**nti dibbasotañāṇañca paṭilabhiṃ.

So me attho anuppatto, sabbasaṃyojanakkhayoti yo sabbesaṃ saṃyojanānaṃ khayabhūto khayena vā laddhabbo, so sadattho paramattho ca mayā ariyamaggādhigamena adhigatoti. Evametāya gāthāya therassa aññābyākaraṇaṃ ahosīti veditabbo.

Uruvelakassapattheragāthāvaṇṇanā niṭṭhitā.

2. Tekicchakārittheragāthāvaṇṇanā

Atihitā vīhītiādikā āyasmato tekicchakārittherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto ito ekanavute kappe vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patvā vejjasatthe nipphattiṃ gato. Vipassissa bhagavato upaṭṭhākaṃ asokaṃ nāma theraṃ byādhitaṃ arogamakāsi, aññesañca sattānaṃ rogābhibhūtānaṃ anukampāya bhesajjaṃ saṃvidahi.

So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde subuddhassa nāma brāhmaṇassa putto hutvā nibbatti. Tassa tikicchakehi gabbhakāle parissayaṃ apaharitvā paripālitatāya **tekicchakārī**ti nāmaṃ akaṃsu. So attano kulānurūpāni vijjāṭṭhānāni sippāni ca sikkhanto vaḍḍhati.

Tadā cāṇakko subuddhassa paññāveyyattiyaṃ kiriyāsu upāyakosallañca disvā, ‘‘ayaṃ imasmiṃ rājakule patiṭṭhaṃ labhanto maṃ abhibhaveyyā’’ti issāpakato raññā candaguttena taṃ bandhanāgāre khipāpesi. Tekicchakārī pitu bandhanāgārappavesanaṃ sutvā bhīto palāyitvā sāṇavāsittherassa santikaṃ gantvā attano saṃvegakāraṇaṃ therassa kathetvā pabbajitvā kammaṭṭhānaṃ gahetvā abbhokāsiko nesajjiko ca hutvā viharati, sītuṇhaṃ agaṇento samaṇadhammameva karoti, visesato brahmavihārabhāvanamanuyuñjati. Taṃ disvā māro pāpimā ‘‘na imassa mama visayaṃ atikkamituṃ dassāmī’’ti vikkhepaṃ kātukāmo sassānaṃ nipphattikāle khettagopakavaṇṇena therassa santikaṃ gantvā taṃ nippaṇḍento –

381. ‘‘Atihitā vīhi, khalagatā sālī;
Na ca labhe piṇḍaṃ, kathamahaṃ kassa’’nti. – āha; Taṃ sutvā thero –

382. ‘‘Buddhamappameyyaṃ anussara pasanno, pītiyā phuṭasarīro hohisi satatamudaggo.
383. ‘‘Dhammamappameyyaṃ …pe… satatamudaggo.
384. ‘‘Saṅghamappameyyaṃ…pe… satatamudaggo’’ti. – āha; Taṃ sutvā māro –
385. ‘‘Abbhokāse viharasi, sītā hemantikā imā ratyo;
Mā sītena pareto vihaññittho, pavisa tvaṃ vihāraṃ phusitaggaḷa’’nti. –

Āha. Atha thero –

386. ‘‘Phusissaṃ catasso appamaññāyo, tāhi ca sukhito viharissaṃ;
Nāhaṃ sītena vihaññissaṃ, aniñjito viharanto’’ti. – āha;

Tattha **atihitā vīhī**ti vīhayo koṭṭhāgāraṃ atinetvā ṭhapitā, tattha paṭisāmitā khalato vā gharaṃ upanītāti attho. Vīhiggahaṇena cettha itarampi dhaññaṃ saṅgaṇhāti. Sālī pana yebhuyyena vīhito pacchā paccantīti āha. **Khalagatā sālī**ti khalaṃ dhaññakaraṇaṭṭhānaṃ gatā, tattha rāsivasena maddanacāvanādivasena ṭhitāti attho. Padhānadhaññabhāvadassanatthañcettha sālīnaṃ visuṃ gahaṇaṃ, ubhayenapi gāme, gāmato bahi ca dhaññaṃ paripuṇṇaṃ ṭhitanti dasseti. **Na ca labhe piṇḍa**nti evaṃ sulabhadhaññe subhikkhakāle ahaṃ piṇḍamattampi na labhāmi. Idāni **kathamahaṃ kassa**nti ahaṃ kathaṃ karissāmi, kathaṃ jīvissāmīti parihāsakeḷiṃ akāsi.

Taṃ sutvā thero ‘‘ayaṃ varāko attanā attano pavattiṃ mayhaṃ pakāsesi, mayā pana attanāva attā ovaditabbo, na mayā kiñci kathetabba’’nti vatthuttayānussatiyaṃ attānaṃ niyojento **‘‘buddhamappameyya’’**ntiādinā tisso gāthā abhāsi. Tattha **buddhamappameyyaṃ anussara pasanno**ti savāsanāya avijjāniddāya accantavigamena, buddhiyā ca vikasitabhāvena buddhaṃ bhagavantaṃ pamāṇakarānaṃ rāgādikilesānaṃ abhāvā aparimāṇaguṇasamaṅgitāya appameyyapuññakkhettatāya ca appameyyaṃ. Okappanalakkhaṇena abhippasādena pasanno, pasannamānaso ‘‘itipi so bhagavā arahaṃ sammāsambuddho’’tiādinā (ma. ni. 1.74; saṃ. ni. 5.997) anussara anu anu buddhārammaṇaṃ satiṃ pavattehi, pītiyā phuṭasarīro hohisi. **Satatamudaggo**ti anussarantova pharaṇalakkhaṇāya pītiyā satataṃ sabbadā phuṭasarīro pītisamuṭṭhānapaṇītarūpehi ajjhotthaṭasarīro ubbegapītiyā udaggo kāyaṃ udaggaṃ katvā ākāsaṃ laṅghituṃ samattho ca bhaveyyāsi, buddhānussatiyā buddhārammaṇaṃ uḷāraṃ pītisomanassaṃ paṭisaṃvedeyyāsi. Yato sītuṇhehi viya jighacchāpipāsāhipi anabhibhūto hohisīti attho.

Dhammanti ariyaṃ lokuttaradhammaṃ. **Saṅgha**nti ariyaṃ paramatthasaṅghaṃ. Sesaṃ vuttanayameva. **Anussarā**ti panettha ‘‘svākkhāto bhagavatā dhammo’’tiādinā dhammaṃ, ‘‘suppaṭipanno bhagavato sāvakasaṅgho’’tiādinā saṅghaṃ anussarāti yojetabbaṃ.

Evaṃ therena ratanattayaguṇānussaraṇe niyojanavasena attani ovadite puna māro vivekavāsato naṃ vivecetukāmo hitesībhāvaṃ viya dassento **‘‘abbhokāse viharasī’’**ti pañcamaṃ gāthamāha. Tassattho – tvaṃ, bhikkhu, **abbhokāse** kenaci apaṭicchanne vivaṭaṅgaṇe **viharasi** iriyāpathe kappesi.

Hemantikā himapātasamaye pariyāpannā imā sītā rattiyo vattanti. Tasmā sītena **pareto** abhibhūto hutvā **mā vihaññittho** vighātaṃ mā āpajji mā kilami. **Phusitaggaḷaṃ** pihitakavāṭaṃ senāsanaṃ pavisa, evaṃ te sukhavihāro bhavissatīti.

Taṃ sutvā thero ''na mayhaṃ senāsanapariyesanāya payojanaṃ, etthevāhaṃ sukhavihārī''ti dassento **''phusissa''**ntiādinā chaṭṭhaṃ gāthamāha. Tattha **phusissaṃ catasso appamaññāyo**ti appamāṇagocaratāya ''appamaññā''ti laddhavohāre cattāro brahmavihāre phusissaṃ phusissāmi, kālena kālaṃ samāpajjissāmi. **Tāhi ca sukhito viharissa**nti tāhi appamaññāhi sukhito sañjātasukho hutvā viharissaṃ cattāropi iriyāpathe kappessāmīti. Tena mayhaṃ sabbakāle sukhameva, na dukkhaṃ. **Yato nāhaṃ sītena vihaññissaṃ** antaraṭṭhakepi himapātasamaye ahaṃ sītena na kilamissāmi, tasmā **aniñjito viharanto** cittassa iñjitakāraṇānaṃ byāpādādīnaṃ suppahīnattā paccayuppanniñjanāya ca abhāvato samāpattisukheneva sukhito viharissāmīti. Evaṃ thero imaṃ gāthaṃ vadantoyeva vipassanaṃ vaḍḍhetvā arahattaṃ sacchākāsi. Tena vuttaṃ **apadāne** (apa. thera 1.18.39-44) –

''Nagare bandhumatiyā, vejjo āsiṃ susikkhito;
Āturānaṃ sadukkhānaṃ, mahājanasukhāvaho.

''Byādhitaṃ samaṇaṃ disvā, sīlavantaṃ mahājutiṃ;
Pasannacitto sumano, bhesajjamadadiṃ tadā.

''Arogo āsi teneva, samaṇo saṃvutindriyo;
Asoko nāma nāmena, upaṭṭhāko vipassino.

''Ekanavutito kappe, yaṃ osadhamadāsahaṃ;
Duggatiṃ nābhijānāmi, bhesajjassa idaṃ phalaṃ.

''Ito ca aṭṭhame kappe, sabbosadhasanāmako;
Sattaratanasampanno, cakkavattī mahapphalo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Ettha ca bindusārarañño kāle imassa therassa uppannattā tatiyasaṅgītiyaṃ imā gāthā saṅgītāti veditabbā.

Tekicchakārittheragāthāvaṇṇanā niṭṭhitā.

3. Mahānāgattheragāthāvaṇṇanā

Yassa sabrahmacārīsūtiādikā āyasmato mahānāgattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinanto kakusandhassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ kakusandhaṃ bhagavantaṃ araññaṃ ajjhogāhetvā aññatarasmiṃ rukkhamūle jhānasukhena nisinnaṃ disvā pasannamānaso tassa dāḷimaphalaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sākete madhuvāseṭṭhassa nāma brāhmaṇassa putto hutvā nibbatti, **mahānāgo**tissa nāmaṃ ahosi. So viññutaṃ patto bhagavati sākete añjanavane viharante āyasmato gavampatittherassa pāṭihāriyaṃ disvā paṭiladdhasaddho therasseva santike pabbajitvā tassovāde ṭhatvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.45.1-7) –

''Kakusandho mahāvīro, sabbadhammāna pāragū;
Gaṇamhā vūpakaṭṭho so, agamāsi vanantaraṃ.

''Bījamiñjaṃ gahetvāna, latāya āvuṇiṃ ahaṃ;

Bhagavā tamhi samaye, jhāyate pabbatantare.

''Disvānahaṃ devadevaṃ, vippasannena cetasā;
Dakkhiṇeyyassa vīrassa, bījamiñjamadāsahaṃ.

''Imasmiṃyeva kappamhi, yaṃ miñjamadadiṃ tadā;
Duggatiṃ nābhijānāmi, bījamiñjassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā vimuttisukhena viharanto thero chabbaggiye bhikkhū sabrahmacārīsu gāravaṃ akatvā viharante disvā tesaṃ ovādadānavasena –

387. ''Yassa sabrahmacārīsu, gāravo nūpalabbhati;
Parihāyati saddhammā, maccho appodake yathā.

388. ''Yassa sabrahmacārīsu, gāravo nūpalabbhati;
Na virūhati saddhamme, khette bījaṃva pūtikaṃ.

389. ''Yassa sabrahmacārīsu, gāravo nūpalabbhati;
Ārakā hoti nibbānā, dhammarājassa sāsane.

390. ''Yassa sabrahmacārīsu, gāravo upalabbhati;
Na vihāyati saddhammā, maccho bavhodake yathā.

391. ''Yassa sabrahmacārīsu, gāravo upalabbhati;
So virūhati saddhamme, khette bījaṃva bhaddakaṃ.

392. ''Yassa sabrahmacārīsu, gāravo upalabbhati;
Santike hoti nibbānaṃ, dhammarājassa sāsane''ti. –

Imā cha gāthā abhāsi.

Tattha **sabrahmacārīsū**ti samānaṃ brahmaṃ sīlādidhammaṃ carantīti sabrahmacārino, sīladiṭṭhisāmaññagatā sahadhammikā, tesu. **Gāravo**ti garubhāvo sīlādiguṇanimittaṃ garukaraṇaṃ. **Nūpalabbhatī**ti na vijjati na pavattati, na upatiṭṭhatīti attho. **Nibbānā**ti kilesānaṃ nibbāpanato kilesakkhayāti attho. **Dhammarājassā**ti satthuno. Satthā hi sadevakaṃ lokaṃ yathārahaṃ lokiyalokuttarena dhammena rañjeti tosetīti **dhammarājā**. Ettha ca ''dhammarājassa sāsane''ti iminā nibbānaṃ nāma dhammarājasseva sāsane, na aññattha. Tattha yo sabrahmacārīsu gāravarahito, so yathā nibbānā ārakā hoti, tathā dhammarājassa sāsanatopi ārakā hotīti dasseti. **Bavhodake**ti bahuudake. **Santike hoti nibbāna**nti nibbānaṃ tassa santike samīpe eva hoti. Sesaṃ vuttanayameva. Imā eva ca therassa aññābyākaraṇagāthā ahesuṃ.

Mahānāgattheragāthāvaṇṇanā niṭṭhitā.

4. Kullattheragāthāvaṇṇanā

Kullo sivathikantiādikā āyasmato kullattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto imasmiṃ buddhuppāde sāvatthiyaṃ kuṭumbiyakule nibbattitvā **kullo**ti laddhanāmo viññutaṃ patto satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbaji. So ca rāgacaritattā tibbarāgajātiko hoti. Tenassa abhikkhaṇaṃ kilesā cittaṃ pariyādāya tiṭṭhanti. Athassa satthā cittācāraṃ ñatvā asubhakammaṭṭhānaṃ datvā, ''kulla, tayā abhiṇhaṃ susāne cārikā caritabbā''ti

āha. So susānaṃ pavisitvā uddhumātakādīni tāni tāni asubhāni disvā taṃ muhuttaṃ asubhamanasikāraṃ uppādetvā susānato nikkhantamattova kāmarāgena abhibhuyyati. Puna bhagavā tassa taṃ pavattiṃ ñatvā ekadivasaṃ tassa susānaṭṭhānaṃ gatakāle ekaṃ taruṇitthirūpaṃ adhunā mataṃ avinaṭṭhacchaviṃ nimminitvā dasseti. Tassa taṃ diṭṭhamattassa jīvamānavisabhāgavatthusmiṃ viya sahasā rāgo uppajjati. Atha naṃ satthā tassa pekkhantasseva navahi vaṇamukhehi paggharamānāsuciṃ kimikulākulaṃ ativiya bībhacchaṃ duggandhaṃ jegucchaṃ paṭikkūlaṃ katvā dassesi. So taṃ pekkhanto virattacitto hutvā aṭṭhāsi. Athassa bhagavā obhāsaṃ pharitvā satiṃ janento –

> ''Āturaṃ asuciṃ pūtiṃ, passa kulla samussayaṃ;
> Uggharantaṃ paggharantaṃ, bālānaṃ abhinandita''nti. –

Āha. Taṃ sutvā thero sammadeva sarīrasabhāvaṃ upadhārento asubhasaññaṃ paṭilabhitvā tattha paṭhamaṃ jhānaṃ nibbattetvā taṃ pādakaṃ katvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇitvā attano paṭipattiṃ paccavekkhitvā –

393. ''Kullo sivathikaṃ gantvā, addasa itthimujjhitaṃ;
Apaviddhaṃ susānasmiṃ, khajjantiṃ kimihī phuṭaṃ.

394. ''Āturaṃ…pe… bālānaṃ abhinanditaṃ.
395. ''Dhammādāsaṃ gahetvāna, ñāṇadassanapattiyā;
Paccavekkhiṃ imaṃ kāyaṃ, tucchaṃ santarabāhiraṃ.

396. ''Yathā idaṃ tathā etaṃ, yathā etaṃ tathā idaṃ;
Yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho.

397. ''Yathā divā tathā rattiṃ, yathā rattiṃ tathā divā;
Yathā pure tathā pacchā, yathā pacchā tathā pure.

398. ''Pañcaṅgikena turiyena, na ratī hoti tādisī;
Yathā ekaggacittassa, sammā dhammaṃ vipassato''ti. –

Udānavasena imā gāthā abhāsi.

Tattha **kullo**ti attānameva thero paraṃ viya katvā vadati.

Āturanti nānappakārehi dukkhehi abhiṇhaṃ paṭipīḷitaṃ. **Asuci**nti sucirahitaṃ jegucchaṃ paṭikkūlaṃ. **Pūti**nti duggandhaṃ. **Passā**ti sabhāvato olokehi. **Kullā**ti ovādakāle bhagavā theraṃ ālapati. Udānakāle pana thero sayameva attānaṃ vadati. **Samussaya**nti sarīraṃ. **Uggharanta**nti uddhaṃ vaṇamukhehi asuciṃ savantaṃ. **Paggharanta**nti adho vaṇamukhehi samantato ca asuciṃ savantaṃ. **Bālānaṃ abhinandita**nti bālehi andhaputhujjanehi diṭṭhitaṇhābhinandanāhi ''ahaṃ mama''nti abhinivissa nanditaṃ.

Dhammādāsanti dhammamayaṃ ādāsaṃ. Yathā hi sattā adāsena attano mukhe kāye vā guṇadose passanti, evaṃ yogāvacaro yena attabhāve saṃkilesavodānadhamme yāthāvato passati, taṃ vipassanāñāṇaṃ idha ''dhammādāsa''nti vuttaṃ. Taṃ ñāṇadassanassa maggañāṇasaṅkhātassa dhammacakkhussa adhigamāya attano santāne uppādetvā. **Paccavekkhiṃ imaṃ kāya**nti imaṃ karajakāyaṃ niccasārādivirahato **tucchaṃ** attaparasantānānaṃ vibhāgato **santarabāhiraṃ** ñāṇacakkhunā patiavekkhiṃ passiṃ.

Yathā pana paccavekkhiṃ, taṃ dassetuṃ **''yathā ida''**ntiādi vuttaṃ. Tattha **yathā idaṃ tathā eta**nti yathā idaṃ mayhaṃ sarīrasaṅkhātaṃ asubhaṃ āyuusmāviññāṇānaṃ anapagamā nānāvidhaṃ

māyopamaṃ kiriyaṃ dasseti, tathāva etaṃ matasarīraṃ pubbe tesaṃ dhammānaṃ anapagamā ahosi. Yathā etaṃ etarahi matasarīraṃ tesaṃ dhammānaṃ apagamā na kiñci kiriyaṃ dasseti, tathā idaṃ mama sarīrampi tesaṃ dhammānaṃ apagamā nassatevāti. Yathā ca idaṃ mama sarīraṃ etarahi susāne na mataṃ na sayitaṃ, na uddhumātakādibhāvaṃ upagataṃ, tathā etaṃ etarahi matasarīrampi pubbe ahosi. Yathā panetaṃ etarahi matasarīraṃ susāne sayitaṃ uddhumātakādibhāvaṃ upagataṃ, tathā idaṃ mama sarīrampi bhavissati. Atha vā yathā idaṃ mama sarīraṃ asuci duggandhaṃ jegucchaṃ paṭikkūlaṃ aniccaṃ dukkhaṃ anattā, tathā etaṃ matasarīrampi. Yathā vā etaṃ matasarīraṃ asuciādisabhāvañceva aniccādisabhāvañca, tathā idaṃ mama sarīrampi. **Yathā adho tathā uddha**nti yathā nābhito adho heṭṭhā ayaṃ kāyo asuci duggandho jeguccho paṭikkūlo anicco dukkho anattā ca, tathā uddhaṃ nābhito upari asuciādisabhāvo ca. **Yathā uddhaṃ tathā adho**ti yathā ca nābhito, uddhaṃ asuciādisabhāvo, tathā adho nābhito heṭṭhāpi.

Yathā divā tathā rattinti yathā ayaṃ kāyo divā ''akkhimhā akkhigūthako''tiādinā (su. ni. 199) asuci paggharati, tathā rattimpi. **Yathā rattiṃ tathā divā**ti yathā ca rattiṃ ayaṃ kāyo asuci paggharati, tathā divāpi, nayimassa kālavibhāgena aññathābhāvoti attho. **Yathā pure tathā pacchā**ti yathā ayaṃ kāyo pure pubbe taruṇakāle asuci duggandho jeguccho paṭikkūlo, tathā ca pacchā jiṇṇakāle. Yathā ca pacchā jiṇṇakāle asuciādisabhāvo, tathā pure taruṇakālepi. Yathā vā pure atītakāle saviññāṇakāle asuciādisabhāvo ca aniccādisabhāvo ca, tathā pacchā anāgatakāle aviññāṇakāleti evampettha attho veditabbo.

Pañcaṅgikena turiyenāti ''ātataṃ vitataṃ ātatavitataṃ ghanaṃ susīra''nti evaṃ pañcaṅgikena pañcahi aṅgehi samannāgatena turiyena paricariyamānassa kāmasukhasamaṅgino issarajanassa **tādisī** tathārūpā **rati** sukhassādo na hoti. **Yathā ekaggacittassa, sammā dhammaṃ vipassato**ti samathavipassanaṃ yuganaddhaṃ katvā indriyānaṃ ekarasabhāvena vīthipaṭipannāya vipassanāya khandhānaṃ udayabbayaṃ passantassa yogāvacarassa yādisā dhammarati, tassā kalampi kāmarati na upetīti. Vuttañhetaṃ bhagavatā –

> ''Yato yato sammasati, khandhānaṃ udayabbayaṃ;
> Labhatī pītipāmojjaṃ, amataṃ taṃ vijānata''nti. (dha. pa. 374);

Imā eva ca therassa aññābyākaraṇagāthāpi ahesuṃ.

Kullattheragāthāvaṇṇanā niṭṭhitā.

5. Mālukyaputtattheragāthāvaṇṇanā

Manujassātiādikā āyasmato mālukyaputtattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinitvā imasmiṃ buddhuppāde sāvatthiyaṃ kosalarañño aggāsanikassa putto hutvā nibbatti. Tassa mātā mālukyā nāma, tassā vasena **mālukyaputto**tveva paññāyittha. So vayappatto nissaraṇajjhāsayatāya gharāvāsaṃ pahāya paribbājakapabbajjaṃ pabbajitvā vicaranto satthu santike dhammaṃ sutvā sāsane paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto nacirasseva chaḷabhiñño ahosi. So ñātīsu anukampāya ñātikulaṃ agamāsi. Taṃ ñātakā paṇītena khādanīyena bhojanīyena parivisitvā dhanena palobhetukāmā mahantaṃ dhanarāsiṃ purato upaṭṭhapetvā ''idaṃ dhanaṃ tava santakaṃ, vibbhamitvā iminā dhanena puttadāraṃ paṭijagganto puññāni karohī''ti yāciṃsu. Thero tesaṃ ajjhāsayaṃ viparivattento ākāse ṭhatvā –

399. ''Manujassa pamattacārino, taṇhā vaḍḍhati māluvā viya;
So plavatī hurā huraṃ, phalamicchaṃva vanasmi vānaro.

400. ''Yaṃ esā sahate jammī, taṇhā loke visattikā;
Sokā tassa pavaḍḍhanti, abhivaṭṭhaṃva bīraṇaṃ.

401. ‘‘Yo cetaṃ sahate jammiṃ, taṇhaṃ loke duraccayaṃ;
Sokā tamhā papatanti, udabindūva pokkharā.

402. ‘‘Taṃ vo vadāmi bhaddaṃ vo, yāvantettha samāgatā;
Taṇhāya mūlaṃ khaṇatha, usīratthova bīraṇaṃ;
Mā vo naḷaṃva sotova, māro bhañji punappunaṃ.

403. ‘‘Karotha buddhavacanaṃ, khaṇo vo mā upaccagā;
Khaṇātītā hi socanti, nirayamhi samappitā.

404. ‘‘Pamādo rajo pamādo, pamādānupatito rajo;
Appamādena vijjāya, abbahe sallamattano’’ti. –

Imāhi chahi gāthāhi dhammaṃ deseti.

Tattha **manujassā**ti sattassa. **Pamattacārino**ti sativossaggalakkhaṇena pamādena pamattacārissa, neva jhānaṃ, na vipassanā, na maggaphalāni vaḍḍhanti. Yathā pana rukkhaṃ saṃsibbantī pariyonandhantī tassa vināsāya māluvā latā vaḍḍhati, evamassa cha dvārāni nissāya rūpādīsu punappunaṃ uppajjamānā taṇhā vaḍḍhati. Vaḍḍhamānāva yathā māluvā latā attano apassayabhūtaṃ rukkhaṃ ajjhottharitvā pāteti, evaṃ taṇhāvasikaṃ puggalaṃ apāye nipāteti. **So plavatī**ti so taṇhāvasiko puggalo aparāparaṃ bhavābhave uplavati dhāvati. Yathā kiṃ? **Phalamicchaṃva vanasmi vānaro** yathā rukkhaphalaṃ icchanto vānaro vanasmiṃ dhāvanto rukkhassa ekaṃ sākhaṃ gaṇhāti, taṃ muñcitvā aññaṃ gaṇhāti, taṃ muñcitvā aññanti ‘‘sākhaṃ alabhitvā nisinno’’ti vattabbataṃ nāpajjati; evameva taṇhāvasiko puggalo hurā huraṃ dhāvanto ‘‘ārammaṇaṃ alabhitvā taṇhāya appavattiṃ patto’’ti vattabbataṃ nāpajjati.

Yanti yaṃ puggalaṃ. Esā lāmakabhāvena **jammī** visāhāratāya visamūlatāya visaphalatāya visaparibhogatāya rūpādīsu visattatāya āsattatāya ca **visattikā**ti saṅkhaṃ gatā chadvārikā taṇhā **sahate** abhibhavati tassa puggalassa. Yathā nāma vane punappunaṃ vassante deve abhivaṭṭhaṃ **bīraṇaṃ** bīraṇatiṇaṃ vaḍḍhati, evaṃ vaṭṭamūlakā sokā abhivaḍḍhanti vuddhiṃ āpajjantīti attho.

Yo cetaṃ…pe… duraccayanti yo pana puggalo evaṃ vuttappakāraṃ atikkamituṃ pajahituṃ dukkaratāya duraccayaṃ taṇhaṃ **sahate** abhibhavati, tamhā puggalā vaṭṭamūlakā sokā papatanti. Yathā nāma pokkhare padumapatte patitaṃ udabindu na patiṭṭhāti, evaṃ na patiṭṭhahantīti attho.

Taṃ vo vadāmīti tena kāraṇena ahaṃ tumhe vadāmi. **Bhaddaṃ vo**ti bhaddaṃ tumhākaṃ hotu, mā taṇhaṃ anuvattapuggalo viya vibhavaṃ anatthaṃ pāpuṇāthāti attho. **Yāvantettha samāgatā**ti imasmiṃ ṭhāne yattakā sannipatitā, tattakā. Kiṃ vadasīti ce? **Taṇhāya mūlaṃ khaṇatha** imissā chadvārikataṇhāya mūlaṃ kāraṇaṃ avijjādikilesaggahanaṃ arahattamaggañāṇakudālena khaṇatha samucchindatha. Kiṃ viyāti? **Usīratthova bīraṇaṃ** yathā usīrena atthiko puriso mahantena kudālena bīraṇāparanāmaṃ usīraṃ nāma tiṇaṃ khaṇati, evamassa mūlaṃ khaṇathāti attho. **Mā vo naḷaṃva sotova, māro bhañji punappuna**nti tumhe nadītīre jātaṃ naḷaṃ mahāvegena āgato nadīsoto viya kilesamāro maccumāro devaputtamāro ca punappunaṃ mā bhañjīti attho.

Tasmā **karotha buddhavacanaṃ** ‘‘jhāyatha, bhikkhave, mā pamādatthā’’tiādinā (ma. ni. 1.215) vuttaṃ buddhassa bhagavato vacanaṃ karotha, yathānusiṭṭhaṃ paṭipattiyā sampādetha. **Khaṇo vo mā upaccagā**ti yo hi buddhavacanaṃ na karoti, taṃ puggalaṃ ayaṃ buddhuppādakkhaṇo patirūpadesavāse uppattikkhaṇo sammadiṭṭhiyā paṭiladdhakkhaṇo channaṃ āyatanānaṃ avekallakkhaṇoti sabbopi khaṇo atikkamati, so khaṇo mā tumhe atikkamatu. **Khaṇātītā**ti ye hi taṃ khaṇaṃ atītā, ye vā puggale so khaṇo atīto, te **nirayamhi samappitā** tattha nibbattā cirakālaṃ socanti.

Pamādo rajoti rūpādīsu ārammaṇesu sativossaggalakkhaṇo pamādo, saṃkilesasabhāvattā rāgarajādimissatāya ca rajo. **Pamādānupatito rajo**ti yo hi koci rajo nāma rāgādiko, so sabbo pamādānupatito pamādavaseneva uppajjati. **Appamādenā**ti appamajjanena appamādapaṭipattiyā. **Vijjāyā**ti aggamaggavijjāya. **Abbahe sallamattano**ti attano hadayanissitaṃ rāgādisallaṃ uddhareyya samūhaneyyāti.

Mālukyaputtattheragāthāvaṇṇanā niṭṭhitā.

6. Sappadāsattheragāthāvaṇṇanā

Paṇṇavīsatītiādikā āyasmato sappadāsattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinitvā imasmiṃ buddhuppāde kapilavatthusmiṃ suddhodanamahārājassa purohitaputto hutvā nibbatti, tassa **sappadāso**ti nāmaṃ ahosi. So vayappatto satthu ñātisamāgame paṭiladdhasaddho pabbajitvā kilesābhibhavena cetosamādhiṃ alabhanto brahmacariyaṃ caritvā saṃvegajāto pacchā satthaṃ āharanto yoniso manasikāraṃ vaḍḍhetvā arahattaṃ pāpuṇitvā aññaṃ byākaronto –

405. ‘‘Paṇṇavīsati vassāni, yato pabbajito ahaṃ;
Accharāsaṅghātamattampi, cetosantimanajjhagaṃ.

406. ‘‘Aladdhā cittassekaggaṃ, kāmarāgena aṭṭito;
Bāhā paggayha kandanto, vihārā upanikkhamiṃ.

407. ‘‘Satthaṃ vā āharissāmi, ko attho jīvitena me;
Kathañhi sikkhaṃ paccakkhaṃ, kālaṃ kubbetha mādiso.

408. ‘‘Tadāhaṃ khuramādāya, mañcakamhi upāvisiṃ;
Parinīto khuro āsi, dhamaniṃ chettumattano.

409. ‘‘Tato me manasīkāro, yoniso udapajjatha;
Ādīnavo pāturahu, nibbidā samatiṭṭhatha.

410. ‘‘Tato cittaṃ vimucci me, passa dhammasudhammataṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana’’nti. –

Imā gāthā abhāsi.

Tattha **paṇṇavīsativassāni, yato pabbajito aha**nti yato paṭṭhāya ahaṃ pabbajito tānimāni paṇṇavīsativassāni. **Accharāsaṅghātamattampi, cetosantimanajjhaga**nti sohaṃ ettakaṃ kālaṃ brahmacariyaṃ caranto accharāsaṅghātamattampi aṅguliphoṭanamattampi khaṇaṃ cetosantiṃ cetaso samādhānaṃ na labhiṃ.

Evaṃ pana aladdhā cittassekaggataṃ, tattha kāraṇamāha **‘‘kāmarāgena aṭṭito**’’ti. Tattha **aṭṭito**ti pīḷito, abhibhūtoti attho. **Bāhā paggayha kandanto**ti ‘‘idamidha ativiya ayuttaṃ vattati, yadāhaṃ niyyānike sāsane pabbajitvā attānaṃ kilesapaṅkato uddharituṃ na sakkomī’’ti uddhaṃmukho bāhā paggayha kandamāno. **Vihārā upanikkhami**nti vasanakavihārato bahi nikkhanto.

Yenādhippāyena nikkhanto, taṃ dassetuṃ **‘‘satthaṃ vā āharissāmī’’**tiādi vuttaṃ. Tattha **satthaṃ vā āharissāmī**ti **vā**-saddo vikappanattho. Tena ‘‘rukkhā vā papatissāmi, ubbandhitvā vā marissāmī’’tiādike maraṇappakāre saṅgaṇhāti. **Sikkha**nti adhisīlasikkhaṃ. **Paccakkha**nti paccācikkhanto pariccajanto. ‘‘Paccakkhā’’tipi pāḷi, paccakkhāyāti attho. **Kāla**nti maraṇaṃ. Kathañhi

nāma mādiso sikkhāpaccakkhānena kālaṃ kareyyāti attho. Sikkhāpaccakkhānañhi ariyassa vinaye maraṇaṃ nāma. Yathāha bhagavā – ‘‘maraṇañhetaṃ, bhikkhave, yo sikkhaṃ paccakkhāya hīnāyāvattatī’’ti (ma. ni. 3.63). ‘‘Sikkhaṃ paccakkhā’’ti pana pāṭhe kathañhi nāma mādiso sikkhaṃ paccakkhāya kālaṃ kareyya, sikkhāsamaṅgī eva pana hutvā kālaṃ kareyya? Tasmā satthaṃ vā āharissāmi, ko attho jīvitena meti yojanā.

Tadāhanti yadā kilesābhibhavena samaṇadhammaṃ kātuṃ asamatthatāya jīvite nibbindanto tadā. **Khura**nti nisitakhuraṃ, khurasadisaṃ vā satthakaṃ. **Mañcakamhi upāvisi**nti paresaṃ nivāraṇabhayena ovarakaṃ pavisitvā mañcake nisīdiṃ. **Parinīto**ti upanīto, gale ṭhapitoti adhippāyo. **Dhamani**nti ‘‘kaṇṭhe dhamaniṃ, kaṇṭhadhamaniṃ galavalaya’’ntipi vadanti. **Chettu**nti chindituṃ.

Tato me manasīkāro, yoniso udapajjathāti ‘‘yadāhaṃ marissāmī’’ti kaṇṭhe dhamaniṃ chindituṃ khuraṃ upanesiṃ, tato paraṃ ‘‘arogaṃ nu kho me sīla’’nti paccavekkhantassa akkhaṇḍaṃ acchiddaṃ suparisuddhaṃ sīlaṃ disvā pīti uppajji, pītimanassa kāyo passambhi, passaddhakāyassa nirāmisaṃ sukhaṃ anubhavantassa cittassa samāhitatāya vipassanāvasena yoniso manasikāro uppajji. Atha vā tatoti kaṇṭhe khurassa upanayato vaṇe jāte uppannaṃ vedanaṃ vikkhambhento vipassanāya vasena yonisomanasikāro uppajji. Idāni tato paraṃ maggaphalapaccavekkhaṇañāṇaṃ uppannabhāvaṃ dassetuṃ ‘‘ādīnavo pāturahū’’tiādi vuttaṃ. Taṃ heṭṭhā vuttatthameva.

Sappadāsattheragāthāvaṇṇanā niṭṭhitā.

7. Kātiyānattheragāthāvaṇṇanā

Uṭṭhehītiādikā āyasmato kātiyānattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinitvā imasmiṃ buddhuppāde sāvatthiyaṃ aññatarassa kosiyagottassa brāhmaṇassa putto hutvā nibbatto, mātugottavasena pana **kātiyāno**ti laddhanāmo vayappatto sāmaññakānittherassa gihisahāyo theraṃ disvā pabbajito samaṇadhammaṃ karonto rattiṃ ‘‘niddābhibhavaṃ vinodessāmī’’ti caṅkamaṃ āruhi. So caṅkamanto niddāya abhibhūto pacalāyamāno paripatitvā tattheva anantarahitāya bhūmiyā nipajji, satthā tassa taṃ pavattiṃ disvā sayaṃ tattha gantvā ākāse ṭhatvā **‘‘kātiyānā’’**ti saññaṃ adāsi. So satthāraṃ disvā uṭṭhahitvā vanditvā saṃvegajāto aṭṭhāsi. Athassa satthā dhammaṃ desento –

411. ‘‘Uṭṭhehi nisīda kātiyāna, mā niddābahulo ahu jāgarassu;
Mā taṃ alasaṃ pamattabandhu, kūṭeneva jinātu maccurājā.

412. ‘‘Seyyathāpi mahāsamuddavego, evaṃ jātijarāti vattate taṃ;
So karohi sudīpamattano tvaṃ, na hi tāṇaṃ tava vijjateva aññaṃ.

413. ‘‘Satthā hi vijesi maggametaṃ, saṅgā jātijarābhayā atītaṃ;
Pubbāpararattamappamatto, anuyuñjassu daḷhaṃ karohi yogaṃ.

414. ‘‘Purimāni pamuñca bandhanāni, saṅghāṭikhuramuṇḍabhikkhabhojī;
Mā khiḍḍāratiñca mā niddaṃ, anuyuñjittha jhāya kātiyāna.

415. ‘‘Jhāyāhi jināhi kātiyāna, yogakkhemapathesu kovidosi;
Pappuyya anuttaraṃ visuddhiṃ, parinibbāhisi vārināva joti.

416. ‘‘Pajjotakaro parittaraṃso, vātena vinamyate latāva;
Evampi tuvaṃ anādiyāno, māraṃ indasagotta niddhunāhi;
So vedayitāsu vītarāgo, kālaṃ kaṅkha idheva sītibhūto’’ti. –

Imā gāthā abhāsi.

Tattha **uṭṭhehī**ti niddūpagamanato uṭṭhahanto uṭṭhānavīriyaṃ karohi. Yasmā nipajjā nāma kosajjapakkhiyā, tasmā mā sayi. **Nisīdā**ti pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā nisīda. **Kātiyānā**ti taṃ nāmena ālapati. **Mā niddābahulo ahū**ti niddābahulo niddābhibhūto mā ahu. **Jāgarassū**ti jāgara, jāgariyamanuyutto hohi. **Mā taṃ alasa**nti jāgariyaṃ ananuyuñjantaṃ taṃ alasaṃ kusītaṃ pamattabandhu maccurājā **kūṭeneva** adduhanena viya nesādo migaṃ vā pakkhiṃ vā jarārogehi mā jinātu mā abhibhavatu, mā ajjhottharatūti attho.

Seyyathāpīti seyyathā api. **Mahāsamuddavego**ti mahāsamuddassa ūmivego. **Eva**nti yathā nāma mahāsamuddaūmivego uparūpari uṭṭhahanto taṃ abhikkamituṃ asakkontaṃ purisaṃ abhibhavati, evaṃ jāti jarā ca kosajjābhibhūtaṃ taṃ **ativattate** uparūpari ajjhottharati. **So karohī**ti so tvaṃ, kātiyāna, catūhi oghehi anajjhottharaṇīyaṃ arahattaphalasaṅkhātaṃ **sudīpaṃ attano karohi** attano santāne uppādehi. **Na hi tāṇaṃ tava vijjateva añña**nti **hī**ti hetuatthe nipāto. Yasmā tato aggaphalato aññaṃ tava tāṇaṃ nāma idha vā huraṃ vā na upalabbhati, tasmā taṃ arahattasaṅkhātaṃ sudīpaṃ karohīti.

Satthā hi vijesi maggametanti yaṃ sādhetuṃ avisahantā yato parājitā puthū aññatitthiyā, tadetaṃ tassa sudīpassa kāraṇabhūtaṃ pañcavidhasaṅgato jātiādibhayato ca atītaṃ ariyamaggaṃ devaputtamārādike abhibhavitvā tuyhaṃ satthā vijesi sādhesi. Yasmā satthu santakaṃ nāma sāvakena adhigantabbaṃ na vissajjetabbaṃ, tasmā tassa adhigamāya pubbarattāpararattaṃ purimayāmaṃ pacchimayāmañca, **appamatto** sato sampajāno hutvā **anuyuñja yogaṃ** bhāvanaṃ daḷhañca karohi.

Purimāni pamuñca bandhanānīti purimakāni gihikāle ābaddhāni gihibandhanāni kāmaguṇabandhanāni pamuñca vissajjehi, tattha anapekkho hohi. **Saṅghāṭikhuramuṇḍabhikkhabhojī**ti saṅghāṭidhārī khurena katasiramuṇḍo bhikkhāhārabhojī, tividhampetaṃ purimabandhanapamokkhassa khiḍḍāratiniddānanuyogassa ca kāraṇavacanaṃ. Yasmā tvaṃ saṅghāṭipāruto muṇḍo bhikkhāhāro jīvati, tasmā te kāmasukhānuyogo khiḍḍāratiniddānuyogo ca na yuttoti tato purimāni pamuñca bandhanāni khiḍḍāratiṃ niddañca mānuyuñjitthāti yojanā. **Jhāyā**ti jhāyassu ārammaṇūpanijjhānaṃ **anuyuñja**.

Taṃ pana anuyuñjanto yena jhānena jhāyato kilesā sabbaso jitā honti, taṃ lakkhaṇūpanijjhānaṃ anuyuñjāti dassento **''jhāyāhi jināhī''**ti āha. **Yogakkhemapathesu kovidosī**ti catūhi yogehi khemassa nibbānassa pathabhūtesu bodhipakkhiyadhammesu kusalo cheko asi, tasmā bhāvanaṃ ussukkāpento **anuttaraṃ** uttararahitaṃ, **visuddhiṃ** nibbānaṃ arahattañca **pappuyya** pāpuṇitvā pana tvaṃ parinibbāhisi. **Vārināva jotī**ti mahatā salilavuṭṭhinipātena aggikhandho viya ariyamaggavuṭṭhinipātena parinibbāyissati.

Pajjotakaroti pajjotiṃ karo padīpo. **Parittaraṃso**ti khuddakacciko. **Vinamyate**ti vinamīyati apaniyyati. **Latāvā**ti valli viya. Idaṃ vuttaṃ hoti – yathā vaṭṭiādipaccayavekallena parittaraṃso mandapabho padīpo appikā latā vā vātena vidhamiyyati viddhaṃsiyyati, evaṃ tuvampi. Kosiyagottatāya, **indasagotta,** indasamānagottaṃ. Māraṃ tassa vase anāvattanā anupādānato ca **anādiyāno, niddhunāhi** vidhamehi viddhaṃsehi. Evaṃ pana viddhaṃsamāno so tvaṃ vedayitāsu sabbāsu vedanāsu vigatacchandarāgo **idheva** imasmiṃyeva attabhāve sabbakilesadarathapariḷāhābhāvena **sītibhūto** nibbuto attano parinibbānakālaṃ **kaṅkha** āgamehīti. Evaṃ satthārā anupādisesaṃ nibbānaṃ pāpetvā desanāya katāya thero desanāvasāne vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Arahattaṃ pana patvā satthārā desitaniyāmeneva imā gāthā abhāsi. Tā eva imā gāthā therassa aññābyākaraṇañca jātā.

Kātiyānattheragāthāvaṇṇanā niṭṭhitā.

8. Migajālattheragāthāvaṇṇanā

Sudesitotiādikā āyasmato migajālattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto imasmiṃ buddhuppāde sāvatthiyaṃ visākhāya mahāupāsikāya putto hutvā nibbatti, **migajālo**tissa nāmaṃ ahosi. So vihāraṃ gantvā abhiṇhaso dhammassavanena paṭiladdhasaddho pabbajitvā vipassanaṃ vaḍḍhetvā arahattaṃ patvā aññaṃ byākaronto –

417. ''Sudesito cakkhumatā, buddhenādiccabandhunā;
Sabbasaṃyojanātīto, sabbavaṭṭavināsano.

418. ''Niyyāniko uttaraṇo, taṇhāmūlavisosano;
Visamūlaṃ āghātanaṃ, chetvā pāpeti nibbutiṃ.

419. ''Aññāṇamūlabhedāya, kammayantavighāṭano;
Viññāṇānaṃ pariggahe, ñāṇavajiranipātano.

420. ''Vedanānaṃ viññāpano, upādānappamocano;
Bhavaṃ aṅgārakāsuṃva, ñāṇena anupassano.

421. ''Mahāraso sugambhīro, jarāmaccunivāraṇo;
Ariyo aṭṭhaṅgiko maggo, dukkhūpasamano sivo.

422. ''Kammaṃ kammanti ñatvāna, vipākañca vipākato;
Paṭiccuppannadhammānaṃ, yathāvālokadassano;
Mahākhemaṅgamo santo, pariyosānabhaddako''ti. – imā gāthā abhāsi;

Tattha **sudesito**ti suṭṭhu desito, veneyyajjhāsayānurūpaṃ diṭṭhadhammikasamparāyikaparamatthānaṃ yāthāvato vibhāvanavasena desitoti attho. Atha vā **sudesito**ti sammā desito, pavattinivattīnaṃ tadubhayahetūnañca aviparītato pakāsanavasena bhāsito svākhyātoti attho. **Cakkhumatā**ti maṃsacakkhu, dibbacakkhu, paññācakkhu, buddhacakkhu, samantacakkhūti imehi pañcahi cakkhūhi cakkhumatā. **Buddhenā**ti sabbaññubuddhena. **Ādiccabandhunā**ti ādiccagottena. Duvidho hi loke khattiyavaṃso – ādiccavaṃso, somavaṃsoti. Tattha ādiccavaṃso, okkākarājavaṃsoti jānitabbaṃ. Tato sañjātatāya sākiyā ādiccagottāti bhagavā ''ādiccabandhū''ti vuccati. Atha vā ādiccassa bandhūtipi bhagavā ādiccabandhu, svāyamattho heṭṭhā vuttoyeva. Kāmarāgasaṃyojanādīnaṃ sabbesaṃ saṃyojanānaṃ samatikkamanabhāvato **sabbasaṃyojanātīto** tato eva kilesakammavipākavaṭṭānaṃ vināsanato viddhaṃsanato **sabbavaṭṭavināsano,** saṃsāracārakato niyyānato **niyyāniko,** saṃsāramahoghato samuttaraṇaṭṭhena **uttaraṇo,** kāmataṇhādīnaṃ sabbataṇhānaṃ mūlaṃ avijjaṃ ayoniso manasikārañca visoseti sukkhāpetīti **taṇhāmūlavisosano,** tiṇṇampi vedānaṃ sampaṭivedhassa viddhaṃsanato visassa dukkhassa kāraṇattā **visamūlaṃ,** sattānaṃ byasanuppattiṭṭhānatāya **āghātanaṃ** kammaṃ kilesaṃ vā **chetvā** samucchinditvā **nibbutiṃ** nibbānaṃ pāpeti.

Aññāṇassa mūlaṃ ayoniso manasikāro āsavā ca ''āsavasamudayā avijjāsamudayo''ti (ma. ni. 1.103) hi vuttaṃ, tassa **bhedāya** vajirūpamañāṇena bhindanatthāya. Atha vā ''avijjāpaccayā saṅkhārā''tiādivacanato (vibha. 225-226; saṃ. ni. 2.1) aññāṇaṃ mūlaṃ etassāti aññāṇamūlaṃ, bhavacakkaṃ, tassa maggañāṇavajirena padālanatthaṃ desitoti sambandho. **Kammayantavighāṭano**ti kammaghaṭitassa attabhāvayantassa viddhaṃsano. **Viññāṇānaṃ pariggahe**ti kāmabhavādīsu yathāsakakammunā viññāṇaggahaṇe upaṭṭhiteti vacanaseso. Tattha tattha hi bhave paṭisandhiyā gahitāya taṃtaṃbhavanissitaviññāṇānipi gahitāneva honti. **Ñāṇavajiranipātano**ti ñāṇavajirassa nipāto, ñāṇavajiraṃ nipātetvā tesaṃ padāletā. Lokuttaradhammo hi uppajjamāno sattamabhavādīsu uppajjanārahāni viññāṇāni bhindattameva uppajjatīti.

Vedanānaṃ viññāpanoti sukhādīnaṃ tissannaṃ vedanānaṃ yathākkamaṃ dukkhasallāniccavasena yāthāvato pavedako. **Upādānappamocano**ti kāmupādānādīhi catūhipi upādānehi cittasantānassa vimocako. **Bhavaṃ aṅgārakāsuṃva, ñāṇena anupassano**ti kāmabhavādinavavidhampi bhavaṃ ekādasahi aggīhi ādittabhāvato sādhikaporisaṃ aṅgārakāsuṃ viya maggañāṇena anupaccakkhato dassetā.

Santapaṇītabhāvato atittikaraṭṭhena **mahāraso** pariññādivasena vā mahākiccatāya sāmaññaphalavasena mahāsampattitāya ca **mahāraso,** anupacitasambhārehi duravagāhatāya alabbhaneyyapatiṭṭhatāya ca **suṭṭhu gambhīro jarāmaccunivāraṇo,** āyatiṃ bhavābhinipphattiyā nivattanena jarāya maccuno ca paṭisedhako. Idāni yathāvuttaguṇavisesayuttaṃ dhammaṃ sarūpato dassento **''ariyo aṭṭhaṅgiko''**ti vatvā punapi tassa katipaye guṇe vibhāvetuṃ **''dukkhūpasamano sivo**''tiādimāha. Tassattho – parisuddhaṭṭhena **ariyo,** sammādiṭṭhiādiaṭṭhadhammasamodhānatāya **aṭṭhaṅgiko,** nibbānagavesanaṭṭhena **maggo** sakalavaṭṭadukkhavūpasamanaṭṭhena **dukkhavūpasamano,** khemaṭṭhena **sivo**.

Yathā ito bāhirakasamaye asammāsambuddhapaveditattā kammavipāko vipallāso siyāti evaṃ avipallāsetvā **paṭiccuppannadhammānaṃ** paṭiccasamuppannesu dhammesu kammaṃ kammanti vipākañca vipākato ñatvāna pubbabhāgañāṇena jānanahetu sassatucchedaggāhānaṃ vidhamanena yāthāvato ālokadassano takkarassa lokuttarañāṇālokassa dassano. Kenaci kañci kadācipi anupaddutattā mahākhemaṃ nibbānaṃ gacchati satte gameti cāti **mahākhemaṅgamo,** sabbakilesadarathapariḷāhavūpasamanato **santo,** akuppāya cetovimuttiyā anupādisesāya ca nibbānadhātuyā pāpanena **pariyosānabhaddako** sudesito cakkhumatāti yojanā.

Evaṃ thero nānānayehi ariyadhammaṃ pasaṃsanto tassa dhammassa attanā adhigatabhāvaṃ aññāpadesena pakāsesi.

Migajālattheragāthāvaṇṇanā niṭṭhitā.

9. Purohitaputtajentattheragāthāvaṇṇanā

Jātimadena mattohantiādikā āyasmato jentattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinitvā imasmiṃ buddhuppāde sāvatthiyaṃ kosalarañño purohitassa putto hutvā nibbatti, tassa **jento**ti nāmaṃ ahosi. So vayappatto jātimadena bhogaissariyarūpamadena ca matto aññe hīḷento garuṭṭhāniyānampi apacitiṃ akaronto mānathaddho vicarati. So ekadivasaṃ satthāraṃ mahatiyā parisāya parivutaṃ dhammaṃ desentaṃ disvā upasaṅkamanto ''sace maṃ samaṇo gotamo paṭhamaṃ ālapissati, ahampi ālapissāmi; no ce, nālapissāmī''ti cittaṃ uppādetvā upasaṅkamitvā ṭhito bhagavati paṭhamaṃ anālapante sayampi mānena anālapitvā gamanākāraṃ dassesi. Taṃ bhagavā –

> ''Na mānaṃ brāhmaṇa sādhu, atthikassīdha brāhmaṇa;
> Yena atthena āgacchi, tamevamanubrūhaye''ti. (saṃ. ni. 1.201) –

Gāthāya ajjhabhāsi. So ''cittaṃ me samaṇo gotamo jānātī''ti abhippasanno bhagavato pādesu sirasā nipatitvā paramanipaccākāraṃ katvā –

> ''Kesu na mānaṃ kayirātha, kesu cassa sagāravo;
> Kyassa apacitā assu, kyassu sādhu supūjitā''ti. –

Pucchi. Tassa bhagavā –

> ''Mātari pitari cāpi, atho jeṭṭhamhi bhātari;

Ācariye catutthamhi, samaṇabrāhmaṇesu ca.

''Tesu na mānaṃ kayirātha, tesu assa sagāravo;
Kyassa apacitā assu, tyassu sādhu supūjitā.

''Arahante sītibhūte, katakicce anāsave;
Nihacca mānaṃ atthaddho, te namasse anuttare''ti. (saṃ. ni. 1.201) –

Pañhaṃ vissajjento dhammaṃ desesi. So tāya desanāya sotāpanno hutvā pabbajitvā vipassanāya kammaṃ karonto arahattaṃ patvā attano paṭipattikittanamukhena aññaṃ byākaronto –

423. ''Jātimadena mattohaṃ, bhogaissariyena ca;
Saṇṭhānavaṇṇarūpena, madamatto acārihaṃ.

424. ''Nāttano samakaṃ kañci, atirekañca maññisaṃ;
Atimānahato bālo, patthaddho ussitaddhajo.

425. ''Mātaraṃ pitarañcāpi, aññepi garusammate;
Na kañci abhivādesiṃ, mānatthaddho anādaro.

426. ''Disvā vināyakaṃ aggaṃ, sārathīnaṃ varuttamaṃ;
Tapantamiva ādiccaṃ, bhikkhusaṅghapurakkhataṃ.

427. ''Mānaṃ madañca chaḍḍetvā, vippasannena cetasā;
Sirasā abhivādesiṃ, sabbasattānamuttamaṃ.

428. ''Atimāno ca omāno, pahīnā susamūhatā;
Asmimāno samucchinno, sabbe mānavidhā hatā''ti. –

Imā gāthā abhāsi.

Tattha **jātimadena mattoha**nti ahaṃ udicce brāhmaṇakule nibbatto, ''na mādiso ubhato sujāto añño atthī''ti kulamānena matto mānathaddho acārinti yojanā. **Bhogaissariyena cā**ti vibhavena ādhipaccena ca hetubhūtena bhogasampadañca issariyasampadañca paṭicca uppannamadena matto ahaṃ acārinti yojanā. **Saṇṭhānavaṇṇarūpenā**ti saṇṭhānaṃ ārohapariṇāhasampatti, vaṇṇo odātasāmatādichavisampatti, rūpaṃ aṅgapaccaṅgasobhā. Idhāpi vuttanayena yojanā veditabbā. **Madamatto**ti vuttappakārato aññenapi madena matto.

Nāttano samakaṃ kañcīti attano samakaṃ sadisaṃ jātiādīhi samānaṃ atirekaṃ vā kañci na maññisaṃ na maññiṃ, mayā samānampi na maññiṃ, kuto adhikanti adhippāyo. **Atimānahato bālo**ti bālo ahaṃ tato bālabhāvato atimānena khatūpahatakusalācāro, tato eva **patthaddho ussitaddhajo** thambhavasena garūnampi nipaccakārassa akaraṇato bhusaṃ thaddho anonamanathaddhajāto ussitamānaddhajo.

Vuttamevatthaṃ pākaṭataraṃ kātuṃ **''mātara''**ntiādi vuttaṃ. Tattha **aññe**ti jeṭṭhabhātuādike, samaṇabrāhmaṇe ca. **Garusammate**ti garūti sammate garuṭṭhāniye. **Anādaro**ti ādararahito.

Disvā vināyakaṃ agganti evaṃ mānathaddho hutvā vicaranto diṭṭhadhammikasamparāyikaparamatthehi veneyyānaṃ vinayanato sayambhutāya nāyakabhāvato ca vināyakaṃ. Sadevake loke sīlādiguṇehi seṭṭhabhāvato aggaṃ. Purisadammānaṃ accantatāya damanato **sārathīnaṃ varuttamaṃ,** ativiya uttamaṃ byāmappabhādiobhāsena ādiccamiva **tapantaṃ,**

obhāsantaṃ bhikkhusaṅghapurakkhataṃ dhammaṃ desentaṃ sabbasattānaṃ uttamaṃ satthāraṃ disvā buddhānubhāvena santajjito ‘‘ahameva seṭṭho, aññe hīnā’’ti pavattamānaṃ bhogamadādimadañca **chaḍḍetvā** pahāya vippasannena cetasā sirasā abhivādesinti yojanā. Kathaṃ panāyaṃ mānathaddho samāno satthu dassanamattena mānaṃ pahāsīti? Na kho panetaṃ evaṃ daṭṭhabbaṃ. Satthu dassanamattena mānaṃ na pahāsi ‘‘na mānaṃ, brāhmaṇa, sādhū’’tiādikāya pana desanāya mānaṃ pahāsi. Taṃ sandhāya vuttaṃ ‘‘mānaṃ madañca chaḍḍetvā, vippasannena cetasā. Sirasā abhivādesi’’nti. **Vippasannena cetasā**ti ca itthambhūtalakkhaṇe karaṇavacanaṃ daṭṭhabbaṃ.

‘‘Ahameva seṭṭho’’ti pavatto māno **atimāno**. ‘‘Ime pana nihīnā’’ti aññe hīnato dahantassa māno **‘‘omāno’’**ti vadanti. ‘‘Seyyohamasmī’’ti pana aññaṃ atikkamitvā attānaṃ seyyato dahantassa pavatto seyyamāno **atimāno**. ‘‘Hīnohamasmī’’ti pavatto hīnamāno **omāno. Pahīnā susamūhatā**ti heṭṭhimamaggehi pahīnā hutvā aggamaggena suṭṭhu samugghāṭitā. **Asmimāno**ti ‘‘esohamasmī’’ti khandhe ‘‘aha’’nti gahaṇavasena pavattamāno. **Sabbe**ti na kevalaṃ atimānaomānaasmimānā eva, atha kho seyyassa seyyamānādayo navavidhā antarabhedena anekavidhā ca sabbe mānavidhā mānakoṭṭhāsā **hatā** aggamaggena samugghāṭitāti.

Purohitaputtajentattheragāthāvaṇṇanā niṭṭhitā.

10. Sumanattheragāthāvaṇṇanā

Yadā navo pabbajitotiādikā āyasmato sumanattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto sikhissa bhagavato kāle mālākārakule nibbattitvā viññutaṃ patto ekadivasaṃ sikhiṃ bhagavantaṃ passitvā pasannamānaso sumanapupphehi pūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde aññatarassa upāsakassa gehe paṭisandhiṃ gaṇhi. So ca upāsako āyasmato anuruddhattherassa upaṭṭhāko ahosi. Tassa ca tato pubbe jātājātā dārakā mariṃsu. Tena so ‘‘sacāhaṃ idāni ekaṃ puttaṃ labhissāmi, ayyassa anuruddhattherassa santike pabbājessāmī’’ti cittaṃ uppādesi. So ca dasamāsaccayena jāto arogoyeva hutvā anukkamena vaḍḍhento sattavassiko ahosi, taṃ pitā therassa santike pabbājesi. So pabbajitvā tato paripakkañāṇattā vipassanāya kammaṃ karonto nacirasseva chaḷabhiñño hutvā theraṃ upaṭṭhahanto ‘‘pānīyaṃ āharissāmī’’ti ghaṭaṃ ādāya iddhiyā anotattadahaṃ agamāsi. Atheko micchādiṭṭhiko nāgarājā anotattadahaṃ paṭicchādento sattakkhattuṃ bhogena parikkhipitvā upari mahantaṃ phaṇaṃ katvā sumanassa pānīyaṃ gahetuṃ okāsaṃ na deti. Sumano garuḷarūpaṃ gahetvā taṃ nāgarājaṃ abhibhavitvā pānīyaṃ gahetvā therassa vasanaṭṭhānaṃ uddissa ākāsena gacchati. Taṃ satthā jetavane nisinno tathā gacchantaṃ disvā dhammasenāpatiṃ āmantetvā, ‘‘sāriputta, imaṃ passā’’tiādinā catūhi gāthāhi tassa guṇe abhāsi. Atha sumanatthero –

429. ‘‘Yadā navo pabbajito, jātiyā sattavassiko;
Iddhiyā abhibhotvāna, pannagindaṃ mahiddhikaṃ.

430. ‘‘Upajjhāyassa udakaṃ, anotattā mahāsarā;
Āharāmi tato disvā, maṃ satthā etadabravi.

431. ‘‘Sāriputta imaṃ passa, āgacchantaṃ kumārakaṃ;
Udakakumbhamādāya, ajjhattaṃ susamāhitaṃ.

432. ‘‘Pāsādikena vattena, kalyāṇairiyāpatho;
Sāmaṇeronuruddhassa, iddhiyā ca visārado.

433. ‘‘Ājānīyena ājañño, sādhunā sādhukārito;
Vinīto anuruddhena, katakiccena sikkhito.

434. ‘‘So patvā paramaṃ santiṃ, sacchikatvā akuppataṃ;
Sāmaṇero sa sumano, mā maṃ jaññāti icchatī’’ti. –

Aññābyākaraṇavasena cha gāthā abhāsi.

Tattha ādito dve gāthā sumanatthereneva bhāsitā, itarā catasso taṃ pasaṃsantena satthārā bhāsitā. Tā sabbā ekajjhaṃ katvā sumanatthero pacchā aññābyākaraṇavasena abhāsi. Tattha **pannaginda**nti nāgarājaṃ. **Tato**ti tattha, yadā navo pabbajito jātiyā sattavassiko iddhibalena mahiddhikaṃ nāgarājaṃ abhibhavitvā anotattadahato upajjhāyassa pānīyaṃ āharāmi, tasmiṃ kāleti attho.

Maṃ uddissa mayhaṃ satthā etadabravi, taṃ dassento, **‘‘sāriputta, imaṃ passā’’**tiādimāha. **Ajjhattaṃ susamāhita**nti visayajjhattabhūtena aggaphalasamādhinā suṭṭhu samāhitaṃ.

Pāsādikena vattenāti passantānaṃ pasādāvahena ācāravattena, karaṇatthe idaṃ karaṇavacanaṃ. **Kalyāṇairiyāpatho**ti sampanniriyāpatho. Pāsādikena vattenāti vā itthambhūtalakkhaṇe karaṇavacanaṃ. Samaṇassa bhāvo sāmaṇyaṃ, sāmaññanti attho. Tadatthaṃ īrati pavattatīti sāmaṇero, samaṇuddeso. **Iddhiyā ca visārado**ti iddhiyampi byatto sukusalo. **Ājānīyenā**ti purisājānīyena. Attahitaparahitānaṃ sādhanato **sādhunā** katakiccena anuruddhena **sādhu** ubhayahitasādhako, suṭṭhu vā ājañño **kārito** damito. Aggavijjāya **vinīto** asekkhabhāvāpādanena **sikkhito** sikkhāpitoti attho.

So sāmaṇero sumano paramaṃ **santiṃ** nibbānaṃ **patvā** aggamaggādhigamena adhigantvā **sacchikatvā** attapaccakkhaṃ katvā **akuppataṃ** arahattaphalaṃ appicchabhāvassa paramukkaṃsagatattā **mā maṃ jaññā**ti maṃ ‘‘ayaṃ khīṇāsavo’’ti vā ‘‘chaḷabhiñño’’ti vā kocipi mā jāneyyāti **icchati** abhikaṅkhatīti.

Sumanattheragāthāvaṇṇanā niṭṭhitā.

11. Nhātakamunittheragāthāvaṇṇanā

Vātarogābhinītotiādikā āyasmato nhātakamunissa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinitvā imasmiṃ buddhuppāde rājagahe brāhmaṇakule nibbattitvā vayappatto vijjāṭṭhānādīsu nipphattiṃ gato nhātakalakkhaṇayogena **nhātako**ti paññāyittha. So tāpasapabbajjaṃ pabbajitvā rājagahassa tiyojanappamāṇe ṭhāne araññāyatane nīvārehi yāpento aggiṃ paricārayamāno vasati. Tassa satthā ghaṭe viya padīpaṃ hadayabbhantare pajjalantaṃ arahattūpanissayaṃ disvā assamapadaṃ agamāsi. So bhagavantaṃ disvā haṭṭhatuṭṭho attano upakappananiyāmena āhāraṃ upanesi. Taṃ bhagavā paribhuñji. Evaṃ tayo divase datvā catutthadivase ‘‘bhagavā tumhe paramasukhumālā, kathaṃ iminā āhārena yāpethā’’ti āha. Tassa satthā ariyasantosaguṇaṃ pakāsento dhammaṃ desesi. Tāpaso taṃ sutvā sotāpanno hutvā pabbajitvā arahattaṃ pāpuṇi. Bhagavā taṃ arahatte patiṭṭhapetvā gato. So pana tattheva viharanto aparabhāge vātābādhena upadduto ahosi. Satthā tattha gantvā paṭisanthāramukhena tassa vihāraṃ pucchanto –

435. ‘‘Vātarogābhinīto tvaṃ, viharaṃ kānane vane;
Paviddhagocare lūkhe, kathaṃ bhikkhu karissasī’’ti. – gāthamāha; Atha thero –

436. ‘‘Pītisukhena vipulena, pharitvāna samussayaṃ;
Lūkhampi abhisambhonto, viharissāmi kānane.

437. ‘‘Bhāvento satta bojjhaṅge, indriyāni balāni ca;
Jhānasokhummasampanno, viharissaṃ anāsavo.

438. ‘‘Vippamuttaṃ kilesehi, suddhacittaṃ anāvilaṃ;

Abhiṇhaṃ paccavekkhanto, viharissaṃ anāsavo.

439. ‘‘Ajjhattañca bahiddhā ca, ye me vijjiṃsu āsavā;
Sabbe asesā ucchinnā, na ca uppajjare puna.

440. ‘‘Pañcakkhandhā pariññātā, tiṭṭhanti chinnamūlakā;
Dukkhakkhayo anuppatto, natthi dāni punabbhavo’’ti. –

Imāhi sesagāthāhi attano vihāraṃ satthu pavedesi.

Tattha **jhānasokhummasampanno**ti jhānasukhumabhāvena samannāgato. Jhānasukhumaṃ nāma arūpajjhānaṃ, tasmā aṭṭhasamāpattilābhimhīti vuttaṃ hoti. Tena attano ubhatobhāgavimuttitaṃ dasseti. Apare panāhu – ‘‘sokhummanti aggamaggaphalesu adhipaññāsikkhā adhippetā, tato jhānaggahaṇena attano ubhatobhāgavimuttitaṃ vibhāvetī’’ti. **Vippamuttaṃ kilesehī**ti paṭippassaddhivimuttiyā sabbakilesehi vimuttaṃ, tato eva **suddhacittaṃ,** anāvilasaṅkappatāya **anāvilaṃ,** tīhipi padehi arahattaphalacittameva vadati. Sesaṃ heṭṭhā vuttanayameva. Imameva ca therassa aññābyākaraṇaṃ ahosīti.

Nhātakamunittheragāthāvaṇṇanā niṭṭhitā.

12. Brahmadattattheragāthāvaṇṇanā

Akkodhassātiādikā āyasmato brahmadattattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinitvā imasmiṃ buddhuppāde sāvatthiyaṃ kosalarañño putto hutvā nibbatti, **brahmadatto**tissa nāmaṃ ahosi. So vayappatto jetavanamahe buddhānubhāvaṃ disvā paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto saha paṭisambhidāhi chaḷabhiñño ahosi. Taṃ ekadivasaṃ nagare piṇḍāya carantaṃ aññataro brāhmaṇo akkosi. Thero taṃ sutvāpi tuṇhībhūto piṇḍāya caratiyeva, brāhmaṇo punapi akkosiyeva. Manussā evaṃ akkosantampi naṃ ‘‘ayaṃ thero na kiñci bhaṇatī’’ti āhaṃsu. Taṃ sutvā thero tesaṃ manussānaṃ dhammaṃ desento –

441. ‘‘Akkodhassa kuto kodho, dantassa samajīvino;
Sammadaññā vimuttassa, upasantassa tādino.

442. ‘‘Tasseva tena pāpiyo, yo kuddhaṃ paṭikujjhati;
Kuddhaṃ appaṭikujjhanto, saṅgāmaṃ jeti dujjayaṃ.

443. ‘‘Ubhinnamatthaṃ carati, attano ca parassa ca;
Paraṃ saṅkupitaṃ ñatvā, yo sato upasammati.

444. ‘‘Ubhinnaṃ tikicchantaṃ taṃ, attano ca parassa ca;
Janā maññanti bāloti, ye dhammassa akovidā. (saṃ. ni. 1.189);

445. ‘‘Uppajje te sace kodho, āvajja kakacūpamaṃ;
Uppajje ce rase taṇhā, puttamaṃsūpamaṃ sara.

446. ‘‘Sace dhāvati cittaṃ te, kāmesu ca bhavesu ca;
Khippaṃ niggaṇha satiyā, kiṭṭhādaṃ viya duppasu’’nti. –

Imā gāthā abhāsi.

Tattha **akkodhassā**ti kodharahitassa maggena samucchinnakodhassa. **Kuto kodho**ti kuto nāma

hetu kodho uppajjeyya, tassa uppattikāraṇaṃ natthīti attho. **Dantassā**ti uttamena damena aggamaggadamathena dantassa. **Samajīvino**ti kāyavisamādīni sabbaso pahāya kāyasamādīnaṃ vasena samaṃ jīvantassa sattaṭṭhāniyena sampajaññena sammadeva vattantassa. **Sammadaññā vimuttassā**ti sammā aññāya abhiññeyyādike dhamme jānitvā sabbāsavehi vippamuttassa. Tato eva sabbakilesadarathapariḷāhavūpasamena **upasantassa**. Iṭṭhādīsu tādilakkhaṇappattiyā **tādino** khīṇāsavassa kuto kodhoti aññāpadesena thero attano kodhābhāvaṃ tassa ca kāraṇāni vatvā idāni kodhe akodhe ca ādīnavānisaṃsadassanena dhammaṃ kathento **''tassevā''**tiādimāha. Tattha **yo kuddhaṃ paṭikujjhatī**ti yo puggalo attano upari kuddhaṃ kupitaṃ puggalaṃ paṭikujjhati, tasseva tena paṭikujjhanapaccakkosanapaṭippaharaṇādinā **pāpiyo** idhaloke viññūgarahādivasena paraloke nirayadukkhādivasena abhaddakataraṃ akalyāṇataraṃ hoti. Kujjhanena pana akuddhassa pāpaṃ hotīti vattabbameva natthi. Keci pana ''yo akuddhaṃ paṭikuddhaṃ ārabbha kujjhatī''ti atthaṃ vadanti. **Kuddhaṃ appaṭikujjhanto**ti yo pana kuddhaṃ puggalaṃ ''ayaṃ kuddho kodhapareto''ti ñatvā na paṭikujjhati khamati, so **dujjayaṃ** kilesasaṅgāmaṃ jeti nāma. Na kevalañcassa kilesasaṅgāmajayo eva, atha kho ubhayahitapaṭipattimpīti dassento āha **''ubhinnamatthaṃ…pe… upasammatī''**ti. Yo **paraṃ** puggalaṃ **saṅkupitaṃ** kuddhaṃ ''kodhapareto''ti ñatvā taṃ mettāyanto ajjhupekkhanto vā sato sampajāno hutvā **upasammati** khamati na paṭippharati. So **attano ca parassa cā**ti ubhinnaṃ ubhayalokasukhāvahaṃ **atthaṃ** hitaṃ carati.

Ubhinnaṃ tikicchantaṃ tanti taṃ attano ca parassa cāti ubhinnaṃ dvinnaṃ kodhabyādhitikicchāya tikicchantaṃ khamantaṃ puggalaṃ ye janā **dhammassa** ariyācāradhamme akusalā, te bālā ''ayaṃ aviddasu yo attānaṃ akkosantassa paharantassa kiñci na karotī''ti maññanti, taṃ tesaṃ ayoniso maññananti adhippāyo. ''Tikicchana''ntipi paṭhanti, tikicchanasabhāvanti attho.

Evaṃ therena vuccamānaṃ dhammaṃ sutvā akkosakabrāhmaṇo saṃviggo pasannacitto ca hutvā theraṃ khamāpetvā tasseva santike pabbaji. Thero tassa kammaṭṭhānaṃ dento ''imassa mettābhāvanā yuttā''ti mettākammaṭṭhānaṃ datvā kodhapariyuṭṭhānādīsu paccavekkhaṇādividhiṃ dassento **''uppajje te''**tiādimāha. Tattha **uppajje te sace**ti sace te kammaṭṭhānaṃ anuyuñjantassa kañci puggalaṃ nissāya ciraparicayo kodho uppajjeyya, tassa vūpasamāya –

> ''Ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyuṃ, tatrāpi yo mano padūseyya, na me so tena sāsanakaro''ti (ma. ni. 1.232) –

Satthārā vuttaṃ kakacūpamaṃ ovādaṃ āvajjehi. **Uppajje ce rase taṇhā**ti sace te madhurādibhede rase taṇhā abhilāso uppajjeyya, tassa vūpasamāya –

> ''Puttamaṃsaṃ jāyampatikā yathā kantāranittharaṇatthameva khādiṃsu, na rasataṇhāya evaṃ kulaputtopi pabbajito piṇḍapātaṃ paṭisevati…pe… phāsuvihāro cā''ti (saṃ. ni. 2.63 atthato samānaṃ) –

Evaṃ vuttaṃ puttamaṃsūpamovādaṃ **sara** anussara.

Sace dhāvati te cittanti ayoniso manasi karoto tava cittaṃ **kāmesu** pañcakāmaguṇesu chandarāgavasena, kāmabhavādīsu **bhavesu** bhavapatthanāvasena sace dhāvati sarati javati. **Khippaṃ niggaṇha satiyā, kiṭṭhādaṃ viya duppasu**nti tathā dhāvituṃ adento yathā nāma puriso kiṭṭhādaṃ sassakhādakaṃ duppasuṃ duṭṭhagoṇaṃ yottena thambhe bandhitvā attano vase vatteti, evaṃ satiyā satiyottena sammādhithambhe bandhanto khippaṃ sīghameva niggaṇha, yathā kilesavigamena nibbisevanaṃ hoti, tathā damehīti. Keci pana ''thero puthujjanova hutvā akkosaṃ adhivāsento tesaṃ manussānaṃ ariyaguṇe pakāsento dhammaṃ kathetvā pacchā dvīhi gāthāhi attānaṃ ovadanto vipassanaṃ vaḍḍhetvā arahattaṃ patvā aññaṃ byākaronto imāyeva gāthā abhāsī''ti vadanti.

Brahmadattattheragāthāvaṇṇanā niṭṭhitā.

13. Sirimaṇḍattheragāthāvaṇṇanā

Channamativassatītiādikā āyasmato sirimaṇḍattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinitvā imasmiṃ buddhuppāde saṃsumāragire brāhmaṇakule nibbattitvā **sirimaṇḍo**ti laddhanāmo vayappatto bhesakalāvane bhagavati viharante satthāraṃ upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā laddhūpasampado samaṇadhammaṃ karonto ekasmiṃ uposathadivase pātimokkhuddesaṭṭhāne nisinno nidānuddesassa pariyosāne ‘‘āvikatā hissa phāsu hotī’’ti (mahāva. 134) pāḷiyā atthaṃ upadhārento āpannaṃ āpattiṃ anāvikatvā paṭicchādento uparūpari āpattiyo āpajjati, tenassa na phāsu hoti, āvikatvā pana yathādhammaṃ paṭikarontassa phāsu hotīti imamatthaṃ manasi katvā ‘‘aho satthu sāsanaṃ suvisuddha’’nti laddhappasādo tathā uppannaṃ pītiṃ vikkhambhetvā vipassanaṃ vaḍḍhetvā arahattaṃ patvā attano paṭipattiṃ paccavekkhitvā pasannamānaso bhikkhūnaṃ ovādaṃ dento –

447. ‘‘Channamativassati, vivaṭaṃ nātivassati;
Tasmā channaṃ vivaretha, evaṃ taṃ nātivassati.

448. ‘‘Maccunābbhāhato loko, jarāya parivārito;
Taṇhāsallena otiṇṇo, icchādhūpāyito sadā. (saṃ. ni. 1.66);

449. ‘‘Maccunābbhāhato loko, parikkhitto jarāya ca;
Haññati niccamattāṇo, pattadaṇḍova takkaro.

450. ‘‘Āgacchantaggikhandhāva, maccu byādhi jarā tayo;
Paccuggantuṃ balaṃ natthi, javo natthi palāyituṃ.

451. ‘‘Amoghaṃ divasaṃ kayirā, appena bahukena vā;
Yaṃ yaṃ vijahate rattiṃ, tadūnaṃ tassa jīvitaṃ.

452. ‘‘Carato tiṭṭhato vāpi, āsīnasayanassa vā;
Upeti carimā ratti, na te kālo pamajjitu’’nti. –

Imā gāthā abhāsi.

Tattha **channa**nti chāditaṃ yathābhūtaṃ avivaṭaṃ appakāsitaṃ duccaritaṃ. **Ativassatī**ti āpattivassañceva kilesavassañca ativiya vassati. Āpattiyā hi chādanaṃ alajjibhāvādinā tādisova, chādanena tato aññathāva punapi tathārūpaṃ tato vā pāpiṭṭhataraṃ āpattiṃ āpajjeyyāti chādanaṃ vassanassa kāraṇaṃ vuttaṃ. **Vivaṭa**nti pakāsitaṃ appaṭicchannaṃ. **Nātivassatī**ti ettha **atī**ti upasaggamattaṃ, na vassatīti attho. Avassanañcettha vuttavipariyāyena veditabbaṃ cittasantānassa visodhitattā. **Tasmā**ti vuttamevatthaṃ kāraṇabhāvena paccāmasati, channassa duccaritassa āpattivassādīnaṃ ativassanato vivaṭassa ca avassanatoti attho. **Channaṃ vivarethā**ti puthujjanabhāvena chādanādhippāye uppannepi taṃ ananuvattitvā vivaretha āvikareyya, yathādhammaṃ paṭikareyya. **Eva**nti vivaraṇena yathādhammaṃ paṭipattiyā. **Ta**nti taṃ channaṃ duccaritaṃ. **Nātivassati** āpattivassaṃ kilesavassañca na vassati, suddhante puggalaṃ patiṭṭhapetīti attho.

Idāni ‘‘ekaṃsena sīghaṃyeva ca attā sodhetabbo, appamādo kātabbo’’ti tassa kāraṇaṃ saṃvegavatthuṃ dassento **‘‘maccunābbhāhato loko’’**tiādimāha. Tattha **maccunābbhāhato loko**ti ayaṃ sabbopi sattaloko coro viya coraghātakena, sabbavaṭṭanipātinā maccunā maraṇena abhihato, na tassa hatthato muccati. **Jarāya parivārito**ti ayaṃ loko uppādato uddhaṃ maraṇūpanayanarasāya jarāya parivārito ajjhotthaṭo, jarāsaṅghātaparimukkoti attho. **Taṇhāsallena otiṇṇo**ti sarīrassa anto nimuggena visapītakhurappena viya upādānalakkhaṇena taṇhāsaṅkhātena sallena otiṇṇo hadayabbhantare ogāḷho. Taṇhā hi pīḷājananato anto tudanato duruddhārato ca ‘‘sallo’’ti vuccati. **Icchādhūpāyito**ti

ārammaṇābhipatthanalakkhaṇāya icchāya santāpito. Taṃ visayaṃ icchanto hi puggalo yadicchitaṃ visayaṃ labhanto vā alabhanto vā tāya eva anudahanalakkhaṇāya icchāya santatto pariḷāhappatto hoti. **Sadā**ti sabbakālaṃ, idañca padaṃ sabbapadesu yojetabbaṃ.

Parikkhitto jarāya cāti na kevalaṃ maccunā abbhāhatoyeva, atha kho jarāya ca parikkhitto. Jarāya samavaruddho jarāpākāraparikkhitto, na taṃ samatikkamatīti attho. **Haññati niccamattāṇo**ti atāṇo asaraṇo hutvā niccakālaṃ jarāmaraṇehi haññati vibādhīyati. Yathā kiṃ? **Pattadaṇḍova takkaro** yathā takkaro coro katāparādho vajjhappatto atāṇo rājāṇāya haññati, evamayaṃ loko jarāmaraṇehīti dasseti.

Āgacchantaggikhandhāvāti mahāvane ḍayhamāne taṃ abhibhavantā mahantā aggikkhandhā viya maccu byādhi jarāti ime tayo anudahanaṭṭhena aggikkhandhā imaṃ sattalokaṃ abhibhavantā āgacchanti, tesaṃ pana paṭibalo hutvā **paccuggantuṃ** abhibhavituṃ **balaṃ** ussāho natthi, imassa lokassa, **javo natthi palāyituṃ** javantesu, ajjhottharantesu. Yattha te nābhibhavanti, piṭṭhiṃ dassetvā tato palāyitumpi imassa lokassa jaṅghājavo natthi, evaṃ attanā asamattho māyādīhi upāyehi appaṭikāre tividhe balavati paccāmitte niccupaṭṭhite kiṃ kātabbanti ce? **Amoghaṃ divasaṃ kayirā, appena bahukena vā**ti appena antamaso gaddūhanamattampi kālaṃ pavattitena bahukena vā sakalaṃ ahorattaṃ pavattitena vipassanāmanasikārena amoghaṃ avañjhaṃ divasaṃ kareyya, yasmā **yaṃ yaṃ vijahate rattiṃ, tadūnaṃ tassa jīvitaṃ** ayaṃ satto yaṃ yaṃ rattiṃ vijahati nāseti khepeti, tadūnaṃ tena ūnaṃ tassa sattassa jīvitaṃ hoti. Etena rattikkhayo nāma jīvitakkhayo tassa anivattanatoti dasseti. Tenāha –

> ‘‘Yamekarattiṃ paṭhamaṃ, gabbhe vasati māṇavo;
> Abbhuṭṭhitova so yāti, sa gacchaṃ na nivattatī’’ti. (jā. 1.15.363);

Na kevalaṃ rattivaseneva, atha kho iriyāpathavasenāpi jīvitakkhayo upadhāretabboti āha **‘‘carato’’**tiādi. **Carato**ti gacchantassa. **Tiṭṭhato**ti ṭhitaṃ kappentassa. **Āsīnasayanassa vā**ti āsīnassa sayanassa vā, nisinnassa nipajjantassa vāti attho. ‘‘Āsīdana’’ntipi paṭhanti, tattha sāmiatthe upayogavacanaṃ daṭṭhabbaṃ. **Upeti carimā rattī**ti carimakacittasahitā ratti upagacchati, rattiggahaṇañcettha desanāsīsamattaṃ. Gamanādīsu yena kenaci iriyāpathena samaṅgībhūtassa carimakāloyeva, tenevassa iriyāpathakkhaṇā jīvitaṃ khepetvā eva gacchanti, tasmā **na te kālo pamajjituṃ** nāyaṃ tuyhaṃ pamādaṃ āpajjituṃ kālo ‘‘imasmiṃ nāma kāle maraṇaṃ na hotī’’ti aviditattā. Vuttaṃ hi –

> ‘‘Animittamanaññātaṃ, maccānaṃ idha jīvitaṃ;
> Kasirañca parittañca, tañca dukkhena saṃyuta’’nti. (su. ni. 579);

Tasmā evaṃ attānaṃ ovaditvā appamattena tīsu sikkhāsu anuyogo kātabboti adhippāyo.

Sirimaṇḍattheragāthāvaṇṇanā niṭṭhitā.

14. Sabbakāmittheragāthāvaṇṇanā

Dvipādakotiādikā āyasmato sabbakāmittherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato sāsane uppannaṃ abbudaṃ sodhetvā paṭipākatikaṃ ṭhapentaṃ ekaṃ theraṃ disvā, ‘‘ahampi anāgate ekassa buddhassa sāsane abbudaṃ sodhetvā paṭipākatikaṃ ṭhapetuṃ samattho bhaveyya’’nti patthanaṃ paṭṭhapetvā tadanurūpāni puññāni katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde aparinibbute eva bhagavati vesāliyaṃ khattiyakule nibbattitvā **sabbakāmo**ti laddhanāmo vayappatto ñātakehi dārapariggahaṃ kārito nissaraṇajjhāsayatāya gharāvāsaṃ jigucchanto dhammabhaṇḍāgārikassa santike pabbajitvā samaṇadhammaṃ karonto upajjhāyena saddhiṃ vesāliṃ upagato ñātigharaṃ agamāsi. Tattha naṃ purāṇadutiyikā pativiyogadukkhitā kisā dubbaṇṇā analaṅkatā kiliṭṭhavatthanivasanā vanditvā rodamānā ekamantaṃ aṭṭhāsi. Taṃ disvā therassa karuṇāpurassaraṃ

mettaṃ upaṭṭhāpayato anubhūtārammaṇe ayonisomanasikāravasena sahasā kileso uppajji.

So tena kasāhi tāḷito ājānīyo viya sañjātasaṃvego tāvadeva susānaṃ gantvā, asubhanimittaṃ uggahetvā, tattha paṭiladdhajhānaṃ pādakaṃ katvā, vipassanaṃ vaḍḍhetvā, arahattaṃ pāpuṇi. Athassa sasuro alaṅkatapaṭiyattaṃ dhītaraṃ ādāya mahatā parivārena naṃ uppabbājetukāmo vihāraṃ agamāsi. Thero tassā adhippāyaṃ ñatvā attano kāmesu virattabhāvaṃ sabbattha ca anupalittataṃ pakāsento –

453. ''Dvipādakoyaṃ asuci, duggandho parihīrati;
Nānākuṇapaparipūro, vissavanto tato tato.

454. ''Migaṃ nilīnaṃ kūṭena, baḷiseneva ambujaṃ;
Vānaraṃ viya lepena, bādhayanti puthujjanaṃ.

455. ''Rūpā saddā rasā gandhā, phoṭṭhabbā ca manoramā;
Pañca kāmaguṇā ete, itthirūpasmi dissare.

456. ''Ye etā upasevanti, rattacittā puthujjanā;
Vaḍḍhenti kaṭasiṃ ghoraṃ, ācinanti punabbhavaṃ.

457. ''Yo cetā parivajjeti, sappasseva padā siro;
Somaṃ visattikaṃ loke, sato samativattati.

458. ''Kāmesvādīnavaṃ disvā, nekkhammaṃ daṭṭhu khemato;
Nissaṭo sabbakāmehi, patto me āsavakkhayo''ti. –

Imā gāthā abhāsi.

Tattha **dvipādako**ti yadipi apādakādayopi kāyā asucīyeva, adhikāravasena pana ukkaṭṭhaparicchedena vā evaṃ vuttaṃ. Yasmā vā aññe asucibhūtāpi kāyā loṇambilādīhi abhisaṅkharitvā manussānaṃ bhojanepi upanīyanti, na pana manussakāyo, tasmā asucitarasabhāvamassa dassento ''dvipādako''ti āha. **Aya**nti tadā upaṭṭhitaṃ itthirūpaṃ sandhāyāha. **Asucī**ti asuci eva, na ettha kiñcipi sucīti attho. **Duggandho parihīratī**ti duggandho samāno pupphagandhādīhi saṅkharitvā pariharīyati. **Nānākuṇapaparipūro**ti kesādianekappakārakuṇapabharito. **Vissavanto tato tato**ti pupphagandhādīhissa jegucchabhāvaṃ paṭicchādetuṃ vāyamantānampi taṃ vāyāmaṃ nipphalaṃ katvā navahi dvārehi kheḷasiṅghāṇikādīni lomakūpehi ca sedajallikaṃ 'vissavantoyeva parihīratī'ti sambandho.

Evaṃ jegucchopi samāno cāyaṃ kāyo kūṭādīhi viya migādike attano rūpādīhi andhaputhujjane vañcetiyevāti dassento **''miga''**ntiādimāha. Tattha **migaṃ nilīnaṃ kūṭenā**ti pāsavākarādinā kūṭena nilīnaṃ, paṭicchannaṃ katvā migaṃ viya nesādo. Vakkhamāno hi **iva**-saddo idhāpi ānetvā yojetabbo. **Baḷiseneva ambuja**nti ambujaṃ macchaṃ āmisabaddhena baḷisena viya bāḷisiko. **Vānaraṃ viya lepenā**ti rukkhasilādīsu pakkhittena makkaṭalepena makkaṭaṃ viya migaluddo andhaputhujjanaṃ vañcento bādhentīti.

Ke pana bādhentīti āha. **''Rūpā saddā''**tiādi. Rūpādayo hi pañca kāmakoṭṭhāsā visesato visabhāgavatthusannissayā vipallāsūpanissayena ayonisomanasikārena parikkhittānaṃ andhaputhujjanānaṃ mano ramento kilesavatthutāya anatthāvahabhāvato te bādhenti nāma. Tena vuttaṃ **''rūpā saddā…pe… itthirūpasmi dissare''**ti.

Itthiggahaṇañcettha adhikāravasena katanti veditabbaṃ. Tenevāha **''ye etā upasevantī''**tiādi. Tassattho – **ye** puthujjanā **etā** itthiyo **rattacittā** rāgābhibhūtacittā upabhogavatthusaññāya upasevanti.

Vaḍḍhenti kaṭasiṃ ghoranti te jātiādīhi nirayādīhi ca ghoraṃ, bhayānakaṃ, andhabālehi abhiramitabbato kaṭasisaṅkhātaṃ saṃsāraṃ punappunaṃ uppattimaraṇādinā vaḍḍhenti. Tenāha **''ācinanti punabbhava''**nti.

Yo cetāti yo pana puggalo etā itthiyo tattha chandarāgassa vikkhambhanena vā samucchindanena vā attano pādena sappassa siraṃ viya parivajjeti, so sabbaṃ lokaṃ visajitvā ṭhitattā loke visattikāsaṅkhātaṃ taṇhaṃ sato hutvā samativattati.

Kāmesvādīnavaṃ disvāti ''aṭṭhikaṅkalūpamā kāmā bahudukkhā bahupāyāsā''tiādinā (pāci. 417; cūḷava. 65; ma. ni. 1.234) vatthukāmesu kilesakāmesu anekākāravokāraṃ ādīnavaṃ, dosaṃ, disvā. **Nekkhammaṃ daṭṭhu khemato**ti kāmehi bhavehi ca nikkhantabhāvato nekkhammaṃ, pabbajjaṃ, nibbānañca, khemato, anupaddavato, daṭṭhu, disvā. **Sabbakāmehi**pi tebhūmakadhammehi **nissaṭo** visaṃyutto. Sabbepi tebhūmakā dhammā kāmanīyaṭṭhena kāmā, tehi ca thero visaṃyutto. Tenāha **''patto me āsavakkhayo''**ti.

Evaṃ thero ādito pañcahi gāthāhi dhammaṃ kathetvā chaṭṭhagāthāya aññaṃ byākāsi. Taṃ sutvā sasuro ''ayaṃ sabbattha anupalitto, na sakkā imaṃ kāmesu patāretu''nti yathāgatamaggeneva gato. Theropi vassasataparinibbute bhagavati upasampadāya vīsavassasatiko pathabyā thero hutvā, vesālikehi vajjiputtehi uppāditaṃ sāsanassa abbudaṃ sodhetvā, dutiyaṃ dhammasaṅgītiṃ saṅgāyitvā ''anāgate dhammāsokakāle uppajjanakaṃ abbudaṃ sodhehī''ti tissamahābrahmānaṃ āṇāpetvā anupādisesāya nibbānadhātuyā parinibbāyi.

Sabbakāmittheragāthāvaṇṇanā niṭṭhitā.

Chakkanipātavaṇṇanā niṭṭhitā.

7. Sattakanipāto

1. Sundarasamuddattheragāthāvaṇṇanā

Sattakanipāte **alaṅkatā**tiādikā āyasmato sundarasamuddattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinitvā imasmiṃ buddhuppāde rājagahe aññatarassa mahāvibhavassa seṭṭhino putto hutvā nibbatti. **Samuddo**tissa nāmaṃ ahosi. Rūpasampattiyā pana **sundarasamuddo**ti paññāyittha. So paṭhamavaye ṭhito bhagavato rājagahappavese buddhānubhāvaṃ disvā, paṭiladdhasaddho nissaraṇajjhāsayatāya pabbajitvā, laddhūpasampado samādinnadhutadhammo rājagahato sāvatthiṃ gantvā, kalyāṇamittassa santike vipassanācāraṃ uggahetvā, kammaṭṭhānaṃ anuyuñjanto viharati. Tassa mātā rājagahe ussavadivase aññe seṭṭhiputte sapajāpatike alaṅkatapaṭiyatte ussavakīḷaṃ kīḷante disvā, puttaṃ anussaritvā rodati. Taṃ disvā aññatarā gaṇikā rodanakāraṇaṃ pucchi. Sā tassā taṃ kāraṇaṃ kathesi. Taṃ sutvā gaṇikā ''ahaṃ taṃ ānessāmi, passa tāva mama itthibhāva''nti vatvā ''yadi evaṃ taṃyeva tassa pajāpatiṃ katvā imassa kulassa sāminiṃ karissāmī''ti tāya bahuṃ dhanaṃ datvā, vissajjitā mahatā parivārena sāvatthiṃ gantvā, therassa piṇḍāya vicaraṇaṭṭhāne ekasmiṃ gehe vasamānā divase divase aññehi therassa sakkaccaṃ piṇḍapātaṃ dāpesi. Alaṅkatapaṭiyattā ca hutvā suvaṇṇapādukā āruyha attānaṃ dassesi. Athekadivasaṃ gehadvārena gacchantaṃ theraṃ disvā, suvaṇṇapādukā omuñcitvā, añjaliṃ paggayha purato gacchantī nānappakāraṃ theraṃ kāmanimantanāya nimantesi. Taṃ sutvā thero ''puthujjanacittaṃ nāma cañcalaṃ, yaṃnūna mayā idāneva ussāho karaṇīyo''ti tattheva ṭhito bhāvanaṃ ussukkāpetvā chaḷabhiñño ahosi. Taṃ sandhāya vuttaṃ –

459. ''Alaṅkatā suvasanā, māladhārī vibhūsitā;
Alattakakatāpādā, pādukāruyha vesikā.

460. ‘‘Pādukā oruhitvāna, purato pañjalīkatā;
Sā maṃ saṇhena mudunā, mhitapubbaṃ abhāsatha.

461. ‘‘‘Yuvāsi tvaṃ pabbajito, tiṭṭhāhi mama sāsane;
Bhuñja mānusake kāme, ahaṃ vittaṃ dadāmi te;
Saccaṃ te paṭijānāmi, aggiṃ vā te harāmahaṃ.

462. ‘‘‘Yadā jiṇṇā bhavissāma, ubho daṇḍaparāyanā;
Ubhopi pabbajissāma, ubhayattha kaṭaggaho’’’.

463. ‘‘Tañca disvāna yācantiṃ, vesikaṃ pañjalīkataṃ;
Alaṅkataṃ suvasanaṃ, maccupāsaṃva oḍḍitaṃ.

464. ‘‘Tato me manasīkāro, yoniso udapajjatha;
Ādīnavo pāturahu, nibbidā samatiṭṭhatha.

465. ‘‘Tato cittaṃ vimucci me, passa dhammasudhammataṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana’’nti.

Tattha **māladhārī**ti mālādhārinī piḷandhapupphadāmā. **Vibhūsitā**ti ūnaṭṭhānassa pūraṇavasena pupphehi ceva gandhavilepanādīhi ca vibhūsitagattā. **‘‘Alaṅkatā’’**ti iminā hatthūpagagīvūpagādīhi ābharaṇehi alaṅkaraṇaṃ adhippetaṃ. **Alattakakatāpādā**ti pariṇatajayasumanapupphavaṇṇena lākhārasena rañjitacaraṇayugaḷā. Samāsapadañhetaṃ, ‘‘alattakakatapādā’’ti vattabbe gāthāsukhatthaṃ dīghaṃ katvā vuttaṃ. Asamāsabhāve pana ‘‘tassā’’ti vacanaseso veditabbo. **Pādukāruyha vesikā**ti ekā rūpūpajīvikā itthī yathāvuttavesā suvaṇṇapādukā paṭimuñcitvā ‘‘ṭhitā’’ti vacanaseso.

Pādukā oruhitvānāti pādukāhi otaritvā, suvaṇṇapādukāyo omuñcitvāti attho. **Pañjalīkatā**ti paggahitaañjalikā **sā** vesī maṃ. Sāmaṃ vā vacanaparamparaṃ vinā sayameva abhāsatha. **Saṇhenā**ti maṭṭhena. **Mudunā**ti madhurena. ‘‘Vacanenā’’ti avuttampi vuttameva hoti, abhāsathāti, vuttattā.

Yuvāsi tvaṃ pabbajitoti tvaṃ pabbajanto yuvā, daharoyeva hutvā pabbajitosi, nanu pabbajantena sattame dasake sampatteva pabbajitabbanti dasseti. **Tiṭṭhāhi mama sāsane**ti mama vacane tiṭṭha.

Kiṃ pana tanti āha **‘‘bhuñja mānusake kāme’’**ti kāme paribhuñjitukāmassa rūpasampatti, vayasampatti, parivārasampatti, bhogasampatti ca icchitabbā. Tattha ‘‘kuto me bhogasampattī’’ti vadeyyāti, āha **‘‘ahaṃ vittaṃ dadāmi te’’**ti. ‘‘Tayidaṃ vacanaṃ kathaṃ saddahātabba’’nti maññeyyāti taṃ saddahāpentī āha **‘‘saccaṃ te paṭijānāmi, aggiṃ vā te harāmaha’’**nti. ‘‘Bhuñja mānusake kāme, ahaṃ vittaṃ dadāmi te’’ti yadidaṃ mayā paṭiññātaṃ, taṃ ekaṃsena saccameva paṭijānāmi, sace me na pattiyāyasi, aggiṃ vā te harāmahaṃ aggiṃ haritvā aggipaccayaṃ sapathaṃ karomīti attho. **Ubhayattha kaṭaggaho**ti amhākaṃ ubhinnaṃ jiṇṇakāle pabbajjanaṃ ubhayattha jayaggāho. Yaṃ mayaṃ yāva daṇḍaparāyanakālā bhoge bhuñjāma, evaṃ idhalokepi bhogehi na jīyāma, mayaṃ pacchā pabbajissāma, evaṃ paralokepi bhogehi na jīyāmāti adhippāyo. **Tato**ti taṃ nimittaṃ, kāmehi nimantentiyā ‘‘yuvāsi tva’’ntiādinā ‘‘yadā jiṇṇā bhavissāmā’’tiādinā ca tassā vesiyā vuttavacanahetu. Tañhi vacanaṃ aṅkusaṃ katvā thero samaṇadhammaṃ karonto sadatthaṃ paripūresi. Sesaṃ heṭṭhā vuttanayameva.

Sundarasamuddattheragāthāvaṇṇanā niṭṭhitā.

2. Lakuṇḍakabhaddiyattheragāthāvaṇṇanā

Pare ambāṭakārāmetiādikā āyasmato lakuṇḍakabhaddiyattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle haṃsavatīnagare mahābhoge kule nibbattitvā, vayappatto satthu santike

dhammaṃ suṇanto nisinno tasmiṃ khaṇe satthāraṃ ekaṃ bhikkhuṃ mañjussarānaṃ aggaṭṭhāne ṭhapentaṃ disvā, sayampi taṃ ṭhānaṃ patthento buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā, ‘‘aho vatāhampi anāgate ayaṃ bhikkhu viya ekassa buddhassa sāsane mañjussarānaṃ aggo bhaveyya’’nti paṇidhānaṃ akāsi. Bhagavā ca tassa anantarāyataṃ disvā byākaritvā pakkāmi.

So tattha yāvajīvaṃ puññāni katvā devamanussesu saṃsaranto phussassa bhagavato kāle cittapattakokilo hutvā rājuyyānato madhuraṃ ambaphalaṃ tuṇḍenādāya gacchanto satthāraṃ disvā pasannamānaso ‘‘dassāmī’’ti cittaṃ uppādesi. Satthā tassa cittaṃ ñatvā pattaṃ gahetvā nisīdi. Kokilo dasabalassa patte ambapakkaṃ patiṭṭhāpesi. Satthā taṃ paribhuñji. So kokilo pasannamānaso teneva pītisukhena sattāhaṃ vītināmesi. Tena ca puññakammena mañjussaro ahosi. Kassapasammāsambuddhakāle pana cetiye āraddhe kiṃ pamāṇaṃ karoma? Sattayojanappamāṇaṃ. Atimahantametaṃ. Chayojanappamāṇaṃ. Etampi atimahantaṃ. Pañcayojanaṃ, catuyojanaṃ, tiyojanaṃ, dviyojananti vutte ayaṃ tadā jeṭṭhavaḍḍhakī hutvā ‘‘etha, bho, anāgate sukhapaṭijaggiyaṃ kātuṃ vaṭṭatī’’ti vatvā rajjuyā parikkhipanto gāvutamattake ṭhatvā ‘‘ekekaṃ mukhaṃ gāvutaṃ gāvutaṃ hotu, cetiyaṃ ekayojanāvaṭṭaṃ yojanubbedhaṃ bhavissatī’’ti āha. Te tassa vacane aṭṭhaṃsu. Iti appamāṇassa buddhassa pamāṇaṃ akāsīti. Tena pana kammena nibbattanibbattaṭṭhāne aññehi nīcatarappamāṇo hoti.

So amhākaṃ satthu kāle sāvatthiyaṃ mahābhogakule nibbatti, **bhaddiyo**tissa nāmaṃ ahosi. Atirassatāya pana **lakuṇḍakabhaddiyo**ti paññāyittha. So satthu santike dhammaṃ sutvā, paṭiladdhasaddho pabbajitvā, bahussuto dhammakathiko hutvā madhurena sarena paresaṃ dhammaṃ kathesi. Athekasmiṃ ussavadivase ekena brāhmaṇena saddhiṃ rathena gacchantī aññatarā gaṇikā theraṃ disvā dantavidaṃsakaṃ hasi. Thero tassā dantaṭṭhike nimittaṃ gahetvā jhānaṃ uppādetvā, taṃ pādakaṃ katvā, vipassanaṃ paṭṭhapetvā, anāgāmī ahosi. So abhiṇhaṃ kāyagatāya satiyā viharanto ekadivasaṃ āyasmatā dhammasenāpatinā ovadiyamāno arahatte patiṭṭhahi. Tena vuttaṃ **apadāne** (apa. thera 2.55.1-33) –

‘‘Padumuttaro nāma jino, sabbadhammesu cakkhumā;
Ito satasahassamhi, kappe uppajji nāyako.

‘‘Tadāhaṃ haṃsavatiyaṃ seṭṭhiputto mahaddhano;
Jaṅghāvihāraṃ vicaraṃ, saṅghārāmaṃ agacchahaṃ.

‘‘Tadā so lokapajjoto, dhammaṃ desesi nāyako;
Mañjussarānaṃ pavaraṃ, sāvakaṃ abhikittayi.

‘‘Taṃ sutvā mudito hutvā, kāraṃ katvā mahesino;
Vanditvā satthuno pāde, taṃ ṭhānamabhipatthayiṃ.

‘‘Tadā buddho viyākāsi, saṅghamajjhe vināyako;
Anāgatamhi addhāne, lacchase taṃ manorathaṃ.

‘‘Satasahassito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Bhaddiyo nāma nāmena, hessati satthu sāvako.

‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

‘‘Dvenavute ito kappe, phusso uppajji nāyako;
Durāsado duppasaho, sabbalokuttamo jino.

‘‘Caraṇena ca sampanno, brahā uju patāpavā;
Hitesī sabbasattānaṃ, bahuṃ mocesi bandhanā.

‘‘Nandārāmavane tassa, ahosiṃ phussakokilo;
Gandhakuṭisamāsanne, ambarukkhe vasāmahaṃ.

‘‘Tadā piṇḍāya gacchantaṃ, dakkhiṇeyyaṃ jinuttamaṃ;
Disvā cittaṃ pasādetvā, mañjunābhinikūjahaṃ.

‘‘Rājuyyānaṃ tadā gantvā, supakkaṃ kanakattacaṃ;
Ambapiṇḍaṃ gahetvāna, sambuddhassopanāmayiṃ.

‘‘Tadā me cittamaññāya, mahākāruṇiko jino;
Upaṭṭhākassa hatthato, pattaṃ paggaṇhi nāyako.

‘‘Adāsiṃ haṭṭhacittohaṃ, ambapiṇḍaṃ mahāmune;
Patte pakkhippa pakkhehi, pañjaliṃ katvāna mañjunā.

‘‘Sarena rajanīyena, savanīyena vaggunā;
Vassanto buddhapūjatthaṃ, nīḷaṃ gantvā nipajjahaṃ.

‘‘Tadā muditacittaṃ maṃ, buddhapemagatāsayaṃ;
Sakuṇagghi upāgantvā, ghātayī duṭṭhamānaso.

‘‘Tato cutohaṃ tusite, anubhotvā mahāsukhaṃ;
Manussayonimāgacchiṃ, tassa kammassa vāhasā.

‘‘Imamhi bhaddake kappe, brahmabandhu mahāyaso;
Kassapo nāma gottena, uppajji vadataṃ varo.

‘‘Sāsanaṃ jotayitvā so, abhibhuyya kutitthiye;
Vinayitvāna veneyye, nibbuto so sasāvako.

‘‘Nibbute tamhi lokagge, pasannā janatā bahū;
Pūjanatthāya buddhassa, thūpaṃ kubbanti satthuno.

‘‘Sattayojanikaṃ thūpaṃ, sattaratanabhūsitaṃ;
Karissāma mahesissa, iccevaṃ mantayanti te.

‘‘Kikino kāsirājassa, tadā senāya nāyako;
Hutvāhaṃ appamāṇassa, pamāṇaṃ cetiye vadiṃ.

‘‘Tadā te mama vākyena, cetiyaṃ yojanuggataṃ;
Akaṃsu naravīrassa, nānāratanabhūsitaṃ.

‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

''Pacchime ca bhave dāni, jāto seṭṭhikule ahaṃ;
Sāvatthiyaṃ puravare, iddhe phīte mahaddhane.

''Purappavese sugataṃ, disvā vimhitamānaso;
Pabbajitvāna na ciraṃ, arahattamapāpuṇiṃ.

''Cetiyassa pamāṇaṃ yaṃ, akariṃ tena kammunā;
Lakuṇḍakasarīrohaṃ, jāto paribhavāraho.

''Sarena madhurenāhaṃ, pūjitvā isisattamaṃ;
Mañjussarānaṃ bhikkhūnaṃ, aggattamanupāpuṇiṃ.

''Phaladānena buddhassa, guṇānussaraṇena ca;
Sāmaññaphalasampanno, viharāmi anāsavo.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Aparabhāge aññaṃ byākaronto –

466. ''Pare ambāṭakārāme, vanasaṇḍamhi bhaddiyo;
Samūlaṃ taṇhamabbuyha, tattha bhaddova jhāyati.

467. ''Ramanteke mudiṅgehi, vīṇāhi paṇavehi ca;
Ahañca rukkhamūlasmiṃ, rato buddhassa sāsane.

468. ''Buddho ce me varaṃ dajjā, so ca labbhetha me varo;
Gaṇhehaṃ sabbalokassa, niccaṃ kāyagataṃ sati''nti. –

Imā tisso gāthā abhāsi.

Tattha **pare**ti seṭṭhe adhike, visiṭṭheti attho. Adhikavācī hi ayaṃ parasaddo ''paraṃ viya mattāyā''tiādīsu viya. **Ambāṭakārāme**ti evaṃnāmake ārāme. So kira chāyūdakasampanno vanasaṇḍamaṇḍito ramaṇīyo hoti tena ''pare''ti visesetvā vutto. ''Ambāṭakavane ambāṭakehi abhilakkhitavane''ti ca vadanti. **Vanasaṇḍamhī**ti vanagahane, ghananicitarukkhagacchalatāsamūhe vaneti attho. **Bhaddiyo**ti evaṃnāmako, attānameva thero aññaṃ viya vadati. **Samūlaṃ taṇhamabbuyhā**ti taṇhāya mūlaṃ nāma avijjā. Tasmā sāvijjaṃ taṇhaṃ aggamaggena samugghāṭetvāti attho. **Tattha bhaddova jhāyatī**ti lokuttarehi sīlādīhi bhaddo sundaro tasmiṃyeva vanasaṇḍe katakiccatāya diṭṭhadhammasukhavihāravasena aggaphalajhānena jhāyati.

Phalasukhena ca jhānasamāpattīhi ca vītināmetīti attano vivekaratiṃ dassetvā **''ramanteke''**ti gāthāyapi byatirekamukhena tamevatthaṃ dasseti. Tattha **mudiṅgehī**ti aṅgikādīhi murajehi. **Vīṇāhī**ti nandinīādīhi vīṇāhi. **Paṇavehī**ti turiyehi ramanti eke kāmabhogino, sā pana tesaṃ rati anariyā anatthasaṃhitā. **Ahañcā** ti ahaṃ pana, ekako **buddhassa** bhagavato sāsane rato, tato eva rukkhamūlasmiṃ **rato** abhirato viharāmīti attho.

Evaṃ attano vivekābhiratiṃ kittetvā idāni yaṃ kāyagatāsatikammaṭṭhānaṃ bhāvetvā arahattaṃ patto, tassa pasaṃsanatthaṃ **''buddho ce me''**ti gāthamāha. Tassattho – sace **buddho** bhagavā ''ekāhaṃ, bhante, bhagavantaṃ varaṃ yācāmī''ti mayā yācito ''atikkantavarā kho, bhikkhu, tathāgatā''ti apaṭikkhipitvā mayhaṃ yathāyācitaṃ varaṃ dadeyya, so ca varo mamādhippāyapūrako **labbhetha** mayhaṃ manorathaṃ matthakaṃ pāpeyyāti thero parikappavasena vadati. ''Bhante, sabbo loko sabbakālaṃ kāyagatāsatikammaṭṭhānaṃ bhāvetū''ti ''sabbalokassa niccaṃ kāyagatāsati bhāvetabbā''ti katvā varaṃ gaṇhe ahanti dassento āha **''gaṇhehaṃ sabbalokassa, niccaṃ kāyagataṃ**

sati''nti. Idāni aparikkhaṇagarahāmukhena parikkhaṇaṃ pasaṃsanto –

469. ''Ye maṃ rūpena pāmiṃsu, ye ca ghosena anvagū;
Chandarāgavasūpetā, na maṃ jānanti te janā.

470. ''Ajjhattañca na jānāti, bahiddhā ca na passati;
Samantāvaraṇo bālo, sa ve ghosena vuyhati.

471. ''Ajjhattañca na jānāti, bahiddhā ca vipassati;
Bahiddhā phaladassāvī, sopi ghosena vuyhati.

472. ''Ajjhattañca pajānāti, bahiddhā ca vipassati;
Anāvaraṇadassāvī, na so ghosena vuyhatī''ti. –

Imā catasso gāthā abhāsi.

Tattha **ye maṃ rūpena pāmiṃsū**ti ye janā aviddasū mama rūpena apasādikena nihīnena ''ākārasadisī paññā''ti, dhammasarīrena ca maṃ nihīnaṃ pāmiṃsu, ''orako aya''nti hīḷentā paricchindanavasena maññiṃsūti attho. **Ye ca ghosena anvagū**ti ye ca sattā ghosena mañjunā maṃ sambhāvanāvasena anugatā bahu maññiṃsu, taṃ tesaṃ micchā, na hi ahaṃ rūpamattena avamantabbo, ghosamattena vā na bahuṃ mantabbo, tasmā **chandarāgavasūpetā, na maṃ jānanti te janā**ti te duvidhāpi janā chandarāgassa vasaṃ upetā appahīnachandarāgā sabbaso pahīnachandarāgaṃ maṃ na jānanti.

Avisayo tesaṃ mādiso ajjhattaṃ bahiddhā ca apariññātavatthutāyāti dassetuṃ **''ajjhatta''**ntiādi vuttaṃ. **Ajjhatta**nti attano santāne khandhāyatanādidhammaṃ. **Bahiddhā**ti parasantāne. Atha vā ajjhattanti, mama abbhantare asekkhasīlakkhandhādiṃ. Bahiddhāti, mameva ākappasampattiyādiyuttaṃ bahiddhā rūpadhammappavattiṃ cakkhuviññāṇādippavattiñca. **Samantāvaraṇo**ti evaṃ ajjhattañca bahiddhā ca ajānanena samantato āvaraṇayutto āvaṭañāṇagatiko. **Sa ve ghosena vuyhatī**ti so paraneyyabuddhiko bālo ghosena paresaṃ vacanena vuyhati niyyati ākaḍḍhīyati.

Bahiddhā ca vipassatīti yo ca vuttanayena ajjhattaṃ na jānāti, bahiddhā pana sutānusārena ākappasampattiādiupadhāraṇena vā visesato passati. ''Guṇavisesayutto siyā''ti maññati, sopi **bahiddhā phaladassāvī** nayaggāhena phalamattaṃ gaṇhanto vuttanayena ghosena vuyhati, sopi mādise na jānātīti attho.

Yo pana **ajjhattañca** khīṇāsavassa abbhantare asekkhasīlakkhandhādiguṇaṃ jānāti, bahiddhā cassa paṭipattisallakkhaṇena visesato guṇavisesayogaṃ passati. **Anāvaraṇadassāvī** kenaci anāvaṭo hutvā ariyānaṃ guṇe daṭṭhuṃ ñātuṃ samattho, na so ghosamattena vuyhati yāthāvato dassanatoti.

Lakuṇḍakabhaddiyattheragāthāvaṇṇanā niṭṭhitā.

3. Bhaddattheragāthāvaṇṇanā

Ekaputtotiādikā āyasmato bhaddattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttaraṃ bhagavantaṃ bhikkhusaṅghañca satasahassaparimāṇaṃ cīvarādīhi catūhi paccayehi pūjesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ seṭṭhikule nibbatti. Nibbattamāno ca aputtakesu mātāpitūsu devatāyācanādīni katvāpi alabhantesu satthāraṃ upasaṅkamitvā ''sace, bhante, mayaṃ ekaṃ puttaṃ lacchāma, taṃ tumhākaṃ dāsatthāya dassāmā''ti vatvā āyācitvā gatesu satthu adhippāyaṃ ñatvā aññataro devaputto khīṇāyuko hutvā ṭhito sakkena devarañña ''amukasmiṃ kule nibbattāhī''ti āṇatto tattha nibbatti, **bhaddo**tissa nāmaṃ akaṃsu. Taṃ

sattavassuddesikaṃ jātaṃ mātāpitaro alaṅkaritvā bhagavato santikaṃ netvā ‘‘ayaṃ so, bhante, tumhe āyācitvā laddhadārako, imaṃ tumhākaṃ niyyātemā’’ti āhaṃsu. Satthā ānandattheraṃ āṇāpesi – ‘‘imaṃ pabbājehī’’ti. Āṇāpetvā ca gandhakuṭiṃ pāvisi. Thero taṃ pabbājetvā saṅkhepena vipassanāmukhaṃ ācikkhi. So upanissayasampannattā vipassanāya kammaṃ karonto sūriye anoggateyeva bhāvanaṃ ussukkāpetvā chaḷabhiññho ahosi. Tena vuttaṃ **apadāne** (apa. thera 1.5.54-69) –

‘‘Padumuttarasambuddhaṃ, mettacittaṃ mahāmuniṃ;
Upeti janatā sabbā, sabbalokagganāyakaṃ.

‘‘Sattukañca baddhakañca, āmisaṃ pānabhojanaṃ;
Dadanti satthuno sabbe, puññakkhette anuttare.

‘‘Ahampi dānaṃ dassāmi, devadevassa tādino;
Buddhaseṭṭhaṃ nimantetvā, saṅghampi ca anuttaraṃ.

‘‘Uyyojitā mayā cete, nimantesuṃ tathāgataṃ;
Kevalaṃ bhikkhusaṅghañca, puññakkhettaṃ anuttaraṃ.

‘‘Satasahassapallaṅkaṃ, sovaṇṇaṃ gonakatthataṃ;
Tūlikāpaṭalikāya, khomakappāsikehi ca;
Mahārahaṃ paññāpayiṃ, āsanaṃ buddhayuttakaṃ.

‘‘Padumuttaro lokavidū, devadevo narāsabho;
Bhikkhusaṅghaparibyūḷho, mama dvāramupāgami.

‘‘Paccuggantvāna sambuddhaṃ, lokanāthaṃ yasassinaṃ;
Pasannacitto sumano, abhināmayiṃ saṅgharaṃ.

‘‘Bhikkhūnaṃ satasahassaṃ, buddhañca lokanāyakaṃ;
Pasannacitto sumano, paramannena tappayiṃ.

‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

‘‘Yenidaṃ āsanaṃ dinnaṃ, sovaṇṇaṃ gonakatthataṃ;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

‘‘Catusattatikkhattuṃ so, devarajjaṃ karissati;
Anubhossati sampattiṃ, accharāhi purakkhato.

‘‘Padesarajjaṃ sahassaṃ, vasudhaṃ āvasissati;
Ekapaññāsakkhattuñca, cakkavattī bhavissati.

‘‘Sabbāsu bhavayonīsu, uccākulī bhavissati;
So ca pacchā pabbajitvā, sukkamūlena codito;
Bhaddiyo nāma nāmena, hessati satthu sāvako.

‘‘Vivekamanuyuttomhi, pantasenanivāsahaṃ;
Phalañcādhigataṃ sabbaṃ, cattaklesomhi ajjahaṃ.

''Mama sabbaṃ abhiññāya, sabbaññū lokanāyako;
Bhikkhusaṅghe nisīditvā, etadagge ṭhapesi maṃ.

''Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsana''nti.

Tassa bhagavā chaḷabhiññuppattiṃ ñatvā ''ehi, bhaddā''ti āha. So tāvadeva satthāraṃ upasaṅkamitvā vanditvā pañjaliko satthu samīpe aṭṭhāsi, sā eva cassa upasampadā ahosi. Buddhūpasampadā nāma kiresā. Thero jātito paṭṭhāya attano pavattiyā kathanamukhena aññaṃ byākaronto –

473. ''Ekaputto ahaṃ āsiṃ, piyo mātu piyo pitu;
Bahūhi vatacariyāhi, laddho āyācanāhi ca.

474. ''Te ca maṃ anukampāya, atthakāmā hitesino;
Ubho pitā ca mātā ca, buddhassa upanāmayuṃ.

475. ''Kicchā laddho ayaṃ putto, sukhumālo sukhedhito;
Imaṃ dadāma te nātha, jinassa paricārakaṃ.

476. ''Satthā ca maṃ paṭiggayha, ānandaṃ etadabravi;
Pabbājehi imaṃ khippaṃ, hessatyājāniyo ayaṃ.

477. ''Pabbājetvāna maṃ satthā, vihāraṃ pāvisī jino;
Anoggatasmiṃ sūriyasmiṃ, tato cittaṃ vimucci me.

478. ''Tato satthā nirākatvā, paṭisallānavuṭṭhito;
Ehi bhaddāti maṃ āha, sā me āsūpasampadā.

479. ''Jātiyā sattavassena, laddhā me upasampadā;
Tisso vijjā anuppattā, aho dhammasudhammatā''ti. –

Imā gāthā abhāsi.

Tattha **vatacariyāhī**ti, ''evaṃ katvā puttaṃ labhissathā''ti vuttaṃ samaṇabrāhmaṇānaṃ vacanaṃ sutvā, khīraṃ pāyitvā, anasanādivatacaraṇehi. **Āyācanāhī**ti devatāyācanāhi satthuāyācanāya ca, idameva cettha kāraṇaṃ, itaraṃ thero mātāpitūnaṃ paṭipattidassanatthañceva kicchaladdhabhāvadassanatthañca vadati.

Teti mātāpitaro. **Upanāmayu**nti upanāmesuṃ.

Sukhedhitoti sukhasaṃvaḍḍhito. **Te**ti tuyhaṃ. **Paricāraka**nti kiṃkāraṃ.

Hessatyājāniyo ayanti ayaṃ dārako mama sāsane ājānīyo bhavissati. Tasmā khippaṃ ajjeva pabbājehīti etaṃ **abravi,** āha.

Pabbājetvānati ānandattherena pabbājetvā. **Vihāra**nti gandhakuṭiṃ. **Anoggatasmiṃ sūriyasmi**nti sūriye anatthaṅgateyeva. **Tato cittaṃ vimucci me**ti tato vipassanārambhato paraṃ na cireneva khaṇena sabbāsavehi me cittaṃ vimucci, khīṇāsavo ahosiṃ.

Tatoti mama āsavakkhayato pacchā. **Nirākatvā**ti attanā samāpannaṃ phalasamāpattiṃ appetvā

tato vuṭṭhāya. Tenāha **''paṭisallānavuṭṭhito''**ti. **Sā me āsūpasampadā**ti yā maṃ uddissa ''ehi, bhaddā''ti satthu vācā pavattā, sā eva me mayhaṃ upasampadā āsi. Evaṃ **jātiyā sattavassena, laddhā me upasampadā**ti sātisayaṃ satthārā attano kataṃ anuggahaṃ sāsanassa ca niyyānikataṃ dasseti. Tenāha **''aho dhammasudhammatā''**ti.

Ettha ca ''cittaṃ vimucci me''ti khīṇāsavabhāvaṃ pakāsetvāpi puna **''tisso vijjā anuppattā''**ti lokiyābhiññekadesadassanaṃ chaḷabhiññabhāvavibhāvanatthaṃ. Tenāha apadāne ''chaḷabhiññā sacchikatā''ti.

Bhaddattheragāthāvaṇṇanā niṭṭhitā.

4. Sopākattheragāthāvaṇṇanā

Disvā pāsādachāyāyantiādikā āyasmato sopākattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto siddhatthassa bhagavato kāle brāhmaṇakule nibbattitvā viññutaṃ patto brāhmaṇānaṃ vijjāsippesu nipphattiṃ gato kāmesu ādīnavaṃ disvā gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā ekasmiṃ pabbate viharati. Satthā āsannamaraṇaṃ taṃ ñatvā tassa santikaṃ agamāsi. So bhagavantaṃ disvā pasannacitto uḷāraṃ pītisomanassaṃ pavedento pupphamayaṃ āsanaṃ paññapetvā adāsi. Satthā tattha nisīditvā, aniccatāpaṭisaṃyuttaṃ dhammiṃ kathaṃ kathetvā tassa passantasseva ākāsena agamāsi. So pubbe gahitaṃ niccaggāhaṃ pahāya aniccasaññaṃ hadaye ṭhapetvā, kālaṅkatvā, devaloke uppajitvā, aparāparaṃ devamanussesu saṃsaranto, imasmiṃ buddhuppāde rājagahe sopākayoniyaṃ nibbatti. So jātiāgatena **sopāko**ti nāmena paññāyi. Keci pana ''vāṇijakule nibbatto, 'sopāko'ti pana nāmamatta''nti vadanti. Taṃ apadānapāḷiyā virujjhati ''pacchime bhave sampatte, sopākayonupāgami''nti vacanato.

Tassa catumāsajātassa pitā kālamakāsi, cūḷapitā posesi. Anukkamena sattavassiko jāto. Ekadivasaṃ cūḷapitā ''attano puttena kalahaṃ karotī''ti kujjhitvā, taṃ susānaṃ netvā, dve hatthe rajjuyā ekato bandhitvā, tāya eva rajjuyā matamanussassa sarīre gāḷhaṃ bandhitvā gato ''siṅgālādayo khādantū''ti. Pacchimabhavikatāya dārakassa puññaphalena sayaṃ māretuṃ na visahi, siṅgālādayopi na abhibhaviṃsu. Dārako aḍḍharattasamaye evaṃ vippalapati –

> ''Kā gati me agatissa, ko vā bandhu abandhuno;
> Susānamajjhe bandhassa, ko me abhayadāyako''ti.

Satthā tāya velāya veneyyabandhave olokento dārakassa hadayabbhantare pajjalantaṃ arahattūpanissayaṃ disvā obhāsaṃ pharitvā satiṃ janetvā evamāha –

> ''Ehi sopāka mā bhāyi, olokassu tathāgataṃ;
> Ahaṃ taṃ tārayissāmi, rāhumukheva candima''nti.

Dārako buddhānubhāvena chinnabandhano gāthāpariyosāne sotāpanno hutvā gandhakuṭisammukhe aṭṭhāsi. Tassa mātā puttaṃ apassantī cūḷapitaraṃ pucchitvā tenassa pavattiyā akathitāya tattha tattha gantvā vicinantī ''buddhā kira atītānāgatapaccuppannaṃ jānanti, yaṃnūnāhaṃ bhagavantaṃ upasaṅkamitvā mama puttassa pavattiṃ jāneyya''nti satthu santikaṃ agamāsi. Satthā, iddhiyā taṃ paṭicchādetvā, ''bhante, mama puttaṃ na passāmi, apica bhagavā tassa pavattiṃ jānātī''ti tāya puṭṭho –

> ''Na santi puttā tāṇāya, na pitā nāpi bandhavā;
> Antakenādhipannassa, natthi ñātīsu tāṇatā''ti. (dha. pa. 288) –

Dhammaṃ kathesi. Taṃ sutvā sā sotāpannā ahosi. Dārako arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.2.112-123) –

''Pabbhāraṃ sodhayantassa, vipine pabbatuttame;
Siddhattho nāma bhagavā, āgacchi mama santikaṃ.

''Buddhaṃ upagataṃ disvā, lokajeṭṭhassa tādino;
Santharaṃ santharitvāna, pupphāsanamadāsahaṃ.

''Pupphāsane nisīditvā, siddhattho lokanāyako;
Mamañca gatimaññāya, aniccatamudāhari.

''Aniccā vata saṅkhārā, uppādavayadhammino;
Uppajjitvā nirujjhanti, tesaṃ vūpasamo sukho.

''Idaṃ vatvāna sabbaññū, lokajeṭṭho narāsabho;
Nabhaṃ abbhuggamī vīro, haṃsarājāva ambare.

''Sakaṃ diṭṭhiṃ jahitvāna, bhāvayāniccasaññahaṃ;
Ekāhaṃ bhāvayitvāna, tattha kālaṃ kato ahaṃ.

''Dve sampattī anubhotvā, sukkamūlena codito;
Pacchime bhave sampatte, sapākayonupāgamiṃ.

''Agārā abhinikkhamma, pabbajiṃ anagāriyaṃ;
Jātiyā sattavassohaṃ, arahattamapāpuṇiṃ.

''Āraddhavīriyo pahitatto, sīlesu susamāhito;
Tosetvāna mahānāgaṃ, alatthaṃ upasampadaṃ.

''Catunnavutito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, pupphadānassidaṃ phalaṃ.

''Catunnavutito kappe, yaṃ saññaṃ bhāvayiṃ tadā;
Taṃ saññaṃ bhāvayantassa, patto me āsavakkhayo.

''Paṭisambhidā catasso…pe… kataṃ buddhassa sāsana''nti.

Atha bhagavā iddhiṃ paṭisaṃhari. Sāpi puttaṃ disvā haṭṭhatuṭṭho tassa khīṇāsavabhāvaṃ sutvā pabbājetvā gatā. So satthāraṃ gandhakuṭicchāyāyaṃ caṅkamantaṃ upasaṅkamitvā, vanditvā anucaṅkami. Tassa bhagavā upasampadaṃ anujānitukāmo ''ekaṃ nāma ki''ntiādinā dasa pañhe pucchi. Sopi satthu adhippāyaṃ gaṇhanto sabbaññutaññāṇena saṃsandento ''sabbe sattā āhāraṭṭhitikā''tiādinā (khu. pā. 4.1) te pañhe vissajjesi. Teneva te kumārapañhā nāma jātā. Satthā tassa pañhabyākaraṇena ārādhitacitto upasampadaṃ anujāni. Tena sā pañhabyākaraṇūpasampadā nāma jātā. Tassimaṃ attano pavattiṃ pakāsetvā thero aññaṃ byākaronto –

480. ''Disvā pāsādachāyāyaṃ, caṅkamantaṃ naruttamaṃ;
Tattha naṃ upasaṅkamma, vandissaṃ purisuttamaṃ.

481. ''Ekaṃsaṃ cīvaraṃ katvā, saṃharitvāna pāṇayo;
Anucaṅkamissaṃ virajaṃ, sabbasattānamuttamaṃ.

482. ''Tato pañhe apucchi maṃ, pañhānaṃ kovido vidū;
Acchambhī ca abhīto ca, byākāsiṃ satthuno ahaṃ.

483. ‘‘Vissajjitesu pañhesu, anumodi tathāgato;
Bhikkhusaṅghaṃ viloketvā, imamatthaṃ abhāsatha.

484. ‘‘‘Lābhā aṅgānaṃ magadhānaṃ, yesāyaṃ paribhuñjati;
Cīvaraṃ piṇḍapātañca, paccayaṃ sayanāsanaṃ;
Paccuṭṭhānañca sāmīciṃ, tesaṃ lābhā’ti cābravi.

485. ‘‘‘Ajjadagge maṃ sopāka, dassanāyopasaṅkama;
Esā ceva te sopāka, bhavatu upasampadā’’’.

486. ‘‘Jātiyā sattavassena, laddhāna upasampadaṃ;
Dhāremi antimaṃ dehaṃ, aho dhammasudhammatā’’ti. – imā gāthā abhāsi;

Tattha **pāsādachāyāya**nti gandhakuṭicchāyāyaṃ. **Vandissa**nti, abhivandiṃ.

Saṃharitvāna pāṇayoti ubho hatthe kamalamakuḷākārena saṅgate katvā, añjaliṃ paggahetvāti attho. **Anucaṅkamissa**nti caṅkamantassa satthuno anupacchato anugamanavasena caṅkamiṃ. **Virajan**ti vigatarāgādirajaṃ.

Pañheti kumārapañhe. **Vidū**ti veditabbaṃ viditavā, sabbaññūti attho. ‘‘Satthā maṃ pucchatī’’ti uppajjanakassa chambhitattassa bhayassa ca setughātena pahīnattā **acchambhī** ca **abhīto** ca byākāsi.

Yesāyanti yesaṃ aṅgamagadhānaṃ ayaṃ sopāko. **Paccaya**nti gilānapaccayaṃ. **Sāmīci**nti maggadānabījanādisāmīcikiriyaṃ.

Ajjadaggeti da-kāro padasandhikaro, ajja agge ādiṃ katvā, ajja paṭṭhāya. ‘‘Ajjatagge’’tipi pāḷi, ajjataṃ ādiṃ katvāti attho. **Dassanāyopasaṅkamā**ti ‘‘hīnajacco, vayasā taruṇataro’’ti vā acintetvā dassanāya maṃ upasaṅkama. **Esā cevā**ti yā tassa mama sabbaññutaññāṇena saddhiṃ saṃsandetvā katā pañhavissajjanā. Esāyeva te bhavatu upasampadā iti ca abravīti yojanā. ‘‘Laddhā me upasampadā’’tipi pāḷi. Ye pana ‘‘laddhāna upasampada’’ntipi paṭhanti, tesaṃ **sattavassenā**ti sattamena vassenāti attho, sattavassena vā hutvāti vacanaseso. Yaṃ panettha avuttaṃ, taṃ suviññeyyameva.

Sopākattheragāthāvaṇṇanā niṭṭhitā.

5. Sarabhaṅgattheragāthāvaṇṇanā

Sare hatthehītiādikā āyasmato sarabhaṅgattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinitvā imasmiṃ buddhuppāde rājagahe aññatarassa brāhmaṇassa putto hutvā nibbatti, **anabhilakkhito**tissa kulavaṃsāgataṃ nāmaṃ ahosi. So vayappatto kāme pahāya tāpasapabbajjaṃ pabbajitvā saratiṇāni sayameva bhañjitvā paṇṇasālaṃ katvā vasati. Tato paṭṭhāya **sarabhaṅgo**tissa samaññā ahosi. Atha bhagavā buddhacakkhunā lokaṃ volokento tassa arahattūpanissayaṃ disvā, tattha gantvā, dhammaṃ desesi. So paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ patvā tattheva vasati. Athassa tāpasakāle katā paṇṇasālā jiṇṇā paluggā ahosi. Taṃ disvā manussā ‘‘kissa, bhante, imaṃ kuṭikaṃ na paṭisaṅkharothā’’ti āhaṃsu. Thero ‘‘kuṭikā yathā tāpasakāle katā, idāni tathā kātuṃ na sakkā’’ti taṃ sabbaṃ pakāsento –

487. ‘‘Sare hatthehi bhañjitvā, katvāna kuṭimacchisaṃ;
Tena me sarabhaṅgoti, nāmaṃ sammutiyā ahu.

488. ‘‘Na mayhaṃ kappate ajja, sare hatthehi bhañjituṃ;
Sikkhāpadā no paññattā, gotamena yasassinā’’ti. – dve gāthā abhāsi;

Tattha **sare hatthehi bhañjitvā**ti, pubbe tāpasakāle saratiṇāni mama hatthehi chinditvā tiṇakuṭiṃ katvā **acchisaṃ** vasiṃ, nisīdiñceva nipajjiñca. **Tenā**ti kuṭikaraṇatthaṃ sarānaṃ bhañjanena. **Sammutiyā**ti anvatthasammutiyā sarabhaṅgoti, nāmaṃ ahu ahosi.

Na mayhaṃ kappate ajjāti ajja idāni upasampannassa mayhaṃ **sare** saratiṇe hatthehi bhañjituṃ na kappate na vaṭṭati. Kasmā? **Sikkhāpadā no paññattā, gotamena yasassinā**ti. Tena yaṃ amhākaṃ satthārā sikkhāpadaṃ paññattaṃ, taṃ mayaṃ jīvitahetunāpi nātikkamāmāti dasseti.

Evaṃ ekena pakārena tiṇakuṭikāya apaṭisaṅkharaṇe kāraṇaṃ dassetvā idāni aparenapi pariyāyena naṃ dassento –

489. ‘‘Sakalaṃ samattaṃ rogaṃ, sarabhaṅgo nāddasaṃ pubbe;
Soyaṃ rogo diṭṭho, vacanakarenātidevassā’’ti. – imaṃ gāthamāha;

Tattha **sakala**nti sabbaṃ. **Samatta**nti sampuṇṇaṃ, sabbabhāgato anavasesanti attho. **Roga**nti dukkhadukkhatādivasena rujanaṭṭhena rogabhūtaṃ upādānakkhandhapañcakaṃ sandhāya vadati. **Nāddasaṃ pubbe**ti satthu ovādapaṭilābhato pubbe na addakkhiṃ. **Soyaṃ rogo diṭṭho, vacanakarenātidevassā**ti sammutidevā upapattidevā visuddhidevāti sabbepi deve attano sīlādiguṇehi atikkamitvā ṭhitattā atidevassa sammāsambuddhassa ovādapaṭikarena sarabhaṅgena so ayaṃ khandhapañcakasaṅkhāto rogo vipassanāpaññāsahitāya maggapaññāya pañcakkhandhato diṭṭho, pariññātoti attho. Etena evaṃ attabhāvakuṭikāyampi anapekkho bāhiraṃ tiṇakuṭikaṃ kathaṃ paṭisaṅkharissatīti dasseti.

Idāni yaṃ maggaṃ paṭipajjantena mayā ayaṃ attabhāvarogo yāthāvato diṭṭho, svāyaṃ maggo sabbabuddhasādhāraṇo. Yena nesaṃ ovādadhammopi majjhe bhinnasuvaṇṇasadiso yatthāhaṃ patiṭṭhāya dukkhakkhayaṃ pattoti evaṃ attano arahattapaṭipattiṃ byākaronto –

490. ‘‘Yeneva maggena gato vipassī, yeneva maggena sikhī ca vessabhū;
Kakusandhakoṇāgamano ca kassapo, tenañjasena agamāsi gotamo.

491. ‘‘Vītataṇhā anādānā, satta buddhā khayogadhā;
Yehāyaṃ desito dhammo, dhammabhūtehi tādibhi.

492. ‘‘Cattāri ariyasaccāni, anukampāya pāṇinaṃ;
Dukkhaṃ samudayo maggo, nirodho dukkhasaṅkhayo.

493. ‘‘Yasmiṃ nivattate dukkhaṃ, saṃsārasmiṃ anantakaṃ;
Bhedā imassa kāyassa, jīvitassa ca saṅkhayā;
Añño punabbhavo natthi, suvimuttomhi sabbadhī’’ti. –

Imā gāthā abhāsi –

Tattha **yeneva maggenā**ti yeneva sapubbabhāgena ariyena aṭṭhaṅgikena maggena. **Gato**ti paṭipanno nibbānaṃ adhigato. **Vipassī**ti vipassī sammāsambuddho. **Kakusandhā**ti avibhattiko niddeso. ‘‘Kakusandhakoṇāgamanā’’tipi pāṭho. **Tenañjasenā**ti teneva añjasena ariyamaggena.

Anādānāti anupādānā appaṭisandhikā vā. **Khayogadhā**ti nibbānogadhā nibbānapatiṭṭhā. **Yehāyaṃ desito dhammo**ti yehi sattahi sammāsambuddhehi ayaṃ sāsanadhammo desito pavedito. **Dhammabhūtehī**ti dhammakāyatāya dhammasabhāvehi, navalokuttaradhammato vā bhūtehi jātehi, dhammaṃ vā pattehi. **Tādibhī**ti, iṭṭhādīsu tādibhāvappattehi.

‘‘Cattāri ariyasaccānī’’tiādinā tehi desitaṃ dhammaṃ dasseti. Tattha **cattārī**ti gaṇanaparicchedo. **Ariyasaccānī**ti paricchinnadhammadassanaṃ. Vacanatthato pana ariyāni ca avitathaṭṭhena saccāni cāti ariyasaccāni, ariyassa vā bhagavato saccāni tena desitattā, ariyabhāvakarāni vā saccānīti ariyasaccāni. Kucchitabhāvato tucchabhāvato ca **dukkhaṃ,** upādānakkhandhapañcakaṃ. Taṃ dukkhaṃ samudeti etasmāti **samudayo,** taṇhā. Kilese mārento gacchati, nibbānatthikehi maggīyatīti vā **maggo,** sammādiṭṭhiādayo aṭṭha dhammā. Saṃsāracārakasaṅkhāto natthi ettha rodho, etasmiṃ vā adhigate puggalassa rodhābhāvo hoti, nirujjhati dukkhametthāti vā **nirodho,** nibbānaṃ. Tenāha ‘‘dukkhasaṅkhayo’’ti. Ayamettha saṅkhepo, vitthāro pana **visuddhimagge** vuttanayeneva veditabbo.

Yasminti yasmiṃ nirodhe nibbāne adhigate. **Nivattate**ti ariyamaggabhāvanāya sati **anantakaṃ** apariyantaṃ imasmiṃ saṃsāre jātiādidukkhaṃ na pavattati ucchijjati, so nirodhoti ayaṃ dhammabhūtehi sammāsambuddhehi desito dhammoti yojanā. **‘‘Bhedā’’**tiādinā ‘‘rogo diṭṭho’’ti dukkhapariññāya sūcitaṃ attano arahattappattiṃ sarūpato dasseti. ‘‘Yasmiṃ nibbattate dukkha’’nti pana pāṭhe sakalagāthāya tatthāyaṃ yojanā – **yasmiṃ** khandhādipaṭipāṭisaññite saṃsāre idaṃ anantakaṃ jātiādidukkhaṃ nibbattaṃ, so ito dukkhappattito añño punappunaṃ bhavanabhāvato punabbhavo. Imassa jīvitindriyassa saṅkhayā kāyasaṅkhātassa khandhapañcakassa bhedā vināsā uddhaṃ natthi, tasmā sabbadhi sabbehi kilesehi sabbehi bhavehi suṭṭhu vimutto visaṃyutto amhīti.

Sarabhaṅgattheragāthāvaṇṇanā niṭṭhitā.

Sattakanipātavaṇṇanā niṭṭhitā.

8. Aṭṭhakanipāto

1. Mahākaccāyanattheragāthāvaṇṇanā

Aṭṭhakanipāte **kammaṃ bahuka**ntiādikā āyasmato mahākaccāyanattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro padumuttarassa bhagavato kāle gahapatimahāsālakule nibbattitvā vuddhippatto, ekadivasaṃ satthu santike dhammaṃ suṇanto satthārā saṃkhittena bhāsitassa vitthārena atthaṃ vibhajantānaṃ aggaṭṭhāne ṭhapiyamānaṃ ekaṃ bhikkhuṃ disvā, sayampi taṃ ṭhānaṃ patthento paṇidhānaṃ katvā, dānādīni puññāni katvā, devamanussesu saṃsaranto sumedhassa bhagavato kāle vijjādharo hutvā ākāsena gacchanto satthāraṃ himavantapabbate ekasmiṃ vanasaṇḍe nisinnaṃ disvā pasannamānaso kaṇikārapupphehi pūjaṃ akāsi.

So tena puññakammena aparāparaṃ sugatīsuyeva parivattento kassapadasabalassa kāle bārāṇasiyaṃ kulaghare nibbattitvā parinibbute bhagavati suvaṇṇacetiyakaraṇaṭṭhāne satasahassagghanikāya suvaṇṇiṭṭhakāya pūjaṃ katvā, ‘‘bhagavā mayhaṃ nibbattanibbattaṭṭhāne sarīraṃ suvaṇṇavaṇṇaṃ hotū’’ti patthanaṃ akāsi.

Tato yāvajīvaṃ kusalakammaṃ katvā ekaṃ buddhantaraṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde ujjeniyaṃ rañño caṇḍapajjotassa purohitagehe nibbatti. Tassa nāmaggahaṇadivase mātā ‘‘mayhaṃ putto suvaṇṇavaṇṇo, attano nāmaṃ gahetvā āgato’’ti **kañcanamāṇavo** tveva nāmaṃ akāsi. So vuḍḍhimanvāya tayo vede uggahetvā pitu accayena purohitaṭṭhānaṃ labhi. So gottavasena **kaccāyano**ti paññāyittha. Taṃ rājā caṇḍapajjoto buddhuppādaṃ sutvā, ‘‘ācariya, tvaṃ tattha gantvā satthāraṃ idhānehī’’ti pesesi. So attaṭṭhamo satthu santikaṃ upagato. Tassa satthā dhammaṃ deseti. Desanāpariyosāne so sattahi janehi saddhiṃ saha paṭisambhidāhi arahatte patiṭṭhāsi. Tena vuttaṃ **apadāne** (apa. thera 2.54.1-27) –

> ‘‘Padumuttaro nāma jino, anejo ajitaṃ jayo;
> Satasahasse kappānaṃ, ito uppajji nāyako.

‘‘Vīro kamalapattakkho, sasaṅkavimalānano;
Kanakācalasaṅkāso, ravidittisamappabho.

‘‘Sattanettamanohārī, varalakkhaṇabhūsito;
Sabbavākyapathātīto, manujāmarasakkato.

‘‘Sambuddho bodhayaṃ satte, vāgīso madhurassaro;
Karuṇānibandhasantāno, parisāsu visārado.

‘‘Deseti madhuraṃ dhammaṃ, catusaccūpasaṃhitaṃ;
Nimugge mohapaṅkamhi, samuddharati pāṇine.

‘‘Tadā ekacaro hutvā, tāpaso himavālayo;
Nabhasā mānusaṃ lokaṃ, gacchanto jinamaddasaṃ.

‘‘Upecca santikaṃ tassa, assosiṃ dhammadesanaṃ;
Vaṇṇayantassa vīrassa, sāvakassa mahāguṇaṃ.

‘‘Saṃkhittena mayā vuttaṃ, vitthārena pakāsayaṃ;
Parisaṃ mañca toseti, yathā kaccāyano ayaṃ.

‘‘Nāhaṃ evamidhekaccaṃ, aññaṃ passāmi sāvakaṃ;
Tasmātadagge esaggo, evaṃ dhāretha bhikkhavo.

‘‘Tadāhaṃ vimhito hutvā, sutvā vākyaṃ manoramaṃ;
Himavantaṃ gamitvāna, āhitvā pupphasañcayaṃ.

‘‘Pūjetvā lokasaraṇaṃ, taṃ ṭhānamabhipatthayiṃ;
Tadā mamāsayaṃ ñatvā, byākāsi sa raṇañjaho.

‘‘Passathetaṃ isivaraṃ, niddhantakanakattacaṃ;
Uddhaggalomaṃ pīṇaṃsaṃ, acalaṃ pañjaliṃ ṭhitaṃ.

‘‘Hāsaṃ supuṇṇanayanaṃ, buddhavaṇṇagatāsayaṃ;
Dhammajaṃ uggahadayaṃ, amatāsittasannibhaṃ.

‘‘Kaccānassa guṇaṃ sutvā, taṃ ṭhānaṃ patthayaṃ ṭhito;
Anāgatamhi addhāne, gotamassa mahāmune.

‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Kaccāno nāma nāmena, hessati satthu sāvako.

‘‘Bahussuto mahāñāṇī, adhippāyavidū mune;
Pāpuṇissati taṃ ṭhānaṃ, yathāyaṃ byākato mayā.

‘‘Satasahassito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

‘‘Duve bhave saṃsarāmi, devatte atha mānuse;
Aññaṃ gatiṃ na gacchāmi, buddhapūjāyidaṃ phalaṃ.

''Duve kule pajāyāmi, khattiye atha brāhmaṇe;
Nīce kule na jāyāmi, buddhapūjāyidaṃ phalaṃ.

''Pacchime ca bhave dāni, jāto ujjeniyaṃ pure;
Pajjotassa ca caṇḍassa, purohitadijādhino.

''Putto tiriṭivacchassa, nipuṇo vedapāragū;
Mātā ca candimā nāma, kaccānohaṃ varattaco.

''Vīmaṃsanatthaṃ buddhassa, bhūmipālena pesito;
Disvā mokkhapuradvāraṃ, nāyakaṃ guṇasañcayaṃ.

''Sutvā ca vimalaṃ vākyaṃ, gatipaṅkavisosanaṃ;
Pāpuṇiṃ amataṃ santaṃ, sesehi saha sattahi.

''Adhippāyavidū jāto, sugatassa mahāmate.
Ṭhapito etadagge ca, susamiddhamanoratho.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Atha satthā ''etha, bhikkhavo''ti hatthaṃ pasāresi. Te tāvadeva dvaṅgulamattakesamassukā iddhimayapattacīvaradharā vassasaṭṭhikattherā viya ahesuṃ. Evaṃ thero sadatthaṃ nipphādetvā, ''bhante, rājā pajjoto tumhākaṃ pāde vandituṃ dhammañca sotuṃ icchatī''ti satthu ārocesi. Satthā, ''tvaṃyeva, bhikkhu, tattha gaccha, tayi gatepi rājā pasīdissatī''ti āha. Thero satthu āṇāya attaṭṭhamo tattha gantvā rājānaṃ pasādetvā avantīsu sāsanaṃ patiṭṭhāpetvā puna satthu santikameva gato. So ekadivasaṃ sambahule bhikkhū samaṇadhammaṃ pahāya kammārāme saṅgaṇikārāme rasataṇhānugate ca pamādavihārino disvā tesaṃ ovādavasena –

494. ''Kammaṃ bahukaṃ na kāraye, parivajjeyya janaṃ na uyyame;
So ussukko rasānugiddho, atthaṃ riñcati yo sukhādhivāho.

495. ''Paṅkoti hi naṃ avedayuṃ, yāyaṃ vandanapūjanā kulesu;
Sukhumaṃ sallaṃ durubbahaṃ, sakkāro kāpurisena dujjaho''ti. –

Dve gāthā abhāsi.

Tattha **kammaṃ bahukaṃ na kāraye**ti navāvāsakārāpanādiṃ samaṇadhammakaraṇassa paribandhabhūtaṃ mahantaṃ navakammaṃ na paṭṭhapeyya, khuddakaṃ appasamārambhaṃ khaṇḍaphullapaṭisaṅkharaṇādiṃ satthu vacanapaṭipūjanatthaṃ kātabbameva. **Parivajjeyya jana**nti gaṇasaṅgaṇikavasena janaṃ vivajjeyya. Jananti vā yādisaṃ saṃsevato bhajato payirupāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, tādisaṃ akalyāṇamittabhūtaṃ janaṃ parivajjeyya. **Na uyyame**ti, paccayuppādanatthaṃ kulasaṅgaṇhanavasena na vāyameyya, yasmā **so ussukko rasānugiddho, atthaṃ riñcati yo sukhādhivāho**ti yo rasānugiddho rasataṇhāvasiko bhikkhu paccayuppādanapasuto, so kulasaṅgaṇhanatthaṃ ussukko, tesu sukhitesu sukhito, dukkhitesu dukkhito, uppannesu kiccakaraṇīyesu attanā yogaṃ āpajjati, yo sukhādhivāho samathavipassanāmaggaphalanibbānasukhāvaho sīlādiattho, taṃ riñcati pajahati ekaṃsena attānaṃ tato vivecetīti attho.

Evaṃ paṭhamagāthāya ''kammārāmataṃ saṅgaṇikārāmataṃ paccayagedhañca vajjethā''ti ovaditvā idāni sakkārābhilāsaṃ garahanto dutiyaṃ gāthamāha. Tassattho – yā ayaṃ bhikkhāya upagatānaṃ pabbajitānaṃ kulesu gehavāsīhi guṇasambhāvanāya karīyamānā vandanā pūjanā ca, yasmā taṃ abhāvitattānaṃ osīdāpanaṭṭhena malinabhāvakaraṇaṭṭhena ca **paṅko** kaddamoti buddhādayo ariyā

pavedayuṃ abbhaññaṃsu pavedesuṃ vā, yasmā ca apariññātakkhandhānaṃ andhaputhujjanānaṃ sakkārābhilāsaṃ duviññeyyasabhāvatāya pīḷājananato anto tudanato duruddharaṇato ca **sukhumaṃ sallaṃ durubbahaṃ** pavedayuṃ, tato eva sakkāro kāpurisena **dujjaho** duppajaheyyo tassa pahānapaṭipattiyā appaṭipajjanato. Sakkārābhilāsappahānena hi sakkāro pahīno hoti, tasmā tassa pahānāya āyogo karaṇīyoti dasseti –

496. ''Na parassupanidhāya, kammaṃ maccassa pāpakaṃ;
Attanā taṃ na seveyya, kammabandhū hi mātiyā.

497. ''Na pare vacanā coro, na pare vacanā muni;
Attā ca naṃ yathā vedi, devāpi naṃ tathā vidū.

498. ''Pare ca na vijānanti, mayamettha yamāmase;
Ye ca tattha vijānanti, tato sammanti medhagā.

499. ''Jīvate vāpi sappañño, api vittaparikkhayo;
Paññāya ca alābhena, vittavāpi na jīvati.

500. ''Sabbaṃ suṇāti sotena, sabbaṃ passati cakkhunā;
Na ca diṭṭhaṃ sutaṃ dhīro, sabbaṃ ujjhitumarahati.

501. ''Cakkhumāssa yathā andho, sotavā badhiro yathā;
Paññavāssa yathā mūgo, balavā dubbaloriva;
Atha atthe samuppanne, sayetha matasāyika''nti. –

Imā cha gāthā rañño pajjotassa ovādavasena abhāsi. So kira brāhmaṇe saddahitvā pasughātayaññaṃ kāreti, kammaṃ asodhetvāva acore corasaññāya daṇḍesi, aṭṭakaraṇe ca assāmike sāmike karoti, sāmike ca assāmike. Tato naṃ thero vivecetuṃ **''na parassā''**tiādinā cha gāthā abhāsi.

Tattha **na parassupanidhāya, kammaṃ maccassa pāpaka**nti parassa maccassa sattassa upanidhāya uddissa kāraṇaṃ katvā pāpakaṃ vadhabandhādikammaṃ na seveyya, parena na kārāpeyyāti attho. **Attanā taṃ na seveyyā**ti attanāpi taṃ pāpakaṃ na kareyya. Kasmā? **Kammabandhū hi mātiyā** ime mātiyā maccā kammadāyādā, tasmā attanā ca kiñci pāpakammaṃ na kareyya, parenapi na kārāpeyyāti attho.

Na pare vacanā coroti attanā coriyaṃ akatvā paravacanā parassa vacanamattena coro nāma na hoti, tathā **na pare vacanā muni** parassa vacanamattena muni suvisuddhakāyavacīmanosamācāro na hoti. Ettha hi **pare**ti vibhattialopaṃ katvā niddeso. Keci pana ''paresanti vattabbe pareti saṃ-kāralopaṃ katvā niddiṭṭha''nti vadanti. **Attā ca naṃ yathā vedī**ti naṃ sattaṃ tassa attā cittaṃ yathā ''ahaṃ parisuddho, aparisuddho vā''ti yāthāvato avedi jānāti. **Devāpi naṃ tathā vidū**ti visuddhidevā, upapattidevā ca tathā vidū vidanti jānanti, tasmā sayaṃ tādisā devā ca pamāṇaṃ suddhāsuddhānaṃ suddhāsuddhabhāvajānane, na ye keci icchādosaparetā sattāti adhippāyo.

Pareti paṇḍite ṭhapetvā tato aññe, kusalākusalasāvajjānavajjaṃ kammaṃ kammaphalaṃ kāyassa asubhataṃ saṅkhārānaṃ aniccataṃ ajānantā idha pare nāma. Te **mayamettha** imasmiṃ jīvaloke **yamāma** uparamāma, ''satataṃ samitaṃ maccu santikaṃ gacchāmā''ti na jānanti. **Ye ca tattha vijānantī**ti ye ca tattha paṇḍitā ''mayaṃ maccu samīpaṃ gacchāmā''ti vijānanti. **Tato sammanti medhagā**ti evañhi te jānantā medhagānaṃ paravihiṃsanānaṃ vūpasamāya paṭipajjanti, attanā pare ca aññe na medhanti na bādhentīti attho. Tvaṃ pana jīvitanimittaṃ acore core karontopi daṇḍanena sāmike assāmike karontopi dhanajāniyā bādhasi paññāvekallato. Tathā akarontopi **jīvate vāpi sappañño, api vittaparikkhayo** parikkhīṇadhanopi sappaññajātiko itarītarasantosena santuṭṭho anavajjāya jīvikāya

jīvatiyeva. Tassa hi jīvitaṃ nāma. Tenāha bhagavā – ‘‘paññājīviṃ jīvitamāhu seṭṭha’’nti (saṃ. ni. 1.73, 246; su. ni. 184). Dummedhapuggalo pana paññāya ca alābhena diṭṭhadhammikaṃ samparāyikañca atthaṃ virādhento vittavāpi na jīvati garahādipavattiyā jīvanto nāma na hoti, anupāyaññutāya yathādhigataṃ dhanaṃ nāsento jīvitampi sandhāretuṃ na sakkotiyeva.

Imā kira catassopi gāthā thero supinantena rañño kathesi. Rājā supinaṃ disvā theraṃ namassantoyeva pabujjhitvā pabhātāya rattiyā theraṃ upasaṅkamitvā vanditvā attanā diṭṭhaniyāmena supinaṃ kathesi. Taṃ sutvā thero tā gāthā paccunubhāsitvā **‘‘sabbaṃ suṇātī’’**tiādinā dvīhi gāthāhi rājānaṃ ovadi. Tattha **sabbaṃ suṇāti sotenā**ti idha sotabbaṃ saddaṃ āpāthagataṃ sabbaṃ subhāsitaṃ dubbhāsitañca abadhiro sotena suṇāti. Tathā sabbaṃ rūpaṃ sundaraṃ asundarampi cakkhunā anandho passati, ayamindriyānaṃ sabhāvo. Tattha pana **na ca diṭṭhaṃ sutaṃ dhīro, sabbaṃ ujjhitu**nti ca nidassanamattametaṃ. Yañhi taṃ diṭṭhaṃ sutaṃ vā, na taṃ sabbaṃ dhīro sappañño ujjhituṃ pariccajituṃ gahetuṃ vā arahati. Guṇāguṇaṃ pana tattha upaparikkhitvā ujjhitabbameva ujjhituṃ gahetabbañca gahetuṃ arahati, tasmā **cakkhumāssa yathā andho** cakkhumāpi samāno ujjhitabbe diṭṭhe andho yathā assa apassanto viya bhaveyya, tathā ujjhitabbe sute sotavāpi badhiro yathā assa asuṇanto viya bhaveyya. **Paññavāssa yathā mūgo**ti vicāraṇapaññāya paññavā vacanakusalopi avattabbe mūgo viya bhaveyya. **Balavā** thāmasampannopi akattabbe dubbaloriva, rakāro padasandhikaro, asamattho viya bhaveyya. **Atha atthe samuppanne, sayetha matasāyika**nti attanā kātabbakicce uppanne upaṭṭhite matasāyikaṃ sayetha, matasāyikaṃ sayitvāpi taṃ kiccaṃ tīretabbameva, na virādhetabbaṃ. Atha vā **atha atthe samuppanne**ti attanā akaraṇīye atthe kicce uppanne upaṭṭhite matasāyikaṃ sayetha, matasāyikaṃ sayitvāpi taṃ na kātabbameva. Na hi paṇḍito ayuttaṃ kātumarahatīti evaṃ therena ovadito rājā akattabbaṃ pahāya kātabbeyeva yuttappayutto ahosīti.

Mahākaccāyanattheragāthāvaṇṇanā niṭṭhitā.

2. Sirimittattheragāthāvaṇṇanā

Akkodhanotiādikā āyasmato sirimittattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinitvā imasmiṃ buddhuppāde rājagahe mahaddhanakuṭumbikassa putto hutvā nibbatti, **sirimitto**ti laddhanāmo. Tassa kira mātā siriguttassa bhaginī. Tassa vatthu **dhammapadavaṇṇanāyaṃ** (dha. pa. aṭṭha. 1.garahadinnavatthu) āgatameva. So siriguttassa bhāgineyyo sirimitto vayappatto satthu dhanapāladamane laddhappasādo pabbajitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ patto. Ekadivasaṃ pātimokkhaṃ uddisituṃ āsanaṃ abhiruhitvā cittabījaniṃ gahetvā nisinno bhikkhūnaṃ dhammaṃ kathesi. Kathento ca uḷāratare guṇe vibhajitvā dassento –

502. ‘‘Akkodhanonupanāhī, amāyo rittapesuṇo;
Sa ve tādisako bhikkhu, evaṃ pecca na socati.

503. ‘‘Akkodhanonupanāhī, amāyo rittapesuṇo;
Guttadvāro sadā bhikkhu, evaṃ pecca na socati.

504. ‘‘Akkodhanonupanāhī, amāyo rittapesuṇo;
Kalyāṇasīlo so bhikkhu, evaṃ pecca na socati.

505. ‘‘Akkodhanonupanāhī, amāyo rittapesuṇo;
Kalyāṇamitto so bhikkhu, evaṃ pecca na socati.

506. ‘‘Akkodhanonupanāhī, amāyo rittapesuṇo;
Kalyāṇapañño so bhikkhu, evaṃ pecca na socati.

507. ‘‘Yassa saddhā tathāgate, acalā suppatiṭṭhitā;
Sīlañca yassa kalyāṇaṃ, ariyakantaṃ pasaṃsitaṃ.

508. ‘‘Saṅghe pasādo yassatthi, ujubhūtañca dassanaṃ;
Adaliddoti taṃ āhu, amoghaṃ tassa jīvitaṃ.

509. ‘‘Tasmā saddhañca sīlañca, pasādaṃ dhammadassanaṃ;
Anuyuñjetha medhāvī, saraṃ buddhāna sāsana’’nti. – imā gāthā abhāsi;

Tattha **akkodhano**ti akujjhanasīlo. Upaṭṭhite hi kodhuppattinimitte adhivāsanakhantiyaṃ ṭhatvā kopassa anuppādako. **Anupanāhī**ti na upanāhako, parehi kataṃ aparādhaṃ paṭicca ‘‘akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me’’tiādinā (dha. pa. 3; mahāva. 464; ma. ni. 3.237) kodhassa anupanayhanasīlo. Santadosapaṭicchādanalakkhaṇāya māyāya abhāvato **amāyo**. Pisuṇavācāvirahitato **rittapesuṇo, sa ve tādisako bhikkhū**ti so tathārūpo tathājātiko yathāvuttaguṇasamannāgato bhikkhu. Evaṃ yathāvuttapaṭipattiyā **pecca** paraloke na socati sokanimittassa abhāvato. Cakkhudvārādayo kāyadvārādayo ca guttā pihitā saṃvutā etassāti **guttadvāro. Kalyāṇasīlo**ti sundarasīlo suvisuddhasīlo. **Kalyāṇamitto**ti –

‘‘Piyo garubhāvaniyo, vattā ca vacanakkhamo;
Gambhīrañca kathaṃ kattā, no caṭṭhāne niyojaye’’ti. (a. ni. 7.37) –

Evaṃ vibhāvitalakkhaṇo kalyāṇamitto etassāti kalyāṇamitto. **Kalyāṇapañño**ti sundarapañño. Yadipi paññā nāma asundarā natthi, niyyānikāya pana paññāya vasena evaṃ vuttaṃ

Evamettha kodhādīnaṃ vikkhambhanavasena samucchedavasena ca akkodhanādimukhena, puggalādhiṭṭhānāya gāthāya sammāpaṭipattiṃ dassetvā idāni nipphattitalokuttarasaddhādike uddharitvā puggalādhiṭṭhānāya eva gāthāya sammāpaṭipattiṃ dassento **‘‘yassa saddhā’’**tiādimāha. Tassattho – **yassa** puggalassa **tathāgate** sammāsambuddhe ‘‘itipi so bhagavā’’tiādinayappavattā maggenāgatasaddhā, tato eva **acalā** avikampā suṭṭhu patiṭṭhitā. ‘‘Atthī’’ti, padaṃ ānetvā sambandhitabbaṃ. **Ariyakanta**nti ariyānaṃ kantaṃ piyāyitaṃ bhavantarepi avijahanato. **Pasaṃsita**nti buddhādīhi pasaṭṭhaṃ, vaṇṇitaṃ thomitaṃ atthīti yojanā. Taṃ panetaṃ sīlaṃ gahaṭṭhasīlaṃ pabbajitasīlanti duvidhaṃ. Tattha gahaṭṭhasīlaṃ nāma pañcasikkhāpadasīlaṃ, yaṃ gahaṭṭhena rakkhituṃ sakkā. Pabbajitasīlaṃ nāma dasasikkhāpadasīlaṃ upādāya sabbaṃ catupārisuddhisīlaṃ, tayidaṃ sabbampi akhaṇḍādibhāvena aparāmaṭṭhatāya ‘‘kalyāṇa’’nti veditabbaṃ.

Saṅghe pasādo yassatthīti ‘‘suppaṭipanno bhagavato sāvakasaṅgho’’tiādinā ariyasaṅghe pasādo saddhā yassa puggalassa atthi acalo suppatiṭṭhitoti ānetvā yojetabbaṃ. **Ujubhūtañca dassana**nti diṭṭhivaṅkābhāvato kilesavaṅkābhāvato ca ujubhūtaṃ. Akuṭilaṃ ajimhaṃ kammassakatādassanañceva sappaccayanāmarūpadassanañcāti duvidhampi dassanaṃ yassa atthi acalaṃ suppatiṭṭhitanti yojanā. **Adaliddoti taṃ āhu** saddhādhanaṃ, sīladhanaṃ, sutadhanaṃ, cāgadhanaṃ, paññādhananti imesaṃ suvisuddhānaṃ dhanānaṃ atthitāya ‘‘adaliddo’’ti taṃ tādisaṃ puggalaṃ buddhādayo ariyā āhu. **Amoghaṃ tassa jīvitaṃ** tassa tathārūpassa jīvitaṃ diṭṭhadhammikādiatthādhigamena amoghaṃ avañjhaṃ saphalamevāti āhūti attho.

Tasmāti, yasmā yathāvuttasaddhādiguṇasamannāgato puggalo ‘‘adaliddo amoghajīvito’’ti vuccati, tasmā ahampi tathārūpo bhaveyyanti. **Saddhañca…pe… sāsana**nti ‘‘sabbapāpassa akaraṇa’’ntiādinā (dha. pa. 183; dī. ni. 2.90) vuttaṃ buddhānaṃ sāsanaṃ anussaranto kulaputto vuttappabhedaṃ saddhañceva sīlañca dhammadassanahetukaṃ dhamme sunicchayā vimokkhabhūtaṃ pasādañca anuyuñjeyya vaḍḍheyyāti.

Evaṃ thero bhikkhūnaṃ dhammadesanāmukhena attani vijjamāne guṇe pakāsento aññaṃ byākāsi.

Sirimittattheragāthāvaṇṇanā niṭṭhitā.

3. Mahāpanthakattheragāthāvaṇṇanā

Yadā paṭhamamaddakkhintiādikā āyasmato mahāpanthakattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle haṃsavatīnagare vibhavasampanno kuṭumbiyo hutvā ekadivasaṃ satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ saññāvivaṭṭakusalānaṃ aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ ṭhānantaraṃ patthento buddhappamukhassa bhikkhusaṅghassa sattāhaṃ mahādānaṃ pavattetvā, ‘‘bhante, yaṃ bhikkhuṃ tumhe ito sattadivasamatthake – ‘saññāvivaṭṭakusalānaṃ ayaṃ mama sāsane aggo’ti etadagge ṭhapayittha, ahampi imassa adhikārakammassa balena so bhikkhu viya anāgate ekassa buddhassa sāsane aggo bhaveyya’’nti patthanaṃ akāsi. Kaniṭṭhabhātā panassa tatheva bhagavati adhikārakammaṃ katvā manomayassa kāyassābhinimmānaṃ cetovivaṭṭakosallanti dvinnaṃ aṅgānaṃ vasena vuttanayeneva paṇidhānaṃ akāsi. Bhagavā dvinnampi patthanaṃ anantarāyena samijjhanabhāvaṃ disvā ‘‘anāgate kappasatasahassamatthake gotamassa nāma sammāsambuddhassa sāsane tumhākaṃ patthanā samijjhissatī’’ti byākāsi.

Te ubhopi janā tattha yāvajīvaṃ puññāni katvā tato cuto devaloke nibbattiṃsu. Tattha mahāpanthakassa antarākataṃ kalyāṇadhammaṃ na kathīyati. Cūḷapanthako pana kassapassa bhagavato sāsane pabbajitvā vīsati vassasahassāni odātakasiṇakammaṃ katvā devapure nibbatti. Apadāne pana ‘‘cūḷapanthako padumuttarassa bhagavato kāle tāpaso hutvā himavante vasanto tattha bhagavantaṃ disvā pupphacchattena pūjaṃ akāsī’’ti āgataṃ. Tesaṃ devamanussesu saṃsarantānaṃyeva kappasatasahassaṃ atikkantaṃ. Atha amhākaṃ satthā abhisambodhiṃ patvā pavattitavaradhammacakko rājagahaṃ upanissāya veḷuvane mahāvihāre viharati.

Tena ca samayena rājagahe dhanaseṭṭhissa dhītā attano dāsena saddhiṃ santhavaṃ katvā ñātakehi bhītā hatthasāraṃ gahetvā tena saddhiṃ palāyitvā aññattha vasantī taṃ paṭicca gabbhaṃ labhitvā paripakkagabbhā ‘‘ñātigharaṃ gantvā vijāyissāmī’’ti gacchantī antarāmaggeyeva puttaṃ vijāyitvā sāminā nivattitā pubbe vasitaṭṭhāne vasantī puttassa panthe jātattā **panthako**ti, nāmaṃ akāsi. Tasmiṃ ādhāvitvā vidhāvitvā vicaraṇakāle tameva paṭicca dutiyaṃ gabbhaṃ paṭilabhitvā paripakkagabbhā pubbe vuttanayeneva antarāmagge puttaṃ vijāyitvā sāminā nivattitā jeṭṭhaputtassa **mahāpanthako**ti kaniṭṭhassa **cūḷapanthako**ti nāmaṃ katvā yathāvasitaṭṭhāneyeva vasantī anukkamena dārakesu vaḍḍhantesu tehi, ‘‘amma, ayyakakulaṃ no dassehī’’ti nibundhiyamānā dārake mātāpitūnaṃ santikaṃ pesesi. Tato paṭṭhāya dārakā dhanaseṭṭhino gehe vaḍḍhanti. Tesu cūḷapanthako atidaharo. Mahāpanthako pana ayyakena saddhiṃ bhagavato santikaṃ gato satthāraṃ disvā saha dassanena paṭiladdhasaddho dhammaṃ sutvā upanissayasampannatāya pabbajitukāmo hutvā pitāmahaṃ āpucchi. So satthu tamatthaṃ ārocetvā taṃ pabbājesi. So pabbajitvā bahuṃ buddhavacanaṃ uggaṇhitvā paripuṇṇavasso upasampajjitvā yonisomanasikāre kammaṃ karonto visesato catunnaṃ arūpajjhānānaṃ lābhī hutvā tato vuṭṭhāya vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Iti so saññāvivaṭṭakusalānaṃ aggo jāto. So jhānasukhena phalasukhena vītināmento ekadivasaṃ attano paṭipattiṃ paccavekkhitvā adhigatasampattiṃ paṭicca sañjātasomanasso sīhanādaṃ nadanto –

510. ‘‘Yadā paṭhamamaddakkhiṃ, satthāramakutobhayaṃ;
Tato me ahu saṃvego, passitvā purisuttamaṃ.

511. ‘‘Siriṃ hatthehi pādehi, yo paṇāmeyya āgataṃ;
Etādisaṃ so satthāraṃ, ārādhetvā virādhaye.

512. ‘‘Tadāhaṃ puttadārañca, dhanadhaññañca chaḍḍayiṃ;
Kesamassūni chedetvā, pabbajiṃ anagāriyaṃ.

513. ‘‘Sikkhāsājīvasampanno, indriyesu susaṃvuto;
Namassamāno sambuddhaṃ, vihāsiṃ aparājito.

514. ‘‘Tato me paṇidhī āsi, cetaso abhipatthito;
Na nisīde muhuttampi, taṇhāsalle anūhate.

515. ‘‘Tassa mevaṃ viharato, passa vīriyaparakkamaṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

516. ‘‘Pubbenivāsaṃ jānāmi, dibbacakkhu visodhitaṃ;
Arahā dakkhiṇeyyomhi, vippamutto nirūpadhi.

517. ‘‘Tato ratyāvivasāne, sūriyuggamanaṃ pati;
Sabbaṃ taṇhaṃ visosetvā, pallaṅkena upāvisi’’nti. – imā gāthā abhāsi;

Tattha **yadā**ti yasmiṃ kāle. **Paṭhama**nti ādito. **Addakkhi**nti passiṃ, **satthāra**nti, bhagavantaṃ. **Akutobhaya**nti nibbhayaṃ. Ayañhettha attho – sabbesaṃ bhayahetūnaṃ bodhimūleyeva pahīnattā kutocipi bhayābhāvato **akutobhayaṃ** nibbhayaṃ, catuvesārajjavisāradaṃ diṭṭhadhammikasamparāyikaparamatthehi veneyyānaṃ yathārahamanusāsanato **satthāraṃ** sammāsambuddhaṃ mayhaṃ pitāmahena saddhiṃ gantvā yāya velāya sabbapaṭhamaṃ passiṃ, taṃ **purisuttamaṃ** sadevake loke aggapuggalaṃ passitvā tato dassanahetu **tato** dassanato pacchā ‘‘ettakaṃ kālaṃ satthāraṃ daṭṭhuṃ dhammañca sotuṃ nālattha’’nti mayhaṃ **saṃvego ahu** sahottappaṃ ñāṇaṃ uppajji. Uppannasaṃvego panāhaṃ evaṃ cintesinti dasseti **sirimṃ hatthehī**ti gāthāya. Tassattho – **yo** vibhavatthiko puriso ‘‘upaṭṭhāyiko hutvā tava santike vasissāmī’’ti saviggahaṃ siriṃ sayane upagataṃ hatthehi ca pādehi ca koṭṭento **paṇāmeyya** nīhareyya, **so** tathārūpo alakkhikapuriso etādisaṃ **satthāraṃ** sammāsambuddhaṃ **ārādhetvā** imasmiṃ navame khaṇe paṭilabhitvā **virādhaye** tassa ovādākaraṇena taṃ virajjheyya, ahaṃ panevaṃ na karomīti adhippāyo. Tenāha **‘‘tadāhaṃ…pe… anagāriya’’**nti. Tattha **chaḍḍayi**nti, pajahiṃ. ‘‘Chaḍḍiya’’ntipi pāṭho. Nanu ayaṃ thero dārapariggahaṃ akatvāva pabbajito, so kasmā ‘‘puttadārañca chaḍḍayi’’nti avocāti? Yathā nāma puriso anibbattaphalameva rukkhaṃ chindanto acchinne tato laddhaphalehi parihīno nāma hoti. Evaṃsampadamidaṃ daṭṭhabbaṃ.

Sikkhāsājīvasamāpannoti yā adhisīlasikkhā, tāya ca, yattha bhikkhū saha jīvanti, ekajīvikā sabhāgavuttino honti, tena bhagavatā paññattasikkhāpadasaṅkhātena sājīvena ca samannāgato sikkhanabhāvena samaṅgībhūto, sikkhaṃ paripūrento sājīvañca avītikkamanto hutvā tadubhayaṃ sampādentoti attho. Tena suvisuddhe pātimokkhe sīle patiṭṭhitabhāvaṃ dasseti. **Indriyesu susaṃvuto**ti manacchaṭṭhesu indriyesu suṭṭhu saṃvuto. Rūpādivisayesu uppajjanakānaṃ abhijjhādīnaṃ pavattinivāraṇavasena satikavāṭena supihitacakkhādidvāroti attho. Evaṃ pātimokkhasaṃvaraindriyasaṃvarasīlasampattidassanena itarasīlampi atthato dassitameva hotīti thero attano catupārisuddhisīlasampadaṃ dassetvā **‘‘namassamāno sambuddha’’**nti iminā buddhānussatibhāvanānuyogamāha. **Vihāsiṃ aparājito**ti kilesamārādīhi aparājito eva hutvā vihariṃ, yāva arahattappatti, tāva tehi anabhibhūto, aññadatthu te abhibhavanto eva vihāsinti attho.

Tatoti tasmā, yasmā suvisuddhasīlo satthari abhippasanno kilesābhibhavanapaṭipattiyañca ṭhito, tasmā. **Paṇidhī**ti paṇidhānaṃ. **Tato** vā cittābhinīhāro. **Āsī**ti ahosi. **Cetaso abhipatthito**ti, mama cittena icchito. Kīdiso pana soti āha **‘‘na nisīde muhuttampi, taṇhāsalle anūhate’’**ti. ‘‘Aggamaggasaṇḍāsena mama hadayato taṇhāsalle anuddhaṭe muhuttampi na nisīde, nisajjaṃ na kappeyya’’nti evaṃ me cittābhinīhāro ahosīti attho.

Evaṃ pana cittaṃ adhiṭṭhāya bhāvanaṃ bhāvayitvā ṭhānacaṅkameheva rattiṃ vītināmento arūpasamāpattito vuṭṭhāya jhānaṅgamukhena vipassanaṃ paṭṭhapetvā arahattaṃ sacchākāsi. Tena vuttaṃ **‘‘tassa me’’**tiādi. **Nirūpadhī**ti kilesupadhiādīnaṃ abhāvena nirupadhi. **Ratyāvivasāne**ti

rattibhāgassa vigamane vibhātāya rattiyā. **Sūriyuggamanaṃ patī**ti sūriyuggamanaṃ lakkhaṇaṃ katvā. **Sabbaṃ taṇha**nti kāmataṇhādibhedaṃ sabbaṃ taṇhāsotaṃ aggamaggena **visosetvā** sukkhāpetvā ''taṇhāsalle anūhate na nisīde''ti, paṭiññāya mocitattā. **Pallaṅkena upāvisi**nti pallaṅkaṃ ābhujitvā nisīdinti. Sesaṃ uttānatthameva.

Mahāpanthakattheragāthāvaṇṇanā niṭṭhitā.

Aṭṭhakanipātavaṇṇanā niṭṭhitā.

9. Navakanipāto

1. Bhūtattheragāthāvaṇṇanā

Navakanipāte **yadā dukkha**ntiādikā āyasmato bhūtattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinanto siddhatthassa bhagavato kāle brāhmaṇakule nibbattitvā **seno**ti laddhanāmo viññutaṃ patto ekadivasaṃ satthāraṃ disvā pasannamānaso ''usabhaṃ pavara''ntiādinā catūhi gāthāhi abhitthavi.

So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāketanagarassa dvāragāme mahāvibhavassa seṭṭhissa putto hutvā nibbatti. Tassa kira seṭṭhino jātā jātā dārakā baddhāghātena ekena yakkhena khāditā, imassa pana pacchimabhavikattā bhūtā ārakkhaṃ gaṇhiṃsu. Yakkho pana vessavaṇassa upaṭṭhānaṃ gato, puna nāgamāsi. Nāmakaraṇadivase cassa ''evaṃ kate amanussā anukampantā parihareyyu''nti **bhūto**ti nāmaṃ akaṃsu. So pana attano puññabalena anantarāyo vaḍḍhi, tassa ''tayo pāsādā ahesu''ntiādi sabbaṃ yasassa kulaputtassa vibhavakittane viya veditabbaṃ. So viññutaṃ patto satthari sākete vasante upāsakehi saddhiṃ vihāraṃ gato. Satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā ajakaraṇiyā nāma nadiyā tīre leṇe vasanto vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.7.20-28) –

''Usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijitāvinaṃ;
Suvaṇṇavaṇṇaṃ sambuddhaṃ, ko disvā nappasīdati.

''Himavā vāparimeyyo, sāgarova duruttaro;
Tatheva jhānaṃ buddhassa, ko disvā nappasīdati.

''Vasudhā yathāppameyyā, cittā vanavaṭaṃsakā;
Tatheva sīlaṃ buddhassa, ko disvā nappasīdati.

''Anilañjasāsaṅkhubbho, yathākāso asaṅkhiyo;
Tatheva ñāṇaṃ buddhassa, ko disvā nappasīdati.

''Imāhi catugāthāhi, brāhmaṇo senasavhayo;
Buddhaseṭṭhaṃ thavitvāna, siddhatthaṃ aparājitaṃ.

''Catunnavutikappāni, duggatiṃ nupapajjatha;
Sugatiṃ sukhasampattiṃ, anubhosimanappakaṃ.

''Catunnavutito kappe, thavitvā lokanāyakaṃ;
Duggatiṃ nābhijānāmi, thomanāya idaṃ phalaṃ.

''Cātuddasamhi kappamhi, caturo āsumuggatā;

Sattaratanasampannā, cakkavattī mahabbalā.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā aparena samayena ñātīnaṃ anukampāya sāketaṃ gantvā katipāhaṃ tehi upaṭṭhiyamāno añjanavane vasitvā puna attanā vasitaṭṭhānameva gantukāmo gamanākāraṃ dassesi. Ñātakā ''idheva, bhante, vasatha, tumhepi na kilamissatha, mayampi puññena vaḍḍhissāmā''ti theraṃ yāciṃsu. Thero attano vivekābhiratiṃ tattha ca phāsuvihāraṃ pakāsento –

518. ''Yadā dukkhaṃ jarāmaraṇanti paṇḍito, aviddasū yattha sitā puthujjanā;
Dukkhaṃ pariññāya satova jhāyati, tato ratiṃ paramataraṃ na vindati.

519. ''Yadā dukkhassāvahaniṃ visattikaṃ, papañcasaṅghātadukhādhivāhiniṃ;
Taṇhaṃ pahantvāna satova jhāyati, tato ratiṃ paramataraṃ na vindati.

520. ''Yadā sivaṃ dvecaturaṅgagāminaṃ, magguttamaṃ sabbakilesasodhanaṃ;
Paññāya passitva satova jhāyati, tato ratiṃ paramataraṃ na vindati.

521. ''Yadā asokaṃ virajaṃ asaṅkhataṃ, santaṃ padaṃ sabbakilesasodhanaṃ;
Bhāveti saññojanabandhanacchidaṃ, tato ratiṃ paramataraṃ na vindati.

522. ''Yadā nabhe gajjati meghadundubhi, dhārākulā vihagapathe samantato;
Bhikkhū ca pabbhāragatova jhāyati, tato ratiṃ paramataraṃ na vindati.

523. ''Yadā nadīnaṃ kusumākulānaṃ, vicitta-vāneyya-vaṭaṃsakānaṃ;
Tīre nisinno sumanova jhāyati, tato ratiṃ paramataraṃ na vindati.

524. ''Yadā nisīthe rahitamhi kānane, deve gaḷantamhi nadanti dāṭhino;
Bhikkhū ca pabbhāragatova jhāyati, tato ratiṃ paramataraṃ na vindati.

525. ''Yadā vitakke uparundhiyattano, nagantare nagavivaraṃ samassito;
Vītaddaro vītakhilova jhāyati, tato ratiṃ paramataraṃ na vindati.

526. ''Yadā sukhī malakhilasokanāsano,
Niraggaḷo nibbanatho visallo;
Sabbāsave byantikatova jhāyati,
Tato ratiṃ paramataraṃ na vindatī''ti. – imā gāthā abhāsi;

Tatthāyaṃ padayojanāmukhena paṭhamagāthāya atthavaṇṇanā – khandhānaṃ paripāko **jarā**. Bhedo **maraṇaṃ**. Jarāmaraṇasīsena cettha jarāmaraṇavanto dhammā gahitā. ''Tayidaṃ jarāmaraṇaṃ dukkha''nti **aviddasū** yathābhūtaṃ ajānantā **puthujjanā yattha** yasmiṃ upādānakkhandhapañcake **sitā** paṭibandhā allīnā, taṃ ''idaṃ dukkhaṃ, ettakaṃ dukkhaṃ, na ito bhiyyo''ti vipassanāpaññāsahitāya maggapaññāya parijānitvā, idha imasmiṃ sāsane **sato** sampajāno, **paṇḍito** bhikkhu, **yadā** yasmiṃ kāle lakkhaṇūpanijjhānena jhāyati. **Tato** vipassanāratito maggaphalaratito ca **paramataraṃ** uttamataraṃ ratiṃ **na vindati** nappaṭilabhati. Tenāha bhagavā –

''Yato yato sammasati, khandhānaṃ udayabbayaṃ;
Labhatī pītipāmojjaṃ, amataṃ taṃ vijānataṃ.

''Paṭhabyā ekarajjena, saggassa gamanena vā;
Sabbalokādhipaccena, sotāpattiphalaṃ vara''nti. (dha. pa. 374, 178);

Evaṃ pariññābhisamayamukhena vivekaratiṃ dassetvā idāni pahānābhisamayādimukhenapi taṃ dassetuṃ dutiyādikā tisso gāthā abhāsi. Tattha **dukkhassāvahani**nti dukkhassa āyatiṃ pavattiṃ, dukkhassa nipphattikanti attho. **Visattika**nti taṇhaṃ. Sā hi visatāti visattikā, visālāti visattikā, visaṭāti visattikā, visakkatīti visattikā, visaṃ haratīti visattikā, visaṃvādikāti visattikā, visamūlāti visattikā, visaphalāti visattikā, visaparibhogāti visattikā, visālā vā pana sā taṇhā rūpe sadde gandhe rase phoṭṭhabbe dhamme kule gaṇe vitthaṭāti visattikāti vuccati. **Papañcasaṅghātadukhādhivāhini**nti sattasantānaṃ saṃsāre papañcenti vitthārentīti papañcā, rāgādayo mānādayo ca. Te eva pavattidukkhassa saṅghātaṭṭhena saṅghātā, sadarathapariḷāhasabhāvattā dukkhañcāti papañcasaṅghātadukhaṃ, tassa adhivāhato nibbattanato papañcasaṅghātadukhādhivāhinī. Taṃ taṇhaṃ **pahantvānā**ti ariyamaggena samucchinditvā.

Sivanti khemaṃ, akhemakarānaṃ kilesānaṃ samucchindanena tehi anupaddutanti attho. Sammādiṭṭhiādīnaṃ vasena dvicaturaṅgo hutvā ariye nibbānaṃ gametīti **dvecaturaṅgagāminaṃ,** gāthāsukhatthañcettha vibhattialopo katoti daṭṭhabbaṃ. Rūpūpapattimaggādīsu sabbesu maggesu uttamattā **magguttamaṃ**. Tenāha bhagavā – ‘‘maggānaṭṭhaṅgiko seṭṭho’’tiādi (dha. pa. 273). Sabbehi kilesamalehi sattānaṃ sodhanato **sabbakilesasodhanaṃ. Paññāya passitvā**ti paṭivedhapaññāya bhāvanābhisamayavasena abhisamecca.

Sokahetūnaṃ abhāvato puggalassa ca sokābhāvahetuto natthi ettha sokoti **asokaṃ**. Tathā vigatarāgādirajattā **virajaṃ**. Na kenaci paccayena saṅkhatanti **asaṅkhataṃ**. Sabbesaṃ kilesānaṃ sabbassa ca dukkhassa vūpasamabhāvato, saṃsāradukkhadditehi pajjitabbato adhigantabbato ca **santaṃ padaṃ**. Sabbehi kilesamalehi sattasantānassa sodhananimittato **sabbakilesasodhanaṃ. Bhāvetī**ti sacchikiriyābhisamayavasena abhisameti. Bahukkhattuñhi nibbānaṃ ārabbha sacchikiriyābhisamayaṃ pavattentassa ālambake labbhamānavisesakaṃ ālambitabbe āropetvā evaṃ vuttaṃ. Saṃyojanasaṅkhātānaṃ bandhanānaṃ chedanato **saṃyojanabandhanacchidaṃ**. Nimittañhettha kattubhāvena upacāritaṃ, yathā ariyabhāvakarāni saccāni ariyasaccānīti. Yathā purimagāthāsu yadā jhāyati, tadā tato ratiṃ paramataraṃ na vindatīti yojanā. Evaṃ idha yadā bhāveti, tadā tato ratiṃ paramataraṃ na vindatīti yojanā.

Evaṃ thero catūhi gāthāhi attānaṃ anupanetvāva catusaccapaṭivedhakittanena aññaṃ byākaritvā idāni attanā vasitaṭṭhānassa vivittabhāvena phāsutaṃ dassento **‘‘yadā nabhe’’**tiādikā gāthā abhāsi. Tattha **nabhe**ti ākāse. Siniddhagambhīranigghosatāya meghoyeva dundubhi **meghadundubhi**. Samantato paggharantīhi dhārāhi ākulāti **dhārākulā**. Vihagānaṃ pakkhīnaṃ gamanamaggattā **vihagapathe** nabheti yojanā. **Tato**ti jhānaratito.

Kusumākulānanti tarūhi gaḷitakusumehi samohitānaṃ. **Vicittavāneyyavaṭaṃsakāna**nti vane jātattā vāneyyāni vanapupphāni, vicittāni vāneyyāni vaṭaṃsakāni etāsanti vicittavāneyyavaṭaṃsakā nadiyo, tāsaṃ nānāvidhavanapupphavaṭaṃsakānanti attho. Uttarimanussadhammavasena sundaro mano etassāti **sumano** jhāyati.

Nisītheti rattiyaṃ. **Rahitamhī**ti, janasambādhavirahite vivitte. **Deve**ti meghe. **Gaḷantamhī**ti vuṭṭhidhārāyo paggharante vassante. **Dāṭhino**ti sīhabyagghādayo paṭipakkhasattā. Te hi dāṭhāvudhāti ‘‘dāṭhino’’ti vuccanti, **nadanti dāṭhino**ti idampi janavivekadassanatthameva gahitaṃ.

Vitakke uparundhiyattanoti attasantānapariyāpannatāya attano kāmavitakkādike micchāvitakke paṭipakkhabalena nisedhetvā. Attanoti vā idaṃ vindatīti iminā yojetabbaṃ ‘‘tato ratiṃ paramataraṃ attanā na vindatī’’ti. **Nagantare**ti pabbatantare. **Nagavivara**nti pabbataguhaṃ pabbhāraṃ vā. **Samassito**ti nissito upagato. **Vītaddaro**ti vigatakilesadaratho. **Vītakhilo**ti pahīnacetokhilo.

Sukhīti jhānādisukhena sukhito. **Malakhilasokanāsano**ti rāgādīnaṃ malānaṃ pañcannañca cetokhilānaṃ ñātiviyogādihetukassa sokassa ca pahāyako. **Niraggaḷo**ti, aggaḷaṃ vuccati avijjā

nibbānapurapavesanivāraṇato, tadabhāvato niraggaḷo. **Nibbanatho**ti nitaṇho. **Visallo**ti, vigatarāgādisallo. **Sabbāsave**ti, kāmāsavādike sabbepi āsave. **Byantikato**ti byantikatāvī ariyamaggena vigatante katvā ṭhito diṭṭhadhammasukhavihāratthaṃ yadā jhāyati, tato jhānaratito paramataraṃ ratiṃ na vindatīti yojanā. Evaṃ pana vatvā thero ajakaraṇītīrameva gato.

Bhūtattheragāthāvaṇṇanā niṭṭhitā.

Navakanipātavaṇṇanā niṭṭhitā.

10. Dasakanipāto

1. Kāḷudāyittheragāthāvaṇṇanā

Dasakanipāte **aṅgārino**tiādikā āyasmato kāḷudāyittherassa gāthā. Kā uppatti? Ayampi padumuttarabuddhassa kāle haṃsavatīnagare kulagehe nibbatto satthu dhammadesanaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ kulappasādakānaṃ aggaṭṭhāne ṭhapentaṃ disvā tajjaṃ abhinīhārakammaṃ katvā taṃ ṭhānantaraṃ patthesi.

So yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto amhākaṃ bodhisattassa mātukucchiyaṃ paṭisandhiggahaṇadivase kapilavatthusmiṃyeva amaccagehe paṭisandhiṃ gaṇhi. Bodhisattena saddhiṃ ekadivasaṃyeva jātoti taṃdivasaṃyeva naṃ dukūlacumbaṭe nipajjāpetvā bodhisattassa upaṭṭhānaṃ nayiṃsu. Bodhisattena hi saddhiṃ bodhirukkho, rāhulamātā, cattāro nidhī, ārohaniyahatthī, assakaṇḍako, channo kāḷudāyīti ime satta ekadivasaṃyeva jātattā sahajātā nāma ahesuṃ. Athassa nāmaggahaṇadivase sakalanagarassa udaggacittadivase jātattā **udāyī**tveva nāmaṃ akaṃsu, thokaṃ kāḷadhātukattā pana **kāḷudāyī**ti paññāyittha. So bodhisattena saddhiṃ kumārakīḷaṃ kīḷanto vuddhiṃ agamāsi.

Aparabhāge lokanāthe mahābhinikkhamanaṃ nikkhamitvā anukkamena sabbaññutaṃ patvā pavattitavaradhammacakke rājagahaṃ upanissāya veḷuvane viharante suddhodanamahārājā taṃ pavattiṃ sutvā purisasahassaparivāraṃ ekaṃ amaccaṃ ‘‘puttaṃ me idhānehī’’ti pesesi. So dhammadesanāvelāya satthu santikaṃ gantvā parisapariyante ṭhito dhammaṃ sutvā sapariso arahattaṃ pāpuṇi. Atha ne satthā ‘‘etha, bhikkhavo’’ti hatthaṃ pasāreti. Sabbe taṅkhaṇaṃyeva iddhimayapattacīvaradharā vassasaṭṭhikattherā viya ahesuṃ. Arahattaṃ pattato paṭṭhāya pana ariyā majjhattāva honti, tasmā raññā pahitasāsanaṃ dasabalassa na kathesi. Rājā ‘‘neva gatabalakoṭṭhako āgacchati, na sāsanaṃ suyyatī’’ti aparampi amaccaṃ purisasahassena pesesi. Tasmimpi tathā paṭipanne aparanti evaṃ navahi amaccehi saddhiṃ nava purisasahassāni pesesi sabbe arahattaṃ patvā tuṇhī ahesuṃ.

Atha rājā cintesi – ‘‘ettakā janā mayi sinehābhāvena dasabalassa idhāgamanatthāya na kiñci kathayiṃsu, ayaṃ kho pana udāyī dasabalena samavayo sahapaṃsukīḷiko, mayi ca sinehavā, imaṃ pesessāmī’’ti taṃ pakkosāpetvā, ‘‘tāta, tvaṃ purisasahassaparivāro rājagahaṃ gantvā dasabalaṃ ānehī’’ti vatvā pesesi. So pana gacchanto ‘‘sacāhaṃ, deva, pabbajituṃ labhissāmi, evāhaṃ bhagavantaṃ idhānessāmī’’ti vatvā ‘‘yaṃ kiñci katvā mama puttaṃ dassehī’’ti vutto rājagahaṃ gantvā satthu dhammadesanāvelāya parisapariyante ṭhito dhammaṃ sutvā saparivāro arahattaṃ patvā ehibhikkhubhāve patiṭṭhāsi. Tena vuttaṃ **apadāne** (apa. thera 1.4.48-63) –

> ‘‘Padumuttarabuddhassa, lokajeṭṭhassa tādino;
> Addhānaṃ paṭipannassa, carato cārikaṃ tadā.
>
> ‘‘Suphullaṃ padumaṃ gayha, uppalaṃ mallikañcahaṃ;
> Paramannaṃ gahetvāna, adāsiṃ satthuno ahaṃ.

''Paribhuñji mahāvīro, paramannaṃ subhojanaṃ;
Tañca pupphaṃ gahetvāna, janassa sampadassayi.

''Iṭṭhaṃ kantaṃ piyaṃ loke, jalajaṃ pupphamuttamaṃ;
Sudukkaraṃ kataṃ tena, yo me pupphaṃ adāsidaṃ.

''Yo pupphamabhiropesi, paramannañcadāsi me;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

''Dasa aṭṭha cakkhattuṃ so, devarajjaṃ karissati;
Uppalaṃ padumañcāpi, mallikañca taduttari.

''Assa puññavipākena, dibbagandhasamāyutaṃ;
Ākāse chadanaṃ katvā, dhārayissati tāvade.

''Pañcavīsatikkhattuñca, cakkavattī bhavissati;
Pathabyā rajjaṃ pañcasataṃ, vasudhaṃ āvasissati.

''Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

''Sakakammābhiraddho so, sukkamūlena codito;
Sakyānaṃ nandijanano, ñātibandhu bhavissati.

''So pacchā pabbajitvāna, sukkamūlena codito;
Sabbāsave pariññāya, nibbāyissatināsavo.

''Paṭisambhidamanuppattaṃ, katakiccamanāsavaṃ;
Gotamo lokabandhu taṃ, etadagge ṭhapessati.

''Padhānapahitatto so, upasanto nirūpadhi;
Udāyī nāma nāmena, hessati satthu sāvako.

''Rāgo doso ca moho ca, māno makkho ca dhaṃsito;
Sabbāsave pariññāya, viharāmi anāsavo.

''Tosayiñcāpi sambuddhaṃ, ātāpī nipako ahaṃ;
Pasādito ca sambuddho, etadagge ṭhapesi maṃ.

''Paṭisambhidā catasso…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā ''na tāvāyaṃ dasabalassa kulanagaraṃ gantuṃ kālo, vasante pana upagate pupphitesu vanasaṇḍesu haritatiṇasañchannāya bhūmiyā gamanakālo bhavissatī''ti kālaṃ paṭimānento vasante sampatte satthu kulanagaraṃ gantuṃ gamanamaggavaṇṇaṃ saṃvaṇṇento –

527. ''Aṅgārino dāni dumā bhadante, phalesino chadanaṃ vippahāya;
Te accimantova pabhāsayanti, samayo mahāvīra bhāgīrasānaṃ.

528. ''Dumāni phullāni manoramāni, samantato sabbadisā pavanti;
Pattaṃ pahāya phalamāsasānā, kālo ito pakkamanāya vīra.

529. ''Nevātisītaṃ na panātiuṇhaṃ, sukhā utu addhaniyā bhadante;

Passantu taṃ sākiyā koḷiyā ca, pacchāmukhaṃ rohiniyaṃ tarantaṃ.

530. ‘‘Āsāya kasate khettaṃ, bījaṃ āsāya vappati;
Āsāya vāṇijā yanti, samuddaṃ dhanahārakā;
Yāya āsāya tiṭṭhāmi, sā me āsā samijjhatu.

531. ‘‘Punappunañceva vapanti bījaṃ, punappunaṃ vassati devarājā;
Punappunaṃ khettaṃ kasanti kassakā, punappunaṃ dhaññamupeti raṭṭhaṃ.

532. ‘‘Punappunaṃ yācanakā caranti, punappunaṃ dānapatī dadanti;
Punappunaṃ dānapatī daditvā, punappunaṃ saggamupenti ṭhānaṃ.

533. ‘‘Vīro have sattayugaṃ puneti, yasmiṃ kule jāyati bhūripañño;
Maññāmahaṃ sakkati devadevo, tayā hi jāto muni saccanāmo.

534. ‘‘Suddhodano nāma pitā mahesino, buddhassa mātā pana māyanāmā;
Yā bodhisattaṃ parihariya kucchinā, kāyassa bhedā tidivamhi modati.

535. ‘‘Sā gotamī kālakatā ito cutā, dibbehi kāmehi samaṅgibhūtā;
Sā modati kāmaguṇehi pañcahi, parivāritā devagaṇehi tehi.

536. ‘‘Buddhassa puttomhi asayhasāhino, aṅgīrasassappaṭimassa tādino;
Pitupitā mayhaṃ tuvaṃsi sakka, dhammena me gotama ayyakosī’’ti. –

Imā gāthā abhāsi.

Tattha **aṅgārino**ti aṅgārāni viyāti aṅgārāni, rattapavāḷavaṇṇāni rukkhānaṃ pupphapallavāni, tāni etesaṃ santīti aṅgārino, atilohitakusumakisalayehi aṅgāravuṭṭhisaṃparikiṇṇā viyāti attho. **Idānī**ti imasmiṃ kāle. **Dumā**ti rukkhā. Bhadanteti, bhaddaṃ ante etassāti bhadanteti ekassa dakārassa lopaṃ katvā vuccati, guṇavisesayutto, guṇavisesayuttānañca aggabhūto satthā. Tasmā bhadanteti satthu ālapanaṃ. Paccattavacanañcetaṃ ekārantaṃ ‘‘sukaṭe paṭikamme sukhe dukkhepi ce’’tiādīsu viya. Idha pana sambodhanatthe daṭṭhabbaṃ. Tena vuttaṃ ‘‘bhadanteti ālapana’’nti. ‘‘Bhaddasaddasamānatthaṃ padantarameka’’nti keci. Phalāni esantīti **phalesino**. Acetanepi hi sacetanakiriyamāropetvā voharanti, yathā kulaṃ patitukāmanti, phalāni gahetumāraddhā sampattiphalagahaṇakālāti attho. **Chadanaṃ vippahāyā**ti purāṇapaṇṇāni pajahitvā sampannapaṇḍupalāsāti attho. **Te**ti dumā. **Accimantova pabhāsayantī**ti dīpasikhāvanto viya jalitaaggī viya vā obhāsayanti sabbā disāti adhippāyo. **Samayo**ti kālo, ‘‘anuggahāyā’’ti vacanaseso. **Mahāvīrā**ti mahāvikkanta. **Bhāgī rasāna**nti attharasādīnaṃ bhāgī. Vuttañhetaṃ dhammasenāpatinā – ‘‘bhāgī vā bhagavā attharasassa dhammarasassā’’tiādi (cūḷani. ajitamāṇavapucchāniddesa 2). Mahāvīra, bhāgīti ca idampi dvayaṃ sambodhanavacanaṃ daṭṭhabbaṃ. Bhāgīrathānanti pana pāṭhe bhagīratho nāma ādirājā. Tabbaṃsajātatāya sākiyā bhāgīrathā, tesaṃ bhāgīrathānaṃ upakāratthanti adhippāyo.

Dumānīti liṅgavipallāsena vuttaṃ, dumā rukkhāti attho. **Samantato sabbadisā pavantī**ti, samantato sabbabhāgato sabbadisāsu ca phullāni, tathā phullattā eva sabbadisā pavanti gandhaṃ vissajjenti. **Āsamānā**ti āsīsantā gahitukāmā. Evaṃ rukkhasobhāya gamanamaggassa rāmaṇeyyataṃ dassetvā idāni **‘‘nevātisīta’’**ntiādinā utusampattiṃ dasseti. **Sukhā**ti nātisītanātiuṇhabhāveneva sukhā iṭṭhā. **Utu addhaniyā**ti addhānagamanayoggā utu. **Passantu taṃ sākiyā koḷiyā ca, pacchāmukhaṃ rohiniyaṃ taranta**nti rohinī nāma nadī sākiyakoḷiyajanapadānaṃ antare uttaradisato dakkhiṇamukhā sandati, rājagahaṃ cassā puratthimadakkhiṇāya disāya, tasmā rājagahato kapilavatthuṃ gantuṃ taṃ nadiṃ tarantā pacchāmukhā hutvā taranti. Tenāha ‘‘passantu taṃ…pe… taranta’’nti. ‘‘Bhagavantaṃ pacchāmukhaṃ rohiniṃ nāma nadiṃ atikkamantaṃ sākiyakoḷiyajanapadavāsino passantū’’ti

kapilavatthugamanāya bhagavantaṃ āyācanto ussāheti.

Idāni attano patthanaṃ upamāhi pakāsento **''āsāya kasate''**ti gāthamāha. **Āsāya kasate khetta**nti kassako kasanto khettaṃ phalāsāya kasati. **Bījaṃ āsāya vappatī**ti kasitvā ca vapantena phalāsāya eva bījaṃ vappati nikkhipīyati. **Āsāya vāṇijā yantī**ti dhanahārakā vāṇijā dhanāsāya samuddaṃ tarituṃ desaṃ upagantuṃ samuddaṃ nāvāya yanti gacchanti. **Yāya āsāya tiṭṭhāmī**ti evaṃ ahampi yāya āsāya patthanāya bhagavā tumhākaṃ kapilapuragamanapatthanāya idha tiṭṭhāmi. Sā me āsā samijjhatu, tumhehi ''kapilavatthu gantabba''nti vadati, āsāya sadisatāya cettha kattukamyatāchandaṃ āsāti āha.

Gamanamaggasaṃvaṇṇanādinā anekavāraṃ yācanāya kāraṇaṃ dassetuṃ **''punappuna''**ntiādi vuttaṃ. Tassattho – sakiṃ vuttamattena vappe asampajjamāne kassakā **punappunaṃ** dutiyampi tatiyampi bījaṃ vapanti. Pajjunno **devarājā**pi ekavārameva avassitvā **punappunaṃ** kālena kālaṃ vassati. Kassakāpi ekavārameva akasitvā sassasampattiatthaṃ paṃsuṃ kaddamaṃ vā muduṃ kātuṃ khettaṃ punappunaṃ kasanti. Ekavārameva dhaññaṃ saṅgahaṃ katvā ''alamettāvatā''ti aparitussanato koṭṭhāgārādīsu paṭisāmanavasena manussehi upanīyamānaṃ punappunaṃ sāliādi**dhaññaṃ** raṭṭhaṃ **upeti** upagacchati.

Yācanakāpi yācantā punappunaṃ kulāni **caranti** upagacchanti, na ekavārameva, yācitā pana tesaṃ punappunaṃ dānapatī dadanti, na sakiṃyeva. Tathā pana deyyadhammaṃ punappunaṃ dānapatī **daditvā** dānamayaṃ puññaṃ upacinitvā **punappunaṃ** aparāparaṃ **saggamupenti ṭhānaṃ** paṭisandhivasena devalokaṃ upagacchanti. Tasmā ahampi punappunaṃ yācāmi bhagavā mayhaṃ manorathaṃ matthakaṃ pāpehīti adhippāyo.

Idāni yadatthaṃ satthāraṃ kapilavatthugamanaṃ yācati, taṃ dassetuṃ **''vīro have''**tigāthamāha. Tassattho – **vīro** vīriyavā mahāvikkanto **bhūripañño** mahāpañño puriso **yasmiṃ** kule **jāyati** nibbattati, tattha **have** ekaṃsena **sattayugaṃ** sattapurisayugaṃ yāvasattamaṃ pitāmahayugaṃ sammāpaṭipattiyā **puneti** sodhetīti lokavādo ativādo aññesu. Bhagavā pana sabbesaṃ devānaṃ uttamadevatāya **devadevo** pāpanivāraṇena kalyāṇapatiṭṭhāpanena tato parampi sodhetuṃ **sakkati** sakkotīti maññāmi ahaṃ. Kasmā? **Tayā hi jāto muni saccanāmo** yasmā tayā satthārā ariyāya jātiyā jāto munibhāvo, muni vā samāno attahitaparahitānaṃ idhalokaparalokānañca munanaṭṭhena ''munī''ti avitathanāmo, monavā vā muni, ''samaṇo pabbajito isī''ti avitathanāmo tayā jāto. Tasmā sattānaṃ ekantahitapaṭilābhahetubhāvato bhagavā tava tattha gamanaṃ yācāmāti attho.

Idāni ''sattayuga''nti vutte pituyugaṃ dassetuṃ **''suddhodano nāmā''**tiādi vuttaṃ. Suddhaṃ odanaṃ jīvanaṃ etassāti **suddhodano**. Buddhapitā hi ekaṃsato suvisuddhakāyavacīmanosamācāro suvisuddhājīvo hoti tathā abhinīhārasampannattā. **Māyanāmā**ti kularūpasīlācārādisampattiyā ñātimittādīhi ''mā yāhī''ti vattabbaguṇatāya ''māyā''ti laddhanāmā. **Parihariyā**ti dhāretvā. **Kāyassa bhedā**ti sadevakassa lokassa cetiyasadisassa attano kāyassa vināsato uddhaṃ. **Tidivamhī**ti tusitadevaloke.

Sāti māyādevī. **Gotamī**ti gottena taṃ kitteti. **Dibbehi kāmehī**ti, tusitabhavanapariyāpannehi dibbehi vatthukāmehi. **Samaṅgibhūtā**ti samannāgatā. **Kāmaguṇehī**ti kāmakoṭṭhāsehi, ''kāmehī''ti vatvā puna ''kāmaguṇehī''ti vacanena anekabhāgehi vatthukāmehi paricāriyatīti dīpeti. **Tehī**ti yasmiṃ devanikāye nibbatti, tehi tusitadevagaṇehi, tehi vā kāmaguṇehi. ''Samaṅgibhūtā parivāritā''ti ca itthiliṅganiddeso purimattabhāvasiddhaṃ itthibhāvaṃ, devatābhāvaṃ vā sandhāya kato, devūpapatti pana purisabhāveneva jātā.

Evaṃ therena yācito bhagavā tattha gamane bahūnaṃ visesādhigamaṃ disvā vīsatisahassa khīṇāsavaparivuto rājagahato aturitacārikāvasena kapilavatthugāmimaggaṃ paṭipajji. Thero iddhiyā kapilavatthuṃ gantvā rañño purato ākāse ṭhito adiṭṭhapubbaṃ vesaṃ disvā raññā ''kosi tva''nti pucchito, ''sace amaccaputtaṃ tayā bhagavato santikaṃ pesitaṃ maṃ na jānāsi, evaṃ pana jānāhī''ti

dassento –

> ''Buddhassa puttomhi asayhasāhino, aṅgīrasassappaṭimassa tādino;
> Pitupitā mayhaṃ tuvaṃsi sakka, dhammena me gotama ayyakosī''ti. –

Osānagāthamāha.

Tattha **buddhassa puttomhī**ti, sabbaññubuddhassa ure jātatāya orasaputto amhi. **Asayhasāhino**ti, abhisambodhito pubbe ṭhapetvā mahābodhisattaṃ aññehi sahituṃ vahituṃ asakkuṇeyyattā asayhassa sakalassa bodhisambhārassa mahākāruṇikādhikārassa ca sahanato vahanato, tato parampi aññehi sahituṃ abhibhavituṃ asakkuṇeyyattā asayhānaṃ pañcannaṃ mārānaṃ sahanato abhibhavanato, āsayānusayacaritādhimuttiādivibhāgāvabodhanena yathārahaṃ veneyyānaṃ diṭṭhadhammikasamparāyikaparamatthehi anusāsanīsaṅkhātassa aññehi asayhassa buddhakiccassa ca sahanato, tattha vā sādhukārībhāvato asayhasāhino. **Aṅgīrasassā**ti aṅgīkatasīlādisampattikassa. ''Aṅgamaṅgehi niccharaṇakaobhāsassā''ti apare. Keci pana ''aṅgīraso, siddhatthoti dve nāmāni pitarāyeva gahitānī''ti vadanti. **Appaṭimassā**ti anūpamassa. Iṭṭhāniṭṭhesu tādilakkhaṇappattiyā **tādino. Pitupitā mayhaṃ tuvaṃsī**ti ariyajātivasena mayhaṃ pitu sammāsambuddhassa lokavohārena tvaṃ pitā asi. **Sakkā**ti jātivasena rājānaṃ ālapati. **Dhammenā**ti sabhāvena ariyajāti lokiyajātīti dvinnaṃ jātīnaṃ sabhāvasamodhānena **gotamā**ti rājānaṃ gottena ālapati. **Ayyakosī**ti pitāmaho asi. Ettha ca ''buddhassa puttomhī''tiādiṃ vadanto thero aññaṃ byākāsi.

Evaṃ pana attānaṃ jānāpetvā haṭṭhatuṭṭhena raññā mahārahe pallaṅke nisīdāpetvā attano paṭiyāditassa nānaggarasassa bhojanassa pattaṃ pūretvā dinne gamanākāraṃ dasseti. ''Kasmā gantukāmattha, bhuñjathā''ti ca vutte, ''satthu santikaṃ gantvā bhuñjissāmī''ti. ''Kahaṃ pana satthā''ti? ''Vīsatisahassabhikkhuparivāro tumhākaṃ dassanatthāya maggaṃ paṭipanno''ti. ''Tumhe imaṃ piṇḍapātaṃ paribhuñjitvā yāva mama putto imaṃ nagaraṃ sampāpuṇāti, tāvassa itova piṇḍapātaṃ harathā''ti. Thero bhattakiccaṃ katvā rañño parisāya ca dhammaṃ kathetvā satthu āgamanato puretarameva sakalaṃ rājanivesanaṃ ratanattaye abhippasannaṃ karonto sabbesaṃ passantānaṃyeva satthu āharitabbabhattapuṇṇaṃ pattaṃ ākāse vissajjetvā sayampi vehāsaṃ abbhuggantvā piṇḍapātaṃ upanetvā satthu hatthe ṭhapesi. Satthā taṃ piṇḍapātaṃ paribhuñji. Evaṃ saṭṭhiyojanaṃ maggaṃ divase divase yojanaṃ gacchantassa satthu rājagehatova bhattaṃ āharitvā adāsi. Atha naṃ bhagavā ''mayhaṃ pitu mahārājassa sakalanivesanaṃ pasādesī''ti kulappasādakānaṃ aggaṭṭhāne ṭhapesīti.

Kāḷudāyittheragāthāvaṇṇanā niṭṭhitā.

2. Ekavihāriyattheragāthāvaṇṇanā

Purato pacchato vātiādikā āyasmato ekavihāriyattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto kassapadasabalassa kāle kulagehe nibbattitvā viññutaṃ patto satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā araññaṃ pavisitvā vivekavāsaṃ vasi.

So tena puññakammena ekaṃ buddhantaraṃ devamanussesu saṃsaranto imasmiṃ buddhuppāde bhagavati parinibbute dhammāsokarañño kaniṭṭhabhātā hutvā nibbatti. Asokamahārājā kira satthu parinibbānato dvinnaṃ vassasatānaṃ upari aṭṭhārasame vasse sakalajambudīpe ekarajjābhisekaṃ patvā attano kaniṭṭhaṃ tissakumāraṃ oparajje ṭhapetvā ekena upāyena taṃ sāsane abhippasannaṃ akāsi. So ekadivasaṃ migavaṃ gato araññe yonakamahādhammarakkhitattheraṃ hatthināgena sālasākhaṃ gahetvā bījiyamānaṃ nisinnaṃ disvā sañjātapasādo ''aho vatāhampi ayaṃ mahāthero viya pabbajitvā araññe vihareyya''nti cintesi. Thero tassa cittācāraṃ ñatvā tassa passantasseva ākāsaṃ abbhuggantvā asokārāme pokkharaṇiyā abhijjamāne udake ṭhatvā cīvarañca uttarāsaṅgañca ākāse olaggetvā nhāyituṃ ārabhi. Kumāro therassa ānubhāvaṃ disvā abhippasanno araññato nivattitvā rājagehaṃ gantvā

‘‘pabbajissāmī’’ti rañño ārocesi. Rājā taṃ anekappakāraṃ yācitvā pabbajjādhippāyaṃ nivattetuṃ nāsakkhi. So upāsako hutvā pabbajjāsukhaṃ patthento –

537. ‘‘Purato pacchato vāpi, aparo ce na vijjati;
Atīva phāsu bhavati, ekassa vasato vane.

538. ‘‘Handa eko gamissāmi, araññaṃ buddhavaṇṇitaṃ;
Phāsu ekavihārissa, pahitattassa bhikkhuno.

539. ‘‘Yogī-pītikaraṃ rammaṃ, mattakuñjarasevitaṃ;
Eko atthavasī khippaṃ, pavisissāmi kānanaṃ.

540. ‘‘Supupphite sītavane, sītale girikandare;
Gattāni parisiñcitvā, caṅkamissāmi ekako.

541. ‘‘Ekākiyo adutiyo, ramaṇīye mahāvane;
Kadāhaṃ viharissāmi, katakicco anāsavo.

542. ‘‘Evaṃ me kattukāmassa, adhippāyo samijjhatu;
Sādhayissāmahaṃyeva, nāñño aññassa kārako’’ti. –

Imā cha gāthā abhāsi.

Tattha **purato pacchato vā**ti attano purato vā pacchato vā, **vā**-saddassa vikappatthattā passato vā **aparo** añño jano na vijjati ce, **atīva** ativiya **phāsu** cittasukhaṃ bhavati. Ekavihārībhāvena **ekassa** asahāyassa. **Vane vasato**ti ciraparicitena vivekajjhāsayena ākaḍḍhiyamānahadayo so rattindivaṃ mahājanaparivutassa vasato saṅgaṇikavihāraṃ nibbindanto vivekasukhañca bahuṃ maññanto vadati.

Handāti vossaggatthe nipāto, tena idāni karīyamānassa araññagamanassa nicchitabhāvamāha. **Eko gamissāmī**ti ‘‘suññāgāre kho, gahapati, tathāgatā abhiramantī’’tiādivacanato (cūḷava. 306) buddhehi vaṇṇitaṃ pasaṭṭhaṃ araññaṃ eko asahāyo gamissāmi vāsādhippāyena upagacchāmi. Yasmā **ekavihārissa** ṭhānādīsu asahāyabhāvena ekavihārissa nibbānaṃ paṭipesitacittatāya **pahitattassa** adhisīlasikkhādikā tisso sikkhā sikkhato bhikkhuno araññaṃ **phāsu** iṭṭhaṃ sukhāvahanti attho.

Yogī-pītikaranti yogīnaṃ bhāvanāya yuttappayuttānaṃ appasaddādibhāvena jhānavipassanādipītiṃ āvahanato yogī-pītikaraṃ. Visabhāgārammaṇābhāvena paṭisallānasāruppatāya **rammaṃ. Mattakuñjarasevita**nti mattavaravāraṇavicaritaṃ, imināpi brahāraññabhāvena janavivekaṃyeva dasseti. **Atthavasī**ti idha atthoti samaṇadhammo adhippeto. ‘‘Kathaṃ nu kho so me bhaveyyā’’ti tassa vasaṃ gato.

Supupphiteti suṭṭhu pupphite. **Sītavane**ti chāyūdakasampattiyā sīte vane. Ubhayenapi tassa ramaṇīyataṃyeva vibhāveti. **Girikandare**ti girīnaṃ abbhantare kandare. Kanti hi udakaṃ, tena dāritaṃ ninnaṭṭhānaṃ kandaraṃ nāma. Tādise sītale girikandare ghammaparitāpaṃ vinodetvā attano gattāni parisiñcitvā nhāyitvā caṅkamissāmi ekakoti katthaci anāyattavuttitaṃ dasseti.

Ekākiyoti ekākī asahāyo. **Adutiyo**ti taṇhāsaṅkhātadutiyābhāvena adutiyo. Taṇhā hi purisassa sabbadā avijahanaṭṭhena dutiyā nāma. Tenāha bhagavā – ‘‘taṇhādutiyo puriso, dīghamaddhāna saṃsara’’nti (itivu. 15, 105).

Evaṃ me kattukāmassāti ‘‘handa eko gamissāmī’’tiādinā vuttavidhinā araññaṃ gantvā bhāvanābhiyogaṃ kattukāmassa me. **Adhippāyo samijjhatū**ti ‘‘kadāhaṃ viharissāmi, katakicco

anāsavo''ti evaṃ pavatto manoratho ijjhatu siddhiṃ pāpuṇātu. Arahattappatti ca yasmā na āyācanamattena sijjhati, nāpi aññena sādhetabbā, tasmā āha **''sādhayissāmahaṃyeva, nāñño aññassa kārako''**ti.

Evaṃ uparājassa pabbajjāya daḷhanicchayataṃ ñatvā rājā asokārāmagamanīyaṃ maggaṃ alaṅkārāpetvā kumāraṃ sabbālaṅkāravibhūsitaṃ mahatiyā senāya mahaccarājānubhāvena vihāraṃ nesi. Kumāro padhānagharaṃ gantvā mahādhammarakkhitattherassa santike pabbaji, anekasatā manussā taṃ anupabbajiṃsu. Rañño bhāgineyyo saṅghamittāya sāmiko aggibrahmāpi tameva anupabbaji. So pabbajitvā haṭṭhatuṭṭho attanā kātabbaṃ pakāsento –

543. ''Esa bandhāmi sannāhaṃ, pavisissāmi kānanaṃ;
Na tato nikkhamissāmi, appatto āsavakkhayaṃ.

544. ''Mālute upavāyante, sīte surabhigandhike;
Avijjaṃ dālayissāmi, nisinno nagamuddhani.

545. ''Vane kusumasañchanne, pabbhāre nūna sītale;
Vimuttisukhena sukhito, ramissāmi giribbaje''ti. –

Tisso gāthā abhāsi.

Tattha **esa bandhāmi sannāha**nti esāhaṃ vīriyasaṅkhātaṃ sannāhaṃ bandhāmi, kāye ca jīvite ca nirapekkho vīriyasannāhena sannayhāmi. Idaṃ vuttaṃ hoti – yathā nāma sūro puriso paccatthike paccupaṭṭhite taṃ jetukāmo aññaṃ kiccaṃ pahāya kavacapaṭimuccanādinā yuddhāya sannayhati, yuddhabhūmiñca gantvā paccatthike ajetvā tato na nivattati, evamahampi kilesapaccatthike jetuṃ ādittampi sīsaṃ celañca ajjhupekkhitvā catubbidhasammappadhānavīriyasannāhaṃ sannayhāmi, kilese ajetvā kilesavijayayoggaṃ vivekaṭṭhānaṃ na vissajjemīti. Tena vuttaṃ **''pavisissāmi kānanaṃ na tato nikkhamissāmi, appatto āsavakkhaya''**nti.

''Mālute upavāyante''tiādinā araññaṭṭhānassa kammaṭṭhānabhāvanāyogyataṃ vadati, ramissāmi nūna giribbajeti yojanā. Pabbataparikkhepe abhiramissāmi maññeti anāgatatthaṃ parikappento vadati. Sesaṃ suviññeyyameva.

Evaṃ vatvā thero araññaṃ pavisitvā samaṇadhammaṃ karonto upajjhāyena saddhiṃ kaliṅgaraṭṭhaṃ agamāsi. Tatthassa pāde cammikābādho uppajji, taṃ disvā eko vejjo ''sappiṃ, bhante, pariyesatha, tikicchissāmi na''nti āha. Thero sappipariyesanaṃ akatvā vipassanāya eva kammaṃ karoti, rogo vaḍḍhati, vejjo therassa tattha appossukkataṃ disvā sayameva sappiṃ pariyesitvā theraṃ arogaṃ akāsi. So arogo hutvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 2.44.1-12) –

''Imamhi bhaddake kappe, brahmabandhu mahāyaso;
Kassapo nāma gottena, uppajji vadataṃ varo.

''Nippapañco nirālambo, ākāsasamamānaso;
Suññatābahulo tādī, animittarato vasī.

''Asaṅgacitto nikleso, asaṃsaṭṭho kule gaṇe;
Mahākāruṇiko vīro, vinayopāyakovido.

''Uyyutto parakiccesu, vinayanto sadevake;
Nibbānagamanaṃ maggaṃ, gatiṃ paṅkavisosanaṃ.

''Amataṃ paramassādaṃ, jarāmaccunivāraṇaṃ;
Mahāparisamajjhe so, nisinno lokatārako.

''Karavīkaruto nātho, brahmaghoso tathāgato;
Uddharanto mahāduggā, vippanaṭṭhe anāyake.

''Desento virajaṃ dhammaṃ, diṭṭho me lokanāyako;
Tassa dhammaṃ suṇitvāna, pabbajiṃ anagāriyaṃ.

''Pabbajitvā tadāpāhaṃ, cintento jinasāsanaṃ;
Ekakova vane ramme, vasiṃ saṃsaggapīḷito.

''Sakkāyavūpakāso me, hetubhūto mamābhavī;
Manaso vūpakāsassa, saṃsaggabhayadassino.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā there tattha viharante rājā koṭidhanapariccāgena bhojakagirivihāraṃ nāma kāretvā theraṃ tattha vāsesi. So tattha viharanto parinibbānakāle –

546. ''Sohaṃ paripuṇṇasaṅkappo, cando pannaraso yathā;
Sabbāsavaparikkhīṇo, natthi dāni punabbhavo''ti. –

Osānagāthamāha. Sā uttānatthāva. Tadeva ca therassa aññābyākaraṇaṃ ahosīti.

Ekavihāriyattheragāthāvaṇṇanā niṭṭhitā.

3. Mahākappinattheragāthāvaṇṇanā

Anāgataṃ yo paṭikacca passatītiādikā āyasmato mahākappinattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarabuddhakāle haṃsavatīnagare kulaghare nibbattitvā viññutaṃ patto satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ bhikkhuovādakānaṃ aggaṭṭhāne ṭhapentaṃ disvā tajjaṃ adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi.

So tattha yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto kassapasammāsambuddhakāle bārāṇasiyaṃ kulagehe nibbattitvā viññutaṃ patto purisasahassagaṇajeṭṭhako hutvā gabbhasahassapaṭimaṇḍitaṃ mahantaṃ pariveṇaṃ kārāpesi. Te sabbepi janā yāvajīvaṃ kusalaṃ katvā taṃ upāsakaṃ jeṭṭhakaṃ katvā saputtadārā devaloke nibbattitvā ekaṃ buddhantaraṃ devamanussesu saṃsariṃsu. Tesu gaṇajeṭṭhako amhākaṃ satthu nibbattito puretarameva paccantadese kukkuṭanāmake nagare rājagehe nibbatti, tassa **kappino**ti nāmaṃ ahosi. Sesapurisā tasmiṃyeva nagare amaccakule nibbattiṃsu. Kappinakumāro pitu accayena chattaṃ ussāpetvā mahākappinarājā nāma jāto. So sutavittakatāya pātova catūhi dvārehi sīghaṃ dūte pesesi – ''yattha bahussute passatha, tato nivattitvā mayhaṃ ārocethā''ti.

Tena ca samayena amhākaṃ satthā loke uppajjitvā sāvatthiṃ upanissāya viharati. Tasmiṃ kāle sāvatthivāsino vāṇijā sāvatthiyaṃ uṭṭhānakabhaṇḍaṃ gahetvā taṃ nagaraṃ gantvā bhaṇḍaṃ paṭisāmetvā ''rājānaṃ passissāmā''ti paṇṇākārahatthā rañño ārocāpesuṃ. Te rājā pakkosāpetvā niyyāditapaṇṇākāre vanditvā ṭhite ''kuto āgatatthā''ti pucchi. ''Sāvatthito, devā''ti. ''Kacci vo raṭṭhaṃ subhikkhaṃ, dhammiko rājā''ti? ''Āma, devā''ti. ''Kīdiso dhammo tumhākaṃ dese idāni pavattatī''ti? ''Taṃ, deva, na sakkā ucchiṭṭhamukhehi kathetu''nti. Rājā suvaṇṇabhiṅgārena udakaṃ dāpesi. Te mukhaṃ vikkhāletvā dasabalābhimukhā añjaliṃ paggahetvā, ''deva, amhākaṃ dese buddharatanaṃ nāma uppanna''nti āhaṃsu. Rañño ''buddho''ti vacane sutamatteyeva sakalasarīraṃ pharamānā pīti uppajji.

Tato ‘‘buddhoti, tātā, vadethā’’ti āha. ‘‘Buddhoti, deva, vadāmā’’ti. Evaṃ tikkhattuṃ vadāpetvā ‘‘buddhoti padaṃ aparimāṇa’’nti tasmiṃyeva pade pasanno satasahassaṃ datvā ‘‘aparaṃ vadethā’’ti pucchi. ‘‘Deva, loke dhammaratanaṃ nāma uppanna’’nti. Tampi sutvā tatheva satasahassaṃ datvā ‘‘aparaṃ vadethā’’ti pucchi. ‘‘Deva, saṅgharatanaṃ nāma uppanna’’nti. Tampi sutvā tatheva satasahassaṃ datvā ‘‘buddhassa bhagavato santike pabbajissāmī’’ti tatova nikkhami. Amaccāpi tatheva nikkhamiṃsu. So amaccasahassena saddhiṃ gaṅgātīraṃ patvā ‘‘sace satthā sammāsambuddho, imesaṃ assānaṃ khuramattampi mā temetū’’ti saccādhiṭṭhānaṃ katvā udakapiṭṭheneva pūraṃ gaṅgānadiṃ atikkamitvā aparampi aḍḍhayojanavitthāraṃ nadiṃ tatheva atikkamitvā tatiyaṃ candabhāgaṃ nāma mahānadiṃ patvā tampi tāya eva saccakiriyāya atikkami.

Satthāpi taṃdivasaṃ paccūsasamayaṃyeva mahākaruṇāsamāpattito vuṭṭhāya lokaṃ volokento ‘‘ajja mahākappino tiyojanasatikaṃ rajjaṃ pahāya amaccasahassaparivāro mama santike pabbajituṃ āgamissatī’’ti disvā ‘‘mayā tesaṃ paccuggamanaṃ kātuṃ yutta’’nti pātova sarīrapaṭijagganaṃ katvā bhikkhusaṅghaparivuto sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto sayameva ākāsena gantvā candabhāgāya nadiyā tīre tesaṃ uttaraṇatitthassābhimukhaṭṭhāne mahānigrodhamūle pallaṅkena nisinno chabbaṇṇabuddharasmiyo vissajjesi. Te tena titthena uttarantā buddharasmiyo ito cito ca vidhāvantiyo olokento bhagavantaṃ disvā ‘‘yaṃ satthāraṃ uddissa mayaṃ āgatā, addhā so eso’’ti dassaneneva niṭṭhaṃ gantvā diṭṭhaṭṭhānato paṭṭhāya onamitvā paramanipaccākāraṃ karontā bhagavantaṃ upasaṅkamiṃsu. Rājā bhagavato gopphakesu gahetvā satthāraṃ vanditvā ekamantaṃ nisīdi saddhiṃ amaccasahassena. Satthā tesaṃ dhammaṃ desesi. Desanāpariyosāne saddhiṃ parisāya arahatte patiṭṭhāsi. Tena vuttaṃ **apadāne** (apa. thera 2.54.66-107) –

‘‘Padumuttaro nāma jino, sabbadhammāna pāragū;
Udito ajaṭākāse, ravīva saradambare.

‘‘Vacanābhāya bodheti, veneyyapadumāni so;
Kilesapaṅkaṃ soseti, matiraṃsīhi nāyako.

‘‘Titthiyānaṃ yase hanti, khajjotābhā yathā ravi;
Saccatthābhaṃ pakāseti, ratanaṃva divākaro.

‘‘Guṇānaṃ āyatibhūto, ratanānaṃva sāgaro;
Pajjunnoriva bhūtāni, dhammameghena vassati.

‘‘Akkhadasso tadā āsiṃ, nagare haṃsasavhaye;
Upecca dhammamassosiṃ, jalajuttamanāmino.

‘‘Ovādakassa bhikkhūnaṃ, sāvakassa katāvino;
Guṇaṃ pakāsayantassa, tappayantassa me manaṃ.

‘‘Sutvā patīto sumano, nimantetvā tathāgataṃ;
Sasissaṃ bhojayitvāna, taṃ ṭhānamabhipatthayiṃ.

‘‘Tadā haṃsasamabhāgo, haṃsadundubhinissano;
Passathetaṃ mahāmattaṃ, vinicchayavisāradaṃ.

‘‘Patitaṃ pādamūle me, samuggatatanūruhaṃ;
Jīmūtavaṇṇaṃ pīṇaṃsaṃ, pasannanayanānanaṃ.

‘‘Parivārena mahatā, rājayuttaṃ mahāyasaṃ;
Eso katāvino ṭhānaṃ, pattheti muditāsayo.

‘‘Iminā paṇipātena, cāgena paṇidhīhi ca;
Kappasatasahassāni, nupapajjati duggatiṃ.

‘‘Devesu devasobhaggaṃ, manussesu mahantataṃ;
Anubhotvāna sesena, nibbānaṃ pāpuṇissati.

‘‘Satasahassito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Kappino nāma nāmena, hessati satthu sāvako.

‘‘Tatohaṃ sukataṃ kāraṃ, katvāna jinasāsane;
Jahitvā mānusaṃ dehaṃ, tusitaṃ agamāsahaṃ.

‘‘Devamānusarajjāni, sataso anusāsiya;
Bārāṇasiyamāsanne, jāto keṇiyajātiyaṃ.

‘‘Sahassaparivārena, sapajāpatiko ahaṃ;
Pañcapaccekabuddhānaṃ, satāni samupaṭṭhahiṃ.

‘‘Temāsaṃ bhojayitvāna, pacchādamha ticīvaraṃ;
Tato cutā mayaṃ sabbe, ahumha tidasūpagā.

‘‘Puno sabbe manussattaṃ, agamimha tato cutā;
Kukkuṭamhi pure jātā, himavantassa passato.

‘‘Kappino nāmahaṃ āsiṃ, rājaputto mahāyaso;
Sesāmaccakule jātā, mameva parivārayuṃ.

‘‘Mahārajjasukhaṃ patto, sabbakāmasamiddhimā;
Vāṇijehi samakkhātaṃ, buddhuppādamahaṃ suṇiṃ.

‘‘Buddho loke samuppanno, asamo ekapuggalo;
So pakāseti saddhammaṃ, amataṃ sukhamuttamaṃ.

‘‘Suyuttā tassa sissā ca, sumuttā ca anāsavā;
Sutvā nesaṃ suvacanaṃ, sakkaritvāna vāṇije.

‘‘Pahāya rajjaṃ sāmacco, nikkhamiṃ buddhamāmako;
Nadiṃ disvā mahācandaṃ, pūritaṃ samatittikaṃ.

‘‘Appatiṭṭhaṃ anālambaṃ, duttaraṃ sīghavāhiniṃ;
Guṇaṃ saritvā buddhassa, sotthinā samatikkamiṃ.

‘‘Bhavasotaṃ sace buddho, tiṇṇo lokantagū vidū;
Etena saccavajjena, gamanaṃ me samijjhatu.

‘‘Yadi santigamo maggo, mokkho caccantikaṃ sukhaṃ;
Etena saccavajjena, gamanaṃ me samijjhatu.

''Saṅgho ce tiṇṇakantāro, puññakkhetto anuttaro;
Etena saccavajjena, gamanaṃ me samijjhatu.

''Saha kate saccavare, maggā apagataṃ jalaṃ;
Tato sukhena uttiṇṇo, nadītīre manorame.

''Nisinnaṃ addasaṃ buddhaṃ, udentaṃva pabhaṅkaraṃ;
Jalantaṃ hemaselaṃva, dīparukkhaṃva jotitaṃ.

''Sasiṃva tārāsahitaṃ, sāvakehi purakkhataṃ;
Vāsavaṃ viya vassantaṃ, desanājaladantaraṃ.

''Vanditvāna sahāmacco, ekamantamupāvisiṃ;
Tato no āsayaṃ ñatvā, buddho dhammamadesayi.

''Sutvāna dhammaṃ vimalaṃ, avocumha mayaṃ jinaṃ;
Pabbājehi mahāvīra, nibbindāmha mayaṃ bhave.

''Svakkhāto bhikkhave dhammo, dukkhantakaraṇāya vo;
Caratha brahmacariyaṃ, iccāha munisattamo.

''Saha vācāya sabbepi, bhikkhuvesadharā mayaṃ;
Ahumha upasampannā, sotāpannā ca sāsane.

''Tato jetavanaṃ gantvā, anusāsi vināyako;
Anusiṭṭho jinenāhaṃ, arahattamapāpuṇiṃ.

''Tato bhikkhusahassāni, anusāsimahaṃ tadā;
Mamānusāsanakarā, tepi āsuṃ anāsavā.

''Jino tasmiṃ guṇe tuṭṭho, etadagge ṭhapesi maṃ;
Bhikkhuovādakānaggo, kappinoti mahājane.

''Satasahasse kataṃ kammaṃ, phalaṃ dassesi me idha;
Pamutto saravegova, kilese jhāpayiṃ mama.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ patvā pana te sabbeva satthāraṃ pabbajjaṃ yāciṃsu. Satthā te ''etha, bhikkhavo''ti āha. Sā eva tesaṃ pabbajjā upasampadā ca ahosi. Satthā taṃ bhikkhusahassaṃ ādāya ākāsena jetavanaṃ agamāsi. Athekadivasaṃ bhagavā tassantevāsike bhikkhū āha – ''kacci, bhikkhave, kappino bhikkhūnaṃ dhammaṃ desetī''ti? ''Na, bhagavā, deseti. Appossukko diṭṭhadhammasukhavihāramanuyutto viharati, ovādamattampi na detī''ti. Satthā theraṃ pakkosāpetvā – ''saccaṃ kira tvaṃ, kappina, antevāsikānaṃ ovādamattampi na desī''ti? ''Saccaṃ, bhagavā''ti. ''Brāhmaṇa, mā evaṃ kari, ajja paṭṭhāya upagatānaṃ dhammaṃ desehī''ti. ''Sādhu, bhante''ti thero satthu vacanaṃ sirasā sampaṭicchitvā ekovādeneva samaṇasahassaṃ arahatte patiṭṭhāpesi. Tena naṃ satthā paṭipāṭiyā attano sāvake there ṭhānantare ṭhapento bhikkhuovādakānaṃ aggaṭṭhāne ṭhapesi. Athekadivasaṃ thero bhikkhuniyo ovadanto –

547. ''Anāgataṃ yo paṭikacca passati, hitañca atthaṃ ahitañca taṃ dvayaṃ;
Viddesino tassa hitesino vā, randhaṃ na passanti samekkhamānā.

548. ‘‘Ānāpānasatī yassa, paripuṇṇā subhāvitā;
Anupubbaṃ paricitā, yathā buddhena desitā;
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā.

549. ‘‘Odātaṃ vata me cittaṃ, appamāṇaṃ subhāvitaṃ;
Nibbiddhaṃ paggahītañca, sabbā obhāsate disā.

550. ‘‘Jīvate vāpi sappañño, api vittaparikkhayo;
Paññāya ca alābhena, vittavāpi na jīvati.

551. ‘‘Paññā sutavinicchinī, paññā kittisilokavaddhanī;
Paññāsahito naro idha, api dukkhesu sukhāni vindati.

552. ‘‘Nāyaṃ ajjatano dhammo, nacchero napi abbhuto;
Yattha jāyetha mīyetha, tattha kiṃ viya abbhutaṃ.

553. ‘‘Anantarañhi jātassa, jīvitā maraṇaṃ dhuvaṃ;
Jātā jātā marantīdha, evaṃ dhammā hi pāṇino.

554. ‘‘Na hetadatthāya matassa hoti, yaṃ jīvitatthaṃ paraporisānaṃ;
Matamhi ruṇṇaṃ na yaso na lokyaṃ, na vaṇṇitaṃ samaṇabrāhmaṇehi.

555. ‘‘Cakkhuṃ sarīraṃ upahanti tena, nihīyati vaṇṇabalaṃ matī ca;
Ānandino tassa disā bhavanti, hitesino nāssa sukhī bhavanti.

556. ‘‘Tasmā hi iccheyya kule vasante, medhāvino ceva bahussute ca;
Yesañhi paññāvibhavena kiccaṃ, taranti nāvāya nadiṃva puṇṇa’’nti. –

Imā gāthā abhāsi.

Tattha **anāgata**nti na āgataṃ, avindanti, attho. **Paṭikaccā**ti putetaraṃyeva. **Passatī**ti oloketi. **Attha**nti kiccaṃ. **Taṃ dvaya**nti hitāhitaṃ. **Viddesino**ti amittā. **Hitesino**ti mittā. **Randha**nti chiddaṃ. **Samekkhamānā**ti gavesantā. Idaṃ vuttaṃ hoti – yo puggalo attano hitāvahaṃ ahitāvahaṃ tadubhayañca atthaṃ kiccaṃ anāgataṃ asampattaṃ puretaraṃyeva paññācakkhunā ahaṃ viya passati vīmaṃsati vicāreti, tassa amittā vā ahitajjhāsayena mittā vā hitajjhāsayena randhaṃ gavesantā na passanti, tādiso paññavā puggalo acchiddavutti, tasmā tumhehi tathārūpehi bhavitabbanti.

Idāni ānāpānasatibhāvanāya guṇaṃ dassento tattha tāni yojetuṃ **‘‘ānāpānasatī yassā’’**ti dutiyaṃ gāthamāha. Tattha **āna**nti assāso. **Apāna**nti passāso. Assāsapassāsanimittārammaṇā sati ānāpānasati. Satisīsena cettha taṃsampayuttasamādhibhāvanā adhippetā. **Yassā**ti, yassa yogino. **Paripuṇṇā subhāvitā**ti catunnaṃ satipaṭṭhānānaṃ soḷasannañca ākārānaṃ pāripūriyā sabbaso puṇṇā sattannaṃ bojjhaṅgānaṃ vijjāvimuttīnañca pāripūriyā suṭṭhu bhāvitā vaḍḍhitā. **Anupubbaṃ paricitā, yathā buddhena desitā**ti ‘‘so satova assasatī’’tiādinā (dī. ni. 2.374; ma. ni. 1.107) yathā bhagavatā desitā, tathā anupubbaṃ anukkamena paricitā āsevitā bhāvitā. **Somaṃ lokaṃ pabhāseti, abbhā muttova candimā**ti so yogāvacaro yathā abbhādiupakkilesā vimutto cando candālokena imaṃ okāsalokaṃ pabhāseti, evaṃ avijjādiupakkilesavimutto ñāṇālokena attasantānapatitaṃ parasantānapatitañca saṅkhāralokaṃ pabhāseti pakāseti. Tasmā tumhehi ānāpānasatibhāvanā bhāvetabbāti adhippāyo.

Idāni attānaṃ nidassanaṃ katvā bhāvanābhiyogassa saphalataṃ dassento **‘‘odātaṃ vata me citta’’**nti tatiyaṃ gāthamāha. Tassattho – nīvaraṇamalavigamato **odātaṃ** suddhaṃ vata mama cittaṃ. Yathā pamāṇakarā rāgādayo pahīnā, appamāṇañca nibbānaṃ paccakkhaṃ kataṃ ahosi, tathā bhāvitattā

appamāṇaṃ subhāvitaṃ, tato eva catusaccaṃ **nibbiddhaṃ** paṭivijjhitaṃ, sakalasaṃkilesapakkhato **paggahitañca** hutvā dukkhādikā pubbantādikā ca disā obhāsate tattha vitiṇṇakaṅkhattā sabbadhammesu vigatasammohattā ca. Tasmā tumhehipi evaṃ cittaṃ bhāvetabbanti dasseti.

Yathā bhāvanāmayā paññā cittamalavisodhanādinā purisassa bahupakārā, evaṃ itarāpīti dassento **''jīvate vāpi sappañño''**ti catutthagāthamāha. Tassattho – parikkhīṇadhanopi sappaññajātiko itarītarasantosena santuṭṭho anavajjāya jīvikāya jīvatiyeva. Tassa hi jīvitaṃ jīvitaṃ nāma. Tenāha bhagavā – ''paññājīviṃ jīvitamāhu seṭṭha''nti (saṃ. ni. 1.73, 246; su. ni. 184). Dummedhapuggalo pana paññāya alābhena diṭṭhadhammikaṃ samparāyikañca atthaṃ virādhento vittavāpi na jīvati, garahādippattiyā jīvanto nāma na tassa hoti, anupāyaññutāya vā yathādhigataṃ dhanaṃ nāsento jīvitampi sandhāretuṃ na sakkotiyeva, tasmā pārihāriyapaññāpi tumhehi appamattehi sampādetabbāti adhippāyo.

Idāni paññāya ānisaṃse dassetuṃ **''paññā sutavinicchinī''**ti pañcamaṃ gāthamāha. Tattha **paññā sutavinicchinī**ti paññā nāmesā sutassa vinicchayinī, yathāsute sotapathamāgate atthe ''ayaṃ akusalo, ayaṃ kusalo, ayaṃ sāvajjo, ayaṃ anavajjo''tiādinā vinicchayajananī. **Kittisilokavaddhanī**ti kittiyā sammukhā pasaṃsāya silokassa patthaṭayasabhāvassa vaddhanī, paññavatoyeva hi kittiādayo viññūnaṃ pāsaṃsabhāvato. **Paññāsahito**ti pārihāriyapaññāya, vipassanāpaññāya ca yutto. **Api dukkhesu sukhāni vindatī**ti ekantadukkhasabhāvesu khandhāyatanādīsu sammāpaṭipattiyā yathābhūtasabhāvāvabodhena nirāmisānipi sukhāni paṭilabhati.

Idāni tāsaṃ bhikkhunīnaṃ aniccatāpaṭisaṃyuttaṃ dhīrabhāvāvahaṃ dhammaṃ kathento **''nāyaṃ ajjatano dhammo''**tiādinā sesagāthā abhāsi. Tatrāyaṃ saṅkhepattho – yvāyaṃ sattānaṃ jāyanamīyanasabhāvo, ayaṃ dhammo **ajjatano** adhunāgato na hoti, abhiṇhapavattikatāya na acchariyo, abbhutapubbatābhāvato nāpi **abbhuto**. Tasmā **yattha jāyetha mīyetha**, yasmiṃ loke satto jāyeyya, so ekaṃsena mīyetha, tattha **kiṃ viya?** Kiṃ nāma abbhutaṃ siyā? Sabhāvikattā maraṇassa – na hi khaṇikamaraṇassa kiñci kāraṇaṃ atthi. Yato **anantarañhi jātassa, jīvitā maraṇaṃ dhuvaṃ** jātassa jātisamanantaraṃ jīvitato maraṇaṃ ekantikaṃ uppannānaṃ khandhānaṃ ekaṃsena bhijjanato. Yo panettha jīvatīti lokavohāro, so tadupādānassa anekapaccayāyattatāya anekantiko, yasmā etadevaṃ, tasmā **jātā marantīdha, evaṃdhammā hi pāṇino**ti ayaṃ sattānaṃ pakati, yadidaṃ jātānaṃ maraṇanti jātiyā maraṇānubandhanataṃ āha.

Idāni yasmā tāsu bhikkhunīsu kāci sokabandhitacittāpi atthi, tasmā tāsaṃ sokavinodanaṃ kātuṃ **''na hetadatthāyā**tiādi vuttaṃ. Tattha **na hetadatthāya matassa hotī**ti yaṃ matassa **jīvitatthaṃ** jīvitanimittaṃ **paraporisānaṃ** parapuggalānaṃ ruṇṇaṃ, etaṃ tassa matassa sattassa jīvitatthaṃ tāva tiṭṭhatu, kassacipi atthāya na hoti, ye pana rudanti, tesampi **matamhi** matapuggalanimittaṃ ruṇṇaṃ, **na yaso na lokyaṃ** yasāvahaṃ visuddhāvahañca na hoti. **Na vaṇṇitaṃ samaṇabrāhmaṇehī**ti viññuppasaṭṭhampi na hoti, atha kho viññugarahitamevāti attho.

Na kevalameteva ye rudato ādīnavā, atha kho imepīti dassento **''cakkhuṃ sarīraṃ upahantī''**ti gāthaṃ vatvā tato paraṃ sokādianatthapaṭibāhanatthaṃ kalyāṇamittapayirupāsanāyaṃ tā niyojento **''tasmā''**tiādinā osānagāthamāha. Tattha **tasmā**ti yasmā ruṇṇaṃ rudantassa puggalassa cakkhuṃ sarīrañca **upahanti** vibādhati, tena ruṇṇena vaṇṇo balaṃ mati ca **nihīyati** parihāyati, **tassa** rudantassa puggalassa **disā** sapattā **ānandino** pamodavanto pītivanto bhavanti. Hitesino mittā dukkhī dukkhitā bhavanti tasmā dhammojapaññāya samannāgatattā **medhāvino** diṭṭhadhammikādiatthasannissitassa bāhusaccassa pāripūriyā **bahussute,** attano kule vasante **iccheyya** pāṭikaṅkheyya kulūpake kareyya. **Yesa**nti yesaṃ medhāvīnaṃ bahussutānaṃ paṇḍitānaṃ **paññāvibhavena** paññābalena yathā mahoghassa puṇṇaṃ nadiṃ nāvāya taranti, evaṃ kulaputtā attano atthakiccaṃ **taranti** pāraṃ pāpuṇanti. Te iccheyya kule vasanteti yojanā.

Evaṃ thero tāsaṃ bhikkhunīnaṃ dhammaṃ kathetvā vissajjesi. Tā therassa ovāde ṭhatvā sokaṃ vinodetvā yoniso paṭipajjantiyo sadatthaṃ paripūresuṃ.

Mahākappinattheragāthāvaṇṇanā niṭṭhitā.

4. Cūḷapanthakattheragāthāvaṇṇanā

Dandhā mayhaṃ gatītiādikā āyasmato cūḷapanthakattherassa gāthā. Kā uppatti? Yadettha aṭṭhuppattivasena vattabbaṃ, taṃ aṭṭhakanipāte mahāpanthakavatthusmiṃ (theragā. aṭṭha. 2.mahāpanthakattheragāthāvaṇṇanā) vuttameva. Ayaṃ pana viseso – mahāpanthakatthero arahattaṃ patvā aggaphalasukhena vītināmento cintesi – ''kathaṃ nu kho sakkā cūḷapanthakampi imasmiṃ sukhe patiṭṭhapetu''nti? So attano ayyakaṃ dhanaseṭṭhiṃ upasaṅkamitvā āha – ''sace, mahāseṭṭhi, anujānātha, ahaṃ cūḷapanthakaṃ pabbājeyya''nti. ''Pabbājetha, bhante''ti. Thero taṃ pabbājesi. So dasasu sīlesu patiṭṭhito bhātu santike –

> ''Padumaṃ yathā kokanadaṃ sugandhaṃ, pāto siyā phullamavītagandhaṃ;
> Aṅgīrasaṃ passa virocamānaṃ, tapantamādiccamivantalikkhe''ti. (saṃ. ni. 1.123; a. ni. 5.195) –

Gāthaṃ uggaṇhanto catūhi māsehi gahetuṃ nāsakkhi, gahitagahitaṃ padaṃ hadaye na tiṭṭhati. Atha naṃ mahāpanthako āha – ''panthaka, tvaṃ imasmiṃ sāsane abhabbo, catūhi māsehi ekagāthampi gahetuṃ na sakkosi. Pabbajitakiccaṃ pana tvaṃ kathaṃ matthakaṃ pāpessasi? Nikkhama ito''ti. So therena paṇāmito dvārakoṭṭhakasamīpe rodamāno aṭṭhāsi.

Tena ca samayena satthā jīvakambavane viharati. Atha jīvako purisaṃ pesesi, ''pañcahi bhikkhusatehi saddhiṃ satthāraṃ nimantehī''ti. Tena ca samayena āyasmā mahāpanthako bhattuddesako hoti. So ''pañcannaṃ bhikkhusatānaṃ bhikkhaṃ paṭicchatha, bhante''ti vutto ''cūḷapanthakaṃ ṭhapetvā sesānaṃ paṭicchāmī''ti āha. Taṃ sutvā cūḷapanthako bhiyyosomattāya domanassappatto ahosi. Satthā tassa cittakkhedaṃ ñatvā, ''cūḷapanthako mayā katena upāyena bujjhissatī''ti tassa avidūre ṭhāne attānaṃ dassetvā ''kiṃ, panthaka, rodasī''ti pucchi. ''Bhātā maṃ, bhante, paṇāmetī''ti āha. ''Panthaka, mā cintayi, mama sāsane tuyhaṃ pabbajjā, ehi, imaṃ gahetvā 'rajoharaṇaṃ, rajoharaṇa'nti manasi karohī''ti iddhiyā suddhaṃ coḷakkhaṇḍaṃ abhisaṅkharitvā adāsi. So satthārā dinnaṃ coḷakkhaṇḍaṃ ''rajoharaṇaṃ, rajoharaṇa''nti hatthena parimajjanto nisīdi. Tassa taṃ parimajjantassa kiliṭṭhadhātukaṃ jātaṃ, puna parimajjantassa ukkhaliparipuñchanasadisaṃ jātaṃ. So ñāṇassa paripakkattā evaṃ cintesi – ''idaṃ coḷakkhaṇḍaṃ pakatiyā parisuddhaṃ, imaṃ upādiṇṇakasarīraṃ nissāya kiliṭṭhaṃ aññathā jātaṃ, tasmā aniccaṃ yathāpetaṃ, evaṃ cittampī''ti khayavayaṃ paṭṭhapetvā tasmiṃyeva nimitte jhānāni nibbattetvā jhānapādakaṃ vipassanaṃ paṭṭhapetvā saha paṭisambhidāhi arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.2.35-54) –

> ''Padumuttaro nāma jino, āhutīnaṃ paṭiggaho;
> Gaṇamhā vūpakaṭṭho so, himavante vasī tadā.
>
> ''Ahampi himavantamhi, vasāmi assame tadā;
> Acirāgataṃ mahāvīraṃ, upesiṃ lokanāyakaṃ.
>
> ''Pupphacchattaṃ gahetvāna, upagacchiṃ narāsabhaṃ;
> Samādhiṃ samāpajjantaṃ, antarāyamakāsahaṃ.
>
> ''Ubho hatthehi paggayha, pupphacchattaṃ adāsahaṃ;
> Paṭiggahesi bhagavā, padumuttaro mahāmuni.

''Sabbe devā attamanā, himavantaṃ upenti te;
Sādhukāraṃ pavattesuṃ, anumodissati cakkhumā.

''Idaṃ vatvāna te devā, upagacchuṃ naruttamaṃ;
Ākāse dhārayantassa, padumacchattamuttamaṃ.

''Satapattachattaṃ paggayha, adāsi tāpaso mama;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

''Pañcavīsatikappāni, devarajjaṃ karissati;
Catuttiṃsatikkhattuñca, cakkavattī bhavissati.

''Yaṃ yaṃ yoniṃ saṃsarati, devattaṃ atha mānusaṃ;
Abbhokāse patiṭṭhantaṃ, padumaṃ dhārayissati.

''Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

''Pakāsite pāvacane, manussattaṃ labhissati;
Manomayamhi kāyamhi, uttamo so bhavissati.

''Dve bhātaro bhavissanti, ubhopi panthakavhayā;
Anubhotvā uttamatthaṃ, jotayissanti sāsanaṃ.

''Sohaṃ aṭṭhārasavasso, pabbajiṃ anagāriyaṃ;
Visesāhaṃ na vindāmi, sakyaputtassa sāsane.

''Dandhā mayhaṃ gatī āsi, paribhūto pure ahuṃ;
Bhātā ca maṃ paṇāmesi, gaccha dāni sakaṃ gharaṃ.

''Sohaṃ paṇāmito santo, saṅghārāmassa koṭṭhake;
Dummano tattha aṭṭhāsiṃ, sāmaññasmiṃ apekkhavā.

''Bhagavā tattha āgacchi, sīsaṃ mayhaṃ parāmasi;
Bāhāya maṃ gahetvāna, saṅghārāmaṃ pavesayi.

''Anukampāya me satthā, adāsi pādapuñchaniṃ;
Evaṃ suddhaṃ adhiṭṭhehi, ekamantamadhiṭṭhahaṃ.

''Hatthehi tamahaṃ gayha, sariṃ kokanadaṃ ahaṃ;
Tattha cittaṃ vimucci me, arahattaṃ apāpuṇiṃ.

''Manomayesu kāyesu, sabbattha pāramiṃ gato;
Sabbāsave pariññāya, viharāmi anāsavo.

''Paṭisambhidā catasso…pe… kataṃ buddhassa sāsana''nti.

Arahattamaggenevassa tepiṭakaṃ pañcābhiññā ca āgamiṃsu. Satthā ekena ūnehi pañcahi bhikkhusatehi saddhiṃ gantvā jīvakassa nivesane paññatte āsane nisīdi. Cūḷapanthako pana attano bhikkhāya appaṭicchitattā eva na gato. Jīvako yāguṃ dātuṃ ārabhi, satthā pattaṃ hatthena pidahi. ''Kasmā, bhante, na gaṇhathā''ti vutte – ''vihāre eko bhikkhu atthi, jīvakā''ti. So purisaṃ pahiṇi,

‘‘gaccha, bhaṇe, vihāre nisinnaṃ ayyaṃ gahetvā ehī’’ti. Cūḷapanthakattheropi rūpena kiriyāya ca ekampi ekena asadisaṃ bhikkhusahassaṃ nimminitvā nisīdi. So puriso vihāre bhikkhūnaṃ bahubhāvaṃ disvā gantvā jīvakassa kathesi – ‘‘imasmā bhikkhusaṅghā vihāre bhikkhusaṅgho bahutaro, pakkositabbaṃ ayyaṃ na jānāmī’’ti. Jīvako satthāraṃ paṭipucchi – ‘‘konāmo, bhante, vihāre nisinno bhikkhū’’ti? ‘‘Cūḷapanthako nāma, jīvakā’’ti. ‘‘Gaccha, bhaṇe, ‘cūḷapanthako nāma kataro’ti pucchitvā taṃ ānehī’’ti. So vihāraṃ gantvā ‘‘cūḷapanthako nāma kataro, bhante’’ti pucchi. ‘‘Ahaṃ cūḷapanthako’’,‘‘ahaṃ cūḷapanthako’’ti ekapahāreneva bhikkhusahassampi kathesi. So punāgantvā taṃ pavattiṃ jīvakassa ārocesi. Jīvako paṭividdhasaccattā ‘‘iddhimā maññe, ayyo’’ti nayato ñatvā ‘‘gaccha, bhaṇe, paṭhamaṃ kathanakamayyameva ‘tumhe satthā pakkosatī’ti vatvā cīvarakaṇṇe gaṇhā’’ti āha. So vihāraṃ gantvā tathā akāsi, tāvadeva nimmitabhikkhū antaradhāyiṃsu. So theraṃ gahetvā agamāsi.

Satthā tasmiṃ khaṇe yāguñca khajjakādibhedañca paṭiggaṇhi. Dasabale bhattakiccaṃ katvā vihāraṃ gate dhammasabhāyaṃ kathā udapādi – ‘‘aho buddhānaṃ ānubhāvo, yatra hi nāma cattāro māse ekagāthaṃ gahetuṃ asakkontampi lahukena khaṇeneva evaṃ mahiddhikaṃ akaṃsū’’ti. Satthā tesaṃ bhikkhūnaṃ kathāsallāpaṃ sutvā āgantvā buddhāsane nisajja, ‘‘kiṃ vadetha, bhikkhave’’ti pucchitvā, ‘‘imaṃ nāma, bhante’’ti vutte, ‘‘bhikkhave, cūḷapanthakena idāni mayhaṃ ovāde ṭhatvā lokuttaradāyajjaṃ laddhaṃ, pubbe pana lokiyadāyajja’’nti vatvā tehi yācito cūḷaseṭṭhijātakaṃ (jā. 1.1.4) kathesi. Aparabhāge taṃ satthā ariyagaṇaparivuto dhammāsane nisinno manomayaṃ kāyaṃ abhinimminantānaṃ bhikkhūnaṃ cetovivaṭṭakusalānañca aggaṭṭhāne ṭhapesi. So aparena samayena bhikkhūhi ‘‘tathā dandhadhātukena kathaṃ tayā saccāni paṭividdhānī’’ti puṭṭho bhātu paṇāmanato paṭṭhāya attano paṭipattiṃ pakāsento –

557. ‘‘Dandhā mayhaṃ gatī āsi, paribhūto pure ahaṃ;
Bhātā ca maṃ paṇāmesi, gaccha dāni tuvaṃ gharaṃ.

558. ‘‘Sohaṃ paṇāmito santo, saṅghārāmassa koṭṭhake;
Dummano tattha aṭṭhāsiṃ, sāsanasmiṃ apekkhavā.

559. ‘‘Bhagavā tattha āgacchi, sīsaṃ mayhaṃ parāmasi;
Bāhāya maṃ gahetvāna, saṅghārāmaṃ pavesayi.

560. ‘‘Anukampāya me satthā, pādāsi pādapuñchaniṃ;
Etaṃ suddhaṃ adhiṭṭhehi, ekamantaṃ svadhiṭṭhitaṃ.

561. ‘‘Tassāhaṃ vacanaṃ sutvā, vihāsiṃ sāsane rato;
Samādhiṃ paṭipādesiṃ, uttamatthassa pattiyā.

562. ‘‘Pubbenivāsaṃ jānāmi, dibbacakkhu visodhitaṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

563. ‘‘Sahassakkhattumattānaṃ, nimminitvāna panthako;
Nisīdambavane ramme, yāva kālappavedanā.

564. ‘‘Tato me satthā pāhesi, dūtaṃ kālappavedakaṃ;
Paveditamhi kālamhi, vehāsādupasaṅkamiṃ.

565. ‘‘Vanditvā satthuno pāde, ekamantaṃ nisīdahaṃ;
Nisinnaṃ maṃ viditvāna, attha satthā paṭiggahi.

566. ‘‘Āyāgo sabbalokassa, āhutīnaṃ paṭiggaho;
Puññakkhettaṃ manussānaṃ, paṭiggaṇhittha dakkhiṇa’’nti. –

Imā gāthā abhāsi.

Tattha **dandhā**ti, mandā, catuppadikaṃ gāthaṃ catūhi māsehi gahetuṃ asamatthabhāvena dubbalā. **Gatī**ti ñāṇagati. **Āsī**ti, ahosi. **Paribhūto**ti, tato eva ''muṭṭhassati asampajāno''ti hīḷito. **Pure**ti, pubbe puthujjanakāle. **Bhātā cā**ti samuccayattho ca-saddo, na kevalaṃ paribhūtova, atha kho bhātāpi maṃ **paṇāmesi,** ''panthaka, tvaṃ duppañño ahetuko maññe, tasmā pabbajitakiccaṃ matthakaṃ pāpetuṃ asamattho, na imassa sāsanassa anucchaviko, gaccha dāni tuyhaṃ ayyakaghara''nti nikkaḍḍhesi. **Bhātā**ti, bhātarā.

Koṭṭhaketi, dvārakoṭṭhakasamīpe. **Dummano**ti, domanassito. **Sāsanasmiṃ apekkhavā**ti, sammāsambuddhassa sāsane sāpekkho avibbhamitukāmo.

Bhagavā tattha āgacchīti, mahākaruṇāsañcoditamānaso maṃ anuggaṇhanto bhagavā yatthāhaṃ ṭhito, tattha āgacchi. Āgantvā ca, ''panthaka, ahaṃ te satthā, na mahāpanthako, maṃ uddissa tava pabbajjā''ti samassāsento **sīsaṃ mayhaṃ parāmasi** jālābandhanamudutalunapīṇavarāyataṅgulisamupasobhitena vikasitapadumasassirīkena cakkaṅkitena hatthatalena ''idāniyeva mama putto bhavissatī''ti dīpento mayhaṃ sīsaṃ parāmasi. **Bāhāya maṃ gahetvānā**ti, ''kasmā tvaṃ, idha tiṭṭhasī''ti candanagandhagandhinā attano hatthena maṃ bhuje gahetvā antosaṅghārāmaṃ pavesesi. **Pādāsi pādapuñchani**nti pādapuñchaniṃ katvā pādāsi ''rajoharaṇanti manasi karohī''ti adāsīti attho. ''Adāsī''ti ''pādapuñchani''nti ca paṭhanti. Keci pana **''pādapuñchani''**nti pādapuñchanacoḷakkhaṇḍaṃ pādāsī''ti vadanti. Tadayuttaṃ iddhiyā abhisaṅkharitvā coḷakkhaṇḍassa dinnattā. **Etaṃ suddhaṃ adhiṭṭhehi, ekamantaṃ svadhiṭṭhita**nti, etaṃ suddhaṃ coḷakkhaṇḍaṃ ''rajoharaṇaṃ, rajoharaṇa''nti manasikārena svadhiṭṭhitaṃ katvā ekamantaṃ ekamante vivitte gandhakuṭipamukhe nisinno adhiṭṭhehi tathā cittaṃ samāhitaṃ katvā pavattehi.

Tassāhaṃ vacanaṃ sutvāti, tassa bhagavato vacanaṃ ovādaṃ ahaṃ sutvā tasmiṃ **sāsane** ovāde **rato** abhirato hutvā **vihāsiṃ** yathānusiṭṭhaṃ paṭipajjiṃ. Paṭipajjanto ca **samādhiṃ paṭipādesiṃ, uttamatthassa pattiyā**ti, uttamattho nāma arahattaṃ, tassa adhigamāya kasiṇaparikammavasena rūpajjhānāni nibbattetvā jhānapādakaṃ vipassanaṃ paṭṭhapetvā maggapaṭipāṭiyā aggamaggasamādhiṃ sampādesinti attho. Ettha hi samādhīti upacārasamādhito paṭṭhāya yāva catutthamaggasamādhi, tāva samādhisāmaññena gahito, aggaphalasamādhi pana uttamatthaggahaṇena, sātisayaṃ cevāyaṃ samādhikusalo, tasmā ''samādhiṃ paṭipādesi''nti āha. Samādhikusalatāya hi ayamāyasmā cetovivaṭṭakusalo nāma jāto, mahāpanthakatthero pana vipassanākusalatāya saññāvivaṭṭakusalo nāma. Eko cettha samādhilakkhaṇe cheko, eko vipassanālakkhaṇe, eko samādhigāḷho, eko vipassanāgāḷho eko aṅgasaṃkhitte cheko, eko ārammaṇasaṃkhitte, eko aṅgavavatthāne, eko ārammaṇavavatthāneti vaṇṇenti. Apica cūḷapanthakatthero sātisayaṃ catunnaṃ rūpāvacarajjhānānaṃ lābhitāya cetovivaṭṭakusalo vutto, mahāpanthakatthero sātisayaṃ catunnaṃ arūpāvacarajjhānānaṃ lābhitāya saññāvivaṭṭakusalo. Paṭhamo vā rūpāvacarajjhānalābhī hutvā jhānaṅgehi vuṭṭhāya arahattaṃ pattoti cetovivaṭṭakusalo, itaro arūpāvacarajjhānalābhī hutvā jhānaṅgehi vuṭṭhāya arahattaṃ pattoti saññāvivaṭṭakusalo. Manomayaṃ pana kāyaṃ nibbattento aññe tayo vā cattāro vā nibbattanti, na bahuke, ekasadiseyeva ca katvā nibbattenti, ekavidhameva kammaṃ kurumāne. Ayaṃ pana thero ekāvajjanena samaṇasahassaṃ māpesi, dvepi na kāyena ekasadise akāsi, na ekavidhaṃ kammaṃ kurumāne. Tasmā manomayaṃ kāyaṃ abhinimminantānaṃ aggo nāma jāto.

Idāni attano adhigatavisesaṃ dassetuṃ **''pubbenivāsaṃ jānāmī''**tiādimāha. Kāmañcāyaṃ thero chaḷabhiñño, yā pana abhiññā āsavakkhayañāṇādhigamassa bahūpakārā, taṃ dassanatthaṃ **''pubbenivāsaṃ jānāmi, dibbacakkhu visodhita''**nti vatvā **''tisso vijjā anuppattā''**ti vuttaṃ. Pubbenivāsayathākammupagaanāgataṃsañāṇāni hi vipassanācārassa bahūpakārāni, na tathā itarañāṇāni.

Sahassakkhattunti sahassaṃ. ''Sahassavāra''nti keci vadanti. Ekāvajjanena pana thero sahasse

manomaye kāye nimmini, na vārena. Te ca kho aññamaññamasadise vividhañca kammaṃ karonte. ‘‘Kiṃ pana sāvakānampi evarūpaṃ iddhinimmānaṃ sambhavatī’’ti? Na sambhavati sabbesaṃ, abhinīhārasampattiyā pana ayameva thero evamakāsi, tathā hesa iminā aṅgena etadagge ṭhapito. **Panthako nisīdī**ti attānameva paraṃ viya vadati. **Ambavane**ti, ambavane jīvakena katavihāre. **Vehāsādupasaṅkami**nti **vehāsā**ti karaṇe nissakkavacanaṃ, vehāsenāti attho, **da**-kāro padasandhikaro. **Athā**ti, mama nisajjāya pacchā. **Paṭiggahī**ti dakkhiṇodakaṃ paṭiggaṇhi. **Āyāgo sabbalokassā**ti, sabbassa sadevakassa lokassa aggadakkhiṇeyyatāya deyyadhammaṃ ānetvā yajitabbaṭṭhānabhūto. **Āhutīnaṃ paṭiggaho**ti, mahāphalabhāvakaraṇena dakkhiṇāhutīnaṃ paṭiggaṇhako. **Paṭiggaṇhittha dakkhiṇa**nti jīvakena upanītaṃ yāgukhajjādibhedaṃ dakkhiṇaṃ paṭiggahesi.

Atha kho bhagavā katabhattakicco āyasmantaṃ cūḷapanthakaṃ āṇāpesi – ‘‘anumodanaṃ karohī’’ti. So sineruṃ gahetvā mahāsamuddaṃ manthento viya pabhinnapaṭisambhidāppattatāya tepiṭakaṃ buddhavacanaṃ saṅkhobhento satthu ajjhāsayaṃ gaṇhanto anumodanaṃ akāsi. Tathā upanissayasampannopi cāyamāyasmā tathārūpāya kammapilotikāya paribādhito catuppadikaṃ gāthaṃ catūhipi māsehi gahetuṃ nāsakkhi. Taṃ panassa upanissayasampattiṃ oloketvā satthā pubbacariyānurūpaṃ yonisomanasikāre niyojesi. Tathā hi bhagavā tadā jīvakassa nivesane nisinno eva ‘‘cūḷapanthakassa cittaṃ samāhitaṃ, vīthipaṭipannā vipassanā’’ti ñatvā yathānisinnova attānaṃ dassetvā, ‘‘panthaka, yadipāyaṃ pilotikā saṃkiliṭṭhā rajānukiṇṇā, ito pana añño eva ariyassa vinaye saṃkileso rajo cāti dassento –

> ‘‘Rāgo rajo na ca pana reṇu vuccati, rāgassetaṃ adhivacanaṃ rajoti;
> Etaṃ rajaṃ vippajahitvā bhikkhavo, viharanti te vītarajassa sāsane.
>
> ‘‘Doso rajo…pe… sāsane.
> ‘‘Moho rajo…pe… vītarajassa sāsane’’ti. –

Imā tisso obhāsagāthā abhāsi. Gāthāpariyosāne cūḷapanthako abhiññāpaṭisambhidāparivāraṃ arahattaṃ pāpuṇīti.

Cūḷapanthakattheragāthāvaṇṇanā niṭṭhitā.

5. Kappattheragāthāvaṇṇanā

Nānākulamalasampuṇṇotiādikā āyasmato kappattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto siddhatthassa bhagavato kāle vibhavasampanne kule nibbattitvā pitu accayena viññutaṃ patto nānāvirāgavaṇṇavicittehi vatthehi anekavidhehi ābharaṇehi nānāvidhehi maṇiratanehi bahuvidhehi pupphadāmamālādīhi ca kapparukkhaṃ nāma alaṅkaritvā tena satthu thūpaṃ pūjesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde magadharaṭṭhe maṇḍalikarājakule nibbattitvā pitu accayena rajje patiṭṭhito kāmesu ativiya ratto giddho hutvā viharati. Taṃ satthā mahākaruṇāsamāpattito vuṭṭhāya lokaṃ volokento ñāṇajāle paññāyamānaṃ disvā, ‘‘kiṃ nu kho bhavissatī’’ti āvajjento, ‘‘esa mama santike asubhakathaṃ sutvā kāmesu virattacitto hutvā pabbajitvā arahattaṃ pāpuṇissatī’’ti ñatvā ākāsena tattha gantvā –

> **567**. ‘‘Nānākulamalasampuṇṇo, mahāukkārasambhavo;
> Candanikaṃva paripakkaṃ, mahāgaṇḍo mahāvaṇo.
>
> **568**. ‘‘Pubbaruhirasampuṇṇo, gūthakūpena gāḷhito;
> Āpopaggharaṇo kāyo, sadā sandati pūtikaṃ.
>
> **569**. ‘‘Saṭṭhikaṇḍarasambandho, maṃsalepanalepito;
> Cammakañcukasannaddho, pūtikāyo niratthako.

570. ‘‘Aṭṭhisaṅghātaghaṭito, nhārusuttanibandhano;
Nekesaṃ saṃgatībhāvā, kappeti iriyāpathaṃ.

571. ‘‘Dhuvappayāto maraṇāya, maccurājassa santike;
Idheva chaḍḍayitvāna, yenakāmaṅgamo naro.

572. ‘‘Avijjāya nivuto kāyo, catuganthena ganthito;
Oghasaṃsīdano kāyo, anusayājālamotthato.

573. ‘‘Pañcanīvaraṇe yutto, vitakkena samappito;
Taṇhāmūlenānugato, mohacchādanachādito.

574. ‘‘Evāyaṃ vattate kāyo, kammayantena yantito;
Sampatti ca vipatyantā, nānābhāvo vipajjati.

575. ‘‘Yemaṃ kāyaṃ mamāyanti, andhabālā puthujjanā;
Vaḍḍhenti kaṭasiṃ ghoraṃ, ādiyanti punabbhavaṃ.

576. ‘‘Yemaṃ kāyaṃ vivajjenti, gūthalittaṃva pannagaṃ;
Bhavamūlaṃ vamitvāna, parinibbissantināsavā’’ti. –

Imāhi gāthāhi tassa asubhakathaṃ kathesi. So satthu sammukhā anekākāravokāraṃ yāthāvato sarīrasabhāvavibhāvanaṃ asubhakathaṃ sutvā sakena kāyena aṭṭīyamāno harāyamāno jigucchamāno saṃviggahadayo satthāraṃ vanditvā, ‘‘labheyyāhaṃ, bhante, bhagavato santike pabbajja’’nti pabbajjaṃ yāci. Satthā samīpe ṭhitamaññataraṃ bhikkhuṃ āṇāpesi – ‘‘gaccha, bhikkhu, imaṃ pabbājetvā upasampādetvā ānehī’’ti. So taṃ tacapañcakakammaṭṭhānaṃ datvā pabbājesi. So khuraggeyeva saha paṭisambhidāhi arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. tera 1.4.102-107) –

‘‘Siddhatthassa bhagavato, thūpaseṭṭhassa sammukhā;
Vicittadusse lagetvā, kapparukkhaṃ ṭhapesahaṃ.

‘‘Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ;
Sobhayanto mama dvāraṃ, kapparukkho patiṭṭhati.

‘‘Ahañca parisā ceva, ye keci mamavassitā;
Tamhā dussaṃ gahetvāna, nivāsema mayaṃ sadā.

‘‘Catunnavutito kappe, yaṃ rukkhaṃ ṭhapayiṃ ahaṃ;
Duggatiṃ nābhijānāmi, kapparukkhassidaṃ phalaṃ.

‘‘Ito ca sattame kappe, suceḷā aṭṭha khattiyā;
Sattaratanasampannā, cakkavattī mahabbalā.

‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsana’’nti.

Arahattaṃ pana patvā laddhūpasampado satthāraṃ upasaṅkamitvā vanditvā ekamantaṃ nisinno aññaṃ byākaronto tā eva gāthā abhāsi. Teneva tā theragāthā nāma jātā.

Tattha **nānākulamalasampuṇṇo**ti, nānākulehi nānābhāgehi malehi sampuṇṇo, kesalomādinānāvidhaasucikoṭṭhāsabharitoti attho. **Mahāukkārasambhavo**ti, ukkāro vuccati vaccakūpaṃ. Yattakavayā mātā, tattakaṃ kālaṃ kāraparisedितavaccakūpasadisatāya mātu kucchi idha ‘‘mahāukkāro’’ti adhippeto. So kucchi sambhavo uppattiṭṭhānaṃ etassāti mahāukkārasambhavo.

Candanikaṃvāti candanikaṃ nāma ucchiṭṭhodakagabbhamalādīnaṃ chaḍḍanaṭṭhānaṃ, yaṃ jaṇṇumattaṃ asucibharitampi hoti, tādisanti attho. **Paripakka**nti, pariṇataṃ purāṇaṃ. Tena yathā caṇḍālagāmadvāre nidāghasamaye thullaphusitake deve vassante udakena samupabyūḷhamuttakarīsaaṭṭhicammanhārukhaṇḍakheḷasiṅghāṇikādinānākuṇapabharitaṃ kaddamodakāluḷitaṃ katipayadivasātikkamena saṃjāta kimikulākulaṃ sūriyātapasantāpakuthitaṃ upari pheṇapubbuḷakāni muñcantaṃ abhinīlavaṇṇaṃ paramaduggandhaṃ jegucchaṃ candanikāvāṭaṃ neva upagantuṃ, na daṭṭhuṃ araharūpaṃ hutvā tiṭṭhati, tathārūpoyaṃ kāyoti dasseti. Sadā dukkhatāmūlayogato asucipaggharaṇato uppādajarāmaraṇehi uddhumāyanaparipaccanabhijjanasabhāvattā ca mahanto gaṇḍo viyāti **mahāgaṇḍo**. Sabbatthakameva dukkhavedanānubaddhattā gaṇḍānaṃ sahanato asucivissandanato ca mahanto vaṇo viyāti **mahāvaṇo gūthakūpena gāḷito**ti, vaccakūpena vacceneva vā bharito. ‘‘Gūthakūpanigāḷhito’’tipi pāḷi, vaccakūpato nikkhantoti attho. **Āpopaggharaṇo kāyo, sadā sandati pūtika**nti, ayaṃ kāyo āpodhātuyā sadā paggharaṇasīlo, tañca kho pittasemhasedamuttādikaṃ pūtikaṃ asuciṃyeva sandati, na kadāci sucinti attho.

Saṭṭhikaṇḍarasambandhoti, gīvāya uparimabhāgato paṭṭhāya sarīraṃ vinaddhamānā sarīrassa purimapacchimadakkhiṇavāmapassesu paccekaṃ pañca pañca katvā vīsati, hatthapāde vinaddhamānā tesaṃ purimapacchimapassesu pañca pañca katvā cattālīsāti saṭṭhiyā kaṇḍarehi mahānhārūhi sabbaso baddho vinaddhoti saṭṭhikaṇḍarasambandho. **Maṃsalepanalepito**ti, maṃsasaṅkhātena lepanena litto, navamaṃsapesisatānulittoti attho. **Cammakañcukasannaddho**ti, cammasaṅkhātena kañcukena sabbaso onaddho pariyonaddho paricchinno. **Pūtikāyo**ti, sabbaso pūtigandhiko kāyo. **Niratthako**ti, nippayojano. Aññesañhi pāṇīnaṃ kāyo cammādiviniyogena siyā sappayojano, na tathā manussakāyoti. **Aṭṭhisaṅghātaghaṭito**ti, atirekatisatānaṃ aṭṭhīnaṃ saṅghātena ghaṭito sambandho. **Nhārusuttanibandhano**ti, suttasadisehi navahi nhārusatehi nibandhito. **Nekesaṃ saṃgatībhāvā**ti, catumahābhūtajīvitindriyaassāsapassāsaviññāṇādīnaṃ samavāyasambandhena suttamerakasamavāyena yantaṃ viya ṭhānādiiriyāpathaṃ kappeti.

Dhuvappayāto maraṇāyāti, maraṇassa atthāya ekantagamano, nibbattito paṭṭhāya maraṇaṃ pati pavatto. Tato eva maccurājassa maraṇassa santike ṭhito. **Idheva chaḍḍayitvānā**ti, imasmiṃyeva loke kāyaṃ chaḍḍetvā, yathārucitaṭṭhānagāmī ayaṃ satto, tasmā ‘‘pahāya gamanīyo ayaṃ kāyo’’ti evampi saṅgo na kātabboti dasseti.

Avijjāya nivutoti, avijjānīvaraṇena nivuto paṭicchāditādīnavo, aññathā ko ettha saṅgaṃ janeyyāti adhippāyo. **Catuganthenā**ti, abhijjhākāyaganthādinā catubbidhena ganthena ganthito, ganthaniyabhāvena vinaddhito. **Oghasaṃsīdano**ti, oghaniyabhāvena kāmoghādīsu catūsu oghesu saṃsīdanako. Appahīnabhāvena santāne anu anu sentīti anusayā, kāmarāgādayo anusayā. Tesaṃ jālena otthato abhibhūtoti **anusayājālamotthato**. Makāro padasandhikaro, gāthāsukhatthaṃ dīghaṃ katvā vuttaṃ. Kāmacchandādinā pañcavidhena nīvaraṇena yutto adhimuttoti **pañcanīvaraṇe yutto,** karaṇatthe bhummavacanaṃ.

Kāmavitakkādinā micchāvitakkena samappito samassitoti **vitakkena samappito. Taṇhāmūlenānugato**ti, taṇhāsaṅkhātena bhavamūlena anubaddho. **Mohacchādanachādito**ti, sammohasaṅkhātena āvaraṇena paliguṇṭhito. Sabbametaṃ saviññāṇakaṃ karajakāyaṃ sandhāya vadati. Saviññāṇako hi attabhāvo ‘‘ucchinnabhavanettiko, bhikkhave, tathāgatassa kāyo tiṭṭhati, ayañceva kāyo bahiddhā ca nāmarūpa’’ntiādīsu (dī. ni. 1.1.147) kāyoti vuccati, **evāyaṃ vattate kāyo**ti evaṃ ‘‘nānākulamalasampuṇṇo’’tiādinā ‘‘avijjāya nivuto’’tiādinā ca vuttappakārena ayaṃ kāyo vattati, vattanto ca **kammayantena** sukatadukkaṭena kammasaṅkhātena yantena **yantito** saṅghaṭito. Yathā vā khemantaṃ gantuṃ na sakkoti, tathā saṅkhobhito sugatiduggatīsu vattati paribbhamati. **Sampatti ca vipatyantā**ti yā ettha sampatti, sā vipattipariyosānā. Sabbañhi yobbanaṃ jarāpariyosānaṃ, sabbaṃ ārogyaṃ byādhipariyosānaṃ, sabbaṃ jīvitaṃ maraṇapariyosānaṃ, sabbo samāgamo viyogapariyosāno. Tenāha **‘‘nānābhāvo vipajjatī’’**ti. **Nānābhāvo**ti, vinābhāvo vippayogo, so kadāci vippayuñjakassa

vasena, kadāci vippayuñjitabbassa vasenāti vividhaṃ pajjati pāpuṇīyati.

Yemaṃ kāyaṃ mamāyantīti ye andhabālā puthujjanā evaṃ asubhaṃ aniccaṃ adhuvaṃ dukkhaṃ asāraṃ imaṃ kāyaṃ ''mama ida''nti gaṇhantā mamāyanti chandarāgaṃ uppādenti, te jātiādīhi nirayādīhi ca **ghoraṃ** bhayānakaṃ apaṇḍitehi abhiramitabbato kaṭasisaṅkhātaṃ saṃsāraṃ punappunaṃ jananamaraṇādīhi vaḍḍhenti, tenāha **''ādiyanti punabbhava''**nti.

Yemaṃ kāyaṃ vivajjenti, gūthalittaṃva pannaganti yathā nāma puriso sukhakāmo jīvitukāmo gūthagataṃ āsīvisaṃ disvā jigucchaniyatāya vā sappaṭibhayatāya vā vivajjeti na allīyati, evamevaṃ ye paṇḍitā kulaputtā asucibhāvena jegucchaṃ aniccādibhāvena sappaṭibhayaṃ imaṃ kāyaṃ vivajjenti chandarāgappahānena pajahanti. Te bhavamūlaṃ avijjaṃ bhavataṇhañca vamitvā chaḍḍetvā accantameva pahāya tato eva sabbaso anāsavā saupādisesāya anupādisesāya ca nibbānadhātuyā parinibbāyissantīti.

Kappattheragāthāvaṇṇanā niṭṭhitā.

6. Vaṅgantaputtaupasenattheragāthāvaṇṇanā

Vivittaṃ appanigghosantiādikā āyasmato upasenattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle haṃsavatīnagare kulagehe nibbattitvā vayappatto satthu santikaṃ gantvā dhammaṃ suṇamāno satthāraṃ ekaṃ bhikkhuṃ samantapāsādikānaṃ aggaṭṭhāne ṭhapentaṃ disvā satthu adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthetvā yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde nālakagāme rūpasārībrāhmaṇiyā kucchimhi nibbatti, **upaseno**tissa nāmaṃ ahosi. So vayappatto tayo vede uggahetvā satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā upasampadāya ekavassiko ''ariyagabbhaṃ vaḍḍhemī''ti ekaṃ kulaputtaṃ attano santike upasampādetvā tena saddhiṃ satthu santikaṃ gato. Satthārā cassa tassa avassikassa bhikkhuno saddhivihārikabhāvaṃ sutvā, ''atilahuṃ kho tvaṃ, moghapurisa, bāhullāya āvatto''ti (mahāva. 75) garahito. ''Idānāhaṃ yadipi parisaṃ nissāya satthārā garahito, parisaṃyeva pana nissāya satthu pāsaṃsopi bhavissāmī''ti vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.2.86-96) –

''Padumuttaraṃ bhagavantaṃ, lokajeṭṭhaṃ narāsabhaṃ;
Pabbhāramhi nisīdantaṃ, upagacchiṃ naruttamaṃ.

''Kaṇikārapupphaṃ disvā, vaṇṭe chetvānahaṃ tadā;
Alaṅkaritvā chattamhi, buddhassa abhiropayiṃ.

''Piṇḍapātañca pādāsiṃ, paramannaṃ subhojanaṃ;
Buddhena navame tattha, samaṇe aṭṭha bhojayiṃ.

''Anumodi mahāvīro, sayambhū aggapuggalo;
Iminā chattadānena, paramannapavecchanā.

''Tena cittappasādena, sampattimanubhossasi;
Chattiṃsakkhattuṃ devindo, devarajjaṃ karissati.

''Ekavīsatikkhattuñca, cakkavattī bhavissati;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

''Satasahassito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

''Sāsane dibbamānamhi, manussattaṃ gamissati;
Tassa dhammesu dāyādo, oraso dhammanimmito.

''Upasenoti nāmena, hessati satthu sāvako;
Samantapāsādikattā, aggaṭṭhāne ṭhapessati.

''Carimaṃ vattate mayhaṃ, bhavā sabbe samūhatā;
Dhāremi antimaṃ dehaṃ, jetvā māraṃ savāhanaṃ.

''Paṭisambhidā catasso…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā sayampi sabbe dhutaṅgadhamme samādāya vattati, aññepi tadatthāya samādapeti, tena naṃ bhagavā samantapāsādikānaṃ aggaṭṭhāne ṭhapesi. So aparena samayena kosambiyaṃ kalahe uppanne bhikkhusaṅghe ca dvidhābhūte ekena bhikkhunā taṃ kalahaṃ parivajjitukāmena ''etarahi kho kalaho uppanno, saṅgho dvidhābhūto, kathaṃ nu kho mayā paṭipajjitabba''nti puṭṭho vivekavāsato paṭṭhāya tassa paṭipattiṃ kathento –

577. ''Vivittaṃ appanigghosaṃ, vāḷamiganisevitaṃ;
Seve senāsanaṃ bhikkhu, paṭisallānakāraṇā.

578. ''Saṅkārapuñjā āhatvā, susānā rathiyāhi ca;
Tato saṅghāṭikaṃ katvā, lūkhaṃ dhāreyya cīvaraṃ.

579. ''Nīcaṃ manaṃ karitvāna, sapadānaṃ kulā kulaṃ;
Piṇḍikāya care bhikkhu, guttadvāro susaṃvuto.

580. ''Lūkhenapi vā santusse, nāññaṃ patthe rasaṃ bahuṃ;
Rasesu anugiddhassa, jhāne na ramatī mano.

581. ''Appiccho ceva santuṭṭho, pavivitto vase muni;
Asaṃsaṭṭho gahaṭṭhehi, anāgārehi cūbhayaṃ.

582. ''Yathā jaḷo va mūgo va, attānaṃ dassaye tathā;
Nātivelaṃ sambhāseyya, saṅghamajjhamhi paṇḍito.

583. ''Na so upavade kañci, upaghātaṃ vivajjaye;
Saṃvuto pātimokkhasmiṃ, mattaññū cassa bhojane.

584. ''Suggahītanimittassa, cittassuppādakovido.

Samathaṃ anuyuñjeyya, kālena ca vipassanaṃ.

585. ''Vīriyasātaccasampanno, yuttayogo sadā siyā;
Na ca appatvā dukkhantaṃ, vissāsaṃ eyya paṇḍito.

586. ''Evaṃ viharamānassa, suddhikāmassa bhikkhuno;
Khīyanti āsavā sabbe, nibbutiñcādhigacchatī''ti. –

Imā gāthā abhāsi.

Tattha **vivitta**nti, janavivittaṃ suññaṃ araññādiṃ. **Appanigghosa**nti, nissaddaṃ saddasaṅghaṭṭanarahitaṃ. **Vāḷamiganisevita**nti, sīhabyagghadīpivāḷamigehi caritaṃ. Imināpi

janavivekaṃyeva dasseti pantasenāsanabhāvadīpanato. **Senāsana**nti, sayituṃ āsayituñca yuttabhāvena vasanaṭṭhānaṃ idha senāsananti adhippetaṃ. **Paṭisallānakāraṇā**ti, paṭisallānanimittaṃ, nānārammaṇato nivattetvā kammaṭṭhāneyeva cittassa paṭi paṭi sammadeva allīyanatthaṃ.

Evaṃ bhāvanānurūpaṃ senāsanaṃ niddisanto senāsane santosaṃ dassetvā idāni cīvarādīsupi taṃ dassetuṃ **''saṃkārapuñjā''**tiādi vuttaṃ. Tattha **saṃkārapuñjā**ti saṃkārānaṃ puñjaṃ saṃkārapuñjaṃ, tato kacavaraṭṭhānā. **Āhatvā**ti āharitvā. **Tato**ti tathā āhaṭacoḷakkhaṇḍehi. Karaṇe hi idaṃ nissakkavacanaṃ **lūkha**nti satthalūkharajanalūkhādinā lūkhaṃ avaṇṇāmaṭṭhaṃ. **Dhāreyyā**ti nivāsanādivasena parihareyya, etena cīvarasantosaṃ vadati.

Nīca manaṃ karitvānāti ''antamidaṃ, bhikkhave, jīvikāna''ntiādikaṃ (itivu. 91; saṃ. ni. 3.80) sugatovādaṃ anussaritvā nihatamānadappaṃ cittaṃ katvā. **Sapadāna**nti gharesu avakhaṇḍarahitaṃ; anugharanti attho. Tenāha **''kulā kula''**nti. **Kulā kula**nti kulato kulaṃ, kulānupubbiyā gharapaṭipāṭiyāti attho. **Piṇḍikāyā**ti missakabhikkhāya, iminā piṇḍapātasantosaṃ vadati. **Guttadvāro**ti supihitacakkhādidvāro. **Susaṃvuto**ti hatthakukkuccādīnaṃ abhāvena suṭṭhu saṃvuto.

Lūkhenapi vāti apisaddo samuccaye, vā-saddo vikappe. Ubhayenapi lūkhenapi appenapi yena kenaci sulabhena itarītarena **santusse** samaṃ sammā tusseyya. Tenāha **''nāññaṃ patthe rasaṃ bahu''**nti. **Nāññaṃ patthe rasaṃ bahu**nti attanā yathāladdhato aññaṃ madhurādirasaṃ bahuṃ paṇītañca na pattheyya na piheyya, iminā gilānapaccayepi santoso dassito hoti. Rasesu gedhavāraṇatthaṃ pana kāraṇaṃ vadanto **rasesu anugiddhassa, jhāne na ramatī mano''**ti āha. Indriyasaṃvarampi aparipūrentassa kuto vikkhittacittasamādhānanti adhippāyo.

Evaṃ catūsu paccayesu sallekhapaṭipattiṃ dassetvā idāni avasiṭṭhakathāvatthūni dassetuṃ **''appiccho cevā''**tiādi vuttaṃ. Tattha **appiccho**ti, aniccho catūsu paccayesu icchārahito, tena catubbidhapaccayesu taṇhuppādavikkhambhanamāha. **Santuṭṭho**ti, catūsu paccayesu yathālābhasantosādinā santuṭṭho. Yo hi –

> ''Atītaṃ nānusoceyya, nappajappeyyanāgataṃ;
> Paccuppannena yāpeyya, so 'santuṭṭho'ti pavuccatī''ti.

Pavivittoti gaṇasaṅgaṇikaṃ pahāya kāyena pavivitto vūpakaṭṭho. Cittavivekādike hi parato vakkhati. **Vase**ti sabbattha yojetabbaṃ. Moneyyadhammasamannāgamena **muni. Asaṃsaṭṭho**ti dassanasavanasamullapanasambhogakāyasaṃsaggānaṃ abhāvena asaṃsaṭṭho yathāvuttasaṃsaggarahito. **Ubhaya**nti, gahaṭṭhehi anāgārehi cāti ubhayehipi asaṃsaṭṭho. Karaṇe hi idaṃ paccattavacanaṃ.

Attānaṃ dassaye tathāti ajaḷo amūgopi samāno yathā jaḷo vā mūgo vā, tathā attānaṃ dasseyya, etena pāgabbiyappahānamāha. **Jaḷo va mūgo vā**ti ca gāthāsukhatthaṃ rassattaṃ kataṃ, samuccayattho ca vāsaddo. **Nātivelaṃ sambhāseyyā**ti ativelaṃ atikkantapamāṇaṃ na bhāseyya, mattabhāṇī assāti attho. **Saṅghamajjhamhī**ti bhikkhusaṅghe, janasamūhe vā.

Na so upavade kañcīti so yathāvuttapaṭipattiko bhikkhu hīnaṃ vā majjhimaṃ vā ukkaṭṭhaṃ vā yaṃkiñci na vācāya upavadeyya. **Upaghātaṃ vivajjaye**ti kāyena upaghātaṃ pariviheṭhanaṃ vajjeyya. **Saṃvuto pātimokkhasmi**nti pātimokkhamhi pātimokkhasaṃvarasīle saṃvuto assa, pātimokkhasaṃvarena pihitakāyavāco siyāti attho. **Mattaññū cassa bhojane**ti pariyesanapaṭiggahaṇaparibhogavissajjanesu bhojane pamāṇaññū siyā.

Suggahītanimittassāti ''evaṃ me manasi karoto cittaṃ samāhitaṃ ahosī''ti tadākāraṃ sallakkhento suṭṭhu gahitasamādhinimitto assa. ''Suggahītanimitto so''tipi pāṭho, so yogīti attho. **Cittassuppādakovido**ti evaṃ bhāvayato cittaṃ līnaṃ hoti, ''evaṃ uddhata''nti līnassa uddhatassa ca cittassa uppattikāraṇe kusalo assa. Līne hi citte dhammavicayavīriyapītisambojjhaṅgā bhāvetabbā,

uddhate passaddhisamādhiupekkhāsambojjhaṅgā. Satisambojjhaṅgo pana sabbattha icchitabbo. Tenāha bhagavā – ''yasmiñca kho, bhikkhave, samaye līnaṃ cittaṃ hoti, kālo tasmiṃ samaye dhammavicayasambojjhaṅgassa bhāvanāyā''tiādi (saṃ. ni. 5.234). **Samathaṃ anuyuñjeyyā**ti samathabhāvanaṃ bhāveyya, anuppannaṃ samādhiṃ uppādeyya, uppannañca yāva vasībhāvappatti, tāva vaḍḍheyya byūheyyāti attho. **Kālena ca vipassana**nti yathāladdhaṃ samādhiṃ nikantiyā apariyādānena hānabhāgiyaṃ ṭhitibhāgiyaṃ vā akatvā nibbedhabhāgiyaṃva katvā kālena vipassanañca anuyuñjeyya. Atha vā **kālena ca vipassana**nti samathaṃ anuyuñjanto tassa thirībhūtakāle saṅkocaṃ anāpajjitvā ariyamaggādhigamāya vipassanaṃ anuyuñjeyya. Yathāha –

> ''Atha vā samādhilābhena, vivittasayanena vā;
> Bhikkhu vissāsamāpādi, appatto āsavakkhaya''nti. (dha. pa. 271-272);

Tena vuttaṃ – **''vīriyasātaccasampanno''**tiādi. Satatabhāvo **sātaccaṃ,** vīriyassa sātaccaṃ, tena sampanno samannāgato, satatapavattavīriyo, niccapaggahitavīriyoti attho. **Yuttayogo sadā siyā**ti sabbakālaṃ bhāvanānuyutto siyā. **Dukkhanta**nti vaṭṭadukkhassa antaṃ pariyosānaṃ nirodhaṃ nibbānaṃ appatvā vissāsaṃ **na eyya** na gaccheyya. ''Ahaṃ parisuddhasīlo jhānalābhī abhiññālābhī vipassanaṃ matthakaṃ pāpetvā ṭhito''ti vā vissaṭṭho na bhaveyyāti attho.

Evaṃ viharamānassāti, evaṃ vivittasenāsanasevanādinā vipassanāvasena yuttayogatāpariyosānena vidhinā viharantassa. **Suddhikāmassā**ti, ñāṇadassanavisuddhiṃ accantavisuddhiṃ nibbānaṃ arahattañca icchantassa. Saṃsāre bhayassa ikkhato **bhikkhuno,** kāmāsavādayo sabbe **āsavā khīyanti** khayaṃ abbhatthaṃ gacchanti, tesaṃ khayagamaneneva saupādisesaanupādisesapabhedaṃ duvidhampi nibbānaṃ **adhigacchati** pāpuṇāti.

Evaṃ thero tassa bhikkhuno ovādadānāpadesena attanā tathāpaṭipannabhāvaṃ dīpento aññaṃ byākāsi.

Vaṅgantaputtaupasenattheragāthāvaṇṇanā niṭṭhitā.

7. (Apara)-gotamattheragāthāvaṇṇanā

Vijāneyya sakaṃ atthantiādikā āyasmato aparassa gotamattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinitvā amhākaṃ bhagavato uppattito puretarameva sāvatthiyaṃ udiccabrāhmaṇakule nibbattitvā vayappatto tiṇṇaṃ vedānaṃ pāragū hutvā, vādamaggaṃ uggahetvā attano vādassa upari uttariṃ vadantaṃ alabhanto tehi tehi viggāhikakathaṃ anuyutto vicarati. Atha amhākaṃ bhagavā loke uppajjitvā pavattitavaradhammacakko anupubbena yasādike veneyye vinetvā anāthapiṇḍikassa abhiyācanāya sāvatthiṃ upagacchi. Tadā satthu jetavanapaṭiggahe paṭiladdhasaddho satthāraṃ upasaṅkamitvā dhammaṃ sutvā pabbajjaṃ yāci. Satthā aññataraṃ piṇḍacārikaṃ bhikkhuṃ āṇāpesi – ''bhikkhu, imaṃ pabbājehī''ti. So tena pabbājiyamāno khuraggeyeva arahattaṃ pāpuṇitvā kosalajanapadaṃ gantvā tattha ciraṃ vasitvā puna sāvatthiṃ paccāgami. Taṃ bahū ñātakā brāhmaṇamahāsālā upasaṅkamitvā payirupāsitvā nisinnā ''imasmiṃ loke bahū samaṇabrāhmaṇā saṃsāre suddhivādā, tesu katamesaṃ nu kho vādo niyyāniko, kathaṃ paṭipajjanto saṃsārato sujjhatī''ti pucchiṃsu. Thero tesaṃ tamatthaṃ pakāsento –

587. ''Vijāneyya sakaṃ atthaṃ, avalokeyyātha pāvacanaṃ;
Yañcettha assa patirūpaṃ, sāmaññaṃ ajjhūpagatassa.

588. ''Mittaṃ idha ca kalyāṇaṃ, sikkhā vipulaṃ samādānaṃ;
Sussūsā ca garūnaṃ, etaṃ samaṇassa patirūpaṃ.

589. ‘‘Buddhesu sagāravatā, dhamme apaciti yathābhūtaṃ;
Saṅghe ca cittīkāro, etaṃ samaṇassa patirūpaṃ.

590. ‘‘Ācāragocare yutto, ājīvo sodhito agārayho;
Cittassa ca saṇṭhapanaṃ, etaṃ samaṇassa patirūpaṃ.

591. ‘‘Cārittaṃ atha vārittaṃ, iriyāpathiyaṃ pasādaniyaṃ;
Adhicitte ca āyogo, etaṃ samaṇassa patirūpaṃ.

592. ‘‘Āraññakāni senāsanāni, pantāni appasaddāni;
Bhajitabbāni muninā, etaṃ samaṇassa patirūpaṃ.

593. ‘‘Sīlañca bāhusaccañca, dhammānaṃ pavicayo yathābhūtaṃ;
Saccānaṃ abhisamayo, etaṃ samaṇassa patirūpaṃ.

594. ‘‘Bhāveyya ca aniccanti, anattasaññaṃ asubhasaññañca;
Lokamhi ca anabhiratiṃ, etaṃ samaṇassa patirūpaṃ.

595. ‘‘Bhāveyya ca bojjhaṅge, iddhipādāni indriyāni balāni;
Aṭṭhaṅgamaggamariyaṃ, etaṃ samaṇassa patirūpaṃ.

596. ‘‘Taṇhaṃ pajaheyya muni, samūlake āsave padāleyya;
Vihareyya vippamutto, etaṃ samaṇassa patirūpa’’nti. –

Imā gāthā abhāsi.

Tattha **vijāneyya sakaṃ attha**nti, viññūjātiko puriso attano atthaṃ yāthāvato vicāretvā jāneyya. Vicārento ca **avalokeyyātha pāvacanaṃ** idha loke puthusamaṇabrāhmaṇehi sammāsambuddhena ca pavuttaṃ pāvacanaṃ, samayo. Tattha yaṃ niyyānikaṃ, taṃ olokeyya paññācakkhunā passeyya. Ime hi nānātitthiyā samaṇabrāhmaṇā anicce ‘‘nicca’’nti, anattani ‘‘attā’’ti, asuddhimaggañca ‘‘suddhimaggo’’ti micchābhinivesino aññamaññañca viruddhavādā, tasmā nesaṃ vādo aniyyāniko. Sammāsambuddho pana ‘‘sabbe saṅkhārā aniccā, sabbe dhammā anattā, santaṃ nibbāna’’nti sayambhūñāṇena yathābhūtaṃ abbhaññāya pavedeti, tasmā ‘‘tassa vādo niyyāniko’’ti satthu sāsanamahantataṃ olokeyyāti attho. **Yañcettha assa patirūpaṃ, sāmaññaṃ ajjhūpagatassā**ti, sāmaññaṃ samaṇabhāvaṃ pabbajjaṃ upagatassa kulaputtassa yaṃ ettha sāsane pabbajitabhāve vā patirūpaṃ yuttarūpaṃ sāruppaṃ assa siyā, tampi apalokeyya.

Kiṃ pana tanti āha **‘‘mittaṃ idha ca kalyāṇa’’**ntiādi. Imasmiṃ sāsane kalyāṇamittaṃ seviyamānaṃ samaṇassa patirūpanti yojanā. Esa nayo itaresupi. Kalyāṇamittañhi nissāya akusalaṃ pajahati, kusalaṃ bhāveti, suddhamattānaṃ pariharati. **Sikkhā vipulaṃ samādāna**nti vipulaṃ sikkhāsamādānaṃ, mahatiyā nibbānāvahāya adhisīlādisikkhāya anuṭṭhānanti attho. **Sussūsā ca garūna**nti garūnaṃ ācariyupajjhāyādīnaṃ kalyāṇamittānaṃ ovādassa sotukamyatā pāricariyā ca. **Eta**nti kalyāṇamittasevanādi.

Buddhesu sagāravatāti sabbaññubuddhesu ‘‘sammāsambuddho bhagavā’’ti gāravayogo garucittīkāro. **Dhamme apaciti yathābhūta**nti ariyadhamme yāthāvato apacāyanaṃ ādarena abhipūjanaṃ. **Saṅghe**ti ariyasaṅghe. **Cittīkāro**ti sakkāro sammānanaṃ. **Eta**nti ratanattayagarukaraṇaṃ.

Ācāragocare yuttoti kāyikavācasikavītikkamanasaṅkhātaṃ anācāraṃ, piṇḍapātādīnaṃ atthāya upasaṅkamituṃ ayuttaṭṭhānabhūtaṃ vesiyādiagocarañca pahāya kāyikavācasikaavītikkamanasaṅkhātena ācārena piṇḍapātādīnaṃ atthāya upasaṅkamituṃ yuttaṭṭhānabhūtena gocarena ca yutto sampanno,

sampannaācāragocaroti attho. **Ājīvo sodhito**ti veḷudānādiṃ buddhapaṭikuṭṭhaṃ anesanaṃ pahāya anavajjuppāde paccaye sevantassa ājīvo sodhito hoti suvisuddho, sodhitattā eva **agārayho** viññūhi. **Cittassa ca saṇṭhapana**nti yathā cakkhādidvārehi rūpādiārammaṇesu abhijjhādayo nappavattanti, evaṃ diṭṭhe diṭṭhamattādivasena cittassa sammā ṭhapanaṃ. **Eta**nti ācāragocarasampatti ājīvapārisuddhi indriyesu guttadvāratāti etaṃ tayaṃ.

Cārittanti caritvā paripūretabbasīlaṃ. **Vāritta**nti viratiyā akaraṇena paripūretabbasīlaṃ. **Iriyāpathiyaṃ pasādaniya**nti paresaṃ pasādāvahaṃ ākappasampattinimittaṃ iriyāpathanissitaṃ sampajaññaṃ. **Adhicitte ca āyogo**ti samathavipassanāsu anuyogo bhāvanā.

Āraññakānīti araññe pariyāpannāni. **Pantānī**ti vivittāni.

Sīlanti catupārisuddhisīlaṃ. Heṭṭhā hi bhinditvā vuttaṃ, idha abhinditvā vadati. **Bāhusacca**nti bahussutabhāvo. So hi bhāvanānuyogassa bahukāro, bojjhaṅgakosallaanuttarasītibhāvaadhicittayuttatādīsu sammā pavicayabahulassa samathavipassanānuyogo sampajjati. **Dhammānaṃ pavicayo yathābhūta**nti rūpārūpadhammānaṃ aviparītasalakkhaṇato sāmaññalakkhaṇato ca parivīmaṃsā. Iminā adhipaññādhammavipassanamāha. **Saccānaṃ abhisamayo**ti dukkhādīnaṃ ariyasaccānaṃ pariññābhisamayādivasena paṭivedho.

Svāyaṃ saccābhisamayo yathā hoti, taṃ dassetuṃ **‘‘bhāveyyā’’**tiādi vuttaṃ. Tattha **bhāveyya ca anicca**nti ‘‘sabbe saṅkhārā aniccā’’tiādinā (dha. pa. 277) avibhāgato ‘‘yaṃ kiñci rūpaṃ atītānāgatapaccuppanna’’ntiādinā (vibha. 2; saṃ. ni. 3.49) vibhāgato vā sabbasaṅkhāresu aniccasaññaṃ bhāveyya uppādeyya ceva vaḍḍheyya cāti attho. **Anattasañña**nti, ‘‘sabbe dhammā anattā’’ti pavattaṃ anattasaññañca bhāveyyāti yojanā. Evaṃ sesesupi. **Asubhasañña**nti, karajakāye sabbasmimpi vā tebhūmakasaṅkhāre kilesāsucipaggharaṇato ‘‘asubhā’’ti pavattasaññaṃ. Dukkhasaññāparivārā hi ayaṃ, eteneva cettha dukkhasaññāpi gahitāti veditabbaṃ. **Lokamhi ca anabhirati**nti sabbaloke tebhūmakesu saṅkhāresu anābhiratisaññaṃ. Etena ādīnavānupassanaṃ nibbidānupassanañca vadati.

Evaṃ pana vipassanābhāvanaṃ anuyutto taṃ ussukkāpento ime dhamme vaḍḍheyyāti dassento **‘‘bhāveyya ca bojjhaṅge’’**ti gāthamāha. Tassattho – bodhiyā satiādisattavidhadhammasāmaggiyā, bodhissa vā taṃsamaṅgino puggalassa aṅgāti bojjhaṅgā, satiādayo dhammā. Te satiādike sattabojjhaṅge, chandaādīni cattāri iddhipādāni, saddhādīni pañcindriyāni, saddhādīniyeva pañca balāni, sammādiṭṭhiādīnaṃ vasena aṭṭhaṅgaariyamaggañca. Ca-saddena satipaṭṭhānāni sammappadhānāni ca gahitānīti sabbepi sattatiṃsappabhede bodhipakkhiyadhamme bhāveyya uppādeyya ceva vaḍḍheyya ca. Tattha yadetesaṃ paṭhamamaggakkhaṇe uppādanaṃ, uparimaggakkhaṇe ca vaḍḍhanaṃ, etaṃ **samaṇassa** bhikkhuno sāruppanti.

Evaṃ bodhipakkhiyasattatiṃsadhamme bhāvento yathā maggasaccaṃ bhāvanābhisamayavasena abhisameti, evaṃ samudayasaccaṃ pahānābhisamayavasena, nirodhasaccaṃ sacchikiriyābhisamayavasena abhisametīti dassento **‘‘taṇhaṃ pajaheyyā’’**ti osānagāthamāha. Tattha **taṇhaṃ pajaheyyā**ti, kāmataṇhādipabhedaṃ sabbaṃ taṇhaṃ ariyamaggena anavasesato samucchindeyya, monaṃ vuccati ñāṇaṃ, tena samannāgatattā **muni. Samūlake āsave padāleyyā**ti kāmarāgānusayādisamūlake kāmāsavādike sabbepi āsave bhindeyya samucchindeyya. **Vihareyya vippamutto**ti evaṃ sabbaso kilesānaṃ pahīnattā sabbadhi vimutto sabbūpadhipaṭinissaggaṃ nirodhaṃ nibbānaṃ sacchikatvā vihareyya. **Eta**nti yadetaṃ viharaṇaṃ, etaṃ samaṇassa samitapāpassa bhikkhuno patirūpaṃ sāruppanti attho.

Evaṃ thero samaṇasāruppapaṭipattikittanamukhena sāsanassa niyyānikabhāvaṃ tabbilomato bāhirakasamayassa aniyyānikatañca vibhāvesi. Taṃ sutvā te brāhmaṇamahāsālā sāsane abhippasannā saraṇādīsu patiṭṭhahiṃsu.

(Apara)-gotamattheragāthāvaṇṇanā niṭṭhitā.

Dasakanipātavaṇṇanā niṭṭhitā.

11. Ekādasanipāto

1. Saṃkiccattheragāthāvaṇṇanā

Ekādasanipāte **kiṃ tavattho vane tāta**tiādikā āyasmato saṃkiccattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinitvā imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇamahāsālakule paṭisandhiṃ gaṇhi. Tasmiṃ kucchigateyeva mātā byādhitā hutvā kālamakāsi. Tassā susānaṃ netvā jhāpiyamānāya gabbhāsayo na jhāyi. Manussā sūlehi kucchiṃ vijjhantā dārakassa akkhikoṭiṃ pahariṃsu. Te taṃ vijjhitvā aṅgārehi paṭicchādetvā pakkamiṃsu. Kucchipadesopi jhāyi, aṅgāramatthake pana suvaṇṇabimbasadiso dārako padumagabbhe nipanno viya ahosi. Pacchimabhavikasattassa hi sinerunā otthariyamānassapi arahattaṃ appatvā jīvitakkhayo nāma natthi.

Punadivase āḷāhanaṭṭhānaṃ gatā manussā tathānipannaṃ dārakaṃ disvā acchariyabbhutacittajātā dārakaṃ ādāya gāmaṃ pavisitvā nemittake pucchiṃsu. Nemittakā ‘‘sace ayaṃ dārako agāraṃ ajjhāvasissati, yāva sattamā kulaparivaṭṭā duggatā bhavissanti. Sace pabbajissati, pañcahi samaṇasatehi parivuto vicarissatī’’ti āhaṃsu. Ñātakā ‘‘hotu, vaḍḍhitakāle amhākaṃ ayyassa sāriputtattherassa santike taṃ pabbājessāmā’’ti vatvā saṅkunā chinnakkhikoṭitāya **saṃkicco**ti vadantā aparabhāge **saṃkicco**ti voharimsu. So sattavassikakāle attano gabbhagatasseva mātu maraṇaṃ, gabbhe ca attano pavattiṃ sutvā saṃvegajāto ‘‘pabbajissāmī’’ti āha. Ñātakā ‘‘sādhu, tātā’’ti dhammasenāpatissa santikaṃ netvā, ‘‘bhante, imaṃ pabbājethā’’ti adaṃsu. Thero taṃ tacapañcakakammaṭṭhānaṃ datvā pabbājesi. So khuraggeyeva saha paṭisambhidāhi arahattaṃ patvā tiṃsamattehi bhikkhūhi saddhiṃ araññe viharanto ce corahatthato mocetvā sayampi te core dametvā pabbājetvā aññatarasmiṃ vihāre bahūhi bhikkhūhi saddhiṃ viharanto te vivādapasute disvā ‘‘aññattha gacchāmī’’ti bhikkhū āpucchi. Ayamettha saṅkhepo, vitthāro pana **dhammapadavatthumhi** (dha. pa. aṭṭha. 1.saṅkiccasāmaṇeravatthu) āgatanayeneva veditabbo. Atha naṃ aññataro upāsako upaṭṭhātukāmo āsannaṭṭhāne vāsaṃ yācanto –

597. ‘‘Kiṃ tavattho vane tāta, ujjuhānova pāvuse;
Verambhā ramaṇīyā te, paviveko hi jhāyina’’nti. –

Paṭhamaṃ gāthamāha. Taṃ sutvā thero –

598. ‘‘Yathā abbhāni verambho, vāto nudati pāvuse;
Saññā me abhikiranti, vivekapaṭisaññutā.

599. ‘‘Apaṇḍaro aṇḍasambhavo, sīvathikāya niketacāriko;
Uppādayateva me satiṃ, sandehasmiṃ virāganissitaṃ.

600. ‘‘Yañca aññe na rakkhanti, yo ca aññe na rakkhati;
Sa ve bhikkhu sukhaṃ seti, kāmesu anapekkhavā.

601. ‘‘Acchodikā puthusilā, gonaṅgalamigāyutā;
Ambusevālasañchannā, te selā ramayanti maṃ.

602. ‘‘Vasitaṃ me araññesu, kandarāsu guhāsu ca;
Senāsanesu pantesu, vāḷamiganisevite.

603. ‘‘‘Ime haññantu vajjhantu, dukkhaṃ pappontu pāṇino’;
Saṅkappaṃ nābhijānāmi, anariyaṃ dosasaṃhitaṃ.

604. ‘‘Pariciṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;
Ohito garuko bhāro, bhavanetti samūhatā.

605. ‘‘Yassa catthāya pabbajito, agārasmānagāriyaṃ;
So me attho anuppatto, sabbasaṃyojanakkhayo.

606. ‘‘Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ;
Kālañca paṭikaṅkhāmi, nibbisaṃ bhatako yathā.

607. ‘‘Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ.
Kālañca paṭikaṅkhāmi, sampajāno patissato’’ti. – imā gāthā abhāsi;

Tattha **kiṃ tavattho vane**ti **ki**nti liṅgavipallāsena vuttaṃ. Vane ko tavattho, kiṃ payojananti attho. **Tātā**ti daharasāmaṇeratāya naṃ attano puttaṭṭhāne ṭhapetvā ālapati. **Ujjuhānova pāvuse**ti ujjuhāno kira nāma eko pabbato, so pana gahanasañchanno bahusoṇḍikandaro, tahaṃ tahaṃ sandamānasalilo, vassakāle asappāyo, tasmā ujjuhāno vā pabbato etarahi pāvusakāle tava kimatthiyoti attho. Keci panettha ‘‘ujjuhāno nāma eko sakuṇo sītaṃ na sahati, vassakāle vanagumbe nilīno acchatī’’ti vadanti. Tesaṃ matena ujjuhānassa viya sakuṇassa pāvusakāle ko tava attho vaneti? **Verambhā ramaṇīyā te**ti verambhavātā vāyantā kiṃ te ramaṇīyāti yojanā. Keci ‘‘verambhā nāma ekā pabbataguhā, pabbhāro’’ti ca vadanti. Tañca ṭhānaṃ gamanāgamanayuttaṃ janasambādharahitaṃ chāyūdakasampannañca, tasmā verambhā ramaṇīyā, vane vasituṃ yuttarūpā. Kasmā? **Paviveko hi jhāyinaṃ** yasmā tādisānaṃ jhāyīnaṃ yattha katthaci pavivekoyeva icchitabbo, tasmā ‘‘dūraṃ araññaṭṭhānaṃ agantvā verambhāyaṃ vasa, tātā’’ti vadati. Ayañhettha adhippāyo – yasmā jhāyīnaṃ pavivekakkhame nivāsaphāsuke senāsane laddheyeva jhānādayo sampajjanti, na aladdhe, tasmā na evarūpe sītakāle yattha katthaci vane vasituṃ sakkā, guhāpabbhārādīsu pana sakkāti.

Evaṃ upāsakena vutte thero vanādayo eva maṃ ramentīti dassento **‘‘yathā abbhānī’’**tiādimāha. Tassattho – yathā pāvuse kāle abbhāni valāhakāni verambhavāto **nudati** khipati nīharati, evameva me cittaṃ vivekapaṭisaññutā saññā abhikiranti vivekaṭṭhānaṃyeva ākaḍḍhanti.

Kiñca? **Apaṇḍaro** kāḷavaṇṇo, **aṇḍasambhavo** aṇḍajo kāko, **sīvathikāya** susānaṭṭhāne, **niketacāriko** tameva nivāsanaṭṭhānaṃ katvā vicaraṇako **uppādayateva me satiṃ, sandehasmiṃ virāganissita**nti, kāyasmiṃ virāgūpasaṃhitaṃ kāyagatāsatikammaṭṭhānaṃ mayhaṃ uppādayatiyeva. Ekadivasaṃ kira thero kākena khajjamānaṃ manussakuṇapaṃ passitvā asubhasaññaṃ paṭilabhi, taṃ sandhāya evamāha. Tena kāye sabbaso chandarāgassa natthitāya vaneyeva vasitukāmomhīti dasseti. **Yañcā**ti **ca**-saddo samuccayattho, tena aññampi mama araññavāsakāraṇaṃ suṇāhīti dasseti. **Yaṃ** pabbajitaṃ mettāvihāritāya alobhaniyaparikkhāratāya ca rakkhitabbassa abhāvato **aññe** sevakādayo na rakkhanti. **Yo** ca pabbajito **aññe** kenaci kiñcanapalibodhabhūte na rakkhati tādisānaṃyeva abhāvato. **Sa ve bhikkhu sukhaṃ setī**ti, so bhikkhu samucchinnakilesakāmatāya sabbaso vatthukāmesu **anapekkhavā** apekkhārahito yattha katthaci sukhaṃ seti. Tassa anusaṅkitaparisaṅkitābhāvato araññamhi gāmamhi sadisamevāti attho.

Idāni pabbatavanādīnaṃ ramaṇīyataṃ vasitapubbatañca dassetuṃ **‘‘acchodikā’’**tiādi vuttaṃ. Tattha **vasitaṃ me**ti, vuṭṭhapubbaṃ mayā. **Vāḷamiganisevite**ti, sīhabyagghādīhi vāḷamigehi upasevite vane.

Saṅkappaṃ nābhijānāmīti, ime ye keci pāṇino sattā ususattiādīhi paharaṇehi **haññantu** māriyantu muṭṭhippahārādīhi **vajjhantu** bādhīyantu, aññena vā yena kenaci ākārena dukkhaṃ **pappontu**

pāpuṇantūti; evaṃ **dosasaṃhitaṃ** paṭighasaṃyuttaṃ tato eva **anariyaṃ** byāpādavihiṃsādippabhedaṃ pāpasaṅkappaṃ uppāditaṃ nābhijānāmi, micchāvitakko na uppannapubboti mettāvihāritaṃ dasseti.

Idāni **''pariciṇṇo''**tiādinā attano katakiccataṃ dasseti. Tattha **pariciṇṇo**ti upāsito ovādānusāsanīkaraṇavasena. **Ohito**ti orohito. **Garuko bhāro**ti garutaro khandhabhāro.

Nābhinandāmi maraṇanti ''kathaṃ nu kho me maraṇaṃ siyā''ti maraṇaṃ na icchāmi. **Nābhinandāmi jīvita**nti ''kathaṃ nu kho ahaṃ ciraṃ jīveyya''nti jīvitampi na icchāmi. Etena maraṇe jīvite ca samānacittataṃ dasseti. **Kālañca paṭikaṅkhāmī**ti parinibbānakālaṃva āgamemi. **Nibbisa**nti nibbisanto, bhatiyā kammaṃ karonto. **Bhatako yathā**ti yathā bhatako parassa kammaṃ karonto kammasiddhiṃ anabhinandantopi kammaṃ karontova divasakkhayaṃ udikkhati, evaṃ ahampi jīvitaṃ anabhinandantopi attabhāvassa yāpanena maraṇaṃ anabhinandantopi pariyosānakālaṃ paṭikaṅkhāmīti. Sesaṃ vuttanayameva.

Saṃkiccattheragāthāvaṇṇanā niṭṭhitā.

Ekādasanipātavaṇṇanā niṭṭhitā.

12. Dvādasakanipāto

1. Sīlavattheragāthāvaṇṇanā

Dvādasakanipāte **sīlamevā**tiādikā āyasmato sīlavattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinitvā imasmiṃ buddhuppāde rājagahe bimbisārarañño putto hutvā nibbatti, **sīlavā**tissa nāmaṃ ahosi. Taṃ vayappattaṃ rājā ajātasattu māretukāmo caṇḍaṃ mattahatthiṃ āropetvā nānāvidhehi upāyehi upakkamantopi māretuṃ nāsakkhi pacchimabhavikassa arahattaṃ appatvā antarā jīvitantarāyābhāvato. Tassa pavattiṃ disvā bhagavā mahāmoggallānattheraṃ āṇāpesi – ''sīlavakumāraṃ ānehī''ti. Thero iddhibalena saddhiṃ hatthinā taṃ ānesi. Kumāro hatthito oruyha bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Bhagavā tassa ajjhāsayānurūpaṃ dhammaṃ desesi. So dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ patvā kosalaraṭṭhe vasati. Atha naṃ ajātasattu ''mārethā''ti purise āṇāpesi. Te therassa santikaṃ gantvā ṭhitā therena kathitaṃ dhammakathaṃ sutvā sañjātasaṃvegā pasannacittā hutvā pabbajiṃsu. Thero tesaṃ –

608. ''Sīlamevidha sikkhetha, asmiṃ loke susikkhitaṃ.
Sīlañhi sabbasampattiṃ, upanāmeti sevitaṃ.

609. ''Sīlaṃ rakkheyya medhāvī, patthayāno tayo sukhe;
Pasaṃsaṃ vittilābhañca, pecca sagge pamodanaṃ.

610. ''Sīlavā hi bahū mitte, saññamenādhigacchati;
Dussīlo pana mittehi, dhaṃsate pāpamācaraṃ.

611. ''Avaṇṇañca akittiñca, dussīlo labhate naro;
Vaṇṇaṃ kittiṃ pasaṃsañca, sadā labhati sīlavā.

612. ''Ādi sīlaṃ patiṭṭhā ca, kalyāṇānañca mātukaṃ;
Pamukhaṃ sabbadhammānaṃ, tasmā sīlaṃ visodhaye.

613. ‘‘Velā ca saṃvaraṃ sīlaṃ, cittassa abhihāsanaṃ;
Titthañca sabbabuddhānaṃ, tasmā sīlaṃ visodhaye.

614. ‘‘Sīlaṃ balaṃ appaṭimaṃ, sīlaṃ āvudhamuttamaṃ;
Sīlamābharaṇaṃ seṭṭhaṃ, sīlaṃ kavacamabbhutaṃ.

615. ‘‘Sīlaṃ setu mahesakkho, sīlaṃ gandho anuttaro;
Sīlaṃ vilepanaṃ seṭṭhaṃ, yena vāti disodisaṃ.

616. ‘‘Sīlaṃ sambalamevaggaṃ, sīlaṃ pātheyyamuttamaṃ;
Sīlaṃ seṭṭho ativāho, yena yāti disodisaṃ.

617. ‘‘Idheva nindaṃ labhati, peccāpāye ca dummano;
Sabbattha dummano bālo, sīlesu asamāhito.

618. ‘‘Idheva kittiṃ labhati, pecca sagge ca summano;
Sabbattha sumano dhīro, sīlesu susamāhito.

619. ‘‘Sīlameva idha aggaṃ, paññavā pana uttamo;
Manussesu ca devesu, sīlapaññāṇato jaya’’nti. –

Imāhi gāthāhi dhammaṃ desesi.

Tattha **sīlamevidha sikkhetha, asmiṃ loke**ti **idhā**ti, nipātamattaṃ, imasmiṃ sattaloke atthakāmo kulaputto cārittavārittādibhedaṃ ādito sīlameva sikkheyya, sikkhanto ca naṃ **susikkhitaṃ** akhaṇḍādibhāvāpādanena suṭṭhu sikkhitaṃ suparisuddhaṃ paripuṇṇañca katvā sikkheyya. **Asmiṃ loke**ti vā imasmiṃ saṅkhāraloke sikkhitabbadhammesu sīlaṃ ādito sikkheyya. Diṭṭhisampattiyāpi sīlassa patiṭṭhābhāvato āha **‘‘sīlaṃ hī’’**tiādi. Tattha **hī**ti kāraṇavacanaṃ. Yasmā sīlaṃ **sevitaṃ** paricitaṃ rakkhitaṃ manussasampatti, dibbasampatti, nibbānasampattīti etaṃ **sabbasampattiṃ** taṃsamaṅgino sattassa **upanāmeti** āvahati.

Sīlaṃ sabbasampattiṃ upanāmetīti saṅkhepato vuttamatthaṃ vitthārato dassento **‘‘sīlaṃ rakkheyyā’’**tiādimāha. Tattha **rakkheyyā**ti gopeyya. Pāṇātipātādito hi viramanto vattapaṭivattañca pūrento paṭipakkhābhibhavanato taṃ rakkhati nāma. **Medhāvī**ti paññavā, idaṃ tassa rakkhanupāyadassanaṃ ñāṇabalena hissa samādānaṃ avikopanañca hoti. **Patthayāno**ti icchanto. **Tayo sukhe**ti tīṇi sukhāni. Sukhanimittaṃ vā ‘‘sukha’’nti adhippetaṃ. **Pasaṃsa**nti kittiṃ, viññūhi vā pasaṃsanaṃ. **Vittilābha**nti tuṭṭhilābhaṃ. ‘‘Vittalābha’’nti ca paṭhanti, dhanalābhanti attho. Sīlavā hi appamattatāya mahantaṃ bhogakkhandhaṃ adhigacchati. **Peccā**ti kālaṅkatvā. **Sagge pamodana**nti devaloke iṭṭhehi kāmaguṇehi, modanañca patthayamānoti sambandho. Idhaloke pasaṃsaṃ vittilābhaṃ paraloke dibbasampattiyā modanañca icchanto sīlaṃ rakkheyyāti yojanā.

Saññamenāti kāyādīnaṃ saṃyamena. Saṃyato hi kāyaduccaritādīhi kañci aviheṭhento abhayadānaṃ dadanto piyamanāpatāya mittāni ganthati. **Dhaṃsate**ti apeti. **Pāpamācara**nti pāṇātipātādipāpakammaṃ karonto. Dussīlañhi puggalaṃ atthakāmā sattā na bhajanti, aññadatthu parivajjenti.

Avaṇṇanti aguṇaṃ, sammukhā garahaṃ vā. **Akitti**nti, ayasaṃ asilokaṃ. **Vaṇṇa**nti guṇaṃ. **Kitti**nti silokaṃ patthaṭayasataṃ. **Pasaṃsa**nti sammukhā thomanaṃ.

Ādīti mūlaṃ. Sīlañhi kusalānaṃ dhammānaṃ ādi. Yathāha – ‘‘tasmātiha tvaṃ, bhikkhu, ādimeva visodhehi kusalesu dhammesu. Ko cādi kusalānaṃ dhammānaṃ? Sīlañca suvisuddha’’nti (saṃ. ni.

5.369). **Patiṭṭhā**ti adhiṭṭhānaṃ. Sīlañhi sabbesaṃ uttarimanussadhammānaṃ patiṭṭhā. Tenāha – ‘‘sīle patiṭṭhāyā’’tiādi (saṃ. ni. 1.23; 192; peṭako. 22; mi. pa. 2.1.9). **Kalyāṇānañca mātuka**nti samathavipassanādīnaṃ kalyāṇadhammānaṃ mātubhūtaṃ, janakanti, attho. **Pamukhaṃ sabbadhammāna**nti, sabbesaṃ pāmojjādīnaṃ anavajjadhammānaṃ pamukhaṃ mukhabhūtaṃ, pavattidvāranti attho. **Tasmā**ti ādibhāvādito. **Visodhaye**ti akkhaṇḍādibhāvena sampādeyya.

Velāti duccaritehi anatikkamanīyaṭṭhena velā, sīmāti attho. Velāyati vā dussilyaṃ calayati viddhaṃsetīti velā. Saṃvaraṃ sīlaṃ kāyaduccaritādīnaṃ uppattidvārassa pidahanato. **Abhihāsana**nti tosanaṃ avippaṭisārahetutāya cittassābhippamodanato. **Titthañca sabbabuddhāna**nti sāvakabuddhā, paccekabuddhā, sammāsambuddhāti sabbesaṃ buddhānaṃ kilesamalappavāhane nibbānamahāsamuddāvagāhaṇe ca titthabhūtañca.

Sīlaṃ balaṃ appaṭimanti mārasenappamaddane asadisaṃ balaṃ senāthāmo ca. **Āvudhamuttama**nti saṃkilesadhammānaṃ chedane uttamaṃ paharaṇaṃ. Guṇasarīropasobhanaṭṭhena **ābharaṇaṃ. Seṭṭha**nti sabbakālaṃ uttamaṃ dabbañca. Sapāṇaparittānato **kavacamabbhutaṃ**. ‘‘Abbhida’’nti ca paṭhanti, abhejjanti attho.

Apāyamahoghātikkamane saṃsāramahoghātikkamane ca kilesehi asaṃsīdanaṭṭhena **setu. Mahesakkho**ti mahabbalo. **Gandho anuttaro**ti paṭivātaṃ sabbadisāsu vāyanato anuttaro gandho sabbajanamanoharattā. Tenāha **‘‘yena vāti disodisa’’**nti yena sīlagandhena taṃsamaṅgī disodisaṃ sabbā disā vāyati. ‘‘Disodisā’’tipi pāḷi, dasa disāti attho.

Sambalamevagganti sambalaṃ nāma puṭabhattaṃ. Yathā puṭabhattaṃ gahetvā maggaṃ gacchanto puriso antarāmagge jighacchādukkhena na kilamati, evaṃ sīlasampannopi suddhaṃ sīlasambalaṃ gahetvā saṃsārakantāraṃ paṭipanno gatagataṭṭhāne na kilamatīti sīlaṃ aggaṃ sambalaṃ nāma. Tathā **sīlaṃ pātheyyamuttamaṃ** corādīhi asādhāraṇattā tattha tattha icchitabbasampattinipphādanato ca. Atikkāmento taṃ taṃ ṭhānaṃ yathicchitaṭṭhānaṃ vā vāheti sampāpetīti **ativāho, yānaṃ**. Kenaci anupaddutaṃ hutvā icchitaṭṭhānappattihetutāya sīlaṃ seṭṭhaṃ ativāho. **Yenā**ti yena ativāhena **yāti disodisa**nti agatiṃ gatiñcāpi taṃ taṃ disaṃ sukheneva gacchati.

Idheva nindaṃ labhatīti idhalokepi **dummano** rāgādīhi dūsitacitto ‘‘dussīlo pāpadhammo’’ti nindaṃ garahaṃ labhati. **Pecca** paralokepi apāye ‘‘purisattakali avajātā’’tiādinā yamapurisādīhi ca nindaṃ labhati. Na kevalaṃ nindameva labhati, atha kho **sabbattha dummano bālo** idhaloke duccaritacaraṇena dūsitacitto paraloke kammakāraṇādivasena dukkhuppattiyāti sabbattha bālo dummano hoti. Kathaṃ? **Sīlesu asamāhito** sammā sīlesu na ṭhapitacitto appatiṭṭhitacitto.

Idheva kittiṃ labhatīti idhalokepi sumano ‘‘sappuriso sīlavā kalyāṇadhammo’’ti kittiṃ labhati. **Pecca** paralokepi sagge ‘‘ayaṃ sappuriso sīlavā kalyāṇadhammo. Tathā hi devānaṃ sahabyataṃ upapanno’’tiādinā kittiṃ labhati. Na kevalaṃ kittimeva labhati, atha kho **dhīro** dhitisampanno **sīlesu suṭṭhu samāhito** appitacitto supatiṭṭhitacitto sabbattha idhaloke sucaritacaraṇena, paraloke sampattipaṭilābhena **sumano** somanassappatto hoti. **Sīlameva idha agga**nti duvidhaṃ sīlaṃ lokiyaṃ lokuttaranti. Tattha lokiyaṃ tāva kāmaloke khattiyamahāsālādīsu, devaloke brahmaloke ca upapattivisesaṃ āvahati, lābhībhāvādikassa ca kāraṇaṃ hoti. Lokuttaraṃ pana sakalampi vaṭṭadukkhaṃ atikkāmetīti sīlaṃ aggameva. Tathā hi vuttaṃ –

> ‘‘Hīnena brahmacariyena, khattiye upapajjati;
> Majjhimena ca devattaṃ, uttamena visujjhatī’’ti. (jā. 1.8.75);

> Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘‘lābhī assaṃ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārāna’’nti (ma. ni. 1.65), ‘‘sīlesvevassa paripūrakārī’’ti (ma. ni. 1.65), ‘‘ijjhati, bhikkhave, sīlavato cetopaṇidhi visuddhattā’’ti (a. ni.

8.35; dī. ni. 3.337) ca.

Lokuttarasīlassa pana sabbaso pahīnapaṭipakkhassa sattamabhavato paṭṭhāya saṃsāradukkhaṃ vinivattentassa aggabhāve vattabbameva natthi. **Paññavā pana uttamo**ti ‘‘paññavā pana puggalo uttamo paramo seṭṭhoyevā’’ti puggalādhiṭṭhānena paññāya eva seṭṭhabhāvaṃ vadati. Idāni sīlapaññānaṃ seṭṭhabhāvaṃ kiccato dassento **‘‘sīlapaññāṇato jaya’’**nti āha. **Jaya**nti ca liṅgavipallāso daṭṭhabbo, ahūti vā vacanaseso. Tattha pajānanaṭṭhena paññāṇaṃ, sīlato paññāṇato ca paṭipakkhajayo. Na hi sīlena vinā paññā sambhavati, paññāya ca vinā sīlaṃ kiccakaraṃ, aññamaññopakārakañcetaṃ. Vuttañhi ‘‘sīlaparidhotā paññā, paññāparidhotaṃ sīla’’nti (dī. ni. 1.317) **manussesu ca devesū**ti idaṃ nesaṃ ṭhānavisesadassanaṃ. Tattha hi tāni savisesāni vattanti, samādhi panettha sīlapakkhiko paññāya adhiṭṭhānabhāvato, paññāpakkhiko vā bhāvetabbato sīlādhiṭṭhānato ca.

Evaṃ thero tesaṃ bhikkhūnaṃ sīlamukhena dhammaṃ desento attano suvisuddhasīlādiguṇatādīpanena aññaṃ byākāsi.

Sīlavattheragāthāvaṇṇanā niṭṭhitā.

2. Sunītattheragāthāvaṇṇanā

Nīce kulamhītiādikā āyasmato sunītattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinitvā devamanussesu saṃsaranto buddhassa suññakāle kulagehe nibbattitvā vayappatto bālajanehi saddhiṃ kīḷāpasuto hutvā vicaranto ekaṃ paccekabuddhaṃ gāme piṇḍāya carantaṃ disvā, ‘‘kiṃ tuyhaṃ sabbaso vaṇitasarīrassa viya sakalaṃ kāyaṃ paṭicchādetvā bhikkhācaraṇena, nanu nāma kasivāṇijjādīhi jīvikā kappetabbā? Tāni ce kātuṃ na sakkosi, ghare ghare muttakarīsādīni nīharanto pacchā vatthusodhanena jīvāhī’’ti akkosi. So tena kammena niraye paccitvā tasseva kammassa vipākāvasesena manussalokepi bahūni jātisatāni pupphachaḍḍakakule nibbattitvā tathā jīvikaṃ kappesi. Imasmiñca buddhuppāde pupphachaḍḍakakule eva nibbatto ukkārasodhanakammena jīvikaṃ kappeti ghāsacchādanamattampi alabhanto.

Atha bhagavā pacchimayāme buddhāciṇṇaṃ mahākaruṇāsamāpattiṃ samāpajjitvā tato vuṭṭhāya buddhacakkhunā lokaṃ volokento sunītassa hadayabbhantare ghaṭe padīpaṃ viya pajjalantaṃ arahattūpanissayaṃ disvā vibhātāya rattiyā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya bhikkhusaṅghaparivuto rājagahaṃ piṇḍāya paviṭṭho. Yassaṃ vīthiyaṃ sunīto ukkārasodhanakammaṃ karoti, taṃ vīthiṃ paṭipajji. Sunītopi tattha tattha vighāsuccārasaṅkārādikaṃ rāsiṃ katvā piṭakesu pakkhipitvā kājenādāya pariharanto bhikkhusaṅghaparivutaṃ satthāraṃ āgacchantaṃ disvā sārajjamāno sambhamākulahadayo gamanamaggaṃ nilīyanokāsañca alabhanto kājaṃ bhittipasse ṭhapetvā ekena passena anupavisanto viya bhittiṃ allīno pañjaliko aṭṭhāsi. ‘‘Bhittichiddena apakkamitukāmo ahosī’’tipi vadanti.

Satthā tassa samīpaṃ patvā ‘‘ayaṃ attano kusalamūlasañcoditaṃ upagataṃ maṃ sārajjamāno jātiyā kammassa ca nihīnatāya sammukhībhāvampi lajjati, handassa vesārajjaṃ uppādessāmī’’ti karavīkarutamañjunā sakalanagaraninnādavara-gambhīrena brahmassarena ‘‘sunītā’’ti ālapitvā ‘‘kiṃ imāya dukkhajīvikāya pabbajituṃ sakkhissatī’’ti āha. Sunīto tena satthu vacanena amatena viya abhisitto uḷāraṃ pītisomanassaṃ paṭisaṃvedento ‘‘bhagavā, sace mādisāpi idha pabbajjaṃ labhanti, kasmāhaṃ na pabbajissāmi, pabbājetha maṃ bhagavā’’ti āha. Satthā ‘‘ehi, bhikkhū’’ti āha. So tāvadeva ehibhikkhubhāvena pabbajjaṃ upasampadañca labhitvā iddhimayapattacīvaradharo vassasaṭṭhikatthero viya hutvā satthu santike aṭṭhāsi. Bhagavā taṃ vihāraṃ netvā kammaṭṭhānaṃ ācikkhi. So paṭhamaṃ aṭṭha samāpattiyo, pañca ca abhiññāyo nibbattetvā vipassanaṃ vaḍḍhetvā chaḷabhiñño ahosi. Taṃ sakkādayo devā brahmāno ca upasaṅkamitvā namassiṃsu. Tena vuttaṃ –

‘‘Tā devatā sattasatā uḷārā, brahmā ca indo upasaṅkamitvā;

Ājānīyaṃ jātijarābhibhūtaṃ, sunītaṃ namassanti pasannacittā''tiādi.

Bhagavā taṃyeva devasaṅghapurakkhataṃ disvā sitaṃ katvā pasaṃsanto ''tapena brahmacariyenā''ti gāthāya dhammaṃ desesi. Atha naṃ sambahulā bhikkhū sīhanādaṃ nadāpetukāmā, ''āvuso sunīta, kasmā kulā tvaṃ pabbajito, kathaṃ vā pabbajito, kathañca saccāni paṭivijjhī''ti pucchiṃsu. So taṃ sabbaṃ pakāsento –

620. ''Nīce kulamhi jātohaṃ, daliddo appabhojano;
Hīnakammaṃ mamaṃ āsi, ahosiṃ pupphachaḍḍako.

621. ''Jigucchito manussānaṃ, paribhūto ca vambhito;
Nīcaṃ manaṃ karitvāna, vandissaṃ bahukaṃ janaṃ.

622. ''Athaddasāsiṃ sambuddhaṃ, bhikkhusaṅghapurakkhataṃ;
Pavisantaṃ mahāvīraṃ, magadhānaṃ puruttamaṃ.

623. ''Nikkhipitvāna byābhaṅgiṃ, vandituṃ upasaṅkamiṃ;
Mameva anukampāya, aṭṭhāsi purisuttamo.

624. ''Vanditvā satthuno pāde, ekamantaṃ ṭhito tadā;
Pabbajjaṃ ahamāyāciṃ, sabbasattānamuttamaṃ.

625. ''Tato kāruṇiko satthā, sabbalokānukampako;
'Ehi bhikkhū'ti maṃ āha, sā me āsūpasampadā.

626. ''Sohaṃ eko araññasmiṃ, viharanto atandito.

Akāsiṃ satthu vacanaṃ, yathā maṃ ovadī jino.

627. ''Rattiyā paṭhamaṃ yāmaṃ, pubbajātimanussariṃ;
Rattiyā majjhimaṃ yāmaṃ, dibbacakkhuṃ visodhayiṃ;
Rattiyā pacchime yāme, tamokhandhaṃ padālayiṃ.

628. ''Tato ratyāvivasāne, sūriyuggamanaṃ pati; (Jā. 1.11.79);
Indo brahmā ca āgantvā, maṃ namassiṃsu pañjalī.

629. ''Namo te purisājaññā, namo te purisuttama;
Yassa te āsavā khīṇā, dakkhiṇeyyosi mārisa.

630. ''Tato disvāna maṃ satthā, devasaṅghapurakkhataṃ;
Sitaṃ pātukaritvāna, imamatthaṃ abhāsatha.

631. ''Tapena brahmacariyena, saṃyamena damena ca;
Etena brāhmaṇo hoti, etaṃ brāhmaṇamuttama''nti. –

Imāhi gāthāhi sīhanādaṃ nadi.

Tattha **nīce**ti lāmake sabbanihīne. Uccanīcabhāvo hi nāma sattānaṃ upādāyupādāya, ayaṃ pana sabbanihīne pukkusakule uppannataṃ dassento **''nīce kulamhi jāto''**ti āha. Tena vuttaṃ – ''nīceti lāmake sabbanihīne''ti. **Daliddo**ti duggato, daliddāpi keci kadāci ghāsacchādanassa lābhino, akasiravuttino honti, ahaṃ pana sabbakālaṃ kasiravuttitāya hīno uddhanaṃ upaṭṭhapitaukkhaliko

dassanayuttaṃ thevakampi apassiṃ yevāti dassento **''appabhojano''**ti āha. Nīcakulikā daliddāpi keci anīcakammājīvā honti, mayhaṃ pana na tathāti dassento āha **''hīnakammaṃ mamaṃ āsī''**ti. Kīdisanti ce? **Ahosiṃ pupphachaḍḍako,** hatthavikalassa hatthavāti viya upacāravasenāyaṃ imassa samaññā ahosi yadidaṃ ''pupphachaḍḍako''ti. Milātapupphasantharavaṇṇatāya vā ukkārabhūmiyā evaṃ vutto.

Jigucchitoti jātiyā ceva kammunā ca hīḷito. **Manussāna**nti manussehi. **Paribhūto**ti avaññāto. **Vambhito**ti khuṃsito. **Nīcaṃ manaṃ karitvānā**ti aññe manusse sineruṃ viya ukkhipitvā tesaṃ pādapaṃsutopi attānaṃ nihīnaṃ katvā pavattiyā nīcaṃ nihīnaṃ manaṃ katvā. **Vandissaṃ bahukaṃ jana**nti puthumahājanaṃ diṭṭhadiṭṭhakāle vandiṃ sirasi añjaliṃ karonto paṇāmiṃ.

Athāti adhikārantaradīpane nipāto. **Addasāsi**nti addakkhiṃ. **Magadhāna**nti magadhā nāma jānapadino rājakumārā, tesaṃ nivāso ekopi janapado ruḷhiyā ''magadhāna''nti vutto, magadhajanapadassāti attho. **Puruttama**nti uttamaṃ nagaraṃ.

Byābhaṅginti kājaṃ. **Pabbajjaṃ ahamāyāci**nti, ''sunīta, pabbajituṃ sakkhissasī''ti satthārā okāse kate ahaṃ pabbajjaṃ ayāciṃ. **Āsūpasampadā**ti ''ehi, bhikkhū''ti satthu vacanamattena āsi upasampadā. **Yathā maṃ ovadī**ti ''evaṃ samathapubbaṅgamaṃ vipassanaṃ bhāvehī''ti yathā maṃ ovadi, tathā satthuno vacanaṃ **akāsiṃ** paṭipajjiṃ. **Rattiyā**tiādi tassā paṭipattiyā rasadassanaṃ. Tattha pubbenivāsañāṇaṃ anāgataṃsañāṇañca bahukiccanti ''**paṭhamaṃ yāmaṃ majjhimaṃ yāma''**nti accantasaṃyogavasena upayogavacanaṃ vuttaṃ. Na tathā āsavakkhayañāṇaṃ ekābhisamayavasena pavattanatoti **''pacchime yāme''**ti bhummavasena vuttanti daṭṭhabbaṃ. **Indo**ti sakko devarājā. **Brahmā**ti mahābrahmā. Indabrahmaggahaṇena aññesaṃ kāmadevānaṃ brahmūnañca āgamanaṃ vuttamevāti daṭṭhabbaṃ. Ukkaṭṭhaniddeso hesa yathā ''rājā āgato''ti. **Namassiṃsū**ti kāyena vācāya ca namakkāraṃ akaṃsu.

Tattha kāyena kataṃ namakkāraṃ dassento **''pañjalī''**ti vatvā vācāya kataṃ dassetuṃ **''namo te''**tiādi vuttaṃ. **Devasaṅghapurakkhata**nti devaggahaṇena upapattidevabhāvato brahmānopi gahitā. **Sitaṃ pātukaritvānā**ti attano ovādassa mahapphalataṃ devabrahmūnañca guṇasampattiṃ nissāya satthā sitaṃ pātvākāsi. Pātukaronto ca na aññe viya dante vidaṃseti, mukhādhānaṃ pana thokaṃ vivarati, tattakena ca abhibhūtadibbaphalikamuttarasmiyo avahasitatārakāsasimarīciyo susukkadāṭhasambhavā ghanarasmiyo nikkhamitvā tikkhattuṃ satthu mukhaṃ padakkhiṇaṃ karonti, taṃ disvā pacchato gacchantāpi satthā sitaṃ pātvākāsīti sañjānanti.

Tapenāti indriyasaṃvarena, ''dhutadhammasamādānenā''ti keci. **Saṃyamenā**ti sīlena. **Damenā**ti paññāya. **Brahmacariyenā**ti avasiṭṭhaseṭṭhacariyāya. **Etenā**ti yathāvuttena tapādinā. **Brāhmaṇo hoti** bāhitapāpabhāvato. **Eta**nti tapādi yathāvuttaṃ. **Brāhmaṇamuttama**nti uttamaṃ brāhmaṇaṃ, brāhmaṇesu vā uttamaṃ sabbaseṭṭhaṃ, ahūti vacanaseso. **Brāhmaṇa**nti vā brahmaññamāha, evaṃ uttamaṃ brahmaññaṃ, na jaccādīti adhippāyo. Na hi jātikulapadesagottasampattiādayo ariyabhāvassa kāraṇaṃ, adhisīlasikkhādayo eva pana kāraṇaṃ. Tenāha –

> ''Yathā saṅkāraṭhānasmiṃ, ujjhitasmiṃ mahāpathe;
> Padumaṃ tattha jāyetha, sucigandhaṃ manoramaṃ.
>
> ''Evaṃ saṅkārabhūtesu, andhabhūte puthujjane;
> Atirocati paññāya, sammāsambuddhasāvako''ti. (dha. pa. 58-59);

Evaṃ thero tehi bhikkhūhi pucchitamatthaṃ imāhi gāthāhi vissajjento sīhanādaṃ nadīti.

Sunītattheragāthāvaṇṇanā niṭṭhitā.

Dvādasakanipātavaṇṇanā niṭṭhitā.

13. Terasanipāto

1. Soṇakoḷivisattheragāthāvaṇṇanā

Terasanipāte **yāhu raṭṭhe**tiādikā āyasmato soṇassa koḷivisassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacini. Ayaṃ kira anomadassissa bhagavato kāle mahāvibhavo seṭṭhi hutvā upāsakehi saddhiṃ vihāraṃ gantvā satthu santike dhammaṃ sutvā pasannamānaso satthu caṅkamanaṭṭhāne sudhāya parikammaṃ kāretvā nānāvaṇṇehi pupphehi santharitvā upari nānāvirāgavatthehi vitānaṃ bandhāpesi, tathā satthu bhikkhusaṅghassa ca dīghasālaṃ kāretvā niyyādesi. So tena puññakammena devamanussesu saṃsaranto padumuttarassa bhagavato kāle haṃsavatīnagare seṭṭhikule nibbatti, **sirivaḍḍho**tissa nāmaṃ ahosi. So vayappatto vihāraṃ gantvā satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ āraddhavīriyānaṃ aggaṭṭhāne ṭhapentaṃ disvā, sayampi taṃ ṭhānantaraṃ patthento sattāhaṃ mahādānaṃ pavattetvā paṇidhānamakāsi. Satthāpi tassa patthanāya samijjhanabhāvaṃ disvā byākaritvā pakkāmi.

Sopi yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto parinibbute kassapadasabale anuppanne amhākaṃ bhagavati bārāṇasiyaṃ kulagehe nibbattitvā viññutaṃ patto gaṅgātīre paṇṇasālaṃ karitvā ekaṃ paccekabuddhaṃ temāsaṃ catūhi paccayehi sakkaccaṃ upaṭṭhahi. Paccekabuddho vuṭṭhavasso paripuṇṇaparikkhāro gandhamādanameva gato. Sopi kulaputto yāvajīvaṃ tattha puññāni katvā tato cavitvā devamanussesu saṃsaranto amhākaṃ bhagavato kāle campānagare usabhaseṭṭhissa gehe paṭisandhiṃ gaṇhi. Tassa paṭisandhiggahaṇato paṭṭhāya seṭṭhissa mahābhogakkhandho abhivaḍḍhi. Tassa jātadivase sakalanagare mahāsakkārasampanno ahosi, tassa pubbe paccekabuddhassa satasahassagghanikarattakambalapariccāgena suvaṇṇavaṇṇo sukhumālataro ca attabhāvo ahosi, tenassa **soṇo**ti nāmaṃ akaṃsu. Mahatā parivārena vaḍḍhati, tassa hatthapādatalāni bandhujīvakapupphavaṇṇāni ahesuṃ, satavihatakappāsassa viya samphasso pādatalesu maṇikuṇḍalāvaṭṭavaṇṇāni lomāni jāyiṃsu. Vayappattassa tassa tiṇṇaṃ utūnaṃ anucchavike tayo pāsāde kāretvā nāṭakāni upaṭṭhāpesuṃ. So tattha mahatiṃ sampattiṃ anubhavanto devakumāro viya paṭivasati.

Atha amhākaṃ satthari sabbaññutaṃ patvā pavattitavaradhammacakke rājagahaṃ upanissāya viharante bimbisāraraññā pakkosāpito asītiyā gāmikasahassehi saddhiṃ rājagahaṃ āgato, satthu santikaṃ gantvā dhammaṃ sutvā paṭiladdhasaddho mātāpitaro anujānāpetvā sāsane pabbajitvā laddhūpasampado satthu santike kammaṭṭhānaṃ gahetvā, janasaṃsaggaparihāraṇatthaṃ sītavane vasanto ‘‘mama sarīraṃ sukhumālaṃ, na ca sakkā sukheneva sukhaṃ adhigantuṃ, kāyaṃ kilametvā samaṇadhammaṃ kātuṃ vaṭṭatī’’ti ṭhānacaṅkamameva adhiṭṭhāya, padhānamanuyuñjanto pādatalesu phoṭesu uṭṭhahitesupi vedanaṃ ajjhupekkhitvā daḷhaṃ vīriyaṃ karonto accāraddhavīriyatāya visesaṃ nibbattetuṃ asakkonto, ‘‘evaṃ vāyamantopi ahaṃ maggaṃ vā phalaṃ vā nibbattetuṃ na sakkomi, kiṃ me pabbajjāya, hīnāyāvattitvā bhoge ca bhuñjissāmi, puññāni ca karissāmī’’ti cintesi. Satthā tassa cittācāraṃ ñatvā tattha gantvā vīṇūpamovādena ovaditvā vīriyasamatāyojanavidhiṃ dassento kammaṭṭhānaṃ sodhetvā gijjhakūṭaṃ gato. Soṇattheropi satthu sammukhā ovādaṃ labhitvā vīriyasamataṃ yojetvā vipassanaṃ ussukkāpetvā arahatte patiṭṭhāsi. Tena vuttaṃ **apadāne** (apa. thera 1.5.25-53) –

> ‘‘Anomadassissa munino, lokajeṭṭhassa tādino;
> Sudhāya lepanaṃ katvā, caṅkamaṃ kārayiṃ ahaṃ.
>
> ‘‘Nānāvaṇṇehi pupphehi, caṅkamaṃ santhariṃ ahaṃ;
> Ākāse vitānaṃ katvā, bhojayiṃ buddhamuttamaṃ.

‘‘Añjaliṃ paggahetvāna, abhivādetvāna subbataṃ;
Dīghasālaṃ bhagavato, niyyādesimahaṃ tadā.

‘‘Mama saṅkappamaññāya, satthā loke anuttaro;
Paṭiggahesi bhagavā, anukampāya cakkhumā.

‘‘Paṭiggahetvāna sambuddho, dakkhiṇeyyo sadevake;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

‘‘Yo so haṭṭhena cittena, dīghasālaṃ adāsi me;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

‘‘Imassa maccukālamhi, puññakammasamaṅgino;
Sahassayuttassaratho, upaṭṭhissati tāvade.

‘‘Tena yānenayaṃ poso, devalokaṃ gamissati;
Anumodissare devā, sampatte kulasambhave.

‘‘Mahārahaṃ byamhaṃ seṭṭhaṃ, ratanamattikalepanaṃ;
Kūṭāgāravarūpetaṃ, byamhaṃ ajjhāvasissati.

‘‘Tiṃsakappasahassāni, devaloke ramissati;
Pañcavīsati kappāni, devarājā bhavissati.

‘‘Sattasattatikkhattuñca, cakkavattī bhavissati;
Yasodharasanāmā te, sabbepi ekanāmakā.

‘‘Dve sampattī anubhotvā, vaḍḍhetvā puññasañcayaṃ;
Aṭṭhavīsatikappamhi, cakkavattī bhavissati.

‘‘Tatrāpi byamhaṃ pavaraṃ, vissakammena māpitaṃ;
Dasasaddāvivittaṃ taṃ, puramajjhāvasissati.

‘‘Aparimeyye ito kappe, bhūmipālo mahiddhiko;
Okkāko nāma nāmena, rājā raṭṭhe bhavissati.

‘‘Soḷasitthisahassānaṃ, sabbāsaṃ pavarā ca sā;
Abhijātā khattiyānī, nava putte janessati.

‘‘Nava putte janetvāna, khattiyānī marissati;
Taruṇī ca piyā kaññā, mahesittaṃ karissati.

‘‘Okkākaṃ tosayitvāna, varaṃ kaññā labhissati;
Varaṃ laddhāna sā kaññā, putte pabbājayissati.

‘‘Pabbājitā ca te sabbe, gamissanti naguttamaṃ;
Jātibhedabhayā sabbe, bhaginīhi vasissare.

‘‘Ekā ca kaññā byādhīhi, bhavissati parikkhatā;
Mā no jāti pabhijjīti, nikhaṇissanti khattiyā.

''Khattiyo nīharitvāna, tāya saddhiṃ vasissati;
Bhavissati tadā bhedo, okkākakulasambhavo.

''Tesaṃ pajā bhavissanti, koḷiyā nāma jātiyā;
Tattha mānusakaṃ bhogaṃ, anubhossatinappakaṃ.

''Tamhā kāyā cavitvāna, devalokaṃ gamissati;
Tatrāpi pavaraṃ byamhaṃ, labhissati manoramaṃ.

''Devalokā cavitvāna, sukkamūlena codito;
Āgantvāna manussattaṃ, soṇo nāma bhavissati.

''Āraddhavīriyo pahitatto, padahaṃ satthu sāsane;
Sabbāsave pariññāya, nibbāyissatināsavo.

''Anantadassī bhagavā, gotamo sakyapuṅgavo;
Visesaññū mahāvīro, aggaṭṭhāne ṭhapessati.

''Vuṭṭhamhi deve caturaṅgulamhi, tiṇe anileritaaṅgaṇamhi;
Ṭhatvāna yogassa payuttatādino, tatottariṃ pāramatā na vijjati.

''Uttame damathe danto, cittaṃ me supaṇīhitaṃ;
Bhāro me ohito sabbo, nibbutomhi anāsavo.

''Aṅgīraso mahānāgo, abhijātova kesarī;
Bhikkhusaṅghe nisīditvā, etadagge ṭhapesi maṃ.

''Paṭisambhidā catasso…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā attano paṭipattiṃ paccavekkhitvā udānavasena aññābyākaraṇavasena ca –

632. ''Yāhu raṭṭhe samukkaṭṭho, rañño aṅgassa paddhagū;
Svājja dhammesu ukkaṭṭho, soṇo dukkhassa pāragū.

633. ''Pañca chinde pañca jahe, pañca cuttari bhāvaye;
Pañcasaṅgātigo bhikkhu, oghatiṇṇoti vuccati.

634. ''Unnaḷassa pamattassa, bāhirāsassa bhikkhuno;
Sīlaṃ samādhi paññā ca, pāripūriṃ na gacchati.

635. ''Yañhi kiccaṃ apaviddhaṃ, akiccaṃ pana karīyati;
Unnaḷānaṃ pamattānaṃ, tesaṃ vaḍḍhanti āsavā.

636. ''Yesañca susamāraddhā, niccaṃ kāyagatā sati;
Akiccaṃ te na sevanti, kicce sātaccakārino;
Satānaṃ sampajānānaṃ, atthaṃ gacchanti āsavā.

637. ''Ujumaggamhi akkhāte, gacchatha mā nivattatha;
Attanā codayattānaṃ, nibbānamabhihāraye.

638. ''Accāraddhamhi vīriyamhi, satthā loke anuttaro;
Vīṇopamaṃ karitvā me, dhammaṃ deseti cakkhumā;

Tassāhaṃ vacanaṃ sutvā, vihāsiṃ sāsane rato.

639. ‘‘Samathaṃ paṭipādesiṃ, uttamatthassa pattiyā;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

640. ‘‘Nekkhamme adhimuttassa, pavivekañca cetaso;
Abyābajjhādhimuttassa, upādānakkhayassa ca.

641. ‘‘Taṇhakkhayādhimuttassa, asammohañca cetaso;
Disvā āyatanuppādaṃ, sammā cittaṃ vimuccati.

642. ‘‘Tassa sammā vimuttassa, santacittassa bhikkhuno;
Katassa paticayo natthi, karaṇīyaṃ na vijjati.

643. ‘‘Selo yathā ekaghano, vātena na samīrati;
Evaṃ rūpā rasā saddā, gandhā phassā ca kevalā.

644. ‘‘Iṭṭhā dhammā aniṭṭhā ca, nappavedhenti tādino;
Ṭhitaṃ cittaṃ visaññuttaṃ, vayañcassānupassatī’’ti. – imā gāthā abhāsi;

Tattha **yāhu raṭṭhe samukkaṭṭho**ti yo ahu ahosi aṅgaraṭṭhe asītiyā gāmikasahassehi bhogasampattiyā issariyasampattiyā ca sammā ativiya ukkaṭṭho seṭṭho. **Rañño aṅgassa paddhagū**ti catūhi saṅgahavatthūhi parisāya rañjanaṭṭhena rañño aṅgādhipatino bimbisārassa parivārabhūto gahapativiseso tassa raṭṭhe kuṭumbiko ahūti yojetabbaṃ. **Svājja dhammesu ukkaṭṭho**ti so soṇo ajjetarahi lokuttaradhammesu ukkaṭṭho jāto, gihikālepi kehici ukkaṭṭhoyeva hutvā idāni pabbajitakālepi ukkaṭṭhoyeva hotīti attānameva paraṃ viya dasseti. **Dukkhassa pāragū**ti sakalassa vaṭṭadukkhassa pāraṃ pariyantaṃ gato, etena dhammesu ukkaṭṭhoti avisesena vuttaṃ ukkaṭṭhabhāvaṃ viseseti arahattādhigamadīpanato.

Idāni yāya paṭipattiyā dukkhapāragū jāto, aññāpadesena taṃ dassento **‘‘pañca chinde’’**ti gāthamāha. Tassattho – apāyakāmasugatisampāpakāni pañcorambhāgiyāni saṃyojanāni puriso satthena pāde baddharajjukaṃ viya heṭṭhimena maggattayena chindeyya, rūpārūpabhavasampāpakāni pañca uddhambhāgiyāni saṃyojanāni puriso gīvāya baddharajjukaṃ viya aggamaggena jaheyya, chindeyya, tesaṃ pana uddhambhāgiyasaṃyojanānaṃ pahānāya pañca saddhādīni indriyāni uttari **bhāvaye** bhāveyya. Evaṃbhūto pana bhikkhu rāgasaṅgo dosamohamānadiṭṭhisaṅgoti pañcannaṃ saṅgānaṃ atikkamanena **pañcasaṅgātigo** hutvā, kāmogho, bhavogho, diṭṭhogho, avijjoghoti catunnaṃ oghānaṃ tiṇṇattā **oghatiṇṇo**ti vuccati.

Ayañca oghataraṇapaṭipattisīlādīnaṃ pāripūriyāva hoti, sīlādayo ca mānādippahānena pāripūriṃ gacchanti, na aññathāti dassento **‘‘unnaḷassā’’**ti gāthamāha. Tattha **unnaḷassā**ti uggatatucchamānassa. Māno hi unnamanākāravuttiyā tucchabhāvena naḷo viyāti ‘‘naḷo’’ti vuccati. **Pamattassā**ti sativossaggena pamādaṃ āpannassa. **Bāhirāsassā**ti bāhiresu āyatanesu āsāvato, kāmesu avītarāgassāti attho. **Sīlaṃ samādhi paññā ca, pāripūriṃ na gacchatī**ti tassa sīlādīnaṃ paṭipakkhasevino lokiyopi tāva sīlādiguṇo pāripūriṃ na gacchati, pageva lokuttaro.

Tattha kāraṇamāha **‘‘yañhi kicca’’**ntiādinā. Bhikkhuno hi pabbajitakālato paṭṭhāya aparimāṇasīlakkhandhagopanaṃ araññavāso dhutaṅgapariharaṇaṃ bhāvanārāmatāti evamādi kiccaṃ nāma. Yehi pana idaṃ yathāvuttaṃ attano kiccaṃ, taṃ apaviddhaṃ akaraṇena chaḍḍitaṃ. **Akicca**nti pattamaṇḍanaṃ cīvarakāyabandhanaaṃsabaddhachattupāhanatālavaṇṭadhammakaraṇamaṇḍananti evamādi parikkhāramaṇḍanaṃ paccayabāhuliyanti evamādi bhikkhuno akiccaṃ nāma, taṃ kayirati, tesaṃ mānanaḷaṃ ukkhipitvā caraṇena **unnaḷānaṃ** sativossaggena **pamattānaṃ** cattāropi āsavā

vaḍḍhanti.

Yesaṃ pana paññādiguṇo vaḍḍhati, te dassetuṃ **''yesa''**ntiādi vuttaṃ. Tattha **susamāraddhā**ti suṭṭhu paggahitā. **Kāyagatā satī**ti, kāyānupassanābhāvanā. **Akiccaṃ te**ti te etaṃ pattamaṇḍanādiakiccaṃ. **Na sevantī**ti na karonti. **Kicce**ti, pabbajitakālato paṭṭhāya kattabbe aparimāṇasīlakkhandhagopanādike. **Sātaccakārino**ti satatakārino tesaṃ satiyā avippavāsena **satānaṃ** sātthakasampajaññaṃ, sappāyasampajaññaṃ, gocarasampajaññaṃ, asammohasampajaññanti catūhi sampajaññehi **sampajānānaṃ,** cattāropi **āsavā atthaṃ gacchanti** parikkhayaṃ abhāvaṃ gacchantīti attho.

Idāni attano santike ṭhitabhikkhūnaṃ ovādaṃ dento **''ujumaggamhī''**ti gāthamāha. Tattha **ujumaggamhi akkhāte**ti antadvayaparivajjanena kāyavaṅkādippahānena ca ujuke majjhimapaṭipadābhūte ariyamagge satthārā bhāsite. **Gacchathā**ti paṭipajjatha. **Mā nivattathā**ti antarā vosānaṃ māpajjatha. **Attanā codayattāna**nti idha atthakāmo kulaputto apāyabhayapaccavekkhaṇādinā attanāva attānaṃ codento. **Nibbānamabhihāraye**ti, attānaṃ nibbānaṃ abhihareyya upaneyya, yathā naṃ sacchikaroti, tathā paṭipajjeyyāti attho.

Idāni mayāpi evameva paṭipannanti, attano paṭipattiṃ dassetuṃ **''accāraddhamhī''**tiādi vuttaṃ. **Accāraddhamhi vīriyamhī**ti vipassanaṃ bhāventena mayā samādhinā vīriyaṃ samarasaṃ akatvā ativiya vīriye paggahite. Accāraddhavīriyatā cassa heṭṭhā vuttāyeva. **Vīṇopamaṃ karitvā me**ti āyasmato soṇassa ''ye kho keci bhagavato sāvakā āraddhavīriyā viharanti. Ahaṃ tesaṃ aññataro, atha ca pana me nānupādāya āsavehi cittaṃ vimuccati, tasmāhaṃ vibbhamissāmī''ti citte uppanne satthā iddhiyā tassa sammukhe attānaṃ dassetvā ''kasmā tvaṃ, soṇa, 'vibbhamissāmī'ti cittaṃ uppādesi, kusalo tvaṃ pubbe agāriyabhūto vīṇāya tantissare''ti pucchitvā tena ''evaṃ, bhante''ti vutte ''taṃ kiṃ maññasi, soṇa? Yadā te vīṇāya tantiyo accāyatā honti, api nu te vīṇā tasmiṃ samaye saravatī vā hoti kammaññā vāti? No hetaṃ, bhante! Taṃ kiṃ maññasi, soṇa, yadā te vīṇāya tantiyo atisithilā honti, api nu te vīṇā tasmiṃ samaye saravatī vā hoti kammaññā vāti? No hetaṃ, bhante. Taṃ kiṃ maññasi, soṇa, yadā pana te vīṇāya tantiyo neva accāyatā honti, nātisithilā same guṇe patiṭṭhitā, api nu te vīṇā tasmiṃ samaye saravatī vā hoti kammaññā vāti? Evaṃ, bhante. Evameva kho, soṇa, accāraddhavīriyaṃ uddhaccāya saṃvattati, atilīnavīriyaṃ kosajjāya saṃvattati, tasmātiha tvaṃ, soṇa, vīriyasamataṃ adhiṭṭhaha, indriyānañca samataṃ paṭivijjhā''ti evaṃ vīṇaṃ upamaṃ katvā pavattitena vīṇopamovādena mayhaṃ dhammaṃ desesi. **Tassāhaṃ vacanaṃ sutvā**ti tassa bhagavato vacanaṃ vīṇopamovādaṃ sutvā antarā uppannaṃ vibbhamitukāmataṃ pahāya satthu sāsane **rato** abhirato vihariṃ.

Viharanto ca **samathaṃ paṭipādesiṃ** vīriyasamataṃ yojento saddhāpaññānaṃ viya samādhivīriyānaṃ samarasataṃ uppādento jhānādhiṭṭhānaṃ vipassanāsamādhiṃ sampādesiṃ vipassanaṃ ussukkāpesiṃ. Tattha payojanaṃ āha **''uttamatthassa pattiyā''**ti. **Uttamatthassa pattiyā**ti arahattādhigamāyāti attho.

Idāni yathā paṭipannassa samathavipassanā sampajjiṃsu, taṃ aññāpadesena dassento **''nekkhamme''**tiādimāha. Tattha **nekkhamme**ti pabbajjādike kāmanissaraṇe. **Adhimuttassā**ti tattha ninnapoṇapabbhārabhāvena yuttappayuttassa, paṭhamaṃ tāva pabbajjābhimukho hutvā kāme pahāya pabbajitvā ca sīlavisodhanaṃ araññavāso dhutaṅgapariharaṇaṃ bhāvanābhiyogoti evamādīsu anavajjadhammesu yuttappayuttassāti attho. **Pavivekañca cetaso**ti cetaso pavivekañca adhimuttassa evaṃ nekkhammādhimuttassa sato catukkapañcakajjhānānaṃ nibbattanena viveke yuttassa payuttassa. **Abyābajjhādhimuttassā**ti abyābajjhe nidukkhatāya adhimuttassa jhānasamāpattiyo nibbattetvā samathasukhe yuttappayuttassa. **Upādānakkhayassa cā**ti catunnampi upādānānaṃ khayante arahatte adhimuttassa. Bhummatthe hi etaṃ sāmivacanaṃ. Taṃ yathādhigataṃ jhānaṃ pādakaṃ katvā arahattādhigamāya vipassanaṃ anuyuñjantassāti attho.

Taṇhakkhayādhimuttassāti taṇhā khīyati etthāti taṇhakkhayo, nibbānaṃ, tasmiṃ adhimuttassa

upādiṃ bhayato, anupādiñca khemato dassanena nirodhe ninnapoṇapabbhārassa. **Asammohañca cetaso**ti asammohasampajaññavasena cittassa asammohapavattiṃ sammohasamucchindanena vā cittassa asammohabhūtaṃ ariyamaggaṃ adhimuttassa. **Disvā āyatanuppāda**nti cakkhādīnaṃ āyatanānaṃ yathāsakapaccayehi khaṇe khaṇe uppādaṃ, tappaṭipakkhato nirodhañca vipassanāpaññāsahitāya maggapaññāya disvā dassanahetu **sammā cittaṃ vimuccatī**ti sammā hetunā ñāyena maggapaṭipāṭiyā sabbāsavato cittaṃ vimuccati.

''Tassa sammā vimuttassā''tiādīsu ayaṃ saṅkhepattho – tassa vuttanayena sammadeva sabbasaṃkilesato vimuttassa, tato eva accantupasamena santacittassa khīṇāsavabhikkhuno katassa kusalassa akusalassa vā upacayo natthi maggeneva samugghātitattā, pariññādibhedaṃ karaṇīyaṃ na vijjati katakiccattā. Evaṃ bhūtassa yathā **ekaghano** selo pabbato pakativātena **na samīrati** na saṃkampati, evaṃ iṭṭhā ca aniṭṭhā ca rūpādayo ārammaṇadhammā **tādino** tādibhāvappattassa **ṭhitaṃ** anejaṃ pahīnasabbasokatāya visaṃyuttaṃ cittaṃ **nappavedhanti** na cālenti. Assa ca ārammaṇadhammassa kālena kālaṃ phalasamāpattiṃ samāpajjitvā vipassanto **vayaṃ** nirodhaṃ khaṇe khaṇe bhijjanasabhāvaṃ anupassatīti aññaṃ byākāsi.

Soṇakoḷivisattheragāthāvaṇṇanā niṭṭhitā.

Terasanipātavaṇṇanā niṭṭhitā.

14. Cuddasakanipāto

1. Khadiravaniyarevatattheragāthāvaṇṇanā

Cuddasakanipāte **yadā aha**ntiādikā āyasmato khadiravaniyarevatattherassa gāthā. Kā uppatti? Kāmañcimassa therassa gāthā heṭṭhā ekakanipāte (theragā. aṭṭha. 1. khadiravaniyattheragāthāvaṇṇanā) āgatā. Tattha panassa attano bhāgineyyesu satijananamattaṃ dassitanti tassā ekakanipāte saṅgaho kato. Imā pana therassa pabbajitakālato paṭṭhāya yāva parinibbānā paṭipattipakāsitā gāthā imasmiṃ cuddasakanipāte saṅgahaṃ āropitā. Tattha aṭṭhuppatti heṭṭhā vuttāyeva. Ayaṃ pana viseso – thero kira arahattaṃ patvā kālena kālaṃ satthu dhammasenāpatippabhūtīnaṃ mahātherānañca upaṭṭhānaṃ gantvā katipāhameva tattha vasitvā khadiravanameva paccāgantvā phalasamāpattisukhena brahmavihārehi ca vītināmeti. Evaṃ gacchante kāle jiṇṇo vuḍḍho vayo anuppatto ahosi. So ekadivasaṃ buddhupaṭṭhānaṃ gacchanto antarāmagge sāvatthiyā avidūre araññe vasi. Tena ca samayena corā nagare katakammā ārakkhamanussehi anubandhā palāyantā therassa samīpe gahitabhaṇḍaṃ chaḍḍetvā palāyiṃsu. Manussā anudhāvantā therassa samīpe bhaṇḍaṃ disvā theraṃ bandhitvā ''coro''ti saññāya gahetvā rañño dassesuṃ, ''ayaṃ, deva, coro''ti. Rājā theraṃ muñcāpetvā, ''kiṃ, bhante, tumhehi idaṃ corikakammaṃ kataṃ vā, no vā''ti pucchi. Thero kiñcāpi jātito paṭṭhāya attanā tādisaṃ na katapubbaṃ, taṃ pabbajitato paṭṭhāya pana akatabhāvassa, sabbaso kilesānaṃ samucchinnattā tādisassa karaṇe abhabbatāya pakāsanatthaṃ samīpe ṭhitānaṃ bhikkhūnaṃ rañño ca dhammaṃ desento –

645. ''Yadā ahaṃ pabbajito, agārasmānagāriyaṃ;
Nābhijānāmi saṅkappaṃ, anariyaṃ dosasaṃhitaṃ.

646. '''Ime haññantu vajjhantu, dukkhaṃ pappontu pāṇino';
Saṅkappaṃ nābhijānāmi, imasmiṃ dīghamantare.

647. ''Mettañca abhijānāmi, appamāṇaṃ subhāvitaṃ;
Anupubbaṃ paricitaṃ, yathā buddhena desitaṃ.

648. ''Sabbamitto sabbasakho, sabbabhūtānukampako;
Mettacittañca bhāvemi, abyāpajjarato sadā.

649. ‘‘Asaṃhīraṃ asaṃkuppaṃ, cittaṃ āmodayāmahaṃ;
Brahmavihāraṃ bhāvemi, akāpurisasevitaṃ.

650. ‘‘Avitakkaṃ samāpanno, sammāsambuddhasāvako;
Ariyena tuṇhībhāvena, upeto hoti tāvade.

651. ‘‘Yathāpi pabbato selo, acalo suppatiṭṭhito;
Evaṃ mohakkhayā bhikkhu, pabbatova na vedhati.

652. ‘‘Anaṅgaṇassa posassa, niccaṃ sucigavesino;
Vālaggamattaṃ pāpassa, abbhamattaṃva khāyati.

653. ‘‘Nagaraṃ yathā paccantaṃ, guttaṃ santarabāhiraṃ;
Evaṃ gopetha attānaṃ, khaṇo vo mā upaccagā.

654. ‘‘Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ;
Kālañca paṭikaṅkhāmi, nibbisaṃ bhatako yathā.

655. ‘‘Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ;
Kālañca paṭikaṅkhāmi, sampajāno patissato.

656. ‘‘Pariciṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;
Ohito garuko bhāro, bhavanetti samūhatā.

657. ‘‘Yassa catthāya pabbajito, agārasmānagāriyaṃ;
So me attho anuppatto, sabbasaṃyojanakkhayo.

658. ‘‘Sampādethappamādena, esā me anusāsanī;
Handāhaṃ parinibbissaṃ vippamuttomhi sabbadhī’’ti. – imā gāthā abhāsi;

Tatthāyaṃ apubbapadavaṇṇanā **imasmiṃ dīghamantare**ti, yadā ahaṃ pabbajitomhi, tato paṭṭhāya ayañca me carimakālo, etasmiṃ dīghamantare kāle ‘‘idaṃ mayhaṃ hotū’’ti abhijjhāvasena vā, ‘‘ime sattā haññantū’’tiādinā byāpādavasena vā anariyaṃ dosasaṃhitaṃ saṅkappaṃ nābhijānāmīti yojanā.

Mettañca abhijānāmīti, mijjati siniyhati etāyāti mettā, abyāpādo. Mettā etissā atthīti mettā, mettābhāvanā mettābrahmavihāro, taṃ mettaṃ. Ca-saddena karuṇaṃ muditaṃ upekkhañcāti itarabrahmavihāre saṅgaṇhāti. **Abhijānāmī**ti, abhimukhato jānāmi. Adhigatañhi jhānaṃ paccavekkhato paccavekkhaṇañāṇassa abhimukhaṃ hoti. Kīdisanti āha **‘‘appamāṇa’’**ntiādi. Tañhi yathā **buddhena** bhagavatā desitaṃ, tathā anodissakapharaṇavasena aparimāṇasattārammaṇatāya **appamāṇaṃ**. Paguṇabalavabhāvāpādanena suṭṭhu bhāvitattā **subhāvitaṃ**. Paṭhamaṃ mettā, tato karuṇā, tato muditā, pacchā upekkhāti evaṃ **anupubbaṃ** anukkamena **paricitaṃ** āsevitaṃ, bahulīkataṃ abhijānāmīti yojanā.

Sabbesaṃ sattānaṃ mitto, sabbe vā te mayhaṃ mittāti **sabbamitto**. Mettañhi bhāvento sattānaṃ piyo hoti. **Sabbasakho**ti, etthāpi eseva nayo. **Sabbabhūtānukampako**ti, sabbasattānaṃ anuggaṇhanako. **Mettacittañca bhāvemī**ti, mettāya sahitaṃ sampayuttaṃ cittaṃ visesato bhāvemi, vaḍḍhemi, pakāsemi vā akathentepi bhāvanāya ukkaṃsagatabhāvato. ‘‘Mettaṃ cittañca bhāvemī’’ti vā pāṭho. Tassattho heṭṭhā vuttanayova. **Abyāpajjarato**ti, abyāpajje sattānaṃ hitūpasaṃhāre abhirato. **Sadā**ti, sabbakālaṃ, tena tattha sātaccakiriyaṃ dasseti.

Asaṃhīranti na saṃhīraṃ, āsannapaccatthikena rāgena anākaḍḍhaniyaṃ. **Asaṃkuppa**nti na

kuppaṃ, dūrapaccatthikena byāpādena akopiyaṃ, evaṃbhūtaṃ katvā mama mettacittaṃ **āmodayāmi** abhippamodayāmi brahmavihāraṃ bhāvemi. **Akāpurisasevita**nti, kāpurisehi nīcajanehi asevitaṃ, akāpurisehi vā ariyehi buddhādīhi sevitaṃ brahmaṃ seṭṭhaṃ niddosaṃ mettādivihāraṃ bhāvemi vaḍḍhemīti attho.

Evaṃ attuddesavasena pañcahi gāthāhi attano paṭipattiṃ dassetvā idāni taṃ aññāpadesena dassento **''avitakka''**ntiādinā catasso gāthā abhāsi. Tattha **avitakkaṃ samāpanno**ti, vitakkavirahitaṃ dutiyādijhānaṃ samāpanno, etena thero brahmavihārabhāvanāya aññāpadesena attanā dutiyādijhānādhigamamāha. Yasmā panāyaṃ thero tameva jhānaṃ pādakaṃ katvā vipassanaṃ vaḍḍhetvā ekāsaneneva arahattaṃ gaṇhi, tasmā tamatthaṃ aññāpadeseneva dassento ''avitakkaṃ samāpanno''ti vatvā **''sammāsambuddhasāvako. Ariyena tuṇhībhāvena, upeto hoti tāvade''**ti āha. Tattha vacīsaṅkhārābhāvato avitakkāvicārā samāpatti ''ariyo tuṇhībhāvo''ti vadanti. ''Sannipatitānaṃ vo, bhikkhave, dvayaṃ karaṇīyaṃ dhammī vā kathā ariyo vā tuṇhībhāvo''ti (ma. ni. 1.273) pana vacanato yā kāci samāpatti ariyo tuṇhībhāvo nāma. Idha pana catutthajjhānikā aggaphalasamāpatti adhippetā.

Idāni tassādhigatattā lokadhammehi akampanīyataṃ upamāya pakāsento **''yathāpi pabbato''**ti gāthamāha. Tattha **yathāpi pabbato selo**ti, yathā silāmayo ekaghanaselo pabbato, na paṃsupabbato na missakapabbatoti attho. **Acalo suppatiṭṭhito**ti, suṭṭhu patiṭṭhitamūlo pakativātehi acalo akampanīyo hoti, tasmā arahattaṃ nibbānañca **evaṃ mohakkhayā bhikkhu, pabbatova na vedhatī**ti mohassa anavasesappahānā, mohamūlakattā ca sabbākusalānaṃ pahīnasabbākusalo bhikkhu yathā so pabbato pakativātehi, evaṃ lokadhammehi na vedhati na kampati, mohakkhayoti vā yasmā arahattaṃ nibbānañca vuccati, tasmā mohakkhayāti mohakkhayassa hetu nibbānassa arahattassa ca adhigatattā catūsu ariyasaccesu suppatiṭṭhito asamāpannakālepi pabbato viya na vedhati, pageva samāpannakāleti adhippāyo.

Idāni pāpaṃ nāmetaṃ asucisīlo eva samācarati, na ca sucisīlo, sucisīlassa pana taṃ aṇumattampi bhāriyaṃ hutvā upaṭṭhātīti dassento **''anaṅgaṇassā''**tiādigāthamāha. Tassattho – rāgādiaṅgaṇābhāvato **anaṅgaṇassa** sabbakālaṃ sucianavajjadhamme eva gavesantassa sappurisassa **vālaggamattaṃ** kesaggamattaṃ pāpassa lesamattampi sakalaṃ lokadhātuṃ pharitvā ṭhitaṃ abbhamattaṃ hutvā upaṭṭhāti, tasmā na evarūpe kamme mādisā āsaṅkitabbāti adhippāyo.

Yasmā nikkilesesupi andhabālā evarūpe apavāde samuṭṭhāpenti, tasmā atthakāmehi sakkaccaṃ attā rakkhitabboti ovādaṃ dento **''nagaraṃ yathā''**tiādigāthamāha. Tassattho – yathā pana paccantanagaravāsīhi manussehi paccantaṃ nagaraṃ dvārapākārādīni thirāni karontehi saantaraṃ, uddāpaparikhādīni thirāni karontehi sabāhiranti **santarabāhiraṃ** guttaṃ karīyati, evaṃ tumhehipi satiṃ upaṭṭhapetvā ajjhattikāni cha dvārāni pidahitvā dvārarakkhitaṃ satiṃ avissajjetvā yathā gayhamānāni bāhirāni cha āyatanāni ajjhattikāni upaghātāya saṃvattanti, tathā aggahaṇena tānipi thirāni katvā tesaṃ appavesāya dvārarakkhitaṃ satiṃ appahāya vicarantā attānaṃ gopetha. Kasmā? **Khaṇo vo mā upaccagā**. Yo hi evaṃ attānaṃ na gopeti, taṃ puggalaṃ buddhuppādakkhaṇo, manussattabhāvakkhaṇo, majjhimadese uppattikkhaṇo, sammādiṭṭhiyā paṭiladdhakkhaṇo, channaṃ āyatanānaṃ avekallakkhaṇoti sabbopi ayaṃ khaṇo atikkamati, so khaṇo tumhe mā atikkamatūti.

Evaṃ thero imāya gāthāya sarājikaṃ parisaṃ bhikkhū ca ovaditvā puna maraṇe jīvite ca attano samacittataṃ katakiccatañca pakāsento **''nābhinandāmi maraṇa''**ntiādimāha. Taṃ heṭṭhā vuttatthameva (theragā. aṭṭha. 2.607).

Evaṃ pana vatvā attano parinibbānakālaṃ upaṭṭhitaṃ disvā saṅkhepeneva nesaṃ ovādaṃ datvā parinibbānaṃ pavedento osānagāthamāha. Tattha **sampādethappamādenā**ti sampādetabbaṃ dānasīlādiṃ appamādena sampādetha, diṭṭhadhammikasamparāyikapabhede gahaṭṭhavatte sīlānurakkhaṇe samathaanuyoge vipassanābhāvanāya ca appamattā hotha. **Esā me anusāsanī**ti

dānasīlādīsu na pamajjathāti esā mama anusiṭṭhi ovādo.

Evaṃ sikhāpattaṃ parahitapaṭipattiṃ dīpetvā attahitapaṭipattiyāpi matthakaṃ gaṇhanto **''handāhaṃ parinibbissaṃ, vippamuttomhi sabbadhī''**ti āha. Tattha **vippamuttomhi sabbadhī**ti sabbaso kilesehi bhavehi ca vippamutto amhi, tasmā ekaṃsena parinibbāyissāmīti.

Evaṃ pana vatvā ākāse pallaṅkena nisinno tejodhātuṃ samāpajjitvā pajjalanto anupādisesāya nibbānadhātuyā parinibbāyi.

Khadiravaniyarevatattheragāthāvaṇṇanā niṭṭhitā.

2. Godattattheragāthāvaṇṇanā

Yathāpi bhaddotiādikā āyasmato godattattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinitvā devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ satthavāhakule nibbatto. **Godatto**ti nāmena vayappatto pitari kālaṅkate kuṭumbaṃ saṇṭhapento pañcahi sakaṭasatehi bhaṇḍaṃ ādāya aparāparaṃ sañcaritvā vāṇijjena jīvikaṃ kappeti yathāvibhavaṃ puññānipi karoti. So ekadivasaṃ antarāmagge dhure yuttagoṇe vahituṃ asakkonte patite manussesu taṃ vuṭṭhāpetuṃ asakkontesu sayameva gantvā taṃ naṅguṭṭhe gāḷhaṃ vijjhi. Goṇo ''ayaṃ asappuriso mama balābalaṃ ajānanto gāḷhaṃ vijjhatī''ti kuddho manussavācāya, ''bho godatta, ahaṃ ettakaṃ kālaṃ attano balaṃ aniguhanto tuyhaṃ bhāraṃ vahiṃ, ajja pana asamatthabhāvena patitaṃ maṃ ativiya bādhasi, hotu, ito cavitvā nibbattanibbattaṭṭhāne taṃ bādhetuṃ samattho paṭisattu bhaveyya''nti patthanānurūpena akkosi. Taṃ sutvā godatto ''evaṃ nāma satte bādhetvā kiṃ imāya jīvikāyā''ti saṃvegajāto sabbaṃ vibhavaṃ pahāya aññatarassa mahātherassa santike pabbajitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ patvā samāpattisukhena vītināmento ekadivasaṃ attano santikaṃ upagatānaṃ gahaṭṭhapabbajitānaṃ ariyagaṇānaṃ lokadhamme ārabbha dhammaṃ kathento –

659. ''Yathāpi bhaddo ājañño, dhure yutto dhurassaho;
Mathito atibhārena, saṃyugaṃ nātivattati.

660. ''Evaṃ paññāya ye tittā, samuddo vārinā yathā;
Na pare atimaññanti, ariyadhammova pāṇinaṃ.

661. ''Kāle kālavasaṃ pattā, bhavābhavavasaṃ gatā;
Narā dukkhaṃ nigacchanti, tedha socanti māṇavā.

662. ''Unnatā sukhadhammena, dukkhadhammena conatā;
Dvayena bālā haññanti, yathābhūtaṃ adassino.

663. ''Ye ca dukkhe sukhasmiñca, majjhe sibbinimaccagū;
Ṭhitā te indakhīlova, na te unnataonatā.

664. ''Na heva lābhe nālābhe, na yase na ca kittiyā;
Na nindāyaṃ pasaṃsāya, na te dukkhe sukhamhi ca.

665. ''Sabbattha te na limpanti, udabinduva pokkhare;
Sabbattha sukhitā dhīrā, sabbattha aparājitā.

666. ''Dhammena ca alābho yo, yo ca lābho adhammiko;
Alābho dhammiko seyyo, yañce lābho adhammiko.

667. ‘‘Yaso ca appabuddhīnaṃ, viññūnaṃ ayaso ca yo;
Ayasova seyyo viññūnaṃ, na yaso appabuddhinaṃ.

668. ‘‘Dummedhehi pasaṃsā ca, viññūhi garahā ca yā;
Garahāva seyyo viññūhi, yañce bālappasaṃsanā.

669. ‘‘Sukhañca kāmamayikaṃ, dukkhañca pavivekiyaṃ;
Pavivekadukkhaṃ seyyo, yañce kāmamayaṃ sukhaṃ.

670. ‘‘Jīvitañca adhammena, dhammena maraṇañca yaṃ;
Maraṇaṃ dhammikaṃ seyyo, yañce jīve adhammikaṃ.

671. ‘‘Kāmakopappahīnā ye, santacittā bhavābhave;
Caranti loke asitā, natthi tesaṃ piyāpiyaṃ.

672. ‘‘Bhāvayitvāna bojjhaṅge, indriyāni balāni ca;
Pappuyya paramaṃ santiṃ, parinibbantināsavā’’ti. – imā gāthā abhāsi;

Tattha **ājañño**ti, usabhājānīyo. **Dhure yutto**ti, sakaṭadhure yojito. **Dhurassaho**ti, dhuravāho. Gāthāsukhatthañcettha dvisakārato niddeso kato, sakaṭabhāraṃ vahituṃ samatthoti attho. **Mathito atibhārenā**ti, atibhārena garubhārena pīḷito. ‘‘Maddito’’tipi pāḷi, so evattho. **Saṃyuga**nti, attano khandhe ṭhapitaṃ yugaṃ **nātivattati** na atikkāmeti, sammā yo uddharitvā dhuraṃ chaḍḍetvā na tiṭṭhati. **Eva**nti yathā so dhorayho attano bhadrājānīyatāya attano dhīravīratāya attano bhāraṃ nātivattati na pariccajati, evaṃ ye vārinā viya mahāsamuddo lokiyalokuttarāya **paññāya tittā** dhātā paripuṇṇā, te pare nihīnapaññe na atimaññanti, na paribhavanti. Tattha kāraṇamāha **‘‘ariyadhammova pāṇina’’**nti, pāṇinaṃ sattesu ayaṃ ariyānaṃ dhammo yadidaṃ tesaṃ paññāya pāripūriṃ gatattā lābhādinā attānukkaṃsanaṃ viya alābhādinā paresaṃ avambhanaṃ.

Evaṃ paññāpāripūriyā ariyānaṃ sukhavihāraṃ dassetvā tadabhāvato anariyānaṃ dukkhavihāraṃ dassetuṃ **‘‘kāle’’**tiādi vuttaṃ. Tattha **kāle**ti lābhālābhādinā samaṅgībhūtakāle. **Kālavasaṃ pattā**ti lābhādikālassa ca vasaṃ upagatā, lābhādinā somanassitā alābhādinā ca domanassitāti attho. **Bhavābhavavasaṃ gatā**ti bhavassa abhavassa ca vasaṃ upagatā vuddhihāniyo anuvattantā te. **Narā dukkhaṃ nigacchanti, tedha socanti māṇavā**ti te narā ‘‘māṇavā’’ti laddhanāmā sattā lābhālābhādivasena vuddhihānivasena anurodhapaṭivirodhaṃ āpannā idhaloke socanti, paraloke ca nirayādidukkhaṃ gacchanti pāpuṇantīti attho.

‘‘Unnatā’’tiādināpi lokadhammavasena sattānaṃ anatthappattimeva dasseti. Tattha **unnatā sukhadhammenā**ti sukhahetunā sukhapaccayena bhogasampattiādinā unnatiṃ gatā, bhogamadādinā mattāti attho. **Dukkhadhammena conatā**ti dukkhahetunā dukkhapaccayena bhogavipattiādinā nihīnataṃ gatā dāliddiyādinā kāpaññataṃ pattā. **Dvayenā**ti yathāvuttena unnationatidvayena lābhālābhādidvayena vā bālaputhujjanā haññanti, anurodhapaṭivirodhavasena vibādhīyanti pīḷiyanti. Kasmā? **Yathābhūtaṃ adassino** yasmā te dhammasabhāvaṃ yāthāvato nabbhaññaṃsu, pariññātakkhandhā pahīnakilesā ca na honti, tasmāti attho. ‘‘Yathābhūtaṃ adassanā’’tipi paṭhanti, adassanahetūti attho. **Ye ca dukkhe sukhasmiñca, majjhe sibbinimaccagū**ti ye pana ariyā dukkhavedanāya sukhavedanāya majjhattatāvedanāya ca tappaṭibaddhaṃ chandarāgabhūtaṃ sibbiniṃ taṇhaṃ aggamaggādhigamena accagū atikkamiṃsu, te indakhīlo viya vātehi lokadhammehi asampakampiyā ṭhitā, na te unnataonatā, kadācipi unnatā vā onatā vā na honti sabbaso anunayapaṭighābhāvato.

Evaṃ vedanādhiṭṭhānaṃ arahato anupalepaṃ dassetvā idāni lokadhamme vibhajitvā sabbatthakamevassa anupalepaṃ dassento **‘‘na hevā’’**tiādimāha. Tattha **lābhe**ti cīvarādīnaṃ

paccayānaṃ paṭilābhe. **Alābhe**ti tesaṃyeva appaṭilābhe apagame. **Na yase**ti parivārahāniyaṃ akittiyañca. **Kittiyā**ti parammukhā kittane patthaṭayasatāyaṃ. **Nindāya**nti sammukhā garahāyaṃ. **Pasaṃsāya**nti, paccakkhato guṇābhitthavane. **Dukkhe**ti dukkhe uppanne. **Sukhe**ti etthāpi eseva nayo.

Sabbatthāti sabbasmiṃ yathāvutte aṭṭhavidhepi lokadhamme, sabbattha vā rūpādike visaye te khīṇāsavā na limpanti sabbaso pahīnakilesattā. Yathā kiṃ? **Udabinduva pokkhare** yathā kamaladale jalabindu allīyitvā ṭhitampi tena na limpati, jalabindunā ca kamaladalaṃ, aññadatthu visaṃsaṭṭhameva, evametepi upaṭṭhite lābhādike, āpāthagate rūpādiārammaṇe ca visaṃsaṭṭhā evaṃ. Tato eva dhīrā paṇḍitā **sabbattha** lābhādīsu ñāṇamukhena piyanimittānaṃ sokādīnañca abhāvato **sukhitā** lābhādīhi ca anabhibhavanīyato sabbattha aparājitāva honti.

Idāni lābhālābhādīsu seyyaṃ niddhāretvā dassento **''dhammenā''**tiādimāha. Tattha **dhammena ca alābho yo**ti yo dhammaṃ rakkhantassa taṃnimittaṃ alābho lābhābhāvo, lābhahāni. **Yo ca lābho adhammiko** adhammena aññāyena buddhapaṭikuṭṭhena vidhinā uppanno, tesu dvīsu **alābho dhammiko** dhammāvaho seyyo, yādisaṃ lābhaṃ parivajjantassa akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, tādiso alābho pāsaṃsataro atthāvaho. **Yañce lābho adhammiko**ti yo lābho adhammena uppanno, so na seyyoti adhippāyo.

Yaso ca appabuddhīnaṃ, viññūnaṃ ayaso ca yoti yo appabuddhīnaṃ duppaññānaṃ vasena puggalassa yaso labbhati, yo ca **viññūnaṃ** paṇḍitānaṃ vasena **ayaso** yasahāni. Imesu dvīsu **ayasova seyyo viññūnaṃ**. Te hissa yathā akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evaṃ yasahāniṃ iccheyyuṃ, tathā ca bhabbajātiko taṃ aguṇaṃ pahāya guṇe patiṭṭheyya. **Na yaso appabuddhīna**nti duppaññānaṃ vasena yaso seyyo hoti, te hi abhūtaguṇābhibyāhāravasenāpi naṃ uppādeyyuṃ, so cassa idha ceva viññūgarahādinā samparāye ca duggatiyaṃ dukkhaparikkilesādinā anatthāvaho. Tenāha bhagavā – ''lābho siloko sakkāro, micchāladdho ca yo yaso''ti (su. ni. 440) ''sakkāro kāpurisaṃ hantī''ti (cūḷava. 335; a. ni. 4.68) ca.

Dummedhehīti, nippaññehi. **Yañce bālappasaṃsanā**ti bālehi aviddasūhi yā nāma pasaṃsanā.

Kāmamayikanti vatthukāmamayaṃ, kāmaguṇe paṭicca uppannaṃ. **Dukkhañca pavivekiya**nti pavivekato nibbattaṃ kāyakilamathavasena pavattaṃ visamāsanupatāpādihetukaṃ kāyikaṃ dukkhaṃ, taṃ pana nirāmisavivaṭṭūpanissayatāya viññūnaṃ pāsaṃsā. Tena vuttaṃ **''pavivekadukkhaṃ seyyo''**ti.

Jīvitañca adhammenāti adhammena jīvikakappanaṃ jīvitahetu adhammacaraṇaṃ. **Dhammena maraṇaṃ** nāma ''imaṃ nāma pāpaṃ akarontaṃ taṃ māressāmī''ti kenaci vutte mārentepi tasmiṃ pāpaṃ akatvā dhammaṃ avikopentassa dhammahetumaraṇaṃ dhammikaṃ seyyoti tādisaṃ maraṇaṃ dhammato anapetattā dhammikaṃ saggasampāpanato nibbānupanissayato ca viññūnaṃ pāsaṃsataraṃ. Tathā hi vuttaṃ –

> ''Caje dhanaṃ aṅgavarassa hetu, aṅgaṃ caje jīvitaṃ rakkhamāno;
> Aṅgaṃ dhanaṃ jīvitañcāpi sabbaṃ, caje naro dhammamanussaranto''ti. (jā. 2.21.470);

Yañce jīve adhammikanti puriso yaṃ dhammato apetaṃ jīvikaṃ jīveyya, taṃ na seveyya viññūhi garahitattā apāyasampāpanato cāti adhippāyo.

Idāni yathāvuttaṃ khīṇāsavānaṃ anupalepaṃ kāraṇato dassento **''kāmakopapahīnā''**tiādigāthamāha.

Tattha **kāmakopapahīnā**ti ariyamaggena sabbasova pahīnā anurodhapaṭivirodhā. **Santacittā bhavābhave**ti khuddake ceva mahante ca bhave anavasesapahīnakilesapariḷāhatāya vūpasantacittā. **Loke**ti khandhādiloke. **Asitā**ti taṇhādiṭṭhinissayavasena anissitā. **Natthi tesaṃ piyāpiya**nti tesaṃ

khīṇāsavānaṃ katthaci lābhādike rūpādivisaye ca **piyaṃ vā apiyaṃ vā** natthi, taṃnimittānaṃ kilesānaṃ sabbaso samucchinnattā.

Idāni yāya bhāvanāya te evarūpā jātā, taṃ dassetvā anupādisesāya nibbānadhātuyā desanāya kūṭaṃ gaṇhanto **''bhāvayitvānā''**ti osānagāthamāha. Tattha **pappuyyā**ti, pāpuṇitvā. Sesaṃ heṭṭhā vuttanayameva. Imā eva ca gāthā therassa aññābyākaraṇāpi ahesuṃ.

Godattattheragāthāvaṇṇanā niṭṭhitā.

Cuddasakanipātavaṇṇanā niṭṭhitā.

15. Soḷasakanipāto

1. Aññāsikoṇḍaññattheragāthāvaṇṇanā

Soḷasakanipāte **esa bhiyyo**tiādikā āyasmato aññāsikoṇḍaññattherassa gāthā. Kā uppatti? Ayampi padumuttarassa bhagavato kāle haṃsavatīnagare gahapatimahāsālakule nibbattitvā viññutaṃ patvā ekadivasaṃ satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ attano sāsane paṭhamaṃ paṭividdhadhammarattaññūnaṃ aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ ṭhānantaraṃ patthento satasahassabhikkhuparivārassa satthuno sattāhaṃ mahādānaṃ pavattetvā paṇidhānaṃ akāsi. Satthāpissa anantarāyataṃ disvā bhāviniṃ sampattiṃ byākāsi. So yāvajīvaṃ puññāni katvā satthari parinibbute cetiye patiṭṭhāpiyamāne antocetiye ratanagharaṃ kāresi, cetiyaṃ parivāretvā sahassaratanagghiyāni ca kāresi.

So evaṃ puññāni katvā, tato cavitvā, devamanussesu saṃsaranto vipassissa bhagavato kāle mahākālo nāma kuṭumbiko hutvā aṭṭhakarīsamatte khette sāligabbhaṃ phāletvā, gahitasālitaṇḍulehi asambhinnakhīrapāyāsaṃ sampādetvā, tattha madhusappisakkarādayo pakkhipitvā, buddhappamukhassa saṅghassa adāsi. Sāligabbhaṃ phāletvā gahitagahitaṭṭhānaṃ puna pūrati, puthukakāle puthukaggaṃ nāma adāsi. Lāyane lāyanaggaṃ, veṇikaraṇe veṇaggaṃ, kalāpādikaraṇe kalāpaggaṃ, khalaggaṃ, bhaṇḍaggaṃ, minaggaṃ, koṭṭhagganti; evaṃ ekasasse nava vāre aggadānaṃ nāma adāsi. Tampi sassaṃ atirekataraṃ sampannaṃ ahosi.

Evaṃ yāvajīvaṃ puññāni katvā, tato cuto devaloke nibbattitvā devesu ca manussesu ca saṃsaranto, amhākaṃ bhagavato uppattito puretarameva kapilavatthunagarassa avidūre doṇavatthunāmake brāhmaṇagāme brāhmaṇamahāsālakule nibbatti. Tassa **koṇḍañño**ti gottato āgataṃ nāmaṃ ahosi. So vayappatto tayo vede uggahetvā lakkhaṇamantesu ca pāraṃ agamāsi. Tena samayena amhākaṃ bodhisatto tusitapurato cavitvā kapilavatthupure suddhodanamahārājassa gehe nibbatti. Tassa nāmaggahaṇadivase aṭṭhuttarasatesu brāhmaṇesu upanītesu ye aṭṭha brāhmaṇā lakkhaṇapariggahaṇatthaṃ mahātalaṃ upanītā. So tesu sabbanavako hutvā, mahāpurisassa lakkhaṇanipphattiṃ disvā, ''ekaṃsena ayaṃ buddho bhavissatī''ti niṭṭhaṃ gantvā mahāsattassa abhinikkhamanaṃ udikkhanto vicarati.

Bodhisattopi kho mahatā parivārena vaḍḍhamāno anukkamena vuddhippatto ñāṇaparipākaṃ gantvā ekūnatiṃsatime vasse mahābhinikkhamanaṃ nikkhamanto anomānadītīre pabbajitvā anukkamena uruvelaṃ gantvā padhānaṃ padahi. Tadā koṇḍañño māṇavo mahāsattassa pabbajitabhāvaṃ sutvā, lakkhaṇapariggāhakabrāhmaṇānaṃ puttehi vappamāṇavādīhi saddhiṃ attapañcamo pabbajitvā, anukkamena bodhisattassa santikaṃ upasaṅkamitvā, chabbassāni taṃ upaṭṭhahanto tassa oḷārikāhāraparibhogena nibbinno apakkamitvā isipatanaṃ agamāsi. Atha kho bodhisatto oḷārikāhāraparibhogena laddhakāyabalo vesākhapuṇṇamāyaṃ bodhirukkhamūle aparājitapallaṅke nisinno tiṇṇaṃ mārānaṃ matthakaṃ madditvā, abhisambuddho hutvā, sattasattāhaṃ bodhimaṇḍeyeva

vītināmetvā, pañcavaggiyānaṃ ñāṇaparipākaṃ ñatvā, āsāḷhīpuṇṇamāyaṃ isipatanaṃ gantvā, tesaṃ dhammacakkapavattanasuttantaṃ (mahāva. 13 ādayo; saṃ. ni. 5.1081) desesi. Desanāpariyosāne koṇḍaññatthero aṭṭhārasahi brahmakoṭīhi saddhiṃ sotāpattiphale patiṭṭhāsi. Atha pañcamiyaṃ pakkhassa anattalakkhaṇasuttantadesanāya (mahāva. 20; saṃ. ni. 3.59) arahattaṃ sacchākāsi. Tena vuttaṃ **apadāne** (apa. thera 1.1.596-612) –

''Padumuttarasambuddhaṃ, lokajeṭṭhaṃ vināyakaṃ;
Buddhabhūmimanuppattaṃ, paṭhamaṃ addasaṃ ahaṃ.

''Yāvatā bodhiyā mūle, yakkhā sabbe samāgatā;
Sambuddhaṃ parivāretvā, vandanti pañjalīkatā.

''Sabbe devā tuṭṭhamanā, ākāse sañcaranti te;
Buddho ayaṃ anuppatto, andhakāratamonudo.

''Tesaṃ hāsaparetānaṃ, mahānādo avattatha;
Kilese jhāpayissāma, sammāsambuddhasāsane.

''Devānaṃ giramaññāya, vācāsabhimudīrihaṃ;
Haṭṭho haṭṭhena cittena, ādibhikkhamadāsahaṃ.

''Mama saṅkappamaññāya, satthā loke anuttaro;
Devasaṅghe nisīditvā, imā gāthā abhāsatha.

''Sattāhaṃ abhinikkhamma, bodhiṃ ajjhagamaṃ ahaṃ;
Idaṃ me paṭhamaṃ bhattaṃ, brahmacārissa yāpanaṃ.

''Tusitā hi idhāgantvā, yo me bhikkhaṃ upānayi;
Tamahaṃ kittayissāmi, suṇotha mama bhāsato.

''Tiṃsakappasahassāni, devarajjaṃ karissati;
Sabbe deve abhibhotvā, tidivaṃ āvasissati.

''Devalokā cavitvāna, manussattaṃ gamissati;
Sahassadhā cakkavattī, tattha rajjaṃ karissati.

''Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

''Tidasā so cavitvāna, manussattaṃ gamissati;
Agārā pabbajitvāna, chabbassāni vasissati.

''Tato sattamake vasse, buddho saccaṃ kathessati;
Koṇḍañño nāma nāmena, paṭhamaṃ sacchikāhiti.

''Nikkhantenānupabbajiṃ, padhānaṃ sukataṃ mayā;
Kilese jhāpanatthāya, pabbajiṃ, anagāriyaṃ.

''Abhigantvāna sabbaññū, buddho loke sadevake;
Isināme migārañňe, amatabherimāhani.

''So dāni patto amataṃ, santipadamanuttaraṃ;
Sabbāsave pariññāya, viharāmi anāsavo.

''Paṭisambhidā catasso…pe… kataṃ buddhassa sāsana''nti.

Atha naṃ satthā aparabhāge jetavanamahāvihāre bhikkhusaṅghamajjhe paññattavarabuddhāsane nisinno paṭhamaṃ paṭividdhadhammabhāvaṃ dīpento, ''etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ rattaññūnaṃ yadidaṃ aññāsikoṇḍañño''ti (a. ni. 1.188) etadagge ṭhapesi. So dvīhi aggasāvakehi attani karīyamānaṃ paramanipaccakāraṃ gāmantasenāsane ākiṇṇavihārañca pariharitukāmo, vivekābhiratiyā viharitukāmo ca attano santikaṃ upagatānaṃ gahaṭṭhapabbajitānaṃ paṭisanthārakaraṇampi papañcaṃ maññamāno satthāraṃ āpucchitvā himavantaṃ pavisitvā chaddantehi nāgehi upaṭṭhiyamāno chaddantadahatīre dvādasa vassāni vasi. Evaṃ tattha vasantaṃ theraṃ ekadivasaṃ sakko devarājā upasaṅkamitvā vanditvā ṭhito evamāha – ''sādhu me, bhante, ayyo dhammaṃ desetū''ti. Thero tassa catusaccagabbhaṃ tilakkhaṇāhataṃ suññatapaṭisaṃyuttaṃ nānānayavicittaṃ amatogadhaṃ buddhalīlāya dhammaṃ desesi. Taṃ sutvā sakko attano pasādaṃ pavedento –

673. ''Esa bhiyyo pasīdāmi, sutvā dhammaṃ mahārasaṃ;
Virāgo desito dhammo, anupādāya sabbaso''ti. – paṭhamaṃ gāthamāha;

Tattha **esa bhiyyo pasīdāmi, sutvā dhammaṃ mahārasa**nti yadipi anekavāraṃ satthu santike dhammaṃ sutvā tattha abhippasanno. Idāni pana tumhehi kathitaṃ nānānayavicittatāya asecanakatāya ca mahārasaṃ dhammaṃ sutvā eso ahaṃ tato bhiyyo pasīdāmi. **Virāgo desito dhammo, anupādāya sabbaso**ti sabbasaṃkilesato sabbasaṅkhārato ca virajjanato virāgajananato virāgo. Tato eva rūpādīsu kañci dhammaṃ anupādāya aggahetvā vimuttisādhanavasena pavattattā sabbaso anupādāya desito.

Evaṃ sakko devarājā therassa desanaṃ thometvā theraṃ abhivādetvā sakaṭṭhānameva gato. Athekadivasaṃ thero micchāvitakkehi abhibhuyyamānānaṃ ekaccānaṃ puthujjanānaṃ cittācāraṃ disvā tappaṭipakkhabhūtañcassa anukkamaṃ anussaritvā, attano ca sabbaso tato vinivattitamānasataṃ āvajjetvā tadatthaṃ dīpetvā –

674. ''Bahūni loke citrāni, asmiṃ pathavimaṇḍale;
Mathenti maññe saṅkappaṃ, subhaṃ rāgūpasaṃhitaṃ.

675. ''Rajamuhatañca vātena, yathā meghopasammaye;
Evaṃ sammanti saṅkappā, yadā paññāya passatī''ti. – dve gāthā abhāsi;

Tattha **bahūni loke citrānī**ti rūpādivasena tatthāpi nīlapītādivasena itthipurisādivasena ca anekāni loke cittavicittāni ārammaṇajātāni. **Asmiṃ pathavimaṇḍale**ti paccakkhabhūtaṃ manussalokaṃ sandhāya vadati. **Mathenti maññe saṅkappa**nti tajjaṃ purisavāyāmasahitaṃ araṇisahitaṃ viya aggiṃ ayonisomanasikārābhisaṅkhātāni micchāsaṅkappāni mathenti maññe mathentāni viya tiṭṭhanti. Kīdisaṃ? **Subhaṃ rāgūpasaṃhitaṃ,** kāmavitakkanti attho. So hi subhākāraggahaṇena ''subho''ti voharīyati.

Rajamuhatañca vātenāti **ca**-iti nipātamattaṃ. Yathā gimhānaṃ pacchime māse vātena ūhataṃ uṭṭhitaṃ rajaṃ mahāmegho vassanto upasammaye, vūpasameyya. **Evaṃ sammanti saṅkappā, yadā paññāya passatī**ti yadā ariyasāvako tāni lokacitrāni samudayato, assādato, ādīnavato, nissaraṇato ca yathābhūtaṃ paññāya passati, atha yathā taṃ rajaṃ uhataṃ meghena, evaṃ sammanti paññāya sabbepi micchāsaṅkappā. Na hi uppannāya sammādiṭṭhiyā micchāsaṅkappā patiṭṭhaṃ labhanti. Yathā pana paññāya passati, taṃ dassento –

676. ''Sabbe saṅkhārā aniccāti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā.

677. ‘‘Sabbe saṅkhārā dukkhāti…pe… esa maggo visuddhiyā.
678. ‘‘Sabbe dhammā anattāti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā’’ti. –

Tisso gāthā abhāsi.

Tattha **sabbe saṅkhārā**ti chaḷārammaṇasaṅgahā sabbe tebhūmakā pañcakkhandhā. **Aniccā**ti ‘‘ādimajjhaantavantato, aniccantikato, tāvakālikato, tattha tattha bhijjanato na niccā’’ti yadā vipassanāpaññāya passati. **Atha nibbindati dukkhe**ti atha imasmiṃ vaṭṭadukkhe nibbindati, nibbindanto dukkhaparijānanādividhinā saccāni paṭivijjhati. **Esa maggo visuddhiyā**ti esa yathāvutto vipassanāvidhi ñāṇadassanavisuddhiyā, accantavisuddhiyā ca maggo adhigamupāyo.

Dukkhāti sappaṭibhayato, udayabbayasampaṭipīḷanato, dukkhamato, sukhapaṭikkhepato ca dukkhā. Sesaṃ vuttanayameva.

Sabbe dhammā anattāti sabbepi catubhūmakā dhammā anattā. Idha pana tebhūmakadhammāva gahetabbā. Te hi asārato, avasavattanato, suññato, attapaṭikkhepato ca anattāti vipassitabbā. Sesaṃ purimasadisameva.

Evaṃ vipassanāvidhiṃ dassetvā tena vidhinā katakiccaṃ attānaṃ aññaṃ viya katvā dassento –

679. ‘‘Buddhānubuddho yo thero, koṇḍañño tibbanikkamo;
Pahīnajātimaraṇo, brahmacariyassa kevalī.

680. ‘‘Oghapāso daḷhakhilo, pabbato duppadālayo;
Chetvā khilañca pāsañca, selaṃ bhetvāna dubbhidaṃ;
Tiṇṇo pāraṅgato jhāyī, mutto so mārabandhanā’’ti. –

Gāthādvayamāha.

Tattha **buddhānubuddho**ti buddhānaṃ anubuddho, sammāsambuddhehi bujjhitāni saccāni tesaṃ desanānusārena bujjhatīti attho. Thirehi asekkhehi sīlasārādīhi samannāgatoti, **thero. Koṇḍañño**ti gottakittanaṃ. **Tibbanikkamo**ti daḷhavīriyo, thiraparakkamo. Jātimaraṇānaṃ pahīnakāraṇattā **pahīnajātimaraṇo. Brahmacariyassa kevalī**ti maggabrahmacariyassa anavasesaṃ, anavasesato vā maggabrahmacariyassa pāripūrako, atha vā **kevalī** nāma kilesehi asammissatāya maggañāṇaṃ phalañāṇañca, taṃ imasmiṃ atthīti kevalī. Yasmā pana tadubhayampi maggabrahmacariyassa vasena hoti na aññathā, tasmā ‘‘brahmacariyassa kevalī’’ti vuttaṃ.

Oghapāsoti ‘‘kāmogho, bhavogho, diṭṭhogho, avijjogho’’ti (dha. sa. 1156; vibha. 938) evaṃ vuttā cattāro oghā – ‘‘antalikkhacaro pāso, yvāyaṃ carati mānaso’’ti (mahāva. 33; saṃ. ni. 1.151) evaṃ vutto rāgapāso ca. **Daḷhakhilo**ti ‘‘satthari kaṅkhati, dhamme kaṅkhati, saṅghe kaṅkhati, sikkhāya kaṅkhati, sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto’’ti (ma. ni. 1.185; a. ni. 5.205) evaṃ vutto daḷho thiro pañcavidho cetokhilo ca. Pacurajanehi padāletuṃ asakkuṇeyyatāya **duppadālayo**. Tato eva pabbatasadisatāya **pabbato**ti ca saṅkhaṃ gato. ‘‘Dukkhe aññāṇa’’ntiādinā (vibha. 226; saṃ. ni. 2.2) vā nayena vutto aññāṇappabhedo ca. Iti etaṃ sabbaṃ **chetvā khilañca pāsañcā**ti etesu catubbidhesu saṃkilesadhammesu yo khilañca pāsañca ariyamaggañāṇāsinā chinditvā. **Selaṃ bhetvāna dubbhida**nti yena kenaci ñāṇena chindituṃ asakkuṇeyyaṃ aññāṇaselaṃ vajirūpamañāṇena chinditvā, cattāropi oghe taritvā, tesaṃ paratīre nibbāne ṭhitattā **tiṇṇo pāraṅgato**. Ārammaṇūpanijjhānalakkhaṇena lakkhaṇūpanijjhānalakkhaṇenāti duvidhenapi **jhāyī; mutto so mārabandhanā**ti so evarūpo khīṇāsavo sabbasmāpi kilesamārabandhanā mutto vippamutto visaṃyuttoti. Attānameva sandhāya thero vadati.

Athekadivasaṃ thero, attano saddhivihārikaṃ ekaṃ bhikkhuṃ akalyāṇamittasaṃsaggena kusītaṃ hīnavīriyaṃ uddhataṃ unnaḷaṃ viharantaṃ disvā, iddhiyā tattha gantvā, taṃ ''mā, āvuso, evaṃ kari, akalyāṇamitte pahāya kalyāṇamitte sevanto samaṇadhammaṃ karohī''ti ovadi. So therassa vacanaṃ nādiyi. Thero tassa anādiyanena dhammasaṃvegappatto puggalādhiṭṭhānāya kathāya micchāpaṭipattiṃ garahanto sammāpaṭipattiṃ vivekavāsañca pasaṃsanto –

681. ''Uddhato capalo bhikkhu, mitte āgamma pāpake;
Saṃsīdati mahoghasmiṃ, ūmiyā paṭikujjito.

682. ''Anuddhato acapalo, nipako saṃvutindriyo;
Kalyāṇamitto medhāvī, dukkhassantakaro siyā.

683. ''Kālapabbaṅgasaṅkāso, kiso dhamanisanthato;
Mattaññū annapānasmiṃ, adīnamanaso naro.

684. ''Phuṭṭho ḍaṃsehi makasehi, araññasmiṃ brahāvane;
Nāgo saṅgāmasīseva, sato tatrādhivāsaye.

685-6. ''Nābhinandāmi maraṇaṃ…pe… sampajāno patissato.
687. ''Pariciṇṇo mayā satthā…pe… bhavanetti samūhatā.
688. ''Yassa catthāya pabbajito, agārasmānagāriyaṃ;
So me attho anuppatto, kiṃ me saddhivihārinā''ti. –

Imā gāthā abhāsi.

Tattha **uddhato**ti uddhaccayutto asamāhito vikkhittacitto. **Capalo**ti pattacīvaramaṇḍanādinā cāpalyena samannāgato lolapakatiko. **Mitte āgamma pāpake**ti akalyāṇamitte nissāya samaṇadhammaṃ akaronto. **Saṃsīdati mahoghasmiṃ, ūmiyā paṭikujjito**ti yathā mahāsamudde patitapuriso samuddavīcīhi otthaṭo sīsaṃ ukkhipituṃ alabhanto tattheva saṃsīdati, evaṃ saṃsāramahoghasmiṃ paribbhamanto kodhupāyāsaūmiyā paṭikujjito otthaṭo vipassanāvasena paññāsīsaṃ ukkhipituṃ alabhanto tattheva saṃsīdati.

Nipakoti nipuṇo, attatthaparatthesu kusalo. **Saṃvutindriyo**ti manacchaṭṭhānaṃ indriyānaṃ saṃvaraṇena pihitindriyo. **Kalyāṇamitto**ti kalyāṇehi mittehi samannāgato. **Medhāvī**ti dhammojapaññāya samaṅgībhūto. **Dukkhassantakaro siyā**ti so tādiso sakalassāpi vaṭṭadukkhassa antakaro bhaveyya.

Kālapabbaṅgasaṅkāsotiādi vivekābhiratikittanaṃ. **Nābhinandāmī**tiādi pana katakiccabhāvadassanaṃ. Taṃ sabbaṃ heṭṭhā (theragā. aṭṭha. 2.607) vuttatthameva. Osāne pana **kiṃ me saddhivihārinā**ti attano saddhivihārikaṃ sandhāya vuttaṃ. Tasmā edisena dubbacena anādarena saddhivihārinā kiṃ me payojanaṃ ekavihāroyeva mayhaṃ ruccatīti attho.

Evaṃ pana vatvā chaddantadahameva gato. Tattha dvādasa vassāni vasitvā upakaṭṭhe parinibbāne satthāraṃ upasaṅkamitvā parinibbānaṃ anujānāpetvā tattheva gantvā parinibbāyi.

Aññāsikoṇḍaññattheragāthāvaṇṇanā niṭṭhitā.

2. Udāyittheragāthāvaṇṇanā

Manussabhūtantiādikā āyasmato udāyittherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ puññaṃ upacinitvā devamanussesu saṃsaranto

imasmiṃ buddhuppāde kapilavatthusmiṃ brāhmaṇakule nibbattitvā **udāyī**ti laddhanāmo vayappatto satthu ñātisamāgame buddhānubhāvaṃ disvā, paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi. Tayo hi ime udāyittherā amaccaputto pubbe āgato kāḷudāyī, kovariyaputto lāludāyī, ayaṃ brāhmaṇaputto mahāudāyīti. Svāyaṃ ekadivasaṃ satthārā setavāraṇaṃ sabbālaṅkārapaṭimaṇḍitaṃ mahājanena pasaṃsiyamānaṃ aṭṭhuppattiṃ katvā nāgopamasuttante (a. ni. 6.43) desite desanāpariyosāne attano ñāṇabalānurūpaṃ satthu guṇe anussaritvā, buddhārammaṇāya pītiyā samussāhitamānaso ''ayaṃ mahājano imaṃ tiracchānagataṃ nāgaṃ pasaṃsati, na buddhamahānāgaṃ. Handāhaṃ buddhamahāgandhahatthino guṇe pākaṭe karissāmī''ti satthāraṃ thomento –

689. ''Manussabhūtaṃ sambuddhaṃ, attadantaṃ samāhitaṃ;
Iriyamānaṃ brahmapathe, cittassūpasame rataṃ.

690. ''Yaṃ manussā namassanti, sabbadhammāna pāraguṃ;
Devāpi taṃ namassanti, iti me arahato sutaṃ.

691. ''Sabbasaṃyojanātītaṃ, vanā nibbanamāgataṃ;
Kāmehi nekkhammarataṃ, muttaṃ selāva kañcanaṃ.

692. ''Sa ve accaruci nāgo, himavāvaññe siluccaye;
Sabbesaṃ nāganāmānaṃ, saccanāmo anuttaro.

693. ''Nāgaṃ vo kittayissāmi, na hi āguṃ karoti so;
Soraccaṃ avihiṃsā ca, pādā nāgassa te duve.

694. ''Sati ca sampajaññañca, caraṇā nāgassa tepare;
Saddhāhattho mahānāgo, upekkhāsetadantavā.

695. ''Sati gīvā siro paññā, vīmaṃsā dhammacintanā;
Dhammakucchisamāvāso, viveko tassa vāladhi.

696. ''So jhāyī assāsarato, ajjhattaṃ susamāhito;
Gacchaṃ samāhito nāgo, ṭhito nāgo samāhito.

697. ''Sayaṃ samāhito nāgo, nisinnopi samāhito;
Sabbattha saṃvuto nāgo, esā nāgassa sampadā.

698. ''Bhuñjati anavajjāni, sāvajjāni na bhuñjati;
Ghāsamacchādanaṃ laddhā, sannidhiṃ parivajjayaṃ.

699. ''Saṃyojanaṃ aṇuṃ thūlaṃ, sabbaṃ chetvāna bandhanaṃ;
Yena yeneva gacchati, anapekkhova gacchati.

700. ''Yathāpi udake jātaṃ, puṇḍarīkaṃ pavaḍḍhati;
Nopalippati toyena, sucigandhaṃ manoramaṃ.

701. ''Tatheva ca loke jāto, buddho loke viharati;
Nopalippati lokena, toyena padumaṃ yathā.

702. ''Mahāgini pajjalito, anāhāropasammati;
Aṅgāresu ca santesu, nibbutoti pavuccati.

703. ‘‘Atthassāyaṃ viññāpanī, upamā viññūhi desitā;
Viññissanti mahānāgā, nāgaṃ nāgena desitaṃ.

704. ‘‘Vītarāgo vītadoso, vītamoho anāsavo;
Sarīraṃ vijahaṃ nāgo, parinibbissatyanāsavo’’ti. – imā gāthā abhāsi;

Tattha **manussabhūta**nti manussesu bhūtaṃ, nibbattaṃ; manussattabhāvaṃ vā pattaṃ. Satthā hi āsavakkhayañāṇādhigamena sabbagativimuttopi carimattabhāve gahitapaṭisandhivasena ‘‘manusso’’tveva voharīyatīti. Guṇavasena pana devānaṃ atidevo, brahmānaṃ atibrahmā. **Sambuddha**nti sayameva bujjhitabbabuddhavantaṃ. **Attadanta**nti attanāyeva dantaṃ. Bhagavā hi attanāyeva uppāditena ariyamaggena cakkhutopi…pe… manatopi uttamena damathena danto. **Samāhita**nti aṭṭhavidhena samādhinā maggaphalasamādhinā ca samāhitaṃ. **Iriyamānaṃ brahmapathe**ti catubbidhepi brahmavihārapathe, brahme vā seṭṭhe phalasamāpattipathe samāpajjanavasena pavattamānaṃ. Kiñcāpi bhagavā na sabbakālaṃ yathāvutte brahmapathe iriyati, tattha iriyasāmatthiyaṃ pana tanninnatañca upādāya ‘‘iriyamāna’’nti vuttaṃ. **Cittassūpasame rata**nti cittassa upasamahetubhūte sabbasaṅkhārasamathe, nibbāne, abhirataṃ. **Yaṃ manussā namassanti, sabbadhammāna pāragu**nti yaṃ sammāsambuddhaṃ sabbesaṃ khandhāyatanādidhammānaṃ abhiññāpāragū, pariññāpāragū, pahānapāragū, bhāvanāpāragū, sacchikiriyapāragū, samāpattipāragūti chadhā pāraguṃ paramukkaṃsagatasampattiṃ khattiyapaṇḍitādayo manussā namassanti. Dhammānudhammapaṭipattiyā pūjentā kāyena vācāya manasā ca tanninnā tappoṇā tappabbhārā honti. **Devāpi taṃ namassantī**ti na kevalaṃ manussā eva, atha kho aparimāṇāsu lokadhātūsu devāpi taṃ namassanti. **Iti me arahato suta**nti evaṃ mayā ārakattādīhi kāraṇehi arahato, bhagavato, dhammasenāpatiādīnañca ‘‘satthā devamanussāna’’ntiādikaṃ vadantānaṃ santike evaṃ sutanti dasseti.

Sabbasaṃyojanātītanti sabbāni dasapi saṃyojanāni yathārahaṃ catūhi maggehi saha vāsanāya atikkantaṃ. **Vanā nibbanamāgata**nti kilesavanato tabbirahitaṃ nibbanaṃ upagataṃ. **Kāmehi nekkhammarata**nti sabbaso kāmehi nikkhamitvā pabbajjājhānavipassanādibhede nekkhamme abhirataṃ. **Muttaṃ selāva kañcana**nti asārato nissaṭasārasabhāvattā selato nissaṭakañcanasadisaṃ devāpi taṃ namassantīti yojanā.

Sa ve accaruci nāgoti so ekaṃsato āguṃ na karoti, punabbhavaṃ na gacchati; nāgo viya balavāti. ‘‘Nāgo’’ti laddhanāmo sammāsambuddho, **accarucī**ti attano kāyaruciyā ñāṇaruciyā ca sadevakaṃ lokaṃ atikkamitvā ruci, sobhi. Yathā kiṃ? **Himavāvaññe siluccaye,** yathā hi himavā pabbatarājā attano thiragarumahāsārabhāvādīhi guṇehi aññe pabbate atirocati, evaṃ atirocatīti attho. **Sabbesaṃ nāganāmāna**nti ahināgahatthināgapurisanāgānaṃ, sekhāsekhapaccekabuddhanāgānaṃ vā. **Saccanāmo**ti sacceneva nāganāmo. Taṃ pana saccanāmataṃ ‘‘na hi āguṃ karotī’’tiādinā sayameva vakkhati.

Idāni buddhanāgaṃ avayavato ca dassento nāmato tāva dassetuṃ **‘‘na hi āguṃ karoti so’’**ti āha. Yasmā āguṃ, pāpaṃ, sabbena sabbaṃ na karoti, tasmā nāgoti attho. **Soracca**nti sīlaṃ. **Avihiṃsā**ti karuṇā. Tadubhayaṃ sabbassapi guṇarāsissa pubbaṅgamanti, katvā buddhanāgassa purimapādabhāvo tassa yuttoti āha **‘‘pādā nāgassa te duve’’**ti.

Aparapādabhāvena vadanto **‘‘sati ca sampajaññañca, caraṇā nāgassa tepare’’**ti āha. ‘‘Tyāpare’’ti vā pāṭho. Te aparetveva padavibhāgo. Anavajjadhammānaṃ ādāne saddhā hattho etassāti, **saddhāhattho**. Suparisuddhavedanā ñāṇappabhedā upekkhā setadantā te etassa atthīti, **upekkhāsetadantavā**.

Uttamaṅgaṃ paññā, tassā adhiṭṭhānaṃ satīti āha **‘‘sati gīvā siro paññā’’**ti. **Vīmaṃsā dhammacintanā**ti yathā khāditabbākhāditabbassa soṇḍāya parāmasanaṃ ghāyanañca hatthināgassa vīmaṃsā nāma hoti, evaṃ buddhanāgassa kusalādidhammacintanā vīmaṃsā. Samā vasanti etthāti,

samāvāso, bhājanaṃ kucchi eva samāvāso, abhiññāsamathānaṃ ādhānabhāvato samathavipassanāsaṅkhāto dhammo kucchisamāvāso etassāti **dhammakucchisamāvāso. Viveko**ti upadhiviveko. **Tassā**ti buddhanāgassa. **Vāladhi,** pariyosānaṅgabhāvato.

Jhāyīti ārammaṇūpanijjhānena ca jhāyanasīlo. **Assāsarato**ti paramassāsabhūte nibbāne rato. **Ajjhattaṃ susamāhito**ti visayajjhatte phalasamāpattiyaṃ suṭṭhu samāhito tadidaṃ samādhānaṃ suṭṭhu sabbakālikanti dassetuṃ **''gacchaṃ samāhito nāgo''**tiādi vuttaṃ. Bhagavā hi savāsanassa uddhaccassa pahīnattā vikkhepābhāvato niccaṃ samāhitova. Tasmā yaṃ yaṃ iriyāpathaṃ kappeti, taṃ taṃ samāhitova kappesīti.

Sabbatthāti, sabbasmiṃ gocare, sabbasmiñca dvāre sabbaso pihitavutti. Tenāha – ''sabbaṃ kāyakammaṃ ñāṇapubbaṅgamaṃ ñāṇānuparivatta''ntiādi (netti. 15). **Esā nāgassa sampadā**ti esā ''na hi āguṃ karoti so''tiādinā ''sambuddha''ntiādinā eva vā yathāvuttā vakkhamānā ca buddhagandhahatthino sampatti guṇaparipuṇṇā.

Bhuñjati anavajjānīti sammājīvassa ukkaṃsapāramippattiyā bhuñjati agarahitabbāni, micchājīvassa sabbaso savāsanānañca pahīnattā sāvajjāni garahitabbāni na bhuñjati anavajjāni bhuñjanto ca sannidhiṃ parivajjayaṃ bhuñjatīti yojanā.

Saṃyojananti vaṭṭadukkhena saddhiṃ santānaṃ saṃyojanato vaṭṭe osīdāpanasamatthaṃ dasavidhampi saṃyojanaṃ. **Aṇuṃ thūla**nti khuddakañceva mahantañca. **Sabbaṃ chetvāna bandhana**nti maggañāṇena anavasesaṃ kilesabandhanaṃ chinditvā. **Yena yenā**ti yena yena disābhāgena.

Yathā hi udake jātaṃ puṇḍarīkaṃ udake pavaḍḍhati nopalippati toyena, anupalepasabhāvattā, tatheva loke jāto buddho loke viharati, nopalippati lokena taṇhādiṭṭhimānalepābhāvatoti yojanā.

Ginīti aggi. **Anāhāro**ti anindhano.

Atthassāyaṃ viññāpanīti satthu guṇasaṅkhātassa upameyyatthassa viññāpanī, pakāsanī ayaṃ nāgūpamā. **Viññūhī**ti satthu paṭividdhacatusaccadhammaṃ parijānantehi attānaṃ sandhāya vadati. **Viññissantī**tiādi kāraṇavacanaṃ, yasmā nāgena mayā desitaṃ nāgaṃ tathāgatagandhahatthiṃ mahānāgā khīṇāsavā attano visaye ṭhatvā vijānissanti, tasmā aññesaṃ puthujjanānaṃ ñāpanatthaṃ ayaṃ upamā amhehi bhāsitāti adhippāyo.

Sarīraṃ vijahaṃ nāgo, parinibbissatyanāsavoti bodhimūle saupādisesaparinibbānena anāsavo sammāsambuddhanāgo, idāni sarīraṃ attabhāvaṃ vijahanto khandhaparinibbānena parinibbāyissatīti.

Evaṃ cuddasahi upamāhi maṇḍetvā, soḷasahi gāthāhi, catusaṭṭhiyā pādehi satthu guṇe vaṇṇento anupādisesāya nibbānadhātuyā desanaṃ niṭṭhāpesi.

Udāyittheragāthāvaṇṇanā niṭṭhitā.

Soḷasakanipātavaṇṇanā niṭṭhitā.

16. Vīsatinipāto

1. Adhimuttattheragāthāvaṇṇanā

Vīsatinipāte **yaññatthaṃ vā**tiādikā āyasmato aparassa adhimuttattherassa gāthā. Kā uppatti?

Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto atthadassissa bhagavato kāle vibhavasampanne kule nibbattitvā viññutaṃ patto satthari parinibbute bhikkhusaṅghaṃ upaṭṭhahanto mahādānāni pavattesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde āyasmato saṃkiccattherassa bhaginiyā kucchimhi nibbatti, **adhimutto**tissa nāmaṃ ahosi. So vayappatto mātulattherassa santike pabbajitvā vipassanāya kammaṃ karonto sāmaṇerabhūmiyaṃyeva ṭhito arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.4.84-88) –

''Nibbute lokanāthamhi, atthadassīnaruttame;
Upaṭṭhahiṃ bhikkhusaṅghaṃ, vippasannena cetasā.

''Nimantetvā bhikkhusaṅghaṃ, ujubhūtaṃ samāhitaṃ;
Ucchunā maṇḍapaṃ katvā, bhojesiṃ saṅghamuttamaṃ.

''Yaṃ yaṃ yonupapajjāmi, devattaṃ athamānusaṃ;
Sabbe satte abhibhomi, puññakammassidaṃ phalaṃ.

''Aṭṭhārase kappasate, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, ucchudānassidaṃ phalaṃ.

''Paṭisambhidā catasso…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā samāpattisukhena vītināmento upasampajjitukāmo ''mātaraṃ āpucchissāmī''ti mātu santikaṃ gacchanto antarāmagge devatāya balikammakaraṇatthaṃ maṃsapariyesanaṃ carantehi pañcasatehi corehi samāgacchi. Corā ca taṃ aggahesuṃ ''devatāya bali bhavissatī''ti. So corehi gahitopi abhīto acchambhī vippasannamukhova aṭṭhāsi. Taṃ disvā coragāmaṇiacchariyabbhutacittajāto pasaṃsanto –

705. ''Yaññatthaṃ vā dhanatthaṃ vā, ye hanāma mayaṃ pure;
Avasesaṃ bhayaṃ hoti, vedhanti vilapanti ca.

706. ''Tassa te natthi bhītattaṃ, bhiyyo vaṇṇo pasīdati;
Kasmā na paridevesi, evarūpe mahabbhaye''ti. – dve gāthā abhāsi;

Tattha **yaññattha**nti yajanatthaṃ devatānaṃ balikammakaraṇatthaṃ vā. Vā-saddo vikappanattho. **Dhanattha**nti sāpateyyaharaṇatthaṃ. **Ye hanāma mayaṃ pure**ti ye satte mayaṃ pubbe hanimha. Atītatthe hi idaṃ vattamānavacanaṃ. **Avase**ti avase aserike katvā. **Ta**nti tesaṃ. ''Avasesanti''pi paṭhanti. Amhehi gahitesu taṃ ekaṃ ṭhapetvā avasesānaṃ; ayameva vā pāṭho. **Bhayaṃ hotī**ti maraṇabhayaṃ hoti. Yena te **vedhanti vilapanti,**cittutrāsena vedhanti, ''sāmi, tumhākaṃ idañcidañca dassāma, dāsā bhavissāmā''tiādikaṃ vadantā vilapanti.

Tassa teti yo tvaṃ amhehi devatāya balikammatthaṃ jīvitā voropetukāmehi ukkhittāsikehi santajjito, tassa te. **Bhītatta**nti bhītabhāvo, bhayanti attho. **Bhiyyo vaṇṇo pasīdatī**ti pakativaṇṇato uparipi te mukhavaṇṇo vippasīdati. Therassa kira tadā ''sace ime māressanti, idānevāhaṃ anupādāya parinibbāyissāmi, dukkhabhāro vigacchissatī''ti uḷāraṃ pītisomanassaṃ uppajji. **Evarūpe mahabbhaye**ti edise mahati maraṇabhaye upaṭṭhite. Hetuatthe vā etaṃ bhummavacanaṃ.

Idāni thero coragāmaṇissa paṭivacanadānamukhena dhammaṃ desento –

707. ''Natthi cetasikaṃ dukkhaṃ, anapekkhassa gāmaṇi;
Atikkantā bhayā sabbe, khīṇasaṃyojanassa ve.

708. ''Khīṇāya bhavanettiyā, diṭṭhe dhamme yathātathe;

Na bhayaṃ maraṇe hoti, bhāranikkhepane yathā.

709. ‘‘Suciṇṇaṃ brahmacariyaṃ me, maggo cāpi subhāvito;
Maraṇe me bhayaṃ natthi, rogānamiva saṅkhaye.

710. ‘‘Suciṇṇaṃ brahmacariyaṃ me, maggo cāpi subhāvito;
Nirassādā bhavā diṭṭhā, visaṃ pitvāva chaḍḍitaṃ.

711. ‘‘Pāragū anupādāno, katakicco anāsavo;
Tuṭṭho āyukkhayā hoti, mutto āghātanā yathā.

712. ‘‘Uttamaṃ dhammataṃ patto, sabbaloke anatthiko;
Ādittāva gharā mutto, maraṇasmiṃ na socati.

713. ‘‘Yadatthi saṅgataṃ kiñci, bhavo vā yattha labbhati;
Sabbaṃ anissaraṃ etaṃ, iti vuttaṃ mahesinā.

714. ‘‘Yo taṃ tathā pajānāti, yathā buddhena desitaṃ;
Na gaṇhāti bhavaṃ kiñci, sutattaṃva ayoguḷaṃ.

715. ‘‘Na me hoti ‘ahosi’nti, ‘bhavissa’nti na hoti me;
Saṅkhārā vigamissanti, tattha kā paridevanā.

716. ‘‘Suddhaṃ dhammasamuppādaṃ, suddhaṃ saṅkhārasantatiṃ;
Passantassa yathābhūtaṃ, na bhayaṃ hoti gāmaṇi.

717. ‘‘Tiṇakaṭṭhasamaṃ lokaṃ, yadā paññāya passati;
Mamattaṃ so asaṃvindaṃ, ‘natthi me’ti na socati.

718. ‘‘Ukkaṇṭhāmi sarīrena, bhavenamhi anatthiko;
Soyaṃ bhijjissati kāyo, añño ca na bhavissati.

719. ‘‘Yaṃ vo kiccaṃ sarīrena, taṃ karotha yadicchatha;
Na me tappaccayā tattha, doso pemañca hehitī’’ti. –

Imā gāthā abhāsi.

720. ‘‘Tassa taṃ vacanaṃ sutvā, abbhutaṃ lomahaṃsanaṃ;
Satthāni nikkhipitvāna, māṇavā etadabravu’’nti. –

Ayaṃ saṅgītikārehi vuttagāthā. Ito aparā tisso corānaṃ, therassa ca vacanapaṭivacanagāthā –

721. ‘‘Kiṃ bhadante karitvāna, ko vā ācariyo tava;
Kassa sāsanamāgamma, labbhate taṃ asokatā.

722. ‘‘Sabbaññū sabbadassāvī, jino ācariyo mama;
Mahākāruṇiko satthā, sabbalokatikicchako.

723. ‘‘Tenāyaṃ desito dhammo, khayagāmī anuttaro;
Tassa sāsanamāgamma, labbhate taṃ asokatā.

724. ‘‘Sutvāna corā isino subhāsitaṃ, nikkhippa satthāni ca āvudhāni ca;
Tamhā ca kammā viramiṃsu eke, eke ca pabbajjamarocayiṃsu.

725. ‘‘Te pabbajitvā sugatassa sāsane, bhāvetva bojjhaṅgabalāni paṇḍitā;
Udaggacittā sumanā katindriyā, phusiṃsu nibbānapadaṃ asaṅkhata’’nti. –

Imāpi saṅgītikārehi vuttagāthā.

Tattha **natthi cetasikaṃ dukkhaṃ, anapekkhassa, gāmaṇī**ti gāmaṇi, apekkhāya, taṇhāya, abhāvena anapekkhassa mādisassa, lohitasabhāvo pubbo viya, cetasikaṃ dukkhaṃ domanassaṃ natthi, domanassābhāvāpadesena bhayābhāvaṃ vadati. Tenāha **‘‘atikkantā bhayā sabbe’’**ti. **Atikkantā bhayā sabbe**ti khīṇasaṃyojanassa arahato pañcavīsati mahābhayā, aññe ca sabbepi bhayā ekaṃsena atikkantā atītā, apagatāti attho.

Diṭṭhe dhamme yathātatheti catusaccadhamme pariññāpahānasacchikiriyabhāvanāvasena maggapaññāya yathābhūtaṃ diṭṭhe. **Maraṇe**ti maraṇahetu. **Bhāranikkhepane yathā**ti yathā koci puriso sīse ṭhitena mahatā garubhārena saṃsīdanto tassa nikkhepane, apanayane na bhāyati, evaṃ sampadamidanti attho. Vuttañhetaṃ bhagavatā –

‘‘Bhārā have pañcakkhandhā, bhārahāro ca puggalo;
Bhārādānaṃ dukhaṃ loke, bhāranikkhepanaṃ sukha’’nti. (saṃ. ni. 3.22);

Suciṇṇanti suṭṭhu caritaṃ. **Brahmacariya**nti, sikkhattayasaṅgahaṃ sāsanabrahmacariyaṃ. Tato eva **maggo cāpi subhāvito** aṭṭhaṅgiko ariyamaggopi sammadeva bhāvito. **Rogānamiva saṅkhaye**ti yathā bahūhi rogehi abhibhūtassa āturassa rogānaṃ saṅkhaye pītisomanassameva hoti, evaṃ khandharogasaṅkhaye maraṇe mādisassa bhayaṃ natthi.

Nirassādā bhavā diṭṭhāti tīhi dukkhatāhi abhibhūtā, ekādasahi aggīhi ādittā, tayo bhavā nirassādā, assādarahitā, mayā diṭṭhā. **Visaṃ pitvāva chaḍḍita**nti pamādavasena visaṃ pivitvā tādisena payogena chaḍḍitaṃ viya maraṇe me bhayaṃ natthīti attho.

Mutto āghātanā yathāti yathā corehi māraṇatthaṃ āghātanaṃ nīto kenaci upāyena tato mutto haṭṭhatuṭṭho hoti, evaṃ saṃsārapāraṃ, nibbānaṃ, gatattā **pāragū,** catūhipi upādānehi **anupādāno,** pariññādīnaṃ soḷasannaṃ kiccānaṃ katattā **katakicco** kāmāsavādīhi **anāsavo, āyukkhayā** āyukkhayahetu **tuṭṭho** somanassiko hoti.

Uttamanti seṭṭhaṃ. **Dhammata**nti, dhammasabhāvaṃ. Arahatte siddhe sijjhanahetu iṭṭhādīsu tādibhāvaṃ. **Sabbaloke**ti sabbalokasmimpi, dīghāyukasukhabahulatādivasena saṃyuttepi loke. **Anatthiko**ti, anapekkho. **Ādittāva gharā mutto**ti yathā koci puriso samantato ādittato pajjalitato gehato nissaṭo, tato nissaraṇanimittaṃ na socati, evaṃ khīṇāsavo maraṇanimittaṃ na socati.

Yadatthi saṅgataṃ kiñcīti yaṃkiñci imasmiṃ loke atthi, vijjati, upalabbhati saṅgataṃ, sattehi saṅkhārehi vā samāgamo, samodhānaṃ. ‘‘Saṅkhata’’ntipi pāṭho, tassa yaṃkiñci paccayehi samacca sambhuyya kataṃ, paṭiccasamuppannanti attho. **Bhavo vā yattha labbhatī**ti yasmiṃ sattanikāye yo upapattibhavo labbhati. **Sabbaṃ anissaraṃ eta**nti sabbametaṃ issararahitaṃ, na ettha kenaci ‘‘evaṃ hotū’’ti issariyaṃ vattetuṃ sakkā. **Iti vuttaṃ mahesinā**ti ‘‘sabbe dhammā anattā’’ti evaṃ vuttaṃ mahesinā sammāsambuddhena. Tasmā ‘‘anissaraṃ eta’’nti pajānanto maraṇasmiṃ na socatīti yojanā.

Na gaṇhāti bhavaṃ kiñcīti yo ariyasāvako ‘‘sabbe saṅkhārā aniccā’’tiādinā (dha. pa. 277) yathā buddhena bhagavatā desitaṃ, tathā taṃ bhavattayaṃ vipassanāpaññāsahitāya maggapaññāya pajānāti. So yathā koci puriso sukhakāmo divasaṃ santattaṃ ayoguḷaṃ hatthena na gaṇhāti, evaṃ kiñci

khuddakaṃ vā mahantaṃ vā bhavaṃ na gaṇhāti, na tattha taṇhaṃ karotīti attho.

Na me hoti ''ahosi''nti ''atītamaddhānaṃ ahaṃ īdiso ahosi''nti attadiṭṭhivasena na me cittappavatti atthi diṭṭhiyā sammadeva ugghāṭitattā, dhammasabhāvassa ca sudiṭṭhattā. **''Bhavissa''nti na hoti me**ti tato eva ''anāgatamaddhānaṃ ahaṃ ediso kathaṃ nu kho bhavissaṃ bhaveyya''nti evampi me na hoti. **Saṅkhārā vigamissantī**ti evaṃ pana hoti ''yathāpaccayaṃ pavattamānā saṅkhārāva, na ettha koci attā vā attaniyaṃ vā, te ca kho vigamissanti, vinassissanti, khaṇe khaṇe bhijjissantī''ti. **Tattha kā paridevanā**ti evaṃ passantassa mādisassa tattha saṅkhāragate kā nāma paridevanā.

Suddhanti kevalaṃ, attasārena asammissaṃ. **Dhammasamuppāda**nti paccayapaccayuppannadhammasamuppattiṃ avijjādipaccayehi saṅkhārādidhammamattappavattiṃ. **Saṅkhārasantati**nti kilesakammavipākappabhedasaṅkhārapabandhaṃ. **Passantassa yathābhūta**nti saha vipassanāya maggapaññāya yāthāvato jānantassa.

Tiṇakaṭṭhasamaṃ lokanti yathā araññe apariggahe tiṇakaṭṭhe kenaci gayhamāne aparassa ''mayhaṃ santakaṃ ayaṃ gaṇhatī''ti na hoti, evaṃ so asāmikatāya tiṇakaṭṭhasamaṃ saṅkhāralokaṃ yadā paññāya passati, so tattha mamattaṃ **asaṃvindaṃ** asaṃvindanto alabhanto akaronto. **Natthi me**ti ''ahu vata sohaṃ, taṃ me natthī''ti na socati.

Ukkaṇṭhāmi sarīrenāti asārakena abhinudena dukkhena akataññunā asuciduggandhajegucchapaṭikkūlasabhāvena iminā kāyena ukkaṇṭhāmi imaṃ kāyaṃ nibbindanto evaṃ tiṭṭhāmi. **Bhavenamhi anatthiko**ti sabbenapi bhavena anatthiko amhi, na kiñci bhavaṃ patthemi. **Soyaṃ bhijjissati kāyo**ti ayaṃ mama kāyo idāni tumhākaṃ payogena aññathā vā aññattha bhijjissati. **Añño ca na bhavissatī**ti añño kāyo mayhaṃ āyatiṃ na bhavissati, punabbhavābhāvato.

Yaṃ vo kiccaṃ sarīrenāti yaṃ tumhākaṃ iminā sarīrena payojanaṃ, **taṃ karotha yadicchatha,** icchatha ce. **Na me tappaccayā**ti, taṃ nimittaṃ imassa sarīrassa tumhehi yathicchitakiccassa karaṇahetu. **Tatthā**ti tesu karontesu ca akarontesu ca. **Doso pemañca hehitī**ti yathākkamaṃ paṭigho anunayo na bhavissati, attano bhave apekkhāya sabbaso pahīnattāti adhippāyo. Aññapaccayā aññattha ca paṭighānunayesu asantesupi tappaccayā, ''tatthā''ti vacanaṃ yathādhigatavasena vuttaṃ.

Tassāti adhimuttattherassa. **Taṃ vacana**nti ''natthi cetasikaṃ dukkha''ntiādikaṃ maraṇe bhayābhāvādidīpakaṃ, tato eva abbhutaṃ lomahaṃsanaṃ vacanaṃ sutvā. **Māṇavā**ti corā. Corā hi ''māṇavā''ti vuccanti ''māṇavehi saha gacchanti katakammehi akatakammehipī''tiādīsu (ma. ni. 2.149) viya.

Kiṃ bhadante karitvānāti, bhante, kiṃ nāma tapokammaṃ katvā. Ko vā tava ācariyo kassa **sāsanaṃ,** ovādaṃ nissāya ayaṃ **asokatā** maraṇakāle sokābhāvo labbhatīti **etaṃ** atthaṃ **abravuṃ,** pucchāvasena kathesuṃ, bhāsiṃsu.

Taṃ sutvā thero tesaṃ paṭivacanaṃ dento **''sabbaññū''**tiādimāha. Tattha **sabbaññū**ti paropadesena vinā sabbapakārena sabbadhammāvabodhanasamatthassa ākaṅkhāpaṭibaddhavuttino anāvaraṇañāṇassa adhigamena atītādibhedaṃ sabbaṃ jānātīti, sabbaññū. Teneva samantacakkhunā sabbassa dassanato **sabbadassāvī**. Yamhi anāvaraṇañāṇaṃ, tadeva sabbaññutaññāṇaṃ, nattheva asādhāraṇañāṇapāḷiyā virodho visayuppattimukhena aññehi asādhāraṇabhāvadassanatthaṃ ekasseva ñāṇassa dvidhā vuttattā. Yaṃ panettha vattabbaṃ, taṃ **itivuttakavaṇṇanāyaṃ** (itivu. aṭṭha. 38) vitthārato vuttamevāti tattha vuttanayeneva veditabbaṃ. Pañcannampi mārānaṃ vijayato **jino,** hīnādivibhāgabhinne sabbasmiṃ sattanikāye adhimuttavuttitāya mahatiyā karuṇāya samannāgatattā **mahākāruṇiko,** diṭṭhadhammikasamparāyikaparamatthehi yathārahaṃ veneyyānaṃ anusāsanato **satthā,** tato eva sabbalokassa kilesarogatikicchanato **sabbalokatikicchako,** sammāsambuddho ācariyo mamāti yojanā. **Khayagāmī**ti nibbānagāmī.

Evaṃ therena satthu sāsanassa ca guṇe pakāsite paṭiladdhasaddhā ekacce corā pabbajiṃsu, ekacce upāsakattaṃ pavedesuṃ. Tamatthaṃ dīpento dhammasaṅgāhakā **''sutvāna corā''**tiādinā dve gāthā abhāsiṃsu. Tattha **isino**ti adhisīlasikkhādīnaṃ esanaṭṭhena isino, adhimuttattherassa. **Nikkhippā**ti pahāya. **Satthāni ca āvudhāni cā**ti asiādisatthāni ceva dhanukalāpādiāvudhāni ca. **Tamhā ca kammā**ti tato corakammato.

Te pabbajitvā sugatassa sāsaneti te corā sobhanagamanatādīhi sugatassa bhagavato sāsane pabbajjaṃ upagantvā. Bhāvanāvisesādhigatāya odagyalakkhaṇāya pītiyā samannāgamena **udaggacittā. Sumanā**ti somanassappattā. **Katindriyā**ti bhāvitindriyā. **Phusiṃsū**ti aggamaggādhigamena asaṅkhataṃ nibbānaṃ adhigacchiṃsu. Adhimutto kira core nibbisevane katvā, te tattheva ṭhapetvā, mātu santikaṃ gantvā, mātaraṃ āpucchitvā, paccāgantvā tehi saddhiṃ upajjhāyassa santikaṃ gantvā, pabbājetvā upasampadaṃ akāsi. Atha tesaṃ kammaṭṭhānaṃ ācikkhi, te nacirasseva arahatte patiṭṭhahiṃsu. Tena vuttaṃ ''pabbajitvā…pe… asaṅkhata''nti.

Adhimuttattheragāthāvaṇṇanā niṭṭhitā.

2. Pārāpariyattheragāthāvaṇṇanā

Samaṇassa ahu cintātiādikā āyasmato pārāpariyattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinitvā sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ aññatarassa brāhmaṇamahāsālassa putto hutvā nibbatti. Tassa vayappattassa gottavasena **pārāpariyo**tveva samaññā ahosi. So tayo vede uggahetvā brāhmaṇasippesu nipphattiṃ gato. Ekadivasaṃ satthu dhammadesanākāle jetavanavihāraṃ gantvā parisapariyante nisīdi. Satthā tassa ajjhāsayaṃ oloketvā **indriyabhāvanāsuttaṃ** (ma. ni. 3.453) desesi. So taṃ sutvā paṭiladdhasaddho pabbaji. Taṃ suttaṃ uggahetvā tadatthamanucintesi. Yathā pana anucintesi, svāyamattho gāthāsu eva āvi bhavissati. So tathā anuvicintento āyatanamukhena vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ patto. Aparabhāge attanā cintitākāraṃ pakāsento –

726. ''Samaṇassa ahu cintā, pārāpariyassa bhikkhuno;
Ekakassa nisinnassa, pavivittassa jhāyino.

727. ''Kimānupubbaṃ puriso, kiṃ vataṃ kiṃ samācāraṃ;
Attano kiccakārīssa, na ca kañci viheṭhaye.

728. ''Indriyāni manussānaṃ, hitāya ahitāya ca;
Arakkhitāni ahitāya, rakkhitāni hitāya ca.

729. ''Indriyāneva sārakkhaṃ, indriyāni ca gopayaṃ;
Attano kiccakārīssa, na ca kañci viheṭhaye.

730. ''Cakkhundriyaṃ ce rūpesu, gacchantaṃ anivārayaṃ;
Anādīnavadassāvī, so dukkhā na hi muccati.

731. ''Sotindriyaṃ ce saddesu, gacchantaṃ anivārayaṃ;
Anādīnavadassāvī, so dukkhā na hi muccati.

732. ''Anissaraṇadassāvī, gandhe ce paṭisevati;
Na so muccati dukkhamhā, gandhesu adhimucchito.

733. ''Ambilaṃ madhuraggañca, tittakaggamanussaraṃ;
Rasataṇhāya gadhito, hadayaṃ nāvabujjhati.

734. ‘‘Subhānyappaṭikūlāni, phoṭṭhabbāni anussaraṃ;
Ratto rāgādhikaraṇaṃ, vividhaṃ vindate dukhaṃ.

735. ‘‘Manaṃ cetehi dhammehi, yo na sakkoti rakkhituṃ;
Tato naṃ dukkhamanveti, sabbehetehi pañcahi.

736. ‘‘Pubbalohitasampuṇṇaṃ, bahussa kuṇapassa ca;
Naravīrakataṃ vagguṃ, samuggamiva cittitaṃ.

737. ‘‘Kaṭukaṃ madhurassādaṃ, piyanibandhanaṃ dukhaṃ;
Khuraṃva madhunā littaṃ, ullihaṃ nāvabujjhati.

738. ‘‘Itthirūpe itthisare, phoṭṭhabbepi ca itthiyā;
Itthigandhesu sāratto, vividhaṃ vindate dukhaṃ.

739. ‘‘Itthisotāni sabbāni, sandanti pañca pañcasu;
Tesamāvaraṇaṃ kātuṃ, yo sakkoti vīriyavā.

740. ‘‘So atthavā so dhammaṭṭho, so dakkho so vicakkhaṇo;
Kareyya ramamānopi, kiccaṃ dhammatthasaṃhitaṃ.

741. ‘‘Atho sīdati saññuttaṃ, vajje kiccaṃ niratthakaṃ;
Na taṃ kiccanti maññitvā, appamatto vicakkhaṇo.

742. ‘‘Yañca atthena saññuttaṃ, yā ca dhammagatā rati;
Taṃ samādāya vattetha, sā hi ve uttamā rati.

743. ‘‘Uccāvacehupāyehi, paresamabhijigīsati;
Hantvā vadhitvā atha socayitvā, ālopati sāhasā yo paresaṃ.

744. ‘‘Tacchanto āṇiyā āṇiṃ, nihanti balavā yathā;
Indriyānindriyeheva, nihanti kusalo tathā.

745. ‘‘Saddhaṃ vīriyaṃ samādhiñca, satipaññañca bhāvayaṃ;
Pañca pañcahi hantvāna, anīgho yāti brāhmaṇo.

746. ‘‘So atthavā so dhammaṭṭho, katvā vākyānusāsaniṃ;
Sabbena sabbaṃ buddhassa, so naro sukhamedhatī’’ti. – imā gāthā abhāsi;

Tattha **samaṇassā**ti pabbajitassa. **Ahū**ti ahosi. **Cintā**ti dhammacintā dhammavicāraṇā. **Pārāpariyassā**ti pārāparagottassa. ‘‘Pārācariyassā’’tipi paṭhanti. **Bhikkhuno**ti saṃsāre bhayaṃ ikkhanasīlassa. **Ekakassā**ti asahāyassa, etena kāyavivekaṃ dasseti. **Pavivittassā**ti pavivekahetunā kilesānaṃ vikkhambhanena vivekaṃ āraddhassa, etena cittavivekaṃ dasseti. Tenāha **‘‘jhāyino’’**ti. **Jhāyino**ti jhāyanasīlassa, yonisomanasikāresu yuttassāti attho. Sabbametaṃ thero attānaṃ paraṃ viya katvā vadati.

‘‘Kimānupubba’’ntiādinā taṃ cintanaṃ dasseti. Tattha paṭhamagāthāyaṃ tāva **kimānupubba**nti anupubbaṃ anukkamo, anupubbameva vakkhamānesu vatasamācāresu ko anukkamo, kena anukkamena te paṭipajjitabbāti attho. **Puriso kiṃ vataṃ kiṃ samācāra**nti atthakāmo puriso samādiyitabbaṭṭhena ‘‘vata’’nti laddhanāmaṃ, kīdisaṃ sīlaṃ samācāraṃ, samācaranto, attano **kiccakārī** kattabbakārī assa, **kañci** sattaṃ na ca **viheṭhaye,** na bādheyyāti attho. Attano kiccaṃ nāma samaṇadhammo, saṅkhepato sīlasamādhipaññā, taṃ sampādentassa paraviheṭhanāya lesopi natthi tāya sati samaṇabhāvasseva

abhāvato.

Yathāha bhagavā – ‘‘na hi pabbajito parūpaghātī, na samaṇo hoti paraṃ viheṭhayanto’’ti (dha. pa. 184). Ettha ca vataggahaṇena vārittasīlaṃ gahitaṃ, samācāraggahaṇena samācaritabbato cārittasīlena saddhiṃ jhānavipassanādi, tasmā vārittasīlaṃ padhānaṃ. Tatthāpi ca yasmā indriyasaṃvare siddhe sabbaṃ sīlaṃ surakkhitaṃ, sugopitameva hoti, tasmā indriyasaṃvarasīlaṃ tāva dassetukāmo indriyānaṃ arakkhaṇe rakkhaṇe ca ādīnavānisaṃse vibhāvento **‘‘indriyāni manussāna’’**ntiādimāha. Tattha **indriyānī**ti rakkhitabbadhammanidassanaṃ, tasmā cakkhādīni cha indriyānīti vuttaṃ hoti. **Manussāna**nti rakkhaṇayogyapuggalanidassanaṃ. **Hitāyā**ti atthāya. **Ahitāyā**ti anatthāya. Hontīti vacanaseso. Kathaṃ pana tāniyeva hitāya ca ahitāya hontīti āha ‘‘rakkhitānī’’tiādi. Tassattho – yassa cakkhādīni indriyāni satikavāṭena apihitāni, tassa rūpādīsu abhijjhādipāpadhammapavattiyā dvārabhāvato anatthāya pihitāni, tadabhāvato atthāya saṃvattantīti.

Indriyāneva sārakkhanti yasmā indriyasaṃvaro paripuṇṇo sīlasampadaṃ paripūreti, sīlasampadā paripuṇṇā samādhisampadaṃ paripūreti, samādhisampadā paripuṇṇā paññāsampadaṃ paripūreti, tasmā indriyārakkhā attahitapaṭipattiyāva mūlanti dassento āha ‘‘indriyāneva sārakkha’’nti. Satipubbaṅgamena ārakkhena saṃrakkhanto yonisomanasikārena indriyāni eva tāva sammadeva rakkhanto, yathā akusalacorā tehi tehi dvārehi pavisitvā cittasantāne kusalaṃ bhaṇḍaṃ na vilumpanti, tathā tāni pidahantoti attho. Sārakkhanti ca saṃ-saddassa sābhāvaṃ katvā vuttaṃ, ‘‘sārāgo’’tiādīsu viya. ‘‘Saṃrakkha’’nti ca pāṭho. **Indriyāni ca gopaya**nti tasseva pariyāyavacanaṃ, pariyāyavacane payojanaṃ **nettiaṭṭhakathāyaṃ** vuttanayeneva veditabbaṃ. **‘‘Attano kiccakārīssā’’**ti iminā attahitapaṭipattiṃ dasseti, **‘‘na ca kañci viheṭhaye’’**ti iminā parahitapaṭipattiṃ, ubhayenāpi vā attahitapaṭipattimeva dasseti parāviheṭhanassāpi attahitapaṭipattibhāvato. Atha vā padadvayenapi attahitapaṭipattiṃ dasseti puthujjanassa sekkhassa ca parahitapaṭipattiyāpi attahitapaṭipattibhāvato.

Evaṃ rakkhitāni indriyāni hitāya hontīti vodānapakkhaṃ saṅkhepeneva dassetvā, arakkhitāni ahitāya hontīti saṃkilesapakkhaṃ pana vibhajitvā dassento **‘‘cakkhundriyaṃ ce’’**tiādimāha. Tattha **cakkhundriyaṃ ce rūpesu, gacchantaṃ anivārayaṃ. Anādīnavadassāvī**ti yo nīlapītādibhedesu iṭṭhāniṭṭhesu rūpāyatanesu gacchantaṃ yathāruci pavattantaṃ cakkhundriyaṃ anivārayaṃ, anivārayanto appaṭibāhanto tathāpavattiyaṃ ādīnavadassāvī na hoti ce, diṭṭhadhammikaṃ samparāyikañca ādīnavaṃ dosaṃ na passati ce. ‘‘Gacchantaṃ nivāraye anissaraṇadassāvī’’ti ca pāṭho. Tattha yo ‘‘diṭṭhe diṭṭhamattaṃ bhavissatī’’ti (saṃ. ni. 4.95) vuttavidhinā diṭṭhamatteyeva ṭhatvā satisampajaññavasena rūpāyatane pavattamāno tattha nissaraṇadassāvī nāma. Vuttavipariyāyena anissaraṇadassāvī daṭṭhabbo. **So dukkhā na hi muccatī**ti so evarūpo puggalo vaṭṭadukkhato na muccateva. Ettha ca cakkhundriyassa anivāraṇaṃ nāma yathā tena dvārena abhijjhādayo pāpadhammā anvāssaveyyuṃ, tathā pavattanaṃ, taṃ pana atthato satisampajaññassa anuṭṭhāpanaṃ daṭṭhabbaṃ. Sesindriyesupi eseva nayo. **Adhimucchito**ti adhimuttataṇhāya mucchaṃ āpanno. **Ambila**nti ambilarasaṃ. **Madhuragga**nti madhurarasakoṭṭhāsaṃ. Tathā **tittakaggaṃ. Anussara**nti assādavasena taṃ taṃ rasaṃ anuvicintento. **Ganthito**ti rasataṇhāya tasmiṃ tasmiṃ rase ganthito bandho. ‘‘Gadhito’’ti ca paṭhanti, gedhaṃ āpannoti attho. **Hadayaṃ nāvabujjhatī**ti ‘‘dukkhassantaṃ karissāmī’’ti pabbajjādikkhaṇe uppannaṃ cittaṃ na jānāti na sallakkheti, sāsanassa hadayaṃ abbhantaraṃ anavajjadhammānaṃ sammaddanarasataṇhāya gadhito nāvabujjhati na jānāti, na paṭipajjatīti attho.

Subhānīti sundarāni. **Appaṭikūlānī**ti manoramāni, iṭṭhāni. **Phoṭṭhabbānī**ti upādiṇṇānupādiṇṇappabhede phasse. **Ratto**ti rajjanasabhāvena rāgena ratto. **Rāgādhikaraṇa**nti rāgahetu. **Vividhaṃ vindate dukha**nti rāgapariḷāhādivasena diṭṭhadhammikañca nirayasantāpādivasena abhisamparāyañca nānappakāraṃ dukkhaṃ paṭilabhati.

Manaṃ cetehīti manañca etehi rūpārammaṇādīhi dhammārammaṇappabhedehi ca. **Na**nti puggalaṃ. **Sabbehī**ti sabbehi pañcahipi. Idaṃ vuttaṃ hoti – yo puggalo manaṃ, manodvāraṃ, **etehi** yathāvuttehi rūpādīhi pañcahi dhammehi dhammārammaṇappabhedato ca. Tattha

pavattanakapāpakammanivāraṇena **rakkhituṃ,** gopituṃ na sakkoti, **tato** tassa arakkhaṇato naṃ puggalaṃ taṃnimittaṃ dukkhaṃ **anveti,** anugacchati, anugacchantañca etehi pañcahipi rūpārammaṇādīhi chaṭṭhārammaṇena saddhiṃ sabbehipi ārammaṇappaccayabhūtehi anugacchatīti. Ettha cakkhundriyaṃ, sotindriyañca asampattaggāhibhāvato ''gacchantaṃ anivāraya''nti vuttaṃ itaraṃ sampattaggāhīti ''gandhe ce paṭisevatī''tiādinā vuttaṃ. Tatthāpi ca rasataṇhā ca phoṭṭhabbataṇhā ca sattānaṃ visesato balavatīti ''rasataṇhāya gadhito, phoṭṭhabbāni anussarantoti'' vuttanti daṭṭhabbaṃ.

Evaṃ aguttadvārassa puggalassa chahi dvārehi chasupi ārammaṇesu asaṃvaranimittaṃ uppajjanakadukkhaṃ dassetvā svāyamasaṃvaro yasmā sarīrasabhāvānavabodhena hoti, tasmā sarīrasabhāvaṃ vicinanto **''pubbalohitasampuṇṇa''**ntiādinā gāthādvayamāha. Tassattho – sarīraṃ nāmetaṃ pubbena lohitena ca **sampuṇṇaṃ** bharitaṃ aññena ca pittasemhādinā bahunā kuṇapena, tayidaṃ naravīrena naresu chekena sippācariyena kataṃ vaggu maṭṭhaṃ lākhāparikammādinā cittitaṃ, anto pana gūthādiasucibharitaṃ samuggaṃ viya chavimattamanoharaṃ bālajanasammohaṃ dukkhasabhāvatāya nirayādidukkhatāpanato ca **kaṭukaṃ,** parikappasambhavena amūlakena assādamattena madhuratāya **madhurassādaṃ,** tato eva piyabhāvanibandhanena **piyanibandhanaṃ,** dussahatāya appatītatāya ca **dukhaṃ,** īdise sarīre assādalobhena mahādukkhaṃ paccanubhuyyamānaṃ anavabujjhanto loko madhuragiddho khuradhārālehakapuriso viya daṭṭhabboti.

Idāni ete cakkhādīnaṃ gocarabhūtā rūpādayo vuttā, te visesato purisassa itthipaṭibaddhā kamanīyāti tattha saṃvaro kātabboti dassento **''itthirūpe''**tiādimāha. Tattha **itthirūpe**ti itthiyā catusamuṭṭhānikarūpāyatanasaṅkhāte vaṇṇe. Api ca yo koci itthiyā nivatthassa alaṅkārassa vā gandhavaṇṇakādīnaṃ vā piḷandhanamālānaṃ vā kāyapaṭibaddho vaṇṇo purisassa cakkhuviññāṇassa ārammaṇabhāvāya upakappati, sabbametaṃ ''itthirūpa''ntveva veditabbaṃ. **Itthisare**ti itthiyā gītalapitahasitaruditasadde. Api ca itthiyā nivatthavatthassapi alaṅkataalaṅkārassapi itthipayoganipphāditā veṇuvīṇāsaṅkhapaṇavādīnampi saddā idha itthisaraggahaṇena gahitāti veditabbā. Sabbopeso purisassa cittaṃ ākaḍḍhatīti. ''Itthirase''ti pana pāḷiyā catusamuṭṭhānikarasāyatanavasena vuttaṃ. Itthiyā kiṃkārapaṭissāvitādivasena assavaraso ceva paribhogaraso ca itthirasoti eke. Yo pana itthiyā oṭṭhamaṃsasammakkhitakheḷādiraso, yo ca tāya purisassa dinnayāgubhattādīnaṃ raso, sabbopeso ''itthiraso''tveva veditabbo. Phoṭṭhabbepi ca itthiyā kāyasamphasso, itthisarīrārūḷhānaṃ vatthālaṅkāramālādīnaṃ phasso ''itthiphoṭṭhabbo''tveva veditabbo. Ettha ca yesaṃ itthirūpe itthisareti pāḷi, tesaṃ api-saddena itthirasasaṅgaho daṭṭhabbo. **Itthigandhesū**ti itthiyā catusamuṭṭhānikagandhāyatanesu. Itthiyā sarīragandho nāma duggandho. Ekaccā hi itthī assagandhinī hoti, ekaccā meṇḍagandhinī, ekaccā sedagandhinī, ekaccā soṇitagandhinī, tathāpi tāsu andhabālo rajjateva. Cakkavattino pana itthiratanassa kāyato candanagandho vāyati, mukhato uppalagandho, ayaṃ na sabbāsaṃ hotīti, itthiyā sarīre ārūḷho āgantuko anulimpanādigandho ''itthigandho''ti veditabbo. **Sāratto**ti suṭṭhu ratto gadhito mucchito, idaṃ pana padaṃ ''itthirūpe''tiādīsupi yojetabbaṃ. **Vividhaṃ vindate dukha**nti itthirūpādīsu sarāganimittaṃ diṭṭhadhammikaṃ vadhabandhanādivasena samparāyikaṃ pañcavidhabandhanādivasena nānappakāraṃ dukkhaṃ paṭilabhati.

Itthisotāni sabbānīti itthiyā rūpādiārammaṇāni sabbāni anavasesāni pañca taṇhāsotāni sandanti. **Pañcasū**ti purisassa pañcasu dvāresu. **Tesa**nti tesaṃ pañcannaṃ sotānaṃ. **Āvaraṇa**nti saṃvaraṇaṃ, yathā asaṃvaro na uppajjati, evaṃ satisampajaññaṃ paccupaṭṭhapetvā saṃvaraṃ pavattetuṃ yo sakkoti, so **vīriyavā** āraddhavīriyo akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāyāti attho.

Evaṃ rūpādigocare pabbajitassa paṭipattiṃ dassetvā idāni gahaṭṭhassa dassetuṃ **''so atthavā''**tiādi vuttaṃ. Tattha **so atthavā so dhammaṭṭho, so dakkho so vicakkhaṇo**ti so puggalo imasmiṃ loke atthavā, buddhimā, dhamme ṭhito, dhamme dakkho, dhamme cheko, analaso vā vicakkhaṇo iti kattabbatāsu kusalo nāma. **Kareyya ramamānopi, kiccaṃ dhammatthasaṃhita**nti geharatiyā ramamānopi dhammatthasaṃhitaṃ dhammato atthato ca anapetameva taṃ taṃ kattabbaṃ. Anuppannānaṃ bhogānaṃ uppādanaṃ, uppannānaṃ paripālanaṃ, paribhogañca kareyya, aññamaññaṃ,

avirodhena, aññamaññaṃ, abādhanena, tivaggatthaṃ anuyuñjeyyāti adhippāyo. Ayañca nayo yesaṃ sammāpaṭipattiavirodhena tivaggatthassa vasena vattati bimbisāramahārājādīnaṃ viya, tesaṃ vasena vutto. Na yesaṃ kesañci vasenāti daṭṭhabbaṃ.

Atho sīdati saññuttanti yadi idhaloke supasaṃhitaṃ diṭṭhadhammikaṃ atthaṃ pariggahetvā ṭhitaṃ. **Vajje kiccaṃ niratthaka**nti samparāyikattharahitaṃ anatthupasaṃhitaṃ kiccaṃ sacepi vissajjeyya pariccajeyya. **Na taṃ kiccanti maññitvā, appamatto vicakkhaṇo**ti satiavippavāsena appamatto vicāraṇapaññāsambhavena vicakkhaṇo anatthupasaṃhitaṃ, taṃ kiccaṃ mayā na kātabbanti maññitvā vivajjeyya.

Vivajjetvā pana **yañca atthena saññuttaṃ, yā ca dhammagatā rati. Taṃ samādāya vattethā**ti yaṃkiñci diṭṭhadhammikasamparāyikappabhedena atthena hitena saṃyuttaṃ tadubhayahitāvahaṃ, yā ca adhikusaladhammagatā samathavipassanāsahitā rati, tadubhayaṃ sammā ādiyitvā pariggahaṃ katvā vatteyya. ‘‘Sabbaṃ ratiṃ dhammarati jinātī’’ti (dha. pa. 354) vacanato sā hi ekaṃsena uttamatthassa pāpanato uttamā rati nāma.

Yaṃ pana kāmaratisaṃyuttaṃ kiccaṃ niratthakanti vuttaṃ, tassā anatthupasaṃhitabhāvaṃ dassetuṃ **‘‘uccāvacehī’’**tiādi vuttaṃ. Tattha **uccāvacehī**ti mahantehi ceva khuddakehi ca. **Upāyehī**ti nayehi. **Paresamabhijigīsatī**ti paresaṃ santakaṃ āharituṃ icchati, pare vā sabbathā hāpeti, jināpeti paraṃ hantvā, vadhitvā atha socayitvā, ālopati sāhasā yo paresaṃ. Idaṃ vuttaṃ hoti – yo puggalo kāmahetu pare hananto, ghātento, socento sandhicchedasandhiruhanapasayhāvahārādīhi nānupāyehi paresaṃ santakaṃ harituṃ vāyamanto sāhasākāraṃ karoti, ālopati, jigīsati sāpateyyavasena pare hāpeti, tassa taṃ kiccaṃ kāmaratisannissitaṃ anatthupasaṃhitaṃ ekantanihīnanti. Etena tappaṭipakkhato dhammagatāya ratiyā ekaṃsato uttamabhāvaṃyeva vibhāveti.

Idāni yaṃ ‘‘tesamāvaraṇaṃ kātuṃ yo sakkotī’’ti indriyānaṃ āvaraṇaṃ vuttaṃ, taṃ upāyena saha vibhāvento **‘‘tacchanto āṇiyā āṇiṃ**, **nihanti balavā yathā’’**ti āha. Yathā **balavā** kāyabalena, ñāṇabalena ca samannāgato tacchako rukkhadaṇḍagataṃ āṇiṃ nīharitukāmo tato balavatiṃ āṇiṃ koṭento tato nīharati, tathā kusalo bhikkhu cakkhādīni indriyāni vipassanābalena nihantukāmo indriyehi eva nihanti.

Katamehi panāti āha **‘‘saddha’’**ntiādi. Tassattho – adhimokkhalakkhaṇaṃ saddhaṃ, paggahalakkhaṇaṃ vīriyaṃ, avikkhepalakkhaṇaṃ samādhiṃ, upaṭṭhānalakkhaṇaṃ satiṃ, dassanalakkhaṇaṃ paññanti imānipi vimuttiparipācakāni pañcindriyāni bhāvento vaḍḍhento etehi pañcahi indriyehi cakkhādīni pañcindriyāni anunayapaṭighādikilesuppattiyā dvārabhāvavihanena hantvā, ariyamaggena tadupanissaye kilese samucchinditvā, tato eva anīgho niddukkho brāhmaṇo anupādisesaparinibbānameva yāti upagacchatīti.

So atthavāti so yathāvutto brāhmaṇo uttamatthena samannāgatattā atthavā, taṃ sampāpake dhamme ṭhitattā **dhammaṭṭho. Sabbena sabbaṃ** anavasesena vidhinā anavasesaṃ **buddhassa** bhagavato vākyabhūtaṃ anusāsaniṃ katvā yathānusiṭṭhaṃ paṭipajjitvā ṭhito. Tato eva **so naro** uttamapuriso nibbānasukhañca **edhati,** brūheti, vaḍḍhetīti.

Evaṃ therena attano cintitākāravibhāvanāvasena paṭipattiyā pakāsitattā idameva cassa aññābyākaraṇaṃ daṭṭhabbaṃ.

Pārāpariyattheragāthāvaṇṇanā niṭṭhitā.

3. Telakānittheragāthāvaṇṇanā

Cirarattaṃ vatātāpītiādikā āyasmato telakānittherassa gāthā. Kā uppatti? Ayampi

purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinitvā imasmiṃ buddhuppāde satthu abhijātito puretaraṃyeva sāvatthiyaṃ aññatarasmiṃ brāhmaṇakule nibbattitvā **telakānī**ti laddhanāmo vayappatto hetusampannatāya kāme jigucchanto gharāvāsaṃ pahāya paribbājakapabbajjaṃ pabbajitvā vivaṭṭajjhāsayo ''ko so pāraṅgato loke''tiādinā vimokkhapariyesanaṃ caramāno te te samaṇabrāhmaṇe upasaṅkamitvā pañhaṃ pucchati, te na sampāyanti. So tena anārādhitacitto vicarati. Atha amhākaṃ bhagavati loke uppajjitvā pavattitavaradhammacakke lokahitaṃ karonte ekadivasaṃ satthāraṃ upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto nacirasseva arahatte patiṭṭhāti. So ekadivasaṃ bhikkhūhi saddhiṃ nisinno attanā adhigatavisesaṃ paccavekkhitvā tadanusārena attano paṭipattiṃ anussaritvā taṃ sabbaṃ bhikkhūnaṃ ācikkhanto –

747. ''Cirarattaṃ vatātāpī, dhammaṃ anuvicintayaṃ;
Samaṃ cittassa nālatthaṃ, pucchaṃ samaṇabrāhmaṇe.

748. ''Ko so pāraṅgato loke, ko patto amatogadhaṃ;
Kassa dhammaṃ paṭicchāmi, paramatthavijānanaṃ.

749. ''Antovaṅkagato āsi, macchova ghasamāmisaṃ;
Baddho mahindapāsena, vepacityasuro yathā.

750. ''Añchāmi naṃ na muñcāmi, asmā sokapariddavā;
Ko me bandhaṃ muñcaṃ loke, sambodhiṃ vedayissati.

751. ''Samaṇaṃ brāhmaṇaṃ vā kaṃ, ādisantaṃ pabhaṅgunaṃ;
Kassa dhammaṃ paṭicchāmi, jarāmaccupavāhanaṃ.

752. ''Vicikicchākaṅkhāganthitaṃ, sārambhabalasaññutaṃ;
Kodhappattamanatthaddhaṃ, abhijappappadāraṇaṃ.

753. ''Taṇhādhanusamuṭṭhānaṃ, dve ca pannarasāyutaṃ;
Passa orasikaṃ bāḷhaṃ, bhetvāna yadi tiṭṭhati.

754. ''Anudiṭṭhīnaṃ appahānaṃ, saṅkappaparatejitaṃ;
Tena viddho pavedhāmi, pattaṃva māluteritaṃ.

755. ''Ajjhattaṃ me samuṭṭhāya, khippaṃ paccati māmakaṃ;
Chaphassāyatanī kāyo, yattha sarati sabbadā.

756. ''Taṃ na passāmi tekicchaṃ, yo metaṃ sallamuddhare;
Nānārajjena satthena, nāññena vicikicchitaṃ.

757. ''Ko me asattho avaṇo, sallamabbhantarapassayaṃ;
Ahiṃsaṃ sabbagattāni, sallaṃ me uddharissati.

758. ''Dhammappati hi so seṭṭho, visadosappavāhako;
Gambhīre patitassa me, thalaṃ pāṇiñca dassaye.

759. ''Rahadehamasmi ogāḷho, ahāriyarajamattike;
Māyāusūyasārambha, thinamiddhamapatthaṭe.

760. ''Uddhaccameghathanitaṃ, saṃyojanavalāhakaṃ;
Vāhā vahanti kuddiṭṭhiṃ, saṅkappā rāganissitā.

761. ‘‘Savanti sabbadhi sotā, latā ubbhijja tiṭṭhati;
Te sote ko nivāreyya, taṃ lataṃ ko hi checchati.

762. ‘‘Velaṃ karotha bhaddante, sotānaṃ sannivāraṇaṃ;
Mā te manomayo sotā, rukkhaṃva sahasā luve.

763. ‘‘Evaṃ me bhayajātassa, apārā pāramesato;
Tāṇo paññāvudho satthā, isisaṅghanisevito.

764. ‘‘Sopānaṃ sugataṃ suddhaṃ, dhammasāramayaṃ daḷhaṃ;
Pādāsi vuyhamānassa, mā bhāyīti ca mabravi.

765. ‘‘Satipaṭṭhānapāsādaṃ, āruyha paccavekkhisaṃ;
Yaṃ taṃ pubbe amaññissaṃ, sakkāyābhirataṃ pajaṃ.

766. ‘‘Yadā ca maggamaddakkhiṃ, nāvāya abhirūhanaṃ;
Anadhiṭṭhāya attānaṃ, titthamaddakkhimuttamaṃ.

767. ‘‘Sallaṃ attasamuṭṭhānaṃ, bhavanettippabhāvitaṃ;
Etesaṃ appavattāya, desesi maggamuttamaṃ.

768. ‘‘Dīgharattānusayitaṃ, cirarattamadhiṭṭhitaṃ;
Buddho mepānudī ganthaṃ, visadosappavāhano’’ti. – imā gāthā abhāsi;

Tattha **cirarattaṃ vatā**ti cirakālaṃ vata. **Ātāpī**ti vīriyavā vimokkhadhammapariyesane āraddhavīriyo. **Dhammaṃ anuvicintaya**nti ‘‘kīdiso nu kho vimokkhadhammo, kathaṃ vā adhigantabbo’’ti vimuttidhammaṃ anuvicinanto gavesanto. **Samaṃ cittassa nālatthaṃ, pucchaṃ samaṇabrāhmaṇe**ti te te nānātitthiye samaṇabrāhmaṇe vimuttidhammaṃ pucchanto pakatiyā anupasantasabhāvassa cittassa samaṃ vūpasamabhūtaṃ vaṭṭadukkhavissaraṇaṃ ariyadhammaṃ nālatthaṃ nādhigacchanti attho.

Ko so pāraṅgatotiādi pucchitākāradassanaṃ. Tattha **ko so pāraṅgato loke**ti imasmiṃ loke titthakārapaṭiññesu samaṇabrāhmaṇesu ko nu kho so saṃsārassa pāraṃ nibbānaṃ upagato. **Ko patto amatogadha**nti nibbānapatiṭṭhaṃ vimokkhamaggaṃ ko patto adhigatoti attho. **Kassa dhammaṃ paṭicchāmī**ti kassa samaṇassa vā brāhmaṇassa vā ovādadhammaṃ paṭiggaṇhāmi paṭipajjāmi. **Paramatthavijānana**nti paramatthassa vijānanaṃ, aviparītappavattinivattiyo pavedentanti attho.

Antovaṅkagato āsīti vaṅkaṃ vuccati diṭṭhigataṃ manovaṅkabhāvato, sabbepi vā kilesā, antoti pana hadayavaṅkassa anto, hadayabbhantaragatakilesavaṅko vā ahosīti attho. **Macchova ghasamāmisa**nti āmisaṃ ghasanto khādanto maccho viya, gilabaḷiso maccho viyāti adhippāyo. **Baddho mahindapāsena, vepacityasuro yathā**ti mahindassa sakkassa pāsena baddho yathā vepacitti asurindo aserivihārī mahādukkhappatto, evamahaṃ pubbe kilesapāsena baddho āsiṃ, aserivihārī mahādukkhappattoti adhippāyo.

Añchāmīti ākaḍḍhāmi. **Na**nti kilesapāsaṃ. **Na muñcāmī**ti na mocemi. **Asmā sokapariddavā**ti imasmā sokaparidevavaṭṭato. Idaṃ vuttaṃ hoti – yathāpāsena baddho migo sūkaro vā mocanupāyaṃ ajānanto paripphandamāno taṃ āviñchanto bandhanaṃ daḷhaṃ karoti, evaṃ ahaṃ pubbe kilesapāsena paṭimukko mocanupāyaṃ ajānanto kāyasañcetanādivasena paripphandamāno taṃ na mocesiṃ, aññadatthu taṃ daḷhaṃ karonto sokādinā paraṃ kilesaṃ eva pāpuṇinti. **Ko me bandhaṃ muñcaṃ loke, sambodhiṃ vedayissatī**ti imasmiṃ loke etaṃ kilesabandhanena bandhaṃ muñcanto sambujjhati etenāti ‘‘sambodhī’’ti laddhanāmaṃ vimokkhamaggaṃ ko me vedayissati ācikkhissatīti attho.

‘‘Bandhamuñca’’ntipi paṭhanti, bandhā, bandhassa vā mocakaṃ sambodhinti yojanā.

Ādisantanti desentaṃ. **Pabhaṅguna**nti pabhañjanaṃ kilesānaṃ viddhaṃsanaṃ, pabhaṅgunaṃ vā dhammappavattiṃ ādisantaṃ kathentaṃ jarāya maccuno ca pavāhanaṃ kassa dhammaṃ paṭicchāmi. ‘‘Paṭipajjāmī’’ti vā pāṭho, so evattho. **Vicikicchākaṅkhāganthita**nti ‘‘ahosiṃ nu kho ahamatītamaddhāna’’ntiādinayappavattāya (ma. ni. 1.18; saṃ. ni. 2.20) vicikicchāya āsappanaparisappanākāravuttiyā kaṅkhāya ca ganthitaṃ. **Sārambhabalasaññuta**nti karaṇuttariyakaraṇalakkhaṇena balappattena sārambhena yuttaṃ. **Kodhappattamanatthaddha**nti sabbattha kodhena yuttamanasā thaddhabhāvaṃ gataṃ abhijappappadāraṇaṃ. Icchitālābhādivasena hi taṇhā sattānaṃ cittaṃ padālentī viya pavattati. Dūre ṭhitassāpi vijjhanupāyatāya taṇhāva dhanu samupatiṭṭhati uppajjati etasmāti **taṇhādhanusamuṭṭhānaṃ,** diṭṭhisallaṃ. Taṃ pana yasmā vīsativatthukā sakkāyadiṭṭhi, dasavatthukā micchādiṭṭhīti tiṃsappabhedaṃ, tasmā vuttaṃ **‘‘dve ca pannarasāyuta’’**nti, dvikkhattuṃ pannarasabhedavantanti attho. **Passa orasikaṃ bāḷhaṃ, bhetvāna yadi tiṭṭhatī**ti yaṃ urasambandhanīyatāya orasikaṃ bāḷhaṃ balavataraṃ bhetvāna hadayaṃ vinivijjhitvā tasmiṃyeva hadaye tiṭṭhati, taṃ passāti attānameva ālapati.

Anudiṭṭhīnaṃ appahānanti anudiṭṭhibhūtānaṃ sesadiṭṭhīnaṃ appahānakāraṇaṃ. Yāva hi sakkāyadiṭṭhi santānato na vigacchati, tāva sassatadiṭṭhiādīnaṃ appahānamevāti. **Saṅkappaparatejita**nti saṅkappena micchāvitakkena pare parajane nissayalakkhaṇaṃ patipatite tejitaṃ ussāhitaṃ. **Tena viddho pavedhāmī**ti tena diṭṭhisallena yathā hadayaṃ āhacca tiṭṭhati, evaṃ viddho pavedhāmi saṅkappāmi sassatucchedādivasena ito cito ca parivaṭṭāmi. **Pattaṃva māluterita**nti mālutena vāyunā eritaṃ vaṇṭato muttaṃ dumapattaṃ viya.

Ajjhattaṃ me samuṭṭhāyāti yathā loke sallaṃ nāma bāhirato uṭṭhāya ajjhattaṃ nimmathetvā bādhati, na evamidaṃ. Idaṃ pana ajjhattaṃ me mama attabhāve samuṭṭhāya so attabhāvasaññito chaphassāyatanakāyo yathā **khippaṃ** sīghaṃ **paccati,** ḍayhati. Yathā kiṃ? Aggi viya sanissayaḍāhako taṃyeva **māmakaṃ** mama santakaṃ attabhāvaṃ ḍahanto yattha uppanno, tattheva **sarati** pavattati.

Taṃ na passāmi tekicchanti tādisāya tikicchāya niyuttatāya tekicchaṃ sallakattaṃ bhisakkaṃ taṃ na passāmi. **Yo metaṃ sallamuddhare**ti yo bhisakko etaṃ diṭṭhisallaṃ kilesasallañca uddhareyya, uddharanto ca **nānārajjena** rajjusadisasaṅkhātāya esanisalākāya pavesetvāna **satthena** kantitvā **nāññena** mantāgadappayogena **vicikicchitaṃ** sallaṃ tikicchituṃ sakkāti āharitvā yojetabbaṃ. Vicikicchitanti, ca nidassanamattametaṃ. Sabbassapi kilesasallassa vasena attho veditabbo.

Asatthoti sattharahito. **Avaṇo**ti vaṇena vinā. **Abbhantarapassaya**nti abbhantarasaṅkhātaṃ hadayaṃ nissāya ṭhitaṃ. **Ahiṃsa**nti apīḷento. ‘‘Ahiṃsā’’ti ca pāṭho, ahiṃsāya apīḷanenāti attho. Ayañhettha saṅkhepattho – ko nu kho kiñci satthaṃ aggahetvā vaṇañca akaronto tato eva sabbagattāni abādhento mama hadayabbhantaragataṃ pīḷājananato anto tudanato anto ruddhanato ca paramattheneva sallabhūtaṃ kilesasallaṃ uddharissatīti.

Evaṃ dasahi gāthāhi pubbe attanā cintitākāraṃ dassetvā punapi taṃ pakārantarena dassetuṃ **‘‘dhammappati hi so seṭṭho’’**tiādimāha. Tattha **dhammappatī**ti dhammanimittaṃ dhammahetu. **Hī**ti nipātamattaṃ. **So seṭṭho**ti so puggalo uttamo. **Visadosappavāhako**ti **yo mayhaṃ** rāgādikilesassa pavāhako ucchinnako. **Gambhīre patitassa me, thalaṃ pāṇiñca dassaye**ti ko nu kho atigambhīre saṃsāramahoghe patitassa mayhaṃ ‘‘mā bhāyī’’ti assāsento nibbānathalaṃ taṃsampāpakaṃ ariyamaggahatthañca dasseyya.

Rahadehamasmi ogāḷhoti mahati saṃsārarahade ahamasmi sasīsaṃ nimujjanavasena otiṇṇo anupaviṭṭho. **Ahāriyarajamattike**ti apanetuṃ asakkuṇeyyo rāgādirajo mattikā kaddamo etassāti ahāriyarajamattiko, rahado. Tasmiṃ rahadasmiṃ. ‘‘Ahāriyarajamantike’’ti vā pāṭho, antike ṭhitarāgādīsu dunnīharaṇīyarāgādirajeti attho. Santadosapaṭicchādanalakkhaṇā **māyā,** parasampattiasahanalakkhaṇā

usūyā, karaṇuttariyakaraṇalakkhaṇo **sārambho,** cittālasiyalakkhaṇaṃ **thinaṃ,** kāyālasiyalakkhaṇaṃ **middha**nti ime pāpadhammā patthaṭā yaṃ rahadaṃ, tasmiṃ māyāusūyasārambhathinamiddhamapatthaṭe, makāro cettha padasandhikaro vutto. Yathāvuttehi imehi pāpadhammehi patthaṭeti attho.

Uddhaccameghathanitaṃ, saṃyojanavalāhakanti vacanavipallāsena vuttaṃ, bhantasabhāvaṃ uddhaccaṃ meghathanitaṃ meghagajjitaṃ etesanti uddhaccameghathanitā. Dasavidhā saṃyojanā eva valāhakā etesanti saṃyojanavalāhakā. **Vāhā** mahāudakavāhasadisā rāganissitā micchāsaṅkappā asubhādīsu ṭhitā **kuddiṭṭhiṃ** maṃ **vahanti** apāyasamuddameva uddissa kaḍḍhantīti attho.

Savanti sabbadhi sotāti taṇhāsoto, diṭṭhisoto, mānasoto, avijjāsoto, kilesasototi ime pañcapisotā cakkhudvārādīnaṃ vasena sabbesu rūpādīsu ārammaṇesu savanato ''rūpataṇhā…pe… dhammataṇhā''tiādinā (vibha. 204, 232) sabbabhāgehi vā savanato sabbadhi savanti. **Latā**ti paliveṭhanaṭṭhena saṃsibbanaṭṭhena latā viyāti latā, taṇhā. **Ubbhijja tiṭṭhatī**ti chahi dvārehi ubbhijjitvā rūpādīsu ārammaṇesu tiṭṭhati. **Te sote**ti taṇhādike sote mama santāne sandante maggasetubandhanena ko purisaviseso nivāreyya, **taṃ lata**nti taṇhālataṃ, maggasatthena ko **checchati** chindissati.

Velaṃ karothāti tesaṃ sotānaṃ velaṃ setuṃ karotha sannivāraṇaṃ. **Bhaddante**ti ālapanākāradassanaṃ. **Mā te manomayo soto**ti udakasoto oḷāriko, tassa bālamahājanenapi setuṃ katvā nivāraṇaṃ sakkā. Ayaṃ pana manomayo soto sukhumo dunnivāraṇo. So yathā udakasoto vaḍḍhanto kūle ṭhitaṃ rukkhaṃ pātetvāva nāseti, evaṃ tumhe apāyatīre ṭhite tattha sahasā pātetvā apāyasamuddaṃ pāpento **mā luve** mā vināseyya mā anayabyasanaṃ pāpeyyāti attho.

Evaṃ ayaṃ thero purimattabhāve parimadditasaṅkhārattā ñāṇaparipākaṃ gatattā pavattidukkhaṃ upadhārento yathā vicikicchādike saṃkilesadhamme pariggaṇhi, tamākāraṃ dassetvā idāni jātasaṃvego kiṃkusalagavesī satthu santikaṃ gato yaṃ visesaṃ adhimucci, taṃ dassento **''evaṃ me bhayajātassā''**tiādimāha. Tattha **evaṃ me bhayajātassā**ti evaṃ vuttappakārena saṃsāre jātabhayassa **apārā** orimatīrato sappaṭibhayato saṃsāravaṭṭato ''kathaṃ nu kho muñceyya''nti **pāraṃ** nibbānaṃ, **esato** gavesato, **tāṇo** sadevakassa lokassa tāṇabhūto kilesasamucchedanī paññā āvudho etassāti **paññāvudho**. Diṭṭhadhammikādiatthena sattānaṃ yathārahaṃ anusāsanato **satthā,** isisaṅghena aggasāvakādiariyapuggalasamūhena nisevito payirupāsito **isisaṅghanisevito, sopāna**nti desanāñāṇena suṭṭhu katattā abhisaṅkhatattā **sukataṃ,** upakkilesavirahitato **suddhaṃ,** saddhāpaññādisārabhūtaṃ **dhammasāramayaṃ** paṭipakkhehi acalanīyato **daḷhaṃ,** vipassanāsaṅkhātaṃ sopānaṃ mahoghena vuyhamānassa mayhaṃ satthā pādāsi, dadanto ca ''iminā te sotthi bhavissatī''ti samassāsento **mā bhāyīti ca abravi,** kathesi.

Satipaṭṭhānapāsādanti tena vipassanāsopānena kāyānupassanādinā laddhabbacatubbidhasāmaññaphalavisesena catubhūmisampannaṃ satipaṭṭhānapāsādaṃ āruhitvā **paccavekkhisaṃ** catusaccadhammaṃ maggañāṇena patiavekkhiṃ paṭivijjhiṃ. **Yaṃ taṃ pubbe amaññissaṃ, sakkāyābhirataṃ paja**nti evaṃ paṭividdhasacco yaṃ sakkāye ''ahaṃ mamā''ti abhirataṃ pajaṃ titthiyajanaṃ tena parikappitaattānañca pubbe sārato amaññissaṃ. **Yadā ca maggamaddakkhiṃ, nāvāya abhirūhana**nti ariyamagganāvāya abhiruhanūpāyabhūtaṃ yadā vipassanāmaggaṃ yāthāvato addakkhiṃ. Tato paṭṭhāya taṃ titthiyajanaṃ attānañca **anadhiṭṭhāya** citte aṭṭhapetvā aggahetvā **titthaṃ** nibbānasaṅkhātassa amatamahāpārassa titthabhūtaṃ ariyamaggadassanaṃ sabbehi maggehi sabbehi kusaladhammehi ukkaṭṭhaṃ addakkhiṃ, yāthāvato apassinti attho.

Evaṃ attano anuttaraṃ maggādhigamaṃ pakāsetvā idāni tassa desakaṃ sammāsambuddhaṃ thomento **''sallaṃ attasamuṭṭhāna''**ntiādimāha. Tattha **salla**nti diṭṭhimānādikilesasallaṃ. **Attasamuṭṭhāna**nti ''aha''nti mānaṭṭhānatāya ''attā''ti ca laddhanāme attabhāve sambhūtaṃ. **Bhavanettippabhāvita**nti bhavataṇhāsamuṭṭhitaṃ bhavataṇhāsannissayaṃ. Sā hi diṭṭhimānādīnaṃ sambhavo. **Etesaṃ appavattāyā**ti yathāvuttānaṃ pāpadhammānaṃ appavattiyā anuppādāya. **Desesi**

maggamuttamanti uttamaṃ seṭṭhaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ, tadupāyañca vipassanāmaggaṃ kathesi.

Dīgharattānusayitanti anamatagge saṃsāre cirakālaṃ santāne anu anu sayitaṃ kāraṇalābhena uppajjanārahabhāvena thāmagataṃ, tato ca cirarattaṃ **adhiṭṭhitaṃ** santānaṃ ajjhāruyha ṭhitaṃ. **Gantha**nti abhijjhākāyaganthādiṃ mama santāne ganthabhūtaṃ kilesavisadosaṃ pavāhano **buddho** bhagavā attano desanānubhāvena **apānudī** parijahāpesi, ganthesu hi anavasesato pahīnesu appahīno nāma kileso natthīti.

Telakānittheragāthāvaṇṇanā niṭṭhitā.

4. Raṭṭhapālattheragāthāvaṇṇanā

Passa cittakatantiādikā āyasmato raṭṭhapālattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato uppattito puretarameva haṃsavatīnagare gahapatimahāsālakule nibbattitvā vayappatto pitu accayena gharāvāse patiṭṭhito ratanakoṭṭhāgārakammikena dassitaṃ aparimāṇaṃ kulavaṃsānugataṃ dhanaṃ disvā ‘‘imaṃ ettakaṃ dhanarāsiṃ mayhaṃ pituayyakapayyakādayo attanā saddhiṃ gahetvā gantuṃ nāsakkhiṃsu, mayā pana gahetvā gantuṃ vaṭṭatī’’ti cintetvā kapaṇaddhikādīnaṃ mahādānaṃ adāsi. So abhiññālābhiṃ ekaṃ tāpasaṃ upaṭṭhahanto tena devalokādhipacce niyojito yāvajīvaṃ puññāni katvā tato cuto devaloke nibbattitvā dibbasampattiṃ anubhavanto tattha yāvatāyukaṃ ṭhatvā tato cuto manussaloke bhinnaṃ raṭṭhaṃ sandhāretuṃ samatthassa kulassa ekaputtako hutvā nibbatti.

Tena ca samayena padumuttaro bhagavā loke uppajjitvā pavattitavaradhammacakko veneyyasatte nibbānamahānagarasaṅkhātaṃ khemantabhūmiṃ sampāpesi. Atha so kulaputto anukkamena viññutaṃ patto ekadivasaṃ upāsakehi saddhiṃ vihāraṃ gantvā satthāraṃ dhammaṃ desentaṃ disvā pasannacitto parisapariyante nisīdi. Tena kho pana samayena satthā ekaṃ bhikkhuṃ saddhāpabbajitānaṃ aggaṭṭhāne ṭhapesi. Taṃ disvā so pasannamānaso tadatthāya cittaṃ ṭhapetvā satasahassabhikkhuparivutassa bhagavato mahatā sakkārena sattāhaṃ mahādānaṃ pavattetvā paṇidhānaṃ akāsi. Satthā tassa anantarāyena ijjhanabhāvaṃ disvā ‘‘anāgate gotamassa nāma sammāsambuddhassa sāsane saddhāpabbajitānaṃ aggo bhavissatī’’ti byākāsi. So satthāraṃ bhikkhusaṅghañca vanditvā uṭṭhāyāsanā pakkāmi. So tattha yāvatāyukaṃ puññāni katvā tato cavitvā devamanussesu saṃsaranto ito dvenavute kappe phussassa bhagavato kāle satthu vemātikabhātikesu tīsu rājaputtesu satthāraṃ upaṭṭhahantesu tesaṃ puññakiriyāya kiccaṃ akāsi.

Evaṃ tattha tattha bhave taṃ taṃ bahuṃ kusalaṃ upacinitvā sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde kururaṭṭhe thullakoṭṭhikanigame raṭṭhapālaseṭṭhino gehe nibbatti, tassa bhinnaṃ raṭṭhaṃ sandhāretuṃ samatthe kule nibbattattā **raṭṭhapālo**ti vaṃsānugatameva nāmaṃ ahosi. So mahatā parivārena vaḍḍhanto anukkamena yobbanapatto mātāpitūhi patirūpena dārena saṃyojito mahante ca yase patiṭṭhāpito dibbasampattisadisaṃ sampattiṃ paccanubhoti. Atha bhagavā kururaṭṭhe janapadacārikaṃ caranto thullakoṭṭhikaṃ anupāpuṇi. Taṃ sutvā raṭṭhapālo kulaputto satthāraṃ upasaṅkamitvā satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitukāmo sattāhaṃ bhattacchedaṃ katvā kicchena kasirena mātāpitaro anujānāpetvā satthāraṃ upasaṅkamitvā pabbajjaṃ yācitvā satthu āṇattiyā aññatarassa therassa santike pabbajitvā yonisomanasikārena kammaṃ karonto vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.2.97-111) –

‘‘Padumuttarassa bhagavato, lokajeṭṭhassa tādino;
Varanāgo mayā dinno, īsādanto urūḷhavā.

‘‘Setacchatto pasobhito, sakappano sahatthipo;
Agghāpetvāna taṃ sabbaṃ, saṅghārāmaṃ akārayiṃ.

''Catupaññāsasahassāni, pāsāde kārayiṃ ahaṃ;
Mahoghadānaṃ karitvāna, niyyādesiṃ mahesino.

''Anumodi mahāvīro, sayambhū aggapuggalo;
Sabbe jane hāsayanto, desesi amataṃ padaṃ.

''Taṃ me buddho viyākāsi, jalajuttaranāmako;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

''Catupaññāsasahassāni, pāsāde kārayī ayaṃ;
Kathayissāmi vipākaṃ, suṇotha mama bhāsato.

''Aṭṭhārasasahassāni, kūṭāgārā bhavissare;
Byamhuttamamhi nibbattā, sabbasoṇṇamayā ca te.

''Paññāsakkhattuṃ devindo, devarajjaṃ karissati;
Aṭṭhapaññāsakkhattuñca, cakkavattī bhavissati.

''Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

''Devalokā cavitvāna, sukkamūlena codito;
Aḍḍhe kule mahābhoge, nibbattissati tāvade.

''So pacchā pabbajitvāna, sukkamūlena codito;
Raṭṭhapāloti nāmena, hessati satthu sāvako.

''Padhānapahitatto so, upasanto nirūpadhi;
Sabbāsave pariññāya, nibbāyissatināsavo.

''Uṭṭhāya abhinikkhamma, jahitā bhogasampadā;
Kheḷapiṇḍeva bhogamhi, pemaṃ mayhaṃ na vijjati.

''Vīriyaṃ me dhuradhorayhaṃ, yogakkhemādhivāhanaṃ;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

''Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā satthāraṃ anujānāpetvā mātāpitaro passituṃ thullakoṭṭhikaṃ gantvā, tattha sapadānaṃ piṇḍāya caranto pitu nivesane ābhidosikaṃ kummāsaṃ labhitvā taṃ amataṃ viya paribhuñjanto, pitarā nimantito svātanāya adhivāsetvā, dutiyadivase pitu nivesane piṇḍapātaṃ paribhuñjitvā alaṅkatapaṭiyatte itthāgārajane upagantvā ''kīdisā nāma tā, ayyaputta, accharāyo, yāsaṃ tvaṃ hetu brahmacariyaṃ carasī''tiādīni (ma. ni. 2.301) vatvā, palobhanakammaṃ kātuṃ āraddhe tassa adhippāyaṃ parivattetvā aniccatādipaṭisaṃyuttaṃ dhammaṃ kathento –

769. ''Passa cittakataṃ bimbaṃ, arukāyaṃ samussitaṃ;
Āturaṃ bahusaṅkappaṃ, yassa natthi dhuvaṃ ṭhiti.

770. ''Passa cittakataṃ rūpaṃ, maṇinā kuṇḍalena ca;
Aṭṭhiṃ tacena onaddhaṃ, saha vatthehi sobhati.

771. ‘‘Alattakakatā pādā, mukhaṃ cuṇṇakamakkhitaṃ;
Alaṃ bālassa mohāya, no ca pāragavesino.

772. ‘‘Aṭṭhāpadakatā kesā, nettā añjanamakkhitā;
Alaṃ bālassa mohāya, no ca pāragavesino.

773. ‘‘Añjanīva navā cittā, pūtikāyo alaṅkato;
Alaṃ bālassa mohāya, no ca pāragavesino.

774. ‘‘Odahi migavo pāsaṃ, nāsadā vāguraṃ migo;
Bhutvā nivāpaṃ gacchāma, kandante migabandhake.

775. ‘‘Chinno pāso migavassa, nāsadā vāguraṃ migo;
Bhutvā nivāpaṃ gacchāma, socante migaluddake’’ti. – imā gāthā abhāsi;

Tattha **cittakata**nti cittaṃ kataṃ cittakataṃ, vatthābharaṇamālādīhi vicittaṃ katanti attho. **Bimba**nti dīghādibhāvena yuttaṭṭhānesu dīghādīhi aṅgapaccaṅgehi maṇḍitaṃ attabhāvaṃ. **Arukāya**nti navannaṃ vaṇamukhānaṃ lomakūpānañca vasena vissandamānaasuciṃ, sabbaso ca arubhūtaṃ vaṇabhūtaṃ arūnaṃ vā kāyaṃ. **Samussita**nti tīhi aṭṭhisatehi samussitaṃ. **Ātura**nti sabbakālaṃ iriyāpathantarādīhi pariharitabbatāya niccaṃ gilānaṃ. **Bahusaṅkappa**nti bālajanena abhūtaṃ āropetvā bahudhā saṅkappitabbaṃ. **Yassa natthi dhuvaṃ ṭhitī**ti yassa kāyassa dhuvabhāvo ṭhitisabhāvo natthi, ekaṃsato bhedanavikiraṇaviddhaṃsanadhammoyeva. Taṃ **passā**ti samīpe ṭhitaṃ janaṃ, attānameva vā sandhāya vadati.

Rūpanti sarīraṃ. Sarīrampi hi ‘‘aṭṭhiñca paṭicca, nhāruñca paṭicca, maṃsañca paṭicca, cammañca paṭicca, ākāso parivārito ‘rūpantveva saṅkhaṃ gacchatī’’tiādīsu (ma. ni. 1.306) rūpanti vuccati. **Maṇinā kuṇḍalena cā**ti sīsūpagādiābharaṇagatena maṇinā kuṇḍalena cittakataṃ. **Aṭṭhiṃ tacena onaddha**nti allacammena pariyonaddhaṃ atirekatisatapabhedaṃ aṭṭhiṃ passāti yojanā. Kuṇḍalena cāti **ca**-saddena sesābharaṇālaṅkāre saṅgaṇhāti. **Saha vatthehi sobhatī**ti tayidaṃ rūpaṃ maṇinā cittakatampi vatthehi paṭicchāditameva sobhati, na apaṭicchāditanti attho. Ye pana ‘‘aṭṭhitacenā’’ti paṭhanti, tesaṃ aṭṭhitacenaṃ onaddhaṃ sobhati, onaddhattā aṭṭhitacenāti attho.

Alattakakatāti alattakena katarañjanā lākhāya saṃrañjitā. **Pādā**ti caraṇā. **Mukhaṃ cuṇṇakamakkhita**nti mukhaṃ cuṇṇakena makkhitaṃ, yaṃ maṇḍanamanuyuttā sāsapakakkena mukhapīḷakādīni haritvā loṇamattikāya duṭṭhalohitaṃ haritvā mukhacuṇṇakavilepanaṃ karonti, taṃ sandhāya vuttaṃ. **Ala**nti **bālassa** andhaputhujjanassa **no ca pāragavesino** vaṭṭābhiratassa **mohāya** sammohanāya samatthaṃ tassa cittaṃ mohetuṃ pariyattaṃ, pāragavesino pana vivaṭṭābhiratassa no alaṃ na pariyattaṃ.

Aṭṭhāpadakatāti aṭṭhapadākārena katā sañcitā purimabhāge kese kappetvā nalāṭassa paṭicchādanavasena katā kesaracanā aṭṭhapadaṃ nāma, yaṃ ‘‘alaka’’ntipi vuccati. **Nettā añjanamakkhitā**ti ubhopi nayanāni anto dvīsu antesu ca yathā añjanacchāyā dissati, evaṃ añjitañjanāni.

Añjanīva navā cittā, pūtikāyo alaṅkatoti yathā añjanī añjananāḷikā navā abhinavā mālākammamakaradantādivasena cittā bahi maṭṭhā ujjalā dassanīyā, anto pana na dassanīyā hoti, evameva tāsaṃ kāyo nhānabbhañjanavatthālaṅkārehi alaṅkato bahi ujjalo, anto pana pūti nānappakāraasucīhi bharito tiṭṭhatīti attho.

Odahīti oḍḍesi. **Migavo**ti, migaluddako. **Pāsa**nti, daṇḍavāguraṃ. **Nāsadā**ti na saṅghaṭṭesi. **Vāgura**nti pāsaṃ. **Nivāpa**nti migānaṃ khādanatthāya khittaṃ tiṇādighāsaṃ. Upamā kho ayaṃ therena

katā atthassa viññāpanāya. Ayañhettha attho – yathā migānaṃ māraṇatthāya daṇḍavāguraṃ oḍḍetvā tattha nivāpaṃ vikiriya migaluddake nilīne ṭhite tattheko javaparakkamasampanno cheko migo pāsaṃ aphusanto eva yathāsukhaṃ nivāpaṃ khāditvā, ‘‘vañcesi vata migo’’ti migaluddake viravante eva gacchati. Aparo migo balavā cheko javasampannova tattha gantvā nivāpaṃ khāditvā tattha tattha pāsaṃ chinditvā, ‘‘vañcesi vata migo, pāso chinno’’ti migaluddake socante eva gacchati, evaṃ mayampi pubbe puthujjanakāle mātāpitūhi āsajjanatthāya niyyādite bhoge bhuñjitvā tattha tattha asajjamānā nikkhantā. Idāni pana sabbaso chinnakilesā apāsā hutvā ṭhitā, tehi dinnabhojanaṃ bhuñjitvā tesu socantesu eva gacchāmāti.

Evaṃ thero migaluddakaṃ viya mātāpitaro, hiraññasuvaṇṇaṃ itthāgārañca vāgurajālaṃ viya, attanā pubbe bhuttabhoge ca idāni bhuttabhojanañca nivāpatiṇaṃ viya, attānaṃ mahāmigaṃ viya ca katvā dasseti. Imā gāthā vatvā vehāsaṃ abbhuggantvā rañño korabyassa migājinauyyāne maṅgalasilāpaṭṭe nisīdi. Therassa kira pitā sattasu dvārakoṭṭhakesu aggaḷaṃ dāpetvā malle āṇāpesi ‘‘nikkhamituṃ mā detha, kāsāyāni apanetvā setakāni nivāsethā’’ti, tasmā thero ākāsena agamāsi. Atha rājā korabyo therassa tattha nisinnabhāvaṃ sutvā taṃ upasaṅkamitvā sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ‘‘idha, bho raṭṭhapāla, pabbajanto byādhipārijuññaṃ vā jarābhogañātipārijuññaṃ vā patto pabbajati. Tvaṃ pana kiñcipi pārijuññaṃ anupagato eva kasmā pabbajito’’ti pucchi. Athassa thero, ‘‘upaniyyati loko addhuvo, atāṇo loko anabhissaro, assako loko sabbaṃ pahāya gamanīyaṃ, ūno loko atitto taṇhādāso’’ti (ma. ni. 2.305) imesaṃ catunnaṃ dhammuddesānaṃ attānaṃ vivittabhāvaṃ kathetvā tassā desanāya anugītiṃ kathento –

776. ‘‘Passāmi loke sadhane manusse, laddhāna vittaṃ na dadanti mohā;
Luddhā dhanaṃ sannicayaṃ karonti, bhiyyova kāme abhipatthayanti.

777. ‘‘Rājā pasayhappathaviṃ vijetvā, sasāgarantaṃ mahimāvasanto;
Oraṃ samuddassa atittarūpo, pāraṃ samuddassapi patthayetha.

778. ‘‘Rājā ca aññe ca bahū manussā, avītataṇhā maraṇaṃ upenti;
Ūnāva hutvāna jahanti dehaṃ, kāmehi lokamhi na hatthi titti.

779. ‘‘Kandanti naṃ ñātī pakiriya kese, ‘aho vatā no amarā’ti cāhu;
Vatthena naṃ pārutaṃ nīharitvā, citaṃ samodhāya tato ḍahanti.

780. ‘‘So ḍayhati sūlehi tujjamāno, ekena vatthena pahāya bhoge;
Na mīyamānassa bhavanti tāṇā, ñātī ca mittā atha vā sahāyā.

781. ‘‘Dāyādakā tassa dhanaṃ haranti, satto pana gacchati yenakammaṃ;
Na mīyamānaṃ dhanamanveti kiñci, puttā ca dārā ca dhanañca raṭṭhaṃ.

782. ‘‘Na dīghamāyuṃ labhate dhanena, na cāpi vittena jaraṃ vihanti;
Appaṃ hidaṃ jīvitamāhu dhīrā, asassataṃ vippariṇāmadhammaṃ.

783. ‘‘Aḍḍhā daliddā ca phusanti phassaṃ, bālo ca dhīro ca tatheva phuṭṭho;
Bālo hi bālyā vadhitova seti, dhīro ca no vedhati phassaphuṭṭho.

784. ‘‘Tasmā hi paññāva dhanena seyyā, yāya vosānamidhādhigacchati;
Abyositattā hi bhavābhavesu, pāpāni kammāni karoti mohā.

785. ‘‘Upeti gabbhañca parañca lokaṃ, saṃsāramāpajja paramparāya;
Tassappapañño abhisaddahanto, upeti gabbhañca parañca lokaṃ.

786. ‘‘Coro yathā sandhimukhe gahīto, sakammunā haññati pāpadhammo;

Evaṃ pajā pecca paramhi loke, sakammunā haññati pāpadhammo.

787. ‘‘Kāmā hi citrā madhurā manoramā, virūparūpena mathenti cittaṃ;
Ādīnavaṃ kāmaguṇesu disvā, tasmā ahaṃ pabbajitomhi rāja.

788. ‘‘Dumapphalānīva patanti māṇavā, daharā ca vuḍḍhā ca sarīrabhedā;
Etampi disvā pabbajitomhi rāja, apaṇṇakaṃ sāmaññameva seyyo.

789. ‘‘Saddhāyāhaṃ pabbajito, upeto jinasāsane;
Avañjhā mayhaṃ pabbajjā, anaṇo bhuñjāmi bhojanaṃ.

790. ‘‘Kāme ādittato disvā, jātarūpāni satthato;
Gabbhavokkantito dukkhaṃ, nirayesu mahabbhayaṃ.

791. ‘‘Etamādīnavaṃ ñatvā, saṃvegaṃ alabhiṃ tadā;
Sohaṃ viddho tadā santo, sampatto āsavakkhayaṃ.

792. ‘‘Pariciṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;
Ohito garuko bhāro, bhavanetti samūhatā.

793. ‘‘Yassatthāya pabbajito, agārasmānagāriyaṃ;
So me attho anuppatto, sabbasaṃyojanakkhayo’’ti. – imā gāthā avoca;

Tattha **passāmi loke**ti ahaṃ, mahārāja, imasmiṃ loke **sadhane** dhanasampanne aḍḍhe manusse passāmi, te pana **laddhāna vittaṃ** dhanaṃ labhitvā bhogasampattiyaṃ ṭhitā samaṇabrāhmaṇādīsu kassaci kiñcipi na dadanti. Kasmā? **Mohā** kammassakatāpaññāya abhāvato. **Luddhā** lobhābhibhūtā yathāladdhaṃ dhanaṃ **sannicayaṃ** sabbaso nicetabbaṃ nidhetabbaṃ karonti. **Bhiyyova** yathādhigatakāmato upari **kāme** kāmaguṇe ‘‘tathāhaṃ edise ca bhoge paṭilabheyya’’nti **abhipatthayanti** paccāsīsanti tajjañca vāyāmaṃ karonti.

Bhiyyo kāmapatthanāya udāharaṇaṃ dassento **‘‘rājā’’**tiādimāha. Tattha **pasayhappathaviṃ vijetvā**ti attano vaṃsānugataṃ pathaviṃ balakkārena abhivijiya. **Āvasanto**ti pasāsento. **Oraṃ samuddassā**ti anavasesaṃ samuddassa orabhāgaṃ labhitvāpi tena atittarūpo **pāraṃ samuddassa** dīpantarampi patthayeyya.

Avītataṇhāti avigatataṇhā. **Ūnāvā**ti aparipuṇṇamanorathāva. **Kāmehi lokamhi na hatthi tittī**ti taṇhāvipannānaṃ imasmiṃ loke vatthukāmehi titti nāma natthi.

Kandanti nanti matapurisaṃ uddissa tassa guṇe kittentā kandanaṃ karonti. **Aho vatā no amarāti cāhū**ti aho vata amhākaṃ ñātī amarā siyunti ca kathenti, gāthāsukhatthañhettha vatā-iti dīghaṃ katvā vuttaṃ.

So ḍayhati sūlehi tujjamānoti so matasatto chavaḍāhakehi sammā jhāpetuṃ sūlehi tujjamāno. **Tāṇā**ti parittāṇakarā.

Yenakammanti yathākammaṃ. **Dhana**nti dhanāyitabbaṃ yaṃkiñci vatthu. Puna **dhana**nti hiraññasuvaṇṇaṃ sandhāya vadati.

‘‘Na dīghamāyu’’ntiādinā kāmaguṇassa jarāya ca paṭikārābhāvaṃ vatvā puna tassa ekantikabhāvaṃ dassetuṃ **‘‘appaṃ hī’’**tiādi vuttaṃ. **Phusantī**ti aniṭṭhaphassaṃ phusanti pāpuṇanti, tattha aḍḍhadaliddatā akāraṇanti dasseti. **Phassaṃ bālo ca dhīro ca tatheva phuṭṭho**ti yathā bālo

iṭṭhāniṭṭhasamphassaṃ phuṭṭho, tatheva dhīro iṭṭhāniṭṭhaphassaṃ phuṭṭho hoti, na ettha bālapaṇḍitānaṃ koci viseso. Ayaṃ pana viseso, **bālo hi bālyā vadhitova setī**ti bālapuggalo kenaci dukkhadhammena phuṭṭho socanto kilamanto urattāḷiṃ kandanto bālabhāvena vadhito pīḷitova hutvā seti sayati. Ito cito ca āvaṭṭanto vivaṭṭanto virodhento **vedhati phassaphuṭṭho**ti **dhīro** pana paṇḍito dukkhasamphassena samphuṭṭho na vedhati kampanamattampi tassa na hotīti.

Tasmāti yasmā bālapaṇḍitānaṃ lokadhamme edisī pavatti, **tasmā hi paññāva dhanena seyyā, yāya vosānamidhādhigacchatī**ti paññāva dhanato pāsaṃsatarā, yāya paññāya vosānaṃ bhavassa pariyosānabhūtaṃ nibbānaṃ adhigacchati. **Abyositattā hī**ti anadhigataniṭṭhattā. **Bhavābhavesū**ti mahantāmahantesu bhavesu.

Upeti gabbhañca parañca lokaṃ, saṃsāramāpajja paramparāyāti yo pāpāni katvā aparāparaṃ saṃsaraṇamāpajjitvā upeti gabbhañca parañca lokaṃ gabbhaseyyāya paralokuppattiyā ca na muccati, **tassa** pāpakammakārino puggalassa kiriyaṃ **abhisaddahanto** ‘‘attā ca me hotī’’ti pattiyāyanto aññopi **appapañño** bālo yathā paṭipajjitvā upeti gabbhañca parañca lokaṃ, na tato parimuccati.

Coro yathāti yathā coro pāpadhammo gharasandhiṃ chindanto sandhimukhe ārakkhakapurisehi gahito **sakammunā** tena attano sandhicchedakammunā kāraṇabhūtena kasādīhi tāḷanādivasena **haññati** rājapurisehi bādhiyyati bajjhati ca. **Evaṃ pajā**ti evamayaṃ sattaloko idha pāpāni karitvā **pecca** patvā tena kammunā **paramhi loke** nirayādīsu haññati, pañcavidhabandhanakammakāraṇādivasena bādhiyyati.

Evametāhi ekādasahi gāthāhi yathārahaṃ cattāro dhammuddese pakāsetvā idāni kāmesu saṃsāre ca ādīnavaṃ disvā saddhāya attano pabbajitabhāvaṃ pabbajitakiccassa ca matthakappattiṃ vibhāvento **‘‘kāmā hī’’**tiādimāha. Tattha **kāmā**ti vatthukāmā manāpiyā rūpādayo dhammā, kilesakāmā sabbepi rāgappabhedā. Idha pana vatthukāmā veditabbā. Te hi rūpādivasena anekappakāratāya **citrā**. Lokassādavasena iṭṭhākāratāya **madhurā**. Bālaputhujjanānaṃ manaṃ ramentīti **manoramā. Virūparūpenā**ti vividharūpena, anekavidhasabhāvenāti attho. Te hi rūpādivasena citrā, nīlādivasena vividharūpā. Evaṃ tena virūparūpena tathā tathā assādaṃ dassetvā **mathenti cittaṃ** pabbajjāya abhiramituṃ na dentīti iminā appassādabahudukkhatādinā **ādīnavaṃ kāmaguṇesu disvā tasmā** taṃnimittaṃ ahaṃ pabbajito amhi. Dumapphalāni pakkakāle aparipakkakāle ca yattha katthaci parūpakkamato sarasato vā patanti, evaṃ sattā daharā ca vuḍḍhā ca sarīrassa bhedā patantiyeva. **Etampi disvā**ti evaṃ aniccatampi paññācakkhunā disvā, na kevalaṃ appassādatāditāya ādīnavamevāti adhippāyo. **Apaṇṇaka**nti aviraddhanakaṃ **sāmaññameva** samaṇabhāvova **seyyo** uttaritaro.

Saddhāyāti kammaṃ kammaphalaṃ buddhasubuddhataṃ dhammasudhammataṃ saṅghasuppaṭipattiñca saddahitvā. **Upeto jinasāsane**ti satthu sāsane sammāpaṭipattiṃ upagato. **Avañjhā mayhaṃ pabbajjā** arahattassa adhigatattā. Tato eva **anaṇo bhuñjāmi bhojanaṃ** nikkilesavasena sāmibhāvato sāmiparibhogena paribhuñjanato.

Kāme ādittato disvāti vatthukāme kilesakāme ca ekādasahi aggīhi ādittabhāvato disvā. **Jātarūpāni satthato**ti katākatappabhedā sabbasuvaṇṇavikatiyo anatthāvahatāya nisitasatthato. **Gabbhavokkantito dukkha**nti gabbhavokkantito paṭṭhāya sabbasaṃsārapavattidukkhaṃ. **Nirayesu mahabbhaya**nti saussadesu aṭṭhasu mahānirayesu labbhamānaṃ mahābhayañca sabbattha disvāti yojanā.

Etamādīnavaṃ ñatvāti etaṃ kāmānaṃ ādittatādiṃ saṃsāre ādīnavaṃ dosaṃ ñatvā. **Saṃvegaṃ alabhiṃ tadā**ti tasmiṃ satthu santike dhammassa sutakāle bhavādike saṃvegaṃ alatthaṃ. **Viddho tadā santo**ti tasmiṃ gahaṭṭhakāle rāgasallādīhi viddho samāno idāni satthu sāsanaṃ āgamma sampatto āsavakkhayaṃ, viddho vā cattāri saccāni, paṭividdhoti attho. Sesaṃ antarantarādīsu vuttattā suviññeyyameva.

Evaṃ thero rañño korabyassa dhammaṃ desetvā satthu santikameva gato. Satthā ca aparabhāge ariyagaṇamajjhe nisinno theraṃ saddhāpabbajitānaṃ aggaṭṭhāne ṭhapesīti.

Raṭṭhapālattheragāthāvaṇṇanā niṭṭhitā.

5. Mālukyaputtattheragāthāvaṇṇanā

Rūpaṃ disvā sati muṭṭhātiādikā āyasmato mālukyaputtassa gāthā. Imassa āyasmato vatthu heṭṭhā chakkanipāte (theragā. 399 ādayo) vuttameva. Tā pana gāthā therena arahatte patiṭṭhitena ñātīnaṃ dhammadesanāvasena bhāsitā. Idha pana puthujjanakāle ‘‘sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetū’’ti yācitena satthārā ‘‘taṃ kiṃ maññasi, mālukyaputta, ye te cakkhuviññeyyā rūpā adiṭṭhā adiṭṭhapubbā, na ca passasi, na ca te hoti passeyyanti, atthi te tattha chando vā rāgo vā pemaṃ vā’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Ye te sotaviññeyyā saddā…pe… ghāna…jivhā…kāya…manoviññeyyā dhammā aviññātā aviññātapubbā, na ca vijānāsi, na ca te hoti vijāneyyanti, atthi te tattha chando vā rāgo vā pemaṃ vā’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Ettha ca te, mālukyaputta, diṭṭhasutamutaviññātabbesu dhammesu diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ, mute mutamattaṃ, viññāte viññātamattaṃ bhavissati. Yato kho te, mālukyaputta, diṭṭhasutamutaviññātabbesu dhammesu diṭṭhe diṭṭhamattaṃ, sute sutamattaṃ, mute mutamattaṃ, viññāte viññātamattaṃ bhavissati, tato tvaṃ, mālukyaputta, na tena. Yato tvaṃ, mālukyaputta, na tena, tato tvaṃ, mālukyaputta, na tattha. Yato tvaṃ, mālukyaputta, na tattha, tato tvaṃ, mālukyaputta, nevidha na huraṃ na ubhayamantarena, esevanto dukkhassā’’ti (saṃ. ni. 4.95). Saṃkhittena dhamme desite tassa dhammassa sādhukaṃ uggahitabhāvaṃ pakāsentena –

794. ‘‘Rūpaṃ disvā sati muṭṭhā, piyaṃ nimittaṃ manasi karoto;
Sārattacitto vedeti, tañca ajjhosa tiṭṭhati.

795. ‘‘Tassa vaḍḍhanti vedanā, anekā rūpasambhavā;
Abhijjhā ca vihesā ca, cittamassūpahaññati;
Evamācinato dukkhaṃ, ārā nibbāna vuccati.

796. ‘‘Saddaṃ sutvā sati muṭṭhā, piyaṃ nimittaṃ manasi karoto;
Sārattacitto vedeti, tañca ajjhosa tiṭṭhati.

797. ‘‘Tassa vaḍḍhanti vedanā, anekā saddasambhavā;
Abhijjhā ca vihesā ca, cittamassūpahaññati;
Evamācinato dukkhaṃ, ārā nibbāna vuccati.

798. ‘‘Gandhaṃ ghatvā sati muṭṭhā, piyaṃ nimittaṃ manasi karoto;
Sārattacitto vedeti, tañca ajjhosa tiṭṭhati.

799. ‘‘Tassa vaḍḍhanti vedanā, anekā gandhasambhavā;
Abhijjhā ca vihesā ca, cittamassūpahaññati;
Evamācinato dukkhaṃ, ārā nibbāna vuccati.

800. ‘‘Rasaṃ bhotvā sati muṭṭhā, piyaṃ nimittaṃ manasi karoto;
Sārattacitto vedeti, tañca ajjhosa tiṭṭhati.

801. ‘‘Tassa vaḍḍhanti vedanā, anekā rasasambhavā;
Abhijjhā ca vihesā ca, cittamassūpahaññati;
Evamācinato dukkhaṃ, ārā nibbāna vuccati.

802. ‘‘Phassaṃ phussa sati muṭṭhā, piyaṃ nimittaṃ manasi karoto;

Sārattacitto vedeti, tañca ajjhosa tiṭṭhati.

803. ‘‘Tassa vaḍḍhanti vedanā, anekā phassasambhavā;
Abhijjhā ca vihesā ca, cittamassūpahaññati;
Evamācinato dukkhaṃ, ārā nibbāna vuccati.

804. ‘‘Dhammaṃ ñatvā sati muṭṭhā, piyaṃ nimittaṃ manasi karoto;
Sārattacitto vedeti, tañca ajjhosa tiṭṭhati.

805. ‘‘Tassa vaḍḍhanti vedanā, anekā dhammasambhavā;
Abhijjhā ca vihesā ca, cittamassūpahaññati;
Evamācinato dukkhaṃ, ārā nibbāna vuccati.

806. ‘‘Na so rajjati rūpesu, rūpaṃ disvā paṭissato;
Virattacitto vedeti, tañca nājjhosa tiṭṭhati.

807. ‘‘Yathāssa passato rūpaṃ, sevato cāpi vedanaṃ;
Khīyati nopacīyati, evaṃ so caratī sato;
Evaṃ apacinato dukkhaṃ, santike nibbāna vuccati.

808. ‘‘Na so rajjati saddesu, saddaṃ sutvā paṭissato;
Virattacitto vedeti, tañca nājjhosa tiṭṭhati.

809. ‘‘Yathāssa suṇato saddaṃ, sevato cāpi vedanaṃ;
Khīyati nopacīyati, evaṃ so caratī sato;
Evaṃ apacinato dukkhaṃ, santike nibbāna vuccati.

810. ‘‘Na so rajjati gandhesu, gandhaṃ ghatvā paṭissato;
Virattacitto vedeti, tañca nājjhosa tiṭṭhati.

811. ‘‘Yathāssa ghāyato gandhaṃ, sevato cāpi vedanaṃ;
Khīyati nopacīyati, evaṃ so caratī sato;
Evaṃ apacinato dukkhaṃ, santike nibbāna vuccati.

812. ‘‘Na so rajjati rasesu, rasaṃ bhotvā paṭissato;
Virattacitto vedeti, tañca nājjhosa tiṭṭhati.

813. ‘‘Yathāssa sāyato rasaṃ, sevato cāpi vedanaṃ;
Khīyati nopacīyati, evaṃ so caratī sato;
Evaṃ apacinato dukkhaṃ, santike nibbāna vuccati.

814. ‘‘Na so rajjati phassesu, phassaṃ phussa paṭissato;
Virattacitto vedeti, tañca nājjhosa tiṭṭhati.

815. ‘‘Yathāssa phusato phassaṃ, sevato cāpi vedanaṃ;
Khīyati nopacīyati, evaṃ so caratī sato;
Evaṃ apacinato dukkhaṃ, santike nibbāna vuccati.

816. ‘‘Na so rajjati dhammesu, dhammaṃ ñatvā paṭissato;
Virattacitto vedeti, tañca nājjhosa tiṭṭhati.

817. ‘‘Yathāssa vijānato dhammaṃ, sevato cāpi vedanaṃ;

Khīyati nopacīyati, evaṃ so caratī sato;
Evaṃ apacinato dukkhaṃ, santike nibbāna vuccatī''ti. –

Imā gāthā abhāsi.

Tattha **rūpaṃ disvā**ti cakkhuviññeyyaṃ rūpaṃ cakkhudvārena upalabhitvā. **Sati muṭṭhā, piyaṃ nimittaṃ manasi karoto**ti tasmiṃ rūpe diṭṭhamatte eva aṭṭhatvā subhanimittaṃ manasi karoto subhākāraggahaṇavasena ayoniso manasi karoto sati muṭṭhā hoti. Tathā ca sati **sārattacitto vedeti** taṃ rūpārammaṇaṃ ratto, giddho, gadhito hutvā anubhavati, assādeti, abhinandati. Tathābhūto ca **tañca ajjhosa tiṭṭhatī**ti tañca rūpārammaṇaṃ ajjhosāya ''sukhaṃ sukha''nti abhinivissa gilitvā pariniṭṭhāpetvā tiṭṭhati.

Tassa vaḍḍhanti vedanā, anekā rūpasambhavāti tassa evarūpassa puggalassa rūpasambhavā rūpārammaṇā sukhādibhedena anekā vedanā kilesuppattihetubhūtā vaḍḍhanti. **Abhijjhā ca vihesā ca, cittamassūpahaññatī**ti piyarūpe sārajjanavasena uppajjamānāya abhijjhāya, apiyarūpe byāpajjanavasena piyarūpasseva vipariṇāmaññathābhāvāya uppajjamānāya sokādilakkhaṇāya vihesāya ca assa puggalassa cittaṃ upahaññati bādhīyati. **Evamācinato dukkha**nti vuttākārena taṃ taṃ vedanassādavasena bhavābhisaṅkhāraṃ ācinato vaṭṭadukkhaṃ pavattati. Tenāha bhagavā – ''vedanāpaccayā taṇhā…pe… dukkhakkhandhassa samudayo hotī''ti (vibha. 225; saṃ. ni. 2.1). Tathābhūtassa **ārā** ārakā dūre nibbānaṃ vuccati, tassa taṃ dullabhanti attho. **Saddaṃ sutvā**tiādigāthāsupi vuttanayeneva attho veditabbo. Tattha **ghatvā**ti ghāyitvā. **Bhotvā**ti sāyitvā. **Phussā**ti phusitvā. **Dhammaṃ ñatvā**ti dhammārammaṇaṃ vijānitvā.

Evaṃ chadvāragocare sārajjantassa vaṭṭaṃ dassetvā idāni tattha virajjantassa vivaṭṭaṃ dassento **''na so rajjati rūpesū''**tiādimāha. Tattha **na so rajjati rūpesu, rūpaṃ disvā paṭissato**ti yo puggalo rūpaṃ disvā āpāthagataṃ rūpārammaṇaṃ cakkhudvārikena viññāṇasantānena gahetvā catusampajaññavasena sampajānakāritāya paṭissato hoti, so rūpārammaṇesu na rajjati rāgaṃ na janeti, aññadatthu virattacitto vedeti, rūpārammaṇamhi samudayādito yathābhūtaṃ pajānanto nibbindati, nibbindanto taṃ tatthuppannavedanañca virattacitto vedeti, tathābhūto ca **tañca najjhosa tiṭṭhatī**ti taṃ rūpārammaṇaṃ sammadeva virattacittatāya ajjhosāya na tiṭṭhati ''etaṃ mama, esohamasmi, eso me attā''ti taṇhāmānadiṭṭhivasena nābhinivisati.

Yathāssa passato rūpanti assa yogino yathā tattha abhijjhādayo nappavattanti, evaṃ aniccādito rūpaṃ passantassa. **Sevato cāpi vedana**nti taṃ ārabbha uppannaṃ vedanaṃ taṃsampayuttadhamme ca gocarasevanāya sevato cāpi. **Khīyatī**ti sabbaṃ kilesavaṭṭaṃ parikkhayaṃ pariyādānaṃ gacchati. **Nopacīyatī**ti na upaciyati na ācayaṃ gacchati. **Evaṃ so caratī sato**ti evaṃ kilesāpanayanapaṭipattiyā sato sampajāno hutvā carati, viharati. **Evaṃ apacinato dukkha**nti vuttanayena apacayagāminiyā maggapaññāya sakalaṃ vaṭṭadukkhaṃ apacinantassa. **Santike nibbāna vuccatī**ti saupādisesaanupādisesanibbānadhātusamīpe evāti vuccati asaṅkhatāya dhātuyā sacchikatattā. **Na so rajjati saddesū**tiādīsupi imināva nayena attho veditabbo.

Evaṃ thero imāhi gāthāhi satthu ovādassa attanā upadhāritabhāvaṃ pavedetvā uṭṭhāyāsanā satthāraṃ vanditvā gato nacirasseva vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇīti.

Mālukyaputtattheragāthāvaṇṇanā niṭṭhitā.

6. Selattheragāthāvaṇṇanā

Paripuṇṇakāyotiādikā āyasmato selattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarabhagavato kāle kulagehe nibbattitvā viññutaṃ patto gaṇapāmokkho hutvā tīṇi purisasatāni samādapetvā tehi saddhiṃ satthu gandhakuṭiṃ kāretvā katapariyositāya gandhakuṭiyā

sabhikkhusaṅghassa bhagavato mahādānaṃ pavattetvā satthāraṃ bhikkhū ca ticīvarena acchādesi. So tena puññakammena ekaṃ buddhantaraṃ devaloke eva vasitvā tato cuto devamanussesu saṃsaranto imasmiṃ buddhuppāde aṅguttarāpesu āpaṇe nāma brāhmaṇagāme brāhmaṇakule nibbattitvā **selo**ti laddhanāmo ahosi. So vayappatto tīsu vedesu, brāhmaṇasippesu ca nipphattiṃ gantvā tīṇi māṇavakasatāni mante vācento āpaṇe paṭivasati. Tena ca samayena satthā sāvatthito nikkhamitvā aḍḍhateḷasahi bhikkhusatehi saddhiṃ aṅguttarāpesu cārikaṃ caranto selassa, antevāsikānañca ñāṇaparipākaṃ disvā aññatarasmiṃ vanasaṇḍe viharati. Atha keṇiyo nāma jaṭilo satthu āgamanaṃ sutvā tattha gantvā saddhiṃ bhikkhusaṅghena satthāraṃ svātanāya nimantetvā sake assame pahūtaṃ khādanīyaṃ bhojanīyaṃ paṭiyādeti. Tasmiñca samaye selo brāhmaṇo saddhiṃ tīhi māṇavakasatehi jaṅghāvihāraṃ anuvicaranto keṇiyassa assamaṃ pavisitvā jaṭile kaṭṭhaphālanuddhanasampādanādinā dānūpakaraṇaṃ sajjente disvā, ‘‘kiṃ nu kho te, keṇiya, mahāyañño paccupaṭṭhito’’tiādiṃ pucchitvā tena ‘‘buddho bhagavā mayā svātanāya nimantito’’ti vutte ‘‘buddho’’ti vacanaṃ sutvāva haṭṭho udaggo pītisomanassajāto tāvadeva māṇavakehi saddhiṃ satthāraṃ upasaṅkamitvā katapaṭisanthāro ekamantaṃ nisinno bhagavato kāye bāttiṃsamahāpurisalakkhaṇāni disvā ‘‘imehi lakkhaṇehi samannāgato rājā vā hoti cakkavattī, buddho vā loke vivaṭṭacchado, ayaṃ pana pabbajito, no ca kho naṃ jānāmi ‘buddho vā, no vā’, sutaṃ kho pana metaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ ‘ye te bhavanti arahanto sammāsambuddhā, te sake vaṇṇe bhaññamāne attānaṃ pātukarontī’ti asammāsambuddho hi sammukhe ṭhatvā buddhaguṇehi abhitthavīyamāno sārajjati maṅkubhāvaṃ āpajjati avesārajjappattatāya ananuyogakkhamattā, yaṃnūnāhaṃ samaṇaṃ gotamaṃ sammukhā sāruppāhi gāthāhi abhitthaveyya’’nti evaṃ pana cintetvā –

818. ‘‘Paripuṇṇakāyo suruci, sujāto cārudassano;
Suvaṇṇavaṇṇosi bhagavā, susukkadāṭhosi vīriyavā.

819. ‘‘Narassa hi sujātassa, ye bhavanti viyañjanā;
Sabbe te tava kāyasmiṃ, mahāpurisalakkhaṇā.

820. ‘‘Pasannanetto sumukho, brahā uju patāpavā;
Majjhe samaṇasaṅghassa, ādiccova virocasi.

821. ‘‘Kalyāṇadassano bhikkhu, kañcanasannibhattaco;
Kiṃ te samaṇabhāvena, evaṃ uttamavaṇṇino.

822. ‘‘Rājā arahasi bhavituṃ, cakkavattī rathesabho;
Cāturanto vijitāvī, jambusaṇḍassa issaro.

823. ‘‘Khattiyā bhogī rājāno, anuyantā bhavanti te;
Rājābhirājā manujindo, rajjaṃ kārehi gotamā’’ti. –

Chahi gāthāhi bhagavantaṃ abhitthavi.

Tattha **paripuṇṇakāyo**ti abhibyattarūpānaṃ dvattiṃsāya mahāpurisalakkhaṇānaṃ paripuṇṇatāya ahīnaṅgapaccaṅgatāya ca paripuṇṇasarīro. **Surucī**ti sundarasarīrappabho. **Sujāto**ti ārohapariṇāhasampattiyā, saṇṭhānasampattiyā ca sunibbatto. **Cārudassano**ti sucirampi passantānaṃ atittijanakaṃ appaṭikkūlaṃ ramaṇīyaṃ cāru eva dassanaṃ assāti cārudassano. Keci panāhu ‘‘cārudassanoti sundaranetto’’ti. **Suvaṇṇavaṇṇo**ti suvaṇṇasadisavaṇṇo. **Asī**ti bhavasi, idaṃ padaṃ ‘‘paripuṇṇakāyo asī’’tiādinā sabbapadehi yojetabbaṃ. **Susukkadāṭho**ti suṭṭhu sukkadāṭho. Bhagavato hi dāṭhāhi candakiraṇā viya dhavalarasmiyo niccharanti. **Vīriyavā**ti vīriyapāramīpāripūriyā caturaṅgasamannāgatavīriyādhiṭṭhānato catubbidhassa sammappadhānassa sampattiyā ca atisayayutto.

Narassa hi sujātassāti samatiṃsāya pāramīnaṃ, ariyassa vā cakkavattīvattassa paripūritattā suṭṭhu

sammadeva jātassa narassa, mahāpurisassāti attho. **Sabbe te**ti ye mahāpurisabhāvaṃ loke aggapuggalabhāvaṃ byañjayantīti **byañjanā**ti laddhavohārasuppatiṭṭhitapādatādibāttiṃsamahāpurisalakkhaṇasaṅkhātā tambanakhatuṅganakhatādiasītianubyañjanasaṅkhātā ca rūpaguṇā, te anavasesā, tava kāyasmiṃ santīti vacanaseso.

Mahāpurisalakkhaṇāti pubbe vuttabyañjanāneva vacanantarena nigamento āha.

Idāni tesu lakkhaṇesu attanā abhirucitehi lakkhaṇehi bhagavantaṃ thomento **''pasannanetto''**tiādimāha. Bhagavā hi pañca vaṇṇapasādasampattiyā **pasannanetto**. Paripuṇṇacandamaṇḍalasadisamukhatāya **sumukho**. Ārohapariṇāhasampattiyā **brahā**. Brahmujugattatāya **uju**. Jutimantatāya **patāpavā**.

Idāni tameva patāpavantataṃ ādiccūpamāya vibhāvento **''majjhe samaṇasaṅghassā''**tiādimāha. Tattha **ādiccova virocasī**ti yathā ādicco uggacchanto sabbaṃ tamagataṃ vidhametvā ālokaṃ karonto virocati, evaṃ tvampi anto ceva bahi ca sabbaṃ avijjātamaṃ viddhaṃsetvā ñāṇālokaṃ karonto virocasi.

Dassanīyarūpatāya aṅgīgatānaṃ dassanasampattīnaṃ āvahanato, kalyāṇehi pañcahi dassanehi samannāgatattā ca **kalyāṇadassano. Uttamavaṇṇino**ti uttamavaṇṇasampannassa.

Cakkavattīti cakkaratanaṃ vatteti, catūhi sampatticakkehi vatteti, tehi ca pare vatteti. Parahitāya iriyāpathacakkānaṃ vatto etasmiṃ atthīti cakkavattī. Atha vā catūhi acchariyadhammehi ca saṅgahavatthūhi ca samannāgamena parehi anabhibhavanīyassa āṇācakkassa vatto etasmiṃ atthītipi cakkavattī. **Rathesabho**ti rathikesu ājānīyausabhapuriso, mahārathikoti attho. **Cāturanto**ti catusamuddantāya pathaviyā issaro. **Vijitāvī**ti vijitavijayo. **Jambusaṇḍassā**ti jambudīpassa, pākaṭena hi issariyāni dassento evamāha. Cakkavattī pana saparittadīpānaṃ catunnampi mahādīpānaṃ issarova.

Khattiyāti jātikhattiyā. **Bhogī**ti bhogiyā. **Rājāno**ti ye keci rajjaṃ kārentā. **Anuyantā**ti anugāmino sevakā. **Rājābhirājā**ti rājūnaṃ pūjanīyo rājā hutvā, cakkavattīti adhippāyo. **Manujindo**ti manussādhipati, manussānaṃ paramissaroti attho.

Evaṃ selena vutte bhagavā ''ye te bhavanti arahanto sammāsambuddhā, te sake vaṇṇe bhaññamāne attānaṃ pātukarontī''ti imaṃ selassa manorathaṃ pūrento –

824. ''Rājāhamasmi sela, (selāti bhagavā) dhammarājā anuttaro;
Dhammena cakkaṃ vattemi, cakkaṃ appaṭivattiya''nti. – imaṃ gāthamāha;

Tatrāyaṃ adhippāyo – yaṃ maṃ tvaṃ, sela, yācasi, ''rājā arahasi bhavituṃ cakkavattī''ti, ettha appossukko hohi, **rājāhamasmi,** sati ca rājatte yathā añño rājā samānopi yojanasataṃ vā anusāsati, dve tīṇi cattāri pañca yojanasatāni vā yojanasahassaṃ vā cakkavattī hutvāpi catudīpapariyantamattaṃ vā, nāhamevaṃ paricchinnavisayo. Ahañhi **dhammarājā anuttaro** bhavaggato avīcipariyantaṃ katvā tiriyaṃ aparimeyyalokadhātuyo anusāsāmi. Yāvatā hi apadādibhedā sattā, ahaṃ tesaṃ aggo. Na hi me koci sīlena vā…pe… vimuttiñāṇadassanena vā sadiso natthi, kuto bhiyyo. Svāhaṃ evaṃ dhammarājā anuttaro, anuttareneva catusatipaṭṭhānādibhedabodhipakkhiyasaṅkhātena **dhammena cakkaṃ vattemi,** ''idaṃ pajahatha, idaṃ upasampajja viharathā''tiādinā āṇācakkaṃ. ''Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasacca''ntiādinā (mahāva. 14; saṃ. ni. 5.1081) pariyattidhammena dhammacakkameva vā. **Cakkaṃ appaṭivattiya**nti yaṃ cakkaṃ appaṭivattiyaṃ hoti samaṇena vā…pe… kenaci vā lokasminti.

Evaṃ attānamāvikarontaṃ bhagavantaṃ disvā pītisomanassajāto selo puna daḷhīkaraṇatthaṃ –

825. ''Sambuddho paṭijānāsi, (iti selo brāhmaṇo) dhammarājā anuttaro;

Dhammena cakkaṃ vattemi, iti bhāsatha gotama.

826. ‘‘Ko nu senāpati bhoto, sāvako satthuranvayo;
Ko tetamanuvatteti, dhammacakkaṃ pavattita’’nti. – gāthādvayamāha;

Tattha **ko nu senāpatī**ti dhammarañño bhoto dhammena pavattitassa cakkassa anupavattanako senāpati ko nūti pucchi.

Tena ca samayena bhagavato dakkhiṇapasse āyasmā sāriputto nisinno hoti, suvaṇṇapuñjo viya siriyā sobhamāno. Taṃ dassento bhagavā –

827. ‘‘Mayā pavattitaṃ cakkaṃ, (selāti bhagavā) dhammacakkaṃ anuttaraṃ;
Sāriputto anuvatteti, anujāto tathāgata’’nti. – gāthamāha;

Tattha **anujāto tathāgata**nti, tathāgataṃ anujāto, tathā gatena hetunā ariyāya jātiyā jātoti attho.

Evaṃ ‘‘ko nu senāpati bhoto’’ti selena vuttapañhaṃ byākaritvā yaṃ selo āha ‘‘sambuddho paṭijānāsī’’ti tattha naṃ nikkaṅkhaṃ kātukāmo ‘‘nāhaṃ paṭiññāmatteneva paṭijānāmi, api cāhaṃ iminā kāraṇena buddho’’ti ñāpetuṃ –

828. ‘‘Abhiññeyyaṃ abhiññātaṃ, bhāvetabbañca bhāvitaṃ;
Pahātabbaṃ pahīnaṃ me, tasmā buddhosmi brāhmaṇā’’ti. – gāthamāha;

Tattha **abhiññeyya**nti cattāri saccāni cattāri ariyasaccāni. Catunnañhi saccānaṃ ariyasaccānañca sāmaññaggahaṇametaṃ yadidaṃ abhiññeyyanti. Tattha ariyasaccesu yaṃ bhāvetabbaṃ maggasaccaṃ, yañca pahātabbaṃ samudayasaccaṃ, tadubhayaggahaṇena tesaṃ phalabhūtāni nirodhasaccadukkhasaccānipi gahitāneva honti hetuggahaṇeneva phalasiddhito. Tena tattha ‘‘sacchikātabbaṃ sacchikataṃ, pariññeyyaṃ pariññāta’’nti idampi vuttameva hoti. ‘‘Abhiññeyyaṃ abhiññāta’’nti vā iminā ca sabbassapi ñeyyassa abhiññātasambuddhabhāvaṃ uddesavasena pakāsetvā tadekadesaṃ niddesavasena dassento **‘‘bhāvetabbañca bhāvita’’**ntiādimāha. Atha vā **‘‘bhāvetabbaṃ bhāvitaṃ, pahātabbaṃ pahīna’’**nti iminā attano ñāṇapahānasampadākittanamukhena taṃmūlakattā sabbepi buddhaguṇā kittitā hontīti āha **‘‘tasmā buddhosmi, brāhmaṇā’’**ti. Abhiññeyyaabhiññātaggahaṇena hi sabbaso vijjāvimuttīnaṃ gahitattā saphalaṃ catusaccabhāvaṃ saddhiṃ hetusampattiyā dassento bujjhitabbaṃ sabbaṃ bujjhitvā buddho jātosmīti ñāyena hetunā attano buddhabhāvaṃ vibhāveti.

Evaṃ nippariyāyena attānaṃ pātukaritvā attani kaṅkhāvitaraṇatthaṃ brāhmaṇaṃ ussāhento –

829. ‘‘Vinayassu mayi kaṅkhaṃ, adhimuccassu brāhmaṇa;
Dullabhaṃ dassanaṃ hoti, sambuddhānaṃ abhiṇhaso.

830. ‘‘Yesaṃ ve dullabho loke, pātubhāvo abhiṇhaso;
Sohaṃ brāhmaṇa buddhosmi, sallakatto anuttaro.

831. ‘‘Brahmabhūto atitulo, mārasenappamaddano;
Sabbāmitte vase katvā, modāmi akutobhayo’’ti. – gāthattayamāha;

Tattha **vinayassū**ti vinehi chinda. **Kaṅkha**nti vicikicchaṃ. **Adhimuccassū**ti adhimokkhaṃ kara ‘‘sammāsambuddho’’ti saddaha. **Dullabhaṃ dassanaṃ hoti, sambuddhāna**nti yato kappānaṃ asaṅkhyeyyampi buddhasuñño loko hoti. **Sallakatto**ti, rāgādisallakattano. **Brahmabhūto**ti seṭṭhabhūto. **Atitulo**ti tulaṃ atīto, nirupamoti attho. **Mārasenappamaddano**ti ‘‘kāmā te paṭhamā senā’’ti (su. ni.

438; mahāni. 28; cūḷani. nandamāṇavapucchāniddesa 47) evaṃ āgatāya mārasenāya pamaddano. **Sabbāmitte**ti khandhakilesābhisaṅkhāramaccudevaputtamārasaṅkhāte sabbapaccatthike. **Vase katvā**ti attano vase katvā. **Modāmi akutobhayo**ti kutoci nibbhayo samādhisukhena, phalanibbānasukhena ca modāmi.

Evaṃ vutte selo brāhmaṇo tāvadeva bhagavati sañjātapasādo pabbajjāpekkho hutvā –

832. ''Idaṃ bhonto nisāmetha, yathā bhāsati cakkhumā;
Sallakatto mahāvīro, sīhova nadatī vane.

833. ''Brahmabhūtaṃ atitulaṃ, mārasenappamaddanaṃ;
Ko disvā nappasīdeyya, api kaṇhābhijātiko.

834. ''Yo maṃ icchati anvetu, yo vā nicchati gacchatu;
Idhāhaṃ pabbajissāmi, varapaññassa santike''ti. –

Gāthattayamāha. Yathā taṃ paripākagatāya upanissayasampattiyā codiyamāno.

Tattha **kaṇhābhijātiko**ti, nīcajātiko, tamotamaparāyaṇabhāve ṭhito.

Tato tepi māṇavakā hetusampannatāya tattheva pabbajjāpekkhā hutvā –

835. ''Etaṃ ce ruccati bhoto, sammāsambuddhasāsanaṃ;
Mayampi pabbajissāma, varapaññassa santike''ti. –

Gāthamāhaṃsu, yathā taṃ tena saddhiṃ katādhikārā kulaputtā.

Atha selo tesu māṇavakesu tuṭṭhacitto te dassento pabbajjañca yācamāno –

836. ''Brāhmaṇā tisatā ime, yācanti pañjalīkatā;
Brahmacariyaṃ carissāma, bhagavā tava santike''ti. – gāthamāha;

Tato bhagavā yasmā selo heṭṭhā vuttanayena padumuttarassa bhagavato kāle tesaṃyeva tiṇṇaṃ purisasatānaṃ gaṇajeṭṭho hutvā ropitakusalamūlo, idāni pacchimabhavepi tesaṃyeva ācariyo hutvā nibbatto, ñāṇañcassa tesañca paripakkaṃ, ehibhikkhubhāvassa ca upanissayo atthi, tasmā te sabbeva ehibhikkhubhāvena pabbajjāya pabbājento –

837. ''Svākhātaṃ brahmacariyaṃ, (selāti bhagavā) sandiṭṭhikamakālikaṃ;
Yattha amoghā pabbajjā, appamattassa sikkhato''ti. – gāthamāha;

Tattha **sandiṭṭhika**nti paccakkhaṃ. **Akālika**nti maggānantaraphaluppattito na kālantare pattabbaphalaṃ. **Yatthā**ti yaṃnimittā. Maggabrahmacariyanimittā hi pabbajjā amoghā anipphalā, yatthāti vā yasmiṃ sāsane **appamattassa** sativippavāsarahitassa tīsu sikkhāsu **sikkhato**.

Evañca vatvā ''etha, bhikkhavo''ti bhagavā avoca. Tāvadeva te sabbe iddhimayapattacīvaradharā hutvā saṭṭhivassikattherā viya bhagavantaṃ abhivādetvā parivāresuṃ. So evaṃ pabbajitvā vipassanāya kammaṃ karonto sattame divase sapariso arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.40.208-303) –

''Nagare haṃsavatiyā, vīthisāmī ahosahaṃ;
Mama ñātī samānetvā, idaṃ vacanamabraviṃ.

‘‘Buddho loke samuppanno, puññakkhetto anuttaro;
Āsi so sabbalokassa, āhutīnaṃ paṭiggaho.

‘‘Khattiyā negamā ceva, mahāsālā ca brāhmaṇā;
Pasannacittā sumanā, pūgadhammaṃ akaṃsu te.

‘‘Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Pasannacittā sumanā, pūgadhammaṃ akaṃsu te.

‘‘Uggā ca rājaputtā ca, vesiyānā ca brāhmaṇā;
Pasannacittā sumanā, pūgadhammaṃ akaṃsu te.

‘‘Āḷārikā kappakā ca, nhāpakā mālakārakā;
Pasannacittā sumanā, pūgadhammaṃ akaṃsu te.

‘‘Rajakā pesakārā ca, cammakārā ca nhāpitā;
Pasannacittā sumanā, pūgadhammaṃ akaṃsu te.

‘‘Usukārā bhamakārā, cammakārā ca tacchakā;
Pasannacittā sumanā, pūgadhammaṃ akaṃsu te.

‘‘Kammārā soṇṇakārā ca, tipulohakarā tathā;
Pasannacittā sumanā, pūgadhammaṃ akaṃsu te.

‘‘Bhatakā ceṭakā ceva, dāsakammakarā bahū;
Yathāsakena thāmena, pūgadhammaṃ akaṃsu te.

‘‘Udahārā kaṭṭhahārā, kassakā tiṇahārakā;
Yathāsakena thāmena, pūgadhammaṃ akaṃsu te.

‘‘Pupphikā mālikā ceva, paṇṇikā phalahārakā;
Yathāsakena thāmena, pūgadhammaṃ akaṃsu te.

‘‘Gaṇikā kumbhadāsī ca, pūvikā macchikāpi ca;
Yathāsakena thāmena, pūgadhammaṃ akaṃsu te.

‘‘Etha sabbe samāgantvā, gaṇaṃ bandhāma ekato;
Adhikāraṃ karissāma, puññakkhette anuttare.

‘‘Te me sutvāna vacanaṃ, gaṇaṃ bandhiṃsu tāvade;
Upaṭṭhānasālaṃ sukataṃ, bhikkhusaṅghassa kārayuṃ.

‘‘Niṭṭhāpetvāna taṃ sālaṃ, udaggo tuṭṭhamānaso;
Pareto tehi sabbehi, sambuddhamupasaṅkamiṃ.

‘‘Upasaṅkamma sambuddhaṃ, lokanāthaṃ narāsabhaṃ;
Vanditvā satthuno pāde, idaṃ vacanamabraviṃ.

‘‘Ime tīṇi satā vīra, purisā ekato gaṇā;
Upaṭṭhānasālaṃ sukataṃ, niyyādenti tuvaṃ muni.

‘‘Bhikkhusaṅghassa purato, sampaṭicchatva cakkhumā;
Tiṇṇaṃ satānaṃ purato, imā gāthā abhāsatha.

‘‘Tisatāpi ca jeṭṭho ca, anuvattiṃsu ekato;
Sampattiñhi karitvāna, sabbe anubhavissatha.

‘‘Pacchime bhave sampatte, sītibhāvamanuttaraṃ;
Ajaraṃ amataṃ santaṃ, nibbānaṃ phassayissatha.

‘‘Evaṃ buddho viyākāsi, sabbaññū samaṇuttaro;
Buddhassa vacanaṃ sutvā, somanassaṃ pavedayiṃ.

‘‘Tiṃsakappasahassāni, devaloke ramiṃ ahaṃ;
Devādhipo pañcasataṃ, devarajjamakārayiṃ.

‘‘Sahassakkhattuṃ rājā ca, cakkavattī ahosahaṃ;
Devarajjaṃ karontassa, mahādevā avandisuṃ.

‘‘Idha mānusake rajjaṃ, parisā honti bandhavā;
Pacchime bhave sampatte, vāseṭṭho nāma brāhmaṇo.

‘‘Asītikoṭi nicayo, tassa putto ahosahaṃ;
Selo iti mamaṃ nāmaṃ, chaḷaṅge pāramiṃ gato.

‘‘Jaṅghāvihāraṃ vicaraṃ, sasissehi purakkhato;
Jaṭābhārikabharitaṃ, keṇiyaṃ nāma tāpasaṃ.

‘‘Paṭiyattāhutiṃ disvā, idaṃ vacanamabraviṃ;
Āvāho vā vivāho vā, rājā vā te nimantito.

‘‘Āhutiṃ yiṭṭhukāmohaṃ, brāhmaṇe devasammate;
Na nimantemi rājānaṃ, āhutī me na vijjati.

‘‘Na catthi mayhamāvāho, vivāho me na vijjati;
Sakyānaṃ nandijanano, seṭṭho loke sadevake.

‘‘Sabbalokahitatthāya, sabbasattasukhāvaho;
So me nimantito ajja, tassetaṃ paṭiyādanaṃ.

‘‘Timbarūsakavaṇṇābho, appameyyo anūpamo;
Rūpenāsadiso buddho, svātanāya nimantito.

‘‘Ukkāmukhapahaṭṭhova, khadiraṅgārasannibho;
Vijjūpamo mahāvīro, so me buddho nimantito.

‘‘Pabbatagge yathā acci, puṇṇamāyeva candimā;
Naḷaggivaṇṇasaṅkāso, so me buddho nimantito.

‘‘Asambhīto bhayātīto, bhavantakaraṇo muni;
Sīhūpamo mahāvīro, so me buddho nimantito.

‘‘Kusalo buddhadhammehi, apasayho parehi so;
Nāgūpamo mahāvīro, so me buddho nimantito.

‘‘Saddhammācārakusalo, buddhanāgo asādiso;
Usabhūpamo mahāvīro, so me buddho nimantito.

‘‘Anantavaṇṇo amitayaso, vicittasabbalakkhaṇo;
Sakkūpamo mahāvīro, so me buddho nimantito.

‘‘Vasī gaṇī patāpī ca, tejassī ca durāsado;
Brahmūpamo mahāvīro, so me buddho nimantito.

‘‘Pattadhammo dasabalo, balātibalapārago;
Dharaṇūpamo mahāvīro, so me buddho nimantito.

‘‘Sīlavīcisamākiṇṇo, dhammaviññāṇakhobhito;
Udadhūpamo mahāvīro, so me buddho nimantito.

‘‘Durāsado duppasaho, acalo uggato brahā;
Nerūpamo mahāvīro, so me buddho nimantito.

‘‘Anantañāṇo asamasamo, atulo aggataṃ gato;
Gaganūpamo mahāvīro, so me buddho nimantito.

‘‘Patiṭṭhā bhayabhītānaṃ, tāṇo saraṇagāminaṃ;
Assāsako mahāvīro, so me buddho nimantito.

‘‘Āsayo buddhimantānaṃ, puññakkhettaṃ sukhesinaṃ;
Ratanākaro mahāvīro, so me buddho nimantito.

‘‘Assāsako vedakaro, sāmaññaphaladāyako;
Meghūpamo mahāvīro, so me buddho nimantito.

‘‘Lokacakkhu mahātejo, sabbatamavinodano;
Sūriyūpamo mahāvīro, so me buddho nimantito.

‘‘Ārammaṇavimuttīsu, sabhāvadassano muni;
Candūpamo mahāvīro, so me buddho nimantito.

‘‘Buddho samussito loke, lakkhaṇehi alaṅkato;
Appameyyo mahāvīro, so me buddho nimantito.

‘‘Yassa ñāṇaṃ appameyyaṃ, sīlaṃ yassa anūpamaṃ;
Vimutti asadisā yassa, so me buddho nimantito.

‘‘Yassa dhīti asadisā, thāmo yassa acintiyo;
Yassa parakkamo jeṭṭho, so me buddho nimantito.

‘‘Rāgo doso ca moho ca, visā sabbe samūhatā;
Agadūpamo mahāvīro, so me buddho nimantito.

‘‘Klesabyādhibahudukkha-sabbatamavinodano;
Vejjūpamo mahāvīro, so me buddho nimantito.

‘‘Buddhoti bho yaṃ vadesi, ghosopeso sudullabho;
Buddho buddhoti sutvāna, pīti me udapajjatha.

‘‘Abbhantaraṃ agaṇhantaṃ, pīti me bahi nicchare;
Sohaṃ pītimano santo, idaṃ vacanamabraviṃ.

‘‘Kahaṃ nu kho so bhagavā, lokajeṭṭho narāsabho;
Tattha gantvā namassissaṃ, sāmaññaphaladāyakaṃ.

‘‘Paggayha dakkhiṇaṃ bāhuṃ, vedajāto katañjalī;
Ācikkhi me dhammarājaṃ, sokasallavinodanaṃ.

‘‘Udentaṃva mahāmeghaṃ, nīlaṃ añjanasannibhaṃ;
Sāgaraṃ viya dissantaṃ, passasetaṃ mahāvanaṃ.

‘‘Ettha so vasate buddho, adantadamako muni;
Vinayanto ca veneyye, bodhento bodhipakkhiye.

‘‘Pipāsitova udakaṃ, bhojanaṃva jighacchito;
Gāvī yathā vacchagiddhā, evāhaṃ viciniṃ jinaṃ.

‘‘Ācāraupacāraññū, dhammānucchavisaṃvaraṃ;
Sikkhāpemi sake sisse, gacchante jinasantikaṃ.

‘‘Durāsadā bhagavanto, sīhāva ekacārino;
Pade padaṃ nikkhipantā, āgaccheyyātha māṇavā.

‘‘Āsīviso yathā ghoro, migarājāva kesarī;
Mattova kuñjaro dantī, evaṃ buddhā durāsadā.

‘‘Ukkāsitañca khipitaṃ, ajjhupekkhiya māṇavā;
Pade padaṃ nikkhipantā, upetha buddhasantikaṃ.

‘‘Paṭisallānagarukā, appasaddā durāsadā;
Durūpasaṅkamā buddhā, garū honti sadevake.

‘‘Yadāhaṃ pañhaṃ pucchāmi, paṭisammodayāmi vā;
Appasaddā tadā hotha, munibhūtāva tiṭṭhatha.

‘‘Yaṃ so deseti sambuddho, khemaṃ nibbānapattiyā;
Tamevatthaṃ nisāmetha, saddhammasavanaṃ sukhaṃ.

‘‘Upasaṅkamma sambuddhaṃ, sammodiṃ muninā ahaṃ;
Taṃ kathaṃ vītisāretvā, lakkhaṇe upadhārayiṃ.

‘‘Lakkhaṇe dve ca kaṅkhāmi, passāmi tiṃsalakkhaṇe;
Kosohitavatthaguyhaṃ, iddhiyā dassayī muni.

‘‘Jivhaṃ ninnāmayitvāna, kaṇṇasote ca nāsike;
Paṭimasi nalāṭantaṃ, kevalaṃ chādayī jino.

‘‘Tassāhaṃ lakkhaṇe disvā, paripuṇṇe sabyañjane;
Buddhoti niṭṭhaṃ gantvāna, saha sissehi pabbajiṃ.

‘‘Satehi tīhi sahito, pabbajiṃ anagāriyaṃ;
Aḍḍhamāse asampatte, sabbe pattāmha nibbutiṃ.

‘‘Ekato kammaṃ katvāna, puññakkhette anuttare;
Ekato saṃsaritvāna, ekato vinivattayuṃ.

‘‘Gopānasiyo datvāna, pūgadhamme vasiṃ ahaṃ
Tena kammena sukatena, aṭṭha hetū labhāmahaṃ.

‘‘Disāsu pūjito homi, bhogā ca amitā mama;
Patiṭṭhā homi sabbesaṃ, tāso mama na vijjati.

‘‘Byādhayo me na vijjanti, dīghāyuṃ pālayāmi ca;
Sukhumacchaviko homi, āvāse patthite vase.

‘‘Aṭṭha gopānasī datvā, pūgadhamme vasiṃ ahaṃ;
Paṭisambhidārahattañca, etaṃ me aparaṭṭhamaṃ.

‘‘Sabbavositavosāno, katakicco anāsavo;
Aṭṭha gopānasī nāma, tava putto mahāmuni.

‘‘Pañca thambhāni datvāna, pūgadhamme vasiṃ ahaṃ;
Tena kammena sukatena, pañca hetū labhāmahaṃ.

‘‘Acalo homi mettāya, anūnaṅgo bhavāmahaṃ;
Ādeyyavacano homi, na dhaṃsemi yathā ahaṃ.

‘‘Abhantaṃ hoti me cittaṃ, akhilo homi kassaci;
Tena kammena sukatena, vimalo homi sāsane.

‘‘Sagāravo sappatisso, katakicco anāsavo;
Sāvako te mahāvīra, bhikkhu taṃ vandate muni.

‘‘Katvā sukatapallaṅkaṃ, sālāyaṃ paññapesahaṃ;
Tena kammena sukatena, pañca hetū labhāmahaṃ.

‘‘Ucce kule pajāyitvā, mahābhogo bhavāmahaṃ;
Sabbasampattiko homi, maccheraṃ me na vijjati.

‘‘Gamane patthite mayhaṃ, pallaṅko upatiṭṭhati;
Saha pallaṅkaseṭṭhena, gacchāmi mama patthitaṃ.

‘‘Tena pallaṅkadānena, tamaṃ sabbaṃ vinodayiṃ;
Sabbābhiññābalappatto, thero vandati taṃ muni.

''Parikiccattakiccāni, sabbakiccāni sādhayiṃ;
Tena kammena sukatena, pāvisiṃ abhayaṃ puraṃ.

''Pariniṭṭhitasālamhi, paribhogamadāsahaṃ;
Tena kammena sukatena, seṭṭhattaṃ ajjhupāgato.

''Ye keci damakā loke, hatthiasse damenti ye;
Karitvā kāraṇā nānā, dāruṇena damenti te.

''Na hevaṃ tvaṃ mahāvīra, damesi naranāriyo;
Adaṇḍena asatthena, damesi uttame dame.

''Dānassa vaṇṇe kittento, desanākusalo muni;
Ekapañhaṃ kathentova, bodhesi tisate muni.

''Dantā mayaṃ sārathinā, suvimuttā anāsavā;
Sabbābhiññābalapattā, nibbutā upadhikkhaye.

''Satasahassito kappe, yaṃ dānamadadiṃ tadā;
Atikkantā bhayā sabbe, sālādānassidaṃ phalaṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Arahattaṃ pana patvā satthāraṃ upasaṅkamitvā aññaṃ byākaronto –

838. ''Yaṃ taṃ saraṇamāgamha, ito aṭṭhame cakkhuma;
Sattarattena bhagavā, dantāmha tava sāsane''ti. –

Gāthamāha. Tassattho – pañcahi cakkhūhi **cakkhuma** bhagavā yasmā mayaṃ ito atīte **aṭṭhame** divase taṃ saraṇaṃ **agamimha**. Tasmā sattarattena tava sāsane damakena **dantā amha,** aho **te** saraṇagamanassa ānubhāvoti. Tato paraṃ –

839. ''Tuvaṃ buddho tuvaṃ satthā, tuvaṃ mārābhibhū muni;
Tuvaṃ anusaye chetvā, tiṇṇo tāresimaṃ pajaṃ.

840. ''Upadhī te samatikkantā, āsavā te padālitā;
Sīhova anupādāno, pahīnabhayabheravo''ti. –

Imāhi dvīhi gāthāhi abhitthavitvā osānagāthāya satthāraṃ vandanaṃ yācati –

841. ''Bhikkhavo tisatā ime, tiṭṭhanti pañjalīkatā;
Pāde vīra pasārehi, nāgā vandantu satthuno''ti.

Tattha **tuvaṃ buddho**ti tvameva imasmiṃ loke sabbaññubuddho. Diṭṭhadhammikādiatthena sattānaṃ anusāsanato tvameva **satthā**. Sabbesaṃ mārānaṃ abhibhavanato **mārābhibhū**. Munibhāvato **muni. Anusaye chetvā**ti kāmarāgādike anusaye ariyamaggasatthena chinditvā. **Tiṇṇo**ti sayaṃ saṃsāramahoghaṃ tiṇṇo, desanāhatthena imaṃ **pajaṃ** sattakāyaṃ tāresi. **Upadhī**ti khandhūpadhiādayo sabbe upadhī. **Adupādāno**ti sabbaso pahīnakāmupādānādiko. Evaṃ vatvā thero sapariso satthāraṃ abhivandatīti.

Selattheragāthāvaṇṇanā niṭṭhitā.

7. Kāḷigodhāputtabhaddiyattheragāthāvaṇṇanā

Yātaṃ me hatthigīvāyātiādikā āyasmato bhaddiyattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro padumuttarassa bhagavato kāle mahābhogakule nibbattitvā viññutaṃ patto ekadivasaṃ satthu santike dhammaṃ suṇanto satthārā ekaṃ bhikkhuṃ uccākulikānaṃ aggaṭṭhāne ṭhapiyamānaṃ disvā sayampi taṃ ṭhānantaraṃ patthetvā sattāhaṃ buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā paṇidhānaṃ akāsi. Satthāpissa anantarāyena samijjhanabhāvaṃ disvā byākāsi. Sopi taṃ byākaraṇaṃ sutvā uccākulikasaṃvattanikaṃ kammaṃ pucchitvā dhammassavanassa kārāpanaṃ, dhammamaṇḍape āsanadānaṃ, bījanīdānaṃ, dhammakathikānaṃ pūjāsakkārakaraṇaṃ, uposathāgāre paṭissayadānanti evamādiṃ yāvajīvaṃ bahupuññaṃ katvā tato cuto devamanussesu saṃsaranto kassapassa bhagavato aparabhāge amhākaṃ bhagavato uppattiyā puretaraṃ bārāṇasiyaṃ kuṭumbiyaghare nibbatto sambahule paccekabuddhe piṇḍāya caritvā ekasmiṃyeva ṭhāne samāgantvā bhattavissaggaṃ karonte disvā tattha pāsāṇaphalakāni attharitvā pādodakādiṃ upaṭṭhapento yāvajīvaṃ upaṭṭhahi.

So ekaṃ buddhantaraṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde kapilavatthunagare sākiyarājakule nibbatti, **bhaddiyo**tissa nāmaṃ ahosi. So vayappatto anuruddhādīhi pañcahi khattiyehi saddhiṃ satthari anupiyambavane viharante satthu santike pabbajitvā arahattaṃ pāpuṇi. Taṃ satthā aparabhāge jetavane ariyagaṇamajjhe nisinno uccākulikānaṃ bhikkhūnaṃ aggaṭṭhāne ṭhapesi. So phalasukhena nibbānasukhena ca vītināmento araññagatopi rukkhamūlagatopi suññāgāragatopi ‘‘aho sukhaṃ, aho sukha’’nti abhikkhaṇaṃ udānaṃ udānesi. Taṃ sutvā bhikkhū satthu ārocesuṃ – ‘‘āyasmā bhaddiyo kāḷigodhāya putto abhikkhaṇaṃ ‘aho sukhaṃ, aho sukha’nti vadati, anabhirato maññe brahmacariyaṃ caratī’’ti. Satthā taṃ pakkosāpetvā ‘‘saccaṃ kira tvaṃ, bhaddiya, abhikkhaṇaṃ ‘aho sukhaṃ, aho sukha’nti vadasī’’ti pucchi. So ‘‘saccaṃ bhagavā’’ti paṭijānitvā ‘‘pubbe me, bhante, rajjaṃ kārentassa susaṃvihitārakkho ahosiṃ, tathāpi bhīto ubbiggo ussaṅkito vihāsiṃ. Idāni pana pabbajito abhīto anubbiggo anussaṅkito viharāmī’’ti vatvā –

842. ‘‘Yātaṃ me hatthigīvāya, sukhumā vatthā padhāritā;
Sālīnaṃ odano bhutto, sucimaṃsūpasecano.

843. ‘‘Sojja bhaddo sātatiko, uñchāpattāgate rato;
Jhāyati anupādāno, putto godhāya bhaddiyo.

844. ‘‘Paṃsukūlī sātatiko, uñchāpattāgate rato;
Jhāyati anupādāno, putto godhāya bhaddiyo.

845. ‘‘Piṇḍapātī sātatiko…pe….
846. ‘‘Tecīvarī sātatiko…pe….
847. ‘‘Sapadānacārī sātatiko…pe….
848. ‘‘Ekāsanī sātatiko…pe….
849. ‘‘Pattapiṇḍī sātatiko…pe….
850. ‘‘Khalupacchābhattī sātatiko…pe….
851. ‘‘Āraññiko sātatiko…pe….
852. ‘‘Rukkhamūliko sātatiko…pe….
853. ‘‘Abbhokāsī sātatiko…pe….
854. ‘‘Sosāniko sātatiko…pe….
855. ‘‘Yathāsanthatiko sātatiko…pe….
856. ‘‘Nesajjiko sātatiko…pe….
857. ‘‘Appiccho sātatiko…pe….
858. ‘‘Santuṭṭho sātatiko…pe….
859. ‘‘Pavivitto sātatiko…pe….
860. ‘‘Asaṃsaṭṭho sātatiko…pe….
861. ‘‘Āraddhavīriyo sātatiko…pe….

862. ‘‘Hitvā satapalaṃ kaṃsaṃ, sovaṇṇaṃ satarājikaṃ;
Aggahiṃ mattikāpattaṃ, idaṃ dutiyābhisecanaṃ.

863. ‘‘Ucce maṇḍalipākāre, daḷhamaṭṭālakoṭṭhake;
Rakkhito khaggahatthehi, uttamaṃ vihariṃ pure.

864. ‘‘Sojja bhaddo anutrāsī, pahīnabhayabheravo;
Jhāyati vanamogayha, putto godhāya bhaddiyo.

865. ‘‘Sīlakkhandhe patiṭṭhāya, satiṃ paññañca bhāvayaṃ;
Pāpuṇiṃ anupubbena, sabbasaṃyojanakkhaya’’nti. –

Imāhi gāthāhi satthu purato sīhanādaṃ nadi.

Tattha **yātaṃ me hatthigīvāyā**ti, bhante, pubbe mayā gacchantenāpi hatthigīvāya hatthikkhandhe nisīditvā yātaṃ caritaṃ. Vatthāni pariharantenāpi **sukhumā** sukhasamphassā kāsikavatthavisesā dhāritā. Odanaṃ bhuñjantenāpi tivassikānaṃ purāṇagandhasālīnaṃ odano tittirakapiñjarādinā sucinā maṃsena upasittatāya **sucimaṃsūpasecano** bhutto, tathāpi taṃ sukhaṃ na mayhaṃ cittaparitosakaraṃ ahosi, yathā etarahi vivekasukhanti dassento āha **‘‘sojja bhaddo’’**tiādi. Ettha ca hatthiggahaṇeneva assarathayānāni, vatthaggahaṇena sabbarājālaṅkārā, odanaggahaṇena sabbabhojanavikati gahitāti veditabbaṃ. **Sojjā**ti so ajja etarahi pabbajjāyaṃ ṭhito. **Bhaddo**ti sīlādiguṇehi samannāgatattā bhaddo. **Sātatiko**ti samaṇadhamme diṭṭhadhammasukhavihāre sātaccayutto. **Uñchāpattāgate rato**ti uñchācariyāya patte āgate pattapariyāpanne abhirato, teneva santuṭṭhoti adhippāyo. **Jhāyatī**ti phalasamāpattijhānena jhāyati. **Putto godhāyā**ti kāḷigodhāya nāma khattiyāya putto. **Bhaddiyo**ti evaṃnāmo attānameva thero aññaṃ viya katvā vadati.

Gahapaticīvaraṃ paṭikkhipitvā paṃsukūlikaṅgasamādānena **paṃsukūliko**. Saṅghabhattaṃ paṭikkhipitvā piṇḍapātikaṅgasamādānena **piṇḍapātiko**. Atirekacīvaraṃ paṭikkhipitvā tecīvarikaṅgasamādānena **tecīvariko**. Loluppacāraṃ paṭikkhipitvā sapadānacārikaṅgasamādānena **sapadānacārī**. Nānāsanabhojanaṃ paṭikkhipitvā ekāsanikaṅgasamādānena **ekāsaniko**. Dutiyakabhājanaṃ paṭikkhipitvā pattapiṇḍikaṅgasamādānena **pattapiṇḍiko**. Atirittabhojanaṃ paṭikkhipitvā khalupacchābhattikaṅgasamādānena **khalupacchābhattiko**. Gāmantasenāsanaṃ paṭikkhipitvā āraññikaṅgasamādānena **āraññiko**. Channavāsaṃ paṭikkhipitvā rukkhamūlikaṅgasamādānena **rukkhamūliko**. Channarukkhamūlāni paṭikkhipitvā abbhokāsikaṅgasamādānena **abbhokāsiko**. Nasusānaṃ paṭikkhipitvā sosānikaṅgasamādānena **sosāniko**. Senāsanaloluppaṃ paṭikkhipitvā yathāsanthatikaṅgasamādānena **yathāsanthatiko**. Sayanaṃ paṭikkhipitvā nesajjikaṅgasamādānena **nesajjiko**. Ayamettha saṅkhepo. Vitthārato pana dhutaṅgakathā **visuddhimagge** (visuddhi. 1.22 ādayo) vuttanayeneva gahetabbā.

Ucceti uccādiṭṭhāne, uparipāsādatāya vā ucce. **Maṇḍalipākāre**ti maṇḍalākārena pākāraparikkhitte. **Daḷhamaṭṭālakoṭṭhake**ti thirehi aṭṭālehi dvārakoṭṭhakehi ca samannāgate, nagareti attho.

Satiṃ paññañcāti ettha satisīsena samādhiṃ vadati. Phalasamāpattinirodhasamāpattiyo sandhāya ‘‘satiṃ paññañca bhāvaya’’nti vutto. Sesaṃ tattha tattha vuttanayattā uttānameva.

Evaṃ thero satthu sammukhā sīhanādaṃ nadi. Taṃ sutvā bhikkhū abhippasannā ahesuṃ.

Kāḷigodhāputtabhaddiyattheragāthāvaṇṇanā niṭṭhitā.

8. Aṅgulimālattheragāthāvaṇṇanā

Gacchaṃ vadesītiādikā āyasmato aṅgulimālattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinitvā imasmiṃ buddhuppāde sāvatthiyaṃ kosalarañño purohitassa bhaggavassa nāma brāhmaṇassa putto hutvā nibbatti. Tassa jātadivase sakalanagare āvudhāni pajjaliṃsu, rañño ca maṅgalāvudhaṃ sayanapīṭhe ṭhapitaṃ pajjali, taṃ disvā rājā bhīto saṃviggo niddaṃ na labhi. Purohito tāyaṃ velāyaṃ nakkhattayogaṃ ullokento ''coranakkhattena jāto''ti sanniṭṭhānamakāsi. So vibhātāya rattiyā rañño santikaṃ gato sukhaseyyaṃ pucchi. Rājā ''kuto, ācariya, sukhaseyyaṃ, rattiyaṃ mayhaṃ maṅgalāvudhaṃ pajjali, tassa ko nu kho vipāko bhavissatī''ti? ''Mā bhāyi, mahārāja, mayhaṃ ghare dārako jāto. Tassa ānubhāvena sakalanagarepi āvudhāni pajjaliṃsū''ti. ''Kiṃ bhavissati, ācariyā''ti? ''Dārako coro bhavissatī''ti. ''Kiṃ ekacārī coro, udāhu gaṇajeṭṭhako''ti? ''Ekacāriko, deva''. ''Kiṃ naṃ māremā''ti? ''Ekacāriko ce, paṭijaggatha tāva na''nti āha. Tassa nāmaṃ karontā yasmā jāyamāno rañño cittaṃ vihesento jāto, tasmā **hiṃsako**ti katvā pacchā diṭṭhaṃ adiṭṭhanti viya **ahiṃsako**ti vohariṃsu.

So vayappatto pubbakammabalena sattannaṃ hatthīnaṃ balaṃ dhāreti. Tassidaṃ pubbakammaṃ – buddhasuññe loke kassako hutvā nibbatto ekaṃ paccekabuddhaṃ vassodakena tintaṃ allacīvaraṃ sītapīḷitaṃ attano khettabhūmiṃ upagataṃ disvā ''puññakkhettaṃ me upaṭṭhita''nti somanassajāto aggiṃ katvā adāsi. So tassa kammassa balena nibbattanibbattaṭṭhāne thāmajavabalasampanno ca hutvā imasmiṃ pacchimattabhāve sattannaṃ hatthīnaṃ balaṃ dhāreti. So takkasilaṃ gantvā disāpāmokkhassa ācariyassa santike dhammantevāsī hutvā sippaṃ uggaṇhato ācariyabrāhmaṇaṃ tassa bhariyañca sakkaccaṃ paṭijaggati. Tenassa sā brāhmaṇī gehe labbhamānena bhattādinā saṅgahaṃ karoti. Taṃ asahamānā aññe māṇavā ācariyena saddhiṃ bhedaṃ akaṃsu. Brāhmaṇo tesaṃ vacanaṃ dve tayo vāre asaddahanto hutvā pacchā saddahitvā ''mahābalo māṇavo, na sakkā kenaci mārāpetuṃ, upāyena naṃ māressāmī''ti cintetvā niṭṭhitasippaṃ attano nagaraṃ gantuṃ āpucchantaṃ māṇavaṃ āha – ''tāta ahiṃsaka, niṭṭhitasippena nāma antevāsinā ācariyassa garudakkhiṇā dātabbā, taṃ mayhaṃ dehī''ti. ''Sādhu, ācariya, kiṃ dassāmī''ti? ''Manussānaṃ sahassadakkhiṇahatthaṅgaliyo ānehī''ti. Brāhmaṇassa kira ayamassa adhippāyo – bahūsu māriyamānesu ekantato eko naṃ māreyyāti. Taṃ sutvā ahiṃsako attano ciraparicitaṃ nikkaruṇataṃ purakkhatvā sannaddhapañcāvudho kosalarañño vijite jālinaṃ vanaṃ pavisitvā mahāmaggasamīpe pabbatantare vasanto pabbatasikhare ṭhatvā maggena gacchante manusse oloketvā vegena gantvā aṅguliyo gahetvā rukkhagge olambesi. Tā gijjhāpi kākāpi khādiṃsu, bhūmiyaṃ nikkhittā pūtibhāvaṃ agamaṃsu. Evaṃ gaṇanāya aparipūramānāya laddhā laddhā aṅguliyo suttena ganthitvā mālaṃ katvā yaññopacitaṃ viya aṃse olambesi. Tato paṭṭhāya **aṅgulimālo**tvevassa samaññā ahosi.

Evaṃ tasmiṃ manusse mārente maggo avaḷañjo ahosi. So magge manusse alabhanto gāmūpacāraṃ gantvā nilīyitvā āgatāgate manusse māretvā aṅguliyo gahetvā gacchati. Taṃ ñatvā manussā gāmato apakkamiṃsu, gāmā suññā ahesuṃ, tathā nigamā janapadā ca. Evaṃ tena so padeso ubbāsito ahosi. Aṅgulimālassa ca ekāya ūnā sahassaaṅguliyo saṅgahā ahesuṃ. Atha manussā taṃ corupaddavaṃ kosalarañño ārocesuṃ. Rājā pātova nagare bheriṃ carāpesi, ''sīghaṃ aṅgulimālacoraṃ gaṇhāma, balakāyo āgacchatū''ti. Taṃ sutvā aṅgulimālassa mātā mantāṇī nāma brāhmaṇī tassa pitaraṃ āha – ''putto kira te coro hutvā idañcidañca karoti, taṃ 'īdisaṃ mā karī'ti saññāpetvā ānehi, aññathā naṃ rājā ghāteyyā''ti. Brāhmaṇo ''na mayhaṃ tādisehi puttehi attho, rājā yaṃ vā taṃ vā karotū''ti āha. Atha brāhmaṇī puttasinehena pātheyyaṃ gahetvā ''mama puttaṃ saññāpetvā ānessāmī''ti maggaṃ paṭipajji.

Bhagavā ''ayaṃ 'aṅgulimālaṃ ānessāmī'ti gacchati, sace sā gamissati, aṅgulimālo 'aṅgulisahassaṃ pūressāmī'ti mātarampi māressati. So ca pacchimabhaviko, sacāhaṃ na gamissaṃ, mahājāni abhavissā''ti ñatvā pacchābhattaṃ piṇḍapātapaṭikkanto sayameva pattacīvaraṃ gahetvā aṅgulimālaṃ uddissa tiṃsayojanikaṃ maggaṃ padasāva paṭipajjamāno antarāmagge gopālakādīhi vāriyamānopi jālinaṃ vanaṃ upagacchi. Tasmiñca khaṇe tassa mātā tena diṭṭhā, so mātaraṃ dūratova disvā ''mātarampi māretvā ajja ūnaṅguliṃ pūressāmī''ti asiṃ ukkhipitvā upadhāvi. Tesaṃ ubhinnaṃ antare bhagavā attānaṃ dassesi. Aṅgulimālo bhagavantaṃ disvā ''kiṃ me mātaraṃ vadhitvā aṅguliyā gahitena? Jīvatu me mātā, yaṃnūnāhaṃ imaṃ samaṇaṃ jīvitā voropetvā aṅguliṃ gaṇheyya''nti

ukkhittāsiko bhagavantaṃ piṭṭhito piṭṭhito anubandhi. Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi, yathā pakatiiriyāpathena gacchantampi attānaṃ aṅgulimālo sabbathāmena dhāvantopi na sakkoti sampāpuṇituṃ. So parihīnajavo ghurughurupassāsī kacchehi sedaṃ muñcanto padaṃ uddharitumpi asakkonto khāṇu viya ṭhito bhagavantaṃ ''tiṭṭha tiṭṭha, samaṇā''ti āha. Bhagavā gacchantova ''ṭhito ahaṃ, aṅgulimāla, tvañca tiṭṭhā''ti āha. So ''ime kho samaṇā sakyaputtiyā saccavādino, ayaṃ samaṇo gacchantoyeva 'ṭhito ahaṃ, aṅgulimāla, tvañca tiṭṭhā'ti āha, ahañcamhi ṭhito, ko nu kho imassa adhippāyo, pucchitvā naṃ jānissāmī''ti bhagavantaṃ gāthāya ajjhabhāsi –

866. ''Gacchaṃ vadesi samaṇa ṭhitomhi, mamañca brūsi ṭhitamaṭṭhitoti;
Pucchāmi taṃ samaṇa etamatthaṃ, kathaṃ ṭhito tvaṃ ahamaṭṭhitomhī''ti.

Tattha **samaṇā**ti bhagavantaṃ ālapati. **Mama**nti maṃ. **Katha**nti kenākārena. Ayañhettha attho – samaṇa, tvaṃ gacchantova samāno ''ṭhitomhī''ti vadesi. Mamañca ṭhitaṃyeva ''aṭṭhito''ti brūsi, vadesi. Kāraṇenettha bhavitabbaṃ, tasmā taṃ samaṇaṃ ahaṃ evamatthaṃ pucchāmi. Kathaṃ kenākārena tvaṃ ṭhito ahosi, ahañca aṭṭhitomhīti. Evaṃ vutte bhagavā –

867. ''Ṭhito ahaṃ aṅgulimāla sabbadā, sabbesu bhūtesu nidhāya daṇḍaṃ;
Tuvañca pāṇesu asaññatosi, tasmā ṭhitohaṃ tuvamaṭṭhitosī''ti. –

Gāthāya taṃ ajjhabhāsi.

Tattha **ṭhito ahaṃ, aṅgulimāla, sabbadā, sabbesu bhūtesu nidhāya daṇḍa**nti, aṅgulimāla, ahaṃ sabbadā sabbakāle ādimajjhapariyosānesu tasathāvarabhedesu sabbesu sattesu daṇḍaṃ nidhāya nihitadaṇḍo nihitasattho lajjī dayāpanno, tato aññathā avattanato evarūpeneva ṭhito. **Tuvañca pāṇesu asaññatosī**ti tvaṃ pana sattesu saññamarahito asi, luddo lohitapāṇi hatapahate niviṭṭho adayāpanno, tasmā asaññato virativasena aṭṭhito. Tato eva tāsu tāsu gatīsu paribbhamanatopi tuvaṃ idāni iriyāpathena ṭhitopi aṭṭhito asi, ahaṃ pana vuttappakārena ṭhitoti. Tato aṅgulimālo yathābhuccaguṇappabhāvitassa jalatale telassa viya sakalaṃ lokaṃ abhibyāpetvā ṭhitassa bhagavato kittisaddassa sutapubbattā hetusampattiyā ñāṇassa ca paripākagatattā ''ayaṃ so bhagavā''ti sañjātapītisomanasso ''mahā ayaṃ sīhanādo, mahantaṃ gajjitaṃ, nayidaṃ aññassa bhavissati, samaṇassa maññe gotamassa etaṃ gajjitaṃ, diṭṭho vatamhi mahesinā sammāsambuddhena, mayhaṃ saṅgahakaraṇatthaṃ bhagavā idhāgato''ti cintetvā –

868. ''Cirassaṃ vata me mahito mahesī, mahāvanaṃ samaṇo paccapādi;
Sohaṃ cajissāmi sahassapāpaṃ, sutvāna gāthaṃ tava dhammayutta''nti. –

Imaṃ gāthaṃ abhāsi.

Tattha **cirassaṃ vatā**ti cirakālena vata. **Me**ti mayhaṃ anuggahatthāya. **Mahito**ti sadevakena lokena mahatiyā pūjāya pūjito. Mahante sīlakkhandhādiguṇe esi, gavesīti mahesī. **Mahāvanaṃ samaṇo paccapādī**ti imaṃ mahāraññaṃ samitasabbapāpo bhagavā paṭipajji. **Sohaṃ cajissāmi sahassapāpaṃ, sutvāna gāthaṃ tava dhammayutta**nti sohaṃ dhammayuttaṃ dhammūpasaṃhitaṃ tava gāthaṃ suṇiṃ. Sohaṃ taṃ sutvāna ''cirassampi cirakālenapi saṅgataṃ paricitaṃ pāpasahassaṃ pajahissa''nti cintetvā idāni naṃ aññadatthu pariccajissāmīti attho. Evaṃ pana vatvā yathā paṭipajji, yathā ca bhagavatā anuggahito, taṃ dassetuṃ –

869. ''Icceva coro asimāvudhañca, sobbhe papāte narake anvakāsi;
Avandi coro sugatassa pāde, tattheva pabbajjamayāci buddhaṃ.

870. ''Buddho ca kho kāruṇiko mahesi, yo satthā lokassa sadevakassa;
Tamehi bhikkhūti tadā avoca, eseva tassa ahu bhikkhubhāvo''ti.

Saṅgītikārā imā dve gāthā ṭhapesuṃ.

Tattha **iccevā**ti iti eva evaṃ vatvā anantarameva. **Coro**ti aṅgulimālo. **Asi**nti khaggaṃ. **Āvudha**nti sesāvudhaṃ. **Sobbhe**ti samantato chinnataṭe. **Papāte**ti ekato chinnataṭe. **Narake**ti bhūmiyā phalitavivare. Idha pana tīhipi padehi yattha patitaṃ aññena gahetuṃ na sakkā, tādisaṃ pabbatantarameva vadati. **Anvakāsī**ti anu akāsi, pañcavidhampi attano āvudhaṃ anu khipi chaḍḍesi, tāni chaḍḍetvā bhagavato pādesu sirasā nipatitvā ''pabbājetha maṃ, bhante''ti āha. Tena vuttaṃ **''avandi coro sugatassa pāde, tattheva pabbajjamayāci buddha''**nti. Evaṃ tena pabbajjāya yācitāya satthā tassa purimakammaṃ olokento ehibhikkhubhāvāya hetusampattiṃ disvā dakkhiṇahatthaṃ pasāretvā – ''ehi, bhikkhu, svākhāto dhammo, cara brahmacariyaṃ, sammā dukkhassa antakiriyāyā''ti āha. Sā eva ca tassa pabbajjā upasampadā ca ahosi. Tenāha **''tamehi bhikkhūti tadā avoca, eseva tassa ahu bhikkhubhāvo''**ti.

Evaṃ thero satthu santike ehibhikkhubhāvena pabbajjaṃ upasampadañca labhitvā vipassanāya kammaṃ karonto arahattaṃ patvā vimuttisukhaṃ paṭisaṃvedento pītisomanassajāto udānavasena –

871. ''Yo ca pubbe pamajjitvā, pacchā so nappamajjati;
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā.

872. ''Yassa pāpaṃ kataṃ kammaṃ, kusalena pidhīyati;
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā.

873. ''Yo have daharo bhikkhu, yuñjati buddhasāsane;
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā''ti. – gāthattayaṃ abhāsi;

Tassattho – **yo** puggalo gahaṭṭho vā pabbajito vā kalyāṇamittasaṃsaggato pubbe pāpamittasaṃsaggena vā attano vā paṭisaṅkhānābhāvena **pamajjitvā** sammāpaṭipattiyaṃ pamādaṃ āpajjitvā, pacchā kalyāṇamittasaṃsaggena yoniso ummujjanto nappamajjati, sammā paṭipajjati, samathavipassanaṃ anuyuñjanto tisso vijjā cha abhiññā pāpuṇāti, so abbhādīhi mutto cando viya okāsalokaṃ attanā adhigatāhi vijjābhiññāhi imaṃ khandhādilokaṃ obhāsetīti.

Yassa puggalassa **kataṃ** upacitaṃ pāpakammaṃ kammakkhayakarena lokuttarakusalena avipākārahabhāvassa āharitattā vipākuppādane dvārapidhānena **pidhīyati** thakīyati. Sesaṃ vuttanayameva.

Daharoti taruṇo, tenassa yogakkhamasarīrataṃ dasseti. So hi uppannaṃ vātātapaparissayaṃ abhibhavitvā yogaṃ kātuṃ sakkoti. **Yuñjati buddhasāsane** sikkhattaye yuttappayutto hoti, sakkaccaṃ sampādetīti attho.

Evaṃ pītisomanassajāto vimuttisukhena viharanto yadā nagaraṃ piṇḍāya pavisati, tadā aññenapi khitto leḍḍu therassa kāye nipatati, aññenapi khitto daṇḍo tasseva kāye nipatati. So bhinnena pattena vihāraṃ pavisitvā satthu santikaṃ gacchati. Satthā taṃ ovadati ''adhivāsehi, tvaṃ brāhmaṇa, adhivāsehi, tvaṃ brāhmaṇa, yassa kho, tvaṃ brāhmaṇa, kammassa vipākena bahūni vassasahassāni niraye pacceyyāsi, tassa, tvaṃ brāhmaṇa, kammassa vipākaṃ diṭṭheva dhamme paṭisaṃvedesī''ti. Atha thero anodhiso sabbasattesu mettacittaṃ upaṭṭhapetvā –

874. ''Disāpi me dhammakathaṃ suṇantu, disāpi me yuñjantu buddhasāsane;
Disāpi me te manuje bhajantu, ye dhammamevādapayanti santo.

875. ''Disā hi me khantivādānaṃ, avirodhappasaṃsinaṃ;
Suṇantu dhammaṃ kālena, tañca anuvidhīyantu.

876. ‘‘Na hi jātu so mamaṃ hiṃse, aññaṃ vā pana kañci naṃ;
Pappuyya paramaṃ santiṃ, rakkheyya tasathāvare.

877. ‘‘Udakañhi nayanti nettikā, usukārā damayanti tejanaṃ;
Dāruṃ damayanti tacchakā, attānaṃ damayanti paṇḍitā.

878. ‘‘Daṇḍeneke damayanti, aṅkusebhi kasāhi ca;
Adaṇḍena asatthena, ahaṃ dantomhi tādinā.

879. ‘‘Ahiṃsakoti me nāmaṃ, hiṃsakassa pure sato;
Ajjāhaṃ saccanāmomhi, na naṃ hiṃsāmi kañci naṃ.

880. ‘‘Coro ahaṃ pure āsiṃ, aṅgulimāloti vissuto;
Vuyhamāno mahoghena, buddhaṃ saraṇamāgamaṃ.

881. ‘‘Lohitapāṇi pure āsiṃ, aṅgulimāloti vissuto;
Saraṇagamanaṃ passa, bhavanetti samūhatā.

882. ‘‘Tādisaṃ kammaṃ katvāna, bahuṃ duggatigāminaṃ;
Phuṭṭho kammavipākena, anaṇo bhuñjāmi bhojanaṃ.

883. ‘‘Pamādamanuyuñjanti, bālā dummedhino janā;
Appamādañca medhāvī, dhanaṃ seṭṭhaṃva rakkhati.

884. ‘‘Mā pamādamanuyuñjetha, mā kāmaratisanthavaṃ;
Appamatto hi jhāyanto, pappoti paramaṃ sukhaṃ.

885. ‘‘Svāgataṃ nāpagataṃ, netaṃ dummantitaṃ mama;
Savibhattesu dhammesu, yaṃ seṭṭhaṃ tadupāgamaṃ.

886. ‘‘Svāgataṃ nāpagataṃ, netaṃ dummantitaṃ mama;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

887. ‘‘Araññe rukkhamūle vā, pabbatesu guhāsu vā;
Tattha tattheva aṭṭhāsiṃ, ubbiggamanaso tadā.

888. ‘‘Sukhaṃ sayāmi ṭhāyāmi, sukhaṃ kappemi jīvitaṃ;
Ahatthapāso mārassa, aho satthānukampito.

889. ‘‘Brahmajacco pure āsiṃ, udicco ubhato ahu.
Sojja putto sugatassa, dhammarājassa satthuno.

890. ‘‘Vītataṇho anādāno, guttadvāro susaṃvuto;
Aghamūlaṃ vadhitvāna, patto me āsavakkhayo.

891. ‘‘Pariciṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;
Ohito garuko bhāro, bhavanetti samūhatā’’ti. – imā gāthā abhāsi;

Tattha **disāpī**ti mayhaṃ disāpi amittā paccatthikāpi ye maṃ evaṃ upavadanti ‘‘yathā mayaṃ aṅgulimālassa vasena ñātiviyogadukkhaparetā dukkhaṃ pāpuṇāma, evaṃ aṅgulimālopi dukkhaṃ pāpuṇātū’’ti. **Me dhammakathaṃ suṇantū**ti mayā satthu santike sutaṃ catusaccadhammapaṭisaṃyuttaṃ kathaṃ suṇantu. **Yuñjantū**ti sutvā ca tadatthāya paṭipajjantu. **Te**

manuje bhajantūti tādise sappurise kalyāṇamitte bhajantu sevantu. **Ye dhammamevādapayanti santo**ti ye sappurisā kusaladhammameva, uttarimanussadhammameva, nibbattitalokuttaradhammameva ca ādapenti samādapenti gaṇhāpenti.

Khantivādānanti adhivāsanakhantimeva vadantānaṃ tato eva **avirodhappasaṃsina**nti kenaci avirodhabhūtāya mettāya eva pasaṃsanasīlānaṃ. **Suṇantu dhammaṃ kālenā**ti yuttappayuttakāle tesaṃ santike dhammaṃ suṇantu. **Tañca anuvidhīyantū**ti tañca yathāsutaṃ dhammaṃ sammadeva uggahitvā anukarontu dhammānudhammaṃ paṭipajjantūti attho.

Na hi jātu so mamaṃ hiṃseti so mayhaṃ diso paccatthiko jātu, ekaṃseneva maṃ na hiṃse, na bādheyya. **Aññaṃ vā pana kañci na**nti na kevalaṃ maṃyeva, aññaṃ vāpi kañci sattaṃ na hiṃseyya, **pappuyya paramaṃ santi**nti, paramaṃ uttamaṃ santiṃ nibbānaṃ pāpuṇeyya, pāpuṇitvā ca **rakkheyya tasathāvare**ti sabbe ca satte paramāya rakkhāya rakkheyya, sissaṃ puttaṃ viya paripāleyyāti attho.

Evaṃ thero imāhi gāthāhi pare pāpato parimocento parittakiriyaṃ nāma katvā attano paṭipattiṃ pakāsento **''udakaṃ hī''**ti gāthamāha. Tattha pathaviyā thalaṭṭhānaṃ khaṇitvā ninnaṭṭhānaṃ pūretvā mātikaṃ vā katvā rukkhadoṇiṃ vā ṭhapetvā attanā icchikicchitaṭṭhānaṃ udakaṃ nentīti **nettikā,** udakahārino. **Tejana**nti kaṇḍaṃ. Idaṃ vuttaṃ hoti – nettikā attano ruciyā udakaṃ nayanti, usukārāpi tāpetvā vaṅkābhāvaṃ harantā tejanaṃ usuṃ **damayanti**, ujukaṃ karonti, tacchakāpi nemiādīnaṃ atthāya tacchantā dāruṃ **damayanti** attano ruciyā ujuṃ vā vaṅkaṃ vā karonti. Evaṃ ettakaṃ ārammaṇaṃ katvā **paṇḍitā** sappaññā ariyamaggaṃ uppādentā attānaṃ damenti, arahattappattā pana ekantadantā nāma hontīti.

Idāni purisadammasārathinā satthārā attano damitākāraṃ kataññutañca pakāsento **''daṇḍeneke''**tiādikā pañca gāthā abhāsi. Tattha **daṇḍeneke damayantī**ti rājarājamahāmattādayo daṇḍena, hatthiassādinā balakāyena ca paccatthikādike damenti, gopālādayo ca gāvādike daṇḍena yaṭṭhiyā damenti. Hatthācariyā hatthiṃ aṅkusehi, assācariyā asse kasāhi ca damenti. **Adaṇḍena asatthena, ahaṃ dantomhi tādinā**ti ahaṃ pana iṭṭhādīsu tādibhāvappattena sammāsambuddhena vinā eva daṇḍena, vinā satthena, nihitadaṇḍanihitasatthabhāvena danto damito nibbisevano gato amhi.

Ahiṃsakoti me nāmaṃ, hiṃsakassa pure satoti satthārā samāgamato pubbe hiṃsakassa me samānassa ahiṃsakoti nāmamattaṃ ahosi. **Ajjāha**nti idāni panāhaṃ ''ahiṃsako''ti **saccanāmo** avitathanāmo amhi. Tasmā **na naṃ hiṃsāmi** kañcipi sattaṃ na hiṃsāmi na bādhemi, **na**nti nipātamattaṃ.

Vissutoti ''pāṇātipātī luddo lohitapāṇī''tiādinā paññāto. **Mahoghenā**ti kāmoghādinā mahatā oghena, tassa oghassa vicchedakaraṃ **buddhaṃ saraṇaṃ** buddhasaṅkhātaṃ saraṇaṃ **agamaṃ** upagacchiṃ.

Lohitapāṇīti pāṇamatipātanena paresaṃ lohitena ruhirena makkhitapāṇi. **Saraṇagamanaṃ passā**ti mahapphalaṃ mama saraṇagamanaṃ passāti attānamevālapati.

Tādisaṃ kammanti anekasatapurisavadhaṃ dāruṇaṃ tathārūpaṃ pāpakammaṃ. **Phuṭṭho kammavipākenā**ti pubbe katassa pāpakammassa vipākena phuṭṭho, sabbaso pahīnakammo vipākamattaṃ paccanubhonto. Atha vā **phuṭṭho kammavipākenā**ti upanissayabhūtassa kusalakammassa phalabhūtena lokuttaramaggena, lokuttarakammasseva vā phalena vimuttisukhena phuṭṭho. Sabbaso kilesānaṃ khīṇattā **anaṇo** bhuñjāmi bhojanaṃ, bhojanāpadesena cattāropi paccaye vadati.

Idāni pubbe attano pamādavihāraṃ garahāmukhena pacchā appamādapaṭipattiṃ pasaṃsanto tattha

ca paresaṃ ussāhaṃ janento **''pamādamanuyuñjantī''**tiādikā gāthā abhāsi. Tattha **bālā**ti bālyena samannāgatā idhalokaparalokatthaṃ ajānantā. **Dummedhino**ti nippaññā, te pamāde ādīnavaṃ apassantā pamādaṃ **anuyuñjanti** pavattenti, pamādeneva kālaṃ vītināmenti. **Medhāvī**ti dhammojapaññāya samannāgato pana paṇḍito kulavaṃsāgataṃ **seṭṭhaṃ** uttamaṃ sattaratanadhanaṃ viya appamādaṃ rakkhati. Yathā hi ''uttamaṃ dhanaṃ nissāya bhogasampattiṃ pāpuṇissāma, puttadāraṃ posessāma, sugatimaggaṃ sodhessāmā''ti dhane ānisaṃsaṃ passantā dhanaṃ rakkhanti; evaṃ paṇḍitopi ''appamādaṃ nissāya paṭhamajjhānādīni paṭilabhissāmi, maggaphalāni pāpuṇissāmi, tisso vijjā cha abhiññā sampādessāmī''ti appamāde ānisaṃsaṃ passanto dhanaṃ seṭṭhaṃva appamādaṃ rakkhatīti attho.

Mā pamādanti pamādaṃ mā anuyuñjetha pamādena kālaṃ mā vītināmayittha. **Kāmaratisanthava**nti vatthukāmesu, kilesakāmesu ca ratisaṅkhātaṃ taṇhāsanthavampi mā **anuyuñjetha** mā vindittha mā paṭilabhittha. **Appamatto hī**ti upaṭṭhitasatitāya appamatto puggalo **jhāyanto** jhāyanappasuto **paramaṃ** uttamaṃ nibbānasukhaṃ pāpuṇāti.

Svāgataṃ nāpagatanti yaṃ tadā mama satthu santike āgataṃ āgamanaṃ, satthu vā tasmiṃ mahāvane āgamanaṃ, taṃ svāgataṃ svāgamanaṃ nāpagataṃ, atthato apetaṃ vigataṃ na hoti. **Netaṃ dummantitaṃ mamā**ti yaṃ tadā mayā ''satthu santike pabbajissāmī''ti mantitaṃ, idampi mama na dummantitaṃ, sumantitameva. Kasmā? **Savibhattesu dhammesū**ti sāvajjānavajjādivasena pakārato vibhattesu dhammesu yaṃ **seṭṭhaṃ** uttamaṃ pavaraṃ nibbānaṃ. **Tadupāgamaṃ** tadeva upagacchinti attho.

''Tadā puthujjanakāle payogāsayavipannatāya araññādīsu dukkhaṃ vihāsiṃ, idāni payogāsayasampannatāya tattha sukhaṃ viharāmī''ti sukhavihārabhāvañceva ''pubbe jātimattena brāhmaṇo, idāni satthu orasaputtatāya brāhmaṇo''ti paramatthabrāhmaṇabhāvañca dassento ''araññe''tiādimāha. Tattha **sukhaṃ sayāmī**ti sayantopi sukhaṃ sukhena nidukkhena cittutrāsādīnaṃ abhāvena cetodukkharahito sayāmi. **Ṭhāyāmī**ti ṭhāmi. **Ahatthapāso mārassā**ti kilesamārādīnaṃ agocaro. **Aho satthānukampito**ti satthārānukampito aho.

Brahmajaccoti brāhmaṇajātiko. **Udicco ubhato**ti mātito ca pitito ca ubhato udito saṃsuddhagahaṇiko. Sesaṃ tattha tattha vuttanayameva.

Aṅgulimālattheragāthāvaṇṇanā niṭṭhitā.

9. Anuruddhattheragāthāvaṇṇanā

Pahāya mātāpitarotiādikā āyasmato anuruddhattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro padumuttarassa bhagavato kāle vibhavasampanno kuṭumbiko hutvā nibbatti. So ekadivasaṃ vihāraṃ gantvā satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ dibbacakkhukānaṃ aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ ṭhānantaraṃ patthetvā satasahassabhikkhuparivārassa bhagavato sattāhaṃ mahādānaṃ pavattetvā sattame divase bhagavato, bhikkhusaṅghassa ca uttamāni vatthāni datvā paṇidhānamakāsi. Satthāpissa anantarāyena samijjhanabhāvaṃ disvā ''anāgate gotamassa nāma sammāsambuddhassa sāsane dibbacakkhukānaṃ aggo bhavissatī''ti byākāsi. Sopi tattha puññāni karonto satthari parinibbute niṭṭhite sattayojanike suvaṇṇacetiye anekasahassehi dīparukkhehi dīpakapallikāhi ca ''dibbacakkhuñāṇassa upanissayapaccayo hotū''ti uḷāraṃ dīpapūjaṃ akāsi.

Evaṃ yāvajīvaṃ puññāni katvā devamanussesu saṃsaranto kassapassa bhagavato kāle bārāṇasiyaṃ kuṭumbikagehe nibbattitvā viññutaṃ patto satthari parinibbute niṭṭhite yojanike kanakathūpe bahū kaṃsapātiyo kāretvā sappimaṇḍassa pūretvā majjhe ekekaṃ guḷapiṇḍaṃ ṭhapetvā mukhavaṭṭiyā mukhavaṭṭiṃ phusāpento cetiyaṃ parikkhipāpetvā attanā ekaṃ mahatiṃ kaṃsapātiṃ

kāretvā sappimaṇḍassa pūretvā sahassavaṭṭiyo jālāpetvā sīse ṭhapetvā sabbarattiṃ cetiyaṃ anupariyāyi.

Evaṃ tasmimpi attabhāve yāvajīvaṃ kusalaṃ katvā tato cuto devaloke nibbattitvā tattha yāvatāyukaṃ ṭhatvā tato cuto anuppanne buddhe bārāṇasiyaṃyeva duggatakule nibbatti, **annabhāro**tissa nāmaṃ ahosi. So sumanaseṭṭhissa nāma gehe kammaṃ karonto jīvati. So ekadivasaṃ upariṭṭhaṃ nāma paccekabuddhaṃ nirodhasamāpattito vuṭṭhāya gandhamādanapabbatato ākāsenāgantvā bārāṇasīnagaradvāre otaritvā cīvaraṃ pārupitvā nagare piṇḍāya pavisantaṃ disvā pasannacitto pattaṃ gahetvā attano atthāya ṭhapitaṃ ekaṃ bhāgabhattaṃ patte pakkhipitvā paccekabuddhassa dātukāmo ārabhi. Bhariyāpissa attano bhāgabhattaṃ tattheva pakkhipi. So taṃ netvā paccekabuddhassa hatthe ṭhapesi. Paccekabuddho taṃ gahetvā anumodanaṃ katvā pakkāmi. Taṃ disvā rattiṃ sumanaseṭṭhissa chatte adhivatthā devatā ‘‘aho dānaṃ paramadānaṃ, upariṭṭhe, suppatiṭṭhita’’nti mahāsaddena anumodi. Taṃ sutvā sumanaseṭṭhi ‘‘evaṃ devatāya anumoditaṃ idameva uttamadāna’’nti cintetvā tattha pattiṃ yāci. Annabhāro pana tassa pattiṃ adāsi. Tena pasannacitto sumanaseṭṭhi tassa sahassaṃ datvā ‘‘ito paṭṭhāya tuyhaṃ sahatthena kammakaraṇakiccaṃ natthi, patirūpaṃ gehaṃ katvā niccaṃ vasāhī’’ti āha.

Yasmā nirodhato vuṭṭhitassa paccekabuddhassa dinnapiṇḍapāto taṃdivasameva uḷārataravipāko hoti, tasmā taṃdivasaṃ sumanaseṭṭhi rañño santikaṃ gacchanto taṃ gahetvā agamāsi. Rājā pana taṃ ādaravasena olokesi. Seṭṭhi ‘‘mahārāja, ayaṃ oloketabbayuttoyevā’’ti vatvā tadā tena katapuññaṃ attanāpissa sahassaṃ dinnabhāvaṃ kathesi. Taṃ sutvā rājā tussitvā sahassaṃ datvā asukasmiṃ nāma ṭhāne gehaṃ katvā vasā’’ti gehaṭṭhānamassa āṇāpesi. Tassa taṃ ṭhānaṃ sodhāpentassa mahantiyo nidhikumbhiyo uṭṭhahiṃsu. Tā disvā so rañño ārocesi. Rājā sabbaṃ dhanaṃ uddharāpetvā rāsikataṃ disvā ‘‘ettakaṃ dhanaṃ imasmiṃ nagare kassa gehe atthī’’ti? ‘‘Na kassaci, devā’’ti. ‘‘Tena hi ayaṃ annabhāro imasmiṃ nagare mahādhanaseṭṭhi nāma hotū’’ti taṃdivasameva tassa seṭṭhichattaṃ ussāpesi.

So tato paṭṭhāya yāvajīvaṃ kusalakammaṃ katvā tato cuto devamanussesu saṃsaritvā imasmiṃ buddhuppāde kapilavatthunagare sukkodanasakkassa gehe paṭisandhiṃ gaṇhi, **anuruddho**tissa nāmaṃ ahosi. So mahānāmassa sakkassa kaniṭṭhabhātā, satthu cūḷapitu putto paramasukhumālo mahāpuñño tiṇṇaṃ utūnaṃ anucchavikesu tīsu pāsādesu alaṅkatanāṭakitthīhi parivuto devo viya sampattiṃ anubhavanto suddhodanamahārājena ussāhitehi sakyarājūhi satthu parivāratthaṃ pesitehi bhaddiyakumārādīhi anupiyambavane viharantaṃ satthāraṃ upasaṅkamitvā satthu santike pabbajitvā antovasseyeva dibbacakkhuṃ nibbattetvā, puna dhammasenāpatissa santike kammaṭṭhānaṃ gahetvā cetiyaraṭṭhe pācīnavaṃsadāyaṃ gantvā samaṇadhammaṃ karonto sattamahāpurisavitakke vitakketvā aṭṭhamaṃ jānituṃ nāsakkhi. Tassa taṃ pavattiṃ ñatvā satthā aṭṭhamaṃ mahāpurisavitakkaṃ kathetvā catupaccayasantosabhāvanārāmapaṭimaṇḍitaṃ mahāariyavaṃsapaṭipadaṃ deseti. So desanānusārena vipassanaṃ vaḍḍhetvā abhiññāpaṭisambhidāparivāraṃ arahattaṃ sacchākāsi. Tena vuttaṃ **apadāne** (apa. thera 1.1.421-433) –

‘‘Sumedhaṃ bhagavantāhaṃ, lokajeṭṭhaṃ narāsabhaṃ;
Vūpakaṭṭhaṃ viharantaṃ, addasaṃ lokanāyakaṃ.

‘‘Upagantvāna sambuddhaṃ, sumedhaṃ lokanāyakaṃ;
Añjaliṃ paggahetvāna, buddhaseṭṭhamayācahaṃ.

‘‘Anukampa mahāvīra, lokajeṭṭha narāsabha;
Padīpaṃ te padassāmi, rukkhamūlamhi jhāyato.

‘‘Adhivāsesi so dhīro, sayambhū vadataṃ varo;
Dumesu vinivijjhitvā, yantaṃ yojiyahaṃ tadā.

‘‘Sahassavaṭṭiṃ pādāsiṃ, buddhassa lokabandhuno;

Sattāhaṃ pajjalitvāna, dīpā vūpasamiṃsu me.

‘‘Tena cittappasādena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, vimānamupapajjahaṃ.

‘‘Upapannassa devattaṃ, byamhaṃ āsi sunimmitaṃ;
Samantato pajjalati, dīpadānassidaṃ phalaṃ.

‘‘Samantā yojanasataṃ, virocesimahaṃ tadā;
Sabbe deve abhibhomi, dīpadānassidaṃ phalaṃ.

‘‘Tiṃsakappāni devindo, devarajjamakārayiṃ;
Na maṃ kecītimaññanti, dīpadānassidaṃ phalaṃ.

‘‘Aṭṭhavīsatikkhattuñca, cakkavattī ahosahaṃ;
Divā rattiñca passāmi, samantā yojanaṃ tadā.

‘‘Sahassalokaṃ ñāṇena, passāmi satthu sāsane;
Dibbacakkhumanuppatto, dīpadānassidaṃ phalaṃ.

‘‘Sumedho nāma sambuddho, tiṃsakappasahassito;
Tassa dīpo mayā dinno, vippasannena cetasā.

‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsana’’nti.

Atha naṃ satthā aparabhāge jetavanamahāvihāre ariyagaṇamajjhe nisinno dibbacakkhukānaṃ aggaṭṭhāne ṭhapesi ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ dibbacakkhukānaṃ yadidaṃ anuruddho’’ti (a. ni. 1.180, 192).

So vimuttisukhaṃ paṭisaṃvedī viharanto ekadivasaṃ attano paṭipattiṃ paccavekkhitvā pītisomanassajāto udānavasena **‘‘pahāya mātāpitaro’’**tiādikā gāthā abhāsi. Keci pana ‘‘therassa pabbajjaṃ arahattappattiñca pakāsentehi saṅgītikārehi ādito catasso gāthā bhāsitā. Tato parā therassa ariyavaṃsapaṭipattiyā ārādhitacittena bhagavatā bhāsitā. Itarā sabbāpi tena tena kāraṇena thereneva bhāsitā’’ti vadanti. Iti sabbathāpi imā gāthā therena bhāsitāpi, theraṃ uddissa bhāsitāpi therassa cetā gāthāti veditabbā. Seyyathidaṃ –

892. ‘‘Pahāya mātāpitaro, bhaginī ñātibhātaro;
Pañca kāmaguṇe hitvā, anuruddhova jhāyati.

893. ‘‘Sameto naccagītehi, sammatāḷappabodhano;
Na tena suddhimajjhagaṃ, mārassa visaye rato.

894. ‘‘Etañca samatikkamma, rato buddhassa sāsane;
Sabboghaṃ samatikkamma, anuruddhova jhāyati.

895. ‘‘Rūpā saddā rasā gandhā, phoṭṭhabbā ca manoramā;
Ete ca samatikkamma, anuruddhova jhāyati.

896. ‘‘Piṇḍapātamatikkanto, eko adutiyo muni;
Esati paṃsukūlāni anuruddho anāsavo.

897. ‘‘Vicinī aggahī dhovi, rajayī dhārayī muni;

Paṃsukūlāni matimā, anuruddho anāsavo.

898. ‘‘Mahiccho ca asantuṭṭho, saṃsaṭṭho yo ca uddhato;
Tassa dhammā ime honti, pāpakā saṃkilesikā.

899. ‘‘Sato ca hoti appiccho, santuṭṭho avighātavā;
Pavivekarato vitto, niccamāraddhavīriyo.

900. ‘‘Tassa dhammā ime honti, kusalā bodhipakkhikā;
Anāsavo ca so hoti, iti vuttaṃ mahesinā.

901. ‘‘Mama saṅkappamaññāya, satthā loke anuttaro;
Manomayena kāyena, iddhiyā upasaṅkami.

902. ‘‘Yadā me ahu saṅkappo, tato uttari desayi;
Nippapañcarato buddho, nippapañcamadesayi.

903. ‘‘Tassāhaṃ dhammamaññāya, vihāsiṃ sāsane rato;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

904. ‘‘Pañcapaññāsavassāni, yato nesajjiko ahaṃ;
Pañcavīsativassāni, yato middhaṃ samūhataṃ.

905. ‘‘Nāhu assāsapassāsā, ṭhitacittassa tādino;
Anejo santimārabbha, cakkhumā parinibbuto.

906. ‘‘Asallīnena cittena, vedanaṃ ajjhavāsayi;
Pajjotasseva nibbānaṃ, vimokkho cetaso ahu.

907. ‘‘Ete pacchimakā dāni, munino phassapañcamā;
Nāññe dhammā bhavissanti, sambuddhe parinibbute.

908. ‘‘Natthi dāni punāvāso, devakāyasmi jālini;
Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo.

909. ‘‘Yassa muhuttena sahassadhā, loko saṃvidito sabrahmakappo;
Vasī iddhiguṇe cutūpapāte, kāle passati devatā sa bhikkhu.

910. ‘‘Annabhāro pure āsiṃ, daliddo ghāsahārako;
Samaṇaṃ paṭipādesiṃ, upariṭṭhaṃ yasassinaṃ.

911. ‘‘Somhi sakyakule jāto, anuruddhoti maṃ vidū;
Upeto naccagītehi, sammatāḷappabodhano.

912. ‘‘Athaddasāsiṃ sambuddhaṃ, satthāraṃ akutobhayaṃ;
Tasmiṃ cittaṃ pasādetvā, pabbajiṃ anagāriyaṃ.

913. ‘‘Pubbenivāsaṃ jānāmi, yattha me vusitaṃ pure;
Tāvatiṃsesu devesu, aṭṭhāsiṃ sakkajātiyā.

914. ‘‘Sattakkhattuṃ manussindo, ahaṃ rajjamakārayiṃ;
Cāturanto vijitāvī, jambusaṇḍassa issaro;

Adaṇḍena asatthena, dhammena anusāsayiṃ.

915. ‘‘Ito satta tato satta, saṃsārāni catuddasa;
Nivāsamabhijānissaṃ, devaloke ṭhito tadā.

916. ‘‘Pañcaṅgike samādhimhi, sante ekodibhāvite;
Paṭippassaddhiladdhamhi, dibbacakkhu visujjhi me.

917. ‘‘Cutūpapātaṃ jānāmi, sattānaṃ āgatiṃ gatiṃ;
Itthabhāvaññathābhāvaṃ, jhāne pañcaṅgike ṭhito.

918. ‘‘Pariciṇṇo mayā satthā…pe… bhavanetti samūhatā.
919. ‘‘Vajjīnaṃ veḷuvagāme, ahaṃ jīvitasaṅkhayā;
Heṭṭhato veḷugumbasmiṃ, nibbāyissaṃ anāsavo’’ti.

Tattha **pahāyā**ti pajahitvā. **Mātāpitaro**ti mātarañca pitarañca. Ayañhettha adhippāyo – yathā aññe keci ñātipārijuññena vā bhogapārijuññena vā abhibhūtā pabbajanti, pabbajitā ca kiccantarapasutā viharanti, na evaṃ mayaṃ. Mayaṃ pana mahantaṃ ñātiparivaṭṭaṃ, mahantañca bhogakkhandhaṃ pahāya kāmesu nirapekkhā pabbajitāti. **Jhāyatī**ti ārammaṇūpanijjhānaṃ lakkhaṇūpanijjhānañcāti, duvidhampi jhānaṃ anuyutto viharati.

Sameto naccagītehīti naccehi ca gītehi ca samaṅgībhūto, naccāni passanto gītāni suṇantoti attho. ‘‘Sammato’’ti ca paṭhanti, naccagītehi pūjitoti attho. **Sammatāḷappabodhano**ti sammatāḷasaddehi paccūsakāle pabodhetabbo. **Na tena suddhimajjhaga**nti tena kāmabhogena saṃsārasuddhiṃ nādhigacchiṃ. **Mārassa visaye rato**ti kilesamārassa visayabhūte kāmaguṇe rato. ‘‘Kilesamārassa visayabhūtena kāmaguṇabhogena saṃsārasuddhi hotī’’ti evaṃdiṭṭhiko ahutvāti attho. Tenāha **‘‘etañca samatikkammā’’**tiādi. Tattha **eta**nti etaṃ pañcavidhampi kāmaguṇaṃ. **Samatikkammā**ti samatikkamitvā, anapekkho chaḍḍetvāti attho. **Sabbogha**nti kāmoghādikaṃ sabbampi oghaṃ.

Pañca kāmaguṇe sarūpato dassetuṃ **‘‘rūpā saddā’’**tiādi vuttaṃ. Tattha **manoramā**ti lobhanīyaṭṭhena manaṃ ramayantīti manoramā, manāpiyāti vuttaṃ hoti. Yathāha ‘‘katame pañca manāpiyā rūpā, manāpiyā saddā’’tiādi (ma. ni. 3.328 atthato samānaṃ).

Piṇḍapātamatikkantoti piṇḍapātaggahaṇaṃ atikkanto, piṇḍapātaggahaṇato nivattentoti attho. **Eko**ti ekākī apacchāsamaṇo. **Adutiyo**ti nittaṇho. Taṇhā hi purisassa dutiyo nāma. Yathāha ‘‘taṇhādutiyo puriso’’ti (itivu. 15, 105; mahāni. 191). **Esatī**ti pariyesati.

Vicinīti esantova tattha tattha saṅkārakūṭādike paṃsukūluppattiṭṭhāne vicini. **Aggahī**ti vicinitvā asucimakkhitampi ajigucchanto gaṇhi. **Dhovī**ti, vikkhālesi. **Rajayī**ti dhovitvā gahitaṃ sibbitvā kappiyarajanena rajayi. **Dhārayī**ti rajitvā kappabinduṃ datvā dhāresi, nivāsesi ceva pārupi ca.

Idāni pācīnavaṃsadāye satthārā dinnaovādaṃ tassa ca attanā matthakappattabhāvaṃ dīpento **‘‘mahiccho ca asantuṭṭho’’**tiādikā gāthā abhāsi. Tattha **mahiccho**ti mahatiyā paccayicchāya samannāgato, uḷāruḷāre bahū ca paccaye icchantoti attho. **Asantuṭṭho**ti nissantuṭṭho, yathālābhasantosādinā santosena virahito. **Saṃsaṭṭho**ti gihīhi ceva pabbajitehi ca ananulomikena saṃsaggena saṃsaṭṭho. **Uddhato**ti ukkhitto. **Tassā**ti ‘‘mahiccho’’tiādinā vuttapuggalassa. **Dhammā**ti mahicchatā asantoso, saṃsaṭṭhatā vikkhepoti īdisā. Lāmakaṭṭhena **pāpakā. Saṃkilesikā**ti tassa cittassa malīnabhāvakaraṇato saṃkilesikā dhammā honti.

Sato ca hoti appicchoti yadā panāyaṃ puggalo kalyāṇamitte sevanto bhajanto payirupāsanto saddhammaṃ suṇanto yoniso manasi karonto satimā ca mahicchataṃ pahāya appiccho ca hoti.

Asantosaṃ pahāya **santuṭṭho,** cittassa vighātakaraṃ vikkhepaṃ pahāya **avighātavā** avikkhitto samāhito, gaṇasaṅgaṇikaṃ pahāya **pavivekarato,** vivekābhiratiyā nibbidāya dhammapītiyā **vitto** sumano tuṭṭhacitto, sabbaso kosajjapahānena **āraddhavīriyo**.

Tassa evaṃ appicchatādiguṇasamannāgatassa ime satipaṭṭhānādayo sattatiṃsappabhedā tividhavipassanāsaṅgahā kosallasambhūtaṭṭhena **kusalā,** maggapariyāpannā **bodhipakkhikā** dhammā honti. So tehi samannāgato sabbaso āsavānaṃ khepanena aggamaggakkhaṇato paṭṭhāya **anāsavo** ca hoti. **Iti** evaṃ vuttaṃ **mahesinā** sammāsambuddhena pācīnavaṃsadāye mahāpurisavitakke matthakaṃ pāpanavasenāti adhippāyo.

Mama saṅkappamaññāyāti ''apicchassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo mahicchassā''tiādinā (a. ni. 8.30) mahāpurisavitakkavasena āraddhaṃ, te ca matthakaṃ pāpetuṃ asamatthabhāvena ṭhitaṃ mama saṅkappaṃ jānitvā. **Manomayenā**ti manomayena viya, manasā nimmitasadisena pariṇāmitenāti attho. **Iddhiyā**ti ''ayaṃ kāyo idaṃ cittaṃ viya hotū''ti evaṃ pavattaadhiṭṭhāniddhiyā.

Yadā me ahu saṅkappoti yasmiṃ kāle mayhaṃ ''kīdiso nu kho aṭṭhamo mahāpurisavitakko''ti parivitakko ahosi. Tato mama saṅkappamaññāya iddhiyā upasaṅkamīti yojanā. **Uttari desayī**ti ''nippapañcārāmassāyaṃ, bhikkhave, dhammo nippapañcaratino, nāyaṃdhammo papañcārāmassa papañcaratino''ti (a. ni. 8.30) imamaṭṭhamaṃ mahāpurisavitakkaṃ pūrento upari desayi. Taṃ pana desitaṃ dhammaṃ desento āha **''nippapañcarato buddho, nippapañcamadesayī''**ti. Papañcā nāma rāgādayo kilesā, tesaṃ vūpasamatāya, tadabhāvato ca lokuttaradhammā nippapañcā nāma. Tasmiṃ nippapañce rato abhirato sammāsambuddho yathā taṃ pāpuṇāmi, tathā tādisaṃ dhammaṃ adesayi, sāmukkaṃsikaṃ catusaccadhammadesanaṃ pakāsayīti attho.

Tassāhaṃ dhammamaññāyāti tassā satthu desanāya dhammaṃ jānitvā yathānusiṭṭhaṃ paṭipajjanto vihāsiṃ sikkhattayasaṅgahe **sāsane rato** abhirato hutvāti attho.

Satthārā attano samāgamaṃ tena sādhitamatthaṃ dassetvā idāni attano pabbajitakālato paṭṭhāya āraddhavīriyataṃ, kāye anapekkhatāya seyyasukhapassasukhānaṃ pariccāgaṃ, appamiddhakālato paṭṭhāya āraddhavīriyatañca dassento **''pañcapaññāsavassānī''**ti gāthamāha. Tattha **yato nesajjiko aha**nti yato paṭṭhāya ''yogānukūlatā kammaṭṭhānapariyuṭṭhitasappurisacariyā sallekhavuttī''ti evamādiguṇe disvā nesajjiko ahosiṃ tāni pañcapaññāsa vassāni. **Yato middhaṃ samūhata**nti yato paṭṭhāya mayā niddā pariccattā tāni pañcavīsativassāni. ''Therassa pañcapaññāsāya vassesu nesajjikassa sato ādito pañcavīsativassāni niddā nāhosi, tato paraṃ sarīrakilamathena pacchimayāme niddā ahosī''ti vadanti.

''Nāhu assāsapassāsā'' tiādikā tisso gāthā satthu parinibbānakāle bhikkhūhi ''kiṃ bhagavā parinibbuto''ti puṭṭho parinibbānabhāvaṃ pavedento āha. Tattha **nāhu assāsapassāsā, ṭhitacittassa tādino**ti anulomapaṭilomato anekākāravokārā sabbā samāpattiyo samāpajjitvā vuṭṭhāya sabbapacchā catutthajjhāne ṭhitacittassa tādino buddhassa bhagavato assāsapassāsā nāhu nāhesunti attho. Etena yasmā catutthajjhānaṃ samāpannassa kāyasaṅkhārā nirujjhanti. Kāyasaṅkhārāti ca assāsapassāsā vuccanti, tasmā catutthajjhānakkhaṇato paṭṭhāya assāsapassāsā nāhesunti dasseti. Taṇhāsaṅkhātāya ejāya abhāvato **anejo,** samādhismiṃ ṭhitattā vā **anejo. Santimārabbhā**ti anupādisesaṃ nibbānaṃ ārabbha paṭicca sandhāya. **Cakkhumā**ti pañcahi cakkhūhi cakkhumā. **Parinibbuto**ti parinibbāyi. Ayañhettha attho – nibbānārammaṇacatutthajjhānaphalasamāpattiṃ samāpajjitvā tadanantarameva anupādisesāya nibbānadhātuyā parinibbutoti.

Asallīnenāti alīnena asaṃkuṭitena suvikasiteneva cittena. **Vedanaṃ ajjhavāsayī**ti sato sampajāno hutvā māraṇantikaṃ vedanaṃ adhivāsesi, na vedanānuvattī hutvā ito cito ca samparivatti. **Pajjotasseva nibbānaṃ, vimokkho cetaso ahū**ti yathā telañca paṭicca, vaṭṭiñca paṭicca pajjalanto pajjoto padīpo

tesaṃ parikkhaye nibbāyati. Nibbuto ca katthaci gantvā na tiṭṭhati, aññadatthu antaradhāyati, adassanameva gacchati; evaṃ kilesābhisaṅkhāre nissāya pavattamāno khandhasantāno tesaṃ parikkhaye nibbāyati, nibbuto ca katthaci gantvā na tiṭṭhati, aññadatthu antaradhāyati, adassanameva gacchatīti dasseti. Tena vuttaṃ ''nibbanti dhīrā yathāyaṃ padīpo''ti (khu. pā. 6.15), ''accī yathā vātavegena khittā''ti (su. ni. 1080) ca ādi.

Eteti parinibbānakkhaṇe satthu santāne pavattamānānaṃ dhammānaṃ attano paccakkhatāya vuttaṃ. Pacchimakā tato paraṃ cittuppādābhāvato. **Dānī**ti etarahi. **Phassapañcamā**ti phassapañcamakānaṃ dhammānaṃ pākaṭabhāvato vuttaṃ. Tathā hi cittuppādakathāyampi phassapañcamakāva ādito vuttā. **Aññe dhammā**ti saha nissayena aññe cittacetasikā dhammā, na parinibbānacittacetasikā. Nanu tepi na bhavissantevāti? Saccaṃ na bhavissanti, āsaṅkābhāvato pana te sandhāya ''na bhavissantī''ti na vattabbameva. ''Itare pana sekkhaputhujjanānaṃ viya bhavissanti nu kho''ti siyā āsaṅkāti tadāsaṅkānivattanatthaṃ ''nāññe dhammā bhavissantī''ti vuttaṃ.

Natthi dāni punāvāso, devakāyasmi jālinīti, ettha **jālinī**ti devataṃ ālapati, devate devakāyasmiṃ devasamūhe upapajjanavasena puna āvāso āvasanaṃ idāni mayhaṃ natthīti attho. Tattha kāraṇamāha **''vikkhīṇo**''tiādinā. Sā kira devatā purimattabhāve therassa pādaparicārikā, tasmā idāni theraṃ jiṇṇaṃ vuddhaṃ disvā purimasinehena āgantvā ''tattha cittaṃ paṇidhehi, yattha te vusitaṃ pure''ti devūpapattiṃ yāci. Atha ''dāni natthī''tiādinā thero tassā paṭivacanaṃ adāsi. Taṃ sutvā devatā vihatāsā tatthevantaradhāyi.

Atha thero vehāsaṃ abbhuggantvā attano ānubhāvaṃ sabrahmacārīnaṃ pakāsento **''yassa muhuttenā''**ti gāthamāha. Tassattho – **yassa** khīṇāsavabhikkhuno muhuttamattena eva **sahassadhā** sahassappakāro tisahassimahāsahassipabhedo, **loko sabrahmakappo** sahabrahmaloko, **saṃvidito** sammadeva vidito ñāto paccakkhaṃ kato, evaṃ **iddhiguṇe** iddhisampadāya cutūpapāte ca vasībhāvappatto so bhikkhu upagatakāle devatā passati, na tassa devatānaṃ dassane parihānīti. Therena kira jāliniyā devatāya paṭivacanadānavasena ''natthi dānī''ti gāthāya vuttāya bhikkhū jāliniṃ apassantā ''kiṃ nu kho thero dhammālapanavasena kiñci ālapatī''ti cintesuṃ. Tesaṃ cittācāraṃ ñatvā thero ''yassa muhuttenā''ti imaṃ gāthamāha.

Annabhāro pureti evaṃnāmo purimattabhāve. **Ghāsahārako**ti ghāsamattassa atthāya bhattiṃ katvā jīvanako. **Samaṇa**nti samitapāpaṃ. **Paṭipādesi**nti paṭimukho hutvā pādāsiṃ, pasādena abhimukho hutvā āhāradānaṃ adāsinti adhippāyo. **Upariṭṭha**nti evaṃnāmakaṃ paccekabuddhaṃ. **Yasassina**nti kittimantaṃ patthaṭayasaṃ. Imāya gāthāya yāva carimattabhāvā uḷārasampattihetubhūtaṃ attano pubbakammaṃ dasseti. Tenāha **''somhi sakyakule jāto''**tiādi.

Ito sattāti ito manussalokato cavitvā devaloke dibbena ādhipaccena satta. **Tato sattā**ti tato devalokato cavitvā manussaloke cakkavattibhāvena satta. **Saṃsārāni catuddasā**ti catuddasa bhavantarasaṃsaraṇāni. **Nivāsamabhijānissa**nti pubbenivāsaṃ aññāsiṃ. **Devaloke** ṭhito tadāti tañca kho na imasmiṃyeva attabhāve, api ca kho yadā ito anantarātīte attabhāve devaloke ṭhito, tadā aññāsinti attho.

Idāni attanā dibbacakkhuñāṇacutūpapātañāṇānaṃ adhigatākāraṃ dassento **''pañcaṅgike''**tiādinā dve gāthā abhāsi. Tattha **pañcaṅgike samādhimhī**ti abhiññāpādakacatutthajjhānasamādhimhi. So hi pītipharaṇatā, sukhapharaṇatā, cetopharaṇatā, ālokapharaṇatā, paccavekkhaṇanimittanti imehi pañcahi aṅgehi samannāgatattā pañcaṅgiko samādhīti vuccati. **Sante**ti paṭipakkhavūpasamena aṅgasantatāya ca sante. **Ekodibhāvite**ti ekodibhāvagate, suciṇṇe vasībhāvappatteti attho. **Paṭippassaddhiladdhamhī**ti kilesānaṃ paṭippassaddhiyā laddhe. **Dibbacakkhu visujjhi me**ti evaṃvidhe samādhimhi sampādite mayhaṃ dibbacakkhuñāṇaṃ visujjhi, ekādasahi upakkilesehi vimuttiyā visuddhaṃ ahosi.

Cutūpapātaṃ jānāmīti sattānaṃ cutiñca upapattiñca jānāmi, jānanto ca ''ime sattā amumhā

lokamhā āgantvā idhūpapannā, imamhā ca lokā gantvā amumhi loke upapajjissantī''ti sattānaṃ **āgatiṃ gatiñca** jānāmi, jānanto eva ca nesaṃ **itthabhāvaṃ** manussabhāvaṃ tato **aññathābhāvaṃ** aññathātiracchānabhāvañca upapattito puretarameva jānāmi. Tayidaṃ sabbampi pañcaṅgike samādhimhi sampādite evāti dassento āha **''jhāne pañcaṅgike ṭhito''**ti. Tattha pañcaṅgike jhāne ṭhito patiṭṭhito hutvā evaṃ jānāmīti attho.

Evaṃ vijjāttayaṃ dassetvā tappasaṅgena pubbe dassitampi tatiyavijjaṃ saha kiccanipphattiyā dassento **''pariciṇṇo mayā satthā''**tiādinā gāthādvayamāha. Tattha **vajjīnaṃ veḷuvagāme**ti vajjiraṭṭhassa veḷuvagāme, vajjiraṭṭhe yattha pacchimavassaṃ upagacchi veḷuvagāme. **Heṭṭhato veḷugumbasmi**nti tattha aññatarassa veḷugumbassa heṭṭhā. **Nibbāyissa**nti nibbāyissāmi, anupādisesāya nibbānadhātuyā parinibbāyissāmīti attho.

Anuruddhattheragāthāvaṇṇanā niṭṭhitā.

10. Pārāpariyattheragāthāvaṇṇanā

Samaṇassa ahu cintātiādikā āyasmato pārāpariyattherassa gāthā. Imassa vatthu heṭṭhā āgatameva. Tā ca gāthā satthari dharante attano puthujjanakāle manacchaṭṭhānaṃ indriyānaṃ niggaṇhanacintāya pakāsanavasena bhāsitā. Imā pana aparabhāge satthari parinibbute attano ca parinibbāne upaṭṭhite tadā āyatiñca bhikkhūnaṃ uddhammapaṭipattiyā pakāsanavasena bhāsitā. Tattha –

920. ''Samaṇassa ahu cintā, pupphitamhi mahāvane;
Ekaggassa nisinnassa, pavivittassa jhāyino''ti. –

Ayaṃ gāthā saṅgītikārehi ṭhapitā. Tassattho heṭṭhā vuttanayova. Ayaṃ pana sambandho – satthari aggasāvakesu ekaccesu mahātheresu ca parinibbutesu atītasatthuke pāvacane subbacesu sikkhākāmesu bhikkhūsu dullabhesu, dubbacesu micchāpaṭipattibahulesu bhikkhūsu ca jātesu supupphite mahante sālavane nisinnassa pavivittassa ekaggassa jhāyanasīlassa, samitapāpatāya **samaṇassa,** pārāpariyattherassa paṭipattiṃ nissāya **cintā** vīmaṃsā ahosīti itarā –

921. ''Aññathā lokanāthamhi, tiṭṭhante purisuttame;
Iriyaṃ āsi bhikkhūnaṃ, aññathā dāni dissati.

922. ''Sītavātaparittāṇaṃ, hirikopīnachādanaṃ;
Mattaṭṭhiyaṃ abhuñjiṃsu, santuṭṭhā itarītare.

923. ''Paṇītaṃ yadi vā lūkhaṃ, appaṃ vā yadi vā bahuṃ;
Yāpanatthaṃ abhuñjiṃsu, agiddhā nādhimucchitā.

924. ''Jīvitānaṃ parikkhāre, bhesajje atha paccaye;
Na bāḷhaṃ ussukā āsuṃ, yathā te āsavakkhaye.

925. ''Araññe rukkhamūlesu, kandarāsu guhāsu ca;
Vivekamanubrūhantā, vihaṃsu tapparāyaṇā.

926. ''Nīcā niviṭṭhā subharā, mudū athaddhamānasā;
Abyāsekā amukharā, atthacintāvasānugā.

927. ''Tato pāsādikaṃ āsi, gataṃ bhuttaṃ nisevitaṃ;
Siniddhā teladhārāva, ahosi iriyāpatho.

928. ‘‘Sabbāsavaparikkhīṇā, mahājhāyī mahāhitā;
Nibbutā dāni te therā, parittā dāni tādisā.

929. ‘‘Kusalānañca dhammānaṃ, paññāya ca parikkhayā;
Sabbākāravarūpetaṃ, lujjate jinasāsanaṃ.

930. ‘‘Pāpakānañca dhammānaṃ, kilesānañca yo utu;
Upaṭṭhitā vivekāya, ye ca saddhammasesakā.

931. ‘‘Te kilesā pavaḍḍhantā, āvisanti bahuṃ janaṃ;
Kīḷanti maññe bālehi, ummattehiva rakkhasā.

932. ‘‘Kilesehābhibhūtā te, tena tena vidhāvitā;
Narā kilesavatthūsu, sasaṅgāmeva ghosite.

933. ‘‘Pariccajitvā saddhammaṃ, aññamaññehi bhaṇḍare;
Diṭṭhigatāni anventā, idaṃ seyyoti maññare.

934. ‘‘Dhanañca puttaṃ bhariyañca, chaḍḍayitvāna niggatā;
Kaṭacchubhikkhahetūpi, akicchāni nisevare.

935. ‘‘Udarāvadehakaṃ bhutvā, sayantuttānaseyyakā;
Kathā vaḍḍhenti paṭibuddhā, yā kathā satthugarahitā.

936. ‘‘Sabbakārukasippāni, cittiṃ katvāna sikkhare;
Avūpasantā ajjhattaṃ, sāmaññatthotiacchati.

937. ‘‘Mattikaṃ telacuṇṇañca, udakāsanabhojanaṃ;
Gihīnaṃ upanāmenti, ākaṅkhantā bahuttaraṃ.

938. ‘‘Dantaponaṃ kapitthañca, pupphaṃ khādaniyāni ca;
Piṇḍapāte ca sampanne, ambe āmalakāni ca.

939. ‘‘Bhesajjesu yathā vejjā, kiccākicce yathā gihī;
Gaṇikāva vibhūsāyaṃ, issare khattiyā yathā.

940. ‘‘Nekatikā vañcanikā, kūṭasakkhī apāṭukā;
Bahūhi parikappehi, āmisaṃ paribhuñjare.

941. ‘‘Lesakappe pariyāye, parikappenudhāvitā;
Jīvikatthā upāyena, saṅkaḍḍhanti bahuṃ dhanaṃ.

942. ‘‘Upaṭṭhāpenti parisaṃ, kammato no ca dhammato;
Dhammaṃ paresaṃ desenti, lābhato no ca atthato.

943. ‘‘Saṅghalābhassa bhaṇḍanti, saṅghato paribāhirā;
Paralābhopajīvantā, ahirīkā na lajjare.

944. ‘‘Nānuyuttā tathā eke, muṇḍā saṅghāṭipārutā;
Sambhāvanaṃyevicchanti, lābhasakkāramucchitā.

945. ‘‘Evaṃ nānappayātamhi, na dāni sukaraṃ tathā;

Aphusitaṃ vā phusituṃ, phusitaṃ vānurakkhituṃ.

946. ''Yathā kaṇṭakaṭṭhānamhi, careyya anupāhano;
Satiṃ upaṭṭhapetvāna, evaṃ gāme munī care.

947. ''Saritvā pubbake yogī, tesaṃ vattamanussaraṃ;
Kiñcāpi pacchimo kālo, phuseyya amataṃ padaṃ.

948. ''Idaṃ vatvā sālavane, samaṇo bhāvitindriyo;
Brāhmaṇo parinibbāyī, isi khīṇapunabbhavo''ti. –

Imā gāthā thereneva bhāsitā.

Tattha **iriyaṃ āsi bhikkhūna**nti purisuttame **lokanāthamhi** sammāsambuddhe **tiṭṭhante** dharante etarahi paṭipattibhāvato. **Aññathā** aññena pakārena bhikkhūnaṃ iriyaṃ caritaṃ ahosi yathānusiṭṭhaṃ paṭipattibhāvato. **Aññathā dāni dissatī**ti idāni pana tato aññathā bhikkhūnaṃ iriyaṃ dissati ayāthāvapaṭipattibhāvatoti adhippāyo.

Idāni satthari dharante yenākārena bhikkhūnaṃ paṭipatti ahosi, taṃ tāva dassetuṃ **''sītavātaparittāṇa''**ntiādi vuttaṃ. Tattha **mattaṭṭhiya**nti taṃ mattaṃ payojanaṃ. Yāvadeva sītavātaparittāṇaṃ, yāvadeva hirīkopīnapaṭicchādanaṃ katvā cīvaraṃ paribhuñjiṃsu. Kathaṃ? **Santuṭṭhā itarītare** yasmiṃ tasmiṃ hīne paṇīte vā yathāladdhe paccaye santosaṃ āpannā.

Paṇītanti uḷāraṃ sappiādinā saṃsaṭṭhaṃ, tadabhāvena **lūkhaṃ. Appa**nti, catupañcālopamattampi. **Bahuṃ yāpanatthaṃ abhuñjiṃsū**ti paṇītaṃ bahuṃ bhuñjantāpi yāpanamattameva āhāraṃ bhuñjiṃsu. Tato eva **agiddhā** gedhaṃ anāpannā. **Nādhimucchitā** na ajjhositā akkhabbhañjanaṃ viya sākaṭikā, vaṇalepanaṃ viya vaṇino abhuñjiṃsu.

Jīvitānaṃ parikkhāre, bhesajje atha paccayepi jīvitānaṃ pavattiyā parikkhārabhūte bhesajjasaṅkhāte paccaye gilānapaccaye. **Yathā te**ti yathā te purimakā bhikkhū āsavakkhaye **ussukā** yuttā āsuṃ, tathā te rogābhibhūtāpi gilānapaccaye bāḷhaṃ ativiya **ussukā** nāhesunti attho.

Tapparāyaṇāti vivekaparāyaṇā vivekapoṇā. Evaṃ catūhi gāthāhi catupaccayasantosaṃ bhāvanābhiratiñca dassentena tesaṃ ariyavaṃsapaṭipadā dassitā.

Nīcāti ''mayaṃ paṃsukūlikā piṇḍapātikā''ti attukkaṃsanaparavambhanāni akatvā nīcavuttino, nivātavuttinoti attho. **Niviṭṭhā**ti sāsane niviṭṭhasaddhā. **Subharā**ti appicchatādibhāvena suposā. **Mudū**ti vattapaṭipattiyaṃ sakale ca brahmacariye mudū, suparikammakatasuvaṇṇaṃ viya viniyogakkhamā. **Mudū**ti vā abhākuṭikā uttānamukhā pupphitamukhena paṭisanthāravuttino, sutitthaṃ viya sukhāvahāti vuttaṃ hoti. **Athaddhamānasā**ti akathinacittā tena subbacabhāvamāha. **Abyāsekā**ti sativippavāsābhāvato kilesabyāsekarahitā, antarantarā taṇhādiṭṭhimānādīhi avokiṇṇāti attho. **Amukharā**ti na mukharā, na mukhena kharā vacīpāgabbhiyarahitāti vā attho. **Atthacintāvasānugā**ti hitacintāvasānugāhitacintāvasikā, attano paresañca hitacintameva anuparivattanakā.

Tatoti tasmā nīcavuttādihetu. **Pāsādika**nti pasādajanikaṃ paṭipattiṃ passantānaṃ suṇantānañca pasādāvahaṃ. **Gata**nti abhikkantapaṭikkantaparivattanādigamanaṃ. **Gata**nti vā kāyavācāpavatti. **Bhutta**nti catupaccayaparibhogo. **Nisevita**nti gocaranisevanaṃ. **Siniddhā teladhārāvā**ti yathā anivattitā kusalajanābhisiñcitā savantī teladhārā avicchinnā **siniddhā** maṭṭhā dassanīyā pāsādikā hoti, evaṃ tesaṃ ākappasampannānaṃ iriyāpatho acchiddo saṇho maṭṭho dassanīyo pāsādiko ahosi.

Mahājhāyīti mahantehi jhānehi jhāyanasīlā, mahantaṃ vā nibbānaṃ jhāyantīti mahājhāyī. Tato

eva **mahāhitā,** mahantehi hitehi samannāgatāti attho. **Te therā**ti te yathāvuttappakārā paṭipattiparāyaṇā therā idāni parinibbutāti attho. **Parittā dāni tādisā**ti idāni pacchime kāle tādisā tathārūpā therā parittā appakā katipayā evāti vuttaṃ hoti.

Kusalānañca dhammānanti vivaṭṭassa upanissayabhūtānaṃ vimokkhasambhārānaṃ anavajjadhammānaṃ. **Paññāya cā**ti tathārūpāya paññāya ca. **Parikkhayā**ti abhāvato anuppattito. Kāmañcettha paññāpi siyā anavajjadhammā, bahukārabhāvadassanatthaṃ panassā visuṃ gahaṇaṃ yathā puññañāṇasambhārāti. **Sabbākāravarūpeta**nti ādikalyāṇatādīhi sabbehi ākāravarehi pakāravisesehi upetaṃ yuttaṃ jinassa bhagavato sāsanaṃ lujjati vinassatīti attho.

Pāpakānañca dhammānaṃ, kilesānañca yo utūti kāyaduccaritādīnaṃ pāpadhammānaṃ lobhādīnañca kilesānaṃ yo utu yo kālo, so ayaṃ vattatīti vacanaseso. **Upaṭṭhitā vivekāya, ye ca saddhammasesakā**ti ye pana evarūpe kāle kāyacittaupadhivivekatthāya upaṭṭhitā āraddhavīriyā, te ca sesapaṭipattisaddhammakā honti. Ayañhettha adhippāyo – suvisuddhasīlācārāpi samānā idāni ekacce bhikkhū iriyāpathasaṇṭhāpanaṃ, samathavipassanābhāvanāvidhānaṃ, mahāpalibodhūpacchedo, khuddakapalibodhūpacchedoti evamādipubbakiccaṃ sampādetvā bhāvanamanuyuñjanti. Te sesapaṭipattisaddhammakā, paṭipattiṃ matthakaṃ pāpetuṃ na sakkontīti.

Te kilesā pavaḍḍhantāti ye bhagavato orasaputtehi ca tadā parikkhayaṃ pariyādānaṃ gamitā kilesā, te etarahi laddhokāsā bhikkhūsu vuddhiṃ virūḷhiṃ vepullaṃ āpajjantā. **Āvisanti bahuṃ jana**nti kalyāṇamittarahitaṃ ayonisomanasikārabahulaṃ andhabālajanaṃ abhibhavitvā avasaṃ karontā āvisanti santānaṃ anupavisanti. Evaṃbhūtā ca te **kīḷanti maññe bālehi, ummattehiva rakkhasā,** yathā nāma keḷisīlā rakkhasā bhisakkarahite ummatte āvisitvā te anayabyasanaṃ āpādentā tehi kīḷanti, evaṃ te kilesā sammāsambuddhabhisakkarahite andhabāle bhikkhū āvisitvā tesaṃ diṭṭhadhammikādibhedaṃ anatthaṃ uppādentā tehi saddhiṃ kīḷanti maññe, kīḷantā viya hontīti attho.

Tena tenāti tena tena ārammaṇabhāgena. **Vidhāvitā**ti virūpaṃ dhāvitā asāruppavasena paṭipajjantā. **Kilesavatthūsū**ti paṭhamaṃ uppannaṃ kilesā pacchā uppajjanakānaṃ kāraṇabhāvato kilesāva kilesavatthūni, tesu kilesavatthūsu samūhitesu. **Sasaṅgāmeva ghosite**ti hiraññasuvaṇṇamaṇimuttādikaṃ dhanaṃ vippakiritvā ‘‘yaṃ yaṃ hiraññasuvaṇṇādi yassa yassa hatthagataṃ, taṃ taṃ tassa tasseva hotū’’ti evaṃ kāmaghosanā sasaṅgāmaghosanā nāma. Tatthāyamattho – kilesavatthūsu ‘‘yo yo kileso yaṃ yaṃ sattaṃ gaṇhāti abhibhavati, so so tassa tassa hotū’’ti kilesasenāpatinā mārena sasaṅgāme ghosite viya. Tehi tehi kilesehi abhibhūtā te bālaputhujjanā tena tena ārammaṇabhāgena vidhāvitā vositāti.

Te evaṃ vidhāvitā kiṃ karontīti āha **‘‘pariccajitvā saddhammaṃ, aññamaññehi bhaṇḍare’’**ti. Tassattho – paṭipattisaddhammaṃ chaḍḍetvā āmisakiñjakkhahetu **aññamaññehi bhaṇḍare** kalahaṃ karontīti. **Diṭṭhigatānī**ti ‘‘viññāṇamattameva atthi, nattheva rūpadhammā’’ti, ‘‘yathā puggalo nāma paramatthato natthi, evaṃ sabhāvadhammāpi paramatthato natthi, vohāramattamevā’’ti ca evamādīni diṭṭhigatāni micchāgāhe **anventā** anugacchantā **idaṃ seyyo** idameva seṭṭhaṃ, aññaṃ micchāti maññanti.

Niggatāti gehato nikkhantā. **Kaṭacchubhikkhahetūpī**ti kaṭacchumattabhikkhānimittampi. Taṃ dadantassa gahaṭṭhassa ananulomikasaṃsaggavasena **akiccāni** pabbajitena akattabbāni kammāni **nisevare** karonti.

Udarāvadehakaṃ bhutvāti ‘‘ūnūdaro mitāhāro’’ti (theragā. 982; mi. pa. 6.5.10) vuttavacanaṃ acintetvā udarapūraṃ bhuñjitvā. **Sayantuttānaseyyakā**ti ‘‘dakkhiṇena passena sīhaseyyaṃ kappeti pāde pādaṃ accādhāya sato sampajāno’’ti (a. ni. 8.9; vibha. 519) vuttavidhānaṃ ananussaritvā uttānaseyyakā sayanti. **Yā kathā satthugarahitā**ti rājakathāditiracchānakathaṃ sandhāya vadati.

Sabbakārukasippānīti sabbehi vessādīhi kārukehi kattabbāni bhattatālavaṇṭakaraṇādīni

hatthasippāni. **Cittiṃ katvānā**ti sakkaccaṃ sādaraṃ katvā. **Avūpasantā ajjhatta**nti kilesavūpasamābhāvato gadduhanamattampi samādhānābhāvato ca ajjhattaṃ avūpasantā, avūpasantacittāti attho. **Sāmaññatthoti** samaṇadhammo. **Atiacchatī**ti tesaṃ ājīvakiccapasutatāya ekadesampi aphusanato visuṃyeva nisīdati, anallīyatīti vuttaṃ hoti.

Mattikanti pākatikaṃ vā pañcavaṇṇaṃ vā gihīnaṃ viniyogakkhamaṃ mattikaṃ. **Telacuṇṇañcā**ti pākatikaṃ, abhisaṅkhataṃ vā telañca cuṇṇañca. **Udakāsanabhojana**nti udakañca āsanañca bhojanañca. **Ākaṅkhantā bahuttara**nti bahuṃ piṇḍapātādiuttaruttaraṃ ākaṅkhantā ''amhehi mattikādīsu dinnesu manussā daḷhabhattikā hutvā bahuṃ uttaruttaraṃ catupaccayajātaṃ dassantī''ti adhippāyena gihīnaṃ upanāmentīti attho.

Dante punanti sodhenti etenāti **dantaponaṃ,** dantakaṭṭhaṃ. **Kapittha**nti kapitthaphalaṃ. **Puppha**nti sumanacampakādipupphaṃ. **Khādanīyānī**ti aṭṭhārasavidhepi khajjakavisese. **Piṇḍapāte ca sampanne**ti vaṇṇādisampayutte odanavisese. **''Ambe āmalakāni cā''**ti **ca**-saddena mātuluṅgatālanāḷikerādiphalāni avuttāni saṅgaṇhāti. Sabbattha gihīnaṃ upanāmenti ākaṅkhantā bahuttaranti yojanā.

Bhesajjesu yathā vejjāti gihīnaṃ bhesajjappayogesu yathā vejjā, tathā bhikkhū paṭipajjantīti adhippāyo. **Kiccākicce yathā gihī**ti gahaṭṭhānaṃ khuddake ceva mahante ca kicce kattabbe gihī viya. **Gaṇikāva vibhūsāya**nti attano sarīrassa vibhūsane rūpūpajīviniyo viya. **Issare khattiyā yathā**ti issare issariyapavattane yathā khattiyā, evaṃ kulapatī hutvā vattantīti attho.

Nekatikāti nikatiyaṃ niyuttā, amaṇiṃyeva maṇiṃ, asuvaṇṇaṃyeva suvaṇṇaṃ katvā paṭirūpasāciyoganiratā. **Vañcanikā**ti kūṭamānādīhi vippalambakā. **Kūṭasakkhī**ti ayāthāvasakkhino. **Apāṭukā**ti vāmakā, asaṃyatavuttīti attho. **Bahūhi parikappehī**ti yathāvuttehi aññehi ca bahūhi micchājīvappakārehi.

Lesakappeti kappiyalese kappiyapaṭirūpe. **Pariyāyeti,** paccayesu pariyāyassa yoge. **Parikappe**ti vaḍḍhiādivikappane, sabbattha visaye bhummaṃ. **Anudhāvitā**ti mahicchatādīhi pāpadhammehi anudhāvitā vositā. **Jīvikatthā** jīvikappayojanā ājīvahetukā. **Upāyenā**ti parikathādinā upāyena paccayuppādananayena. **Saṅkaḍḍhantī**ti saṃharanti.

Upaṭṭhāpenti parisanti parisāya attānaṃ upaṭṭhapenti, yathā parisā attānaṃ upaṭṭhapenti, evaṃ parisaṃ saṅgaṇhantīti attho. **Kammato**ti kammahetu. Te hi attano kattabbaveyyāvaccanimittaṃ upaṭṭhapenti. **No ca dhammato**ti dhammanimittaṃ no ca upaṭṭhapenti. Yo satthārā ullumpanasabhāvasaṇṭhitāya parisāya saṅgaho anuññāto, tena na saṅgaṇhantīti attho. **Lābhato**ti lābhahetu, ''ayyo bahussuto, bhāṇako, 'dhammakathiko'ti evaṃ sambhāvento mahājano mayhaṃ lābhasakkāre upanayissatī''ti icchācāre ṭhatvā lābhanimittaṃ paresaṃ dhammaṃ desenti. **No ca atthato**ti yo so vimuttāyatanasīse ṭhatvā saddhammaṃ kathentena pattabbo attho, na taṃdiṭṭhadhammikādibhedahitanimittaṃ dhammaṃ desentīti attho.

Saṅghalābhassa bhaṇḍantīti saṅghalābhahetu bhaṇḍanti ''mayhaṃ pāpuṇāti, na tuyha''ntiādinā kalahaṃ karonti. **Saṅghato paribāhirā**ti, ariyasaṅghato bahibhūtā ariyasaṅghe tadabhāvato. **Paralābhopajīvantā**ti sāsane lābhassa andhabālaputhujjanehi pare sīlādiguṇasampanne sekkhe uddissa uppannattā taṃ paralābhaṃ, parato vā dāyakato laddhabbalābhaṃ upajīvantā bhaṇḍanakārakā bhikkhū pāpajigucchāya abhāvato **ahirikā** samānā ca ''mayaṃ paralābhaṃ bhuñjāma, parapaṭibaddhajīvikā''tipi **na lajjare** na hirīyanti.

Nānuyuttāti samaṇakaraṇehi dhammehi ananuyuttā. **Tathā**ti yathā pubbe vuttā bandhanakārakādayo, tathā. **Eke**ti ekacce. **Muṇḍā saṅghāṭipārutā**ti kevalaṃ muṇḍitakesatāya muṇḍā pilotikakhaṇḍehi saṅghaṭitaṭṭhena ''saṅghāṭī''ti laddhanāmena cīvarena pārutasarīrā.

Sambhāvanaṃyevicchanti, lābhasakkāramucchitāti lābhasakkārāsāya mucchitā ajjhositā hutvā, ‘‘pesalo dhutavādo bahussuto’’ti vā madhuravacanamanuyuttā ‘‘ariyo’’ti ca kevalaṃ **sambhāvanaṃ** bahumānaṃyeva icchanti esanti, na tannimitte guṇeti attho.

Evanti ‘‘kusalānañca dhammānaṃ paññāya ca parikkhayā’’ti vuttanayena. **Nānappayātamhī**ti nānappakāre bhedanadhamme payāte samakate, nānappakārena vā saṃkilesadhamme payātuṃ pavattituṃ āraddhe. **Na dāni sukaraṃ tathā**ti idāni imasmiṃ dullabhakalyāṇamitte dullabhasappāyasaddhammassavane ca kāle yathā satthari dharante **aphusitaṃ** aphuṭṭhaṃ, anadhigataṃ jhānavipassanaṃ **phusituṃ adhigantuṃ, phusitaṃ vā** hānabhāgiyaṃ ṭhitibhāgiyameva vā ahutvā yathā visesabhāgiyaṃ hoti, tathā **anurakkhituṃ** pāletuṃ sukaraṃ, tathā na sukaraṃ, tathā sampādetuṃ na sakkāti attho.

Idāni attano parinibbānakālassa āsannattā saṃkhittena ovādena sabrahmacāriṃ ovadanto **‘‘yathā kaṇṭakaṭṭhānamhī’’**tiādimāha. Tassattho – yathā puriso kenacideva payojanena kaṇṭakanicite padese anupāhano vicaranto ‘‘mā maṃ kaṇṭako vijjhī’’ti satiṃ upaṭṭhapetvāva vicarati, evaṃ kilesakaṇṭakanicite gocaragāme payojanena caranto muni satiṃ upaṭṭhapetvāna satisampajaññayutto appamattova careyya kammaṭṭhānaṃ avijahantoti vuttaṃ hoti.

Saritvā pubbake yogī, tesaṃ vattamanussaranti purimake yoge bhāvanāya yuttatāya yogī āraddhavipassake saritvā tesaṃ vattaṃ āgamānusārena sammāpaṭipattibhāvanāvidhiṃ anussaranto dhuranikkhepaṃ akatvā yathāpaṭipajjanto. **Kiñcāpi pacchimo kālo**ti yadipāyaṃ atītasatthuko carimo kālo, tathāpi yathādhammameva paṭipajjanto vipassanaṃ ussukkāpento **phuseyya amataṃ padaṃ** nibbānaṃ adhigaccheyya.

Idaṃ vatvāti, yathādassitaṃ saṃkilesavodānesu imaṃ paṭipattividhiṃ kathetvā. Ayañca osānagāthā saṅgītikārehi therassa parinibbānaṃ pakāsetuṃ vuttāti veditabbā.

Pārāpariyattheragāthāvaṇṇanā niṭṭhitā.

Vīsatinipātavaṇṇanā niṭṭhitā.

17. Tiṃsanipāto

1. Phussattheragāthāvaṇṇanā

Tiṃsanipāte **pāsādike bahū disvā**tiādikā āyasmato phussattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinitvā devamanussesu saṃsaranto imasmiṃ buddhuppāde ekassa maṇḍalikarañño putto hutvā nibbatti, **phusso**ti nāmaṃ ahosi. So viññutaṃ patto khattiyakumārehi sikkhitabbasippesu nipphattiṃ gato. Upanissayasampannattā kāmesu alaggacitto aññatarassa mahātherassa santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā cariyānukūlaṃ kammaṭṭhānaṃ gahetvā bhāvanaṃ anuyuñjanto jhānāni nibbattetvā jhānapādakaṃ vipassanaṃ paṭṭhapetvā nacirasseva chaḷabhiñño ahosi. Athekadivasaṃ paṇḍaragotto nāma eko tāpaso tassa santike dhammaṃ sutvā nisinno sambahule bhikkhū sīlācārasampanne susaṃvutindriye bhāvitakāye bhāvitacitte disvā pasannacitto ‘‘sādhu vatāyaṃ paṭipatti loke ciraṃ tiṭṭheyyā’’ti cintetvā ‘‘kathaṃ nu kho, bhante, anāgatamaddhānaṃ bhikkhūnaṃ paṭipatti bhavissatī’’ti theraṃ pucchi. Tamatthaṃ dassento saṅgītikārā –

949. ‘‘Pāsādike bahū disvā, bhāvitatte susaṃvute;
Isi paṇḍarasagotto, apucchi phussasavhaya’’nti. – gāthaṃ ādito ṭhapesuṃ;

Tattha **pāsādike**ti attano paṭipattiyā pasādārahe. **Bahū**ti sambahule. **Bhāvitatte**ti samathavipassanābhāvanāhi bhāvitacitte. **Susaṃvute**ti suṭṭhu saṃvutindriye. **Isī**ti tāpaso. **Paṇḍarasagotto**ti paṇḍarassa nāma isino vaṃse jātattā tena samānagotto. **Phussasavhaya**nti phussasaddena avhātabbaṃ, phussanāmakanti attho.

950. ''Kiṃ chandā kimadhippāyā, kimākappā bhavissare;
Anāgatamhi kālamhi, taṃ me akkhāhi pucchito''ti. –

Ayaṃ tassa isino pucchāgāthā.

Tattha **kiṃ chandā**ti imasmiṃ sāsane anāgate bhikkhū kīdisacchandā kīdisādhimuttikā, kiṃ hīnādhimuttikā, udāhu paṇītādhimuttikāti attho. **Kimadhippāyā**ti kīdisādhippāyā kīdisajjhāsayā, kiṃ saṃkilesajjhāsayā, udāhu vodānajjhāsayāti attho. Atha vā **chandā** nāma kattukamyatā, tasmā kīdisī tesaṃ kattukamyatāti attho. **Adhippāyo** ajjhāsayoyeva. **Kimākappā**ti kīdisākappā. Ākappāti ca vesagahaṇādivārittacārittavantoti attho. **Bhavissare**ti bhavissanti. **Taṃ me**ti taṃ anāgate bhikkhūnaṃ chandādhippāyākappabhedaṃ pucchito mayhaṃ **akkhāhi** kathehīti theraṃ ajjhesati. Tassa thero tamatthaṃ ācikkhanto sakkaccasavane tāva niyojetuṃ –

951. ''Suṇohi vacanaṃ mayhaṃ, isi paṇḍarasavhaya;
Sakkaccaṃ upadhārehi, ācikkhissāmyanāgata''nti. – gāthamāha;

Tassattho – bho paṇḍaranāma isi, yaṃ tvaṃ maṃ pucchasi, taṃ te anāgataṃ ācikkhissāmi, ācikkhato pana mama vacanaṃ suṇāhi anāgatatthadīpanato saṃvegāvahato ca sakkaccaṃ upadhārehīti.

Atha thero anāgataṃsañāṇena bhikkhūnaṃ bhikkhunīnañca bhāviniṃ pavattiṃ yathābhūtaṃ disvā tassa ācikkhanto –

952. ''Kodhanā upanāhī ca, makkhī thambhī saṭhā bahū;
Issukī nānāvādā ca, bhavissanti anāgate.

953. ''Aññātamānino dhamme, gambhīre tīragocarā;
Lahukā agarū dhamme, aññamaññamagāravā.

954. ''Bahū ādīnavā loke, uppajjissantyanāgate;
Sudesitaṃ imaṃ dhammaṃ, kilesissanti dummatī.

955. ''Guṇahīnāpi saṅghamhi, voharantā visāradā;
Balavanto bhavissanti, mukharā assutāvino.

956. ''Guṇavantopi saṅghamhi, voharantā yathātthato;
Dubbalā te bhavissanti, hirīmanā anatthikā.

957. ''Rajataṃ jātarūpañca, khettaṃ vatthumajeḷakaṃ.
Dāsidāsañca dummedhā, sādiyissantyanāgate.

958. ''Ujjhānasaññino bālā, sīlesu asamāhitā;
Unnaḷā vicarissanti, kalahābhiratā magā.

959. ''Uddhatā ca bhavissanti, nīlacīvarapārutā;
Kuhā thaddhā lapā siṅgī, carissantyariyā viya.

960. ‘‘Telasaṇṭhehi kesehi, capalā añjanakkhikā;
Rathiyāya gamissanti, dantavaṇṇikapārutā.

961. ‘‘Ajegucchaṃ vimuttehi, surattaṃ arahaddhajaṃ;
Jigucchissanti kāsāvaṃ, odātesu samucchitā.

962. ‘‘Lābhakāmā bhavissanti, kusītā hīnavīriyā;
Kicchantā vanapatthāni, gāmantesu vasissare.

963. ‘‘Ye ye lābhaṃ labhissanti, micchājīvaratā sadā;
Te teva anusikkhantā, bhajissanti asaṃyatā.

964. ‘‘Ye ye alābhino lābhaṃ, na te pujjā bhavissare;
Supesalepi te dhīre, sevissanti na te tadā.

965. ‘‘Milakkhurajanaṃ rattaṃ, garahantā sakaṃ dhajaṃ;
Titthiyānaṃ dhajaṃ keci, dhārissantyavadātakaṃ.

966. ‘‘Agāravo ca kāsāve, tadā tesaṃ bhavissati;
Paṭisaṅkhā ca kāsāve, bhikkhūnaṃ na bhavissati.

967. ‘‘Abhibhūtassa dukkhena, sallaviddhassa ruppato;
Paṭisaṅkhā mahāghorā, nāgassāsi acintiyā.

968. ‘‘Chaddanto hi tadā disvā, surattaṃ arahaddhajaṃ;
Tāvadevabhaṇī gāthā, gajo atthopasaṃhitā.

969. ‘‘Anikkasāvo kāsāvaṃ, yo vatthaṃ paridhassati;
Apeto damasaccena, na so kāsāvamarahati.

970. ‘‘Yo ca vantakasāvassa, sīlesu susamāhito;
Upeto damasaccena, sa ve kāsāvamarahati.

971. ‘‘Vipannasīlo dummedho, pākaṭo kāmakāriyo;
Vibbhantacitto nissukko, na so kāsāvamarahati.

972. ‘‘Yo ca sīlena sampanno, vītarāgo samāhito;
Odātamanasaṅkappo, sa ve kāsāvamarahati.

973. ‘‘Uddhato unnaḷo bālo, sīlaṃ yassa na vijjati;
Odātakaṃ arahati, kāsāvaṃ kiṃ karissati.

974. ‘‘Bhikkhū ca bhikkhuniyo ca, duṭṭhacittā anādarā;
Tādīnaṃ mettacittānaṃ, niggaṇhissantyanāgate.

975. ‘‘Sikkhāpentāpi therehi, bālā cīvaradhāraṇaṃ;
Na suṇissanti dummedhā, pākaṭā kāmakāriyā.

976. ‘‘Te tathā sikkhitā bālā, aññamaññaṃ agāravā;
Nādiyissantupajjhāye, khaḷuṅko viya sārathiṃ.

977. ‘‘Evaṃ anāgataddhānaṃ, paṭipatti bhavissati;

Bhikkhūnaṃ bhikkhunīnañca, patte kālamhi pacchime.

978. ‘‘Purā āgacchate etaṃ, anāgataṃ mahabbhayaṃ;
Subbacā hotha sakhilā, aññamaññaṃ sagāravā.

979. ‘‘Mettacittā kāruṇikā, hotha sīlesu saṃvutā;
Āraddhavīriyā pahitattā, niccaṃ daḷhaparakkamā.

980. ‘‘Pamādaṃ bhayato disvā, appamādañca khemato;
Bhāvethaṭṭhaṅgikaṃ maggaṃ, phusantā amataṃ pada’’nti. – imā gāthā abhāsi;

Tattha **kodhanā**ti kujjhanasīlā. **Bhavissanti anāgate**ti sambandho. Kiṃ therassa kāle tathā nāhesunti? Na nāhesuṃ. Tadā pana kalyāṇamittabahulatāya ovādakesu viññāpakesu sabrahmacārīsu bahūsu vijjamānesu kilesesu balavantesu paṭisaṅkhānabahulatāya ca yebhuyyena bhikkhū akkodhanā ahesuṃ, āyatiṃ tabbipariyāye atikodhanā bhavissanti, tasmā ‘‘anāgate’’ti vuttaṃ. Sesapadesupi eseva nayo. **Upanāhī**ti āghātavatthūsu āghātassa upanayhanasīlā upanāhasambhavato vā upanāhī. Tattha purimakāliko byāpādo kodho, aparakāliko upanāho. Sakiṃ pavatto vā doso kodho, anekakkhattuṃ pavatto upanāho. Paresaṃ vijjamāne guṇe makkhanti puñjanti, tesaṃ vā udakapuñjaniyā viya udakassa makkho makkhanaṃ puñjanaṃ etesaṃ atthīti **makkhī**. Atimānalakkhaṇo thambho etesaṃ atthīti **thambhī. Saṭhā**ti asantaguṇavibhāvanalakkhaṇena sāṭheyyena samannāgatā. **Issukī**ti parasampattikhiyyanalakkhaṇāya issāya samannāgatā. **Nānāvādā**ti aññamaññaṃ viruddhavādā viruddhadiṭṭhikā, kalahakārakā cāti attho.

Aññātamānino dhamme, gambhīre tīragocarāti gambhīre durobhāse saddhamme aññāte eva ‘‘ñātoti, diṭṭho’’ti evaṃ mānino, tato eva tassa orabhāge pavattitāya orimatīragocarā. **Lahukā**ti lahusabhāvā capalā. **Agarū dhamme**ti saddhamme gāravarahitā. **Aññamaññamagāravā**ti aññamaññasmiṃ appatissā, saṅghe sabrahmacārīsu ca garugāravavirahitā. **Bahū ādīnavā**ti vuttappakārā, vakkhamānā ca bahū anekadosā antarāyā. **Loke**ti sattaloke. **Uppajjissantyanāgate**ti anāgate pātu bhavissanti. **Sudesitaṃ imaṃ dhamma**nti, sammāsambuddhena suṭṭhu aviparītaṃ ādikalyāṇādippakārena desitaṃ imaṃ āgamasaddhammaṃ. **Kilesissantī**ti kiliṭṭhaṃ kilesadūsitaṃ karissanti, ‘‘āpattiṃ ‘anāpattī’ti garukāpattiṃ ‘lahukāpattī’’’tiādinā duccaritasaṃkilesena asaddhammena saṇhasukhumaṃ rūpārūpadhammaṃ paṭikkhipissanti, diṭṭhisaṃkilesena ubhayatrāpi taṇhāsaṃkilesena saṃkilesissanti malinaṃ karissanti. **Dummatī**ti nippaññā. Vuttañhetaṃ bhagavatā – ‘‘bhavissanti, bhikkhave, bhikkhū anāgatamaddhānaṃ…pe… abhidhammakathaṃ vedallakathaṃ kathentā kaṇhadhammaṃ okkamamānā na bujjhissantī’’ti (a. ni. 5.79).

Guṇahīnāti sīlādiguṇavirahitā dussīlā, alajjino ca. Atha vā **guṇahīnā**ti vinayavārittādiguṇena hīnā dhammavinaye appakataññuno. **Saṅghamhī**ti saṅghamajjhe. **Voharantā**ti kathentā, saṅghe vinicchayakathāya vattamānāya yaṃkiñci bhaṇantā. **Visāradā**ti nibbhayā pagabbhā. **Balavanto**ti pakkhabalena balavanto. **Mukharā**ti mukhakharā kharavādino. **Assutāvino**ti na sutavanto, kevalaṃ lābhasakkārasilokasannissayena guṇadharā hutvā ‘‘dhammaṃ ‘adhammo’ti, adhammañca ‘dhammo’ti, vinayaṃ ‘avinayo’ti, avinayañca ‘vinayo’’’ti evaṃ attanā yathicchitamatthaṃ saṅghamajjhe patiṭṭhapentā balavanto bhavissanti.

Guṇavantoti sīlādiguṇasampannā. **Voharantā yathātthato**ti atthānurūpaṃ, aviparītatthaṃ ‘‘dhammaṃ ‘dhammo’ti, adhammaṃ ‘adhammo’ti, vinayaṃ ‘vinayo’ti avinayaṃ ‘avinayo’’’ti evaṃ dīpentā. **Dubbalā te bhavissantī**ti parisāyaṃ alajjussannatāya balavirahitā te bhavissanti, tesaṃ vacanaṃ na tiṭṭhissati. **Hirīmanā anatthikā**ti hirīmanto kenaci anatthikā. Te hi dhammena vattuṃ samatthāpi pāpajigucchatāya appakiccatāya ca kehici virodhaṃ akarontā attano vādaṃ patiṭṭhāpetuṃ na vāyamantā diṭṭhāvikammaṃ vā adhiṭṭhānaṃ vā akatvā tuṇhī honti.

Rajatanti rūpiyaṃ, tena kahāpaṇalohamāsakādīnampi saṅgaho daṭṭhabbo. **Jātarūpa**nti suvaṇṇaṃ, tena maṇimuttādīnampi saṅgaho daṭṭhabbo. Vā-saddo samuccayattho ‘‘apadā vā’’tiādīsu (a. ni. 4.34; 5.32; itivu. 90) viya. ‘‘Rajatajātarūpañcā’’ti vā pāṭho. **Khetta**nti yattha pubbaṇṇāparaṇṇaṃ ruhati, taṃ khettaṃ. Tadatthaṃ akatabhūmibhāgo vatthu. **Ajeḷaka**nti eḷakā nāma ajāyeva, te ṭhapetvā avasesā pasujātī ajā nāma. Ajeḷakaggahaṇeneva hettha gomahiṃsādīnampi saṅgaho kato. **Dāsidāsañcā**ti dāsiyo ca dāse ca. **Dummedhā**ti aviddasuno, kappiyākappiyaṃ sāruppāsāruppaṃ ajānantā attano atthāya **sādiyissanti** sampaṭicchissanti.

Ujjhānasaññinoti pare heṭṭhato katvā olokanacittā, anujjhāyitabbaṭṭhānepi vā ujjhānasīlā. **Bālā**ti duccintitacintanādinā bālalakkhaṇena samannāgatā, tato eva **sīlesu asamāhitā** catupārisuddhisīlesu na samāhitacittā. **Unnaḷā**ti, samussitatucchamānā. **Vicarissantī**ti mānaddhajaṃ ukkhipitvā vicarissanti. **Kalahābhiratā magā**ti sārambhabahulatāya karaṇuttariyapasutā kalahe eva abhiratā magasadisā migā viya attahitāpekkhā ghāsesanābhiratā dubbalavihesaparāti attho.

Uddhatāti uddhaccena samannāgatā cittekaggatārahitā. **Nīlacīvarapārutā**ti akappiyarajanarattena nīlavaṇṇena cīvarena pārutā, tādisaṃ cīvaraṃ nivāsetvā ceva pārupitvā ca vicaraṇakā. **Kuhā**ti sāmantajappanādinā kuhanavatthunā kuhakā, asantaguṇasambhāvanicchāya kohaññaṃ katvā paresaṃ vimhāpayā. **Thaddhā**ti kodhena mānena ca thaddhamānasā kakkhaḷahadayā. **Lapā**ti lapanakā kuhanavuttikā, pasannamānasehi manussehi ‘‘kena, bhante, ayyassa attho’’ti paccayadāyakānaṃ vadāpanakā, payuttavācāvasena, nippesikatāvasena ca paccayatthaṃ lapakāti vā attho. **Siṅgī**ti ‘‘tattha katamaṃ siṅgaṃ? Yaṃ siṅgaṃ siṅgāratā cāturatā cāturiyaṃ parikkhatatā pārikkhatiya’’nti (vibha. 852) evaṃ vuttehi siṅgasadisehi pākaṭakilesehi samannāgatā, siṅgāracaritāti attho. **‘‘Ariyā viyā’’**ti idaṃ ‘‘kuhā’’ti etasseva atthadassanaṃ. Kuhakānañhi ariyānamiva ṭhitabhāvaṃ dassento ariyā viya vicarantīti āha.

Telasaṇṭhehīti sitthakatelena vā udakatelena vā osaṇṭhitehi. **Capalā**ti kāyamaṇḍanaparikkhāramaṇḍanādinā cāpallena yuttā. **Añjanakkhikā**ti alaṅkārañjanena añjitanettā. **Rathiyāya gamissantī**ti bhikkhācariyāya kulūpasaṅkamanāpadesehi, mahāracchāya ito cito ca paribbhamissanti. **Dantavaṇṇikapārutā**ti dantavaṇṇarattena cīvarena pārutasarīrā.

Ajegucchanti ajigucchitabbaṃ. **Vimuttehī**ti ariyehi. **Surattanti** kappiyarajanena suṭṭhu rattaṃ, arahantānaṃ buddhādīnaṃ ciṇṇatāya arahaddhajaṃ jigucchissanti kāsāvaṃ. Kasmā? **Odātesu samucchitā** gedhaṃ āpannā. Dantavaṇṇapārupanassa hi idaṃ kāraṇavacanaṃ. Te hi setakaṃ sambhāventā ‘‘sabbena sabbaṃ setake gahite liṅgapariccāgo eva siyā’’ti dantavaṇṇaṃ pārupanti.

Lābhakāmāti lābhagiddhā. Bhikkhācariyāsupi kosajjayogato **kusītā**. Samaṇadhammaṃ kātuṃ cittassa ussāhābhāvena **hīnavīriyā. Kicchantā**ti, kilamantā, vanapatthesu vasituṃ kicchantā kilantacittāti attho. **Gāmantesū**ti gāmantasenāsanesu gāmasamīpesu senāsanesu, gāmadvāresu vā senāsanesu. **Vasissare**ti vasissanti.

Te teva anusikkhantāti ye ye micchājīvappayogena laddhalābhā, te te eva puggale anusikkhantā bhamissanti. **Bhamissantī**ti sayampi te viya micchājīvena lābhaṃ uppādetuṃ rājakulādīni sevantā paribbhamissanti. **‘‘Bhajissantī’’**ti vā pāṭho, sevissantīti attho. **Asaṃyatā**ti sīlasaṃyamarahitā.

Ye ye alābhino lābhanti ye ye bhikkhū micchājīvaparivajjanena appapuññatāya ca lābhassa paccayassa na lābhino, te **pujjā** pūjanīyā pāsaṃsā **tadā** anāgate kāle na bhavissanti. **Supesalepi te dhīre**ti dhitisampannatāya dhīre suṭṭhu pesalepi te bhikkhū na sevissanti, tadā anāgate te lābhino lābhakāmāva bhikkhūti attho.

Milakkhurajanaṃ rattanti kālakacchakarajanena rattaṃ. Samāsapadañhetaṃ, gāthāsukhatthaṃ sānunāsikaniddeso. **Garahantā sakaṃ dhaja**nti attano dhajabhūtaṃ kāsāvaṃ jigucchantā. Sāsane

pabbajitānañhi kāsāvo dhajo nāma. **Titthiyānaṃ dhajaṃ kecī**ti keci sakyaputtiyabhāvaṃ paṭijānantā eva titthiyānaṃ setavatthikānaṃ dhajabhūtaṃ avadātakaṃ setavatthaṃ dhāressanti.

Agāravo ca kāsāveti arahaddhajabhūte kāsāve agāravo abahumānaṃ tadā anāgate tesaṃ bhavissati. **Paṭisaṅkhā ca kāsāve**ti ''paṭisaṅkhā yoniso cīvaraṃ paṭisevāmī''tiādinā (ma. ni. 1.23; a. ni. 6.58) nayena paccavekkhaṇamattampi kāsāvaparibhoge na bhavissati.

Kāsāvaṃ dhārentena kāsāvaṃ bahumānena ''duccaritato oramitabba''nti kāsāvassa garukātabbabhāve chaddantajātakamudāharanto **''abhibhūtassa dukkhenā''**tiādimāha. Tattha **sallaviddhassā**ti puthunā savisena sallena viddhassa, tato eva mahatā dukkhena abhibhūtassa. **Ruppato**ti sarīravikāraṃ āpajjato. **Mahāghorā**ti sarīrajīvitesu nirapekkhatāya bhimmā garutarā paṭisaṅkhā aññehi **acintiyā** cintāmattena pavattetuṃ asakkuṇeyyā chaddantamahānāgassa**āsi,** ahosi. Chaddantanāgarājakāle hi bodhisatto soṇuttarena nāma nesādena paṭicchannaṭṭhāne ṭhatvā visapītena sallena viddho mahatā dukkhena abhibhūto taṃ gahetvā paridahitaṃ kāsāvaṃ disvā ''ayaṃ ariyaddhajena paṭicchanno, na mayā hiṃsitabbo''ti tattha mettacittameva paccupaṭṭhapetvā uparidhammaṃ desesi. Yathāha –

> ''Samappito puthusallena nāgo,
> Aduṭṭhacitto luddakamajjhabhāsi;
> Kimatthayaṃ kissa vā samma hetu,
> Mamaṃ vadhī kassa vāyaṃ payogo''tiādi. (jā. 1.16.124);

Imamatthaṃ dassento thero **''chaddanto hī''**tiādimāha. Tattha **surattaṃ arahaddhaja**nti soṇuttarena paridahitakāsāvaṃ sandhāyāha. **Abhaṇī**ti abhāsi. **Gāthā**ti gāthāyo. **Gajo**ti chaddanto nāgarājā. **Atthopasaṃhitā**ti atthasannissitā hitā, hitayuttāti attho.

Chaddantanāgarājena vuttagāthāsu **anikkasāvo**ti rāgādīhi kasāvehi kasāvo, **paridahissatī**ti nivāsanapārupanaattharaṇavasena paribhuñjissati. ''Paridhassatī''ti vā pāṭho. **Apeto damasaccenā**ti indriyadamena ceva paramatthasaccapakkhikena vacīsaccena ca apeto, viyutto pariccattoti attho. **Na so**ti so evarūpo puggalo kāsāvaṃ paridahituṃ nārahati.

Vantakasāvassāti catūhi maggehi vantakasāvo chaḍḍitakasāvo pahīnakasāvo assa bhaveyyāti attho. **Sīlesū**ti catupārisuddhisīlesu. **Susamāhito**ti suṭṭhu samāhito. **Upeto**ti indriyadamena ceva vuttappakārena saccena ca upagato samannāgato. **Sa ve**ti so evarūpo puggalo taṃ gandhakāsāvavatthaṃ ekantena arahatīti attho.

Vipannasīloti bhinnasīlo. **Dummedho**ti nippañño sīlavisodhanapaññāya virahito. **Pākaṭo**ti ''dussīlo aya''nti pākaṭo pakāso, vikkhittindriyatāya vā **pākaṭo** pākaṭindriyoti attho. **Kāmakāriyo**ti bhinnasaṃvaratāya yathicchitakārako, kāmassa vā mārassa yathākāmakaraṇīyo. **Vibbhantacitto**ti rūpādīsu visayesu vikkhittacitto. **Nissukko**ti asukko sukkadhammarahito hirottappavivajjito, kusaladhammasampādanaussukkarahito vā.

Vītarāgoti vigatacchandarāgo. **Odātamanasaṅkappo**ti suvisuddhamanovitakko, anāvilasaṅkappo vā.

Kāsāvaṃ kiṃ karissatīti yassa sīlaṃ natthi, tassa kāsāvaṃ kiṃ nāma payojanaṃ sādhessati, cittakatasadisaṃ tassa pabbajitaliṅganti attho.

Duṭṭhacittāti rāgādidosehi dūsitacittā. **Anādarā**ti satthari dhamme aññamaññañca ādararahitā agāravā. **Tādīnaṃ mettacittāna**nti mettābhāvanāya sampayuttahadaye teneva arahattādhigamena iṭṭhādīsu tādibhāvappatte uḷāraguṇe. Upayogatthe hi idaṃ sāmivacanaṃ. **Niggaṇhissantī**ti

‘‘sīlādisampanne disvā te sambhāventā vipannasīle amhe na bahuṃ maññissantī’’ti attani agāravabhayena yathā te ubbāḷhā pakkamissanti, tathā bādhissantīti attho.

Sikkhāpentāpīti sikkhāpiyamānāpi. Kammatthe hi ayaṃ kattuniddeso. **Therehī**ti attano ācariyupajjhāyehi. **Cīvaradhāraṇa**nti idaṃ samaṇapaṭipattiyā nidassanamattaṃ, tasmā ‘‘evaṃ te abhikkamitabbaṃ, evaṃ te paṭikkamitabba’’ntiādinā (a. ni. 4.122) sikkhāpiyamānāpīti attho. **Na suṇissantī**ti ovādaṃ na gaṇhissanti.

Te tathā sikkhitā bālāti te andhabālā ācariyupajjhāyehi sikkhāpiyamānāpi anādaratāya asikkhitāti. **Nādiyissantupajjhāye**ti upajjhāye ācariye ca ādaraṃ na karonti, tesaṃ anusāsaniyaṃ na tiṭṭhanti. Yathā kiṃ? **Khaḷuṅko viya sārathiṃ** yathā khaḷuṅko duṭṭhasso assadamakaṃ nādiyati na tassa upadese tiṭṭhati, evaṃ tepi upajjhāyācariye na bhāyanti na sārajjantīti attho.

‘‘Eva’’ntiādi vuttassevatthassa nigamanaṃ. Tattha **eva**nti vuttappakārena. **Anāgataddhāna**nti anāgatamaddhānaṃ, anāgate kāleti attho. Taṃyeva sarūpato dassento **‘‘patte kālamhi pacchime’’**ti āha. Tattha katamo pacchimakālo? ‘‘Tatiyasaṅgītito paṭṭhāya pacchimakālo’’ti keci, taṃ eke nānujānanti. Sāsanassa hi pañcayugāni vimuttiyugaṃ, samādhiyugaṃ, sīlayugaṃ, sutayugaṃ, dānayuganti. Tesu paṭhamaṃ vimuttiyugaṃ, tasmiṃ antarahite samādhiyugaṃ vattati, tasmimpi antarahite sīlayugaṃ vattati, tasmimpi antarahite sutayugaṃ vattateva. Aparisuddhasīlo hi ekadesena pariyattibāhusaccaṃ paggayha tiṭṭhati lābhādikāmatāya. Yadā pana mātikāpariyosānā pariyatti sabbaso antaradhāyati, tato paṭṭhāya liṅgamattameva avasissati, tadā yathā tathā dhanaṃ saṃharitvā dānamukhena vissajjenti, sā kira nesaṃ carimā sammāpaṭipatti. Tattha sutayugato paṭṭhāya pacchimakālo, ‘‘sīlayugato paṭṭhāyā’’ti apare.

Evaṃ thero pacchime kāle uppajjanakaṃ mahābhayaṃ dassetvā puna tattha sannipatitabhikkhūnaṃ ovādaṃ dadanto **‘‘purā āgacchate’’**tiādinā tisso gāthā abhāsi. Tattha **purā āgacchate eta**nti etaṃ mayā tumhākaṃ vuttaṃ paṭipattiantarāyakaraṃ anāgataṃ mahābhayaṃ āgacchati purā, yāva āgamissati, tāvadevāti attho. **Subbacā**ti vacanakkhamā sovacassakārakehi dhammehi samannāgatā, garūnaṃ anusāsaniyo padakkhiṇaggāhino hothāti attho. **Sakhilā**ti muduhadayā.

Mettacittāti sabbasattesu hitūpasaṃhāralakkhaṇāya mettāya sampayuttacittā. **Kāruṇikā**ti karuṇāya niyuttā paresaṃ dukkhāpanayanākāravuttiyā karuṇāya samannāgatā. **Āraddhavīriyā**ti akusalānaṃ pahānāya kusalānaṃ upasampadāya paggahitavīriyā. **Pahitattā**ti nibbānaṃ paṭipesitacittā. **Nicca**nti sabbakālaṃ. **Daḷhaparakkamā**ti thiravīriyā.

Pamādanti pamajjanaṃ, kusalānaṃ dhammānaṃ ananuṭṭhānaṃ, akusalesu ca dhammesu cittavossaggo. Vuttañhi –

> ‘‘Tattha katamo pamādo? Kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā kāmaguṇesu cittassa vossaggo vossaggānuppadānaṃ, kusalānaṃ dhammānaṃ bhāvanāya asakkaccakiriyatā’’tiādi (vibha. 930).

Appamādanti appamajjanaṃ, so pamādassa paṭipakkhato veditabbo. Atthato hi appamādo nāma satiyā avippavāso, upaṭṭhitāya satiyā eva cetaṃ nāmaṃ. Ayañhettha attho – yasmā pamādamūlakā sabbe anatthā, appamādamūlakā ca sabbe atthā, tasmā pamādaṃ **bhayato** upaddavato disvā appamādañca **khemato** anupaddavato disvā appamādapaṭipattiyā sikhābhūtaṃ sīlādikkhandhattayasaṅgahaṃ sammādiṭṭhiādīnaṃ aṭṭhannaṃ aṅgānaṃ vasena **aṭṭhaṅgikaṃ** ariyamaggaṃ **bhāvetha, amataṃ** nibbānaṃ **phusantā** sacchikarontā attano santāne uppādetha, dassanamaggamatte aṭṭhatvā upari tiṇṇaṃ maggānaṃ uppādanavasena vaḍḍhetha, evaṃ vo appamādabhāvanā sikhāpattā bhavissatīti.

Evaṃ thero sampattaparisaṃ ovadati. Imā eva cimassa therassa aññābyākaraṇagāthā ahesunti.

Phussattheragāthāvaṇṇanā niṭṭhitā.

2. Sāriputtattheragāthāvaṇṇanā

Yathācārī yathāsatotiādikā āyasmato sāriputtattherassa gāthā. Tassa āyasmato mahāmoggallānattherassa ca vatthu evaṃ veditabbaṃ – atīte ito satasahassakappādhike asaṅkhyeyyamatthake āyasmā sāriputto brāhmaṇamahāsālakule nibbatti, nāmena **saradamāṇavo** nāma ahosi. Mahāmoggallāno gahapatimahāsālakule nibbatti, nāmena **sirivaḍḍhakuṭumbiko** nāma ahosi. Te ubhopi sahapaṃsukīḷakasahāyā ahesuṃ. Tesu saradamāṇavo pitu accayena kulasantakaṃ dhanaṃ paṭipajjitvā ekadivasaṃ rahogato cintesi – ‘‘imesaṃ sattānaṃ maraṇaṃ nāma ekantikaṃ, tasmā mayā ekaṃ pabbajjaṃ upagantvā mokkhamaggo gavesitabbo’’ti sahāyaṃ upasaṅkamitvā, samma, ahaṃ pabbajitukāmo, kiṃ tvaṃ pabbajituṃ sakkhissasī’’ti vatvā tena ‘‘na sakkhissāmī’’ti vutte ‘‘hotu ahameva pabbajissāmī’’ti ratanakoṭṭhāgārāni vivarāpetvā kapaṇaddhikādīnaṃ mahādānaṃ datvā pabbatapādaṃ gantvā isipabbajjaṃ pabbaji. Tassa pabbajjaṃ anupabbajitā catusattatisahassamattā brāhmaṇaputtā ahesuṃ. So pañca abhiññāyo aṭṭha ca samāpattiyo nibbattetvā tesampi jaṭilānaṃ kasiṇaparikammaṃ ācikkhi. Tepi sabbe pañcābhiññā aṭṭha samāpattiyo nibbattesuṃ.

Tena samayena anomadassī nāma sammāsambuddho loke uppajjitvā pavattitavaradhammacakko satte saṃsāramahoghato tāretvā ekadivasaṃ ‘‘saradatāpasassa ca antevāsikānañca saṅgahaṃ karissāmī’’ti eko adutiyo pattacīvaramādāya ākāsena gantvā ‘‘buddhabhāvaṃ me jānātū’’ti tāpasassa passantasseva ākāsato otaritvā pathaviyaṃ patiṭṭhāsi. Saradatāpaso satthu sarīre mahāpurisalakkhaṇāni upadhāretvā ‘‘sabbaññubuddhoyevāya’’nti niṭṭhaṃ gantvā paccuggamanaṃ katvā āsanaṃ paññāpetvā adāsi. Nisīdi bhagavā paññatte āsane. Saradatāpaso satthu santike ekamantaṃ nisīdi.

Tasmiṃ samaye tassa antevāsikā catusattatisahassamattā jaṭilā paṇītapaṇītāni ojavantāni phalāphalāni gahetvā āgatā satthāraṃ disvā sañjātappasādā attano ācariyassa ca satthu ca nisinnākāraṃ oloketvā, ‘‘ācariya, mayaṃ pubbe ‘tumhehi mahantataro koci natthī’ti vicarāma, ayaṃ pana puriso tumhehi mahantataro maññe’’ti āhaṃsu. ‘‘Kiṃ vadetha, tātā? Sāsapena saddhiṃ aṭṭhasaṭṭhiyojanasatasahassubbedhaṃ sineruṃ samaṃ kātuṃ icchatha? Sabbaññubuddhena maṃ tulyaṃ mā karitthā’’ti. Atha te tāpasā ācariyassa vacanaṃ sutvā ‘‘yāva mahā vatāyaṃ purisuttamo’’ti sabbeva pādesu nipatitvā satthāraṃ vandiṃsu.

Atha te ācariyo āha – ‘‘tātā, satthu anucchaviko no deyyadhammo natthi, satthā ca bhikkhācāravelāya idhāgato, handa mayaṃ deyyadhammaṃ yathābalaṃ dassāma. Tumhehi yaṃ yaṃ paṇītaṃ phalāphalaṃ ābhataṃ, taṃ taṃ āharathā’’ti āharāpetvā hatthe dhovitvā sayaṃ tathāgatassa patte patiṭṭhāpesi. Satthārā ca phalāphale paṭiggaṇhitamatte devatā dibbojaṃ pakkhipiṃsu. Tāpaso udakampi sayameva parissāvetvā adāsi. Tato bhojanakiccaṃ niṭṭhāpetvā satthari nisinne sabbe antevāsike pakkositvā satthu santike sāraṇīyaṃ kathaṃ kathento nisīdi. Satthā ‘‘dve aggasāvakā bhikkhusaṅghena saddhiṃ āgacchantū’’ti cintesi. Te satthu cittaṃ ñatvā tāvadeva satasahassakhīṇāsavaparivārā aggasāvakā āgantvā satthāraṃ vanditvā ekamantaṃ aṭṭhaṃsu.

Tato saradatāpaso antevāsike āmantesi – ‘‘tātā, satthu bhikkhusaṅghassa ca pupphāsanena pūjā kātabbā, tasmā pupphāni āharathā’’ti. Te tāvadeva iddhiyā vaṇṇagandhasampannāni pupphāni āharitvā buddhassa yojanappamāṇaṃ pupphāsanaṃ paññāpesuṃ, ubhinnaṃ aggasāvakānaṃ tigāvutaṃ, sesabhikkhūnaṃ aḍḍhayojanikādibhedaṃ, saṅghanavakassa usabhamattaṃ paññāpesuṃ. Evaṃ tesaṃ paññattesu āsanesu saradatāpaso tathāgatassa purato añjaliṃ paggayha ṭhito – ‘‘bhante, mayhaṃ anuggahatthāya imaṃ pupphāsanaṃ abhiruhathā’’ti āha. Nisīdi bhagavā pupphāsane. Satthari nisinne dve aggasāvakā sesabhikkhū ca attano attano pattāsane nisīdiṃsu. Satthā ‘‘tesaṃ mahapphalaṃ hotū’’ti nirodhaṃ samāpajji. Satthu samāpannabhāvaṃ ñatvā dve aggasāvakāpi sesabhikkhūpi nirodhaṃ samāpajjiṃsu. Tāpaso sattāhaṃ nirantaraṃ pupphacchattaṃ dhārento aṭṭhāsi. Itare pana vanamūlaphalāphalaṃ paribhuñjitvā sesakāle añjaliṃ paggayha aṭṭhaṃsu.

Satthā sattāhassa accayena nirodhato vuṭṭhāya aggasāvakaṃ nisabhattheraṃ āmantesi – ‘‘tāpasānaṃ pupphāsanānumodanaṃ karohī’’ti. Thero sāvakapāramīñāṇe ṭhatvā tesaṃ pupphāsanānumodanaṃ akāsi. Tassa desanāvasāne satthā dutiyaṃ aggasāvakaṃ anomattheraṃ āmantesi – ‘‘tvampi imesaṃ dhammaṃ desehī’’ti. Sopi tepiṭakaṃ buddhavacanaṃ sammasitvā tesaṃ dhammaṃ kathesi. Dvinnampi desanāya ekassapi dhammābhisamayo nāhosi. Atha satthā buddhavisaye ṭhatvā dhammadesanaṃ ārabhi. Desanāvasāne ṭhapetvā saradatāpasaṃ avasesā sabbepi catusattatisahassamattā jaṭilā arahattaṃ pāpuṇiṃsu. Satthā ‘‘etha, bhikkhavo’’ti hatthaṃ pasāresi. Te tāvadeva antarahitatāpasavesā aṭṭhaparikkhāravaradharā saṭṭhivassikattherā viya ahesuṃ.

Saradatāpaso pana ‘‘aho vatāhampi ayaṃ nisabhatthero viya anāgate ekassa buddhassa aggasāvako bhaveyya’’nti satthu desanākāle uppannaparivitakkatāya aññavihito hutvā maggaphalāni paṭivijjhituṃ nāsakkhi. Atha tathāgataṃ vanditvā tathā paṇidhānaṃ akāsi. Satthāpissa anantarāyena samijjhanabhāvaṃ disvā – ‘‘ito tvaṃ kappasatasahassādhikaṃ ekaṃ asaṅkhyeyyaṃ atikkamitvā gotamassa nāma sammāsambuddhassa aggasāvako sāriputto nāma bhavissasī’’ti byākaritvā dhammakathaṃ vatvā bhikkhusaṅghaparivuto ākāsaṃ pakkhandi.

Saradatāpasopi sahāyakassa sirivaḍḍhassa santikaṃ gantvā, samma, mayā anomadassissa bhagavato pādamūle anāgate uppajjanakassa gotamassa nāma sammāsambuddhassa aggasāvakaṭṭhānaṃ patthitaṃ, tvampi tassa dutiyasāvakaṭṭhānaṃ patthehīti.

Sirivaḍḍho taṃ upadesaṃ sutvā attano nivesanadvāre aṭṭhakarīsamattaṃ ṭhānaṃ samatalaṃ kāretvā lājapañcamāni pupphāni vikiritvā nīluppalacchadanaṃ maṇḍapaṃ kāretvā buddhāsanaṃ paññāpetvā bhikkhūnampi āsanāni paññāpetvā mahantaṃ sakkārasammānaṃ sajjetvā, saradatāpasena satthāraṃ nimantāpetvā sattāhaṃ mahādānaṃ pavattetvā, buddhappamukhaṃ bhikkhusaṅghaṃ mahārahehi vatthehi acchādetvā, dutiyasāvakabhāvāya paṇidhānaṃ akāsi. Satthāpissa anantarāyena samijjhanabhāvaṃ disvā vuttanayena byākaritvā bhattānumodanaṃ katvā pakkāmi. Sirivaḍḍho haṭṭhapahaṭṭho yāvajīvaṃ kusalakammaṃ katvā dutiyacittavāre kāmāvacaradevaloke nibbatti. Saradatāpaso cattāro brahmavihāre bhāvetvā brahmaloke nibbatti.

Tato paṭṭhāya nesaṃ ubhinnampi antarākammaṃ na kathitaṃ. Amhākaṃ pana bhagavato uppattito puretarameva saradatāpaso rājagahassa avidūre upatissagāme rūpasāriyā brāhmaṇiyā kucchimhi paṭisandhiṃ gaṇhi. Taṃdivasamevassa sahāyopi rājagahasseva avidūre kolitagāme moggaliyā brāhmaṇiyā kucchimhi paṭisandhiṃ gaṇhi. Tāni kira dvepi kulāni yāva sattamā kulaparivaṭṭā ābaddhapaṭibaddhasahāyakāneva. Tesaṃ dvinnaṃ ekadivasameva gabbhaparihāramadaṃsu. Dasamāsaccayena jātānampi tesaṃ chasaṭṭhi dhātiyo upaṭṭhāpesuṃ, nāmaggahaṇadivase rūpasāribrāhmaṇiyā puttassa upatissagāme jeṭṭhakulassa puttattā **upatisso**ti nāmaṃ akaṃsu. Itarassa kolitagāme jeṭṭhakulassa puttattā **kolito**ti nāmaṃ akaṃsu. Te ubhopi mahatā parivārena vaḍḍhantā vuddhimanvāya sabbasippānaṃ pāraṃ agamaṃsu.

Athekadivasaṃ te rājagahe giraggasamajjaṃ passantā mahājanaṃ sannipatitaṃ disvā ñāṇassa paripākagatattā yoniso ummujjantā ‘‘sabbepime oraṃ vassasatānaṃ maccumukhe patissantī’’ti saṃvegaṃ paṭilabhitvā ‘‘amhehi mokkhadhammo pariyesitabbo, tañca pariyesantehi ekaṃ pabbajjaṃ laddhuṃ vaṭṭatī’’ti nicchayaṃ katvā pañcahi māṇavakasatehi saddhiṃ sañcayassa paribbājakassa santike pabbajiṃsu. Tesaṃ pabbajitakālato paṭṭhāya sañcayo lābhaggayasaggappatto ahosi. Te katipāheneva sabbaṃ sañcayassa samayaṃ parigganhitvā tattha sāraṃ adisvā tato nikkhamitvā tattha tattha te te paṇḍitasammate samaṇabrāhmaṇe pañhaṃ pucchanti, te tehi puṭṭhā neva sampāyanti, aññadatthu teyeva tesaṃ pañhaṃ vissajjenti. Evaṃ te mokkhaṃ pariyesantā katikaṃ akaṃsu – ‘‘amhesu yo paṭhamaṃ amataṃ adhigacchati, so itarassa ārocetū’’ti.

Tena ca samayena amhākaṃ satthari paṭhamābhisambodhiṃ patvā pavattitavaradhammacakke anupubbena uruvelakassapādike sahassajaṭile dametvā rājagahe viharante ekadivasaṃ upatisso

paribbājako paribbājakārāmaṃ gacchanto āyasmantaṃ assajittheraṃ rājagahe piṇḍāya carantaṃ disvā ‘‘na mayā evarūpo ākappasampanno pabbajito diṭṭhapubbo, santadhammena nāma ettha bhavitabba’’nti sañjātappasādo pañhaṃ pucchituṃ āyasmantaṃ udikkhanto piṭṭhito piṭṭhito anubandhi. Theropi laddhapiṇḍapāto paribhuñjituṃ patirūpaṃ okāsaṃ gato. Paribbājako attano paribbājakapīṭhaṃ paññāpetvā adāsi. Bhattakiccapariyosāne cassa attano kuṇḍikāya udakaṃ adāsi.

Evaṃ so ācariyavattaṃ katvā katabhattakiccena therena saddhiṃ paṭisanthāraṃ katvā ‘‘ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesī’’ti pucchi. Thero sammāsambuddhaṃ apadisi. Puna tena ‘‘kiṃvādī panāyasmato satthā’’ti puṭṭho ‘‘imassa sāsanassa gambhīrataṃ dassessāmī’’ti attano navakabhāvaṃ pavedetvā saṅkhepavasena cassa sāsanadhammaṃ kathento ‘‘ye dhammā hetuppabhavā’’ti (mahāva. 60; apa. thera 1.1.286; peṭako. 9) gāthamāha. Paribbājako paṭhamapadadvayameva sutvā sahassanayasampanne sotāpattiphale patiṭṭhāsi, itaraṃ padadvayaṃ sotāpannakāle niṭṭhāsi. Gāthāpariyosāne pana sotāpanno hutvā upari visese appavattente ‘‘bhavissati ettha kāraṇa’’nti sallakkhetvā theraṃ āha – ‘‘mā, bhante, upari dhammadesanaṃ vaḍḍhayittha, ettakameva hotu, kahaṃ amhākaṃ satthā vasatī’’ti? ‘‘Veḷuvane’’ti. ‘‘Bhante, tumhe purato gacchatha, ahaṃ mayhaṃ sahāyakassa katapaṭiññaṃ mocetvā taṃ gahetvā āgamissāmī’’ti pañcapatiṭṭhitena vanditvā tikkhattuṃ padakkhiṇaṃ katvā theraṃ uyyojetvā paribbājakārāmaṃ agamāsi.

Kolitaparibbājako taṃ dūratova āgacchantaṃ disvā ‘‘mukhavaṇṇo na aññadivasesu viya, addhānena amataṃ adhigataṃ bhavissatī’’ti tenevassa visesādhigamaṃ sambhāvetvā amatādhigamaṃ pucchi. Sopissa ‘‘āmāvuso, amataṃ adhigata’’nti paṭijānitvā tameva gāthaṃ abhāsi. Gāthāpariyosāne kolito sotāpattiphale patiṭṭhahitvā āha – ‘‘kahaṃ no satthā’’ti? ‘‘Veḷuvane’’ti. ‘‘Tena hi, āvuso, āyāma, satthāraṃ passissāmā’’ti. Upatisso sabbakālampi ācariyapūjakova, tasmā sañcayassa santikaṃ gantvā satthu guṇe pakāsetvā tampi satthu santikaṃ netukāmo ahosi. So lābhāsāpakato antevāsikabhāvaṃ anicchanto ‘‘na sakkomi cāṭi hutvā udakasiñcanaṃ hotu’’nti paṭikkhipi. Te anekehi kāraṇehi taṃ saññāpetuṃ asakkontā attano ovāde vattamānehi aḍḍhateyyasatehi antevāsikehi saddhiṃ veḷuvanaṃ agamaṃsu. Satthā te dūratova āgacchante disvā ‘‘etaṃ me sāvakayugaṃ bhavissati aggaṃ bhaddayuga’’nti vatvā tesaṃ parisāya cariyavasena dhammaṃ desetvā arahatte patiṭṭhāpetvā ehibhikkhubhāvena upasampadaṃ adāsi. Yathā tesaṃ, evaṃ aggasāvakānampi iddhimayapattacīvaraṃ āgatameva. Uparimaggattayakiccaṃ pana na niṭṭhāti. Kasmā? Sāvakapāramīñāṇassa mahantatāya.

Tesu āyasmā mahāmoggallāno pabbajitadivasato sattame divase magadharaṭṭhe kallavālagāme samaṇadhammaṃ karonto thinamiddhe okkante satthārā saṃvejito thinamiddhaṃ vinodetvā dhātukammaṭṭhānaṃ (a. ni. 7.61) suṇanto eva uparimaggattayaṃ adhigantvā sāvakapāramīñāṇassa matthakaṃ pāpuṇi. Āyasmā sāriputto pabbajitadivasato aḍḍhamāsaṃ atikkamitvā satthārā saddhiṃ rājagahe sūkarakhataleṇe viharanto attano bhāgineyyassa dīghanakhaparibbājakassa vedanāpariggahasuttante (ma. ni. 2.201 ādayo) desiyamāne desanānusārena ñāṇaṃ pesetvā parassa vaḍḍhitaṃ bhattaṃ bhuñjanto viya sāvakapāramīñāṇassa matthakaṃ pāpuṇi. Iti dvinnampi aggasāvakānaṃ satthu samīpe eva sāvakapāramīñāṇaṃ matthakaṃ pattaṃ. Tena vuttaṃ **apadāne** (apa. thera 1.1.141-374) –

‘‘Himavantassa avidūre, lambako nāma pabbato;
Assamo sukato mayhaṃ, paṇṇasālā sumāpitā.

‘‘Uttānakūlā nadikā, supatitthā manoramā;
Susuddhapulinākiṇṇā, avidūre mamassamaṃ.

‘‘Asakkharā apabbhārā, sādu appaṭigandhikā;
Sandatī nadikā tattha, sobhayantā mamassamaṃ.

‘‘Kumbhīlā makarā cettha, susumārā ca kacchapā;

Caranti nadiyā tattha, sobhayantā mamassamaṃ.

‘‘Pāṭhīnā pāvusā macchā, balajā muñjarohitā;
Vaggaḷā papatāyantā, sobhayanti mamassamaṃ.

‘‘Ubho kūlesu nadiyā, pupphino phalino dumā;
Ubhato abhilambantā, sobhayanti mamassamaṃ.

‘‘Ambā sālā ca tilakā, pāṭalī sinduvārakā;
Dibbagandhā sampavanti, pupphitā mama assame.

‘‘Cammakā saḷalā nīpā, nāgapunnāgaketakā;
Dibbagandhā sampavanti, pupphitā mama assame.

‘‘Atimuttā asokā ca, bhaginīmālā ca pupphitā;
Aṅkolā bimbijālā ca, pupphitā mama assame.

‘‘Ketakā kandali ceva, godhukā tiṇasūlikā;
Dibbagandhaṃ sampavantā, sobhayanti mamassamaṃ.

‘‘Kaṇikārā kaṇṇikā ca, asanā ajjunā bahū;
Dibbagandhaṃ sampavantā, sobhayanti mamassamaṃ.

‘‘Punnāgā giripunnāgā, koviḷārā ca pupphitā;
Dibbagandhaṃ sampavantā, sobhayanti mamassamaṃ.

‘‘Uddālakā ca kuṭajā, kadambā vakulā bahū;
Dibbagandhaṃ sampavantā, sobhayanti mamassamaṃ.

‘‘Āḷakā isimuggā ca, kadalimātuluṅgiyo;
Gandhodakena saṃvaḍḍhā, phalāni dhārayanti te.

‘‘Aññe pupphanti padumā, aññe jāyanti kesarī;
Aññe opupphā padumā, pupphitā taḷāke tadā.

‘‘Gabbhaṃ gaṇhanti padumā, niddhāvanti muḷāliyo;
Siṅghāṭipattamākiṇṇā, sobhanti taḷāke tadā.

‘‘Nayitā ambagandhī ca, uttalī bandhujīvakā;
Dibbagandhā sampavanti, pupphitā taḷāke tadā.

‘‘Pāṭhīnā pāvusā macchā, balajā muñjarohitā;
Saṃgulā maggurā ceva, vasanti taḷāke tadā.

‘‘Kumbhīlā susumārā ca, tantigāhā ca rakkhasā;
Oguhā ajagarā ca, vasanti taḷāke tadā.

‘‘Pārevatā ravihaṃsā, cakkavākā nadīcarā;
Kokilā sukasāḷikā, upajīvanti taṃ saraṃ.

‘‘Kukutthakā kuḷīrakā, vane pokkharasātakā;
Dindibhā suvapotā ca, upajīvanti taṃ saraṃ.

‘‘Haṃsā koñcā mayūrā ca, kokilā tambacūḷakā;
Pampakā jīvaṃjīvā ca, upajīvanti taṃ saraṃ.

‘‘Kosikā poṭṭhasīsā ca, kurarā senakā bahū;
Mahākāḷā ca sakuṇā, upajīvanti taṃ saraṃ.

‘‘Pasadā ca varāhā ca, camarā gaṇḍakā bahū;
Rohiccā sukapotā ca, upajīvanti taṃ saraṃ.

‘‘Sīhabyagghā ca dīpī ca, acchakokataracchakā;
Tidhā pabhinnamātaṅgā, upajīvanti taṃ saraṃ.

‘‘Kinnarā vānarā ceva, athopi vanakammikā;
Cetā ca luddakā ceva, upajīvanti taṃ saraṃ.

‘‘Tindukāni piyālāni, madhuke kāsumāriyo;
Dhuvaṃ phalāni dhārenti, avidūre mamassamaṃ.

‘‘Kosambā saḷalā nimbā, sāduphalasamāyutā;
Dhuvaṃ phalāni dhārenti, avidūre mamassamaṃ.

‘‘Harītakā āmalakā, ambajambuvibhītakā;
Kolā bhallātakā billā, phalāni dhārayanti te.

‘‘Āluvā ca kaḷambā ca, biḷālītakkaḷāni ca;
Jīvakā sutakā ceva, bahukā mama assame.

‘‘Assamassāvidūramhi, taḷākāsuṃ sunimmitā;
Acchodakā sītajalā, supatitthā manoramā.

‘‘Padumuppalasañchannā, puṇḍarīkasamāyutā;
Mandālakehi sañchannā, dibbagandhopavāyati.

‘‘Evaṃ sabbaṅgasampanne, pupphite phalite vane;
Sukate assame ramme, viharāmi ahaṃ tadā.

‘‘Sīlavā vatasampanno, jhāyī jhānarato sadā;
Pañcābhiññābalappatto, suruci nāma tāpaso.

‘‘Catuvīsasahassāni, sissā mayhaṃ upaṭṭhahuṃ;
Sabbe maṃ brāhmaṇā ete, jātimanto yasassino.

‘‘Lakkhaṇe itihāse ca, sanighaṇḍusakeṭubhe;
Padakā veyyākaraṇā, sadhamme pāramiṃ gatā.

‘‘Uppātesu nimittesu, lakkhaṇesu ca kovidā;
Pathabyā bhūmantalikkhe, mama sissā susikkhitā.

‘‘Appicchā nipakā ete, appāhārā alolupā;
Lābhālābhena santuṭṭhā, parivārenti maṃ sadā.

‘‘Jhāyī jhānaratā dhīrā, santacittā samāhitā;
Ākiñcaññaṃ patthayantā, parivārenti maṃ sadā.

‘‘Abhiññāpāramippattā, pettike gocare ratā;
Antalikkhacarā dhīrā, parivārenti maṃ sadā.

‘‘Saṃvutā chasu dvāresu, anejā rakkhitindriyā;
Asaṃsaṭṭhā ca te dhīrā, mama sissā durāsadā.

‘‘Pallaṅkena nisajjāya, ṭhānacaṅkamanena ca;
Vītināmenti te rattiṃ, mama sissā durāsadā.

‘‘Rajjanīye na rajjanti, dussanīye na dussare;
Mohanīye na muyhanti, mama sissā durāsadā.

‘‘Iddhiṃ vīmaṃsamānā te, vattanti niccakālikaṃ;
Pathaviṃ te pakampenti, sārabbhena durāsadā.

‘‘Kīḷamānā ca te sissā, kīḷanti jhānakīḷitaṃ.
Jambuto phalamānenti, mama sissā durāsadā.

‘‘Aññe gacchanti goyānaṃ, aññe pubbavidehakaṃ;
Aññe ca uttarakuruṃ, esanāya durāsadā.

‘‘Purato pesenti khāriṃ, pacchato ca vajanti te;
Catuvīsasahassehi, chāditaṃ hoti ambaraṃ.

‘‘Aggipākī anaggī ca, dantodukkhalikāpi ca;
Asmena koṭṭitā keci, pavattaphalabhojanā.

‘‘Udakorohaṇā keci, sāyaṃ pāto sucīratā;
Toyābhisecanakarā, mama sissā durāsadā.

‘‘Parūḷhakacchanakhalomā, paṅkadantā rajassirā;
Gandhitā sīlagandhena, mama sissā durāsadā.

‘‘Pātova sannipatitvā, jaṭilā uggatāpanā;
Lābhālābhaṃ pakittetvā, gacchanti ambare tadā.

‘‘Etesaṃ pakkamantānaṃ, mahāsaddo pavattati;
Ajinacammasaddena, muditā honti devatā.

‘‘Disodisaṃ pakkamanti, antalikkhacarā isī;
Sake balenupatthaddhā, te gacchanti yadicchakaṃ.

‘‘Pathavīkampakā ete, sabbeva nabhacārino;
Uggatejā duppasahā, sāgarova akhobhiyā.

‘‘Ṭhānacaṅkamino keci, keci nesajjikā isī;
Pavattabhojanā keci, mama sissā durāsadā.

‘‘Mettāvihārino ete, hitesī sabbapāṇinaṃ;
Anattukkaṃsakā sabbe, na te vambhenti kassaci.

‘‘Sīharājāvasambhītā, gajarājāva thāmavā;
Durāsadā byagghāriva, āgacchanti mamantike.

‘‘Vijjādharā devatā ca, nāgagandhabbarakkhasā;
Kumbhaṇḍā dānavā garuḷā, upajīvanti taṃ saraṃ.

‘‘Te jaṭākhāribharitā, ajinuttaravāsanā;
Antalikkhacarā sabbe, upajīvanti taṃ saraṃ.

‘‘Sadānucchavikā ete, aññamaññaṃ sagāravā;
Catubbīsasahassānaṃ, khipitasaddo na vijjati.

‘‘Pāde pādaṃ nikkhipantā, appasaddā susaṃvutā;
Upasaṅkamma sabbeva, sirasā vandare mamaṃ.

‘‘Tehi sissehi parivuto, santehi ca tapassibhi;
Vasāmi assame tattha, jhāyī jhānarato ahaṃ.

‘‘Isīnaṃ sīlagandhena, pupphagandhena cūbhayaṃ;
Phalīnaṃ phalagandhena, gandhito hoti assamo.

‘‘Rattindivaṃ na jānāmi, arati me na vijjati;
Sake sisse ovadanto, bhiyyo hāsaṃ labhāmahaṃ.

‘‘Pupphānaṃ pupphamānānaṃ, phalānañca vipaccataṃ;
Dibbagandhā pavāyanti, sobhayantā mamassamaṃ.

‘‘Samādhimhā vuṭṭhahitvā, atāpī nipako ahaṃ;
Khāribhāraṃ gahetvāna, vanaṃ ajjhogahiṃ ahaṃ.

‘‘Uppāte supine cāpi, lakkhaṇesu susikkhito;
Pavattamānaṃ mantapadaṃ, dhārayāmi ahaṃ tadā.

‘‘Anomadassī bhagavā, lokajeṭṭho narāsabho;
Vivekakāmo sambuddho, himavantamupāgami.

‘‘Ajjhogāhetvā himavantaṃ, aggo kāruṇiko muni;
Pallaṅkaṃ ābhujitvāna, nisīdi purisuttamo.

‘‘Tamaddasāhaṃ sambuddhaṃ, sappabhāsaṃ manoramaṃ;
Indīvaraṃva jalitaṃ, ādittaṃva hutāsanaṃ.

‘‘Jalantaṃ dīparukkhaṃva, vijjutaṃ gagane yathā;
Suphullaṃ sālarājaṃva, addasaṃ lokanāyakaṃ.

‘‘Ayaṃ nāgo mahāvīro, dukkhassantakaro muni;
Imaṃ dassanamāgamma, sabbadukkhā pamuccare.

‘‘Disvānāhaṃ devadevaṃ, lakkhaṇaṃ upadhārayiṃ;
Buddho nu kho na vā buddho, handa passāmi cakkhumaṃ.

‘‘Sahassārāni cakkāni, dissanti caraṇuttame;
Lakkhaṇānissa disvāna, niṭṭhaṃ gacche tathāgate.

‘‘Sammajjaniṃ gahetvāna, sammajjitvānahaṃ tadā;
Atha pupphe samānetvā, buddhaseṭṭhaṃ apūjayiṃ.

‘‘Pūjayitvāna sambuddhaṃ, oghatiṇṇamanāsavaṃ;
Ekaṃsaṃ ajinaṃ katvā, namassiṃ lokanāyakaṃ.

‘‘Yena ñāṇena sambuddho, viharati anāsavo;
Taṃ ñāṇaṃ kittayissāmi, suṇātha mama bhāsato.

‘‘Samuddharasimaṃ lokaṃ, sayambhū amitodaya;
Tava dassanamāgamma, kaṅkhāsotaṃ taranti te.

‘‘Tuvaṃ satthā ca ketu ca, dhajo yūpo ca pāṇinaṃ;
Parāyaṇo patiṭṭhā ca, dīpo ca dvipaduttamo.

‘‘Sakkā samudde udakaṃ, pametuṃ āḷhakena vā;
Na tveva tava sabbaññu, ñāṇaṃ sakkā pametave.

‘‘Dhāretuṃ pathaviṃ sakkā, ṭhapetvā tulamaṇḍale;
Na tveva tava sabbaññu, ñāṇaṃ sakkā dharetave.

‘‘Ākāso minituṃ sakkā, rajjuyā aṅgulena vā;
Na tveva tava sabbaññu, ñāṇaṃ sakkā pametave.

‘‘Mahāsamudde udakaṃ, pathaviñcākhilañjahe;
Buddhañāṇaṃ upādāya, upamāto na yujjare.

‘‘Sadevakassa lokassa, cittaṃ yesaṃ pavattati;
Antojālīkatā ete, tava ñāṇamhi cakkhuma.

‘‘Yena ñāṇena pattosi, kevalaṃ bodhimuttamaṃ;
Tena ñāṇena sabbaññu, maddasī paratitthiye.

‘‘Imā gāthā thavitvāna, suruci nāma tāpaso;
Ajinaṃ pattharitvāna, pathaviyaṃ nisīdi so.

‘‘Cullāsītisahassāni, ajjhogāḷho mahaṇṇave;
Accuggato tāvadeva, girirājā pavuccati.

‘‘Tāva accuggato neru, āyato vitthato ca so;
Cuṇṇito aṇubhedena, koṭisatasahassaso.

‘‘Lakkhe ṭhapiyamānamhi, parikkhayamagacchatha;
Na tveva tava sabbaññu, ñāṇaṃ sakkā pametave.

‘‘Sukhumacchikena jālena, udakaṃ yo parikkhipe;
Ye keci udake pāṇā, antojālīkatā siyuṃ.

‘‘Tatheva hi mahāvīra, ye keci puthutitthiyā;
Diṭṭhigahanapakkhandā, parāmāsena mohitā.

‘‘Tava suddhena ñāṇena, anāvaraṇadassinā;
Antojālīkatā ete, ñāṇaṃ te nātivattare.

‘‘Bhagavā tamhi samaye, anomadassī mahāyaso;
Vuṭṭhahitvā samādhimhā, disaṃ olokayī jino.

‘‘Anomadassimunino, nisabho nāma sāvako;
Parivuto satasahassehi, santacittehi tādibhi.

‘‘Khīṇāsavehi suddhehi, chaḷabhiññehi jhāyibhi;
Cittamaññāya buddhassa, upesi lokanāyakaṃ.

‘‘Antalikkhe ṭhitā tattha, padakkhiṇamakaṃsu te;
Namassantā pañjalikā, otaruṃ buddhasantike.

‘‘Anomadassī bhagavā, lokajeṭṭho narāsabho;
Bhikkhusaṅghe nisīditvā, sitaṃ pātukarī jino.

‘‘Varuṇo nāmupaṭṭhāko, anomadassissa satthuno;
Ekaṃsaṃ cīvaraṃ katvā, apucchi lokanāyakaṃ.

‘‘Ko nu kho bhagavā hetu, sitakammassa satthuno;
Na hi buddhā ahetūhi, sitaṃ pātukaronti te.

‘‘Anomadassī bhagavā, lokajeṭṭho narāsabho;
Bhikkhumajjhe nisīditvā, imaṃ gāthaṃ abhāsatha.

‘‘Yo maṃ pupphena pūjesi, ñāṇañcāpi anutthavi;
Tamahaṃ kittayissāmi, suṇotha mama bhāsato.

‘‘Buddhassa giramaññāya, sabbe devā samāgatā;
Saddhammaṃ sotukāmā te, sambuddhamupasaṅkamuṃ.

‘‘Dasasu lokadhātūsu, devakāyā mahiddhikā;
Saddhammaṃ sotukāmā te, sambuddhamupasaṅkamuṃ.

‘‘Hatthī assā rathā pattī, senā ca caturaṅginī;
Parivāressantimaṃ niccaṃ, buddhapūjāyidaṃ phalaṃ.

‘‘Saṭṭhitūriyasahassāni, bheriyo samalaṅkatā;
Upaṭṭhissantimaṃ niccaṃ, buddhapūjāyidaṃ phalaṃ.

‘‘Soḷasitthisahassāni, nāriyo samalaṅkatā;
Vicittavatthābharaṇā, āmuttamaṇikuṇḍalā.

‘‘Aḷārapamhā hasulā, susaññā tanumajjhimā;
Parivāressantimaṃ niccaṃ, buddhapūjāyidaṃ phalaṃ.

‘‘Kappasatasahassāni, devaloke ramissati;
Sahassakkhattuṃ cakkavattī, rājā raṭṭhe bhavissati.

‘‘Sahassakkhattuṃ devindo, devarajjaṃ karissati;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

‘‘Pacchime bhavasampatte, manussattaṃ gamissati;
Brāhmaṇī sāriyā nāma, dhārayissati kucchinā.

‘‘Mātuyā nāmagottena, paññāyissatiyaṃ naro;
Sāriputtoti nāmena, tikkhapañño bhavissati.

‘‘Asītikoṭī chaḍḍetvā, pabbajissatikiñcano;
Gavesanto santipadaṃ, carissati mahiṃ imaṃ.

‘‘Aparimeyye ito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Sāriputtoti nāmena, hessati aggasāvako.

‘‘Ayaṃ bhāgīrathī gaṅgā, himavantā pabhāvitā;
Mahāsamuddamappeti, tappayantī mahodadhiṃ.

‘‘Tathevāyaṃ sāriputto, sake tīsu visārado;
Paññāya pāramiṃ gantvā, tappayissati pāṇine.

‘‘Himavantamupādāya, sāgarañca mahodadhiṃ;
Etthantare yaṃ pulinaṃ, gaṇanāto asaṅkhiyaṃ.

‘‘Tampi sakkā asesena, saṅkhātuṃ gaṇanā yathā;
Na tveva sāriputtassa, paññāyanto bhavissati.

‘‘Lakkhe ṭhapiyamānamhi, khīye gaṅgāya vālukā;
Na tveva sāriputtassa, paññāyanto bhavissati.

‘‘Mahāsamudde ūmiyo, gaṇanāto asaṅkhiyā;
Tatheva sāriputtassa, paññāyanto na hessati.

‘‘Ārādhayitvā sambuddhaṃ, gotamaṃ sakyapuṅgavaṃ;
Paññāya pāramiṃ gantvā, hessati aggasāvako.

‘‘Pavattitaṃ dhammacakkaṃ, sakyaputtena tādinā;
Anuvattessati sammā, vassento dhammavuṭṭhiyo.

‘‘Sabbametaṃ abhiññāya, gotamo sakyapuṅgavo;
Bhikkhusaṅghe nisīditvā, aggaṭṭhāne ṭhapessati.

‘‘Aho me sukataṃ kammaṃ, anomadassissa satthuno;
Yassāhaṃ kāraṃ katvāna, sabbattha pāramiṃ gato.

‘‘Aparimeyye kataṃ kammaṃ, phalaṃ dasseti me idha;
Sumutto saravegova, kilese jhāpayiṃ ahaṃ.

‘‘Asaṅkhataṃ gavesanto, nibbānaṃ acalaṃ padaṃ;
Vicinaṃ titthiye sabbe, esāhaṃ saṃsariṃ bhave.

‘‘Yathāpi byādhito poso, pariyeseyya osadhaṃ;
Vicineyya vanaṃ sabbaṃ, byādhito parimuttiyā.

‘‘Asaṅkhataṃ gavesanto, nibbānaṃ amataṃ padaṃ;
Abbokiṇṇaṃ pañcasataṃ, pabbajiṃ isipabbajaṃ.

‘‘Jaṭābhārena bharito, ajinuttaranivāsano;
Abhiññāpāramiṃ gantvā, brahmalokaṃ agacchihaṃ.

‘‘Natthi bāhirake suddhi, ṭhapetvā jinasāsanaṃ;
Ye keci buddhimā sattā, sujjhanti jinasāsane.

‘‘Attakāramayaṃ etaṃ, nayidaṃ itihītihaṃ;
Asaṅkhataṃ gavesanto, kutitthe sañcariṃ ahaṃ.

‘‘Yathā sāratthiko poso, kadaliṃ chetvāna phālaye;
Na tattha sāraṃ vindeyya, sārena rittako hi so.

‘‘Tatheva titthiyā loke, nānādiṭṭhī bahujjanā.
Asaṅkhatena rittāse, sārena kadalī yathā.

‘‘Pacchime bhavasampatte, brahmabandhu ahosahaṃ;
Mahābhogaṃ chaḍḍetvāna, pabbajiṃ anagāriyaṃ.

‘‘Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Brāhmaṇo sañcayo nāma, tassa mūle vasāmahaṃ.

‘‘Sāvako te mahāvīra, assaji nāma brāhmaṇo;
Durāsado uggatejo, piṇḍāya caratī tadā.

‘‘Tamaddasāsiṃ sappaññaṃ, muniṃ mone samāhitaṃ;
Santacittaṃ mahānāgaṃ, suphullaṃ padumaṃ yathā.

‘‘Disvā me cittamuppajji, sudantaṃ suddhamānasaṃ;
Usabhaṃ pavaraṃ vīraṃ, arahāyaṃ bhavissati.

‘‘Pāsādiko iriyati, abhirūpo susaṃvuto;
Uttame damathe danto, amatadassī bhavissati.

‘‘Yaṃnūnāhaṃ uttamatthaṃ, puccheyyaṃ tuṭṭhamānasaṃ;
So me puṭṭho kathessati, paṭipucchāmahaṃ tadā.

‘‘Piṇḍapātaṃ carantassa, pacchato agamāsahaṃ;
Okāsaṃ paṭimānento, pucchituṃ amataṃ padaṃ.

‘‘Vīthintare anuppattaṃ, upagantvāna pucchahaṃ;
Kathaṃ gottosi tvaṃ vīra, kassa sissosi mārisa.

‘‘So me puṭṭho viyākāsi, asambhītova kesarī;
Buddho loke samuppanno, tassa sissomhi āvuso.

‘‘Kīdisaṃ te mahāvīra, anujāto mahāyaso;
Buddhassa sāsanaṃ dhammaṃ, sādhu me kathayassu bho.

‘‘So me puṭṭho kathī sabbaṃ, gambhīraṃ nipuṇaṃ padaṃ;
Taṇhāsallassa hantāraṃ, sabbadukkhāpanūdanaṃ.

‘‘Ye dhammā hetuppabhavā, tesaṃ hetuṃ tathāgato āha;
Tesañca yo nirodho, evaṃvādī mahāsamaṇo.

‘‘Sohaṃ vissajjite pañhe, paṭhamaṃ phalamajjhagaṃ;
Virajo vimalo āsiṃ, sutvāna jinasāsanaṃ.

‘‘Sutvāna munino vākyaṃ, passitvā dhammamuttamaṃ;
Pariyogāḷhasaddhammo, imaṃ gāthamabhāsahaṃ.

‘‘Eseva dhammo yadi tāvadeva, paccabyatha padamasokaṃ;
Adiṭṭhaṃ abbhatītaṃ, bahukehi kappanahutehi.

‘‘Yvāhaṃ dhammaṃ gavesanto, kutitthe sañcariṃ ahaṃ;
So me attho anuppatto, kālo me nappamajjituṃ.

‘‘Tositohaṃ assajinā, patvāna acalaṃ padaṃ;
Sahāyakaṃ gavesanto, assamaṃ agamāsahaṃ.

‘‘Dūratova mamaṃ disvā, sahāyo me susikkhito;
Iriyāpathasampanno, idaṃ vacanamabravi.

‘‘Pasannamukhanettosi, munibhāvova dissati;
Amatādhigato kacci, nibbānamaccutaṃ padaṃ.

‘‘Subhānurūpo āyāsi, āneñjakārito viya;
Dantova dantadamatho, upasantosi brāhmaṇa.

‘‘Amataṃ mayādhigataṃ, sokasallāpanūdanaṃ;
Tvampi taṃ adhigacchesi, gacchāma buddhasantikaṃ.

‘‘Sādhūti so paṭissutvā, sahāyo me susikkhito;
Hatthena hatthaṃ gaṇhitvā, upagamma tavantikaṃ.

‘‘Ubhopi pabbajissāma, sakyaputta tavantike;
Tava sāsanamāgamma, viharāma anāsavā.

‘‘Kolito iddhiyā seṭṭho, ahaṃ paññāya pārago;
Ubhova ekato hutvā, sāsanaṃ sobhayāmase.

‘‘Apariyositasaṅkappo, kutitthe sañcariṃ ahaṃ;
Tava dassanamāgamma, saṅkappo pūrito mama.

‘‘Pathaviyaṃ patiṭṭhāya, pupphanti samaye dumā;
Dibbagandhā sampavanti, tosenti sabbapāṇinaṃ.

‘‘Tathevāhaṃ mahāvīra, sakyaputta mahāyasa;
Sāsane te patiṭṭhāya, samayesāmi pupphituṃ.

‘‘Vimuttipupphaṃ esanto, bhavasaṃsāramocanaṃ;
Vimuttipupphalābhena, tosemi sabbapāṇinaṃ.

‘‘Yāvatā buddhakhettamhi, ṭhapetvāna mahāmuniṃ;
Paññāya sadiso natthi, tava puttassa cakkhuma.

‘‘Suvinītā ca te sissā, parisā casusikkhitā;
Uttame damathe dantā, parivārenti taṃ sadā.

‘‘Jhāyī jhānaratā dhīrā, santacittā samāhitā;
Munī moneyyasampannā, parivārenti taṃ sadā.

‘‘Appicchā nipakā dhīrā, appāhārā alolupā;
Lābhālābhena santuṭṭhā, parivārenti taṃ sadā.

‘‘Āraññikā dhutaratā, jhāyino lūkhacīvarā;
Vivekābhiratā dhīrā, parivārenti taṃ sadā.

‘‘Paṭipannā phalaṭṭhā ca, sekhā phalasamaṅgino;
Āsīsakā uttamatthaṃ, parivārenti taṃ sadā.

‘‘Sotāpannā ca vimalā, sakadāgāmino ca ye;
Anāgāmī ca arahā, parivārenti taṃ sadā.

‘‘Satipaṭṭhānakusalā, bojjhaṅgabhāvanāratā;
Sāvakā te bahū sabbe, parivārenti taṃ sadā.

‘‘Iddhipādesu kusalā, samādhibhāvanāratā;
Sammappadhānānuyuttā, parivārenti taṃ sadā.

‘‘Tevijjā chaḷabhiññā ca, iddhiyā pāramiṃ gatā;
Paññāya pāramiṃ pattā, parivārenti taṃ sadā.

‘‘Edisā te mahāvīra, tava sissā susikkhitā;
Durāsadā uggatejā, parivārenti taṃ sadā.

‘‘Tehi sissehi parivuto, saññatehi tapassibhi;
Migarājāvasambhīto, uḷurājāva sobhasi.

‘‘Pathaviyaṃ patiṭṭhāya, ruhanti dharaṇīruhā;
Vepullataṃ pāpuṇanti, phalañca dassayanti te.

‘‘Pathavīsadiso tvaṃsi, sakyaputta mahāyasa;
Sāsane te patiṭṭhāya, labhanti amataṃ phalaṃ.

‘‘Sindhu sarassatī ceva, nandiyo candabhāgikā;
Gaṅgā ca yamunā ceva, sarabhū ca atho mahī.

‘‘Etāsaṃ sandamānānaṃ, sāgarova sampaṭicchati;
Jahanti purimaṃ nāmaṃ, sāgaroteva ñāyati.

‘‘Tathevime catubbaṇṇā, pabbajitvā tavantike;
Jahanti purimaṃ nāmaṃ, buddhaputtāti ñāyare.

‘‘Yathāpi cando vimalo, gacchaṃ ākāsadhātuyā;
Sabbe tāragaṇe loke, ābhāya atirocati.

‘‘Tatheva tvaṃ mahāvīra, parivuto devamānuse;
Ete sabbe atikkamma, jalasi sabbadā tuvaṃ.

‘‘Gambhīre uṭṭhitā ūmī, na velamativattare;
Sabbā velaṃva phusanti, sañcuṇṇā vikiranti tā.

‘‘Tatheva titthiyā loke, nānādiṭṭhī bahujjanā;
Dhammaṃ vāditukāmā te, nātivattanti taṃ muniṃ.

‘‘Sace ca taṃ pāpuṇanti, paṭivādehi cakkhuma;
Tavantikaṃ upagantvā, sañcuṇṇāva bhavanti te.

‘‘Yathāpi udake jātā, kumudā mandālakā bahū;
Upalimpanti toyena, kaddamakalalena ca.

‘‘Tatheva bahukā sattā, loke jātā virūhare;
Aṭṭitā rāgadosena, kaddame kumudaṃ yathā.

‘‘Yathāpi padumaṃ jalajaṃ, jalamajjhe virūhati;
Na so limpati toyena, parisuddho hi kesarī.

‘‘Tatheva tvaṃ mahāvīra, loke jāto mahāmuni;
Nopalimpasi lokena, toyena padumaṃ yathā.

‘‘Yathāpi rammake māse, bahū pupphanti vārijā;
Nātikkamanti taṃ māsaṃ, samayo pupphanāya so.

‘‘Tatheva tvaṃ mahāvīra, pupphito te vimuttiyā;
Sāsanaṃ nātivattanti, padumaṃ vārijaṃ yathā.

‘‘Supupphito sālarājā, dibbagandhaṃ pavāyati;
Aññasālehi parivuto, sālarājāva sobhati.

‘‘Tatheva tvaṃ mahāvīra, buddhañāṇena pupphito;
Bhikkhusaṅghaparivuto, sālarājāva sobhasi.

‘‘Yathāpi selo himavā, osadho sabbapāṇinaṃ;
Nāgānaṃ asurānañca, devatānañca ālayo.

‘‘Tatheva tvaṃ mahāvīra, osadho viya pāṇinaṃ;
Tevijjā chaḷabhiññā ca, iddhiyā pāramiṃ gatā.

‘‘Anusiṭṭhā mahāvīra, tayā kāruṇikena te;
Ramanti dhammaratiyā, vasanti tava sāsane.

‘‘Migarājā yathā sīho, abhinikkhamma āsayā;
Catuddisānuviloketvā, tikkhattuṃ abhināḍati.

‘‘Sabbe migā uttasanti, migarājassa gajjato;
Tathā hi jātimā eso, pasū tāseti sabbadā.

‘‘Gajjato te mahāvīra, vasudhā sampakampati;
Bodhaneyyāvabujjhanti, tasanti mārakāyikā.

‘‘Tasanti titthiyā sabbe, nadato te mahāmuni;
Kākā senāva vibbhantā, migarañña yathā migā.

‘‘Ye keci gaṇino loke, satthāroti pavuccare;
Paramparāgataṃ dhammaṃ, desenti parisāya te.

‘‘Na hevaṃ tvaṃ mahāvīra, dhammaṃ desesi pāṇinaṃ;
Sāmaṃ saccāni bujjhitvā, kevalaṃ bodhipakkhiyaṃ.

‘‘Āsayānusayaṃ ñatvā; indriyānaṃ balābalaṃ;
Bhabbābhabbe viditvāna, mahāmeghova gajjasi.

‘‘Cakkavāḷapariyantā, nisinnā parisā bhave;
Nānāḍiṭṭhī vicinantaṃ, vimaticchedanāya taṃ.

‘‘Sabbesaṃ cittamaññāya, opammakusalo muni;
Ekaṃ pañhaṃ kathentova, vimatiṃ chindasi pāṇinaṃ.

‘‘Upatissasadiseheva, vasudhā pūritā bhave;
Sabbeva te pañjalikā, kittayuṃ lokanāyakaṃ.

‘‘Kappaṃ vā te kittayantā, nānāvaṇṇehi kittayuṃ;
Parimetuṃ na sakkeyyuṃ, appameyyo tathāgato.

‘‘Yathā sakena thāmena, kittito hi mayā jino;
Kappakoṭīpi kittentā, evameva pakittayuṃ.

‘‘Sace hi koci devo vā, manusso vā susikkhito;
Pametuṃ parikappeyya, vighātaṃva labheyya so.

‘‘Sāsane te patiṭṭhāya, sakyaputta mahāyasa;
Paññāya pāramiṃ gantvā, viharāmi anāsavo.

‘‘Titthiye sampamaddāmi, vattemi jinasāsanaṃ;
Dhammasenāpati ajja, sakyaputtassa sāsane.

‘‘Aparimeyye kataṃ kammaṃ, phalaṃ dassesi me idha;
Sukhitto saravegova, kilese jhāpayī mama.

‘‘Yo koci manujo bhāraṃ, dhāreyya matthake sadā;
Bhārena dukkhito assa, bhārehi bharito tathā.

‘‘Ḍayhamāno tīhaggīhi, bhavesu saṃsariṃ ahaṃ;
Bharito bhavabhārena, giriṃ uccārito yathā.

‘‘Oropito ca me bhāro, bhavā ugghāṭitā mayā;
Karaṇīyaṃ kataṃ sabbaṃ, sakyaputtassa sāsane.

‘‘Yāvatā buddhakhettamhi, ṭhapetvā sakyapuṅgavaṃ;
Ahaṃ aggomhi paññāya, sadiso me na vijjati.

‘‘Samādhimhi sukusalo, iddhiyā pāramiṃ gato;
Icchamāno cahaṃ ajja, sahassaṃ abhinimmine.

‘‘Anupubbavihārassa, vasībhūto mahāmuni;
Kathesi sāsanaṃ mayhaṃ, nirodho sayanaṃ mama.

‘‘Dibbacakkhu visuddhaṃ me, samādhikusalo ahaṃ;
Sammappadhānānuyutto, bojjhaṅgabhāvanārato.

‘‘Sāvakena hi pattabbaṃ, sabbameva kataṃ mayā;
Lokanāthaṃ ṭhapetvāna, sadiso me na vijjati.

‘‘Samāpattīnaṃ kusalo, jhānavimokkhāna khippapaṭilābhī;
Bojjhaṅgabhāvanārato, sāvakaguṇapāramigatosmi.

‘‘Sāvakaguṇenapi phussena, buddhiyā parisuttamabhāravā;
Yaṃ saddhāsaṅgahitaṃ cittaṃ, sadā sabrahmacārīsu.

‘‘Uddhatavisova sappo, chinnavisāṇova usabho;
Nikkhittamānadappova, upemi garugāravena gaṇaṃ.

‘‘Yadi rūpinī bhaveyya, paññā me vasumatīpi na sameyya;
Anomadassissa bhagavato, phalametaṃ ñāṇathavanāya.

‘‘Pavattitaṃ dhammacakkaṃ, sakyaputtena tādinā;
Anuvattemahaṃ sammā, ñāṇathavanāyidaṃ phalaṃ.

''Mā me kadāci pāpiccho, kusīto hīnavīriyo;
Appassuto anācāro, sameto ahu katthaci.

''Bahussuto ca medhāvī, sīlesu susamāhito;
Cetosamathānuyutto, api muddhani tiṭṭhatu.

''Taṃ vo vadāmi bhaddante, tāvantettha samāgatā;
Appicchā hotha santuṭṭhā, jhāyī jhānaratā sadā.

''Yamahaṃ paṭhamaṃ disvā, virajo vimalo ahuṃ;
So me ācariyo dhīro, assaji nāma sāvako.

''Tassāhaṃ vāhasā ajja, dhammasenāpatī ahuṃ;
Sabbattha pāramiṃ patvā, viharāmi anāsavo.

''Yo me ācariyo āsi, assaji nāma sāvako;
Yassaṃ disāyaṃ vasati, ussīsamhi karomahaṃ.

''Mama kammaṃ saritvāna, gotamo sakyapuṅgavo;
Bhikkhusaṅghe nisīditvā, aggaṭṭhāne ṭhapesi maṃ.

''Kilesā jhāpitā mayhaṃ…pe… kataṃ buddhassa sāsana''nti.

Aparabhāge pana satthā jetavanamahāvihāre ariyagaṇamajjhe nisinno attano sāvake tena tena guṇavisesena etadagge ṭhapento – ''etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ mahāpaññānaṃ yadidaṃ sāriputto''ti (a. ni. 1.188-189) theraṃ mahāpaññabhāvena etadagge ṭhapesi. So evaṃ sāvakapāramīñāṇassa matthakaṃ patvā dhammasenāpatiṭṭhāne patiṭṭhahitvā sattahitaṃ karonto ekadivasaṃ sabrahmacārīnaṃ attano cariyavibhāvanamukhena aññaṃ byākaronto –

981. ''Yathācārī yathāsato satīmā, yatasaṅkappajjhāyi appamatto;
Ajjhattarato samāhitatto, eko santusito tamāhu bhikkhuṃ.

982. ''Allaṃ sukkhaṃ vā bhuñjanto, na bāḷhaṃ suhito siyā;
Ūnūdaro mitāhāro, sato bhikkhu paribbaje.

983. ''Cattāro pañca ālope, abhutvā udakaṃ pive;
Alaṃ phāsuvihārāya, pahitattassa bhikkhuno.

984. ''Kappiyaṃ tañce chādeti, cīvaraṃ idamatthikaṃ;
Alaṃ phāsuvihārāya, pahitattassa bhikkhuno.

985. ''Pallaṅkena nisinnassa, jaṇṇuke nābhivassati;
Alaṃ phāsuvihārāya, pahitattassa bhikkhuno.

986. ''Yo sukhaṃ dukkhato adda, dukkhamaddakkhi sallato;
Ubhayantarena nāhosi, kena lokasmi kiṃ siyā.

987. ''Mā me kadāci pāpiccho, kusīto hīnavīriyo;
Appassuto anādaro, kena lokasmi kiṃ siyā.

988. ''Bahussuto ca medhāvī, sīlesu susamāhito;
Cetosamathamanuyutto, api muddhani tiṭṭhatu.

989. ‘‘Yo papañcamanuyutto, papañcābhirato mago;
Virādhayī so nibbānaṃ, yogakkhemaṃ anuttaraṃ.

990. ‘‘Yo ca papañcaṃ hitvāna, nippapañcapathe rato;
Ārādhayī so nibbānaṃ, yogakkhemaṃ anuttaraṃ.

991. ‘‘Gāme vā yadi vāraññe, ninne vā yadi vā thale;
Yattha arahanto viharanti, taṃ bhūmirāmaṇeyyakaṃ.

992. ‘‘Ramaṇīyāni araññāni, yattha na ramatī jano;
Vītarāgā ramissanti, na te kāmagavesino.

993. ‘‘Nidhīnaṃva pavattāraṃ, yaṃ passe vajjadassinaṃ;
Niggayhavādiṃ medhāviṃ, tādisaṃ paṇḍitaṃ bhaje;
Tādisaṃ bhajamānassa, seyyo hoti na pāpiyo.

994. ‘‘Ovadeyyānusāseyya, asabbhā ca nivāraye;
Satañhi so piyo hoti, asataṃ hoti appiyo.

995. ‘‘Aññassa bhagavā buddho, dhammaṃ desesi cakkhumā;
Dhamme desiyamānamhi, sotamādhesimatthiko;
Taṃ me amoghaṃ savanaṃ, vimuttomhi anāsavo.

996. ‘‘Neva pubbenivāsāya, napi dibbassa cakkhuno;
Cetopariyāya iddhiyā, cutiyā upapattiyā;
Sotadhātuvisuddhiyā, paṇidhī me na vijjati.

997. ‘‘Rukkhamūlaṃva nissāya, muṇḍo saṅghāṭipāruto;
Paññāya uttamo thero, upatissova jhāyati.

998. ‘‘Avitakkaṃ samāpanno, sammāsambuddhasāvako;
Ariyena tuṇhībhāvena, upeto hoti tāvade.

999. ‘‘Yathāpi pabbato selo, acalo suppatiṭṭhito;
Evaṃ mohakkhayā bhikkhu, pabbatova na vedhati.

1000.‘‘Anaṅgaṇassa posassa, niccaṃ sucigavesino;
Vālaggamattaṃ pāpassa, abbhamattaṃva khāyati.

1001.‘‘Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ;
Nikkhipissaṃ imaṃ kāyaṃ, sampajāno paṭissato.

1002.‘‘Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ;
Kālañca paṭikaṅkhāmi, nibbisaṃ bhatako yathā.

1003.‘‘Ubhayena midaṃ maraṇameva, nāmaraṇaṃ pacchā vā pure vā;
Paṭipajjatha mā vinassatha, khaṇo vo mā upaccagā.

1004.‘‘Nagaraṃ yathā paccantaṃ, guttaṃ santarabāhiraṃ;
Evaṃ gopetha attānaṃ, khaṇo vo mā upaccagā;
Khaṇātītā hi socanti, nirayamhi samappitā.
1005.‘‘Upasanto uparato, mantabhāṇī anuddhato;

Dhunāti pāpake dhamme, dumapattaṃva māluto.

1006.‘‘Upasanto uparato, mantabhāṇī anuddhato;
Appāsi pāpake dhamme, dumapattaṃva māluto.

1007.‘‘Upasanto anāyāso, vippasanno anāvilo;
Kalyāṇasīlo medhāvī, dukkhassantakaro siyā.

1008.‘‘Na vissase ekatiyesu evaṃ, agārisu pabbajitesu cāpi;
Sādhūpi hutvāna asādhu honti, asādhu hutvā puna sādhu honti.

1009.‘‘Kāmacchando ca byāpādo, thinamiddhañca bhikkhuno;
Uddhaccaṃ vicikicchā ca, pañcete cittakelisā.

1010.‘‘Yassa sakkariyamānassa, asakkārena cūbhayaṃ;
Samādhi na vikampati, appamādavihārino.

1011.‘‘Taṃ jhāyinaṃ sātatikaṃ, sukhumadiṭṭhipassakaṃ;
Upādānakkhayārāmaṃ, āhu sappuriso iti.

1012.‘‘Mahāsamuddo pathavī, pabbato anilopi ca;
Upamāya na yujjanti, satthu varavimuttiyā.

1013.‘‘Cakkānuvattako thero, mahāñāṇī samāhito;
Pathavāpaggisamāno, na rajjati na dussati.

1014.‘‘Paññāpāramitaṃ patto, mahābuddhi mahāmati;
Ajaḷo jaḷasamāno, sadā carati nibbuto.

1015.‘‘Pariciṇṇo mayā satthā…pe… bhavanettisamūhatā.
1016.‘‘Sampādethappamādena, esā me anusāsanī;
Handāhaṃ parinibbissaṃ, vippamuttomhi sabbadhī’’ti. –

Imā gāthā abhāsi. Imā hi kāci gāthā therena bhāsitā, kāci theraṃ ārabbha bhagavatā bhāsitā, sabbā pacchā attano cariyapavedanavasena therena bhāsitattā therasseva gāthā ahesuṃ.

Tattha **yathācārī**ti yathā kāyādīhi saṃyato, saṃvuto hutvā carati viharati, yathācaraṇasīloti vā yathācārī, sīlasampannoti attho. **Yathāsato**ti yathāsanto. Gāthāsukhatthañhi anunāsikalopaṃ katvā niddeso kato, santo viya, ariyehi nibbisesoti attho. **Satīmā**ti paramāya satiyā samannāgato. **Yatasaṅkappajjhāyī**ti sabbaso micchāsaṅkappaṃ pahāya nekkhammasaṅkappādivasena saṃyatasaṅkappo hutvā ārammaṇūpanijjhānena lakkhaṇūpanijjhānena ca jhāyanasīlo. **Appamatto**ti tasmiṃyeva yathācāribhāve yatasaṅkappo hutvā jhāyanena ca pamādarahito sabbattha suppatiṭṭhitasatisampajañño. **Ajjhattarato**ti gocarajjhatte kammaṭṭhānabhāvanāya abhirato. **Samāhitatto**ti tāya eva bhāvanāya ekaggacitto. **Eko**ti asahāyo gaṇasaṃsaggaṃ, kilesasaṃsaggañca pahāya kāyavivekaṃ, cittavivekañca paribrūhayanto. **Santusito**ti paccayasantosena ca bhāvanārāmasantosena ca sammadeva tusito tuṭṭho. Bhāvanāya hi uparūpari visesaṃ āvahantiyā uḷāraṃ pītipāmojjaṃ uppajjati, matthakaṃ pattāya pana vattabbameva natthi. **Tamāhu bhikkhu**nti taṃ evarūpaṃ puggalaṃ sikkhattayapāripūriyā bhayaṃ ikkhanatāya bhinnakilesatāya ca bhikkhūti vadanti.

Idāni yathāvuttasantosadvaye paccayasantosaṃ tāva dassento **‘‘allaṃ sukkhaṃ vā’’**tiādimāha. Tattha **alla**nti sappiādiupasekena tintaṃ siniddhaṃ. **Sukkha**nti tadabhāvena lūkhaṃ. **Vā**-saddo

aniyamattho, allaṃ vā sukkhaṃ vāti. **Bāḷha**nti ativiya. **Suhito**ti dhāto na siyāti attho. Kathaṃ pana siyāti āha **''ūnūdaro mitāhāro''**ti paṇītaṃ lūkhaṃ vāpi bhojanaṃ bhuñjanto bhikkhu yāvadatthaṃ abhuñjitvā ūnūdaro sallahukudaro, tato eva mitāhāro parimitabhojano aṭṭhaṅgasamannāgataṃ āhāraṃ āharanto tattha mattaññutāya paccavekkhaṇasatiyā ca **sato** hutvā **paribbaje** vihareyya.

Yathā pana ūnūdaro mitāhāro ca nāma hoti, taṃ dassetuṃ **''cattāro''**tiādi vuttaṃ. Tattha **abhutvā**ti cattāro vā pañca vā **ālope** kabaḷe abhuñjitvā tattakassa āhārassa okāsaṃ ṭhapetvā pānīyaṃ piveyya. Ayañhi āhāre sallahukavutti. Nibbānañhi pesitacittassa bhikkhuno **phāsuvihārāya** jhānādīnaṃ adhigamayogyatāya sukhavihārāya **alaṃ** pariyattanti attho. Iminā kucchiparihāriyaṃ piṇḍapātaṃ vadanto piṇḍapāte itarītarasantosaṃ dasseti. ''Bhutvānā''ti vā pāṭho, so catupañcālopamattenāpi āhārena sarīraṃ yāpetuṃ samatthassa ativiya thirapakatikassa puggalassa vasena vutto siyā, uttaragāthāhipi saṃsandati eva appakasseva cīvarassa senāsanassa ca vakkhamānattā.

Kappiyanti yaṃ kappiyakappiyānulomesu khomādīsu aññataranti attho. **Tañce chādetī**ti kappiyaṃ cīvaraṃ samānaṃ chādetabbaṃ ṭhānaṃ chādeti ce, satthārā anuññātajātiyaṃ santaṃ heṭṭhimantena anuññātapamāṇayuttaṃ ce hotīti attho. **Idamatthika**nti idaṃ payojanatthaṃ satthārā vuttapayojanatthaṃ yāvadeva sītādipaṭighātanatthañceva hirīkopīnapaṭicchādanatthañcāti attho. Etena kāyaparihāriyaṃ cīvaraṃ tattha itarītarasantosañca vadati.

Pallaṅkena nisinnassāti pallaṅkaṃ vuccati samantato ūrubaddhāsanaṃ, tena nisinnassa, tisandhipallaṅkaṃ ābhujitvā nisinnassāti attho. **Jaṇṇuke nābhivassatī**ti yassaṃ kuṭiyaṃ tathā nisinnassa deve vassante jaṇṇukadvayaṃ vassodakena na temiyati, ettakampi sabbapariyantasenāsanaṃ, sakkā hi tattha nisīditvā atthakāmarūpena kulaputtena sadatthaṃ nipphādetuṃ. Tenāha **''alaṃ phāsuvihārāya, pahitattassa bhikkhuno''**ti.

Evaṃ thero imāhi catūhi gāthāhi ye te bhikkhū mahicchā asantuṭṭhā, tesaṃ paramukkaṃsagataṃ sallekhaovādaṃ pakāsetvā idāni vedanāmukhena bhāvanārāmasantosaṃ dassento **''yo sukha''**ntiādimāha. Tattha **sukha**nti sukhavedanaṃ. **Dukkhato**ti vipariṇāmadukkhato. **Addā**ti addasa, vipassanāpaññāsahitāya maggapaññāya yathābhūtaṃ yo apassīti attho. Sukhavedanā hi paribhogakāle assādiyamānāpi visamissaṃ viya bhojanaṃ vipariṇāmakāle dukkhāyeva hoti. Tenettha dukkhānupassanaṃ dasseti. **Dukkhamaddakkhi sallato**ti dukkhavedanaṃ yo sallanti passi. Dukkhavedanā hi yathā sallaṃ sarīraṃ anupavisantampi anupavisitvā ṭhitampi uddhariyamānampi pīḷanameva janeti, evaṃ uppajjamānāpi ṭhitippattāpi bhijjamānāpi vibādhatiyevāti. Etenettha dukkhānupassanaṃyeva ukkaṃsetvā vadati, tena ca ''yaṃ dukkhaṃ tadanattā''ti (saṃ. ni. 3.15) vacanato vedanādvaye attattaniyagāhaṃ viniveṭheti. **Ubhayantarenā**ti ubhayesaṃ antare, sukhadukkhavedanānaṃ majjhabhūte adukkhamasukheti attho. **Nāhosī**ti yathābhūtāvabodhane attattaniyābhinivesanaṃ ahosi. **Kena lokasmi kiṃ siyā**ti evaṃ vedanāmukhena pañcapi upādānakkhandhe parijānitvā tappaṭibaddhaṃ sakalakilesajālaṃ samucchinditvā ṭhito kena nāma kilesena lokasmiṃ baddho, devatādīsu kiṃ vā āyati siyā, aññadatthu chinnabandhano apaññattikova siyāti adhippāyo.

Idāni micchāpaṭipanne puggale garahanto sammāpaṭipanne pasaṃsanto **''mā me''**tiādikā catasso gāthā abhāsi. Tattha **mā me kadāci pāpicho**ti yo asantaguṇasambhāvanicchāya pāpiccho, samaṇadhamme ussāhābhāvena **kusīto,** tatoyeva **hīnavīriyo,** saccapaṭiccasamuppādādipaṭisaṃyuttassa sutassa abhāvena **appassuto,** ovādānusāsanīsu ādarābhāvena **anādaro,** tādiso atihīnapuggalo mama santike kadācipi mā hotu. Kasmā? **Kena lokasmi kiṃ siyā**ti lokasmiṃ sattanikāye tassa tādisassa puggalassa kena ovādena kiṃ bhavitabbaṃ, kena vā katena kiṃ siyā, niratthakamevāti attho.

Bahussuto cāti yo puggalo sīlādipaṭisaṃyuttassa suttageyyādibhedassa bahuno sutassa sambhavena bahussuto, dhammojapaññāya pārihāriyapaññāya paṭivedhapaññāya ca vasena **medhāvī,** sīlesu ca suṭṭhu patiṭṭhitattā **susamāhito, cetosamathaṃ** lokiyalokuttarabhedaṃ cittasamādhānaṃ

anuyutto, tādiso puggalo mayhaṃ matthakepi tiṭṭhatu, pageva sahavāso.

Yo papañcamanuyuttoti yo pana puggalo kammārāmatādivasena rūpābhisaṅgādivasena ca pavattiyā papañcanaṭṭhena taṇhādibhedaṃ papañcaṃ anuyutto, tattha ca anādīnavadassanena abhirato magasadiso, so nibbānaṃ virādhayi, so nibbānā suvidūravidūre ṭhito.

Yo ca papañcaṃ hitvānāti yo pana puggalo taṇhāpapañcaṃ pahāya tadabhāvato nippapañcassa nibbānassa pathe adhigamupāye ariyamagge **rato** bhāvanābhisamaye abhirato, so nibbānaṃ **ārādhayi** sādhesi adhigacchīti attho.

Athekadivasaṃ thero attano kaniṭṭhabhātikassa revatattherassa kaṇṭakanicitakhadirarukkhasañchanne nirudakakantāre vāsaṃ disvā taṃ pasaṃsanto **''gāme vā''**tiādikā dve gāthā abhāsi. Tattha **gāme vā**ti kiñcāpi arahanto gāmante kāyavivekaṃ na labhanti, cittavivekaṃ pana labhanteva. Tesañhi dibbapaṭibhāgānipi ārammaṇāni cittaṃ cāletuṃ na sakkonti, tasmā gāme vā hotu araññādīsu aññataraṃ vā, **yattha arahanto viharanti, taṃ bhūmirāmaṇeyyaka**nti so bhūmippadeso ramaṇīyo evāti attho.

Araññānīti supupphitatarusaṇḍamaṇḍitāni vimalasalilāsayasampannāni araññāni ramaṇīyānīti sambandho. **Yatthā**ti yesu araññesu vikasitesu viya ramamānesu kāmapakkhiko kāmagavesako **jano** na ramati. **Vītarāgā**ti vigatarāgā pana khīṇāsavā bhamaramadhukarā viya padumavanesu tathārūpesu araññesu ramissantīti. **Na te kāmagavesino**ti yasmā te vītarāgā kāmagavesino na hontīti attho.

Puna thero rādhaṃ nāma duggatabrāhmaṇaṃ anukampāya pabbājetvā, upasampādetvā tameva pacchāsamaṇaṃ katvā vicaranto ekadivasaṃ tassa ca subbacabhāvena tussitvā ovādaṃ dento **''nidhīnaṃvā''**tiādimāha. Tattha **nidhīnaṃvā**ti tattha tattha nidahitvā ṭhapitānaṃ hiraññasuvaṇṇādipūrānaṃ nidhikumbhīnaṃ. **Pavattāra**nti kicchajīvike duggatamanusse anukampaṃ katvā ''ehi te sukhena jīvituṃ upāyaṃ dassessāmī''ti nidhiṭṭhānaṃ netvā hatthaṃ pasāretvā ''imaṃ gahetvā sukhaṃ jīvāhī''ti ācikkhitāraṃ viya. **Vajjadassina**nti dve vajjadassino – ''iminā naṃ asāruppena vā khalitena vā saṅghamajjhe niggaṇhissāmī''ti randhagavesako ca, aññātaṃ ñāpetukāmo ñātaṃ assādento sīlādivuddhikāmatāya taṃ taṃ vajjaṃ olokento ullumpanasabhāvasaṇṭhito cāti, ayaṃ idha adhippeto. Yathā hi duggatamanusso ''imaṃ nidhiṃ gaṇhāhī''ti niggayhamānopi nidhidassane kopaṃ na karoti, pamuditova hoti, evaṃ evarūpesu puggalesu asāruppaṃ vā khalitaṃ vā disvā ācikkhante kopo na kātabbo, tuṭṭhacitteneva bhavitabbaṃ, ''bhante, punapi maṃ evarūpaṃ vadeyyāthā''ti pavāretabbameva. **Niggayhavādi**nti yo vajjaṃ disvā ayaṃ me saddhivihāriko, antevāsiko, upakārakoti acintetvā vajjānurūpaṃ tajjento paṇāmento daṇḍakammaṃ karonto sikkhāpeti, ayaṃ niggayhavādī nāma sammāsambuddho viya. Vuttañhetaṃ – ''niggayha niggayhāhaṃ, ānanda, vakkhāmi; pavayha pavayha, ānanda, vakkhāmi. Yo sāro so ṭhassatī''ti (ma. ni. 3.196). **Medhāvi**nti dhammojapaññāya samannāgataṃ. **Tādisa**nti evarūpaṃ paṇḍitaṃ. **Bhaje**ti payirupāseyya. Tādisañhi ācariyaṃ bhajamānassa antevāsikassa seyyo hoti, na pāpiyo, vuḍḍhiyeva hoti, no parihānīti attho.

Athekadā assajipunabbasukehi kīṭāgirismiṃ āvāse dūsite satthārā āṇatto attano parisāya mahāmoggallānena ca saddhiṃ tattha gato dhammasenāpati assajipunabbasukesu ovādaṃ anādiyantesu imaṃ gāthamāha. Tattha **ovadeyyā**ti ovādaṃ anusiṭṭhiṃ dadeyya. **Anusāseyyā**ti tasseva pariyāyavacanaṃ. Atha vā uppanne vatthusmiṃ vadanto ovadati nāma, anuppanne ''ayasopi te siyā''tiādiṃ anāgataṃ uddissa vadanto anusāsati nāma. Sammukhā vadanto vā ovadati nāma, parammukhā dūtaṃ, sāsanaṃ vā pesetvā vadanto anusāsati nāma. Sakiṃ vadanto vā ovadati nāma, punappunaṃ vadanto anusāsati nāma. **Asabbhā cā**ti akusalā dhammā ca nivāraye, kusale dhamme ca patiṭṭhāpeyyāti attho. **Satañhi so**ti evarūpo puggalo sādhūnaṃ piyo hoti. Ye pana asantā asappurisā vitiṇṇaparalokā āmisacakkhukā jīvikatthāya pabbajitā, tesaṃ so ovādako anusāsako ''na tvaṃ amhākaṃ upajjhāyo, na ācariyo, kasmā amhe vadasī''ti evaṃ mukhasattīhi vijjhantānaṃ appiyo hotīti.

‘‘Yaṃ ārabbha satthā dhammaṃ deseti, so eva upanissayasampanno’’ti bhikkhūsu kathāya samuṭṭhitāya ‘‘nayidameta’’nti dassento **‘‘aññassā’’**ti gāthamāha. Tattha **aññassā**ti attano bhāgineyyaṃ dīghanakhaparibbājakaṃ sandhāyāha. Tassa hi satthārā vedanāpariggahasutte (ma. ni. 2.205-206) desiyamāne ayaṃ mahāthero bhāvanāmagge adhigantvā sāvakapāramīñāṇassa matthakaṃ patto. **Sotamodhesimatthiko**ti satthāraṃ bījayamāno ṭhito atthiko hutvā sussūsanto sotaṃ odahiṃ. **Taṃ me amoghaṃ savana**nti taṃ tathā sutaṃ savanaṃ mayhaṃ amoghaṃ avañjhaṃ ahosi, aggasāvakena pattabbaṃ sampattīnaṃ avassayo ahosi. Tenāha **‘‘vimuttomhī’’**tiādi.

Tattha **neva pubbenivāsāyā**ti attano paresañca pubbenivāsajānanañāṇatthāya, paṇidhī me neva vijjatīti yojanā. Parikammakaraṇavasena tadatthaṃ cittapaṇidhānamattampi nevatthi neva ahosīti attho. **Cetopariyāyā**ti cetopariyañāṇassa. **Iddhiyā**ti iddhividhañāṇassa. **Cutiyā upapattiyā**ti, sattānaṃ cutiyā upapattiyā ca jānanañāṇāya cutūpapātañāṇatthāya. **Sotadhātuvisuddhiyā**ti dibbasotañāṇassa. **Paṇidhī me na vijjatī**ti imesaṃ abhiññāvisesānaṃ atthāya parikammavasena cittassa paṇidhi cittābhinīhāro me natthi nāhosīti attho. Sabbaññuguṇā viya hi buddhānaṃ aggamaggādhigameneva sāvakānaṃ sabbe sāvakaguṇā hatthagatā honti, na tesaṃ adhigamāya visuṃ parikammakaraṇakiccaṃ atthīti.

Rukkhamūlantiādikā tisso gāthā kapotakandarāyaṃ viharantassa yakkhena pahatakāle samāpattibalena attano nibbikāratādīpanavasena vuttā. Tattha **muṇḍo**ti na voropitakeso. **Saṅghāṭipāruto**ti saṅghāṭiṃ pārupitvā nisinno. ‘‘Saṅghāṭiyā supāruto’’ti ca paṭhanti. **Paññāya uttamo thero**ti thero hutvā paññāya uttamo, sāvakesu paññāya seṭṭhoti attho. **Jhāyatī**ti ārammaṇūpanijjhānena lakkhaṇūpanijjhānena ca jhāyati, bahulaṃ samāpattivihārena viharatīti attho.

Upeto hoti tāvadeti yadā yakkhena sīse pahato, tāvadeva **avitakkaṃ** catutthajjhānikaphalasamāpattiṃ samāpanno ariyena tuṇhībhāvena upeto samannāgato ahosi. Atītatthe hi hotīti idaṃ vattamānavacanaṃ.

Pabbatova na vedhatīti mohakkhayā bhinnasabbakileso **bhikkhu**. So selamayapabbato viya **acalo** suppatiṭṭhito iṭṭhādinā kenaci na vedhati, sabbattha nibbikāro hotīti attho.

Athekadivasaṃ therassa asatiyā nivāsanakaṇṇe olambante aññataro sāmaṇero, ‘‘bhante, parimaṇḍalaṃ nivāsetabba’’nti āha. Taṃ sutvā ‘‘bhaddaṃ tayā suṭṭhu vutta’’nti sirasā viya sampaṭicchanto tāvadeva thokaṃ apakkamitvā parimaṇḍalaṃ nivāsetvā ‘‘mādisānaṃ ayampi dosoyevā’’ti dassento **‘‘anaṅgaṇassā’’**ti gāthamāha.

Puna maraṇe jīvite ca attano samacittataṃ dassento **‘‘nābhinandāmī’’**tiādinā dve gāthā vatvā paresaṃ dhammaṃ kathento **‘‘ubhayena mida’’**ntiādinā gāthādvayamāha. Tattha **ubhayenā**ti ubhayesu, ubhosu kālesūti attho. **Mida**nti ma-kāro padasandhikaro. Idaṃ maraṇameva, maraṇaṃ attheva nāma, amaraṇaṃ nāma natthi. Kesu ubhosu kālesūti āha **‘‘pacchā vā pure vā’’**ti majjhimavayassa **pacchā vā** jarājiṇṇakāle **pure vā** daharakāle **maraṇameva** maraṇaṃ ekantikameva. Tasmā **paṭipajjatha** sammā paṭipattiṃ pūretha vippaṭipajjitvā **mā vinassatha** apāyesu mahādukkhaṃ mānubhavatha. **Khaṇo vo mā upaccagā**ti aṭṭhahi akkhaṇehi vivajjito ayaṃ navamo khaṇo mā tumhe atikkamīti attho.

Athekadivasaṃ āyasmantaṃ mahākoṭṭhikaṃ disvā tassa guṇaṃ pakāsento **‘‘upasanto’’**tiādinā tisso gāthā abhāsi. Tattha anuddesikavasena **‘‘dhunātī’’**ti vuttamevatthaṃ puna therasannissitaṃ katvā vadanto **‘‘appāsī’’**tiādimāha. Tattha **appāsī**ti adhunā pahāsīti attho. **Anāyāso**ti aparissamo, kilesadukkharahitoti attho. **Vippasanno anāvilo**ti vippasanno asaddhiyādīnaṃ abhāvena suṭṭhu pasannacitto anāvilasaṅkappatāya anāvilo.

Na vissaseti gāthā devadattaṃ saddahitvā tassa diṭṭhiṃ rocetvā ṭhite vajjiputtake ārabbha vuttā. Tattha **na vissase**ti vissaṭṭho na bhaveyya, na saddaheyyāti attho. **Ekatiyesū**ti ekaccesu

anavaṭṭhitasabhāvesu puthujjanesu. **Eva**nti yathā tumhe ‘‘devadatto sammā paṭipanno’’ti vissāsaṃ āpajjittha, evaṃ. **Agārisū**ti gahaṭṭhesu. **Sādhūpi hutvānā**ti yasmā puthujjanabhāvo nāma assapiṭṭhe ṭhapitakumbhaṇḍaṃ viya thusarāsimhi nikhātakhāṇukaṃ viya ca anavaṭṭhito, tasmā ekacce ādito sādhū hutvā ṭhitāpi pacchā asādhū honti. Yathā devadatto pubbe sīlasampanno abhiññāsamāpattilābhī hutvā lābhasakkārapakato idāni parihīnaviseso chinnapakkhakāko viya āpāyiko jāto. Tasmā tādiso diṭṭhamattena ‘‘sādhū’’ti na vissāsitabbo. Ekacce pana kalyāṇamittasaṃsaggābhāvena ādito asādhū hutvāpi pacchā kalyāṇasaṃsaggena sādhū hontiyeva, tasmā devadattasadise sādhupatirūpe ‘‘sādhū’’ti na vissāseyyāti attho.

Yesaṃ kāmacchandādayo cittupakkilesā avigatā, te asādhū. Yesaṃ te vigatā, te sādhūti dassetuṃ **‘‘kāmacchando’’**ti gāthaṃ vatvā asādhāraṇato ukkaṃsagataṃ sādhulakkhaṇaṃ dassetuṃ **‘‘yassa sakkariyamānassā’’**tiādinā gāthādvayaṃ vuttaṃ.

Asādhāraṇato pana ukkaṃsagataṃ taṃ dassetuṃ satthāraṃ attānañca udāharanto **‘‘mahāsamuddo’’**tiādikā gāthā abhāsi. Tattha **mahāsamuddo**ti ayaṃ mahāsamuddo, mahāpathavī **selo** pabbato, puratthimādibhedato anilo ca attano acetanābhāvena iṭṭhāniṭṭhaṃ sahanti, na paṭisaṅkhānabalena, satthā pana yassā arahattuppattiyā vasena uttame tādibhāve ṭhito iṭṭhādīsu sabbattha samo nibbikāro, tassā **satthu varavimuttiyā** aggaphalavimuttiyā te mahāsamuddādayo **upamāya** upamābhāvena **na yujjanti** kalabhāgampi na upentīti attho.

Cakkānuvattakoti satthārā vattitassa dhammacakkassa anuvattako. **Thero**ti asekkhehi sīlakkhandhādīhi samannāgamena thero. **Mahāñāṇī**ti mahāpañño. **Samāhito**ti upacārappanāsamādhinā anuttarasamādhinā ca samāhito. **Paṭhavāpaggisamāno**ti iṭṭhādiārammaṇasannipāte nibbikāratāya pathaviyā āpena agginā ca sadisavuttiko. Tenāha **‘‘na rajjati na dussatī’’**ti.

Paññāpāramitaṃ pattoti sāvakañāṇassa pāramiṃ pārakoṭiṃ patto. **Mahābuddhī**ti mahāputhuhāsajavanatikkhanibbedhikabhāvappattāya mahatiyā buddhiyā paññāya samannāgato. **Mahāmatī**ti dhammanvayaveditasaṅkhātāya mahatiyā nayaggāhamatiyā samannāgato. Ye hi te catubbidhā, soḷasavidhā, catucattālīsavidhā, tesattatividhā ca paññappabhedā. Tesaṃ sabbaso anavasesānaṃ adhigatattā mahāpaññatā divisesayogato ca ayaṃ mahāthero sātisayaṃ ‘‘mahābuddhī’’ti vattabbataṃ arahati. Yathāha bhagavā –

> ‘‘Paṇḍito, bhikkhave, sāriputto; mahāpañño, bhikkhave, sāriputto; puthupañño, bhikkhave, sāriputto; hāsapañño, bhikkhave, sāriputto; javanapañño, bhikkhave, sāriputto; tikkhapañño, bhikkhave, sāriputto; nibbedhikapañño, bhikkhave, sāriputto’’tiādi (ma. ni. 3.93).

Tatthāyaṃ paṇḍitabhāvādīnaṃ vibhāgavibhāvanā. Dhātukusalatā, āyatanakusalatā, paṭiccasamuppādakusalatā, ṭhānāṭṭhānakusalatāti imehi catūhi kāraṇehi paṇḍito. Mahāpaññatādīnaṃ vibhāgadassane ayaṃ pāḷi –

> ‘‘Katamā mahāpaññā? Mahante atthe pariggaṇhātīti mahāpaññā, mahante dhamme pariggaṇhātīti mahāpaññā, mahantā niruttiyo pariggaṇhātīti mahāpaññā, mahantāni paṭibhānāni pariggaṇhātīti mahāpaññā, mahante sīlakkhandhe pariggaṇhātīti mahāpaññā, mahante samādhikkhandhe pariggaṇhātīti mahāpaññā, mahante paññākkhandhe pariggaṇhātīti mahāpaññā, mahante vimuttikkhandhe pariggaṇhātīti mahāpaññā, mahante vimuttiñāṇadassanakkhandhe pariggaṇhātīti mahāpaññā, mahantāni ṭhānāṭṭhānāni pariggaṇhātīti mahāpaññā, mahantā vihārasamāpattiyo pariggaṇhātīti mahāpaññā, mahantāni ariyasaccāni pariggaṇhātīti mahāpaññā, mahante satipaṭṭhāne pariggaṇhātīti mahāpaññā, mahante sammappadhāne pariggaṇhātīti mahāpaññā, mahante iddhipāde pariggaṇhātīti mahāpaññā, mahantāni indriyāni pariggaṇhātīti mahāpaññā, mahantāni balāni pariggaṇhātīti mahāpaññā, mahante bojjhaṅge pariggaṇhātīti mahāpaññā, mahante ariyamagge pariggaṇhātīti mahāpaññā,

mahantāni sāmaññaphalāni pariggaṇhātīti mahāpaññā, mahantā abhiññāyo pariggaṇhātīti mahāpaññā, mahantaṃ paramatthaṃ nibbānaṃ pariggaṇhātīti mahāpaññā.

‘‘Katamā puthupaññā? Puthunānākhandhesu ñāṇaṃ pavattatīti puthupaññā, puthunānādhātūsu ñāṇaṃ pavattatīti puthupaññā, puthunānāāyatanesu ñāṇaṃ pavattatīti puthupaññā, puthunānāpaṭiccasamuppādesu ñāṇaṃ pavattatīti puthupaññā, puthunānāsuññatamanupalabbhesu ñāṇaṃ pavattatīti puthupaññā, puthunānāatthesu ñāṇaṃ pavattatīti puthupaññā, puthunānādhammesu ñāṇaṃ pavattatīti puthupaññā, puthunānāniruttīsu ñāṇaṃ pavattatīti puthupaññā, puthunānāpaṭibhānesu ñāṇaṃ pavattatīti puthupaññā, puthunānāsīlakkhandhesu ñāṇaṃ pavattatīti puthupaññā, puthunānāsamādhikkhandhesu ñāṇaṃ pavattatīti puthupaññā, puthunānāpaññākkhandhesu ñāṇaṃ pavattatīti puthupaññā, puthunānāvimuttikkhandhesu ñāṇaṃ pavattatīti puthupaññā, puthunānāvimuttiñāṇadassanakkhandhesu ñāṇaṃ pavattatīti puthupaññā, puthunānāṭhānāṭṭhānesu ñāṇaṃ pavattatīti puthupaññā, puthunānāvihārasamāpattīsu ñāṇaṃ pavattatīti puthupaññā, puthunānāariyasaccesu ñāṇaṃ pavattatīti puthupaññā, puthunānāsatipaṭṭhānesu ñāṇaṃ pavattatīti puthupaññā, puthunānāsammappadhānesu ñāṇaṃ pavattatīti puthupaññā, puthunānāiddhipādesu ñāṇaṃ pavattatīti puthupaññā, puthunānāindriyesu ñāṇaṃ pavattatīti puthupaññā, puthunānābalesu ñāṇaṃ pavattatīti puthupaññā, puthunānābojjhaṅgesu ñāṇaṃ pavattatīti puthupaññā, puthunānāariyamaggesu ñāṇaṃ pavattatīti puthupaññā, puthunānāsāmaññaphalesu ñāṇaṃ pavattatīti puthupaññā, puthunānāabhiññāsu ñāṇaṃ pavattatīti puthupaññā, puthujjanasādhāraṇe dhamme atikkamma paramatthe nibbāne ñāṇaṃ pavattatīti puthupaññā.

‘‘Katamā hāsapaññā? Idhekacco hāsabahulo vedabahulo tuṭṭhibahulo pāmojjabahulo sīlāni paripūretīti hāsapaññā, hāsabahulo…pe… pāmojjabahulo indriyasaṃvaraṃ paripūretīti hāsapaññā, hāsabahulo…pe… pāmojjabahulo bhojane mattaññutaṃ paripūretīti hāsapaññā, hāsabahulo…pe… pāmojjabahulo jāgariyānuyogaṃ paripūretīti hāsapaññā, hāsabahulo…pe… pāmojjabahulo sīlakkhandhaṃ…pe… samādhikkhandhaṃ, paññākkhandhaṃ, vimuttikkhandhaṃ, vimuttiñāṇadassanakkhandhaṃ paripūretīti…pe… paṭivijjhatīti. Vihārasamāpattiyo paripūretīti, ariyasaccāni paṭivijjhatīti, satipaṭṭhāne bhāvetīti, sammappadhāne bhāvetīti, iddhipāde bhāvetīti, indriyāni bhāvetīti, balāni bhāvetīti, bojjhaṅge bhāvetīti, ariyamaggaṃ bhāvetīti…pe… sāmaññaphalāni sacchikarotīti hāsapaññā, hāsabahulo vedabahulo tuṭṭhibahulo pāmojjabahulo abhiññāyo paṭivijjhatīti hāsapaññā; hāsabahulo vedabahulo tuṭṭhibahulo pāmojjabahulo paramatthaṃ nibbānaṃ sacchikarotīti hāsapaññā.

‘‘Katamā javanapaññā? Yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ…pe… yaṃ dūre santike vā, sabbaṃ rūpaṃ aniccato khippaṃ javatīti javanapaññā, dukkhato khippaṃ javatīti javanapaññā, anattato khippaṃ javatīti javanapaññā; yā kāci vedanā…pe… yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ…pe… sabbaṃ viññāṇaṃ aniccato khippaṃ javatīti javanapaññā, dukkhato khippaṃ javatīti javanapaññā, anattato khippaṃ javatīti javanapaññā. Cakkhu…pe… jarāmaraṇaṃ atītānāgatapaccuppannaṃ, aniccato khippaṃ javatīti javanapaññā, dukkhato khippaṃ javatīti javanapaññā, anattato khippaṃ javatīti javanapaññā.

‘‘Rūpaṃ atītānāgatapaccuppannaṃ aniccaṃ khayaṭṭhena, dukkhaṃ bhayaṭṭhena, anattā asārakaṭṭhenāti tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā rūpanirodhe nibbāne khippaṃ javatīti javanapaññā…pe… vedanā…pe… saññā… saṅkhārā… viññāṇaṃ… cakkhu…pe… jarāmaraṇaṃ atītānāgatapaccuppannaṃ aniccaṃ khayaṭṭhena, dukkhaṃ bhayaṭṭhena, anattā asārakaṭṭhenāti tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā jarāmaraṇanirodhe nibbāne khippaṃ javatīti javanapaññā.

‘‘Rūpaṃ atītānāgatapaccuppannaṃ aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ

khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā rūpanirodhe khippaṃ javatīti javanapaññā. Vedanā…pe… saññā… saṅkhārā… viññāṇaṃ… cakkhu…pe… jarāmaraṇaṃ atītānāgatapaccuppannaṃ aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā jarāmaraṇanirodhe nibbāne khippaṃ javatīti javanapaññā.

''Katamā tikkhapaññā? Khippaṃ kilese chindatīti tikkhapaññā, uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gametīti tikkhapaññā; uppannaṃ byāpādavitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gametīti tikkhapaññā; uppannaṃ vihiṃsāvitakkaṃ nādhivāseti…pe… uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gametīti tikkhapaññā; uppannaṃ rāgaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gametīti tikkhapaññā; uppannaṃ dosaṃ… pe… uppannaṃ mohaṃ… uppannaṃ kodhaṃ… uppannaṃ upanāhaṃ… makkhaṃ… paḷāsaṃ… issaṃ… macchariyaṃ… māyaṃ… sāṭheyyaṃ… thambhaṃ… sārambhaṃ… mānaṃ… atimānaṃ… madaṃ… pamādaṃ… sabbe kilese… sabbe duccarite… sabbe abhisaṅkhāre…pe… sabbe bhavagāmikamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gametīti tikkhapaññā. Ekasmiṃ āsane cattāro ca ariyamaggā, cattāri sāmaññaphalāni, catasso paṭisambhidāyo, cha abhiññāyo adhigatā honti sacchikatā phassitā paññāyāti tikkhapaññā.

''Katamā nibbedhikapaññā? Idhekacco sabbasaṅkhāresu ubbegabahulo hoti uttāsabahulo ukkaṇṭhanabahulo aratibahulo anabhiratibahulo bahimukho na ramati sabbasaṅkhāresu, anibbiddhapubbaṃ apadālitapubbaṃ lobhakkhandhaṃ nibbijjhati padāletīti nibbedhikapaññā, anibbiddhapubbaṃ apadālitapubbaṃ dosakkhandhaṃ nibbijjhati padāletīti nibbedhikapaññā, anibbiddhapubbaṃ apadālitapubbaṃ mohakkhandhaṃ nibbijjhati padāletīti nibbedhikapaññā; anibbiddhapubbaṃ apadālitapubbaṃ kodhaṃ…pe… upanāhaṃ…pe… sabbe bhavagāmikamme nibbijjhati padāletīti nibbedhikapaññā''ti (paṭi. ma. 3.6-7).

Evaṃ yathāvuttavibhāgāya mahatiyā paññāya samannāgatattā ''mahābuddhī''ti vuttaṃ.

Apica anupadadhammavipassanāvasenāpi imassa therassa mahāpaññatā veditabbā. Vuttañhetaṃ –

''Sāriputto, bhikkhave, aḍḍhamāsaṃ anupadadhammavipassanaṃ vipassati. Tatridaṃ, bhikkhave, sāriputtassa anupadadhammavipassanāya hoti.

''Idha, bhikkhave, sāriputto vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati. Ye ca paṭhame jhāne dhammā vitakko ca…pe… cittekaggatā ca phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro, tyāssa dhammā anupadavavatthitā honti, tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti. So evaṃ pajānāti 'evaṃ kira me dhammā ahutvā sambhonti, hutvā paṭiventī'ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visaṃyutto vimariyādīkatena cetasā viharati. So 'atthi uttari nissaraṇa'nti pajānāti. Tabbahulīkārā atthitvevassa hoti.

''Puna caparaṃ, bhikkhave, sāriputto vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ… tatiyaṃ jhānaṃ… catutthaṃ jhānaṃ upasampajja viharati. Ākāsānañcāyatanaṃ… viññāṇañcāyatanaṃ… ākiñcaññāyatanaṃ… sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. So tāya samāpattiyā sato vuṭṭhahati, so tāya samāpattiyā sato vuṭṭhahitvā ye dhammā atītā niruddhā vipariṇatā, te dhamme samanupassati ''evaṃ kira me dhammā ahutvā sambhonti, hutvā paṭiventī''ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visaṃyutto vimariyādīkatena cetasā viharati. So 'atthi

uttari nissaraṇa'nti pajānāti. Tabbahulīkārā atthitvevassa hoti.

''Puna caparaṃ, bhikkhave, sāriputto sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati. Paññāya cassa disvā āsavā parikkhīṇā honti. So tāya samāpattiyā sato vuṭṭhahati, so tāya samāpattiyā sato vuṭṭhahitvā ye dhammā atītā niruddhā vipariṇatā, te dhamme samanupassati 'evaṃ kira me dhammā ahutvā sambhonti, hutvā paṭiventī'ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visaṃyutto vimariyādīkatena cetasā viharati, so 'natthi uttari nissaraṇa'nti pajānāti. Tabbahulīkārā natthitvevassa hoti.

''Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya 'vasippatto pāramippatto ariyasmiṃ sīlasmiṃ, vasippatto pāramippatto ariyasmiṃ samādhismiṃ, vasippatto pāramippatto ariyāya paññāya, vasippatto pāramippatto ariyāya vimuttiyā'ti. Sāriputtamevetaṃ sammā vadamāno vadeyyā''ti (ma. ni. 3.93-97).

Evaṃ mahāputhuhāsajavanatikkhanibbedhikabhāvappattāya mahatiyā buddhiyā samannāgatattā thero mahābuddhīti attho. Dhammanvayaveditā panassa sampasādanīyasuttena (dī. ni. 3.141 ādayo) dīpetabbā. Tattha hi sabbaññutaññāṇasadiso therassa nayaggāho vutto. **Ajaḷo jaḷasamāno**ti sāvakesu paññāya ukkaṃsagatattā sabbathāpi ajaḷo samāno paramappicchatāya attānaṃ ajānantaṃ viya katvā, dassanena jaḷasadiso mandasarikkho kilesapariḷāhābhāvena **nibbuto** sītibhūto **sadā carati** niccaṃ viharatīti attho.

Pariciṇṇoti gāthā therena attano katakiccataṃ pakāsentena bhāsitā, sāpi vuttatthāyeva.

Sampādethappamādenāti ayaṃ pana attano parinibbānakāle sannipatitānaṃ bhikkhūnaṃ ovādadānavasena bhāsitā. Sāpi vuttatthāyevāti.

Sāriputtattheragāthāvaṇṇanā niṭṭhitā.

3. Ānandattheragāthāvaṇṇanā

Pisuṇena ca kodhanenātiādikā āyasmato ānandattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro padumuttarassa bhagavato kāle haṃsavatīnagare satthu vemātikabhātā hutvā nibbatti, **sumano**tissa nāmaṃ ahosi. Pitā panassa ānandarājā nāma. So attano puttassa sumanakumārassa vayappattassa haṃsavatito vīsayojanasate ṭhāne bhoganagaraṃ adāsi. So kadāci kadāci āgantvā attānañca pitarañca passati. Tadā rājā satthārañca satasahassaparimāṇaṃ bhikkhusaṅghañca sayameva sakkaccaṃ upaṭṭhahi, aññesaṃ upaṭṭhātuṃ na deti.

Tena samayena paccanto kupito ahosi. Kumāro tassa kupitabhāvaṃ rañño anārocetvā sayameva taṃ vūpasameti. Taṃ sutvā rājā tuṭṭhamānaso puttaṃ pakkosāpetvā ''varaṃ te, tāta dammi, varaṃ gaṇhāhī''ti āha. Kumāro ''satthāraṃ bhikkhusaṅghañca temāsaṃ upaṭṭhahanto jīvitaṃ avañjhaṃ kātuṃ icchāmī''ti āha. ''Etaṃ na sakkā, aññaṃ vadehī''ti. ''Deva, khattiyānaṃ dvekathā nāma natthi, etadeva me dehi, na mayhaṃ aññena attho''ti. ''Sace satthā anujānāti, dinnamevā''ti. So ''satthu cittaṃ jānissāmī''ti vihāraṃ gato.

Tena ca samayena bhagavā bhattakiccaṃ niṭṭhāpetvā gandhakuṭiṃ paviṭṭho hoti. So bhikkhū upasaṅkamitvā ''ahaṃ, bhante, bhagavantaṃ dassanāya āgato, dassetha me bhagavanta''nti āha. Bhikkhū ''sumano nāma thero satthu upaṭṭhāko, tassa santikaṃ gacchāhī''ti āhaṃsu. So therassa santikaṃ gantvā vanditvā ''satthāraṃ, bhante, me dassethā''ti āha. Atha thero tassa passantasseva pathaviyaṃ nimujjitvā satthāraṃ upasaṅkamitvā ''bhante, rājaputto tumhākaṃ dassanāya āgato''ti āha. ''Tena hi, bhikkhu, bahi āsanaṃ paññāpehī''ti. Thero punapi tassa passantasseva buddhāsanaṃ gahetvā

antogandhakuṭiyaṃ nimujjitvā bahipariveṇe pātubhavitvā gandhakuṭipariveṇe āsanaṃ paññāpesi. Kumāro taṃ disvā ''mahanto vatāyaṃ bhikkhū''ti cittaṃ uppādesi.

Bhagavāpi gandhakuṭito nikkhamitvā paññattāsane nisīdi. Rājaputto satthāraṃ vanditvā, paṭisanthāraṃ katvā, ayaṃ, bhante, thero tumhākaṃ sāsane vallabho maññeti. ''Āma kumāra, vallabho''ti? ''Kiṃ katvā, bhante, esa vallabho hotī''ti?''Dānādīni puññāni katvā''ti. ''Bhagavā, ahampi ayaṃ thero viya anāgate buddhasāsane vallabho hotukāmo''ti satthāhaṃ khandhāvārabhattaṃ nāma datvāpi sattame divase, bhante, mayā pitu santikā temāsaṃ tumhākaṃ paṭijagganavaro laddho, temāsaṃ me vassāvāsaṃ adhivāsethāti. Bhagavā, ''atthi nu kho tattha gatena attho''ti oloketvā ''atthī''ti disvā ''suññāgāre kho, kumāra, tathāgatā abhiramantī''ti āha. Kumāro ''aññātaṃ bhagavā, aññātaṃ sugatā''ti vatvā ''ahaṃ, bhante, purimataraṃ gantvā vihāraṃ kāremi, mayā pesite bhikkhusatasahassena saddhiṃ āgacchathā''ti paṭiññaṃ gahetvā pitu santikaṃ gantvā ''dinnā me, deva, bhagavatā paṭiññā, mayā pahite bhagavantaṃ peseyyāthā''ti pitaraṃ vanditvā, nikkhamitvā yojane yojane vihāraṃ karonto vīsayojanasataṃ addhānaṃ gato. Gantvā ca attano nagare vihāraṭṭhānaṃ vicinanto sobhanassa nāma kuṭumbikassa uyyānaṃ disvā satasahassena kiṇitvā satasahassaṃ vissajjetvā vihāraṃ kāresi. Tattha bhagavato gandhakuṭiṃ sesabhikkhūnañca rattiṭṭhānadivāṭṭhānatthāya kuṭileṇamaṇḍape kāretvā pākāraparikkhepaṃ dvārakoṭṭhakañca niṭṭhāpetvā pitu santikaṃ pesesi ''niṭṭhitaṃ mayhaṃ kiccaṃ, satthāraṃ pahiṇathā''ti.

Rājā bhagavantaṃ bhojetvā ''bhagavā sumanassa kiccaṃ niṭṭhitaṃ, tumhākaṃ gamanaṃ paccāsīsatī''ti āha. Bhagavā satasahassabhikkhuparivuto yojane yojane vihāresu vasamāno agamāsi. Kumāro ''satthā āgacchatī''ti sutvā yojanaṃ paccuggantvā gandhamālādīhi pūjayamāno satasahassena kīte sobhane nāma uyyāne satasahassena kāritaṃ vihāraṃ pavesetvā –

> ''Satasahassena me kītaṃ, satasahassena māpitaṃ;
> Sobhanaṃ nāma uyyānaṃ, paṭiggaṇha mahāmunī''ti. –

Taṃ niyyādesi. So vassūpanāyikadivase mahādānaṃ pavattetvā ''imināva nīhārena dānaṃ dadeyyāthā''ti puttadāre amacce ca kiccakaraṇīyesu ca niyojetvā sayaṃ sumanattherassa vasanaṭṭhānasamīpeyeva vasanto temāsaṃ satthāraṃ upaṭṭhahanto upakaṭṭhāya pavāraṇāya gāmaṃ pavisitvā sattāhaṃ mahādānaṃ pavattetvā sattame divase satthu bhikkhusatasahassassa ca pādamūle ticīvarāni ṭhapetvā vanditvā, ''bhante, yadetaṃ mayā sattāhaṃ khandhāvāradānato paṭṭhāya puññaṃ kataṃ, na taṃ saggasampattiādīnaṃ atthāya, atha kho ahaṃ ayaṃ sumanatthero viya anāgate ekassa buddhassa upaṭṭhāko bhaveyya''nti paṇidhānaṃ akāsi. Satthāpissa anantarāyataṃ disvā byākaritvā pakkāmi.

Sopi tasmiṃ buddhuppāde vassasatasahassaṃ puññāni katvā tato parampi tattha tattha bhave uḷārāni puññakammāni upacinitvā devamanussesu saṃsaranto kassapassa bhagavato kāle piṇḍāya carato ekassa therassa pattaggahaṇatthaṃ uttarasāṭakaṃ datvā pūjaṃ akāsi. Puna sagge nibbattitvā tato cuto bārāṇasirājā hutvā aṭṭha paccekabuddhe disvā te bhojetvā attano maṅgaluyyāne aṭṭha paṇṇasālāyo kāretvā tesaṃ nisīdanatthāya aṭṭha sabbaratanamayapīṭhe ceva maṇiādhārake ca paṭiyādetvā dasavassasahassāni upaṭṭhānaṃ akāsi. Etāni pākaṭaṭṭhānāni.

Kappasatasahassaṃ pana tattha tattha bhave puññāni karontova amhākaṃ bodhisattena saddhiṃ tusitapure nibbattitvā tato cuto amitodanasakkassa gehe nibbatti. Tassa sabbe ñātake ānandite karonto jātoti **ānando**tveva nāmaṃ ahosi. So anukkamena vayappatto katābhinikkhamane sammāsambodhiṃ patvā pavattitavaradhammacakke paṭhamaṃ kapilavatthuṃ gantvā tato nikkhante bhagavati tassa parivārattham pabbajituṃ nikkhantehi bhaddiyādīhi saddhiṃ nikkhamitvā bhagavato santike pabbajitvā nacirasseva āyasmato puṇṇassa mantāṇiputtassa santike dhammakathaṃ sutvā sotāpattiphale patiṭṭhahi.

Tena ca samayena bhagavato paṭhamabodhiyaṃ vīsativassāni anibaddhaupaṭṭhākā ahesuṃ. Ekadā

nāgasamālo pattacīvaraṃ gahetvā vicari, ekadā nāgito, ekadā upavāno, ekadā sunakkhatto, ekadā cundo samaṇuddeso, ekadā sāgato, ekadā meghiyo, te yebhuyyena satthu cittaṃ nārādhayiṃsu. Athekadivasaṃ bhagavā gandhakuṭipariveṇe paññattavarabuddhāsane bhikkhusaṅghaparivuto nisinno bhikkhū āmantesi – ''ahaṃ, bhikkhave, idānimhi mahallako, ekacce bhikkhū 'iminā maggena gacchāmā'ti vutte aññena gacchanti, ekacce mayhaṃ pattacīvaraṃ bhūmiyaṃ nikkhipanti, mayhaṃ nibaddhupaṭṭhākaṃ bhikkhuṃ jānāthā''ti. Taṃ sutvā bhikkhūnaṃ dhammasaṃvego udapādi. Athāyasmā sāriputto uṭṭhāya bhagavantaṃ vanditvā – ''ahaṃ, bhante, tumhe upaṭṭhahissāmī''ti āha. Taṃ bhagavā paṭikkhipi. Etenupāyena mahāmoggallānaṃ ādiṃ katvā sabbe mahāsāvakā – ''ahaṃ upaṭṭhahissāmi, ahaṃ upaṭṭhahissāmī''ti uṭṭhahiṃsu ṭhapetvā āyasmantaṃ ānandaṃ, tepi bhagavā paṭikkhipi. So pana tuṇhīyeva nisīdi. Atha naṃ bhikkhū āhaṃsu – ''āvuso, tvampi satthu upaṭṭhākaṭṭhānaṃ yācāhī''ti. Yācitvā laddhaṭṭhānaṃ nāma kīdisaṃ hoti, sace ruccati, satthā sayameva vakkhatīti. Atha bhagavā ''na, bhikkhave, ānando aññehi ussāhetabbo, sayameva jānitvā maṃ upaṭṭhahissatī''ti āha. Tato bhikkhū ''uṭṭhehi, āvuso ānanda, satthāraṃ upaṭṭhākaṭṭhānaṃ yācāhī''ti āhaṃsu.

Thero uṭṭhahitvā ''sace me, bhante, bhagavā attanā laddhaṃ paṇītacīvaraṃ na dassati, paṇītapiṇḍapātaṃ na dassati, ekagandhakuṭiyaṃ vasituṃ na dassati, nimantanaṃ gahetvā na gamissati, evāhaṃ bhagavantaṃ upaṭṭhahissāmī''ti āha. ''Ettake guṇe labhato satthu upaṭṭhāne ko bhāro''ti upavādamocanatthaṃ ime **cattāro paṭikkhepā** ca – ''sace, bhante, bhagavā mayā gahitanimantanaṃ gamissati, sacāhaṃ desantarato āgatāgate tāvadeva dassetuṃ lacchāmi; yadā me kaṅkhā uppajjati, tāvadeva bhagavantaṃ upasaṅkamituṃ lacchāmi, sace bhagavā parammukhā desitaṃ dhammaṃ puna mayhaṃ kathessati, evāhaṃ bhagavantaṃ upaṭṭhahissāmī''ti ''ettakampi satthu santike anuggahaṃ na labhatī''ti upavādamocanatthañceva dhammabhaṇḍāgārikabhāvapāramīpūraṇatthañca imā **catasso āyācanā** cāti aṭṭha vare gahetvā nibaddhupaṭṭhāko ahosi. Tasseva ṭhānantarassa atthāya kappasatasahassaṃ pūritānaṃ pāramīnaṃ phalaṃ pāpuṇi. So upaṭṭhākaṭṭhānaṃ laddhadivasato paṭṭhāya dasabalaṃ duvidhena udakena, tividhena dantakaṭṭhena, hatthapādaparikammena piṭṭhiparikammena, gandhakuṭipariveṇasammajjanenāti evamādīhi kiccehi upaṭṭhahanto ''imāya nāma velāya satthu idaṃ nāma laddhuṃ vaṭṭati, idaṃ nāma kātuṃ vaṭṭatī''ti divasabhāgaṃ santikāvacaro hutvā, rattibhāge mahantaṃ daṇḍadīpikaṃ gahetvā gandhakuṭipariveṇaṃ nava vāre anupariyāyati, satthari pakkosante paṭivacanadānāya thinamiddhavinodanatthaṃ.

Atha naṃ satthā jetavane ariyagaṇamajjhe nisinno anekapariyāyena pasaṃsitvā ''bahussutānaṃ satimantānaṃ gatimantānaṃ dhitimantānaṃ upaṭṭhākānañca bhikkhūnaṃ aggaṭṭhāne ṭhapesi. Evaṃ satthārā pañcasu ṭhānesu etadagge ṭhapito catūhi acchariyabbhutadhammehi samannāgato satthu dhammakosārakkho ayaṃ mahāthero sekhova samāno satthari parinibbute heṭṭhā vuttanayena bhikkhūhi samuttejito devatāya ca saṃvejito ''sveyeva ca dāni dhammasaṅgīti kātabbā, na kho pana metaṃ patirūpaṃ, yvāyaṃ sekho sakaraṇīyo hutvā asekhehi therehi saddhiṃ dhammaṃ saṅgāyituṃ sannipātaṃ gantu''nti sañjātussāho vipassanaṃ paṭṭhapetvā bahudevarattiṃ vipassanāya kammaṃ karonto caṅkame vīriyasamataṃ alabhitvā vihāraṃ pavisitvā sayane nisīditvā sayitukāmo kāyaṃ āvaṭṭesi. Appattañca sīsaṃ bimbohanaṃ pādā ca bhūmito muttamattā, etasmiṃ antare anupādāya āsavehi cittaṃ vimucci chaḷabhiñño ahosi. Tena vuttaṃ **apadāne** (apa. thera 1.1.644-663) –

> ''Ārāmadvārā nikkhamma, padumuttaro mahāmuni;
> Vassento amataṃ vuṭṭhiṃ, nibbāpesi mahājanaṃ.
>
> ''Satasahassaṃ te dhīrā, chaḷabhiññā mahiddhikā;
> Parivārenti sambuddhaṃ, chāyāva anapāyinī.
>
> ''Hatthikkhandhagato āsiṃ, setacchattaṃ varuttamaṃ;
> Sucārurūpaṃ disvāna, vitti me udapajjatha.

''Oruyha hatthikhandhamhā, upagacchiṃ narāsabhaṃ;
Ratanāmayachattaṃ me, buddhaseṭṭhassa dhārayiṃ.

''Mama saṅkappamaññāya, padumuttaro mahāisi;
Taṃ kathaṃ ṭhapayitvāna, imā gāthā abhāsatha.

''Yo so chattamadhāresi, soṇṇālaṅkārabhūsitaṃ;
Tamahaṃ kittayissāmi, suṇotha mama bhāsato.

''Ito gantvā ayaṃ poso, tusitaṃ āvasissati;
Anubhossati sampattiṃ, accharāhi purakkhato.

''Catutiṃsatikkhattuñca, devarajjaṃ karissati;
Balādhipo aṭṭhasataṃ, vasudhaṃ āvasissati.

''Aṭṭhapaññāsakkhattuñca, cakkavattī bhavissati;
Padesarajjaṃ vipulaṃ, mahiyā kārayissati.

''Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

''Sakyānaṃ kulaketussa, ñātibandhu bhavissati;
Ānando nāma nāmena, upaṭṭhāko mahesino.

''Ātāpī nipako cāpi, bāhusaccesu kovido;
Nivātavutti atthaddho, sabbapāṭhī bhavissati.

''Padhānapahitatto so, upasanto nirūpadhi;
Sabbāsave pariññāya, nibbāyissatināsavo.

''Santi āraññakā nāgā, kuñjarā saṭṭhihāyanā;
Tidhāpabhinnā mātaṅgā, īsādantā urūḷhavā.

''Anekasatasahassā, paṇḍitāpi mahiddhikā;
Sabbe te buddhanāgassa, na hontupaṇidhimhi te.

''Ādiyā me namassāmi, majjhime atha pacchime;
Pasannacitto sumano, buddhaseṭṭhaṃ upaṭṭhahiṃ.

''Ātāpī nipako cāpi, sampajāno paṭissato;
Sotāpattiphalaṃ patto, sekhabhūmīsu kovido.

''Satasahassito kappe, yaṃ kammamabhinīhariṃ;
Tāhaṃ bhūmimanuppatto, ṭhitā saddhammamācalā.

''Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsana''nti.

Chaḷabhiñño pana hutvā saṅgītimaṇḍapaṃ pavisitvā dhammaṃ saṅgāyanto tattha tattha bhikkhūnaṃ ovādadānavasena attano paṭipattidīpanādivasena ca bhāsitagāthā ekajjhaṃ katvā anukkameva khuddakanikāyasaṅgāyanakāle theragāthāsu saṅgītiṃ āropento –

1017.‘‘Pisuṇena ca kodhanena ca, maccharinā ca vibhūtanandinā;
Sakhitaṃ na kareyya paṇḍito, pāpo kāpurisena saṅgamo.

1018.‘‘Saddhena ca pesalena ca, paññavatā bahussutena ca;
Sakhitaṃ kareyya paṇḍito, bhaddo sappurisena saṅgamo.

1019.‘‘Passa cittakataṃ bimbaṃ, arukāyaṃ samussitaṃ;
Āturaṃ bahusaṅkappaṃ, yassa natthi dhuvaṃ ṭhiti.

1020.‘‘Passa cittakataṃ rūpaṃ, maṇinā kuṇḍalena ca;
Aṭṭhitacena onaddhaṃ, saha vatthehi sobhati.

1021.‘‘Alattakakatā pādā, mukhaṃ cuṇṇakamakkhitaṃ;
Alaṃ bālassa mohāya, no ca pāragavesino.

1022.‘‘Aṭṭhapadakatā kesā, nettā añjanamakkhitā;
Alaṃ bālassa mohāya, no ca pāragavesino.

1023.‘‘Añjanīva navā cittā, pūtikāyo alaṅkato;
Alaṃ bālassa mohāya, no ca pāragavesino.

‘‘Odahi migavo pāsaṃ, nāsadā vāguraṃ migo;
Bhutvā nivāpaṃ gacchāma, kandante migabandhake.

‘‘Chinno pāso migavassa, nāsadā vāguraṃ migo;
Bhutvā nivāpaṃ gacchāma, socante migaluddake.

1024.‘‘Bahussuto cittakathī, buddhassa paricārako;
Pannabhāro visaññutto, seyyaṃ kappeti gotamo.

1025.‘‘Khīṇāsavo visaññutto, saṅgātīto sunibbuto;
Dhāreti antimaṃ dehaṃ, jātimaraṇapāragū.

1026.‘‘Yasmiṃ patiṭṭhitā dhammā, buddhassādiccabandhuno;
Nibbānagamane magge, soyaṃ tiṭṭhati gotamo.

1027.‘‘Dvāsīti buddhato gaṇhiṃ, dve sahassāni bhikkhuto;
Caturāsītisahassāni, ye me dhammā pavattino.

1028.‘‘Appassutāyaṃ puriso, balibaddova jīrati;
Maṃsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati.

1029.‘‘Bahussuto appassutaṃ, yo sutenātimaññati;
Andho padīpadhārova, tatheva paṭibhāti maṃ.

1030.‘‘Bahussutaṃ upāseyya, sutañca na vināsaye;
Taṃ mūlaṃ brahmacariyassa, tasmā dhammadharo siyā.

1031.‘‘Pubbāparaññū atthaññū, niruttipadakovido;
Suggahītañca gaṇhāti, atthañcopaparikkhati.

1032.‘‘Khantyā chandikato hoti, ussahitvā tuleti taṃ;

Samaye so padahati, ajjhattaṃ susamāhito.

1033.‘‘Bahussutaṃ dhammadharaṃ, sappaññaṃ buddhasāvakaṃ;
Dhammaviññāṇamākaṅkhaṃ, taṃ bhajetha tathāvidhaṃ.

1034.‘‘Bahussuto dhammadharo, kosārakkho mahesino;
Cakkhu sabbassa lokassa, pūjanīyo bahussuto.

1035.‘‘Dhammārāmo dhammarato, dhammaṃ anuvicintayaṃ;
Dhammaṃ anussaraṃ bhikkhu, saddhammā na parihāyati.

1036.‘‘Kāyamaccheragaruno, hiyyamāne anuṭṭhahe;
Sarīrasukhagiddhassa, kuto samaṇaphāsutā.

1037.‘‘Na pakkhanti disā sabbā, dhammā na paṭibhanti maṃ;
Gate kalyāṇamittamhi, andhakāraṃva khāyati.

1038.‘‘Abbhatītasahāyassa, atītagatasatthuno;
Natthi etādisaṃ mittaṃ, yathā kāyagatā sati.

1039.‘‘Ye purāṇā atītā te, navehi na sameti me;
Svajja ekova jhāyāmi, vassupetova pakkhimā.

1040.‘‘Dassanāya abhikkante, nānāverajjake bahū;
Mā vārayittha sotāro, passantu samayo mamaṃ.

1041.‘‘Dassanāya abhikkante, nānāverajjake puthu;
Karoti satthā okāsaṃ, na nivāreti cakkhumā.

1042.‘‘Paṇṇavīsati vassāni, sekhabhūtassa me sato;
Na kāmasaññā uppajji, passa dhammasudhammataṃ.

1043.‘‘Paṇṇavīsati vassāni, sekhabhūtassa me sato;
Na dosasaññā uppajji, passa dhammasudhammataṃ.

1044.‘‘Paṇṇavīsati vassāni, bhagavantaṃ upaṭṭhahiṃ;
Mettena kāyakammena, chāyāva anapāyinī.

1045.‘‘Paṇṇavīsati vassāni, bhagavantaṃ upaṭṭhahiṃ;
Mettena vacīkammena, chāyāva anapāyinī.

1046.‘‘Paṇṇavīsati vassāni, bhagavantaṃ upaṭṭhahiṃ;
Mettena manokammena, chāyāva anapāyinī.

1047.‘‘Buddhassa caṅkamantassa, piṭṭhito anucaṅkamiṃ;
Dhamme desiyamānamhi, ñāṇaṃ me udapajjatha.

1048.‘‘Ahaṃ sakaraṇīyomhi, sekho appattamānaso;
Satthu ca parinibbānaṃ, yo amhaṃ anukampako.

1049.‘‘Tadāsi yaṃ bhiṃsanakaṃ, tadāsi lomahaṃsanaṃ;
Sabbakāravarūpete, sambuddhe parinibbute.

1050.''Bahussuto dhammadharo, kosārakkho mahesino;
Cakkhu sabbassa lokassa, ānando parinibbuto.

1051.''Bahussuto dhammadharo, kosārakkho mahesino;
Cakkhu sabbassa lokassa, andhakāre tamonudo.

1052.''Gatimanto satimanto, dhitimanto ca yo isi;
Saddhammadhārako thero, ānando ratanākaro.

1053.''Pariciṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;
Ohito garuko bhāro, natthi dāni punabbhavo''ti. –

Imā gāthā abhāsi.

Tattha **pisuṇena cā**ti ādito dve gāthā chabbaggiye bhikkhū devadattapakkhiyehi bhikkhūhi saddhiṃ saṃsaggaṃ karonte disvā tesaṃ ovādadānavasena vuttā. Tattha **pisuṇenā**ti pisuṇāya vācāya. Tāya hi yutto puggalo ''pisuṇo''ti vutto yathā nīlaguṇayutto paṭo nīloti. **Kodhanenā**ti kujjhanasīlena. Attasampattinigūhaṇalakkhaṇassa maccherassa sambhavato **maccharinā. Vibhūtanandinā**ti sattānaṃ vibhūtaṃ vibhavanaṃ vināsaṃ icchantena, vibhūtaṃ vā visuṃ bhāvo bhedo, taṃ nandanena, sabbametaṃ devadattapakkhiyeva sandhāya vuttaṃ. Te hi pañcavatthudīpanāya bahū jane sammāpaṭipanne bhindantā satthari bahiddhatāya thaddhamacchariyādimacchariyapakatā mahājanassa mahato anatthāya paṭipajjiṃsu. **Sakhita**nti sahāyabhāvaṃ saṃsaggaṃ na kareyya, kiṃkāraṇā? **Pāpo kāpurisena saṅgamo** kāpurisena pāpapuggalena samāgamo nihīno lāmako. Ye hissa diṭṭhānugatiṃ āpajjanti. Tesaṃ ducintitādibhedaṃ bālalakkhaṇameva āvahati, pageva vacanakarassa. Tenāha bhagavā – ''yāni kānici, bhikkhave, bhayāni uppajjanti, sabbāni tāni bālato uppajjanti, no paṇḍitato''tiādi (a. ni. 3.1).

Yena pana saṃsaggo kātabbo, taṃ dassetuṃ **''saddhena cā''**tiādi vuttaṃ. Tattha **saddhenā**ti kammakammaphalasaddhāya ceva, ratanattayasaddhāya ca samannāgatena. **Pesalenā**ti piyasīlena sīlasampannena. **Paññavatā**ti udayatthagāminiyā nibbedhikāya paññāya vasena paññāsampannena. **Bahussutenā**ti pariyattipaṭivedhabāhusaccānaṃ pāripūriyā bahussutena. **Bhaddo**ti tena tādisena sādhunā saṅgamo bhaddo sundaro kalyāṇo diṭṭhadhammikādibhedaṃ atthaṃ āvahatīti adhippāyo.

Passa cittakatantiādikā satta gāthā attano rūpasampattiṃ disvā kāmasaññaṃ uppādentiyā uttarāya nāma upāsikāya kāyavicchandajananatthaṃ bhāsitā. ''Ambapāliṃ gaṇikaṃ disvā vikkhittacittānaṃ ovādadānattha''ntipi vadanti. Tā heṭṭhā vuttatthā eva.

Bahussuto cittakathītiādikā dve gāthā therena arahattaṃ patvā udānavasena bhāsitā. Tattha **paricārako**ti upaṭṭhāko. **Seyyaṃ kappetī**ti arahattappattisamanantaraṃ sayitattā vuttaṃ. Thero hi bahudeva rattiṃ caṅkamena vītināmetvā sarīraṃ utuṃ gāhāpetuṃ ovarakaṃ pavisitvā sayituṃ mañcake nisinno pādā ca bhūmito muttā, appattañca sīsaṃ bimbohanaṃ, etthantare arahattaṃ patvā sayi.

Khīṇāsavoti parikkhīṇacaturāsavo, tato eva catūhipi yogehi **visaṃyutto,** rāgasaṅgādīnaṃ atikkantattā **saṅgātīto,** sabbaso kilesapariḷāhassa vūpasantattā **sunibbuto** sītibhūtoti attho.

Yasmiṃ patiṭṭhitā dhammāti theraṃ uddissa khīṇāsavamahābrahmunā bhāsitā gāthā. Upaṭṭhitāya hi dhammasaṅgītiyā theraṃ uddissa yehi bhikkhūhi ''eko bhikkhu vissagandhaṃ vāyatī''ti vuttaṃ. Atha thero adhigate arahatte sattapaṇṇiguhādvāraṃ saṅghassa sāmaggīdānatthaṃ āgato, tassa khīṇāsavabhāvappakāsanena suddhāvāsamahābrahmā. Te bhikkhū lajjāpento **''yasmiṃ patiṭṭhitā dhammā''**ti gāthamāha. Tassattho – **buddhassa** bhagavato **dhammā** teneva adhigatā paveditā ca paṭivedhapariyattidhammā. **Yasmiṃ** purisavisese patiṭṭhitā, soyaṃ gottato **gotamo**

dhammabhaṇḍāgāriko saupādisesanibbānassa adhigatattā idāni anupādisesanibbānagamane magge patiṭṭhahi, tassa ekaṃsabhāgīti.

Athekadivasaṃ gopakamoggallāno nāma brāhmaṇo theraṃ pucchi – ''tvaṃ bahussutoti buddhassa sāsane pākaṭo, kittakā dhammā te satthārā bhāsitā, tayā dhāritā''ti? Tassa thero paṭivacanaṃ dento **''dvāsītī''**ti gāthamāha. Tattha dvāsīti sahassānīti yojanā, **buddhato gaṇhi**nti sammāsambuddhato uggaṇhiṃ dvisahassādhikāni asītidhammakkhandhasahassāni satthu santikā adhigaṇhinti attho. **Dve sahassāni bhikkhuto**ti dve dhammakkhandhasahassāni bhikkhuto gaṇhiṃ, dhammasenāpatiādīnaṃ bhikkhūnaṃ santikā adhigacchiṃ. **Caturāsītisahassānī**ti tadubhayaṃ samodhānetvā catusahassādhikāni asītisahassāni. **Ye me dhammā pavattino**ti ye yathāvuttaparimāṇā dhammakkhandhā mayhaṃ paguṇā vācuggatā jivhagge parivattantīti.

Athekadā thero sāsane pabbajitvā vipassanādhurepi ganthadhurepi ananuyuttaṃ ekaṃ puggalaṃ disvā bāhusaccābhāve ādīnavaṃ pakāsento **''appassutāya''**nti gāthamāha. Tattha **appassutāya**nti ekassa dvinnaṃ vā paṇṇāsānaṃ, atha vā pana vaggānaṃ antamaso ekassa dvinnaṃ vā suttantānampi uggahitānaṃ abhāvena appassuto ayaṃ, kammaṭṭhānaṃ pana uggahetvā anuyuñjanto bahussutova. **Balibaddova jīratī**ti yathā balibaddo jīramāno vaḍḍhamāno neva mātu na pitu, na sesañātakānaṃ atthāya vaḍḍhati, atha kho niratthakameva jīrati; evamevaṃ ayampi na upajjhāyavattaṃ karoti, na ācariyavattaṃ, na āgantukavattādīni, na bhāvanaṃ anuyuñjati, niratthakameva jīrati. **Maṃsāni tassa vaḍḍhantī**ti yathā balibaddassa ''kasanabhāravahanādīsu asamattho eso''ti araññe vissaṭṭhassa yathā tathā vicarantassa khādantassa pivantassa maṃsāni tassa vaḍḍhanti; evamevaṃ imassāpi upajjhāyādīhi vissaṭṭhassa saṅghaṃ nissāya cattāro paccaye labhitvā uddhaṃvirecanādīni katvā kāyaṃ posentassa maṃsāni vaḍḍhanti thūlasarīro hutvā vicarati. **Paññā**ti lokiyalokuttarā panassa paññā ekaṅgulimattāpi na vaḍḍhati, araññe gacchalatādīni viya assa chadvārāni nissāya taṇhā ceva navavidhamāno ca vaḍḍhatīti adhippāyo.

Bahussutoti gāthā attano bāhusaccaṃ nissāya aññaṃ atimaññantaṃ ekaṃ bhikkhuṃ uddissa vuttā. Tattha **sutenā**ti sutahetu attano bāhusaccanimittaṃ. **Atimaññatī**ti atikkamitvā maññati attānaṃ ukkaṃsento paraṃ paribhavati. **Tathevā**ti yathā andho andhakāre telapajjotaṃ dhārento ālokadānena paresaṃyeva atthāvaho, na attano, tatheva pariyattibāhusaccena sutavā puggalo sutena anupapanno attano atthaṃ aparipūrento andho ñāṇālokadānena paresaṃyeva atthāvaho, na attano, dīpadhāro andho viya mayhaṃ upaṭṭhātīti.

Idāni bāhusacce ānisaṃsaṃ dassento **''bahussuta''**nti gāthamāha. Tattha **upāseyyā**ti payirupāseyya. **Sutañca na vināsaye**ti bahussutaṃ payirupāsitvā laddhaṃ sutañca na vināseyya, na susseyya dhāraṇaparicayaparipucchāmanasikārehi vaḍḍheyya. **Taṃ mūlaṃ brahmacariyassā**ti yasmā bahussutaṃ payirupāsitvā laddhaṃ taṃ sutaṃ pariyattibāhusaccaṃ maggabrahmacariyassa mūlaṃ padhānakāraṇaṃ. **Tasmā dhammadharo siyā** vimuttāyatanasīse ṭhatvā yathāsutassa dhammassa dhāraṇe paṭhamaṃ pariyattidhammadharo bhaveyya.

Idāni pariyattibāhusaccena sādhetabbamatthaṃ dassetuṃ **''pubbāparaññū''**tiādi vuttaṃ. Tattha pubbañca aparañca jānātīti **pubbāparaññū**. Ekissā hi gāthāya pubbabhāge apaññāyamānepi pubbabhāge vā paññāyamāne aparabhāge apaññāyamānepi ''imassa aparabhāgassa iminā pubbabhāgena, imassa vā pubbabhāgassa iminā aparabhāgena bhavitabba''nti jānanto pubbāparaññū nāma. Attatthādibhedaṃ tassa tassa bhāsitassa atthaṃ jānātīti **atthaññū. Niruttipadakovido**ti niruttiyaṃ sesapadesupi cāti catūsupi paṭisambhidāsu cheko. **Suggahītañca gaṇhātī**ti teneva kovidabhāvena atthato byañjanato ca dhammaṃ sugahitameva katvā gaṇhāti. **Atthañcopaparikkhatī**ti yathāsutassa yathāpariyattassa dhammassa atthaṃ upaparikkhati ''iti sīlaṃ, iti samādhi, iti paññā, ime rūpārūpadhammā''ti manasā anupekkhati.

Khantyā chandikato hotīti tesu manasā anupekkhitesu dhammesu diṭṭhinijjhānakkhantiyā

nijjhānaṃ khamāpetvā rūpapariggahādimukhena vipassanābhinivese chandikato chandajāto hoti. Tathābhūto ca vipassanāya kammaṃ karonto **ussahitvā tuleti** taṃtaṃpaccayanāmarūpadassanavasena ussāhaṃ katvā tato paraṃ tilakkhaṇaṃ āropetvā tuleti ''anicca''ntipi, ''dukkha''ntipi, ''anattā''tipi taṃ nāmarūpaṃ tīreti vipassati. **Samaye so padahati, ajjhattaṃ susamāhito**ti so evaṃ passanto paggahetabbādisamaye cittassa paggaṇhanādinā padahati, padahanto ca ajjhattaṃ gocarajjhatte vipassanāsamādhinā maggasamādhinā ca suṭṭhu samāhito bhaveyya, asamādhānahetubhūte kilese pajaheyya. Svāyaṃ guṇo sabbopi yasmā bahussutaṃ dhammadharaṃ sappaññaṃ buddhasāvakaṃ payirupāsantassa hoti, tasmā asaṅkhataṃ dhammaṃ ārabbha dukkhādīsu pariññādivisiṭṭhakiccatāya dhammaviññāṇasaṅkhātaṃ dhammañāṇaṃ ākaṅkhanto tathāvidhaṃ vuttappakāraṃ kalyāṇamittaṃ bhajetha, seveyya payirupāseyyāti attho.

Evaṃ bahupakāratāya tassa pūjanīyakaṃ dassento **''bahussuto''**ti gāthamāha. Tassattho – suttageyyādi bahu sutaṃ etassāti **bahussuto**. Tameva desanādhammaṃ suvaṇṇabhājane pakkhittasīhavasā viya avinassantaṃ dhāretīti **dhammadharo**. Tato eva mahesino bhagavato dhammakosaṃ dhammaratanaṃ ārakkhatīti **kosārakkho**. Yasmā sadevakassa lokassa samadassanena cakkhubhūto, tasmā **cakkhu sabbassa lokassa pūjanīyo** mānanīyoti, bahussutabhāvena bahujanassa pūjanīyabhāvadassanatthaṃ nigamanavasena punapi **''bahussuto''**ti vuttaṃ.

Evarūpaṃ kalyāṇamittaṃ labhitvāpi kārakasseva aparihāni, na akārakassāti dassento **''dhammārāmo''**ti gāthamāha. Tattha nivāsanaṭṭhena samathavipassanādhammo ārāmo, tasmiṃ eva dhamme rato abhiratoti **dhammarato,** tasseva dhammassa punappunaṃ vicintanena **dhammaṃ anuvicintayaṃ** dhammaṃ āvajjento manasi karotīti attho. **Anussara**nti tameva dhammaṃ anussaranto. **Saddhammā**ti evarūpo bhikkhu sattatiṃsapabhedā bodhipakkhiyadhammā navavidhalokuttaradhammā ca na parihāyati, na kadāci tassa tato parihāni hotīti attho.

Athekadivasaṃ kāye avītarāgaṃ kusītaṃ hīnavīriyaṃ kosallāyā ti nāmaṃ bhikkhuṃ saṃvejento **''kāyamaccheragaruno''**ti gāthamāha. Tattha **kāyamaccheragaruno**ti ''kāyadaḷhībahulassa kāye mamattassa ācariyupajjhāyānampi kāyena kattabbaṃ kiñci akatvā vicarantassa. **Hiyyamāne**ti attano kāye jīvite ca khaṇe khaṇe parihiyyamāne. **Anuṭṭhahe**ti sīlādīnaṃ paripūraṇavasena uṭṭhānavīriyaṃ na kareyya. **Sarīrasukhagiddhassā**ti attano sarīrassa sukhāpaneneva gedhaṃ āpannassa. **Kuto samaṇaphāsutā**ti evarūpassa puggalassa sāmaññavasena kuto sukhavihāro, phāsuvihāro na tassa vijjatīti attho.

Na pakkhantītiādikā āyasmato sāriputtassa dhammasenāpatino parinibbutabhāvaṃ sutvā therena bhāsitā. Tattha **na pakkhanti disā sabbā**ti puratthimādibhedā sabbā disā na pakkhayanti, disāmūḷhoti attho. **Dhammā na paṭibhanti ma**nti pubbe suṭṭhu paguṇāpi pariyattidhammā idāni sakkaccaṃ samannāhariyamānāpi mayhaṃ na upaṭṭhahanti. **Gate kalyāṇamittamhī**ti sadevakassa lokassa kalyāṇamittabhūte dhammasenāpatimhi anupādisesanibbānaṃ gate. **Andhakāraṃva khāyatī**ti sabbopāyaṃ loko andhakāro viya upaṭṭhāti.

Abbhatītasahāyassāti apagatasahāyassa, kalyāṇamittarahitassāti attho. **Atītagatasatthuno**ti āyasmato atīto hutvā nibbānagatasatthukassa, satthari parinibbuteti attho. **Yathā kāyagatā satī**ti kāyagatāsatibhāvanā takkarassa yathā ekantahitāvahā, evaṃ etādisaṃ anāthassa puggalassa ekantahitāvahaṃ aññaṃ mittaṃ nāma natthi, sanāthassa aññāpi bhāvanā hitāvahā evāti adhippāyo.

Purāṇāti porāṇā, sāriputtādike kalyāṇamitte sandhāya vadati. **Navehī**ti navakehi. **Na sameti me**ti mayhaṃ cittaṃ na samāgacchati, na te mama cittaṃ ārādhentīti attho. **Svajja ekova jhāyāmī**ti sohaṃ ajja vuḍḍhatarehi virahito ekova hutvā jhāyāmi jhānapasuto homi. **Vassupeto**ti vassakāle kulāvakaṃ upeto pakkhī viya. ''Vāsupeto''tipi pāḷi, vāsaṃ upagatoti attho.

Dassanāya abhikkanteti gāthā satthārā bhāsitā. Tassattho – mama dassanāya abhikkante

nānāvidhavidesapavāsikabahujane, ānanda, mama upasaṅkamanaṃ mā vāresi. Kasmā? Te sotāro dhammassa, mamaṃ passantu, ayameva dassanāya samayoti.

Taṃ sutvā thero **''dassanāya abhikkante**''ti aparaṃ gāthamāha. Imāya hi gāthāya sambandhatthaṃ purimagāthā idha nikkhittā. Teneva sacāhaṃ desantarato āgatāgate tāvadeva dassetuṃ lacchāmīti etassa padassa atthasiddhiṃ dasseti.

Paṇṇavīsati vassānīti pañca gāthā attano aggupaṭṭhākabhāvaṃ dīpetuṃ vuttā. Āraddhakammaṭṭhānabhāvena hi satthu upaṭṭhānapasutabhāvena ca therassa maggena asamucchinnāpi kāmasaññādayo na uppajjiṃsu, kāyavacīmanokammāni ca sabbakālaṃ satthari mettāpubbaṅgamāni mettānuparivattāni ahesuṃ. Tattha **paṇṇavīsati vassānī**ti pañcavīsati saṃvaccharāni. **Sekhabhūtassa me sato**ti sekhabhūmiyaṃ sotāpattiphale ṭhitassa me sato. **Kāmasaññā**ti kāmasahagatā saññā na uppajji, ettha ca kāmasaññādianuppattivacanena attano āsayasuddhiṃ dasseti, **''mettena kāyakammenā''**tiādinā payogasuddhiṃ. Tattha gandhakuṭiyaṃ paribhaṇḍakaraṇādinā satthu vattapaṭivattakaraṇena ca mettaṃ kāyakammaṃ veditabbaṃ, dhammadesanākālārocanādinā mettaṃ vacīkammaṃ, rahogatassa satthāraṃ uddissa hitūpasaṃhāramanasikārena mettaṃ manokammaṃ. **Ñāṇaṃ me udapajjathā**ti attano sekkhabhūmipattimāha.

Ahaṃ sakaraṇīyomhīti satthu parinibbāne upaṭṭhite maṇḍalamāḷaṃ pavisitvā kapisīsaṃ ālambitvā sokābhibhūtena vuttagāthā. Tattha **sakaraṇīyomhī**ti dukkhaparijānanādinā karaṇīyena sakaraṇīyo amhi. **Appattamānaso**ti anadhigatārahatto. **Satthu ca parinibbāna**nti mayhaṃ satthu parinibbānañca upaṭṭhitaṃ. **Yo amhaṃ anukampako**ti yo satthā mayhaṃ anuggāhako.

Tadāsi yaṃ bhiṃsanakanti gāthā satthu parinibbānakāle pathavīkampanadevadundubhiphalanādike disvā sañjātasaṃvegena vuttagāthā.

Bahussutotiādikā tisso gāthā theraṃ pasaṃsantehi saṅgītikārehi ṭhapitā. Tattha **gatimanto**ti asadisāya ñāṇagatiyā samannāgato. **Satimanto**ti paramena satinepakkena samannāgato. **Dhitimanto**ti asādhāraṇāya byañjanatthāvadhāraṇasamatthāya dhitisampattiyā samannāgato. Ayañhi thero ekapadeyeva ṭhatvā saṭṭhipadasahassāni satthārā kathitaniyāmeneva gaṇhāti, gahitañca suvaṇṇabhājane pakkhittasīhavasā viya sabbakālaṃ na vinassati, aviparītabyañjanāvadhāraṇasamatthāya satipubbaṅgamāya paññāya, atthāvadhāraṇasamatthāya paññāpubbaṅgamāya satiyā ca samannāgato. Tenāha bhagavā – ''etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ bahussutāna''ntiādi (a. ni. 1.219). Tathā cāha dhammasenāpati – ''āyasmā ānando atthakusalo''tiādi (a. ni. 5.169). **Ratanākaro**ti saddhammaratanassa ākarabhūto.

Pariciṇṇoti gāthā parinibbānakāle therena bhāsitā, sā vuttatthā eva.

Ānandattheragāthāvaṇṇanā niṭṭhitā.

Tiṃsanipātavaṇṇanā niṭṭhitā.

18. Cattālīsanipāto

1. Mahākassapattheragāthāvaṇṇanā

Cattālīsanipāte **na gaṇena purakkhato**tiādikā āyasmato mahākassapattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle haṃsavatīnagare vedeho nāma asītikoṭivibhavo kuṭumbiko ahosi. So buddhamāmako, dhammamāmako, saṅghamāmako upāsako hutvā viharanto ekasmiṃ uposathadivase pātova subhojanaṃ bhuñjitvā uposathaṅgāni adhiṭṭhāya gandhapupphādīni gahetvā

vihāraṃ gantvā satthāraṃ pūjetvā vanditvā ekamantaṃ nisīdi.

Tasmiñca khaṇe satthā mahānisabhattheraṃ nāma tatiyasāvakaṃ ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ dhutavādānaṃ, yadidaṃ nisabho’’ti etadagge ṭhapesi. Upāsako taṃ sutvā pasanno dhammakathāvasāne mahājane uṭṭhāya gate satthāraṃ vanditvā ‘‘sve mayhaṃ bhikkhaṃ adhivāsethā’’ti nimantesi. ‘‘Mahā kho, upāsaka, bhikkhusaṅgho’’ti. ‘‘Kittako, bhante’’ti? ‘‘Aṭṭhasaṭṭhibhikkhusatasahassa’’nti. ‘‘Bhante, ekaṃ sāmaṇerampi vihāre asesetvā mayhaṃ bhikkhaṃ adhivāsethā’’ti. Satthā adhivāsesi. Upāsako satthu adhivāsanaṃ viditvā gehaṃ gantvā mahādānaṃ sajjetvā punadivase satthu kālaṃ ārocāpesi. Satthā pattacīvaramādāya bhikkhusaṅghaparivuto upāsakassa gharaṃ gantvā paññattāsane nisinno dakkhiṇodakāvasāne yāguādīni sampaṭicchanto bhattavissaggaṃ akāsi. Upāsakopi satthu santike nisīdi.

Tasmiṃ antare mahānisabhatthero piṇḍāya caranto tameva vīthiṃ paṭipajji. Upāsako disvā uṭṭhāya gantvā theraṃ vanditvā ‘‘pattaṃ, bhante, dethā’’ti āha. Thero pattaṃ adāsi. ‘‘Bhante, idheva pavisatha, satthāpi gehe nisinno’’ti. ‘‘Na vaṭṭissati, upāsakā’’ti. So therassa pattaṃ gahetvā piṇḍapātassa pūretvā adāsi. Tato theraṃ anugantvā nivatto satthu santike nisīditvā evamāha – ‘‘mahānisabhatthero, bhante, ‘satthāpi gehe nisinno’ti vuttepi pavisituṃ na icchi, atthi nu kho etassa tumhākaṃ guṇehi atirekaguṇo’’ti. Buddhānañca vaṇṇamaccheraṃ nāma natthi, tasmā satthā evamāha – ‘‘upāsaka, mayaṃ bhikkhaṃ āgamayamānā gehe nisīdāma, so pana bhikkhu na evaṃ nisīditvā bhikkhaṃ udikkhati, mayaṃ gāmantasenāsane vasāma, so araññasmiṃyeva vasati, mayaṃ channe vasāma, so abbhokāseyeva vasatī’’ti bhagavā ‘‘ayañca ayañcetassa guṇo’’ti mahāsamuddaṃ pūrayamāno viya tassa guṇaṃ kathesi.

Upāsako pakatiyāpi jalamānapadīpo telena āsitto viya suṭṭhutaraṃ pasanno hutvā cintesi – ‘‘kiṃ mayhaṃ aññāya sampattiyā, anāgate ekassa buddhassa santike dhutavādānaṃ aggabhāvatthāya patthanaṃ karissāmī’’ti. So punapi satthāraṃ nimantetvā teneva niyāmena satta divase mahādānaṃ datvā sattame divase buddhappamukhassa mahābhikkhusaṅghassa ticīvarāni datvā satthu pādamūle nipajjitvā evamāha – ‘‘yaṃ me, bhante, satta divase dānaṃ dentassa mettaṃ kāyakammaṃ, mettaṃ vacīkammaṃ, mettaṃ manokammaṃ paccupaṭṭhitaṃ, imināhaṃ na aññaṃ devasampattiṃ vā sakkamārabrahmasampattiṃ vā patthemi, idaṃ pana me kammaṃ anāgate ekassa buddhassa santike mahānisabhattherena pattaṭṭhānantaraṃ pāpuṇanatthāya terasadhutaṅgadharānaṃ aggabhāvassa adhikāro hotū’’ti. Satthā ‘‘mahantaṃ ṭhānaṃ iminā patthitaṃ, samijjhissati nu kho, no’’ti olokento samijjhanabhāvaṃ disvā āha – ‘‘manāpaṃ te ṭhānaṃ patthitaṃ, anāgate satasahassakappāvasāne gotamo nāma buddho uppajjissati, tassa tvaṃ tatiyasāvako mahākassapatthero nāma bhavissasī’’ti byākāsi. Taṃ sutvā upāsako ‘‘buddhānaṃ dve kathā nāma natthī’’ti punadivase pattabbaṃ viya taṃ sampattiṃ amaññittha. So yāvatāyukaṃ dānaṃ datvā, sīlaṃ samādāya rakkhitvā, nānappakāraṃ kalyāṇakammaṃ katvā, kālaṃ katvā, sagge nibbatti.

Tato paṭṭhāya devamanussesu sampattiṃ anubhavanto ito ekanavute kappe vipassisammāsambuddhe bandhumatīnagaraṃ upanissāya kheme migadāye viharante devalokā cavitvā aññatarasmiṃ parijiṇṇabrāhmaṇakule nibbatti. Tasmiñca kāle vipassī bhagavā sattame sattame saṃvacchare dhammaṃ kathesi, mahantaṃ kolāhalaṃ hoti. Sakalajambudīpe devatā ‘‘satthā dhammaṃ kathessatī’’ti ārocesuṃ. Brāhmaṇo taṃ sāsanaṃ assosi. Tassa ca nivāsanasāṭako ekoyeva hoti, tathā brāhmaṇiyā. Pārupanaṃ pana dvinnampi ekameva. So sakalanagare ‘‘ekasāṭakabrāhmaṇo’’ti paññāyi. So brāhmaṇānaṃ kenacideva kiccena sannipāte sati brāhmaṇiṃ gehe ṭhapetvā sayaṃ taṃ vatthaṃ pārupitvā gacchati. Brāhmaṇīnaṃ sannipāte sati sayaṃ gehe acchati, brāhmaṇī taṃ vatthaṃ pārupitvā gacchati. Tasmiṃ pana divase brāhmaṇo brāhmaṇiṃ āha – ‘‘bhoti, kiṃ rattiṃ dhammaṃ suṇissasi, divā’’ti? ‘‘Mayaṃ mātugāmajātikā nāma rattiṃ sotuṃ na sakkoma, divā sossāmā’’ti brāhmaṇaṃ gehe ṭhapetvā taṃ vatthaṃ pārupitvā upāsikāhi saddhiṃ divā gantvā satthāraṃ vanditvā ekamante nisinnā dhammaṃ sutvā upāsikāhiyeva saddhiṃ āgamāsi. Atha brāhmaṇo brāhmaṇiṃ gehe ṭhapetvā taṃ vatthaṃ pārupitvā vihāraṃ gato.

Tasmiṃ samaye satthā parisamajjhe alaṅkatadhammāsane nisinno cittabījaniṃ ādāya ākāsagaṅgaṃ otārento viya, sineruṃ manthaṃ katvā sāgaraṃ nimmathento viya, dhammakathaṃ kathesi. Brāhmaṇassa parisapariyante nisinnassa dhammaṃ suṇantassa paṭhamayāmasmiṃyeva sakalasarīraṃ pūrayamānā pañcavaṇṇā pīti uppajji. So pārutavatthaṃ saṅgharitvā ''dasabalassa dassāmī''ti cintesi. Athassa ādīnavasahassaṃ dassayamānaṃ maccheraṃ uppajji. So ''brāhmaṇiyā mayhañca ekameva vatthaṃ, aññaṃ kiñci pārupanaṃ natthi, apārupitvā ca nāma bahi vicarituṃ na sakkā''ti sabbathāpi adātukāmo ahosi, athassa nikkhante paṭhamayāme majjhimayāmepi tatheva pīti uppajji. Tatheva cintetvā tatheva adātukāmo ahosi. Athassa majjhimayāme nikkhante pacchimayāmepi tatheva pīti uppajji. Tadā so ''yaṃ vā hotu taṃ vā pacchāpi jānissāmī''ti vatthaṃ saṅgharitvā satthu pādamūle ṭhapesi. Tato vāmahatthaṃ ābhujitvā dakkhiṇena hatthena tikkhattuṃ apphoṭetvā ''jitaṃ me, jitaṃ me''ti tayo vāre nadi.

Tasmiñca samaye bandhumarājā dhammāsanassa pacchato antosāṇiyaṃ nisinno dhammaṃ suṇāti. Rañño ca nāma ''jitaṃ me''ti saddo amanāpo hoti. So purisaṃ pesesi – ''gaccha, etaṃ puccha kiṃ vadasī''ti. So tena gantvā pucchito ''avasesā hatthiyānādīni āruyha asicammādīni gahetvā parasenaṃ jinanti, na taṃ acchariyaṃ. Ahaṃ pana pacchato āgacchantassa kūṭagoṇassa muggarena sīsaṃ bhinditvā taṃ palāpento viya maccheracittaṃ madditvā pārutavatthaṃ dasabalassa adāsiṃ, taṃ me macchariyaṃ jita''nti āha. So puriso āgantvā taṃ pavattiṃ rañño ārocesi. Rājā āha – ''amhe, bhaṇe, dasabalassa anurūpaṃ na jānimha, brāhmaṇo jānī''ti vatthayugaṃ pesesi. Taṃ disvā brāhmaṇo cintesi – ''ayaṃ mayhaṃ tuṇhīnisinnassa paṭhamaṃ kiñci adatvā satthu guṇe kathentassa adāsi. Satthu guṇe paṭicca uppannena pana mayhaṃ ko attho''ti tampi vatthayugaṃ dasabalasseva adāsi. Rājāpi ''kiṃ brāhmaṇena kata''nti pucchitvā ''tampi tena vatthayugaṃ tathāgatasseva dinna''nti sutvā aññānipi dve vatthayugāni pesesi, so tānipi adāsi. Rājā aññānipi cattārīti evaṃ yāva dvattiṃsavatthayugāni pesesi. Atha brāhmaṇo ''idaṃ vaḍḍhetvā vaḍḍhetvā gahaṇaṃ viya hotī''ti attano atthāya ekaṃ, brāhmaṇiyā ekanti dve vatthayugāni gahetvā tiṃsayugāni tathāgatasseva adāsi. Tato paṭṭhāya ca so satthu vissāsiko jāto.

Atha naṃ rājā ekadivasaṃ sītasamaye satthu santike dhammaṃ suṇantaṃ disvā satasahassagghanakaṃ attanā pārutarattakambalaṃ datvā āha – ''ito paṭṭhāya imaṃ pārupitvā dhammaṃ suṇāhī''ti. So ''kiṃ me iminā kambalena imasmiṃ pūtikāye upanītenā''ti cintetvā antogandhakuṭiyaṃ tathāgatassa mañcassa upari vitānaṃ katvā agamāsi. Athekadivasaṃ rājā pātova vihāraṃ gantvā antogandhakuṭiyaṃ satthu santike nisīdi. Tasmiñca samaye chabbaṇṇā buddharasmiyo kambale paṭihaññanti, kambalo ativiya virocati. Rājā ullokento sañjānitvā āha – ''amhākaṃ, bhante, esa kambalo, amhehi ekasāṭakabrāhmaṇassa dinno''ti. ''Tumhehi, mahārāja, brāhmaṇo pūjito, brāhmaṇena mayaṃ pūjitā''ti. Rājā ''brāhmaṇo yuttaṃ aññāsi, na maya''nti pasīditvā yaṃ manussānaṃ upakārabhūtaṃ, taṃ sabbaṃ aṭṭhaṭṭhakaṃ katvā sabbaṭṭhakaṃ nāma dānaṃ datvā purohitaṭṭhāne ṭhapesi. Sopi ''aṭṭhaṭṭhakaṃ nāla catusaṭṭhi hotī''ti catusaṭṭhi salākabhattāni upanibandhāpetvā yāvajīvaṃ dānaṃ datvā sīlaṃ rakkhitvā tato cuto sagge nibbatti.

Puna tato cuto imasmiṃ kappe koṇāgamanassa ca bhagavato kassapadasabalassa cāti dvinnaṃ buddhānaṃ antare bārāṇasiyaṃ kuṭumbiyaghare nibbatto. So vuddhimanvāya gharāvāsaṃ vasanto ekadivasaṃ araññe jaṅghavihāraṃ carati. Tasmiñca samaye paccekabuddho nadītīre cīvarakammaṃ karonto anuvāte appahonte saṅgharitvā ṭhapetuṃ āraddho. So disvā ''kasmā, bhante, saṅgharitvā ṭhapethā''ti āha. ''Anuvāto nappahotī''ti. ''Iminā, bhante, karothā''ti uttarasāṭakaṃ datvā ''nibbattanibbattaṭṭhāne me kenaci parihāni mā hotū''ti patthanaṃ paṭṭhapesi.

Gharepissa bhaginiyā saddhiṃ bhariyāya kalahaṃ karontiyā paccekabuddho piṇḍāya pāvisi. Athassa bhaginī paccekabuddhassa piṇḍapātaṃ datvā tassa bhariyaṃ sandhāya ''evarūpaṃ bālaṃ yojanasatena parivajjeyya''nti patthanaṃ paṭṭhapesi. Sā gehaṅgaṇe ṭhitā sutvā ''imāya dinnabhattaṃ mā esa bhuñjatū''ti pattaṃ gahetvā piṇḍapātaṃ chaḍḍetvā kalalassa pūretvā adāsi. Itarā disvā ''bāle, tvaṃ maṃ tāva akkosa vā pahara vā, evarūpassa pana dve asaṅkhyeyyāni pūritapāramissa pattato bhattaṃ chaḍḍetvā kalalaṃ dātuṃ na yutta''nti āha. Athassa bhariyāya paṭisaṅkhānaṃ uppajji. Sā ''tiṭṭhatha,

bhante''ti kalalaṃ chaḍḍetvā pattaṃ dhovitvā gandhacuṇṇena. Ubbaṭṭetvā paṇītabhattassa catumadhurassa ca pūretvā upari āsittena padumagabbhavaṇṇena sappinā vijjotamānaṃ paccekabuddhassa hatthe ṭhapetvā ''yathā ayaṃ piṇḍapāto obhāsajāto, evaṃ obhāsajātaṃ me sarīraṃ hotū''ti patthanaṃ paṭṭhapesi. Paccekabuddho anumoditvā ākāsaṃ pakkhandi.

Tepi jāyampatikā yāvatāyukaṃ kusalaṃ katvā sagge nibbattitvā puna tato cavitvā upāsako kassapasammāsambuddhakāle bārāṇasiyaṃ asītikoṭivibhavassa seṭṭhino putto hutvā nibbatti, itarāpi tādisasseva seṭṭhino dhītā hutvā nibbatti. Tassa vuddhippattassa tameva seṭṭhidhītaraṃ ānayiṃsu. Tassā pubbe aniṭṭhavipākassa pāpakammassa ānubhāvena patikulaṃ paviṭṭhamattāya ummārabbhantare sakalasarīraṃ ugghāṭitavaccakuṭi viya duggandhaṃ jātaṃ. Seṭṭhikumāro ''kassāyaṃ gandho''ti pucchitvā, ''seṭṭhikaññāyā''ti sutvā, ''nīharatha, nīharathā''ti ābhataniyāmeneva kulagharaṃ pesesi. Sā eteneva nīhārena sattasu ṭhānesu paṭinivattitā.

Tena ca samayena kassapadasabalo parinibbāyi. Tassa ghanakoṭṭimāhi satasahassagghanikāhi rattasuvaṇṇiṭṭhakāhi yojanubbedhaṃ cetiyaṃ ārabhiṃsu. Tasmiṃ cetiye karīyamāne sā seṭṭhidhītā cintesi – ''ahaṃ sattasu ṭhānesu paṭinivattitā, kiṃ me jīvitenā''ti attano ābharaṇabhaṇḍaṃ bhañjāpetvā suvaṇṇiṭṭhakaṃ kāresi ratanāyataṃ vidatthivitthinnaṃ caturaṅgulubbedhaṃ. Tato haritālamanosilāpiṇḍaṃ gahetvā aṭṭha uppalahatthake ādāya cetiyakaraṇaṭṭhānaṃ gatā. Tasmiñca khaṇe ekā iṭṭhakāpanti parikkhipitvā āgacchamānā ghaṭaniṭṭhakāya ūnā hoti, seṭṭhidhītā vaḍḍhakiṃ āha – ''imaṃ iṭṭhakaṃ ettha ṭhapethā''ti. ''Amma, bhaddake kāle āgatāsi, sayameva ṭhapehī''ti. Sā āruyha telena haritālamanosilāpiṇḍaṃ yojetvā tena bandhanena iṭṭhakaṃ patiṭṭhapetvā upari aṭṭhahi uppalahatthakehi pūjaṃ katvā vanditvā ''nibbattanibbattaṭṭhāne me kāyato candanagandho vāyatu, mukhato uppalagandho''ti patthanaṃ katvā cetiyaṃ vanditvā padakkhiṇaṃ katvā agamāsi.

Atha tasmiṃyeva khaṇe yassa seṭṭhiputtassa paṭhamaṃ gehaṃ nītā, tassa taṃ ārabbha sati udapādi. Nagarepi nakkhattaṃ saṅghuṭṭhaṃ hoti. So upaṭṭhāke āha – ''tadā idha ānītā seṭṭhidhītā atthi, kahaṃ sā''ti? ''Kulagehe sāmī''ti. ''Ānetha naṃ, nakkhattaṃ kīḷissāmā''ti. Te gantvā taṃ vanditvā ṭhitā ''kiṃ, tātā, āgatatthā''ti tāya puṭṭhā taṃ pavattiṃ ācikkhiṃsu. ''Tātā, mayā ābharaṇabhaṇḍena cetiyaṃ pūjitaṃ, ābharaṇaṃ me natthī''ti. Te gantvā seṭṭhiputtassa ārocesuṃ. Ānetha naṃ, piḷandhanaṃ labhissatīti. Te ānayiṃsu. Tassā saha gharapavesanena sakalagehaṃ candanagandho ceva nīluppalagandho ca vāyi. Seṭṭhiputto taṃ pucchi – ''paṭhamaṃ tava sarīrato duggandho vāyi, idāni pana te sarīrato candanagandho, mukhato uppalagandho vāyati. Kiṃ eta''nti? Sā ādito paṭṭhāya attanā katakammaṃ ārocesi. Seṭṭhiputto ''niyyānikaṃ vata buddhasāsana''nti pasīditvā yojanikaṃ suvaṇṇacetiyaṃ kambalakañcukena parikkhipitvā tattha tattha rathacakkappamāṇehi suvaṇṇapadumehi alaṅkari. Tesaṃ dvādasahatthā olambakā honti.

So tattha yāvatāyukaṃ ṭhatvā sagge nibbattitvā tato cuto bārāṇasito yojanamatte ṭhāne aññatarasmiṃ amaccakule nibbatti, seṭṭhikaññāpi devalokato cavitvā rājakule jeṭṭhadhītā hutvā nibbatti. Tesu vayappattesu kumārassa vasanagāme nakkhattaṃ saṅghuṭṭhaṃ. So mātaraṃ āha – ''sāṭakaṃ me, amma, dehi, nakkhattaṃ kīḷissāmī''ti. Sā dhotavatthaṃ nīharitvā adāsi. ''Amma, thūlaṃ ida''nti āha. Sā aññaṃ nīharitvā adāsi, tampi paṭikkhipi. Atha naṃ mātā āha – ''tāta, yādise gehe mayaṃ jātā, natthi no ito sukhumatarassa paṭilābhāya puñña''nti. ''Tena hi labhanaṭṭhānaṃ gacchāmi ammā''ti. ''Putta, ahaṃ ajjeva tuyhaṃ bārāṇasinagare rajjapaṭilābhampi icchāmī''ti. So mātaraṃ vanditvā āha – ''gacchāmi, ammā''ti. ''Gaccha, tātā''ti. Evaṃ kirassā cittaṃ ahosi – ''kahaṃ gamissati? Idha vā ettha vā gehe nisīdissatī''ti. So pana puññaniyāmena nikkhamitvā bārāṇasiṃ gantvā uyyāne maṅgalasilāpaṭṭe sasīsaṃ pārupitvā nipajji. So ca bārāṇasirañño kālaṅkatassa sattamo divaso hoti.

Amaccā rañño sarīrakiccaṃ katvā rājaṅgaṇe nisīditvā mantayiṃsu – ''rañño ekā dhītāva atthi, putto natthi, arājakaṃ rajjaṃ nassati, ko rājā hotī''ti? ''Tvaṃ hohi, tvaṃ hohī''ti āhaṃsu. Purohito āha – ''bahuṃ oloketuṃ na vaṭṭati, phussarathaṃ vissajjemā''ti. Te kumudavaṇṇe cattāro sindhave yojetvā pañcavidhaṃ rājakakudhabhaṇḍaṃ setacchattañca rathasmiṃyeva ṭhapetvā rathaṃ vissajjetvā pacchato

tūriyāni paggaṇhāpesuṃ. Ratho pācīnadvārena nikkhamitvā uyyānābhimukho ahosi. ‘‘Paricayena uyyānābhimukho gacchati, nivattemā’’ti keci āhaṃsu. Purohito ‘‘mā nivattayitthā’’ti āha. Ratho kumāraṃ padakkhiṇaṃ katvā ārohanasajjo hutvā aṭṭhāsi, purohito pārupanakaṇṇaṃ apanetvā pādatalāni olokento, ‘‘tiṭṭhatu ayaṃ dīpo, dvisahassadīpaparivāresu catūsu mahādīpesu esa rajjaṃ kāretuṃ yutto’’ti vatvā ‘‘punapi tūriyāni paggaṇhatha, punapi paggaṇhathā’’ti tikkhattuṃ tūriyāni paggaṇhāpesi.

Atha kumāro mukhaṃ vivaritvā oloketvā, ‘‘kena kammena āgatatthā’’ti āha. ‘‘Deva, tumhākaṃ rajjaṃ pāpuṇātī’’ti. ‘‘Rājā kaha’’nti? ‘‘Devattaṃ gato, sāmī’’ti. ‘‘Kati divasā atikkantā’’ti? ‘‘Ajja sattamo divaso’’ti. ‘‘Putto vā dhītā vā natthī’’ti? ‘‘Dhītā atthi deva, putto natthī’’ti. ‘‘Karissāmi rajja’’nti. Te tāvadeva abhisekamaṇḍapaṃ kāretvā rājadhītaraṃ sabbālaṅkārehi alaṅkaritvā, uyyānaṃ ānetvā kumārassa abhisekaṃ akaṃsu. Athassa katābhisekassa satasahassagghanakaṃ vatthaṃ upahariṃsu. So ‘‘kimidaṃ, tātā’’ti āha. ‘‘Nivāsanavatthaṃ devā’’ti. ‘‘Nanu, tātā, thūla’’nti? ‘‘Manussānaṃ paribhogavatthesu ito sukhumataraṃ natthi, devā’’ti. ‘‘Tumhākaṃ rājā evarūpaṃ nivāsesī’’ti? ‘‘Āma, devā’’ti. ‘‘Na maññe puññavā tumhākaṃ rājā, suvaṇṇabhiṅgāraṃ āharatha, labhissāma vattha’’nti. Suvaṇṇabhiṅgāraṃ āhariṃsu. So uṭṭhāya hatthe dhovitvā mukhaṃ vikkhāletvā hatthena udakaṃ ādāya puratthimadisāyaṃ abbhukkiri. Tāvadeva ghanapathaviṃ bhinditvā aṭṭha kapparukkhā uṭṭhahiṃsu. Puna udakaṃ gahetvā dakkhiṇāyaṃ pacchimāyaṃ uttarāyanti evaṃ catūsu disāsu abbhukkiri. Sabbadisāsu aṭṭhaṭṭhakaṃ katvā dvattiṃsa kapparukkhā uṭṭhahiṃsu. So ekaṃ dibbadussaṃ nivāsetvā ekaṃ pārupitvā ‘‘nandarañño vijite suttakantikā itthiyo mā suttaṃ kantiṃsūti evaṃ bheriṃ carāpethā’’ti vatvā chattaṃ ussāpetvā alaṅkatapaṭiyatto hatthikkhandhavaragato nagaraṃ pavisitvā pāsādaṃ āruyha mahāsampattiṃ anubhavi.

Evaṃ kāle gacchante ekadivasaṃ devī rañño mahāsampattiṃ disvā, ‘‘aho tapassī’’ti kāruññākāraṃ dasseti. ‘‘Kimidaṃ, devī’’ti ca puṭṭhā ‘‘atimahatī te, deva, sampatti. Atīte buddhānaṃ saddahitvā kalyāṇaṃ akattha, idāni anāgatassa paccayaṃ kusalaṃ na karothā’’ti āha. ‘‘Kassa dassāma, sīlavanto natthī’’ti? ‘‘Asuñño, deva, jambudīpo arahantehi, tumhe dānameva sajjetha, ahaṃ arahante lacchāmī’’ti āha. Rājā punadivase pācīnadvāre dānaṃ sajjāpesi. Devī pātova uposathaṅgāni adhiṭṭhāya uparipāsāde puratthābhimukhā urena nipajjitvā ‘‘sace etissaṃ disāyaṃ arahanto atthi, sveva āgantvā amhākaṃ bhikkhaṃ gaṇhantū’’ti āha. Tassaṃ disāyaṃ arahanto nāhesuṃ, taṃ sakkāraṃ kapaṇayācakānaṃ adaṃsu. Punadivase dakkhiṇadvāre dānaṃ sajjetvā tatheva akāsi, punadivase pacchimadvāre. Uttaradvāre sajjitadivase pana deviyā tatheva nimantentiyā himavante vasantānaṃ padumavatiyā puttānaṃ pañcasatānaṃ paccekabuddhānaṃ jeṭṭhako mahāpadumapaccekabuddho bhātike āmantesi, ‘‘mārisā, nandarājā, tumhe nimanteti, adhivāsetha tassā’’ti. Te adhivāsetvā punadivase anotattadahe mukhaṃ dhovitvā, ākāsena āgantvā uttaradvāre otariṃsu. Manussā disvā gantvā ‘‘pañcasatā, deva, paccekabuddhā āgatā’’ti rañjo ārocesuṃ. Rājā saddhiṃ deviyā gantvā, vanditvā, pattaṃ gahetvā paccekabuddhe pāsādaṃ āropetvā, tatra nesaṃ dānaṃ datvā, bhattakiccāvasāne rājā saṅghattherassa, devī, saṅghanavakassa pādamūle nipajjitvā ‘‘ayyā paccayehi na kilamissanti, mayaṃ puññena na hāyissāma. Amhākaṃ yāvajīvaṃ idha nivāsāya paṭiññaṃ dethā’’ti paṭiññaṃ kāretvā uyyāne pañcapaṇṇasālāsatāni pañcacaṅkamanasatānīti sabbākārena nivāsanaṭṭhānāni sampādetvā tattha vasāpesuṃ.

Evaṃ kāle gacchante rañño paccanto kupito. So ‘‘ahaṃ paccantaṃ vūpasametuṃ gacchāmi, tvaṃ paccekabuddhesu mā pamajjī’’ti deviṃ ovaditvā gato. Tasmiṃ anāgateyeva paccekabuddhānaṃ āyusaṅkhārā khīṇā. Mahāpadumapaccekabuddho tiyāmarattiṃ jhānakīḷaṃ kīḷitvā aruṇuggamane ālambanaphalakaṃ ālambitvā ṭhitakova anupādisesāya nibbānadhātuyā parinibbāyi. Etenupāyena sesāpīti sabbeva parinibbutā. Punadivase devī paccekabuddhānaṃ nisīdanaṭṭhānaṃ haritūpalittaṃ kāretvā pupphāni vikiritvā, dhūpaṃ datvā tesaṃ āgamanaṃ olokayantī nisinnā āgamanaṃ apassantī purisaṃ pesesi – ‘‘gaccha, tāta, jānāhi, kiṃ ayyānaṃ kiñci aphāsuka’’nti? So gantvā mahāpadumassa paṇṇasālāya dvāraṃ vivaritvā tattha apassanto caṅkamanaṃ gantvā ālambanaphalakaṃ nissāya ṭhitaṃ disvā vanditvā ‘‘kālo, bhante’’ti āha. ‘‘Parinibbutasarīraṃ kiṃ kathessati? So niddāyati maññe’’ti gantvā piṭṭhipāde hatthena parāmasitvā pādānaṃ sītalatāya ceva thaddhatāya ca parinibbutabhāvaṃ

ñatvā, dutiyassa santikaṃ agamāsi. Evaṃ tatiyassāti sabbesaṃ parinibbutabhāvaṃ ñatvā rājakulaṃ gato. ‘‘Kahaṃ, tāta, paccekabuddhā’’ti puṭṭho ‘‘parinibbutā, devī’’ti āha. Devī kandantī rodantī nikkhamitvā nāgarehi saddhiṃ tattha gantvā sādhukīḷitaṃ kāretvā paccekabuddhānaṃ sarīrakiccaṃ kāretvā dhātuyo gahetvā cetiyaṃ patiṭṭhāpesi.

Rājā paccantaṃ vūpasametvā āgato paccuggamanaṃ āgataṃ deviṃ pucchi – ‘‘kiṃ, bhadde, paccekabuddhesu nappamajji, nirogā ayyā’’ti? ‘‘Parinibbutā devā’’ti. Rājā cinteti ‘‘evarūpānampi paṇḍitānaṃ maraṇaṃ uppajjati, amhākaṃ kuto mokkho’’ti. So nagaraṃ agantvā, uyyānameva pavisitvā jeṭṭhaputtaṃ pakkosāpetvā, tassa rajjaṃ niyyātetvā, sayaṃ samaṇapabbajjaṃ pabbaji. Devīpi ‘‘imasmiṃ pabbajite ahaṃ kiṃ karissāmī’’ti tattheva uyyāne pabbajitvā dvepi jhānaṃ bhāvetvā tato cutā brahmaloke nibbattiṃsu.

Tesu tattheva vasantesu amhākaṃ satthā loke uppajjitvā pavattitavaradhammacakko anupubbena rājagahaṃ pāvisi. Satthari tattha paṭivasante ayaṃ pippalimāṇavo magadharaṭṭhe mahātitthabrāhmaṇagāme kapilabrāhmaṇassa aggamahesiyā kucchimhi nibbatto. Ayaṃ bhaddā kāpilānī maddaraṭṭhe sāgalanagare kosiyagottabrāhmaṇassa aggamahesiyā kucchismiṃ nibbattā. Tesaṃ anukkamena vaḍḍhamānānaṃ pippalimāṇavassa vīsatime, bhaddāya soḷasame vasse sampatte mātāpitaro puttaṃ oloketvā ‘‘tāta, tvaṃ vayappatto, kulavaṃso nāma patiṭṭhapetabbo’’ti ativiya nippīḷayiṃsu. Māṇavo āha ‘‘mayhaṃ sotapathe evarūpaṃ kathaṃ mā kathetha. Ahaṃ yāva tumhe dharatha, tāva paṭijaggissāmi, tumhākaṃ accayena nikkhamitvā pabbajissāmī’’ti. Te katipāhaṃ atikkamitvā puna kathayiṃsu. Sopi tatheva paṭikkhipi. Tato paṭṭhāya nirantaraṃ kathetiyeva.

Māṇavo ‘‘mama mātaraṃ saññāpessāmī’’ti rattasuvaṇṇassa nikkhasahassaṃ datvā sabbakāmehi santappetvā suvaṇṇakārehi ekaṃ itthirūpaṃ kārāpetvā tassa majjanaghaṭṭanādikammapariyosāne taṃ rattavatthaṃ nivāsāpetvā vaṇṇasampannehi pupphehi ceva nānāalaṅkārehi ca alaṅkārāpetvā mātaraṃ pakkosāpetvā āha ‘‘amma, evarūpaṃ ārammaṇaṃ labhanto gehe vasissāmi alabhanto na vasissāmī’’ti. Paṇḍitā brāhmaṇī cintesi – ‘‘mayhaṃ putto puññavā dinnadāno katābhinīhāro, puññaṃ karonto na ekakova akāsi, addhā etena sahakatapuññā suvaṇṇarūpapaṭibhāgāva bhavissatī’’ti aṭṭha brāhmaṇe pakkosāpetvā sabbakāmehi santappetvā suvaṇṇarūpakaṃ rathaṃ āropetvā ‘‘gacchatha, tātā, yattha amhākaṃ jātigottabhogehi samāne kule evarūpaṃ dārikaṃ passatha, imameva suvaṇṇarūpakaṃ paṇṇākāraṃ katvā ethā’’ti uyyojesi.

Te ‘‘amhākaṃ nāma etaṃ kamma’’nti nikkhamitvā ‘‘kattha gamissāmā’’ti cintetvā ‘‘maddaraṭṭhaṃ nāma itthākaro, maddaraṭṭhaṃ gamissāmā’’ti maddaraṭṭhe sāgalanagaraṃ agamaṃsu. Tattha taṃ suvaṇṇarūpakaṃ nhānatitthe ṭhapetvā ekamante nisīdiṃsu. Atha bhaddāya dhātī bhaddaṃ nhāpetvā, alaṅkaritvā, sirigabbhe nisīdāpetvā sayaṃ nhāyituṃ udakatitthaṃ gatā tattha taṃ suvaṇṇarūpakaṃ disvā ‘‘kissāyaṃ avinītā idhāgantvā ṭhitā’’ti piṭṭhipasse paharitvā ‘‘suvaṇṇarūpaka’’nti ñatvā ‘‘ayyadhītā me’’ti saññaṃ uppādesiṃ, ‘‘ayaṃ pana me ayyadhītāya nivāsanapaṭiggāhikāyāpi asadisā’’ti āha. Atha naṃ te manussā parivāretvā ‘‘evarūpā te sāmidhītā’’ti pucchiṃsu. ‘‘Kiṃ esā, imāya suvaṇṇapaṭimāya sataguṇena sahassaguṇena mayhaṃ ayyadhītā abhirūpatarā, dvādasahatthe gabbhe nisinnāya padīpakiccaṃ natthi, sarīrobhāseneva tamaṃ vidhamatī’’ti. ‘‘Tena hi āgacchā’’ti taṃ khujjaṃ gahetvā suvaṇṇarūpakaṃ rathe āropetvā kosiyagottassa brāhmaṇassa gharadvāre ṭhatvā āgamanaṃ nivedayiṃsu.

Brāhmaṇo paṭisanthāraṃ katvā ‘‘kuto āgatatthā’’ti pucchi. ‘‘Magadharaṭṭhe mahātitthagāme kapilabrāhmaṇassa gharato’’ti. ‘‘Kiṃ kāraṇā āgatā’’ti? ‘‘Iminā nāma kāraṇenā’’ti. ‘‘Kalyāṇaṃ, tātā, samajātigottavibhavo amhākaṃ brāhmaṇo, dassāmi dārika’’nti paṇṇākāraṃ gaṇhi. Te kapilabrāhmaṇassa sāsanaṃ pahiṇiṃsu ‘‘laddhā dārikā, kattabbaṃ karothā’’ti. Taṃ sāsanaṃ sutvā pippalimāṇavassa ārocayiṃsu ‘‘laddhā kira dārikā’’ti. Māṇavo ‘‘ahaṃ ‘na labhissantī’ti cintesiṃ, ime ‘laddhā’ti vadanti, anatthiko hutvā paṇṇaṃ pesessāmī’’ti rahogato paṇṇaṃ likhi ‘‘bhaddā, attano jātigottabhogānurūpaṃ gharāvāsaṃ labhatu, ahaṃ nikkhamitvā pabbajissāmi, mā pacchā vippaṭisārinī ahosī’’ti. Bhaddāpi ‘‘asukassa kira maṃ dātukāmo’’ti sutvā ‘‘paṇṇaṃ pesessāmī’’ti rahogatā paṇṇaṃ

likhi ‘‘ayyaputto attano jātigottabhogānurūpaṃ gharāvāsaṃ labhatu, ahaṃ pabbajissāmi, mā pacchā vippaṭisārī ahosī’’ti. Dvepi paṇṇāni antarāmagge samāgacchiṃsu. ‘‘Idaṃ kassa paṇṇa’’nti? ‘‘Pippalimāṇavena bhaddāya pahita’’nti. ‘‘Idaṃ kassā’’ti? ‘‘Bhaddāya pippalimāṇavassa pahita’’nti ca vutte te dvepi vācetvā ‘‘passatha dārakānaṃ kamma’’nti phāletvā araññe chaḍḍetvā aññaṃ taṃsamānaṃ paṇṇaṃ likhitvā ito etto ca pesesuṃ. Iti kumārassa kumārikāya ca sadisaṃ paṇṇaṃ lokassādarahitamevāti anicchamānānaṃyeva dvinnaṃ samāgamo ahosi.

Taṃ divasaṃyeva pippalimāṇavo ekaṃ pupphadāmaṃ ganthāpesi bhaddāpi. Tāni sayanamajjhe ṭhapesuṃ bhuttasāyamāsā ubhopi ‘‘sayanaṃ āruhissāmā’’ti māṇavo dakkhiṇapassena sayanaṃ āruhi. Bhaddā vāmapassena abhiruhitvā āha – ‘‘yassa passe pupphāni milāyanti, tassa rāgacittaṃ uppannanti vijānissāma, imaṃ pupphadāmaṃ na alliyitabba’’nti. Te pana aññamaññaṃ sarīrasamphassabhayena tiyāmarattiṃ niddaṃ anokkamantāva vītināmenti, divā pana hasitamattampi nāhosi. Te lokāmisena asaṃsaṭṭhā yāva mātāpitaro dharanti, tāva kuṭumbaṃ avicāretvā tesu kālaṅkatesu vicārayiṃsu. Mahatī māṇavassa sampatti – ekadivasaṃ sarīraṃ ubbaṭṭetvā chaḍḍetabbaṃ suvaṇṇacuṇṇaṃ eva magadhanāḷiyā dvādasanāḷimattaṃ laddhuṃ vaṭṭati. Yantabaddhāni saṭṭhimahātaḷākāni, kammanto dvādasayojaniko, anurādhapurapamāṇā cuddasa gāmā, cuddasa hatthānīkāni, cuddasa assānīkāni, cuddasa rathānīkāni.

So ekadivasaṃ alaṅkataassaṃ āruyha mahājanaparivuto kammantaṃ gantvā khettakoṭiyaṃ ṭhito naṅgalehi bhinnaṭṭhānato kākādayo sakuṇe gaṇḍuppādādipāṇake uddharitvā khādante disvā, ‘‘tātā, ime kiṃ khādantī’’ti pucchi. ‘‘Gaṇḍuppāde, ayyā’’ti. ‘‘Etehi kataṃ pāpaṃ kassa hotī’’ti? ‘‘Tumhākaṃ, ayyā’’ti. So cintesi – ‘‘sace etehi kataṃ pāpaṃ mayhaṃ hoti, kiṃ me karissati sattaasītikoṭidhanaṃ, kiṃ dvādasayojano kammanto, kiṃ yantabaddhāni taḷākāni, kiṃ cuddasa gāmā, sabbametaṃ bhaddāya kāpilāniyā niyyātetvā nikkhamma pabbajissāmī’’ti.

Bhaddāpi kāpilānī tasmiṃ khaṇe antaravatthumhi tayo tilakumbhe pattharāpetvā dhātīhi parivutā nisinnā kāke tilapāṇake khādamāne disvā, ‘‘ammā, kiṃ ime khādantī’’ti pucchi. ‘‘Pāṇake ayye’’ti. ‘‘Akusalaṃ kassa hotī’’ti? ‘‘Tumhākaṃ, ayye’’ti. Sā cintesi – ‘‘mayhaṃ catuhatthavatthaṃ nāḷikodanamattañca laddhuṃ vaṭṭati, yadi panetaṃ ettakena janena kataṃ akusalaṃ mayhaṃ hoti, bhavasahassenapi vaṭṭato sīsaṃ ukkhipituṃ na sakkā. Ayyaputte āgatamatteyeva sabbaṃ tassa niyyātetvā nikkhamma pabbajissāmī’’ti.

Māṇavo āgantvā, nhatvā pāsādaṃ āruyha mahārahe pallaṅke nisīdi. Athassa cakkavattino anucchavikaṃ bhojanaṃ sajjayiṃsu. Dvepi bhuñjitvā parijane nikkhante rahogatā phāsukaṭṭhāne nisīdiṃsu. Tato māṇavo bhaddaṃ āha – ‘‘bhadde, imaṃ gharaṃ āgacchantī tvaṃ kittakaṃ dhanaṃ āharasī’’ti? ‘‘Pañcapaṇṇāsa sakaṭasahassāni, ayyā’’ti. ‘‘Taṃ sabbaṃ, yā ca imasmiṃ ghare sattaasītikoṭiyo yantabaddhasaṭṭhitaḷākādibhedā ca sampatti atthi, taṃ sabbañca tuyhaṃyeva niyyādemī’’ti. ‘‘Tumhe pana kahaṃ gacchatha, ayyā’’ti? ‘‘Ahaṃ pabbajissāmī’’ti. ‘‘Ayya, ahampi tumhākaṃyeva āgamanaṃ olokayamānā nisinnā. Ahampi pabbajissāmī’’ti. Tesaṃ ādittapaṇṇakuṭi viya tayo bhavā upaṭṭhahiṃsu. Te antarāpaṇato kasāyarasapītāni vatthāni mattikāpatte ca āharāpetvā aññamaññaṃ kese oropetvā ‘‘ye loke arahanto, te uddissa amhākaṃ pabbajjā’’ti pabbajitvā, thavikāsu patte pakkhipitvā aṃse laggetvā pāsādato otariṃsu. Gehe dāsesu vā kammakaresu vā na koci sañjāni.

Atha ne brāhmaṇagāmato nikkhamma dāsagāmadvārena gacchante ākappakuttavasena dāsagāmavāsino sañjāniṃsu. Te rodantā pādesu nipatitvā ‘‘kiṃ, amhe, anāthe karotha ayyā’’ti āhaṃsu. ‘‘Mayaṃ, ‘bhaṇe, ādittapaṇṇasālā viya tayo bhavā’ti pabbajimhā. Sace tumhesu ekekaṃ bhujissaṃ karoma, vassasatampi nappahoti. Tumheva tumhākaṃ sīsaṃ dhovitvā bhujissā hutvā jīvathā’’ti vatvā tesaṃ rodantānaṃyeva pakkamiṃsu.

Thero purato gacchanto nivattitvā olokento cintesi – ‘‘ayaṃ, bhaddā kāpilānī, sakalajambudīpagghanikā itthī mayhaṃ pacchato āgacchati, ṭhānaṃ kho panetaṃ vijjati, yaṃ kocideva

evaṃ cinteyya ‘ime pabbajitāpi vinā bhavituṃ na sakkonti, ananucchavikaṃ karontī’ti, koci pāpena manaṃ padūsetvā apāyapūrako bhaveyya, imaṃ pahāya mayhaṃ gantuṃ vaṭṭatī’’ti cittaṃ uppādesi. So purato gacchanto dvedhāpathaṃ disvā tassa matthake aṭṭhāsi. Bhaddāpi āgantvā, vanditvā aṭṭhāsi. Atha naṃ āha – ‘‘bhadde, tādisiṃ itthiṃ mama pacchato āgacchantiṃ disvā ‘ime pabbajitāpi vinā bhavituṃ na sakkontī’ti cintetvā amhesu paduṭṭhacitto mahājano apāyapūrako bhaveyya. Imasmiṃ dvedhāpathe tvaṃ ekaṃ gaṇha, ahamekena gamissāmī’’ti. ‘‘Āma, ayya, pabbajitānaṃ mātugāmo palibodho, ‘pabbajitvāpi vinā na bhavantī’ti amhākaṃ dosaṃ dassessanti, tumhe ekaṃ maggaṃ gaṇhatha, vinā bhavissāmā’’ti tikkhattuṃ padakkhiṇaṃ katvā catūsu ṭhānesu pañcapatiṭṭhitena vanditvā dasanakhasamodhānasamujjalaṃ añjaliṃ paggayha ‘‘satasahassakappaparimāṇe addhāne kato mittasanthavo ajja bhijjatī’’ti vatvā ‘‘tumhe dakkhiṇajātikā nāma, tumhākaṃ dakkhiṇamaggo vaṭṭati, mayaṃ mātugāmā nāma vāmajātikā, amhākaṃ vāmamaggo vaṭṭatī’’ti vanditvā maggaṃ paṭipannā. Tesaṃ dvedhābhūtakāle ayaṃ mahāpathavī ‘‘ahaṃ cakkavāḷasinerupabbate dhāretuṃ sakkontīpi tumhākaṃ guṇe dhāretuṃ na sakkomī’’ti vadantī viya viravamānā kampi, ākāse asanisaddo viya pavatti, cakkavāḷasinerupabbato unnadi.

Sammāsambuddho veḷuvanamahāvihāre gandhakuṭiyaṃ nisinno pathavīkampanasaddaṃ sutvā ‘‘kissa nu kho pathavī kampatī’’ti āvajjento ‘‘pippalimāṇavo ca bhaddā ca kāpilānī maṃ uddissa appameyyaṃ sampattiṃ pahāya pabbajitā. Tesaṃ viyogaṭṭhāne ubhinnaṃ guṇabalena ayaṃ pathavīkampo jāto. Mayāpi etesaṃ saṅgahaṃ kātuṃ vaṭṭatī’’ti gandhakuṭito nikkhamma sayameva pattacīvaramādāya asītimahātheresu kañcipi anāmantetvā tigāvutaṃ maggaṃ paccuggamanaṃ katvā rājagahassa ca nālandāya ca antare bahuputtakanigrodharukkhamūle pallaṅkaṃ ābhujitvā nisīdi. Nisīdanto pana aññatarapaṃsukūliko viya anisīditvā buddhavesaṃ gahetvā asītihatthaghanabuddharasmiyo vissajjento nisīdi. Iti tasmiṃ khaṇe paṇṇacchattasakaṭacakkakūṭāgārādippamāṇā buddharasmiyo ito cito ca vippharantiyo vidhāvantiyo candasahassasūriyasahassauggamanakālo viya kurumānā taṃ vanantaṃ ekobhāsaṃ akaṃsu. Dvattiṃsamahāpurisalakkhaṇasiriyā samujjalatārāgaṇena viya gaganaṃ, supupphitakamalakuvalayena viya salilaṃ, vanantaṃ virocittha. Nigrodharukkhassa nāma khandho seto hoti, pattāni nīlāni, pakkāni rattāni. Tasmiṃ pana divase satasākho nigrodho suvaṇṇavaṇṇova ahosi.

Mahākassapatthero ‘‘ayaṃ amhākaṃ satthā bhavissati, imaṃ ahaṃ uddissa pabbajito’’ti diṭṭhaṭṭhānato paṭṭhāya oṇatoṇatova gantvā tīsu ṭhānesu vanditvā ‘‘satthā me, bhante, bhagavā, sāvakohamasmi, satthā me, bhante, bhagavā sāvakohamasmī’’ti (saṃ. ni. 2.154) āha. Atha naṃ bhagavā āha ‘‘kassapa, sace tvaṃ imaṃ nipaccakāraṃ mahāpathaviyā kareyyāsi, sāpi dhāretuṃ na sakkuṇeyya. Tathāgatassa evaṃ guṇamahantataṃ jānatā tayā kato nipaccakāro mayhaṃ, lomampi cāletuṃ na sakkoti. Nisīda, kassapa, dāyajjaṃ te dassāmī’’ti. Athassa bhagavā tīhi ovādehi upasampadamadāsi. Datvā bahuputtakanigrodhamūlato nikkhamitvā theraṃ pacchāsamaṇaṃ katvā maggaṃ paṭipajji. Satthu sarīraṃ dvattiṃsamahāpurisalakkhaṇavicittaṃ, mahākassapassa sarīraṃ sattamahāpurisalakkhaṇapaṭimaṇḍitaṃ, so kañcanamahānāvāya pacchābaddho viya satthu padānupadikaṃ anugacchi. Satthā thokaṃ maggaṃ gantvā maggā okkamma aññatarasmiṃ rukkhamūle nisajjākāraṃ dassesi. Thero ‘‘nisīditukāmo satthā’’ti ñatvā attano pārupitapaṭapilotikasaṅghāṭiṃ catugguṇaṃ katvā paññapesi.

Satthā tattha nisīditvā hatthena cīvaraṃ parimajjanto ‘‘mudukā kho tyāyaṃ, kassapa, paṭapilotikasaṅghāṭī’’ti (saṃ. ni. 2.154) āha. Thero ‘‘satthā mama saṅghāṭiyā mudubhāvaṃ katheti, pārupitukāmo bhavissatī’’ti ñatvā ‘‘pārupatu, bhante, bhagavā saṅghāṭi’’nti āha. ‘‘Tvaṃ kiṃ pārupissasi, kassapā’’ti? ‘‘Tumhākaṃ nivāsanaṃ labhanto pārupissāmi, bhante’’ti. ‘‘Kiṃ pana tvaṃ, kassapa, imaṃ paribhogajiṇṇaṃ paṃsukūlaṃ dhāretuṃ sakkhissasi? Mayā hi imassa paṃsukūlassa gahitadivase udakapariyantaṃ katvā mahāpathavī kampi, imaṃ buddhānaṃ paribhogajiṇṇacīvaraṃ nāma na sakkā parittaguṇena dhāretuṃ, paṭibalenevidaṃ paṭipattipūraṇasamatthena jātipaṃsukūlikena dhāretuṃ vaṭṭatī’’ti vatvā therena saddhiṃ cīvaraṃ parivattesi.

Evaṃ pana cīvaraparivattanaṃ katvā therassa pārutacīvaraṃ bhagavā pārupi, satthu cīvaraṃ thero. Tasmiṃ samaye acetanāpi ayaṃ mahāpathavī ‘‘dukkaraṃ, bhante, akattha, attanā pārutacīvaraṃ sāvakassa dinnapubbo nāma natthi, ahaṃ tumhākaṃ guṇaṃ dhāretuṃ na sakkomī’’ti vadantī viya udakapariyantaṃ katvā kampi. Theropi ‘‘laddhaṃ dāni mayā buddhānaṃ paribhogacīvaraṃ, kiṃ me idāni uttari kattabbaṃ atthī’’ti unnatiṃ akatvā buddhānaṃ santikeyeva terasa dhutaguṇe samādāya sattadivasamattaṃ puthujjano ahosi, aṭṭhame divase saha paṭisambhidāhi arahattaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.1.398-420) –

‘‘Padumuttarassa bhagavato, lokajeṭṭhassa tādino;
Nibbute lokanāthamhi, pūjaṃ kubbanti satthuno.

‘‘Udaggacittā janatā, āmoditapamoditā;
Tesu saṃvegajātesu, pīti se udapajjatha.

‘‘Ñātimitte samānetvā, idaṃ vacanamabraviṃ;
Parinibbuto mahāvīro, handa pūjaṃ karomase.

‘‘Sādhūti te paṭissutvā, bhiyyo hāsaṃ janiṃsu me;
Buddhasmiṃ lokanāthamhi, kāhāma puññasañcayaṃ.

‘‘Agghiyaṃ sukataṃ katvā, satahatthasamuggataṃ;
Diyaḍḍhahatthapatthaṭaṃ, vimānaṃ nabhamuggataṃ.

‘‘Katvāna hammiyaṃ tattha, tālapantīhi cittitaṃ;
Sakaṃ cittaṃ pasādetvā, cetiyaṃ pūjayuttamaṃ.

‘‘Aggikkhandhova jalito, kiṃsuko iva phullito;
Indalaṭṭhīva ākāse, obhāseti catuddisā.

‘‘Tattha cittaṃ pasādetvā, katvāna kusalaṃ bahuṃ;
Pubbakammaṃ saritvāna, tidasaṃ upapajjahaṃ.

‘‘Sahassayuttaṃ hayavāhiṃ, dibbayānamadhiṭṭhito;
Ubbiddhaṃ bhavanaṃ mayhaṃ, sattabhūmaṃ samuggataṃ.

‘‘Kūṭāgārasahassāni, sabbasoṇṇamayā ahuṃ;
Jalanti sakatejena, disā sabbā pabhāsayaṃ.

‘‘Santi aññepi niyyūhā, lohitaṅgamayā tadā;
Tepi jotanti ābhāya, samantā caturo disā.

‘‘Puññakammābhinibbattā, kūṭāgārā sunimmitā;
Maṇimayāpi jotanti, disā dasa samantato.

‘‘Tesaṃ ujjotamānānaṃ, obhāso vipulo ahu;
Sabbe deve abhibhomi, puññakammassidaṃ phalaṃ.

‘‘Saṭṭhikappasahassamhi, ubbiddho nāma khattiyo;
Cāturanto vijitāvī, pathaviṃ āvasiṃ ahaṃ.

''Tatheva bhaddake kappe, tiṃsakkhattuṃ ahosahaṃ;
Sakakammābhiraddhomhi, cakkavattī mahabbalo.

''Sattaratanasampanno, catudīpamhi issaro;
Tatthāpi bhavanaṃ mayhaṃ, indalaṭṭhīva uggataṃ.

''Āyāmato catubbīsaṃ, vitthārena ca dvādasa;
Rammaṇaṃ nāma nagaraṃ, daḷhapākāratoraṇaṃ.

''Āyāmato pañcasataṃ, vitthārena tadaḍḍhakaṃ;
Ākiṇṇaṃ janakāyehi, tidasānaṃ puraṃ viya.

''Yathā sūcighare sūcī, pakkhittā paṇṇavīsati;
Aññamaññaṃ paghaṭṭenti, ākiṇṇaṃ hoti laṅkataṃ.

''Evampi nagaraṃ mayhaṃ, hatthissarathasaṃkulaṃ;
Manussehi sadākiṇṇaṃ, rammaṇaṃ nagaruttamaṃ.

''Tattha bhutvā pivitvā ca, puna devattanaṃ gato;
Bhave pacchimake mayhaṃ, ahosi kulasampadā.

''Brahmaññakulasambhūto, mahāratanasañcayo;
Asītikoṭiyo hitvā, hiraññassāpi pabbajiṃ.

''Paṭisambhidā catasso…pe… kataṃ buddhassa sāsana''nti.

Atha naṃ satthā ''kassapo, bhikkhave, candūpamo kulāni upasaṅkamati apakasseva kāyaṃ, apakassa cittaṃ, niccanavako kulesu appagabbho''ti evamādinā (saṃ. ni. 2.146) pasaṃsitvā aparabhāge ariyagaṇamajjhe nisinno ''etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ dhutavādānaṃ yadidaṃ mahākassapo''ti (a. ni. 1.188, 191) dhutaṅgadharānaṃ aggaṭṭhāne ṭhapesi. So vivekābhiratikittanamukhena bhikkhūnaṃ ovādaṃ dento attano paṭipattiṃ pakāsento –

1054.''Na gaṇena purakkhato care, vimano hoti samādhi dullabho;
Nānājanasaṅgaho dukho, iti disvāna gaṇaṃ na rocaye.

1055.''Na kulāni upabbaje muni, vimano hoti samādhi dullabho;
So ussukko rasānugiddho, atthaṃ riñcati yo sukhāvaho.

1056.''Paṅkoti hi naṃ avedayuṃ, yāyaṃ vandanapūjanā kulesu;
Sukhumaṃ sallaṃ durubbahaṃ, sakkāro kāpurisena dujjaho.

1057.''Senāsanamhā oruyha, nagaraṃ piṇḍāya pāvisiṃ;
Bhuñjantaṃ purisaṃ kuṭṭhiṃ, sakkaccaṃ taṃ upaṭṭhahiṃ.

1058.''So me pakkena hatthena, ālopaṃ upanāmayi;
Ālopaṃ pakkhipantassa, aṅguli cettha chijjatha.

1059.''Kuṭṭamūlañca nissāya, ālopaṃ taṃ abhuñjisaṃ;
Bhuñjamāne vā bhutte vā, jegucchaṃ me na vijjati.

1060.''Uttiṭṭhapiṇḍo āhāro, pūtimuttañca osadhaṃ;
Senāsanaṃ rukkhamūlaṃ, paṃsukūlañca cīvaraṃ;

Yassete abhisambhutvā, sa ve cātuddiso naro.

1061.‘‘Yattha eke vihaññanti, āruhantā siluccayaṃ;
Tattha buddhassa dāyādo, sampajāno paṭissato;
Iddhibalenupatthaddho, kassapo abhirūhati.

1062.‘‘Piṇḍapātapaṭikkanto, selamāruyha kassapo;
Jhāyati anupādāno, pahīnabhayabheravo.

1063.‘‘Piṇḍapātapaṭikkanto, selamāruyha kassapo;
Jhāyati anupādāno, ḍayhamānesu nibbuto.

1064.‘‘Piṇḍapātapaṭikkanto, selamāruyha kassapo;
Jhāyati anupādāno, katakicco anāsavo.

1065.‘‘Karerimālāvitatā, bhūmibhāgā manoramā;
Kuñjarābhirudā rammā, te selā ramayanti maṃ.

1066.‘‘Nīlabbhavaṇṇā rucirā, vārisītā sucindharā;
Indagopakasañchannā, te selā ramayanti maṃ.

1067.‘‘Nīlabbhakūṭasadisā, kūṭāgāravarūpamā;
Vāraṇābhirudā rammā, te selā ramayanti maṃ.

1068.‘‘Abhivuṭṭhā rammatalā, nagā isibhi sevitā;
Abbhunnaditā sikhīhi, te selā ramayanti maṃ.

1069.‘‘Alaṃ jhāyitukāmassa, pahitattassa me sato;
Alaṃ me atthakāmassa, pahitattassa bhikkhuno.

1070.‘‘Alaṃ me phāsukāmassa, pahitattassa bhikkhuno;
Alaṃ me yogakāmassa, pahitattassa tādino.

1071.‘‘Umāpupphena samānā, gaganāvabbhachāditā;
Nānādijagaṇākiṇṇā, te selā ramayanti maṃ.

1072.‘‘Anākiṇṇā gahaṭṭhehi, migasaṅghanisevitā;
Nānādijagaṇākiṇṇā, te selā ramayanti maṃ.

1073.‘‘Acchodikā puthusilā, gonaṅgulamigāyutā;
Ambusevālasañchannā, te selā ramayanti maṃ.

1074.‘‘Na pañcaṅgikena tūriyena, rati me hoti tādisī;
Yathā ekaggacittassa, sammā dhammaṃ vipassato.

1075.‘‘Kammaṃ bahukaṃ na kāraye, parivajjeyya janaṃ na uyyame;
Ussukko so rasānugiddho, atthaṃ riñcati yo sukhāvaho.

1076.‘‘Kammaṃ bahukaṃ na kāraye, parivajjeyya anattaneyyametaṃ;
Kicchati kāyo kilamati, dukkhito so samathaṃ na vindati.

1077.‘‘Oṭṭhappahatamattena, attānampi na passati;

Patthaddhagīvo carati, ahaṃ seyyoti maññati.

1078.‘‘Aseyyo seyyasamānaṃ, bālo maññati attānaṃ;
Na taṃ viññū pasaṃsanti, patthaddhamānasaṃ naraṃ.

1079.‘‘Yo ca seyyohamasmīti, nāhaṃ seyyoti vā pana;
Hīno taṃsadiso vāti, vidhāsu na vikampati.

1080.‘‘Paññavantaṃ tathā tādiṃ, sīlesu susamāhitaṃ;
Cetosamathamanuyuttaṃ, tañce viññū pasaṃsare.

1081.‘‘Yassa sabrahmacārīsu, gāravo nūpalabbhati;
Ārakā hoti saddhammā, nabhato puthavī yathā.

1082.‘‘Yesañca hiri ottappaṃ, sadā sammā upaṭṭhitaṃ;
Virūḷhabrahmacariyā te, tesaṃ khīṇā punabbhavā.

1083.‘‘Uddhato capalo bhikkhu, paṃsukūlena pāruto;
Kapīva sīhacammena, na so tenupasobhati.

1084.‘‘Anuddhato acapalo, nipako saṃvutindriyo;
Sobhati paṃsukūlena, sīhova girigabbhare.

1085.‘‘Ete sambahulā devā, iddhimanto yasassino;
Dasadevasahassāni, sabbe te brahmakāyikā.

1086.‘‘Dhammasenāpatiṃ vīraṃ, mahājhāyiṃ samāhitaṃ;
Sāriputtaṃ namassantā, tiṭṭhanti pañjalīkatā.

1087.‘‘Namo te purisājañña, namo te purisuttama;
Yassa te nābhijānāma, yampi nissāya jhāyati.

1088.‘‘Accheraṃ vata buddhānaṃ, gambhīro gocaro sako;
Ye mayaṃ nābhijānāma, vālavedhisamāgatā.

1089.‘‘Taṃ tathā devakāyehi, pūjitaṃ pūjanārahaṃ;
Sāriputtaṃ tadā disvā, kappinassa sitaṃ ahu.

1090.‘‘Yāvatā buddhakhettamhi, ṭhapayitvā mahāmuniṃ;
Dhutaguṇe visiṭṭhohaṃ, sadiso me na vijjati.

1091.‘‘Pariciṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;
Ohito garuko bhāro, natthi dāni punabbhavo.

1092.‘‘Na cīvare na sayane, bhojane nupalimpati;
Gotamo anappameyyo, mūḷālapupphaṃ vimalaṃva;
Ambunā nekkhammaninno, tibhavābhinissaṭo.

1093.‘‘Satipaṭṭhānagīvo so, saddhāhattho mahāmuni;
Paññāsīso mahāñāṇī, sadā carati nibbuto’’ti. –

Imā gāthā abhāsi. Tattha ādito tisso gāthā gaṇesu kulesu ca saṃsaṭṭhe bhikkhū disvā tesaṃ

ovādadānavasena vuttā.

Tattha **na gaṇena purakkhato care**ti bhikkhugaṇehi purakkhato parivārito hutvā na careyya na vihareyya. Kasmā? **Vimano hoti samādhi dullabho** gaṇaṃ pariharantassa dukkhuppattiyā byākulamanatāya, uddesena ovādena anusāsaniyā anuggahaṃ karonto yathānusiṭṭhaṃ appaṭipattiyā ca vimano vikāribhūtacitto hoti, tato saṃsaggena ekaggataṃ alabhantassa samādhi dullabho hoti. Tathārūpassa hi upacārasamādhimattampi na ijjhati, pageva itaro. **Nānājanasaṅgaho**ti nānajjhāsayassa nānārucikassa janassa peyyakhajjādinā saṅgaho. **Dukho**ti kiccho kasiro. **Iti disvānā**ti evaṃ gaṇasaṅgahe bahuvidhaṃ ādīnavaṃ disvā ñāṇacakkhunā oloketvā. **Gaṇaṃ** gaṇavāsaṃ **na rocaye** na roceyya na iccheyya.

Na kulāni upabbaje munīti imasmiṃ sāsane pabbajito khattiyādikulūpako hutvā na upagaccheyya. Kiṃkāraṇā? **Vimano hoti samādhi dullabho. So ussukko** kulūpasaṅkamane ussukkaṃ āpanno kulesu laddhabbesu madhurādirasesu **anugiddho** gedhaṃ āpanno tattha uppannesu kiccakaraṇīyesu attanāva yogaṃ āpajjanto. **Atthaṃ riñcati yo sukhāvaho**ti yo attano maggaphalanibbānasukhāvaho taṃ sīlavisuddhiādisaṅkhātaṃ atthaṃ riñcati jahati, nānuyuñjatīti attho.

Tatiyagāthā heṭṭhā vuttā eva.

Senāsanamhā oruyhātiādikā catasso gāthā paccayesu attano santosadassanamukhena ‘‘bhikkhunā nāma evaṃ paṭipajjitabba’’nti bhikkhūnaṃ ovādadānavasena vuttā. Tattha **senāsanamhā oruyhā**ti pabbatasenāsanattā vuttaṃ. **Sakkaccaṃ taṃ upaṭṭhahi**nti taṃ kuṭṭhipurisaṃ uḷārasampattiṃ pāpetukāmatāya bhikkhāya atthiko hutvā paṇītabhikkhadāyakaṃ kulaṃ mahicchapuggalo viya ādarena upagantvā aṭṭhāsiṃ.

Pakkenāti aṭṭhigatakuṭṭharogatāya upakkena kuthitena. **Aṅguli cettha chijjathā**ti ettha patte tassa aṅguli chijjitvā āhārena saddhiṃ patatīti attho.

Kuṭṭamūlaṃ nissāyāti tassa purisassa pasādajananatthaṃ tādise gharabhittisamīpe nisīditvā ālopaṃ taṃ **abhuñjisaṃ** paribhuñjiṃ. Ayaṃ pana therassa paṭipatti sikkhāpade apaññatteti daṭṭhabbaṃ. Paṭikkūle ca appaṭikkūle iva appaṭikkūlasaññitāya ariyiddhiyā ukkaṃsagatattā therassa taṃ ajjhoharantassa jigucchā na uppajji, puthujjanassa pana tādisaṃ bhuñjantassa antāni nikkhameyyuṃ. Tenāha **‘‘bhuñjamāne vā bhutte vā, jegucchaṃ me na vijjatī’’**ti.

Uttiṭṭhapiṇḍoti uttiṭṭhitvā paresaṃ gharadvāre ṭhatvā gahetabbapiṇḍo, jaṅghabalaṃ nissāya anugharaṃ gantvā laddhabbamissakabhikkhāti attho. **Pūtimutta**nti gomuttaparibhāvitaharīṭakādi ca. **Yassete abhisambhutvā**ti, yo bhikkhu ete uttiṭṭhapiṇḍādayo cattāro paccaye antimantena abhiramitvā paribhuñjati. **Sa ve cātuddiso naro**ti so puggalo ekaṃsena cātuddiso puratthimādicatudisāyogyo, katthaci appaṭigho yāya kāyaci disāya viharituṃ sakkotīti attho.

Atha thero attano mahallakakāle manussehi ‘‘kathaṃ, bhante, tumhe evarūpāya jarāya vattamānāya dine dine pabbataṃ abhiruhathā’’ti vutte **‘‘yattha eke’’**tiādikā catasso gāthā abhāsi. Tattha **yatthā**ti yasmiṃ pacchimavaye. **Eke**ti ekacce. **Vihaññantī**ti sarīrakilamathena cittena vighātaṃ āpajjanti. **Siluccaya**nti pabbataṃ. **Tatthā**ti tasmiṃ jarājiṇṇakālepi. **Sampajāno paṭissato**ti iminā cittakhedābhāvaṃ dasseti, **iddhibalenupatthaddho**ti iminā sarīrakhedābhāvaṃ.

Bhayahetūnaṃ kilesānaṃ samucchinnattā **pahīnabhayabheravo**.

Ḍayhamānesūti rāgaggiādīhi ekādasahi aggīhi sattesu ḍayhamānesu. Saṃkilesapariḷāhābhāvena **nibbuto** sītibhūto.

Puna manussehi ‘‘kiṃ, bhante, jiṇṇakālepi araññapabbateyeva viharatha, nanu ime veḷuvanādayo vihārā manoramā’’ti vutte araññapabbatā eva mayhaṃ manoramāti dassento **‘‘karerimālāvitatā’’**tiādikā dvādasa gāthā abhāsi. Tattha **karerimālāvitatā**ti varuṇarukkhapantīhi samāgatā. ‘‘Kālavaṇṇapupphehi otthaṭā’’tipi vadanti. **Kuñjarābhirudā**ti paṭighosādiguṇībhūtehi hatthīnaṃ gocaresīnaṃ gajjitehi abhitthanitā.

Abhivuṭṭhāti mahāmeghena abhippavuṭṭhā. **Rammatalā**ti teneva rajojallapaṇṇeyyādīnaṃ apagamena ramaṇīyatalā. **Nagā**ti desantaraṃ agamanato ‘‘nagā’’ti selamayatāya ‘‘selā’’ti ca laddhanāmā pabbatā. **Abbhunnaditā sikhīhī**ti madhurassarena unnaditā.

Alanti yuttaṃ samatthaṃ vā. **Jhāyitukāmassa atthakāmassā**tiādīsupi iminā nayena yojetabbaṃ. **Bhikkhuno**ti bhinnakilesabhikkhuno, meti sambandho.

Umāpupphena samānāti mecakanibhatāya umākusumasadisā. **Gaganāvabbha chāditā**ti tato eva saradassa gaganaabbhā viya kāḷameghasañchāditā, nīlavaṇṇāti attho.

Anākiṇṇāti asaṃkiṇṇā asambādhā. **Pañcaṅgikenā**ti ātatādīhi pañcahi aṅgehi yuttena tūriyena parivāriyamānassa tādisīpi na hoti, yathā yādisī ekaggacittassa samāhitacittassa sammadeva rūpārūpadhammaṃ aniccādivasena vipassantassa rati hoti. Tenāha bhagavā –

> ‘‘Yato yato sammasati, khandhānaṃ udayabbayaṃ;
> Labhatī pītipāmojjaṃ, amataṃ taṃ vijānata’’nti. (dha. pa. 374)

Kammaṃ bahukantiādinā dve gāthā kammārāmānaṃ paccayagiddhānaṃ bhikkhūnaṃ ovādadānavasena vuttā. Tattha **kammaṃ bahukaṃ na kāraye**ti kammārāmo hutvā bahuṃ nāma kammaṃ na kāraye na adhiṭṭhahe, khaṇḍaphullapaṭisaṅkharaṇaṃ pana satthārā anuññātameva. **Parivajjeyya jana**nti akalyāṇamittabhūtaṃ janaṃ vajjeyya. **Na uyyame**ti paccayuppādanagaṇabandhādivasena vāyāmaṃ na kareyya.

Anattaneyyametanti etaṃ navakammādhiṭṭhānādikaṃ attano atthāvahaṃ na hotīti attho. Tattha kāraṇamāha **‘‘kicchati kāyo kilamatī’’**ti. Navakammādipasutassa hi tahaṃ tahaṃ vicarato kāyasukhādialābhena kicchappatto hoti **kilamati** khedaṃ āpajjati, tena ca kāyakilamathena **dukkhito**. Vatthuvisadaattaneyyakiriyādīnaṃ abhāvena **so** puggalo **samathaṃ na vindati** cittasamādhānaṃ na labhatīti.

Oṭṭhappahatamattenātiādinā dve gāthā sutaparamassa paṇḍitamānino garahavasena, tato parā dve paṇḍitassa pasaṃsāvasena vuttā. Tattha **oṭṭhappahatamattenā**ti sajjhāyasīsena oṭṭhaparivattanamattena, buddhavacanaṃ sajjhāyakaraṇamattenāti attho. **Attānampi na passatī**ti anatthaññutāya attano paccakkhabhūtampi atthaṃ na jānāti, yāthāvato attano pamāṇaṃ na paricchindatīti attho. **Patthaddhagīvo caratī**ti ‘‘ahaṃ bahussuto, satimā, paññavā, na mayā sadiso añño atthī’’ti mānatthaddho hutvā garuṭṭhāniyānampi apacitiṃ adassento ayosalākaṃ gilitvā ṭhito viya thaddhagīvo carati. **Ahaṃ seyyoti maññatī**ti ahameva seyyo uttamoti maññati.

Aseyyo seyyasamānaṃ, bālo maññati attānanti ayaṃ aseyyo hīno samāno aññena seyyena uttamena samānaṃ sadisaṃ katvā attānaṃ bālo mandabuddhi bālabhāveneva maññatīti. **Na taṃ viññū pasaṃsantī**ti taṃ tādisaṃ bālaṃ paggahitacittatāya patthaddhamānasaṃ thambhitattaṃ naraṃ viññū paṇḍitā na pasaṃsanti, aññadatthu garahantiyeva.

Seyyohamasmīti yo pana paṇḍito puggalo ‘‘seyyohamasmī’’ti vā hīnasadisamānavasena ‘‘nāhaṃ seyyo’’ti vā kañcipi mānaṃ ajappento **vidhāsu** navasu mānakoṭṭhāsesu kassacipi vasena na vikampati.

Paññavantanti aggaphalapaññāvasena paññavantaṃ iṭṭhādīsu tādibhāvappattiyā **tādiṃ,** asekkhaphalasīlesu suṭṭhu patiṭṭhitattā **sīlesu susamāhitaṃ,** arahattaphalasamāpattisamāpajjanena **cetosamathamanuyutta**nti tādisaṃ sabbaso pahīnamānaṃ khīṇāsavaṃ **viññū** buddhādayo paṇḍitā **pasaṃsare** vaṇṇenti thomentīti attho.

Puna aññataraṃ dubbacaṃ bhikkhuṃ disvā dovacassatāya ādīnavaṃ, sovacassatāya ānisaṃsañca pakāsento **''yassa sabrahmacārīsū''**tiādikā dve gāthā abhāsi. Tā vuttatthā eva.

Puna uddhataṃ unnaḷaṃ ekaṃ bhikkhuṃ disvā uddhatādibhāve dosaṃ, anuddhatādibhāve ca guṇaṃ vibhāvento **''uddhato capalo bhikkhū''**tiādikā dve gāthā abhāsi. Tattha **kapīva sīhacammenā**ti sīhacammena pāruto makkaṭo viya. **So** uddhatādidosasaṃyutto bhikkhu tena paṃsukūlena ariyaddhajena **na upasobhati** ariyaguṇānaṃ abhāvato.

Yo pana upasobhati, taṃ dassetuṃ **''anuddhato''**tiādi vuttaṃ;

Ete sambahulātiādikā pañca gāthā āyasmantaṃ sāriputtaṃ namassante brahmakāyike deve disvā āyasmato kappinassa sitapātukammanimittaṃ vuttā. Tattha **ete**ti tesaṃ paccakkhatāya vuttaṃ. **Sambahulā**ti bahubhāvato, taṃ pana bahubhāvaṃ **''dasadevasahassānī''**ti paricchinditvā āha. **Devā**ti upapattidevā. Taṃ tesaṃ devabhāvaṃ aññehi visesetvā dassento **''sabbe te brahmakāyikā''**ti āha. Yasmā te attano upapattiddhiyā mahatiyā deviddhiyā samannāgatā parivārasampannā ca, tasmā āha **''iddhimanto yasassino''**ti.

''Ko nu senāpati bhoto''ti pucchāya vissajjanavasena ''mayā pavattitaṃ dhammacakkaṃ anuttaraṃ sāriputto anuvattetī''ti (ma. ni. 2.399) vadantena bhagavatā āyasmato sāriputtattherassa dhammasenāpatibhāvo anuññātoti āha – **''dhammasenāpatiṃ vīraṃ mahājhāyiṃ samāhitaṃ sāriputta''**nti. Tattha **vīra**nti kilesamārādīnaṃ nimmathanena vīriyavantaṃ mahāvikkantaṃ. **Mahājhāyi**nti dibbavihārādīnaṃ ukkaṃsagamanena mahantaṃ jhāyiṃ. Tato eva sabbaso vikkhepaviddhaṃsanavasena **samāhitaṃ. Namassantā**ti sirasi añjaliṃ paggayha namassamānā tiṭṭhanti.

Yampi nissāyāti yaṃ nu kho ārammaṇaṃ nissāya ārabbha jhāyatīti nābhijānāmāti puthujjanabhāvena brahmāno evaṃ āhaṃsu.

Accheraṃ vatāti acchariyaṃ vata. **Buddhāna**nti catusaccabuddhānaṃ. **Gambhīro gocaro sako**ti paramagambhīro atiduddaso duranubodho puthujjanehi asādhāraṇo avisayo. Idāni tassa gambhīrabhāve kāraṇaṃ dassetuṃ **''ye maya''**ntiādi vuttaṃ. Tattha **vālavedhisamāgatā**ti ye mayaṃ vālavedhidhanuggahasadisā atisukhumampi visayaṃ paṭivijjhituṃ samatthā āgatā upaparikkhantā nābhijānāma, gambhīro vata buddhānaṃ visayoti attho. **Taṃ tathā devakāyehī**ti taṃ tathārūpaṃ sāriputtaṃ sadevakassa lokassa pūjanārahaṃ tehi brahmakāyikehi tadā tathā pūjitaṃ disvā āyasmato mahākappinassa sitaṃ ahosi. Imesaṃ lokasammatānaṃ brahmūnampi avisayo, yattha sāvakānaṃ visayoti.

Yāvatā buddhakhettamhīti gāthā therena attānaṃ ārabbha sīhanādaṃ nadantena bhāsitā. Tattha **buddhakhettamhī**ti āṇākhettaṃ sandhāya vadati. **Ṭhapayitvā mahāmuni**nti sammāsambuddhaṃ ṭhapetvā. Buddhā hi bhagavanto dhutaguṇehipi sabbasattehi paramukkaṃsagatā eva, kevalaṃ pana mahākaruṇāsañcoditamānasā sattānaṃ tādisaṃ mahantaṃ upakāraṃ oloketvā gāmantasenāsanavāsādiṃ anuvattantīti taṃ taṃ dhutadhammavirodhī hoti. **Dhutaguṇe**ti kilesānaṃ dhutena guṇena āraññakādibhāvena apekkhitaguṇe. Karaṇatthe vā etaṃ bhummavacanaṃ. Sadiso me na vijjati, kuto pana uttarīti adhippāyo. Tathā hesa thero tattha aggaṭṭhāne ṭhapito.

Na cīvareti gāthāya ''ṭhapayitvā mahāmuni''nti vuttamevatthaṃ pākaṭataraṃ karoti, cīvarādīsu

taṇhāya anupalepo dhutaṅgaphalaṃ. Tattha na cīvare sampatte taṇhālepenāti yojanā. **Sayane**ti senāsane. **Gotamo**ti bhagavantaṃ gottena kitteti. **Anappameyyo**ti pamāṇakarakilesābhāvato aparimāṇaguṇatāya ca anappameyyo. **Muḷālapupphaṃ vimalaṃva ambunā**ti yathā nimmalaṃ virajaṃ naḷinaṃ udakena na limpati, evaṃ gotamo bhagavā taṇhālepādinā na limpatīti attho. **Nekkhammaninno** abhinikkhammaninno tato eva **tibhavābhinissaṭo** bhavattayato vinissaṭo visaṃyutto.

Yesaṃ satipaṭṭhānagīvādīnaṃ bhāvanāpāripūriyā yattha katthaci anupalitto nekkhammaninnova ahosi, te aṅgabhūte dassento **''satipaṭṭhānagīvo''**ti osānagāthamāha. Tattha guṇarāsito uttamaṅgabhūtāya paññāya adhiṭṭhānabhāvato satipaṭṭhānaṃ gīvā etassāti satipaṭṭhānagīvo, anavajjadhammānaṃ ādāne saddhā hattho etassāti **saddhāhattho**. Guṇasarīrassa uttamaṅgabhāvato paññā sīsaṃ etassāti **paññāsīso**. Mahāsamudāgamanatāya mahāvisayatāya mahānubhāvatāya mahābalatāya ca mahantaṃ sabbaññutasaṅkhātaṃ ñāṇaṃ etassa atthīti **mahāñāṇī. Sadā** sabbakālaṃ **nibbuto** sītibhūto carati. ''Susamāhito…pe… nāgo''ti (a. ni. 6.43) suttapadañcettha nidassetabbaṃ. Yaṃ panettha atthato avibhattaṃ, taṃ heṭṭhā vuttanayameva.

Mahākassapattheragāthāvaṇṇanā niṭṭhitā.

Cattālīsanipātavaṇṇanā niṭṭhitā.

19. Paññāsanipāto

1. Tālapuṭattheragāthāvaṇṇanā

Paññāsanipāte **kadā nuha**ntiādikā āyasmato tālapuṭattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayaṃ kusalaṃ upacinitvā imasmiṃ buddhuppāde rājagahe aññatarasmiṃ naṭakule nibbattitvā viññutaṃ patto kulānurūpesu naccaṭṭhānesu nipphattiṃ gantvā sakalajambudīpe pākaṭo naṭagāmaṇi ahosi. So pañcasatamātugāmaparivāro mahatā naṭavibhavena gāmanigamarājadhānīsu samajjaṃ dassetvā, mahantaṃ pūjāsakkāraṃ labhitvā, vicaranto rājagahaṃ āgantvā, nagaravāsīnaṃ samajjaṃ dassetvā, laddhasammānasakkāro ñāṇassa paripākaṃ gatattā satthu santikaṃ gantvā, vanditvā ekamantaṃ nisinno bhagavantaṃ etadavoca – ''sutametaṃ, bhante, pubbakānaṃ ācariyapācariyānaṃ naṭānaṃ bhāsamānānaṃ 'yo so naṭo raṅgamajjhe samajjamajjhe saccālikena janaṃ hāseti rameti, so kāyassa bhedā paraṃ maraṇā pahāsānaṃ devānaṃ sahabyataṃ upapajjatī'ti, idha bhagavā kimāhā''ti. Atha naṃ bhagavā tikkhattuṃ paṭikkhipi ''mā maṃ etaṃ pucchī''ti. Catutthavāraṃ puṭṭho āha – ''gāmaṇi, ime sattā pakatiyāpi rāgabandhanabaddhā dosabandhanabaddhā mohabandhanabaddhā tesaṃ bhiyyopi rajanīye dosanīye mohanīye dhamme upasaṃharanto pamādetvā kāyassa bhedā paraṃ maraṇā niraye upapajjati. Sace panassa evaṃdiṭṭhi hoti 'yo so naṭo raṅgamajjhe samajjamajjhe saccālikena janaṃ hāseti rameti, so kāyassa bhedā paraṃ maraṇā pahāsānaṃ devānaṃ sahabyataṃ upapajjatī'''ti sāssa hoti micchādiṭṭhi. Micchādiṭṭhissa ca dvinnaṃ gatīnaṃ aññatarā gati icchitabbā, nirayassa vā tiracchānayoniyā vāti. Taṃ sutvā tālapuṭo gāmaṇi parodi. Nanu gāmaṇi pageva mayā paṭikkhitto ''mā maṃ etaṃ pucchī''ti (saṃ. ni. 4.354)? ''Nāhaṃ, bhante, etaṃ rodāmi, yaṃ maṃ bhagavā naṭānaṃ abhisamparāyaṃ evamāhā''ti. Api cāhaṃ, bhante, pubbakehi ācariyapācariyehi naṭehi vañcito ''naṭo mahājanassa naṭasamajjaṃ dassetvā sugatiṃ upapajjatī''ti. So satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā laddhūpasampanno vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi, adhigatārahatto pana arahattappattito pubbe yenākārena attano cittaṃ niggaṇhanavasena yonisomanasikāro udapādi, taṃ anekadhā vibhajitvā dassetuṃ –

1094.''Kadā nuhaṃ pabbatakandarāsu, ekākiyo addutiyo vihassaṃ;
Aniccato sabbabhavaṃ vipassaṃ, taṃ me idaṃ taṃ nu kadā bhavissati.

1095.''Kadā nuhaṃ bhinnapaṭandharo muni, kāsāvavattho amamo nirāso;

Rāgañca dosañca tatheva mohaṃ, hantvā sukhī pavanagato vihassaṃ.

1096.‘Kadā aniccaṃ vadharoganīḷaṃ, kāyaṃ imaṃ maccujarāyupaddutaṃ;
Vipassamāno vītabhayo vihassaṃ, eko vane taṃ nu kadā bhavissati.

1097.‘Kadā nuhaṃ bhayajananiṃ dukhāvahaṃ, taṇhālataṃ bahuvidhānuvattaniṃ;
Paññāmayaṃ tikhiṇamasiṃ gahetvā, chetvā vase tampi kadā bhavissati.

1098.‘Kadā nu paññāmayamuggatejaṃ, satthaṃ isīnaṃ sahasādiyitvā;
Māraṃ sasenaṃ sahasā bhañjissaṃ, sīhāsane taṃ nu kadā bhavissati.

1099.‘Kadā nuhaṃ sabbhi samāgamesu, diṭṭho bhave dhammagarūhi tādibhi;
Yāthāvadassīhi jitindriyehi, padhāniyo taṃ nu kadā bhavissati.

1100.‘Kadā nu maṃ tandi khudā pipāsā, vātātapā kīṭasarīsapā vā;
Na bādhayissanti na taṃ giribbaje, atthatthiyaṃ taṃ nu kadā bhavissati.

1101.‘Kadā nu kho yaṃ viditaṃ mahesinā, cattāri saccāni sududdasāni;
Samāhitatto satimā agacchaṃ, paññāya taṃ taṃ nu kadā bhavissati.

1102.‘Kadā nu rūpe amite ca sadde, gandhe rase phusitabbe ca dhamme;
Ādittatohaṃ samathehi yutto, paññāya dacchaṃ tadidaṃ kadā me.

1103.‘Kadā nuhaṃ dubbacanena vutto, tato nimittaṃ vimano na hessaṃ;
Atho pasatthopi tato nimittaṃ, tuṭṭho na hessaṃ tadidaṃ kadā me.

1104.‘Kadā nu kaṭṭhe ca tiṇe latā ca, khandhe imehaṃ amite ca dhamme;
Ajjhattikāneva ca bāhirāni ca, samaṃ tuleyyaṃ tadidaṃ kadā me.

1105.‘Kadā nu maṃ pāvusakālamegho, navena toyena sacīvaraṃ vane;
Isippayātamhi pathe vajantaṃ, ovassate taṃ nu kadā bhavissati.

1106.‘Kadā mayūrassa sikhaṇḍino vane, dijassa sutvā girigabbhare rutaṃ;
Paccuṭṭhahitvā amatassa pattiyā, saṃcintaye taṃ nu kadā bhavissati.

1107.‘Kadā nu gaṅgaṃ yamunaṃ sarassatiṃ, pātālakhittaṃ vaḷavāmukhañca;
Asajjamāno patareyyamiddhiyā, vibhiṃsanaṃ taṃ nu kadā bhavissati.

1108.‘Kadā nu nāgova asaṅgacārī, padālaye kāmaguṇesu chandaṃ;
Nibbajjayaṃ sabbasubhaṃ nimittaṃ, jhāne yuto taṃ nu kadā bhavissati.

1109.‘Kadā iṇaṭṭova daliddako nidhiṃ, ārādhayitvā dhanikehi pīḷito;
Tuṭṭho bhavissaṃ adhigamma sāsanaṃ, mahesino taṃ nu kadā bhavissati.

1110.‘Bahūni vassāni tayāmhi yācito, agāravāsena alaṃ nu te idaṃ;
Taṃ dāni maṃ pabbajitaṃ samānaṃ, kiṃkāraṇā citta tuvaṃ na yuñjasi.

1111.‘Nanu ahaṃ citta tayāmhi yācito, giribbaje citrachadā vihaṅgamā;
Mahindaghosatthanitābhigajjino, te taṃ ramessanti vanamhi jhāyinaṃ.

1112.‘Kulamhi mitte ca piye ca ñātake, khiḍḍāratiṃ kāmaguṇañca loke;
Sabbaṃ pahāya imamajjhupāgato, athopi tvaṃ citta na mayha tussasi.

1113.‘‘Mameva etaṃ na hi tvaṃ paresaṃ, sannāhakāle paridevitena kiṃ;
Sabbaṃ idaṃ calamiti pekkhamāno, abhinikkhamiṃ amatapadaṃ jigīsaṃ.

1114.‘‘Suyuttavādī dvipadānamuttamo, mahābhisakko naradammasārathi;
Cittaṃ calaṃ makkaṭasannibhaṃ iti, avītarāgena sudunnivārayaṃ.

1115.‘‘Kāmā hi citrā madhurā manoramā, aviddasū yattha sitā puthujjanā;
Te dukkhamicchanti punabbhavesino, cittena nītā niraye nirākatā.

1116.‘‘Mayūrakoñcābhirutamhi kānane, dīpīhi byagghehi purakkhato vasaṃ;
Kāye apekkhaṃ jaha mā virādhaya, itissu maṃ citta pure niyuñjasi.

1117.‘‘Bhāvehi jhānāni ca indriyāni ca, balāni bojjhaṅgasamādhibhāvanā;
Tisso ca vijjā phusa buddhasāsane, itissu maṃ citta pure niyuñjasi.

1118.‘‘Bhāvehi maggaṃ amatassa pattiyā, niyyānikaṃ sabbadukhakkhayogadhaṃ;
Aṭṭhaṅgikaṃ sabbakilesasodhanaṃ, itissu maṃ citta pure niyuñjasi.

1119.‘‘Dukkhanti khandhe paṭipassa yoniso, yato ca dukkhaṃ samudeti taṃ jaha;
Idheva dukkhassa karohi antaṃ, itissu maṃ citta pure niyuñjasi.

1120.‘‘Aniccaṃ dukkhanti vipassa yoniso, suññaṃ anattāti aghaṃ vadhanti ca;
Manovicāre uparundha cetaso, itissu maṃ citta pure niyuñjasi.

1121.‘‘Muṇḍo virūpo abhisāpamāgato, kapālahatthova kulesu bhikkhasu;
Yuñjassu satthuvacane mahesino, itissu maṃ citta pure niyuñjasi.

1122.‘‘Susaṃvutatto visikhantare caraṃ, kulesu kāmesu asaṅgamānaso;
Cando yathā dosinapuṇṇamāsiyā, itissu maṃ citta pure niyuñjasi.

1123.‘‘Āraññiko hohi ca piṇḍapātiko, sosāniko hohi ca paṃsukūliko;
Nesajjiko hohi sadā dhute rato, itissu maṃ citta pure niyuñjasi.

1124.‘‘Ropetva rukkhāni yathā phalesī, mūle taruṃ chettu tameva icchasi;
Tathūpamaṃ cittamidaṃ karosi, yaṃ maṃ aniccamhi cale niyuñjasi.

1125.‘‘Arūpa dūraṅgama ekacāri, na te karissaṃ vacanaṃ idānihaṃ;
Dukkhā hi kāmā kaṭukā mahabbhayā, nibbānamevābhimano carissaṃ.

1126.‘‘Nāhaṃ alakkhyā ahirikkatāya vā,
Na cittahetū na ca dūrakantanā;
Ājīvahetū ca ahaṃ na nikkhamiṃ,
Kato ca te citta paṭissavo mayā.

1127.‘‘Appicchatā sappurisehi vaṇṇitā, makkhappahānaṃ vūpasamo dukhassa;
Itissu maṃ citta tadā niyuñjasi, idāni tvaṃ gacchasi pubbaciṇṇaṃ.

1128.‘‘Taṇhā avijjā ca piyāpiyañca, subhāni rūpāni sukhā ca vedanā;
Manāpiyā kāmaguṇā ca vantā, vante ahaṃ āvamituṃ na ussahe.

1129.‘‘Sabbattha te citta vaco kataṃ mayā, bahūsu jātīsu namesi kopito;
Ajjhattasambhavo kataññutāya te, dukkhe ciraṃ saṃsaritaṃ tayā kate.

1130.‘‘Tvaññeva no citta karosi brāhmaṇo, tvaṃ khattiyo rājadasī karosi;
Vessā ca suddā ca bhavāma ekadā, devattanaṃ vāpi taveva vāhasā.

1131.‘‘Taveva hetū asurā bhavāmase, tvaṃmūlakaṃ nerayikā bhavāmase;
Atho tiracchānagatāpi ekadā, petattanaṃ vāpi taveva vāhasā.

1132.‘‘Nanu dubbhissasi maṃ punappunaṃ, muhuṃ muhuṃ cāraṇikaṃva dassayaṃ;
Ummattakeneva mayā palobhasi, kiñcāpi te citta virādhitaṃ mayā.

1133.‘‘Idaṃ pure cittamacāri cārikaṃ, yenicchakaṃ yatthakāmaṃ yathāsukhaṃ;
Tadajjahaṃ niggahessāmi yoniso, hatthippabhinnaṃ viya aṅgusaggaho.

1134.‘‘Satthā ca me lokamimaṃ adhiṭṭhahi, aniccato addhuvato asārato;
Pakkhanda maṃ citta jinassa sāsane, tārehi oghā mahatā suduttarā.

1135.‘‘Na te idaṃ citta yathā purāṇakaṃ, nāhaṃ alaṃ tuyha vase nivattituṃ;
Mahesino pabbajitomhi sāsane, na mādisā honti vināsadhārino.

1136.‘‘Nagā samuddā saritā vasundharā, disā catasso vidisā adho divā;
Sabbe aniccā tibhavā upaddutā, kuhiṃ gato citta sukhaṃ ramissasi.

1137.‘‘Dhitipparaṃ kiṃ mama citta kāhisi, na te alaṃ citta vasānuvattako;
Na jātu bhastaṃ ubhatomukhaṃ chupe, dhiratthu pūraṃ navasotasandaniṃ.

1138.‘‘Varāhaeṇeyyavigāḷhasevite, pabbhārakuṭṭe pakateva sundare;
Navambunā pāvusasittakānane, tahiṃ guhāgehagato ramissasi.

1139.‘‘Sunīlagīvā susikhā supekhunā, sucittapattacchadanā vihaṅgamā;
Sumañjughosatthanitābhigajjino, te taṃ ramessanti vanamhi jhāyinaṃ.

1140.‘‘Vuṭṭhamhi deve caturaṅgule tiṇe, saṃpupphite meghanibhamhi kānane;
Nagantare viṭapisamo sayissaṃ, taṃ me mudū hehiti tūlasannibhaṃ.

1141.‘‘Tathā tu kassāmi yathāpi issaro, yaṃ labbhati tenapi hotu me alaṃ;
Na tāhaṃ kassāmi yathā atandito, biḷārabhastaṃva yathā sumadditaṃ.

1142.‘‘Tathā tu kassāmi yathāpi issaro, yaṃ labbhati tenapi hotu me alaṃ;
Viriyena taṃ mayha vasānayissaṃ, gajaṃva mattaṃ kusalaṅkusaggaho.

1143.‘‘Tayā sudantena avaṭṭhitena hi, hayena yoggācariyova ujjunā;
Pahomi maggaṃ paṭipajjituṃ sivaṃ, cittānurakkhīhi sadā nisevitaṃ.

1144.‘‘Ārammaṇe taṃ balasā nibandhisaṃ, nāgaṃva thambhamhi daḷhāya rajjuyā;
Taṃ me suguttaṃ satiyā subhāvitaṃ, anissitaṃ sabbabhavesu hehisi.

1145.‘‘Paññāya chetvā vipathānusārinaṃ, yogena niggayha pathe nivesiya;
Disvā samudayaṃ vibhavañca sambhavaṃ, dāyādako hehisi aggavādino.

1146.‘‘Catubbipallāsavasaṃ adhiṭṭhitaṃ, gāmaṇḍalaṃva parinesi citta maṃ;
Nanu saṃyojanabandhanacchidaṃ, saṃsevase kāruṇikaṃ mahāmuniṃ.

1147.‘‘Migo yathā seri sucittakānane, rammaṃ giriṃ pāvusaabbhamāliniṃ;

Anākule tattha nage ramissaṃ, asaṃsayaṃ citta parā bhavissasi.

1148.''Ye tuyha chandena vasena vattino,
Narā ca nārī ca anubhonti yaṃ sukhaṃ;
Aviddasū māravasānuvattino,
Bhavābhinandī tava citta sāvakā''ti.

Tattha **kadā nuha**nti kadā nu ahaṃ. **Pabbatakandarāsū**ti pabbatesu ca kandaresu ca, pabbatassa vā kandarāsu. **Ekākiyo**ti ekako. **Addutiyo**ti nittaṇho. Taṇhā hi purisassa dutiyā nāma. **Vihassa**nti viharissāmi. **Aniccato sabbabhavaṃ vipassa**nti kāmabhavādibhedaṃ sabbampi bhavaṃ ''hutvā abhāvaṭṭhena anicca''nti vipassanto kadā nu viharissanti yojanā. Nidassanamattañcetaṃ, ''yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tadanattā''ti vacanato (saṃ. ni. 3.15) itarampi lakkhaṇadvayaṃ vuttamevāti daṭṭhabbaṃ. **Taṃ me idaṃ taṃ nu kadā bhavissatī**ti taṃ idaṃ me parivitakkitaṃ kadā nu bhavissati, kadā nu kho matthakaṃ pāpuṇissatīti attho. **Taṃ nū**ti cettha **ta**nti nipātamattaṃ. Ayañhettha saṅkhepattho – kadā nu kho ahaṃ mahāgajo viya saṅkhalikabandhanaṃ, gihibandhanaṃ chinditvā pabbajitvā kāyavivekaṃ paribrūhayanto ekākī pabbatakandarāsu adutiyo sabbattha nirapekkho sabbasaṅkhāragataṃ aniccādito vipassanto viharissāmīti.

Bhinnapaṭandharoti bhinnavatthadharo, gāthāsukhatthaṃ nakārāgamaṃ katvā vuttaṃ. Satthakacchinnaagghaphassavaṇṇabhinnaṃ paṭacīvaraṃ dhārentoti attho. **Munī**ti pabbajito. **Amamo**ti kule vā gaṇe vā mamattābhāvena amamo. Katthacipi ārammaṇe āsīsanāya abhāvena **nirāso. Hantvā sukhī pavanagato vihassa**nti rāgādike kilese ariyamaggena samucchinditvā maggasukhena phalasukhena sukhī mahāvanagato kadā nu kho ahaṃ viharissāmi.

Vadharoganīḷanti maraṇassa ca rogassa ca kulāvakabhūtaṃ. **Kāyaṃ ima**nti imaṃ khandhapañcakasaṅkhātaṃ kāyaṃ. Khandhapañcakopi hi ''avijjāgatassa, bhikkhave, purisapuggalassa taṇhānugatassa ayameva kāyo bahiddhā nāmarūpa''ntiādīsu kāyo vuccati. **Maccujarāyupaddutanti** maraṇena ceva jarāya ca pīḷitaṃ, vipassamāno ahaṃ bhayahetupahānena **vītabhayo,** taṃ nu kadā bhavissatīti attho.

Bhayajananinti pañcavīsatiyā mahābhayānaṃ uppādakāraṇabhūtaṃ kāyikassa ca cetasikassa ca sakalassapi vaṭṭadukkhassa āvahanato **dukhāvahaṃ. Taṇhālataṃ bahuvidhānuvattani**nti bahuvidhañca ārammaṇaṃ bhavameva vā anuvattati santanotīti bahuvidhānuvattaniṃ, taṇhāsaṅkhātalataṃ. **Paññāmaya**nti maggapaññāmayaṃ sunisitaṃ asikhaggaṃ vīriyapaggahitena saddhāhatthena gahetvā samucchinditvā ''kadā nuhaṃ vase''ti yaṃ parivitakkitaṃ, tampi kadā bhavissatīti yojanā.

Uggatejanti samathavipassanāvasena nisitatāya tikkhatejaṃ. **Satthaṃ isīna**nti buddhapaccekabuddhaariyasāvakaisīnaṃ satthabhūtaṃ. **Māraṃ sasenaṃ sahasā bhañjissa**nti kilesasenāya sasenaṃ abhisaṅkhārādimāraṃ sahasā sīghameva bhañjissāmi. **Sīhāsane**ti thirāsane, aparājitapallaṅketi attho.

Sabbhi samāgamesu diṭṭho bhaveti dhammagāravayuttatāya **dhammagarūhi** tādilakkhaṇappattiyā **tādīhi** aviparītadassitāya **yāthāvadassīhi** ariyamaggeneva pāpajitindriyatāya **jitindriyehi** buddhādīhi sādhūhi samāgamesu ''kadā nu ahaṃ padhāniyoti diṭṭho bhaveyya''nti yaṃ me parivitakkitaṃ, taṃ nu kadā bhavissatīti yojanā. Iminā nayena sabbattha padayojanā veditabbā, padatthamattameva vaṇṇayissāma.

Tandīti ālasiyaṃ. **Khudā**ti jighacchā. **Kīṭasarīsapā**ti kīṭañceva sarīsapā ca. **Na bādhayissantī**ti maṃ na byādhayissanti sukhadukkhasomanassadomanassānaṃ jhānehi paṭibāhitattāti adhippāyo. **Giribbaje**ti pabbatakandarāya. **Atthatthiya**nti sadatthasaṅkhātena atthena atthikaṃ.

Yaṃ viditaṃ mahesināti yaṃ catusaccaṃ mahesinā sammāsambuddhena sayambhūñāṇena ñātaṃ paṭividdhaṃ, tāni cattāri saccāni anupacitakusalasambhārehi suṭṭhu duddasāni maggasamādhinā **samāhitatto,** sammāsatiyā **satimā,** ariyamaggapaññāya ahaṃ **agacchaṃ** paṭivijjhissaṃ adhigamissanti attho.

Rūpeti cakkhuviññeyyarūpe. **Amite**ti ñāṇena amite, aparicchinne apariññāteti attho. **Phusitabbe**ti, phoṭṭhabbe. **Dhamme**ti manoviññeyyadhamme. **Amite**ti vā aparimāṇe nīlādivasena anekabhedabhinne rūpe bherisaddādivasena, mūlarasādivasena, kakkhaḷamudutādivasena, sukhadukkhādivasena ca, anekabhedasaddādike cāti attho. **Ādittato**ti ekādasahi aggīhi ādittabhāvato. **Samathehi yutto**ti jhānavipassanāmaggasamādhīhi samannāgato. **Paññāya daccha**nti vipassanāpaññāsahitāya maggapaññāya dakkhissaṃ.

Dubbacanena vuttoti duruttavacanena ghaṭṭito. **Tato nimitta**nti pharusavācāhetu. **Vimano na hessa**nti domanassito na bhaveyyaṃ. **Atho**ti atha. **Pasattho**ti kenaci pasaṃsito.

Kaṭṭheti dārukkhandhe. **Tiṇe**ti tiṇānaṃ khandhe. **Ime**ti ime mama santatipariyāpanne pañca khandhe. **Amite ca dhamme**ti tato aññena indriyakkhandhena amite rūpadhamme. Tenāha – ‘‘ajjhattikāneva ca bāhirāni cā’’ti. **Samaṃ tuleyya**nti aniccādivasena ceva asārādiupamāvasena ca sabbaṃ samameva katvā tīreyyaṃ.

Isippayātamhi pathe vajantanti buddhādīhi mahesīhi sammadeva payāte samathavipassanāmagge vajantaṃ paṭipajjantaṃ. Pāvusasamaye kālamegho **navena toyena** vassodakena sacīvaraṃ pavane kadā nu ovassati, temetīti attano abbhokāsikabhāvaparivitakkitaṃ dasseti.

Mayūrassa sikhaṇḍino vane dijassāti mātukucchito aṇḍakosato cāti dvikkhattuṃ jāyanavasena dijassa, sikhāsambhavena sikhaṇḍino ca mayūrassa vane kadā pana girigabbhare **rutaṃ** kekāravaṃ sutvā velaṃ sallakkhitvā sayanato vuṭṭhahitvā **amatassa pattiyā** nibbānādhigamāya. **Saṃcintaye**ti vuccamāne bhave aniccādito manasi kareyyaṃ vipasseyyanti attho.

Gaṅgaṃ yamunaṃ sarassatinti etā mahānadiyo asajjamāno bhāvanāmayāya **iddhiyā** kadā nu patareyyanti yojanā. **Pātālakhittaṃ baḷavāmukhañcā**ti pātāya alaṃ pariyattanti pātālaṃ, tadeva khittaṃ, pathaviyā saṇṭhahanakāle tathā ṭhitanti pātālakhittaṃ. Yojanasatikādibhedāni samuddassa antopathaviyā tīraṭṭhānāni, yesu kānici nāgādīnaṃ vasanaṭṭhānāni honti, kānici suññāniyeva hutvā tiṭṭhanti. Baḷavāmukhanti mahāsamudde mahantaṃ āvaṭṭamukhaṃ. Mahānirayadvārassa hi vivaṭakāle mahāaggikkhandho tato nikkhanto tadabhimukhaṃ anekayojanasatāyāmavitthāraṃ heṭṭhā samuddapadesaṃ ḍahati, tasmiṃ daḍḍhe upari udakaṃ āvaṭṭākārena paribbhamantaṃ mahatā saddena heṭṭhā nipatati. Tattha baḷavāmukhasamaññā, iti tañca pātālakhittaṃ baḷavāmukhañca **vibhiṃsanaṃ** bhayānakaṃ asajjamāno iddhiyā kadā nu patareyyanti yaṃ parivitakkitaṃ, taṃ kadā nu bhavissati, bhāvanāmayaṃ iddhiṃ nibbattetvā kadā nu evaṃ iddhiṃ vaḷañjissāmīti attho.

Nāgova asaṅgacārī padālayeti yathā mattavāraṇo daḷhathambhaṃ bhinditvā ayasaṅkhalikaṃ viddhaṃsetvā asaṅgacārī vanaṃ pavisitvā eko adutiyo hutvā attano rucivasena carati, evamahaṃ kadā nu sabbasubhaṃ nimittaṃ **nibbajjayaṃ** niravasesato vajjayanto kāmacchandavaso ahutvā jhāne **yuto** payutto kāmaguṇesu chandaṃ sammadeva padāleyyaṃ chindeyyaṃ pajaheyyanti yaṃ parivitakkitaṃ, taṃ nu kadā bhavissati.

Iṇaṭṭova daliddako nidhiṃ ārādhayitvāti yathā koci daliddo jīvikapakato iṇaṃ gahetvā taṃ sodhetuṃ asakkonto iṇaṭṭo iṇena aṭṭito dhanikehi pīḷito nidhiṃ ārādhayitvā adhigantvā iṇañca sodhetvā sukhena ca jīvanto tuṭṭho bhaveyya, evaṃ ahampi kadā nu iṇasadisaṃ kāmacchandaṃ pahāya **mahesino** ariyadhanasampuṇṇatāya maṇikanakādiratanasampuṇṇanidhisadisaṃ buddhassa **sāsanaṃ** adhigantvā tuṭṭho bhaveyyanti yaṃ parivitakkitaṃ, taṃ kadā nu bhavissatīti.

Evaṃ pabbajjato pubbe nekkhammavitakkavasena pavattaṃ attano vitakkapavattiṃ dassetvā idāni pabbajitvā yehākārehi attānaṃ ovaditvā adhigacchi, te dassento **''bahūni vassānī''**tiādikā gāthā abhāsi. Tattha **bahūni vassāni tayāmhi yācito, agāravāsena alaṃ nu te ida**nti anekasaṃvaccharāni vividhadukkhānubandhena agāramajjhe vāsena alaṃ pariyattameva teti, ambho citta, idaṃ tayā anekāni saṃvaccharāni ahaṃ amhi nanu yācito. **Taṃ dāni maṃ pabbajitaṃ samāna**nti taṃ maṃ tayā tathā ussāhanena pabbajitaṃ samānaṃ kena kāraṇena citta tuvaṃ na yuñjasi, samathavipassanaṃ chaḍḍetvā nihīne ālasiye niyojesīti attho.

Nanu ahaṃ, citta, tayāmhi yācitoti, ambho citta, ahaṃ tayā nanu yācito amhi āyācito maññe. Yadi yācito, kasmā idāni tadanurūpaṃ na paṭipajjasīti adhippāyo. **''Giribbaje''**tiādinā yācitākāraṃ dasseti. **Citrachadā vihaṅgamā** vicitrapekhuṇapakkhino, mayūrāti attho. **Mahindaghosatthanitābhigajjino**ti jalaghosatthanitena hetunā suṭṭhu gajjanasīlā. **Te taṃ ramessanti vanamhi jhāyina**nti te mayūrā taṃ vane jhānapasutaṃ ramessantīti nanu tayā yācitoti dasseti.

Kulamhīti kulaparivaṭṭe. **Imamajjhupāgato**ti imaṃ araññaṭṭhānaṃ pabbajjaṃ vā ajjhupāgato. **Athopi tvaṃ, citta, na mayha tussasī**ti tvaṃ anuvattitvā ṭhitampi maṃ nārādhessasīti attho.

Mameva etaṃ na hi tvaṃ paresanti etaṃ, citta, mameva tasmā tvaṃ paresaṃ na hosi. Tvaṃ pana aññesaṃ viya katvā **sannāhakāle** kilesamāre yujjhituṃ bhāvanāsannāhakāle nati vatvā paridevitena **kiṃ** payojanaṃ, idāni taṃ aññathā vattituṃ na dassāmīti adhippāyo. **Sabbaṃ idaṃ calamiti pekkhamāno**ti yasmā ''idaṃ cittaṃ aññañca sabbaṃ tebhūmakasaṅkhāraṃ calaṃ anavaṭṭhita''nti paññācakkhunā olokento gehato kāmehi ca abhinikkhamiṃ **amatapadaṃ** nibbānaṃ **jigīsaṃ** pariyesanto, tasmā, citta, ananuvattanto nibbānaṃ pariyesanameva karomīti adhippāyo.

Avītarāgena sudunnivārayaṃ cittaṃ calaṃ **makkaṭasannibhaṃ** vanamakkaṭasadisaṃ iti **suyuttavādī** subhāsitavādī dvipadānamuttamo mahābhisakko naradammasārathīti yojanā.

Aviddasū yattha sitā puthujjanāti yattha yesu vatthukāmesu kilesakāmesu ca sitā paṭibaddhā te andhaputhujjanā tena kāmarāgena punabbhavesino ekanteneva dukkhamicchanti. Icchantā ca **cittena nītā niraye nirākatā**ti cittavasikā nirayasaṃvattanikaṃ kammaṃ karontā hitasukhato nirākatā hutvā attano citteneva niraye nītā na aññathāti cittasseva niggahetabbataṃ dasseti.

Punapi cittaṃyeva niggahetuṃ mantento **''mayūrakoñcābhirutamhī''**tiādimāha. Tattha **mayūrakoñcābhirutamhī**ti sikhīhi sārasehi ca abhikūjite. **Dīpīhi byagghehi purakkhato vasa**nti mettāvihāritāya evarūpehi tiracchānagatehi purakkhato parivārito hutvā vane vasanto, etena suññabhāvaparibrūhanamāha. **Kāye apekkhaṃ jahā**ti sabbaso kāye nirapekkho jaha, etena pahitattataṃ vadati. **Mā virādhayā**ti imaṃ sudullabhaṃ navamaṃ khaṇaṃ mā virādhehi. **Itissu maṃ, citta, pure niyuñjasī**ti evañhi tvaṃ, citta, maṃ pabbajjato pubbe sammāpaṭipattiyaṃ uyyojesīti attho.

Bhāvehīti uppādehi vaḍḍhehi ca. **Jhānānī**ti paṭhamādīni cattāri jhānāni. **Indriyānī**ti saddhādīni pañcindriyāni. **Balānī**ti tāniyeva pañca balāni. **Bojjhaṅgasamādhibhāvanā**ti satta bojjhaṅge catasso samādhibhāvanā ca. **Tisso ca vijjā**ti pubbenivāsañāṇādikā tisso vijjā ca. **Phusa** pāpuṇāhi **buddhasāsane** sammāsambuddhaovāde ṭhito.

Niyyānikanti vaṭṭadukkhato niyhānavahaṃ. **Sabbadukkhakkhayogadha**nti amatogadhaṃ nibbānapatiṭṭhaṃ nibbānārammaṇaṃ. **Sabbakilesasodhana**nti anavasesakilesamalavisodhanaṃ.

Khandheti upādānakkhandhe. **Paṭipassa yoniso**ti rogato gaṇḍato sallato aghato ābādhatoti evamādīhi vividhehi pakārehi vipassanāñāṇena sammā upāyena nayena passa. **Taṃ jahā**ti taṃ dukkhassa samudayaṃ taṇhaṃ pajaha, samucchinda. **Idhevā**ti imasmiṃyeva attabhāve.

Aniccantiādi antavantato aniccantikato tāvakālikato niccapaṭikkhepato ca aniccanti vā passa. **Dukkha**nti te udayabbayapaṭipīḷanato sappaṭibhayato dukkhamato sukhapaṭikkhepato dukkhanti vā passa. **Suñña**nti avasavattanato asāmikato asārato attapaṭikkhepato ca suññaṃ, tato eva **anattā**ti. Vigarahitabbato avaḍḍhiābādhanato ca **agha**nti ca **vadha**nti ca vipassa yonisoti yojanā. **Manovicāre uparundha cetaso**ti manovicārasaññino gehasitasomanassupavicārādike aṭṭhārasa cetaso uparundha vārehi nirodhehi.

Muṇḍoti muṇḍabhāvaṃ upagato, ohāritakesamassuko. **Virūpo**ti tena muṇḍabhāvena parūḷhalomatāya chinnabhinnakāsāya vatthatāya virūpo vevaṇṇiyaṃ upagato. **Abhisāpamāgato**ti ‘‘piṇḍolo vicarati pattapāṇī’’ti ariyehi kātabbaṃ abhisāpaṃ upagato. Vuttañhetaṃ – ‘‘abhisāpoyaṃ, bhikkhave, lokasmiṃ piṇḍolo vicarasi pattapāṇī’’ti (saṃ. ni. 3.80). Tenāha **‘‘kapālahatthova kulesu bhikkhasū’’**ti. **Yuñjassu satthuvacane**ti sammāsambuddhassa ovāde yogaṃ karohi anuyuñjassu.

Susaṃvutattoti suṭṭhu kāyavācācittehi sammadeva saṃvuto. **Visikhantare cara**nti bhikkhācariyāya icchāvisesesu caranto. **Cando yathā dosinapuṇṇamāsiyā**ti vigatadosāya puṇṇamāya kulesu niccanavasāya pāsādikatāya candimā viya carāti yojanā.

Sadā dhute ratoti sabbakālañca dhutaguṇe abhirato. **Tathūpamaṃ cittamidaṃ karosī**ti yathā koci puriso phalāni icchanto phalarukkhe ropetvā tato aladdhaphalova te mūlato chindituṃ icchati, citta, tvaṃ tathūpamaṃ tappaṭibhāgaṃ idaṃ karosi. **Yaṃ maṃ aniccamhi cale niyuñjasī**ti yaṃ maṃ pabbajjāya niyojetvā pabbajitvā addhāgataṃ pabbajjāphalaṃ aniccamhi cale saṃsāramukhe niyuñjasi niyojanavasena pavattesi.

Rūpābhāvato **arūpā**. Cittassa hi tādisaṃ saṇṭhānaṃ nīlādivaṇṇabhedo vā natthi, tasmā vuttaṃ arūpāti. Dūraṭṭhānappavattiyā **dūraṅgama**. Yadipi cittassa makkaṭasuttamattampi puratthimādidisābhāgena gamanaṃ nāma natthi, dūre santaṃ pana ārammaṇaṃ sampaṭicchatīti dūraṅgama. Ekoyeva hutvā caraṇavasena pavattanato **ekacāri,** antamaso dve tīṇipi cittāni ekato uppajjituṃ samatthāni nāma natthi, ekameva pana cittaṃ ekasmiṃ santāne uppajjati. Tasmiṃ niruddhe aparampi ekameva uppajjati, tasmā ekacāri. **Na te karissaṃ vacanaṃ idānih**anti yadipi pubbe tava vase anuvattiṃ, idāni pana satthu ovādaṃ laddhakālato paṭṭhāya cittavasiko na bhavissāmi. Kasmāti ce? **Dukkhā hi kāmā kaṭukā mahabbhayā** kāmā nāmete atītepi dukkhā, āyatimpi kaṭukaphalā, attānuvādādibhedena mahatā bhayena anubandhantā mahabbhayā. **Nibbānamevābhimano carissaṃ** tasmā nibbānameva uddissa abhimukhacitto viharissaṃ.

Tameva nibbānābhimukhabhāvaṃ dassento **‘‘nāhaṃ alakkhyā’’**tiādimāha. Tattha **nāhaṃ alakkhyā**ti alakkhikatāya nissirīkatāya nāhaṃ gehato nikkhaminti yojanā.

Ahirikkatāyāti yathāvajjaṃ keḷiṃ karonto viya nillajjatāya. **Cittahetū**ti ekadā nigaṇṭho, ekadā paribbājakādiko honto anavaṭṭhitacitto puriso viya cittavasiko hutvā. **Dūrakantanā**ti rājādīhi mettaṃ katvā tesu dubbhitvā dubbhibhāvena. **Ājīvahetū**ti ājīvakāraṇā jīvikāpakato hutvā ājīvikābhayena ahaṃ **na nikkhamiṃ** na pabbajiṃ. **Kato ca te, citta, paṭissavo mayā**ti, ‘‘pabbajitakālato paṭṭhāya na tava vase vattāmi, mameva pana vase vattāmī’’ti, citta, mayā nanu paṭiññā katāti dasseti.

Appicchatā sappurisehi vaṇṇitāti ‘‘paccayesu sabbaso appicchā nāma sādhū’’ti buddhādīhi pasaṭṭhā, tathā **makkhappahānaṃ** paresaṃ guṇe makkhanassa pahānaṃ vūpasamo sabbassa dukkhassa **vūpasamo** nibbāpanaṃ sappurisehi vaṇṇitaṃ. **Itissu maṃ, citta, tadā niyuñjasi,** ‘‘samma, tayā tesu guṇesu patiṭṭhātabba’’nti, citta, tvaṃ evaṃ tadā niyuñjasi. **Idāni tvaṃ gacchasi pubbaciṇṇaṃ** idāni maṃ tvaṃ pahāya attano purimāciṇṇaṃ mahicchatādiṃ paṭipajjasi, kiṃ nāmetanti adhippāyo.

Yamatthaṃ sandhāya ‘‘gacchasi pubbaciṇṇa’’nti vuttaṃ. Taṃ dassetuṃ **‘‘taṇhā avijjā cā’’**tiādi vuttaṃ. Tattha **taṇhā**ti paccayesu taṇhā, **avijjā**ti tattheva ādīnavapaṭicchādikā avijjā. **Piyāpiya**nti

puttadārādīsu pemasaṅkhāto piyabhāvo ceva pantasenāsanesu adhikusaladhammesu anabhiratisaṅkhāto appiyabhāvo ca ubhayattha anurodhapaṭivirodho. **Subhāni rūpānī**ti ajjhattaṃ bahiddhā ca subharūpāni. **Sukhā vedanā**ti iṭṭhārammaṇe paṭicca uppajjanasukhavedanā. **Manāpiyā kāmaguṇā**ti vuttāvasesā manoramā kāmakoṭṭhāsā. **Vantā**ti nirūpato taṃnissitassa chandarāgassa vikkhambhanapahānena chaḍḍitatāya pariccattatāya ca vantā. **Vante ahaṃ āvamituṃ na ussahe**ti evaṃ te chaḍḍite puna paccāvamituṃ ahaṃ na sakkomi, pariccattā eva hontīti vadati.

Sabbatthāti sabbesu bhavesu sabbāsu yonīsu sabbāsu gatīsu viññāṇaṭṭhitīsu ca. **Vaco kataṃ mayā**ti, ambho citta, tava vacanaṃ mayā kataṃ. Karonto ca **bahūsu jātīsu na mesi kopito**ti anekāsu jātīsu pana mayā na kopito asi. Mayā neva paribhavito. Tathāpi **ajjhattasambhavo** attani sambhūto hutvāpi tava akataññutāya **dukkhe cīraṃ saṃsaritaṃ tayā kate**ti tayā nibbattite anādimati saṃsāradukkhe sucirakālaṃ mayā saṃsaritaṃ paribbhamitaṃ.

Idāni ‘‘dukkhe ciraṃ saṃsaritaṃ tayā kate’’ti saṅkhepato vuttamatthaṃ uppattibhedena gatibhedena ca vitthārato dassento **‘‘tvaññevā’’**tiādimāha. Tattha **rājadasī**ti rājā asi, dakāro padasandhikaro, vessā ca suddā ca bhavāma ekadā taveva vāhasāti yojanā. **Devattanaṃ vāpī**ti devabhāvaṃ vāpi tvaṃyeva **no** amhākaṃ, citta, karosīti yojanā. **Vāhasā**ti kāraṇabhāvena.

Taveva hetūti taveva hetubhāvena. **Tvaṃmūlaka**nti tvaṃnimittaṃ.

Nanu dubbhissasi maṃ punappunanti punappunaṃ dubbhissasi nuna, yathā pubbe tvaṃ anantāsu jātīsu, citta, mittapaṭirūpako sapatto hutvā mayhaṃ punappunaṃ dubbhi, idāni tathā dubbhissasi maññe, pubbe viya cāretuṃ na dassāmīti adhippāyo. **Muhuṃ muhuṃ cāraṇikaṃva dassaya**nti abhiṇhato caraṇārahaṃ viya mano dassento caraṇārahaṃ purisaṃ vañcetvā caragopakaṃ nipphādento viya punappunaṃ taṃ taṃ bhavaṃ dassento. **Ummattakeneva mayā palobhasī**ti ummattakapurisena viya mayā saddhiṃ kīḷanto taṃ taṃ palobhanīyaṃ dassetvā palobhasi. **Kiñcāpi te, citta, virādhitaṃ mayā**ti, ambho citta, kiṃ nāma te mayā viraddhaṃ, taṃ kathehīti adhippāyo.

Idaṃ pure cittanti idaṃ cittaṃ nāma ito pubbe rūpādīsu ārammaṇesu rajjanādinā, yena ākārena icchati, yattheva cassa kāmo uppajjati, tassa vasena yatthakāmaṃ yathā vicarantassa sukhaṃ hoti, tatheva ca caranto yathāsukhaṃ dīgharattaṃ cārikaṃ acari. Ajjāhaṃ pabhinnamadaṃ mattahatthiṃ hatthācariyasaṅkhāto cheko aṅkusaggaho aṅkusena viya yonisomanasikārena naṃ niggahessāmi, nassa vītikkamituṃ dassāmīti.

Satthā ca me lokamimaṃ adhiṭṭhahīti mama satthā sammāsambuddho imaṃ anavasesakhandhalokaṃ ñāṇena adhiṭṭhahi. Kinti? Hutvā abhāvaṭṭhena **aniccato,** kassacipi dhuvassa thāvarassa abhāvato **addhuvato** sukhasārādīnaṃ abhāvato **asārato**. **Pakkhanda maṃ, citta, jinassa sāsane**ti tasmā yāthāvato paṭipajjituṃ, citta, maṃ jinassa bhagavato sāsane pakkhandehi anuppavesehi. ‘‘Pakkhandima’’ntipi pāḷi, jinassa sāsane imaṃ lokaṃ ñāṇena pakkhanda, yāthāvato tārehi, pakkhandanto ca vipassanāñāṇamaggena yāpento suduttarato mahantato saṃsāramahoghato maṃ tārehi.

Na te idaṃ, citta, yathā purāṇakanti, ambho citta, idaṃ attabhāvagehaṃ porāṇakaṃ viya tava na hotīti attho. Kasmā? **Nāhaṃ alaṃ tuyha vase nivattitu**nti idānāhaṃ tava vase nivattituṃ na yutto. Yasmā **mahesino** bhagavato **pabbajitomhi** sāsane. Pabbajitakālato ca paṭṭhāya samaṇā nāma mādisāva na honti vināsadhārino, ekaṃsato samaṇāyeva hontīti attho.

Nagāti sineruhimavantādayo sabbe pabbatā. **Samuddā**ti puratthimasamuddādayo sītasamuddādayo, na sabbe samuddā. **Saritā**ti gaṅgādayo sabbā nadiyo ca. **Vasundharā**ti pathavī. **Disā catasso**ti puratthimādibhedā catasso disā. **Vidisā**ti puratthimadakkhiṇādayo catasso anudisā. **Adho**ti heṭṭhā yāva udakasandhārakavāyukhandhā. **Divā**ti devalokā. Divāggahaṇena cettha tattha gate sattasaṅkhāre vadati. **Sabbe aniccā tibhavā upaddutā**ti sabbe kāmabhavādayo tayo bhavā aniccā ceva

jātiādīhi rāgādīhi kilesehi upaddutā pīḷitā ca, na ettha kiñci khemaṭṭhānaṃ nāma atthi, tadabhāvato kuhiṃ gato, citta, sukhaṃ ramissasi, tasmā tato nissaraṇañcettha pariyesāhīti adhippāyo.

Dhitipparanti dhitiparāyaṇaṃ paramaṃ thirabhāve ṭhitaṃ mamaṃ, citta, kiṃ kāhisi, tato īsakampi maṃ cāletuṃ nāsakkhissasīti attho. Tenāha **''na te alaṃ, citta, vasānuvattako''**ti. Idāni tamevatthaṃ pākaṭataraṃ katvā dassento **''na jātu bhastaṃ ubhatomukhaṃ chupe, dhiratthu pūraṃ navasotasandani''**nti āha. Tattha **bhastanti** ruttiṃ. **Ubhatomukhanti** putoḷiyā ubhatomukhaṃ. **Na jātu chupeti** ekaṃseneva pādenāpi na chupeyya, tathā **dhiratthu pūraṃ navasotasandaninti** nānappakārassa asucino pūraṃ navahi sotehi vaṇamukhehi asucisandaniṃ savatiṃ. Tāya vaccakuṭiyā dhī atthu, tassā garahā hotu.

Evaṃ aṭṭhavīsatiyā gāthāhi niggaṇhanavasena cittaṃ ovaditvā idāni vivekaṭṭhānācikkhaṇādinā sampahaṃsento **''varāhaeṇeyyavigāḷhasevite''**tiādimāha. Tattha **varāhaeṇeyyavigāḷhasevite**ti varāhehi ceva eṇeyyehi ca ogāhetvā sevite. **Pabbhārakuṭṭe**ti pabbhāraṭṭhāne ceva pabbatasikhare ca. **Pakateva sundare**ti pakatiyā eva sundare atittimanohare. ''Pakativasundhare''ti vā pāṭho, pākatike bhūmipadeseti attho. **Navambunā pāvusasittakānane**ti pāvusavasena vuṭṭhena meghodakena upasittavasse sutheve vane. **Tahiṃ guhāgehagato ramissasī**ti tasmiṃ pabbatakānane guhāsaṅkhātaṃ gehaṃ upagato bhāvanāratiyā abhiramissasi.

Te taṃ ramessantīti te mayūrādayo vanasaññaṃ uppādentā taṃ ramessantīti attho.

Vuṭṭhamhi deveti meghe adhippavuṭṭhe. **Caturaṅgule tiṇe**ti teneva gassodakapātena tattha tattha tiṇe surattavaṇṇakambalasadise caturaṅgule jāte. **Saṃpupphite meghanibhamhi kānane**ti pāvusameghasaṅkāse kānane sammadeva pupphite. **Nagantare**ti pabbatantare. **Viṭapisamo sayissa**nti tarusadiso apariggaho hutvā nipajjissaṃ. **Taṃ me mudū hehiti tūlasannibha**nti taṃ tiṇapaccattharaṇaṃ mudu sukhasamphassaṃ tūlasannibhaṃ tūlikasadisaṃ sayanaṃ me bhavissati.

Tathā tu kassāmi yathāpi issaroti yathā koci issarapuriso attano vacanakaradāsādiṃ vase vatteti, ahampi, citta, taṃ tathā karissāmi, mayhaṃ vase vattemiyeva. Kathaṃ? **Yaṃ labbhati tenapi hotu me alanti** catūsu paccayesu yaṃ yādisaṃ vā tādisaṃ vā labbhati, tena ca mayhaṃ alaṃ pariyattaṃ hotu. Etena idaṃ dasseti – yasmā idhekacce sattā taṇhuppādahetu cittassa vase anuvattanti, ahaṃ pana taṇhuppādaṃ dūrato vajjento cittaṃ dāsaṃ viya karonto attano vase vattemīti. **Na tāhaṃ kassāmi yathā atandito, biḷārabhastaṃva yathā sumadditanti** citta taṇhuppādaparivajjanahetu, puna tanti cittaṃ āmasati, yathā aññopi koci sammappadhānayogena bhāvanāya atandito attano cittaṃ kammakkhamaṃ, kammayoggaṃ karoti, tathā ahampi, citta, taṃ kammakkhamaṃ, kammayoggaṃ mayhaṃ vase vattaṃ karissāmi. Yathā kiṃ? **Biḷārabhastaṃva yathā sumadditaṃ, naiti** nipātamattaṃ. Yathā suṭṭhu madditaṃ biḷārabhastaṃ kammakkhamaṃ, kammayoggaṃ sukhena pariharaṇīyañca hoti, tathāhaṃ taṃ karissāmi.

Vīriyena taṃ mayha vasānayissanti, ambho citta, taṃ attano vīriyena bhāvanābalaṃ uppādetvā tena mayhaṃ vasaṃ ānayissaṃ. **Gajaṃva mattaṃ kusalaṅkusaggaho**ti yathā kusalo cheko aṅkusaggaho hatthācariyo attano sikkhābalena mattahatthiṃ attano vasaṃ āneti, tathevāti attho.

Tayā sudantena avaṭṭhitena hīti **hī**ti nipātamattaṃ, citta, samathavipassanābhāvanāhi suṭṭhu dantena tato eva sammadeva vipassanāvīthiṃ paṭipannattā avaṭṭhitena tayā. **Hayena yoggācariyova ujjunā**ti yathā sudantena sudantattā eva ujunā avaṅkagatinā assājānīyena yoggācariyo assadammasārathi akhemaṭṭhānato khemantabhūmiṃ paṭipajjituṃ sakkoti, evaṃ **pahomi maggaṃ paṭipajjituṃ siva**nti asivabhāvakarānaṃ kilesānaṃ abhāvena sivaṃ. **Cittānurakkhīhī**ti attano cittaṃ anurakkhaṇasīlehi buddhādīhi sabbakālaṃ sevitaṃ ariyamaggaṃ ahaṃ paṭipajjituṃ adhigantuṃ pahomi sakkomīti.

Ārammaṇe taṃ balasā nibandhisaṃ, nāgaṃva thambhamhi daḷhāya rajjuyāti yathā hatthācariyo mahāhatthiṃ āḷānathambhe daḷhāya thirāya rajjuyā nibandhati, evamahaṃ, citta, kammaṭṭhānārammaṇe bhāvanābalena nibandhissaṃ. **Taṃ me suguttaṃ satiyā subhāvita**nti taṃ tvaṃ, citta, mama satiyā suguttaṃ subhāvitañca hutvā. **Anissitaṃ sabbabhavesu hehisī**ti ariyamaggabhāvanādibalena kāmabhavādīsu sabbesupi bhavesu taṇhādinissayehi anissitaṃ bhavissasi.

Paññāya chetvā vipathānusārinanti uppathagāminaṃ āyatanasamudayaṃ yāthāvato disvā yena samudayena uppathagāmī, tassa kilesavissandanaṃ kilesavipphanditaṃ indriyasaṃvarūpanissayāya paṭisaṅkhānapaññāya chinditvā sotavicchedanavasena āvaraṇaṃ katvā. **Yogena niggayhā**ti vipassanābhāvanāsaṅkhātena yogena sāmatthiyavidhamanena niggahetvā. **Pathe nivesiyā**ti vipassanāvīthiyaṃ nivesetvā, patiṭṭhapetvā. Yadā pana vipassanā ussukkāpitā maggena ghaṭṭeti, tadā maggapaññāya ‘‘yaṃkiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma’’nti (mahāva. 16; saṃ. ni. 5.1081) nidassanena sabbaso āyatanasamudayassa vibhavaṃ sambhavañca asammohato disvā sadevake loke **aggavādino** sammāsambuddhassa **dāyādo** orasaputto **hehisi** bhavissasīti attho.

Catubbipallāsavasaṃ adhiṭṭhitanti anicce niccanti, asubhe subhanti, dukkhe sukhanti, anattani attāti imesaṃ catunnaṃ vipallāsānaṃ vasaṃ adhiṭṭhitaṃ anuvattantaṃ. **Gāmaṇḍalaṃva parinesi, citta, ma**nti, ambho citta, maṃ gāmadārakaṃ viya parikaḍḍhasi, ito cito parikaḍḍhasi. **Nanu saṃyojanabandhanacchida**nti saṃyojanasaṅkhātānaṃ dasannaṃ bandhanānaṃ chedakaṃ **kāruṇikaṃ mahāmuniṃ** sammāsambuddhaṃ saṃsevasi nanu, ‘‘tathārūpe mahānubhāve dūratova vajjesi, mādise pana tapassine yathāruci parinesī’’ti appasādalesena satthāraṃ pasaṃsati.

Migo yathāti yathā migo rukkhagacchalatādīhi suṭṭhu cittavicitte anākule kānane **seri** sayaṃvasī ramati. **Rammaṃ giriṃ pāvusaabbhamālini**nti evaṃ pāvusakāle samantato sumālinīhi thalajajalajamālāhi samannāgatattā abbhamāliniṃ janavivittatāya manoramatāya ca rammaṃ pabbataṃ labhitvā tattha nage ramissaṃ, **asaṃsayaṃ** ekaṃseneva tvaṃ, citta, parābhavissasi, saṃsārabyasanehi ṭhassasīti attho.

Ye tuyha chandena vasena vattinoti sabbe puthujjane cittasāmaññena gahetvā vadati. Tassattho – **ye** naranāriyo, ambho citta, tuyhaṃ **chandena vasena** ruciyā ṭhitā **yaṃ** gehanissitaṃ **sukhaṃ anubhonti** anubhavissanti, te **aviddasū** andhabālā, **māravasānuvattino** kilesamārādīnaṃ vase anuvattanasīlā, **bhavābhinandī** kāmādibhavameva abhinandanato, tava sāvakā anusiṭṭhikarā. Mayaṃ pana sammāsambuddhassa sāvakā, na tuyhaṃ vase anuvattāmāti.

Evaṃ thero pubbe attano uppannaṃ yonisomanasikāraṃ cittassa niggaṇhanavasena pavattaṃ nānappakārato vibhajitvā samīpe ṭhitānaṃ bhikkhūnaṃ ovādadānavasena dhammaṃ kathesi. Yaṃ panettha antarantarā atthato na vibhattaṃ, taṃ heṭṭhā vuttanayattā uttānatthamevāti.

Tālapuṭattheragāthāvaṇṇanā niṭṭhitā.

Paññāsanipātavaṇṇanā niṭṭhitā.

20. Saṭṭhinipāto

1. Mahāmoggallānattheragāthāvaṇṇanā

Saṭṭhinipāte **āraññikā**tiādikā āyasmato mahāmoggallānattherassa gāthā. Kā uppatti? Tassa vatthu dhammasenāpativatthumhi vuttameva. Thero hi pabbajitadivasato sattame divase magadharaṭṭhe kallavālagāmakaṃ upanissāya samaṇadhammaṃ karonto thinamiddhe okkante satthārā – ‘‘moggallāna, moggallāna, mā, brāhmaṇa, ariyaṃ tuṇhībhāvaṃ pamādo’’tiādinā (saṃ. ni. 2.235) saṃvejito

thinamiddhaṃ vinodetvā bhagavatā vuccamānaṃ dhātukammaṭṭhānaṃ suṇanto eva vipassanaṃ vaḍḍhetvā paṭipāṭiyā uparimaggattayaṃ upagantvā aggaphalakkhaṇe sāvakapāramīñāṇassa matthakaṃ pāpuṇi. Tena vuttaṃ **apadāne** (apa. thera 1.1.375-397) –

''Anomadassī bhagavā, lokajeṭṭho narāsabho;
Vihāsi himavantamhi, devasaṅghapurakkhato.

''Varuṇo nāma nāmena, nāgarājā ahaṃ tadā;
Kāmarūpī vikubbāmi, mahodadhinivāsahaṃ.

''Saṅgaṇiyaṃ gaṇaṃ hitvā, tūriyaṃ paṭṭhapesahaṃ;
Sambuddhaṃ parivāretvā, vādesuṃ accharā tadā.

''Vajjamānesu tūresu, devā tūrāni vajjayuṃ;
Ubhinnaṃ saddaṃ sutvāna, buddhopi sampabujjhatha.

''Nimantetvāna sambuddhaṃ, sakaṃ bhavanupāgamiṃ;
Āsanaṃ paññapetvāna, kālamārocayiṃ ahaṃ.

''Khīṇāsavasahassehi, parivuto lokanāyako;
Obhāsento disā sabbā, bhavanaṃ me upāgami.

''Upaviṭṭhaṃ mahāvīraṃ, devadevaṃ narāsabhaṃ;
Sabhikkhusaṅghaṃ tappesiṃ, annapānenahaṃ tadā.

''Anumodi mahāvīro, sayambhū aggapuggalo;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

''Yo so saṅghaṃ apūjesi, buddhañca lokanāyakaṃ;
Tena cittappasādena, devalokaṃ gamissati.

''Sattasattatikkhattuñca, devarajjaṃ karissati;
Pathabyā rajjaṃ aṭṭhasataṃ, vasudhaṃ āvasissati.

''Pañcapaññāsakkhattuñca, cakkavattī bhavissati;
Bhogā asaṅkhiyā tassa, uppajjissanti tāvade.

''Aparimeyye ito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

''Nirayā so cavitvāna, manussattaṃ gamissati;
Kolito nāma nāmena, brahmabandhu bhavissati.

''So pacchā pabbajitvāna, kusalamūlena codito;
Gotamassa bhagavato, dutiyo hessati sāvako.

''Āraddhavīriyo pahitatto, iddhiyā pāramiṃ gato;
Sabbāsave pariññāya, nibbāyissatināsavo.

''Pāpamittopanissāya, kāmarāgavasaṃ gato;

Mātaraṃ pitarañcāpi, ghātayiṃ duṭṭhamānaso.

‘‘Yaṃ yaṃ yonupapajjāmi, nirayaṃ atha mānusaṃ;
Pāpakammasamaṅgitā, bhinnasīso marāmahaṃ.

‘‘Idaṃ pacchimakaṃ mayhaṃ, carimo vattate bhavo;
Idhāpi ediso mayhaṃ, maraṇakāle bhavissati.

‘‘Pavivekamanuyutto, samādhibhāvanārato;
Sabbāsave pariññāya, viharāmi anāsavo.

‘‘Dharaṇimpi sugambhīraṃ, bahalaṃ duppadhaṃsiyaṃ;
Vāmaṅguṭṭhena khobheyyaṃ, iddhiyā pāramiṃ gato.

‘‘Asmimānaṃ na passāmi, māno mayhaṃ na vijjati;
Sāmaṇere upādāya, garucittaṃ karomahaṃ.

‘‘Aparimeyye ito kappe, yaṃ kammamabhinīhariṃ;
Tāhaṃ bhūmimanuppatto, pattomhi āsavakkhayaṃ.

‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsana’’nti.

Atha naṃ satthā aparabhāge jetavanamahāvihāre ariyagaṇamajjhe nisinno tena tena guṇena attano sāvake etadagge ṭhapento ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ iddhimantānaṃ yadidaṃ mahāmoggallāno’’ti (a. ni. 1.188, 190) iddhimantatāya etadagge ṭhapesi. Tena evaṃ satthārā etadagge ṭhapitena sāvakapāramiyā matthakaṃ pattena mahātherena taṃ taṃ nimittaṃ āgamma tattha tattha bhāsitā gāthā, tā saṅgītikāle dhammasaṅgāhakehi –

1149.‘‘Āraññikā piṇḍapātikā, uñchāpattāgate ratā;
Dālemu maccuno senaṃ, ajjhattaṃ susamāhitā.

1150.‘‘Āraññikā piṇḍapātikā, uñchāpattāgate ratā;
Dhunāma maccuno senaṃ, naḷāgāraṃva kuñjaro.

1151.‘‘Rukkhamūlikā sātatikā, uñchāpattāgate ratā;
Dālemu maccuno senaṃ, ajjhattaṃ susamāhitā.

1152.‘‘Rukkhamūlikā sātatikā, uñchāpattāgate ratā;
Dhunāma maccuno senaṃ, naḷāgāraṃva kuñjaro.

1153.‘‘Aṭṭhikaṅkalakuṭike, maṃsanhārupasibbite;
Dhiratthu pure duggandhe, paragatte mamāyase.

1154..

‘‘Tava sarīraṃ navasotaṃ, duggandhakaraṃ paribandhaṃ;
Bhikkhu parivajjayate taṃ, mīḷhañca yathā sucikāmo.

1156.‘‘Evañce taṃ jano jaññā, yathā jānāmi taṃ ahaṃ;
Ārakā parivajjeyya, gūthaṭṭhānaṃva pāvuse.

1157.‘‘Evametaṃ mahāvīra, yathā samaṇa bhāsasi;

Ettha ceke visīdanti, paṅkamhiva jaraggavo.

1158.‘‘Ākāsamhi haliddiyā, yo maññetha rajetave;
Aññena vāpi raṅgena, vighātudayameva taṃ.

1159.‘‘Tadākāsasamaṃ cittaṃ, ajjhattaṃ susamāhitaṃ;
Mā pāpacitte āsādi, aggikhandhaṃva pakkhimā.

1160.‘‘Passa cittakataṃ bimbaṃ, arukāyaṃ samussitaṃ;
Āturaṃ bahusaṅkappaṃ, yassa natthi dhuvaṃ ṭhiti.

1161.‘‘Passa cittakataṃ rūpaṃ, maṇinā kuṇḍalena ca;
Aṭṭhiṃ tacena onaddhaṃ, saha vatthehi sobhati.

1162.‘‘Alattakakatā pādā, mukhaṃ cuṇṇakamakkhitaṃ;
Alaṃ bālassa mohāya, no ca pāragavesino.

1163.‘‘Aṭṭhāpadakatā kesā, nettā añjanamakkhitā;
Alaṃ bālassa mohāya, no ca pāragavesino.

1164.‘‘Añjanīva navā cittā, pūtikāyo alaṅkato;
Alaṃ bālassa mohāya, no ca pāragavesino.

1165.‘‘Odahi migavo pāsaṃ, nāsadā vāguraṃ migo;
Bhutvā nivāpaṃ gacchāma, kaddante migabandhake.

1166.‘‘Chinno pāso migavassa, nāsadā vāguraṃ migo;
Bhutvā nivāpaṃ gacchāma, socante migaluddake.

1167.‘‘Tadāsi yaṃ bhiṃsanakaṃ, tadāsi lomahaṃsanaṃ;
Anekākārasampanne, sāriputtamhi nibbute.

1168.‘‘Aniccā vata saṅkhārā, uppādavayadhammino;
Uppajjitvā nirujjhanti, tesaṃ vūpasamo sukho.

1169.‘‘Sukhumaṃ te paṭivijjhanti, vālaggaṃ usunā yathā;
Ye pañcakkhandhe passanti, parato no ca attato.

1170.‘‘Ye ca passanti saṅkhāre, parato no ca attato;
Paccabyādhiṃsu nipuṇaṃ, vālaggaṃ usunā yathā.

1171.‘‘Sattiyā viya omaṭṭho, ḍayhamānova matthake;
Kāmarāgappahānāya, sato bhikkhu paribbaje.

1172.‘‘Sattiyā viya omaṭṭho, ḍayhamānova matthake;
Bhavarāgappahānāya, sato bhikkhu paribbaje.

1173.‘‘Codito bhāvitattena, sarīrantimadhārinā;
Migāramātupāsādaṃ, pādaṅguṭṭhena kampayiṃ.

1174.‘‘Nayidaṃ sithilamārabbha, nayidaṃ appena thāmasā;
Nibbānamadhigantabbaṃ, sabbaganthapamocanaṃ.

1175.''Ayañca daharo bhikkhu, ayamuttamaporiso;
Dhāreti antimaṃ dehaṃ, jetvā māraṃ savāhanaṃ.

1176.''Vivaramanupabhanti vijjutā, vebhārassa ca paṇḍavassa ca;
Nagavivaragato jhāyati, putto appaṭimassa tādino.

1177.''Upasanto uparato, pantasenāsano muni;
Dāyādo buddhaseṭṭhassa, brahmunā abhivandito.

1178.''Upasantaṃ uparataṃ, pantasenāsanaṃ muniṃ;
Dāyādaṃ buddhaseṭṭhassa, vanda brāhmaṇa kassapaṃ.

1179.''Yo ca jātisataṃ gacche, sabbā brāhmaṇajātiyo;
Sottiyo vedasampanno, manussesu punappunaṃ.

1180.''Ajjhāyakopi ce assa, tiṇṇaṃ vedāna pāragū;
Etassa vandanāyetaṃ, kalaṃ nāgghati soḷasiṃ.

1181.''Yo so aṭṭha vimokkhāni, purebhattaṃ aphassayi;
Anulomaṃ paṭilomaṃ, tato piṇḍāya gacchati.

1182.''Tādisaṃ bhikkhuṃ māsādi, māttānaṃ khaṇi brāhmaṇa;
Abhippasādehi manaṃ, arahantamhi tādine;
Khippaṃ pañjaliko vanda, mā te vijaṭi matthakaṃ.

1183.''Neso passati saddhammaṃ, saṃsārena purakkhato;
Adhogamaṃ jimhapathaṃ, kummaggamanudhāvati.

1184.''Kimīva mīḷhasallitto, saṅkhāre adhimucchito;
Pagāḷho lābhasakkāre, tuccho gacchati poṭṭhilo.

1185.''Imañca passa āyantaṃ, sāriputtaṃ sudassanaṃ;
Vimuttaṃ ubhatobhāge, ajjhattaṃ susamāhitaṃ.

1186.''Visallaṃ khīṇasaṃyogaṃ, tevijjaṃ maccuhāyinaṃ;
Dakkhiṇeyyaṃ manussānaṃ, puññakkhettaṃ anuttaraṃ.

1187. ''Ete sambahulā devā, iddhimanto yasassino.

Dasa devasahassāni, sabbe brahmapurohitā;
Moggallānaṃ namassantā, tiṭṭhanti pañjalīkatā.

1188.''Namo te purisājaññā, namo te purisuttama;
Yassa te āsavā khīṇā, dakkhiṇeyyosi mārisa.

1189.''Pūjito naradevena, uppanno maraṇābhibhū;
Puṇḍarīkaṃva toyena, saṅkhārenupalimpati.

1190.''Yassa muhuttena sahassadhā loko, saṃvidito sabrahmakappo vasi;
Iddhiguṇe cutupapāte kāle, passati devatā sa bhikkhu.

1191.''Sāriputtova paññāya, sīlena upasamena ca;

Yopi pāraṅgato bhikkhu, etāvaparamo siyā.

1192.‘‘Koṭisatasahassassa, attabhāvaṃ khaṇena nimmine;
Ahaṃ vikubbanāsu kusalo, vasībhūtomhi iddhiyā.

1193.‘‘Samādhivijjāvasipāramīgato, moggallānagotto asitassa sāsane;
Dhīro samucchindi samāhitindriyo, nāgo yathā pūtilataṃva bandhanaṃ.

1194.‘‘Pariciṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;
Ohito garuko bhāro, bhavanetti samūhatā.

1195.‘‘Yassa catthāya pabbajito, agārasmānagāriyaṃ;
So me attho anuppatto, sabbasaṃyojanakkhayo.

1196.‘‘Kīdiso nirayo āsi, yattha dussī apaccatha;
Vidhuraṃ sāvakamāsajja, kakusandhañca brāhmaṇaṃ.

1197.‘‘Sataṃ āsi ayosaṅkū, sabbe paccattavedanā;
Īdiso nirayo āsi, yattha dussī apaccatha;
Vidhuraṃ sāvakamāsajja, kakusandhañca brāhmaṇaṃ.

1198.‘‘Yo etamabhijānāti, bhikkhu buddhassa sāvako;
Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

1199.‘‘Majjhesarasmiṃ tiṭṭhanti, vimānā kappaṭhāyino;
Veḷuriyavaṇṇā rucirā, accimanto pabhassarā;
Accharā tattha naccanti, puthu nānattavaṇṇiyo.

1200.‘‘Yo etamabhijānāti…pe… kaṇha dukkhaṃ nigacchasi.
1201.‘‘Yo ve buddhena codito, bhikkhusaṅghassa pekkhato;
Migāramātupāsādaṃ, pādaṅguṭṭhena kampayi.

1202.‘‘Yo etamabhijānāti…pe… kaṇha dukkhaṃ nigacchasi.
1203.‘‘Yo vejayantapāsādaṃ, pādaṅguṭṭhena kampayi;
Iddhibalenupatthaddho, saṃvejesi ca devatā.

1204.‘‘Yo etamabhijānāti…pe… kaṇha dukkhaṃ nigacchasi.
1205.‘‘Yo vejayantapāsāde, sakkaṃ so paripucchati;
Api āvuso jānāsi, taṇhakkhayavimuttiyo;
Tassa sakko viyākāsi, pañhaṃ puṭṭho yathātathaṃ.

1206.‘‘Yo etamabhijānāti…pe… kaṇha dukkhaṃ nigacchasi.
1207.‘‘Yo brahmānaṃ paripucchati, sudhammāyaṃ ṭhito sabhaṃ;
Ajjāpi tyāvuso sā diṭṭhi, yā te diṭṭhi pure ahu;
Passasi vītivattantaṃ, brahmaloke pabhassaraṃ.

1208.‘‘Tassa brahmā viyākāsi, pañhaṃ puṭṭho yathātathaṃ;
Na me mārisa sā diṭṭhi, yā me diṭṭhi pure ahu.

1209.‘‘Passāmi vītivattantaṃ, brahmaloke pabhassaraṃ;
Sohaṃ ajja kathaṃ vajjaṃ, ahaṃ niccomhi sassato.

1210.‘‘Yo etamabhijānāti…pe… kaṇha dukkhaṃ nigacchasi.
1211.‘‘Yo mahāneruno kūṭaṃ, vimokkhena aphassayi;
Vanaṃ pubbavidehānaṃ, ye ca bhūmisayā narā.

1212.‘‘Yo etamabhijānāti, bhikkhu buddhassa sāvako;
Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

1213.‘‘Na ve aggi cetayati, ahaṃ bālaṃ ḍahāmiti;
Bālova jalitaṃ aggiṃ, āsajja naṃ paḍayhati.

1214.‘‘Evameva tuvaṃ māra, āsajja naṃ tathāgataṃ;
Sayaṃ ḍahissasi attānaṃ, bālo aggiṃva samphusaṃ.

1215.‘‘Apuññaṃ pasavī māro, āsajja naṃ tathāgataṃ;
Kinnu maññasi pāpima, na me pāpaṃ vipaccati.

1216.‘‘Karato te cīyate pāpaṃ, cirarattāya antaka;
Māra nibbinda buddhamhā, āsaṃ mākāsi bhikkhusu.

1217.‘‘Iti māraṃ atajjesi, bhikkhu bhesakaḷāvane;
Tato so dummano yakkho, tatthevantaradhāyathā’’ti. –

Itthaṃ sudaṃ āyasmā mahāmoggallāno thero gāthāyo abhāsitthāti.

Iminā anukkamena ekaccaṃ saṅgahaṃ āropetvā ṭhapitā.

Tattha **‘‘āraññikā’’**tiādikā catasso gāthā bhikkhūnaṃ ovādadānavasena bhāsitā. **Āraññikā**ti gāmantasenāsanaṃ paṭikkhipitvā āraññakadhutaṅgasamādānena āraññikā. Saṅghabhattaṃ paṭikkhipitvā piṇḍapātikaṅgasamādānena **piṇḍapātikā,** ghare ghare laddhapiṇḍapātena yāpanakā. **Uñchāpattāgate ratā**ti uñchācariyāya patte āgate pattapariyāpanne ratā, teneva abhiratā santuṭṭhā. **Dālemu maccuno sena**nti attānaṃ anatthajanane sahāyabhāvūpagamanato maccurājassa senābhūtaṃ kilesavāhiniṃ samucchindema. **Ajjhattaṃ susamāhitā**ti gocarajjhattesu suṭṭhu samāhitā hutvā, etenassa padālanupāyamāha.

Dhunāmāti niddhunāma viddhaṃsema.

Sātatikāti sātaccakārino bhāvanāya satatapavattavīriyā.

‘‘Aṭṭhikaṅkalakuṭike’’tiādikā catasso gāthā attānaṃ palobhetuṃ upagatāya gaṇikāya ovādavasena abhāsi. Tattha **aṭṭhikaṅkalakuṭike**ti aṭṭhisaṅkhalikāmayakuṭike. **Nhārupasibbite**ti navahi nhārusatehi samantato sibbite. Araññe kuṭiyo dārudaṇḍe ussāpetvā valliādīhi bandhitvā kariyanti, tvaṃ pana paramajegucchena aṭṭhikaṅkalena paramajeguccheheva nhārūhi bandhitvā katā, ativiya jegucchā paṭikkūlā cāti dasseti. **Dhiratthu pūre duggandhe**ti kesalomādino nānappakārassa asucino pūre paripuṇṇe, tato eva duggandhe dhiratthu tava dhīkāro hotu. **Paragatte mamāyase**ti idañca te duggandhassa upari phoṭasamuṭṭhānaṃ parissayaṃ evaṃ asuciduggandhaṃ jegucchaṃ paṭikkūlasamādānaṃ tādise eva aññasmiṃ padese soṇasiṅgālakimikulādīnaṃ gattabhūte kaḷevare mamattaṃ karosi.

Gūthabhasteti gūthabharitabhastasadise. **Taconaddhe**ti tacena onaddhe chavimattapaṭicchāditakibbise. **Uragaṇḍipisācinī**ti ure ṭhitagaṇḍadvayavatī bhayānakabhāvato anatthāvahato ca pisācasadisī. **Yāni sandanti sabbadā**ti yāni nava sotāni, nava vaṇamukhāni sabbadā

rattindivaṃ sandanti, savanti, asuciṃ paggharanti.

Paribandhanti sammāpaṭipattiparibandhabhūtaṃ. **Bhikkhū**ti saṃsāre bhayaṃ ikkhanto bhinnakileso vā dūrato **parivajjayate**ti mamattaṃ na karoti. **Mīḷhañca yathā sucikāmo**ti **ca**-iti nipātamattaṃ. Yathā sucijātiko sucimeva icchanto sasīsaṃ nhāto mīḷhaṃ disvā dūratova parivajjesi, evamevaṃ bhikkhūti attho.

Evañce taṃ jano jaññā, yathā jānāmi taṃ ahanti evaṃ sarīrasaññitaṃ asucipuñjaṃ yathā ahaṃ yathābhūtaṃ jānāmi, evameva mahājano jāneyya, taṃ ārakā dūratova parivajjeyya. **Gūthaṭṭhānaṃva pāvuse**ti pāvusakāle kilinnāsuciṃ nirantaraṃ gūthaṭṭhānaṃ viya sucijātiko. Yasmā pana taṃ yathābhūtaṃ na jānāti, tasmā tattha nimuggo sīsaṃ na ukkhipatīti adhippāyo.

Evaṃ therena sarīre dose vibhāvite sā gaṇikā lajjāvanatamukhā there gāravaṃ paccupaṭṭhapetvā **''evametaṃ mahāvīrā''**ti gāthaṃ vatvā theraṃ vanditvā aṭṭhāsi. Tattha **ettha ceke**ti evaṃ pākaṭapaṭikkūlasabhāvepi etasmiṃ kāye ekacce sattā āsattibalavatāya **visīdanti** visādaṃ āpajjanti. **Paṅkamhiva jaraggavo** mahākaddamakucchiyaṃ sampatitadubbalabalibaddo viya byasanameva pāpuṇantīti attho.

Puna taṃ thero mādise evarūpā paṭipatti niratthakā vighātāvahā evāti dassento **''ākāsamhī''**tiādinā gāthādvayamāha. Tassattho – yo puggalo haliddiyā aññena vā raṅgajātena ākāsaṃ rañjituṃ maññeyya, tassa taṃ kammaṃ **vighātudayaṃ** cittavighātāvahameva siyā, yathā taṃ avisaye yogo.

Tadākāsasamaṃ cittanti tayidaṃ mama cittaṃ ākāsasamaṃ katthaci alaggabhāvena ajjhattaṃ suṭṭhu samāhitaṃ, tasmā **mā pāpacitte āsādī**ti kāmesu nimuggatāya lāmakacitte nihīnacitte mādise mā āsādehi. **Aggikhandhaṃva pakkhimā**ti pakkhimā salabho aggikkhandhaṃ āsādento anatthameva pāpuṇāti, evaṃ sampadamidaṃ tuyhanti dasseti.

Passa cittakatantiādikā satta gāthā tameva gaṇikaṃ disvā vipallattacittānaṃ bhikkhūnaṃ ovādadānavasena vuttā. Taṃ sutvā sā gaṇikā maṅkubhūtā āgatamaggeneva palātā.

Tadāsītiādikā catasso gāthā āyasmato sāriputtattherassa parinibbānaṃ ārabbha vuttā. Tattha **anekākārasampanne**ti anekehi sīlasaṃvarādippakārehi paripuṇṇe.

Sukhumaṃ te paṭivijjhantīti te yogino atisukhumaṃ paṭivijjhanti nāma. Yathā kiṃ? **Vālaggaṃ usunā yathā** yathā satadhābhinnassa vālassa ekaṃ aṃsu aggaṃ rattandhakāratimisāya vijjullatobhāsena vijjhantā viyāti attho. Ke pana teti āha **''ye pañcakkhandhe passanti, parato no ca attato''**ti. Tattha **parato**ti anattato. Tassa attaggāhapaṭikkhepadassanañhetaṃ. Tenāha **''no ca attato''**ti. Etena anattato abhivuṭṭhitassa ariyamaggassa vasena dukkhasacce pariññābhisamayaṃ āha, tadavinābhāvato pana itaresampi abhisamayānaṃ suppaṭivijjhatā vuttā eva hotīti daṭṭhabbaṃ. Keci pana ''anatthakārakato pare nāma pañcupādānakkhandhāti 'parato passantī'ti iminā visesato sabbopi sammadeva vutto''ti vadanti. **Paccabyādhiṃsū**ti paṭivijjhiṃsu.

Sattiyā viya omaṭṭhoti paṭhamagāthā tissattheraṃ ārabbha vuttā, dutiyā vaḍḍhamānattheraṃ. Tā heṭṭhā vuttatthāva.

Codito bhāvitattenāti gāthā pāsādakampanasuttantaṃ ārabbha vuttā. Tattha **bhāvitattena sarīrantimadhārinā**ti bhagavantaṃ sandhāya vadati.

Nayidaṃ sithilamārabbhātiādikā dve gāthā hīnavīriyaṃ **veda**nāmakaṃ daharabhikkhuṃ ārabbha vuttā. Tattha **sithilamārabbhā**ti sithilaṃ katvā vīriyaṃ akatvā. **Appena thāmasā**ti appakena

vīriyabalena nayidaṃ nibbānaṃ adhigantabbaṃ, mahanteneva pana catubbidhasammappadhānavīriyena pattabbanti attho.

Vivaramanupabhantītiādikā dve gāthā attano vivekabhāvaṃ ārabbha vuttā. Tattha **brahmunā abhivandito**ti mahābrahmunā sadevakena lokena ca abhimukhena hutvā thomito namassito ca.

Upasantaṃ uparatantiādikā pañca gāthā rājagahaṃ piṇḍāya pavisantaṃ mahākassapattheraṃ disvā ''kāḷakaṇṇī mayā diṭṭhā''ti oloketvā ṭhitaṃ sāriputtattherassa bhāgineyyaṃ micchādiṭṭhibrāhmaṇaṃ disvā tassa anukampāya ''ayaṃ brāhmaṇo mā nassī''ti ariyūpavādapaṭighātatthaṃ ''theraṃ vandāhī''ti taṃ uyyojentena vuttā. Tattha **jātisataṃ gaccheti** jātīnaṃ sataṃ upagaccheyya. **Sottiyo**ti sottiyajātiko. **Vedasampanno**ti ñāṇasampanno. **Etassā**ti therassa. Ayañhettha saṅkhepattho – **yo** puggalo uditoditā asambhinnā satabrāhmaṇajātiyo anupaṭipāṭiyā uppajjanavasena upagaccheyya, tattha ca brāhmaṇānaṃ vijjāsu nipphattiṃ gato tiṇṇaṃ vedānaṃ pāragū siyā brāhmaṇavattañca pūrento, tassetaṃ vijjādianuṭṭhānaṃ etassa mahākassapattherassa vandanāya vandanāmayapuññassa soḷasiṃ kalaṃ nāgghati, vandanāmayapuññameva tato mahantataranti.

Aṭṭha vimokkhānīti rūpajjhānādike aṭṭha vimokkhe. Bhāvanāvasena hi laddhāni rūpajjhānāni paccanīkadhammehi suṭṭhu vimuttataṃ abhirativasena ārammaṇe nirāsaṅgañca pavattiṃ upādāya ''vimokkhānī''ti vuccanti. Nirodhasamāpatti pana paccanīkadhammehi vimuttattā eva. Idha pana jhānameva veditabbaṃ. **Anulomaṃ paṭiloma**nti paṭhamajjhānato paṭṭhāya yāva nevasaññānāsaññāyatanā anulomaṃ, nevasaññānāsaññāyatanato paṭṭhāya yāva paṭhamajjhānā paṭilomaṃ. **Purebhatta**nti bhattakiccato pureyeva. **Aphassayī**ti anekākāravokārā samāpattiyo samāpajji. **Tato piṇḍāya gacchatī**ti tato samāpattito vuṭṭhāya, tato vā samāpattisamāpajjitato pacchā idāni piṇḍāya gacchatīti tadahu pavattaṃ therassa paṭipattiṃ sandhāya vadati. Thero pana divase divase tatheva paṭipajjati.

Tādisaṃ bhikkhuṃ māsādīti yādisassa guṇā ekadesena vuttā, tādisaṃ tathārūpaṃ buddhānubuddhaṃ mahākhīṇāsavaṃ bhikkhuṃ mā āsādehi. **Māttānaṃ khaṇi brāhmaṇā**ti āsādanena ca, brāhmaṇa, mā attānaṃ khaṇi, ariyūpavādena attano kusaladhammaṃ vā ummulehi. **Abhippasādehi mana**nti ''sādhurūpo vata ayaṃ samaṇo''ti attano cittaṃ pasādehi. **Mā te vijaṭi matthaka**nti tava matthakaṃ tasmiṃ katena aparādhena sattadhā mā phali. Tasmā tassa paṭikāratthaṃ khippameva pañjaliko vandāti. Brāhmaṇo taṃ sutvā bhīto saṃviggo lomahaṭṭhajāto tāvadeva theraṃ khamāpesi.

Neso passatītiādikā dve gāthā poṭṭhilaṃ nāma bhikkhuṃ sammā apaṭipajjantaṃ micchājīvakataṃ disvā codanāvasena vuttā. Tattha **neso passati saddhamma**nti eso poṭṭhilo bhikkhu sataṃ buddhādīnaṃ dhammaṃ maggaphalanibbānaṃ na passati. Kasmā? **Saṃsārena purakkhato** saṃsārabandhanaavijjādinā purakkhato apāyesu nibbattanato **adhogamaṃ** heṭṭhāgāmiṃ māyāsāṭheyyānugatattā **jimhapathaṃ** micchāmaggabhāvato **kummagga**bhūtaṃ micchājīvaṃ **anudhāvati** anuparivattati.

Kimīva mīḷhasallittoti gūthakimī viya mīḷhena samantato litto kilesāsucivimissite **saṅkhāre adhimucchito** ajjhāpanno. **Pagāḷho lābhasakkāre**ti lābhe ca sakkāre ca taṇhāvasena pakārato gāḷho ogāḷho. **Tuccho gacchati poṭṭhilo**ti adhisīlasikkhābhāvato tuccho asāro hutvā poṭṭhilo bhikkhu gacchati pavattati.

Imañca passātiādikā dve gāthā āyasmantaṃ sāriputtaṃ pasaṃsantena vuttā. Tattha **imañca passā**ti āyasmantaṃ sāriputtattheraṃ disvā pasannamānaso attano cittaṃ ālapati. **Sudassana**nti asekkhānaṃ sīlakkhandhānañceva pāripūriyā sāvakapāramīñāṇassa ca pāripūriyā sundaradassanaṃ. **Vimuttaṃ ubhatobhāge**ti ubhatobhāgato vimuttattā ubhatobhāgavimuttaṃ ubhatobhāgeti arūpasamāpattiyā rūpakāyato, maggena nāmakāyato, yathārahaṃ tehiyeva vikkhambhanasamucchedabhāgehi vimuttanti attho. Sabbaso rāgasallādīnaṃ abhāvena **visallaṃ** kāmādiyogānaṃ sammadeva khīṇattā

khīṇasaṃyogaṃ suparisuddhassa vijjāttayassa adhigatattā **tevijjaṃ** maccurājassa bhañjitattā **maccuhāyinaṃ** passāti yojanā.

Ete sambahulātiādikā gāthā āyasmatā sāriputtattherena mahāmoggallānattheraṃ pasaṃsantena vuttā. Tattha **pūjito naradevenā**ti narehi ca devehi ca paramāya pūjāya pūjito. **Uppanno maraṇābhibhū**ti loke uppanno hutvā maraṇaṃ abhibhavitvā ṭhito. Atha vā **pūjito naradevena** sammāsambuddhena kāraṇabhūtena ariyāya jātiyā uppanno. Sammāsambuddho hi paṭhamaṃ kammunā naro manusso hutvā pacchāpi ariyāya jātiyā uttamo devo devātidevo ahosi, tasmā ''naradevo''ti vuccati. Pūjito naradevena bhagavatā pasaṃsāvasena uppanno maraṇābhibhūte loke uppanno hutvā maraṇābhibhū maccuhāyī. **Puṇḍarīkaṃva toyena** udakena puṇḍarīkaṃ viya saṅkhāragate taṇhādiṭṭhilepena na upalimpati, katthacipi anissitoti attho.

Yassāti yena. **Muhutte**ti khaṇamatte kāle. **Sahassadhā**ti sahassapakāro. **Loko**ti okāsaloko. Ayañhettha attho – yena mahiddhikena āyasmatā mahāmoggallānena sahassilokadhātu khaṇeneva sammadeva vidito, paccakkhato ñāto **sabrahmakappo** mahābrahmasadiso āvajjanādivasībhāvappattiyā iddhisampadāya cutūpapāte ca vasī. **Kāle passatī**ti tadanurūpe kāle dibbena cakkhunā devatā passatīti.

Sāriputtovātiādikā gāthā āyasmatā mahāmoggallānena attano guṇe pakāsentena vuttā. Tattha **sāriputtovā**ti gāthāya ayaṃ saṅkhepattho – **paññāya** paññāsampadāya, **sīlena** sīlasampattiyā, **upasamena** kilesavūpasamena, yo bhikkhu **pāraṅgato** pāraṃ pariyantaṃ ukkaṃsaṃ gato so sāriputto sāvakehi paññādīhi guṇehi paramukkaṃsagato. Paññāya sīlena hi paramukkaṃsagato. **Etāvaparamo siyā** etaparamo eva, natthi tato uttarīti. Imaṃ pana thero yathā sāriputto paññāya uttamo, tathā ahaṃ samādhinā uttamoti dīpetuṃ avoca. Tenevāha **''koṭisatasahassassā**''tiādi.

Tattha **khaṇena nimmine**ti khaṇeneva koṭisatasahassaattabhāvaṃ nimmineyya nimmituṃ samattho. Tassa nimminane na mayhaṃ bhāro atthi. **Vikubbanāsu kusalo, vasībhūtomhi iddhiyā**ti na kevalaṃ manomayavikubbanāsu eva, sabbāyapi iddhiyā vasībhāvappatto amhi.

Samādhivijjāvasipāramīgatoti savitakkasavicārādisamādhīsu ceva pubbenivāsañāṇādivijjāsu ca vasībhāvena pāramiṃ koṭiṃ patto asi. Tassa taṇhānissayādirahitassa satthu sāsane yathāvuttehi guṇehi ukkaṃsagato. Dhitisampannatāya **dhīro, moggallānagotto** moggallāno, suṭṭhu ṭhapitaindriyatāya **samāhitindriyo,** yathā hatthināgo pūtilatābandhanaṃ sukheneva chindati, evaṃ sakalaṃ kilesabandhanaṃ samucchindi evāti.

Kīdiso nirayo āsītiādayo gāthā koṭṭhaṃ anupavisitvā nikkhamitvā ṭhitamāraṃ tajjentena therena vuttā. Tattha **kīdiso**ti kiṃpakāro. **Yattha dussī**ti yasmiṃ niraye ''dussī''ti evaṃnāmo māro. **Apaccathā**ti nirayagginā apacci. **Vidhuraṃ sāvaka**nti vidhuraṃ nāma kakusandhassa bhagavato aggasāvakaṃ. **Āsajjā**ti ghaṭṭayitvā bādhitvā. **Kakusandhañca brāhmaṇa**nti kakusandhañca sammāsambuddhaṃ āsajjāti attho. Bhagavantaṃ uddissa kumāraṃ āvisitvā mārena khittā sakkharā therassa sīse pati.

Sataṃ āsi ayosaṅkūti tasmiṃ kira niraye upapannānaṃ tigāvuto attabhāvo hoti, dussīmārassāpi tādisova ahosi. Atha nirayapālā tālakkhandhappamāṇānaṃ ayosūlānaṃ ādittānaṃ sampajjalitānaṃ sajotibhūtānaṃ satameva gahetvā ''imasmiṃva te ṭhāne ṭhitena hadayena cintetvā pāpaṃ kata''nti sudhādoṇiyaṃ sudhaṃ koṭṭentā viya hadayamajjhaṃ koṭṭetvā paṇṇāsa janā pādābhimukhā, paṇṇāsa janā sīsābhimukhā koṭṭentā gacchanti, evaṃ gacchantā ca pañcahi vassasatehi ubho ante patvā puna nivattamānā pañcahi vassasatehi hadayamajjhaṃ upagacchanti, taṃ sandhāya vuttaṃ ''sataṃ āsi ayosaṅkū''ti. **Sabbe paccattavedanā**ti sayameva pāṭiyekkavedanājanakā. Sā kira vedanā mahānirayavedanāto dukkhatarā hoti, yathā hi sinehapānasattāhato parihārasattāhaṃ dukkhataraṃ, evaṃ mahānirayadukkhato ussade vuṭṭhānavedanā dukkhatarā. **Īdiso nirayo āsī**ti imasmiṃ ṭhāne devadūtasuttena (a. ni. 3.36; ma. ni. 3.261) nirayo dīpetabbo.

Yo etamabhijānātīti yo mahābhiñño etaṃ kammaphalañca hatthatale ṭhapitaāmalakaṃ viya abhimukhaṃ katvā paccakkhato jānāti. **Bhikkhu buddhassa sāvako**ti bhinnakileso bhikkhu sammāsambuddhassa sāvako. **Kaṇha, dukkhaṃ nigacchasī**ti ekantakāḷakehi pāpadhammehi samannāgatattā, kaṇha māra, dukkhaṃ vindissasi.

Majjhesarasminti mahāsamuddassa majjhe kira udakaṃ vatthuṃ katvā nibbattavimānāni kappaṭṭhitikāni honti. Tenāha **''vimānā kappaṭhāyino''**ti. Tesaṃ veḷuriyassa viya vaṇṇo hoti, pabbatamatthake jalitanaḷaggikhandho viya ca etesaṃ acciyo jotanti, tena te ativiya pabhassarā pabhāsampannā honti. Tenāha **''veḷuriyavaṇṇā rucirā, accimanto pabhassarā''**ti. **Puthu nānattavaṇṇiyo**ti nīlādivasena nānattavaṇṇā bahū accharā **tattha** tesu vimānesu naccanti.

Yo etamabhijānātīti yo etaṃ vimānaṃ vatthuṃ paccakkhaṃ katvā jānāti. Ayañhi attho vimānapetavatthūhi dīpetabbo.

Buddhena coditoti sammāsambuddhena codito uyyojito. **Bhikkhusaṅghassa pekkhato**ti mahato bhikkhusaṅghassa passantassa. **Migāramātupāsādaṃ pādaṅguṭṭhena kampayī**ti (ma. ni. 1.513) pubbārāme visākhāya mahāupāsikāya kāritaṃ sahassagabbhapaṭimaṇḍitaṃ mahāpāsādaṃ attano pādaṅguṭṭhena kampesiṃ. Ekasmiñhi samaye pubbārāme yathāvuttapāsāde bhagavati viharante sambahulā navakatarā bhikkhū uparipāsāde nisinnā satthārampi acintetvā tiracchānakathaṃ kathetumāraddhā, taṃ sutvā bhagavā te saṃvejetvā attano dhammadesanāya bhājanabhūte kātukāmo āyasmantaṃ mahāmoggallānattheraṃ āmantesi – ''passasi tvaṃ, moggallāna, nave bhikkhū tiracchānakathamanuyutte''ti. Taṃ sutvā thero satthu ajjhāsayaṃ ñatvā abhiññāpādakaṃ āpokasiṇārammaṇaṃ catutthajjhānaṃ samāpajjitvā vuṭṭhāya ''pāsādassa patiṭṭhitokāsaṃ udakaṃ hotū''ti adhiṭṭhāya pāsādamatthake thūpikaṃ pādaṅguṭṭhena pahari, pāsādo onamitvā ekena passena aṭṭhāsi. Punapi pahari, aparena passena aṭṭhāsi. Te bhikkhū bhītā saṃviggā pāsādassa patanabhayena tato nikkhamitvā bhagavato samīpe aṭṭhaṃsu. Satthā tesaṃ ajjhāsayaṃ oloketvā dhammaṃ deseti. Taṃ sutvā tesu keci sotāpattiphale patiṭṭhahiṃsu, keci sakadāgāmiphale, keci anāgāmiphale, keci arahattaphale patiṭṭhahiṃsu. Svāyamattho pāsādakampanasuttena dīpetabbo.

Vejayantapāsādanti so vejayantapāsādo tāvatiṃsabhavane yojanasahassubbedho anekasahassaniyyūhakūṭāgārapaṭimaṇḍito devāsurasaṅgāme asure jinitvā sakke devānaminde nagaramajjhe ṭhite uṭṭhito vijayantena nibbattattā ''vejayanto''ti laddhanāmo pāsādo, taṃ sandhāyāha ''vejayantapāsāda''nti. Tampi hi ayaṃ thero pādaṅguṭṭhena kampesi. Ekasmiñhi samaye bhagavantaṃ pubbārāme viharantaṃ sakko devarājā upasaṅkamitvā taṇhāsaṅkhayavimuttiṃ pucchi. Tassa bhagavā vissajjeti. So taṃ sutvā attamano pamudito abhivādetvā padakkhiṇaṃ katvā attano devalokameva gato. Athāyasmā mahāmoggallāno evaṃ cintesi – ''ayaṃ sakko bhagavantaṃ upasaṅkamitvā evarūpaṃ gambhīraṃ nibbānapaṭisaṃyuttaṃ pañhaṃ pucchi, bhagavatā ca pañho vissajjito, kinnu kho jānitvā gato, udāhu ajānitvā? Yaṃnūnāhaṃ devalokaṃ gantvā tamatthaṃ jāneyya''nti. So tāvadeva tāvatiṃsabhavanaṃ gantvā sakkaṃ devānamindaṃ tamatthaṃ pucchi. Sakko dibbasampattiyā pamatto hutvā vikkhepaṃ akāsi. Thero tassa saṃvegajananatthaṃ vejayantapāsādaṃ pādaṅguṭṭhena kampesi. Tena vuttaṃ –

> ''Yo vejayantapāsādaṃ, pādaṅguṭṭhena kampayi;
> Iddhibalenupatthaddho, saṃvejesi ca devatā''ti. (ma. ni. 1.513)

Ayaṃ panattho cūḷataṇhāsaṅkhayavimuttisuttena (ma. ni. 1.390 ādayo) dīpetabbo. Kampitākāro heṭṭhā vuttoyeva.

Sakkaṃ so paripucchatīti yathāvuttameva therassa taṇhāsaṅkhayavimuttipucchaṃ sandhāya vuttaṃ. Tenāha **''api, āvuso, jānāsi, taṇhakkhayavimuttiyo**''ti. **Tassa sakko viyākāsī**ti idaṃ therena pāsādakampane kate saṃviggahadayena pamādaṃ pahāya yoniso manasi karitvā pañhassa

byākatabhāvaṃ sandhāya vuttaṃ. Satthārā desitaniyāmeneva hi so tadā kathesi. Tenāha ‘‘pañhaṃ puṭṭho yathātatha’’nti. Tattha **sakkaṃ so paripucchatī**ti sakkaṃ devarājaṃ so moggallānatthero satthārā desitāya taṇhāsaṅkhayavimuttiyā sammadeva gahitabhāvaṃ pucchi. Atītatthe hi idaṃ vattamānavacanaṃ. **Api, āvuso, jānāsī**ti, āvuso, api jānāsi, kiṃ jānāsi? **Taṇhakkhayavimuttiyo**ti yathā taṇhāsaṅkhayavimuttiyo satthārā tuyhaṃ desitā, tathā kiṃ jānāsīti pucchi. **Taṇhakkhayavimuttiyo**ti vā taṇhāsaṅkhayavimuttisuttassa desanaṃ pucchati.

Brahmānanti mahābrahmānaṃ. **Sudhammāyaṃ ṭhito sabha**nti sudhammāya sabhāya. Ayaṃ pana brahmaloke sudhammasabhāva, na tāvatiṃsabhavane, sudhammasabhāvirahito devaloko nāma natthi. **Ajjāpi tyāvuso, sā diṭṭhi, yā te diṭṭhi pure ahū**ti imaṃ brahmalokaṃ upagantuṃ samattho natthi koci samaṇo vā brāhmaṇo vā, satthu idhāgamanato pubbe yā tuyhaṃ diṭṭhi ahosi, kiṃ ajjāpi idānipi sā diṭṭhi na vigatāti? **Passasi vītivattantaṃ, brahmaloke pabhassara**nti brahmaloke vītipatantaṃ mahākappinamahākassapādīhi sāvakehi parivāritassa tejodhātuṃ samāpajjitvā nisinnassa sasāvakassa bhagavato obhāsaṃ passasīti attho. Ekasmiñhi samaye bhagavā brahmaloke sudhammāya sabhāya sannipatitvā sannisinnassa – ‘‘atthi nu kho koci samaṇo vā brāhmaṇo vā evaṃmahiddhiko, yo idha āgantuṃ sakkuṇeyyā’’ti cintentassa brahmuno cittamaññāya tattha gantvā brahmuno matthake ākāse nisinno tejodhātuṃ samāpajjitvā obhāsaṃ muñcanto mahāmoggallānādīnaṃ āgamanaṃ cintesi. Saha cintanena tepi tattha gantvā satthāraṃ vanditvā satthu ajjhāsayaṃ ñatvā tejodhātuṃ samāpajjitvā paccekadisāsu nisīditvā obhāsaṃ vissajjitvā sakalabrahmaloko ekobhāso ahosi. Satthā brahmuno kallacittataṃ ñatvā catusaccapakāsanaṃ dhammaṃ desesi. Desanāpariyosāne anekāni brahmasahassāni maggaphalesu patiṭṭhahiṃsu, taṃ sandhāya codento **‘‘ajjāpi tyāvuso, sā diṭṭhī’’**ti gāthamāha. Ayaṃ panattho bakabrahmasuttena dīpetabbo. Vuttañhetaṃ (saṃ. ni. 1.176) –

> ‘‘Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena aññatarassa brahmuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti – ‘natthi so samaṇo vā brāhmaṇo vā, yo idha āgaccheyyā’ti. Atha kho bhagavā tassa brahmuno cetasā cetoparivitakkamaññāya seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva jetavane antarahito tasmiṃ brahmaloke pāturahosi. Atha kho bhagavā tassa brahmuno upari vehāsaṃ pallaṅkena nisīdi tejodhātuṃ samāpajjitvā.
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> ‘‘Atha kho āyasmato mahāmoggallānassa etadahosi – ‘kahaṃ nu kho bhagavā etarahi viharatī’ti? Addasā kho āyasmā mahāmoggallāno bhagavantaṃ dibbena cakkhunā visuddhena atikkantamānusakena tassa brahmuno uparivehāsaṃ pallaṅkena nisinnaṃ tejodhātuṃ samāpannaṃ. Disvāna seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva jetavane antarahito tasmiṃ brahmaloke pāturahosi. Atha kho āyasmā mahāmoggallāno puratthimaṃ disaṃ nissāya tassa brahmuno uparivehāsaṃ pallaṅkena nisīdi tejodhātuṃ samāpajjitvā nīcataraṃ bhagavato.
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> ‘‘Atha kho āyasmato mahākassapassa etadahosi – ‘kahaṃ nu kho bhagavā etarahi viharatī’ti? Addasā kho āyasmā mahākassapo bhagavantaṃ dibbena cakkhunā visuddhena atikkantamānusakena tassa brahmuno uparivehāsaṃ pallaṅkena nisinnaṃ tejodhātuṃ samāpannaṃ. Disvāna seyyathāpi nāma balavā puriso…pe… evameva jetavane antarahito tasmiṃ brahmaloke pāturahosi. Atha kho āyasmā mahākassapo dakkhiṇaṃ disaṃ nissāya tassa brahmuno uparivehāsaṃ pallaṅkena nisīdi tejodhātuṃ samāpajjitvā nīcataraṃ bhagavato.
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> ‘‘Atha kho āyasmato mahākappinassa etadahosi – ‘kahaṃ nu kho bhagavā etarahi viharatī’ti? Addasā kho āyasmā mahākappino bhagavantaṃ dibbena cakkhunā visuddhena atikkantamānusakena tassa brahmuno uparivehāsaṃ pallaṅkena nisinnaṃ tejodhātuṃ samāpannaṃ. Disvāna seyyathāpi nāma balavā puriso…pe… evameva jetavane antarahito tasmiṃ brahmaloke pāturahosi. Atha kho āyasmā mahākappino pacchimaṃ disaṃ nissāya tassa brahmuno. Uparivehāsaṃ pallaṅkena nisīdi tejodhātuṃ samāpajjitvā nīcataraṃ bhagavato.

''Atha kho āyasmato anuruddhassa etadahosi – 'kahaṃ nu kho bhagavā etarahi viharatī'ti? Addasā kho āyasmā anuruddho bhagavantaṃ dibbena cakkhunā visuddhena atikkantamānusakena tassa brahmuno uparivehāsaṃ pallaṅkena nisinnaṃ tejodhātuṃ samāpannaṃ. Disvāna seyyathāpi nāma balavā puriso…pe… evameva jetavane antarahito tasmiṃ brahmaloke pāturahosi. Atha kho āyasmā anuruddho uttaraṃ disaṃ nissāya tassa brahmuno uparivehāsaṃ pallaṅkena nisīdi tejodhātuṃ samāpajjitvā nīcataraṃ bhagavato. Atha kho āyasmā mahāmoggallāno taṃ brahmānaṃ gāthāya ajjhabhāsi –

''Ajjāpi te āvuso sā diṭṭhi, yā te diṭṭhi pure ahu;
Passasi vītivattantaṃ, brahmaloke pabhassaranti.

''Na me mārisa sā diṭṭhi, yā me diṭṭhi pure ahu;
Passāmi vītivattantaṃ, brahmaloke pabhassaraṃ;
Svāhaṃ ajja kathaṃ vajjaṃ, ahaṃ niccomhi sassato''ti.

''Atha kho bhagavā taṃ brahmānaṃ saṃvejetvā seyyathāpi nāma balavā puriso…pe… evameva tasmiṃ brahmaloke antarahito jetavane pāturahosi. Atha kho so brahmā aññataraṃ brahmapārisajjaṃ āmantesi – 'ehi tvaṃ, mārisa, yenāyasmā mahāmoggallāno tenupasaṅkama, upasaṅkamitvā āyasmantaṃ mahāmoggallānaṃ evaṃ vadehi 'atthi nu kho mārisa moggallāna, aññepi tassa bhagavato sāvakā evaṃmahiddhikā evaṃmahānubhāvā seyyathāpi bhavaṃ moggallāno, kassapo, kappino, anuruddho'''ti. ''Evaṃ, mārisā''ti kho so brahmapārisajjo tassa brahmuno paṭissutvā yenāyasmā mahāmoggallāno tenupasaṅkami, upasaṅkamitvā āyasmantaṃ mahāmoggallānaṃ etadavoca – ''atthi nu kho, mārisa moggallāna, aññepi tassa bhagavato sāvakā evaṃmahiddhikā evaṃmahānubhāvā seyyathāpi bhavaṃ moggallāno, kassapo, kappino, anuruddho''ti. Atha kho āyasmā mahāmoggallāno taṃ brahmapārisajjaṃ gāthāya ajjhabhāsi –

''Tevijjā iddhipattā ca, cetopariyāyakovidā;
Khīṇāsavā arahanto, bahū buddhassa sāvakā''ti.

''Atha kho so brahmapārisajjo āyasmato mahāmoggallānassa bhāsitaṃ abhinanditvā anumoditvā yena so brahmā tenupasaṅkami, upasaṅkamitvā taṃ brahmānaṃ etadavoca – āyasmā, mārisa mahāmoggallāno evamāha –

''Tevijjā iddhipattā ca, cetopariyāyakovidā;
Khīṇāsavā arahanto, bahū buddhassa sāvakā''ti.

''Idamavoca so brahmapārisajjo. Attamano ca so brahmā tassa brahmapārisajjassa bhāsitaṃ abhinandī''ti.

Idaṃ sandhāya vuttaṃ ''ayaṃ panattho bakabrahmasuttena dīpetabbo''ti.

Mahāneruno kūṭanti kūṭasīsena sakalameva sinerupabbatarājaṃ vadati. **Vimokkhena aphassayī**ti jhānavimokkhanissayena abhiññāṇena phassayīti adhippāyo. **Vana**nti jambudīpaṃ. So hi vanabahulatāya ''vana''nti vutto. Tenāha ''jambusaṇḍassa issaro''ti. **Pubbavidehāna**nti pubbavidehaṭṭhānaṃ, pubbavidehanti attho. **Ye ca bhūmisayā narā**ti bhūmisayā narā nāma aparagoyānakā ca uttarakurukā ca manussā. Te hi gehābhāvato ''bhūmisayā''ti vuttā. Tepi sabbe aphassayīti sambandho. Ayaṃ panattho nandopanandadamanena (visuddhi. 2.396 nandopanandanāgadamanakathā) dīpetabbo –

''Ekasmiṃ kira samaye anāthapiṇḍiko gahapati bhagavato dhammadesanaṃ sutvā 'sve, bhante, pañcahi bhikkhusatehi saddhiṃ mayhaṃ gehe bhikkhaṃ gaṇhathā'ti nimantetvā pakkāmi.

Taṃdivasañca bhagavato paccūsasamaye dasasahassilokadhātuṃ olokentassa **nandopanando** nāma nāgarājā ñāṇamukhe āpāthaṃ āgacchi. Bhagavā ‘ayaṃ nāgarājā mayhaṃ ñāṇamukhe āpāthaṃ āgacchati, kiṃ nu kho bhavissatī’ti āvajjento saraṇagamanassa upanissayaṃ disvā ‘ayaṃ micchādiṭṭhiko tīsu ratanesu appasanno, ko nu kho imaṃ micchādiṭṭhito vimoceyyā’ti āvajjento mahāmoggallānattheraṃ addasa.

‘‘Tato pabhātāya rattiyā sarīrapaṭijagganaṃ katvā āyasmantaṃ ānandaṃ āmantesi – ‘ānanda, pañcannaṃ bhikkhusatānaṃ ārocehi tathāgato devacārikaṃ gacchatī’ti. Taṃdivasañca nandopanandassa āpānabhūmiṃ sajjayiṃsu. So dibbaratanapallaṅke dibbena setacchattena dhāriyamāno tividhanāṭakehi ceva nāgaparisāya ca parivuto dibbabhājanesu upaṭṭhāpitaṃ annapānavidhiṃ olokayamāno nisinno hoti. Atha kho bhagavā yathā nāgarājā passati, tathā katvā tassa vimānamatthakeneva pañcahi bhikkhusatehi saddhiṃ tāvatiṃsadevalokābhimukho pāyāsi.

‘‘Tena kho pana samayena nandopanandassa nāgarājassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti – ‘ime hi nāma muṇḍakā samaṇakā amhākaṃ uparibhavanena devānaṃ tāvatiṃsānaṃ bhavanaṃ pavisantipi nikkhamantipi, na idāni ito paṭṭhāya imesaṃ amhākaṃ matthake pādapaṃsuṃ okirantānaṃ gantuṃ dassāmī’ti uṭṭhāya sinerupādaṃ gantvā taṃ attabhāvaṃ vijahitvā sineruṃ sattakkhattuṃ bhogehi parikkhipitvā upari phaṇaṃ katvā tāvatiṃsabhavanaṃ avakujjena phaṇena paṭiggahetvā adassanaṃ gamesi.

‘‘Atha kho āyasmā raṭṭhapālo bhagavantaṃ etadavoca – ‘pubbe, bhante, imasmiṃ padese ṭhito sineruṃ passāmi, sineruparibhaṇḍaṃ passāmi, tāvatiṃsaṃ passāmi, vejayantaṃ passāmi, vejayantassa pāsādassa upari dhajaṃ passāmi. Ko nu kho, bhante, hetu ko paccayo, yaṃ etarahi neva sineruṃ passāmi…pe… na vejayantassa pāsādassa upari dhajaṃ passāmī’ti? Ayaṃ, raṭṭhapāla, nandopanando nāma nāgarājā tumhākaṃ kupito sineruṃ sattakkhattuṃ bhogehi parikkhipitvā upari phaṇena paṭicchādetvā andhakāraṃ katvā ṭhitoti. ‘Damemi naṃ, bhante’ti. Na bhagavā naṃ anujāni. Atha kho āyasmā bhaddiyo āyasmā rāhuloti anukkamena sabbepi bhikkhū uṭṭhahiṃsu. Na bhagavā anujāni.

‘‘Avasāne mahāmoggallānatthero ‘ahaṃ, bhante, damemi na’nti āha. ‘Damehi, moggallānā’ti bhagavā anujāni. Thero attabhāvaṃ vijahitvā mahantaṃ nāgarājavaṇṇaṃ abhinimminitvā nandopanandaṃ cuddasakkhattuṃ bhogehi parikkhipitvā tassa phaṇassa matthake attano phaṇaṃ ṭhapetvā sinerunā saddhiṃ abhinippīḷesi. Nāgarājā dhūmāyi. Thero ‘na tuyhaṃyeva sarīre dhūmo atthi, mayhampi atthī’ti dhūmāyi. Nāgarājassa dhūmo theraṃ na bādhati. Therassa pana dhūmo nāgarājaṃ bādhati. Tato nāgarājā pajjali. Theropi ‘na tuyhaṃyeva sarīre aggi atthi, mayhampi atthī’ti pajjali. Nāgarājassa tejo theraṃ na bādhati, therassa pana tejo nāgarājaṃ bādhati. Nāgarājā ‘ayaṃ maṃ sinerunā abhinippīḷetvā dhūmāyati ceva pajjalati cā’ti cintetvā, ‘bho, tuvaṃ kosī’ti paṭipucchi. Ahaṃ kho, nanda, moggallānoti. Bhante, attano bhikkhubhāvena tiṭṭhāhī’’ti.

‘‘Thero taṃ attabhāvaṃ vijahitvā tassa dakkhiṇakaṇṇasotena pavisitvā vāmakaṇṇasotena nikkhami, vāmakaṇṇasotena pavisitvā dakkhiṇakaṇṇasotena nikkhami. Tathā dakkhiṇanāsasotena pavisitvā vāmanāsasotena nikkhami, vāmanāsasotena pavisitvā dakkhiṇanāsasotena nikkhami. Tato nāgarājā mukhaṃ vivari. Thero mukhena pavisitvā antokucchiyaṃ pācīnena ca pacchimena ca caṅkamati. Bhagavā ‘moggallāna, manasi karohi mahiddhiko nāgo’ti āha. Thero ‘mayhaṃ kho, bhante, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, tiṭṭhatu, bhante, nandopanando, ahaṃ nandopanandasadisānaṃ nāgarājānaṃ satampi sahassampi satasahassampi dameyya’nti āha.

‘‘Nāgarājā cintesi – ‘pavisanto tāva me na diṭṭho, nikkhamanakāle dāni naṃ dāṭhāntare pakkhipitvā saṅkhādissāmī’ti cintetvā ‘nikkhamatha, bhante, mā maṃ antokucchiyaṃ aparāparaṃ caṅkamanto bādhayitthā’ti āha. Thero nikkhamitvā bahi aṭṭhāsi. Nāgarājā ‘ayaṃ so’ti disvā nāsavātaṃ vissajji. Thero catutthajjhānaṃ samāpajji, lomakūpampissa vāto cāletuṃ nāsakkhi. ‘Avasesā bhikkhū kira ādito

paṭṭhāya sabbapāṭihāriyāni kātuṃ sakkuṇeyyuṃ, imaṃ pana ṭhānaṃ patvā evaṃ khippanisantino hutvā samāpajjituṃ nāsakkhissantī'ti nesaṃ bhagavā nāgarājadamanaṃ nānujāni.

''Nāgarājā 'ahaṃ imassa samaṇassa nāsavātena lomakūpampi cāletuṃ nāsakkhiṃ, mahiddhiko so samaṇo'ti cintesi. Thero attabhāvaṃ vijahitvā supaṇṇarūpaṃ nimminitvā supaṇṇavātaṃ dassento nāgarājānaṃ anubandhi, nāgarājā taṃ attabhāvaṃ vijahitvā māṇavakavaṇṇaṃ abhinimminitvā, 'bhante, tumhākaṃ saraṇaṃ gacchāmī'ti vadanto therassa pāde vandi. Thero 'satthā, nando āgato, ehi tvaṃ, gamissāmā'ti nāgarājānaṃ dametvā nibbisaṃ katvā, gahetvā bhagavato santikaṃ agamāsi. Nāgarājā bhagavantaṃ vanditvā 'bhante, tumhākaṃ saraṇaṃ gacchāmī'ti āha. Bhagavā 'sukhī hohi, nāgarājā'ti vatvā bhikkhusaṅghaparivuto anāthapiṇḍikassa nivesanaṃ agamāsi.

''Anāthapiṇḍiko 'kiṃ, bhante, atidivā āgatatthā'ti āha. Moggallānassa ca nandopanandassa ca saṅgāmo ahosīti. Kassa pana, bhante, jayo, kassa parājayoti? Moggallānassa jayo, nandassa parājayoti. Anāthapiṇḍiko 'adhivāsetu me, bhante, bhagavā sattāhaṃ ekapaṭipāṭiyā bhattaṃ, sattāhaṃ therassa sakkāraṃ karissāmī'ti vatvā sattāhaṃ buddhappamukhānaṃ pañcannaṃ bhikkhusatānaṃ mahāsakkāraṃ akāsi. Tena vuttaṃ – 'nandopanandadamanena dīpetabbo'''ti.

Yo etamabhijānātīti etaṃ yathāvuttaṃ vimokkhaṃ phusanakaraṇavasena jānāti.

Na ve aggi cetayati, ahaṃ bālaṃ ḍahāmīti evaṃ na aggi abhisaṃceteti, nāpi ḍahanāya payogaṃ parakkamaṃ karoti, bālo eva pana ''ayaṃ mandāgatī''ti anijalantaṃ viya jalitaṃ aggiṃ āsajja naṃ paḍayhati, evameva, māra, na mayaṃ ḍahitukāmā, bādhetukāmā, tvaññeva pana tathā āgamanādiatthena tathāgataṃ aggikhandhasadisaṃ ariyasāvakaṃ āsajja attānaṃ ḍahissasi, ḍahadukkhato na muñcissasi.

Apuññaṃ pasavīti apuññaṃ paṭilabhati. **Na me pāpaṃ vipaccatī**ti mama pāpaṃ na vipaccati, kiṃ nu, māra, evaṃ maññasi nayidamatthi.

Karoto te cīyate pāpanti ekaṃsena karontassa te pāpaṃ cirarattāya cirakālaṃ anatthāya dukkhāya upacīyati. **Māra, nibbinda buddhamhā**ti catusaccabuddhato buddhasāvakato nibbinda nibbijja parato kammaṃ. **Āsaṃ mākāsi bhikkhusū**ti ''bhikkhū virodhemi vihesemī''ti etaṃ āsaṃ mākāsi.

Itīti evaṃ. **Māraṃ atajjesī**ti, ''māra, nibbinda…pe… bhikkhusū''ti āyasmā mahāmoggallāno. **Bhesakaḷāvane**ti evaṃnāmake araññe. **Tato**ti tajjanahetu. **So dummano yakkho**ti so māro domanassiko hutvā tattheva tasmiṃyeva ṭhāne antaradhāyi, adassanaṃ agamāsi. Ayañca gāthā dhammasaṅgāyanakāle ṭhapitā. Yaṃ panettha antarantarā atthato na vibhattaṃ, taṃ heṭṭhā vuttanayattā uttānameva.

Evamayaṃ mahāthero māraṃ tajjetvā devacārikānarakacārikādivasena aññehi sāvakehi asādhāraṇaṃ sattūpakāraṃ katvā āyupariyosāne parinibbāyi. Parinibbāyanto ca anomadassissa bhagavato pādamūle paṇidhānaṃ katvā tato paṭṭhāya tattha tattha bhave uḷārāni puññāni katvā sāvakapāramiyā matthake ṭhitopi antarā katassa pāpakammassa vasena uṭṭhitāya kammapilotikāya titthiyehi uyyojitehi corehi bādhito anappakaṃ sarīrakhedaṃ katvā parinibbāyi. Tena vuttaṃ **apadāne** (apa. thera 1.1.375, 380-397) –

> ''Anomadassī bhagavā, lokajeṭṭho narāsabho;
> Vihāsi himavantamhi, devasaṅghapurakkhato.
>
> ''Bhagavā tato otaritvā, vicari cārikaṃ jino;
> Sattakāyaṃ anuggaṇhanto, bārāṇasiṃ upāgami.
>
> ''Khīṇāsavasahassehi, parivuto lokanāyako;

Obhāsento disā sabbā, virocittha mahāmuni.

‘‘Tadāhaṃ gahapati hutvā, saradena mahiddhinā;
Uyyojito sahāyena, satthāraṃ upasaṅkamiṃ.

‘‘Upasaṅkamitvāna sambuddhaṃ, nimantetvā tathāgataṃ;
Attano bhavanaṃ nesi, mānayanto mahāmuniṃ.

‘‘Upaṭṭhitaṃ mahāvīraṃ, devadevaṃ narāsabhaṃ;
Sabhikkhusaṅghaṃ tappemi, annapānenahaṃ tadā.

‘‘Anumodi mahāvīro, sayambhū aggapuggalo;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

‘‘Yaṃ so saṅghamapūjesi, buddhañca lokanāyakaṃ;
Tena cittappasādena, devalokaṃ gamissati.

‘‘Sattasattatikkhattuñca, devarajjaṃ karissati;
Pathabyā rajjaṃ aṭṭhasataṃ, vasudhaṃ āvasissati.

‘‘Pañcapaññāsakkhattuñca, cakkavattī bhavissati;
Bhogā asaṅkhiyā tassa, uppajjissanti tāvade.

‘‘Aparimeyye ito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

‘‘Nirayā so cavitvāna, manussattaṃ gamissati;
Kolito nāma nāmena, brahmabandhu bhavissati.

‘‘So pacchā pabbajitvāna, kusalamūlena codito;
Gotamassa bhagavato, dutiyo hessati sāvako.

‘‘Āraddhavīriyo pahitatto, iddhiyā pāramiṃ gato;
Sabbāsave pariññāya, nibbāyissatināsavo.

‘‘Pāpamittopanissāya, kāmarāgavasaṃ gato;
Mātaraṃ pitarañcāpi, ghātayiṃ duṭṭhamānaso.

‘‘Yaṃ yaṃ yonupapajjāmi, nirayaṃ atha mānusaṃ;
Pāpakammasamaṅgitā, bhinnasīso marāmahaṃ.

‘‘Idaṃ pacchimakaṃ mayhaṃ, carimo vattate bhavo;
Idhāpi ediso mayhaṃ, maraṇakāle bhavissati.

‘‘Pavivekamanuyutto, samādhibhāvanārato;
Sabbāsave pariññāya, viharāmi anāsavo.

‘‘Dharaṇimpi sugambhīraṃ, bahalaṃ duppadhaṃsiyaṃ;
Vāmaṅguṭṭhena khobheyyaṃ, iddhiyā pāramiṃ gato.

''Asmimānaṃ na passāmi, māno mayhaṃ na vijjati;
Sāmaṇere upādāya, garucittaṃ karomahaṃ.

''Aparimeyye ito kappe, yaṃ kammamabhinīhariṃ;
Tāhaṃ bhūmimanuppatto, pattomhi āsavakkhayaṃ.

''Paṭisambhidā catasso…pe… kataṃ buddhassa sāsana''nti.
Mahāmoggallānattheragāthāvaṇṇanā niṭṭhitā.

Saṭṭhinipātavaṇṇanā niṭṭhitā.

21. Mahānipāto

1. Vaṅgīsattheragāthāvaṇṇanā

Sattatinipāte **nikkhantaṃ vata maṃ santa**ntiādikā āyasmato vaṅgīsattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarabuddhakāle haṃsavatīnagare mahābhogakule nibbatto, purimanayeneva vihāraṃ gantvā dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ paṭibhānavantānaṃ aggaṭṭhāne ṭhapentaṃ disvā satthu adhikārakammaṃ katvā – ''ahampi anāgate paṭibhānavantānaṃ aggo bhaveyya''nti patthanaṃ katvā, satthārā byākato yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ brāhmaṇakule nibbattitvā **vaṅgīso**ti laddhanāmo tayo bede uggaṇhanto ācariyaṃ ārādhetvā, chavasīsamantaṃ nāma sikkhitvā chavasīsaṃ nakhena ākoṭetvā ''ayaṃ satto asukayoniyaṃ nibbatto''ti jānāti.

Brāhmaṇā ''ayaṃ amhākaṃ jīvitamaggo''ti ñatvā vaṅgīsaṃ gahetvā paṭicchannayāne nisīdāpetvā gāmanigamarājadhāniyo vicaranti. Vaṅgīsopi tivassamatthake matānampi sīsaṃ āharāpetvā nakhena ākoṭetvā ''ayaṃ satto asukayoniyaṃ nibbatto''ti vatvā mahājanassa kaṅkhacchedanatthaṃ te te jane āvāhetvā attano attano gatiṃ kathāpeti. Tena tasmiṃ mahājano abhippasīdati. So taṃ nissāya mahājanassa hatthato satampi sahassampi labhatīti. Brāhmaṇā vaṅgīsamādāya yathāruciṃ vicaritvā puna sāvatthiṃ agamaṃsu. Vaṅgīso satthu guṇe sutvā satthāraṃ upasaṅkamitukāmo ahosi. Brāhmaṇā ''samaṇo gotamo māyāya taṃ āvaṭṭessatī''ti paṭikkhipiṃsu. Vaṅgīso tesaṃ vacanaṃ anādiyitvā satthu santikaṃ gantvā madhurapaṭisanthāraṃ katvā ekamantaṃ nisīdi.

Taṃ satthā pucchi – ''vaṅgīsa, kiñci sippaṃ jānāsī''ti? ''Āma, bho gotama, chavasīsamantaṃ nāma jānāmi. Tena tivassamatthake matānampi sīsaṃ nakhena ākoṭetvā nibbattaṭṭhānaṃ jānāmī''ti. Satthā tassa ekaṃ niraye nibbattassa sīsaṃ dassesi, ekaṃ manussesu, ekaṃ devesu, ekaṃ parinibbutassa sīsaṃ dassesi. So paṭhamaṃ sīsaṃ ākoṭetvā, ''bho gotama, ayaṃ satto niraye nibbatto''ti āha. ''Sādhu, vaṅgīsa, suṭṭhu tayā diṭṭhaṃ. Ayaṃ satto kuhiṃ nibbatto''ti pucchi. ''Manussaloke''ti. ''Ayaṃ kuhi''nti? ''Devaloke''ti tiṇṇannampi nibbattaṭṭhānaṃ kathesi. Parinibbutassa pana sīsaṃ nakhena ākoṭento neva antaṃ na koṭiṃ passi. Atha naṃ satthā ''na sakkosi vaṅgīsā''ti pucchi. ''Upaparikkhāmi tāvā''ti punappunaṃ parivattetvā ākoṭentopi bāhirakamantena khīṇāsavassa gatiṃ kathaṃ jānissati, athassa matthakato sedo mucci. So lajjitvā tuṇhībhūto aṭṭhāsi. Atha naṃ satthā – ''kilamasi, vaṅgīsā''ti āha. ''Āma, bho gotama, imassa uppannaṭṭhānaṃ jānituṃ na sakkomi, sace tumhe jānātha, kathethā''ti. ''Vaṅgīsa, ahaṃ etampi jānāmi, ito uttaritarampi jānāmī''ti vatvā –

''Cutiṃ yo vedi sattānaṃ, upapattiñca sabbaso;
Asattaṃ sugataṃ buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.

''Yassa gatiṃ na jānanti, devā gandhabbamānusā;
Khīṇāsavaṃ arahantaṃ, tamahaṃ brūmi brāhmaṇa''nti. (dha. pa. 419-420; su. ni. 648-649) –

Imā dve gāthā abhāsi. Vaṅgīso ‘‘tena hi, bho gotama, taṃ vijjaṃ me dethā’’ti apacitiṃ dassetvā satthu santike nisīdi. Satthā ‘‘amhehi samānaliṅgassa demā’’ti āha. Vaṅgīso ‘‘yaṃkiñci katvā mayā imaṃ mantaṃ gahetuṃ vaṭṭatī’’ti brāhmaṇe āha – ‘‘tumhe mayi pabbajante mā cintayittha, ahaṃ mantaṃ uggaṇhitvā sakalajambudīpe jeṭṭhako bhavissāmi, tumhākampi tena bhaddakameva bhavissatī’’ti mantatthāya satthusantikaṃ upasaṅkamitvā pabbajjaṃ yāci. Tadā ca thero nigrodhakappo bhagavato santike ṭhito hoti, taṃ bhagavā āṇāpesi – ‘‘nigrodhakappa, imaṃ pabbājehī’’ti. So satthu āṇāya taṃ pabbājesi. Athassa satthā ‘‘mantaparivāraṃ tāva uggaṇhāhī’’ti dvattiṃsākārakammaṭṭhānaṃ vipassanākammaṭṭhānañca ācikkhi. So dvattiṃsākāraṃ sajjhāyantova vipassanaṃ paṭṭhapesi. Brāhmaṇā vaṅgīsaṃ upasaṅkamitvā ‘‘kiṃ, bho vaṅgīsa, samaṇasma gotamassa santike sippaṃ sikkhita’’nti pucchiṃsu. ‘‘Kiṃ sippasikkhanena, gacchatha tumhe, na mayhaṃ tumhehi kattabbakicca’’nti. Brāhmaṇā ‘‘tvampi dāni samaṇassa gotamassa vasaṃ āpanno, māyāya āvaṭṭito, kiṃ mayaṃ tava santike karissāmā’’ti āgatamaggeneva pakkamiṃsu. Vaṅgīsatthero vipassanaṃ vaḍḍhetvā arahattaṃ sacchākāsi. Tena vuttaṃ **apadāne** (apa. thera 2.55.96-142) –

‘‘Padumuttaro nāma jino, sabbadhammesu cakkhumā;
Ito satasahassamhi, kappe uppajji nāyako.

‘‘Yathāpi sāgare ūmi, gagane viya tārakā;
Evaṃ pāvacanaṃ tassa, arahantehi cittitaṃ.

‘‘Sadevāsuranāgehi, manujehi purakkhato;
Samaṇabrāhmaṇākiṇṇe, janamajjhe jinuttamo.

‘‘Pabhāhi anurañjanto, loke lokantagū jino;
Vacanena vibodhento, veneyyapadumāni so.

‘‘Vesārajjehi sampanno, catūhi purisuttamo;
Pahīnabhayasārajjo, khemappatto visārado.

‘‘Āsabhaṃ pavaraṃ ṭhānaṃ, buddhabhūmiñca kevalaṃ;
Paṭijānāti lokaggo, natthi sañcodako kvaci.

‘‘Sīhanādamasambhītaṃ, nadato tassa tādino;
Devā naro vā brahmā vā, paṭivattā na vijjati.

‘‘Desento pavaraṃ dhammaṃ, santārento sadevakaṃ;
Dhammacakkaṃ pavatteti, parisāsu visārado.

‘‘Paṭibhānavataṃ aggaṃ, sāvakaṃ sādhusammataṃ;
Guṇaṃ bahuṃ pakittetvā, etadagge ṭhapesi taṃ.

‘‘Tadāhaṃ haṃsavatiyaṃ, brāhmaṇo sādhusammato;
Sabbavedavidū jāto, vāgīso vādisūdano.

‘‘Upecca taṃ mahāvīraṃ, sutvāhaṃ dhammadesanaṃ;
Pītivaraṃ paṭilabhiṃ, sāvakassa guṇe rato.

‘‘Nimantetvāva sugataṃ, sasaṅghaṃ lokanandanaṃ;
Sattāhaṃ bhojayitvāhaṃ, dussehacchādayiṃ tadā.

‘‘Nipacca sirasā pāde, katokāso katañjalī;

Ekamantaṃ ṭhito haṭṭho, santhaviṃ jinamuttamaṃ.

‘‘Namo te vādimaddana, namo te isisattama;
Namo te sabbalokagga, namo te abhayaṃ kara.

‘‘Namo te māramathana, namo te diṭṭhisūdana;
Namo te santisukhada, namo te saraṇaṃ kara.

‘‘Anāthānaṃ bhavaṃ nātho, bhītānaṃ abhayappado;
Vissāmabhūmi santānaṃ, saraṇaṃ saraṇesinaṃ.

‘‘Evamādīhi sambuddhaṃ, santhavitvā mahāguṇaṃ;
Avocaṃ vādisūdassa, gatiṃ pappomi bhikkhuno.

‘‘Tadā avoca bhagavā, anantapaṭibhānavā;
Yo so buddhaṃ abhojesi, sattāhaṃ sahasāvakaṃ.

‘‘Guṇañca me pakittesi, pasanno sehi pāṇibhi;
Eso patthayate ṭhānaṃ, vādisūdassa bhikkhuno.

‘‘Anāgatamhi addhāne, lacchase taṃ manorathaṃ;
Devamānusasampattiṃ, anubhotvā anappakaṃ.

‘‘Satasahassito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Vaṅgīso nāma nāmena, hessati satthu sāvako.

‘‘Taṃ sutvā mudito hutvā, yāvajīvaṃ tadā jinaṃ;
Paccayehi upaṭṭhāsiṃ, mettacitto tathāgataṃ.

‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tusitaṃ agamāsahaṃ.

‘‘Pacchime ca bhave dāni, jāto vippakule ahaṃ;
Paccājāto yadā āsiṃ, jātiyā sattavassiko.

‘‘Sabbavedavidū jāto, vādasatthavisārado;
Vādissaro cittakathī, paravādappamaddano.

‘‘Vaṅge jātoti vaṅgīso, vacane issaroti vā;
Vaṅgīso iti me nāmaṃ, abhavī lokasammataṃ.

‘‘Yadāhaṃ viññutaṃ patto, ṭhito paṭhamayobbane;
Tadā rājagahe ramme, sāriputtamahaddasaṃ.

‘‘Piṇḍāya vicarantaṃ taṃ, pattapāṇiṃ susaṃvutaṃ;
Alolakkhiṃ mitabhāṇiṃ, yugamattaṃ nidakkhitaṃ.

‘‘Taṃ disvā vimhito hutvā, avocaṃ mamanucchavaṃ;
Kaṇikāraṃva nicitaṃ, cittaṃ gāthāpadaṃ ahaṃ.

‘‘Ācikkhi so me satthāraṃ, sambuddhaṃ lokanāyakaṃ;
Tadā so paṇḍito vīro, uttariṃ samavoca me.

‘‘Virāgasaṃhitaṃ vākyaṃ, katvā duddasamuttamaṃ;
Vicittapaṭibhānehi, tosito tena tādinā.

‘‘Nipacca sirasā pāde, pabbājehīti maṃ bravi;
Tato maṃ sa mahāpañño, buddhaseṭṭhamupānayi.

‘‘Nipacca sirasā pāde, nisīdiṃ satthu santike;
Mamāha vadataṃ seṭṭho, kacci vaṅgīsa jānāsi.

‘‘Kiñci sippanti tassāhaṃ, jānāmīti ca abraviṃ;
Matasīsaṃ vanacchuddhaṃ, api bārasavassikaṃ;
Tava vijjāvisesena, sace sakkosi vācaya.

‘‘Āmoti me paṭiññāte, tīṇi sīsāni dassayi;
Nirayanaradevesu, upapanne avācayiṃ.

‘‘Tadā khīṇāsavasseva, sīsaṃ dassesi nāyako;
Tatohaṃ vihatārabbho, pabbajjaṃ samayācisaṃ.

‘‘Pabbajitvāna sugataṃ, santhavāmi tahiṃ tahiṃ;
Tato maṃ kabbavittosi, ujjhāyantiha bhikkhavo.

‘‘Tato vīmaṃsanatthaṃ me, āha buddho vināyako;
Takkikā panimā gāthā, ṭhānaso paṭibhanti taṃ.

‘‘Na kabbavittohaṃ vīra, ṭhānaso paṭibhanti maṃ;
Tena hi dāni vaṅgīsa, ṭhānaso santhavāhi maṃ.

‘‘Tadāhaṃ santhaviṃ vīraṃ, gāthāhi isisattamaṃ;
Ṭhānaso me tadā tuṭṭho, jino agge ṭhapesi maṃ.

‘‘Paṭibhānena cittena, aññesamatimaññahaṃ;
Pesale tena saṃviggo, arahattamapāpuṇiṃ.

‘‘Paṭibhānavataṃ aggo, añño koci na vijjati;
Yathāyaṃ bhikkhu vaṅgīso, evaṃ dhāretha bhikkhavo.

‘‘Satasahasse kataṃ kammaṃ, phalaṃ dassesi me idha;
Sumutto saravegova, kilese jhāpayiṃ mama.

‘‘Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

‘‘Svāgataṃ vata me āsi, buddhaseṭṭhassa santike;

Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

''Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsana''nti.

Arahā pana hutvā thero satthu santikaṃ gacchanto cakkhupathato paṭṭhāya candena, sūriyena, ākāsena, mahāsamuddena, sinerunā pabbatarājena, sīhena migaraññā, hatthināgenāti tena tena saddhiṃ upamento anekehi padasatehi satthāraṃ vaṇṇentova upagacchati. Tena taṃ satthā saṅghamajjhe nisinno paṭibhānavantānaṃ aggaṭṭhāne ṭhapesi. Atha therena arahattappattito pubbe ca pacchā ca taṃ taṃ cittaṃ āgamma bhāsitā. Theraṃ uddissa ānandattherādīhi bhāsitā ca –

1218.''Nikkhantaṃ vata maṃ santaṃ, agārasmānagāriyaṃ;
Vitakkā upadhāvanti, pagabbhā kaṇhato ime.

1219.''Uggaputtā mahissāsā, sikkhitā daḷhadhammino;
Samantā parikireyyuṃ, sahassaṃ apalāyinaṃ.

1220.''Sacepi ettakā bhiyyo, āgamissanti itthiyo;
Neva maṃ byādhayissanti, dhamme samhi patiṭṭhito.

1221.''Sakkhī hi me sutaṃ etaṃ, buddhassādiccabandhuno;
Nibbānagamanaṃ maggaṃ, tattha me nirato mano.

1222.''Evañce maṃ viharantaṃ, pāpima upagacchasi;
Tathā maccu karissāmi, na me maggampi dakkhasi.

1223.''Aratiñca ratiñca pahāya, sabbaso gehasitañca vitakkaṃ;
Vanathaṃ na kareyya kuhiñci, nibbanatho avanatho sa bhikkhu.

1224.''Yamidha pathaviñca vehāsaṃ, rūpagataṃ jagatogadhaṃ kiñci;
Parijīyati sabbamaniccaṃ, evaṃ samecca caranti mutattā.

1225.''Upadhīsu janā gadhitāse, diṭṭhasute paṭighe ca mute ca;
Ettha vinodaya chandamanejo, yo hettha na limpati muni tamāhu.

1226.''Atha saṭṭhisitā savitakkā, puthujjanatāya adhammā niviṭṭhā;
Na ca vaggagatassa kuhiñci, no pana duṭṭhullagāhī sa bhikkhu.

1227.''Dabbo cirarattasamāhito, akuhako nipako apihālu;
Santaṃ padaṃ ajjhagamā muni, paṭicca parinibbuto kaṅkhati kālaṃ.

1228.''Mānaṃ pajahassu gotama, mānapathañca jahassu asesaṃ;
Mānapathamhi sa mucchito, vippaṭisārīhuvā cirarattaṃ.

1229.''Makkhena makkhitā pajā, mānahatā nirayaṃ papatanti;
Socanti janā cirarattaṃ, mānahatā nirayaṃ upapannā.

1230.''Na hi socati bhikkhu kadāci, maggajino sammā paṭipanno;
Kittiñca sukhañcānubhoti, dhammadasoti tamāhu tathattaṃ.

1231.''Tasmā akhilo idha padhānavā, nīvaraṇāni pahāya visuddho;
Mānañca pahāya asesaṃ, vijjāyantakaro samitāvī.

1232.‘‘Kāmarāgena ḍayhāmi, cittaṃ me pariḍayhati;
Sādhu nibbāpanaṃ brūhi, anukampāya gotama.

1233.‘‘Saññāya vipariyesā, cittaṃ te pariḍayhati;
Nimittaṃ parivajjehi, subhaṃ rāgūpasaṃhitaṃ.

1234.‘‘Asubhāya cittaṃ bhāvehi, ekaggaṃ susamāhitaṃ;
Sati kāyagatā tyatthu, nibbidābahulo bhava.

1235.‘‘Animittañca bhāvehi, mānānusayamujjaha;
Tato mānābhisamayā, upasanto carissasi.

1236.‘‘Tameva vācaṃ bhāseyya, yāyattānaṃ na tāpaye;
Pare ca na vihiṃseyya, sā ve vācā subhāsitā.

1237.‘‘Piyavācameva bhāseyya, yā vācā paṭinanditā;
Yaṃ anādāya pāpāni, paresaṃ bhāsate piyaṃ.

1238.‘‘Saccaṃ ve amatā vācā, esa dhammo sanantano;
Sacce atthe ca dhamme ca, āhu santo patiṭṭhitā.

1239.‘‘Yaṃ buddho bhāsati vācaṃ, khemaṃ nibbānapattiyā;
Dukkhassantakiriyāya, sā ve vācānamuttamā.

1240.‘‘Gambhīrapañño medhāvī, maggāmaggassa kovido;
Sāriputto mahāpañño, dhammaṃ deseti bhikkhunaṃ.

1241.‘‘Saṃkhittenapi deseti, vitthārenapi bhāsati;
Sālikāyiva nigghoso, paṭibhānaṃ udiyyati.

1242.‘‘Tassa taṃ desayantassa, suṇanti madhuraṃ giraṃ;
Sarena rajanīyena, savanīyena vaggunā;
Udaggacittā muditā, sotaṃ odhenti bhikkhavo.

1243.‘‘Ajja pannarase visuddhiyā, bhikkhū pañcasatā samāgatā;
Saṃyojanabandhanacchidā, anīghā khīṇapunabbhavā isī.

1244.‘‘Cakkavattī yathā rājā, amaccaparivārito;
Samantā anupariyeti, sāgarantaṃ mahiṃ imaṃ.

1245.‘‘Evaṃ vijitasaṅgāmaṃ, satthavāhaṃ anuttaraṃ;
Sāvakā payirupāsanti, tevijjā maccuhāyino.

1246.‘‘Sabbe bhagavato puttā, palāpettha na vijjati;
Taṇhāsallassa hantāraṃ, vande ādiccabandhunaṃ.

1247.‘‘Parosahassaṃ bhikkhūnaṃ, sugataṃ payirupāsati;
Desentaṃ virajaṃ dhammaṃ, nibbānaṃ akutobhayaṃ.

1248.‘‘Suṇanti dhammaṃ vimalaṃ, sammāsambuddhadesitaṃ;
Sobhati vata sambuddho, bhikkhusaṅghapurakkhato.

1249.‘‘Nāganāmosi bhagavā, isīnaṃ isisattamo;
Mahāmeghova hutvāna, sāvake abhivassasi.

1250.‘‘Divā vihārā nikkhamma, satthudassanakamyatā;
Sāvako te mahāvīra, pāde vandati vaṅgiso.

1251.‘‘Ummaggapathaṃ mārassa, abhibhuyya carati pabhijja khīlāni;
Taṃ passatha bandhapamuñca karaṃ, asitaṃva bhāgaso pavibhajja.

1252.‘‘Oghassa hi nitaraṇatthaṃ, anekavihitaṃ maggaṃ akkhāsi;
Tasmiñca amate akkhāte, dhammadasā ṭhitā asaṃhīrā.

1253.‘‘Pajjotakaro ativijjha, sabbaṭhitīnaṃ atikkamamaddasa;
Ñatvā ca sacchikatvā ca, aggaṃ so desayi dasaddhānaṃ.

1254.‘‘Evaṃ sudesite dhamme, ko pamādo vijānataṃ dhammaṃ;
Tasmā hi tassa bhagavato sāsane, appamatto sadā namassamanusikkhe.

1255.‘‘Buddhānubuddho yo thero, koṇḍañño tibbanikkamo;
Lābhī sukhavihārānaṃ, vivekānaṃ abhiṇhaso.

1256.‘‘Yaṃ sāvakena pattabbaṃ, satthu sāsanakārinā;
Sabbassa taṃ anuppattaṃ, appamattassa sikkhato.

1257.‘‘Mahānubhāvo tevijjo, cetopariyakovido;
Koṇḍañño buddhadāyādo, pāde vandati satthuno.

1258.‘‘Nagassa passe āsīnaṃ, muniṃ dukkhassa pāraguṃ;
Sāvakā payirupāsanti, tevijjā maccuhāyino.

1259.‘‘Cetasā anupariyeti, moggallāno mahiddhiko;
Cittaṃ nesaṃ samanvesaṃ, vippamuttaṃ nirūpadhiṃ.

1260.‘‘Evaṃ sabbaṅgasampannaṃ, muniṃ dukkhassa pāraguṃ;
Anekākārasampannaṃ, payirupāsanti gotamaṃ.

1261.‘‘Cando yathā vigatavalāhake nabhe, virocati vītamalova bhāṇumā;
Evampi aṅgīrasa tvaṃ mahāmuni, atirocasi yasasā sabbalokaṃ.

1262.‘‘Kāveyyamattā vicarimha pubbe, gāmā gāmaṃ purā puraṃ;
Athaddasāma sambuddhaṃ, sabbadhammāna pāraguṃ.

1263.‘‘So me dhammamadesesi, muni dukkhassa pāragū;
Dhammaṃ sutvā pasīdimha, saddhā no udapajjatha.

1264.‘‘Tassāhaṃ vacanaṃ sutvā, khandhe āyatanāni ca;
Dhātuyo ca viditvāna, pabbajiṃ anagāriyaṃ.

1265.‘‘Bahūnaṃ vata atthāya, uppajjanti tathāgatā;
Itthīnaṃ purisānañca, ye te sāsanakārakā.

1266.‘‘Tesaṃ kho vata atthāya, bodhimajjhagamā muni;

Bhikkhūnaṃ bhikkhunīnañca, ye niyāmagataddasā.

1267.‘‘Sudesitā cakkhumatā, buddhenādiccabandhunā;
Cattāri ariyasaccāni, anukampāya pāṇinaṃ.

1268.‘‘Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.

1269.‘‘Evamete tathā vuttā, diṭṭhā me te yathā tathā;
Sadattho me anuppatto, kataṃ buddhassa sāsanaṃ.

1270.‘‘Svāgataṃ vata me āsi, mama buddhassa santike;
Suvibhattesu dhammesu, yaṃ seṭṭhaṃ tadupāgamiṃ.

1271.‘‘Abhiññāpāramippatto, sotadhātu visodhitā;
Tevijjo iddhipattomhi, cetopariyakovido.

1272.‘‘Pucchāmi satthāramanomapaññaṃ, diṭṭheva dhamme yo vicikicchānaṃ chettā;
Aggāḷave kālamakāsi bhikkhu, ñāto yasassī abhinibbutatto.

1273.‘‘Nigrodhakappo iti tassa nāmaṃ, tayā kataṃ bhagavā brāhmaṇassa;
So taṃ namassaṃ acari mutyapekho, āraddhavīriyo daḷhadhammadassī.

1274.‘‘Taṃ sāvakaṃ sakka mayampi sabbe, aññātumicchāma samantacakkhu;
Samavaṭṭhitā no savanāya sotā, tuvaṃ no satthā tvamanuttarosi.

1275.‘‘Chinda no vicikicchaṃ brūhi metaṃ, parinibbutaṃ vedaya bhūripaññā;
Majjheva no bhāsa samantacakkhu, sakkova devāna sahassanetto.

1276.‘‘Ye keci ganthā idha mohamaggā, aññāṇapakkhā vicikicchaṭhānā;
Tathāgataṃ patvā na te bhavanti, cakkhuñhi etaṃ paramaṃ narānaṃ.

1277.‘‘No ce hi jātu puriso kilese, vāto yathā abbhaghanaṃ vihāne;
Tamovassa nivuto sabbaloko, jotimantopi na pabhāseyyuṃ.

1278.‘‘Dhīrā ca pajjotakarā bhavanti, taṃ taṃ ahaṃ vīra tatheva maññe;
Vipassinaṃ jānamupāgamimha, parisāsu no āvikarohi kappaṃ.

1279.‘‘Khippaṃ giraṃ eraya vaggu vagguṃ, haṃsova paggayha saṇikaṃ nikūja;
Bindussarena suvikappitena, sabbeva te ujjugatā suṇoma.

1280.‘‘Pahīnajātimaraṇaṃ asesaṃ, niggayha dhonaṃ vadessāmi dhammaṃ;
Na kāmakāro hi puthujjanānaṃ, saṅkheyyakāro ca tathāgatānaṃ.

1281.‘‘Sampannaveyyākaraṇaṃ tavedaṃ, samujjupaññassa samuggahītaṃ;
Ayamañjali pacchimo suppaṇāmito, mā mohayī jānamanomapaññā.

1282.‘‘Paroparaṃ ariyadhammaṃ viditvā, mā mohayī jānamanomavīriya;
Vāriṃ yathā ghammani ghammatatto, vācābhikaṅkhāmi sutaṃ pavassa.

1283.‘‘Yadatthikaṃ brahmacariyaṃ acarī, kappāyano kaccissataṃ amoghaṃ;
Nibbāyi so ādu saupādiseso, yathā vimutto ahu taṃ suṇoma.

1284.''Acchecchi taṇhaṃ idha nāmarūpe, (iti bhagavā,)
Kaṇhassa sotaṃ dīgharattānusayitaṃ;
Atāri jātiṃ maraṇaṃ asesaṃ, iccabravi bhagavā pañcaseṭṭho.

1285.''Esa sutvā pasīdāmi, vaco te isisattama;
Amoghaṃ kira me puṭṭhaṃ, na maṃ vañcesi brāhmaṇo.

1286.''Yathā vādī tathā kārī, ahu buddhassa sāvako;
Acchecchi maccuno jālaṃ, tataṃ māyāvino daḷhaṃ.

1287.''Addasa bhagavā ādiṃ, upādānassa kappiyo;
Accagā vata kappāno, maccudheyyaṃ suduttaraṃ.

1288.''Taṃ devadevaṃ vandāmi, puttaṃ te dvipaduttama;
Anujātaṃ mahāvīraṃ, nāgaṃ nāgassa orasa''nti. –

Imā gāthā saṅgītikāle ekajjhaṃ katvā saṅgahaṃ āropitā. Tattha ''nikkhantaṃ vata maṃ santa''ntiādayo pañca gāthā āyasmā vaṅgīso navo acirapabbajito hutvā vihāraṃ upagatā alaṅkatapaṭiyattā sambahulā itthiyo disvā uppannarāgo taṃ vinodento abhāsi.

Tattha **nikkhantaṃ vata maṃ santaṃ, agārasmānagāriya**nti agārato nikkhantaṃ anagāriyaṃ pabbajitaṃ maṃ samānaṃ. **Vitakkā**ti kāmavitakkādayo pāpavitakkā. **Upadhāvantī**ti mama cittaṃ upagacchanti. **Pagabbhā**ti pāgabbhiyayuttā vasino. ''Ayaṃ gehato nikkhamitvā pabbajito, nayimaṃ anuddhaṃsituṃ yutta''nti evaṃ aparihārato nillajjā. **Kaṇhato**ti kāḷato, lāmakabhāvatoti attho. **Ime**ti tesaṃ attano paccakkhatā vuttā.

Asuddhajīvino parivārayuttā manussā uggakiccatāya ''uggā''ti vuccanti, tesaṃ puttā **uggaputtā. Mahissāsā**ti mahāissāsā. **Sikkhitā**ti dvādasa vassāni ācariyakule uggahitasippā. **Daḷhadhamminoti**, daḷhadhanuno. Daḷhadhanu nāma dvisahassathāmaṃ vuccati. Dvisahassathāmanti, ca yassa āropitassa jiyāya bandho lohasīsādīnaṃ bhāro daṇḍe gahetvā yāva kaṇḍapamāṇā nabhaṃ ukkhittassa pathavito muccati. **Samantā parikireyyu**nti samantato kaṇḍe khipeyyuṃ. Kittakāti ce āha **''sahassaṃ apalāyina''**nti. Yuddhe aparaṃ mukhānaṃ sahassamattānaṃ. Idaṃ vuttaṃ hoti – sikkhitā katahatthā uggā daḷhadhanuno mahissāsā uggaputtā sahassamattā kadācipi yuddhe parājayaṃ apattā appamattā samantato ṭhatvā thambhaṃ upanissāya sacepi vasseyyuṃ. Tādisehipi issāsasahassehi samantā sare parikirīyante susikkhito puriso daṇḍaṃ gahetvā sabbe sare attano sarīre apatamāne katvā pādamūle pāteyya. Tattha ekopi issāso dve sare ekato khipanto nāma natthi. Itthiyo pana rūpārammaṇādivasena pañca pañca sare ekato khipanti, evaṃ khipantiyo. **Ettakā bhiyyo**ti imāhi itthīhi bhiyyopi bahū itthiyo attano itthikuttahāsabhāvādito vidhaṃsenti.

Sakkhī hi me sutaṃ etanti sammukhā mayā etaṃ sutaṃ. **Nibbānagamanaṃ maggan**ti liṅgavipallāsena vuttaṃ, nibbānagāmimaggoti attho, vipassanaṃ sandhāyāha. **Tattha me nirato mano**ti tasmiṃ vipassanāmagge mayhaṃ cittaṃ niratam.

Evañce maṃ viharantanti evaṃ aniccaasubhajjhānabhāvanāya ca vipassanābhāvanāya ca viharantaṃ maṃ. **Pāpimā**ti kilesamāraṃ ālapati. **Tathā maccu karissāmi, na me maggampi dakkhasī**ti mayā kataṃ maggampi yathā na passasi, tathā maccu antaṃ karissāmīti yojanā.

Aratiñcātiādikā pañca gāthā attano santāne uppanne aratiādike vinodentena vuttā. Tattha **arati**nti adhikusalesu dhammesu pantasenāsanesu ca ukkaṇṭhanaṃ. **Rati**nti pañcakāmaguṇaratiṃ. **Pahāyā**ti pajahitvā. **Sabbaso gehasitañca vitakka**nti, gehanissitaṃ puttadārādipaṭisaṃyuttaṃ ñātivitakkādiñca micchāvitakkaṃ anavasesato pahāya. **Vanathaṃ na kareyya kuhiñcī**ti ajjhattikabāhirappabhede

sabbasmiṃ vatthusmiṃ taṇhaṃ na kareyyaṃ. **Nibbanatho avanatho sa bhikkhū**ti yo hi sabbena sabbaṃ nittaṇho, tato eva katthacipi nandiyā abhāvato avanatho, so bhikkhu nāma saṃsāre bhayassa sammadeva ikkhaṇatāya bhinnakilesatāya cāti attho.

Yamidha pathaviñca vehāsaṃ, rūpagataṃ jagatogadhaṃ kiñcīti yaṃkiñci idha pathavīgataṃ bhūminissitaṃ vehāsaṃ vehāsaṭṭhaṃ devalokanissitaṃ rūpagataṃ rūpajātaṃ ruppanasabhāvaṃ jagatogadhaṃ lokikaṃ bhavattayapariyāpannaṃ saṅkhataṃ. **Parijīyati sabbamanicca**nti sabbaṃ taṃ jarābhibhūtaṃ, tato eva aniccaṃ tato eva dukkhaṃ anattāti evaṃ tilakkhaṇāropanaṃ āha. Ayaṃ therassa mahāvipassanāti vadanti. **Evaṃ samecca caranti mutattā**ti evaṃ samecca abhisamecca vipassanāpaññāsahitāya maggapaññāya paṭivijjhitvā mutattā pariññātattabhāvā paṇḍitā caranti viharanti.

Upadhīsūti khandhūpadhiādīsu. **Janā**ti andhaputhujjanā. **Gadhitāse**ti paṭibaddhacittā. Ettha hi visesato kāmaguṇūpadhīsu chando apanetabboti dassento āha **diṭṭhasute paṭighe ca mute cā**ti. **Diṭṭhasute**ti diṭṭhe ceva sute ca, rūpasaddesūti attho. **Paṭighe**ti ghaṭṭanīye phoṭṭhabbe. **Mute**ti vuttāvasese mute, gandharasesūti vuttaṃ hoti. **Sāratthapakāsaniyaṃ** (saṃ. ni. aṭṭha. 1.1.210) ‘‘paṭighapadena gandharasā gahitā, mutapadena phoṭṭhabbārammaṇa’’nti vuttaṃ. **Ettha vinodaya chandamanejo**ti etasmiṃ diṭṭhādibhede pañcakāmaguṇe kāmacchandaṃ vinodehi, tathā sati sabbattha anejo avikappo bhavasi. **Yo hettha na limpati muni tamāhū**ti yo hi ettha kāmaguṇe taṇhālepena na limpati, taṃ moneyyadhammaṭṭhato ‘‘munī’’ti paṇḍitā vadanti. ‘‘Atha saṭṭhisitā’’ti pāḷīti adhippāyena keci ‘‘saṭṭhidhammārammaṇanissitā’’ti atthaṃ vadanti. ‘‘Aṭṭhasaṭṭhisitā savitakkā’’ti pana pāḷi, appakañhi ūnaṃ adhikaṃ vā na gaṇanūpagaṃ hotīti. **Aṭṭhasaṭṭhisitā**ti dvāsaṭṭhidiṭṭhigatasannissitā micchāvitakkāti atthoti keci vadanti. Diṭṭhigatikā ca sattāvāsābhāvaladdhiṃ ajjhūpagatāti adhiccasamuppannavādaṃ ṭhapetvā itaresaṃ vasena ‘‘atha saṭṭhisitā savitakkā’’ti vuttaṃ. Yathā hi taṇhālepābhāvena bhikkhūti vuccati, evaṃ diṭṭhilepābhāvenapīti dassetuṃ ‘‘atha saṭṭhisitā’’tiādi vuttaṃ. **Puthujjanatāya adhammā niviṭṭhā**ti te pana micchāvitakkā niccādigāhavasena adhammā dhammato apetā puthujjanatāyaṃ andhabāle niviṭṭhā abhiniviṭṭhā. **Na ca vaggagatassa kuhiñcī**ti yattha katthaci vatthusmiṃ sassatavādādimicchādiṭṭhivaggagato, taṃladdhiko na ca assa bhaveyya. Aṭṭhakathāyaṃ (saṃ. ni. aṭṭha. 1.1.210) pana ‘‘atha saṭṭhisitā savitakkā, puthū janatāya adhammā niviṭṭhā’’ti padaṃ uddharitvā atha cha ārammaṇanissitā puthū adhammavitakkā janatāya niviṭṭhāti vuttaṃ. Tathā na ca vaggagatassa kuhiñcīti tesaṃ vasena na katthaci kilesavaggagato bhaveyyāti ca vuttaṃ. **No pana duṭṭhullagāhī sa bhikkhū**ti yo kilesehi dūsitattā ativiya duṭṭhullatā ca duṭṭhullānaṃ micchāvādānaṃ gaṇhanasīlo ca no assa no bhaveyya, so bhikkhu nāma hotīti.

Dabboti dabbajātiko paṇḍito. **Cirarattasamāhito**ti cirakālato paṭṭhāya samāhito. **Akuhako**ti kohaññarahito asaṭho amāyāvī. **Nipako**ti nipuṇo cheko. **Apihālū**ti nittaṇho. **Santaṃ padaṃ ajjhagamā**ti, nibbānaṃ adhigato. Moneyyadhammasamannāgatato **muni. Parinibbuto**ti ārammaṇakaraṇavasena nibbānaṃ paṭicca saupādisesāya nibbānadhātuyā parinibbuto. **Kaṅkhati kāla**nti idāni anupādisesanibbānatthāya kālaṃ āgameti. Na tassa kiñci karaṇīyaṃ atthi, yathā ediso bhavissati, tathā attānaṃ sampādetīti adhippāyo.

Mānaṃ pajahassūtiādayo catasso gāthā paṭibhānasampattiṃ nissāya attano pavattamānaṃ mānaṃ vinodentena vuttā. Tattha **mānaṃ pajahassū**ti seyyamānādinavavidhaṃ mānaṃ pariccaja. **Gotamā**ti gotamagottassa bhagavato sāvakattā attānaṃ gotamagottaṃ katvā ālapati. **Mānapatha**nti mānassa pavattiṭṭhānabhūtaṃ ayonisomanasikāraparikkhittaṃ jātiādiṃ tappaṭibaddhakilesappahānena **jahassu** pajaha. **Asesa**nti sabbameva. **Mānapathamhi sa mucchito**ti mānavatthunimittaṃ mucchaṃ āpanno. **Vippaṭisārīhuvā cirarattanti** imasmiṃ mānapathānuyogakkhaṇe vītivatte pubbeva arahattaṃ pāpuṇissa, ‘‘naṭṭhohamasmī’’ti vippaṭisārī ahuvā ahosi.

Makkhena makkhitā pajāti sūrādinā attānaṃ ukkaṃsetvā pare vambhetvā paraguṇamakkhanalakkhaṇena makkhena pisitattā makkhī. Puggalo hi yathā yathā paresaṃ guṇe makkheti, tathā tathā attano guṇe puñjati nirākaroti nāma. **Mānahatā**ti mānena hataguṇā. **Nirayaṃ**

papatantīti nirayaṃ upapajjanti.

Maggajinoti maggena vijitakileso. **Kittiñca sukhañcā**ti viññūhi pasaṃsitañca kāyikacetasikasukhañca **anubhotī**ti paṭilabhati. **Dhammadasoti tamāhu tathatta**nti taṃ tathabhāvaṃ sammāpaṭipannaṃ yāthāvato dhammadassīti paṇḍitā āhu.

Akhiloti pañcacetokhilarahito. **Padhānavā**ti sammappadhānavīriyasampanno. **Visuddho**ti nīvaraṇasaṅkhātavalāhakāpagamena visuddhamānaso. **Asesa**nti navavidhampi mānaṃ aggamaggena pajahitvā. **Vijjāyantakaro samitāvī**ti sabbaso samitakileso tividhāya vijjāya pariyosānappatto hotīti attānaṃ ovadati.

Athekadivasaṃ āyasmā ānando aññatarena rājamahāmattena nimantito pubbaṇhasamayaṃ tassa gehaṃ gantvā paññatte āsane nisīdi āyasmatā vaṅgīsena pacchāsamaṇena. Atha tasmiṃ gehe itthiyo sabbālaṅkārapaṭimaṇḍitā theraṃ upasaṅkamitvā, vanditvā pañhaṃ pucchanti, dhammaṃ suṇanti. Athāyasmato vaṅgīsassa navapabbajitassa ārammaṇaṃ pariggahetuṃ asakkontassa visabhāgārammaṇe rāgo uppajji. So saddho ujujātiko kulaputto ‘‘ayaṃ me rāgo vaḍḍhitvā diṭṭhadhammikaṃ samparāyikampi atthaṃ nāseyyā’’ti cintetvā yathānisinnova therassa attano pavattiṃ āvikaronto **‘‘kāmarāgenā’’**ti gāthamāha. Tattha yadipi kilesarajjanapariḷāho kāyampi bādhati, cittaṃ pana bādhento ciataraṃ bādhetīti dassetuṃ ‘‘kāmarāgena ḍayhāmī’’ti vatvā ‘‘cittaṃ me pariḍayhatī’’ti vuttaṃ. **Nibbāpana**nti rāganibbāpanakāraṇaṃ rāgapariḷāhassa nibbāpanasamatthaṃ ovādaṃ karohīti attho.

Saññāya vipariyesātiādikā gāthā tena yācitena āyasmatā ānandena vuttā. **Vipariyesā**ti vipallāsena asubhe subhanti pavattena viparītaggāhena. **Nimitta**nti kilesajanakanimittaṃ. **Parivajjehī**ti paribbaja. **Subhaṃ rāgūpasaṃhita**nti rāgavaḍḍhanārammaṇaṃ subhaṃ parivajjento asubhasaññāya parivajjeyya, sabbattha anabhiratisaññāya. Tasmā tadubhayampi dassento **‘‘asubhāyā’’**tiādimāha.

Tattha **asubhāyā**ti asubhānupassanāya. **Cittaṃ bhāvehi ekaggaṃ susamāhita**nti attano cittavikkhepābhāvena ekaggaṃ ārammaṇesu susamāhitaṃ appitaṃ katvā bhāvehi tava asubhānupassanaṃ sukaraṃ akkhāmīti. **Sati kāyagatā tyatthū**ti vuttakāyagatāsatibhāvanā tayā bhāvitā bahulīkatā hotūti attho. **Nibbidābahulo bhavā**ti attabhāve sabbasmiñca nibbedabahulo hohi.

Animittañca bhāvehīti niccanimittādīnaṃ ugghāṭanena visesato aniccānupassanā animittā nāma, tato **mānānusayamujjahā**ti taṃ bhāvento maggapaṭipāṭiyā aggamaggādhigamena mānānusayaṃ samucchinda. **Mānābhisamayā**ti mānassa dassanābhisamayā ceva pahānābhisamayā ca. **Upasanto**ti sabbaso rāgādīnaṃ santatāya upasanto **carissasi** viharissasīti attho.

Tameva vācantiādikā catasso gāthā bhagavatā subhāsitasutte (saṃ. ni. 1.213) desite somanassajātena therena bhagavantaṃ sammukhā abhitthavantena vuttā. **Yāyattānaṃ na tāpaye**ti yāya vācāya hetubhūtāya attānaṃ vippaṭisārena na tāpeyya na viheṭheyya. **Pare ca na vihiṃseyyā**ti pare ca parehi bhindanto na bādheyya. **Sā ve vācā subhāsitā**ti sā vācā ekaṃsena subhāsitā nāma, tasmā tameva vācaṃ bhāseyyāti yojanā. Imāya gāthāya apisuṇavācāvasena bhagavantaṃ thometi.

Paṭinanditāti paṭimukhabhāvena nanditā piyāyitā sampati āyatiñca suṇantehi sampaṭicchitā. **Yaṃ anādāyā**ti yaṃ vācaṃ bhāsanto pāpāni paresaṃ appiyāni aniṭṭhāni pharusavacanāni anādāya aggahetvā atthabyañjanamadhuraṃ piyameva dīpeti. **Tameva piyavācaṃ bhāseyyā**ti piyavācāvasena abhitthavi.

Amatāti sādhubhāvena amatasadisā. Vuttañhetaṃ – ‘‘saccaṃ have sādhutaraṃ rasāna’’nti (saṃ. ni. 1.73). Nibbānāmatapaccayattā vā amatā. **Esa dhammo sanantano**ti yā ayaṃ saccavācā nāma, esa porāṇo dhammo cariyā paveṇi. Idameva hi porāṇānaṃ āciṇṇaṃ yaṃ te na alikaṃ bhāsiṃsu. Tenāha – **‘‘sacce atthe ca dhamme ca, āhu santo patiṭṭhitā’’**ti. Tattha sacce patiṭṭhitattā eva attano ca paresañca

atthe patiṭṭhitā, atthe patiṭṭhitattā eva dhamme patiṭṭhitā hontīti veditabbā. Saccavisesanameva vā etaṃ. Idañhi vuttaṃ hoti – sacce patiṭṭhitā. Kīdise? Atthe ca dhamme ca, yaṃ paresaṃ atthato anapetattā atthaṃ anuparodhakaraṃ, dhammato anapetattā dhammaṃ dhammikameva atthaṃ sādhetīti. Imāya gāthāya saccavācāvasena abhitthavi. **Khema**nti abhayaṃ nirupaddavaṃ. Kena kāraṇenāti ce? **Nibbānapattiyā dukkhassantakiriyāya,** yasmā kilesanibbānaṃ pāpeti, vaṭṭadukkhassa ca antakiriyāya saṃvaṭṭati, tasmā khemanti attho. Atha vā yaṃ buddho nibbānapattiyā vā dukkhassantakiriyāya vāti dvinnaṃ nibbānadhātūnaṃ atthāya khemamaggappakāsanato **khemaṃ** vācaṃ bhāsati. **Sā ve vācānamuttamā**ti sā vācā sabbavācānaṃ seṭṭhāti evamettha attho daṭṭhabbo. Imāya gāthāya mantāvacanavasena bhagavantaṃ abhitthavanto arahattanikūṭena thomanaṃ pariyosāpeti.

Gambhīrapaññoti tisso gāthā āyasmato sāriputtattherassa pasaṃsanavasena vuttā. Tattha **gambhīrapañño**ti gambhīresu khandhāyatanādīsu pavattāya nipuṇāya paññāya samannāgatattā gambhīrapañño. Medhāsaṅkhātāya dhammojapaññāya samannāgatattā **medhāvī**. ‘‘Ayaṃ duggatiyā maggo, ayaṃ sugatiyā maggo, ayaṃ nibbānassa maggo’’ti evaṃ magge ca amagge ca kovidatāya **maggāmaggassa kovido**. Mahatiyā sāvakapāramīñāṇassa matthakaṃ pattāya paññāya vasena **mahāpañño**. **Dhammaṃ deseti bhikkhuna**nti sammadeva pavattiṃ nivattiṃ vibhāvento bhikkhūnaṃ dhammaṃ deseti. Tassā pana desanāya pavattiākāraṃ dassetuṃ **‘‘saṃkhittenapī’’**tiādi vuttaṃ.

Tattha **saṃkhittenapī**ti ‘‘cattārimāni, āvuso, ariyasaccāni. Katamāni cattāri? Dukkhaṃ ariyasaccaṃ…pe… imāni kho, āvuso, cattāri ariyasaccāni, tasmā tihāvuso, idaṃ dukkhanti yogo karaṇīyo’’ti evaṃ saṃkhittenapi deseti. ‘‘Katamañcāvuso, dukkhaṃ ariyasaccaṃ? Jātipi dukkhā’’tiādinā (ma. ni. 3.372-373) nayena tāneva vibhajanto vitthārenapi bhāsati. Khandhādidesanāsupi eseva nayo. **Sālikāyiva nigghoso**ti yathā madhuraṃ ambapakkaṃ sāyitvā pakkhehi vātaṃ datvā madhuraravaṃ nicchārentiyā sālikāya nigghoso, evaṃ therassa dhammaṃ kathentassa madhuro nigghoso hoti. Dhammasenāpatissa hi pittādīnaṃ vasena apalibuddhavacanaṃ hoti, ayadaṇḍena pahaṭakaṃsathālako viya saddo niccharati. **Paṭibhānaṃ udiyyatī**ti kathetukamyatāya sati samuddato vīciyo viya uparūpari anantaṃ paṭibhānaṃ uṭṭhahati.

Tassāti dhammasenāpatissa. **Ta**nti dhammaṃ desentassa. **Suṇantī**ti yaṃ no thero katheti, taṃ no sossāmāti ādarajātā suṇanti. **Madhura**nti iṭṭhaṃ. **Rajanīyenā**ti kantena. **Savanīyenā**ti kaṇṇasukhena. **Vaggunā**ti maṭṭhena manoharena. **Udaggacittā**ti odagyapītiyā vasena udaggacittā alīnacittā. **Muditā**ti āmoditā pāmojjena samannāgatā. **Odhentī**ti avadahanti aññāya cittaṃ upaṭṭhapentā sotaṃ upanenti.

Ajja pannarasetiādikā catasso gāthā pavāraṇāsuttantadesanāya (saṃ. ni. 1.215) satthāraṃ mahābhikkhusaṅghaparivutaṃ nisinnaṃ disvā thomentena vuttā. Tattha **pannarase**ti yasmiñhi samaye bhagavā pubbārāme nisīdanto sāyanhasamaye sampattaparisāya kālayuttaṃ samayayuttaṃ dhammaṃ desetvā, udakakoṭṭhake gattāni parisiñcitvā, vatthanivasano ekaṃsaṃ sugatamahācīvaraṃ katvā, migāramātupāsāde majjhimathambhaṃ nissāya paññattavarabuddhāsane nisīditvā, samantato nisinnaṃ bhikkhusaṅghaṃ anuviloketvā tadahuposathe pavāraṇādivase nisinno hoti, imasmiṃ pannarasīuposatheti attho. **Visuddhiyā**ti visuddhatthāya visuddhipavāraṇāya. **Bhikkhū pañcasatā samāgatā**ti, pañcasatamattā bhikkhū satthāraṃ parivāretvā nisajjavasena ceva ajjhāsayavasena ca samāgatā. Te ca **saṃyojanabandhanacchidā**ti saṃyojanasaṅkhāte santānassa bandhanabhūte kilese chinditvā ṭhitā. Tato eva **anīghā khīṇapunabbhavā isī**ti kilesadukkhābhāvena nidukkhā khīṇapunabbhavā, asekkhānaṃ sīlakkhandhādīnaṃ esitabhāvena isīti.

Vijitasaṅgāmanti vijitakilesasaṅgāmattā vijitamārabalattā vijitasaṅgāmaṃ. **Satthavāha**nti aṭṭhaṅgike ariyamaggarathe āropetvā veneyyasatte vāheti saṃsārakantārato uttāretīti bhagavā satthavāho. Tenāha brahmā sahampati ‘‘uṭṭhehi, vīra, vijitasaṅgāma, satthavāhā’’ti (mahāva. 8; ma. ni. 1.282), taṃ satthavāhaṃ anuttaraṃ satthāraṃ sāvakā payirupāsanti. **Tevijjā maccuhāyino**ti evarūpehi sāvakehi parivārito cakkavatti viya rājā amaccaparivārito janapadacārikavasena samantā anupariyetīti yojanā.

Palāpoti tuccho antosārarahito, sīlarahitoti attho. **Vande ādiccabandhuna**nti ādiccabandhuṃ satthāraṃ dasabalaṃ vandāmīti vadati.

Parosahassantiādikā catasso gāthā nibbānapaṭisaṃyuttāya dhammiyā kathāya bhikkhūnaṃ dhammaṃ desentaṃ bhagavantaṃ thomentena vuttā. Tattha **parosahassa**nti atirekasahassaṃ, aḍḍhateḷasāni bhikkhusahassāni sandhāya vuttaṃ. **Akutobhaya**nti nibbāne kutocipi bhayaṃ natthi. Nibbānaṃ pattassa ca kutocipi bhayaṃ natthīti nibbānaṃ akutobhayaṃ nāma.

''Āguṃ na karotī''tiādinā (su. ni. 527) vuttakāraṇehi bhagavā nāgoti vuccatīti **nāganāmosi bhagavā**ti. **Isīnaṃ isisattamo**ti sāvakapaccekabuddhaisīnaṃ uttamo isi, vipassīsammāsambuddhato paṭṭhāya isīnaṃ vā sattamako isi. **Mahāmeghovā**ti cātuddīpikamahāmegho viya hutvā.

Divā vihārāti paṭisallānaṭṭhānato. **Sāvako te, mahāvīra, pāde vandati vaṅgīso**ti idaṃ thero arahattaṃ patvā attano visesādhigamaṃ pakāsento vadati.

Ummaggapathantiādikā catasso gāthā bhagavatā ''kiṃ nu te, vaṅgīsa, imā gāthāyo pubbe parivitakkitā, udāhu ṭhānaso cetā paṭibhantī''ti pucchitena ṭhānaso paṭibhantīti dassentena vuttā. Kasmā panevaṃ taṃ bhagavā avoca? Saṅghamajjhe kira kathā udapādi – ''vaṅgīsatthero vissaṭṭhagantho neva uddesena, na paripucchāya, na yonisomanasikārena kammaṃ karoti. Gāthaṃ bandhanto vaṇṇapadāni karonto vicaratī''ti. Atha bhagavā ''ime bhikkhū vaṅgīsassa paṭibhānasampattiṃ na jānanti, ahamassa paṭibhānasampattiṃ jānāpessāmī''ti cintetvā ''kiṃ nu kho, vaṅgīsā''tiādinā pucchati. **Ummaggapatha**nti anekāni kilesuppajjanapathāni. Vaṭṭappasutapathatāya hi pathanti vuttaṃ. **Pabhijja khīlānī**ti rāgādikhīlāni pañca bhinditvā carasi. **Taṃ passathā**ti evaṃ abhibhuyya ca chinditvā ca carantaṃ buddhaṃ passatha. **Bandhapamuñcakara**nti bandhanamocanakaraṃ. **Asita**nti anissitaṃ. **Bhāgaso paṭibhajjā**ti satipaṭṭhānādikoṭṭhāsato dhammaṃ paṭibhajjanīyaṃ katvā. **Pavibhajjā**tipi pāṭho. Uddesādikoṭṭhāsato pakārena vibhajitvā vibhajitvā dhammaṃ desetīti attho.

Oghassāti kāmādicaturoghassa. **Anekavihita**nti satipaṭṭhānādivasena anekavidhaṃ aṭṭhatiṃsāya vā kammaṭṭhānānaṃ vasena anekappakāraṃ amatāvahaṃ maggaṃ **akkhāsi** abhāsi. **Tasmiñca amate akkhāte**ti tasmiṃ tena akkhāte amate amatāvahe. **Dhammadasā**ti dhammassa passitāro. **Ṭhitā asaṃhīrā**ti kenaci asaṃhāriyā hutvā patiṭṭhitā. **Ativijjhā**ti ativijjhitvā. **Sabbaṭṭhitīna**nti sabbesaṃ diṭṭhiṭṭhānānaṃ viññāṇaṭṭhitīnaṃ vā. **Atikkamamaddasā**ti atikkamabhūtaṃ nibbānaṃ addasa. **Agga**nti uttamaṃ dhammaṃ. Aggeti vā pāṭho, paṭhamataranti attho. **Dasaddhāna**nti pañcavaggiyānaṃ **aggaṃ** dhammaṃ, **agge** vā ādito desayīti attho.

Tasmāti yasmā ''esa dhammo sudesito''ti jānantena pamādo na kātabbo, tasmā **anusikkhe**ti tisso sikkhā vipassanāpaṭipāṭiyā maggapaṭipāṭiyā ca sikkheyya.

Buddhānubuddhotiādikā tisso gāthā āyasmato aññātakoṇḍaññattherassa thomanavasena vuttā. Tattha **buddhānubuddho**ti buddhānaṃ anubuddho. Buddhā hi paṭhamaṃ cattāri saccāni bujjhiṃsu, pacchā thero sabbapaṭhamaṃ, tasmā buddhānubuddhoti. Thirehi sīlakkhandhādīhi samannāgatattā **thero,** akuppadhammoti attho. **Tibbanikkamo**ti daḷhavīriyo. **Sukhavihārāna**nti diṭṭhadhammasukhavihārānaṃ. **Vivekāna**nti tiṇṇampi vivekānaṃ. **Sabbassa ta**nti yaṃ sabbasāvakena pattabbaṃ, assa anena taṃ anuppattaṃ. **Appamattassa sikkhato**ti appamattena hutvā sikkhantena.

Tevijjo cetopariyakovidoti chasu abhiññāsu catasso vadati, itarā dve yadipi na vuttā, thero pana chaḷabhiññova. Yasmā theraṃ himavante chaddantadahato āgantvā bhagavati paramanipaccakāraṃ dassetvā, vandantaṃ disvā pasannamānasena bhagavato sammukhā theraṃ abhitthavantena imā gāthā vuttā, tasmā ''koṇḍaññho buddhadāyādo, pāde vandati satthuno''ti vuttaṃ.

Nagassa passetiādikā tisso gāthā pañcahi bhikkhusatehi saddhiṃ sabbeheva arahantehi bhagavati

kāḷasilāyaṃ viharante āyasmā mahāmoggallāno tesaṃ bhikkhūnaṃ cittaṃ samanvesanto arahattaphalavimuttiṃ passittha. Taṃ disvā āyasmā vaṅgīso bhagavantaṃ there ca abhitthavanto abhāsi. Tattha **nagassa passe**ti isigilipabbatassa passe kāḷasilāyaṃ. **Āsīna**nti nisinnaṃ.

Cetasāti attano cetopariyañāṇena. **Cittaṃ nesaṃ samanvesa**nti tesaṃ khīṇāsavabhikkhūnaṃ cittaṃ samanvesanto. **Anupariyetī**ti anukkamena paricchindati.

Evaṃ sabbaṅgasampannaṃ ''muniṃ dukkhassa pāragu''nti vuttāya satthusampattiyā ceva ''tevijjā maccuhāyino''ti vuttāya sāvakasampattiyā cāti sabbehi aṅgehi sampannaṃ samannāgataṃ. **Muni**nti hi iminā padena monasaṅkhātena ñāṇena satthu anavasesañeyyāvabodho vuttoti anāvaraṇañāṇena dasabalañāṇādīnaṃ saṅgaho kato hoti, tenassa ñāṇasampadaṃ dasseti. **Dukkhassa pāragu**nti iminā pahānasampadaṃ. Tadubhayena ca satthu ānubhāvasampadādayo dassitā honti. **Tevijjā maccuhāyino**ti iminā sāvakānaṃ ñāṇasampattidīpanena ca nibbānadhātuyā adhigamadīpanena ca padadvayena satthusāvakasampatti dassitā hoti. Tathā hi yathāvuttamatthaṃ pākaṭataraṃ kātuṃ **''muniṃ dukkhassa pāraguṃ. Anekākārasampannaṃ, payirupāsanti gotama''**nti vuttaṃ. Tattha **anekākārasampanna**nti anekehi ākārehi sampannaṃ, anekākāraguṇasamannāgatanti attho.

Cando yathāti gāthā bhagavantaṃ campānagare gaggarāya pokkharaṇiyā tīre mahatā bhikkhusaṅghena anekehi ca devanāgasahassehi parivutaṃ attano vaṇṇena ca yasasā ca virocamānaṃ disvā somanassajātena abhitthavantena vuttā. Tattha **cando yathā vigatavalāhake nabhe**ti yathā saradasamaye apagatavalāhake valāhakasadisena aññena ca mahikādinā upakkilesena vimutte ākāse puṇṇacando virocati, **vītamalova bhāṇumā**ti teneva valāhakādiupakkilesavigamena vigatamalo bhāṇumā sūriyo yathā virocati. **Evampi, aṅgīrasa, tva**nti evaṃ aṅgehi niccharaṇajutīhi jutimanta tvampi **mahāmuni** bhagavā, **atirocasi** attano yasasā sadevakaṃ lokaṃ atikkamitvā virocasīti.

Kāveyyamattātiādikā dasa gāthā arahattaṃ patvā attano paṭipattiṃ paccavekkhitvā satthu attano ca guṇe vibhāventena vuttā. Tattha **kāveyyamattā**ti kāveyyena kabbakaraṇena mattā mānitā sambhāvitā guṇodayaṃ āpannā. **Addasāmā**ti addasimhā.

Addhā no udapajjathāti ratanattayaṃ addhā amhākaṃ upakāratthāya uppajji.

Vacananti saccapaṭisaṃyuttaṃ dhammakathaṃ. **Khandhe āyatanāni ca dhātuyo cā**ti pañcakkhandhe dvādasāyatanāni, aṭṭhārasa dhātuyo ca. Imasmiṃ ṭhāne khandhādikathā vattabbā. Sā **visuddhimagge** (visuddhi. 2.421 ādayo) vitthāritā evāti tattha vuttanayeneva veditabbā. **Viditvānā**ti rūpādivibhāgādito aniccatādito ca pubbabhāgañāṇena jānitvā.

Ye te sāsanakārakāti ye te sattā tathāgatānaṃ sāsanakārakā, tesaṃ bahūnaṃ atthāya vata uppajjanti tathāgatā.

Ye niyāmagataddasāti niyāmo eva niyāmagataṃ, ye bhikkhū bhikkhuniyo ca sammattaniyāmaṃ addasaṃsu adhigacchiṃsu. Tesaṃ atthāya vata **bodhiṃ** sammāsambodhiṃ ajjhagamā, **muni** bhagavāti yojanā.

Sudesitāti veneyyajjhāsayānurūpaṃ saṅkhepato vitthārato ca suṭṭhu desitā. **Cakkhumatā**ti pañcahi cakkhūhi cakkhumatā. Attahitakāmehi araṇīyāni karaṇīyāni ariyabhāvakarāni, ariyassa vā bhagavato saccānīti **ariyasaccāni. Dukkha**ntiādi tesaṃ ariyasaccānaṃ sarūpadassanaṃ. Imasmiṃ ṭhāne ariyasaccakathā vattabbā, sā sabbākārato **visuddhimagge** (visuddhi. 2.529 ādayo) vitthāritāti tattha vuttanayeneva veditabbā. **Evamete tathā**ti ete dukkhādayo ariyasaccadhammā evaṃ dukkhādippakārena tathā avitathā anaññathā. **Vuttā diṭṭhā me te yathā tathā**ti yathā satthārā vuttā, tathā mayā diṭṭhā, ariyamaggañāṇena paṭividdhattā evaṃ tesaṃ. **Sadattho me anuppatto** arahattaṃ mayā sacchikataṃ. Tato ca **kataṃ buddhassa** bhagavato **sāsanaṃ** ovādānusiṭṭhiyaṃ anupatiṭṭho.

Svāgataṃ vata me āsīti suāgamanaṃ vata me ahosi. **Mama buddhassa santike**ti mama sambuddhassa bhagavato santike samīpe.

Abhiññāpāramippattoti channampi abhiññānaṃ pāramiṃ, ukkaṃsaṃ adhigato. Iminā hi padena vuttamevatthaṃ vivarituṃ **''sotadhātu visodhitā''**tiādi vuttaṃ.

Pucchāmi satthārantiādikā dvādasa gāthā attano upajjhāyassa parinibbutabhāvaṃ pucchantena vuttā. Āyasmato nigrodhakappattherassa hi parinibbānakāle āyasmā vaṅgīso asammukhā ahosi. Diṭṭhapubbañca tena tassa hatthakukkuccādi, pubbavāsanāvasena hi tādisañca āyasmato pilindavacchassa vasalavādena samudācāro viya khīṇāsavānampi hotiyeva. Tena ''parinibbuto nu kho me upajjhāyo, udāhu no''ti uppannaparivitakko satthāraṃ pucchi. Tena vuttaṃ – ''upajjhāyassa parinibbutabhāvaṃ pucchantena vuttā''ti. Tattha **satthāra**nti diṭṭhadhammikādīhi veneyyānaṃ anusāsakaṃ. **Anomapaññ**anti omaṃ vuccati parittaṃ lāmakaṃ. Na omapaññaṃ anomapaññaṃ, mahāpaññanti attho. **Diṭṭheva dhamme**ti paccakkhameva, imasmiṃyeva attabhāveti attho. **Vicikicchāna**nti saṃsayānaṃ evarūpānaṃ vā parivitakkānaṃ chettā. **Aggāḷave**ti aggāḷavacetiyasaṅkhāte vihāre. **Ñāto**ti pākaṭo. **Yasassī**ti lābhasakkārasampanno. **Abhinibbutatto**ti upasantasabhāvo apariḍayhamānacitto.

Tayā katanti tādise chāyāsampanne nigrodharukkhamūle nisinnattā ''nigrodhakappo''ti tayā kataṃ nāmaṃ. Iti so yathā attanā upalakkhitaṃ tathā vadati. Bhagavā pana na nisinnattā eva taṃ tathā ālapati, api ca kho tattha arahattaṃ pattattāpi. **Brāhmaṇassā**ti jātiṃ sandhāya vadati. So kira brāhmaṇamahāsālakulā pabbajito. **Namassaṃ acari**nti namassamāno vihāsiṃ. **Mutyapekho**ti nibbāne patiṭṭhito.

Daḷhadhammadassīti bhagavantaṃ ālapati. Daḷhadhammañhi nibbānaṃ abhijjanaṭṭhena, tañca bhagavā passi dassesi ca.

Sakkātipi bhagavantameva kulanāmena ālapati. **Mayampi sabbe**ti, niravasesaparisaṃ saṅgaṇhitvā attānaṃ dassento vadati. **Samantacakkhū**tipi bhagavantameva sabbaññutaññāṇena ālapati. **Samavaṭṭhitā**ti sammā avaṭṭhitā, ābhogaṃ katvā ṭhitā. **No**ti amhākaṃ. **Savanāyā**ti imassa pañhassa veyyākaraṇaṃ savanatthāya. **Sotā**ti sotadhātuyā. **Tuvaṃ no satthā tvamanuttarosī**ti thutivacanavasena vadati.

Chinda no vicikicchanti vicikicchāpaṭirūpakaṃ taṃ parivitakkaṃ sandhāyāha. Akusalavicikicchāya pana thero nibbicikicchova. **Brūhi meta**nti brūhi me etaṃ. Yaṃ mayā yācitosi ''taṃ sāvakaṃ, sakka, mayampi sabbe aññātumicchāmā''ti yācitova, taṃ brāhmaṇaṃ **parinibbutaṃ vedaya bhūripaññā. Majjheva no bhāsā''**ti parinibbutaṃ jānitvā mahāpaññā bhagavā majjheva amhākaṃ sabbesaṃ bhāsa, yathā sabbe mayaṃ jāneyyāma. **Sakkova devāna sahassanetto**ti, idaṃ pana thutivacanameva. Apicettha ayamadhippāyo – yathā sakko sahassanetto devānaṃ majjhe tehi sakkaccaṃ sampaṭicchitavacanaṃ bhāsati, evaṃ amhākaṃ majjhe amhehi sampaṭicchitavacanaṃ bhāsāti.

Ye kecīti imampi gāthaṃ bhagavantaṃ thunanto vattukāmataṃ janetuṃ bhaṇati. Tassattho – ye keci abhijjhādayo ganthā, tesaṃ appahāne sati mohavicikicchānaṃ pahānābhāvato **mohamaggā**ti ca, **aññāṇapakkhā**ti ca, **vicikicchaṭhānā**ti ca vuccanti. Sabbe te tathāgataṃ patvā tathāgatassa desanābalena viddhaṃsitā bhavanti, nassanti. Kiṃkāraṇanti? **Cakkhuñhi etaṃ paramaṃ narānaṃ,** yasmā tathāgato sabbaganthavidhamanena paññācakkhujananato narānaṃ paramaṃ cakkhunti vuttaṃ hoti.

No ce hi jātūti imampi gāthaṃ thunanto eva vattukāmataṃ janento bhaṇati. Tattha **jātū**ti ekaṃsavacanaṃ. **Puriso**ti bhagavantaṃ sandhāyāha. **Jotimanto**ti paññājotisampannā sāriputtādayo. Idaṃ vuttaṃ hoti – yadi bhagavā puratthimādibhedo vāto viya abbhaghanaṃ desanāvegena kilese

vihaneyya, tato yathā abbhaghananivuto loko tamova hoti ekandhakāro, evaṃ sabbopi loko aññāṇanivuto tamova siyā. Ye cāpi ime idāni jotimanto khāyanti sāriputtādayo, tepi na bhāseyyuṃ, na dīpeyyunti.

Dhīrā cāti imampi gāthaṃ purimanayenevāha. Tassattho – **dhīrā** ca paṇḍitapurisā, **pajjotakarā bhavanti** paññāpajjotaṃ uppādenti. **Taṃ** tasmā ahaṃ taṃ **vīra** padhānavīriyasamannāgata bhagavā, **tatheva maññe** dhīro pajjotakarotveva maññāmi. Mayampi **vipassinaṃ** sabbadhamme yathābhūtaṃ passantaṃ bhagavantaṃ jānantā eva upāgamimhā. Tasmā ''parisāsu no **āvikarohi kappaṃ** parinibbutova yathā nigrodhakappaṃ āvikarohi pakāsehī''ti.

Khippanti imampi gāthaṃ purimanayeneva āha. Tassattho – bhagavā **khippaṃ giraṃ eraya vaggu vaggum** acirāyamāno vācaṃ bhāsa vaggu manoharaṃ. **Haṃsova** yathā suvaṇṇahaṃso gocaraṃ pariggaṇhanto jātassaravanasaṇḍaṃ disvā gīvaṃ **paggayha** pakkhe uddhunitvā haṭṭhatuṭṭho **saṇikaṃ** ataramāno vagguṃ nikūjati giraṃ nicchāreti, evamevaṃ tvaṃ saṇikaṃ nikūja iminā mahāpurisalakkhaṇaññatarena bindussarena suṭṭhu **vikappitena** abhisaṅkhatena, ete mayaṃ sabbe **ujugatā** avikkhittamānasā hutvā tava nikūjaṃ suṇomāti.

Pahīnajātimaraṇanti, idampi purimanayeneva āha. Tattha na sissatīti aseso, taṃ **asesaṃ,** sotāpannādayo viya kiñci asesetvā pahīnajātimaraṇanti vuttaṃ hoti. **Niggayhā**ti nibandhitvā, **dhona**nti dhutasabbapāpaṃ. **Vadessāmī**ti kathāpessāmi dhammaṃ. **Na kāmakāro hohi puthujjanāna**nti puthujjanasekkhādīnaṃ tividhānaṃ janānaṃ kāmakāro natthi, te yaṃ icchanti ñātuṃ vā vattuṃ vā, taṃ na sakkonti. **Saṅkheyyakāro ca tathāgatāna**nti tathāgatānaṃ pana vīmaṃsakāro paññāpubbaṅgamakiriyā, te yaṃ icchanti ñātuṃ vā vattuṃ vā, taṃ sakkontiyevāti adhippāyo.

Idāni taṃ saṅkheyyakāraṃ pakāsento **''sampannaveyyākaraṇa''**nti gāthamāha. Tassattho – tathā hi tava bhagavā idaṃ **samujjupaññassa** sabbattha appaṭihatabhāvena ujugatapaññassa sammadeva vuttaṃ pavattitaṃ sampannaveyyākaraṇaṃ ''santatimahāmatto sattatālamattaṃ abbhuggantvā parinibbāyissati, suppabuddho sakko sattame divase pathaviṃ pavisissatī''ti evamādiṃ **samuggahitaṃ** sammadeva uggahitaṃ aviparītaṃ diṭṭhaṃ, puna suṭṭhutaraṃ añjaliṃ paṇāmetvā āha. **Ayamañjali pacchimo suppaṇāmito**ti ayaṃ aparopi añjali suṭṭhutaraṃ paṇāmito. **Mā mohayī jāna**nti mā no avacanena mohayi, jānanto tassa gatiṃ. **Anomapaññā**ti bhagavantaṃ ālapati.

Paroparanti imaṃ pana gāthaṃ aparenapi pariyāyena amohanameva yācanto āha. Tattha **paropara**nti lokuttaralokiyavasena sundarāsundaraṃ dūre santike vā. **Ariyadhamma**nti catusaccadhammaṃ. **Viditvā**ti paṭivijjhitvā. **Jāna**nti sabbaṃ ñeyyadhammaṃ jānanto. **Vācābhikaṅkhāmī**ti yathā **ghammani** ghammakāle uṇhābhitatto puriso kilanto tasito vāriṃ, evaṃ te vācaṃ abhikaṅkhāmi. **Sutaṃ pavassā**ti sutasaṅkhātaṃ saddāyatanaṃ pavassa pagghara muñca pavatta. ''Sutassa vassā''tipi pāḷi. Vuttapakārassa saddāyatanassa vuṭṭhiṃ vassāti attho.

Idāni yādisaṃ vācaṃ abhikaṅkhati, taṃ pakāsento **''yadatthika''**nti gāthamāha. Tattha **kappāyano**ti kappameva pūjāvasena vadati. **Yathā vimutto**ti ''kiṃ anupādisesāya nibbānadhātuyā yathā asekkho, udāhu saupādisesāya yathā sekkho''ti vā pucchati. Sesamettha pākaṭameva.

Evaṃ dvādasahi gāthāhi yācito bhagavā taṃ viyākaronto **''acchecchī''**tiādimāha. Tattha **acchecchi taṇhaṃ idha nāmarūpe (iti bhagavā) kaṇhassa sotaṃ dīgharattānusayita**nti imasmiṃ nāmarūpe kāmataṇhādibhedā taṇhā dīgharattaṃ appahīnaṭṭhena anusayitā kaṇhanāmakassa mārassa sotantipi vuccati. Taṃ kaṇhassa sotamutaṃ dīgharattānusayitaṃ idha nāmarūpe taṇhaṃ kappāyano chindi. **Iti bhagavā**ti idaṃ pana saṅgītikārānaṃ vacanaṃ. **Atāri jātiṃ maraṇaṃ asesa**nti so taṃ taṇhaṃ chetvā asesaṃ jātimaraṇaṃ atari anupādisesāya parinibbāyīti dasseti, **iccabravi bhagavā pañcaseṭṭho**ti āyasmatā vaṅgīsena puṭṭho bhagavā evaṃ avoca pañcahi saddhādīhi indriyehi anaññasādhāraṇehi cakkhūhi vā seṭṭho. Atha vā **pañcaseṭṭho**ti pañcahi sīlādīhi dhammakkhandhehi, pañcahi vā

hetusampadādīhi seṭṭho uttamo pavaroti saṅgītikārānamevidampi vacanaṃ.

Evaṃ vutte bhagavato bhāsitaṃ abhinandamānaso āyasmā vaṅgīso **''esa sutvā''**tiādikā gāthāyo āha. Tattha paṭhamagāthāyaṃ **na maṃ vañcesī**ti yasmā parinibbuto, tasmā tassa parinibbutabhāvaṃ icchantaṃ maṃ na vañcesi, na visaṃvādesīti attho. Sesaṃ pākaṭameva.

Dutiyagāthāyaṃ yasmā mutyapekho vihāsi, tasmā taṃ sandhāyāha **''yathā vādī tathā kārī, ahu buddhassa sāvako''**ti. **Maccuno jālaṃ tata''**nti tebhūmakavaṭṭe vitthataṃ mārassa taṇhājālaṃ. **Māyāvino**ti bahumāyassa. ''Tathā māyāvino''tipi keci paṭhanti, tesaṃ yo anekāhi māyāhi anekakkhattuṃ bhagavantaṃ upasaṅkami. Tassa tathā māyāvinoti adhippāyo.

Tatiyagāthāya **ādi**nti mūlakāraṇaṃ. **Upādānassā**ti vaṭṭassa. Vaṭṭaṃ daḷhehi kammakilesehi upādātabbaṭṭhena ''upādāna''nti vuttaṃ. Tassa upādānassa ādiṃ avijjātaṇhādibhedaṃ kāraṇaṃ ñāṇacakkhunā addasa. **Kappo kappiyo**ti evaṃ vattuṃ vaṭṭati bhagavāti adhippāyena vadati. **Accagā vatā**ti atikkanto vata. **Maccudheyya**nti maccu ettha dhiyyatīti maccudheyyaṃ, tebhūmakavaṭṭaṃ suduttaraṃ accagā vatāti vedajāto vadati.

Idāni satthari attano upajjhāye ca pasannamānaso pasannākāraṃ vibhāvento **''taṃ devadeva''**nti osānagāthamāha. Tattha **taṃ devadevaṃ vandāmī**ti sammutidevo, upapattidevo, visuddhidevoti tesaṃ sabbesampi devānaṃ uttamadevatāya devadevaṃ **dvipaduttama** bhagavā taṃ vandāmi. Na kevalaṃ taṃyeva, atha kho tava saccābhisambodhiyā anudhammajātattā **anujātaṃ,** māravijayena mahāvīriyatāya **mahāvīraṃ,** āguakaraṇādiatthena **nāgaṃ** tava ure vāyāmajanitajātitāya **orasaṃ** puttaṃ nigrodhakappañca vandāmi.

Evamete subhūtiādayo vaṅgīsapariyosānā dvisataṃ catusaṭṭhi ca mahātherā idha pāḷiyaṃ ārūḷhā, te sabbe yathā sammāsambuddhassa sāvakabhāvena ekavidhā. Tathā asekkhabhāvena, ukkhittapalighatāya saṃkiṇṇaparikkhatāya, abbuḷhesikatāya, niraggaḷatāya, pannaddhajatāya, pannabhāratāya, visaṃyuttatāya, dasasu ariyavāsesu vuṭṭhavāsatāya ca. Tathā hi te pañcaṅgavippahīnā, chaḷaṅgasamannāgatā, ekārakkhā, caturāpassenā, panuṇṇapaccekasaccā, samavayasaṭṭhesanā, anāvilasaṅkappā, passaddhakāyasaṅkhārā, suvimuttacittā, suvimuttapaññā ca (a. ni. 10.19). Iti evamādinā nayena ekavidhā.

Ehibhikkhubhāvena upasampannā, na ehibhikkhubhāvena upasampannāti duvidhā. Tattha **aññāsi koṇḍañña**ppamukhā **pañcavaggiyattherā, yasatthero,** tassa sahāyabhūtā **vimalo subāhu puṇṇaji gavampatī**ti cattāro, aparepi tassa sahāyabhūtā pañcapaññāsa, tiṃsa **bhaddavaggiyā, uruvelakassapa**ppamukhā sahassapurāṇajaṭilā, dve **aggasāvakā,** tesaṃ parivārabhūtā aḍḍhaterasasatā **paribbājakā,** coro **aṅgulimālatthero**ti sabbe sahassaṃ paññāsādhikāni tīṇi satāni ca honti. Tenetaṃ vuccati –

> ''Satattayaṃ sahassañca, paññāsañca punāpare;
> Ete therā mahāpaññā, sabbeva ehibhikkhukā''ti.

Na kevalañca ete eva, atha kho aññepi bahū santi. Seyyathidaṃ – **selo** brāhmaṇo, tassa antevāsikabhūtā tisatabrāhmaṇā, **mahākappino,** tassa parivārabhūtaṃ purisasahassaṃ, **suddhodana**mahārājena pesitā kapilavatthuvāsino dasasahassapurisā, mahābāvariyabrāhmaṇassa antevāsikabhūtā **ajitā**dayo soḷasa sahassaparimāṇāti. Evaṃ vuttato aññe na ehibhikkhubhāvena upasampadā, te pana saraṇagamanūpasampadā, ovādapaṭiggahaṇūpasampadā, pañhābyākaraṇūpasampadā, ñatticatutthakammūpasampadāti imehi catūhi ākārehi laddhūpasampadā. Ādito hi ehibhikkhubhāvūpagatā therā, tesaṃ bhagavā pabbajjaṃ viya tīhi saraṇagamaneheva upasampadampi anuññāsi, ayaṃ saraṇagamanūpasampadā. Yā pana –

> ‘‘Tasmātiha te, kassapa, evaṃ sikkhitabbaṃ – ‘tibbaṃ me hirottappaṃ, paccupaṭṭhitaṃ bhavissati theresu navesu majjhimesū’ti, evaṃ hi te, kassapa, sikkhitabbaṃ. Tasmātiha te, kassapa, evaṃ sikkhitabbaṃ – ‘yaṃkiñci dhammaṃ suṇissāmi kusalūpasaṃhitaṃ, sabbaṃ taṃ aṭṭhiṃ katvā manasi karitvā sabbacetasā samannāharitvā ohitasoto dhammaṃ suṇissāmī’ti, evañhi te, kassapa, sikkhitabbaṃ. Tasmātiha te, kassapa, evaṃ sikkhitabbaṃ – ‘sātasahagatā ca me kāyagatā sati na vijahissatī’ti, evañhi te, kassapa, sikkhitabba’’nti (saṃ. ni. 2.154).

Imassa ovādassa paṭiggahaṇena mahākassapattherassa anuññātaupasampadā, ayaṃ ovādapaṭiggahaṇūpasampadā nāma. Yā pubbārāme caṅkamantena bhagavatā ‘‘uddhumātakasaññāti vā sopāka ‘rūpasaññā’ti vā ime dhammā nānatthā nānābyañjanā, udāhu ekatthā byañjanameva nāna’’ntiādinā asubhanissitesu pañhesu pucchitesu bhagavantaṃ upasaṅkamantena sattavassikena sopākasāmaṇerena ‘‘uddhumātakasaññāti vā bhagavā ‘rūpasaññā’ti vā ime dhammā ekatthā, byañjanameva nāna’’ntiādinā vissajjitesu ‘‘iminā sabbaññutaññāṇena saddhiṃ saṃsanditvā ime pañhā byākatā’’ti āraddhacittena bhagavatā anuññātaupasampadā. Ayaṃ pañhābyākaraṇūpasampadā nāma. Ñatticatutthakammūpasampadā pākaṭāva.

Yathā ehibhikkhubhāvena upasampadā, na ehibhikkhubhāvena upasampadāti duvidhā, evaṃ sammukhāparammukhābhedatopi duvidhā. Ye hi satthu dharamānakāle ariyāya jātiyā jātā, te aññāsikoṇḍaññādayo sammukhasāvakā nāma. Ye pana bhagavato parinibbānato pacchā adhigatavisesā, te satipi satthu dhammasarīrassa paccakkhabhāve satthu sarīrassa apaccakkhabhāvato parammukhasāvakā nāma.

Tathā ubhatobhāgavimuttapaññāvimuttatāvasena, idha pāḷiyaṃ āgatā pana ubhatobhāgavimuttā evāti veditabbā. Vuttañhetaṃ **apadāne** (apa. thera 2.55.142) –

> ‘‘Vimokkhāpi ca aṭṭhime, chaḷabhiññā sacchikatā’’ti.

Tathā sāpadānānapadānabhedato, yesañhi purimesu sammāsambuddhesu paccekabuddhabuddhasāvakesupi puññakiriyāvasena pavattitaṃ sāvakapāramitāsaṅkhātaṃ atthi apadānaṃ, te sāpadānā, seyyathāpi apadānapāḷiyaṃ āgatā therā. Yesaṃ pana taṃ natthi, te anapadānā.

Kiṃ pana sabbena sabbaṃ pubbahetusampattiyā vinā saccābhisambodho sambhavatīti? Na sambhavati. Na hi upanissayasampattirahitassa ariyamaggādhigamo atthi, tassa sudukkaradurabhisambhavasabhāvato. Yathāha ‘‘taṃ kiṃ maññatha, bhikkhave, katamaṃ nu kho dukkarataraṃ vā durabhisambhavataraṃ vā’’tiādi (saṃ. ni. 5.1115). Yadi evaṃ kasmā vuttaṃ – ‘‘yesaṃ pana taṃ natthi, te anapadānā’’ti? Nayidamevaṃ daṭṭhabbaṃ ‘‘ye sabbena sabbaṃ upanissayasampattirahitā, te anapadānā’’ti tādisānaṃ idha anadhippetattā. Yesaṃ pana atiukkaṃsagataṃ apadānaṃ natthi, te idha ‘‘anapadānā’’ti vuttā, na sabbena sabbaṃ upanissayarahitāyeva. Tathā hi ime sattā buddhuppādesu acchariyācinteyyaguṇavibhūtivitthataṃ buddhānaṃ ānubhāvaṃ passantā catuppamāṇikassa lokassa sabbathāpi pasādāvahattā satthari saddhaṃ paṭilabhanti. Tathā saddhammassavanena, sāvakānaṃ sammāpaṭipattidassanena, kadāci mahābodhisattānaṃ sammāsambodhiyā cittābhinīhāradassanena, tesaṃ santike ovādānusāsanapaṭilābhena ca saddhamme saddhaṃ paṭilabhanti, te tattha paṭiladdhasaddhā yadipi saṃsāre nibbāne ca ādīnavānisaṃse passanti, mahārajakkhatāya pana yogakkhemaṃ anabhisambhunantā antarantarā vivaṭṭūpanissayaṃ kusalabījaṃ attano santāne ropentiyeva sappurisūpanissayassa bahūkārabhāvato. Tenāha (bu. vaṃ. 2.72-74) –

> ‘‘Yadimassa lokanāthassa, virajjhissāma sāsanaṃ;
> Anāgatamhi addhāne, hessāma sammukhā imaṃ.

> ‘‘Yathā manussā nadiṃ tarantā, paṭititthaṃ virajjhiya;
> Heṭṭhātitthe gahetvāna, uttaranti mahānadiṃ.

''Evameva mayaṃ sabbe, yadi muñcāmimaṃ jinaṃ;
Anāgatamhi addhāne, hessāma sammukhā ima''nti.

Evaṃ vivaṭṭaṃ uddissa uppāditakusalacittaṃ satasahassādhikacatuasaṅkhyeyyakālantare vimokkhādhigamassa upanissayo na hotīti na sakkā vattuṃ. Pageva patthanāvasena adhikāraṃ katvā pavattitaṃ. Evaṃ duvidhāpete.

Aggasāvakā, mahāsāvakā, pakatisāvakāti tividhā. Tesu āyasmā **aññāsikoṇḍañño, vappo, bhaddiyo, mahānāmo, assaji, nālako, yaso, vimalo, subāhu, puṇṇaji, gavampati, uruvelakassapo, nadīkassapo, gayākassapo, sāriputto, mahāmoggallāno, mahākassapo, mahākaccāyano, mahākoṭṭhiko, mahākappino, mahācundo, anuruddho, kaṅkhārevato, ānando, nandako, bhagu, nando, kimilo, bhaddiyo, rāhulo, sīvali, upāli, dabbo, upaseno, khadiravaniyarevato, puṇṇo mantāṇiputto, puṇṇo sunāparantako, soṇo kuṭikaṇṇo, soṇo koḷivīso, rādho, subhūti, aṅgulimālo, vakkali, kāḷudāyī, mahāudāyī, pilindavaccho, sobhito, kumārakassapo, raṭṭhapālo , vaṅgīso, sabhiyo, selo, upavāno, meghiyo, sāgato, nāgito, lakuṇḍakabhaddiyo, piṇḍolabhāradvājo, mahāpanthako, cūḷapanthako, bākulo, kuṇḍadhāno, dārucīriyo, yasojo, ajito, tissametteyyo, puṇṇako, mettagū, dhotako, upasivo, nando, hemako, todeyyo, kappo, jatukaṇṇi, bhadrāvudho, udayo, posālo, mogharājā, piṅgiyoti ete asītimahāsāvakā nāma.**

Kasmā pana te eva therā ''mahāsāvakā''ti vuccantīti? Abhinīhārassa mahantabhāvato. Tathā hi dve aggasāvakāpi mahāsāvakesu antogadhā. Te hi sāvakapāramīñāṇassa matthakappattiyā sāvakesu aggadhammādhigamena aggaṭṭhāne ṭhitāpi abhinīhāramahantatāsāmaññena ''mahāsāvakā''tipi vuccanti. Itare pana pakatisāvakehi sātisayamahābhinīhārā. Tathā hi te padumuttarassa bhagavato kāle katapaṇidhānā. Tato eva sātisayaṃ abhiññāsamāpattīsu vasino pabhinnapaṭisambhidā ca. Kāmaṃ sabbepi arahanto sīlavisuddhiādike sampādetvā catūsu satipaṭṭhānesu patiṭṭhitacittā satta bojjhaṅge yathābhūtaṃ bhāvetvā maggapaṭipāṭiyā anavasesato kilese khepetvā aggaphale patiṭṭhahanti, tathāpi yathā saddhāvimuttato diṭṭhippattassa, paññāvimuttato ca ubhatobhāgavimuttassa pubbabhāgabhāvanāviseso addhā icchito viseso, evaṃ abhinīhāramahantatāpubbayogamahantatāhi attasantāne sātisayaguṇavisesassa nipphāditattā sīlādiguṇehi mahantā sāvakāti mahāsāvakā. Tesuyeva pana ye bodhipakkhiyadhammesu pāmokkhabhāvena dhurabhūtānaṃ sammādiṭṭhisammāsamādhīnaṃ sātisayakiccantarabhāvanipphattiyā kāraṇabhūtāya tajjābhinīhārābhinihatāya sakkaccaṃ nirantaraṃ cirakālaṃ samāhitāya sammāpaṭipattiyā yathākkamaṃ paññāya samādhismiñca ukkaṃsapāramippattiyā savisesaṃ sabbaguṇehi aggabhāve ṭhitā. Te sāriputtamoggallānā satipi mahāsāvakatte sāvakapāramiyā matthake sabbasāvakānaṃ aggabhāve ṭhitattā abhinīhāramahantabhāvato, pubbayogamahantabhāvato ca ''aggasāvakā''icceva vuccanti. Ye pana ariyasāvakā aggasāvakā viya ca mahāsāvakā viya ca na parimitāva, atha kho anekasatā anekasahassā, te pakatisāvakā. Idha pāḷiyaṃ ārūḷhā pana parimitāva gāthāvasena pariggahitattā. Tathāpi mahāsāvakesupi keci idha pāḷiyaṃ nārūḷhā.

Evaṃ tividhāpi te animittavimokkhādibhedato tividhā, vimokkhasamadhigamavasenapi tividhā. Tayo hi ime vimokkhā suññato vimokkho, animitto vimokkho, appaṇihito vimokkhoti. Te ca vimokkhā suññatādīhi aniccānupassanādīhi tīhi anupassanāhi adhigantabbā. Ādito hi aniccādīsu yena kenaci ākārena vipassanābhiniveso hoti. Yadā pana vuṭṭhānagāminiyā vipassanāya aniccākārato saṅkhāre sammasantiyā maggavuṭṭhānaṃ hoti, tadā vipassanā satipi rāganimittādīnaṃ samugghāṭane saṅkhāranimittaṃ pana sā na vissajjetīti nippariyāyena animittanāmaṃ alabhamānā attano maggassa animittanāmaṃ dātuṃ na sakkotīti. Kiñcāpi abhidhamme animittavimokkho na uddhaṭo, suttante pana rāgādinimittānaṃ samugghāṭena labbhatīti.

''Animittañca bhāvehi, mānānusayamujjaha;
Tato mānābhisamayā, upasanto carissasī''ti. (saṃ. ni. 1.212) –

Ādinā hi vipassanāya animittavimokkhabhāvo anuttarassa animittavimokkhabhāvo ca vutto. Yadā

vuṭṭhānagāminiyā vipassanāya dukkhato saṅkhāre sammasantiyā maggavuṭṭhānaṃ hoti, tadā vipassanā rāgapaṇidhiādīnaṃ samugghāṭanena appaṇihitanāmaṃ labhatīti appaṇihitavimokkhaṃ nāma hoti. Tadanantaro ca maggo appaṇihitavimokkho. Yadā pana vuṭṭhānagāminiyā vipassanāya anattākārena sammasantiyā maggavuṭṭhānaṃ hoti, tadā vipassanā attadiṭṭhiyā samugghāṭanena suññatanāmaṃ labhatīti suññatavimokkhaṃ nāma hoti. Tadanantaro ca maggo suññatavimokkho nāma hoti. Imesu aggamaggabhūtesu tīsu vimokkhesu imesaṃ therānaṃ keci animittavimokkhena muttā, keci appaṇihitavimokkhena, keci suññatavimokkhena. Tena vuttaṃ – ''animittavimokkhādibhedato tividhā, vimokkhasamadhigamenapi tividhā''ti.

Paṭipadāvibhāgena catubbidhā. Catasso hi paṭipadā – dukkhapaṭipadā dandhābhiññā, dukkhapaṭipadā khippābhiññā, sukhapaṭipadā dandhābhiññā, sukhapaṭipadā khippābhiññāti. Tattha rūpamukhādīsu vipassanābhinivesesu yo rūpamukhena vipassanaṃ abhinivisitvā cattāri mahābhūtāni pariggahetvā upādārūpaṃ pariggaṇhāti arūpaṃ pariggaṇhāti, rūpārūpaṃ pana pariggaṇhanto dukkhena kasirena kilamanto pariggahetuṃ sakkoti, tassa dukkhapaṭipadā nāma hoti, pariggahitarūpārūpassa pana vipassanāparivāse maggapātubhāvadandhatāya dandhābhiññā nāma hoti. Yopi rūpārūpaṃ pariggahetvā nāmarūpaṃ vavatthapento dukkhena kasirena kilamanto vavatthapeti, vavatthapite ca nāmarūpe vipassanāparivāsaṃ vasanto cirena maggaṃ uppādetuṃ sakkoti, tassapi dukkhapaṭipadā dandhābhiññā nāma hoti. Aparo nāmarūpampi vavatthapetvā paccaye pariggaṇhanto dukkhena kasirena kilamanto pariggaṇhāti. Paccaye ca pariggahetvā vipassanāparivāsaṃ vasanto cirena maggaṃ uppādeti, evampi dukkhapaṭipadā dandhābhiññā nāma hoti. Aparo paccayepi pariggahetvā lakkhaṇāni paṭivijjhanto dukkhena kasirena kilamanto paṭivijjhati, paṭividdhalakkhaṇo ca vipassanāparivāsaṃ vasanto cirena maggaṃ uppādeti, evampi dukkhapaṭipadā dandhābhiññā nāma hoti. Aparo lakkhaṇānipi paṭivijjhitvā vipassanāñāṇe tikkhe sūre pasanne vahante uppannavipassanānikantiṃ pariyādiyamāno dukkhena kasirena kilamanto pariyādiyati, nikantiñca pariyādiyitvā vipassanāparivāsaṃ vasanto cirena maggaṃ uppādeti, evampi dukkhapaṭipadā dandhābhiññā nāma hoti. Yathāvuttāsuyeva paṭipadāsu maggapātubhāvassa khippatāya dukkhapaṭipadā khippābhiññā, tāsaṃ pana paṭipadānaṃ akicchasiddhiyaṃ maggapātubhāvassa dandhatāya khippatāya ca yathākkamaṃ sukhapaṭipadā dandhābhiññā, sukhapaṭipadā khippābhiññā ca veditabbā. Imāsaṃ catassannaṃ paṭipadānaṃ vasena aggamaggappattiyā therānaṃ catubbidhatā veditabbā. Na hi paṭipadāhi vinā ariyamaggādhigamo atthi. Tathā hi abhidhamme ''yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ…pe… dukkhapaṭipadaṃ dandhābhiñña''ntiādinā (dha. sa. 277) paṭipadāya saddhiṃyeva ariyamaggo vibhatto, tena vuttaṃ ''paṭipadāvibhāgena catubbidhā''ti.

Indriyādhikavibhāgena pañcavidhā. Satipi nesaṃ saccābhisambodhasāmaññe ekacce therā saddhuttarā, seyyathāpi thero vakkali; ekacce vīriyuttarā, seyyathāpi thero mahāsoṇo, koḷivīso; ekacce satuttarā, seyyathāpi thero sobhito, ekacce samādhuttarā, seyyathāpi thero cūḷapanthako, ekacce paññuttarā, seyyathāpi thero ānando. Tathā hi so gatimantatāya atthakosallādivantatāya ca pasaṃsito, ayañca vibhāgo pubbabhāge labbhamānavisesavasena vutto. Aggamaggakkhaṇe pana sesānampi indriyānaṃ ekasabhāvā icchitāti.

Tathā pāramippattā, paṭisambhidāppattā, chaḷabhiññā, tevijjā, sukkhavipassakāti pañcavidhā. Sāvakesu hi ekacce sāvakapāramiyā matthakappattā, yathā taṃ āyasmā sāriputto, āyasmā ca mahāmoggallāno; ekacce atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidāti imāsaṃ catunnaṃ paṭisambhidānaṃ vasena paṭisambhidāppattā; ekacce iddhividhañāṇādīnaṃ abhiññānaṃ vasena chaḷabhiññā; ekacce pubbenivāsañāṇādīnaṃ tissannaṃ vijjānaṃ vasena tevijjā. Ye pana khaṇikasamādhimatte ṭhatvā vipassanaṃ paṭṭhapetvā adhigataaggamaggā, te ādito antarantarā ca samādhijena jhānaṅgena vipassanābbhantaraṃ paṭisandhānānaṃ abhāvā sukkhā vipassanā etesanti sukkhavipassakā nāma. Ayañca vibhāgo sāvakānaṃ sādhāraṇabhāvaṃ upaparikkhitvā vutto. Idha pāḷiyaṃ āgatā nattheva sukkhavipassakā. Tenevāha –

''Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;

Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsana''ntiādi. (apa. thera 1.1.374; 2.43.14);

Evaṃ pāramippattādivasena pañcavidhā.

Animittādivasena chabbidhā animittavimuttotiādayo.

Saddhādhuro, paññādhuroti duvidhā. Tathā appaṇihitavimutto paññāvimutto cāti. Evaṃ animittavimuttādivasena ca pariyāyavimuttabhedena sattavidhā. Catūsu hi arūpasamāpattīsu ekamekaṃ pādakaṃ katvā vipassanaṃ ārabhitvā arahattaṃ pattā cattāro, nirodhato vuṭṭhāya arahattaṃ patto cāti pañca, ubhatobhāgavimuttā, saddhādhurapaññādhuravasena dve paññāvimuttāti evaṃ vimuttibhedena sattavidhā.

Dhurapaṭipadāvibhāgena aṭṭhavidhā. Yo hi dukkhapaṭipadāya dandhābhiññāya niyyāti, so saddhādhurapaññādhuravasena duvidhā, tathā sesapaṭipadāsupīti evaṃ dhurapaṭipadāvibhāgena aṭṭhavidhā.

Vimuttibhedena navavidhā. Pañca ubhatobhāgavimuttā, dve paññāvimuttā, paññāvimuttiyaṃ cetovimuttiyañca pāramippattā dve aggasāvakā cāti evaṃ navavidhā.

Vimuttivaseneva dasavidhā. Catūsu arūpāvacarajjhānesu ca ekamekaṃ pādakaṃ katvā arahattaṃ pattā cattāro, sukkhavipassakoti pañca paññāvimuttā, yathāvuttā ca ubhatobhāgavimuttā cāti evaṃ vimuttibhedeneva dasavidhā. Te yathāvuttena dhurabhedena bhijjamānā vīsati honti. Paṭipadābhedena bhijjamānā cattālīsaṃ honti. Puna paṭipadābhedena dhurabhedena ca bhijjamānā asīti honti. Atha te suññatavimuttādivibhāgena bhijjamānā cattālīsādhikā dve satāni honti. Puna indriyādhikabhāvena bhijjamānā dvisatuttaraṃ sahassaṃ hontīti. Evaṃ attano guṇavasena anekabhedavibhattesu maggaṭṭhaphalaṭṭhesu ariyasāvakesu ye attano paṭipattipavattiādike ca vibhāventi. Ye ''channā me kuṭikā''tiādikā (theragā. 1) gāthā udānādivasena abhāsiṃsu. Te ca idha gāthāmukhena saṅgahaṃ ārūḷhā. Tenāha – ''sīhānaṃva nadantānaṃ…pe… phusitvā accutaṃ pada''nti (theragā. nidānagāthā). Evamettha pakiṇṇakakathā veditabbā.

Vaṅgīsattheragāthāvaṇṇanā niṭṭhitā.

Mahānipātavaṇṇanā niṭṭhitā.

Badaratitthamahāvihāravāsinā ācariyadhammapālattherena katā

Theragāthāvaṇṇanā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Therāpadānapāḷi

(Paṭhamo bhāgo)

1. Buddhavaggo

1. Buddhaapadānaṃ

1. Tathāgataṃ jetavane vasantaṃ, apucchi vedehamunī nataṅgo;
''Sabbaññubuddhā kira nāma honti, bhavanti te hetubhi kehi vīra''.

2. Tadāha sabbaññuvaro mahesī, ānandabhaddaṃ madhurassarena;
''Ye pubbabuddhesu [sabbabuddhesu (syā.)] katādhikārā, aladdhamokkhā jinasāsanesu.

3. ''Teneva sambodhimukhena dhīrā, ajjhāsayenāpi mahābalena;
Paññāya tejena sutikkhapaññā, sabbaññubhāvaṃ anupāpuṇanti.

4. ''Ahampi pubbabuddhesu, buddhattamabhipatthayiṃ,
Manasāyeva hutvāna, dhammarājā asaṅkhiyā.

5. ''Atha buddhāpadānāni, suṇātha suddhamānasā;
Tiṃsapāramisampuṇṇā, dhammarājā asaṅkhiyā.

6. ''Sambodhiṃ buddhaseṭṭhānaṃ, sasaṅghe lokanāyake;
Dasaṅgulī namassitvā, sirasā abhivādayiṃ [abhivādaye (syā.)].

7. ''Yāvatā buddhakhettesu, ratanā vijjantisaṅkhiyā;
Ākāsaṭṭhā ca bhūmaṭṭhā [bhummaṭṭhā (sī. syā.)], manasā sabbamāhariṃ.

8. ''Tattha rūpiyabhūmiyaṃ, pāsādaṃ māpayiṃ ahaṃ;
Nekabhummaṃ ratanamayaṃ, ubbiddhaṃ nabhamuggataṃ.

9. ''Vicittathambhaṃ sukataṃ, suvibhattaṃ mahārahaṃ;
Kanakamayasaṅghāṭaṃ, kontacchattehi maṇḍitaṃ.

10. ''Paṭhamā veḷuriyā bhūmi, vimalabbhasamā subhā;
Naḷinajalajākiṇṇā, varakañcanabhūmiyā.

11. ''Pavāḷaṃsā pavāḷavaṇṇā, kāci lohitakā subhā;
Indagopakavaṇṇābhā, bhūmi obhāsatī disā.

12. ''Suvibhattā gharamukhā, niyyūhā sīhapañjarā;
Caturo vedikā jālā, gandhāveḷā manoramā.

13. ''Nīlā pītā lohitakā, odātā suddhakāḷakā;

Kūṭāgāravarūpetā, sattaratanabhūsitā.

14. ‘‘Olokamayā padumā, vāḷavihaṅgasobhitā;
Nakkhattatārakākiṇṇā, candasūrehi [candasuriyehi (sī. syā.)] maṇḍitā.

15. ‘‘Hemajālena sañchannā, soṇṇakiṅkiṇikāyutā;
Vātavegena kūjanti, soṇṇamālā manoramā.

16. ‘‘Mañjeṭṭhakaṃ lohitakaṃ, pītakaṃ haripiñjaraṃ;
Nānāraṅgehi sampītaṃ [saṃcittaṃ (syā.)], ussitaddhajamālinī [māliniṃ (sī.)].

17. ‘‘Na naṃ [nānā (sī. syā.)] bahūnekasatā, phalikā rajatāmayā;
Maṇimayā lohitaṅgā, masāragallamayā tathā;
Nānāsayanavicittā, saṇhakāsikasanthatā.

18. ‘‘Kampalā dukūlā cīnā, paṭṭuṇṇā paṇḍupāvurā;
Vividhattharaṇaṃ sabbaṃ, manasā paññapesahaṃ.

19. ‘‘Tāsu tāsveva bhūmīsu, ratanakūṭalaṅkataṃ;
Maṇiverocanā ukkā, dhārayantā sutiṭṭhare.

20. ‘‘Sobhanti esikā thambhā, subhā kañcanatoraṇā;
Jambonadā sāramayā, atho rajatamayāpi ca.

21. ‘‘Nekā sandhī suvibhattā, kavāṭaggaḷacittitā;
Ubhato puṇṇaghaṭānekā, padumuppalasaṃyutā.

22. ‘‘Atīte sabbabuddhe ca, sasaṅghe lokanāyake;
Pakativaṇṇarūpena, nimminitvā sasāvake.

23. ‘‘Tena dvārena pavisitvā, sabbe buddhā sasāvakā;
Sabbasoṇṇamaye pīṭhe, nisinnā ariyamaṇḍalā.

24. ‘‘Ye ca etarahi atthi, buddhā loke anuttarā;
Atīte vattamānā ca, bhavanaṃ sabbe samāhariṃ.

25. ‘‘Paccekabuddhenekasate, sayambhū aparājite;
Atīte vattamāne ca, bhavanaṃ sabbe samāhariṃ.

26. ‘‘Kapparukkhā bahū atthi, ye dibbā ye ca mānusā;
Sabbaṃ dussaṃ samāhantā, acchādemi ticīvaraṃ.

27. ‘‘Khajjaṃ bhojjaṃ sāyanīyaṃ, sampannaṃ pānabhojanaṃ;
Maṇimaye subhe patte, saṃpūretvā adāsahaṃ.

28. ‘‘Dibbavatthasamā hutvā, maṭṭhā [maṭṭā (sī.)] cīvarasaṃyutā;
Madhurā sakkharā ceva, telā ca madhuphāṇitā.

29. ‘‘Tappitā paramannena, sabbe te ariyamaṇḍalā;
Ratanagabbhaṃ pavisitvā, kesarīva guhāsayā.

30. ‘‘Mahārahamhi sayane, sīhaseyyamakappayuṃ;

Sampajānā samuṭṭhāya, sayane [seyye (syā.)] pallaṅkamābhujuṃ.

31. ‘‘Gocaraṃ sabbabuddhānaṃ, jhānaratisamappitā;
Aññe dhammāni desenti, aññe kīḷanti iddhiyā.

32. ‘‘Aññe abhiññā appenti, abhiññā vasibhāvitā;
Vikubbanā vikubbanti, aññenekasahassiyo.

33. ‘‘Buddhāpi buddhe pucchanti, visayaṃ sabbaññumālayaṃ;
Gambhīraṃ nipuṇaṃ ṭhānaṃ, paññāya vinibujjhare.

34. ‘‘Sāvakā buddhe pucchanti, buddhā pucchanti sāvake;
Aññamaññañca pucchitvā [pucchanti (sī. syā.)], aññoññaṃ byākaronti te.

35. ‘‘Buddhā paccekabuddhā ca, sāvakā paricārakā;
Evaṃ sakāya ratiyā, pāsādebhiramanti te.

36. ‘‘Chattā tiṭṭhantu ratanā, kañcanāveḷapantikā;
Muttājālaparikkhittā, sabbe dhārentu [dhārenti (ka.)] matthake.

37. ‘‘Bhavantu ceḷavitānā, soṇṇatārakacittitā;
Vicittamalyavitatā, sabbe dhārentu matthake.

38. ‘‘Vitatā malyadāmehi, gandhadāmehi sobhitā;
Dussadāmaparikiṇṇā, ratanadāmabhūsitā.

39. ‘‘Pupphābhikiṇṇā sucittā, surabhigandhabhūsitā;
Gandhapañcaṅgulikatā [gandhapañcaṅgulaṃ katā (aṭṭha.)], hemacchadanachāditā.

40. ‘‘Catuddisā pokkharañño, padumuppalasanthatā;
Sovaṇṇarūpā khāyantu, padmaṃreṇurajuggatā.

41. ‘‘Pupphantu pādapā sabbe, pāsādassa samantato;
Sayañca pupphā muñcitvā, gantvā bhavanamokiruṃ.

42. ‘‘Sikhino tattha naccantu, dibbahaṃsā pakūjare;
Karavīkā ca gāyantu, dijasaṅghā samantato.

43. ‘‘Bheriyo sabbā vajjantu, vīṇā sabbā rasantu [ravantu (sī. syā.)] tā;
Sabbā saṅgīti vattantu, pāsādassa samantato.

44. ‘‘Yāvatā buddhakhettamhi, cakkavāḷe tato pare;
Mahantā jotisampannā, acchinnā ratanāmayā.

45. ‘‘Tiṭṭhantu soṇṇapallaṅkā, dīparukkhā jalantu te;
Bhavantu ekapajjotā, dasasahassiparamparā.

46. ‘‘Gaṇikā lāsikā ceva, naccantu accharāgaṇā;
Nānāraṅgā padissantu, pāsādassa samantato.

47. ‘‘Dumagge pabbatagge vā, sinerugirimuddhani;
Ussāpemi dhajaṃ sabbaṃ, vicittaṃ pañcavaṇṇikaṃ.

48. ‘‘Narā nāgā ca gandhabbā, sabbe devā upentu te;
Namassantā pañjalikā, pāsādaṃ parivārayuṃ.

49. ‘‘Yaṃ kiñci kusalaṃ kammaṃ, kattabbaṃ kiriyaṃ mama;
Kāyena vācā manasā, tidase sukataṃ kataṃ.

50. ‘‘Ye sattā saññino atthi, ye ca sattā asaññino;
Kataṃ puññaphalaṃ mayhaṃ, sabbe bhāgī bhavantu te.

51. ‘‘Yesaṃ kataṃ suviditaṃ, dinnaṃ puññaphalaṃ mayā;
Ye ca tattha [tasmiṃ (sī. ka.)] na jānanti, devā gantvā nivedayuṃ.

52. ‘‘Sabbalokamhi [sabbe lokamhi (syā. ka.)] ye sattā, jīvantāhārahetukā;
Manuññaṃ bhojanaṃ sabbaṃ [sabbe (syā.)], labhantu mama cetasā.

53. ‘‘Manasā dānaṃ mayā dinnaṃ, manasā pasādamāvahiṃ;
Pūjitā sabbasambuddhā, paccekā jinasāvakā.

54. ‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

55. ‘‘Duve bhave pajānāmi, devatte atha mānuse;
Aññaṃ gatiṃ na jānāmi, manasā patthanāphalaṃ.

56. ‘‘Devānaṃ adhiko homi, bhavāmi manujādhipo;
Rūpalakkhaṇasampanno, paññāya asamo bhave.

57. ‘‘Bhojanaṃ vividhaṃ seṭṭhaṃ, ratanañca anappakaṃ;
Vividhāni ca vatthāni, nabhā [nabhasā (syā.)] khippaṃ upenti maṃ.

58. ‘‘Pathabyā pabbate ceva, ākāse udake vane;
Yaṃ yaṃ hatthaṃ pasāremi, dibbā bhakkhā upenti maṃ.

59. ‘‘Pathabyā pabbate ceva, ākāse udake vane;
Yaṃ yaṃ hatthaṃ pasāremi, ratanā sabbe upenti maṃ.

60. ‘‘Pathabyā pabbate ceva, ākāse udake vane;
Yaṃ yaṃ hatthaṃ pasāremi, sabbe gandhā upenti maṃ.

61. ‘‘Pathabyā pabbate ceva, ākāse udake vane;
Yaṃ yaṃ [yattha (syā.), yaññaṃ (ka.)] hatthaṃ pasāremi, sabbe yānā upenti maṃ.

62. ‘‘Pathabyā pabbate ceva, ākāse udake vane;
Yaṃ yaṃ hatthaṃ pasāremi, sabbe mālā upenti maṃ.

63. ‘‘Pathabyā pabbate ceva, ākāse udake vane;
Yaṃ yaṃ hatthaṃ pasāremi, alaṅkārā upenti maṃ.

64. ‘‘Pathabyā pabbate ceva, ākāse udake vane;
Yaṃ yaṃ hatthaṃ pasāremi, sabbā kaññā upenti maṃ.

65. ‘‘Pathabyā pabbate ceva, ākāse udake vane;

Yaṃ yaṃ hatthaṃ pasāremi, madhusakkharā upenti maṃ.

66. ‘‘Pathabyā pabbate ceva, ākāse udake vane;
Yaṃ yaṃ hatthaṃ pasāremi, sabbe khajjā upenti maṃ.

67. ‘‘Adhane addhika [addhike (syā.)] jane, yācake ca pathāvino;
Dadāmihaṃ [dadāmiha (sī.) dadāmi taṃ (syā.)] dānavaraṃ, sambodhivarapattiyā.

68. ‘‘Nādento pabbataṃ selaṃ, gajjento bahalaṃ giriṃ;
Sadevakaṃ hāsayanto, buddho loke bhavāmahaṃ.

69. ‘‘Disā dasavidhā loke, yāyato natthi antakaṃ;
Tasmiñca disābhāgamhi, buddhakhettā asaṅkhiyā.

70. ‘‘Pabhā pakittitā mayhaṃ, yamakā raṃsivāhanā;
Etthantare raṃsijālaṃ, āloko vipulo bhave.

71. ‘‘Ettake lokadhātumhi, sabbe passantu maṃ janā;
Sabbe maṃ anuvattantu, yāva brahmanivesanaṃ [sabbeva sumanā hontu, sabbe maṃ anuvattare (sī. syā.)].

72. ‘‘Visiṭṭhamadhunādena, amatabherimāhaniṃ;
Etthantare janā sabbe, suṇantu madhuraṃ giraṃ.

73. ‘‘Dhammameghena vassante, sabbe hontu anāsavā;
Yettha pacchimakā sattā, sotāpannā bhavantu te.

74. ‘‘Datvā dātabbakaṃ dānaṃ, sīlaṃ pūretvā asesato;
Nekkhammapāramiṃ gantvā, patto sambodhimuttamaṃ.

75. ‘‘Paṇḍite paripucchitvā, katvā vīriyamuttamaṃ;
Khantiyā pāramiṃ gantvā, patto sambodhimuttamaṃ.

76. ‘‘Katvā daḷhamadhiṭṭhānaṃ, saccapārami pūriya;
Mettāya pāramiṃ gantvā, patto sambodhimuttamaṃ.

77. ‘‘Lābhālābhe sukhe dukkhe, sammāne cāvamānane [sammāne ca vimānane (ka.) sammānane vimānane (syā.)];
Sabbattha samako hutvā, patto sambodhimuttamaṃ.

78. ‘‘Kosajjaṃ bhayato disvā, vīriyaṃ cāpi khemato;
Āraddhavīriyā hotha, esā buddhānusāsanī.

79. ‘‘Vivādaṃ bhayato disvā, avivādañca khemato;
Samaggā sakhilā hotha, esā buddhānusāsanī.

80. ‘‘Pamādaṃ bhayato disvā, appamādañca khemato;
Bhāvethaṭṭhaṅgikaṃ maggaṃ, esā buddhānusāsanī.

81. ‘‘Samāgatā bahū buddhā, arahantā [arahanto (syā.)] ca sabbaso;
Sambuddhe arahante ca, vandamānā namassatha.

82. ‘‘Evaṃ acintiyā buddhā, buddhadhammā acintiyā;
Acintiye pasannānaṃ, vipāko hoti acintiyo’’’.

Itthaṃ sudaṃ bhagavā attano buddhacariyaṃ sambhāvayamāno buddhāpadāniyaṃ [buddhacariyaṃ (sī.) buddhacaritaṃ (syā.)] nāma dhammapariyāyaṃ abhāsitthāti.

Buddhāpadānaṃ samattaṃ.

2. Paccekabuddhaapadānaṃ

Atha paccekabuddhāpadānaṃ suṇātha –

83. ‘‘Tathāgataṃ jetavane vasantaṃ, apucchi vedehamunī nataṅgo;
‘Paccekabuddhā kira nāma honti, bhavanti te hetubhi kehi vīra’ [dhīra (sī.) dhīrā (syā.)].

84. ‘‘Tadāha sabbaññuvaro mahesī, ānandabhaddaṃ madhurassarena;
‘Ye pubbabuddhesu [sabbabuddhesu (syā. ka.)] katādhikārā, aladdhamokkhā jinasāsanesu.

85. ‘‘‘Teneva saṃvegamukhena dhīrā, vināpi buddhehi sutikkhapaññā;
Ārammaṇenāpi parittakena, paccekabodhiṃ anupāpuṇanti.

86. ‘‘‘Sabbamhi lokamhi mamaṃ ṭhapetvā, paccekabuddhehi samova natthi;
Tesaṃ imaṃ vaṇṇapadesamattaṃ, vakkhāmahaṃ sādhu mahāmunīnaṃ.

87. ‘‘‘Sayameva buddhānaṃ mahāisīnaṃ, sādhūni vākyāni madhūva [madhuṃva (sī.)] khuddaṃ;
Anuttaraṃ bhesajaṃ patthayantā, suṇātha sabbesu pasannacittā.

88. ‘‘‘Paccekabuddhānaṃ samāgatānaṃ, paramparaṃ byākaraṇāni yāni;
Ādīnavo yañca virāgavatthuṃ, yathā ca bodhiṃ anupāpuṇiṃsu.

89. ‘‘‘Sarāgavatthūsu virāgasaññī, rattamhi lokamhi virattacittā;
Hitvā papañce jitaphanditāni [vidiya phanditāni (sī.) jitabandhitāni (ka.)], tatheva bodhiṃ anupāpuṇiṃsu.

90. ‘‘‘Sabbesu bhūtesu nidhāya daṇḍaṃ, aviheṭhayaṃ aññatarampi tesaṃ;
Mettena cittena hitānukampī, eko care khaggavisāṇakappo.

91. ‘‘‘Sabbesu bhūtesu nidhāya daṇḍaṃ, aviheṭhayaṃ aññatarampi tesaṃ;
Na puttamiccheyya kuto sahāyaṃ, eko care khaggavisāṇakappo.

92. ‘‘‘Saṃsaggajātassa bhavanti snehā, snehanvayaṃ dukkhamidaṃ pahoti;
Ādīnavaṃ snehajaṃ pekkhamāno, eko care khaggavisāṇakappo.

93. ‘‘‘Mitte suhajje anukampamāno, hāpeti atthaṃ paṭibaddhacitto;
Etaṃ bhayaṃ santhave pekkhamāno, eko care khaggavisāṇakappo.

94. ‘‘‘Vaṃso visālova yathā visatto, puttesu dāresu ca yā apekkhā;
Vaṃse kaḷīrova asajjamāno, eko care khaggavisāṇakappo.

95. ‘‘‘Migo araññamhi yathā abaddho, yenicchakaṃ gacchati gocarāya;
Viññū naro seritaṃ pekkhamāno, eko care khaggavisāṇakappo.

96. ‘‘‘Āmantanā hoti sahāyamajjhe, vāse ca [vāse (sī. syā.) suttanipātepi ‘‘ca‘‘kāro natthi] ṭhāne gamane cārikāya;
Anabhijjhitaṃ seritaṃ pekkhamāno, eko care khaggavisāṇakappo.

97. ‘‘‘Khiḍḍā ratī hoti sahāyamajjhe, puttesu pemaṃ vipulañca hoti;
Piyavippayogaṃ vijigucchamāno, eko care khaggavisāṇakappo.

98. ‘‘‘Cātuddiso appaṭigho ca hoti, santussamāno itarītarena;
Parissayānaṃ sahitā achambhī, eko care khaggavisāṇakappo.

99. ‘‘‘Dussaṅgahā pabbajitāpi eke, atho gahaṭṭhā gharamāvasantā;
Appossukko paraputtesu hutvā, eko care khaggavisāṇakappo.

100. ‘‘‘Oropayitvā gihibyañjanāni, sañchinnapatto yathā koviḷāro;
Chetvāna vīro gihibandhanāni, eko care khaggavisāṇakappo.

101. ‘‘‘Sace labhetha nipakaṃ sahāyaṃ, saddhiṃ caraṃ sādhuvihāridhīraṃ;
Abhibhuyya sabbāni parissayāni, careyya tenattamano satīmā.

102. ‘‘‘No ce labhetha nipakaṃ sahāyaṃ, saddhiṃ caraṃ sādhuvihāridhīraṃ;
Rājāva raṭṭhaṃ vijitaṃ pahāya, eko care mātaṅgaraññeva nāgo.

103. ‘‘‘Addhā pasaṃsāma sahāyasampadaṃ, seṭṭhā samā sevitabbā sahāyā;
Ete aladdhā anavajjabhojī, eko care khaggavisāṇakappo.

104. ‘‘‘Disvā suvaṇṇassa pabhassarāni, kammāraputtena suniṭṭhitāni;
Saṅghaṭṭamānāni duve bhujasmiṃ, eko care khaggavisāṇakappo.

105. ‘‘‘Evaṃ dutīyena sahā mamassa, vācābhilāpo abhisajjanā vā;
Etaṃ bhayaṃ āyatiṃ pekkhamāno, eko care khaggavisāṇakappo.

106. ‘‘‘Kāmā hi citrā madhurā manoramā, virūparūpena mathenti cittaṃ;
Ādīnavaṃ kāmaguṇesu disvā, eko care khaggavisāṇakappo.

107. ‘‘‘Ītī ca gaṇḍo ca upaddavo ca, rogo ca sallañca bhayañca metaṃ;
Etaṃ bhayaṃ kāmaguṇesu disvā, eko care khaggavisāṇakappo.

108. ‘‘‘Sītañca uṇhañca khudaṃ pipāsaṃ, vātātape ḍaṃsasarīsape [ḍaṃsasiriṃsape (sī. syā.)] ca;
Sabbānipetāni abhibbhavitvā [abhisaṃbhavitvā (suttanipāte)], eko care khaggavisāṇakappo.

109. ‘‘‘Nāgova yūthāni vivajjayitvā, sañjātakhandho padumī uḷāro;
Yathābhirantaṃ viharaṃ araññe, eko care khaggavisāṇakappo.

110. ‘‘‘Aṭṭhānataṃ saṅgaṇikāratassa, yaṃ phassaye [phussaye (syā.)] sāmayikaṃ vimuttiṃ;
Ādiccabandhussa vaco nisamma, eko care khaggavisāṇakappo.

111. ‘‘‘Diṭṭhīvisūkāni upātivatto, patto niyāmaṃ paṭiladdhamaggo;
Uppannañāṇomhi anaññaneyyo, eko care khaggavisāṇakappo.

112. ‘‘‘Nillolupo nikkuho nippipāso, nimmakkha [nimmakkho (syā.)] niddhantakasāvamoho;
Nirāsayo [nirāsāso (ka.)] sabbaloke bhavitvā, eko care khaggavisāṇakappo.

113. ‘‘‘Pāpaṃ sahāyaṃ parivajjayetha, anatthadassiṃ visame niviṭṭhaṃ;
Sayaṃ na seve pasutaṃ pamattaṃ, eko care khaggavisāṇakappo.

114. ‘‘‘Bahussutaṃ dhammadharaṃ bhajetha, mittaṃ uḷāraṃ paṭibhānavantaṃ;
Aññāya atthāni vineyya kaṅkhaṃ, eko care khaggavisāṇakappo.

115. ‘‘‘Khiḍḍaṃ ratiṃ kāmasukhañca loke, analaṅkaritvā anapekkhamāno;
Vibhūsaṭṭhānā virato saccavādī, eko care khaggavisāṇakappo.

116. ‘‘‘Puttañca dāraṃ pitarañca mātaraṃ, dhanāni dhaññāni ca bandhavāni;
Hitvāna kāmāni yathodhikāni, eko care khaggavisāṇakappo.

117. ‘‘‘Saṅgo eso parittamettha sokhyaṃ, appassādo dukkhamevettha bhiyyo;
Gaḷo [gāho (sī.) kaṇḍo (syā.) gāḷho (ka.)] eso iti ñatvā matimā, eko care khaggavisāṇakappo.

118. ‘‘‘Sandālayitvāna saṃyojanāni, jālaṃva bhetvā salilambucārī;
Aggīva daḍḍhaṃ anivattamāno, eko care khaggavisāṇakappo.

119. ‘‘‘Okkhittacakkhū na ca pādalolo, guttindriyo rakkhitamānasāno;
Anavassuto apariḍayhamāno, eko care khaggavisāṇakappo.

120. ‘‘‘Ohārayitvā gihibyañjanāni, sañchannapatto yathā pārichatto;
Kāsāyavattho abhinikkhamitvā, eko care khaggavisāṇakappo.

121. ‘‘‘Rasesu gedhaṃ akaraṃ alolo, anaññaposī sapadānacārī;
Kule kule appaṭibaddhacitto, eko care khaggavisāṇakappo.

122. ‘‘‘Pahāya pañcāvaraṇāni cetaso, upakkilese byapanujja sabbe;
Anissito chejja sinehadosaṃ, eko care khaggavisāṇakappo.

123. ‘‘‘Vipiṭṭhikatvāna sukhañca dukkhaṃ, pubbeva somanassadomanassaṃ;
Laddhānupekkhaṃ samathaṃ visuddhaṃ, eko care khaggavisāṇakappo.

124. ‘‘‘Āraddhavīriyo paramatthapattiyā, alīnacitto akusītavutti;
Daḷhanikkamo thāmabalūpapanno, eko care khaggavisāṇakappo.

125. ‘‘‘Paṭisallānaṃ jhānamariñcamāno, dhammesu niccaṃ anudhammacārī;
Ādīnavaṃ sammasitā bhavesu, eko care khaggavisāṇakappo.

126. ‘‘‘Taṇhakkhayaṃ patthayamappamatto, aneḷamūgo sutavā satīmā;
Saṅkhātadhammo niyato padhānavā, eko care khaggavisāṇakappo.

127. ‘‘‘Sīhova saddesu asantasanto, vātova jālamhi asajjamāno;
Padumaṃva toyena alimpamāno, eko care khaggavisāṇakappo.

128. ‘‘‘Sīho yathā dāṭhabalī pasayha, rājā migānaṃ abhibhuyya cārī;
Sevetha pantāni senāsanāni, eko care khaggavisāṇakappo.

129. ‘‘‘Mettaṃ upekkhaṃ karuṇaṃ vimuttiṃ, āsevamāno muditañca kāle;
Sabbena lokena avirujjhamāno, eko care khaggavisāṇakappo.

130. ‘‘‘Rāgañca dosañca pahāya mohaṃ, sandālayitvāna saṃyojanāni;

Asantasaṃ jīvitasaṅkhayamhi, eko care khaggavisāṇakappo.

131. ‘‘‘Bhajanti sevanti ca kāraṇatthā, nikkāraṇā dullabhā ajja mittā;
Attatthapaññā asucīmanussā, eko care khaggavisāṇakappo.

132. ‘‘‘Visuddhasīlā suvisuddhapaññā, samāhitā jāgariyānuyuttā;
Vipassakā dhammavisesadassī, maggaṅgabojjhaṅgagate vijaññā.

133. ‘‘‘Suññappaṇidhiñca tathānimittaṃ [suññatappaṇīhitañcānimittaṃ (sī.)], āsevayitvā jinasāsanamhi;
Ye sāvakattaṃ na vajanti dhīrā, bhavanti paccekajinā sayambhū.

134. ‘‘‘Mahantadhammā bahudhammakāyā, cittissarā sabbadukkhoghatiṇṇā;
Udaggacittā paramatthadassī, sīhopamā khaggavisāṇakappā.

135. ‘‘‘Santindriyā santamanā samādhī, paccantasattesu patippacārā [paccattagambhīramatappacārā (sī.)];
Dīpā parattha idha vijjalantā, paccekabuddhā satataṃ hitāme.

136. ‘‘‘Pahīnasabbāvaraṇā janindā, lokappadīpā ghanakañcanābhā;
Nissaṃsayaṃ lokasudakkhiṇeyyā, paccekabuddhā satatappitāme.

137. ‘‘‘Paccekabuddhānaṃ subhāsitāni, caranti lokamhi sadevakamhi;
Sutvā tathā ye na karonti bālā, caranti dukkhesu punappunaṃ te.

138. ‘‘‘Paccekabuddhānaṃ subhāsitāni, madhuṃ yathā khuddamavassavantaṃ;
Sutvā tathā ye paṭipattiyuttā, bhavanti te saccadasā sapaññā’.

139. ‘‘Paccekabuddhehi jinehi bhāsitā, kathā [gāthā (sī. syā.)] uḷārā abhinikkhamitvā;
Tā sakyasīhena naruttamena, pakāsitā dhammavijānanatthaṃ.

140. ‘‘Lokānukampāya imāni tesaṃ, paccekabuddhāna vikubbitāni;
Saṃvegasaṅgamativaḍḍhanatthaṃ, sayambhusīhena pakāsitānī’’ti.

Paccekabuddhāpadānaṃ samattaṃ.

3-1. Sāriputtattheraapadānaṃ

Atha therāpadānaṃ suṇātha –

141. ‘‘Himavantassa avidūre, lambako nāma pabbato;
Assamo sukato mayhaṃ, paṇṇasālā sumāpitā.

142. ‘‘Uttānakūlā nadikā, supatitthā manoramā;
Susuddhapuḷinākiṇṇā, avidūre mamassamaṃ.

143. ‘‘Asakkharā apabbhārā, sādu appaṭigandhikā;
Sandatī nadikā tattha, sobhayantā mamassamaṃ.

144. ‘‘Kumbhīlā makarā cettha, susumārā [suṃsumārā (sī. syā.)] ca kacchapā;
Caranti nadiyā tattha, sobhayantā mamassamaṃ.

145. ‘‘Pāṭhīnā pāvusā macchā, balajā [vajalā (sī. syā.) jalajā (pī.)] muñjarohitā;
Vaggaḷā [vaggulā (sī.) vagguḷā (syā.) maggurā (theragāthā)] papatāyantā, sobhayanti [papatāyanti, sobhayantā (ka.)] mamassamaṃ.

146. ‘‘Ubho kūlesu nadiyā, pupphino phalino dumā;
Ubhato abhilambantā, sobhayanti [abhilambanti sobhayantā (ka.)] mamassamaṃ.

147. ‘‘Ambā sālā ca tilakā, pāṭalī sinduvārakā [sinduvārikā (bahūsu)];
Dibbagandhā sampavanti, pupphitā mama assame.

148. ‘‘Campakā saḷalā nīpā [nimbā (ka.)], nāgapunnāgaketakā;
Dibbagandhā sampavanti, pupphitā mama assame.

149. ‘‘Atimuttā asokā ca, bhaginīmālā ca pupphitā;
Aṅkolā bimbijālā [bimbajālā (ka.)] ca, pupphitā mama assame.

150. ‘‘Ketakā kandali [kadalī (syā.)] ceva, godhukā tiṇasūlikā;
Dibbagandhaṃ sampavantā, sobhayanti mamassamaṃ.

151. ‘‘Kaṇikārā kaṇṇikā ca, asanā ajjunā bahū;
Dibbagandhaṃ sampavantā, sobhayanti mamassamaṃ.

152. ‘‘Punnāgā giripunnāgā, koviḷārā ca pupphitā;
Dibbagandhaṃ sampavantā, sobhayanti mamassamaṃ.

153. ‘‘Uddhālakā ca kuṭajā, kadambā vakulā bahū;
Dibbagandhaṃ sampavantā, sobhayanti mamassamaṃ.

154. ‘‘Āḷakā isimuggā ca, kadalimātuluṅgiyo;
Gandhodakena saṃvaḍḍhā, phalāni dhārayanti te.

155. ‘‘Aññe pupphanti padumā, aññe jāyanti kesarī;
Aññe opupphā padumā, pupphitā taḷāke tadā.

156. ‘‘Gabbhaṃ gaṇhanti padumā, niddhāvanti mulāḷiyo;
Siṃghāṭipattamākiṇṇā, sobhanti taḷāke tadā.

157. ‘‘Nayitā ambagandhī ca, uttalī bandhujīvakā;
Dibbagandhā sampavanti, pupphitā taḷāke tadā.

158. ‘‘Pāṭhīnā pāvusā macchā, balajā muñjarohitā;
Saṃgulā maggurā [maṅgurā (sī. ka.)] ceva, vasanti taḷāke tadā.

159. ‘‘Kumbhīlā susumārā ca, tantigāhā ca rakkhasā;
Oguhā [ogāhā (syā.)] ajagarā ca, vasanti taḷāke tadā.

160. ‘‘Pārevatā ravihaṃsā, cakkavākā nadīcarā;
Kokilā sukasāḷikā, upajīvanti taṃ saraṃ.

161. ‘‘Kukkutthakā kuḷīrakā, vane pokkharasātakā;
Dindibhā suvapotā ca, upajīvanti taṃ saraṃ.

162. ‘‘Haṃsā koñcā mayūrā ca, kokilā tambacūḷakā [tambacūḷikā (sī.)];
Pampakā jīvaṃjīvā ca, upajīvanti taṃ saraṃ.

163. ‘‘Kosikā poṭṭhasīsā ca, kurarā senakā bahū;
Mahākāḷā ca sakuṇā, upajīvanti taṃ saraṃ.

164. ‘‘Pasadā ca varāhā ca, camarā gaṇḍakā bahū [vakā bheraṇḍakā bahū (sī. syā.)];
Rohiccā sukapotā [suttapotā (syā.)] ca, upajīvanti taṃ saraṃ.

165. ‘‘Sīhabyagghā ca dīpī ca, acchakokataracchakā;
Tidhā pabhinnamātaṅgā, upajīvanti taṃ saraṃ.

166. ‘‘Kinnarā vānarā ceva, athopi vanakammikā;
Cetā ca luddakā ceva, upajīvanti taṃ saraṃ.

167. ‘‘Tindukāni piyālāni, madhukā kāsumārayo [kāsamāriyo (syā.)];
Dhuvaṃ phalāni dhārenti, avidūre mamassamaṃ.

168. ‘‘Kosambā [kosumbhā (sī. syā.)] saḷalā nimbā [saḷalā nīpā (sī. syā.) panasā ambā (?)],
sāduphalasamāyutā;
Dhuvaṃ phalāni dhārenti, avidūre mamassamaṃ.

169. ‘‘Harītakā āmalakā, ambajambuvibhītakā;
Kolā bhallātakā billā, phalāni dhārayanti te.

170. ‘‘Āluvā ca kaḷambā ca, biḷālītakkaḷāni ca;
Jīvakā sutakā ceva, bahukā mama assame.

171. ‘‘Assamassāvidūramhi, taḷākāsuṃ sunimmitā;
Acchodakā sītajalā, supatitthā manoramā.

172. ‘‘Padumuppalasañchannā, puṇḍarīkasamāyutā;
Mandālakehi sañchannā, dibbagandho pavāyati.

173. ‘‘Evaṃ sabbaṅgasampanne, pupphite phalite vane;
Sukate assame ramme, viharāmi ahaṃ tadā.

174. ‘‘Sīlavā vatasampanno [vattasampanno (syā.)], jhāyī jhānarato sadā;
Pañcābhiññābalappatto, suruci nāma tāpaso.

175. ‘‘Catuvīsasahassāni, sissā mayhaṃ upaṭṭhahu;
Sabbeva brāhmaṇā ete, jātimanto yasassino.

176. ‘‘Lakkhaṇe itihāse ca, sanighaṇṭusakeṭubhe;
Padakā veyyākaraṇā, sadhamme pāramiṃ gatā.

177. ‘‘Uppātesu nimittesu, lakkhaṇesu ca kovidā;
Pathabyā bhūmantalikkhe, mama sissā susikkhitā.

178. ‘‘Appicchā nipakā ete, appāhārā alolupā;
Lābhālābhena santuṭṭhā, parivārenti maṃ sadā.

179. ‘‘Jhāyī jhānaratā dhīrā, santacittā samāhitā;
Ākiñcaññaṃ patthayantā, parivārenti maṃ sadā.

180. ‘‘Abhiññāpāramippattā, pettike gocare ratā;
Antalikkhacarā dhīrā, parivārenti maṃ sadā.

181. ‘‘Saṃvutā chasu dvāresu, anejā rakkhitindriyā;
Asaṃsaṭṭhā ca te dhīrā, mama sissā durāsadā.

182. ‘‘Pallaṅkena nisajjāya, ṭhānacaṅkamanena ca;
Vītināmenti te rattiṃ, mama sissā durāsadā.

183. ‘‘Rajanīye na rajjanti, dussanīye na dussare;
Mohanīye na muyhanti, mama sissā durāsadā.

184. ‘‘Iddhiṃ vīmaṃsamānā te, vattanti niccakālikaṃ;
Pathaviṃ [paṭhaviṃ (sī. syā.)] te pakampenti, sārambhena durāsadā.

185. ‘‘Kīḷamānā ca te sissā, kīḷanti jhānakīḷitaṃ;
Jambuto phalamānenti, mama sissā durāsadā.

186. ‘‘Aññe gacchanti goyānaṃ, aññe pubbavidehakaṃ [pubbavidehanaṃ (syā. ka.)];
Aññe ca uttarakuruṃ, esanāya durāsadā.

187. ‘‘Purato pesenti khāriṃ, pacchato ca vajanti te;
Catuvīsasahassehi, chāditaṃ hoti ambaraṃ.

188. ‘‘Aggipākī anaggī ca, dantodukkhalikāpi ca;
Asmena koṭṭitā keci, pavattaphalabhojanā.

189. ‘‘Udakorohaṇā keci, sāyaṃ pāto sucīratā;
Toyābhisecanakarā, mama sissā durāsadā.

190. ‘‘Parūḷhakacchanakhalomā, paṅkadantā rajassirā;
Gandhitā sīlagandhena, mama sissā durāsadā.

191. ‘‘Pātova sannipatitvā, jaṭilā uggatāpanā;
Lābhālābhaṃ pakittetvā, gacchanti ambare tadā.

192. ‘‘Etesaṃ pakkamantānaṃ, mahāsaddo pavattati;
Ajinacammasaddena, muditā honti devatā.

193. ‘‘Disodisaṃ pakkamanti, antalikkhacarā isī;
Sake balenupatthaddhā, te gacchanti yadicchakaṃ.

194. ‘‘Pathavīkampakā ete, sabbeva nabhacārino;
Uggatejā duppasahā, sāgarova akhobhiyā.

195. ‘‘Ṭhānacaṅkamino keci, keci nesajjikā isī;
Pavattabhojanā keci, mama sissā durāsadā.

196. ‘‘Mettāvihārino ete, hitesī sabbapāṇinaṃ;

Anattukkaṃsakā sabbe, na te vambhenti kassaci.

197. ‘‘Sīharājāvasambhītā, gajarājāva thāmavā;
Durāsadā byagghāriva, āgacchanti mamantike.

198. ‘‘Vijjādharā devatā ca, nāgagandhabbarakkhasā;
Kumbhaṇḍā dānavā garuḷā, upajīvanti taṃ saraṃ.

199. ‘‘Te jaṭākhāribharitā, ajinuttaravāsanā;
Antalikkhacarā sabbe, upajīvanti taṃ saraṃ.

200. ‘‘Sadānucchavikā [tadānucchavikā (syā. ka.)] ete, aññamaññaṃ sagāravā;
Catubbīsasahassānaṃ, khipitasaddo na vijjati.

201. ‘‘Pāde pādaṃ nikkhipantā, appasaddā susaṃvutā;
Upasaṅkamma sabbeva [sabbe te (syā.)], sirasā vandare mamaṃ.

202. ‘‘Tehi sissehi parivuto, santehi ca tapassibhi;
Vasāmi assame tattha, jhāyī jhānarato ahaṃ.

203. ‘‘Isīnaṃ sīlagandhena, pupphagandhena cūbhayaṃ;
Phalīnaṃ phalagandhena, gandhito hoti assamo.

204. ‘‘Rattindivaṃ na jānāmi, arati me na vijjati;
Sake sisse ovadanto, bhiyyo hāsaṃ labhāmahaṃ.

205. ‘‘Pupphānaṃ pupphamānānaṃ, phalānañca vipaccataṃ;
Dibbagandhā pavāyanti, sobhayantā mamassamaṃ.

206. ‘‘Samādhimhā vuṭṭhahitvā, ātāpī nipako ahaṃ;
Khāribhāraṃ gahetvāna, vanaṃ ajjhogahiṃ ahaṃ.

207. ‘‘Uppāte supine cāpi, lakkhaṇesu susikkhito;
Pavattamānaṃ [vattamānaṃ (ka.)] mantapadaṃ, dhārayāmi ahaṃ tadā.

208. ‘‘Anomadassī bhagavā, lokajeṭṭho narāsabho;
Vivekakāmo sambuddho, himavantamupāgami.

209. ‘‘Ajjhogāhetvā himavantaṃ, aggo kāruṇiko muni;
Pallaṅkaṃ ābhujitvāna, nisīdi purisuttamo.

210. ‘‘Tamaddasāhaṃ sambuddhaṃ, sappabhāsaṃ manoramaṃ;
Indīvaraṃva jalitaṃ, ādittaṃva hutāsanaṃ.

211. ‘‘Jalantaṃ dīparukkhaṃva, vijjutaṃ gagaṇe yathā;
Suphullaṃ sālarājaṃva, addasaṃ lokanāyakaṃ.

212. ‘‘Ayaṃ nāgo mahāvīro, dukkhassantakaro muni;
Imaṃ dassanamāgamma, sabbadukkhā pamuccare.

213. ‘‘Disvānāhaṃ devadevaṃ, lakkhaṇaṃ upadhārayiṃ;
Buddho nu kho na vā buddho, handa passāmi cakkhumaṃ.

214. ‘‘Sahassārāni cakkāni, dissanti caraṇuttame;
Lakkhaṇānissa disvāna, niṭṭhaṃ gacchiṃ tathāgate.

215. ‘‘Sammajjaniṃ gahetvāna, sammajjitvānahaṃ tadā;
Atha pupphe samānetvā, buddhaseṭṭhaṃ apūjayiṃ.

216. ‘‘Pūjayitvāna taṃ buddhaṃ, oghatiṇṇamanāsavaṃ;
Ekaṃsaṃ ajinaṃ katvā, namassiṃ lokanāyakaṃ.

217. ‘‘Yena ñāṇena sambuddho, viharati [viharittha (sī.), vihareti (ka.)] anāsavo;
Taṃ ñāṇaṃ kittayissāmi, suṇātha mama bhāsato.

218. ‘‘‘Samuddharasimaṃ [samuddharayimaṃ (syā.)] lokaṃ, sayambhū amitodaya;
Tava dassanamāgamma, kaṅkhāsotaṃ taranti te.

219. ‘‘‘Tuvaṃ satthā ca ketu ca, dhajo yūpo ca pāṇinaṃ;
Parāyaṇo [parāyano (syā. ka.)] patiṭṭhā ca, dīpo ca dvipaduttamo.

220. ‘‘‘Sakkā samudde udakaṃ, pametuṃ āḷhakena vā;
Na tveva tava sabbaññu, ñāṇaṃ sakkā pametave.

221. ‘‘‘Dhāretuṃ pathaviṃ sakkā, ṭhapetvā tulamaṇḍale;
Na tveva tava sabbaññu, ñāṇaṃ sakkā dharetave.

222. ‘‘‘Ākāso minituṃ sakkā, rajjuyā aṅgulena vā;
Na tveva tava sabbaññu, ñāṇaṃ sakkā pametave.

223. ‘‘‘Mahāsamudde udakaṃ, pathavī cākhilā jaṭaṃ [pathaviṃ cākhilañjahe (syā.)];
Buddhañāṇaṃ upādāya, upamāto na yujjare.

224. ‘‘‘Sadevakassa lokassa, cittaṃ yesaṃ pavattati;
Antojālīkatā [antojālagatā (pī.)] ete, tava ñāṇamhi cakkhuma.

225. ‘‘‘Yena ñāṇena pattosi, kevalaṃ bodhimuttamaṃ;
Tena ñāṇena sabbaññu, maddasī paratitthiye’.

226. ‘‘Imā gāthā thavitvāna, suruci nāma tāpaso;
Ajinaṃ pattharitvāna, pathaviyaṃ nisīdi so.

227. ‘‘Cullāsītisahassāni, ajjhogāḷho mahaṇṇave;
Accugato tāvadeva, girirājā pavuccati.

228. ‘‘Tāva accuggato neru, āyato vitthato ca so;
Cuṇṇito aṇubhedena, koṭisatasahassaso [sahassiyo (syā. ka.)].

229. ‘‘Lakkhe ṭhapiyamānamhi, parikkhayamagacchatha;
Na tveva tava sabbaññu, ñāṇaṃ sakkā pametave.

230. ‘‘Sukhumacchikena jālena, udakaṃ yo parikkhipe;
Ye keci udake pāṇā, antojālīkatā siyuṃ.

231. ‘‘Tatheva hi mahāvīra, ye keci puthutitthiyā;

Diṭṭhigahanapakkhandā [pakkhantā (sī. syā.)], parāmāsena mohitā.

232. ‘‘Tava suddhena ñāṇena, anāvaraṇadassinā;
Antojālīkatā ete, ñāṇaṃ te nātivattare.

233. ‘‘Bhagavā tamhi samaye, anomadassī mahāyaso;
Vuṭṭhahitvā samādhimhā, disaṃ olokayī jino.

234. ‘‘Anomadassimunino, nisabho nāma sāvako;
Parivuto satasahassehi, santacittehi tādibhi.

235. ‘‘Khīṇāsavehi suddhehi, chaḷabhiññehi jhāyibhi;
Cittamaññāya buddhassa, upesi lokanāyakaṃ.

236. ‘‘Antalikkhe ṭhitā tattha, padakkhiṇamakaṃsu te;
Namassantā pañjalikā, otaruṃ [oruhuṃ (syā.)] buddhasantike.

237. ‘‘Anomadassī bhagavā, lokajeṭṭho narāsabho;
Bhikkhusaṅghe nisiditvā, sitaṃ pātukarī jino.

238. ‘‘Varuṇo nāmupaṭṭhāko, anomadassissa satthuno;
Ekaṃsaṃ cīvaraṃ katvā, apucchi lokanāyakaṃ.

239. ‘‘‘Ko nu kho bhagavā hetu, sitakammassa satthuno;
Na hi buddhā ahetūhi, sitaṃ pātukaronti te’.

240. ‘‘Anomadassī bhagavā, lokajeṭṭho narāsabho;
Bhikkhumajjhe nisīditvā, imaṃ gāthaṃ abhāsatha.

241. ‘‘‘Yo maṃ pupphena pūjesi, ñāṇañcāpi anutthavi;
Tamahaṃ kittayissāmi, suṇotha mama bhāsato.

242. ‘‘‘Buddhassa giramaññāya, sabbe devā samāgatā;
Saddhammaṃ sotukāmā te, sambuddhamupasaṅkamuṃ.

243. ‘‘‘Dasasu lokadhātūsu, devakāyā mahiddhikā;
Saddhammaṃ sotukāmā te, sambuddhamupasaṅkamuṃ.

244. ‘‘‘Hatthī assā rathā pattī, senā ca caturaṅginī;
Parivāressantimaṃ niccaṃ, buddhapūjāyidaṃ phalaṃ.

245. ‘‘‘Saṭṭhitūriyasahassāni, bheriyo samalaṅkatā;
Upaṭṭhissantimaṃ niccaṃ, buddhapūjāyidaṃ phalaṃ.

246. ‘‘‘Soḷasitthisahassāni, nāriyo samalaṅkatā;
Vicittavatthābharaṇā, āmuttamaṇikuṇḍalā.

247. ‘‘‘Aḷārapamhā hasulā, susaññā tanumajjhimā;
Parivāressantimaṃ niccaṃ, buddhapūjāyidaṃ phalaṃ.

248. ‘‘‘Kappasatasahassāni, devaloke ramissati;
Sahassakkhattuṃ cakkavattī, rājā raṭṭhe bhavissati.

249. ‘‘‘Sahassakkhattuṃ devindo, devarajjaṃ karissati;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ [asaṅkhayaṃ (syā. ka.) evamuparipi].

250. ‘‘‘Pacchime bhavasampatte [pacchimabhave sampatte (sī.)], manussattaṃ gamissati;
Brāhmaṇī sāriyā nāma, dhārayissati kucchinā.

251. ‘‘‘Mātuyā nāmagottena, paññāyissatiyaṃ naro;
Sāriputtoti nāmena, tikkhapañño bhavissati.

252. ‘‘‘Asītikoṭī chaḍḍetvā, pabbajissatikiñcano;
Gavesanto santipadaṃ, carissati mahiṃ imaṃ.

253. ‘‘‘Apparimeyye ito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

254. ‘‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Sāriputtoti nāmena, hessati aggasāvako.

255. ‘‘‘Ayaṃ bhāgīrathī [bhāgīrasī (syā. ka.)] gaṅgā, himavantā pabhāvitā;
Mahāsamuddamappeti, tappayantī mahodadhiṃ [mahodadhī (?) gaṅgādimahānadiyoti attho].

256. ‘‘‘Tathevāyaṃ sāriputto, sake tīsu visārado;
Paññāya pāramiṃ gantvā, tappayissati pāṇine [pāṇino (sī. syā.)].

257. ‘‘‘Himavantamupādāya, sāgarañca mahodadhiṃ;
Etthantare yaṃ pulinaṃ, gaṇanāto asaṅkhiyaṃ.

258. ‘‘‘Tampi sakkā asesena, saṅkhātuṃ gaṇanā yathā;
Na tveva sāriputtassa, paññāyanto bhavissati.

259. ‘‘‘Lakkhe ṭhapiyamānamhi, khīye gaṅgāya vālukā;
Na tveva sāriputtassa, paññāyanto bhavissati.

260. ‘‘‘Mahāsamudde ūmiyo, gaṇanāto asaṅkhiyā;
Tatheva sāriputtassa, paññāyanto na hessati.

261. ‘‘‘Ārādhayitvā sambuddhaṃ, gotamaṃ sakyapuṅgavaṃ;
Paññāya pāramiṃ gantvā, hessati aggasāvako.

262. ‘‘‘Pavattitaṃ dhammacakkaṃ, sakyaputtena tādinā;
Anuvattessati sammā, vassento dhammavuṭṭhiyo.

263. ‘‘‘Sabbametaṃ abhiññāya, gotamo sakyapuṅgavo;
Bhikkhusaṅghe nisīditvā, aggaṭṭhāne ṭhapessati’.

264. ‘‘Aho me sukataṃ kammaṃ, anomadassissa satthuno;
Yassāhaṃ kāraṃ [yassādhikāraṃ (syā.)] katvāna, sabbattha pāramiṃ gato.

265. ‘‘Aparimeyye kataṃ kammaṃ, phalaṃ dassesi me idha;
Sumutto saravegova, kilese jhāpayiṃ ahaṃ.

266. ‘‘Asaṅkhataṃ gavesanto, nibbānaṃ acalaṃ padaṃ;

Vicinaṃ titthiye sabbe, esāhaṃ saṃsariṃ bhave.

267. ‘‘Yathāpi byādhito poso, pariyeseyya osadhaṃ;
Vicineyya vanaṃ [dhanaṃ (syā. ka.)] sabbaṃ, byādhito parimuttiyā.

268. ‘‘Asaṅkhataṃ gavesanto, nibbānaṃ amataṃ padaṃ;
Abbokiṇṇaṃ [abbocchinnaṃ (aṭṭha.)] pañcasataṃ, pabbajiṃ isipabbajaṃ.

269. ‘‘Jaṭābhārena bharito, ajinuttaranivāsano;
Abhiññāpāramiṃ gantvā, brahmalokaṃ agacchihaṃ.

270. ‘‘Natthi bāhirake suddhi, ṭhapetvā jinasāsanaṃ;
Ye keci buddhimā sattā, sujjhanti jinasāsane.

271. ‘‘Attakāramayaṃ [atthakāramayaṃ (ka.)] etaṃ, nayidaṃ itihītihaṃ;
Asaṅkhataṃ gavesanto, kutitthe [kutitthaṃ (sī. syā.)] sañcariṃ ahaṃ.

272. ‘‘Yathā sāratthiko poso, kadaliṃ chetvāna phālaye;
Na tattha sāraṃ vindeyya, sārena rittako hi so.

273. ‘‘Tatheva titthiyā loke, nānādiṭṭhī bahujjanā;
Asaṅkhatena rittāse, sārena kadalī yathā.

274. ‘‘Pacchime bhavasampatte, brahmabandhu ahosahaṃ;
Mahābhogaṃ chaḍḍetvāna, pabbajiṃ anagāriyaṃ.

Paṭhamabhāṇavāraṃ.

275. ‘‘Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Brāhmaṇo sañcayo [sañjayo (sī. syā. pī.)] nāma, tassa mūle vasāmahaṃ.

276. ‘‘Sāvako te mahāvīra, assaji nāma brāhmaṇo;
Durāsado uggatejo, piṇḍāya caratī tadā.

277. ‘‘Tamaddasāsiṃ sappaññaṃ, muniṃ mone samāhitaṃ;
Santacittaṃ mahānāgaṃ, suphullaṃ padumaṃ yathā.

278. ‘‘Disvā me cittamuppajji, sudantaṃ suddhamānasaṃ;
Usabhaṃ pavaraṃ vīraṃ, arahāyaṃ bhavissati.

279. ‘‘Pāsādiko iriyati, abhirūpo susaṃvuto;
Uttame damathe danto, amatadassī bhavissati.

280. ‘‘Yaṃnūnāhaṃ uttamatthaṃ, puccheyyaṃ tuṭṭhamānasaṃ;
So me puṭṭho kathessati, paṭipucchāmahaṃ tadā.

281. ‘‘Piṇḍapātaṃ [piṇḍacāraṃ (syā.)] carantassa, pacchato agamāsahaṃ;
Okāsaṃ paṭimānento, pucchituṃ amataṃ padaṃ.

282. ‘‘Vīthintare anuppattaṃ, upagantvāna pucchahaṃ;
‘Kathaṃ gottosi tvaṃ vīra, kassa sissosi mārisa’.

283. ‘‘So me puṭṭho viyākāsi, asambhītova kesarī;
‘Buddho loke samuppanno, tassa sissomhi āvuso’.

284. ‘‘‘Kīdisaṃ te mahāvīra, anujāta mahāyasa;
Buddhassa sāsanaṃ dhammaṃ, sādhu me kathayassu bho’.

285. ‘‘So me puṭṭho kathī sabbaṃ, gambhīraṃ nipuṇaṃ padaṃ;
Taṇhāsallassa hantāraṃ, sabbadukkhāpanūdanaṃ.

286. ‘‘‘Ye dhammā hetuppabhavā, tesaṃ hetuṃ tathāgato āha;
Tesañca yo nirodho, evaṃ vādī mahāsamaṇo’.

287. ‘‘Sohaṃ vissajjite pañhe, paṭhamaṃ phalamajjhagaṃ;
Virajo vimalo āsiṃ, sutvāna jinasāsanaṃ.

288. ‘‘Sutvāna munino vākyaṃ, passitvā dhammamuttamaṃ;
Pariyogāḷhasaddhammo, imaṃ gāthamabhāsahaṃ.

289. ‘‘‘Eseva dhammo yadi tāvadeva, paccabyathapadamasokaṃ;
Adiṭṭhaṃ abbhatītaṃ, bahukehi kappanahutehi’.

290. ‘‘Svāhaṃ dhammaṃ gavesanto, kutitthe sañcariṃ ahaṃ;
So me attho anuppatto, kālo me nappamajjituṃ.

291. ‘‘Tositohaṃ assajinā, patvāna acalaṃ padaṃ;
Sahāyakaṃ gavesanto, assamaṃ agamāsahaṃ.

292. ‘‘Dūratova mamaṃ disvā, sahāyo me susikkhito;
Iriyāpathasampanno [iriyāpathaṃ mamaṃ disvā (ka.)], idaṃ vacanamabravi.

293. ‘‘‘Pasannamukhanettosi, munibhāvova dissati;
Amatādhigato kacci, nibbānamaccutaṃ padaṃ.

294. ‘‘‘Subhānurūpo āyāsi, āneñjakārito viya;
Dantova dantadamatho [dantovuttamadamatho (sī.) dantova danta damathe (syā.)], upasantosi brāhmaṇa.

295. ‘‘‘Amataṃ mayādhigataṃ, sokasallāpanūdanaṃ;
Tvampi taṃ adhigacchesi [adhigacchāhi (sī.), adhigacchehi (syā.), adhigatosi (?)], gacchāma buddhasantikaṃ’.

296. ‘‘Sādhūti so paṭissutvā, sahāyo me susikkhito;
Hatthena hatthaṃ gaṇhitvā, upagamma [upāgami (sī.), upāgamma (syā.)] tavantikaṃ.

297. ‘‘Ubhopi pabbajissāma, sakyaputta tavantike;
Tava sāsanamāgamma, viharāma anāsavā.

298. ‘‘Kolito iddhiyā seṭṭho, ahaṃ paññāya pārago;
Ubhova ekato hutvā, sāsanaṃ sobhayāmase.

299. ‘‘Apariyositasaṅkappo, kutitthe sañcariṃ ahaṃ;
Tava dassanamāgamma, saṅkappo pūrito mama.

300. ‘‘Pathaviyaṃ patiṭṭhāya, pupphanti samaye dumā;
Dibbagandhā sampavanti, tosenti sabbapāṇinaṃ.

301. ‘‘Tathevāhaṃ mahāvīra, sakyaputta mahāyasa;
Sāsane te patiṭṭhāya, samayesāmi pupphituṃ.

302. ‘‘Vimuttipupphaṃ esanto, bhavasaṃsāramocanaṃ;
Vimuttipupphalābhena, tosemi sabbapāṇinaṃ.

303. ‘‘Yāvatā buddhakhettamhi, ṭhapetvāna mahāmuniṃ;
Paññāya sadiso natthi, tava puttassa cakkhuma.

304. ‘‘Suvinītā ca te sissā, parisā ca susikkhitā;
Uttame damathe dantā, parivārenti taṃ sadā.

305. ‘‘Jhāyī jhānaratā dhīrā, santacittā samāhitā;
Munī moneyyasampannā, parivārenti taṃ sadā.

306. ‘‘Appicchā nipakā dhīrā, appāhārā alolupā;
Lābhālābhena santuṭṭhā, parivārenti taṃ sadā.

307. ‘‘Āraññikā dhutaratā, jhāyino lūkhacīvarā;
Vivekābhiratā dhīrā, parivārenti taṃ sadā.

308. ‘‘Paṭipannā phalaṭṭhā ca, sekhā phalasamaṅgino;
Āsīsakā [āsiṃsakā (sī. syā.)] uttamatthaṃ, parivārenti taṃ sadā.

309. ‘‘Sotāpannā ca vimalā, sakadāgāmino ca ye;
Anāgāmī ca arahā, parivārenti taṃ sadā.

310. ‘‘Satipaṭṭhānakusalā, bojjhaṅgabhāvanāratā;
Sāvakā te bahū sabbe, parivārenti taṃ sadā.

311. ‘‘Iddhipādesu kusalā, samādhibhāvanāratā;
Sammappadhānānuyuttā, parivārenti taṃ sadā.

312. ‘‘Tevijjā chaḷabhiññā ca, iddhiyā pāramiṃ gatā;
Paññāya pāramiṃ pattā, parivārenti taṃ sadā.

313. ‘‘Edisā te mahāvīra, tava sissā susikkhitā;
Durāsadā uggatejā, parivārenti taṃ sadā.

314. ‘‘Tehi sissehi parivuto, saññatehi tapassibhi;
Migarājāvasambhīto, uḷurājāva sobhasi.

315. ‘‘Pathaviyaṃ patiṭṭhāya, ruhanti dharaṇīruhā;
Vepullataṃ pāpuṇanti, phalañca dassayanti te.

316. ‘‘Pathavīsadiso tvaṃsi, sakyaputta mahāyasa;
Sāsane te patiṭṭhāya, labhanti amataṃ phalaṃ.

317. ‘‘Sindhu sarassatī ceva, nadiyo candabhāgikā;

Gaṅgā ca yamunā ceva, sarabhū ca atho mahī.

318. ‘‘Etāsaṃ sandamānānaṃ, sāgaro sampaṭicchati;
Jahanti purimaṃ nāmaṃ, sāgaroteva ñāyati.

319. ‘‘Tathevime catubbaṇṇā, pabbajitvā tavantike;
Jahanti purimaṃ nāmaṃ, buddhaputtāti ñāyare.

320. ‘‘Yathāpi cando vimalo, gacchaṃ ākāsadhātuyā;
Sabbe tāragaṇe loke, ābhāya atirocati.

321. ‘‘Tatheva tvaṃ mahāvīra, parivuto devamānuse;
Ete sabbe atikkamma, jalasi sabbadā tuvaṃ.

322. ‘‘Gambhīre uṭṭhitā ūmī, na velamativattare;
Sabbā velaṃva phusanti [sabbāva velaṃ phusanti (sī.), sabbā velaṃ paphussanti (syā.)],
sañcuṇṇā vikiranti tā.

323. ‘‘Tatheva titthiyā loke, nānādiṭṭhī bahujjanā;
Dhammaṃ vāditukāmā te, nātivattanti taṃ muniṃ.

324. ‘‘Sace ca taṃ pāpuṇanti, paṭivādehi cakkhuma;
Tavantikaṃ upāgantvā, sañcuṇṇāva bhavanti te.

325. ‘‘Yathāpi udake jātā, kumudā mandālakā bahū;
Upalimpanti [upalippanti (?)] toyena, kaddamakalalena ca.

326. ‘‘Tatheva bahukā sattā, loke jātā virūhare;
Aṭṭitā rāgadosena, kaddame kumudaṃ yathā.

327. ‘‘Yathāpi padumaṃ jalajaṃ, jalamajjhe virūhati;
Na so limpati toyena, parisuddho hi kesarī.

328. ‘‘Tatheva tvaṃ mahāvīra, loke jāto mahāmuni;
Nopalimpasi lokena, toyena padumaṃ yathā.

329. ‘‘Yathāpi rammake māse, bahū pupphanti vārijā;
Nātikkamanti taṃ māsaṃ, samayo pupphanāya so.

330. ‘‘Tatheva tvaṃ mahāvīra, pupphito te vimuttiyā;
Sāsanaṃ nātivattanti, padumaṃ vārijaṃ yathā.

331. ‘‘Supupphito sālarājā, dibbagandhaṃ pavāyati;
Aññasālehi parivuto, sālarājāva sobhati.

332. ‘‘Tatheva tvaṃ mahāvīra, buddhañāṇena pupphito;
Bhikkhusaṅghaparivuto, sālarājāva sobhasi.

333. ‘‘Yathāpi selo himavā, osadho sabbapāṇinaṃ;
Nāgānaṃ asurānañca, devatānañca ālayo.

334. ‘‘Tatheva tvaṃ mahāvīra, osadho viya pāṇinaṃ;

Tevijjā chaḷabhiññā ca, iddhiyā pāramiṃ gatā.

335. ‘‘Anusiṭṭhā mahāvīra, tayā kāruṇikena te;
Ramanti dhammaratiyā, vasanti tava sāsane.

336. ‘‘Migarājā yathā sīho, abhinikkhamma āsayā;
Catuddisānuviloketvā [viloketvā (sī. syā.), nuloketvā (ka.)],

Tikkhattuṃ abhināḍati.

337. ‘‘Sabbe migā uttasanti, migarājassa gajjato;
Tathā hi jātimā eso, pasū tāseti sabbadā.

338. ‘‘Gajjato te mahāvīra, vasudhā sampakampati;
Bodhaneyyāvabujjhanti, tasanti mārakāyikā.

339. ‘‘Tasanti titthiyā sabbe, nadato te mahāmuni;
Kākā senāva vibbhantā, migarañña yathā migā.

340. ‘‘Ye keci gaṇino loke, satthāroti pavuccare;
Paramparāgataṃ dhammaṃ, desenti parisāya te.

341. ‘‘Na hevaṃ tvaṃ mahāvīra, dhammaṃ desesi pāṇinaṃ;
Sāmaṃ saccāni bujjhitvā, kevalaṃ bodhipakkhiyaṃ.

342. ‘‘Āsayānusayaṃ ñatvā, indriyānaṃ balābalaṃ;
Bhabbābhabbe viditvāna, mahāmeghova gajjasi.

343. ‘‘Cakkavāḷapariyantā, nisinnā parisā bhave;
Nānādiṭṭhī vicinantā [vicintenti (syā.), vicinantaṃ (ka.)], vimaticchedanāya taṃ.

344. ‘‘Sabbesaṃ cittamaññāya, opammakusalo muni;
Ekaṃ pañhaṃ kathentova, vimatiṃ chindasi [chindi (syā. ka.)] pāṇinaṃ.

345. ‘‘Upatissasadiseheva, vasudhā pūritā bhave;
Sabbeva te pañjalikā, kittayuṃ lokanāyakaṃ.

346. ‘‘Kappaṃ vā te kittayantā, nānāvaṇṇehi kittayuṃ;
Parimetuṃ na sakkeyyuṃ [na kappeyyuṃ (syā.), na pappeyyuṃ (ka.)], appameyyo tathāgato.

347. ‘‘Yathāsakena thāmena, kittito hi mayā jino;
Kappakoṭīpi kittentā, evameva pakittayuṃ.

348. ‘‘Sace hi koci devo vā, manusso vā susikkhito;
Pametuṃ parikappeyya, vighātaṃva labheyya so.

349. ‘‘Sāsane te patiṭṭhāya, sakyaputta mahāyasa;
Paññāya pāramiṃ gantvā, viharāmi anāsavo.

350. ‘‘Titthiye sampamaddāmi, vattemi jinasāsanaṃ;
Dhammasenāpati ajja, sakyaputtassa sāsane.

351. ‘‘Aparimeyye kataṃ kammaṃ, phalaṃ dassesi me idha;
Sukhitto saravegova, kilese jhāpayī mama [jhāpayiṃ mama (syā.), jhāpayiṃ ahaṃ (ka.)].

352. ‘‘Yo koci manujo bhāraṃ, dhāreyya matthake sadā;
Bhārena dukkhito assa, bhārehi bharito tathā.

353. ‘‘Ḍayhamāno tīhaggīhi, bhavesu saṃsariṃ ahaṃ;
Bharito bhavabhārena, giriṃ uccārito yathā.

354. ‘‘Oropito ca me bhāro, bhavā ugghāṭitā mayā;
Karaṇīyaṃ kataṃ sabbaṃ, sakyaputtassa sāsane.

355. ‘‘Yāvatā buddhakhettamhi, ṭhapetvā sakyapuṅgavaṃ;
Ahaṃ aggomhi paññāya, sadiso me na vijjati.

356. ‘‘Samādhimhi sukusalo, iddhiyā pāramiṃ gato;
Icchamāno cahaṃ ajja, sahassaṃ abhinimmine.

357. ‘‘Anupubbavihārassa, vasībhūto mahāmuni;
Kathesi sāsanaṃ mayhaṃ, nirodho sayanaṃ mama.

358. ‘‘Dibbacakkhu visuddhaṃ me, samādhikusalo ahaṃ;
Sammappadhānānuyutto, bojjhaṅgabhāvanārato.

359. ‘‘Sāvakena hi pattabbaṃ, sabbameva kataṃ mayā;
Lokanāthaṃ ṭhapetvāna, sadiso me na vijjati.

360. ‘‘Samāpattīnaṃ kusalo [samāpattinayakusalo (sī.)], jhānavimokkhāna khippapaṭilābhī;
Bojjhaṅgabhāvanārato, sāvakaguṇapāramigatosmi.

361. ‘‘Sāvakaguṇenapi phussena [sāvakaguṇaphussena (syā.)], buddhiyā parisuttamabhāravā [purisuttamagāravā (syā.), purisuttamabhāravā (ka.)];
Yaṃ saddhāsaṅgahitaṃ [saddhāya saṅgahitaṃ (sī.), saddāsaṅgahitaṃ (syā.)] cittaṃ, sadā sabrahmacārīsu.

362. ‘‘Uddhatavisova sappo, chinnavisāṇova usabho;
Nikkhittamānadappova [dabbova (ka.)], upemi garugāravena gaṇaṃ.

363. ‘‘Yadi rūpinī bhaveyya, paññā me vasumatīpi [vasumatī (sī. ka.) vasupatīnaṃ (syā.)] na sameyya;
Anomadassissa [anomadassi (?)] bhagavato, phalametaṃ ñāṇathavanāya.

364. ‘‘Pavattitaṃ dhammacakkaṃ, sakyaputtena tādinā;
Anuvattemahaṃ sammā, ñāṇathavanāyidaṃ phalaṃ.

365. ‘‘Mā me kadāci pāpiccho, kusīto hīnavīriyo;
Appassuto anādaro [anācāro (sabbattha) theragā. 987 passitabbā], sameto ahu katthaci.

366. ‘‘Bahussuto ca medhāvī, sīlesu susamāhito;
Cetosamathānuyutto, api muddhani tiṭṭhatu.

367. ‘‘Taṃ vo vadāmi bhaddante, yāvantettha samāgatā;

Appicchā hotha santuṭṭhā, jhāyī jhānaratā sadā.

368. ''Yamahaṃ paṭhamaṃ disvā, virajo vimalo ahuṃ;
So me ācariyo dhīro, assaji nāma sāvako.

369. ''Tassāhaṃ vāhasā ajja, dhammasenāpatī ahuṃ;
Sabbattha pāramiṃ patvā, viharāmi anāsavo.

370. ''Yo me ācariyo āsi, assaji nāma sāvako;
Yassaṃ disāyaṃ vasati, ussīsamhi karomahaṃ.

371. ''Mama kammaṃ saritvāna, gotamo sakyapuṅgavo;
Bhikkhusaṅghe nisīditvā, aggaṭṭhāne ṭhapesi maṃ.

372. [imā dve gāthāyo syāmapotthake na santi]
Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā.

Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

373. ''Svāgataṃ vata me āsi, buddhaseṭṭhassa santike;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ [imā dve gāthāro syāmapotthake na santi].

374. ''Paṭisambhidā catasso [catasso ca (sī.)], vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ''.

Itthaṃ sudaṃ āyasmā sāriputto thero imā gāthāyo

Abhāsitthāti.

Sāriputtattherassāpadānaṃ paṭhamaṃ.

3-2. Mahāmoggallānattheraapadānaṃ

375. ''Anomadassī bhagavā, lokajeṭṭho narāsabho;
Vihāsi himavantamhi, devasaṅghapurakkhato.

376. ''Varuṇo nāma nāmena, nāgarājā ahaṃ tadā;
Kāmarūpī vikubbāmi, mahodadhinivāsahaṃ.

377. ''Saṅgaṇiyaṃ gaṇaṃ hitvā, tūriyaṃ paṭṭhapesahaṃ;
Sambuddhaṃ parivāretvā, vādesuṃ accharā tadā.

378. ''Vajjamānesu tūresu, devā tūrāni [turiyesu, devā turiyāni (sī. syā.)] vajjayuṃ;
Ubhinnaṃ saddaṃ sutvāna, buddhopi sampabujjhatha.

379. ''Nimantetvāna sambuddhaṃ, sakaṃ bhavanupāgamiṃ;
Āsanaṃ paññapetvāna, kālamārocayiṃ ahaṃ.

380. ''Khīṇāsavasahassehi, parivuto lokanāyako;
Obhāsento disā sabbā, bhavanaṃ me upāgami.

381. ‘‘Upaviṭṭhaṃ mahāvīraṃ, devadevaṃ narāsabhaṃ;
Sabhikkhusaṅghaṃ tappesiṃ [santappesiṃ (syā.), tappemi (ka.)], annapānenahaṃ tadā.

382. ‘‘Anumodi mahāvīro, sayambhū aggapuggalo;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

383. ‘‘‘Yo so [yaṃ so (ka.)] saṅghaṃ apūjesi, buddhañca lokanāyakaṃ;
Tena cittappasādena, devalokaṃ gamissati.

384. ‘‘‘Sattasattatikkhattuñca, devarajjaṃ karissati;
Pathabyā rajjaṃ aṭṭhasataṃ, vasudhaṃ āvasissati.

385. ‘‘‘Pañcapaññāsakkhattuñca, cakkavattī bhavissati;
Bhogā asaṅkhiyā tassa, uppajjissanti tāvade.

386. ‘‘‘Aparimeyye ito kappe, okkākakulasambhavo;
Gotamo nāma gottena [nāmena (sī.)], satthā loke bhavissati.

387. ‘‘‘Nirayā so cavitvāna, manussataṃ gamissati;
Kolito nāma nāmena, brahmabandhu bhavissati.

388. ‘‘‘So pacchā pabbajitvāna, kusalamūlena codito;
Gotamassa bhagavato, dutiyo hessati sāvako.

389. ‘‘‘Āraddhavīriyo pahitatto, iddhiyā pāramiṃ gato;
Sabbāsave pariññāya, nibbāyissatināsavo’.

390. ‘‘Pāpamittopanissāya, kāmarāgavasaṃ gato;
Mātaraṃ pitarañcāpi, ghātayiṃ duṭṭhamānaso.

391. ‘‘Yaṃ yaṃ yonupapajjāmi, nirayaṃ atha mānusaṃ;
Pāpakammasamaṅgitā, bhinnasīso marāmahaṃ.

392. ‘‘Idaṃ pacchimakaṃ mayhaṃ, carimo vattate bhavo;
Idhāpi ediso mayhaṃ, maraṇakāle bhavissati.

393. ‘‘Pavivekamanuyutto, samādhibhāvanārato;
Sabbāsave pariññāya, viharāmi anāsavo.

394. ‘‘Dharaṇimpi sugambhīraṃ, bahalaṃ duppadhaṃsiyaṃ;
Vāmaṅguṭṭhena khobheyyaṃ, iddhiyā pāramiṃ gato.

395. ‘‘Asmimānaṃ na passāmi, māno mayhaṃ na vijjati;
Sāmaṇere upādāya, garucittaṃ karomahaṃ.

396. ‘‘Aparimeyye ito kappe, yaṃ kammamabhinīhariṃ;
Tāhaṃ bhūmimanuppatto, pattomhi āsavakkhayaṃ.

397. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā mahāmoggallāno thero imā gāthāyo abhāsitthāti.

Mahāmoggallānattherassāpadānaṃ dutiyaṃ.

3-3. Mahākassapattheraapadānaṃ

398. ‘‘Padumuttarassa bhagavato, lokajeṭṭhassa tādino;
Nibbute lokanāthamhi, pūjaṃ kubbanti satthuno.

399. ‘‘Udaggacittā janatā, āmoditapamoditā;
Tesu saṃvegajātesu, pīti me udapajjatha.

400. ‘‘Ñātimitte samānetvā, idaṃ vacanamabraviṃ;
Parinibbuto mahāvīro, handa pūjaṃ karomase.

401. ‘‘Sādhūti te paṭissutvā, bhiyyo hāsaṃ janiṃsu me;
Buddhasmiṃ lokanāthamhi, kāhāma puññasañcayaṃ.

402. ‘‘Agghiyaṃ sukataṃ katvā, satahatthasamuggataṃ;
Diyaḍḍhahatthapatthaṭaṃ, vimānaṃ nabhamuggataṃ.

403. ‘‘Katvāna hammiyaṃ tattha, tālapantīhi cittitaṃ;
Sakaṃ cittaṃ pasādetvā, cetiyaṃ pūjayuttamaṃ.

404. ‘‘Aggikkhandhova jalito, kiṃsuko iva [sālarājāva (sī.)] phullito;
Indalaṭṭhīva ākāse, obhāseti catuddisā.

405. ‘‘Tattha cittaṃ pasādetvā, katvāna kusalaṃ bahuṃ;
Pubbakammaṃ saritvāna, tidasaṃ upapajjahaṃ.

406. ‘‘Sahassayuttaṃ hayavāhiṃ, dibbayānamadhiṭṭhito;
Ubbiddhaṃ bhavanaṃ mayhaṃ, sattabhūmaṃ samuggataṃ.

407. ‘‘Kūṭāgārasahassāni, sabbasoṇṇamayā ahuṃ;
Jalanti sakatejena, disā sabbā pabhāsayaṃ.

408. ‘‘Santi aññepi niyyūhā, lohitaṅgamayā tadā;
Tepi jotanti ābhāya, samantā caturo disā.

409. ‘‘Puññakammābhinibbattā, kūṭāgārā sunimmitā;
Maṇimayāpi jotanti, disā dasa [disodisaṃ (syā.)] samantato.

410. ‘‘Tesaṃ ujjotamānānaṃ, obhāso vipulo ahu;
Sabbe deve abhibhomi, puññakammassidaṃ phalaṃ.

411. ‘‘Saṭṭhikappasahassamhi, ubbiddho nāma khattiyo;
Cāturanto vijitāvī, pathaviṃ āvasiṃ ahaṃ.

412. ‘‘Tatheva bhaddake kappe, tiṃsakkhattuṃ ahosahaṃ;
Sakakammābhiraddhomhi, cakkavattī mahabbalo.

413. ‘‘Sattaratanasampanno, catudīpamhi issaro;
Tatthāpi bhavanaṃ mayhaṃ, indalaṭṭhīva uggataṃ.

414. ‘‘Āyāmato catubbīsaṃ, vitthārena ca dvādasa;
Rammaṇaṃ [rammakaṃ (sī. syā.)] nāma nagaraṃ, daḷhapākāratoraṇaṃ.

415. ‘‘Āyāmato pañcasataṃ, vitthārena tadaḍḍhakaṃ;
Ākiṇṇaṃ janakāyehi, tidasānaṃ puraṃ viya.

416. ‘‘Yathā sūcighare sūcī, pakkhittā paṇṇavīsati;
Aññamaññaṃ paghaṭṭenti, ākiṇṇaṃ hoti laṅkataṃ [taṃ tadā (sī.), satatā (syā.), saṅkaraṃ (?)].

417. ‘‘Evampi nagaraṃ mayhaṃ, hatthissarathasaṃkulaṃ;
Manussehi sadākiṇṇaṃ, rammaṇaṃ nagaruttamaṃ.

418. ‘‘Tattha bhutvā pivitvā ca, puna devattanaṃ gato [punapi devataṅgato (ka.)].
Bhave pacchimake mayhaṃ, ahosi kulasampadā.

419. ‘‘Brāhmaññakulasambhūto, mahāratanasañcayo;
Asītikoṭiyo hitvā, hiraññassāpi pabbajiṃ.

420. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā mahākassapo thero imā gāthāyo abhāsitthāti.

Mahākassapattherassāpadānaṃ tatiyaṃ.

3-4. Anuruddhattheraapadānaṃ

421. ‘‘Sumedhaṃ bhagavantāhaṃ, lokajeṭṭhaṃ narāsabhaṃ;
Vūpakaṭṭhaṃ viharantaṃ, addasaṃ lokanāyakaṃ.

422. ‘‘Upagantvāna sambuddhaṃ, sumedhaṃ lokanāyakaṃ;
Añjaliṃ paggahetvāna, buddhaseṭṭhamayācahaṃ.

423. ‘‘Anukampa mahāvīra, lokajeṭṭha narāsabha;
Padīpaṃ te padassāmi, rukkhamūlamhi jhāyato.

424. ‘‘Adhivāsesi so dhīro, sayambhū vadataṃ varo;
Dumesu vinivijjhitvā, yantaṃ yojiyahaṃ tadā.

425. ‘‘Sahassavaṭṭiṃ pādāsiṃ, buddhassa lokabandhuno;
Sattāhaṃ pajjalitvāna, dīpā vūpasamiṃsu me.

426. ‘‘Tena cittappasādena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, vimānamupapajjahaṃ.

427. ‘‘Upapannassa devattaṃ, byamhaṃ āsi sunimmitaṃ;
Samantato pajjalati, dīpadānassidaṃ phalaṃ.

428. ‘‘Samantā yojanasataṃ, virocesimahaṃ tadā;
Sabbe deve abhibhomi, dīpadānassidaṃ phalaṃ.

429. ‘‘Tiṃsakappāni devindo, devarajjamakārayiṃ;
Na maṃ kecītimaññanti, dīpadānassidaṃ phalaṃ.

430. ‘‘Aṭṭhavīsatikkhattuñca, cakkavattī ahosahaṃ;
Divā rattiñca passāmi, samantā yojanaṃ tadā.

431. ‘‘Sahassalokaṃ ñāṇena, passāmi satthu sāsane;
Dibbacakkhumanuppatto, dīpadānassidaṃ phalaṃ.

432. ‘‘Sumedho nāma sambuddho, tiṃsakappasahassito;
Tassa dīpo mayā dinno, vippasannena cetasā.

433. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā anuruddho thero imā gāthāyo abhāsitthāti.

Anuruddhattherassāpadānaṃ catutthaṃ.

3-5. Puṇṇamantāṇiputtattheraapadānaṃ

434. ‘‘Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Purakkhatomhi sissehi, upagacchiṃ naruttamaṃ.

435. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Mama kammaṃ pakittesi, saṅkhittena mahāmuni.

436. ‘‘Tāhaṃ dhammaṃ suṇitvāna, abhivādetvāna satthuno;
Añjaliṃ paggahetvāna, pakkamiṃ [pakkāmiṃ (sī. syā.)] dakkhiṇāmukho.

437. ‘‘Saṅkhittena suṇitvāna, vitthārena abhāsayiṃ [adesayiṃ (sī. syā.)];
Sabbe sissā attamanā, sutvāna mama bhāsato;
Sakaṃ diṭṭhiṃ vinodetvā, buddhe cittaṃ pasādayuṃ.

438. ‘‘Saṅkhittenapi desemi, vitthārena tathevahaṃ [desesiṃ vitthārenapi bhāsayiṃ (ka.)];
Abhidhammanayaññūhaṃ, kathāvatthuvisuddhiyā;
Sabbesaṃ viññāpetvāna, viharāmi anāsavo.

439. ‘‘Ito pañcasate kappe, caturo suppakāsakā;
Sattaratanasampannā, catudīpamhi issarā.

440. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā puṇṇo mantāṇiputto thero imā gāthāyo abhāsitthāti.

Puṇṇamantāṇiputtattherassāpadānaṃ pañcamaṃ.

3-6. Upālittheraapadānaṃ

441. ‘‘Nagare haṃsavatiyā, sujāto nāma brāhmaṇo;

Asītikoṭinicayo, pahūtadhanadhaññavā.

442. ‘‘Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Lakkhaṇe itihāse ca, sadhamme pāramiṃ gato.

443. ‘‘Paribbājā ekasikhā [ekabhikkhā (ka.)], gotamā
Buddhasāvakā [sabbatthapi evameva dissati].

Carakā tāpasā ceva, caranti mahiyā tadā.

444. ‘‘Tepi maṃ parivārenti, brāhmaṇo vissuto iti;
Bahujjano maṃ pūjeti, nāhaṃ pūjemi kiñcanaṃ.

445. ‘‘Pūjārahaṃ na passāmi, mānatthaddho ahaṃ tadā;
Buddhoti vacanaṃ natthi, tāva nuppajjate jino.

446. ‘‘Accayena ahorattaṃ, padumuttaranāmako [nāyako (sī. syā.)];
Sabbaṃ tamaṃ vinodetvā, loke uppajji cakkhumā.

447. ‘‘Vitthārike bāhujaññe, puthubhūte ca sāsane;
Upāgami tadā buddho, nagaraṃ haṃsasavhayaṃ.

448. ‘‘Pitu atthāya so buddho, dhammaṃ desesi cakkhumā;
Tena kālena parisā, samantā yojanaṃ tadā.

449. ‘‘Sammato manujānaṃ so, sunando nāma tāpaso;
Yāvatā buddhaparisā, pupphehacchādayī tadā.

450. ‘‘Catusaccaṃ pakāsente, seṭṭhe ca [heṭṭhā ca (ka.)] pupphamaṇḍape;
Koṭisatasahassānaṃ, dhammābhisamayo ahu.

451. ‘‘Sattarattindivaṃ buddho, vassetvā dhammavuṭṭhiyo;
Aṭṭhame divase patte, sunandaṃ kittayī jino.

452. ‘‘Devaloke manusse vā, saṃsaranto ayaṃ bhave;
Sabbesaṃ pavaro hutvā, bhavesu saṃsarissati.

453. ‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

454. ‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Mantāṇiputto puṇṇoti, hessati satthu sāvako.

455. ‘‘Evaṃ kittayi sambuddho, sunandaṃ tāpasaṃ tadā;
Hāsayanto janaṃ sabbaṃ, dassayanto sakaṃ balaṃ.

456. ‘‘Katañjalī namassanti, sunandaṃ tāpasaṃ janā;
Buddhe kāraṃ karitvāna, sodhesi gatimattano.

457. ‘‘Tattha me ahu saṅkappo, sutvāna munino vacaṃ;
Ahampi kāraṃ kassāmi, yathā passāmi gotamaṃ.

458. ‘‘Evāhaṃ cintayitvāna, kiriyaṃ cintayiṃ mama;
Kyāhaṃ kammaṃ ācarāmi, puññakkhette anuttare.

459. ‘‘Ayañca pāṭhiko bhikkhu, sabbapāṭhissa sāsane;
Vinaye agganikkhitto, taṃ ṭhānaṃ patthaye ahaṃ.

460. ‘‘Idaṃ me amitaṃ bhogaṃ, akkhobhaṃ sāgarūpamaṃ;
Tena bhogena buddhassa, ārāmaṃ māpaye ahaṃ.

461. ‘‘Sobhanaṃ nāma ārāmaṃ, nagarassa puratthato;
Kiṇitvā [kītvā (sī.), kitvā (ka.)] satasahassena, saṅghārāmaṃ amāpayiṃ.

462. ‘‘Kūṭāgāre ca pāsāde, maṇḍape hammiye guhā;
Caṅkame sukate katvā, saṅghārāmaṃ amāpayiṃ.

463. ‘‘Jantāgharaṃ aggisālaṃ, atho udakamāḷakaṃ;
Nhānagharaṃ māpayitvā, bhikkhusaṅghassadāsahaṃ.

464. ‘‘Āsandiyo pīṭhake ca, paribhoge ca bhājane;
Ārāmikañca bhesajjaṃ, sabbametaṃ adāsahaṃ.

465. ‘‘Ārakkhaṃ paṭṭhapetvāna, pākāraṃ kārayiṃ daḷhaṃ;
Mā naṃ koci viheṭhesi, santacittāna tādinaṃ.

466. ‘‘Satasahassenāvāsaṃ [āvāsaṃ satasahassena (sī.), āvāse satasahasse (syā.)], saṅghārāme amāpayiṃ;
Vepullaṃ taṃ māpayitvā [vepullataṃ pāpayitvā (sī.)], sambuddhaṃ upanāmayiṃ.

467. ‘‘Niṭṭhāpito mayārāmo, sampaṭiccha tuvaṃ muni;
Niyyādessāmi taṃ vīra [te vīra (sī.), taṃ dhīra (syā.)], adhivāsehi cakkhuma.

468. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Mama saṅkappamaññāya, adhivāsesi nāyako.

469. ‘‘Adhivāsanamaññāya, sabbaññussa mahesino;
Bhojanaṃ paṭiyādetvā, kālamārocayiṃ ahaṃ.

470. ‘‘Ārocitamhi kālamhi, padumuttaranāyako;
Khīṇāsavasahassehi, ārāmaṃ me upāgami.

471. ‘‘Nisinnaṃ kālamaññāya, annapānena tappayiṃ;
Bhuttāviṃ kālamaññāya, idaṃ vacanamabraviṃ.

472. ‘‘Kīto satasahassena, tattakeneva kārito;
Sobhano nāma ārāmo, sampaṭiccha tuvaṃ muni.

473. ‘‘Imināmādānena, cetanāpaṇidhīhi ca;
Bhave nibbattamānohaṃ, labhāmi mama patthitaṃ.

474. ‘‘Paṭiggahetvā sambuddho, saṅghārāmaṃ sumāpitaṃ;
Bhikkhusaṅghe nisīditvā, idaṃ vacanamabravi.

475. ‘‘Yo so buddhassa pādāsi, saṅghārāmaṃ sumāpitaṃ;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

476. ‘‘Hatthī assā rathā pattī, senā ca caturaṅginī;
Parivāressantimaṃ niccaṃ, saṅghārāmassidaṃ phalaṃ.

477. ‘‘Saṭṭhi tūrasahassāni [turiyasahassāni (sī. syā.)], bheriyo samalaṅkatā;
Parivāressantimaṃ niccaṃ, saṅghārāmassidaṃ phalaṃ.

478. ‘‘Chaḷasītisahassāni, nāriyo samalaṅkatā;
Vicittavatthābharaṇā, āmuttamaṇikuṇḍalā.

479. ‘‘Aḷārapamhā hasulā, susaññā tanumajjhimā;
Parivāressantimaṃ niccaṃ, saṅghārāmassidaṃ phalaṃ.

480. ‘‘Tiṃsakappasahassāni, devaloke ramissati;
Sahassakkhattuṃ devindo, devarajjaṃ karissati.

481. ‘‘Devarājena pattabbaṃ, sabbaṃ paṭilabhissati;
Anūnabhogo hutvāna, devarajjaṃ karissati.

482. ‘‘Sahassakkhattuṃ cakkavattī, rājā raṭṭhe bhavissati;
Pathabyā rajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

483. ‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

484. ‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Upāli nāma nāmena, hessati satthu sāvako.

485. ‘‘Vinaye pāramiṃ patvā, ṭhānāṭhāne ca kovido;
Jinasāsanaṃ dhārento, viharissatināsavo.

486. ‘‘Sabbametaṃ abhiññāya, gotamo sakyapuṅgavo;
Bhikkhusaṅghe nisīditvā, etadagge ṭhapessati.

487. ‘‘Aparimeyyupādāya, patthemi tava sāsanaṃ;
So me attho anuppatto, sabbasaṃyojanakkhayo.

488. ‘‘Yathā sūlāvuto poso, rājadaṇḍena tajjito;
Sūle sātaṃ avindanto, parimuttiṃva icchati.

489. ‘‘Tathevāhaṃ mahāvīra, bhavadaṇḍena tajjito;
Kammasūlāvuto santo, pipāsāvedanaṭṭito.

490. ‘‘Bhave sātaṃ na vindāmi, ḍayhanto tīhi aggibhi;
Parimuttiṃ gavesāmi, yathāpi rājadaṇḍito.

491. ‘‘Yathā visādo puriso, visena paripīḷito;
Agadaṃ so gaveseyya, visaghātāyupālanaṃ [visaghātāyupāyanaṃ (syā. ka.)].

492. ‘‘Gavesamāno passeyya, agadaṃ visaghātakaṃ;

Taṃ pivitvā sukhī assa, visamhā parimuttiyā.

493. ‘‘Tathevāhaṃ mahāvīra, yathā visahato naro;
Sampīḷito avijjāya, saddhammāgadamesahaṃ.

494. ‘‘Dhammāgadaṃ gavesanto, addakkhiṃ sakyasāsanaṃ;
Aggaṃ sabbosadhānaṃ taṃ, sabbasallavinodanaṃ.

495. ‘‘Dhammosadhaṃ pivitvāna, visaṃ sabbaṃ samūhaniṃ;
Ajarāmaraṃ sītibhāvaṃ, nibbānaṃ phassayiṃ ahaṃ.

496. ‘‘Yathā bhūtaṭṭito poso, bhūtaggāhena pīḷito;
Bhūtavejjaṃ gaveseyya, bhūtasmā parimuttiyā.

497. ‘‘Gavesamāno passeyya, bhūtavijjāsu kovidaṃ;
Tassa so vihane bhūtaṃ, samūlañca vināsaye.

498. ‘‘Tathevāhaṃ mahāvīra, tamaggāhena pīḷito;
Ñāṇālokaṃ gavesāmi, tamato parimuttiyā.

499. ‘‘Athaddasaṃ sakyamuniṃ, kilesatamasodhanaṃ;
So me tamaṃ vinodesi, bhūtavejjova bhūtakaṃ.

500. ‘‘Saṃsārasotaṃ sañchindiṃ, taṇhāsotaṃ nivārayiṃ;
Bhavaṃ ugghāṭayiṃ sabbaṃ, bhūtavejjova mūlato.

501. ‘‘Garuḷo yathā opatati, pannagaṃ bhakkhamattano;
Samantā yojanasataṃ, vikkhobheti mahāsaraṃ.

502. ‘‘Pannagaṃ so gahetvāna, adhosīsaṃ viheṭhayaṃ;
Ādāya so pakkamati, yenakāmaṃ vihaṅgamo.

503. ‘‘Tathevāhaṃ mahāvīra, yathāpi garuḷo balī;
Asaṅkhataṃ gavesanto, dose vikkhālayiṃ ahaṃ.

504. ‘‘Diṭṭho ahaṃ dhammavaraṃ, santipadamanuttaraṃ;
Ādāya viharāmetaṃ, garuḷo pannagaṃ yathā.

505. ‘‘Āsāvatī nāma latā, jātā cittalatāvane;
Tassā vassasahassena, ekaṃ nibbattate phalaṃ.

506. ‘‘Taṃ devā payirupāsanti, tāvadūraphale sati;
Devānaṃ sā piyā evaṃ, āsāvatī latuttamā.

507. ‘‘Satasahassupādāya, tāhaṃ paricare muni;
Sāyaṃ pātaṃ namassāmi, devā āsāvatiṃ yathā.

508. ‘‘Avañjhā pāricariyā, amoghā ca namassanā;
Dūrāgatampi maṃ santaṃ, khaṇoyaṃ na virādhayi.

509. ‘‘Paṭisandhiṃ na passāmi, vicinanto bhave ahaṃ;
Nirūpadhi vippamutto [vippayutto (ka.)], upasanto carāmahaṃ.

510. ‘‘Yathāpi padumaṃ nāma, sūriyaraṃsena pupphati;
Tathevāhaṃ mahāvīra, buddharaṃsena pupphito.

511. ‘‘Yathā balākayonimhi, na vijjati pumo [pumā (sī. syā.)] sadā;
Meghesu gajjamānesu, gabbhaṃ gaṇhanti tā sadā.

512. ‘‘Cirampi gabbhaṃ dhārenti, yāva megho na gajjati;
Bhārato parimuccanti, yadā megho pavassati.

513. ‘‘Padumuttarabuddhassa, dhammameghena gajjato;
Saddena dhammameghassa, dhammagabbhaṃ agaṇhahaṃ.

514. Satasahassupādāya, puññagabbhaṃ dharemahaṃ;
Nappamuccāmi bhārato, dhammamegho na gajjati.

515. ‘‘Yadā tuvaṃ sakyamuni, ramme kapilavatthave;
Gajjasi dhammameghena, bhārato parimuccahaṃ.

516. ‘‘Suññataṃ animittañca, tathāppaṇihitampi ca;
Caturo ca phale sabbe, dhammevaṃ vijanayiṃ [vijaṭayiṃ (ka.) balākānaṃ vijāyanūpamāya saṃsandetvā attho veditabbo] ahaṃ.

Dutiyabhāṇavāraṃ.

517. ‘‘Aparimeyyupādāya, patthemi tava sāsanaṃ;
So me attho anuppatto, santipadamanuttaraṃ.

518. ‘‘Vinaye pāramiṃ patto, yathāpi pāṭhiko isi;
Na me samasamo atthi, dhāremi sāsanaṃ ahaṃ.

519. ‘‘Vinaye khandhake cāpi, tikacchede ca pañcake [pañcame (sī.)];
Ettha me vimati natthi, akkhare byañjanepi vā.

520. ‘‘Niggahe paṭikamme ca, ṭhānāṭhāne ca kovido;
Osāraṇe vuṭṭhāpane, sabbattha pāramiṃ gato.

521. ‘‘Vinaye khandhake vāpi, nikkhipitvā padaṃ ahaṃ;
Ubhato viniveṭhetvā, rasato osareyyahaṃ.

522. ‘‘Niruttiyā sukusalo, atthānatthe ca kovido;
Anaññātaṃ mayā natthi, ekaggo satthu sāsane.

523. ‘‘Rūpadakkho [rūparakkho (?) milindapañho dhammanagarādhikāre passitabbaṃ] ahaṃ ajja, sakyaputtassa sāsane;
Kaṅkhaṃ sabbaṃ vinodemi, chindāmi sabbasaṃsayaṃ.

524. ‘‘Padaṃ anupadañcāpi, akkharañcāpi byañjanaṃ;
Nidāne pariyosāne, sabbattha kovido ahaṃ.

525. ‘‘Yathāpi rājā balavā, niggaṇhitvā parantape;
Vijinitvāna saṅgāmaṃ, nagaraṃ tattha māpaye.

526. ‘‘Pākāraṃ parikhañcāpi, esikaṃ dvārakoṭṭhakaṃ;
Aṭṭālake ca vividhe, kāraye nagare bahū.

527. ‘‘Siṅghāṭakaṃ caccarañca, suvibhattantarāpaṇaṃ;
Kārayeyya sabhaṃ tattha, atthānatthavinicchayaṃ.

528. ‘‘Nigghātatthaṃ amittānaṃ, chiddāchiddañca jānituṃ;
Balakāyassa rakkhāya, senāpaccaṃ ṭhapeti [thapesi (ka.)] so.

529. ‘‘Ārakkhatthāya bhaṇḍassa, nidhānakusalaṃ naraṃ;
Mā me bhaṇḍaṃ vinassīti, bhaṇḍarakkhaṃ ṭhapeti so.

530. ‘‘Mamatto [māmako (sī.), samaggo (syā.)]
Hoti yo rañño, vuddhiṃ yassa ca icchati.

Tassādhikaraṇaṃ deti, mittassa paṭipajjituṃ.

531. ‘‘Uppātesu nimittesu, lakkhaṇesu ca kovidaṃ;
Ajjhāyakaṃ mantadharaṃ, porohicce ṭhapeti so.

532. ‘‘Etehaṅgehi sampanno, khattiyoti pavuccati;
Sadā rakkhanti rājānaṃ, cakkavākova dukkhitaṃ.

533. ‘‘Tatheva tvaṃ mahāvīra, hatāmittova khattiyo;
Sadevakassa lokassa, dhammarājāti vuccati.

534. ‘‘Titthiye nihanitvāna [nīharitvāna (syā. ka.)], mārañcāpi sasenakaṃ;
Tamandhakāraṃ vidhamitvā, dhammanagaraṃ amāpayi.

535. ‘‘Sīlaṃ pākārakaṃ tattha, ñāṇaṃ te dvārakoṭṭhakaṃ;
Saddhā te esikā vīra, dvārapālo ca saṃvaro.

536. ‘‘Satipaṭṭhānamaṭṭālaṃ, paññā te caccaraṃ mune;
Iddhipādañca siṅghāṭaṃ, dhammavīthi sumāpitā.

537. ‘‘Suttantaṃ abhidhammañca, vinayañcāpi kevalaṃ;
Navaṅgaṃ buddhavacanaṃ, esā dhammasabhā tava.

538. ‘‘Suññataṃ animittañca, vihārañcappaṇīhitaṃ;
Āneñjañca nirodho ca, esā dhammakuṭī tava.

539. ‘‘Paññāya aggo nikkhitto [agganikkhitto (sī.)], paṭibhāne ca kovido;
Sāriputtoti nāmena, dhammasenāpatī tava.

540. ‘‘Cutūpapātakusalo, iddhiyā pāramiṃ gato;
Kolito nāma nāmena, porohicco tavaṃ mune.

541. ‘‘Porāṇakavaṃsadharo, uggatejo durāsado;
Dhutavādīguṇenaggo, akkhadasso tavaṃ mune.

542. ‘‘Bahussuto dhammadharo, sabbapāṭhī ca sāsane;
Ānando nāma nāmena, dhammārakkho [dhammarakkho (syā.)] tavaṃ mune.

543. ‘‘Ete sabbe atikkamma, pamesi bhagavā mamaṃ;
Vinicchayaṃ me pādāsi, vinaye viññudesitaṃ.

544. ‘‘Yo koci vinaye pañhaṃ, pucchati buddhasāvako;
Tattha me cintanā natthi, taññevatthaṃ kathemahaṃ.

545. ‘‘Yāvatā buddhakhettamhi, ṭhapetvā taṃ mahāmuni;
Vinaye mādiso natthi, kuto bhiyyo bhavissati.

546. ‘‘Bhikkhusaṅghe nisīditvā, evaṃ gajjati gotamo;
Upālissa samo natthi, vinaye khandhakesu ca.

547. ‘‘Yāvatā buddhabhaṇitaṃ, navaṅgaṃ satthusāsanaṃ;
Vinayogadhaṃ taṃ [vinayogadhitaṃ (sī. aṭṭha.), vinaye kathitaṃ (syā.)] sabbaṃ,

Vinayamūlapassino [vinayaṃ mūlanti passato (sī.)].

548. ‘‘Mama kammaṃ saritvāna, gotamo sakyapuṅgavo;
Bhikkhusaṅghe nisīditvā, etadagge ṭhapesi maṃ.

549. ‘‘Satasahassupādāya, imaṃ ṭhānaṃ apatthayiṃ;
So me attho anuppatto, vinaye pāramiṃ gato.

550. ‘‘Sakyānaṃ nandijanano, kappako āsahaṃ pure;
Vijahitvāna taṃ jātiṃ, putto jāto mahesino.

551. ‘‘Ito dutiyake kappe, añjaso nāma khattiyo;
Anantatejo amitayaso, bhūmipālo mahaddhano.

552. ‘‘Tassa rañño ahaṃ putto, candano nāma khattiyo;
Jātimadenupatthaddho, yasabhogamadena ca.

553. ‘‘Nāgasatasahassāni, sabbālaṅkārabhūsitā;
Tidhāpabhinnā mātaṅgā, parivārenti maṃ sadā.

554. ‘‘Sabalehi paretohaṃ, uyyānaṃ gantukāmako;
Āruyha sirikaṃ nāgaṃ, nagarā nikkhamiṃ tadā.

555. ‘‘Caraṇena ca sampanno, guttadvāro susaṃvuto;
Devalo nāma sambuddho, āgacchi purato mama.

556. ‘‘Pesetvā sirikaṃ nāgaṃ, buddhaṃ āsādayiṃ tadā;
Tato sañjātakopo so [jātakopova (syā.)], nāgo nuddharate padaṃ.

557. ‘‘Nāgaṃ ruṇṇamanaṃ [ruṭṭhamanaṃ (pī. aṭṭha.), duṭṭhamanaṃ (sī. aṭṭha.), ruddhapadaṃ (?)]
disvā, buddhe kodhaṃ akāsahaṃ;
Vihesayitvā sambuddhaṃ, uyyānaṃ agamāsahaṃ.

558. ‘‘Sātaṃ tattha na vindāmi, siro pajjalito yathā;
Pariḷāhena ḍayhāmi, macchova baḷisādako.

559. ‘‘Sasāgarantā pathavī, ādittā viya hoti me;

Pitu santikupāgamma, idaṃ vacanamabraviṃ.

560. ‘‘Āsīvisaṃva kupitaṃ, aggikkhandhaṃva āgataṃ;
Mattaṃva kuñjaraṃ dantiṃ, yaṃ sayambhumasādayiṃ.

561. ‘‘Āsādito mayā buddho, ghoro uggatapo jino;
Purā sabbe vinassāma, khamāpessāma taṃ muniṃ.

562. ‘‘No ce taṃ nijjhāpessāma, attadantaṃ samāhitaṃ;
Orena sattadivasā, raṭṭhaṃ me vidhamissati.

563. ‘‘Sumekhalo kosiyo ca, siggavo cāpi sattako [sattuko (sī.)];
Āsādayitvā isayo, duggatā te saraṭṭhakā.

564. ‘‘Yadā kuppanti isayo, saññatā brahmacārino;
Sadevakaṃ vināsenti, sasāgaraṃ sapabbataṃ.

565. ‘‘Tiyojanasahassamhi, purise sannipātayiṃ;
Accayaṃ desanatthāya, sayambhuṃ upasaṅkamiṃ.

566. ‘‘Allavatthā allasirā, sabbeva pañjalīkatā;
Buddhassa pāde nipatitvā, idaṃ vacanamabravuṃ [mabraviṃ (ka.)].

567. ‘‘Khamassu tvaṃ mahāvīra, abhiyācati taṃ jano;
Pariḷāhaṃ vinodehi, mā no raṭṭhaṃ vināsaya.

568. ‘‘Sadevamānusā sabbe, sadānavā sarakkhasā;
Ayomayena kuṭena, siraṃ bhindeyyu me sadā.

569. ‘‘Dake [udake (sī. syā.)] aggi na saṇṭhāti, bījaṃ sele na rūhati;
Agade kimi na saṇṭhāti, kopo buddhe na jāyati.

570. ‘‘Yathā ca bhūmi acalā, appameyyo ca sāgaro;
Anantako ca ākāso, evaṃ buddhā akhobhiyā.

571. ‘‘Sadā khantā mahāvīrā, khamitā ca tapassino;
Khantānaṃ khamitānañca, gamanaṃ taṃ [vo (syā.)] na vijjati.

572. ‘‘Idaṃ vatvāna sambuddho, pariḷāhaṃ vinodayaṃ;
Mahājanassa purato, nabhaṃ abbhuggami tadā.

573. ‘‘Tena kammenahaṃ vīra, hīnattaṃ ajjhupāgato;
Samatikkamma taṃ jātiṃ, pāvisiṃ abhayaṃ puraṃ.

574. ‘‘Tadāpi maṃ mahāvīra, ḍayhamānaṃ susaṇṭhitaṃ;
Pariḷāhaṃ vinodesi, sayambhuñca khamāpayiṃ.

575. ‘‘Ajjāpi maṃ mahāvīra, ḍayhamānaṃ tihaggibhi;
Nibbāpesi tayo aggī, sītibhāvañca pāpayiṃ [pāpayī (sī.)].

576. Yesaṃ sotāvadhānatthi, suṇātha mama bhāsato;
Atthaṃ tumhaṃ pavakkhāmi, yathā diṭṭhaṃ padaṃ mama.

577. ‘‘Sayambhuṃ taṃ vimānetvā, santacittaṃ samāhitaṃ;
Tena kammenahaṃ ajja, jātomhi nīcayoniyaṃ.

578. ‘‘Mā vo khaṇaṃ virādhetha, khaṇātītā hi socare;
Sadatthe vāyameyyātha, khaṇo vo paṭipādito.

579. ‘‘Ekaccānañca vamanaṃ, ekaccānaṃ virecanaṃ;
Visaṃ halāhalaṃ eke, ekaccānañca osadhaṃ.

580. ‘‘Vamanaṃ paṭipannānaṃ, phalaṭṭhānaṃ virecanaṃ;
Osadhaṃ phalalābhīnaṃ, puññakkhettaṃ gavesinaṃ.

581. ‘‘Sāsanena viruddhānaṃ, visaṃ halāhalaṃ yathā;
Āsīviso diṭṭhaviso [daṭṭhaviso (syā. aṭṭha.)], evaṃ jhāpeti taṃ naraṃ.

582. ‘‘Sakiṃ pītaṃ halāhalaṃ, uparundhati jīvitaṃ;
Sāsanena virujjhitvā, kappakoṭimhi ḍayhati.

583. ‘‘Khantiyā avihiṃsāya, mettacittavatāya ca;
Sadevakaṃ so tārati, tasmā te avirādhiyā [avirodhiyo (sī.), te avirodhiyā (syā.)].

584. ‘‘Lābhālābhe na sajjanti, sammānanavimānane;
Pathavīsadisā buddhā, tasmā te na virādhiyā [te na virodhiyā (sī. syā.)].

585. ‘‘Devadatte ca vadhake, core aṅgulimālake;
Rāhule dhanapāle ca, sabbesaṃ samako muni.

586. ‘‘Etesaṃ paṭigho natthi, rāgomesaṃ na vijjati;
Sabbesaṃ samako buddho, vadhakassorasassa ca.

587. ‘‘Panthe disvāna kāsāvaṃ, chaḍḍitaṃ mīḷhamakkhitaṃ;
Sirasmiṃ añjaliṃ katvā, vanditabbaṃ isiddhajaṃ.

588. ‘‘Abbhatītā ca ye buddhā, vattamānā anāgatā;
Dhajenānena sujjhanti, tasmā ete namassiyā.

589. ‘‘Satthukappaṃ suvinayaṃ, dhāremi hadayenahaṃ;
Namassamāno vinayaṃ, viharissāmi sabbadā.

590. ‘‘Vinayo āsayo mayhaṃ, vinayo ṭhānacaṅkamaṃ;
Kappemi vinaye vāsaṃ, vinayo mama gocaro.

591. ‘‘Vinaye pāramippatto, samathe cāpi kovido;
Upāli taṃ mahāvīra, pāde vandati satthuno.

592. ‘‘So ahaṃ vicarissāmi, gāmā gāmaṃ purā puraṃ;
Namassamāno sambuddhaṃ, dhammassa ca sudhammataṃ.

593. ‘‘Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Sabbāsavā parikkhīṇā, natthi dāni punabbhavo.

594. ‘‘Svāgataṃ vata me āsi, buddhaseṭṭhassa santike;

Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

595. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā upāli thero imā gāthāyo abhāsitthāti.

Upālittherassāpadānaṃ chaṭṭhaṃ.

3-7. Aññāsikoṇḍaññattheraapadānaṃ

596. ‘‘Padumuttarasambuddhaṃ, lokajeṭṭhaṃ vināyakaṃ;
Buddhabhūmimanuppattaṃ, paṭhamaṃ addasaṃ ahaṃ.

597. ‘‘Yāvatā bodhiyā mūle, yakkhā sabbe samāgatā;
Sambuddhaṃ parivāretvā, vandanti pañjalīkatā.

598. ‘‘Sabbe devā tuṭṭhamanā, ākāse sañcaranti te;
Buddho ayaṃ anuppatto, andhakāratamonudo.

599. ‘‘Tesaṃ hāsaparetānaṃ, mahānādo avattatha;
Kilese jhāpayissāma, sammāsambuddhasāsane.

600. ‘‘Devānaṃ giramaññāya, vācāsabhimudīrihaṃ;
Haṭṭho haṭṭhena cittena, ādibhikkhamadāsahaṃ.

601. ‘‘Mama saṅkappamaññāya, satthā loke anuttaro;
Devasaṅghe nisīditvā, imā gāthā abhāsatha.

602. ‘‘‘Sattāhaṃ abhinikkhamma, bodhiṃ ajjhagamaṃ ahaṃ;
Idaṃ me paṭhamaṃ bhattaṃ, brahmacārissa yāpanaṃ.

603. ‘‘‘Tusitā hi idhāgantvā, yo me bhikkhaṃ upānayi;
Tamahaṃ kittayissāmi, suṇotha mama bhāsato.

604. ‘‘‘Tiṃsakappasahassāni [tiṃsamatte kappasagasse (syā. ka.)], devarajjaṃ karissati;
Sabbe deve abhibhotvā, tidivaṃ āvasissati.

605. ‘‘‘Devalokā cavitvāna, manussattaṃ gamissati;
Sahassadhā cakkavattī, tattha rajjaṃ karissati.

606. ‘‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

607. ‘‘‘Tidasā so cavitvāna, manussattaṃ gamissati;
Agārā pabbajitvāna, chabbassāni vasissati.

608. ‘‘‘Tato sattamake vasse, buddho saccaṃ kathessati;
Koṇḍañño nāma nāmena, paṭhamaṃ sacchikāhiti’.

609. ‘‘Nikkhantenānupabbajiṃ, padhānaṃ sukataṃ mayā;

Kilese jhāpanatthāya, pabbajiṃ anagāriyaṃ.

610. ‘‘Abhigantvāna sabbaññū, buddho loke sadevake;
Isināme migāraññe [iminā me mahāraññaṃ (syā.), iminā me migāraññaṃ (ka.)],
amatabherimāhani.

611. ‘‘So dāni patto amataṃ, santipadamanuttaraṃ;
Sabbāsave pariññāya, viharāmi anāsavo.

612. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā aññāsikoṇḍañño [aññātakoṇḍañño (sī.), aññā koṇḍañño (syā.)] thero imā

Gāthāyo abhāsitthāti.

Aññāsikoṇḍaññattherassāpadānaṃ sattamaṃ.

3-8. Piṇḍolabhāradvājattheraapadānaṃ

613. ‘‘Padumuttaro nāma jino, sayambhū aggapuggalo;
Purato himavantassa, cittakūṭe vasī tadā.

614. ‘‘Abhītarūpo tatthāsiṃ, migarājā catukkamo;
Tassa saddaṃ suṇitvāna, vikkhambhanti bahujjanā.

615. ‘‘Suphullaṃ padumaṃ gayha, upagacchiṃ narāsabhaṃ;
Vuṭṭhitassa samādhimhā, buddhassa abhiropayiṃ.

616. ‘‘Cātuddisaṃ namassitvā, buddhaseṭṭhaṃ naruttamaṃ;
Sakaṃ cittaṃ pasādetvā, sīhanādaṃ nadiṃ ahaṃ [tadā (syā.)].

617. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Sakāsane nisīditvā, imā gāthā abhāsatha.

618. ‘‘‘Buddhassa giramaññāya, sabbe devā samāgatā;
Āgato vadataṃ seṭṭho, dhammaṃ sossāma taṃ mayaṃ.

619. ‘‘‘Tesaṃ hāsaparetānaṃ, purato lokanāyako;
Mama saddaṃ [kammaṃ (?)] pakittesi, dīghadassī mahāmuni’.

620. ‘‘Yenidaṃ padumaṃ dinnaṃ, sīhanādo ca nādito;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

621. ‘‘‘Ito aṭṭhamake kappe, cakkavattī bhavissati;
Sattaratanasampanno catudīpamhi issaro.

622. ‘‘‘Kārayissati issariyaṃ [issaraṃ (syā. ka.)], mahiyā catusaṭṭhiyā;
Padumo nāma nāmena, cakkavattī mahabbalo.

623. ‘‘Kappasatasahassamhi, okkākakulasambhavo;

Gotamo nāma gottena, satthā loke bhavissati.

624. ‘Pakāsite pāvacane, brahmabandhu bhavissati;
Brahmaññā abhinikkhamma, pabbajissati tāvade’.

625. ‘‘Padhānapahitatto so, upasanto nirūpadhi;
Sabbāsave pariññāya, nibbāyissatināsavo.

626. ‘‘Vijane pantaseyyamhi, vāḷamigasamākule;
Sabbāsave pariññāya, nibbāyissatināsavo.

627. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā piṇḍolabhāradvājo thero imā gāthāyo abhāsitthāti.

Piṇḍolabhāradvājattherassāpadānaṃ aṭṭhamaṃ.

3-9. Khadiravaniyarevatattheraapadānaṃ

628. ‘‘Gaṅgā bhāgīrathī nāma, himavantā pabhāvitā;
Kutitthe nāviko āsiṃ, orime ca tariṃ [orimaṃ ca tare (syā.)] ahaṃ.

629. ‘‘Padumuttaro nāyako, sambuddho dvipaduttamo;
Vasī satasahassehi, gaṅgātīramupāgato [pubbe mayhaṃ sutaṃ āsi,§‘‘padumuttaranāyako; vasīsatasahassehi, gaṅgāsotaṃ tarissati‘‘; (sī.)].

630. ‘‘Bahū nāvā samānetvā, vaḍḍhakīhi [cammakehi (ka.)] susaṅkhataṃ;
Nāvāya [nāvānaṃ (ka.)] chadanaṃ katvā, paṭimāniṃ narāsabhaṃ.

631. ‘‘Āgantvāna ca sambuddho, ārūhi tañca nāvakaṃ;
Vārimajjhe ṭhito satthā, imā gāthā abhāsatha.

632. ‘‘‘Yo so tāresi sambuddhaṃ, saṅghañcāpi anāsavaṃ;
Tena cittappasādena, devaloke ramissati.

633. ‘‘‘Nibbattissati te byamhaṃ, sukataṃ nāvasaṇṭhitaṃ;
Ākāse pupphachadanaṃ, dhārayissati sabbadā.

634. ‘‘‘Aṭṭhapaññāsakappamhi, tārako [tāraṇo (syā.)] nāma khattiyo;
Cāturanto vijitāvī, cakkavattī bhavissati.

635. ‘‘‘Sattapaññāsakappamhi, cammako [campako (sī.), cambako (syā.)] nāma khattiyo;
Uggacchantova sūriyo, jotissati mahabbalo.

636. ‘‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

637. ‘‘‘Tidasā so cavitvāna, manussattaṃ gamissati;
Revato nāma nāmena, brahmabandhu bhavissati.

638. ‘‘‘Agārā nikkhamitvāna, sukkamūlena codito;
Gotamassa bhagavato, sāsane pabbajissati.

639. ‘‘‘So pacchā pabbajitvāna, yuttayogo vipassako;
Sabbāsave pariññāya, nibbāyissatināsavo’.

640. ‘‘Vīriyaṃ [viriyaṃ (sī. syā.)] me dhuradhorayhaṃ, yogakkhemādhivāhanaṃ;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

641. ‘‘Satasahasse kataṃ kammaṃ, phalaṃ dassesi me idha;
Sumutto saravegova, kilese jhāpayī mama.

642. ‘‘Tato maṃ vananirataṃ, disvā lokantagū muni;
Vanavāsibhikkhūnaggaṃ, paññapesi mahāmati.

643. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā khadiravaniyo revato thero imā gāthāyo abhāsitthāti.

Khadiravaniyarevatattherassāpadānaṃ navamaṃ.

3-10. Ānandattheraapadānaṃ

644. ‘‘Ārāmadvārā nikkhamma, padumuttaro mahāmuni;
Vassento amataṃ vuṭṭhiṃ, nibbāpesi mahājanaṃ.

645. ‘‘Satasahassaṃ te dhīrā, chaḷabhiññā mahiddhikā;
Parivārenti sambuddhaṃ, chāyāva anapāyinī [anupāyinī (syā. ka.)].

646. ‘‘Hatthikkhandhagato āsiṃ, setacchattaṃ varuttamaṃ;
Sucārurūpaṃ disvāna, vitti me udapajjatha.

647. ‘‘Oruyha hatthikhandhamhā, upagacchiṃ narāsabhaṃ;
Ratanāmayachattaṃ me, buddhaseṭṭhassa dhārayiṃ.

648. ‘‘Mama saṅkappamaññāya, padumuttaro mahāisi;
Taṃ kathaṃ ṭhapayitvāna, imā gāthā abhāsatha.

649. ‘‘‘Yo so chattamadhāresi, soṇṇālaṅkārabhūsitaṃ;
Tamahaṃ kittayissāmi, suṇotha mama bhāsato.

650. ‘‘‘Ito gantvā ayaṃ poso, tusitaṃ āvasissati;
Anubhossati sampattiṃ, accharāhi purakkhato.

651. ‘‘‘Catuttiṃsatikkhattuñca, devarajjaṃ karissati;
Balādhipo aṭṭhasataṃ, vasudhaṃ āvasissati.

652. ‘‘‘Aṭṭhapaññāsakkhattuñca, cakkavattī bhavissati;
Padesarajjaṃ vipulaṃ, mahiyā kārayissati.

653. ‘‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

654. ‘‘‘Sakyānaṃ kulaketussa, ñātibandhu bhavissati;
Ānando nāma nāmena, upaṭṭhāko mahesino.

655. ‘‘‘Ātāpī nipako cāpi, bāhusacce sukovido;
Nivātavutti atthaddho, sabbapāṭhī bhavissati.

656. ‘‘‘Padhānapahitatto so, upasanto nirūpadhi;
Sabbāsave pariññāya, nibbāyissatināsavo.

657. ‘‘‘Santi āraññakā nāgā, kuñjarā saṭṭhihāyanā;
Tidhāpabhinnā mātaṅgā, īsādantā urūḷhavā.

658. ‘‘‘Anekasatasahassā, paṇḍitāpi mahiddhikā;
Sabbe te buddhanāgassa, na hontu paṇidhimhi te’ [na honti parivimbhitā (syā.), na honti paṇidhimhi te (ka.)].

659. ‘‘Ādiyāme namassāmi, majjhime atha pacchime;
Pasannacitto sumano, buddhaseṭṭhaṃ upaṭṭhahiṃ.

660. ‘‘Ātāpī nipako cāpi, sampajāno patissato;
Sotāpattiphalaṃ patto, sekhabhūmīsu kovido.

661. ‘‘Satasahassito kappe, yaṃ kammamabhinīhariṃ;
Tāhaṃ bhūmimanuppatto, ṭhitā saddhammamācalā [ṭhito saddhammamācalo (sī.), ṭhitā saddhā mahapphalā (syā.)].

662. ‘‘Svāgataṃ vata me āsi, buddhaseṭṭhassa santike;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

663. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā ānando thero imā gāthāyo abhāsitthāti.

Ānandattherassāpadānaṃ dasamaṃ.

Tassuddānaṃ –

Buddho paccekabuddho ca, sāriputto ca kolito;
Kassapo anuruddho ca, puṇṇatthero upāli ca.

Aññāsikoṇḍañño piṇḍolo, revatānandapaṇḍito;
Chasatāni ca paññāsa, gāthāyo sabbapiṇḍitā.

Apadāne buddhavaggo paṭhamo.

2. Sīhāsaniyavaggo

1. Sīhāsanadāyakattheraapadānaṃ

1. ‘‘Nibbute lokanāthamhi, siddhatthe dvipaduttame [dipaduttame (sī. syā.)];
Vitthārike pāvacane, bāhujaññamhi sāsane.

2. ‘‘Pasannacitto sumano, sīhāsanamakāsahaṃ;
Sīhāsanaṃ karitvāna, pādapīṭhamakāsahaṃ.

3. ‘‘Sīhāsane ca vassante, gharaṃ tattha akāsahaṃ;
Tena cittappasādena, tusitaṃ upapajjahaṃ.

4. ‘‘Āyāmena catubbīsa, yojanaṃ āsi [yojanāsiṃsu (syā. ka.)] tāvade;
Vimānaṃ sukataṃ mayhaṃ, vitthārena catuddasa.

5. ‘‘Sataṃ [satta (syā.)] kaññāsahassāni, parivārenti maṃ sadā;
Soṇṇamayañca pallaṅkaṃ, byamhe āsi sunimmitaṃ.

6. ‘‘Hatthiyānaṃ assayānaṃ, dibbayānaṃ upaṭṭhitaṃ;
Pāsādā sivikā ceva, nibbattanti yadicchakaṃ.

7. ‘‘Maṇimayā ca pallaṅkā, aññe sāramayā bahū;
Nibbattanti mamaṃ sabbe, sīhāsanassidaṃ phalaṃ.

8. ‘‘Soṇṇamayā rūpimayā, phalikāveḷuriyāmayā;
Pādukā abhirūhāmi, pādapīṭhassidaṃ phalaṃ.

9. ‘‘Catunnavutito [catunavute ito (sī. syā.)] kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, puññakammassidaṃ phalaṃ.

10. ‘‘Tesattatimhito kappe, indanāmā tayo janā;
Dvesattatimhito kappe, tayo sumananāmakā.

11. ‘‘Samasattatito kappe, tayo varuṇanāmakā;
Sattaratanasampannā, catudīpamhi issarā.

12. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā sīhāsanadāyako thero imā gāthāyo abhāsitthāti.

Sīhāsanadāyakattherassāpadānaṃ paṭhamaṃ.

2. Ekatthambhikattheraapadānaṃ

13. ‘‘Siddhatthassa bhagavato, mahāpūgagaṇo ahu;
Saraṇaṃ gatā ca te buddhaṃ, saddahanti tathāgataṃ.

14. ‘‘Sabbe saṅgamma mantetvā, māḷaṃ kubbanti satthuno;
Ekatthambhaṃ alabhantā, vicinanti brahāvane.

15. ‘‘Tehaṃ araññe disvāna, upagamma gaṇaṃ tadā;

Añjaliṃ paggahetvāna, paripucchiṃ gaṇaṃ ahaṃ.

16. ‘‘Te me puṭṭhā viyākaṃsu, sīlavanto upāsakā;
Māḷaṃ mayaṃ kattukāmā, ekatthambho na labbhati.

17. ‘‘Ekatthambhaṃ mamaṃ detha, ahaṃ dassāmi satthuno;
Āharissāmahaṃ thambhaṃ, appossukkā bhavantu te [bhavantu vo (sī.), bhavātha vo (?)].

18. ‘‘Te me thambhaṃ pavecchiṃsu, pasannā tuṭṭhamānasā;
Tato paṭinivattitvā, agamaṃsu sakaṃ gharaṃ.

19. ‘‘Aciraṃ gate pūgagaṇe, thambhaṃ ahāsahaṃ tadā;
Haṭṭho haṭṭhena cittena, paṭhamaṃ ussapesahaṃ.

20. ‘‘Tena cittappasādena, vimānaṃ upapajjahaṃ;
Ubbiddhaṃ bhavanaṃ mayhaṃ, sattabhūmaṃ [satabhūmaṃ (sī. ka.)] samuggataṃ.

21. ‘‘Vajjamānāsu bherīsu, paricāremahaṃ sadā;
Pañcapaññāsakappamhi, rājā āsiṃ yasodharo.

22. ‘‘Tatthāpi bhavanaṃ mayhaṃ, sattabhūmaṃ samuggataṃ;
Kūṭāgāravarūpetaṃ, ekatthambhaṃ manoramaṃ.

23. ‘‘Ekavīsatikappamhi, udeno nāma khattiyo;
Tatrāpi bhavanaṃ mayhaṃ, sattabhūmaṃ samuggataṃ.

24. ‘‘Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ;
Anubhomi sukhaṃ sabbaṃ [sabbametaṃ (syā.)], ekatthambhassidaṃ phalaṃ.

25. ‘‘Catunnavutito kappe, yaṃ thambhamadadaṃ tadā;
Duggatiṃ nābhijānāmi, ekatthambhassidaṃ phalaṃ.

26. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā ekatthambhiko thero imā gāthāyo abhāsitthāti.

Ekatthambhikattherassāpadānaṃ dutiyaṃ.

3. Nandattheraapadānaṃ

27. ‘‘Padumuttarassa bhagavato, lokajeṭṭhassa tādino;
Vatthaṃ khomaṃ mayā dinnaṃ, sayambhussa mahesino.

28. ‘‘Taṃ me buddho viyākāsi, jalajuttaranāmako;
‘Iminā vatthadānena, hemavaṇṇo bhavissasi.

29. ‘‘‘Dve sampattī anubhotvā, kusalamūlehi codito;
Gotamassa bhagavato, kaniṭṭho tvaṃ bhavissasi.

30. ‘‘‘Rāgaratto sukhasīlo, kāmesu gedhamāyuto;

Buddhena codito santo, tadā [tato (syā.)] tvaṃ pabbajissasi.

31. ‘‘‘Pabbajitvāna tvaṃ tattha, kusalamūlena codito;
Sabbāsave pariññāya, nibbāyissasināsavo’.

32. ‘‘Satta [sata (syā.)] kappasahassamhi, caturo ceḷanāmakā;
Saṭṭhi kappasahassamhi, upacelā catujjanā.

33. ‘‘Pañca kappasahassamhi, ceḷāva caturo janā;
Sattaratanasampannā, catudīpamhi issarā.

34. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā nando thero imā gāthāyo abhāsitthāti.

Nandattherassāpadānaṃ tatiyaṃ.

4. Cūḷapanthakattheraapadānaṃ

35. ‘‘Padumuttaro nāma jino, āhutīnaṃ paṭiggaho;
Gaṇamhā vūpakaṭṭho so, himavante vasī tadā.

36. ‘‘Ahampi himavantamhi, vasāmi assame tadā;
Acirāgataṃ mahāvīraṃ, upesiṃ lokanāyakaṃ.

37. ‘‘Pupphacchattaṃ gahetvāna, upagacchiṃ narāsabhaṃ;
Samādhiṃ samāpajjantaṃ, antarāyamakāsahaṃ.

38. ‘‘Ubho hatthehi paggayha, pupphacchattaṃ adāsahaṃ;
Paṭiggahesi bhagavā, padumuttaro mahāmuni.

39. ‘‘Sabbe devā attamanā, himavantaṃ upenti te;
Sādhukāraṃ pavattesuṃ, anumodissati cakkhumā.

40. ‘‘Idaṃ vatvāna te devā, upagacchuṃ naruttamaṃ;
Ākāse dhārayantassa [dhārayantaṃ me (ka), dhārayato me (?)], padumacchattamuttamaṃ.

41. ‘‘Satapattachattaṃ paggayha, adāsi tāpaso mama;
‘Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

42. ‘‘‘Pañcavīsatikappāni, devarajjaṃ karissati;
Catuttiṃsatikkhattuñca, cakkavattī bhavissati.

43. ‘‘‘Yaṃ yaṃ yoniṃ saṃsarati, devattaṃ atha mānusaṃ;
Abbhokāse patiṭṭhantaṃ, padumaṃ dhārayissati’.

44. ‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena [nāmena (sī. ka.)], satthā loke bhavissati.

45. ‘‘‘Pakāsite pāvacane, manussattaṃ labhissati;

Manomayamhi kāyamhi, uttamo so bhavissati.

46. ‘‘‘Dve bhātaro bhavissanti, ubhopi panthakavhayā;
Anubhotvā uttamatthaṃ, jotayissanti sāsanaṃ’.

47. ‘‘Sohaṃ aṭṭhārasavasso [so aṭṭhārasavassohaṃ (syā.)], pabbajiṃ anagāriyaṃ;
Visesāhaṃ na vindāmi, sakyaputtassa sāsane.

48. ‘‘Dandhā mayhaṃ gatī āsi, paribhūto pure ahuṃ [ahaṃ (syā.)];
Bhātā ca maṃ paṇāmesi, gaccha dāni sakaṃ gharaṃ.

49. ‘‘Sohaṃ paṇāmito santo, saṅghārāmassa koṭṭhake;
Dummano tattha aṭṭhāsiṃ, sāmaññasmiṃ apekkhavā.

50. ‘‘Bhagavā tattha [athettha satthā (sī. syā.)] āgacchi, sīsaṃ mayhaṃ parāmasi;
Bāhāya maṃ gahetvāna, saṅghārāmaṃ pavesayi.

51. ‘‘Anukampāya me satthā, adāsi pādapuñchaniṃ;
Evaṃ suddhaṃ adhiṭṭhehi, ekamantamadhiṭṭhahaṃ.

52. ‘‘Hatthehi tamahaṃ gayha, sariṃ kokanadaṃ ahaṃ;
Tattha cittaṃ vimucci me, arahattaṃ apāpuṇiṃ.

53. ‘‘Manomayesu kāyesu, sabbattha pāramiṃ gato;
Sabbāsave pariññāya, viharāmi anāsavo.

54. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā cūḷapanthako [cullapanthako (sī. syā.)] thero imā gāthāyo abhāsitthāti.

Cūḷapanthakattherassāpadānaṃ catutthaṃ.

5. Pilindavacchattheraapadānaṃ

55. ‘‘Nibbute lokanāthamhi, sumedhe aggapuggale;
Pasannacitto sumano, thūpapūjaṃ akāsahaṃ.

56. ‘‘Ye ca khīṇāsavā tattha, chaḷabhiññā mahiddhikā;
Tehaṃ tattha samānetvā, saṅghabhattaṃ akāsahaṃ.

57. ‘‘Sumedhassa bhagavato, upaṭṭhāko tadā ahu;
Sumedho nāma nāmena, anumodittha so tadā.

58. ‘‘Tena cittappasādena, vimānaṃ upapajjahaṃ;
Chaḷāsītisahassāni, accharāyo ramiṃsu me.

59. ‘‘Mameva anuvattanti, sabbakāmehi tā sadā;
Aññe deve abhibhomi, puññakammassidaṃ phalaṃ.

60. ‘‘Pañcavīsatikappamhi, varuṇo nāma khattiyo;

Visuddhabhojano [susuddhabhojano (sī.)] āsiṃ, cakkavattī ahaṃ tadā.

61. ''Na te bījaṃ pavapanti, napi nīyanti naṅgalā;
Akaṭṭhapākimaṃ sāliṃ, paribhuñjanti mānusā.

62. ''Tattha rajjaṃ karitvāna, devattaṃ puna gacchahaṃ;
Tadāpi edisā mayhaṃ, nibbattā bhogasampadā.

63. ''Na maṃ mittā amittā vā, hiṃsanti sabbapāṇino;
Sabbesampi piyo homi, puññakammassidaṃ phalaṃ.

64. ''Tiṃsakappasahassamhi, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, gandhālepassidaṃ phalaṃ.

65. ''Imasmiṃ bhaddake kappe, eko āsiṃ janādhipo;
Mahānubhāvo rājāhaṃ [rājīsi (syā. ka.)], cakkavattī mahabbalo.

66. ''Sohaṃ pañcasu sīlesu, ṭhapetvā janataṃ bahuṃ;
Pāpetvā sugatiṃyeva, devatānaṃ piyo ahuṃ.

67. ''Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ''.

Itthaṃ sudaṃ āyasmā pilindavaccho [pilindivaccho (sī.)] thero imā gāthāyo abhāsitthāti.

Pilindavacchattherassāpadānaṃ pañcamaṃ.

6. Rāhulattheraapadānaṃ

68. ''Padumuttarassa bhagavato, lokajeṭṭhassa tādino;
Sattabhūmamhi pāsāde, ādāsaṃ santhariṃ ahaṃ.

69. ''Khīṇāsavasahassehi, parikiṇṇo mahāmuni;
Upāgami gandhakuṭiṃ, dvipadindo [dipadindo (sī. syā.)] narāsabho.

70. ''Virocento [virocayaṃ (syā.)] gandhakuṭiṃ, devadevo narāsabho;
Bhikkhusaṅghe ṭhito satthā, imā gāthā abhāsatha.

71. '''Yenāyaṃ jotitā seyyā, ādāsova susanthato;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

72. '''Soṇṇamayā rūpimayā, atho veḷuriyāmayā;
Nibbattissanti pāsādā, ye keci manaso piyā.

73. '''Catusaṭṭhikkhattuṃ devindo, devarajjaṃ karissati;
Sahassakkhattuṃ cakkavattī, bhavissati anantarā.

74. '''Ekavīsatikappamhi, vimalo nāma khattiyo;
Cāturanto vijitāvī, cakkavattī bhavissati.

75. '''Nagaraṃ reṇuvatī nāma, iṭṭhakāhi sumāpitaṃ;

Āyāmato tīṇi sataṃ, caturassasamāyutaṃ.

76. ‘‘‘Sudassano nāma pāsādo, vissakammena māpito [visukammena§māpito (ka.), vissakammena nimmito (sī.)];
Kūṭāgāravarūpeto, sattaratanabhūsito.

77. ‘‘‘Dasasaddāvivittaṃ taṃ [avivittaṃ (sī.)], vijjādharasamākulaṃ;
Sudassanaṃva nagaraṃ, devatānaṃ bhavissati.

78. ‘‘‘Pabhā niggacchate tassa, uggacchanteva sūriye;
Virocessati taṃ niccaṃ, samantā aṭṭhayojanaṃ.

79. ‘‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

80. ‘‘‘Tusitā so cavitvāna, sukkamūlena codito;
Gotamassa bhagavato, atrajo so bhavissati.

81. ‘‘‘Sace vaseyya [sacā’vaseyya (?)] agāraṃ, cakkavattī bhaveyya so;
Aṭṭhānametaṃ yaṃ tādī, agāre ratimajjhagā.

82. ‘‘‘Nikkhamitvā agāramhā, pabbajissati subbato;
Rāhulo nāma nāmena, arahā so bhavissati’.

83. ‘‘Kikīva aṇḍaṃ rakkheyya, cāmarī viya vāladhiṃ;
Nipako sīlasampanno, mamaṃ rakkhi mahāmuni [evaṃ rakkhiṃ mahāmuni (sī. ka.), mamaṃ dakkhi mahāmuni (syā.)].

84. ‘‘Tassāhaṃ dhammamaññāya, vihāsiṃ sāsane rato;
Sabbāsave pariññāya, viharāmi anāsavo.

85. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā rāhulo thero imā gāthāyo abhāsitthāti.

Rāhulattherassāpadānaṃ chaṭṭhaṃ.

7. Upasenavaṅgantaputtattheraapadānaṃ

86. ‘‘Padumuttaraṃ bhagavantaṃ, lokajeṭṭhaṃ narāsabhaṃ;
Pabbhāramhi nisīdantaṃ, upagacchiṃ naruttamaṃ.

87. ‘‘Kaṇikārapupphaṃ [kaṇikāraṃ pupphitaṃ (sī. syā.)] disvā, vaṇṭe chetvānahaṃ tadā;
Alaṅkaritvā chattamhi, buddhassa abhiropayiṃ.

88. ‘‘Piṇḍapātañca pādāsiṃ, paramannaṃ subhojanaṃ;
Buddhena navame tattha, samaṇe aṭṭha bhojayiṃ.

89. ‘‘Anumodi mahāvīro, sayambhū aggapuggalo;
Iminā chattadānena, paramannapavecchanā.

90. ‘‘Tena cittappasādena, sampattimanubhossasi;
Chattiṃsakkhattuṃ devindo, devarajjaṃ karissati.

91. ‘‘Ekavīsatikkhattuñca, cakkavattī bhavissati;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

92. ‘‘Satasahassito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati [yaṃ vadanti sumedhoti, bhūripaññaṃ sumedhasaṃ; kappeto satasahasse, esa buddho bhavissati; (ka.)].

93. ‘‘Sāsane dibbamānamhi, manussattaṃ gamissati;
Tassa dhammesu dāyādo, oraso dhammanimmito.

94. ‘‘Upasenoti nāmena, hessati satthu sāvako;
[idaṃ pādadvayaṃ theragāthāaṭṭhakathāyameva dissati] Samantapāsādikattā, aggaṭṭhāne ṭhapessati

[idaṃ pādadvayaṃ theragāthāaṭṭhakathāyameva dissati].

95. ‘‘Carimaṃ vattate mayhaṃ, bhavā sabbe samūhatā;
Dhāremi antimaṃ dehaṃ, jetvā māraṃ savāhanaṃ [savāhiniṃ (?)].

96. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā upaseno vaṅgantaputto thero imā gāthāyo abhāsitthāti.

Upasenavaṅgantaputtattherassāpadānaṃ sattamaṃ.

Tatiyabhāṇavāraṃ.

8. Raṭṭhapālattheraapadānaṃ

97. ‘‘Padumuttarassa bhagavato, lokajeṭṭhassa tādino;
Varanāgo mayā dinno, īsādanto urūḷhavā.

98. ‘‘Setacchatto pasobhito, sakappano sahatthipo;
Agghāpetvāna taṃ sabbaṃ, saṅghārāmaṃ akārayiṃ.

99. ‘‘Catupaññāsasahassāni, pāsāde kārayiṃ ahaṃ;
Mahoghadānaṃ [mahābhattaṃ (sī.), mahoghañca (ka.), mahādānaṃ (?)] karitvāna, niyyādesiṃ mahesino.

100. ‘‘Anumodi mahāvīro, sayambhū aggapuggalo;
Sabbe jane hāsayanto, desesi amataṃ padaṃ.

101. ‘‘Taṃ me buddho viyākāsi, jalajuttaranāmako;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

102. ‘‘‘Catupaññāsasahassāni, pāsāde kārayī ayaṃ;
Kathayissāmi vipākaṃ, suṇotha mama bhāsato.

103. ‘‘‘Aṭṭhārasasahassāni, kūṭāgārā bhavissare;
Byamhuttamamhi nibbattā, sabbasoṇṇamayā ca te.

104. ‘‘‘Paññāsakkhattuṃ devindo, devarajjaṃ karissati;
Aṭṭhapaññāsakkhattuñca, cakkavattī bhavissati.

105. ‘‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

106. ‘‘‘Devalokā cavitvāna, sukkamūlena codito;
Aḍḍhe kule mahābhoge, nibbattissati tāvade.

107. ‘‘‘So pacchā pabbajitvāna, sukkamūlena codito;
Raṭṭhapāloti nāmena, hessati satthu sāvako.

108. ‘‘‘Padhānapahitatto so, upasanto nirūpadhi;
Sabbāsave pariññāya, nibbāyissatināsavo’.

109. ‘‘Uṭṭhāya abhinikkhamma, jahitā bhogasampadā;
Kheḷapiṇḍeva bhogamhi, pemaṃ mayhaṃ na vijjati.

110. ‘‘Vīriyaṃ me dhuradhorayhaṃ, yogakkhemādhivāhanaṃ;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

111. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā raṭṭhapālo thero imā gāthāyo abhāsitthāti.

Raṭṭhapālattherassāpadānaṃ aṭṭhamaṃ.

9. Sopākattheraapadānaṃ

112. ‘‘Pabbhāraṃ sodhayantassa [sevayantassa (sī. ka.)], vipine pabbatuttame;
Siddhattho nāma bhagavā, āgacchi mama santikaṃ.

113. ‘‘Buddhaṃ upagataṃ disvā, lokajeṭṭhassa tādino;
Santharaṃ santharitvāna [paññapetvāna (syā. aṭṭha)], pupphāsanamadāsahaṃ.

114. ‘‘Pupphāsane nisīditvā, siddhattho lokanāyako;
Mamañca gatimaññāya, aniccatamudāhari.

115. ‘‘‘Aniccā vata saṅkhārā, uppādavayadhammino;
Uppajjitvā nirujjhanti, tesaṃ vūpasamo sukho’.

116. ‘‘Idaṃ vatvāna sabbaññū, lokajeṭṭho narāsabho;
Nabhaṃ abbhuggami vīro, haṃsarājāva ambare.

117. ‘‘Sakaṃ diṭṭhiṃ jahitvāna, bhāvayāniccasaññahaṃ;
Ekāhaṃ bhāvayitvāna, tattha kālaṃ kato ahaṃ.

118. ‘‘Dve sampattī anubhotvā, sukkamūlena codito;
Pacchime bhave sampatte, sapākayonupāgamiṃ.

119. ‘‘Agārā abhinikkhamma, pabbajiṃ anagāriyaṃ;
Jātiyā sattavassohaṃ, arahattamapāpuṇiṃ.

120. ‘‘Āraddhavīriyo pahitatto, sīlesu susamāhito;
Tosetvāna mahānāgaṃ, alatthaṃ upasampadaṃ.

121. ‘‘Catunnavutito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, pupphadānassidaṃ phalaṃ.

122. ‘‘Catunnavutito kappe, yaṃ saññaṃ bhāvayiṃ tadā;
Taṃ saññaṃ bhāvayantassa, patto me āsavakkhayo.

123. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā sopāko thero imā gāthāyo abhāsitthāti.

Sopākattherassāpadānaṃ navamaṃ.

10. Sumaṅgalattheraapadānaṃ

124. ‘‘Āhutiṃ yiṭṭhukāmohaṃ, paṭiyādetvāna bhojanaṃ;
Brāhmaṇe paṭimānento, visāle māḷake ṭhito.

125. ‘‘Athaddasāsiṃ sambuddhaṃ, piyadassiṃ mahāyasaṃ;
Sabbalokavinetāraṃ, sayambhuṃ aggapuggalaṃ.

126. ‘‘Bhagavantaṃ jutimantaṃ, sāvakehi purakkhataṃ;
Ādiccamiva rocantaṃ, rathiyaṃ paṭipannakaṃ.

127. ‘‘Añjaliṃ paggahetvāna, sakaṃ cittaṃ pasādayiṃ;
Manasāva nimantesiṃ, ‘āgacchatu mahāmuni’.

128. ‘‘Mama saṅkappamaññāya, satthā loke anuttaro;
Khīṇāsavasahassehi, mama dvāraṃ upāgami.

129. ‘‘Namo te purisājañña, namo te purisuttama;
Pāsādaṃ abhirūhitvā, sīhāsane nisīdataṃ [nisīda tvaṃ (sī.)].

130. ‘‘Danto dantaparivāro, tiṇṇo tārayataṃ varo;
Pāsādaṃ abhirūhitvā, nisīdi pavarāsane.

131. ‘‘Yaṃ me atthi sake gehe, āmisaṃ paccupaṭṭhitaṃ;
Tāhaṃ buddhassa pādāsiṃ, pasanno sehi pāṇibhi.

132. ‘‘Pasannacitto sumano, vedajāto katañjalī;
Buddhaseṭṭhaṃ namassāmi, aho buddhassuḷāratā.

133. ‘‘Aṭṭhannaṃ payirūpāsataṃ, bhuñjaṃ khīṇāsavā bahū;
Tuyheveso ānubhāvo, saraṇaṃ taṃ upemahaṃ.

134. ‘‘Piyadassī ca bhagavā, lokajeṭṭho narāsabho;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

135. ‘‘‘Yo so saṅghaṃ abhojesi, ujubhūtaṃ samāhitaṃ;
Tathāgatañca sambuddhaṃ, suṇātha mama bhāsato.

136. ‘‘‘Sattavīsatikkhattuṃ so, devarajjaṃ karissati;
Sakakammābhiraddho so, devaloke ramissati.

137. ‘‘‘Dasa aṭṭha cakkhattuṃ [dasañcaṭṭhakkhatthuṃ (sī.), dasa caṭṭhakkhattuṃ (syā.)] so, cakkavattī bhavissati;
Pathabyā rajjaṃ pañcasataṃ, vasudhaṃ āvasissati’.

138. ‘‘Araññavanamoggayha, kānanaṃ byagghasevitaṃ;
Padhānaṃ padahitvāna, kilesā jhāpitā mayā.

139. ‘‘Aṭṭhārase kappasate, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, bhattadānassidaṃ phalaṃ.

140. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā sumaṅgalo thero imā gāthāyo abhāsitthāti.

Sumaṅgalattherassāpadānaṃ dasamaṃ.

Tassuddānaṃ –

Sīhāsanī ekathambhī, nando ca cūḷapanthako;
Pilindarāhulo ceva, vaṅganto raṭṭhapālako.

Sopāko maṅgalo ceva, daseva dutiye vagge;
Satañca aṭṭhatiṃsa ca, gāthā cettha pakāsitā.

Sīhāsaniyavaggo dutiyo.

3. Subhūtivaggo

1. Subhūtittheraapadānaṃ

1. ‘‘Himavantassāvidūre, nisabho nāma pabbato;
Assamo sukato mayhaṃ, paṇṇasālā sumāpitā.

2. ‘‘Kosiyo nāma nāmena, jaṭilo uggatāpano;
Ekākiyo [ekākiko (ka.)] adutiyo, vasāmi nisabhe tadā.

3. ‘‘Phalaṃ mūlañca paṇṇañca, na bhuñjāmi ahaṃ tadā;
Pavattaṃva supātāhaṃ [pavattapaṇḍupattāni (sī.)], upajīvāmi tāvade.

4. ‘‘Nāhaṃ kopemi ājīvaṃ, cajamānopi jīvitaṃ;
Ārādhemi sakaṃ cittaṃ, vivajjemi anesanaṃ.

5. ‘‘Rāgūpasaṃhitaṃ cittaṃ, yadā uppajjate mama;
Sayaṃva paccavekkhāmi, ekaggo taṃ damemahaṃ.

6. ‘‘‘Rajjase rajjanīye ca, dussanīye ca dussase;
Muyhase mohanīye ca, nikkhamassu vanā tuvaṃ.

7. ‘‘‘Visuddhānaṃ ayaṃ vāso, nimmalānaṃ tapassinaṃ;
Mā kho visuddhaṃ dūsesi, nikkhamassu vanā tuvaṃ.

8. ‘‘‘Agāriko bhavitvāna, yadā puttaṃ [sadāyuttaṃ (sī.), yadāyuttaṃ (syā.)], labhissasi;
Ubhopi mā virādhesi, nikkhamassu vanā tuvaṃ.

9. ‘‘‘Chavālātaṃ yathā kaṭṭhaṃ, na kvaci kiccakārakaṃ;
Neva gāme araññe vā, na hi taṃ kaṭṭhasammataṃ.

10. ‘‘‘Chavālātūpamo tvaṃsi, na gihī nāpi saññato;
Ubhato muttako ajja, nikkhamassu vanā tuvaṃ.

11. ‘‘‘Siyā nu kho tava etaṃ, ko pajānāti te idaṃ;
Saddhādhuraṃ vahisi [saddhādhuraṃ jahasi (sī.), sīghaṃ dhuraṃ vahisi (syā.)] me,
kosajjabahulāya ca.

12. ‘‘‘Jigucchissanti taṃ viññū, asuciṃ nāgariko yathā;
Ākaḍḍhitvāna isayo, codayissanti taṃ sadā.

13. ‘‘‘Taṃ viññū pavadissanti, samatikkantasāsanaṃ;
Saṃvāsaṃ alabhanto hi, kathaṃ jīvihisi [jīvissasi (sī.)] tuvaṃ.

14. ‘‘‘Tidhāpabhinnaṃ mātaṅgaṃ, kuñjaraṃ saṭṭhihāyanaṃ;
Balī nāgo upagantvā, yūthā nīharate gajaṃ.

15. ‘‘‘Yūthā vinissaṭo santo, sukhaṃ sātaṃ na vindati;
Dukkhito vimano hoti, pajjhāyanto pavedhati.

16. ‘‘‘Tatheva jaṭilā tampi, nīharissanti dummatiṃ;
Tehi tvaṃ nissaṭo santo, sukhaṃ sātaṃ na lacchasi.

17. ‘‘‘Divā vā yadi vā rattiṃ, sokasallasamappito;
Ḍayhasi pariḷāhena, gajo yūthāva nissaṭo.

18. ‘‘‘Jātarūpaṃ yathā kūṭaṃ, neva jhāyati [yāyati (syā.)] katthaci;
Tathā sīlavihīno tvaṃ, na jhāyissasi [yārissati (syā.)] katthaci.

19. ‘‘‘Agāraṃ vasamānopi, kathaṃ jīvihisi tuvaṃ;
Mattikaṃ pettikañcāpi, natthi te nihitaṃ dhanaṃ.

20. ‘‘‘Sayaṃ kammaṃ karitvāna, gatte sedaṃ pamocayaṃ;
Evaṃ jīvihisi gehe, sādhu te taṃ na ruccati.

21. ‘‘‘Evāhaṃ tattha vāremi, saṃkilesagataṃ manaṃ;
Nānādhammakathaṃ katvā, pāpā cittaṃ nivārayiṃ’.

22. ‘‘Evaṃ me viharantassa, appamādavihārino;
Tiṃsavassasahassāni, vipine me atikkamuṃ.

23. ‘‘Appamādaratataṃ disvā, uttamatthaṃ gavesakaṃ;
Padumuttarasambuddho, āgacchi mama santikaṃ.

24. ‘‘Timbarūsakavaṇṇābho, appameyyo anūpamo;
Rūpenāsadiso buddho, ākāse caṅkamī tadā.

25. ‘‘Suphullo sālarājāva, vijjūvabbhaghanantare;
Ñāṇenāsadiso buddho, ākāse caṅkamī tadā.

26. ‘‘Sīharājā vasambhīto [chambhito (ka.)],
Gajarājāva dappito [dammito (ka.)].

Lāsito [abhīto (syā.)] byaggharājāva, ākāse caṅkamī tadā.

27. ‘‘Siṅgīnikkhasavaṇṇābho, khadiraṅgārasannibho;
Maṇi yathā jotiraso, ākāse caṅkamī tadā.

28. ‘‘Visuddhakelāsanibho, puṇṇamāyeva candimā;
Majjhanhikeva [majjhantikeva (sabbattha)] sūriyo, ākāse caṅkamī tadā.

29. ‘‘Disvā nabhe caṅkamantaṃ, evaṃ cintesahaṃ tadā;
‘Devo nu kho ayaṃ satto, udāhu manujo ayaṃ.

30. ‘‘‘Na me suto vā diṭṭho vā, mahiyā ediso naro;
Api mantapadaṃ atthi, ayaṃ satthā bhavissati’.

31. ‘‘Evāhaṃ cintayitvāna, sakaṃ cittaṃ pasādayiṃ;
Nānāpupphañca gandhañca, sannipātesahaṃ [sannipātetvāhaṃ (sī.)] tadā.

32. ‘‘Pupphāsanaṃ paññapetvā, sādhucittaṃ manoramaṃ;
Narasārathinaṃ aggaṃ, idaṃ vacanamabraviṃ.

33. ‘‘‘Idaṃ me āsanaṃ vīra, paññattaṃ tavanucchavaṃ;
Hāsayanto mamaṃ cittaṃ, nisīda kusumāsane’.

34. ‘‘Nisīdi tattha bhagavā, asambhītova [achambhitova (ka.)] kesarī;
Sattarattindivaṃ buddho, pavare kusumāsane.

35. ‘‘Namassamāno aṭṭhāsiṃ, sattarattindivaṃ ahaṃ;
Vuṭṭhahitvā samādhimhā, satthā loke anuttaro;
Mama kammaṃ pakittento, idaṃ vacanamabravi.

36. ‘‘‘Bhāvehi buddhānussatiṃ, bhāvanānamanuttaraṃ;
Imaṃ satiṃ bhāvayitvā, pūrayissasi mānasaṃ.

37. ‘‘‘Tiṃsakappasahassāni, devaloke ramissasi;

Asītikkhattuṃ devindo, devarajjaṃ karissasi;
Sahassakkhattuṃ cakkavattī, rājā raṭṭhe bhavissasi.

38. ‘‘‘Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ;
Anubhossasi taṃ sabbaṃ, buddhānussatiyā phalaṃ.

39. ‘‘‘Bhavābhave saṃsaranto, mahābhogaṃ labhissasi;
Bhoge te ūnatā natthi, buddhānussatiyā phalaṃ.

40. ‘‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

41. ‘‘‘Asītikoṭiṃ chaḍḍetvā, dāse kammakare bahū;
Gotamassa bhagavato, sāsane pabbajissasi.

42. ‘‘‘Ārādhayitvā sambuddhaṃ, gotamaṃ sakyapuṅgavaṃ;
Subhūti nāma nāmena, hessati satthu sāvako.

43. ‘‘‘Bhikkhusaṅghe nisīditvā, dakkhiṇeyyaguṇamhi taṃ;
Tathāraṇavihāre ca, dvīsu agge ṭhapessati’.

44. ‘‘Idaṃ vatvāna sambuddho, jalajuttamanāmako;
Nabhaṃ abbhuggamī vīro, haṃsarājāva ambare.

45. ‘‘Sāsito lokanāthena, namassitvā tathāgataṃ;
Sadā bhāvemi mudito, buddhānussatimuttamaṃ.

46. ‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsaṃ agacchahaṃ.

47. ‘‘Asītikkhattuṃ devindo, devarajjamakārayiṃ;
Sahassakkhattuṃ rājā ca, cakkavattī ahosahaṃ.

48. ‘‘Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ;
Anubhomi susampattiṃ, buddhānussatiyā phalaṃ.

49. ‘‘Bhavābhave saṃsaranto, mahābhogaṃ labhāmahaṃ;
Bhoge me ūnatā natthi, buddhānussatiyā phalaṃ.

50. ‘‘Satasahassito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, buddhānussatiyā phalaṃ.

51. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā subhūti thero imā gāthāyo abhāsitthāti.

Subhūtittherassāpadānaṃ paṭhamaṃ.

2. Upavānattheraapadānaṃ

52. ‘‘Padumuttaro nāma jino, sabbadhammāna pāragū;
Jalitvā aggikkhandhova, sambuddho parinibbuto.

53. ‘‘Mahājanā samāgamma, pūjayitvā tathāgataṃ;
Citaṃ katvāna sukataṃ, sarīraṃ abhiropayuṃ.

54. ‘‘Sarīrakiccaṃ katvāna, dhātuṃ tattha samānayuṃ;
Sadevamānusā sabbe, buddhathūpaṃ akaṃsu te.

55. ‘‘Paṭhamā kañcanamayā, dutiyāsi maṇīmayā;
Tatiyā rūpiyamayā, catutthī phalikāmayā.

56. ‘‘Tathā [tattha (syā. ka.)] pañcamiyā bhūmi [nemi (sī.)], lohitaṅgamayā ahu;
Chaṭṭhā masāragallassa, sabbaratanamayūpari.

57. ‘‘Jaṅghā maṇimayā āsi, vedikā ratanamayā;
Sabbasoṇṇamayo thūpo, uddhaṃ yojanamuggato.

58. ‘‘Devā tattha samāgantvā, ekato mantayuṃ tadā;
Mayampi thūpaṃ kassāma, lokanāthassa tādino.

59. ‘‘Dhātu āveṇikā natthi, sarīraṃ ekapiṇḍitaṃ;
Imamhi buddhathūpamhi, kassāma kañcukaṃ mayaṃ.

60. ‘‘Devā sattahi ratnehi [sattaratanehi (sī.)], aññaṃ vaḍḍhesu yojanaṃ;
Thūpo dviyojanubbedho, timiraṃ byapahanti so.

61. ‘‘Nāgā tattha samāgantvā, ekato mantayuṃ tadā;
Manussā ceva devā ca, buddhathūpaṃ akaṃsu te.

62. ‘‘Mā no pamattā assumha [assumhā (sī. syā.), āsimhā (?)], appamattā sadevakā;
Mayampi thūpaṃ kassāma, lokanāthassa tādino.

63. ‘‘Indanīlaṃ mahānīlaṃ, atho jotirasaṃ maṇiṃ;
Ekato sannipātetvā, buddhathūpaṃ achādayuṃ.

64. ‘‘Sabbaṃ maṇimayaṃ āsi, tāvatā buddhacetiyaṃ;
Tiyojanasamubbiddhaṃ [tīṇi yojanamubbiddhaṃ (sī. ka.)], ālokakaraṇaṃ tadā.

65. ‘‘Garuḷā ca samāgantvā, ekato mantayuṃ tadā;
Manussā devā nāgā ca, buddhathūpaṃ akaṃsu te.

66. ‘‘‘Mā no pamattā assumha, appamattā sadevakā;
Mayampi thūpaṃ kassāma, lokanāthassa tādino’.

67. ‘‘Sabbaṃ maṇimayaṃ thūpaṃ, akaruṃ te ca kañcukaṃ [sabbamaṇimayaṃ thūpe, akaruttarakañcukaṃ (sī.)];
Yojanaṃ tepi vaḍḍhesuṃ, āyataṃ buddhacetiyaṃ.

68. ‘‘Catuyojanamubbiddho, buddhathūpo virocati;
Obhāseti disā sabbā, sataraṃsīva uggato.

69. ‘‘Kumbhaṇḍā ca samāgantvā, ekato mantayuṃ tadā;
Manussā ceva devā ca, nāgā ca garuḷā tathā.
Paccekaṃ buddhaseṭṭhassa, akaṃsu thūpamuttamaṃ.

70. ‘‘‘Mā no pamattā assumha, appamattā sadevakā;
Mayampi thūpaṃ kassāma, lokanāthassa tādino;
Ratanehi chādessāma, āyataṃ buddhacetiyaṃ’.

71. ‘‘Yojanaṃ tepi vaḍḍhesuṃ, āyataṃ buddhacetiyaṃ;
Pañcayojanamubbiddho, thūpo obhāsate tadā.

72. ‘‘Yakkhā tattha samāgantvā, ekato mantayuṃ tadā;
Manussā devā nāgā ca, garuḷā kumbhaaṇḍakā.

73. ‘‘Paccekaṃ buddhaseṭṭhassa, akaṃsu thūpamuttamaṃ;
‘Mā no pamattā assumha, appamattā sadevakā.

74. ‘‘‘Mayampi thūpaṃ kassāma, lokanāthassa tādino;
Phalikāhi chādessāma, āyataṃ buddhacetiyaṃ’.

75. ‘‘Yojanaṃ tepi vaḍḍhesuṃ, āyataṃ buddhacetiyaṃ;
Cha yojanāni ubbiddho, thūpo obhāsate tadā.

76. ‘‘Gandhabbā ca samāgantvā, ekato mantayuṃ tadā;
‘Manujā devatā nāgā, garuḷā kumbhayakkhakā.

77. ‘‘‘Sabbekaṃsu buddhathūpaṃ, mayamettha akārakā;
Mayampi thūpaṃ kassāma, lokanāthassa tādino’.

78. ‘‘Vediyo satta katvāna, chattamāropayiṃsu te;
Sabbasoṇṇamayaṃ thūpaṃ, gandhabbā kārayuṃ tadā.

79. ‘‘Sattayojanamubbiddho, thūpo obhāsate tadā;
Rattindivā na ñāyanti, āloko hoti [ālokā honti (syā. ka.)] sabbadā.

80. ‘‘Abhibhonti na tassābhā, candasūrā satārakā;
Samantā yojanasate, padīpopi na pajjali.

81. ‘‘Tena kālena ye keci, thūpaṃ pūjenti mānusā;
Na te thūpamāruhanti, ambare ukkhipanti te.

82. ‘‘Devehi ṭhapito yakkho, abhisammatanāmako;
Dhajaṃ vā pupphadāmaṃ vā, abhiropeti uttari.

83. ‘‘Na te passanti taṃ yakkhaṃ, dāmaṃ passanti gacchato;
Evaṃ passitvā gacchantā, sabbe gacchanti suggatiṃ.

84. ‘‘Viruddhā [visaddhā (sī.)] ye pāvacane, pasannā ye ca sāsane;
Pāṭiheraṃ daṭṭhukāmā, thūpaṃ pūjenti mānusā.

85. ‘‘Nagare haṃsavatiyā, ahosiṃ bhatako [varako (syā. ka.)] tadā;
Āmoditaṃ janaṃ disvā, evaṃ cintesahaṃ tadā.

86. ‘‘‘Uḷāro bhagavā heso, yassa dhātudharedisaṃ;
Imā ca janatā tuṭṭhā, kāraṃ kubbaṃ na tappare [kubbantanappakaṃ (sī.)].

87. ‘‘‘Ahampi kāraṃ kassāmi, lokanāthassa tādino;
Tassa dhammesu dāyādo, bhavissāmi anāgate’.

88. ‘‘Sudhotaṃ rajakenāhaṃ, uttareyyapaṭaṃ mama;
Veḷagge ālagetvāna, dhajaṃ ukkhipimambare.

89. ‘‘Abhisammatako gayha, ambarehāsi me dhajaṃ;
Vāteritaṃ dhajaṃ disvā, bhiyyo hāsaṃ janesahaṃ.

90. ‘‘Tattha cittaṃ pasādetvā, samaṇaṃ upasaṅkamiṃ;
Taṃ bhikkhuṃ abhivādetvā, vipākaṃ pucchahaṃ dhaje.

91. ‘‘So me kathesi ānanda, pītisañjananaṃ mama;
‘Tassa dhajassa vipākaṃ, anubhossasi sabbadā.

92. ‘‘‘Hatthī assā rathā pattī, senā ca caturaṅginī;
Parivāressanti taṃ niccaṃ, dhajadānassidaṃ phalaṃ.

93. ‘‘‘Saṭṭhitūriyasahassāni, bheriyo samalaṅkatā;
Parivāressanti taṃ niccaṃ, dhajadānassidaṃ phalaṃ.

94. ‘‘‘Chaḷāsītisahassāni, nāriyo samalaṅkatā;
Vicittavatthābharaṇā, āmuttamaṇikuṇḍalā.

95. ‘‘‘Aḷārapamhā hasulā, susaññā tanumajjhimā;
Parivāressanti taṃ niccaṃ, dhajadānassidaṃ phalaṃ.

96. ‘‘‘Tiṃsakappasahassāni, devaloke ramissasi;
Asītikkhattuṃ devindo, devarajjaṃ karissasi.

97. ‘‘‘Sahassakkhattuṃ rājā ca, cakkavattī bhavissasi;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

98. ‘‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

99. ‘‘‘Devalokā cavitvāna, sukkamūlena codito;
Puññakammena saṃyutto, brahmabandhu bhavissasi.

100. ‘‘‘Asītikoṭiṃ chaḍḍetvā, dāse kammakare bahū;
Gotamassa bhagavato, sāsane pabbajissasi.

101. ‘‘‘Ārādhayitvā sambuddhaṃ, gotamaṃ sakyapuṅgavaṃ;
Upavānoti nāmena, hessasi satthu sāvako’.

102. ‘‘Satasahasse kataṃ kammaṃ, phalaṃ dassesi me idha;
Sumutto saravegova kilese jhāpayī mama.

103. ‘‘Cakkavattissa santassa, catudīpissarassa me;

Tiyojanāni samantā, ussīsanti dhajā sadā.

104. ‘‘Satasahassito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, dhajadānassidaṃ phalaṃ.

105. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā upavāno thero imā gāthāyo abhāsitthāti.

Upavānattherassāpadānaṃ dutiyaṃ.

3. Tisaraṇagamaniyattheraapadānaṃ

106. ‘‘Nagare candavatiyā [bandhumatiyā (aṭṭha.)], mātuupaṭṭhāko [mātupaṭṭhāyako (sī.), mātupaṭṭhānako (syā.)] ahuṃ;
Andhā mātā pitā mayhaṃ, te posemi ahaṃ tadā.

107. ‘‘Rahogato nisīditvā, evaṃ cintesahaṃ tadā;
Posento mātāpitaro, pabbajjaṃ na labhāmahaṃ.

108. ‘‘Mahandhakārapihitā [tamandhakārapihitā (syā.)], tividhaggīhi ḍayhare;
Etādise bhave [bhaye (sī.)] jāte, natthi koci vināyako.

109. ‘‘Buddho loke samuppanno, dippati [dibbati (ka.)] [jinasāsanaṃ (sī.)] dāni sāsanaṃ;
Sakkā uddharituṃ attā, puññakāmena jantunā.

110. ‘‘Uggayha tīṇi saraṇe, paripuṇṇāni gopayiṃ;
Tena kammena sukatena, paṭimokkhāmi duggatiṃ.

111. ‘‘Nisabho nāma samaṇo, buddhassa aggasāvako;
Tamahaṃ upagantvāna, saraṇagamanaṃ gahiṃ.

112. ‘‘Vassasatasahassāni, āyu vijjati tāvade;
Tāvatā saraṇagamanaṃ, paripuṇṇaṃ agopayiṃ.

113. ‘‘Carime vattamānamhi, saraṇaṃ taṃ anussariṃ;
Tena kammena sukatena, tāvatiṃsaṃ agacchahaṃ.

114. ‘‘Devalokagato santo, puññakammasamāhito;
Yaṃ desaṃ [yaṃ yaṃ desaṃ (syā.)] upapajjāmi [upagacchāmi (sī.)], aṭṭha hetū labhāmahaṃ.

115. ‘‘Disāsu pūjito homi, tikkhapañño bhavāmahaṃ;
Sabbe devānuvattanti, amitabhogaṃ labhāmahaṃ.

116. ‘‘Suvaṇṇavaṇṇo sabbattha, paṭikanto bhavāmahaṃ;
Mittānaṃ acalo homi, yaso abbhuggato mamaṃ.

117. ‘‘Asītikkhattu devindo, devarajjamakārayiṃ;
Dibbasukhaṃ anubhaviṃ, accharāhi purakkhato.

118. ‘‘Pañcasattatikkhattuñca, cakkavattī ahosahaṃ;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

119. ‘‘Pacchime bhave sampatte, puññakammasamāhito;
Pure sāvatthiyaṃ jāto, mahāsāle suaḍḍhake.

120. ‘‘Nagarā nikkhamitvāna, dārakehi purakkhato;
Hasakhiḍḍasamaṅgīhaṃ [sāhaṃ khiḍḍasamaṅgī (syā.)], saṅghārāmaṃ upāgamiṃ.

121. ‘‘Tatthaddasāsiṃ [tatthaddasāhaṃ (ka.)] samaṇaṃ, vippamuttaṃ nirūpadhiṃ;
So me dhammamadesesi, saraṇañca adāsi me.

122. ‘‘Sohaṃ sutvāna saraṇaṃ, saraṇaṃ me anussariṃ;
Ekāsane nisīditvā, arahattamapāpuṇiṃ.

123. ‘‘Jātiyā sattame vasse, arahattamapāpuṇiṃ;
Upasampādayi buddho, guṇamaññāya cakkhumā.

124. ‘‘Aparimeyye ito kappe, saraṇāni agacchahaṃ;
Tato me sukataṃ kammaṃ, phalaṃ dassesi me idha.

125. ‘‘Sugopitaṃ me saraṇaṃ, mānasaṃ suppaṇīhitaṃ;
Anubhotvā yasaṃ sabbaṃ, pattomhi acalaṃ padaṃ.

126. ‘‘Yesaṃ sotāvadhānatthi, suṇotha mama bhāsato;
Ahaṃ [atthaṃ (syā.)] vo kathayissāmi, sāmaṃ diṭṭhaṃ padaṃ mama.

127. ‘‘‘Buddho loke samuppanno, vattate jinasāsanaṃ;
Amatā vāditā bherī, sokasallavinodanā.

128. ‘‘‘Yathāsakena thāmena, puññakkhette anuttare;
Adhikāraṃ kareyyātha, passayissatha nibbutiṃ.

129. ‘‘‘Paggayha tīṇi saraṇe, pañcasīlāni gopiya;
Buddhe cittaṃ pasādetvā, dukkhassantaṃ karissatha.

130. ‘‘‘Sammā dhammaṃ bhāvetvāna [mamopamaṃ karitvāna (sī. syā.)], sīlāni parigopiya;
Aciraṃ arahattaṃ vo, sabbepi pāpuṇissatha.

131. ‘‘‘Tevijjo iddhipattomhi, cetopariyakovido;
Sāvako te mahāvīra, saraṇo [caraṇe (sī. syā.)] vandati satthuno’.

132. ‘‘Aparimeyye ito kappe, saraṇaṃ buddhassa gacchahaṃ;
Duggatiṃ nābhijānāmi, saraṇaṃ gamane phalaṃ.

133. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā tisaraṇagamaniyo thero imā gāthāyo abhāsitthāti.

Tisaraṇagamaniyattherassāpadānaṃ tatiyaṃ.

4. Pañcasīlasamādāniyattheraapadānaṃ

134. ‘‘Nagare candavatiyā, bhatako āsahaṃ tadā;
Parakammāyane yutto, pabbajjaṃ na labhāmahaṃ.

135. ‘‘Mahandhakārapihitā, tividhaggīhi ḍayhare;
Kena nu kho upāyena, visaṃyutto bhave ahaṃ.

136. ‘‘Deyyadhammo ca me natthi, varāko bhatako ahaṃ;
Yaṃnūnāhaṃ pañcasīlaṃ, rakkheyyaṃ paripūrayaṃ.

137. ‘‘Anomadassissa munino, nisabho nāma sāvako;
Tamahaṃ upasaṅkamma, pañcasikkhāpadaggahiṃ.

138. ‘‘Vassasatasahassāni, āyu vijjati tāvade;
Tāvatā pañcasīlāni, paripuṇṇāni gopayiṃ.

139. ‘‘Maccukāle ca sampatte, devā assāsayanti maṃ;
‘Ratho sahassayutto te, mārisāyaṃ [mārisassa (ka.)] upaṭṭhito’.

140. ‘‘Vattante carime citte, mama sīlaṃ anussariṃ;
Tena kammena sukatena, tāvatiṃsaṃ agacchahaṃ.

141. ‘‘Tiṃsakkhattuñca devindo, devarajjamakārayiṃ;
Dibbasukhaṃ [dibbaṃ sukhaṃ (sī.)] anubhaviṃ, accharāhi purakkhato.

142. ‘‘Pañcasattatikkhattuñca, cakkavattī ahosahaṃ;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

143. ‘‘Devalokā cavitvāna, sukkamūlena codito;
Pure vesāliyaṃ jāto, mahāsāle suaḍḍhake.

144. ‘‘Vassūpanāyike kāle, dippante [dibbanti (ka.)] jinasāsane;
Mātā ca me pitā ceva, pañcasikkhāpadaggahuṃ.

145. ‘‘Saha sutvānahaṃ sīlaṃ, mama sīlaṃ anussariṃ;
Ekāsane nisīditvā, arahattamapāpuṇiṃ.

146. ‘‘Jātiyā pañcavassena, arahattamapāpuṇiṃ;
Upasampādayi buddho, guṇamaññāya cakkhumā.

147. ‘‘Paripuṇṇāni gopetvā, pañcasikkhāpadānahaṃ;
Aparimeyye ito kappe, vinipātaṃ na gacchahaṃ.

148. ‘‘Svāhaṃ yasamanubhaviṃ, tesaṃ sīlāna vāhasā;
Kappakoṭimpi kittento, kittaye ekadesakaṃ.

149. ‘‘Pañcasīlāni gopetvā, tayo hetū labhāmahaṃ;
Dīghāyuko mahābhogo, tikkhapañño bhavāmahaṃ.

150. ‘‘Saṃkittento ca [pakittentova (sī.), pakittente ca (syā.)] sabbesaṃ, abhimattañca porisaṃ;
Bhavābhave saṃsaritvā, ete ṭhāne labhāmahaṃ.

151. ‘‘Aparimeyyasīlesu, vattantā jinasāvakā;
Bhavesu yadi rajjeyyuṃ, vipāko kīdiso bhave.

152. ‘‘Suciṇṇaṃ me pañcasīlaṃ, bhatakena tapassinā [vipassinā (sī.)];
Tena sīlenahaṃ ajja, mocayiṃ sabbabandhanā.

153. ‘‘Aparimeyye ito kappe, pañcasīlāni gopayiṃ;
Duggatiṃ nābhijānāmi, pañcasīlānidaṃ phalaṃ.

154. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā pañcasīlasamādāniyo thero imā gāthāyo abhāsitthāti.

Pañcasīlasamādāniyattherassāpadānaṃ catutthaṃ.

5. Annasaṃsāvakattheraapadānaṃ

155. ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, gacchantaṃ antarāpaṇe;
Kañcanagghiyasaṃkāsaṃ, bāttiṃsavaralakkhaṇaṃ.

156. ‘‘Siddhatthaṃ lokapajjotaṃ, appameyyaṃ anopamaṃ;
Alatthaṃ paramaṃ pītiṃ, disvā dantaṃ jutindharaṃ.

157. ‘‘Sambuddhaṃ abhināmetvā, bhojayiṃ taṃ mahāmuniṃ;
Mahākāruṇiko loke [nātho (sī.)], anumodi mamaṃ tadā.

158. ‘‘Tasmiṃ mahākāruṇike, paramassāsakārake;
Buddhe cittaṃ pasādetvā, kappaṃ saggamhi modahaṃ.

159. ‘‘Catunnavutito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, bhikkhādānassidaṃ phalaṃ.

160. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā annasaṃsāvako thero imā gāthāyo abhāsitthāti.

Annasaṃsāvakattherassāpadānaṃ pañcamaṃ.

6. Dhūpadāyakattheraapadānaṃ

161. ‘‘Siddhatthassa bhagavato, lokajeṭṭhassa tādino;
Kuṭidhūpaṃ mayā dinnaṃ, vippasannena cetasā.

162. Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ;
Sabbesampi piyo homi, dhūpadānassidaṃ phalaṃ.

163. ‘‘Catunnavutito kappe, yaṃ dhūpamadadiṃ tadā [yaṃ dhūpanamadāsahaṃ (ka.)];
Duggatiṃ nābhijānāmi, dhūpadānassidaṃ phalaṃ.

164. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā dhūpadāyako thero imā gāthāyo abhāsitthāti.

Dhūpadāyakattherassāpadānaṃ chaṭṭhaṃ.

7. Pulinapūjakattheraapadānaṃ

165. ‘‘Vipassissa bhagavato, bodhiyā pādaputtame;
Purāṇapulinaṃ hitvā [chaḍḍetvā (sī. syā.)], suddhapulinamākiriṃ.

166. ‘‘Ekanavutito kappe, yaṃ pulinamadāsahaṃ;
Duggatiṃ nābhijānāmi, pulinadānassidaṃ phalaṃ.

167. ‘‘Tiṃsatime [tipaññāse (sī. syā.)] ito kappe, rājā āsiṃ janādhibhū;
Mahāpulinanāmena, cakkavattī mahabbalo.

168. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā pulinapūjako thero imā gāthāyo abhāsitthāti.

Pulinapūjakattherassāpadānaṃ sattamaṃ.

8. Uttiyattheraapadānaṃ

169. ‘‘Candabhāgānadītīre, susumāro ahaṃ tadā;
Sagocarappasutohaṃ [sabhojanapasutāhaṃ (syā. ka.)], nadītitthaṃ agacchahaṃ.

170. ‘‘Siddhattho tamhi samaye, sayambhū aggapuggalo;
Nadiṃ taritukāmo so, nadītitthaṃ upāgami.

171. ‘‘Upāgate ca [upāgatamhi (syā. ka.)] sambuddhe, ahampi tatthupāgamiṃ;
Upagantvāna sambuddhaṃ, imaṃ vācaṃ udīrayiṃ.

172. ‘‘‘Abhirūha mahāvīra, tāressāmi ahaṃ tuvaṃ;
Pettikaṃ visayaṃ mayhaṃ, anukampa mahāmuni’.

173. ‘‘Mama uggajjanaṃ sutvā, abhirūhi mahāmuni;
Haṭṭho haṭṭhena cittena, tāresiṃ lokanāyakaṃ.

174. ‘‘Nadiyā pārime tīre, siddhattho lokanāyako;
Assāsesi mamaṃ tattha, amataṃ pāpuṇissasi.

175. ‘‘Tamhā kāyā cavitvāna, devalokaṃ āgacchahaṃ;
Dibbasukhaṃ anubhaviṃ, accharāhi purakkhato.

176. ‘‘Sattakkhattuñca devindo, devarajjamakāsahaṃ;
Tīṇikkhattuṃ cakkavattī, mahiyā issaro ahuṃ.

177. ‘‘Vivekamanuyuttohaṃ, nipako ca susaṃvuto;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

178. ‘‘Catunnavutito kappe, tāresiṃ yaṃ narāsabhaṃ;
Duggatiṃ nābhijānāmi, taraṇāya idaṃ phalaṃ.

179. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā uttiyo [uttiriyo (sī.)] thero imā gāthāyo abhāsitthāti.

Uttiyattherassāpadānaṃ aṭṭhamaṃ.

9. Ekañjalikattheraapadānaṃ

180. ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, gacchantaṃ antarāpaṇe;
Vipassiṃ satthavāhaggaṃ, naravaraṃ vināyakaṃ.

181. ‘‘Adantadamanaṃ tādiṃ, mahāvādiṃ mahāmatiṃ;
Disvā pasanno sumano, ekañjalimakāsahaṃ.

182. ‘‘Ekanavutito kappe, yamañjaliṃ kariṃ [yaṃ añjalimakariṃ (syā.), añjalimakariṃ (ka.)] tadā;
Duggatiṃ nābhijānāmi, añjalissa idaṃ phalaṃ.

183. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā ekañjaliko thero imā gāthāyo abhāsitthāti.

Ekañjalikattherassāpadānaṃ navamaṃ.

10. Khomadāyakattheraapadānaṃ

184. ‘‘Nagare bandhumatiyā, ahosiṃ vāṇijo tadā;
Teneva dāraṃ posemi, ropemi bījasampadaṃ.

185. ‘‘Rathiyaṃ paṭipannassa, vipassissa mahesino;
Ekaṃ khomaṃ mayā dinnaṃ, kusalatthāya satthuno.

186. ‘‘Ekanavutito kappe, yaṃ khomamadadiṃ tadā;
Duggatiṃ nābhijānāmi, khomadānassidaṃ phalaṃ.

187. ‘‘Sattarase [sattavīse (sī. syā.)] ito kappe, eko sindhavasandhano;
Sattaratanasampanno, catudīpamhi issaro.

188. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā khomadāyako thero imā gāthāyo abhāsitthāti.

Khomadāyakattherassāpadānaṃ dasamaṃ.

Tassuddānaṃ –

Susūti upavāno ca, saraṇo sīlagāhako;
Annasaṃsāvako khomadāyī ca, daseva tatiye gaṇe;

Añjalī khomadāyī ca, daseva tatiye gaṇe;
Pañcālīsītisataṃ vuttā, gāthāyo sabbapiṇḍitā.

Subhūtivaggo tatiyo.

Catutthabhāṇavāraṃ.

4. Kuṇḍadhānavaggo

1. Kuṇḍadhānattheraapadānaṃ

1. ‘‘Sattāhaṃ paṭisallīnaṃ, sayambhuṃ aggapuggalaṃ;
Pasannacitto sumano, buddhaseṭṭhaṃ upaṭṭhahiṃ.

2. ‘‘Vuṭṭhitaṃ kālamaññāya, padumuttaraṃ mahāmuniṃ;
Mahantiṃ kadalīkaṇṇiṃ, gahetvā upagacchahaṃ.

3. ‘‘Paṭiggahetvā [paṭiggahesi (syā. ka.)] bhagavā, sabbaññū [taṃ phalaṃ (sī.)] lokanāyako;
Mama cittaṃ pasādento, paribhuñji mahāmuni.

4. ‘‘Paribhuñjitvā sambuddho, satthavāho anuttaro;
Sakāsane nisīditvā, imā gāthā abhāsatha.

5. ‘‘‘Ye ca santi samitāro [ye vasanti sametāro (sī.)], yakkhā imamhi pabbate;
Araññe bhūtabhabyāni [bhūtagaṇā sabbe (syā.)], suṇantu vacanaṃ mama’.

6. ‘‘Yo so buddhaṃ upaṭṭhāsi, migarājaṃva kesariṃ [migarājāva kesarī (sī.)];
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

7. ‘‘‘Ekādasañcakkhattuṃ, so [soyamekādasakkhattuṃ (sī.)] devarājā bhavissati;
Catutiṃsatikkhattuñca, cakkavattī bhavissati.

8. ‘‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

9. ‘‘‘Akkositvāna samaṇe, sīlavante anāsave;
Pāpakammavipākena, nāmadheyyaṃ labhissati [bhavissati (ka.)].

10. ‘‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Kuṇḍadhānoti nāmena, sāvako so bhavissati’.

11. ‘‘Pavivekamanuyutto, jhāyī jhānarato ahaṃ;
Tosayitvāna satthāraṃ, viharāmi anāsavo.

12. ‘‘Sāvakehi [sāvakaggehi (sī.)] parivuto, bhikkhusaṅghapurakkhato;
Bhikkhusaṅghe nisīditvā, salākaṃ gāhayī jino.

13. ‘‘Ekaṃsaṃ cīvaraṃ katvā, vanditvā lokanāyakaṃ;
Vadataṃ varassa purato, paṭhamaṃ aggahesahaṃ.

14. ‘‘Tena kammena bhagavā, dasasahassīkampako;
Bhikkhusaṅghe nisīditvā, aggaṭṭhāne ṭhapesi maṃ.

15. ‘‘Vīriyaṃ me dhuradhorayhaṃ, yogakkhemādhivāhanaṃ;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

16. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā kuṇḍadhāno thero imā gāthāyo abhāsitthāti.

Kuṇḍadhānattherassāpadānaṃ paṭhamaṃ.

2. Sāgatattheraapadānaṃ

17. ‘‘Sobhito nāma nāmena, ahosiṃ brāhmaṇo tadā;
Purakkhato sasissehi, ārāmaṃ agamāsahaṃ.

18. ‘‘Bhagavā tamhi samaye, bhikkhusaṅghapurakkhato;
Ārāmadvārā nikkhamma, aṭṭhāsi purisuttamo.

19. ‘‘Tamaddasāsiṃ sambuddhaṃ, dantaṃ dantapurakkhataṃ;
Sakaṃ cittaṃ pasādetvā, santhaviṃ lokanāyakaṃ.

20. ‘‘Ye keci pādapā sabbe, mahiyā te virūhare;
Buddhimanto tathā sattā, ruhanti jinasāsane.

21. ‘‘Satthavāhosi sappañño, mahesi bahuke jane;
Vipathā uddharitvāna, pathaṃ ācikkhase tuvaṃ.

22. ‘‘Danto dantaparikiṇṇo [purakkhato (syā.)], jhāyī jhānaratehi ca;
Ātāpī pahitattehi, upasantehi tādibhi.

23. ‘‘Alaṅkato parisāhi, puññañāṇehi sobhati;
Pabhā niddhāvate tuyhaṃ, sūriyodayane yathā.

24. ‘‘Pasannacittaṃ disvāna, mahesī padumuttaro;
Bhikkhusaṅghe ṭhito satthā, imā gāthā abhāsatha.

25. ‘‘‘Yo so hāsaṃ janetvāna, mamaṃ kittesi brāhmaṇo;
Kappānaṃ satasahassaṃ, devaloke ramissati.

26. ‘‘‘Tusitā hi cavitvāna, sukkamūlena codito;
Gotamassa bhagavato, sāsane pabbajissati.

27. ‘‘‘Tena kammena sukatena, arahattaṃ [tuṭṭhahaṭṭhaṃ (syā. ka.)] labhissati;
Sāgato nāma nāmena, hessati satthu sāvako’.

28. ‘‘Pabbajitvāna kāyena, pāpakammaṃ vivajjayiṃ;
Vacīduccaritaṃ hitvā, ājīvaṃ parisodhayiṃ.

29. ‘‘Evaṃ viharamānohaṃ, tejodhātūsu kovido;
Sabbāsave pariññāya, viharāmi anāsavo.

30. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sāgato thero imā gāthāyo abhāsitthāti.

Sāgatattherassāpadānaṃ dutiyaṃ.

3. Mahākaccānattheraapadānaṃ

31. ‘‘Padumuttaranāthassa, padumaṃ nāma cetiyaṃ;
Silāsanaṃ [sīhāsanaṃ (ka.)] kārayitvā, suvaṇṇenābhilepayiṃ.

32. ‘‘Ratanāmayachattañca, paggayha vāḷabījaniṃ [vāḷabījanī (sī. syā.)];
Buddhassa abhiropesiṃ, lokabandhussa tādino.

33. ‘‘Yāvatā devatā bhummā [bhūmā (ka.)], sabbe sannipatuṃ tadā;
Ratanāmayachattānaṃ, vipākaṃ kathayissati.

34. ‘‘Tañca sabbaṃ suṇissāma, kathayantassa satthuno;
Bhiyyo hāsaṃ janeyyāma, sammāsambuddhasāsane.

35. ‘‘Hemāsane nisīditvā, sayambhū aggapuggalo;
Bhikkhusaṅghaparibyūḷho [paribbūḷho (sī.)], imā gāthā abhāsatha.

36. ‘‘‘Yenidaṃ āsanaṃ dinnaṃ, sovaṇṇaṃ ratanāmayaṃ;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

37. ‘‘‘Tiṃsakappāni devindo, devarajjaṃ karissati;
Samantā yojanasataṃ, ābhāyābhibhavissati.

38. ‘‘‘Manussalokamāgantvā, cakkavattī bhavissati;
Pabhassaroti nāmena, uggatejo bhavissati.

39. ‘‘‘Divā vā yadi vā rattiṃ, sataraṃsīva uggato;
Samantā aṭṭharatanaṃ, ujjotissati khattiyo.

40. ‘‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

41. ‘‘‘Tusitā hi cavitvāna, sukkamūlena codito;
Kaccāno nāma nāmena, brahmabandhu bhavissati.

42. ‘‘‘So pacchā pabbajitvāna, arahā hessatināsavo;
Gotamo lokapajjoto, aggaṭṭhāne ṭhapessati.

43. ‘‘‘Saṃkhittapucchitaṃ [saṃkhittaṃ pucchitaṃ (syā. ka.)] pañhaṃ, vitthārena kathessati;
Kathayanto ca taṃ pañhaṃ, ajjhāsayaṃ [ajjhāsaṃ (sī.), abbhāsaṃ (ka.)] pūrayissati’.

44. ‘‘Aḍḍhe kule abhijāto, brāhmaṇo mantapāragū;
Ohāya dhanadhaññāni, pabbajiṃ anagāriyaṃ.

45. ‘‘Saṃkhittenapi pucchante, vitthārena kathemahaṃ;
Ajjhāsayaṃ tesaṃ pūremi, tosemi dvipaduttamaṃ.

46. ‘‘Tosito me mahāvīro, sayambhū aggapuggalo;
Bhikkhusaṅghe nisīditvā, etadagge ṭhapesi maṃ.

47. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā mahākaccāno thero imā gāthāyo abhāsitthāti.

Mahākaccānattherassāpadānaṃ tatiyaṃ.

4. Kāḷudāyittheraapadānaṃ

48. ‘‘Padumuttarabuddhassa, lokajeṭṭhassa tādino;
Addhānaṃ paṭipannassa, carato cārikaṃ tadā.

49. ‘‘Suphullaṃ padumaṃ gayha, uppalaṃ mallikañcahaṃ;
Paramannaṃ gahetvāna, adāsiṃ satthuno ahaṃ.

50. ‘‘Paribhuñji mahāvīro, paramannaṃ subhojanaṃ;
Tañca pupphaṃ gahetvāna, janassa sampadassayi.

51. ‘‘Iṭṭhaṃ kantaṃ [kantayidaṃ (syā.)], piyaṃ loke, jalajaṃ pupphamuttamaṃ;
Sudukkaraṃ kataṃ tena, yo me pupphaṃ adāsidaṃ.

52. ‘‘Yo pupphamabhiropesi, paramannañcadāsi me;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

53. ‘‘‘Dasa aṭṭha cakkhattuṃ [dasa caṭṭhakkhattuṃ (sī.), dasamaṭṭhakkhattuṃ (syā.)] so, devarajjaṃ karissati;
Uppalaṃ padumañcāpi, mallikañca taduttari.

54. ‘‘‘Assa puññavipākena, dibbagandhasamāyutaṃ;
Ākāse chadanaṃ katvā, dhārayissati tāvade.

55. ‘‘‘Pañcavīsatikkhattuñca, cakkavattī bhavissati;
Pathabyā rajjaṃ pañcasataṃ, vasudhaṃ āvasissati.

56. ‘‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena [nāmena (sī. syā. ka.)], satthā loke bhavissati.

57. ‘‘‘Sakakammābhiraddho so, sukkamūlena codito;
Sakyānaṃ nandijanano, ñātibandhu bhavissati.

58. ‘‘‘So pacchā pabbajitvāna, sukkamūlena codito;
Sabbāsave pariññāya, nibbāyissatināsavo.

59. ‘‘‘Paṭisambhidamanuppattaṃ, katakiccamanāsavaṃ;
Gotamo lokabandhu taṃ [so (sī.)], etadagge ṭhapessati.

60. ‘‘‘Padhānapahitatto so, upasanto nirūpadhi;
Udāyī nāma nāmena, hessati satthu sāvako’.

61. ‘‘Rāgo doso ca moho ca, māno makkho ca dhaṃsito;
Sabbāsave pariññāya, viharāmi anāsavo.

62. ‘‘Tosayiñcāpi sambuddhaṃ, ātāpī nipako ahaṃ;
Pasādito [pamodito (sī.)] ca sambuddho, etadagge ṭhapesi maṃ.

63. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kāḷudāyī thero imā gāthāyo abhāsitthāti;

Kāḷudāyītherassāpadānaṃ catutthaṃ.

5. Mogharājattheraapadānaṃ

64. ‘‘Atthadassī tu bhagavā, sayambhū aparājito;
Bhikkhusaṅghaparibyūḷho, rathiyaṃ paṭipajjatha.

65. ‘‘Sissehi samparivuto, gharamhā abhinikkhamiṃ;
Nikkhamitvānahaṃ tattha, addasaṃ lokanāyakaṃ.

66. ‘‘Abhivādiya sambuddhaṃ, sire katvāna añjaliṃ;
Sakaṃ cittaṃ pasādetvā, santhaviṃ lokanāyakaṃ.

67. ‘‘Yāvatā rūpino sattā, arūpī vā asaññino;
Sabbe te tava ñāṇamhi, anto honti samogadhā.

68. ‘‘Sukhumacchikajālena, udakaṃ yo parikkhipe;
Ye keci udake pāṇā, antojāle bhavanti te.

69. ‘‘Yesañca cetanā atthi, rūpino ca arūpino;
Sabbe te tava ñāṇamhi, anto honti samogadhā.

70. ‘‘Samuddharasimaṃ lokaṃ, andhakārasamākulaṃ;
Tava dhammaṃ suṇitvāna, kaṅkhāsotaṃ taranti te.

71. ‘‘Avijjānivute loke, andhakārena otthaṭe;
Tava ñāṇamhi jotante, andhakārā padhaṃsitā.

72. ‘‘Tuvaṃ cakkhūsi sabbesaṃ, mahātamapanūdano;
Tava dhammaṃ suṇitvāna, nibbāyati bahujjano.

73. ‘‘Puṭakaṃ pūrayitvāna [pīṭharaṃ (sī.), putaraṃ (syā.)], madhukhuddamaneḷakaṃ;
Ubho hatthehi paggayha, upanesiṃ mahesino.

74. ‘‘Paṭiggaṇhi mahāvīro, sahatthena mahā isī;
Bhuñjitvā tañca sabbaññū, vehāsaṃ nabhamuggami.

75. ‘‘Antalikkhe ṭhito satthā, atthadassī narāsabho;
Mama cittaṃ pasādento, imā gāthā abhāsatha.

76. ‘‘‘Yenidaṃ thavitaṃ ñāṇaṃ, buddhaseṭṭho ca thomito;
Tena cittappasādena, duggatiṃ so na gacchati.

77. ‘‘‘Catuddasañcakkhattuṃ [catusaṭṭhiñca (syā.)] so, devarajjaṃ karissati;
Pathabyā rajjaṃ aṭṭhasataṃ, vasudhaṃ āvasissati.

78. ‘‘‘Pañceva satakkhattuñca [atha pañcasatakkhattuṃ (sī.)], cakkavattī bhavissati;
Padesarajjaṃ asaṅkheyyaṃ, mahiyā kārayissati.

79. ‘‘‘Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Gotamassa bhagavato, sāsane pabbajissati.

80. ‘‘‘Gambhīraṃ nipuṇaṃ atthaṃ, ñāṇena vicinissati;
Mogharājāti nāmena, hessati satthu sāvako.

81. ‘‘‘Tīhi vijjāhi sampannaṃ, katakiccamanāsavaṃ;
Gotamo satthavāhaggo, etadagge ṭhapessati’.

82. ‘‘Hitvā mānusakaṃ yogaṃ, chetvāna bhavabandhanaṃ;
Sabbāsave pariññāya, viharāmi anāsavo.

83. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā mogharājo thero imā gāthāyo abhāsitthāti;

Mogharājattherassāpadānaṃ pañcamaṃ.

6. Adhimuttattheraapadānaṃ

84. ‘‘Nibbute lokanāthamhi, atthadassīnaruttame;
Upaṭṭhahiṃ bhikkhusaṅghaṃ, vippasannena cetasā.

85. ‘‘Nimantetvā bhikkhusaṅghaṃ [saṃgharatanaṃ (sī. syā.)], ujubhūtaṃ samāhitaṃ;
Ucchunā maṇḍapaṃ katvā, bhojesiṃ saṅghamuttamaṃ.

86. ‘‘Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ;
Sabbe satte abhibhomi [atibhomi (sī. ka.)], puññakammassidaṃ phalaṃ.

87. ‘‘Aṭṭhārase kappasate, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, ucchudānassidaṃ phalaṃ.

88. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā adhimutto thero imā gāthāyo abhāsitthāti;

Adhimuttattherassāpadānaṃ chaṭṭhaṃ.

7. Lasuṇadāyakattheraapadānaṃ

89. ‘‘Himavantassāvidūre, tāpaso āsahaṃ tadā;
Lasuṇaṃ upajīvāmi, lasuṇaṃ mayhabhojanaṃ.

90. ‘‘Khāriyo pūrayitvāna, saṅghārāmamagacchahaṃ;

Haṭṭho haṭṭhena cittena, saṅghassa lasuṇaṃ adaṃ.

91. ‘‘Vipassissa naraggassa, sāsane niratassahaṃ;
Saṅghassa lasuṇaṃ datvā, kappaṃ saggamhi modahaṃ.

92. ‘‘Ekanavutito kappe, lasuṇaṃ yamadaṃ tadā;
Duggatiṃ nābhijānāmi, lasuṇassa idaṃ phalaṃ.

93. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā lasuṇadāyako thero imā gāthāyo abhāsitthāti;

Lasuṇadāyakattherassāpadānaṃ sattamaṃ.

8. Āyāgadāyakattheraapadānaṃ

94. ‘‘Nibbute lokanāthamhi, sikhimhi vadataṃ vare;
Haṭṭho haṭṭhena cittena, avandiṃ thūpamuttamaṃ.

95. ‘‘Vaḍḍhakīhi kathāpetvā, mūlaṃ datvānahaṃ tadā;
Haṭṭho haṭṭhena cittena, āyāgaṃ kārapesahaṃ.

96. ‘‘Aṭṭha kappāni devesu, abbokiṇṇaṃ [abbocchinnaṃ (sī.)] vasiṃ ahaṃ;
Avasesesu kappesu, vokiṇṇaṃ saṃsariṃ ahaṃ.

97. ‘‘Kāye visaṃ na kamati, satthāni na ca hanti me;
Udakehaṃ na miyyāmi, āyāgassa idaṃ phalaṃ.

98. ‘‘Yadicchāmi ahaṃ vassaṃ, mahāmegho pavassati;
Devāpi me vasaṃ enti, puññakammassidaṃ phalaṃ.

99. ‘‘Sattaratanasampanno, tisakkhattuṃ ahosahaṃ;
Na maṃ kecāvajānanti, puññakammassidaṃ phalaṃ.

100. ‘‘Ekattiṃse ito kappe, āyāgaṃ yamakārayiṃ;
Duggatiṃ nābhijānāmi, āyāgassa idaṃ phalaṃ.

101. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā āyāgadāyako thero imā gāthāyo abhāsitthāti.

Āyāgadāyakattherassāpadānaṃ aṭṭhamaṃ.

9. Dhammacakkikattheraapadānaṃ

102. ‘‘Siddhatthassa bhagavato, sīhāsanassa sammukhā;
Dhammacakkaṃ me ṭhapitaṃ, sukataṃ viññuvaṇṇitaṃ.

103. ‘‘Cāruvaṇṇova sobhāmi, sayoggabalavāhano;
Parivārenti maṃ niccaṃ, anuyantā bahujjanā.

104. ‘‘Saṭṭhitūriyasahassehi, paricāremahaṃ sadā;
Parivārena sobhāmi, puññakammassidaṃ phalaṃ.

105. ‘‘Catunnavutito kappe, yaṃ cakkaṃ ṭhapayiṃ ahaṃ;
Duggatiṃ nābhijānāmi, dhammacakkassidaṃ phalaṃ.

106. ‘‘Ito ekādase kappe, aṭṭhāsiṃsu janādhipā;
Sahassarājanāmena, cakkavattī mahabbalā.

107. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā dhammacakkiko thero imā gāthāyo abhāsitthāti.

Dhammacakkikattherassāpadānaṃ navamaṃ.

10. Kapparukkhiyattheraapadānaṃ

108. ‘‘Siddhatthassa bhagavato, thūpaseṭṭhassa sammukhā;
Vicittadusse lagetvā [laggetvā (sī. syā.)], kapparukkhaṃ ṭhapesahaṃ.

109. ‘‘Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ;
Sobhayanto mama dvāraṃ, kapparukkho patiṭṭhati.

110. ‘‘Ahañca parisā ceva, ye keci mama vassitā [nissitā (sī.)];
Tamhā dussaṃ gahetvāna, nivāsema mayaṃ sadā [tadā (syā.)].

111. ‘‘Catunnavutito kappe, yaṃ rukkhaṃ ṭhapayiṃ ahaṃ;
Duggatiṃ nābhijānāmi, kapparukkhassidaṃ phalaṃ.

112. ‘‘Ito ca sattame kappe, suceḷā aṭṭha khattiyā;
Sattaratanasampannā, cakkavattī mahabbalā.

113. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kapparukkhiyo thero imā gāthāyo abhāsitthāti.

Kapparukkhiyattherassāpadānaṃ dasamaṃ.

Kuṇḍadhānavaggo catuttho.

Tassuddānaṃ –

Kuṇḍasāgatakaccānā, udāyī mogharājako;
Adhimutto lasuṇado, āyāgī dhammacakkiko;
Kapparukkhī ca dasamo, gāthā dvayadasasataṃ [gāthāyo dvādasasataṃ (sī.)].

5. Upālivaggo

1. Bhāgineyyupālittheraapadānaṃ

1. ‘‘Khīṇāsavasahassehi, parivuto [pareto (ka. aṭṭha)] lokanāyako;
Vivekamanuyutto so, gacchate paṭisallituṃ.

2. ‘‘Ajinena nivatthohaṃ, tidaṇḍaparidhārako;
Bhikkhusaṅghaparibyūḷhaṃ, addasaṃ lokanāyakaṃ.

3. ‘‘Ekaṃsaṃ ajinaṃ katvā, sire katvāna añjaliṃ;
Sambuddhaṃ abhivādetvā, santhaviṃ lokanāyakaṃ.

4. ‘‘Yathāṇḍajā ca saṃsedā, opapātī jalābujā;
Kākādipakkhino sabbe, antalikkhacarā sadā.

5. ‘‘Ye keci pāṇabhūtatthi, saññino vā asaññino;
Sabbe te tava ñāṇamhi, anto honti samogadhā.

6. ‘‘Gandhā ca pabbateyyā ye, himavantanaguttame;
Sabbe te tava sīlamhi, kalāyapi na yujjare.

7. ‘‘Mohandhakārapakkhando, ayaṃ loko sadevako;
Tava ñāṇamhi jotante, andhakārā vidhaṃsitā.

8. ‘‘Yathā atthaṅgate sūriye, honti sattā tamogatā;
Evaṃ buddhe anuppanne, hoti loko tamogato.

9. ‘‘Yathodayanto ādicco, vinodeti tamaṃ sadā;
Tatheva tvaṃ buddhaseṭṭha, viddhaṃsesi tamaṃ sadā.

10. ‘‘Padhānapahitattosi, buddho loke sadevake;
Tava kammābhiraddhena, tosesi janataṃ bahuṃ.

11. ‘‘Taṃ sabbaṃ anumoditvā, padumuttaro mahāmuni;
Nabhaṃ abbhuggamī dhīro, haṃsarājāva ambare.

12. ‘‘Abbhuggantvāna sambuddho, mahesi padumuttaro;
Antalikkhe ṭhito satthā, imā gāthā abhāsatha.

13. ‘‘Yenidaṃ thavitaṃ ñāṇaṃ, opammehi samāyutaṃ;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

14. ‘‘‘Aṭṭhārasañca khattuṃ so, devarājā bhavissati;
Pathabyā rajjaṃ tisataṃ, vasudhaṃ āvasissati.

15. ‘‘‘Pañcavīsatikkhattuñca, cakkavattī bhavissati;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

16. ‘‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

17. ‘‘‘Tusitā hi cavitvāna, sukkamūlena codito;
Hīnova jātiyā santo, upāli nāma hessati.

18. ‘‘‘So pacchā pabbajitvāna, virājetvāna pāpakaṃ;
Sabbāsave pariññāya, nibbāyissatināsavo.

19. ‘‘‘Tuṭṭho ca gotamo buddho, sakyaputto mahāyaso;
Vinayādhigataṃ tassa, etadagge ṭhapessati’.

20. ‘‘Saddhāyāhaṃ pabbajito, katakicco anāsavo;

Sabbāsave pariññāya, viharāmi anāsavo.

21. ''Bhagavā cānukampī maṃ, vinayehaṃ visārado;
Sakakammābhiraddho ca, viharāmi anāsavo.

22. ''Saṃvuto pātimokkhamhi, indriyesu ca pañcasu;
Dhāremi vinayaṃ sabbaṃ, kevalaṃ ratanākaraṃ [ratanaggharaṃ (ka.)].

23. ''Mamañca guṇamaññāya, satthā loke anuttaro;
Bhikkhusaṅghe nisīditvā, etadagge ṭhapesi maṃ.

24. ''Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ''.

Itthaṃ sudaṃ āyasmā upālithero imā gāthāyo abhāsitthāti.

Bhāgineyyupālittherassāpadānaṃ paṭhamaṃ.

2. Soṇakoḷivisattheraapadānaṃ

25. ''Anomadassissa munino, lokajeṭṭhassa tādino;
Sudhāya lepanaṃ katvā, caṅkamaṃ kārayiṃ ahaṃ.

26. ''Nānāvaṇehi pupphehi, caṅkamaṃ santhariṃ ahaṃ;
Ākāse vitānaṃ katvā, bhojayiṃ buddhamuttamaṃ.

27. ''Añjaliṃ paggahetvāna, abhivādetvāna subbataṃ [pupphakaṃ (ka.)];
Dīghasālaṃ bhagavato, niyyādesimahaṃ tadā.

28. ''Mama saṅkappamaññāya, satthā loke anuttaro;
Paṭiggahesi bhagavā, anukampāya cakkhumā.

29. ''Paṭiggahetvāna sambuddho, dakkhiṇeyyo sadevake;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

30. '''Yo so haṭṭhena cittena, dīghasālaṃ adāsi [akāsi (sī.)] me;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

31. '''Imassa maccukālamhi, puññakammasamaṅgino;
Sahassayuttassaratho, upaṭṭhissati tāvade.

32. '''Tena yānenayaṃ poso, devalokaṃ gamissati;
Anumodissare devā, sampatte kusalabbhave [kusale bhave (sī. syā.)].

33. '''Mahārahaṃ byamhaṃ seṭṭhaṃ, ratanamattikalepanaṃ;
Kūṭāgāravarūpetaṃ, byamhaṃ ajjhāvasissati.

34. '''Tiṃsakappasahassāni, devaloke ramissati;
Pañcavīsati kappāni, devarājā bhavissati.

35. '''Sattasattatikkhattuñca, cakkavattī bhavissati;

Yasodharasanāmā [yasedharā samānā (sī.)] te, sabbepi ekanāmakā.

36. ‘‘‘Dve sampattī anubhotvā, vaḍḍhetvā [cinitvā (syā.)] puññasañcayaṃ;
Aṭṭhavīsatikappamhi, cakkavattī bhavissati.

37. ‘‘‘Tatrāpi byamhaṃ pavaraṃ, vissakammena māpitaṃ;
Dasasaddāvivittaṃ taṃ, puramajjhāvasissati.

38. ‘‘‘Aparimeyye ito kappe, bhūmipālo mahiddhiko;
Okkāko nāma nāmena, rājā raṭṭhe bhavissati.

39. ‘‘‘Soḷasitthisahassānaṃ, sabbāsaṃ pavarā ca sā [pavarāva yā (syā.), pavarā piyā (?)];
Abhijātā khattiyānī, nava putte janessati.

40. ‘‘‘Nava putte janetvāna, khattiyānī marissati;
Taruṇī ca piyā kaññā, mahesittaṃ karissati.

41. ‘‘‘Okkākaṃ tosayitvāna, varaṃ kaññā labhissati;
Varaṃ laddhāna sā kaññā, putte pabbājayissati.

42. ‘‘‘Pabbājitā ca te sabbe, gamissanti naguttamaṃ;
Jātibhedabhayā sabbe, bhaginīhi vasissare [saṃvasissare (sī.)].

43. ‘‘‘Ekā ca kaññā byādhīhi, bhavissati parikkhatā [purakkhatā (syā. ka.)];
Mā no jāti pabhijjīti, nikhaṇissanti khattiyā.

44. ‘‘‘Khattiyo nīharitvāna, tāya saddhiṃ vasissati;
Bhavissati tadā bhedo, okkākakulasambhavo.

45. ‘‘‘Tesaṃ pajā bhavissanti, koḷiyā nāma jātiyā;
Tattha mānusakaṃ bhogaṃ, anubhossatinappakaṃ.

46. ‘‘‘Tamhā kāyā cavitvāna, devalokaṃ gamissati;
Tatrāpi pavaraṃ byamhaṃ, labhissati manoramaṃ.

47. ‘‘‘Devalokā cavitvāna, sukkamūlena codito;
Āgantvāna manussattaṃ, soṇo nāma bhavissati.

48. ‘‘‘Āraddhavīriyo pahitatto, padahaṃ satthu sāsane;
Sabbāsave pariññāya, nibbāyissatināsavo.

49. ‘‘‘Anantadassī bhagavā, gotamo sakyapuṅgavo;
Visesaññū mahāvīro, aggaṭṭhāne ṭhapessati’.

50. ‘‘Vuṭṭhamhi deve caturaṅgulamhi, tiṇe anileritaaṅgaṇamhi;
Ṭhatvāna yogassa payuttatādino, tatottariṃ pāramatā na vijjati.

51. ‘‘Uttame damathe danto, cittaṃ me supaṇīhitaṃ;
Bhāro me ohito sabbo, nibbutomhi anāsavo.

52. ‘‘Aṅgīraso mahānāgo, abhijātova kesarī;
Bhikkhusaṅghe nisīditvā, etadagge ṭhapesi maṃ.

53. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā soṇo koḷiviso [koḷiyavesso (sī. syā.), koṭikaṇṇo (ka.)] thero imā gāthāyo abhāsitthāti.

Soṇakoḷivisattherassāpadānaṃ dutiyaṃ.

3. Kāḷigodhāputtabhaddiyattheraapadānaṃ

54. ‘‘Padumuttarasambuddhaṃ, mettacittaṃ mahāmuniṃ;
Upeti janatā sabbā, sabbalokagganāyakaṃ.

55. ‘‘Sattukañca baddhakañca [vatthaṃ senāsanañceva (sī.), sattukañca padakañca (sī. aṭṭha.), sattukañca pavākañca (syā.)], āmisaṃ pānabhojanaṃ;
Dadanti satthuno sabbe, puññakkhette anuttare.

56. ‘‘Ahampi dānaṃ dassāmi, devadevassa tādino;
Buddhaseṭṭhaṃ nimantetvā, saṅghampi ca anuttaraṃ.

57. ‘‘Uyyojitā mayā cete, nimantesuṃ tathāgataṃ;
Kevalaṃ bhikkhusaṅghañca, puññakkhettaṃ anuttaraṃ.

58. ‘‘Satasahassapallaṅkaṃ, sovaṇṇaṃ gonakatthataṃ;
Tūlikāpaṭalikāya, khomakappāsikehi ca;
Mahārahaṃ paññāpayiṃ, āsanaṃ buddhayuttakaṃ.

59. ‘‘Padumuttaro lokavidū, devadevo narāsabho;
Bhikkhusaṅghaparibyūḷho, mama dvāramupāgami.

60. ‘‘Paccuggantvāna sambuddhaṃ, lokanāthaṃ yasassinaṃ;
Pasannacitto sumano, abhināmayiṃ saṅgharaṃ [sakaṃ gharaṃ (sī.)].

61. ‘‘Bhikkhūnaṃ satasahassaṃ, buddhañca lokanāyakaṃ;
Pasannacitto sumano, paramannena tappayiṃ.

62. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

63. ‘‘‘Yenidaṃ āsanaṃ dinnaṃ, sovaṇṇaṃ gonakatthataṃ;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

64. ‘‘‘Catusattatikkhattuṃ so, devarajjaṃ karissati;
Anubhossati sampattiṃ, accharāhi purakkhato.

65. ‘‘‘Padesarajjaṃ sahassaṃ, vasudhaṃ āvasissati;
Ekapaññāsakkhattuñca, cakkavattī bhavissati.

66. ‘‘‘Sabbāsu bhavayonīsu, uccākulī [uccākule (ka.)] bhavissati;
So ca pacchā pabbajitvā, sukkamūlena codito;
Bhaddiyo nāma nāmena, hessati satthu sāvako.

67. ‘‘‘Vivekamanuyuttomhi, pantasenanivāsahaṃ;
Phalañcādhigataṃ sabbaṃ, cattaklesomhi ajjahaṃ.

68. ‘‘‘Mama sabbaṃ [kammaṃ (?)] abhiññāya, sabbaññū lokanāyako;
Bhikkhusaṅghe nisīditvā, etadagge ṭhapesi maṃ’.

69. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā bhaddiyo kāḷigodhāya putto thero imā gāthāyo abhāsitthāti.

Bhaddiyassa kāḷigodhāya puttattherassāpadānaṃ tatiyaṃ.

4. Sanniṭṭhāpakattheraapadānaṃ

70. ‘‘Araññe kuṭikaṃ katvā, vasāmi pabbatantare;
Lābhālābhena santuṭṭho, yasena ayasena ca.

71. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Vasīsatasahassehi [bhikkhusatasahassehi (syā.)], āgacchi mama santikaṃ.

72. ‘‘Upāgataṃ mahānāgaṃ [mahāvīraṃ (sī.)], jalajuttamanāmakaṃ;
Tiṇasantharaṃ [tiṇattharaṃ (ka.)] paññāpetvā, adāsiṃ satthuno ahaṃ.

73. ‘‘Pasannacitto sumano, āmaṇḍaṃ pānīyañcahaṃ;
Adāsiṃ ujubhūtassa, vippasannena cetasā.

74. ‘‘Satasahassito kappe [satasahasse ito kappe (sī.)], yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, āmaṇḍassa idaṃ phalaṃ.

75. ‘‘Ekatālīsakappamhi, eko āsiṃ arindamo;
Sattaratanasampanno, cakkavattī mahabbalo.

76. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sanniṭṭhāpako [sannidhāpako (sī.)] thero imā gāthāyo abhāsitthāti.

Sanniṭṭhāpakattherassāpadānaṃ catutthaṃ.

5. Pañcahatthiyattheraapadānaṃ

77. ‘‘Sumedho nāma sambuddho, gacchate antarāpaṇe;
Okkhittacakkhu [khittacakkhu (ka. sī. ka.)] mitabhāṇī, satimā saṃvutindriyo.

78. ‘‘Pañca uppalahatthāni, āveḷatthaṃ ahaṃsu me;
Tena buddhaṃ apūjesiṃ, pasanno sehi pāṇibhi.

79. ‘‘Āropitā ca te pupphā, chadanaṃ assu satthuno;
Samādhiṃsu [saṃsāviṃsu (sī.)] mahānāgaṃ, sissā ācariyaṃ yathā.

80. ‘‘Tiṃsakappasahassamhi, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

81. ‘‘Ito vīsakappasate, ahesuṃ pañca khattiyā;
Hatthiyā nāma nāmena, cakkavattī mahabbalā.

82. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā pañcahatthiyo thero imā gāthāyo abhāsitthāti.

Pañcahatthiyattherassāpadānaṃ pañcamaṃ.

6. Padumacchadaniyattheraapadānaṃ

83. ‘‘Nibbute lokanāthamhi, vipassimhaggapuggale;
Suphullapadumaṃ gayha, citamāropayiṃ ahaṃ.

84. ‘‘Āropite ca citake, vehāsaṃ nabhamuggami;
Ākāse chadanaṃ [ākāsacchadanaṃ (sī.)] katvā, citakamhi adhārayi.

85. ‘‘Ekanavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

86. ‘‘Sattatālīsito kappe, padumissaranāmako;
Cāturanto vijitāvī, cakkavattī mahabbalo.

87. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā padumacchadaniyo thero imā gāthāyo abhāsitthāti;

Padumacchadaniyattherassāpadānaṃ chaṭṭhaṃ.

7. Sayanadāyakattheraapadānaṃ

88. ‘‘Siddhatthassa bhagavato, mettacittassa tādino;
Sayanaggaṃ mayā dinnaṃ, dussabhaṇḍehi [dussabhaṇḍena (syā.)] atthataṃ.

89. ‘‘Paṭiggahesi bhagavā, kappiyaṃ sayanāsanaṃ;
Uṭṭhāya sayanā [āsanā (sī.)] tamhā, vehāsaṃ uggamī jino.

90. ‘‘Catunnavutito kappe, yaṃ sayanamadāsahaṃ;
Duggatiṃ nābhijānāmi, sayanassa idaṃ phalaṃ.

91. ‘‘Ekapaññāsito kappe, varako [varuṇo (sī. syā.)] devasavhayo;
Sattaratanasampanno, cakkavattī mahabbalo.

92. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sayanadāyako thero imā gāthāyo abhāsitthāti.

Sayanadāyakattherassāpadānaṃ sattamaṃ.

8. Caṅkamanadāyakattheraapadānaṃ

93. ‘‘Atthadassissa munino, lokajeṭṭhassa tādino;
Iṭṭhakāhi cinitvāna, caṅkamaṃ kārayiṃ ahaṃ.

94. ‘‘Uccato pañcaratanaṃ, caṅkamaṃ sādhumāpitaṃ;
Āyāmato hatthasataṃ, bhāvanīyyaṃ manoramaṃ.

95. ‘‘Paṭiggahesi bhagavā, atthadassī naruttamo;

Hatthena pulinaṃ gayha, imā gāthā abhāsatha.

96. ‘‘‘Iminā pulinadānena, caṅkamaṃ sukatena ca;
Sattaratanasampannaṃ, pulinaṃ anubhossati.

97. ‘‘‘Tīṇi kappāni devesu, devarajjaṃ karissati;
Anubhossati sampattiṃ, accharāhi purakkhato.

98. ‘‘‘Manussalokamāgantvā, rājā raṭṭhe bhavissati;
Tikkhattuṃ cakkavattī ca, mahiyā so bhavissati’.

99. ‘‘Aṭṭhārase kappasate, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, caṅkamassa idaṃ phalaṃ.

100. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā caṅkamanadāyako thero imā gāthāyo abhāsitthāti.

Caṅkamanadāyakattherassāpadānaṃ aṭṭhamaṃ.

9. Subhaddattheraapadānaṃ

101. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Janataṃ uddharitvāna, nibbāyati mahāyaso.

102. ‘‘Nibbāyante ca sambuddhe, dasasahassi kampatha;
Janakāyo mahā āsi, devā sannipatuṃ tadā.

103. ‘‘Candanaṃ pūrayitvāna, tagarāmallikāhi ca;
Haṭṭho haṭṭhena cittena, āropayiṃ [ālepesiṃ (sī.), āropesiṃ (syā.)] naruttamaṃ.

104. ‘‘Mama saṅkappamaññāya, satthā loke anuttaro;
Nipannakova sambuddho, imā gāthā abhāsatha.

105. ‘‘‘Yo me pacchimake kāle, gandhamālena [gandhamallena (syā. ka.) napuṃsakekattaṃ manasikātabbaṃ] chādayi;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

106. ‘‘‘Ito cuto ayaṃ poso, tusitakāyaṃ gamissati;
Tattha rajjaṃ karitvāna, nimmānaṃ so gamissati.

107. ‘‘‘Eteneva upāyena, datvā mālaṃ [malyaṃ (sī.), mallaṃ (syā. ka.)] varuttamaṃ;
Sakakammābhiraddho so, sampattiṃ anubhossati.

108. ‘‘‘Punāpi tusite kāye, nibbattissatiyaṃ naro;
Tamhā kāyā cavitvāna, manussattaṃ gamissati.

109. ‘‘‘Sakyaputto mahānāgo, aggo loke sadevake;
Bodhayitvā bahū satte, nibbāyissati cakkhumā.

110. ‘‘‘Tadā sopagato santo, sukkamūlena codito;
Upasaṅkamma sambuddhaṃ, pañhaṃ pucchissati tadā.

111. ‘‘‘Hāsayitvāna sambuddho, sabbaññū lokanāyako;
Puññakammaṃ pariññāya, saccāni vivarissati.

112. ‘‘‘Āraddho ca ayaṃ pañho, tuṭṭho ekaggamānaso;
Satthāraṃ abhivādetvā, pabbajjaṃ yācayissati.

113. ‘‘‘Pasannamānasaṃ disvā, sakakammena tositaṃ;
Pabbājessati so buddho, aggamaggassa kovido.

114. ‘‘‘Vāyamitvānayaṃ poso, sammāsambuddhasāsane;
Sabbāsave pariññāya, nibbāyissatināsavo’.

Pañcamabhāṇavāraṃ.

115. ‘‘Pubbakammena saṃyutto, ekaggo susamāhito;
Buddhassa oraso putto, dhammajomhi sunimmito.

116. ‘‘Dhammarājaṃ upagamma, apucchiṃ pañhamuttamaṃ;
Kathayanto ca me pañhaṃ, dhammasotaṃ upānayi.

117. ‘‘Tassāhaṃ dhammamaññāya, vihāsiṃ sāsane rato;
Sabbāsave pariññāya, viharāmi anāsavo.

118. ‘‘Satasahassito kappe, jalajuttamanāyako;
Nibbāyi anupādāno, dīpova telasaṅkhayā.

119. ‘‘Sattayojanikaṃ āsi, thūpañca ratanāmayaṃ;
Dhajaṃ tattha apūjesiṃ, sabbabhaddaṃ manoramaṃ.

120. ‘‘Kassapassa ca buddhassa, tisso nāmaggasāvako;
Putto me oraso āsi, dāyādo jinasāsane.

121. ‘‘Tassa hīnena manasā, vācaṃ bhāsiṃ abhaddakaṃ;
Tena kammavipākena, pacchā me āsi bhaddakaṃ [pacchime addasaṃ jinaṃ (sī.)].

122. ‘‘Upavattane sālavane, pacchime sayane muni;
Pabbājesi mahāvīro, hito kāruṇiko jino.

123. ‘‘Ajjeva dāni pabbajjā, ajjeva upasampadā;
Ajjeva parinibbānaṃ, sammukhā dvipaduttame.

124. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā subhaddo thero imā gāthāyo abhāsitthāti.

Subhaddattherassāpadānaṃ navamaṃ.

10. Cundattheraapadānaṃ

125. ‘‘Siddhatthassa bhagavato, lokajeṭṭhassa tādino;
Agghiyaṃ kārayitvāna, jātipupphehi chādayiṃ.

126. ‘‘Niṭṭhāpetvāna taṃ pupphaṃ, buddhassa upanāmayiṃ;
Pupphāvasesaṃ paggayha, buddhassa abhiropayiṃ.

127. ‘‘Kañcanagghiyasaṅkāsaṃ, buddhaṃ lokagganāyakaṃ;
Pasannacitto sumano, pupphagghiyamupānayiṃ.

128. ‘‘Vitiṇṇakaṅkho sambuddho, tiṇṇoghehi purakkhato;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

129. ‘‘‘Dibbagandhaṃ pavāyantaṃ, yo me pupphagghiyaṃ adā;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

130. ‘‘‘Ito cuto ayaṃ poso, devasaṅghapurakkhato;
Jātipupphehi parikiṇṇo, devalokaṃ gamissati.

131. ‘‘‘Ubbiddhaṃ bhavanaṃ tassa, sovaṇṇañca maṇīmayaṃ;
Byamhaṃ pātubhavissati, puññakammappabhāvitaṃ.

132. ‘‘‘Catusattatikkhattuṃ so, devarajjaṃ karissati;
Anubhossati sampattiṃ, accharāhi purakkhato.

133. ‘‘‘Pathabyā rajjaṃ tisataṃ, vasudhaṃ āvasissati;
Pañcasattatikkhattuñca, cakkavattī bhavissati.

134. ‘‘‘Dujjayo nāma nāmena, hessati manujādhipo;
Anubhotvāna taṃ puññaṃ, sakakammaṃ apassito [sakakammūpasaṃhito (syā.)].

135. ‘‘‘Vinipātaṃ agantvāna, manussattaṃ gamissati;
Hiraññaṃ tassa [hiraññassa ca (sī. ka.)] nicitaṃ, koṭisatamanappakaṃ.

136. ‘‘‘Nibbattissati yonimhi, brāhmaṇe so bhavissati;
Vaṅgantassa suto dhīmā, sāriyā oraso piyo.

137. ‘‘‘So ca pacchā pabbajitvā, aṅgīrasassa sāsane;
Cūḷacundoti [cūlacundoti (sī.)] nāmena, hessati satthu sāvako.

138. ‘‘‘Sāmaṇerova so santo, khīṇāsavo bhavissati;
Sabbāsave pariññāya, nibbāyissatināsavo’.

139. ‘‘Upaṭṭhahiṃ mahāvīraṃ, aññe ca pesale bahū;
Bhātaraṃ me cupaṭṭhāsiṃ, uttamatthassa pattiyā.

140. ‘‘Bhātaraṃ me upaṭṭhitvā, dhātuṃ pattamhi ohiya [opiya (sī.), ociya (syā.)];
Sambuddhaṃ upanāmesiṃ, lokajeṭṭhaṃ narāsabhaṃ.

141. ‘‘Ubho hatthehi paggayha, buddho loke sadevake;
Sandassayanto taṃ dhātuṃ, kittayi aggasāvakaṃ.

142. ‘‘Cittañca suvimuttaṃ me, saddhā mayhaṃ patiṭṭhitā;
Sabbāsave pariññāya, viharāmi anāsavo.

143. ‘‘Paṭisambhidānuppattā, vimokkhāpi ca phassitā [paṭisambhidā catasso, vimokkhāpi ca

aṭṭhime (syā.)];
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ''.

Itthaṃ sudaṃ āyasmā cundo thero imā gāthāyo abhāsitthāti.

Cundattherassāpadānaṃ dasamaṃ.

Upālivaggo pañcamo.

Tassuddānaṃ –

Upāli soṇo bhaddiyo, sanniṭṭhāpakahatthiyo;
Chadanaṃ seyyacaṅkamaṃ, subhaddo cundasavhayo;
Gāthāsataṃ satālīsaṃ [ca tālīsaṃ (sī. syā.)], catasso ca taduttari.

6. Bījanivaggo

1. Vidhūpanadāyakattheraapadānaṃ

1. ''Padumuttarabuddhassa, lokajeṭṭhassa tādino;
Bījanikā [vījanikā (sī. syā.)] mayā dinnā, dvipadindassa tādino.

2. ''Sakaṃ cittaṃ pasādetvā, paggahetvāna añjaliṃ;
Sambuddhamabhivādetvā, pakkamiṃ uttarāmukho.

3. ''Bījaniṃ paggahetvāna, satthā lokagganāyako [loke anuttaro (sī.)];
Bhikkhusaṅghe ṭhito santo, imā gāthā abhāsatha.

4. '''Iminā bījanidānena, cittassa paṇidhīhi [cetanāpaṇidhīhi (aññattha)] ca;
Kappānaṃ satasahassaṃ, vinipātaṃ na gacchati'.

5. ''Āraddhavīriyo pahitatto, cetoguṇasamāhito;
Jātiyā sattavassohaṃ, arahattaṃ apāpuṇiṃ.

6. ''Saṭṭhikappasahassamhi, bījamānasanāmakā;
Soḷasāsiṃsu rājāno, cakkavattī mahabbalā.

7. ''Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ''.

Itthaṃ sudaṃ āyasmā vidhūpanadāyako thero imā gāthāyo abhāsitthāti.

Vidhūpanadāyakattherassāpadānaṃ paṭhamaṃ.

2. Sataraṃsittheraapadānaṃ

8. ''Ubbiddhaṃ selamāruyha, nisīdi purisuttamo;
Pabbatassāvidūramhi, brāhmaṇo mantapāragū.

9. ''Upaviṭṭhaṃ mahāvīraṃ, devadevaṃ narāsabhaṃ;

Añjaliṃ paggahetvāna, santhaviṃ lokanāyakaṃ.

10. ‘‘‘Esa buddho mahāvīro, varadhammappakāsako;
Jalati aggikhandhova, bhikkhusaṅghapurakkhato.

11. ‘‘‘Mahāsamuddova‘kkhubbho [’kkhobho (sī. syā.)], aṇṇavova duruttaro;
Migarājāvasambhīto [chambhito (ka.)], dhammaṃ deseti cakkhumā’.

12. ‘‘Mama saṅkappamaññāya, padumuttaranāyako;
Bhikkhusaṅghe ṭhito satthā, imā gāthā abhāsatha.

13. ‘‘‘Yenāyaṃ [yenāhaṃ (ka.)] añjalī dinno, buddhaseṭṭho ca thomito;
Tiṃsakappasahassāni, devarajjaṃ karissati.

14. ‘‘‘Kappasatasahassamhi, aṅgīrasasanāmako;
Vivaṭṭacchado [vivatthacchaddo (sī.)] sambuddho, uppajjissati tāvade.

15. ‘‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Sataraṃsīti nāmena, arahā so bhavissati’.

16. ‘‘Jātiyā sattavassohaṃ, pabbajiṃ anagāriyaṃ;
Sataraṃsimhi nāmena, pabhā niddhāvate mama.

17. ‘‘Maṇḍape rukkhamūle vā, jhāyī jhānarato ahaṃ;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

18. ‘‘Saṭṭhikappasahassamhi, caturo rāmanāmakā;
Sattaratanasampannā, cakkavattī mahabbalā.

19. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sataraṃsi thero imā gāthāyo abhāsitthāti.

Sataraṃsittherassāpadānaṃ dutiyaṃ.

3. Sayanadāyakattheraapadānaṃ

20. ‘‘Padumuttarabuddhassa, sabbalokānukampino;
Sayanaṃ tassa pādāsiṃ, vippasannena cetasā.

21. ‘‘Tena sayanadānena, sukhette bījasampadā;
Bhogā nibbattare tassa, sayanassa idaṃ phalaṃ.

22. ‘‘Ākāse seyyaṃ kappemi, dhāremi pathaviṃ imaṃ;
Pāṇesu me issariyaṃ, sayanassa idaṃ phalaṃ.

23. ‘‘Pañcakappasahassamhi, aṭṭha āsuṃ mahātejā [mahāvarā (sī.), mahāvīrā (syā.)];
Catuttiṃse kappasate, caturo ca mahabbalā.

24. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sayanadāyako thero imā gāthāyo abhāsitthāti.

Sayanadāyakattherassāpadānaṃ tatiyaṃ.

4. Gandhodakiyattheraapadānaṃ

25. ‘‘Padumuttarabuddhassa, mahābodhimaho ahu;
Vicittaṃ ghaṭamādāya, gandhodakamadāsahaṃ.

26. ‘‘Nhānakāle ca bodhiyā, mahāmegho pavassatha;
Ninnādo ca mahā āsi, asaniyā phalantiyā.

27. ‘‘Tenevāsanivegena, tattha kālaṅkato [kālakato (sī. syā.)] ahaṃ [ahuṃ (sī.)];
Devaloke ṭhito santo, imā gāthā abhāsahaṃ.

28. ‘‘‘Aho buddho aho dhammo, aho no satthusampadā;
Kaḷevaraṃ [kalebaraṃ (sī.)] me patitaṃ, devaloke ramāmahaṃ.

29. ‘‘‘Ubbiddhaṃ bhavanaṃ mayhaṃ, satabhūmaṃ samuggataṃ;
Kaññāsatasahassāni, parivārenti maṃ sadā.

30. ‘‘‘Ābādhā me na vijjanti, soko mayhaṃ na vijjati;
Pariḷāhaṃ na passāmi, puññakammassidaṃ phalaṃ.

31. ‘‘‘Aṭṭhavīse kappasate, rājā saṃvasito ahuṃ;
Sattaratanasampanno, cakkavattī mahabbalo’.

32. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā gandhodakiyo thero imā gāthāyo abhāsitthāti.

Gandhodakiyattherassāpadānaṃ catutthaṃ.

5. Opavayhattheraapadānaṃ

33. ‘‘Padumuttarabuddhassa, ājānīyamadāsahaṃ;
Niyyādetvāna sambuddhe [sambuddhaṃ (sī. ka.)], agamāsiṃ sakaṃ gharaṃ.

34. ‘‘Devalo nāma nāmena, satthuno aggasāvako;
Varadhammassa dāyādo, āgacchi mama santikaṃ.

35. ‘‘Sapattabhāro bhagavā, ājāneyyo na kappati;
Tava saṅkappamaññāya, adhivāsesi cakkhumā.

36. ‘‘Agghāpetvā vātajavaṃ, sindhavaṃ sīghavāhanaṃ;
Padumuttarabuddhassa, khamanīyamadāsahaṃ.

37. ‘‘Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ [deve ca mānuse bhave (sī. ka.)];
Khamanīyaṃ vātajavaṃ, cittaṃ nibbattate [ājānīyā vātajavā, vitti nibbattare (syā.), khamanīyā vātajavā, cittā nibbattare (sī.)] mama.

38. ‘‘Lābhaṃ tesaṃ suladdhaṃva, ye labhantupasampadaṃ;
Punapi payirupāseyyaṃ, buddho loke sace bhave.

39. ‘‘Aṭṭhavīsatikkhattuṃhaṃ, rājā āsiṃ mahabbalo;
Cāturanto vijitāvī, jambusaṇḍassa [jambudīpassa (syā.), jambumaṇḍassa (ka.)] jambuissaro.

40. ‘‘Idaṃ pacchimakaṃ mayhaṃ, carimo vattate bhavo;
Pattosmi acalaṃ ṭhānaṃ, hitvā jayaparājayaṃ.

41. ‘‘Catutiṃsasahassamhi, mahātejosi khattiyo;
Sataratanasampanno, cakkavattī mahabbalo.

42. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā opavayho thero imā gāthāyo abhāsitthāti.

Opavayhattherassāpadānaṃ pañcamaṃ.

6. Saparivārāsanattheraapadānaṃ

43. ‘‘Padumuttarabuddhassa, piṇḍapātaṃ adāsahaṃ;
Gantvā kiliṭṭhakaṃ ṭhānaṃ [taṃ bhojanaṭṭhānaṃ (sī.)], mallikāhi parikkhitaṃ [parikkhipiṃ (sī.)].

44. ‘‘Tamhāsanamhi āsīno, buddho lokagganāyako;
Akittayi piṇḍapātaṃ, ujubhūto samāhito.

45. ‘‘Yathāpi bhaddake khette, bījaṃ appampi ropitaṃ;
Sammā dhāraṃ pavecchante, phalaṃ toseti kassakaṃ.

46. ‘‘Tathevāyaṃ piṇḍapāto, sukhette ropito tayā;
Bhave nibbattamānamhi, phalaṃ te [nibbattamānaṃ hi, phalato (sī.)] tosayissati [tappayissati (ka.)].

47. ‘‘Idaṃ vatvāna sambuddho, jalajuttamanāmako;
Piṇḍapātaṃ gahetvāna, pakkāmi uttarāmukho.

48. ‘‘Saṃvuto pātimokkhasmiṃ, indriyesu ca pañcasu;
Pavivekamanuyutto, viharāmi anāsavo.

49. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā saparivārāsano thero imā gāthāyo abhāsitthāti.

Saparivārāsanattherassāpadānaṃ chaṭṭhaṃ.

7. Pañcadīpakattheraapadānaṃ

50. ‘‘Padumuttarabuddhassa, sabbabhūtānukampino;
Saddahitvāna [susaṇṭhahitvā (sī.)] saddhamme, ujudiṭṭhi ahosahaṃ.

51. ‘‘Padīpadānaṃ pādāsiṃ, parivāretvāna bodhiyaṃ;
Saddahanto padīpāni, akariṃ tāvade ahaṃ.

52. ‘‘Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ;
Ākāse ukkaṃ dhārenti, dīpadānassidaṃ phalaṃ.

53. ‘‘Tirokuṭṭaṃ tiroselaṃ, samatiggayha pabbataṃ;
Samantā yojanasataṃ, dassanaṃ anubhomahaṃ.

54. ‘‘Tena kammāvasesena, pattomhi āsavakkhayaṃ;
Dhāremi antimaṃ dehaṃ, dvipadindassa sāsane.

55. ‘‘Catuttiṃse kappasate, satacakkhusanāmakā;
Rājāhesuṃ mahātejā, cakkavattī mahabbalā.

56. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pañcadīpako thero imā gāthāyo abhāsitthāti.

Pañcadīpakattherassāpadānaṃ sattamaṃ.

8. Dhajadāyakattheraapadānaṃ

57. ‘‘Padumuttarabuddhassa, bodhiyā pādaputtame;
Haṭṭho haṭṭhena cittena, dhajamāropayiṃ ahaṃ.

58. ‘‘Patitapattāni gaṇhitvā, bahiddhā chaḍḍayiṃ ahaṃ;
Antosuddhaṃ bahisuddhaṃ, adhimuttamanāsavaṃ.

59. ‘‘Sammukhā viya sambuddhaṃ, avandiṃ bodhimuttamaṃ;
Padumuttaro lokavidū, āhutīnaṃ paṭiggaho.

60. ‘‘Bhikkhusaṅghe ṭhito satthā, imā gāthā abhāsatha;
‘‘‘Iminā dhajadānena, upaṭṭhānena cūbhayaṃ.

61. ‘‘‘Kappānaṃ satasahassaṃ, duggatiṃ so na gacchati;
Devesu devasobhagyaṃ, anubhossatinappakaṃ.

62. ‘‘‘Anekasatakkhattuñca, rājā raṭṭhe bhavissati;
Uggato nāma nāmena, cakkavattī bhavissati.

63. ‘‘‘Sampattiṃ anubhotvāna, sukkamūlena codito;
Gotamassa bhagavato, sāsanebhiramissati’.

64. ‘‘Padhānapahitattomhi, upasanto nirūpadhi;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

65. ‘‘Ekapaññāsasahasse, kappe uggatasavhayo [savhayā (syā.)];
Paññāsasatasahasse, khattiyo meghasavhayo [khattiyā khemasavhayā (syā.)].

66. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā dhajadāyako thero imā gāthāyo abhāsitthāti.

Dhajadāyakattherassāpadānaṃ aṭṭhamaṃ.

9. Padumattheraapadānaṃ

67. ‘‘Catusaccaṃ pakāsento, varadhammappavattako;

Vassate [vasseti (?)] amataṃ vuṭṭhiṃ, nibbāpento mahājanaṃ.

68. ‘‘Sadhajaṃ [sadaṇḍaṃ (sī.)] padumaṃ gayha, aḍḍhakose ṭhito ahaṃ;
Padumuttaramunissa, pahaṭṭho ukkhipimambare.

69. ‘‘Āgacchante ca padume, abbhuto āsi tāvade;
Mama saṅkappamaññāya, paggaṇhi vadataṃ varo.

70. ‘‘Karaseṭṭhena paggayha, jalajaṃ pupphamuttamaṃ;
Bhikkhusaṅghe ṭhito satthā, imā gāthā abhāsatha.

71. ‘‘‘Yenidaṃ padumaṃ khittaṃ, sabbaññumhi vināyake [sabbaññutamanāyake (syā. ka.)];
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

72. ‘‘‘Tiṃsakappāni devindo, devarajjaṃ karissati;
Pathabyā rajjaṃ sattasataṃ, vasudhaṃ āvasissati.

73. ‘‘‘Tattha pattaṃ gaṇetvāna, cakkavattī bhavissati;
Ākāsato pupphavuṭṭhi, abhivassissatī tadā.

74. ‘‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma nāmena, satthā loke bhavissati.

75. ‘‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Sabbāsave pariññāya, nibbāyissatināsavo’.

76. ‘‘Nikkhamitvāna kucchimhā, sampajāno patissato;
Jātiyā pañcavassohaṃ, arahattaṃ apāpuṇiṃ.

77. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā padumo thero imā gāthāyo abhāsitthāti.

Padumattherassāpadānaṃ navamaṃ.

10. Asanabodhiyattheraapadānaṃ

78. ‘‘Jātiyā sattavassohaṃ, addasaṃ lokanāyakaṃ;
Pasannacitto sumano, upagacchiṃ naruttamaṃ.

79. ‘‘Tissassāhaṃ bhagavato, lokajeṭṭhassa tādino;
Haṭṭho haṭṭhena cittena, ropayiṃ bodhimuttamaṃ.

80. ‘‘Asano nāmadheyyena, dharaṇīruhapādapo;
Pañcavasse paricariṃ, asanaṃ bodhimuttamaṃ.

81. ‘‘Pupphitaṃ pādapaṃ disvā, abbhutaṃ lomahaṃsanaṃ;
Sakaṃ kammaṃ pakittento, buddhaseṭṭhaṃ upāgamiṃ.

82. ‘‘Tisso tadā so sambuddho, sayambhū aggapuggalo;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

83. ‘‘‘Yenāyaṃ ropitā bodhi, buddhapūjā ca sakkatā;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

84. ‘‘‘Tiṃsakappāni devesu, devarajjaṃ karissati;
Catusaṭṭhi cakkhattuṃ so, cakkavattī bhavissati.

85. ‘‘‘Tusitā hi cavitvāna, sukkamūlena codito;
Dve sampattī anubhotvā, manussatte ramissati.

86. ‘‘‘Padhānapahitatto so, upasanto nirūpadhi;
Sabbāsave pariññāya, nibbāyissatināsavo’.

87. ‘‘Vivekamanuyuttohaṃ, upasanto nirūpadhi;
Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

88. ‘‘Dvenavute ito kappe, bodhiṃ ropesahaṃ tadā;
Duggatiṃ nābhijānāmi, bodhiropassidaṃ phalaṃ.

89. ‘‘Catusattatito kappe, daṇḍasenoti vissuto;
Sattaratanasampanno, cakkavattī tadā ahuṃ.

90. ‘‘Tesattatimhito kappe, sattāhesuṃ mahīpatī;
Samantanemināmena, rājāno cakkavattino.

91. ‘‘Paṇṇavīsatito kappe, puṇṇako nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

92. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā asanabodhiyo thero imā gāthāyo abhāsitthāti.

Asanabodhiyattherassāpadānaṃ dasamaṃ.

Bījanivaggo chaṭṭho.

Tassuddānaṃ –

Bījanī sataraṃsī ca, sayanodakivāhiyo;
Parivāro padīpañca, dhajo padumapūjako;
Bodhi ca dasamo vutto, gāthā dvenavuti tathā.

7. Sakacintaniyavaggo

1. Sakacintaniyattheraapadānaṃ

1. ‘‘Pavanaṃ kānanaṃ disvā, appasaddamannāvilaṃ;
Isīnaṃ anuciṇṇaṃva, āhutīnaṃ paṭiggahaṃ.

2. ‘‘Thūpaṃ katvāna pulinaṃ [veḷunā (aṭṭha.), veḷinaṃ (syā.)], nānāpupphaṃ samokiriṃ;
Sammukhā viya sambuddhaṃ, nimmitaṃ abhivandahaṃ.

3. ‘‘Sattaratanasampanno, rājā raṭṭhamhi issaro;

Sakakammābhiraddhohaṃ, pupphapūjāyidaṃ [thūpapūjāyidaṃ (sī.)] phalaṃ.

4. ‘‘Ekanavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, pupphapūjāyidaṃ [thūpapūjāyidaṃ (sī.)] phalaṃ.

5. ‘‘Asītikappenantayaso, cakkavattī ahosahaṃ;
Sattaratanasampanno, catudīpamhi issaro.

6. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā sakacintaniyo thero imā gāthāyo abhāsitthāti.

Sakacintaniyattherassāpadānaṃ paṭhamaṃ.

2. Avopupphiyattheraapadānaṃ

7. ‘‘Vihārā abhinikkhamma, abbhuṭṭhahiya [abbhuṭṭhāsi ca (syā. ka.)] caṅkame;
Catusaccaṃ pakāsanto, deseti [desento (syā. ka.)] amataṃ padaṃ.

8. ‘‘Sikhissa giramaññāya, buddhaseṭṭhassa tādino;
Nānāpupphaṃ gahetvāna, ākāsamhi samokiriṃ.

9. ‘‘Tena kammena dvipadinda, lokajeṭṭha narāsabha;
Pattomhi acalaṃ ṭhānaṃ, hitvā jayaparājayaṃ.

10. ‘‘Ekattiṃse ito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, pupphapūjāyidaṃ phalaṃ.

11. ‘‘Ito vīsatikappamhi, sumedho nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

12. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā avopupphiyo thero imā gāthāyo abhāsitthāti.

Avopupphiyattherassāpadānaṃ dutiyaṃ.

3. Paccāgamaniyattheraapadānaṃ

13. ‘‘Sindhuyā nadiyā tīre, cakkavāko ahaṃ tadā;
Suddhasevālabhakkhohaṃ, pāpesu ca susaññato.

14. ‘‘Addasaṃ virajaṃ buddhaṃ, gacchantaṃ anilañjase;
Tuṇḍena sālaṃ paggayha, vipassissābhiropayiṃ.

15. ‘‘Yassa saddhā tathāgate, acalā supatiṭṭhitā;
Tena cittappasādena, duggatiṃ so na gacchati.

16. ‘‘Svāgataṃ vata me āsi, buddhaseṭṭhassa santike;
Vihaṅgamena santena, subījaṃ ropitaṃ mayā.

17. ‘‘Ekanavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ [pupphapūjāyidaṃ (sī.)] phalaṃ.

18. ‘‘Sucārudassanā nāma, aṭṭhete ekanāmakā;
Kappe sattarase āsuṃ, cakkavattī mahabbalā.

19. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā paccāgamaniyo thero imā gāthāyo abhāsitthāti.

Paccāgamaniyattherassāpadānaṃ tatiyaṃ.

4. Parappasādakattheraapadānaṃ

20. ‘‘Usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijitāvinaṃ;
Suvaṇṇavaṇṇaṃ sambuddhaṃ, ko disvā nappasīdati.

21. ‘‘Himavāvāparimeyyo, sāgarova duruttaro;
Tatheva jhānaṃ buddhassa, ko disvā nappasīdati.

22. ‘‘Vasudhā yathāppameyyā, cittā vanavaṭaṃsakā;
Tatheva sīlaṃ buddhassa, ko disvā nappasīdati.

23. ‘‘Anilañjasāsaṅkhubbho [anilajova asaṅkhobho (sī.)], yathākāso asaṅkhiyo;
Tatheva ñāṇaṃ buddhassa, ko disvā nappasīdati.

24. ‘‘Imāhi catugāthāhi, brāhmaṇo senasavhayo;
Buddhaseṭṭhaṃ thavitvāna, siddhatthaṃ aparājitaṃ.

25. ‘‘Catunnavutikappāni, duggatiṃ nupapajjatha;
Sugatiṃ sukhasampattiṃ [sugatīsu susumpattiṃ (sī. syā.)], anubhosimanappakaṃ.

26. ‘‘Catunnavutito kappe, thavitvā lokanāyakaṃ;
Duggatiṃ nābhijānāmi, thomanāya [thomanassa (syā.)] idaṃ phalaṃ.

27. ‘‘Cātuddasamhi kappamhi, caturo āsumuggatā;
Sattaratanasampannā, cakkavattī mahabbalā.

28. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā parappasādako thero imā gāthāyo abhāsitthāti.

Parappasādakattherassāpadānaṃ catutthaṃ.

5. Bhisadāyakattheraapadānaṃ

29. ‘‘Vessabhū nāma nāmena, isīnaṃ tatiyo ahu;
Kānanaṃ vanamogayha, vihāsi purisuttamo.

30. ‘‘Bhisamuḷālaṃ gaṇhitvā, agamaṃ buddhasantikaṃ;
Tañca buddhassa pādāsiṃ, pasanno sehi pāṇibhi.

31. ‘‘Karena ca parāmaṭṭho, vessabhūvarabuddhinā;

Sukhāhaṃ nābhijānāmi, samaṃ tena kutottariṃ.

32. ‘‘Carimo vattate mayhaṃ, bhavā sabbe samūhatā;
Hatthināgena santena, kusalaṃ ropitaṃ mayā [nāgova bandhanaṃ chetvā, viharāmi anāsavo (syā.)].

33. ‘‘Ekattiṃse ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, bhisadānassidaṃ phalaṃ.

34. ‘‘Samodhānā ca rājāno, soḷasa manujādhipā;
Kappamhi cuddase [terase (sī. syā.)] āsuṃ, cakkavattī mahabbalā.

35. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā bhisadāyako thero imā gāthāyo abhāsitthāti.

Bhisadāyakattherassāpadānaṃ pañcamaṃ.

6. Sucintitattheraapadānaṃ

36. ‘‘Giriduggacaro āsiṃ, abhijātova kesarī;
Migasaṅghaṃ vadhitvāna, jīvāmi pabbatantare.

37. ‘‘Atthadassī tu bhagavā, sabbaññū vadataṃ varo;
Mamuddharitukāmo so, āgacchi pabbatuttamaṃ.

38. ‘‘Pasadañca migaṃ hantvā, bhakkhituṃ samupāgamiṃ;
Bhagavā tamhi samaye, bhikkhamāno [sikkhācāro (syā.)] upāgami.

39. ‘‘Varamaṃsāni paggayha, adāsiṃ tassa satthuno;
Anumodi mahāvīro, nibbāpento mamaṃ tadā.

40. ‘‘Tena cittappasādena, giriduggaṃ pavisiṃ ahaṃ;
Pītiṃ uppādayitvāna, tattha kālaṅkato ahaṃ.

41. ‘‘Etena maṃsadānena, cittassa paṇidhīhi ca;
Pannarase kappasate, devaloke ramiṃ ahaṃ.

42. ‘‘Avasesesu kappesu, kusalaṃ cintitaṃ [nicitaṃ (sī.), karitaṃ (syā.)] mayā;
Teneva maṃsadānena, buddhānussaraṇena ca.

43. ‘‘Aṭṭhattiṃsamhi kappamhi, aṭṭha dīghāyunāmakā;
Saṭṭhimhito kappasate, duve varuṇanāmakā [saraṇanāmakā (syā.)].

44. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sucintito thero imā gāthāyo abhāsitthāti.

Sucintitattherassāpadānaṃ chaṭṭhaṃ.

7. Vatthadāyakattheraapadānaṃ

45. ‘‘Pakkhijāto tadā āsiṃ, supaṇṇo garuḷādhipo;

Addasaṃ virajaṃ buddhaṃ, gacchantaṃ gandhamādanaṃ.

46. ‘‘Jahitvā garuḷavaṇṇaṃ, māṇavakaṃ adhārayiṃ;
Ekaṃ vatthaṃ mayā dinnaṃ, dvipadindassa tādino.

47. ‘‘Tañca dussaṃ paṭiggayha, buddho lokagganāyako;
Antalikkhe ṭhito satthā, imā gāthā abhāsatha.

48. ‘‘‘Iminā vatthadānena, cittassa paṇidhīhi ca;
Pahāya garuḷaṃ yoniṃ, devaloke ramissati’.

49. ‘‘Atthadassī tu bhagavā, lokajeṭṭho narāsabho;
Vatthadānaṃ pasaṃsitvā, pakkāmi uttarāmukho.

50. ‘‘Bhave nibbattamānamhi, honti me vatthasampadā;
Ākāse chadanaṃ hoti, vatthadānassidaṃ phalaṃ.

51. ‘‘Aruṇavā [aruṇakā (sī.), aruṇasā (syā.)] satta janā, cakkavattī mahabbalā;
Chattiṃsatimhi āsiṃsu, kappamhi manujādhipā.

52. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā vatthadāyako thero imā gāthāyo abhāsitthāti.

Vatthadāyakattherassāpadānaṃ sattamaṃ.

8. Ambadāyakattheraapadānaṃ

53. ‘‘Anomadassī bhagavā, nisinno pabbatantare;
Mettāya aphari loke, appamāṇe nirūpadhi.

54. ‘‘Kapi ahaṃ tadā āsiṃ, himavante naguttame;
Disvā anomadassiṃ taṃ [anomaṃ amitaṃ (sī.), anomamadhitaṃ (syā.)], buddhe cittaṃ pasādayiṃ.

55. ‘‘Avidūre himavantassa, ambāsuṃ phalino tadā;
Tato pakkaṃ gahetvāna, ambaṃ samadhukaṃ adaṃ.

56. ‘‘Taṃ me buddho viyākāsi, anomadassī mahāmuni;
Iminā madhudānena, ambadānena cūbhayaṃ.

57. ‘‘Sattapaññāsakappamhi, devaloke ramissati;
Avasesesu kappesu, vokiṇṇaṃ saṃsarissati.

58. ‘‘Khepetvā pāpakaṃ kammaṃ, paripakkāya buddhiyā;
Vinipātamagantvāna, kilese jhāpayissati.

59. ‘‘Damena uttamenāhaṃ, damitomhi mahesinā;
Pattomhi acalaṃ ṭhānaṃ, hitvā jayaparājayaṃ.

60. ‘‘Sattasattatikappasate, ambaṭṭhajasanāmakā;
Catuddasa te rājāno, cakkavattī mahabbalā.

61. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ambadāyako thero imā gāthāyo abhāsitthāti.

Ambadāyakattherassāpadānaṃ aṭṭhamaṃ.

9. Sumanattheraapadānaṃ

62. ‘‘Sumano nāma nāmena, mālākāro ahaṃ tadā;
Addasaṃ virajaṃ buddhaṃ, lokāhutipaṭiggahaṃ.

63. ‘‘Ubho hatthehi paggayha, sumanaṃ pupphamuttamaṃ;
Buddhassa abhiropesiṃ, sikhino lokabandhuno.

64. ‘‘Imāya pupphapūjāya, cetanāpaṇidhīhi ca;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

65. ‘‘Ekattiṃse ito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ [pupphapūjāyidaṃ (sī.)] phalaṃ.

66. ‘‘Chabbīsatimhi kappamhi, cattārosuṃ mahāyasā;
Sattaratanasampannā, rājāno cakkavattino.

67. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sumano thero imā gāthāyo abhāsitthāti.

Sumanattherassāpadānaṃ navamaṃ.

10. Pupphacaṅkoṭiyattheraapadānaṃ

68. ‘‘Abhītarūpaṃ sīhaṃva, garuḷaggaṃva pakkhinaṃ;
Byagghūsabhaṃva pavaraṃ, abhijātaṃva kesariṃ.

69. ‘‘Sikhiṃ tilokasaraṇaṃ, anejaṃ aparājitaṃ;
Nisinnaṃ samaṇānaggaṃ, bhikkhusaṅghapurakkhataṃ.

70. ‘‘Caṅkoṭake [caṅgoṭake (sī.)] ṭhapetvāna, anojaṃ pupphamuttamaṃ;
Saha caṅkoṭakeneva, buddhaseṭṭhaṃ samokiriṃ.

71. ‘‘Tena cittappasādena, dvipadinda narāsabha;
Pattomhi acalaṃ ṭhānaṃ, hitvā jayaparājayaṃ.

72. ‘‘Ekattiṃse ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

73. ‘‘Sampuṇṇe tiṃsakappamhi, devabhūtisanāmakā;
Sattaratanasampannā, pañcāsuṃ cakkavattino.

74. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pupphacaṅkoṭiyo thero imā gāthāyo abhāsitthāti.

Pupphacaṅkoṭiyattherassāpadānaṃ dasamaṃ.

Sakacintaniyavaggo sattamo.

Tassuddānaṃ –

Sakacintī avopupphī, sapaccāgamanena ca;
Parappasādī bhisado, sucinti vatthadāyako.

Ambadāyī ca sumano, pupphacaṅkoṭakīpi ca;
Gāthekasattati vuttā, gaṇitā atthadassibhi.

8. Nāgasamālavaggo

1. Nāgasamālattheraapadānaṃ

1. ‘‘Apāṭaliṃ ahaṃ pupphaṃ, ujjhitaṃ sumahāpathe;
Thūpamhi abhiropesiṃ, sikhino lokabandhuno.

2. ‘‘Ekattiṃse ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, thūpapūjāyidaṃ phalaṃ.

3. ‘‘Ito pannarase kappe, bhūmiyo [pupphiyo (syā.)] nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

4. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā nāgasamālo thero imā gāthāyo abhāsitthāti.

Nāgasamālattherassāpadānaṃ paṭhamaṃ.

2. Padasaññakattheraapadānaṃ

5. ‘‘Akkantañca padaṃ disvā, tissassādiccabandhuno;
Haṭṭho haṭṭhena cittena, pade cittaṃ pasādayiṃ.

6. ‘‘Dvenavute ito kappe, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, padasaññāyidaṃ phalaṃ.

7. ‘‘Ito sattamake kappe, sumedho nāma khattiyo;
Sattaratanasampanno, cakkavatī mahabbalo.

8. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā padasaññako thero imā gāthāyo abhāsitthāti.

Padasaññakattherassāpadānaṃ dutiyaṃ.

3. Buddhasaññakattheraapadānaṃ

9. ‘‘Dumagge paṃsukūlikaṃ, laggaṃ disvāna satthuno;
Tato tamañjaliṃ katvā, paṃsukūlaṃ avandahaṃ.

10. ‘‘Dvenavute ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, buddhasaññāyidaṃ phalaṃ.

11. ‘‘Ito catutthake kappe, dumasārosi khattiyo;
Cāturanto vijitāvī, cakkavattī mahabbalo.

12. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā buddhasaññako thero imā gāthāyo abhāsitthāti.

Buddhasaññakattherassāpadānaṃ tatiyaṃ.

4. Bhisāluvadāyakattheraapadānaṃ

13. ‘‘Kānanaṃ vanamogayha, vasāmi vipine ahaṃ;
Vipassiṃ addasaṃ buddhaṃ, āhutīnaṃ paṭiggahaṃ.

14. ‘‘Bhisāluvañca pādāsiṃ, udakaṃ hatthadhovanaṃ;
Vanditvā sirasā pāde, pakkāmi uttarāmukho.

15. ‘‘Ekanavutito kappe, bhisāluvamadaṃ tadā;
Duggatiṃ nābhijānāmi, puññakammassidaṃ phalaṃ.

16. ‘‘Ito tatiyake kappe, bhisasammatakhattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

17. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā bhisāluvadāyako thero imā gāthāyo abhāsitthāti.

Bhisāluvadāyakattherassāpadānaṃ catutthaṃ.

Chaṭṭhabhāṇavāraṃ.

5. Ekasaññakattheraapadānaṃ

18. ‘‘Khaṇḍo nāmāsi nāmena, vipassissaggasāvako;
Ekā bhikkhā mayā dinnā, lokāhutipaṭiggahe.

19. ‘‘Tena cittappasādena, dvipadinda narāsabha;
Duggatiṃ nābhijānāmi, ekabhikkhāyidaṃ phalaṃ.

20. ‘‘Cattālīsamhito kappe, varuṇo nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

21. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ekasaññako thero imā gāthāyo abhāsitthāti.

Ekasaññakattherassāpadānaṃ pañcamaṃ.

6. Tiṇasantharadāyakattheraapadānaṃ

22. ‘‘Himavantassāvidūre, mahājātassaro ahu;

Satapattehi sañchanno, nānāsakuṇamālayo.

23. ‘‘Tamhi nhatvā ca pitvā [pītvā (sī. syā.)] ca, avidūre vasāmahaṃ;
Addasaṃ samaṇānaggaṃ, gacchantaṃ anilañjase.

24. ‘‘Mama saṅkappamaññāya, satthā loke anuttaro;
Abbhato oruhitvāna, bhūmiyaṃṭhāsi tāvade.

25. ‘‘Visāṇena [lāyanena (syā.)] tiṇaṃ gayha, nisīdanamadāsahaṃ;
Nisīdi bhagavā tattha, tisso lokagganāyako.

26. ‘‘Sakaṃ cittaṃ pasādetvā, avandi lokanāyakaṃ;
Paṭikuṭiko [ukkuṭiko (syā. ka.)] apasakkiṃ, nijjhāyanto mahāmuniṃ.

27. ‘‘Tena cittappasādena, nimmānaṃ upapajjahaṃ;
Duggatiṃ nābhijānāmi, santharassa idaṃ phalaṃ.

28. ‘‘Ito dutiyake kappe, miga [mitta (syā.)] sammatakhattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

29. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā tiṇasantharadāyako thero imā gāthāyo abhāsitthāti.

Tiṇasantharadāyakattherassāpadānaṃ chaṭṭhaṃ.

7. Sūcidāyakattheraapadānaṃ

30. ‘‘Tiṃsakappasahassamhi, sambuddho lokanāyako;
Sumedho nāma nāmena, bāttiṃsavaralakkhaṇo.

31. ‘‘Tassa kañcanavaṇṇassa, dvipadindassa tādino;
Pañca sūcī mayā dinnā, sibbanatthāya cīvaraṃ.

32. ‘‘Teneva sūcidānena, nipuṇatthavipassakaṃ;
Tikkhaṃ lahuñca phāsuñca, ñāṇaṃ me udapajjatha.

33. ‘‘Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

34. ‘‘Dvipadādhipatī nāma, rājāno caturo ahuṃ;
Sattaratanasampannā, cakkavattī mahabbalā.

35. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sūcidāyako thero imā gāthāyo abhāsitthāti.

Sūcidāyakattherassāpadānaṃ sattamaṃ.

8. Pāṭalipupphiyattheraapadānaṃ

36. ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, gacchantaṃ antarāpaṇe;
Kañcanagghiyasaṅkāsaṃ, bāttiṃsavaralakkhaṇaṃ.

37. ‘‘Seṭṭhiputto tadā āsiṃ, sukhumālo sukhedhito;
Ucchaṅge pāṭalipupphaṃ, katvāna [katvā taṃ (sī. syā.)] abhisaṃhariṃ.

38. ‘‘Haṭṭho haṭṭhena cittena, pupphehi abhipūjayiṃ;
Tissaṃ lokaviduṃ nāthaṃ, naradevaṃ namassahaṃ.

39. ‘‘Dvenavute ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, pupphapūjāyidaṃ phalaṃ.

40. ‘‘Ito tesaṭṭhikappamhi, abhisammatanāmako;
Sattaratanasampanno, cakkavattī mahabbalo.

41. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pāṭalipupphiyo thero imā gāthāyo abhāsitthāti.

Pāṭalipupphiyattherassāpadānaṃ aṭṭhamaṃ.

9. Ṭhitañjaliyattheraapadānaṃ

42. ‘‘Migaluddo pure āsiṃ, araññe kānane ahaṃ;
Tattha addasaṃ [tatthaddasāsiṃ (sī. syā.)] sambuddhaṃ, bāttiṃsavaralakkhaṇaṃ.

43. ‘‘Tatthāhaṃ añjaliṃ katvā, pakkāmiṃ pācināmukho;
Avidūre nisinnassa, niyake paṇṇasanthare.

44. ‘‘Tato me asanīpāto, matthake nipatī tadā;
Sohaṃ maraṇakālamhi, akāsiṃ punarañjaliṃ.

45. ‘‘Dvenavute ito kappe, añjaliṃ akariṃ tadā;
Duggatiṃ nābhijānāmi, añjalissa idaṃ phalaṃ.

46. ‘‘Catupaṇṇāsakappamhi, migaketusanāmako;
Sattaratanasampanno, cakkavattī mahabbalo.

47. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ṭhitañjaliyo thero imā gāthāyo abhāsitthāti.

Ṭhitañjaliyattherassāpadānaṃ navamaṃ.

10. Tipadumiyattheraapadānaṃ

48. ‘‘Padumuttaro nāma jino, sabbadhammāna pāragū;
Danto dantaparivuto, nagarā nikkhamī tadā.

49. ‘‘Nagare haṃsavatiyaṃ, ahosiṃ māliko tadā;
Yaṃ tattha uttamaṃ toṇi, padmapupphāni [uttamaṃ pupphaṃ, tīṇi pupphāni (sī.)] aggahiṃ.

50. ‘‘Addasaṃ virajaṃ buddhaṃ, paṭimaggantarāpaṇe;
Saha [sohaṃ (sī.)] disvāna sambuddhaṃ, evaṃ cintesahaṃ tadā.

51. ‘‘Kiṃ me imehi pupphehi, rañño upanitehi me;

Gāmaṃ vā gāmakhettaṃ vā, sahassaṃ vā labheyyahaṃ.

52. ‘‘Adantadamanaṃ vīraṃ, sabbasattasukhāvahaṃ;
Lokanāthaṃ pūjayitvā, lacchāmi amataṃ dhanaṃ.

53. ‘‘Evāhaṃ cintayitvāna, sakaṃ cittaṃ pasādayiṃ;
Tīṇi lohitake gayha, ākāse ukkhipiṃ tadā.

54. ‘‘Mayā ukkhittamattamhi, ākāse pattharimsu te;
Dhāriṃsu matthake tattha, uddhaṃvaṇṭā adhomukhā.

55. ‘‘Ye keci manujā disvā, ukkuṭṭhiṃ sampavattayuṃ;
Devatā antalikkhamhi, sādhukāraṃ pavattayuṃ.

56. ‘‘Accheraṃ loke uppannaṃ, buddhaseṭṭhassa vāhasā;
Sabbe dhammaṃ suṇissāma, pupphānaṃ vāhasā mayaṃ.

57. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Vīthiyañhi ṭhito santo, imā gāthā abhāsatha.

58. ‘‘‘Yo so buddhaṃ apūjesi, rattapadmehi [rattapadumehi (sī. syā.)] māṇavo;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

59. ‘‘‘Tiṃsakappasahassāni, devaloke ramissati;
Tiṃsakappāni [tiṃsakkhattuñca (syā.)] devindo, devarajjaṃ karissati.

60. ‘‘‘Mahāvitthārikaṃ nāma, byamhaṃ hessati tāvade;
Tiyojanasatubbiddhaṃ, diyaḍḍhasatavitthataṃ.

61. ‘‘‘Cattārisatasahassāni, niyyūhā ca sumāpitā;
Kūṭāgāravarūpetā, mahāsayanamaṇḍitā.

62. ‘‘‘Koṭisatasahassiyo, parivāressanti accharā;
Kusalā naccagītassa, vāditepi padakkhiṇā.

63. ‘‘‘Etādise byamhavare, nārīgaṇasamākule;
Vassissati pupphavasso, dibbo [pada (ka.)] lohitako sadā.

64. ‘‘‘Bhittikhīle nāgadante, dvārabāhāya toraṇe;
Cakkamattā lohitakā, olambissanti tāvade.

65. ‘‘‘Pattena pattasañchanne, antobyamhavare imaṃ;
Attharitvā pārupitvā, tuvaṭṭissanti tāvade.

66. ‘‘‘Bhavanaṃ parivāretvā, samantā satayojane;
Tepi padmā [te visuddhā (sī. syā.)] lohitakā, dibbagandhaṃ pavāyare.

67. ‘‘‘Pañcasattatikkhattuñca, cakkavattī bhavissati;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

68. ‘‘‘Sampattiyo duve bhutvā, anīti anupaddavo;
Sampatte pariyosāne, nibbānaṃ pāpuṇissati’ [phassayissati (sī.), passayissati (ka.)].

69. ‘‘Sudiṭṭho vata me buddho, vāṇijjaṃ supayojitaṃ;
Padmāni tīṇi pūjetvā, anubhosiṃ tisampadā [anubhūyanti sampadā (ka.)].

70. ‘‘Ajja me dhammappattassa, vippamuttassa sabbaso;
Supupphitaṃ lohitakaṃ, dhārayissati matthake.

71. ‘‘Mama kammaṃ kathentassa, padumuttarasatthuno;
Satapāṇasahassānaṃ, dhammābhisamayo ahu.

72. ‘‘Satasahassito kappe, yaṃ buddhamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, tipadumānidaṃ phalaṃ.

73. ‘‘Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Sabbāsavā parikkhīṇā, natthi dāni punabbhavo.

74. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā tipadumiyo thero imā gāthāyo abhāsitthāti.

Tipadumiyattherassāpadānaṃ dasamaṃ.

Nāgasamālavaggo aṭṭhamo.

Tassuddānaṃ –

Nāgasamālo padasaññī, saññakāluvadāyako;
Ekasaññī tiṇasanthāro, sūcipāṭalipupphiyo;
Ṭhitañjalī tipadumī, gāthāyo pañcasattati.

9. Timiravaggo

1. Timirapupphiyattheraapadānaṃ

1. ‘‘Candabhāgānadītīre, anusotaṃ vajāmahaṃ;
Nisinnaṃ samaṇaṃ disvā, vippasannamanāvilaṃ.

2. ‘‘Tattha cittaṃ pasādetvā [pasādesiṃ (syā.)], evaṃ cintesahaṃ tadā;
Tārayissati tiṇṇoyaṃ, dantoyaṃ damayissati.

3. ‘‘Assāsissati assattho, santo ca samayissati;
Mocayissati mutto ca, nibbāpessati nibbuto.

4. ‘‘Evāhaṃ cintayitvāna, siddhatthassa mahesino;
Gahetvā timirapupphaṃ, matthake okiriṃ ahaṃ [tadā (syā.)].

5. ‘‘Añjaliṃ paggahetvāna, katvā ca naṃ padakkhiṇaṃ;
Vanditvā satthuno pāde, pakkāmiṃ aparaṃ disaṃ.

6. ‘‘Aciraṃ gatamattaṃ maṃ, migarājā viheṭhayi;
Papātamanugacchanto, tattheva papatiṃ ahaṃ.

7. ‘‘Catunnavutito kappe, yaṃ pupphamabhiropayiṃ;

Duggatiṃ nābhijānāmi, pupphapūjāyidaṃ [buddhapūjāyidaṃ (sī. syā.)] phalaṃ.

8. ''Chappaññāsamhi kappamhi, sattevāsuṃ mahāyasā [mahārahā (syā. ka.)];
Sattaratanasampannā, cakkavattī mahabbalā.

9. ''Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ''.

Itthaṃ sudaṃ āyasmā timirapupphiyo thero imā gāthāyo abhāsitthāti.

Timirapupphiyattherassāpadānaṃ paṭhamaṃ.

2. Gatasaññakattheraapadānaṃ

10. ''Jātiyā sattavassohaṃ, pabbajiṃ anagāriyaṃ;
Avandiṃ satthuno pāde, vippasannena cetasā.

11. ''Sattanaṅgalakīpupphe, ākāse ukkhipiṃ ahaṃ;
Tissaṃ buddhaṃ samuddissa, anantaguṇasāgaraṃ.

12. ''Sugatānugataṃ maggaṃ, pūjetvā haṭṭhamānaso;
Añjaliñca [añjalissa (ka.)] tadākāsiṃ, pasanno sehi pāṇibhi.

13. ''Dvenavute ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

14. ''Ito aṭṭhamake kappe, tayo aggisikhā ahu;
Sattaratanasampannā, cakkavattī mahabbalā.

15. ''Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ''.
Itthaṃ sudaṃ āyasmā gatasaññako thero imā gāthāyo abhāsitthāti.

Gatasaññakattherassāpadānaṃ dutiyaṃ.

3. Nipannañjalikattheraapadānaṃ

16. ''Rukkhamūle nisinnohaṃ, byādhito paramena ca;
Paramakāruññapattomhi, araññe kānane ahaṃ.

17. ''Anukampaṃ upādāya, tisso satthā upesi maṃ;
Sohaṃ nipannako santo, sire katvāna añjaliṃ.

18. ''Pasannacitto sumano, sabbasattānamuttamaṃ;
Sambuddhaṃ abhivādetvā, tattha kālaṅkato ahaṃ.

19. ''Dvenavute ito kappe, yaṃ vandiṃ purisuttamaṃ;
Duggatiṃ nābhijānāmi, vandanāya idaṃ phalaṃ.

20. ''Ito pañcamake kappe, pañcevāsuṃ mahāsikhā;
Sattaratanasampannā, cakkavattī mahabbalā.

21. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā nipannañjaliko thero imā gāthāyo abhāsitthāti.

Nipannañjalikattherassāpadānaṃ tatiyaṃ.

4. Adhopupphiyattheraapadānaṃ

22. ‘‘Abhibhū nāma so bhikkhu, sikhino aggasāvako;
Mahānubhāvo tevijjo, himavantaṃ upāgami.

23. ‘‘Ahampi himavantamhi, ramaṇīyassame isi;
Vasāmi appamaññāsu, iddhīsu ca tadā vasī.

24. ‘‘Pakkhijāto viyākāse, pabbataṃ adhivattayiṃ [abhipatthayiṃ (syā.), abhimatthayiṃ (ka.), adhivatthayinti pabbatassa upari gacchintiattho];
Adhopupphaṃ gahetvāna, āgacchiṃ [agacchiṃ (ka.)] pabbataṃ ahaṃ.

25. ‘‘Satta pupphāni gaṇhitvā, matthake okiriṃ ahaṃ;
Ālokite [ālokito (syā.)] ca vīrena, pakkāmiṃ pācināmukho.

26. ‘‘Āvāsaṃ abhisambhosiṃ, patvāna assamaṃ ahaṃ;
Khāribhāraṃ gahetvāna, pāyāsiṃ [pāvisiṃ (sī.)] pabbatantaraṃ.

27. ‘‘Ajagaro maṃ pīḷesi, ghorarūpo mahabbalo;
Pubbakammaṃ saritvāna, tattha kālaṅkato ahaṃ.

28. ‘‘Ekattiṃse ito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, pupphapūjāyidaṃ phalaṃ.

29. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā adhopupphiyo thero imā gāthāyo abhāsitthāti.

Adhopupphiyattherassāpadānaṃ catutthaṃ.

5. Raṃsisaññakattheraapadānaṃ

30. ‘‘Pabbate himavantamhi, vāsaṃ kappesahaṃ pure;
Ajinuttaravāsohaṃ, vasāmi pabbatantare.

31. ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, sataraṃsiṃva bhāṇumaṃ;
Vanantaragataṃ disvā, sālarājaṃva pupphitaṃ.

32. ‘‘Raṃsyā [raṃse (syā. ka.)] cittaṃ pasādetvā, vipassissa mahesino;
Paggayha añjaliṃ vandiṃ, sirasā ukkuṭī [sirasā ukkuṭiko (syā.), sirasukkuṭiko (ka.)] ahaṃ.

33. ‘‘Ekanavutito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, raṃsisaññāyidaṃ phalaṃ.

34. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā raṃsisaññako thero imā gāthāyo abhāsitthāti.

Raṃsisaññakattherassāpadānaṃ pañcamaṃ.

6. Dutiyaraṃsisaññakattheraapadānaṃ

35. ‘‘Pabbate himavantamhi, vākacīradharo ahaṃ;
Caṅkamañca samārūḷho, nisīdiṃ pācināmukho.

36. ‘‘Pabbate sugataṃ disvā, phussaṃ jhānarataṃ tadā;
Añjaliṃ paggahetvāna, raṃsyā cittaṃ pasādayiṃ.

37. ‘‘Dvenavute ito kappe, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, raṃsisaññāyidaṃ phalaṃ.

38. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā raṃsisaññako thero imā gāthāyo abhāsitthāti.

Dutiyaraṃsisaññakattherassāpadānaṃ chaṭṭhaṃ.

7. Phaladāyakattheraapadānaṃ

39. ‘‘Pabbate himavantamhi, kharājinadharo ahaṃ;
Phussaṃ jinavaraṃ disvā, phalahattho phalaṃ adaṃ.

40. ‘‘Yamahaṃ phalamadāsiṃ, vippasannena cetasā;
Bhave nibbattamānamhi, phalaṃ nibbattate mama.

41. ‘‘Dvenavute ito kappe, yaṃ phalaṃ adadiṃ ahaṃ;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

42. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā phaladāyako thero imā gāthāyo abhāsitthāti.

Phaladāyakattherassāpadānaṃ sattamaṃ.

8. Saddasaññakattheraapadānaṃ

43. ‘‘Pabbate himavantamhi, vasāmi paṇṇasanthare;
Phussassa dhammaṃ bhaṇato, sadde cittaṃ pasādayiṃ.

44. ‘‘Dvenavute ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, puññakammassidaṃ phalaṃ.

45. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā saddasaññako thero imā gāthāyo abhāsitthāti.

Saddasaññakattherassāpadānaṃ aṭṭhamaṃ.

9. Bodhisiñcakattheraapadānaṃ

46. ‘‘Vipassissa bhagavato, mahābodhimaho ahu;
Pabbajjupagato santo, upagacchiṃ ahaṃ tadā.

47. ‘‘Kusumodakamādāya, bodhiyā okiriṃ ahaṃ;
Mocayissati no mutto, nibbāpessati nibbuto.

48. ‘‘Ekanavutito kappe, yaṃ bodhimabhisiñcayiṃ;
Duggatiṃ nābhijānāmi, bodhisiñcāyidaṃ phalaṃ.

49. ‘‘Tettiṃse vattamānamhi, kappe āsuṃ janādhipā;
Udakasecanā nāma, aṭṭhete cakkavattino.

50. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā bodhisiñcako thero imā gāthāyo abhāsitthāti.

Bodhisiñcakattherassāpadānaṃ navamaṃ.

10. Padumapupphiyattheraapadānaṃ

51. ‘‘Pokkharavanaṃ paviṭṭho, bhañjanto padumānihaṃ;
Tatthaddasaṃ phussaṃ buddhaṃ [addasaṃ phussasambuddhaṃ (sī. syā.)],
bāttiṃsavaralakkhaṇaṃ.

52. ‘‘Padumapupphaṃ gahetvāna, ākāse ukkhipiṃ ahaṃ;
Pāpakammaṃ saritvāna, pabbajiṃ anagāriyaṃ.

53. ‘‘Pabbajitvāna kāyena, manasā saṃvutena ca;
Vacīduccaritaṃ hitvā, ājīvaṃ parisodhayiṃ.

54. ‘‘Dvenavute ito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

55. ‘‘Padumābhāsanāmā ca, aṭṭhārasa mahīpatī;
Aṭṭhārasesu kappesu, aṭṭhatālīsamāsisuṃ.

56. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā padumapupphiyo thero imā gāthāyo abhāsitthāti;

Padumapupphiyattherassāpadānaṃ dasamaṃ.

Timiravaggo navamo.

Tassuddānaṃ –

Timiranaṅgalīpuppha, nippannañjaliko adho;
Dve raṃsisaññī phalado, saddasaññī ca secako;
Padmapupphī ca gāthāyo, chappaññāsa pakittitā.

10. Sudhāvaggo

1. Sudhāpiṇḍiyattheraapadānaṃ

1. ‘‘Pūjārahe pūjayato, buddhe yadi va sāvake;
Papañcasamatikkante, tiṇṇasokapariddave.

2. ‘‘Te tādise pūjayato, nibbute akutobhaye;
Na sakkā puññaṃ saṅkhātuṃ, imettamapi [idammattanti (sī.), imetthamapi (ka.)] kenaci.

3. ‘‘Catunnamapi dīpānaṃ, issaraṃ yodha kāraye;
Ekissā pūjanāyetaṃ, kalaṃ nāgghati soḷasiṃ.

4. ‘‘Siddhatthassa naraggassa, cetiye phalitantare;
Sudhāpiṇḍo mayā dinno, vippasannena cetasā.

5. ‘‘Catunnavutito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, paṭisaṅkhārassidaṃ phalaṃ.

6. ‘‘Ito tiṃsatikappamhi, paṭisaṅkhārasavhayā;
Sattaratanasampannā, terasa cakkavattino.

7. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā sudhāpiṇḍiyo thero imā gāthāyo abhāsitthāti.

Sudhāpiṇḍiyattherassāpadānaṃ paṭhamaṃ.

2. Sucintikattheraapadānaṃ

8. ‘‘Tissassa lokanāthassa, suddhapīṭhamadāsahaṃ;
Haṭṭho haṭṭhena cittena, buddhassādiccabandhuno.

9. ‘‘Aṭṭhārase [aṭṭhatiṃse (sī. syā.)] ito kappe, rājā āsiṃ mahāruci;
Bhogo ca vipulo āsi, sayanañca anappakaṃ.

10. ‘‘Pīṭhaṃ buddhassa datvāna, vippasannena cetasā;
Anubhomi sakaṃ kammaṃ, pubbe sukatamattano.

11. ‘‘Dvenavute ito kappe, yaṃ pīṭhamadadiṃ tadā;
Duggatiṃ nābhijānāmi, pīṭhadānassidaṃ phalaṃ.

12. ‘‘Aṭṭhatiṃse ito kappe, tayo te cakkavattino;
Ruci uparuci ceva, mahāruci tatiyako.

13. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sucintiko thero imā gāthāyo abhāsitthāti.

Sucintikattherassāpadānaṃ dutiyaṃ.

3. Aḍḍhaceḷakattheraapadānaṃ

14. ‘‘Tissassāhaṃ bhagavato, upaḍḍhadussamadāsahaṃ;
Paramakāpaññapattomhi [paramakāruññapattomhi (syā. ka.)], duggatena [duggandhena (sī.)] samappito.

15. ‘‘Upaḍḍhadussaṃ datvāna, kappaṃ saggamhi modahaṃ;

Avasesesu kappesu, kusalaṃ kāritaṃ mayā.

16. ‘‘Dvenavute ito kappe, yaṃ dussamadadiṃ tadā;
Duggatiṃ nābhijānāmi, dussadānassidaṃ phalaṃ.

17. ‘‘Ekūnapaññāsakappamhi [ekapaññāsakappamhi (syā.)], rājāno cakkavattino;
Samantacchadanā nāma, bāttiṃsāsuṃ [khattiyāsuṃ (syā. ka.)] janādhipā.

18. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā aḍḍhaceḷako thero imā gāthāyo abhāsitthāti.

Aḍḍhaceḷakattherassāpadānaṃ tatiyaṃ.

4. Sūcidāyakattheraapadānaṃ

19. ‘‘Kammārohaṃ pure āsiṃ, bandhumāyaṃ puruttame;
Sūcidānaṃ mayā dinnaṃ, vipassissa mahesino.

20. ‘‘Vajiraggasamaṃ ñāṇaṃ, hoti kammena tādisaṃ;
Virāgomhi vimuttomhi [vibhavomhi vibhattomhi (ka.)], pattomhi āsavakkhayaṃ.

21. ‘‘Atīte ca bhave sabbe, vattamāne canāgate [atītā ca bhavā sabbe, vattamānā ca’nāgatā (syā. ka.)];
Ñāṇena viciniṃ sabbaṃ, sūcidānassidaṃ phalaṃ.

22. ‘‘Ekanavutito kappe, sattāsuṃ vajiravhayā;
Sattaratanasampannā, cakkavattī mahabbalā.

23. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sūcidāyako thero imā gāthāyo abhāsitthāti.

Sūcidāyakattherassāpadānaṃ catutthaṃ.

5. Gandhamāliyattheraapadānaṃ

24. ‘‘Siddhatthassa bhagavato, gandhathūpaṃ akāsahaṃ;
Sumanehi paṭicchannaṃ, buddhānucchavikaṃ kataṃ.

25. ‘‘Kañcanagghiyasaṅkāsaṃ, buddhaṃ lokagganāyakaṃ;
Indīvaraṃva jalitaṃ, ādittaṃva hutāsanaṃ.

26. ‘‘Byagghūsabhaṃva pavaraṃ, abhijātaṃva kesariṃ;
Nisinnaṃ samaṇānaggaṃ, bhikkhusaṅghapurakkhataṃ.

27. ‘‘Vanditvā satthuno pāde, pakkāmiṃ uttarāmukho;
Catunnavutito kappe, gandhamālaṃ yato adaṃ.

28. ‘‘Buddhe katassa kārassa, phalenāhaṃ visesato;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

29. ‘‘Cattārīsamhi ekūne, kappe āsiṃsu soḷasa;

Devagandhasanāmā te, rājāno cakkavattino.

30. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā gandhamāliyo thero imā gāthāyo abhāsitthāti.

Gandhamāliyattherassāpadānaṃ pañcamaṃ.

6. Tipupphiyattheraapadānaṃ

31. ‘‘Migaluddo pure āsiṃ, araññe kānane ahaṃ [brahā (syā.)];
Pāṭaliṃ haritaṃ disvā, tīṇi pupphāni okiriṃ.

32. ‘‘Patitapattāni [sattapattāni (sī.), satapattāni (ka.), sukkhapaṇṇāni (syā.)] gaṇhitvā, bahi chaḍḍesahaṃ tadā;
Antosuddhaṃ bahisuddhaṃ, suvimuttaṃ anāsavaṃ.

33. ‘‘Sammukhā viya sambuddhaṃ, vipassiṃ lokanāyakaṃ;
Pāṭaliṃ abhivādetvā, tattha kālaṅkato ahaṃ.

34. ‘‘Ekanavutito kappe, yaṃ bodhimabhipūjayiṃ;
Duggatiṃ nābhijānāmi, bodhipūjāyidaṃ phalaṃ.

35. ‘‘Samantapāsādikā nāma, terasāsiṃsu rājino;
Ito tettiṃsakappamhi [tiṃsatikappamhi (syā.)], cakkavattī mahabbalā.

36. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā tipupphiyo thero imā gāthāyo abhāsitthāti.

Tipupphiyattherassāpadānaṃ chaṭṭhaṃ.

7. Madhupiṇḍikattheraapadānaṃ

37. ‘‘Vipine [vivane (syā. aṭṭha.)] kānane disvā, appasadde nirākule;
Siddhatthaṃ isinaṃ seṭṭhaṃ, āhutīnaṃ paṭiggahaṃ.

38. ‘‘Nibbutattaṃ [nibbutaggaṃ (ka.), nibbūtikaṃ (syā.)] mahānāgaṃ, nisabhājāniyaṃ yathā;
Osadhiṃva virocantaṃ, devasaṅghanamassitaṃ.

39. ‘‘Vitti mamāhu tāvade [vitti me pāhunā tāva (sī. syā.)], ñāṇaṃ uppajji tāvade;
Vuṭṭhitassa samādhimhā, madhuṃ datvāna satthuno.

40. ‘‘Vanditvā satthuno pāde, pakkāmiṃ pācināmukho;
Catuttiṃsamhi kappamhi, rājā āsiṃ sudassano.

41. ‘‘Madhu bhisehi savati, bhojanamhi ca tāvade;
Madhuvassaṃ pavassittha, pubbakammassidaṃ phalaṃ.

42. ‘‘Catunnavutito kappe, yaṃ madhuṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, madhudānassidaṃ phalaṃ.

43. ‘‘Catuttiṃse ito kappe, cattāro te sudassanā;

Sattaratanasampannā, cakkavattī mahabbalā.

44. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā madhupiṇḍiko thero imā gāthāyo abhāsitthāti.

Madhupiṇḍikattherassāpadānaṃ sattamaṃ.

8. Senāsanadāyakattheraapadānaṃ

45. ‘‘Siddhatthassa bhagavato, adāsiṃ paṇṇasantharaṃ;
Samantā upahārañca, kusumaṃ okiriṃ ahaṃ.

46. ‘‘Pāsādevaṃ guṇaṃ rammaṃ [pāsāde ca guhaṃ rammaṃ (syā.)], anubhomi mahārahaṃ;
Mahagghāni ca pupphāni, sayanebhisavanti me.

47. ‘‘Sayanehaṃ tuvaṭṭāmi, vicitte pupphasanthate;
Pupphavuṭṭhi ca sayane, abhivassati tāvade.

48. ‘‘Catunnavutito kappe, adāsiṃ paṇṇasantharaṃ;
Duggatiṃ nābhijānāmi, santharassa idaṃ phalaṃ.

49. ‘‘Tiṇasantharakā nāma, sattete cakkavattino;
Ito te pañcame kappe, uppajjiṃsu janādhipā.

50. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā senāsanadāyako thero imā gāthāyo abhāsitthāti.

Senāsanadāyakattherassāpadānaṃ aṭṭhamaṃ.

9. Veyyāvaccakattheraapadānaṃ

51. ‘‘Vipassissa bhagavato, mahāpūgagaṇo ahu;
Veyyāvaccakaro āsiṃ, sabbakiccesu vāvaṭo [byāvaṭo (sī. syā.)].

52. ‘‘Deyyadhammo ca me natthi, sugatassa mahesino;
Avandiṃ satthuno pāde, vippasannena cetasā.

53. ‘‘Ekanavutito kappe, veyyāvaccaṃ akāsahaṃ;
Duggatiṃ nābhijānāmi, veyyāvaccassidaṃ phalaṃ.

54. ‘‘Ito ca aṭṭhame kappe, rājā āsiṃ sucintito;
Sattaratanasampanno, cakkavattī mahabbalo.

55. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā veyyāvaccako thero imā gāthāyo abhāsitthāti.

Veyyāvaccakattherassāpadānaṃ navamaṃ.

10. Buddhupaṭṭhākattheraapadānaṃ

56. ‘‘Vipassissa bhagavato, ahosiṃ saṅkhadhammako;

Niccupaṭṭhānayuttomhi, sugatassa mahesino.

57. ‘‘Upaṭṭhānaphalaṃ passa, lokanāthassa tādino;
Saṭṭhitūriyasahassāni, parivārenti maṃ sadā.

58. ‘‘Ekanavutito kappe, upaṭṭhahiṃ mahāisiṃ;
Duggatiṃ nābhijānāmi, upaṭṭhānassidaṃ phalaṃ.

59. ‘‘Catuvīse [catunavute (syā.)] ito kappe, mahānigghosanāmakā;
Soḷasāsiṃsu rājāno, cakkavattī mahabbalā.

60. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā buddhupaṭṭhāko thero imā gāthāyo abhāsitthāti.

Buddhupaṭṭhākattherassāpadānaṃ dasamaṃ.

Sudhāvaggo dasamo.

Tassuddānaṃ –

Sudhā sucinti ceḷañca, sūcī ca gandhamāliyo;
Tipupphiyo madhusenā, veyyāvacco cupaṭṭhako;
Samasaṭṭhi ca gāthāyo, asmiṃ vagge pakittitā.

Atha vagguddānaṃ –

Buddhavaggo hi paṭhamo, sīhāsani subhūti ca;
Kuṇḍadhāno upāli ca, bījanisakacinti ca.
Nāgasamālo timiro, sudhāvaggena te dasa;
Catuddasasatā gāthā, pañcapaññāsameva ca.

Buddhavaggadasakaṃ.

Paṭhamasatakaṃ samattaṃ.

11. Bhikkhadāyivaggo

1. Bhikkhadāyakattheraapadānaṃ

1. ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, āhutīnaṃ paṭiggahaṃ;
Pavarā [pavanā (syā.)] abhinikkhantaṃ, vanā nibbanamāgataṃ [vānā nibbānamāgataṃ (syā.)].

2. ‘‘Kaṭacchubhikkhaṃ pādāsiṃ, siddhatthassa mahesino;
Paññāya upasantassa, mahāvīrassa tādino.

3. ‘‘Padenānupadāyantaṃ [padenānupadāyanto (sī. syā.)], nibbāpente mahājanaṃ;
Uḷārā vitti me jātā, buddhe ādiccabandhune [vitti me pāhunā tāva, buddhassādiccabandhuno (syā.)].

4. ‘‘Catunnavutito kappe, yaṃ dānamadadiṃ tadā;

Duggatiṃ nābhijānāmi, bhikkhādānassidaṃ phalaṃ.

5. ‘‘Sattāsītimhito kappe, mahāreṇu sanāmakā;
Sattaratanasampannā, sattete cakkavattino.

6. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā bhikkhadāyako thero imā gāthāyo abhāsitthāti.

Bhikkhadāyakattherassāpadānaṃ paṭhamaṃ.

2. Ñāṇasaññikattheraapadānaṃ

7. ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, nisabhājāniyaṃ yathā;
Tidhāpabhinnaṃ mātaṅgaṃ, kuñjaraṃva mahesinaṃ.

8. ‘‘Obhāsentaṃ disā sabbā, uḷurājaṃva pūritaṃ;
Rathiyaṃ paṭipajjantaṃ, lokajeṭṭhaṃ apassahaṃ.

9. ‘‘Ñāṇe cittaṃ pasādetvā, paggahetvāna añjaliṃ;
Pasannacitto sumano, siddhatthamabhivādayiṃ.

10. ‘‘Catunnavutito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, ñāṇasaññāyidaṃ phalaṃ.

11. ‘‘Tesattatimhito kappe, soḷasāsuṃ naruttamā;
Sattaratanasampannā, cakkavattī mahabbalā.

12. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ñāṇasaññiko thero imā gāthāyo abhāsitthāti.

Ñāṇasaññikattherassāpadānaṃ dutiyaṃ.

3. Uppalahatthiyattheraapadānaṃ

13. ‘‘Tivarāyaṃ nivāsīhaṃ, ahosiṃ māliko tadā;
Addasaṃ virajaṃ buddhaṃ, siddhatthaṃ lokapūjitaṃ [lokanāyakaṃ (sī.)].

14. ‘‘Pasannacitto sumano, pupphahatthamadāsahaṃ;
Yattha yatthupapajjāmi, tassa kammassa vāhasā.

15. ‘‘Anubhomi phalaṃ iṭṭhaṃ, pubbe sukatamattano;
Parikkhitto sumallehi, pupphadānassidaṃ phalaṃ.

16. ‘‘Catunnavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, pupphapūjāyidaṃ [buddhapūjāyidaṃ (sī.)] phalaṃ.

17. ‘‘Catunnavutupādāya, ṭhapetvā vattamānakaṃ;
Pañcarājasatā tattha, najjasamasanāmakā [najjupamasanāmakā (sī. syā.)].

18. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā uppalahatthiyo thero imā gāthāyo abhāsitthāti.

Uppalahatthiyattherassāpadānaṃ tatiyaṃ.

4. Padapūjakattheraapadānaṃ

19. ‘‘Siddhatthassa bhagavato, jātipupphamadāsahaṃ;
Pādesu satta pupphāni, hāsenokiritāni me.

20. ‘‘Tena kammenahaṃ ajja, abhibhomi narāmare;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

21. ‘‘Catunnavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, pupphapūjāyidaṃ phalaṃ.

22. ‘‘Samantagandhanāmāsuṃ, terasa cakkavattino;
Ito pañcamake kappe, cāturantā janādhipā.

23. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā padapūjako thero imā gāthāyo abhāsitthāti.

Padapūjakattherassāpadānaṃ catutthaṃ.

5. Muṭṭhipupphiyattheraapadānaṃ

24. ‘‘Sudassanoti nāmena, mālākāro ahaṃ tadā;
Addasaṃ virajaṃ buddhaṃ, lokajeṭṭhaṃ narāsabhaṃ.

25. ‘‘Jātipupphaṃ gahetvāna, pūjayiṃ padumuttaraṃ;
Visuddhacakkhu sumano, dibbacakkhuṃ samajjhagaṃ.

26. ‘‘Etissā pupphapūjāya, cittassa paṇidhīhi ca;
Kappānaṃ satasahassaṃ, duggatiṃ nupapajjahaṃ.

27. ‘‘Soḷasāsiṃsu rājāno, devuttarasanāmakā;
Chattiṃsamhi ito kappe, cakkavattī mahabbalā.

28. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā muṭṭhipupphiyo thero imā gāthāyo abhāsitthāti.

Muṭṭhipupphiyattherassāpadānaṃ pañcamaṃ.

6. Udakapūjakattheraapadānaṃ

29. ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, gacchantaṃ anilañjase;
Ghatāsanaṃva jalitaṃ, ādittaṃva hutāsanaṃ.

30. ‘‘Pāṇinā udakaṃ gayha, ākāse ukkhipiṃ ahaṃ;
Sampaṭicchi mahāvīro, buddho kāruṇiko isi [mayi (syā.)].

31. ‘‘Antalikkhe ṭhito satthā, padumuttaranāmako;
Mama saṅkappamaññāya, imaṃ gāthaṃ abhāsatha.

32. ‘‘‘Iminā dakadānena, pītiuppādanena ca;
Kappasatasahassampi, duggatiṃ nupapajjati’ [nupapajjasi (ka.)].

33. ‘‘Tena kammena dvipadinda, lokajeṭṭha narāsabha;
Pattomhi acalaṃ ṭhānaṃ, hitvā jayaparājayaṃ.

34. ‘‘Sahassarājanāmena, tayo te cakkavattino;
Pañcasaṭṭhikappasate, cāturantā janādhipā.

35. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā udakapūjako thero imā gāthāyo abhāsitthāti.

Udakapūjakattherassāpadānaṃ chaṭṭhaṃ.

7. Naḷamāliyattheraapadānaṃ

36. ‘‘Padumuttarabuddhassa, lokajeṭṭhassa tādino;
Tiṇatthare nisinnassa, upasantassa tādino.

37. ‘‘Naḷamālaṃ gahetvāna, bandhitvā [bījitvā (ka.)] bījaniṃ ahaṃ;
Buddhassa upanāmesiṃ, dvipadindassa tādino.

38. ‘‘Paṭiggahetvā sabbaññū, bījaniṃ lokanāyako;
Mama saṅkappamaññāya, imaṃ gāthaṃ abhāsatha.

39. ‘‘‘Yathā me kāyo nibbāti, pariḷāho na vijjati;
Tatheva tividhaggīhi, cittaṃ tava vimuccatu’.

40. ‘‘Sabbe devā samāgacchuṃ, ye keci vananissitā;
Sossāma buddhavacanaṃ, hāsayantañca dāyakaṃ.

41. ‘‘Nisinno bhagavā tattha, devasaṅghapurakkhato;
Dāyakaṃ sampahaṃsento, imā gāthā abhāsatha.

42. ‘‘‘Iminā bījanidānena, cittassa paṇidhīhi ca;
Subbato nāma nāmena, cakkavattī bhavissati.

43. ‘‘‘Tena kammāvasesena, sukkamūlena codito;
Māluto nāma nāmena, cakkavattī bhavissati’.

44. ‘‘‘Iminā bījanidānena, sammānavipulena ca;
Kappasatasahassampi, duggatiṃ nupapajjati.

45. ‘‘Tiṃsakappasahassamhi, subbatā aṭṭhatiṃsa te;
Ekūnatiṃsasahasse, aṭṭha mālutanāmakā.

46. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā naḷamāliyo thero imā gāthāyo abhāsitthāti.

Naḷamāliyattherassāpadānaṃ sattamaṃ.

Sattamabhāṇavāraṃ.

8. Āsanupaṭṭhāhakattheraapadānaṃ

47. ‘‘Kānanaṃ vanamogayha, appasaddaṃ nirākulaṃ;
Sīhāsanaṃ mayā dinnaṃ, atthadassissa tādino.

48. ‘‘Mālāhatthaṃ gahetvāna, katvā ca naṃ padakkhiṇaṃ;
Satthāraṃ payirupāsitvā, pakkāmiṃ uttarāmukho.

49. ‘‘Tena kammena dvipadinda, lokajeṭṭha narāsabha;
Sannibbāpemi [sandiṭṭhāpemi (ka.)] attānaṃ, bhavā sabbe samūhatā.

50. ‘‘Aṭṭhārasakappasate, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, sīhāsanassidaṃ phalaṃ.

51. ‘‘Ito sattakappasate, sannibbāpaka [sanniṭṭho nāma (ka.)] khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

52. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā āsanupaṭṭhāhako thero imā gāthāyo abhāsitthāti.

Āsanupaṭṭhāhakattherassāpadānaṃ aṭṭhamaṃ.

9. Biḷālidāyakattheraapadānaṃ

53. ‘‘Himavantassāvidūre, vasāmi paṇṇasanthare;
Ghāsesu gedhamāpanno, seyyasīlo cahaṃ [seyasīlovahaṃ (syā. ka.)] tadā.

54. ‘‘Khaṇantālu [khaṇamālu (syā.)] kalambāni, biḷālitakkalāni ca;
Kolaṃ bhallātakaṃ billaṃ, āhatvā paṭiyāditaṃ.

55. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Mama saṅkappamaññāya, āgacchi mama santikaṃ.

56. ‘‘Upāgataṃ mahānāgaṃ, devadevaṃ narāsabhaṃ;
Biḷāliṃ paggahetvāna, pattamhi okiriṃ ahaṃ.

57. ‘‘Paribhuñji mahāvīro, tosayanto mamaṃ tadā;
Paribhuñjitvāna sabbaññū, imaṃ gāthaṃ abhāsatha.

58. ‘‘‘Sakaṃ cittaṃ pasādetvā, biḷāliṃ me adā tuvaṃ;
Kappānaṃ satasahassaṃ, duggatiṃ nupapajjasi’.

59. ‘‘Carimaṃ vattate mayhaṃ, bhavā sabbe samūhatā;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

60. ‘‘Catupaññāsito kappe, sumekhaliyasavhayo;
Sattaratanasampanno, cakkavattī mahabbalo.

61. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā biḷālidāyako thero imā gāthāyo abhāsitthāti.

Biḷālidāyakattherassāpadānaṃ navamaṃ.

10. Reṇupūjakattheraapadānaṃ

62. ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, sataraṃsiṃva bhāṇumaṃ;
Obhāsentaṃ disā sabbā, uḷurājaṃva pūritaṃ.

63. ‘‘Purakkhataṃ sāvakehi, sāgareheva medaniṃ;
Nāgaṃ paggayha reṇūhi, vipassissābhiropayiṃ.

64. ‘‘Ekanavutito kappe, yaṃ reṇumabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

65. ‘‘Paṇṇatālīsito kappe, reṇu nāmāsi khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

66. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā reṇupūjako thero imā gāthāyo abhāsitthāti.

Reṇupūjakattherassāpadānaṃ dasamaṃ.

Bhikkhadāyivaggo ekādasamo.

Tassuddānaṃ –

Bhikkhadāyī ñāṇasaññī, hatthiyo padapūjako;
Muṭṭhipupphī udakado, naḷamāli upaṭṭhako;
Biḷālidāyī reṇu ca, gāthāyo cha ca saṭṭhi ca.

12. Mahāparivāravaggo

1. Mahāparivārakattheraapadānaṃ

1. ‘‘Vipassī nāma bhagavā, lokajeṭṭho narāsabho;
Aṭṭhasaṭṭhisahassehi, pāvisi bandhumaṃ tadā.

2. ‘‘Nagarā abhinikkhamma, agamaṃ dīpacetiyaṃ;
Addasaṃ virajaṃ buddhaṃ, āhutīnaṃ paṭiggahaṃ.

3. ‘‘Cullāsītisahassāni, yakkhā mayhaṃ upantike;
Upaṭṭhahanti sakkaccaṃ [maṃ niccaṃ (ka.)], indaṃva tidasā gaṇā.

4. ‘‘Bhavanā abhinikkhamma, dussaṃ paggayhahaṃ tadā;
Sirasā abhivādesiṃ, tañcādāsiṃ mahesino.

5. ‘‘Aho buddho aho dhammo, aho no satthu sampadā;
Buddhassa ānubhāvena, vasudhāyaṃ pakampatha.

6. ‘‘Tañca acchariyaṃ disvā, abbhutaṃ lomahaṃsanaṃ;
Buddhe cittaṃ pasādemi, dvipadindamhi tādine.

7. ‘‘Sohaṃ cittaṃ pasādetvā, dussaṃ datvāna satthuno;
Saraṇañca upāgacchiṃ, sāmacco saparijjano.

8. ‘‘Ekanavutito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

9. ‘‘Ito pannarase kappe, soḷasāsuṃ suvāhanā [soḷasāsiṃsu vāhano (syā.)];
Sattaratanasampannā, cakkavattī mahabbalā.

10. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā mahāparivārako thero imā gāthāyo abhāsitthāti.

Mahāparivārakattherassāpadānaṃ paṭhamaṃ.

2. Sumaṅgalattheraapadānaṃ

11. ‘‘Atthadassī jinavaro, lokajeṭṭho narāsabho;
Vihārā abhinikkhamma, taḷākaṃ upasaṅkami.

12. ‘‘Nhatvā pitvā ca sambuddho, uttaritvekacīvaro;
Aṭṭhāsi bhagavā tattha, vilokento disodisaṃ.

13. ‘‘Bhavane upaviṭṭhohaṃ, addasaṃ lokanāyakaṃ;
Haṭṭho haṭṭhena cittena, apphoṭesiṃ ahaṃ tadā.

14. ‘‘Sataraṃsiṃva jotantaṃ, pabhāsantaṃva kañcanaṃ [iminā pādadvayena purimapādadvayassa purato bhavitabbaṃ];
Naccagīte payuttohaṃ, pañcaṅgatūriyamhi ca.

15. ‘‘Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ;
Sabbe satte abhibhomi, vipulo hoti me yaso [ayañca gāthā pariggahetigāthāya anantarameva ṭhātuṃ yuttā].

16. ‘‘Namo te purisājañña, namo te purisuttama;
Attānaṃ tosayitvāna, pare tosesi tvaṃ muni.

17. ‘‘Pariggahe [pariggayha (sī.), pariggahitvā (syā.), pariggahena (ka.)] nisīditvā, hāsaṃ katvāna subbate;
Upaṭṭhahitvā sambuddhaṃ, tusitaṃ upapajjahaṃ.

18. ‘‘Soḷaseto kappasate, dvinavaekacintitā;
Sattaratanasampannā, cakkavattī mahabbalā.

19. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sumaṅgalo thero imā gāthāyo abhāsitthāti.

Sumaṅgalattherassāpadānaṃ dutiyaṃ.

3. Saraṇagamaniyattheraapadānaṃ

20. ‘‘Ubhinnaṃ devarājūnaṃ, saṅgāmo samupaṭṭhito;
Ahosi samupabyūḷho [samupabbūḷho (sī.)], mahāghoso avattatha [pavattatha (sī.)].

21. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Antalikkhe ṭhito satthā, saṃvejesi mahājanaṃ.

22. ‘‘Sabbe devā attamanā, nikkhittakavacāvudhā;
Sambuddhaṃ abhivādetvā, ekaggāsiṃsu tāvade.

23. ‘‘Mayhaṃ [amhaṃ (sī.)] saṅkappamaññāya, vācāsabhimudīrayi;
Anukampako lokavidū, nibbāpesi mahājanaṃ.

24. ‘‘Paduṭṭhacitto manujo, ekapāṇaṃ viheṭhayaṃ;
Tena cittappadosena, apāyaṃ upapajjati.

25. ‘‘Saṅgāmasīse nāgova, bahū pāṇe viheṭhayaṃ;
Nibbāpetha sakaṃ cittaṃ, mā haññittho punappunaṃ.

26. ‘‘Dvinnampi yakkharājūnaṃ, senā sā vimhitā ahu [senāyo vimhitā ahū (sī.), senāpi samitā ahu (syā.)];
Saraṇañca upāgacchuṃ, lokajeṭṭhaṃ sutādinaṃ.

27. ‘‘Saññāpetvāna janataṃ, padamuddhari [uddhari pana (sī. syā.)] cakkhumā;
Pekkhamānova devehi, pakkāmi uttarāmukho.

28. ‘‘Paṭhamaṃ saraṇaṃ gacchiṃ, dvipadindassa tādino;
Kappānaṃ satasahassaṃ, duggatiṃ nupapajjahaṃ.

29. ‘‘Mahādundubhināmā ca, soḷasāsuṃ rathesabhā;
Tiṃsakappasahassamhi, rājāno cakkavattino.

30. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā saraṇagamaniyo thero imā gāthāyo abhāsitthāti.

Saraṇagamaniyattherassāpadānaṃ tatiyaṃ.

4. Ekāsaniyattheraapadānaṃ

31. ‘‘Varuṇo nāma nāmena, devarājā ahaṃ tadā;
Upaṭṭhahesiṃ sambuddhaṃ, sayoggabalavāhano.

32. ‘‘Nibbute lokanāthamhi, atthadassīnaruttame;
Tūriyaṃ sabbamādāya, agamaṃ bodhimuttamaṃ.

33. ‘‘Vāditena ca naccena, sammatāḷasamāhito;
Sammukhā viya sambuddhaṃ, upaṭṭhiṃ bodhimuttamaṃ.

34. ‘‘Upaṭṭhahitvā taṃ bodhiṃ, dharaṇīruhapādapaṃ;
Pallaṅkaṃ ābhujitvāna, tattha kālaṅkato ahaṃ.

35. ‘‘Sakakammābhiraddhohaṃ, pasanno bodhimuttame;
Tena cittappasādena, nimmānaṃ upapajjahaṃ.

36. ‘‘Saṭṭhitūriyasahassāni, parivārenti maṃ sadā;
Manussesu ca devesu, vattamānaṃ bhavābhave.

37. ‘‘Tividhaggī nibbutā mayhaṃ, bhavā sabbe samūhatā;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane [ayañca gāthā paṭisambhidā catassetigāthāya ekasambandhā bhavitaṃ yuttā].

38. ‘‘Subāhū nāma nāmena, catuttiṃsāsu khattiyā;
Sattaratanasampannā, pañcakappasate ito.

39. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ekāsaniyo thero imā gāthāyo abhāsitthāti.

Ekāsaniyattherassāpadānaṃ catutthaṃ.

5. Suvaṇṇapupphiyattheraapadānaṃ

40. ‘‘Vipassī nāma bhagavā, lokajeṭṭho narāsabho;
Nisinno janakāyassa, desesi amataṃ padaṃ.

41. ‘‘Tassāhaṃ dhammaṃ sutvāna, dvipadindassa tādino;
Soṇṇapupphāni cattāri, buddhassa abhiropayiṃ.

42. ‘‘Suvaṇṇacchadanaṃ āsi, yāvatā parisā tadā;
Buddhābhā ca suvaṇṇābhā, āloko vipulo ahu.

43. ‘‘Udaggacitto sumano, vedajāto katañjalī;
Vittisañjanano tesaṃ, diṭṭhadhammasukhāvaho.

44. ‘‘Āyācitvāna sambuddhaṃ, vanditvāna ca subbataṃ;
Pāmojjaṃ janayitvāna, sakaṃ bhavanupāgamiṃ.

45. ‘‘Bhavane upaviṭṭhohaṃ, buddhaseṭṭhaṃ anussariṃ;
Tena cittappasādena, tusitaṃ upapajjahaṃ.

46. ‘‘Ekanavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

47. ‘‘Soḷasāsiṃsu rājāno, nemisammatanāmakā;
Tetālīse ito kappe, cakkavattī mahabbalā.

48. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā suvaṇṇapupphiyo thero imā gāthāyo abhāsitthāti.

Suvaṇṇapupphiyattherassāpadānaṃ pañcamaṃ.

6. Citakapūjakattheraapadānaṃ

49. ‘‘Vasāmi rājāyatane, sāmacco saparijjano;
Parinibbute bhagavati, sikhino lokabandhuno.

50. ‘‘Pasannacitto sumano, citakaṃ agamāsahaṃ;
Tūriyaṃ tattha vādetvā, gandhamālaṃ samokiriṃ.

51. ‘‘Citamhi pūjaṃ katvāna, vanditvā citakaṃ ahaṃ;
Pasannacitto sumano, sakaṃ bhavanupāgamiṃ.

52. ‘‘Bhavane upaviṭṭhohaṃ, citapūjaṃ anussariṃ;
Tena kammena dvipadinda, lokajeṭṭha narāsabha.

53. ‘‘Anubhotvāna sampattiṃ, devesu mānusesu ca;
Pattomhi acalaṃ ṭhānaṃ, hitvā jayaparājayaṃ.

54. ‘‘Ekattiṃse ito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, citapūjāyidaṃ phalaṃ.

55. ‘‘Ekūnatiṃsakappamhi, ito soḷasa rājāno;
Uggatā nāma nāmena, cakkavattī mahabbalā.

56. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā citakapūjako thero imā gāthāyo abhāsitthāti.

Citakapūjakattherassāpadānaṃ chaṭṭhaṃ.

7. Buddhasaññakattheraapadānaṃ

57. ‘‘Yadā vipassī lokaggo, āyusaṅkhāramossaji;
Pathavī sampakampittha, medanī jalamekhalā.

58. ‘‘Otataṃ vitthataṃ [otataṃ vitataṃ (syā.)] mayhaṃ, suvicittavaṭaṃsakaṃ [sucicittaṃ papañcakaṃ (syā.)];
Bhavanampi pakampittha, buddhassa āyusaṅkhaye.

59. ‘‘Tāso mayhaṃ samuppanno, bhavane sampakampite;
Uppādo [uppāto (?)] nu kimatthāya, āloko vipulo ahu.

60. ‘‘Vessavaṇo idhāgamma, nibbāpesi mahājanaṃ;
Pāṇabhūte [pāṇabhutaṃ (syā.), pāṇabhūnaṃ (sī. ka.)] bhayaṃ natthi, ekaggā hotha saṃvutā [sagāravā (syā.)].

61. ‘‘Aho buddho aho dhammo, aho no satthu sampadā;
Yasmiṃ uppajjamānamhi, pathavī [paṭhavī (sī. syā.)] sampakampati.

62. ‘‘Buddhānubhāvaṃ kittetvā, kappaṃ saggamhi modahaṃ;
Avasesesu kappesu, kusalaṃ caritaṃ [karitaṃ (sī. syā.), kāritaṃ (ka.)] mayā.

63. ‘‘Ekanavutito kappe, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, buddhasaññāyidaṃ phalaṃ.

64. ‘‘Ito cuddasakappamhi, rājā āsiṃ patāpavā;
Samito nāma nāmena, cakkavattī mahabbalo.

65. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā buddhasaññako thero imā gāthāyo abhāsitthāti.

Buddhasaññakattherassāpadānaṃ sattamaṃ.

8. Maggasaññakattheraapadānaṃ

66. ‘‘Padumuttarabuddhassa, sāvakā vanacārino;
Vippanaṭṭhā brahāraññe, andhāva anusuyyare [anusuyare (sī.)].

67. ‘‘Anussaritvā sambuddhaṃ, padumuttaranāyakaṃ;
Tassa te munino puttā, vippanaṭṭhā mahāvane.

68. ‘‘Bhavanā oruhitvāna, agamiṃ bhikkhusantikaṃ;
Tesaṃ maggañca ācikkhiṃ, bhojanañca adāsahaṃ.

69. ‘‘Tena kammena dvipadinda, lokajeṭṭha narāsabha;
Jātiyā sattavassohaṃ, arahattamapāpuṇiṃ.

70. ‘‘Sacakkhū nāma nāmena, dvādasa cakkavattino;
Sattaratanasampannā, pañcakappasate ito.

71. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā maggasaññako thero imā gāthāyo abhāsitthāti.

Maggasaññakattherassāpadānaṃ aṭṭhamaṃ.

9. Paccupaṭṭhānasaññakattheraapadānaṃ

72. ‘‘Atthadassimhi sugate, nibbute samanantarā;
Yakkhayoniṃ upapajjiṃ, yasaṃ patto cahaṃ tadā.

73. ‘‘Dulladdhaṃ vata me āsi, duppabhātaṃ duruṭṭhitaṃ;
Yaṃ me bhoge vijjamāne, parinibbāyi cakkhumā.

74. ‘‘Mama saṅkappamaññāya, sāgaro nāma sāvako;
Mamuddharitukāmo so, āgacchi mama santikaṃ.

75. ‘‘Kiṃ nu socasi mā bhāyi, cara dhammaṃ sumedhasa;
Anuppadinnā buddhena, sabbesaṃ bījasampadā.

76. ‘‘So ce pūjeyya sambuddhaṃ, tiṭṭhantaṃ lokanāyakaṃ;
Dhātuṃ sāsapamattampi, nibbutassāpi pūjaye.

77. ‘‘Same cittappasādamhi, samaṃ puññaṃ mahaggataṃ;
Tasmā thūpaṃ karitvāna, pūjehi jinadhātuyo.

78. ‘‘Sāgarassa vaco sutvā, buddhathūpaṃ akāsahaṃ;

Pañcavasse paricariṃ, munino thūpamuttamaṃ.

79. ‘‘Tena kammena dvipadinda, lokajeṭṭha narāsabha;
Sampattiṃ anubhotvāna, arahattamapāpuṇiṃ.

80. ‘‘Bhūripaññā ca cattāro, sattakappasate ito;
Sattaratanasampannā, cakkavattī mahabbalā.

81. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā paccupaṭṭhānasaññako thero imā gāthāyo abhāsitthāti.

Paccupaṭṭhānasaññakattherassāpadānaṃ navamaṃ.

10. Jātipūjakattheraapadānaṃ

82. ‘‘Jāyantassa vipassissa, āloko vipulo ahu;
Pathavī ca pakampittha, sasāgarā sapabbatā.

83. ‘‘Nemittā ca viyākaṃsu, buddho loke bhavissati;
Aggo ca sabbasattānaṃ, janataṃ uddharissati.

84. ‘‘Nemittānaṃ suṇitvāna, jātipūjamakāsahaṃ;
Edisā pūjanā natthi, yādisā jātipūjanā.

85. ‘‘Saṅkharitvāna [saṃharitvāna (sī. syā.), saṅkaritvāna (ka.)]
Kusalaṃ, sakaṃ cittaṃ pasādayiṃ.

Jātipūjaṃ karitvāna, tattha kālaṅkato ahaṃ.

86. ‘‘Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ;
Sabbe satte abhibhomi, jātipūjāyidaṃ phalaṃ.

87. ‘‘Dhātiyo maṃ upaṭṭhanti, mama cittavasānugā;
Na tā sakkonti kopetuṃ, jātipūjāyidaṃ phalaṃ.

88. ‘‘Ekanavutito kappe, yaṃ pūjamakariṃ tadā;
Duggatiṃ nābhijānāmi, jātipūjāyidaṃ phalaṃ.

89. ‘‘Supāricariyā nāma, catuttiṃsa janādhipā;
Ito tatiyakappamhi, cakkavattī mahabbalā.

90. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā jātipūjako thero imā gāthāyo abhāsitthāti.

Jātipūjakattherassāpadānaṃ dasamaṃ.

Mahāparivāravaggo dvādasamo.

Tassuddānaṃ –

Parivārasumaṅgalā, saraṇāsanapupphiyā;

Citapūjī buddhasaññī, maggupaṭṭhānajātinā;
Gāthāyo navuti vuttā, gaṇitāyo vibhāvihi.

13. Sereyyavaggo

1. Sereyyakattheraapadānaṃ

1. ‘‘Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Abbhokāse ṭhito santo, addasaṃ lokanāyakaṃ.

2. ‘‘Sīhaṃ yathā vanacaraṃ, byaggharājaṃva nittasaṃ;
Tidhāpabhinnamātaṅgaṃ, kuñjaraṃva mahesinaṃ.

3. ‘‘Sereyyakaṃ gahetvāna, ākāse ukkhipiṃ [nikkhipiṃ (ka.)] ahaṃ;
Buddhassa ānubhāvena, parivārenti sabbaso [sabbato (sī.)].

4. ‘‘Adhiṭṭhahi mahāvīro, sabbaññū lokanāyako;
Samantā pupphacchadanā, okiriṃsu narāsabhaṃ.

5. ‘‘Tato sā pupphakañcukā, antovaṇṭā bahimukhā;
Sattāhaṃ chadanaṃ katvā, tato antaradhāyatha.

6. ‘‘Tañca acchariyaṃ disvā, abbhutaṃ lomahaṃsanaṃ;
Buddhe cittaṃ pasādesiṃ, sugate lokanāyake.

7. ‘‘Tena cittappasādena, sukkamūlena codito;
Kappānaṃ satasahassaṃ, duggatiṃ nupapajjahaṃ.

8. ‘‘Pannarasasahassamhi, kappānaṃ pañcavīsati;
Vītamalā [cittamālā (sī.), vilāmālā (syā.)] samānā ca, cakkavattī mahabbalā.

9. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā sereyyako thero imā gāthāyo abhāsitthāti.

Sereyyakattherassāpadānaṃ paṭhamaṃ.

2. Pupphathūpiyattheraapadānaṃ

10. ‘‘Himavantassāvidūre, kukkuro nāma [kukkuṭo nāma (sī.)] pabbato;
Vemajjhe tassa vasati, brāhmaṇo mantapāragū.

11. ‘‘Pañca sissasahassāni, parivārenti maṃ sadā;
Pubbuṭṭhāyī ca te āsuṃ, mantesu ca visāradā.

12. ‘‘Buddho loke samuppanno, taṃ vijānātha no bhavaṃ;
Asītibyañjanānassa, bāttiṃsavaralakkhaṇā.

13. ‘‘Byāmappabho jinavaro, ādiccova virocati;
Sissānaṃ vacanaṃ sutvā, brāhmaṇo mantapāragū.

14. ‘‘Assamā abhinikkhamma, disaṃ pucchati sissake [brāhmaṇo (syā.)];
Yamhi dese mahāvīro, vasati lokanāyako.

15. ‘‘Tāhaṃ disaṃ namassissaṃ, jinaṃ appaṭipuggalaṃ;
Udaggacitto sumano, pūjesiṃ taṃ tathāgataṃ.

16. ‘‘Etha sissā gamissāma, dakkhissāma tathāgataṃ;
Vanditvā satthuno pāde, sossāma jinasāsanaṃ.

17. ‘‘Ekāhaṃ abhinikkhamma, byādhiṃ paṭilabhiṃ ahaṃ;
Byādhinā pīḷito santo, sālaṃ vāsayituṃ gamiṃ.

18. ‘‘Sabbe sisse samānetvā, apucchiṃ te tathāgataṃ;
Kīdisaṃ lokanāthassa, guṇaṃ paramabuddhino.

19. ‘‘Te me puṭṭhā viyākaṃsu, yathā dassāvino tathā;
Sakkaccaṃ buddhaseṭṭhaṃ taṃ, desesuṃ [dassesuṃ (sī. syā.)] mama sammukhā.

20. ‘‘Tesāhaṃ vacanaṃ sutvā, sakaṃ cittaṃ pasādayiṃ;
Pupphehi thūpaṃ katvāna, tattha kālaṅkato ahaṃ.

21. ‘‘Te me sarīraṃ jhāpetvā, agamuṃ buddhasantikaṃ;
Añjaliṃ paggahetvāna, satthāramabhivādayuṃ.

22. ‘‘Pupphehi thūpaṃ katvāna, sugatassa mahesino;
Kappānaṃ satasahassaṃ, duggatiṃ nupapajjahaṃ.

23. ‘‘Cattālīsasahassamhi, kappe soḷasa khattiyā;
Nāmenaggisamā nāma, cakkavattī mahabbalā.

24. ‘‘Vīsakappasahassamhi, rājāno cakkavattino;
Ghatāsanasanāmāva, aṭṭhattiṃsa mahīpatī.

25. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pupphathūpiyo thero imā gāthāyo abhāsitthāti.

Pupphathūpiyattherassāpadānaṃ dutiyaṃ.

3. Pāyasadāyakattheraapadānaṃ

26. Suvaṇṇavaṇṇaṃ …pe… purakkhataṃ-evaṃ dutiyantavasena sī. syā. potthakesu dissati>
‘‘suvaṇṇavaṇṇo sambuddho, bāttiṃsavaralakkhaṇo;
Pavanā [padhāno (ka.)] abhinikkhanto, bhikkhusaṅghapurakkhato [suvaṇṇavaṇṇaṃ …pe… purakkhataṃ-evaṃ dutiyantavasena sī. syā. potthakesu dissati].

27. ‘‘Mahaccā [sahatthā (syā. ka.)] kaṃsapātiyā, vaḍḍhetvā pāyasaṃ [pāyāsaṃ (syā. ka.)] ahaṃ;
Āhutiṃ yiṭṭhukāmo so, upanesiṃ baliṃ ahaṃ.

28. ‘‘Bhagavā tamhi samaye, lokajeṭṭho narāsabho;
Caṅkamaṃ susamārūḷho, ambare anilāyane.

29. ‘‘Tañca acchariyaṃ disvā, abbhutaṃ lomahaṃsanaṃ;

Ṭhapayitvā kaṃsapātiṃ, vipassiṃ abhivādayiṃ.

30. ‘‘Tuvaṃ devosi [buddhosi (syā.)] sabbaññū, sadeve sahamānuse;
Anukampaṃ upādāya, paṭigaṇha mahāmuni.

31. ‘‘Paṭiggahesi bhagavā, sabbaññū lokanāyako;
Mama saṅkappamaññāya, satthā loke mahāmuni [anuttaro (syā.)].

32. ‘‘Ekanavutito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, pāyasassa [pāyāsassa (syā. ka.)] idaṃ phalaṃ.

33. ‘‘Ekatālīsito kappe, buddho nāmāsi khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

34. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pāyasadāyako [pāyāsadāyako (syā. ka.)] thero imā gāthāyo abhāsitthāti.

Pāyasadāyakattherassāpadānaṃ tatiyaṃ.

4. Gandhodakiyattheraapadānaṃ

35. ‘‘Nisajja pāsādavare, vipassiṃ addasaṃ jinaṃ;
Kakudhaṃ vilasantaṃva, sabbaññuṃ tamanāsakaṃ [sabbaññuttamanāyakaṃ (syā.), sabbaññutamanāsavaṃ (ka.)].

36. ‘‘Pāsādassāvidūre ca, gacchati lokanāyako;
Pabhā niddhāvate tassa, yathā ca sataraṃsino.

37. ‘‘Gandhodakañca paggayha, buddhaseṭṭhaṃ samokiriṃ;
Tena cittappasādena, tattha kālaṅkato ahaṃ.

38. ‘‘Ekanavutito kappe, yaṃ gandhodakamākiriṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

39. ‘‘Ekattiṃse ito kappe, sugandho nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

40. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā gandhodakiyo thero imā gāthāyo abhāsitthāti.

Gandhodakiyattherassāpadānaṃ catutthaṃ.

5. Sammukhāthavikattheraapadānaṃ

41. ‘‘Jāyamāne vipassimhi, nimittaṃ byākariṃ ahaṃ;
‘Nibbāpayiñca [nibbāpayaṃ ca (sī. syā.), nibbāpayanto (?)] janataṃ, buddho loke bhavissati.

42. ‘‘‘Yasmiñca jāyamānasmiṃ, dasasahassi kampati;
So dāni bhagavā satthā, dhammaṃ deseti cakkhumā.

43. ‘‘‘Yasmiñca jāyamānasmiṃ, āloko vipulo ahu;

So dāni bhagavā satthā, dhammaṃ deseti cakkhumā.

44. ‘‘‘Yasmiñca jāyamānasmiṃ, saritāyo na sandayuṃ [sandisuṃ (sī. syā.)];
So dāni bhagavā satthā, dhammaṃ deseti cakkhumā.

45. ‘‘‘Yasmiñca jāyamānasmiṃ, avīcaggi na pajjali;
So dāni bhagavā satthā, dhammaṃ deseti cakkhumā.

46. ‘‘‘Yasmiñca jāyamānasmiṃ, pakkhisaṅgho na saṃcari;
So dāni bhagavā satthā, dhammaṃ deseti cakkhumā.

47. ‘‘‘Yasmiñca jāyamānasmiṃ, vātakkhandho na vāyati;
So dāni bhagavā satthā, dhammaṃ deseti cakkhumā.

48. ‘‘‘Yasmiñca jāyamānasmiṃ, sabbaratanāni jotayuṃ [jotisuṃ (sī. syā.)];
So dāni bhagavā satthā, dhammaṃ deseti cakkhumā.

49. ‘‘‘Yasmiñca jāyamānasmiṃ, sattāsuṃ padavikkamā;
So dāni bhagavā satthā, dhammaṃ deseti cakkhumā.

50. ‘‘‘Jātamatto ca sambuddho, disā sabbā vilokayi;
Vācāsabhimudīresi, esā buddhāna dhammatā’.

51. ‘‘Saṃvejayitvā janataṃ, thavitvā lokanāyakaṃ;
Sambuddhaṃ abhivādetvā, pakkāmiṃ pācināmukho.

52. ‘‘Ekanavutito kappe, yaṃ buddhamabhithomayiṃ;
Duggatiṃ nābhijānāmi, thomanāya idaṃ phalaṃ.

53. ‘‘Ito navutikappamhi, sammukhāthavikavhayo;
Sattaratanasampanno, cakkavattī mahabbalo.

54. ‘‘Pathavīdundubhi nāma [duddasi nāma (ka.)], ekūnanavutimhito;
Sattaratanasampanno, cakkavattī mahabbalo.

55. ‘‘Aṭṭhāsītimhito kappe, obhāso nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

56. ‘‘Sattāsītimhito kappe, saritacchedanavhayo;
Sattaratanasampanno, cakkavattī mahabbalo.

57. ‘‘Agginibbāpano nāma, kappānaṃ chaḷasītiyā;
Sattaratanasampanno, cakkavattī mahabbalo.

58. ‘‘Gatipacchedano nāma, kappānaṃ pañcasītiyā;
Sattaratanasampanno, cakkavattī mahabbalo.

59. ‘‘Rājā vātasamo nāma, kappānaṃ cullasītiyā;
Sattaratanasampanno, cakkavattī mahabbalo.

60. ‘‘Ratanapajjalo nāma, kappānaṃ teasītiyā;
Sattaratanasampanno, cakkavattī mahabbalo.

61. ‘‘Padavikkamano nāma, kappānaṃ dveasītiyā;
Sattaratanasampanno, cakkavattī mahabbalo.

62. ‘‘Rājā vilokano nāma, kappānaṃ ekasītiyā;
Sattaratanasampanno, cakkavattī mahabbalo.

63. ‘‘Girasāroti nāmena, kappesītimhi khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

64. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sammukhāthaviko thero imā gāthāyo abhāsitthāti.

Sammukhāthavikattherassāpadānaṃ pañcamaṃ.

6. Kusumāsaniyattheraapadānaṃ

65. ‘‘Nagare dhaññavatiyā, ahosiṃ brāhmaṇo tadā;
Lakkhaṇe itihāse ca, sanighaṇḍusakeṭubhe.

66. ‘‘Padako veyyākaraṇo, nimittakovido ahaṃ;
Mante ca sisse vācesiṃ, tiṇṇaṃ vedāna pāragū.

67. ‘‘Pañca uppalahatthāni, piṭṭhiyaṃ ṭhapitāni me;
Āhutiṃ yiṭṭhukāmohaṃ, pitumātusamāgame.

68. ‘‘Tadā vipassī bhagavā, bhikkhusaṅghapurakkhato;
Obhāsento disā sabbā, āgacchati narāsabho.

69. ‘‘Āsanaṃ paññapetvāna, nimantetvā mahāmuniṃ;
Santharitvāna taṃ pupphaṃ, abhinesiṃ sakaṃ gharaṃ.

70. ‘‘Yaṃ me atthi sake gehe, āmisaṃ paccupaṭṭhitaṃ;
Tāhaṃ buddhassa pādāsiṃ, pasanno sehi pāṇibhi.

71. ‘‘Bhuttāviṃ kālamaññāya, pupphahatthamadāsahaṃ;
Anumoditvāna sabbaññū, pakkāmi uttarāmukho.

72. ‘‘Ekanavutito kappe, yaṃ pupphamadadiṃ tadā;
Duggatiṃ nābhijānāmi, pupphadānassidaṃ phalaṃ.

73. ‘‘Anantaraṃ ito kappe, rājāhuṃ varadassano;
Sattaratanasampanno, cakkavattī mahabbalo.

74. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kusumāsaniyo thero imā gāthāyo abhāsitthāti.

Kusumāsaniyattherassāpadānaṃ chaṭṭhaṃ.

7. Phaladāyakattheraapadānaṃ

75. ‘‘Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;

Himavantassāvidūre, vasāmi assame ahaṃ.

76. ‘‘Aggihuttañca me atthi, puṇḍarīkaphalāni ca;
Puṭake nikkhipitvāna, dumagge laggitaṃ mayā.

77. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Mamuddharitukāmo so, bhikkhanto mamupāgami.

78. ‘‘Pasannacitto sumano, phalaṃ buddhassadāsahaṃ;
Vittisañjanano mayhaṃ, diṭṭhadhammasukhāvaho.

79. ‘‘Suvaṇṇavaṇṇo sambuddho, āhutīnaṃ paṭiggaho;
Antalikkhe ṭhito satthā, imaṃ gāthaṃ abhāsatha.

80. ‘‘‘Iminā phaladānena, cetanāpaṇidhīhi ca;
Kappānaṃ satasahassaṃ, duggatiṃ nupapajjasi’.

81. ‘‘Teneva sukkamūlena, anubhotvāna sampadā;
Pattomhi acalaṃ ṭhānaṃ, hitvā jayaparājayaṃ.

82. ‘‘Ito sattasate kappe, rājā āsiṃ sumaṅgalo;
Sattaratanasampanno cakkavattī mahabbalo.

83. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā phaladāyako thero imā gāthāyo abhāsitthāti.

Phaladāyakattherassāpadānaṃ sattamaṃ.

8. Ñāṇasaññikattheraapadānaṃ

84. ‘‘Pabbate himavantamhi, vasāmi pabbatantare;
Pulinaṃ sobhanaṃ disvā, buddhaseṭṭhaṃ anussariṃ.

85. ‘‘Ñāṇe upanidhā natthi, saṅkhāraṃ [saṅgāmaṃ (sī. syā.), saṅkhātaṃ (theragāthā aṭṭha.)] natthi satthuno;
Sabbadhammaṃ abhiññāya, ñāṇena adhimuccati.

86. ‘‘Namo te purisājañña, namo te purisuttama;
Ñāṇena te samo natthi, yāvatā ñāṇamuttamaṃ.

87. ‘‘Ñāṇe cittaṃ pasādetvā, kappaṃ saggamhi modahaṃ;
Avasesesu kappesu, kusalaṃ caritaṃ [karitaṃ (sī. syā.), kiriyaṃ (ka.)] mayā.

88. ‘‘Ekanavutito kappe, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, ñāṇasaññāyidaṃ phalaṃ.

89. ‘‘Ito sattatikappamhi [tesattatikappe (sī. syā.)], eko pulinapupphiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

90. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ñāṇasaññiko thero imā gāthāyo abhāsitthāti.

Ñāṇasaññikattherassāpadānaṃ aṭṭhamaṃ.

9. Gaṇṭhipupphiyattheraapadānaṃ

91. ‘‘Suvaṇṇavaṇṇo sambuddho, vipassī dakkhiṇāraho;
Purakkhato sāvakehi, ārāmā abhinikkhami.

92. ‘‘Disvānahaṃ buddhaseṭṭhaṃ, sabbaññuṃ tamanāsakaṃ;
Pasannacitto sumano, gaṇṭhipupphaṃ [gatamaggaṃ (syā. ka.)] apūjayiṃ.

93. ‘‘Tena cittappasādena, dvipadindassa tādino;
Haṭṭho haṭṭhena cittena, puna vandiṃ tathāgataṃ.

94. ‘‘Ekanavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

95. ‘‘Ekatālīsito kappe, caraṇo nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

96. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā gaṇṭhipupphiyo [gandhapupphiyo (syā. ka.)] thero imā gāthāyo abhāsitthāti.

Gaṇṭhipupphiyattherassāpadānaṃ navamaṃ.

10. Padumapūjakattheraapadānaṃ

97. ‘‘Himavantassāvidūre, gotamo nāma pabbato;
Nānārukkhehi sañchanno, mahābhūtagaṇālayo.

98. ‘‘Vemajjhamhi ca tassāsi, assamo abhinimmito;
Purakkhato sasissehi, vasāmi assame ahaṃ.

99. ‘‘Āyantu me sissagaṇā, padumaṃ āharantu me;
Buddhapūjaṃ karissāmi, dvipadindassa tādino.

100. ‘‘Evanti te paṭissutvā, padumaṃ āhariṃsu me;
Tathā nimittaṃ katvāhaṃ, buddhassa abhiropayiṃ.

101. ‘‘Sisse tadā samānetvā, sādhukaṃ anusāsahaṃ;
Mā kho tumhe pamajjittha, appamādo sukhāvaho.

102. ‘‘Evaṃ samanusāsitvā, te sisse vacanakkhame;
Appamādaguṇe yutto, tadā kālaṅkato ahaṃ.

103. ‘‘Ekanavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

104. ‘‘Ekapaññāsakappamhi, rājā āsiṃ jaluttamo;
Sattaratanasampanno, cakkavattī mahabbalo.

105. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā padumapūjako thero imā gāthāyo abhāsitthāti;

Padumapūjakattherassāpadānaṃ dasamaṃ.

Sereyyavaggo terasamo.

Tassuddānaṃ –

Sereyyako pupphathūpi, pāyaso gandhathomako;
Āsani phalasaññī ca, gaṇṭhipadumapupphiyo;
Pañcuttarasatā gāthā, gaṇitā atthadassibhi.

14. Sobhitavaggo

1. Sobhitattheraapadānaṃ

1. ‘‘Padumuttaro nāma jino, lokajeṭṭho narāsabho;
Mahato janakāyassa, deseti amataṃ padaṃ.

2. ‘‘Tassāhaṃ vacanaṃ sutvā, vācāsabhimudīritaṃ [vācāsabhimudīrayiṃ (?)];
Añjaliṃ paggahetvāna, ekaggo āsahaṃ tadā.

3. ‘‘Yathā samuddo udadhīnamaggo, nerū nagānaṃ pavaro siluccayo;
Tatheva ye cittavasena vattare, na buddhañāṇassa kalaṃ upenti te.

4. ‘‘Dhammavidhiṃ [dhamme vidhiṃ (sī.)] ṭhapetvāna, buddho kāruṇiko isi;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

5. ‘‘‘Yo so ñāṇaṃ pakittesi, buddhamhi lokanāyake;
Kappānaṃ satasahassaṃ, duggatiṃ na gamissati.

6. ‘‘‘Kilese jhāpayitvāna, ekaggo susamāhito;
Sobhito nāma nāmena, hessati satthu sāvako’.

7. ‘‘Paññāse kappasahasse, sattevāsuṃ yasuggatā [samuggatā (syā.)];
Sattaratanasampannā, cakkavattī mahabbalā.

8. ‘‘Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

9. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā sobhito thero imā gāthāyo abhāsitthāti.

Sobhitattherassāpadānaṃ paṭhamaṃ.

2. Sudassanattheraapadānaṃ

10. ‘‘Vinatā nadiyā [vitthatāya nadiyā (syā.)] tīre, pilakkhu [pilakkho (sī. theragāthā aṭṭha.)]

phalito ahu;
Tāhaṃ rukkhaṃ gavesanto, addasaṃ lokanāyakaṃ.

11. ‘‘Ketakaṃ pupphitaṃ disvā, vaṇṭe chetvānahaṃ tadā;
Buddhassa abhiropesiṃ, sikhino lokabandhuno.

12. ‘‘Yena ñāṇena pattosi, accutaṃ amataṃ padaṃ;
Taṃ ñāṇaṃ abhipūjemi, buddhaseṭṭha mahāmuni.

13. ‘‘Ñāṇamhi pūjaṃ katvāna, pilakkhumaddasaṃ ahaṃ;
Paṭiladdhomhi taṃ paññaṃ [taṃ saññaṃ (syā.), taṃ puññaṃ (ka.)], ñāṇapūjāyidaṃ phalaṃ.

14. ‘‘Ekattiṃse ito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, ñāṇapūjāyidaṃ phalaṃ.

15. ‘‘Ito terasakappamhi, dvādasāsuṃ phaluggatā;
Sattaratanasampannā, cakkavattī mahapphalā.

16. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sudassano thero imā gāthāyo abhāsitthāti.

Sudassanattherassāpadānaṃ dutiyaṃ.

3. Candanapūjanakattheraapadānaṃ

17. ‘‘Candabhāgānadītīre, ahosiṃ kinnaro tadā;
Pupphabhakkho cahaṃ āsiṃ, pupphānivasano tathā [pupphānaṃ vasano ahaṃ (syā.)].

18. ‘‘Atthadassī tu bhagavā, lokajeṭṭho narāsabho;
Vipinaggena niyyāsi, haṃsarājāva ambare.

19. ‘‘Namo te purisājañña, cittaṃ te suvisodhitaṃ;
Pasannamukhavaṇṇosi, vippasannamukhindriyo.

20. ‘‘Orohitvāna ākāsā, bhūripañño sumedhaso;
Saṅghāṭiṃ pattharitvāna, pallaṅkena upāvisi.

21. ‘‘Vilīnaṃ candanādāya, agamāsiṃ jinantikaṃ;
Pasannacitto sumano, buddhassa abhiropayiṃ.

22. ‘‘Abhivādetvāna sambuddhaṃ, lokajeṭṭhaṃ narāsabhaṃ;
Pāmojjaṃ janayitvāna, pakkāmiṃ uttarāmukho.

23. ‘‘Aṭṭhārase kappasate, candanaṃ yaṃ apūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

24. ‘‘Catuddase kappasate, ito āsiṃsu te tayo;
Rohaṇī nāma [rohitā nāma (sī.), rohiṇī nāma (syā.)] nāmena, cakkavattī mahabbalā.

25. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā candanapūjanako thero imā gāthāyo abhāsitthāti;

Candanapūjanakattherassāpadānaṃ tatiyaṃ.

Aṭṭhamabhāṇavāraṃ.

4. Pupphacchadaniyattheraapadānaṃ

26. ‘‘Sunando nāma nāmena, brāhmaṇo mantapāragū;
Ajjhāyako yācayogo, vājapeyyaṃ ayājayi.

27. ‘‘Padumuttaro lokavidū, aggo kāruṇiko isi;
Janataṃ anukampanto, ambare caṅkamī tadā.

28. ‘‘Caṅkamitvāna sambuddho, sabbaññū lokanāyako;
Mettāya aphari satte, appamāṇe [appamāṇaṃ (sī. syā.)] nirūpadhi.

29. ‘‘Vaṇṭe chetvāna pupphāni, brāhmaṇo mantapāragū;
Sabbe sisse samānetvā, ākāse ukkhipāpayi.

30. ‘‘Yāvatā nagaraṃ āsi, pupphānaṃ chadanaṃ tadā;
Buddhassa ānubhāvena, sattāhaṃ na vigacchatha.

31. ‘‘Teneva sukkamūlena, anubhotvāna sampadā;
Sabbāsave pariññāya, tiṇṇo loke visattikaṃ.

32. ‘‘Ekārase kappasate, pañcatiṃsāsu khattiyā;
Ambaraṃsasanāmā te, cakkavattī mahabbalā.

33. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pupphacchadaniyo thero imā gāthāyo abhāsitthāti.

Pupphacchadaniyattherassāpadānaṃ catutthaṃ.

5. Rahosaññakattheraapadānaṃ

34. ‘‘Himavantassāvidūre, vasabho nāma pabbato;
Tasmiṃ pabbatapādamhi, assamo āsi māpito.

35. ‘‘Tīṇi sissasahassāni, vācesiṃ brāhmaṇo [brāhmaṇe (sī.)] tadā;
Saṃharitvāna [saṃsāvitvāna (syā.)] te sisse, ekamantaṃ upāvisiṃ.

36. ‘‘Ekamantaṃ nisīditvā, brāhmaṇo mantapāragū;
Buddhavedaṃ gavesanto [pavesanto (ka.)], ñāṇe cittaṃ pasādayiṃ.

37. ‘‘Tattha cittaṃ pasādetvā, nisīdiṃ paṇṇasanthare;
Pallaṅkaṃ ābhujitvāna, tattha kālaṅkato ahaṃ.

38. ‘‘Ekattiṃse ito kappe, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, ñāṇasaññāyidaṃ phalaṃ.

39. ‘‘Sattavīsatikappamhi, rājā siridharo ahu;
Sattaratanasampanno, cakkavattī mahabbalo.

40. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā rahosaññako thero imā gāthāyo abhāsitthāti.

Rahosaññakattherassāpadānaṃ pañcamaṃ.

6. Campakapupphiyattheraapadānaṃ

41. ‘‘Kaṇikāraṃva jotantaṃ, nisinnaṃ pabbatantare;
Obhāsentaṃ disā sabbā, osadhiṃ viya tārakaṃ [osadhī viya tārakā (ka.)].

42. ‘‘Tayo māṇavakā āsuṃ, sake sippe susikkhitā;
Khāribhāraṃ gahetvāna, anventi mama pacchato.

43. ‘‘Puṭake satta pupphāni, nikkhittāni tapassinā;
Gahetvā tāni ñāṇamhi, vessabhussābhiropayiṃ.

44. ‘‘Ekattiṃse ito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, ñāṇapūjāyidaṃ phalaṃ.

45. ‘‘Ekūnatiṃsakappamhi, vipulābha [vihatābhā (syā.)] sanāmako;
Sattaratanasampanno, cakkavattī [rājā hosi (ka.)] mahabbalo.

46. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā campakapupphiyo thero imā gāthāyo abhāsitthāti;

Campakapupphiyattherassāpadānaṃ chaṭṭhaṃ.

7. Atthasandassakattheraapadānaṃ

47. ‘‘Visālamāḷe āsīno, addasaṃ lokanāyakaṃ;
Khīṇāsavaṃ balappattaṃ, bhikkhusaṅghapurakkhataṃ.

48. ‘‘Satasahassā tevijjā, chaḷabhiññā mahiddhikā;
Parivārenti sambuddhaṃ, ko disvā nappasīdati.

49. ‘‘Ñāṇe upanidhā yassa, na vijjati sadevake;
Anantañāṇaṃ sambuddhaṃ, ko disvā nappasīdati.

50. ‘‘Dhammakāyañca dīpentaṃ, kevalaṃ ratanākaraṃ;
Vikappetuṃ [vikopetuṃ (sī. syā.)] na sakkonti, ko disvā nappasīdati.

51. ‘‘Imāhi tīhi gāthāhi, nāradovhayavacchalo [saragacchiyo (sī.), puragacchiyo (syā.)];
Padumuttaraṃ thavitvāna, sambuddhaṃ aparājitaṃ.

52. ‘‘Tena cittappasādena, buddhasanthavanena ca;
Kappānaṃ satasahassaṃ, duggatiṃ, nupapajjahaṃ.

53. ‘‘Ito tiṃsakappasate, sumitto nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

54. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā atthasandassako thero imā gāthāyo abhāsitthāti.

Atthasandassakattherassāpadānaṃ sattamaṃ.

8. Ekapasādaniyattheraapadānaṃ

55. ‘‘Nārado iti me nāmaṃ [nārado iti nāmena (syā. ka.) upari tevīsatimavagge pana chaṭṭhāpadāne ‘‘me nāmaṃ‘‘icceva dissati], kesavo iti maṃ vidū;
Kusalākusalaṃ esaṃ, agamaṃ buddhasantikaṃ.

56. ‘‘Mettacitto kāruṇiko, atthadassī mahāmuni;
Assāsayanto satte so, dhammaṃ deseti cakkhumā.

57. ‘‘Sakaṃ cittaṃ pasādetvā, sire katvāna añjaliṃ;
Satthāraṃ abhivādetvā, pakkāmiṃ pācināmukho.

58. ‘‘Sattarase kappasate, rājā āsi mahīpati;
Amittatāpano nāma, cakkavattī mahabbalo.

59. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ekapasādaniyo thero imā gāthāyo abhāsitthāti.

Ekapasādaniyattherassāpadānaṃ aṭṭhamaṃ.

9. Sālapupphadāyakattheraapadānaṃ

60. ‘‘Migarājā tadā āsiṃ, abhijāto sukesarī;
Giriduggaṃ gavesanto, addasaṃ lokanāyakaṃ.

61. ‘‘Ayaṃ nu kho mahāvīro, nibbāpeti mahājanaṃ;
Yaṃnūnāhaṃ upāseyyaṃ, devadevaṃ narāsabhaṃ.

62. ‘‘Sākhaṃ sālassa bhañjitvā, sakosaṃ pupphamāhariṃ;
Upagantvāna sambuddhaṃ, adāsiṃ pupphamuttamaṃ.

63. ‘‘Ekanavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, pupphadānassidaṃ phalaṃ.

64. ‘‘Ito ca navame kappe, virocanasanāmakā;
Tayo āsiṃsu rājāno, cakkavattī mahabbalā.

65. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sālapupphadāyako thero imā gāthāyo abhāsitthāti.

Sālapupphadāyakattherassāpadānaṃ navamaṃ.

10. Piyālaphaladāyakattheraapadānaṃ

66. ‘‘Pārāvato [parodhako (syā.)] tadā āsiṃ, paraṃ anuparodhako;
Pabbhāre seyyaṃ kappemi, avidūre sikhisatthuno.

67. ‘‘Sāyaṃ pātañca passāmi, buddhaṃ lokagganāyakaṃ;
Deyyadhammo ca me natthi, dvipadindassa tādino.

68. ‘‘Piyālaphalamādāya, agamaṃ buddhasantikaṃ;
Paṭiggahesi bhagavā, lokajeṭṭho narāsabho.

69. ‘‘Tato paraṃ upādāya, paricāriṃ vināyakaṃ;
Tena cittappasādena, tattha kālaṅkato ahaṃ.

70. ‘‘Ekattiṃse ito kappe, yaṃ phalaṃ adadiṃ ahaṃ;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

71. ‘‘Ito pannarase kappe, tayo āsuṃ piyālino;
Sattaratanasampannā, cakkavattī mahabbalā.

72. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā piyālaphaladāyako thero imā gāthāyo abhāsitthāti.

Piyālaphaladāyakattherassāpadānaṃ dasamaṃ.

Sobhitavaggo cuddasamo.

Tassuddānaṃ –

Sobhitasudassano ca, candano pupphachadano;
Raho campakapupphī ca, atthasandassakena ca.

Ekapasādī [ekaraṃsi (syā.)] sāladado, dasamo phaladāyako;
Gāthāyo sattati dve ca, gaṇitāyo vibhāvibhi.

15. Chattavaggo

1. Atichattiyattheraapadānaṃ

1. ‘‘Parinibbute bhagavati, atthadassīnaruttame;
Chattātichattaṃ [chattādhichattaṃ (sī.)] kāretvā, thūpamhi abhiropayiṃ.

2. ‘‘Kālena kālamāgantvā, namassiṃ lokanāyakaṃ [satthu cetiyaṃ (sī.)];
Pupphacchadanaṃ katvāna, chattamhi abhiropayiṃ.

3. ‘‘Sattarase kappasate, devarajjamakārayiṃ;
Manussattaṃ na gacchāmi, thūpapūjāyidaṃ phalaṃ.

4. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā atichattiyo [adhichattiyo (sī. syā.)] thero imā gāthāyo abhāsitthāti.

Atichattiyattherassāpadānaṃ paṭhamaṃ.

2. Thambhāropakattheraapadānaṃ

5. ‘‘Nibbute lokanāthamhi, dhammadassīnarāsabhe;
Āropesiṃ dhajatthambhaṃ, buddhaseṭṭhassa cetiye.

6. ‘‘Nisseṇiṃ māpayitvāna, thūpaseṭṭhaṃ samāruhiṃ;
Jātipupphaṃ gahetvāna, thūpamhi abhiropayiṃ.

7. ‘‘Aho buddho aho dhammo, aho no satthu sampadā;
Duggatiṃ nābhijānāmi, thūpapūjāyidaṃ phalaṃ.

8. ‘‘Catunnavutito kappe, thūpasīkhasanāmakā;
Soḷasāsiṃsu rājāno, cakkavattī mahabbalā.

9. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā thambhāropako thero imā gāthāyo abhāsitthāti.

Thambhāropakattherassāpadānaṃ dutiyaṃ.

3. Vedikārakattheraapadānaṃ

10. ‘‘Nibbute lokanāthamhi, piyadassīnaruttame;
Pasannacitto sumano, muttāvedimakāsahaṃ.

11. ‘‘Maṇīhi parivāretvā, akāsiṃ vedimuttamaṃ;
Vedikāya mahaṃ katvā, tattha kālaṅkato ahaṃ.

12. ‘‘Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ;
Maṇī dhārenti ākāse, puññakammassidaṃ phalaṃ.

13. ‘‘Soḷasito kappasate, maṇippabhāsanāmakā;
Chattiṃsāsiṃsu [bāttiṃsāsiṃsu (sī. syā.)] rājāno, cakkavattī mahabbalā.

14. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā vedikārako thero imā gāthāyo abhāsitthāti.

Vedikārakattherassāpadānaṃ tatiyaṃ.

4. Saparivāriyattheraapadānaṃ

15. ‘‘Padumuttaro nāma jino, lokajeṭṭho narāsabho;
Jalitvā aggikkhandhova, sambuddho parinibbuto.

16. ‘‘Nibbute ca mahāvīre, thūpo vitthāriko ahu;
Dūratova [ahorattaṃ (sī.), thūpadattaṃ (syā.)] upaṭṭhenti, dhātugehavaruttame.

17. ‘‘Pasannacitto sumano, akaṃ candanavedikaṃ;
Dissati thūpakhandho ca [dīyati dhūmakkhandho ca (sī.), dīyati dhūpagandho ca (syā.)],
thūpānucchaviko tadā.

18. ‘‘Bhave nibbattamānamhi, devatte atha mānuse;

Omattaṃ me na passāmi, pubbakammassidaṃ phalaṃ.

19. ‘‘Pañcadasakappasate, ito aṭṭha janā ahuṃ;
Sabbe samattanāmā te, cakkavattī mahabbalā.

20. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā saparivāriyo thero imā gāthāyo abhāsitthāti.

Saparivāriyattherassāpadānaṃ catutthaṃ.

5. Umāpupphiyattheraapadānaṃ

21. ‘‘Nibbute lokamahite [lokanāthamhi (sī.)], āhutīnaṃ paṭiggahe;
Siddhatthamhi bhagavati, mahāthūpamaho ahu.

22. ‘‘Mahe pavattamānamhi, siddhatthassa mahesino;
Umāpupphaṃ [ummāpupphaṃ (sabbattha)] gahetvāna, thūpamhi abhiropayiṃ.

23. ‘‘Catunnavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, thūpapūjāyidaṃ [pupphapūjāyidaṃ (syā.), buddhapūjāyidaṃ (ka.)] phalaṃ.

24. ‘‘Ito ca navame kappe, somadevasanāmakā;
Pañcāsītisu rājāno, cakkavattī mahabbalā.

25. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā umāpupphiyo thero imā gāthāyo abhāsitthāti.

Umāpupphiyattherassāpadānaṃ pañcamaṃ.

6. Anulepadāyakattheraapadānaṃ

26. ‘‘Anomadassīmunino, bodhivedimakāsahaṃ;
Sudhāya piṇḍaṃ datvāna, pāṇikammaṃ akāsahaṃ.

27. ‘‘Disvā taṃ sukataṃ kammaṃ, anomadassī naruttamo;
Bhikkhusaṅghe ṭhito satthā, imaṃ gāthaṃ abhāsatha.

28. ‘‘‘Iminā sudhakammena, cetanāpaṇidhīhi ca;
Sampattiṃ anubhotvāna, dukkhassantaṃ karissati’.

29. ‘‘Pasannamukhavaṇṇomhi, ekaggo susamāhito;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

30. ‘‘Ito kappasate āsiṃ, paripuṇṇe anūnake [paripuṇṇo anūnako (syā.)];
Rājā sabbaghano nāma, cakkavattī mahabbalo.

31. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā anulepadāyako thero imā gāthāyo abhāsitthāti.

Anulepadāyakattherassāpadānaṃ chaṭṭhaṃ.

7. Maggadāyakattheraapadānaṃ

32. ‘‘Uttaritvāna nadikaṃ, vanaṃ gacchati cakkhumā;
Tamaddasāsiṃ sambuddhaṃ, siddhatthaṃ varalakkhaṇaṃ.

33. ‘‘Kudāla [kuddāla (sī. syā.)] piṭakamādāya, samaṃ katvāna taṃ pathaṃ;
Satthāraṃ abhivādetvā, sakaṃ cittaṃ pasādayiṃ.

34. ‘‘Catunnavutito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, maggadānassidaṃ phalaṃ.

35. ‘‘Sattapaññāsakappamhi, eko āsiṃ janādhipo;
Nāmena suppabuddhoti, nāyako so narissaro.

36. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā maggadāyako thero imā gāthāyo abhāsitthāti.

Maggadāyakattherassāpadānaṃ sattamaṃ.

8. Phalakadāyakattheraapadānaṃ

37. ‘‘Yānakāro pure āsiṃ, dārukamme susikkhito;
Candanaṃ phalakaṃ katvā, adāsiṃ lokabandhuno.

38. ‘‘Pabhāsati idaṃ byamhaṃ, suvaṇṇassa sunimmitaṃ;
Hatthiyānaṃ assayānaṃ, dibbayānaṃ upaṭṭhitaṃ.

39. ‘‘Pāsādā sivikā ceva, nibbattanti yadicchakaṃ;
Akkhubbhaṃ [akkhobhaṃ (sī.)] ratanaṃ mayhaṃ, phalakassa idaṃ phalaṃ.

40. ‘‘Ekanavutito kappe, phalakaṃ yamahaṃ dadiṃ;
Duggatiṃ nābhijānāmi, phalakassa idaṃ phalaṃ.

41. ‘‘Sattapaññāsakappamhi, caturo nimmitāvhayā;
Sattaratanasampannā, cakkavattī mahabbalā.

42. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā phalakadāyako thero imā gāthāyo abhāsitthāti.

Phalakadāyakattherassāpadānaṃ aṭṭhamaṃ.

9. Vaṭaṃsakiyattheraapadānaṃ

43. ‘‘Sumedho nāma nāmena, sayambhū aparājito;
Vivekamanubrūhanto, ajjhogahi mahāvanaṃ.

44. ‘‘Saḷalaṃ pupphitaṃ disvā, ganthitvāna [bandhitvāna (sī.)] vaṭaṃsakaṃ;
Buddhassa abhiropesiṃ, sammukhā lokanāyakaṃ.

45. ‘‘Tiṃsakappasahassamhi, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

46. ‘‘Ūnavīse kappasate, soḷasāsuṃ sunimmitā;
Sattaratanasampannā, cakkavattī mahabbalā.

47. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā vaṭaṃsakiyo thero imā gāthāyo abhāsitthāti.

Vaṭaṃsakiyattherassāpadānaṃ navamaṃ.

10. Pallaṅkadāyakattheraapadānaṃ

48. ‘‘Sumedhassa bhagavato, lokajeṭṭhassa tādino;
Pallaṅko hi mayā dinno, sauttarasapacchado.

49. ‘‘Sattaratanasampanno, pallaṅko āsi so tadā;
Mama saṅkappamaññāya, nibbattati sadā mama.

50. ‘‘Tiṃsakappasahassamhi, pallaṅkamadadiṃ tadā;
Duggatiṃ nābhijānāmi, pallaṅkassa idaṃ phalaṃ.

51. ‘‘Vīsakappasahassamhi, suvaṇṇābhā tayo janā;
Sattaratanasampannā, cakkavattī mahabbalā.

52. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pallaṅkadāyako thero imā gāthāyo abhāsitthāti.

Pallaṅkadāyakattherassāpadānaṃ dasamaṃ.

Chattavaggo pannarasamo.

Tassuddānaṃ –

Chattaṃ thambho ca vedi ca, parivārumapupphiyo;
Anulepo ca maggo ca, phalako ca vaṭaṃsako;
Pallaṅkadāyī ca gāthāyo, chappaññāsa pakittitāti.

16. Bandhujīvakavaggo

1. Bandhujīvakattheraapadānaṃ

1. ‘‘Candaṃva vimalaṃ suddhaṃ, vippasannamanāvilaṃ;
Nandībhavaparikkhīṇaṃ, tiṇṇaṃ loke visattikaṃ.

2. ‘‘Nibbāpayantaṃ janataṃ, tiṇṇaṃ [disvā (?)] tārayataṃ varaṃ [tārayataṃ muniṃ (syā.)];
Muniṃ vanamhi jhāyantaṃ [vanasmiṃ jhāyamānaṃ taṃ (sī. syā.)], ekaggaṃ susamāhitaṃ.

3. ‘‘Bandhujīvakapupphāni, lagetvā suttakenahaṃ;
Buddhassa abhiropayiṃ, sikhino lokabandhuno.

4. ‘‘Ekattiṃse ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

5. ‘‘Ito sattamake kappe, manujindo mahāyaso;
Samantacakkhu nāmāsi, cakkavattī mahabbalo.

6. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā bandhujīvako thero imā gāthāyo abhāsitthāti.

Bandhujīvakattherassāpadānaṃ paṭhamaṃ.

2. Tambapupphiyattheraapadānaṃ

7. ‘‘Parakammāyane yutto, aparādhaṃ akāsahaṃ;
Vanantaṃ abhidhāvissaṃ, bhayaverasamappito.

8. ‘‘Pupphitaṃ pādapaṃ disvā, piṇḍibandhaṃ sunimmitaṃ;
Tambapupphaṃ gahetvāna, bodhiyaṃ okiriṃ ahaṃ.

9. ‘‘Sammajjitvāna taṃ bodhiṃ, pāṭaliṃ pādaputtamaṃ;
Pallaṅkaṃ ābhujitvāna, bodhimūle upāvisiṃ.

10. ‘‘Gatamaggaṃ gavesantā, āgacchuṃ mama santikaṃ;
Te ca disvānahaṃ tattha, āvajjiṃ bodhimuttamaṃ.

11. ‘‘Vanditvāna ahaṃ bodhiṃ, vippasannena cetasā;
Anekatāle papatiṃ, giridugge bhayānake.

12. ‘‘Ekanavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, bodhipūjāyidaṃ phalaṃ.

13. ‘‘Ito ca tatiye kappe, rājā susaññato ahaṃ [saṃthusito ahuṃ (sī.)];
Sattaratanasampanno, cakkavattī mahabbalo.

14. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā tambapupphiyo thero imā gāthāyo abhāsitthāti.

Tambapupphiyattherassāpadānaṃ dutiyaṃ.

3. Vīthisammajjakattheraapadānaṃ

15. ‘‘Udentaṃ sataraṃsiṃva, pītaraṃsiṃva [sitaraṃsiṃva (sī. syā.)] bhāṇumaṃ;
Pannarase yathā candaṃ, niyyantaṃ lokanāyakaṃ.

16. ‘‘Aṭṭhasaṭṭhisahassāni, sabbe khīṇāsavā ahuṃ;
Parivāriṃsu sambuddhaṃ, dvipadindaṃ narāsabhaṃ.

17. ‘‘Sammajjitvāna taṃ vīthiṃ, niyyante lokanāyake;
Ussāpesiṃ dhajaṃ tattha, vippasannena cetasā.

18. ‘‘Ekanavutito kappe, yaṃ dhajaṃ abhiropayiṃ;
Duggatiṃ nābhijānāmi, dhajadānassidaṃ phalaṃ.

19. ‘‘Ito catutthake kappe, rājāhosiṃ mahabbalo;
Sabbākārena sampanno, sudhajo iti vissuto.

20. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā vīthisammajjako thero imā gāthāyo abhāsitthāti.

Vīthisammajjakattherassāpadānaṃ tatiyaṃ.

4. Kakkārupupphapūjakattheraapadānaṃ

21. ‘‘Devaputto ahaṃ santo, pūjayiṃ sikhināyakaṃ;
Kakkārupupphaṃ paggayha, buddhassa abhiropayiṃ.

22. ‘‘Ekattiṃse ito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

23. ‘‘Ito ca navame kappe, rājā sattuttamo ahuṃ;
Sattaratanasampanno, cakkavattī mahabbalo.

24. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kakkārupupphapūjako thero imā gāthāyo abhāsitthāti.

Kakkārupupphapūjakattherassāpadānaṃ catutthaṃ.

5. Mandāravapupphapūjakattheraapadānaṃ

25. ‘‘Devaputto ahaṃ santo, pūjayiṃ sikhināyakaṃ;
Mandāravena pupphena, buddhassa abhiropayiṃ.

26. ‘‘Sattāhaṃ chadanaṃ āsi, dibbaṃ mālaṃ tathāgate;
Sabbe janā samāgantvā, namassiṃsu tathāgataṃ.

27. ‘‘Ekattiṃse ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

28. ‘‘Ito ca dasame kappe, rājāhosiṃ jutindharo;
Sattaratanasampanno, cakkavattī mahabbalo.

29. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā mandāravapupphapūjako thero imā gāthāyo abhāsitthāti.

Mandāravapupphapūjakattherassāpadānaṃ pañcamaṃ.

6. Kadambapupphiyattheraapadānaṃ

30. ‘‘Himavantassāvidūre, kukkuṭo nāma pabbato;
Tamhi pabbatapādamhi, satta buddhā vasanti te.

31. ‘‘Kadambaṃ pupphitaṃ disvā, dīparājaṃva uggataṃ;
Ubho hatthehi paggayha, satta buddhe samokiriṃ.

32. ‘‘Catunnavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

33. ‘‘Dvenavute ito kappe, sattāsuṃ pupphanāmakā;
Sattaratanasampannā, cakkavattī mahabbalā.

34. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kadambapupphiyo thero imā gāthāyo abhāsitthāti;

Kadambapupphiyattherassāpadānaṃ chaṭṭhaṃ.

7. Tiṇasūlakattheraapadānaṃ

35. ‘‘Himavantassāvidūre, bhūtagaṇo nāma pabbato;
Vasateko jino tattha, sayambhū lokanissaṭo.

36. ‘‘Tiṇasūlaṃ gahetvāna, buddhassa abhiropayiṃ;
Ekūnasatasahassaṃ, kappaṃ na vinipātiko.

37. ‘‘Ito ekādase kappe, ekosiṃ dharaṇīruho;
Sattaratanasampanno, cakkavattī mahabbalo.

38. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā tiṇasūlako thero imā gāthāyo abhāsitthāti.

Tiṇasūlakattherassāpadānaṃ sattamaṃ.

8. Nāgapupphiyattheraapadānaṃ

39. ‘‘Suvaccho nāma nāmena, brāhmaṇo mantapāragū;
Purakkhato sasissehi, vasate pabbatantare.

40. ‘‘Padumuttaro nāma jino, āhutīnaṃ paṭiggaho;
Mamuddharitukāmo so, āgacchi mama santikaṃ.

41. ‘‘Vehāsamhi caṅkamati, dhūpāyati jalate tathā;
Hāsaṃ mamaṃ viditvāna, pakkāmi pācināmukho.

42. ‘‘Tañca acchariyaṃ disvā, abbhutaṃ lomahaṃsanaṃ;
Nāgapupphaṃ gahetvāna, gatamaggamhi okiriṃ.

43. ‘‘Satasahassito kappe, yaṃ pupphaṃ okiriṃ ahaṃ;
Tena cittappasādena, duggatiṃ nupapajjahaṃ.

44. ‘‘Ekattiṃse kappasate [ekatiṃse ito kamme (syā.)], rājā āsi mahāraho;
Sattaratanasampanno, cakkavattī mahabbalo.

45. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā nāgapupphiyo thero imā gāthāyo abhāsitthāti.

Nāgapupphiyattherassāpadānaṃ aṭṭhamaṃ.

9. Punnāgapupphiyattheraapadānaṃ

46. ‘‘Kānanaṃ vanamogayha, vasāmi luddako ahaṃ;
Punnāgaṃ pupphitaṃ disvā, buddhaseṭṭhaṃ anussariṃ.

47. ‘‘Taṃ pupphaṃ ocinitvāna, sugandhaṃ gandhitaṃ subhaṃ;
Thūpaṃ karitvā puline, buddhassa abhiropayiṃ.

48. ‘‘Dvenavute ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

49. ‘‘Ekamhi navute kappe, eko āsiṃ tamonudo;
Sattaratanasampanno, cakkavattī mahabbalo.

50. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā punnāgapupphiyo thero imā gāthāyo abhāsitthāti.

Punnāgapupphiyattherassāpadānaṃ navamaṃ.

10. Kumudadāyakattheraapadānaṃ

51. ‘‘Himavantassāvidūre, mahājātassaro ahu;
Padumuppalasañchanno, puṇḍarīkasamotthaṭo.

52. ‘‘Kukuttho nāma nāmena, tatthāsiṃ sakuṇo tadā;
Sīlavā buddhisampanno, puññāpuññesu kovido.

53. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Jātassarassāvidūre, sañcarittha mahāmuni.

54. ‘‘Jalajaṃ kumudaṃ chetvā, upanesiṃ mahesino;
Mama saṅkappamaññāya, paṭiggahi mahāmuni.

55. ‘‘Tañca dānaṃ daditvāna, sukkamūlena codito;
Kappānaṃ satasahassaṃ, duggatiṃ nupapajjahaṃ.

56. ‘‘Soḷaseto kappasate, āsuṃ varuṇanāmakā;
Aṭṭha ete janādhipā, cakkavattī mahabbalā.

57. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kumudadāyako thero imā gāthāyo abhāsitthāti.

Kumudadāyakattherassāpadānaṃ dasamaṃ.

Bandhujīvakavaggo soḷasamo.

Tassuddānaṃ –

Bandhujīvo tambapupphī, vīthikakkārupupphiyo;
Mandāravo kadambī ca, sūlako nāgapupphiyo;
Punnāgo komudī gāthā, chappaññāsa pakittitāti.

17. Supāricariyavaggo

1. Supāricariyattheraapadānaṃ

1. ‘‘Padumo nāma nāmena, dvipadindo narāsabho;
Pavanā abhinikkhamma, dhammaṃ deseti cakkhumā.

2. ‘‘Yakkhānaṃ samayo āsi, avidūre mahesino;
Yena kiccena sampattā, ajjhāpekkhiṃsu tāvade.

3. ‘‘Buddhassa giramaññāya, amatassa ca desanaṃ;
Pasannacitto sumano, apphoṭetvā upaṭṭhahiṃ.

4. ‘‘Suciṇṇassa phalaṃ passa, upaṭṭhānassa satthuno;
Tiṃsakappasahassesu, duggatiṃ nupapajjahaṃ.

5. ‘‘Ūnatiṃse kappasate, samalaṅkatanāmako;
Sattaratanasampanno, cakkavattī mahabbalo.

6. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā supāricariyo thero imā gāthāyo abhāsitthāti.

Supāricariyattherassāpadānaṃ paṭhamaṃ.

2. Kaṇaverapupphiyattheraapadānaṃ

7. ‘‘Siddhattho nāma bhagavā, lokajeṭṭho narāsabho;
Purakkhato sāvakehi, nagaraṃ paṭipajjatha.

8. ‘‘Rañño antepure āsiṃ, gopako abhisammato;
Pāsāde upaviṭṭhohaṃ, addasaṃ lokanāyakaṃ.

9. ‘‘Kaṇaveraṃ [karavīraṃ (sakkatānulomaṃ), kaṇavīraṃ (pākata)] gahetvāna, bhikkhusaṅghe samokiriṃ;
Buddhassa visuṃ katvāna, tato bhiyyo samokiriṃ.

10. ‘‘Catunnavutito kappe, yaṃ pupphamabhipūjayiṃ [ropayiṃ (syā.)];
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

11. ‘‘Sattāsītimhito kappe, caturāsuṃ mahiddhikā;
Sattaratanasampannā, cakkavattī mahabbalā.

12. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kaṇaverapupphiyo thero imā gāthāyo abhāsitthāti.

Kaṇaverapupphiyattherassāpadānaṃ dutiyaṃ.

3. Khajjakadāyakattheraapadānaṃ

13. ‘‘Tissassa kho bhagavato, pubbe phalamadāsahaṃ;
Nāḷikerañca pādāsiṃ, khajjakaṃ abhisammataṃ.

14. ‘‘Buddhassa tamahaṃ datvā, tissassa tu mahesino;
Modāmahaṃ kāmakāmī, upapajjiṃ [kāmakārī, upapajjaṃ (sī.)] yamicchakaṃ [sabbatthapi evameva dissati].

15. ‘‘Dvenavute ito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

16. ‘‘Ito terasakappamhi, rājā indasamo ahu;
Sattaratanasampanno, cakkavattī mahabbalo.

17. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā khajjakadāyako thero imā gāthāyo abhāsitthāti.

Khajjakadāyakattherassāpadānaṃ tatiyaṃ.

4. Desapūjakattheraapadānaṃ

18. ‘‘Atthadassī tu bhagavā, lokajeṭṭho narāsabho;
Abbhuggantvāna vehāsaṃ, gacchate anilañjase.

19. ‘‘Yamhi dese ṭhito satthā, abbhuggacchi mahāmuni;
Tāhaṃ desaṃ apūjesiṃ, pasanno sehi pāṇibhi.

20. ‘‘Aṭṭhārase kappasate, addasaṃ yaṃ mahāmuniṃ;
Duggatiṃ nābhijānāmi, desapūjāyidaṃ phalaṃ.

21. ‘‘Ekādase kappasate, gosujātasanāmako;
Sattaratanasampanno, cakkavattī mahabbalo.

22. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā desapūjako thero imā gāthāyo abhāsitthāti.

Desapūjakattherassāpadānaṃ catutthaṃ.

5. Kaṇikārachattiyattheraapadānaṃ

23. ‘‘Vessabhū nāma sambuddho, lokajeṭṭho narāsabho;
Divāvihārāya muni, ogāhayi mahāvanaṃ.

24. ‘‘Kaṇikāraṃ ocinitvā, chattaṃ katvānahaṃ tadā;
Pupphacchadanaṃ katvāna, buddhassa abhiropayiṃ.

25. ‘‘Ekattiṃse ito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

26. ‘‘Ito vīsatikappamhi, soṇṇābhā aṭṭha khattiyā;
Sattaratanasampannā, cakkavattī mahabbalā.

27. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kaṇikārachattiyo thero imā gāthāyo abhāsitthāti.

Kaṇikārachattiyattherassāpadānaṃ pañcamaṃ.

6. Sappidāyakattheraapadānaṃ

28. ‘‘Phusso nāmāsi [nāmātha (sī.)] bhagavā, āhutīnaṃ paṭiggaho;
Gacchate vīthiyaṃ vīro, nibbāpento mahājanaṃ.

29. ‘‘Anupubbena bhagavā, āgacchi mama santikaṃ;
Tato taṃ [tatohaṃ (sī. syā.)] pattaṃ paggayha, sappitelamadāsahaṃ.

30. ‘‘Dvenavute ito kappe, yaṃ sappimadadiṃ tadā;
Duggatiṃ nābhijānāmi, sappidānassidaṃ phalaṃ.

31. ‘‘Chappaññāse ito kappe, eko āsi samodako;
Sattaratanasampanno, cakkavattī mahabbalo.

32. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sappidāyako thero imā gāthāyo abhāsitthāti.

Sappidāyakattherassāpadānaṃ chaṭṭhaṃ.

7. Yūthikapupphiyattheraapadānaṃ

33. ‘‘Candabhāgānadītīre, anusotaṃ vajāmahaṃ;
Sayambhuṃ addasaṃ tattha, sālarājaṃva phullitaṃ.

34. ‘‘Pupphaṃ yūthikamādāya, upagacchiṃ mahāmuniṃ;
Pasannacitto sumano, buddhassa abhiropayiṃ.

35. ‘‘Catunnavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

36. ‘‘Sattasaṭṭhimhito kappe, eko sāmuddharo ahu;
Sattaratanasampanno, cakkavattī mahabbalo.

37. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā yūthikapupphiyo thero imā gāthāyo abhāsitthāti.

Yūthikapupphiyattherassāpadānaṃ sattamaṃ.

8. Dussadāyakattheraapadānaṃ

38. ‘‘Tivarāyaṃ pure ramme, rājaputtosahaṃ [rājaputto ahaṃ (sī. syā.)] tadā;
Paṇṇākāraṃ labhitvāna, upasantassadāsahaṃ.

39. ‘‘Adhivāsesi bhagavā, vatthaṃ [navaṃ (ka.)] hatthena āmasi;
Siddhattho adhivāsetvā, vehāsaṃ nabhamuggami.

40. ‘‘Buddhassa gacchamānassa, dussā dhāvanti pacchato;
Tattha cittaṃ pasādesiṃ, buddho no aggapuggalo.

41. ‘‘Catunnavutito kappe, yaṃ dussamadadiṃ tadā;
Duggatiṃ nābhijānāmi, dussadānassidaṃ phalaṃ.

42. ‘‘Sattasaṭṭhimhito kappe, cakkavattī tadā ahu;
Parisuddhoti nāmena, manujindo mahabbalo.

43. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā dussadāyako thero imā gāthāyo abhāsitthāti.

Dussadāyakattherassāpadānaṃ aṭṭhamaṃ.

9. Samādapakattheraapadānaṃ

44. ‘‘Nagare bandhumatiyā, mahāpūgagaṇo ahu;
Tesāhaṃ pavaro āsiṃ, mama baddhacarā [paṭṭhacarā (syā.)] ca te.

45. ‘‘Sabbe te sannipātetvā, puññakamme samādayiṃ;
Māḷaṃ kassāma saṅghassa, puññakkhettaṃ anuttaraṃ.

46. ‘‘Sādhūti te paṭissutvā, mama chandavasānugā;
Niṭṭhāpetvā ca taṃ māḷaṃ, vipassissa adamhase.

47. ‘‘Ekanavutito kappe, yaṃ māḷamadadiṃ tadā;
Duggatiṃ nābhijānāmi, māḷadānassidaṃ phalaṃ.

48. ‘‘Ekūnasattatikappe [ekūnasaṭṭhikappamhi (sī. syā.)],
Eko āsi janādhipo.

Ādeyyo nāma nāmena, cakkavattī mahabbalo.

49. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā samādapako thero imā gāthāyo abhāsitthāti.

Samādapakattherassāpadānaṃ navamaṃ.

10. Pañcaṅguliyattheraapadānaṃ

50. ‘‘Tisso nāmāsi bhagavā, lokajeṭṭho narāsabho;
Pavisati gandhakuṭiṃ, vihārakusalo muni.

51. ‘‘Sugandhamālamādāya, agamāsiṃ jinantikaṃ;
Apasaddo ca sambuddhe, pañcaṅgulimadāsahaṃ.

52. ‘‘Dvenavute ito kappe, yaṃ gandhamabhiropayiṃ;
Duggatiṃ nābhijānāmi, pañcaṅgulissidaṃ [pañcaṅguliyidaṃ (sī.)] phalaṃ.

53. ‘‘Dvesattatimhito kappe, rājā āsiṃ sayampabho;
Sattaratanasampanno, cakkavattī mahabbalo.

54. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pañcaṅguliyo thero imā gāthāyo abhāsitthāti;

Pañcaṅguliyattherassāpadānaṃ dasamaṃ.

Supāricariyavaggo sattarasamo.

Tassuddānaṃ –

Supāricari kaṇaverī, khajjako desapūjako;
Kaṇikāro sappidado, yūthiko dussadāyako;
Māḷo ca pañcaṅguliko, catupaññāsa gāthakāti.

18. Kumudavaggo

1. Kumudamāliyattheraapadānaṃ

1. ‘‘Pabbate himavantamhi, mahājātassaro ahu;
Tatthajo rakkhaso āsiṃ, ghorarūpo mahabbalo.

2. ‘‘Kumudaṃ pupphate tattha, cakkamattāni jāyare;
Ocināmi ca taṃ pupphaṃ, balino samitiṃ tadā.

3. ‘‘Atthadassī tu bhagavā, dvipadindo narāsabho;
Pupphasaṅkocitaṃ [pupphaṃ saṅkocitaṃ (sī. syā.), pupphaṃ samocitaṃ (?)] disvā, āgacchi mama santikaṃ.

4. ‘‘Upāgatañca sambuddhaṃ, devadevaṃ narāsabhaṃ;
Sabbañca pupphaṃ paggayha, buddhassa abhiropayiṃ.

5. ‘‘Yāvatā himavantantā, parisā sā [himavantasmiṃ, yāva mālā (syā.)] tadā ahu;
Tāvacchadanasampanno, agamāsi tathāgato.

6. ‘‘Aṭṭhārase kappasate, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

7. ‘‘Ito pannarase kappe, sattāhesuṃ janādhipā;
Sahassarathanāmā te, cakkavattī mahabbalā.

8. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā kumudamāliyo thero imā gāthāyo abhāsitthāti.

Kumudamāliyattherassāpadānaṃ paṭhamaṃ.

2. Nisseṇidāyakattheraapadānaṃ

9. ‘‘Koṇḍaññassa bhagavato, lokajeṭṭhassa tādino;
Ārohatthāya pāsādaṃ, nisseṇī kāritā mayā.

10. ‘‘Tena cittappasādena, anubhotvāna sampadā;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

11. ‘‘Ekattiṃsamhi kappānaṃ, sahassamhi tayo ahuṃ [mahā (sī. syā.)];
Sambahulā nāma rājāno, cakkavattī mahabbalā.

12. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā nisseṇidāyako thero imā gāthāyo abhāsitthāti.

Nisseṇidāyakattherassāpadānaṃ dutiyaṃ.

3. Rattipupphiyattheraapadānaṃ

13. ‘‘Migaluddo pure āsiṃ, araññe kānane ahaṃ;
Vipassiṃ addasaṃ buddhaṃ, devadevaṃ narāsabhaṃ.

14. ‘‘Rattikaṃ pupphitaṃ disvā, kuṭajaṃ dharaṇīruhaṃ;
Samūlaṃ paggahetvāna, upanesiṃ mahesino.

15. ‘‘Ekanavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, pupphadānassidaṃ phalaṃ.

16. ‘‘Ito ca aṭṭhame kappe, suppasannasanāmako;
Sattaratanasampanno, rājāhosiṃ mahabbalo.

17. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā rattipupphiyo thero imā gāthāyo abhāsitthāti.

Rattipupphiyattherassāpadānaṃ tatiyaṃ.

4. Udapānadāyakattheraapadānaṃ

18. ‘‘Vipassino bhagavato, udapāno kato mayā;
Piṇḍapātañca datvāna [gahetvāna (syā.)], niyyādesimahaṃ tadā.

19. ‘‘Ekanavutito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, udapānassidaṃ phalaṃ.

20. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā udapānadāyako thero imā gāthāyo abhāsitthāti.

Udapānadāyakattherassāpadānaṃ catutthaṃ.

5. Sīhāsanadāyakattheraapadānaṃ

21. ‘‘Nibbute lokanāthamhi, padumuttaranāyake;
Pasannacitto sumano, sīhāsanamadāsahaṃ.

22. ‘‘Bahūhi gandhamālehi, diṭṭhadhammasukhāvahe;
Tattha pūjañca katvāna, nibbāyati bahujjano.

23. ‘‘Pasannacitto sumano, vanditvā bodhimuttamaṃ;
Kappānaṃ satasahassaṃ, duggatiṃ nupapajjahaṃ.

24. ‘‘Pannarasasahassamhi, kappānaṃ aṭṭha āsu te [aṭṭha āsayuṃ (ka.)];
Siluccayasanāmā ca, rājāno cakkavattino.

25. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sīhāsanadāyako thero imā gāthāyo abhāsitthāti;

Sīhāsanadāyakattherassāpadānaṃ pañcamaṃ.

6. Maggadattikattheraapadānaṃ

26. ‘‘Anomadassī bhagavā, dvipadindo narāsabho;
Diṭṭhadhammasukhatthāya, abbhokāsamhi caṅkami.

27. ‘‘Uddhate pāde pupphāni, sobhaṃ muddhani tiṭṭhare;
Pasannacitto sumano, vanditvā pupphamokiriṃ.

28. ‘‘Vīsakappasahassamhi, ito pañca janā ahuṃ;
Pupphacchadaniyā nāma, cakkavattī mahabbalā.

29. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā maggadattiko thero imā gāthāyo abhāsitthāti.

Maggadattikattherassāpadānaṃ chaṭṭhaṃ.

7. Ekadīpiyattheraapadānaṃ

30. ‘‘Padumuttarassa munino, saḷale bodhimuttame;
Pasannacitto sumano, ekadīpaṃ adāsahaṃ.

31. ‘‘Bhave nibbattamānamhi, nibbatte puññasañcaye;
Duggatiṃ nābhijānāmi, dīpadānassidaṃ phalaṃ.

32. ‘‘Soḷase kappasahasse, ito te caturo janā;
Candābhā nāma nāmena, cakkavattī mahabbalā.

33. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ekadīpiyo thero imā gāthāyo abhāsitthāti.

Ekadīpiyattherassāpadānaṃ sattamaṃ.

Navamaṃ bhāṇavāraṃ.

8. Maṇipūjakattheraapadānaṃ

34. ‘‘Orena himavantassa, nadikā sampavattatha;
Tassā cānupakhettamhi, sayambhū vasate tadā.

35. ‘‘Maṇiṃ paggayha pallaṅkaṃ, sādhucittaṃ manoramaṃ;

Pasannacitto sumano, buddhassa abhiropayiṃ.

36. ‘‘Catunnavutito kappe, yaṃ maṇiṃ abhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

37. ‘‘Ito ca dvādase kappe, sataraṃsīsanāmakā;
Aṭṭha te āsuṃ rājāno, cakkavattī mahabbalā.

38. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā maṇipūjako thero imā gāthāyo abhāsitthāti.

Maṇipūjakattherassāpadānaṃ aṭṭhamaṃ.

9. Tikicchakattheraapadānaṃ

39. ‘‘Nagare bandhumatiyā, vejjo āsiṃ susikkhito;
Āturānaṃ sadukkhānaṃ, mahājanasukhāvaho.

40. ‘‘Byādhitaṃ samaṇaṃ disvā, sīlavantaṃ mahājutiṃ;
Pasannacitto sumano, bhesajjamadadiṃ tadā.

41. ‘‘Arogo āsi teneva, samaṇo saṃvutindriyo;
Asoko nāma nāmena, upaṭṭhāko vipassino.

42. ‘‘Ekanavutito kappe, yaṃ osadhamadāsahaṃ;
Duggatiṃ nābhijānāmi, bhesajjassa idaṃ phalaṃ.

43. ‘‘Ito ca aṭṭhame kappe, sabbosadhasanāmako;
Sattaratanasampanno, cakkavattī mahabbalo.

44. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā tikicchako thero imā gāthāyo abhāsitthāti.

Tikicchakattherassāpadānaṃ navamaṃ.

10. Saṅghupaṭṭhākattheraapadānaṃ

45. ‘‘Vessabhumhi bhagavati, ahosārāmiko ahaṃ;
Pasannacitto sumano, upaṭṭhiṃ saṅghamuttamaṃ.

46. ‘‘Ekattiṃse ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, upaṭṭhānassidaṃ phalaṃ.

47. ‘‘Ito te sattame kappe, sattevāsuṃ samodakā;
Sattaratanasampannā, cakkavattī mahabbalā.

48. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā saṅghupaṭṭhāko thero imā gāthāyo abhāsitthāti.

Saṅghupaṭṭhākattherassāpadānaṃ dasamaṃ.

Kumudavaggo aṭṭhārasamo.

Tassuddānaṃ –

Kumudo atha nisseṇī, rattiko udapānado;
Sīhāsanī maggadado, ekadīpī maṇippado;
Tikicchako upaṭṭhāko, ekapaññāsa gāthakāti.

19. Kuṭajapupphiyavaggo

1. Kuṭajapupphiyattheraapadānaṃ

1. ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, sataraṃsiṃva uggataṃ;
Disaṃ anuvilokentaṃ, gacchantaṃ anilañjase.

2. ‘‘Kuṭajaṃ pupphitaṃ disvā, saṃvitthatasamotthataṃ;
Rukkhato ocinitvāna, phussassa abhiropayiṃ.

3. ‘‘Dvenavute ito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

4. ‘‘Ito sattarase kappe, tayo āsuṃ supupphitā;
Sattaratanasampannā, cakkavattī mahabbalā.

5. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā kuṭajapupphiyo thero imā gāthāyo abhāsitthāti.

Kuṭajapupphiyattherassāpadānaṃ paṭhamaṃ.

2. Bandhujīvakattheraapadānaṃ

6. ‘‘Siddhattho nāma sambuddho, sayambhū sabbhi vaṇṇito;
Samādhiṃ so samāpanno, nisīdi pabbatantare.

7. ‘‘Jātassare gavesanto, dakajaṃ pupphamuttamaṃ;
Bandhujīvakapupphāni, addasaṃ samanantaraṃ.

8. ‘‘Ubho hatthehi paggayha, upāgacchiṃ mahāmuniṃ;
Pasannacitto sumano, siddhatthassābhiropayiṃ.

9. ‘‘Catunnavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

10. ‘‘Ito cātuddase kappe, eko āsiṃ janādhipo;
Samuddakappo nāmena, cakkavattī mahabbalo.

11. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā bandhujīvako thero imā gāthāyo abhāsitthāti.

Bandhujīvakattherassāpadānaṃ dutiyaṃ.

3. Koṭumbariyattheraapadānaṃ

12. ‘‘Kaṇikāraṃva jotantaṃ, nisinnaṃ pabbatantare;
Appameyyaṃva udadhiṃ, vitthataṃ dharaṇiṃ yathā.

13. ‘‘Pūjitaṃ [paretaṃ (sī.)] devasaṅghena, nisabhājāniyaṃ yathā;
Haṭṭho haṭṭhena cittena, upāgacchiṃ naruttamaṃ.

14. ‘‘Sattapupphāni paggayha, koṭumbarasamākulaṃ;
Buddhassa abhiropesiṃ, sikhino lokabandhuno.

15. ‘‘Ekattiṃse ito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

16. ‘‘Ito vīsatikappamhi, mahānelasanāmako;
Eko āsi mahātejo, cakkavattī mahabbalo.

17. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā koṭumbariyo thero imā gāthāyo abhāsitthāti.

Koṭumbariyattherassāpadānaṃ tatiyaṃ.

4. Pañcahatthiyattheraapadānaṃ

18. ‘‘Tisso nāmāsi bhagavā, lokajeṭṭho narāsabho;
Purakkhato sāvakehi, rathiyaṃ paṭipajjatha.

19. ‘‘Pañca uppalahatthā ca, cāturā ṭhapitā mayā;
Āhutiṃ dātukāmohaṃ, paggaṇhiṃ vatasiddhiyā [puttomhi hitasiddhiyā (syā.)].

20. ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, gacchantaṃ antarāpaṇe;
Buddharaṃsīhi phuṭṭhosmi [buddharaṃsyābhiphuṭṭhomhi (sī.), buddharaṃsābhighuṭṭhosmi (ka.)], pūjesiṃ dvipaduttamaṃ.

21. ‘‘Dvenavute ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

22. ‘‘Ito terasakappamhi, pañca susabhasammatā;
Sattaratanasampannā, cakkavattī mahabbalā.

23. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pañcahatthiyo thero imā gāthāyo abhāsitthāti.

Pañcahatthiyattherassāpadānaṃ catutthaṃ.

5. Isimuggadāyakattheraapadānaṃ

24. ‘‘Udentaṃ sataraṃsiṃva, pītaraṃsiṃva [sitaraṃsiṃva (sī.)] bhāṇumaṃ;
Kakudhaṃ vilasantaṃva, padumuttaranāyakaṃ.

25. ‘‘Isimuggāni pisitvā [isisuggāni piṃsetvā (sī.), isimuggaṃ nimantetvā (syā.)], madhukhudde anīḷake;
Pāsādeva ṭhito santo, adāsiṃ lokabandhuno.

26. ‘‘Aṭṭhasatasahassāni, ahesuṃ buddhasāvakā;
Sabbesaṃ pattapūrentaṃ [pattapūraṃ taṃ (sī.)], tato cāpi bahuttaraṃ.

27. ‘‘Tena cittappasādena, sukkamūlena codito;
Kappānaṃ satasahassaṃ, duggatiṃ nupapajjahaṃ.

28. ‘‘Cattālīsamhi sahasse, kappānaṃ aṭṭhatiṃsa te;
Isimuggasanāmā [mahisamantanāmā (syā.)] te, cakkavattī mahabbalā.

29. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā isimuggadāyako thero imā gāthāyo abhāsitthāti.

Isimuggadāyakattherassāpadānaṃ pañcamaṃ.

6. Bodhiupaṭṭhākattheraapadānaṃ

30. ‘‘Nagare rammavatiyā, āsiṃ murajavādako;
Niccupaṭṭhānayuttomhi, gatohaṃ bodhimuttamaṃ.

31. ‘‘Sāyaṃ pātaṃ upaṭṭhitvā, sukkamūlena codito;
Aṭṭhārasakappasate, duggatiṃ nupapajjahaṃ.

32. ‘‘Pannarase kappasate, ito āsiṃ janādhipo;
Murajo [damatho (syā.)] nāma nāmena, cakkavattī mahabbalo.

33. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā bodhiupaṭṭhāko thero imā gāthāyo abhāsitthāti.

Bodhiupaṭṭhākattherassāpadānaṃ chaṭṭhaṃ.

7. Ekacintikattheraapadānaṃ

34. ‘‘Yadā devo [devā (ka.)] devakāyā, cavate [cavanti (ka.)] āyusaṅkhayā;
Tayo saddā niccharanti, devānaṃ anumodataṃ.

35. ‘Ito bho sugatiṃ gaccha, manussānaṃ sahabyataṃ;
Manussabhūto saddhamme, labha saddhaṃ anuttaraṃ.

36. ‘‘‘Sā te saddhā niviṭṭhāssa, mūlajātā patiṭṭhitā;
Yāvajīvaṃ asaṃhīrā, saddhamme suppavedite.

37. ‘‘‘Kāyena kusalaṃ katvā, vācāya kusalaṃ bahuṃ;
Manasā kusalaṃ katvā, abyāpajjaṃ [abyāpajjhaṃ (syā.), appamāṇaṃ (itivuttake 83)] nirūpadhiṃ.

38. ‘‘‘Tato opadhikaṃ puññaṃ, katvā dānena taṃ bahuṃ;
Aññepi macce saddhamme, brahmacariye nivesaya’.

39. ‘‘Imāya anukampāya, devā devaṃ yadā vidū;
Cavantaṃ anumodanti, ehi deva punappunaṃ [devapuraṃ puna (syā.)].

40. ‘‘Saṃvego me [saṃviggohaṃ (syā.)] tadā āsi, devasaṅghe samāgate;
Kaṃsu nāma ahaṃ yoniṃ, gamissāmi ito cuto.

41. ‘‘Mama saṃvegamaññāya, samaṇo bhāvitindriyo;
Mamuddharitukāmo so, āgacchi mama santikaṃ.

42. ‘‘Sumano nāma nāmena, padumuttarasāvako;
Atthadhammānusāsitvā, saṃvejesi mamaṃ tadā.

43. ‘‘Tassāhaṃ vacanaṃ sutvā, buddhe cittaṃ pasādayiṃ;
Taṃ dhīraṃ abhivādetvā, tattha kālaṃkato ahaṃ.

44. ‘‘Upapajjiṃ sa [upapajjissaṃ (sī.)] tattheva, sukkamūlena codito;
Kappānaṃ satasahassaṃ, duggatiṃ nupapajjahaṃ.

45. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ekacintiko thero imā gāthāyo abhāsitthāti.

Ekacintikattherassāpadānaṃ sattamaṃ.

8. Tikaṇṇipupphiyattheraapadānaṃ

46. ‘‘Devabhūto ahaṃ santo, accharāhi purakkhato;
Pubbakammaṃ saritvāna, buddhaseṭṭhaṃ anussariṃ.

47. ‘‘Tikaṇṇipupphaṃ [kiṃkaṇipupphaṃ (ka.)] paggayha, sakaṃ cittaṃ pasādayiṃ;
Buddhamhi abhiropesiṃ, vipassimhi narāsabhe.

48. ‘‘Ekanavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

49. ‘‘Tesattatimhito kappe, caturāsuṃ ramuttamā;
Sattaratanasampannā, cakkavattī mahabbalā.

50. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā tikaṇṇipupphiyo [kiṃkaṇikapupphiyo (ka.)] thero imā gāthāyo abhāsitthāti.

Tikaṇṇipupphiyattherassāpadānaṃ aṭṭhamaṃ.

9. Ekacāriyattheraapadānaṃ

51. ‘‘Tāvatiṃsesu devesu, mahāghoso tadā ahu;
Buddho ca loke nibbāti, mayañcamha sarāgino.

52. ‘‘Tesaṃ saṃvegajātānaṃ, sokasallasamaṅginaṃ;
Sabalena upatthaddho, agamaṃ buddhasantikaṃ.

53. ‘‘Mandāravaṃ gahetvāna, saṅgīti [saṇhitaṃ (sī.), saṅgitaṃ (syā.)] abhinimmitaṃ;

Parinibbutakālamhi, buddhassa abhiropayiṃ.

54. ‘‘Sabbe devānumodiṃsu, accharāyo ca me tadā;
Kappānaṃ satasahassaṃ, duggatiṃ nupapajjahaṃ.

55. ‘‘Saṭṭhikappasahassamhi, ito soḷasa te janā;
Mahāmallajanā nāma, cakkavattī mahabbalā.

56. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ekacāriyo thero imā gāthāyo abhāsitthāti.

Ekacāriyattherassāpadānaṃ navamaṃ.

10. Tivaṇṭipupphiyattheraapadānaṃ

57. ‘‘Abhibhūtaṃ panijjhanti [abhibhūtopanijjhanti (sī.)], sabbe saṅgamma te mamaṃ [abhibhuṃ theraṃ panijjhāma, sabbe saṅgamma te mayaṃ (syā.)];
Tesaṃ nijjhāyamānānaṃ, pariḷāho ajāyatha.

58. ‘‘Sunando nāma nāmena, buddhassa sāvako tadā;
Dhammadassissa munino, āgacchi mama santikaṃ.

59. ‘‘Ye me baddhacarā āsuṃ, te me pupphaṃ aduṃ tadā;
Tāhaṃ pupphaṃ gahetvāna, sāvake abhiropayiṃ.

60. ‘‘Sohaṃ kālaṃkato tattha, punāpi upapajjahaṃ;
Aṭṭhārase kappasate, vinipātaṃ na gacchahaṃ.

61. ‘‘Teraseto kappasate, aṭṭhāsuṃ dhūmaketuno;
Sattaratanasampannā, cakkavattī mahabbalā.

62. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā tivaṇṭipupphiyo thero imā gāthāyo abhāsitthāti;

Tivaṇṭipupphiyattherassāpadānaṃ dasamaṃ.

Kuṭajapupphiyavaggo ekūnavīsatimo.

Tassuddānaṃ –

Kuṭajo bandhujīvī ca, koṭumbarikahatthiyo;
Isimuggo ca bodhi ca, ekacintī tikaṇṇiko;
Ekacārī tivaṇṭi ca, gāthā dvāsaṭṭhi kittitāti.

20. Tamālapupphiyavaggo

1. Tamālapupphiyattheraapadānaṃ

1. ‘‘Cullāsītisahassāni, thambhā sovaṇṇayā ahū;
Devalaṭṭhipaṭibhāgaṃ, vimānaṃ me sunimmitaṃ.

2. ‘‘Tamālapupphaṃ paggayha, vippasannena cetasā;
Buddhassa abhiropayiṃ, sikhino lokabandhuno.

3. ‘‘Ekattiṃse ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

4. ‘‘Ito vīsatime kappe, candatittoti ekako;
Sattaratanasampanno, cakkavattī mahabbalo.

5. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā tamālapupphiyo thero imā gāthāyo abhāsitthāti.

Tamālapupphiyattherassāpadānaṃ paṭhamaṃ.

2. Tiṇasanthārakattheraapadānaṃ

6. ‘‘Yadā vanavāsī [yaṃ dāyavāsiko (sī.)] isi, tiṇaṃ lāyati satthuno;
Sabbe padakkhiṇāvaṭṭā [padakkhiṇāvattā (sī. syā.)], pathabyā [puthavyā (sī.)] nipatiṃsu te.

7. ‘‘Tamahaṃ tiṇamādāya, santhariṃ dharaṇuttame;
Tīṇeva tālapattāni, āharitvānahaṃ tadā.

8. ‘‘Tiṇena chadanaṃ katvā, siddhatthassa adāsahaṃ;
Sattāhaṃ dhārayuṃ tassa [tattha (syā.)], devamānusasatthuno.

9. ‘‘Catunnavutito kappe, yaṃ tiṇaṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, tiṇadānassidaṃ phalaṃ.

10. ‘‘Pañcasaṭṭhimhito kappe, cattārosuṃ mahaddhanā;
Sattaratanasampannā, cakkavattī mahabbalā.

11. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā tiṇasanthārako thero imā gāthāyo abhāsitthāti.

Tiṇasanthārakattherassāpadānaṃ dutiyaṃ.

3. Khaṇḍapulliyattheraapadānaṃ

12. ‘‘Phussassa kho bhagavato, thūpo āsi mahāvane;
Kuñjarehi tadā bhinno, parūḷho pādapo [parūḷhapādapo (sī.), saṃrūḷho pādapo (syā.)] tahiṃ.

13. ‘‘Visamañca samaṃ katvā, sudhāpiṇḍaṃ adāsahaṃ;
Tilokagaruno tassa, guṇehi paritosito [parito suto (ka.)].

14. ‘‘Dvenavute ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, sudhāpiṇḍassidaṃ phalaṃ.

15. ‘‘Sattasattatikappamhi, jitasenāsuṃ soḷasa;
Sattaratanasampannā, cakkavattī mahabbalā.

16. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā khaṇḍaphulliyo thero imā gāthāyo abhāsitthāti.

Khaṇḍapulliyattherassāpadānaṃ tatiyaṃ.

4. Asokapūjakattheraapadānaṃ

17. ‘‘Tivarāyaṃ [tipurāyaṃ (syā.)] pure ramme, rājuyyānaṃ ahu tadā;
Uyyānapālo tatthāsiṃ, rañño baddhacaro ahaṃ.

18. ‘‘Padumo nāma nāmena, sayambhū sappabho ahu;
Nisinnaṃ [nisinno (ka.)] puṇḍarīkamhi, chāyā na jahi taṃ muniṃ.

19. ‘‘Asokaṃ pupphitaṃ disvā, piṇḍibhāraṃ sudassanaṃ;
Buddhassa abhiropesiṃ, jalajuttamanāmino.

20. ‘‘Catunnavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

21. ‘‘Sattatiṃsamhito kappe, soḷasa araṇañjahā [aruṇañjahā (sī.)];
Sattaratanasampannā, cakkavattī mahabbalā.

22. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā asokapūjako thero imā gāthāyo abhāsitthāti.

Asokapūjakattherassāpadānaṃ catutthaṃ.

5. Aṅkolakattheraapadānaṃ

23. ‘‘Aṅkolaṃ pupphitaṃ disvā, mālāvaraṃ sakosakaṃ [samogadhaṃ (syā.)];
Ocinitvāna taṃ pupphaṃ, agamaṃ buddhasantikaṃ.

24. ‘‘Siddhattho tamhi samaye, patilīno mahāmuni;
Muhuttaṃ paṭimānetvā, guhāyaṃ pupphamokiriṃ.

25. ‘‘Catunnavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, pupphadānassidaṃ [buddhapūjāyidaṃ (sī. syā.)] phalaṃ.

26. ‘‘Chattiṃsamhi ito kappe, āseko devagajjito;
Sattaratanasampanno, cakkavattī mahabbalo.

27. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā aṅkolako thero imā gāthāyo abhāsitthāti.

Aṅkolakattherassāpadānaṃ pañcamaṃ.

6. Kisalayapūjakattheraapadānaṃ

28. ‘‘Nagare dvāravatiyā, mālāvaccho mamaṃ ahu;
Udapāno ca tattheva, pādapānaṃ virohano.

29. ‘‘Sabalena upatthaddho, siddhattho aparājito;
Mamānukampamāno so, gacchate anilañjase.

30. ‘‘Aññaṃ kiñci na passāmi, pūjāyoggaṃ mahesino;
Asokaṃ pallavaṃ disvā, ākāse ukkhipiṃ ahaṃ.

31. ‘‘Buddhassa te kisalayā, gacchato yanti pacchato;
Tāhaṃ disvāna saṃvijiṃ [sohaṃ disvāna taṃ iddhiṃ (sī. syā.)], aho buddhassuḷāratā.

32. ‘‘Catunnavutito kappe, pallavaṃ abhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

33. ‘‘Sattatiṃse [sattavīse (sī. syā.)] ito kappe, eko ekissaro ahu;
Sattaratanasampanno, cakkavattī mahabbalo.

34. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kisalayapūjako thero imā gāthāyo abhāsitthāti.

Kisalayapūjakattherassāpadānaṃ chaṭṭhaṃ.

7. Tindukadāyakattheraapadānaṃ

35. ‘‘Giriduggacaro āsiṃ, makkaṭo thāmavegiko;
Phalinaṃ tindukaṃ disvā, buddhaseṭṭhaṃ anussariṃ.

36. ‘‘Nikkhamitvā katipāhaṃ, viciniṃ lokanāyakaṃ;
Pasannacitto sumano, siddhatthaṃ tibhavantaguṃ.

37. ‘‘Mama saṅkappamaññāya, satthā loke anuttaro;
Khīṇāsavasahassehi, āgacchi mama santikaṃ.

38. ‘‘Pāmojjaṃ janayitvāna, phalahattho upāgamiṃ;
Paṭiggahesi bhagavā, sabbaññū vadataṃ varo.

39. ‘‘Catunnavutito kappe, yaṃ phalaṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

40. ‘‘Sattapaññāsakappamhi, upanandasanāmako;
Sattaratanasampanno, cakkavattī mahabbalo.

41. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā tindukadāyako thero imā gāthāyo abhāsitthāti.

Tindukadāyakattherassāpadānaṃ sattamaṃ.

8. Muṭṭhipūjakattheraapadānaṃ

42. ‘‘Sumedho nāma bhagavā, lokajeṭṭho narāsabho;
Pacchime anukampāya, padhānaṃ padahī jino.

43. ‘‘Tassa caṅkamamānassa, dvipadindassa tādino;

Girinelassa pupphānaṃ, muṭṭhiṃ buddhassa ropayiṃ.

44. ‘‘Tena cittappasādena, sukkamūlena codito;
Tiṃsakappasahassāni, duggatiṃ nupapajjahaṃ.

45. ‘‘Tevīsatikappasate, sunelo nāma khattiyo;
Sattaratanasampanno, eko āsiṃ mahabbalo.

46. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā muṭṭhipūjako thero imā gāthāyo abhāsitthāti.

Muṭṭhipūjakattherassāpadānaṃ aṭṭhamaṃ.

9. Kiṃkaṇikapupphiyattheraapadānaṃ

47. ‘‘Sumaṅgaloti nāmena, sayambhū aparājito;
Pavanā nikkhamitvāna, nagaraṃ pāvisī jino.

48. ‘‘Piṇḍacāraṃ caritvāna, nikkhamma nagarā muni;
Katakiccova sambuddho, so vasī vanamantare.

49. ‘‘Kiṃkaṇipupphaṃ paggayha, buddhassa abhiropayiṃ;
Pasannacitto sumano, sayambhussa mahesino.

50. ‘‘Catunnavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

51. ‘‘Chaḷāsītimhito kappe, apilāsisanāmako;
Sattaratanasampanno, cakkavattī mahabbalo.

52. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kiṃkaṇikapupphiyo thero imā gāthāyo abhāsitthāti.

Kiṃkaṇikapupphiyattherassāpadānaṃ navamaṃ.

10. Yūthikapupphiyattheraapadānaṃ

53. ‘‘Padumuttaro nāma jino, āhutīnaṃ paṭiggaho;
Pavanā nikkhamitvāna, vihāraṃ yāti cakkhumā.

54. ‘‘Ubho hatthehi paggayha, yūthikaṃ pupphamuttamaṃ;
Buddhassa abhiropayiṃ, mettacittassa tādino.

55. ‘‘Tena cittappasādena, anubhotvāna sampadā;
Kappānaṃ satasahassaṃ, duggatiṃ nupapajjahaṃ.

56. ‘‘Ito paññāsakappesu, eko āsiṃ janādhipo;
Samittanandano nāma, cakkavattī mahabbalo.

57. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā yūthikapupphiyo thero imā gāthāyo abhāsitthāti;

Yūthikapupphiyattherassāpadānaṃ dasamaṃ.

Tamālapupphiyavaggo vīsatimo.

Tassuddānaṃ –

Tamālatiṇasanthāro, khaṇḍaphulli asokiyo;
Aṅkolakī kisalayo, tinduko nelapupphiyo;
Kiṃkaṇiko yūthiko ca, gāthā paññāsa aṭṭha cāti.

Atha vagguddānaṃ –

Bhikkhādāyī parivāro, sereyyo sobhito tathā;
Chattañca bandhujīvī ca, supāricariyopi ca.

Kumudo kuṭajo ceva, tamāli dasamo kato;
Chasatāni ca gāthāni, chasaṭṭhi ca tatuttari.

Bhikkhāvaggadasakaṃ.

Dutiyasatakaṃ samattaṃ.

21. Kaṇikārapupphiyavaggo

1. Kaṇikārapupphiyattheraapadānaṃ

1. ''Kaṇikāraṃ pupphitaṃ disvā, ocinitvānahaṃ tadā;
Tissassa abhiropesiṃ, oghatiṇṇassa tādino.

2. ''Dvenavute ito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

3. ''Pañcattiṃse ito kappe, aruṇapāṇīti vissuto;
Sattaratanasampanno, cakkavattī mahabbalo.

4. ''Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ''.

Itthaṃ sudaṃ āyasmā kaṇikārapupphiyo thero imā gāthāyo abhāsitthāti.

Kaṇikārapupphiyattherassāpadānaṃ paṭhamaṃ.

2. Minelapupphiyattheraapadānaṃ

5. ''Suvaṇṇavaṇṇo bhagavā, sataraṃsī patāpavā;
Caṅkamanaṃ samārūḷho, mettacitto sikhīsabho.

6. ''Pasannacitto sumano, vanditvā [thometvā (syā.)] ñāṇamuttamaṃ;
Minelapupphaṃ paggayha, buddhassa abhiropayiṃ.

7. ‘‘Ekattiṃse ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

8. ‘‘Ekūnatiṃsakappamhi, sumeghaghananāmako;
Sattaratanasampanno, cakkavattī mahabbalo.

9. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā minelapupphiyo thero imā gāthāyo abhāsitthāti.

Minelapupphiyattherassāpadānaṃ dutiyaṃ.

3. Kiṅkaṇipupphiyattheraapadānaṃ

10. ‘‘Kañcanagghiyasaṅkāso, sabbaññū lokanāyako;
Odakaṃ dahamoggayha, sināyi lokanāyako.

11. ‘‘Paggayha kiṅkaṇiṃ [kiṅkiṇiṃ (sī.)] pupphaṃ, vipassissābhiropayiṃ;
Udaggacitto sumano, dvipadindassa tādino.

12. ‘‘Ekanavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

13. ‘‘Sattavīsatikappamhi, rājā bhīmaratho ahu;
Sattaratanasampanno, cakkavattī mahabbalo.

14. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kiṅkaṇipupphiyo [kiṅkiṇikapupphiyo (sī.)] thero imā gāthāyo abhāsitthāti.

Kiṅkaṇipupphiyattherassāpadānaṃ tatiyaṃ.

4. Taraṇiyattheraapadānaṃ

15. ‘‘Atthadassī tu bhagavā, dvipadindo narāsabho;
Purakkhato sāvakehi, gaṅgātīramupāgami.

16. ‘‘Samatitti kākapeyyā, gaṅgā āsi duruttarā;
Uttārayiṃ bhikkhusaṅghaṃ, buddhañca dvipaduttamaṃ.

17. ‘‘Aṭṭhārase kappasate, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, taraṇāya idaṃ phalaṃ.

18. ‘‘Teraseto kappasate, pañca sabbobhavā [sabbhogavā (sī.)] ahuṃ;
Sattaratanasampannā, cakkavattī mahabbalā.

19. ‘‘Pacchime ca bhave asmiṃ, jātohaṃ brāhmaṇe kule;
Saddhiṃ tīhi sahāyehi, pabbajiṃ satthu sāsane.

20. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā taraṇiyo thero imā gāthāyo abhāsitthāti;

Taraṇiyattherassāpadānaṃ catutthaṃ.

5. Nigguṇḍipupphiyattheraapadānaṃ

21. ‘‘Vipassissa bhagavato, āsimārāmiko ahaṃ;
Nigguṇḍipupphaṃ paggayha, buddhassa abhiropayiṃ.

22. ‘‘Ekanavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

23. ‘‘Pañcavīse [pañcatiṃse (sī. syā.)] ito kappe, eko āsiṃ janādhipo;
Mahāpatāpanāmena, cakkavattī mahabbalo.

24. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā nigguṇḍipupphiyo thero imā gāthāyo abhāsitthāti.

Nigguṇḍipupphiyattherassāpadānaṃ pañcamaṃ.

6. Udakadāyakattheraapadānaṃ

25. ‘‘Bhuñjantaṃ samaṇaṃ disvā, vippasannamanāvilaṃ;
Ghaṭenodakamādāya, siddhatthassa adāsahaṃ.

26. ‘‘Nimmalo homahaṃ ajja, vimalo khīṇasaṃsayo;
Bhave nibbattamānamhi, phalaṃ nibbattate mama [subhaṃ (sī.)].

27. ‘‘Catunnavutito kappe, udakaṃ yamadāsahaṃ [yaṃ tadā adaṃ (sī.), adadiṃ tadā (syā.)];
Duggatiṃ nābhijānāmi, dakadānassidaṃ phalaṃ.

28. ‘‘Ekasaṭṭhimhito kappe, ekova vimalo ahu;
Sattaratanasampanno, cakkavattī mahabbalo.

29. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā udakadāyako thero imā gāthāyo abhāsitthāti.

Udakadāyakattherassāpadānaṃ chaṭṭhaṃ.

7. Salalamāliyattheraapadānaṃ

30. ‘‘Kaṇikāraṃva jotantaṃ, nisinnaṃ pabbatantare;
Obhāsentaṃ disā sabbā, siddhatthaṃ narasārathiṃ.

31. ‘‘Dhanuṃ advejjhaṃ katvāna, usuṃ sannayhahaṃ tadā;
Pupphaṃ savaṇṭaṃ chetvāna, buddhassa abhiropayiṃ.

32. ‘‘Catunnavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

33. ‘‘Ekapaññāsito kappe, eko āsiṃ jutindharo;
Sattaratanasampanno, cakkavattī mahabbalo.

34. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā salalamāliyo thero imā gāthāyo abhāsitthāti.

Salalamāliyattherassāpadānaṃ sattamaṃ.

8. Koraṇḍapupphiyattheraapadānaṃ

35. ‘‘Akkantañca padaṃ disvā, cakkālaṅkārabhūsitaṃ;
Padenānupadaṃ yanto, vipassissa mahesino.

36. ‘‘Koraṇḍaṃ pupphitaṃ disvā, samūlaṃ pūjitaṃ mayā;
Haṭṭho haṭṭhena cittena, avandiṃ padamuttamaṃ.

37. ‘‘Ekanavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

38. ‘‘Sattapaññāsakappamhi, eko vītamalo ahuṃ;
Sattaratanasampanno, cakkavattī mahabbalo.

39. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā koraṇḍapupphiyo thero imā gāthāyo abhāsitthāti.

Koraṇḍapupphiyattherassāpadānaṃ aṭṭhamaṃ.

9. Ādhāradāyakattheraapadānaṃ

40. ‘‘Ādhārakaṃ mayā dinnaṃ, sikhino lokabandhuno;
Dhāremi pathaviṃ sabbaṃ, kevalaṃ vasudhaṃ imaṃ.

41. ‘‘Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

42. ‘‘Sattavīse ito kappe, ahesuṃ caturo janā;
Samantavaraṇā nāma, cakkavattī mahabbalā.

43. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ādhāradāyako [pariyādāniyo (ka.)] thero imā gāthāyo abhāsitthāti.

Ādhāradāyakattherassāpadānaṃ navamaṃ.

10. Pāpanivāriyattheraapadānaṃ

44. ‘‘Tissassa tu bhagavato, devadevassa tādino;
Ekacchattaṃ mayā dinnaṃ, vippasannena cetasā.

45. ‘‘Nivutaṃ hoti me pāpaṃ, kusalassupasampadā;
Ākāse chattaṃ dhārenti, pubbakammassidaṃ phalaṃ.

46. ‘‘Carimaṃ vattate mayhaṃ, bhavā sabbe samūhatā;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

47. ‘‘Dvenavute ito kappe, yaṃ chattamadadiṃ tadā;
Duggatiṃ nābhijānāmi, chattadānassidaṃ phalaṃ.

48. ‘‘Dvesattatimhito kappe, aṭṭhāsiṃsu janādhipā;
Mahānidānanāmena, rājāno cakkavattino.

49. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pāpanivāriyo [vātātapanivāriyo (sī.)] thero imā gāthāyo abhāsitthāti;

Pāpanivāriyattherassāpadānaṃ dasamaṃ.

Kaṇikārapupphiyavaggo ekavīsatimo.

Tassuddānaṃ –

Kaṇikāro minelañca, kiṅkaṇi taraṇena ca;
Nigguṇḍipupphī dakado, salalo ca kuraṇḍako;
Ādhārako pāpavārī, aṭṭhatālīsa gāthakāti.

22. Hatthivaggo

1. Hatthidāyakattheraapadānaṃ

1. ‘‘Siddhatthassa bhagavato, dvipadindassa tādino;
Nāgaseṭṭho mayā dinno, īsādanto urūḷhavā.

2. ‘‘Uttamatthaṃ anubhomi, santipadamanuttaraṃ;
Nāgadānaṃ [aggadānaṃ (sī. ka.)] mayā dinnaṃ, sabbalokahitesino.

3. ‘‘Catunnavutito kappe, yaṃ nāga [dāna (sī. ka.)] madadiṃ tadā;
Duggatiṃ nābhijānāmi, nāgadānassidaṃ phalaṃ.

4. ‘‘Aṭṭhasattatikappamhi, soḷasāsiṃsu khattiyā;
Samantapāsādikā nāma, cakkavattī mahabbalā.

5. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā hatthidāyako thero imā gāthāyo abhāsitthāti.

Hatthidāyakattherassāpadānaṃ paṭhamaṃ.

2. Pānadhidāyakattheraapadānaṃ

6. ‘‘Āraññikassa isino, cirarattatapassino [jhāyino, mettacittatapassino (syā.)];
Buddhassa [dhammassa (syā. ka.)] bhāvitattassa, adāsiṃ pānadhiṃ ahaṃ.

7. ‘‘Tena kammena dvipadinda, lokajeṭṭha narāsabha;
Dibbayānaṃ [sabbaṃ yānaṃ (sī.)] anubhomi, pubbakammassidaṃ phalaṃ.

8. ‘‘Catunnavute ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, pānadhissa idaṃ phalaṃ.

9. ‘‘Sattasattatito kappe, aṭṭha āsiṃsu khattiyā;
Suyānā nāma nāmena, cakkavattī mahabbalā.

10. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pānadhidāyako thero imā gāthāyo abhāsitthāti.

Pānadhidāyakattherassāpadānaṃ dutiyaṃ.

3. Saccasaññakattheraapadānaṃ

11. ‘‘Vessabhū tamhi samaye, bhikkhusaṅghapurakkhato;
Deseti ariyasaccāni, nibbāpento mahājanaṃ.

12. ‘‘Paramakāruññapattomhi, samitiṃ agamāsahaṃ;
Sohaṃ nisinnako santo, dhammamassosi satthuno.

13. ‘‘Tassāhaṃ dhammaṃ sutvāna, devalokaṃ agacchahaṃ;
Tiṃsakappāni devesu, avasiṃ tatthahaṃ pure.

14. ‘‘Ekattiṃse ito kappe, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, saccasaññāyidaṃ phalaṃ.

15. ‘‘Chabbīsamhi ito kappe, eko āsiṃ janādhipo;
Ekaphusitanāmena, cakkavattī mahabbalo.

16. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā saccasaññako thero imā gāthāyo abhāsitthāti.

Saccasaññakattherassāpadānaṃ tatiyaṃ.

4. Ekasaññakattheraapadānaṃ

17. ‘‘Dumagge paṃsukūlikaṃ [paṃsukūlakaṃ (?)], laggaṃ disvāna satthuno;
Añjaliṃ paggahetvāna, paṃsukūlaṃ avandahaṃ.

18. ‘‘Ekattiṃse ito kappe, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

19. ‘‘Pañcavīse ito kappe, eko āsiṃ janādhipo;
Amitābhoti nāmena, cakkavattī mahabbalo.

20. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ekasaññako thero imā gāthāyo abhāsitthāti.

Ekasaññakattherassāpadānaṃ catutthaṃ.

5. Raṃsisaññakattheraapadānaṃ

21. ‘‘Udentaṃ sataraṃsiṃva, pītaraṃsiṃva [sitaraṃsiṃ va (sī. syā.)] bhāṇumaṃ;
Byagghūsabhaṃva pavaraṃ, sujātaṃ pabbatantare.

22. ‘‘Buddhassa ānubhāvo so, jalate pabbatantare;
Raṃse [raṃsyā (?)] cittaṃ pasādetvā, kappaṃ saggamhi modahaṃ.

23. ‘‘Avasesesu kappesu, kusalaṃ caritaṃ mayā;
Tena cittappasādena, buddhānussatiyāpi ca.

24. ‘‘Tiṃsakappasahasseto, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, buddhasaññāyidaṃ phalaṃ.

25. ‘‘Sattapaññāsakappamhi, eko āsiṃ janādhipo;
Sujāto nāma nāmena, cakkavattī mahabbalo.

26. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā raṃsisaññako thero imā gāthāyo abhāsitthāti.

Raṃsisaññakattherassāpadānaṃ pañcamaṃ.

6. Sandhitattheraapadānaṃ

27. ‘‘Assatthe haritobhāse, saṃvirūḷhamhi pādape;
Ekaṃ buddhagataṃ saññaṃ, alabhiṃhaṃ [alabhissaṃ (sī.)] patissato.

28. ‘‘Ekattiṃse ito kappe, yaṃ saññamalabhiṃ tadā;
Tassā saññāya vāhasā, patto me āsavakkhayo.

29. ‘‘Ito terasakappamhi, dhaniṭṭho nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

30. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sandhito [saṇṭhito (sī.)] thero imā gāthāyo abhāsitthāti.

Sandhitattherassāpadānaṃ chaṭṭhaṃ.

7. Tālavaṇṭadāyakattheraapadānaṃ

31. ‘‘Tālavaṇṭaṃ mayā dinnaṃ, tissassādiccabandhuno;
Gimhanibbāpanatthāya, pariḷāhopasantiyā.

32. ‘‘Sannibbāpemi rāgaggiṃ, dosaggiñca taduttariṃ;
Nibbāpemi ca mohaggiṃ, tālavaṇṭassidaṃ phalaṃ.

33. ‘‘Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

34. ‘‘Dvenavute ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, tālavaṇṭassidaṃ phalaṃ.

35. ‘‘Tesaṭṭhimhi ito kappe, mahānāmasanāmako;
Sattaratanasampanno, cakkavattī mahabbalo.

36. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā tālavaṇṭadāyako thero imā gāthāyo abhāsitthāti.

Tālavaṇṭadāyakattherassāpadānaṃ sattamaṃ.

8. Akkantasaññakattheraapadānaṃ

37. ‘‘Kusāṭakaṃ gahetvāna, upajjhāyassahaṃ pure;
Mantañca anusikkhāmi, ganthādosassa [kaṇḍabhedassa (sī.), gaṇḍabhedassa (syā.)] pattiyā.

38. ‘‘Addasaṃ virajaṃ buddhaṃ, āhutīnaṃ paṭiggahaṃ;
Usabhaṃ pavaraṃ aggaṃ, tissaṃ buddhaṃ gaṇuttamaṃ [gajuttamaṃ (syā.)].

39. ‘‘Kusāṭakaṃ pattharitaṃ, akkamantaṃ naruttamaṃ;
Samuggataṃ mahāvīraṃ, lokajeṭṭhaṃ narāsabhaṃ.

40. ‘‘Disvā taṃ lokapajjotaṃ, vimalaṃ candasannibhaṃ;
Avandiṃ satthuno pāde, vippasannena cetasā.

41. ‘‘Catunnavutito kappe, yaṃ adāsiṃ kusāṭakaṃ;
Duggatiṃ nābhijānāmi, kusāṭakassidaṃ phalaṃ.

42. ‘‘Sattatiṃse ito kappe, eko āsiṃ janādhipo;
Sunando nāma nāmena, cakkavattī mahabbalo.

43. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā akkantasaññako thero imā gāthāyo abhāsitthāti;

Akkantasaññakattherassāpadānaṃ aṭṭhamaṃ.

9. Sappidāyakattheraapadānaṃ

44. ‘‘Nisinno pāsādavare, nārīgaṇapurakkhato;
Byādhitaṃ samaṇaṃ disvā, abhināmesahaṃ gharaṃ.

45. ‘‘Upaviṭṭhaṃ mahāvīraṃ, devadevaṃ narāsabhaṃ;
Sappitelaṃ mayā dinnaṃ, siddhatthassa mahesino.

46. ‘‘Passaddhadarathaṃ disvā, vippasannamukhindriyaṃ;
Vanditvā satthuno pāde, anusaṃsāvayiṃ pure.

47. ‘‘Disvā maṃ suppasannattaṃ [suppasannantaṃ (syā. ka.) suppasannacittanti attho], iddhiyā pāramiṅgato;
Nabhaṃ abbhuggamī dhīro, haṃsarājāva ambare.

48. ‘‘Catunnavutito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, sappitelassidaṃ phalaṃ.

49. ‘‘Ito sattarase kappe, jutideva [dutideva (syā.), tutideva (ka.)] sanāmako;
Sattaratanasampanno, cakkavattī mahabbalo.

50. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā sappidāyako thero imā gāthāyo abhāsitthāti.

Sappidāyakattherassāpadānaṃ navamaṃ.

10. Pāpanivāriyattheraapadānaṃ

51. ''Piyadassissa bhagavato, caṅkamaṃ sodhitaṃ mayā;
Naḷakehi paṭicchannaṃ, vātātapanivāraṇaṃ.

52. ''Pāpaṃ vivajjanatthāya, kusalassupasampadā;
Kilesānaṃ pahānāya, padahiṃ satthu sāsane.

53. ''Ito ekādase kappe, aggidevoti vissuto;
Sattaratanasampanno, cakkavattī mahabbalo.

54. ''Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ''.
Itthaṃ sudaṃ āyasmā pāpanivāriyo [vātātapanivāriyo (?)] thero imā gāthāyo abhāsitthāti.

Pāpanivāriyattherassāpadānaṃ dasamaṃ.

Hatthivaggo bāvīsatimo.

Tassuddānaṃ –

Hatthi pānadhi saccañca, ekasaññi ca raṃsiko;
Sandhito tālavaṇṭañca, tathā akkantasaññako;
Sappi pāpanivārī ca, catuppaññāsa gāthakāti.

23. Ālambaṇadāyakavaggo

1. Ālambaṇadāyakattheraapadānaṃ

1. ''Atthadassissa bhagavato, lokajeṭṭhassa tādino;
Ālambaṇaṃ mayā dinnaṃ, dvipadindassa tādino.

2. ''Dharaṇiṃ paṭipajjāmi, vipulaṃ sāgarapparaṃ;
Pāṇesu ca issariyaṃ, vattemi vasudhāya ca.

3. ''Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

4. ''Ito dvesaṭṭhikappamhi, tayo āsiṃsu khattiyā;
Ekāpassitanāmā te, cakkavattī mahabbalā.

5. ''Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ''.

Itthaṃ sudaṃ āyasmā ālambaṇadāyako thero imā gāthāyo abhāsitthāti.

Ālambaṇadāyakattherassāpadānaṃ paṭhamaṃ.

2. Ajinadāyakattheraapadānaṃ

6. ‘‘Ekattiṃse ito kappe, gaṇasatthārako ahaṃ;
Addasaṃ virajaṃ buddhaṃ, āhutīnaṃ paṭiggahaṃ.

7. ‘‘Cammakhaṇḍaṃ mayā dinnaṃ, sikhino lokabandhuno;
Tena kammena dvipadinda, lokajeṭṭha narāsabha.

8. ‘‘Sampattiṃ anubhotvāna, kilese jhāpayiṃ ahaṃ;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

9. ‘‘Ekattiṃse ito kappe, ajinaṃ yaṃ adāsahaṃ;
Duggatiṃ nābhijānāmi, ajinassa idaṃ phalaṃ.

10. ‘‘Ito pañcamake kappe, rājā āsiṃ sudāyako;
Sattaratanasampanno, cakkavattī mahabbalo.

11. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ajinadāyako thero imā gāthāyo abhāsitthāti.

Ajinadāyakattherassāpadānaṃ dutiyaṃ.

3. Dverataniyattheraapadānaṃ

12. ‘‘Migaluddo pure āsiṃ, araññe kānane ahaṃ;
Addasaṃ virajaṃ buddhaṃ, āhutīnaṃ paṭiggahaṃ.

13. ‘‘Maṃsapesi mayā dinnā, vipassissa mahesino;
Sadevakasmiṃ lokasmiṃ, issaraṃ kārayāmahaṃ.

14. ‘‘Iminā maṃsadānena, ratanaṃ nibbattate mama;
Duveme ratanā loke, diṭṭhadhammassa pattiyā.

15. ‘‘Tehaṃ sabbe anubhomi, maṃsadānassa sattiyā;
Gattañca mudukaṃ mayhaṃ, paññā nipuṇavedanī.

16. ‘‘Ekanavutito kappe, yaṃ maṃsamadadiṃ tadā;
Duggatiṃ nābhijānāmi, maṃsadānassidaṃ phalaṃ.

17. ‘‘Ito catutthake kappe, eko āsiṃ janādhipo;
Mahārohitanāmo so, cakkavattī mahabbalo.

18. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā dverataniyo [dvirataniyo (sī.)] thero imā gāthāyo abhāsitthāti.

Dverataniyattherassāpadānaṃ tatiyaṃ.

Dasamaṃ bhāṇavāraṃ.

4. Ārakkhadāyakattheraapadānaṃ

19. ‘‘Siddhatthassa bhagavato, vedi kārāpitā [vedikā kāritā (syā.)] mayā;
Ārakkho ca mayā dinno, sugatassa mahesino.

20. ‘‘Tena kammavisesena, na passiṃ bhayabheravaṃ;
Kuhiñci upapannassa, tāso mayhaṃ na vijjati.

21. ‘‘Catunnavutito kappe, yaṃ vediṃ kārayiṃ pure;
Duggatiṃ nābhijānāmi, vedikāya idaṃ phalaṃ.

22. ‘‘Ito chaṭṭhamhi kappamhi, apassenasanāmako;
Sattaratanasampanno, cakkavattī mahabbalo.

23. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ārakkhadāyako thero imā gāthāyo abhāsitthāti.

Ārakkhadāyakattherassāpadānaṃ catutthaṃ.

5. Abyādhikattheraapadānaṃ

24. ‘‘Vipassissa bhagavato, aggisālaṃ adāsahaṃ;
Byādhikānañca āvāsaṃ, uṇhodakapaṭiggahaṃ.

25. ‘‘Tena kammenayaṃ mayhaṃ, attabhāvo sunimmito;
Byādhāhaṃ nābhijānāmi, puññakammassidaṃ phalaṃ.

26. ‘‘Ekanavutito kappe, yaṃ sālamadadiṃ tadā;
Duggatiṃ nābhijānāmi, aggisālāyidaṃ phalaṃ.

27. ‘‘Ito ca sattame kappe, ekosiṃ aparājito [eko āsiṃ narādhipo (syā.)];
Sattaratanasampanno, cakkavattī mahabbalo.

28. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā abyādhiko thero imā gāthāyo abhāsitthāti.

Abyādhikattherassāpadānaṃ pañcamaṃ.

6. Aṅkolapupphiyattheraapadānaṃ

29. ‘‘Nārado [varado (ka.)] iti me nāmaṃ, kassapo iti maṃ vidū;
Addasaṃ samaṇānaggaṃ, vipassiṃ devasakkataṃ.

30. ‘‘Anubyañjanadharaṃ buddhaṃ, āhutīnaṃ paṭiggahaṃ;
Aṅkolapupphaṃ [vakulapupphaṃ (syā.), bakolapupphaṃ (ka.)] paggayha, buddhassa abhiropayiṃ.

31. ‘‘Ekanavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

32. ‘‘Catusattatito kappe, romaso nāma khattiyo;
Āmukkamālābharaṇo, sayoggabalavāhano.

33. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā aṅkolapupphiyo [vakulapupphiyo (syā.), bakolapupphiyo (ka.)] thero imā gāthāyo abhāsitthāti.

Aṅkolapupphiyattherassāpadānaṃ chaṭṭhaṃ.

7. Sovaṇṇavaṭaṃsakiyattheraapadānaṃ

34. ‘‘Uyyānabhūmiṃ niyyanto, addasaṃ lokanāyakaṃ;
Vaṭaṃsakaṃ gahetvāna, sovaṇṇaṃ sādhunimmitaṃ.

35. ‘‘Sīghaṃ tato samāruyha, hatthikkhandhagato ahaṃ;
Buddhassa abhiropesiṃ, sikhino lokabandhuno.

36. ‘‘Ekattiṃse ito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, pupphapūjāyidaṃ phalaṃ.

37. ‘‘Sattavīse ito kappe, eko āsiṃ janādhipo;
Mahāpatāpanāmena, cakkavattī mahabbalo.

38. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sovaṇṇavaṭaṃsakiyo thero imā gāthāyo abhāsitthāti.

Sovaṇṇavaṭaṃsakiyattherassāpadānaṃ sattamaṃ.

8. Miñjavaṭaṃsakiyattheraapadānaṃ

39. ‘‘Nibbute lokanāthamhi, sikhimhi vadataṃ vare;
Vaṭaṃsakehi ākiṇṇaṃ, bodhipūjaṃ akāsahaṃ.

40. ‘‘Ekattiṃse ito kappe, yaṃ pūjamakariṃ tadā;
Duggatiṃ nābhijānāmi, bodhipūjāyidaṃ phalaṃ.

41. ‘‘Ito chabbīsatikappe, ahuṃ meghabbhanāmako;
Sattaratanasampanno, cakkavattī mahabbalo.

42. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā miñjavaṭaṃsakiyo thero imā gāthāyo abhāsitthāti.

Miñjavaṭaṃsakiyattherassāpadānaṃ aṭṭhamaṃ.

9. Sukatāveḷiyattheraapadānaṃ

43. ‘‘Asito nāma nāmena, mālākāro ahaṃ [ahuṃ (?)] tadā;
Āveḷaṃ paggahetvāna, rañño dātuṃ vajāmahaṃ.

44. ‘‘Asampattomhi [asampattamhi (sī.), asampattova (?)] rājānaṃ, addasaṃ sikhināyakaṃ;
Haṭṭho haṭṭhena cittena, buddhassa abhiropayiṃ.

45. ‘‘Ekattiṃse ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

46. ‘‘Pañcavīse ito kappe, rājāhosiṃ mahabbalo;
Vebhāro nāma nāmena, cakkavattī mahabbalo.

47. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sukatāveḷiyo thero imā gāthāyo abhāsitthāti.

Sukatāveḷiyattherassāpadānaṃ navamaṃ.

10. Ekavandaniyattheraapadānaṃ

48. ‘‘Usabhaṃ pavaraṃ vīraṃ, vessabhuṃ vijitāvinaṃ;
Pasannacitto sumano, buddhaseṭṭhamavandahaṃ.

49. ‘‘Ekattiṃse ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, vandanāya idaṃ phalaṃ.

50. ‘‘Catuvīsatikappamhi, vikatānandanāmako;
Sattaratanasampanno, cakkavattī mahabbalo.

51. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ekavandaniyo thero imā gāthāyo abhāsitthāti.

Ekavandaniyattherassāpadānaṃ dasamaṃ.

Ālambaṇadāyakavaggo tevīsatimo.

Tassuddānaṃ –

Ālambaṇañca ajinaṃ, maṃsadārakkhadāyako;
Abyādhi aṅkolaṃ [vakulaṃ (syā.), bakuḷaṃ (ka.)] soṇṇaṃ, miñjaāveḷavandanaṃ;
Pañcapaññāsa gāthāyo, gaṇitā atthadassibhi.

24. Udakāsanavaggo

1. Udakāsanadāyakattheraapadānaṃ

1. ‘‘Ārāmadvārā nikkhamma, phalakaṃ santhariṃ ahaṃ;
Udakañca upaṭṭhāsiṃ, uttamatthassa pattiyā.

2. ‘‘Ekattiṃse ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, āsane codake phalaṃ.

3. ‘‘Ito pannarase kappe, abhisāmasamavhayo;
Sattaratanasampanno, cakkavattī mahabbalo.

4. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā udakāsanadāyako thero imā gāthāyo abhāsitthāti.

Udakāsanadāyakattherassāpadānaṃ paṭhamaṃ.

2. Bhājanapālakattheraapadānaṃ

5. ‘‘Nagare bandhumatiyā, kumbhakāro ahaṃ tadā;
Bhājanaṃ anupālesiṃ, bhikkhusaṅghassa tāvade.

6. ‘‘Ekanavutito kappe, bhājanaṃ anupālayiṃ;
Duggatiṃ nābhijānāmi, bhājanassa idaṃ phalaṃ.

7. ‘‘Tepaññāse ito kappe, anantajālināmako;
Sattaratanasampanno, cakkavattī mahabbalo.

8. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā bhājanapālako [bhājanadāyako (sī. syā.)] thero imā gāthāyo abhāsitthāti.

Bhājanapālakattherassāpadānaṃ dutiyaṃ.

3. Sālapupphiyattheraapadānaṃ

9. ‘‘Aruṇavatiyā nagare, ahosiṃ pūpiko tadā;
Mama dvārena gacchantaṃ, sikhinaṃ addasaṃ jinaṃ.

10. ‘‘Buddhassa pattaṃ paggayha, sālapupphaṃ adāsahaṃ;
Sammaggatassa buddhassa, vippasannena cetasā.

11. ‘‘Ekattiṃse ito kappe, yaṃ pupphamabhidāsahaṃ [yaṃ khajjakamadāsahaṃ (sī.), yaṃ khajjamabhidāsahaṃ (ka.) sālapupphanāmakaṃ khajjakaṃ vā bhaveyya];
Duggatiṃ nābhijānāmi, sālapupphassidaṃ phalaṃ.

12. ‘‘Ito cuddasakappamhi, ahosiṃ amitañjalo;
Sattaratanasampanno, cakkavattī mahabbalo.

13. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sālapupphiyo thero imā gāthāyo abhāsitthāti.

Sālapupphiyattherassāpadānaṃ tatiyaṃ.

4. Kilañjadāyakattheraapadānaṃ

14. ‘‘Tivarāyaṃ pure ramme, naḷakāro ahaṃ tadā;
Siddhatthe lokapajjote, pasannā janatā tahiṃ.

15. ‘‘Pūjatthaṃ lokanāthassa, kilañjaṃ pariyesati;
Buddhapūjaṃ karontānaṃ, kilañjaṃ adadiṃ ahaṃ.

16. ‘‘Catunnavutito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, kilañjassa idaṃ phalaṃ.

17. ‘‘Sattasattatikappamhi, rājā āsiṃ jaladdharo [jutindharo (sī.)];
Sattaratanasampanno, cakkavattī mahabbalo.

18. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kilañjadāyako thero imā gāthāyo abhāsitthāti.

Kilañjadāyakattherassāpadānaṃ catutthaṃ.

5. Vedikārakattheraapadānaṃ

19. ‘‘Vipassino bhagavato, bodhiyā pādaputtame;
Pasannacitto sumano, kāresiṃ vedikaṃ ahaṃ.

20. ‘‘Ekanavutito kappe, kāresiṃ vedikaṃ ahaṃ;
Duggatiṃ nābhijānāmi, vedikāya idaṃ phalaṃ.

21. ‘‘Ito ekādase kappe, ahosiṃ sūriyassamo;
Sattarattanasampanno, cakkavattī mahabbalo.

22. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā vedikārako thero imā gāthāyo abhāsitthāti.

Vedikārakattherassāpadānaṃ pañcamaṃ.

6. Vaṇṇakārattheraapadānaṃ

23. ‘‘Nagare aruṇavatiyā, vaṇṇakāro ahaṃ tadā;
Cetiye dussabhaṇḍāni, nānāvaṇṇaṃ rajesahaṃ [rajiṃ ahaṃ (ka.), rajemahaṃ (syā.)].

24. ‘‘Ekattiṃse ito kappe, yaṃ vaṇṇaṃ rajayiṃ tadā;
Duggatiṃ nābhijānāmi, vaṇṇadānassidaṃ phalaṃ.

25. ‘‘Ito tevīsatikappe, vaṇṇasama [candupama (sī.), candasama (syā.)] sanāmako;
Sattaratanasampanno, cakkavattī mahabbalo.

26. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā vaṇṇakāro thero imā gāthāyo abhāsitthāti.

Vaṇṇakārattherassāpadānaṃ chaṭṭhaṃ.

7. Piyālapupphiyattheraapadānaṃ

27. ‘‘Migaluddo pure āsiṃ, araññe kānane ahaṃ;
Piyālaṃ pupphitaṃ disvā, gatamagge khipiṃ ahaṃ.

28. ‘‘Ekanavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

29. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā piyālapupphiyo thero imā gāthāyo abhāsitthāti.

Piyālapupphiyattherassāpadānaṃ sattamaṃ.

8. Ambayāgadāyakattheraapadānaṃ

30. ‘‘Sake sippe apatthaddho, agamaṃ kānanaṃ ahaṃ;
Sambuddhaṃ yantaṃ disvāna, ambayāgaṃ adāsahaṃ.

31. ‘‘Ekanavutito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, ambayāgassidaṃ phalaṃ.

32. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ambayāgadāyako thero imā gāthāyo abhāsitthāti.

Ambayāgadāyakattherassāpadānaṃ aṭṭhamaṃ.

9. Jagatikārakattheraapadānaṃ

33. ‘‘Nibbute lokanāthamhi, atthadassi naruttame;
Jagatī kāritā mayhaṃ, buddhassa thūpamuttame.

34. ‘‘Aṭṭhārase kappasate, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, jagatiyā idaṃ phalaṃ.

35. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā jagatikārako thero imā gāthāyo abhāsitthāti.

Jagatikārakattherassāpadānaṃ navamaṃ.

10. Vāsidāyakattheraapadānaṃ

36. ‘‘Kammārohaṃ pure āsiṃ, tivarāyaṃ puruttame;
Ekā vāsi mayā dinnā, sayambhuṃ aparājitaṃ [sayambhumhiparājite (?)].

37. ‘‘Catunnavutito kappe, yaṃ vāsimadadiṃ tadā;
Duggatiṃ nābhijānāmi, vāsidānassidaṃ phalaṃ.

38. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā vāsidāyako thero imā gāthāyo abhāsitthāti.

Vāsidāyakattherassāpadānaṃ dasamaṃ.

Udakāsanavaggo catuvīsatimo.

Tassuddānaṃ –

Udakāsanabhājanaṃ, sālapupphī kilañjako;
Vedikā vaṇṇakāro ca, piyālaambayāgado;
Jagatī vāsidātā ca, gāthā tiṃsa ca aṭṭha ca.

25. Tuvaradāyakavaggo

1. Tuvaradāyakattheraapadānaṃ

1. ‘‘Migaluddo pure āsiṃ, araññe kānane ahaṃ;

Bharitvā tuvaramādāya [bharitvā turavamādāya (ka.), bhajjitaṃ tuvaramādāya (?) ettha tuvaranti muggakalāyasadisaṃ tuvaraṭṭhinti tadaṭṭhakathā; tuvaro dhaññabhedeti sakkatābhidhāne], saṅghassa adadiṃ ahaṃ.

2. ''Ekanavutito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, tuvarassa idaṃ phalaṃ.

3. ''Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ''.

Itthaṃ sudaṃ āyasmā tuvaradāyako thero imā gāthāyo abhāsitthāti.

Tuvaradāyakattherassāpadānaṃ paṭhamaṃ.

2. Nāgakesariyattheraapadānaṃ

4. ''Dhanuṃ advejjhaṃ katvāna, vanamajjhogahiṃ ahaṃ;
Kesaraṃ ogataṃ [osaraṃ (syā.), osaṭaṃ (sī.)] disvā, patapattaṃ samuṭṭhitaṃ.

5. ''Ubho hatthehi paggayha, sire katvāna añjaliṃ;
Buddhassa abhiropesiṃ, tissassa lokabandhuno.

6. ''Dvenavute ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

7. ''Tesattatimhi kappamhi [sattasattatime kappe (syā.)], satta kesaranāmakā;
Sattaratanasampannā, cakkavattī mahabbalā.

8. ''Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ''.
Itthaṃ sudaṃ āyasmā nāgakesariyo thero imā gāthāyo abhāsitthāti.

Nāgakesariyattherassāpadānaṃ dutiyaṃ.

3. Naḷinakesariyattheraapadānaṃ

9. ''Jātassarassa vemajjhe, vasāmi jalakukkuṭo;
Addasāhaṃ [athaddasaṃ (sī. syā.)] devadevaṃ, gacchantaṃ anilañjase.

10. ''Tuṇḍena kesariṃ [kesaraṃ (syā.)] gayha, vippasannena cetasā;
Buddhassa abhiropesiṃ, tissassa lokabandhuno.

11. ''Dvenavute ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

12. ''Tesattatimhi kappamhi, satta kesaranāmakā [satapattasanāmako (sī. syā.)];
Sattaratanasampannā, cakkavattī mahabbalā.

13. ''Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ''.
Itthaṃ sudaṃ āyasmā naḷinakesariyo thero imā gāthāyo abhāsitthāti.

Naḷinakesariyattherassāpadānaṃ tatiyaṃ.

4. Viravapupphiyattheraapadānaṃ

14. ‘‘Khīṇāsavasahassehi, niyyāti lokanāyako;
Viravapupphamādāya [viravipupphaṃ paggayha (sī.)], buddhassa abhiropayiṃ.

15. ‘‘Ekanavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

16. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā viravapupphiyo thero imā gāthāyo abhāsitthāti.

Viravapupphiyattherassāpadānaṃ catutthaṃ.

5. Kuṭidhūpakattheraapadānaṃ

17. ‘‘Siddhatthassa bhagavato, ahosiṃ kuṭigopako;
Kālena kālaṃ dhūpesiṃ, pasanno sehi pāṇibhi.

18. ‘‘Catunnavutito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, dhūpadānassidaṃ [buddhapūjāyidaṃ (sī.)] phalaṃ.

19. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kuṭidhūpako thero imā gāthāyo abhāsitthāti.

Kuṭidhūpakattherassāpadānaṃ pañcamaṃ.

6. Pattadāyakattheraapadānaṃ

20. ‘‘Paramena damathena, siddhatthassa mahesino;
Pattadānaṃ mayā dinnaṃ, ujubhūtassa tādino.

21. ‘‘Catunnavutito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, pattadānassidaṃ phalaṃ.

22. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pattadāyako thero imā gāthāyo abhāsitthāti.

Pattadāyakattherassāpadānaṃ chaṭṭhaṃ.

7. Dhātupūjakattheraapadānaṃ

23. ‘‘Nibbute lokanāthamhi, siddhatthamhi naruttame;
Ekā dhātu mayā laddhā, dvipadindassa tādino.

24. ‘‘Tāhaṃ dhātuṃ gahetvāna, buddhassādiccabandhuno;
Pañcavasse paricariṃ, tiṭṭhantaṃva naruttamaṃ.

25. ‘‘Catunnavutito kappe, yaṃ dhātuṃ pūjayiṃ tadā;
Duggatiṃ nābhijānāmi, dhātupaṭṭhahane phalaṃ.

26. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā dhātupūjako thero imā gāthāyo abhāsitthāti.

Dhātupūjakattherassāpadānaṃ sattamaṃ.

8. Sattalipupphapūjakattheraapadānaṃ

27. ''Satta sattalipupphāni, sīse katvānahaṃ tadā;
Buddhassa abhiropesiṃ, vessabhumhi naruttame [vibhattivipallāso cintetabbo].

28. ''Ekattiṃse ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

29. ''Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ''.
Itthaṃ sudaṃ āyasmā sattalipupphapūjako thero imā gāthāyo abhāsitthāti.

Sattalipupphapūjakattherassāpadānaṃ aṭṭhamaṃ.

9. Bimbijāliyattheraapadānaṃ

30. ''Padumuttaro nāma jino, sayambhū aggapuggalo;
Catusaccaṃ pakāseti, dīpeti amataṃ padaṃ.

31. ''Bimbijālakapupphāni [bimbajālakapupphāni (ka.)], puthu katvānahaṃ tadā;
Buddhassa abhiropesiṃ, dvipadindassa tādino.

32. ''Aṭṭhasaṭṭhimhito kappe, caturo kiñjakesarā;
Sattaratanasampannā, cakkavattī mahabbalā.

33. ''Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ''.
Itthaṃ sudaṃ āyasmā bimbijāliyo thero imā gāthāyo abhāsitthāti.

Bimbijāliyattherassāpadānaṃ navamaṃ.

10. Uddālakadāyakattheraapadānaṃ

34. ''Kakudho nāma nāmena, sayambhū aparājito;
Pavanā nikkhamitvāna, anuppatto mahānadiṃ.

35. ''Uddālakaṃ gahetvāna, sayambhussa adāsahaṃ;
Saṃyatassujubhūtassa, pasannamānaso ahaṃ.

36. ''Ekattiṃse ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, pupphadānassidaṃ phalaṃ.

37. ''Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ''.
Itthaṃ sudaṃ āyasmā uddālakadāyako thero imā gāthāyo abhāsitthāti.

Uddālakadāyakattherassāpadānaṃ dasamaṃ.

Tuvaradāyakavaggo pañcavīsatimo.

Tassuddānaṃ –

Tuvaranāganaḷinā, viravī kuṭidhūpako;
Patto dhātusattaliyo, bimbi uddālakena ca;
Sattatiṃsati gāthāyo, gaṇitāyo vibhāvibhi.

26. Thomakavaggo

1. Thomakattheraapadānaṃ

1. ‘‘Devaloke ṭhito santo, vipassissa mahesino;
Dhammaṃ suṇitvā mudito, imaṃ vācaṃ abhāsahaṃ.

2. ‘‘‘Namo te purisājañña, namo te purisuttama;
Bahujjanaṃ [bahuṃ janaṃ (sī.)] tārayasi, desento amataṃ padaṃ’.

3. ‘‘Ekanavutito kappe, yaṃ vācamabhaṇiṃ tadā;
Duggatiṃ nābhijānāmi, thomanāya idaṃ phalaṃ.

4. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā thomako thero imā gāthāyo abhāsitthāti.

Thomakattherassāpadānaṃ paṭhamaṃ.

2. Ekāsanadāyakattheraapadānaṃ

5. ‘‘Vijahitvā devavaṇṇaṃ, sabhariyo idhāgamiṃ;
Adhikāraṃ kattukāmo, buddhaseṭṭhassa sāsane.

6. ‘‘Devalo nāma nāmena, padumuttarasāvako;
Tassa bhikkhā mayā dinnā, vippasannena cetasā.

7. ‘‘Satasahassito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, piṇḍapātassidaṃ phalaṃ.

8. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ekāsanadāyako thero imā gāthāyo abhāsitthāti.

Ekāsanadāyakattherassāpadānaṃ dutiyaṃ.

3. Citakapūjakattheraapadānaṃ

9. ‘‘Ānando nāma sambuddho, sayambhū aparājito;
Araññe parinibbāyi, amanussamhi kānane.

10. ‘‘Devalokā idhāgantvā, citaṃ katvānahaṃ tadā;
Sarīraṃ tattha jhāpesiṃ, sakkārañca akāsahaṃ.

11. ‘‘Ekanavutito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

12. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā citakapūjako thero imā gāthāyo abhāsitthāti.

Citakapūjakattherassāpadānaṃ tatiyaṃ.

4. Ticampakapupphiyattheraapadānaṃ

13. ‘‘Himavantassāvidūre, vikato [vikano (sī. syā.)] nāma pabbato;
Tassa vemajjhe vasati, samaṇo bhāvitindriyo.

14. ‘‘Disvāna tassopasamaṃ, vippasannena cetasā;
Tīṇi campakapupphāni, gahetvāna samokiriṃ.

15. ‘‘Ekanavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

16. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ticampakapupphiyo thero imā gāthāyo abhāsitthāti.

Ticampakapupphiyattherassāpadānaṃ catutthaṃ.

5. Sattapāṭaliyattheraapadānaṃ

17. ‘‘Kaṇikāraṃva jotantaṃ, nisinnaṃ pabbatantare;
Satta pāṭalipupphāni, buddhassa abhiropayiṃ.

18. ‘‘Catunnavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

19. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sattapāṭaliyo thero imā gāthāyo abhāsitthāti.

Sattapāṭaliyattherassāpadānaṃ pañcamaṃ.

6. Upāhanadāyakattheraapadānaṃ

20. ‘‘Ahosiṃ candano nāma, sambuddhassatrajo tadā;
Ekopāhano mayā dinno, bodhiṃ sampajja me tuvaṃ.

21. ‘‘Ekanavutito kappe, yaṃ pānadhiṃ [yamupāhanaṃ (sī.), yaṃ pāduṃ (syā.)] dadiṃ tadā;
Duggatiṃ nābhijānāmi, upāhanassidaṃ phalaṃ.

22. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā upāhanadāyako thero imā gāthāyo abhāsitthāti.

Upāhanadāyakattherassāpadānaṃ chaṭṭhaṃ.

7. Mañjaripūjakattheraapadānaṃ

23. ‘‘Mañjarikaṃ karitvāna, rathiyaṃ paṭipajjahaṃ;
Addasaṃ samaṇānaggaṃ, bhikkhusaṅghapurakkhataṃ.

24. ‘‘Pasannacitto sumano, paramāya ca pītiyā;
Ubho hatthehi paggayha, buddhassa abhiropayiṃ.

25. ‘‘Dvenavute ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, pupphapūjāyidaṃ phalaṃ.

26. ‘‘Ito tesattatikappe, eko āsiṃ mahīpati;
Jotiyo nāma nāmena, cakkavattī mahabbalo.

27. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā mañjaripūjako thero imā gāthāyo abhāsitthāti.

Mañjaripūjakattherassāpadānaṃ sattamaṃ.

8. Paṇṇadāyakattheraapadānaṃ

28. ‘‘Pabbate himavantamhi, vākacīradharo ahaṃ;
Aloṇapaṇṇabhakkhomhi, niyamesu ca saṃvuto.

29. ‘‘Pātarāse anuppatte, siddhattho upagacchi maṃ;
Tāhaṃ buddhassa pādāsiṃ, pasanno sehi pāṇibhi.

30. ‘‘Catunnavutito kappe, yaṃ paṇṇamadadiṃ tadā;
Duggatiṃ nābhijānāmi, paṇṇadānassidaṃ phalaṃ.

31. ‘‘Sattavīsatikappamhi, rājā āsiṃ sadatthiyo [yadatthiyo (sī. syā.)];
Sattaratanasampanno, cakkavattī mahabbalo.

32. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā paṇṇadāyako thero imā gāthāyo abhāsitthāti.

Paṇṇadāyakattherassāpadānaṃ aṭṭhamaṃ.

9. Kuṭidāyakattheraapadānaṃ

33. ‘‘Vipinacārī sambuddho, rukkhamūle vasī tadā;
Paṇṇasālaṃ karitvāna, adāsiṃ aparājite.

34. ‘‘Ekanavutito kappe, yaṃ paṇṇakuṭikaṃ adaṃ;
Duggatiṃ nābhijānāmi, kuṭidānassidaṃ phalaṃ.

35. ‘‘Aṭṭhavīse [aṭṭhatiṃse (syā.)] ito kappe, soḷasāsiṃsu rājāno;
Sabbattha abhivassīti, vuccare cakkavattino.

36. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kuṭidāyako thero imā gāthāyo abhāsitthāti.

Kuṭidāyakattherassāpadānaṃ navamaṃ.

10. Aggapupphiyattheraapadānaṃ

37. ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, nisinnaṃ pabbatantare;
Obhāsayantaṃ raṃsena [raṃsiyā (syā.)], sikhinaṃ sikhinaṃ yathā.

38. ‘‘Aggajaṃ pupphamādāya, upāgacchiṃ naruttamaṃ;
Pasannacitto sumano, buddhassa abhiropayiṃ.

39. ‘‘Ekattiṃse ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

40. ‘‘Pañcavīsatikappamhi, ahosi amitogato [amitavhayo (sī.)];
Sattaratanasampanno, cakkavattī mahabbalo.

41. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā aggapupphiyo thero imā gāthāyo abhāsitthāti.

Aggapupphiyattherassāpadānaṃ dasamaṃ.

Thomakavaggo chabbīsatimo.

Tassuddānaṃ –

Thomakekāsanacitakaṃ, campako sattapāṭali;
Pānadhi [pāhano (sī.), pādu (syā.)] mañjarī paṇṇaṃ, kuṭido aggapupphiyo;
Gāthāyo gaṇitā cettha, ekatālīsameva cāti.

27. Padumukkhipavaggo

1. Ākāsukkhipiyattheraapadānaṃ

1. ‘‘Suvaṇṇavaṇṇaṃ siddhatthaṃ, gacchantaṃ antarāpaṇe;
Jalajagge duve gayha, upāgacchiṃ narāsabhaṃ.

2. ‘‘Ekañca pupphaṃ pādesu, buddhaseṭṭhassa nikkhipiṃ;
Ekañca pupphaṃ paggayha, ākāse ukkhipiṃ ahaṃ.

3. ‘‘Catunnavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, pupphadānassidaṃ phalaṃ.

4. ‘‘Ito chattiṃsakappamhi, eko āsiṃ mahīpati;
Antalikkhakaro nāma, cakkavattī mahabbalo.

5. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā ākāsukkhipiyo thero imā gāthāyo abhāsitthāti.

Ākāsukkhipiyattherassāpadānaṃ paṭhamaṃ.

2. Telamakkhiyattheraapadānaṃ

6. ‘‘Siddhatthamhi bhagavati, nibbutamhi narāsabhe;
Bodhiyā vedikāyāhaṃ, telaṃ makkhesi tāvade.

7. ‘‘Catunnavutito kappe, yaṃ telaṃ makkhayiṃ tadā;
Duggatiṃ nābhijānāmi, makkhanāya idaṃ phalaṃ.

8. ‘‘Catuvīse ito kappe, succhavi nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

9. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā telamakkhiyo thero imā gāthāyo abhāsitthāti.

Telamakkhiyattherassāpadānaṃ dutiyaṃ.

3. Aḍḍhacandiyattheraapadānaṃ

10. ‘‘Tissassa kho bhagavato, bodhiyā pādaputtame;
Aḍḍhacandaṃ mayā dinnaṃ, dharaṇīruhapādape.

11. ‘‘Dvenavute ito kappe, yaṃ canda [yaṃ puppha (ka.)] mabhiropayiṃ;
Duggatiṃ nābhijānāmi, bodhipūjāyidaṃ phalaṃ.

12. ‘‘Pañcavīse ito kappe, devalo nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

13. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā aḍḍhacandiyo thero imā gāthāyo abhāsitthāti.

Aḍḍhacandiyattherassāpadānaṃ tatiyaṃ.

4. Padīpadāyakattheraapadānaṃ

14. ‘‘Devabhūto ahaṃ santo, oruyha pathaviṃ tadā;
Padīpe pañca pādāsiṃ, pasanno sehi pāṇibhi.

15. ‘‘Catunnavutito kappe, yaṃ padīpamadaṃ tadā;
Duggatiṃ nābhijānāmi, dīpadānassidaṃ phalaṃ.

16. ‘‘Pañcapaññāsake kappe, eko āsiṃ mahīpati;
Samantacakkhunāmena, cakkavattī mahabbalo.

17. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā padīpadāyako [apaṇṇadīpiyo (sī. ka.)] thero imā gāthāyo abhāsitthāti.

Padīpadāyakattherassāpadānaṃ catutthaṃ.

5. Biḷālidāyakattheraapadānaṃ

18. ‘‘Himavantassāvidūre, romaso nāma pabbato;

Tamhi pabbatapādamhi, samaṇo bhāvitindriyo.

19. ‘‘Biḷāliyo gahetvāna, samaṇassa adāsahaṃ;
Anumodi mahāvīro, sayambhū aparājito.

20. ‘‘Biḷālī te mama dinnā, vippasannena cetasā;
Bhave nibbattamānamhi, phalaṃ nibbattataṃ tava.

21. ‘‘Catunnavutito kappe, yaṃ biḷālimadāsahaṃ;
Duggatiṃ nābhijānāmi, biḷāliyā idaṃ phalaṃ.

22. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā biḷālidāyako thero imā gāthāyo abhāsitthāti.

Biḷālidāyakattherassāpadānaṃ pañcamaṃ.

6. Macchadāyakattheraapadānaṃ

23. ‘‘Candabhāgānadītīre, ukkuso āsahaṃ tadā;
Mahantaṃ macchaṃ paggayha, siddhatthamunino adaṃ.

24. ‘‘Catunnavutito kappe, yaṃ macchamadadiṃ tadā;
Duggatiṃ nābhijānāmi, macchadānassidaṃ phalaṃ.

25. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā macchadāyako thero imā gāthāyo abhāsitthāti.

Macchadāyakattherassāpadānaṃ chaṭṭhaṃ.

7. Javahaṃsakattheraapadānaṃ

26. ‘‘Candabhāgānadītīre, āsiṃ vanacaro tadā;
Siddhatthaṃ addasaṃ buddhaṃ, gacchantaṃ anilañjase.

27. ‘‘Añjaliṃ paggahetvāna, ullokento mahāmuniṃ;
Sakaṃ cittaṃ pasādetvā, avandiṃ nāyakaṃ ahaṃ.

28. ‘‘Catunnavutito kappe, yamavandiṃ narāsabhaṃ;
Duggatiṃ nābhijānāmi, vandanāya idaṃ phalaṃ.

29. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā javahaṃsako thero imā gāthāyo abhāsitthāti.

Javahaṃsakattherassāpadānaṃ sattamaṃ.

8. Saḷalapupphiyattheraapadānaṃ

30. ‘‘Candabhāgānadītīre, ahosiṃ kinnaro tadā;
Vipassiṃ addasaṃ buddhaṃ, raṃsijālasamākulaṃ.

31. ‘‘Pasannacitto sumano, paramāya ca pītiyā;

Paggayha saḷalaṃ pupphaṃ, vipassiṃ okiriṃ ahaṃ.

32. ‘‘Ekanavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

33. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā saḷalapupphiyo thero imā gāthāyo abhāsitthāti.

Saḷalapupphiyattherassāpadānaṃ aṭṭhamaṃ.

9. Upāgatāsayattheraapadānaṃ

34. ‘‘Himavantassa vemajjhe, saro āsi sunimmito;
Tatthāhaṃ rakkhaso āsiṃ, heṭhasīlo bhayānako.

35. ‘‘Anukampako kāruṇiko, vipassī lokanāyako;
Mamuddharitukāmo so, āgacchi mama santikaṃ.

36. ‘‘Upāgataṃ mahāvīraṃ, devadevaṃ narāsabhaṃ;
Āsayā abhinikkhamma, avandiṃ satthuno ahaṃ.

37. ‘‘Ekanavutito kappe, yaṃ vandiṃ purisuttamaṃ;
Duggatiṃ nābhijānāmi, vandanāya idaṃ phalaṃ.

38. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā upāgatāsayo [upāgatahāsaniyo (syā.), upāgatāhāsaniyo (ka.)] thero imā gāthāyo abhāsitthāti.

Upāgatāsayattherassāpadānaṃ navamaṃ.

10. Taraṇiyattheraapadānaṃ

39. ‘‘Suvaṇṇavaṇṇo sambuddho, vipassī dakkhiṇāraho;
Nadītīre ṭhito satthā, bhikkhusaṅghapurakkhato.

40. ‘‘Nāvā na vijjate tattha, santāraṇī mahaṇṇave;
Nadiyā abhinikkhamma, tāresiṃ lokanāyakaṃ.

41. ‘‘Ekanavutito kappe, yaṃ tāresiṃ naruttamaṃ;
Duggatiṃ nābhijānāmi, taraṇāya idaṃ phalaṃ.

42. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā taraṇiyo thero imā gāthāyo abhāsitthāti.

Taraṇiyattherassāpadānaṃ dasamaṃ.

Padumukkhipavaggo sattavīsatimo.

Tassuddānaṃ –

Ukkhipī telacandī ca, dīpado ca biḷālido;

Maccho javo saḷalado, rakkhaso taraṇo dasa;
Gāthāyo cettha saṅkhātā, tālīsaṃ cekameva cāti.

28. Suvaṇṇabibbohanavaggo

1. Suvaṇṇabibbohaniyattheraapadānaṃ

1. ‘‘Ekāsanaṃ ahamadaṃ, pasanno sehi pāṇibhi;
Bibbohanañca [bimbohanañca (sī. pī.)] pādāsiṃ, uttamatthassa pattiyā.

2. ‘‘Ekanavutito kappe, bibbohanamadāsahaṃ;
Duggatiṃ nābhijānāmi, bibbohanassidaṃ phalaṃ.

3. ‘‘Ito tesaṭṭhime kappe, asamo nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

4. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā suvaṇṇabibbohaniyo thero imā gāthāyo abhāsitthāti.

Suvaṇṇabibbohaniyattherassāpadānaṃ paṭhamaṃ.

2. Tilamuṭṭhidāyakattheraapadānaṃ

5. ‘‘Mama saṅkappamaññāya, satthā lokagganāyako;
Manomayena kāyena, iddhiyā upasaṅkami.

6. ‘‘Satthāraṃ upasaṅkantaṃ, vanditvā purisuttamaṃ;
Pasannacitto sumano, tilamuṭṭhimadāsahaṃ.

7. ‘‘Ekanavutito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, tilamuṭṭhiyidaṃ phalaṃ.

8. ‘‘Ito soḷasakappamhi, tantiso [khantiyo (syā.)] nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

9. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā tilamuṭṭhidāyako thero imā gāthāyo abhāsitthāti.

Tilamuṭṭhidāyakattherassāpadānaṃ dutiyaṃ.

3. Caṅkoṭakiyattheraapadānaṃ

10. ‘‘Mahāsamuddaṃ nissāya, vasatī pabbatantare;
Paccuggantvāna katvāna [paccuggantvāna’kāsahaṃ (aṭṭha.), paccuggamanaṃ katvāna (?)], caṅkoṭaka [caṅgoṭaka (sī.)] madāsahaṃ.

11. ‘‘Siddhatthassa mahesino, sabbasattānukampino [sayambhussānukampino (syā.)];
Pupphacaṅkoṭakaṃ datvā, kappaṃ saggamhi modahaṃ.

12. ‘‘Catunnavutito kappe, caṅkoṭakamadaṃ tadā;
Duggatiṃ nābhijānāmi, caṅkoṭakassidaṃ phalaṃ.

13. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā caṅkoṭakiyo thero imā gāthāyo abhāsitthāti.

Caṅkoṭakiyattherassāpadānaṃ tatiyaṃ.

4. Abbhañjanadāyakattheraapadānaṃ

14. ‘‘Koṇḍaññassa bhagavato, vītarāgassa tādino;
Ākāsasamacittassa [akakkasacittassātha (aṭṭha.)], nippapañcassa jhāyino.

15. ‘‘Sabbamohātivattassa, sabbalokahitesino;
Abbhañjanaṃ mayā dinnaṃ, dvipadindassa tādino.

16. ‘‘Aparimeyye ito kappe, abbhañjanamadaṃ tadā [ambhañjanamadāsahaṃ (syā.)];
Duggatiṃ nābhijānāmi, abbhañjanassidaṃ phalaṃ.

17. ‘‘Ito pannarase kappe, cirappo nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

18. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā abbhañjanadāyako thero imā gāthāyo abhāsitthāti.

Abbhañjanadāyakattherassāpadānaṃ catutthaṃ.

5. Ekañjalikattheraapadānaṃ

19. ‘‘Udumbare vasantassa, niyate paṇṇasanthare;
Vutthokāso mayā dinno, samaṇassa mahesino.

20. ‘‘Tissassa dvipadindassa, lokanāthassa tādino;
Añjaliṃ paggahetvāna, santhariṃ pupphasantharaṃ.

21. ‘‘Dvenavute ito kappe, yaṃ kariṃ pupphasantharaṃ;
Duggatiṃ nābhijānāmi, santharassa idaṃ phalaṃ.

22. ‘‘Ito cuddasakappamhi, ahosiṃ manujādhipo;
Ekaañjaliko nāma, cakkavattī mahabbalo.

23. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ekañjaliko thero imā gāthāyo abhāsitthāti.

Ekañjalikattherassāpadānaṃ pañcamaṃ.

6. Potthakadāyakattheraapadānaṃ

24. ‘‘Satthāraṃ dhammamārabbha, saṅghañcāpi mahesinaṃ;
Potthadānaṃ mayā dinnaṃ, dakkhiṇeyye anuttare.

25. ‘‘Ekanavutito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, potthadānassidaṃ phalaṃ.

26. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā potthakadāyako thero imā gāthāyo abhāsitthāti.

Potthakadāyakattherassāpadānaṃ chaṭṭhaṃ.

7. Citakapūjakattheraapadānaṃ

27. ‘‘Candabhāgānadītīre, anusotaṃ vajāmahaṃ;
Satta māluvapupphāni, citamāropayiṃ ahaṃ.

28. ‘‘Catunnavutito kappe, citakaṃ yamapūjayiṃ;
Duggatiṃ nābhijānāmi, citapūjāyidaṃ phalaṃ.

29. ‘‘Sattasaṭṭhimhito kappe, paṭijaggasanāmakā;
Sattaratanasampannā, sattāsuṃ cakkavattino [paṭijaggasanāmako; sattaratanasampanno, cakkavattī mahabbalo (syā.)].

30. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā citakapūjako thero imā gāthāyo abhāsitthāti.

Citakapūjakattherassāpadānaṃ sattamaṃ.

8. Āluvadāyakattheraapadānaṃ

31. ‘‘Pabbate himavantamhi, mahāsindhu sudassanā;
Tatthaddasaṃ vītarāgaṃ, suppabhāsaṃ sudassanaṃ.

32. ‘‘Paramopasame yuttaṃ, disvā vimhitamānaso;
Āluvaṃ tassa pādāsiṃ, pasanno sehi pāṇibhi.

33. ‘‘Ekattiṃse ito kappe, yaṃ phalamadadiṃ tadā;
Duggatiṃ nābhijānāmi, āluvassa idaṃ phalaṃ.

34. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā āluvadāyako thero imā gāthāyo abhāsitthāti.

Āluvadāyakattherassāpadānaṃ aṭṭhamaṃ.

9. Ekapuṇḍarīkattheraapadānaṃ

35. ‘‘Romaso nāma nāmena, sayambhū subbato [sappabho (syā.)] tadā;
Puṇḍarīkaṃ mayā dinnaṃ, vippasannena cetasā.

36. ‘‘Catunnavutito kappe, puṇḍarīkamadaṃ tadā;
Duggatiṃ nābhijānāmi, puṇḍarīkassidaṃ phalaṃ.

37. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ekapuṇḍarīko thero imā gāthāyo abhāsitthāti.

Ekapuṇḍarīkattherassāpadānaṃ navamaṃ.

10. Taraṇīyattheraapadānaṃ

38. ‘‘Mahāpathamhi visame, setu kārāpito mayā;
Taraṇatthāya lokassa, pasanno sehi pāṇibhi.

39. ‘‘Ekanavutito kappe, yo setu kārito mayā;
Duggatiṃ nābhijānāmi, setudānassidaṃ phalaṃ.

40. ‘‘Pañcapaññāsito kappe, eko āsiṃ samogadho;
Sattaratanasampanno, cakkavattī mahabbalo.

41. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā taraṇīyo thero imā gāthāyo abhāsitthāti.

Taraṇīyattherassāpadānaṃ dasamaṃ.

Suvaṇṇabibbohanavaggo aṭṭhavīsatimo.

Tassuddānaṃ –

Suvaṇṇaṃ tilamuṭṭhi ca, caṅkoṭabbhañjanañjalī;
Potthako citamāluvā, ekapuṇḍarī setunā;
Dvecattālīsa gāthāyo, gaṇitāyo vibhāvibhīti.

Ekādasamaṃ bhāṇavāraṃ.

29. Paṇṇadāyakavaggo

1. Paṇṇadāyakattheraapadānaṃ

1. ‘‘Paṇṇasāle nisinnomhi, paṇṇabhojanabhojano;
Upaviṭṭhañca maṃ santaṃ, upāgacchi mahāisi [mahāmuni (sī.)].

2. ‘‘Siddhattho lokapajjoto, sabbalokatikicchako;
Tassa paṇṇaṃ mayā dinnaṃ, nisinnaṃ [nisinnassa (syā. aṭṭha.)] paṇṇasanthare.

3. ‘‘Catunnavutito kappe, yaṃ paṇṇamadadiṃ tadā;
Duggatiṃ nābhijānāmi, paṇṇadānassidaṃ phalaṃ.

4. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā paṇṇadāyako thero imā gāthāyo abhāsitthāti.

Paṇṇadāyakattherassāpadānaṃ paṭhamaṃ.

2. Phaladāyakattheraapadānaṃ

5. ‘‘Sinerusamasantoso, dharaṇīsama [dharaṇīdhara (sī. syā.)] sādiso;
Vuṭṭhahitvā samādhimhā, bhikkhāya mamupaṭṭhito.

6. ‘‘Harītakaṃ [harītakiṃ (syā.)] āmalakaṃ, ambajambuvibhītakaṃ;
Kolaṃ bhallātakaṃ billaṃ, phārusakaphalāni ca.

7. ‘‘Siddhatthassa mahesissa, sabbalokānukampino;
Tañca sabbaṃ mayā dinnaṃ, vippasannena cetasā.

8. ‘‘Catunnavutito kappe, yaṃ phalaṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

9. ‘‘Sattapaññāsito kappe, ekajjho nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

10. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā phaladāyako thero imā gāthāyo abhāsitthāti.

Phaladāyakattherassāpadānaṃ dutiyaṃ.

3. Paccuggamaniyattheraapadānaṃ

11. ‘‘Sīhaṃ yathā vanacaraṃ, nisabhājāniyaṃ yathā;
Kakudhaṃ vilasantaṃva, āgacchantaṃ narāsabhaṃ.

12. ‘‘Siddhatthaṃ lokapajjotaṃ, sabbalokatikicchakaṃ;
Akāsiṃ paccuggamanaṃ, vippasannena cetasā.

13. ‘‘Catunnavutito kappe, paccuggacchiṃ narāsabhaṃ;
Duggatiṃ nābhijānāmi, paccuggamane idaṃ phalaṃ.

14. ‘‘Sattatiṃse [sattavīse (sī. syā.)] ito kappe, eko āsiṃ janādhipo;
Saparivāroti nāmena, cakkavattī mahabbalo.

15. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā paccuggamaniyo thero imā gāthāyo abhāsitthāti.

Paccuggamaniyattherassāpadānaṃ tatiyaṃ.

4. Ekapupphiyattheraapadānaṃ

16. ‘‘Dakkhiṇamhi duvāramhi, pisāco āsahaṃ tadā;
Addasaṃ virajaṃ buddhaṃ, pītaraṃsiṃva bhāṇumaṃ.

17. ‘‘Vipassissa naraggassa, sabbalokahitesino;
Ekapupphaṃ mayā dinnaṃ, dvipadindassa tādino.

18. ‘‘Ekanavutito kappe, yaṃ pupphamadadiṃ tadā;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

19. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā ekapupphiyo thero imā gāthāyo abhāsitthāti.

Ekapupphiyattherassāpadānaṃ catutthaṃ.

5. Maghavapupphiyattheraapadānaṃ

20. ''Nammadānadiyā tīre, sayambhū aparājito;
Samādhiṃ so samāpanno, vippasanno anāvilo.

21. ''Disvā pasannasumano, sambuddhaṃ aparājitaṃ;
Tāhaṃ maghavapupphena, sayambhuṃ pūjayiṃ tadā.

22. ''Ekanavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

23. ''Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ''.
Itthaṃ sudaṃ āyasmā maghavapupphiyo thero imā gāthāyo abhāsitthāti.

Maghavapupphiyattherassāpadānaṃ pañcamaṃ.

6. Upaṭṭhākadāyakattheraapadānaṃ

24. ''Rathiyaṃ paṭipajjantaṃ, āhutīnaṃ paṭiggahaṃ;
Dvipadindaṃ mahānāgaṃ, lokajeṭṭhaṃ narāsabhaṃ.

25. ''Pakkosāpiya tassāhaṃ, sabbalokahitesino;
Upaṭṭhāko mayā dinno, siddhatthassa mahesino.

26. ''Paṭiggahetvā [paṭiggahesi (ka.)] sambuddho, niyyādesi mahāmuni [mahāisi (ka.)];
Uṭṭhāya āsanā tamhā, pakkāmi pācināmukho.

27. ''Catunnavutito kappe, upaṭṭhākamadaṃ tadā;
Duggatiṃ nābhijānāmi, upaṭṭhānassidaṃ phalaṃ.

28. ''Sattapaññāsito kappe, balasenasanāmako;
Sattaratanasampanno, cakkavattī mahabbalo.

29. ''Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ''.
Itthaṃ sudaṃ āyasmā upaṭṭhākadāyako thero imā gāthāyo abhāsitthāti.

Upaṭṭhākadāyakattherassāpadānaṃ chaṭṭhaṃ.

7. Apadāniyattheraapadānaṃ

30. ''Apadānaṃ sugatānaṃ, kittayiṃhaṃ mahesinaṃ;
Pāde ca sirasā vandiṃ, pasanno sehi pāṇibhi.

31. ''Dvenavute ito kappe, apadānaṃ pakittayiṃ;
Duggatiṃ nābhijānāmi, kittanāya idaṃ phalaṃ.

32. ''Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ''.

Itthaṃ sudaṃ āyasmā apadāniyo thero imā gāthāyo abhāsitthāti.

Apadāniyattherassāpadānaṃ sattamaṃ.

8. Sattāhapabbajitattheraapadānaṃ

33. ‘‘Vipassissa bhagavato, saṅgho sakkatamānito;
Byasanaṃ me anuppattaṃ, ñātibhedo pure ahu.

34. ‘‘Pabbajjaṃ upagantvāna, byasanupasamāyahaṃ;
Sattāhābhirato tattha, satthusāsanakamyatā.

35. ‘‘Ekanavutito kappe, yamahaṃ pabbajiṃ tadā;
Duggatiṃ nābhijānāmi, pabbajjāya idaṃ phalaṃ.

36. ‘‘Sattasaṭṭhimhito kappe, satta āsuṃ mahīpatī;
Sunikkhamāti ñāyanti, cakkavattī mahabbalā.

37. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sattāhapabbajito thero imā gāthāyo abhāsitthāti.

Sattāhapabbajitattherassāpadānaṃ aṭṭhamaṃ.

9. Buddhupaṭṭhāyikattheraapadānaṃ

38. ‘‘Veṭambhinīti [veṭambarīti (sī.), vedhambhinīti (syā.)] me nāmaṃ, pitusantaṃ [pitā’santaṃ (?)] mamaṃ tadā;
Mama hatthaṃ gahetvāna, upānayi mahāmuniṃ.

39. ‘‘Imemaṃ uddisissanti, buddhā lokagganāyakā;
Tehaṃ upaṭṭhiṃ sakkaccaṃ, pasanno sehi pāṇibhi.

40. ‘‘Ekattiṃse ito kappe, buddhe upaṭṭhahiṃ [paricariṃ (sī. syā.)] tadā;
Duggatiṃ nābhijānāmi, upaṭṭhānassidaṃ phalaṃ.

41. ‘‘Tevīsamhi ito kappe, caturo āsu khattiyā;
Samaṇupaṭṭhākā nāma, cakkavattī mahabbalā.

42. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā buddhupaṭṭhāyiko thero imā gāthāyo abhāsitthāti.

Buddhupaṭṭhāyikattherassāpadānaṃ navamaṃ.

10. Pubbaṅgamiyattheraapadānaṃ

43. ‘‘Cullāsītisahassāni, pabbajimha akiñcanā;
Tesaṃ pubbaṅgamo āsiṃ, uttamatthassa pattiyā.

44. ‘‘Sarāgā sabhavā [samohā (syā.)] cete, vippasannamanāvilā;
Upaṭṭhahiṃsu sakkaccaṃ, pasannā sehi pāṇibhi.

45. ‘‘Khīṇāsavā vantadosā, katakiccā anāsavā;
Phariṃsu mettacittena, sayambhū aparājitā.

46. ‘‘Tesaṃ upaṭṭhahitvāna, sambuddhānaṃ patissato;
Maraṇañca anuppatto, devattañca agamhase.

47. ‘‘Catunnavutito kappe, yaṃ sīlamanupālayiṃ;
Duggatiṃ nābhijānāmi, saññamassa idaṃ phalaṃ.

48. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pubbaṅgamiyo thero imā gāthāyo abhāsitthāti.

Pubbaṅgamiyattherassāpadānaṃ dasamaṃ.

Paṇṇadāyakavaggo ekūnatiṃsatimo.

Tassuddānaṃ –

Paṇṇaṃ phalaṃ paccuggamaṃ, ekapupphi ca maghavā;
Upaṭṭhākāpadānañca, pabbajjā buddhupaṭṭhāko;
Pubbaṅgamo ca gāthāyo, aṭṭhatālīsa kittitā.

30. Citakapūjakavaggo

1. Citakapūjakattheraapadānaṃ

1. ‘‘Ajito nāma nāmena, ahosiṃ brāhmaṇo tadā;
Āhutiṃ yiṭṭhukāmohaṃ, nānāpupphaṃ samānayiṃ.

2. ‘‘Jalantaṃ citakaṃ disvā, sikhino lokabandhuno;
Tañca pupphaṃ samānetvā, citake okiriṃ ahaṃ.

3. ‘‘Ekattiṃse ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

4. ‘‘Sattavīse [sattatiṃse (ka.)] ito kappe, sattāsuṃ manujādhipā;
Supajjalitanāmā te, cakkavattī mahabbalā.

5. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā citakapūjako thero imā gāthāyo abhāsitthāti.

Citakapūjakattherassāpadānaṃ paṭhamaṃ.

2. Pupphadhārakattheraapadānaṃ

6. ‘‘Vākacīradharo āsiṃ, ajinuttaravāsano;
Abhiññā pañca nibbattā, candassa parimajjako.

7. ‘‘Vipassiṃ lokapajjotaṃ, disvā abhigataṃ mamaṃ;
Pāricchattakapupphāni, dhāresiṃ satthuno ahaṃ.

8. ‘‘Ekanavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, dhāraṇāya idaṃ phalaṃ.

9. ‘‘Sattāsītimhito kappe, eko āsiṃ mahīpati;
Samantadhāraṇo nāma, cakkavattī mahabbalo.

10. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pupphadhārako thero imā gāthāyo abhāsitthāti.

Pupphadhārakattherassāpadānaṃ dutiyaṃ.

3. Chattadāyakattheraapadānaṃ

11. ‘‘Putto mama pabbajito, kāsāyavasano tadā;
So ca buddhattaṃ sampatto, nibbuto lokapūjito.

12. ‘‘Vicinanto sakaṃ puttaṃ, agamaṃ pacchato ahaṃ;
Nibbutassa mahantassa, citakaṃ agamāsahaṃ.

13. ‘‘Paggayha añjaliṃ tattha, vanditvā citakaṃ ahaṃ;
Setacchattañca paggayha, āropesiṃ ahaṃ tadā.

14. ‘‘Catunnavutito kappe, yaṃ chattamabhiropayiṃ;
Duggatiṃ nābhijānāmi, chattadānassidaṃ phalaṃ.

15. ‘‘Pañcavīse ito kappe, satta āsuṃ janādhipā;
Mahārahasanāmā te, cakkavattī mahabbalā.

16. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā chattadāyako thero imā gāthāyo abhāsitthāti.

Chattadāyakattherassāpadānaṃ tatiyaṃ.

4. Saddasaññakattheraapadānaṃ

17. ‘‘Anuggatamhi ādicce, panādo [pasādo (syā. aṭṭha.)] vipulo ahu;
Buddhaseṭṭhassa lokamhi, pātubhāvo mahesino.

18. ‘‘Ghosa [sadda (sī. syā.)] massosahaṃ tattha, na ca passāmi taṃ jinaṃ;
Maraṇañca anuppatto, buddhasaññamanussariṃ.

19. ‘‘Catunnavutito kappe, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

20. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā saddasaññako thero imā gāthāyo abhāsitthāti.

Saddasaññakattherassāpadānaṃ catutthaṃ.

5. Gosīsanikkhepakattheraapadānaṃ

21. ‘‘Ārāmadvārā nikkhamma, gosīsaṃ santhataṃ mayā;
Anubhomi sakaṃ kammaṃ, pubbakammassidaṃ phalaṃ.

22. ‘‘Ājāniyā vātajavā, sindhavā sīghavāhanā;
Anubhomi sabbametaṃ, gosīsassa idaṃ phalaṃ.

23. ‘‘Aho kāraṃ paramakāraṃ, sukhatte sukataṃ mayā;
Saṅghe katassa kārassa, na aññaṃ kalamagghati.

24. ‘‘Catunnavutito kappe, yaṃ sīsaṃ santhariṃ ahaṃ;
Duggatiṃ nābhijānāmi, santharassa idaṃ phalaṃ.

25. ‘‘Pañcasattatikappamhi, suppatiṭṭhitanāmako;
Eko āsiṃ mahātejo, cakkavattī mahabbalo.

26. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā gosīsanikkhepako thero imā gāthāyo abhāsitthāti.

Gosīsanikkhepakattherassāpadānaṃ pañcamaṃ.

6. Pādapūjakattheraapadānaṃ

27. ‘‘Pabbate himavantamhi, ahosiṃ kinnaro tadā;
Addasaṃ virajaṃ buddhaṃ, pītaraṃsiṃva bhāṇumaṃ.

28. ‘‘Upetaṃ tamahaṃ [upetopi tadā (syā.), upesiṃ tamahaṃ (?)] buddhaṃ, vipassiṃ lokanāyakaṃ;
Candanaṃ tagarañcāpi, pāde osiñcahaṃ tadā.

29. ‘‘Ekanavutito kappe, yaṃ pādaṃ abhipūjayiṃ;
Duggatiṃ nābhijānāmi, pādapūjāyidaṃ phalaṃ.

30. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pādapūjako thero imā gāthāyo abhāsitthāti.

Pādapūjakattherassāpadānaṃ chaṭṭhaṃ.

7. Desakittakattheraapadānaṃ

31. ‘‘Upasālakanāmohaṃ, ahosiṃ brāhmaṇo tadā;
Kānanaṃ vanamogāḷhaṃ, lokajeṭṭhaṃ narāsabhaṃ.

32. ‘‘Disvāna vandiṃ pādesu, lokāhutipaṭiggahaṃ;
Pasannacittaṃ maṃ ñatvā, buddho antaradhāyatha.

33. ‘‘Kānanā abhinikkhamma, buddhaseṭṭhamanussariṃ;
Taṃ desaṃ kittayitvāna, kappaṃ saggamhi modahaṃ.

34. ‘‘Dvenavute ito kappe, yaṃ desamabhikittayiṃ;

Duggatiṃ nābhijānāmi, kittanāya idaṃ phalaṃ.

35. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā desakittako thero imā gāthāyo abhāsitthāti.

Desakittakattherassāpadānaṃ sattamaṃ.

8. Saraṇagamaniyattheraapadānaṃ

36. ‘‘Pabbate himavantamhi, ahosiṃ luddako tadā;
Vipassiṃ addasaṃ buddhaṃ, lokajeṭṭhaṃ narāsabhaṃ.

37. ‘‘Upāsitvāna sambuddhaṃ, veyyāvaccamakāsahaṃ;
Saraṇañca upāgacchiṃ, dvipadindassa tādino.

38. ‘‘Ekanavutito kappe, saraṇaṃ upagacchahaṃ;
Duggatiṃ nābhijānāmi, saraṇāgamanapphalaṃ.

39. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā saraṇagamaniyo thero imā gāthāyo abhāsitthāti.

Saraṇagamaniyattherassāpadānaṃ aṭṭhamaṃ.

9. Ambapiṇḍiyattheraapadānaṃ

40. ‘‘Romaso nāma nāmena, dānavo iti vissuto;
Ambapiṇḍī mayā dinnā [ambapiṇḍo mayā dinno (syā.)], vipassissa mahesino.

41. ‘‘Ekanavutito kappe, yamambamadadiṃ tadā;
Duggatiṃ nābhijānāmi, ambadānassidaṃ phalaṃ.

42. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ambapiṇḍiyo thero imā gāthāyo abhāsitthāti.

Ambapiṇḍiyattherassāpadānaṃ navamaṃ.

10. Anusaṃsāvakattheraapadānaṃ

43. ‘‘Piṇḍāya caramānāhaṃ, vipassimaddasaṃ jinaṃ;
Uḷuṅgabhikkhaṃ pādāsiṃ, dvipadindassa tādino.

44. ‘‘Pasannacitto sumano, abhivādesahaṃ tadā;
Anusaṃsāvayiṃ buddhaṃ, uttamatthassa pattiyā.

45. ‘‘Ekanavutito kappe, anusaṃsāvayiṃ ahaṃ;
Duggatiṃ nābhijānāmi, anusaṃsāvanā phalaṃ.

46. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā anusaṃsāvako thero imā gāthāyo abhāsitthāti.

Anusaṃsāvakattherassāpadānaṃ dasamaṃ.

Citakapūjakavaggo tiṃsatimo.

Tassuddānaṃ –

Citakaṃ pārichatto ca, saddagosīsasantharaṃ;
Pādo padesaṃ saraṇaṃ, ambo saṃsāvakopi ca;
Aṭṭhatālīsa gāthāyo, gaṇitāyo vibhāvibhi.

Atha vagguddānaṃ –

Kaṇikāro hatthidado, ālambaṇudakāsanaṃ;
Tuvaraṃ thomako ceva, ukkhepaṃ sīsupadhānaṃ.

Paṇṇado citapūjī ca, gāthāyo ceva sabbaso;
Cattāri ca satānīha, ekapaññāsameva ca.

Pañcavīsasatā sabbā, dvāsattati taduttari;
Tisataṃ apadānānaṃ, gaṇitā atthadassibhi.

Kaṇikāravaggadasakaṃ.

Tatiyasatakaṃ samattaṃ.

31. Padumakesaravaggo

1. Padumakesariyattheraapadānaṃ

1. ''Isisaṅghe ahaṃ pubbe, āsiṃ mātaṅgavāraṇo;
Mahesīnaṃ pasādena, padmakesaramokiriṃ.

2. ''Paccekajinaseṭṭhesu, dhutarāgesu tādisu;
Tesu cittaṃ pasādetvā, kappaṃ saggamhi modahaṃ.

3. ''Ekanavutito kappe, kesaraṃ okiriṃ tadā;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

4. ''Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ''.

Itthaṃ sudaṃ āyasmā padumakesariyo thero imā gāthāyo abhāsitthāti.

Padumakesariyattherassāpadānaṃ paṭhamaṃ.

2. Sabbagandhiyattheraapadānaṃ

5. ''Gandhamālaṃ mayā dinnaṃ, vipassissa mahesino;
Adāsiṃ ujubhūtassa, koseyyavatthamuttamaṃ.

6. ''Ekanavutito kappe, yaṃ vatthamadadiṃ [gandhamadadiṃ (syā.)] pure;
Duggatiṃ nābhijānāmi, gandhadānassidaṃ phalaṃ.

7. ‘‘Ito pannarase kappe, suceḷo nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

8. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sabbagandhiyo thero imā gāthāyo abhāsitthāti.

Sabbagandhiyattherassāpadānaṃ dutiyaṃ.

3. Paramannadāyakattheraapadānaṃ

9. ‘‘Kaṇikāraṃva jotantaṃ, udayantaṃva bhāṇumaṃ;
Vipassiṃ addasaṃ buddhaṃ, lokajeṭṭhaṃ narāsabhaṃ.

10. ‘‘Añjaliṃ paggahetvāna, abhinesiṃ sakaṃ gharaṃ;
Abhinetvāna sambuddhaṃ, paramannamadāsahaṃ.

11. ‘‘Ekanavutito kappe, paramannamadiṃ [paramannaṃ dadiṃ (sī.), paramannamadaṃ (syā.)] tadā;
Duggatiṃ nābhijānāmi, paramannassidaṃ phalaṃ.

12. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā paramannadāyako thero imā gāthāyo abhāsitthāti.

Paramannadāyakattherassāpadānaṃ tatiyaṃ.

4. Dhammasaññakattheraapadānaṃ

13. ‘‘Vipassino bhagavato, mahābodhimaho ahu;
Rukkhaṭṭhasseva sambuddho, [rukkhaṭṭheyeva sambuddhe (sī.), rukkhaṭṭho iva sambuddho (aṭṭha.) ettha rukkhaṭṭhasseva bodhimahakārajanassa sambuddho catusaccaṃ pakāsetīti atthopi sakkā ñātuṃ] lokajeṭṭho narāsabho [lokajeṭṭhe narāsabhe (sī.)].

14. ‘‘Bhagavā tamhi samaye, bhikkhusaṅghapurakkhato;
Catusaccaṃ pakāseti, vācāsabhimudīrayaṃ.

15. ‘‘Saṅkhittena ca desento, vitthārena ca desayaṃ [desayi (syā.), bhāsati (ka.)];
Vivaṭṭacchado sambuddho, nibbāpesi mahājanaṃ.

16. ‘‘Tassāhaṃ dhammaṃ sutvāna, lokajeṭṭhassa tādino;
Vanditvā satthuno pāde, pakkāmiṃ uttarāmukho.

17. ‘‘Ekanavutito kappe, yaṃ dhammamasuṇiṃ tadā;
Duggatiṃ nābhijānāmi, dhammasavassidaṃ phalaṃ.

18. ‘‘Tettiṃsamhi ito kappe, eko āsiṃ mahīpati;
Sutavā nāma nāmena, cakkavattī mahabbalo.

19. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā dhammasaññako thero imā gāthāyo abhāsitthāti.

Dhammasaññakattherassāpadānaṃ catutthaṃ.

5. Phaladāyakattheraapadānaṃ

20. ‘‘Bhāgīrathīnadītīre, ahosi assamo tadā;
Tamahaṃ assamaṃ gacchiṃ, phalahattho apekkhavā.

21. ‘‘Vipassiṃ tattha addakkhiṃ, pītaraṃsiṃva bhāṇumaṃ;
Yaṃ me atthi phalaṃ sabbaṃ, adāsiṃ satthuno ahaṃ.

22. ‘‘Ekanavutito kappe, yaṃ phalaṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

23. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā phaladāyako thero imā gāthāyo abhāsitthāti.

Phaladāyakattherassāpadānaṃ pañcamaṃ.

6. Sampasādakattheraapadānaṃ

24. ‘‘‘Namo te buddha vīratthu, vippamuttosi sabbadhi;
Byasanamhi [byasanaṃ hi (sī.)] anuppatto, tassa me saraṇaṃ bhava’.

25. ‘‘Siddhattho tassa byākāsi, loke appaṭipuggalo;
‘Mahodadhisamo saṅgho, appameyyo anuttaro.

26. ‘‘‘Tattha tvaṃ viraje khette, anantaphaladāyake;
Saṅghe cittaṃ pasādetvā, subījaṃ vāpa [cāpi (sī.), vāpi (syā.)] ropaya.

27. ‘‘Idaṃ vatvāna sabbaññū, lokajeṭṭho narāsabho;
Mameva anusāsitvā, vehāsaṃ nabhamuggami.

28. ‘‘Aciraṃ gatamattamhi, sabbaññumhi narāsabhe;
Maraṇaṃ samanuppatto, tusitaṃ upapajjahaṃ.

29. ‘‘Tadāhaṃ viraje khette, anantaphaladāyake;
Saṅghe cittaṃ pasādetvā, kappaṃ saggamhi modahaṃ.

30. ‘‘Catunnavutito kappe, pasādamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, pasādassa idaṃ phalaṃ.

31. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sampasādako thero imā gāthāyo abhāsitthāti.

Sampasādakattherassāpadānaṃ chaṭṭhaṃ.

7. Ārāmadāyakattheraapadānaṃ

32. ‘‘Siddhatthassa bhagavato, ārāmo ropito mayā;
Sandacchāyesu [sītachāyesu (syā.), santacchāyesu (ka.)] rukkhesu, upāsantesu pakkhisu.

33. ‘‘Addasaṃ virajaṃ buddhaṃ, āhutīnaṃ paṭiggahaṃ;
Ārāmaṃ abhināmesiṃ, lokajeṭṭhaṃ narāsabhaṃ.

34. ‘‘Haṭṭho haṭṭhena cittena, phalaṃ pupphamadāsahaṃ;
Tato jātappasādova, taṃ vanaṃ pariṇāmayiṃ.

35. ‘‘Buddhassa yamidaṃ dāsiṃ, vippasannena cetasā;
Bhave nibbattamānamhi, nibbattati phalaṃ mama.

36. ‘‘Catunnavutito kappe, yaṃ ārāmamadaṃ tadā;
Duggatiṃ nābhijānāmi, ārāmassa idaṃ phalaṃ.

37. ‘‘Sattatiṃse ito kappe, sattāsuṃ mudusītalā;
Sattaratanasampannā, cakkavattī mahabbalā.

38. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ārāmadāyako thero imā gāthāyo abhāsitthāti.

Ārāmadāyakattherassāpadānaṃ sattamaṃ.

8. Anulepadāyakattheraapadānaṃ

39. ‘‘Atthadassissa munino, addasaṃ sāvakaṃ ahaṃ;
Navakammaṃ karontassa, sīmāya upagacchahaṃ.

40. ‘‘Niṭṭhite navakamme ca, anulepamadāsahaṃ;
Pasannacitto sumano, puññakkhette anuttare.

41. ‘‘Aṭṭhārase kappasate, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, anulepassidaṃ phalaṃ.

42. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā anulepadāyako thero imā gāthāyo abhāsitthāti.

Anulepadāyakattherassāpadānaṃ aṭṭhamaṃ.

9. Buddhasaññakattheraapadānaṃ

43. ‘‘Udentaṃ sataraṃsiṃva, pītaraṃsiṃva bhāṇumaṃ;
Vanantaragataṃ santaṃ, lokajeṭṭhaṃ narāsabhaṃ.

44. ‘‘Addasaṃ supinantena, siddhatthaṃ lokanāyakaṃ;
Tattha cittaṃ pasādetvā, sugatiṃ upapajjahaṃ.

45. ‘‘Catunnavutito kappe, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, buddhasaññāyidaṃ phalaṃ.

46. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā buddhasaññako thero imā gāthāyo abhāsitthāti.

Buddhasaññakattherassāpadānaṃ navamaṃ.

10. Pabbhāradāyakattheraapadānaṃ

47. ‘‘Piyadassino bhagavato, pabbhāro sodhito mayā;
Ghaṭakañca upaṭṭhāsiṃ, paribhogāya tādino.

48. ‘‘Taṃ me buddho viyākāsi, piyadassī mahāmuni;
Sahassakaṇḍo satabheṇḍu [satageṇḍu (syā. ka.)], dhajālu haritāmayo.

49. ‘‘Nibbattissati so yūpo, ratanañca anappakaṃ;
Pabbhāradānaṃ datvāna, kappaṃ saggamhi modahaṃ.

50. ‘‘Ito bāttiṃsakappamhi, susuddho nāma khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

51. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pabbhāradāyako thero imā gāthāyo abhāsitthāti.

Pabbhāradāyakattherassāpadānaṃ dasamaṃ.

Padumakesaravaggo ekatiṃsatimo.

Tassuddānaṃ –

Kesaraṃ gandhamannañca, dhammasaññī phalena ca;
Pasādārāmadāyī ca, lepako buddhasaññako;
Pabbhārado ca gāthāyo, ekapaññāsa kittitā.

32. Ārakkhadāyakavaggo

1. Ārakkhadāyakattheraapadānaṃ

1. ‘‘Dhammadassissa munino, vati kārāpitā mayā;
Ārakkho ca mayā dinno, dvipadindassa tādino.

2. ‘‘Aṭṭhārase kappasate, yaṃ kammamakariṃ tadā;
Tena kammavisesena, patto me āsavakkhayo.

3. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā ārakkhadāyako thero imā gāthāyo abhāsitthāti.

Ārakkhadāyakattherassāpadānaṃ paṭhamaṃ.

2. Bhojanadāyakattheraapadānaṃ

4. ‘‘Sujāto sālalaṭṭhīva, sobhañjanamivuggato;
Indalaṭṭhirivākāse, virocati sadā jino.

5. ‘‘Tassa devātidevassa, vessabhussa mahesino;
Adāsi bhojanamahaṃ, vippasannena cetasā.

6. ‘‘Taṃ me buddho anumodi, sayambhū aparājito;
Bhave nibbattamānamhi, phalaṃ nibbattatū tava.

7. ‘‘Ekattiṃse ito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, bhojanassa idaṃ phalaṃ.

8. ‘‘Pañcavīse ito kappe, eko āsiṃ amittako;
Sattaratanasampanno, cakkavattī mahabbalo.

9. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā bhojanadāyako thero imā gāthāyo abhāsitthāti.

Bhojanadāyakattherassāpadānaṃ dutiyaṃ.

3. Gatasaññakattheraapadānaṃ

10. ‘‘Ākāseva padaṃ natthi, ambare anilañjase;
Siddhatthaṃ jinamaddakkhiṃ, gacchantaṃ tidivaṅgaṇe [tidivaṅgaṇaṃ (syā. ka.)].

11. ‘‘Anileneritaṃ disvā, sammāsambuddhacīvaraṃ;
Vitti mamāhu tāvade [vitti me pāhuṇā tāva (syā.), vitti me tāvade jātā (sī.)], disvāna gamanaṃ muniṃ [mune (sī.)].

12. ‘‘Catunnavutito kappe, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, buddhasaññāyidaṃ phalaṃ.

13. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā gatasaññako thero imā gāthāyo abhāsitthāti.

Gatasaññakattherassāpadānaṃ tatiyaṃ.

4. Sattapadumiyattheraapadānaṃ

14. ‘‘Nadīkūle vasāmahaṃ, nesādo nāma brāhmaṇo;
Satapattehi pupphehi, sammajjitvāna assamaṃ.

15. ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, siddhatthaṃ lokanāyakaṃ;
Disvā nabhena [vanena (syā. ka.)] gacchantaṃ, hāso me udapajjatha.

16. ‘‘Paccuggantvāna sambuddhaṃ, lokajeṭṭhaṃ narāsabhaṃ;
Assamaṃ atināmetvā, jalajaggehi okiriṃ.

17. ‘‘Catunnavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

18. ‘‘Ito te sattame kappe, caturo pādapāvarā;
Sattaratanasampannā, cakkavattī mahabbalā.

19. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sattapadumiyo thero imā gāthāyo abhāsitthāti.

Sattapadumiyattherassāpadānaṃ catutthaṃ.

5. Pupphāsanadāyakattheraapadānaṃ

20. ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, pītaraṃsiṃva [sataraṃsiṃva (sī. syā.)] bhāṇumaṃ;
Avidūrena gacchantaṃ, siddhatthaṃ aparājitaṃ.

21. ‘‘Tassa paccuggamitvāna, pavesetvāna assamaṃ;
Pupphāsanaṃ mayā dinnaṃ, vippasannena cetasā.

22. ‘‘Añjaliṃ paggahetvāna, vedajāto tadā ahaṃ;
Buddhe cittaṃ pasādetvā, taṃ kammaṃ pariṇāmayiṃ.

23. ‘‘Yaṃ me atthi kataṃ puññaṃ, sayambhumhaparājite;
Sabbena tena kusalena, vimalo homi sāsane.

24. ‘‘Catunnavutito kappe, pupphāsanamadaṃ tadā;
Duggatiṃ nābhijānāmi, pupphāsanassidaṃ phalaṃ.

25. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pupphāsanadāyako thero imā gāthāyo abhāsitthāti.

Pupphāsanadāyakattherassāpadānaṃ pañcamaṃ.

6. Āsanasanthavikattheraapadānaṃ

26. ‘‘Cetiyaṃ uttamaṃ nāma, sikhino lokabandhuno;
Araññe irīṇe vane, andhāhiṇḍāmahaṃ tadā.

27. ‘‘Pavanā nikkhamantena, diṭṭhaṃ sīhāsanaṃ mayā;
Ekaṃsaṃ añjaliṃ katvā, santhaviṃ [thavissaṃ (sī.)] lokanāyakaṃ.

28. ‘‘Divasabhāgaṃ thavitvāna, buddhaṃ lokagganāyakaṃ;
Haṭṭho haṭṭhena cittena, imaṃ vācaṃ udīrayiṃ.

29. ‘‘‘Namo te purisājañña, namo te purisuttama;
Sabbaññūsi mahāvīra, lokajeṭṭha narāsabha’.

30. ‘‘Abhitthavitvā sikhinaṃ, nimittakaraṇenahaṃ;
Āsanaṃ abhivādetvā, pakkāmiṃ uttarāmukho.

31. ‘‘Ekattiṃse ito kappe, yaṃ thaviṃ vadataṃ varaṃ;
Duggatiṃ nābhijānāmi, thomanāya idaṃ phalaṃ.

32. ‘‘Sattavīse ito kappe, atulā satta āsu te;
Sattaratanasampannā, cakkavattī mahabbalā.

33. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā āsanasanthaviko [āsanasanthavako (?), āsanathaviko (ka.), āsanatthaviko (sī. syā.)] thero imā gāthāyo abhāsitthāti.

Āsanasanthavikattherassāpadānaṃ chaṭṭhaṃ.

7. Saddasaññakattheraapadānaṃ

34. ‘‘Sudassano mahāvīro, deseti amataṃ padaṃ;
Parivuto sāvakehi, vasati gharamuttame.

35. ‘‘Tāya vācāya madhurāya, saṅgaṇhāti [saṅgaṇhante (sī.)] mahājanaṃ;
Ghoso ca vipulo āsi, āsīso [āsaṃso (sī.)] devamānuse.

36. ‘‘Nigghosasaddaṃ sutvāna, siddhatthassa mahesino;
Sadde cittaṃ pasādetvā, avandiṃ lokanāyakaṃ.

37. ‘‘Catunnavutito kappe, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, buddhasaññāyidaṃ phalaṃ.

38. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā saddasaññako thero imā gāthāyo abhāsitthāti.

Saddasaññakattherassāpadānaṃ sattamaṃ.

8. Tiraṃsiyattheraapadānaṃ

39. ‘‘Kesariṃ abhijātaṃva, aggikkhandhaṃva pabbate;
Obhāsentaṃ disā sabbā [nivāsentaṃ (ka.), disāsinnaṃ (syā.)], siddhatthaṃ pabbatantare.

40. ‘‘Sūriyassa ca ālokaṃ, candālokaṃ tatheva ca;
Buddhālokañca disvāna, vitti me udapajjatha.

41. ‘‘Tayo āloke disvāna, sambuddhaṃ [buddhañca (sī.)] sāvakuttamaṃ;
Ekaṃsaṃ ajinaṃ katvā, santhaviṃ lokanāyakaṃ.

42. ‘‘Tayo hi ālokakarā, loke lokatamonudā;
Cando ca sūriyo cāpi, buddho ca lokanāyako.

43. ‘‘Opammaṃ upadassetvā, kittito me mahāmuni;
Buddhassa vaṇṇaṃ kittetvā, kappaṃ saggamhi modahaṃ.

44. ‘‘Catunnavutito kappe, yaṃ buddhamabhikittayiṃ;
Duggatiṃ nābhijānāmi, kittanāya idaṃ phalaṃ.

45. ‘‘Ekasaṭṭhimhito kappe, eko ñāṇadharo ahu;
Sattaratanasampanno, cakkavattī mahabbalo.

46. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā tiraṃsiyo thero imā gāthāyo abhāsitthāti.

Tiraṃsiyattherassāpadānaṃ aṭṭhamaṃ.

9. Kandalipupphiyattheraapadānaṃ

47. ‘‘Sindhuyā nadiyā tīre, ahosiṃ kassako tadā;
Parakammāyane yutto, parabhattaṃ apassito.

48. ‘‘Sindhuṃ anucarantohaṃ, siddhatthaṃ jinamaddasaṃ;
Samādhinā nisinnaṃva, satapattaṃva pupphitaṃ.

49. ‘‘Satta kandalipupphāni, vaṇṭe chetvānahaṃ tadā;
Matthake abhiropesiṃ, buddhassādiccabandhuno.

50. ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, anukūle samāhitaṃ;
Tidhāpabhinnamātaṅgaṃ, kuñjaraṃva durāsadaṃ.

51. ‘‘Tamahaṃ upagantvāna, nipakaṃ bhāvitindriyaṃ;
Añjaliṃ paggahetvāna, avandiṃ satthuno ahaṃ.

52. ‘‘Catunnavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

53. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kandalipupphiyo thero imā gāthāyo abhāsitthāti.

Kandalipupphiyattherassāpadānaṃ navamaṃ.

10. Kumudamāliyattheraapadānaṃ

54. ‘‘Usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijitāvinaṃ;
Vipassinaṃ mahāvīraṃ, abhijātaṃva kesariṃ.

55. ‘‘Rathiyaṃ paṭipajjantaṃ, āhutīnaṃ paṭiggahaṃ;
Gahetvā kumudaṃ mālaṃ, buddhaseṭṭhaṃ samokiriṃ.

56. ‘‘Ekanavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

57. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kumudamāliyo thero imā gāthāyo abhāsitthāti.

Kumudamāliyattherassāpadānaṃ dasamaṃ.

Ārakkhadāyakavaggo bāttiṃsatimo [battiṃsatimo (sī. syā.)].

Tassuddānaṃ –

Ārakkhado bhojanado, gatasaññī padumiyo;
Pupphāsanī santhaviko, saddasaññī tiraṃsiyo;
Kandaliko kumudī ca, sattapaññāsa gāthakāti.

33. Umāpupphiyavaggo

1. Umāpupphiyattheraapadānaṃ

1. ‘‘Samāhitaṃ samāpannaṃ, siddhatthamaparājitaṃ;
Samādhinā upaviṭṭhaṃ, addasāhaṃ naruttamaṃ.

2. ‘‘Umāpupphaṃ gahetvāna, buddhassa abhiropayiṃ;
Sabbapupphā ekasīsā, uddhaṃvaṇṭā adhomukhā.

3. ‘‘Sucittā viya tiṭṭhante, ākāse pupphasantharā;
Tena cittappasādena, tusitaṃ upapajjahaṃ.

4. ‘‘Catunnavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

5. ‘‘Pañcapaññāsito kappe, eko āsiṃ mahīpati;
Samantachadano nāma, cakkavattī mahabbalo.

6. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ.

Itthaṃ sudaṃ āyasmā umāpupphiyo thero imā gāthāyo abhāsitthāti.

Umāpupphiyattherassāpadānaṃ paṭhamaṃ.

2. Pulinapūjakattheraapadānaṃ

7. ‘‘Kakudhaṃ vilasantaṃva, nisabhājāniyaṃ yathā;
Osadhiṃva virocantaṃ, obhāsantaṃ narāsabhaṃ.

8. ‘‘Añjaliṃ paggahetvāna, avandiṃ satthuno ahaṃ;
Satthāraṃ parivaṇṇesiṃ, sakakammena tosayiṃ [tosito (sī.)].

9. ‘‘Susuddhaṃ pulinaṃ gayha, gatamagge samokiriṃ;
Ucchaṅgena gahetvāna, vipassissa mahesino.

10. ‘‘Tato upaḍḍhapulinaṃ, vippasannena cetasā;
Divāvihāre osiñciṃ, dvipadindassa tādino.

11. ‘‘Ekanavutito kappe, pulinaṃ yamasiñcahaṃ;
Duggatiṃ nābhijānāmi, pulinassa idaṃ phalaṃ.

12. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pulinapūjako thero imā gāthāyo abhāsitthāti.

Pulinapūjakattherassāpadānaṃ dutiyaṃ.

3. Hāsajanakattheraapadānaṃ

13. ‘‘Dumagge paṃsukūlakaṃ [paṃsukūlikaṃ (syā. ka.)], laggaṃ disvāna satthuno;
Añjaliṃ paggahetvāna, bhiyyo uccāritaṃ mayā.

14. ‘‘Dūrato pana disvāna [patidisvāna (sī. syā.)], hāso me udapajjatha;
Añjaliṃ paggahetvāna, bhiyyo cittaṃ pasādayiṃ.

15. ‘‘Ekanavutito kappe, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, buddhasaññāyidaṃ phalaṃ.

16. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā hāsajanako thero imā gāthāyo abhāsitthāti.

Hāsajanakattherassāpadānaṃ tatiyaṃ.

4. Yaññasāmikattheraapadānaṃ

17. ‘‘Jātiyā sattavassohaṃ, ahosiṃ mantapāragū;
Kulavattaṃ [kulavaṃsaṃ (sī. syā.)] adhāresiṃ, yañño ussāhito mayā.

18. ‘‘Cullāsītisahassāni, pasū haññanti me tadā;
Sārathambhupanītāni [tārasmīhi upanītāni (ka.), sārasmiṃhi upanītāni (syā.)], yaññatthāya upaṭṭhitā.

19. ‘‘Ukkāmukhapahaṭṭhova, khadiraṅgārasannibho;
Udayantova sūriyo, puṇṇamāyeva [puṇṇamāseva (sī.)] candimā.

20. ‘‘Siddhattho sabbasiddhattho, tilokamahito hito;
Upagantvāna sambuddho, idaṃ vacanamabravi.

21. ‘‘‘Ahiṃsā sabbapāṇīnaṃ, kumāra mama ruccati;
Theyyā ca aticārā ca, majjapānā ca ārati.

22. ‘‘‘Rati ca samacariyāya, bāhusaccaṃ kataññutā;
Diṭṭhe dhamme parattha ca, dhammā ete pasaṃsiyā.

23. ‘‘‘Ete dhamme bhāvayitvā, sabbasattahite rato [hitesito (ka.)];
Buddhe cittaṃ pasādetvā, bhāvehi maggamuttamaṃ’.

24. ‘‘Idaṃ vatvāna sabbaññū, lokajeṭṭho narāsabho;
Mamevaṃ anusāsitvā, vehāsaṃ uggato gato.

25. ‘‘Pubbe cittaṃ visodhetvā, pacchā cittaṃ pasādayiṃ;
Tena cittappasādena, tusitaṃ upapajjahaṃ.

26. ‘‘Catunnavutito kappe, yadā cittaṃ pasādayiṃ;
Duggatiṃ nābhijānāmi, buddhasaññāyidaṃ phalaṃ.

27. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā yaññasāmiko thero imā gāthāyo abhāsitthāti.

Yaññasāmikattherassāpadānaṃ catutthaṃ.

5. Nimittasaññakattheraapadānaṃ

28. ‘‘Candabhāgānadītīre, vasāmi assame ahaṃ;
Suvaṇṇamigamaddakkhiṃ, carantaṃ vipine ahaṃ.

29. ‘‘Mige cittaṃ pasādetvā, lokajeṭṭhaṃ anussariṃ;
Tena cittappasādena, aññe buddhe anussariṃ.

30. ‘‘Abbhatītā ca ye buddhā, vattamānā anāgatā;
Evamevaṃ virocanti, migarājāva te tayo.

31. ‘‘Catunnavutito kappe, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, buddhasaññāyidaṃ phalaṃ.

32. ‘‘Sattavīse ito kappe, eko āsiṃ mahīpati;
Araññasattho nāmena, cakkavattī mahabbalo.

33. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā nimittasaññako thero imā gāthāyo abhāsitthāti.

Nimittasaññakattherassāpadānaṃ pañcamaṃ.

6. Annasaṃsāvakattheraapadānaṃ

34. ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, gacchantaṃ antarāpaṇe;
Kañcanagghiyasaṅkāsaṃ, bāttiṃsavaralakkhaṇaṃ.

35. ‘‘Siddhatthaṃ sabbasiddhatthaṃ, anejaṃ aparājitaṃ;
Sambuddhaṃ atināmetvā, bhojayiṃ taṃ mahāmuniṃ.

36. ‘‘Muni kāruṇiko loke, obhāsayi mamaṃ tadā;
Buddhe cittaṃ pasādetvā, kappaṃ saggamhi modahaṃ.

37. ‘‘Catunnavutito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, bhikkhādānassidaṃ phalaṃ.

38. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā annasaṃsāvako thero imā gāthāyo abhāsitthāti;

Annasaṃsāvakattherassāpadānaṃ chaṭṭhaṃ.

7. Nigguṇḍipupphiyattheraapadānaṃ

39. ‘‘Yadā devo devakāyā, cavate āyusaṅkhayā;
Tayo saddā niccharanti, devānaṃ anumodataṃ.

40. ‘‘‘Ito bho sugatiṃ gaccha, manussānaṃ sahabyataṃ;
Manussabhūto saddhamme, labha saddhaṃ anuttaraṃ.

41. ‘‘‘Sā te saddhā niviṭṭhāssa, mūlajātā patiṭṭhitā;
Yāvajīvaṃ asaṃhīrā, saddhamme suppavedite.

42. ‘‘‘Kāyena kusalaṃ katvā, vācāya kusalaṃ bahuṃ;
Manasā kusalaṃ katvā, abyāpajjaṃ nirūpadhiṃ.

43. ‘‘‘Tato opadhikaṃ puññaṃ, katvā dānena taṃ bahuṃ;

Aññepi macce saddhamme, brahmacariye nivesaya'.

44. ''Imāya anukampāya, devādevaṃ yadā vidū;
Cavantaṃ anumodanti, ehi deva punappunaṃ [devapuraṃ puna (sī.)].

45. ''Saṃvego me [saṃviggohaṃ (syā.)] tadā āsi, devasaṅghe samāgate;
Kaṃsu nāma ahaṃ yoniṃ, gamissāmi ito cuto.

46. ''Mama saṃvegamaññāya, samaṇo bhāvitindriyo;
Mamuddharitukāmo so, āgacchi mama santikaṃ.

47. ''Sumano nāma nāmena, padumuttarasāvako;
Atthadhammānusāsitvā, saṃvejesi mamaṃ tadā.

Dvādasamaṃ bhāṇavāraṃ.

48. ''Tassāhaṃ vacanaṃ sutvā, buddhe cittaṃ pasādayiṃ;
Taṃ dhīraṃ abhivādetvā, tattha kālaṃkato ahaṃ.

49. ''Upapajjiṃ sa [upapajjissaṃ (sī.)] tattheva, sukkamūlena codito;
Vasanto mātukucchimhi, puna dhāreti mātuyā.

50. ''Tamhā kāyā cavitvāna, tidase upapajjahaṃ;
Etthantare na passāmi, domanassamahaṃ tadā.

51. ''Tāvatiṃsā cavitvāna, mātukucchiṃ samokkamiṃ;
Nikkhamitvāna kucchimhā, kaṇhasukkaṃ ajānahaṃ.

52. ''Jātiyā sattavassova [jātiyā sattavassena (syā.)], ārāmaṃ pāvisiṃ ahaṃ;
Gotamassa bhagavato, sakyaputtassa tādino.

53. ''Vitthārike [vitthārite (sī. ka.)] pāvacane, bāhujaññamhi sāsane;
Addasaṃ sāsanakare, bhikkhavo tattha satthuno.

54. ''Sāvatthi nāma nagaraṃ, rājā tatthāsi kosalo;
Rathena nāgayuttena, upesi bodhimuttamaṃ.

55. ''Tassāhaṃ nāgaṃ disvāna, pubbakammaṃ anussariṃ;
Añjaliṃ paggahetvāna, samayaṃ agamāsahaṃ.

56. ''Jātiyā sattavassova, pabbajiṃ anagāriyaṃ;
Yo so buddhaṃ upaṭṭhāsi, ānando nāma sāvako.

57. ''Gatimā dhitimā ceva, satimā ca bahussuto;
Rañño cittaṃ pasādento, niyyādesi mahājuti.

58. ''Tassāhaṃ dhammaṃ sutvāna, pubbakammaṃ anussariṃ;
Tattheva ṭhitako santo, arahattamapāpuṇiṃ.

59. ''Ekaṃsaṃ cīvaraṃ katvā, sire katvāna añjaliṃ;
Sambuddhaṃ abhivādetvā, imaṃ vācaṃ udīrayiṃ.

60. ‘‘‘Padumuttarabuddhassa, dvipadindassa satthuno;
Nigguṇḍipupphaṃ paggayha, sīhāsane ṭhapesahaṃ.

61. ‘‘‘Tena kammena dvipadinda, lokajeṭṭha narāsabha;
Pattomhi acalaṃ ṭhānaṃ, hitvā jayaparājayaṃ’.

62. ‘‘Pañcavīsasahassamhi, kappānaṃ manujādhipā;
Abbudanirabbudāni, aṭṭhaṭṭhāsiṃsu khattiyā.

63. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā nigguṇḍipupphiyo thero imā gāthāyo abhāsitthāti.

Nigguṇḍipupphiyattherassāpadānaṃ sattamaṃ.

8. Sumanāveḷiyattheraapadānaṃ

64. ‘‘Vessabhussa bhagavato, lokajeṭṭhassa tādino;
Sabbe janā samāgamma, mahāpūjaṃ karonti te.

65. ‘‘Sudhāya piṇḍaṃ katvāna, āveḷaṃ sumanāyahaṃ;
Sīhāsanassa purato, abhiropesahaṃ tadā.

66. ‘‘Sabbe janā samāgamma, pekkhanti pupphamuttamaṃ;
Kenidaṃ pūjitaṃ pupphaṃ, buddhaseṭṭhassa tādino.

67. ‘‘Tena cittappasādena, nimmānaṃ upapajjahaṃ;
Anubhomi [anubhosiṃ (sī.)] sakaṃ kammaṃ, pubbe sukatamattano.

68. ‘‘Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ;
Sabbesānaṃ piyo homi, pupphapūjāyidaṃ phalaṃ.

69. ‘‘Nābhijānāmi kāyena, vācāya uda cetasā;
Saṃyatānaṃ tapassīnaṃ, kataṃ akkositaṃ mayā.

70. ‘‘Tena sucaritenāhaṃ, cittassa paṇidhīhi ca;
Sabbesaṃ pūjito homi, anakkosassidaṃ phalaṃ.

71. ‘‘Ito ekādase kappe, sahassārosi khattiyo;
Sattaratanasampanno, cakkavattī mahabbalo.

72. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sumanāveḷiyo thero imā gāthāyo abhāsitthāti.

Sumanāveḷiyattherassāpadānaṃ aṭṭhamaṃ.

9. Pupphacchattiyattheraapadānaṃ

73. ‘‘Siddhatthassa bhagavato, lokajeṭṭhassa tādino;
Saccaṃ pakāsayantassa, nibbāpentassa pāṇino.

74. ‘‘Jalajaṃ āharitvāna, satapattaṃ manoramaṃ;

Pupphassa chattaṃ katvāna, buddhassa abhiropayiṃ.

75. ‘‘Siddhattho ca lokavidū, āhutīnaṃ paṭiggaho;
Bhikkhusaṅghe ṭhito satthā, imaṃ gāthaṃ abhāsatha.

76. ‘‘‘Yo me cittaṃ pasādetvā, pupphacchattaṃ adhārayiṃ;
Tena cittappasādena, duggatiṃ so na gacchati’.

77. ‘‘Idaṃ vatvāna sambuddho, siddhattho lokanāyako;
Uyyojetvāna parisaṃ, vehāsaṃ nabhamuggami.

78. ‘‘Vuṭṭhite naradevamhi, setacchattampi vuṭṭhahi;
Purato buddhaseṭṭhassa, gacchati chattamuttamaṃ.

79. ‘‘Catunnavutito kappe, yaṃ chattaṃ abhiropayiṃ;
Duggatiṃ nābhijānāmi, pupphacchattassidaṃ phalaṃ.

80. ‘‘Catusattatikappamhi, aṭṭha jalasikhā ahū;
Sattaratanasampannā, cakkavattī mahabbalā.

81. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pupphacchattiyo thero imā gāthāyo abhāsitthāti.

Pupphacchattiyattherassāpadānaṃ navamaṃ.

10. Saparivārachattadāyakattheraapadānaṃ

82. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Ākāse jalavuṭṭhīva vassate [vassati (sī. syā.), vasseti (?)] dhammavuṭṭhiyā.

83. ‘‘Tamaddasāsiṃ sambuddhaṃ, desentaṃ amataṃ padaṃ;
Sakaṃ cittaṃ pasādetvā, agamāsiṃ sakaṃ gharaṃ.

84. ‘‘Chattaṃ alaṅkataṃ gayha, upagacchiṃ naruttamaṃ;
Haṭṭho haṭṭhena cittena, ākāse ukkhipiṃ ahaṃ.

85. ‘‘Susaṅgahitayānaṃva, dantova sāvakuttamo;
Upagantvāna sambuddhaṃ, matthake sampatiṭṭhahi.

86. ‘‘Anukampako kāruṇiko, buddho lokagganāyako;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

87. ‘‘‘Yena chattamidaṃ dinnaṃ, alaṅkataṃ manoramaṃ;
Tena cittappasādena, duggatiṃ so na gacchati.

88. ‘‘‘Sattakkhattuñca devesu, devarajjaṃ karissati;
Bāttiṃsakkhattuñca rājā, cakkavattī bhavissati.

89. ‘‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

90. ‘‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Sabbāsave pariññāya, nibbāyissatināsavo’.

91. ‘‘Buddhassa giramaññāya, vācāsabhimudīritaṃ;
Pasannacitto sumano, bhiyyo hāsaṃ janesahaṃ.

92. ‘‘Jahitvā mānusaṃ yoniṃ, dibbaṃ yoniṃ [devayoniṃ (sī.), dibbayoniṃ (syā.)] majjhagaṃ;
Vimānamuttamaṃ mayhaṃ, abbhuggataṃ manoramaṃ.

93. ‘‘Vimānā nikkhamantassa, setacchattaṃ dharīyati;
Tadā saññaṃ paṭilabhiṃ, pubbakammassidaṃ phalaṃ.

94. ‘‘Devalokā cavitvāna, manussattañca āgamiṃ;
Chattiṃsakkhattuṃ cakkavattī, sattakappasatamhito.

95. ‘‘Tamhā kāyā cavitvāna, āgacchiṃ [agañchiṃ (?)] tidasaṃ puraṃ;
Saṃsaritvānupubbena, mānusaṃ punarāgamiṃ.

96. ‘‘Okkantaṃ mātukucchiṃ maṃ, settacchattaṃ adhārayuṃ;
Jātiyā sattavassohaṃ, pabbajiṃ anagāriyaṃ.

97. ‘‘Sunando nāma nāmena, brāhmaṇo mantapāragū;
Phalikaṃ chattamādāya, sāvakaggassa so tadā.

98. ‘‘Anumodi mahāvīro, sāriputto mahākathī;
Sutvānumodanaṃ tassa, pubbakammamanussariṃ.

99. ‘‘Añjaliṃ paggahetvāna, sakaṃ cittaṃ pasādayiṃ;
Saritvā purimaṃ kammaṃ, arahattamapāpuṇiṃ.

100. ‘‘Uṭṭhāya āsanā tamhā, sire katvāna añjaliṃ;
Sambuddhaṃ abhivādetvā, imaṃ vācaṃ udīriyiṃ.

101. ‘‘Satasahassito kappe, buddho loke anuttaro;
Padumuttaro lokavidū, āhutīnaṃ paṭiggaho.

102. ‘‘Tassa chattaṃ mayā dinnaṃ, vicittaṃ samalaṅkataṃ;
Ubho hatthehi paggaṇhi, sayambhū aggapuggalo.

103. ‘‘Aho buddho aho dhammo, aho no satthusampadā;
Ekacchattassa dānena, duggatiṃ nupapajjahaṃ.

104. ‘‘Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Sabbāsave pariññāya, viharāmi anāsavo.

105. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā saparivārachattadāyako thero imā gāthāyo abhāsitthāti.

Saparivārachattadāyakattherassāpadānaṃ dasamaṃ.

Umāpupphiyavaggo tettiṃsatimo.

Tassuddānaṃ –

Umāpupphañca pulinaṃ, hāso yañño nimittako;
Saṃsāvako nigguṇḍī ca, sumanaṃ pupphachattako;
Saparivārachatto ca, gāthā sattasatuttarāti.

34. Gandhodakavaggo

1. Gandhadhūpiyattheraapadānaṃ

1. ''Siddhatthassa bhagavato, gandhadhūpaṃ adāsahaṃ;
Sumanehi paṭicchannaṃ, buddhānucchavikañca taṃ.

2. ''Kañcanagghiyasaṅkāsaṃ, buddhaṃ lokagganāyakaṃ;
Indīvaraṃva jalitaṃ, ādittaṃva hutāsanaṃ.

3. ''Byagghusabhaṃva pavaraṃ, abhijātaṃva kesariṃ;
Nisinnaṃ samaṇānaggaṃ, bhikkhusaṅghapurakkhataṃ.

4. ''Disvā cittaṃ pasādetvā, paggahetvāna añjaliṃ;
Vanditvā satthuno pāde, pakkāmiṃ uttarāmukho.

5. ''Catunnavutito kappe, yaṃ gandhamadadiṃ tadā;
Duggatiṃ nābhijānāmi, gandhapūjāyidaṃ phalaṃ.

6. ''Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ''.

Itthaṃ sudaṃ āyasmā gandhadhūpiyo thero imā gāthāyo abhāsitthāti.

Gandhadhūpiyattherassāpadānaṃ paṭhamaṃ.

2. Udakapūjakattheraapadānaṃ

7. ''Suvaṇṇavaṇṇaṃ sambuddhaṃ, gacchantaṃ anilañjase;
Ghatāsanaṃva jalitaṃ, ādittaṃva hutāsanaṃ.

8. ''Pāṇinā udakaṃ gayha, ākāse ukkhipiṃ ahaṃ;
Sampaṭicchi mahāvīro, buddho kāruṇiko isi.

9. ''Antalikkhe ṭhito satthā, padumuttaranāmako;
Mama saṅkappamaññāya, imaṃ gāthamabhāsatha.

10. '''Iminā dakadānena, pītiuppādanena ca;
Kappasatasahassampi, duggatiṃ nupapajjasi'.

11. ''Tena kammena dvipadinda, lokajeṭṭha narāsabha;
Pattomhi acalaṃ ṭhānaṃ, hitvā jayaparājayaṃ.

12. ''Sahassarājanāmena, tayo ca cakkavattino;
Pañcasaṭṭhikappasate, cāturantā janādhipā.

13. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā udakapūjako thero imā gāthāyo abhāsitthāti.

Udakapūjakattherassāpadānaṃ dutiyaṃ.

3. Punnāgapupphiyattheraapadānaṃ

14. ‘‘Kānanaṃ vanamogayha, vasāmi luddako ahaṃ;
Punnāgaṃ pupphitaṃ disvā, buddhaseṭṭhaṃ anussariṃ.

15. ‘‘Taṃ pupphaṃ ocinitvāna, sugandhaṃ gandhitaṃ subhaṃ;
Thūpaṃ katvāna puline, buddhassa abhiropayiṃ.

16. ‘‘Dvenavute ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

17. ‘‘Ekamhi navute kappe, eko āsiṃ tamonudo;
Sattaratanasampanno, cakkavattī mahabbalo.

18. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā punnāgapupphiyo thero imā gāthāyo abhāsitthāti.

Punnāgapupphiyattherassāpadānaṃ tatiyaṃ.

4. Ekadussadāyakattheraapadānaṃ

19. ‘‘Nagare haṃsavatiyā, ahosiṃ tiṇahārako;
Tiṇahārena jīvāmi, tena posemi dārake.

20. ‘‘Padumuttaro nāma jino, sabbadhammāna pāragū;
Tamandhakāraṃ nāsetvā, uppajji lokanāyako.

21. ‘‘Sake ghare nisīditvā, evaṃ cintesahaṃ tadā;
‘Buddho loke samuppanno, deyyadhammo ca natthi me.

22. ‘‘‘Idaṃ me sāṭakaṃ ekaṃ, natthi me koci dāyako;
Dukkho nirayasamphasso, ropayissāmi dakkhiṇaṃ’.

23. ‘‘Evāhaṃ cintayitvāna, sakaṃ cittaṃ pasādayiṃ;
Ekaṃ dussaṃ gahetvāna, buddhaseṭṭhassadāsahaṃ.

24. ‘‘Ekaṃ dussaṃ daditvāna, ukkuṭṭhiṃ sampavattayiṃ;
Yadi buddho tuvaṃ vīra, tārehi maṃ mahāmuni.

25. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Mama dānaṃ pakittento, akā me anumodanaṃ.

26. ‘‘‘Iminā ekadussena, cetanāpaṇidhīhi ca;
Kappasatasahassāni, vinipātaṃ na gacchati.

27. ‘‘‘Chattiṃsakkhattuṃ devindo, devarajjaṃ karissati;

Tettiṃsakkhattuṃ rājā ca, cakkavattī bhavissati;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

28. ‘‘‘Devaloke manusse vā, saṃsaranto tuvaṃ bhave;
Rūpavā guṇasampanno, anavakkantadehavā;
Akkhobhaṃ amitaṃ dussaṃ, labhissasi yadicchakaṃ’.

29. ‘‘Idaṃ vatvāna sambuddho, jalajuttamanāmako;
Nabhaṃ abbhuggamī dhīro, haṃsarājāva ambare.

30. ‘‘Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ;
Bhoge me ūnatā natthi, ekadussassidaṃ phalaṃ.

31. ‘‘Paduddhāre paduddhāre, dussaṃ nibbattate mamaṃ;
Heṭṭhā dussamhi tiṭṭhāmi, upari chadanaṃ mama.

32. ‘‘Cakkavāḷamupādāya, sakānanaṃ sapabbataṃ;
Icchamāno cahaṃ ajja, dussehi chādayeyyahaṃ.

33. ‘‘Teneva ekadussena, saṃsaranto bhavābhave;
Suvaṇṇavaṇṇo hutvāna, saṃsarāmi bhavābhave.

34. ‘‘Vipākaṃ ekadussassa, najjhagaṃ katthacikkhayaṃ;
Ayaṃ me antimā jāti, vipaccati idhāpi me.

35. ‘‘Satasahassito kappe, yaṃ dussamadadiṃ tadā;
Duggatiṃ nābhijānāmi, ekadussassidaṃ phalaṃ.

36. ‘‘Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

37. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ekadussadāyako thero imā gāthāyo abhāsitthāti.

Ekadussadāyakattherassāpadānaṃ catutthaṃ.

5. Phusitakampiyattheraapadānaṃ

38. ‘‘Vipassī nāma [sabbatthapi evameva dissati]
Sambuddho, lokajeṭṭho narāsabho.

Khīṇāsavehi sahito, saṅghārāme vasī tadā.

39. ‘‘Ārāmadvārā nikkhamma, vipassī [sabbatthapi evameva dissati] lokanāyako;
Saha satasahassehi, aṭṭha [sahassasatasissehi, aṭṭha (ka.), aṭṭha satasahassehi, saha (?)]
khīṇāsavehi so.

40. ‘‘Ajinena nivatthohaṃ, vākacīradharopi ca;
Kusumodakamādāya [kusumbhodaka… (sī. syā.)], sambuddhaṃ upasaṅkamiṃ.

41. ‘‘Sakaṃ cittaṃ pasādetvā, vedajāto katañjalī;

Kusumodakamādāya, buddhamabbhukkiriṃ ahaṃ.

42. ‘‘Tena kammena sambuddho, jalajuttamanāmako [sabbatthapi evameva dissati];
Mama kammaṃ pakittetvā, agamā yena patthitaṃ.

43. ‘‘Phusitā pañcasahassā, yehi pūjesahaṃ jinaṃ;
Aḍḍhateyyasahassehi, devarajjaṃ akārayiṃ.

44. ‘‘Aḍḍhateyyasahassehi, cakkavattī ahosahaṃ;
Avasesena kammena, arahattamapāpuṇiṃ.

45. ‘‘Devarājā yadā homi [ahosiṃ (syā. ka.)], manujādhipatī yadā [tadā (syā. ka.)];
Tameva nāmadheyyaṃ me, phusito nāma homahaṃ.

46. ‘‘Devabhūtassa santassa, athāpi mānusassa vā;
Samantā byāmato mayhaṃ, phusitaṃva pavassati.

47. ‘‘Bhavā ugghāṭitā mayhaṃ, kilesā jhāpitā mama;
Sabbāsavaparikkhīṇo, phusitassa idaṃ phalaṃ.

48. ‘‘Candanasseva me kāyā, tathā gandho pavāyati;
Sarīrato mama gandho, aḍḍhakose pavāyati.

49. ‘‘Dibbagandhaṃ sampavantaṃ, puññakammasamaṅginaṃ;
Gandhaṃ ghatvāna jānanti, phusito āgato idha.

50. ‘‘Sākhāpalāsakaṭṭhāni, tiṇānipi ca sabbaso;
Mama saṅkappamaññāya, gandho sampajjate khaṇe.

51. ‘‘Satasahassito [sabbatthapi evameva dissati] kappe, candanaṃ abhipūjayiṃ;
Duggatiṃ nābhijānāmi, phusitassa idaṃ phalaṃ.

52. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā phusitakampiyo thero imā gāthāyo abhāsitthāti.

Phusitakampiyattherassāpadānaṃ pañcamaṃ.

6. Pabhaṅkarattheraapadānaṃ

53. ‘‘Padumuttarabhagavato, lokajeṭṭhassa tādino;
Vipine cetiyaṃ āsi, vāḷamigasamākule.

54. ‘‘Na koci visahi gantuṃ, cetiyaṃ abhivandituṃ;
Tiṇakaṭṭhalatonaddhaṃ, paluggaṃ āsi cetiyaṃ.

55. ‘‘Vanakammiko tadā āsiṃ, pitumātumatenahaṃ [pitupetāmahenahaṃ (sī.), pitāpetāmahenahaṃ (syā.)];
Addasaṃ vipine thūpaṃ, luggaṃ tiṇalatākulaṃ.

56. ‘‘Disvānāhaṃ buddhathūpaṃ, garucittaṃ upaṭṭhahiṃ;
Buddhaseṭṭhassa thūpoyaṃ, paluggo acchatī vane.

57. ‘‘Nacchannaṃ nappatirūpaṃ, jānantassa guṇāguṇaṃ;
Buddhathūpaṃ asodhetvā, aññaṃ kammaṃ payojaye.

58. ‘‘Tiṇakaṭṭhañca valliñca, sodhayitvāna cetiye;
Vanditvā aṭṭha vārāni [aṭṭha ṭhānāni (ka.)], paṭikuṭiko agacchahaṃ.

59. ‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

60. ‘‘Tattha me sukataṃ byamhaṃ, sovaṇṇaṃ sapabhassaraṃ;
Saṭṭhiyojanamubbiddhaṃ, tiṃsayojanavitthataṃ.

61. ‘‘Tisatāni ca vārāni, devarajjamakārayiṃ;
Pañcavīsatikkhattuñca, cakkavattī ahosahaṃ.

62. ‘‘Bhavābhave saṃsaranto, mahābhogaṃ labhāmahaṃ;
Bhoge me ūnatā natthi, sodhanāya idaṃ phalaṃ.

63. ‘‘Sivikā hatthikhandhena, vipine gacchato mama;
Yaṃ yaṃ disāhaṃ gacchāmi, saraṇaṃ sampate [sijjhate (ka.)] vanaṃ.

64. ‘‘Khāṇuṃ vā kaṇṭakaṃ vāpi, nāhaṃ passāmi cakkhunā;
Puññakammena saṃyutto, sayamevāpanīyare.

65. ‘‘Kuṭṭhaṃ gaṇḍo kilāso ca, apamāro vitacchikā;
Daddu kacchu [kaṇḍu (syā.)] ca me natthi, sodhanāya idaṃ phalaṃ.

66. ‘‘Aññampi me acchariyaṃ, buddhathūpassa sodhane [buddhathūpamhi sodhite (syā.)];
Nābhijānāmi me kāye, jātaṃ piḷakabindukaṃ.

67. ‘‘Aññampi me acchariyaṃ, buddhathūpamhi sodhite [sabbatthapi evameva dissati, tathā uparipi];
Duve bhave saṃsarāmi, devatte atha mānuse.

68. ‘‘Aññampi me acchariyaṃ, buddhathūpamhi sodhite;
Suvaṇṇavaṇṇo sabbattha, sappabhāso bhavāmahaṃ.

69. ‘‘Aññampi me acchariyaṃ, buddhathūpamhi sodhite;
Amanāpaṃ vivajjati, manāpaṃ upatiṭṭhati.

70. ‘‘Aññampi me acchariyaṃ, buddhathūpamhi sodhite;
Visuddhaṃ hoti me cittaṃ, ekaggaṃ susamāhitaṃ.

71. ‘‘Aññampi me acchariyaṃ, buddhathūpamhi sodhite;
Ekāsane nisīditvā, arahattamapāpuṇiṃ.

72. ‘‘Satasahassito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, sodhanāya idaṃ phalaṃ.

73. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pabhaṅkaro thero imā gāthāyo abhāsitthāti.

Pabhaṅkarattherassāpadānaṃ chaṭṭhaṃ.

7. Tiṇakuṭidāyakattheraapadānaṃ

74. ‘‘Nagare bandhumatiyā, ahosiṃ parakammiko;
Parakammāyane yutto, parabhattaṃ apassito.

75. ‘‘Rahogato nisīditvā, evaṃ cintesahaṃ tadā;
Buddho loke samuppanno, adhikāro ca natthi me.

76. ‘‘Kālo me gatiṃ [kālo gatiṃ me (sī. syā.)] sodhetuṃ, khaṇo me paṭipādito;
Dukkho nirayasamphasso, apuññānañhi pāṇinaṃ.

77. ‘‘Evāhaṃ cintayitvāna, kammasāmiṃ upāgamiṃ;
Ekāhaṃ kammaṃ yācitvā, vipinaṃ pāvisiṃ ahaṃ.

78. ‘‘Tiṇakaṭṭhañca valliñca, āharitvānahaṃ tadā;
Tidaṇḍake ṭhapetvāna, akaṃ tiṇakuṭiṃ ahaṃ.

79. ‘‘Saṅghassatthāya kuṭikaṃ, niyyādetvāna [niyyātetvāna (sī.)] taṃ ahaṃ;
Tadaheyeva āgantvā, kammasāmiṃ upāgamiṃ.

80. ‘‘Tena kammena sukatena, tāvatiṃsamagacchahaṃ;
Tattha me sukataṃ byamhaṃ, kuṭikāya sunimmitaṃ [tiṇakuṭikāya nimmitaṃ (sī.)].

81. ‘‘Sahassakaṇḍaṃ satabheṇḍu, dhajālu haritāmayaṃ;
Satasahassaniyyūhā, byamhe pātubhaviṃsu me.

82. ‘‘Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ;
Mama saṅkappamaññāya, pāsādo upatiṭṭhati.

83. ‘‘Bhayaṃ vā chambhitattaṃ vā, lomahaṃso na vijjati;
Tāsaṃ mama na jānāmi, tiṇakuṭikāyidaṃ [tiṇakuṭiyidaṃ (ka.)] phalaṃ.

84. ‘‘Sīhabyagghā ca dīpī ca, acchakokataracchakā [taracchayo (syā. ka.)];
Sabbe maṃ parivajjenti, tiṇakuṭikāyidaṃ phalaṃ.

85. ‘‘Sarīsapā [siriṃsapā (sī. syā.), sariṃsapā (ka.)] ca bhūtā ca, ahī kumbhaṇḍarakkhasā;
Tepi maṃ parivajjenti, tiṇakuṭikāyidaṃ phalaṃ.

86. ‘‘Na pāpasupinassāpi, sarāmi dassanaṃ mama;
Upaṭṭhitā sati mayhaṃ, tiṇakuṭikāyidaṃ phalaṃ.

87. ‘‘Tāyeva tiṇakuṭikāya, anubhotvāna sampadā;
Gotamassa bhagavato, dhammaṃ sacchikariṃ ahaṃ.

88. ‘‘Ekanavutito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, tiṇakuṭikāyidaṃ phalaṃ.

89. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā tiṇakuṭidāyako thero imā gāthāyo abhāsitthāti.

Tiṇakuṭidāyakattherassāpadānaṃ sattamaṃ.

8. Uttareyyadāyakattheraapadānaṃ

90. ‘‘Nagare haṃsavatiyā, ahosiṃ brāhmaṇo tadā;
Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū.

91. ‘‘Purakkhato sasissehi, jātimā ca susikkhito;
Toyābhisecanatthāya, nagarā nikkhamiṃ tadā.

92. ‘‘Padumuttaro nāma jino, sabbadhammāna pāragū;
Khīṇāsavasahassehi, pāvisī nagaraṃ jino.

93. ‘‘Sucārurūpaṃ disvāna, āneñjakāritaṃ viya;
Parivutaṃ arahantehi, disvā cittaṃ pasādayiṃ.

94. ‘‘Sirasmiṃ añjaliṃ katvā, namassitvāna subbataṃ;
Pasannacitto sumano, uttarīyamadāsahaṃ.

95. ‘‘Ubho hatthehi paggayha, sāṭakaṃ ukkhipiṃ ahaṃ;
Yāvatā buddhaparisā, tāva chādesi sāṭako.

96. ‘‘Piṇḍacāraṃ carantassa, mahābhikkhugaṇādino;
Chadaṃ karonto aṭṭhāsi, hāsayanto mamaṃ tadā.

97. ‘‘Gharato nikkhamantassa, sayambhū aggapuggalo;
Vīthiyaṃva ṭhito satthā, akā me [akāsi (syā.)] anumodanaṃ.

98. ‘‘Pasannacitto sumano, yo me adāsi sāṭakaṃ;
Tamahaṃ kittayissāmi, suṇotha mama bhāsato.

99. ‘‘‘Tiṃsakappasahassāni, devaloke ramissati;
Paññāsakkhattuṃ devindo, devarajjaṃ karissati.

100. ‘‘‘Devaloke vasantassa, puññakammasamaṅgino;
Samantā yojanasataṃ, dussacchannaṃ bhavissati.

101. ‘‘‘Chattiṃsakkhattuṃ rājā ca, cakkavattī bhavissati;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

102. ‘‘‘Bhave saṃsaramānassa, puññakammasamaṅgino;
Manasā patthitaṃ sabbaṃ, nibbattissati tāvade.

103. ‘‘‘Koseyyakambaliyāni [koseyyakambalīyāni (sī.)], khomakappāsikāni ca;
Mahagghāni ca dussāni, paṭilacchatiyaṃ naro.

104. ‘‘‘Manasā patthitaṃ sabbaṃ, paṭilacchatiyaṃ naro;
Ekadussassa vipākaṃ, anubhossati sabbadā.

105. ‘‘‘So pacchā pabbajitvāna, sukkamūlena codito;
Gotamassa bhagavato, dhammaṃ sacchikarissati’.

106. ‘‘Aho me sukataṃ kammaṃ, sabbaññussa mahesino;
Ekāhaṃ sāṭakaṃ datvā, pattomhi amataṃ padaṃ.

107. ‘‘Maṇḍape rukkhamūle vā, vasato suññake ghare;
Dhāreti dussachadanaṃ, samantā byāmato mama.

108. ‘‘Aviññattaṃ nivāsemi [aviññattāni sevāmi (?)], cīvaraṃ paccayañcahaṃ;
Lābhī [lābhimhi (syā.)] annassa pānassa, uttareyyassidaṃ phalaṃ.

109. ‘‘Satasahassito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, vatthadānassidaṃ phalaṃ.

110. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā uttareyyadāyako thero imā gāthāyo abhāsitthāti.

Uttareyyadāyakattherassāpadānaṃ aṭṭhamaṃ.

9. Dhammasavaniyattheraapadānaṃ

111. ‘‘Padumuttaro nāma jino, sabbadhammāna pāragū;
Catusaccaṃ pakāsento, santāresi bahuṃ janaṃ.

112. ‘‘Ahaṃ tena samayena, jaṭilo uggatāpano;
Dhunanto vākacīrāni, gacchāmi ambare tadā.

113. ‘‘Buddhaseṭṭhassa upari, gantuṃ na visahāmahaṃ;
Pakkhīva selamāsajja [selamāpajja (syā.)], gamanaṃ na labhāmahaṃ.

114. ‘‘Na me idaṃ bhūtapubbaṃ, iriyassa vikopanaṃ;
Dake yathā ummujjitvā, evaṃ gacchāmi ambare.

115. ‘‘Uḷārabhūto manujo, heṭṭhāsīno [heṭṭhāpi no (ka.)] bhavissati;
Handa menaṃ gavesissaṃ, api atthaṃ labheyyahaṃ.

116. ‘‘Orohanto antalikkhā, saddamassosi satthuno;
Aniccataṃ kathentassa, tamahaṃ uggahiṃ tadā.

117. ‘‘Aniccasaññamuggayha, agamāsiṃ mamassamaṃ;
Yāvatāyuṃ vasitvāna, tattha kālaṅkato ahaṃ.

118. ‘‘Carime vattamānamhi, taṃ dhammasavanaṃ [dhammasavaṇaṃ (sī.)] sariṃ;
Tena kammena sukatena, tāvatiṃsamagacchahaṃ.

119. ‘‘Tiṃsakappasahassāni, devaloke ramiṃ ahaṃ;
Ekapaññāsakkhattuñca, devarajjamakārayiṃ.

120. ‘‘Ekasattatikkhattuñca, cakkavattī ahosahaṃ;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

121. ‘‘Pitugehe nisīditvā, samaṇo bhāvitindriyo;
Gāthāya paridīpento, aniccatamudāhari [aniccavatthudāhari (syā. ka.)].

122. ‘‘Anussarāmi taṃ saññaṃ, saṃsaranto bhavābhave;
Na koṭiṃ paṭivijjhāmi [na koci paṭivajjāmi (ka.)], nibbānaṃ accutaṃ padaṃ [ayaṃ gāthā upari 43 vagge sattamāpadāne purimagāthāya puretaraṃ dissati].

123. ‘‘Aniccā vata saṅkhārā, uppādavayadhammino;
Uppajjitvā nirujjhanti, tesaṃ vūpasamo sukho.

124. ‘‘Saha gāthaṃ suṇitvāna, pubbakammaṃ anussariṃ;
Ekāsane nisīditvā, arahattamapāpuṇiṃ.

125. ‘‘Jātiyā sattavassohaṃ, arahattamapāpuṇiṃ;
Upasampādayi buddho, guṇamaññāya cakkhumā.

126. ‘‘Dārakova ahaṃ santo, karaṇīyaṃ samāpayiṃ;
Kiṃ me karaṇīyaṃ ajja, sakyaputtassa sāsane.

127. ‘‘Satasahassito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, saddhammasavane phalaṃ.

128. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā dhammasavaniyo thero imā gāthāyo abhāsitthāti.

Dhammasavaniyattherassāpadānaṃ navamaṃ.

10. Ukkhittapadumiyattheraapadānaṃ

129. ‘‘Nagare haṃsavatiyā, ahosiṃ māliko tadā;
Ogāhetvā padumasaraṃ, satapattaṃ ocināmahaṃ.

130. ‘‘Padumuttaro nāma jino, sabbadhammāna pāragū;
Saha satasahassehi [satasahassasissehi (ka.)], santacittehi tādibhi.

131. ‘‘Khīṇāsavehi suddhehi, chaḷabhiññehi jhāyibhi [so tadā (sī.), so saha (ka.)];
Mama vuddhiṃ samanvesaṃ, āgacchi mama santikaṃ [mama santike (sī.), purisuttamo (syā. ka.)].

132. ‘‘Disvānahaṃ devadevaṃ, sayambhuṃ lokanāyakaṃ;
Vaṇṭe chetvā satapattaṃ, ukkhipimambare tadā.

133. ‘‘Yadi buddho tuvaṃ vīra, lokajeṭṭho narāsabho;
Sayaṃ gantvā satapattā, matthake dhārayantu te.

134. ‘‘Adhiṭṭhahi mahāvīro, lokajeṭṭho narāsabho;
Buddhassa ānubhāvena, matthake dhārayiṃsu te.

135. ‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

136. ‘‘Tattha me sukataṃ byamhaṃ, satapattanti vuccati;
Saṭṭhiyojanamubbiddhaṃ, tiṃsayojanavitthataṃ.

137. ‘‘Sahassakkhattuṃ devindo, devarajjamakārayiṃ;

Pañcasattatikkhattuñca, cakkavattī ahosahaṃ.

138. ‘‘Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ;
Anubhomi sakaṃ kammaṃ, pubbe sukatamattano.

139. ‘‘Tenevekapadumena, anubhotvāna sampadā;
Gotamassa bhagavato, dhammaṃ sacchikariṃ ahaṃ.

140. ‘‘Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

141. ‘‘Satasahassito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, ekapadumassidaṃ phalaṃ.

142. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ukkhittapadumiyo thero imā gāthāyo abhāsitthāti.

Ukkhittapadumiyattherassāpadānaṃ dasamaṃ.

Gandhodakavaggo catutiṃsatimo.

Tassuddānaṃ –

Gandhadhūpo udakañca, punnāga ekadussakā;
Phusito ca pabhaṅkaro, kuṭido uttarīyako.

Savanī ekapadumī, gāthāyo sabbapiṇḍitā;
Ekaṃ gāthāsatañceva, catutālīsameva ca.

35. Ekapadumiyavaggo

1. Ekapadumiyattheraapadānaṃ

1. ‘‘Padumuttaro nāma jino, sabbadhammāna pāragū;
Bhavābhave vibhāvento, tāresi janataṃ bahuṃ.

2. ‘‘Haṃsarājā tadā homi, dijānaṃ pavaro ahaṃ;
Jātassaraṃ samogayha, kīḷāmi haṃsakīḷitaṃ.

3. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Jātassarassa upari, āgacchi tāvade jino.

4. ‘‘Disvānahaṃ devadevaṃ, sayambhuṃ lokanāyakaṃ;
Vaṇṭe chetvāna padumaṃ, satapattaṃ manoramaṃ.

5. ‘‘Mukhatuṇḍena paggayha, pasanno lokanāyake [vippasannena cetasā (syā.)];
Ukkhipitvāna gagaṇe [ukkhipitvā nalāṭena (ka.)], buddhaseṭṭhaṃ apūjayiṃ.

6. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Antalikkhe ṭhito satthā, akā me anumodanaṃ.

7. ‘‘‘Iminā ekapadumena, cetanāpaṇidhīhi ca;
Kappānaṃ satasahassaṃ, vinipātaṃ na gacchasi’.

8. ‘‘Idaṃ vatvāna sambuddho, jalajuttamanāmako;
Mama kammaṃ pakittetvā, agamā yena patthitaṃ.

9. ‘‘Satasahassito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

10. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā ekapadumiyo thero imā gāthāyo abhāsitthāti.

Ekapadumiyattherassāpadānaṃ paṭhamaṃ.

2. Tīṇuppalamāliyattheraapadānaṃ

11. ‘‘Candabhāgānadītīre, ahosiṃ vānaro tadā;
Addasaṃ virajaṃ buddhaṃ, nisinnaṃ pabbatantare.

12. ‘‘Obhāsentaṃ disā sabbā, sālarājaṃva phullitaṃ;
Lakkhaṇabyañjanūpetaṃ, disvā attamano ahuṃ.

13. ‘‘Udaggacitto sumano, pītiyā haṭṭhamānaso;
Tīṇi uppalapupphāni, matthake abhiropayiṃ.

14. ‘‘Pupphāni abhiropetvā, vipassissa mahesino;
Sagāravo bhavitvāna [gamitvāna (sī.), namitvāna (ka.)], pakkāmiṃ uttarāmukho.

15. ‘‘Gacchanto paṭikuṭiko, vippasannena cetasā;
Selantare patitvāna [papatitvā (syā. ka.)], pāpuṇiṃ jīvitakkhayaṃ.

16. ‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ [purimaṃ jātiṃ (?) upari 38 vagge tatiyāpadāne evameva dissati], tāvatiṃsamagacchahaṃ.

17. ‘‘Satānaṃ tīṇikkhattuñca, devarajjaṃ akārayiṃ;
Satānaṃ pañcakkhattuñca, cakkavattī ahosahaṃ.

18. ‘‘Ekanavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

19. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā tīṇuppalamāliyo [tiuppalamāliyo (sī.)] thero imā gāthāyo abhāsitthāti.

Tīṇuppalamāliyattherassāpadānaṃ dutiyaṃ.

3. Dhajadāyakattheraapadānaṃ

20. ‘‘Tisso nāma ahu satthā, lokajeṭṭho narāsabho;

Tayopadhikkhaye [tassopadhikkhaye (sī.)] disvā, dhajaṃ āropitaṃ mayā.

21. ‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

22. ‘‘Satānaṃ tīṇikkhattuñca, devarajjaṃ akārayiṃ;
Satānaṃ pañcakkhattuñca, cakkavattī ahosahaṃ.

23. ‘‘Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ;
Anubhomi sakaṃ kammaṃ, pubbe sukatamattano.

24. ‘‘Dvenavute ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, dhajadānassidaṃ phalaṃ.

25. ‘‘Icchamāno cahaṃ ajja, sakānanaṃ sapabbataṃ;
Khomadussena chādeyyaṃ, tadā mayhaṃ kate phalaṃ.

26. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā dhajadāyako thero imā gāthāyo abhāsitthāti.

Dhajadāyakattherassāpadānaṃ tatiyaṃ.

4. Tikiṅkaṇipūjakattheraapadānaṃ

27. ‘‘Himavantassāvidūre, bhūtagaṇo nāma pabbato;
Tatthaddasaṃ paṃsukūlaṃ, dumaggamhi vilaggitaṃ.

28. ‘‘Tīṇi kiṅkaṇipupphāni, ocinitvānahaṃ tadā;
Haṭṭho haṭṭhena cittena, paṃsukūlaṃ apūjayiṃ.

29. ‘‘Ekattiṃse ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, tiṇṇaṃ pupphānidaṃ phalaṃ.

30. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā tikiṅkaṇipūjako thero imā gāthāyo abhāsitthāti.

Tikiṅkaṇipūjakattherassāpadānaṃ catutthaṃ.

5. Naḷāgārikattheraapadānaṃ

31. ‘‘Himavantassāvidūre, hārito nāma pabbato;
Sayambhū nārado nāma, rukkhamūle vasī tadā.

32. ‘‘Naḷāgāraṃ karitvāna, tiṇena chādayiṃ ahaṃ;
Caṅkamaṃ sodhayitvāna, sayambhussa adāsahaṃ.

33. ‘‘Catuddasasu kappesu, devaloke ramiṃ ahaṃ;
Catusattatikkhattuñca, devarajjaṃ akārayiṃ.

34. ‘‘Catusattati [sattasattati (sī.)] kkhattuñca, cakkavattī ahosahaṃ;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

35. ‘‘Ubbiddhaṃ bhavanaṃ mayhaṃ, indalaṭṭhīva uggataṃ;
Sahassathambhaṃ atulaṃ, vimānaṃ sapabhassaraṃ.

36. ‘‘Dve sampattī anubhotvā, sukkamūlena codito;
Gotamassa bhagavato, sāsane pabbajiṃ ahaṃ.

37. ‘‘Padhānapahitattomhi, upasanto nirūpadhi;
Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

38. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā naḷāgāriko thero imā gāthāyo abhāsitthāti.

Naḷāgārikattherassāpadānaṃ pañcamaṃ.

6. Campakapupphiyattheraapadānaṃ

39. ‘‘Himavantassāvidūre, jāpalo [cāpalo (sī.), chāpalo (syā.)] nāma pabbato;
Buddho sudassano nāma, vihāsi pabbatantare.

40. ‘‘Pupphaṃ hemavantaṃ [hemavataṃ (sī.), hemavaṇṇaṃ (syā.)] gayha, gacchaṃ vehāyasenahaṃ;
Addasaṃ virajaṃ buddhaṃ, oghatiṇṇamanāsavaṃ.

41. ‘‘Satta campakapupphāni, sīse katvānahaṃ tadā;
Buddhassa abhiropesiṃ, sayambhussa mahesino.

42. ‘‘Ekattiṃse ito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

43. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā campakapupphiyo thero imā gāthāyo abhāsitthāti.

Campakapupphiyattherassāpadānaṃ chaṭṭhaṃ.

7. Padumapūjakattheraapadānaṃ

44. ‘‘Himavantassāvidūre, romaso nāma pabbato;
Buddhopi sambhavo nāma, abbhokāse vasī tadā.

45. ‘‘Bhavanā nikkhamitvāna, padumaṃ dhārayiṃ ahaṃ;
Ekāhaṃ dhārayitvāna, puna bhavanupāgamiṃ.

46. ‘‘Ekanavutito kappe, yaṃ pupphamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

47. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā padumapūjako thero imā gāthāyo abhāsitthāti.

Padumapūjakattherassāpadānaṃ sattamaṃ.

Terasamaṃ bhāṇavāraṃ.

8. Tiṇamuṭṭhidāyakattheraapadānaṃ

48. ‘‘Himavantassāvidūre, lambako nāma pabbato;
Upatisso nāma sambuddho, abbhokāsamhi caṅkami.

49. ‘‘Migaluddo tadā āsiṃ, araññe kānane ahaṃ;
Disvāna taṃ devadevaṃ, sayambhuṃ aparājitaṃ.

50. ‘‘Vippasannena cittena, tadā tassa mahesino;
Nisīdanatthaṃ buddhassa, tiṇamuṭṭhimadāsahaṃ.

51. ‘‘Datvāna devadevassa, bhiyyo cittaṃ pasādayiṃ;
Sambuddhaṃ abhivādetvā, pakkāmiṃ uttarāmukho.

52. ‘‘Aciraṃ gatamattaṃ maṃ, migarājā apothayi [aheṭhayi (sī. syā.)];
Sīhena pothito [pātito (sī. syā.)] santo, tattha kālaṅkato ahaṃ.

53. ‘‘Āsanne me kataṃ kammaṃ, buddhaseṭṭhe anāsave;
Sumutto saravegova, devalokaṃ agañchahaṃ.

54. ‘‘Yūpo tattha subho āsi, puññakammābhinimmito;
Sahassakaṇḍo satabheṇḍu, dhajālu haritāmayo.

55. ‘‘Pabhā niddhāvate tassa, sataraṃsīva uggato;
Ākiṇṇo devakaññāhi, āmodiṃ kāmakāmahaṃ.

56. ‘‘Devalokā cavitvāna, sukkamūlena codito;
Āgantvāna manussattaṃ, pattomhi āsavakkhayaṃ.

57. ‘‘Catunnavutito kappe, nisīdanamadāsahaṃ;
Duggatiṃ nābhijānāmi, tiṇamuṭṭhiyidaṃ phalaṃ.

58. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā tiṇamuṭṭhidāyako thero imā gāthāyo abhāsitthāti.

Tiṇamuṭṭhidāyakattherassāpadānaṃ aṭṭhamaṃ.

9. Tindukaphaladāyakattheraapadānaṃ

59. ‘‘Kaṇikāraṃva jotantaṃ, nisinnaṃ pabbatantare;
Addasaṃ virajaṃ buddhaṃ, oghatiṇṇamanāsavaṃ.

60. ‘‘Tindukaṃ saphalaṃ disvā, bhinditvāna sakosakaṃ [sakoṭakaṃ (sī.), sakoṭikaṃ (syā.)];
Pasannacitto sumano, sayambhussa madāsahaṃ [vessabhussa adāsahaṃ (sī.)].

61. ‘‘Ekanavutito kappe, yaṃ phalamadadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

62. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā tindukaphaladāyako thero imā gāthāyo abhāsitthāti.

Tindukaphaladāyakattherassāpadānaṃ navamaṃ.

10. Ekañjaliyattheraapadānaṃ

63. ‘‘Romaso [revato (sī.)] nāma sambuddho, nadīkūle vasī tadā;
Addasaṃ virajaṃ buddhaṃ, pītaraṃsiṃva bhāṇumaṃ.

64. ‘‘Ukkāmukhapahaṭṭhaṃva, khadiraṅgārasannibhaṃ;
Osadhiṃva virocantaṃ, ekañjalimakāsahaṃ.

65. ‘‘Catunnavutito kappe, yaṃ añjalimakāsahaṃ;
Duggatiṃ nābhijānāmi, añjaliyā idaṃ phalaṃ.

66. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ekañjaliyo thero imā gāthāyo abhāsitthāti.

Ekañjaliyattherassāpadānaṃ dasamaṃ.

Ekapadumiyavaggo pañcatiṃsatimo.

Tassuddānaṃ –

Padumī uppalamālī, dhajo kiṅkaṇikaṃ naḷaṃ [kiṅkaṇiko naḷo (sī.)];
Campako padumo muṭṭhi, tindukekañjalī tathā;
Cha ca saṭṭhi ca gāthāyo, gaṇitāyo vibhāvibhi.

36. Saddasaññakavaggo

1. Saddasaññakattheraapadānaṃ

1. ‘‘Migaluddo pure āsiṃ, araññe kānane ahaṃ;
Tatthaddasāsiṃ sambuddhaṃ, devasaṅghapurakkhataṃ.

2. ‘‘Catusaccaṃ pakāsentaṃ, uddharantaṃ mahājanaṃ;
Assosiṃ madhuraṃ vācaṃ, karavīkarudopamaṃ [rutopamaṃ (?)].

3. ‘‘Brahmasarassa munino, sikhino lokabandhuno;
Ghose cittaṃ pasādetvā, pattomhi āsavakkhayaṃ.

4. ‘‘Ekattiṃse ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, pasādassa idaṃ phalaṃ.

5. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā saddasaññako thero imā gāthāyo abhāsitthāti.

Saddasaññakattherassāpadānaṃ paṭhamaṃ.

2. Yavakalāpiyattheraapadānaṃ

6. ‘‘Nagare aruṇavatiyā, āsiṃ yavasiko tadā;
Panthe disvāna sambuddhaṃ, yavakalāpaṃ santhariṃ [yavakalāpamavatthariṃ (sī.)].

7. ‘‘Anukampako kāruṇiko, sikhī lokagganāyako;
Mama saṅkappamaññāya, nisīdi yavasanthare.

8. ‘‘Disvā nisinnaṃ vimalaṃ, mahājhāyiṃ vināyakaṃ;
Pāmojjaṃ janayitvāna, tattha kālaṅkato ahaṃ.

9. ‘‘Ekattiṃse ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, yavatthare idaṃ phalaṃ.

10. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā yavakalāpiyo thero imā gāthāyo abhāsitthāti.

Yavakalāpiyattherassāpadānaṃ dutiyaṃ.

3. Kiṃsukapūjakattheraapadānaṃ

11. ‘‘Kiṃsukaṃ pupphitaṃ disvā, paggahetvāna añjaliṃ;
Buddhaṃ saritvā siddhatthaṃ, ākāse abhipūjayiṃ.

12. ‘‘Catunnavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

13. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kiṃsukapūjako thero imā gāthāyo abhāsitthāti.

Kiṃsukapūjakattherassāpadānaṃ tatiyaṃ.

4. Sakosakakoraṇḍadāyakattheraapadānaṃ

14. ‘‘Akkantañca padaṃ disvā, sikhino lokabandhuno;
Ekaṃsaṃ ajinaṃ katvā, padaseṭṭhaṃ avandahaṃ.

15. ‘‘Koraṇḍaṃ pupphitaṃ disvā, pādapaṃ dharaṇīruhaṃ;
Sakosakaṃ [sakoṭakaṃ (sī. syā.)] gahetvāna, padacakkaṃ apūjayiṃ.

16. ‘‘Ekattiṃse ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, padapūjāyidaṃ phalaṃ.

17. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sakosaka [sakoṭaka (sī. syā.)] koraṇḍadāyako thero imā gāthāyo abhāsitthāti.

Sakosakakoraṇḍadāyakattherassāpadānaṃ catutthaṃ.

5. Daṇḍadāyakattheraapadānaṃ

18. ‘‘Kānanaṃ vanamogayha, veḷuṃ chetvānahaṃ tadā;
Ālambanaṃ karitvāna, saṅghassa adadaṃ ahaṃ.

19. ‘‘Tena cittappasādena, subbate abhivādiya;
Ālambanampi datvāna, pakkāmiṃ uttarāmukho.

20. ‘‘Catunnavutito kappe, yaṃ daṇḍamadadiṃ tadā;
Duggatiṃ nābhijānāmi, daṇḍadānassidaṃ phalaṃ.

21. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā daṇḍadāyako thero imā gāthāyo abhāsitthāti.

Daṇḍadāyakattherassāpadānaṃ pañcamaṃ.

6. Ambayāgudāyakattheraapadānaṃ

22. ‘‘Sataraṃsī nāma sambuddho, sayambhū aparājito;
Vuṭṭhahitvā samādhimhā, bhikkhāya mamupāgami.

23. ‘‘Paccekabuddhaṃ disvāna, ambayāguṃ adāsahaṃ;
Vippasannamanaṃ tassa, vippasannena cetasā.

24. ‘‘Catunnavutito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, ambayāguyidaṃ phalaṃ.

25. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ambayāgudāyako thero imā gāthāyo abhāsitthāti.

Ambayāgudāyakattherassāpadānaṃ chaṭṭhaṃ.

7. Supuṭakapūjakattheraapadānaṃ

26. ‘‘Divāvihārā nikkhanto, vipassī lokanāyako;
Bhikkhāya vicaranto so, mama santikupāgami.

27. ‘‘Tato patīto sumano, buddhaseṭṭhassa tādino;
Loṇasupuṭakaṃ datvā, kappaṃ saggamhi modahaṃ.

28. ‘‘Ekanavutito kappe, yaṃ puṭakamadāsahaṃ;
Duggatiṃ nābhijānāmi, puṭakassa idaṃ phalaṃ.

29. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā supuṭakapūjako thero imā gāthāyo abhāsitthāti.

Supuṭakapūjakattherassāpadānaṃ sattamaṃ.

8. Mañcadāyakattheraapadānaṃ

30. ‘‘Vipassino bhagavato, lokajeṭṭhassa tādino;
Ekaṃ mañcaṃ mayā dinnaṃ, pasannena sapāṇinā.

31. ‘‘Hatthiyānaṃ assayānaṃ, dibbayānaṃ samajjhagaṃ;
Tena mañcakadānena, pattomhi āsavakkhayaṃ.

32. ‘‘Ekanavutito kappe, yaṃ mañcamadadiṃ tadā;
Duggatiṃ nābhijānāmi, mañcadānassidaṃ phalaṃ.

33. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā mañcadāyako thero imā gāthāyo abhāsitthāti.

Mañcadāyakattherassāpadānaṃ aṭṭhamaṃ.

9. Saraṇagamaniyattheraapadānaṃ

34. ‘‘Āruhimha tadā nāvaṃ, bhikkhu cājīvako cahaṃ;
Nāvāya bhijjamānāya, bhikkhu me saraṇaṃ adā.

35. ‘‘Ekattiṃse ito kappe, yañca me saraṇaṃ adā;
Duggatiṃ nābhijānāmi, saraṇāgamane phalaṃ.

36. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā saraṇagamaniyo thero imā gāthāyo abhāsitthāti.

Saraṇagamaniyattherassāpadānaṃ navamaṃ.

10. Piṇḍapātikattheraapadānaṃ

37. ‘‘Tisso nāmāsi sambuddho, vihāsi vipine tadā;
Tusitā hi idhāgantvā, piṇḍapātaṃ adāsahaṃ.

38. ‘‘Sambuddhamabhivādetvā, tissaṃ nāma mahāyasaṃ;
Sakaṃ cittaṃ pasādetvā, tusitaṃ agamāsahaṃ.

39. ‘‘Dvenavute ito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, piṇḍapātassidaṃ phalaṃ.

40. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā piṇḍapātiko thero imā gāthāyo abhāsitthāti.

Piṇḍapātikattherassāpadānaṃ dasamaṃ.

Saddasaññakavaggo chattiṃsatimo.

Tassuddānaṃ –

Saddasaññī yavasiko, kiṃsukoraṇḍapupphiyo;
Ālambano ambayāgu, supuṭī mañcadāyako;
Saraṇaṃ piṇḍapāto ca, gāthā tālīsameva ca.

37. Mandāravapupphiyavaggo

1. Mandāravapupphiyattheraapadānaṃ

1. ‘‘Tāvatiṃsā idhāgantvā, maṅgalo nāma māṇavo;

Mandāravaṃ gahetvāna, vipassissa mahesino.

2. ‘‘Samādhinā nisinnassa, matthake dhārayiṃ ahaṃ;
Sattāhaṃ dhārayitvāna, devalokaṃ punāgamiṃ.

3. ‘‘Ekanavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

4. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā mandāravapupphiyo thero imā gāthāyo abhāsitthāti.

Mandāravapupphiyattherassāpadānaṃ paṭhamaṃ.

2. Kakkārupupphiyattheraapadānaṃ

5. ‘‘Yāmā devā idhāgantvā, gotamaṃ sirivacchasaṃ;
Kakkārumālaṃ [gokkhanumālaṃ (sī.)] paggayha, buddhassa abhiropayiṃ.

6. ‘‘Dvenavute ito kappe, yaṃ buddhamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

7. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kakkārupupphiyo [gokkhanupupphiyo (ka.)] thero imā gāthāyo abhāsitthāti.

Kakkārupupphiyattherassāpadānaṃ dutiyaṃ.

3. Bhisamuḷāladāyakattheraapadānaṃ

8. ‘‘Phusso nāmāsi sambuddho, sabbadhammāna pāragū;
Vivekakāmo sabbaññū [sappañño (sī. syā.)], āgañchi mama santike.

9. ‘‘Tasmiṃ cittaṃ pasādetvā, mahākāruṇike jine;
Bhisamuḷālaṃ paggayha, buddhaseṭṭhassadāsahaṃ.

10. ‘‘Dvenavute ito kappe, yaṃ bhisamadadiṃ tadā;
Duggatiṃ nābhijānāmi, bhisadānassidaṃ phalaṃ.

11. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā bhisamuḷāladāyako thero imā gāthāyo abhāsitthāti.

Bhisamuḷāladāyakattherassāpadānaṃ tatiyaṃ.

4. Kesarapupphiyattheraapadānaṃ

12. ‘‘Vijjādharo tadā āsiṃ, himavantamhi pabbate;
Addasaṃ virajaṃ buddhaṃ, caṅkamantaṃ mahāyasaṃ.

13. ‘‘Tīṇi kesarapupphāni [kesaripupphāni (sī.)], sīse katvānahaṃ tadā;
Upasaṅkamma sambuddhaṃ, vessabhuṃ abhipūjayiṃ.

14. ‘‘Ekattiṃse ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

15. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kesarapupphiyo thero imā gāthāyo abhāsitthāti.

Kesarapupphiyattherassāpadānaṃ catutthaṃ.

5. Aṅkolapupphiyattheraapadānaṃ

16. ‘‘Padumo nāma sambuddho, cittakūṭe vasī tadā;
Disvāna taṃ ahaṃ buddhaṃ, sayambhuṃ aparājitaṃ [upagacchihaṃ (sī. syā.)].

17. ‘‘Aṅkolaṃ pupphitaṃ disvā, ocinitvānahaṃ tadā;
Upagantvāna sambuddhaṃ, pūjayiṃ padumaṃ jinaṃ.

18. ‘‘Ekattiṃse ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

19. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā aṅkolapupphiyo thero imā gāthāyo abhāsitthāti.

Aṅkolapupphiyattherassāpadānaṃ pañcamaṃ.

6. Kadambapupphiyattheraapadānaṃ

20. ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, gacchantaṃ antarāpaṇe;
Kañcanagghiyasaṅkāsaṃ, bāttiṃsavaralakkhaṇaṃ.

21. ‘‘Nisajja pāsādavare, addasaṃ lokanāyakaṃ;
Kadambapupphaṃ paggayha, vipassiṃ abhipūjayiṃ.

22. ‘‘Ekanavutito kappe, yaṃ buddhamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

23. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kadambapupphiyo thero imā gāthāyo abhāsitthāti.

Kadambapupphiyattherassāpadānaṃ chaṭṭhaṃ.

7. Uddālakapupphiyattheraapadānaṃ

24. ‘‘Anomo [sujāto (syā.), anumo (ka.)] nāma sambuddho, gaṅgākūle vasī tadā;
Uddālakaṃ gahetvāna, pūjayiṃ aparājitaṃ.

25. ‘‘Ekattiṃse ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

26. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā uddālakapupphiyo thero imā gāthāyo abhāsitthāti.

Uddālakapupphiyattherassāpadānaṃ sattamaṃ.

8. Ekacampakapupphiyattheraapadānaṃ

27. ‘‘Upasanto ca sambuddho, vasatī pabbatantare;
Ekacampakamādāya, upagacchiṃ naruttamaṃ.

28. ‘‘Pasannacitto sumano, paccekamunimuttamaṃ;
Ubhohatthehi paggayha, pūjayiṃ aparājitaṃ.

29. ‘‘Pañcasaṭṭhimhito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

30. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ekacampakapupphiyo thero imā gāthāyo abhāsitthāti.

Ekacampakapupphiyattherassāpadānaṃ aṭṭhamaṃ.

9. Timirapupphiyattheraapadānaṃ

31. ‘‘Candabhāgānadītīre, anusotaṃ vajāmahaṃ;
Addasaṃ virajaṃ buddhaṃ, sālarājaṃva phullitaṃ.

32. ‘‘Pasannacitto sumano, paccekamunimuttamaṃ;
Gahetvā timiraṃ pupphaṃ, matthake okiriṃ ahaṃ.

33. ‘‘Ekanavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

34. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā timirapupphiyo thero imā gāthāyo abhāsitthāti.

Timirapupphiyattherassāpadānaṃ navamaṃ.

10. Saḷalapupphiyattheraapadānaṃ

35. ‘‘Candabhāgānadītīre, ahosiṃ kinnaro tadā;
Tatthaddasaṃ devadevaṃ, caṅkamantaṃ narāsabhaṃ.

36. ‘‘Ocinitvāna saḷalaṃ, pupphaṃ buddhassadāsahaṃ;
Upasiṅghi mahāvīro, saḷalaṃ devagandhikaṃ.

37. ‘‘Paṭiggahetvā sambuddho, vipassī lokanāyako;
Upasiṅghi mahāvīro, pekkhamānassa me sato.

38. ‘‘Pasannacitto sumano, vanditvā dvipaduttamaṃ;
Añjaliṃ paggahetvāna, puna pabbatamāruhiṃ.

39. ‘‘Ekanavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

40. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā saḷalapupphiyo thero imā gāthāyo abhāsitthāti.

Saḷalapupphiyattherassāpadānaṃ dasamaṃ.

Mandāravapupphiyavaggo sattatiṃsatimo.

Tassuddānaṃ –

Mandāravañca kakkāru, bhisakesarapupphiyo;
Aṅkolako kadambī ca, uddālī ekacampako;
Timiraṃ saḷalañceva, gāthā tālīsameva ca.

38. Bodhivandanavaggo

1. Bodhivandakattheraapadānaṃ

1. ‘‘Pāṭaliṃ haritaṃ disvā, pādapaṃ dharaṇīruhaṃ;
Ekaṃsaṃ añjaliṃ katvā, avandiṃ pāṭaliṃ ahaṃ.

2. ‘‘Añjaliṃ paggahetvāna, garuṃ katvāna mānasaṃ;
Antosuddhaṃ bahisuddhaṃ, suvimuttamanāsavaṃ.

3. ‘‘Vipassiṃ lokamahitaṃ, karuṇāñāṇasāgaraṃ;
Sammukhā viya sambuddhaṃ, avandiṃ pāṭaliṃ ahaṃ.

4. ‘‘Ekanavutito kappe, yaṃ bodhimabhivandahaṃ;
Duggatiṃ nābhijānāmi, vandanāya idaṃ phalaṃ.

5. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā bodhivandako thero imā gāthāyo abhāsitthāti.

Bodhivandakattherassāpadānaṃ paṭhamaṃ.

2. Pāṭalipupphiyattheraapadānaṃ

6. ‘‘Vipassī nāma bhagavā, sayambhū aggapuggalo;
Purakkhato sasissehi, pāvisi bandhumaṃ jino.

7. ‘‘Tīṇi pāṭalipupphāni, ucchaṅge ṭhapitāni me;
Sīsaṃ nhāyitukāmova, nadītitthaṃ agacchahaṃ.

8. ‘‘Nikkhamma bandhumatiyā, addasaṃ lokanāyakaṃ;
Indīvaraṃva jalitaṃ, ādittaṃva hutāsanaṃ.

9. ‘‘Byagghūsabhaṃva pavaraṃ, abhijātaṃva kesariṃ;
Gacchantaṃ samaṇānaggaṃ, bhikkhusaṅghapurakkhataṃ.

10. ‘‘Tasmiṃ pasanno [samaṇe (ka.)] sugate, kilesamaladhovane;
Gahetvā tīṇi pupphāni, buddhaseṭṭhaṃ apūjayiṃ.

11. ‘‘Ekanavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

12. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pāṭalipupphiyo thero imā gāthāyo abhāsitthāti.

Pāṭalipupphiyattherassāpadānaṃ dutiyaṃ.

3. Tīṇuppalamāliyattheraapadānaṃ

13. ‘‘Candabhāgānadītīre, ahosiṃ vānaro tadā;
Addasaṃ virajaṃ buddhaṃ, nisinnaṃ pabbatantare.

14. ‘‘Obhāsentaṃ disā sabbā, sālarājaṃva phullitaṃ;
Lakkhaṇabyañjanūpetaṃ, disvānattamano ahaṃ.

15. ‘‘Udaggacitto sumano, pītiyā haṭṭhamānaso;
Tīṇi uppalapupphāni, matthake abhiropayiṃ.

16. ‘‘Pūjayitvāna pupphāni, phussassāhaṃ mahesino;
Sagāravo bhavitvāna, pakkāmiṃ uttarāmukho.

17. ‘‘Gacchanto paṭikuṭiko, vippasannena cetasā;
Selantare patitvāna, pāpuṇiṃ jīvitakkhayaṃ.

18. ‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā purimaṃ jātiṃ, tāvatiṃsamagacchahaṃ.

19. ‘‘Satānaṃ tīṇikkhattuñca, devarajjamakārayiṃ;
Satānaṃ pañcakkhattuñca, cakkavattī ahosahaṃ.

20. ‘‘Dvenavute ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

21. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā tīṇuppalamāliyo thero imā gāthāyo abhāsitthāti.

Tīṇuppalamāliyattherassāpadānaṃ tatiyaṃ.

4. Paṭṭipupphiyattheraapadānaṃ

22. ‘‘Yadā nibbāyi sambuddho, mahesī padumuttaro;
Samāgamma janā sabbe, sarīraṃ nīharanti te.

23. ‘‘Nīharante sarīramhi, vajjamānāsu bherisu;
Pasannacitto sumano, paṭṭipupphaṃ apūjayiṃ.

24. ‘‘Satasahassito kappe, yaṃ pupphamabhipūjayiṃ;

Duggatiṃ nābhijānāmi, sarīrapūjite phalaṃ.

25. ‘‘Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

26. ‘‘Svāgataṃ vata me āsi, mama buddhassa [buddhaseṭṭhassa (sī.)] santike;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

27. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā paṭṭipupphiyo thero imā gāthāyo abhāsitthāti.

Paṭṭipupphiyattherassāpadānaṃ catutthaṃ.

5. Sattapaṇṇiyattheraapadānaṃ

28. ‘‘Sumano nāma sambuddho, uppajji lokanāyako;
Pasannacitto sumano, sattapaṇṇimapūjayiṃ.

29. ‘‘Satasahassito kappe, sattapaṇṇimapūjayiṃ;
Duggatiṃ nābhijānāmi, sattapaṇṇipūjāyidaṃ [sattapaṇṇissidaṃ (sī.)] phalaṃ.

30. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
31. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
32. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sattapaṇṇiyo thero imā gāthāyo abhāsitthāti.

Sattapaṇṇiyattherassāpadānaṃ pañcamaṃ.

6. Gandhamuṭṭhiyattheraapadānaṃ

33. [idha gāthāddhaṃ ūnaṃ viya dissati] ‘‘Citake karīyamāne, nānāgandhe samāhate;
Pasannacitto sumano, gandhamuṭṭhimapūjayiṃ.

34. ‘‘Satasahassito kappe, citakaṃ yaṃ apūjayiṃ;
Duggatiṃ nābhijānāmi, citapūjāyidaṃ phalaṃ.

35. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
36. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
37. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā gandhamuṭṭhiyo thero imā gāthāyo abhāsitthāti.

Gandhamuṭṭhiyattherassāpadānaṃ chaṭṭhaṃ.

7. Citakapūjakattheraapadānaṃ

38. ‘‘Parinibbute bhagavati, jalajuttamanāmake;
Āropitamhi citake, sālapupphamapūjayiṃ.

39. ‘‘Satasahassito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, citapūjāyidaṃ phalaṃ.

40. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
41. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
42. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā citakapūjako thero imā gāthāyo abhāsitthāti.

Citakapūjakattherassāpadānaṃ sattamaṃ.

8. Sumanatālavaṇṭiyattheraapadānaṃ

43. ‘‘Siddhatthassa bhagavato, tālavaṇṭamadāsahaṃ;
Sumanehi paṭicchannaṃ, dhārayāmi mahārahaṃ.

44. ‘‘Catunnavutito kappe, tālavaṇṭamadāsahaṃ;
Duggatiṃ nābhijānāmi, tālavaṇṭassidaṃ phalaṃ.

45. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
46. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
47. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sumanatālavaṇṭiyo thero imā gāthāyo abhāsitthāti.

Sumanatālavaṇṭiyattherassāpadānaṃ aṭṭhamaṃ.

9. Sumanadāmiyattheraapadānaṃ

48. ‘‘Siddhatthassa bhagavato, nhātakassa tapassino;
Katvāna sumanadāmaṃ, dhārayiṃ purato ṭhito.

49. ‘‘Catunnavutito kappe, yaṃ dāmaṃ dhārayiṃ tadā;
Duggatiṃ nābhijānāmi, sumanadhāraṇe phalaṃ.

50. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
51. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
52. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sumanadāmiyo thero imā gāthāyo abhāsitthāti.

Sumanadāmiyattherassāpadānaṃ navamaṃ.

10. Kāsumāriphaladāyakattheraapadānaṃ

53. ‘‘Kaṇikāraṃva jotantaṃ, nisinnaṃ pabbatantare;
Addasaṃ virajaṃ buddhaṃ, lokajeṭṭhaṃ narāsabhaṃ.

54. ‘‘Pasannacitto sumano, sire katvāna añjaliṃ;
Kāsumāriphalaṃ gayha, buddhaseṭṭhassadāsahaṃ.

55. ‘‘Ekattiṃse ito kappe, yaṃ phalamadadiṃ ahaṃ;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

56. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
57. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
58. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kāsumāriphaladāyako thero imā gāthāyo abhāsitthāti.

Kāsumāriphaladāyakattherassāpadānaṃ dasamaṃ.

Bodhivandanavaggo aṭṭhatiṃsatimo.

Tassuddānaṃ –

Bodhi pāṭali uppalī, paṭṭi ca sattapaṇṇiyo;
Gandhamuṭṭhi ca citako, tālaṃ sumanadāmako;
Kāsumāriphalī ceva, gāthā ekūnasaṭṭhikā.

39. Avaṭaphalavaggo

1. Avaṭaphaladāyakattheraapadānaṃ

1. ''Sataraṃsi nāma bhagavā, sayambhū aparājito;
Vivekakāmo sambuddho, gocarāyābhinikkhami.

2. ''Phalahattho ahaṃ disvā, upagacchiṃ narāsabhaṃ;
Pasannacitto sumano, avaṭaṃ [avaṇṭaṃ (sī.), ambaṭaṃ (syā.)] adadiṃ phalaṃ.

3. ''Catunnavutito kappe, yaṃ phalamadadiṃ ahaṃ;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

4. ''Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

5. ''Svāgataṃ vata me āsi, mama buddhassa santike;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

6. ''Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ''.

Itthaṃ sudaṃ āyasmā avaṭaphaladāyako thero imā gāthāyo abhāsitthāti.

Avaṭaphaladāyakattherassāpadānaṃ paṭhamaṃ.

2. Labujadāyakattheraapadānaṃ

7. ''Nagare bandhumatiyā, āsiṃ ārāmiko tadā;
Addasaṃ virajaṃ buddhaṃ, gacchantaṃ anilañjase.

8. ''Labujassa phalaṃ gayha, buddhaseṭṭhassadāsahaṃ;
Ākāse ṭhitako santo, paṭigaṇhi mahāyaso.

9. ''Vittisañjananaṃ mayhaṃ, diṭṭhadhammasukhāvahaṃ;
Phalaṃ buddhassa datvāna, vippasannena cetasā.

10. ''Adhigacchiṃ tadā pītiṃ, vipulañca sukhuttamaṃ;
Uppajjateva ratanaṃ, nibbattassa tahiṃ tahiṃ.

11. ‘‘Ekanavutito kappe, yaṃ phalamadadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

12. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
13. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
14. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā labujadāyako thero imā gāthāyo abhāsitthāti.

Labujadāyakattherassāpadānaṃ dutiyaṃ.

3. Udumbaraphaladāyakattheraapadānaṃ

15. ‘‘Vinatānadiyā tīre, vihāsi purisuttamo;
Addasaṃ virajaṃ buddhaṃ, ekaggaṃ susamāhitaṃ.

16. ‘‘Tasmiṃ pasannamānaso, kilesamaladhovane;
Udumbaraphalaṃ gayha, buddhaseṭṭhassadāsahaṃ.

17. ‘‘Ekanavutito kappe, yaṃ phalamadadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

18. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
19. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
20. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā udumbaraphaladāyako thero imā gāthāyo abhāsitthāti.

Udumbaraphaladāyakattherassāpadānaṃ tatiyaṃ.

4. Pilakkhaphaladāyakattheraapadānaṃ

21. ‘‘Vanantare buddhaṃ disvā, atthadassiṃ mahāyasaṃ;
Pasannacitto sumano, pilakkhassādadiṃ phalaṃ [pilakkhassa phalaṃ adaṃ (sī.), pilakkhussa phalaṃ adaṃ (syā.)].

22. ‘‘Aṭṭhārase kappasate, yaṃ phalamadadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

23. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
24. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
25. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā pilakkhaphaladāyako thero imā gāthāyo abhāsitthāti.

Pilakkhaphaladāyakattherassāpadānaṃ catutthaṃ.

5. Phārusaphaladāyakattheraapadānaṃ

26. ‘‘Suvaṇṇavaṇṇaṃ sambuddhaṃ, āhutīnaṃ paṭiggahaṃ;
Rathiyaṃ paṭipajjantaṃ, phārusaphalamadāsahaṃ.

27. ‘‘Ekanavutito kappe, yaṃ phalamadadiṃ ahaṃ;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

28. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
29. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
30. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā phārusaphaladāyako thero imā gāthāyo abhāsitthāti.

Phārusaphaladāyakattherassāpadānaṃ pañcamaṃ.

6. Valliphaladāyakattheraapadānaṃ

31. ‘‘Sabbe janā samāgamma, agamiṃsu vanaṃ tadā;
Phalamanvesamānā te, alabhiṃsu phalaṃ tadā.

32. ‘‘Tatthaddasāsiṃ sambuddhaṃ, sayambhuṃ aparājitaṃ;
Pasannacitto sumano, valliphalamadāsahaṃ.

33. ‘‘Ekattiṃse ito kappe, yaṃ phalamadadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

34. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
35. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
36. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā valliphaladāyako thero imā gāthāyo abhāsitthāti.

Valliphaladāyakattherassāpadānaṃ chaṭṭhaṃ.

7. Kadaliphaladāyakattheraapadānaṃ

37. ‘‘Kaṇikāraṃva jalitaṃ, puṇṇamāyeva [puṇṇamāseva (sī. ka.)] candimaṃ;
Jalantaṃ dīparukkhaṃva, addasaṃ lokanāyakaṃ.

38. ‘‘Kadaliphalaṃ paggayha, adāsiṃ satthuno ahaṃ;
Pasannacitto sumano, vanditvāna apakkamiṃ.

39. ‘‘Ekattiṃse ito kappe, yaṃ phalamadadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

40. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
41. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
42. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā kadaliphaladāyako thero imā gāthāyo abhāsitthāti.

Kadaliphaladāyakattherassāpadānaṃ sattamaṃ.

8. Panasaphaladāyakattheraapadānaṃ

43. ‘‘Ajjuno nāma sambuddho, himavante vasī tadā;
Caraṇena ca sampanno, samādhikusalo muni.

44. ‘‘Kumbhamattaṃ gahetvāna, panasaṃ jīvajīvakaṃ [devagandhikaṃ (41 vagge, 5 apadāne)];
Chattapaṇṇe ṭhapetvāna, adāsiṃ satthuno ahaṃ.

45. ‘‘Ekattiṃse ito kappe, yaṃ phalamadadiṃ tadā;

Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

46. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
47. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
48. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā panasaphaladāyako thero imā gāthāyo abhāsitthāti.

Panasaphaladāyakattherassāpadānaṃ aṭṭhamaṃ.

9. Soṇakoṭivīsattheraapadānaṃ

49. ‘‘Vipassino pāvacane, ekaṃ leṇaṃ mayā kataṃ;
Cātuddisassa saṅghassa, bandhumārājadhāniyā.

50. ‘‘Dussehi bhūmiṃ leṇassa, santharitvā pariccajiṃ;
Udaggacitto sumano, akāsiṃ paṇidhiṃ tadā.

51. ‘‘Ārādhayeyyaṃ sambuddhaṃ, pabbajjañca labheyyahaṃ;
Anuttarañca nibbānaṃ, phuseyyaṃ santimuttamaṃ.

52. ‘‘Teneva sukkamūlena, kappe [kappaṃ (sī.), kappa (ka.)] navuti saṃsariṃ;
Devabhūto manusso ca, katapuñño virocahaṃ.

53. ‘‘Tato kammāvasesena, idha pacchimake bhave;
Campāyaṃ aggaseṭṭhissa, jātomhi ekaputtako.

54. ‘‘Jātamattassa me sutvā, pitu chando ayaṃ ahu;
Dadāmahaṃ kumārassa, vīsakoṭī anūnakā.

55. ‘‘Caturaṅgulā ca me lomā, jātā pādatale ubho;
Sukhumā mudusamphassā, tūlāpicusamā subhā.

56. ‘‘Atītā navuti kappā, ayaṃ eko ca uttari;
Nābhijānāmi nikkhitte, pāde bhūmyā asanthate.

57. ‘‘Ārādhito me sambuddho, pabbajiṃ anagāriyaṃ;
Arahattañca me pattaṃ, sītibhūtomhi nibbuto.

58. ‘‘Aggo āraddhavīriyānaṃ, niddiṭṭho sabbadassinā;
Khīṇāsavomhi arahā, chaḷabhiñño mahiddhiko.

59. ‘‘Ekanavutito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, leṇadānassidaṃ phalaṃ.

60. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
61. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
62. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
63. ‘‘Thero koṭivīso [koṭiviso (syā. ka.), koḷiviso (aññaṭṭhānesu)] soṇo, bhikkhusaṅghassa aggato;
Pañhaṃ puṭṭho viyākāsi, anotatte mahāsare’’ti.

Itthaṃ sudaṃ āyasmā soṇo koṭivīso thero imā gāthāyo abhāsitthāti.

Soṇakoṭivīsattherassāpadānaṃ navamaṃ.

10. Pubbakammapilotikabuddhaapadānaṃ

64. ‘‘Anotattasarāsanne, ramaṇīye silātale;
Nānāratanapajjote, nānāgandhavanantare.

65. ‘‘Mahatā bhikkhusaṅghena, pareto [upeto (udānaṭṭhakathāyaṃ 4 vagge, 8 sutte)] lokanāyako;
Āsīno byākarī tattha, pubbakammāni attano.

66. [suṇātha bhikkhave mayhaṃ, yaṃ kammaṃ pakataṃ mayā; ekaṃ araññikaṃ bhikkhuṃ, disvā dinnaṃ pilotikaṃ; patthitaṃ paṭhamaṃ buddhaṃ, buddhattāya mayā tadā; pilotiyassa kammassa, buddhattepi vipaccati; gopālako pure āsiṃ, gāviṃ pājeti gocaraṃ; pivantiṃ udakaṃ āvilaṃ, gāviṃ disvā nivārayiṃ; tena kammavipākena, idha pacchimake bhave; vipāsito yadicchakaṃ, na hi pātuṃ labhāmahaṃ (syā.)] ‘‘Suṇātha bhikkhavo mayhaṃ, yaṃ kammaṃ pakataṃ mayā;
Pilotikassa kammassa, buddhattepi vipaccati [suṇātha bhikkhave mayhaṃ, yaṃ kammaṃ pakataṃ mayā; ekaṃ araññikaṃ bhikkhuṃ, disvā dinnaṃ pilotikaṃ; patthitaṃ paṭhamaṃ buddhaṃ, buddhattāya mayā tadā; pilotiyassa kammassa, buddhattepi vipaccati; gopālako pure āsiṃ, gāviṃ pājeti gocaraṃ; pivantiṃ udakaṃ āvilaṃ, gāviṃ disvā nivārayiṃ; tena kammavipākena, idha pacchimake bhave; vipāsito yadicchakaṃ, na hi pātuṃ labhāmahaṃ (syā.)].

[1]

67. ‘‘Munāḷi nāmahaṃ dhutto, pubbe aññāsu jātisu [aññāya jātiyā (udāna aṭṭha.)];
Paccekabuddhaṃ surabhiṃ [sarabhuṃ (sī.)], abbhācikkhiṃ adūsakaṃ.

68. ‘‘Tena kammavipākena, niraye saṃsariṃ ciraṃ;
Bahūvassasahassāni, dukkhaṃ vedesi vedanaṃ.

69. ‘‘Tena kammāvasesena, idha pacchimake bhave;
Abbhakkhānaṃ mayā laddhaṃ, sundarikāya kāraṇā.

[2]

70. ‘‘Sabbābhibhussa buddhassa, nando nāmāsi sāvako;
Taṃ abbhakkhāya niraye, ciraṃ saṃsaritaṃ mayā.

71. ‘‘Dasavassasahassāni, niraye saṃsariṃ ciraṃ;
Manussabhāvaṃ laddhāhaṃ, abbhakkhānaṃ bahuṃ labhiṃ.

72. ‘‘Tena kammāvasesena, ciñcamānavikā mamaṃ;
Abbhācikkhi abhūtena, janakāyassa aggato.

[3]

73. ‘‘Brāhmaṇo sutavā āsiṃ, ahaṃ sakkatapūjito;
Mahāvane pañcasate, mante vācemi māṇave.

74. ‘‘Tatthāgato [tamāgato (ka.)] isi bhīmo, pañcābhiñño mahiddhiko;

Taṃ cāhaṃ āgataṃ disvā, abbhācikkhiṃ adūsakaṃ.

75. ‘‘Tatohaṃ avacaṃ sisse, kāmabhogī ayaṃ isi;
Mayhampi bhāsamānassa, anumodiṃsu māṇavā.

76. ‘‘Tato māṇavakā sabbe, bhikkhamānaṃ kule kule;
Mahājanassa āhaṃsu, kāmabhogī ayaṃ isi.

77. ‘‘Tena kammavipākena, pañca bhikkhusatā ime;
Abbhakkhānaṃ labhuṃ sabbe, sundarikāya kāraṇā.

[4]

78. ‘‘Vemātubhātaraṃ pubbe, dhanahetu haniṃ ahaṃ;
Pakkhipiṃ giriduggasmiṃ, silāya ca apiṃsayiṃ.

79. ‘‘Tena kammavipākena, devadatto silaṃ khipi;
Aṅguṭṭhaṃ piṃsayī pāde, mama pāsāṇasakkharā.

[5]

80. ‘‘Purehaṃ dārako hutvā, kīḷamāno mahāpathe;
Paccekabuddhaṃ disvāna, magge sakalikaṃ [sakkhalikaṃ (ka.)] khipiṃ [dahiṃ (syā.)].

81. ‘‘Tena kammavipākena, idha pacchimake bhave;
Vadhatthaṃ maṃ devadatto, abhimāre payojayi.

[6]

82. ‘‘Hatthāroho pure āsiṃ, paccekamunimuttamaṃ;
Piṇḍāya vicarantaṃ taṃ, āsādesiṃ gajenahaṃ.

83. ‘‘Tena kammavipākena, bhanto [danto (ka.)] nāḷāgirī gajo;
Giribbaje puravare, dāruṇo samupāgami [maṃ upāgami (sī.)].

[7]

84. ‘‘Rājāhaṃ patthivo [pattiko (syā. ka.), khattiyo (udāna aṭṭha.)] āsiṃ, sattiyā purisaṃ haniṃ;
Tena kammavipākena, niraye paccisaṃ bhusaṃ.

85. ‘‘Kammuno tassa sesena, idāni sakalaṃ mama;
Pāde chaviṃ pakappesi [pakopesi (sī.)], na hi kammaṃ vinassati.

[8]

86. ‘‘Ahaṃ kevaṭṭagāmasmiṃ, ahuṃ kevaṭṭadārako;
Macchake ghātite disvā, janayiṃ somanassakaṃ [somanassahaṃ (udāna aṭṭha.)].

87. ‘‘Tena kammavipākena, sīsadukkhaṃ ahū mama;
Sabbe sakkā ca haññiṃsu, yadā hani viṭaṭūbho [viṭaṭubho (syā. ka.)].

[9]

88. ‘‘Phussassāhaṃ pāvacane, sāvake paribhāsayiṃ;
Yavaṃ khādatha bhuñjatha, mā ca bhuñjatha sālayo.

89. ‘‘Tena kammavipākena, temāsaṃ khāditaṃ yavaṃ;
Nimantito brāhmaṇena, verañjāyaṃ vasiṃ tadā.

[10]

90. ‘‘Nibbuddhe vattamānamhi, mallaputtaṃ niheṭhayiṃ [nisedhayiṃ (syā. ka.)];
Tena kammavipākena, piṭṭhidukkhaṃ ahū mama.

[11]

91. ‘‘Tikicchako ahaṃ āsiṃ, seṭṭhiputtaṃ virecayiṃ;
Tena kammavipākena, hoti pakkhandikā mama.

[12]

92. ‘‘Avacāhaṃ jotipālo, sugataṃ kassapaṃ tadā;
Kuto nu bodhi muṇḍassa, bodhi paramadullabhā.

93. ‘‘Tena kammavipākena, acariṃ dukkaraṃ bahuṃ;
Chabbassānuruveḷāyaṃ, tato bodhimapāpuṇiṃ.

94. ‘‘Nāhaṃ etena maggena, pāpuṇiṃ bodhimuttamaṃ;
Kummaggena gavesissaṃ, pubbakammena vārito.

95. ‘‘Puññapāpaparikkhīṇo, sabbasantāpavajjito;
Asoko anupāyāso, nibbāyissamanāsavo.

96. ‘‘Evaṃ jino viyākāsi, bhikkhusaṅghassa aggato;
Sabbābhiññābalappatto, anotatte mahāsare’’ti.

Itthaṃ sudaṃ bhagavā attano pubbacaritaṃ kammapilotikaṃ nāma buddhāpadānadhammapariyāyaṃ abhāsitthāti.

Pubbakammapilotikaṃ nāma buddhāpadānaṃ dasamaṃ.

Avaṭaphalavaggo ekūnacattālīsamo.

Tassuddānaṃ –

Avaṭaṃ labujañceva, udumbarapilakkhu ca;
Phāru vallī ca kadalī, panaso koṭivīsako.

Pubbakammapiloti ca, apadānaṃ mahesino;
Gāthāyo ekanavuti, gaṇitāyo vibhāvibhi.

Cuddasamaṃ bhāṇavāraṃ.

40. Pilindavacchavaggo

1. Pilindavacchattheraapadānaṃ

1. ‘‘Nagare haṃsavatiyā, āsiṃ dovāriko ahaṃ;
Akkhobhaṃ amitaṃ bhogaṃ, ghare sannicitaṃ mama.

2. ‘‘Rahogato nisīditvā, pahaṃsitvāna mānasaṃ [sampahaṃsitva mānasaṃ (sī.)];
Nisajja pāsādavare, evaṃ cintesahaṃ tadā.

(Cintanākāro)

3. ‘‘‘Bahū medhigatā bhogā, phītaṃ antepuraṃ mama;
Rājāpi [rājisi (ka.)] sannimantesi, ānando pathavissaro.

4. ‘‘‘Ayañca buddho uppanno, adhiccuppattiko muni;
Saṃvijjanti ca me bhogā, dānaṃ dassāmi satthuno.

5. ‘‘‘Padumena rājaputtena, dinnaṃ dānavaraṃ jine;
Hatthināge ca pallaṅke, apassenañcanappakaṃ.

6. ‘‘‘Ahampi dānaṃ dassāmi, saṅghe gaṇavaruttame;
Adinnapubbamaññesaṃ, bhavissaṃ ādikammiko.

7. ‘‘‘Cintetvāhaṃ bahuvidhaṃ, yāge yassa sukhaṃphalaṃ;
Parikkhāradānamaddakkhiṃ, mama saṅkappapūraṇaṃ.

8. ‘‘‘Parikkhārāni dassāmi, saṅghe gaṇavaruttame;
Adinnapubbamaññesaṃ, bhavissaṃ ādikammiko’.

(Dānavatthusampādanaṃ)

9. ‘‘Naḷakāre upāgamma, chattaṃ kāresi tāvade;
Chattasatasahassāni, ekato sannipātayiṃ.

10. ‘‘Dussasatasahassāni, ekato sannipātayiṃ;
Pattasatasahassāni, ekato sannipātayiṃ.

11. ‘‘Vāsiyo satthake cāpi, sūciyo nakhachedane;
Heṭṭhāchatte ṭhapāpesiṃ, kāretvā tadanucchave.

12. ‘‘Vidhūpane tālavaṇṭe, morahatthe ca cāmare;
Parissāvane teladhāre [teladhare (sī.)], kārayiṃ tadanucchave.

13. ‘‘Sūcighare aṃsabaddhe, athopi kāyabandhane;
Ādhārake ca sukate, kārayiṃ tadanucchave.

14. ‘‘Paribhogabhājane ca, athopi lohathālake;
Bhesajje pūrayitvāna, heṭṭhāchatte ṭhapesahaṃ.

15. ‘‘Vacaṃ usīraṃ laṭṭhimadhuṃ, pipphalī maricāni ca;

Harītakiṃ siṅgīveraṃ, sabbaṃ pūresi bhājane.

16. ‘‘Upāhanā pādukāyo, atho udakapuñchane;
Kattaradaṇḍe sukate, kārayiṃ tadanucchave.

17. ‘‘Osadhañjananāḷī ca [osadhaṃ añjanāpica (syā.)], salākā dhammakuttarā;
Kuñcikā pañcavaṇṇehi, sibbite kuñcikāghare.

18. ‘‘Āyoge dhūmanette ca, athopi dīpadhārake;
Tumbake ca karaṇḍe ca, kārayiṃ tadanucchave.

19. ‘‘Saṇḍāse pipphale ceva, athopi malahārake;
Bhesajjathavike ceva, kārayiṃ tadanucchave.

20. ‘‘Āsandiyo pīṭhake ca, pallaṅke caturomaye;
Tadanucchave kārayitvā, heṭṭhāchatte ṭhapesahaṃ.

21. ‘‘Uṇṇābhisī tūlabhisī, athopi pīṭhikābhisī [pīṭhakābhisī (syā. ka.)];
Bimbohane [bibbohane (syā. ka.)] ca sukate, kārayiṃ tadanucchave.

22. ‘‘Kuruvinde madhusitthe, telaṃ hatthappatāpakaṃ;
Sipāṭiphalake sucī, mañcaṃ attharaṇena ca.

23. ‘‘Senāsane pādapuñche, sayanāsanadaṇḍake;
Dantapoṇe ca āṭalī [kathaliṃ (syā.)], sīsālepanagandhake.

24. ‘‘Araṇī phalapīṭhe [palālapīṭhe (sī.)] ca, pattapidhānathālake;
Udakassa kaṭacchū ca, cuṇṇakaṃ rajanambaṇaṃ [rajanammaṇaṃ (sī.)].

25. ‘‘Sammajjanaṃ [sammuñjanaṃ (syā.), sammajjaniṃ, sammuñjaniṃ (?)] udapattaṃ, tathā vassikasāṭikaṃ;
Nisīdanaṃ kaṇḍucchādi, atha antaravāsakaṃ.

26. ‘‘Uttarāsaṅgasaṅghāṭī, natthukaṃ mukhasodhanaṃ;
Biḷaṅgaloṇaṃ pahūtañca [loṇabhūtañca (ka.)], madhuñca dadhipānakaṃ.

27. ‘‘Dhūpaṃ [dhūmaṃ (ka.)] sitthaṃ pilotiñca, mukhapuñchanasuttakaṃ;
Dātabbaṃ nāma yaṃ atthi, yañca kappati satthuno.

28. ‘‘Sabbametaṃ samānetvā, ānandaṃ upasaṅkamiṃ;
Upasaṅkamma rājānaṃ, janetāraṃ mahesino [mahesinaṃ (sī.), mahāyasaṃ (syā.), mahissaraṃ (ka.)];
Sirasā abhivādetvā, idaṃ vacanamabraviṃ.

(Dānokāsayācanā)

29. ‘‘‘Ekato jātasaṃvaddhā, ubhinnaṃ ekato manaṃ [yaso (syā.), mano (?)];
Sādhāraṇā sukhadukkhe, ubho ca anuvattakā.

30. ‘‘‘Atthi cetasikaṃ dukkhaṃ, tavādheyyaṃ arindama;
Yadi sakkosi taṃ dukkhaṃ, vinodeyyāsi khattiya.

31. ‘‘‘Tava dukkhaṃ mama dukkhaṃ, ubhinnaṃ ekato mano [manaṃ (sī. syā.)];
Niṭṭhitanti vijānāhi, mamādheyyaṃ sace tuvaṃ.

32. ‘‘‘Jānāhi kho mahārāja, dukkhaṃ me dubbinodayaṃ;
Pahu samāno gajjasu, ekaṃ te duccajaṃ varaṃ.

33. ‘‘‘Yāvatā vijite atthi, yāvatā mama jīvitaṃ;
Etehi yadi te attho, dassāmi avikampito.

34. ‘‘‘Gajjitaṃ kho tayā deva, micchā taṃ bahu gajjitaṃ;
Jānissāmi tuvaṃ ajja, sabbadhamme [saccadhamme (?)] patiṭṭhitaṃ.

35. ‘‘‘Atibāḷhaṃ nipīḷesi, dadamānassa me sato;
Kiṃ te me pīḷitenattho, patthitaṃ te kathehi me.

36. ‘‘‘Icchāmahaṃ mahārāja, buddhaseṭṭhaṃ anuttaraṃ;
Bhojayissāmi sambuddhaṃ, vajjaṃ [vañcuṃ (?)] me māhu jīvitaṃ.

37. ‘‘‘Aññaṃ tehaṃ varaṃ dammi, mā yācittho tathāgataṃ [ayācito tathāgato (syā. ka.)];
Adeyyo kassaci buddho, maṇi jotiraso yathā.

38. ‘‘‘Nanu te gajjitaṃ deva, yāva jīvitamattano [vijitamatthitaṃ (ka.), jīvitamatthikaṃ (syā.)];
Jīvitaṃ [vijitaṃ (ka.)] dadamānena, yuttaṃ dātuṃ tathāgataṃ.

39. ‘‘‘Ṭhapanīyo mahāvīro, adeyyo kassaci jino;
Na me paṭissuto buddho, varassu amitaṃ dhanaṃ.

40. ‘‘‘Vinicchayaṃ pāpuṇāma, pucchissāma vinicchaye;
Yathāsaṇṭhaṃ [yathāsantaṃ (sī.)] kathessanti, paṭipucchāma taṃ tathā.

41. ‘‘‘Rañño hatthe gahetvāna, agamāsiṃ vinicchayaṃ;
Purato akkhadassānaṃ, idaṃ vacanamabraviṃ.

42. ‘‘‘Suṇantu me akkhadassā, rājā varamadāsi me;
Na kiñci ṭhapayitvāna, jīvitampi [vijitaṃpi (ka.)] pavārayi.

43. ‘‘‘Tassa me varadinnassa, buddhaseṭṭhaṃ variṃ ahaṃ;
Sudinno hoti me buddho, chindatha saṃsayaṃ mama.

44. ‘‘‘Sossāma tava vacanaṃ, bhūmipālassa rājino;
Ubhinnaṃ vacanaṃ sutvā, chindissāmettha saṃsayaṃ.

45. ‘‘‘Sabbaṃ deva tayā dinnaṃ, imassa sabbagāhikaṃ [sabbagāhitaṃ (syā. ka.)];
Na kiñci ṭhapayitvāna, jīvitampi pavārayi.

46. ‘‘‘Kicchappattova hutvāna, yācī varamanuttaraṃ [yāvajīvamanuttaraṃ (syā. ka.)];
Imaṃ sudukkhitaṃ ñatvā, adāsiṃ sabbagāhikaṃ.

47. ‘‘‘Parājayo tuvaṃ [tavaṃ (sī.)] deva, assa deyyo tathāgato;
Ubhinnaṃ saṃsayo chinno, yathāsaṇṭhamhi [yathāsantamhi (sī.)] tiṭṭhatha.

48. ‘‘‘Rājā tattheva ṭhatvāna, akkhadassetadabravi;

Sammā mayhampi deyyātha, puna buddhaṃ labhāmahaṃ.

49. ‘‘‘Pūretvā tava saṅkappaṃ, bhojayitvā tathāgataṃ;
Puna deyyāsi [deyyātha (ka.)] sambuddhaṃ, ānandassa yasassino’.

(Nimantanakathā)

50. ‘‘Akkhadassebhivādetvā, ānandañcāpi khattiyaṃ;
Tuṭṭho pamudito hutvā, sambuddhamupasaṅkamiṃ.

51. ‘‘Upasaṅkamma sambuddhaṃ, oghatiṇṇamanāsavaṃ;
Sirasā abhivādetvā, idaṃ vacanamabraviṃ.

52. ‘Vasīsatasahassehi, adhivāsehi cakkhuma;
Hāsayanto mama cittaṃ, nivesanamupehi me’.

53. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Mama saṅkappamaññāya, adhivāsesi cakkhumā.

54. ‘‘Adhivāsanamaññāya, abhivādiya satthuno;
Haṭṭho udaggacittohaṃ, nivesanamupāgamiṃ.

(Dānapaṭiyādanaṃ)

55. ‘‘Mittāmacce samānetvā, idaṃ vacanamabraviṃ;
‘Sudullabho mayā laddho, maṇi jotiraso yathā.

56. ‘‘‘Kena taṃ pūjayissāma, appameyyo anūpamo;
Atulo asamo dhīro, jino appaṭipuggalo.

57. ‘‘‘Tathāsamasamo ceva, adutiyo narāsabho;
Dukkaraṃ adhikārañhi, buddhānucchavikaṃ mayā.

58. ‘‘‘Nānāpupphe samānetvā, karoma pupphamaṇḍapaṃ;
Buddhānucchavikaṃ etaṃ, sabbapūjā bhavissati’.

59. ‘‘Uppalaṃ padumaṃ vāpi, vassikaṃ adhimuttakaṃ [atimuttakaṃ (?)];
Campakaṃ [candanaṃ (ka.)] nāgapupphañca, maṇḍapaṃ kārayiṃ ahaṃ.

60. ‘‘Satāsanasahassāni, chattacchāyāya paññapiṃ;
Pacchimaṃ āsanaṃ mayhaṃ, adhikaṃ satamagghati.

61. ‘‘Satāsanasahassāni, chattacchāyāya paññapiṃ;
Paṭiyādetvā annapānaṃ, kālaṃ ārocayiṃ ahaṃ.

62. ‘‘Ārocitamhi kālamhi, padumuttaro mahāmuni;
Vasīsatasahassehi, nivesanamupesi me.

63. ‘‘Dhārentaṃ uparicchattaṃ [dhārentamuparicchatte (sī.)], suphullapupphamaṇḍape;
Vasīsatasahassehi, nisīdi purisuttamo.

64. ‘‘‘Chattasatasahassāni, satasahassamāsanaṃ;
Kappiyaṃ anavajjañca, paṭigaṇhāhi cakkhuma’.

65. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Mamaṃ tāretukāmo so, sampaṭicchi mahāmuni.

(Dānakathā)

66. ‘‘Bhikkhuno ekamekassa, paccekaṃ pattamadāsahaṃ;
Jahiṃsu sumbhakaṃ [pubbakaṃ (sī.), sambhataṃ (syā.), mattikaṃ (?)] pattaṃ, lohapattaṃ adhārayuṃ.

67. ‘‘Sattarattindivaṃ buddho, nisīdi pupphamaṇḍape;
Bodhayanto bahū satte, dhammacakkaṃ pavattayi.

68. ‘‘Dhammacakkaṃ pavattento, heṭṭhato pupphamaṇḍape;
Cullāsītisahassānaṃ, dhammābhisamayo ahu.

69. ‘‘Sattame divase patte, padumuttaro mahāmuni;
Chattacchāyāyamāsīno, imā gāthā abhāsatha.

(Byākaraṇaṃ)

70. ‘‘‘Anūnakaṃ dānavaraṃ, yo me pādāsi māṇavo;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

71. ‘‘‘Hatthī assā rathā pattī, senā ca caturaṅginī;
Parivāressantimaṃ [taṃ (syā.)] niccaṃ, sabbadānassidaṃ phalaṃ.

72. ‘‘‘Hatthiyānaṃ assayānaṃ, sivikā sandamānikā;
Upaṭṭhissantimaṃ niccaṃ, sabbadānassidaṃ phalaṃ.

73. ‘‘‘Saṭṭhi rathasahassāni, sabbālaṅkārabhūsitā;
Parivāressantimaṃ niccaṃ, sabbadānassidaṃ phalaṃ.

74. ‘‘‘Saṭṭhi tūriyasahassāni, bheriyo samalaṅkatā;
Vajjayissantimaṃ niccaṃ, sabbadānassidaṃ phalaṃ.

75. ‘‘‘Chaḷāsītisahassāni, nāriyo samalaṅkatā;
Vicittavatthābharaṇā, āmukkamaṇikuṇḍalā [āmuttamaṇikuṇḍalā (sī. syā.)].

76. ‘‘‘Aḷārapamhā hasulā, susaññā tanumajjhimā;
Parivāressantimaṃ niccaṃ, sabbadānassidaṃ phalaṃ.

77. ‘‘‘Tiṃsakappasahassāni, devaloke ramissati;
Sahassakkhattuṃ devindo, devarajjaṃ karissati.

78. ‘‘‘Sahassakkhattuṃ rājā ca, cakkavattī bhavissati;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

79. ‘‘‘Devaloke vasantassa, puññakammasamaṅgino;
Devalokapariyantaṃ, ratanachattaṃ dharissati.

80. ‘‘‘Icchissati yadā chāyaṃ [yadā vāyaṃ (syā. ka.)], chadanaṃ dussapupphajaṃ;
Imassa cittamaññāya, nibaddhaṃ chādayissati.

81. ‘‘‘Devalokā cavitvāna, sukkamūlena codito;
Puññakammena saṃyutto, brahmabandhu bhavissati.

82. ‘‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena [nāmena (sabbattha) evamuparipi; aṭṭhathāyaṃ pana pubbe gottenātipadaṃ vaṇṇitaṃ], satthā loke bhavissati.

83. ‘‘‘Sabbametaṃ abhiññāya, gotamo sakyapuṅgavo;
Bhikkhusaṅghe nisīditvā, etadagge ṭhapessati.

84. ‘‘‘Pilindavacchanāmena [pilindivacchanāmena (sī.)], hessati satthusāvako;
Devānaṃ asurānañca, gandhabbānañca sakkato.

85. ‘‘‘Bhikkhūnaṃ bhikkhunīnañca, gihīnañca tatheva so;
Piyo hutvāna sabbesaṃ, viharissatināsavo’.

(Dānānisaṃsakathā)

86. ‘‘Satasahasse kataṃ kammaṃ, phalaṃ dassesi me idha;
Sumutto saravegova, kilese jhāpayī mama [jhāpayissati (sī. ka.), jhāpayiṃ ahaṃ (syā.)].

87. ‘‘Aho me sukataṃ kammaṃ, puññakkhette anuttare;
Yattha kāraṃ karitvāna, pattomhi acalaṃ padaṃ.

88. ‘‘Anūnakaṃ dānavaraṃ, adāsi yo [so (ka.)] hi māṇavo;
Ādipubbaṅgamo āsi, tassa dānassidaṃ phalaṃ.

(1. Chattānisaṃso)

89. ‘‘Chatte ca sugate datvā [chatte sugate datvāna (sī. syā.)], saṅghe gaṇavaruttame;
Aṭṭhānisaṃse anubhomi, kammānucchavike mama.

90. ‘‘Sītaṃ uṇhaṃ na jānāmi, rajojallaṃ na limpati;
Anupaddavo anīti ca, homi apacito sadā.

91. ‘‘Sukhumacchaviko homi, visadaṃ hoti mānasaṃ;
Chattasatasahassāni, bhave saṃsarato mama.

92. ‘‘Sabbālaṅkārayuttāni, tassa kammassa vāhasā;
Imaṃ jātiṃ ṭhapetvāna, matthake dhārayanti me.

93. ‘‘Kasmā [tasmā (syā. ka.)] imāya jātiyā, natthi me chattadhāraṇā;
Mama sabbaṃ kataṃ kammaṃ, vimuttichattapattiyā.

(2. Dussānisaṃso)

94. ‘‘Dussāni sugate datvā, saṅghe gaṇavaruttame;
Aṭṭhānisaṃse anubhomi, kammānucchavike mama.

95. ‘‘Suvaṇṇavaṇṇo virajo, sappabhāso patāpavā;
Siniddhaṃ hoti me gattaṃ, bhave saṃsarato mama.

96. ‘‘Dussasatasahassāni, setā pītā ca lohitā;
Dhārenti matthake mayhaṃ, dussadānassidaṃ phalaṃ.

97. ‘‘Koseyyakambaliyāni, khomakappāsikāni ca;
Sabbattha paṭilabhāmi, tesaṃ nissandato ahaṃ.

(3. Pattānisaṃso)

98. ‘‘Patte sugate datvāna, saṅghe gaṇavaruttame;
Dasānisaṃse anubhomi, kammānucchavike mama.

99. ‘‘Suvaṇṇathāle maṇithāle, rajatepi ca thālake;
Lohitaṅgamaye thāle, paribhuñjāmi sabbadā.

100. ‘‘Anupaddavo anīti ca, homi apacito sadā;
Lābhī annassa pānassa, vatthassa sayanassa ca.

101. ‘‘Na vinassanti me bhogā, ṭhitacitto bhavāmahaṃ;
Dhammakāmo sadā homi, appakleso anāsavo.

102. ‘‘Devaloke manusse vā, anubandhā ime guṇā;
Chāyā yathāpi rukkhassa, sabbattha na jahanti maṃ.

(4. Vāsiānisaṃso)

103. ‘‘Cittabandhanasambaddhā [cittabandhanasampannā (ka.)], sukatā vāsiyo bahū;
Datvāna buddhaseṭṭhassa, saṅghassa ca tathevahaṃ.

104. ‘‘Aṭṭhānisaṃse anubhomi, kammānucchavike mama;
Sūro homavisārī ca, vesārajjesu pāramī.

105. ‘‘Dhitivīriyavā homi, paggahītamano sadā;
Kilesacchedanaṃ ñāṇaṃ, sukhumaṃ atulaṃ suciṃ;
Sabbattha paṭilabhāmi, tassa nissandato ahaṃ.

(5. Satthakānisaṃso)

106. ‘‘Akakkase apharuse, sudhote satthake bahū;
Pasannacitto datvāna, buddhe saṅghe tatheva ca.

107. ‘‘Pañcānisaṃse anubhomi, kammānucchavike mama;
Kalyāṇamittaṃ [kalyāṇacittaṃ (sī.)] vīriyaṃ, khantiñca mettasatthakaṃ.

108. ‘‘Taṇhāsallassa chinnattā, paññāsatthaṃ anuttaraṃ;
Vajirena samaṃ ñāṇaṃ, tesaṃ nissandato labhe.

(6. Sūciānisaṃso)

109. ‘‘Sūciyo sugate datvā, saṅghe gaṇavaruttame;
Pañcānisaṃse anubhomi, kammānucchavike mama.

110. ‘‘Na saṃsayo kaṅkhacchedo, abhirūpo ca bhogavā;
Tikkhapañño sadā homi, saṃsaranto bhavābhave.

111. ‘‘Gambhīraṃ nipuṇaṃ ṭhānaṃ, atthaṃ ñāṇena passayiṃ;
Vajiraggasamaṃ ñāṇaṃ, hoti me tamaghātanaṃ.

(7. Nakhacchedanānisaṃso)

112. ‘‘Nakhacchedane sugate, datvā saṅghe gaṇuttame;
Pañcānisaṃse anubhomi, kammānucchavike mama.

113. ‘‘Dāsidāse [dāsidāsa (ka.)] gavasse ca, bhatake nāṭake [ārakkhake (sī.)] bahū;
Nhāpite bhattake sūde, sabbattheva labhāmahaṃ.

(8. Vidhūpanatālavaṇṭānisaṃso)

114. ‘‘Vidhūpane sugate datvā, tālavaṇṭe ca sobhaṇe;
Aṭṭhānisaṃse anubhomi, kammānucchavike mama.

115. ‘‘Sītaṃ uṇhaṃ na jānāmi, pariḷāho na vijjati;
Darathaṃ nābhijānāmi, cittasantāpanaṃ mama.

116. ‘‘Rāgaggi dosamohaggi, mānaggi diṭṭhiaggi ca;
Sabbaggī nibbutā mayhaṃ, tassa nissandato mama.

(9. Morahattha-cāmaraṃ)

117. ‘‘Morahatthe cāmariyo, datvā saṅghe gaṇuttame;
Upasantakilesohaṃ, viharāmi anaṅgaṇo.

(10. Parissāvana-dhammakaraṃ)

118. ‘‘Parissāvane sugate, datvā dhammakaruttame [datvā sukate dhammakuttare (syā. ka.)];
Pañcānisaṃse anubhomi, kammānucchavike mama.

119. ‘‘Sabbesaṃ samatikkamma, dibbaṃ āyuṃ labhāmahaṃ;
Appasayho sadā homi, corapaccatthikehi vā.

120. ‘‘Satthena vā visena vā, vihesampi na kubbate;
Antarāmaraṇaṃ natthi, tesaṃ nissandato mama.

(11. Teladhārānisaṃso)

121. ‘‘Teladhāre sugate datvā, saṅghe gaṇavaruttame;
Pañcānisaṃse anubhomi, kammānucchavike mama.

122. ‘‘Sucārurūpo subhaddo [sugado (sī.), suvāco (?)], susamuggatamānaso;
Avikkhittamano homi, sabbārakkhehi rakkhito.

(12. Sūcigharānisaṃso)

123. ‘‘Sūcighare sugate datvā, saṅghe gaṇavaruttame;
Tīṇānisaṃse anubhomi, kammānucchavike mama.

124. ‘‘Cetosukhaṃ kāyasukhaṃ, iriyāpathajaṃ sukhaṃ;
Ime guṇe paṭilabhe, tassa nissandato ahaṃ.

(13. Aṃsabaddhānisaṃso)

125. ‘‘Aṃsabaddhe jine datvā, saṅghe gaṇavaruttame;
Tīṇānisaṃse anubhomi, kammānucchavike mama.

126. ‘‘Saddhamme gādhaṃ [cetoñāṇaṃ ca (sī.)] vindāmi, sarāmi dutiyaṃ bhavaṃ;
Sabbattha succhavī homi, tassa nissandato ahaṃ.

(14. Kāyabandhanānisaṃso)

127. ‘‘Kāyabandhe jine datvā, saṅghe gaṇavaruttame;
Chānisaṃse anubhomi, kammānucchavike mama.

128. ‘‘Samādhīsu na kampāmi, vasī homi samādhisu;
Abhejjapariso homi, ādeyyavacano sadā.

129. ‘‘Upaṭṭhitasati homi, tāso mayhaṃ na vijjati;
Devaloke manusse vā, anubandhā ime guṇā.

(15. Ādhārakānisaṃso)

130. ‘‘Ādhārake jine datvā, saṅghe gaṇavaruttame;
Pañcavaṇṇehi dāyādo [pañcavaṇṇe bhayābhāvo (syā.)], acalo homi kenaci.

131. ‘‘Ye keci me sutā dhammā, satiñāṇappabodhanā;
Dhatā [ṭhitā (ka.)] me na vinassanti, bhavanti suvinicchitā.

(16. Bhājanānisaṃso)

132. ‘‘Bhājane paribhoge ca, datvā buddhe gaṇuttame;
Tīṇānisaṃse anubhomi, kammānucchavike mama.

133. ‘‘Soṇṇamaye maṇimaye, athopi phalikāmaye;
Lohitaṅgamaye ceva, labhāmi bhājane ahaṃ.

134. ‘‘Bhariyā dāsadāsī [sabbatthapi evameva dissati] ca, hatthissarathapattike;
Itthī patibbatā ceva, paribhogāni sabbadā.

135. ‘‘Vijjā mantapade ceva, vividhe āgame bahū;
Sabbaṃ sippaṃ nisāmemi, paribhogāni sabbadā.

(17. Thālakānisaṃso)

136. ‘‘Thālake sugate datvā, saṅghe gaṇavaruttame;
Tīṇānisaṃse anubhomi, kammānucchavike mama.

137. ‘‘Soṇṇamaye maṇimaye, athopi phalikāmaye;
Lohitaṅgamaye ceva, labhāmi thālake ahaṃ.

138. ‘‘Asatthake [asatthake (sī.), assaṭṭhake (syā.)] phalamaye, atho pokkharapattake;
Madhupānakasaṅkhe ca, labhāmi thālake ahaṃ.

139. ‘‘Vatte guṇe paṭipatti, ācārakiriyāsu ca;
Ime guṇe paṭilabhe, tassa nissandato ahaṃ.

(18. Bhesajjānisaṃso)

140. ‘‘Bhesajjaṃ sugate datvā, saṅghe gaṇavaruttame;
Dasānisaṃse anubhomi, kammānucchavike mama.

141. ‘‘Āyuvā balavā dhīro, vaṇṇavā yasavā sukhī;
Anupaddavo anīti ca, homi apacito sadā;
Na me piyaviyogatthi, tassa nissandato mama.

(19. Upāhanānisaṃso)

142. ‘‘Upāhane jine datvā, saṅghe gaṇavaruttame;
Tīṇānisaṃse anubhomi, kammānucchavike mama.

143. ‘‘Hatthiyānaṃ assayānaṃ, sivikā sandamānikā;
Saṭṭhisatasahassāni, parivārenti maṃ sadā.

144. ‘‘Maṇimayā tambamayā [kambalikā (sī. ka.)], soṇṇarajatapādukā;
Nibbattanti paduddhāre, bhave saṃsarato mama.

145. ‘‘Niyāmaṃ sati dhāvanti [niyamaṃ paṭidhāvantī (sī.), niyāmaṃ paṭidhāvanti (syā.)],
āguācārasodhanaṃ [ācāraguṇasodhanaṃ (sī. syā.)];
Ime guṇe paṭilabhe, tassa nissandato ahaṃ.

(20. Pādukānisaṃso)

146. ‘‘Pāduke sugate datvā, saṅghe gaṇavaruttame;
Iddhipādukamāruyha, viharāmi yadicchakaṃ.

(21. Udakapuñchanānisaṃso)

147. ‘‘Udakapucchanacoḷe, datvā buddhe gaṇuttame;
Pañcānisaṃse anubhomi, kammānucchavike mama.

148. ‘‘Suvaṇṇavaṇṇo virajo, sappabhāso patāpavā;
Siniddhaṃ hoti me gattaṃ, rajojallaṃ na limpati;

Ime guṇe paṭilabhe, tassa nissandato ahaṃ.

(22. Kattaradaṇḍānisaṃso)

149. ‘‘Kattaradaṇḍe sugate, datvā saṅghe gaṇuttame;
Chānisaṃse anubhomi, kammānucchavike mama.

150. ‘‘Puttā mayhaṃ bahū honti, tāso mayhaṃ na vijjati;
Appasayho sadā homi, sabbārakkhehi rakkhito;
Khalitampi [khalitaṃ maṃ (sī. ka.)] na jānāmi, abhantaṃ mānasaṃ mama.

(23. Osadhañjanānisaṃso)

151. ‘‘Osadhaṃ añjanaṃ datvā, buddhe saṅghe gaṇuttame;
Aṭṭhānisaṃse anubhomi, kammānucchavike mama.

152. ‘‘Visālanayano homi, setapīto ca lohito;
Anāvilapasannakkho, sabbarogavivajjito.

153. ‘‘Labhāmi dibbanayanaṃ, paññācakkhuṃ anuttaraṃ;
Ime guṇe paṭilabhe, tassa nissandato ahaṃ.

(24. Kuñcikānisaṃso)

154. ‘‘Kuñcike sugate datvā, saṅghe gaṇavaruttame;
Dhammadvāravivaraṇaṃ, labhāmi ñāṇakuñcikaṃ.

(25. Kuñcikāgharānisaṃso)

155. ‘‘Kuñcikānaṃ ghare datvā, buddhe saṅghe gaṇuttame;
Dvānisaṃse anubhomi, kammānucchavike mama;
Appakodho anāyāso, saṃsaranto bhave ahaṃ.

(26. Āyogānisaṃso)

156. ‘‘Āyoge sugate datvā, saṅghe gaṇavaruttame;
Pañcānisaṃse anubhomi, kammānucchavike mama.

157. ‘‘Samādhīsu na kampāmi, vasī homi samādhisu;
Abhejjapariso homi, ādeyyavacano sadā;
Jāyati bhogasampatti, bhave saṃsarato mama.

(27. Dhūmanettānisaṃso)

158. ‘‘Dhūmanette jine datvā, saṅghe gaṇavaruttame;
Tīṇānisaṃse anubhomi, kammānucchavike mama.

159. ‘‘Sati me ujukā hoti, susambandhā ca nhāravo;
Labhāmi dibbanayanaṃ [dibbasayanaṃ (syā.)], tassa nissandato ahaṃ.

(28. Dīpadhārānisaṃso)

160. ‘‘Dīpadhāre [dīpaṭṭhāne (sī.), dīpadāne (syā.), dīpaṭṭhāpe (ka.)] jine datvā, saṅghe

gaṇavaruttame;
Tīṇānisaṃse anubhomi, kammānucchavike mama.

161. ‘‘Jātimā aṅgasampanno, paññavā buddhasammato [buddhisammato (sī. ka.)];
Ime guṇe paṭilabhe, tassa nissandato ahaṃ.

(29. Tumbaka-karaṇḍo)

162. ‘‘Tumbake ca karaṇḍe ca, datvā buddhe gaṇuttame;
Dasānisaṃse anubhomi, kammānucchavike mama.

163. ‘‘Sugutto [sadāgutto (sī. syā.) saṃgutto (ka.)] sukhasamaṅgī, mahāyaso tathāgati;
Vipattivigato [vibhattigatto (syā.)] sukhumālo, sabbītiparivajjito.

164. ‘‘Vipule ca guṇe lābhī, samāva calanā mama;
Suvivajjitaubbego, tumbake ca karaṇḍake.

165. ‘‘Labhāmi caturo vaṇṇe, hatthissaratanāni ca;
Tāni me na vinassanti, tumbadāne idaṃ phalaṃ.

(30. Malaharaṇānisaṃso)

166. ‘‘Malaharaṇiyo [añjananāḷiyo (sī.), hatthalilaṅgake (syā. pī.), hatthalilaṅgate (ka.)] datvā, buddhe saṅghe gaṇuttame;
Pañcānisaṃse anubhomi, kammānucchavike mama.

167. ‘‘Sabbalakkhaṇasampanno, āyupaññāsamāhito;
Sabbāyāsavinimutto, kāyo me hoti sabbadā.

(31. Pipphalānisaṃso)

168. ‘‘Taṇudhāre sunisite, saṅghe datvāna pipphale;
Kilesakantanaṃ ñāṇaṃ, labhāmi atulaṃ suciṃ.

(32. Bhaṇḍāsānisaṃso)

169. ‘‘Saṇḍāse sugate datvā, saṅghe gaṇavaruttame;
Kilesabhañjanaṃ [kilesaluñcanaṃ (sī. syā. pī.)] ñāṇaṃ, labhāmi atulaṃ suciṃ.

(33. Natthukānisaṃso)

170. ‘‘Natthuke [thavike (?) bhesajjathaviketi hi pubbe vuttaṃ] sugate datvā, saṅghe gaṇavaruttame;
Aṭṭhānisaṃse anubhomi, kammānucchavike mama.

171. ‘‘Saddhaṃ sīlaṃ hiriñcāpi, atha ottappiyaṃ guṇaṃ;
Sutaṃ cāgañca khantiñca, paññaṃ me aṭṭhamaṃ guṇaṃ.

(34. Pīṭhakānisaṃso)

172. ‘‘Pīṭhake sugate datvā, saṅghe gaṇavaruttame;

Pañcānisaṃse anubhomi, kammānucchavike mama.

173. ‘‘Ucce kule pajāyāmi, mahābhogo bhavāmahaṃ;
Sabbe maṃ apacāyanti, kitti abbhuggatā mama.

174. ‘‘Kappasatasahassāni, pallaṅkā caturassakā;
Parivārenti maṃ niccaṃ, saṃvibhāgarato ahaṃ.

(35. Bhisiānisaṃso)

175. ‘‘Bhisiyo sugate datvā, saṅghe gaṇavaruttame;
Chānisaṃse anubhomi, kammānucchavike mama.

176. ‘‘Samasugattopacito, muduko cārudassano;
Labhāmi ñāṇaparivāraṃ, bhisidānassidaṃ phalaṃ.

177. ‘‘Tūlikā vikatikāyo, kaṭṭissā [kaṭṭhissā (sī.), kuṭṭakā (ka.)] cittakā bahū;
Varapotthake kambale ca, labhāmi vividhe ahaṃ.

178. ‘‘Pāvārike ca muduke, mudukājinaveṇiyo;
Labhāmi vividhatthāre [vividhaṭṭhāne (syā. ka.)], bhisidānassidaṃ phalaṃ.

179. ‘‘Yato sarāmi attānaṃ, yato pattosmi viññutaṃ;
Atuccho jhānamañcomhi, bhisidānassidaṃ phalaṃ.

(36. Bibbohanānisaṃso)

180. ‘‘Bibbohane jine datvā, saṅghe gaṇavaruttame;
Chānisaṃse anubhomi, kammānucchavike mama.

181. ‘‘Uṇṇike padumake ca, atho lohitacandane;
Bibbohane upādhemi, uttamaṅgaṃ sadā mama.

182. ‘‘Aṭṭhaṅgike maggavare, sāmaññe caturo phale;
Tesu ñāṇaṃ uppādetvā [upanetvā (sī.)], vihare niccakālikaṃ.

183. ‘‘Dāne dame saṃyame ca, appamaññāsu rūpisu;
Tesu ñāṇaṃ uppādetvā [upanetvā (sī.)], vihare sabbakālikaṃ.

184. ‘‘Vatte guṇe paṭipatti, ācārakiriyāsu ca;
Tesu ñāṇaṃ uppādetvā [ñāṇaṃ upadahitvāna (sī.)], vihare sabbadā ahaṃ.

185. ‘‘Caṅkame vā padhāne vā, vīriye bodhipakkhiye;
Tesu ñāṇaṃ uppādetvā, viharāmi yadicchakaṃ.

186. ‘‘Sīlaṃ samādhi paññā ca, vimutti ca anuttarā;
Tesu ñāṇaṃ uppādetvā [ñāṇaṃ upadahitvāna (sī.)], viharāmi sukhaṃ ahaṃ.

(37. Phalapīṭhānisaṃso)

187. ‘‘Phalapīṭhe [palālapīṭṭhe (sī.)] jine datvā, saṅghe gaṇavaruttame;

Dvānisaṃse anubhomi, kammānucchavike mama.

188. ‘‘Soṇṇamaye maṇimaye, dantasāramaye bahū;
Pallaṅkaseṭṭhe vindāmi, phalapīṭhassidaṃ phalaṃ.

(38. Pādapīṭhānisaṃso)

189. ‘‘Pādapīṭhe jine datvā, saṅghe gaṇavaruttame;
Dvānisaṃse anubhomi, kammānucchavike mama;
Labhāmi bahuke yāne, pādapīṭhassidaṃ phalaṃ.

190. ‘‘Dāsī dāsā ca bhariyā, ye caññe anujīvino;
Sammā paricarante maṃ, pādapīṭhassidaṃ phalaṃ.

(39. Telabbhañjanānisaṃso)

191. ‘‘Telaabbhañjane [telānabbhañjane (sī.)] datvā, saṅghe gaṇavaruttame;
Pañcānisaṃse anubhomi, kammānucchavike mama.

192. ‘‘Abyādhitā rūpavatā, khippaṃ dhammanisantitā;
Lābhitā annapānassa, āyupañcamakaṃ mama.

(40. Sappitelānisaṃso)

193. ‘‘Sappitelañca datvāna, saṅghe gaṇavaruttame;
Pañcānisaṃse anubhomi, kammānucchavike mama.

194. ‘‘Thāmavā rūpasampanno, pahaṭṭhatanujo sadā;
Abyādhi visado homi, sappitelassidaṃ phalaṃ.

(41. Mukhasodhanakānisaṃso)

195. ‘‘Mukhasodhanakaṃ datvā, buddhe saṅghe gaṇuttame;
Pañcānisaṃse anubhomi, kammānucchavike mama.

196. ‘‘Visuddhakaṇṭho madhurassaro, kāsasāsavivajjito;
Uppalagandho mukhato, upavāyati me sadā.

(42. Dadhiānisaṃso)

197. ‘‘Dadhiṃ datvāna sampannaṃ, buddhe saṅghe gaṇuttame;
Bhuñjāmi amataṃ bhattaṃ [vittaṃ (sī. ka.)], varaṃ kāyagatāsatiṃ.

(43. Madhuānisaṃso)

198. ‘‘Vaṇṇagandharasopetaṃ, madhuṃ datvā jine gaṇe;
Anūpamaṃ atuliyaṃ, pive muttirasaṃ ahaṃ.

(44.Rasānisaṃso)

199. ‘‘Yathābhūtaṃ rasaṃ datvā, buddhe saṅghe gaṇuttame;

Caturo phale anubhomi, kammānucchavike mama.

(45. Annapānānisaṃso)

200. ‘‘Annaṃ pānañca datvāna, buddhe saṅghe gaṇuttame;
Dasānisaṃse anubhomi, kammānucchavike mama.

201. ‘‘Āyuvā balavā dhīro, vaṇṇavā yasavā sukhī;
Lābhī annassa pānassa, sūro paññāṇavā sadā;
Ime guṇe paṭilabhe, saṃsaranto bhave ahaṃ.

(46. Dhūpānisaṃso)

202. ‘‘Dhūpaṃ [dhūmaṃ (sī. ka.)] datvāna sugate, saṅghe gaṇavaruttame;
Dasānisaṃse anubhomi, kammānucchavike mama.

203. ‘‘Sugandhadeho yasavā, sīghapañño ca kittimā;
Tikkhapañño bhūripañño, hāsagambhīrapaññavā.

204. ‘‘Vepullajavanapañño, saṃsaranto bhavābhave;
Tasseva vāhasā dāni, patto santisukhaṃ sivaṃ.

(Sādhāraṇānisaṃso)

205. ‘‘Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

206. ‘‘Svāgataṃ vata me āsi, mama buddhassa santike [buddhaseṭṭhassa santike (?) evamuparipi; etadeva hi upālittherāpadānaṭṭhakathāyaṃ vaṇṇitaṃ];
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

207. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā pilindavaccho thero imā gāthāyo abhāsitthāti.

Pilindavacchattherassāpadānaṃ paṭhamaṃ.

2. Selattheraapadānaṃ

208. ‘‘Nagare haṃsavatiyā, vīthisāmī ahosahaṃ;
Mama ñātī samānetvā, idaṃ vacanamabraviṃ.

209. ‘‘‘Buddho loke samuppanno, puññakkhetto anuttaro [puññakkhettaṃ anuttaraṃ (sī.)];
Āsi so [āsīso (sī.), ādhāro (pī.)] sabbalokassa, āhutīnaṃ paṭiggaho.

210. ‘‘‘Khattiyā negamā ceva, mahāsālā ca brāhmaṇā;
Pasannacittā sumanā, pūgadhammaṃ akaṃsu te.

211. ‘‘‘Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
Pasannacittā sumanā, pūgadhammaṃ akaṃsu te.

212. ‘‘‘Uggā ca rājaputtā ca, vesiyānā ca brāhmaṇā;
Pasannacittā sumanā, pūgadhammaṃ akaṃsu te.

213. ‘‘‘Āḷārikā kappakā [āḷārikā ca sūdā (syā.)] ca, nhāpakā mālakārakā;
Pasannacittā sumanā, pūgadhammaṃ akaṃsu te.

214. ‘‘‘Rajakā pesakārā ca, cammakārā ca nhāpitā;
Pasannacittā sumanā, pūgadhammaṃ akaṃsu te.

215. ‘‘‘Usukārā bhamakārā, cammakārā ca tacchakā;
Pasannacittā sumanā, pūgadhammaṃ akaṃsu te.

216. ‘‘‘Kammārā soṇṇakārā ca, tipulohakarā tathā;
Pasannacittā sumanā, pūgadhammaṃ akaṃsu te.

217. ‘‘‘Bhatakā ceṭakā ceva, dāsakammakarā bahū;
Yathāsakena thāmena, pūgadhammaṃ akaṃsu te.

218. ‘‘‘Udahārā kaṭṭhahārā, kassakā tiṇahārakā;
Yathāsakena thāmena, pūgadhammaṃ akaṃsu te.

219. ‘‘‘Pupphikā mālikā ceva, paṇṇikā phalahārakā;
Yathāsakena thāmena, pūgadhammaṃ akaṃsu te.

220. ‘‘‘Gaṇikā kumbhadāsī ca, pūvikā [sūpikā (ka.)] macchikāpi ca;
Yathāsakena thāmena, pūgadhammaṃ akaṃsu te.

221. ‘‘‘Etha sabbe samāgantvā, gaṇaṃ bandhāma ekato;
Adhikāraṃ karissāma, puññakkhette anuttare’.

222. ‘‘Te me sutvāna vacanaṃ, gaṇaṃ bandhiṃsu tāvade;
Upaṭṭhānasālaṃ sukataṃ, bhikkhusaṅghassa kārayuṃ.

223. ‘‘Niṭṭhāpetvāna taṃ sālaṃ, udaggo tuṭṭhamānaso;
Pareto tehi sabbehi, sambuddhamupasaṅkamiṃ.

224. ‘‘Upasaṅkamma sambuddhaṃ, lokanāthaṃ narāsabhaṃ;
Vanditvā satthuno pāde, idaṃ vacanamabraviṃ.

225. ‘‘‘Ime tīṇi satā vīra, purisā ekato gaṇā;
Upaṭṭhānasālaṃ sukataṃ, niyyādenti [niyyātenti (sī.)] tuvaṃ [tavaṃ (sī.), tava (syā.)] muni’.

226. ‘‘Bhikkhusaṅghassa purato, sampaṭicchatva cakkhumā;
Tiṇṇaṃ satānaṃ purato, imā gāthā abhāsatha.

227. ‘‘‘Tisatāpi ca jeṭṭho ca, anuvattiṃsu ekato;
Sampattiñhi [sampattīhi (syā. ka.)] karitvāna, sabbe anubhavissatha.

228. ‘‘‘Pacchime bhave sampatte, sītibhāvamanuttaraṃ;
Ajaraṃ amataṃ santaṃ, nibbānaṃ phassayissatha’.

229. ‘‘Evaṃ buddho viyākāsi, sabbaññū samaṇuttaro;

Buddhassa vacanaṃ sutvā, somanassaṃ pavedayiṃ.

230. ‘‘Tiṃsa kappasahassāni, devaloke ramiṃ ahaṃ;
Devādhipo pañcasataṃ, devarajjamakārayiṃ.

231. ‘‘Sahassakkhattuṃ rājā ca, cakkavattī ahosahaṃ;
Devarajjaṃ karontassa, mahādevā avandisuṃ.

232. ‘‘Idha mānusake rajjaṃ [rajje (sī.)], parisā honti bandhavā;
Pacchime bhave sampatte, vāseṭṭho nāma brāhmaṇo.

233. ‘‘Asītikoṭi nicayo, tassa putto ahosahaṃ;
Selo iti mama nāmaṃ, chaḷaṅge pāramiṃ gato.

234. ‘‘Jaṅghāvihāraṃ vicaraṃ, sasissehi purakkhato;
Jaṭābhārikabharitaṃ, keṇiyaṃ nāma tāpasaṃ.

235. ‘‘Paṭiyattāhutiṃ disvā, idaṃ vacanamabraviṃ;
‘Āvāho vā vivāho vā, rājā vā te nimantito’.

236. ‘‘Āhutiṃ [nāhutiṃ (?)] yiṭṭhukāmohaṃ, brāhmaṇe devasammate;
Na nimantemi rājānaṃ, āhutī me na vijjati.

237. ‘‘Na catthi mayhamāvāho, vivāho me na vijjati;
Sakyānaṃ nandijanano, seṭṭho loke sadevake.

238. ‘‘Sabbalokahitatthāya, sabbasattasukhāvaho;
So me nimantito ajja, tassetaṃ paṭiyādanaṃ.

239. ‘‘Timbarūsakavaṇṇābho, appameyyo anūpamo;
Rūpenāsadiso buddho, svātanāya nimantito.

240. ‘‘Ukkāmukhapahaṭṭhova, khadiraṅgārasannibho;
Vijjūpamo mahāvīro, so me buddho nimantito.

241. ‘‘Pabbatagge yathā acci, puṇṇamāyeva candimā;
Naḷaggivaṇṇasaṅkāso, so me buddho nimantito.

242. ‘‘Asambhīto bhayātīto, bhavantakaraṇo muni;
Sīhūpamo mahāvīro, so me buddho nimantito.

243. ‘‘Kusalo buddhadhammehi, apasayho parehi so;
Nāgūpamo mahāvīro, so me buddho nimantito.

244. ‘‘Saddhammācārakusalo, buddhanāgo asādiso;
Usabhūpamo mahāvīro, so me buddho nimantito.

245. ‘‘Anantavaṇṇo amitayaso, vicittasabbalakkhaṇo;
Sakkūpamo mahāvīro, so me buddho nimantito.

246. ‘‘Vasī gaṇī patāpī ca, tejassī ca durāsado;
Brahmūpamo mahāvīro, so me buddho nimantito.

247. ‘‘Pattadhammo dasabalo, balātibalapārago;
Dharaṇūpamo mahāvīro, so me buddho nimantito.

248. ‘‘Sīlavīcisamākiṇṇo, dhammaviññāṇakhobhito;
Udadhūpamo mahāvīro, so me buddho nimantito.

249. ‘‘Durāsado duppasaho, acalo uggato brahā;
Nerūpamo mahāvīro, so me buddho nimantito.

250. ‘‘Anantañāṇo asamasamo, atulo aggataṃ gato;
Gaganūpamo mahāvīro, so me buddho nimantito.

Pannarasamaṃ bhāṇavāraṃ.

251. ‘‘Patiṭṭhā bhayabhītānaṃ, tāṇo saraṇagāminaṃ;
Assāsako mahāvīro, so me buddho nimantito.

252. ‘‘Āsayo buddhimantānaṃ, puññakkhettaṃ sukhesinaṃ;
Ratanākaro mahāvīro, so me buddho nimantito.

253. ‘‘Assāsako vedakaro, sāmaññaphaladāyako;
Meghūpamo mahāvīro, so me buddho nimantito.

254. ‘‘Lokacakkhu mahātejo, sabbatamavinodano;
Sūriyūpamo mahāvīro, so me buddho nimantito.

255. ‘‘Ārammaṇavimuttīsu, sabhāvadassano muni;
Candūpamo mahāvīro, so me buddho nimantito.

256. ‘‘Buddho samussito loke, lakkhaṇehi alaṅkato;
Appameyyo mahāvīro, so me buddho nimantito.

257. ‘‘Yassa ñāṇaṃ appameyyaṃ, sīlaṃ yassa anūpamaṃ;
Vimutti asadisā yassa, so me buddho nimantito.

258. ‘‘Yassa dhīti asadisā, thāmo yassa acintiyo;
Yassa parakkamo jeṭṭho, so me buddho nimantito.

259. ‘‘Rāgo doso ca moho ca, visā sabbe samūhatā;
Agadūpamo mahāvīro, so me buddho nimantito.

260. ‘‘Klesabyādhibahudukkha sabbatamavinodano [vinodako (sī. syā.)];
Vejjūpamo mahāvīro, so me buddho nimantito.

261. ‘‘Buddhoti bho yaṃ vadesi, ghosopeso sudullabho;
Buddho buddhoti sutvāna, pīti me udapajjatha.

262. ‘‘Abbhantaraṃ agaṇhantaṃ, pīti me bahi nicchare;
Sohaṃ pītimano santo, idaṃ vacanamabraviṃ.

263. ‘‘‘Kahaṃ nu kho so bhagavā, lokajeṭṭho narāsabho;
Tattha gantvā namassissaṃ, sāmaññaphaladāyakaṃ’.

264. ‘‘‘Paggayha dakkhiṇaṃ bāhuṃ, vedajāto katañjalī;
Ācikkhi me dhammarājaṃ, sokasallavinodanaṃ.

265. ‘‘‘Udentaṃva mahāmeghaṃ, nīlaṃ añjanasannibhaṃ;
Sāgaraṃ viya dissantaṃ, passasetaṃ mahāvanaṃ.

266. ‘‘‘Ettha so vasate buddho, adantadamako muni;
Vinayanto ca veneyye, bodhento bodhipakkhiye.

267. ‘‘‘Pipāsitova udakaṃ, bhojanaṃva jighacchito;
Gāvī yathā vacchagiddhā, evāhaṃ viciniṃ jinaṃ.

268. ‘‘‘Ācāraupacāraññū, dhammānucchavisaṃvaraṃ;
Sikkhāpemi sake sisse, gacchante jinasantikaṃ.

269. ‘‘‘Durāsadā bhagavanto, sīhāva ekacārino;
Pade padaṃ nikkhipantā, āgaccheyyātha māṇavā.

270. ‘‘‘Āsīviso yathā ghoro, migarājāva kesarī;
Mattova kuñjaro dantī, evaṃ buddhā durāsadā.

271. ‘‘‘Ukkāsitañca khipitaṃ, ajjhupekkhiya māṇavā;
Pade padaṃ nikkhipantā, upetha buddhasantikaṃ.

272. ‘‘‘Paṭisallānagarukā, appasaddā durāsadā;
Durūpasaṅkamā buddhā, garū honti sadevake.

273. ‘‘‘Yadāhaṃ pañhaṃ pucchāmi, paṭisammodayāmi vā;
Appasaddā tadā hotha, munibhūtāva tiṭṭhatha.

274. ‘‘‘Yaṃ so deseti sambuddho [saddhammaṃ (sī. syā.)], khemaṃ nibbānapattiyā;
Tamevatthaṃ nisāmetha, saddhammasavanaṃ sukhaṃ’.

275. ‘‘Upasaṅkamma sambuddhaṃ, sammodiṃ muninā ahaṃ;
Taṃ kathaṃ vītisāretvā, lakkhaṇe upadhārayiṃ.

276. ‘‘Lakkhaṇe dve ca kaṅkhāmi, passāmi tiṃsalakkhaṇe;
Kosohitavatthaguyhaṃ, iddhiyā dassayī muni.

277. ‘‘Jivhaṃ ninnāmayitvāna, kaṇṇasote ca nāsike;
Paṭimasi nalāṭantaṃ, kevalaṃ chādayī jino.

278. ‘‘Tassāhaṃ lakkhaṇe disvā, paripuṇṇe sabyañjane;
Buddhoti niṭṭhaṃ gantvāna, saha sissehi pabbajiṃ.

279. ‘‘Satehi tīhi sahito, pabbajiṃ anagāriyaṃ;
Addhamāse asampatte, sabbe pattāmha nibbutiṃ.

280. ‘‘Ekato kammaṃ katvāna, puññakkhette anuttare;
Ekato saṃsaritvāna, ekato vinivattayuṃ.

281. ‘‘Gopānasiyo datvāna, pūgadhamme vasiṃ ahaṃ;

Tena kammena sukatena, aṭṭha hetū labhāmahaṃ.

282. ‘‘Disāsu pūjito homi, bhogā ca amitā mama;
Patiṭṭhā homi sabbesaṃ, tāso mama na vijjati.

283. ‘‘Byādhayo me na vijjanti, dīghāyuṃ pālayāmi ca;
Sukhumacchaviko homi, āvāse patthite vase [āvāse patte vasse (syā.), āvāseva ṭhite vase (ka.)].

284. ‘‘Aṭṭha gopānasī datvā, pūgadhamme vasiṃ ahaṃ;
Paṭisambhidārahattañca, etaṃ me aparaṭṭhamaṃ.

285. ‘‘Sabbavositavosāno, katakicco anāsavo;
Aṭṭhagopānasī nāma, tava putto mahāmuni.

286. ‘‘Pañca thambhāni datvāna, pūgadhamme vasiṃ ahaṃ;
Tena kammena sukatena, pañca hetū labhāmahaṃ.

287. ‘‘Acalo homi mettāya, anūnaṅgo bhavāmahaṃ;
Ādeyyavacano homi, na dhaṃsemi yathā ahaṃ.

288. ‘‘Abhantaṃ hoti me cittaṃ, akhilo homi kassaci;
Tena kammena sukatena, vimalo homi sāsane.

289. ‘‘Sagāravo sappatisso, katakicco anāsavo;
Sāvako te mahāvīra, bhikkhu taṃ vandate muni.

290. ‘‘Katvā sukatapallaṅkaṃ, sālāyaṃ paññapesahaṃ;
Tena kammena sukatena, pañca hetū labhāmahaṃ.

291. ‘‘Ucce kule pajāyitvā, mahābhogo bhavāmahaṃ;
Sabbasampattiko homi, maccheraṃ me na vijjati.

292. ‘‘Gamane patthite mayhaṃ, pallaṅko upatiṭṭhati;
Saha pallaṅkaseṭṭhena, gacchāmi mama patthitaṃ.

293. ‘‘Tena pallaṅkadānena, tamaṃ sabbaṃ vinodayiṃ;
Sabbābhiññābalappatto, thero [selo (?)] vandati taṃ muni.

294. ‘‘Parakiccattakiccāni, sabbakiccāni sādhayiṃ;
Tena kammena sukatena, pāvisiṃ abhayaṃ puraṃ.

295. ‘‘Pariniṭṭhitasālamhi, paribhogamadāsahaṃ;
Tena kammena sukatena, seṭṭhattaṃ ajjhupāgato.

296. ‘‘Ye keci damakā loke, hatthiasse damenti ye;
Karitvā kāraṇā nānā, dāruṇena damenti te.

297. ‘‘Na hevaṃ tvaṃ mahāvīra, damesi naranāriyo;
Adaṇḍena asatthena, damesi uttame dame.

298. ‘‘Dānassa vaṇṇe kittento, desanākusalo muni;

Ekapañhaṃ kathentova, bodhesi tisate muni.

299. ‘‘Dantā mayaṃ sārathinā, suvimuttā anāsavā;
Sabbābhiññābalapattā, nibbutā upadhikkhaye.

300. ‘‘Satasahassito kappe, yaṃ dānamadadiṃ tadā;
Atikkantā bhayā sabbe, sālādānassidaṃ phalaṃ.

301. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
302. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
303. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā selo sapariso bhagavato santike imā gāthāyo abhāsitthāti.

Selattherassāpadānaṃ dutiyaṃ.

3. Sabbakittikattheraapadānaṃ

304. ‘‘Kaṇikāraṃva jalitaṃ [jotantaṃ (sī.)], dīparukkhaṃva ujjalaṃ [jotitaṃ (syā.)];
Osadhiṃva virocantaṃ, vijjutaṃ gagane yathā.

305. ‘‘Asambhītaṃ anuttāsiṃ, migarājaṃva kesariṃ;
Ñāṇālokaṃ pakāsentaṃ, maddantaṃ titthiye gaṇe.

306. ‘‘Uddharantaṃ imaṃ lokaṃ, chiddantaṃ sabbasaṃsayaṃ;
Gajjantaṃ [asambhītaṃ (syā.), gacchantaṃ (ka.)] migarājaṃva, addasaṃ lokanāyakaṃ.

307. ‘‘Jaṭājinadharo āsiṃ, brahā uju patāpavā;
Vākacīraṃ gahetvāna, pādamūle apattharim.

308. ‘‘Kāḷānusāriyaṃ gayha, anulimpiṃ tathāgataṃ;
Sambuddhamanulimpetvā, santhaviṃ lokanāyakaṃ.

309. ‘‘Samuddharasimaṃ lokaṃ, oghatiṇṇa [oghatiṇṇo (syā. ka.)] mahāmuni;
Ñāṇālokena jotesi, nāvaṭaṃ [pavaraṃ (syā.), vajira (pī.)] ñāṇamuttamaṃ.

310. ‘‘Dhammacakkaṃ [tuvaṃ cakkaṃ (ka.)] pavattesi, maddase paratitthiye;
Usabho jitasaṅgāmo, sampakampesi medaniṃ.

311. ‘‘Mahāsamudde ūmiyo, velantamhi pabhijjare;
Tatheva tava ñāṇamhi, sabbadiṭṭhī pabhijjare.

312. ‘‘Sukhumacchikajālena, saramhi sampatānite;
Antojālikatā [jālagatā (sī.)] pāṇā, pīḷitā honti tāvade.

313. ‘‘Tatheva titthiyā loke, puthupāsaṇḍanissitā [mūḷhā saccavinissaṭā (syā.), muṭṭhasaccavinissaṭā (ka.)];
Antoñāṇavare tuyhaṃ, parivattanti mārisa.

314. ‘‘Patiṭṭhā vuyhataṃ oghe, tvañhi nātho abandhunaṃ;
Bhayaṭṭitānaṃ saraṇaṃ, muttitthīnaṃ parāyaṇaṃ.

315. ‘‘Ekavīro asadiso, mettākaruṇasañcayo [saññuto (syā.)];

Asamo susamo santo [susīlo asamo santo (sī.), paññavā yuttacāgo ca (syā.)], vasī tādī jitañjayo.

316. ‘‘Dhīro vigatasammoho, anejo akathaṃkathī;
Tusito [vusito (sī.)] vantadososi, nimmalo saṃyato suci.

317. ‘‘Saṅgātigo hatamado [gatamado (syā.), tamanudo (ka.)], tevijjo tibhavantago;
Sīmātigo dhammagaru, gatattho hitavabbhuto [hitavappatho (sī. syā.)].

318. ‘‘Tārako tvaṃ yathā nāvā, nidhīvassāsakārako;
Asambhīto yathā sīho, gajarājāva dappito.

319. ‘‘Thometvā dasagāthāhi, padumuttaraṃ mahāyasaṃ;
Vanditvā satthuno pāde, tuṇhī aṭṭhāsahaṃ tadā.

320. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Bhikkhusaṅghe ṭhito satthā, imā gāthā abhāsatha.

321. ‘‘‘Yo me sīlañca ñāṇañca, saddhammañcāpi vaṇṇayi [dhammañcāpi pakittayi (sī. syā.)];
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

322. ‘‘‘Saṭṭhi kappasahassāni, devaloke ramissati;
Aññe devebhibhavitvā, issaraṃ kārayissati.

323. ‘‘‘So pacchā pabbajitvāna, sukkamūlena codito;
Gotamassa bhagavato, sāsane pabbajissati.

324. ‘‘‘Pabbajitvāna kāyena, pāpakammaṃ vivajjiya;
Sabbāsave pariññāya, nibbāyissatināsavo’.

325. ‘‘Yathāpi megho thanayaṃ, tappeti meduniṃ imaṃ;
Tatheva tvaṃ mahāvīra, dhammena tappayī mamaṃ.

326. ‘‘Sīlaṃ paññañca dhammañca, thavitvā lokanāyakaṃ;
Pattomhi paramaṃ santiṃ, nibbānaṃ padamaccutaṃ.

327. ‘‘Aho nūna sa bhagavā, ciraṃ tiṭṭheyya cakkhumā;
Aññātañca vijāneyyuṃ, phuseyyuṃ [aññātañcāpi jāneyya, passeyya (ka.)] amataṃ padaṃ.

328. ‘‘Ayaṃ me pacchimā jāti, bhavā sabbe samūhatā;
Sabbāsave pariññāya, viharāmi anāsavo.

329. ‘‘Satasahassito kappe, yaṃ buddhamabhithomayiṃ
Duggatiṃ nābhijānāmi, kittanāya idaṃ phalaṃ.

330. ‘‘Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Sabbāsavā parikkhīṇā, natthi dāni punabbhavo.

331. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
332. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sabbakittiko thero imā gāthāyo abhāsitthāti.

Sabbakittikattherassāpadānaṃ tatiyaṃ.

4. Madhudāyakattheraapadānaṃ

333. ‘‘Sindhuyā nadiyā tīre, sukato assamo mama;
Tattha vācemahaṃ sisse, itihāsaṃ salakkhaṇaṃ.

334. ‘‘Dhammakāmā vinītā te, sotukāmā susāsanaṃ;
Chaḷaṅge pāramippattā, sindhukūle vasanti te.

335. ‘‘Uppātagamane ceva, lakkhaṇesu ca kovidā;
Uttamatthaṃ gavesantā, vasanti vipine tadā.

336. ‘‘Sumedho nāma sambuddho, loke uppajji tāvade;
Amhākaṃ anukampanto, upāgacchi vināyako.

337. ‘‘Upāgataṃ mahāvīraṃ, sumedhaṃ lokanāyakaṃ;
Tiṇasanthārakaṃ katvā, lokajeṭṭhassadāsahaṃ.

338. ‘‘Vipināto madhuṃ gayha, buddhaseṭṭhassadāsahaṃ;
Sambuddho paribhuñjitvā, idaṃ vacanamabravi.

339. ‘‘‘Yo taṃ adāsi madhuṃ me, pasanno sehi pāṇibhi;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

340. ‘‘‘Iminā madhudānena, tiṇasanthārakena ca;
Tiṃsa kappasahassāni, devaloke ramissati.

341. ‘‘‘Tiṃsa kappasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

342. ‘‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Sabbāsave pariññāya, nibbāyissatināsavo.

343. ‘‘‘Devalokā idhāgantvā, mātukucchiṃ upāgate;
Madhuvassaṃ pavassittha, chādayaṃ madhunā mahiṃ’.

344. ‘‘Mayi nikkhantamattamhi, kucchiyā ca suduttarā;
Tatrāpi madhuvassaṃ me, vassate niccakālikaṃ.

345. ‘‘Agārā abhinikkhamma, pabbajiṃ anagāriyaṃ;
Lābhī annassa pānassa, madhudānassidaṃ phalaṃ.

346. ‘‘Sabbakāmasamiddhohaṃ, bhavitvā devamānuse;
Teneva madhudānena, pattomhi āsavakkhayaṃ.

347. ‘‘Vuṭṭhamhi deve caturaṅgule tiṇe, sampupphite [supupphite (syā.)] dharaṇīruhe sañchanne [vappadese (syā.)];
Suññe ghare maṇḍaparukkhamūlake, vasāmi niccaṃ sukhito anāsavo.

348. ‘‘Majjhe mahante hīne ca [majjhe mayhaṃ bhavā assu (syā. pī. ka.)], bhave sabbe atikkamiṃ [ye bhave samatikkamiṃ (syā. ka.), yo bhavesu pakittayi (ka.)];

Ajja me āsavā khīṇā, natthi dāni punabbhavo.

349. ‘‘Tiṃsakappasahassamhi, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, madhudānassidaṃ phalaṃ.

350. ‘‘Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Sabbāsavā parikkhīṇā, natthi dāni punabbhavo.

351. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
352. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā madhudāyako thero imā gāthāyo abhāsitthāti.

Madhudāyakattherassāpadānaṃ catutthaṃ.

5. Padumakūṭāgāriyattheraapadānaṃ

353. ‘‘Piyadassī nāma bhagavā, sayambhū lokanāyako;
Vivekakāmo sambuddho, samādhikusalo muni.

354. ‘‘Vanasaṇḍaṃ samogayha, piyadassī mahāmuni;
Paṃsukūlaṃ pattharitvā, nisīdi purisuttamo.

355. ‘‘Migaluddo pure āsiṃ, araññe [vipine (sī.), irine (syā. ka.)] kānane ahaṃ;
Pasadaṃ migamesanto, āhiṇḍāmi ahaṃ tadā.

356. ‘‘Tatthaddasāsiṃ sambuddhaṃ, oghatiṇṇamanāsavaṃ;
Pupphitaṃ sālarājaṃva, sataraṃsiṃva uggataṃ.

357. ‘‘Disvānahaṃ devadevaṃ, piyadassiṃ mahāyasaṃ;
Jātassaraṃ samogayha, padumaṃ āhariṃ tadā.

358. ‘‘Āharitvāna padumaṃ, satapattaṃ manoramaṃ;
Kūṭāgāraṃ karitvāna, chādayiṃ padumenahaṃ.

359. ‘‘Anukampako kāruṇiko, piyadassī mahāmuni;
Sattarattindivaṃ buddho, kūṭāgāre vasī jino.

360. ‘‘Purāṇaṃ chaḍḍayitvāna, navena chādayiṃ ahaṃ;
Añjaliṃ paggahetvāna, aṭṭhāsiṃ tāvade ahaṃ.

361. ‘‘Vuṭṭhahitvā samādhimhā, piyadassī mahāmuni;
Disaṃ anuvilokento, nisīdi lokanāyako.

362. ‘‘Tadā sudassano nāma, upaṭṭhāko mahiddhiko;
Cittamaññāya buddhassa, piyadassissa satthuno.

363. ‘‘Asītiyā sahassehi, bhikkhūhi parivārito;
Vanante sukhamāsīnaṃ, upesi lokanāyakaṃ.

364. ‘‘Yāvatā vanasaṇḍamhi, adhivatthā ca devatā;
Buddhassa cittamaññāya, sabbe sannipatuṃ tadā.

365. ‘‘Samāgatesu yakkhesu, kumbhaṇḍe saharakkhase;
Bhikkhusaṅghe ca sampatte, gāthā pabyāharī [sabyāharī (syā.), mābyāharī (sī.)] jino.

366. ‘‘‘Yo maṃ sattāhaṃ pūjesi, āvāsañca akāsi me;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

367. ‘‘‘Sududdasaṃ sunipuṇaṃ, gambhīraṃ suppakāsitaṃ;
Ñāṇena kittayissāmi, suṇātha mama bhāsato.

368. ‘‘‘Catuddasāni kappāni, devarajjaṃ karissati;
Kūṭāgāraṃ mahantassa [brahaṃ tassa (sī. syā.)], padmapupphehi chāditaṃ.

369. ‘‘‘Ākāse dhārayissati, pupphakammassidaṃ [pubbakammassidaṃ (syā.)] phalaṃ;
Catubbīse [catuddase (syā.)] kappasate, vokiṇṇaṃ saṃsarissati.

370. ‘‘‘Tattha pupphamayaṃ byamhaṃ, ākāse dhārayissati;
Yathā padumapattamhi, toyaṃ na upalimpati.

371. ‘‘‘Tathevīmassa ñāṇamhi, kilesā nopalimpare;
Manasā vinivaṭṭetvā, pañca nīvaraṇe ayaṃ.

372. ‘‘‘Cittaṃ janetvā nekkhamme, agārā pabbajissati;
Tato pupphamaye byamhe, dhārente [pupphamayaṃ byamhaṃ, dhārentaṃ (syā. ka.)] nikkhamissati.

373. ‘‘‘Rukkhamūle vasantassa, nipakassa satīmato;
Tattha pupphamayaṃ byamhaṃ, matthake dhārayissati.

374. ‘‘‘Cīvaraṃ piṇḍapātañca, paccayaṃ sayanāsanaṃ;
Datvāna bhikkhusaṅghassa, nibbāyissatināsavo’.

375. ‘‘Kūṭāgārena caratā [caraṇā (sī. pī. ka.), carite (syā.)], pabbajjaṃ abhinikkhamiṃ;
Rukkhamūle vasantampi [vasantamhi (sī.), vasatopi (?)], kūṭāgāraṃ dharīyati.

376. ‘‘Cīvare piṇḍapāte ca, cetanā me na vijjati;
Puññakammena saṃyutto, labhāmi pariniṭṭhitaṃ.

377. ‘‘Gaṇanāto asaṅkheyyā, kappakoṭī bahū mama;
Rittakā te atikkantā, pamuttā lokanāyakā.

378. ‘‘Aṭṭhārase kappasate, piyadassī vināyako;
Tamahaṃ payirupāsitvā, imaṃ yoniṃ upāgato.

379. ‘‘Idha passāmi [idhaddasāsiṃ (sī.)] sambuddhaṃ, anomaṃ nāma cakkhumaṃ;
Tamahaṃ upagantvāna, pabbajiṃ anagāriyaṃ.

380. ‘‘Dukkhassantakaro buddho, maggaṃ me desayī jino;
Tassa dhammaṃ suṇitvāna, pattomhi acalaṃ padaṃ.

381. ‘‘Tosayitvāna sambuddhaṃ, gotamaṃ sakyapuṅgavaṃ;
Sabbāsave pariññāya, viharāmi anāsavo.

382. ‘‘Aṭṭhārase kappasate, yaṃ buddhamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

383. ‘‘Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Sabbāsavā parikkhīṇā, natthi dāni punabbhavo.

384. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
385. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā padumakūṭāgāriyo thero imā gāthāyo abhāsitthāti.

Padumakūṭāgāriyattherassāpadānaṃ pañcamaṃ.

6. Bākulattheraapadānaṃ

386. ‘‘Himavantassāvidūre, sobhito nāma pabbato;
Assamo sukato mayhaṃ, sakasissehi māpito.

387. ‘‘Maṇḍapā ca bahū tattha, pupphitā sinduvārakā;
Kapitthā ca bahū tattha, pupphitā jīvajīvakā [campakā nāgaketakā (syā.)].

388. ‘‘Nigguṇḍiyo bahū tattha, badarāmalakāni ca;
Phārusakā alābū ca, puṇḍarīkā ca pupphitā.

389. ‘‘Āḷakā [aḷakkā (syā.)] beluvā tattha, kadalī mātuluṅgakā;
Mahānāmā bahū tattha, ajjunā ca piyaṅgukā.

390. ‘‘Kosambā saḷalā nimbā [nīpā (sī.)], nigrodhā ca kapitthanā;
Ediso assamo mayhaṃ, sasissohaṃ tahiṃ vasiṃ.

391. ‘‘Anomadassī bhagavā, sayambhū lokanāyako;
Gavesaṃ paṭisallānaṃ, mamassamamupāgami.

392. ‘‘Upetamhi mahāvīre, anomadassimahāyase;
Khaṇena lokanāthassa, vātābādho samuṭṭhahi.

393. ‘‘Vicaranto araññamhi, addasaṃ lokanāyakaṃ;
Upagantvāna sambuddhaṃ, cakkhumantaṃ mahāyasaṃ.

394. ‘‘Iriyañcāpi disvāna, upalakkhesahaṃ tadā;
Asaṃsayañhi buddhassa, byādhi no udapajjatha.

395. ‘‘Khippaṃ assamamāgañchiṃ, mama sissāna santike;
Bhesajjaṃ kattukāmohaṃ, sisse āmantayiṃ tadā.

396. ‘‘Paṭissuṇitvāna me vākyaṃ, sissā sabbe sagāravā;
Ekajjhaṃ sannipatiṃsu, satthugāravatā mama.

397. ‘‘Khippaṃ pabbatamāruyha, sabbosadhamahāsahaṃ [makāsahaṃ (syā. ka.)];
Pānīyayogaṃ [pānīyayoggaṃ (sī.)] katvāna, buddhaseṭṭhassadāsahaṃ.

398. ‘‘Paribhutte mahāvīre, sabbaññulokanāyake;
Khippaṃ vāto vūpasami, sugatassa mahesino.

399. ‘‘Passaddhaṃ darathaṃ disvā, anomadassī mahāyaso;
Sakāsane nisīditvā, imā gāthā abhāsatha.

400. ‘‘‘Yo me pādāsi bhesajjaṃ, byādhiñca samayī mama;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

401. ‘‘‘Kappasatasahassāni, devaloke ramissati;
Vādite tūriye tattha, modissati sadā ayaṃ.

402. ‘‘‘Manussalokamāgantvā, sukkamūlena codito;
Sahassakkhattuṃ rājā ca, cakkavattī bhavissati.

403. ‘‘‘Pañcapaññāsakappamhi, anomo nāma khattiyo;
Cāturanto vijitāvī, jambumaṇḍassa [jambudīpassa (syā.)] issaro.

404. ‘‘‘Sattaratanasampanno, cakkavattī mahabbalo;
Tāvatiṃsepi khobhetvā, issaraṃ kārayissati.

405. ‘‘‘Devabhūto manusso vā, appābādho bhavissati;
Pariggahaṃ vivajjetvā, byādhiṃ loke tarissati.

406. ‘‘‘Apparimeyye ito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

407. ‘‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Sabbāsave pariññāya, nibbāyissatināsavo.

408. ‘‘‘Kilese jhāpayitvāna, taṇhāsotaṃ tarissati;
Bākulo [bakkulo (sī. syā.)] nāma nāmena, hessati satthu sāvako.

409. ‘‘‘Idaṃ sabbaṃ abhiññāya, gotamo sakyapuṅgavo;
Bhikkhusaṅghe nisīditvā, etadagge ṭhapessati’.

410. ‘‘Anomadassī bhagavā, sayambhū lokanāyako;
Vivekānuvilokento, mamassamamupāgami.

411. ‘‘Upāgataṃ mahāvīraṃ, sabbaññuṃ lokanāyakaṃ;
Sabbosadhena tappesiṃ, pasanno sehi pāṇibhi.

412. ‘‘Tassa me sukataṃ kammaṃ, sukhette bījasampadā;
Khepetuṃ neva sakkomi, tadā hi sukataṃ mama.

413. ‘‘Lābhā mama suladdhaṃ me, yohaṃ addakkhi nāyakaṃ;
Tena kammāvasesena, pattomhi acalaṃ padaṃ.

414. ‘‘Sabbametaṃ abhiññāya, gotamo sakyapuṅgavo;
Bhikkhusaṅghe nisīditvā, etadagge ṭhapesi maṃ.

415. ‘‘Aparimeyye ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, bhesajjassa idaṃ phalaṃ.

416. ‘‘Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;

Sabbāsavā parikkhīṇā, natthi dāni punabbhavo.

417. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
418. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā bākulo [bakkulo (sī. syā.)] thero imā gāthāyo abhāsitthāti;

Bākulattherassāpadānaṃ chaṭṭhaṃ.

7. Girimānandattheraapadānaṃ

419. ‘‘Bhariyā me kālaṅkatā, putto sīvathikaṃ gato;
Mātā pitā matā bhātā, ekacitamhi [mātā pitā ca bhātā ca, ekacitakamhi (sī. syā.)] ḍayhare.

420. ‘‘Tena sokena santatto, kiso paṇḍu ahosahaṃ;
Cittakkhepo ca me āsi, tena sokena aṭṭito.

421. ‘‘Sokasallaparetohaṃ, vanantamupasaṅkamiṃ;
Pavattaphalaṃ bhuñjitvā, rukkhamūle vasāmahaṃ.

422. ‘‘Sumedho nāma sambuddho, dukkhassantakaro jino;
Mamuddharitukāmo so, āgañchi mama santikaṃ.

423. ‘‘Padasaddaṃ suṇitvāna, sumedhassa mahesino;
Paggahetvānahaṃ sīsaṃ, ullokesiṃ mahāmuniṃ.

424. ‘‘Upāgate mahāvīre, pīti me udapajjatha;
Tadāsimekaggamano, disvā taṃ lokanāyakaṃ.

425. ‘‘Satiṃ paṭilabhitvāna, paṇṇamuṭṭhimadāsahaṃ;
Nisīdi bhagavā tattha, anukampāya cakkhumā.

426. ‘‘Nisajja tattha bhagavā, sumedho lokanāyako;
Dhammaṃ me kathayī buddho, sokasallavinodanaṃ.

427. ‘‘‘Anavhitā tato āguṃ, ananuññātā ito gatā;
Yathāgatā tathā gatā, tattha kā paridevanā.

428. ‘‘‘Yathāpi pathikā sattā, vassamānāya vuṭṭhiyā;
Sabhaṇḍā upagacchanti, vassassāpatanāya te.

429. ‘‘‘Vasse ca te oramite, sampayanti yadicchakaṃ;
Evaṃ mātā pitā tuyhaṃ, tattha kā paridevanā.

430. ‘‘‘Āgantukā pāhunakā, caliteritakampitā;
Evaṃ mātā pitā tuyhaṃ, tattha kā paridevanā.

431. ‘‘‘Yathāpi urago jiṇṇaṃ, hitvā gacchati saṃ tacaṃ [saṃtanuṃ (syā. ka.)];
Evaṃ mātā pitā tuyhaṃ, saṃ tanuṃ idha hīyare’.

432. ‘‘Buddhassa giramaññāya, sokasallaṃ vivajjayiṃ;
Pāmojjaṃ janayitvāna, buddhaseṭṭhaṃ avandahaṃ.

433. ‘‘Vanditvāna mahānāgaṃ, pūjayiṃ girimañjariṃ [girimañjarimapūjayiṃ (sī. syā.)];
Dibbagandhaṃ sampavantaṃ [dibbagandhena sampannaṃ (sī. syā.)], sumedhaṃ
lokanāyakaṃ.

434. ‘‘Pūjayitvāna sambuddhaṃ, sire katvāna añjaliṃ;
Anussaraṃ guṇaggāni, santhaviṃ lokanāyakaṃ.

435. ‘‘Nittiṇṇosi [nittaṇhosi (sī.), vitiṇṇosi (syā.)] mahāvīra, sabbaññu lokanāyaka;
Sabbe satte uddharasi, ñāṇena tvaṃ mahāmune.

436. ‘‘Vimatiṃ dveḷhakaṃ vāpi, sañchindasi mahāmune;
Paṭipādesi me maggaṃ, tava ñāṇena cakkhuma.

437. ‘‘Arahā vasipattā [sidhdipattā (sī. syā.)] ca, chaḷabhiññā mahiddhikā;
Antalikkhacarā dhīrā, parivārenti tāvade.

438. ‘‘Paṭipannā ca sekhā ca, phalaṭṭhā santi sāvakā;
Sūrodayeva padumā, pupphanti tava sāvakā.

439. ‘‘Mahāsamuddovakkhobho, atulopi [yathā samuddo akkhobho, atulo ca (sī.)] duruttaro;
Evaṃ ñāṇena sampanno, appameyyosi cakkhuma.

440. ‘‘Vanditvāhaṃ lokajinaṃ, cakkhumantaṃ mahāyasaṃ;
Puthu disā namassanto, paṭikuṭiko agañchahaṃ.

441. ‘‘Devalokā cavitvāna, sampajāno patissato;
Okkamiṃ mātuyā kucchiṃ, sandhāvanto bhavābhave.

442. ‘‘Agārā abhinikkhamma, pabbajiṃ anagāriyaṃ;
Ātāpī nipako jhāyī, paṭisallānagocaro.

443. ‘‘Padhānaṃ padahitvāna, tosayitvā mahāmuniṃ;
Candovabbhaghanā mutto, vicarāmi ahaṃ sadā.

444. ‘‘Vivekamanuyuttomhi, upasanto nirūpadhi;
Sabbāsave pariññāya, viharāmi anāsavo.

445. ‘‘Tiṃsakappasahassamhi, yaṃ buddhamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

446. ‘‘Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Sabbāsavā parikkhīṇā, natthi dāni punabbhavo.

447. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
448. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā girimānando thero imā gāthāyo abhāsitthāti.

Girimānandattherassāpadānaṃ sattamaṃ.

8. Saḷalamaṇḍapiyattheraapadānaṃ

449. ‘‘Nibbute kakusandhamhi, brāhmaṇamhi vusīmati;

Gahetvā saḷalaṃ mālaṃ, maṇḍapaṃ kārayiṃ ahaṃ.

450. ‘‘Tāvatiṃsagato santo, labhāmi byamhamuttamaṃ;
Aññe devetirocāmi, puññakammassidaṃ phalaṃ.

451. ‘‘Divā vā yadi vā rattiṃ, caṅkamanto ṭhito cahaṃ;
Channo saḷalapupphehi, puññakammassidaṃ phalaṃ.

452. ‘‘Imasmiṃyeva kappamhi, yaṃ buddhamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

453. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
454. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
455. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā saḷalamaṇḍapiyo thero imā gāthāyo abhāsitthāti.

Saḷalamaṇḍapiyattherassāpadānaṃ aṭṭhamaṃ.

9. Sabbadāyakattheraapadānaṃ

456. ‘‘Mahāsamuddaṃ ogayha, bhavanaṃ me sunimmitaṃ;
Sunimmitā pokkharaṇī, cakkavākapakūjitā.

457. ‘‘Mandālakehi sañchannā, padumuppalakehi ca;
Nadī ca sandate tattha, supatitthā manoramā.

458. ‘‘Macchakacchapasañchannā, nānādijasamotthatā;
Mayūrakoñcābhirudā, kokilādīhi vagguhi.

459. ‘‘Pārevatā ravihaṃsā ca, cakkavākā nadīcarā;
Dindibhā sāḷikā cettha, pammakā [pampakā (sī.), cappakā (syā.)] jīvajīvakā.

460. ‘‘Haṃsā koñcāpi naditā [koñcābhinaditā (sī. syā.)], kosiyā piṅgalā bahū;
Sattaratanasampannā, maṇimuttikavālukā.

461. ‘‘Sabbasoṇṇamayā rukkhā, nānāgandhasameritā;
Ujjotenti divārattiṃ, bhavanaṃ sabbakālikaṃ.

462. ‘‘Saṭṭhi tūriyasahassāni, sāyaṃ pāto pavajjare;
Soḷasitthisahassāni, parivāreṭṭi maṃ sadā.

463. ‘‘Abhinikkhamma bhavanā, sumedhaṃ lokanāyakaṃ;
Pasannacitto sumano, vandayiṃ taṃ mahāyasaṃ.

464. ‘‘Sambuddhaṃ abhivādetvā, sasaṅghaṃ taṃ nimantayiṃ;
Adhivāsesi so dhīro, sumedho lokanāyako.

465. ‘‘Mama dhammakathaṃ katvā, uyyojesi mahāmuni;
Sambuddhaṃ abhivādetvā, bhavanaṃ me upāgamiṃ.

466. ‘‘Āmantayiṃ parijanaṃ, sabbe sannipatātha [sannipatattha (ka.)] vo;
Pubbaṇhasamayaṃ buddho, bhavanaṃ āgamissati.

467. ‘‘Lābhā amhaṃ suladdhaṃ no, ye vasāma tavantike;
Mayampi buddhaseṭṭhassa, pūjaṃ kassāma satthuno.

468. ‘‘Annapanaṃ paṭṭhapetvā, kālaṃ ārocayiṃ ahaṃ;
Vasīsatasahassehi, upesi lokanāyako.

469. ‘‘Pañcaṅgikehi tūriyehi, paccuggamanamakāsahaṃ;
Sabbasoṇṇamaye pīṭhe, nisīdi purisuttamo.

470. ‘‘Upariccchadanaṃ āsi, sabbasoṇṇamayaṃ tadā;
Bījaniyo pavāyanti, bhikkhusaṅghassa antare.

471. ‘‘Pahūtenannapānena, bhikkhusaṅghamatappayiṃ;
Paccekadussayugaḷe, bhikkhusaṅghassadāsahaṃ.

472. ‘‘Yaṃ vadanti sumedhoti, lokāhutipaṭiggahaṃ;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

473. ‘‘Yo me annena pānena, sabbe ime ca tappayiṃ;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

474. ‘‘Aṭṭhārase kappasate, devaloke ramissati;
Sahassakkhattuṃ rājā ca, cakkavattī bhavissati.

475. ‘‘Uppajjati [upagacchati (sī.)] yaṃ yoniṃ, devattaṃ atha mānusaṃ;
Sabbadā sabbasovaṇṇaṃ, chadanaṃ dhārayissati.

476. ‘‘Tiṃsakappasahassamhi, okkākakusalasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

477. ‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Sabbāsave pariññāya, nibbāyissatināsavo.

478. ‘‘‘Bhikkhusaṅghe nisīditvā, sīhanādaṃ nadissati;
Citake chattaṃ dhārenti, heṭṭhā chattamhi ḍayhatha’.

479. ‘‘Sāmaññaṃ me anuppattaṃ, kilesā jhāpitā mayā;
Maṇḍape rukkhamūle vā, santāpo me na vijjati.

480. ‘‘Tiṃsakappasahassamhi, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, sabbadānassidaṃ phalaṃ.

481. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
482. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
483. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā sabbadāyako thero imā gāthāyo abhāsitthāti.

Sabbadāyakattherassāpadānaṃ navamaṃ.

10. Ajitattheraapadānaṃ

484. ‘‘Padumuttaro nāma jino, sabbadhammāna pāragū;

Ajjhogāhetvā himavantaṃ, nisīdi lokanāyako.

485. ‘‘Nāhaṃ addakkhiṃ [passāmi (?)] sambuddhaṃ, napi saddaṃ suṇomahaṃ;
Mama bhakkhaṃ gavesanto, āhiṇḍāmi vane ahaṃ [tadā (sī.)].

486. ‘‘Tatthaddassāsiṃ sambuddhaṃ, dvattiṃsavaralakkhaṇaṃ;
Disvāna vittimāpajjiṃ [cittamāpajji (sī.), cittamāpajjiṃ (syā.)], satto ko nāmayaṃ bhave.

487. ‘‘Lakkhaṇāni viloketvā, mama vijjaṃ anussariṃ;
Sutañhi metaṃ vuḍḍhānaṃ, paṇḍitānaṃ subhāsitaṃ.

488. ‘‘Tesaṃ yathā taṃ vacanaṃ, ayaṃ buddho bhavissati;
Yaṃnūnāhaṃ sakkareyyaṃ, gatiṃ me sodhayissati.

489. ‘‘Khippaṃ assamamāgantvā, madhutelaṃ gahiṃ ahaṃ;
Kolambakaṃ gahetvāna, upagacchiṃ vināyakaṃ [narāsabhaṃ (sī.)].

490. ‘‘Tidaṇḍake gahetvāna, abbhokāse ṭhapesahaṃ;
Padīpaṃ pajjalitvāna, aṭṭhakkhattuṃ avandahaṃ.

491. ‘‘Sattarattindivaṃ buddho, nisīdi purisuttamo;
Tato ratyā vivasāne, vuṭṭhāsi lokanāyako.

492. ‘‘Pasannacitto sumano, sabbarattindivaṃ ahaṃ;
Dīpaṃ buddhassa pādāsiṃ, pasanno sehi pāṇibhi.

493. ‘‘Sabbe vanā gandhamayā, pabbate gandhamādane;
Buddhassa ānubhāvena, āgacchuṃ buddhasantikaṃ [upagacchuṃ tadā jinaṃ (sī.)].

494. ‘‘Ye keci pupphagandhāse, pupphitā dharaṇīruhā;
Buddhassa ānubhāvena, sabbe sannipatuṃ tadā.

495. ‘‘Yāvatā himavantamhi, nāgā ca garuḷā ubho;
Dhammañca sotukāmā te, āgacchuṃ buddhasantikaṃ.

496. ‘‘Devalo nāma samaṇo, buddhassa aggasāvako;
Vasīsatasahassehi, buddhasantikupāgami.

497. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

498. ‘‘‘Yo me dīpaṃ padīpesi, pasanno sehi pāṇibhi;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

499. ‘‘‘Saṭṭhi kappasahassāni, devaloke ramissati;
Sahassakkhattuṃ rājā ca, cakkavattī bhavissati.

Soḷasamaṃ bhāṇavāraṃ.

500. ‘‘‘Chattisakkhattuṃ devindo, devarajjaṃ karissati;
Pathaviyaṃ sattasataṃ, vipulaṃ rajjaṃ karissati.

501. ‘‘‘Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ;
Iminā dīpadānena, dibbacakkhu bhavissati.

502. ‘‘‘Samantato aṭṭhakosaṃ [aḍḍhakosaṃ (sī. syā.)], passissati ayaṃ sadā;
Devalokā cavantassa, nibbattantassa jantuno.

503. ‘‘‘Divā vā yadi vā rattiṃ, padīpaṃ dhārayissati;
Jāyamānassa sattassa, puññakammasamaṅgino.

504. ‘‘‘Yāvatā nagaraṃ āsi, tāvatā jotayissati;
Upapajjati yaṃ yoniṃ, devattaṃ atha mānusaṃ.

505. ‘‘‘Asseva dīpadānassa, [aṭṭhadīpaphalena hi; upaṭṭhissantimaṃ jantuṃ (syā.), aṭṭha dīpā phalena hi; na jahissanti’maṃ jantuṃ (?)] aṭṭhadīpaphalena hi;
Na jayissantimaṃ jantū [aṭṭhadīpaphalena hi; upaṭṭhissantimaṃ jantuṃ (syā.), aṭṭha dīpā phalena hi; na jahissanti’maṃ jantuṃ (?)], dīpadānassidaṃ phalaṃ.

506. ‘‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

507. ‘‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Sabbāsave pariññāya, nibbāyissatināsavo.

508. ‘‘‘Tosayitvāna sambuddhaṃ, gotamaṃ sakyapuṅgavaṃ;
Ajito nāma nāmena, hessati satthu sāvako’.

509. ‘‘Saṭṭhi kappasahassāni, devaloke ramiṃ ahaṃ;
Tatrāpi me dīpasataṃ, jotate niccakālikaṃ [sabbakālikaṃ (sī.)].

510. ‘‘Devaloke manusse vā, niddhāvanti pabhā mama;
Buddhaseṭṭhaṃ saritvāna, bhiyyo hāsaṃ janesahaṃ.

511. ‘‘Tusitāhaṃ cavitvāna, okkamiṃ mātukucchiyaṃ;
Jāyamānassa santassa, āloko vipulo ahu.

512. ‘‘Agārā abhinikkhamma, pabbajiṃ anagāriyaṃ;
Bāvariṃ upasaṅkamma, sissattaṃ ajjhupāgamiṃ.

513. ‘‘Himavante vasantohaṃ, assosiṃ lokanāyakaṃ;
Uttamatthaṃ gavesanto, upagacchiṃ vināyakaṃ.

514. ‘‘Danto buddho dametāvī, oghatiṇṇo nirūpadhi;
Nibbānaṃ kathayī buddho, sabbadukkhappamocanaṃ.

515. ‘‘Taṃ me āgamanaṃ siddhaṃ, tositohaṃ mahāmuniṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

516. ‘‘Satasahassito kappe, yaṃ dīpamadadiṃ tadā;
Duggatiṃ nābhijānāmi, dīpadānassidaṃ phalaṃ.

517. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
518. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.

519. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ajito thero imā gāthāyo abhāsitthāti.

Ajitattherassāpadānaṃ dasamaṃ.

Pilindavacchavaggo cattālīsamo.

Tassuddānaṃ –

Pilindavaccho selo ca, sabbakittī madhuṃdado;
Kūṭāgārī bākulo ca, giri saḷalasavhayo.

Sabbado ajito ceva, gāthāyo gaṇitā iha;
Satāni pañca gāthānaṃ, vīsati ca taduttarīti.

Atha vagguddānaṃ –

Padumārakkhado ceva, umā gandhodakena ca;
Ekapadma saddasaññī, mandāraṃ bodhivandako.

Avaṭañca pilindi [evameva dissati] ca, gāthāyo gaṇitā iha;
Catusattati gāthāyo, ekādasa satāni ca.

Padumavaggadasakaṃ.

Catutthasatakaṃ samattaṃ.

41. Metteyyavaggo

1. Tissametteyyattheraapadānaṃ

1. ‘‘Pabbhārakūṭaṃ nissāya, sobhito nāma tāpaso;
Pavattaphalaṃ bhuñjitvā, vasati pabbatantare.

2. ‘‘Aggiṃ dāruṃ āharitvā, ujjālesiṃ ahaṃ tadā;
Uttamatthaṃ gavesanto, brahmalokūpapattiyā.

3. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Mamuddharitukāmo so, āgacchi mama santike.

4. ‘‘Kiṃ karosi mahāpuñña, dehi me aggidārukaṃ;
Ahamaggiṃ paricare, tato me suddhi hohiti [hehiti (sī.)].

5. ‘‘Subhaddako tvaṃ manuje, devate tvaṃ pajānasi;
Tuvaṃ aggiṃ paricara, handa te aggidārukaṃ.

6. ‘‘Tato kaṭṭhaṃ gahetvāna, aggiṃ ujjālayī jino;
Na tattha kaṭṭhaṃ pajjhāyi, pāṭiheraṃ mahesino.

7. ‘‘Na te aggi pajjalati, āhutī te na vijjati;

Niratthakaṃ vataṃ tuyhaṃ, aggiṃ paricarassu me.

8. ‘‘Kīdiso so [te (syā. ka.)] mahāvīra, aggi tava pavuccati;
Mayhampi kathayassetaṃ, ubho paricarāmase.

9. ‘‘Hetudhammanirodhāya, kilesasamaṇāya ca;
Issāmacchariyaṃ hitvā, tayo ete mamāhutī.

10. ‘‘Kīdiso tvaṃ mahāvīra, kathaṃ gottosi mārisa;
Ācārapaṭipatti te, bāḷhaṃ kho mama ruccati.

11. ‘‘Khattiyamhi kule jāto, abhiññāpāramiṃ gato;
Sabbāsavaparikkhīṇo, natthi dāni punabbhavo.

12. ‘‘Yadi buddhosi sabbaññū, pabhaṅkara tamonuda;
Namassissāmi taṃ deva, dukkhassantakaro tuvaṃ.

13. ‘‘Pattharitvājinacammaṃ, nisīdanamadāsahaṃ;
Nisīda nātha sabbaññu, upaṭṭhissāmahaṃ tuvaṃ.

14. ‘‘Nisīdi bhagavā tattha, ajinamhi suvitthate;
Nimantayitvā sambuddhaṃ, pabbataṃ agamāsahaṃ.

15. ‘‘Khāribhārañca pūretvā, tindukaphalamāhariṃ;
Madhunā yojayitvāna, phalaṃ buddhassadāsahaṃ.

16. ‘‘Mama nijjhāyamānassa, paribhuñji tadā jino;
Tattha cittaṃ pasādesiṃ, pekkhanto lokanāyakaṃ.

17. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Mamassame nisīditvā, imā gāthā abhāsatha.

18. ‘‘‘Yo maṃ phalena tappesi, pasanno sehi pāṇibhi;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

19. ‘‘‘Pañcavīsatikkhattuṃ so, devarajjaṃ karissati;
Sahassakkhattuṃ rājā ca, cakkavattī bhavissati.

20. ‘‘‘Tassa saṅkappamaññāya, pubbakammasamaṅgino;
Annaṃ pānañca vatthañca, sayanañca mahārahaṃ.

21. ‘‘‘Puññakammena saṃyuttā, nibbattissanti tāvade;
Sadā pamudito cāyaṃ, bhavissati anāmayo.

22. ‘‘‘Upapajjati yaṃ yoniṃ, devattaṃ atha mānusaṃ;
Sabbattha sukhito hutvā, manussattaṃ gamissati.

23. ‘‘‘Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Sambuddhaṃ upagantvāna, arahā so bhavissati’.

24. ‘‘Yato sarāmi attānaṃ, yato pattosmi viññutaṃ;
Bhoge me ūnatā natthi, phaladānassidaṃ phalaṃ.

25. ‘‘Varadhammamanuppatto, rāgadose samūhaniṃ;
Sabbāsavaparikkhīṇo, natthi dāni punabbhavo.

26. ‘‘Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

27. ‘‘Svāgataṃ vata me āsi, mama buddhassa santike;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

28. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā tissametteyyo thero imā gāthāyo abhāsitthāti.

Tissametteyyattherassāpadānaṃ paṭhamaṃ.

2. Puṇṇakattheraapadānaṃ

29. ‘‘Pabbhārakūṭaṃ nissāya, sayambhū aparājito;
Ābādhiko ca so [ābādhiko garu (sī.)] buddho, vasati pabbatantare.

30. ‘‘Mama assamasāmantā, panādo āsi tāvade;
Buddhe nibbāyamānamhi, āloko udapajjatha [āsi tāvade (syā. ka.)].

31. ‘‘Yāvatā vanasaṇḍasmiṃ, acchakokataracchakā;
Vāḷā ca [byagghā (sī.)] kesarī sabbe, abhigajjiṃsu tāvade.

32. ‘‘Uppātaṃ tamahaṃ disvā, pabbhāraṃ agamāsahaṃ;
Tatthaddassāsiṃ sambuddhaṃ, nibbutaṃ aparājitaṃ.

33. ‘‘Suphullaṃ sālarājaṃva, sataraṃsiṃva uggataṃ;
Vītaccikaṃva aṅgāraṃ, nibbutaṃ aparājitaṃ.

34. ‘‘Tiṇaṃ kaṭṭhañca pūretvā, citakaṃ tatthakāsahaṃ;
Citakaṃ sukataṃ katvā, sarīraṃ jhāpayiṃ ahaṃ.

35. ‘‘Sarīraṃ jhāpayitvāna, gandhatoyaṃ samokiriṃ;
Antalikkhe ṭhito yakkho, nāmamaggahi tāvade.

36. ‘‘Yaṃ pūritaṃ [taṃ pūritaṃ (syā.), sappurisa (ka.)] tayā kiccaṃ, sayambhussa mahesino;
Puṇṇako nāma nāmena, sadā hohi tuvaṃ [yadā hosi tuvaṃ (syā.), sadā hohiti tvaṃ (ka.)] mune.

37. ‘‘Tamhā kāyā cavitvāna, devalokaṃ agacchahaṃ;
Tattha dibbamayo gandho, antalikkhā pavassati [antalikkhe pavāyati (sī.)].

38. ‘‘Tatrāpi nāmadheyyaṃ me, puṇṇakoti ahū tadā;
Devabhūto manusso vā, saṅkappaṃ pūrayāmahaṃ.

39. ‘‘Idaṃ pacchimakaṃ mayhaṃ, carimo vattate bhavo;
Idhāpi puṇṇako nāma, nāmadheyyaṃ pakāsati.

40. ‘‘Tosayitvāna sambuddhaṃ, gotamaṃ sakyapuṅgavaṃ;
Sabbāsave pariññāya, viharāmi anāsavo.

41. ‘‘Ekanavutito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, tanukiccassidaṃ phalaṃ.

42. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
43. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
44. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā puṇṇako thero imā gāthāyo abhāsitthāti.

Puṇṇakattherassāpadānaṃ dutiyaṃ.

3. Mettaguttheraapadānaṃ

45. ‘‘Himavantassāvidūre, asoko nāma pabbato;
Tatthāsi assamo mayhaṃ, vissakammena [visukammena (sī. syā. ka.)] māpito.

46. ‘‘Sumedho nāma sambuddho, aggo kāruṇiko muni;
Nivāsayitvā pubbaṇhe, piṇḍāya me [maṃ (sī.)] upāgami.

47. ‘‘Upāgataṃ mahāvīraṃ, sumedhaṃ lokanāyakaṃ;
Paggayha sugatapattaṃ [sugataṃ pattaṃ (sī.), subhakaṃ pattaṃ (pī.)], sappitelaṃ apūrayiṃ [sappitelena pūrayiṃ (sī.), sappitelassa’pūrayiṃ (?)].

48. ‘‘Datvānahaṃ buddhaseṭṭhe, sumedhe lokanāyake;
Añjaliṃ paggahetvāna, bhiyyo [bhīyo (sī.), bhīyyo (pī.)] hāsaṃ janesahaṃ.

49. ‘‘Iminā sappidānena, cetanāpaṇidhīhi ca;
Devabhūto manusso vā, labhāmi vipulaṃ sukhaṃ.

50. ‘‘Vinipātaṃ vivajjetvā, saṃsarāmi bhavābhave;
Tattha cittaṃ paṇidhitvā, labhāmi acalaṃ padaṃ.

51. ‘‘Lābhā tuyhaṃ suladdhaṃ te, yaṃ maṃ addakkhi brāhmaṇa;
Mama dassanamāgamma, arahattaṃ bhavissati [arahā tvaṃ bhavissasi (sī. pī.), arahattaṃ gamissasi (syā.)].

52. ‘‘Vissattho [vissaṭṭho (syā. pī.), visaṭṭho (ka.)] hohi mā bhāyi, adhigantvā mahāyasaṃ;
Mamañhi sappiṃ datvāna, parimokkhasi jātiyā.

53. ‘‘Iminā sappidānena, cetanāpaṇidhīhi ca;
Devabhūto manusso vā, labhase vipulaṃ sukhaṃ.

54. ‘‘Iminā sappidānena, mettacittavatāya ca;
Aṭṭhārase kappasate, devaloke ramissasi.

55. ‘‘Aṭṭhatiṃsatikkhattuñca, devarājā bhavissasi;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

56. ‘‘Ekapaññāsakkhattuñca, cakkavattī bhavissasi;
Cāturanto vijitāvī, jambumaṇḍassa [jambusaṇḍassa (sī. pī.)] issaro.

57. ‘‘Mahāsamuddovakkhobho, duddharo pathavī yathā;
Evameva ca te bhogā, appameyyā bhavissare.

58. ‘‘Saṭṭhikoṭī hiraññassa, cajitvā [catvāna (sī. ka.), datvāna (syā. pī.)] pabbajiṃ ahaṃ;
Kiṃ kusalaṃ gavesanto, bāvariṃ upasaṅkamiṃ.

59. ‘‘Tattha mante adhīyāmi, chaḷaṅgaṃ nāma lakkhaṇaṃ;
Tamandhakāraṃ vidhamaṃ, uppajji tvaṃ mahāmuni.

60. ‘‘Tava dassanakāmohaṃ, āgatomhi mahāmuni;
Tava dhammaṃ suṇitvāna, pattomhi acalaṃ padaṃ.

61. ‘‘Tiṃsakappasahassamhi, sappiṃ buddhassadāsahaṃ;
Etthantare nābhijāne, sappiṃ viññāpitaṃ [viññāpitā (?)] mayā.

62. ‘‘Mama saṅkappamaññāya, uppajjati yadicchakaṃ;
Cittamaññāya nibbattaṃ, sabbe santappayāmahaṃ.

63. ‘‘Aho buddhā aho dhammā [aho buddho aho dhammo (sī.) theragā. 201 theragāthāya tadaṭṭhakathāya ca saṃsandetabbaṃ], aho no satthu sampadā;
Thokañhi sappiṃ datvāna, appameyyaṃ labhāmahaṃ.

64. ‘‘Mahāsamudde udakaṃ, yāvatā nerupassato;
Mama sappiṃ upādāya, kalabhāgaṃ na hessati [hissati (syā. ka.), essati (sī.)].

65. ‘‘Yāvatā cakkavāḷassa, kariyantassa [kārayantassa (syā.), kayirantassa (pī.), āharantassa (ka.)] rāsito;
Mama nibbattavatthānaṃ [mayā nivatthavatthānaṃ (pī.)], okāso so na sammati.

66. ‘‘Pabbatarājā himavā, pavaropi siluccayo;
Mamānulittagandhassa, upanidhiṃ [upanidhaṃ (sī. syā. ka.), upanīyaṃ (pī.)] na hessati.

67. ‘‘Vatthaṃ gandhañca sappiñca, aññañca diṭṭhadhammikaṃ;
Asaṅkhatañca nibbānaṃ, sappidānassidaṃ phalaṃ.

68. ‘‘Satipaṭṭhānasayano, samādhijhānagocaro;
Bojjhaṅgabhojano [… janano (syā. ka.)] ajja, sappidānassidaṃ phalaṃ.

69. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
70. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
71. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā mettagū thero imā gāthāyo

Abhāsitthāti.

Mettaguttherassāpadānaṃ tatiyaṃ.

4. Dhotakattheraapadānaṃ

72. ‘‘Gaṅgā bhāgīrathī nāma, himavantā pabhāvitā [himavantappabhāvitā (sī.)];
Haṃsavatiyā dvārena, anusandati tāvade.

73. ‘‘Sobhito nāma ārāmo, gaṅgākūle sumāpito;
Tattha padumuttaro buddho, vasate lokanāyako.

74. ‘‘Tidasehi yathā indo, manujehi purakkhato;
Nisīdi tattha bhagavā, asambhītova kesarī.

75. ‘‘Nagare haṃsavatiyā, vasāmi [ahosiṃ (syā.)] brāhmaṇo ahaṃ;
Chaḷaṅgo nāma nāmena, evaṃnāmo mahāmuni.

76. ‘‘Aṭṭhārasa sissasatā, parivārenti maṃ tadā;
Tehi sissehi samito, gaṅgātīraṃ upāgamiṃ.

77. ‘‘Tatthaddasāsiṃ samaṇe, nikkuhe dhotapāpake;
Bhāgīrathiṃ tarantehaṃ [tarantohaṃ (syā. pī.)], evaṃ cintesi tāvade.

78. ‘‘Sāyaṃ pātaṃ [sāyapātaṃ (pī.)] tarantāme, buddhaputtā mahāyasā;
Vihesayanti attānaṃ, tesaṃ attā vihaññati.

79. ‘‘Sadevakassa lokassa, buddho aggo pavuccati;
Natthi me dakkhiṇe kāraṃ, gatimaggavisodhanaṃ.

80. ‘‘Yaṃnūna buddhaseṭṭhassa, setuṃ gaṅgāya kāraye;
Kārāpetvā imaṃ kammaṃ [setuṃ (syā.)], santarāmi imaṃ bhavaṃ.

81. ‘‘Satasahassaṃ datvāna, setuṃ kārāpayiṃ ahaṃ;
Saddahanto kataṃ kāraṃ, vipulaṃ me bhavissati.

82. ‘‘Kārāpetvāna taṃ setuṃ, upesiṃ lokanāyakaṃ;
Sirasi añjaliṃ katvā, imaṃ vacanamabraviṃ.

83. ‘‘‘Satasahassassa vayaṃ [vayaṃ satasahassaṃva (ka.)], datvā [katvā (sī. pī.)] kārāpito mayā;
Tavatthāya mahāsetu, paṭiggaṇha mahāmune.

84. ‘‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

85. ‘‘‘Yo me setuṃ akāresi, pasanno sehi pāṇibhi;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

(Setudānaānisaṃso)

86. ‘‘‘Darito pabbatato vā, rukkhato patitopiyaṃ;
Cutopi lacchatī ṭhānaṃ, setudānassidaṃ phalaṃ.

87. ‘‘‘Virūḷhamūlasantānaṃ, nigrodhamiva māluto;
Amittā nappasahanti, setudānassidaṃ phalaṃ.

88. ‘‘‘Nāssa corā pasahanti, nātimaññanti khattiyā;
Sabbe tarissatāmitte, setudānassidaṃ phalaṃ.

89. ‘‘‘Abbhokāsagataṃ santaṃ, kaṭhinātapatāpitaṃ;
Puññakammena saṃyuttaṃ, na bhavissati vedanā [tāvade (ka.)].

90. ‘‘‘Devaloke manusse vā, hatthiyānaṃ sunimmitaṃ;
Tassa saṅkappamaññāya, nibbattissati tāvade.

91. ‘‘‘Sahassassā vātajavā, sindhavā sīghavāhanā;
Sāyaṃ pātaṃ upessanti, setudānassidaṃ phalaṃ.

92. ‘‘‘Āgantvāna manussattaṃ, sukhitoyaṃ bhavissati;
Vehāsaṃ [ihāpi (sī. syā. pī.)] manujasseva, hatthiyānaṃ bhavissati.

93. ‘‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

94. ‘‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Sabbāsave pariññāya, nibbāyissatināsavo’.

95. ‘‘Aho me sukataṃ kammaṃ, jalajuttamanāmake;
Tattha kāraṃ karitvāna, pattohaṃ āsavakkhayaṃ.

96. ‘‘Padhānaṃ pahitattomhi, upasanto nirūpadhi;
Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

97. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
98. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
99. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā dhotako thero imā gāthāyo abhāsitthāti.

Dhotakattherassāpadānaṃ catutthaṃ.

5. Upasīvattheraapadānaṃ

100. ‘‘Himavantassāvidūre, anomo nāma pabbato;
Assamo sukato mayhaṃ, paṇṇasālā sumāpitā.

101. ‘‘Nadī ca sandatī tattha, supatitthā manoramā;
Anūpatitthe jāyanti, padumuppalakā bahū.

102. ‘‘Pāṭhīnā pāvusā macchā, balajā muñjarohitā;
Macchakacchapasañchannā [macchakacchapasampannā (?)], nadikā sandate tadā.

103. ‘‘Timirā pupphitā tattha, asokā khuddamālakā;
Punnāgā giripunnāgā, sampavanti mamassamaṃ.

104. ‘‘Kuṭajā pupphitā tattha, tiṇasūlavanāni ca;
Sālā ca saḷalā tattha, campakā pupphitā bahū.

105. ‘‘Ajjunā atimuttā ca, mahānāmā ca pupphitā;
Asanā madhugandhī ca, pupphitā te mamassame.

106. ‘‘Uddālakā pāṭalikā, yūthikā ca piyaṅgukā;
Bimbijālakasañchannā, samantā aḍḍhayojanaṃ.

107. ‘‘Mātaggārā [mātaṅgavā (sī.), mātakarā (syā.), mātaṅgā vā (pī.)] sattaliyo, pāṭalī sinduvārakā;

Aṅkolakā bahū tattha, tālakuṭṭhi [tālakūṭā (sī. syā.), tālakuṭṭhā (pī.)] ca pupphitā;
Seleyyakā bahū tattha, pupphitā mama assame.

108. ‘‘Etesu pupphajātesu [pupphamānesu (sī. pī.)], sobhanti pādapā bahū;
Samantā tena gandhena, vāyate mama assamo.

109. ‘‘Harītakā āmalakā, ambajambuvibhītakā [vibhiṭakā (sī.)];
Kolā bhallātakā billā, phārusakaphalāni ca.

110. ‘‘Tindukā ca piyālā ca, madhukā kāsumārayo;
Labujā panasā tattha, kadalī badarīphalā [mandariphalā (ka.), candarīphalā (syā. pī.)].

111. ‘‘Ambāṭakā bahū tattha, vallikāraphalāni ca;
Bījapūrasapāriyo [cirasaṃrasapākā ca (syā.), viṭapā ca sapākā ca (pī), vidaparapadādayo (ka.)],
phalitā mama assame.

112. ‘‘Āḷakā isimuggā ca, tato modaphalā bahū;
Avaṭā pakkabharitā [sakkarāritā (ka.)], pilakkhudumbarāni ca.

113. ‘‘Pipphilī marīcā tattha, nigrodhā ca kapitthanā;
Udumbarakā bahavo, kaṇḍupaṇṇā ca hariyo [kaṇḍapakkā ca pāriyo (sī. syā. pī.)].

114. ‘‘Ete caññe ca bahavo, phalitā assame mama;
Puppharukkhāpi bahavo, pupphitā mama assame.

115. ‘‘Āluvā ca kaḷambā ca, biḷālī takkalāni ca;
Ālakā tālakā ceva, vijjanti assame mama.

116. ‘‘Assamassāvidūre me, mahājātassaro ahu;
Acchodako sītajalo, supatittho manoramo.

117. ‘‘Padumuppalā bahū tattha, puṇḍarīkasamāyutā;
Mandālakehi sañchannā, nānāgandhasameritā.

118. ‘‘Gabbhaṃ gaṇhanti padumā, aññe pupphanti kesarī;
Opupphapattā tiṭṭhanti, padumākaṇṇikā bahū.

119. ‘‘Madhu bhisamhā savati, khīraṃ sappi mulāḷibhi;
Samantā tena gandhena, nānāgandhasameritā.

120. ‘‘Kumudā ambagandhi ca, nayitā dissare bahū;
Jātassarassānukūlaṃ, ketakā pupphitā bahū.

121. ‘‘Suphullā bandhujīvā ca, setavārī sugandhikā;
Kumbhilā susumārā ca, gahakā tattha jāyare.

122. ‘‘Uggāhakā ajagarā, tattha jātassare bahū;
Pāṭhīnā pāvusā macchā, balajā muñjarohitā.

123. ‘‘Macchakacchapasañchannā, atho papaṭakāhi [pampaṭakehi (sī.), sapaṭakehi (syā.),
pappaṭakehi (pī)] ca;
Pārevatā ravihaṃsā, kukutthā [kukkutthā (syā. ka.), kutthakā (pī.)] ca nadīcarā.

124. ‘‘Dindibhā [ṭiṭṭibhā (pī.)] cakkavākā ca, pampakā jīvajīvakā;
Kalandakā ukkusā ca, senakā uddharā bahū.

125. ‘‘Koṭṭhakā sukapotā ca, tuliyā camarā bahū;
Kāreniyo [kāseniyā (syā.)] ca tilakā [kilakā (ka.)], upajīvanti taṃ saraṃ.

126. ‘‘Sīhā byagghā ca dīpī ca, acchakokataracchakā;
Vānarā kinnarā ceva, dissanti mama assame.

127. ‘‘Tāni gandhāni ghāyanto, bhakkhayanto phalānahaṃ;
Gandhodakaṃ pivanto ca, vasāmi mama assame.

128. ‘‘Eṇīmigā varāhā ca, pasadā khuddarūpakā;
Aggikā jotikā ceva, vasanti mama assame.

129. ‘‘Haṃsā koñcā mayūrā ca, sālikāpi ca kokilā;
Majjārikā [mañjarikā (sī. syā. pī.)] bahū tattha, kosikā poṭṭhasīsakā.

130. ‘‘Pisācā dānavā ceva, kumbhaṇḍā rakkhasā bahū;
Garuḷā pannagā ceva, vasanti mama assame.

131. ‘‘Mahānubhāvā isayo, santacittā samāhitā;
Kamaṇḍaludharā sabbe, ajinuttaravāsanā;
Jaṭābhārabharitāva [te jaṭābhārabharitā (sī. pī.), jaṭābhārabharitā ca (syā.)], vasanti mama assame.

132. ‘‘Yugamattañca pekkhantā, nipakā santavuttino;
Lābhālābhena santuṭṭhā, vasanti mama assame.

133. ‘‘Vākacīraṃ dhunantā te, phoṭentājinacammakaṃ;
Sabalehi upatthaddhā, gacchanti ambare tadā.

134. ‘‘Na te dakaṃ āharanti, kaṭṭhaṃ vā aggidārukaṃ;
Sayañca upasampannā, pāṭihīrassidaṃ phalaṃ.

135. ‘‘Lohadoṇiṃ gahetvāna, vanamajjhe vasanti te;
Kuñjarāva mahānāgā, asambhītāva kesarī.

136. ‘‘Aññe gacchanti goyānaṃ, aññe pubbavidehakaṃ [pubbavidehanaṃ (syā. pī. ka.)];
Aññe ca uttarakuruṃ, sakaṃ balamavassitā [balamapassitā (syā. pī. ka.)].

137. ‘‘Tato piṇḍaṃ āharitvā, paribhuñjanti ekato;
Sabbesaṃ pakkamantānaṃ, uggatejāna tādinaṃ.

138. ‘‘Ajinacammasaddena, vanaṃ saddāyate tadā;
Edisā te mahāvīra, sissā uggatapā mama.

139. ‘‘Parivuto ahaṃ tehi, vasāmi mama assame;
Tositā sakakammena, vinītāpi samāgatā.

140. ‘‘Ārādhayiṃsu maṃ ete, sakakammābhilāsino;
Sīlavanto ca nipakā, appamaññāsu kovidā.

141. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Samayaṃ saṃviditvāna, upagacchi vināyako.

142. ‘‘Upagantvāna sambuddho, ātāpī nipako muni;
Pattaṃ paggayha sambuddho, bhikkhāya mamupāgami.

143. ‘‘Upāgataṃ mahāvīraṃ, jalajuttamanāyakaṃ;
Tiṇasantharaṃ [tiṇattharaṃ (syā.), tiṇatthataṃ (ka.)] paññāpetvā, sālapupphehi okiriṃ.

144. ‘‘Nisādetvāna [nisīdetvāna (sī.), nisīditvāna (syā. pī.)] sambuddhaṃ, haṭṭho saṃviggamānaso;
Khippaṃ pabbatamāruyha, agaḷuṃ [agaruṃ (sī.)] aggahiṃ ahaṃ.

145. ‘‘Kumbhamattaṃ gahetvāna, panasaṃ devagandhikaṃ;
Khandhe āropayitvāna, upagacchiṃ vināyakaṃ.

146. ‘‘Phalaṃ buddhassa datvāna, agaḷuṃ anulimpahaṃ;
Pasannacitto sumano, buddhaseṭṭhaṃ avandihaṃ.

147. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Isimajjhe nisīditvā, imā gāthā abhāsatha.

148. ‘‘‘Yo me phalañca agaḷuṃ, āsanañca adāsi me;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

149. ‘‘‘Gāme vā yadi vāraññe, pabbhāresu guhāsu vā;
Imassa cittamaññāya, nibbattissati bhojanaṃ.

150. ‘‘‘Devaloke manusse vā, upapanno ayaṃ naro;
Bhojanehi ca vatthehi, parisaṃ tappayissati.

151. ‘‘‘Upapajjati yaṃ yoniṃ, devattaṃ atha mānusaṃ;
Akkhobhabhogo hutvāna, saṃsarissatiyaṃ naro.

152. ‘‘‘Tiṃsakappasahassāni, devaloke ramissati;
Sahassakkhattuṃ rājā ca, cakkavattī bhavissati.

153. ‘‘‘Ekasattatikkhattuñca, devarajjaṃ karissati;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

154. ‘‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

155. ‘‘‘Tassa dhammesu dāyādo, oraso dhammanimmito [(upasīvo nāma nāmena, hessati satthu sāvako) (syā.)];
Sabbāsave pariññāya, viharissatināsavo’.

156. ‘‘Suladdhalābho laddho me, yohaṃ addakkhiṃ nāyakaṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

157. ‘‘Gāme vā yadi vāraññe, pabbhāresu guhāsu vā;
Mama saṅkappamaññāya, bhojanaṃ hoti me sadā.

158. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
159. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
160. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā upasīvo [upasivo (ka.)] thero imā gāthāyo abhāsitthāti.

Upasīvattherassāpadānaṃ pañcamaṃ.

6. Nandakattheraapadānaṃ

161. ‘‘Migaluddo pure āsiṃ, araññe kānane ahaṃ;
Pasadaṃ migamesanto, sayambhuṃ addasaṃ ahaṃ [jinaṃ (sī.)].

162. ‘‘Anuruddho nāma sambuddho, sayambhū aparājito;
Vivekakāmo so dhīro, vanamajjhogahī tadā.

163. ‘‘Catudaṇḍe gahetvāna, catuṭṭhāne ṭhapesahaṃ;
Maṇḍapaṃ sukataṃ katvā, padmapupphehi chādayiṃ.

164. ‘‘Maṇḍapaṃ chādayitvāna, sayambhuṃ abhivādayiṃ;
Dhanuṃ tattheva nikkhippa, pabbajiṃ anagāriyaṃ.

165. ‘‘Naciraṃ pabbajitassa [pabbajitassa aciraṃ (sī.)], byādhi me udapajjatha;
Pubbakammaṃ saritvāna, tattha kālaṅkato ahaṃ.

166. ‘‘Pubbakammena saṃyutto, tusitaṃ agamāsahaṃ;
Tattha soṇṇamayaṃ byamhaṃ, nibbattati yadicchakaṃ.

167. ‘‘Sahassayuttaṃ hayavāhiṃ, dibbayānamadhiṭṭhito;
Āruhitvāna taṃ yānaṃ, gacchāmahaṃ yadicchakaṃ.

168. ‘‘Tato me niyyamānassa, devabhūtassa me sato;
Samantā yojanasataṃ, maṇḍapo me dharīyati.

169. ‘‘Sayanehaṃ tuvaṭṭāmi, acchanne [accantaṃ (sī.), accanta (pī.)] pupphasanthate;
Antalikkhā ca padumā, vassante niccakālikaṃ.

170. ‘‘Marīcike phandamāne, tappamāne ca ātape;
Na maṃ tāpeti ātāpo, maṇḍapassa idaṃ phalaṃ.

171. ‘‘Duggatiṃ samatikkanto, apāyā pihitā mama;
Maṇḍape rukkhamūle vā, santāpo me na vijjati.

172. ‘‘Mahīsaññaṃ adhiṭṭhāya, loṇatoyaṃ tarāmahaṃ;
Tassa me sukataṃ kammaṃ, buddhapūjāyidaṃ phalaṃ.

173. ‘‘Apathampi [abbhamhi (syā. ka.)] pathaṃ katvā, gacchāmi anilañjase;
Aho me sukataṃ kammaṃ, buddhapūjāyidaṃ phalaṃ.

174. ‘‘Pubbenivāsaṃ jānāmi, dibbacakkhu visodhitaṃ;
Āsavā me parikkhīṇā, buddhapūjāyidaṃ phalaṃ.

175. ‘‘Jahitā purimā jāti, buddhassa oraso ahaṃ;

Dāyādomhi ca saddhamme, buddhapūjāyidaṃ phalaṃ.

176. ‘‘Ārādhitomhi sugataṃ, gotamaṃ sakyapuṅgavaṃ;
Dhammadhajo dhammadāyādo [dhammādāso (ka.)], buddhapūjāyidaṃ phalaṃ.

177. ‘‘Upaṭṭhitvāna sambuddhaṃ, gotamaṃ sakyapuṅgavaṃ;
Pāraṅgamaniyaṃ maggaṃ, apucchiṃ lokanāyakaṃ.

178. ‘‘Ajjhiṭṭho kathayī buddho, gambhīraṃ nipuṇaṃ padaṃ;
Tassāhaṃ dhammaṃ sutvāna, pattomhi āsavakkhayaṃ.

179. ‘‘Aho me sukataṃ kammaṃ, parimuttomhi jātiyā;
Sabbāsavaparikkhīṇo, natthi dāni punabbhavo.

180. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
181. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
182. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā nandako thero imā gāthāyo abhāsitthāti.

Nandakattherassāpadānaṃ chaṭṭhaṃ.

7. Hemakattheraapadānaṃ

183. ‘‘Pabbhārakūṭaṃ nissāya, anomo nāma tāpaso;
Assamaṃ sukataṃ katvā, paṇṇasāle vasī tadā.

184. ‘‘Siddhaṃ tassa tapo kammaṃ, siddhipatto sake bale;
Sakasāmaññavikkanto, ātāpī nipako muni.

185. ‘‘Visārado sasamaye, paravāde ca kovido;
Paṭṭho bhūmantalikkhamhi, uppātamhi ca kovido.

186. ‘‘Vītasoko nirārambho, appāhāro alolupo;
Lābhālābhena santuṭṭho, jhāyī jhānarato muni.

187. ‘‘Piyadassī nāma sambuddho, aggo kāruṇiko muni;
Satte tāretukāmo so, karuṇāya pharī tadā.

188. ‘‘Bodhaneyyaṃ janaṃ disvā, piyadassī mahāmuni;
Cakkavāḷasahassampi, gantvā ovadate muni.

189. ‘‘Mamuddharitukāmo so, mamassamamupāgami;
Na diṭṭho me jino pubbe, na sutopi ca kassaci.

190. ‘‘Uppātā supinā mayhaṃ, lakkhaṇā suppakāsitā;
Paṭṭho bhūmantalikkhamhi, nakkhattapadakovido.

191. ‘‘Sohaṃ buddhassa sutvāna, tattha cittaṃ pasādayiṃ;
Tiṭṭhanto [bhuñjanto (sī. pī. ka.)] vā nisinno vā, sarāmi niccakālikaṃ.

192. ‘‘Mayi evaṃ sarantamhi, bhagavāpi anussari;
Buddhaṃ anussarantassa, pīti me hoti tāvade.

193. ‘‘Kālañca punarāgamma, upesi maṃ mahāmuni;
Sampattepi na jānāmi, ayaṃ buddho mahāmuni.

194. ‘‘Anukampako kāruṇiko, piyadassī mahāmuni;
Sañjānāpesi attānaṃ, ‘ahaṃ buddho sadevake’.

195. ‘‘Sañjānitvāna sambuddhaṃ, piyadassiṃ mahāmuniṃ;
Sakaṃ cittaṃ pasādetvā, idaṃ vacanamabraviṃ.

196. ‘‘‘Aññe [sabbe (syā.)] pīṭhe ca pallaṅke, āsandīsu nisīdare;
Tuvampi sabbadassāvī, nisīda ratanāsane’.

197. ‘‘Sabbaratanamayaṃ pīṭhaṃ, nimminitvāna tāvade;
Piyadassissa munino, adāsiṃ iddhinimmitaṃ.

198. ‘‘Ratane ca nisinnassa, pīṭhake iddhinimmite;
Kumbhamattaṃ jambuphalaṃ, adāsiṃ tāvade ahaṃ.

199. ‘‘Mama hāsaṃ janetvāna, paribhuñji mahāmuni;
Tadā cittaṃ pasādetvā, satthāraṃ abhivādayiṃ.

200. ‘‘Piyadassī tu bhagavā, lokajeṭṭho narāsabho;
Ratanāsanamāsīno, imā gāthā abhāsatha.

201. ‘‘‘Yo me ratanamayaṃ pīṭhaṃ, amatañca phalaṃ adā;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

202. ‘‘‘Sattasattati kappāni, devaloke ramissati;
Pañcasattatikkhattuñca, cakkavattī bhavissati.

203. ‘‘‘Dvattiṃsakkhattuṃ devindo, devarajjaṃ karissati;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

204. ‘‘‘Soṇṇamayaṃ rūpimayaṃ, pallaṅkaṃ sukataṃ bahuṃ;
Lohitaṅgamayañceva, lacchati ratanāmayaṃ.

205. ‘‘‘Caṅkamantampi manujaṃ, puññakammasamaṅginaṃ;
Pallaṅkāni anekāni, parivāressare tadā.

206. ‘‘‘Kūṭāgārā ca pāsādā, sayanañca mahārahaṃ;
Imassa cittamaññāya, nibbattissanti tāvade.

207. ‘‘‘Saṭṭhi nāgasahassāni, sabbālaṅkārabhūsitā;
Suvaṇṇakacchā mātaṅgā, hemakappanavāsasā [hemakappanivāsanā (sī. syā.), hemakappanivāsasā (ka.)].

208. ‘‘‘Ārūḷhā gāmaṇīyehi, tomaraṅkusapāṇibhi;
Imaṃ paricarissanti, ratnapīṭhassidaṃ phalaṃ.

209. ‘‘‘Saṭṭhi assasahassāni, sabbālaṅkārabhūsitā;
Ājānīyāva jātiyā, sindhavā sīghavāhino.

210. ‘‘‘Ārūḷhā gāmaṇīyehi, illiyācāpadhāribhi;
Tepimaṃ paricarissanti, ratnapīṭhassidaṃ phalaṃ.

211. ‘‘‘Saṭṭhi rathasahassāni, sabbālaṅkārabhūsitā;
Dīpā athopi veyagghā, sannaddhā ussitaddhajā.

212. ‘‘‘Ārūḷhā gāmaṇīyehi, cāpahatthehi vammibhi;
Parivāressantimaṃ niccaṃ, ratnapīṭhassidaṃ phalaṃ.

213. ‘‘‘Saṭṭhi dhenusahassāni, dohaññā puṅgavūsabhe;
Vacchake janayissanti, ratnapīṭhassidaṃ phalaṃ.

214. ‘‘‘Soḷasitthisahassāni, sabbālaṅkārabhūsitā;
Vicittavatthābharaṇā, āmukkamaṇikuṇḍalā.

215. ‘‘‘Aḷārapamhā hasulā, susaññā tanumajjhimā;
Parivāressantimaṃ niccaṃ, ratnapīṭhassidaṃ phalaṃ.

216. ‘‘‘Aṭṭhārase kappasate, gotamo nāma cakkhumā;
Tamandhakāraṃ vidhamitvā, buddho loke bhavissati.

217. ‘‘‘Tassa dassanamāgamma, pabbajissatikiñcano;
Tosayitvāna satthāraṃ, sāsanebhiramissati.

218. ‘‘‘Tassa dhammaṃ suṇitvāna, kilese ghātayissati;
Sabbāsave pariññāya, nibbāyissatināsavo’.

219. ‘‘Vīriyaṃ me dhuradhorayhaṃ, yogakkhemādhivāhanaṃ;
Uttamatthaṃ patthayanto, sāsane viharāmahaṃ.

220. ‘‘Idaṃ pacchimakaṃ mayhaṃ, carimo vattate bhavo;
Sabbāsavā parikkhīṇā, natthi dāni punabbhavo.

221. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
222. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
223. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā hemako thero imā gāthāyo abhāsitthāti;

Hemakattherassāpadānaṃ sattamaṃ.

Sattarasamaṃ bhāṇavāraṃ.

8. Todeyyattheraapadānaṃ

224. ‘‘Rājā ajitañjayo [rājāsi vijayo (sī. aṭṭha.), rājā vijitajayo (syā.)] nāma, ketumatīpuruttame;
Sūro vikkamasampanno, puramajjhāvasī tadā.

225. ‘‘Tassa rañño pamattassa, aṭaviyo samuṭṭhahuṃ;
Otārā [uttarā (syā.), ocarā (pī.)] tuṇḍikā ceva, raṭṭhaṃ viddhaṃsayuṃ tadā.

226. ‘‘Paccante kupite khippaṃ, sannipātesirindamo;
Bhaṭe ceva balatthe ca, ariṃ niggāhayi tadā.

227. ‘‘Hatthārohā anīkaṭṭhā, sūrā ca cammayodhino;
Dhanuggahā ca uggā ca, sabbe sannipatuṃ tadā.

228. ‘‘Āḷārikā ca kappakā, nhāpakā mālakārakā;
Sūrā vijitasaṅgāmā, sabbe sannipatuṃ tadā.

229. ‘‘Khaggahatthā ca purisā, cāpahatthā ca vammino;
Luddā vijitasaṅgāmā, sabbe sannipatuṃ tadā.

230. ‘‘Tidhāpabhinnā mātaṅgā, kuñjarā saṭṭhihāyanā;
Suvaṇṇakacchālaṅkārā, sabbe sannipatuṃ tadā.

231. ‘‘Khamā sītassa uṇhassa, ukkāruharaṇassa ca;
Yodhājīvā katakammā, sabbe sannipatuṃ tadā.

232. ‘‘Saṅkhasaddaṃ bherisaddaṃ, atho utuja [uddhava (sī.), uddaṭa (syā.)] saddakaṃ;
Etehi te hāsayantā, sabbe sannipatuṃ tadā.

233. ‘‘Tisūlakontimantehi [tisūlakontamantehi (sī.), kavacehi tomarehi (sī.), dhanūhi tomarehi (syā.)] ca;
Koṭṭentānaṃ nipātentā [koṭṭayantā nivattentā (syā.)], sabbe sannipatuṃ tadā.

234. ‘‘Kimevātinisāmetvā [kavacānivāsetvā (syā.)], sarājā ajitañjayo [ajinaṃ jino (sī.), ajitañjino (syā.)];
Saṭṭhi pāṇasahassāni, sūle uttāsayiṃ tadā.

235. ‘‘Saddaṃ mānusakākaṃsu, aho rājā adhammiko;
Niraye paccamānassa, kadā anto bhavissati.

236. ‘‘Sayanehaṃ tuvaṭṭento, passāmi niraye tadā;
Na supāmi divārattiṃ, sūlena tajjayanti maṃ.

237. ‘‘Kiṃ pamādena rajjena, vāhanena balena ca;
Na te pahonti dhāretuṃ, tāpayanti [tāsayanti (sī. syā.)] mamaṃ sadā.

238. ‘‘Kiṃ me puttehi dārehi, rajjena sakalena ca;
Yaṃnūna pabbajeyyāhaṃ, gatimaggaṃ visodhaye.

239. ‘‘Saṭṭhi nāgasahassāni, sabbālaṅkārabhūsite;
Suvaṇṇakacche mātaṅge, hemakappanavāsase.

240. ‘‘Ārūḷhe gāmaṇīyehi, tomaraṅkusapāṇibhi;
Saṅgāmāvacare ṭhāne, anapekkho vihāyahaṃ;
Sakakammena santatto, nikkhamiṃ anagāriyaṃ.

241. ‘‘Saṭṭhi assasahassāni, sabbālaṅkārabhūsite;
Ājānīyeva jātiyā, sindhave sīghavāhane.

242. ‘‘Ārūḷhe gāmaṇīyehi, cāpahatthehi vammibhi;
Pahāretvāna [pahāyitvāna (sī. pī.), chaḍḍayitvāna (syā.)] te sabbe, nikkhamiṃ anagāriyaṃ.

243. ‘‘Saṭṭhi rathasahassāni, sabbālaṅkārabhūsite;

Dīpe athopi veyagghe, sannaddhe ussitaddhaje;
Te sabbe parihāretvā [parivajjetvā (syā.), parihāyitvā (pī.)], pabbajiṃ anagāriyaṃ.

244. ‘‘Saṭṭhi dhenusahassāni, sabbā kaṃsūpadhāraṇā;
Tāyopi [gāviyo (syā.), dhenuyo (ka.)] chaḍḍayitvāna, pabbajiṃ anagāriyaṃ.

245. ‘‘Saṭṭhi itthisahassāni, sabbālaṅkārabhūsitā;
Vicittavatthābharaṇā, āmukkamaṇikuṇḍalā.

246. ‘‘Aḷārapamhā hasulā, susaññā tanumajjhimā;
Tā hitvā kandamānāyo, pabbajiṃ anagāriyaṃ.

247. ‘‘Saṭṭhi gāmasahassāni, paripuṇṇāni sabbaso;
Chaḍḍayitvāna taṃ rajjaṃ, pabbajiṃ anagāriyaṃ.

248. ‘‘Nagarā nikkhamitvāna, himavantamupāgamiṃ;
Bhāgīrathīnadītīre, assamaṃ māpayiṃ ahaṃ.

249. ‘‘Paṇṇasālaṃ karitvāna, agyāgāraṃ akāsahaṃ;
Āraddhavīriyo pahitatto, vasāmi assame ahaṃ.

250. ‘‘Maṇḍape rukkhamūle vā, suññāgāre ca jhāyato;
Na tu vijjati tāso me, na passe bhayabheravaṃ.

251. ‘‘Sumedho nāma sambuddho, aggo kāruṇiko muni;
Ñāṇālokena jotanto, loke uppajji tāvade.

252. ‘‘Mama assamasāmantā, yakkho āsi mahiddhiko;
Buddhaseṭṭhamhi uppanne, ārocesi mamaṃ tadā.

253. ‘‘Buddho loke samuppanno, sumedho nāma cakkhumā;
Tāreti janataṃ sabbaṃ, tampi so tārayissati.

254. ‘‘Yakkhassa vacanaṃ sutvā, saṃviggo āsi tāvade;
Buddho buddhoti cintento, assamaṃ paṭisāmayiṃ.

255. ‘‘Aggidāruñca chaḍḍetvā, saṃsāmetvāna santhataṃ;
Assamaṃ abhivanditvā, nikkhamiṃ vipinā ahaṃ.

256. ‘‘Tato candanamādāya, gāmā gāmaṃ purā puraṃ;
Devadevaṃ gavesanto, upagacchiṃ vināyakaṃ.

257. ‘‘Bhagavā tamhi samaye, sumedho lokanāyako;
Catusaccaṃ pakāsento, bodheti janataṃ bahuṃ.

258. ‘‘Añjaliṃ paggahetvāna, sīse katvāna candanaṃ;
Sambuddhaṃ abhivādetvā, imā gāthā abhāsahaṃ.

259. ‘‘‘Vassike pupphamānamhi, santike upavāyati;
Tvaṃ vīra guṇagandhena, disā sabbā pavāyasi.

260. ‘‘‘Campake nāgavanike, atimuttakaketake;

Sālesu pupphamānesu, anuvātaṃ pavāyati.

261. ‘‘‘Tava gandhaṃ suṇitvāna, himavantā idhāgamiṃ;
Pūjemi taṃ mahāvīra, lokajeṭṭha mahāyasa’.

262. ‘‘Varacandanenānulimpiṃ, sumedhaṃ lokanāyakaṃ;
Sakaṃ cittaṃ pasādetvā, tuṇhī aṭṭhāsi tāvade.

263. ‘‘Sumedho nāma bhagavā, lokajeṭṭho narāsabho;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

264. ‘‘‘Yo me guṇe pakittesi, candanañca apūjayi;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

265. ‘‘‘Ādeyyavākyavacano, brahmā uju patāpavā;
Pañcavīsatikappāni, sappabhāso bhavissati.

266. ‘‘‘Chabbīsatikappasate, devaloke ramissati;
Sahassakkhattuṃ rājā ca, cakkavattī bhavissati.

267. ‘‘‘Tettiṃsakkhattuṃ devindo, devarajjaṃ karissati;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

268. ‘‘‘Tato cutoyaṃ manujo, manussattaṃ gamissati;
Puññakammena saṃyutto, brahmabandhu bhavissati.

269. ‘‘‘Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Tilakkhaṇena sampanno, bāvarī nāma brāhmaṇo.

270. ‘‘‘Tassa sisso bhavitvāna, hessati mantapāragū;
Upagantvāna sambuddhaṃ, gotamaṃ sakyapuṅgavaṃ.

271. ‘‘‘Pucchitvā nipuṇe pañhe, bhāvayitvāna añjasaṃ [hāsayitvāna mānasaṃ (syā.), bhāvayitvāna sañcayaṃ (ka.)];
Sabbāsave pariññāya, viharissatināsavo’.

272. ‘‘Tividhaggi nibbutā mayhaṃ, bhavā sabbe samūhatā;
Sabbāsave pariññāya, viharāmi anāsavo.

273. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
274. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
275. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā todeyyo thero imā gāthāyo abhāsitthāti.

Todeyyattherassāpadānaṃ aṭṭhamaṃ.

9. Jatukaṇṇittheraapadānaṃ

276. ‘‘Nagare haṃsavatiyā, seṭṭhiputto ahosahaṃ;
Samappito kāmaguṇe, paricāremahaṃ tadā.

277. ‘‘Tato [tayo (sī.)] pāsādamāruyha, mahābhoge valañjako [ubbiddhā gehaluñjakā (ka.),

ubbiddhāgehalañchakā (sī.)];
Tattha naccehi gītehi, paricāremahaṃ tadā.

278. ‘‘Tūriyā āhatā mayhaṃ, sammatāḷasamāhitā;
Naccantā [rañjantī (syā.), rajjantā (ka.)] itthiyo sabbā, harantiyeva me mano.

279. ‘‘Celāpikā [celāvakā (syā.), velāmikā (pī.)] lāmaṇikā [vāmanikā (syā. pī.)], kuñjavāsī timajjhikā [kuñjavā sīhimajjhitā (syā.), kujjā vā sīhimajjhikā (pī.)];
Laṅghikā sokajjhāyī ca, parivārenti maṃ sadā.

280. ‘‘Vetāḷino kumbhathūnī, naṭā ca naccakā bahū;
Naṭakā nāṭakā ceva, parivārenti maṃ sadā.

281. ‘‘Kappakā nhāpakā sūdā, mālākārā supāsakā [sumāpakā (sī. syā.)];
Jallā mallā ca te sabbe, parivārenti maṃ sadā.

282. ‘‘Etesu kīḷamānesu, sikkhite katupāsane;
Rattindivaṃ na jānāmi, indova tidasaṅgaṇe.

283. ‘‘Addhikā pathikā sabbe, yācakā varakā bahū;
Upagacchanti te niccaṃ, bhikkhayantā mamaṃ gharaṃ.

284. ‘‘Samaṇā brāhmaṇā ceva, puññakkhettā anuttarā;
Vaḍḍhayantā mamaṃ puññaṃ, āgacchanti mamaṃ gharaṃ.

285. ‘‘Paṭagā [paṭakā (sī. syā.), padakā (pī.)] laṭukā [laṭakā (sī.)] sabbe, nigaṇṭhā pupphasāṭakā;
Tedaṇḍikā ekasikhā, āgacchanti mamaṃ gharaṃ.

286. ‘‘Ājīvakā viluttāvī, godhammā devadhammikā;
Rajojalladharā ete, āgacchanti mamaṃ gharaṃ.

287. ‘‘Parittakā santipattā [parivattakā siddhipattā (sī. syā. pī.)], kodhapugganikā [koṇḍapuggaṇikā (sī.), koṇḍapuggalikā (pī.)] bahū;
Tapassī vanacārī ca, āgacchanti mamaṃ gharaṃ.

288. ‘‘Oḍḍakā damiḷā ceva, sākuḷā malavāḷakā [malayālakā (sī. syā. pī.)];
Savarā yonakā ceva, āgacchanti mamaṃ gharaṃ.

289. ‘‘Andhakā muṇḍakā sabbe, koṭalā hanuvindakā [kolakā sānuvindakā (sī. pī.)];
Ārāvacīnaraṭṭhā ca, āgacchanti mamaṃ gharaṃ.

290. ‘‘Alasandakā [alasantā (ka.)] pallavakā, dhammarā niggamānusā [babbarā bhaggakārusā (sī.)];
Gehikā [rohitā (sī.), bāhikā (pī.)] cetaputtā ca, āgacchanti mamaṃ gharaṃ.

291. ‘‘Mādhurakā kosalakā, kaliṅgā [kāsikā (sī.)] hatthiporikā;
Isiṇḍā makkalā ceva, āgacchanti mamaṃ gharaṃ.

292. ‘‘Celāvakā ārabbhā [arammā (sī. pī.)] ca, oghuḷhā [okkalā (sī.)] meghalā bahū;
Khuddakā suddakā ceva, āgacchanti mamaṃ gharaṃ.

293. ‘‘Rohaṇā sindhavā ceva, citakā ekakaṇṇikā;
Suraṭṭhā aparantā ca, āgacchanti mamaṃ gharaṃ.

294. ‘‘Suppārakā kumārā [kikumārā (sī. pī.)] ca, mallasovaṇṇabhūmikā [malayā soṇṇabhūmikā (sī. syā. pī.)];
Vajjītaṅgā [vajjī tārā (sī.), vajjīhārā (syā. pī.)] ca te sabbe, āgacchanti mamaṃ gharaṃ.

295. ‘‘Naḷakārā pesakārā, cammakārā ca tacchakā;
Kammārā kumbhakārā ca, āgacchanti mamaṃ gharaṃ.

296. ‘‘Maṇikārā lohakārā, soṇṇakārā ca dussikā;
Tipukārā ca te sabbe, āgacchanti mamaṃ gharaṃ.

297. ‘‘Usukārā bhamakārā, pesakārā ca gandhikā;
Rajakā tunnavāyā ca, āgacchanti mamaṃ gharaṃ.

298. ‘‘Telikā kaṭṭhahārā ca, udahārā ca pessikā;
Sūpikā sūparakkhā ca, āgacchanti mamaṃ gharaṃ.

299. ‘‘Dovārikā anīkaṭṭhā, bandhikā [vandikā (sī.), ganthikā (syā.), sandikā (pī.)] pupphachaḍḍakā;
Hatthāruhā hatthipālā, āgacchanti mamaṃ gharaṃ.

300. ‘‘Ānandassa mahāraññо [ānandassa nāma raññо (syā.), arindamanāma raññо (pī.)],
mamatthassa [pamattassa (sī. pī.), samaggassa (syā.)] adāsahaṃ;
Sattavaṇṇena ratanena, ūnatthaṃ [ūnattaṃ (sī. syā. pī.)] pūrayāmahaṃ.

301. ‘‘Ye mayā kittitā sabbe, nānāvaṇṇā bahū janā;
Tesāhaṃ cittamaññāya, tappayiṃ ratanenahaṃ.

302. ‘‘Vaggūsu bhāsamānāsu, vajjamānāsu bherisu;
Saṅkhesu dhamayantesu, sakagehe ramāmahaṃ.

303. ‘‘Bhagavā tamhi samaye, padumuttaranāyako;
Vasīsatasahassehi, parikkhīṇāsavehi so.

304. ‘‘Bhikkhūhi sahito vīthiṃ, paṭipajjittha cakkhumā;
Obhāsento disā sabbā, dīparukkhova jotati.

305. ‘‘Vajjanti bheriyo sabbā, gacchante lokanāyake;
Pabhā niddhāvate tassa, sataraṃsīva uggato.

306. ‘‘Kavāṭantarikāyāpi, paviṭṭhena ca rasminā;
Antogharesu vipulo, āloko āsi tāvade.

307. ‘‘Pabhaṃ disvāna buddhassa, pārisajje avocahaṃ;
Nissaṃsayaṃ buddhaseṭṭho, imaṃ vīthimupāgato.

308. ‘‘Khippaṃ oruyha pāsādā, agamiṃ antarāpaṇaṃ;
Sambuddhaṃ abhivādetvā, idaṃ vacanamabraviṃ.

309. ‘‘‘Anukampatu me buddho, jalajuttamanāyako;
Vasīsatasahassehi, adhivāsesi so muni’.

310. ‘‘Nimantetvāna sambuddhaṃ, abhinesiṃ sakaṃ gharaṃ;
Tattha annena pānena, santappesiṃ mahāmuniṃ.

311. ‘‘Bhuttāviṃ kālamaññāya, buddhaseṭṭhassa tādino;
Sataṅgikena tūriyena, buddhaseṭṭhaṃ upaṭṭhahiṃ.

312. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Antoghare nisīditvā, imā gāthā abhāsatha.

313. ‘‘‘Yo maṃ tūriyehupaṭṭhāsi, annapānañcadāsi me;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

314. ‘‘‘Pahūtabhakkho hutvāna, sahirañño sabhojano;
Catudīpe ekarajjaṃ, kārayissatiyaṃ naro.

315. ‘‘‘Pañcasīle samādāya, dasakammapathe tato;
Samādāya pavattento, parisaṃ sikkhāpayissati.

316. ‘‘‘Tūriyasatasahassāni, bheriyo samalaṅkatā;
Vajjayissantimaṃ niccaṃ, upaṭṭhānassidaṃ phalaṃ.

317. ‘‘‘Tiṃsakappasahassāni, devaloke ramissati;
Catusaṭṭhikkhattuṃ devindo, devarajjaṃ karissati.

318. ‘‘‘Catusaṭṭhikkhattuṃ rājā, cakkavattī bhavissati;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

319. ‘‘‘Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

320. ‘‘‘Upapajjati yaṃ yoniṃ, devattaṃ atha mānusaṃ;
Anūnabhogo hutvāna, manussattaṃ gamissati.

321. ‘‘‘Ajjhāyako bhavitvāna, tiṇṇaṃ vedāna pāragū;
Uttamatthaṃ gavesanto, carissati mahiṃ imaṃ.

322. ‘‘‘So pacchā pabbajitvāna, sukkamūlena codito;
Gotamassa bhagavato, sāsanebhiramissati.

323. ‘‘‘Ārādhayitvāna sambuddhaṃ, gotamaṃ sakyapuṅgavaṃ;
Kilese jhāpayitvāna, arahāyaṃ bhavissati’.

324. ‘‘Vipine byaggharājāva, migarājāva kesarī;
Abhīto viharāmajja, sakyaputtassa sāsane.

325. ‘‘Devaloke manusse vā, dalidde duggatimhi vā;
Nibbattiṃ me na passāmi, upaṭṭhānassidaṃ phalaṃ.

326. ‘‘Vivekamanuyuttomhi, upasanto nirūpadhi;
Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

327. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
328. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
329. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā jatukaṇṇitthero imā gāthāyo abhāsitthāti.

Jatukaṇṇittherassāpadānaṃ navamaṃ.

10. Udenattheraapadānaṃ

330. ‘‘Himavantassāvidūre, padumo nāma pabbato;
Assamo sukato mayhaṃ, paṇṇasālā sumāpitā.

331. ‘‘Nadiyo sandare tattha, supatitthā manoramā;
Acchodakā sītajalā, sandare nadiyo sadā.

332. ‘‘Pāṭhīnā pāvusā macchā, balajā muñjarohitā;
Sobhentā nadiyo ete, vasanti nadiyā sadā.

333. ‘‘Ambajambūhi sañchannā, kareritilakā tathā;
Uddālakā pāṭaliyo, sobhenti mama assamaṃ.

334. ‘‘Aṅkolakā bimbijālā, māyākārī ca pupphitā;
Gandhena upavāyantā, sobhenti mama assamaṃ.

335. ‘‘Atimuttā sattalikā, nāgā sālā ca pupphitā;
Dibbagandhaṃ sampavantā, sobhenti mama assamaṃ.

336. ‘‘Kosambā saḷalā nīpā, aṭṭhaṅgāpi ca pupphitā [aṭṭhaṅgā ca supupphitā (sī.), kaṭṭhaṅgā ca supupphitā (pī.)];
Dibbagandhaṃ sampavantā, sobhenti mama assamaṃ.

337. ‘‘Harītakā āmalakā, ambajambuvibhītakā;
Kolā bhallātakā billā, phalāni bahu assame.

338. ‘‘Kalambā kandalī tattha, pupphanti mama assame;
Dibbagandhaṃ [dibbagandhā (sī. syā. pī.) evaṃ paratthapi] sampavantā, sobhenti mama assamaṃ.

339. ‘‘Asokapiṇḍivārī ca [asokapiṇḍī ca varī (sī. syā.), asokapiṇḍī ca vārī (pī.)], nimbarukkhā ca pupphitā;
Dibbagandhaṃ sampavantā, sobhenti mama assamaṃ.

340. ‘‘Punnāgā giripunnāgā, timirā tattha pupphitā;
Dibbagandhaṃ sampavantā, sobhenti mama assamaṃ.

341. ‘‘Nigguṇḍī siriniggunḍī, camparukkhettha pupphitā;
Dibbagandhaṃ sampavantā, sobhenti mama assamaṃ.

342. ‘‘Avidūre pokkharaṇī, cakkavākūpakūjitā;
Mandālakehi sañchannā, padumuppalakehi ca.

343. ‘‘Acchodakā sītajalā, supatitthā manoramā;
Acchā phalikasamānā, sobhenti mama assamaṃ.

344. ‘‘Padumā pupphare tattha, puṇḍarīkā ca uppalā;
Mandālakehi sañchannā, sobhenti mama assamaṃ.

345. ‘‘Pāṭhīnā pāvusā macchā, balajā muñjarohitā;
Vicarantāva te tattha, sobhenti mama assamaṃ.

346. ‘‘Kumbhīlā susumārā ca, kacchapā ca gahā bahū;
Ogahā ajagarā ca, sobhenti mama assamaṃ.

347. ‘‘Pārevatā ravihaṃsā, cakkavākā nadīcarā;
Dindibhā sāḷikā cettha, sobhenti mama assamaṃ.

348. ‘‘Nayitā ambagandhī ca, ketakā tattha pupphitā;
Dibbagandhaṃ sampavantā, sobhenti mama assamaṃ.

349. ‘‘Sīhā byagghā ca dīpī ca, acchakokataracchakā;
Anusañcarantā pavane, sobhenti mama assamaṃ.

350. ‘‘Jaṭābhārena bharitā, ajinuttaravāsanā;
Anusañcarantā pavane, sobhenti mama assamaṃ.

351. ‘‘Ajinānidharā ete, nipakā santavuttino;
Appāhārāva te sabbe, sobhenti mama assamaṃ.

352. ‘‘Khāribhāraṃ gahetvāna, ajjhogayha vanaṃ tadā;
Mūlaphalāni bhuñjantā, vasanti assame tadā.

353. ‘‘Na te dāruṃ āharanti, udakaṃ pādadhovanaṃ;
Sabbesaṃ ānubhāvena, sayamevāharīyati.

354. ‘‘Cullāsītisahassāni, isayettha samāgatā;
Sabbeva jhāyino ete, uttamatthagavesakā.

355. ‘‘Tapassino brahmacārī, codentā appanāva te;
Ambarāvacarā sabbe, vasanti assame tadā.

356. ‘‘Pañcāhaṃ sannipatanti, ekaggā santavuttino;
Aññoññaṃ abhivādetvā, pakkamanti disāmukhā.

357. ‘‘Padumuttaro nāma jino, sabbadhammāna pāragū;
Tamandhakāraṃ vidhamaṃ, uppajji tāvade jino.

358. ‘‘Mama assamasāmantā, yakkho āsi mahiddhiko;
So me saṃsittha sambuddhaṃ, jalajuttamanāyakaṃ.

359. ‘‘Esa buddho samuppanno, padumuttaro mahāmuni;
Khippaṃ gantvāna sambuddhaṃ, payirūpāsa mārisa.

360. ‘‘Yakkhassa vacanaṃ sutvā, vippasannena cetasā;
Assamaṃ saṃsāmetvāna, nikkhamiṃ vipinā tadā.

361. ‘‘Ceḷeva ḍayhamānamhi, nikkhamitvāna assamā;
Ekarattiṃ nivāsetvā [nivasitvā (sī.), nivāsena (?)], upagacchiṃ vināyakaṃ.

362. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;

Catusaccaṃ pakāsento, desesi amataṃ padaṃ.

363. ‘‘Suphullaṃ padumaṃ gayha, upagantvā mahesino;
Pasannacitto sumano, buddhassa abhiropayiṃ.

364. ‘‘Pūjayitvāna sambuddhaṃ, jalajuttamanāyakaṃ;
Ekaṃsaṃ ajinaṃ katvā, santhaviṃ lokanāyakaṃ.

365. ‘‘Yena ñāṇena sambuddho, vasatīha anāsavo;
Taṃ ñāṇaṃ kittayissāmi, suṇātha mama bhāsato.

366. ‘‘‘Saṃsārasotaṃ chinditvā, tāresi sabbapāṇinaṃ;
Tava dhammaṃ suṇitvāna, taṇhāsotaṃ taranti te.

367. ‘‘‘Tuvaṃ satthā ca ketu ca, dhajo yūpo ca pāṇinaṃ;
Parāyaṇo patiṭṭhā ca, dīpo ca dvipaduttama [dipaduttama (sī. syā. pī.)].

368. ‘‘‘Yāvatā gaṇino loke, satthavāhā pavuccare;
Tuvaṃ aggosi sabbaññu, tava antogadhāva te.

369. ‘‘‘Tava ñāṇena sabbaññu, tāresi janataṃ bahuṃ;
Tava dassanamāgamma, dukkhassantaṃ karissare.

370. ‘‘‘Ye kecime gandhajātā, loke vāyanti cakkhuma;
Tava gandhasamo natthi, puññakkhette mahāmune’.

371. ‘‘‘Tiracchānayoniṃ nirayaṃ, parimocesi [parimocehi (syā. ka.)] cakkhuma;
Asaṅkhataṃ padaṃ santaṃ, desesi [desehi (syā. ka.)] tvaṃ mahāmune’.

372. ‘‘Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

373. ‘‘‘Yo me ñāṇaṃ apūjesi, pasanno sehi pāṇibhi;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

374. ‘‘‘Tiṃsakappasahassāni, devaloke ramissati;
Sahassakkhattuṃ rājā ca, cakkavattī bhavissati’.

375. ‘‘Suladdhalābhaṃ laddhomhi, tosayitvāna subbataṃ;
Sabbāsave pariññāya, viharāmi anāsavo.

376. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
377. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
378. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā udeno thero imā gāthāyo abhāsitthāti.

Udenattherassāpadānaṃ dasamaṃ.

Metteyyavaggo ekacattālīsamo.

Tassuddānaṃ –

Metteyyo puṇṇako thero, mettagū dhotakopi ca;
Upasivo ca nando ca, hemako sattamo tahiṃ.

Todeyyo jatukaṇṇī ca, udeno ca mahāyaso;
Tīṇi gāthāsatānettha, asīti tīṇi cuttariṃ.

42. Bhaddālivaggo

1. Bhaddālittheraapadānaṃ

1. ‘‘Sumedho nāma sambuddho, aggo kāruṇiko muni;
Vivekakāmo lokaggo, himavantamupāgami.

2. ‘‘Ajjhogāhetvā himavaṃ, sumedho lokanāyako;
Pallaṅkaṃ ābhujitvāna, nisīdi purisuttamo.

3. ‘‘Samādhiṃ so samāpanno, sumedho lokanāyako;
Sattarattindivaṃ buddho, nisīdi purisuttamo.

4. ‘‘Khāribhāraṃ [khārikājaṃ (sī.)] gahetvāna, vanamajjhogahiṃ ahaṃ;
Tatthaddasāsiṃ sambuddhaṃ, oghatiṇṇamanāsavaṃ.

5. ‘‘Sammajjaniṃ gahetvāna, sammajjitvāna assamaṃ;
Catudaṇḍe ṭhapetvāna, akāsiṃ maṇḍapaṃ tadā.

6. ‘‘Sālapupphaṃ āharitvā, maṇḍapaṃ chādayiṃ ahaṃ;
Pasannacitto sumano, abhivandiṃ tathāgataṃ.

7. ‘‘Yaṃ vadanti sumedhoti, bhūripaññaṃ sumedhasaṃ;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

8. ‘‘‘Buddhassa giramaññāya, sabbe devā samāgamuṃ;
Asaṃsayaṃ buddhaseṭṭho, dhammaṃ deseti cakkhumā.

9. ‘‘‘Sumedho nāma sambuddho, āhutīnaṃ paṭiggaho;
Devasaṅghe nisīditvā, imā gāthā abhāsatha.

10. ‘‘‘Yo me sattāhaṃ maṇḍapaṃ, dhārayī sālachāditaṃ;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

11. ‘‘‘Devabhūto manusso vā, hemavaṇṇo bhavissati;
Pahūtabhogo hutvāna, kāmabhogī bhavissati.

12. ‘‘‘Saṭṭhi nāgasahassāni, sabbālaṅkārabhūsitā;
Suvaṇṇakacchā mātaṅgā, hemakappanavāsasā.

13. ‘‘‘Ārūḷhā gāmaṇīyehi, tomaraṅkusapāṇibhi;
Sāyaṃ pāto [sāyapāto (pī.)] upaṭṭhānaṃ, āgamissantimaṃ naraṃ;

Tehi nāgehi parivuto, ramissati ayaṃ naro.

14. ‘‘‘Saṭṭhi assasahassāni, sabbālaṅkārabhūsitā;
Ājānīyāva jātiyā, sindhavā sīghavāhino.

15. ‘‘‘Ārūḷhā gāmaṇīyehi, illiyācāpadhāribhi;
Parivāressantimaṃ niccaṃ, buddhapūjāyidaṃ phalaṃ.

16. ‘‘‘Saṭṭhi rathasahassāni, sabbālaṅkārabhūsitā;
Dīpā athopi veyagghā, sannaddhā ussitaddhajā.

17. ‘‘‘Ārūḷhā gāmaṇīyehi, cāpahatthehi vammibhi;
Parivāressantimaṃ niccaṃ, buddhapūjāyidaṃ phalaṃ.

18. ‘‘‘Saṭṭhi gāmasahassāni, paripuṇṇāni sabbaso;
Pahūtadhanadhaññāni, susamiddhāni sabbaso;
Sadā pātubhavissanti, buddhapūjāyidaṃ phalaṃ.

19. ‘‘‘Hatthī assā rathā pattī, senā ca caturaṅginī;
Parivāressantimaṃ niccaṃ, buddhapūjāyidaṃ phalaṃ.

20. ‘‘‘Aṭṭhārase kappasate, devaloke ramissati;
Sahassakkhattuṃ rājā ca, cakkavattī bhavissati.

21. ‘‘‘Satānaṃ tīṇikkhattuñca, devarajjaṃ karissati;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

22. ‘‘‘Tiṃsakappasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

23. ‘‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Sabbāsave pariññāya, viharissatināsavo’.

24. ‘‘Tiṃsakappasahassamhi, addasaṃ lokanāyakaṃ;
Etthantaramupādāya, gavesiṃ amataṃ padaṃ.

25. ‘‘Lābhā mayhaṃ suladdhaṃ me, yamahaññāsi sāsanaṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

26. ‘‘Namo te purisājañña, namo te purisuttama;
Tava ñāṇaṃ pakittetvā, pattomhi acalaṃ padaṃ.

27. ‘‘Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ;
Sabbattha sukhito homi, phalaṃ me ñāṇakittane.

28. ‘‘Idaṃ pacchimakaṃ mayhaṃ, carimo vattate bhavo;
Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

29. ‘‘Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

30. ‘‘Svāgataṃ vata me āsi, mama buddhassa santike;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

31. ‘‘Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā bhaddālitthero imā gāthāyo abhāsitthāti.

Bhaddālittherassāpadānaṃ paṭhamaṃ.

2. Ekachattiyattheraapadānaṃ

32. ‘‘Candabhāgānadītīre, assamo sukato mama;
Susuddhapulinākiṇṇo, pannasālā sumāpitā.

33. ‘‘Uttānakūlā nadikā, supatitthā manoramā;
Macchakacchapasampannā [… sañchannā (ka.)], susumāranisevitā.

34. ‘‘Acchā dīpī ca mayūrā, karavīkā ca sāḷikā;
Kūjanti sabbadā ete, sobhayantā mamassamaṃ.

35. ‘‘Kokilā mañjubhāṇī ca, haṃsā ca madhurassarā;
Abhikūjanti te tattha, sobhayantā mamassamaṃ.

36. ‘‘Sīhā byagghā varāhā ca, accha [vaka (sī. pī.), bakā (syā.), vakā (ka.)] kokataracchakā;
Giriduggamhi nādenti, sobhayantā mamassamaṃ.

37. ‘‘Eṇīmigā ca sarabhā, bheraṇḍā sūkarā bahū;
Giriduggamhi nādenti, sobhayantā mamassamaṃ.

38. ‘‘Uddālakā campakā ca, pāṭalī sinduvārakā;
Atimuttā asokā ca, sobhayanti mamassamaṃ [pupphanti mama assame (sī. pī.)].

39. ‘‘Aṅkolā yūthikā ceva, sattalī bimbijālikā;
Kaṇikārā ca pupphanti, sobhayantā mamassamaṃ [kaṇikākaṇikārā ca, pupphanti mama assame (sī. syā. pī.)].

40. ‘‘Nāgā sālā ca saḷalā, puṇḍarīkettha pupphitā;
Dibbagandhaṃ sampavantā, sobhayanti mamassamaṃ.

41. ‘‘Ajjunā asanā cettha, mahānāmā ca pupphitā;
Sālā ca kaṅgupupphā ca, sobhayanti mamassamaṃ.

42. ‘‘Ambā jambū ca tilakā, nimbā ca sālakalyāṇī;
Dibbagandhaṃ sampavantā, sobhayanti mamassamaṃ.

43. ‘‘Asokā ca kapiṭṭhā ca, girimālettha [bhaginimālettha (sī. pī.), bhaginimālā ca (syā.)] pupphitā;
Dibbagandhaṃ sampavantā, sobhayanti mamassamaṃ.

44. ‘‘Kadambā kadalī ceva, isimuggā ca ropitā;
Dhuvaṃ phalāni dhārenti, sobhayantā mamassamaṃ.

45. ‘‘Harītakā āmalakā, ambajambuvibhītakā;
Kolā bhallātakā billā, phalino mama assame.

46. ‘‘Avidūre pokkharaṇī, supatitthā manoramā;
Mandālakehi sañchannā, padumuppalakehi ca.

47. ‘‘Gabbhaṃ gaṇhanti padumā, aññe pupphanti kesarī;
Opattakaṇṇikā ceva, pupphanti mama assame.

48. ‘‘Pāṭhīnā pāvusā macchā, balajā muñjarohitā;
Acchodakamhi vicaraṃ, sobhayanti mamassamaṃ.

49. ‘‘Nayitā ambagandhī ca, anukūle ca ketakā;
Dibbagandhaṃ sampavantā, sobhayanti mamassamaṃ.

50. ‘‘Madhu bhisamhā savati, khīrasappi muḷālibhi;
Dibbagandhaṃ sampavantā, sobhayanti mamassamaṃ.

51. ‘‘Pulinā sobhanā tattha, ākiṇṇā jalasevitā;
Opupphā pupphitā senti, sobhayantā mamassamaṃ.

52. ‘‘Jaṭābhārena bharitā, ajinuttaravāsanā;
Vākacīradharā sabbe, sobhayanti mamassamaṃ.

53. ‘‘Yugamattamapekkhantā, nipakā santavuttino;
Kāmabhoge anapekkhā, vasanti mama assame.

54. ‘‘Parūḷhakacchanakhalomā, paṅkadantā rajassirā;
Rajojalladharā sabbe, vasanti mama assame.

55. ‘‘Abhiññāpāramippattā, antalikkhacarā ca te;
Uggacchantā nabhaṃ ete, sobhayanti mamassamaṃ.

56. ‘‘Tehi sissehi parivuto, vasāmi vipine tadā;
Rattindivaṃ na jānāmi, sadā jhānasamappito.

57. ‘‘Bhagavā tamhi samaye, atthadassī mahāmuni;
Tamandhakāraṃ nāsento, uppajji lokanāyako.

58. ‘‘Atha aññataro sisso, āgacchi mama santikaṃ;
Mante ajjhetukāmo so, chaḷaṅgaṃ nāma lakkhaṇaṃ.

59. ‘‘Buddho loke samuppanno, atthadassī mahāmuni;
Catusaccaṃ pakāsento, deseti amataṃ padaṃ.

60. ‘‘Tuṭṭhahaṭṭho pamudito, dhammantaragatāsayo;
Assamā abhinikkhamma, idaṃ vacanamabraviṃ.

61. ‘‘‘Buddho loke samuppanno, dvattiṃsavaralakkhaṇo;
Etha sabbe gamissāma, sammāsambuddhasantikaṃ’.

62. ‘‘Ovādapaṭikarā te, sadhamme pāramiṃ gatā;
Sādhūti sampaṭicchiṃsu, uttamatthagavesakā.

63. ‘‘Jaṭābhārabharitā te [jaṭābhārena bharitā (ka.)], ajinuttaravāsanā;

Uttamatthaṃ gavesantā, nikkhamiṃsu vanā tadā.

64. ‘‘Bhagavā tamhi samaye, atthadassī mahāyaso;
Catusaccaṃ pakāsento, deseti amataṃ padaṃ.

65. ‘‘Setacchattaṃ gahetvāna, buddhaseṭṭhassa dhārayiṃ;
Ekāhaṃ dhārayitvāna, buddhaseṭṭhaṃ avandahaṃ.

66. ‘‘Atthadassī tu bhagavā, lokajeṭṭho narāsabho;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

67. ‘‘‘Yo me chattaṃ adhāresi, pasanno sehi pāṇibhi;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

68. ‘‘‘Imassa jāyamānassa, devatte atha mānuse;
Dhāressati sadā chattaṃ, chattadānassidaṃ phalaṃ.

69. ‘‘‘Sattasattatikappāni, devaloke ramissati;
Sahassakkhattuṃ rājā ca, cakkavattī bhavissati.

70. ‘‘‘Sattasattatikkhattuñca, devarajjaṃ karissati;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

71. ‘‘‘Aṭṭhārase kappasate, gotamo sakyapuṅgavo;
Tamandhakāraṃ nāsento, uppajjissati cakkhumā.

72. ‘‘‘Tassa dhammesu dāyādo, oraso dhammanimmito;
Sabbāsave pariññāya, viharissatināsavo’.

73. ‘‘Yato ahaṃ kammamakaṃ, chattaṃ buddhassa dhārayaṃ;
Etthantare na jānāmi, setacchattaṃ adhāritaṃ.

74. ‘‘Idaṃ pacchimakaṃ mayhaṃ, carimo vattate bhavo;
Chattadhāraṇamajjāpi, vattate niccakālikaṃ.

75. ‘‘Aho me sukataṃ kammaṃ, atthadassissa tādino;
Sabbāsavā parikkhīṇā, natthi dāni punabbhavo.

76. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
77. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
78. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ekachattiyo thero imā gāthāyo abhāsitthāti;

Ekachattiyattherassāpadānaṃ dutiyaṃ.

3. Tiṇasūlakachādaniyattheraapadānaṃ

79. ‘‘Jātiṃ jarañca maraṇaṃ, paccavekkhiṃ ahaṃ tadā;
Ekako abhinikkhamma, pabbajiṃ anagāriyaṃ.

80. ‘‘Caramānonupubbena, gaṅgātīraṃ upāgamiṃ;
Tatthaddasāsiṃ pathaviṃ, gaṅgātīre samunnataṃ.

81. ‘‘Assamaṃ tattha māpetvā, vasāmi assame ahaṃ;
Sukato caṅkamo mayhaṃ, nānādijagaṇāyuto.

82. ‘‘Mamupenti ca vissatthā, kūjanti ca manoharaṃ;
Ramamāno saha tehi, vasāmi assame ahaṃ.

83. ‘‘Mama assamasāmantā, migarājā catukkamo;
Āsayā abhinikkhamma, gajji so asanī viya.

84. ‘‘Nadite migarāje ca, hāso me udapajjatha;
Migarājaṃ gavesanto, addasaṃ lokanāyakaṃ.

85. ‘‘Disvānāhaṃ devadevaṃ, tissaṃ lokagganāyakaṃ;
Haṭṭho haṭṭhena cittena, pūjayiṃ nāgakesaraṃ.

86. ‘‘Uggacchantaṃva sūriyaṃ, sālarājaṃva pupphitaṃ;
Osadhiṃva virocantaṃ, santhaviṃ lokanāyakaṃ.

87. ‘‘‘Tava ñāṇena sabbaññu, mocesimaṃ sadevakaṃ;
Tavaṃ ārādhayitvāna, jātiyā parimuccare.

88. ‘‘‘Adassanena sabbaññu, buddhānaṃ sabbadassinaṃ;
Patantivīcinirayaṃ, rāgadosehi ophuṭā [otthaṭā (syā.)].

89. ‘‘‘Tava dassanamāgamma, sabbaññu lokanāyaka;
Pamuccanti bhavā sabbā, phusanti amataṃ padaṃ.

90. ‘‘‘Yadā buddhā cakkhumanto, uppajjanti pabhaṅkarā;
Kilese jhāpayitvāna, ālokaṃ dassayanti te’.

91. ‘‘Kittayitvāna sambuddhaṃ, tissaṃ lokagganāyakaṃ;
Haṭṭho haṭṭhena cittena, tiṇasūlaṃ apūjayiṃ.

92. ‘‘Mama saṅkappamaññāya, tisso lokagganāyako;
Sakāsane nisīditvā, imā gāthā abhāsatha.

93. ‘‘‘Yo maṃ pupphehi chādesi, pasanno sehi pāṇibhi;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

94. ‘‘‘Pañcavīsatikkhattuṃ so, devarajjaṃ karissati;
Pañcasattatikkhattuñca, cakkavattī bhavissati.

95. ‘‘‘Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ;
Tassa kammanissandena [kammassa nissando (sī. syā. pī.)], pupphānaṃ pūjanāya ca [so (syā. pī.)].

96. ‘‘‘Sīsaṃnhāto cayaṃ poso, pupphamākaṅkhate yadi [sāyaṃ pāto cayaṃ poso, pupphehi maṃ achādayi (syā.)];
Puññakammena saṃyuttaṃ [saṃyutto (sī. syā. pī.)], purato pātubhavissati.

97. ‘‘‘Yaṃ yaṃ icchati kāmehi, taṃ taṃ pātubhavissati;
Saṅkappaṃ paripūretvā, nibbāyissatināsavo’.

Aṭṭhārasamaṃ bhāṇavāraṃ.

98. ‘‘Kilese jhāpayitvāna, sampajāno patissato;
Ekāsane nisīditvā, arahattamapāpuṇiṃ.

99. ‘‘Caṅkamanto nipajjanto, nisinno uda vā ṭhito;
Buddhaseṭṭhaṃ saritvāna, viharāmi ahaṃ sadā.

100. ‘‘Cīvare piṇḍapāte ca, paccaye sayanāsane;
Tattha me ūnatā natthi, buddhapūjāyidaṃ phalaṃ.

101. ‘‘So dāni patto amataṃ, santaṃ padamanuttaraṃ;
Sabbāsave pariññāya, viharāmi anāsavo.

102. ‘‘Dvenavute ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

103. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
104. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
105. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā tiṇasūlakachādaniyo [tiṇasūlikachādaniyo (ka.)] thero imā gāthāyo abhāsitthāti.

Tiṇasūlakachādaniyattherassāpadānaṃ tatiyaṃ.

4. Madhumaṃsadāyakattheraapadānaṃ

106. ‘‘Nagare bandhumatiyā, sūkariko ahosahaṃ;
Ukkoṭaṃ randhayitvāna [ukkoṭakaṃ randhayitvā (sī. syā.)], madhumaṃsamhi [madhusappimhi (pī.), madhuṃ maṃsamhi (ka.)] okiriṃ.

107. ‘‘Sannipātaṃ ahaṃ gantvā, ekaṃ pattaṃ gahesahaṃ;
Pūrayitvāna taṃ pattaṃ, bhikkhusaṅghassadāsahaṃ.

108. ‘‘Yottha therataro bhikkhu, niyyādesi mamaṃ tadā;
Iminā pattapūrena, labhassu vipulaṃ sukhaṃ.

109. ‘‘Duve sampattiyo bhutvā, sukkamūlena codito;
Pacchime vattamānamhi, kilese jhāpayissati.

110. ‘‘Tattha cittaṃ pasādetvā, tāvatiṃsamagacchahaṃ;
Tattha bhutvā pivitvā ca, labhāmi vipulaṃ sukhaṃ.

111. ‘‘Maṇḍape rukkhamūle vā, pubbakammaṃ anussariṃ;
Annapānābhivasso me, abhivassati tāvade.

112. ‘‘Idaṃ pacchimakaṃ mayhaṃ, carimo vattate bhavo;
Idhāpi annapānaṃ me, vassate sabbakālikaṃ.

113. ‘‘Teneva madhudānena [maṃsadānena (sī. pī.)], sandhāvitvā bhave ahaṃ;
Sabbāsave pariññāya, viharāmi anāsavo.

114. ‘‘Ekanavutito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, madhudānassidaṃ phalaṃ.

115. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
116. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
117. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā madhumaṃsadāyako thero imā gāthāyo abhāsitthāti.

Madhumaṃsadāyakattherassāpadānaṃ catutthaṃ.

5. Nāgapallavattheraapadānaṃ

118. ‘‘Nagare bandhumatiyā, rājuyyāne vasāmahaṃ;
Mama assamasāmantā, nisīdi lokanāyako.

119. ‘‘Nāgapallavamādāya, buddhassa abhiropayiṃ;
Pasannacitto sumano, sugataṃ abhivādayiṃ.

120. ‘‘Ekanavutito kappe, yaṃ pallavamapūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

121. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
122. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
123. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā nāgapallavo thero imā gāthāyo abhāsitthāti.

Nāgapallavattherassāpadānaṃ pañcamaṃ.

6. Ekadīpiyattheraapadānaṃ

124. ‘‘Parinibbute sugate, siddhatthe lokanāyake;
Sadevamānusā sabbe, pūjenti dvipaduttamaṃ.

125. ‘‘Āropite ca citake, siddhatthe lokanāyake;
Yathāsakena thāmena, citaṃ pūjenti satthuno.

126. ‘‘Avidūre citakassa, dīpaṃ ujjālayiṃ ahaṃ;
Yāva udeti sūriyo, dīpaṃ me tāva ujjali.

127. ‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

128. ‘‘Tattha me sukataṃ byamhaṃ, ekadīpīti ñāyati;
Dīpasatasahassāni, byamhe pajjalare mama.

129. ‘‘Udayantova sūriyo, deho me jotate sadā;
Sappabhāhi sarīrassa, āloko hoti me sadā.

130. ‘‘Tirokuṭṭaṃ [tirokuḍḍaṃ (sī. syā. ka.)] tiroselaṃ, samatiggayha [sabbatthapi evameva dissati] pabbataṃ;
Samantā yojanasataṃ, passāmi cakkhunā ahaṃ.

131. ‘‘Sattasattatikkhattuñca, devaloke ramiṃ ahaṃ;
Ekatiṃsatikkhattuñca, devarajjamakārayiṃ.

132. ‘‘Aṭṭhavīsatikkhattuñca, cakkavattī ahosahaṃ;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

133. ‘‘Devalokā cavitvāna, nibbattiṃ mātukucchiyaṃ;
Mātukucchigatassāpi, akkhi me na nimīlati.

134. ‘‘Jātiyā catuvassohaṃ, pabbajiṃ anagāriyaṃ;
Aḍḍhamāse asampatte, arahattamapāpuṇiṃ.

135. ‘‘Dibbacakkhuṃ visodhesiṃ, bhavā sabbe samūhatā;
Sabbe kilesā sañchinnā, ekadīpassidaṃ phalaṃ.

136. ‘‘Tirokuṭṭaṃ tiroselaṃ, pabbatañcāpi kevalaṃ;
Samatikkamma [sabbatthapī evameva dissati] passāmi, ekadīpassidaṃ phalaṃ.

137. ‘‘Visamā me samā honti, andhakāro na vijjati;
Nāhaṃ passāmi timiraṃ, ekadīpassidaṃ phalaṃ.

138. ‘‘Catunnavutito kappe, yaṃ dīpamadadiṃ tadā;
Duggatiṃ nābhijānāmi, ekadīpassidaṃ phalaṃ.

139. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
140. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
141. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ekadīpiyo thero imā gāthāyo abhāsitthāti.

Ekadīpiyattherassāpadānaṃ chaṭṭhaṃ.

7. Ucchaṅgapupphiyattheraapadānaṃ

142. ‘‘Nagare bandhumatiyā, ahosiṃ māliko tadā;
Ucchaṅgaṃ pūrayitvāna, agamaṃ antarāpaṇaṃ.

143. ‘‘Bhagavā tamhi samaye, bhikkhusaṅghapurakkhato;
Mahatā ānubhāvena, niyyāti lokanāyako.

144. ‘‘Disvāna lokapajjotaṃ, vipassiṃ lokatāraṇaṃ;
Pupphaṃ paggayha ucchaṅgā, buddhaseṭṭhaṃ apūjayiṃ.

145. ‘‘Ekanavutito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

146. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
147. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
148. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā ucchaṅgapupphiyo thero imā gāthāyo abhāsitthāti.

Ucchaṅgapupphiyattherassāpadānaṃ sattamaṃ.

8. Yāgudāyakattheraapadānaṃ

149. ‘‘Atithiṃ [atītaṃ (ka.)] me gahetvāna, agacchiṃ gāmakaṃ tadā;
Sampuṇṇanadikaṃ disvā, saṅghārāmaṃ upāgamiṃ.

150. ‘‘Āraññakā dhutadharā, jhāyino lūkhacīvarā;
Vivekābhiratā dhīrā, saṅghārāme vasanti te.

151. ‘‘Gati tesaṃ upacchinnā, suvimuttāna tādinaṃ;
Piṇḍāya te na gacchanti, oruddhanaditāya hi [oruddhanadikāyatiṃ (syā.)].

152. ‘‘Pasannacitto sumano, vedajāto katañjalī;
Taṇḍulaṃ me gahetvāna, yāgudānaṃ adāsahaṃ.

153. ‘‘Pañcannaṃ yāguṃ datvāna, pasanno sehi pāṇibhi;
Sakakammābhiraddhohaṃ, tāvatiṃsamagacchahaṃ.

154. ‘‘Maṇimayañca me byamhaṃ, nibbatti tidase gaṇe;
Nārīgaṇehi sahito, modāmi byamhamuttame.

155. ‘‘Tettiṃsakkhattuṃ devindo, devarajjamakārayiṃ;
Tiṃsakkhattuṃ cakkavattī, mahārajjamakārayiṃ.

156. ‘‘Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ;
Devaloke manusse vā, anubhotvā sayaṃ [yasaṃ (syā.)] ahaṃ.

157. ‘‘Pacchime bhave sampatte, pabbajiṃ anagāriyaṃ;
Saha oropite kese, sabbaṃ sampaṭivijjhahaṃ.

158. ‘‘Khayato vayato cāpi, sammasanto kaḷevaraṃ;
Pure sikkhāpadādānā, arahattamapāpuṇiṃ.

159. ‘‘Sudinnaṃ me dānavaraṃ, vāṇijjaṃ sampayojitaṃ;
Teneva yāgudānena, pattomhi acalaṃ padaṃ.

160. ‘‘Sokaṃ pariddavaṃ byādhiṃ, darathaṃ cittatāpanaṃ;
Nābhijānāmi uppannaṃ, yāgudānassidaṃ phalaṃ.

161. ‘‘Yāguṃ saṅghassa datvāna, puññakkhette anuttare;
Pañcānisaṃse anubhomi, aho yāgusuyiṭṭhatā.

162. ‘‘Abyādhitā rūpavatā, khippaṃ dhammanisantitā [nibujjhitā (syā.)];
Lābhitā annapānassa, āyu pañcamakaṃ mama.

163. ‘‘Yo koci vedaṃ janayaṃ, saṅghe yāguṃ dadeyya so;
Imāni pañca ṭhānāni, paṭigaṇheyya paṇḍito.

164. ‘‘Karaṇīyaṃ kataṃ sabbaṃ, bhavā ugghāṭitā mayā;
Sabbāsavā parikkhīṇā, natthi dāni punabbhavo.

165. ‘‘So ahaṃ vicarissāmi, gāmā gāmaṃ purā puraṃ;
Namassamāno sambuddhaṃ, dhammassa ca sudhammataṃ.

166. ‘‘Tiṃsakappasahassamhi, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, yāgudānassidaṃ phalaṃ.

167. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
168. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
169. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā yāgudāyako thero imā gāthāyo abhāsitthāti.

Yāgudāyakattherassāpadānaṃ aṭṭhamaṃ.

9. Patthodanadāyakattheraapadānaṃ

170. ‘‘Vanacārī pure āsiṃ, satataṃ vanakammiko;
Patthodanaṃ gahetvāna, kammantaṃ agamāsahaṃ.

171. ‘‘Tatthaddasāsiṃ sambuddhaṃ, sayambhuṃ aparājitaṃ;
Vanā piṇḍāya nikkhantaṃ, disvā cittaṃ pasādayiṃ.

172. ‘‘Parakammāyane [vayakammāyane (ka.)] yutto, puññañca me na vijjati;
Ayaṃ patthodano atthi, bhojayissāmahaṃ [bhojayissāmi maṃ (syā.)] muniṃ.

173. ‘‘Patthodanaṃ gahetvāna, sayambhussa adāsahaṃ;
Mama nijjhāyamānassa, paribhuñji tadā muni.

174. ‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

175. ‘‘Chattiṃsakkhattuṃ devindo, devarajjamakārayiṃ;
Tettiṃsakkhattuṃ rājā ca, cakkavattī ahosahaṃ.

176. ‘‘Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ;
Sukhito yasavā homi, patthodanassidaṃ phalaṃ.

177. ‘‘Bhavābhave saṃsaranto, labhāmi amitaṃ dhanaṃ;
Bhoge me ūnatā natthi, patthodanassidaṃ phalaṃ.

178. ‘‘Nadīsotapaṭibhāgā, bhogā nibbattare mama;
Parimetuṃ na sakkomi, patthodanassidaṃ phalaṃ.

179. ‘‘Imaṃ khāda imaṃ bhuñja, imamhi sayane saya;
Tenāhaṃ sukhito homi, patthodanassidaṃ phalaṃ.

180. ‘‘Catunnavutito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, patthodanassidaṃ phalaṃ.

181. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
182. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
183. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.
Itthaṃ sudaṃ āyasmā patthodanadāyako thero imā gāthāyo abhāsitthāti.

Patthodanadāyakattherassāpadānaṃ navamaṃ.

10. Mañcadāyakattheraapadānaṃ

184. ‘‘Parinibbute kāruṇike, siddhatthe lokanāyake;
Vitthārike pāvacane, devamānusasakkate.

185. ‘‘Caṇḍālo āsahaṃ tattha, āsandipīṭhakārako;
Tena kammena jīvāmi, tena posemi dārake.

186. ‘‘Āsandiṃ sukataṃ katvā, pasanno sehi pāṇibhi;
Sayamevupagantvāna, bhikkhusaṅghassadāsahaṃ.

187. ‘‘Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

188. ‘‘Devalokagato santo, modāmi tidase gaṇe;
Sayanāni mahagghāni, nibbattanti yadicchakaṃ.

189. ‘‘Paññāsakkhattuṃ devindo, devarajjamakārayiṃ;
Asītikkhattuṃ rājā ca, cakkavattī ahosahaṃ.

190. ‘‘Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ;
Sukhito yasavā homi, mañcadānassidaṃ phalaṃ.

191. ‘‘Devalokā cavitvāna, emi ce mānusaṃ bhavaṃ;
Mahārahā susayanā, sayameva bhavanti me.

192. ‘‘Ayaṃ pacchimako mayhaṃ, carimo vattate bhavo;
Ajjāpi sayane kāle [sayanakāle (syā.)], sayanaṃ upatiṭṭhati.

193. ‘‘Catunnavutito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, mañcadānassidaṃ phalaṃ.

194. ‘‘Kilesā jhāpitā mayhaṃ…pe… viharāmi anāsavo.
195. ‘‘Svāgataṃ vata me āsi…pe… kataṃ buddhassa sāsanaṃ.
196. ‘‘Paṭisambhidā catasso…pe… kataṃ buddhassa sāsanaṃ’’.

Itthaṃ sudaṃ āyasmā mañcadāyako thero imā gāthāyo Abhāsitthāti.

Mañcadāyakattherassāpadānaṃ dasamaṃ.

Bhaddālivaggo bācattālīsamo.

Tassuddānaṃ –

Bhaddālī ekachatto ca, tiṇasūlo ca maṃsado;
Nāgapallaviko dīpī, ucchaṅgi yāgudāyako.

Patthodanī mañcadado, gāthāyo gaṇitā ciha;
Dvesatāni ca gāthānaṃ, gāthā cekā taduttari.

Namo tassa bhagavato arahato sammāsambuddhassa

Vinayapiṭake

Vajirabuddhi-ṭīkā

Ganthārambhakathā

Paññāvisuddhāya dayāya sabbe;
Vimocitā yena vineyyasattā;
Taṃ **cakkhubhūtaṃ** sirasā namitvā;
Lokassa lokantagatassa **dhammaṃ**.

Saṅghañca sīlādiguṇehi yutta-
Mādāya sabbesu padesu sāraṃ;
Saṅkhepakāmena mamāsayena;
Sañcodito bhikkhuhitañca disvā.

Samantapāsādikasaññitāya;
Sambuddhaghosācariyoditāya;
Samāsato līnapade likhissaṃ;
Samāsato līnapade likhītaṃ.

Saññā nimittaṃ kattā ca, parimāṇaṃ payojanaṃ;
Sabbāgamassa pubbeva, vattabbaṃ vattumicchatāti. –

Vacanato **samantapāsādike**ti saññā. **Dīpantare bhikkhujanassa atthaṃ nābhisambhuṇātī**ti nimittaṃ. **Buddhaghosoti garūhi gahitanāmadheyyenā**ti kattā. **Samadhikasattavīsatisahassamattena tassa ganthenā**ti parimāṇaṃ. **Ciraṭṭhitatthaṃ dhammassā**ti payojanaṃ.

Tatrāha – ''vattabbaṃ vattumicchatāti yaṃ vuttaṃ, tattha kathaṃvidho vattā''ti? Uccate –

Pāṭhatthavidūsaṃhīro, vattā suci amaccharo;
Catukkamapariccāgī, desakassa hitussukoti. (mahāni. aṭṭha. ganthārambhakathā);

Tatra paṭhīyateti **pāṭho**. So hi anekappakāro atthānurūpo atthānanurūpo ceti. Kathaṃ? Sandhāyabhāsito byañjanabhāsito sāvasesapāṭho niravasesapāṭho nīto neyyoti. Tatra anekatthavattā **sandhāyabhāsito** nāma ''mātaraṃ pitaraṃ hantvā''tiādi (dha. pa. 294). Ekatthavattā **byañjanabhāsito** nāma ''manopubbaṅgamā dhammā''tyādi (dha. pa. 1, 2; netti. 90, 92; peṭako. 14). **Sāvaseso** nāma ''sabbaṃ, bhikkhave, āditta''mityādi (mahāva. 54; saṃ. ni. 4.28). Viparīto **niravaseso** nāma ''sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthaṃ āgacchantī''tyādi (mahāni. 156; paṭi. ma. 3.5). Yathā vacanaṃ, tathā avagantabbo **nīto** nāma ''aniccaṃ dukkhamanattā''tyādi. Yuttiyā anussaritabbo **neyyo** nāma ''ekapuggalo, bhikkhave''tyādi (a. ni. 1.170).

Atthopi anekappakāro pāṭhattho sabhāvattho ñeyyattho pāṭhānurūpo pāṭhānanurūpo sāvasesattho niravasesattho nītattho neyyatthotyādi. Tattha yo taṃtaṃsaññāpanatthamuccārīyate pāṭho, sa **pāṭhattho** ''sātthaṃ sabyañjana''mityādīsu (pārā. 1; dī. ni. 1.190) viya. Rūpārūpadhammānaṃ lakkhaṇarasādi **sabhāvattho** ''sammādiṭṭhiṃ bhāvetī''tyādīsu (vibha. 489; saṃ. ni. 5.3) viya. Yo ñāyamāno hitāya bhavati, sa ñātumarahattā **ñeyyattho** ''atthavādī dhammavādī''tyevamādīsu (dī. ni. 1.9, 194; 3.238; ma. ni. 1.411) viya. Yathāpāṭhaṃ bhāsito **pāṭhānurūpo** ''cakkhu, bhikkhave, purāṇakamma''nti (saṃ. ni. 4.146) bhagavatā vuttamato cakkhumapi kammanti. Byañjanacchāyāya atthaṃ paṭibāhayamānena vutto **pāṭhānanurūpo**. Vajjetabbaṃ kiñci apariccajitvā parisesaṃ katvā vutto **sāvasesattho** ''cakkhuñca paṭicca rūpe ca uppajjatī''ti (saṃ. ni. 4.60; mahāni. 107) ca, ''sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno''tyādīsu (dha. pa. 129) viya. Viparīto **niravasesattho** ''sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca (dī. ni. 2.155; mahā. 287; netti. 114). Tatra, bhikkhave, ko mantā ko saddhātā…pe… aññatra diṭṭhapadehī''tyādi (a. ni. 7.66). Saddavaseneva vedanīyo **nītattho** ''rūpā saddā rasā gandhā, phoṭṭhabbā ca manoramā''tyādīsu (saṃ. ni. 1.151, 165; mahāva. 33) viya. Sammutivasena veditabbo **neyyattho** ''cattārome, bhikkhave, valāhakūpamāpuggalā''tyādīsu viya (a. ni. 4.101; pu. pa. 157). Āha ca –

''Yo attho saddato ñeyyo, nītatthaṃ iti taṃ vidū;
Atthassevābhisāmaggī, neyyattho iti kathyate''ti.

Evaṃ pabhedagate pāṭhatthe vijānātīti **pāṭhatthavidū**. Na saṃhīrate parapavādīhi dīgharattaṃ titthavāsenetya**saṃhīro**. Bhāvanāyāgamādhigamasampannattā vattuṃ sakkotīti **vattā,** saṅkhepavitthāranayena hetudāharaṇādīhi avabodhayituṃ samatthotyattho. Socayatyattānaṃ pare ceti **suci,** dussīlyaduddiṭṭhimalavirahitotyattho. Dussīlo hi attānamupahantunādeyyavāco ca bhavatyapattāhārācāro iva niccāturo vejjo. Duddiṭṭhi paraṃ upahanti, nāvassaṃ nissayo ca bhavatyahivāḷagahākulo iva kamalasaṇḍo. Ubhayavipanno sabbathāpyanupāsanīyo bhavati gūthagatamiva chavālātaṃ gūthagato viya ca kaṇhasappo. Ubhayasampanno pana suci sabbathāpyupāsanīyo sevitabbo ca viññūhi, nirupaddavo iva ratanākaro. Nāssa maccharotya**maccharo,** ahīnācariyamuṭṭhītyattho. Suttasuttānulomācariyavādaattanomatisaṅkhātassa catukkassāpariccāgī, tadatthasseva byākhyātetyattho. Atha vā

paccakkhānumānasaddatthāpattippabhedassa pamāṇacatukkassāpariccāgī.

> ''Ekaṃsavacanaṃ ekaṃ, vibhajjavacanāparaṃ;
> Tatiyaṃ paṭipuccheyya, catutthaṃ pana ṭhāpaye''ti. –

> Evaṃ vuttacatukkassa vā apariccāgī; Hitussuko iti sotūnaṃ hitāyossuko, tesamavabodhanaṃ pati patthetī tyattho; So eso sucittā piyo; Catukkassa apariccāgittā garu; Asaṃhīrattā bhāvanīyo; Desakattā vattā; Hitussukattā vacanakkhamo; Pāṭhatthaviduttā gambhīrakathaṃ kattā; Amaccharattā no caṭṭhāne niyojakoti;
> ''Piyo garu bhāvanīyo, vattā ca vacanakkhamo;
> Gambhīrañca kathaṃ kattā, no caṭṭhāne niyojako''. (a. ni. 7.37; netti. 113) –

> Itiabhihito desako;

Sotā idāni abhidhīyate –

> Dhammācariyagaru saddhā-paññādiguṇamaṇḍito;
> Asaṭhāmāyo sotāssa, sumedho amatāmukho.

Tattha dhammagaruttā kathaṃ na paribhavati, ācariyagaruttā kathikaṃ na paribhavati, saddhāpaññādiguṇapaṭimaṇḍitattā attānaṃ na paribhavati, asaṭhāmāyattā amatābhimukhattā ca avikkhittacitto bhavati, sumedhattā yonisomanasikarotītyattho. Vuttañhetaṃ –

> ''Pañcahi, bhikkhave, dhammehi samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ. Katamehi pañcahi? Na kathaṃ paribhoti, na kathikaṃ paribhoti, na attānaṃ paribhoti, avikkhittacitto dhammaṃ suṇāti ekaggacitto, yoniso ca manasi karotī''ti (a. ni. 5.151).

Taṃlakkhaṇappattattā bhāvanā bhavati savanassetyutto sotā.

Ganthārambhakathāvaṇṇanā

Idāni assārambho – tattha **yo**ti aniyamaniddeso, tena visuddhajātikulagottādīnaṃ kilesamalavisuddhiyā, pūjārahatāya vā akāraṇataṃ dassetvā yo koci imissā samantapāsādikāya ādigāthāya niddiṭṭhalokanāthattahetuṃ yathāvuttahetumūlena thirataraṃ acalaṃ katvā yathāvuttahetukālaṃ accantameva pūrento avasāne yathāvuttahetuphalaṃ sampādetvā yathāvuttahetuphalappayojanaṃ sādheti, sova paramapūjārahoti niyameti.

Ettāvatā –

> Bhayasammohaduddiṭṭhi-paṇāmo nesa sabbathā;
> Paññāpubbaṅgamo eso, paṇāmoti nidassito.

Tatra hetūti atidukkarāni tiṃsapāramitāsaṅkhātāni puññakammāni. Tāni hi accantadukkhena kasirena vacanapathātītānubhāvena mahatā ussāhena karīyantīti atidukkarāni nāma. Atidukkarattā eva hi tesaṃ atidullabhaṃ loke anaññasādhāraṇaṃ nāthattasaṅkhātaṃ phalaṃ phalanti, taṃ tattha hetuphalaṃ; hetumūlaṃ nāma yathāvuttassa hetuno nipphādanasamatthā mahākaruṇā, sā ādipaṇidhānato paṭṭhāya ''mutto mocessāmī''tiādinā nayena yāva hetuphalappayojanā, tāva abbocchinnaṃ pavattati. Yaṃ sandhāya vuttaṃ –

> ''Sakānanā sagrivarā sasāgarā,
> Gatā vināsaṃ bahuso vasundharā;
> Yugantakāle salilānalānile,
> Na bodhisattassa mahātapā kuto''ti.

Yāya samannāgatattā **''namo mahākāruṇikassa tassā''**ti āha. Hetukālaṃ nāma catuaṭṭhasoḷasaasaṅkhyeyyādippabhedo kālo, yaṃ sandhāyāha **''kappakoṭīhipi appameyyaṃ kāla''**nti. Tattha accantasaṃyogatthe upayogavacanaṃ veditabbaṃ ''māsaṃ adhīte, divasaṃ caratī''tiādīsu viya. Kāmañca so kālo asaṅkhyeyyavasena pameyyo viññeyyo, tathāpi kappakoṭivasena aviññeyyataṃ sandhāya ''kappakoṭīhipi appameyyaṃ kāla''nti āha. Tattha kālayatīti **kālo,** khipati viddhaṃsayati sattānaṃ jīvitamiti attho. Kala vikkhepe. Tattha kappīyati saṃkappīyati sāsapapabbatādīhi upamāhi kevalaṃ saṃkappīyati, na manussadivasamāsasaṃvaccharādigaṇanāya gaṇīyatīti **kappo**. Ekantiādigaṇanapathassa koṭibhūtattā koṭi, kappānaṃ koṭiyo kappakoṭiyo. Tāhipi na pamīyatīti appameyyo, taṃ **appameyyaṃ. Karonto**ti nānatthattā dhātūnaṃ dānaṃ dento, sīlaṃ rakkhanto, lobhakkhandhato nikkhamanto, attahitaparahitādibhedaṃ taṃ taṃ dhammaṃ pajānanto, vividhena vāyāmena ghaṭento vāyamanto, taṃ taṃ sattāparādhaṃ khamanto, paṭiññāsammutiparamatthasaccāni saccāyanto, taṃ taṃ sattahitaṃ adhiṭṭhahanto, sakalalokaṃ mettāyanto, mittāmittādibhedaṃ pakkhapātaṃ pahāya taṃ taṃ sattaṃ ajjhupekkhanto cāti attho. **Khedaṃ gato**ti anantappabhedaṃ mahantaṃ saṃsāradukkhaṃ anubhavanaṭṭhena gato, sampattotyattho. Saṃsāradukkhañhi sārīrikaṃ mānasikañca sukhaṃ khedayati pātayatīti ''khedo''ti vuccati. **Lokahitāyā**ti idaṃ yathāvuttahetuphalappayojananidassanaṃ, ''saṃsāradukkhānubhavanakāraṇanidassana''ntipi eke –

> '''Jātisaṃsāradukkhānaṃ, gantuṃ sakkopi nibbutiṃ;
> Ciralliṭṭhopi saṃsāre, karuṇāyeva kevala'nti. –

Ca vutta''nti, tamayuttaṃ. Na hi bhagavā lokahitāya saṃsāradukkhamanubhavati. Na hi kassaci dukkhānubhavanaṃ lokassa upakāraṃ āvahati. Evaṃ panetaṃ dasseti tiṃsapāramitāpabhedaṃ hetuṃ, pāramitāphalabhūtaṃ nāthattasaṅkhātaṃ phalañca. Yathā cāha

‘‘mamañhi, ānanda, kalyāṇamittaṃ āgamma jātidhammā sattā jātiyā parimuccantī’’tiādi (saṃ. ni. 1.129; 5.2). Tattha bhagavā yathāvuttahetūhi sattānaṃ vineyyabhāvanipphādanapaññābījāni vapi, hetuphalena paripakkindriyabhāvena parinipphannavineyyabhāve satte vinayi, saṃsāradukkhato mocayīti attho. Na evaṃ saṃsāradukkhena lokassa upakāraṃ kiñci akāsi, tasmā karonto atidukkarāni lokahitāyāti sambandho. Imissā yojanāya sabbapaṭhamassa bodhisattassa uppattikālato paṭṭhāya bodhisattassa nāthattasaṅkhātapāramitāhetuphalādhigamo veditabbo. Yo nāthoti hi sambandho adhippeto. Imassa panatthassa –

‘‘Yadeva paṭhamaṃ citta-muppannaṃ tava bodhaye;
Tvaṃ tadevassa lokassa, pūjike parivasittha’’. –

Iti vacanaṃ sādhakaṃ. Paṭhamacittassa pāramitābhāvo rukkhassa aṅkurato paṭṭhāya uppattiupamāya sādhetabbo. Etthāha – ‘‘khedaṃ gatoti vacanaṃ niratthakaṃ, yathāvuttanayena guṇasādhanāsambhavato’’ti? Na, antarā anivattanakabhāvadīpanato. Dukkarāni karonto khedaṃ gato eva, na antarā khedaṃ asahanto nivattatīti dīpeti. Lokadukkhāpanayanakāmassa vā bhagavato attano dukkhānubhavanasamatthataṃ dasseti.

‘‘Yassa kassaci varadossaṃ, yāvāhaṃ sabbasattadukkhāni;
Sabbāni sabbakālaṃ yugaṃ, padmasseva bujjhantomhī’’ti. –

Evaṃadhippāyassa attamattadukkhānubhavanasamatthatāya kāyeva kathāti atisayaṃ atthaṃ dassetīti attho. Atha vā **khedaṃ gato**ti byāpāraṃ paricayaṃ gatotipi attho sambhavati. Kammādīsu sabyāpāraṃ purisaṃ disvā santi hi loke vattāro ‘‘khinnoyaṃ kamme, khinnoyaṃ satte’’tiādi. Imissā yojanāya nāthoti iminā buddhattādhigamasiddhaṃ koṭippattaṃ nāthabhāvaṃ patvā ṭhitakālo dassitoti veditabbo. Keci ‘‘mahākāruṇikassāti vadanto buddhabhūtassāti dassetī’’ti likhanti, taṃ na sundaraṃ viya, bodhisattakālepi tabbohārasabbhāvato. Tasmā so ettakaṃ kālaṃ dukkarāni karonto avasāne dukkarapāramitāpāripūriyā tāsaṃ phalabhūtaṃ nāthabhāvaṃ patvā lokahitāya byāpāraṃ gatoti ayamattho nidassito hoti. ‘‘Bodhiṃ gato’’ti vuttepi subyattaṃ hetuphalaṃ dassitaṃ hoti. Buddhabhāvappattasseva ca nāthassa namo kato hoti visesavacanasabbhāvato, na bodhisattassa. Evaṃ santepi vinayādhikāro idhādhippeto. So ca pabbajitakālato paṭṭhāya yāvamaraṇakālā hoti. Taṃ ativiya parittaṃ kālaṃ lajjino atisukaraṃ sīlamattaṃ ekakassa attano hitāya attamattadukkhāpanayanādhippāyena paripūrento ko nāma idhalokaparalokātikkamasukhaṃ na gaccheyya, nanu bhagavā sakalalokadukkhāpanayanādhippāyena kappakoṭīhipi appameyyaṃ kālaṃ karonto atidukkaranirassādaṃ khedaṃ gatoti aññāpadesena guṇaṃ vaṇṇeti ācariyo.

Lokahitāyāti ettha lokiyati ettha dukkhanti loko, luyate vā jātijarāmaraṇadukkhehīti loko, iminā sattalokaṃ jātilokañca saṅgaṇhāti. Tasmā tassa sattalokassa idhalokaparalokahitaṃ atikkantaparalokānaṃ vā ucchinnalokasamudayānaṃ lokānaṃ, idha jātiloke okāsaloke vā diṭṭhadhammasukhavihārasaṅkhātañca hitaṃ sampiṇḍetvā lokassa, lokānaṃ, loke vā hitanti sarūpekadesekasesaṃ katvā ‘‘lokahita’’miccevāha. **Nātho**ti sabbasattānaṃ āsayānusayacariyādhimuttibhedānurūpadhammadesanasamatthatāya ‘‘dhammaṃ vo, bhikkhave, desessāmi…pe… taṃ suṇāthā’’ti (ma. ni. 3.420) evaṃ yācanaṭṭhenāpi nāthateti nātho. Bhikkhūnaṃ vītikkamānurūpaṃ sikkhāpadapaññāpanena diṭṭhadhammikasamparāyikāya ca karuṇāya upagantvā tapati, suttantavasena vā tesaṃ sabbasattānaṃ anusayite kilese karuṇāya ca paññāya ca upagantvā tapati, abhidhammavasena vā te te saṅkhāre aniccādilakkhaṇavasena upaparikkhitvā attano kilese paññāya upecca paricchinditvā tapatīti tapanaṭṭhenāpi nāthateti nātho. Sadevake loke appaṭipuggalattā kenaci appaṭihatadhammadesanattā paramacittissariyappavattito ca issariyaṭṭhenāpi nāthateti nātho. ‘‘Dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesī’’ti (mahāva. 90) vacanato sampahaṃsanasaṅkhātena āsīsaṭṭhena, paṇidhānato paṭṭhāya ‘‘kathaṃ nāmāhaṃ mutto mocayissāmī’’tiādinā nayena āsīsaṭṭhena vā nāthateti nāthoti veditabbo, sammāsambuddho. Catūhipi nāthaṅgehi catuvesārajjacatupaṭisambhidādayo sabbepi buddhaguṇā yojetabbā, ativitthārikabhayā pana na yojitā.

Namoti paramatthato buddhaguṇabahumānapabbhārā cittanati, cittanatippabhavā ca vacīkāyanati. Atthu meti pāṭhasesena sambandho. **Mahākāruṇikassā**ti ettha sabbasattavisayattā mahussāhappabhavattā ca mahatī karuṇā **mahākaruṇā**. Tattha paṇidhānato paṭṭhāya yāvaanupādisesanibbānapurappavesā niyuttoti mahākāruṇiko, bhagavā. Ettha ca mahākāruṇikassāti iminā yathāvuttahetumūlaṃ dasseti. Nikkaruṇo hi paradukkhesu udāsino buddhatthāya paṇidhānamattampi atibhāriyanti maññanto appameyyaṃ kālaṃ atidukkaraṃ hetuṃ pūretvā nāthattasaṅkhātaṃ hetuphalappayojanabhūtaṃ lokahitaṃ kathaṃ karissati. Tasmā sabbaguṇamūlabhūtattā mahākaruṇāguṇameva vaṇṇento ‘‘namo mahākāruṇikassā’’ti āha. Ettāvatā hetuanurūpaṃ phalaṃ, phalānurūpo hetu, dvinnampi anurūpaṃ mūlaṃ, tiṇṇampi anurūpaṃ payojananti ayamattho dassito hoti.

Evaṃ acchariyapuriso, nātho nāthaguṇe ṭhito;
Namoraho anāthassa, nāthamānassa sampadaṃ.

Ettha siyā ‘‘anekesu bhagavato guṇesu vijjamānesu kasmā ‘mahākāruṇikassā’ti ekameva gahita’’nti? Uccate –

Dosahīnassa satthassa, codanā tu na vijjate;
Dosayuttamasatthañca, tasmā codanā apattakāti.

Na mayā codanā katā, kintu pucchā eva katā. Apica –

‘‘Phalaṃ satipi rukkheḍḍhe, na patatyavikampite;
Codanā yā’tthu satthānaṃ, pucchanātyatthaphalaṃ mahatā.

‘‘Nabhottuṃ kurute sammā, gahituṃ nāḍḍhate ghaṭaṃ;
Akkhepe hi kate tadi-cchissāṇābuddhibandhanaṃ.

''Yathā himapado paddho, pabuddho gandhalimpiyā;
Bhinnatthaviramassevaṃ, satthakatātthalimpiyā''ti. –

Evaṃ cekaṃ –

Sammāpi codanā taṃ khalu, guravo vivākyā vivaddha;
Yatisissā āghaṭṭitāti-vākyenābhyadhikaṃ gopaya.

Saravatī āceraṃ kiliṭṭhā, tadicchissajitāttānaṃ;
Jayatyattānamācero, sadassasseva sārathīti. –

Atroccate –

Yassa hi vākyasahassaṃ, vākye vākye satañca jivhā;
Nāmaṃ dasabalaguṇapadesaṃ, vattuṃ kappenapi na sakkā.

Yathā –

Buddhopi buddhassa bhaṇeyya vaṇṇaṃ,
Kappampi ce aññamabhāsamāno;
Khīyetha kappo ciradīghamantare,
Vaṇṇo na khīyetha tathāgatassāti. (dī. ni. aṭṭha. 1.304; 3.141; ma. ni. aṭṭha. 2.425; udā. aṭṭha. 53; cariyā. aṭṭha. nidānakathā) –

Cottattā na sakkā bhagavataṃ guṇānamavasesābhidhātuṃ.

Apica –

Yathā tvaṃ sattānaṃ, dasabala tathā ñāṇakaruṇā;
Guṇadvandaṃ seṭṭhaṃ, tava guṇagaṇā nāma tiguṇāti. –

Sabbaguṇaseṭṭhattā mūlattā ca ekameva vuttaṃ. Atha vā ''chasu asādhāraṇañāṇesu aññatarattā taggahaṇena sesāpi gahitāva sahacaraṇalakkhaṇenā''ti ca vadanti. Visesato panettha abhidhammassa kevalaṃ paññāvisayattā abhidhammaṭṭhakathārambhe ācariyena ''karuṇā viya sattesu, paññā yassa mahesino''ti paññāguṇo vaṇṇito tesaṃ tesaṃ sattānaṃ āsayānusayacaayādhimuttibhedānurūpaparicchindanapaññāya, sattesu mahākaruṇāya ca adhikārattā. Suttantaṭṭhakathārambhe ''karuṇāsītalahadayaṃ, paññāpajjotavihatamohatama''nti bhagavato ubhopi paññākaruṇāguṇā vaṇṇitā. Idha pana vinaye āsayādinirapekkhaṃ kevalaṃ karuṇāya pākatikasattenāpi asotabbārahaṃ suṇanto, apucchitabbārahaṃ pucchanto, avattabbārahañca vadanto sikkhāpadaṃ paññapesīti karuṇāguṇoyeveko vaṇṇitoti veditabbo.

Paññādayā attaparatthahetū,
Tadanvayā sabbaguṇā jinassa;
Ubho guṇā te guṇasāgarassa,
Vuttā idhācariyavarena tasmā.

Ettāvatā aṭṭhakathādigāthā,
Samāsato vuttapadatthasobhā;
Ayampi vitthāranayoti cāhaṃ,
Uddhaṃ ito te paṭisaṃkhipāmi.

Dutiyagāthāya **asambudha**nti dhammānaṃ yathāsabhāvaṃ abujjhanto. **Buddhanisevita**nti buddhānubuddhapaccekabuddhehi gocarabhāvanāsevanāhi yathārahaṃ nisevitaṃ. **Bhavā bhava**nti vattamānabhavato aññaṃ bhavaṃ **gacchati** upagacchati, paṭipajjatīti attho. Atha vā **bhavo**ti sassatadiṭṭhi. Tassa paṭipakkhattā **abhavo**ti ucchedadiṭṭhi. **Bhavo**ti vā vuddhi. **Abhavo**ti hāni. **Bhavo**ti vā duggati. **Abhavo**ti sugati. ''Appamāṇā dhammā, asekkhā dhammā''tiādīsu (dha. sa. tikamātikā 13, 11) viya hi vuddhiatthattā akārassa. Bhāvayatīti **bhavo,** jāti. Bhavatīti vā **bhavo**. Savikārā bahuvidhakhandhuppatti dīpitā. **Abhavo**ti vināso, jātibhāvaṃ maraṇabhāvañca gacchatīti vuttaṃ hoti. Ettha arahantānaṃ maraṇampi khaṇikavasena gahetabbaṃ. Bhavesu abhavo bhavābhavo, taṃ **bhavābhavaṃ,** bhavesu abhāvapaññattiṃ gacchatīti attho. **Jīvaloko**ti sattaloko, saṅkhāralokaokāsalokānaṃ bhavābhavagamanāsambhavato sattalokaṃ jīvalokoti viseseti. **Avijjādikilesajālaviddhaṃsino**ti ettha navapi lokuttaradhammā saṅgahaṃ gacchanti. Apacayagāmitā hi catumaggadhammassa odhiso avijjādikilesajālaviddhaṃso, so assa atthi, tadārammaṇaṃ hutvā tattha sahāyabhāvūpagamanena nibbānassāpi. Yathāha ''yo kho, āvuso, rāgakkhayo…pe… idaṃ vuccati nibbāna''nti. Arahattassāpi tathā rāgādikkhayavacanasabbhāvato. Phalasāmaññena tiṇṇampi phalānaṃ atthīti navavidhopesa ''avijjādikilesajālaviddhaṃsī''ti vuccati. Atha vā sahacaraṇalakkhaṇakaāraṇatāya paṭipakkhagocaraggahaṇatā. Anabhihitopi hi dhammassa tatrābhihitova bujjhitabbo iti vacanato kāraṇagocaraggahaṇena cattāripi phalāni gahitāni. Narakādīsu apatamānaṃ dhāreti sugatiyaṃ uppādanenāti **dhammo**. Puna sugatimhi ajananakārī akusaladhamme nivāretvā poseti pavatteti vaḍḍhetīti dhammo. So pana kāmarūpārūpabhedato tividho accantasukhāvahanato, tatopi uttamattā **dhammavaro**.

Etthāha – ''catunnaṃ, bhikkhave, ariyasaccānaṃ ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsarita'nti (dī. ni. 2.155; mahāva. 287) vacanato catusaccadhammaṃ asambudhaṃ bhavā bhavaṃ gacchati jīvalokoti siddhaṃ. Tasmā yaṃ

asambudhaṃ gacchati, tasseva ‘‘tassā’’ti ante taṃniddesena niyamanato catusaccadhammopi avijjādikilesajālaviddhaṃsī dhammavaroti cāpajjati. Aññathā ‘‘namo avijjādikilesajālaviddhaṃsino dhammavarassa tassā’’ti taṃniddesena samānavibhattikaraṇaṃ na yujjati atippasaṅganiyamanato, ‘‘avijjādikilesajālaviddhaṃsino dhammavarassā’’ti vacanaṃ visesanavacanaṃ. Tasmā dukkhasamudayasaccānaṃ tabbhāvappasaṅgo natthīti ce? Na, taṃniddesena samānavibhattiṭṭhāne avisesitattā. Api ca maggasaccanirodhasaccesu phalānaṃ apariyāpannattā nava lokuttaradhammā saṅgahitāti vacanavirodho, phalānaṃ asaṅgahe verañjakaṇḍavaṇṇanāyaṃ na kevalaṃ ariyamaggo ceva nibbānañca, api ca ariyaphaladhammehi saddhiṃ pariyattidhammopi. Vuttañhetaṃ ‘‘rāgavirāgamanejamasokaṃ…pe… dhammamimaṃ saraṇatthamupehī’’ti (vi. va. 887) vacanavirodho cāti pubbāparaviruddhā esā gāthā sāsanaviruddhā cā’’ti? Vuccate – sabbametamayuttaṃ vuttagāthatthājānanato. Ettha hi ācariyena pavattipavattihetuvisayavibhāgo ca dassito. Kathaṃ? Tattha **asambudha**nti asambodho, so atthato avijjā, tāya ca taṇhupādānāni gahitāni, tayopi te dhammā samudayasaccaṃ, bhavābhavanti ettha dukkhasaccaṃ vuttaṃ. Sugatiduggatippabhedo hi bhavo atthato pañcupādānakkhandhā honti. ‘‘Evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti (mahāva. 1) vacanato dukkhappavatti **pavatti** nāma, dukkhasamudayo **pavattihetu** nāma, avijjāsaṅkhātassa ca pavattihetussa aggahitaggahaṇena nirodhamaggasaccadvayaṃ **visayo** nāma. Vuttañhetaṃ ‘‘tattha katamā avijjā? Dukkhe aññāṇaṃ…pe… dukkhanirodhagāminiyā paṭipadāya aññāṇa’’nti (vibha. 226).

Ettha ca nirodhasaccaṃ buddhena gocarāsevanāya āsevitaṃ, maggasaccaṃ bhāvanāsevanāya. Ettāvatā asambudhaṃ buddhanisevitaṃ yanti upayogappatto yo visayo nirodho ca maggo ca, tassa yathāvuttāvijjādikilesajālattayaviddhaṃsino namo dhammavarassāti ayaṃ gāthāya attho. Pariyattidhammopi kilesaviddhaṃsanassa suttantanayena upanissayapaccayattā kilesaviddhaṃsanasīlatāya ‘‘avijjādikilesajālaviddhaṃsī’’ti vattuṃ sambhavati. Evañhi sati rāgavirāgāti gāthattho, so dhammaṃ deseti…pe… brahmacariyaṃ pakāsetīti suttattho ca asesato gahito hoti. Atha vā imāya gāthāya kevalaṃ pariyattidhammova gahito hoti, yaṃ sandhāyāha ‘‘so dhammaṃ deseti ādikalyāṇaṃ…pe… brahmacariyaṃ pakāsetī’’ti (dī. ni. 1.190; pārā. 1), tampi asambudhaṃ buddheheva nisevitaṃ gocarāsevanāya anaññanisevitaṃ. Yathāha ‘‘bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā…pe… bhagavato sutvā bhikkhū dhāressantī’’ti (saṃ. ni. 2.146).

Tatiyagāthāya sīlādayo kiñcāpi lokiyalokuttarā yathāsambhavaṃ labbhanti, tathāpi ante ‘‘ariyasaṅgha’’nti vacanato sīlādayo cattāro dhammakkhandhā lokuttarāva. Ettha ca ‘‘sīlasamādhipaññāvimuttivimuttiñāṇappabhutīhī’’ti vattabbe sarūpekasesaṃ katvā **‘‘vimuttiñāṇappabhutīhī’’**ti vuttaṃ. Ettha ca kiñcāpi vimuttīti phaladhammāva sutte adhippetā, tathāpi ‘‘maggā vuṭṭhahitvā maggaṃ paccavekkhati. Pahīne kilese paccavekkhati. Phalaṃ paccavekkhati. Nibbānaṃ paccavekkhatī’’ti (paṭṭhā. 1.1.410) vacanato maggādipaccavekkhaṇañāṇaṃ vimuttiñāṇanti veditabbaṃ. Vimutti vimokkho khayoti hi atthato ekaṃ. ‘‘Khaye ñāṇaṃ anuppāde ñāṇanti (dha. sa. dukamātikā 142; dī. ni. 3.304) ettha khayo nāma maggo, rāgakkhayo dosakkhayoti phalanibbānānaṃ adhivacana’’nti sutte āgatameva. Pahīnakilesānaṃ khayo pākatiko khayo eva. **Pabhuti-**saddena tisso vijjā cha abhiññā catasso paṭisambhidāti evamādayo guṇā saṅgahitā. Samannāgamaṭṭhena aparihīnaṭṭhena ca yutto. **Khettaṃ janānaṃ kusalatthikāna**nti ‘‘anuttaraṃ puññakkhettaṃ lokassā’’ti suttato kusalassa viruhanaṭṭhānattā, suttantanayena upanissayapaccayattā ca kāmaṃ kusalassa khettaṃ hoti saṅgho, na kusalatthikānaṃ janānaṃ. Tasmā na yujjatīti ce? Na, suttatthasambhavato. Sutte ‘‘anuttaraṃ puññakkhettaṃ lokassā’’ti (saṃ. ni. 4.341) hi vuttaṃ. Kassa lokassa? Puññatthikassa khettaṃ saṅgho, puññupanissayattā puññakkhettaṃ hoti saṅgho, kusalatthikānanti ca vuccanti. Lokepi hi devadattassa khettaṃ yaññadattassa khettaṃ sāliyavupanissayattā sālikhettaṃ yavakhettanti ca vuccati. **Ariyasaṅgha**nti vigatakilesattā ariyaṃ parisuddhaṃ ariyānaṃ, ariyabhāvaṃ vā pattaṃ sīladiṭṭhisāmaññena saṅghatattā saṅghaṃ. ‘‘Ariya-saddena sammutisaṅghaṃ nivāretī’’ti keci likhanti, taṃ na sundaraṃ vimuttiñāṇaguṇaggahaṇena visesitattā. **Sirasā**ti iminā kāmaṃ kāyanatiṃ dasseti, tathāpi uttamasaṅghe guṇagāravena uttamaṅgameva niddisanto ‘‘sirasā namāmī’’tyāha. Sirassa pana uttamatā uttamānaṃ cakkhusotindriyānaṃ nissayattā, tesaṃ uttamatā ca dassanānuttariyasavanānuttariyahetutāya veditabbā. Etthāha – anusandhikusalo

> ‘‘Upogghāto padañceva, padattho padaviggaho;
> Codanāpratyavajjānaṃ, byākhyā tantassa chabbidhā’’ti. –

Evamavatvā kasmā ratanattayapaṇāmaṃ paṭhamaṃ vuttanti? Vuccate – satācārattā. Ācāro kiresa sappurisānaṃ, yadidaṃ saṃvaṇṇanārambhe ratanattayapūjāvidhānaṃ. Tasmā ‘‘satācārato bhaṭṭhā mā mayaṃ homā’’ti karīyati, catugambhīrabhāvayuttañca vinayapiṭakaṃ saṃvaṇṇetukāmassa mahāsamuddaṃ ogāhantassa viya paññāveyyattiyasamannāgatassāpi mahantaṃ bhayaṃ hoti, bhayakkhayāvahañcetaṃ ratanattayaguṇānussaraṇajanitaṃ paṇāmapūjāvidhānaṃ. Yathāha ‘‘evaṃ buddhaṃ sarantāna’’ntiādi (saṃ. ni. 1.249). Apicācariyo satthupūjāvidhānena asatthari satthābhinivesassa lokassa yathābhūtaṃ satthari eva sammāsambuddhe satthusambhāvanaṃ uppādeti, asatthari satthusambhāvanaṃ pariccajāpeti, ‘‘tathāgatappaveditaṃ dhammavinayaṃ attano dahatī’’ti vuttadosaṃ pariharati. Antarāyabahulattā khandhasantatiyā vippakatāya vinayasaṃvaṇṇanāya attano āyuvaṇṇasukhabalānaṃ parikkhayasambhavāsaṅkāya ‘‘abhivādanasīlissa…pe… āyu vaṇṇo sukhaṃ bala’’nti (dha. pa. 109) vuttānisaṃse yāva saṃvaṇṇanāpariyosānā pattheti. Api cettha buddhassa bhagavato paṇāmapūjāvidhānaṃ sammāsambuddhabhāvādhigamatthaṃ **buddhayānaṃ** paṭipajjantānaṃ ussāhaṃ janeti. Lokiyalokuttarabhedassa, lokuttarasseva vā saddhammassa pūjāvidhānaṃ paccekabuddhabhāvādhigamatthaṃ **paccekabuddhayānaṃ** paṭipajjantānaṃ ussāhaṃ janeti. Saddhammapaṭivedhamattābhilāsino hi te. Paramatthasaṅghapūjāvidhānaṃ paramatthasaṅghabhāvādhigamatthaṃ **sāvakayānaṃ** paṭipajjantānaṃ ussāhaṃ janeti, maṅgalādīni vā sātthāni anantarāyāni ciraṭṭhitikāni bahumatāni ca bhavantīti evaṃladdhikānaṃ cittaparitosanatthaṃ ‘‘pūjā ca pūjaneyyāna’’nti bhagavatā pasatthamaṅgalaṃ karoti. Vuccate ca –

> ‘‘Maṅgalaṃ bhagavā buddho, dhammo saṅgho ca maṅgalaṃ;
> Maṅgalādīni sātthāni, sīghaṃ sijjhanti sabbaso.
>
> ‘‘Satthu pūjāvidhānena, evamādī bahū guṇe;
> Labhatīti vijānanto, satthupūjāparo siyā’’ti.

Ettha ca satthupadhānattā dhammasaṅghānaṃ pūjāvidhānaṃ satthupūjāvidhānamicceva daṭṭhabbaṃ sāsanato lokato ca. Tenetaṃ

vuccati –

''Satthā''ti dhammo sugatena vutto;
Nibbānakāle yamato sa satthā;
Suvatthigāthāsu ''tathāgato''ti;
Saṅgho ca vutto yamato sa satthā.

Kiñca bhiyyo –

Dhammakāyo yato satthā, dhammo satthā tato mato;
Dhammaṭṭhito so saṅgho ca, satthusaṅkhyaṃ nigacchati.

Santi hi loke vattāro kosagataṃ asiṃ gahetvā ṭhitaṃ purisaṃ visuṃ aparāmasitvā ''asiṃ gahetvā ṭhito eso''ti. Tenevāha cāriyamātraccevā –

''Namatthu buddharatnāya, dhammaratnāya te namo;
Namatthu saṅgharatnāya, tiratnasamavānayī''ti.

Apica sabbadhammesu appaṭihatañāṇanimittānuttaravimokkhapātubhāvābhisaṅkhātaṃ khandhasantānamupādāya ''buddho''ti yadi paññāpiyati, dhammo paṇāmārahoti kā eva kathā, saṅgho ca ''saṅghe gotami dehi, saṅghe te dinne ahañceva pūjito bhavissāmi saṅgho cā''ti vuttattā bhājananti dīpeti. Atha vā ''buddhasubodhito dhammo ācariyaparamparāya suvaṇṇabhājane pakkhittatelamiva aparihāpetvā yāvajjatanā ābhatattā eva mādisānampi sotadvāramanuppatto''ti saṅghassa ācariyo atīva ādarena paṇāmaṃ karoti ''sirasā namāmī''ti.

Evaṃ anekavidhaṃ paṇāmappayojanaṃ vadanti, ācariyena pana adhippetappayojanaṃ attanā eva vuttaṃ **''iccevamaccantanamassaneyya''**ntiādinā catutthagāthāya. **Iccevanti** ettha **iti-**saddo ratanattayapūjāvidhānaparisamattattho. Yadi evaṃ yathāvihitamattameva pūjāvidhānaṃ arahati ratanattayaṃ, na tato uddhanti āpajjatīti aniṭṭhappasaṅganivāraṇatthaṃ ''evamaccantanamassaneyya''nti āha. Tattha evanti iminā yathāvuttavidhiṃ dasseti. Yathāvuttena vidhinā, aññena vā tādisena accantameva muhuttamapi aṭṭhatvā abhikkhaṇaṃ nirantaraṃ niyamena namassanārahaṃ namassamānassa hitamahapphalakaraṇatoti attho. Evaṃvidhaṃ dullabhaṭṭhena mahapphalaṭṭhena ca siddhaṃ ratanabhāvaṃ ratanattayaṃ namassamāno yaṃ puññābhisandaṃ alatthaṃ alabhiṃ. Akusalamalaṃ tadaṅgādippahānena punātīti puññaṃ. Kilesadarathappaṭippassaddhiyā sītalattā cittaṃ abhisandetīti abhisando. Puññañca taṃ abhisando cāti puññābhisando, taṃ **puññābhisandaṃ**. **Gaṇṭhipade** pana ''puññamahattaṃ''nti bhaṇanti, ''vipula''nti vacanato so attho na yujjatīti ācariyo. Atha vā puññānaṃ abhisando puññābhisando, taṃ **puññābhisandaṃ**. Sanda savaneti dhātu. Tasmā puññasotaṃ puññussayanti attho yujjati, taṃ pana vipulaṃ, na parittanti dassitaṃ **vipula-**saddena.

Pañcamagāthā **yasmiṃ** vinayapiṭake pāḷito ca atthato ca anūnaṃ lajjīpuggalesu pavattanaṭṭhena **ṭhite** sakalaṃ tividhampi **sāsanaṃ** tesveva puggalesu **patiṭṭhitaṃ** hoti. Kassa sāsananti ce? **Aṭṭhitassa** bhagavato. Bhagavā hi ṭhitihetubhūtāya ucchedadiṭṭhiyā abhāvena aṭṭhitoti vuccati. Ucchedadiṭṭhiko hi paraloke nirapekkho kevalaṃ kāmasukhallikānuyogamanuyuñjanto tiṭṭhati, na paralokahitāni puññāni kattuṃ byāvaṭo hoti, sassatadiṭṭhiko tāni kattuṃ āyūhati. Bhagavā pana tathā atiṭṭhanto anāyūhanto majjhimaṃ paṭipadaṃ paṭipajjanto sayañca oghaṃ tari, pare ca tāresi. Yathāha ''appatiṭṭhaṃ khvāhaṃ, āvuso, anāyūhaṃ oghamatari''nti (saṃ. ni. 1.1). Catubrahmavihāravasena sattesu suṭṭhu sammā ca ṭhitassāti atthavasena vā **susaṇṭhitassa**. Susaṇṭhitattā hesa kevalaṃ sattānaṃ dukkhaṃ apanetukāmo hitaṃ upasaṃharitukāmo sampattiyā ca pamodito apakkhapatito ca hutvā vinayaṃ deseti, tasmā imasmiṃ vinayasaṃvaṇṇanādhikāre sāruppāya thutiyā thomento āha ''susaṇṭhitassā''ti. **Gaṇṭhipade** pana ''manāpiye ca kho, bhikkhave, kammavipāke paccupaṭṭhite''ti (dī. ni. aṭṭha. 2.35; ma. ni. aṭṭha. 2.386) suttassa, ''susaṇṭhānā surūpatā''ti (khu. pā. 8.11) suttassa ca vasena susaṇṭhitassāti attho vutto, so adhippetādhikārānurūpo na hoti. **Amissa**nti kiṃ vinayaṃ amissaṃ, udāhu pubbācariyānubhāvanti? Nobhayampi. Amissā eva hi vinayaṭṭhakathā. Tasmā bhāvanapuṃsakavasena amissaṃ taṃ vaṇṇayissanti sambandho. **Pubbācariyānubhāva**nti aṭṭhakathā ''yasmā pure aṭṭhakathā akaṃsū''ti vacanato tesaṃ ānubhāvo nāma hoti. Kiñci apubbaṃ disvā santi hi loke vattāro ''kassesa ānubhāvo''ti. Atha vā bhagavato adhippāyaṃ anugantvā taṃtaṃpāṭhe atthaṃ bhāvayati vibhāvayati, tassa tassa vā atthassa bhāvanā vibhāvanāti ānubhāvo vuccati aṭṭhakathā.

Pubbācariyānubhāve sati kiṃ puna taṃ vaṇṇayissanti iminā ārambhenāti tato vuccanti chaṭṭhasattamaṭṭhamanavamagāthāyo. Tattha ariyamaggañāṇambunā niddhotamalattā visuddhavijjehi, teneva niddhotāsavattā visuddhapaṭisambhidehi, visuddhapaṭisambhidattā ca saddhammasaṃvaṇṇanakovidehīti yojanā veditabbā. Keci ''pubbācariyāti vutte lokācariyāpi, sāsane rāhulācariyādayopi saṅgayhanti, te apanetuṃ kāmañcātiādi vutta''nti vadanti. ''Taṃ vaṇṇayissa''nti vuttattā pubbaṭṭhakathāya ūnabhāvo dassitoti ce? Na, cittehi nayehi saṃvaṇṇitoti dassetuṃ **''kāmañcā''**tiādi vuttaṃ. Saddhammaṃ saṃvaṇṇetuṃ kovidehi, tāya saṃvaṇṇanāya vā kovidehi **saddhammasaṃvaṇṇanakovidehi**.

Sallekhiyeti kilesajātaṃ bāhullaṃ vā sallikhati tanuṃ karotīti sallekho, sallekhassa bhāvo sallekhiyaṃ, tasmiṃ sallekhiye. **Nosulabhūpamehī**ti asulabhūpamehi. **Mahāvihārassā**ti mahāvihāravaṃsassa. Paññāya accuggataṭṭhena dhajo upamā etesanti dhajūpamā, tehi **dhajūpamehi**. Sambuddhavaraṃ anuayehi anugatehi **sambuddhavaranvayehi,** buddhādhippāyānugehīti adhippāyo. Idha vara-saddo ''sāmaṃ saccāni buddhattā sambuddho''ti vacanato paccekabuddhāpi saṅgayhanti. Tasmā te apanetuṃ vutto.

Aṭṭhakathāya ūnabhāvaṃ dassetvā idāni attano karaṇavisesaṃ tassa payojanañca dassetuṃ **''saṃvaṇṇanā''**tiādimāha. **Na kiñci atthaṃ abhisambhuṇātī**ti kiñci payojanaṃ phalaṃ hitaṃ na sādhetīti attho ''na taṃ tassa bhikkhuno kiñci atthaṃ anubhotī''tiādīsu (pārā. 538) viya. **Ajjhesanaṃ buddhasirivhayassā**ti iminā yasmā sahampatibrahmunā ajjhiṭṭhena dhammo desito bhagavatā, sāriputtassa ajjhesanaṃ nissāya vinayo paññatto, tasmā ayampi ācariyo taṃ ācariyavattaṃ pūjento imaṃ saṃvaṇṇanaṃ

buddhasirittherassa yācanaṃ nissāya akāsīti dasseti. **Samanussaranto**ti tassābhāvaṃ dīpeti ādarañca.

Tato paraṃ dve gāthāyo kattabbavidhidassanatthaṃ vuttā. Tena tāsu aṭṭhakathāsu vuttavinicchayapaccayavimatiṃ vinodeti, ekaṭṭhakathāya kusalassa vā ''ayaṃ nayo aṭṭhakathāyaṃ natthī''ti paṭikkhepaṃ nivāreti, ayuttatthapariccāgena tattha abhiniviṭṭhānaṃ abhinivesaṃ pariccajāpeti, theravādadassanena vinayavinicchayaṃ pati vinayadharānaṃ kāraṇopapattito uhāpohakkamaṃ dasseti, ayuttattheravādapaṭikkhepena puggalappamāṇataṃ paṭikkhipatīti ime cānisaṃsā kattabbavidhidassanena dassitā honti. Saṃvaṇṇanaṃ tañca samārabhanto tassā saṃvaṇṇanāya mahāaṭṭhakathaṃ sarīraṃ katvā samārabhissaṃ, mahāpaccariyampi yo vutto vinicchayo, tatheva kurundīnāmādīsu loke vissutāsu aṭṭhakathāsu ca yo vutto vinicchayo, tatopi vinicchayato mahāaṭṭhakathānayena, vinayayuttiyā vā yuttamatthaṃ tassa sarīrassa alaṅkāraṃ viya gaṇhanto samārabhissaṃ. Kiṃ saṃvaṇṇanameva, na aññanti dassanatthaṃ puna saṃvaṇṇanāggahaṇaṃ. Atha vā antogadhattheravādaṃ saṃvaṇṇanaṃ katvā samārabhissanti yojanā veditabbā. Theravādā hi bahiaṭṭhakathāya vicaranti. Ettha **ādi-**saddena cūḷapaccariandhakaariyaṭṭhakathāpannavārādayopi saṅgahitā. Tattha **paccarī** nāma sīhaḷabhāsāya uḷumpaṃ kira, tasmiṃ nisīditvā katattā tameva nāmaṃ jātaṃ. Kurundīvallivihāro nāma atthi, tattha katattā **kurundī** nāma jātā.

Samma samārabhissanti kattabbavidhānaṃ sajjetvā ahaṃ ṭhito, tasmā **taṃ me nisāmentū**ti gāthāya taṃ saṃvaṇṇanaṃ me mama, mayā vā vuccamānanti pāṭhaseso. **Nisāmentu** passantu paññācakkhunā suṇantu vā saddhāvīriyapītipāmojjābhisaṅkhārena saṅkharitvā pūjayantā **sakkaccaṃ dhammaṃ**. Kassa dhammaṃ? **Dhammappadīpassa tathāgatassa**. Kiṃ dasseti? Padīpaṭṭhāniyo hi dhammo hitāhitappakāsanato, padīpadharaṭṭhāniyo dhammadharo tathāgato, tasmā parinibbutepi tasmiṃ tathāgate tattha sokaṃ akatvā sakkacca dhammaṃ paṭimānayantā nisāmentūti dasseti. Atha vā ''dhammakāyā tathāgatā''ti (dī. ni. 3.118) vacanato dhammo ca so padīpo cāti **dhammappadīpo,** bhagavā.

Yo dhammavinayo yathā buddhena vutto, so tatheva buddhaputtehi sāvakehi **ñāto** avabuddho, yehi **tesaṃ** buddhaputtānaṃ **matiṃ** adhippāyaṃ **accajantā** niravasesaṃ gaṇhantā. **Pure**ti purā, porāṇattherā vā. **Aṭṭhakathā**ti aṭṭhakathāyo, upayogabahuvacanaṃ.

Yaṃ atthajātaṃ aṭṭhakathāsu vuttaṃ, taṃ sabbampi pamādalekhakānaṃ pamādalekhamattaṃ vajjayitvā. Kiṃ sabbesampi pamāṇaṃ? Na, kintu sikkhāsu sagāravānaṃ idha vinayamhi paṇḍitānaṃ, mahāaṭṭhakathāyaṃ pana saccepi alikepi dukkaṭameva vuttaṃ, taṃ pamādalekhanti veditabbaṃ. Pamādalekhaṃ vajjayitvā pamāṇaṃ hessatīti sambandho.

Tato cāti aṭṭhakathāsu vuttaatthajātato **tantikkamaṃ** pāḷikkamaṃ. Suttantā suttāvayavā. Antoti hidaṃ abbhantarāvayavasambhāvanādīsu dissati. Suttantesu bhavā suttantikā, tesaṃ **suttantikānaṃ,** suttantaganthesu āgatavacanānanti attho. Atha vā amīyatīti anto, sādhīyatīti adhippāyo. Kena sādhīyati? Suttena, suttassa anto suttanto, ko so? So so atthavikappo, tasmiṃ suttante niyuttāni vacanāni suttantikāni. Tesaṃ **suttantikānaṃ** vacanānamatthaṃ. Tassa tassa āgamasuttassa abhidhammavinayasuttassa cānurūpaṃ paridīpayantī, ayaṃ tāvettha samāsato atthavibhāvanā – ''itipi so bhagavā''tiādīnaṃ (saṃ. ni. 2.41; 5.479; a. ni. 6.10; pārā. 1) suttantikānaṃ vacanānamatthaṃ āgamasuttantānurūpaṃ. ''Vivādādhikaraṇaṃ siyā kusalaṃ siyā akusalaṃ siyā abyākata''nti (cūḷava. 220) evamādīnaṃ abhidhammasuttantikānaṃ vacanānamatthaṃ abhidhammasuttantānurūpanti evamādi. **Hessatī**ti bhavissati, karīyissatīti adhippāyo. **Vaṇṇanāpī**ti ettha **api-**saddo sampiṇḍanattho, so tasmāti padena yojetabbo. Kathaṃ? Paṇḍitānaṃ pamāṇattāpi vitthāramaggassa samāsitattāpi vinicchayassa asesitattāpi tantikkamassa avokkamitattāpi suttantikavacanānaṃ suttantaṭṭhakathānurūpaṃ dīpanatopi tasmāpi sakkaccaṃ anusikkhitabbāti. Ettha ''tantikkamaṃ avokkamitvā''ti vacanena siddhepi ''aṭṭhakathācariyā verañjakaṇḍādīsu 'suttantikānaṃ bhāro'ti gatā, mayaṃ pana vatvāva gamissāmā''ti dassetuṃ ''suttantikāna''nti vuttaṃ kira.

Ganthārambhakathāvaṇṇanā niṭṭhitā.

Bāhiranidānakathāvaṇṇanā

Tadaṅgavinayādibhedena vinayassabahuttā vinayo tāva vavatthapetabbo. ''Buddhena dhammo vinayo ca vutto''ti pubbe vuttattā idāni ''vuttaṃ yenā''ti na vattabbanti ce? Tassa evamādivacanaṃ sandhāya vuttanti sambandho. **Dhāritaṃ yena cābhataṃ. Yatthappatiṭṭhitañceta**nti vacanaṃ sakalampi vinayapiṭakaṃ sandhāya vuttaṃ. **Attapaccakkhavacanaṃ na hotī**ti āhacca bhāsitaṃ na hotīti adhippāyo. Na hi bhagavato atītādīsu appaccakkhaṃ kiñci atthi. Yadi attapaccakkhavacanaṃ na hoti, padasodhammāpattiṃ na janeyyāti ce? Na, sāvakabhāsitassapi padasodhammāpattijananato. Niyamābhāvā atippasaṅgoti ce? Na, padasodhammasikkhāpadaṭṭhakathāyaṃ ''saṅgītittayaṃ āruḷho''ti visesitattā. Tathā aṭṭhakathāyampi saṅgītiṃ āruḷhattā ''khandhānañca paṭipāṭi…pe… saṃsāroti pavuccatī''ti (dha. sa. aṭṭha. nidānakathā; vibha. aṭṭha. 226 saṅkhārapadaniddesa) evamādivacanaṃ, yañca saṅgītiāruḷhakkamānugataṃ, taṃ padasodhammāpattiṃ janetīti āyasmā upatisso.

Paṭhamamahāsaṅgītikathāvaṇṇanā

Paṭhamamahāsaṅgīti nāma cāti ettha **ca-**saddo atirekattho, tena aññāpi atthīti dīpeti. Tampi sālavanaṃ upagantvā mittasuhajje apaloketvā nivattanato **upavattana**nti pākaṭaṃ jātaṃ kira. **Yamakasālāna**nti ekā kira sālapanti sīsabhāge, ekā pādabhāge. Tatrāpi eko taruṇasālo sīsabhāgassa āsanne hoti, eko pādabhāgassa, mūlakhandhaviṭapapattehi aññamaññaṃ saṃsibbitvā ṭhitasālānantipi vuttaṃ. **Anupādisesāya nibbānadhātuyā**ti itthambhūtalakkhaṇe karaṇavacanaṃ ''katakicco pītija hāsa ceto averamukhenābhatakuṇḍalenā''tiādīsu viya. Parinibbāne parinibbānahetu, tasmiṃ ṭhāne vā mā socittha cittena, mā paridevittha vācāya ''paridevanaṃ vilāpa''nti vacanato. **Mahāsamaṇenā**ti nissakkatthe karaṇavacanaṃ. Sūriyaṃ'sūbhi paṭukarā'bhā'riṇassa tāṇā ityatreva. Yañca bhagavato anuggahaṃ, tassa anuggahassāti ācariyā. Ekacce pana ''yaṃ yasmā ahaṃ anuggahito''ti vadanti. **Nibbasanānī**ti niṭṭhitavasanakiccāni, mayā paribhuñjitvā apanītāni. Yadi suyuttāni dhāressasīti pucchati, kavacasadisāni sāṇāni. Issariyasadisā nava anupubbavihārādayo. Aṭṭha samāpattiyo nirodhasamāpatti ca paṭilābhakkamena **''anupubbavihārā''**ti vuttā.

Anāgate sannikaṭṭhe, tathātīte cirantane;
Kāladvayepi kavīhi, purāsaddo payujjate.

Satthusāsanameva pariyatti satthusāsanapariyatti, sā suttageyyādivasena navaṅgā. Tipiṭakameva sabbapariyattippabhedaṃ dhārentīti **tipiṭakasabbapariyattippabhedadharā**. ''Vinā na sakkā''ti na vattabbaṃ ''tipiṭakasabbapariyattippabhedadhare''ti vuttattā, evaṃ santepi atthi viseso tehi sammukhāpi asammukhāpi sutaṃ, therena pana asammukhāpaṭiggahitaṃ nāma natthīti. **Na vāya**nti ettha **vā**ti vibhāsā, aññāsipi na aññāsipīti attho. **Tatra** uccinane. Bahusaddo vipullattho ''anantapāraṃ bahu veditabbamitya''treva. Pubbe ''tipiṭakasabbapaayattippabhedadhare''ti vuttattā ''bahu cānena…pe… pariyatto''ti na yujjatīti ce? Na, tipiṭakassa anantattā, tasmā amhe upādāya tena bahu pariyattoti adhippāyo. Itarathā ānandatthero tehi appassutoti āpajjati, ''asammukhā paṭiggahitaṃ nāma natthī''ti vacanavirodho ca. **Aḍḍhamāso atikkanto**ti ettha eko divaso naṭṭho, so pāṭipadadivaso, kolāhaladivaso nāma so, tasmā idha na gahito. Saṃvegavatthuṃ kittetvā kīḷanato **sādhukīḷanaṃ** nāma. **Svepī**ti **api-**saddo apekkhāmantānuññāya. Subhasuttaṃ ''aciraparinibbute bhagavatī''ti (dī. ni. 1.444) vuttattā caturāsītidhammakkhandhasahassesu antogadhaṃ na hotīti ce? Na, bhagavato kāle laddhanayattā kathāvatthu viya. Chaḍḍitā patitā uklāpā **chaḍḍitapatitauklāpā**. Āṇā eva appaṭihataṭṭhena cakkanti **āṇācakkaṃ**. Ekato ettha nipatantīti **ekanipātanaṃ. Ākāsena āgantvā nisīdīti eke**ti etaṃ dutiyavāre gamanaṃ sandhāyāti āyasmā upatisso. Paṭhamaṃ vā ākāsena gantvā parisaṃ patvā bhikkhupantiṃ apīḷento pathaviyaṃ nimujjitvā āsane eva attānaṃ dassesi. Ubhayathā ca āpāthaṃ gato, tena ubhayampi yujjati, aññathā dvīsu ekaṃ abhūtaṃ āpajjati.

Atha kho āyasmā mahākassapo āyasmantaṃ upāliṃ pucchi…pe… āyasmā upālitthero vissajjesīti idaṃ pubbe ''paṭhamaṃ āvuso upālī''tiādinā (cūḷava. 439) vuttapucchāvissajjanaṃ saṅkhipitvā saṅgītikārakehi dassitavacananti **gaṇṭhipade** likhitaṃ. Tathā hotu, kimatthaṃ panettha ''nidānampi pucchi, puggalampi pucchi, vatthumpi pucchī''ti evaṃ pubbe dassitānukkamena avatvā ''vatthumpi pucchi, nidānampi pucchi, puggalampi pucchī''ti evaṃ anukkamo katoti? ''Vatthumūlakattā sikkhāpadapaññattiyā uppaṭipāṭiyā vutta''nti vadanti eke. Ettha pana vicāraṇā verañjakaṇḍe sampatte karīyati. **Rājāgārake**ti evaṃnāmake uyyāne. Abhiramanārahaṃ kira rājāgārampi. Tattha, yassa vasenetaṃ evaṃ nāmaṃ labhati. Atha kho ''āyasmā mahākassapo''tiādinā pubbe vuttameva saṅkhipitvā dasseti saṅgītikārako vasīgaṇo. Yadi evaṃ yathā nidānampi pucchi, puggalampi pucchīti ettha pucchākkamo dassito, tathā ānandattherassa vissajjanakkamopi kimatthaṃ na dassitoti ce? Iminānukkamena saṅgahaṃ pañcapi nikāyā anāruḷhāti dassanatthaṃ. Kathaṃ pana āruḷhāti? Āyasmā mahākassapo pañcapi nikāye anukkameneva pucchi, ānandatthero pana anukkameneva pucchitampi apucchitampi tassa tassa suttassa sabhāvaṃ antarā uppannaṃ vatthuṃ uddesaniddesakkamaṃ mātikāvibhaṅgakkamanti evamādisabbaṃ anurūpavacanaṃ pakkhipitvā vissajjesi, tenevāha **''eteneva upāyena pañcapi nikāye pucchī''**ti. Atha vā ''ambalaṭṭhikāyaṃ rājāgārake''ti vattabbe ''rājāgārake ambalaṭṭhikāya''nti uppaṭipāṭivacanenapi imamatthaṃ dīpeti. ''Ambalaṭṭhikāyaṃ viharati rājāgārake''ti hi vuttaṃ.

Gahakāranti imassa attabhāvagehassa kārakaṃ taṇhāvaḍḍhakiṃ gavesanto yena ñāṇena sakkā so daṭṭhuṃ, tassatthāya dīpaṅkarapādamūle katābhinīhāro ettakaṃ kālaṃ anekajātisaṃsāraṃ taṃ ñāṇaṃ avindanto vicarinti attho. **Dukkhā jāti punappuna**nti idaṃ gahakārakagavesanassa kāraṇavacanaṃ. **Sabbā te phāsukā**ti tava sabbā anavasesakilesaphāsukā mayā bhaggā. **Gahakūṭaṃ** nāma avijjā. Somanassasahagataṃ ñāṇaṃ **somanassamayaṃ**. Na hi somanassamayaṃ ñāṇaṃ khandhasabhāvabhedato. **Daḷhīkammasithilakaraṇappayojanā**ti yebhuyyatāya vuttaṃ, taṃ pana tattha tattha pakāsayissāma. **Aññamaññasaṅkaravirahite dhamme ca vinaye cā**ti ettha pāṇātipāto akusalanti evamādīsu maraṇādhippāyassa jīvitindriyupacchedakappayogasamuṭṭhāpikā cetanā akusalaṃ, na pāṇasaṅkhātajīvitindriyassa upacchedakasaṅkhāto atipāto. Tathā adinnassa parasantakassa ādānasaṅkhātā viññatti abyākato dhammo, tabbiññattisamuṭṭhāpikā theyyacetanā akusalo dhammoti (paṭṭhā. 1.1.27) evamādinā aññamaññasaṅkaravirahite dhamme paṭibalo vinetuṃ. Jātarūparajataṃ parasantakaṃ theyyacittena gaṇhantassa yathāvatthuṃ pārājikathullaccayadukkaṭesu aññataraṃ, bhaṇḍāgārikasīsena diyyamānaṃ gaṇhantassa pācittiyaṃ, attatthāya gaṇhantassa nissaggiyaṃ pācittiyaṃ, kevalaṃ lolatāya gaṇhantassa anāmāsadukkaṭaṃ, rūpiyachaḍḍakasammatassa anāpattīti evaṃ aññamaññasaṅkaravirahite vinayepi paṭibalo vinetunti attho. **Bhāvetī**ti vaḍḍheti, etena phalavasena javanavasena ca cittassa vuddhiṃ dasseti. ''Avisiṭṭha''nti pāṭho, sādhāraṇanti attho.

Desentassa vasenettha, desanā piṭakattayaṃ;
Sāsitabbavasenetaṃ, sāsanantipi vuccati.

Kathetabbassa atthassa, vasenāpi kathāti ca;
Desanā sāsanā kathā, bhedampevaṃ pakāsaye.

Sāsanassa napuṃsakattā **''yathā…pe… dhammasāsanānī''**ti vuttaṃ. **Duccaritasaṃkilesaṃ** nāma atthato cetanā, tathākārappavattacittuppādo vā. Aniccādilakkhaṇaṃ paṭivijjhitvā pavattattā vipassanācittāni visayato lokiyā'bhisamayo asammohato lokuttaro, lokuttaro eva vā abhisamayo visayato nibbānasaṅkhātassa atthassa, itarassa maggādikassa asammohatotipi eke. Ettha ''paṭivedho''ti vuttaṃ ñāṇaṃ, taṃ kathaṃ gambhīranti ce? Gambhīrassa udakassa pamāṇaggahaṇakāle dīghena pamāṇena bhavitabbaṃ, evaṃ alabbhaneyyabhāvadassanatthaṃ idānīti vuttanti eke. **Yassa catthāya** maggaphalatthāya. **Tañca atthaṃ nānubhonti** nādhigacchanti kañci attanā adhippetaṃ, itivādapamokkhañca. Kasmā? Atthassa anupaparikkhitvā gahitattā. Adhigataphalattā **paṭividdhākuppo**. Puna khīṇāsavaggahaṇena arahantameva dasseti, na sekkhaṃ. So hi yathā bhaṇḍāgāriko raññho kaṭakamakuṭādiṃ gopetvā icchiticchitakkhaṇe upaneti, evaṃ sahetukānaṃ sattānaṃ maggaphalatthāya dhammaṃ desesi. Tāsaṃyeva tattha vinayapiṭake pabhedato vuttattā, vāyamitvā tā eva pāpuṇātīti ācariyā. Kimatthaṃ tissova vijjā tattha vibhattāti? Sīlasampattiyā etaparamupanissayabhāvato. ''Aparehipi sattahaṅgehi samannāgato bhikkhu vinayadharo hoti. Āpattiṃ jānāti, anāpattiṃ, lahukaṃ āpattiṃ, garukaṃ āpattiṃ, anekavihitaṃ pubbenivāsaṃ anussarati…pe… dibbena cakkhunā visuddhena atikkantamānusakena satte passati…pe… āsavānañca khayā…pe… upasampajja viharatī''ti (pari. 327) suttamettha sādhakaṃ. Vinayaṃ pariyāpuṇitvā sīlasampattiṃ nissāya āsavakkhayañāṇena saheva viya dibbacakkhupubbenivāsānussatiñāṇāni paṭilabhati. Visuṃ etesaṃ parikammakiccaṃ natthīti dassanatthaṃ tāsaṃyevāti vuttanti ca vadanti eke. Abhidhamme pana tissovijjā cha abhiññā catasso ca paṭisambhidā aññe ca sammappadhānādayo guṇavisesā vibhattā. Kiñcāpi vibhattā, tathāpi visesato paññājātikattā catasso paṭisambhidā pāpuṇātīti dassanatthaṃ **tāsaṃ tatthevā**ti avadhāraṇavipallāso kato. Attanā duggahitena dhammenāti pāṭhaseso. Kattari cetaṃ

karaṇavacanaṃ, hetutthe ca, attanā duggahitahetūti adhippāyo. **Kasmā panā**ti ‘‘anulomiko’’ti vuttatthaṃ dīpeti.

Paṭhamamahāsaṅgītikathāvaṇṇanānayo.

Dutiyasaṅgītikathāvaṇṇanā

Pannabhārāti patitakkhandhabhārā. ‘‘Bhārā have pañcakkhandhā’’ti (saṃ. ni. 3.22) hi vuttaṃ. ‘‘Sammukhā bhavissāma na bhavissāmā’’ti vattāro. Tesu daharā kira. **Jammi**nti lāmakaṃ.

Dutiyasaṅgītikathāvaṇṇanānayo.

Tatiyasaṅgītikathāvaṇṇanā

Brahmalokā cavitvāti ettha cattāro maggā pañcānantariyāni niyatamicchādiṭṭhīti imeyeva niyatā, na mahaggatā, tasmā paṇidhivasena heṭṭhupapattipi hoti. **Aticchathā**ti aticca icchatha, gantvā bhikkhaṃ pariyesathāti adhippāyo. **Keṭubhaṃ** nāma kabyakaraṇavidhiyuttaṃ satthaṃ. Kiriyākappaṃ ityeke, kattākhyādilakkhaṇayuttasatthaṃ. **Asandhimittā**ti tassā nāmaṃ. Tassā kira sarīre sandhayo na paññāyanti, madhusitthakena kataṃ viya sarīraṃ hoti. Tasmā ‘‘evaṃnāmikā jātā’’tipi vadanti. Māgadhakena patthena cattāro patthā āḷhakaṃ, cattāri āḷhakāni doṇaṃ, catudoṇā mānikā, catumānikā khārikā, vīsatikhāriko vāhoti. **Kethumālā**ti ‘‘sīsato uṭṭhahitvā ṭhito obhāsapuñjo’’ti vadanti. Rājiddhiadhikārappasaṅgenetaṃ vatthu vuttaṃ, nānukkamena. Anukkamena pana buddhasāsanāvahāraṃ vatthuṃ dīpento **‘‘rājā kirā’’**tiādimāha. Kilesadamanena **dantaṃ**. Kāyavācāhi **guttaṃ**. ‘‘Pācīnamukho’’tipi pāṭho atthi. Pubbe jeṭṭhabhātikattā teneva paricayena pattaggahaṇatthāya ākāraṃ dasseti. **Abhāsī**ti ‘‘bhāsissāmī’’ti vitakkesi. Apare ‘‘aññātanti vuttepi sabbaṃ abhaṇī’’ti vadanti. **Amata**nti nibbānasaṅkhātāya nivattiyā saguṇādhivacanaṃ, tassā **appamādo padaṃ** maggo. **Maccū**ti pavattiyā sadosādhivacanaṃ, tassā pamādo padaṃ maggoti evaṃ cattāri saccāni sandassitāni honti. Saṅghasaraṇagatattā saṅghanissitā pabbajjā, bhaṇḍukammassa vā tadāyattattā. Nigrodhattherassānubhāvakittanādhikārattā pubbe vuttampi pacchā vattabbampi sampiṇḍetvā āha ‘‘puna rājā asokārāmaṃ nāma mahāvihāraṃ kāretvā saṭṭhisahassāni…pe… caturāsītivihārasahassāni kārāpesī’’ti. ‘‘Puthujjanakalyāṇakassa vā paccavekkhitaparibhogo’’ti vacanato sekkhāva paramatthato dāyādā, tathāpi thero mahindakumārassa pabbajjatthaṃ ekena pariyāyena lokadhammasiddhena evamāha **‘‘yo koci mahārāja…pe… orasaṃ putta’’**nti. Vuttañhi **vede** –

> ‘‘Aṅgā aṅgā sambhavasi, hadayā adhijāyase;
> Attā ve putto nāmāsi, sa jīva saradosata’’nti.

Tasmā iminā pariyāyena oraso putto mātāpitūhi pabbajito ce, atthato te sayaṃ pabbajitā viya honti. Dhammakathikā kasmā nārocenti? Rājā ‘‘theraṃ gaṇhitvā āgacchathā’’ti amacce pesesi, dhammakathikā therassa āgamanakāle parivāratthāya pesitā, tasmā. Apica tena vuttavidhināva vadanti caṇḍattā, caṇḍabhāvo cassa ‘‘ambaṃ chinditvā veḷuyā vatiṃ karohī’’ti vuttaamaccavatthunā vibhāvetabbo. Kasmā pana dhammakathikā rājāṇāpanaṃ karontīti? ‘‘Sāsanaṃ paggahetuṃ samattho’’ti vuttattā. **Dīpakatittiro**ti kūṭatittiro. Ayaṃ pana kūṭatittirakamme niyuttopi suddhacitto, tasmā tāpasaṃ pucchi. **Sāṇipākāra**nti sāṇipākārena. Vibhajitvā vadatīti **vibhajjavādī** ‘‘atthi khvesa brāhmaṇa pariyāyo’’tiādinā (pārā. 5). Apica **sassatavādī** ca bhagavā ‘‘atthi, bhikkhave, ajātaṃ abhūtaṃ asaṅkhata’’ntiādi (itivu. 43)-vacanato. **Ekaccasassatiko** ca ‘‘sappaccayā dhammā, appaccayā dhammā’’ti (dha. sa. dukamātikā 7) vacanato. **Antānantiko** ca –

> ‘‘Gamanena na pattabbo, lokassanto kudācanaṃ;
> Na ca appatvā lokantaṃ, dukkhā atthi pamocanaṃ’’. (saṃ. ni. 1.107; a. ni. 4.45);

‘‘Anamataggoyaṃ, bhikkhave, saṃsāro pubbakoṭi na paññāyatī’’ti (saṃ. ni. 2.124; cūḷani. kappamāṇavapucchāniddesa 61) vacanato. **Amarāvikkhepikapakkhampi** īsakaṃ bhajati bhagavā ‘‘sassato lokoti abyākatametaṃ asassato lokoti abyākatameta’’ntiādiabyākatavatthudīpanato sammutisaccadīpanato ca. Tañhi ajjhattabahiddhādivasena na vattabbaṃ. Yathāha ‘‘ākiñcaññāyatanaṃ na vattabbaṃ ajjhattārammaṇantipī’’tiādi (dha. sa. 1437). Tathā **adhiccasamuppannikapakkhampi** bhajati ‘‘laddhā mudhā nibbutiṃ bhuñjamānā’’ti (khu. pā. 6.7; su. ni. 230) vacanato. Tattha hi mudhāti adhiccasamuppannavevacanaṃ. **Saññīvādādiko** ca bhagavā saññībhavaasaññībhavanevasaññīnāsaññībhavavasena. **Ucchedavādī** ca ‘‘ahañhi, brāhmaṇa, ucchedaṃ vadāmi rāgassā’’ti (pārā. 6) vacanato. **Diṭṭhadhammanibbānavādī** ca ‘‘khīṇā jāti, vusitaṃ brahmacariya’’nti (mahāva. 23; dī. ni. 2.215; saṃ. ni. 3.35) vacanato, ‘‘natthi dāni punabbhavo’’ti (mahāva. 16) vacanato, diṭṭheva dhamme nirodhasamāpattidīpanato ca. Evaṃ tena tena pariyāyena tathā tathā veneyyajjhāsayānurūpaṃ vibhajitvā vadatīti vibhajjavādī bhagavāti.

Tatiyasaṅgītikathāvaṇṇanānayo.

Pupphanāmo sumanatthero. Mahāpadumattheroti eke. Mahiṃsakamaṇḍalaṃ **andharaṭṭha**nti vadanti. **Dhammacakkhu** nāma tayo maggā. Sotāpattimagganti ca eke. Pañcapi raṭṭhāni **pañca cīnaraṭṭhāni** nāma. **Rājagahe**ti deviyā katavihāre. **Silakūṭamhī**ti pabbatakūṭe. **Vaḍḍhamāna**nti alaṅkaraṇacuṇṇaṃ. Ariyadese atīva sammataṃ kira. Ekarasena nāthakaraṇā iti damiḷā. **Sārapāmaṅga**nti uttamaṃ pāmaṅgaṃ. Petavatthuādinā saṃvejetvā abhisamayatthaṃ saccasaṃyuttañca. **Meghavanuyyānaṃ** nāma mahāvihāraṭṭhānaṃ. ‘‘Dvāsaṭṭhiyā leṇesū’’ti pāṭho. **Dasabhātika**nti abhayakumārādayo dasa, te idha na vuttā. **Vutthavasso pavāretvā**ti cātumāsiniyā pavāraṇāyāti attho. Paṭhamapavāraṇāya vā pavāretvā ekamāsaṃ tattheva vasitvā kattikapuṇṇamāsiyaṃ avoca, aññathā ‘‘puṇṇamāyaṃ mahāvīro’’ti vuttattā na sakkā gahetuṃ. **Mahāvīro**ti buddhopacārena dhātuyo vadati. **Jaṅghappamāṇa**nti ‘‘thūpassa jaṅghappamāṇa’’nti vadanti. **Mātulabhāgineyyā** cūḷodaramahodarā. Dharamānassa viya buddhassa rasmi sarasarasmi, raññho lekhāsāsanaṃ appesi, evañca mukhasāsanamavoca. Doṇamattā magadhanāḷiyā dvādasanāḷimattā kira. ‘‘Paricchinnaṭṭhāne chijjitvā’’ti pāṭho. **Sabbadisāhi pañca rasmiyo āvaṭṭetvā**ti pañcahi phalehi nikkhantattā pañca, tā pana chabbaṇṇāva. **Kattikajuṇhapakkhassa**

pāṭipadadivaseti juṇhapakkhassa paṭhamadivaseti attho. Mahābodhiṭṭhāne parivāretvā ṭhitanāgayakkhādidevatākulāni. **Gopakā** nāma rājaparikammino tathābhāvakiccā. Tesaṃ kulānaṃ nāmantipi keci. Udakādivāhā kāliṅgā. Kāliṅgesu janapadesu jātisampannaṃ kulaṃ kāliṅgakulanti keci.

Paṭhamapāṭipadadivaseti dutiyauposathassa pāṭipadadivaseti attho. Tattha ṭhitehi samuddassa diṭṭhattā taṃ ṭhānaṃ samuddasālavatthu. **Soḷasa jātisampannakulāni** aṭṭha brāhmaṇāmaccakulāni. Mahāariṭṭhatthero cetiyagirimhi pabbajito. **Amaccassa pariveṇaṭṭhāne**ti sampatikālavasenāha. Mahindatthero dvādasavassiko hutvā tambapaṇṇidīpaṃ sampatto, tattha dve vassāni vasitvā vinayaṃ patiṭṭhāpesi, dvāsaṭṭhivassiko hutvā parinibbuto. **Vinayo saṃvaratthāyā**ti vinayapiṭakaṃ, tassa pariyāpuṇanaṃ vā. Yathābhūtañāṇadassanaṃ sappaccayanāmarūpapariggaho. Maggādipaccavekkhaṇe asati antarā parinibbānaṃ nāma natthi sekkhassa maraṇaṃ vā, satiyeva hoti. Tasmā āha **''vimuttiñāṇadassana''**nti. **Anupādāparinibbānatthāyā**ti kañci dhammaṃ anupādāya aggahetvā īsakampi anavasesetvā parinibbānatthāyāti attho. **Upanisā**ti ''vinayo saṃvaratthāyā''tiādikā kāraṇaparamparā. Ettāvatā attahitanipphattiṃ dassetvā idāni parahitanipphattiṃ dassetuṃ **''etadatthaṃ sotāvadhāna''**nti āha. Tassattho – attano vinayakathanaṃ vinayamantanañca uggahetuṃ paresaṃ sotassa odahanaṃ **sotāvadhānaṃ**. Tato uggahitavinayakathāmantanānaṃ tesaṃ upanisā yathāvuttakāraṇaparamparā siddhāyevāti na puna dassitāti veditabbā. Aññathā etadatthā upanisāti iminā vacaneneva anupādāparinibbānassa saṅgahitattā anupādāparinibbānato uddhaṃ sotāvadhānāsambhavato etadatthaṃ sotāvadhānanti ante na sambhavatīti niratthakaṃ bhaveyya, na ca niratthakaṃ parahitanipphattiyā mūlakāraṇadassanatthattāti veditabbaṃ.

Evaṃ yathā yathā yaṃ yaṃ, sambhaveyya padaṃ idha;
Taṃ taṃ tathā tathā sabbaṃ, payojeyya vicakkhaṇoti.

Bāhiranidānakathāvaṇṇanā niṭṭhitā.

Pārājikavaṇṇanā

Verañjakaṇḍo

Verañjakaṇḍavaṇṇanā

''Tena samayena buddho bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Tena kho pana samayena vesāliyā avidūre kalandagāmo nāma hotī''ti vinayanidāne ārabhitabbe verañjakaṇḍassa ārambho kimatthoti ce? Vuccate – mūlato pabhuti vinayanidānaṃ dassetuṃ. Yadi evaṃ ''paṭhamaṃ āvuso upāli pārājikaṃ kattha paññattanti, vesāliya''nti vacanena virujjhatīti ce? Na virujjhati. Kasmā? Kattha paññattanti hi nidānapucchā. Evaṃ santepi ''paṭhamassa pārājikassa kiṃnidāna''nti pucchite sādhāraṇamahānidānavissajjanaṃ ayuttaṃ viyāti? Nāyuttaṃ, sabbesaṃ sikkhāpadānaṃ pāṭekkaṃ nidānassa puṭṭhattā tassa vissajjetabbattā ca sabbasādhāraṇamahānidānaṃ paṭhamamāha. Ekantena pucchāvissajjanakkamena pārājikādīni saṅgahaṃ āropitāni. Kathaṃ āropitānīti ce? Āyasmatā mahākassapena anukkamena sabbopi vinayo pucchito, puṭṭhena ca āyasmatā upālittherena yathāsambhavaṃ nirantaraṃ vissajjitameva. Apucchitānipi vinītavatthuādīni yujjamānāni vatthūni antokatvā vissajjanakkameneva gaṇasajjhāyamakaṃsūti veditabbaṃ. Aññathā verañjakaṇḍaṃ paṭhamapārājikasseva nidānanti vā anadhikārikaṃ vā nippayojanaṃ vā pāṭekkaṃ sikkhāpadanidānapucchānantaraṃ tadeva vissajjetabbanti vā āpajjati, tasmā ādito pabhuti vinayanidānaṃ dassetuṃ **''tena samayenā''**tiādi āraddhaṃ.

Idāni nidānabhaṇane payojanaṃ vakkhāma – vinayassaāṇādesanattā bhagavato tāva āṇārahabhāvadīpanaṃ, āṇābhūtassa ca vinayassa anaññavisayabhāvadīpanaṃ, āṇāya ṭhitānaṃ sāvakānaṃ mahānubhāvadīpanañcāti tividhamassa payojanaṃ. Kathaṃ? Āṇāsāsanāraho hi bhagavā pahīnakilesattā, adhigataguṇavisesattā, lokajeṭṭhaseṭṭhattā, tādibhāvappattattā ca, arasarūpatādīhi aṭṭhahi akkosavatthūhi akampanato bhagavato tādibhāvappatti veditabbā, aṭṭhannampi tesaṃ akkosavatthūnaṃ attani sambhavapariyāyadīpanapāḷiyā pahīnakilesatā veditabbā. Catunnaṃ jhānānaṃ tissannañca vijjānaṃ adhigamaparidīpanena adhigataguṇavisesatā veditabbā. ''Nāhaṃ taṃ brāhmaṇa passāmi sadevake…pe… muddhāpi tassa vipateyyā''ti ca ''jeṭṭho seṭṭho lokassā''ti ca vacanena jeṭṭhaseṭṭhatā veditabbā, idañca bhagavato āṇārahabhāvadīpanappayojanaṃ. ''Āgamehi tvaṃ sāriputta, āgamehi tvaṃ sāriputta, tathāgatova tattha kālaṃ jānissatī''ti vacanaṃ anaññavisayabhāvadīpanaṃ. ''Sādhāhaṃ, bhante, pathaviṃ parivatteyya''nti ca ''ekāhaṃ, bhante, pāṇiṃ abhinimminissāmī''ti ca ''sādhu, bhante, sabbo bhikkhusaṅgho uttarakuruṃ piṇḍāya gaccheyyā''ti ca imehi therassa tīhi sīhanādehi āṇāya ṭhitānaṃ sāvakānaṃ mahānubhāvatādīpanaṃ veditabbaṃ. Sāvatthiyādīsu aviharitvā kimatthaṃ bhagavā verañjāyameva tadā vihāsīti ce? Naḷeruyakkhassa pītisañjananatthaṃ, bhikkhusaṅghassa bhikkhāvasena akilamanatthaṃ, verañjabrāhmaṇassa pasādasañjananatthaṃ, mahāmoggallānattherassa ānubhāvadīpanaṭṭhānabhūtattā, sāriputtattherassa vinayapaññattiyācanahetubhūtaparivitakkanaṭṭhānabhūtattā ca. Tesu pacchimaṃ balavakāraṇaṃ, tena vuttaṃ aṭṭhakathāyaṃ ''tena samayenāti yena kālena āyasmato…pe… tena kālenā''ti. Purimesu catūsu asaṅgahakāraṇesu paṭhamena bhagavā mettābhāvanādinā amanussānaṃ cittasaṃrakkhaṇena bhikkhūnaṃ ādaraṃ janeti. Dutiyena parisāvacarena bhikkhunā evaṃ parisā saṅgahetabbā, evaṃ appicchena santuṭṭhena ca bhavitabbanti vā dasseti. Tatiyena paccaye nirapekkhena kulānuggaho kātabboti. Catutthena evaṃ mahānubhāvenāpi paccayatthaṃ na loluppaṃ kātabbaṃ, kevalaṃ paradattupajīvinā bhavitabbanti dasseti. ''Tenātiādipāṭhassa…pe… vinayassatthavaṇṇana''nti vacanato añño tenātiādipāṭho, añño vinayo āpajjati.

''Tenātiādipāṭhamhā, ko añño vinayo idha;
Tassatthaṃ dassayantova, kare vinayavaṇṇana''nti. –

Ce? Nanu vuttaṃ pubbeva ''idañhi buddhassa bhagavato attapaccakkhavacanaṃ na hotī''tiādi, tasmā upālittherena vuttassa tenātiādipāṭhassa atthaṃ nānappakārato dassayanto karissāmi vinayassa bhagavato attapaccakkhavacanabhūtassa atthavaṇṇananti evamettha attho daṭṭhabbo. Yadi evaṃ ''tena samayena buddho bhagavā verañjāyaṃ viharatīti evamādivacanapaṭimaṇḍitanidānaṃ vinayapiṭakaṃ kena dhārita''ntiādivacanaṃ virujjhati ''tena samayenā''tiādivacanassa vinayapiṭakapariyāpannabhāvadīpanatoti ce?

Na, aññatthepi tabbohārasiddhito ‘‘nānāvidhabhittikammapaṭimaṇḍitavasano puriso’’tiādīsu viya. Vinayassādibhāvena saṅgītikārakehi anuññātattā vinayapariyāpannatāpi yujjati tassa vacanassa. Etthāha – yathā suttante ‘‘ekaṃ samaya’’nti ca, abhidhamme ca ‘‘yasmiṃ samaye’’ti aniyamato vuttaṃ, tathā avatvā idha ‘‘tena samayenā’’ti paṭhamaṃ taṃniddesova kasmā vuttoti? Vuccate – tassa tassa sikkhāpadapaññattisamayassa, yassa vā sikkhāpadapaññattihetubhūtassa samayassa hetu bhagavā tattha tattha vihāsi, tassa ca samayassa atītassa tesaṃ saṅgītikārakānaṃ vasīnaṃ suviditattā. Kathaṃ? ‘‘Ye te bhikkhū appicchā te ujjhāyantī’’tiādivacanato, ‘‘atha kho te bhikkhū bhagavato etamatthaṃ ārocesu’’nti ca ‘‘atha kho bhagavā etasmiṃ nidāne sannipātāpetvā’’ti ca ‘‘bhikkhūnaṃ tadanucchavikaṃ tadanu…pe… dasa atthavase paṭicca saṅghasuṭṭhutāyā’’ti ca ‘‘evañca pana, bhikkhave, imaṃ sikkhāpadaṃ uddiseyyāthā’’ti ca khandhakesu ca ‘‘anujānāmi, bhikkhave, tīhi saraṇagamanehi pabbajja’’ntiādivinayakkamassa vacanato yo so sikkhāpadapaññattisamayo, tassa tassa vinayakkamassa so paññattisamayo ca suvidito tesaṃ pañcasatānaṃ dhammadharānaṃ bhikkhūnaṃ, nāyaṃ nayo suttantābhidhammesu sambhavati. Tasmā suviditattā tena samayena hetubhūtena viharatīti viharatipadena ekasambandhattā ca paṭhamaṃ yaṃniddesādino asambhavato ca vinayapiṭake taṃniddesova paṭhamaṃ vutto. Kathaṃ? Ettha ‘‘yena kho pana samayena vesāliyā avidūre kalandagāmo nāma hotī’’ti vā ‘‘yena kho pana samayena vesālī…pe… hotī’’ti vā asambhavato yaṃniddesena avatvā taṃniddesasseva sambhavato **‘‘tena kho pana samayena…pe… kalandagāmo nāma hotī’’**ti vuttanti, kevalaṃ suviditattā vā. **Aniyamaniddesavacana**nti ettha kiñcāpi yathāvuttanayena niyamaniddesavacanamevetaṃ taṃniddesattā, tathāpi sampatikālavasena taditaresaṃ bhikkhūnaṃ aviditattā ‘‘aniyamaniddesavacana’’nti vuttaṃ. Yaṃ pana vuttaṃ ‘‘ayañhi sabbasmimpi vinaye yuttī’’ti, taṃ tabbahulena vuttanti veditabbaṃ.

Yadi sabbaṃ tenāti padaṃ aniyamaniddesavacanaṃ bhaveyya, tena hi bhikkhave bhikkhūnaṃ sikkhāpadanti ettha idampi pubbe siddhatthaṃ tenāti padaṃ aniyamaniddesavacanaṃ bhaveyya. ‘‘Tena samayena buddho bhagavā uruvelāyaṃ viharatī’’tiādīsu vuttaṃ tenāti padañca aniyamaniddesavacanaṃ bhaveyya, na ca hoti, tasmā yesaṃ tena taṃniddesena niddiṭṭhattho avidito, tesaṃ vasenāha ‘‘aniyamaniddesavacanameta’’nti. Atha vā tato paṭhamaṃ tadatthādassanato pacchāpi taṃsambandhena yaṃniddesadassanato ca ‘‘aniyamaniddesavacanameta’’nti vuttaṃ. Atha vā pubbaṇhādīsu ayaṃ nāmāti aniyametvā kālaparidīpanassa samayasaddassa upapadabhāvenapi evaṃ vattumarahati ‘‘yadidaṃ aniyamaniddesavacana’’nti. Atha vā ‘‘tenā’’ti vutte tena ghaṭena paṭenāti sabbatthappasaṅganivāraṇatthaṃ niyamaṃ karoti ‘‘samayenā’’ti. Kena pana samayena? Parabhāge atthato siddhena sāriputtassa parivitakkasamayena. Etthāha – vitakkasamayo ce idhādhippeto, ‘‘parato idha pana hetuattho karaṇattho ca sambhavati. Yo hi so sikkhāpadapaññattisamayo sāriputtādīhipi dubbiññeyyo, tena samayena hetubhūtena karaṇabhūtena cā’’tiādivacanaṃ virujjhatīti? Na, bāhullena vuttattā. Suttantābhidhammesu viya avatvā idha vinayapiṭake karaṇavacanena kasmā niddesoti hi codanā. Tasmā tassā vissajjane bāhullena karaṇavacanappayojanaṃ vattukāmo ācariyo āha ‘‘yo so sikkhāpadapaññattisamayo’’tiādi. Na sampati vuccamānasseva karaṇavacanassa payojanaṃ vattukāmo, imassa pana hetuatthova sambhavati, na karaṇattho, tasmā āha **‘‘aparabhāge atthato siddhenā’’**tiādi. **Samayañcā**ti āgamanapaccayasamavāyaṃ tadanurūpakālañca upādāyāti attho. Paccayasāmaggiñca āgamanakālañca labhitvā jānissāmāti adhippāyo.

Etthāha – yathā ‘‘ekova kho, bhikkhave, khaṇo samayo cā’’ti ettha khaṇasamayānaṃ eko attho, tathā kālañca samayañca upādāyāti kālasamayānaṃ eko attho siyā, apica āgamanapaccayasamavāyo cettha samayo kālassāpi āgamanapaccayattā samayaggahaṇeneva so gahitoti visuṃ kālo kimatthaṃ gahitoti ca? Vuccate – appeva nāma svepīti kālassa paṭhamaṃ niyamitattā na samayo kālattho. Tasmiṃ sveti niyamitakāle itaresaṃ āgamanapaccayānaṃ samavāyaṃ paṭicca upasaṅkameyyāma yathāniyamitakālepi pubbaṇhādippabhedaṃ yathāvuttasamavāyānurūpaṃ kālañca upādāyāti sveti paricchinnadivase pubbaṇhādikālaniyatabhāvaṃ dasseti, tasmā kālasamayānaṃ na ekatthattā kālassa visuṃ gahaṇampi sātthakanti veditabbaṃ. Yasmā khaṇe khaṇe tvaṃ bhikkhu jāyasi ca jīyasi ca mīyasi ceti bhikkhuniyā santike abhikkhaṇaṃ gacchatīti (pāci. 198) ca khaṇe khaṇe bhāsati satthusāsananti ca khaṇasaddo anekattho, tathā samayasaddo ca, tasmā ekamekena niyamento **‘‘ekova kho, bhikkhave, khaṇo ca samayo cā’’**ti āha. Khaṇasamayānaṃ attho ekattho yujjati khaṇo okāsalābho, aṭṭhakkhaṇavajjito navamo khaṇoti attho. Attano attano ucchedādayo diṭṭhigatasaṅkhāte samaye ettha pavadantīti **samayappavādako**. Sveva tindukācīrasaṅkhātāya timbarurukkhapantiyā parikkhittattā **tindukācīraṃ**. **Ekasālake**ti eko sālarukkho. ‘‘Kuṭikā’’tipi vadanti. **Atthābhisamayā**ti attano hitapaṭilābhā. **Dhīro**ti ca **paṇḍito** vuccati, nāñño. **Sammā mānābhisamayā**ti suṭṭhu mānassa pahānena, samucchedavasena suṭṭhu mānappahānenāti attho. **Dukkhassa pīḷanaṭṭho**tiādīsu ‘‘catunnaṃ saccānaṃ catūhi ākārehi paṭivedho’’tiādīsu khandhapañcakasaṅkhātassa dukkhassa dukkhākāratāyaṭṭho. **Saṅkhataṭṭho** kāraṇuppattiattho, dukkhāya vedanāya **santāpaṭṭho**. Sukhāya vedanāya **vipariṇāmaṭṭho**. Pīḷanaṭṭhādikova **abhisamayaṭṭho**ti attho daṭṭhabbo. **Gabbhokkantisamayo**tiādīsupi pathavīkampanaālokapātubhāvādīhi devamanussesu pākaṭo. **Dukkarakārikasamayo**pi kāḷo samaṇo gotamo na kāḷotiādinā pākaṭo. Sattasattāhāni ca aññāni ca **diṭṭhadhammasukhavihārasamayo**.

Accantameva taṃ samayanti ārambhato paṭṭhāya yāva pattasanniṭṭhānā, tāva accantasampayogena tasmiṃ samaye. **Karuṇāvihārena vihāsī**ti karuṇākiccavihārena tasmiṃ samaye vihāsīti attho. Taṃ samayañhi karuṇākiccasamayaṃ. Ñāṇakiccaṃ karuṇākiccanti dve bhagavato kiccāni, abhisambodhi **ñāṇakiccaṃ,** mahākaruṇāsamāpattiṃ samāpajjitvā veneyyasattāvalokanaṃ katvā tadanurūpakaraṇaṃ **karuṇākiccaṃ**. ‘‘Sannipatitānaṃ vo, bhikkhave, dvayaṃ karaṇīya’’nti (ma. ni. 1.273; udā. 12, 28) hi vuttaṃ, taṃ bhagavāpi karotiyeva. Atha vā āgantukehi bhikkhūhi ādisamāyogañca. Tattha karuṇākiccaṃ vihāraṃ dassento ‘‘karuṇāvihārena vihāsī’’ti āha. **Adhikaraṇañhi kālattho**ti ettha **hi-**kāro kāraṇattho. Tattha hi abhidhamme kālasamūhakhaṇasamavāyahetusaṅkhātavasena pañcavidho samayaṭṭho daṭṭhabbo. Kālasamūhaṭṭho samayo kathaṃ adhikaraṇaṃ hoti? Adhikaraṇamuppattiṭṭhānaṃ pubbaṇhe jātoti yathā, evaṃ kālaṭṭho samayasaddo daṭṭhabbo. Kathaṃ rāsaṭṭho? Yavarāsimhi jātoti yathā. Tasmā yasmiṃ kāle puñje vā cittaṃ samuppannaṃ, tasmiṃ kāle puñje vā phassādayo uppajjantīti vuttaṃ hoti. **Adhikaraṇañhī**ti ettha abhidhamme niddiṭṭhaṃ adhikaraṇaṃ kālaṭṭho samūhaṭṭho ca hoti, ‘‘yasmiṃ samaye’’ti vuttaṃ adhikaraṇaṃ sandhāya vuttanti daṭṭhabbaṃ. Idāni bhāvenabhāvalakkhaṇañca dassento **‘‘tattha vuttāna’’**miccādimāha. Tattha abhidhamme vuttānaṃ bhāvo nāma kinti? Uppatti vijjamānatā, sā tesaṃ tattha vuttānaṃ phassādidhammānaṃ, sā pana samayassa bhāvena bhāvo lakkhīyati ñāyati, tasmā tattha bhummavacananiddeso katoti vuttaṃ hoti.

Tattha **khaṇo** nāma aṭṭhakkhaṇavinimutto navamo khaṇo, tasmiṃ sati uppajjati. **Samavāyo** nāma cakkhundriyādikāraṇasāmaggī, tasmiṃ sati uppajjati. **Hetu** nāma rūpādiārammaṇaṃ. Tasmā tasmiṃ khaṇakāraṇasamavāyahetumhi sati tesaṃ phassādīnaṃ bhāvo vijjamānatā hotīti vuttaṃ hoti. **Idha pana hetuattho karaṇattho ca sambhavatī**ti ettha atthadvayamekassa sambhavatīti idha vinaye

vuttassa samayasaddassa kattukaraṇatthe tatiyā hetumhi ca ityuttattā. **So dubbiññeyyo**ti ''tathāgatova tattha kālaṃ jānissatī''ti vuttattāti vuttaṃ hoti. Tena samayenāti tassa samayassa kāraṇā ''annena vasati vijjāya vasatī''ti yathā, annaṃ vā vijjaṃ vā labhāmīti tadatthaṃ vasatītyattho. Evaṃ ''tena samayena viharatī''ti vutte hetvatthe tatiyā daṭṭhabbā, tasmā sikkhāpadapaññattiyā samayañca vītikkamañca olokayamāno tattha tattha vihāsīti vuttaṃ hoti. Tatiyapārājikādīsu ''icchāmahaṃ, bhikkhave, addhamāsaṃ, paṭisallīyitu''nti (pārā. 162) evamādīsu daṭṭhabbā, tasmā dutiyā kāladdhāne accantasaṃyogeti dutiyātra sambhavati ''māsamadhīte divasamadhīte''ti yathā. Idha pana hetuattho karaṇattho ca sambhavatīti ettha yassa karaṇavacanassa hetuattho sambhavati, tena samayena hetubhūtena taṃ taṃ vatthuvītikkamasaṅkhātaṃ vītikkamasamayasaṅkhātaṃ vā sikkhāpadapaññattihetuñca apekkhamāno bhagavā tattha tattha vihāsi. Yassa karaṇattho sambhavati, tena karaṇabhūtena samayena sampattena sikkhāpadāni paññāpayanto bhagavā tattha tattha vihāsīti adhippāyo.

Gaṇṭhipade pana ''sudinnādīnaṃ vītikkamova kāraṇaṃ nāma, tassa niyamabhūto kālo pana karaṇameva taṃ kālaṃ anatikkamitvāva sikkhāpadassa paññapetabbattā''ti vuttaṃ, taṃ niddosaṃ. Yaṃ pana vuttaṃ ''idaṃ karaṇaṃ pubbabhāgattā paṭhamaṃ vattabbampi pacchā vutta''nti, taṃ duvuttaṃ. Hetuatthato hi yathā pacchā karaṇattho yojiyamāno anukkameneva yogaṃ gacchati, tathā ca yojito. Yaṃ pana aṭṭhakathācariyo pacchā vuttaṃ idaṃ karaṇatthaṃ paṭhamaṃ yojetvā paṭhamaṃ vuttaṃ hetuatthaṃ pacchā yojesi, taṃ yojanāsukhattāti veditabbanti **ācariyena** likhitaṃ. Ito paṭṭhāya yattha yattha ''ācariyena likhita''nti vā ''ācariyassa takko''ti vā vuccati, tattha tattha ācariyo nāma **ānandācariyo** kalasapuravāsīti gahetabbo. Etthāha – yathā suttante ''ekaṃ samayaṃ bhagavā''ti vuccati, tathā ''tena samayena bhagavā verañjāya''nti vattabbaṃ, atha savevacanaṃ vattukāmo thero, tathāgato sugatotiādīnipi vattabbāni, atha imasseva padadvayassa gahaṇe kiñci payojanaṃ atthi, taṃ vattabbanti? Vuccate – kesañci buddhassa bhagavato paramagambhīraṃ ajjhāsayakkamaṃ ajānataṃ ''apaññatte sikkhāpade anādīnavadasso…pe… abhiviññāpesī''tiādikaṃ (pārā. 36) ''atha kho bhagavā āyasmantaṃ sudinnaṃ paṭipucchī''tiādikañca (pārā. 39) ''sādiyi tvaṃ bhikkhūti. Nāhaṃ bhagavā sādiyi''ntiādikañca (pārā. 72) tathā purāṇavohārikaṃ bhikkhuṃ pucchitvā tena vuttapariccchedena dutiyapārājikapaññāpanañca devadattassa pabbajjānujānanañcāti evamādikaṃ vinayapariyattiṃ disvā buddhasubuddhataṃ paṭicca saṅkā sambhaveyya, ''tathā kiṃ pana tuyhaṃ chavassa kheḷāsakassā''ti (cūḷava. 336) evamādikaṃ pharusavacanapaṭisaṃyuttaṃ vinayapariyattiṃ nissāya khīṇāsavattaṃ paṭicca saṅkā sambhaveyya, tadubhayasaṅkāvinodanatthaṃ āyasmatā upālittherena idameva padadvayaggahaṇaṃ sabbattha katanti veditabbaṃ. Tenetaṃ dīpeti – kāmaṃ sabbaṅeyyabuddhattā buddhoyeva, bhaggasabbadosattā bhagavāva, so satthāti. Paratopi vuttaṃ ''jānantāpi tathāgatā pucchanti…pe… anatthasaṃhite setughāto tathāgatāna''nti (pārā. 16). Suttante ca vuttaṃ ''saṇhenapi kesi vinemi pharusenapī''tiādi (a. ni. 4.111).

Asādhāraṇahetumhīti ettha kusalamūlāni na akusalānaṃ kadāci mūlāni honti, tathā akusalamūlāni kusalānaṃ, abyākatamūlāni na kadāci kusalānanti ayameva nayo labbhati, yasmā kusalā hetū taṃsamuṭṭhānānaṃ rūpānaṃ hetupaccayena paccayo (paṭṭhā. 1.1.401 ādayo), tasmā kusalāni kusalānaṃyevātiādinayo na labbhati. Puci vuccate kuṭṭhā, te mandayati nāsayatīti **pucimando. Sattānaṃ hitasukhanipphādanādhimuttata**nti ettha sāmaññato vuttasatte dvidhā bhinditvā dassetuṃ **''manussānaṃ upakārabahulata''**ntiādi vuttaṃ. **Bahujanahitāyā**ti bahuno janassa hitatthāya. Paññāsampattiyā diṭṭhadhammikasamparāyikahitūpadesako hi bhagavā. **Sukhāyā**ti sukhatthāya. Cāgasampattiyā upakārakasukhasampadāyako hi esa. Mettākaruṇāsampattiyā lokānukampāya mātāpitaro viya. Lokassa rakkhitagopitā hi esa. **Devamanussāna**nti ettha bhabbapuggale veneyyasatteyeva gahetvā tesaṃ nibbānamaggaphalādhigamāya attano uppattiṃ dasseti. ''Atthāyā''ti hi vutte paramatthatthāya nibbānāya, ''hitāyā''ti vutte taṃsampāpakamaggatthāyāti vuttaṃ hoti, maggato uttari hitaṃ nāma natthīti. **Sukhāyā**ti phalasamāpattisukhatthāya tato uttari sukhābhāvato. **Diṭṭhisīlasaṅghātenā**ti ettha samādhiṃ paññañca aggahetvā diṭṭhisīlamattaggahaṇaṃ sabbasekkhāsekkhasāmaññattā. **Kosambakasutte**pi (ma. ni. 1.492) ''sīlasāmaññagato viharati, diṭṭhisāmaññagato viharatī''ti vuttaṃ. Diṭṭhiggahaṇena paññāpi gahitāti ce? Na, sotāpannādīnampi paññāya paripūrakāribhāvappasaṅgato, tasmā ekalakkhaṇānampi tāsaṃ paññādiṭṭhīnaṃ avatthantarabhedo atthi dhitisamādhindriyasammāsamādhīnaṃ viya. **Aññāsī**ti ettha sotadvārānusārena ñātā, atthā sutāti hi vuccanti ''sutametaṃ, bho gotama, pāpakā samācārā dissanti ceva suyyanti cā''tiādīsu viya. ''Bhikkhu kho, upāli, saṅghaṃ bhindatī''tiādīsu (cūḷava. 354) viya **avadhāraṇatthe** vā. Verañjāyaṃ **bhavo** vijjamāno. **Itthambhūtassa** evaṃ bhūtassa. Kathaṃ bhūtassa? Sakyaputtassa sakyakulā pabbajitassa, evaṃ hutvā ṭhitassa kittisaddo abbhuggatoti abhisaddena yoge upayogavacanāni hontīti attho.

Kāmupādānapaccayā eva mettaṃ bhāveti, brahmaloke nibbattatīti iminā kāmupādānahetu kammaṃ katvā kāmabhave eva nibbattatītivādīnaṃ vādo paṭikkhittoti vadanti, ''brahmaloke paṇītā kāmā''ti sutvā, kappetvā vā pacchā ''tattha sampattiṃ anubhavissāmī''ti kāmupādānapaccayā tadupagaṃ karotīti brahmalokepi kāmanīyaṭṭhena kāmā, ''tadārammaṇattā taṇhā kāmupādānanti vuttā''ti ca vadanti, vīmaṃsitabbaṃ. Kammañca cakkhussa janakakāraṇaṃ, kammassa mūlakāraṇaṃ taṇhā, tasmā na mūlakāraṇaṃ hoti janakaṃ. Rūpataṇhādayo dukkhasaccaṃ khandhapariyāpannattā, ''yampicchaṃ na labhati, tampi dukkha''nti (dī. ni. 2.387; ma. ni. 1.131; vibha. 190) vacanato ca. **Tassa mūlakāraṇabhāvena samuṭṭhāpikā**ti tassa kāraṇabhūtassa imassa khandhapañcakassa samuṭṭhāpikāti yojetabbaṃ. ''Āsavasamudayā avijjāsamudayo''ti (ma. ni. 1.103) vacanato tassa eva kāraṇantipi vattuṃ vaṭṭati. Apica ''rūpādi viya taṇhāpi taṇhāya uppattippahānaṭṭhāna''nti vacanato rūpādi viya taṇhāpi dukkhasaccaṃ kataṃ. Vuttañhetaṃ ''rūpataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjatī''ti (dī. ni. 2.400; vibha. 203) ca ''etthesā taṇhā pahīyamānā pahīyatī''ti (dī. ni. 2.401; ma. ni. 1.134) ca. **Visuddhimagge** ''sabbākārena pana upādānakkhandhapañcakaṃ dukkhañceva ariyasaccañca aññatra taṇhāyā''ti vacanato idha rūpataṇhādayo dukkhasaccanti vacanaṃ virujjhatīti ce? Na, aññamaññāsaṅkarabhāvena dassetuṃ tattha tattha vuttattā. Yadi taṇhā upādānakkhandhapariyāpannā na bhaveyya, **saccavibhaṅge** ''tattha katame saṃkhittena pañcupādānakkhandhā dukkhā. Seyyathidaṃ, rūpupādānakkhandho ..pe… viññāṇupādānakkhandho''ti (vibha. 202) ettha ''ṭhapetvā taṇhaṃ saṅkhārupādānakkhandho''ti vattabbaṃ bhaveyya, na ca vuttaṃ, tasmā dukkhasaccapariyāpannā taṇhāti ce? Na, hetuphalasaṅkaradosappasaṅgato. Na saṅkaradosoti ce? Saccavibhaṅgapāḷiyaṅhi pañcahi koṭṭhāsehi samudayasaccaṃ niddiṭṭhaṃ.

Kathaṃ? Taṇhāti eko vāro, taṇhā ca avasesā ca kilesāti dutiyo, taṇhā ca avasesā ca kilesā avasesā ca akusalā dhammāti tatiyo, taṇhā ca avasesā ca kilesā avasesā ca akusalā dhammā tīṇi ca kusalamūlāni sāsavānīti catuttho, taṇhā ca avasesā ca kilesā avasesā ca akusalā dhammā tīṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammāti pañcamo vāroti. Āma niddiṭṭhaṃ, tathāpi abhidhammabhājaniyeyeva, na aññasmiṃ, so ca nayo ariyasaccaniddese na labbhati. Tathā hi tattha ''cattāri saccāni''ccevāha, suttantabhājaniyapaṅhapucchakesu viya ''cattāri ariyasaccānī''ti na vuttaṃ, tasmā suttantabhājaniyova pamāṇaṃ tattha ca taṇhāya vuttattā. Yathāha ''tattha katamaṃ dukkhasamudayaṃ ariyasaccaṃ, yāyaṃ taṇhā ponobhavikā…pe… seyyathidaṃ, kāmataṇhā''tiādi

(vibha. 203). ‘‘Yadaniccaṃ taṃ dukkha’’nti (saṃ. ni. 3.15) iminā pariyāyena vuttattā tattha vuttampi pamāṇameva. ‘‘Paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇa’’nti (dha. sa. 186 ādayo) vacanato ‘‘kasiṇānī’’ti jhānāni vuttāni. Keci ‘‘uggahanimittapaṭibhāganimitte sandhāya vutta’’nti vadanti, taṃ na sundaraṃ. ‘‘Dvattiṃsākārāpi paṇṇattiṃ vissajjetvā paṭikūlāti sati paṭṭhapetabbā’’ti vacanato satigocarā rūpādayo ca veditabbā.

Saddhāhirottappabāhusaccavīriyārambhopaṭṭhitasatisampajaññatāti ime **satta saddhammā** nāma. **Sabhāvato**ti dukkhato. **Na cavatī**ti deve sandhāya. **Ñāteyya**nti ñātabbaṃ. **Daṭṭheyya**nti daṭṭhabbaṃ. Atha vā pana ‘‘nāhaṃ gamanena lokassa antaṃ ñāteyya’’nti vadāmīti attho. **Loka**nti khandhalokaṃ. **Gamanena na pattabbo**ti sarīragamanena, agatigamanena vā na pattabbo, ariyagamanena lokantaṃ patvāva dukkhā atthi pamocananti vuttaṃ hoti. **Samitāvī**ti samitakileso. **Āhāraṭṭhitikā**ti paccayaṭṭhitikā. Ye keci paccayaṭṭhitikā, sabbe te lujjanapalujjanaṭṭhena eko lokoti adhippāyo. Saṅkhārā hi sakasakapaccayāyattatāya sattā visattā sattā nāma. **Pariharanti** paricaranti. **Disā**ti upayogabahuvacanaṃ. **Bhanti** paṭibhanti. Ke te? Teyeva virocamānā pabhassarā candimasūriyā. **Aṭṭha lokadhammā** saṅkhārāva. **‘‘Sinerussa samantato’’**ti vacanato yugandharādayo sineruṃ parikkhipitvā parimaṇḍalākārena ṭhitāti vadanti. Parikkhipitvā accuggato lokadhātu ayaṃ. **‘‘Ma**-kāro padasandhikaro’’ti vadanti. Aññathāpi lakkhaṇādibhedato saṅkhāralokaṃ, āsayānusayabhedato sattalokaṃ, cakkavāḷādiparimāṇato okāsalokañca sabbathāpi viditattā lokavidū.

Vimuttiñāṇadassanaṃ kāmāvacaraṃ parittaṃ lokiyaṃ, tena sabbaṃ lokaṃ kathaṃ abhivati? Asadisānubhāvattā sabbaññutaññāṇaṃ viya. Tañhi attano visaye bhagavato sabbaññutaññāṇagatikaṃ, lahutarappavatti ca bhavaṅgacittadvayānantaraṃ uppattito. Na kassaci evaṃlahutaraṃ cittaṃ uppajjati, api āyasmato sāriputtassa, tassa kiresa cittavāro pañcadasabhavaṅgānantaranti. **Aggisikhadhūmasikhā** ca nāgā kira sīhaḷadīpe. Atthassa dīpakaṃ padaṃ **atthapadaṃ**. Ekatthadīpakaṃ padaṃ, sabbametaṃ vākyanti attho. **Aṭṭha disā** nāma aṭṭha vimokkhā, samāpattiyo vā. Satthavāho satthāti nipātito yathā pisitāso pisāco. Udake maṇḍūko ahaṃ āsiṃ, na thale maṇḍūko, vārimattameva gocaro, tassa me tava dhammaṃ suṇantassa sīsaṃ daṇḍena sannirumbhitvāti pāṭhaseso. Anādaratthe vā sāmivacanaṃ. ‘‘Ettakenapi evarūpā iddhi bhavissatī’’ti sitaṃ katvā. **Vimokkho**ti cettha maggo, tadanantarikaṃ **ñāṇaṃ** nāma phalañāṇaṃ, tasmiṃ khaṇe buddho nāma. **Sabbassa buddhattā**ti kattari. **Bodhetā**ti hetukattari. Seṭṭhatthadīpakaṃ vacanaṃ **seṭṭhaṃ** nāma, tathā **uttamaṃ**. **Sacchikāpaññattī**ti sabbadhammānaṃ sacchikaraṇavasena sayambhutā paññatti, attanā eva vā ñātā sacchikatātipi sacchikāpaññatti. **Bhagī** bhagavā cīvarapiṇḍapātādīnaṃ. **Bhajī** araññavanapatthāni pantāni senāsanāni. **Bhāgī** atthadhammavimuttirasassa. Rāgādikilesagaṇa**bhaggamakāsi**. **Bhāvitattano** bhāvitakāyo. Bhavassa antaṃ nibbānaṃ maggādhigamena taṃ gatoti **bhavantago**.

‘‘Lobhaṃ, bhikkhave, ekaṃ dhammaṃ pajahathā’’tiādinā (itivu. 1) nayena ekakādivasenāgate gahetvā vadati. Saṃkilesataṇhādiṭṭhiduccaritasaṃkilesavasena aniccadukkhamanattāsubhesu niccantiādi**vipariyesā**. Cīvarahetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati, piṇḍapāta senāsanaitibhavābhavahetu vā (a. ni. 4.9). **Cetokhilā** satthari kaṅkhati, dhamme, saṅghe, sikkhāya, sabrahmacārīsu kupitoti (dī. ni. 3.319; vibha. 941) āgatā **pañca**. Kāme avītarāgo hoti…pe… kāye, rūpe, yāvadatthaṃ udarāvadehakaṃ bhuñjitvā, aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ caratīti (dī. ni. 3.320; vibha. 941) āgatā **pañca vinibandhā**. Vivādamūlāni kodho upanāho makkho paḷāso issā macchariyaṃ māyā sāṭheyyaṃ thambho sārambho sandiṭṭhiparāmāsitā ādhānaggāhī duppaṭinissaggitā (a. ni. 6.36; dī. ni. 3.325). **Vibhaṅge** pana ‘‘kodho makkho issā sāṭheyyaṃ pāpicchatā sandiṭṭhiparāmāsitā’’ti (vibha. 944) āgataṃ. Taṇhaṃ paṭicca pariyesanā, pariyesanaṃ paṭicca lābho, lābhaṃ paṭicca vinicchayo, evaṃ chandarāgo, ajjhosānaṃ, pariggaho, macchariyaṃ, ārakkho, ārakkhādhikaraṇaṃ, daṇḍādānasatthādāna…pe… akusalā dhammā sambhavantīti (dī. ni. 2.104; 3.359; a. ni. 9.23; vibha. 963) vuttānaṃ. Rūpasaddagandharasaphoṭṭhabbadhammataṇhāti cha, tā kāmabhavavibhavataṇhāvaseneva aṭṭhārasa, tā eva ajjhattikassupādāya aṭṭhārasa, bāhirassupādāya aṭṭhārasāti chattiṃsa, tā atīte chattiṃsa, anāgate chattiṃsa, paccuppanne chattiṃsāti evaṃ **aṭṭhasatataṇhāvicaritānī**ti. Māretīti māro, pamādo ‘‘pamādo maccuno pada’’nti (dha. pa. 21) vacanato. Sammāājīvavināsanato vā kilesā vuccanti ‘‘māro’’ti, vadhakūpamattā khandhāva mārā. Abhisaṅkhārā jātidukkhābhinibbattāpanato, jātassa jarādisambhavato ca mārā. Ekabhavapariyāpannajīvitamāraṇato maccu māro. **Aṇimatā** nāma paramāṇu viya adassanūpagamanaṃ. **Laghimatā** sarīrena, cittena vā sīghagamanaṃ. **Mahimatā** candimasūriyādīnampipāṇinā parāmasanādi. **Patti** nāma yathicchitadesappatti. Pakāsanatā, lābhakassatthasādhanaṃ vā **pākammaṃ**. Īsattaṃ nāma **sayaṃvasitā**. Vasittaṃ nāma **aparavasitā**. **Yatthakāmāvasāyitaṃ** nāma yatthicchati yadicchati yāvadicchati, tattha tāva tadatthasādhanaṃ. **Pīḷanasaṅkhatasantāpavipariṇāmaṭṭhena vā dukkhamariyasacca**ntiādimhi idaṃ codanāpubbaṅgamaṃ atthavissajjanaṃ – dukkhādīnaṃ aññepi rūpataṇhādayo atthā atthi, atha kasmā cattāro eva vuttāti ce? Aññasaccadassanavasena āvibhāvato.

‘‘Tattha katamaṃ dukkheñāṇaṃ, dukkhaṃ ārabbha yā uppajjati paññā’’tiādināpi (vibha. 794) nayena ekekasaccārammaṇavasenāpi saccañāṇaṃ vuttaṃ. ‘‘Yo, bhikkhave, dukkhaṃ passati, dukkhasamudayampi so passatī’’tiādinā (saṃ. ni. 5.1100) nayena ekaṃ saccaṃ ārammaṇaṃ katvā sesesu kiccanipphattivasenāpi vuttaṃ. Tattha yadā ekekaṃ saccaṃ ārammaṇaṃ karoti, tadā samudayadassanena tāva sabhāvato **pīḷana**lakkhaṇassāpi dukkhassa yasmā taṃ āyūhanalakkhaṇena samudayena āyūhitaṃ saṅkhataṃ, tasmāssa so **saṅkhataṭṭho** āvi bhavati. Yasmā pana maggo kilesasantāpaharo susītalo, tasmāssa maggadassanena **santāpaṭṭho** āvi bhavati nandassa accharādassanena sundariyā anabhirūpabhāvo viya. Aviparīṇāmadhammassa pana nirodhassa dassanena tassa vipariṇāmaṭṭho āvi bhavatīti vattabbameva natthi. Sabhāvato **āyūhana**lakkhaṇassapi samudayassa dukkhadassanena **nidānaṭṭho** āvi bhavati asappāyabhojanato uppannabyādhidassanena bhojanassa byādhinidānabhāvo viya. Visaṃyogabhūtassa nirodhassa dassanena **saṃyogaṭṭho**. Niyyānabhūtassa ca maggassa dassanena **palibodhaṭṭho**ti. Tathā nissaraṇassāpi nirodhassa avivekabhūtassa samudayassa dassanena **vivekaṭṭho** āvi bhavati. Maggadassanena **asaṅkhataṭṭho**. Iminā hi anamatagge saṃsāre maggo na diṭṭhapubbo, sopi ca sappaccayattā saṅkhato evāti appaccayadhammassa asaṅkhatabhāvo ativiya pākaṭo hoti. Dukkhadassanena panassa **amataṭṭho** āvi bhavati. Dukkhañhi visaṃ, amataṃ nibbānanti. Tathā **niyyāna**lakkhaṇassāpi maggassa samudayadassanena ‘‘nāyaṃ hetu nibbānassa pattiyā, ayaṃ hetū’’ti **hetvattho** āvi bhavati. Nirodhadassanena **dassanaṭṭho** paramasukhumarūpāni passato ‘‘vippasannaṃ vata me cakkhū’’ti cakkhussa vippasannabhāvo viya. Dukkhadassanena **adhipateyyaṭṭho** anekarogāturakapaṇajanadassanena issarajanassa uḷārabhāvo viyāti evamettha lakkhaṇavasena, ekassa aññasaccadassanavasena ca itaresaṃ tiṇṇaṃ āvibhāvato ekekassa cattāro atthā vuttā. **Upadhiviveko** nikkilesatā.

Paṭipakkhaṃ atthayantīti **paccatthikā**. Pati viruddhā amittā **paccāmittā. Sacchikatvā pavedetī**ti ettāvatā bhagavato sabbaññutaṃ

dīpeti. Tena ñāṇasampattiṃ dīpetvā idāni karuṇāsampattiṃ dīpetuṃ **''so dhammaṃ desesī''**tiādimāha. Atha vā kiṃ so pavedesīti? Ñāṇaṃ, taṃ sabbaṃ tilokahitabhūtameva. So dhammaṃ desesīti kīdisaṃ? **''Ādikalyāṇa''**ntiādi. Anena vacanena vattuṃ arahabhāvaṃ dīpeti. **Sāsanadhammo**ti ovādapariyatti. **Kiccasuddhiyā**ti kilesappahānanibbānārammaṇakiccasuddhiyā. **Sāsanabrahmacariyaṃ** nāma sikkhattayaṃ, navakoṭisahassānītiādikaṃ vā. Maggameva brahmacariyaṃ **maggabrahmacariyaṃ**. Tassa pakāsakaṃ piṭakattayaṃ idha **sātthaṃ sabyañjanaṃ** nāma. Chasu atthapadesu saṅkhepato kāsanaṃ **saṅkāsanaṃ**. Ādito kāsanaṃ **pakāsanaṃ**. Ubhayampi vitthāretvā desanaṃ **vivaraṇaṃ**. Puna vibhāgakaraṇaṃ **vibhajanaṃ**. Opammādinā pākaṭakaraṇaṃ **uttānīkaraṇaṃ**. Sotūnaṃ cittaparitosajananena, cittanisānena ca **paññāpanaṃ** veditabbaṃ. Byañjanapadesu akkharaṇato **akkharaṃ,** ''ekakkharapadamakkhara''nti eke. Vibhattiantaṃ **padaṃ**. Byañjayatīti **byañjanaṃ,** vākyaṃ. Padasamudāyo vā vākyaṃ. Vibhāgapakāso **ākāro** nāma. Phusatīti phassotiādi nibbacanaṃ **nirutti,** niruttiyā niddiṭṭhassa apadeso **niddeso** nāma. Phusatīti phasso, so tividho – sukhavedanīyo dukkhavedanīyo adukkhamasukhavedanīyoti. Etesu ayaṃ yojanā – akkharehi saṅkāsayati, padehi pakāsayati, byañjanehi vivarati, ākārehi vibhajati, niruttīhi uttāniṃ karoti, niddesehi paññāpeti. Akkharehi vā saṅkāsayitvā padehi pakāseti, byañjanehi vivaritvā ākārehi vibhajati, niruttīhi uttāniṃ katvā niddesehi paññāpeti. Akkharehi vā ugghāṭetvā padehi vineti ugghaṭitaññuṃ, byañjanehi vivaritvā ākārehi vineti vipañcitaññuṃ, niruttīhi netvā niddesehi vineti neyyanti veditabbaṃ. **Atthoti** bhāsitattho. Tassevatthassa paṭivijjhitabbo sako sako bhāvo **paṭivedho** nāma. Taṃ ubhayampi attho nāma. Tena vuttaṃ **''atthagambhīratāpaṭivedhagambhīratāhi sāttha''**nti. **Dhammo**ti vā **desanā**ti vā byañjanameva. Niddosabhāvena parisuddhaṃ sāsanabrahmacariyaṃ, sikkhattayapariggahito maggo ca, ubhayampi brahmacariyapadena saṅgahitaṃ. **Paṭipattiyā**ti paṭipattihetu. **Āgamabyattito**ti punappunaṃ adhīyamānā khandhādayo pākaṭā honti. Duruttasatthāni adhīyamānāni sammohamevāvāhanti.

2-3. **Kacci khamanīyaṃ** sītuṇhādi. **Kacci yāpanīyaṃ** yathāladdhehi jīvitasādhanehi jīvitaṃ. **Appābādha**nti appopasaggaṃ, **appātaṅka**nti apparogaṃ. **Kacci lahuṭṭhānaṃ** sarīrakicce. **Kacci balaṃ** samaṇakicce. **Kacci phāsuvihāro** yathāvuttanayena appābādhatāya, anukkaṇṭhanādivasena vā. Sattasaṭṭhito paṭṭhāya **pacchimavayo,** uttarāmukhoti vuttaṃ hoti. Lokavivaraṇe jāte idha kiṃ olokesi, natthettha tayā sadisopīti āha **''tvaṃ sadevakassa lokassa aggo''**tiādi. **Āsabhiṃ** uttamaṃ. **Upapattivasena** devā. Rūpānaṃ paribhogavasena, patthanāvasena vā uppannā rāgasampayuttā somanassavedanānurūpato uppajjitvā hadayatappanato ambarasādayo viya ''rūparasā''ti vuccanti. **Tathāgatassa pahīnā**ti adhikāravasenāha. Tathāgatassapi hi kassaci te pahīnāti matthakacchinnatālo viya katā. Kathaṃ? Rūparasādivacanena vipākadhammadhammā gahitā, te vijjamānāpi matthakasadisānaṃ taṇhāvijjānaṃ maggasatthena chinnattā āyatiṃ tālapantisadise vipākakkhandhe nibbattetuṃ asamatthā jātā. Tasmā tālāvatthu viya katā. ''Kusalasomanassāpi ettha saṅgahitā''ti vadanti. Paṭhamamaggena pahīnā kammapathaṭṭhāniyā, dutiyena ucchinnamūlā oḷārikā, tatiyena tālāvatthukatā kāmarāgaṭṭhāniyā. Catutthena anabhāvaṃkatā rūparāgārūparāgaṭṭhāniyā. Aparihānadhammataṃ pana dīpento **''āyatiṃ anuppādadhammā''**ti āha. Tadaṅgappahānena vā pahīnā vipassanākkhaṇe, jhānassa pubbabhāgakkhaṇe vā, vikkhambhanappahānena ucchinnamūlā jhānakkhaṇe. ''Vivicceva kāmehī''ti (pārā. 11) hi vuttaṃ. Samucchedappahānena tālāvatthukatā tatiyavijjādhigamakkhaṇe. Itthambhūtā pana te rūparasādayo anabhāvaṃkatā āyatimanuppādadhammāti ekamevidaṃ atthapadaṃ. Paṭhamāya vā abhinibbhidāya pahīnā, dutiyāya ucchinnamūlā, tatiyāya tālāvatthukatā. Itthambhūtā yasmā anabhāvaṃkatā nāma honti, tasmā āyatiṃanauppādadhammāti veditabbā. Atha vā dukkhañāṇena pahīnā, samudayañāṇena ucchinnamūlā, nirodhañāṇena tālāvatthukatā, maggañāṇena anabhāvaṃkatā, paccavekkhaṇañāṇena āyatiṃ anuppādadhammāti veditabbā. Lokiyamaggena vā pahīnā, dassanamaggena ucchinnamūlā, tividhena bhāvanāmaggena tālāvatthukatātiādi. Brāhmaṇassa avisayattā dhammarasā na uddhaṭā.

11. **Dhammadhātu**nti ettha sabbaññutaññāṇaṃ dhammadhātu nāma. Anukampavacanānurūpaṃ **''puṇṇacando viyā''**ti vuttaṃ, sūriyavacanaṃ **''suppaṭividdhattā''**tivacanānurūpaṃ, pathavīsamacittatāya kāraṇaṃ **''karuṇāvipphāra''**nti vadanti. Paṭicchādetabbe hi attano guṇe ''āraddhaṃ kho pana me vīriya''ntiādinā pakāsento attano karuṇāvipphāraṃ pakāsetīti gahetabbo. **Varabhūrimedhaso** varaputhulañāṇo, bhūrīti vā bhūmi, bhūmi viya patthaṭavarapaññoti attho. Abujjhi etthātipi adhikaraṇena **rukkho bodhi**. Sayaṃ bujjhati, bujjhanti vā tena taṃsamaṅginoti **maggo bodhi,** evaṃ **sabbaññutaññāṇampi**. Bujjhīyatīti **nibbānaṃ bodhi**. Tissannaṃ vijjānaṃ upanissayavato yathāsambhavaṃ **tisso vijjā** veditabbā. Ekaggatāvasena **tikkhabhāvo**. Tikkhopi ekacco saro lakkhaṃ patvā kuṇṭho hoti, na tathā idaṃ. Satindriyavasenassa **kharabhāvo,** saddhindriyavasena **vippasannabhāvo,** antarā anosakkitvā kilesapaccatthikānaṃ suṭṭhu abhibhavanato vīriyindriyavasenassa **sūrabhāvo** ca veditabbo. Maggavijāyanatthaṃ gabbhaggahaṇakālo saṅkhārupekkhānantaramanulomattā.

Chandoti ca saṅkappoti ca avatthantarabhedabhinno rāgova –

> ''Senahātthyaṅgamupeti,
> Rattahadayo rāgena;
> Sammagate rattakāmamupeti,
> Kāmapatitaṃ lokassa mātrālamatī''ti –

Ādīsu viya –

Vibhaṅgeyeva kiñcāpi attho vuttoti ettha ayamadhippāyo – vibhaṅgapāḷiṃ ānetvā idha vuttopi sabbesaṃ upakārāya na hoti, tasmā taṃ aṭṭhakathānayeneva pakāsayissāmīti. **Itoti** kāmehi. Kāyavivekādīsu upadhiviveko tatiyo, tasmā tatiyaṃ chaḍḍetvā dve gahetvā tadaṅgādīsu vikkhambhanavivekaṃ gahetvā **''tayo evā''**ti vuttā. Evaṃ sati cittavikkhambhanā ekatthā evāti viseso na siyāti ce? Appanāvārattā na panevaṃ daṭṭhabbaṃ. Kāyavivekaggahaṇena pubbabhāgaggahaṇaṃ ñāyati, tasmā **cittavivekoti** tadaṅgaviveko vutto, vikkhambhanena appanākāleti gahetabbaṃ asaṅkarato. Atha vā cittavivekena tadaṅgavikkhambhanā gahitā, itarena vikkhambhanaviveko evātipi yuttaṃ, kilesakāmattā vā dvīsu kammesu pariyāpanno puriso viya. Yathā avijjamānena avijjamānapaññattivasena loke ''saphalo rukkho''ti vuccati, tatheva vijjamānena vijjamānapaññattivasena sāsane ''savitakkaṃ savicāraṃ jhāna''nti vuccatīti adhippāyo.

Vūpasamāti ettha kesaṃ vūpasamāti, kiṃ paṭhamajjhānikānaṃ, udāhu dutiyajjhānikānanti? Ettha yadi paṭhamajjhānikānaṃ, natthi tesaṃ vūpasamo. Na hi paṭhamajjhānaṃ vitakkavicārarahitaṃ atthi. Yadi dutiyajjhānikānaṃ, nattheva vūpasamo tattha

tadabhāvāti ce? Tenetaṃ vuccati **''samatikkamā''**ti, samatikkamopi na tesaṃyeva. Kintu sakalassapi paṭhamajjhānadhammarāsissāti ce? Tenetaṃ vuccati **''oḷārikassa pana samatikkamā''**tiādi. Sabbepi paṭhamajjhānadhammā oḷārikāva dutiyajjhānato, na kevalaṃ vitakkavicāradvayamevāti ce? Na vitakkavicārāyeva tehi sampayuttānaṃ oḷārikabhāvatoti tesveva ādīnavadassanena dutiyajjhānakkhaṇe tesaṃ abhāvo hoti. Tena vuttaṃ **''dutiyajjhānakkhaṇe apātubhāvā''**ti, yassa dhammassānubhāvena, yogena vā idaṃ jhānaṃ **''sampasādana''**nti vuccati **''ekodibhāva''**nti ca, tassa dassanatthaṃ saddhāsamādhayo **vibhaṅge** vuttā. **Paṇītabhojanasikkhāpade** (pāci. 257 ādayo) sappiādayo viyāti vutte ayaṃ atthavaṇṇanā na virujjhati. **Samaṃ passatī**ti līnuddhaccaṃ pahāya khīṇāsavassa chasu dvāresu iṭṭhāniṭṭhachaḷārammaṇāpāthe parisuddhapakatibhāvāvijahanākārabhūtā upekkhā **chaḷaṅgupekkhā**. Nīvaraṇādipaṭisaṅkhāsantiṭṭhanāgahaṇe majjhattabhūtā upekkhā, ayaṃ **saṅkhārupekkhā** nāma. Vicinane majjhattabhūtā upekkhā **vipassanupekkhā** nāma. Tattha chaḷaṅgupekkhā brahmavihārupekkhā bojjhaṅgupekkhā tatramajjhattupekkhā jhānupekkhā pārisuddhupekkhā ca atthato ekā tatramajjhattupekkhāva, avatthābhedena bhedo nesaṃ. Saṅkhārupekkhāvipassanupekkhānampi ekatā paññāvasena, kiccavasena pana duvidhatā veditabbā.

Chaḷaṅgupekkhā kāmāvacarā, brahmavihārupekkhā rūpāvacarātiādinā bhūmivasena. Chaḷaṅgupekkhā khīṇāsavasseva, brahmavihārupekkhā tiṇṇampi puthujjanasekkhāsekkhānanti evaṃ puggalavasena. Chaḷaṅgupekkhā somanassupekkhāsahagatacittasampayuttā, brahmavihārupekkhā upekkhāsahagatacittasampayuttā evāti evaṃ cittavasena. Chaḷaṅgupekkhā chaḷārammaṇā, brahmavihārupekkhā dhammārammaṇāvāti ārammaṇavasena. Vedanupekkhā vedanākkhandhena saṅgahitā, itarā nava saṅkhārakkhandhenāti khandhasaṅgahavasena. Chaḷaṅgupekkhā brahmavihārabojjhaṅgajhānupekkhā pārisuddhitatramajjhattupekkhā ca atthato ekā, tasmā ekakkhaṇe ekāva siyā, na itarā, tathā saṅkhārupekkhāvipassanupekkhāpi. Vedanāvīriyupekkhānaṃ ekakkhaṇe siyā uppattīti. Chaḷaṅgupekkhā abyākatā, brahmavihārupekkhā kusalābyākatā, tathā sesā. Vedanupekkhā pana siyā akusalāpi. Evaṃ kusalattikavasena. Dasapetā saṅkhepena cattārova dhammā vīriyavedanātatramajjhattañāṇavasena. ''Dukkhadomanassasukhasomanassāna''nti evaṃ pahānakkamena avatvā vibhaṅge vuttanayena kasmā vuttānīti ce? Suttānurakkhaṇatthaṃ. **Iṭṭhāniṭṭhaviparīta**nti ettha ''ārammaṇavasena aggahetvā iṭṭhāniṭṭhaviparītākārena anubhavatīti gahetabba''nti vadanti. Kasmā? Ekaṃyeva kasiṇaṃ ārabbha sabbesaṃ pavattito. Tatiyajjhānato paṭṭhāya upakārā hutvā āgatāti satisīsena desanā katā, vigatavalāhakādinā sommatāya rattiyā valāhakādinā kālussiye satipi divā viya anupakārikā na hoti rattiṃ, tasmā **''attano upakārakattena vā''**ti vuttaṃ. ''Sūriyappabhābhibhavā, rattiyā alābhāti ime dve hetū aparisuddhatāya kāraṇaṃ. Sommabhāvena, attano upakārakattena cāti ime dve sabhāgatāya kāraṇa''nti vadanti, tassā aparisuddhāya jātiyāti vuttaṃ hoti, tasmā kāraṇavacananti eke.

Jhānakathāvaṇṇanā niṭṭhitā.

Pubbenivāsakathāvaṇṇanā

12. Cittekaggatāsabhāgattā jhānānaṃ **''kesañci cittekaggatatthānī''**ti āha. Kusalānaṃ bhavokkamanasabhāgattā **''kesañci bhavokkamanatthānī''**ti. Asabhāgattā sesaṭṭhānesu ''pādakatthānī''ti avatvā **''pādakānī''**ti āha. Tena pādakabhūtānampi yathāsambhavaṃ cittekaggatā bhavokkamanatāvahataṃ, itaresaṃ yathāsambhavaṃ pādakatāvahatañca dīpeti. Asabhāgattā javanavipassanāpādakāni samānāni abhiññāpādakāni ca honti, abhiññāpādakāni ca vipassanāpādakāni hontītipi dīpeti, tathā pādakābhāvaṃ dīpeti. Abhiññāya hi catutthameva pādakaṃ, na itarāni. Tesu catutthassa tatiyaṃ pādakaṃ, tatiyassa dutiyaṃ, dutiyassa paṭhamanti. Atha vā ''cattāri jhānānī''ti yathālābhato vuttaṃ.

Vinayanidānanimittaṃ, verañjanivāsakappanaṃ;
Satthu yasmā tasmā bhagavā, vijjattayamāha verañje.

Vuttañhetaṃ ''vinaye suppaṭipanno bhikkhu sīlasampattiṃ nissāyā''tiādi (pārā. aṭṭha. 1.paṭhamamahāsaṅgītikathā). Sīlavato hi sīlapaccavekkhaṇatthaṃ rattiṭṭhānadivāṭhānesu nisinnassa nisajjanato paṭṭhāya attano atītakiriyānussaraṇabahulatāya pubbenivāsānussativijjā appakasirena samijjhati. Tathā attānaṃ paṭicca sattānaṃ cutipariggahaṇasīlatāya cutūpapātañāṇaṃ appakasirena samijjhati, udakādīsu sukhumatta dassanasīlatāya dibbacakkhuñāṇaṃ samijjhati. Yasmā sattavidhamethunasaṃyogaparivajjanena, kāmāsavādiparivajjanena vā brahmacariyaṃ akhaṇḍādibhāvaṃ pāpuṇāti, tasmāssa āsavakkhayañāṇaṃ appakasirena samijjhatīti ettha vinayanidāne vijjattayameva dassitaṃ, tasmā āha **''yesañca guṇānaṃ dāyakaṃ ahosi, tesaṃ ekadesaṃ dassento''**ti, aññathā vijjattayapaṭilābhamattappasaṅgo siyāti.

So evanti iminā kiñcāpi catunnaṃ jhānānaṃ pubbabhāgapaṭipadāpi saṅgahaṃ gacchati, na kevalaṃ purimajjhānattikameva, tathāpi kevalaṃ purimajjhānattikameva gaṇhanto ''evanti catutthajjhānakkamanidassanametaṃ, iminā paṭhamajjhānādhigamādinā kamena catutthajjhānaṃ paṭilabhitvāti vuttaṃ hotī''ti āha, taṃ kasmāti ce? Sambhārabhūmittā. Vuttañhetaṃ **aṭṭhakathāyaṃ** (visuddhi. 2.381) ''ettha ca purimāni tīṇi jhānāni yasmā pītipharaṇena ca sukhapharaṇena ca sukhasaññañca lahusaññañca okkamitvā lahumudukammaññakāyo hutvā iddhiṃ pāpuṇāti, tasmā iminā pariyāyena iddhilābhāya saṃvattanato sambhārabhūmiyoti veditabbāni. Catutthajjhānaṃ pana iddhilābhāya pakatibhūmi evā''ti. Idameva vā atthaṃ sandhāyāha ''pubbe imāni cattāri jhānāni kesañci abhiññāpādakānī''ti. Yadi evaṃ catutthajjhānampi antokatvā evanti kimatthaṃ na vuttaṃ. Tañhi pakatibhūmīti ce? Na vattabbaṃ, catutthajjhānato parassa samāhitādibhāvappattassa cittassa atthibhāvappasaṅgato. Yasmā yasmiṃ sati ''pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesi''nti vuttaṃ, tasmā tasmiṃ catutthajjhānacitte pakatibhūmibhāvappatte abhiññāpādake jāte parikammacittaṃ ''pubbenivāsānussatiñāṇāya abhininnāmesi''nti āha. **Abhinīhārakkhamaṃ hotī**ti ettha taṃ iddhividhādhigamatthāya parikammacittaṃ abhinīharati. Kasiṇārammaṇato apanetvā iddhividhābhimukhaṃ pesesi. **Gaṇṭhipade** pana ''abhiññāpādakajjhānato iddhividhañāṇādīnaṃ nīharaṇattha''nti vuttattā abhinīhārakkhamanti attho pakappito.

So evaṃ samāhite evaṃ āneñjappatteti yojanā veditabbā dutiyavikappe, **nīvaraṇadūrībhāvena vitakkādisamatikkamenā**ti paṭhamajjhānādīnaṃ kiccasaṅgaṇhanato. Ayaṃ yojanā paṭhamavikappe na sambhavati ''parisuddhetiādīsu panā''ti vacanena ''eva''nti padassa anuppabandhanivāraṇato. Teneva ''upekkhāsatipārisuddhibhāvena parisuddhe''tiādimāha. **Icchāvacarāna**nti ''aho vatāhaṃ

āpattiñceva āpanno assaṃ, na ca maṃ bhikkhū jāneyyu''ntiādinā (ma. ni. 1.60) nayena uppannaicchāvasena pavattānaṃ kopaapaccayānaṃ abhāvena anaṅgaṇeti attho. Ettha ca pana yathāvuttappakārā icchāpi paṭhamajjhānādīnaṃ adhigamāya antarāyikā ''sampajānamusāvādo kho panāyasmanto antarāyiko dhammo''ti (mahāva. 134) vuttattā, pageva icchāvacarā kopaapaccayā, tasmā vuttaṃ **''jhānapaṭilābhapaccanīkānaṃ pāpakānaṃ icchāvacarāna''**ntiādi. Katthaci pana ''jhānapaṭilābhapaccayānaṃ icchāvacarāna''nti potthakesu pāṭho dissati, so pamādalekho, **gaṇṭhipade** ca ''aho vata satthā mamaññeva paṭipucchitvā dhammaṃ deseyyā''ti yo tadattho likhito, so dullikhito. Na hi jhānapaṭilābhapaccayā kopādayo **anaṅgaṇasutte** (ma. ni. 1.57 ādayo) vuttā, ''na ca yuttito sambhavanti jhānalābhino tadabhāvā''ti ācariyo vadati, taṃ vīmaṃsitabbaṃ. Ettha vijjattayassa uttaruttaravisesadassanatthaṃ ''so evaṃ samāhite citte''tiādinā punappunaṃ aṭṭhaṅganidassanaṃ katanti veditabbaṃ. Uttaruttaravisesā cebhāsaṃ attadukkhaparadukkhadassanatadupasamattadīpanato veditabbā. Bhagavā hi pubbenivāsānussatiñāṇena attano anantasaṃsāradukkhaṃ passitvā, cutūpapātañāṇena parassa ca lokassa āsavakkhayañāṇena tadubhayavūpasamattañca passitvā taṃ deseti, paṭhamena vā attadukkhadassanato attasinehapariccāgaṃ dīpeti. Dutiyena paradukkhadassanato paresu kopapariccāgaṃ, tatiyena ariyamaggadassanato mohapariccāgañca dīpeti. Evaṃ nānāguṇavisesadīpanato imasseva lokiyābhiññādvayassa idha gahaṇaṃ katanti veditabbaṃ.

Yasmā atītajāti eva nivāso, tasmā ''atītajātīsū''ti na vattabbanti ce? Na, jātiyā ekadesepi nivāsavohārasiddhidassanato. **Pāḷiyaṃ** kiñcāpi ''ekampi jātiṃ dvepi jātiyo''tiādivacanena sakalajātiyā anussaraṇameva pubbenivāsānussati viya dissati, na evaṃ daṭṭhabbaṃ. Tadekadesānussaraṇampi pubbenivāsānussati evāti dassanatthaṃ, bhummavacanaṃ kataṃ okāsādisaṅgahatthañca. **''Chinnavaṭumakānussaraṇādīsū''**ti **ādi**-saddena anivutthalokadhātudīparaṭṭhanagaragāmādiggahaṇaṃ veditabbaṃ. **Gaṇṭhipade** pana ''tesaṃ chinnavaṭumakānaṃ lokuttarasīlādīni na bhagavatā bodhisattakāle viññātānī''ti vuttaṃ. Atthāpattito lokiyāni viññātānīti āpajjati, taṃ dibbacakkhuñāṇādhikāre ''ariyānaṃ upavādakā''ti vacanena samentaṃ viya dissati. Na hi ariye apassantassa evaṃ hoti. Kimatthaṃ panettha anussati vuttā, nanu esa vijjādhikāroti ce? Ādikammikassa sativasena nibbattito, atītadhammānaṃ satiyā visesādhikārattā ca. Vuttañhi ''anussarāmī''ti.

> ''Vattamānesu vijjāna-matītesvassa sarati;
> Anāgatesu dhammesu, sarati vijjāna paṇidhī''ti.

Ācariyakumāritena silokopi vutto.

Tattha rāge ussannatare tejosaṃvaṭṭo. Dose āposaṃvaṭṭo. Mohe vāyosaṃvaṭṭo. Keci ''dose tejosaṃvaṭṭo, rāge āposaṃvaṭṭo, mohe vāyosaṃvaṭṭo''ti vadanti. Yasmā amutrāti cittaṃ, vacanaṃ vā bhavādiniyamena hoti, tasmā **''bhave vā''**tiādi. **Evaṃnāmo evaṃgotto**ti padadvayena ajjhattabahiddhāmūlakaṃ paññattisaṅkhātaṃ gocaranivāsaṃ dīpeti. **Pavattaphalabhojano** sayaṃpatitaphalāhāro. **Caturāsītikappasahassaparamāyupariyanto vā**ti paṇidhānato pubbe. Paṭinivattantassa paccavekkhaṇaṃ pubbenivāsānussatiñāṇaṃ na hoti. ''Pubbenivāsānussatiñāṇalābhīnaṃ panetaṃ ānubhāvaparidīpana''nti **gaṇṭhipade** vuttaṃ. **Amutrā**ti ettha paṭhamayojanāyaṃ sīhokkantavasena anussaraṇaṃ vuttaṃ, tañca kho anulomavasena. ''Paṭilomavasenā''tipi likhanti, taṃ duviññeyyaṃ. Sīhokkantaṃ dassetuṃ **''anekāsu kappakoṭīsū''**tiādi vuttaṃ. **Yathā ta**nti nidassanena paṭipattisādhāraṇena phalasādhāraṇataṃ dassento brāhmaṇassa ādaraṃ janeti, attānamevekaṃ ukkaṃsetīti vacanaṃ nivāreti. ''Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī''ti tassa pubbe uppannacitte eva niyojeti. **Paṭhamā abhinibbhidā**ti vacanena avijjaṇḍakosassa bahupaṭalabhāvaṃ dasseti, tena aṭṭhaguṇissariyādinā anabhinibbhidaṃ dīpeti.

Pubbenivāsakathāvaṇṇanā niṭṭhitā.

Dibbacakkhuñāṇakathāvaṇṇanā

13. **''Cutūpapātañāṇāyā''**ti phalūpacārena vuttaṃ. Idañhi dibbacakkhuñāṇaṃ rūpārammaṇattā parittapaccuppannaajjhattabahiddhārammaṇaṃ hoti. Na cutiṃ vā paṭisandhiṃ vā ārammaṇaṃ karoti. Tasmā ''yathākammūpage satte pajānāmī''ti (pārā. 13) vacanaṃ viya phalūpacāreneva vuttamidanti veditabbaṃ. Dibbavihārasannissitattā kāraṇopacārena dibbaṃ. Iminā pana keci ācariyā ''kusalākusalā cakkhū dibbacakkhu kāmāvacara''nti vadanti, te paṭisedhitā honti. Catutthajjhānapaññā hi ettha adhippetā. **Mahājutikattā mahāgatikattā**ti etesu ''saddasatthānusārenā''ti vuttaṃ. Ekādasannaṃ upakkilesānaṃ evaṃ uppattikkamo upakkilesabhāvo ca veditabbo, mahāsattassa ālokaṃ vaḍḍhetvā dibbacakkhunā nānāvidhāni rūpāni disvā ''idaṃ nu kho ki''nti vicikicchā udapādi, so upakkileso **upakkilesasutte** (ma. ni. 3.236 ādayo) ''vicikicchādhikaraṇañca pana me samādhimhi cavi, samādhimhi cute obhāso antaradhāyati dassanañca rūpāna''nti vacanato. Tato ''rūpāni me passato vicikicchā uppajjati, idāni na kiñci manasi karissāmī''ti cintayato amanasikāro, tato kiñci amanasikarontassa thinamiddhaṃ udapādi, tato tassa pahānatthaṃ ālokaṃ vaḍḍhetvā rūpāni passato himavantādīsu dānavarakkhasādayo passantassa chambhitattaṃ udapādi, tato tassa pahānatthaṃ ''mayā diṭṭhabhayaṃ pakatiyā olokiyamānaṃ natthi, adiṭṭhe kiṃ nāma bhaya''nti cintayato uppilāvitattaṃ udapādi. **Gaṇṭhipade** pana ''uppilaṃ dibbarūpadassenenā''ti vuttaṃ, ''taṃ duvuttaṃ parato abhijappāvacanena tadatthasiddhito''ti **ācariyo** vadati. Tato chambhitattappahānatthaṃ ''mayā vīriyaṃ daḷhaṃ paggahitaṃ, tena me idaṃ uppilaṃ uppanna''nti vīriyaṃ sithilaṃ karontassa kāyaduṭṭhullaṃ kāyadaratho kāyālasiyaṃ udapādi, tato taṃ cajantassa accāraddhavīriyaṃ udapādi, tattha dosaṃ passato atilīnavīriyaṃ upadādi, tato taṃ pahāya samappavattena vīriyena chambhitattabhayā himavantādiṭṭhānaṃ pahāya devalokābhimukhaṃ ālokaṃ vaḍḍhetvā devasaṅghaṃ passato taṇhāsaṅkhātā abhijappā udapādi, tato ''mayhaṃ ekajātikarūpaṃ manasi karontassa abhijappā uppannā, tasmā dāni nānāvidhaṃ rūpaṃ manasi karissāmī''ti kālena devalokābhimukhaṃ, kālena manussalokābhimukhaṃ ālokaṃ vaḍḍhetvā nānāvidhāni rūpāni manasi karoto nānattasaññā udapādi, tato ''nānāvidharūpāni me manasi karontassa nānattasaññā udapādi, tasmā dāni abhijappādibhayā iṭṭhādinimittaggāhaṃ pahāya ekajātikameva rūpaṃ manasi karissāmī''ti tathā karoto abhinijjhāyitattaṃ rūpānaṃ udapādi evaṃ pahīnaupakkilesassāpi anadhiṭṭhitattā. Obhāsañhi kho jānāmi, na ca rūpāni passāmītiādi jātaṃ.

Tassattho – yadā parikammobhāsameva manasi karomi, tadā obhāsaṃ sañjānāmi, dibbena cakkhunā rūpāni na ca passāmi, rūpadassanakāle ca obhāsaṃ na jānāmīti. Kimatthamidaṃ vuttaṃ, na hi etaṃ upakkisesagatanti? Na kevalaṃ

upakkilesappajahanamevettha kattabbaṃ, yena idaṃ visuddhaṃ hoti, aññampi taduttari kattabbaṃ atthīti dassanatthaṃ. **Vicikicchā cittassa upakkileso**tiādīsu ''ime dhammā upakkilesāti ādīnavadassanena pajahiṃ, na mayhaṃ tadā uppannattā''ti keci vadanti. **Mānusakaṃ vā**ti iminā sabhāvātikkamaṃ dasseti. **Maṃsacakkhunā viyā**ti iminā pariyattiggahaṇaṃ, vaṇṇamattārammaṇatañca upameti. Vaṇṇamatte hettha satta-saddo, na ''sabbe sattā āhāraṭṭhitikā''ti (a. ni. 10.27) ettha viya sabbasaṅkhatesu, hīnajātiādayo mohassa **nissando** vipāko. Kāyaduccaritena samannāgatā pubbe atītabhave ahesuṃ, sampati nirayaṃ upapannāti evaṃ pāṭhasesena sambandho veditabbo. ''Yathākammūpagañāṇañhi ekantamatītārammaṇaṃ, dibbacakkhu paccuppannārammaṇa''nti ubhinnaṃ kiccavasena vuttaṃ. **Mahallako**ti samaṇānaṃ sāruppamasāruppaṃ, lokācāraṃ vā na jānātīti adhippāyena vuttattā guṇaparidhaṃsanena garahatīti veditabbaṃ. ''Niyato sambodhiparāyano''ti (saṃ. ni. 2.41; 5.998, 1004) vutto ariyapuggalo maggāvaraṇaṃ kātuṃ samatthaṃ pharusavacanaṃ yadi katheyya, apāyagamanīyampi kareyya, tena so apāyupagopi bhaveyya, tasmā upaparikkhitabbanti eke. **''Vāyāmaṃ mā akāsī**ti therena vuttattā maggāvaraṇaṃ karotī''ti vadanti. Pubbeva sotāpannena apāyadvāro pihito, tasmāssa saggāvaraṇaṃ natthi. **''Pākatika**nti pavattivipākaṃ ahosī''ti vadanti. ''Vuddhi hesā, bhikkhave, ariyassa vinaye, yo accayaṃ accayato disvā yathādhammaṃ paṭikarotī''ti (ma. ni. 3.370; dī. ni. 1.251) vacanato pākatikaṃ ahosīti eke. **Sace so na khamatī**ti sotāpannādīnaṃ khantiguṇassa mandatāya vā āyatiṃ tassa suṭṭhu saṃvaratthāya vā akkhamanaṃ sandhāya vuttaṃ. **Sukhānaṃ vā āyassa** ārammaṇādino abhāvā kālakañcikā asurā honti. ''Ito bho sugatiṃ gacchā''ti (itivu. 83) vacanato **manussagatipi**. **Dibbacakkhuñāṇavijjā**ti dibbacakkhumeva dassanaṭṭhena ñāṇaṃ, tassa tassa atthassa vindanaṭṭhena vijjāti attho.

Dibbacakkhuñāṇakathāvaṇṇanā niṭṭhitā.

Āsavakkhayañāṇakathāvaṇṇanā

14. **So evaṃ samāhite citte**ti kiṃ purimasmiṃyeva, udāhu aññasmiṃyeva catutthajjhānacitte. **Aṭṭhakathāyampi** yato vuṭṭhāya purimavijjādvayaṃ adhigataṃ, tadeva puna samāpajjanavasena abhinavaṃ abhiṇhaṃ katanti dassanatthaṃ ''so evaṃ samāhite citteti idha vipassanāpādakaṃ catutthajjhānacittaṃ veditabba''nti vuttaṃ. Etthāha – yadi tadeva puna samāpajjanavasena abhinavaṃ kataṃ, atha kasmā pubbe viya ''vipassanāpādakaṃ abhiññāpādakaṃ nirodhapādakaṃ sabbakiccasādhakaṃ sabbalokiyalokuttaraguṇadāyakaṃ idha catutthajjhānacittaṃ veditabba''nti avatvā ''idha vipassanāpādakaṃ catutthajjhānacittaṃ veditabba''nti ettakameva vuttaṃ, nanu idha tathāvacanaṭṭhānameva taṃ arahattamaggena saddhiṃ sabbaguṇanipphādanato, na paṭhamavijjādvayamattanipphādanatoti? Vuccate – ariyamaggassa bojjhaṅgamaggaṅgajhānaṅgapaṭipadāvimokkhavisesaniyamo pubbabhāgavuṭṭhānagāminīvipassanāya saṅkhārupekkhāsaṅkhātāya niyamena ahosīti dassanatthaṃ vipassanāpādakamidha vuttanti veditabbaṃ. Tattha pariyāpannattā, na tadārammaṇamattena. **Pariyāyato**ti aññenapi pakārena. **''Ime āsavā''**ti ayaṃ vāro kimatthaṃ āraddho? ''Āsavānaṃ khayañāṇāyā''ti adhikārānulomanatthaṃ. **Maggakkhaṇe hi cittaṃ vimuccati, phalakkhaṇe vimuttaṃ hotī**ti idaṃ ekattanayena vuttaṃ. Yañhi vimuccamānaṃ, tadeva aparabhāge vimuttaṃ nāma hoti. Yañca vimuttaṃ, tadeva pubbabhāge vimuccamānaṃ nāma hoti. Bhuñjamāno eva hi bhojanapariyosāne bhuttāvī nāma. ''Iminā paccavekkhaṇañāṇaṃ dassetī''ti paccavekkhaṇañāṇassa ca paṭṭhāne ''maggā vuṭṭhahitvā maggaṃ paccavekkhati, phalaṃ, nibbānaṃ, pahīne kilese paccavekkhatī''ti ayamuppattikkamo vutto. Pavattikkamo panettha sarūpato atthatoti dvidhā vutto. Tattha ''vimuttamiti ñāṇaṃ ahosī''ti sarūpato catubbidhassapi paccavekkhaṇañāṇassa pavattikkamanidassanaṃ. ''Khīṇā jātī''tiādi atthato. Teneva ante ''abbhaññāsi''nti puggalādhiṭṭhānaṃ desanaṃ akāsi paccavekkhaṇañāṇassa tathā appavattito. Appaṭisandhikaṃ hotīti jānanto ''khīṇā jātī''ti jānāti nāma. ''Dibbacakkhunā paccuppannānāgataṃsañāṇa''nti anāgataṃsañāṇassa ca dibbacakkhusannissitattā vuttaṃ.

Āsavakkhayañāṇakathāvaṇṇanā niṭṭhitā.

Upāsakattapaṭivedanākathāvaṇṇanā

15. **Kaṇṇasukhato hadayaṅgamato**ti vacanameva sandhāya vuttaṃ. **Anattukkaṃsanato**tiādi puggalavasena, **kaṇṇasukhato**ti sotindriyaṃ sandhāya. **Āpāthāramaṇīyato**ti ñāṇāpāthāramaṇīyato. Sayameva **heṭṭhāmukhajātaṃ vā,** maggo pana asoko hoti. Tadā hi soko pahīyamāno. Cariyādianukūlato **appaṭikūlaṃ**. **''Madhuramima''**nti vuttattā ''dhammamima''nti vacanaṃ adhikaṃ viya dissati. Tasmā ''rāgavirāgamima''nti evaṃ visuṃ visuṃ yojetvā puna piṇḍetvā dhammamimaṃ upehīti yojetabbaṃ, ''dhammameva saraṇatthamupehī''ti paṭhanti kirāti dīpeti. Saraṇagatānaṃ teneva saraṇagamanena bhayaṃ santāsaṃ duggatiṃ parikkilesaṃ dukkhaṃ hiṃsatīti ratanattayaṃ **saraṇaṃ** nāma. Tappasādataggarutādīhi vihatakileso tapparāyanatākārappavatto cittuppādo **saraṇagamanaṃ**. Taṃsamaṅgīsatto **saraṇaṃ gacchati**. Pabhedena pana duvidhaṃ saraṇagamanaṃ lokuttaraṃ lokiyanti. Tattha lokuttaraṃ diṭṭhasaccānaṃ maggakkhaṇe saraṇagamanupakkilesasamucchedena nibbānārammaṇaṃ hutvā kiccato sakalepi ratanattaye ijjhati. Lokiyaṃ puthujjanānaṃ saraṇagamanupakkilesaṃ tadaṅgavikkhambhanena ārammaṇato buddhādiguṇārammaṇaṃ hutvā ijjhati. Taṃ atthato ratanattaye saddhāpaṭilābho saddhāmūlikā ca sammādiṭṭhi. Lokuttarassa cattāri sāmaññaphalāni vipākaphalaṃ, sabbadukkhakkhayo ānisaṃsaphalaṃ. ''Yo ca buddhañca dhammañca…pe… sabbadukkhā pamuccatī''ti (dha. pa. 190-192) hi vuttaṃ. Lokiyassa bhavabhogasampadā. ''Ye keci buddhaṃ saraṇaṃ gatāse''ti (dī. ni. 2.332; saṃ. ni. 1.37) hi vuttaṃ. Lokiyasaraṇagamanaṃ tīsu vatthūsu aññāṇasaṃsayamicchāñāṇādīhi saṃkilissati, na mahājutikaṃ hoti, na mahāvipphāraṃ. Lokuttarassa natthi saṃkileso. Lokiyassa sāvajjo anavajjoti duvidho bhedo. Tattha aññasatthārādīsu attasanniyyātanādīhi sāvajjo hoti, so aniṭṭhaphalo. Anavajjo kālakiriyāya, so avipākattā aphalo. Lokuttarassa nevatthi bhedo. Bhavantarepi hi ariyasāvako aññaṃ satthāraṃ na uddisati. Yo koci saraṇagato gahaṭṭho **upāsako**. Ratanattayaupāsanato upāsako. Pañca veramaṇiyo **sīlaṃ**. Satthasattamaṃsamajjavisavāṇijjārahitaṃ dhammena jīvikaṃ **ājīvo**. Vuttasīlājīvavipatti **vipatti** nāma. Viparītā **sampatti**.

16. **Lacchāma nu kho**ti duggate sandhāya vuttaṃ. **Sakkhissāma nukho no**ti samiddhe sandhāya. **Tattha** verañjāyaṃ. **Paggayhatī**ti pattaṃ paggaho, tena paggahena pattenāti attho. **Samādāyevā**ti nidassanaṃ. **Na ca vaṭṭatī**ti puna pākaṃ kiñcāpi vaṭṭati, tathāpi na suṭṭhu pakkattā vuttaṃ, ''uttaṇḍulabhattaṃ labhitvāpi pidhetuṃ na vaṭṭatī''ti aṭṭhakathāvacanañcettha sādhakaṃ. ''Sāvakānaṃ vā sikkhāpadaṃ paññapessāmī''ti iminā vacanena ājīvapārisuddhisīlaṃ sandhāya ''pacchā sīla''nti vuttaṃ. Upālittheropi taṃ taṃ vatthuṃ paṭicca bhagavatā bahūni sikkhāpadāni paññattāni atthīti dīpeti. Yadi evaṃ verañjāyaṃ ''etassa bhagavā kālo''ti

vacanaṃ na sametīti ce? Na, tato pubbe sikkhāpadābhāvappasaṅgato. Thero pana paññattāni ṭhapetvā idāni paññapetabbāni pātimokkhuddesappahonakāni sandhāyāha. Bhagavāpi ''na tāva sāriputta satthā sāvakānaṃ sikkhāpadaṃ paññapetī''ti **bhaddālisutte** (ma. ni. 2.134; ādayo) viya ekaccesu paññattesupi tato paraṃ paññapetabbāni sandhāyāha. Idheva **aṭṭhakathāyaṃ** ''sāmampi pacanaṃ samaṇasāruppaṃ na hoti na ca vaṭṭatī''ti vacanañca, tathā ''ratticchedo vā vassacchedo vā''tiādivacanāni ca atthi. Aññathā ''dvīhākārehi buddhā bhagavanto bhikkhū paṭipucchantī''ti idhevedaṃ pāḷiṭhapanaṃ virujjhatīti ācariyena vicāritaṃ, taṃ sundaraṃ pubbepi paññattasikkhāpadasambhavato. Kintu idha pāḷiṭhapanavirodhavicāraṇā pana nippayojanā viya mama dissati. Kasmā? Upālittherena saṅgītikāle vuttapāṭhattā. **Ratticchedo**ti sattāhakiccaṃ sandhāya vutto. ''Sattāhakaraṇīyena gantvā ratticchedo vā vassacchedo vā ekabhikkhunāpi na kato''ti vuttaṃ kira **mahāaṭṭhakathāyaṃ,** tasmā vassacchedassa kāraṇe sati sattāhakiccaṃ kātuṃ vaṭṭatīti eke. Vinayadharā pana nicchanti, tasmā aṭṭhakathādhippāyo vīmaṃsitabbo, imāya verañjāyaṃ appicchatādipaṭipadāya pasannā. Sālīnaṃ vikati **sālivikati**.

17-8. **Upapannaphalo**ti bahuphalo. ''Khuddaṃ madhu''nti pāṭho. **Theraṃ sīhanādaṃ nadāpetuṃ pucchī**ti iminā ācariyo yaṃ pubbe āṇāya ṭhitānaṃ sāvakānaṃ mahānubhāvatādassanaṃ ''verañjāyaṃ nivāsappayojana''nti amhehi vuttaṃ, taṃ sampādeti, rājagahe verañjāyañcāti ubhayattha vitakkuppāde ekato piṇḍetvā dassento **''atha kho āyasmato sāriputtassā''**tiādimāha. Kālaṃ sandhāya **ciraṃ,** ṭhitiṃ sandhāya **cirā**ti viggaho.

Kāmaṃ hinoti attano phalanibbattiyā sahāyaṃ gacchatīti kattari **hetu,** tathāpi idha tena karaṇabhūtena tassa phalaṃ hinoti pavattatīti **hetu**. Tathā ghaṭanti tenāti ghaṭo. **Kilāsuno**ti payojanābhāvena avāvaṭā. **Abbokiṇṇāni** visabhāgehi. **Āgāminiyā** anāgateti attho. Imesaṃyeva noti dassanatthaṃ ''sabbabuddhānaṃ hī''ti vuttaṃ. **Yāvasāsanapariyantā**ti yāva buddhā dharanti, tāvāti attho. Khattiyabrāhmaṇāva uccā, tatthāpi visesaṃ dassetuṃ ''uccanīcauḷāruḷārabhogā''ti. ''Manasi katvā''tipi pāṭho. Upasampādyaupasampādyaiccetaṃ dvayaṃ māgadhe ''upasampajjā''ti vuccati. **Anupādāyā**ti ārammaṇakaraṇavasena aggahetvā. **Āsavehī**ti kattari tatiyāvibhatti. **Cittānī**ti paccattabahuvacanaṃ. **Vimucciṃsū**ti kammakārake. Vimocitānīti adhippāyoti ācariyo. Āsavehīti padañca paccatte karaṇavacanaṃ katvā **gaṇṭhipade** attho pakāsito. Yadi ariyamaggena niruddhānaṃ āsavānaṃ vasena anāsavatā, loke cittānipi anāsavā siyuṃ. Na hi niruddhāni cittāni ārammaṇāni karontīti tāni aniruddhāsavavasena sāsavānīti ce. Sotāpannassa maggacittaṃ uparimaggavajjhāsavavasena sāsavaṃ, avasiṭṭhāsavasamucchindanānubhāvattā phalāni sāsavāni siyunti? Na, āsavasamucchindanānubhāvāgataphalattā. Bhiṃsanassa karaṇaṃ bhiṃsanakataṃ, tasmiṃ **bhiṃsanakatasmiṃ,** bhiṃsanakiriyāyāti attho. Itthiliṅgaṃ vipallāsaṃ katvā napuṃsakaliṅgaṃ, purisaliṅgaṃ vā katvā. **Nimittatthe**ti ettha –

> ''Cammani dīpinaṃ hanti, dantesu hanti kuñjaraṃ;
> Vālesu cāmariṃ hanti, siṅgesu sarabho hato''ti. –

Adhikaraṇaṃ.

20-21. Naciraṭṭhitikakāraṇe kathite ciraṭṭhitikakāraṇaṃ atthato vuttapaṭipakkhavasena kiñcāpi siddhaṃ, tathāpi taṃ therassa vinayapaññattiyācanāya okāsakāraṇādhippāyato vinayapaññattiyācanokāsaṃ pāpetuṃ puna bhagavantaṃ ''ko pana, bhante, hetū''ti pucchi. Bhagavāpi yācanaṃ sampaṭicchitukāmo byākāsi. ''Āsavaṭṭhānīyā saṅghe pātubhavantī''ti puggalassa saṅghapariyāpannattā vuttaṃ. **Ādaratthavasenevettha dvikkhattuṃ vutta**nti yasmā thero pubbe rājagahe, sampati verañjāyanti dvikkhattuṃ kāci, tasmā ādarena punappunaṃ yācayamānaṃ passitvā sayampi bhagavā ādareneva ''āgamehi tvaṃ sāriputtā''ti āha. Tenetaṃ dīpeti ''mā tvaṃ punappunaṃ yācāhi, sampaṭicchitāva mayā te yācanā, pubbenanu tavayācanaṃ sampaṭicchatāva mayā ettake kāle ettakāni sikkhāpadāni paññattāni, na tāva me sāvakānaṃ āṇāpātimokkhuddesānujānanakālo sampatto, takkānumānavasena tayā 'etassa bhagavā kālo'ti punappunaṃ niddisiyamānopi nesa so kālo, kintu tathāgatova tattha kālaṃ jānissatī''ti. Yasmā pana ''sikkhāpadapaññattikālato pabhuti āṇāpātimokkhameva uddisiyatī''ti vuttaṃ, tasmā pātimokkhuddesappahonakasikkhāpadameva sandhāyāha. ''Tatthāti sikkhāpadapaññattiyācanāpekkhaṃ bhummavacana''nti ekameva padaṃ vuttaṃ tassā siddhiyā itarassa siddhito. ''Sāvakānaṃ visayabhāvanti iminā mahāpadumattheravādo paṭikkhitto''ti **anugaṇṭhipade** vuttaṃ, taṃ sundaraṃ viya. Sammukhe **garahā**. Parammukhe **upavādo**. ''Na, bhikkhave, ūnadasavassena…pe… dukkaṭassā''ti (mahāva. 75) idaṃ sikkhāpadaṃ bhagavā buddhattena dasavassiko hutvā paññapesi ūnadasavassikassa tassa tathā sikkhāpadapaññattiyā abhāvato. Na tadā atirekadasavassikova dasavassikānaṃ rattaññumahattappattito, tasmā taṃ sikkhāpadaṃ verañjāyaṃ vassāvāsato pubbe rājagahe eva paññattanti siddhaṃ, tasmiṃ siddhe siddhameva ''yāva na saṅgho rattaññumahattaṃ pattoti vacanaṃ ito pubbe paṭhamayācanāyapi vutta''nti. **Aṭṭhakathāyampi** rattaññumahattappattakāle ''dve sikkhāpadānī''ti gaṇanaparicchedavacanaṃ paṭhamayācanāya vuttavacanaṃ sandhāya vuttaṃ. Aññathā rattaññumahattappattakāle dve eva, na aññanti āpajjati.

''Atha kho āyasmato sāriputtassā''tiādimhi ayamādito paṭṭhāya atthavibhāvanā – ayaṃ kirāyasmā assajittherato paṭiladdhaṃ ekagāthāmattakaṃ dhammapariyāyaṃ nayasatasahassehi vivecento arahattaṃ patvā sāvakapāramīñāṇe ṭhito ''aho vata mahānubhāvoyaṃ saddhammo, yo vināpi dhammasāminā parammukhato sutamattepi mayhaṃ mahantaṃ guṇavisesaṃ janesi, sādhu vatāyaṃ saddhammo ciraṃ tiṭṭheyyā''ti cintento ''katamesānaṃ nu kho buddhānaṃ bhagavantānaṃ…pe… na ciraṭṭhitika''nti tamatthaṃ, kāraṇañca attano aggasāvakañāṇena paṭivijjhitvā ''sāvakānaṃ sikkhāpadaṃ paññattantiādiciraṭṭhitikāraṇa''nti niṭṭhaṃ katvā vinayapaññattiyācanokāsakaraṇatthaṃ bhagavantaṃ pucchi. Tato pañhassa vissajjane vinayapaññattiyācanokāse sampatte ''etassa bhagavā kālo, etassa sugata kālo''ti vinayapaññattiṃ yāci. Tato bhagavā tassā yācanāya sampaṭicchitabhāvaṃ, ''etassa bhagavā kālo''ti vuttakālassa akālataṃ, kālassa ca anaññavisayataṃ dīpento ''āgamehi tva''ntiādimāha, tato bhagavā tassa yācanaṃ, sattesu kāruññatañca paṭicca ''tena kho pana samayena bhikkhū anupajjhāyakā anācariyakā anovadiyamānā''tiādinā (mahāva. 64) nayena vepullamahattataṃ paṭicca satthā sāvakānaṃ upajjhāyavattādīni vinayakammāni, tadanurūpasikkhāpadāni ca paññapesi. Tato anukkamena dvādasamavassaṃ verañjāyaṃ vasi. Tadā ca āyasmā sāriputto satthārā niddiṭṭhesu ciraṭṭhitihetūsu jātesu ''navaṅgasatthusāsanamahattatā ca sampati jātā, vinayapaññatti ca bahutarā jātā, pātimokkhuddeso eveko na tāva sāvakānaṃ anuññāto, so ca parisuddhena saṅghena karīyati. Saṅghopi etarahi parisuddho pacchimakassa sotāpannattā''ti cintetvā pātimokkhuddesaṃ anujānāpetukāmo yattakehi ca sikkhāpadehi pātimokkhuddeso anujānīyati, tattakānaṃ paññattiyācanapubbaṅgamaṃ pātimokkhuddesaṃ yācanto pubbuppannavitakkasūcanapucchāvissajjanakkamavasena yācanokāse sampatte ''etassa bhagavā

kālo''tiādimāha.

Tattha ''yaṃ bhagavā sāvakānaṃ sikkhāpadaṃ paññapeyyā''ti pātimokkhuddesappahonakasikkhāpadaṃ sandhāyāha, ayamattho **bhaddālisuttena** (ma. ni. 2.134 ādayo) dīpetabbo. Tattha hi bahūsu sikkhāpadesu paññattesu, paññapiyamānesu ca ''na tāva bhaddāli satthā sāvakānaṃ sikkhāpadaṃ paññapetī''tiādi (ma. ni. 2.145) vuttaṃ apaññattaṃ upādāya, tathā idhāpi apaññattaṃ sandhāya vuttanti veditabbaṃ. Parisuddhattā saṅghassa sampati sāvakānaṃ āṇāpātimokkhuddesaṃ nānujānāmīti dassento **''nirabbudo''**tiādimāha. Na hi parisuddhe saṅghe ovādapātimokkhuddesassa anuddesakāraṇaṃ atthi, tasmiṃ sati āṇāpātimokkhuddesānujānanādhippāyato. Tathā ca so tato aṭṭhannaṃvassānaṃ accayena anuññāto. Yathāha **pātimokkhaṭhapanakkhandhake** (cūḷava. 386) ''na dānāhaṃ, bhikkhave, ito paraṃ uposathaṃ karissāmi…pe… pātimokkhaṃ uddiseyyāthā''ti. Yaṃ pana **upasampadakkhandhake** (mahāva. 129) ''tena kho pana samayena bhikkhū aññataraṃ bhikkhuṃ upasampādetvā ekakaṃ ohāya pakkamiṃsu…pe… so tassā methunaṃ dhammaṃ paṭisevitvā cirena agamāsī''ti vatthu āgataṃ, taṃ sudinnavatthuto parato uppannampi tattha yathādhikāraṃ samodhānetuṃ vuttaṃ. Tathā tattheva ''ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni hontī''tiādinā (pāci. 147; a. ni. 8.52; 10.33) aṅgānipi veditabbāni. Na hi ādito eva ubhatopātimokkhāni siddhānīti. Apica ādito paṭṭhāya ayamanukkamo veditabbo, seyyathidaṃ – rāhulakumāre uppanne bodhisatto nikkhamitvā chabbassāni dukkaraṃ katvā sattame abhisambuddho, tasmiṃ eva saṃvacchare kapilavatthuṃ gantvā rāhulakumāraṃ pabbājesi. **Ambalaṭṭhikarāhulovādasuttaṭṭhakathāyaṃ** (ma. ni. aṭṭha. 2.107 ādayo) ''ayañhi āyasmā sattavassikakāle bhagavantaṃ cīvarakaṇṇe gahetvā 'dāyajjaṃ me samaṇa dehi, dāyajjaṃ me samaṇa dehī'ti dāyajjaṃ yācamāno bhagavatā dhammasenāpatisāriputtattherassa niyyādetvā pabbājito''ti ca vuttaṃ, tasmā rāhulakumāraṃ ārabbha ''anujānāmi, bhikkhave, tīhi saraṇagamanehi sāmaṇerapabbajja''nti (mahāva. 105) vuttattā saraṇagamanūpasampadā paṭhamavassabbhantare eva paṭikkhittā, ñatticatutthakammavasena upasampadā anuññātāti paññāyati. Apica **rāhulavatthumhi** ''na, bhikkhave, ananuññāto mātāpitūhi putto pabbājetabbo, yo pabbājeyya, āpatti dukkaṭassā''ti (mahāva. 105) sikkhāpadaṃ paññattaṃ, tasmā ito pubbepi sikkhāpadāni paññattānīti siddhaṃ.

Sutvā ca yo hetunirodhamaggaṃ,
Nirodhupāyaṃ paṭivijjhi khippaṃ;
Jātovapekkhena asesametaṃ,
Lokaṃ vipassī sugataggasisso.

So dhammasenāpati aggasisso,
Saddhammarājassa tathāgatassa;
Sayaṃ munindena yasassa patto,
Anekaso soḷasadhā pasattho.

Tasmā hi sikkhāpadabandhakālo,
Ñātumpi loke atibhāriyova;
Pageva sikkhāpadabhāvabhedo,
Pageva añño ubhayattha tattha.

Paccekabuddhā api taṃ dvayantu,
Ñātuṃ na sakkāva pageva netuṃ;
Nissaṃsayaṃ tattha tathāgatova,
Jānissaticcāha tathāgatoti.

Iccetamatthaṃ idha bhikkhu ñatvā,
Sikkhāpadānaṃ kamabhāvabhedaṃ;
Ñātuṃ sayaṃ no na pare ca netuṃ,
Pariyesitabbo idha yuttimaggo.

Tattha kamabhedo sikkhāpadānaṃ parato āvi bhavissati. Bhāvabhedo tāva ukkhittakānuvattanapaccayā bhikkhu anāpattiko, bhikkhunī pana samanubhaṭṭhā pārājikā hoti. Pārājikāpattipaṭicchādane bhikkhussa dukkaṭaṃ, bhikkhuniyā pārājikaṃ. Duṭṭhullaṃ ārocentassa, paṭicchādentassa ca pācittiyaṃ. Mahāsāvajjaṃ pārājikaṃ ārocentassa, paṭicchādentassa ca bhikkhussa dukkaṭaṃ. Iccevamādīhi abhāvabhedasikkhāpadānaṃ idha bhāvabhedena yuttipariyesanaṃ sādhayamānopi siyā anummādavighātabhāgīti. Ettāvatā sakalassapi vinayapiṭakassa vitakkayācanakālakālaññūkāraṇaphalapayojanehi sattahi aṅgehi paṭimaṇḍitaṃ nidānamāyasmatā upālittherena nidassitaṃ hoti. Tattha therassa vinayapaññattiyācanahetubhūto **vitakko** nāma. Tasseva ''etassa bhagavā kālo''tiādinā pavattā **yācanā** nāma. Rattaññūvepullalābhaggabāhusaccamahattappatti **kālo** nāma. Sabbaññū eva **kālaññū** nāma. Āsavaṭṭhānīyānaṃ dhammānaṃ pātubhāvo **kāraṇaṃ** nāma. ''Tesaṃyeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāyā''ti vacanato āsavaṭṭhānīyadhammapaṭighāto **phalaṃ** nāma. ''Yathayidaṃ brahmacariyaṃ addhaniyaṃ assā''ti vacanato sāsanabrahmacariyassa ciraṭṭhiti **payojana**nti veditabbaṃ. Hoti cettha –

''Vitakko yācanā kālo, kālaññū kāraṇaṃ phalaṃ;
Payojananti sattaṅgaṃ, nidānaṃ vinayassidhā''ti.

22. **Antimamaṇḍala**nti abbhantaramaṇḍalaṃ. Tañhi itaresaṃ anto hoti, khuddakamaṇḍalaṃ vā. Anumatidānavasena tesaṃ bhikkhūnaṃ **datvā**. Tesaṃ buddhānaṃ cārikāya vinetabbā **veneyyasattā**. **Ocinantā viyā**ti bahupupphaṃ gacchaṃ mālākārā ciraṃ ocinanti, evaṃ bahuveneyyesu gāmādīsu ciraṃ vasantā veneyyapuññaṃ pariharantā caranti. **Santaṃ sukhaṃ,** na vedanāsukhaṃ viya saparipphandaṃ. **Dasasahassacakkavāḷe**ti devānaṃ vasena vuttaṃ. Manussā pana imasmiṃyeva cakkavāḷe bodhaneyyā uppajjanti. Mahākaruṇāya dhuvaṃ sattasamavalokanaṃ. **Otiṇṇe**ti parisamajjhaṃ āgate, ārocite vā. Yena kāraṇena mayaṃ tumhākaṃ

deyyadhammaṃ dadeyyāma, taṃ kuto sakkā laddhuṃ. Bahukiccā hi gharāvāsāti. Dutiyavikappe **ta**nti deyyadhammaṃ. ''Tumhehi taṃ kuto laddhā''ti **anugaṇṭhipade** vuttaṃ. Keci pana ''paṭhamaṃ kiriyaṃ pekkhati, dutiyaṃ deyyadhamma''nti vadanti. **Ācariyo** pana ''paṭhamayojanāya yaṃ dānapuññaṃ, taṃ kuto labbhā. Puññantarāyabahulā hi gharāvāsāti. Dutiyayojanāya temāsabbhantare yamahaṃ dadeyyaṃ, atikkantakālattā tamahaṃ sampati kuto dadeyyanti dassetī''ti vadati. Sīlādikusaladhammasandassanādi**dhammaratanavassaṃ**.

23. Pattuṇṇadese pattuṇṇaṃ paṭavaraṃ. **Mahāyāga**nti mahādānaṃ. **Paripuṇṇasaṅkappa**nti temāsaṃ sotabbaṃ ajja suṇinti.

Tatridanti idaṃ kāraṇaṃ.

Upāli dāsakoti **ācariyaparamparato**. Bāhirabbhantaranidānaṃ, sikkhāpadānaṃ paññattiṭṭhānasaṅkhātaṃ āveṇikanidānañca sandhāyāha **''nidānassa pabhedadīpanato''**ti. Theravādādi **vatthuppabhedo**. Sakāya paṭiññāya mettiyaṃ bhikkhuniṃ nāsethātiādi **parasamayavivajjanato**tiādi. **Vibhaṅganayabhedadassanato**ti tisso itthiyo bhūmaṭṭhaṃ thalaṭṭhantiādi. Etthāha – kiṃ bhagavato mārāvaṭṭanapaṭighātāya satti natthīti? Atthi, tathāpissa pacchā upaguttakāle pasādahetuttā adhivāseti. Ettha upaguttādhiṭṭhānaṃ vattabbaṃ. Buddhānaṃ āciṇṇanti dijadassanena kiṃpayojananti ce? Mārāvaṭṭanahetu brāhmaṇassa puññantarāyoti payojanaṃ.

Dijopi so māramanorathassa,
Bhaṅgaṃ karonto jinapuṅgavassa;
Sassissasaṅghassa adāsi dānaṃ,
Asesakaṃ kappiyabhaṇḍabhedaṃ.

Kiṃ bhagavā sasisso tāva mahantaṃ kappiyabhaṇḍaṃ ubbhaṇḍikaṃ katvā agamāsīti? Na agamāsi, temāsibhāgiyaṃ pana puññarāsikaṃ deyyadhammaṃ appaṭikkhipanto brāhmaṇassa upāyato satthā adāsi.

Tadaññathā māramanorathova,
Pūro siyā neva dijassa bhiyyo;
Pāpaṃ mahantaṃ api pāpuṇeyya,
Micchābhimānena tathāgate so.

Tasmā bhagavā assādiyanto taṃ deyyadhammaṃ appaṭikkhipanto upāyena brāhmaṇassa puññabuddhiṃ katvā, mārassa ca manorathavighātaṃ katvā agamāsīti, ''ayaṃ nayo aṭṭhakathaṃ vināpi pāḷinayānulomato siddho''ti vadanti. Kathaṃ? –

''Satthā sasisso yadi aggahesi,
Dijassa taṃ cīvaramāditova;
Nāthassa no vīsativassakāle,
Virujjhate jīvakayācanāpi;
Tathāpi sabbaṃ suvicārayitvā,
Yuttaṃ nayaṃ cintayituṃva yutta''nti.

Idāni āyasmā upālitthero vinayapaññattiyā sādhāraṇanidānaṃ dassetvā sikkhāpadānaṃ pāṭekkaṃ paññattiṭṭhānasaṅkhātaṃ nidānamādiṃ katvā puggalapaññattianupaññattivibhāgāpattibhedantarāpattiādikaṃ nānappakāraṃ vidhiṃ nijjaṭaṃ niggumbaṃ katvā dassetuṃ **''atha kho bhagavā verañjāyaṃ yathābhirantaṃ viharitvā''**tiādimāhāti. Idha ṭhatvā –

Sikkhāpadāna sabbesaṃ, kamabhedaṃ pakāsaye;
Tasmiṃ siddhe nidānānaṃ, kamasiddhi yato bhave.

Tattha sabbasikkhāpadānaṃ yathāsambhavaṃ desanākkamo pahānakkamo paṭipattikkamo uppattikkamoti catubbidho kamo labbhati. Tattha bhagavatā rājagahe bhikkhūnaṃ pātimokkhuddesaṃ anujānantena pātimokkhuddesassa yo desanākkamo anuññāto, taṃ desanākkamamanulomento āyasmā mahākassapo paṭhamaṃ pārājikuddesaṃ pucchi, tadanantaraṃ saṅghādisesuddesaṃ, tato aniyatuddesaṃ vitthāruddesañca pucchitvā tadanantaraṃ bhikkhunīvibhaṅgañca teneva anukkamena pucchi, nidānuddesantogadhānañca sarūpena anuddiṭṭhānaṃ pucchanatthaṃ khandhakepi pucchi. Etena ca khandhake paññattā thullaccayā saṅgahitā honti. Pucchitānukkameneva upālitthero taṃ sabbaṃ sāpattibhedādikaṃ desento thullaccayadubbhāsitaāpattisamuṭṭhānādidīpakaṃ antokatvā desesi, ayamettha desanākkamo. Ubhatovibhaṅgakhandhakato pana uccinitvā tadā parivārapāḷi visuṃ katā. Imameva nayaṃ sandhāya **aṭṭhakathāyaṃ** vuttaṃ ''eteneva upāyena khandhakaparivārepi āropesu''ntiādi (pārā. aṭṭha. 1.paṭhamamahāsaṅgītikathā). Apica **pāḷiyā** ''etenevupāyena ubhatovinaye pucchi. Puṭṭho puṭṭho āyasmā upāli vissajjesī''ti ettakameva vuttaṃ, tasmā mahākassapo ubhatovibhaṅge eva pucchi. Vissajjento pana āyasmā upāli nivarasesaṃ desento khandhakaparivāre antokatvā desesi. Tadā ca khandhakaparivārapāḷi visuṃ katāti ayaṃ desanākkamo. Yadi evaṃ nidānuddeso paṭhamaṃ desetabboti ce? Na, tadasambhavato. So hi ''yassa siyā āpattī''tiādinā (mahāva. 134) nayena pavattattā paṭhamaṃ sikkhāpadasaṅgahitāsu āpattīsu adassitāsu na sambhavati. ''Yāni mayā bhikkhūnaṃ paññattāni sikkhāpadāni, tāni nesaṃ pātimokkhuddesaṃ anujāneyya''nti vacanato sikkhāpadāneva paṭhamaṃ desetabbānīti pārājikuddesakkamo sambhavati.

Pārājikuddesādisaṅgahitānaṃ āpattiakusalānaṃ yathoḷārikakkamena pahātabbattā pahānakkamopettha sambhavati. Upasampannasamanantaraṃ ''tāvadeva cattāri akaraṇīyāni ācikkhitabbānī''ti (mahāva. 129) vacanato ''samādāya sikkhati sikkhāpadesū''ti (dī. ni. 1.193) vacanato ca yathā garukaṃ ācikkhaṇaṃ sikkhanena paṭipattikkamopettha sambhavati, evamimehi tīhi kamehi desetabbānampetesaṃ sikkhāpadānaṃ yathāsambhavaṃ uppattikkamo sambhavati. Tathā hi yaṃ yaṃ sādhāraṇaṃ, taṃ taṃ bhikkhuṃ ārabbha uppanne eva vatthusmiṃ ''yā pana bhikkhunī chandaso methunaṃ dhammaṃ paṭiseveyyā''ti bhikkhunīnampi

paññattaṃ. Aññathā taṃ bhikkhunīnaṃ anuppannapaññatti siyā. Tato ‘‘anuppannapaññatti tasmiṃ natthī’’ti (pari. 247) **parivāre** etaṃ vacanaṃ virujjhati, ettāvatā purimena kamattayena paṭhamaṃ desetabbataṃ patte pārājikuddese paṭhamuppannattā methunadhammapārājikaṃ sabbapaṭhamaṃ desetukāmo upālitthero ‘‘tatra sudaṃ bhagavā vesāliya’’nti vesālimeva pāpetvā ṭhapesi. Aññathā bārāṇasiyaṃ paññattānaṃ ‘‘na, bhikkhave, manussamaṃsaṃ paribhuñjitabba’’nti (mahāva. 280) evamādīnaṃ desanādhippāye sati bārāṇasiṃ pāpetvā ṭhapeyyāti.

Abbhantaranidānakathā niṭṭhitā.

Verañjakaṇḍavaṇṇanā niṭṭhitā.

1. Pārājikakaṇḍo

1. Paṭhamapārājikaṃ

Sudinnabhāṇavāravaṇṇanā

Paṭhamassettha nidāne, ṭhatvā pārājikassa viññeyyo;
Codanāparihāranayo, puggalavatthuppakāsaneyeva.

Tattha bhagavā verañjāyaṃ vutthavasso anupubbena cārikaṃ caranto kattikajuṇhapakkhe eva vesāliṃ pāpuṇitvā yāva paṭhamapārājikasikkhāpadapaññāpanaṃ, tāva aṭṭha vassāni vesāliyaṃyeva viharanto viya pāḷikkamena dissati, na ca bhagavā tāvattakaṃ kālaṃ tattheva vihāsi. So hi sudinnassa sāvakānaṃ santike pabbajjaṃ upasampadañca anujānitvā yathābhirantaṃ tattha viharitvā cārikaṃ caranto bhesakaḷāvanaṃ patvā tattha terasamaṃ vassaṃ vasi, teneva anukkamena sāvatthiṃ patvā cuddasamaṃ vassaṃ vasi, pannarasamaṃ kapilavatthumhi, soḷasamaṃ āḷaviyaṃ, tato vutthavasso cārikaṃ caranto rājagahaṃ patvā sattarasamaṃ vasi, iminā anukkamena aparānipi tīṇi vassāni tattheva vasi. Ettāvatā bhagavā paripuṇṇavīsativasso rājagahato anupubbena vesāliṃ pāpuṇi, tato upasampadāya aṭṭhavassiko sudinno vesāliyaṃyeva methunaṃ dhammaṃ abhiviññāpesi, tato bhagavā tasmiṃ vatthusmiṃ paṭhamaṃ pārājikaṃ paññapesīti veditabbaṃ. Tattha yasmā upālitthero ito paṭhamataraṃ tattha vesāliyañca paññattasikkhāpadāni adassetukāmo, vinayanidānānantaraṃ paṭhamapārājikameva dassetukāmo, tasmā vesāliyaṃ paṭhamaṃ nivāsaṃ, pacchā imassa sikkhāpadassa paññattikāle nivāsañca ekato katvā ‘‘tatra sudaṃ bhagavā vesāliya’’ntiādimāha, tena vuttaṃ ‘‘paṭhamassettha nidāne, ṭhatvā …pe… pakāsaneyevā’’ti. Tasmā imasmiṃ paṭhamapārājikassa paññattiṭṭhānasaṅkhāte nidāne ṭhatvā ‘‘tena kho pana samayena vesāliyā avidūre kalandagāmo nāma hoti…pe… aññataraṃ vajjigāmaṃ upanissāya viharatī’’ti etasmiṃ imassa sikkhāpadassa puggalappakāsane, ‘‘tena kho pana samayena vajjī dubbhikkhā hoti…pe… tikkhattuṃ methunaṃ dhammaṃ abhiviññāpesī’’ti (pārā. 30) imasmiṃ vatthuppakāsane ca codanānayo, parihāranayo ca veditabboti vuttaṃ hoti. Tatrāyaṃ pakāsanā – kimatthaṃ therena aññesaṃ sikkhāpadānaṃ puggalavatthūni viya saṅkhepato avatvā yattha ca so uppanno, yathā ca dhamme pasanno, yathā ca pabbajito, yathā ca imaṃ vatthuṃ uppādeti, taṃ sabbaṃ anavasesetvā puggalavatthūni vitthārato vuttānīti ce? Vuccate –

Evaṃ saddhāya kicchena, mahante bhogañātake;
Hitvā pabbajitānampi, pesalānampi sabbaso.

Sabbalāmakadhammāyaṃ, methuno yadi sambhave;
Na dhammadesanāyeva, siddhā virati sabbaso.

Tasmā navaṅgasaddhamme, satthārā desitepi ca;
Vinayo paññapetabbo, tato dhammavisuddhihi.

Vinayābhāvato evaṃ, ajjhācāro bhavissati;
Tasmā vinayapaññatti, sātthikā pesalassapi.

Anādīnavadassāvī, yasmā yaṃ pāpamācari;
Vinayoyeva saddhānaṃ, ādīnavavibhāvino.

Tasmā saddhānusārīnaṃ, vinayo sātthakova yaṃ;
Dhammo dhammānusārīnaṃ, tato ubhayadesanā.

Api ca yadi paṇṇattivītikkamaṃ akarontassāpi yāva brahmalokā ayaso patthaṭo, pagevaññesanti dassanatthaṃ ajjhācārassa pākaṭabhāvadīpanaṃ. Kathaṃ? –

Abhabbo arahattassa, sudinno puttamātaro;
Bhabbānuppannapaññatti, tadatthaṃ na katā ayaṃ.

Nanu māgaṇḍikaṃ ajjhupekkhitvā mātāpitūnamassā hitatthaṃ dhammaṃ desetīti imamatthaṃ dassetuṃ bījakabījakamātūnaṃ arahattuppatti therena dīpitā. ‘‘Tena kho pana samayena vesāliyā avidūre kalandagāmo nāma hoti, yena samayena sudinno purāṇadutiyikāya methunaṃ dhammaṃ paṭisevī’’ti vā ‘‘yena samayena bhagavā paṭhamapārājikaṃ paññapesī’’ti vā vacanaṃ idha na yujjati. Kasmā? ‘‘Idha pana hetuattho karaṇattho ca sambhavatī’’ti vuttaṃ aṭṭhakathāvacanañhi idha na labbhati. Ciraniviṭṭho hi so gāmo, na tasmiṃyeva samayeti. Yasmā pana so ciraniviṭṭhopi ca gāmo attano niviṭṭhakālato paṭṭhāya sabbakālamatthīti vattabbataṃ arahati, tena pariyāyena ‘‘tena kho pana samayena vesāliyā avidūre kalandagāmo nāma hotī’’ti vuttaṃ.

25-6. **Anuññātosi pana tva**nti samaṇavattadassanatthaṃ bhagavā pucchati. **Mātāpitūhi ananuññāta**nti ettha janakeheva ananuññātadassanatthaṃ pucchīti vuttaṃ. **Na kho sudinna tathāgatā**ti ''pabbājetu maṃ bhagavā''ti yācanāvasena panevamāha, na bhagavā sayaṃ saraṇāni datvā pabbājesi. **Dukkhassā**ti ettha ''kalabhāgampī''ti pāṭhaseso. **Vikappadvayepī**ti dutiyatatiyavikappesu. **Purimapadassā**ti kiñcīti padassa. **Uttarapadenā**ti dukkhassāti padena. **Samānavibhattī**ti sāmivacanaṃ. Yathā kiṃ? ''Kassaci dukkhassā''ti vattabbe ''kiñci dukkhassā''ti vuttanti veditabbaṃ. **Akāmakā vinā bhavissāmā**ti tayā saddhiṃ amaritvā akāmā jīvissāma. Sacepi na marāma, akāmakāva tayā viyogaṃ pāpuṇissāma, tayi jīvamāne eva no maraṇaṃ bhaveyya, maraṇenapi no tayā viyogaṃ mayaṃ akāmakāva pāpuṇissāma.

30. **Katipāhaṃ balaṃ gāhetvā**ti kasmā panāyaṃ tathā pabbajjāya tibbacchando anuññāto samāno katipāhaṃ ghareyeva vilambitvā kāyabalañca aggahesīti? Anumatidānena mātāpitūsu sahāyakesu ca tuṭṭho tesaṃ cittatuṭṭhatthaṃ. Kesuci aṭṭhakathāpotthakesu keci ācariyā ''ayaṃ sudinno jīvakavatthuto pacchā paṃsukūlikadhutaṅgavasena paṃsukūliko jāto''ti saññāya ''gahapaticīvaraṃ paṭikkhipitvā paṃsukūlikadhutaṅgavasena paṃsukūliko hotī''ti likhanti, taṃ ''acirūpasampanno''ti vacanena virujjhati. ''Tathā sudinno hi bhagavato dvādasame vasse pabbajito, vīsatime vasse ñātikulaṃ piṇḍāya paviṭṭho sayaṃ pabbajjāya aṭṭhavassiko hutvā''ti, ''bhagavato hi buddhattaṃ pattato paṭṭhāya yāva idaṃ vatthaṃ, etthantare vīsati vassāni na koci gahapaticīvaraṃ sādiyi, sabbe paṃsukūlikāva ahesu''nti ca vuttena aṭṭhakathāvacanena virujjhati, pabbajjāya aṭṭhavassiko, na upasampadāya. Upasampadaṃ pana **jīvakavatthuto** (mahāva. 326) pacchā alattha, tasmā avassiko ñātikulaṃ piṇḍāya paviṭṭho siyāti ce? Na, ''alattha kho sudinno kalandaputto bhagavato santike pabbajjaṃ, alattha upasampada''nti ekato anantaraṃ vuttattā. Pabbajjānantarameva hi so upasampanno terasadhutaṅgaguṇe samādāya vattanto aṭṭha vassāni vajjigāme viharitvā nissayamuttattā sayaṃvasī hutvā ''etarahi kho vajjī dubbhikkhā''tiāditakkavasena yena vesālī tadavasari, tasmā ''paṃsukūlikadhutaṅgavasena paṃsukūliko hotī''ti ettakoyeva pāṭho yesu potthakesu dissati, sova pamāṇato gahetabbo. ''Āraññiko hotī''ti iminā pañca senāsanapaṭisaṃyuttāni saṅgahitāni nesajjikaṅgañca vihārasabhāgattā, ''piṇḍapātiko''ti iminā pañca piṇḍapātapaṭisaṃyuttāni, ''paṃsukūliko''ti iminā dve cīvarapaṭisaṃyuttāni saṅgahitānīti. Ñātigharūpagamanakāraṇadīpanādhippāyato sapadānacārikaṅgaṃ visuṃ vuttanti veditabbaṃ. ''Mā atiharāpesu''nti kālabyattayavasena vuttaṃ. Dhammassantarāyakaratarattā ''imaṃ naya''nti anayoyeva.

Yebhuyyena hi sattānaṃ, vināse paccupaṭṭhite;
Anayo nayarūpena, buddhimāgamma tiṭṭhati.

36. **Apaññatte sikkhāpade**ti ettha duvidhaṃ sikkhāpadapaññāpanaṃ. Kathaṃ? ''Evañca pana, bhikkhave, imaṃ sikkhāpadaṃ uddiseyyāthā''ti evaṃ sauddesānuddesabhedato duvidhaṃ. Tattha pātimokkhe sarūpato āgatā pañca āpattikkhandhā sauddesapaññatti nāma. Sāpi duvidhā sapuggalāpuggalaniddesabhedato. Tattha yassā paññattiyā anto āpattiyā saha, vinā vā puggalo dassito, sā sapuggalaniddesā. Itarā apuggalaniddesāti veditabbā. Sapuggalaniddesāpi duvidhā dassitādassitāpattibhedato. Tattha adassitāpattikā nāma aṭṭha pārājikā dhammā. ''Pārājiko hoti asaṃvāso''ti hi puggalova tattha dassito, nāpatti. Dassitāpattikā nāma bhikkhunīpātimokkhe ''sattarasa saṅghādisesā dhammā nissāraṇīyaṃ saṅghādisesa''nti hi tattha āpatti dassitā saddhiṃ puggalena, tathā apuggalaniddesāpi dassitādassitāpattitova duvidhā. Tattha adassitāpattikā nāma sekhiyā dhammā. Sesā dassitāpattikāti veditabbā. Sāpi duvidhā aniddiṭṭhakārakaniddiṭṭhakārakabhedato. Tattha aniddiṭṭhakārakā nāma sukkavissaṭṭhi musāvāda omasavāda pesuñña bhūtagāma aññavādaka ujjhāpanaka gaṇabhojana paramparabhojana surāmeraya aṅgulipatodaka hasadhamma anādariya talaghātakajatumaṭṭhaka sikkhāpadānaṃ vasena pañcadasavidhā honti. Sesānaṃ puggalaniddesānaṃ vasena niddiṭṭhakārakā veditabbā.

Anuddesapaññattipi padabhājanantarāpattivinītavatthupaṭikkhepapaññattiavuttasiddhivasena chabbidhā honti. Tattha ''yebhuyyena khāyitaṃ āpatti thullaccayassā''ti (pārā. 61) evamādikā padabhājaniye sandissamānāpatti **padabhājanasikkhāpadaṃ** nāma. ''Na tveva naggena āgantabbaṃ, yo āgaccheyya, āpatti dukkaṭassā''tiādikā (pārā. 517) **antarāpattisikkhāpadaṃ** nāma. ''Anujānāmi, bhikkhave, divā paṭisallīyantena dvāraṃ saṃvaritvā paṭisallīyitu''nti (pārā. 75) evamādikā **vinītavatthusikkhāpadaṃ** nāma. ''Lohituppādako, bhikkhave, anupasampanno na upasampādetabbo, upasampanno nāsetabbo''ti (mahāva. 114) evamādikā **paṭikkhepasikkhāpadaṃ** nāma. Khandhakesu paññattadukkaṭathullaccayāni **paññattisikkhāpadaṃ** nāma. ''Yā pana bhikkhunī naccaṃ vā gītaṃ vā vāditaṃ vā dassanāya gaccheyya, pācittiya''nti (pāci. 834) iminā vuttena ''yā pana bhikkhunī nacceyya vā gāyeyya vā vādeyya vā pācittiya''nti evamādikaṃ yaṃ kiñci aṭṭhakathāya dissamānaṃ āpattijātaṃ, vinayakammaṃ vā **avuttasiddhisikkhāpadaṃ** nāma. Chabbidhampetaṃ chahi kāraṇehi uddesārahaṃ na hotīti anuddesasikkhāpadaṃ nāmāti veditabbaṃ. Seyyathidaṃ – pañcahi uddesehi yathāsambhavaṃ visabhāgattā thullaccayadubbhāsitānaṃ, sabhāgavatthukampi dukkaṭathullaccayadvayaṃ asabhāgāpattikattā, antarāpattipaññattisikkhāpadānaṃ nānāvatthukāpattikattā, paṭikkhepasikkhāpadānaṃ kesañci vinītavatthupaññattisikkhāpadānañca adassitāpattikattā, adassitavatthukattā bhedānuvattakathullaccayassa, adassitāpattivatthukattā avuttasiddhisikkhāpadānanti. Ettāvatā ''duvidhaṃ sikkhāpadapaññāpanaṃ uddesānuddesabhedato''ti yaṃ vuttaṃ, taṃ samāsato pakāsitaṃ hoti.

Tattha **apaññatte sikkhāpade**ti sauddesasikkhāpadaṃ sandhāya vuttanti veditabbaṃ. Ekacce ācariyā evaṃ kira vaṇṇayanti ''cattāro pārājikā kativassābhisambuddhena bhagavatā paññattātiādinā pucchaṃ katvā tesu paṭhamapārājiko vesāliyaṃ paññatto pañcavassābhisambuddhena hemantānaṃ paṭhame māse dutiye pakkhe dasame divase aḍḍhateyyaporisāya chāyāya puratthābhimukhena nisinnena aḍḍhaterasānaṃ bhikkhusatānaṃ majjhe sudinnaṃ kalandaputtaṃ ārabbha paññatto''ti, taṃ na yujjati, kasmā? –

Yasmā dvādasamaṃ vassaṃ, verañjāyaṃ vasi jino;
Tasmiñca suddho saṅghoti, neva pārājikaṃ tadā.

Therassa sāriputtassa, sikkhāpaññattiyācanā;
Tasmiṃ siddhāti siddhāva, garukāpatti no tadā.

Ovādapātimokkhañca, kiṃ satthā catuvassiko;
Paṭikkhipi kimāṇañca, samattaṃ anujāni so.

Ajātasattuṃ nissāya, saṅghabhedamakāsi yaṃ;
Devadatto tato saṅgha-bhedo pacchimabodhiyaṃ.

Ārādhayiṃsu maṃ pubbe, bhikkhūti munibhāsitaṃ;
Suttameva pamāṇaṃ no, sova kālo anappakoti.

Yaṃ pana vuttaṃ ''atha bhagavā ajjhācāraṃ apassanto pārājikaṃ vā saṅghādisesaṃ vā na paññapesī''ti, taṃ sakalasikkhāpadaṃ sandhāyāha. Na kevalaṃ sauddesasikkhāpadamattaṃ, tena sauddesānuddesapaññattibhedaṃ sakalaṃ pārājikaṃ sandhāyāhāti vuttaṃ hoti. Kiñcāpi nābhiparāmasanampi kāyasaṃsaggo, tathāpi etaṃ visesaniyamanato, acchandarāgādhippāyato ca visuṃ vuttaṃ. Chandarāgarattasseva hi kāyasaṃsaggo idhādhippeto. Asucipāne pana hatthiniyā tāpasapassāvapānena **vālakābyo** nāma uppajjati, vālakābyassa vatthu vattabbaṃ. **Maṇḍabyassa** nābhiyā parāmasaneneva kira. Rūpadassane pana vejjakā āhu –

''Thīnaṃ sandassanā sukkaṃ, kadāci calitovare;
Taṃ gāmadhammakaraṇaṃ, dvayasamaṃ saṅgamiya;
Gabbhādīti ayaṃ nayo, thīnaṃ purisadassanāsīṭyūpaneyya''.

Tathāpyāhu –

''Pupphike edhiyya suddhe, passaṃ narañca itthi taṃ;
Gabbhañca nayetyutta-miti tasmā kāso itī''ti.

Rājorodho viyāti sīhaḷadīpe ekissā itthiyā tathā ahosi, tasmā kira evaṃ vuttaṃ. Kiñcāpi yāva brahmalokā saddo abbhuggacchi, na taṃ manussānaṃ visayo ahosi tesaṃ rūpaṃ viya. Teneva bhikkhū pucchiṃsu ''kacci no tvaṃ āvuso sudinna anabhirato''ti.

39. **Kalī**ti kodho, tassa sāsanaṃ **kalisāsanaṃ,** kalaho. **Gāmadhamma**nti ettha janapadadhammaṃ janapadavāsīnaṃ siddhiṃ. **Attā**ti cittaṃ, sarīrañca. **Asuttantavinibaddha**nti vinayasutte anāgataṃ, suttābhidhammesupi anāgataṃ, **pāḷivinimutta**nti attho. **Kusumamāla**nti nānāguṇaṃ sandhāyāha. **Ratanadāma**nti atthasampattiṃ sandhāya vadati. **Paṭikkhipanādhippāyā** bhaddāli viya. Padaniruttibyañjanāni nāmavevacanāneva ''nāmaṃ nāmakammaṃ nāmadheyyaṃ niruttī''tiādīsu (dha. sa. 1315) viya. Nippariyāyena virati sikkhāpadaṃ nāma. Akusalapakkhe dussīlyaṃ nāma cetanā. Kusalapakkhepi cetanāpariyāyato **vibhaṅge** ''sikkhāpada''nti vuttaṃ. **Saṅghasuṭṭhutāyā**ti ettha lokavajjassa paññāpane saṅghasuṭṭhutā hoti pākaṭādīnavato. Paññattivajjassa paññāpane saṅghaphāsutā hoti pākaṭānisaṃsattā. Tattha paṭhamena dummaṅkūnaṃ niggaho, dutiyena pesalānaṃ phāsuvihāro. Paṭhamena samparāyikānaṃ āsavānaṃ paṭighāto, dutiyena diṭṭhadhammikānaṃ. Tathā paṭhamena appasannānaṃ pasādo, dutiyena pasannānaṃ bhiyyobhāvo. ''Pubbe katapuññatāya codiyamānassa bhabbakulaputtassā''ti vuttattā ''sudinno taṃ kukkuccaṃ vinodetvā arahattaṃ sacchākāsi, teneva pabbajjā anuññātā''ti vadanti, upaparikkhitabbaṃ. Tathā paṭhamena saddhammaṭṭhiti, dutiyena vinayānuggaho hotīti veditabbo.

Apicettha vatthuvītikkame yattha ekantākusalabhāvena, taṃ saṅghasuṭṭhubhāvāya paññattaṃ lokavajjato, yattha paññattijānane eva atthāpatti, na aññadā, taṃ saddhammaṭṭhitiyā vāpi pasāduppādabuddhiyā dhammadesanāpaṭisaṃyuttaṃ, itarañca sekhiyaṃ, idaṃ **lokavajjaṃ** nāma. Vatthuno paññattiyā vā vītikkamacetanāyābhāvepi paṭikkhittassa karaṇe, kattabbassa akaraṇe vā sati yattha āpattippasaṅgo, taṃ sabbaṃ ṭhapetvā surāpānaṃ **paṇṇattivajja**nti veditabbaṃ. Āgantukavattaṃ, āvāsika, gamika, anumodana, bhattagga, piṇḍacārika, āraññaka, senāsana, jantāghara, vaccakuṭi, saddhivihārika, upajjhāya, antevāsika, ācariyavattanti etāni aggahitaggahaṇanayena gaṇiyamānāni **cuddasa,** etāni pana vitthārato **dveasīti mahāvattāni** nāma honti. Sattahi āpattikkhandhehi saṃvaro **saṃvaravinayo** paññattisikkhāpadameva. Tattha **paññattivinayo** samathavinayatthāya **samathavinayo** saṃvaravinayatthāya **saṃvaravinayo** pahānavinayatthāyāti yojanā veditabbā. **Yaṃ saṅghasuṭṭhu, taṃ saṅghaphāsū**ti ekamiva vuttaṃ saṅghasuṭṭhutāya sati saṅghaphāsu bhavissatīti dīpanatthaṃ. Pakarīyanti ettha te te payojanavisesasaṅkhātā atthavasāti atthavasaṃ **''pakaraṇa''**nti vuccati. Dasasu padesu ekekaṃ mūlaṃ katvā dasakkhattuṃ yojanāya padasataṃ vuttaṃ. Tattha pacchimassa padassa vasena **atthasataṃ** purimassa vasena **dhammasataṃ** atthajotikānaṃ niruttīnaṃ vasena niruttisataṃ, dhammabhūtānaṃ niruttīnaṃ vasena niruttisatanti **dve niruttisatāni,** atthasate ñāṇasataṃ, dhammasate ñāṇasataṃ dvīsu niruttisatesu dve ñāṇasatānīti **cattāri ñāṇasatāni** veditabbāni. Ettha **saṅghasuṭṭhutā**ti dhammasaṅghassa suṭṭhubhāvoti attho. ''Atthapadānīti aṭṭhakathā. Dhammapadānīti pāḷī''ti vuttaṃ kira.

Methunaṃ dhammanti evaṃ bahulanayena laddhanāmakaṃ sakasampayogena, parasampayogena vā attano nimittassa sakamagge vā paramagge vā paranimittassa sakamagge eva pavesapaviṭṭhaṭhituddharaṇesu yaṃ kiñci ekaṃ paṭisādiyanavasena seveyya pārājiko hoti asaṃvāsoti. Keci pana ''pavesādīni cattāri vā tīṇi vā dve vā ekaṃ vā paṭiseveyya, pārājiko hoti. Vuttañhetaṃ 'so ce pavesanaṃ sādiyati, paviṭṭhaṃ, ṭhitaṃ, uddharaṇaṃ sādiyati, āpatti pārājikassā'tiādī''ti (pārā. 59) vadanti, tesaṃ matena catūsupi catasso pārājikāpattiyo āpajjati. Teyeva evaṃ vadanti ''āpajjatu methunadhammapārājikāpatti methunadhammapārājikāpattiyā tabbhāgiyā''ti, ''attano vītikkame pārājikāpattiṃ, saṅghādisesāpattiñca āpajjitvā sikkhaṃ paccakkhāya gahaṭṭhakāle methunādipārājikaṃ āpajjitvā puna pabbajitvā upasampajjitvā ekaṃ saṅghādisesāpattiṃ ekamanekaṃ vā paṭikaritvāva so puggalo yasmā nirāpattiko hoti, tasmā so gahaṭṭhakāle sāpattikovāti antimavatthuṃ ajjhāpannassāpi attheva āpattivuṭṭhānaṃ. Vuṭṭhānadesanāhi pana asujjhanato 'payoge payoge āpatti pārājikassā'ti na vuttaṃ gaṇanapayojanābhāvato. Kiñcāpi na vuttaṃ, atha kho **padabhājane** 'āpatti pārājikassā'ti vacanenāyamattho siddho''ti yuttiñca vadanti. Yadi evaṃ **mātikāyampi** ''yo pana bhikkhu methunaṃ dhammaṃ paṭiseveyya pārājika''nti vattabbaṃ bhaveyya, pārājikassa anavasesavacanampi na yujjeyya. Sabbepi hi āpattikkhandhe bhikkhugaṇanañca anavasesetvā tiṭṭhatīti anavasesavacananti katvā paveseva āpatti, na paviṭṭhādīsu, tamevekaṃ sandhāya ''yassa siyā āpattī''ti pārājikāpattimpi anto katvā nidānuddese vacanaṃ veditabbaṃ. Tasmā **mātikāyaṃ** ''pārājika''nti avatvā ''pārājiko hotī''ti puggalaniddesavacanaṃ tena sarīrabandhanena upasampadāya abhabbabhāvadīpanatthaṃ. ''Āpatti pārājikassā''ti **padabhājane** vacanaṃ antimavatthuṃ ajjhāpannassāpi pārājikassa asaṃvāsassa sato puggalassa atheyyasaṃvāsakabhāvadīpanatthaṃ. Na hi so

saṃvāsaṃ sādiyantopi theyyasaṃvāsako hoti, tasmā ''upasampanno bhikkhu''tveva vuccati. Tenevāha ''asuddho hoti puggalo aññataraṃ pārājikaṃ dhammaṃ ajjhāpanno, tañce suddhadiṭṭhi samāno anokāsaṃ kārāpetvā akkosādhippāyo vadeti, āpatti omasavādena dukkaṭassā''ti (pārā. 389). Anupasampannassa tadabhāvato siddho so ''upasampanno bhikkhu''tveva vuccatīti. Tena padasodhammaṃ sahaseyyañca na janeti, bhikkhupesuññādiñca janetīti veditabbaṃ. Bhikkhunīnaṃ saṅghādisesesu pana bhikkhusaṅghādisesato vuṭṭhānavidhivisesadassanatthaṃ ''ayampi bhikkhunī…pe… āpannā''ti (pāci. 679) puggalaniddesaṃ katvāpi pārājikato adhippāyantaradassanatthaṃ ''nissāraṇīyaṃ saṅghādisesa''nti (pāci. 679) āpattināmaggahaṇañca kataṃ. Ettāvatā sapuggalaniddese dassitādassitāpattidukaṃ vitthāritaṃ hoti. Apuggalaniddesesu sekhiyesu āpattiyā dassanakāraṇaṃ sekhiyānaṃ **aṭṭhakathāya**meva vuttaṃ. Tadabhāvato itaresu āpattidassanaṃ kataṃ. Apuggalaniddesesupi dassitādassitāpattidukañca vitthāritaṃ hotīti.

Paṭhamapaññattikathāvaṇṇanā niṭṭhitā.

Sudinnabhāṇavāraṃ niṭṭhitaṃ.

Makkaṭīvatthukathāvaṇṇanā

40-1. Dutiyapaññattiyaṃ ''idha mallā yujjhantī''tiādīsu viya paṭisevatīti vattamānavacanaṃ pacurapaṭisevanavasena vuttaṃ, ''tañca kho manussitthiyā, no tiracchānagatāyā''ti paripuṇṇatthampi paṭhamaṃ paññattiṃ attano micchāgāhena vā lesaoḍḍanatthāya vā evamāha. Paripuṇṇatthataṃyeva niyametuṃ ''nanu āvuso tatheva taṃ hotī''ti vuttaṃ, teneva makkaṭīvatthu vinītavatthūsu pakkhittaṃ avisesattā, tathā vajjiputtakavatthu. Vicāraṇā panettha tatiyapaññattiyaṃ āvi bhavissati. ''Nanu, āvuso, bhagavatā anekapariyāyenā''tiādi na kevalaṃ sauddesasikkhāpadeneva siddhaṃ, ''tiracchānagatādīsupi pārājika''nti anuddesasikkhāpadenapi siddhanti dassanatthaṃ vuttaṃ. Atha vā yadi sauddesasikkhāpadaṃ sāvasesanti paññapesi, iminā anuddesasikkhāpadenāpi kiṃ na siddhanti dassanatthaṃ vuttaṃ. ''Tena hi, bhikkhave, bhikkhūnaṃ sikkhāpadaṃ paññapessāmī''ti tadeva sikkhāpadaṃ paṭhamapaññattameva lesatthikānaṃ alesokāsaṃ katvā āmeḍitatthaṃ katvā paññapessāmīti attho. Aññathā ''aññavādake vihesake pācittiya''ntiādīsu (pāci. 101) viya vatthudvayena āpattidvayaṃ āpajjati, na cāpajjati, so evattho aññenāpi vacanena suppakāsito, suparibyattakaraṇatthena daḷhataro katoti adhippāyo. Tatiyapaññattiyampi aññesu ca evaṃ visuddho.

Yassa sacittakapakkhetiādimhi pana gaṇṭhipadanayo tāva paṭhamaṃ vuccati, **sacittakapakkhe**ti surāpānādiacittake sandhāya vuttaṃ. Sacittakesu pana yaṃ ekantamakusaleneva samuṭṭhāpitañca. Ubhayaṃ lokavajjaṃ nāma. Surāpānasmiñhi ''surā''ti vā ''pātuṃ na vaṭṭatī''ti vā jānitvā pivane akusalameva, tathā bhikkhunīnaṃ gandhavaṇṇakatthāya lepane, bhesajjatthāya lepane adosattā ''avicāraṇīya''nti ettakaṃ vuttaṃ. Tattha na vaṭṭatīti ''jānitvā''ti vuttavacanaṃ na yujjati paṇṇattivajjassāpi lokavajjabhāvappasaṅgato. Imaṃ aniṭṭhappasaṅgaṃ pariharitukāmatāya **vajirabuddhittherassa gaṇṭhipade** vuttaṃ ''idha sacittakanti ca acittakanti ca vicāraṇā vatthuvijānaneyeva hoti, na paññattivijānane. Yadi paññattivijānane hoti, sabbasikkhāpadāni lokavajjāneva siyuṃ, na ca sabbasikkhāpadāni lokavajjāni, tasmā vatthuvijānaneyeva hotī''ti, idaṃ yujjati. Kasmā? Yasmā sekhiyesu paññattijānanameva pamāṇaṃ, na vatthumattajānananti, yaṃ pana tattheva vuttaṃ ''pasuttassa mukhe koci suraṃ pakkhipeyya, anto ce paviseyya, āpatti, tattha yathā bhikkhuniyā adhakkhakaṃ ubbhajāṇumaṇḍalaṃ parassa āmasanādikāle kāyaṃ acāletvā citteneva sādiyantiyā āpatti 'kiriyāva hotī''ti vuttā yebhuyyena kiriyasambhavato, tathā ayampi tadā kiriyāva hotī''ti, taṃ suvicāritaṃ anekantākusalabhāvasādhanato. Surāpānāpattiyā ekantākusalatā pana majjasaññinopi sakiṃ payogena pivato hotīti katvā vuttā.

Ayaṃ panettha attho – sikkhāpadasīsena āpattiṃ gahetvā yassa sikkhāpadassa sacittakassa cittaṃ akusalameva hoti, taṃ lokavajjaṃ. Sacittakācittakasaṅkhātassa acittakassa ca sacittakapakkhe cittaṃ akusalameva hoti, tampi surāpānādi lokavajjanti imamatthaṃ sampiṇḍetvā ''yassa sacittakapakkhe cittaṃ akusalameva hoti, taṃ lokavajja''nti vuttaṃ. Sacittakapakkheti hi idaṃ vacanaṃ acittakaṃ sandhāyāha. Na hi ekaṃsato sacittakassa sacittakapakkheti visesane payojanaṃ atthi. Yasmā panettha paṇṇattivajjassa paññattijānanacittena sacittakapakkhe cittaṃ akusalameva, vatthujānanacittena sacittakapakkhe cittaṃ siyā kusalaṃ siyā akusalaṃ siyā abyākataṃ, tasmā ''tassa sacittakapakkhe cittaṃ akusalamevā''ti na vuccatīti ''sesaṃ paṇṇattivajja''nti vuttaṃ. Adhimāne vītikkamābhāvā, supinante abbohārikattā supinante vijjamānāpi vītikkamachāyā abbohārikabhāvenāti vuttaṃ hoti. Idaṃ pana vacanaṃ daḷhīkammasithilakaraṇappayojanattā ca vuttaṃ, tena yaṃ vuttaṃ bāhiranidānakathādhikāre ''daḷhīkammasithilakaraṇappayojanāti yebhuyyatāya vutta''ntiādi, taṃ suvuttamevāti veditabbaṃ.

Makkaṭīvatthukathāvaṇṇanā niṭṭhitā.

Vajjiputtakavatthuvaṇṇanā

43-4. Vajjīsu janapadesu vasantā **vajjino** nāma, tesaṃ puttā. **Yāvadattha**nti yāvatā attho adhippāyoti vuttaṃ hoti, tattha yaṃ vuttaṃ ''sikkhaṃ appaccakkhāya dubbalyaṃanāvikatvā''ti, taṃ kāmaṃ sikkhāpaccakkhāne, tadekaṭṭhe ca dubbalyāvikaraṇe paññatte sati yujjati, na aññathā. Tathāpi idāni paññapetabbaṃ upādāya vuttaṃ, kathañhi nāma chabbaggiyā bhikkhū atirekacīvaraṃ dhāressanti (pārā. 459), āḷavakā bhikkhū kuṭiyo kārāpenti appamāṇikāyo (pārā. 342), bhikkhuniyo dve vassāni chasu dhammesu asikkhitasikkhaṃ sikkhamānaṃ vuṭṭhāpenti (pāci. 1077), saṅghena asammataṃ vuṭṭhāpentītiādi (pāci. 1084) viya daṭṭhabbaṃ. Na hi tato pubbe adhiṭṭhānaṃ vikappanaṃ vā anuññātaṃ. Yadabhāvā atirekacīvaranti vadeyya, pamāṇaṃ vā na paññattaṃ, yadabhāvā appamāṇikāyoti vadeyya, evaṃsampadamidaṃ daṭṭhabbaṃ. ''Ullumpatu maṃ, bhante, saṅgho anukampaṃ upādāyā''ti (mahāva. 71, 126) upasampadaṃ yācitvā upasampannena upasampannasamanantarameva ''upasampannena bhikkhunā methuno dhammo na paṭisevitabbo, asakyaputtiyo''ti (mahāva. 129) ca paññattena assamaṇādibhāvaṃ upagantukāmena nanu paṭhamaṃ ajjhupagatā sikkhā paccakkhātabbā, tattha dubbalyaṃ vā āvikātabbaṃ siyā, te pana ''sikkhaṃ appaccakkhāya dubbalyaṃ anāvikatvā methunaṃ dhammaṃ paṭiseviṃsū''ti anupaññattiyā okāsakaraṇatthaṃ vā taṃ vuttanti veditabbaṃ. ''So āgato na upasampādetabbo''ti kiñcāpi ettheva vuttaṃ, tathāpi itaresupi pārājikesu yathāsambhavaṃ veditabbaṃ. Na hi sikkhaṃ appaccakkhāya dubbalyaṃ anāvikatvā yo pārājikavatthuṃ adinnaṃ theyyasaṅkhātaṃ ādiyati, manussaviggahaṃ vā jīvitā voropeti, paṭivijānantassa uttarimanussadhammaṃ vā

ullapati, so āgato na upasampādetabbo. Anupaññatti hi daḷhīkammasithilakammakaraṇappayojanā. Sā hi yassa pārājikaṃ hoti aññā vā āpatti, tassa niyamadassanappayojanātilakkhaṇānupaññattikattā. Evañhi ante avatvā ādimhi vuttā ''gāmā vā araññā vā''ti (pārā. 91) anupaññatti viya. Paripuṇṇe panetasmiṃ sikkhāpade –

> ''Nidānā mātikābhedo, vibhaṅgo taṃniyāmako;
> Tato āpattiyā bhedo, anāpatti tadaññathā''ti. –

Ayaṃ nayo veditabbo. Tattha sudinnavatthu makkaṭivatthu vajjiputtakavatthu cāti tippabhedaṃ vatthu imassa sikkhāpadassa nidānaṃ nāma, tato nidānā ''yo pana, bhikkhu, bhikkhūnaṃ sikkhāsājīvasamāpanno…pe… asaṃvāso''ti imissā mātikāya bhedo jāto. Tattha hi ''antamaso tiracchānagatāyā''ti itthiliṅgavacanena ''saccaṃ, āvuso, bhagavatā sikkhāpadaṃ paññattaṃ, tañca kho itthiyā no purise no paṇḍake no ubhatobyañjanake cā''ti makkaṭipārājiko viya aññopi lesaṃ oḍḍetuṃ sakkoti, tasmā tādisassa alesokāsassa dassanatthaṃ idaṃ vuccati. Makkaṭivatthusaṅkhātā nidānā ''antamaso tiracchānagatāyapī''ti mātikāvacanabhedo na itthiyā eva methunasiddhidassanato kato, tasmā **vibhaṅgo taṃniyāmako** tassā mātikāya adhippetatthaniyāmako vibhaṅgo. **Vibhaṅge** hi ''tisso itthiyo. Tayo ubhatobyañjanakā. Tayo paṇḍakā. Tayo purisā. Manussitthiyā tayo magge…pe… tiracchānagatapurisassa dve magge''tiādinā (pārā. 56) nayena sabbalesokāsaṃ pidahitvā niyamo kato.

Etthāha – yadi evaṃ sādhāraṇasikkhāpadavasena vā liṅgaparivattanavasena vā na kevalaṃ bhikkhūnaṃ, bhikkhunīnampi ''sikkhāsājīvasamāpanno''ti vibhaṅge vattabbaṃ siyā. Tadavacanena bhikkhunī purisaliṅgapātubhāvena bhikkhubhāve ṭhitā evaṃ vadeyya ''nāhaṃ upasampadakāle bhikkhūnaṃ sikkhāsājīvasamāpannā, tasmā na appaccakkhātasikkhāpi methunadhammena pārājikā homī''ti? Vuccate – tathā na vattabbaṃ aniṭṭhappasaṅgato. Bhikkhunīnampi ''sikkhāsājīvasamāpanno''ti vutte bhikkhunīnampi sikkhāpaccakkhānaṃ atthīti āpajjati, tañcāniṭṭhaṃ. Idaṃ aparaṃ aniṭṭhappasaṅgoti ''sabbasikkhāpadāni sādhāraṇāneva, nāsādhāraṇānī''ti. Apicāyaṃ bhikkhūnaṃ sikkhāsājīvasamāpannovāti dassanatthaṃ ''anujānāmi, bhikkhave, taṃyeva upajjha''ntiādi (pārā. 69) vuttaṃ, apica yo tathā lesaṃ oḍḍetvā methunaṃ dhammaṃ paṭisevanto vajjiputtakā viya pārājiko hoti. Te hi ''bhikkhūnaṃ sikkhāsājīvasamāpanno''ti vacanābhāve sati ''āpattiṃ tumhe, bhikkhave, āpannā pārājika''nti vuttā bhagavatā. Ettha pana ''bhikkhave''ti vuttattā keci bhikkhuliṅge ṭhitā, ''idāni cepi mayaṃ, bhante ānanda, labheyyāma bhagavato santike pabbajjaṃ labheyyāma upasampada''nti vuttattā keci vibbhantāti veditabbā. **Tato āpattiyā bhedo**ti tato vibhaṅgato ''akkhāyite sarīre pārājikaṃ, yebhuyyena khāyite thullaccaya''ntiādi āpattiyā bhedo hoti. **Anāpatti tadaññathā**ti tato eva vibhaṅgato yenākārena āpatti vuttā, tato aññenākārena anāpattibhedova hoti. ''Sādiyati āpatti pārājikassa, na sādiyati anāpattī''ti hi vibhaṅge asati na paññāyati. Ettāvatā samāsato gāthāttho vutto hoti. Ettha ca pana –

> ''Nidānamātikābhedo, vibhaṅgassa payojanaṃ;
> Anāpattipakāro ca, paṭhamo nippayojano''ti. –

Imaṃ nayaṃ dassetvāva sabbasikkhāpadānaṃ attho pakāsitabbo. Kathaṃ? Bhagavatā pana yenākārena yaṃ sikkhāpadaṃ paññāpitaṃ, tassa ākārassa samatthaṃ vā asamatthaṃ vāti duvidhaṃ nidānaṃ, ayaṃ **nidānabhedo**. Mātikāpi nidānāpekkhā nidānānapekkhāti duvidhā. Tattha catutthapārājikādisikkhāpadāni nidānāpekkhāni. Na hi vaggumudātīriyā bhikkhū sayameva attano attano asantaṃ uttarimanussadhammaṃ musāvādalakkhaṇaṃ pāpetvā bhāsiṃsu. Aññamaññassa hi te uttarimanussadhammassa gihīnaṃ vaṇṇaṃ bhāsiṃsu, na ca tāvatā pārājikavatthu hoti. Tattha tena lesena bhagavā taṃ vatthuṃ nidānaṃ katvā pārājikaṃ paññapesi, tena vuttaṃ ''nidānāpekkha''nti. Iminā nayena nidānāpekkhāni ñatvā tabbiparītāni sikkhāpadāni nidānānapekkhānīti veditabbāni, ayaṃ **mātikābhedo**.

Nānappakārato mūlāpattippahonakavatthupayogacittaniyāmadassanavasena mātikāya vibhajanabhāvadīpanatthaṃ tesaṃ appahonakatāya vā tadaññataravekallatāya vā vītikkame sati āpattibhedadassanatthaṃ, asati anāpattidassanatthañcāti sabbattha tayo atthavase paṭicca mātikāya vibhajanaṃ vibhaṅgo ārabhīyatīti veditabbo. Ettha pana ''bhikkhakoti bhikkhu, bhikkhācariyaṃ ajjhupagatoti bhikkhu, bhinnapaṭadharoti bhikkhū''ti kevalaṃ byañjanatthadīpanavasena pavatto vā, ''samaññāya bhikkhū''ti bhikkhubhāvasambhavaṃ anapekkhitvāpi kevalaṃ bhikkhu nāma pavattiṭṭhānadīpanavasena pavatto vā, ''ehi bhikkhūti bhikkhu, saraṇagamanehi upasampannoti bhikkhu, ñatticatutthena kammena upasampannoti bhikkhū''ti upasampadānantarenāpi bhikkhubhāvasiddhidīpanavasena pavatto vā, ''bhadro bhikkhu, sāro bhikkhu, sekkho bhikkhu, asekkho bhikkhū''ti bhikkhukaraṇehi dhammehi samannāgatabhikkhudīpanavasena pavatto vā vibhaṅgo ajjhupekkhito sabbasāmaññapadattā, tathā aññabhāgiyasikkhāpadādīsu sadvāravasena, adhikaraṇadassanādivasena pavatto ca ajjhupekkhito itarattha tadabhāvatoti veditabbo.

Tattha tisso itthiyotiādi vatthuniyamadassanavasena pavatto, manussitthiyā tayo magge methunaṃ dhammaṃ paṭisevantassa āpatti pārājikassātiādi payoganiyamadassanavasena pavatto, bhikkhussa sevanacittaṃ upaṭṭhitetiādi cittaniyamadassanavasena pavatto, sādiyati āpatti pārājikassa, na sādiyati anāpattītiādi vatthupayoganiyame sati cittaniyamabhāvābhāvavasena āpattānāpattidassanatthaṃ pavatto, mataṃ yebhuyyena khāyitaṃ āpatti thullaccayassātiādi vatthussa appahonakatāya vītikkame āpattibhedadassanatthaṃ pavatto, na sādiyati anāpattīti cittaniyamavekalyena vītikkamābhāvā anāpattidassanatthaṃ pavattoti. Evaṃ itaresupi sikkhāpadesu yathāsambhavanayo ayanti payojano vibhaṅgo.

Anāpattivāro pana mūlāpattito, tadaññekadesato, sabbāpattito ca anāpattidīpanavasena tividho. Tattha yo paṭhamo, so vibhaṅgo viya tayo atthavase paṭicca pavatto. Katame tayo? Mātikāpadānaṃ sātthakaniratthakānaṃ tadaññathā uddharaṇānuddharaṇavasena sappayojananippayojanabhāvadīpanatthaṃ, tadaññathā paṭipattikkamadassanatthaṃ, āpattippahonakaṭṭhānepi vissajjanatthañcāti. Kathaṃ? **Eḷakalomasikkhāpade** ''bhikkhuno paneva addhānamaggappaṭipannassa eḷakalomāni uppajjeyyuṃ, ākaṅkhamānena bhikkhunā paṭiggahetabbānī''ti (pārā. 572) etāni kevalaṃ vatthumattadīpanapadānīti niratthakāni nāma, tesaṃ anāpatti. ''Addhānamaggaṃ appaṭipannassa uppanne eḷakalome anāpatti, ākaṅkhamānena paṭiggahite''tiādinā nayena tadaññathā anuddharaṇena nippayojanabhāvo dīpito hoti, yadidaṃ **mātikāyaṃ** ''methunaṃ dhammaṃ paṭiseveyyā''ti, idaṃ sātthakaṃ. Tassa sappayojanabhāvadīpanatthaṃ ''anāpatti ajānantassa asādiyantassā''ti vuttaṃ. Yasmā jānanasādiyanabhāvena āpatti, asevantassa

anāpatti, tasmā vuttaṃ **mātikāyaṃ** ‘‘yo pana bhikkhu methunaṃ dhammaṃ paṭiseveyya, pārājiko hoti asaṃvāso’’ti adhippāyo. ‘‘Parapariggahitaṃ parapariggahitasaññitā garuparikkhāro theyyacittaṃ avaharaṇa’’nti vuttānaṃ pañcannampi aṅgānaṃ pāripūriyā petatiracchānagatapariggahite āpattippahonakaṭṭhānepi vissajjanatthaṃ ‘‘anāpatti petapariggahite’’tiādi (kaṅkhā. aṭṭha. dutiyapārājikavaṇṇanā) vuttaṃ. Anāpatti imaṃ jāna, imaṃ dehi, imaṃ āhara, iminā attho, imaṃ kappiyaṃ karohīti bhaṇatītiādi pana tadaññathā paṭipattikkamadassanatthaṃ vuttanti veditabbaṃ. Ettāvatā ‘‘nidānamātikābhedo’’tiādinā vuttagāthāya attho pakāsito hoti.

Ettha paṭhamapaññatti tāva paṭhamabodhiṃ atikkamitvā paññattattā, āyasmato sudinnassa aṭṭhavassikakāle paññattattā ca rattaññumahattaṃ pattakāle paññattā. Dutiyaanupaññatti bāhusaccamahattaṃ pattakāle uppannā. So hāyasmā makkaṭipārājiko yathā mātugāmapaṭisaṃyuttesu sikkhāpadesu tiracchānagatitthī anadhippetā, tathā idhāpīti saññāya ‘‘saccaṃ, āvuso, bhagavatā sikkhāpadaṃ paññattaṃ, tañca kho manussitthiyā, no tiracchānagatitthiyā’’ti āha. Tatiyānupaññatti lābhaggamahattaṃ pattakāle uppannā. Te hi vajjiputtakā lābhaggamahattaṃ pattā hutvā yāvadatthaṃ bhuñjitvā nhāyitvā varasayanesu sayitvā tatiyānupaññattiyā vatthuṃ uppādesuṃ, te ca vepullamahattaṃ patte saṅghe uppannā, sayañca vepullamahattaṃ pattāti ‘‘vepullamahattampettha labbhatī’’ti vuttaṃ. Idaṃ paṭhamapārājikasikkhāpadaṃ tividhampi vatthuṃ upādāya catubbidhampi taṃ kālaṃ patvā paññattanti veditabbaṃ.

Tattha **yo panā**ti anavasesapariyādānapadaṃ. **Bhikkhū**ti tassa atippasaṅganiyamapadaṃ. **Bhikkhūnaṃ sikkhāsājīvasamāpanno**ti tassa visesanavacanaṃ. Na hi sabbopi bhikkhunāmako yā bhagavatā yāya kāyaci upasampadāya upasampannabhikkhūnaṃ heṭṭhimaparicchedena sikkhitabbasikkhā vihitā, ‘‘ettha saha jīvantī’’ti yo ca ājīvo vutto, taṃ ubhayaṃ samāpannova hoti. Kadā pana samāpanno ahosi? Yāya kāyaci upasampadāya upasampannasamanantarameva tadubhayaṃ jānantopi ajānantopi tadajjhupagatattā samāpanno nāma hoti. **Saha jīvantī**ti yāva sikkhaṃ na paccakkhāti, pārājikabhāvañca na pāpuṇāti, yaṃ pana vuttaṃ **andhakaṭṭhakathāyaṃ** ‘‘sikkhaṃ paripūrento sikkhāsamāpanno sājīvaṃ avītikkamanto sājīvasamāpanno hotī’’ti, taṃ ukkaṭṭhaparicchedavasena vuttaṃ. Na hi sikkhaṃ aparipūrento kāmavitakkādibahulo vā ekaccaṃ sāvasesaṃ sājīvaṃ vītikkamanto vā sikkhāsājīvasamāpanno nāma na hoti. Ukkaṭṭhaparicchedena pana catukkaṃ labbhati atthi bhikkhu sikkhāsamāpanno sīlāni paccavekkhanto na sājīvasamāpanno acittakaṃ sikkhāpadaṃ vītikkamanto, atthi na sikkhāsamāpanno kāmavitakkādibahulo sājīvasamāpanno nirāpattiko, atthi na sikkhāsamāpanno na ca sājīvasamāpanno anavasesaṃ āpattiṃ āpanno, atthi sikkhāsamāpanno ca sājīvasamāpanno ca sikkhaṃ paripūrento sājīvañca avītikkamanto, ayameva catuttho bhikkhu ukkaṭṭho idha adhippeto siyā. Na hi bhagavā anukkaṭṭhaṃ vattuṃ yuttoti ce? Na, ‘‘tatra yāyaṃ adhisīlasikkhā, ayaṃ imasmiṃ atthe adhippetā sikkhā’’tivacanavirodhato. Ukkaṭṭhaggahaṇādhippāye sati ‘‘sikkhāti tisso sikkhā’’ti ettakameva vattabbanti adhippāyo. Sikkhattayasamāpanno hi sabbukkaṭṭhoti.

‘‘Methunaṃ dhammaṃ paṭiseveyyā’’ti parato vacanaṃ apekkhitvā adhisīlasikkhāva vuttāti ce? Na, tassāpi abhabbattā. Na hi adhisīlasikkhaṃ paripūrento sājīvañca avītikkamanto methunaṃ dhammaṃ paṭisevituṃ bhabbo, taṃ sikkhaṃ aparipūrento sājīvañca vītikkamanto eva hi paṭiseveyyāti adhippāyo, tasmā evamettha attho gahetabbo. Yasmā sikkhāpadasaṅkhāto sājīvo adhisīlasikkhameva saṅgaṇhāti, netaraṃ adhicittasikkhaṃ adhipaññāsikkhaṃ vā, tasmā ‘‘tatra yāyaṃ adhisīlasikkhā, ayaṃ imasmiṃ atthe adhippetā sikkhā’’ti vuttaṃ, tasmā adhisīlasikkhāya saṅgāhako sājīvo sikkhāsājīvoti vutto. Iti sājīvavisesanatthaṃ sikkhāggahaṇaṃ kataṃ. Tadatthadīpanatthameva **vibhaṅge** sikkhaṃ aparāmasitvā ‘‘tasmiṃ sikkhati, tena vuccati sājīvasamāpanno’’ti vuttaṃ, tena ekamevidaṃ atthapadanti dīpitaṃ hoti. Tañca upasampadūpagamanantarato paṭṭhāya sikkhanādhikārattā ‘‘sikkhatī’’ti ca ‘‘samāpanno’’ti ca vuccati. Yo evaṃ ‘‘sikkhāsājīvasamāpanno’’ti saṅkhyaṃ gato, tādisaṃ paccayaṃ paṭicca aparabhāge sājīvasaṅkhātameva sikkhaṃ appaccakkhāya, tasmiṃyeva ca dubbalyaṃ anāvikatvā methunaṃ dhammaṃ paṭiseveyyāti ayamattho yujjati. Kintu aṭṭhakathānayo paṭikkhitto hoti. So ca na paṭikkhepārahoti tena tadanusārena bhavitabbaṃ.

Adhippāyo panettha pariyesitabbo, so dāni vuccati – sabbesupi sikkhāpadesu idameva bhikkhulakkhaṇaṃ sādhāraṇaṃ, yadidaṃ ‘‘bhikkhūnaṃ sikkhāsājīvasamāpanno’’ti. Khīṇāsavopi sāvako āpattiṃ āpajjati acittakaṃ, tathā sekkho. Puthujjano pana sacittakampi, tasmā sekkhāsekkhaputhujjanabhikkhūnaṃ sāmaññamidaṃ bhikkhulakkhaṇanti katvā kevalaṃ sikkhāsamāpanno, kevalaṃ sājīvasamāpanno ca ubhayasamāpanno cāti sarūpekadesekasesanayena ‘‘sikkhāsājīvasamaāpanno’’tveva sampiṇḍetvā ukkaṭṭhaggahaṇena anukkaṭṭhānaṃ gahaṇasiddhito aṭṭhakathāyaṃ ukkaṭṭhova vutto. Tameva sampādetuṃ ‘‘tasmiṃ sikkhati, tena vuccati sājīvasamāpanno’’ti ettha sikkhāpadassa avacane parihāraṃ vatvā yasmā pana so asikkhampi samāpanno, tasmā sikkhāsamāpannotipi atthato veditabboti ca vatvā ‘‘yaṃ sikkhaṃ samāpanno taṃ appaccakkhāya yañca sājīvaṃ samāpanno tattha dubbalyaṃ anāvikatvā’’ti vuttanti ayamaṭṭhakathāyaṃ adhippāyo veditabbo. Etasmiṃ pana adhippāye adhisīlasikkhāya eva gahaṇaṃ sabbatthikattā, sīlādhikārato ca vinayassāti veditabbaṃ. Yathā ca sikkhāpadaṃ samādiyanto sīlaṃ samādiyatīti vuccati, evaṃ sikkhāpadaṃ paccakkhanto sīlasaṅkhātaṃ sikkhaṃ paccakkhātīti vattuṃ yujjati, tasmā tattha vuttaṃ ‘‘yaṃ sikkhaṃ samāpanno, taṃ appaccakkhāyā’’ti. Sikkhaṃ paccakkhāya paṭisevitamethunassa upasampadaṃ anujānanto na samūhanati nāma. Na hi so bhikkhu hutvā paṭisevi, ‘‘yo pana bhikkhū’’ti ca paññattaṃ. Ettāvatā samāsato ‘‘sikkhāsājīvasamānno’’ti ettha vattabbaṃ vuttaṃ.

Kiṃ iminā visesavacanena payojanaṃ, nanu ‘‘yo pana bhikkhu sikkhaṃ appaccakkhāya dubbalyaṃ anāvikatvā…pe… asaṃvāso’’ti ettakameva vattabbanti ce? Na vattabbaṃ aniṭṭhappasaṅgato. Yo pana sikkhāsājīvasamāpanno theyyasaṃvāsādiko kevalena samaññāmattena, paṭiññāmattena vā bhikkhu, tassāpi sikkhāpaccakkhānaṃ atthi. Sikkhaṃ appaccakkhāya ca methunaṃ dhammaṃ paṭisevantassa pārājikāpatti. Yo vā pacchā pārājikaṃ āpattiṃ āpajjitvā na sikkhāsājīvasamāpanno tassa ca, yo vā pakkhapaṇḍakattā paṇḍakabhāvūpagamanena na sikkhāsājīvasamāpanno tassa ca tadubhayaṃ atthīti āpajjati. ‘‘Paṇḍakabhāvapakkhe ca pakkhapaṇḍako upasampadāya na vatthū’’ti vuttaṃ, tasmā itarasmiṃ pakkhe vatthūti siddhaṃ, tasmiṃ pakkhe upasampanno paṇḍakabhāvapakkhe paṇḍakattā na sikkhāsājīvasamāpanno, so pariccajitabbasikkhāya abhāvena sikkhaṃ appaccakkhāya mukhena parassa aṅgajātaggahaṇādayo methunaṃ dhammaṃ paṭiseveyya, tassa kuto pārājikāpattīti adhippāyo. Ayaṃ nayo apaṇḍakapakkhaṃ alabhamānasseva parato yujjati, labhantassa pana arūpasattānaṃ kusalānaṃ samāpattikkhaṇe bhavaṅgavicchede satipi amaraṇaṃ viya paṇḍakabhāvapakkhepi bhikkhubhāvo atthi. Saṃvāsaṃ vā sādiyantassa na theyyasaṃvāsakabhāvo atthi antimavatthuṃ ajjhāpannassa viya. Na ca sahaseyyādikaṃ janeti. Gaṇapūrako pana na hoti antimavatthuṃ ajjhāpanno viya, na so sikkhāsājīvasamāpanno, itarasmiṃ pana pakkhe hoti, ayaṃ imassa tato viseso. Kimayaṃ sahetuko, udāhu ahetukoti? Na ahetuko. Yato upasampadā tassa apaṇḍakapakkhe anuññātā sahetukapaṭisandhikattā. Paṇḍakabhāvapakkhepi kissa nānuññātāti ce? Paṇḍakabhūtattā opakkamikapaṇḍakassa viya.

Apica sikkhāsājīvasamāpannoti iminā tassa sikkhāsamādānaṃ dīpetvā taṃ samādinnasikkhaṃ appaccakkhāya tattha ca dubbalyaṃ

anāvikatvāti vattuṃ yujjati, na aññathāti iminā kāraṇena yathāvuttāniṭṭhappasaṅgato ‘‘yo pana bhikkhu bhikkhūnaṃ sikkhāsājīvasamāpanno sikkhaṃ appaccakkhāyā’’tiādi vuttaṃ. Yathā cettha, tathā ‘‘yo pana bhikkhu bhikkhūnaṃ sikkhāsājīvasamāpanno sikkhaṃ appaccakkhāya dubbalyaṃ anāvikatvā gāmā vā araññā vā adinnaṃ theyyasaṅkhātaṃ ādiyeyya (pārā. 89), sugatacīvarappamāṇaṃ cīvaraṃ kārāpeyya atirekaṃ vā, chedanakaṃ pācittiya’’ntiādinā (pāci. 548) nayena sabbattha yojetabbaṃ. **Antamaso tiracchānagatāyapī**ti manussitthiṃ upādāya vuttaṃ. Na hi ‘‘pageva paṇḍake purise vā’’ti vattuṃ yujjati. Sesaṃ tattha tattha vuttanayameva.

Ayaṃ paṭhamapārājikassa mātikāya tāva vinicchayo.

Catubbidhavinayakathāvaṇṇanā

45. **Nīharitvā**ti ettha sāsanato nīharitvāti attho. ‘‘Pañcahupāli, aṅgehi samannāgatena bhikkhunā nānuyuñjitabbaṃ. Katamehi pañcahi? Suttaṃ na jānāti, suttānulomaṃ na jānātī’’ti (pari. 442) evamādito hi pariyattisāsanato suttaṃ, suttānulomañca nīharitvā pakāsesuṃ. ‘‘Anāpatti evaṃ amhākaṃ ācariyānaṃ uggaho paripucchāti bhaṇatī’’ti evamādito pariyattisāsanato ācariyavādaṃ nīharitvā pakāsesuṃ. **Bhārukacchakavatthusmiṃ** ‘‘āyasmā upāli evamāha – anāpatti, āvuso, supinantenā’’ti (pārā. 78) evamādito pariyattisāsanato eva attanomatiṃ nīharitvā pakāsesuṃ. Tāya hi attanomatiyā thero etadaggaṭṭhānaṃ labhi. Api ca vuttañhetaṃ bhagavatā ‘‘anupasampannena paññattena vā apaññattena vā vuccamāno…pe… anādariyaṃ karoti, āpatti dukkaṭassā’’ti (pāci. 343). Tattha hi paññattaṃ nāma suttaṃ. Sesattayaṃ apaññattaṃ nāma. Tenāyaṃ ‘‘catubbidhañhi vinayaṃ, mahātherā’’ti gāthā suvuttā. Yaṃ sandhāya vuttaṃ nāgasenattherena. **Āhaccapadenā**ti aṭṭha vaṇṇaṭṭhānāni āhacca vuttena padanikāyenāti attho, udāhaṭena kaṇṭhokkantena padasamūhenāti adhippāyo. **Rasenā**ti tassa āhaccabhāsitassa rasena, tato uddhaṭena vinicchayenāti attho. Suttacchāyā viya hi suttānulomaṃ. Ācariyavādo **‘‘ācariyavaṃso’’**ti vutto **pāḷiyaṃ** vuttānaṃ ācariyānaṃ paramparāya ābhatova pamāṇanti dassanatthaṃ. **Adhippāyo**ti kāraṇopapattisiddho uhāpohanayappavatto paccakkhādipamāṇapatirūpako. **Adhippāyo**ti ettha ‘‘attanomatī’’ti keci atthaṃ vadanti.

Parivāraṭṭhakathāyaṃ, idha ca kiñcāpi ‘‘suttānulomaṃ nāma cattāro mahāpadesā’’ti vuttaṃ, atha kho mahāpadesanayasiddhaṃ paṭikkhittāpaṭikkhittaṃ anuññātānanuññātaṃ kappiyākappiyanti atthato vuttaṃ hoti. Tattha yasmā ṭhānaṃ okāso padesoti kāraṇavevacanāni ‘‘aṭṭhānametaṃ, ānanda, anavakāso’’tiādi (pārā. 43) sāsanato, ‘‘niggahaṭṭhāna’’nti ca ‘‘asandiṭṭhiṭṭhāna’’nti ca ‘‘asandiṭṭhi ca pana padeso’’ti ca lokato, tasmā **mahāpadesā**ti mahākāraṇānīti attho. Kāraṇaṃ nāma ñāpako hetu idhādhippetaṃ. Mahantabhāvo pana tesaṃ mahāvisayattā mahābhūtānaṃ viya. Te duvidhā vinayamahāpadesā suttantikamahāpadesā cāti. Tattha vinayamahāpadesā vinaye payogaṃ gacchanti, itare ubhayatthāpi, teneva **parivāre** anuyogavatte ‘‘dhammaṃ na jānāti, dhammānulomaṃ na jānātī’’ti (pari. 442) vuttaṃ. Tattha **dhamma**nti ṭhapetvā vinayapiṭakaṃ avasesapiṭakadvayaṃ. **Dhammānuloma**nti suttantike cattāro mahāpadese. Tattha yo dhammaṃ dhammānulomañceva jānāti, na vinayaṃ vinayānulomañca, so ‘‘dhammaṃ rakkhāmī’’ti vinayaṃ ubbinayaṃ karoti, itaro ‘‘vinayaṃ rakkhāmī’’ti dhammaṃ uddhammaṃ karoti, ubhayaṃ jānanto ubhayampi sampādeti.

Tatridaṃ mukhamattaṃ – tattha paṭhamo ‘‘so ce pavesanaṃ sādiyati, paviṭṭhaṃ, ṭhitaṃ, uddharaṇaṃ sādiyati āpatti, na sādiyati anāpattī’’ti ettha vippaṭipajjati. So hāyasmā sukhavedanīyassa upādinnaphoṭṭhabbassa, kāyindriyassa ca samāyoge sati paṭivijānanto kāyikasukhavedanuppattimattena sādiyati nāmāti paricchinditvā tassa āpatti pārājikassāti asevanādhippāyassapi āpattippasaṅgaṃ karoti, tathā yassa santhatattā vā yonidosavasena vā dukkhā asātā vedanā, vātopahaṭagattatāya vā neva kāyikavedanā, tassa jānato ajānatopi ‘‘anāpatti asādiyantassā’’ti (pārā. 76) suttantaṃ dassetvā sevanādhippāyassāpi anāpattippasaṅgaṃ karoti, tathā yadi mocanarāgena upakkamato mutte saṅghādiseso, pageva methunarāgenāti dukkaṭaṭṭhānaṃ gahetvā saṅghādisesaṭṭhānaṃ karoti, evaṃ vinayaṃ ubbinayaṃ karoti nāma. Itaro ‘‘anāpatti ajānantassāti vuttattā jānato jānaneneva sukhavedanā hotu vā mā vā sādiyanā hotī’’ti vatvā asevanādhippāyassapi jānato anāpattiṭṭhāne āpattiṃ karoti, anavajjaṃ sāvajjaṃ karotīti evaṃ dhammaṃ uddhammaṃ karoti. Ubhayaṃ pana jānanto ‘‘bhikkhussa sevanacittaṃ upaṭṭhiteti (pārā. 57) vacanato sevanacittamevettha pamāṇaṃ, tassa bhāvena āpatti pārājikassa, abhāvena anāpattī’’ti vatvā ubhayampi rakkhati sampādeti. Iminā nayena sabbasikkhāpadesu yathāsambhavaṃ sappayojanā kātabbā.

Saṅgītiṃ āropetvā ṭhapitapāḷito vinimuttaṃ katvā ṭhapitattā **pāḷivinimuttā** atthato, nayato, anulomato ca pāḷi**okkantavinicchayappavattā** anupaviṭṭhavinicchayavasena pavattāti attho. ‘‘Na samūhanissatī’’ti jānantopi bhagavā kevalaṃ ‘‘tesaṃ mataṃ pacchimā janatā mama vacanaṃ viya pamāṇaṃ karotū’’ti dassanatthañca parinibbānakāle evamāha ‘‘ākaṅkhamāno, ānanda, saṅgho mamaccayena khuddānukhuddakāni sikkhāpadāni samūhanatū’’ti (dī. ni. 2.216), tenetaṃ siddhaṃ ‘‘paññattampi ce sikkhāpadaṃ samūhanituṃ yassa saṅghassa anuññātaṃ bhagavatā, tassa paññattānulomaṃ atirekatthadīpanaṃ, pagevānuññātaṃ bhagavatā’’ti. Kiñca bhiyyo ūnātirittasikkhāpadesu ācariyakulesu vivādo aññamaññaṃ na kātabboti dassanatthañca. Kasmā saṅgho na samūhanīti? Aññamaññaṃ vivādappasaṅgadassanato. Bhagavatā ca ‘‘sabbeheva samaggehi sammodamānehi avivadamānehi sikkhitabba’’nti vuttaṃ. Tattha ca ekacce therā evamāhaṃsūti ca aññavādadassanato vivadamānehi sikkhitabbaṃ jātaṃ, tadabhāvattampi ñattidutiyakammavācaṃ sāvetvā avivadamāneheva sikkhitabbaṃ akāsi.

Apicāti attano matiyā pākaṭakaraṇatthaṃ ārambho. Tattha ‘‘suttantābhidhammavinayaṭṭhakathāsū’’ti vacanato piṭakattayassapi sādhāraṇā esā kathāti veditabbā, ‘‘atha panāyaṃ kappiya’’ntiādi vinayasseva. **Kārakasaṅghasadisa**nti saṅgītikārakasaṅghasadisaṃ. ‘‘Suttādicatukkaṃ appaccakkhāya tena aviruddhassa kammassa kārakasaṅghasadisa’’nti **dhammasirittherassa gaṇṭhipade** vuttaṃ, taṃ ayuttaṃ, ‘‘suttameva balavataraṃ. Suttañhi appaṭivattiyaṃ kārakasaṅghasadisa’’nti etehi padehi ayuttattā. **Pākatike** pana **gaṇṭhipade** ‘‘tamatthaṃ vinicchinitvā tassa kārakasaṅghasadisa’’nti vuttaṃ. **Paravādī**ti amhākaṃ samayavijānanako aññanikāyikoti vuttaṃ. **Paravādī suttānuloma**nti kathaṃ? ‘‘Aññatra udakadantaponā’’ti (pāci. 266) suttaṃ sakavādissa, tadanulomato nāḷikeraphalassa udakampi udakameva hotīti paravādī ca.

‘‘Nāḷikerassa yaṃ toyaṃ, purāṇaṃ pittabandhanaṃ;
Tameva taruṇaṃ toyaṃ, pittaghaṃ balabandhana’’nti. –

Evaṃ paravādinā vutte sakavādī dhaññaphalassa gatikattā, āhāratthassa ca pharaṇato ‘‘yāvakālikameva ta’’nti vadanto paṭikkhipati. **Paro ācariyavāda**nti ‘‘suṅkaṃ pariharatīti ettha upacāraṃ okkamitvā kiñcāpi pariharati, avahāro evā’’ti aṭṭhakathāvacanato ‘‘tathā karonto pārājikamāpajjatī’’ti paravādinā vutte sakavādī ‘‘suṅkaṃ pariharati, āpatti dukkaṭassā’’ti suttaṃ tattheva āgatamahāaṭṭhakathāvacanena saddhiṃ dassetvā paṭisedheti, tathā karontassa dukkaṭamevāti. **Paro attanomatī**ti ettha ‘‘purebhattaṃ parasantakaṃ avaharāti purebhattameva harissāmīti vāyamantassa pacchābhattaṃ hoti, purebhattapayogova so, tasmā mūlaṭṭho na muccatīti tumhākaṃ theravādattā mūlaṭṭhassa pārājikamevā’’ti paravādinā vutte sakavādī ‘‘taṃ saṅketaṃ pure vā pacchā vā taṃ bhaṇḍaṃ avaharati, mūlaṭṭhassa anāpattī’’ti (pārā. 119) suttaṃ dassetvā paṭikkhipati.

Paro suttanti ‘‘aniyatahetudhammo sammattaniyatahetudhammassa ārammaṇapaccayena paccayo’’ti suttaṃ paṭṭhāne likhitaṃ dassetvā ‘‘ariyamaggassa na nibbānamevārammaṇa’’nti paravādinā vutte sakavādī ‘‘ārammaṇattikādisuttānulome na otaratī’’ti paṭikkhipati. Suttānulome otarantaṃyeva hi suttaṃ nāma, netaraṃ. Tena vuttaṃ pāḷiāgataṃ paññāyatīti ettakenapi siddhe **tisso saṅgītiyo āruḷhapāḷiāgataṃ paññāyatī’’**tiādi. Tādisañhi pamādalekhanti ācariyo. ‘‘Appamādo amataṃ padaṃ, pamādo maccuno pada’’nti (dha. pa. 21; netti. 26) vacanato dinnabhojane bhuñjitvā parissayāni parivajjitvā satiṃ paccupaṭṭhapetvā viharanto nicco hotīti. Evarūpassa atthassa vasena āruḷhampi suttaṃ na gahetabbaṃ, tena vuttaṃ no ce tathā paññāyatīti siddhepi **‘‘no ce tathā paññāyati, na otarati na sametī’’**ti. **‘‘Bāhirakasuttaṃ vā’’**ti vuttattā attano suttampi atthena asamentaṃ na gahetabbaṃ. **Paro ācariyavāda**ntiādīsu dvīsu nayesu pamādalekhavasena tattha tattha āgataṭṭhakathāvacanaṃ theravādehi saddhiṃ yojetvā veditabbaṃ.

Atha panāyaṃ ācariyavādaṃ. **Paro sutta**nti paravādinā ‘‘mūlabījaṃ nāma haliddi siṅgiveraṃ vacā…pe… bīje bījasaññī chindati vā chedāpeti vā bhindati vā…pe… āpatti pācittiyassāti (pāci. 91) tumhākaṃ pāṭhattā haliddigaṇṭhiṃ chindantassa pācittiya’’nti vutte sakavādī ‘‘yāni vā panaññāni atthi mūle sañjāyantī’’tiādiṃ dassetvā tassa aṭṭhakathāsaṅkhātena ācariyavādena paṭikkhipati. Na hi gaṇṭhimhi gaṇṭhi jāyatīti. **Paro suttānuloma**nti paravādinā ‘‘anāpatti evaṃ amhākaṃ ācariyānaṃ uggahoti vacanassānulomato ‘amhākaṃ porāṇabhikkhū ekapāsāde gabbhaṃ thaketvā anupasampannena sayituṃ vaṭṭatīti tathā katvā āgatā, tasmā amhākaṃ vaṭṭatī’ti tumhesu eva ekaccesu vadantesu tumhākaṃ na kiñci vattuṃ sakkā’’ti vutte sakavādī ‘‘suttaṃ suttānulomañca uggahitakānaṃyeva ācariyānaṃ uggaho pamāṇa’’ntiādiaṭṭhakathāvacanaṃ dassetvā paṭisedheti. **Paro attanomati**nti ‘‘dvāraṃ vivaritvā anāpucchā sayitesu ke muccantī’’ti ettha pana dvepi janā muccanti yo ca yakkhagahitako, yo ca bandhitvā nipajjāpitoti tumhākaṃ theravādattā aññe sabbepi yathā tathā vā nipannādayopi muccantīti paṭisedheti.

Atha panāyaṃ attanomatiṃ. **Paro sutta**nti ‘‘āpattiṃ āpajjantī’’ti paravādinā gutte sakavādī ‘‘divā kilantarūpo mañce nisinno pāde bhūmito amocetvāva niddāvasena nipajjati, tassa anāpattī’’tiādiaṭṭhakathāvacanaṃ (pārā. aṭṭha. 1.77) dassetvā ekabhaṅgena nipannādayopi muccantīti paṭisedheti. **Athāyaṃ attanomatiṃ**. **Paro suttānuloma**nti ‘‘domanassaṃ pāhaṃ, devānaminda, duvidhena vadāmi sevitabbampi asevitabbampītiādivacanehi (dī. ni. 2.360) saṃsandanato sadārapose doso tumhākaṃ natthi, tena vuttaṃ ‘puttadārassa saṅgaho’’’ti (khu. pā. 5.6; su. ni. 265) paravādinā vutte kiñcāpi sakavādī bahussuto na hoti, atha kho rāgasahiteneva akusalena bhavitabbanti paṭikkhipati. Sesesupi iminā nayena aññathāpi anurūpato yojetabbaṃ. Idaṃ sabbaṃ upatissattherādayo āhu. Dhammasiritthero pana ‘‘ettha paroti vutto aññanikāyiko, so pana attano suttādīniyeva āharati. Tāni sakavādī attano suttādimhi otāretvā sace sameti gaṇhāti, no ce paṭikkhipatī’’ti vadati.

Catubbidhavinayakathāvaṇṇanā niṭṭhitā.

Padabhājanīyavaṇṇanā

Sikkhāpadavibhaṅge pana kiñcāpi **yo panā**ti anavasesapariyādānapadaṃ, tathāpi **bhikkhū**ti iminā parapadena samānādhikaraṇattā tadanurūpānevassa vibhaṅgapadāni vuttāni. Bhikkhunibbacanapadāni tīṇi kiñcāpi sabhikkhubhāvassa, abhikkhubhāvassa cāti yassa kassaci pabbajitassa sādhāraṇāni, tathāpi ‘‘asuddho hoti puggalo aññataraṃ pārājikaṃ dhammaṃ ajjhāpanno, tañce suddhadiṭṭhi samāno anokāsaṃ kārāpetvā cāvanādhippāyo vadeti, āpatti saṅghādisesena dukkaṭassā’’ti evamādisuttaṃ nibbacanatthayuttova puggalo ‘‘āpatti saṅghādisesena dukkaṭassā’’ti (pārā. 389) ettha vatthu, na itaro gihibhūtoti dassanatthaṃ vuttaṃ. Sabbassapi vinayapiṭakassa sādhāraṇaṃ bhikkhulakkhaṇaṃ vatthuñhi bhagavā ārabhi. Yo pana suddho eva samāno kenaci kāraṇena gihiliṅge ṭhito, so attano sabhikkhubhāvattā eva vatthu hoti, asuddhopi bhikkhuliṅge ṭhitattāti ayamattho dassito hoti. Asuddhopi ñātakehi, paccatthikehi vā rājabhayādikāraṇena vā kāsāvesu saussāhova apanītakāsāvo vatthu eva puna kāsāvaggahaṇena theyyasaṃvāsakabhāvānupagamanato, bhikkhunibbacanatthe anikkhittadhurattāti vuttaṃ hoti. Yo pana liṅgatthenako bhikkhunibbacanatthaṃ sayañca ajjhupagato, saṃvāsaṃ thenento, tañce suddhadiṭṭhi samāno anokāsaṃ kārāpetvā cāvanādhippāyo vadeti, āpatti saṅghādisesena dukkaṭassāti ayampi attho dassito hoti.

‘‘Samaññāya bhikkhu paṭiññāya bhikkhū’’ti vacanadvayaṃ yathāvuttañca atthaṃ upabrūheti, antarā uppannāya niyatāya micchādiṭṭhiyā upacchinnakusalamūlo kevalāya samaññāya, paṭiññāya ca ‘‘bhikkhū’’ti vuccati, na paramatthatoti imaṃ atirekatthaṃ dīpeti. Kiṃ vuttaṃ hoti? ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi, yaṃ evaṃ mahāsāvajjaṃ yathayidaṃ, bhikkhave, micchādiṭṭhi. Micchādiṭṭhiparamāni, bhikkhave, mahāvajjānī’’ti āhaccabhāsitaṃ saṅgītittayāruḷhaṃ suttaṃ, **aṭṭhakathāya**mpissa ‘‘micchādiṭṭhiparamā etesanti micchādiṭṭhiparamānī’’ti (a. ni. 1.310) vuttaṃ. Pañca ānantariyakammāni mahāsāvajjāni, micchādiṭṭhi pana mahāsāvajjatarāti adhippāyoti. Kasmā? Tesañhi paricchedo atthi, sabbabalavampi kappaṭṭhitikameva hoti, niyatamicchādiṭṭhiyā pana paricchedo natthi, tāya samannāgatassa bhavato vuṭṭhānaṃ natthi, tasmā ‘‘imassa bhikkhukaraṇā kusalā dhammā saṃvijjantī’’ti vā ‘‘suddhovāya’’nti vā na sakkā vattuṃ. ‘‘Diṭṭhivipattipaccayā dve āpattiyo āpajjatī’’ti vuttattā na sakkā ‘‘asuddho’’ti vā ‘‘aññataraṃ pārājikaṃ dhammaṃ ajjhāpanno’’ti vā vattuṃ. Esa hi ubhopi pakkhe na bhajati, tena vuttaṃ ‘‘samaññāya, paṭiññāya ca bhikkhu, na paramatthato’’ti.

Kimatthaṃ panevaṃ mahāsāvajjāya niyatamicchādiṭṭhiyā pārājikaṃ bhagavā na paññapesīti? Dubbijānattā. Pakatiyāpesā diṭṭhi nāma ‘‘sammā’’ti vā ‘‘micchā’’ti vā duviññeyyā, pageva ‘‘niyatā’’ti vā ‘‘aniyatā’’ti vāti. Tattha pārājikāpattiyā paññattāya bhikkhū aññamaññaṃ asamadiṭṭhikaṃ pārājikaṃ maññamānā uposathādīni akatvā acireneva sāsanaṃ vināseyyuṃ, sayañca apuññaṃ

pasaveyyuṃ suddhesupi bhikkhūsu vippaṭipattiyā paṭipajjanena. Tasmā upāyakusalatāya pārājikaṃ apaññāpetvā tassa ukkhepanīyakammaṃ, sammāvattañca paññāpetvā taṃ saṅghena asambhogaṃ, asaṃvāsañca akāsi. Bhagavā hi tassa ce esā diṭṭhi aniyatā, sammāvattaṃ pūretvā osāraṇaṃ labhitvā pakatatto bhaveyya. Niyatā ce, aṭṭhānametaṃ anavakāso, yaṃ so niyatamicchādiṭṭhiko sammāvattaṃ pūretvā osāraṇaṃ labhitvā pakatatto bhaveyya. Kevalaṃ ''samaññāyabhikkhu paṭiññāyabhikkhū''ti nāmamattadhārako hutvā paraṃ maraṇā ariṭṭho viya saṃsārakhāṇukova bhavissatīti imaṃ nayaṃ addasa.

Aṭṭhasu upasampadāsu tissovettha vuttā, na itarā pāṭipuggalattā, bhikkhūnaṃ asantakattā ca. Tattha hi ovādapaṭiggahaṇapañhabyākaraṇūpasampadā dvinnaṃ therānaṃ eva, sesā tisso bhikkhunīnaṃ santakāti idha nādhippetā, tissannampi upasampadānaṃ majjhe ''bhadro bhikkhū''tiādīni cattāri padāni vuttāni tissannaṃ sādhāraṇattā. Ehibhikkhubhāvena vā saraṇagamanañatticatutthena vā upasampanno hi bhadro ca sāro ca sekkho ca asekkho ca hoti, upasampadavacanaṃ pana nesaṃ sāvakabhāvadīpanatthaṃ. Ime eva hi āpattiṃ āpajjanti, na sammāsambuddhā, paccekabuddhā ca.

Ayaṃ imasmiṃ atthe adhippetoti ettha ca āpattiṃ āpajjituṃ bhabbā ñatticatuttheneva kammena upasampannā. Na hi aññe ehibhikkhusaraṇagamanaovādapaṭiggahaṇapañhabyākaraṇāhi upasampannā āpattiṃ āpajjituṃ bhabbā, tenete paṭikkhipitvā ''ayaṃ imasmiṃ atthe adhippeto bhikkhū''ti antimova vuttoti kira **dhammasiritthero,** taṃ ayuttaṃ. ''Dve puggalā abhabbā āpattiṃ āpajjituṃ buddhā ca paccekabuddhā cā''ti (pari. 322) ettakameva vuttanti. Aññathā ehibhikkhuādayopi vattabbā siyuṃ. Kiñca bhiyyo ''dve puggalā bhabbā āpattiṃ āpajjituṃ bhikkhū ca bhikkhuniyo cā''ti sāmaññena vuttattā ca, apica āpattibhayaṭṭhānadassanato ca. Kathaṃ? Āyasmā sāriputto āvasathapiṇḍaṃ kukkuccāyanto na paṭiggahesi, cīvaravippavāsabhayā ca sabbaṃ ticīvaraṃ gahetvā nadiṃ taranto manaṃ vuḷho ahosi mahākassapo. Kiñca saraṇagamanūpasampadāya upasampanne ārabbha saddhivihārikavattādīni asammāvattantānaṃ nesaṃ dukkaṭāni ca paññattāni dissanti, tasmā dubbicāritametaṃ. **Ayaṃ imasmiṃ atthe adhippeto bhikkhū**ti paṭikkhittāya saraṇagamanūpasampadāya anuññātappasaṅgabhayāti **upatissatthero,** āpattiyā bhabbataṃ sandhāya tasmimpi vutte pubbe paṭikkhittāpi sā puna evaṃ vadantena anuññātāti bhikkhūnaṃ micchāgāho vā vimati vā uppajjati, tasmā na vuttāti vuttaṃ hoti, taṃ ''bhikkhunī nāma ubhatosaṅghe upasampannā''ti (pāci. 161) iminā sameti. Idañhi sākiyādīnaṃ anuññātaupasampadāya anuppabandhabhayā vuttaṃ.

Ayaṃ panettha amhākaṃ khanti – bhikkhu-padaniddesattā yattakāni tena padena saṅgahaṃ gacchanti, ye ca vinayapiṭake tattha tattha sandissanti sayaṃ āpattāpajjanaṭṭhena vā duṭṭhullārocanapaṭicchādanādīsu paresaṃ āpattikaraṇaṭṭhena vā, te sabbepi dassetvā idāni yadidaṃ tassa bhikkhu-padassa visesanatthaṃ vuttaṃ parapadaṃ ''sikkhāsājīvasamāpanno''ti, tassa vasena idaṃ vuttaṃ ''ayaṃ imasmiṃ atthe adhippeto bhikkhū''ti. So eva hi kammavācānantarameva sikkhāsājīvasamāpanno hoti tato paṭṭhāya sauddesasikkhāpadānaṃ uppattidassanato, tasseva ca sikkhāpaccakkhānaṃ dissati, netarassa. Tasseva ca sikkhāpaccakkhānaṃ sambhavati ''ullumpatu maṃ, bhante, saṅgho anukampaṃ upādāyā''ti (mahāva. 71, 126) vatvā samādinnattā, tasseva ca upasampannasamanantarameva akaraṇīyanissayācikkhanadassanato, vinayaṃ pātimokkhaṃ uddesaṃ paccakkhāmītiādisikkhāpaccakkhānalakkhaṇapāripūrito cāti sikkhāpaccakkhānaṃ upādāya so eva idhādhippetoti vuttaṃ hoti.

Yasmā panassa sikkhāpaccakkhānaṃ sabbathā yujjati, tasmā ''sikkhaṃ paccakkhāya taṃ taṃ vatthuṃ vītikkamantassa tato tato āpattito anāpatti, itarassa āpattī''ti vattuṃ yujjati, tasmā ''yattha yattha sāvajjapaññatti, anavajjapaññatti vā, ayaṃ imasmiṃ atthe adhippeto bhikkhūti vuccati, tattha tattha tadajjhācāratthenāyameva ñatticatutthena upasampanno adhippeto nāmā''ti vattuṃ yujjatīti veditabbaṃ. Evaṃ sante yaṃ vuttaṃ ''yāya kāyaci upasampadāya ayaṃ imasmiṃ 'methunaṃ dhammaṃ paṭisevitvā pārājiko hotī'ti atthe bhikkhūti adhippeto''ti, tampi na vattabbameva. Kathaṃ hoti? Virodhadosopi parihato hoti. Kathaṃ? Sace ñatticatutthena upasampanno eva idhādhippeto ''bhikkhū''ti ca ''upasampanno''ti ca, tena na upasampanno anupasampanno nāmāti katvā ñatticatutthakammato aññathā upasampannā nāma mahākassapattherādayo itaresaṃ anupasampannaṭṭhāne ṭhatvā sahaseyyapadasodhammāpattiṃ janeyyuṃ, omasanādikāle ca dukkaṭameva janeyyunti evamādiko virodhadoso parihato hotīti sabbaṃ ācariyo vadati. **Maṅguracchavi** nāma sāmo.

Yasmā te atimahanto jātimado cittaṃ pariyuṭṭhāti, tasmā tumhehi mama sāsane evaṃ sikkhitabbaṃ. **''Sātasahagatā** paṭhamajjhānasukhasahagatā asubhe ca ānāpāne cā''ti **gaṇṭhipade** vuttaṃ. **Uddhumātakasaññā**ti uddhumātakanimitte paṭiladdhapaṭhamajjhānasaññā. **Rūpasaññā**ti pathavīkasiṇādirūpāvacarajjhānasaññā. So taṃ byākāsi ''avibhūtā, bhante, uddhumātakasaññā avaḍḍhitabbattā asubhānaṃ, vibhūtā, bhante, rūpasaññā vaḍḍhitabbattā kasiṇāna''nti. Pañcaupasampadakkamo **mahāvaggā** gahito. **Ñatticatutthenā**ti ettha kiñcāpi ñatti sabbapaṭhamaṃ vuccati, tissannaṃ pana anussāvanānaṃ atthabyañjanabhedābhāvato atthabyañjanabhinnā ñattitāsaṃ catutthāti katvā ''ñatticatuttha''nti vuccati. Byañjanānurūpameva aṭṭhakathāya ''tīhi anussāvanāhi ekāya ca ñattiyā''ti vuttaṃ, atthapavattikkamena padena pana ''ekāya ñattiyā tīhi anussāvanāhī''ti vattabbaṃ. Yasmā panettha ''cattārimāni, bhikkhave, kammāni (mahāva. 384), cha imāni, bhikkhave, kammāni adhammakammaṃ vaggakamma''nti (mahāva. 387) vacanato kuppakammampi katthaci ''kamma''nti vuccati tasmā **''akuppenā''**ti vuttaṃ.

Yasmā akuppampi ekaccaṃ na ṭhānārahaṃ, yena appatto osāraṇaṃ ''sosārito''ti **campeyyakkhandhake** (mahāva. 395 ādayo) vuccati, tasmā **''ṭhānārahenā''**ti vuttaṃ. Yadi evaṃ ''ṭhānārahenā''ti idameva padaṃ vattabbaṃ, na pubbapadaṃ iminā akuppasiddhitoti ce? Taṃ na, aṭṭhānārahena akuppena upasampanno imasmiṃ atthe anadhippetoti aniṭṭhappasaṅgato. Dvīhi panetehi ekato vuttehi ayamattho paññāyati ''kevalaṃ tena akuppena upasampanno ayampi imasmiṃ atthe adhippeto 'bhikkhū'ti, ṭhānārahena ca upasampanno ayampi imasmiṃ atthe adhippeto 'bhikkhū'ti, kuppena upasampanno nādhippeto''ti. Tenāyampi attho sādhito hoti ''yo pana, bhikkhu, jānaṃ ūnavīsativassaṃ puggalaṃ upasampādeyya, so ca puggalo anupasampanno''ti (pāci. 403) vacanato yāva na ñāyati, tāva samaññāyabhikkhupaṭiññāyabhikkhubhāvaṃ upagatopi na pubbe dassitasamaññāyabhikkhupaṭiññāyabhikkhu viya aññesaṃ bhikkhūnaṃ upasampannaṭṭhāne ṭhatvā omasanapācittiyādivatthu hoti, kevalaṃ anupasampannaṭṭhāne ṭhatvā ''anupasampanne upasampannasaññī padaso dhammaṃ vāceti, āpatti pācittiyassā''tiādi (pāci. 47) āpattivatthumeva hutvā tiṭṭhati. Akuppena upasampanno pana pacchā pārājikopi jātito upasampannaṭṭhāne tiṭṭhatīti ''paṇḍako, bhikkhave, anupasampanno na upasampādetabbo, upasampanno nāsetabbo''tiādinā (mahāva. 109) nayena vuttesu pana vajjanīyapuggalesu koci puggalo ''upasampanno''ti vuccati, nopi upasampannaṭṭhāne tiṭṭhati, koci tiṭṭhatīti veditabbaṃ.

Ettha pana atthi kammaṃ akuppaṃ ṭhānārahaṃ, atthi ṭhānārahaṃ nākuppaṃ, atthi akuppañceva na ṭhānārahañca, atthi nākuppaṃ na ca ṭhānārahanti idaṃ catukkaṃ veditabbaṃ. Tattha paṭhamaṃ tāva vuttaṃ, tatiyacatutthāni pākaṭāni. Dutiyaṃ pariyāyena bhikkhunisaṅghato ekatoupasampannāya liṅgaparivatte sati labbhati. Tassa hi puggalassa pubbe sikkhamānakāle laddhaṃ ñatticatutthaupasampadākammaṃ kiñcāpi akuppañceva ṭhānārahañca, purisaliṅge pana pātubhūte ''anujānāmi, bhikkhave, taṃyeva upajjhaṃ tameva upasampada''nti (pārā. 69) ettha apariyāpannattā tassa puggalassa kevalaṃ sāmaṇerabhāvāpattito kammaṃ dāni kuppaṃ jātanti vuccati. Liṅgaparivattena cīvarassa adhiṭṭhānavijahanaṃ viya tassa puggalassa bhikkhunisaṅghena katāya upasampadāya vijahanaṃ hotīti veditabbaṃ, aññathā so puggalo upasampanno bhikkhūti āpajjati. Atha vā liṅgaparivatte asatipitaṃ ekatoupasampadākammaṃ kuppati, yathāṭhāne na tiṭṭhati. Tasmā na tāva sā ''bhikkhunī''ti saṅkhyaṃ gacchati. Yasmā aññataraṃ pārājikaṃ dhammaṃ āpajjitvāpi anāpajjitvāpi uppabbajitukāmatāya gihiliṅgaṃ sādiyantiyā punapi upasampadā ubhatosaṅghe labbhati, tasmā tena pariyāyena ''kuppatīti kuppa''nti vuccati, yathāvuttakammadosābhāvato pana ''ṭhānāraha''nti. Bhikkhunī pana gihiliṅgaṃ sādiyantikāle na purisaliṅgapātubhāve sati bhikkhūsu upasampadaṃ labbhatīti sādhakaṃ kāraṇaṃ na dissati, sikkhaṃ paccakkhāya uppabbajitā ce, labhatīti eke, taṃ panāyuttaṃ bhikkhuniyā sikkhāpaccakkhanābhāvatoti amhākaṃ khantīti ācariyo. ''Yathā 'kattabba'nti vuttaṃ, tathā akate kuppatīti katvā karaṇaṃ **satthusāsana''**nti **gaṇṭhipade** vuttaṃ. Yattha yattha **''gaṇṭhipade''**ti vuccati, tattha tattha **''dhammasirittherassa gaṇṭhipade''**ti gahetabbaṃ.

Sājīvapadabhājanīyavaṇṇanā

''Mahābodhisattā niyatā''ti vuttaṃ **anugaṇṭhipade**. Yattha **''anugaṇṭhipade''**ti, tattha **''vajirabuddhittherassā''**ti gahetabbaṃ. Sāvakabodhipaccekabodhisammāsambodhīti vā tīsu bodhīsu sammāsambodhiyaṃ sattā bodhisattā **mahābodhisattā** nāma. Pātimokkhasīlabahukattā, bhikkhusīlattā, kilesapidahanavasena vattanato, uttamena bhagavatā paññattattā ca **adhikaṃ,** buddhuppādeyeva pavattanato **uttama**nti aññatarasmiṃ **gaṇṭhipade**. Kiñcāpi paccekabuddhāpi dhammatāvasena pātimokkhasaṃvarasīlena samannāgatāva honti, tathāpi **''buddhuppādeyeva pavattatī''**ti niyamitaṃ tena pariyāyenāti. Tenāha **''na hi taṃ paññattiṃ uddharitvā''**tiādi. Pātimokkhasaṃvaratopi ca maggaphalasampayuttameva sīlaṃ adhisīlaṃ, taṃ pana idha anadhippetaṃ. Na hi taṃ pātimokkhuddesena saṅgahitanti. Samantabhadrakaṃ kāraṇavacanaṃ sabbasikkhāpadānaṃ sādhāraṇalakkhaṇattā imissā anupaññattiyā ariyapuggalā ca ekaccaṃ āpattiṃ āpajjantīti sādhitametaṃ, tasmā **''na hi taṃ samāpanno methunaṃ dhammaṃ paṭisevatī''**ti aṭṭhakathāvacanaṃ asamatthaṃ viya dissatīti? Nāsamatthaṃ, samatthameva yasmiṃ yasmiṃ sikkhāpade sāsā vicāraṇā, tassa tasseva vasena aṭṭhakathāya pavattito. Tathā hi **kaṅkhāvitaraṇiyaṃ** (kaṅkhā. aṭṭha. nidānavaṇṇanā) udakukkhepasīmādhikāre ''timaṇḍalaṃ paṭicchādetvā antaravāsakaṃ anukkhipitvā uttarantiyā bhikkhuniyā''ti vuttaṃ **bhikkhunivibhaṅge** āgatattā. Eseva nayo aññepi evarūpesu. Kimatthanti ce taṃ? Pāḷikkamānuvattanena pāḷikkamadassanatthaṃ. Tatridaṃ samāsato adhippāyadīpanaṃ – padasodhammasikkhāpadassa tikaparicchede upasampanne upasampannasaññī, anāpatti, akaṭānudhammasikkhāpadavasena upasampanne ukkhittake siyā āpatti, tathā sahaseyyasikkhāpadeti evamādi. Attho panettha parato āvi bhavissati.

Yaṃ vuttaṃ **aṭṭhakathāyaṃ** ''tatopi ca maggaphalacittameva adhicittaṃ, taṃ pana idha anadhippeta''nti ca, ''tatopi ca maggaphalapaññāva adhipaññā, sā pana idha anadhippetā. Na hi taṃsamāpanno bhikkhu methunaṃ dhammaṃ paṭisevatī''ti. ''Tatra yāyaṃ adhisīlasikkhā, ayaṃ imasmiṃ atthe adhippetā sikkhā''ti imāya pāḷiyā virujjhati. Ayañhi pāḷi adhisīlasikkhāva idha adhippetā, na itarāti dīpeti. Aṭṭhakathāvacanaṃ tāsampi tiṇṇaṃ lokiyānaṃ adhippetataṃ dīpeti. Ayaṃ panettha aṭṭhakathādhippāyo – tissopi lokiyā sikkhā imasmiṃ paṭhamapārājike sambhavanti, kālenāpi adhicittapaññālābhī bhikkhu tathārūpaṃ asappāyaṃ paccayaṃ paṭicca tato tato adhicittato, adhipaññāto ca āvattitvā sīlabhedaṃ pāpuṇeyyāti ṭhānametaṃ vijjati, na lokuttaracittapaññālābhī, ayaṃ nayo itaresupi sabbesu adinnādānādīsu sacittakesu labbhati, acittakesu pana itaropi. Tathāpi kevalaṃ vinayapiṭakassa, pātimokkhasīlassa ca saṅgāhakattā ''sikkhaṃ appaccakkhāyā''ti imasmiṃ uttarapade paccakkhānārahā adhisīlasikkhāva lokiyāti dassanatthaṃ pāḷiyaṃ ''tatra yāyaṃ adhisīlasikkhā, ayaṃ imasmiṃ atthe adhippetā sikkhā''ti vuttanti veditabbaṃ.

Ettha **sikkhā**ti kāyavacīduccaritato viratī ca cetanā ca, aññatra cetanāyeva veditabbā. **Sikkhāpada**nti sauddesasikkhāpadaṃ, ekaccaṃ anuddesasikkhāpadañca labbhati. **Cittassa adhikaraṇaṃ katvā**ti tasmiṃ sikkhatīti adhikaraṇatthe bhummanti dassanatthaṃ vuttaṃ. **Yathāsikkhāpada**nti paccavekkhaṇavasena vuttaṃ. Sīlapaccavekkhaṇāpi hi sīlameva, tasmā suppaṭicchannādicārittesu virativippayuttacetanaṃ pavattentopi sikkhaṃ paripūrentotveva saṅkhyaṃ gacchati. ''Sampajānamusāvāde pācittiya''nti (pāci. 2) vuttamariyādaṃ avītikkamanto ''tasmiñca sikkhāpade sikkhatī''ti vuccati. Aññatarasmiṃ pana **gaṇṭhipade** vuttaṃ **''sikkhā**ti taṃ sikkhāpadaṃ sikkhanabhāvena pavattacittuppādo. **Sājīva**nti paññatti. Tadatthadassanatthaṃ pubbe methunasaṃvarassetaṃ adhivacana''nti. Yasmā sikkhāya guṇasammatāya puññasammatāya tantiyā abhāvato lokassa dubbalyāvikammaṃ tattha na sambhavati. Patthanīyā hi sā, tasmā ''yañca sājīvaṃ samāpanno, tattha dubbalyaṃ anāvikatvā''ti vuttaṃ. Āṇāya hi dubbalyaṃ sambhavatīti āyasmā upatisso.

Sikkhāpaccakkhānakathāvaṇṇanā

Ettha yāmīti amukasmiṃ titthāyatane, gharādimhi vā. **Bhāvavikappākārenā**ti ''ahaṃ assa''nti āgatattā yaṃ yaṃ bhavitukāmo, tassa tassa bhāvassa vikappākārena, bhikkhubhāvato aññabhāvavikappākārenāti adhippāyo.

46. **Handā**ti vacasāyeva. **Gihibhāvaṃ patthayamāno**tiādipadehi cittaniyamaṃ dasseti. Ekeneva cittena sikkhāpaccakkhānaṃ hoti, na tadabhāvenāti.

51. **Buddhaṃ dhamma**ntiādipadehi khettaniyamaṃ dasseti. Tattha ādito cuddasahi padehi sabhāvapariccāgo, pacchimehi aṭṭhahi bhāvantarādānañca dassitaṃ hoti. **Paccakkhāmi dhārehī**ti etehi kālaniyamaṃ dasseti. **Vadatī**ti iminā padena payoganiyamaṃ dasseti. **Viññāpetī**ti iminā vijānananiyamaṃ dasseti. **Ummattako sikkhaṃ paccakkhāti, ummattakassa santike sikkhaṃ paccakkhātī**tiādīhi puggalaniyamaṃ dasseti. **Ariyakena milakkhassa santike sikkhaṃ paccakkhātī**tiādīhi pana puggalādiniyamepi sati vijānananiyamāsambhavaṃ dasseti. Tattha ''yāya milakkhabhāsāya kālaniyamo natthi, tāyapi bhāsāya kālaniyamatthadīpane sati

sikkhāpaccakkhānaṃ ruhatīti no matī''ti **ācariyo**. **Davāyā**tiādīhi khettādiniyame satipi cittaniyamābhāvena na ruhatīti dasseti. **Sāvetukāmo na sāvetī**ti cittaniyamepi sati payoganiyamābhāvena na ruhatīti dasseti. **Aviññussasāveti, viññussa na sāvetī**ti cittakhettakālapayogapuggalavijānananiyamepi sati yaṃ puggalaṃ uddissa sāveti, tasseva savane na ruhati, na aññassāti dassanatthaṃ vuttaṃ, tena vuttaṃ **aṭṭhakathāyaṃ** ''yadi ayameva jānātūti ekaṃ niyametvā āroceti, tañce so eva jānāti, paccakkhātā hoti sikkhā. Atha so na jānāti…pe… appaccakkhātā hoti sikkhā''ti. **Sabbaso vā pana na sāveti, appaccakkhā hoti sikkhā**ti cittādiniyameneva sikkhā paccakkhātā hoti, na aññathāti dassanatthaṃ vuttaṃ. Ettāvatā ''sikkhā…pe… dubbalyaṃ anāvikatvā''ti padassa padabhājanaṃ tīhi ākārehi dassitaṃ hoti. Tattha dve amissā, pacchimo eko missoti veditabbo. **Teneva vacībhedenā**ti tadatthadīpanamattaṃ vacanaṃ sutvāva teneva vacībhedena jānāpetīti attho. **Cittasampayutta**nti paccakkhātukāmatācittasampayuttaṃ. **Samayaññū** nāma tadadhippāyajānanamattena hoti.

53. **Vaṇṇapaṭṭhānaṃ** buddhaguṇadīpakaṃ suttaṃ. Upāligahapatinā vuttā kira **upāligāthā**. Paññāṇaṃ saññāṇanti atthato ekaṃ, tasmā **bodhipaññāṇa**nti bodhisaññāṇaṃ, bodhibījanti vuttaṃ hoti.

Dvinnampi niyametvāti ettha ''dvīsupi jānantesu eva paccakkhāmīti adhippāyena vutte tesu eko ce jānāti, na paccakkhātā hotī''ti aññatarasmimpi **gaṇṭhipade** vuttaṃ, taṃ aṭṭhakathāya na sameti. ''Gihī homī''ti vā ''gihimhī''ti vā vutte kiñcāpi vattamānavacanaṃ hoti. ''Dhārehī''ti atthābhāvā ca ''dhārehī''ti vutte ca parassupari gacchati, tasmā na hoti. **Sandiṭṭhikaṃ dhamma**nti sabbattha dhammavacanaṃ vuttaṃ yaṃ sandhāya ''sandiṭṭhika''nti vadati, taṃ pakāsetuṃ. Aññathā ''vijitavijayaṃ paccakkhāmī''ti vutte cakkavattiādīsupi tappasaṅgato buddhasaddopi avasāne vattabbo bhaveyya. Ācariyavevacanesu pana **yo maṃ pabbājesī**tiādi upajjhaṃ aggahetvā, paraṃ vā uddissa pabbajitaṃ sandhāya vuttanti. **Okallako**ti kapaṇādhivacanaṃ. **Moḷibaddho**ti sikhābaddho, omukkamakuṭo vā. **Cellako** athero. **Ceṭako** majjhimo. **Moḷigallo** mahāsāmaṇero. Manussaviggahanāgādīnaṃ nāgarūpādīnaṃ vā santike, bhāsājānanakinnarādīnaṃ vā. ''Devatā nāma mahāpaññā''ti kira pāṭho. **Davāyā**ti sahasā. **Ravābhaññenā**ti khalitabhaññena. Akkharasamayānañhi nābhiññātāya vā karaṇānaṃ avisadatāya vā hoti ravābhaññaṃ. Avidheyyindriyatāya **''potthakarūpasadisassā''**ti vuttaṃ, **garumedhassa** mandapaññassa. Kittāvatā pana garumedho hotīti ce? Samaye akovidatāya.

Sikkhāpaccakkhānakathāvaṇṇanā niṭṭhitā.

Mūlapaññattikathāvaṇṇanā

55. ''Paṭisevatināmā''ti padaṃ mātikāyaṃ natthi, tasmā **''paṭiseveyyāti etthā''**tiādimāha. ''Eso methunadhammo nāmā''ti sabbapāḷipotthakesu, aṭṭhakathāyaṃ ''eso vuccati methunadhammo nāmā''ti uddhaṭā. **Itthiyā nimittena attano nimitta**nti duviññeyyametaṃ dassitaṃ. Attano nimittena itthiyā nimittaṃ suviññeyyattā na dassitaṃ. **Cattāri ṭhānāni muñcitvā**ti ettha abbhantaratalaṃ chupantaṃyeva sandhāya vuttaṃ, acchupantaṃ nīharantassa anāpatti. **Majjha**nti aggappadesaṃ. **Uparibhāgamajjha**nti uparibhāgassa aggappadesaṃ. **Naṭṭhakāyappasāda**nti ettha upahatindriyassa āpattisambhavato idhāpi āpattīti ce? Neti dassanatthaṃ **''matacammaṃ vā''**tiādi vuttaṃ. Matacammañhi anupādinnaṃ, upādinne eva pārājikāpatti. **Apidhāya** appaṭicchādetvā. Yathā dantā na dissanti, tathā pidhāyeva nisīditabbanti adhippāyo.

Gonasoti goṇapiṭṭhiko maṇḍalasappo, yassa piṭṭhe lohitakāni maṇḍalāni dissanti. Kalalaparicayavāricāramacchaggahaṇena kiñcāpi samudde mahāmukhā hatthisarīrampi ekappahārena gilituṃ samatthā tato mahantatarā ca gahitā honti, tesaṃ mukhādīsu methunadhammo na sambhavatīti tattha ṭhānaparicchedo natthīti eke, vicāretvā gahetabbaṃ. **Etameva hī**ti anantaraṃ sandhāya. Saddhiṃ yojanāya akkharayojanāya. ''Paññattaṃ pana sikkhāpadaṃ sabbehipi lajjīpuggalehi samaṃ sikkhitabbabhāvato samasikkhatā nāmāti vuttattā sabbasikkhāpadaṃ sabbabhikkhūhi sikkhitabbaṃ. Na hi kassaci ūnamadhikaṃ vā atthī''ti tassa **gaṇṭhipade** vuttaṃ. **Parivāre** pana –

> ''Na ukkhittako na ca pana pārivāsiko,
> Na saṅghabhinno na ca pana pakkhasaṅkanto;
> Samānasaṃvāsakabhūmiyā ṭhito,
> Kathaṃ nu sikkhāya asādhāraṇo siyā''ti. (pari. 479) –

Vuttaṃ. **Tadaṭṭhakathāya** ca ''ayaṃ pañhā nahāpitapubbakaṃ sandhāya vuttā. Ayañhi khurabhaṇḍaṃ pariharituṃ na labhati, aññe labhanti. Tasmā sikkhāya asādhāraṇo''ti vuttaṃ. Taṃ sabbaṃ yathā saṃsandati sameti, tathā veditabbaṃ. Bhikkhunīnaṃyeva sādhāraṇāni sikkhāpadānipi bhikkhu sikkhati, evamaññopi anhāpitapubbako bhikkhu taṃ sikkhāpadaṃ sikkhati eva tadatthakosallatthanti katvā sabbampi sikkhāpadaṃ samasikkhatā nāmāti. Yaṃ taṃ vuttanti sambandho. **''Tisso itthiyo''**tiādivibhaṅgotaṃniyāmakotilakkhaṇattā vatthuniyamanatthaṃ vuttaṃ. Tena amanussitthippasaṅgena kate suvaṇṇarajatādimaye paṭikkhipati. Ito paṭṭhāya ye ca ''tayo atthavase paṭicca vibhaṅgo pavattatī''ti pubbe vuttā, te yathāsambhavaṃ yojetvā veditabbā.

Paṭhamacatukkakathāvaṇṇanā

57. **Āpatti pārājikā assa hotī**ti ettha yasmā sā akusalā āpatti tassa bhikkhuno sīlasambhavaṃ abhibhavati, rāgābhibhave tasmiṃ pārājikāti laddhanāmā pubbabhāge āpannā dukkaṭathullaccayādayo āpattiyo abhibhavitvā vināsetvā sayamevekā assa. Vatthunā sabhāgāhi vā asabhāgāhi vā aññāhi pārājikattena samānajātikāhi āpattīhi sayaṃ nābhibhavīyatīti eke. Taṃ taṃ pubbe vicāritameva. Yadā pana catassopi pārājikāpattiyo ekato honti, tadā tā tassa bhikkhuno bhikkhubhāvaṃ abhibhavanti, abhikkhuṃ karonti, anupasampannaṃ karonti, samaññāyapi bhikkhu na hoti. Omasavādapācittiyaṃ na janetīti eke. Dutiyena atthavikappena pārājikassa dhammassa patti sampatti āpattīti attho saṅgahito hotīti katvā āpattisampattivādīnaṃ saṅgahito hoti, yujjati cesā parasāpekkhā. Sāpattiko nāma so bhikkhu hoti, aññathā tassa khaṇabhaṅgena anāpattiko bhaveyya, na ca hotīti. Kadā pana hotīti? Yadā kālaṃ karoti, yadā ca sikkhaṃ paccakkhāya sāmaṇerādibhūmiyaṃ tiṭṭhati. Yadi evaṃ sikkhāya paccakkhātāya pārājikāpatti paccakkhātā hoti sikkhā

cāti ubhayaṃ tassa ekato atthi, saṅghādisesādiāpatti sikkhāpaccakkhānena kiṃ na paccakkhātā, puna upasampannena desāpetabbā. Sikkhāpaccakkhānaṃ āpattivuṭṭhānaṃ jātaṃ, abhikkhu āpattito vuṭṭhāti, gahaṭṭho vuṭṭhāti, sāmaṇero vuṭṭhāti, tato vinayavirodhā na vuṭṭhāti. Hañci pana vuṭṭhāti gahaṭṭho, sāmaṇero vā sīlasampannova jhānalābhī assa, sotāpattiphalassa vā arahattaphalassa vā lābhī assa, pārājikāpattiyā sāpattiko arahā assa. Ukkhittako uppabbajito vā parivāsāraho mānattāraho uppabbajito vā sīlasampanno jhānalābhī assa, sotāpattiphalassa, arahattaphalassa vā lābhī assa, sāpattiko santarāyiko arahā assa, so puna upasampanno parivāsaṃ, mānattaṃ vā datvā abbhetabbo ukkhittako osāretabboti samāno ayaṃ upalabbhoti.

Ayaṃ panettha vinicchayo – pārājikaṃ dhammaṃ āpanno yāva bhikkhubhāvaṃ paṭijānāti sādiyati saṃvāsaṃ, santarāyikattā uposathadivasādīsu gahaṭṭhassa viya sayameva sīlaṃ samādiyantassapi na sīlasamādānaṃ ruhati, pageva jhānādīni. So ce bhikkhubhāvaṃ na sādiyati na paṭijānāti saṃvāsaṃ na sādiyati, kevalaṃ bhikkhūnaṃ āvikatvā rājavericorādibhayena kāsāvaṃ na pariccajati, anupasampannova hoti sahaseyyādiṃ janeti, sīlassa ca jhānādīnañca bhāgī hoti. Vuttañhetaṃ bhagavatā –

> ''Āpannena visuddhāpekkhena santī āpatti āvikātabbā, āvikatā hissa phāsu hoti, paṭhamassa jhānassa adhigamāyā''tiādi (mahāva. 134-135).

Tattha **santī āpattī**ti sāvasesānavasesappabhedā sabbāpi āpatti āpannā adhippetā. Evaṃ santepi pageva gahaṭṭhādibhūmiyaṃ ṭhito jhānādīnaṃ bhāgī assa suddhante ṭhitattā, yo pana ukkhittako anosārito, garudhammaṃ vā āpajjitvā avuṭṭhito sikkhaṃ paccakkhāya gahaṭṭhādibhūmiyaṃ ṭhito, na so jhānādīnaṃ bhāgīyeva bhavati na suddhante ṭhitattā, sakaraṇīyattā ca, teneva bhagavatā ''so puna upasampanno osāretabbo''ti vuttaṃ, tasmā tassa puggalassa te bhikkhukāle āpannā antarāyikā dhammā vippaṭisāraṃ janayitvā avippaṭisāramūlakānaṃ pāmojjādīnaṃ sambhavaṃ nivārenti, no sakāsāvesuyeva. No ce nivārenti, sambhavati. Garukaṃ āpajjitvā bhikkhūnaṃ āvikatvā ce uppabbajito, pakatatto hutvā uppabbajitoti katvā jhānādīnaṃ bhāgī assa ''āvikatā hissa phāsu hotī''ti vuttattā. Pageva bhikkhukāle, na tveva ukkhittako sakaraṇīyattāti eke. Tadanuvattanako pana taṃ laddhiṃ pahāya bhāgī assa. Na, bhikkhave, sagahaṭṭhāya parisāya (mahāva. 154) sikkhāpaccakkhātakassa antimavatthuṃ ajjhāpannakassa nisinnaparisāyāti (mahāva. 183) ettha gahaṭṭho nāma pakatiyā gihiliṅge ṭhito. Sikkhaṃ paccakkhāya bhikkhuliṅge ṭhito sikkhāpaccakkhātako. So sakāsāvesu sāpekkhattā sāmaṇerabhāvaṃ patthayamāno teneva liṅgena tīhi saraṇagamanehi sāmaṇero hoti. Antimavatthuṃ ajjhāpanno saṃvāsaṃ sādiyantopi pacchā pubbe vuttakkamena asādiyitvā sāmaṇerabhāvaṃ patthayamāno sikkhāpaccakkhātako viya tīhi saraṇagamanehi sāmaṇero hoti, na puna kāsāvaṃ paṭiggāhāpetabbo bhikkhūhi paṭhamaṃ dinnaliṅgeyeva ṭhitattā. Yo pana pārājiko codiyamāno parājitvā ''handa, bhante, sāmaṇero bhavāmi, saraṇāni dethā''ti vadati, ''sādhu gaṇhāhī''ti na vattabbo, gihiliṅge ṭhapetvā puna kāsāyāni paṭiggāhāpetvā pabbājetabbo. ''Idaṃ pana sabbaṃ attano matiyā vuttattā vicāretvā gahetabba''nti ācariyo vadati. **Pavesanaṃ** nāma aṅgajātaṃ pavesentassa aṅgajātena samphusanaṃ. **Paviṭṭhaṃ** nāma yāva mūlā pavesentassa vippakatakāle vāyāmakālo. Sukkavissaṭṭhisamaye aṅgajātaṃ **ṭhitaṃ** nāma. **Uddharaṇaṃ** nāma nīharaṇakālo. **Gaṇṭhipade** pana ''vāyāmato oramitvā ṭhānaṃ ṭhitaṃ nāmā''ti vuttaṃ, taṃ asaṅkarato dassanatthaṃ vuttaṃ. Pavesanapaviṭṭhauddharaṇakālesupi sukkavissaṭṭhi hotiyeva.

Paṭhamacatukkakathāvaṇṇanā niṭṭhitā.

Ekūnasattatidvisatacatukkakathāvaṇṇanā

59-60. ''Mataṃ yebhuyyena akkhāyita''nti vacanato amataṃ yebhuyyena khāyitampi pārājikavatthumevāti dasseti. Sabbaso khāyitaṃ, uppāṭitaṃ vā thullaccayavatthumevāti dasseti, tathā ''yebhuyyena khāyita''nti vacanato mataṃ sabbakhāyitaṃ, uppāṭitaṃ vā dukkaṭavatthūti dasseti. **Na ca sāvasesaṃ paññapenti**. Kiṃ kāraṇā? **Idañhi sikkhāpadaṃ lokavajjaṃ, na paṇṇattivajjaṃ**. Tattha sikkhāpadanti pārājikaṃ adhippetaṃ. Tattha thullaccayampi hi lokavajjaṃ, na paṇṇattivajjaṃ. Atha vā ubhayampi anavasesaṃ paññattaṃ. Pārājikakhette hi heṭṭhimakoṭiṃ pāpetvā ṭhapite tato paraṃ thullaccayanti paññattameva hoti. Tattha thullaccayakhettampi pārājikakhettaṃ viya heṭṭhimaparicchedena vuttanti veditabbaṃ. **Upaḍḍhakkhāyite thullaccaya**nti yattha nimittaṃ khāyitaṃ, taṃ dukkaṭavatthūti veditabbaṃ. Etthāha – paṇṇattivajjaṃ kiṃ sāvasesameva bhagavā paññāpetīti? Na. Ekaṃsato pana yathāsambhavaṃ tattha tattha pakāsayissāma, kimatthaṃ pana bhagavā upaḍḍhakkhāyite pārājikaṃ na paññāpesīti ayaṃ tāva apucchā buddhavisayattā vinayapaññattiyā. Idaṃ panettha kāraṇapatirūpakaṃ ''upaḍḍhabhāvassa dubbinicchayattā''ti. Yebhuyyena khāyitaṃ nāma vaccamaggapassāvamaggamukhānaṃ catūsu koṭṭhāsesu dve koṭṭhāse atikkamma yāva tatiyakoṭṭhāsapariyosānā khāditaṃ, tatiyakoṭṭhāsaṃ atikkamma yāva catutthakoṭṭhāsapariyosānā dukkaṭavatthu.

Yadipi nimittaṃ sabbaso khāyitanti ''jīvamānakasarīraṃyeva sandhāya vutta''nti vadanti, taṃ vīmaṃsitvā gahetabbaṃ. **Allasarīre**ti abhinave, akuthite vā manussānaṃ jīvamānasarīre akkhināsādīsu thullaccayameva. **Tiracchānagatānaṃ hatthiassādīnaṃ nāsāya vatthikose ca thullaccaya**nti ''amaggena amaggaṃ paveseti, āpatti thullaccayassā''ti imāya **pāḷiyā** atthavisesenettha vuttaṃ. **Upakacchakādīsu dukkaṭaṃ, sabbesampi tiracchānagatānaṃ akkhikaṇṇavaṇesu dukkaṭaṃ, avasesasarīrepi dukkaṭamevā**ti idaṃ vinītavatthusmiṃ ''ehi, bhante, methunaṃ dhammaṃ paṭisevā''ti. ''Alaṃ bhagini netaṃ kappatī''ti (pārā. 79) iminā tāva methunarāgābhāvo dassito hoti. ''Ehi, bhante, ūruntarikāya ghaṭṭehi…pe… so bhikkhu tathā akāsī''ti iminā tāva mocanassādo dassito hoti, tenevāha bhagavā ''āpatti saṅghādisesassā''ti. ''Yo pana methunarāgena ūruntarikāya ghaṭṭeti, tassa dukkaṭa''nti siddhanti katvā vuttaṃ.

Manussānaṃ akkhikaṇṇavaṇādi thullaccayavatthu, tiracchānagatānaṃ dukkaṭavatthūti ettha duviññeyyo pāḷileso, tasmā ''na ca, bhikkhave, rattacittena aṅgajātaṃ chupitabbaṃ, yo chupeyya, āpatti thullaccayassā''ti vacanato rattacittena akkhikaṇṇavaṇaṃ chupantassa dukkaṭanti siddhanti ayaṃ **cammakkhandhake** pāḷilesoti veditabbo. **''Jīvamānakapurisassā**ti jīvamānakasaddo mate vattabbameva natthīti ñāpanatthaṃ vutto''ti vadanti. **Mahāaṭṭhakathāyaṃ panā**ti idaṃ kiñcāpi ''katvā mahāaṭṭhakathaṃ sarīra''nti vuttaṃ, atha kho sesaaṭṭhakathāsu ''methunarāgena mukhenā''ti vacanābhāvato tattheva bhāvato taṃ vacanaṃ pāḷivacanena saṃsanditvā dassanatthaṃ vuttaṃ. **Anugaṇṭhipade** pana **''taṃ sabbampī**ti mahāaṭṭhakathāyameva methunarāgena itthiyā nimittaṃ appavesento chupati, thullaccaya''nti ca vuttaṃ. ''Methunarāgena mukhenā''tipi katthaci, pāḷiyaṃ avisesena ''na ca, bhikkhave, rattacittena aṅgajātaṃ chupitabba''nti vuttaṃ, tasmā ''taṃ sabba''nti vuttaṃ. **Purimaṃ pasaṃsantī**ti tiracchānagati…pe…

vuttanayeneva thullaccayaṃ, kāyasaṃsaggarāgena dukkaṭantiādiaṭṭhakathāvacanehi saṃsandanato. **''Taṃ sabbampi…pe… purimaṃ pasaṃsantī''**ti idaṃ saṅgītito pacchā sīhaḷadīpakehi ācariyehi pāḷiyā, aṭṭhakathāyañca vuttavacanaṃ saṃsanditvā vuttavinicchayoti vuttaṃ. Ettha **itarathā hī**ti pakatimukhena. Kasmā dukkaṭanti ce? ''Aṅgulibījādīni pavesentassa dukkaṭa''nti vuttattā yuttaṃ. **Tiracchānagatitthiyā passāvamagga**nti ettha mahāaṭṭhakathāyampi pubbe ''nimitta''nti vatvā ettha ''passāvamagga''nti vuttattā avasesanimitte dukkaṭanti yuttaṃ viya dissati. **Vuttanayenevā**ti methunarāgena. **Thullaccaya**nti ca **khandhake** passāvanimittavasenevāgatattā upaparikkhitvā gahetabbaṃ.

Ekūnasattatidvisatacatukkakathāvaṇṇanā niṭṭhitā.

Santhatacatukkabhedakakathāvaṇṇanā

61-2. **Itthinimittaṃ khāṇuṃ katvā**ti itthinimittassa anto khāṇuṃ pavesetvā samatalaṃ vā katvā atirittaṃ vā khāṇuṃ ghaṭṭentassa dukkaṭaṃ pavesābhāvā. Īsakaṃ anto pavesetvā ṭhitaṃ khāṇumeva ce aṅgajātena chupati, pārājikaṃ. ''Uppalagandhā uppalabhāvā''tipi dīpavāsino paṭhanti kira. **Suttaṃ bhikkhumhī**ti sevanacittaṃ upaṭṭhiteti (pārā. 57) ettha viya. ''Suttabhikkhumhī''ti ca paṭhanti, taṃ ujukameva.

Santhatacatukkabhedakakathāvaṇṇanā niṭṭhitā.

Padabhājanīyavaṇṇanā niṭṭhitā.

Pakiṇṇakakathāvaṇṇanā

Pakiṇṇake yāni sikkhāpadāni ''kiriyānī''ti vuccanti, tesaṃ vasena kāyo, vācā ca saha viññattiyā veditabbā. Akiriyānaṃ vasena vinā viññattiyā veditabbā, cittaṃ panettha appamāṇaṃ bhūtārocanasamuṭṭhānassa kiriyattā, acittakattā ca. Tattha kiriyā āpattiyā anantaracittasamuṭṭhānā veditabbā. Aviññattijanakampi ekaccaṃ bāhullanayena ''kiriya''nti vuccati, yathayidaṃ paṭhamapārājikaṃ viññattiyā abhāvepi ''so ce sādiyati, āpatti pārājikassā''ti hi vuttaṃ ''na sādiyati anāpattī''ti ca. Viññattisaṅkhātāpi kiriyā vinā sevanacittena na hoti cittajattā, vikārarūpattā, cittānuparivattikattā ca. Tasmā kiriyāsaṅkhātamidaṃ viññattirūpaṃ itaraṃ cittajarūpaṃ viya janakacittena vinā na tiṭṭhati, itaraṃ saddāyatanaṃ tiṭṭhati, tasmā kiriyāya sati ekantato tajjanakaṃ sevanacittaṃ atthiyevāti katvā na sādiyati anāpattīti na yujjati. Yasmā viññattijanakampi samānaṃ sevanacittaṃ na sabbakālaṃ viññattiṃ janeti, tasmā vināpi viññattiyā sayaṃ uppajjatīti katvā ''sādiyati, āpatti pārājikassā''ti vuttaṃ. Nuppajjati ce, na sādiyati nāma, tassa anāpatti, teneva bhagavā ''kiṃcitto tvaṃ bhikkhū''ti citteneva āpattiṃ paricchindati, na kiriyāyāti veditabbaṃ. Ettāvatā cha āpattisamuṭṭhānāni, tāni eva āpattikarā dhammā nāmāti ca, catūhākārehi āpattiṃ āpajjati kāyena vācāya kāyavācāhi kammavācāya āpajjatīti ca etāni suttapadāni avirodhitāni honti, aññathā virodhitāni. Kathaṃ? Yañhi āpattiṃ kammavācāya āpajjati, na tattha kāyādayoti āpannaṃ, tato kammavācāya saddhiṃ āpattikarā dhammā sattāti āpajjati, atha tatthāpi kāyādayo ekato vā nānāto vā labbhanti. ''Catūhi ākārehī''ti na yujjati, ''tīhākārehi āpattiṃ āpajjatī''ti vattabbaṃ siyāti evaṃ virodhitāni honti. Kathaṃ avirodhitānīti? Saviññattikāviññattikabhedabhinnattā kāyādīnaṃ. Yā kiriyā āpatti, taṃ ekaccaṃ kāyena saviññattikena āpajjati, ekaccaṃ saviññattiyā vācāya, ekaccaṃ saviññattikāhi kāyavācāhi āpajjati. Yā pana akiriyā āpatti, taṃ ekaccaṃ kammavācāya āpajjati, tañca kho avasiṭṭhāhi aviññattikāhi kāyavācāhiyeva, na vinā ''no ce kāyena vācāya paṭinissajjati, kammavācāpariyosāne āpatti saṅghādisesassā''ti (pārā. 414, 421) vacanato. Avisesena vā ekaccaṃ āpattiṃ kāyena āpajjati, ekaccaṃ vācāya, ekaccaṃ kāyavācāhi. Yaṃ panettha kāyavācāhi, taṃ ekaccaṃ kevalāhi kāyavācāhi āpajjati, ekaccaṃ kammavācāya āpajjatīti ayamattho veditabboti evaṃ avirodhitāni honti.

Tatrāyaṃ samāsato atthavibhāvanā – **kāyena āpajjatī**ti kāyena saviññattikena akattabbaṃ katvā ekaccaṃ āpajjati, aviññattikena kattabbaṃ akatvā āpajjati, tadubhayampi kāyakammaṃ nāma. Akatampi hi loke ''kata''nti vuccati ''idaṃ dukkaṭaṃ mayā, yaṃ mayā puññaṃ na kata''nti evamādīsu, sāsane ca ''idaṃ te, āvuso ānanda, dukkaṭaṃ, yaṃ tvaṃ bhagavantaṃ na pucchī''tiādīsu (cūḷava. 443), evamidha vinayapariyāye kāyena akaraṇīyampi ''kāyakamma''nti vuccati, ayameva nayo **vācāya āpajjatī**tiādīsu. Tattha **samuṭṭhāna**ggahaṇaṃ kattabbato vā akattabbato vā kāyādibhedāpekkhameva āpattiṃ āpajjati, na aññathāti dassanatthaṃ. **Kiriyā**ggahaṇaṃ kāyādīnaṃ saviññattikāviññattikabhedadassanatthaṃ. **Saññā**ggahaṇaṃ āpattiyā aṅgānaṅgacittavisesadassanatthaṃ, tena yaṃ cittaṃ kiriyālakkhaṇe, akiriyālakkhaṇe vā sannihitaṃ, yato vā kiriyā vā akiriyā vā hoti, na taṃ avisesena āpattiyā aṅgaṃ vā anaṅgaṃ vā hoti, kintu yāya saññāya ''saññāvimokkha''nti vuccati, tāya sampayuttaṃ cittaṃ aṅgaṃ, itaraṃ anaṅganti dassitaṃ hoti. Idāni yena cittena sikkhāpadaṃ sacittakaṃ hoti, yadabhāvā acittakaṃ, tena tassa avisesena sāvajjattā lokavajjabhāvova vuccati, kintu sāvajjaṃyeva samānaṃ ekaccaṃ lokavajjaṃ ekaccaṃ paṇṇattivajjanti dassanatthaṃ **lokavajja**ggahaṇaṃ. Cittameva yasmā ''lokavajja''nti vuccati, tasmā manokammampi siyā āpattīti aniṭṭhappasaṅganivāraṇatthaṃ **kamma**ggahaṇaṃ. Yaṃ panettha akiriyālakkhaṇaṃ kammaṃ, taṃ kusalattikavinimuttaṃ siyāti aniṭṭhappasaṅganivāraṇatthaṃ **kusalattika**ggahaṇaṃ. Yā panettha abyākatā āpatti, taṃ ekaccaṃ avedanampi saññāvedayitanirodhasamāpanno āpajjatīti katvā vedanāttikaṃ ettha na labbhatīti aniṭṭhappasaṅganivāraṇatthaṃ **vedanāttika**ggahaṇaṃ katanti veditabbaṃ. Sikkhāpadañhi sacittakapuggalavasena ''ticittaṃ tivedana''nti laddhavohāraṃ acittakenāpannampi ''ticittaṃ tivedana''micceva vuccati. Tatridaṃ suttaṃ ''atthāpatti acittako āpajjati acittako vuṭṭhāti (pari. 324). Atthāpatti kusalacitto āpajjati kusalacitto vuṭṭhātī''tiādi (pari. 470). **Anuganṭhipade** pana ''saññā sadā anāpattimeva karoti, cittaṃ āpattimeva, acittakaṃ nāma vatthuavijānanaṃ, nosaññāvimokkhaṃ vītikkamajānanaṃ, idametesaṃ nānatta''nti vuttaṃ.

Sabbasaṅgāhakavasenāti sabbasikkhāpadānaṃ saṅgahavasena. Bhikkhuniyā cīvaradānādi **kiriyākiriyato**. Jātarūparajatapaṭiggahaṇādi **siyā kiriyato**. Upanikkhittāpaṭikkhepe **siyā akiriyato**. Desitavatthukapamāṇātikkantakuṭikaraṇe **siyā kiriyato,** adesitavatthukapamāṇātikkantakaraṇe **siyā kiriyākiriyato**. **Yaṃ cittaṅgaṃ labhatiyevā**ti kāyacittaṃ vācācittanti evaṃ. **Vināpi cittenā**ti ettha vināpi cittena sahāpi cittenāti adhippāyo. Yo so saviññattiko, aviññattiko ca vutto kāyo, tassa kammaṃ kāyakammaṃ, tathā vacīkammaṃ. Tattha saviññattiko kāyo uppattiyā kammaṃ sādheti, itaro anuppattiyā. Tathā vācāti veditabbaṃ, **sikkhāpada**nti ''yo tattha nāmakāyo padakāyo''ti vacanato vītikkame yujjatīti vuttaṃ. ''Hasituppādavoṭṭhabbanānipi

āpattisamuṭṭhāpakacittāni. Idampi na mayā paricchinnanti hasamāno passati yadā, tadā voṭṭhabbanaṃ javanagatika''nti **anugaṇṭhipade** vuttaṃ. Abhiññācittāni paññattiṃ ajānitvā iddhivikubbanādikāle gahetabbāni.

Ettha pana yo pana bhikkhu bhikkhūnaṃ sikkhāsājīvasamāpanno…pe… methunaṃ dhammaṃ paṭisevanto atthi koci pārājiko hoti asaṃvāso, atthi koci na pārājiko hoti asaṃvāso. Dukkaṭathullaccayavatthūsu paṭisevanto atthi koci na pārājiko. Pakkhapaṇḍako apaṇḍakapakkhe upasampanno paṇḍakapakkhe methunaṃ dhammaṃ paṭisevanto so pārājikaṃ āpattiṃ nāpajjatīti na pārājiko nāma. Na hi abhikkhuno āpatti nāma atthi. So anāpattikattā apaṇḍakapakkhe āgato kiṃ asaṃvāso hoti na hotīti? Hoti, ''abhabbo tena sarīrabandhanenā''ti (pārā. 55; mahāva. 129) hi vuttaṃ. ''Yo pana, bhikkhu, bhikkhūnaṃ…pe… asaṃvāso''ti (pārā. 44) vuttattā yo pana bhikkhubhāvena methunaṃ dhammaṃ paṭisevati, so eva abhabbo. Nāyaṃ apārājikattāti ce? Na, ''byattena bhikkhunā paṭibalena saṅgho ñāpetabbo''ti (mahāva. 86) vuttaṭṭhāne yathā abhikkhunā kammavācāya sāvitāyapi kammaṃ ruhati kammavipattiyā asambhavato, evaṃsampadamidaṃ daṭṭhabbaṃ. Tatridaṃ yutti – upasampannapubbo eva ce kammavācaṃ sāveti, saṅgho ca tasmiṃ upasampannasaññī, evañce kammaṃ ruhati, na aññathāti no khantīti ācariyo. Gahaṭṭho vā titthiyo vā paṇḍako vā anupasampannasaññī kammavācaṃ sāveti, saṅghena kammavācā na vuttā hoti, ''saṅgho upasampādeyya, saṅgho upasampādeti, upasampanno saṅghenā''ti (mahāva. 127) hi vacanato saṅghena kammavācāya vattabbāya saṅghapariyāpannena, saṅghapariyāpannasaññitena vā ekena vuttā saṅghena vuttāva hotīti veditabbo, ayameva sabbakammesu yutti. Tathā atthi methunaṃ dhammaṃ paṭisevanto koci nāsetabbo ''yo bhikkhunīdūsako, ayaṃ nāsetabbo''ti vuttattā eva, so anupasampannova, sahaseyyāpattiādiṃ janeti, tassa omasane ca dukkaṭaṃ hoti. Abhikkhuniyā methunaṃ dhammaṃ paṭisevanto na nāsetabbo ''antimavatthuṃ ajjhāpanno, bhikkhave, anupasampanno…pe… nāsetabbo''ti pāḷiyā abhāvato. Teneva so upasampannasaṅkhyaṃ gacchati, na sahaseyyāpattādiṃ janeti, kevalaṃ asaṃvāsoti katvā gaṇapūrako na hoti, ekakammaṃ ekuddesopi hi saṃvāsoti vutto. Samasikkhatāpi saṃvāsoti katvā so tena saddhiṃ natthīti padasodhammāpattiṃ pana janetīti kāraṇacchāyā dissati. Yathā bhikkhuniyā saddhiṃ bhikkhusaṅghassa ekakammādino saṃvāsassa abhāvā bhikkhunī asaṃvāsā bhikkhussa, tathā bhikkhu ca bhikkhuniyā, padasodhammāpattiṃ pana janeti. Tathā ''antimavatthuṃ ajjhāpannopi ekacco yo nāsetabbo''ti avuttoti iminā nidassanena sā kāraṇacchāyā gahaṇaṃ na gacchati.

Api ca ''bhikkhu suttabhikkhumhi vippaṭipajjati, paṭibuddho sādiyati, ubho nāsetabbā''ti (pārā. 66) ca, ''tena hi, bhikkhave, mettiyaṃ bhikkhuniṃ nāsethā''ti (pārā. 384) ca vacanato yo saṅghamajjhaṃ pavisitvā anuvijjakena anuvijjiyamāno parājāpito, sopi anupasampannova, na omasavādapācittiyaṃ janetīti veditabbaṃ. Kiñcāpi ''upasampannaṃ upasampannasaññī khuṃsetukāmo''ti **pāḷi** natthi, kiñcāpi **kaṅkhāvitaraṇiyaṃ** ''yaṃ akkosati, tassa upasampannatā, anaññāpadesena jātiādīhi akkosanaṃ, 'maṃ akkosatī'ti jānanā, atthapurekkhāratādīnaṃ abhāvoti imānettha cattāri aṅgānī''ti (kaṅkhā. aṭṭha. omasavādasikkhāpadavaṇṇanā) vuttaṃ, tathāpi duṭṭhadosasikkhāpade ''asuddho hoti puggalo aññataraṃ pārājikaṃ dhammaṃ ajjhāpanno, tañce suddhadiṭṭhi samāno okāsaṃ kārāpetvā akkosādhippāyo vadeti, āpatti omasavādassā''ti (pārā. 389) vacanato asuddhe upasampannasaññāya eva omasantassa pācittiyaṃ. Asuddhadiṭṭhissa dukkaṭaṃ. ''Suddho hoti puggalo, aññataraṃ pārājikaṃ dhammaṃ anajjhāpanno, tañce suddhadiṭṭhi samāno okāsaṃ kārāpetvā akkosādhippāyo vadeti, āpatti omasavādassā''ti (pārā. 389) vacanato pana **kaṅkhāvitaraṇiyaṃ** ''tassa upasampannatā upasampannasaññitā''ti na vuttaṃ anekaṃsikattā tassa aṅgassāti veditabbaṃ.

Api cettha sikkhāpaccakkhātakacatukkaṃ veditabbaṃ, atthi puggalo sikkhāpaccakkhātako na sikkhāsājīvasamāpanno, atthi sikkhāsājīvasamāpanno na sikkhāpaccakkhātako, atthi sikkhāpaccakkhātako ceva sikkhāsājīvasamāpanno ca, atthi neva sikkhāpaccakkhātako na sikkhāsājīvasamāpanno. Tattha tatiyo bhikkhunīsikkhāpaccakkhātako veditabbo. Sā hi yāva na liṅgaṃ pariccajati, kāsāve saussāhāva samānā sāmaññā cavitukāmā sikkhaṃ paccakkhantīpi bhikkhunī eva sikkhāsājīvasamāpannāva. Vuttañhi bhagavatā ''na, bhikkhave, bhikkhuniyā sikkhāpaccakkhāna''nti (cūḷava. 434). Kadā ca pana sā abhikkhunī hotīti? Yadā sāmaññā cavitukāmā gihinivāsanaṃ nivāseti, sā ''vibbhantā''ti saṅkhyaṃ gacchati. Vuttañhi bhagavatā ''yadeva sā vibbhantā, tadeva abhikkhunī''ti (cūḷava. 434). Kittāvatā pana vibbhantā hotīti? Sāmaññā cavitukāmā kāsāvesu anālayā kāsāvaṃ vā apaneti, naggā vā gacchati, tiṇapaṇṇādinā vā paṭicchādetvā gacchati, kāsāvaṃyeva vā gihinivāsanākārena nivāseti, odātaṃ vā vatthaṃ nivāseti, saliṅgeneva vā saddhiṃ titthiyesu pavisitvā kesaluñcanādivataṃ samādiyati, titthiyaliṅgaṃ vā samādiyati, tadā vibbhantā nāma hoti. Tattha yā bhikkhuniliṅge ṭhitāva titthiyavataṃ samādiyati, sā titthiyapakkantako bhikkhu viya pacchā pabbajjampi na labhati, sesā pabbajjamevekaṃ labhanti, na upasampadaṃ. **Pāḷiyaṃ** kiñcāpi ''yā sā, bhikkhave, bhikkhunī sakāsāvā titthāyatanaṃ saṅkantā, sā āgatā na upasampādetabbā''ti vacanato yā paṭhamaṃ vibbhamitvā pacchā titthāyatanaṃ saṅkantā, sā āgatā upasampādetabbāti anuññātaṃ viya dissati. Saṅgītiācariyehi pana ''catuvīsati pārājikānī''ti vuttattā na puna sā upasampādetabbā, tasmā eva sikkhāpaccakkhānaṃ nānuññātaṃ bhagavatā. Antimavatthuajjhāpannā pana bhikkhunī eva. Pakkhapaṇḍakīpi bhikkhunī eva. **Ki**nti pucchā.

Vinītavatthuvaṇṇanā

67. Vinītāni vinicchitāni vatthūni **vinītavatthūni**. **Tesaṃ tesaṃ** ''tena kho pana samayena aññataro bhikkhū''tiādīnaṃ **vatthūnaṃ** pāṭekkaṃ nāmagaṇanaṃ uddharitvā uddharitvā ūnādhikadosasodhanaṭṭhena uddānā ca tā matrādisiddhigāthāhi chandovicitilakkhaṇena gāthā cāti **''uddānagāthā nāmā''**ti vuttaṃ, **de, sodhane** iti dhātussa rūpaṃ uddānāti veditabbaṃ. Imā pana uddānagāthā dhammasaṅgāhakattherehi saṅgītikāle ṭhapitā, katthāti ce? Padabhājanīyāvasāne. **''Vatthugāthā** nāma 'tena kho pana samayena aññataro bhikkhū'tiādīnaṃ imesaṃ vinītavatthūnaṃ nidānānī''ti **gaṇṭhipade** vuttaṃ, tasmā tattha vuttanayena vinītavatthūni eva ''vatthugāthā''ti vuttāti veditabbaṃ. Idamettha samāsato adhippāyanidassanaṃ – ''āpattiṃ tvaṃ, bhikkhu, āpanno pārājika''nti mūlāpattidassanavasena vā, ''anāpatti, bhikkhu, pārājikassa, āpatti saṅghādisesassa, dukkaṭassā''ti āpattibhedadassanavasena vā, ''anāpatti, bhikkhu, asādiyantassā''ti anāpattidassanavasena vā yāni vatthūni vinītāni vinicchitāni, tāni vinītavatthūni nāma. Tesaṃ vinītavatthūnaṃ nidānavatthudīpikā tanti **vatthugāthā** nāma. Uddānagāthāva ''vatthugāthā''ti vuttāti eke. Tesaṃ ''iminā lakkhaṇena āyatiṃ vinayadharā vinayaṃ vinicchinissantī''ti vacanena virujjhati. Na hi uddānagāthāyaṃ kiñcipi vinicchayalakkhaṇaṃ dissati, uddānagāthānaṃ visuṃ payojanaṃ vuttaṃ ''sukhaṃ vinayadharā uggaṇhissantī''ti, tasmā payojananānattatopetaṃ nānattaṃ veditabbaṃ. Tatthāyaṃ viggaho – vatthūni eva gāthā vatthugāthā. Vinītavatthuto visesanatthamettha gāthāggahaṇaṃ. Uddānagāthāto visesanatthaṃ vatthuggahaṇanti veditabbaṃ. Keci pana ''gāthānaṃ vatthūnīti vattabbe vatthugāthāti vutta''nti vadanti. Makkaṭivatthuṃ aññe tattha bhikkhū ārocesuṃ, idha sayameva. Tattha kāraṇassa ''bhagavatā sikkhāpadaṃ paññatta''nti vuttattā vajjiputtakāpi aññe eva. ''Tattha ānandatthero, idha te evā''ti aññatarasmiṃ **gaṇṭhipade** vuttaṃ. Ācariyassa adhippāyo pubbe vutto, tasmā upaparikkhitabbaṃ.

67-8. **Ñatvā**ti apucchitvā sayameva ñatvā. **Pokkhara**nti sarīraṃ bheripokkharaṃ viya. Lokiyā avikalaṃ ''sundara''nti vadanti, tasmā vaṇṇapokkharatāyāti paṭhamenatthena visiṭṭhakāyacchavitāyāti attho, dutiyena vaṇṇasundaratāyāti. ''Uppalagabbhavaṇṇattā suvaṇṇavaṇṇā, tasmā uppalavaṇṇāti nāmaṃ labhī''ti **gaṇṭhipade** vuttaṃ. **Nīluppalavaṇṇā kāyacchavī**ti vacanaṃ pana sāmacchaviṃ dīpeti. Loke pana ''uppalasamā pasatthasāmā''ti vacanato ''yā sāmā sāmavaṇṇā sāmatanumajjhā, sā pāricariyā sagge mama vāso''ti vacanato sāmacchavikā itthīnaṃ pasatthā. ''Yāvassā naṃ andhakāra''ntipi pāṭho. Kilesakāmehi vatthukāmesu yo na limpati.

69. **Itthiliṅgaṃ pātubhūta**nti itthisaṇṭhānaṃ pātubhūtaṃ, tañca kho purisindriyassa antaradhānena itthindriyassa pātubhāvena. Evaṃ purisindriyapātubhāvepi. Etena yathā brahmānaṃ purisindriyaṃ nuppajjati, kevalaṃ purisasaṇṭhānameva uppajjati, yathā ca kassaci paṇḍakassa vināpi purisindriyena purisasaṇṭhānaṃ uppajjati, na tathā tesanti dassitaṃ hoti, taṃ pana itthindriyaṃ, purisindriyaṃ vā antaradhāyantaṃ marantānaṃ viya paṭilomakkamena sattarasamacittakkhaṇato paṭṭhāya antaradhāyati. Paccuppanne indriye niruddhe itaraṃ visabhāgindriyaṃ pātubhavati. Yasmā mahāniddaṃ okkantasseva kirassa visabhāgindriyaṃ pātubhavati, tasmā **''rattibhāge niddaṃ okkantassā''**ti vuttaṃ. ''Anujānāmi, bhikkhave, taṃyeva upajjhaṃ tameva upasampada''nti vacanato pavattinīyeva upajjhāyā, upasampadācariyā bhikkhunīyeva ācariyāti katvā tāsaṃ upajjhāyavattaṃ, ācariyavattañca iminā bhikkhunāsadāsāyaṃ pātaṃ bhikkhunupassayaṃ gantvā kātabbaṃ, tāhi ca imassa vihāraṃ āgamma saddhivihārikavattādi kātabbaṃ nu khoti ce? ''Anujānāmi, bhikkhave, bhikkhunīhi saṅgamitu''nti vacanena vinābhāvadīpanato kevalaṃ na puna upajjhā gahetabbā, na ca upasampadā kātabbāti dassanatthameva ''anujānāmi, bhikkhave, taṃyeva upajjha''ntiādi vuttanti veditabbaṃ. Tattha **bhikkhunīhi saṅgamitu**nti bhikkhūhi vinā hutvā bhikkhunīhi eva saddhiṃ samaṅgī bhavituṃ anujānāmīti attho, tasmā iminā pāḷilesena ''tassā eva gāmantarādīhi anāpattī''ti aṭṭhakathāvacanaṃ siddhaṃ hoti, āgantvā saṅgamituṃ sakkā, yañca bhagavatā gamanaṃ anuññātaṃ, taṃ nissāya kuto gāmantarādipaccayā āpatti. Na hi bhagavā āpattiyaṃ niyojetīti yuttameva taṃ, aññathā ''yā āpattiyo bhikkhūnaṃ bhikkhunīhi asādhāraṇā, tāhi āpattīhi anāpattī''ti pāḷivacanato na gāmantarādīhi anāpattīti āpajjati. Sādhāraṇatā āpattiyeva ''yā āpattiyo bhikkhūnaṃ bhikkhunīhi asādhāraṇā, yā ca bhikkhunīhi saṅgamantiyā gāmantaranadīpārarattivippavāsagaṇaohīyanāpattiyo, tāhi āpattīhi anāpattī''ti na vuttattāti ce? Na vuttaṃ aniṭṭhappasaṅgato. Bhikkhunīhi saddhiṃ saṅkantāyapi tassā tā pahāya aññāhi saṅgamantiyā gāmantarādīhi anāpatti eva sabbakālanti imassa aniṭṭhappasaṅgato tathā na vuttanti attho. Tattha gāmantarāpattādivatthuṃ sañcicca tasmiṃ kāle ajjhācarantīpi sā liṅgapātubhāvena kāraṇena anāpajjanato anāpatti. Anāpajjanaṭṭheneva vuṭṭhāti nāmāti veditabbā. Tathā yogī anuppanne eva kilese nirodheti. Abandhanopi patto ''ūnapañcabandhano''ti vuccati, sabbaso vā pana na sāveti appaccakkhātā hoti sikkhā, evamidha anāpannāpi āpatti vuṭṭhitā nāma hotīti veditabbā.

Yasmā pana sā purisena sahaseyyāpattiṃ anāpajjantīpi sakkoti bhikkhunīhi saṅgamituṃ, tasmā anāpattīti katvā aṭṭhakathāyaṃ ''ubhinnampi sahaseyyāpatti hotī''ti vuttaṃ. Vuttañhetaṃ **parivāre** ''aparehipi catūhākārehi āpattiṃ āpajjati saṅghamajjhe gaṇamajjhe puggalassa santike liṅgapātubhāvenā''ti (pari. 324). Yaṃ pana vuttaṃ **parivāre** ''atthāpatti āpajjanto vuṭṭhāti vuṭṭhahanto āpajjatī''ti (pari. 324), tassa sahaseyyādiṃ āpajjati asādhāraṇāpattīhi vuṭṭhāti, tadubhayampi sandhāya vuttanti veditabbaṃ. Dūre vihāro hoti pañcadhanusatikaṃ pacchimaṃ, vihārato paṭṭhāya gāmaṃ pavisantiyā gāmantaraṃ hotīti attho. **Saṃvidahanaṃ parimocetvā**ti addhānagamanasaṃvidahanaṃ akatvāti attho. **Tā kopetvā**ti pariccajitvāti attho. **''Paripuṇṇavassasāmaṇerenāpī''**ti vacanato aparipuṇṇavassassa upajjhāyaggahaṇaṃ natthīti viya dissati. **Vinayakammaṃ katvā ṭhapito**ti vikappetvā ṭhapito. Avikappitānaṃ dasāhātikkame nissaggiyatā veditabbā. **Puna paṭiggahetvā sattāhaṃ vaṭṭatī**ti pana ''anujānāmi, bhikkhave, bhikkhūnaṃ sannidhiṃ bhikkhunīhi paṭiggāhāpetvā paribhuñjitu''nti (cūḷava. 421) vacanato vuttaṃ. **Anapekkhavissajjanenā**ti vatthuṃ anapekkhavissajjanena vā paṭiggahaṇena vā puna paṭiggahetvā paribhuñjissāmīti. **Pakkhamānattakāle punadeva liṅgaṃ parivattati chārattaṃ mānattameva dātabba**nti sace, bhikkhukāle appaṭicchannāya āpattiyā, no paṭicchannāyāti no laddhīti ācariyo.

Parivāsadānaṃ pana natthīti bhikkhuniyā chādanāsambhavato vuttanti veditabbaṃ. Sace bhikkhunī asādhāraṇaṃ pārājikāpattiṃ āpajjitvā purisaliṅgaṃ paṭilabhati, bhikkhūsu upasampadaṃ na labhati, pabbajjaṃ labhati, anupabbajitvā bhikkhubhāve ṭhito sahaseyyāpattiṃ na janeti. Vibbhantāya bhikkhuniyā purisaliṅge pātubhūte bhikkhūsu upasampadaṃ na labhati, pārājikaṃ. Avibbhantamānassa gahaṭṭhasseva sato bhikkhunīdūsakassa sace itthiliṅgaṃ pātubhavati, neva bhikkhunīsu upasampadaṃ labhati, na puna liṅgaparivatte jāte bhikkhūsu vāti. Bhikkhuniyā liṅgaparivatte sati bhikkhu hoti, so ce sikkhaṃ paccakkhāya vibbhamitvā itthiliṅgaṃ paṭilabheyya, bhikkhunīsu upasampadaṃ paṭilabhati ubhayattha pubbe pārājikabhāvaṃ appattattā. Yā pana bhikkhunī paripuṇṇadvādasavassā purisaliṅgaṃ paṭilabheyya, upasampanno bhikkhu eva. Puna sikkhaṃ paccakkhāya āgato na upasampādetabbo aparipuṇṇavīsativassattā. Puna liṅgaparivatte sati bhikkhunīsu upasampadaṃ labhati. Evaṃ ce katadvādasasaṅgahassa dārakassa liṅgaparivatte sati gihigatā itthī hoti, paripuṇṇadvādasavassā upasampādetabbā kira. Bhikkhuniyā itthiliṅgantaradhānena, bhikkhussa vā purisaliṅgantaradhānena pakkhapaṇḍakabhāvo bhaveyya, na sā bhikkhunī bhikkhunīhi nāsetabbā bhikkhu vā bhikkhūhi puna pakatibhāvāpattisambhavā. Pakatipaṇḍakaṃ pana sandhāya ''paṇḍako nāsetabbo''ti vuttaṃ. Pakkhapaṇḍako hi saṃvāsanāsanāya nāsetabbo, itaro ubhayanāsanāyāti attho. Yadi tesaṃ puna pakatibhāvo bhaveyya, ''anujānāmi, bhikkhave, taṃyeva upajjhaṃ tameva upasampadaṃ tāniyeva vassāni bhikkhunīhi saṅgamitu''nti ayaṃ vidhi sambhavati. Sace nesaṃ liṅgantaraṃ pātubhaveyya, so ca vidhi, yā āpattiyo bhikkhūnaṃ bhikkhunīhi sādhāraṇā, tā āpattiyo bhikkhunīnaṃ santike vuṭṭhātuṃ asādhāraṇāhi anāpattīti ayampi vidhi sambhavati. Yaṃ vuttaṃ **parivāre** ''saha paṭilābhena purimaṃ jahati, pacchime patiṭṭhāti, viññattiyo paṭippassambhanti, paññattiyo nirujjhanti, saha paṭilābhena pacchimaṃ jahati, purime patiṭṭhāti, viññattiyo''tiādi, taṃ yathāvuttavidhiṃ sandhāya vuttanti amhākaṃ khantīti ācariyo. Itthiliṅgaṃ, purisaliṅgaṃ vā antaradhāyantaṃ kiṃ sakalampi sarīraṃ gahetvā antaradhāyati, udāhu sayameva. Kiñcettha – yadi tāva sakalaṃ sarīraṃ gahetvā antaradhāyati, ayaṃ puggalo cuto bhaveyya. Tasmā sāmaññā cuto bhaveyya, puna upasampajjanto opapātiko bhaveyya. Atha sayameva antaradhāyati, sopi bhāvo tassa virujjhati. Itthindriyādīni hi sakalampi sarīraṃ byāpetvā ṭhitānīti khaṇanirodho viya tesaṃ antaradhānaṃ veditabbaṃ, tasmā yathāvuttadosappasaṅgābhāvo veditabbo. Aññamaññaṃ saṃsaṭṭhappabhānaṃ dīpānaṃ ekappabhānirodhepi itarissā ṭhānaṃ viya sesasarīraṭṭhānaṃ tattha hotīti veditabbaṃ.

71-2. **Muccatu vā mā vā dukkaṭamevā**ti mocanarāgābhāvato. **Avisayo**ti asādiyanaṃ nāma evarūpe ṭhāne dukkaranti attho. Methunadhammo nāma ubhinnaṃ vāyāmena nipajjati ''tassa dvayaṃdvayasamāpattī''ti vuttattā, tasmā tvaṃ mā vāyāma, evaṃ te anāpatti bhavissati, kiriyañhetaṃ sikkhāpadanti vuttaṃ hoti, ''āpattiṃ tvaṃ bhikkhu āpanno pārājika''nti vacanato akiriyampetaṃ sikkhāpadaṃ yebhuyyena ''kiriya''nti vuccatīti siddhaṃ hoti.

73-4. ''Pārājikabhayena ākāsagatameva katvā pavesanādīni karontassa sahasā tālukaṃ vā passaṃ vā aṅgajātaṃ chupati ce,

dukkaṭamevā''ti vadanti. Kasmā? Na methunarāgattāti, vīmaṃsitabbaṃ. Dantānaṃ bāhirabhāvo oṭṭhānaṃ bāhirabhāvo viya thullaccayavatthu hotīti vuttaṃ ''bahi nikkhantadante jivhāya ca thullaccaya''nti. **Taṃ puggalaṃ visaññiṃ katvā**ti vacanena so puggalo khittacitto nāma hotīti dassitaṃ hoti. Yo pana puggalo na visaññīkato, so ce attano aṅgajātassa dhātughaṭṭanacariṇijjhiṇikādisaññāya sādiyati, methunasaññāya abhāvato visaññīpakkhameva bhajatīti tassa anāpatticchāyā dissati. ''Methunametaṃ maññe kassaci amanussassā''ti ñatvā sādiyantassa āpatti eva. **Paṇḍakassa methunadhamma**nti paṇḍakassa vaccamagge vā mukhe vā, bhummatthe vā sāmivacanaṃ. Avedayantassapi sevanacittavasena āpatti santhateneva sevane viya.

Upahatindriyavatthusmiṃ ''etamatthaṃ ārocesuṃ, so ārocesī''ti duvidho pāṭho atthi. Tattha ''ārocesu''nti vuttapāṭho ''vediyi vā so bhikkhave''ti vuttattā sundaraṃ, aññathā ''āpattiṃ tvaṃ bhikkhū''ti vattabbaṃ siyā. ''Vediyā vā''ti dīpavāsino paṭhanti kira, methunadhammassa pubbapayogā hatthaggāhādayo, tasmā ''dukkaṭamevassa hotī''ti iminā purimapadena sambandho. Yasmā pana dukkaṭamevassa hoti, tasmā yāva sīsaṃ na pāpuṇāti puggalo, tāva dukkaṭe tiṭṭhatīti sambandho veditabbo. Sīsaṃ nāma maggapaṭipādanaṃ. **''Sīsaṃ na pāpuṇātī**ti pārājikaṃ na hoti tāva pubbapayogadukkaṭe tiṭṭhatī''ti aññatarasmiṃ **gaṇṭhipade** likhitaṃ. **Uccāliṅgapāṇakadaṭṭhenā**ti ettha bhāvaniṭṭhāpaccayo veditabbo. Daṭṭhena daṃsena khādanenāti hi atthato ekaṃ.

76-7. Saṅgāmasīse yuddhamukhe yodhapuriso viyāyaṃ bhikkhūti **''saṅgāmasīsayodho bhikkhū''**ti vuccati. **Rukkhasūcidvāraṃ** upilavāya, ekena vā bahūhi vā kaṇṭakehi thakitabbaṃ **kaṇṭakadvāraṃ**. Dussadvāraṃ sāṇidvārañca **dussasāṇidvāraṃ**. ''Kilañjasāṇī''tiādinā vuttaṃ sabbampi dussasāṇiyameva saṅgahetvā vuttaṃ. Ekasadisattā **''eka''**nti vuttaṃ. **Ākāsatale**ti hammiyataleti attho. **Ayañhettha saṅkhepo**ti idāni vattabbaṃ sandhāya vuttaṃ. ''Kiñci karontā nisinnā hontīti vuttattā nipannānaṃ āpucchanaṃ na vaṭṭatī''ti vadanti. ''Yathāparicchedameva ca na uṭṭhāti, tassa āpattiyevā''ti kiñcāpi avisesena vuttaṃ, anādariyadukkaṭāpatti eva tattha adhippetā. Kathaṃ paññāyatīti? ''Rattiṃ dvāraṃ vivaritvā nipanno aruṇe uggate uṭṭhahati, anāpattī''ti vuttattā, **mahāpaccariyaṃ** visesetvā ''anādariyadukkaṭāpi na muccatī''ti vuttattā ca, tena itarasmā dukkaṭā muccatīti adhippāyo. **Yathāparicchedameva ca na uṭṭhāti, tassa āpattiyevā**ti ettha na anādariyadukkaṭaṃ sandhāya vuttaṃ. Yathāparicchedamevāti avadhāraṇattā paricchedato abbhantare na hotīti vuttaṃ hoti. Puna ''supatī''ti vuttaṭṭhāne viya sanniṭṭhānaṃ gahetvā vuttaṃ. **Evaṃ nipajjanto**ti nipajjanakāle āpajjitabbadukkaṭameva sandhāya vuttaṃ, tasmā yathāparicchedena uṭṭhahantassa dve dukkaṭānīti vuttaṃ hotīti. **Andhakaṭṭhakathāya**mpi ''yadi rattiṃ dvāraṃ asaṃvaritvā nipanno 'divā vuṭṭhahissāmī'ti, anādariye āpatti dukkaṭassā''ti vuttaṃ, etthāpi ''nipanno''ti vuttattā ''aruṇe uṭṭhite uṭṭhāhī''ti na vuttattā ca jānitabbaṃ. **''Mahāpaccariyaṃ** anādariyadukkaṭameva sandhāya vuttaṃ, na **aṭṭhakathāyaṃ** vuttadukkaṭa''nti eke vadanti. **Tassa anāpattī**ti atthato anipannattā vuttaṃ. ''Sace pana rattiṃ saṃvaritvā nipanno, aruṇuṭṭhānasamaye koci vivarati, dvārajagganādīni akatvā nipannassa āpattiyeva. Kasmā? Āpattikhettattā''ti vadanti.

Yasmā yakkhagahitakopi visaññībhūto viya khittacitto nāma hoti, assa pārājikāpattito anāpatti, pageva aññato, tasmā ''yakkhagahitako viya visaññībhūtopi na muccatī''ti yaṃ **mahāpaccariyaṃ** vuttaṃ, taṃ pubbe sañcicca divā nipanno pacchā yakkhagahitakopi visaññībhūtopi na muccati nipajjanapayogakkhaṇe eva āpannattāti adhippāyena vuttaṃ. **Bandhitvā nipajjāpitova muccatī**ti na yakkhagahitakādīsveva, sopi yāva sayameva sayanādhippāyo na hoti, tāva muccati. Yadā kilanto hutvā niddāyitukāmatāya sayanādhippāyo hoti, tadā saṃvarāpetvā, jaggāpetvā vā ābhogaṃ vā katvā niddāyitabbaṃ, aññathā āpatti. Sabhāgo ce natthi, na passati vā, na gantuṃ vā sakkoti. Cirampi adhivāsetvā pacchā vedanāṭṭo hutvā anābhogeneva sayati, tassa ''anāpatti vedanāṭṭassā''ti vacanena anāpatti, **tassāpi avisayattā āpatti na dissatī**ti visaññībhāveneva supantassa ''anāpatti khittacittassā''ti vacanena na dissati. **Ācariyā pana evaṃ na kathayantī**ti avisesena ''na dissatī''ti na kathayanti, yadi saññaṃ appaṭilabhitvā sayati, avasavattattā āpatti na dissati, sace saññaṃ paṭilabhitvāpi kilantakāyattā sayanaṃ sādiyanto supati, tassa yasmā avasavattattaṃ na dissati, tasmā āpatti evāti kathayantīti adhippāyo.

Mahāpadumattheravāde yakkhagahitako khittacittako muccati. Bandhitvā nipajjāpito asayanādhippāyattā, vedanāṭṭattā ca muccatīti adhippāyo. Evaṃ sante pāḷiaṭṭhakathā, theravādo ca sameti, tasmā tesaṃ tesaṃ vinicchayānaṃ ayameva adhippāyoti no khantīti ācariyo, **anugaṇṭhipade** pana yakkhagahitakopi visaññībhūtopi na muccati nāma, pārājikaṃ āpajjituṃ bhabbo so antarantarā saññāpaṭilābhatoti adhippāyo. ''Bandhitvā nipajjāpito vā''ti kurundīvacanena ekabhaṅgena nipannopi na muccatīti ce? Muccatiyeva. Kasmā? Atthato anipannattā. Kurundīvādena mahāaṭṭhakathāvādo sameti. Kasmā? Avasavattasāmaññato. Kiñcāpi sameti, ācariyā pana evaṃ na kathayanti. Na kevalaṃ teyeva, mahāpadumattheropīti dassanatthaṃ **''mahāpadumattherenā''**ti vuttaṃ. **Mahāpadumattheravāde** ''pārājikaṃ āpajjituṃ abhabbo yakkhagahitako nāmā''ti ca vuttaṃ, tattha ācariyā pana evaṃ vadanti ''sace okkantaniddo ajānantopi pāde mañcakaṃ āropeti, āpattiyevāti vuttattā yo pana patitvā tattheva sayati na vuṭṭhāti, tassa āpatti antarantarā jānantassāpi ajānantassāpi hotī''ti. Sabbaṭṭhakathāsu vuttavacanāni sampiṇḍetvā dassetuṃ **''idha ko muccati ko na muccatī''**ti vuttaṃ. Yakkhagahitako vā visaññībhūto vā na kevalaṃ pārājikaṃ āpajjituṃ bhabbo eva, sabbopi āpajjati. Evaṃ ''bandhitvā nipajjāpitova muccatī''ti vacanena tassapi avasavattattā ''āpatti na dissatī''ti evaṃ na kathayanti. Yasmā ummattakakhittacittavedanāṭṭesu aññataro na hoti, tasmā ''āpattiyevā''ti kathayanti. Idaṃ kira sabbaṃ na saṅgītiṃ āruḷhaṃ. ''Pavesanaṃ sādiyatītiādinā vuttattā akiriyāpi hotīti vadanti, taṃ na gahetabbaṃ, yadā pana sādiyati, tadā sukhumāpi viññatti hoti evāti idha kiriyā evā''ti **anugaṇṭhipade** vuttaṃ.

Paṭhamapārājikavaṇṇanā niṭṭhitā.

2. Dutiyapārājikaṃ

Dhaniyavatthuvaṇṇanā

84. Dutiye rājūhi eva pariggahitattā ''rājagaha''nti laddhanāmake samīpatthena, adhikaraṇatthena ca paṭiladdhabhummavibhattike gijjhakūṭe pabbate catūhi vihārehi viharantoti adhippāyo. Tassa ''vassaṃ upagacchiṃsū''ti iminā sambandho veditabbo. Tayo eva hi ñattiṃ ṭhapetvā gaṇakammaṃ karonti, na tato ūnā adhikā vā akiriyattā. Tattha vinayapariyāyena saṅghagaṇapuggalakammakosallatthaṃ idaṃ pakiṇṇakaṃ veditabbaṃ – atthi saṅghakammaṃ saṅgho eva karoti, na gaṇo na puggalo, taṃ apalokanakammassa kammalakkhaṇekadesaṃ ṭhapetvā itaraṃ catubbidhampi kammaṃ veditabbaṃ. Atthi saṅghakammaṃ saṅgho

ca karoti, gaṇo ca karoti, puggalo ca karoti. Kiñcāti? Yaṃ pubbe ṭhapitaṃ. Vuttañhetaṃ **parivāraṭṭhakathāyaṃ** ‘‘yasmiṃ vihāre dve tayo janā vasanti, tehi nisīditvā katampi saṅghena katasadisameva. Yasmiṃ pana vihāre eko bhikkhu hoti, tena bhikkhunā uposathadivase pubbakaraṇapubbakiccaṃ katvā nisinnena katampi katikavattaṃ saṅghena katasadisameva hotī’’ti (pari. aṭṭha. 495-496). Punapi vuttaṃ ‘‘ekabhikkhuke pana vihāre ekena sāvitepi purimakatikā paṭippassambhati evā’’ti. Atthi gaṇakammaṃ saṅgho karoti, gaṇo karoti, puggalo karoti, taṃ tayo pārisuddhiuposathā aññesaṃ santike karīyanti, tassa vasena veditabbaṃ. Atthi gaṇakammaṃ gaṇova karoti, na saṅgho na puggalo, taṃ pārisuddhiuposatho aññamaññaṃ ārocanavasena karīyati, tassa vasena veditabbaṃ. Atthi puggalakammaṃ puggalova karoti, na saṅgho na gaṇo, taṃ adhiṭṭhānuposathavasena veditabbaṃ. Atthi gaṇakammaṃ ekaccova gaṇo karoti, ekacco na karoti, tattha añattikaṃ dve eva karonti, na tayo. Sañattikaṃ tayova karonti, na tato ūnā adhikā vā, tena vuttaṃ ‘‘tayo eva hi ñattiṃ ṭhapetvā gaṇakammaṃ karonti, na tato ūnā adhikā vā akiriyattā’’ti. Tasmā tayova vinayapariyāyena sampahulā, na tato uddhanti veditabbaṃ. **Anugaṇṭhipade** pana ‘‘kiñcāpi kammalakkhaṇaṃ tayova karonti, atha kho tehi kataṃ saṅghena katasadisanti vuttattā ekena pariyāyena tayo janā vinayapariyāyenapi saṅgho’’ti vuttaṃ, idaṃ sabbampi vinayakammaṃ upādāya vuttaṃ, lābhaṃ pana upādāya antamaso ekopi anupasampannopi ‘‘saṅgho’’ti saṅkhyaṃ gacchati kira. Pavāraṇādivasassa aruṇuggamanasamanantarameva ‘‘vutthagassā’’ti vuccanti, ukkaṃsanayena ‘‘pāṭipadadivasato paṭṭhāyā’’ti vuttaṃ, teneva **‘‘mahāpavāraṇāya pavāritā’’**ti vuttaṃ. Aññathā antarāyena apavāritā ‘‘vutthavassā’’ti na vuccantīti āpajjati. Thambhādi kaṭṭhakammanti veditabbaṃ. Keci tanukaṃ dārutthambhaṃ antokatvā mattikāmayaṃ thambhaṃ karonti, ayaṃ pana tathā na akāsi, tena vuttaṃ ‘‘sabbamattikāmayaṃ kuṭikaṃ karitvā’’ti. Telamissāya tambamattikāya.

85. ‘‘Mā pacchimā janatā pāṇesu pātabyataṃ āpajjī’’ti iminā anuddesasikkhāpadena yattha iṭṭhakapacana pattapacana kuṭikaraṇa vihārakārāpana navakammakaraṇa khaṇḍaphullapaṭisaṅkharaṇa vihārasammajjana paṭaggidāna kūpapokkharaṇīkhaṇāpanādīsu pātabyataṃ jānantena bhikkhunā kappiyavacanampi na vattabbanti dasseti, teneva pariyāyaṃ avatvā tesaṃ sikkhāpadānaṃ anāpattivāresu ‘‘anāpatti asatiyā ajānantassā’’ti vuttaṃ. ‘‘Antarāpattisikkhāpada’’ntipi etassa nāmameva. ‘‘Gacchathetaṃ, bhikkhave, kuṭikaṃ bhindathā’’ti iminā kataṃ labhitvā tattha vasantānampi dukkaṭamevāti ca siddhaṃ. Aññathā hi bhagavā na bhindāpeyya. Esa nayo bhedanakaṃ chedanakaṃ uddālanakanti etthāpi, āpattibhedāva. Tato eva hi bhedanakasikkhāpadādīsu viya ‘‘aññena kataṃ paṭilabhitvā paribhuñjati, āpatti dukkaṭassā’’ti na vuttaṃ, tathā aññassatthāya karoti, cetiyādīnaṃ atthāya karoti, dukkaṭamevāti ca siddhaṃ, aññathā kuṭikārasikkhāpadādīsu viya ‘‘aññassatthāya vāsāgāraṃ ṭhapetvā sabbattha, anāpattī’’ti nayameva vadeyya, na bhindāpeyya. Sabbamattikāmayabhāvaṃ pana mocetvā kaṭṭhapāsāṇādimissaṃ katvā paribhuñjati, anāpatti. Tathā hi chedanakasikkhāpadādīsu bhagavatā nayo dinno ‘‘aññena kataṃ pamāṇātikkantaṃ paṭilabhitvā chinditvā paribhuñjatī’’tiādīsu. Keci pana ‘‘vayakammampīti etena mūlaṃ datvā kārāpitampi atthi, tena taṃ aññena katampi na vaṭṭatīti siddha’’nti vadanti, taṃ na sundaraṃ. Kasmā? Sambhāre kiṇitvā sayameva karontassāpi vayakammasambhavato. Kiṃ vā pāḷilese sati aṭṭhakathālesanayo. **Iṭṭhakāhi giñjakāvasathasaṅkhepena katā vaṭṭatī**ti ettha pakatiiṭṭhakāhi cinitvā kattabbāvasatho **giñjakāvasatho** nāma. Sā hi ‘‘mattikāmayā’’ti na vuccati, ‘‘iṭṭhakakuṭikā’’tveva vuccati, tasmā thusagomayatiṇapalālamissā mattikāmayāpi apakkiṭṭhakamayāpi ‘‘sabbamattikāmayā’’tveva vuccatīti no khantīti ācariyo, bhasmādayo hi mattikāya daḷhibhāvatthameva ādīyanti, apakkiṭṭhakamayāpi giñjakāvasathasaṅkhyaṃ na gacchati, na ca āyasmā dhaniyo ekappahāreneva kumbhakāro viya kumbhaṃ taṃ kuṭikaṃ niṭṭhāpesi, anukkamena pana sukkhāpetvā sukkhāpetvā mattikāpiṇḍehi cinitvā niṭṭhāpesi, apakkiṭṭhakamayā kuṭi viya sabbamattikāmayā kuṭi ekābaddhā hoti, na tathā pakkiṭṭhakamayā, tasmā sā kappatīti eke. Sabbamattikāmayāya kuṭiyā bahi ce tiṇakuṭikādiṃ katvā anto vasati, dukkaṭameva. Sace tattha tattha chiddaṃ katvā bandhitvā ekābaddhaṃ karoti, vaṭṭati. Anto ce tiṇakuṭikādiṃ katvā anto vasati, vaṭṭati. Kārako eva ce vasati, karaṇapaccayā dukkaṭaṃ āpajjati, na vasanapaccayā. Sace anto vā bahi vā ubhayattha vā sudhāya limpati, vaṭṭati. Yasmā sabbamattikāmayā kuṭi sukarā bhindituṃ, tasmā tattha ṭhapitaṃ pattacīvarādi aguttaṃ hoti, corādīhi avaharituṃ sakkā, tena vuttaṃ **‘‘pattacīvaraguttatthāyā’’**ti.

Pāḷimuttakavinicchayavaṇṇanā

Tena kho pana samayena chabbaggiyā bhikkhū uccāvace patte dhārenti, uccāvacāni pattamaṇḍalāni dhārentī’’ti (cuḷava. 253) evamādīni vatthūni nissāya ‘‘na, bhikkhave, uccāvacā pattā dhāretabbā, yo dhāreyya, āpatti dukkaṭassā’’tiādinā nayena akappiyaparikkhāresu ca dukkaṭaṃ paññattaṃ. Kasmā? Tadanulomattā. Yatthāpi na paññattaṃ, tattha ‘‘na, bhikkhave, uccāvacāni chattāni dhāretabbāni, yo dhāreyya, āpatti dukkaṭassā’’tiādinā (cūḷava. 269-270) nayena dukkaṭaṃ sambhavati, tasmā **‘‘tatrāyaṃ pāḷimuttako’’**ti ārabhitvā sabbaparikkhāresu vaṇṇamaṭṭhaṃ, savikāraṃ vā karontassa āpatti dukkaṭanti dīpentena **‘‘na vaṭṭatī’’**ti vuttanti veditabbaṃ. Etthāha – ‘‘anujānāmi, bhikkhave, ṭhapetvā paharaṇiṃ sabbaṃ lohabhaṇḍaṃ, ṭhapetvā āsandiṃ pallaṅkaṃ dārupattaṃ dārupādukaṃ sabbaṃ dārubhaṇḍaṃ, ṭhapetvā katakañca kumbhakārikañca sabbaṃ mattikābhaṇḍa’’nti (cūḷava. 293) vuttattā yathāṭhapitaṃ vajjetvā itaraṃ sabbaṃ vaṇṇamaṭṭhampi savikārampi avisesena vaṭṭatīti? Vuccate – taṃ na yuttaṃ yathādassitapāḷivirodhato, tasmā ‘‘ṭhapetvā paharaṇi’’nti evaṃ jātivasena ayaṃ pāḷi pavattā, yathādassitā pāḷi vaṇṇamaṭṭhādivikārapaṭisedhanavasena pavattāti evaṃ ubhayampi na virujjhati, tasmā yathāvuttameva. **Āraggena** nikhādanaggena, ‘‘āraggeriva sāsapo’’ti (ma. ni. 2.458; dha. pa. 401; su. ni. 630) ettha vuttanayato āraggena.

Paṭṭamukhe vāti paṭṭakoṭiyaṃ. **Pariyante**ti cīvarapariyante. Veṇiuhumuniyupeññāma. **Agghiya**nti cetiyaṃ. **Gayamuggara**nti tulādaṇḍasaṇṭhānaṃ, gayā sīse sūcikā hoti, mukhapattā ladrā. **Ukkiranti** nīharanti karonti ṭhapenti. **Koṇasuttapiḷakā** nāma gaṇṭhikapaṭṭādikoṇesu suttamayapiḷakā. Yaṃ ettha cīvaraṃ vā patto vā ‘‘na vaṭṭatī’’ti vutto, tattha adhiṭṭhānaṃ ruhati, vikappanāpi ruhatīti veditabbaṃ. **Deḍḍubho**ti udakasappo. **Acchī**ti kuñjarakkhi. **Gomuttaka**nti gomuttasaṇṭhānā rājiyo. Kuñcikāya senāsanaparikkhārattā suvaṇṇarūpiyamayāpi vaṭṭatīti chāyā dissati, **‘‘kuñcikāya vaṇṇamaṭṭhakammaṃ na vaṭṭatī’’**ti vacanato aññe kappiyalohādimayāva kuñcikā kappanti pariharaṇīyaparikkhārattā. **Ārakaṇṭako** potthakādikaraṇasatthakajāti. **‘‘Āmaṇḍakasārako** āmalakaphalamayo’’ti vadanti. Tālapaṇṇabījanādīsu **‘‘vaṇṇamaṭṭhakammaṃ vaṭṭatī’’**ti vuttaṃ. Kiñcāpi tāni kuñcikā viya pariharaṇīyāni, atha kho ‘‘uccāvacāni na dhāretabbānī’’ti paṭikkhepābhāvato vuttaṃ. Kevalañhi tāni ‘‘anujānāmi, bhikkhave, vidhūpanañca tālavaṇṭañcā’’tiādinā (cūḷava. 269) vuttāni. **Gaṇṭhipade** pana **‘‘telabhājanesu vaṇṇamaṭṭhakammaṃ vaṭṭatī**ti senāsanaparikkhārattā’’ti vuttaṃ. **Rājavallabhā**ti rājakulūpakā. **Sīmā**ti idhādhippetā bhūmi, baddhasīmā ca. ‘‘Yesaṃ santakā tesaṃ sīmā, tattha parehi na kattabba’’nti **anugaṇṭhipade** vuttaṃ. ‘‘Bhūmi ca sīmā ca yesaṃ santakā, tehi eva vāretabbā. Yesaṃ pana aññesaṃ bhūmiyaṃ sīmā katā, te vāretuṃ na issarā’’ti vadanti. ‘‘Saṅghabhedādīnaṃ kāraṇattā ‘mā karothā’ti paṭisedhetabbā evā’’ti **andhakaṭṭhakathāyaṃ** vuttaṃ kira.

86-7. Dārukuṭikaṃ kātuṃ, kattunti ca atthi. **Khaṇḍākhaṇḍika**nti phalāphalaṃ viya daṭṭhabbaṃ. **Āṇāpehī**ti vacanaṃ aniṭṭhe eva vuccatīti katvā **bandhaṃ āṇāpesi**. **Issariyamattāyā**ti samiddhiyaṃ mattāsaddoti ñāpeti.

88. ''Evarūpaṃ vācaṃ bhāsitvā''ti ca pāṭho. **Lomena tvaṃ mutto, mā punapi evarūpamakāsī**ti idaṃ kiṃ byāpādadīpakaṃ, dārūsupi lobhakkhandhadīpakaṃ vacanaṃ sotāpannassa sato tassa rājassa patirūpaṃ. Nanu nāma ''pubbe kataṃ sukataṃ bhante, vadeyyātha punapi yenattho''ti pavāretvā atīva pītipāmojjaṃ uppādetabbaṃ tena siyāti? Saccametaṃ sotāpannattā atīva buddhamāmako dhammamāmako saṅghamāmako ca, tasmā bhikkhūnaṃ akappiyaṃ asahanto, sikkhāpadapaññattiyā ca okāsaṃ kattukāmo ''supayuttāni me dārūnī''ti tuṭṭhacittopi evamāhāti veditabbaṃ. Imehi nāma evarūpe ṭhāne. **''Āgatapadānurūpenā**ti aññehi vā padehi, ito thokatarehi vā āgatakāle tadanurūpā yojanā kātabbā''ti **gaṇṭhipade** vuttaṃ. ''Na kevalaṃ imasmiṃyeva sikkhāpade, aññesupi āgacchanti, tasmā tattha tattha āgatapadānurūpena yojanā veditabbā''ti **anugaṇṭhipade** vuttaṃ. **Ujjhāyanattho** adinnassādinnattāva, te ujjhāyiṃsu.

Rudradāmako nāma rudradāmakādīhi uppādito. Bārāṇasinagarādīsu tehi tehi rājūhi porāṇasatthānurūpaṃ lakkhaṇasampannā uppāditā **nīlakahāpaṇā**. Tesaṃ kira tibhāgaṃ agghati rudradāmako, tasmā tassa pādo thullaccayavatthu hoti. Māsako pana idha appamāṇaṃ. Kahāpaṇo kiñcikāle ūnavīsatimāsako hoti, kiñci kāle atirekavīsatimāsako. Tasmā tassa kahāpaṇassa catutthabhāgo pañcamāsako viya atirekapañcamāsako vā ūnapañcamāsako vā pādoti veditabbaṃ. Imassatthassa dīpanatthaṃ **''tadā rājagahe vīsatimāsako kahāpaṇo hotī''**tiādi vuttaṃ. Tattha rajatamayo suvaṇṇamayo tambamayo ca **kahāpaṇo** hoti. Suvaṇṇabhūmiyaṃ viya pādopi yattha tambamayova kato hoti, tattha sova pādoti ācariyo. Yasmā pādo ekanīlakahāpaṇagghanako, tasmā tassa pādassa catutthabhāgova siyā pādoti eke. Idaṃ na yujjati. Yo ca tattha pādāraho bhaṇḍo, tassa catutthabhāgasseva pārājikavatthubhāvappasaṅgato. Yadi pādārahaṃ bhaṇḍaṃ pārājikavatthu, siddhaṃ ''sova pādo pacchimaṃ pārājikavatthū''ti. Na hi sabbattha bhaṇḍaṃ gahetvā nīlakahāpaṇagghena agghāpenti. Yasmā tassa tasseva kahāpaṇagghena agghāpenti, tasmā tassa tassa janapadassa pādova pādoti tadagghanakameva pādagghanakanti siddhaṃ. **''so ca kho porāṇassa nīlakahāpaṇassa vasena, na itaresa**nti yattha pana nīlakahāpaṇā vaḷañjaṃ gacchanti, tatthevā''ti keci vadanti, upaparikkhitvā gahetabbaṃ.

Padabhājanīyavaṇṇanā

92. **Gāmā vā araññā vā**ti lakkhaṇānupaññattikattā paṭhamapaññattiyā ādimhi vuttā. **Yato vā apakkantā,** so **amanusso nāma**. ''Amanussagāmaṃ apārupitvā, gāmappavesanañca anāpucchā pavisituṃ vaṭṭatī''ti **anugaṇṭhipade** vuttaṃ. ''Yato gāmato āgantukāmā eva apakkantā, taṃ gāmaṃ evaṃ pavisituṃ na vaṭṭatī''ti vadanti eke. Keci pana ''yakkhapariggahabhūtopi āpaṇādīsu dissamānesu eva 'gāmo'ti saṅkhyaṃ gacchati, adissamānesu pavesane anāpattī''ti vadanti. ''Gāmo eva upacāro gāmūpacāroti evaṃ kammadhārayavasena gahite kurundaṭṭhakathādīsu vuttampi suvuttameva hotī''ti vadanti. ''Tassa gharūpacāro gāmoti āpajjatī''ti vacanaṃ paṭikkhipati. ''Gāmassupacāro ca gāmo ca gāmūpacāro cā''ti vadanti, taṃ virujjhati, na. ''Imesaṃ lābhādīsu lakkhaṇaṃ sandhāya **mahāaṭṭhakathāyaṃ** 'gharaṃ gharūpacāro'tiādi vuttaṃ, taṃ na mayaṃ paṭikkhipāmā''ti ca vadanti. **''Kataparikkhepo cā**ti gharassa samantato tattako upacāro nāmā''ti **gaṇṭhipade** likhitaṃ. **Anugaṇṭhipade** pana **''yo yo aṭṭhakathāvādo vā theravādo vā pacchā vuccatī**ti ito anāgataṃ sandhāya vuttaṃ, nātītaṃ. Yadi atītampi sandhāya vuttaṃ, mahāpadumatheravādova pamāṇaṃ jātanti āpajjati, tasmā anāgatameva sandhāya vuttanti ācariyā kathayantī''ti vuttaṃ. **Sesampī**ti gāmūpacāralakkhaṇampi.

Tatrāyaṃ nayoti tassa gāmūpacārassa gahaṇe ayaṃ nayo. **Vikālegāmappavesanādīsū**ti ettha ''gāmappavesanañhi bahi eva āpucchitabba''nti **gaṇṭhipade** vuttaṃ. ''Taṃ aṭṭhakathāya na sametī''ti vadanti. ''Gāmasaṅkhātūpacāraṃ sandhāya vutta''nti gahite sametīti mama takko. **''Ādi-**saddato ghare ṭhitānaṃ dinnalābhabhājanādīnī''ti **gaṇṭhipade** vuttaṃ. ''Gāmūpacāre ṭhitānaṃ pāpuṇitabbalābhaṃ sañcicca adentānaṃ pārājika''nti **anugaṇṭhipade** vuttaṃ. Kiñcāpi **kurundi**ādīsu pāḷiyaṃ vuttavacanānulomavasena vuttattā ''pamādalekhā''ti na vattabbaṃ, mahāaṭṭhakathāyaṃ vuttavinicchayo saṅgītito paṭṭhāya āgato. **''Yañcetaṃ mahāaṭṭhakathāya''**ntiādi sīhaḷadīpe aṭṭhakathācariyehi vuttaṃ ''vinicchayanayo''ti ca. **Leḍḍupāteneva paricchinditabbo**ti parikkhepārahaṭṭhānaṃ, na upacāraṃ. So hi tato aparena leḍḍupātena paracchinno. Imasmiṃ **adinnādānasikkhāpade**ti niyamena aññattha aññathāti atthato vuttaṃ hoti. Tena vā niyamena yathārutavasenāpi attho idha yujjati. **Abhidhamme panā**tiādinā aññathāpi atthāpattisiddhaṃ dasseti.

''Pariccāgādimhi akate 'idaṃ mama santaka'nti aviditampi parapariggahitameva puttakānaṃ pitu accayena santakaṃ viya, taṃ atthato apariccatte saṅgahaṃ gacchatī''ti **gaṇṭhipade** vuttaṃ. ''Thenassa kammaṃ **theyyaṃ,** thenena gahetabbabhūtaṃ bhaṇḍaṃ. Theyyanti saṅkhātanti theyyasaṅkhāta''nti **porāṇagaṇṭhipade** vuttaṃ. Taṃ theyyaṃ yassa thenassa kammaṃ, so yasmā theyyacitto avaharaṇacitto hoti, tasmā ''theyyasaṅkhāta''nti padaṃ uddharitvā ''theyyacitto avaharaṇacitto''ti padabhājanampi tesaṃ porāṇānaṃ yujjateva, tathāpi aṭṭhakathāyaṃ vuttanayeneva gahetabbaṃ. ''Yañca pubbabhāge 'avaharissāmī'ti pavattaṃ cittaṃ, yañca gamanādisādhakaṃ, parāmasanādisādhakaṃ vā majjhe pavattaṃ, yañca ṭhānācāvanapayogasādhakaṃ, tesu ayameveko pacchimo cittakoṭṭhāso idha adhippeto 'theno'ti apare''ti **anugaṇṭhipade** vuttaṃ. Ūnamāsakamāsapādādīsu ''avaharaṇacittesu ekacittakoṭṭhāsoti ācariyā vadantī''ti vuttaṃ.

Pañcavīsatiavahārakathāvaṇṇanā

Pañcavīsati avahārā nāma vacanabhedeneva bhinnā, atthato pana abhinnā. **Ākulā duviññeyyavinicchayā**ti ācariyānaṃ mukhe santike sabbākārena aggahitavinicchayānaṃ duviññeyyā. Dukatikapaṭṭhānapāḷi (paṭṭhā. 5.1.1 ādayo, dukatikapaṭṭhānapāḷi) viya ākulā duviññeyyavinicchayā, kevalaṃ taṃ ācariyā pubbāparavirodhamakatvā saṅgītito paṭṭhāya āgatanayamavināsetvā vaṇṇayantīti ''paṭṭhānapāḷimivāti apare vadantī''ti ca vuttā. **Porāṇā**ti saṅgītiācariyā. **Ayamettha sāmīci** eva, sace na deti, āpatti natthi, pārājikabhayā pana yathā sikkhākāmo deti, evaṃ dātabbameva. Yāni panettha vatthūni, tāni sīhaḷadīpe ācariyehi saṅghādīnamanumatiyā aṭṭhakathāsu pakkhittāni, ''anāgate brahmacārīnaṃ hitatthāya potthakāruḷhakālato pacchāpī''ti vuttaṃ. Āṇattikaṃ āṇattikkhaṇepi gaṇhāti, kālantarenāpi atthasādhako, kālantaraṃ sandhāyāti idametesaṃ nānattaṃ. **Bhaṭṭhe**ti apagate. **Antarasamudde** aturumuhude. **Pharati** sādheti. **Navadhoto**ti navakato. **Pāsāṇasakkhara**nti pāsāṇañca sakkharañca.

Bhūmaṭṭhakathādivaṇṇanā

94. **Mahāaṭṭhakathāyaṃ pana saccepi alikepi dukkaṭameva vuttaṃ, taṃ pamādalikhitanti veditabba**nti yathetarahi yuttiyā gahetabbā. Tattha ''catuvaggena ṭhapetvā upasampadapavāraṇaabbhānādisabbaṃ saṅghakammaṃ kātuṃ vaṭṭati''cceva vattabbe ''upasampadapavāraṇakathinabbhānādīnī''ti likhantīti veditabbaṃ. Taṃ ācariyā ''pamādalekhā''tveva vaṇṇayanti, tena vuttaṃ ''pamādalikhita''nti. Yaṃ yaṃ vacanaṃ musā, tattha tattha pācittiyanti vuttaṃ. Dukkaṭassa vacane payojanābhāvā **''adinnādānassa pubbapayoge''**ti vuttaṃ. Aññesampi pubbapayoge pācittiyaṭṭhāne pācittiyameva. **Pamādalikhita**nti ettha idha adhippetameva gahetvā aṭṭhakathāyaṃ vuttanti gahite sameti viya. Ācariyā pana **''pācittiyaṭṭhāne pācittiya''**nti vatvā dukkaṭe visuṃ vattabbe ''saccālike''ti sāmaññato vuttattā ''pamādalekhā''ti vadantīti veditabbāti. ''Kusalacittena gamane anāpattī''ti vuttattā ''dānañca dassāmī''ti vacanena anāpatti viya.

Pācittiyaṭṭhāne dukkaṭā na muccatīti pācittiyena saddhiṃ dukkaṭamāpajjati. **Bahukāpi āpattiyo hontū**ti khaṇanabyūhanuddharaṇesu dasa dasa katvā āpattiyo āpanno, tesu uddharaṇe dasa pācittiyo desetvā muccati, jātivasena **''ekameva desetvā muccatī''**ti **kurundiyaṃ** vuttaṃ, tasmā purimena sameti. ''Samodhānetvā dassitapayoge ''dukkaṭa''nti vuttattā samānapayogā bahudukkaṭattaṃ ñāpeti. **Khaṇane bahukānī**ti samānapayogattā na paṭippassambhati. **Aṭṭhakathācariyappamāṇenā**ti yathā panettha, evaṃ aññesupi evarūpāni aṭṭhakathāya āgatavacanāni saṅgītito paṭṭhāya āgatattā gahetabbānīti attho. ''Idha dutiyapārājike gahetabbā, na aññesū''ti **dhammasiritthero** kirāha. **Gaṇṭhipade** pana ''purimakhaṇanaṃ pacchimaṃ patvā paṭippassambhati, teneva ekameva desetvā muccatī''ti vuttaṃ, ''visabhāgakiriyaṃ vā patvā purimaṃ paṭippassambhatī''ti ca vuttaṃ.

Evaṃ ekaṭṭhāne ṭhitāya kumbhiyā ṭhānācāvanañcettha chahākārehi veditabbanti sambandho. **Kumbhiyā**ti bhummavacanaṃ. **Uddhaṃ ukkhipanto kesaggamattampi bhūmito moceti, pārājika**nti ettha mukhavaṭṭiyā phuṭṭhokāsaṃ bundena mocite ''ṭhānācāvanañcettha chahākārehi veditabba''nti iminā sameti, tathā avatvā ''bhūmito mutte kesaggamattampi atikkante bhūmito mocitaṃ nāma hotī''ti daḷhaṃ katvā vadanti, upaparikkhitvā gahetabbaṃ. Ettha ekacce evaṃ atthaṃ vadanti ''pubbe khaṇantena avasesaṭṭhānāni viyojitāni, tasmiṃ vimutte pārājika''nti. **Saṅkhepamahāpaccariyādīsu** vuttavacanassa pamādalekhabhāvo ''attano bhājanagataṃ vā karoti, muṭṭhiṃ vā chindatī''ti vacanena dīpito.

Yaṃ pana **''pītamatte pārājika''**nti vuttaṃ, taṃ yathetarahi ''pañcaviññāṇā uppannavatthukā uppannārammaṇā''ti padassa ''uppannavatthukāhi anāgatapaṭikkhepo''ti aṭṭhakathāvacanaṃ ''asambhinnavatthukā asambhinnārammaṇā purejātavatthukā purejātārammaṇā''ti vacanamapekkhitvā atītānāgatapaṭikkhepoti parivatteti, tathā tādisehi parivatta'nti veditabbaṃ. Na hi aṭṭhakathācariyā pubbāparaviruddhaṃ vadanti. Yaṃ pana ācariyā ''idaṃ pamādalikhita''nti apanetvā paṭikkhipitvā vacanakāle vācenti, uddisanti, tameva ca imināpi ācariyena ''pamādalikhita''nti paṭikkhittaṃ. Yañca suttaṃ dassetvā te paṭikkhipanti, tameva ca dassentena iminā paṭikkhittaṃ, tena vuttaṃ **''taṃ pana tatthevā''**tiādi.

Anāpattimattameva vuttanti neva avahāro na gīvā anāpattīti byañjanatova bhedo, na atthatoti dassanatthaṃ. **Taṃ pamādalikhitaṃ** katarehīti ce? Pubbe vuttappakārehi, lekhakehi vā, esa nayo sabbattha. ''Na hi tadeva bahūsu ṭhānesu yuttato pārājikamahutvā katthaci hotī''ti sabbaṃ **anugaṇṭhipade** vuttaṃ. **Duṭṭhapitaṃ vā ṭhapetī**ti ettha tato paggharissatīti ṭhānācāvanaṃ sandhāya katattā pārājikaṃ taṃ pana gaṇhatu vā mā vā tattheva ''bhindatī''tiādivacanato veditabbaṃ. **''Tatthevā**ti ṭhānācāvanaṃ akarontova ṭhānā acāvetukāmova kevalaṃ 'bhindatī'ti aṭṭhakathāvacanato ca ñāpetabba''nti aññatarasmiṃ **gaṇṭhipade** vuttaṃ. Tathā ''paggharitehi tintapaṃsuṃ gahetvā udake pakkhipitvā pacitvā gahetuṃ sakkā, tasmā gahaṇameva sandhāya vutta''nti apare. ''Rittakumbhiyā upari karoti, bhaṇḍadeyya''nti vuttaṃ, taṃ āṇattiyā virujjhati, ''yadā sakkosi, tadā taṃ bhaṇḍaṃ avaharā''ti atthasādhako āṇattikāle eva pārājikaṃ. Apica āvāṭakādīni thāvarapayogāni ca ettha sādhakāni. Natthi kālakatapayogāni pārājikavatthūnīti tasmā upaparikkhitabbanti eke. Yattha yattha **''apare''**ti vā **''eke''**ti vā vuccati, tattha tattha suṭṭhu upaparikkhitvā yuttaṃ gahetabbaṃ, itaraṃ chaḍḍetabbaṃ. **Vadantī**ti ācariyā vadanti. **Na, aññathā gahetabbatthato**ti pāḷipariharaṇatthaṃ vuttaṃ. **Evameke vadantī**ti taṃ na gahetabbaṃ. Kasmā? ''Passāvaṃ vā chaḍḍetī''ti ca ''aparibhogaṃ vā karotī''ti ca atthato ekattā, aṭṭhakathāya ''muggarena pothetvā bhindatī''ti vuttattāpi.

Ayaṃ panettha sārotiādikathāya ''amhākaṃ ācariyassa vacana''nti **dhammasiritthero** āha. Saṅgahācariyānaṃ vādoti eke. Pubbe vuttāpi te eva, tasmā **vohāravasenā**ti achaḍḍetukāmampi tathā karontaṃ ''chaḍḍetī''ti voharanti. **Evametesaṃ padānaṃ attho gahetabbo**ti evaṃ sante ''ṭhānācāvanassa natthitāya dukkaṭa''nti aṭṭhakathāvacanena ativiya sameti, tattha ṭhānācāvanacittassa natthitāya ṭhānā cutampi na ''ṭhānā cuta''nti vuccatīti attho gahetabbo. **Itarathāpī**ti theyyacittābhāvā ṭhānā cāvetukāmassapi dukkaṭaṃ yujjati.

96. Sayameva patitamorasseva ito cito ca karoto thullaccayaṃ. Ākāsaṭṭhavinicchaye tappasaṅgena tasmiṃ vehāsādigatepi asammohatthaṃ evaṃ gahetabbanti vuttaṃ. ''Evamaññatrāpi sāmise''ti **gaṇṭhipade** vuttaṃ. ''Ṭhānācāvanaṃ akaronto cāletī''ti vacanato ṭhānācāvane thullaccayaṃ natthīti vuttaṃ hoti. Keci aphandāpetvā ṭhānācāvanācāvanehipi dukkaṭathullaccaye vadanti. ''Te ṭhānācāvanaṃ akarontoti imaṃ aṭṭhakathāvacanaṃ dassetvā paṭisedhetabbā''ti keci vadanti, vīmaṃsitabbaṃ.

97. Chedanamocanādi uparibhāgaṃ sandhāya vuttaṃ. Avassaṃ ṭhānato **ākāsagataṃ karoti**. Ettha ''ekakoṭiṃ nīharitvā ṭhapite vaṃse ṭhitassa ākāsakaraṇaṃ sandhāyā''ti keci vadanti. Te pana atha ''mūlaṃ acchetvā valayaṃ ito cito ca sāreti, rakkhati. Sace pana mūlato anīharitvāpi hatthena gahetvā ākāsagataṃ karoti, pārājika''nti aṭṭhakathāvacanaṃ dassetvā paṭisedhetabbā. **Bhittinissita**nti bhittiyā upatthambhitaṃ sandhāya vuttanti eke. **Bhittiṃ nissāya ṭhapita**nti nāgadantādīsu ṭhitaṃ sandhāya vuttaṃ. **Chinnamatte**ti upari uggantvā ṭhitaṃ sandhāya vuttaṃ.

98. **Upari ṭhitassa piṭṭhiyā**ti ettha adho osāraṇaṃ sandhāya vuttaṃ. Heṭṭhā osārentassa uparimassa piṭṭhiyā heṭṭhimena ṭhitokāsaṃ atikkantamatte pārājikaṃ, uddhaṃ ukkhipantassa udakato muttamatte. ''Evaṃ gahite bhūmaṭṭhe vuttena sametī''ti vadanti. Matamacchānaṃ ṭhitaṭṭhānameva ṭhānaṃ kira. Theyyacittena māretvā gaṇhato ūnapādagghanake dukkaṭaṃ, sahapayogattā pācittiyaṃ

natthīti eke. **Madanaphalavasādīnī**ti ettha **sīhaḷabhāsā** kira **vasa** iti visanti attho, garuḷākārena katuppeyitaṃ vā.

99. **Pubbe** pāse baddhasūkaraupamāya **vuttā eva**. ''Thale ṭhapitāya nāvāya na phuṭṭhokāsamattamevā''ti pāṭho. ''Vāto āgammāti vacanato vātassa natthikāle payogassa katattā avahāro natthi, atthikāle ce kato, avahārovā''ti vadanti. ''Bhaṇḍadeyyaṃ pana kesanti ce? Yesaṃ hatthe kahāpaṇāni gahitāni, tesaṃ vā, nāvāsāminā nāvāya aggahitāya nāvāsāmikassa vā''ti **anugaṇṭhipade** vuttaṃ.

104. **Nirambitvā** upari. **Akataṃ vā pana patiṭṭhapetī**ti apubbaṃ vā paṭṭhapetīti attho.

106. Gāmaṭṭhe vā ''gāmo nāmā''ti na vuttaṃ paṭhamaṃ gāmalakkhaṇassa sabbaso vuttattā.

107. Araññaṭṭhe **araññaṃ nāmā**ti puna na kevalaṃ pubbe vuttalakkhaṇaññeva araññanti idhādhippetaṃ, kintu parapariggahitameva cetaṃ hoti, taṃ idhādhippetanti dassanatthaṃ vuttaṃ. Teneva atthepi araññaggahaṇaṃ kataṃ. **Aggepi mūlepi chinnā**ti ettha ''na veṭhetvā ṭhitā, chinnamatte patanakaṃ sandhāya vutta''nti vadanti. **Tacchetvā ṭhapito**ti araññasāmikehi parehi laddhehi tacchetvā ṭhapito. **Addhagatopī**ti cirakālikopi. **''Na gahetabbo**ti araññasāmikehi anuññātenapī''ti **gaṇṭhipade** vuttaṃ. **Challiyā pariyonaddhaṃ hotī**ti iminā sāmikānaṃ nirapekkhataṃ dīpeti. Tena vuttaṃ **''gahetuṃ vaṭṭatī''**ti. Yadi sāmikānaṃ sāpekkhatā atthi, na vaṭṭati.

108. Tattha ''bhājanesu pokkharaṇītaḷākesu ca gāvo pakkosatīti ito paṭṭhāya tayo dasa vārā ādimeva dassetvā saṃkhittā''ti **anugaṇṭhipade** vuttaṃ. **Nibbahanaudakaṃ** nāma taḷākarakkhaṇatthāya adhikodakanikkhamanadvārena nikkhamanaudakaṃ. **''Gahetuṃ na labhatī**ti sāmīcikammaṃ na hotī''ti **anugaṇṭhipade** vuttaṃ. Ito paṭṭhāya ''vutta''nti vutte **anugaṇṭhipade**ti gahetabbaṃ. **Anikkhante** udaketi pāṭhaseso, sukkhamātikāpayogattā bhaṇḍadeyyampi na hotīti adhippāyo. **Taḷākaṃ nissāya khettassa katattā**ti ''sabbasādhāraṇaṃ taḷākaṃ hotī''ti paṭhamaṃ vuttattā taṃ sandhāya vuttaṃ. ''Yasmā taḷākagataṃ udakaṃ sabbasādhāraṇampi mātikāya sati taṃ atikkamitvā gahetuṃ na vaṭṭati, tasmā taṃ sandhāya **kurundiyādīsu avahāroti vutta''**nti apare āhūti. **Iminā lakkhaṇena na sametī**ti yasmā sabbasādhāraṇadeso nāma tañca taḷākaṃ sabbasādhāraṇaṃ, katikābhāvā ca **mahāaṭṭhakathāyaṃ vuttameva yutta**nti āhācariyo.

109. **''Tato paṭṭhāya avahāro natthī**ti theyyāyapi gaṇhato, tasmā yathāmuṇḍamahājetabbattā, arakkhitabbattā, sabbasādhāraṇattā ca aññampi saṅghasantakaṃ idaṃ na hotī''ti **gaṇṭhipade** vuttaṃ.

110. **Ujukameva tiṭṭhatī**ti ettha ''samīpe rukkhasākhādīhi **sandhāritattā** īsakaṃ khalitvā ujukameva tiṭṭhati ce, avahāro. Chinnaveṇu viya tiṭṭhati ce, anāpattī''ti vuttaṃ, taṃ suvuttaṃ, tassa vinicchaye ''sace tāni rakkhantī''ti vuttattā. **No aññathā**ti sampatte ce vāte vātamukhasodhanaṃ karoti, pārājikanti attho.

111. **Aññesu pana vicāraṇā eva natthī**ti tesu appaṭikkhipitattā ayameva vinicchayoti vuttaṃ hoti. ''Etena dhuranikkhepaṃ katvāpi corehi āhaṭaṃ codetvā gaṇhato anāpattīti dīpitaṃ hotī''ti vuttaṃ.

112. **Eseva nayo**ti uddhāreyeva pārājikaṃ, kasmā? Aññehi pattehi sādhāraṇassa saññāṇassa vuttattā. **Padavārenā**ti corena nīharitvā dinnaṃ gahetvā gacchato. **Gāmadvāra**nti vohāramattameva, gāmanti attho āṇattiyā daṭṭhabbattā, dvinnampi uddhāre eva pārājikaṃ. **Asukaṃ nāma gāmaṃ gantvā**ti vacanena yāva tassa gāmassa parato upacāro, sabbametaṃ āṇattameva hoti. ''Ṭhatvā vā nisīditvā vā vissamitvā purimatheyyacittaṃ vūpasamitvā gamanatthañce bhaṇḍaṃ na nikkhittaṃ, yathāgahitameva, padavārena kāretabboti, nikkhittañce, uddhārenā''ti ca likhitaṃ. Kevalaṃ **''likhita''**nti vutte **gaṇṭhipade** gahetabbaṃ. **Theyyacittena paribhuñjanto**ti ṭhānācāvanaṃ akatvā nivatthapārutanīhārena ''pubbevedaṃ mayā gahita''nti theyyacittena paribhuñjanto. ''Naṭṭhe bhaṇḍadeyyaṃ kirā''ti likhitaṃ. **''Aññо vā''**ti vacanena yena ṭhapitaṃ, tena dinne anāpattīti dīpitaṃ hoti gopakassa dāne viya, ''kevalaṃ idha bhaṇḍadeyyanti apare''ti vuttaṃ. **''Aññо vā''**ti vacanato yena ṭhapitaṃ. So vātipi labbhatīti vicāretvā gahetabbo. Vā-saddena yassa hatthe ṭhapitaṃ, so vā deti rājagahe gaṇako viya dhaniyassa, tasmā pārājikaṃ yuttaṃ viya.

Tava thūlasāṭako laddhoti vuttakkhaṇe musāvāde dukkaṭaṃ. **Tassa nāmaṃ likhitvā**ti ettha ''tena 'gahetvā ṭhapeyyāsī'ti āṇattattā nāmalekhanakāle anāpatti kusasaṅkamanasadisaṃ na hotī''ti vuttaṃ. **Na jānantī**ti na suṇantīti attho. Sace jānitvāpi cittena na sampaṭicchanti eseva nayo. Jānantena pana rakkhituṃ anicchante paṭikkhipitabbameva etanti vattaṃ jānitabbaṃ. **Ummaggenā**ti purāpāṇaṃ khaṇitvā katamaggenāti attho.

Nissitavārikassa pana sabhāgā bhattaṃ denti, tasmā yathā vihāre panti, tatheva kātabbanti **sampattavāraṃ aggahetuṃ na labhanti,** ''tassa vā sabhāgā adātuṃ na labhantī''ti vuttaṃ. **Attadutiyassā**ti na hi ekenānītaṃ dvinnaṃ pahoti, sace pahoti pāpetabboti dassetuṃ **''yassa vā''**tiādi vuttaṃ. **''Paripucchaṃ detī**ti pucchitapañhassa vissajjanaṃ karotī''ti likhitaṃ. Saṅghassa bhāraṃ nāma ''saddhammavācanā evā''ti vuttaṃ, ''navakammikopi vuccatī''ti ca, **''ito bhaṇḍato vaṭṭantaṃ puna anto pavisatī**ti mahāaṭṭhakathāpadassa kurundīsaṅkhepaṭṭhakathāhi adhippāyo vivarito''ti likhitaṃ.

113. **Gacchante yāne vā**ti ettha ''suṅkaṭṭhānassa bahi ṭhitaṃ sandhāya vutta''nti **upatissatthero** vadati kira. ''Gacchante yāne vātiādi suṅkaṭṭhānabbhantare gahetabba''nti vuttaṃ. Bahi ṭhitassa vattabbameva natthi, ''anto ṭhatvā''ti adhikāre vuttattā ceti yuttaṃ – yānādīsu ṭhapite tassa payogaṃ vināyeva gatesu pārājiko na hoti. Kasmā na bhaṇḍadeyyanti ce? Suṅkaṭṭhānassa bahi ṭhitattā. Araññaṭṭhe ''assatiyā atikkamantassapi bhaṇḍadeyyamevā''ti (pārā. aṭṭha. 1.107) vuttaṃ tesaṃ sapariggahitattā. Idha pana ''atra paviṭṭhassā''ti vacanato na bahi ṭhitassa, taṃ kira suṅkasaṅketaṃ. **Aññaṃ harāpetī**ti tattha ''sahatthā''ti vacanato anāpatti. **Nissaggiyāni hontī**ti aṭṭhakathāto **pācittiyaṃ,** upacāraṃ okkamitvā pariharaṇe sādīnavattā dukkaṭaṃ.

Suṅkaṭṭhāne suṅkaṃ datvāva gantuṃ vaṭṭatīti idaṃ dāni vattabbānaṃ mātikāti **dhammasiritthero**. ''Anurādhapurassa catūsu dvāresu suṅkaṃ gaṇhanti, tesu dakkhiṇadvārassa purato maggo thūpārāmato ānandacetiyaṃ padakkhiṇaṃ katvā

jetavanavihārassantarapākārassāsanne niviṭṭho, yo na gāmaṃ pavisanto upacāraṃ okkanto hoti. Thūpārāmato ca mahācetiyaṃ padakkhiṇaṃ katvā rājavihāraṃ gacchanto na okkamatī''ti kira **mahāaṭṭhakathāyaṃ** āgataṃ. **Ettha cā**ti suṅkaghāte ''dvīhi leḍḍupātehīti ācariyaparamparābhatā''ti likhitaṃ. **Dvīhi leḍḍupātehī**ti suṅkaghātassa paricchede aṭṭhapite yujjati, ṭhapite pana atirekayojanampi suṅkaghātaṃ hotīti tato paraṃ dve leḍḍupātā upacāroti gahetabbo. So panetthāpi duvidho bāhirabbhantarabhedato. Tattha dutiyaleḍḍupātasaṅkhātaṃ bāhiropacāraṃ sandhāya **pāḷiyaṃ, mahāaṭṭhakathāya**ñca dukkaṭaṃ vuttaṃ. Abbhantaraṃ sandhāya **kurundiya**nti no khanti. ''Atra paviṭṭhassa suṅkaṃ gaṇhantūti hi niyamitaṭṭhānaṃ ekantato pārājikakhettaṃ hoti, tañca parikkhittaṃ, eko leḍḍupāto dukkaṭakhettaṃ, aparikkhittañce, dutiyo leḍḍupātoti no adhippāyo''ti ācariyo vadati.

114. **Dhanaṃ pana gataṭṭhāne vaḍḍhatī**ti ettha ''vaḍḍhiyā saha avahārakassa bhaṇḍadeyya''nti likhitaṃ. ''Taṃ vaḍḍhiṃ dassāmī''ti aggahesi, tattha kammaṃ akarontassa vaḍḍhatīti katvā vuttaṃ. Kevalaṃ āṭhapitakhettassa na vaḍḍhati. ''Yaṃ dhanaṃ vaḍḍhi, taṃ dentassa avahārakassa vaḍḍhiyā adāne pārājikaṃ hotī''ti vadanti.

Nāmenāti sappanāmena vā sāmikena katena vā.

116. Rājagharassa **antovatthumhi,** parikkhittarājaṅgaṇaṃ vā antovatthu. Aparikkhitte rājaṅgaṇe ṭhitassa sakalanagaraṃ ṭhānaṃ. Goṇassa ''aparikkhitte ṭhitassa akkantaṭṭhānameva ṭhāna''nti vuttattā **khaṇḍadvāra**nti attanā khaṇḍitacchiddaṃ. **Tattheva ghātetī**ti ''jīvitindriyārammaṇattā vadhakacittassa pācittiyaṃ hotīti? Na hoti. Kasmā? Adinnādānapayogattā. Tampi theyyacittaṃ saṅkhārārammaṇaṃva hoti. Idha tadubhayaṃ labhati saddhiṃ pubbabhāgāparabhāgehī''ti vuttaṃ.

118. **Tassuddhāre sabbesaṃ pārājika**nti yadi yo āṇatto avassaṃ taṃ bhaṇḍaṃ harati, āṇattikkhaṇe eva pārājikaṃ. ''Idha tiṇṇaṃ kasmā pārājikaṃ, nanu 'tumhe, bhante, tayo harathā'ti vuttattā thullaccayaṃ, itaresañca paṭipāṭiyā ekekassāṇattattā ekekena ca dukkaṭena bhavitabbaṃ. Kathaṃ, eko kira māsagghanakaṃ parissāvanaṃ thenetvā desetvā nirussāho eva vā hutvā puna māsagghanakaṃ sūciṃ tatheva katvā puna māsagghanakanti evaṃ siyāti? Na evaṃ, taṃ yathā uppalathenako yena vatthu pūrati tāva saussāhattā pārājiko āsi, evamime saussāhāva na desayiṃsu vā''ti likhitaṃ, **pāḷiyaṃ, aṭṭhakathāyañca** saṃvidahitvā gatesu ekassuddhāre sabbesaṃ pārājikaṃ vinā viya āṇattiyā kiñcāpi vuttaṃ, atha kho ''tassāyaṃ attho''ti vatvā pacchā vuttavinicchayesu ca ekabhaṇḍaekaṭṭhānādīsu ca sambahulā ekaṃ āṇāpentīti āṇattimeva niyametvā vuttaṃ, tasmā āṇatti icchitabbā viya, vīmaṃsitabbaṃ. '''Ekabhaṇḍaṃ ekaṭṭhāna'nti ca pāṭho 'ekakulassa bhaṇḍa'nti vacanato''ti vadanti.

119-120. **Ocarake vuttanayenevā**ti avassaṃhāriye bhaṇḍe. **Taṃ saṅketa**nti tassa saṅketassa. Atha vā taṃ saṅketaṃ atikkamitvā pacchā vā. Apatvā pure vā. Esa nayo **taṃ nimitta**nti etthāpi. Akkhinikhaṇanādikammaṃ lahukaṃ ittarakālaṃ, taṅkhaṇe eva bhaṇḍaṃ avaharituṃ na sakkā, kiñci bhaṇḍaṃ dūraṃ hoti, kiñci bhāriyaṃ, taṃ gahetuṃ yāva gacchati yāva ukkhipati, tāva nimittassa pacchā hoti. Sace taṃ bhaṇḍaṃ adhigataṃ viya āsannaṃ, lahukañca, sakkā nimittakkhaṇe avaharituṃ, tameva sandhāya vuttaṃ kinti? Na, pubbe vuttampi ''tato paṭṭhāya teneva nimittena avaharatī''ti vuccati āraddhattā. Yadi evaṃ ''purebhattapayogo eso''ti vāro pamāṇaṃ hoti, na ca taṃ pamāṇaṃ **mahāpadumattheravādassa** pacchā vuttattā, na saṅketakammaṃ viya nimittakammaṃ daṭṭhabbaṃ. Tattha hi kālaparicchedo atthi, idha natthi, idameva tesaṃ nānattaṃ.

121. **Tañca asammohattha**nti eko ''purebhattādīsu vā, akkhinikhaṇanādīni vā disvā gaṇhā''ti, eko gahetabbaṃ bhaṇḍanissitaṃ katvā ''purebhattaṃ evaṃ vaṇṇasaṇṭhānaṃ bhaṇḍaṃ gaṇhā''ti vadati, evaṃvidhesu asammohatthaṃ evaṃvidhaṃ saṅketaṃ nimittañca dassetunti ca, **yathādhippāya**nti dutiyo tatiyassa tatiyo catutthassāti evaṃ paṭipāṭiyā ce vadantīti attho. Sace dutiyo catutthassa vadeti, na yathādhippāyoti ca. **''Paṭiggahitamatte**ti avassaṃ ce paṭiggaṇhāti, pubbeva thullaccaya''nti ca likhitaṃ. Paṭiggaṇhakānaṃ dukkaṭaṃ sabbatthokāsābhāvato na vuttaṃ. Pārājikāpajjanenetaṃ dukkaṭaṃ āpajjitvā āpajjanti kira. Atthasādhakāṇatticetanākhaṇe eva pārājiko hotīti adhippāyo. Tattha maggaṭṭhāniyaṃ kataraṃ, kataraṃ phalaṭṭhāniyanti ''atthasādhakacetanā nāma maggānantaraphalasadisā''ti vuttattā phalaṭṭhāniyā cetanāti siddhaṃ. Āṇatti ce maggaṭṭhāniyā siyā, cetanāsahajattā na sambhavati, tathā bhaṇḍassa avassaṃhāritā ca na sambhavati. Āṇattikkhaṇe eva hi taṃ avassaṃhāritaṃ jātanti avahārakassa paṭiggaṇhañce, tampi na sambhavati anāgatattā. Cetanā ce maggaṭṭhāniyā hoti, āṇattiādīsu aññataraṃ, bhaṇḍassa avassaṃhāritā eva vā phalaṭṭhāniyā ce, attho na sambhavati. Pārājikāpatti eva hi phalaṭṭhāniyā bhavitumarahati, na aññanti evaṃ tāva idha opammasaṃsandanaṃ sambhavati cetanā maggaṭṭhāniyā, tassā pārājikāpattibhāvo phalaṭṭhāniyo. Yathā kiṃ? Yathā **paṭisambhidāmagge** ''saddhāya ñāṇaṃ dhammapaṭisambhidā. Saddhāya saddatthe ñāṇaṃ atthapaṭisambhidā''ti ettha añño saddho, añño saddhāya saddatthoti siddhaṃ, yathā ca ''eko amohasaṅkhāto dhammo sampayuttakānaṃ dhammānaṃ hetupaccayena paccayo adhipatisahajātaaññamaññanissayaindriyamaggasampayuttaatthiavigatapaccayena paccayo''ti ettha amoho dhammo añño, aññe tassa hetupaccayatādayoti siddhaṃ. Yathā ca **vinayapiṭake** yāni cha āpattisamuṭṭhānāni, evaṃ yathāsambhavaṃ ''satta āpattikkhandhā''ti vuccanti, tesaṃ aññā āpattisamuṭṭhānatā, añño āpattikkhandhabhāvoti siddhaṃ. Iminā āpattikkhandhanayena āpattādhikaraṇassa kati ṭhānānīti? Satta āpattikkhandhā ṭhānānīti. Kati vatthūnīti? Satta āpattikkhandhā vatthūnīti. Kati bhūmiyoti? Satta āpattikkhandhā bhūmiyoti evamādayopi dassetabbā. Tathā hi tassā evaṃ maggaṭṭhāniyāya atthasādhikāya cetanāya yasmā aññā pārājikāpattitā anatthantarabhūtā ākāravisesasaṅkhātā phalaṭṭhāniyā atthi, tasmā ''atthasādhakacetanā nāma maggānantaraphalasadisā''ti vuttāti veditabbaṃ. Atha vā kevalaṃ dhammaniyāmattaṃyeva upamattena ācariyena evaṃ vuttantipi sambhavatīti na tattha opammasaṃsandanaṃ pariyesitabbaṃ, ''idaṃ sabbaṃ kevalaṃ takkavasena vuttattā vicāretvā gahetabba''nti ācariyo.

Bhūmaṭṭhakathādivaṇṇanā niṭṭhitā.

Āpattibhedavaṇṇanā

122. ''Vibhaṅganayadassanato''ti vuttattā taṃ sampādetuṃ **''idāni tattha tatthā''**tiādi āraddhaṃ. Tattha **aṅgavatthubhedena cā**ti avahāraṅgajānanabhedena vatthussa haritabbabhaṇḍassa garukalahukabhāvabhedenāti attho. Atha vā aṅgañca vatthubhedena āpattibhedañca dassentoti attho. **Atirekamāsako ūnapañcamāsako**ti ettha **vā**-saddo na vutto, tīhipi eko eva paricchedo vuttoti. **Anajjhāvuṭṭhakaṃ** nāma araññapālakādinā na kenaci mamāyitaṃ. **Chaḍḍitaṃ** nāma anatthikabhāvena atirekamattādinā sāmikena

chaḍḍitaṃ. Naṭṭhaṃ pariyesitvā chinnālayattā **chinnamūlakaṃ**. **Assāmikavatthū**ti acchinnamūlakampi yassa sāmiko koci no hoti, nirapekkhā vā pariccajanti, yaṃ vā pariccattaṃ devatādīnaṃ, idaṃ sabbaṃ assāmikavatthu nāma. Devatādīnaṃ vā buddhadhammānaṃ vā pariccattaṃ parehi ce ārakkhakehi pariggahitaṃ, **paraparigghita**meva. Tathārūpe hi adinnādāne rājāno coraṃ gahetvā hananādikaṃ kareyyuṃ, anārakkhake pana āvāse, abhikkhuke anārāmikādike ca yaṃ buddhadhammassa santakaṃ, taṃ ''āgatāgatehi bhikkhūhi rakkhitabbaṃ gopetabbaṃ mamāyitabba''nti vacanato abhikkhukāvāsasaṅghasantakaṃ viya paraparigghitasaṅkhyameva gacchatīti chāyā dissati. Issaro hi yo koci bhikkhu tādise parikkhāre corehipi gayhamāne vāretuṃ paṭibalo ce, balakkārena acchinditvā yathāṭhāne ṭhapetunti. Apariggahite parasantakasaññissa chasu ākāresu vijjamānesupi anāpatti viya dissati, ''yaṃ paraparigghitañca hotī''ti aṅgabhāvo kiñcāpi dissati, parasantake tathā paṭipannake sandhāya vuttanti gahetabbaṃ. Attano santakaṃ corehi haṭaṃ, coraparigghitattā paraparigghitaṃ hoti, tasmā paro cetaṃ theyyacitto gaṇhati, pārājikaṃ. Sāmiko eva ce gaṇhati, na pārājikaṃ, yasmā codetvā, acchinditvā ca so ''mama santakaṃ gaṇhāmī''ti gahetuṃ labhati. Paṭhamaṃ dhuraṃ nikkhipitvā ce pacchā theyyacitto gaṇhati, esa nayo. Sāmikena dhuraṃ nikkhittakāle so ce coro kālaṃ karoti, añño theyyacittena gaṇhati, na pārājiko. Anikkhittakāle eva ce kālaṃ karoti, taṃ theyyacittena gaṇhantassa bhikkhuno pārājikaṃ mūlabhikkhussa santakabhāve ṭhitattā. Corabhikkhumhi mate ''matakaparikkhāra''nti saṅgho vibhajitvā ce taṃ gaṇhati, mūlasāmiko ''mama santakamida''nti gahetuṃ labhati.

Etthāha – bhūmaṭṭhādinimittakammapariyosānā eva avahārabhedā, udāhu aññepi santīti. Kiñcettha yadi aññepi santi, tepi vattabbā. Na hi bhagavā sāvasesaṃ pārājikaṃ paññapeti. No ce santi, ye ime tulākūṭakaṃsakūṭamānakūṭaukkoṭanavañcananikatisāciyogaviparāmosaālopasāhasākārā ca suttaṅgesu sandissamānā, te idha āgatesu ettha samodhānaṃ gacchantīti ca lakkhaṇato vā tesaṃ samodhānagatabhāvo vattabboti? Vuccate – lakkhaṇato siddhova. Kathaṃ? ''Pañcahi ākārehī''tiādinā nayena aṅgavatthubhedena. Āpattibhedo hi **pāḷiyaṃ** (pārā. 128-130) vutto eva, **aṭṭhakathāya**ñca ''kūṭamānakūṭakahāpaṇādīhi vā vañcetvā gaṇhati, tassevaṃ gaṇhato avahāro theyyāvahāro''ti (pārā. aṭṭha. 1.138; kaṅkhā. aṭṭha. dutiyapārājikavaṇṇanā) āgatattā tulākūṭagahaṇādayo theyyāvahāre samodhānaṃ gatāti siddhaṃ. Viparāmosaālopasāhasākārā ca aṭṭhakathāyāgate pasayhāvahāre samodhānaṃ gacchanti. Imaṃyeva vā pasayhāvahāraṃ dassetuṃ ''gāmaṭṭhaṃ araññaṭṭha''nti mātikaṃ nikkhipitvā ''gāmaṭṭhaṃ nāma bhaṇḍaṃ catūhi ṭhānehi nikkhittaṃ hotī''tiādinā nayena vibhāgo vutto. Tenedaṃ vuttaṃ hoti – gahaṇākārabhedasandassanatthaṃ visuṃ kataṃ. Na hi bhūmitalādīhi gāmaraññaṭṭhaṃ yaṃ kiñcīti. Tattha yaṃ tulākūṭaṃ, taṃ rūpakūṭaṅgagahaṇapaṭicchannakūṭavasena catubbidhampi vehāsaṭṭhe samodhānaṃ gacchati. Hadayabhedasikhābhedarajjubhedavasena tividhe mānakūṭe ''svāyaṃ hadayabhedo mariyādaṃ chindatī''ti ettha samodhānaṃ gacchati. Hadayabhedo hi sappitelādiminanakāle labbhati. ''Phandāpeti attano bhājanagataṃ karotī''ti ettha sikhābhedopi labbhati. So ''tilataṇḍulādiminanakāle labbhatī''ti vuttaṃ. Khettaminanakāle rajjubhedo samodhānaṃ gacchati. ''Dhammaṃ caranto sāmikaṃ parājetī''ti ettha ukkoṭanaṃ samodhānaṃ gacchatīti te ca tathā vañcananikatiyopi.

Āpattibhedavaṇṇanā niṭṭhitā.

Anāpattibhedavaṇṇanā

131. **Na ca gahite attamano hoti, tassa santakaṃ vissāsagāhena gahitampi puna dātabba**nti idaṃ ''tena kho pana samayena dve bhikkhū sahāyakā honti. Eko gāmaṃ piṇḍāya pāvisi…pe… anāpatti, bhikkhu, vissāsaggāhe''ti (pārā. 146) iminā asamentaṃ viya dissati. Ettha hi ''so jānitvā taṃ codesi assamaṇosi tva''nti vacanena anattamanatā dīpitā. Puna ''anāpatti, bhikkhu, vissāsaggāhe''ti vacanena attamanatāyapi sati vissāsaggāho ruhatīti dīpitanti ce? Taṃ na, aññathā gahetabbatthato. Ayañhettha attho – pārājikāpattiyā anāpatti vissāsasaññāya gāhe sati, sopi bhikkhu sahāyakattā na kuddho codesi, piyo eva samāno ''kacci assamaṇosi tvaṃ, gaccha, vinicchayaṃ katvā suddhante tiṭṭhāhī''ti codesi. Sacepi so kuddho eva codeyya, ''anāpattī''ti idaṃ kevalaṃ pārājikābhāvaṃ dīpeti, na vissāsaggāhasiddhaṃ. Yo pana parisamajjhe lajjāya adhivāseti, na kiñci vadatīti attho. ''Punavattukāmatādhippāye pana sopi paccāharāpetuṃ labhatī''ti vuttaṃ. Sace coro pasayha gahetukāmopi ''adhivāsetha, bhante, idha me cīvarānī''ti vatvā cīvarāni therena dinnāni, adinnāni vā sayaṃ gahetvā gacchati, thero puna pakkhaṃ labhitvā codetuṃ labhati, pubbe adhivāsanā adhivāsanasaṅkhyaṃ na gacchati bhayena tuṇhībhūtattā, ''yaṃ cīvaraṃ idha sāmiko paccāharāpetuṃ labhatī''ti vuttaṃ. Sāmikassa pākatikaṃ kātabbaṃ, ''idaṃ kira vatta''nti vuttaṃ. Sace saṅghassa santakaṃ kenaci bhikkhunā gahitaṃ, tassa tena saṅghassa vā dhammassa vā upakāritā atthi, gahitappamāṇaṃ apaloketvā dātabbaṃ. ''So tena yathāgahitaṃ pākatikaṃ katvā anaṇo hoti, gilānādīnampi eseva nayo''ti vuttaṃ.

Padabhājanīyavaṇṇanā niṭṭhitā.

Pakiṇṇakakathāvaṇṇanā

Sāhatthikāṇattikanti ekabhaṇḍaṃ eva. ''Bhāriyañhidaṃ tvampi ekapassaṃ gaṇha, ahampi ekapassaṃ gaṇhāmīti saṃvidahitvā ubhayesaṃ payogena ṭhānācāvane kate kāyavācācittehi hoti. Aññathā 'sāhatthikaṃ vā āṇattikassa aṅgaṃ na hoti, āṇattikaṃ vā sāhatthikassā'ti iminā virujjhatī''ti likhitaṃ. **Dhammasiritthero** pana ''na kevalaṃ bhāriye eva vatthumhi ayaṃ nayo labbhati, pañcamāsakamattampi dve ce janā saṃvidahitvā gaṇhanti, dvinnampi pāṭekkaṃ, sāhatthikaṃ nāma taṃ kammaṃ, sāhatthikapayogattā ekasmiṃyeva bhaṇḍe, tasmā 'sāhatthikaṃ āṇattikassa aṅgaṃ na hotī'ti vacanamimaṃ nayaṃ na paṭibāhati. 'Sāhatthikavatthuaṅganti sāhatthikassa vatthussa aṅgaṃ na hotī'ti tattha vuttaṃ. Idha pana payogaṃ sandhāya vuttattā yujjatī''ti āha kira, taṃ ayuttaṃ kāyavacīkammanti vacanābhāvā, tasmā sāhatthikāṇattikesu payogesu aññatarena vāyamāpatti samuṭṭhāti, tathāpi turitaturitā hutvā vilopanādīsu gahaṇagāhāpanavasenetaṃ vuttaṃ. Yathā kālena attano kālena parassa dhammaṃ ārabbha sīghaṃ sīghaṃ uppattiṃ sandhāya ''ajjhattabahiddhārammaṇā dhammā''ti (dha. sa. tikamātikā 21) vuttā, evaṃsampadamidanti daṭṭhabbaṃ.

Tatthapi ye anuttarādayo ekantabahiddhārammaṇā viññāṇañcāyatanādayo ekantaajjhattārammaṇā, itare aniyatārammaṇattā ''ajjhattabahiddhārammaṇā''ti vuccanti, na ekakkhaṇe ubhayārammaṇattā. Ayaṃ pana āpatti yathāvuttanayena sāhatthikā āṇattikāpi hotiyeva, tasmā anidassanametanti ayuttaṃ. ''Yathā aniyatārammaṇattā 'ajjhattabahiddhārammaṇā'ti vuttā, tathā aniyatapayogattā ayampi āpatti 'sāhatthikāṇattikā'ti vuttāti nidassanameveta''nti ekacce ācariyā āhu. ''Ime panācariyā ubhinnaṃ ekato

ārammaṇakaraṇaṃ natthi. Atthi ce, ‘ajjhattabahiddhārammaṇaṃ dhammaṃ paṭicca ajjhattabahiddhārammaṇo dhammo uppajjati hetupaccayā’tiādinā (paṭṭhā. 2.21.1 ajjhattārammaṇatika) paṭṭhānapāṭhena bhavitabbanti saññāya āhaṃsu, tesaṃ matena ‘siyā ajjhattabahiddhārammaṇā’ti vacanaṃ niratthakaṃ siyā, na ca niratthakaṃ, tasmā attheva ekato ajjhattabahiddhārammaṇo dhammo. Puna ‘ayaṃ so’ti niyamena ajjhattabahiddhārammaṇā dhammā viya niddisitabbābhāvato na uddhaṭo siyā. Tattha anuddhaṭattā eva **dhammasaṅgahaṭṭhakathāyaṃ** ubhinnampi ajjhattabahiddhādhammānaṃ ekato ārammaṇakaraṇadhammavasena ‘ajjhattabahiddhārammaṇā’ti avatvā ‘kālena ajjhattabahiddhā pavattiyaṃ ajjhattabahiddhārammaṇa’nti vuttaṃ, tasmā **gaṇṭhipade** vuttanayova sāroti no takko’’ti ācariyo. Tattha ‘‘kāyavacīkamma’’nti avacanaṃ panassa sāhatthikapayogattā ekapayogassa anekakammattāva, yadi bhaveyya, manokammampi vattabbaṃ bhaveyya, yathā tattha manokammaṃ vijjamānampi abbohārikaṃ jātaṃ, evaṃ tasmiṃ sāhatthikāṇattike vacīkammaṃ abbohārikanti veditabbaṃ, taṃ pana kevalaṃ kāyakammassa upanissayaṃ jātaṃ, cittaṃ viya tattha aṅgameva jātaṃ, tasmā vuttaṃ ‘‘sāhatthikapayogattā’’ti, ‘‘aṅgabhāvamattameva hi sandhāya ‘sāhatthikāṇattika’nti vuttanti no takko’’ti ca, vicāretvā gahetabbaṃ.

Kāyavācā samuṭṭhānā, yassā āpattiyā siyuṃ;
Tattha kammaṃ na taṃ cittaṃ, kammaṃ nassati khīyati.

Kiriyākiriyādikaṃ yañca, kammākammādikaṃ bhave;
Na yuttaṃ taṃ viruddhattā, kammamekaṃva yujjati.

Vinītavatthuvaṇṇanā

132. **Anāpatti, bhikkhu, cittuppāde**ti ettha kevalaṃ cittaṃ, tasseva uppādetabbāpattīhi anāpattīti attho. Etthāha – upanikkhittasādiyanādīsu, sabbesu ca akiriyasikkhāpadesu na kāyaṅgacopanaṃ vā vācaṅgacopanaṃ vā, apicāpatti, kasmā imasmiṃyeva sikkhāpade anāpatti, na sabbāpattīhīti? Na, kasmā.

Kattabbā sādhikaṃ sikkhā, viññattiṃ kāyavācikaṃ;
Akatvā kāyavācāhi, aviññattīhi taṃ phuse.

Na lesabhāvattā. Sappāye ārammaṇe aṭṭhatvā paṭiladdhāsevanaṃ hutvā tato paraṃ suṭṭhu dhāvatīti **sandhāvati**. Tato abhijjhāya sahagataṃ, byāpādasahagataṃ vā hutvā visesato dhāvatīti **vidhāvati**.

137. **Vaṇaṃ katvā gahetu**nti ettha kiñcāpi iminā sikkhāpadena anāpatti, itthirūpassa nāma yattha āmasantassa dukkaṭanti keci. ‘‘Kāyapaṭibaddhaggahaṇaṃ yuttaṃ, taṃ sandhāya vaṭṭatīti vutta’’nti vadanti. Ubhayaṃ vicāretvā gahetabbaṃ.

Kusasaṅkāmanavatthukathāvaṇṇanā

138. **Mahāpaccariyā**dīsu yaṃ vuttaṃ ‘‘paduddhāreneva kāretabbo’’ti, taṃ suvuttaṃ. Kintu tassa parikappāvahārakamattaṃ na dissatīti dassanatthaṃ idaṃ vuttaṃ. Uddhāre vāyaṃ āpanno, tasmā disvā gacchanto ‘‘paduddhāreneva kāretabbo’’ti idaṃ tattha duvuttanti vuttaṃ hoti. Kathaṃ? ‘‘Sāṭakatthiko sāṭakapasibbakameva gahetvā bahi nikkhamitvā sāṭakabhāvaṃ ñatvā ‘pacchā gaṇhissāmī’ti evaṃ parikappetvā gaṇhati, na uddhāre evāpajjati. Yadā bahi ṭhatvā ‘sāṭako aya’nti disvā gacchati, tadā paduddhāreneva kāretabbo’’ti na vuttametaṃ, kintu kiñcāpi parikappo dissati, pubbabhāge avahārakkhaṇe na dissatīti na so parikappāvahāro, ayamattho **mahāaṭṭhakathāyaṃ** vuttova, tasmā ‘‘ñāyamevā’’ti vadanti. **Kammantasālā** nāma kassakānaṃ vanacchedakānaṃ gehāni. **Ayaṃ tāvā**ti sace upacārasīmantiādi yāva theravādo mahāaṭṭhakathānayo, tattha **keci panā**tiādi na gahetabbaṃ theravādattā yuttiabhāvato, na hi sāhatthike evaṃvidhā atthasādhakacetanā hoti. Āṇattike eva atthasādhakacetanā. ‘‘Sesaṃ mahāpaccariyaṃ vuttenatthena sametī’’ti vuttaṃ.

Kusasaṅkāmanakaraṇe sace paro ‘‘nāyaṃ mama santako’’ti jānāti, itarassa hatthato muttamatte pārājikāpatti khīlasaṅkāmane viya. ‘‘Attano santakaṃ sace jānāti, na hotī’’ti vadanti. Evaṃ sante pañcakāni saṅkarāni hontīti upaparikkhitabbaṃ.

140. **Parānuddayatāyā**ti ettha parānuddayatāya koṭippattena bhagavatā kasmā ‘‘anāpatti petapariggahe tiracchānagatapariggahe’’ti (pārā. 131) vuttanti ce? Parānuddayatāya eva. Yassa hi parikkhārassa ādāne rājāno coraṃ gahetvā na hananādīni kareyyuṃ, tasmimpi nāma samaṇo gotamo pārājikaṃ paññapetvā bhikkhuṃ abhikkhuṃ karotīti mahājano bhagavati pasādaññathattaṃ āpajjitvā apāyupago hoti. Apetapariggahitā rukkhādī ca dullabhā, na ca sakkā ñātunti rukkhādīhi pāpabhīruko upāsakajano paṭimāgharacetiyabodhigharavihārādīni akatvā mahato puññakkhandhato parihāyeyya. ‘‘Rukkhamūlasenāsanaṃ paṃsukūlacīvaraṃ nissāya pabbajjā’’ti (mahāva. 128) vuttanissayā ca anissayā honti. Parapariggahitasaññino hi bhikkhū rukkhamūlapaṃsukūlāni na sādiyissantīti, pabbajjā ca na sambhaveyyuṃ, sappadaṭṭhakāle chārikatthāya rukkhaṃ aggahetvā maraṇaṃ vā nigaccheyyuṃ, acchinnacīvarādikāle sākhābhaṅgādiṃ aggahetvā naggā hutvā titthiyaladdhimeva suladdhi viya dīpentā vicareyyuṃ, tato titthiyesveva loko pasīditvā diṭṭhiggahaṇaṃ patvā saṃsārakhāṇuko bhaveyya, tasmā bhagavā parānuddayatāya eva ‘‘anāpatti petapariggahe’’tiādimāhāti veditabbaṃ.

141. **Aparampi bhāgaṃ dehī**ti ‘‘gahitaṃ viññattisadisattā neva bhaṇḍadeyyaṃ na pārājika’’nti likhitaṃ, idaṃ pakatijane yujjati. ‘‘Sace pana sāmiko vā tena āṇatto vā ‘aparassa sahāyabhikkhussa bhāgaṃ esa gaṇhāti yācati vā’ti yaṃ aparabhāgaṃ deti, taṃ bhaṇḍadeyya’’nti vadanti.

148-9. **Khādantassa bhaṇḍadeyya**nti corassa vā sāmikassa vā sampattassa dinnaṃ sudinnameva kira. **Avisesenā**ti ‘‘ussāhagatānaṃ vā’’ti avatvā vuttaṃ, na hi katipayānaṃ anussāhatāya saṅghikamasaṅghikaṃ hoti. **Mahāaṭṭhakathāya**mpi ‘‘yadi saussāhāva gacchanti, theyyacittena paribhuñjato avahāro hotī’’ti vuttattā tadubhayamekaṃ. Chaḍḍitavihāre upacārasīmāya pamāṇaṃ

jānituṃ na sakkā, ayaṃ pana bhikkhu upacārasīmāya bahi ṭhatvā ghaṇṭipaharaṇādiṃ katvā paribhuñjati khādati, tena evaṃ khāditaṃ sukhāditanti attho. ‘‘Itaravihāre tattha dittavidhināva paṭipajjitabba’’nti vuttaṃ. ‘‘Sukhāditaṃ antovihārattā’’ti likhitaṃ, **āgatānāgatānaṃ santakattā**ti ‘‘cātuddisassa saṅghassa demī’’ti dinnattā vuttaṃ. Evaṃ avatvā ‘‘saṅghassa demī’’ti dinnampi tādisameva. Tathā hi bahi ṭhito lābhaṃ na labhati bhagavato vacanenāti veditabbaṃ.

153. **‘‘Matasūkaro’’**ti vacanato tameva jīvantaṃ bhaṇḍadeyyanti katvā dātuṃ na labhati. Vajjhaṃ vaṭṭatīti dīpitaṃ hoti. **Maddanto gacchati, bhaṇḍadeyya**nti ettha kittakaṃ bhaṇḍadeyyaṃ, na hi sakkā ‘‘ettakā sūkarā madditvā gatā gamissantī’’ti jānitunti? Yattake sāmikānaṃ dinne te ‘‘dinnaṃ mama bhaṇḍa’’nti tussanti, tattakaṃ dātabbaṃ. No ce tussanti, atikkantasūkaramūlaṃ datvā kiṃ opāto khaṇitvā dātabboti? Na dātabbo. Atha kiṃ codiyamānassa ubhinnaṃ dhuranikkhepena pārājikaṃ hotīti? Na hoti, kevalaṃ kappiyaparikkhāraṃ datvā tosetabbova sāmiko, eseva nayo aññesupi evarūpesūti no takkoti ācariyo. ‘‘Tadaheva vā dutiyadivase vā maddanto gacchatī’’ti vuttaṃ. **Gumbe khipati, bhaṇḍadeyyamevā**ti avassaṃ pavisanake sandhāya vuttaṃ. Ettha ekasmiṃ vihāre paracakkādibhayaṃ āgataṃ. **Mūlavatthucchedanti** ‘‘sabbasenāsanaṃ ete issarā’’ti vacanato itare anissarāti dīpitaṃ hoti.

156. **Ārāmarakkhakā**ti vissaṭṭhavasena gahetabbaṃ. **Adhippāyaṃ ñatvā**ti ettha yassa dānaṃ paṭiggaṇhantaṃ bhikkhuṃ, bhāgaṃ vā sāmikā na rakkhanti na daṇḍenti, tassa dānaṃ appaṭicchādetvā gahetuṃ vaṭṭatīti idha sanniṭṭhānaṃ. Tampi ‘‘na vaṭṭati saṅghike’’ti vuttaṃ. **Ayameva bhikkhu issaro**ti yattha so icchati, tattha attaṅātahetuṃ labhati kira attho. Apica ‘‘daharo’’ti vadanti. **Savatthuka**nti saha bhūmiyāti vuttaṃ hoti. **‘‘Garubhaṇḍaṃ hotī’’**ti vatvā **‘‘tiṇamattaṃ pana na dātabba’’**nti vuttaṃ, taṃ kintu garubhaṇḍanti ce, arakkhiyaagopiyaṭṭhāne, vinassanakabhāve ca ṭhitaṃ sandhāya vuttaṃ. **Kappiyepi cā**ti vatvā, avatvā vā gahaṇayutte mātādisantakepi theyyacittuppādena. Idaṃ pana sikkhāpadaṃ ‘‘rājāpimesaṃ abhippasanno’’ti (pārā. 86) vacanato lābhaggamahattaṃ, vepullamahattañca pattakāle paññattanti siddhaṃ.

Dutiyapārājikavaṇṇanā niṭṭhitā.

3. Tatiyapārājikaṃ

Paṭhamapaññattinidānavaṇṇanā

162. **Tīhi suddhenā**ti ettha **tīhī**ti nissakkavacanaṃ vā hoti, karaṇavacanaṃ vā. Nissakkapakkhe kāyavacīmanodvārehi suddhena. Tathā duccaritamalehi visamehi papañcehītiādinā nayena sabbakilesattikehi bodhimaṇḍe eva suddhenāti yojetabbaṃ. Karaṇapakkhe **tīhī**ti kāyavacīmanodvārehi suddhena. Tathā tīhi sucaritehi, tīhi vimokkhehi, tīhi bhāvanāhi, tīhi sīlasamādhipaññāhi suddhenāti sabbaguṇattikehi yojetabbaṃ. **Vibhāvita**nti desanāya vitthāritaṃ, vibhūtaṃ vā kataṃ vihitaṃ, paññattaṃ vā hoti. **Saṃvaṇṇanā**ti vattamānasamīpe vattamānavacanaṃ.

Na kevalaṃ rājagahameva, idampi nagaraṃ. **Saparicchedanti** sapariyantanti attho. Saparikkhepanti eke. **‘‘Haṃsavaṭṭakacchadanenā**ti haṃsaparikkhepasaṇṭhānenā’’ti likhitaṃ. **Kāyavicchindaniyakatha**nti attano attabhāve, parassa vā attabhāve chandarāgappahānakaraṃ vicchindanakaraṃ dhammakathaṃ katheti. **Asubhā ceva** subhākāravirahitattā. **Asucino ca** dosanissandanapabhavattā. **Paṭikūlā ca** jigucchanīyattā pittasemhādīsu āsayato. **Asubhāya vaṇṇa**nti asubhākārassa, asubhakammaṭṭhānassa vā vitthāraṃ bhāsati. Sāmiatthe hetaṃ sampadānavacanaṃ. **Asubha**nti asubhanimittassa āvibhāvāya paccupaṭṭhānāya vitthārakathāsaṅkhātaṃ vaṇṇaṃ bhāsabhīti attho. Tesaṃyeva ādimajjhapariyosānānaṃ dasahi lakkhaṇehi sampannaṃ kilesacorehi anabhibhavanīyattā jhānacittaṃ **mañjūsaṃ** nāma.

Tatrimānīti etthāyaṃ piṇḍattho – yasmiṃ vāre paṭhamaṃ jhānaṃ ekacittakkhaṇikaṃ uppajjati, taṃ sakalampi javanavāraṃ anulomaparikammaupacāragotrabhuappanāppabhedaṃ ekattanayena ‘‘paṭhamaṃ jhāna’’nti gahetvā tassa paṭhamajjhānassa appanāpaṭipādikāya khippādibhedāya abhiññāya adhigatāya kiccanipphattiṃ upādāya āgamanavasena **paṭipadāvisuddhi ādī**ti veditabbā. Tatramajjhattupekkhāya kiccanipphattivasena **upekkhānubrūhanā majjhe**ti veditabbā. Pariyodāpakañāṇassa kiccanipphattivasena **sampahaṃsanā pariyosāna**nti veditabbaṃ. Tattha ādicittato paṭṭhāya yāva paṭhamajjhānassa uppādakkhaṇaṃ, etasmiṃ antare **paṭipadāvisuddhī**ti veditabbā. Uppādaṭhitikkhaṇesu upekkhānubrūhanā, ṭhitibhaṅgakkhaṇesu sampahaṃsanāti veditabbā. Lakkhīyati etenāti lakkhaṇanti katvā ‘‘visuddhipaṭipattipakkhandane’’tiādinā pubbabhāgo lakkhīyati, tividhena ajjhupekkhanena majjhaṃ lakkhīyati, catubbidhāya sampahaṃsanāya pariyosānaṃ lakkhīyatīti. Tena vuttaṃ **‘‘dasa lakkhaṇānī’’**ti.

Pāribandhakatoti nīvaraṇasaṅkhātapāribandhakato visuddhattā gotrabhupariyosānaṃ pubbabhāgajavanacittaṃ **‘‘cittavisuddhī’’**ti vuccati. Tathā visuddhattā taṃ cittaṃ majjhimaṃ samādhinimittasaṅkhātaṃ appanāsamādhiṃ tadatthāya upagacchamānaṃ ekasantativasena pariṇāmentaṃ paṭipajjati nāma. Evaṃ paṭipannassa tassa tattha samathanimitte pakkhandanaṃ tabbhāvūpagamanaṃ hotīti katvā **‘‘tattha cittapakkhandana’’**nti vuccati. Evaṃ tāva paṭhamajjhānuppādakkhaṇe eva āgamanavasena paṭipadāvisuddhi veditabbā. Evaṃ **visuddhassa** appanāppattassa puna visodhane byāpārābhāvā **ajjhupekkhanaṃ** hoti. Samathappaṭipannattā puna samādhāne byāpārābhāvā ca **samathappaṭipannassa ajjhupekkhanaṃ** hoti. Kilesasaṃsaggaṃ pahāya ekantena upaṭṭhitattā puna ekattupaṭṭhāne byāpārāsambhavato **ekattupaṭṭhānassa ajjhupekkhanaṃ** hoti. **Tattha jātāna**nti tasmiṃ citte jātānaṃ samādhipaññānaṃ yuganaddhabhāvena **anativattanaṭṭhena** nānākilesehi vimuttattā. Saddhādīnaṃ **indriyānaṃ** vimuttirasene**karasaṭṭhena** anativattanekasabhāvānaṃ tesaṃ dvinnaṃ upagataṃ tajjaṃ tassāruppaṃ tadanurūpaṃ vīriyaṃ tathā cittaṃ yogī vāheti pavattetīti katvā **tadupagavīriyavāhanaṭṭhena** ca visesabhāgiyabhāvattā **āsevanaṭṭhena** ca **sampahaṃsanā** hotīti attho veditabbo. Apicettha ‘‘anantarātītaṃ gotrabhucittaṃ ekasantativasena pariṇāmentaṃ paṭipajjati nāmā’’ti likhitaṃ. Tattha hi pariṇāmentaṃ paṭipajjatīti etāni vacanāni atītassa na sambhavanti, yañca tadanantaraṃ likhitaṃ ‘‘appanāsamādhicittaṃ upagacchamānaṃ gotrabhucittaṃ tattha pakkhandati nāmā’’ti. Imināpi taṃ na yujjati, ‘‘paṭipattikkhaṇe eva atīta’’nti vuttattā ‘‘gotrabhucittaṃ tattha pakkhandatī’’ti vacanameva virujjhatīti ācariyo. ‘‘Ekacittakkhaṇikampi lokuttaracittaṃ āsevati bhāveti bahulīkarotī’’ti vuttattā ‘‘ekacittakkhaṇikassāpi jhānassa etāni dasa lakkhaṇānī’’ti vuttaṃ. ‘‘Tato paṭṭhāya āsevanā bhāvanā evā’’tipi

vuttaṃ. **''Adhiṭṭhānasampanna**nti adhiṭṭhānena sahagata''nti likhitaṃ. Tassattho – yañca ''ādimajjhapariyosānasaṅkhāta''nti vuttaṃ, taṃ tesaṃ tiṇṇampi kalyāṇakatāya samannāgatattā tividhakalyāṇakatañca. Evaṃ tividhacittaṃ tadadhigamamūlakānaṃ guṇānaṃ, uparijhānādhigamassa vā padaṭṭhānaṭṭhena adhiṭṭhānaṃ hoti, tasmā cittassa adhiṭṭhānabhāvena sampannattā adhiṭṭhānasampannaṃ nāmāti.

Addhamāsaṃ paṭisallīyitunti ettha ācariyā evamāhu ''bhikkhūnaṃ aññamaññavadhadassanasavanasambhave satthuno sati tassa upaddavassa abhāve upāyājānanato 'ayaṃ asabbaññū'ti hetupatirūpakamahetuṃ vatvā dhammissarassāpi tathāgatassa kammesvanissariyaṃ asambujjhamānā asabbadassitamadhiccamohā bahujanā avīciparāyanā bhaveyyuṃ, tasmā so bhagavā pageva tesaṃ bhikkhūnaṃ aññamaññaṃ vadhamānabhāvaṃ ñatvā tadabhāvopāyābhāvaṃ pana suvinicchinitvā tattha puthujjanānaṃ sugatilābhahetumevekaṃ katvā asubhadesanāya vā rūpasaddadassanasavanehi nippayojanehi viramitvā pageva tato viramaṇato, sugatilābhahetukaraṇato, avassaṃ paññāpitabbāya tatiyapārājikapaññattiyā vatthāgamadassanato ca attano sabbadassitaṃ **parikkhakānaṃ** pakāsento viya tamaddhamāsaṃ veneyyahitanipphattiyā phalasamāpattiyā avakāsaṃ katvā viharitukāmo **'icchāmahaṃ, bhikkhave, addhamāsaṃ paṭisallīyitu'**ntiādimāhā''ti. Ācariyā nāma **buddhamittattheradhammasirittheraupatissattherā**dayo gaṇapāmokkhā, aṭṭhakathācariyassa ca santike sutapubbā. Tato aññe eketi veditabbā. ''Sakena kāyena aṭṭīyanti…pe… bhavissantī''ti idaṃ parato ''ye te bhikkhū avītarāgā, tesaṃ tasmiṃ samaye hoti eva bhayaṃ, hoti lomahaṃso, hoti chambhitatta''nti iminā na yujjati, idañca bhagavato asubhakathārammaṇappayojanena na sametīti ce? Na, tadatthājānanato. Sakena kāyena aṭṭīyantānampi tesaṃ ariyamaggena appahīnasinehattā khīṇāsavānaṃ viya maraṇaṃ paṭicca abhayaṃ na hoti, bhayañca pana asubhabhāvanānuyogānubhāvena mandībhūtaṃ anaṭṭīyantānaṃ viya na mahantaṃ hutvā cittaṃ mohesi. Apāyupage te satte nākāsīti evamattho veditabbo. Atha vā idaṃ purimassa kāraṇavacanaṃ, yasmā tesaṃ tasmiṃ samaye hoti eva bhayaṃ, chambhitattaṃ, lomahaṃso ca, tasmā ''tena kho pana samayena bhagavā asubhakathaṃ kathetī''tiādi vuttanti.

Atha vā sakena kāyena aṭṭīyantānampi tesaṃ hoti eva bhayaṃ, mahānubhāvā vītarāgāti khīṇāsavānaṃ mahantaṃ visesaṃ dasseti, atiduppasaheyyamidaṃ maraṇabhayaṃ, yato evaṃvidhānampi avītarāgattā bhayaṃ hotītipi dasseti. Tadaññe tesaṃ bhikkhūnaṃ pañcasatānaṃ **aññatarā**. Tenedaṃ dīpeti ''taṃ tathā āgataṃ asihatthaṃ vadhakaṃ passitvā tadaññesampi hoti eva bhayaṃ, pageva tesanti katvā bhagavā paṭhamameva tesaṃ asubhakathaṃ kathesi, parato tesaṃ nāhosi. Evaṃ mahānisaṃsā nesaṃ asubhakathā āsī''ti. Yo panettha pacchimo nayo, so ''tesu kira bhikkhūsu kenacipi kāyavikāro vā vacīvikāro vā na kato, sabbe satā sampajānā dakkhiṇena passena nipajjiṃsū''ti iminā aṭṭhakathāvacanena sameti.

Apare panāhūti kuladdhipaṭisedhanatthaṃ vuttaṃ. ''Ayaṃ kira laddhī''ti vacanaṃ ''māradheyyaṃnātikkamissatī''ti vacanena virujjhatīti ce? Na virujjhati. Kathaṃ? Ayaṃ bhikkhū aghātento māravisayaṃ atikkamissati akusalakaraṇato ca. Ghātento pana māradheyyaṃ nātikkamissati balavattā kammassāti sayaṃ mārapakkhikattā evaṃ cintetvā pana ''ye na matā, te saṃsārato na muttā''ti attano ca laddhi, tasmā taṃ tattha ubhayesaṃ magge niyojentī evamāha, teneva ''mārapakkhikā mārena samānaladdhikā''ti avatvā ''mārassā nuvattikā''ti vuttā. ''Iminā kiṃ vuttaṃ hoti? Yasmā mārassa anuvatti, tasmā evaṃ cintetvāpi attano laddhivasena evamāhā''ti keci likhanti. Mama santike ekato upaṭṭhānamāgacchanti, attano attano ācariyupajjhāyānaṃ santike uddesādiṃ gaṇhāti.

Ānāpānassatisamādhikathāvaṇṇanā

165. **Ayampi kho, bhikkhave**ti iminā kiṃ dasseti? Yesaṃ evamassa ''bhagavatā ācikkhitakammaṭṭhānānuyogapaccayā tesaṃ bhikkhūnaṃ jīvitakkhayo āsī''ti, tesaṃ taṃ micchāgāhaṃ nisedheti. Kevalaṃ tesaṃ bhikkhūnaṃ pubbe katakammapaccayāva jīvitakkhayo āsi, idaṃ pana kammaṭṭhānaṃ tesaṃ kesañci arahattappattiyā, kesañci anāgāmisakadāgāmisotāpattiphalappattiyā, kesañci paṭhamajjhānādhigamāya, kesañci vikkhambhanatadaṅgappahānena attasinehapaayādānāya upanissayo hutvā, kesañci sugatiyaṃ uppattiyā upanissayo ahosīti sātthikāva me asubhakathā, kintu ''sādhu, bhante bhagavā, aññaṃ pariyāyaṃ ācikkhatū''ti ānandena yācitattā aññaṃ pariyāyaṃ ācikkhāmi, yathā vo pubbe ācikkhitaasubhakammaṭṭhānānuyogā, evaṃ ayampi kho bhikkhaveti yojanā veditabbā. **''Assāsavasena upaṭṭhānaṃ satī''**ti vuttaṃ. Sā hi taṃ assāsaṃ, passāsaṃ vā ārammaṇaṃ katvā pubbabhāge, aparabhāge pana assāsapassāsapabhavanimittaṃ ārammaṇaṃ katvā upaṭṭhātīti ca tathā vuttā.

Asubhe pavattaṃ asubhanti vā pavattaṃ bhāvanākammaṃ asubhakammaṃ, tadeva aññassa punappunaṃ uppajjanakassa kāraṇaṭṭhena ṭhānattā **asubhakammaṭṭhānaṃ,** ārammaṇaṃ vā asubhakammassa padaṭṭhānaṭṭhena ṭhānanti asubhakammaṭṭhānanti idha asubhajjhānaṃ, teneva **''oḷārikārammaṇattā''**ti vuttaṃ. **Paṭivedhavasenā**ti vitakkādiaṅgapaṭilābhavasena. **Ārammaṇasantatāyā**ti anukkamena santakālaṃ upādāya vuttakāyadarathappaṭipassaddhivasena nibbuto. **Parikammaṃ vā**ti kasiṇaparikammaṃ kira nimittuppādapariyosānaṃ. Tadā hi nirassādattā asantaṃ, appaṇihitañca. Yathā upacāre nīvaraṇavigamena, aṅgapātubhāvena ca **santatā** hoti, na tathā idha, idaṃ pana **''ādisamannāhārato''**ti vuttaṃ. Dutiyavikappe **asecanako**ti atittikaro, tena vuttaṃ **''ojavanto''**ti. Cetasikasukhaṃ jhānakkhaṇepi atthi, evaṃ santepi ''ubhopi jhānā vuṭṭhitasseva gahetabbā''ti vuttaṃ. Samathena sakasantāne **avikkhambhite**. Itarathā pāpakānaṃ jhānena sahuppatti siyā. Khandhādīnaṃ lokuttarapādakattā **nibbedhabhāgiyaṃ,** visesena yassa nibbedhabhāgiyaṃ hoti, taṃ sandhāya vā. ''Aniccānupassītiādicatukkavasena anupubbena ariyamaggavuḍḍhippatto samucchindati, sesānametaṃ natthī''ti likhitaṃ.

Tathābhāvapaṭisedhano cāti soḷasavatthukassa titthiyānaṃ natthitāya vuttaṃ. Sabbapaṭhamānaṃ pana catunnaṃ padānaṃ vasena lokiyajjhānameva tesaṃ atthi, tasmiṃ lokuttarapadaṭṭhānaṃ natthi eva. **''Phalamuttama**nti phale uttama''nti vuttaṃ. **Ututtayānukūla**nti gimhe araññe, hemante rukkhamūle, vasantakāle suññāgāre gato. Semhadhātukassa **araññaṃ,** pittadhātukassa **rukkhamūlaṃ,** vātadhātukassa suññāgāraṃ anukūlaṃ. Mohacaritassa araññaṃ anukūlaṃ mahāraññe cittaṃ na saṅkuṭati, dosacaritassa rukkhamūlaṃ, rāgacaritassa suññāgāraṃ. Ṭhānacaṅkamāni uddhaccapakkhikāni, sayanaṃ līnapakkhikaṃ, pallaṅkābhujanena nisajjāya daḷhabhāvaṃ, ujukāyaṃ paṇidhānena assāsapassāsānaṃ pavattanasukhaṃ ''parimukhaṃ sati''nti iminā ārammaṇapariggahūpāyaṃ dasseti. **Kārī**ti karaṇasīlo. Etassa vibhaṅge ''assasati passasatī''ti avatvā **''sato kārī''**ti vuttaṃ. Tasmā ''assasati passasatī''ti vutte ''paṭhamacatukkaṃ eva labbhati, na sesānī''ti ca **''dīghaṃassāsavasenā**ti alopasamāsaṃ katvā''iti ca ''ekatthatāya avikkhepa''nti ca ''asambhogavasena pajānato''ti ca ''tena ñāṇenā''ti ca **''pajānato**ti vuttañāṇenā''ti ca **''satokārī**ti

satisampajaññāhikārī''ti ca ''paṭinissaggānupassino assāsāva paṭinissaggānupassiassāsā''ti ca likhitaṃ. **Uppaṭipāṭiyā āgata**mpi yujjateva, tena ṭhānena paṭisiddhaṃ. **Tāluṃ āhacca** nibbāyanato kira potako sampatijātova khipitasaddaṃ karoti, chandapāmojjavasena cha purimā tayoti **nava. Ekenākārenā**ti assāsavasena vā passāsavasena vā evaṃ ānāpānassatiṃ bhāvayato kāye **kāyānupassanāsatikammaṭṭhānabhāvanā** sampajjati.

Kāyoti assāsapassāsā. Upaṭṭhānaṃ sati. **Dīgha**nti sīghaṃ gataṃ assāsapassāsaṃ. **Addhānasaṅkhāte**ti kālasaṅkhāte viya kālakoṭṭhāseti attho, dīghakāle vāti attho. Eko hi assāsamevūpalakkheti, eko passāsaṃ, eko ubhayaṃ, tasmā ''vibhāgaṃ akatvā''ti vā vuttaṃ, **chando**ti evaṃ assāsato, passāsato ca assādo uppajjati, tassa vasena kattukamyatāchando uppajjati. Tato **pāmojja**nti. Assāsapassāsānaṃ duviññeyyavisayattā **cittaṃ vivattati,** gaṇanaṃ pahāya phuṭṭhaṭṭhānameva manasi karontassa kevalaṃ **upekkhāva saṇṭhāti. Cattāro vaṇṇā**ti ''pattassa tayo vaṇṇā''tiādīsu viya cattāro saṇṭhānāti attho.

Tathābhūtassāti ānāpānassatiṃ bhāvayato. **Saṃvaro**ti satisaṃvaro. Atha vā paṭhamena jhānena nīvaraṇānaṃ, dutiyena vitakkavicārānaṃ, tatiyena pītiyā, catutthena sukhadukkhānaṃ, ākāsānañcāyatanasamāpattiyā rūpasaññāya, paṭighasaññāya, nānattasaññāya vā pahānaṃ. ''Sīlanti veramaṇi sīlaṃ, cetanā sīlaṃ, saṃvaro sīlaṃ, avītikkamo sīla''nti (paṭi. ma. 1.39 thokaṃ visadisaṃ) vuttavidhināpettha attho daṭṭhabbo. ''Atthato tathā tathā pavattadhammā upadhāraṇasamādhānasaṅkhātena sīlanaṭṭhena sīlanti vuccantī''ti vuttaṃ. Tathā ''ayaṃ imasmiṃ atthe adhippetā sikkhā''ti etthāpi cetanāsīlameva, katthaci viratisīlampīti attho daṭṭhabbo. Aññathā paṇṇattivajjesupi sikkhāpadesu viratippasaṅgo ahosi, pātimokkhasaṃvarasaṃvuto viharatīti katvā tassāpi viratippasaṅgo. **Tasmiṃ ārammaṇe**ti ānāpānārammaṇe. **Tāya satiyā**ti tattha uppannasatiyā. **''Tena manasikārenā**ti āvajjanenā''ti likhitaṃ. Etena nānāvajjanappavattidīpanato nānājavanavārehipi sikkhati nāmāti dīpitaṃ hoti, yena pana manasikārena vā. **Ñāṇuppādanādīsū**ti ettha ādisaddena yāva pariyosānaṃ veditabbaṃ. **''Tatrā**ti tasmiṃ ānāpānārammaṇe. **Eva**nti idāni vattabbanayenā''ti likhitaṃ. **Tatrā**ti tesaṃ assāsapassāsānaṃ vā. Taṅhi ''pubbe apariggahitakāle''ti iminā suṭṭhu sameti. ''Paṭhamavādo dīghabhāṇakānaṃ. Te hi 'paṭhamajjhānaṃ labhitvā nānāsane nisīditvā dutiyatthāya vāyāmato upacāre vitakkavicāravasena oḷārikacittappavattikāle pavattaassāsapassāsavasena oḷārikā'ti vadanti. 'Majjhimabhāṇakā jhānalābhissa samāpajjanakāle, ekāsanapaṭilābhe ca uparūpari cittappavattiyā santabhāvato paṭhamato dutiyassupacāre sukhumataṃ vadantī'''ti likhitaṃ.

Vipassanāyaṃ panāti catudhātuvavatthānamukhena abhiniviṭṭhassa ayaṃ kamo, aññassa cāti veditabbaṃ. Ettakaṃ rūpaṃ, na ito aññanti dassanaṃ sandhāya **''sakalarūpapariggahe''**ti vuttaṃ. **Rūpārūpapariggahe**ti ettha aniccatādilakkhaṇārammaṇikabhaṅgānupassanato pabhuti balavatī vipassanā. **Pubbe vuttanayenā**ti sabbesaṃyeva pana matena apariggahitakāletiādinā. **Sodhanā** nāma vissajjanaṃ. **Assā**ti ''passambhayaṃ kāyasaṅkhāra''nti padassa.

Purato namanā **ānamanā**. Tiriyaṃ namanā **vinamanā**. Suṭṭhu namanā **sannamanā**. Pacchā namanā **paṇamanā**. Jāṇuke gahetvā ṭhānaṃ viya **iñjanā**ti ānamanādīnaṃ āvibhāvatthamuttanti veditabbaṃ. Yathārūpehi ānamanādi vā kampanādi vā hoti, tathārūpe passambhayanti sambandho. **Iti kirā**ti iti ce. **Evaṃ sante**ti santasukhumampi ce passambhati. **Pabhāvanā**ti uppādanaṃ. Assāsapassāsānaṃ vūpasantattā ānāpānassatisamādhissa bhāvanā na hoti. Yasmā taṃ natthi, tasmā na samāpajjati, samāpattiyā abhāvena na vuṭṭhahanti. **Iti kirā**ti evametaṃ tāva vacananti tadetaṃ. Saddova saddanimittaṃ, ''sato assasati sato passasatī''ti padāni patiṭṭhapetvā dvattiṃsapadāni cattāri catukkāni veditabbāni.

Appaṭipīḷananti tesaṃ kilesānaṃ anuppādanaṃ kiñcāpi cetiyaṅgaṇavattādīnipi atthato pātimokkhasaṃvarasīle saṅgahaṃ gacchanti ''yassa siyā āpattī''ti (mahāva. 134) vacanato. Tathāpi ''na tāva, sāriputta, satthā sāvakānaṃ sikkhāpadaṃ paññapeti uddisati pātimokkhaṃ, yāva na idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavantī''ti ettha anadhippetattā **''ābhisamācārika''**nti vuttaṃ. ''Yaṃ panettha āpattiṭṭhāniyaṃ na hoti, taṃ amissamevā''ti vuttaṃ.

Yathāvuttenāti yogānuyogakammassa padaṭṭhānattā. **Sallahukavutti** aṭṭhaparikkhāriko. **Pañcasandhikaṃ kammaṭṭhāna**nti ettha jhānampi nimittampi tadatthajotikāpi pariyatti idha kammaṭṭhānaṃ nāma. Gamanāgamanasampannatādi **senāsanaṃ**. Saṃkiliṭṭhacīvaradhovanādayo **khuddakapalibodhā**. ''Antarā patitaṃ nu kho''ti vikampati.

Ajjhattaṃ vikkhepagatenāti niyakajjhatte vikkhepagatena. **Sāraddhā** asamāhitattā. **Upanibandhanathambhamūlaṃ** nāma nāsikaggaṃ, mukhanimittaṃ vā. **Tatthevā**ti nāsikaggādinimitte. **''Dolāphalakassa** ekapasse eva **ubho koṭiyo majjhañca passatī''**ti vadanti.

Idha panāti kakacūpame. **Desato**ti phusanakaṭṭhānato. **''Nimittaṃ paṭṭhapetabba**nti nimitte sati paṭṭhapetabbā''ti vuttaṃ. Garūhi bhāvetabbattā **garukabhāvanaṃ**. **Ekacce āhū**ti ekacce jhāyino āhu.

''Saññānānatāyā''ti vacanato ekaccehi vuttampi pamāṇameva, saṅgītito paṭṭhāya aṭṭhakathāya anāgatattā tathā vuttaṃ. ''Mayhaṃ tārakarūpaṃ nu kho upaṭṭhātī''tiādiparikappe asatipi dhātunānattena etāsaṃ dhātūnaṃ uppatti viya kevalaṃ bhāvayato tathā tathā upaṭṭhāti. ''Na nimitta'nti vattuṃ na vaṭṭati sampajānamusāvādattā''ti vuttaṃ. **Kammaṭṭhāna**nti idha vuttapaṭibhāganimittameva.

Nimitte paṭibhāge. **Nānākāra**nti ''cattāro vaṇṇā vattantī''ti vuttanānāvidhataṃ. **Vibhāvaya**nti jānaṃ pakāsayaṃ. **Assāsapassāse**ti tato sambhūte nimitte, assāsapassāse vā nānākāraṃ. Nimitte hi cittaṃ ṭhapentova nānākāratañca vibhāveti, assāsapassāse vā sakaṃ cittaṃ nibandhatīti vuccati. Tārakarūpādi**vaṇṇato**. Kakkhaḷattādi**lakkhaṇato**.

Aṭṭhakathāsu paṭikkhittanti āsannabhavaṅgattāti kāraṇaṃ vatvā sīhaḷaṭṭhakathāsu paṭikkhittaṃ. Kasmā? Yasmā chaṭṭhe, sattame vā appanāya sati maggavīthiyaṃ phalassa okāso na hoti, tasmā. Idha hotūti ce? Na, lokiyappanāpi hi appanāvīthimhi lokuttarena samānagatikāvāti paṭiladdhajjhānopi bhikkhu diṭṭhadhammasukhavihāratthāya jhānaṃ samāpajjitvā sattāhaṃ nisīditukāmo catutthe, pañcame vā appetvā nisīdati, na chaṭṭhe, sattame vā. Tattha hi appanā. Tato paraṃ appanāya ādhārabhāvaṃ na gacchati.

Āsannabhavaṅgattā catutthaṃ, pañcamaṃ vā gacchati thale ṭhitaghaṭo viya javanānamantare ṭhitattāti kira ācariyo.

Puthuttārammaṇāni anāvajjitvā jhānaṅgāneva āvajjanaṃ **āvajjanavasī** nāma. Tato paraṃ catunnaṃ, pañcannaṃ vā paccavekkhaṇacittānaṃ uppajjanaṃ, taṃ **paccavekkhaṇavasī** nāma. Teneva ''paccavekkhaṇavasī pana āvajjanavasiyā eva vuttā''ti vuttaṃ. **Samāpajjanavasī** nāma yattakaṃ kālaṃ icchati tattakaṃ samāpajjanaṃ, taṃ pana icchitakālaparicchedaṃ patiṭṭhāpetuṃ samatthatāti. ''Adhiṭṭhānavasiyā vuṭṭhānavasino ayaṃ nānattaṃ adhiṭṭhānānubhāvena javanaṃ javati, vuṭṭhānānubhāvena pana adhippetato adhikaṃ javatī''tipi vadanti. Apica pathavīkasiṇādiārammaṇaṃ āvajjitvā javanañca javitvā puna āvajjitvā tato pañcamaṃ jhānaṃ cittaṃ hoti, ayaṃ kira ukkaṭṭhaparicchedo. Bhagavato pana āvajjanasamanantarameva jhānaṃ hotīti sabbaṃ **anugaṇṭhipade** vuttaṃ.

''Vatthunti hadayavatthuṃ. **Dvāra**nti cakkhādi. **Ārammaṇa**nti rūpādī''ti likhitaṃ. Yathāpariggahitarūpārammaṇaṃ vā viññāṇaṃ passati, aññathāpi passati. Kathaṃ? ''Yathāpariggahitarūpavatthudvārārammaṇaṃ vā''ti vuttaṃ. Yathāpariggahitarūpesu vatthudvārārammaṇāni yassa viññāṇassa, taṃ viññāṇaṃ yathāpariggahitarūpavatthudvārārammaṇaṃ tampi passati, ekassa vā ārammaṇasaddassa lopo daṭṭhabboti ca mama takko vicāretvāva gahetabbo.

Tato paraṃ tīsu catukkesu dve dve padāni ekamekaṃ katvā gaṇetabbaṃ. Samathena **ārammaṇato** vipassanāvasena **asammohato** pītipaṭisaṃvedanamettha veditabbaṃ. ''Dukkhametaṃ ñāṇa''ntiādīsu pana ''ārammaṇato asammohato''ti yaṃ vuttaṃ, idha tato vuttanayato uppaṭipāṭiyā vuttaṃ. Tattha hi yena mohena taṃ dukkhaṃ paṭicchannaṃ, na upaṭṭhāti, tassa vihatattā vā evaṃ pavatte ñāṇe yathāruci paccavekkhituṃ icchiticchitakāle samatthabhāvato vā dukkhādīsu tīsu asammohato ñāṇaṃ vuttaṃ. Nirodhe ārammaṇato taṃsampayuttā pītipaṭisaṃvedanā asammohato na sambhavati mohappahānābhāvā, paṭisambhidāpāḷivirodhato ca. Tattha **''dīghaṃ assāsavasenā''**tiādi ārammaṇato dassetuṃ vuttaṃ. **Tāya satiyā tena ñāṇena sā pīti paṭisaṃviditā hoti** tadārammaṇassa paṭisaṃviditattāti ettha adhippāyo. **''Āvajjato''**tiādi asammohato pītipaṭisaṃvedanaṃ dassetuṃ vuttaṃ. Aniccādivasena jānato, passato, paccavekkhato ca. Tadadhimuttatāvasena adhiṭṭhahato, adhimuccato, tathā vīriyādiṃ samādahato khaṇikasamādhinā.

Abhiññeyyanti ñātapariññāya. **Pariññeyya**nti tīraṇapariññāya. Sabbañhi dukkhasaccaṃ abhiññeyyaṃ, pariññeyyañca. Tatra cāyaṃ pītīti likhitaṃ. **Abhiññeyya**ntiādi maggakkhaṇaṃ sandhāyāhāti vuttaṃ. Maggena asammohasaṅkhātavipassanākiccanipphattito maggopi abhiññeyyādiārammaṇaṃ karonto viya vutto. **Vipassanābhūmidassanattha**nti samathe kāyikasukhābhāvā vuttaṃ. **Dvīsu cittasaṅkhārapadesū**ti cittasaṅkhārapaṭisaṃvedī…pe… sikkhati passambhayaṃ cittasaṅkhārapaṭisaṃvedī…pe… sikkhatīti etesu. Modanādi sabbaṃ pītivevacanaṃ. Aniccānupassanādi kilese, tammūlake khandhābhisaṅkhāre. **Evaṃ bhāvito**ti na catukkapañcakajjhānanibbattanena bhāvito. Evaṃ sabbākāraparipuṇṇaṃ katvā bhāvito. Vipassanāmaggapaccavekkhaṇakālesupi pavattaassāsamukheneva sabbaṃ dassitaṃ upāyakusalena bhagavatā.

168. **Kasmā idaṃ vuccati** amhehīti adhippāyo.

Padabhājanīyavaṇṇanā

172. **Ussukkavacana**nti pākaṭasaddasaññā kira, samānakapadanti vuttaṃ hoti. ''Sutvā bhuñjantī''ti ettha viya sañcicca voropetukāmassa sañciccapadaṃ voropanapadassa ussukkaṃ, sañcetanā ca jīvitā voropanañca ekassevāti vuttaṃ hoti. Na kevalaṃ cetasikamatteneva hoti, payogopi icchitabbo evāti dassetuṃ vuttānīti kira **upatissatthero**. ''Jānitvā sañjānitvā cecca abhivitaritvā''ti vattabbe ''jānanto…pe… vītikkamo''ti voropanampi dassitaṃ, tasmā byañjane ādaraṃ akatvā attho dassito. Vītikkamasaṅkhātatthasiddhiyā hi purimacetanā atthasādhikā hoti. **Sabbasukhumaattabhāva**nti rūpaṃ sandhāya vuttaṃ, na arūpaṃ. Attasaṅkhātānañhi arūpānaṃ **khandhavibhaṅge** (vibha. 1 ādayo) viya idha oḷārikasukhumatā anadhippetā. **Mātukucchismi**nti yebhuyyavacanaṃ, opapātikamanussepi pārājikameva, arūpakāye upakkamābhāvā taggahaṇaṃ kasmāti ce? Arūpakkhandhena saddhiṃ tasseva rūpakāyassa jīvitindriyasambhavato. Tena sajīvakova manussaviggahopi nāma hotīti siddhaṃ. Ettha **mātukucchismi**nti manussamātuyā vā tiracchānamātuyā vā. Vuttañhi **parivāre** (pari. 480) –

> ''Itthiṃ hane ca mātaraṃ, purisañca pitaraṃ hane;
> Mātaraṃ pitaraṃ hantvā, na tenānantaraṃ phuse;
> Pañhā mesā kusalehi cintitā''ti.

Paṭhamanti paṭisandhicittameva. Ekabhavapariyāpannāya hi cittasantatiyā paṭisandhicittaṃ paṭhamacittaṃ nāma. Cuticittaṃ pacchimaṃ nāma. Aññathā anamatagge saṃsāre paṭhamacittaṃ nāma natthi vinā anantarasamanantaranatthivigatapaccayehi cittuppattiyā abhāvato. Bhāve vā navasattapātubhāvadosappasaṅgo. **Ayaṃ sabbapaṭhamo manussaviggaho**ti kiñcāpi imaṃ jīvitā voropetuṃ na sakkā, taṃ ādiṃ katvā santatiyā yāva maraṇā uppajjanakamanussaviggahesu aparimāṇesu ''sabbapaṭhamo''ti dissati. Yadā pana yo manussaviggaho pubbāpariyavasena santatippatto hoti, tadā taṃ jīvitā voropetuṃ sakkā. Santatiṃ vikopento hi jīvitā voropeti nāma. Ettha ca nānattanaye adhippete sati ''sabbapaṭhamo''ti vacanaṃ yujjati, na pana ekattanaye santatiyā ekattā. Ekattanayo ca idhādhippeto ''santatiṃ vikopetī''ti vacanato, tasmā ''sabbapaṭhamo''ti vacanaṃ na yujjatīti ce? Na, santatipaccuppannabahuttā. Yasmā pana santati nāma anekesaṃ pubbāpariyuppatti vuccati, tasmā ''ayaṃ sabbapaṭhamo''ti vutto, evamettha dvepi nayā saṅgahaṃ gacchanti, aññathā ''santatiṃ vikopetī''ti idaṃ vacanaṃ na sijjhati. Kiñcāpi ettha ''santatiṃ vikopetī''ti vacanato santatipaccuppannameva adhippetaṃ, na addhāpaccuppannaṃ viya dissati, tathāpi yasmā santatipaccuppanne vikopite addhāpaccuppannaṃ vikopitameva hoti, addhāpaccuppanne pana vikopite santatipaccuppannaṃ vikopitaṃ hotīti ettha vattabbaṃ natthi. Tasmā **aṭṭhakathāyaṃ** ''tadubhayampi voropetuṃ sakkā, tasmā tadeva sandhāya 'santatiṃ vikopetī'ti idaṃ vuttanti veditabba''nti āha. ''Santatiṃ vikopetī''ti vacanato pakatiyā āyupariyantaṃ patvā maraṇakasatte vītikkame sati anāpatti vītikkamapaccayā santatiyā akopitattā. Vītikkamapaccayā ce āyupariyantaṃ appatvā antarāva maraṇakasatte vītikkamapaccayā āpatti, kammabaddho cāti no takkoti ācariyo. ''Maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya, ayampi pārājiko hoti asaṃvāso''ti vacanato vā cetanākkhaṇe eva pārājikāpatti ekantākusalattā, dukkhavedanattā, kāyakammattā, vacīkammattā, kiriyattā cāti

veditabbaṃ.

Sattaṭṭhajavanavāramattanti sabhāgārammaṇavasena vuttaṃ, teneva **''sabhāgasantativasenā''**tiādi vuttaṃ. Attano paṭipakkhena samannāgatattā samanantarassa paccayaṃ hontaṃ yathā pure viya ahutvā dubbalassa. **Ta**nti jīvitindriyavikopanaṃ.

Ītinti sattavidhavicchikādīni yuddhe ḍaṃsitvā māraṇatthaṃ vissajjenti. **Pajjaraka**nti sarīraḍāhaṃ. **Sūcika**nti sūlaṃ. **Visūcika**nti sukkhamātisāraṃvasayaṃ. **Pakkhandiya**nti rattātisāraṃ. Dvattibyāmasatappamāṇe mahākāye nimminitvā ṭhitanāguddharaṇaṃ, kujjhitvā olokite paresaṃ kāye visamaraṇaṃ vā ḍāhuppādanaṃ vā payogo nāma.

Kecīti mahāsaṅghikā. Ayaṃ itthī. **Kulumbassā**ti gabbhassa. Kathaṃ sā itarassāti ce? Tassa duṭṭhena manasānupakkhite so ca gabbho sā ca iddhīti ubhayampi saheva nassati, ghaṭaggīnaṃ bhedanibbāyanaṃ viya ekakkhaṇe hoti. ''Tesaṃ suttantikesu ocariyamānaṃ na sametī''ti likhitaṃ, ''tesaṃ mataṃ gahetvā 'thāvarīnampi ayaṃ yujjatī'ti vutte tikavasena paṭisedhitabbanti apare''ti vuttaṃ. Sāhatthikanissaggiyapayogesu sanniṭṭhāpakacetanāya sattamāya sahuppannakāyaviññattiyā sāhatthikatā veditabbā. Āṇattike pana sattahipi cetanāhi saha vacīviññattisambhavato sattasatta saddā ekato hutvā ekekakkharabhāvaṃ gantvā yattakehi akkharehi attano adhippāyaṃ viññāpeti, tadavasānakkharasamuṭṭhāpikāya sattamacetanāya sahajātavacīviññattiyā āṇattikatā veditabbā. Tathā vijjāmayapayoge. Kāyenāṇattiyaṃ pana sāhatthike vuttanayova. Thāvarapayoge yāvatā parassa maraṇaṃ hoti, tāvatā kammabaddho, āpatti ca. Tato paraṃ atisañcaraṇe kammabaddhātibahuttaṃ veditabbaṃ sati paraṃ maraṇe. Pārājikāpatti panettha ekā. Atthasādhakacetanā yasmā ettha ca dutiyapārājike ca labbhati, na aññattha, tasmā dvinnampi sādhāraṇā imā gāthāyo –

''Bhūtadhammaniyāmā ye, te dhammā niyatā matā;
Bhāvidhammaniyāmā ye, teva aniyatā idha.

''Bhūtadhammaniyāmānaṃ, ṭhitāva sā paccayaṭṭhiti;
Bhāvidhammaniyāmānaṃ, sāpekkhā paccayaṭṭhiti.

''Tenaññā hetuyā atthi, sāpi dhammaniyāmatā;
Tassā phalaṃ aniyataṃ, phalāpekkhā niyāmatā.

''Evañhi sabbadhammānaṃ, ṭhitā dhammaniyāmatā;
Laddhadhammaniyāmā yā, sātthasādhakacetanā.

''Cetanāsiddhito pubbe, pacchā tassātthasiddhito;
Avisesena sabbāpi, chabbidhā atthasādhikā.

''Āṇattiyaṃ yato sakkā, vibhāvetuṃ vibhāgato;
Tasmā āṇattiyaṃyeva, vuttā sā atthasādhikā.

''Micchatte vāpi sammatte, niyatāniyatā matā;
Abhidhamme na sabbatthi, tattha sā niyatā siyā.

''Yā theyyacetanā sabbā, sahatthāṇattikāpi vā;
Abhidhammanayenāyaṃ, ekantaniyatā siyā.

''Pāṇātipātaṃ nissāya, sahatthāṇattikādikā;
Abhidhammavasenesā, paccekaṃ taṃ dukaṃ bhaje.

''Jīvitindriyupacchedo, cetanā ceti taṃ dvayaṃ;
Na sāhatthikakammena, pagevāṇattikāsamaṃ.

''Jīvitindriyupacchedo, cetanā ceti taṃ dvayaṃ;
Na sāhatthikakammena, pagevāṇattikāsamaṃ.

''Jīvitindriyupacchedakkhaṇe vadhakacetanā;
Cirāṭhitāti ko dhammo, niyāmeti āpattikaṃ.

''Jīvitindriyupacchedakkhaṇe ce vadhako siyā;
Mato sutto pabuddho vā, kusalo vadhako siyā.

''Kusalattikabhedo ca, vedanāttikabhedopi;
Siyā tathā gato siddho, sahatthā vadhakacetanā''ti.

Yāni pana bījautukammadhammacittaniyāmāni pañca aṭṭhakathāya ānetvā nidassitāni, tesu ayamatthasādhakacetanā yogaṃ gacchatīti maññe ''ayaṃ atthasādhakacetanāniyamo natthī''ti cetanānaṃ micchattasammattaniyatānampi natthibhāvappasaṅgato. Bhajāpiyamānā yena, tena sabbepi yathāsambhavaṃ kammacittaniyāme bhajanti gacchantīti veditabbaṃ. Jīvite ādīnavo maraṇavaṇṇadassane na vibhattova, idha pana saṅkappapade atthato ''maraṇasaññī maraṇacetano maraṇādhippāyo''ti evaṃ avibhūtattā vibhatto, apākaṭattā, anoḷārikattā vā avibhāgā kāritā vā. **Nayidaṃ vitakkassa nāma**nti na vitakkasseva nāmaṃ, kintu saññācetanānampi

nāmanti gahetabbaṃ. **Kaṅkhāvitaraṇiya**mpi evameva vuttaṃ.

174. **Kāyato**ti vuttattā ''sattiñasū''ti vattabbe vacanasiliṭṭhatthaṃ **''ususattiādinā''**ti vuttaṃ. **Anuddesike** kammassārammaṇaṃ so vā hoti, añño vā. **Ubhayehī**ti kiñcāpi paṭhamappahāro na sayameva sakkoti, dutiyaṃ labhitvā pana sakkonto jīvitavināsanahetu ahosi, tadatthameva hi vadhakena so dinno, dutiyo pana aññena cittena dinno, tena suṭṭhu vuttaṃ **''paṭhamappahārenevā''**ti, ''cetanā nāma dāruṇāti garuṃ vatthuṃ ārabbha pavattapubbabhāgacetanā pakatisabhāvavadhakacetanā, no dāruṇā hotī''ti ācariyena likhitaṃ. ''Pubbabhāgacetanā parivārā, vadhakacetanāva dāruṇā hotī''ti vuttaṃ. **Yathādhippāya**nti ubhopi paṭivijjhati, sāhatthikopi saṅketattā na muccati kira.

Kiriyāviseso aṭṭhakathāsu anāgato. ''Evaṃ vijjha, evaṃ pahara, evaṃ ghāhehī'ti pāḷiyā sametīti ācariyena gahito''ti vadanti. **Purato paharitvā**tiādi vatthuvisaṅketameva kira. **Etaṃ gāme ṭhita**nti puggalova niyamito. **Yo pana liṅgavasena ''dīghaṃ…pe… mārehī''ti āṇāpeti aniyametvā**. Yadi niyametvā vadati, ''etaṃ dīgha''nti vadeyyāti apare. Ācariyā pana ''dīghanti vutte niyamitaṃ hoti, evaṃ aniyametvā vadati, na pana āṇāpako dīghādīsu aññataraṃ mārehīti adhippāyo''ti vadanti kira. ''Attho pana cittena ekaṃ sandhāyapi aniyametvā āṇāpetī''ti likhitaṃ. **''Itaro aññaṃ tādisaṃ māreti, āṇāpako muccatī''**ti vuttaṃ yathādhippāyaṃ na gatattā. ''Evaṃ dīghādivasenāpi cittena aniyamitassevāti yuttaṃ viya dissatī''ti aññatarasmiṃ **gaṇṭhipade** likhitaṃ, suṭṭhu vīmaṃsitvā sabbaṃ gahetabbaṃ, **okāsassa niyamitattā**ti ettha okāsaniyamaṃ katvā niddisanto tasmiṃ okāse nisinnaṃ māretukāmova hoti, sayaṃ pana tadā tattha natthi. Tasmā okāsena saha attano jīvitindriyaṃ ārammaṇaṃ na hoti, tena attanā mārāpito paro eva mārāpito. Kathaṃ? Sayaṃ rasso ca tanuko ca hutvā pubbabhāge attānaṃ sandhāya āṇattikkhaṇe ''dīghaṃ rassaṃ thūlaṃ balavantaṃ mārehī''ti āṇāpentassa cittaṃ attani tassākārassa natthitāya aññassa tādisassa jīvitindriyaṃ ārammaṇaṃ katvā pavattati, tena mūlaṭṭhassa kammabaddho. Evaṃsampadamidanti daṭṭhabbaṃ.

Dūtaparamparāniddese āṇāpeti, āpatti dukkaṭassa. Itarassa āroceti, āpatti dukkaṭassāti ācariyantevāsīnaṃ yathāsambhavaṃ ārocane, paṭiggaṇhane dukkaṭaṃ sandhāya vuttaṃ. Na vadhako paṭiggaṇhāti, tassa dukkaṭanti siddhaṃ hoti. Taṃ pana okāsābhāvato na vuttaṃ. Mūlaṭṭhena āpajjitabbāpattiyā hi tassa okāso aparicchinno, tenassa tasmiṃ okāse thullaccayaṃ vuttaṃ. Vadhako ce paṭiggaṇhāti, mūlaṭṭho ācariyo pubbe āpannadukkaṭena saha thullaccayampi āpajjati. Kasmā? **Mahājano hi tena pāpe niyojitoti**. Idaṃ pana dukkaṭathullaccayaṃ vadhako ce tamatthaṃ na sāveti āpajjati. Yadi sāveti, pārājikamevāpajjati. Kasmā? Atthasādhakacetanāya abhāvā. **Anugaṇṭhipade** pana ''paṭiggaṇhati, taṃ dukkaṭaṃ hoti. Yadi evaṃ kasmā pāṭhe na vuttanti ce? Vadhako pana 'sādhu karomī'ti paṭiggaṇhitvā taṃ na karoti. Evañhi niyame 'mūlaṭṭhassa kiṃ nāma hoti, kimassa dukkaṭāpattī'ti sañjātakaṅkhānaṃ tadatthadīpanatthaṃ 'mūlaṭṭhassa āpatti thullaccayassā'''ti vuttaṃ. ''Vadhako paṭiggaṇhāti āpatti dukkaṭassa, mūlaṭṭhassa ca āpatti thullaccayassā''ti vuttaṃ na silissati, mūlaṭṭhena āpajjitabbāpattidassanādhikārattā vadhako paṭiggaṇhāti, āpatti dukkaṭassāti vuttaṃ.

Visakkiyadūtapadaniddese ''vattukāmatāya ca kicchenettha vatvā payojanaṃ natthīti bhagavatā na vutta''nti vuttaṃ. Yaṃ pana **''mūlaṭṭhasseva dukkaṭa''**nti aṭṭhakathāyaṃ vuttaṃ. Tatrāyaṃ vicāraṇā – ācariyena āṇattena buddharakkhitena tadatthe saṅgharakkhitasseva ārocite kiñcāpi yo ''sādhū''ti paṭiggaṇhāti, atha kho ācariyassevetaṃ dukkaṭaṃ visaṅketattā, na buddharakkhitassa, kasmā? Atthasādhakacetanāya āpannattā. Teneva ''āṇāpakassa ca vadhakassa ca āpatti pārājikassā''ti **pāḷiyaṃ** vuttaṃ, taṃ pana mūlaṭṭhena āpajjitabbadukkaṭaṃ ''mūlaṭṭhassa anāpattī''ti iminā aparicchinnokāsattā na vuttaṃ.

Avisaṅkete ''mūlaṭṭhassa āpatti thullaccayassā''ti vuttattā visaṅkete āpatti dukkaṭassāti siddhanti veditabbaṃ. ''Vadhako paṭiggaṇhāti, āpatti dukkaṭassā''ti idaṃ pana dukkaṭaṃ vadhakasseva. So hi paṭhamaṃ āṇāpakaṃ buddharakkhitaṃ pārājikāpattiṃ pāpetvā sayaṃ jīvitā voropetvā āpajjissatīti kiñcāpi **pāḷiyaṃ** ''so taṃ jīvitā voropeti, āṇāpakassa ca vadhakassa ca āpatti pārājikassā''ti na vuttaṃ, tathāpi taṃ atthato vuttameva, ''yato pārājikaṃ paññatta''nti pubbe vuttanayattā ca taṃ na vuttaṃ. ''So taṃ jīvitā voropeti, āpatti sabbesaṃ pārājikassā''ti hi pubbe vuttaṃ. Ettha pubbe ācariyantevāsikānaṃ vuttadukkaṭathullaccayāpattiyo paṭhamameva anāpannā pārājikāpattiyā āpannattā. Tathāpi vadhakassa pārājikāpattiyā tesaṃ pārājikabhāvo pākaṭo jātoti katvā ''āpatti sabbesaṃ pārājikassā''ti ekato vuttaṃ, na tathā ''āṇāpakassa, vadhakassa ca āpatti pārājikassā''ti ettha. Kasmā? Vadhakassa dukkaṭāpattiyā āpannattā. So hi paṭhamaṃ dukkaṭāpattiṃ āpajjitvā pacchā pārājikaṃ āpajjati. Yadi pana antevāsikā kevalaṃ ācariyassa garukatāya sāsanaṃ ārocenti sayaṃ amaraṇādhippāyā samānā pārājikena anāpatti. Akappiyasāsanaharaṇapaccayā dukkaṭāpatti hoti eva, imassatthassa sādhanatthaṃ **dhammapadavatthūhi** migaluddakassa bhariyāya sotāpannāya dhanuususūlādidānaṃ nidassanaṃ vadanti eke. Taṃ **tittirajātakena** (jā. 1.4.73 ādayo) sameti, tasmā suttañca aṭṭhakathañca anulometīti no takkoti ācariyo. Idha pana dūtaparamparāya ca ''itthannāmassa pāvada, itthannāmo itthannāmaṃ pāvadatū''ti ettha avisesetvā vuttattā vācāya vā ārocetu, hatthamuddāya vā, paṇṇena vā, dūtena vā ārocetu, visaṅketo natthi. Sace visesetvā mūlaṭṭho, antarādūto vā vadati, tadatikkame visaṅketoti veditabbaṃ.

Idāni imasmiṃyeva adhikāradvaye **anugaṇṭhipade** vuttanayo vuccati – ''vadhako paṭiggaṇhāti, āpatti dukkaṭassā''ti vadhakasseva āpatti, na āṇāpakassa buddharakkhitassa. Yadi pana so vajjhamaraṇāmaraṇesu avassamaññataraṃ karoti, buddharakkhitassāṇattikkhaṇe eva pārājikadukkaṭesu aññataraṃ siyā. ''Iti cittamano''ti adhikārato ''cittasaṅkappo''ti etthāpi iti-saddo viya ''vadhako paṭiggaṇhāti, mūlaṭṭhassa āpatti thullaccayassā''ti adhikārato ''mūlaṭṭhassa āpatti dukkaṭassā''ti vuttameva hoti. Kasmā sarūpena na vuttanti ce? Tato cuttari nayadānatthaṃ. ''Mūlaṭṭhassa āpatti dukkaṭassā''ti hi vutte mūlaṭṭhasseva vasena niyamitattā ''paṭiggaṇhantassa dukkaṭaṃ hotī''ti na ñāyati. ''Vadhako paṭiggaṇhāti, āpatti dukkaṭassā''ti hi aniyametvā vutte sakkā ubhayesaṃ vasena dukkaṭe yojetuṃ. Tasmā eva hi aṭṭhakathācariyehi adhikāraṃ gahetvā **''saṅgharakkhitena sampaṭicchite mūlaṭṭhasseva dukkaṭanti veditabba''**nti vuttaṃ. Paṭiggaṇhantassa neva anuññātaṃ, na paṭikkhittaṃ, kevalantu buddharakkhitassa aniyamitattā paṭikkhittaṃ, tassa pana pārājikadukkaṭesu aññataraṃ bhaveyyāti ayamattho dīpito, tasmā tampi suvuttaṃ. Yasmā ubhayesaṃ vasena yojetuṃ sakkā, tasmā ācariyehi ''paṭiggaṇhantassevetaṃ dukkaṭa''nti vuttaṃ. Tattha mūlaṭṭho neva anuññāto ''mūlaṭṭhassā''ti vacanābhāvato, na ca paṭikkhitto ''paṭiggaṇhantassa āpatti dukkaṭassā''ti **pāḷiyā** abhāvato, paṭiggaṇhanapaccayā vadhakassa dukkaṭaṃ siyāti nayaṃ dātuṃ ''mūlaṭṭhassā''ti **pāḷiyaṃ** avuttattā ''taṃ paṭiggaṇhantassevetaṃ dukkaṭa''nti yaṃ vuttaṃ, tampi suvuttaṃ. Tatra hi buddharakkhitassa paṭikkhittaṃ, vuttanayena pana tassa āpatti aniyatāti. Kasmā pana **aṭṭhakathāyaṃ** anuttānaṃ paṭiggaṇhanapaccayā vadhakassa dukkaṭaṃ avatvā mūlaṭṭhasseva vasena dukkaṭaṃ vuttanti ce? Aniṭṭhanivāraṇatthaṃ. ''Saṅgharakkhitena sampaṭicchite

paṭiggaṇhanapaccayā tassa dukkaṭa''nti hi vutte anantaranayena sarūpena vuttattā idhāpi mūlaṭṭhassa thullaccayaṃ **aṭṭhakathāyaṃ** vuttameva hotīti āpajjati. Iti taṃ evaṃ āpannaṃ thullaccayaṃ uttānanti taṃ avatvā paṭiggaṇhantassa dukkaṭaṃ vuttaṃ. Anuttānattā aṭṭhakathāyanti imaṃ aniṭṭhaggahaṇaṃ nivāretuṃ ''mūlaṭṭhassevetaṃ dukkaṭa''nti vuttaṃ. Ācariyena hi vuttanayena paṭiggaṇhantassa dukkaṭampi uttānameva. Uttānañca kasmā amhākaṃ khantīti vuttanti ce? Paṭipattidīpanatthaṃ. ''Piṭakattayādīsu appaṭihatabuddhiyopi ācariyā sarūpena **pāḷiyaṃ aṭṭhakathāyañca** avuttattā evarūpesu nāma ṭhānesu evaṃ paṭipajjanti, kimaṅgaṃ pana mādisoti suhadayā kulaputtā anāgate vuttanayamanatikkamitvā saṅkaradosaṃ vivajjetvā vaṇṇanāvelañca anatikkamma paṭipajjantī''ti ca aparehi vuttaṃ. Ayaṃ pana **aṭṭhakathāya** vā avuttattā evarūpesu nāma pāṭho ācariyena pacchā nikkhittattā kesuci potthakesu na dissatīti katvā sabbaṃ likhissāma. Evaṃ sante paṭiggahaṇe āpattiyeva na siyā, sañcarittapaṭiggahaṇamaraṇābhinandanesupi ca āpatti hoti, māraṇapaṭiggahaṇe kathaṃ na siyā, tasmā paṭiggaṇhantassevetaṃ dukkaṭaṃ, tenevettha ''mūlaṭṭhassā''ti na vuttaṃ. Purimanayepi cetaṃ paṭiggaṇhantassa veditabbameva, okāsābhāvena pana na vuttaṃ. Tasmā yo yo paṭiggaṇhāti, tassa tassa tappaccayā āpattiyevāti ayamettha amhākaṃ khanti. Yathā cettha, evaṃ adinnādānepīti.

175. **Araho rahosaññīniddesā**dīsu kiñcāpi **pāḷiyaṃ, aṭṭhakathāya**ñca dukkaṭameva vuttaṃ, tathāpi tattha paramparāya sutvā maratūti adhippāyena ullapantassa uddese sati uddiṭṭhassa maraṇena āpatti pārājikassa, asati yassa kassaci maraṇena āpatti pārājikassa. ''Itthannāmo sutvā me vajjhassa ārocetū''ti uddisitvā ullapantassa visaṅketatā dūtaparamparāya vuttattā veditabbā. Sace ''yo koci sutvā vadatū''ti ullapati, vajjho sayameva sutvā marati, visaṅketattā na pārājikaṃ. Yo koci sutvā vadati, so ce marati, pārājikaṃ. ''Yo koci mama vacanaṃ sutvā taṃ māretū''ti ullapati, yo koci sutvā māreti, pārājikaṃ, sayameva sutvā māreti, visaṅketattā na pārājikanti evaṃ yathāsambhavo veditabbo.

176. **Mūlaṃ datvā muccatī**ti ettha bhinditvā, bhañjitvā, cavitvā, cuṇṇetvā, aggimhi pakkhipitvā vā pageva muccatīti atthato vuttameva hoti. **Yesaṃ hatthato mūlaṃ gahita**nti yesaṃ ñātakaparivāritānaṃ hatthato mūlaṃ tena bhikkhunā gahitaṃ, potthakasāmikahatthato pubbe dinnamūlaṃ puna gahetvā tesaññeva ñātakādīnaṃ datvā muccati, evaṃ potthakasāmikasseva santakaṃ jātaṃ hoti. **Anuganṭhipade** pana ''sacepi so vippaṭisārī hutvā sīghaṃ tesaṃ mūlaṃ datvā muccatī''ti vuttaṃ, taṃ yena dhanena potthako kīto, tañca dhanaṃ sandhāya vuttaṃ. Kasmā? Potthakasāmikahatthato dhane gahite potthake adinnepi muccanato. Sace aññaṃ dhanaṃ sandhāya vuttaṃ, na yuttaṃ potthakassa attaniyabhāvato amocitattā. Sace potthakaṃ sāmikānaṃ datvā mūlaṃ na gaṇhāti, na muccati attaniyabhāvato amocitattā. Sace potthakaṃ mūlaṭṭhena diyyamānaṃ ''taveva hotū''ti appeti, muccati attaniyabhāvato mocitattā. Etthāyaṃ vicāraṇā – yathā cetiyaṃ vā paṭimaṃ pokkharaṇiṃ setuṃ vā kiṇitvā gahitampi kārakassevetaṃ puññaṃ, na kiṇitvā gahitassa, tathā pāpampi yena potthako likhito, tasseva yujjati, na itarassāti ce? Na, ''satthahārakaṃ vāssa pariyeseyyā''ti vacanato. Parena hi katasatthaṃ labhitvā upanikkhipantassa pārājikanti siddhaṃ. Evaṃ parena likhitampi potthakaṃ labhitvā yathā vajjho taṃ passitvā marati, tathā upanikkhipeyya pārājikanti siddhaṃ hotīti. **Cetiyādī**ti etamanidassanaṃ karaṇapaccayaṃ hi taṃ kammaṃ idaṃmaraṇapaccayanti evaṃ ācariyena vicāritaṃ. Mama pana cetiyādinidassaneneva sopi attho sādhetabbo viya paṭibhāti.

Tattakā pāṇātipātāti ''ekāpi cetanā kiccavasena 'tattakā'ti vuttā satipaṭṭhānasammappadhānānaṃ catukkatā viyā''ti likhitaṃ. **Pamāṇe ṭhapetvā**ti attanā adhippetappamāṇe. ''Kataṃ mayā evarūpe āvāṭe khaṇite tasmiṃ patitvā maratū''ti adhippāyena vadhako āvāṭappamāṇaṃ niyametvā sace khaṇi, taṃ sandhāya vuttaṃ **''imasmiṃ āvāṭe''**ti. Idāni khaṇitabbaṃ sandhāya ettakappamāṇassa aniyamitattā **''ekasmimpi kudālappahāre''**tiādi vuttaṃ, suttantikattherehi kiñcāpi upaṭhataṃ, tathāpi sanniṭṭhāpakacetanā ubhayattha atthevāti ācariyā. Bahūnaṃ maraṇe ārammaṇaniyame kathanti ce? Vajjhesu ekassa jīvitindriye ālambite sabbesamālambitameva hoti. Ekassa maraṇepi na tassa sakalaṃ jīvitaṃ sakkā ālambituṃ na uppajjamānaṃ, uppannaṃ, nirujjhamānaṃ, atthitāyapāṇātipātacetanāva paccuppannārammaṇā, purejātārammaṇā ca hoti, tasmā tampi yujjati. Pacchimakoṭiyā ekacittakkhaṇe purejātaṃ hutvā ṭhitaṃ taṃ jīvitamālambaṇaṃ katvā sattamajavanapariyāpannacetanāya opakkame kate atthato tassa sattassa sabbaṃ jīvitindriyamālambitaṃ, voropitañca hoti, ito panaññathā na sakkā; evameva pubbabhāge ''bahūpisatte māremī''ti cintetvā sanniṭṭhānakāle visapakkhipanādīsu ekaṃ payogaṃ sādhayamānā vuttappakāracetanā tesu ekassa vuttappakāraṃ jīvitindriyaṃ ālambaṇaṃ katvā uppajjati, evaṃ uppannāya panekāya sabbepi te māritā honti tāya eva sabbesaṃ maraṇasiddhito, aññathā na sakkā voropetuṃ, ālambituṃ vā. Tattha ekāya cetanāya bahūnaṃ maraṇe akusalarāsi kathanti ce? Visuṃ visuṃ maraṇe pavattacetanānaṃ kiccakaraṇato. Kathaṃ? Tā pana sabbā upapajjavedanīyāva honti, tasmā tāsu yāya kāyaci dinnāya paṭisandhiyā itarā sabbāpi ''tato balavatarakusalapaṭibāhitā ahosikamma''ntiādikoṭṭhāsaṃ bhajanti, punapi vipākaṃ janituṃ na sakkonti. Aparāpariyavedanīyāpi viya taṃ paṭibāhitvā kusalacetanā paṭisandhiṃ deti, tathā ayampi cetanā anantarabhave eva paṭisandhidānādivasena tāsaṃ kiccalesakaraṇato ekāpi samānā ''rāsī''ti vuttā. Tāya pana dinnāya paṭisandhiyā atitikkho vipāko hoti. Ayamettha visesotiādi **anuganṭhipade** papañcitaṃ.

Amaritukāmā vāti adhippāyattā opapātikamaraṇepi āpatti. '''Nibbattitvā'ti vuttattā patanaṃ na dissatīti ce? Opapātikattaṃ, patanañca ekamevā''ti likhitaṃ. Atha vā **''sabbathāpi anuddissevā''**ti vacanato ettha maratūti adhippāyasambhavato **''uttarituṃ asakkonto marati pārājikamevā''**ti suvuttaṃ. Sace ''patitvā maratū''ti niyametvā khaṇito hoti, opapātikamanusso ca nibbattitvā ṭhitaniyameneva ''uttarituṃ na sakkā''ti cintetvā maratīti pārājikacchāyā na dissati, tena vuttaṃ ''uttarituṃ asakkonto''ti. So hi uttarituṃ asakkonto punappunaṃ patitvā marati, tena pātopi tassa siddho hotīti adhippāyo. Tattha siyā – yo pana ''uttarituṃ asakkonto maratī''ti vutto, so opātakhaṇanakkhaṇe arūpaloke jīvati. Vadhakacetanā ca ''aniyato dhammo micchattaniyatassa dhammassa ārammaṇapaccayena paccayo, rūpajīvitindriyaṃ mātughātikammassa pitughātikammassa arahantaghātikammassa ruhiruppādakammassa ārammaṇapaccayena paccayo''ti (paṭṭhā. 2.15.38 micchattaniyatattika) vacanato rūpajīvitindriyārammaṇaṃ hoti, na ca taṃ arūpāvacarasattassatthi, na ca sā cetanā ''aniyato dhammo micchattaniyatassa dhammassa purejātapaccayena paccayo, ārammaṇapurejātaṃ vatthupurejātaṃ ārammaṇapurejātaṃ. Rūpajīvitindriyaṃ mātughātikammassa purejātapaccayena paccayo''ti (paṭṭhā. 2.15.48 micchattaniyatattika) vacanato anāgatārammaṇā hoti. Añño idha patitvā maraṇakasatto natthi, evaṃ sante vadhakacetanāya kiṃ ārammaṇanti ce? Yassa kassaci idha jīvanakasattassa paccuppannaṃ jīvitindriyaṃ ārammaṇaṃ. Kiñcāpi so na marati, atha kho pāṇātipāto hoti eva. Yathā kiṃ ''yathākkamena ṭhite satta jane ekena kaṇḍena vijjhitvā māremī''ti pubbabhāge cintetvā sanniṭṭhānakāle tesu ekassa jīvitamārammaṇaṃ katvā kaṇḍaṃ vissajjeti, kaṇḍo taṃ virajjhitvā itare cha jane māreti, evaṃ santepi ayaṃ pāṇātipātī eva hoti, evamidhāpi ''yo kocī''ti vikappentassa vadhakacetanā yassa kassaci jīvitārammaṇaṃ katvā pavattati, tasmiṃ amatepi itarassa vasena pāṇātipātī. Sace arahā hutvā parinibbāyati, arahantaghātakova hoti. Esa nayo sabbattha evarūpesu. Ayameva hettha ācariyaparamparāgatā yutti vinicchayakathāti vuttaṃ.

Patanarūpaṃ pamāṇanti ettha yathā mātuyā patitvā parivattaliṅgāya matāya so mātughātako hoti, na kevalaṃ purisaghātako, tasmā patanasseva vasena āpatti. Kasmā? Patanarūpamaraṇarūpānaṃ ekasantānattā, tadeva hissa jīvitindriyaṃ, tassa hi parivattanaṃ natthi, itthipurisindriyāneva pavattiyaṃ nirujjhanuppajjanakāni, itthipurisoti ca tattha vohāramattameva, tasmā mātughātakova, na purisaghātakoti, yathā tassa patanarūpavasenāpatti, tathā idhāpi patanarūpavasena thullaccayaṃ ekasantānattāti ayaṃ paṭhamatheravāde yutti. Dutiye kiñcāpi peto patito, yakkho ca, atha kho ahetukapaṭisandhikattā akusalavipākassa ''vāmena sūkaro hotī''ti (dī. ni. aṭṭha. 2.296; mahāni. aṭṭha. 166) ettha vuttayakkhānaṃ paṭisandhi viya sabbarūpānaṃ sādhāraṇattā, amanussajātikattā ca tiracchānarūpena mate maraṇarūpavasena pācittiyaṃ, vatthuvasena lahukāpattiyā parivattanā hoti eva tatthajātakarukkhādichedanapācittiyaparivattanaṃ viya. Ayameva yuttataro, tasmā pacchā vutto. Pārājikassa pana manussajātiko yathā tathā vā patitvā yathā tathā vā maratu, pārājikameva garukattā. Garukāpattiyā hi viparivattanā natthīti vuttaṃ.

Thullaccayaṃ tiracchāne, mate bhedassa kāraṇaṃ;
Sarūpamaraṇaṃ tisso, phusso maññeti aññathā.

Gaṇṭhipade pana ''dutiyavāde puthujjanassa patitvā arahattaṃ patvā marantassa vasena vutto''ti likhitaṃ. ''Tiracchāne''ti ettha keci vadanti ''devā adhippetā''ti. ''Sakasakarūpeneva maraṇaṃ bhavati nāññathā''ti ca vadanti. **Yakkhapetarūpena matepi eseva nayo**ti thullaccayanti attho. ''Tiracchānagatamanussaviggahamaraṇe viyā''ti likhitaṃ. **Pahāraṃ laddhā**ti sattānaṃ māraṇatthāya katattā vuttaṃ.

177. **Sādhu suṭṭhu maratū**ti vacībhedaṃ karoti. **Visabhāgarogo**ti sarīraṭṭho gaṇḍapīḷakādi.

178. **Kāḷānusārī**ti ekissā latāya mūlaṃ kira. Mahākacchapena katapupphaṃ vā. **Haṃsapuppha**nti haṃsānaṃ pakkhapattaṃ. Heṭṭhā vuttanayena sāhatthikāṇattikanayañhettha yojetvā kāyavācācittato samuṭṭhānavidhi dassetabbo.

Padabhājanīyavaṇṇanā niṭṭhitā.

Vinītavatthuvaṇṇanā

180. **Maraṇatthikāva hutvā**ti imassa kāyassa bhedena saggapāpanādhippāyattā atthato maraṇatthikāva hutvā evaṃadhippāyino maraṇatthikā nāma hontīti attano maraṇatthikabhāvaṃ ajānantā āpannā pārājikaṃ. Na hi te ''attano cittappavattiṃ na jānantī''ti vuccanti. **Vohāravasenā**ti pubbabhāgavohāravasena. Sanniṭṭhāne panetaṃ natthi. Pāse baddhasūkaramocane viya na hoti. **Yathānusandhinā**ti antarā amaritvāti attho. **Appaṭivekkhitvā**ti avicāretvā. Heṭṭhimabhāge hi kismiñci vijjamāne vali paññāyati. **Dassite**ti uddharitvā ṭhapite. **Paṭibandha**nti tayā paṭibandhaṃ, paribhogantarāyaṃ saṅghassa mā akāsīti attho.

181-2. Yasmā kiriyaṃ dātuṃ na sakkā, tasmā **''paṭhamaṃ laddha''**nti vuttaṃ. Pubbepi attanā laddhapiṇḍapātato paṇītapaṇītaṃ dento tatthapi attakāriyaṃ adāsi. **Asañciccā**ti ettha aññaṃ ākaḍḍhantassa aññassa patane sabbena sabbaṃ abhisandhi natthi. **Na maraṇādhippāyassā**ti paṭigho ca payogo ca atthi, vadhakacetanā natthi. **Ajānantassā**ti ettha ''vatthuajānanavasena ajānantassa doso natthi, idaṃ kira tesaṃ nānattaṃ. 'Asañcicco aha'nti **pāḷiyaṃ** na dissati. **Aṭṭhakathāyaṃ** vuttattā tathārūpāya pāḷiyā bhavitabba''nti vadanti. **No ce, thullaccaya**nti ettha ''dukkhavedanā ce nuppajjati, dukkaṭamevā''ti vadanti, vīmaṃsitabbaṃ. **''Muggarā** nāma khādanadaṇḍakā. **Vemā** nāma tesaṃ khādanadaṇḍakānaṃ heṭṭhā ca upari ca tiriyaṃ bandhitabbadaṇḍā''ti likhitaṃ. Heṭṭhāva duvidhāpi paṭhanti. **Hatthappatto viya dissati** ''tassa vikkhepo mā hotū''ti **upacchindati**. **Visesādhigamaṃ byākaritvā** tappabhavaṃ sakkāraṃ lajjīyanto **āhāraṃ upacchindati** sabhāgānaṃ byākatattā. Te hi kappiyakhettaṃ ārocenti.

186. **Akataviññattiyā**ti na viññattiyā. Sā hi anuññātattā katāpi akatā viyāti akataviññatti. '''Vadeyyātha, bhante yenattho'ti evaṃ akataṭṭhāne viññatti akataviññattī''ti likhitaṃ. Titthiyabhūtānaṃ mātāpitūnaṃ sahatthā dātuṃ na vaṭṭatīti. **Pitucchā** nāma pitubhaginī. **Sacepi na yācanti** ''yācituṃ dukkha''nti, sayaṃ vā evaṃ vattumasakkontā. ''Yadā tesaṃ attho bhavissatī''ti ābhogaṃ katvā vā. **'''Vejjakammaṃ vā na hotī'**ti vacanato yāva sattamo kulaparivaṭṭo, tāva bhesajjaṃ kātuṃ vaṭṭatī''ti vadanti. **Sabbapadesū**ti mahāmātuyācūḷamātuyātiādīnaṃ.

Vuttanayena pariyesitvāti ''sāmaṇerehi vā''tiādinā. ''Na akataviññattiyā''ti vadanti. ''Paccāsīsati sace, dukkaṭa''nti vadanti. **Kappiyavasenā**ti pupphaṃ ānethātiādinā. **''Pūjaṃ akāsī'**ti vuttattā sayaṃ gahetuṃ na vaṭṭatī''ti vadanti.

''Bhaṇathā''ti vutte pana kātabbaṃ. Dhammañhi vattuṃ vaṭṭati. **No ce jānanti, na pādā apanetabbā**. Avamaṅgalanti hi gaṇhanti.

Coranāgassa hi āmaṭṭhaṃ dinne kujjhissati, anāmaṭṭhaṃ na vaṭṭatīti aṅgulantare thokaṃ bhattaṃ gahetvā patte bhattaṃ sabbaṃ adāsi, so tena tussi. **Varapotthakacittattharaṇa**nti sibbitvā kātabbattharaṇavikati. **Piturājā** damiḷassa parājito **rohaṇe** soḷasavassāni vasitvā mittāmaccaparivuto ''rajjaṃ gaṇhāmī''ti āgantvā antarāmagge appamattakassa kāraṇā ekaṃ amaccaṃ ghātāpesi. Sesā bhayena palāyantā araññe antarāmagge corehi viluttā **hambugallakavihāraṃ** gantvā tattha cātunikāyikatissatthero tesaṃ saṅgahaṃ katvā puna ānetvā rañño dassesi, tehi saddhiṃ rajjaṃ gahetvā rājā **hambugallakatissattherassa** abhayagirivihāraṃ akāsi. Sesāpi ekekavihāraṃ kārāpesuṃ kira.

187. Corasamīpaṃ pesento **''vāḷayakkhavihāraṃ** pesetī''ti iminā sadiso. Kasmā? Maraṇādhippāyattā. Taḷākādīsu macchādiggahaṇatthaṃ kevaṭṭaṃ aññāpadesena ''taḷākatīraṃ gacchā''ti pahiṇantassa pāṇātipātena bhavitabbaṃ, ''vāḷayakkhavihāraṃ pāhesī''ti imassa sadiso. Kasmā? ''Maraṇādhippāyattā''ti vacanassānulomato, **aṭṭhakathāya**mpi ''evaṃ vāḷayakkhampī''ti vuttattā.

189. **Taṃ tatraṭṭhitaṃ chindanta**nti **taṃ**-saddo ekaccesu natthi. Itaresu pārājikathullaccayaṃ āpannāti attho. ''Imaṃ chinditvā

sīghaṃ gantvā saṅghassa pattacīvaraṃ dassāmī''ti kusalacittenapi chindituṃ na vaṭṭati ananuññātattā. **Aññassa pana bhikkhuno vaṭṭati** anuññātattā.

190. Kathaṃ? Kuṭirakkhaṇatthañhi bhagavatā paṭaggidānādi anuññātaṃ, kuṭi nāmesā bhikkhūnaṃ atthāya. Tasmā ''bhikkhurakkhaṇatthaṃ aññassa bhikkhussa vaṭṭatī'ti vattabbamettha natthī''ti vuttaṃ. Yadi evaṃ acchinnacīvarassa naggabhāvappaṭicchādanatthaṃ bhūtagāmapātabyatā bhagavatā anuññātā, jīvitarakkhaṇatthañca sappadaṭṭhakāle anuññātaṃ, tasmā ''api jīvitaṃ pariccajitabbaṃ, na ca rukkho vā chinditabbo''tiādi na vattabbaṃ siyā, tasmā taṃ nidassanaṃ appamāṇaṃ, aṭṭhakathācariyo evettha pamāṇaṃ. Ettha panāyaṃ ācariyassa takko – ariyapuggalesupi sattā naggiyaṃ passitvā appasādaṃ katvā nirayūpagā bhavissanti, tathā sappā ca ḍaṃsitvā, tesaṃ pāpavimocanatthaṃ bhūtagāmapātabyatā anuññātā. Dānapatīnaṃ cittarakkhaṇatthaṃ paṭaggidānādi. Aññathā lokassa puññantarāyo, saṅghassa ca lābhantarāyo hoti. Vadhakassa pana cittahitakaraṇaṃ natthi, taṃ pana avītikkamaṃ, jīvitapariccajanaṃ passitvā vā ''aho dukkaraṃ kata''nti pasādameva labheyyunti attano na vaṭṭati, aññassa vaṭṭati. Aññathā titthiyānaṃ asaddhammasiddhiyāti. **Gaṇṭhipade** pana ''jīvitatthāya rukkhaṃ chindantassa attasinehavasena chindanato akusalattā na vaṭṭati, aññassa vaṭṭatī''ti likhitaṃ. Anekesu rukkhena otthatesu, opāte vā patitesu aññena aññassatthāya rukkhachedanādi kātuṃ vaṭṭati, kasmā? Paraparittāṇādhippāyatoti. **Paritta**nti rakkhaṇaṃ, taṃ dassetuṃ **''samantā bhūmitacchana''**ntiādi vuttaṃ.

191. **Tīhi mārite pana visaṅketa**nti ettha tīsu ekena māritepi ''khettameva otiṇṇattā pārājika''nti vuttattā tayopi ekato hutvā mārenti ce, āpajjati, teneva vuttaṃ **''paricchedabbhantare vā avisaṅketa''**nti. **''Paricchedātikkame pana sabbattha visaṅketaṃ hotī''**ti vuttattā dvinnaṃ balaṃ gahetvā tatiyo ce māreti āpajjati viya dissati, vīmaṃsitabbaṃ. **''Dve mārentū''ti vutte ekena vā dvīhi vā mārite pārājika**nti ''dvinnaṃ pahārānaṃ maraṇe sati dve māritā nāma honti, asati ekova hoti, tasmā vijānitabba''nti vadanti.

Tatiyapārājikavaṇṇanā niṭṭhitā.

4. Catutthapārājikaṃ

Vaggumudātīriyabhikkhuvatthuvaṇṇanā

193. Catutthe vaggu ca sā modayati ca satteti **vaggumudā**. ''Vaggumadā''tipi pāṭho, tassa vaggu ca sā pasannasuddhataraṅgasamiddhattā sukhumā cāti attho jīvitavaggutthanitā jīvitatthanti nīluppalantiādīsu viya. Madassāti ca bahukhajjabhojjapānādisamiddhā nadī chaṇadivasesūti nirutti veditabbā. Vaggu parisuddhāti lokena sammatāti kira attho. **Bhāsito** bhavissatīti pāṭhaseso.

194-5. Vaṇṇavā vaṇṇavanto vaṇṇavantānītipi sijjhati kira bahuvacanena. Yasmā indriyānaṃ ūnattaṃ, pūrattaṃ vā natthi, tasmā **''abhiniviṭṭhokāsassa paripuṇṇattā''**ti vuttaṃ. Chaṭṭhassa abhiniviṭṭhokāso hadayavatthu. Catuiriyāpathacakke **pākatindriye**. **Attano dahatī**ti attanā dahati, attanā paṭividdhaṃ katvā pavedetīti adhippāyo. **Santa**nti vattamānaṃ. **Gotrabhuno**ti gottamattaṃ anubhavattā nāmamattakamevāti attho.

Savibhaṅgasikkhāpadavaṇṇanā

197. **Padabhājane** ''tisso vijjā''ti vuttattā arūpāvacarajjhānāni paṭikkhittānīti ce? Na, tattheva ''yaṃ ñāṇaṃ, taṃ dassanaṃ, yaṃ dassanaṃ, taṃ ñāṇa''nti dassanapadena visesetvā vuttattā, tasmā eva **aṭṭhakathāyaṃ ''vijjāsīsena padabhājanaṃ vutta''**nti vuttaṃ. **Dhuraṃ katvā**ti purimaṃ katvā.

Padabhājanīyavaṇṇanā

199. Anāgate uppajjanakarāgādīnaṃ kāraṇattā rāgādayova **nimittaṃ** nāma. Tissannañca vijjānaṃ aññataraṃ sandhāya ''vijjānaṃ lābhīmhī''ti bhaṇati, pārājikaṃ, na vatthuvijjādīnaṃ kilesanahānameva vuttaṃ, taṃkhaṇattā uttarimanussadhammappavatti na hotīti ce? Na, maggakiccadīpanato. Teneva **''maggena vinā natthī''**tiādi vuttaṃ. **Citta**nti cittassa vigatanīvaraṇatāti attho. ''Yāvañca vijjā anāgatā, tāva vipassanāñāṇassa lābhīmhī''ti vadanto yadi lokuttaraṃ sandhāya vadati, sopi ca tathā jānāti, pārājikameva lokuttarassapi taṃnāmattā''ti vadanti. **''Avisesenāpi vadato pārājikaṃ vutta**nti lokuttaraṃ sandhāya vadato 'pārājika'nti vattuṃ yujjati. Yathā kiṃ 'vijjānaṃ lābhīmhī'ti bhaṇantopi pārājikamevā'ti vuttaṭṭhāne vatthuvijjādīnaṃ sambhavepi tāsaṃ anadhippetattā pārājikaṃ hoti, evamidhāpi. **Na sakkā aññaṃ pamāṇaṃ kātu**nti attano guṇamārocetukāmo lokiyena sammissaṃ atthapaṭisambhidaṃ vadato pārājikanti pamāṇaṃ kātuṃ na sakkā, itarathā hotī''ti aparehi vuttaṃ, ''taṃ pubbāparaviruddhaṃ, tasmā vijjānidassanaṃ idha anidassanaṃ sāsane vatthuvijjādīnaṃ vijjāvidhānābhāvā. Bhagavatā vibhattakhettapade vā tesaṃ pariyāyavacanānaṃ anāmaṭṭhattā na sakkā aññaṃ pamāṇaṃ kātu''nti likhitaṃ. ''Paṭisambhidānaṃ lābhīmhī''ti vutte pariyāyena vuttattā thullaccayaṃ yutta''nti vadanti, vicāretabbaṃ. **Vīmaṃsitvā gahetabba**nti ''yo te vihāre vasatī''tiādīhi saṃsandanato pariyāyavacanattā thullaccayaṃ vuttaṃ. ''Nirodhasamāpattiṃ samāpajjāmī'ti vā 'lābhīmhāhaṃ tassā'ti vā vadatopī''ti vuttavacanampi ''sace panassevaṃ hotī''tiādivacanampi atthato ekameva, sopi hi attano visesaṃ ārocetumeva vadati. ''Yo te vihāre vasatī'tiādīsu ahaṃ-vacanābhāvā pariyāyo yujjati, idha pana 'lābhīmhāhaṃ tassā'ti attānaṃ niddisati, tasmā pārājikaṃ āpajjituṃ yuttaṃ viyā''ti vadanti. ''Mahāpaccariyādivacanaṃ uttarimanussadhammesu ekopi na hoti, tasmā pariyāyena vuttattā na hotī''ti vadanti, suṭṭhu upaparikkhitabbaṃ. Phalasacchikiriyā-padato paṭṭhāya eva pāṭho gahetabbo, phalasacchikiriyāyapi ekekampi ekekaphalavasena pārājikaṃ veditabbaṃ.

Rāgassa pahānantiādittike kilesappahānameva vuttaṃ, taṃ pana yasmā maggena vinā natthi. Tatiyamaggena hi rāgadosānaṃ pahānaṃ, catutthena mohassa, tasmā ''rāgo me pahīno''tiādīni vadatopi pārājikaṃ. **Rāgā cittaṃ vinīvaraṇatā**tiādittike lokuttarameva vuttaṃ, tasmā ''rāgā me cittaṃ vinīvaraṇa''ntiādīni vadato pārājikamevāti. **Akuppadhammattā**ti keci uttaravihāravāsino. Kasmā na hotīti ce? ''Iti jānāmi, iti passāmī''ti vattamānavacaneneva **mātikāyaṃ** vuttattā. Yadi evaṃ **padabhājane** ''samāpajjiṃ,

samāpanno''tiādinā vuttattā ''atītattabhāve sotāpannomhī''ti vadatopi hotūti ce? Na, aññathā atthasambhavato. Kathaṃ? Addhāpaccuppannavasena vattamānatā gahetabbāti ñāpanatthaṃ vuttaṃ, na atītattabhāvaṃ. Atītattabhāvo hi pariyāyena vuttattā ''thullaccaya''nti vuttanti ācariyā.

200. **''Sacepi na hoti, pārājikamevā''**ti aṭṭhānaparikappavasena vuttaṃ kira. ''Iti vācā tivaṅgikā''ti vakkhati. **Natthetanti** purime sati pacchimassābhāvā samāpajjiṃ, samāpannoti imesaṃ kiñcāpi atthato kālaviseso natthi, vacanaviseso pana atthi eva.

207. **Ukkheṭito**ti uttāsito. Khiṭa utrāsane.

Suddhikavārakathāvaṇṇanā niṭṭhitā.

Vattukāmavārakathāvaṇṇanā

Viññattipatheti vijānanaṭṭhāne, tena ''viññattipathamatikkamitvā ṭhito bhikkhu dibbāya sotadhātuyā sutvā jānāti, na pārājikanti dīpetī''ti vuttaṃ. **Jhānaṃ kira samāpajji**nti ettha so ce ''esa bhikkhu attano guṇadīpanādhippāyena evaṃ vadatī''ti jānāti, pārājikameva. Aññathā jānātīti ce? Pārājikacchāyā na dissatīti ācariyo.

Vattukāmavārakathāvaṇṇanā niṭṭhitā.

Anāpattibhedakathāvaṇṇanā

Anullapanādhippāyoti yadi ullapanādhippāyo bhaveyya, dukkaṭamevāti apare. ''Taṃ parato 'nāvuso, sakkā puthujjanena adhivāsetu'nti vatthunā saṃsanditvā gahetabba''nti vuttaṃ.

Padabhājanīyavaṇṇanā niṭṭhitā.

Vinītavatthuvaṇṇanā

225-6. Dukkara āgāra āvaṭakāma abhirativatthūsu ''yadi ullapanādhippāyo bhaveyya, pārājika''nti vadanti, kāraṇaṃ pana duddasaṃ, thullaccayaṃ vuttaṃ viya, vīmaṃsitabbaṃ. **Yānena vā iddhiyā vā gacchantopi pārājikaṃ nāpajjatī**ti padasā gamanavaseneva katikāya katāya yujjati. **''Apubbaṃacarimaṃ gacchanto**ti hatthapāsaṃ avijahitvā aññamaññassa hatthaṃ gaṇhanto viya gacchanto''ti vuttaṃ. Uṭṭhetha etha gacchāmāti evaṃ sahagamane pubbāparā gacchantopi nāpajjatīti ācariyassa takko. **Vasantassā**ti tathā vasanto ce upāsakena dissati, pārājiko hoti. ''Rattiṃ vasitvā gacchanto na pārājiko''ti vuttaṃ. **Nānāverajjakā**ti nānājanapadavāsino. **Saṅghalābho**ti yathāvuḍḍhaṃ attano pāpuṇanakoṭṭhāso.

228. **Idhā**ti ''ko nu kho''tiādinā vutte pañhākamme. **Dhammadhātu** sabbaññutaññāṇaṃ.

232. **Na uppaṭipāṭiyā**ti na sīhokkantavasena anussari. Tasmā antarābhavabhūtā ekā eva jātīti paṭivijjhatīti attho.

Nigamanavaṇṇanā

233. **Catuvīsatī**ti ettha mātughātakapitughātakaarahantaghātakā tatiyapārājikaṃ āpannā. Bhikkhunidūsako, lambiādayo ca cattāro paṭhamapārājikaṃ āpannā evāti katvā kuto catuvīsatīti ce? Na, adhippāyājānanato. Mātughātakādayo hi cattāro idhānupasampannā eva adhippetā, lambiādayo cattāro kiñcāpi paṭhamapārājikena saṅgahitā, yasmā ekena pariyāyena methunadhammapaṭisevino na honti, tasmā visuṃ vuttā. ''Ekakammaṃ ekuddeso samasikkhatā''ti evaṃ vuttasaṃvāsassa abhabbatāmattaṃ sandhāya vuttaṃ **''yathā pure tathā pacchā''**ti. Aññathā nesaṃ samaññāyapaṭiññāyabhikkhubhāvopi natthīti āpajjati.

Catutthapārājikavaṇṇanā niṭṭhitā.

Pārājikakaṇḍavaṇṇanā niṭṭhitā.

2. Saṅghādisesakaṇḍo

1. Sukkavissaṭṭhisikkhāpadavaṇṇanā

235. ''Okkamantāna''nti pāṭho. Etthāha – ''yo pana bhikkhū''ti kārako idha kasmā na niddiṭṭhoti? **Abhi-**niddesena imassa sāpekkhābhāvadassanatthaṃ. Kathaṃ? Kaṇḍuvanādiadhippāyacetanāvasena cetentassa kaṇḍuvanādiupakkamena upakkamantassa, methunarāgavasena ūruādīsu dukkaṭavatthūsu, vaṇādīsu thullaccayavatthūsu ca upakkamantassa sukkavissaṭṭhiyā satipi na saṅghādiseso. Mocanassādasaṅkhātādhippāyāpekkhāva sukkavissaṭṭhi sati upakkame, na aññathā ''anāpatti na mocanādhippāyassā''ti vacanato. Tasmā tadatthadassanatthaṃ idha kārako na niddiṭṭho, aññathā ''yo pana bhikkhu sañcetanikaṃ sukkavissaṭṭhiṃ āpajjeyyā''ti kārake niddiṭṭhe ''ceteti na upakkamati muccati, anāpattī''ti vuttavacanavirodho. ''Sañcetanikāya sukkavissaṭṭhiyā aññatra supinantā''ti bhumme niddiṭṭhepi sova virodho āpajjati, tasmā tadubhayavacanakkamaṃ avatvā ''sañcetanikā sukkavissaṭṭhi aññatra supinantā''ti vuttaṃ. Tattha nimittatthe bhummavacanābhāvato hetutthaniyamo na kato hoti. Tasmiṃ akate sañcetanikā sukkavissaṭṭhi aññatra supinantā saṅghādisesāpatti, upakkame asati anāpattīti ayamattho dīpitoti veditabbaṃ.

236-7. **Sañcetanikā**ti ettha paṭhamaviggahena upasaggassa sātthakatā dassitā, dutiyena ikapaccayassa. Vātapittasemharuhirādi**āsayabhedato**ti attho. **Dhātū**ti ettha ''pathavīdhātuādayo catasso, cakkhudhātuādayo vā aṭṭhārasā''ti **gaṇṭhipade** likhitaṃ. **Vatthisīsa**nti vatthipuṭassa sīsaṃ. ''Aṅgajātassa mūlaṃ adhippetaṃ, na aggasīsa''nti vadanti. **Tathevā**ti ''nimitte upakkamato''tiādiṃ gaṇhāti. **Tato muccitvā**ti ''na sakalakāyato, tasmā pana ṭhānā cutamatte hotū''ti **gaṇṭhipade** likhitaṃ. ''Dakasotaṃ otiṇṇamatte''ti iminā na sametīti ce? Tato dakasotorohaṇañcetthātiādi vuccati. Tassattho – nimitte upakkamaṃ katvā sukkaṃ ṭhānā cāvetvā puna vippaṭisāravasena dakasotorohaṇaṃ nivāretuṃ adhivāsemīti. Tato bahi nikkhamante adhivāsetuṃ na sakkā, tathāpi adhivāsanādhippāyena adhivāsetvā antarā dakasotato uddhaṃ nivāretuṃ asakkuṇeyyatāya ''anikkhante vā''ti vuttaṃ. Kasmā? Ṭhānā cutañhi avassaṃ dakasotaṃ otaratīti aṭṭhakathādhippāyo gaṇṭhipadādhippāyena sameti. **Tato muccitvā**ti sakaṭṭhānato. Sakasarīrato hi bahi nikkhantameva hoti, tato ''bahi nikkhante vā anikkhante vā''ti vacanaṃ virujjheyya. Yasmā pana tamhā tamhā sarīrapadesā cutaṃ avassaṃ dakasotaṃ otarati, tasmā vuttaṃ ''dakasotaṃ otiṇṇamatte''ti, iminā ca āpattiyā pākaṭakālaṃ dasseti, kiṃ vuttaṃ hoti? Mocanassādena nimitte upakkamato sukkaṃ bahutarampi sarīrapadesā cutaṃ tattha tattha laggāvasesaṃ yattakaṃ ekā khuddakamakkhikā piveyya, tattake dakasotaṃ otiṇṇamatte saṅghādisesāpatti. Vuttañhi **kaṅkhāvitaraṇiyaṃ** (kaṅkhā. aṭṭha. sukkavissaṭṭhisikkhāpadavaṇṇanā) ''dakasotaṃ anotiṇṇepi saṅghādiseso''tiādi. Tattakassa bahi nikkhamanaṃ asallakkhento ''ceteti upakkamati na muccati, āpatti thullaccayassā''ti vacanato thullaccayanti saññāya desentopi na muccati, passāvampi vaṇṇataṃ passitvā vatthikosagatassa picchilatāya vā ñatvā saṅghādisesato vuṭṭhātabbaṃ. Ayamettha tatiyattheravāde yutti. Sabbācariyā ime eva tayo therā, tesampi dakasotorohaṇaṃ nimitte upakkamananti ayaṃ dutiyo vinicchayo sādhāraṇato ettha, evaṃ **upatissatthero** vadati kira.

Ṭhānā cutañhi avassaṃ dakasotaṃ otaratīti katvā **''ṭhānā cāvanamattenevettha āpatti veditabbā''**ti vuttaṃ. Dakasotaṃ otiṇṇe eva āpatti. Sukkassa hi sakalaṃ sarīraṃ ṭhānaṃ, anotiṇṇe ṭhānā cutaṃ nāma na hotīti vīmaṃsitabbaṃ. Ābhidhammikattā therassa ''sukkavissaṭṭhi nāma rāgasamuṭṭhānā hotī''ti (kathā. aṭṭha. 307) **kathāvatthuṭṭhakathāyaṃ** vuttattā sambhavo cittasamuṭṭhāno, ''taṃ asuciṃ ekadesaṃ mukhena aggahesi, ekadesaṃ aṅgajāte pakkhipī''ti (pārā. 503) vacanato utusamuṭṭhāno ca dissati, so ca kho avītarāgasseva ''aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ arahato asuci mucceyyā''ti (mahāva. 353; kathā. 313) vacanato. **Parūpāhāraṭṭhakathāyaṃ** ''atthi tassa āsayoti tassa sukkassa uccārapassāvānaṃ viya patiṭṭhānokāso atthī''ti (kathā. aṭṭha. 309) canato tassa āsayoti siddhaṃ. Pākatikacittasamuṭṭhānarūpaṃ viya asaṃsaṭṭhattā, nikkhamanato ca ''vatthisīsaṃ, kaṭi, kāyo''ti tidhā sukkassa ṭhānaṃ pakappenti ācariyā. Sappavisaṃ viya taṃ daṭṭhabbaṃ, na ca visassa ṭhānaniyamo, kodhavasena phusantassa hoti, evamassa na ca ṭhānaniyamo, rāgavasena upakkamantassa hotīti takko.

Khobhakaraṇapaccayo nāma bhesajjasenāsanāhārādipaccayo. **Saṃsaggabhedatopī**ti etesu dvīhipi tīhipi. **Pahīnavipallāsattā**ti ettha yaṃ kiñci supinantena sekkhaputhujjanā passanti, taṃ sabbaṃ vipallatthaṃ abhūtamevāti āpajjati. Tato ''yaṃ pana pubbanimittato passati. Taṃ ekantasaccameva hotī''ti idaṃ virujjhati, tasmā na visayaṃ sandhāya vuttaṃ. So hi sacco vā hoti, aliko vāti katvā tañce sandhāya vuttaṃ siyā, ''asekkhā pahīnavipallāsattā saccameva passanti, nāsacca''nti vattabbaṃ siyā. Kintu dassanaṃ sandhāya vuttaṃ. Tañhi abhūtaṃ, apassantopi hi passanto viya asuṇantopi suṇanto viya amunantopi munanto viya hoti. Saccampi vipassatīti no takkoti ācariyo. **Taṃ rūpanimittādiārammaṇaṃ na hoti,** āgantukapaccuppannaṃ rūpanimittādiārammaṇaṃ sandhāya vuttaṃ. Kammanimittagatinimittabhūtāni hi rūpanimittādīni bhavaṅgassa ārammaṇāni honti eva. Tattha kammanimittamatītameva, gatinimittaṃ thokaṃ kālaṃ paccuppannaṃ siyā.

Īdisānīti paccakkhato anubhūtapubbaparikappitāgantukapaccuppannarūpanimittādiārammaṇāni, rāgādisampayuttāni cāti attho. **Makkaṭassa niddā lahuparivattā hoti**. So hi rukkhasākhato patanabhayā abhikkhaṇaṃ ummīlati ca supati ca. Manussā kiñcāpi punappunaṃ ummīlanti subyattataraṃ paṭibuddhā viya passanti, atha kho paṭibuddhānaṃ punappunaṃ bhavaṅgotaraṇaṃ viya supinakālepi tesaṃ bhavaṅgotaraṇaṃ hoti, yena ''supatī''ti vuccati. ''Bhavaṅgacittena hi supatī''ti vacanato bhavaṅgotaraṇaṃ karajakāyassa nirussāhasantabhāvūpanissayattā ''niddā''ti vuccati. Sā karajakāyassa dubbalabhāvena supinadassanakāle bhavaṅgato uttaraṇe satipi nirussāhasantabhāvappattiyā ''pavattatī''ti ca vuccati, yato sattā ''paṭibuddhā''ti na vuccanti, karajakāyassa nirussāhasantasabhāvappattito ca tannissitaṃ hadayavatthu na suppasannaṃ hoti, tato tannissitāpi cittappavatti asuppasannavaṭṭinissitadīpappabhā viya. Teneva **aṭṭhakathāyaṃ** ''svāyaṃ dubbalavatthukattā cetanāya paṭisandhiṃ ākaḍḍhituṃ asamattho''tiādi vuttaṃ.

Gaṇṭhipade pana ''dubbalavatthukattāti supine upaṭṭhitaṃ nimittampi dubbala''nti likhitaṃ. Taṃ anekatthaṃ sabbampi nimittaṃ hoti, na ca dubbalārammaṇavatthukattā cetanā, tāya cittappavatti dubbalā atītānāgatārammaṇāya, paññattārammaṇāya vā adubbalattā, avatthukāya dubbalabhāvo na yujjati cetanāya avatthukāya bhāvanāpabhāvāyātirekabalasabbhāvato. Bhāvanābalasamappitañhi cittaṃ arūpampi samānaṃ atibhāriyampi karajakāyaṃ gahetvā ekacittakkhaṇeneva brahmalokaṃ pāpetvā ṭhapeti. Tappaṭibhāgaṃ anappitampi kāmāvacaracittaṃ karajakāyaṃ ākāse laṅghanasamatthaṃ karoti, pagevetaraṃ. Kiṃ panettha taṃ anumānakāraṇaṃ, yena cittasseva ānubhāvoti paññāyeyya cittānubhāvena vā laddhāsevanādikiriyāvisesanibbattidassanato, tasmā dubbalavatthukattāti dubbalahadayavatthukattāti ācariyassa takko. Attano mandatikkhākārena tannissitassa cittassa mandatikkhabhāvanipphādanasamatthañce, hadayavatthu cakkhusotādivatthu viya indriyaṃ bhaveyya, na cetaṃ indriyaṃ. Yato **dhammasaṅgahe** upādāyarūpapāḷiyaṃ uddesārahaṃ na jātaṃ. Anindriyattā hi taṃ kāyindriyassa anantaraṃ na uddiṭṭhaṃ, vatthurūpattā ca avatthurūpassa jīvitindriyassa anantarampi na uddiṭṭhaṃ, tasmā yaṃ vuttaṃ ''tassa asuppasannattā tannissitā ca cittappavatti asuppasannā hotī''ti, taṃ na siddhanti ce? Siddhameva anindriyānampi sappāyāsappāyautuāhārādīnaṃ paccayānaṃ samāyogato, cittappavattiyā vikāradassanato, paccakkhattā ca. Yasmā appaṭibuddhopi paṭibuddhaṃ viya attānaṃ maññatīti. Ettāvatā karajakāyassa nirussāhasantabhāvākāraviseso niddā nāma. Sā cittassa bhavaṅgotaraṇākāravisesena hoti, tāya samannāgato satto bhavaṅgato uttiṇṇo supinaṃ passati, so ''kapimiddhapareto''ti vuccati, so sutto appaṭibuddho hotīti ayamattho sādhito hoti.

Yasmā bhavaṅgavāranirantaratāya accantasutto nāma hoti, tasmā **''yadi tāva sutto passati, abhidhammavirodho āpajjatī''**tiādi vuttaṃ. Yasmā pana niddākkhaṇe na paṭibuddho nāma hoti, tasmā **''atha paṭibuddho passati, vinayavirodho''**tiādi vuttaṃ, yasmā ca akhīṇaniddo, anotiṇṇabhavaṅgo ca atthi, tasmā **''kapimiddhapareto passatī''**ti vuttaṃ. Aññathā ayaṃ neva sutto na paṭibuddho, attanā taṃ niddaṃ anokkanto āpajjeyya. Ettāvatā ca abhidhammo, vinayo, nāgasenattheravacanaṃ yutti cāti sabbaṃ aññamaññasaṃsanditaṃ hoti. Tattha **kapimiddhapareto**ti bhavaṅgato uttiṇṇaniddāpareto. Sā hi idha kapimiddhaṃ nāma. ''Tattha katamaṃ middhaṃ? Yā kāyassa akalyatā akammaññatā…pe… supanaṃ, idaṃ vuccati middha''nti (dha. sa. 1163) evamāgataṃ. Idañhi arūpaṃ, imassa

phalabhūto karajakāyassa akalyatā'pacalāyikāsupi niddāviseso kāraṇopacārena ''kapimiddha''nti pavuccati. Yañceva ''kapimiddhapareto kho, mahārāja, supinaṃ passatī''ti (mi. pa. 5.3.5 thokaṃ visadisaṃ) vuttanti.

Yaṃ taṃ āpattivuṭṭhānanti ettha yena vinayakammena tato vuṭṭhānaṃ hoti, taṃ idha āpattivuṭṭhānaṃ nāma. **Avayave samūhavohārena vā**ti ettha sākhacchedako rukkhacchedakoti vuccatītiādi nidassanaṃ, vedanākkhandhādi ruḷhīsaddassa nidassanaṃ. **Na ca mayā**ti vīmaṃsanapadassa tassa kiriyaṃ sandhāya, mocane ca sanniṭṭhānaṃ sandhāya muccanapakatiyā cāti vuttaṃ.

240. **Geha**nti pañcakāmaguṇā. **Vanabhaṅgiya**nti pābhatikaṃ. Sampayuttasukhavedanāmukhena rāgova ''assādo''ti vutto. **Supantassa cā**ti idaṃ kapimiddhapareto viya bhavaṅgasantatiṃ avicchinditvā supantaṃ sandhāya vuttanti, vīmaṃsitabbaṃ. **Jagganatthāyā**ti sodhanatthāya.

266. ''Dārudhītalikalepacittānaṃ aṅgajātapaṭinijjhānepi dukkaṭa''nti vadanti. ''Uppanne pariḷāhe mocanarāgajo''ti likhanti. Vālikāya vā ''hatthikāmaṃ nassatī''ti ettha viya ''āpatti tva''nti sabbattha pāṭho. ''Ehi me tvaṃ, āvuso sāmaṇera, aṅgajātaṃ gaṇhāhī''ti āgatattā ''vacīkamma''ntipi vattuṃ yuttaṃ viya dissati. Evaṃ sante aññaṃ ''evaṃ karohī''ti āṇattiyāpi āpatti siyāti saṅkaraṃ hoti. Tasmā na vuttanti gahetabbanti keci.

267. ''Pupphāvaliyaṃ sāsavaḷiya''nti duvidho kira.

Sukkavissaṭṭhisikkhāpadavaṇṇanā niṭṭhitā.

2. Kāyasaṃsaggasikkhāpadavaṇṇanā

270. ''Otiṇṇo''ti imināssa sevanādhippāyatā dassitā. ''Vipariṇatena cittena mātugāmena saddhi''nti imināssa vāyāmo dassito. ''Saddhi''nti hi padaṃ saṃyogaṃ dīpeti, so ca payogo samāgamo allīyanaṃ. Kena cittena? Vipariṇatena cittena, na pattapaṭiggahaṇādhippāyādināti adhippāyo. ''Kāyasaṃsaggaṃ samāpajjeyyā''ti imināssa vāyamato phassapaṭivijānanā dassitā hoti. Vāyamitvā phassaṃ paṭivijānanto hi samāpajjati nāma. Evamassa tivaṅgasampatti dassitā hoti. Atha vā **otiṇṇo**. Kena? Vipariṇatena cittena yakkhādinā satto viya. Upayogatthe vā etaṃ karaṇavacanaṃ. Otiṇṇo vipariṇataṃ cittaṃ kūpādiṃ viya satto. Atha vā ''rāgato uttiṇṇo bhavissāmī''ti bhikkhubhāvaṃ upagato, tato uttiṇṇādhippāyato vipariṇatena cittena hetubhūtena tameva rāgaṃ **otiṇṇo**. Mātugāmena attano samīpaṃ āgatena, attanā upagatena vā. Etena mātugāmassa sārattatā vā hotu virattatā vā, sā idha appamāṇā, na bhikkhunīnaṃ kāyasaṃsagge viya ubhinnaṃ sārattatāya payojanaṃ atthi.

Kāyasaṃsagganti ubhinnaṃ kāyānaṃ sampayogaṃ. **Padabhājane** pana ''samāpajjeyyāti ajjhācāro vuccatī''ti vuttaṃ, taṃ samāpajjanaṃ sandhāya, na kāyasaṃsaggaṃ. Kāyasaṃsaggassa samāpajjanā hi ''ajjhācāro''ti vuccati. **Aṭṭhakathāyaṃ** pana ''yo so kāyasaṃsaggo nāma, so atthato ajjhācāro hotī''ti vuttaṃ, taṃ parato **pāḷiyaṃ** ''sevanādhippāyo, na ca kāyena vāyamati, phassaṃ paṭivijānāti, anāpattī''ti (pārā. 279) vuttalakkhaṇena virujjhatīti. Phassapaṭivijānanāya hi saṃsaggo dīpito. So ce ajjhācāro hoti, kathaṃ anāpatti hotīti. Suvuttametaṃ, kintu ''kāyasaṃsaggaṃ samāpajjeyyā''ti padaṃ uddharitvā ''ajjhācāro vuccatī''ti ubhinnampi padānaṃ sāmaññabhājanīyattā, samāpajjitabbābhāve samāpajjanābhāvena ''so atthato ajjhācāro hotī''ti vuttaṃ siyā.

''Hatthaggāhaṃ vā''ti ettha hatthena sabbopi upādinnako kāyo saṅgahito, na bhinnasantāno tappaṭibaddho hatthālaṅkārādi. Veṇiggahaṇena anupādinnako abhinnasantāno kesalomanakhadantādiko kammapaccayautusamuṭṭhāno gahitoti veditabbaṃ. Tenevāha **aṭṭhakathāyaṃ** ''anupādinnakenapi kenaci kesādinā upādinnakaṃ vā anupādinnakaṃ vā phusantopi saṅghādisesaṃ āpajjatiyevā''ti (pārā. aṭṭha. 2.274). Tena anupādinnakānampi kesalomādīnaṃ aṅgabhāvo veditabbo. Evaṃ santepi ''phassaṃ paṭijānātīti tivaṅgasampattiyā saṅghādiseso. Phassassa appaṭivijānanato duvaṅgasampattiyā dukkaṭa''nti iminā pāḷiaṭṭhakathānayena virujjhatīti ce? Na, tadatthajānanato. Phuṭṭhabhāvañhi paṭivijānantopi phassaṃ paṭivijānāti nāma, ayameko attho, tasmā mātugāmassa, attano ca kāyapariyāpannānaṃ kesādīnaṃ aññamaññaṃ phuṭṭhabhāvaṃ phusitvā taṃ sādiyanaṃ phassaṃ paṭivijānāti nāma, na kāyaviññāṇuppattiyā eva. Anekantikañhettha kāyaviññāṇaṃ. Mātugāmassa upādinnakena kāyena, anupādinnakena vā kāyena bhikkhuno upādinnakakāye phuṭṭhe pasannakāyindriyo ce hoti, tassa kāyaviññāṇaṃ uppajjati, teneva phassaṃ paṭivijānāti nāma so hoti. Anupādinnakakāyo, loluppo appasannakāyindriyo vā hoti, timiravātena upahatakāyo vā tassa kāyaviññāṇaṃ nuppajjati. Na ca tena phassaṃ paṭivijānāti nāma, kevalaṃ sevanādhippāyena vāyamitvā kāyasaṃsaggaṃ samāpajjanto phassaṃ paṭivijānāti nāma manoviññāṇena, tena vuttaṃ ''kāyasaṃsaggaṃ samāpajjeyyāti imināssa vāyamato phassapaṭivijānanā dassitā''ti. Aparopi bhikkhu mātugāmassa kāyapaṭibaddhena vā nissaggiyena vā phuṭṭho kāyaviññāṇaṃ uppādentena phassaṃ paṭivijānāti nāma, tasmā vuttaṃ ''anekantikañhettha kāyaviññāṇa''nti. Aparo vatthaṃ pārupitvā niddāyantaṃ mātugāmaṃ kāyasaṃsaggarāgena vatthassa uparibhāge saṇikaṃ phusanto vatthantarena nikkhantalomasamphassaṃ appaṭivijānantopi sevanādhippāyo kāyena vāyamitvā phassaṃ paṭivijānāti nāma, saṅghādisesaṃ āpajjati. ''Nīlaṃ ghaṭṭessāmīti kāyaṃ ghaṭṭeti, saṅghādiseso''ti hi vuttaṃ. Ayaṃ dutiyo attho. Evaṃ anekatthattā, evaṃ duviññeyyādhippāyato ca **mātikāṭṭhakathāyaṃ** phassapaṭivijānanaṃ aṅgantveva na vuttaṃ. Tasmiñhi vutte ṭhānametaṃ vijjati, yaṃ bhikkhu saṅghādisesaṃ āpajjitvāpi nakhena lomena saṃsaggo diṭṭho, na ca me lomaghaṭṭanena kāyaviññāṇaṃ uppannaṃ, timiravātathaddhagatto cāhaṃ na phassaṃ paṭivijānāmīti anāpannasaññī siyāti na vuttaṃ, apica ''phassaṃ paṭivijānāti, na ca phassaṃ paṭivijānātī''ti ca etesaṃ padānaṃ **aṭṭhakathāyaṃ** vuttanayaṃ dassetvā so paññāpetabbo. Ettāvatā na tadatthajānanatoti kāraṇaṃ vitthāritaṃ hoti.

Padabhājanīyavaṇṇanā

271. **''Rattaṃ cittaṃ imasmiṃ atthe adhippetaṃ vipariṇata''**nti kiñcāpi sāmaññena vuttaṃ, **vinītavatthūsu** ''mātuyā mātupemena āmasati…pe… āpatti dukkaṭassā''ti vuttattā kāyasaṃsaggarāgeneva rattanti veditabbaṃ. Tathā ''mātugāmo nāma manussitthī''ti kiñcāpi avisesena vuttaṃ, atha kho avinaṭṭhindriyāva manussitthī idhādhippetā ''matitthiyā kāyasaṃsaggaṃ samāpajji… pe… āpatti thullaccayassā''ti vuttattā. ''Manussitthī''ti ettāvatā siddhe ''na yakkhī na petī na tiracchānagatā''ti vacanaṃ

avinaṭṭhindriyāpi na sabbā manussaviggahā itthī idha manussitthī nāma. Yakkhiādayo hi attano jātisiddhena iddhivisesena ijjhantiyo manussaviggahāpi hontīti dassanatthaṃ vuttaṃ. Tāsu yakkhī thullaccayavatthu hoti vinītavatthūsu yakkhiyā kāyasaṃsaggena thullaccayassa vuttattā. Tadanulomattā petitthī, devitthī ca thullaccayavatthu. Tiracchānagatitthī dukkaṭavatthu. Tiracchānagatamanussaviggahitthī ca thullaccayavatthumevāti eke. **Vibhaṅge** pana ''manussitthī ca hoti manussitthisaññī''ti pāḷiyā abhāvena ''itthī ca hoti yakkhisaññī''tiādivacane sati yakkhiādīnaṃ anitthitāpasaṅgato, ''itthī ca hoti itthisaññī''tiādimhi yakkhiādīnaṃ antokaraṇe sati tāsaṃ saṅghādisesavatthubhāvappasaṅgato ca yakkhiādayo na vuttāti veditabbā. Eke pana **''vinītavatthumhi** 'aññataro bhikkhu tiracchānagatitthiyā kāya…pe… dukkaṭassā'ti ettha amanussaviggahā pākatikatiracchānagatitthī adhippetā, tasmā dukkaṭaṃ vuttaṃ. 'Itthī ca hoti tiracchānagatasaññīti tiracchānagatā ca hoti itthisaññī'tiādivāresupi pākatikatiracchānagatova adhippeto, so ca tiracchānagatapurisova. Teneva duṭṭhullavācāattakāmapāricariyasikkhāpadesu manussapurisapaṭisaṃyuttavārā viya tiracchānapaṭisaṃyuttavārāpi nāgatā''ti vadanti. Tathā paṇḍakoti idha manussapaṇḍakova, purisoti ca idha manussapurisova āgato, tasmā amanussitthī amanussapaṇḍako amanussapuriso tiracchānagatitthī tiracchānagatapaṇḍako manussāmanussatiracchānagataubhatobyañjanakā cāti aṭṭha janā idha nāgatā, tesaṃ vasena vatthusaññāvimatibhedavasena āpattibhedābhedavinicchayo, anāgatavāragaṇanā ca asammuyhantena veditabbā, tathā tesaṃ dukamissakādivārā, āpattianāpattibhedavinicchayo ca. ''Tattha amanussapaṇḍakaamanussapurisatiracchānagatitthitiracchānagatapaṇḍakāti cattāro dukkaṭavatthukā, amanussitthimanussaubhatobyañjanakā thullaccayavatthukā, amanussaubhatobyañjanakā tiracchānagataubhatobyañjanakā dukkaṭavatthukā, **pāḷiyaṃ** pana amanussitthiyā anāgatattā amanussapaṇḍakā, ubhatobyañjanakā purisā ca nāgatā. Tiracchānagatitthipaṇḍakaubhatobyañjanakā tiracchānagatapurisena samānagatikattā nāgatā, manussaubhatobyañjanako manussapaṇḍakena samānagatikattā anāgato''ti vadanti. **Aṭṭhakathāyaṃ** (pārā. aṭṭha. 2.281) pana ''nāgamāṇavikāyapi supaṇṇamāṇavikāyapi kinnariyāpi gāviyāpi dukkaṭamevā''ti vuttattā tadeva pamāṇato gahetabbaṃ.

Tatrāyaṃ vicāraṇā – ''na, bhikkhave, tiracchānagatassa nisinnaparisāya pātimokkhaṃ uddisitabba''nti (mahāva. 183) ettha ''tiracchānagatoti yassa upasampadā paṭikkhittā''ti (kaṅkhā. aṭṭha. nidānavaṇṇanā) **aṭṭhakathāyaṃ** vuttattā tiracchānagatamanussaviggaho pākatikatiracchānagatato visiṭṭho, tathā yakkhapetatiracchānagatamanussaviggahānaṃ ''tiracchānagatassa ca dukkhuppattiyaṃ apica dukkaṭamevā''ti ettha visesetvā vuttattā ca ''patanarūpaṃ pamāṇaṃ, na maraṇarūpa''nti ettha āpattivisesavacanato ca ''ubhato avassute yakkhassa vā petassa vā paṇḍakassa vā tiracchānagatamanussaviggahassa vā adhakkhakaṃ ubbhajāṇumaṇḍalaṃ kāyena kāyaṃ āmasati, āpatti thullaccayassā''ti (pāci. 661) sāmaññena vacanato ca so visiṭṭhoti siddhaṃ. Visiṭṭhattā ca tiracchānagatamanussaviggahitthiyā kāyasaṃsaggaṃ samāpajjantassāti viseso hoti, tasmā tattha āpattivisesena bhavitabbaṃ. Yadi kāyasaṃsaggasikkhāpade tiracchānagatamanussaviggahitthīpi adhippetā, rūpasāmaññena saññāvirāgattāsambhavato duṭṭhullavācāattakāmapāricariyasikkhāpadesupi sā vattabbā bhaveyya, sā cānāgatā. Sarūpena saṃkhittavārattā nāgatāti ce? Itthī ca hoti tiracchānagato ca ubhinnaṃ itthisaññīti idha āgatattā purisaliṅganiddeso na yujjati, tasmā tiracchānagatapuriso ca idha āgato, tiracchānagatamanussaviggahitthiyā **pāḷiyaṃ** anāgatāyapi dukkaṭameva **aṭṭhakathāyaṃ** vuttattāti imassa vacanassa kāraṇacchāyā pariyesitabbāti adhippāyo. Idaṃ na yujjati. Kasmā? Itthīnaṃ, purisānañca ekato vacane purisaliṅgasabbhāvato. Idha tiracchānagatapurisapaṇḍakitthiyo tissopi ekato sampiṇḍetvā ''tiracchānagato''ti vuttaṃ.

Tattha ca manussaviggahāmanussaviggahesu itthipaṇḍakapurisasaññitā yathāsambhavaṃ veditabbā. Duṭṭhullavācādisikkhāpadadvaye vārānaṃ saṃkhittattā purisatiracchānagatādayo nāgatā. Yathāvuttesu āpatti, tathā tatthāpi. Aññathā purisaṃ obhāsantassa ca anāpattīti paṇḍakaṃ obhāsantassa ca thullaccayanti **mātikāṭṭhakathāyaṃ** vuttaṃ. Tasmā te vārā saṃkhittāti paññāyantīti. Viseso ca paṇḍake, purise, tiracchānagate ca itthisaññissa atthi, tathāpi tattha dukkaṭaṃ vuttaṃ, tasmā **aṭṭhakathāyaṃ** vuttameva pamāṇanti dvinnametesaṃ vādānaṃ yattha yutti vā kāraṇaṃ vā atirekaṃ dissati, taṃ vicāretvā gahetabbanti āricayo. Evarūpesu ṭhānesu suṭṭhu vicāretvā kathetabbaṃ.

Tattha **pāḷiyaṃ** āgatavāragaṇanā tāva evaṃ saṅkhepato veditabbā – itthimūlakā pañca vārā paṇḍakapurisatiracchānagatamūlakā ca pañca pañcāti vīsati vārā ekamūlakā, tathā dumūlakā vīsati, missakamūlakā vīsatīti saṭṭhi vārā, tāni tīṇi vīsatikāni honti. Ekekasmiṃ vīsatike ekekamūlavāraṃ gahetvā kāyena kāyapaṭibaddhavārā tayo vuttā. Sesā sattapaññāsa vārā saṃkhittā, tathā kāyapaṭibaddhena kāyavārā tayo vuttā, sesā saṃkhittā, evaṃ kāyapaṭibaddhena kāyapaṭibaddhavārepi nissaggiyena kāyavārepi nissaggiyena kāyapaṭibaddhavārepi nissaggiyena nissaggiyavārepi tayo tayo vārā vuttā, sesā saṃkhittā. Evaṃ channaṃ tikānaṃ vasena aṭṭhārasa vārā āgatāti sarūpato vuttā, sesā dvecattālīsādhikāni tīṇi vārasatāni saṃkhittāni. Tato paraṃ mātugāmassa sārattapakkhe kāyena kāyanti ekamekaṃ vaḍḍhetvā pubbe vuttā aṭṭhārasa vārā āgatāti ekavīsati vārā sarūpena āgatā, navanavutādhikāni tīṇi vārasatāni saṃkhittāni. Tato paraṃ āpattānāpattidīpakā cattāro sevanādhippāyamūlakā cattāro mokkhādhippāyamūlakāti dve catukkā āgatā.

Tatthāyaṃ viseso – yadidaṃ mātikāya parāmasanapadaṃ, tena yasmā āmasanādīni chupanapariyosānāni dvādasapi padāni gahitāni, tasmā paduddhāraṃ akatvā ''āmasanā parāmasanaṃ chupana''nti āha. **Parāmasanaṃ** nāma āmasanā. ''Chupana''nti hi vutte parāmasanampi visuṃ ekattaṃ bhaveyyāti veditabbaṃ. Itthī ca hoti itthisaññī cāti imasmiṃ paṭhamavāre eva dvādasapi āmasanādīni yojetvā dassitāni. Tato paraṃ ādimhi dve padānīti cattāri padāni āgatāni, itarāni saṃkhittānīti veditabbāni. Nissaggiyena kāyavārādīsu pana sabbākārena alābhato āmasanamevekaṃ āgataṃ, netarāni. ''Sañcopeti haratī''ti pāṭho, sañcopeti ca. **Gaṇṭhipadesu** pana **''purimanayenevā**ti rajjuvatthādīhi parikkhipane''ti ca pacchā **''purimanayenevā**ti sammasanā hotī''ti ca ''veṇiggāhe āpattiyā paññattattā lomaphusanepi saṅghādiseso''ti ca ''taṃ pakāsetuṃ **upādinnakena hī**tiādi vutta''nti ca likhitaṃ.

Yathāniddiṭṭhaniddeseti imasmiṃyeva yathāniddiṭṭhe niddese. ''Sadisaṃ aggahesī''ti vutte tādisaṃ aggahesīti garukaṃ tattha kārayeti attho, kāyasaṃsaggavibhaṅge vāti attho. Itaropi kāyapaṭibaddhachupanako. **Gahaṇe cā**ti gahaṇaṃ vā. **Virāgite**ti viraddhe. **Sārattan**ti kāyasaṃsaggarāgena rattaṃ, attanā adhippetanti attho. ''Mātubhaginiādivirattaṃ gaṇhissāmī''ti virattaṃ ñātipemavasena gaṇhi, ettha dukkaṭaṃ yuttaṃ. ''Kāyasaṃsaggarāgaṃ vā sārattaṃ gaṇhissāmī''ti virattaṃ mātaraṃ gaṇhi, anadhippetaṃ gaṇhi. Ettha **mahāsumatthera**vādena thullaccayaṃ ''kāyaṃ gaṇhissāmī''ti kāyappaṭibaddhaṃ gaṇhāti, thullaccayanti laddhikattā. ''Itthī ca hoti itthisaññī sāratto ca, bhikkhu ca naṃ itthiyā kāyena kāyaṃ āmasati, āpatti saṅghādisesassā''ti (pārā. 273) vacanato saṅghādisesopi khāyati. ''Virattaṃ gaṇhissāmī''ti sārattaṃ gaṇhāti, etthapi saṅghādisesova khāyati ''nīlaṃ ghaṭṭessāmī'ti kāyaṃ ghaṭṭeti, saṅghādiseso''ti vacanato. Ettha pana ''na pubbabhāge kāyasaṃsaggarāgattā''ti **anuganṭhipade** kāraṇaṃ vuttaṃ. Keci pana ''garukāpattibhayena 'nīlameva ghaṭṭessāmī'ti vāyāmanto kāyaṃ ghaṭṭeti, pubbabhāge tassa 'kāyapaṭibaddhaṃ ghaṭṭessāmī'ti

pavattattā dukkaṭena bhavitabba''nti vadanti. **Dhammasiritthero** ''evarūpe saṅghādiseso''ti vadati kira. ''Itthiubhatobyañjanakaitthiyā purisaubhatobyañjanakapurise vuttanayena āpattibhedo, itthiliṅgassa paṭicchannakālepi itthivaseneva āpattī''ti vadanti.

Vinītavatthuvaṇṇanā

281. **Tiṇaṇḍupaka**nti hiriverādimūlāni gahetvā kattabbaṃ. **Tālapaṇṇamuddika**nti tālapaṇṇamayaṃ aṅgulimuddikaṃ, tena tālapaṇṇamayaṃ kaṭaṃ, kaṭisuttakaṃ, kaṇṇapiḷandhanādi sabbaṃ na vaṭṭatīti siddhaṃ. Tambapaṇṇivāsino itthirūpaṃ likhitaṃ, kaṭikapaṭañca na chupanti kira. Ākarato muttamatto. **Ratanamisso**ti alaṅkāratthaṃ kato kañcanalatādivinaddho. **Suvaṇṇena saddhiṃ yojetvā pacitvā**ti suvaṇṇarasaṃ pakkhipitvā pacitvā. **Bījato** dhātupāsāṇato **paṭṭhāya**. **Thero na kappatī**ti ''tumhākaṃ pesita''nti vuttattā. ''Cetiyassa pūjaṃ karothā''ti vutte vaṭṭati kira. **Bubbuḷakaṃ** tārakaṃ. Ārakūṭalohampi jātarūpagatikameva.

Vuttañhetaṃ **andhakaṭṭhakathāyaṃ** –

''Ārakūṭalohaṃ suvaṇṇasadisameva, suvaṇṇaṃ anulometi, anāmāsa''nti.

''Bhesajjatthāya pana vaṭṭatī''ti vacanato **mahāaṭṭhakathāyaṃ** vuttanayekadesopi anuññāto hotīti tattha tattha adhippāyaṃ ñatvā vibhāvetabbaṃ.

Kāyasaṃsaggasikkhāpadavaṇṇanā niṭṭhitā.

3. Duṭṭhullavācāsikkhāpadavaṇṇanā

283. Tatiye tayo saṅghādisesavārā tayo thullaccayavārā tayo dukkaṭavārā tayo kāyapaṭibaddhavārāti dvādasa vārā sarūpena āgatā. Tattha tayo saṅghādisesavārā dutiyasikkhāpade vuttāti tiṇṇaṃ vīsatikānaṃ ekekamūlā vārāti veditabbā, tasmā idha visesāti paṇṇāsa vārā saṃkhittā honti, aññathā itthī ca hoti vematiko sāratto ca, bhikkhu ca naṃ itthiyā vaccamaggaṃ passāvamaggaṃ ādissa vaṇṇampi bhaṇati…pe… āpatti thullaccayassa. Itthī ca hoti paṇḍakapurisasaññī tiracchānagatasaññī sāratto ca, bhikkhu ca naṃ itthiyā vaccamaggaṃ passāvamaggaṃ ādissa vaṇṇampi bhaṇati akkosatipi, āpatti thullaccayassa. Paṇḍako ca hoti paṇḍakasaññī sāratto ca, bhikkhu ca naṃ paṇḍakassa vaccamaggaṃ ādissa vaṇṇampi bhaṇati, āpatti thullaccayassāti evamādīnaṃ āpattiṭṭhānānaṃ anāpattiṭṭhānatā āpajjeyya, na cāpajjati, paṇḍake itthisaññissa dukkaṭanti dīpetuṃ ''itthī ca paṇḍako ca ubhinnaṃ itthisaññī āpatti saṅghādisesena dukkaṭassā''ti vuttattā ''paṇḍake paṇḍakasaññissa thullaccaya''nti vuttameva hoti, tasmā sabbattha saṃkhittavāresu thullaccayaṭṭhāne thullaccayaṃ, dukkaṭaṭṭhāne dukkaṭampi vuttameva hotīti veditabbaṃ. Tathā ''itthī ca hoti vematiko sāratto ca, bhikkhu ca naṃ itthiyā vaccamaggaṃ passāvamaggaṃ ṭhapetvā adhakkhakaṃ ubbhajāṇumaṇḍalaṃ ādissa vaṇṇampi bhaṇati…pe… thullaccayassā''tiādinā nayena thullaccayakhettepi yathāsambhavaṃ uddharitabbā. Tathā ''itthī ca hoti vematiko sāratto ca, bhikkhu ca naṃ itthiyā kāyapaṭibaddhaṃ ādissa vaṇṇampi bhaṇati…pe… dukkaṭassā''tiādinā nayena kāyapaṭibaddhavārāpi yathāsambhavaṃ uddharitabbā. Kāyappaṭibaddhavārattikaṃ viya nissaggiyavārattikaṃ labbhamānampi āpattivisesābhāvato na uddhaṭaṃ. Kāyappaṭibaddhavārattike pana dinnanayattā tampi tadanulomā vārā ca uddharitabbā. Sabbattha na-viññū taruṇadārikā, mahallikā ummattikādikā ca anadhippetā, pageva pākatikā tiracchānagatitthīnaṃ, tathā paṇḍakādayopīti veditabbā. Sesaṃ dutiye vuttanayeneva veditabbaṃ.

Padabhājanīyavaṇṇanā

285. **Vuttanayamevā**ti ''kāyasaṃsagge itthilakkhaṇenā''ti likhitaṃ. ''Itthilakkhaṇenā''ti kira mahāaṭṭhakathāpāṭho. **Sīsaṃ na etī**ti akkosanaṃ na hoti, ghaṭite pana hoti. Tatrāyaṃ viseso – imehi tīhi ghaṭite eva saṅghādiseso vaccamaggapassāvamaggānaṃ niyatavacanattā, accoḷārikattā vā, na aññehi animittāsītiādīhi aṭṭhahi. Tattha alohitāsi, dhuvalohitāsi, dhuvacoḷāsi, paggharaṇīsi, itthipaṇḍakāsi, vepurisikāsīti etāni cha maggānaṃ aniyatavacanāni, animittāsi, nimittamattāsīti dve padāni anaccoḷārikāni ca, yato aṭṭhapadāni ''saṅghādisesaṃ na janentī''ti vuttāni, tasmā tāni thullaccayavatthūni. Paribbājakavatthumhi viya akkosamattattā dukkaṭavatthūnīti eke. Itthipaṇḍakāsi, vepurisikāsīti etāneva padāni sakalasarīrasaṇṭhānabhedadīpakāni suddhāni saṅghādisesaṃ na janenti sakalasarīrasāmaññattā, itarāni janenti asāmaññattā. Tāni hi passāvamaggameva dīpenti sikharaṇī-padaṃ viya. **Ubhatobyañjanāsī**ti vacanaṃ pana purisanimittena asaṅghādisesavatthunā missavacanaṃ. Purisaubhatobyañjanakassa ca itthinimittaṃ paṭicchannaṃ, purisanimittaṃ pākaṭaṃ hoti. Yadi tampi janeti, kathaṃ animittāsītiādipadāni na saṅghādisesaṃ janentīti eke, taṃ na yuttaṃ. Purisassapi nimittādhivacanato, ''methunupasaṃhitāhi saṅghādiseso''ti mātikāya lakkhaṇassa vuttattā ca methunupasaṃhitāhipi obhāsane paṭivijānantiyā saṅghādiseso, appaṭivijānantiyā thullaccayaṃ, itarehi obhāsane paṭivijānantiyā thullaccayaṃ, appaṭivijānantiyā dukkaṭanti eke, sabbaṃ suṭṭhu vicāretvā gahetabbaṃ.

287. **Hasanto**ti yaṃ uddissa bhaṇati, sā ce paṭivijānāti, saṅghādiseso.

Vinītavatthuvaṇṇanā

289. ''Paṭivuttaṃ nāmā''ti pāṭho. **No**-saddo adhiko. ''Akkharalikhanenapi hotī''ti vadanti, taṃ āvajjanasamanantaravidhinā sameti ce, gahetabbaṃ.

Duṭṭhullavācāsikkhāpadavaṇṇanā niṭṭhitā.

4. Attakāmapāricariyasikkhāpadavaṇṇanā

290. Catutthe tayo saṅghādisesavārā āgatā, sesā sattapaññāsa vārā thullaccayadukkaṭāpattikāya saṃkhittāti veditabbā, tato aññataro asambhavato idha na uddhaṭo. Sesayojanakkamo vuttanayena veditabbo. **Nagaraparikkhārehī**ti pākāraparikhādīhi nagaraparivārehi. **Setaparikkhāro**ti setālaṅkāro, sīlālaṅkāroti attho (saṃ. ni. aṭṭha. 3.5.4). **Cakkavīriyo**ti vīriyacakko. **Vasalaṃ duggandha**nti nimittaṃ sandhāyāha, tadeva sandhāya ''kiṃ me pāpakaṃ, kiṃ me duggandha''nti vuttaṃ.

291. **Santike**ti yattha ṭhito viññāpeti. ''Paṭhamaviggahe sace pāḷivasena yojetīti kāmahetupāricariyāattho. **Sesa**nti 'adhippāyo'ti padaṃ byañjanaṃ atthābhāvato. Dutiye pāḷivasena kāmahetu-padāni byañjanāni tesaṃ tattha atthābhāvato. Evaṃ cattāri padāni dvinnaṃ viggahānaṃ vasena yojitānīti apare vadantī''ti vuttaṃ.

295. Etesu sikkhāpadesu methunarāgena vītikkame sati saṅghādisesena anāpatti. Tasmā ''kiṃ bhante aggadānanti. Methunadhamma''nti idaṃ kevalaṃ methunadhammassa vaṇṇabhaṇanatthaṃ vuttaṃ, na methunadhammādhippāyena tadatthiyā vuttanti veditabbaṃ, parassa bhikkhuno kāmapāricariyāya vaṇṇabhaṇane dukkaṭaṃ. ''Yo te vihāre vasati, tassa aggadānaṃ dehī''ti pariyāyavacanenapi dukkaṭaṃ. ''Attakāmapāricariyāya vaṇṇaṃ bhāseyya. Yā mādisaṃ sīlavanta''nti ca vuttattāti eke. Pañcasu aṅgesu sabbhāvā saṅghādisesovāti eke. Vicāretvā gahetabbaṃ. **Gaṇṭhipade** pana ''imasmiṃ sikkhāpadadvaye kāyasaṃsagge viya yakkhipetīsu duṭṭhullattakāmavacane thullaccaya'nti vadanti. **Aṭṭhakathāsu** pana nāgata''nti likhitaṃ. ''Ubhatobyañjanako pana paṇḍakagatikovā''ti vadanti.

Attakāmapāricariyasikkhāpadavaṇṇanā niṭṭhitā.

5. Sañcarittasikkhāpadavaṇṇanā

297. **Ahamhi duggatā**ti ahaṃ amhi duggatā. **Ahaṃ khvayyo**ti ettha ayyoti bahuvacanaṃ hoti.

298. **Oyācantī**ti nīcaṃ katvā deve yācanti. **Āyācantī**ti uccaṃ katvā ādarena yācanti. Alaṅkārādīhi **maṇḍito** kesasaṃvidhānādīhi **pasādhito**. ''Maṇḍitakaraṇe dukkaṭa''nti vadanti.

Padabhājanīyavaṇṇanā

303. Saha paridaṇḍena vattamānāti attho. Chandavāsinī nāma ''piyā piyaṃ vasetī''ti pāḷi, purisaṃ vāsetīti adhippāyo. ''Piyo piyaṃ vāsetī''ti aṭṭhakathā.

Taṃ kiriyaṃ sampādessatīti avassaṃ ārocentiyā ce ārocetīti attho. Dvinnaṃ mātāpitūnaṃ ce āroceti, saṅghādisesoti vinayavinicchaye ''vatthu oloketabba''nti vuttaṃ. Vatthumhi ca **''udāyitthero** gaṇikāya ārocesī''ti vuttaṃ. Taṃ ''mātādīnampi vadato visaṅketo natthī''ti aṭṭhakathāvacanato nippayojanaṃ. **Taṃ paneta**nti ācariyassa vacanaṃ. **Māturakkhitaṃ brūhī**ti pesitassa gantvā mātāpiturakkhitaṃ vadato tassa tassā māturakkhitabhāvepi sati visaṅketameva, kasmā? ''Piturakkhitādīsu aññataraṃ vadantassa visaṅketa''nti vuttattā itarathā **ādi**-saddo niratthako siyā. Ekaṃ dasakaṃ itarena dasakena yojetvā pubbe sukkavissaṭṭhiyaṃ vuttanayattā māturakkhitāya mātā attano dhītusantikaṃ pahiṇatīti gahetabbaṃ.

338. **Anabhinanditvā**ti vacanamattameva, yadipi abhinandati, yāva sāsanaṃ nāroceti, tāva ''vīmaṃsito''ti na vuccati. **Sāsanārocanakāle**ti āṇāpakassa sāsanavacanakkhaṇe. **Tatiyapade vuttanayenā**ti ekaṅgasampattiyā dukkaṭanti attho. **Vatthugaṇanāya saṅghādiseso**ti ubhayavatthugaṇanāya kira.

339. **Catutthe anāpattī**ti ettha pana ''paṭiggaṇhāti na vīmaṃsati na paccāharati, anāpattīti ettha viya 'gacchanto na sampādeti, āgacchanto visaṃvādetī'ti anāpattipāḷiyāpi bhavitabbanti dassanatthaṃ vutta''nti vadanti, ekaccesu potthakesu ''atthī''tipi.

Vinītavatthuvaṇṇanā

341. **Alaṃvacanīyā**ti na vacanīyā, nivāraṇe **alaṃ**-saddo. **Therapitā vadatī**ti jiṇṇapitā vadatīti attho. Kiñcāpi ettha ''itthī nāma manussitthī na yakkhī na petī na tiracchānagatā, puriso nāma manussapuriso na yakkho''tiādi natthi, tathāpi kāyasaṃsaggādīsu ''manussitthī''ti itthīvavatthānassa katattā idhāpi manussitthī evāti paññāyati. Methunapubbabhāgattā manussaubhatobyañjanako ca thullaccayavatthukova hoti, sesā manussapaṇḍakaubhatobyañjanakatiracchānagatapurisādayo dukkaṭavatthukāva micchācārasāsanaṅgasambhavatoti veditabbaṃ. Yathāsambhavaṃ pana vārā uddharitabbā. Paññattiajānane viya alaṃvacanīyabhāvājānanepi acittakatā veditabbā. **Duṭṭhullādīsupī**ti ''imasmimpī''ti vuttameva hoti. ''Lekhaṃ netvā paṭilekhaṃ ārocitassāpi sañcarittaṃ natthi sañcarittabhāvamajānantassā''ti vadanti, vīmaṃsitvā gahetabbaṃ.

Sañcarittasikkhāpadavaṇṇanā niṭṭhitā.

6. Kuṭikārasikkhāpadavaṇṇanā

342. **Yācanā**ti ''detha dethā''ti codanā. **Viññattī**ti iminā no atthoti viññāpanā. ''Hatthakammaṃ yācito upakaraṇaṃ, mūlaṃ vā dassatī''ti yācati, na vaṭṭatīti. Vaṭṭati senāsane obhāsaparikathādīnaṃ laddhattāti eke. **Anajjhāvutthaka**nti assāmikaṃ. **Na āhaṭaṃ paribhuñjitabba**nti ''sūpodanaviññattidukkaṭaṃ hotī''ti vuttaṃ. ''Kiñcāpi garubhaṇḍappahonakesūti vuttaṃ, tathāpi yaṃ vatthuvasena appaṃ hutvā agghavasena mahā haritālahiṅgulikādi, taṃ yācituṃ na vaṭṭatī''ti vadanti.

344. **So kirā**ti isi. Tadā ajjhagamā **tadajjhagamā**.

348-9. Na hi sakkā yācanāya kātuṃ, tasmā sayaṃ yācitakehi upakaraṇehīti adhippāyo. **Byañjanaṃ sameti,** na attho. Kasmā? Idha ubhayesaṃ adhippetattā, taṃ dassento **''yasmā panā''**tiādimāha. **Idha vuttanayenā**ti imasmiṃ sikkhāpadavibhaṅge vuttanayena. ''Saññācikāyā''ti vacanato karontenāpi, ''parehi pariyosāpetī''ti vacanato kārāpentenāpi paṭipajjitabbaṃ. **Ubhopete** kārakakārāpakā. **Byañjanaṃ vilomitaṃ bhaveyya,** ''kārayamānenā''ti hi byañjanaṃ ''karontenā''ti vutte vilomitaṃ hoti atadatthattā. Na hi kārāpento nāma hoti. **''Idha vuttanayenā**ti desitavatthukapamāṇikanayena. Evaṃ sante 'karontena vā kārāpentena vā'ti vacanato karontenāpi parehi vippakataṃ vattabbanti ce, tadatthavissajjanatthaṃ 'yadi panātiādimāhā'''ti **anuganṭhipade** vuttaṃ. ''Saññācikāya kuṭiṃ karonto''ti vacanavasena vuttaṃ. ''Āyāmato ca vitthārato cā''ti avatvā vikappatthassa **vā**-saddassa gahitattā ekatobhāgepi vaḍḍhite āpatti eva. Pamāṇayuttamañco kira navavidatthi. '''Catuhatthavitthārā'ti vacanena 'tiriyaṃ tihatthā vā'ti vacanampi sameti 'yattha pamāṇayutto'tiādisanniṭṭhānavacanāsambhavato''ti vuttaṃ. **Pamāṇato ūnatarampī**ti vitthārato catupañcahatthampi dīghato anatikkamitvā vuttapamāṇameva desitavatthu. Adesitavatthuñhi karoto āpatti. Pamāṇātikkantā kuṭi eva pamāṇātikkantaṃ kuṭiṃ kareyyāti vuttattā. ''Thambhatulā''ti pāṭho. **Anussāvanānayenā**ti ettha ''damiḷabhāsāyapi vaṭṭatī''ti vadanti.

353. **Cārabhūmi** gocarabhūmi. **Na gahitā**ti na vāritā. **Aṭṭhakathāyaṃ** ''kāraṇāya guttibandhanāgāraṃ, akaraṇaṭṭhānaṃ vā dhammagandhikā hatthapādacchindanakā gandhikā''ti likhitaṃ. **Dvīhi balibaddehī**ti heṭṭhimakoṭiyā kira vuttato āvijjituṃ na sakkā chinnāvaṭattā, nigamanassāpi **atthappakāsanatthaṃ vutta**nti veditabbaṃ. **Pācina**nti vatthu adhiṭṭhānaṃ. **Tadatthāyā**ti tacchanatthāya. **Paṇṇasālampī**ti ullittāvalittakuṭimeva paṇṇacchadanaṃ. Teneva **''sabhitticchadana''**nti vuttaṃ, alittaṃ kira sabbaṃ vaṭṭati. Pubbe thokaṃ ṭhapitaṃ puna vaḍḍhetvā. **Tasmi**nti dvārabandhane vā vātapāne vā ṭhapite. **Paṭhamamevā**ti ettha pattakāle evāti kira **dhammasiritthero. Upatissatthero** ṭhapitakālevāti kira. Purimena lepassa aghaṭitattā dutiyena vattasīsena katattā ubhinnampi anāpatti. Sace āṇattena kataṃ, ''karoti vā kārāpeti vā''ti vacanato āpatti ubhinnaṃ sati attuddesikatāya, asati mūlaṭṭhasseva. Heṭṭhimappamāṇasambhave sati sabbamattikāmayaṃ kuṭiṃ karoto āpatti dukkaṭena saṅghādisesoti ācariyassa takko.

354. Chattiṃsa catukkāni nāma adesitavatthukacatukkaṃ desitavatthukacatukkaṃ pamāṇātikkantacatukkaṃ pamāṇikacatukkaṃ adesitavatthukapamāṇātikkantacatukkaṃ desitavatthukapamāṇikacatukkanti cha catukkāni, evaṃ samādisativārādīsupi pañcasūti chattiṃsa. **Āpattibhedadassanattha**nti ettha yasmā ''sārambhe ce, bhikkhu, vatthusmiṃ aparikkamane…pe… saṅghādiseso''ti **mātikāyaṃ** avisesena vuttattā sārambhaaparikkamanepi saṅghādisesovāti micchāgāhavivajjanatthaṃ āpattibhedo dassito, tasmā vuttānīti adhippāyo. **Vibhaṅge** evaṃ avatvā kimatthaṃ **mātikāyaṃ** dukkaṭavatthu vuttanti ce? Bhikkhū abhinetabbā vatthudesanāya, tehi bhikkhūhi vatthu desetabbaṃ. Kīdisaṃ? Anārambhaṃ saparikkamanaṃ, netaraṃ, itarasmiṃ ''sārambhe ce bhikkhu vatthusmiṃ aparikkamane''ti evaṃ ānisaṃsavasena āgatattā vuttaṃ. Yasmā vatthu nāma atthi sārambhaṃ, atthi anārambhaṃ, atthi saparikkamanaṃ, atthi aparikkamanaṃ, atthi sārambhaṃ saparikkamanaṃ, atthi sārambhaṃ aparikkamanaṃ, atthi anārambhaṃ saparikkamanaṃ, atthi anārambhaṃ aparikkamananti bahuvidhattā vatthu desetabbaṃ anārambhaṃ saparikkamanaṃ, netaranti vuttaṃ hoti. Kimatthikā panesā desanāti ce? Garukāpattipaññāpanahetuparivajjanupāyatthā. Vatthudesanāya hi garukāpattipaññāpanahetuttā akataviññatti gihīnaṃ pīḷājananena attadukkhaparadukkhahetubhūto ca sārambhabhāvoti ete vatthudesanāpadesena upāyena parivajjitā honti. Na hi bhikkhu akappiyakuṭikaraṇatthaṃ gihīnaṃ vā pīḷānimittaṃ sārambhavatthu. Kuṭikaraṇatthaṃ vā vatthuṃ desentīti paṭhamameva sādhitametaṃ. **Vomissakāpattiyo**ti dukkaṭasaṅghādisesamissakāpattiyo.

355. Tattha ''dvīhi saṅghādisesehī''ti vattabbe ''dvinnaṃ saṅghādisesenā''ti vibhattibyattayena, vacanabyattayena ca vuttaṃ. ''Āpatti dvinnaṃ saṅghādisesāna''ntipi pāṭho.

364. **Na ghaṭayati** chadanalepābhāvato, anāpatti, taṃ parato sādhiyati. Chadanameva sandhāya ullittāvalittatā vuttāti. ''Kukkuṭacchikagehaṃ vaṭṭatīti vatvā puna chadanaṃ daṇḍakehītiādinā nayena taṃ dassentehi tiṇapaṇṇacchadanākuṭikāva vuttā. Tattha chadanaṃ daṇḍakehi dīghato tiriyañca jālaṃ viya bandhitvā tiṇehi vā paṇṇehi vā chādetuṃ ullittādibhāvo chadanameva sandhāya vuttoti yuttamidaṃ. Tasmā mattikāmayaṃ bhittiṃ vaḍḍhāpetvā upari ullittaṃ vā avalittaṃ vā ubhayaṃ vā bhittiyā ghaṭitaṃ karontassa āpatti eva vināpi bhittilepenā''ti likhitaṃ. **'''So ca chadanameva sandhāyā'**ti padhānavasena vuttaṃ, na heṭṭhābhāgaṃ paṭikkhitta''nti vadanti, vīmaṃsitabbaṃ. **Etthā**ti tiṇakuṭikāya. **Yathāsamādiṭṭhāyā**ti yathāvuttappakāranti adhippāyo. ''Āpatti kārukānaṃ tiṇṇaṃ dukkaṭāna''ntiādimhi so suṇātichakkampi labbhati. Ubhayattha samādiṭṭhattā āṇāpakassa anāpatti. Āṇattassa yathā samādiṭṭhaṃ āṇāpakena, tathā akaraṇapaccayā dukkaṭaṃ. Sace ''ahampettha vasāmī''ti attuddesampi karoti, saṅghādisesova. **''Kuṭiṃ karothā''**ti avisesena vuttaṭṭhāne pana āṇāpakassāpi saṅghādiseso acittakattā sikkhāpadassa.

Ahañca vasissāmīti ettha parassa yassa kassaci uddiṭṭhassa abhāvā āpatti eva ''karontassa vā''ti niyamitattā, anāpatti avibhattattā. ''Idha paññattijānanamattameva citta''nti ca likhitaṃ. **Anuganṭhipade** pana **ahañca vasissāmī**ti ettha yo ''mayhaṃ vāsāgārañca bhavissatī''ti icchati, tassāpatti. Yo pana uposathāgāraṃ icchati, tassa anāpatti, tasmā ''ubhayaṃ sametī''ti vatvā ca ''vinayavinicchaye āgate garuke ṭhātabba''nti vacanato mahāpaccarivādato itaro pacchā vattabboti ce? Na, balavattā. ''Vāsāgāraṃ ṭhapetvā sabbattha, anāpattī''ti vacanato, bhojanasālādīnampi atthāya iminā katattā saṅkarā jātā. Yathā – dve tayo ''ekato vasissāmā''ti karonti, rakkhati tāvāti ettha viya. ''Idaṃ ṭhānaṃ vāsāgāraṃ bhavissati, idaṃ uposathāgāra''nti vibhajitvā katepi āpatti eva. Dvīsu mahāpaccarivādo balavā, tasmā ''pacchā vutto''tiādinā atīva papañcitaṃ. Kiṃ tena. ''Attanā vippakataṃ attanā ca parehi ca pariyosāpetī''tiādinā nayena aparānipi catukkāni yathāsambhavaṃ yojetvā dassetabbāni, leṇādīsu kiñcāpi saṅghādisesena anāpatti, akataviññattiyā sati tappaccayā āpatti eva.

Kuṭikārasikkhāpadavaṇṇanā niṭṭhitā.

7. Vihārakārasikkhāpadavaṇṇanā

366. Sattame **vā**-saddo avadhāraṇatthoti veditabbo.

Vihārakārasikkhāpadavaṇṇanā niṭṭhitā.

8. Paṭhamaduṭṭhadosasikkhāpadavaṇṇanā

380. **Sāvakena pattabba**nti pakatisāvakaṃ sandhāya vuttaṃ, na aggasāvakaṃ. Yathūpanissayayathāpuggalavasena **''tisso vijjā''**tiādi vuttaṃ. Kenaci sāvakena **tisso vijjā,** kenaci **catasso paṭisambhidā,** kenaci **cha abhiññā,** kenaci kevalo **navalokuttaradhammo**ti evaṃ visuṃ visuṃ yathāsambhavaṃ vuttanti veditabbaṃ.

382. **''Ye te bhikkhū suttantikā''**tiādivacanato dharamānepi bhagavati piṭakattayaparicchedo atthīti siddhaṃ. **Dhammakathikā**ti ābhidhammikā **ratiyā acchissantī**tiādi āyasmato dabbassa nesaṃ tiracchānakathāya ratiniyojanaṃ viya dissati, na tathā daṭṭhabbaṃ. Suttantikādisaṃsaggato tesaṃ suttantikādīnaṃ phāsuvihārantarāyaṃ, tesampi tiracchānakathāratiyā abhāvena anabhirativāsaṃ, tato nesaṃ sāmaññā cāvanañca parivajjanto evaṃ cintesīti daṭṭhabbaṃ. **''Nimmitānaṃ dhammatā**ti sāvakehi nimmitānaṃyeva, na buddhehī''ti vadanti. ''Sādhakatamaṃ karaṇa''nti evaṃ vutte karaṇattheyeva tatiyāvibhattīti attho.

383-4. **Ya**nti yena. **''Kattā**ti kattā, na kattā''ti likhitaṃ. ''Bhariyaṃ viya maṃ ajjhācaratī''ti vadantiyā balavatī codanā. **Tena hī**ti ettha yathā chupanamatte vippaṭisārīvatthusmiṃ kāyasaṃsaggarāgasambhavā apucchitvā eva saṅghādisesaṃ paññāpesi, tatheva pubbevassā dussīlabhāvaṃ ñatvā vuttanti veditabbaṃ. Yadi tāva bhūtāya paṭiññāya nāsitā, thero kārako hoti. Atha abhūtāya, bhagavatā ''nāsethā''ti na vattabbaṃ, vuttañca, tasmā vuttaṃ **''yadi tāva paṭiññāya nāsitā, thero kārako hotī''**ti.

Atha appaṭiññāyāti ''ayyenamhi dūsitā''ti imaṃ paṭiññaṃ vinā eva tassā pakatidussīlabhāvaṃ sandhāya nāsitā, thero akārako hoti. **Abhayagirivāsino**pi attano suttaṃ vatvā ''tumhākaṃ vāde thero kārako''ti vadanti, kasmā? Dukkaṭaṃ musāvādapaccayā liṅganāsanāya anāsetabbattā. Pārājikasseva hi liṅganāsanāya nāsetabbā. ''Nāsethā''ti ca vuttattā pārājikāva jātā, sā kiṃ sandhāya, tato thero kārako āpajjati. ''Sakāya paṭiññāya nāsethā''ti vutte pana apārājikāpi attano vacanena nāsetabbā jātāti adhippāyo. **Mahāvihāravāsino**pi attano suttaṃ vatvā ''tumhākaṃ vāde thero kārako''ti ca vadanti. Kasmā? ''Sakāya paṭiññāya nāsethā''ti hi vutte paṭiññāya bhūtatā āpajjati ''nāsethā''ti vacanato. Bhūtāyeva hi paṭiññāya nāsetabbā hoti, nābhūtāyāti adhippāyo. **Purimanaye**ti dukkaṭavāde. Purimo yuttivasena pavatto, pacchimo pāḷivacanavasena pavattoti veditabbo.

385-6. **Pītisukhehī**ti ettha ''sukhenā''ti vattabbe pītiggahaṇaṃ tatiyajjhānasukhaṃ, kāyikañca apanetuṃ sampayuttapītiyā vuttaṃ. Sace cuditakavasena kataṃ amūlakaṃ nāma, ''anajjhāpannaṃ akata''nti vadeyya, ime karissanti, tasmā ''tādisaṃ diṭṭhasaññī hutvā codetī''ti pāṭho. ''Etena nayena sutamutaparisaṅkitānipi vitthārato veditabbānī''ti pāṭho. **''Catunnaṃ aññatarenā''**ti pātimokkhuddese eva āgate gahetvā vuttaṃ, itaresaṃ aññatarenāpi anuddhaṃsentassa saṅghādisesovāti no takkoti ācariyo. Bhikkhubhāvā hi cāvanasamatthato. ''Samīpe ṭhatvā''ti vacanato parammukhā codentassa, codāpentassa vā sīsaṃ na eti. Diṭṭhañce sutena parisaṅkitena codeti codāpeti, sutaparisaṅkitaṃ vā diṭṭhādīhi codite vā codāpite vā sīsaṃ eti eva amūlakena coditattā. Vuttañhetaṃ ''diṭṭhassa hoti pārājikaṃ dhammaṃ ajjhāpajjanto, tañce codeti 'suto mayā…pe… saṅghādisesassā''ti (pārā. 387). ''Asuddho hoti puggalo aññataraṃ pārājikaṃ dhammaṃ ajjhāpanno, tañce asuddhadiṭṭhi samāno anokāsaṃ kārāpetvā cāvanādhippāyo vadeti, āpatti dukkaṭassa. Okāsaṃ kārāpetvā cāvanādhippāyo vadeti, anāpattī''ti (pārā. 389) iminā na-samentaṃ viya khāyati, kathaṃ? Diṭṭhassa hoti pārājikaṃ dhammaṃ ajjhāpajjanto nāma asuddho puggalo hoti, ''aññatarasmiṃ asuddhadiṭṭhi samāno tañce codeti 'suto mayā pārājikaṃ dhammaṃ ajjhāpannosī'ti, āpatti vācāya vācāya saṅghādisesassā''ti vacanato purimanayenāpatti. ''Cāvanādhippāyo vadeti, āpatti dukkaṭassā''ti vacanato pacchimanayena saṅghādisesena āpattīti dve pāḷinayā aññamaññaṃ viruddhā viya dissanti, na ca viruddhaṃ buddhā kathayanti, tasmā ettha yutti pariyesitabbā. Aṭṭhakathācariyā tāvāhu ''samūlakena vā saññāsamūlakena vā codentassa anāpatti, amūlakena vā pana saññāamūlakena vā codentassa āpattī''ti. Tassattho – dassanasavanaparisaṅkanamūlena samūlakena vā tadabhāvena amūlakenāpi saññāsamūlakena vā codentassa anāpatti, dassanādimūlābhāvena amūlakena vā tabbhāvena samūlakenāpi saññāamūlakena vā codentassa āpatti, tasmā diṭṭhassa hoti.

Pārājikaṃ dhammaṃ ajjhāpajjantotiādimhi dassanamūlena samūlakenāpi ''suto mayā''ti vacanato saññāamūlakena vā codeti, āpatti saṅghādisesassa. Tadatthassa āvibhāvatthaṃ ''diṭṭhe vematiko''tiādi vārā vuttāti veditabbā.

Asuddho hoti puggalobhiādimhi pana samūlakena, saññāsamūlakena vā coditattā anāpattīti. Evamevaṃ pana tadatthadīpanatthaṃ te vārā vuttā. Tattha hi ''adiṭṭhassa hotī''tiādivārā amūlakena codentassa āpatti hotīti dassanatthaṃ vuttā. ''Diṭṭhe vematiko''tiādinā saññāamūlakena codentassa āpatti hotīti dassanatthaṃ vuttā. Aññathā ''diṭṭhassa hoti, diṭṭhe vematiko''tiādivārā nibbisesā bhaveyyuṃ. Idaṃ panettha sanniṭṭhānaṃ-yathā asuddhaṃ puggalaṃ anokāsaṃ kārāpetvā codentassa dukkaṭaṃ, akkosādhippāyassa ca omasavādena dukkaṭassa, tathā asuddhadiṭṭhikopi asuddhaṃ asuddhadiṭṭhi amūlakena codeti, āpatti. Samūlakena vā codeti, anāpattīti taṃ sanniṭṭhānaṃ yathā ''anāpatti suddhe asuddhadiṭṭhissa asuddhe asuddhadiṭṭhissā''ti iminā saṃsandati, tathā gahetabbaṃ. Aññathā yutti pariyesitabbā.

Sīlasampannoti ettha ''dussīlassa vacanaṃ appamāṇaṃ. Bhikkhunī hi bhikkhumhi anissarā, tasmā ukkaṭṭhanaye vidhiṃ sandhāya therena vuttaṃ. Dutiyattherena bhikkhunī ajānitvāpi codeti, sikkhamānādayo vā codenti, tesaṃ sutvā bhikkhū eva vicāretvā tassa paṭiññāya kārenti. Ko ettha dosoti idaṃ sandhāya vuttaṃ. Tatiyena titthiyānaṃ vacanaṃ sutvāpi bhikkhū eva vicārenti, tasmā na koci na labhatīti evaṃ sabbaṃ sametīti apare''ti vuttaṃ. **Tiṃsāni** tiṃsavantāni. **Anuyogo**ti paṭivacanaṃ. **Ehitī**ti āgamissati. **Diṭṭhasantānenā**ti diṭṭhanayena, diṭṭhavidhānenāti adhippāyo. **Patiṭṭhāyā**ti patiṭṭhaṃ labhitvā. **Ṭhāne**ti lajjiṭṭhāne.

Gāhanti ''ahaṃ codessāmī''ti attādānaggahaṇaṃ. **Cetanā**ti attādānaggahaṇacetanā. **Vohāro**ti ito, etto ca ñatvā pakāsanaṃ. **Paṇṇattī**ti nāmapaññatti. Yā vacīghosārammaṇassa sotadvārappavattaviññāṇasantānassa anantaraṃ uppannena upaladdhapubbasaṅketena manodvāraviññāṇena viññāyati, yassā viññātattā tadattho paramattho vā aparamattho vā tatiyavāraṃ uppannena manoviññāṇena viññāyatīti nāmādīhi chahi byañjanehi pāḷiyā pakāsitā, sā ''vijjamānapaññatti avijjamānapaññattī''tiādinā chadhā ācariyehi dassitā. Tabbhāgiyabhāvo atabbhāgiyabhāvo ca nipphannadhammasseva yujjati, na paññattiyā adhikaraṇīyavatthuttā, adhikaraṇe pavattattā ca adhikaraṇo mañcaṭṭhe mañcopacāro viyāti ca. **''Pariyāyenā**ti amūlakā nāmapaññatti natthi. Pariyāyamattaṃ, sabhāvato natthi. Abhidhānamattameva, abhidheyyaṃ natthī''ti ca likhitaṃ. **Idhevā**ti imasmiṃ eva sikkhāpade. **Na sabbatthā**ti

vivādādhikaraṇādīsu. Kasmā? **Na hī**tiādi. Vivādādhikaraṇādīnamatthitā viya amūlakaṃ adhikaraṇaṃ natthīti. **Pubbe vuttasamathehī**ti ''yaṃ adhikicca samathā vattantī''ti vuttasamathehīti adhippāyo. Apica **sabhāvato natthī**ti appaṭiladdhasabhāvattā vuttaṃ. Anuppannaṃ viya viññāṇādi. **Na hi vivādādīnaṃ paṇṇatti adhikaraṇaṭṭho**ti paṇṇattiṃ adhikicca samathā na pavattanti, tasmā na tassā adhikaraṇīyatāti na vivādādīnaṃ paṇṇatti adhikaraṇaṭṭhoti adhippāyo. Hoti cettha –

''Pārājikāpatti amūlikā ce,
Paṇṇattimattā phalamaggadhammā;
Catutthapārājikavatthubhūtā,
Paṇṇattimattāva siyuṃ tatheva.

''Tato dvidhā maggaphalādidhammā,
Siyuṃ tathātītamanāgatañca;
Paṇṇattichakkaṃ na siyā tato vā,
Pariyāyato sammutivādamāhā''ti.

Anuvadantīti akkosanti. **Kiccayatā**ti karaṇīyatā. Taṃ katamanti ce? **Apalokanakamma**ntiādi. **Kicca**nti viññattisamuṭṭhāpakacittaṃ kira adhippetaṃ.

387. **Sutādīnaṃ abhāvena amūlakatta**nti ettha yo disvāpi ''diṭṭhosi mayā''ti vattuṃ asakkonto attano diṭṭhaniyāmeneva ''sutosi mayā''ti vadati. Tassa tasmiṃ asuddhadiṭṭhittā āpatti, idha pana yo pubbe sutvā anāpatti, pacchā taṃ vissaritvā suddhadiṭṭhi eva samāno vadati, taṃ sandhāya vuttaṃ. ''Esa nayo sabbatthāti apare''ti vuttaṃ. Jeṭṭhabbatiko kākekappaṭivattā. **Yadaggenā**ti yāvatā, yadā vā. **No kappetī**tiādi vematikābhāvadīpanatthameva vuttanti dasseti. Tena vematikova nassarati sammuṭṭho nāmāti āpajjati, taṃ na yuttaṃ tadanantarabhāvato, tasmā dutiyattheravādo pacchā vutto.

389. **Sabbatthā**ti sabbaaṭṭhakathāsu. **Okāsakamma**nti okāsakaraṇaṃ. ''Okāsena kammaṃ okāsakamma''nti likhitaṃ. Asūriyaṃ passati kaññāti ettha yathā kaññā sūriyaṃ na passatīti bhavati, evaṃ ''anokāsaṃ kāretvā''ti vutte okāsaṃ na kāretvāti hoti.

Paṭhamaduṭṭhadosasikkhāpadavaṇṇanā niṭṭhitā.

9. Dutiyaduṭṭhadosasikkhāpadavaṇṇanā

391. **Veḷuvaneyevā**ti idaṃ tehi vuttavelaṃ sandhāya vuttaṃ. ''Pubbe mayaṃ āvuso sutena avocumhā''ti ''amhehi sā ussāhitā kupitehi anattamanehī''tiādivacanaṃ sandhāya vuttaṃ, **aññabhāgassa ida**nti manussabhikkhubhāvato aññabhāgassa tiracchānachagalakabhāgassa idaṃ chagalakajātaṃ adhikaraṇaṃ. **Aññabhāgo vā assa atthī**ti so tiracchānachagalakabhāvasaṅkhāto aññabhāgo assa chagalakassa atthīti svāyaṃ chagalako aññabhāgiyaṃ adhikaraṇaṃ nāma.

Tattha paṭimāya sarīraṃ, silāputtakassa sarīranti nidassanaṃ, paṭhamaṃ panettha nibbacanaṃ jātipadatthotivādīnaṃ matena vuttaṃ. Sā hi sāmibhāvena, niccabhāvena ca padhānattā sattisabhāve ṭhitā. Tabbiparītakattā byattākati jātiyo tu padattho iti imassa suttassa vasena dutiyaṃ nibbacanaṃ vuttanti veditabbaṃ. **Nāmakaraṇasaññāya ādhāro**ti ettha nāmameva nāmakaraṇaṃ. Nāmaṃ karontānaṃ saññā nāmakaraṇasaññā, tassā. Manussajātiko chagalakajātiādhāro nāma. Na hi taṃ nāmaṃ kacchapalomaṃ viya anādhāranti adhippāyo. Taṃ pana chagalakassa dabboti dinnanāmaṃ ''deso''ti vuccati. Tasmā theraṃ amūlakenātiādinā aññampi vatthuṃ therassa lissati silissati vohāramatteneva, na atthato, īsakaṃ allīyatīti lesoti adhippāyo. Yasmā desalesā atthato ninnānākaraṇā, tasmā ''kañcidesaṃ lesamattaṃ upādāyā''ti uddharitvā ''dasa lesā jātileso''tiādi vuttanti veditabbaṃ. Yathā nidāne, evaṃ sikkhāpadapaññattiyampi mātikāyampi ayamevattho. Yasmā **aññabhāgiyassa adhikaraṇassā**ti chagalakassa. **Kañcidesaṃ lesamattaṃ upādāyā**ti dabboti nāmaṃ upādāyāti ayamattho aṭṭhuppattivaseneva āvibhūto, tasmā na vibhatto. Kiñca bhiyyo aniyamattā. Na hi mettiyabhūmajakānaṃ viya sabbesampi chagalakameva aññabhāgiyaṃ adhikaraṇaṃ hoti. Aññaṃ gomahiṃ sādikampi hoti, na ca mettiyabhūmajakā viya sabbepi nāmalesamattameva upādiyanti. Aññampi jātilesādiṃ upādiyanti, tasmā aniyamattā ca yathāvuttanayena na vibhattaṃ. Kiñca bhiyyo tathā vutte chagalakasseva aññabhāgiyatā sambhavati, na aññassa, yena sova dassito. Leso ca nāma lesova, na jātiādi, yena sova dassitoti evaṃ micchāgāhappasaṅgato ca tathā na vibhatto.

393. **Aññabhāgiyassā**ti cuditakato aññassa. **Adhikaraṇassā**ti manussassa vā amanussassa vā tiracchānagatassa vāti evaṃ vattabbaṃ. Evañhi vutte manussādīnaṃyeva jātilesādayo vuttā honti, aññathā catunnaṃ adhikaraṇānaṃ te āpajjanti ''adhikaraṇassa kañci desaṃ lesamatta''nti sāmivacanaṃ pubbaṅgamaṃ uddiṭṭhattāti ce? Na, nāmassa viya jātiādīnaṃ manussādīnaṃ ādhārabhāvaniyamasambhavato, adhikaraṇabhāvāniyamatoti vuttaṃ hoti. Niyame ca sati jātiyā ādhāro jāti, liṅgassa ca liṅgaṃ, āpattiyā ca āpanno ādhāro, viruddhānampi asamādinnānampi pattacīvarānaṃ sāmiko ādhāro, yena adhikaraṇasaṅkhyaṃ gaccheyyāti āpajjatīti adhikaraṇassāti padaṃ abhājetabbameva bhaveyyāti na uddharitabbaṃ siyā, uddharitabbaṃ. Tasmā **''adhikaraṇa**nti **vacanasāmaññato''**tiādi sabbaṃ vattabbaṃ. **Apākaṭā** ito aññatra dassitaṭṭhānābhāvato. **Jānitabbā ca vinayadharehi** yasmā aññathā **parivāre** ''vivādādhikaraṇaṃ catunnaṃ adhikaraṇānaṃ vivādādhikaraṇaṃ bhajatī''tiādinā nayena anāgataṭṭhāne ''kasmā''ti vutte kāraṇaṃ na paññāyeyya, tasmā tesaṃ tabbhāgiyatā ca aññabhāgiyatā ca jānitabbā vinayadharehi. Tāsu hi viññātāsu vivādādhikaraṇaṃ vivādādhikaraṇaṃ bhajati. Kasmā? Tabbhāgiyattā. Itaraṃ na bhajati aññabhāgiyattāti sukhakāraṇato paññāyanti, tasmā **vacanasāmaññato laddhaṃ adhikaraṇaṃ nissāyā**tiādi. Tattha yasmā āpattaññabhāgiyaṃ mahāvisayaṃ, itarehi asadisaniddesañca, tasmā taṃ adhikaraṇapariyāpannampi samānaṃ visuṃ vuttaṃ ''āpattaññabhāgiyaṃ vā hotī''ti. Adhikaraṇapariyāpannattā ca ''adhikaraṇaññabhāgiyaṃ vā''ti ettha vuttanti veditabbaṃ. Tatthāpi mahāvisayattā, **mātikāyaṃ** āgatattā ca paṭhamaṃ aññabhāgiyatā vuttā, pacchā tabbhāgiyatāti veditabbā. Tattha yasmā adhikaraṇaññabhāgiyavacanena atthāpattinayena siddhaṃ. Adhikaraṇaṃ tabbhāgiyaṃ, tasmā ''adhikaraṇaṃ tabbhāgiyaṃ hotī''ti evaṃ uddesaṃ akatvā ''kathaṃ adhikaraṇaṃ adhikaraṇassa tabbhāgiyaṃ hotī''ti pucchāpubbaṅgamaniddeso kato. Tatthāpi āpattādhikaraṇassa aññabhāgiyatā kiñcāpi pārājikena anuddhaṃsibhādhikārattā

pārājikānaṃyeva vasena vuttā, atha kho sesāpattikkhandhavasenāpi veditabbā. Yā ca sā codanā ''asuko nāma bhikkhu saṅghādisesaṃ ajjhāpajjanto diṭṭho hotī''tiādikā, tattha ''saṅghādisese thullaccayadiṭṭhi hoti, dubbhāsite saṅghādisesadiṭṭhi hotī''ti evamādikā vinaye apakataññutāya, taṃtaṃvatthusarikkhatāya vā vuttāti veditabbā. Sabbatthāpi ''pārājikadiṭṭhi hotī''ti na vuttaṃ. Tathāsaññino anāpattito. **''Tabbhāgiyavicāraṇāya''**nti tabbhāgiyapadaniddese aññabhāgiyatāyapi niddiṭṭhattā vuttaṃ.

Vatthusabhāgatāyāti anuvādavatthusabhāgatāyāti attho. Aññathā ''catasso vipattiyo''ti vacanaṃ virujjheyya. **Sabhāvasarikkhāsarikkhato cā**ti sabhāvena sadisāsadisato. Tattha jhānādivatthuvisabhāgatāyapi sabhāvasarikkhatāya uttarimanussadhammapārājikāpatti tasseva tabbhāgiyāva hoti. Tathā vatthuvasena anuvādādhikaraṇaṃ, kiccādhikaraṇañca pāṭekkaṃ catubbidhampi vuttaññabhāgiyaṃ na jātaṃ, tasmā tadaññabhāgiyatāya viditāya tabbhāgiyatā pāriyesayuttiyā avuttāpi sijjhatīti katvā ''aññabhāgiyameva paṭhamaṃ niddiṭṭha''ntipi vattuṃ yujjati. **Ekaṃsena tabbhāgiyaṃ na hotī**ti sarikkhavasena arahattaṃ āpatti anāpattīti vivādasabbhāvato abyākatabhāvena vivādādhikaraṇassapi aññabhāgiyaṃ siyā, **pāḷiyaṃ** āpattādhikaraṇassa vuttattā evaṃ vuttaṃ, **ādito paṭṭhāyā**ti ''aññabhāgiyassa adhikaraṇassā''ti ito paṭṭhāya. ''Methunarāgena manussaviggaho dosenātiādinā sarikkhato cā''ti likhitaṃ. Taṃ vatthuvisabhāgatāya eva siddhaṃ. Ayaṃ pana vatthusabhāgatāyapi sati āpattisabhāgatā sarikkhatoti no takkoti ca, ekasmimpi hi vatthusmiṃ āpattibhedo hotīti **ācariyo**. Parato vuttanayena veditabbanti sambandho.

''Kiccameva kiccādhikaraṇa''nti vuttattā saṅghakammānametaṃ adhivacanaṃ. **Kammalakkhaṇa**nti kammānaṃ sabhāvaṃ. **Taṃ nissāyā**ti pubbeva hi saṃvidhāya saṅgho kammaṃ karoti. Atha vā **purimaṃ purima**nti parivāsaukkhepaniyādīni saṅghakammāni nissāya abbhānaosāraṇādi uppannanti katvā vuttaṃ. Tasmā kiñcāpi saṅghakammameva kiccādhikaraṇaṃ, tathāpi sesaviseso labbhatīti dasseti.

394. Atthato ekaṃ, tasmā desassa atthamavatvā ''leso''tiādi vuttaṃ kira.

395. **Savatthukaṃ katvā**ti puggalassa upari āropetvā khattiyādibhāvena ekajātikopi dīgharassakāḷakodātādīnaṃ diṭṭhasutaparisaṅkitānaṃ vasena aññabhāgiyatā, dīghaṃ khattiyaṃ ajjhācarantaṃ disvā rassādikhattiyapaññattiyā ādhārabhāvato jātilesena codeti, ekaṃ vā khattiyaṃ ajjhācarantaṃ disvā tato visiṭṭhaññabhāgabhūtaṃ khattiyaṃ jātilesaṃ gahetvā ''khattiyo diṭṭho tvaṃ khattiyosī''ti codeti diṭṭhādiaññabhāgena. Ettha ca ''dīghādayo, diṭṭhādayo ca jātināmādīnaṃ vatthubhūtattā adhikaraṇa''nti likhitaṃ. Taṃ ''adhikaraṇabhāvāniyamato''ti vuttadosaṃ nātikkamati, **aṭṭhakathāyaṃ** ''khattiyajātipaññattiyā ādhāravasena adhikaraṇatā ca veditabbā''ti vuttaṃ. Tampi nāmagottato aññissā nāmagottapaññattiyā nāma kassaci abhāvato na sabbasādhāraṇaṃ, tasmā ''adhikaraṇassā''ti paduddhāraṇaṃ adhikaraṇacatukkadassanatthaṃ, taṃ samānavacanadassanatthanti no takkoti. Tattha **dīghādino vā diṭṭhādino vā**ti ettha dīghāditā, diṭṭhāditā ca aññabhāgo, yo cuditako itarassa viseso yato aññoti vuccati.

399. **Lahukaṃ āpatti**nti pārājikato lahukāpatti saṅghādisesādi. Teneva ante taṃ dassentena ''bhikkhu saṅghādisesaṃ ajjhāpajjanto diṭṭho hotī''tiādi vuttaṃ. Āpattilesopi kimatthaṃ jātilesādayo viya na vitthāritoti ce? Tathā asambhavatoti veditabbaṃ.

400. **Sāṭakapatto sarīraṭṭhapatto. Āpattiyā**ti pārājikāpattiyā aññabhāgiyaṃ saṅghādisesādi, adhikaraṇañca āpattipaññattiyā. ''Leso nāma āpattibhāgo''ti vuttattā āpattibhāvaleso vuttoti veditabbo, tasmā pārājikāpattito aññabhāgiyassa āpattipaññattiyā ādhāraṇaṭṭhena ''adhikaraṇa''nti saṅkhyaṃ gatassa saṅghādisesādino āpattinikāyassa āpattibhāvalesaṃ gahetvā codanā āpattilesacodanāti veditabbā.

408. **Anāpatti tathāsaññī codeti vā codāpeti vā**ti āpattaññabhāgiyacodanāyameva, na aññattha. Ettāvatā paṭhamaduṭṭhadose vuttavicaraṇāya saṃsanditaṃ hoti, taṃ idha kathaṃ paññāyatīti ce? **Kaṅkhāvitaraṇiyā** vacanato. Vuttañhi ''tattha idha ca āpattaññabhāgiyacodanāya tathāsaññinopi anāpattī''ti.

Aññābhāgiyasikkhaṃ yo, neva sikkhati yuttito. Gacche vinayaviññūhi, aññabhāgiyatañca

Soti.

Dutiyaduṭṭhadosasikkhāpadavaṇṇanā niṭṭhitā.

10. Paṭhamasaṅghabhedasikkhāpadavaṇṇanā

409. ''Vajjaṃ na phuseyyā''ti ca pāṭho.

410. **Tesaṃ** anurūpājānanato **asabbaññū assa**. ''Na, bhikkhave, asenāsanikena vassaṃ upagantabba''nti (mahāva. 204) vuttattā paṭikkhittameva. **Tikoṭiparisuddha**nti parassa pāpapasaṅganivāraṇatthaṃ vuttaṃ, na paṭiccakammanivāraṇatthaṃ **koṭīhī**ti ākārehi. **Parisuddha**nti vimuttaṃ. Dasahi lesehi uddissa kataṃ samaṇā paribhuñjanti, assamaṇā imeti sāsanassa garahabhāvo āgaccheyya, garahapaccayā loko vā apuññaṃ ariyūpavādaṃ pasaveyya, tehi vimuttanti attho. **Vāgura**nti migajālaṃ. **Attano atthāya vā**tiādinā paresaṃ atthāya kate kappiyabhāvaṃ dassetvā bhikkhūnañca aññesañca atthāya kate taṃ dassetuṃ **''matānaṃ petakiccatthāyā''**tiādimāha.

Yaṃ yaṃ hītiādi tassa kāraṇassa dassanatthaṃ vuttaṃ. Puna pañcannaṃ sahadhammikānaṃ atthāya kataṃ na kappatīti vuttanti kira **dhammasiritthero. Gaṇṭhipade** ''bhikkhūnameva suddhānaṃ atthāya kataṃ na vaṭṭatī''ti likhitaṃ. Aparehi pana **''matānaṃ petakiccatthāyā**tiādinā vuttepi kappati, **bhikkhūnaṃyeva atthāyā**ti iminā 'bhikkhūnampi datvā mayaṃ bhuñjissāmā'ti katampi vuttaṃ. Puna 'pañcasu ekaṃ uddissakataṃ itaresaṃ na kappatī'ti dassanatthaṃ **'pañcasu hi sahadhammikesū**tiādi vutta'nti vadantī''ti vuttaṃ. Aññatarasmiṃ pana **gaṇṭhipade** ''amhākanti ca rājayuttādīnanti ca vutte vaṭṭatīti vatvā 'tumhāka'nti avatvā 'petakiccatthāyāti vuttepi vaṭṭatī'ti ca dassetvā sabbattha vuttānaṃ, ādisaddena saṅgahitānañca lakkhaṇaṃ ṭhapentena 'bhikkhūnaṃyevā'tiādi vuttaṃ.

Tattha 'bhikkhūnaṃ uddiṭṭhe evāti adhippāyenā'ti vuttaṃ. Na 'tumhākaṃ, amhākañcāti vutte anāpattī'ti dassanatthaṃ. Kasmā? Missakavārassa abhāvā. Lakkhaṇaṃ nāma vuttānaṃ, vuttasadisānañca hoti. 'Sace petakiccatthāyāti vuttaṭṭhāne bhikkhūnaṃ bhojanaṃ sandhāya karontī'ti vadanti mahāaṭṭhakathāyañca 'tasmiṃ vāre ca na tumhākanti vutte vaṭṭatī'ti vuttattā. Teneva idhāpi 'petakiccatthāya, maṅgalādīnaṃ vā atthāya katepi eseva nayo'ti pubbe vuttatthavasena vuttaṃ. 'Avadhāraṇatthena missake vaṭṭatī'ti ce? 'Kappiyamaṃsassa hi paṭiggahaṇe āpatti natthī'ti vacanena akappiyapaṭiggahaṇe āpattīti āpannaṃ, 'tañca gahetabbaṃ siyā'ti paṭikkhipitabbā''ti vuttaṃ, taṃ sundaraṃ viya dissati, vicāretvā gahetabbaṃ. **Yattha cā**ti bhikkhūnaṃ atthāya katepi. Tamatthaṃ āvi kātuṃ **''sace panā''**tiādi vuttaṃ. Ettha pana ''bhikkhunīnaṃ dukkaṭaṃ, itaresaṃ daṇḍakammavatthū''ti vadanti. **Kappaṃ nirayamhī**ti asaṅkhyeyyakappaṃ. Vivaṭṭaṭṭhāyikāleyeva saṅghabhedo hotīti. **Kappa**nti āyukappaṃ.

411. **Kusala**nti khemaṃ. **Āpattibhayā katā lajjīhī**ti ettha āpattibhayena avassaṃ ārocentīti dassanatthaṃ ''lajjī rakkhissatī''ti (visuddhi. 1.42; pārā. aṭṭha. 1.45) porāṇavacanassānurūpato **''aññehi lajjīhī''**ti vuttaṃ. Alajjissapi anārocentassa āpattiyeva ''ye passanti ye suṇantī''ti vacanato.

416. **Asamanubhāsantassā**ti kammakārake kattuniddeso, samanubhāsanakammaṃ akariyamānassāti attho. **Odissa anuññāto** nāma ummattakakhittacittavedanaṭṭādiko ''anāpatti ādikammikassā''ti **ariṭṭhasikkhāpade** āgatattā atthīti ce? **Yampī**tiādi. **Sā panesā** anāpatti. **So vuccatī**ti tattha āgatopi sakammabyāvaṭopi evaṃ vuccati. **Etenupāyenā**ti asamanubhāsantassa ca ādikammikassa ca vuttatthavasena. **Ṭhapetvā ariṭṭhasikkhāpada**nti tattha ādikammikapadābhāvā.

Tivaṅgikanti ettha vācāya eva paṭinissajjantassa oṭṭhacalanādikāyaviññatti hoti, tasmā duvidhampi viññattiṃ kathentassa hoti. Vacībhedaṃ kātuṃ asakkontassa kāyavikāraṃ karontassa anāpattiyā bhavitabbaṃ. Kasmā? Tivaṅgesu ekassa parihīnattā, tasmā tivaṅgabhāvo āpattiyā, aṅgahānibhāvo anāpattiyāti gahetabbaṃ. Ettha siyā – yadi aṅgahānibhāvena anāpatti, evaṃ santepi vikāraṃ akatvā citteneva vissajjentassa anāpattiyā bhavitabbanti? Taṃ na, kasmā? **Aṭṭhakathāyaṃ** ''kāyavikāraṃ vā vacībhedaṃ vā akarontasseva pana āpajjanato akiriya''nti hi vuttaṃ, ''cittaṃ vā anuppādentassa vā''ti na vuttaṃ, tasmā cittañca nāma viññattipaṭibaddhaṃ evāti visuṃ aṅgabhāveneva vuttattā jānitabbanti ce? Taṃ na, dvinnaṃyeva akiriyāti, tasmā cittena vissajjentassāpi āpatti viya dissati, upaparikkhitvā gahetabbaṃ. Tattha ''akusalacitta''nti vuttanti ce? ''Cittabāhullato vutta''nti vadanti. Tepi kira bāhullato vadanti.

Paṭhamasaṅghabhedasikkhāpadavaṇṇanā niṭṭhitā.

11. Dutiyasaṅghabhedasikkhāpadavaṇṇanā

422. **Saññī**ti saññino.

Dutiyasaṅghabhedasikkhāpadavaṇṇanā niṭṭhitā.

12. Dubbacasikkhāpadavaṇṇanā

424. **Pataṃ** patitaṃ vivari vivaṭṭayi. Ekato ussāreti ca giḷitato ṭhapeti ca. Ekapaṃsuthupakanadīsaṅkhaṃ **dīghamūlakapaṇṇasevālaṃ sevālaṃ** daṇḍisipipparipṃ **paṇakaṃ** pesiṭṭhiṃ nissāreti. **Tilabījaka**nti sukhumamūlapaṇṇakaṃ hutvā udakapiṭṭhe pattharikaṃ **udakapappaṭakaṃ** nissāreti.

425-6. ''Dubbaccajātiko''tipi paṭhanti. **Apadānenā**ti purāṇakammena. ''Kiṃ pubbepi mayaṃ evarūpaṃ karomātiādinā ekūnavīsatī''ti **mahāpaccariyaṃ** kira vuttaṃ. **Mahāaṭṭhakathāyañca anumānasuttaṭṭhakathāyañca** ''soḷasavatthukā''ti vuttaṃ, taṃ sameti.

Dubbacasikkhāpadavaṇṇanā niṭṭhitā.

13. Kuladūsakasikkhāpadavaṇṇanā

431. Na kevalaṃ vihāro eva kīṭāgiri, sopi gāmo **''kīṭāgiri''**cceva vuccati. Gāmañhi sandhāya parato ''na assajipunabbasukehi bhikkhūhi kīṭāgirismiṃ vatthabba''nti vuttaṃ. Ekasaṃvacchare dvikkhattuṃ vassati kira, taṃ sandhāya **''dvīhi meghehī''**ti vuttaṃ. **Samadhika**nti cha jane sandhāya. **Akatavatthu**nti navaṃ aṭṭhuppattiṃ. ''Jābhisumanādigacchaṃ allānaṃ haritānaṃ evā''ti likhitaṃ. Bhūtagāmabījagāmabhedato panesa bhedo. **Vatatthāyā**ti vatiatthāya. **Yaṃkiñcī**ti sodakaṃ vā nirudakaṃ vā. **Ārāmādiatthāyā**ti vanarājikādiatthāya. Mālāvaccharopanaṃ kuladūsakaṃyeva sandhāya, ganthanādisabbaṃ na sandhāya vuttanti. Kathaṃ paññāyatīti ce? Taṃ dassetuṃ **''buddhena dhammo''**tiādi. ''Āveḷaṃ ābiḷa''ntipi pāṭho.

Gopphananti ganthanaṃ. **Veṭhima**nti taggatikameva. **Vedhimaṃ** aññena kenaci pupphaṃ vedhetvā kataṃ. **Kaṇṭakampi bandhitu**nti ettha ''sayaṃ vijjhanatthaṃ na vaṭṭati. Aññassatthāya vaṭṭatī''ti vadanti. Jālamayaṃ vitānaṃ **jālavitānaṃ**. **Pupphapaṭicchakaṃ** gavakkhaṃ viya sachiddaṃ karonti. **Tālapaṇṇaguḷaka**nti tālapaṇṇamayaṃ puna katampi paṭichijjakameva. **Dhammarajju** cetiyaṃ vā bodhiṃ vā pupphappavesanatthaṃ āvijjhitvā baddharajju. ''Kāsāvena baddhampi suttavākādīhi baddhaṃ bhaṇḍitasadisa''nti likhitaṃ. **Aṃsabhaṇḍikaṃ** pasibbake pakkhittasadisattā vedhimaṃ na jātaṃ, tasmā ''sithilabaddhassa antarantarā pakkhipituṃ na vaṭṭatī''ti vadanti. ''Aññamaññaṃ aphusāpetvā anekakkhattumpi parikkhipituṃ vaṭṭatī''ti vadanti. **Pūrita**nti dīghato pasāretvā pūritaṃ. **Ghaṭikadāmaolambako**ti ''yamakadāmaolambako''ti likhitaṃ. ''Geṇḍukharapattadāmānaṃ paṭikkhittattā celādīhi katadāmampi na vaṭṭati akappiyānulomattā''ti vadanti.

''Recakaṃ nāma tathālāsiyanāṭanaṭānaṃ nacca''nti likhitaṃ. Taṃ ''parivattantī''ti vuttaṃ. ''Sāriyo nāma rutasunakhā

siṅgālakammakuruṅgakeḷipane ṭhitā''ti kira pāṭho. ''Nibujjhantī''ti pāḷi.

432. **Abalabalā**di-padānaṃ uppaṭipāṭiyā. Yathā pāmokkhānaṃ vasena sabbepi ''assajipunabbasukā''ti vuttā, tathā pāmokkhappattasāvakassa vasena tadāyattavuttine sabbepi ''sāriputtā''ti. Tena vuttaṃ ''gacchatha tumhe sāriputtā''ti.

433. ''Gāme vā na vasitabba''nti imināva tasmiṃ gāme aññattha na vasitabbanti siddhaṃ. ''Tasmiṃ vihāre vā''ti kasmā vuttanti ce? Atthasabbhāvato. Yasmiñhi gāme kuladūsakakammaṃ kataṃ, tasmiṃ gāme, yasmiṃ vihāre vasantena kuladūsanaṃ kataṃ, taṃ vihāraṃ ṭhapetvā aññasmiṃ vasituṃ na vaṭṭatīti dassanatthaṃ. Taṃ kathanti ce? ''Gāme vā na vasitabba''nti vacanena yasmiṃ gāme kuladūsanakammaṃ kataṃ, tasmiṃ vihārepi vasituṃ na labbhatīti āpannaṃ, taṃ disvā ''tasmiṃ vihāre''ti vuttaṃ, tena tasmiṃ gāme aññasmiṃ vasituṃ labbhatīti siddhaṃ. ''Tasmiṃ vihāre vasantenā''ti iminā tasmiṃ gāme aññattha vasantena sāmantagāme piṇḍāya carituṃ vaṭṭatīti dīpitaṃ hoti. **Sāmantavihārepī**ti sāmantavihāro nāma tasmiṃyeva gāme tassa vihārassa sāmantavihāro ca tassa gāmassa sāmantavihāro cāti ubhayaṃ vuccati, etena tasmiṃ gāme aññattha vasantena tasmiṃ gāme piṇḍāya na caritabbaṃ. Sāmantagāmepi piṇḍāya carituṃ vaṭṭati, puna yasmiṃ gāme kuladūsanakammaṃ kataṃ, tassa sāmantagāme kuladūsakavihārassa sāmantavatthuvihāre vasantena tasmiṃ gāmepi carituṃ vaṭṭati. Yasmiṃ sāmantagāme kuladūsakaṃ na kataṃ, tasmimpi carituṃ vaṭṭati, neva vihāreti adhippāyo. **''Na nagare caritu''**nti vuttattā aññasmiṃ vihāre tasmiṃ gāme vasituṃ vaṭṭatīti dīpitaṃ hotīti eke. **Gaṇṭhipadesu** pana vicāraṇā eva natthi, tasmā suṭṭhu vicāretvā kathetabbaṃ.

436-7. **Dāpetuṃ na labhanti,** pupphadānañhi siyā. **Tasseva na kappatī**ti ettha yāguādīni ānetvā ''dadantū''ti icchāvasena vadati ce, sabbesaṃ na kappati, kevalaṃ pana suddhacittena attānaṃ vā paresaṃ vā anuddisitvā ''ime manussā dānaṃ datvā puññaṃ pasavantū''ti vadantassa tasseva na kappati yāguādīnaṃ paccayapaṭisaṃyuttakathāya uppannattā. **Mahāaṭṭhakathāyampi** ''pañcannampi sahadhammikāna''nti visesetvā avuttattā atthato sayamevāti apare. Ācariyā pana ''yathā **mahāpaccariyaṃ, kurundiyañca** 'tassevā'ti visesetvā vuttaṃ, evaṃ **mahāaṭṭhakathāyaṃ** visesetvā na vuttaṃ, tasmā sabbesaṃ na kappatī''ti vadanti.

Kuladūsakasikkhāpadavaṇṇanā niṭṭhitā.

Terasakakaṇḍavaṇṇanā niṭṭhitā.

3. Aniyatakaṇḍo

1. Paṭhamaaniyatasikkhāpadavaṇṇanā

444-5. **Uddesa**nti uddisanaṃ, āsāḷhinakkhattaṃ nāma vassūpagamapūjā. **Sotassa raho**ti ettha **raho-**vacanasāmaññato vuttaṃ duṭṭhullasāmaññato duṭṭhullārocanappaṭicchādanasikkhāpadesu pārājikavacanaṃ viya. Tasmā **''cakkhussa raheneva pana paricchedo kātabbo''**ti vuttaṃ. Kathaṃ paññāyatīti ce? ''Mātugāmo nāma tadahujātāpi dārikā''ti vacanato, ''alaṃkammaniyeti sakkā hoti methunaṃ dhammaṃ paṭisevitu''nti vacanato ca rahonisajjassādo cettha methunasannissitakileso, na dutiye viya duṭṭhullavācassādakileso, tasmā ca paññāyati ''sotassa raho nādhippeto''ti. Keci pana ''tañca labbhatīti vacanassa dassanatthaṃ vuttaṃ, tena dutiye vuttā viññū paṭibalā gahitā hotī''ti vadanti. **Yena vā sā**ti ettha **vā-**saddo ''tena so bhikkhu kāretabbo vā''ti yojetabbo, so ca vikappattho, tasmā kāretabbo vā paṭijānamāno, na vā kāretabbo appaṭijānamānoti attho. Tena vuttaṃ **aṭṭhakathāyaṃ** ''paṭijānamānova tena so bhikkhu kāretabbo…pe… na kāretabbo''ti. Tasmā eva **pāḷiyaṃ** tadatthadvayadassanatthaṃ ''sā ce evaṃ vadeyyā''tiādi vuttaṃ. ''Saddheyyavacasā''ti iminā sotāpannā atthabhañjanakaṃ na bhaṇanti, sesaṃ bhaṇantīti vādīnaṃ vādo paṭisedhito hoti. ''Diṭṭha''nti vuttattā ''olokesī''ti sundaraṃ. **Rakkheyyāsī**ti mama visesaṃ kassaci nāroceyyāsīti adhippāyo.

446. ''Sā ce evaṃ vadeyya 'ayyassa mayā sutaṃ nisinnassa mātugāmaṃ duṭṭhullāhi vācāhi obhāsentassā'''ti, idaṃ kimatthamettha vuttaṃ, na adhippetañhetaṃ idha sotassa raho nādhippetoti katvāti ce? Alaṃkammaniyaṭṭhāne duṭṭhullavācāpi labbhati, na pana nālaṃkammaniyaṭṭhāne methunanti dassanatthaṃ vuttanti veditabbanti. Yathā etaṃ, tathā ''sā ce evaṃ vadeyya 'ayyassa mayā sutaṃ mātugāmassa santike attakāmapāricariyāya vaṇṇaṃ bhāsantassā'''ti etampi idha labbhati, na dutiye nālaṃkammaniyaṭṭhānattāti eke. **Kaṅkhāvitaraṇiyaṃ** (kaṅkhā. aṭṭha. dutiyāniyatasikkhāpadavaṇṇanā) idhāpi dutiyāniyatādhikāre pārājikāpattiñca parihāpetvā duṭṭhullavācāpattiyā vuttattā paṭhamāniyate duṭṭhullavācāpatti na vuttāti ce? ''Sā ce''ti tassā pāḷiyā potthakā sodhetabbā. **Gaṇṭhipade** ca ''idha sikkhāpade methunakāyasaṃsaggarahonisajjānamevāgatattā cakkhussarahova pamāṇa''nti likhitaṃ, dutiyāniyatādhikāre ca ''anandho kāyasaṃsaggaṃ passati, abadhiro duṭṭhullaṃ suṇāti, kāyacittato kāyasaṃsaggo, vācācittato duṭṭhullaṃ, ubhayehi ubhaya''nti ca likhitaṃ. **Aṭṭhakathāyaṃ** ''samuṭṭhānādīni paṭhamapārājikasadisānevā''ti vuttattāpi duṭṭhullavādo na sundaro ''tadahujātā''ti vuttattāti.

Paṭhamaaniyatasikkhāpadavaṇṇanā niṭṭhitā.

2. Dutiyaaniyatasikkhāpadavaṇṇanā

453. Dutiye kesuci potthakesu ''na heva kho pana paṭicchannaṃ āsanaṃ hoti āsana''nti likhitaṃ. ''Āsananti adhikaṃ, uddharitānurūpa''nti likhitaṃ. Dvepi rahā idha adhippetā kāyasaṃsaggaduṭṭhullavācārahonisajjaggahaṇato. Yadi evaṃ ''mātugāmo nāma viññū paṭibalā''ti kimatthaṃ vuttanti? Ayameva hi mātugāmo dvinnampi kāyasaṃsaggaduṭṭhullavācānaṃ ekato vatthubhūto, tasmā vuttaṃ. Kāyasaṃsaggassa vatthubhūto dassito, na itarassāti katvā duṭṭhullavācameva sandhāya tassā vatthuṃ dassento evamāha.

Etthāha – yathā paṭhame anadhippetāpi duṭṭhullavācā sambhavavisesadassanatthaṃ vuttā, idhāpi kāyasaṃsaggo, kasmā na tassa vasena cakkhussa raho gahetabboti? Āma na gahetabbo, na ca gahito, gahito eva pana nisajjavasena, na hi aṅgassa nisajjā visesoti. Appaṭicchanne sati kathaṃ cakkhussa rahoti ce? Dūrattā. Paṭhame kasmā itthisatampi anāpattiṃ na karoti, idha kasmā ekāpi karotīti ce? No vuccati siddhattā. Siddhaṃ hoti, yadidaṃ aññataro bhikkhu vesāliyaṃ mahāvane…pe… dvāraṃ vivaritvā nipanno hoti…pe…

sambahulā itthiyo yāvadatthaṃ katvā pakkamiṃsūti (pārā. 77). Tasmā na methunassa mātugāmo dutiyo hoti. Itthiyo hi aññamaññissā vajjaṃ paṭicchādenti, teneva bhikkhunīnaṃ vajjapaṭicchādane pārājikaṃ paññattaṃ. Tathā ''āyasmā udāyī tā itthiyo vihāraṃ pekkhāpetvā tāsaṃ itthīnaṃ vaccamagga''nti (pārā. 283) ettha ''yā pana tā itthiyo hirimanā, tā nikkhamitvā bhikkhū ujjhāpentī''ti (pārā. 283) vacanato duṭṭhullassa mātugāmo dutiyo hotīti siddhanti adhippāyo. Ubhayatthāpi ummattakādikammikānaṃ anāpattīti tesaṃ pāṭekkaṃ **nidāne** āgataṃ, ādikammikānaṃ anāpattīti attho. **Anugaṇṭhipade** pana **''acelakavagge** rahopaṭicchannāsanasikkhāpade 'viññū puriso dutiyo hotī'ti (pāci. 288) imassa anurūpato 'itthīnaṃ satampi anāpattiṃ na karotī'ti vutta''nti ca, ''dutiyāniyate 'itthīpi purisopī'ti idaṃ **bhikkhunīvagge** osānasikkhāpadassa, **acelakavagge** appaṭicchannāsanasikkhāpadassa ca **anāpattivāre** 'yo koci viññū puriso dutiyo'ti vuttaṃ. Imesaṃ anurūpato vuttanti veditabba''nti ca vuttaṃ.

Dutiyaaniyatasikkhāpadavaṇṇanā niṭṭhitā.

Pakiṇṇakavaṇṇanā

Apicettha idaṃ pakiṇṇakaṃ, seyyathidaṃ – idaṃ aniyatakaṇḍaṃ nippayojanaṃ apubbābhāvatoti ce? Na, garukalahukabhedabhinnāpattiropanāropanakkamalakkhaṇadīpanappayojanato. Ettha hi ''sā ce evaṃ vadeyya 'ayyo mayā diṭṭho nisinno mātugāmassa methunaṃ dhammaṃ paṭisevanto'ti, so ca taṃ paṭijānāti, āpattiyā kāretabbo…pe… nisajjāya kāretabbo''tiādinā (pārā. 446) āpattiyā garukāya lahukāya ca ropanakkamalakkhaṇaṃ, kāretabboti iminā anāropanakkamalakkhaṇañca dassitaṃ. Lakkhaṇadīpanato ādimhi, ante vā uddisitabbanti ce? Na, asambhavato. Kathaṃ? Na tāva ādimhi sambhavati, yesamidaṃ lakkhaṇaṃ, tesaṃ sikkhāpadānaṃ adassitattā. Na ante, garukamissakattā, tasmā garukalahukānaṃ majjhe eva uddisitabbanti arahati ubhayāmissakattā. Yā tattha lahukāpatti dassitā, sāpi garukādikā. Tenevāha ''methunadhammasannissitakilesasaṅkhātena rahassādenā''tiādi, tasmā garukānaṃ eva anantaraṃ uddiṭṭhātipi eke. Evaṃ sante paṭhamamevālaṃ tāvatā lakkhaṇadīpanasiddhito, kiṃ dutiyenāti ce? Na, okāsaniyamapaccayamicchāgāhanivāraṇappayojanato. ''Paṭicchanne āsane alaṃkammaniye''ti okāsaniyamato hi tabbiparīte okāse idaṃ lakkhaṇaṃ na vikappitanti micchāgāho hoti, tannivāraṇato dutiyampi sātthakamevāti adhippāyo. Kasmā? Okāsabhedato, rahobhedadīpanato, rahonisajjassādabhedadīpanato. Okāsaniyamabhāve ca rahonisajjassādabhedo jāto. Dvinnaṃ rahonisajjasikkhāpadānaṃ nānatājānanañca siyā, tathā kāyasaṃsaggabhedadīpanato. Nālaṃkammaniyepi hi okāse appaṭicchanne, paṭicchannepi vā nisinnāya vātapānakavāṭachiddādīhi nikkhantakesādiggahaṇena kāyasaṃsaggo labbhatīti evamādayopi nayā vitthārato veditabbā. ''Bhikkhupātimokkhe āgatanayattā bhikkhunīpātimokkhe idaṃ kaṇḍaṃ parihīnanti veditabba''nti vadanti. Atthuppattiyā tattha anupannattāti eke. Taṃ anekatthabhāvadīpanato ayuttaṃ. Sabbabuddhakāle hi bhikkhūnaṃ pañcannaṃ, bhikkhunīnaṃ cattāro ca uddesā santi. Pātimokkhuddesapaññattiyā asādhāraṇattā tattha niddiṭṭhasaṅghādisesapācittiyānanti eke. Tāsaṃ bhikkhunīnaṃ ubbhajāṇumaṇḍalikaaṭṭhavatthukavasena kāyasaṃsaggaviseso pārājikavatthu, ''hatthaggahaṇaṃ vā sādiyeyya, kāyaṃ vā tadatthāya upasaṃhareyyā''ti (pāci. 674-675) vacanato sādiyanampi, ''santiṭṭheyya vā''ti (pāci. 675) vacanato ṭhānampi, ''saṅketaṃ vā gaccheyyā''ti (pāci. 675) vacanato gamanampi, ''channaṃ vā anupaviseyyā''ti (pāci. 675) vacanato paṭicchannaṭṭhānapavesopi, tathā ''rattandhakāre appadīpe paṭicchanne okāse ekenekā santiṭṭheyya vā sallapeyya vā''ti (pāci. 838) vacanato duṭṭhullavācāpi pācittiyavatthukanti katvā tāsaṃ aññathā aniyatakaṇḍassa avattabbatāpattitopi na vuttanti tesaṃ adhippāyo.

Pakiṇṇakavaṇṇanā niṭṭhitā.

Aniyatakaṇḍaṃ niṭṭhitaṃ.

4. Nissaggiyakaṇḍo

1. Cīvaravaggo

1. Paṭhamakathinasikkhāpadavaṇṇanā

459. **Samitāvinā**ti samitā'nena kilesāti samitāvī, tena samitāvinā. ''Tīṇi cīvarānī''ti vattabbe ''ticīvara''nti vuttaṃ. Saṅkhyāpubbo digunekavacananti ettha lakkhaṇaṃ veditabbaṃ. Taṃ pana adhiṭṭhitassapi anadhiṭṭhitassapi nāmaṃ ''ekarattampi ce bhikkhu ticīvarena vippavaseyyā''tiādīsu ticīvarādhiṭṭhānena adhiṭṭhitassa nāmaṃ. ''Anujānāmi, bhikkhave, ticīvaraṃ adhiṭṭhātu''nti (mahāva. 358) ettha anadhiṭṭhitassa nāmaṃ, idha tadubhayampi sambhavati. ''Bhagavatā bhikkhūnaṃ ticīvaraṃ anuññātaṃ hotī''ti ettha adhiṭṭhitameva. ''Aññeneva ticīvarena gāmaṃ pavisantī''ti ettha anadhiṭṭhitameva. Ekasmiṃyeva hi cīvare ticīvarādhiṭṭhānaṃ ruhati, na itarasmiṃ pattādhiṭṭhānaṃ viya, tasmā itaraṃ atirekaṭṭhāne tiṭṭhati. Tena vuttaṃ ''kathañhi nāma chabbaggiyā bhikkhū atirekacīvaraṃ dhāressantī''tiādi.

460-1. Paṭhamapaññattiyā panettha ekarattampi atirekacīvaraṃ dhāreyya, nissaggiyaṃ vuttaṃ hoti, tato paraṃ ''anujānāmi, bhikkhave, dasāhaparamaṃ atirekacīvaraṃ dhāretuṃ. Evañca pana, bhikkhave, imaṃ sikkhāpadaṃ uddiseyyātha 'dasāhaparamaṃ atirekacīvaraṃ dhāretabbaṃ, taṃ atikkāmayato nissaggiyaṃ pācittiya'''nti evaṃ bhagavā paripuṇṇaṃ sikkhāpadaṃ paññāpesi. Atha pacchimabodhiyaṃ ajātasattukāle kathinaṃ anuññātaṃ, tato paṭṭhāya bhikkhū idaṃ sikkhāpadaṃ ''niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kathine dasāha…pe… pācittiya''nti uddisanti, esa nayo dutiyatatiyakathinesupi. Tathāpi **kaṅkhāvitaraṇiyaṃ** (kaṅkhā. aṭṭha. kathinasikkhāpadavaṇṇanā) ''dasāhaparamanti ayamettha anupaññattī''ti ettakaṃyeva vuttaṃ, tasmā ''niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kathine''ti vacanaṃ na paññatti, na ca anupaññattīti siddhaṃ. Na hi paññattivatthusmiṃ, anupaññattivatthumhi vā kathinādhikāro dissatīti yathāvuttanayova sāroti niṭṭhamettha gantabbaṃ. Athāpi siyā ''kathinassuppattikālato paṭṭhāya bhagavato vacanaṃ anupaññattibhāvena vutta''nti. Yadi evaṃ dve anupaññattiyo siyuṃ, tato **parivāre** (pari. 24) ''ekā anupaññattī''tivacanavirodho. Apica yathāvuttanayadīpanatthaṃ idha taṃ vacanaṃ paṭhamapaññattikāle avatvā pacchā vuttaṃ. Ettha sādhitattā dutiyatatiyesu pacchā vuttapaṭhamapaññattīsu evaṃ vuttaṃ. Aññathā tatthapi taṃ vacanaṃ pacchā vattabbaṃ siyā. **Anugaṇṭhipade** pana ''pacchā vuttabhāvaṃ sandhāya niṭṭhitacīvarasmintiādīsu anupaññattī''ti vuttaṃ. Sekkhaputhujjanānaṃ **pemaṃ,**

arahantānaṃ **gāravo**. **Dasamaṃ vā navamaṃ vā**ti ettha bhummatthe upayogavacanaṃ.

462-3. **Niṭṭhitacīvarasmi**nti idaṃ kevalaṃ cīvarapalibodhābhāvamattadīpanatthaṃ vuttaṃ, tasmā ''naṭṭhaṃ vā vinaṭṭhaṃ vā daḍḍhaṃ vā cīvarāsā vā upacchinnā''ti vuttaṃ. Yadi dasāhaparamaṃ dhāretabbacīvaradassanatthaṃ vuttaṃ siyā, naṭṭhādikaṃ so dhāreyya. Dhāraṇañcettha ṭhapanaṃ, paribhogo vā. Taṃ dvayaṃ katepi yujjati, akatepi yujjati, tasmā ''kataṃ vā hotī''tipi na vattabbaṃ. Na hi katameva atikkāmayato nissaggiyanti, tasmā yaṃ cīvaraṃ upādāya ''niṭṭhitacīvarasmi''nti vuttaṃ. Tampi ubbhatasmiṃ kathine dasāhaparamaṃ kālaṃ dhāretabbanti attho na gahetabbo. Tañhi cīvaraṃ santañce, ubbhatasmiṃ kathine ekadivasampi parihāraṃ na labbhati. Apica ''cīvaraṃ nāma vikappanupagaṃ pacchima''nti vuttaṃ. Tattha ca kataṃ nāma hoti, tasmāpi na taṃ sandhāya dhāretabbanti vuttanti veditabbaṃ asambhavato.

Anuganṭhipade panetaṃ vuttaṃ ''tattha siyā – tassa bhikkhuno cīvaraṃ naṭṭhādīsu aññataraṃ yadi bhaveyya, katamaṃ cīvaraṃ dasāhaparamaṃ dhāreyya. Yasmā dhāretabbacīvaraṃ natthi, tasmā atthuddhāravasena karaṇapalibodhadassanatthaṃ 'naṭṭhaṃ vā'tiādipadāni vuttāni. Ayaṃ panattho 'naṭṭhaṃ vā'tiādinā nayena vuttacīvarānaṃ aññatarasmiṃ cīvare asati gahetabbo, sati taṃ dasāhaparamaṃ atikkāmayato nissaggiyaṃ. Esa nayo sabbattha. 'Kataṃ vā hotī'ti vuttacīvaramevādhippetaṃ. Kasmā pana katacīvaraṃ imasmiṃ atthe adhippetanti na vuttanti ce? Pākaṭattā. Kathaṃ? Naṭṭhavinaṭṭhacīvarādīnaṃ dhāraṇassa abhāvato katacīvarameva idhādhippetanti pākaṭaṃ. Yathā kiṃ? Yathā paṭhamāniyate methunakāyasaṃsaggarahonisajjānamevāgatattā sotassa raho atthuddhāravasena vuttoti pākaṭo, tasmā 'cakkhussa raho itarasmiṃ atthe adhippeto'ti na vutto. Evaṃsampadamidanti veditabbaṃ. 'Kataṃ vā hotī'ti idaṃ na vattabbaṃ, kasmā? Akataṃ atikkāmayatopi nissaggiyattā, kiñcāpi nissaggiyaṃ hoti, idha pana ticīvarādhiṭṭhānamadhippetaṃ. Tasmiṃ ticīvarādhiṭṭhāne akataṃ, arajitaṃ, akappiyakataṅca 'imaṃ saṅghāṭiṃ adhiṭṭhāmī'tiādinā nayena adhiṭṭhātuṃ na vaṭṭati, tadatthadīpanatthaṃ 'kataṃ vā hotī'ti vuttaṃ. Itarathā 'niṭṭhitacīvarasmiṃ paṭiladdhe'ti vadeyya, evaṃ sante ticīvaraṃ dasāhaṃ atikkāmayato nissaggiyanti kathaṃ paññāyatīti ce? Vacanappamāṇato. 'Anujānāmi, bhikkhave, ticīvaraṃ adhiṭṭhātuṃ na vikappetu'nti vuttattā idhāpi 'atirekacīvaraṃ nāma anadhiṭṭhita'nti ettakameva vattabbaṃ siyā. Yasmā 'kataṃ vā hotī'ti vacanena idhādhippetacīvarena saddhiṃ sesampi dasāhaparamato uttari dhāretuṃ na labbhatīti anujānanto 'atirekacīvaraṃ nāma anadhiṭṭhitaṃ avikappita'nti āha. Tattha siyā – yathā 'avikappita'nti atthuddhāravasena vuttaṃ, tathā 'vikappanupagaṃ pacchima'ntipi. Kasmā? Yasmā ticīvarameva dasāhaparamaṃ dhāretabbaṃ 'niṭṭhitacīvarasmi'ntiādianupaññattivasena. Itarathā ekāhātikkamepi nissaggiyaṃ hoti 'yo pana, bhikkhu, atirekacīvaraṃ dhāreyya, nissaggiyaṃ pācittiya'nti vacanato. Na ticīvarato aññampi cīvaraṃ dasāhaparamaṃ dhāretabbaṃ, tato paraṃ nissaggiyaṃ 'antodasāha'nti vuttattā. Yathāha 'anāpatti antodasāhaṃ adhiṭṭheti, vikappetī'ti, itarathā 'antodasāhaṃ adhiṭṭhetī'ti vacanamattameva bhaveyya, tasmā **aṭṭhakathāyaṃ** vuttanayeneva attho gahetabbo. Idaṃ sabbaṃ apare vadantī''ti. Ettha antokathine uppannacīvaraṃ katameva santañce, dasāhaparamaṃ dhāretabbanti idañcimassa sādhanatthaṃ vuttavacanañca parato idheva vuttavicāraṇāya yathāvuttayuttiyā ca virujjhatīti na gahetabbaṃ.

Idheva vuttavicāraṇā nāma – ''sve kathinuddhāro bhavissatī''ti ajja uppannacīvaraṃ tadaheva anadhiṭṭhahantassa aruṇuggamane nissaggiyaṃ. Kasmā? ''Niṭṭhitacīvarasmi''ntiādinā sikkhāpadassa vuttattā. Antokathine atirekadasāhampi parihāraṃ labhati, kathinato uddhaṃ ekadivasampi na labhati. Yathā kiṃ? Yathā atthatakathino saṅgho atthatadivasato paṭṭhāya yāva ubbhārā ekadivasāvasesepi kathinubbhāre ānisaṃsaṃ labhati, punadivase na labhati. Sace satisammosā bhājanīyacīvaraṃ na bhājitaṃ, punadivase anatthatakathinānampi sādhāraṇaṃ hoti. Divasā ce sāvasesā, atthatakathinasseva saṅghassa pāpuṇāti, evameva atthatadivasato paṭṭhāya yāva ubbhārā anadhiṭṭhitaṃ avikappitaṃ vaṭṭati anuññātadivasabbhantarattā. Kathinadivaso gaṇanupago hoti, ubbhatadivasato paṭṭhāya dasāhaparamaṃ kālaṃ uppannacīvaraṃ parihāraṃ labhati, tato paraṃ na labhati. Kasmā? ''Anujānāmi, bhikkhave, dasāhaparamaṃ atirekacīvaraṃ dhāretu''nti vacanato. Antokathinepi ekādase aruṇuggamane nissaggiyappasaṅgaṃ ''niṭṭhitacīvarasmiṃ ubbhatasmiṃ kathine''ti ayaṃ anupaññatti vāretvā ṭhitā, na ca te divase adivase akāsīti. Tathā tatiyakathine ca vicāritaṃ ''niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kathine bhikkhuno paneva akālacīvaraṃ uppajjeyyā'ti vadantena bhagavatā yaṃ mayā heṭṭhā paṭhamasikkhāpade 'dasāhaparamaṃ atirekacīvaraṃ dhāretabba'nti anuññātaṃ, tampi kathinamāsato bahi uppannameva, na antoti dīpitaṃ hotī''ti ca, '''kālepi ādissa dinnaṃ etaṃ akālacīvara'nti (pārā. 500) vacanato kathinubbhārato uddhaṃ dasāhaparihāraṃ na labhatīti dīpitaṃ hoti, tehi saddhiṃ puna kathinubbhārato uddhaṃ pañca divasāni labhatīti pasaṅgopi 'niṭṭhitacīvara…pe… khippameva kāretabba'nti akālacīvarassa uppattikālaṃ niyametvā vuttattā vārito hoti. Tadubhayena kathinabbhantare uppannacīvaraṃ kathinubbhārato uddhaṃ ekadivasampi parihāraṃ na labhatīti siddhaṃ hotī''ti ca. Tasmā duvidhampetaṃ vicāraṇaṃ sandhāya amhehi ''idheva vuttavicāraṇāya yathāvuttayuttiyā ca virujjhatīti na gahetabba''nti vuttanti veditabbaṃ.

Etthāha – ''niṭṭhitacīvarasmiṃ ubbhatasmiṃ kathine''ti idaṃ bhummaṃ kiṃ cīvarassa uppatti niyameti, udāhu dhāraṇaṃ, udāhu ubhayanti, kiñcettha, yadi uppattiṃ niyameti, pacchimakattikamāse eva ubbhatasmiṃ kathine uppannacīvaraṃ tato paṭṭhāya dasāhaṃ dhāretabbaṃ aniṭṭhitepi tasmiṃ māseti āpajjati. Atha dhāraṇaṃ niyameti, antokathine uppannacīvaraṃ ubbhatepi dasāhaparamaṃ dhāretabbanti āpajjati. Atha ubhayaṃ niyameti, tatiyakathine viya visesetvā vattabbanti? Vuccate – kāmaṃ ubhayaṃ niyameti, na pana visesane payojanaṃ atthi. Yaṃ antokathine uppannacīvaraṃ sandhāya ''niṭṭhitacīvarasmi''nti vuttaṃ, na taṃ sandhāya ''dhāretabba''nti vuttaṃ, sādhitañhetaṃ. ''Kataṃ vā hotī''tiādivacanato tadatthasiddhi, tena puna visesane payojanaṃ natthi, na hi katameva nissaggiyaṃ karoti, na ca naṭṭhādikaṃ dhāretuṃ sakkāti. Yena vā adhippāyena bhagavatā idaṃ sikkhāpadaṃ paññattaṃ, so adhippāyo tatiyakathine pakāsitoti veditabbo. Kasmā tattha pakāsitoti ce? Visesavidhānadassanādhippāyato. Visesavidhānañhi ''no cassa pāripūrī''tiādi. Tatthāpi ''cīvaraṃ uppajjeyyā''ti avatvā ''akālacīvaraṃ uppajjeyyā''ti visesanena ubbhatepi kathine kālacīvaraṃ atthīti dīpeti. Kiñcetaṃ? Pacchimakattikamāse uppannacīvaraṃ, teneva tattha ''anatthate kathine ekādasamāse uppanna''nti vuttaṃ, tasmā uppattiniyame vuttadosābhāvasiddhi. Yañca tattha ''kālepi ādissa dinnaṃ etaṃ akālacīvaraṃ nāmā''ti vuttaṃ, tassa dve atthavikappā. Ādesavasena ''akālacīvara''nti laddhasaṅkhyampi kāle uppannattā kālaparihāraṃ labhati, pagevānādesanti ayaṃ paṭhamo vikappo uppattiniyame vuttadosābhāvameva upatthambheti. Tathā ādesavasena akālacīvarasaṅkhyaṃ gataṃ cīvarakāle uppannattā cīvarakālato paraṃ dasāhaparihāraṃ na labhati, pagevānādesanti ayaṃ dutiyo dhāraṇaniyame vuttadosābhāvameva upatthambheti. Yadi evaṃ ādesavasena akālacīvarassa akālacīvaratā kimatthikāti ce? Saṅghuddesikassa tassa atthatakathinassapi bhikkhusaṅghassa sādhāraṇabhāvatthikāti veditabbā.

Apica puggalassa kathinadivasāpi divasāva. Evaṃ gaṇanupagattā akālacīvarasaṅkhayāpaṭilābhānubhāvena ''ubbhatasmiṃ kathine''ti vacanāpekkhassa anissaggiyattā tadanulomattā ''kālacīvarassapī''ti evaṃ sabbathā catubbidhaṃ ettha vacananti veditabbaṃ.

Apica atthi ekaccena kathinuddhārena ubbhate kathine uppannaṃ ekaccassa bhikkhuno kālacīvaraṃ hoti, ekaccassa akālacīvaraṃ, taṃ sīmātikkantassa, no ubbhāragataṃ. Taṃ dvinnaṃ vasena ubbhate uppannaṃ ṭhapetvā itaresaṃ aññatarena ubbhate uppannanti veditabbaṃ. Tañhi yassa ubbhataṃ, tassa akālacīvaraṃ, itarassa kālacīvaraṃ. Tathā atthi ekaccena kathinuddhārena ubbhate kathine uppannaṃ sabbassapi akālacīvarameva hoti. Taṃ yathāṭhapitaṃ veditabbaṃ. Tathā atthi ubbhatasmiṃ kathine uppannaṃ ṭhapetvā vassānassa pacchime māse uppannaṃ. Tathā atthi ubbhatasmiṃ kathine uppannaṃ akālacīvaraṃ, taṃ hemante, gimhe vā uppannanti veditabbaṃ. Evaṃ puggalakālabhedato bahuvidhattā uppannassa ''ubbhatasmiṃ kathine uppanna''nti na vuttanti veditabbaṃ. Anekaṃsikattā imampi atthavikappaṃ dassetuṃ ''ubbhatasmiṃ kathineti bhikkhuno kathinaṃ ubbhataṃ hotī''ti. Ettāvatā siddhepi ''aṭṭhannaṃ mātikānaṃ aññatarāyā''tiādi vuttaṃ. ''Dhārayāmī''ti bhikkhunīvibhaṅge āgatoti vattabbo. ''Eva''nti vacanena vacanabhedo tattha natthīti vuttaṃ hoti.

''Vikappanupagaṃ pacchima''nti idaṃ sabbasaṅgāhikattā vuttaṃ. ''Adhiṭṭhānupagaṃ pacchima''nti asabbasaṅgāhikaṃ. Na hi yattakaṃ saṅghāṭi adhiṭṭhānupagaṃ pacchimaṃ, tattakaṃ antaravāsakādi adhiṭṭhānupagaṃ pacchimaṃ hoti adhiṭṭhānassa bahuvidhattā. Na evaṃ vikappanāya bhedo tassā ekavidhattāti veditabbaṃ. ''Ekādase aruṇuggamane nissaggiya''nti antimaṃ ṭhapetvā tato purimatarasminti attho veditabbo. Antimaṃ nāma aparakattikāya paṭhamāruṇuggamanaṃ. Tañhi kālattā nissaggiyaṃ na karoti, tenevāha **accekacīvarasikkhāpadaṭṭhakathāyaṃ** ''chaṭṭhito paṭṭhāya pana uppannaṃ anaccekacīvarampi paccuddharitvā ṭhapitacīvarampi etaṃ parihāraṃ labhatiyevā''ti (pārā. aṭṭha. 2.646-9). Imaṃyeva nayaṃ sandhāya ''accekacīvarassa anatthate kathine ekādasadivasādhiko māso, atthate kathine ekādasadivasādhikā pañca māsā, tato paraṃ ekadivasampi parihāro natthī''ti tatthevāha. Imasmiṃ naye siddhe anaccekacīvaraṃ dvādasāhe na labhatīti siddhameva hoti. Tato ''anaccekacīvare anaccekacīvarasaññī, anāpattī''ti (pārā. 650) ettha accekacīvarasadise aññasmiṃ anadhiṭṭhiteti siddhaṃ hoti. Tattha pana ''pañca māsā''ti ukkaṭṭhaparicchedavacanaṃ. Vassikasāṭikañca avassikasāṭikabhāvaṃ patvā ekādasamāse parihāraṃ labhatīti veditabbaṃ.

Dasāhātikkantaṃ nissaggiyanti ettha āpattivuṭṭhāne ''dasāhappaṭicchannaṃ pakkhaatirekapakkhamāsaatirekamāsapaṭicchanna''ntiādivacanabhedo viya, na idha vacanabhedo, tasmā saṃvaccharātikkantampi dasāhātikkantameva nāma, tathā dutiyakathinepi saṃvaccharavippavutthampi rattivippavutthameva. Tatiye saṃvaccharātikkantampi māsātikkantameva nāmāti veditabbaṃ. ''Anadhiṭṭhite adhiṭṭhitasaññī nissaggiyaṃ pācittiya''nti idamekassa tikapācittiyassa ādipadadīpanaṃ. Esa nayo avikappitetiādīsupi, tasmā ettha aṭṭhasu tikacchedesu ekaṃ vitthāretvā itaresaṃ ekekamādipadaṃ vitthārehvā dve dve bhagavatāva saṅkhittattāti bahūsupi tikacchedesu sambhavantesu eko eva vuccati, ''ayaṃ vinayassa dhammatā''ti vadanti. Dukkaṭavāresu pana ekaṃ dukkaṭaṃ vitthāretvā sesāni satta tatheva saṅkhittāni. Tathā antimantimo ekeko anāpattikoṭṭhāsoti veditabbaṃ.

Anāpatti antodasāhanti ayaṃ saṅkhepattho – taṃ dasāhaparamaṃ dhāretabbaṃ. Taṃ atirekacīvaraṃ yathāsakaṃ adhiṭṭhānaṃ antodasāhaṃ adhiṭṭheti vā vikappeti vā vissajjeti vā attano dhammatāya nassati vā vinassati vā ḍayhati vā añño vā taṃ acchinditvā gaṇhāti vissāsanto vā gaṇhāti pācittiyato anāpatti. Dukkaṭato pana siyā āpatti siyā anāpatti saññābhedena. Antimānaṃ panettha dvinnaṃ padānaṃ vasena anacchinne acchinnasaññī nissaggiyaṃ pācittiyaṃ. Avissāsaggāhe vissāsaggāhasaññī nissaggiyaṃ pācittiyantiādikā dve tikapācittiyā, dve ca dukkaṭā saṅkhittāti veditabbā. Ettha hi yadi antodasāhaṃ adhiṭṭheti, dasāhaparamaṃ aruṇaṃ atikkamitvā tassa divasabhāge adhiṭṭhahatīti veditabbaṃ. Ayaṃ tāva pāḷivinicchayo.

Aṭṭhakathāyaṃ pana **ito garukatarānī**tiādimhi ayaṃ codanāpubbaṅgamo vinicchayo – **gaṇṭhipade** panassa ito nissaṭṭhacīvaradānato garukampi ñattidutiyakammaṃ yathā apalokanena karonti, evamidaṃ ñattiyā kattabbampi pakativacanena vaṭṭatīti. Yadi evaṃ **parivāre** kammavaggassa aṭṭhakathāyaṃ ''ñattikammampi ekaṃ ñattiṃ ṭhapetvāva kātabbaṃ, apalokanakammādivasena na kātabba''nti (pari. aṭṭha. 482) yaṃ vuttaṃ, tena virujjheyya. Tenetaṃ vuccati ''tesaṃ etaṃ anuloma''nti, tasmā anulomanayeneva taṃ vuttaṃ. Niyamaṃ pana yathā dvinnaṃ pārisuddhiuposatho vinā ñattiyā hoti, evaṃ dvinnaṃ nissaṭṭhacīvaradānampīti vadāma, tasmā ''āyasmato demā''ti vattuṃ vaṭṭati. Kathaṃ panetaṃ ñātabbanti? Tadanulomattāti. Ekadevedaṃ ñattikammaṃ apalokanenāpi kātuṃ vaṭṭatīti sādhananti veditabbanti ācariyo. **Anugaṇṭhipade** panettha codanaṃ katvā ''etaṃ sādhitaṃ. Ñattikammaṃ ekaṃ ñattiṃ ṭhapetvāva kātabba''nti **pāḷiyā** āgataṃ sandhāya vuttaṃ, idaṃ pana **pāḷiyaṃ** nāgataṃ, lesato āharitvā vuttanti katvā etaṃ apalokanenāpi vaṭṭatīti.

468. **Esa nayo**ti aññesaṃ cīvaresu upacikādīhi khāyitesu mamapi khāyitānītiādi. **''Aññena kataṃ…pe… sādhaka''**nti vacanato samānajātikaṃ, ekatthajātikañca tatiyakathinaṃ paṭhamasamānamevāti siddhaṃ hoti.

469. **Ticīvaraṃ adhiṭṭhātu**nti ettha ticīvaraṃ ticīvarādhiṭṭhānena adhiṭṭhātabbayuttakaṃ, yaṃ vā ticīvarādhiṭṭhānena adhiṭṭhātuṃ avikappetuṃ anujānāmi, tassa adhiṭṭhānakālaparicchedābhāvato sabbakālaṃ icchantassa adhiṭṭhātuṃyeva anujānāmi, taṃ kālaparicchedaṃ katvā vikappetuṃ nānujānāmi. Sati pana paccaye yadā tadā vā paccuddharitvā vikappetuṃ vaṭṭatīti ''anāpatti antodasāhaṃ adhiṭṭheti, vikappetī''ti vacanato siddhaṃ hotīti vuttametaṃ. Vassikasāṭikaṃ tato paraṃ vikappetuṃyeva nādhiṭṭhātuṃ. Vatthañhi katapariyositaṃ antocatumāse vassānadivasaṃ ādiṃ katvā antodasāhe adhiṭṭhātuṃ anujānāmi, catumāsato uddhaṃ attano santakaṃ katvā ṭhapitukāmena vikappetuṃ anujānāmīti attho. **Sugatacīvarato ūnaka**nti tiṇṇampi cīvarānaṃ ukkaṭṭhaparicchedo. ''Ticīvaraṃ pana parikkhāracoḷaṃ adhiṭṭhātuṃ vaṭṭatī''ti vāde pana sati tathārūpapaccaye vaṭṭati. Yathā sati paccaye vikappetuṃ vaṭṭatīti sādhitametaṃ, pageva aññena adhiṭṭhānena adhiṭṭhātuṃ. ''Antodasāhaṃ adhiṭṭheti, vikappetī''ti aniyamato vuttanti saṅghāṭi, uttarāsaṅgo, antaravāsakanti adhiṭṭhitānadhiṭṭhitānaṃ samānameva nāmaṃ. ''Ayaṃ saṅghāṭī''tiādīsu (mahāva. 126) hi anadhiṭṭhitā vuttā. ''Ticīvarena vippavaseyyā''ti ettha adhiṭṭhitā vuttā. **Sāmantavihāre vā**ti gocaragāmato vihāreti **dhammasiritthero**. Dūratarepi labbhatevāti ācariyo. **Anugaṇṭhipade**pi ''sāmantavihāre vāti desanāsīsamattaṃ, tasmā ṭhapitaṭṭhānaṃ sallakkhetvā dūre ṭhitampi adhiṭṭhātabba''nti vuttaṃ. **Sāmantavihāro** nāma yattha tadaheva gantvā nivattituṃ sakkā. Rattivippavāsaṃ rakkhantena tato dūre ṭhitaṃ adhiṭṭhātuṃ na vaṭṭati, evaṃ kira **mahāaṭṭhakathāyaṃ** vuttanti. Keci ''cīvaravaṃse ṭhapitaṃ añño parivattitvā nāgadante ṭhapeti, taṃ ajānitvā adhiṭṭhahantassapi ruhati cīvarassa sallakkhitattā''ti vadanti. **Adhiṭṭhahitvā**ti parikkhāracoḷādivasena. **Mahantataramevā**tiādi sabbādhiṭṭhānasādhāraṇalakkhaṇaṃ. Tattha **puna adhiṭṭhātabbamevā**ti adhiṭṭhitacīvarassa ekadesabhūtattā. Anadhiṭṭhitañce, adhiṭṭhitassa appabhāvena ekadesabhūtaṃ adhiṭṭhitasaṅkhyameva gacchati. Tathā adhiṭṭhitañce, anadhiṭṭhitassa ekadesabhūtaṃ anadhiṭṭhitasaṅkhyaṃ gacchatīti hi lakkhaṇaṃ, na kevalañcettha dutiyapaṭṭameva, tatiyapaṭṭādikampi. Yathāha

‘‘anujānāmi…pe… utuddhaṭānaṃ dussānaṃ catugguṇaṃ saṅghāṭiṃ…pe… paṃsukūle yāvadattha’’nti (mahāva. 348).

Avasesā bhikkhūti vakkhamānakāle nisinnā bhikkhū. **Tasmā vaṭṭatī**ti yathā ‘‘anujānāmi, bhikkhave, ticīvaraṃ adhiṭṭhātuṃ na vikappetu’’nti vuttaṃ, evaṃ parikkhāracoḷampi vuttaṃ, na tassa ukkaṭṭhaparicchedo vutto, na ca saṅkhyāparicchedo, tasmā tīṇipi cīvarāni paccuddharitvā ‘‘imāni cīvarāni parikkhāracoḷāni adhiṭṭhāmī’’ti adhiṭṭhahitvā paribhuñjituṃ vaṭṭatīti attho. **‘‘Nidhānamukhameta’’**nti kathaṃ paññāyatīti ce? ‘‘Tena kho pana samayena bhikkhūnaṃ paripuṇṇaṃ hoti ticīvaraṃ, attho ca hoti parissāvanehipi thavikāhipī’’ti etasmiṃ vatthusmiṃ ‘‘anujānāmi, bhikkhave, parikkhāracoḷa’’nti (mahāva. 358) anuññātattā. Bhikkhūnañca ekameva parissāvanaṃ, thavikā vā vaṭṭati, na dve vā tīṇi vāti paṭikkhepābhāvato vikappanupagapacchimappamāṇāni, atirekappamāṇāni vā parissāvanādīni parikkhārāni kappantīti siddhaṃ. Yadi evaṃ ‘‘yaṃnūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ ṭhapeyya’’nti (mahāva. 346) vacanavirodhoti ce? Na, anusandhiyā ajānanato, virodhato ca. Kiṃ vuttaṃ hoti? **Cīvarakkhandhake** (mahāva. 326 ādayo) paṭhamaṃ gahapaticīvaraṃ anuññātaṃ, tato pāvārakosiyakojavakambalādi. Tato ‘‘tena kho pana samayena saṅghassa uccāvacāni cīvarāni uppannāni honti. Atha kho bhikkhūnaṃ etadahosi ‘kiṃ nu kho bhagavatā cīvaraṃ anuññātaṃ, kiṃ ananuññāta’’’nti etasmiṃ vatthusmiṃ ‘‘anujānāmi, bhikkhave, cha cīvarāni khoma’’ntiādinā (mahāva. 339) kappiyacīvarajāti anuññātā, na pana saṅkhyāpamāṇaṃ. Tato ‘‘addasa bhagavā…pe… sambahule bhikkhū cīvarehi ubbhaṇḍite sīsepi cīvarabhisiṃ karitvā khandhepi cīvarabhisiṃ karitvā kaṭiyāpi cīvarabhisiṃ karitvā āgacchante, disvāna bhagavato etadahosi…pe… yepi kho te kulaputtā imasmiṃ dhammavinaye sītālukā sītabhīrukā, tepi sakkonti ticīvarena yāpetuṃ, yaṃnūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ ṭhapeyyaṃ ticīvaraṃ anujāneyya’’nti (mahāva. 346) cīvaraṃ anuññātaṃ, tañca kho ekameva. Chabbaggiyā pana micchā gahetvā bahūni pariharimsu. Tāni nesaṃ atirekaṭṭhāne ṭhitāni honti. Tato ‘‘anujānāmi, bhikkhave, dasāhaparamaṃ atirekacīvaraṃ dhāretu’’nti (mahāva. 347) anuññātaṃ, tenetaṃ paññāyati. Atirekāni bahūni cīvarāni te pariharimsu, ‘‘tāni dasāhaparamameva dhāretuṃ anujānāmi, na tameveka’’nti vadantena yā pubbe ticīvarādhiṭṭhānasaṅkhātā cīvare sīmābaddhā, mariyādā ca ṭhapitā, tāya satipi ticīvarabāhullaparihāraṇakkamo dassito divasaparicchedavasena. Tato paraṃ ‘‘anujānāmi, bhikkhave, atirekacīvaraṃ vikappetu’’nti (mahāva. 347) anujānantena vināpi divasaparicchedena atirekacīvaraparihāraṇakkamo dassitoti dvepi tāni nidhānamukhānīti siddhaṃ. Tathā parikkhāracoḷādhiṭṭhānampi siyā, aññathā itaracīvarādhiṭṭhānānujānanavirodho siyā sīmāmariyādaṭṭhapanavirodhato. Ticīvarādhiṭṭhānapaññattiyeva ticīvaramariyādā hoti. Tena vuttaṃ ‘‘pāṭekkaṃ nidhānamukhameta’’nti. ‘‘Paṭhamaṃ ticīvaraṃ ticīvarādhiṭṭhānena adhiṭṭhātabbaṃ, puna pariharituṃ asakkontena paccuddharitvā parikkhāracoḷaṃ adhiṭṭhātabbaṃ, na tveva āditova idaṃ vutta’’nti vuttaṃ. ‘‘Yathā ticīvaraṃ pariharituṃ asakkontassa gilānassa vippavāsasammuti anuññātā, agilānassapi **sāsaṅkasikkhāpade** (pārā. 652) tassa antaraghare nikkhepo ca, tatopi sati paccaye chārattavippavāso, tatopi asakkontassa paccuddhāro, paccuddhaṭampi antodasāhe adhiṭṭhātuṃ, asakkontassa vikappanā ca anuññātā. Tatheva dvinnampi sammukhāparammukhāvikappanānaṃ parasantakattā vikappanapaccaye asati ‘parikkhāracoḷa’nti adhiṭṭhahitvā paribhuñjituṃ bhagavatā anuññātaṃ siyā, yato tadadhippāyaññū evaṃ vadantī’’ti **mahāpaccariya**mpi vuttaṃ. **Pubbe**tiādi ‘‘pāṭekkaṃ nidhānamukha’’nti vuttassa payogadassanatthaṃ vuttaṃ. Abaddhasīmāyaṃ dupparihāranti vikappanādiatthāya upacāraṃ atikkamitvāpi gamanasambhavato.

Vassikasāṭikā anatirittappamāṇāti tassā ukkaṭṭhaparicchedassa vuttattā vuttaṃ. **Paccattharaṇampi adhiṭṭhātabbamevā**ti ‘‘idaṃ, bhante, amhākaṃ senāsanassa upari attharitabba’’ntiādinā dinnaṃ nādhiṭṭhātabbaṃ, ‘‘idaṃ tumhāka’’nti dinnaṃ sayaṃ adhippetaṃva adhiṭṭhātabbanti adhippāyo. ‘‘Sakiṃ adhiṭṭhitaṃ adhiṭṭhitameva hoti, na puna paccuddharīyati kālaparicchedābhāvato’’ti likhitaṃ. ‘‘Ekavacanenapi vaṭṭatīti apare’’ti vuttaṃ. **Bhesajjanavakammamātāpituādīnaṃ atthāyā**ti ettha ‘‘iminā bhesajjaṃ cetāpessāmi, idaṃ mātuyā dassāmī’’ti ṭhapentena adhiṭṭhātabbaṃ. ‘‘‘Idaṃ bhesajjassa, imaṃ mātuyā’ti vibhajantena adhiṭṭhānakiccaṃ natthīti apare’’ti vuttaṃ. ‘‘Sakabhāvaṃ mocetvā ṭhapanaṃ sandhāyāhā’’ti likhitaṃ.

‘‘Puna adhiṭṭhātabbanti ayaṃ saṅgītito paṭṭhāya āgataaṭṭhakathāvādo. Tato paraṃ ācariyānaṃ tattha tattha yuttivicāraṇā’’ti vuttaṃ. **Pamāṇacīvarassā**ti pacchimappamāṇassa. **Dve cīvarānī**ti saha uttarāsaṅgena. **Esa nayo**ti pamāṇayuttesu yattha katthacītiādinayova. ‘‘Taṃ atikkāmayato chedanaka’’nti (pāci. 533) vacanato uttari paṭisiddhaṃ, tato heṭṭhā appaṭisiddhattā vaṭṭati. Tattha siyā – ticīvarassa pacchimappamāṇaṃ visuṃ sutte natthīti, na vattabbaṃ, sikkhākaraṇīyehi siddhattā. Kiṃ vuttaṃ hoti? ‘‘‘Parimaṇḍalaṃ nivāsessāmi, pārupissāmi, suppaṭicchanno antaraghare gamissāmī’ti (pāci. 576-579) vacanato yattakena pamāṇena parimaṇḍalatā, suppaṭicchannatā ca **aṭṭhakathāyaṃ** vuttakkamena sampajjatī’’ti vattabbaṃ. Tesaṃ vasena pacchimappamāṇanti siddhaṃ, tañca kho muṭṭhipañcakādi yathāvuttameva vuccate. Tenevāha lesaṃ ṭhapetvā ‘‘visuṃ sutte natthī’’ti.

Apicettha adhippetaṃ, tathāpi na sametiyevāti attho, tasmā ‘‘yadī’’tiādisambandho addhā vutto. Yasmā paricchinno sameti ca. Itaresu pana ekaccasmiṃ ācariyavāde neva paricchedo atthi. Ekaccasmiṃ na pubbāparaṃ sametīti sambandho. **Adhiṭṭhānaṃ adhiṭṭhānameva,** paribhogakāle pana arajitaṃ na vaṭṭati. Idaṃ sabbaṃ ticīvare eva. Imassa pana sikkhāpadassa ayaṃ saṅkhepavinicchayo – anatthate kathine hemantānaṃ paṭhamadivasato paṭṭhāya atthate kathine gimhānaṃ paṭhamadivasato paṭṭhāya uppannacīvaraṃ sandhāya ‘‘niṭṭhitacīvarasmi’’ntiādi vuttanti.

Etthāha – ‘‘rajakehi dhovāpetvā setaṃ kārāpentassāpi adhiṭṭhānaṃ adhiṭṭhānamevā’’ti vacanato arajitepi adhiṭṭhānaṃ ruhati, tena sūcikammaṃ katvā rajitvā kappabinduṃ datvā adhiṭṭhātabbanti niyamo na kātabboti? Vuccate, kātabbova patto viya adhiṭṭhito. Yathā puna setabhāvaṃ, tambabhāvaṃ vā patto adhiṭṭhānaṃ na vijahati, na ca pana tādiso adhiṭṭhānaṃ upagacchati, evametaṃ daṭṭhabbanti. ‘‘Yato paṭṭhāya paribhogādayo vaṭṭanti, tato paṭṭhāya antodasāhe adhiṭṭhātabba’’nti vadanti.

Avisesena vuttavacananti adhiṭṭhātabbaṃ adhiṭṭheti, vikappetabbaṃ vikappetīti evaṃ savisesaṃ katvā avacanaṃ ‘‘na vikappetu’’nti (mahāva. 358) iminā **viruddhaṃ viya dissati**. Idāni idaṃ adhiṭṭhānavikappananayapaṭibaddhaṃ **khandhakaṃ, parivāra**ñca missetvā pakiṇṇakaṃ vuccati – **khandhake** tāva ‘‘anujānāmi, bhikkhave, ticīvaraṃ adhiṭṭhātuṃ na vikappetuṃ, vassikasāṭikaṃ vassānaṃ cātumāsaṃ adhiṭṭhātuṃ, tato paraṃ vikappetu’’ntiādi vuttaṃ. **Parivāre** ‘‘na nava cīvarāni adhiṭṭhātabbāni, na nava cīvarāni vikappetabbānī’’ti (pari. 329), ‘‘dasake dasa, ekādasake ekādasa cīvarāni adhiṭṭhātabbāni, na vikappetabbānī’’ti (pari. 331) ca anekakkhattuṃ vacanena suṭṭhu daḷhaṃ katvā ‘‘sabbāni cīvarāni adhiṭṭhātabbāni, na vikappetabbānī’’ti vuttaṃ, tasmā ubhopi te viruddhā viya dissanti, **khandhake** eva ca ‘‘vassikasāṭikaṃ vassānaṃ cātumāsaṃ adhiṭṭhātuṃ tato paraṃ vikappetu’’nti (mahāva. 358)

vuttaṃ. **Tadaṭṭhakathāyaṃ** ''vassikasāṭikā anatirittappamāṇā nāmaṃ gahetvā vuttanayeneva cattāro vassike māse adhiṭṭhātabbā, tato paraṃ paccuddharitvā vikappetabbā''ti vuttaṃ. Idañca viruddhaṃ viya dissati aññamaññaṃ hemante paccuddhārasambhavato, vassāne vikappanāsambhavato ca. Tathā idha ''anāpatti antodasāhaṃ adhiṭṭheti vikappetī''ti vacanappamāṇato sabbattha vikappanāya appaṭisiddhabhāvo veditabboti (pārā. aṭṭha. 2.469) aṭṭhakathāvacanaṃ parivāravacanena viruddhaṃ viya dissati, na hi viruddhaṃ tathāgatā bhāsanti, tasmā aṭṭhakathānayovettha paṭisaraṇaṃ, yena sabbampi taṃ ekarasaṃ hoti. **Parivāraṭṭhakathāya**ñca vuttaṃ ''na vikappetabbānīti adhiṭṭhitakālato paṭṭhāya na vikappetabbānī''ti (pari. aṭṭha. 329). Ticīvarāni adhiṭṭhitakālato paṭṭhāya, vassikasāṭikādīni ca attano attano adhiṭṭhānakhette na akāmā vikappetabbānīti attho, avasesapāḷi, attho ca idha **aṭṭhakathāyaṃ** vutto, tasmā sabbampetaṃ ekarasanti.

Etthāha – yadi evaṃ ''nava cīvarāni nādhiṭṭhātabbānī''ti ca vattabbaṃ. Vikappitakālato paṭṭhāya hi nādhiṭṭhātabbānīti? Ettha vuccate – ''ticīvaraṃ adhiṭṭhātuṃ na vikappetuṃ…pe… parikkhāracoḷaṃ adhiṭṭhātuṃ na vikappetu''nti ettha sabbattha adhiṭṭhāne paṭisedhādassanato, vikappanāya adassanato ca ''tato para''nti dvīsveva paricchedadassanato ca ''nava cīvarāni adhiṭṭhātabbāni, na vikappetabbāni ceva vuttanti veditabbaṃ. Aparo nayo – anujānāmi, bhikkhave, ticīvaraṃ adhiṭṭhātuṃ akāmā. Kasmā? Kāle uppannaṃ anadhiṭṭhahantassa kālātikkame āpattisambhavato, akāle uppannaṃ anadhiṭṭhahantassa dasāhātikkame āpattisambhavato ca. Tattha yaṃ kāle uppannaṃ appahontepi dasāhe kālātikkame āpattikaraṃ, taṃ nissajjanakāle ''idaṃ me, bhante, atirekacīvaraṃ dhāritaṃ nissaggiyaṃ, imāhaṃ saṅghassā''tiādinā nissajjitabbaṃ, itaraṃ yathāpāḷimeva. Tattha paṭhamanayo ''yo pana, bhikkhu, atirekacīvaraṃ dhāreyya nissaggiya''nti imāya paṭhamapaññattiyā vasena vutto, dutiyo anupaññattiyā vasena vutto.

Yathā ca nissajjitabbavatthumhi asati yathāpāḷiṃ avatvā kevalaṃ āpatti eva desetabbā, yathā ca vassikasāṭikanissajjane kevalaṃ pariyiṭṭhamatte yathāpāḷiṃ avatvā yathāsambhavaṃ nissajjitabbaṃ, tathā idampīti veditabbaṃ. Yathā saṃvaccharātikkantaṃ atirekacīvaraṃ ''dasāhātikkanta''micceva vuccati. Saṃvaccharavippavutthaticīvaraṃ, māsātikkantañca ''rattivippavuttha''nti ca ''chārattavippavuttha''nti ca vuccati, tathā idampi ''dasāhātikkanta''micceva vuccatīti eke, tasmā siddhamidaṃ ''anujānāmi, bhikkhave, ticīvaraṃ adhiṭṭhātuṃ akāmā''ti, tathā akāmā na vikappetunti attho. Icchāya hi sati ''paccuddharitvā vippavāsasukhatthaṃ vikappanāya okāso dinno hoti, dasāhātikkame ca anāpattī''ti vacanato vikappetuṃ anujānāmīti vuttaṃ hoti. Tathā vassikasāṭikā akāmā adhiṭṭhātuṃ dasāhātikkame āpattisambhavato. Kittakaṃ kālanti ce? Vassānaṃ cātumāsaṃ, icchāya pana sati uddhaṃyeva vikappetabbaṃ. ''Sabbattha vikappanāya appaṭisiddhabhāvo veditabbo''ti hi vuttaṃ. ''Atthāpatti hemante āpajjati, no gimhe, no vasse''ti (pari. 323) ca vuttaṃ, tena vuttaṃ **aṭṭhakathāyaṃ** ''tato paraṃ paccuddharitvā vikappetabbā''ti.

Tatrāyaṃ vicāraṇā – kadā paccuddharitabbā, kadā vikappetabbā, kiñcettha yasmā ''tato para''nti vuttaṃ. Hemantañca pattamatte sā adhiṭṭhānaṃ vijahati, tasmā ''paccuddharitvā''ti na vattabbaṃ adhiṭṭhānassa natthitāya, atha ''antocātumāse vikappetabbā''ti na vattabbaṃ. ''Tato paraṃ vikappetu''nti hi vuttanti? Ettha ekacce vadanti ''vattabbameta''nti. Yathā parivutthaparivāso, ciṇṇamānatto ca santo niṭṭhitesupi parivāsamānattadivasesu, tathā niṭṭhitesupi adhiṭṭhānadivasesu sādhiṭṭhānametanti eke. **Aṭṭhakathācariyānaṃ** idaṃ sanniṭṭhānaṃ ''kattikapuṇṇamadivase paccuddharitvā pāṭipadadivase vikappetabbā''ti. Vuttañhetaṃ **parivāraṭṭhakathāyaṃ** ''kattikapuṇṇamāsiyā pacchime pāṭipadadivase vikappetvā ṭhapitaṃ vassikasāṭikaṃ nivāsento hemante āpajjati. **Kurundiyaṃ** pana 'kattikapuṇṇamadivase apaccuddharitvā hemante āpajjatī'ti vuttaṃ, tampi suvuttaṃ. 'Cātumāsaṃ adhiṭṭhātuṃ, tato paraṃ vikappetu'nti hi vutta''nti (pari. aṭṭha. 323). Tattha kurundinayo pacchā vuttattā sārato daṭṭhabbo, na purimo. Nivāsento hi gimhepi orenaddhamāsaṃ āpajjati eva. Idha ca ''atthāpatti hemante āpajjati, no gimheti vutta''nti kurundivacanassāyamattho dissati.

''Kattikapuṇṇamadivase apaccuddharitvā tasmiṃyeva divase avikappento pacchimapāṭipadadivase apaccuddhārapaccayā dukkaṭaṃ āpajjati, na, avikappanapaccayā dasāhaparihārasambhavato''ti kāraṇameke vadanti. Evaṃ sati hemante pattamatte adhiṭṭhānaṃ vijahatīti āpajjati, tañca ayuttaṃ. Adhiṭṭhānañhi ''aññassa dānena…pe… chiddabhāvenāti imehi navahi kāraṇehi vijahatī''ti (pārā. aṭṭha. 2.469) vuttaṃ, na ''adhiṭṭhānakhettātikkamena vā''ti. Asādhāraṇattā na vuttanti ce? Na, ''chiddabhāvenā''ti na vattabbappasaṅgato, chiddabhāvena pana ticīvarasseva **sabbaṭṭhakathāsu** adhiṭṭhānavijahanassa vuttattā. Tasmā hemantassa paṭhamadivase apaccuddhārapaccayā dukkaṭaṃ āpajjati, na paccuddharitvā avikappanapaccayā. ''Vikappetu''nti vacanato tato adhiṭṭhānaṃ na vijahatīti paññāyati. Na hi kattikapuṇṇamāsiyā pacchime pāṭipadadivase avikappetvā hemante āpajjatīti vuttanti adhippāyo, yasmā taṃ apaccuddhārapaccayā dukkaṭaṃ hemantassa paṭhamaaruṇakkhaṇe eva āpajjati, tasmā ''kattikapuṇṇamadivase apaccuddharitvā''ti vuttaṃ. Paccuddhaṭaṃ pana hemante dasāhaparihāraṃ labhati. ''Dasāhe appahonte cīvarakālaṃ nātikkāmetabbā''ti (pārā. aṭṭha. 2.630) hi vuttaṃ, tañca kho samaye uppannaṃ ce, nāsamaye. Tathā ca sādhitaṃ apaccuddhaṭaṃ na nissaggiyaṃ hoti, no ca taṃ paridahitaṃ, tasmā kattikapuṇṇamadivase eva paccuddharaṇañca vikappanañca kattabbanti siddhaṃ, ettha ca yathā atirekacīvaraṃ dasame divase vikappentena dasāhaparamaṃ dhāritaṃ hoti, antodasāhe ca vikappitaṃ hoti, tathā kattikapuṇṇamāya vikappentena vassānaṃ cātumāsaṃ adhiṭṭhitañca hoti, tato paraṃ anāpattikhette eva vikappanā ca hotīti veditabbaṃ. Ettāvatā atthi vikappanākhette adhiṭṭhānaṃ, adhiṭṭhānakhette ca vikappanāti dīpitaṃ hoti. Aññathā ''atthāpatti adhiṭṭhānena āpajjati, anadhiṭṭhānena āpajjati. Atthāpatti vikappanāya āpajjati, avikappanāya āpajjatī''ti dukesu dve dukāni vattabbāni siyuṃ. Tattha paṭhamaduke paṭhamapadaṃ sambhavati. Vikappanakhette hi vassikasāṭikādīnaṃ adhiṭṭhānena vinayātisāradukkaṭaṃ āpajjati. Eteneva dutiyadukkaṭassa dutiyapadaṃ vuttaṃ hoti. Anadhiṭṭhānena āpajjatīti natthi. Antodasāhe anāpajjanato, vikappanādisambhavato ca vikappanāya āpajjatīti natthi sabbattha vikappanāya appaṭisiddhattā, tasmā tāni dukāni ''na labbhantī''ti na vuttāni. Etthāha – yā sā ''atthāpatti hemante āpajjatī''ti (pari. 323) vacanappamāṇato dukkaṭāpatti sādhitā, sā sañcicca apaccuddharantassa yujjati, asatiyā ce, kañci, anāpatti. Kattikapuṇṇamāya paccuddhaṭaṃ sañcicca avikappayato dukkaṭena saha punadivase nissaggiyaṃ, asatiyā avikappayato nissaggiyameva idha paṭhamapaññattiyā. Yaṃ pana vuttaṃ **mātikāṭṭhakathāyaṃ** (kaṅkhā. aṭṭha. kathinasikkhāpadavaṇṇanā) ''vassikasāṭikā vassānamāsātikkamenāpi, kaṇḍupaṭicchādi ābādhavūpasamenāpi adhiṭṭhānaṃ vijahati, tasmā sā tato paraṃ vikappetabbā''ti, tenetaṃ virujjhati, na kevalaṃ idameva, ''tato paraṃ paccuddharitvā vikappetabbā''ti aṭṭhakathāvacanañca virujjhati. Tato paraṃ nāma hi hemantaṃ, tattha ce paccuddhāro, ''vassikasāṭikā vassānamāsātikkamenāpī''tiādi na yuttaṃ adhiṭṭhānābhāvena paccuddhārābhāvato. Avirodho ca icchitabbo, tasmā ''paccuddharaṇaṃ vattamatta''ntivādo etthāpi sambhavatīti ce? Na, **kurundi** vacanavirodhato. Tattha hi kattikapuṇṇamāya paccuddhāro vutto, tasmā vassānadivasattā sādhiṭṭhānāvasā paccuddharīyatīti na paccuddhāro vattamattaṃ, tasmā ''tato para''nti yāva puṇṇamā adhippetā siyā. Yathā cāyaṃ vikappo, tathā ''vassānamāsātikkamenāpi ābādhavūpasamenāpī''ti idampi avassaṃ paccuddharitabbatāya vuttaṃ siyā. Evañca sati idha **samantapāsādikāya** tadavacanena sameti. Aññathā idhapi taṃ vattabbaṃ siyāti yathāvuttova vidhi ettha sambhavati, kiñcāpi sambhavati, duviññāpayassa pana lokassa suviññāpanatthaṃ vuttā. Yasmā pana sā

vassānātikkamena adhiṭṭhānaṃ vijahati, hemantapaṭhamāruṇe ca apaccuddhārapaccayā dukkaṭā sādhitā, tasmā kattikapuṇṇamāyameva paccuddharitvā vikappetabbā, avikappitāya ''nissaggiyāpajjanamevā''ti vattabbaṃ. Ettāvatāpi santosaṃ akatvā vinicchayo pariyesitabbo. Hoti cettha –

''Evaṃ abhāvaṃ vinayassa pāḷi,
Bhinnaṃ abhinnañca tadatthayuttiṃ;
Viññātukāmena tadatthaviññū,
Pariyesitabbā vinaye viññāyā''ti.

''Tuyhaṃ gaṇhāhī''ti vutte vināpi ''mayhaṃ gaṇhāmī''ti vacanena sudinnaṃ hoti. Itaro ce adhivāseti, tenāpi suggahitaṃ hoti, no ce adhivāseti, dentena sudinnaṃ. Taṃ pana vatthu na kassaci hoti. Tathā ''mayhaṃ gaṇhāmī''ti vadati, sāmiko ce adhivāseti, vināpi ''gaṇhāhī''ti vacanena suggahitaṃ. No ce adhivāseti, sāmikasseva taṃ, **na hi tassetaṃ vinayakamma**nti ettha vinayakammassatthāya ce gaṇhāti, na vaṭṭati. Na kevalaṃ attano atthāya gahitaṃ, puna tassapi deti, vaṭṭatīti ca. Tathā anapekkho hutvā parassa vissajjetvā puna tena dinnaṃ vā tassa vissāsanto vā paribhuñjati, vaṭṭati. Tatthāpi vinayakammavasena na vaṭṭatīti eke. Te eva ''mahantaṃ vā khuddakaṃ karotī''ti ettha ''ticīvare dīghato vidatthi anatikkamitvā chinditvā karoti, evaṃ sesesupī''ti vadanti. Evarūpesu ṭhānesu porāṇācariyānaṃ kathāmaggaṃ suṭṭhu ācariyakulasevanāya sañjānitvā tena saṃsanditvā sato sampajāno hutvā sotūnañca cittaṃ avimohetvā kathetabbaṃ. Esā amhākaṃ āyācanā.

Paṭhamakathinasikkhāpadavaṇṇanā niṭṭhitā.

2. Udositasikkhāpadavaṇṇanā

471. Santaruttarena janapadacārikaṃ pakkamanti. Kasmā? Kiñcāpi ''na, bhikkhave, santaruttarena gāmo pavisitabbo, yo paviseyya, āpatti dukkaṭassā''ti (mahāva. 362) paṭhamaṃ vuttaṃ. Pacchā pana ''pañcime, bhikkhave, paccayā saṅghāṭiyā nikkhepāya, uttarāsaṅgassa, antaravāsakassa nikkhepāya gilāno vā hoti, vassikasaṅketaṃ vā, nadīpāraṃ gantuṃ vā, aggaḷaguttivihāro vā, atthatakathinaṃ vā hotī''ti vuttattā, **aṭṭhakathāya**mpissa ''pañcasu petesu aggaḷagutti eva pamāṇaṃ. Gutte eva hi vihāre nikkhipitvā bahi gantuṃ vaṭṭati, nāgutte''ti vuttattā apaññattepi kathine ''te bhikkhū aggaḷaguttivihāre ṭhapethā''ti vatvā sabhāgānaṃ hatthe cīvaraṃ nikkhipitvā santaruttarena gāmappavese laddhakappiyā janapadacārikaṃ pakkāmiṃsūti veditabbaṃ.

473. **Avippavāsasammuti**nti avippavāsatthaṃ, vippavāsapaccayā yā āpatti, tadabhāvatthaṃ vā sammutiṃ dātunti attho. Tato paṭṭhāya vaṭṭati. Kittakaṃ kālaṃ vaṭṭatīti? Māsaṃ vā atirekaṃ vā yāva gamane saussāho, tāva vaṭṭati. Tena vuttaṃ ''dhuranikkhepaṃ karontena paccuddharitabba''nti. **Puna sammutidānakiccaṃ natthī**ti sace dvādasannaṃ vassānaṃ accayena aññо rogo hoti, vaṭṭati, upasampadakammaṃ viya yāvajīvaṃ ekāsammuti vaṭṭatīti ca.

''Kataṃ vā hotī''tiādi imasmiṃ sikkhāpade na vattabbaṃ, kasmā? Karaṇapalibodhe upacchinnepi anadhiṭṭhitacīvarato vippavāsapaccayā āpattiyā asambhavato, tasmā ''niṭṭhitacīvarasminti bhikkhuno cīvaraṃ adhiṭṭhitaṃ hotī''ti ettakameva vattabbanti ce? Na, tadāyattattā. Adhiṭṭhānañhi karaṇapalibodhassa niṭṭhāpanāyattaṃ, tasmā ''kataṃ vātiādi vutta''nti ca vuttaṃ. Tattha **kata**nti pubbe vuttameva.

477-8. **Avippavāsalakkhaṇavavatthāpanattha**nti ettha ''antogāme cīvaraṃ nikkhipitvā antogāme vatthabba''ntiādivacanato avippavāsalakkhaṇaṃ vavatthāpitaṃ, tabbiparītanayena vippavāsalakkhaṇaṃ veditabbaṃ. **Gāmo ekūpacāro**tiādimhi pana ṭhapetvā satthaṃ, rukkhamūlaṃ, ajjhokāsañca sesesu parikkhepāparikkhepavasena ekūpacāranānūpacāratā veditabbā. Yasmā pana satthaṃ duvidhaṃ niviṭṭhaṃ, aniviṭṭhañca, tesu aniviṭṭhaṃ ekakulassa vā nānākulassa vā aparikkhittameva hoti, niviṭṭhaṃ siyā parikkhittaṃ, siyā aparikkhittaṃ, tasmā tattha parikkhepādivasena adassetvā abbhantaravasena vutto. Tathā abbhokāse. Rukkhamūle chāyāvasena. Aññathā ''sattho ekūpacāro nānūpacāro''tiādi uddesavirodho siyā **vibhaṅge** adassitattā, tasmā satthassa purato ca pacchato ca sattabbhantarā, passato ca ekabbhantaranti ayamekūpacāro, tato paraṃ nānūpacāro. Tathā rukkhamūlassa yattha majjhanhike kāle chāyā pharati, ayaṃ ekūpacāro. Itaro nānūpacāro. Kasmā? Tattha hi parikkhepo appamāṇaṃ. Chāyāva pamāṇaṃ. Ajjhokāsassa **pāḷiyaṃ** vuttova. ''Satthādīnaṃ ekakulasantakavasena ekūpacāratā''ti likhitaṃ, tasmā nivesane, udosite ca vuttaparicchedova aṭṭādīsūti katvā saṃkhittaṃ. Tato paraṃ khettadhaññakaraṇaārāmavihāresu pana parikkhittāparikkhitta-padaṃ puna uddhaṭaṃ satthavibhaṅgena adhikārassa pacchinnattā. ''Nānāgabbhā''tiādivacanaṃ pana asambhavato khettadhaññakaraṇaārāmesu na uddhaṭaṃ. Vihāre sambhavantampi tattha pacchinnattā na uddhaṭaṃ. **Kulaṃ** vuccati sāmiko, tasmā ''ekakulassa nānākulassā''ti iminā gāmādīnaṃ cuddasannaṃ cīvarānikkhepaṭṭhānānaṃ sādhāraṇāsādhāraṇabhāvaṃ dīpeti. Ajjhokāsassa pana asambhavato na vuttaṃ. Yasmā panettha ekakulassa, nānākulassa ca aparikkhittesu gāmādīsu parihāraviseso kiñcāpi natthi, parikkhittesu pana atthi, tasmā ekanānākulaggahaṇaṃ, ekanānūpacāraggahaṇañca sātthakanti veditabbaṃ. Tatthapi ayaṃ viseso – satthe, rukkhamūle ca kulabhedatova bhedo, nopacārabhedato. Ajjhokāse upacārabhedato ca, so pana **pāḷiyaṃ** na dassitoti. ''Taṃ pamāṇaṃ atikkamitvāti vacanato ākāsepi aḍḍhateyyaratanappamāṇe doso natthī''ti vadanti.

479. ''Sabhā''ti itthiliṅgaṃ. ''Sabhāya''nti napuṃsakaliṅgaṃ, tena vuttaṃ **''liṅgabyattanayenā''**ti. Napuṃsakaliṅgadassanatthaṃ kira ''sabhāya''nti paccattavasena niddiṭṭhaṃ, tassa anupayogattā ''dvāramūla''ntipi. Attano nikkhittaṭṭhāne anikkhittattā vīthihatthapāso na rakkhati, yasmiṃ ghare cīvaraṃ nikkhittaṃ hoti, tasmiṃ ghare vatthabbaṃ. ''Sabhāye vā vatthabbaṃ dvāramūle vā, hatthapāsā vā na vijahitabba''nti hi vuttaṃ. ''Hatthapāseyeva aruṇaṃ uṭṭhapetabba''nti niyamitattā jānituṃ na sakkāti ce? Antoghare na sakkā, tathā tathā vuttattā, tasmā ''yutti pamāṇa''nti vuttaṃ. Ayamattho **aṭṭhakathāya**mpi pakāsito, punapi khuddakagāme sabbasādhāraṇagāmadvāravasena. Sace tassa dvāradvayaṃ hoti, majjhe ca gharasabhāyaṃ, yatthicchati, tattha vasitabba''nti.

480-1. Yāni nivesanādīni gāmasaṅkhyaṃ na gacchanti, tāni nivesanādīnīti adhippetāni. Ajjhokāse aparisaṅkitampi cīvaraṃ

atirekasattabbhantare nikkhittaṃ nissaggiyaṃ hoti, ettha antosīmatā na rakkhati, satthe pana rakkhati. ''Nadīparihāro ca labbhatī''ti vacanato udakukkhepasīmāyaṃ parihāro labbhatīti siddhaṃ. Sāmantavihāro ce ekasīmo, cīvaraṃ na nissaggiyaṃ.

Idāni –

> ''Chinnaṃ dhutaṅgaṃ sāsaṅka-sammato santaruttaraṃ;
> Acīvarassānāpatti, paccuddhārādisiddhito''ti. –

Idaṃ pakiṇṇakaṃ, tatthāyaṃ codanāpubbaṅgamo vinicchayo – keci ''diguṇaṃ saṅghāṭi''nti (mahāva. 348) vacanato ''ekaccikā saṅghāṭipi nādhiṭṭhātabbā. Sace adhiṭṭhāti na ruhatī''ti vatvā upasampadāpekkhānampi diguṇameva saṅghāṭiṃ datvā upasampādenti, te iminā suttalesena saññāpetabbā. Bhagavatā hi ''chinnakaṃ saṅghāṭiṃ chinnakaṃ uttarāsaṅgaṃ chinnakaṃ antaravāsaka''nti paṭhamaṃ anuññātaṃ. Tato ''aññatarassa bhikkhuno ticīvare kariyamāne sabbaṃ chinnakaṃ nappahoti. Dve chinnakāni ekaṃ acchinnakaṃ nappahoti. Dve acchinnakāni ekaṃ chinnakaṃ nappahotī''ti imasmiṃ vatthusmiṃ ''anujānāmi, bhikkhave, anvādhikampi āropetu''nti (mahāva. 360) anuññātaṃ, tasmā ekaccikāpi saṅghāṭi vaṭṭatīti siddhaṃ. Yā chijjamānā nappahoti, tassā kuto diguṇatāti. **Aṭṭhakathāya**mpissa vuttaṃ ''anvādhikampi āropetunti āgantukapattampi dātuṃ. Idaṃ pana appahonake āropetabbaṃ. Sace pahoti, āgantukapattaṃ na vaṭṭati, chinditabbamevā''ti (mahāva. aṭṭha. 360). Kathinaṃ pana chinnakameva vaṭṭati āveṇikalakkhaṇattā, ''chinnakaṃ diguṇaṃ nappahotī''ti vacanābhāvato cāti sanniṭṭhānamettha gantabbaṃ.

Dhutaṅganti anupasampannānaṃ tecīvarikadhutaṅgābhāvato ticīvareneva tecīvarikoti. Tesaṃ adhiṭṭhānābhāvato ''adhiṭṭhitenevā''ti vattabbaṃ hotūti ce? Na, dhutaṅgabhedena virodhappasaṅgato. Catutthacīvarasādiyanena hi dhutaṅgabhedo, na ticīvaravippavāsena, nāpi atirekacīvarasādiyanena, nāpi atirekacīvaradhāraṇena. Yasmā pana bhikkhūnaṃyeva bhagavatā adhiṭṭhānavasena nava cīvarāni anuññātāni, jātivasena ca vuttāni, na evaṃ anupasampannānaṃ. Tasmā tesaṃ cīvaraniyamābhāvā na taṃ dhutaṅgaṃ anuññātaṃ gahaṭṭhānaṃ viya, tasmā tassa samādānavidhāne avacanato ca sanniṭṭhānamettha gantabbaṃ.

Sāsaṅkasammatoti **kaṅkhāvitaraṇiyaṃ** sāsaṅkasikkhāpade visuṃ aṅgāni na vuttāni, ''sesamettha cīvaravaggassa dutiyasikkhāpade vuttanayena veditabba''nti (kaṅkhā. aṭṭha. sāsaṅkasikkhāpadavaṇṇanā) vuttaṃ, na ca panetaṃ vuttaṃ. Tattha rattivippavāso catutthaṃ aṅgaṃ, idha chārattavippavāso, ayamettha visesoti, tasmā aṅgasāmaññato, sammutisāmaññato ca sāsaṅkasikkhāpadameva vadanti. Idaṃ nippadesaṃ, taṃ sappadesaṃ māsaparamattā. Tattha bahigāmepi gāmasīmaṃ okkamitvā vasitvā pakkamantassa anāpatti, idha na tathā, idha anantare anantare aruṇuggamane nissaggiyaṃ, tattha sattameti ayaṃ imesaṃ dvinnaṃ viseso. Aṅgāni pana cīvaranikkhepaṅgasampattito vipariyāyena, idha vuttanayena ca siddhattā na vuttāni. Tāni kāmaṃ na vuttāni, tathāpi catutthamaṅgaṃ visesitabbaṃ, na pana visesitaṃ. Kiṃkāraṇā? Idha vuttanissajjanakkamena nissajjetvā āpattidesanato, tatthāpannāpattivimokkhadīpanatthaṃ. Saṃvaccharavippavutthampi rattivippavutthameva, pageva chārattaṃ vippavutthaṃ. Evaṃ santepi tattha yathāvuttaaṅgasampattiyā sati tattha vuttanayeneva nissajjitabbaṃ. Hemante vā gimhe vā nissajjati ce? Idha vuttanayenāpi nissajjituṃ vaṭṭatīti ñāpanatthaṃ catutthaṃ aṅgaṃ na visesitanti no takkoti ācariyo. Māsātikkantampi cīvaraṃ ''dasāhātikkanta''nti vatvā nissaṭṭhameva. Dvayena ūnamāsaṃ hutvā ''dasāhātikkanta''nti vatvā māsātikkantanti eke. Tathāpi sace paccāsācīvaraṃ hoti, nissaggiyaṃ ''dasāhātikkanta''nti vatvā, mūlacīvaraṃ pana ''māsātikkanta''nti vatvā nissajjitabbaṃ.

''Santaruttara''nti vā ''saṅghāṭi''nti vā ''cīvara''nti vā kiṃ ticīvaraṃ, udāhu aññampīti. Kiñcettha – yadi ticīvarameva paṭisiddhaṃ, pariyāpannavasena acchinnacīvaracchindanadhovāpanaviññattiādivirodho. Atha aññampi, ''niṭṭhitacīvarasmi''nti evamādinā virodhoti? Vuccate – na niyamato veditabbaṃ yathāsambhavaṃ gahetabbato. Tathā hi ''cīvaraṃ nikkhipitvā santaruttarena janapadacārikaṃ pakkamantī''ti (pārā. 471) evamādīsu ticīvarameva. ''Na, bhikkhave, santaruttarena gāmo pavisitabbo, santaruttaraparamaṃ tato cīvaraṃ sādhitabba''nti evamādīsu yaṃkiñci, tathā saguṇaṃ katvā saṅghāṭiyo dātabbā, nivāsanaṃ dātabbaṃ, saṅghāṭi dātabbā, handa te, āvuso, saṅghāṭi, dehi me paṭantiādīsu. Vuttañhetaṃ ''sabbañhi cīvaraṃ saṅghaṭitaṭṭhena 'saṅghāṭī'ti vuccatī''ti. Tathā ''niṭṭhitacīvarasmi''nti etthāpīti eke. Antosamaye hi yāvadatthaṃ cīvaraṃ anuññātaṃ, taṃ sabbaṃ kariyamānaṃ kadā niṭṭhānaṃ gacchissati, tasmā ticīvaramevāti eke. **Acīvarassānāpatti paccuddhārādisiddhito**ti kiṃ vuttaṃ hoti? Udositasikkhāpadassa nippayojanabhāvappasaṅgato ticīvaravippavāse tecīvarassa āpattīti eke. Tatthetaṃ vuccati na hoti āpatti paccuddhārādisiddhito. ''Anāpatti antoaruṇe paccuddharati, vissajjetī''ti hi vuttaṃ. Aññathā paccuddharantassa, antoaruṇe vissajjentassa ca yāva añño nādhiṭṭhāti, tāva āpattiṃ āpajjati yathāvuttanayena. Aññathā sattabbhantarena vippavāsassāti vippavāsato yathārutaṃyeva sati vippavāse vippavāsato avippavāse sati avippavāsatoti.

Udositasikkhāpadavaṇṇanā niṭṭhitā.

3. Tatiyakathinasikkhāpadavaṇṇanā

497. **Nappahotī**ti lāmakaparicchedaṃ na pāpuṇāti, teneva ticīvarassa muṭṭhipañcakādilāmakaparicchedova tāva vutto. Cīvare paccāsā **cīvarapaccāsā**. Tenetaṃ dīpeti – taṃ cīvaraṃ pacchā labbhatu vā mā vā, yāva sā paccāsā chijjati, tāva idaṃ mūlacīvaraṃ ṭhapetuṃ anujānāmīti. ''Cīvarapaccāsā''ti mariyādatthe nissakkavacanaṃ, bhummatthe vā paccattavacanaṃ kataṃ.

499-500. **Niṭṭhitacīvarasmiṃ …pe… cīvarāsā vā upacchinnā**tiādimhi tīsu cīvaresu aññataraṃ kataṃ hoti, sesā atthi, rakkhati. Cīvarapalibodhassa upacchede, ubbhatasmiñca kathine samaye vā hemantassa samaye vā akālacīvaraṃ uppajjeyya, khippameva kāretabbaṃ. Sati pāripūriyā paccāsā na rakkhati, asati natthi ce paccāsā, na rakkhati. ''Anatthate kathine ekādasamāse uppanna''nti vacanato aparakattikā atthate vā anatthate vā samayova. Hemanto siyā samayo atthate, siyā asamayo anatthate. Tato paraṃ ekaṃsato asamayo vāti. **''Ādissa dinna''**nti idaṃ idha alabbhamānampi atthuddhāravasena vuttaṃ bhikkhunīnaṃ **dutiyanissaggiye** (pāci. 738 ādayo) sesaṃ akālacīvaraṃ viya. Tattha hi bhikkhunisaṅghassa ''sampattā bhājentū''ti evaṃ ādissa dinnameva ''akālacīvaraṃ kālacīvara''nti adhiṭṭhahitvā bhājentiyā nissaggiyaṃ. Tathā hi tattha yathā ''akālacīvaraṃ nāma anatthate kathine ekādasamāse uppannaṃ, atthate kathine sattamāse uppanna''nti idaṃ atthuddhāravasena vuttaṃ, evaṃsampadamidaṃ. Yadi evaṃ ''ekapuggalassa

idaṃ tuyhaṃ damhīti dinna''nti idaṃ kimatthaṃ vuttaṃ, na hi taṃ bhājanīyanti ce? Abhājanīyasāmaññato vuttaṃ hoti. Yathā saṅghassa ādissa dinnaṃ atthatakathinehi eva bhikkhūhi abhājanīyattā akālacīvaraṃ nāma jātaṃ, evaṃ puggalikampi itarehīti attho. Evaṃ santepi kassaci siyā ''ādissa dinnampi dasāhameva parihāraṃ labhatī''ti. Tassetaṃ pāṭikaṅkhaṃ. **Paṭhamakathine** ''niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kathine''ti idañhi niratthakanti. Anubbhatasmimpi hi kathine dasāhaparamameva dhāretabbanti viññātattā anādissa dinnameva sandhāyetaṃ vuttaṃ siyāti ce? Evaṃ santepi anādissa dinnampi anatthatakathinānaṃ aparakattikāya dasāhameva parihāraṃ labhati ''niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kathine''ti vuttattā. Āmantāti ce? ''Anatthate kathine ekādasamāse uppanna''nti vacanena virujjhati, tasmā yathāvuttanayenevettha sanniṭṭhānaṃ gantabbaṃ.

Anuganṭhipade vuttaṃ ''paṭhamasikkhāpade sabbacīvarānaṃ yāvadatthacīvaravasena kathinamāsabbhantare dasāhātikkamepi anāpatti parihārassa dinnattā. Yathā kathinamāsabbhantare ādissa dinnamakālacīvaraṃ kālacīvaraparihārameva labhati, tathā itaramāsepi labhatīti veditabbaṃ. Tasmā evaṃ 'niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kathine bhikkhuno paneva cīvaraṃ uppajjeyyā'tiādinā sikkhāpade siddhepi anatthatakathinānaṃ pacchimakattikamāsaṃ anujānantena 'akālacīvaraṃ uppajjeyyā'ti vuttaṃ. Evañhi avutte akālacīvaraṃ nāma 'anatthate kathine ekādasamāse uppanna'nti na sakkā vattuṃ. Evañhi vacanato anatthatakathinānaṃ atthatakathinānaṃ viya sabbacīvarānaṃ pacchimakattikamāse dasāhātikkame nissaggiyaṃ na hotī''tiādi.

Bhiyyopi evaṃ vuttaṃ – yaṃ pana mayā ''paṭhamakathine dasāhaparamaṃ atirekacīvaraṃ dhāretabba''nti anuññātaṃ, tampi kathinamāsato bahi uppannameva, na antoti ayamattho dīpito hoti. Kathaṃ? Atirekacīvarassa dasāhaparihārato uddhaṃ āpajjitabbāpattiṃ ''niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kathine''ti anupaññattiyā kathinabbhantare vāretvā tato uddhaṃ uppannesu dasāhātikkame āpajjitabbāpattiṃ iminā sikkhāpadena vāretuṃ ''akālacīvaraṃ uppajjeyyā''tiādi vuttaṃ. Tena ''kālepi ādissa dinnaṃ, etaṃ akālacīvaraṃ nāmā''ti vacanato kathinubbhārato uddhaṃ dasāhaparihāraṃ na labhatīti dīpitaṃ hoti, tehi saddhiṃ puna kathinubbhārato uddhaṃ pañca divasāni labhatīti pasaṅgopi ''niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kathine bhikkhuno paneva akālacīvaraṃ uppajjeyya…pe… khippameva kāretabba''nti akālacīvarassa uppattikālaṃ niyametvā vuttattā nivārito hoti, tadubhayena kathinabbhantare uppannacīvaraṃ kathinubbhārato uddhaṃ ekadivasampi parihāraṃ na labhatīti siddhaṃ hoti. Evaṃ apare vadantīti.

Punapi vuttaṃ – ācariyā pana evaṃ vadeyyuṃ ''niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kathine bhikkhuno paneva akālacīvaraṃ uppajjeyyā''ti ettha ''niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kathine''ti vadanto evaṃ viññāpeti ''etthantare tiṇṇannampi akālacīvarānaṃ uppatti abhāva''nti. Kasmā pana padabhājane vitthāritānīti? Vuccate – idaṃ sikkhāpadaṃ adhiṭṭhānaṃ sandhāya vuttaṃ, kintu paṭhame dasāhaṃ anujānitvā tasmiṃ appahonte sace paccāsā atthi, tameva vaḍḍhetvā māsaṃ anujānanto imampi atthavisesaṃ dīpeti akālacīvaraṃ nāma sammukhībhūtena bhājetabbantipi dīpeti. Taṃ pana ''ākaṅkhamānena bhikkhunā paṭiggahetabba''nti iminā sikkhāpadena vaḍḍhetvā vuttanti, tasmā tīṇipi padabhājane vitthāritānīti.

''Khippameva kāretabbanti dasāhā kāretabba''nti idaṃ pana pahonakabhāve purimasikkhāpadalakkhaṇenāti dīpetuṃ vuttaṃ, tasmā ''evaṃ sīghanti vā lahunti vā''tiādinā avatvā ''dasāhā''ti vuttaṃ. Atthatakathinassa evaṃ hotu, anatthate pana kathine kathanti vutte anatthatassa paṭikkhepataṃ dassetīti vutto apassanto vighātaṃ āpajjatīti. **Ekatiṃse aruṇuggamane nissaggiya**nti mahantenapi paccāsācīvarena saha ghaṭitampi tabbhāvaṃ anupatitvā nissaggiyaṃ hoti sati pacchimappamāṇasambhave, asati na hoti, puna ghaṭite hoti, aññena ghaṭite na hoti. Chinnaṃ aññavatthu hoti. Pubbaparicchedaṃ atikkantaṃ ghaṭitaṃ puna aññaparicchedaṃ labhatīti eke, upaparikkhitvā gahetabbaṃ. Aññatarasmiṃ **gaṇṭhipade** pana ''saṅghassa vā idaṃ akālacīvaranti uddissa dinna'nti ettha saṅghassa dinne āpatti nāma natthi, 'sotassa raho'tiādīsu viya paduddhārena vuttaṃ, tassa lābhaṃ sandhāyāti ce? **Saṅghato vā uppajjeyyā**ti anena siddhattā adhikamevā''ti ca ''saṅgho cīvarāni labhissati gaṇo vā'tiādināpi pāṭho atthī''ti ca vuttaṃ. **Gaṇṭhipade** kosallatthaṃ pana mayā sabbaṃ likhitaṃ, suṭṭhu vicāretvā kathetabbaṃ.

Tatiyakathinasikkhāpadavaṇṇanā niṭṭhitā.

4. Purāṇacīvarasikkhāpadavaṇṇanā

503-505. **Bhattavissagga**nti bhattakiccādhiṭṭhānaṃ. Bhattakiccādhiṭṭhānavibhāganti porāṇā. **Tattha nāma tva**nti tattha tayā katakamme evaṃ akattabbe sati dhovāpissasi nāma. Atha vā so nāma tvanti attho. **Ubhatosaṅghe upasampannā**ti bhikkhūnaṃ santike upasampadāya paṭikkhittattā tadanupasaṅgabhayā evaṃ vuttanti veditabbaṃ. ''Purāṇacīvara''nti ettha purāṇabhāvadīpanatthameva **''sakiṃ nivatthampi sakiṃ pārutampī''**ti vuttaṃ, tasmā ''cīvaraṃ nāma channaṃ cīvarānaṃ aññataraṃ cīvaraṃ vikappanupagaṃ pacchima''nti vacanassa okāso na jātoti eke. Yasmā vikappanupagapacchimaṃ idha nādhippetaṃ, nivāsanapārupanupagamevādhippetaṃ, teneva nisīdanapaccattharaṇe dukkaṭaṃ vuttaṃ, tasmā na vuttanti eke. Jātippamāṇāvacanato yaṃ kiñci purāṇavatthaṃ dhovāpentassa nissaggiyameva, teneva ''anāpatti cīvaraṃ ṭhapetvā aññaṃ parikkhāraṃ dhovāpetī''ti vuttaṃ. Thavikampi hi asucimakkhitaṃ paribhuttaṃ dhovāpeti, nissaggiyameva oḷārikattā, appatirūpattā ca. Teneva **kaṅkhāvitaraṇiyaṃ** imasmiṃ ṭhāne cīvaraparicchedo na vuttoti eke, vicāretvā yuttataraṃ gahetabbaṃ. **''Rajitvā kappaṃ katvā**ti kappiyaṃ katameva nivāsetuṃ, pārupituṃ vā vaṭṭati, netara''nti vuttaṃ. Iminā ca majjhimattheravādo upatthambhito hoti, nopatthambhito. **Rajitvā**tiādi pana vinayavidhidassanatthaṃ vuttanti mama takko. Yathā aññātikāya aññātikasaññīvāre tīṇi catukkāni, evaṃ vematikaññātikavāresu cāti nava catukkāni honti. Etthāha – ekavāraṃ dhovitvā dhovanesu dhuraṃ nikkhipitvā puna ''duddhota''nti maññamānā dhovati, anāpattiyā bhavitabbaṃ, dutiyavāraṃ avuttā dhovati nāma hotīti? Vuccate – sace bhikkhu ''alaṃ ettāvatā dhotenā''ti paṭikkhipati, puna dhovantī avuttā dhovati nāmāti yujjati. No ce, vuttāva hotīti veditabbaṃ. Bhikkhussa liṅgaparivattane ekatoupasampannāya vasena āpatti sākiyānīnaṃ viya.

506. **Ekena vatthunā**ti yena kenaci paṭhamena. ''Tiṇṇaṃ catukkānaṃ vasenā''ti pāṭho. Bhikkhūnaṃ santike aṭṭhavācikāya upasampannāya pākaṭattā taṃ avatvā sākiyāniyova vuttā apākaṭattā.

Purāṇacīvarasikkhāpadavaṇṇanā niṭṭhitā.

5. Cīvarapaṭiggahaṇasikkhāpadavaṇṇanā

508-510. **Apaññatte sikkhāpade**ti ettha ''gaṇamhā ohīyanasikkhāpade''ti likhitaṃ. Araññavāsīnisedhanasikkhāpade apaññatteti eke, ''taṃ na sundara''nti vadanti. **Vihatthatāyā**ti āyāsena.

512. **Upacāro**ti dvādasahattho. **Mahāpaccariyaṃ, kurundiyañca vutta**nti ettha rattibhāge dhammakathikassa bhikkhuno bahūsu cīvaresu mahājanena pasādadānavasena paṭikkhittesu punadivase ''upāsakānaṃ pasādadānāni etānī''ti suddhacittena gaṇhantassa doso natthi, ''bhikkhunīhipi dinnāni idha santī''ti ñatvā gaṇhato doso. **Taṃ acittakabhāvenā**ti bhikkhunīhi dinnabhāvaṃ ñatvā bahūsu tassā cīvarassa ajānanenāti attho. **Paṃsukūlaṃ adhiṭṭhahitvā**ti ''bhikkhunīhi nu kho dinnaṃ siyā''ti avikappetvā ''paṃsukūlaṃ gaṇhāmī''ti gaṇhantassa vaṭṭati. **Kurundi**ādīsu vuttopi attho ayameva, ekaṃ, ''acittakabhāvenā''ti vacanena ''yathā tathā gaṇhituṃ vaṭṭatī''ti uppathova paṭisedhitoti apare. Evaṃ **dhammasiritthero** na vadati, ujukameva vadatīti papañcitaṃ. Tasseva visayo, tassāyaṃ adhippāyo – yathā ''paṃsukūlaṃ gaṇhissatīti ṭhapitaṃ kāmaṃ bhikkhunisantakampi avikappetvā paṃsukūlaṃ adhiṭṭhahitvā gahetuṃ vaṭṭatī''ti vuttaṃ, tathā dhammakathikassa bhikkhuniyā dinnampi apaññāyamānaṃ vaṭṭatīti, tasmā taṃ vuttaṃ mahāpaccariyaṃ, kurundiyañca acittakabhāvena na sametīti. Paṭikkhepo pana vikappaggahaṇe eva ruhati. Aññathā pubbāparaṃ virujjhatīti. Taṃ na yuttaṃ paṃsukūlena asamānattā. Paṃsukūlabhāvena saṅkārakūṭādīsu ṭhapitaṃ bhikkhunīhi, na taṃ tassā santakaṃ hutvā ṭhitaṃ hoti. Assāmikañhi paṃsukūlaṃ sabbasādhāraṇañca, aññopi gahetuṃ labhati. Idaṃ pubbeva ''bhikkhunīnaṃ cīvara''nti jānitvāpi paṃsukūliko gahetuṃ labhati tadā tassā asantakattā. ''Paṃsukūlaṃ adhiṭṭhahitvā''ti sallekhakkamanidassanatthaṃ vuttaṃ. Maṃsaṃ dadantena tathāgatena sallekhato kappiyampi bhuttaṃ nissaggiyaṃ cīvaramāha yo maṃsaṃ kathanti sayamādiseyyāti.

Acittakattā kathaṃ paṃsukūlaṃ vaṭṭatīti ce? Tāya tassa adinnattā, bhikkhunāpi tato bhikkhunito aggahitattā ca. Assāmikampi hi paṃsukūlaṃ aññissā hatthato gaṇhāti, na vaṭṭati ''aññātikāya bhikkhuniyā cīvaraṃ paṭiggaṇheyyā''ti vuttalakkhaṇasambhavato. Aññātikāya santakaṃ ñātikāya hatthato gaṇhāti, vaṭṭatīti eke. Yathā sikkhamānasāmaṇerādīnaṃ hatthato paṭiggaṇhantassa anāpatti, tathā **kaṅkhāvitaraṇiya**ñca ''aññātikāya hatthato gahaṇa''nti (kaṅakhā. aṭṭha. cīvarappaṭiggahaṇasikkhāpadavaṇṇanā) aṅgaṃ vuttaṃ. Tathā ñātikāya santakaṃ sikkhamānāya, sāmaṇeriyā, upāsakassa, upāsikāya, bhikkhussa, sāmaṇerassa santakaṃ aññātikāya bhikkhuniyā hatthato gaṇhantassa ca anāpatti evaṃ yathāvuttalakkhaṇāsambhavatoti eke, teneva ''ekatoupasampannāya cīvaraṃ paṭiggaṇhātī'ti avatvā 'hatthato paṭiggaṇhāti aññatra pārivattakā, āpatti dukkaṭassā'ti (pārā. 513) vuttaṃ, tasmā aññātikāya santakampi ekatoupasampannāya hatthato paṭiggaṇhantassa dukkaṭa''nti vadanti, ubhopete na sārato daṭṭhabbā, kāraṇaṃ pariyesitabbaṃ.

514. **Ko pana vādo pattatthavikādīsū**ti anadhiṭṭhātabbesu bahūsu paṭalesu. Tenevāha **mātikāṭṭhakathāyaṃ** ''pattatthavikādimhi anadhiṭṭhātabbaparikkhāre''ti. Adhiṭṭhānupagesu vā tesaṃ parikkhārattā bhisichaviyā viya anāpatti. Kiṃ paṭaparissāvanaṃ parikkhāraṃ na hotīti? Hoti, kintu taṃ kira nivāsanādicīvarasaṇṭhānattā na vaṭṭati. Tasmā idha nivāsanādicīvarasādhanaṃ vikappanupagapacchimaṃ cīvaraṃ nāma. Anantarātīte nivāsanapārupanupagamevāti sanniṭṭhānaṃ. Evaṃ sante **kaṅkhāvitaraṇiyaṃ** (kaṅkhā. aṭṭha. cīvarappaṭiggahaṇasikkhāpadavaṇṇanā) kappanupagapacchimatā, pārivattakābhāvo, aññātikāya hatthato gahaṇanti tīṇeva aṅgāni avatvā aparikkhāratāti catutthamaṅgaṃ vattabbanti ce? Na vattabbaṃ, imasmiṃ sikkhāpade pattatthavikādiparikkhārassa acīvarasaṅkhyattā. Paṭhamakathinādīsu vikappanupagatā pamāṇaṃ, idha kāyaparibhogupagatāti. ''Aññaṃ parikkhāra''nti uddharitvā ''pattatthavikādiṃ yaṃkiñcī''ti vuttattā vikappanupagampi pattatthavikādiṃ gaṇhituṃ vaṭṭati, ''paṭaparissāvanampī''ti vuttaṭṭhāne ca ''cīvaraṃ nāma vikappanupagapacchima''nti vacanato paṭaparissāvanaṃ cīvarameva, na parikkhāraṃ. ''Ko pana vādoti nigamanavacanampi sādhaka''nti keci vadanti, paṇṇattiṃ ajānanato acittakaṃ, na vatthuṃ, ''aññātikāya bhikkhuniyā santakabhāvājānanato, cīvarabhāvājānanato ca acittaka''nti **anugaṇṭhipade** vuttaṃ.

Cīvarapaṭiggahaṇasikkhāpadavaṇṇanā niṭṭhitā.

6. Aññātakaviññattisikkhāpadavaṇṇanā

515. **Parikkhārāna**nti upayogatthe sāmivacanaṃ. **Ekasāṭaka**nti bhāvanapuṃsakaṃ, ''aññātako moghapurisā''ti vacanena pavāritopi adātukāmo aññātako appavāritaṭṭhāne tiṭṭhatīti dīpitaṃ hoti. Aññathā ''anāpatti pavāritāna''nti iminā virujjhati.

517. **Neva tāva viññāpetabbaṃ, na bhañjitabba**nti anacchinnānaṃ cīvarānaṃ attano santakānaṃ atthitāya, tattha paccāsāsabbhāvato ca. Paccāsā kittakaṃ kālaṃ rakkhatīti? Yāva gāmantarā, yāva addhayojanāti eke. Yāva dassanasavanūpacārāti eke. Yāva aññe na passantīti eke. Yāva paccāsā chijjatīti eke. Yāva sākhāpalāsapariyesanabhañjanasajjanakālaparicchedāti eke. Idaṃ sabbaṃ yathāsambhavaṃ yujjati. Kathaṃ paññāyatīti ce? ''Sace pana etesaṃ vuttappakārānaṃ gihivatthādīnaṃ bhisichavipariyantānaṃ kiñci na labbhati, tena tiṇena vā paṇṇena vā paṭicchādetvā āgantabba''nti aṭṭhakathāvacanato.

Na tāva therānaṃ dātabbānīti na tāva attano ruciyā dātabbāni, yadā therā ''dethāvuso''ti vadanti, tadā dātabbāni. ''Evaṃ sati daharāpi acchinnacīvaraṭṭhāne tiṭṭhanti, sākhāpalāsaṃ bhañjituṃ vaṭṭati, na aññathā. 'Yehi kehici vā acchinnaṃ hotī'ti hi vutta''nti vuttaṃ. Ācariyo pana evaṃ vadati ''attano ruciyāpi dātuṃ labhantī''ti. Tathā hi **aṭṭhakathāyaṃ** ''paribhogajiṇṇaṃ vā'ti ettha ca 'acchinnacīvarānaṃ ācariyupajjhāyādīnaṃ attanā tiṇapaṇṇehi paṭicchādetvā dinnacīvarampi saṅgahaṃ gacchatī'ti vattuṃ yujjatī''ti vuttaṃ. Athāpi siyā ācariyādīhi ''āharāvuso''ti vutteyeva, nāvutteti, na, ''kehici vā acchinna''nti ettha vuttalesato dutiyalesassa avisesabhāvappasaṅgatoti. Atha kimatthaṃ ''na tāva therānaṃ dātabbānī''ti vuttanti ce? Yāva therānaṃ atthāya sākhāpalāsāni bhañjati, tāva na dātabbāni, tato tāni theruddissakāni sākhāpalāsāni sayaṃ paridahitvā vināpi therāṇattiyā attano ruciyā dātabbāni, bhūtagāmapātabyatāya pācittiyaṃ na hoti satthunāpi anuññātattā. ''Tiṇena vā paṇṇena vā''ti hi vuttaṃ, taṃ kappiyameva sandhāya vuttanti ce? Na, ''tadalābhe na tveva…pe… dukkaṭassā''ti vacanavirodhato. Etthāha – dukkaṭabhayā pācittiyavatthu ce atikkamitabbaṃ, tadalābhe thullaccayavatthu saṅghikaṃ, tadalābhe pārājikavatthupi atikkamitabbaṃ siyāti? Na, pārājikassa lokavajjattā. Apica na sabbaṃ bhūtagāmaṃ pācittiyavatthumeva, tato dukkaṭādivatthupi atthi, anāpattivatthupi kālodisakaṃ, tasmā idaṃ tadā anāpattivatthukanti veditabbaṃ. Kittāvatā bhikkhu acchinnacīvaro naṭṭhacīvaro hotīti? Ettāvatā naggo hotīti eke. Vikappanupagapacchimabhāvena, vikappanupagapacchimamādiṃ katvā viññāpentassa āpattīti eke. Nivāsanapārupanupagābhāvenāti

eke. Ticīvarābhāvenāti eke. Santaruttaraparamābhāvenāti eke. Ayaṃ **ekevādo** yutto ''santaruttaraparamaṃ tato cīvaraṃ sāditabba''nti hi vacanato, tasmā santaruttare sati vikappanupagapacchimaṃ viññāpentassa paṭilābhena nissaggiyaṃ. Yadi evaṃ ''viññāpetvā paṭilabheyya nissaggiya''nti sikkhāpadena bhavitabbanti ce? Tanna, tadatthasiddhito nānatthattā dhātūnaṃ. Kiṃ vuttaṃ hoti? Yathā hi ''tikkhattuṃ methunaṃ dhammaṃ abhiviññāpesī''ti (pārā. 36) vutte pavattesīti attho, tathā idhāpi ''cīvaraṃ viññāpeyyā''ti viññattiyā pavatteyya uppādeyyāti attho.

Tena nivatthoti taṃnivattho. Aññassa alābhena tameva paribhuñjato jirati, na lesena. **Attanā**ti sayameva vattuṃ yujjati, tasmā ayuttaparibhogena aparibhuñjitvā yuttaparibhogavasena paribhuñjato jiṇṇaṃ paribhogajiṇṇaṃ nāma. Tassa sabhāgānaṃ acchinnakāle dānampi yuttaparibhoge eva saṅgahaṃ gacchatīti adhippāyo. ''Ime kira dve lesā aṭṭhakathāyo, vācentānaṃ ācariyānaṃ matanti **dhammasiritthero** āhā''ti vuttaṃ.

521. **Nisīdituṃ vā nipajjituṃ vā na labhatī**ti yathāsukhaṃ na labhatīti adhippāyo. ''Aññassatthāyā''ti etthāpi ''ñātakānaṃ pavāritāna''nti anuvattati eva. Atthāya kassa? Tasseva aññassa. Yathā aññātake tikapācittiyaṃ, tathā appavāritepīti dassanatthaṃ ''ñātakānaṃ pavāritāna''nti vuttaṃ. Aññathā ''ñātake ñātakasaññī''ti iminā siddhattā na niccaṃ sesaṃ āpajjati. Apicettha aññātakaggahaṇena appavāritaggahaṇaṃ hoti, appavāritaggahaṇena aññātakaggahaṇaṃ, aññātakā hi appavāritā honti. Tathā ñātakaggahaṇena pavāritaggahaṇaṃ hoti, katthaci na hoti. Na pavāritaggahaṇena ñātakaggahaṇaṃ hotīti imassa atthavisesassa dassanatthaṃ ''ñātakānaṃ pavāritāna''nti vuttaṃ. Tathā hi aññātikāya bhikkhuniyā appavāritāya ca cīvaraṃ aññatra pārivattakā paṭiggaṇhantassa āpatti. Ñātikāya pana pavāritāya ca vissāsaṃ gaṇhāti, anāpatti. Tathā purāṇacīvaraṃ ñātikāya anāpatti, pavāritāya pana tikapācittiyameva. Ñātakānañca ekaccānaṃ purāṇacīvaraṃ nāma dātuṃ vaṭṭati, na pavāritānaṃ. Tikacchedo ca mātikāpadeneva hoti, na aññena. Tatthāpi ekeneva, na dutiyādīhīti ayaṃ vinaye dhammatā veditabbā.

Aññātakaviññattisikkhāpadavaṇṇanā niṭṭhitā.

7. Tatuttarisikkhāpadavaṇṇanā

522-4. **Paggāhikasālaṃ vā**ti dussapasāraṃ vā. Hatthena paggahetvā ṭhatvā sālāyaṃ pasāretabbadussaṃ pasārentīti codanā. **Ticīvarikenevā**ti vinayaticīvarikena. So hi adhiṭṭhahitvā ṭhapitaparikkhāracoḷādīsu santesupi ticīvare acchinne santaruttaraparamaṃ viññāpetvā gahetuṃ labhati. **Aññathāpī**ti ''pamāṇikaṃ ticīvaraṃ parikkhāracoḷavasena adhiṭṭhahitvā paribhuñjato tasmiṃ naṭṭhe bahūnipi gahetuṃ labhati, na santaruttaraparama''nti ca, tasmā **taṃ vibhāga**nti ''ticīvarikassa taṃ vibhāganti attho, na parikkhāracoḷikassā''ti ca keci vadanti. Ācariyo pana **''aññenā**ti aticīvarikena, **aññathā**ti ito vuttaggahaṇaparicchedato aññenā''ti ettakameva vadati. Aññathāti pana sace tīṇipi naṭṭhāni, santaruttaraparamaṃ gaṇhitabbaṃ, sace dve vā ekaṃ vā naṭṭhaṃ, tena ''aññathāpī''ti dassanatthaṃ vuttanti eke. **Gaṇṭhipadesu** vicāraṇā eva natthi, tasmā upaparikkhitvā gahetabbaṃ. **Pakatiyā santaruttarena carati,** sāsaṅkasikkhāpadavasena vā taṃsammutivasena vā tatiyassa alābhena vā.

526. **''Pamāṇameva vaṭṭatī''**ti sallekhadassanatthaṃ vuttaṃ. Taṃ micchā gahetvā ñātakādiṭṭhāne taduttari gaṇhantassa āpattīti ce? **Taṃ pāḷiyā na sameti,** ''anāpatti ñātakānaṃ pavāritāna''nti hi pāḷi. Ettha ca pavāritā nāma acchinnakālato pubbe eva pavāritā, na acchinnakāle. ''Abhihaṭṭhuṃ pavāreyyā''ti hi vuttaṃ, tasmā yo acchinnakālassatthāya pavāreti, ubhopi appavāritā evāti veditabbā. Te hi acchinnakāraṇā naṭṭhakāraṇāva denti nāma. Apica yathā piṭṭhisamaye satuppādaṃ katvā ñātakapavāritaṭṭhānato vassikasāṭikaṃ nipphādentassa tena sikkhāpadena nissaggiyaṃ, tathā idhāpi ñātakapavāritaṭṭhānepi acchinnanaṭṭhakāraṇā na vaṭṭati, tasmā ''aṭṭhakathāsu pamāṇameva vaṭṭatī''ti vuttavacanameva pamāṇa''nti **dhammasiritthero** āha, taṃ ayuttaṃ, kasmā? Yasmā idaṃ sikkhāpadaṃ taduttari viññāpentassa paññattaṃ, tasmiñca ''aññātako gahapati vā gahapatānī vā''ti **mātikāya** pāḷi, **vibhaṅge** ca ''aññātako nāma mātito vā…pe… asambaddho''ti pāḷi, **anāpattivāre** ca ''ñātakānaṃ pavāritāna''nti pāḷi, tasmā tividhāyapi pāḷiyā na sametīti ayuttameva, tasmā kevalaṃ sallekhameva sandhāya vuttanti apare. Upari kāṇamātāsikkhāpade **aṭṭhakathāsu** pana ''tesampi pātheyyapaheṇakatthāya paṭiyattato pamāṇameva vaṭṭatī''ti vuttaṃ, na pana ''pāḷiyā na sametī''ti vuttaṃ, na tattha ca idha ca nānākaraṇaṃ paññāyati, tasmā therassa laddhi sundarā viya mama khāyati, vīmaṃsitabbaṃ. Yasmā panidaṃ sikkhāpadaṃ aññassatthāya viññāpanavatthusmiṃyeva paññattaṃ, tasmā idha ''aññassatthāyā''ti na vuttaṃ. ''Sesaṃ uttānatthamevā''ti pāṭho. **''Aññassatthāyā''**ti nidānavirodhato na vuttaṃ. Tathāpi anantare vuttanayena labbhatīti ācariyo. Evarūpesu gahapatipaṭisaṃyuttasikkhāpadesu kiñcāpi ''gahapati nāma yo koci agāraṃ ajjhāvasatī''ti vuttaṃ, tathāpi pañca sahadhammike ṭhapetvā avasesā ca sikkhāpaccakkhātako ca titthiyo ca veditabbo.

Tatuttarisikkhāpadavaṇṇanā niṭṭhitā.

8. Paṭhamaupakkhaṭasikkhāpadavaṇṇanā

527-8. Api hoti cittanti attho. **Meyyā**ti pāṭhassa mayhanti attho. Na ime sukarā, ''na imesaṃ sukarā''ti vā pāṭho. ''Tassa na imesaṃ sukarā acchādetunti attho''ti likhitaṃ. ''Pubbe appavārito''ti vacanato tasmiṃ khaṇe pavāritopi appavāritova hotīti.

Paṭhamaupakkhaṭasikkhāpadavaṇṇanā niṭṭhitā.

9. Dutiyaupakkhaṭasikkhāpadavaṇṇanā

532. Dutiyaupakkhaṭena kiṃpayojananti? Natthi, kevalaṃ aṭṭhuppattivasena paññattaṃ bhikkhuniyā rahonisajjasikkhāpadaṃ viya. Evaṃ sante tanti anāropetabbaṃ bhaveyya vināpi tena tadatthasiddhito, anissarattā, anāropetuṃ anuññātattā ca. Vuttañhetaṃ ''ākaṅkhamāno, ānanda, saṅgho…pe… samūhaneyyā''ti (dī. ni. 2.216). Idaṃ sabbamakāraṇaṃ. Na hi buddhā appayojanaṃ vācaṃ nicchārenti, pageva sikkhāpadaṃ, tenevāha **aṭṭhakathāyaṃ ''tañhi imassa anupaññattisadisa''**ntiādi. Anupaññatti ca nippayojanā natthi, taṃsadisañcetaṃ, na nippayojananti dassitaṃ hoti, evaṃ sante ko panettha visesoti? Tato āha ''paṭhamasikkhāpade ekassa pīḷā

katā, dutiye dvinnaṃ, ayamettha viseso''ti. Iminā atthavisesena ko panañño atirekattho dassitoti? **Porāṇagaṇṭhipade** tāva vuttaṃ ''ekasmimpi vatthusmiṃ ubhinnaṃ pīḷā kātuṃ vaṭṭatīti ayamatirekattho dassito''ti. Tenetaṃ dīpeti ''na kevalaṃ paṭiladdhacīvaragaṇanāyeva āpattigaṇanā, pīḷitapuggalasaṅkhātavatthugaṇanāyapī''ti.

Honti cettha –

''Vatthuto gaṇanāyāpi, siyā āpatti nekatā;
Iti sandassanatthañca, dutiyūpakkhaṭaṃ idha.

''Kāyasaṃsaggasikkhāya, vibhaṅge viya kintetaṃ;
Ekitthiyāpi nekatā, āpattīnaṃ payogato''ti.

Apicetaṃ sikkhāpadaṃ taṃjātikesu sikkhāpadesu sabbesupi gahetabbavinicchayassa nayadassanappayojananti veditabbaṃ. Āha ca –

''Aññātikāya bahutāya vimissatāya,
Āpattiyāpi bahutā ca vimissatā ca;
Iccevamādividhisambhavadassanatthaṃ,
Satthā upakkhaṭamidaṃ dutiyaṃ avocā''ti.

Tassāyaṃ saṅkhepato adhippāyapubbaṅgamā vicāraṇā – purāṇacīvaraṃ ekameva bhikkhu bhikkhunīhi dvīhi, bahūhi vā dhovāpeti, bhikkhunigaṇanāya pācittiyagaṇanā, tathā dvinnaṃ, bahūnaṃ vā sādhāraṇaṃ ekameva cīvaraṃ aññatra pārivattakā paṭiggaṇhāti, idhāpi tathā dvinnaṃ, bahūnaṃ vā sādhāraṇamekaṃ viññāpeti, viññattapuggalagaṇanāya āpattigaṇanā. Tathā aññesupi evarūpesu sikkhāpadesu nayo netabbo. Ayaṃ tāva bahutāya nayo. Missatāya pana ñātikāya, aññātikāya ca ekaṃ dhovāpeti, ekato niṭṭhāpane ekaṃ pācittiyaṃ. Atha ñātikā paṭhamaṃ thokaṃ dhovitvā ṭhitā, puna aññātikā sudhotaṃ karoti, nissaggiyaṃ. Atha aññātikā paṭhamaṃ dhovati, pacchā ñātikā sudhotaṃ karoti, aññātikāya payogavasena bhikkhuno dukkaṭameva. Aññātikāya ca ñātikāya ca aññātikasaññī, vematiko, ñātikasaññī vā dhovāpeti, yathāvuttanayena nissaggiyadukkaṭādiāpattibhedagaṇanā veditabbā. Tathā aññātikāya ca ñātikāya ca santakaṃ cīvaraṃ ubhohi ekato diyyamānaṃ paṭiggaṇhantassa, aññātikāya eva hatthato paṭiggaṇhantassa ca nissaggiyameva. Atha ñātikāya anāpatti. Atha ubhosu aññātikādisaññī vuttanayeneva nissaggiyadukkaṭādiāpattibhedagaṇanā veditabbā. Tathā aññātakaviññattisikkhāpadesupi yathāsambhavaṃ nayo netabbo. Ayaṃ missatāya nayo. Ādi-saddena pana aneke aññātikā viññattāviññattapuggalagaṇanāya dukkaṭaṃ. Eko deti, eko na deti, nissaggiyaṃ. Atha aviññatto deti, na nissaggiyaṃ. Atha viññattāviññattānaṃ sādhāraṇaṃ viññatto deti, nissaggiyameva. Ubho denti, nissaggiyameva. Aviññatto deti, nissaggiyena anāpatti. Viññattassa vacanena aviññatto deti, anāpatti eva. Tathā upakkhaṭādīsupi yathāsambhavaṃ nayo netabbo.

Dutiyaupakkhaṭasikkhāpadavaṇṇanā niṭṭhitā.

10. Rājasikkhāpadavaṇṇanā

537. **''Na kho mayaṃ, āvuso, cīvaracetāpannaṃ paṭiggaṇhāma…pe… kālena kappiya''**nti ito pubbe eva rūpiyapaṭiggahaṇasikkhāpadassa paññattattā vuttaṃ. Aññathā āyasmā upanando maṃsassa cetāpannaṃ ekampi kahāpaṇaṃ hatthena paṭiggaṇhanto tato mahantataraṃ cīvaracetāpannaṃ kathaṃ na paṭiggaṇhissati, evaṃ santepi cīvarapaṭisaṃyuttattā **cīvaravagge** saṅgāyiṃsūti.

538-9. ''Āgatakāraṇaṃ bhañjatī''ti vuttattā nanu puna codetuṃ na labhatīti eke. Āgamanassa sātthakaṃ na hoti, cīvaraṃ na labhissati paṭisanthārassa katattāti eke. Codanālakkhaṇaṃ na hotīti katvā vuttanti eke. ''Ṭhatvā codemī''ti āgato taṃ ṭhānaṃ bhañjati, karoti cekaṃ, tīṇipi ce karoti, ekameva, ekavacanattāti eke. Tīṇi ṭhānāni bhañjatīti eke. **Upatissatthero** ''na codanādiṃ bhañjati, codetukāmo akattabbaṃ akāsi, tena vattabhede dukkaṭa''nti vadati. **Dhammasiritthero** pana ''āsane ce nisīdati, ekāya nisajjāya dve ṭhānāni bhañjati. Āmisaṃ ce paṭiggaṇhāti, ekena paṭiggahena dve ṭhānāni bhañjati. Dhammaṃ ce bhāsati, dhammadesanasikkhāpade vuttaparicchedāya ekāya vācāya dve ṭhānāni bhañjati, taṃ sandhāya vutta''nti vadati. ''Yatthā''ti vutte attano eva santikaṃ gantabbanti vuttaṃ viya hoti. Tena vuttaṃ ''byañjanaṃ pana na sametī''ti. Upāsakehi āṇattā taṃ. **Mūlaṃ asādiyantenā**ti mūlassa akappiyabhāve sati asādiyantena. Tañca kho cittena, na mukhena. Sace evaṃ vutte akappiyaṃ dassetīti katvā cittena akappiyaṃ icchantova mukhena kappiyaṃ niddisati ''cīvaraṃ me dethā''ti, na vaṭṭati. Paṭilābhe rūpiyapaṭiggahaṇasikkhāpadena āpatti.

Tatrāyaṃ vicāraṇā – cittena sādiyantopi mukhena kappiyavohārena ce voharati ''kahāpaṇārahena, pādārahena vā kappiyabhaṇḍena idañcidañca āharā''ti. Kiñcāpi rūpiyaṃ sandhāya vadati, vaṭṭati eva. Kasmā? Kañci sassuṭṭhānakaṃ bhūmipadesaṃ sandhāya ''sīmaṃ demāti vadanti, vaṭṭatī''ti vacanato, ''vihārassa demā''ti vutte ''paṭikkhipituṃ na vaṭṭatī''ti vacanato ca. **Anugaṇṭhipade** pana vuttaṃ ''saṅghaṃ sandhāya 'vihārassa demā'ti dinnaṃ garubhaṇḍaṃ na hoti, dakkhiṇodakaṃ sampaṭicchituṃ, 'sādhū'ti ca vattuṃ, anumodetuñca vaṭṭati. Kasmā? Saṅghassa 'vihāro'ti nāmābhāvato, khettasseva 'sīmā'ti nāmabhāvato ca, cittena ārammaṇaṃ kataṃ appamāṇaṃ, kappiyavohārova pamāṇaṃ. Kappiyamevācikkhitattā 'na tvevāhaṃ, bhikkhave, kenaci pariyāyena jātarūparajataṃ sāditabbaṃ pariyesitabbanti vadāmī'ti (mahāva. 299) vacanenapi na virujjhati. Kappiyavacanapaccayā dāyako sayameva kattabbayuttakaṃ jānissatīti adhippāyato dāyakena etassa adhippāyaṃ ñatvā kappiyakārakassa hatthe ṭhapitaṃ bhikkhussa santakameva hotī''ti. Idaṃ sabbamayuttaṃ, kasmā? Sīmāvihāravacanassa dāyakavacanattā. Idha ca bhikkhuno vacanaṃ pamāṇaṃ. Tenevāha ''athāpi 'mama taḷākaṃ vā pokkharaṇiṃ vā saṅghassa dammī'ti vutte 'sādhu, upāsaka, saṅgho pānīyaṃ pivissatī'tiādīni vatvā paribhuñjituṃ vaṭṭati evā''ti. Aññathā khettaṃ sandhāya bhikkhuno khettapaṭibaddhavacanāni sīmāvacanena kappantīti āpajjati. Avihārassa ca bhikkhussa rūpiyaṃ dassetvā ''idaṃ vihārassa dammī''ti vutte attano atthāya diyyamānaṃ jānantenāpi taṃ appaṭikkhipitabbaṃ. Tathā kahāpaṇārahādino akappiyabhaṇḍabhāvaṃ, kahāpaṇādibhāvameva vā jānantameva sandhāya

tathāvoharantassa ca anāpattīti āpajjati. ‘‘Na tvevāhaṃ, bhikkhave, kenaci pariyāyenā’’ti nippadesato vuttattā na sakkā lesaṃ oḍḍetunti no takko, vicāretvā pana gahetabbaṃ. ‘‘No ce icchati, na kathetabba’’nti vacanato yathāvuttasāmiciyā akaraṇe anāpatti dukkaṭassāti dasseti.

‘‘Aññātakaappavāritesu viya paṭipajjitabba’’nti vacanato yathāvuttasāmicimpi na katvā ce nipphādeti, aññātakaviññattisikkhāpadena kāretabboti dasseti. Kappiyakārakā sayameva codetvā denti, vaṭṭati. ‘‘Sayaṃ karaṇameva paṭikkhitta’’nti ca vadanti. **Piṇḍapātādīnaṃ …pe… eseva nayo**ti ettha ‘‘dukkaṭa’’nti vadanti, taṃ na sundaraṃ, **dadantesupī**ti **api-**saddena saṅgahitattā nissaggiyapācittiyameva. Jātarūparajataṃ ‘‘saṅghe sādite dukkaṭa’’nti ca vikappenti. Taṃ visesetvā navuttattā pācittiyamevāti dasseti. ‘‘Nissaggiyamevāti yevāpanakasikkhāpadesu siyā’’ti vadanti, upaparikkhitabbaṃ. ‘‘Yassa kassaci hi aññassa… pe… **mahāpaccariyaṃ** vutta’’nti vacanato apabbajitānaṃ antamaso mātāpitūnampi atthāya sampaṭicchantassa dukkaṭamevāti dasseti.

Sabbattha sampaṭicchanaṃ nāma ‘‘uggaṇheyya vā uggaṇhāpeyyavā upanikkhittaṃ vā sādiyeyyā’’ti evaṃ vuttalakkhaṇameva. Evaṃ santepi katthaci paṭikkhipitabbaṃ, katthaci na paṭikkhipitabbaṃ, katthaci paṭikkhittaṃ sāditum vaṭṭati, evaṃ appaṭikkhittaṃ kiñci vaṭṭati, idaṃ sabbampi dassetuṃ **‘‘sace panā’’**ti vitthāro āraddho. Tattha ‘‘cetiyassa…pe… na vaṭṭatī’’ti vacanato appaṭikkhittaṃ vihārassa dinnaṃ sāditum vaṭṭatīti siddhaṃ. Tathā therassa ‘‘mātuyā demā’’tiādinā vuttepi paṭiggahaṇe āpatti pācittiyameva. **Sāpattiko hotī**ti ettha kāya āpattiyā sāpattiko hotīti? Dukkaṭāpattiyāti eke. Na yāya kāyaci, kevalaṃ aṭṭhāne codetīti katvā ‘‘sāpattiko’’ti vuttaṃ. Yathā kathanti? ‘‘Pañcahi, bhikkhave, aṅgehi samannāgato saddhivihāriko paṇāmetabbo…pe… paṇāmento anatisāro’’ti (mahāva. 68) ettha na sammāvattantaṃyeva apaṇāmentassa dukkaṭaṃ vuttaṃ. Yathāha – ‘‘na ca, bhikkhave, asammāvattanto na paṇāmetabbo, yo na paṇāmeyya, āpattidukkaṭassā’’ti (mahāva. 68), tasmā adhimattapemādiabhāvepi apaṇāmentassa anāpatti dissati. Apica ‘‘sātisāro hotī’’ti vuttaṃ. Evaṃsampadamidaṃ daṭṭhabbaṃ. **Aṭṭhakathāya** ‘‘sātisāro hotīti sadoso hoti, āpattiṃ āpajjatī’’ti (mahāva. aṭṭha. 68) vuttattā na yuttanti ce? Na, tadanantarameva taṃmicchāgāhanivattanatthaṃ, tasmā ‘‘na sammāvattanto paṇāmetabbo’’ti vuttattā anāpattikā katāti. Dukkaṭāpatti hotīti ācariyo, vīmaṃsitabbaṃ. **‘‘Kappiyabhaṇḍampi akappiyamevā**ti taḷākato nipphannadhaññena parivattetvā laddhaṃ gorasampi na vaṭṭatī’’ti vuttaṃ.

Kappiyavohārepi vidhānaṃ vakkhāma, seyyathidaṃ – **‘‘udakavasenā’’**tiādi. **Dubbinibbhogaṃ hotī**ti idaṃ parato ‘‘tasseva akappiyaṃ. Kasmā? Dhaññassa vicāritattā’’ti iminā asadisaṃ, tasmā suvuttaṃ. Idañhi bhikkhussa payogavasena ādito paṭṭhāya uppannena missanti. Akatapubbaṃ **navasassaṃ** nāma. **Khale vā ṭhatvā rakkhatī**ti ‘‘idaṃ vā ettakaṃ vā mā gaṇha, idaṃ gahetuṃ labbhatī’’ti vā ‘‘ito apanehi, idha puñjaṃ karohī’’ti evamādinā vā payogena ce rakkhati, taṃ akappiyaṃ. ‘‘Sace ‘mayiṭhite rakkhitaṃ hotī’ti rakkhati, gaṇhante vā passitvā ‘kiṃ karothā’ti, bhaṇati vaṭṭatī’’ti vuttaṃ, taṃ yuttaṃ. **Rūpiyapaṭiggahaṇasikkhāpade** ‘‘dvāraṃ pidahitvā rakkhantena vasitabba’’nti hi vuttaṃ. **Tasseva taṃ akappiyaṃ**. Kasmā? Apubbassa anuppāditattā. Heṭṭhā ‘‘sassaṃ katvā āharathā’’ti vattuṃ pana na vaṭṭatīti. Paṇṇepi eseva nayo. ‘‘Pakatiyā sayameva karontānaṃ ussāhajananato’’ti vuttaṃ. Kasmā? ‘‘Kahāpaṇānaṃ vicāritattā’’ti vacanato, pageva uṭṭhāpitattāti siddhaṃ hoti. Sace dāyakā vā saṅghassa gāmakhettārāmādiṃ keṇiyā gahitamanussā vā tattha kuṭumbino ‘‘ime saṅghassa kahāpaṇā āhaṭā’’ti vadanti, ‘‘na kappatī’’ti ettakameva vattabbaṃ. Kappiyakārakāva ce vadanti, ‘‘saṅghassa kahāpaṇā na kappanti, sappiādīni vaṭṭantī’’ti vattabbaṃ, tasmā ‘‘saṅghassa kappiyakārake vā guttaṭṭhānaṃ vā ācikkhathā’’ti vatvā tehi sampāditaṃ kenaci akattabbatāya ‘‘iminā sappiṃ āharāhī’’ti vicāreti niṭṭhāpetvā itaresaṃ kappiyaṃ parato **pattacatukke** catutthapatto viya. Vuttañhi tattha ‘‘ime kahāpaṇe gahetvā imaṃ dehī’ti kahāpaṇe dāpetvā gahito, ayaṃ patto etasseva bhikkhuno na vaṭṭati, dubbicāritattā, aññesaṃ pana vaṭṭati, mūlassa asampaṭicchitattā’’tiādi. Yadi evaṃ sabbesaṃ akappiyaṃ. Kasmā? Kahāpaṇānaṃ vicāritattāti. Idaṃ duvuttanti ce? Na, mūlassa sampaṭicchitaṭṭhānaṃ sandhāya imassa vuttattā **pattacatukke** dutiyatatiyapattā viya, teneva vuttaṃ sayaṃkārivāre ‘‘na kappatī’’ti ettakameva vattabba’nti. Tato paraṃ mūlaṃ sampaṭicchati nāma.

Mahāvisayasikkhattā, rājasikkhāpadaṃ idaṃ;
Rañño viya duviññeyyaṃ, cittādhippāyatopi vā.

Rājasikkhāpadavaṇṇanā niṭṭhitā.

Niṭṭhito cīvaravaggo paṭhamo.

2. Kosiyavaggo

1. Kosiyasikkhāpadavaṇṇanā

542. **Kosiyakārako**ti ettha kosaṃ karontīti ‘‘kosakārā’’ti laddhavohārānaṃ pāṇakānaṃ kosato nibbattaṃ **kosiyaṃ** nāma. Attanā kataṃ ce? Nissajjanakāle ‘‘sayaṃ kataṃ nissaggiya’’nti vattabbaṃ. Ubhohi ce kataṃ, yathāpāṭhameva vattabbaṃ. Attanā ca parehi ca vippakataṃ attanā pariyosāpetītiādicatukkampi sambhavantaṃ na dassitaṃ. Vinayadhammatā hesā, yadidaṃ ekasmiṃ tike vā catukke vā dassite itaraṃ sambhavantampi na vuccatīti.

Kosiyasikkhāpadavaṇṇanā niṭṭhitā.

2. Suddhakāḷakasikkhāpadavaṇṇanā

547. **Suddhakāḷakāna**nti ettha yathā paṭhame ‘‘ekenapi kosiyaṃsunā’’ti vuttaṃ, tathā idha ‘‘ekenapi aññena amissetvā’’ti vacanābhāvato aññehi missabhāve satipi apaññāyamānarūpakaṃ ‘‘suddhakāḷaka’’micceva vuccatīti veditabbaṃ.

Suddhakāḷakasikkhāpadavaṇṇanā niṭṭhitā.

3. Dvebhāgasikkhāpadavaṇṇanā

552. ''Dhārayitvā dve tulā ādātabbā''ti vacanato yathā tulādhāraṇāya kāḷakā adhikā na honti, tathā kāḷakānaṃ dve bhāvā gahetabbā ukkaṭṭhaparicchedena. Kathaṃ paññāyatīti? Suddhakāḷakapaṭisedhananidānena. **Tatiyaṃ odātānaṃ catutthaṃ gocariyāna**nti heṭṭhimaparicchedo. **Mātikāṭṭhakathāyaṃ** pana ''ekassapi kāḷakalomassa atirekabhāve nissaggiya''nti (kaṅkhā. aṭṭha. dvebhāgasikkhāpadavaṇṇanā) vuttaṃ, taṃ tulādhāraṇāya kiñcāpi na sameti, acittakattā pana sikkhāpadassa pubbe tulāya dhārayitvā ṭhapitesu ekampi lomaṃ tattha pateyya nissaggiyanti adhippāyoti no takko. Aññathā dve tulā nādātabbā, ūnakatarā ādātabbā siyuṃ. Na hi lomaṃ gaṇetvā tulādhāraṇā karīyati. Atha gaṇetvāva kātabbaṃ. Kiṃ tulādhāraṇāya payojananti keci. ''Gocariyaodātesu ekameva diguṇaṃ katvā gahetuṃ vaṭṭatī''ti vadanti, **aṭṭhakathāyaṃ** avicāritattā vīmaṃsitabbaṃ.

Dvebhāgasikkhāpadavaṇṇanā niṭṭhitā.

4. Chabbassasikkhāpadavaṇṇanā

562. **Navaṃ nāma karaṇaṃ upādāyā**ti idaṃ ādikaraṇato paṭṭhāya vassagaṇanaṃ dīpeti. **Karitvā vā**ti vacanaṃ niṭṭhānadivasato paṭṭhāyāti dīpeti. **Dhāretabba**nti vacanaṃ pana paribhogato paṭṭhāyāti dīpeti, yasmā laddhasammutikassa gatagataṭṭhāne channaṃ channaṃ vassānaṃ oratova katāni bahūnipi honti, tasmā **aññaṃ nava**nti kiṃ katato aññaṃ, udāhu dhāritato aññanti? Kiñcettha yadi katato aññaṃ, tesu aññataraṃ dukkataṃ vā paribhogajiṇṇaṃ vā puna kātuṃ vaṭṭati, tañca kho vināpi purāṇasanthatassa sugatavidatthiṃ appaṭisiddhapariyāpannattā. Katato hi aññaṃ paṭisiddhaṃ, idañca pubbakatanti tato anantarasikkhāpadavirodho hoti. Atha dhāritato aññaṃ nāma, sammuti niratthikā āpajjati, paṭhamakataṃ ce aparibhuttaṃ, satiyāpi sammutiyā aññaṃ navaṃ na vaṭṭatīti adhippāyo? Tatridaṃ sanniṭṭhānanidassanaṃ – niṭṭhānadivasato paṭṭhāya channaṃ channaṃ vassānaṃ paricchedo veditabbo. Tattha ca sattame vasse sampatte chabbassāni paripuṇṇāni honti. Tañca kho māsaparicchedavasena, na vassaparicchedavasena. Sattame paripuṇṇañca ūnakañca vassaṃ nāma, tasmā vippakatasseva sace chabbassāni pūrenti, puna niṭṭhānadivasato paṭṭhāya chabbassāni labhanti. Tañca kho paribhuttaṃ vā hotu aparibhuttaṃ vā, dhāritameva nāma. Yasmā ''navaṃ nāma karaṇaṃ upādāya vuccatī''ti vuttaṃ, tasmā channaṃ vassānaṃ parato tameva pubbakataṃ dukkatabhāvena, paribhogajiṇṇatāya vā vijaṭetvā puna karoti, niṭṭhānadivasato paṭṭhāya chabbassaparamatā dhāretabbaṃ, atirekaṃ vā. Anto ce karoti, tadeva **aññaṃ navaṃ nāma** hoti karaṇaṃ upādāya, tasmā nissaggiyaṃ. Aññathā ''navaṃ nāma karaṇaṃ upādāyā''ti iminā na koci viseso atthi. Evaṃ sante kiṃ hoti? Aṭṭhuppattīti. ''Yācanabahulā viññattibahulā viharantī''ti hi tattha vuttaṃ, tañca aññassa karaṇaṃ dīpeti. Yadi evaṃ taṃ nibbisesameva āpajjatīti? Nāpajjati. Ayaṃ panassa viseso, yasmā ''aññena kataṃ paṭilabhitvā paribhuñjati, anāpattī''ti vuttattho visesoti. Kiṃ vuttaṃ hoti? ''Navaṃ nāma karaṇaṃ upādāya vuccatī''ti vutte atirekacīvarassa uppatti viya paṭilābhenassa uppatti navatā āpajjati. Tato paṭiladdhadivasato paṭṭhāya chabbassaparamatā dhāretabbaṃ. Orena ce channaṃ vassānaṃ…pe… kārāpeyya, nissaggiyanti āpajjati, tasmā navaṃ nāma karaṇameva upādāya vuccati, na paṭilābhaṃ. Orena channaṃ vassānaṃ attano anuppannattā ''nava''nti saṅkhyaṃ gataṃ, appaṭiladdhaṃ ce kārāpeyya, yathā lābho, tathā kareyya vā kārāpeyya vāti ca na hoti. Kasmā? Yasmā aññena kataṃ paṭilabhitvā paribhuñjati, anāpattīti visesoti.

Chabbassasikkhāpadavaṇṇanā niṭṭhitā.

5. Nisīdanasanthatasikkhāpadavaṇṇanā

565. **Nāssudha kocī**ti ettha **assudha-**iti avadhāraṇatthe nipāto. Tattha kiñcāpi ''evaṃ bhanteti kho te bhikkhū''ti bahuvacanaṃ vuttaṃ, tathāpi te bhikkhū bhagavato paṭissuṇitvā idha tesu bhikkhūsu koci bhagavantaṃ nāssudha upasaṅkamati aññatra ekenāti attho gahetabbo. Taṃ suggāhaṃ ekāhaṃ bhante bhagavantaṃ varantiādīsu (mahāva. 337) viya, **anujānāmi…pe… yathāsukhaṃ maṃ dassanāya upasaṅkamantū**ti dassanatthāya upasaṅkamantu.

566-7. ''Mayaṃ āyasmantaṃ upasena''nti tassa gaṇapāmokkhattā vuttaṃ. Āraññikapiṇḍapātikapaṃsukūlikavasena sabbāni vuttāni. Tenevāha **aṭṭhakathāyaṃ** ''santhate catutthacīvarasaññitāyā''ti. Kiṃ sabbepi te cīvaraṃ na bujjhantīti ce? Yathā hotu. Katamaṃ cīvaraṃ nāmāti? Channaṃ aññataraṃ vikappanupagaṃ pacchimanti. Kiñca vāyimaṃ avāyimanti? Vāyimamevāti. Katarasuttenāti? Addhā so suttameva na passati, siveyyakaṃ dussayugaṃ, iddhimayikañca devadattiyañca acīvaraṃ karoti. Yadi evaṃ avāyimampīti vadāmīti. Evaṃ sante siddhā santhate cīvarasaññitā kambalasīsena uṇṇāmayasāmaññato. Kiṃ pana te santhataṃ adhiṭṭhahiṃsūti? Duṭṭhu adhiṭṭhahiṃsu acīvarattā, na adhiṭṭhānupagattā ca santhatassa. Atha nādhiṭṭhahiṃsu, pubbeva tattha acīvarasaññino eteti katvā tattha cīvarasaññitāya tadubhayaṃ na yujjatīti. Kiṃ panetaṃ adhiṭṭhānupagaṃ natthīti? Tatthevāgataṃ, apicetaṃ avikappanupagaṃ ce, cīvaraṃ na hoti, aññathā ''cīvaraṃ nāma channaṃ cīvarānaṃ aññatara''nti ettāvatā siddhaṃ ''vikappanupagaṃ pacchima''nti na vattabbaṃ. Atha na vikappanupagampi cīvarameva siddhaṃ, anadhiṭṭhānupagaṃ, avikappanupagañca ekajjhaṃ ''cīvara''nti saṅkhyaṃ gacchati. Tenevāha ''tecīvarikassa catutthacīvaraṃ vattamānaṃ aṃsakāsāvameva vaṭṭatī''ti.

Apica santhate cīvarasaññitā na kevalaṃ tesaṃyeva, aññesampi anubandhati eva ''purāṇasanthataṃ nāma sakiṃ nivatthampi sakiṃ pārutampī''ti vacanato. Aṭṭhakathācariyo panassa acīvaratāṃ sandhāyabhāsitatthadīpanena dīpeti. **Nivatthapāruta**nti etesaṃ nisinnañceva nipannañcāti attho. Apica evaṃ santepi santhate cīvarasaññitā anubandhati eva. **Khandhake** (mahāva. 358) hi ''nisīdanaṃ adhiṭṭhātuṃ na vikappetu''nti ca, **parivāre** (pari. 329) ''nava cīvarāni adhiṭṭhātabbānī''ti ca **nisīdanasikkhāpade** ''dasā vidatthī''ti ca idha ''nisīdanaṃ nāma sadasaṃ vuccatī''ti ca vuttaṃ, **aṭṭhakathāya**ñcassa ''santhatasadisaṃ santharitvā ekasmiṃ ante sugatavidatthiyā vidatthimattapadese dvīsu ṭhānesu phāletvā tisso dasā karīyanti, tāhi dasāhi sadasaṃ nāma vuccatī''ti ca ''nisīdanaṃ vuttanayena adhiṭṭhātabbameva, tañca kho pamāṇayuttaṃ ekameva, dve na vaṭṭantī''ti ca vuttaṃ, tasmā nisīdanaṃ nāma navannaṃ cīvarānaṃ aññataraṃ cīvaraṃ adhiṭṭhātabbaṃ, tañca santhatasadisaṃ eḷakalomamayasanthatavisesanti siddhaṃ, tathā nisīdanameva nisīdanasanthatañca siddhaṃ. **Porāṇagaṇṭhipade** ca ''ekamevā''ti vuttaṃ. Tasmiṃ siddhe siddhā santhate cīvarasaññitāti attho. Kasmā? Santhatasāmaññato.

Etthāha – kathaṃ adasameva santhataṃ cīvarasaṅkhyaṃ na gacchati. Anekampi anadhiṭṭhitampi mahantampi vaṭṭati, yato sadasameva santhataṃ cīvarasaṅkhyaṃ gacchati, tato adhiṭṭhānañca upagacchatīti. Asanthatapariyāpannattā orena ca channaṃ vassānaṃ vināpi sammutiṃ, tañca porāṇaṃ vissajjetvā eva, na avissajjetvā ''tañca kho pamāṇayuttaṃ ekameva, dve na vaṭṭantī''ti (pārā. aṭṭha. 2.469) vacanatoti. Athāpi siyā santhataṃ sayanatthameva karīyati, nisīdanaṃ asanthatamevāti. Tañca na niyamato ''purāṇasanthataṃ nāma sakiṃ nivatthaṃ sakiṃ pārutampī''ti vuttattāti. Ettha vuccati, na ettha kāraṇaṃ pariyesitabbaṃ vinayapaññattiyā anaññavisayattā.

Santhatassa pana acīvarabhāve ayaṃ yutti – ādito ''tīṇi santhatāni pana vinayakammaṃ katvā paṭilabhitvā paribhuñjituṃ na vaṭṭantī''ti aṭṭhakathāvacanato tāni akappiyānīti siddhaṃ, bhagavatā ca khomādīni cha anuññātānīti koseyyaṃ kappiyanti siddhaṃ. Evaṃ sante suddhakoseyyampi cīvaraṃ kappiyaṃ jātaṃ, pageva kosiyamissakasanthatacīvaranti āpajjati. Tathā kambalañca anuññātaṃ, tañca suddhikampi hoti jātikāḷakabhāvena, pageva odātagocariyamissakasanthatacīvaranti āpajjati. Tato ca aññamaññavirodho, tasmā na santhataṃ cīvaraṃ nāma hoti, nisīdanaṃ pana hoti tassa pamāṇasaṇṭhānaparicchedasambhavato. Etthāhu keci ācariyā ''duvidhaṃ nisīdanaṃ santhataṃ, asanthatañca. Tattha santhataṃ santhatameva. Asanthataṃ khomādichabbidhaṃ, tadanulomaṃ vā hoti, ayametesaṃ viseso''ti.

Etthāha – kasmā panettha ''santhataṃ pana bhikkhunā''ti sikkhāpadaṃ apaññāpetvā ''nisīdanasanthata''nti paññattanti? Cīvarasaññitāya santhatānaṃ ujjhitattā tesaṃ acīvarabhāvadassanatthaṃ tathā paññattanti vuttaṃ hoti, tasmā te bhikkhū dhutaṅgabhedabhayā tāni ujjhitvā terasāpi dhutaṅgāni samādiyiṃsu, sīsadassanavasena tīṇeva vuttāni, bhagavā ca tesaṃ santhataṃ anujāni, tato nesaṃ evaṃ hoti ''nisīdanacīvarasaṇṭhānampetaṃ nisīdanasanthataṃ no anuññātaṃ, catutthacīvarabhāvena pageva katasanthataṃ vā''ti. Tato santhate nesaṃ cīvarasaññitā na bhavissatīti tadatthaṃ bhagavatā nisīdanasanthatanti paññattanti adhippāyo. ''Pacchimāni dve vaṭṭantī''ti kathaṃ paññāyatīti ce? ''Anāpatti aññena kataṃ paṭilabhitvā paribhuñjatī''ti vacanatoti.

Nisīdanasanthatasikkhāpadavaṇṇanā niṭṭhitā.

6. Eḷakalomasikkhāpadavaṇṇanā

572-3. **Addhānamaggappaṭipannassā**ti iminā pakatiyā dīghamaggappaṭipannassa uppannānipi tiyojanaparamameva haritabbāni, pageva appaṭipannassāti dasseti. Addhānamaggappaṭipannassa nissaggiyanti vā sambandho. Teneva vāsādhippāyassa paṭippassaddhagamanussāhattā ''appaṭipanno''ti saṅkhyaṃ gatassa anāpattīti siddhā. Imasmiṃ atthavikappe hi bhikkhuno paneva eḷakalomāni uppajjeyyuṃ…pe… asantepi hārake addhānaṃ maggappaṭipannassa nissaggiyaṃ pācittiyanti yojanā veditabbā. **Ākaṅkhamānena bhikkhunā paṭiggahetabbānī**ti attano santakānaṃyeva tiyojanātikkame āpattiṃ dasseti. Tena anākaṅkhamānena parasantakāni paṭiggahitāni atirekatiyojanaṃ harantassa anāpatti siddhā. Ayamattho ''bhikkhuno uppajjeyyu''nti iminā, ''acchinnaṃ paṭilabhitvā''ti iminā ca dīpitova hotīti. **Porāṇagaṇṭhipade** ca ''aññaṃ bhikkhuṃ harāpento gacchati ce, dvinnaṃ anāpattīti vuttaṃ, tasmā dve bhikkhū tiyojanaparamaṃ patvā aññamaññassa bhaṇḍaṃ parivattetvā ce haranti, anāpattīti siddhaṃ, teneva **anāpattivāre** ''aññaṃ harāpetī''ti vuttaṃ. Kiṃ harāpeti? Jānantaṃ ajānantaṃ. Kiñcettha yadi jānantaṃ, ''añño harissatīti ṭhapeti, tena haritepi āpattiyevā''ti ekaṃsato na vattabbaṃ. Jānantopi hi ekacco haratīti. Tato aṭṭhakathāya virujjhati. Atha ajānantaṃ, ''aññassa yāne vā bhaṇḍe vā ajānantassa pakkhipitvā tiyojanaṃ atikkāmeti, nissaggiyānī''ti **pāḷiyā** virujjhati, atha ubhopi ekato ekaṃ bhaṇḍaṃ harāpenti, tampi nissaggiyaṃ siyā. Anissaggiyanti yuttiyā virujjhati ''tiyojanaparamaṃ sahatthā haritabbāni asante hārake''ti avisesena ca **pāḷi** vuttā. Hārakopi sacetano acetanoti duvidho. Sacetanopi eḷakalomabhāvaṃ vā ''ahamidaṃ harāmī''ti vā ''maṃ esa idaṃ harāpetī''ti vā jānanājānanavasena duvidho hoti. Tattha acetano nāma hārako nadīsoto vā nāvā vā assāmikayānaṃ vā hoti. Sacetano pākaṭova. Tattha ''maṃ esa idaṃ harāpetī''ti ettakaṃ jānantaṃ manussaṃ vā tiracchānagataṃ vā aññaṃ harāpeti, anāpattīti **anugaṇṭhipada**nayo. Ayaṃ pāḷiyā, aṭṭhakathāya ca ekaraso vinicchayo, ''asante hārake''ti kiñcāpi idaṃ avisesato vuttaṃ, ''aññassa yāne vā bhaṇḍe vā ajānantassā''ti vacanato pana sacetanova hārako tattha adhippetoti paññāyati, so ca eḷakalomabhāvañca ''idaṃ harāmī''ti ca jānanto nādhippeto. Tena vuttaṃ ''añño harissatīti ṭhapeti, tena haritepi āpattiyevā''tiādi. Tattha hetukattuno abhāvatova. **Pāḷiya**ñhi ''aññaṃ harāpetī''ti hetukattuvasena vuttā. Itare dve jānantā idha sambhavanti. ''Ajānantassa pakkhipitvā''ti **pāḷiyaṃ** ''esa harāpetī''ti vā ''idaṃ ṭhānaṃ atikkamāpetī''ti vā jānantassa yāne vā bhaṇḍe vā pakkhipitvā tiyojanaṃ atikkamāpeti, na nissaggiyā hontīti dīpeti.

''Harāpetī''ti idaṃ hetukattuvacanataṃ sādheti, tasmā **aṭṭhakathāyaṃ** ''sāmikassa ajānantassevā''ti idaṃ ''maṃ esa harāpetī''ti evaṃ ajānantaṃ sandhāya vuttaṃ. ''Sāreti codeti anubandhāpetī''ti idaṃ ''maṃ esa idaṃ ṭhānaṃ atikkamāpetī''ti evaṃ jānantaṃ sandhāya vuttaṃ. Ajānantopi sāraṇādīhi ṭhitaṭṭhānaṃ nātikkamati, na vā anubandhati. Atha sāraṇādīhi anatikkamitvā attano ruciyā atikkamati āpatti eva bhikkhuno hetukattubhāvāsambhavato.

Idāni yathāṭhitaṭṭhānato paṭṭhāya vakkhāma, ''asantepi hārake''ti hārakālābhapaccayāpi sayaṃ haraṇato nissaggiyameva, pageva sati hāraketi ayameko attho. Avadhāraṇatthaṃ api-saddaṃ gahetvā asante eva hārake nissaggiyaṃ, sati pana hārake na tena harāpentassa nissaggiyanti ayaṃ dutiyo attho. ''Saṅghato vā…pe… attano vā dhanenā''ti iminā kiñcāpi acittakamidaṃ sikkhāpadaṃ, saṅghādito pana attanā ākaṅkhamānena paṭiggahitasseva eḷakalomassa tiyojanātikkame āpatti, na ajānato appaṭiggahitassa cīvarādīsu kutoci laggassa atikkamaneti dīpeti. **Anugaṇṭhipade** pana ''kambalassa upari nipajjitvā gacchantassa sace ekampi lomaṃ cīvare laggaṃ hoti, āpatti eva kambalato vijaṭitattā''ti vuttaṃ, taṃ kambalassa paṭiggahitattā attano icchāya paṭiggahitameva hotīti yuttaṃ. Yasmā ''anāpatti katabhaṇḍe''ti vuttaṃ, tasmā taṃ anekampi katabhaṇḍaṭṭhāniyameva hoti. Tañhi anena paṭiggahitaṃ, na lomaṃ. Atha lomampi aggahitameva hoti, katabhaṇḍaṃ dupparihāriyalomavinibbhogakatabhaṇḍo niyamo. Evaṃ sante akatabhaṇḍe tikapācittiyaṃ, katabhaṇḍe tikadukkaṭañca nayato dassetabbaṃ bhaveyya, aññathā tikassa dassitattā. **Saussāhattā**ti appaṭippassaddhagamanattā. **Acittakattā cā**ti bhikkhuno ussāhānurūpaṃ lomānaṃ tiyojanātikkamanato vināpi payogacittena haraṇacittena āpajjati evāti adhippāyo. **Sā anāpatti pāḷiyā na sametī**ti anto pana payogena tiyojanaparamaṃ atikkamitattā anāpatti. ''Tiyojanaṃ haratī''ti iminā tiyojanaṃ padasā netukāmopi antotiyojane pade pade dukkaṭaṃ nāpajjatīti dasseti, taṃ yuttaṃ ''tiyojanaṃ vāsādhippāyo gantvā tato paraṃ haratī'ti vacanassatthitāyā''ti vuttaṃ. Punapi vuttaṃ **''aññaṃ harāpetī**ti 'idaṃ harissāmī'ti saussāhameva aññaṃ harāpetīti attho. Itarathā gacchantassa sīse ṭhapesi, tasmiṃ ajānantepi anāpatti siyā''ti. Sace pana ''agacchante yāne vā''tiādinā nayena vuttattā

haraṇādīhi janitaussāhānaṃ hatthiādīnaṃ ‘idaṃ karissāmā’ti vā ‘harissāmā’ti vā ābhoge janite eva anāpatti, na ajaniteti **upatissatthero** āhā’’ti ca vuttaṃ. **Parivattetvā ṭhapite**ti dvinnampi bahi nikkhipitattāti **upatissatthero**. Bahisīmāya ṭhapitaṃ bhaṇḍikaṃ anto antosīmāyaṃ ṭhapitaṃ bahi karoto anāpattīti keci, na sundaraṃ viya.

575. **Paṭilabhitvā haratī**ti paṭhamatiyojanato paraṃ harati, na dutiyāditoti attho. Katabhaṇḍe uppannokāsābhāvā anāpatti.

Eḷakalomasikkhāpadavaṇṇanā niṭṭhitā.

7. Eḷakalomadhovāpanasikkhāpadavaṇṇanā

581. Kiñcāpi **purāṇacīvaradhovanasikkhāpade** cīvaraṃ ṭhapetvā ‘‘aññaṃ parikkhāraṃ dhovāpetī’’ti (pārā. 507) anāpattivāre vuttaṃ. Imassa pana sikkhāpadassa uppannakālato paṭṭhāya eḷakalomadhovāpanādinā āpattīti eke. Sā vā anāpatti mūlāpattito eva, na imamhāti eke. Eḷakalomānaṃ aparikkhārattā bhaṭṭhaṃ aggahaṇamevāti eke. Imassa antimanayassa atthappakāsanatthaṃ idaṃ pañhākammaṃ – ‘‘dhovāpetī’’ti idaṃ rajāpanavijaṭāpanaggahaṇena nippadesavācipadaṃ, udāhu aggahaṇena sappadesavācipadaṃ. Kiñcettha yadi nippadesavācipadaṃ, sabbattha idameva vattabbaṃ, na itarāni. Atha sappadesavācipadaṃ, ‘‘avuttā dhovati, aparibhuttaṃ dhovāpetī’’ti ettha virodho. ‘‘Avuttā rajati vijaṭeti, nissaggiya’’nti aniṭṭhappasaṅgatoti? Desanāvilāsamattaṃ bhagavato vacanaṃ, katthaci tikapadavacanaṃ, katthaci ekapadavacanaṃ, nippadesapadameva te vadantīti. Sace ‘‘katabhaṇḍaṃ dhovāpetī’’ti ettha paṭivirodho, ‘‘katabhaṇḍaṃ vijaṭāpeti, anāpattī’’ti aniṭṭhappasaṅgato anāpatti evāti ce? Na, akatabhaṇḍassa suddhalomassa vijaṭāpanaṃ ito vā dātabbaṃ. Udakādidhovanavasena piṇḍetvā ṭhitānaṃ vijaṭāpanaṃ labbhatīti ce? Purāṇasanthatassa vijaṭāpane anāpattiyā bhavitabbaṃ, na ca taṃ yuttaṃ ‘‘aparibhuttaṃ dhovāpetī’’ti vacanato. Tena paribhuttaṃ dhovāpeti rajāpeti vijaṭāpeti, nissaggiyamevāti siddhaṃ hoti, tañca paribhuttaṃ nāma katabhaṇḍameva hoti. Na hi sakkā eḷakalomāni paribhuñjituṃ, aññathā ‘‘paribhuttaṃ dhovāpetī’’ti vacanaṃ niratthakaṃ hoti. Na hi ettha ‘‘purāṇāni eḷakalomāni dhovāpeyya vā’’ti vacanaṃ atthi purāṇacīvarasikkhāpade viya. Tattha ādinnakappavasena, idha taṃ likhitaṃ. Lekhadosoti ce? Na, visesahetuno abhāvā, **purāṇacīvarasikkhāpade** aparibhuttaṃ katabhaṇḍaṃ nāma, ‘‘kambalakojavasanthatādi’’nti vacanato ca. Kiñcāpi iminā saddena ayamattho siddho, ‘‘dhovāpetī’’ti idaṃ pana siyā nippadesaṃ. Siyā sappadesaṃ. Tañhi ‘‘avuttā dhovatī’’tiādīsu nippadesaṃ. ‘‘Katabhaṇḍaṃ dhovāpetī’’ti ettha sappadesaṃ. ‘‘Akatabhaṇḍaṃ dhovāpeti rajāpeti, anāpattī’’ti ‘‘vijaṭāpeti, anāpattī’’ti vacanappamāṇato anāpatti evāti ce? Na, vacanappamāṇato eva āpattīti āpajjanato. ‘‘Aparibhuttaṃ dhovāpetī’’ti vacanameva hi taṃ aparibhuttaṃ santhataṃ vijaṭāpentassa anāpattīti dīpeti ce? Siddhaṃ paribhuttaṃ vijaṭāpentassa āpatti evāti.

Eḷakalomadhovāpanasikkhāpadavaṇṇanā niṭṭhitā.

8. Rūpiyasikkhāpadavaṇṇanā

583-4. **Sabbampī**ti tividhampi. ‘‘Muttā maṇi veḷuriyo saṅkho’tiādi pana kiñcāpi **rājasikkhāpade** ‘na vaṭṭatī’ti pasaṅgato vuttaṃ, sarūpato pana āpattidassanavasena sakaṭṭhānepi vattumāraddha’’nti vuttaṃ. Kathametaṃ? Muttādīnaṃ sakaṭṭhānaṃ jātaṃ, na hi tāni idha pāḷiyaṃ dissantīti imassa aṭṭhakathāyaṃ vuttāni, rājasikkhāpadassapi aṭṭhakathāyaṃ vuttānīti. Na kevalaṃ hiraññasuvaṇṇameva, aññampi khettavatthādikaṃ ‘‘akappiyaṃ na sampaṭicchitabba’’nti sāmaññena, na sarūpato. **Pāḷiyaṃ** pana sarūpato ‘‘cīvaracetāpannaṃ nāma hiraññaṃ vā suvaṇṇaṃ vā muttā vā maṇi vā’’ti ettakameva vuttaṃ, tasmā rājasikkhāpadamevassa sakaṭṭhānaṃ. Muttāmaṇiggahaṇena cettha tajjātiyaggahaṇaṃ siddhamevāti nāgato imassa paṭhamameva paññattattā. Yadi evaṃ idha anāgatattā kataraṃ nesaṃ sakaṭṭhānanti? Idameva atthato, no sarūpato.

Kathaṃ? Etāni hi **ratanasikkhāpade** nissaggiyavatthūni, dukkaṭavatthūni ca ekato ‘‘ratana’’nti āgatāni, ‘‘ratanasammata’’nti kappiyavatthu āgataṃ. Tesu ca dasasu ratanesu rajatajātarūpadvayaṃ idha nissaggiyavatthu, avasesaṃ dukkaṭavatthūti siddhaṃ. Idha ca siddhattā eva ratanasikkhāpadassa anāpattivāre ‘‘ratanasammataṃ vissāsaṃ gaṇhāti, tāvakālikaṃ gaṇhāti, paṃsukūlasaññissā’’ti vuttaṃ, na ratanaṃ vuttaṃ. Sattavidhadhaññadāsidāsakhettādi pana **brahmajālādisutta**vasena (dī. ni. 1.1 ādayo) akappiyanti siddhaṃ, tasmā idha dukkaṭavatthūti siddhaṃ, teneva anuyogavatte ‘‘dhammaṃ jānāti, dhammānulomaṃ, vinayaṃ, vinayānulomaṃ jānātī’’ti (pari. 442) vuttaṃ. Tathā āmakamaṃsampi dukkaṭavatthuṃ āpajjatīti? Na, idha vinaye anuññātattā ‘‘anujānāmi, bhikkhave, amanussikābādhe āmakamaṃsa’’ntiādinā (mahāva. 264), tasmā na āmakamaṃsaṃ sutte āgatampi dukkaṭavatthu hoti, tathāpi attano paribhogatthāya paṭiggahaṇe dukkaṭamevāti no takkoti ācariyo. ‘‘Idha nikkhipāhī’ti vutte upanikkhittasādiyanameva hotī’’ti vadanti. ‘‘Akappiyavicāraṇā eva na vaṭṭatīti ce? **Kappiyañca akappiyañca nissāya ṭhita**nti ettha taṃ sayaṃ aparibhogārahaṃ hutvā tadagghanakaṃ kappiyabhaṇḍaṃ paribhogārahaṃ hutvā ṭhitanti attho’’ti likhitaṃ, ‘‘paṃsukūlabhāvena ṭhitattā, guttaṭṭhānācikkhanassa kappiyattā ca kappiyaṃ nissāya ṭhitaṃ. ‘Idaṃ gaṇhā’tiādinā vadantassa akappiyattā akappiyaṃ nissāya ṭhita’’nti ca. **Evampi kappiyañca akappiyañcā**ti ‘‘imasmiṃ okāse ṭhapitaṃ, kiṃ na passasīti chekatare imeva kahāpaṇe’’tiādivacanassa kappiyattā kappiyaṃ nissāya ṭhitaṃ. ‘‘Idaṃ gaṇhā’’ti vutte dubbicāritattā attano akappiyattā tato āgataṃ akappiyaṃ nissāya ṭhitameva hoti. ‘‘Idaṃ gaṇhā’ti vutte tena gahite ‘uggaṇhāpeyya vā’ti vuttavidhiṃ na pāpuṇāti, kevalaṃ dubbicāritattā tasseva taṃ akappiyaṃ hoti, mūlapaṭiggahaṇassa suddhattā parato pattacatukke tatiyapatto viyāti ca evaṃ **upatissatthero** vadatī’’ti **anuganṭhipade** vuttaṃ. Kiṃ bahunā, visuddhāgamattā kappiyaṃ. Dubbicāraṇāya sati akappiyaṃ nissāya ṭhitaṃ hotīti no takkoti ācariyo. ‘‘Evaṃ saṅghagaṇādīnampi atthāya pariccattepi tena samānagatikattā ṭhapetvā āpattivisesa’’nti vuttaṃ.

Na kiñci kappiyabhaṇḍaṃ cetāpitanti cetāpitañce, upāyābhāvaṃ dasseti. **‘‘Upanikkhepaṃ ṭhapetvā**ti sace so upāsako ‘atibahuṃ etaṃ hiraññaṃ, idaṃ bhante ajjeva na vināsetabba’nti vatvā sayaṃ upanikkhepadese ṭhapeti, aññena vā ṭhapāpeti, etaṃ upanikkhepaṃ ṭhapetvā tato laddhaṃ udayaṃ paribhuñjanto saṅgho paccaye paribhuñjati nāmā’’ti vuttaṃ.

585. Ayaṃ kira itthaṃlakkhaṇasampanno ukkaṃsato. Evaṃ aṅgasampannopi aparabhāge lobhavasena vā aññena vā kāraṇena sace nimittaṃ katvā pāteti, āpatti dukkaṭassa. **Senāsanampi paribhoge paribhoge**ti pavese pavese. So hi kāraṇantarena rukkhamūlikassa, abbhokāsikassapi vaṭṭati eva, ṭhānanisajjādivasena nivāsādhippāye sati paribhoge paribhoge paccavekkhitabbaṃ. Bhesajjassa

satipaccayatā sabbakālampīti eke. Asannihitassa pacchābhattameva, sannihitassa purebhattampīti no takkoti ācariyo. ''Yāmakālikaṃ sattāhakālikaṃ yāvajīvikaṃ āhāratthāya…pe… paṭiggaṇhāti, āpatti dukkaṭassa. Ajjhohāre ajjhohāre āpatti dukkaṭassā''ti (pāci. 244) hi vuttaṃ. Dukkaṭañhi **vikālabhojanasikkhāpade** āgataṃ vikāle āpajjati, no kāle āhārakālattā, **sannidhisikkhāpade** āgataṃ pana kālepi sannidhijātattā, teneva tattha sattāhakālikayāvajīvikadvayameva vuttanti. ''Sati paccaye''ti vacanato nāyaṃ viseso labbhatīti ce? Na, aniṭṭhappasaṅgato, vacanāniyamato ca. **Sannidhisikkhāpade** hi ''anāpatti yāvakālikaṃ yāvakālaṃ nidahitvā bhuñjati. Yāmakālikaṃ yāme nidahitvā bhuñjatī''ti (pāci. 256) ettha vacanappamāṇato yāmakālikaṃ na purebhatte, na pacchābhatte, na divase, na rattiyaṃ yāmameva nidahitvā bhuñjantassa anāpattīti aniṭṭhappasaṅgo. Tathā tattheva ''yāmakālikaṃ yāmaṃ nidahitvā bhuñjati, sattāhakālikaṃ sattāhaṃ nidahitvā bhuñjatī''ti ettakameva vuttaṃ, na vuttaṃ ''sati paccaye''ti, tasmā **satipaccaya-**vacanaṃ katthaci hoti, katthaci na hotīti vacanāniyamato āpattiyāpi aniyamo siyā. Evaṃ santepi yathāvuttadukkaṭaṃ āpajjati eva. Na anāhārappayojanattā yāmakālikādīnanti ce? Na, sappiādimissabhojanassa paṇītabhojanabhāvappattito. Apica sabbakālikesu yāvakālikaṃ oḷārikaṃ, taṃ āhāratthāya paṭiggaṇhantassa kāle anāpatti, pageva anoḷārikaṃ yāmakālikādiṃ, āhāratthāya eva anuññātattā. Yāvakālike eva anāpattīti ce? Na, anāhāratthāya gaṇhantassa āpattisambhavato itaraṃ āhāratthāya gaṇhantassa viya, tasmā yathāvuttamevettha sanniṭṭhānaṃ pāḷiṃ, yuttiñca anulometīti.

Desanāsuddhīti ettha desanā nāma vinayakammaṃ, tena vuṭṭhānampi desanā eva nāma hotīti. ''Paṭiggaṇhātī''ti avatvā ''paṭisevatī''ti vuttattā **paṭiggahaṇe pana satiṃ akatvā paribhoge karontassa anāpatti**. Khīṇāsavā katakiccattā vibhattadāyādā viya honti, tena tesaṃ sāmiparibhogā honti. Aññathā yāvakālikabhāvaṃ anatikkantattā virujjhati. Iṇaparibhogo na vaṭṭati, bhesajje āpattito, itarasmiṃ ayuttaparibhogato, iṇaṃ viya ananuññātabhuttattā ca. ''Ādito paṭṭhāya hi alajjī nāma natthi, tasmā na koci saṅkitabbo''ti likhitaṃ. **Bhārabhūtā** saddhivihārikādayo. **Yathādānameva gahitattā**ti ettha ''attano hatthena ce deti, na vaṭṭatī''ti vuttaṃ, ''atirekabhāgaṃ gahetvā punadivase attano atthāya uddhaṭabhāgaṃ tattheva dāpeti, vaṭṭatī''ti ca. Parivattakaṃ deti, dhammiyañce, vaṭṭati. No adhammiyaṃ. ''Taṃ dhammānuggahena uggaṇhituṃ vaṭṭatī''ti vuttaṃ. Kena lesenāti ce? ''Alabbhamānāya sāmaggiyā anāpatti sambhoge saṃvāse''ti (mahāva. 130) iminā upasampadakkhandhakavacanalesena.

586. **Assatiyā dinna**nti ettha ''assatiyā dinnaṃ nāma apariccattaṃ hoti, tasmā dussante baddhakahāpaṇādīni satiṃ paṭilabhitvā dāyakā ce puna gaṇhanti, nissaggiyameva desetabbaṃ. Tena akappiyabhaṇḍena te ce dāyakā sappiādīni kiṇitvā saṅghassa denti, tassapi bhikkhuno kappati dāyakānaṃyeva santakattā. Bhikkhunā hi 'vatthaṃ gaṇhāmī'ti vatthasaññāya eva gahitaṃ, na rūpiyasaññāya. Idañca sikkhāpadaṃ attano atthāya uggahaṇaṃ sandhāya vuttaṃ, na ca tena taṃ attano atthāya paresaṃ vā atthāya gahitaṃ. Atha te dāyakā no ce āgantvā gaṇhanti, dāyake pucchitvā attano atthāya ce pariccattaṃ, saṅghe nissajjitvā āpatti desetabbā. No ce, āpatti eva desetabbā''ti vuttaṃ, taṃ pubbāparaviruddhaṃ. Āpattidesanāya hi sati rūpiyaṃ paṭiggahitanti siddhaṃ, tasmiṃ siddhe ''tato uppannaṃ tassapi kappatī''ti idaṃ na yujjatīti. Kappati evāti ce? Na, vatthuṃ anissajjitvā āpatti desetabbāti na yujjati. Acittakattā sikkhāpadassa yujjatīti ce? Na, sabbattha ''rūpiyaṃ paṭiggaṇhātī''ti vacanato. ''Rūpiyaṃ paṭiggaṇhātī''ti hi vuttaṃ, aññathā sabbattha ''rūpiya''nti padaṃ niratthakaṃ hoti vināpi tena tadatthasiddhito. Anena ca vatthaṃ paṭiggahitaṃ, dāyakena ca vatthameva dinnaṃ, vatthagatampi rūpiyaṃ theyyacittena gaṇhanto padavārena kāretabbo. **Aṭṭhakathāya**ñca ''rūpiye arūpiyasaññīti suvaṇṇādīsu kharapattādisaññī''ti vuttaṃ ''rūpiyaṃ paṭiggaṇhātī''ti vacanavasena.

''Apica puññakāmā''tiādi pana vidhānantaradassanatthaṃ vuttaṃ, teneva hi ''imasmiṃ gehe idaṃ laddhanti sallakkhetabba''nti vuttaṃ. Aññathā sallakkhaṇe vimativasena, vimatiyā ca sati nissaggiyameva ''rūpiye vematiko''tiādi vacanatoti. Idaṃ vidhānaṃ niratthakameva āpajjati, na ca niratthakaṃ. Kasmā? Dussante baddhakahāpaṇādi assatiyā dinnaṃ vatthasaññāya paṭiggahitañca, tato na rūpiyaṃ dinnañca hoti paṭiggahitañcāti. Ettha āpattidesanākiccaṃ natthi, taṃ pana dāyakānameva paṭidātabbaṃ. Tato uppannaṃ kappiyabhaṇḍañca sabbesaṃ kappatīti imassa vidhānantaradassanatthaṃ ''apica puññakāmā''tiādīti no takkoti ācariyo.

Rūpiyasikkhāpadavaṇṇanā niṭṭhitā.

9. Rūpiyasaṃvohārasikkhāpadavaṇṇanā

587. **''Jātarūparajatapariyattana''**nti ukkaṭṭhaparicchedena vuttaṃ, tathā ''rūpiyaṃ nāma satthuvaṇṇo kahāpaṇo''tiādi pāḷivacanañca. ''Arūpiye rūpiyasaññī rūpiyaṃ cetāpetī''tiādi tikavacanato, ''dukkaṭavatthunā pana nissaggiyavatthuṃ cetāpentassa… pe… nissaggiyaṃ pācittiyaṃ garukassa cetāpitattā''ti aṭṭhakathāvacanato ca pana anukkaṭṭhaparicchedopettha labbhatīti siddhaṃ. Satthuvaṇṇo ca kahāpaṇo ca tato ye caññe vohāraṃ gacchantīti evamettha samuccayo veditabbo. Imasmiṃ pana sikkhāpade ''nānappakārakaṃ nāma katampi akatampi katākatampī''ti ettha vibhattānaṃ tiṇṇaṃ rūpiyārūpiyānañca dvinnaṃ vasena pañca tikā vuttā, aṭṭhakathācariyehi tadanulomato eko tiko dassitoti sabbe cha honti.

Etthāha – aññasmiṃ sikkhāpade ekasmiṃ tikacchede dassite satipi sambhave itare na dassīyanti, idheva kasmā dassitoti? ''Nānappakāraka''nti **mātikāyaṃ** vuttattā idheva nānappakārabhāvadassanatthanti. Na kayavikkayasikkhāpadepi vattabbappasaṅgatoti ce? Na, idha dassitanayattā. Atha ca rūpiyassa **vibhaṅge** ''ye vohāraṃ gacchantī''ti ante vuttattā satthuvaṇṇādayo vaḷañjanupagā evāti siddhaṃ. Tato avaḷañjanupagehi jātarūparajatehi vohārena na nissaggiyanti āpajjati, tasmā taṃ āpajjanatthanti dassentena ''katena kataṃ cetāpetī''tiādayo tikā vuttāti, evaṃ sante **rūpiyavibhaṅge** ''ye ca vohāraṃ gacchantī''ti na vattabbaṃ, tasmiṃ pade avutte avaḷañjanupagāpi saṅgahaṃ gatāva hontīti katādīhi tikattayassa vattabbapayojanaṃ na bhavissatīti ce? Na, kappiyabhaṇḍena kappiyabhaṇḍapaavattanassāpi rūpiyasaṃvohārabhāvappasaṅgato. ''Ye vohāraṃ gacchantī''ti vacanenapi kamuka kathala kaṃsabhājana sāṭakādiparivattanassapi rūpiyasaṃvohārabhāvappasaṅgo evāti ce? Na, katādivacanena jātarūpādiakappiyavatthūnaññeva adhippetabhāvadīpanato, tasmā ubhayenapi yadetaṃ katākatādibhedaṃ pākatikarūpiyaṃ yañca kahāpaṇamāsakasaṅkhepaṃ, yañca kahāpaṇādivohārūpagaṃ, ubhayampetaṃ idha ca anantarātītasikkhāpade ca rūpiyaṃ nāmāti adhippetatthasiddhi hoti, na taṇḍulādīni, tattha katādivohārāsambhavato. Ettāvatā katāditikattayappayojanaṃ vuttaṃ.

Idāni sesattikāni vuccati – ettha hi yathāvuttappabhedaṃ nissaggiyavatthu rūpiyaṃ nāma, sesaṃ dukkaṭavatthupi kappiyavatthupi na rūpiyanti arūpiyaṃ nāma hotīti katvā ''arūpiye arūpiyasaññī pañcannaṃ sahadhammikānaṃ anāpattī''ti idaṃ na ekaṃsikaṃ āpajjati

dukkaṭavatthumhi dukkaṭāpajjanato. Idha vacanappamāṇato nissaggiyavatthuto aññaṃ antamaso muttādipi arūpiyameva nāma. Tattha pañcannaṃ sahadhammikānaṃ anāpattīti ce? Na, rājasikkhāpadavirodhato. Tattha hi ''muttā vā maṇi vā''ti vuttaṃ, tasmā muttādi akappiyaṃ dukkaṭavatthūti ca siddhaṃ nissaggiyavatthūsu abhāvā. Evaṃ sante ''arūpiye arūpiyasaññī pañcannaṃ sahadhammikānaṃ anāpattī''ti suddhakappiyabhaṇḍaṃ sandhāya vuttaṃ, na sabbaṃ arūpiyaṃ. Tato aññattha pana ''arūpiye rūpiyasaññī''tiāditikadukkaṭe ca **aṭṭhakathāyaṃ** dassitatike ca sabbaṃ arūpiyaṃ nāmāti veditabbaṃ, tasmā arūpiyabhāvadīpanatthaṃ dutiyo tiko vutto. Tadatthameva **aṭṭhakathāyaṃ** dassito eko tiko. Kasmā na **pāḷiyaṃ** so vuttoti ce? Tattha cetāpitaarūpiye rūpiyachaḍḍanakasammutikiccābhāvato. Tasmiñhi tike vutte kappiyavatthunopi arūpiyachaḍḍanakasammuti dātabbāti āpajjati, tassa vasena rūpiyachaḍḍanakasammuti eva na vattabbāti? Na, rūpiyassapi sammutikiccābhāvappasaṅgato, tasmā rūpiye rūpiyasaññī kappiyavatthuṃ cetāpeti pattacatukke tatiyapattaṃ viya, taṃ saṅghādīnaṃ nissajjitabbaṃ, nissaṭṭhaṃ pana aññesaṃ kappati tatiyapatto viya. Atha sampaṭicchitarūpiyena cetāpitaṃ hoti dutiyapatto viya, taṃ vināpi sammutiyā yo koci bhikkhu chaḍḍeti, vaṭṭati. Tato paraṃ ''sace tattha āgacchati ārāmiko vā''tiādinā vuttanayeneva paṭipajjitabbaṃ. Tattha ''rūpiye''ti vā ''arūpiye''ti vā sabbattha bhummappatte attano santakaṃ, upayogappatte parasantakanti veditabbaṃ. Etthāha – **upatissatthero** purimasikkhāpadena rūpiyapaṭiggahaṇaṃ vāritaṃ, iminā suddhāgamena kappiyakārakassa hatthe kappiyaṃ nissāya ṭhitena saṃvohāro vāritoti.

589. **Nissaggiyavatthunā nissaggiyavatthuṃ…pe… aparāparaparivattane imināti** ettha ekasmiṃ eva vatthusmiṃ dvinnaṃ sikkhāpadānaṃ vasena ekato āpatti vuttā, taṃ pana pacchimassa vasena nissajjitabbaṃ. Etena nissaggiyaṃ āpannampi āpajjatīti eke. Parassa rūpiyaggahaṇaṃ parivattananti rūpiye aggahite tassa abhāvato imināva āpatti, na purimena omasavādo viya. Musāvādena musā vadantassāpi hi omasavādeneva āpatti. **Nissaggiyavatthunā dukkaṭa…pe… eseva nayo**ti etassa yuttiṃ dassento **''yo hi aya''**nti āha.

Vaḍḍhiṃ payojentassāti ettha idaṃ gahetvā sati māse, sati saṃvacchare ''ettakaṃ dehī''ti ce vadati. Rūpiyasaṃvohāro hoti. Vinā kappiyakārakena ''ettakā vuḍḍhi hotu, ettakaṃ gaṇhā''ti vadato dukkaṭaṃ kayavikkayalakkhaṇābhāvato. **''Mūle mūlasāmikāna''**ntiādi kappiyakaraṇūpāyadassanatthaṃ vuttaṃ, na kevalaṃ nissaṭṭhaṃ aparibhogaṃ hoti, puna evaṃ kate paribhuñjituṃ vaṭṭati. Tassapi paribhoge mūlassa kappiyakaraṇūpāyo ce na hoti, kappiyaṃ ācikkhitabbanti yathā pāḷiyā cettha kappiyakaraṇūpāyo, so ca tatiyapattepi, ''yathā ca attano atthāya gahite evarūpupāyo, tathā saṅghādiatthāya gahitepi eso vā''ti vuttaṃ. Ime kira paṭhamadutiyapatte yāva gahaṭṭhena parivatteti, tāva na kappiyakaraṇūpāyo, anekapurisayugampi ''akappiyā evā''ti **aṭṭhakathāyaṃ** vuttaṃ. **Anuganṭhipade** pana ''saṅghasantakaṃ kappiyabhaṇḍaṃ vikkiṇitvā āgatakahāpaṇānipi paṭiggahaṇaṃ mocetvāva sampaṭicchitabbāni, tasmā kappiyakārako ce imāni tāni kahāpaṇānīti vadati, na vaṭṭatiyeva, paṭikkhipitabbaṃ, na vicāretabbaṃ, vicāreti ce? Sabbesaṃ na kappati. Paṭiggahaṇaṃ mocetvā sampaṭicchitāni ce vicāreti, tasseva na vaṭṭatī''ti abhikkhaṇaṃ vuttaṃ.

Rūpiyasaṃvohārasikkhāpadavaṇṇanā niṭṭhitā.

10. Kayavikkayasikkhāpadavaṇṇanā

593. **Paṭapilotikāna**nti paṭapilotikehi. ''Ajjhācarati, āpatti dukkaṭassā''ti idaṃ purimasikkhāpadepi veditabbaṃ. ''Kayitañca hoti vikkayitañcā''ti etesaṃ padānaṃ viparītato ''attano bhaṇḍa''ntiādi vuttaṃ. Kasmā? ''Iminā ima''nti vacanānurūpato. Saddhādeyyavinipātanaṃ panettha aṭṭhānapadānaṃ vasena veditabbaṃ.

Kayavikkayasikkhāpadavaṇṇanā niṭṭhitā.

Niṭṭhito kosiyavaggo dutiyo.

3. Pattavaggo

1. Pattasikkhāpadavaṇṇanā

598. **Bahū patte sannicaya**nti ettha **sannicaya**nti bhāvanapuṃsakaṃ, bahū patte vā gahetvā sannicayaṃ karissantīti attho. ''Aḍḍhaterasapalamāsānaṃ gāhikā''ti likhitaṃ. Ettha –

> ''Kuḍuvo catupaleyyo, kuḍuvānaṃ catugguṇaṃ;
> Patthaṃ catugguṇo māsā-ti kamāhu catugguṇa''nti. –

Ādiṃ lokavohāraṃ dassetvāva keci papañcenti.

602. **Khādana**nti khādanīyaṃ sūpādi. ''Byañjanassa mattā nāma odanato catuttho bhāgo''ti (ma. ni. aṭṭha. 2.387) **brahmāyusuttaṭṭhakathāyaṃ** vuttattā ālopassa catutthabhāgaṃ byañjanaṃ anurūpanti gahetabbaṃ. ''Bhikkhuniyā pattasannicayassa vāritattā tadanulomato bhikkhūnampi dutiyo vārito''ti vuttaṃ, taṃ na yuttaṃ, **pāḷiya**ṅhi ''sannicayaṃ kareyyāti anadhiṭṭhito avikappito''ti (pāci. 735) vuttaṃ. So hi **kathinakkhandhake** (mahāva. 306 ādayo) nicayasannidhi viya ekopi punadivase ''sannicayo''ti vuccati. Anantarasikkhāpade pana ''dutiyo vāritoti adhiṭṭhānaṃ niyataṃ, tasmā dve patte adhiṭṭhātuṃ na labhati. Sace ekato adhiṭṭhāti, dvepi na adhiṭṭhitā honti. Visuṃ visuṃ adhiṭṭhāti, dutiyo anadhiṭṭhito''ti vadanti. Vikappetuṃ pana bahūpi labhati. Idāni vattabbaṃ sandhāya **''nāmamatte viseso''**ti vuttaṃ. Tattha **nāma**nti majjhimo majjhimomako majjhimukkaṭṭhotiādi.

608. ''Pākassa hi ūnattā pattasaṅkhyaṃ na gacchatī''ti vacanato adhiṭṭhitapattopi kharapākena setattā adhiṭṭhānaṃ vijahatīti ce? Na, adhiṭṭhānavijahanesu navasu anāgatattā, tasmā paṭhamapākānaṃ eva ūnattā pattasaṅkhyaṃ na gacchati, tasmiṃ sati aññaṃ viññāpetuṃ na vaṭṭati. ''Ūnapañcabandhanenā''ti hi vuttaṃ. Chidde, rājiyā vā hi sati tehi adhiṭṭhānaṃ vijahatīti vijahite nāyaṃ paṭisedho, tasmā paccuddharitvā, vikappetvāpi aññaṃ viññāpetuṃ na labhati.

Evaṃ **pattakārako mūlaṃ labhitvā**ti ettha pacitvā ṭhapitadivasato paṭṭhāya. **Dātukāmo hutvā**ti ettha dinnadivasato, sutadivasato vā paṭṭhāya dasāhaṃ veditabbaṃ. Liṅgaparivattena pana dasāhātikkame pattasāmikassa bhikkhussa, bhikkhuniyā pana rattātikkame nissaggiyaṃ.

Pattasikkhāpadavaṇṇanā niṭṭhitā.

2. Ūnapañcabandhanasikkhāpadavaṇṇanā

612-3. **Bahū patte viññāpentī**ti ekamekaṃ viññāpentā bahū bhikkhū bahū patte viññāpenti, bahū vā bhikkhū patte viññāpentīti attho. ‘‘Na, bhikkhave, patto viññāpetabbo, yo viññāpeyya, āpatti dukkaṭassā’’ti idaṃ sikkhāpadaṃ ūnapañcabandhanena samūhataṃ hoti na hotīti? Na hoti tameva gahetvā ‘‘viññāpeti, payoge dukkaṭa’’nti vuttattāti eke. Paṭilābhampi pariyādiyitvā taṃ dukkaṭaṃ vuttaṃ, tasmā taṃ ‘‘paṭilābhena nissaggiyo hotī’’ti iminā samūhataṃ hoti. Aññathā sadukkaṭaṃ nissaggiyaṃ āpajjati anāpattivāravirodho ca. Yā kāci pana akataviññatti ananuññātakāle dukkaṭameva. **Bhinnenā**ti itthambhūtalakkhaṇe, **bhedenā**ti vā attho, hetvatthe karaṇavacanaṃ.

Ūnapañcabandhanasikkhāpadavaṇṇanā niṭṭhitā.

3. Bhesajjasikkhāpadavaṇṇanā

620. ‘‘Sā ahosi suvaṇṇamālā’’ti vacanato ṭhapetvā sahadhammike aññesaṃ yathāsukhaṃ rūpiyaṃ dātuṃ vaṭṭati uggaṇhāpetuṃ, sabyohārāpebhuñcāti ācariyo, vīmaṃsitabbaṃ iddhimassa iddhivisayattā.

622. ‘‘Yesaṃ maṃsaṃ kappatī’’ti vacanena yesaṃ maṃsaṃ na kappati, tesaṃ sappiādi kiñcāpi na kappati, na pana nissaggiyavatthūti veditabbaṃ. Tathā na paṇītabhojanavatthūti. **Uggahitakaṃ katvā nikkhitta**nti ajjhoharaṇatthaṃ nikkhittaṃ. Itarañhi paṭiggahetvā ajjhoharituṃ vaṭṭati. **Ubhayesampī**ti pacchābhattaṃ paṭiggahitehi, purebhattaṃ paṭiggahitehi ca katānaṃ. ‘‘Maṃsassa akappiyattā’’ti kāraṇapatirūpakaṃ vatvā. **Khādiṃsū**ti ‘‘vikāle kevalaṃ navanītameva khāditukāmena dadhitakkagatāni apanetabbāni, pacitukāmassa sāmaṃpākaṃ na hotīti therassa adhippāyo’’ti vuttaṃ. ‘‘Khayaṃ gamissatī’’ti vacanato khīraṃ pakkhipitvā pakkasappi vikāle kappatīti siddhaṃ. **Bhesajjehī**ti yāvajīvikabhesajjehi. **Katatelaṃ purebhatta**nti apacitvā kataṃ eva. **Uṇhodakenā**ti tāpanabhāvaṃ dīpetīti keci, taṃ na sundaraṃ. **Nibbaṭṭitattā**ti piññākādito. ‘‘Telatthāya paṭiggahita…pe… dukkaṭamevā’’ti vacanato atelatthāya paṭiggahitehi, sattāhātikkantehipi katatelaṃ katadivasato paṭṭhāya sattāhaṃ vaṭṭatīti chāyā dissati, **karamandaṃ** rukkhasāroti keci.

623. Avasakasaṭe yasmā khīrādīni pakkhipitvā telaṃ pacanti, tasmā kasaṭaṃ na vaṭṭati, telameva vaṭṭati, tena vuttaṃ ‘‘pakkatelakasaṭe viya kukkuccāyatī’’ti. Vasāya saddhiṃ pakkattā na vaṭṭatīti ce? Vadatha, bhante, navanīte dadhiguḷikātiādisambandho. Madhumhi cattāro kālikā yathāsambhavaṃ yojetabbā, ucchumhi ca, kathaṃ? Samakkhikaṃ seḷakaṃ madhu yāvakālikaṃ. Anelakaṃ udakasambhinnaṃ yāmakālikaṃ, asambhinnaṃ sattāhakālikaṃ, madhusiṭṭhaṃ parisuddhaṃ yāvajīvikaṃ. Tathā ucchu vā raso vā sakasaṭo yāvakāliko, nikkasaṭo udakasambhinno yāmakāliko, asambhinno sattāhakāliko, sukkhakasaṭaṃ yāvajīvikanti veditabbaṃ. Kasmā? Udakasambhedavisesato.

Kiṃ vuttaṃ hoti? Catūsu kālikesu pubbaṃ pubbaṃ garukaṃ, aparaṃ aparaṃ lahukaṃ. Tesu cāyaṃ udakasambhedo garukaṃ lahukaṃ karoti, lahukañca garukaṃ. Ambarasādīni hi yāvakālikattā garukāni, udakasambhedo pana tāni ambapānādisamaññaṃ datvā lahukāni yāmakālikāni karoti. ‘‘Phāṇitaṃ nāma ucchumhā nibbattanti ucchurasaṃ upādāyā’’ti aṭṭhakathāvacanato ucchuraso sattāhakālikoti siddhaṃ. Tattha ‘‘udakasambhedo taṃ yāmakālikaṃ karotī’’tiādiṃ bahuṃ vatvā yojitā.

Apicettha ucchuraso ‘‘anujānāmi, bhikkhave, ucchurasa’’nti (mahāva. 300) anuññātattā guḷodakaṃ viya ucchurasasāmaññato udakena asambhinnopi agilānassa vaṭṭati, tenevāha **aṭṭhakathāyaṃ** ‘‘ucchuraso nikasaṭo pacchābhattaṃ vaṭṭatī’’ti (mahā. aṭṭha. 300). Ayaṃ sabbo no takkoti ācariyo. Keci panāhu ‘‘phāṇitaṃ nāma ucchumhā nibbatta’nti vacanato, ‘ucchurasaṃ upādāyā’ti aṭṭhakathāvacanato ca ucchuraso phāṇitameva, tasmā guḷe viya paṭipajjitabba’’nti. Keci ‘‘vuttanayena sattāhakālikova samāno ‘anujānāmi, bhikkhave, ucchurasa’nti visuṃ anuññātattā asambhinnopi agilānassa vaṭṭatī’’ti vadanti. Keci ‘‘vuttanayena visuṃ anuññātattā eva sambhinno vā asambhinno vā yāmakālikova, guḷodakaṃ pana sattāhakālikamevā’’ti vadanti. Keci ‘‘guḷodakaṃ viya so duvidhopi sattāhakālikoyevā’’ti vadanti.

Tatthāyaṃ paṭhamācariyavāde vicāraṇā – phāṇitānumatiyāyeva ucchurasānumatiyā siddhito visuṃ ‘‘ucchurasa’’nti uddharitvā anumati niratthikāti āpajjati, tathā ‘‘ucchuraso nikasaṭo pacchābhattaṃ vaṭṭatī’’ti aṭṭhakathāpi niratthikā. ‘‘Sattāhaṃ vaṭṭatī’’ti vattabbaṃ siyāti, na ca tathā sakkā vattuṃ. Pacchābhattaṃ vaṭṭanakarasādhikārattāti ce? Na, tasmiṃ adhikāre sattāhakālikassa avattabbappasaṅgato. Kālabhedaṃ anapekkhitvā rasādhikāre otiṇṇattā vuttoti ce? Na sakkā ‘‘nikasaṭo sattāhaṃ vaṭṭatī’’ti vattuṃ. Pacchābhattaṃ vaṭṭanakarasādhikārattā na vattabbanti ce? Na, evañhi vutte tadaññaraso viya ayampi pacchābhattameva vaṭṭati, na tato paranti āpajjati. Tato paraṃ aparibhogattā ‘‘pacchābhattaṃ vaṭṭatī’’ti vuttanti ce? Na, yāvakālikabhāvappasaṅgato. Na so pasaṅgo ābhidosikassāpi ucchurasassa pākena phāṇitādibhāvappasaṅgato. Ayameva tatiyacatutthācariyavādesu vicāraṇā. Dutiyavāde vicāraṇā vuttā, vimaddo panettha **bhesajjakkhandhake** (mahāva. 300) āvi bhavissati. **Phāṇitaṃ nāma ucchumhā nibbatta**nti madhukatālanāḷikeraphāṇitādito ukkaṭavatthuto nissaggiyavatthuphāṇitassa visesavacanaṃ, tenetaṃ paññāyati ‘‘nissaggiyavatthubhūtaṃ idha phāṇitaṃ nāma ucchumhā nibbattameva, na madhukādito nibbatta’’nti. Ettāvatā yaṃkiñci ucchumhā nibbattaṃ, na taṃ sabbaṃ phāṇitameva nāmāti sādhitaṃ hoti. Teneva **khandhake** phāṇitaṃ paṭhamaṃ anujānitvāva pacchā ucchuraso anuññāto, tathā tattheva guḷaṃ, guḷodakañca.

Ucchurasaṃ upādāya apakkā vātiādimhi pana yesaṃ laddhi ‘‘ucchuraso yāmakāliko’’ti. ‘‘Te **apakkā vā**ti sāmaṃ bhikkhunā

apakkā vā. **Avatthukapakkā vā**ti vinā vatthunā pakkā vā''ti atthaṃ vaṇṇayanti, taṃ na yuttaṃ ''ucchurasaṃ upādāyā''ti imassa vacanassa payojanābhāvappasaṅgato, bhikkhuno pacanādhikārābhāvā. Sāmapāko idhādhippetoti ce? Sāmaṃ apakkassa ucchurasassa tesaṃ attanomatiyā phāṇitabhāvasiddhito ca parato ''purebhattaṃ paṭiggahitena aparissāvitaucchurasena kataphāṇita''ntiādinayadassanato ca taṃ ayuttaṃ, tattha ''aparissāvitaucchurasena sayaṃkataṃ nirāmisameva vaṭṭatī''ti vacanaṃ yaṃ tattha kasaṭaṃ sāmapākaṃ na janeti, savatthukapaṭiggahitakataṃyeva taṃ karotīti dīpeti, tasmā paṭiggahetuṃ na vaṭṭati vikāleti porāṇā. ''Koṭṭitaucchuphāṇitaṃ 'rajanapākaṃ viya oḷārikaṃ savatthukapakkaṃ nāma hotī'ti saññāya purebhattameva vaṭṭatī''ti vuttaṃ. Mahāaṭṭhakathācariyā ''evaṃ phāṇitaggahaṇaṃ amadhuraṃ, tasmā pacchābhattaṃ na vaṭṭatī''ti vadiṃsu. Kiṃ madhuratāya, amadhuratāya vāti? Atthameva dassetuṃ **mahāpaccariyaṃ** tathā vuttanti **upatissatthero** āha kira. **Taṃ yutta**nti ucchuto nibbattattā vuttaṃ, tenevāha ''khaṇḍasakkharaṃ pana…pe… vaṭṭatī''ti. ''Taṃ khīraghaṭe pakkhipitvā pacantī''ti likhitaṃ. **Jallikā** nāma pheṇādi.

Bhesajjodisaṃ vadantena itare atthuddhāravasena vuttā. ''Āhāratthaṃ pharituṃ samatthānī''ti **khandhake** (mahāva. 260) ''yaṃ bhesajjañceva assa bhesajjasammatañca lokassa, āhāratthañca phareyyā''ti vuttattā vuttaṃ. Ettha vicāraṇā bhesajjakkhandhake āvi bhavissati.

624. **Dvāravātapānakavāṭānī**ti dvārassa ca vātapānānañca kavāṭāni. Kasāvapakkhepamattena hi tāni attano sabhāvaṃ pariccajitāni honti, tasmā ''makkhetabbānī''ti vuttaṃ. ''Kasāvo nāma kanakalambādīnipī''ti vadanti. **Adhiṭṭhetī**ti ''idāni ajjhoharaṇīyaṃ na bhavissati, bāhiraparibhogo bhavissatī''ti cittaṃ uppādeti. Idha ''vikappetī''ti padaṃ natthi. Adhiṭṭhānampi mukhāruḷhiyā vuttaṃ ''imaṃ navanītaṃ adhiṭṭhāmī''ti avattabbato.

625. **Paribhuñjituṃ pana na vaṭṭatī**ti vissāsābhāvaṃ sandhāya vuttaṃ. Sace savissāso, vaṭṭatīti ''paribhuñja tva''nti ettāvatā vissajjitaṃ hoti, tasmā ubhinnaṃ anāpattīti sambandho. Sace na vissajjitaṃ, āpatti hotīti siddhaṃ. Tasmā ubhinnaṃ santakaṃ cīvaraṃ aññatarena sammukhībhūtena adhiṭṭhātabbaṃ. No ce adhiṭṭhāti, nissaggiyaṃ hotītipi yujjati. Kākanikamattañce mūlaṃ adinnaṃ, ''na adhiṭṭhānupagaṃ…pe… sakabhāvaṃ na upetī''ti iminā etaṃ sadisaṃ na hoti, ābhidhammikagaṇānaṃ dinnaṃ viya ca na hoti. Kasmā? Ābhidhammikā hi anupasampannāpi honti, pacchā ābhidhammikabhūtānampi taṃ sādhāraṇaṃ hotīti. Ettha dvepi upasampannā eva, dvinnampi tattha yathākāmakaraṇīyatā atthi mamattañca, na evaṃ tadaññesaṃ sādhāraṇaṃ, na ca dve tayo bhikkhū ''ekato vassissāmā''ti karonti, rakkhati tāva. ''Avibhattattā anāpattī''ti iminā ca idaṃ sadisaṃ, yena mūlena paṭiggahitaṃ, tassa sace itaro deti, so vā taṃ itarassa deti, sati paṭiggahaṇe sattāhātikkame nissaggiyattā, tasmā taṃ cīvaraṃ dvīsu sammukhībhūtena ekena adhiṭṭhātabbaṃ. Kiñcāpi ettha payogo na dissati samānaparikkhārānaṃ dvinnaṃ adhiṭṭhānapayogābhāvato, tathāpi samānasabbabhaṇḍakānaṃ dvinnaṃ telādi yena paṭiggahitaṃ, tassa kālātikkame āpattisambhavato, anadhiṭṭhāne dullabhavisesahetuttā ca ''adhiṭṭhātabba''nti vuttaṃ. Taṃ ayuttaṃ pattacīvarasattāhakālikānaṃ asadisavidhānattā. Ettha pattacīvarañhi attano santakabhāvaṃ upagatameva anadhiṭṭhahantassa kālātikkame āpatti, sattāhakālikaṃ pana parasantakasādhāraṇampi paṭiggahitaṃ paṭiggāhakassa kālātikkame āpattikaraṃ. Paṭiggahaṇañcettha pamāṇaṃ, na tattha sakasantakatā, sattāhakālikañca nissaggiyaṃ, sabbesampi anajjhoharaṇīyaṃ. Pattacīvaraṃ aññassa paribhuñjato anāpatti. Idañca kālātikkantampi nissajjitvā pacchā laddhaṃ kappati. Pattacīvaraṃ pana taṃ tassa vinayakammanti kappatīti. Avibhattassapi imassa dānaṃ ruhati, na pattacīvarassa. Vuttañhetaṃ **aṭṭhakathāyaṃ** ''dvinnaṃ santakaṃ hoti…pe… sacepi avibhajitvā saddhivihārikādīnaṃ denti, adinnameva hotī''ti. Yassa dānameva na ruhati, tassa kuto adhiṭṭhānaṃ. Eko ce pattacīvaraṃ dasame divase itarassa deti. Tato paṭṭhāya so dasa divase pariharituṃ labhati, na tathā sattāhakālikanti sabbathā upaparikkhiyamānaṃ sarikkhaṃ nakkhamatīti na taṃ sārato daṭṭhabbanti ācariyassa takko. ''Vinayakammavasena pana anissajjitvā sahasā virujjhitvā kassaci pariccattampi puna paṭilabhitvā paribhuñjituṃ na vaṭṭatī''ti vuttaṃ, sace desantaritaṃ, samuddantaritaṃ vā cīvaraṃ nissaggiyaṃ jātaṃ, taṃ idha ṭhitena bhikkhunā ekassa vantena cittena cattaṃ katvā anapekkhitvā āpattiṃ desetvā tassa vissāsena puna gahetvā adhiṭṭhātabbaṃ, ''pattādīsu ca ayameva nayo''ti ca vuttaṃ, ''tālanāḷikeraphāṇitampi sattāhakālikaṃ evā''ti ca. ''Dvinnaṃ santakaṃ ekena paṭiggahitaṃ sattāhakālikaṃ sattāhātikkame āpattiṃ na karoti, paribhuñjituṃ pana dvinnampi na vaṭṭatī''ti ca ''parasantakaṃ paṭiggahetvā ṭhapitepi eseva nayo''ti ca keci vadanti. Dukkaṭavatthubhūtaṃ sappiādi nissajjitabbaṃ puna paribhuñjituṃ vaṭṭatīti vidhānaṃ na dissatīti.

Bhesajjasikkhāpadavaṇṇanā niṭṭhitā.

4. Vassikasāṭikasikkhāpadavaṇṇanā

627. ''Ekameva katvā''ti vacanena vassikasāṭikalakkhaṇena ñātakānampi satuppādaṃ karontena ekameva gahetabbanti **dhammasiritthero**. **Catubbidhaṃ khetta**nti ettha kiñcāpi tividhaṃ dissati, taṃ pana evaṃ gahetabbaṃ, yasmiṃ khette pariyesituṃ labhati, taṃ **pariyesanakhettaṃ** nāma, ''evaṃ karaṇanivāsanādhiṭṭhānakhettānipī''ti vuttaṃ. Ettha pacchimena purimaggāho veditabbo, na purimena pacchimaggāho, yathālābhanti ācariyo. Tassattho – adhiṭṭhānakhettena pacchimena purimānaṃ tiṇṇaṃ gāho hoti, tathā nivāsanakhettena dvinnaṃ purimānaṃ. Karaṇakhettena pana ekasseva purimassa gāho hotīti. Ettha pana kiñcāpi karaṇakhettanivāsanakhettānaṃ kālato nānattaṃ natthi, kiriyato pana ''aṭṭhiṃ katvā nivāsetabba''nti pāḷivacanato, tasmā dvidhā katvā vuttaṃ aññatarābhāvena, tadatthasiddhito ca, kathaṃ panettha nānattaṃ natthīti paññāyatīti ce? Pāḷito, ''aḍḍhamāso seso gimhānanti katvā nivāsetabba''nti hi pāḷi, tathā **mātikāṭṭhakathāto** (kaṅkhā. aṭṭha. vassikasāṭikasikkhāpadavaṇṇanā) ca.

Tathāha ''pacchimo aḍḍhamāso karaṇanivāsanakhettampī''ti, iminā nayena tividhameva khettantipi siddhaṃ. **Samantapāsādikāyaṃ** pana katthaci potthake ''jeṭṭhamūlapuṇṇamāsiyā pacchimapāṭipadadivasato paṭṭhāya yāva kāḷapakkhuposatho, ayameko addhamāso pariyesanakhettañceva karaṇakhettañca. Etasmiñhi antare vassikasāṭikaṃ aladdhaṃ pariyesituṃ, laddhaṃ kātuñca vaṭṭati, nivāsetuṃ, adhiṭṭhātuñca na vaṭṭatī''ti pāṭho dissati, so apāṭho yathāvuttapāḷimātikāṭṭhakathāvirodhato, tasmā tattha ''aladdhaṃ pariyesituṃ vaṭṭati, kātuṃ, nivāsetuṃ, adhiṭṭhātuñca na vaṭṭatī''ti pāṭho veditabbo. Evaṃ tāva pacchimena purimaggāhasiddhi veditabbā, na purimena karaṇakhettādīnaṃ gāho sambhavati. ''Māso seso gimhānanti vassikasāṭikacīvaraṃ pariyesitabba''nti ettakameva hi vuttaṃ, na, **aṭṭhakathāyaṃ** ''ayameko addhamāso pariyesanakhettañceva karaṇakhettañcā''ti vuttattāti ce? Na, tassa lekhanadosattā, tathā sādhitaṃ. Karaṇakhettena pana nivāsanakhettaggāho atthi kālanānattābhāvato, teneva pubbe yathālābhaggahaṇaṃ kataṃ, tathā ca sādhitameva, na bhedo panatthi, payojanaṃ vuttameva. Nivāsanakkhettena adhiṭṭhānakkhettaggāho natthi eva, na hi

purimena pacchimaggāho veditabbo. Na pāḷivirodhatoti ce? Na, tadatthājānanato. ''Māso seso gimhānanti addhamāso seso gimhāna''nti ettha **iti-**saddassa hi ito paṭṭhāyāti attho. Parato āpattikhettadassanato itarassa anāpattikhettabhāvo dassitova hoti. Dinnapubbatopi ñātakapavāritaṭṭhānato nipphādentassa nissaggiyaṃ piṭṭhisamayattā, pakatiyā vassikasāṭikadāyakā nāma saṅghassa vā puggalassa vā apavāretvā anusaṃvaccharaṃ dentā, tattha satuppādova vaṭṭati. Vattabhede dukkaṭanti tadaññesu.

''Sace kata…pe… vassūpanāyikadivase adhiṭṭhātabbā…pe… cha māse parihāraṃ labhatī''ti vacanato antovassepi yāva vassānassa pacchimadivasā akatā parihāraṃ labhatīti dīpitaṃ hoti. Kasmā na vicāritanti ce? Atthāpattisiddhattā. ''Cha māse parihāraṃ labhatī''ti vacanena akatā labhatīti siddhameva, taṃ kiñcāpi siddhaṃ, sarūpena pana anāgatattā sarūpena dassetuṃ, dussaddhāpayattā upapattito dassetuñca idamāraddhaṃ ācariyena, ''yathā cettha, evaṃ kathinabbhantare uppannacīvarampi heṭṭhā vuttanayeneva paṭipajjitabba''nti **anugaṇṭhipade** vuttaṃ, taṃ duvuttaṃ tattheva pubbāparavirodhato. Yañcettha aṭṭhakathāvacanaṃ sādhakattena vuttaṃ, taṃ tamatthaṃ na sādheti. ''Yadi nappahoti yāva kattikapuṇṇamā parihāraṃ labhatī''ti vacanaṃ appahontassa yāva kattikapuṇṇamā tāva parihārakhettaṃ, tato paraṃ ekadivasopi na hotīti dīpeti, tasmā appahonakabhāvena akatāva yāva kattikapuṇṇamā parihāraṃ labhati, tato paraṃ na labhatīti siddhaṃ. Tathā tadeva vacanaṃ kataparihāraṃ na labhatīti dīpeti, tasmā kattikapuṇṇamadivaseyeva adhiṭṭhātabbā. ''Appahonte dasāhe antovasse karaṇapariyosānaṃyeva pamāṇa''nti likhitaṃ.

Etthāha – ''ekāhadvīhādivasenā''tiādi na vattabbaṃ. Kasmā? Gimhadivasānaṃ anadhiṭṭhānakālattā, tasmā eva ''antodasāhe vā tadaheyeva vā adhiṭṭhātabbā'ti ca sāmaññato na vattabbaṃ gimhadivasānaṃ adhiṭṭhānakhettabhāvappasaṅgato''ti. Ettha vuccati – na, tadatthājānanato. Dasāhānāgatāya vassūpanāyikāya gimhadivasā dasāhā honti, paṭhamadivase ca laddhā niṭṭhitā vassikasāṭikā dasāhātikkantāpi vassūpanāyikadivasaṃ adhiṭṭhānakhettaṃ appattattā na ca tāva nissaggiyaṃ hoti, vuttañcetaṃ ''vassūpanāyikato pubbe dasāhātikkamepi anāpattī''ti.

Antodasāhe adhiṭṭhātabbāti idaṃ na avisesena etasmiṃ antare gimhadivasepi adhiṭṭhātabbanti imamatthaṃ dīpetuṃ vuttaṃ, kintu gimhadivase ce uppannā, adhiṭṭhānakhette ca antodasāhaṃ hoti, antodasāhe khetteyeva adhiṭṭhātabbā, na khettanti katvā dasāhaṃ atikkamitabbanti dīpetuṃ vuttaṃ. Kasmā? Gimhadivasānampi gaṇanūpagattā, tasmā akhettadivasepi gaṇetvā khette eva ''antodasāhe adhiṭṭhātabbā''ti vuttaṃ hotīti.

Vassikasāṭikasikkhāpadavaṇṇanā niṭṭhitā.

5. Cīvaraacchindanasikkhāpadavaṇṇanā

632. **Sāma**nti sakasaññitāniyamanatthaṃ vuttaṃ. Sakasaññitāyeva hi acchindāpanaacchindanesu nissaggiyaṃ, tasmā nissaggiyamūlaṅganidassanametaṃ. ''Cīvara''nti vuttattā ''acīvaraṃ acchindantassa na nissaggiya''nti vuttameva hoti. ''Datvāti datvā vā dāpetvā vā''ti kiñcāpi padabhājanaṃ yujjati, aññassa pana santakaṃ aññassa bhikkhuno dāpetvā taṃ sayaṃ vā acchindeyya, teneva vā acchindāpeyyāti aniṭṭhappasaṅgabhayā na vuttaṃ, atthato pana attano santakaṃ aññena saddhivihārikādinā dāpetvā, aññassa santakaṃ vā tassa vissāsā dāpetvā taṃ acchindeyya vā acchindāpeyya vā nissaggiyanti veditabbaṃ, tañca kho anapekkho datvā. Yadi evaṃ ''cajitvā dinnaṃ acchinditvā gaṇhanto bhaṇḍagghena kāretabbo''ti idaṃ kinti ce? Sakasaññāya aggahetvā aññāya theyyāya gaṇhantaṃ sandhāya vuttaṃ, teneva vuttaṃ ''sakasaññāya gahitattā panassa pārājikaṃ natthī''ti, apica ''anāpatti so vā deti, tassa vā vissasanto gaṇhātī''ti vacanatopi taṃ siddhameva. Ettāvatā tāvakālikaṃ katvā dinnaṃ acchindantassa anāpatti sādhitā hoti. ''Amhākaṃ santike upajjhaṃ gaṇhissatī''tiādivacanaṃ sāmaṇerassa dānaṃ dīpeti, tañca idha nādhippetaṃ. **Pāḷiyaṃ** (pārā. 633-634) upasampanne tikapācittiyaṃ viya anupasampanne tikadukkaṭampi āgatanti ce? Na, tadadhippāyājānanato. Anupasampannakāle evaṃ datvā aññassa santike upasampannaṃ disvā kupito ce acchindati, upasampannasseva vā ''sikkhaṃ paccakkhāya tumhākaṃ santike upasampajjissāmī''ti vadantassa datvā puna acchindati ce, nissaggiyanti ayamettha adhippāyo.

633. Sakiṃ āṇatto bahukampi acchindati, nissaggiyanti ekabaddhattā ekaṃ pācittiyaṃ, taṃ sandhāyetaṃ vuttaṃ **''āṇatto bahūni gaṇhāti, ekaṃ pācittiya''**nti. **Mātikāṭṭhakathāyaṃ** pana ''vatthugaṇanāya āpattiyo''ti vuttaṃ, taṃ āṇattiyā bahuttā ''sabbāni gaṇhā''ti vadantassa gāhaṃ sandhāya vuttaṃ, teneva tattha vuttaṃ ''ekavācāya sambahulā āpattiyo''ti. Evaṃ sante pāḷivacanaṃ, aṭṭhakathāvacanadvayañca aññamaññaṃ sameti, parasantakampi nissaggiyaṃ hoti paṃsukūlañca, tena ''dussante baddharūpiyaṃ viyā''ti vuttaṃ, taṃ tadatthaniyamadassanatthaṃ vuttaṃ, yathāvachāditaṃ acchindanacittena sacittakaṃ, vacīkammaṃ pana kevalaṃ acchindāpentasseva ''dehī''ti balakkārena gaṇhatopi veditabbaṃ, taṃ na yuttaṃ ''anāpatti so vā detī''ti vacanato. ''Tuṭṭho vā duṭṭho vā deti, anāpattiyevā''ti mātikāṭṭhakathāvacanato vāti ce? Na, ubhayattha attano ruciyā dānaṃ sandhāya vuttattā, pasayhāvahāre anāpattippasaṅgato ca. ''Bhikkhussa sāmaṃ cīvaraṃ datvā'ti pāḷivacanato ca **mātikāṭṭhakathāya** aṅgavavatthāne 'upasampannatā'ti vuttattā ca ubhayattha dānaharaṇesu bhikkhubhāvo icchitabboti dīpetī''ti vadanti, idamayuttanti no takkoti ācariyo. Kasmā? Anupasampannassa cīvaraṃ datvā taṃ upasampannakāle acchindantassa anāpattippasaṅgato. ''Anupasampannassa cīvaraṃ vā aññaṃ vā parikkhāraṃ datvā…pe… āpatti dukkaṭassā''ti vacanato dukkaṭaṃ tattha hotīti ce? Nāsiddhattā, dānakāle eva upasampannatā pamāṇanti asiddhametaṃ **aṭṭhakathāya** vā **pāḷiyā** vā yuttito vā, tasmā taṃ na yuttanti attho. Anupasampannassa cīvaraṃ datvā tasseva anupasampannakāleyeva cīvaraṃ acchindantassa dukkaṭaṃ, upasampannakāle vā datvā anupasampannakāle acchindantassa dukkaṭanti tassa vacanassa idaṃ vikappantarañca sambhavati, tasmā (pārā. 631 ādayo) vikappantarassa sambhavato ca na yuttaṃ, yasmā anupasampannakāle datvā upasampannakāle acchindantassa visuṃ dukkaṭaṃ na paññattaṃ, tasmā purāṇacīvaradhovāpanādisikkhāpadesu viya aparabhāge upasampannatā cettha pamāṇaṃ, tasmā ''upasampannatā''ti aṅgesu vuttattā ca taṃ na yuttanti attho. Ettha ''paccāsīsantasseva dānamadhippetaṃ, na nissaṭṭhadāna''nti **dhammasiritthero** vadati kira, vīmaṃsitabbaṃ.

Cīvaraacchindanasikkhāpadavaṇṇanā niṭṭhitā.

6. Suttaviññattisikkhāpadavaṇṇanā

637. Chaṭṭhe kiñcāpi ''sāmaṃ suttaṃ viññāpetvā''ti vuttaṃ, **mātikāṭṭhakathāyaṃ** pana ''cīvaratthāya sāmaṃ viññattaṃ sutta''nti avatvā kevalaṃ ''cīvaratthāya viññāpitasutta''nti aṅgesu vuttattā aññena cīvaratthāya viññattaṃ suttampi saṅgahaṃ gacchatīti veditabbaṃ. **Sāma**nti cettha kassaci niyamanaṃ. ''Sāmaṃ viññāpetvā''ti kiñcāpi vuttaṃ, tathāpi ''sāmaṃ vāyāpeyyā''ti attano atthāya vāyāpeyyāti evaṃ sambandho, attho ca veditabbo, **pāḷiyaṃ** pana āsannapadena yojanā katā, tasmā sāmaṃ viññattaṃ suttanti aññaviññattaṃ kappiyaṃ āpajjati, hatthakammayācanavasena laddhatantavāyopi kappiyo. Vikappanupagapacchimappamāṇaṃ ce, tante vītaṃyeva sakiṃ adhiṭṭhātabbaṃ, puna adhiṭṭhānakiccaṃ natthi adhiṭṭhitena ekībhāvūpagamanato. ''Sace pana paricchedaṃ dassetvāva cinasāṭakaṃ viya, antarantarā adhiṭṭhitaṃ hoti, puna adhiṭṭhātabba''nti vuttaṃ. ''Paṭilābhenāti vacanena vāyāpetvā ṭhapessāmītiādi ekasmiṃ antogadhaṃ hotī''ti vadanti.

Suttaviññattisikkhāpadavaṇṇanā niṭṭhitā.

7. Mahāpesakārasikkhāpadavaṇṇanā

642. Visiṭṭhaṃ kappañca tassa vacanena visiṭṭhaṃ katañca pamāṇaṃ, na āmisadānaṃ. Kesuci potthakesu ''cīvara''nti uddharitvā vibhāgo vutto, taṃ na sametīti.

Mahāpesakārasikkhāpadavaṇṇanā niṭṭhitā.

8. Accekacīvarasikkhāpadavaṇṇanā

646. ''Anujānāmi, bhikkhave, accekacīvaraṃ paṭiggahetvā nikkhipitu''nti, ''yāva pavāraṇā pavāritā''ti ca yaṃ vuttaṃ, te pana bhikkhū tassa vacanassa atthaṃ micchā gahetvā accekacīvaraṃ nikkhipantā cīvarakālasamayaṃ atikkāmesuṃ. Kimidaṃ vibhattaṃ, udāhu avibhattanti? Vibhattaṃ, puggalikaṃ vā. Teneva parato ''amhākaṃ, āvuso, accekacīvarānī''ti vuttaṃ, avibhattaṃ pana saṅghikattā na kassaci nissaggiyaṃ karoti.

Apica ''accekacīvaraṃ paṭiggahetvā nikkhipitu''nti iminā sāmaññavacanena vassūpanāyikadivasato paṭṭhāya, piṭṭhisamayato paṭṭhāya vā yāva pavāraṇā nikkhipituṃ vaṭṭati eva saṅghikattā, puggalikampi ''vassaṃvutthakāle gaṇhathā''ti dinnattā. Tādisañhi yāva vassaṃvuttho hoti, tāva na tasseva, dāyakassa santakaṃ hoti, tathā ito tatiyavasse, catutthavasse vā ''pavāraṇāya gaṇhathā''tiādinā dinnampi nikkhipitvā yathādānameva gahetabbaṃ. Ayamattho **aṭṭhakathāyaṃ** (pārā. aṭṭha. 2.646-9 ādayo) pākaṭo. Tāni cīvarakālasamayātikkame na nissaggiyānīti ce? Na, uddissa dinnattā. Yasmā ayaṃ samayo ''kālepi ādissa dinna''nti ettha ''kālo''ti āgato, **gaṇabhojanasikkhāpadā**dīsu ''samayo''tveva āgato, tasmā idha tesaṃ ekatthatādassanatthaṃ ekato ''cīvarakālasamayo''ti vuttanti veditabbaṃ. **Mātikāyaṃ** panettha tādisaṃ cīvaraṃ attano santakabhāvaṃ upagataṃ puggalikaṃ sandhāya vuttaṃ, tenevāha **''bhikkhuno paneva accekacīvaraṃ uppajjeyyā''**ti. Attano kuṭiyā vassaṃvutthassa bhikkhuno hi dātuṃ alabhanto antovasse eva dānakiccaṃ pariniṭṭhāpetvā gacchati, tathā saṅghassa. Tasmā idaṃ accekacīvaraṃ atthi uppannakālato paṭṭhāya saṅghassa vā puggalassa vā santakabhāvaṃ upagacchantaṃ, yaṃ na vassāvāsikabhāvena dinnaṃ, atthi uppannakālato paṭṭhāya anupagantvā vassaṃvutthakāleyeva puggalassa vā saṅghassa vā upagacchantaṃ, yaṃ vassāvāsikabhāvena uppajjitvā samaye dinnaṃ, atthi samaye dinnampi puggalassa santakabhāvaṃ anupagacchantaṃ, saṅghasantakabhāvaṃ vā dāyakasantakabhāvaṃ vā upagacchantaṃ, īdisaṃ sandhāya ''saññāṇaṃ katvā nikkhipitabba''nti vuttaṃ. Idaṃ atirekasaṃvaccharampi nikkhipituṃ labhati attano santakabhāvaṃ anupagatattā, tasmā ''dasāhānāgata''nti ito aññaṃ sandhāya vuttanti siddhametanti. Dasāhato puretaraṃ labhitvā yāva pavāraṇā nikkhipituṃ na labhati, tasmā sakabhāvūpagatameva adhiṭṭhātabbaṃ, taṃyeva sandhāya ''dasāhānāgata''nti vuttaṃ, yato ''antosamaye adhiṭṭheti, vikappetī''ti **anāpattivāre** vuttaṃ. Saññāṇaṃ katvā nikkhipitabbakaṃ pana parassa dātabbatāya sakabhāvaṃ anupagataṃ, na hi taṃ sandhāya ''adhiṭṭheti, vikappetī''ti sakkā vattuṃ, na ca taṃ imasmiṃ atthe nissaggiyaṃ hoti saṅghassa nissaggiyābhāvato, **aṭṭhakathāya**mpi ayamattho suṭṭhu pākaṭova. Katamaṃ saññāṇaṃ katvā nikkhipitabbanti ce? Parasantakaṃ cīvaraṃ saṅghikameva hoti, tato ''sallakkhetvā sukhaṃ dātuṃ bhavissatī''ti iminā hi parassa santakabhāvo dassito.

''Tato paraṃ ekadivasampi parihāro natthīti dasāhaparamato uddhaṃ anupagatattā''ti likhitaṃ, ito samayato uddhameva dasāhassa anupagatattā samayato paraṃ dasāhaṃ na labhatīti kirassa adhippāyo. **''Etaṃ parihāraṃ labhatiyevā''**ti ettha ''ekādasamaṃ aruṇaṃ cīvaramāse uṭṭhetī''ti kāraṇaṃ likhitaṃ. **Anugaṇṭhipade** pana ''anadhiṭṭhahitvā ekādasadivase nikkhipituṃ labhatī'ti vadanto bhagavā itarampi anaccekacīvarādiṃ anujānāti, accekacīvaramukhenāti apare''ti vuttaṃ. Ettha kataraṃ subhāsitaṃ? Ubhayampīti eke. Kathaṃ? Paṭhamaṃ ''accekacīvarassa anatthate kathine dasadivasādhiko māso, atthate kathine dasadivasādhikā pañcamāsā''ti iminā sameti, **anugaṇṭhipada**laddhiyā hi ettha ''ekādasadivasādhiko''ti vattabbataṃ āpajjati, dutiyaṃ ''dasāhānāgatanti…pe… dasāhena asampattāti attho''ti iminā sameti. Imassa nayassa vasena ''pañcamito paṭṭhāya uppannassa cīvarassa nidhānakālo dassito hotī''ti pāṭho yujjati. Tathā **gaṇṭhipada**laddhiyā ''navāhānāgataṃ kattikatemāsikapuṇṇama''nti vattabbataṃ āpajjati, tassa vasena ''kāmañcesa dasāhaparamaṃ atirekacīvaraṃ dhāretabbanti imināva siddho, aṭṭhuppattivasena pana apubbaṃ viya atthaṃ dassetvā sikkhāpadaṃ ṭhapita''nti ayaṃ pāṭho yujjati. Ko panettha sāroti? Yo pacchā vutto, sova sāro. Teneva aṭṭhakathācariyena ''pañcamito paṭṭhāyā''ti vuttaṃ. Porāṇagaṇṭhipadehi aṭṭhakathāya ca saddhiṃ saṃsandanato, ''dasāhānāgata''nti pāḷiyā saṃsandanato ca ettha **gaṇṭhipada**laddhipi pāḷiyā sameti.

Kathaṃ? Yasmā pavāraṇādivase aruṇuggamane bhikkhu vassaṃvuttho hoti, tasmā iminā dasamena ahena saddhiṃ chaṭṭhito paṭṭhāya navadivasā dasa ahānīti dasāhaṃ, tena **dasāhena,** sahayogatthe karaṇavacanaṃ. Kattikatemāsikapuṇṇamā cīvarasamayaṃ asampattāti katvā ''anāgatā''ti vuccati. Yathā aparakattikapuṇṇamāya vassikasāṭikaṃ paccuddharitvā vikappento ''cātumāsaṃ adhiṭṭhātuṃ tato paraṃ vikappetu''nti vuccati, evaṃsampadamidanti. Ettha vuccatīti ce? Na, imassa nippayojanabhāvappasaṅgato. Accekacīvarapaṭiggahaṇakālaṃ niyamitanti ce? Na, ''chaṭṭhito paṭṭhāya uppannacīvaraṃ accekameva na hoti. Paṭhamakathinena siddhattā''ti **porāṇaṭṭhakathāgaṇṭhipadesu** vuttattā tato upari ''accekacīvara''nti vuccati, paṭiggaṇhantassa āpattisaṅgaho ca. Na ca sā āpatti **pāḷiyā, aṭṭhakathāya,** yuttito vā sambhavati. Aṭṭhuppattimattavasena vuttanti ce? Na, dasāhādhiccakārikā aṭṭhuppattipāyaṃ na dissati. ''Bhikkhū accekacīvaraṃ paṭiggahetvā cīvarakālasamayaṃ atikkāmentī''ti ettha ettikā eva hi aṭṭhuppatti. Tathā hi **parivāre**

(pari. 47-53) ''kismiṃ vatthusmi''nti ārabhitvā ettakameva vuttanti veditabbaṃ. Accekacīvaraṃ cīvarakālaṃ nātikkāmetabbaṃ, itaraṃ atikkāmetabbanti dassanatthaṃ idaṃ paññattanti ce? Na, accekacīvarasseva aparādhadassanato, visesakāraṇābhāvā, ''kāmañcesa dasāhaparamaṃ atirekacīvaraṃ dhāretabbanti imināva siddho''tiādivacanavirodhato ca yathāvuttavacanāsambhavato ca.

Kathaṃ? Dasāhena saha kattikapuṇṇamā ''anāgatā''ti hi vutte dasāhato aññā sā puṇṇamāti āpajjati. Anaññā ce, **saha**-saddo na sambhavati, na hi attanāva attano yogo sambhavati, **anāgata**-saddo ca na sambhavati. Āgatā sampattā eva hi sā puṇṇamā. Cīvarasamayassa anantarattā ekībhāvaṃ anāgatattā anāgatāyevāti ce? Na, tathāpi **anāgata**-saddassa sambhavato, āgamanasambhave satiyeva hi **anāgata**-saddo sambhavati, na hi nibbānaṃ, paññatti vā ''anāgatā''ti vuccati. Nibbānaṃ viya khaṇattayaṃ, sā ca puṇṇamā na kadāci samayabhāvaṃ pāpuṇātīti ayuttameva. ''Tato paraṃ vikappetu''nti pana vacanaṃ piṭṭhisamayaṃ gahetvā ṭhitattā sambhavati. Apica pavāraṇāyaṃ aruṇe ca uṭṭhite sā puṇṇamā cīvarasamayaṃ ekāhānāgatā evāpajjati pubbe sahayogapattattā. Evaṃ sante ekībhāvagatāpi sā cīvarasamayaṃ anāgatā eva jātāti sabbadā na tathāviggahakaraṇavacanatthaṃ kocideva vacanato dīpetīti veditabbaṃ.

Kimatthaṃ panettha ''dasadivasādhiko māso''tiādi vuttanti? Taṃ pāripūrisambhavato. Pañcamiyañhi pure aruṇaṃ uppannaaccekacīvarassa dasadivasādhiko māsoyeva paripūroti katvā tathā vuttaṃ. Apica tassā pañcamiyā divasabhāgopi sampattāya rattiyā ''hiyyo''ti vuccati, pageva pure aruṇaṃ, tenevāha ''hiyyo kho, āvuso, amhāka''ntiādi. ''Evaṃ sante 'chaṭṭhito paṭṭhāyā'ti vuttapaṭhamapāṭhassa vasena 'anaccekacīvarampi paccuddharitvā ṭhapitaṃ ticīvarampi etaṃ parihāraṃ labhatiyevā'''ti ca ''dasadivasādhiko māso''tiādi ca yaṃ likhitaṃ. Taṃ na, ''pañcamito paṭṭhāyā''ti pāṭhe sajjiteva etena pariyāyena yathāvuttaatthasambhavato, na tāni ṭhānāni puna sajjitāni. Yathāṭhitavaseneva ajjhupekkhitabbānīti no takkoti ācariyo. Idaṃ sikkhāpadaṃ puṇṇamāyaṃ anissaggiyatthamevāti **upatissatthero**. ''Pavāraṇāmāsassa juṇhapakkhapañcamito paṭṭhāyā''ti pāṭhe sajjite etena pariyāyena yathāvutto uppannassa cīvarassa nidhānakālo dassito hoti, ''accekacīvaranti accāyikacīvaraṃ vuccatī''tiādi pāṭho. ''Chaṭṭhito paṭṭhāyā''ti ca ''kāmañcesa dasāhaparama''ntiādi ca yaṃ likhitaṃ, taṃ na pāṭho, tasmā ekādasadivasaṃ parihāraṃ labhatīti katvā ācariyena ''pañcamito paṭṭhāyā''ti likhāpito kira. ''Pavāraṇāmāsassa juṇhapakkhachaṭṭhito paṭṭhāya pana uppannaṃ anaccekacīvarampi paccuddharitvā ṭhapitaṃ ticīvarampi etaṃ parihāraṃ labhatiyevāti pāṭho''ti ca ''accekacīvarassa anatthate kathine ekādasadivasādhiko māso, atthate kathine ekādasadivasādhikā pañcamāsāti pāṭho''ti ca ettha papañcenti, tasmā suṭṭhu sallakkhetvā kathetabbaṃ, tuṇhībhūtena vā bhavitabbaṃ.

Accekacīvarasikkhāpadavaṇṇanā niṭṭhitā.

9. Sāsaṅkasikkhāpadavaṇṇanā

652. **''Tiṇṇaṃ cīvarānaṃ aññataraṃ cīvara**nti idaṃ ticīvare eva ayaṃ vidhi, itarasmiṃ yathāsukhanti dassanatthaṃ vutta''nti vadanti. ''Atirekachārattaṃ vippavasantī''ti tasmiṃyeva senāsane vāso na vippavāsoti katvā vuttaṃ. Kasmā? Cīvarappavattijānanato. Ettha kiñcāpi ''āraññakaṃ nāma senāsanaṃ pañcadhanusatikaṃ pacchima''nti vacanato atirekatopi vuttaṃ, āraññakameva pana senāsanaṃ hoti, dhutaṅgaṃ rakkhati cīvarappavattijānanapalibodhasambhavato.

653. ''Gāvutato atirekappamāṇena labhatī''ti yaṃ vuttaṃ, taṃ kathaṃ paññāyatīti ce? ''Siyā ca tassa bhikkhuno kocideva paccayo tena cīvarena vippavāsāyā''ti vacanato. Yojanappamāṇepi siyāti ce? Na, ''puna gāmasīmaṃ okkamitvā vasitvā pakkamatī''ti anāpattivāre anuññātattā. Yadi evaṃ ''yojanappamāṇe na labhatī''ti idaṃ kinti? Idaṃ nibaddhāvāsavaseneva vuttaṃ. Tattha dhutaṅgaṃ bhijjatīti? Na bhijjati, kintu na idha dhutaṅgādhikāro atthīti. Atha kasmā ''ayaṃ dhutaṅgacoroti veditabbo''ti vuttanti? Asambhavato. Kathaṃ paññāyatīti? Aṅgesu abhāvato. Dhutaṅgadharassa patirūpasenāsanadīpanato dhutaṅgadharatā tassa siddhā. Vacanappamāṇatoti ce? Na, vacanappamāṇato ca **pāḷiyeva** pamāṇaṃ. ''Anāpatti puna gāmasīmaṃ okkamitvā vasitvā pakkamatī''ti hi vuttaṃ. Gāmasīmā nikkhamitvā kittakaṃ kālaṃ vasitvā pakkamitabbanti ce? Punadivaseyeva, tasmā aṭṭhamo aruṇo nibaddhāvāse vā gantabbaṭṭhāne vā uṭṭhetabboti eke. Antochārattanti eke. Yāva nibaddhāvāsaṃ na kappetīti eke. Yāva maggaparissamavinodanāti eke. Sati antarāye antochārattaṃ vasati, anāpatti. Nibaddhāvāsakappane sati aruṇuggamane āpatti. Sace taṃsattamo divaso, tadaheva nikkhittacīvaraṃ gahetabbaṃ, paccuddharitabbaṃ vāti eke. Sace antarā navamaggapātubhāvena vā navagāmasannivesena vā, taṃ senāsanaṃ aṅgasampattito parihāyati. Tadaheva cīvaraṃ gahetabbaṃ vā paccuddharitabbaṃ vā. Chārattaṃ vippavasantassa ce parihāyati, anāpatti anuññātadivasattāti eke. Āpatti eva anaṅgasampattitoti eke. Yuttataraṃ panettha vicāretvā gahetabbaṃ. Sace dhutaṅgadharo hoti, gāmasīmāyaṃ avasitvā pacchimappamāṇayutte ṭhāne vasitvā pakkamitabbaṃ. Paṭhamaṃ baddhaavippavāsasīmo ce gāmo hoti, aññasmimpi māse antosīmāya vasato anāpatti. **Porāṇaganṭhipade** ''yathāvuttasenāsane vasantenāpi chārattameva cīvaraṃ gāme nikkhipitabbanti adhippāyena aññaṃ antochārattampi aññampi vasato āpattiyevā''ti vuttaṃ.

Sāsaṅkasikkhāpadavaṇṇanā niṭṭhitā.

10. Pariṇatasikkhāpadavaṇṇanā

657. **Dethāvuso amhāka**nti ettha akataviññatti hoti na hotīti? Hoti, yadi evaṃ aññātakaviññattisikkhāpadassa ca imassa ca kiṃ nānākaraṇanti? Taṃ aññātakaappavāriteyeva viññāpentassa, idaṃ ñātakapavāritepi, taṃ anacchinnacīvarasseva, idaṃ tassapi, taṃ cīvaraṃyeva viññāpentassa, idaṃ acīvarampi. Evaṃ sante idaṃ taṃ antokatvā ṭhitaṃ hoti, tasmā dvinnampi aṅgasampattiyā sati kena bhavitabbanti? Iminā bhavitabbaṃ imassa nippadesatoti eke. Dvīhipi bhavitabbaṃ ubhinnampi aṅgasiddhitoti eke. Imāni tassa aṅgāni vikappanupagacīvaratā, samayābhāvo, aññātakaviññatti, tāya ca paṭilābhoti cattāri. Imassa pana saṅghe pariṇatabhāvo, ñatvā attano pariṇāmanaṃ, paṭilābhoti tīṇi. Ettha paṭhamo vādo ayutto katvāpi okāsaṃ **aṭṭhakathāyaṃ, parivāre** ca avicāritattā. Yadi evaṃ tattha aṅgesu ''anaññapariṇatatā''ti vattabbanti ce? Na vattabbaṃ, atthato siddhattā. Pariṇatasikkhāpadadvayasiddhito, pariṇatasaññito, āpattisambhavato ca ''mayhampi dethā''ti vadati, ''vaṭṭatī''ti anuddiṭṭhaṃ, ''amhākampi atthī''ti vuttattā vaṭṭati. ''Saṅghassa pariṇataṃ…pe… āpatti dukkaṭassā''ti ettha ''puggalassā''ti na vuttaṃ, yato suddhapācittiyavasena āgatattā. ''Aññacetiyassā''ti na vuttaṃ saṅghassa acetiyattā, tasmāyeva ''cetiyassa pariṇataṃ…pe… āpatti dukkaṭassā''ti etthāpi ''aññasaṅghassa aññapuggalassā''ti na vuttaṃ. ''Yato tathā idha ca 'puggalassa pariṇataṃ…pe… āpatti dukkaṭassā'ti ettha ca 'attanopī'ti kiñcāpi na vuttaṃ, tathāpi

sambhavatī''ti vadanti. Taṃ pana idha attano pariṇāmanādhikārattā imassa sikkhāpadassa na vuttanti eke. Tatuttarisikkhāpade ''aññassatthāyā''ti (pārā. aṭṭha. 2.526) padaṃ viyāti eke. Taṃ na, ettha puggalapariṇāmanasikkhāpade avuttattā. **Dhammasiritthero** panāha –

> ''Attano aññato lābhaṃ, saṅghassaññassa vā nataṃ;
> Pariṇāmeyya nissaggi, pācittiyampi dukkaṭa''nti.

Tassattho – saṅghassa pariṇataṃ attano pariṇāmeyya nissaggiyaṃ. Tadeva aññato pariṇāmeyya pācittiyaṃ. Aññassa pariṇataṃ attano vā parassa vā pariṇāmeyya dukkaṭanti, tasmā aññātakaviññattiādīsu vuttāpattisambhavato idha pariṇatadvaye ''attano''ti padaṃ na vuttaṃ. Tasmiñhi vutte dukkaṭamattappasaṅgo siyā, avutte panetesu vuttāpattīnaṃ yathāgamamaññatarā ca idha avuttasiddhi dukkaṭañcāti dve āpattiyo ekato hontīti vinayadharānaṃ anavasesañāṇassa okāso kato hotīti.

> Iti tiṃsakakaṇḍaṃ sāramaṇḍaṃ,
> Alametaṃ vinayassa sāramaṇḍe;
> Idha niṭṭhitasabbasāramaṇḍaṃ,
> Vinayavasena punāti sāramaṇḍanti.

Pariṇatasikkhāpadavaṇṇanā niṭṭhitā.

Niṭṭhito pattavaggo tatiyo.

Nissaggiyavaṇṇanā niṭṭhitā.

Pācittiyavaṇṇanā

5. Pācittiyakaṇḍo

1. Musāvādavaggo

1. Musāvādasikkhāpadavaṇṇanā

1. **Vādakkhitto**ti ettha avisesena vādajappavitaṇḍasaṅkhāto tividhopi kathāmaggo ''vādo'' icceva vuttoti veditabbo. Tesu ''titthiyehi saddhi''nti vacanato ṭhapetvā vādaṃ ''sesā''ti vadanti. Chalajātiniggahaṭṭhānakusalatāya kadāci katthaci **avajānitvā paṭijānāti,** tathā pubbe kiñci vacanaṃ **paṭijānitvā** pacchā **avajānāti**. Evaṃ vā aññathā vā **aññenaññaṃ paṭicarati**. Evaṃ pavatto sampajānamusā bhāsaṃ paṭissuṇitvā asaccāyanto saṅketaṃ katvā visaṃvādento evaṃ so vādakkhitto samāno pācittiyavatthuñca paripūrento vicaratīti evamadhippāyo veditabbo. **Attano vāde**ti ettha ''sabbe dhammā anattā''ti (dha. pa. 279; cūḷani. ajitamāṇavapucchāniddesa 7; netti. 5; mahāni. 27) paṭhamamāraddhe attano vāde. ''Yaṃ dukkhaṃ tadanattā''ti (saṃ. ni. 3.15) no samayo. ''Sabbe dhammā''ti vutte nibbānampi saṅgahaṃ gacchati. ''Nibbānaṃ paramaṃ sukha''nti (dha. pa. 203-204; ma. ni. 2.215) vuttattā pana taṃ na dukkhaṃ. No ṭhānametaṃ vijjati. Ayaṃ paravādī ''yaṃ dukkhaṃ tadanattā''ti suttaṃ dassetvā siddhantaṃ sambhametvā ''virodhi viruddho''ti vuttaṃ dosaṃ āropessatīti tasmiṃ paṭhamavāde kañci dosaṃ sallakkhento āropite vā dose anāropite vā ''nāyaṃ mama vādo''ti taṃ avajānitvā ''nibbānantveva sassata''nti, ''anattā iti nicchayā''ti ca suttaṃ disvā tassa paṭhamavādassa niddosataṃ sallakkhetvā ''mameva ayaṃ vādo''ti tameva pacchā paṭijānāti. Evaṃ tattha yathāvuttamānisaṃsaṃ sallakkhento taṃ paṭijānitvā yadi anattā sabbe dhammā, dhammā eva na te bhavanti. Sabhāvaṃ dhārentīti hi ''dhammā''ti vuccanti.

Ayañca **atta**-saddo sabhāvavācīti evaṃ āropite vā dose anāropite vā dosoti sallakkhetvā ''nāyaṃ mama vādo''ti tameva paṭhamavādaṃ pacchā avajānāti. Atha so paravādī sapakkhaṃ paṭisedhe paṭijānanattāpanayanaṃ. Paṭijānāti patyāssa iti vacanato ''paṭiññā aññā so nāma te niggaho''ti vutto. Sabhāvātirittaṃ atthaṃ paṭisedhādhippāyato sabhāvato atirittaṃ bālaparikappitamattānaṃ sandhāya ''anattā sabbe dhammā''ti me paṭiññātakathā, sā ca tadavatthāyevāti na me taṃ paṭiññātattāpanayanaṃ atthi, ''nāyaṃ mama vādo''ti avajānanaṃ pana sabhāvasaṅkhātaṃ attānaṃ sandhāya ''anattā sabbe dhammā''ti na vadāmīti adhippāyena katanti iminā aññena kāraṇena taṃ pubbe paṭiññātattāpanayanaṃ kāraṇaṃ paṭicchādeti. ''Anattā sabbeva dhammā''ti na vattabbaṃ **''atta**-saddassa sabhāvavācittā''ti idaṃ kāraṇaṃ paṭicca tena pubbe paṭiññātattāpanayanaṃ kataṃ. Tamaññakāraṇaṃ pacchā dassitena aññena kāraṇena paṭicchādetīti adhippāyo.

Yasmā na kevalaṃ yathādassitanayena so atthameva avajānāti, paṭijānāti ca, kintu vacanampi, tasmā **aṭṭhakathāyaṃ** (pāci. aṭṭha. 1) ''jānitabbato''ti paṭhamaṃ kāraṇaṃ vatvā paravādinā ''yadi jānitabbato aniccaṃ, nibbānaṃ te aniccaṃ siyā''ti vutte ''na mayā 'jānitabbato'ti kāraṇaṃ vuttaṃ, 'jātidhammato'ti mayā vuttaṃ, taṃ tayā badhiratāya aññena sallakkhitantiādīni vadatīti adhippāyo. 'Jānitabbato'ti vatvā puna 'jātidhammato'tiādīni vadatī''ti vuttaṃ. ''Avajānitvā puna paṭijānanto taṃ avajānanaṃ iminā paṭicchādeti nāmā''ti likhitaṃ.

2. **Jānitvā jānantassa cā**ti jānitvā vā jānantassa vāti atthadvayaṃ dīpetīti.

3. Apica **micchāvācāpariyāpannā**ti catubbidhamicchāvācāpariyāpannā. Sīhaḷādināmabhedagatāti keci, tasmā evaṃ vadato vacanaṃ, taṃsamuṭṭhāpikā cetanāti ubhayaṃ vuttanti **mātikāyaṃ** ubhinnaṃ saṅgahitattā. **Vibhaṅge** taṃ vacanaṃ yasmā vinā viññattiyā natthi, tasmā ''vācasikā viññattī''ti viññatti ca dassitā. ''Evaṃ vadato vacana''nti lokavohārena vatvā paramatthato dassento ''taṃsamuṭṭhāpikā vā cetanāti vutta''nti ca vadati. **Oḷārikenevā**ti cetanāsamuṭṭhānavācānaṃ sukhumattā visayavaseneva katāti.

9. **Diṭṭhassa hotī**ti diṭṭho assa, anena vā upacārajjhānavasena na mayā abyāvaṭo mato, ‘‘na mayā pavanto paṭo diṭṭho’’tiādiṃ bhaṇantassa ca paramatthasuññataṃ upādāya eva ‘‘itthiṃ na passāmi, na ca purisa’’nti bhaṇantassa ca na musāvādo.

11. **Āpattiṃ āpajjatiyevā**ti ettha ‘‘dubbhāsitāpattī’’ti vadanti. Kasmā? ‘‘Keḷiṃ kurumāno’’ti vuttattā. ‘‘Vācā girā…pe… vācasikā viññattī’’ti ujukaṃ sandhāya, kāyo na ujuko.

Musāvādasikkhāpadavaṇṇanā niṭṭhitā.

2. Omasavādasikkhāpadavaṇṇanā

13. **‘‘Puna are patte**ti puna taṃ ṭhānaṃ parivaṭṭetvā āgate aññasmiṃ are’’ti likhitaṃ. **Patiṭṭhitārappadesa**nti bhūmiṃ. **Puna are**ti puna tasmiṃyeva are bhūmiṃ patteti atthoti keci, taṃ na sundaraṃ viya. **Jāpito**ti parājito, ‘‘parājito’’ti vā pāṭho. **Pāpesī**ti abhibhavasi. Manāpaṃ bhāsamānassa brāhmaṇassa garuṃ bhāraṃ. **Udabbahī**ti ākaḍḍhīti attho, anādaratthe vā sāmivacanaṃ. **Dhanañca naṃ alābhesī**ti yathā so dhanaṃ alabhi, tathā akāsīti adhippāyo.

15. **Pubbe**ti nidāne. **Avakaṇṇaka**nti chinnakaṇṇakanāmaṃ. **Javakaṇṇaka**nti vaṅkakaṇṇakanāmaṃ. **Dhaniṭṭhakaṃ** dhanavaḍḍhakanāmaṃ, sirivaḍḍhakanāmaṃ **kulavaḍḍha**kasseva nāmaṃ. **Tacchakakamma**nti khaṇanakammakārā koṭṭhakā, pāsāṇakammakārāti keci. **‘‘Muddā**ti pabbagaṇanā. **Gaṇanā**ti mahāgaṇanā’’ti **porāṇagaṇṭhipade** vuttaṃ. **‘‘Madhumehaṃ** omeha’’nti likhitaṃ. Thūlakāyassa maṃsūpacayoti eke. Yabha methune. Vītarāgatādīhi akkosantopi kileseheva kira akkosati nāma, tathā ‘‘sotāpanno’’ti akkosanto āpattiyā akkosati nāmāti eke. Liṅgāyattattā accodātādipi liṅgameva jātaṃ.

16. Sabbattha **vadetī**ti uddeso. **Bhaṇatī**ti vitthāro. **Vadetī**ti vā iminā paraviññāpanaṃ dīpeti.

26. Aññāpadesavāresu pana ‘‘evaṃ vadetī’’ti vuttaṃ. Kasmā? Pubbe dassitauddesakkamanidassanatthaṃ. Pubbepi ‘‘hīnena hīnaṃ, hīnena ukkaṭṭhaṃ, ukkaṭṭhena hīnaṃ, ukkaṭṭhena ukkaṭṭha’’nti jātyādīsu ekekasmiṃ catudhā catudhā dassitauddesakkamassa nidassanaṃ ‘‘eva’’nti iminā karoti. ‘‘Hīnena hīnaṃ vadetī’’ti vuttaṭṭhāneyeva hi ‘‘evaṃ vadetī’’ti vutte so ākāro nidassito hotīti adhippāyo. Aññathā aññāpadesena so ākāro na sambhavatīti āpajjati. Na sambhavati evāti ce? Na, visesakāraṇābhāvā, tattha anāpattippasaṅgato, aniyamaniddesena aniyamatthasambhavato ca. ‘‘Santi idhekacce caṇḍālā’’tiādinā hi aniyamaniddesena caṇḍālaṃ vā acaṇḍālaṃ vā sandhāya bhaṇantassa āpattīti aniyamattho sambhavatīti adhippāyo. Yadi evaṃ ettakameva vattabbaṃ tāvatā pubbe dassitauddesakkamanidassanasiddhitoti? Na, ‘‘vadetī’’ti iminā ayojite ‘‘eva’’nti pade imaṃ nāma ākāraṃ dassetīti anavabodhato. Aññāpadesanayepi paraviññāpaneyeva dukkaṭapācittiyaṃ viyāti niyamanapayojanaṃ vā ‘‘vadetī’’ti padanti veditabbaṃ. Atha vā attano samīpe ṭhatvā aññaṃ bhikkhuṃ āṇāpento hīnena hīnaṃ vadeti bhaṇati, āpatti pācittiyassa. Sace sayaṃ hīno hīnena hīnaṃ caṇḍālaṃ… pe… pukkusaṃ ‘‘pukkuso’’ti bhaṇati āpatti vācāya vācāya pācittiyassa, esa nayo aññāpadesavāresupīti yojanā veditabbā. Ayamattho duṭṭhadosesu pariyesitabbo. Aññathā ‘‘vadeti bhaṇatī’’ti etesaṃ aññataraṃ ubhayattha anaññāpadesavāraaññāpadesavāresu, visesena vā aññāpadesavāresu niratthakaṃ āpajjati vināyeva tena vacanasiliṭṭhatāsambhavato. Attato **pāḷiyaṃ** avuttattā panettha ‘‘sāṇattika’’nti vuttanti veditabbaṃ. Tatrāyaṃ padasandhi **vadetī**ti vada itīti. Asammukhā vadantassa dukkaṭaṃ ‘‘sammukhā pana sattahipi āpattikkhandhehi vadantassa dukkaṭa’’nti **andhakaṭṭhakathāyaṃ** vuttattā. **Davakamyatā** nāma keḷi, taṃ dassetuṃ **‘‘hasādhippāyatā’’**ti vuttaṃ. ‘‘Asammukhāpi davakamyatāya vadantassa dubbhāsitamevā’’ti ācariyā vadanti. Pāpagarahitāya kujjhitvāpi vadantassa dukkaṭaṃ, asammukhā anāpattīti.

Omasavādasikkhāpadavaṇṇanā niṭṭhitā.

3. Pesuññasikkhāpadavaṇṇanā

36-7. ‘‘Imassa sutvā amussā’’ti pāṭho. ‘‘Imesaṃ sutvā’’ti na sundaraṃ. **Bhedāyapī**ti bhedāya. Tiṇṇampi bhikkhubhāvatoyeva nipajjanato **‘‘bhikkhūnaṃ pesuññe’’**ti bahuvacanaṃ kataṃ.

38-9. ‘‘Itthannāmo āyasmā caṇḍālo…pe… pukkusoti bhaṇatī’’ti vatvā pesuññaṃ upasaṃharatīti yojanā. Aññathā ‘‘pukkusoti bhaṇatī’’ti vattabbatā āpajjati. Ettha anupasampannavāro labbhamānopi na uddhaṭo omasavāde dassitanayattā, saṅkhepato ante dassetukāmatāya vā. Tathā hi ante tīṇi dukkaṭāni dassitāni. Tāni pana dassento bhagavā yasmā ‘‘upasampannassa sutvā upasampannassa pesuññaṃ upasaṃharatī’’ti vuttānaṃ dvinnaṃ padānaṃ aññataravipallāsavasena vā ubhayavipallāsavasena vā pācittiyanti katvā dvepi tāni ekato vuttānīti dassetukāmo, tasmā sabbapaṭhamaṃyeva ‘‘upasampanno upasampannassa sutvā upasampannassa pesuññaṃ upasaṃharati, āpatti pācittiyassā’’ti āha. ‘‘Dvīsu panetesu yasmā pārājikaṃ ajjhāpannopi upasampanno tādisaṃyeva upasampannaṃ khuṃsetukāmo omasati, tādisassa sutvā tādisassa pesuññaṃ upasaṃharati, āpatti pācittiyassa, tasmā ‘upasampanno’ti idaṃ ādipadaṃ sabbattha vutta’’nti keci vadanti, taṃ na yuttaṃ, anavasesaāpattiṃ āpannassa puna āpattiyā asambhavato, tasmā kevalaṃ **mātikāyaṃ** bhikkhupadābhāvatoyeva ‘‘bhaṇati upasaṃharatī’’ti padānaṃ kārakaniddesābhāve asambhavato eva taṃ ādipadaṃ vuttanti veditabbaṃ. Idaṃ pāḷilesābhāvato anāṇattikameva. ‘‘Na piyakamyassa, na bhedādhippāyassā’’ti upasaṃharaṇāpekkhaṃ sāmivacanaṃ tuṇhībhūtassa vacanappayojanābhāvato, tena vuttaṃ **‘‘pāpagarahitāya bhaṇantassa anāpattī’’**ti.

Pesuññasikkhāpadavaṇṇanā niṭṭhitā.

4. Padasodhammasikkhāpadavaṇṇanā

45-6. **Sabbametaṃ padaso dhammo nāmā**ti ettha dhammo nāma buddhabhāsitoti evaṃ sambandho. **Akkharasamūho**ti asamattapade. Paccekabuddhabhāsitaṃ buddhabhāsite eva. Anupāsakagahaṭṭhehi bhāsito isibhāsitādisaṅgahaṃ gacchatīti veditabbaṃ.

Katthaci potthake ''devatābhāsito''ti padaṃ natthi, yattha atthi, sā pāḷi. **Gāthābandhepi ca esa nayo**ti ekameva akkharaṃ vatvā ṭhānaṃ labbhati eva. ''Evaṃ me suta''ntiādisuttaṃ bhaṇāpiyamāno ekāraṃ vatvā tiṭṭhati ce, anvakkharena pācittiyaṃ, aparipuṇṇapadaṃ vatvā ṭhite anubyañjanena. Padesu ekaṃ paṭhamapadaṃ virujjhati ce, anupadena pācittiyaṃ. **Aṭṭhakathānissito**ti aṭṭhakathānissitavasena ṭhito. Pubbe pakatibhāsāya vuttaṃ aṭṭhakathaṃ sandhāya. **Pāḷinissito**ti pāḷiyaṃ evāgato. **Maggakathā**dīnipi pakaraṇāni.

48. **Upacāra**nti dvādasahatthaṃ. **''Opātetī**ti ekato bhaṇati samāgacchatī''ti likhitaṃ. Kiñcāpi apalāladamanampi sīlupadesopi bhagavato kāle uppanno, atha kho tesu yaṃ yaṃ buddhavacanato āharitvā vuttaṃ, taṃ tadeva āpattivatthu hotīti viññāpanatthaṃ **mahāaṭṭhakathāyaṃ** ''vadantī''ti vacanehi sithilaṃ kataṃ. Buddhavacanato āharitvā vuttassa bahulatāya tabbahulanayena tesu āpatti vuttā, tasmā **mahāpaccariyaṃ** tassādhippāyo pakāsitoti attho. ''Sabbesameva vacananti apare''ti vuttaṃ. Sace ācariyo ṭhito nisinnānaṃ pāṭhaṃ deti, ''na ṭhito nisinnassa dhammaṃ desessāmī''ti vuttāpattiṃ nāpajjatīti eke. Tesampi pāṭhadānaṃ dhammadesanato na aññanti taṃ na yuttaṃ, chattapāṇikādīnaṃ pāṭhadānena anāpattippasaṅgato, āpattibhāvo ca siddho. Vuttañhetaṃ –

> ''Ubho atthaṃ na jānanti, ubho dhammaṃ na passare;
> Yo cāyaṃ mantaṃ vāceti, yo cādhammenadhīyatī''ti. (pāci. 647);

Ettha adhīyatīti attho, tasmā pāṭhadānampi dhammadesanāva. **Sekhiyaṭṭhakathāyaṃ** (pāci. aṭṭha. 634) ''dhammaparicchedo panettha padasodhamme vuttanayena veditabbo''ti vuttaṃ, tasmā ayameva dhammo sabbattha dhammapaṭisaṃyuttasikkhāpadesu veditabbo. Yadi evaṃ saṅkhārabhāsādivasena cittadhammaṃ desentassa sekhiyavasena anāpatti siyā, tato chapakajātakavirodho. Tattha mantānaṃ bāhiraganthattāti ce? Na, tadadhippāyājānanato. Ayañhi tattha adhippāyo ''bāhirakaganthasaṅkhātampi mantaṃ ucce āsane nisinnassa vācetuṃ me bhikkhave amanāpaṃ, pageva dhammaṃ desetu''nti. ''Tadāpi me, bhikkhave, amanāpaṃ nīce āsane nisīditvā ucce āsane nisinnassa mantaṃ vācetuṃ, kimaṅgaṃ pana etarahi…pe… dhammaṃ desetu''nti (pāci. 647) hi ayaṃ pāḷi yathāvuttameva adhippāyaṃ dīpeti, na aññaṃ. Teneva ''mantaṃ vācetuṃ dhammaṃ desetu''nti vacanabhedo kato. Aññathā ubhayattha ''dhammaṃ desetu''micceva vattabbanti.

Mayā saddhiṃ mā vadātiādimhi pana **anugaṇṭhipade** evaṃ vutto ''sace bhikkhu sāmaṇerena saddhiṃ vattukāmo, tathā sāmaṇeropi bhikkhunā saddhiṃ vattukāmo sahasā opāteti, 'yebhuyyena paguṇaṃ ganthaṃ bhaṇantaṃ opātetī''tiādīsu viya anāpatti, na hi ettāvatā bhikkhu sāmaṇerassa uddisati nāma hoti. Yasmā **mahāaṭṭhakathāyaṃ** natthi, tasmāpi yuttamevetaṃ. Sace tattha vicāretvā paṭikkhittaṃ siyā āpatti, kiriyākiriyañca nāpajjati. Kasmā? Yasmā cittena ekato vattukāmo, atha kho naṃ 'ekato mā vadā'ti paṭikkhipitvāpi ekato vadanto āpajjati. Avattukāmassa sahasā virajjhitvā ekato vadantassa anāpatti, tena vuttaṃ 'mayā saddhiṃ mā vadāti vutto yadi vadati, anāpattī'ti. Tathāpi ācariyānaṃ matimanuvattantena evarūpesu ṭhānesu yathāvuttanayeneva paṭipajjitabbaṃ. Kasmā? Yasmā **mahāaṭṭhakathāyaṃ** natthi, natthibhāvatoyeva āpatti. Sace tattha anāpattiavacanaṃ na sambhavati ayamaṭṭhānattā''ti.

Tatrāyaṃ vicāraṇā – ''mayā saddhiṃ mā vadā''ti vutto yadi vadati, bhikkhuno anāpattīti yuttametaṃ bhikkhuno vattukāmatāyābhāvato, bhāvepi sajjhāyakaraṇādīsu tīsu anāpattito ca. Atha sāmaṇerena byattatāya ''mayā saddhiṃ mā vadā''ti vutto bhikkhu abyattatāya vadati, āpatti eva vattukāmatāsabbhāvato. Sahasā ce vadati, anāpatti tadabhāvato. Sace bhikkhu evaṃ ''mayā saddhiṃ mā vadā''ti vatvā tena saddhiṃ sayaṃ vadati, āpatti eva. Na hi etaṃ sikkhāpadaṃ kiriyākiriyaṃ. Yadi etaṃ sikkhāpadaṃ kiriyākiriyaṃ bhaveyya, yuttaṃ. Tattha anāpattīti adhippāyo. **Mahāpaccariyaṃ** imināva adhippāyena ''mayā saddhiṃ mā vadā''ti vuttaṃ siyā. Na hi sāmaṇerassa kiriyā idha pamāṇanti, imasmiṃ pana adhippāye vutte atiyuttaṃvāti attho. Akkharattho byañjanattho. Kiñcāpi ''yañca padaṃ yañca anupadaṃ yañca anvakkharaṃ yañca anubyañjanaṃ, sabbametaṃ padasodhammo nāmā''ti vuttaṃ, tathāpi ''padena vāceti, pade pade āpatti pācittiyassa, akkharāya vāceti, akkharakkharāya āpatti pācittiyassā''ti idameva dvayaṃ yojitaṃ, taṃ kasmāti ce? Padena anupadaanubyañjanānaṃ saṅgahitattā. Vuttañhetaṃ ''anupadanti dutiyapādo. Anubyañjananti purimabyañjanena sadisaṃ pacchābyañjana''nti (pāci. aṭṭha. 45), tasmā anupadekadesamattameva anubyañjananti siddhaṃ. ''Akkharānubyañjanasamūho pada''nti ca vuttattā padamattameva vattabbaṃ tena anupadādittayaggahaṇatoti ce? Na vattabbaṃ vacanavisesato. Padena vācento hi pade vā anupade vā anubyañjane vā āpattiṃ āpajjati. Na akkharena. Akkharena vācento pana padādīsu aññatarasmiṃ āpajjati. Na hi ''varo varaññū varado varāharo''tiādimhi paṭhamaṃ va-kāraṃ vācento dutiyādiva-kāre opāteti, paṭhamaṃ ro-kāraṃ vācento dutiyaro-kāre opāteti, paṭhamaṃ ra-kāraṃ vācento dutiyara-kāre opāteti, āpatti pācittiyassāti sambhavati. Anubyañjanānulomato sambhavati evāti ce? Na, ''pade pade āpatti pācittiyassā''ti iminā viruddhattā. Idañhi vacanaṃ ekasmiṃ pade ekā āpattīti dīpeti. ''Rūpaṃ aniccanti vuccamāno rūti opātetī''ti vacanato sakalaṃ pādaṃ vācentassa paṭhamaakkharamatte ekato vutte āpattīti siddhanti ce? Na, ''akkharakkharāya āpatti pācittiyassā''ti iminā viruddhattā, tasmā rūti opātetīti vattuṃ asambhavato rū-kārassa yathāvuttadhammapariyāpannabhāvasiddhito taṃ avatvā kevalaṃ akkharāya vācentassa yathāvuttadhammapariyāpannaakkharabhāvadassanatthaṃ ''rūpaṃ aniccanti vuccamāno''ti vuttaṃ, vacanasiliṭṭhatāvasena vā anubyañjane vedanāvacanaṃ viyāti veditabbaṃ.

Padasodhammasikkhāpadavaṇṇanā niṭṭhitā.

5. Paṭhamasahaseyyasikkhāpadavaṇṇanā

50. ''Na sahaseyyaṃ kappetabba''nti bhāvavasena vuttaṃ, kesuci ''na sahaseyyā kappetabbā''ti pāṭho, na kappetabbā bhikkhunāti paññattanti adhippāyo. ''Apassenaṃ vāti vāyimamañcakameva hotī''ti likhitaṃ. Yaṃ etesaṃ na kappati, taṃ tesampīti upajjhāyādīnaṃ santikaṃ agantvā sahaseyyaṃ kappeyyāti pāṭhaseso.

52. ''Anupasampanno nāma bhikkhuṃ ṭhapetvā avaseso'ti vuttattā mātugāmo anupasampannoti catuttharattiyaṃ mātugāmo dvepi sahaseyyāpattiyo janetīti apare''ti vuttaṃ, ''bhikkhuṃ ṭhapetvā…pe… pannoti pārājikavatthubhūto tiracchānapuriso adhippeto''ti ca, ubhayampi vīmaṃsitabbaṃ. **Dutiyasikkhāpade** mātugāmo nāmāti manussitthiṃyeva gahetvā yakkhī petī tiracchānagatā pārājikavatthubhūtā na gahitā tesu dukkaṭattā. ''Sace pana attanopi sikkhāpade dukkaṭaṃ bhaveyya, atha kasmā paṭhamasikkhāpade

pācittiya''nti ca vuttaṃ. ''Aparikkhitte pamukhe anāpattī''ti **sīhaḷaṭṭhakathā**vacanaṃ, tassatthaṃ dīpetuṃ **andhakaṭṭhakathāyaṃ** ''bhūmiyaṃ vinā jagatiyā pamukhaṃ sandhāya kathita''nti vuttaṃ. **Puna vasatī**ti catutthadivase vasati. **Bhikkhunipanne**ti bhikkhumhi nipanne. **Sannipatitamaṇḍapaṃ** nāma mahāvihāre sannipātaṭṭhānaṃ. ''Tīṇi ca divasāni dukkaṭakhette vasitvā catutthe divase sahaseyyāpattipahonake sayati, pācittiyevā''ti ekacce vadanti kira, taṃ na yuttaṃ.

Paṭhamasahaseyyasikkhāpadavaṇṇanā niṭṭhitā.

6. Dutiyasahaseyyasikkhāpadavaṇṇanā

55. ''Atha kho te manussā''ti ca ''te addhikā''ti ca pāṭho. ''Ekaratta''ntipi atthi, so na sundaro. Paṇḍake **pāḷiyaṃ** dukkaṭassa vuttattā ''ubhatobyañjanehi mūlāpattīti dissatī''ti, ''animittādayo itthiyovā''ti ca vadanti ubhatobyañjanake vuttaṃ viya. Kiñcāpi matitthī pārājikavatthu hoti, anupādinnapakkhe ṭhitattā pana idha āpattiṃ na karoti. Pārājikāpattiṭṭhānañcettha na oloketabbaṃ.

Dutiyasahaseyyasikkhāpadavaṇṇanā niṭṭhitā.

7. Dhammadesanāsikkhāpadavaṇṇanā

66. ''Viññū paṭibalā''ti vacanato aviññū itthiyāpi desentassa anāpatti. Idha yakkhīādayo manussitthī viya anoḷārikattā dukkaṭavatthukā jātā. Tiracchānagatamanussaviggahitthiyā paṭibalatāya vuttattā itarāpi dukkaṭavatthuyevāti eke. **''Mātugāmāyā''**ti liṅgavipallāsena vuttaṃ. ''Aṭṭhakathādipāṭhaṃ ṭhapetvā damiḷādinā yathāruci kathetuṃ labhati kirā''ti likhitaṃ, yathā yakkhīādayo dukkaṭavatthukā jātā, tathā purisaviggahaṃ gahetvā ṭhitena yakkhādinā saddhiṃ ṭhitassa mātugāmassa dhammaṃ desento dukkaṭaṃ anāpajjitvā kasmā pācittiyamāpajjatīti ce? Īsakampi dutiyapakkhaṃ abhajanato. Manussamātugāmopi na dutiyo, pageva yakkhādayoti. Na dutiyāniyate tassa dutiyattāti ce? Na tattha duṭṭhullavācāpekkhā dutiyatā, kintu nisajjāpekkhā, idha ca na nisajjamattaṃ, kintu desanā idhādhippetā. Sā ca nipajjanato oḷārikā, tasmā asamatthanidassanaṃ.

Dhammadesanāsikkhāpadavaṇṇanā niṭṭhitā.

8. Bhūtārocanasikkhāpadavaṇṇanā

67. ''Catutthapārājikavatthu ca idañca ekamevā''ti vuttaṃ, na yuttaṃ. Kasmā? Tattha ''moghapurisā''ti vuttattā. Te ariyamissakā na hontīti dvepi ekasadisānīti mama takko. ''Ariyāpi paṭijāniṃsu, tesampi abbhantare vijjamānattā uttarimanussadhammassā''ti likhitaṃ. **''Sabbepi bhūtaṃ bhagavā**ti puthujjanaariyānaṃ uttarimanussadhammassa ārocitattā 'bhūta'nti vuttaṃ, na attano uttarimanussadhammaṃ sandhāyāti apare''ti vuttaṃ.

77. **Pubbe avuttehī**ti catutthapārājike avuttehīti.

Bhūtārocanasikkhāpadavaṇṇanā niṭṭhitā.

9. Duṭṭhullārocanasikkhāpadavaṇṇanā

78-80. ''Teneva hatthena upakkamitvā asuciṃ mocesī''ti pāṭho sampatipāṭho sundaro. Apaloketvāva kātabbā. No ce, pāḷiyaṃyeva vuttaṃ siyā. ''Ottappenā''ti vattabbe ruḷhīvasena paresu **''hirottappenā''**ti vuttaṃ. **Mahāaṭṭhakathāyaṃ** uttānattā na vuttaṃ, pācittiyāsambhavadassaneneva hi dukkaṭanti siddhaṃ.

83. Tattha ''kamma''nti vuttaajjhācārepi pariyāpannattā taṃ tassa daṇḍakammavatthu. ''Tattha kammaṃ āpanno''ti pubbepi likhitaṃ. **Mahāaṭṭhakathāyaṃ** ''attakāmaṃ āpanno''ti pāṭho, ''ayameva gahetabbo''ti vadanti, vīmaṃsitabbaṃ.

Duṭṭhullārocanasikkhāpadavaṇṇanā niṭṭhitā.

10. Pathavīkhaṇanasikkhāpadavaṇṇanā

86. **Kaṭasakkharā** setamattikā viya mudukā sakkharajāti. **''Akatapabbhāre**ti avalañjitabbaṭṭhānadassanatthaṃ vutta''nti likhitaṃ. ''Anovassakaṭṭhānadassanattha''nti vattabbaṃ. **Mūsikukkura**nti mūsikāhi uddhaṭapaṃsu. **Suddhacittā**ti kiñcāpi ''evaṃ pavaṭṭite pathavī bhijjissatī''ti jānanti, no pana ce pathavībhedatthikā, suddhacittā nāma honti. Paṃsuādayo dve koṭṭhāsā āpattikarā. Keci ''sabbacchannādīsu upaḍḍhe dukkaṭassa vuttattā sace dukkaṭaṃ, yutta''nti vadanti. Tattha yuttaṃ tādisassa vatthuno sambhavā, idha pana jātapathavī ca ajātapathavī cāti dveyeva vatthūni, tasmā dvinnaṃ ekena bhavitabbanti na yuttaṃ. Etthāpi dukkaṭavacanaṃ atthīti ce? Taṃ pana saññāvasena, na vatthuvasenāti na yuttameva.

87. **Aggiṃ kātuṃ vaṭṭatī**ti ettha ettāvatā usumaṃ gaṇhāti, tasmā vaṭṭatīti keci. Evaṃ sati pathaviyā aggimhi kate dūratopi bhūmi uṇhā hoti, tattakaṃ kopetabbaṃ siyā, na ca kappati, tasmā yasmiṃ ṭhāne patati, taṃ so aggi ḍahati, tasmā vaṭṭatīti eke. Aḍahitepi **''adaḍḍhāya pathaviyā aggiṃ ṭhapetuṃ na vaṭṭatī''**ti vuttattā attanā pātanāyeva doso patite upadāheti veditabbaṃ.

Pathavīkhaṇanasikkhāpadavaṇṇanā niṭṭhitā.

Samatto vaṇṇanākkamena musāvādavaggo paṭhamo.

2. Bhūtagāmavaggo

1. Bhūtagāmasikkhāpadavaṇṇanā

89. **Pharasuṃ niggahetuṃ asakkonto**ti dassitabhāvaṃ jānāpeti. Kasmā ayaṃ pharasuṃ uggirīti ce? **Manussāna**ntiādi tassa parihāro. ''Ākoṭesi chindīti ca vacanato rukkhadevatānaṃ hatthāni chijjanti, na cātumahārājikādīnaṃ viya acchejjānī''ti vadanti.

90-92. **Bhavanti ahuvuñcā**ti dvikāliko bhūtasaddo. Yadi bījato nibbattena bījaṃ dassitaṃ, tadeva santakaṃ yadidaṃ. Sova kukkuṭo maṃsimakkhitoti ayameva hi parihāro. **Aṭṭhakathāsu**pi hi ''bīje bījasaññī''ti likhitaṃ. Yaṃ bījaṃ bhūtagāmo nāma hoti, tasmiṃ bīje bhūtagāmabījeti yojetvā. Amūlakattā kira sampuṇṇabhūtagāmo na hoti, ''samūlapatto eva hi bhūtagāmo nāmā''ti kāraṇaṃ vadanti. **''Abhūtagāmamūlattā**ti bhūtagāmato anuppannattā abhūtagāmamūlaṃ, bhūtagāmassa amūlakattā vā. Na hi tato aññо bhūtagāmo uppajjatī''ti dvidhāpi likhitaṃ. Piyaṅgu asanarukkho vaḍḍhanattaco khajjaphalo, ''pītasālo''tipi vuccati. **Amūlakabhūtagāme saṅgahaṃ gacchatī**ti nāḷikerassevāyaṃ. Ghaṭapiṭṭhijātattā, bījagāmānulomattā ca dukkaṭavatthu. **Na vāsetabbaṃ** ''durūpaciṇṇattā''ti likhitaṃ, **''yesaṃ rukkhānaṃ sākhā ruhatī**ti vacanato yesaṃ na ruhati, tesaṃ sākhāya kappiyakaraṇakiccaṃ natthīti siddha''nti vuttaṃ. **Muddatiṇa**nti tassa nāmaṃ. **''Muñjatiṇa**nti pāṭho''ti likhitaṃ.

Samaṇakappehīti samaṇavohārehi, tasmā vattabbaṃ bhikkhunā ''kappiyaṃ karohī''ti. Tassa āṇattiyā karontenāpi sāmaṇerādinā ''kappiya''nti vatvāva aggiparijitaṃ kātabbanti siddhaṃ. Aggiparijitādīni viya kappiyattā abījanibbaṭṭabījānipi ''pañcahi samaṇakappehī''ti (cūḷava. 250) ettha paviṭṭhāni, yathālābhato vā samaṇakappavacanaṃ gahetabbaṃ. ''Kappiya'nti vattukāmo 'kappa'nti ce vadati, 'vaṭṭatī'ti vadantī''ti vuttaṃ. ''Kappiya'nti vacanaṃ sakasakabhāsāyapi vaṭṭatī''ti vadanti. ''Kappiyanti vatvā''ti vuttattā bhikkhunā 'kappiyaṃ'icceva vattabbaṃ, ''itarena pana yāya kāyaci bhāsāyā''ti vadanti, vīmaṃsitabbaṃ. ''Ucchuṃ kappiyaṃ karissāmīti dāruṃ vijjhatī''ti vacanato kappiyaṃ kātabbaṃ sandhāya viraddheti vuttaṃ hoti, ācariyā pana ''kappiyaṃ kāretabbaṃ sandhāya kappiyanti sitthādiṃ kāreti, vaṭṭatī''ti vadanti, tassa kāraṇaṃ vadantā kātuṃ vaṭṭanabhāveneva virajjhitvā katepi kappiyaṃ jātaṃ. Yadi na vaṭṭeyya, sitthādimhi kate na vaṭṭeyyāti, upaparikkhitabbaṃ. Uṭṭhitasevālaghaṭaṃ ātape nikkhipituṃ vaṭṭati, vikopetukāmatāya sati dukkaṭaṃ yuttaṃ viya. ''Puppharajjubhājanagatikā, tasmā na vaṭṭati. Nāḷe vā baddhapupphakalāpe nāḷasmiṃ katepi vaṭṭati tasmiṃ pupphassa atthitāyā''ti vadanti. **Porāṇagaṇṭhipade** ''bījagāmena bhūtagāmo dassito anavasesapariyādānattha''nti vuttaṃ.

Bhūtagāmasikkhāpadavaṇṇanā niṭṭhitā.

2. Aññavādakasikkhāpadavaṇṇanā

98-9. **Aññaṃ vadatīti aññavādakaṃ,** ''vacanaṃ kareyyā''ti likhitaṃ. ''Tuṇhībhūtassetaṃ nāma''nti pāṭho. **Ugghātetukāmo**ti samohanitukāmo, antarāyaṃ kattukāmoti porāṇā.

100. ''Sudiṭṭho bhante, na paneso kahāpaṇotiādīsu **anāropite** dukkaṭena musāvādapācittiyaṃ, aropite pācittiyadvayaṃ hotī''ti vadanti, vīmaṃsitabbaṃ.

102. **Adhammena vā vaggena vā na kammārahassa vā**ti ettha ''mayi vutte maṃ vā aññaṃ vā saṅgho adhammena vā kammaṃ, vaggena vā kammaṃ karissati, na kammārahassa vā me, aññassa vā kammaṃ karissatī''ti na kathetīti yojetabbaṃ.

Aññavādakasikkhāpadavaṇṇanā niṭṭhitā.

3. Ujjhāpanakasikkhāpadavaṇṇanā

103. **''Chandāyā''**ti akkharakkharāyātiādi viya liṅgavipallāsena vuttaṃ, chandatthanti vā attho. Yesaṃ senāsanāni paññapeti, tesaṃ attani chandatthanti adhippāyo.

106. **Anupasampanna**ntiādīsu karaṇattho gahetabbo. **Aññaṃ anupasampanna**nti aññena anupasampannena. **Tassa vā**ti anupasampannassa. ''Sammutikāle pañcaṅgavirahādayo asammatā nāmā''ti, ''upasampannena laddhasammuti sikkhāpaccakkhānena vinassatī''ti ca vuttaṃ. **Saṅghenā**ti sabbena saṅghena kammavācāya assāvetvā ''taveso bhāro''ti kevalaṃ āropitabhāro. **Kevala**-saddo hettha kammavācāya assāvitabhāvamattameva dīpeti. **Sayamevā**ti itaresaṃ bhikkhūnaṃ anumatiyā. Abhūtena khīyanakassa ādikammikassa kathaṃ anāpattīti ce? Iminā sikkhāpadena. Musāvāde āpattiyeva dve pācittiyo vuttā viya dissanti pubbapayoge rukkhādichindanādīsu viya, vicāretabbaṃ.

Ujjhāpanakasikkhāpadavaṇṇanā niṭṭhitā.

4. Paṭhamasenāsanasikkhāpadavaṇṇanā

110. ''Evañcidaṃ bhagavatā bhikkhūnaṃ sikkhāpadaṃ paññattaṃ hotī''ti vacanato, **parivāre** ''ekā paññatti, ekā anupaññattī''ti (pari. 226) vacanato ca idha atthi anupaññattīti siddhaṃ. Kiñcāpi siddhaṃ, ''evañca pana, bhikkhave, imaṃ sikkhāpadaṃ uddiseyyāthā''tiādinā pana paññattiṭṭhānaṃ na paññāyati, kevalaṃ ''anujānāmi, bhikkhave, aṭṭhamāse…pe… nikkhipitu''nti ettakameva vuttaṃ, taṃ kasmāti ce? Paṭhamapaññattiyaṃ vuttanayeneva vattabbato avisesattā na vuttaṃ. Yadi evaṃ kā ettha anupaññattīti? **Ajjhokāse**ti. Ayamanupaññatti paññattiyampi atthīti ce? Atthi, taṃ pana okāsamattadīpanaṃ, dutiyaṃ cātuvassikamāsasaṅkhātakāladīpanaṃ. Yasmā ubhayampi ekaṃ kālokāsaṃ ekato katvā ''ajjhokāse''ti vuttanti dīpento bhagavā ''anujānāmi, bhikkhave…pe… nikkhipitu''nti āhāti veditabbaṃ. Teneva **mātikāṭṭhakathāyaṃ** (kaṅkhā. aṭṭha.

paṭhamasenāsanasikkhāpadavaṇṇanā) vuttaṃ ''yattha ca yadā ca santharituṃ na vaṭṭati, taṃ sabbamidha ajjhokāsasaṅkhyameva gatanti veditabba''nti. Hemantakālassa anāpattisamayattā idaṃ sikkhāpadaṃ nidānānapekkhanti siddhaṃ, tathā hi ajjhokāsapadasāmatthiyena ayaṃ viseso – vassānakāle ovassakaṭṭhāne ajjhokāse, maṇḍapādimhi ca na vaṭṭati. Hemantakāle pakatiajjhokāse na vaṭṭati, sabbamidha ovassakepi maṇḍapādimhi vaṭṭati, tañca kho yattha himavassena senāsanaṃ na temeti, gimhakāle pakatiajjhokāsepi vaṭṭati, tañca kho akālameghādassaneyevāti ayaṃ viseso ''aṭṭha māse''ti ca ''avassikasaṅkete''ti ca etesaṃ dvinnaṃ padānaṃ sāmatthiyatopi siddho.

Kiñca bhiyyo – **aṭṭhakathāyaṃ** sandassitavisesova. Cammādinā onaddhako vā navavāyimo vā na sīghaṃ vinassati. **Kāyānugatikattā**ti kāye yattha, tattha gatattā. Saṅghikamañcādimhi kāyaṃ phusāpetvā viharituṃ na vaṭṭatīti **dhammasiritthero**. ''Saṅghikaṃ pana 'ajjhokāsaparibhogena paribhuñjatha, bhante, yathāsukha'nti dāyakā denti senāsanaṃ, evarūpe anāpattī''ti **andhakaṭṭhakathāyaṃ** vacanato, idha ca paṭikkhepābhāvato vaṭṭati. ''Aññañca evarūpanti apare''ti vuttaṃ. **''Pādaṭṭhānābhimukhā**ti nisīdantassa pādapatanaṭṭhānābhimukhā''ti likhitaṃ. Sammajjantassa pādaṭṭhānābhimukhanti ācariyassa takko.

111. **''Pāduddhāreṇā**ti bahiupacāre ṭhitattā''ti likhitaṃ. **Gacchanti,** dukkaṭaṃ dhammakathikassa viya. Kasmā na pācittiyaṃ? Pacchā āgatehi vuḍḍhatarehi uṭṭhāpetvā gahetabbato. Dhammakathikassa pana anuṭṭhapetabbattā. ''Anāṇattiyā paññattiyampi tassa bhāro''ti vuttaṃ.

112. **Pariharaṇeyevā**ti ettha gahetvā vicāraṇeti **dhammasiritthero**. Attano santakakaraṇeti **upatissatthero**. Bījanīpattakaṃ caturassabījanī.

113. ''Yo bhikkhu vā sāmaṇero vā…pe… lajjī hotī'ti vuttattā alajjiṃ āpucchitvā gantuṃ na vaṭṭatī''ti vadanti. Pāṭhe ''kenaci palibuddhaṃ hotī''ti ca **aṭṭhakathāyaṃ** ''palibuddha''nti ca senāsanaṃyeva sandhāya vuttaṃ, tasmā tathāpi atthīti gahetabbaṃ. ''Anāpucchaṃ vā''ti pāṭho.

Paṭhamasenāsanasikkhāpadavaṇṇanā niṭṭhitā.

5. Dutiyasenāsanasikkhāpadavaṇṇanā

116-7. **Ettakameva vutta**maṭṭhakathāsu, tathāpi padaṭṭhādayopi labbhanti eva. **Anuganṭhipade** ''aññaṃ attharaṇādi akappiyattā na vutta''nti vuttaṃ. ''Mañcaṃ vā pīṭhaṃ vā vihāre vā vihārūpacāre vā'ti imināpi saṃsandanatthaṃ **'kiñcāpi vutto, atha kho'**tiādi āraddha''nti ca vuttaṃ. Upacāramattañcetaṃ ''rukkhamūle''ti, tattha vattabbaṃ natthi.

118. **Anāpucchitvāpi gantuṃ vaṭṭatī**ti asatiyā gacchatopi anāpatti, **āpucchanaṃ pana vattaṃ** sañcicca anāpucchato vattabhedadukkaṭattā. Puggalikasenāsane saṅghikaseyyaṃ, saṅghikasenāsane vā puggalikaseyyaṃ attharitvā gacchantassa dukkaṭaṃ yuttaṃ viya. Kasmā? ''Seyyāmattameva nasseyyā''ti vuttattā. Idha pana ''palibuddhaṃ palibuddho''ti duvidhampi atthi.

Dutiyasenāsanasikkhāpadavaṇṇanā niṭṭhitā.

6. Anupakhajjasikkhāpadavaṇṇanā

121. Chabbaggiyesuyeva **therā bhikkhū**ti keci. **Pāde dhovitvā**tiādimhi pavisantassa vā pādadhovanapāsāṇato yāva mañcapīṭhaṃ passāvatthāya nikkhamantassa vā yāva passāvaṭṭhānanti yojanā kātabbā. Evaṃ sante ''passāvatthāya nikkhamantassa vā''ti na vattabbaṃ, ''passāvaṭṭhānato nikkhamantassa vā''ti vattabbaṃ. **Passāvaṭṭhāna**nti katthaci potthake. Tathā hi **mātikāṭṭhakathāyaṃ** (kaṅkhā. aṭṭha. anupakhajjasikkhāpadavaṇṇanā) ''pavisantassa pādadhovanapāsāṇato yāva mañcapīṭhaṃ nikkhamantassa mañcapīṭhato yāva passāvaṭṭhānaṃ, tāva upacāro''ti vuttaṃ, tasmā ''pāde dhovitvā pavisantassa, passāvatthāya nikkhamantassa ca dvāre nikkhittapādadhovanapāsāṇato, passāvaṭṭhānato ca mañcapīṭha''nti katthaci potthake pāṭho, so apāṭho. Kasmā? Mañcapīṭhānaṃ upacārassa vuttattā. Pavisantassa yāva mañcapīṭhānaṃ upacāro, nikkhamantassa tato paṭṭhāya yāva passāvaṭṭhānaṃ vaccakuṭicaṅkamaṭṭhānanti iminā atthena yathā saṃsandati, tathāvidho pāṭhoti ācariyo.

122. **Upacāraṃ ṭhapetvā**ti idha vuttaupacāraṃ ṭhapetvā. ''Dassanasavanūpacārepi santharantassā''ti likhitaṃ.

Anupakhajjasikkhāpadavaṇṇanā niṭṭhitā.

7. Nikkaḍḍhanasikkhāpadavaṇṇanā

126-7. **Chasattakoṭṭhakāni vā**ti ettha dvārakoṭṭhakaṃ adhippetaṃ. ''Nikkhamā''ti vacanaṃ sutvāpi attano ruciyā nikkhamati, anāpatti; idha aggisālādi eva **upacāro**ti.

Nikkaḍḍhanasikkhāpadavaṇṇanā niṭṭhitā.

8. Vehāsakuṭisikkhāpadavaṇṇanā

129. ''Pamāṇamajjhimassa galappamāṇe dinnatulāpi vehāsakuṭiyevā''ti likhitaṃ, ''na sā idha adhippetā''ti vuttaṃ.

Vehāsakuṭisikkhāpadavaṇṇanā niṭṭhitā.

9. Mahallakavihārasikkhāpadavaṇṇanā

135. **Yāva dvārakosā**ti dvārasamīpā, yāva bhittīti attho, taṃ suvuttaṃ. **Kavāṭavitthārappamāṇo**ti hatthapāsassādhippetattā, samantā kavāṭavitthārappamāṇaupacārassa gahitattā aparipūraupacārāpi hoti. Ālokaṃ karotīti ālokaṃ sandheti pidhetīti sandhi eva ālokasandhināmakā honti. Vātapānakavāṭalepakamme appaharitaṭṭhānakiccaṃ natthi.

136. **Iṭṭhakā**ti chadanakapālāsilādiiṭṭhakā. **Chadanūparī**ti ettha paṭhamaṃ tāva ekavāraṃ aparisesaṃ chādetvā puna chādanadaṇḍake bandhitvā dutiyavāraṃ tatheva chādetabbaṃ. ''Tatiyavāracatutthavāre sampatte dve magge adhiṭṭhahitvā tatiyamaggaṃ āṇāpetvā pakkamitabba''nti vuttaṃ, taṃ ''punappunaṃ chādāpetī''ti iminā yujjati.

Porāṇā pana ''paṭhamavāreyeva tayo magge adhiṭṭhātuṃ vaṭṭati, catutthato paṭṭhāya āpatti pācittiyaṃ, catutthalepato paṭṭhāya āpattī''ti vadanti. Tattha chadane vuttavidhinidānena sameti, lepe vuttavidhitikacchedena sameti. Tathāpi so na yuttova. **Nidāne, aṭṭhakathāya**ñca siddhalepattā sabbasovāpi acchanne, channevāpi anekaso pariyāyassa tatiyasseva adhiṭṭhānanti no sametīti ācariyo. ''Dve magge''ti, ''dve chadane''ti ca ''tatiyavārato paṭṭhāya evaṃ chādāpehī''ti āṇāpetvā pakkamitabba''nti ca **upatissatthero** vadati kira.

Mahallakavihārasikkhāpadavaṇṇanā niṭṭhitā.

10. Sappāṇakasikkhāpadavaṇṇanā

140. Sappāṇakasikkhāpadaṃ uttānatthameva.

Samatto vaṇṇanākkamena bhūtagāmavaggo dutiyo.

3. Ovādavaggo

1. Ovādasikkhāpadavaṇṇanā

144. **Kathānusārenā**ti yo bhikkhunovādakatthiko kiṃsīlo kiṃsamācāro katarakulā pabbajitotiādi kathānusārenāti attho. **Saggamaggagamanepī**ti **api**-saddena mokkhagamanepi. **''Lakkhaṇappaṭivedhapaṭisaṃyutto''**ti aṭṭhagarudhammānusārena vattabbaṃ dhammakathaṃ sandhāya vuttaṃ.

145-147. **Nissīma**nti vihāre baddhasīmato aññaṃ abaddhasīmaṃ, gāmasīmādinti attho. **''Supinantenapī''**ti na sabbesanti idha bāhullanayena vuttaṃ. Chabbaggiyā hi keci vīsativassāpi atthi atirekavīsativassāpīti iminā imaṃ majjhimabodhikāle paññattanti viññāyati. **''Sīlavā hotī''**ti vatvā tassa catubbidhattā idha adhippetasīlameva dassetuṃ **''pātimokkhasaṃvarasaṃvuto''**tiādi vuttaṃ. **Gaṇṭhānuganṭhipadesu** ''satisaṃvarādayo idha nādhippetā, tena vibhaṅgapāṭhaṃ dasseti aṭṭhakathācariyo''ti vuttaṃ. **Atthato**ti pāḷiatthato. **Kāraṇato**ti kāraṇūpapattito, aṭṭhakathātoti adhippāyo. Atha vā **kāraṇato**ti dhammato, tena atthato dhammatoti vuttaṃ hoti. Atha vā **atthato**ti phalato. **''Kāraṇato**ti hetuto. Dhammapadampi jātakena sahā''ti likhitaṃ. **Pañhaṃ kathetu**nti ''pañhaṃ puṭṭho kathetī''ti ettha bhikkhuniyā puṭṭhena ''na jānāmī''ti na sakkā kathetuṃ. ''Na kho pana taṃ bhagavanta''nti pāṭho. ''Na kho paneta''nti ca likhanti, taṃ na sundaraṃ. ''Kāsāyavatthavasanāyā''ti vacanato pārājikāyapi na vaṭṭati. Bhikkhuniyā kāyasaṃsaggameva vuttaṃ. Methunena hi bhikkhunīdūsako hoti.

148-9. Bhikkhūnaṃ santike upasampannā nāma parivattaliṅgā, pañcasatā sākiyāniyo vā. ''Dhammadesanāpattimocanatthaṃ panā''ti vacanato mātugāmaggahaṇena sabbattha bhikkhunīsaṅgahaṃ gacchatīti siddhaṃ. Bhikkhuniggahaṇena pana mātugāmo **tiriyaṃ taraṇasikkhāpade** (pāci. 187-190) saṅgahito, na aññattha. ''Osāretabbā''ti pāḷipāṭho, pāḷi osāretabbāti attho. ''Osāretabba''nti aṭṭhakathāpāḷi. Ekasmiṃ ṭhāne vandite dosābhāvato bahūsu ekāya vandite vaṭṭatīti ce? Bhikkhūhi kattabbaṃ natthi, bhikkhuniyāyeva kattabbaṃ, tasmā na vaṭṭati. **''Yattha katthaci nisinnāyā**ti antodvādasahatthe nisinnāyā''ti vadanti. **Na nimantitā hutvā gantukāmā**ti nimantitā hutvā gantukāmā bhikkhū idha nādhippetā, vassaṃ upagantukāmāva adhippetāti attho. **Yato panā**ti bhikkhunīvihārato. **Tatthā**ti bhikkhunīvihāre. Kiñcāpi ''ovādadāyakā bhikkhū''ti vacanato ovādadāyakeheva sabhikkhuko āvāso hoti, na sabbehīti āpanno, tathāpi asati bhikkhunovādake ovādasaṃvāsānaṃ atthāya yācanatthāya avassaṃ gantabbattā aññehipi bhikkhūhi sabhikkhukopi sabhikkhuko evāti veditabbo. **Sā rakkhitabbā**ti vassacchedāpatti rakkhitabbā. Kasmā? **Āpadāsu hī**tiādi. **''Ayaṃ uposatho cātuddasikoti pucchitabba''**nti vuttaṃ, tampi terasiyaṃyeva, etarahi pana bhikkhuniyo cātuddasiyaṃyeva gantvā ''kadā ayya uposatho''ti pucchanti. ''Jāyāyo vā jāriyo vā''ti adhippāyena vuttaṃ kira. ''Gaccheyya ce, āpattī''ti pāṭho. **Dve tisso**ti dvīhi tīhi. Ekato āgatānaṃ vasena ''tāhī''ti bahuvacanaṃ vuttanti adhippāyo. ''Ekā bhikkhunī vā bahū bhikkhunī vā bahūhi bhikkhunupassayehi ovādatthāya pesitā''ti vacanassa vitthāro ''bhikkhunisaṅgho ca ayya bhikkhuniyo cā''tiādinā vutto. ''Bhikkhunisaṅgho ca ayya bhikkhuniyo cā'tiādi nānāupassayehi pesitāya vacana''nti ca ''aparipuṇṇasaṅghapuggalanānāvāsadutiyavacanavasena pañcakkhattuṃ upasaṅkamanaṃ vutta''nti ca likhitaṃ. Yasmiṃ āvāse pātimokkhuddeso na pavattati, tatthāpi yācanaṃ sampaṭicchitvā punadivase yena paṭiggahitaṃ, tena ''natthi koci bhikkhu bhikkhunovādako sammato''tiādi vattabbaṃ. Atthi ce sammato, niddisitabbo. ''Sayameva ce sammato, aha'nti vattabba''nti vuttaṃ. Sace sammato vā ovādapaṭiggāhako vā pātimokkhaṃ uddisati, aññena ārocāpetabbanti eke, ''attanāpi ārocetuṃ vaṭṭatī''ti ca vadanti. Kesuci potthakesu ''ayyānaṃ pavāretī''ti likhitaṃ, evaṃ sati ''ayyassa pavāremī''ti vattabbaṃ, potthake natthi.

Ovādasikkhāpadavaṇṇanā niṭṭhitā.

2. Atthaṅgatasikkhāpadavaṇṇanā

153. **Munātī**ti jānāti. **Antaradhāyatipī**ti ettha taduttamaṃ ce atthi, taṃ passāmi, yaṃ vicittaṃ vā, tadatthañca. Taggha kāraṇaṃ. Saha uppādamanantarā kiriyā. Yamā ca te manasā katatra netvāti. Yathā pāto siyā pāto bhavaṃ pātova udakato uggantvā ṭhitaṃ, tathā virocamānaṃ aṅgīrasaṃ buddhaṃ passa, na kevalaṃ padumaṃ viya, virocamānaṃ tapantamādiccamivantalikkheti sambandho. Atha vā aṅgīrasaṃ buddhaṃ padumaṃva virocamānaṃ sūriyaṃva tapantaṃ passa buddhaṃ. Yathā pāto siyā phullamavītagandhaṃ kokanudasaṅkhātaṃ padumaṃ passasi, tathā virocamānaṃ aṅgīrasaṃ buddhaṃ passa. Ubhayeneva hi bhagavato kanti dīpitāti katvā dīpitaguṇasubhaṃ buddhaṃ sakkatvā taṃ kantiṃ pūjeyya. Pūjaneyyatopi vītināmeyya iti lakkhaye. ''Ekato upasampannāyā''ti pāḷi.

156. ''Ekato upasampannāna''nti aṭṭhakathāpāṭho. ''Abhabbo tva''ntiādivacanato anukampāvasena saddhivihārikādiṃ saṅghikā vihārā nikkaḍḍhāpentassa anāpatti viya dissati. Abhabbo hi thero sañcicca taṃ kātuṃ, gavesitabbāva ettha yuttīti keci. Therena sikkhāpadapaññattito pubbe katanti mama takko.

Atthaṅgatasikkhāpadavaṇṇanā niṭṭhitā.

3. Bhikkhunupassayasikkhāpadavaṇṇanā

162. ''Ekarattampi vasantī''ti (pāci. 161) vacanato yattha rattiyaṃ na vasanti, tattha gantvā ovadituṃ vaṭṭatīti eke. Yadi evaṃ saṅketaṭṭhānaṃ gantvā ovadituṃ vaṭṭatīti siddhaṃ. ''Tato addhayojaneyeva sabhikkhuko āvāso icchitabbo''ti na vattabbaṃ. Bhikkhunovādako ce addhayojanaṃ gantvā ovaditukāmo hoti, bhikkhunisaṅgho ca addhayojanaṃ gantvā sotukāmo, ''vaṭṭatī''ti vattabbaṃ siyā, tañca na vuttaṃ, tasmā na vaṭṭati. Heṭṭhimaparicchedena pana ''ekarattampī''ti vuttaṃ. Tato paṭṭhāya upassayaṃ hoti, na upassayasaṅkhepena katamattenāti vuttaṃ hoti. Yattha vāsūpagatā bhikkhuniyo, so upassayasaṅkhyaṃ gacchati, tattha na gantvā ovādo dātabbo. Ekāvāse divā vaṭṭatīti eke, vicāretvā yuttataraṃ gahetabbaṃ.

Bhikkhunupassayasikkhāpadavaṇṇanā niṭṭhitā.

4. Āmisasikkhāpadavaṇṇanā

164. ''Upasampannaṃ saṅghena asammata''nti pāḷivacanato, ''sammatena vā saṅghena vā bhāraṃ katvā ṭhapito''ti aṭṭhakathāvacanato ca aṭṭhahaṅgehi samannāgato sammatena vā vippavasitukāmena ''yāvāhaṃ āgamissāmi, tāva te bhāro hotū''ti yācitvā ṭhapito, tassābhāvato saṅghena vā tatheva bhāraṃ katvā ṭhapito aṭṭhahi garudhammehi ovadituṃ labhati, pageva aññena dhammenāti siddhaṃ. ''Yo pana bhikkhu asammato bhikkhuniyo ovadeyya, pācittiya''nti pageva bhāraṃ katvā aṭṭhapitaṃ sandhāya vuttanti veditabbaṃ. Abhayagirivāsīnampi idameva mataṃ, **anugaṇṭhipade** pana imaṃ nayaṃ paṭikkhipitvā ''natthi kocī''tiādinā ''etarahi ovādako asammato bhikkhunovādako nāmā''ti vatvā ''yaṃ pana **andhakaṭṭhakathāyaṃ** vuttaṃ 'upasampannaṃ saṅghena kammavācāya asammataṃ, bhikkhusaṅghena pana bhikkhunisaṅghassa anuggahaṃ karotha, bhikkhuniyo ovadatha, bhikkhusaṅghassa ca karotha phāsuvihāranti evaṃ yācitvā ṭhapito bhikkhusaṅghaṃ āpucchitvā, tato so thero bhikkhuniyo ovadati, evarūpaṃ bhikkhusaṅghena asammatanti, tatra vuttanayeneva attho gahetabbo''ti vuttaṃ. **Porāṇaganṭhipade** pana ''asammato gāmaṃ ovādatthāya āgatānaṃ bhikkhunīnaṃ vacanaṃ sutvā paṭivacanaṃ dento saṅghānumatiyā, na ñatticatutthenā''ti vuttaṃ, taṃ **anugaṇṭhipadamatena** sameti, **andhakaṭṭhakathāyaṃ** vuttavacanaṃ tena sameti, tañca pāḷivacanaṃ, na hi ovādapaṭiggāhako, pātimokkhuddesako vā ''pāsādikena sampādetū''ti vacanamattena bhikkhunovādako nāma hoti. Hotīti ce, anupasampannopi tattakena vacanena ''bhikkhunovādako hotū''ti vattabbo. Hotīti ce, yaṃ vuttaṃ **gaṇṭhānugaṇṭhipadesu** ''asammato nāma asammatabhāvena 'bahussuto tvaṃ ovadāhī'ti saṅghena bhāraṃ katvā ṭhapito''ti. Ettha bāhusaccena kiṃ payojanaṃ. **Anugaṇṭhipadeyeva** ''abhayagirivāsī vadatīti sutvā sammatena vā āṇatto ovadituṃ labhatīti **dhammasiritthero** pacchā anujānātī''ti vuttaṃ. Kiṃ bahukāya. ''Pāsādikena sampādetū''ti ettakamattena bhikkhunovādako hoti. **Aṭṭhakathāyaṃ** ''bhāraṃ katvā''ti iminā kiṃ payojanaṃ, tattakampi vattuṃ añño na labhati, tena ca ''anujānāmi, bhikkhave, ṭhapetvā bālaṃ gilānaṃ gamikaṃ avasesehi ovādaṃ gahetu''nti (cūḷava. 414) ayaṃ pāḷi virujjheyya. Kathaṃ? Tassa hi ''na, bhikkhave, ovādo na paccāharitabbo''ti (cūḷava. 415) canato sammatāsammatabhāvena natthi kocīti ''pāsādikena sampādetū''ti vattabbaṃ siyā, vadanto ca idha paṭhamena āpattiyā kāretabbo hotīti. Hotu asammatattā, akatabhārattā ca. Imassa ca bhikkhunovādakatte imassa khīyanena dukkaṭaṃ siyā, sabbametaṃ aniṭṭhaṃ, tasmā aṭṭhakathāyaṃ ''ayamettha bhikkhunovādako nāmā''ti avuttattā tathā bhāraṃ katvā ṭhapito ovadituṃ labhatiyeva, nāññoti ācariyo.

Āmisasikkhāpadavaṇṇanā niṭṭhitā.

5. Cīvaradānasikkhāpadavaṇṇanā

169. **Sādiyissasī**ti pucchā.

Cīvaradānasikkhāpadavaṇṇanā niṭṭhitā.

6. Cīvarasibbanasikkhāpadavaṇṇanā

176. **Vañcetvā**ti ''tava ñātikāyā''ti avatvā ''ekissā bhikkhuniyā''ti ettakameva vatvā, te hi ''ekissā''ti vacanaṃ sutvā aññātikāya santakasaññino sibbesuṃ. Imasmiṃ sikkhāpade ''cīvaraṃ nāma channaṃ cīvarānaṃ aññataraṃ cīvara''nti ettakameva pāḷi, tena vuttaṃ **''cīvaranti yaṃ nivāsetuṃ vā pārupituṃ vā''**tiādi. ''Vikappanupagaṃ pacchima''nti ca likhitaṃ, so pamādalekho.

Cīvarasibbanasikkhāpadavaṇṇanā niṭṭhitā.

7. Saṃvidhānasikkhāpadavaṇṇanā

181. Tā bhikkhuniyo dūsayiṃsūti vipariṇāmo kātabbo.

182-4. **Sampadantī**ti padasā gacchanti. **Vuttanayenevā**ti ''sampatanti etthāti sampāto''tiādinā. Padagate upacāro na labbhati, accāsannattā missaṃ viya hotīti. Kukkuṭavassitaparicchinno **mahāaṭṭhakathāyaṃ**. ''Tampi vohārenā''ti likhitaṃ. ''Yebhuyyena tathā sanniveso hotīti katvā aṭṭhakathāyaṃ vuttaṃ, tasmā na pamādalekho''ti ca, ''ukkaṭṭhaparicchedena vuttaṃ **aṭṭhakathāyaṃ,** tato uddhaṃ addhayojanalakkhaṇasampattaṃ nāma hotīti gahetabba''nti ca vuttaṃ. ''Kappiyabhūmi kirāyaṃ…pe… na vadantī''ti vuttaṃ. Duddasañhettha kāraṇaṃ. Kataraṃ pana tanti? ''Gacchāmāti saṃvidahati, āpatti dukkaṭassā''ti vuttaṃ. Tattha ''gacchāmā''ti vattamānavacanantañca, amagge bhikkhunupassayādimhi na sambhavatiyeva manussānaṃ antaragharādimhi maggasaṅkhepagamanato, uccāsayanādiuppattiṭṭhānattā ca. Na titthiyaseyyāya vā pabbajitāvāsattā. **Dvāre**ti samīpatthe bhummaṃ, tasmā taṃ dassetuṃ puna **''rathikāyā''**ti āha. Sesaaṭṭhakathāyaṃ ''etthantare saṃvidahitepi bhikkhuno dukkaṭa''nti āgatattā na sameti. ''Gāmantare''ti vacanato aññagāmassa upacārokkamane eva āpatti. ''Addhayojane''ti vacanato atikkamaneyeva yuttaṃ.

185. **Raṭṭhabhede**ti vilope. **Porāṇaganṭhipade** ''tayopi saṅketā kāladivasamaggavasena, tattha pacchimeneva āpattī''ti vuttaṃ. ''Iminā maggenā''ti vissajjetvā aññena gacchanti ce, āpattiyevāti attho.

Saṃvidhānasikkhāpadavaṇṇanā niṭṭhitā.

8. Nāvābhiruhanasikkhāpadavaṇṇanā

189. Nadiyā kuto gāmantaranti ce? **''Yassā nadiyā''**tiādimāha. **Gāmantaragaṇanāyā**ti yasmiṃ gāmatitthe āruḷho, taṃ ṭhapetvā aññagāmagaṇanāya. ''Mātugāmopi idha saṅgahaṃ gacchatī''ti ācariyassa takko, teneva ''ubhayattha ekato upasampannāya dukkaṭaṃ, sikkhamānāya sāmaṇeriyā anāpattī''ti ca na vuttaṃ. Eseva nayo aññesupi evarūpesu.

191. ''Lokassādamittasanthavavasena keḷipurekkhārā saṃvidahitvā''ti vuttattā akusalacittaṃ lokavajjanti vattabbanti? Na vattabbaṃ, ''keḷipurekkhārā''ti vacanaṃ yebhuyyatāya vuttaṃ. **Porāṇaganṭhipade** ca ''tīṇi cittāni tisso vedanā''ti vuttaṃ, saṃvidahanakāle vā keḷipurekkhāro bhikkhu saṃvidahati, āpatti bhikkhuno gāmantarokkamane, addhayojanātikkame vā. Kusalacitto vā hoti paccavekkhanto, cetiyādīni vā passanto, abyākatacitto vā hoti kilamathavasena niddāyantoti ticittāni gahitānīti veditabbā.

Nāvābhiruhanasikkhāpadavaṇṇanā niṭṭhitā.

9. Paripācitasikkhāpadavaṇṇanā

192. **Ceṭake**ti dārake. Taruṇapotaketi porāṇā. ''Pāpabhikkhūnaṃ pakkhupacchedāya idaṃ paññattaṃ, tasmā pañca bhojaneyevāpatti vuttā''ti likhitaṃ.

194-7. **Nipphādita**nti viññattiyā na hoti, kintu parikathādīhi, tasmā iminā sikkhāpadena anāpatti, taṃ sandhāya **''sabbattha anāpattī''**ti vuttaṃ. ''Kathānusārena tattha pasīditvā denti, idaṃ paripācitaṃ na hoti, vaṭṭantī''ti paṭhamasikkhāpade vuttattāti **dhammasiritthero, upatissatthero** pana ''itarampi vaṭṭatiyevā''ti āha. **Porāṇaganṭhipade** pana ''yasmā devadatto pakatiyā tattha bhikkhuniparipācitaṃ bhuñjati, tasmā imaṃ aṭṭhuppattiṃ nidānaṃ katvā idaṃ sikkhāpadaṃ paññatta''nti vuttaṃ.

Paripācitasikkhāpadavaṇṇanā niṭṭhitā.

10. Rahonisajjasikkhāpadavaṇṇanā

198. ''Upanandassa catutthasikkhāpadena cā''ti pāṭho.

Rahonisajjasikkhāpadavaṇṇanā niṭṭhitā.

Samatto vaṇṇanākkamena ovādavaggo tatiyo.

4. Bhojanavaggo

1. Āvasathapiṇḍasikkhāpadavaṇṇanā

203-4. **Pūgassā**ti pūgena. **Kukkuccāyanto**ti nissaraṇenettha bhavitabbaṃ, taṃ mayaṃ na jānāmāti sanniṭṭhānassa karaṇavasena ''kukkuccāyanto''ti vuccati. Yathā hi āyasmā upāli nayaggāhena ''anāpatti āvuso supinantenā''ti (pārā. 78) āha, tathā theropi ''anāpatti gilānassā''ti kasmā na paricchindatīti? Anattādhikārattā vinayapaññattiyā, ''nāyaṃ attano okāso''ti paṭikkhittattā, sikkhāpadassa aparipuṇṇattā. Paṭhamapārājikasikkhāpade paripuṇṇaṃ katvā paññatteyeva hi so thero ''anāpatti supinantenā''ti āha ''aññatra supinantā''ti vuttapadānusārenāti. Yasmā odissa ayāvadattheva dāyakānaṃ pīḷā natthi, tasmā **''anodissa yāvadattho''**ti vuttaṃ.

208. ''Antarāmagge ekadivasa'nti ekaṃyeva sandhāya vutta''nti ca **''eseva nayo**ti vuttanayameva dassetuṃ gantvā paccāgacchanto hītiādimāhā''ti ca ''suddhacitto hutvā pakatigamaneva bhuñjituṃ labhatī''ti ca ''agilānassa gilānasaññino kāyena samuṭṭhātī''ti ca likhitaṃ.

Āvasathapiṇḍasikkhāpadavaṇṇanā niṭṭhitā.

2. Gaṇabhojanasikkhāpadavaṇṇanā

209-218. **Guḷhapaṭicchanno**ti apākaṭova. **Eko puttenā**ti ekassekaṃ bhattaṃ ''ahaṃ aññena nimantito''ti na vuccati. **''Sace ekato gaṇhanti , gaṇabhojanaṃ hotī''**ti (pāci. aṭṭha. 217-218) vuttattā cattāro upāsakā cattāro bhikkhū visuṃ visuṃ nimantetvā hatthapāse ṭhitānaṃ ce denti, gaṇabhojanaṃ hoti evāti eke, taṃ na yuttaṃ viya. ''Viññattito pasavane gaṇassa ekato gahaṇe iminā sikkhāpadena āpatti, visuṃ gahaṇe paṇītabhojanasūpodanaviññattīhī''ti likhitaṃ. ''Viññattito pasavanaṃ aṭṭhuppattivasena **aṭṭhakathāyaṃ** anuññātaṃ. Sūpodanādivasena tattha āpatti evā''ti vuttaṃ, taṃ na yuttaṃ. Kasmā? **Parivāre** (pari. 168) eva dvinnaṃ ākārānaṃ āgatattā, tasmā **aṭṭhakathāyaṃ** ''anuññāta''nti duvuttaṃ. Aṭṭhuppattiyaṃyeva pākaṭanti ''padabhājane na vutta''nti vattabbaṃ. **Ekato gaṇhantī**ti gahitabhattāpi aññe yāva gaṇhanti, tāva ce tiṭṭhanti, ekato gaṇhantiyeva nāma. ''Gacchati ce, anāpattī''ti vadanti.

Etthāha – ''paṭiggahaṇameva hettha pamāṇa''nti vuttaṃ, atha kasmā **pāḷiyaṃ** ''gaṇabhojanaṃ nāma yattha cattāro…pe… bhuñjanti, etaṃ gaṇabhojanaṃ nāmā''ti (pāci. 218) vuttanti? Vuccati – **yatthā**ti upayogatthe bhummavacanaṃ. **Cattāro**ti gaṇassa heṭṭhimaparicchedanidassanaṃ. **Pañcannaṃ bhojanāna**nti āpattippahonakabhojananidassanaṃ. **Aññatarena bhojanena nimantitā**ti akappiyanimantananidassanaṃ. Nimantanavaseneva pana gaṇabhojanassa vuttattā ''nimantitā bhuñjantīti vutta''nti vuttaṃ. ''Aññataraṃ bhojanaṃ viññāpetvā bhuñjantī''ti pana na vuttaṃ aṭṭhuppattiyaṃyeva pākaṭattā. Yaṃ bhuñjantīti evaṃ sambandho veditabbo. Tattha **bhuñjantī**ti paṭiggāhakaniyamavacanaṃ. Na hi appaṭiggahitakaṃ bhikkhū bhuñjanti. Idaṃ vuttaṃ hoti ''gaṇassa yato paṭiggahitāhārabhojanahetu pācittiya''nti. Āgantukapaṭṭaṃ moghasuttena sibbitvā ṭhapenti, tattha anuvāte yathā ekatalaṃ hoti, tathā hatthehi ghaṭṭeti. **Valetī**ti āvaṭṭeti. **Parivattana**nti suttaṃ gaṇhantānaṃ sukhaggahaṇatthaṃ suttaparivattanaṃ karoti, paṭṭaṃ sibbantānaṃ sukhasibbanatthaṃ paṭṭaparivattanañca. Navacīvarakārako idhādhippeto, na itaroti. ''Bimbisāraṃ āpucchitvā sambhāre kayiramāneyeva kālā atikkantā, pacchā gaṇabhojanasikkhāpade paññatte bhagavantaṃ upasaṅkamitvā pucchī''ti vadanti, aññathā aṭṭhakathāya virujjhanato.

220. ''Dve tayo ekatoti yepi akappiyanimantanaṃ sādiyitvā''tiādivacanena akappiyanimantanapaccayā eva anāpatti, viññattito āpattiyevāti dīpeti. Animantito catuttho yassa tadetaṃ **animantitacatutthaṃ**. Esa nayo sabbattha. **Pavesetvā**ti nisīdāpetvā. Cīvaradānasamayaladdhakacatukkaṃ cīvarakārasamayaladdhakacatukkanti evamādīni. **Tāni cā**ti yehi bhojanehi visaṅketo natthi, tāni. **Mahāthere**ti upasampanne. **Aṭṭhatvā**ti ṭhitena nimittaṃ dassitaṃ hoti. **Tattha tattha gantvā**ti rathikādīsu bhikkhusamīpe gantvā. Imasmiṃ pana sikkhāpade katthaci potthake ''anujānāmi, bhikkhave, cīvaradānasamaye gaṇabhojanaṃ bhuñjituṃ. Evañcidaṃ bhagavatā bhikkhūna''nti pāṭho dissati. Katthaci ''bhuñjitu''nti vatvā ''evañca pana, bhikkhave, imaṃ sikkhāpadaṃ uddiseyyāthā''ti pāṭho, ayaṃ sobhano.

Gaṇabhojanasikkhāpadavaṇṇanā niṭṭhitā.

3. Paramparabhojanasikkhāpadavaṇṇanā

221. **Adhiṭṭhitā**ti niccappavattā. Badaracuṇṇasakkarādīhi yojitaṃ **badarasāḷavaṃ**. **Kirakammakārenā**ti kirassa kammakārena.

226. **''Vikappetvā gaṇhāhī''**ti etthāhu **porāṇattherā** ''bhagavato sammukhā avikappetvā gehato nikkhamitvā rathikāya aññatarassa bhikkhuno santike vikappesi, vikappentena pana 'mayhaṃ bhattapaccāsaṃ itthannāmassa dammī'ti vattabbaṃ, itarena vattabbaṃ 'tassa santakaṃ paribhuñja vā yathāpaccayaṃ vā karohī'''ti. **Pañcasusahadhammikesū**ti sammukhā ṭhitassa sahadhammikassa yassa vikappetukāmo, taṃ sahadhammikaṃ adisvā gahaṭṭhassa vā santike, sayameva vā ''pañcasu sahadhammikesu itthannāmassa vikappemī''ti vatvā bhuñjitabbanti eke, evaṃ sati thero tasmiṃyeva nisinnova tathā vācaṃ nicchāretvā paṭiggaṇhātīti takko dissati. **Mahāpaccariyā**dīsu pana parammukhā vikappanāva vuttā, sā ''tena hānanda, vikappetvā gaṇhāhī''ti iminā sameti, tathāpi **mātikāṭṭhakathāyaṃ** (kaṅkhā. aṭṭha. paramparabhojanasikkhāpadavaṇṇanā) ''tasmā yo bhikkhu pañcasu sahadhammikesu aññatarassa 'mayhaṃ bhattapaccāsaṃ tuyhaṃ dammī'ti vā 'vikappemī'ti vā evaṃ sammukhā vā 'itthannāmassa dammī'ti vā 'vikappemī'ti vā evaṃ parammukhā vā''ti vacanato sahadhammikassa santike eva vattabbaṃ, na sayamevāti dissati. Yasmā ayaṃ pacchimanayo **porāṇagaṇṭhipadena**pi sameti, tasmā idha mātikāṭṭhakathānusārena attho veditabbo. Ettha kiñcāpi ''te manussā…pe… bhojanamadaṃsū''ti vacanato akappiyanimantanaṃ paññāyati, tathāpi therassa kukkuccuppattikāraṇena bhattena so nimantitoti veditabbo. Aññathā parato ''dve tayo nimantane ekato bhuñjatī''ti vacanena, anāpattivārena ca virujjhati.

229. Etthāyaṃ vicāraṇā – ''añño manusso pattaṃ gaṇhāti, na dātabba''nti vacanato aparabhāge akappiyanimantanena natthi payojanaṃ, pubbabhāgeyeva akappiyanimantanena payojananti **svepi bhante āgaccheyyāthā**ti ettha kataraṃ akappiyanimantanaṃ, tasmā adhippāyo cettha pamāṇanti. Na, ''piṇḍāya caritvā laddhabhattaṃ bhuñjati, āpattī''ti vacanatoti. Tattha ''svepi bhante''ti ettha yathā vacanamattaṃ aggahetvā akappiyanimantanakkamena attho gahito, tathā ''piṇḍāya caritvā''ti etthāpi antarā akappiyanimantanena laddhabhattaṃ sandhāya vuttanti attho gahetabbo. Piṇḍāya hi carantaṃ disvā ''ettha, bhante, bhattaṃ gaṇhathā''ti dinnampi akappiyanimantanena laddhaṃ nāma hoti. Vohārena pana ''piṇḍāya caritvā laddhabhatta''nti vuccati, evaṃsampadamidaṃ daṭṭhabbaṃ. Aññathā **mātikāṭṭhakathāyaṃ** ''gaṇabhojane vuttanayeneva pañcahi bhojanehi nimantitassa…pe… parassa parassa bhojane''ti vuttavacanavirodho. Idañhi vacanaṃ yena paṭhamaṃ nimantito, tato paṭhamanimantitaṃ ādāya gato parassa parassa nimantanakadāyakassa bhojaneti atthaparidīpanato nimantanato laddhabhattassa bhojaneyeva āpattīti dīpeti. ''Dve tayo nimantane ekato''ti vacanenapi sameti, aññathā ''yena nimantito, tassa bhojanato parassa bhojane''ti ettakaṃ vattabbaṃ siyā, **pāḷiyaṃ** vā ''nimantanena ekatobhuñjatī''ti ettakaṃ vattabbaṃ siyā. Dutiyanimantanassa paṭhamabhojane āpattippasaṅganivāraṇatthaṃ **''yena yenā''**tiādi vuttaṃ. Nimantanapaṭipāṭiyā bhuñjatīti pāḷīti ce? Na, ''anāpatti niccabhatte''tiādipāḷivirodhato.

Gaṇṭhipade pana ''piṇḍāya caritvā laddhabhattaṃ kasmā bhuñjituṃ na labhatīti ce? 'Paramparabhojanaṃ nāma pañcannaṃ bhojanānaṃ aññatarena bhojanena nimantito, taṃ ṭhapetvā pañcannaṃ bhojanānaṃ aññataraṃ bhojanaṃ bhuñjati, etaṃ paramparabhojanaṃ nāmā'ti vuttattā''ti likhitaṃ. Yadi evaṃ niccabhattādikampi na vaṭṭatīti āpajjatīti niccabhattādi odissakanti ce? Taṃ na, tadaññassa attano dhanena nipphannassa, saṅghato laddhassa vā pāto pacanakayāgu ce ghanā hoti, tassāpi, ekakuṭikaṃ gāmaṃ

upanissāya viharato bhikkhācariyavasena labhitabbaniccabhattassa ca akappiyabhāvappasaṅgato. Tattha bhikkhācariyavasena laddhaṃ na kappati nimantanakānaṃ appasādāvahanatoti ce? Na, ''pañca bhojanāni ṭhapetvā sabbattha anāpattī''ti vacanavirodhato. Khādanīyampi hi parassa khāditvā bhuttattā nimantanabhojanaṃ abhuñjanto appasādaṃ karoti eva, tasmā appasādāvahaṃ appamāṇaṃ, tasmā niccabhattādi odissakaṃ na sambhavati. Apica heṭṭhā vuttanayena saddhiṃ idha vuttanayena saṃsanditvā yaṃ yaṃ khamati, taṃ taṃ gahetabbanti sabbopi kesañci ācariyānaṃ vinicchayo. Ācariyassa pana vinicchayo ante āvi bhavissati. ''Khīraṃ vā rasaṃ vā pivato amissampīti adhippāyo''ti vuttaṃ. **Gaṇṭhipade** ''heṭṭhā odanenāmissetvā upari tiṭṭhatī''ti likhitaṃ.

Mahāupāsakoti gehasāmiko. **Mahāaṭṭhakathāyaṃ** ''āpattī''ti vacanena **kurundiyaṃ** ''vaṭṭatī''ti vacanaṃ viruddhaṃ viya dissati. ''Dvinnampi adhippāyo **mahāpaccariyaṃ** vicārito''ti likhitaṃ. **''Cārittato**ti 'santaṃ bhikkhuṃ anāpucchā'ti parato vattabbato''ti vuttaṃ. Vacīkammaṃ **avikappanaṃ**. Ettha ''mahāupāsako bhikkhū nimanteti…pe… pacchā laddhaṃ bhattaṃ bhuñjantassa āpatti. Piṇḍāya caritvā laddhabhattaṃ bhuñjati, āpattī''ti **aṭṭhakathāyaṃ** vacanato, ''kālasseva piṇḍāya caritvā bhuñjimhā''ti pāḷito, **khandhake** ''na ca, bhikkhave, aññatra nimantane aññassa bhojjayāgu paribhuñjitabbā, yo paribhuñjeyya, yathādhammo kāretabbo''ti (mahāva. 283) vacanato ca nimantetvā vā pavedetu animantetvā vā, paṭhamagahitanimantanassa bhikkhuno paṭhamanimantanabhojanato aññaṃ yaṃ kiñci parasantakaṃ bhojanaṃ paramparabhojanāpattiṃ karoti. Attano santakaṃ, saṅghagaṇato laddhaṃ vā agahaṭṭhasantakaṃ vaṭṭati, nimantanato paṭhamaṃ nibaddhattā pana niccabhattādi parasantakampi vaṭṭati. **Khandhake** ''na ca, bhikkhave…pe… yathādhammo kāretabbo''ti (mahāva. 283) vacanaṃ parasantakabhojanavuttaniyamanaṃ. Tato hatthakova no takkoti ācariyo.

Paramparabhojanasikkhāpadavaṇṇanā niṭṭhitā.

4. Kāṇamātāsikkhāpadavaṇṇanā

31-3. **Paṭiyāloka**nti pacchimaṃ desaṃ. **Pūvagaṇanāyā**ti atirittapūvagaṇanāyāti attho. Sace ''apātheyyādiatthāya sajjita''nti saññāya gaṇhāti, acittakattā sikkhāpadassa āpatti eva. Atha uggahitaṃ gaṇhāti, na muccatiyeva. Asaṃvibhāge pana anāpatti akappiyattā. Acittakatā paññattijānanābhāveneva, na vatthujānanābhāvenāti eke. Na, **mātikāṭṭhakathāyaṃ** ''pātheyyādiatthāya sajjitabhāvajānana''nti aṅgesu avuttattā. **Porāṇaganṭhipade** panevaṃ vuttaṃ ''ekena vā anekehi vā dvattipattapūresu gahitesu tesaṃ anārocanena vā sayaṃ vā jānitvā yo aññaṃ gaṇhāti, tassa dukkaṭaṃ. Ekato tīsu, catūsu vā paviṭṭhesu ekena ce dvepattapūrā gahitā, dutiye dve gaṇhante paṭhamo ce na nivāreti, paṭhamassa pācittiyaṃ. Nivāreti ce, anāpatti, dutiyasseva dukkaṭa''nti. Sace sañcicca na vadati, **porāṇaganṭhipade** vuttanayena pācittiyaṃ, **mātikāṭṭhakathā**vasena (kaṅkhā. aṭṭha. kāṇamātāsikkhāpadavaṇṇanā) dukkaṭaṃ. ''Atirekapaṭiggahaṇa''nti tattha pañcamaṃ aṅgaṃ vuttaṃ, tasmā appaṭiggahitattā na pācittiyaṃ, kattabbākaraṇato pana dukkaṭaṃ. Aññathā kiriyākiriyaṃ idaṃ āpajjati, anivāraṇaṃ, anārocanaṃ vā chaṭṭhaṅgaṃ vattabbaṃ siyā. **Ekanikāyikānaṃ vā**ti ettha ''āsannavihārabhikkhū, āsannaāsanasālāgatā vā sace visabhāgehi ānītaṃ na paṭiggaṇhanti, 'ārāmikādīnaṃyeva vā dāpentī'ti jānāti, yattha paribhogaṃ gacchati, tattha dātuṃ vaṭṭatī''ti vuttaṃ. ''Dvattipattapūrā'ti vacanato pacchiādīsu adhikampi gaṇhato anāpattī''ti keci vinayadharamānino vadanti, taṃ tesaṃyeva nisīdatu, ācariyā pana ''pacchiādīsupi ukkaṭṭhapattassa pamāṇavasena dvattipattapūrā gahetabbā. Ukkaṭṭhaparicchedakathā hesā''ti vadanti.

Kāṇamātāsikkhāpadavaṇṇanā niṭṭhitā.

5. Paṭhamapavāraṇasikkhāpadavaṇṇanā

236. **Yāvadatthapavāraṇāya pavāritā** kiñcāpi ''pavāritā''icceva adhippetā aṭṭhuppattiyāva, atha kho pacchimāva idhādhippetā.

237. **''Alametaṃ sabba''**nti vuttattā atirittaṃ nāma hoti. Bhikkhussa idampi te adhikaṃ, ito aññaṃ na lacchatīti kira attho.

238-9. ''Asanaṃ paññāyatī''ti eteneva ''bhuttāvī''ti etassa siddhattā visuṃ atthasiddhi natthi. Yadi atthi, aṅgānaṃ chakkattadassananti. **Vuttampi ceta**ntiādi pavāraṇaṅgānaṃ pañcakattadassanaṃ. **Varako**ti yo koci varako. **''Pavāraṇaṃ pana janetiyevā**ti visuṃ sitthaṃ vodakaṃ karonti, pavāraṇaṃ na janeti. Yāguṃ vā pivanto paṭhamaṃ udakaṃ pivati, vaṭṭati. Avasiṭṭhaṃ heṭṭhāsitthaṃ pavāraṇaṃ na janetī''ti likhitaṃ. **Upatissatthero** ''janetiyevā''ti vadati, taṃ na icchanti ācariyā. **Bhajjitapiṭṭha**nti taṇḍulacuṇṇameva. Bhajjitasattuyo piṇḍetvā katamodako **sattumodako**.

''Yāgusitthamattāneva dve…pe… paṭikkhipati, na pavāretī''ti vuttattā paracaṅkamacchādayo pakkhipitvā pakkayāguṃ pivanto sace aññaṃ tādisaṃyeva paṭikkhipati, pavāraṇā na hotīti kira **dhammasiritthero**. Sace aññaṃ paṭikkhipati, na pavāreti. Kasmā? Asanasaṅkhātassa vippakatabhojanassābhāvato. Bhojanasālāyaṃ bhuñjanto ce, attano apāpuṇanakoṭṭhāsaṃ abhihaṭaṃ paṭikkhipati, na pavāreti. Kāmaṃ paṭikkhipati, patte pana ārāmiko ākirati, tato bhuñjituṃ na vaṭṭati. Idañhi buddhappaṭikuṭṭhaanesanāya uppanneyeva saṅgahaṃ gacchati. Yathā hi saṅghato uddhaṭapiṇḍaṃ dussīlo deti, taṃ paṭikkhipati, na pavāreti, evaṃsampadamidaṃ. ''Visabhāgo lajjī ce deti, taṃ tena sambhogaṃ akattukāmatāya paṭikkhipati, pavāretīti apare''ti vuttaṃ. **Parivesanāyā**ti bhattagge. ''Maṃsena rasaṃ, maṃsañca rasañca maṃsarasanti āpajjanato 'maṃsarasa'nti vutte paṭikkhepato hoti, maṃsassa rasaṃ maṃsarasanti viggaho nādhippeto''ti vuttaṃ. **Maṃsakarambako nāma…pe… vaṭṭatī**ti suddhayāgu eva hoti. Appavāraṇamissakakarambakoyeva hoti, tasmā na pavāreti, tena vuttaṃ parato ''idañca karambakena na samānetabba''ntiādi, tasmā ''taṃ abhiharitvā kañjiyaṃ gaṇhathā'ti vadantaṃ paṭikkhipati, pavāraṇā na hotī''ti ca ''missakayāguṃ gaṇhathā'ti avuttattā 'sammissitaṃ visuṃ katvā detī'ti vuttattā''ti ca vuttaṃ, yasmā **yāgumissaka**nti ettha padadvaye pavāraṇārahassa nāmaggahaṇaṃ natthi, tasmā tatra ce yāgu bahutarā vā hoti samasamā vā, na pavāreti. Kasmā? Tattha abhihārakapaṭikkhepakānaṃ yāgusaññattā. Yāgu ce mandā, bhattaṃ bahutaraṃ, pavāreti. Kasmā? Tesaṃ ubhinnampi tattha bhinnasaññattāti takko ācariyassa. **Bhattamissake** pavāraṇārahassa nāmassa sabbhāvato sabbadā pavāreti eva. Missake pana vuttanayena kāraṇaṃ vattabbaṃ. **Visuṃ katvā detī**ti yathā bhattasiṭṭhaṃ na patati, tathā gāḷhaṃ hatthena pīḷetvā parissāvetvā deti.

Akappiyakatanti ettha ''kappiyaṃ akārāpitehi kadalipphalādīhi saddhiṃ atirittaṃ kappiyaṃ kārāpetvāpi taṃ kadalipphalādiṃ ṭhapetvā avasesaṃ bhuñjituṃ vaṭṭati. Amissakarasattā puna tāni kappiyaṃ kārāpetvā aññasmiṃ bhājane ṭhapetvā atirittaṃ kāretvā bhuñjituṃ vaṭṭati. Kasmā? Pubbe tesu vinayakammassa anāruḷhattā''ti vadanti. ''Bhuttāvinā ca pavāritena āsanā vuṭṭhitena kata''nti vacanato bhuttāvinā appavāritena āsanā vuṭṭhitena kattabbanti siddhaṃ, tasmā ''pātova addhānaṃ gacchantesu dvīsu eko pavārito avuṭṭhito tattha nisīdati, so itarena piṇḍāya caritvā laddhaṃ bhikkhaṃ attanā abhutvāpi 'alametaṃ sabba'nti kātuṃ labhati evā''ti vuttaṃ, taṃ sukkapakkhe ''bhuttāvinā kataṃ hotī''ti imināva siddhaṃ, tasmiṃ pakkhe attano sattaṅgāni na pūrenti, kaṇhapakkhe paṭibhāgena satta vuttānīti veditabbaṃ. Bhuttāvinā appavāritena āsanā vuṭṭhitena, avuṭṭhitena vā kataṃ hoti, vaṭṭati. ''Pavāritena āsanā avuṭṭhitenevā''ti imaṃ pana atthavikappaṃ dīpetuṃ ''sattaṅgāni vuttānī''tipi vattuṃ vaṭṭati. So puna kātuṃ na labhati paṭhamaṃ katassa puna teneva kattabbappasaṅgato. Yañca akataṃ, taṃ kattabbanti hi vuttaṃ. Atha sova paṭhamo puna kattukāmo hoti, aññasmiṃ bhājane pubbe akataṃ kātuṃ labhati. Dutiyo paṭhamabhājanepi kātuṃ labhati. ''Yena akataṃ, tena kātabba''nti hi vuttaṃ. Imamevatthaṃ sandhāya ''yena yaṃ paṭhamaṃ kappiyaṃ kataṃ, tameva so puna kātuṃ na labhati, aññena kātabba''nti likhitaṃ. Tattha **ta**nti taṃ paṭhamaṃ katanti attho. **Pesetvā kāretabba**nti ettha anupasampanno ce gato, tatraṭṭhena ekena bhikkhunā paṭiggāhetvā aparena kāretabbanti tattha ekova evameva kātuṃ na labhatīti. ''Yaṃ kiñci gilānaṃ uddissā'tiādivacanato vihārādīsu gilānassa pāpuṇanakoṭṭhāsampi gilānātirittaṃ nāma, tasmā vaṭṭatī''ti vadanti. **Āhāratthāyā**ti vikāle evāti eke.

241. Kāyakammaṃ ajjhoharaṇato. Vacīkammaṃ vācāya ''atirittaṃ karotha bhante''ti akārāpanenāti veditabbaṃ.

Paṭhamapavāraṇasikkhāpadavaṇṇanā niṭṭhitā.

6. Dutiyapavāraṇasikkhāpadavaṇṇanā

243. **Sādhāraṇamevā**ti sabbapavāraṇānaṃ sādhāraṇaṃ ''yāvattakaṃ icchasī''ti idaṃ.

Dutiyapavāraṇasikkhāpadavaṇṇanā niṭṭhitā.

7. Vikālabhojanasikkhāpadavaṇṇanā

247-9. Naṭānaṃ nāṭakāni **naṭanāṭakāni,** sītāharaṇādīni. Mūlañca taṃ khādanīyañcāti **mūlakhādanīyaṃ**. Esa nayo sabbattha. **Piṭṭha**nti cuṇṇaṃ. **Khārakamūla**nti yūpasamūlaṃ. **Caccumūlaṃ** neḷiyamūlaṃ. **Tambakaṃ** vacaṃ. **Taṇḍuleyyakaṃ** cūḷakuhu. **Vatthuleyyakaṃ** mahākuhu. **Vajakali** nikoṭṭhaṃ. **Jajjharī** hirato.

Koṭṭhaṃ **jaraṭṭhaṃ** vuccati. **Gaṇṭhi** muhukulamudu vicayattha vajamuju vaduḷavi.

Vajjayetime kiṃsukaṃ, haliddi. **Kaseruko,** kaṭibalavanti tassa nāmaṃ. **Ambāṭakaṃ** amūlakaṃ piḍhala kakkula. **Masālu** kinaḷa. **Āluva** kaḷi taḍḍhiaḷi alasa kaṭissala namedati mera. **Siggu** sīri koḷa kālakaṃ nekaḷavi. **Khīravallikando** tumūroriyo hoti. Saṅkhato dhovanameva. Ayaṃ ''parisaṅkhāro''ti likhitaṃ. **Khīrakākolī** kirikaveḷi. **Jīvikaṃ** jīvihi. **Usabhaka** ummasuviyi.

Hintālaṃ kitili. **Kuntāla** toho tilisatā padikaḷiro paṭasevalakaḷi. Karamandakaṃ karamba daṇḍokira udakajoti kaṇḍako. ''Siṅghatakotipi vuccatī''ti likhitaṃ. **Phaggava** hakiḷi. **Nattamāla**nti karañji.

Sellu loholiyaṃ. **Kāsamaddaka** kuduvavali anasikina. **Ummā**diya melelidiya. **Cīnamuggo** venamutti huramugga. **Rājamāso** māhaviliti. **Aggimanto** muñci. Sunipaṇṇako tipilavaninālikā tilaka. **Bhūmiyaṃ jātaloṇī**ti ettha loṇīnāmassa sādhāraṇattā ''bhūmiya''nti visesetvā vuttaṃ. **Brahmīpattaṃ** demeteye paṇasā. **''Dīpavāsino vadantī''**ti sithilaṃ katvā kasmā vuttanti ce? ''Khādanīyatthaṃ pharatīti lakkhaṇena asamānattā''ti vuttaṃ. Padelivinitеki. **Sulasipaṇṇa**nti tasāpalikaṃ.

Agandhikapupphaṃ karissayeti cekavādidapupphaṃ celepatimalaṃ. **Jīvantīpupphaṃ** jīvitandigamala. **Bakula** muthuvala. **Kuyyaka** punapunnāmapunnarā, jātisumana. **Navamālikā** cehemala.

Tintiṇika kacinī vileyi. **Mātuluṅga** lavano. **Pussaphala** supuli. **Timbarūsaka** tigibberehiti susatudhuta. **Tipusavātiṅgaṇa** dhutatikeṇa paṭiyi. **Coca** variyiyeli. **Moca** atireli. **Goṭṭhaphalaṃ** pūvaphalanti eke. Koṭṭhase kira **acchiva**.

Asamussi **bimba** iti keci. **Kāsmarī**ti sepaṇṇi. Atitemeti kariyametissa. **Jātiphalaṃ** kataṃmeti. **Kaṭukaphalaṃ** tiriraka.

Taruṇaphalaṃ kiriupulu. **Pokkharaṭṭhi** kiñcakkhaṭṭhi. **Siddhatthakaṃ** sāsapaṃ setavaṇṇaṃ. **Rājikaṃ** rattaṃ hoti.

Hiṅguṃ hiṅgujatunti sabbāpi hiṅguvikatiyo. Ettha hiṅgujatu nāma pattasākhā pacitvā kātabbā. Sākhā pacitvā katā sipāṭikā. Aññehi missetvā katāti keci. **Takaṃ** kaṭṭhajanti aggikeḷini. Nikitissākālesayo. Timera, **takapatti** pasākhāpatte pacitvā kātabbā. **''Takapaṇṇi** sāvati eva kātabbā''ti likhitaṃ.

Vikālabhojanasikkhāpadavaṇṇanā niṭṭhitā.

8. Sannidhikārakasikkhāpadavaṇṇanā

253. Aparajju sannidhi nāma hotīti attho. **Ajja paṭiggahita**nti na kevalaṃ paṭiggahitameva, atha kho uggahitakampi, teneva **aṭṭhakathāyaṃ** ''paṭiggaṇhāti, āpatti dukkaṭassāti evaṃ sannidhikataṃ yaṃ kiñci yāvakālikaṃ vā yāmakālikaṃ vā

ajjhoharitukāmatāya gaṇhantassa paṭiggahaṇe tāva āpatti dukkaṭassā''ti vuttaṃ. Yadi taṃ paṭhamameva paṭiggahitaṃ, ''paṭiggahaṇe tāvā''ti na vattabbaṃ, tasmā veditabbametaṃ ''attano kāle gahitaṃ ajja paṭiggahita'nti vutta''nti.

Etthāha – yathā pañca bhesajjāni uggahitakāni anadhippetāni. Sattāhātikkame anāpatti anajjhoharaṇīyattā, tathā idhāpi uggahitakaṃ nādhippetanti? Ettha vuccati – **bhesajjasikkhāpade** (pārā. 618 ādayo) uggahitakaṃ nādhippetanti yuttaṃ attano kālātikkamanamattena tattha āpattippasaṅgato. Ettha na yuttaṃ attano kālātikkamanamattena āpattippasaṅgābhāvato. Ajjhoharaṇeneva hi ettha āpattīti adhippāyo, tasmā anugaṇṭhipadamatena ajja uggahetvā punadivase bhuñjanto dve āpattiyo āpajjati.

Tatrāyaṃ vicāraṇā – attanā bhuñjitukāmo ajja uggahetvā punadivase bhuñjati, dve āpattiyo āpajjati. Sāmaṇerādīnaṃyeva atthāya uggahetvā gahitaṃ punadivase paṭiggahetvā bhuñjanto āpattiyā na kāretabboti. **Paṭiggaṇhāti, āpatti dukkaṭassā**ti etthāyamadhippāyo – sace belaṭṭhasīso viya dutiyatatiyādidivasatthāya ajja paṭiggahetvā sāmaṇerādīnaṃ gopanatthāya deti, tassa punadivase ajjhoharaṇatthaṃ paṭiggahaṇe āpatti dukkaṭassāti sambhavati. Sayameva sace taṃ gopetvā ṭhapeti, punadivase patitaṃ kacavaraṃ disvā vimativasena vā paṭiggaṇhato paṭiggahaṇatova āpatti dukkaṭassāti sambhavati. No ce paṭiggaṇhāti, taṃ dukkaṭaṃ natthi. ''Idañhi 'ekaṃ pādaṃ atikkāmeti, āpatti thullaccayassā'tiādi viyā''ti vuttaṃ. Yo pana ekappahāreneva dvepi pāde atikkāmeti, tassa taṃ thullaccayaṃ natthi, evaṃsampadamidanti veditabbaṃ. Ettha paṭiggahitabhāvaṃ avijahantameva sannidhiṃ janetīti **dhammasiritthero,** taṃ ''paṭiggaṇhāti, āpatti dukkaṭassā''ti **pāḷiyā** virujjhati. Kapālena pīto pana sneho abbohāriko. Kiñcāpi uṇhe otāpentassa paggharati, tathāpi ''bhesajjasikkhāpade viyā''ti vuttaṃ. Itarathā kapālena pītā sappiādayopi sattāhātikkame āpattiṃ janeyyunti. **Sayaṃ paṭiggahetvā**ti idhāpi pubbe vuttavidhiyeva. Duddhotapattakathāpi etena sameti viya. **Āhāratthāyā**ti kālepi labbhati. **Pakatiāmise**ti kappiyāmise. **Sāmisena mukhena ajjhoharato dve**ti ''hiyyo paṭiggahitayāmakālikaṃ ajja purebhattaṃ sāmisena mukhena ajjhoharato dve pācittiyānī''ti likhitaṃ. Ajja paṭiggahitaṃ yāvakālikampi hi yāmātikkantapānakena saṃsaṭṭhaṃ sannidhiṃ karoti. Akappiyamaṃsesu manussamaṃse thullaccayaṃ, sesamaṃse dukkaṭañca vaḍḍhati.

255. **Sattāhakālikaṃ yāvajīvikaṃ āhāratthāyā**ti kālepi dukkaṭameva sannidhiṃ anāpajjanatoti keci. Tadahu paṭiggahitaṃ tadahu purebhattaṃ vaṭṭatīti ce? Na, pāḷiyampi aṭṭhakathāyampi visesassa natthitāya. Bhesajjasikkhāpade purebhattaṃ yathāsukhaṃ paribhuñjanaṃ vuttanti ce? Āhāre sappiādi saṅgahaṃ yāti, tena taggatikavasena vuttaṃ, na bhesajjavasena vuttanti **upatisso**.

Sannidhikārakasikkhāpadavaṇṇanā niṭṭhitā.

9. Paṇītabhojanasikkhāpadavaṇṇanā

259. **Akappiyasappinā**ti yesaṃ maṃsaṃ na kappati, tesaṃ sappinā. ''Vasātelañhi ṭhapetvā akappiyasappi nāma natthī''ti likhitaṃ. **Visaṅketa**nti ettha ''sūpodanaviññattipi na hotī''ti vuttaṃ. **Kāyikānī**ti kāyena āpajjitabbāni.

261. **Mahānāmasikkhāpadena kāretabbo**ti saṅghavasena pavārite bhesajjatthāya sappiādipañcakaṃ viññāpeti ce, tattha ''na bhesajjena karaṇīyena bhesajja''nti ettha saṅgahaṃ gacchati, tasmā ''tena pācittiya''nti vuttaṃ. Pāḷimuttakesu ''bhikkhunīnampi dukkaṭa''nti likhitaṃ.

Paṇītabhojanasikkhāpadavaṇṇanā niṭṭhitā.

10. Dantaponasikkhāpadavaṇṇanā

264-5. **Mukhadvāra**nti kaṇṭhanāḷi. **Uccāraṇamatta**nti ukkhipitabbamattakaṃ. **Kasaṭaṃ chaḍḍetvā**ti samudācāravasena, achaḍḍitepi ''vaṭṭatī''ti vuttaṃ. **Hatthapāsātikkama**nti dāyakassa. **Bhikkhussa detī**ti aññassa bhikkhussa. **Kañjika**nti yaṃ kiñci dravaṃ. **Patto paṭiggahetabbo**ti bhūmiyaṃ ṭhapite abhihārābhāvato. ''Yathā paṭhamataraṃ patitatheve doso natthi, tathā ākiritvā apanentānaṃ patitathevepi abhihaṭattā nevatthi doso''ti likhitaṃ. **Carukenā**ti khuddakapiṇḍena. **Jāgarantassapī**ti **''api-**saddena suttassapī''ti likhitaṃ. **Kecī**ti abhayagirivāsino. Tehi kāyasaṃsagge kāyapaṭibaddhenāpi tappaṭibaddhenāpi thullaccayāpatti dassitā evāti attho. **Kāyapaṭibaddhapaṭibaddhenā**ti vacanamattamevetaṃ. **''Satthakenā**ti paṭiggahitakenā''ti likhitaṃ, taṃ dullikhitaṃ satipi male puna paṭiggahetabbakiccābhāvato. **Kesañci atthāyā**ti anupasampannānaṃ atthāya. ''Sāmaṇerassa hatthaṃ phuṭṭhamattameva taṃ pariccatta''nti likhitaṃ.

Paṭiggahaṇupagabhāraṃ nāma majjhimapurisena ukkhipitabbakaṃ. **Mūlapaṭiggahaṇameva vaṭṭatī**ti ettha ''macchikavāraṇatthanti vuttattā 'abhuñjanatthāyāpi paṭiggahetvā gahite vaṭṭatī'''ti ye vadanti, te vattabbā ''sīsamakkhanatelaṃ paṭiggahetvā 'idaṃ sīsamakkhana'nti anābhogeneva sattāhaṃ atikkāmentassa kiṃ nissaggiyaṃ bhaveyyā''tiādi, suttādhippāyo pana evaṃ gahetabbo ''macchikavāraṇatthaṃ bījantassa tasmiṃ laggarajādimhi patte patite sukhaṃ paribhuñjituṃ sakkā'ti saññāya pubbe paṭiggahitabba''nti vuttaṃ. **Parivattanakathāyaṃ** ''amhākaṃ taṇḍulesu khīṇesu etehi amhākaṃ hatthagatehi sāmaṇerasantakehipi sakkā patiṭṭhapetu'nti bhikkhūnaṃ cittuppādo ce sambhavati, 'parivattanaṃ sātthaka'nti **upatissatthero''**ti vuttaṃ. Yadi evaṃ suddhacittānaṃ niratthakanti āpannameva, tathā ''paṇḍito esa sāmaṇero pattaparivattanaṃ katvā dassati, mayameva ca imassa vissāsena vā yācitvā vā bhuñjissāmā''ti citte sati bhuñjituṃ na vaṭṭati katepi parivattaneti ca āpannaṃ, kiṃ bahunā. Nirapekkheheva gaṇhitabbaṃ, na sāpekkhehīti dassanatthaṃ vuttanti ācariyo. Ayamevattho ''sace pana sakkoti vitakkaṃ sodhetuṃ, tato laddhaṃ khāditumpi vaṭṭatī''ti vacanena siddhova. **Ādhārake patto ṭhapito hoti** yathāpaṭiggahitabhāve nirālayo. **Samuddodakena** appaṭiggahitakena. Meṇḍakassa khīraṃ khīrattāva vaṭṭati. ''Attano pana khīraṃ mukheneva pivantassa anāpattīti dassetuṃ vutta''nti vuttaṃ. ''Sarīranissitamahābhūtāni hi idhādhippetānī''ti likhitaṃ, tadubhayampi ''kappiyamaṃsakhīraṃ vā''tiādinā nayena virujjhati.

Apica ''appaṭiggahitabhājane aññabhikkhusantake attano piṇḍapātaṃ pakkhipati, 'taṃ thoka'nti vā aññena vā kāraṇena vadati, taṃ sabbesaṃ na kappati. Kasmā? Vinayadukkaṭattā. Attanā paṭiggahetvā pakkhipitabbaṃ vinayavidhiṃ akatvā dukkaṭanti adhippāyo. Evaṃ tādisaṃ kimatthaṃ na bhuñjatīti? **Aṭṭhakathāyaṃ** 'uggahitako hotī'ti vuttattā. Evañhi tattha vuttaṃ bhūmiyaṃ vā bhājane vā

phalaṃ vā yaṃ kiñci āmisaṃ vā yāvajīvikampi appaṭiggahitakaṃ ajānanto āmasati, na vaṭṭati, uggahitakaṃ hotī''ti **anugaṇṭhipade** vuttaṃ, tasmā imassa matena bhikkhu bhikkhussa sace patte appaṭiggahite piṇḍaṃ ṭhapeti, taṃ akappiyaṃ uggahitakanti siddhaṃ. Ayamevattho ''sace attano vā bhikkhūnaṃ vā yāgupacanakabhājane…pe… nirāmisaṃ katvā paribhuñjitabba''nti vacanena saṃsanditvā kathetabbo. **''Kappiyamaṃsakhīraṃ vā''**ti pasaṅgavasena vuttaṃ. Dadhi ce paṭiladdhaṃ, tañca adhippetanti keci.

Dantaponasikkhāpadavaṇṇanā niṭṭhitā.

Samatto vaṇṇanākkamena bhojanavaggo catuttho.

5. Acelakavaggo

1. Acelakasikkhāpadavaṇṇanā

269. Vighāsādānaṃ antarā pūvalābhena aññatarā paribbājikā pavisitvā ṭhitā. **Dāpetī**ti anupasampannena.

Acelakasikkhāpadavaṇṇanā niṭṭhitā.

2. Uyyojanasikkhāpadavaṇṇanā

276. **Vijahantassā**ti anādaratthe sāmivacanaṃ. Uyyojakassa vijahantassa sato āpatti dukkaṭassātipi attho. Idha **anupasampanno** nāma sāmaṇerovādhippeto.

Uyyojanasikkhāpadavaṇṇanā niṭṭhitā.

3. Sabhojanasikkhāpadavaṇṇanā

280. **Sabhojane**ti ettha paṭhamavikappo ''itthī ca puriso cā''ti iminā tatiyapadena yujjati, dutiyavikappo paṭhamehi dvīhi. **Kule**ti ghare. Anupavisitvā nisīdanacittena **sacittakaṃ**.

Sabhojanasikkhāpadavaṇṇanā niṭṭhitā.

4. Rahopaṭicchannasikkhāpadavaṇṇanā

284. Idha pañcamaṃ upanandassa catutthaṃ hoti, tasmā **bhikkhunivaggassa** dasamaṭṭhakathāyaṃ upari upanandassa ''tatiyasikkhāpadenā''ti na pāṭho, ''catutthenā''ti pāṭhoti veditabbo.

Rahopaṭicchannasikkhāpadavaṇṇanā niṭṭhitā.

5. Rahonisajjasikkhāpadavaṇṇanā

289. Rahonisajjasikkhāpadaṃ uttānatthameva.

6. Cārittasikkhāpadavaṇṇanā

294. **Sabhatto**ti nimantanabhattoti porāṇā.

Purebhattañca piṇḍāya, caritvā yadi bhuñjati;
Siyā paramparāpatti, pacchābhattaṃ na sā siyā.

Pacchābhattañca gamiko, pubbagehaṃ yadi gacche;
Eke āpattiyevāti, anāpattīti ekacce.

Kulantarassokkamane, āpattimatayo hi te;
Samānabhattapaccāsā, iti āhu idhāpare.

Matā gaṇikabhattena, samenti naṃ nimantane;
Vissajjanaṃ samānanti, eke sammukhatāpare.

Sanniṭṭhānatthikeheva, vicāretabbabhedato;
Viññū cārittamicceva, sikkhāpadamidaṃ vidūti.

Cārittasikkhāpadavaṇṇanā niṭṭhitā.

7. Mahānāmasikkhāpadavaṇṇanā

310. Kālanti so. Yasmā saṅghapavāraṇāyamevāyaṃ vidhi, tasmā ''ñātakānaṃ pavāritāna''nti vuttaṃ. ''Iminā hi tayā pavāritamha, amhākañca iminā ca iminā ca attho''ti yathābhūtaṃ ācikkhitvā viññāpetuṃ gilānova labhati. Yaṃ pana vuttaṃ **paṇītabhojanasikkhāpade** ''mahānāmasikkhāpadena kāretabbo''ti, taṃ saṅghavasena pavāritaṃ, bhesajjatthāya sappiādibhesajjapañcakaṃ viññāpeti ce, ''na bhesajjena karaṇīyena bhesajjaṃ viññāpetī'ti vacanena pācittiyanti attho''ti (pāci. 309) likhitaṃ.

Mahānāmasikkhāpadavaṇṇanā niṭṭhitā.

8. Uyyuttasenāsikkhāpadavaṇṇanā

311-5. **Maṃ diṭṭhenā**ti mayā diṭṭhena, mama dassanena vā. **Ekampi sarahatthaṃ purisa**nti aṅgapariyāpannaṃ.

Uyyuttasenāsikkhāpadavaṇṇanā niṭṭhitā.

9. Senāvāsasikkhāpadavaṇṇanā

319. Navame senāparikkhepena vā parikkhepārahaṭṭhānena vā sañcaraṇaṭṭhānapariyantena vā paricchinditabbā.

Senāvāsasikkhāpadavaṇṇanā niṭṭhitā.

10. Uyyodhikasikkhāpadavaṇṇanā

324. Dasame ekamekaṃ dassanāya gacchati, āpatti dukkaṭassa. Yattha ṭhito passati, āpatti pācittiyassātiādi. Aṭṭhame pana ekamekaṃ dassanāya gacchati, āpatti dukkaṭassa. Yattha ṭhito passati, āpatti dukkaṭassāti pāḷi. Kasmā? Aṅgappamāṇābhedepi anīkavisesato. Dasame pana aṭṭhamaṅgassa dassanena dukkaṭaṃ siyāti.

Uyyodhikasikkhāpadavaṇṇanā niṭṭhitā.

Samatto vaṇṇanākkamena acelakavaggo pañcamo.

6. Surāpānavaggo

1. Surāpānasikkhāpadavaṇṇanā

Āyasmato yaṃ muni sāgatassa,
Mahiddhikattassa nidassanena;
Pānassa doso tassa dassanatthaṃ,
Pubbeva so bhaddavatiṃ payāto.

Tasmā passaṃ nāgamapothayitvā,
Vinissaṭaṃ sāgataṃ iddhiyā ca;
Nato surāpānanisedhanatthaṃ,
Kosambimevajjhagamāti ñeyyaṃ.

326-8. **Pasupālakā**ti ajapālakā. Yena majjati, tassa **bījato paṭṭhāya**. Keci ''sacittakapakkhe cittaṃ akusalamevāti (kaṅkhā. aṭṭha. paṭhamapārājikavaṇṇanā) vuttattā vatthuṃ jānitvā pivato akusala''nti vadanti. Evaṃ sati ''akusaleneva pātabbatāyāti na vattabba''nti vutte ''sacittakapakkhameva sandhāyā''ti vadanti. Evaṃ sati ''kusalākusalābyākatacittanti vattabba''nti vutte tampi ''tabbahulanayena vutta''nti vadanti. **Kaṅkhāvitaraṇiyampi** avisesetvā ''akusalacitta''nti (kaṅkhā. aṭṭha. surāpānasikkhāpadavaṇṇanā) vuttaṃ, tasmā ''taṃ akusaleneva pivatī''ti vadantīti.

Surāpānasikkhāpadavaṇṇanā niṭṭhitā.

2. Aṅgulipatodakasikkhāpadavaṇṇanā

330. Aṅgulipatodakasikkhāpadaṃ uttānatthameva.

3. Hasadhammasikkhāpadavaṇṇanā

336. Tatiye kathaṃ tivedanaṃ? Hasādhippāyeneva ''parassa dukkhaṃ uppādessāmī''ti udakaṃ khipantassa dukkhavedanaṃ. Sesaṃ uttānaṃ.

Idaṃ saññāvimokkhañce, tikapācittiyaṃ kathaṃ;
Kīḷitaṃva akīḷāti, micchāgāhena taṃ siyā.

Ettāvatā kathaṃ kīḷā, iti kīḷāyaṃ evāyaṃ;

Akīḷāsaññī hotettha, vinayatthaṃ samādaye.

Ekantākusalo yasmā, kīḷāyābhiratamano;
Tasmā akusalaṃ cittaṃ, ekamevettha labbhatīti.

Hasadhammasikkhāpadavaṇṇanā niṭṭhitā.

4. Anādariyasikkhāpadavaṇṇanā

344. ''Lokavajjaṃ atikkamitvā 'idaṃ amhākaṃ ācariyuggaho'ti vadantassa na vaṭṭatī''ti likhitaṃ. Yaṃ saṃkiliṭṭheneva cittena āpajjati, yaṃ vā ariyapuggalo apaññatte sikkhāpade ajjhācarati, idaṃ lokavajjanti sabbatthikavādīādīni ācariyakulāni. Tattha dutiyatatiyavikappo idha na adhippeto sekhiyānaṃ lokavajjattā.

Gārayho ācariyuggahoti ettha ''yasmā ucchuraso sattāhakāliko, tassa kasaṭo yāvajīviko, dvinnaṃyeva samavāyo ucchuyaṭṭhi, tasmā vikāle ucchuyaṭṭhiṃ khāditumṃ vaṭṭati guḷaharīṭakaṃ viyā'ti evamādiko sampati nibbatto gārayhācariyavādo na gahetabbo''ti ca, **paṇṇattivajje pana vaṭṭatī**ti ''na pattahatthena kavāṭo paṇāmetabbo'ti imassa 'yena hatthena patto gahito, tena hatthena na paṇāmetabbo, itarena paṇāmetabbo'ti atthaṃ gahetvā tathā ācaranto na āpattiyā kāretabbo. 'Tathā buddhabodhicetiyānaṃ pupphaṃ gaṇhituṃ vaṭṭatīti tathā ācaranto''ti ca. Tathā ācarati abhayagirivāsiko. Mahāvihāravāsino ce evaṃ vadanti, ''mā evaṃ vadā''ti apasādetabbo. Tena vuttaṃ ''suttaṃ suttānulomañca uggahitakānaṃyevā''tiādi. ''Idaṃ sabbaṃ **upatissatthero** āhā''ti ca vuttaṃ. ''Suttānulomaṃ aṭṭhakathā''ti likhitaṃ.

Anādariyasikkhāpadavaṇṇanā niṭṭhitā.

5. Bhiṃsāpanasikkhāpadavaṇṇanā

345. Bhiṃsāpanasikkhāpadaṃ uttānatthameva.

6. Jotisikkhāpadavaṇṇanā

354. **''Visibbanāpekkho''**ti vacanato yassa apekkhā natthi, tassa anāpatti.

Jotisikkhāpadavaṇṇanā niṭṭhitā.

7. Nahānasikkhāpadavaṇṇanā

364. Nahānasikkhāpadaṃ uttānatthameva.

8. Dubbaṇṇakaraṇasikkhāpadavaṇṇanā

368. **Alabhīti labho**. Yathā ''pacatīti paco, pathatīti patho''ti vuccati, evaṃ ''labhatīti labho''ti kasmā na vuttaṃ? Pariniṭṭhitalābhasseva idhādhippetattā. **Magge**ti sibbinimagge. Kappakatena saddhiṃ akappakataṃ sibbeti. Yāvatā adhiṭṭhānaṃ na vijahati, tāvatā pubbaṃ kappameva. Kappaṃ na vijahati ce, puna kappaṃ dātabbanti ācariyassa takko.

Dubbaṇṇakaraṇasikkhāpadavaṇṇanā niṭṭhitā.

9. Vikappanasikkhāpadavaṇṇanā

374. Paribhogo ettha **kāyakammaṃ**. Apaccuddhāraṇaṃ **vacīkammaṃ**.

Vikappanasikkhāpadavaṇṇanā niṭṭhitā.

10. Cīvarāpanidhānasikkhāpadavaṇṇanā

379. Dasame yasmā nisīdanasanthataṃ cīvaranisīdanampīti ubhayampi sadasameva, tasmā taṃ ubhayampi ekato katvā **''nisīdanaṃ nāma sadasaṃ vuccatī''**ti āha. Tatthāpi cīvaraggahaṇena cīvaranisīdanaṃ gahitamevāti atthato santhatanisīdanameva vuttaṃ hoti. Yadi evaṃ ''nisīdanasanthataṃ nāma sadasaṃ vuccatī''ti vattabbanti? Na, itarassa anisīdanaadasabhāvappasaṅgato. Ettha nisīdanasanthatassa pācittiyavatthuttā itarampi pācittiyavatthumevāti veditabbaṃ tajjātikattā. Sassāmike sūcighare sūciganānāya āpattiyoti porāṇā.

Cīvarāpanidhānasikkhāpadavaṇṇanā niṭṭhitā.

Samatto vaṇṇanākkamena surāpānavaggo chaṭṭho.

7. Sappāṇakavaggo

1. Sañciccapāṇasikkhāpadavaṇṇanā

382. Sañciccapāṇasikkhāpadaṃ uttānatthameva.

2. Sappāṇakasikkhāpadavaṇṇanā

387. ''Pāṇo atthī''ti jānantopi ''marissantī''ti avicāretvā pivatice, anāpatti.

Jale pakkhipanaṃ pupphaṃ, jalappavesanaṃ idaṃ;
Evaṃ ubhinnaṃ nānattaṃ, ñeyyaṃ ñāṇavatā sadāti.

Sappāṇakasikkhāpadavaṇṇanā niṭṭhitā.

3. Ukkoṭanasikkhāpadavaṇṇanā

392. Tatiye dvādasa ukkoṭā veditabbā. Tattha akataṃ kammaṃ, dukkaṭaṃ kammaṃ, puna kātabbaṃ kammanti anuvādādhikaraṇe labbhanti. Anihaṭaṃ, dunnihaṭaṃ, na puna haritabbanti vivādādhikaraṇe labbhanti, avinicchitaṃ, duvinicchitaṃ, puna vinicchitabbanti āpattādhikaraṇe labbhanti. Avūpasantaṃ, duvūpasantaṃ, puna vūpasametabbanti kiccādhikaraṇe labbhantīti aṭṭhakathānayo, pāḷiyaṃ panettha mukhamattameva dassitaṃ.

Ukkoṭanasikkhāpadavaṇṇanā niṭṭhitā.

4. Duṭṭhullasikkhāpadavaṇṇanā

399. ''Pārājikānīti atthuddhāravasena dassitānī''ti kathaṃ viññāyatīti ce? Parivārapāḷito. Vuttañhi tattha ''āpattādhikaraṇapaccayā kati āpattiyo āpajjati. Āpattādhikaraṇapaccayā catasso āpattiyo āpajjati. Bhikkhunī jānaṃ pārājikaṃ dhammaṃ paṭicchādeti, āpatti pārājikassa. Vematikā paṭicchādeti, āpatti thullaccayassa. Bhikkhu saṅghādisesaṃ paṭicchādeti, āpatti pācittiyassa. Ācāravipattiṃ paṭicchādeti, āpatti dukkaṭassā''ti (pari. 290). Pārājikaṃ paṭicchādento bhikkhu anāpatti, no āpattiṃ āpajjati avuttattāti ce? Na, saṃkiliṭṭhena cittena paṭicchādane vinā āpattiyā asambhavato. Dukkaṭavāre vattabbāpi pārājikāpattiyo paṭhamaṃ atthuddhāravasena saṅghādisesehi saha vuttattā na sakkā puna vattunti na vuttāti veditabbā.

Yāva koṭi na chijjatīti cettha yo antamaso paṭicchādanatthaṃ aññassa ārocetu vā, mā vā, paṭicchādanacitteneva āpattiṃ āpanno. Tassa puna aññassa paṭicchādanatthaṃ anārocaneneva na koṭi chinnā hoti, kiṃ puna paṭinivattitvā vacanena payojananti na antimassa anārocanena chinnā hoti, appaṭicchādanena eva chinnā hoti, tato appaṭicchādanatthaṃ apubbassa ārocetabbaṃ, tato paṭṭhāya koṭi chinnā hoti, tadabhāvo paṭinivattitvā appaṭicchādanatthaṃ ārocetabbaṃ, evampi koṭi chinnā hotīti evaṃ no paṭibhātīti ācariyo. **Tatiyena dutiyassā**ti ettha ''dutiyo nāma paṭhamo''ti vadantānaṃ ''vatthu puggalo na vattabbo''ti vāritattā na sundaraṃ. Aññassa catutthassa ārocanepi na sundaraṃ. Kasmā? Pubbeva sutvā aññassa anārocitattā. ''Sutena aññassa ārocetabbaṃ siyā''ti vadanti.

Duṭṭhullasikkhāpadavaṇṇanā niṭṭhitā.

5. Ūnavīsativassasikkhāpadavaṇṇanā

404. Punappunaṃ uppajjanato **bahudhā**. **Hāyanavaḍḍhana**nti mātukucchismiṃ ce dvādasannaṃ māsānaṃ ūnatāya hāyanaṃ kataṃ. Pasūtassa vaḍḍhanaṃ kātabbaṃ. Mātukucchismiṃ ce vaḍḍhanaṃ kataṃ. Pasūtassa hāyanaṃ kātabbaṃ. **Nikkhamanīyapuṇṇamāsī** nāma sāvaṇamāsassa puṇṇamāsī. **''Pāṭipadadivase**ti dutiye upagacchati divase''ti likhitaṃ. So hi pasūtadivasato paṭṭhāya paripuṇṇavīsativasso hoti. Avasesānaṃ dvinnaṃ vassānaṃ adhikadivasāni honteva, tasmā nikkaṅkhā hutvā upasampādenti. **Taṃ sandhāyā**ti gabbhavassañca pavāretvā laddhavassañca agaṇetvā jātadivasato paṭṭhāya gaṇetvā ekūnavīsativassaṃ. **Ekūnavīsativasso**ti ''gabbhavassaṃ eva pahāyā''ti likhitaṃ, taṃ dullikhitaṃ.

406. **Aññaṃ upasampādetī**ti upajjhāyo vā ācariyo vā hutvā upasampādeti. ''Opapātikassa soḷasavassuddesikabhāvato puna cattāro vasse atikkamitvā upasampadā kātabbā''ti ācariyā vadantīti keci.

Ūnavīsativassasikkhāpadavaṇṇanā niṭṭhitā.

6. Theyyasatthasikkhāpadavaṇṇanā

409. Theyyasattho ce suddhamātugāmo dve āpattiyo. Atha bhikkhuniyo, samayo rakkhati. Theyyasatthabhāvassa ṭhānaṃ katvā rakkhaṇīyattā sahadhammikānaṃ rakkhatiyevāti eke. Theyyabhāve na sahadhammikatā, tasmā na rakkhati evāti eke. Apārājikatheyyabhāve sati sahadhammikabhāvoti ce? Itarasmiṃ itaranti samayo anissaṭo āpajjati. Bhikkhu theyyasattho ce, yathāvatthukameva. Theyyasatthe theyyasatthasaññī saddhiṃ saṃvidhāyāti ca. ''Saddhi''nti padaṃ kesuci natthi, taṃ ananurūpaṃ. Tathā dutiyepi.

Theyyasatthasikkhāpadavaṇṇanā niṭṭhitā.

7. Saṃvidhānasikkhāpadavaṇṇanā

412. ''Tena kho pana samayena aññatarā itthī''ti ca pāṭho atthi, kesuci natthi. Natthibhāvo sundaro ''tena kho samayenā''ti adhikārattāti keci. Idha ekatoupasampannā, sikkhamānā, sāmaṇerīti imāpi tisso saṅgahaṃ gacchanti. Imāsaṃ pana samayo rakkhati, ayamimāsaṃ, mātugāmassa ca viseso.

414. Apicettha ''viññū paṭibalā''ti vacanato appaṭibalā anāpattivatthukāti eke, taṃ na yuttaṃ dukkaṭavatthukattā. ''Bhikkhu saṃvidahati, mātugāmo na saṃvidahati, āpatti dukkaṭassā''ti hi vuttaṃ. Tathā hi upaparikkhitabbaṃ.

Saṃvidhānasikkhāpadavaṇṇanā niṭṭhitā.

8. Ariṭṭhasikkhāpadavaṇṇanā

417. Gahaṭṭhassāpi bhikkhunīdūsakakammaṃ mokkhantarāyikameva, tasmā tassa pabbajjāpi paṭikkhittā. Vipākantarāyikā ahetukattā. Pubbe sañcicca āpannā sammuṭṭhā suddhasaññino antarāyikā eva. **Sesā**ti jātikā. **Rasenā**ti bhāvena. **Adhikuṭṭanaṭṭhenā**ti adhikaraṇaṃ katvā kuṭṭanaṭṭhena chindanaṭṭhena. **Asisūnūpamā** kusaladhammacchedanaṭṭhena. **Sattisūlūpamā** cittavitudanaṭṭhenāti porāṇā. Anāpattipāḷiyaṃ ''ādikammikassā''ti mukhāruḷhavasena likhitaṃ.

Ariṭṭhasikkhāpadavaṇṇanā niṭṭhitā.

9. Ukkhittasambhogasikkhāpadavaṇṇanā

425. ''Taṃ diṭṭhiṃ appaṭinissaṭṭhenāti iminā laddhinānāsaṃvāsakataṃ dīpetī''ti vuttaṃ. **Ticitta**nti ettha vipākābyākatacittena sahavāseyyaṃ kappeyyāti evamattho daṭṭhabbo. Aññathā sacittakattā sikkhāpadassa kiriyābyākataṃ sandhāya na yujjati.

Ukkhittasambhogasikkhāpadavaṇṇanā niṭṭhitā.

10. Kaṇṭakasikkhāpadavaṇṇanā

428. **Yattha te na passāmāti te**ti taṃ. Atha vā tava rūpādiṃ na passāma. Ayaṃ samaṇuddeso pārājiko hoti. ''Sace taṃ diṭṭhiṃ paṭinissajjati, saṅghassa ārocetvā saṅghānumatiyā pabbājetabbo''ti **porāṇagaṇṭhipade** vuttaṃ, taṃ na yuttaṃ, daṇḍakammanāsanā hi idhādhippetā. Yadi so pārājiko, liṅganāsanā nāma siyā. **Te paṭisevato nālaṃ antarāyāyā**ti ca diṭṭhi satthari asatthādidiṭṭhi na hoti. Sace sā yassa uppajjati, so pārājiko hoti, tasmimpi evameva paṭipajjitabbaṃ saṃvare atiṭṭhanto liṅganāsanāyeva nāsetabboti ācariyassa takko.

Kaṇṭakasikkhāpadavaṇṇanā niṭṭhitā.

Samatto vaṇṇanākkamena sappāṇakavaggo sattamo.

8. Sahadhammikavaggo

1. Sahadhammikasikkhāpadavaṇṇanā

434. Sahadhammikasikkhāpadaṃ uttānatthameva.

2. Vilekhanasikkhāpadavaṇṇanā

438. **Āpattiñca satisammosāyā**ti ettha ca-saddo kattabbañca na karotīti dīpeti, na cattāri evāti vuttaṃ hoti. Raṭṭhekadeso **janapado**. Buddhakāle ariṭṭhakaṇṭakā **sāsanapaccatthikā**. ''Nālaṃ antarāyāyā''ti vacanena hi te bhagavato asabbaññutaṃ dīpenti. Parinibbute bhagavati dasavatthudīpakā vajjiputtakā. Te hi **vinayasāsanapaccatthikā**. Parūpahārādivādā pana **suttantābhidhammappaccatthikā**. Ke pana te? Ekacce mahāsaṅghikādayo, na sabbeti dīpanatthaṃ **''parūpahārā…pe… vādā''**ti visesanavacanamāha. Tattha ye kuhakā pāpicchakā abhūtaṃ ullapitvā paṭiladdhavarabhojanāni bhuñjitvā muṭṭhassatī niddaṃ okkamitvā sukkavissaṭṭhiṃ pattā, aññehi taṃ disvā ''atthi arahato sukkavissaṭṭhī''ti vutte ''mārakāyikā upasaṃharantī''ti vatvā janaṃ vañcenti. Ye ca sammāpaṭipannā akuhakā, tepi taṃ vacanaṃ sutvā keci taṃdiṭṭhikā honti adhimānino ca. Attano sukkavissaṭṭhiṃ passitvāpi nādhimuccanti, anadhigate adhikatasaññinova honti. Tathā atthi arahato aññāṇakaṅkhāvitaraṇā nāmagottādīsu viya saccesu paravitaraṇā parehi paññattā nāmānīti adhippāyo yathāsambhavaṃ yojetabbo. Tattha vinayadharo ''aṭṭhānametaṃ, bhikkhave, anavakāso, yaṃ arahato asuci mucceyya (kathā. 313; mahāva. 353). Diṭṭhadhammā…pe… aparappaccayā satthusāsane''tiādīni (mahāva. 30) suttapadāni dassetvā te sāsanapaccatthikesu niggahitaṃ niggaṇhātīti adhippāyo. **Itare** ''pariyatti mūla''nti vādino. ''Pātimokkhe uddissamāne''ti nidānavasena vuttaṃ. Tathāgatassa vibhaṅgapadāni siddhāni. Siddheyeva kiṃ imassa aṅgāni? Garahitukāmatā upasampannassa santike sikkhāpadavivaṇṇanañcāti.

Vilekhanasikkhāpadavaṇṇanā niṭṭhitā.

3. Mohanasikkhāpadavaṇṇanā

444. Mohanasikkhāpadaṃ uttānatthameva.

4. Pahārasikkhāpadavaṇṇanā

452. **Rattacitto**ti kāyasaṃsaggarāgena. Viheṭhetukāmaṃ pana disvā ''sace ahaṃ imaṃ māremi, natthi me mokkho''ti cintetvā kupito sattasaññaṃ purekkhatvā pahāraṃ deti, tassa yathāvatthukameva.

Pahārasikkhāpadavaṇṇanā niṭṭhitā.

5. Talasattikasikkhāpadavaṇṇanā

456. ''Kāyaṃ vā kāyapaṭibaddhaṃ vā''ti (pāci. 456) vacanato kāyādīsu yaṃ uccāreti, taṃ talaṃ nāma. Talameva **talasattikaṃ**. Pothanasamatthaṭṭhena sattikanti eke. Taṃ ''uppalapattampī''ti iminā niyameti. Evaṃ kupitā hi kopavasena pothanāsamatthataṃ avicāretvā yaṃ kiñci hatthagataṃ paṭikkhipanti, sukhasamphassampi hotu, pācittiyameva. Yasmā paharitukāmatāya pahaṭe purimena pācittiyaṃ. Kevalaṃ uccāretukāmatāya uggiraṇamatte kate iminā pācittiyaṃ. Iminā pana virajjhitvā pahāro dinno, tasmā na paharitukāmatāya dinnattā dukkaṭaṃ. Kimidaṃ dukkaṭaṃ pahārapaccayā, udāhu uggiraṇapaccayāti? Pahārapaccayā eva dukkaṭaṃ. Purimaṃ uggiraṇapaccayā pācittiyanti sadukkaṭaṃ pācittiyaṃ yujjati. Purimañhi uggiraṇaṃ, pacchā pahāro. Na ca pacchimapahāraṃ nissāya purimaṃ uggiraṇaṃ anāpattivatthukaṃ bhavitumarahatīti no takkoti ācariyo. ''Tena pahārena hatthādīsu yaṃ kiñci bhijjati, dukkaṭamevā''ti imināpi pahārapaccayā dukkaṭaṃ. Uggiraṇaṃ yathāvatthukamevāti siddhaṃ, suṭṭhu vīmaṃsitabbaṃ. ''Tiracchānādīnaṃ asucikaraṇādīni disvā kujjhitvāpi uggirantassa mokkhādhippāyo evā''ti vadanti.

Talasattikasikkhāpadavaṇṇanā niṭṭhitā.

6. Amūlakasikkhāpadavaṇṇanā

462. **Upasampanne anupasampannasaññī amūlakena saṅghādisesenā**ti sukkavissaṭṭhikāyasaṃsaggādinā saṅghādisesāpattiyā vatthunāti veditabbaṃ. Na hi anupasampannassa saṅghādisesāpatti nāma atthi.

Amūlakasikkhāpadavaṇṇanā niṭṭhitā.

7. Sañciccasikkhāpadavaṇṇanā

468. **Ūnavīsativasso maññe**ti ettha sayaṃ saññāya tathā amaññanto kukkuccuppādanatthaṃ ''maññe''ti vadanto kiṃ musāvādena kāretabboti? Na siyā aṅgasampattiyā, na ca kevalaṃ ''maññe''ti iminā niyamato aṅgasampatti hoti. Paramatthavihitaṃ katthaci hoti. ''Udakaṃ maññe āditta''ntiādimhi paro kukkuccaṃ uppādetu vā, mā vā, taṃ appamāṇanti **mātikāṭṭhakathāyaṃ** (kaṅkhā. aṭṭha. sañciccasikkhāpadavaṇṇanā) ''kukkuccuppādana''nti tassa adhippāyavasena vuttanti.

Sañciccasikkhāpadavaṇṇanā niṭṭhitā.

8. Upassutisikkhāpadavaṇṇanā

473. **Imesaṃ sutvā**ti ettha ''vacana''nti pāṭhaseso. **Ekaparicchedānī**ti siyā kiriyā siyā akiriyāti iminā nayena ekaparicchedāni. Ettha kiñcāpi aññavādakapaccayāpatti kiriyā ca vihesakapaccayāpatti akiriyā ca, tadubhayaṃ pana ekasikkhāpadanti katvā taṃ aññavādakasaṅkhātaṃ sikkhāpadaṃ siyā kiriyā paṭhamassa vasena, siyā akiriyā dutiyassa vasenāti evamattho daṭṭhabbo.

Upassutisikkhāpadavaṇṇanā niṭṭhitā.

9. Kammapaṭibāhanasikkhāpadavaṇṇanā

474. ''Dhammikānaṃ kammāna''nti (pāci. 475) vacanato ekacce bhikkhū dhammikānaṃ kammānaṃ ''chandaṃ dammī''ti chandaṃ denti, taṃ tesaṃ matimattameva, na paṭipatti. Adhammaṃ nissāya khiyyati, taṃ vā ukkoṭeti, anāpatti neva hotīti? Na, tathā chandadānakāle akatvā pacchā adhammakammakhiyyanādipaccayā anāpattivāre vuttattā. Adhammena vā vaggena vā na kammārahassa vā kammakaraṇapaccayā āpattimokkhakaraṇato avisesameva tathāvacananti ce? Na, chandadānakāle adhammakammakaraṇānumatiyā abhāvato, kārakasseva vajjappasaṅgato ca. Gaṇassa dukkaṭanti ce? Pārisuddhichandadāyakāva te, na gaṇo akammappattattā, **parivāre**pi (pari. 482 ādayo) kammavagge kammappattachandadāyakā visuṃ vuttā. Tathāpi adhammakammassa chando na dātabbo dente akappiyānumatidukkaṭato. Tattha hi yojanadukkaṭato na muccantīti no takkoti ācariyo.

Kammapaṭibāhanasikkhāpadavaṇṇanā niṭṭhitā.

10. Chandaṃadatvāgamanasikkhāpadavaṇṇanā

481. Sannipātaṃ anāgantvā ce chandaṃ na deti, anāpattīti eke. Dukkaṭanti eke dhammakammantarāyakaraṇādhippāyattā. Saṅghamajjhe chandaṃ dātuṃ labhatīti keci. Dinnachande saṅghamajjhaṃ pavisitvā puna gatepi chando na paṭippassambheyyāti ce? Paṭippassambhati. Kasmā? ''Ahatthapāso chandāraho''tiādīhi virujjhanato. **Pāḷiyaṃ** pana dātukāmatāya hatthapāsaṃ atikkamantaṃ sandhāya vuttanti keci.

Chandaṃadatvāgamanasikkhāpadavaṇṇanā niṭṭhitā.

11. Dubbalasikkhāpadavaṇṇanā

484-5. **Adāsī**ti apaloketvā adāsi. **Bhikkhū**ti ettha te chabbaggiyā attānaṃ parivajjayitvā ''saṅgho''ti avatvā ''bhikkhū''ti āhaṃsu. **Pariṇāmentī**ti nenti. Tattha **lābho**ti paduddhārakaraṇaṃ idha anadhippetassapi yassa kassaci atthuddhāravasena lābhadīpanatthaṃ. Cīvarameva hi idhādhippetaṃ, teneva ''aññaṃ parikkhāraṃ dinnaṃ khīyati, āpatti dukkaṭassā''ti vuttaṃ. **Dinna**nti ca **parikkhāra**nti ca bhummatthe upayogavacanaṃ.

Dubbalasikkhāpadavaṇṇanā niṭṭhitā.

12. Pariṇāmanasikkhāpadavaṇṇanā

491. Ñātakampi parassa dātukāmaṃ aññassa dāpeti, āpatti eva. Sabbattha āpucchitvā dātukāmaṃ yathāsukhaṃ vicāretuṃ labhati.

Pariṇāmanasikkhāpadavaṇṇanā niṭṭhitā.

Samatto vaṇṇanākkamena sahadhammikavaggo aṭṭhamo.

9. Ratanavaggo

1. Antepurasikkhāpadavaṇṇanā

494-7. Yathā bhagavantaṃ payirupāsati, evamākārena nārahatāyaṃ puriso pāpo hotuṃ, na hoti pāpoti attho, kāraṇatthaṃ vā. **Ta**nti nipātamattaṃ, yatoti vā attho. **Hatthisammadda**nti saṅghāṭasammaddo, akkamanaṃ cuṇṇatāti attho.

498. **Ratanaṃ** nāma aggamahesī, tathāpi idha aññāpi devigottā na rakkhati, anāpattivāre ''na mahesī hotī''ti vacanābhāvato. Sace khattiyova hoti, nābhisitto. Abhisittoyeva hoti, na khattiyo rakkhatīti ācariyo. Anāpattivāre **mātikāṭṭhakathāyaṃ** aṅgabhāvena ca vuttattā abhisittabhāvovapamāṇaṃ. Sesaṃ ukkaṭṭhaparicchedoti eke.

500-501. ''Na sayanighare sayanigharasaññī''ti tikacchedopi ettha labbhati. **Na sayanigharaṃ** nāma aparikkhittarukkhamūlādi.

Antepurasikkhāpadavaṇṇanā niṭṭhitā.

2. Ratanasikkhāpadavaṇṇanā

504. ''Adhivāsentu gahapatino bhatta''nti ca ''me gahapatino''ti ca atthi.

506. **Kurundi**vacanena gharepi yadi bhikkhū āsaṅkanti, tattha ṭhatvā ācikkhitabbanti vuttaṃ hoti. **Patirūpā**ti ''ratanasammate paṃsukūlaggahaṇaṃ vā ratane nirussukkagamanaṃ vā''ti likhitaṃ. ''Tāvakālikavasenapi anāmāsaṃ paṭiggaṇhituṃ na labhatī''ti vadanti. **Samādapetvā**ti yācitvā ''uddissa ariyā tiṭṭhanti, esā ariyāna yācanā''ti (jā. 1.7.59) vuttanayena.

Ratanasikkhāpadavaṇṇanā niṭṭhitā.

3. Vikālagāmappavisanasikkhāpadavaṇṇanā

511-2. Ahinā ḍaṭṭhavatthumhi so bhikkhu santaṃ bhikkhuṃ anāpucchā gato, tassa kukkuccaṃ udapādi. **Adinnādāne vuttanayenā**ti gāmo gāmūpacāroti idaṃ sandhāya vuttaṃ.

Vikālagāmappavisanasikkhāpadavaṇṇanā niṭṭhitā.

4. Sūcigharasikkhāpadavaṇṇanā

517. **Ta**nti bhedanakaṃ. **Assā**ti pācittiyassa paṭhamaṃ bhedanakaṃ katvā pacchā desetabbattā. Esa nayo itaresupi.

520. **Vāsijaṭe**ti vāsidaṇḍake.

Sūcigharasikkhāpadavaṇṇanā niṭṭhitā.

5. Mañcasikkhāpadavaṇṇanā

521-2. ''Ucce mañce''ti ca ''uccā mañce''ti ca katthaci. **Āyato**ti vitthato. **Aṭṭhaṅgulapādaka**nti bhāvanapuṃsakaṃ, aṭṭhaṅgulappamāṇaṃ pādakaṃ vā.

Mañcasikkhāpadavaṇṇanā niṭṭhitā.

6. Tūlonaddhasikkhāpadavaṇṇanā

528. **Poṭakitūla**nti yaṃ kiñci tiṇatūlaṃ. **Paṭilābhena uddāletvā pācittiyaṃ desetabba**nti ettha kiñcāpi paṭilābhamatteneva pācittiyanti viya dissati, paribhogeyeva pana āpatti daṭṭhabbā, ‘‘aññena kataṃ paṭilabhitvā paribhuñjati, āpatti dukkaṭassā’’ti vacanaṃ ettha sādhakaṃ.

Tūlonaddhasikkhāpadavaṇṇanā niṭṭhitā.

7. Nisīdanasikkhāpadavaṇṇanā

531. Kiñcāpi nisīdanassa jāti na dissati ettha, tathāpi **cīvarakkhandhake** anuññātattā, ‘‘nava cīvarāni adhiṭṭhātabbānī’’ti ettha ca pariyāpannattā cīvarajātiyevassa jātīti veditabbā. ‘‘Santhatasadisaṃ santharitvāti sadasa’’nti pubbe vuttanisīdanasanthatattā upameti. Lābhe sadasaṃ, alābhe adasampi vaṭṭatīti eke, taṃ na yuttaṃ. ‘‘Nisīdanaṃ nāma sadasaṃ vuccatī’’ti tassa saṇṭhānaniyamanato.

Nisīdanasikkhāpadavaṇṇanā niṭṭhitā.

8. Kaṇḍupaṭicchādisikkhāpadavaṇṇanā

539. Yadi **kaṇḍupaṭicchādi** nāma adhonābhi ubbhajāṇumaṇḍalā uppannakaṇḍupīḷakādipaṭicchādikā adhippetā, tassa sugatassa sugatavidatthiyā dīghaso catasso vidatthiyo tiriyaṃ dveti idampi atimahantaṃ pamāṇaṃ dissati. Sabbo hi puriso attano attano vidatthiyā sattavidatthiko hoti, sugatassa ca ekāvidatthi majjhimassa purisassa tisso vidatthiyo honti, tasmā kaṇḍupaṭicchādi pakatipurisassa pamāṇaṃ āpajjati tiriyaṃ, dīghaso pana diguṇaṃ āpajjatīti. Āpajjatu, ukkaṭṭhaparicchedo tassā, ce icchati, sabbampi sarīraṃ paṭicchādessati, sabbasarīragatasaṅghāṭi viya bahuguṇaṃ katvā nivāsetukāmo nivāsessatīti ayaṃ bhagavato adhippāyo siyā.

Kaṇḍupaṭicchādisikkhāpadavaṇṇanā niṭṭhitā.

9. Vassikasāṭikasikkhāpadavaṇṇanā

542. **Vassikasāṭikā**pi ukkaṭṭhapaṭicchedavasena anuññātā. Vassakāle keci saṅghāṭiparibhogeneva paribhuñjissantīti ayaṃ bhagavato adhippāyo siyā. Kiñcāpi iminā takkena anuññātā, ‘‘appamāṇikāyo kaṇḍupaṭicchādiyo dhārenti, vassikasāṭikāyo dhārentī’’ti imasmiṃ vatthusmiṃ paññattattā pana aññathā puṇṇaparicchedato adhikappamāṇāyo te bhikkhū dhāresunti katvā etaparamatā tāsaṃ anuññātāti veditabbā. Eseva nayo dasamepi.

Vassikasāṭikasikkhāpadavaṇṇanā niṭṭhitā.

10. Nandattherasikkhāpadavaṇṇanā

551. Tattha **bhisiṃ vā bibbohanaṃ vā karotī**ti dīghaso bahūnaṃ bhikkhūnaṃ sādhāraṇatthaṃ karotīti yujjati.

Nandattherasikkhāpadavaṇṇanā niṭṭhitā.

Samatto vaṇṇanākkamena ratanavaggo navamo.

Pācittiyakaṇḍavaṇṇanā niṭṭhitā.

6. Pāṭidesanīyakaṇḍo

1. Paṭhamapāṭidesanīyasikkhāpadavaṇṇanā

553-5. ‘‘Paṭidesetabbākāradassana’’nti **aṭṭhakathāyaṃ** vuttattā **pāḷiyaṃ** āgatavaseneva āpatti desetabbā, na aññathā. ‘‘Antaraghare antaragharasaññī’’tiādinā ca ‘‘khādanīyabhojanīye akhādanīyaabhojanīyasaññī’’tiādinā ca ‘‘bhikkhuniyā abhikkhunisaññī’’tiādinā ca nayena aparepi tayo tikacchedā yojetvā dassetabbā.

Paṭhamapāṭidesanīyasikkhāpadavaṇṇanā niṭṭhitā.

2. Dutiyapāṭidesanīyasikkhāpadavaṇṇanā

559. ‘‘Nimantitā bhuñjantīti pañcannaṃ bhojanānaṃ aññatarena bhojanena nimantitā bhuñjantī’’ti kiñcāpi vuttaṃ, atha kho akappiyanimantanena nimantitatā ettha na aṅgaṃ, mātikāṭṭhakathāyaṃ vā idha vā anāpattivāre lesābhāvato, tasmā ‘‘nimantitā’’ti padassa attho pubbe āciṇṇavaseneva vutto. Aparepi tayo tikacchedā yojetvā dassetabbā padabhājane vuttattāti veditabbaṃ. Yathā tathā hi bhuñjantānaṃ tādisaṃ bhikkhuniṃ avārentānaṃ pāṭidesanīyameva. ‘‘Esā vosāsati nāma, vosāsantī’’ti ca duvidho pāṭho. ‘‘Ajjhohāre ajjhohāre’’ti vacanena puna ‘‘gārayhaṃ āvuso dhamma’’nti ekavacanaṃ viruddhanti. Paṭhamaṃ ajjhohāreyeva āpannaṃ sandhāya vuttaṃ, tathā aññatrāpi āgacchati ‘‘āpajjimhā’’ti vacanato. Ekena bahūnampi vaṭṭatīti keci, taṃ na sundaraṃ. ‘‘Tehi bhikkhūhī’’tiādinā pāṭhe vuttattāti mama takko. Ekena saheva ‘‘ahaṃ āpajji’’ntipi vattabbanti ekena dvīhi tīhi desetabbato, sabbehi evaṃ vattuṃ vaṭṭati. ‘‘Āpajjimhāti sahevā’’ti vadanti. Ekena ce avārito, ‘‘ahaṃ, āvuso, gārayhaṃ dhammaṃ āpajji’’ntipi vattabbaṃ.

Dutiyapāṭidesanīyasikkhāpadavaṇṇanā niṭṭhitā.

562-570. Tatiyacatutthasikkhāpadāni uttānatthāniyeva.

Pāṭidesanīyakaṇḍavaṇṇanā niṭṭhitā.

7. Sekhiyakaṇḍo

1. Parimaṇḍalavaggavaṇṇanā

576. **''Sikkhitasikkhenā**ti catūhi maggehī''ti vuttaṃ. Yasmā aṭṭhaṅgulamattaṃ otāretvā nivatthameva nisinnassa caturaṅgulamattaṃ hoti, tasmā ubhopete aṭṭhakathāvādā ekaparicchedā, **''aḍḍhateyyahattha''**nti sukhumaṃ, ekapattaṃ vā sandhāya vuttaṃ. Tañhi yathāṭhānena tiṭṭhati. Dupaṭṭaṃ sandhāya **''dvihatthappamāṇampī''**ti vuttanti **upatissatthero**. Ekapaṭṭaṃ, dvipaṭṭaṃ vā heṭṭhimaparicchedena ''dvihatthappamāṇa''nti vuttanti veditabbaṃ. Vuttañhi **nissaggiyaaṭṭhakathāyaṃ** ''tiriyaṃ dvihatthopi vaṭṭatī''ti, tañca kho alābhe eva ''alābhe tiriyaṃ dvihatthappamāṇampi vaṭṭatī''ti vuttattā. Idaṃ sabbaṃ adhiṭṭhānupagaṃ sandhāya vuttaṃ. Viruddhaṃ disvā sajjetabbaṃ. No ce sajjeti, dukkaṭaṃ. **Sacittakaṃ** paṇṇattivijānanacitteneva ''anādariyaṃ paṭiccā''ti vuttattā, na vatthuvijānanacittena ''idamevaṃ kata''nti jānatopi āpattiyā abhāvato. Phussadevattheravādopi ekena pariyāyena yujjati. Tathā upatissattheravādopi. Paññattepi sikkhāpade apaññattepi yaṃ pakatiyā vajjaṃ, taṃ lokavajjaṃ. Idaṃ pana paññatteyeva vajjaṃ, nāpaññatte, tasmā itaralokavajjena asadisattā na lokavajjaṃ. Paṇṇattito paṭṭhāya vajjato **paṇṇattivajjaṃ**. Anādariyacitteneva āpajjitabbattā **sacittakaṃ,** tassa cittassa tivedanattā tivedanaṃ. Yasmā anādariyacittatā nāma kevalaṃ akusalameva, tañca pakatiyā vajjaṃ, tasmā idaṃ **lokavajjaṃ**. Sañcicca vītikkamanaṃ nāma domanassikasseva hotīti **dukkhavedanaṃ**. **Gaṇṭhipade** pana ''pāṇātipātādi viya nivāsanādidoso lokagarahito na hotīti paṇṇattivajjanti **phussadevatthero''**ti likhitaṃ.

577. **Vihārepī**ti buddhupaṭṭhānādikāle, tasmā **''pārupitabba''**nti uttarāsaṅgakiccavasena vuttaṃ. Paṭhamadutiyasikkhāpadesu pariḷāhādipaccayā kappati, na antaragharapaṭisaṃyuttesu.

582. **''Ekasmiṃ pana ṭhāne ṭhatvā''**ti ettha ''gacchantopi parissayābhāvaṃ oloketuṃ labhatiyeva. Tathā gāme pūja''nti likhitaṃ, taṃ pana ''ekasmiṃ ṭhāne ṭhatvā''ti vuttattā tādisaṃ antarāyaṃ sandhāya vuttanti veditabbaṃ.

Parimaṇḍalavaggavaṇṇanā niṭṭhitā.

2. Ujjagghikavaggavaṇṇanā

586. **Hasanīyasmi**nti hetvatthe bhummaṃ, hasitabbavatthukāraṇāti attho. Antaraghare uccāsaddena anumodanādiṃ karontassa anāpatti kira. Tathā hi **mahindatthero**pi hatthisālādīsu mahājanassa kathesi.

591. Keci bhikkhū ''parikkhāraṭṭhapanamattena vāsūpagato hotī''ti vadanti, taṃ tesaṃ matimattameva. Bhikkhuniyo ce vāsūpagā honti, bhikkhunupassayova kappiyabhūmi. ''Yattha bhikkhuniyo ekarattampi vasanti, ayaṃ bhikkhunupassayo''ti (pāci. 161) vacanato tāsaṃ samīpaṃ vā tāhi gahitavāsāgāraṃ vā ''gacchāmī''ti gacchato yathāsukhaṃ gantuṃ vaṭṭati. Na hi tāvatā taṃ gharaṃ antaragharasaṅkhyaṃ gacchatīti no takkoti ācariyo.

Ujjagghikavaggavaṇṇanā niṭṭhitā.

3. Khambhakatavaggavaṇṇanā

604. Sūpo **pattappamāṇavaṇṇanāyaṃ** vuttākāro. **Oloṇī** vuccati kudhitaṃ, gorasato pūrā thūpitoti attho.

605. **Heṭṭhā orohatī**ti ettha ''orohanappamāṇe sati ekadese thūpīkatepi anāpattī''ti vadanti. ''Pattassa pana heṭṭhā ca upari ca paduminipaṇṇādīhi paṭicchādetvā odahantiyā laddhaṃ nāma vaṭṭatī''ti ca vadanti. Ettha ''yasmā 'samatittiko piṇḍapāto paṭiggahetabbo'ti vacanaṃ piṇḍapāto samapuṇṇo paṭiggahetabboti dīpeti, tasmā attano hatthagate patte piṇḍapāto diyyamāno thūpīkatopi ce hoti, vaṭṭatīti dīpeti. 'Thūpīkataṃ piṇḍapātaṃ paṭiggaṇhāti, āpatti dukkaṭassā'ti hi vacanaṃ paṭhamaṃ thūpīkataṃ piṇḍapātaṃ pacchā paṭiggaṇhato, āpattīti dīpeti. Pattena paṭiggaṇhato cepi thūpīkataṃ hoti, vaṭṭati athūpīkatassa paṭiggahitattā. Payogo pana natthi aññatra pubbadesā''ti ca ''samatittikanti vā bhāvanapuṃsaka''nti ca vadanti, tasmā vicāretvā gahetabbaṃ.

Khambhakatavaggavaṇṇanā niṭṭhitā.

4. Sakkaccavaggavaṇṇanā

609. **Sūpodanaviññattisikkhāpade** ''sūpo nāma dve sūpā''ti na vuttaṃ sūpaggahaṇena paṇītabhojanehi avasesānaṃ sabbabhojanānaṃ saṅgaṇhanatthaṃ. **Anāpattivāre** cassa ''ñātakānaṃ pavāritānaṃ aññassatthāya attano dhanenā''ti idaṃ adhikaṃ. Katthaci potthake ''anāpatti asañcicca asatiyā ajānantassa gilānassa āpadāsū''ti ettakameva vuttaṃ, taṃ na, ''samasūpakaṃ piṇḍapātaṃ bhuñjissāmī''ti imassa **anāpattivāre** ''aññassatthāyā''ti katthaci likhitaṃ, tañca pamādavasena likhitaṃ. ''Mukhe pakkhipitvā puna vippaṭisārī hutvā ogilitukāmassapi sahasā ce pavisati, ettha 'asañciccā'ti vuccati. Viññattampi aviññattampi ekasmiṃ ṭhāne ṭhitaṃ sahasā anupadhāretvā gahetvā bhuñjanto 'asatiyā'ti vuccatī''ti likhitaṃ, **anāpattivāre** ekaccesu potthakesu ''rasaraseti likhitaṃ, taṃ gahetabba''nti vuttaṃ.

Sakkaccavaggavaṇṇanā niṭṭhitā.

5. Kabaḷavaggavaṇṇanā

618. **''Sabbaṃ hattha''**nti vacanato ekadesaṃ mukhe pakkhipantassa anāpattīti ekacce. ''Sabbanti vacanato ekadesampi na vaṭṭatī''ti vadanti, taṃ yuttaṃ anāpattivāre avisesitattā.

624. **Sitthāvakārake** ''kacavaraṃ chaḍḍentaṃ sitthaṃ chaḍḍiyyatī''ti ca ''kacavaraṃ chaḍḍento''ti ca pāṭho.

Kabaḷavaggavaṇṇanā niṭṭhitā.

6. Surusuruvaggavaṇṇanā

627. ''Surusuru''nti ca ''surosuro''ti ca pāṭho. **Sītīkato**ti sītaṅko. **''Silakabuddho**ti ariyānaṃ parihāsavacanameveta''nti likhitaṃ.

631. **Paṭikkūlavasenā**ti ettha yadi paṭikkūlavasena paṭikkhittaṃ, ''seyyathāpi kāmabhogino''ti na vattabbaṃ. Na hi te paṭikkūlaṃ karontīti ce? Na, issariyaliṅgavasena gahaṇasambhavato. Te hi anādarā honti. **Pattadhovana**nti pattadhovanodakaṃ bhojanapaṭisaṃyuttaṃ.

634. ''Chattapādukāya''nti ca ''chattapāde''ti ca pāṭho.

637. **Cāpo**ti sattakhādanavadho. ''Sesā sabbā dhanuvikati kodaṇḍe paviṭṭhā''ti ca likhitaṃ, **paṭimukka**nti pavesitaṃ, laggitaṃ hotīti attho.

Surusuruvaggavaṇṇanā niṭṭhitā.

7. Pādukavaggavaṇṇanā

640. Sayaṃ yānagato hutvā, yathā yānagatassa ve.

Alaṃ vattuṃ tathā nālaṃ, sachatto chattapāṇino.

Yathā ettha, evaṃ aññatrāpi.

647. **Chapakavatthusmiṃ** ''sacāhaṃ na labhissāmī''ti pāṭho, ''dasa ce na labhissāmī''ti ca atthi, ''vatthusmiṃ agilānassā''ti ca āgacchati, taṃ na sundaraṃ, sikkhāpadeyeva sundaraṃ. **Thomito**ti ahampi jānāmīti sambandho. Yā dhanayasalābhasaṅkhātā **vutti vinipātena** hoti samparāye apāyesu vinipātahetu hutvā pavattati. Atha vā **vinipātenā**ti hetvatthe karaṇavacanaṃ, vinipātanāya pavattatīti adhippāyo. **Adhammacaraṇena** adhammacaraṇāya. ''Asmā kumbhimivā''ti ca paṭhanti.

Pādukavaggavaṇṇanā niṭṭhitā.

Pakiṇṇakavaṇṇanā

Kāyavācācittato samuṭṭhahantīti katvā **''samanubhāsanasamuṭṭhānānī''**ti vuttāni. Samanubhāsanaṃ kiriyaṃ. Imāni kiriyāni. **Dhammadesanasamuṭṭhānāni vācācittato**ti ettha kāyavacīviññattibhāvato ujjagghikauccāsaddādīsu viya ''kāyavācācittato''ti vattabbānīti ce? Na vattabbāni. Nisīdanagamanāhārapakkhipanādikāyaviññattiyā sabbhāvā tattha yuttaṃ, na dhammadesane tādisassābhāvā.

Pakiṇṇakavaṇṇanā niṭṭhitā.

Sekhiyakaṇḍavaṇṇanā niṭṭhitā.

8. Sattādhikaraṇasamathavaṇṇanā

''Yebhuyyasikā kātabbā…pe… tiṇavatthārako kātabbo, so puggalo''ti ca likhitaṃ.

Sattādhikaraṇasamathavaṇṇanā niṭṭhitā.

Bhikkhuvibhaṅgo niṭṭhito.

Namo tassa bhagavato arahato sammāsambuddhassa

Bhikkhunīvibhaṅgavaṇṇanā

1. Pārājikakaṇḍavaṇṇanā

Ganthārambhavaṇṇanā

Vibhaṅge viya bhikkhūnaṃ, vitthāramabhisaṅkhataṃ;
Akatvā bhikkhunīnampi, vakkhe gaṇṭhipadakkamaṃ.

Yo bhikkhunīnaṃ vibhaṅgo assa, tassa saṃvaṇṇanākkamo pattoti attho.

Ganthārambhavaṇṇanā niṭṭhitā.

1. Paṭhamapārājikasikkhāpadavaṇṇanā

656-7. Tattha tattha ṭhānuppattikapaññā **vīmaṃsā**. **Padapaṭipāṭiyā evā**ti mātikāpadapaṭipāṭiyā eva. **''Vutta**nti saṅgītikānaṃ upasaṅkappanānaṃ vibhājanaṃ vutta''nti likhitaṃ.

658. ''Ehibhikkhunīti bhikkhunī, tīhi saraṇagamanehi upasampannāti bhikkhunī''ti idaṃ pana desanāvilāsavasena vuttanti eke. Aññabuddhakāle atthīti eke, taṃ na yuttaṃ viya dissati amhākampi buddhakāle sambhavappasaṅgato, ehibhikkhuniyā paṭisedhachāyādissanato ca. Yathāha **dhammapade visākhāvatthusmiṃ** (dha. pa. aṭṭha. 1. visākhāvatthu) ''tassa cīvaradānassa nissandena imaṃ mahālatāpasādhanaṃ labhi. Itthīnañhi cīvaradānaṃ mahālatāpasādhanabhaṇḍena matthakaṃ pappoti, purisānaṃ iddhimayapattacīvarenā''ti. Tīhi saraṇagamanehi upasampannāya pana bhikkhuniyā sambhavo aññabuddhakāle kadāci siyā, nattheva amhākaṃ buddhakāle. Desanāvilāsena pana bhikkhudesanākkameneva bhikkhuniniddeso vutto, teneva bhikkhusaṅghavasena ekatoupasampannā bhikkhuniyo vijjamānāpi tattha na vuttā. Tāsaṃ atthitā imāya **parivārakathāya** veditabbā –

''Ubho ekato upasampannā,
Ubhinnaṃ hatthato cīvaraṃ paṭiggaṇheyya;
Siyā āpattiyo nānā,
Pañhā mesā kusalehi cintitā''ti. (pari. 479);

Atha vā puthujjanakāle ehibhikkhusaraṇagamanena upasampannova itthiliṅgapātubhāvena bhikkhunibhāve ṭhitā purisūpasampannaṃ upādāya ''ehibhikkhunī''ti, ''tīhi saraṇagamanehi upasampannā bhikkhunī''ti ca saṅkhyaṃ gacchati. No ce, taṃ vacanaṃ virujjheyyāti eke, vicāretvā gahetabbaṃ. ''Viññū paṭibalo''ti dvinnaṃ avassavabhāvassa ijjhanato vuttaṃ. Ettha yasmā yaṃ kiñci āmisaṃ paṭiggaṇhantīnaṃ aggahatthā purisānaṃ hatthehi kadāci missībhāvaṃ gacchanti, vandantānaṃ vā purisānaṃ sirāni aggapādehi missitāni kadāci honti, kesacchedanakāle vā siraṃ purisānaṃ hatthehi missitaṃ hoti, cittaṃ nāmetaṃ atiraddhagavesi, durakkhiyaṃ vā, tasmā ''mā atilahuṃ pārājikāpatti bhikkhunīnaṃ hotū''ti buddhā bhagavanto kāruññena pārājikakkhettaparicchedaṃ, thullaccayakkhettaparicchedañca visuṃ visuṃ desesunti veditabbaṃ.

659. **Tabbahulanayena sā vuttā**ti ettha ayamanugaṇṭhipadakkamo – yebhuyyena kiriyasamuṭṭhānattā ''kiriyasamuṭṭhāna''nti vuttaṃ. ''Kāyasaṃsaggaṃ samāpajjeyyā''ti avatvā pana ''sādiyeyyā''ti vuttattā akiriyatopi samuṭṭhātīti veditabbaṃ. Yathā cettha, evaṃ heṭṭhā ''manussitthiyā tayo magge methunaṃ dhammaṃ paṭisevantassa āpatti pārājikassā''tiādinā nayena kiriyasamuṭṭhānataṃ vatvā tadanantaraṃ ''bhikkhupaccatthikā…pe… so ce pavesanaṃ sādiyati, āpatti pārājikassā''tiādinā (pārā. 56) nayena akiriyasamuṭṭhānatāyapi vuttattā paṭhamapārājikassāpi tabbahulanayeneva kiriyasamuṭṭhānatā veditabbā. Na hi pavesanasādiyanādimhi kiriyasamuṭṭhānatā dissati. Aṅgajātacalanañcettha na sārato daṭṭhabbaṃ ''so ce pavesanaṃ na sādiyati, paviṭṭhaṃ na sādiyati, ṭhitaṃ na sādiyati, uddharaṇaṃ sādiyati, āpatti pārājikassā''ti (pārā. 58) ettha ṭhita na sādiyane pakatiyāpi paripuṇṇacalanattā. Sādiyanapaccayā hi sevanacalanañcettha na dissatevāti tabbahulanayeneva kiriyasamuṭṭhānatā gahetabbā. Tattha tattha aṭṭhakathāsu kasmā tabbahulanayo avuttoti ce? ''Yo pana bhikkhu methunaṃ dhammaṃ paṭiseveyyā''ti (pārā. 39, 42) **mātikāyaṃ** kiriyasamuṭṭhānassa sarūpena vuttattā tadanurūpavasena vibhaṅganayamanoloketvā ''kiriyasamuṭṭhāna''micceva vuttaṃ. Yathā cetesu tabbahulanayena kiriyasamuṭṭhānatā vuttā, tathā surādīnaṃ akusaleneva pātabbatā, na itarathā ''yaṃ akusaleneva āpajjati, ayaṃ lokavajjā, sesā paṇṇattivajjā''ti (kaṅkhā. aṭṭha. paṭhamapārājikavaṇṇanā) vutte lokavajjapaṇṇattivajjānaṃ niyamanalakkhaṇasiddhi hoti, tathā taṃ avatvā ''yassā sacittakapakkhe cittaṃ akusalameva hoti, ayaṃ lokavajjā. Sesā paṇṇattivajjā''ti vutte lokavajjavacanaṃ niratthakaṃ siyā vatthuajānanapakkhepi akusaleneva pātabbattā. Yasmā tattha surāpānavītikkamassa akusalacittuppādo natthi, tasmā **khandhakaṭṭhakathāyaṃ** (mahāva. aṭṭha. 108) ''majjapāne pana bhikkhuno ajānitvāpi bījato paṭṭhāya majjaṃ pivantassa pācittiyaṃ, sāmaṇero jānitvā pivanto sīlabhedaṃ āpajjati, na ajānitvā''ti vuttaṃ, na vuttaṃ ''vatthuajānanapakkhe pāṇātipātādīnaṃ siddhikaraakusalacittuppādasadise cittuppāde satipi sāmaṇero sīlabhedaṃ nāpajjatī''ti. Abhinivesavacanaṃ pāṇātipātādīhi samānajātikattā sāmaṇerānaṃ surāpānassa. ''Surādayo panime''ti vatthuṃ jānitvā pātabbatādivasena vītikkamantassa akusalassa asambhavo natthi. Tena vuttaṃ ''yassa sacittakapakkhe''tiādi.

Kiñcettha yuttivacanena arahantānaṃ appavisanato sacittakācittakapakkhesu akusalaniyamoti ce? Na, dhammatāvasena sekkhānampi appavisanato. Acittakapakkhe akusalaniyamābhāvadassanatthaṃ supantassa mukhe pakkhittajalabindumiva surābinduādayo udāharitabbāti. Tabbahulanayena hi atthe gahite pubbenāparaṃ **aṭṭhakathāya** sameti. ''Saddhiṃ **pāḷiyā** avisesattho parato āvi bhavissatīti apare''ti vuttaṃ. Idamettha vicāretabbaṃ. Yadi vatthujānanapakkhe vinā akusalena majjapānaṃ siyā, kasmā nāḷimajjhaṃ nātikkamati ariyānaṃ pānakādisaññīnanti? Sīlabhedavatthuvītikkamo vināpi cittena ariyānaṃ dhammatāvaseneva na sambhavatīti ce, na, **cakkhupālattheravatthu** (dha. pa. aṭṭha. 1.1) ādivirodhatoti. Apica bhikkhunopi sāmaṇerassa viya surāpānaṃ sacittakameva kasmā na jātanti? Appatirūpattāti ce, sāmaṇerānampi appatirūpameva. Sahadhammikā eva hi te. Mahāsāvajjattāti ce? Sāmaṇerānampi tādisameva. Sāmaṇerānaṃ sacittakameva pārājikaṃ, itaraṃ daṇḍakammavatthūti ce? Bhikkhūnampi majjapāne natthi. Ettha tikapācittiyena na bhavitabbaṃ. Majje amajjasaññissa dukkaṭāpatti paññāpetabbā siyā. Bhikkhussa pācittiyavatthu sāmaṇerānaṃ pārājikaṃ hoti tiracchānagatasāmaṇerānaṃ viyāti ce? Acittakampi majjapānādīnaṃ sāmaṇerānaṃ pārājikaṃ paññāpetabbaṃ siyā. Nācittakaṃ pārājikaṃ sambhavatīti ce? Na, paṇṇattivajjampi pārājikaṃ sambhavatīti. Nikāyantarapakkhe ayameva doso. Amhākañhi

lokavajjameva majjapānanti. Kasmā panettha surāpānameva dhammatāvasena ariyā na karontīti? Na kevalaṃ surāpānameva dhammatāvasena ariyā na karonti, pāṇesupi kodhavasena pāṇasaññitāya sīsacchedanādīni na karonti, sadārasaññāya paradāraṃ na vītikkamanti, anatthabhañjakasaññāya atthabhañjakamusā na vadanti, sammādiṭṭhisaññāya micchādiṭṭhiṃ na paṭipajjantīti veditabbā. Ācariyāpi surāpāne akusalaniyamābhāvameva vadanti, tasmā eva mātikāṭṭhakathāya **gaṇṭhipade** lokavajjapaṇṇattivajjādhikāre ''sacittakapakkheakusalanti surāpānādisaṅgahatthaṃ, itarathā yassa akusalamevāti vadeyyā''ti likhitaṃ. Kiriyasamuṭṭhānatā panassa tabbahulanayameva, na paṭhamapārājike. Kathaṃ? Kāyasaṃsaggasikkhāpadaṃ paṭhamapārājikasamuṭṭhānaṃ. Ettha bhikkhussa ca bhikkhuniyā ca kāyasaṃsaggabhāve sati bhikkhunī kāyaṅgamacopayamānāpi citteneva adhivāsentī āpajjati, na evaṃ bhikkhu. Bhikkhu pana copayamānova āpajjati, evameva paṭhamapārājikepi copane sati eva āpajjati, nāsati. Pavesanaṃ sādiyatīti ettha pavesanasādiyanaṃ nāma sevanacittassuppādananti, evaṃ santepi ''vīmaṃsitvā gahetabba''nti vuttaṃ.

Paṭhamapārājikasikkhāpadavaṇṇanā niṭṭhitā.

2. Dutiyapārājikasikkhāpadavaṇṇanā

''Kissa pana tvaṃ ayye jānaṃ pārājikaṃ dhammaṃ ajjhāpanna''nti vacanato, ''aṭṭhannaṃ pārājikānaṃ aññataraṃ pārājikaṃ ajjhāpanna''nti (pāci. 666) vacanato, ante ''uddiṭṭhā kho ayyāyo aṭṭha pārājikā dhammā''tiādivacanato (pāci. 677), **parivāre** ''sādhāraṇapaññatti ubhatopaññattī''ti (pari. 201) vacanato ca bhikkhunivibhaṅgaṃ patvā bhagavā sādhāraṇāni sikkhāpadāni bhikkhūnaṃ uppannavatthusmiṃyeva ''yā pana bhikkhunī chandaso methunaṃ dhammaṃ paṭiseveyya antamaso tiracchānagatenapi pārājikā hoti asaṃvāsā''tiādinā nayena savisesampi avisesampi mātikaṃ nikkhipitvā anukkamena padabhājanaṃ, āpattibhedaṃ, tikacchedaṃ, anāpattivārañca anavasesaṃ vatvā vitthāresi. Saṅgītikārakehi pana asādhāraṇapaññattiyoyeva idha vitthāritāti veditabbā.

666. Tattha **''aṭṭhannaṃ pārājikāna''**nti idaṃ kevalaṃ saṅgītikārakānaṃyeva nayato nikkhittavacanaṃ ito pubbe chaṭṭhasattamaṭṭhamānaṃ pārājikānaṃ apaññattattā. Bhagavatā pana idaṃ paññāpitamādisikkhāpadampi upādāya ''channaṃ pārājikāna''nti vuttaṃ siyā. Ito uddhaṃ paññattānipi upādāya ''aṭṭhannaṃ pārājikāna''nti vacanaṃ aparabhāge uppannanti ekacce ācariyā. **Aṭṭhakathāyaṃ** pana ''idañca pārājikaṃ pacchā paññattaṃ, tasmā 'aṭṭhanna'nti vibhaṅge vutta''ntiādi vuttaṃ, tasmā aṭṭhakathācariyānaṃ matena siddhametaṃ yathāpaññattānukkamavaseneva saṅgītānīti. ''Aññāsi''nti pāṭho. Aññāsīti na gahetabbo. ''Duṭṭhullasikkhāpade vuttanayenevā''ti vacanato vajjapaṭicchādikaṃ yā paṭicchādeti, sāpi vajjapaṭicchādikaāyevāti siddhaṃ. Kiñcāpi vajjapaṭicchādanaṃ pemavasena hoti, tathāpi sikkhāpadavītikkamacittaṃ domanassikameva hotīti katvā **''dukkhavedana''**nti vuttaṃ.

Dutiyapārājikasikkhāpadavaṇṇanā niṭṭhitā.

3. Tatiyapārājikasikkhāpadavaṇṇanā

669. **Imaṃ adhippāyamatta**nti ''codetvā sāretvā''ti etaṃ. Etthāyaṃ vicāraṇā – yo bhikkhu ukkhittakabhikkhunā samānadiṭṭhiko laddhinānāsaṃvāsako hoti, so avandanīyo, kammākamme ukkhittako viya na gaṇapūraṇo, sahaseyyampi na labhati, na tathā bhikkhunī. Sā hi yāva na samanubhaṭṭhā, tāva gaṇapūrakā ca hoti, saṃvāsañca labhati. Laddhinānāsaṃvāsikānuvattikāpi ukkhittānuvattikāva hoti. Ukkhitto ce kālaṅkato, tadanuvattako bhikkhu laddhinānāsaṃvāsako hotiyeva. Tathā vibbhantepi tasmiṃ titthiyapakkantakepi sikkhaṃ paccakkhāya sāmaṇerabhūmiyaṃ ṭhitepīti eke. Tesaṃ matena ukkhittake tathābhūtepi bhikkhunī tadanuvattikā samanubhāsitabbāvāti āpajjati. Samanubhāsanakammaṃ saṅghāyattaṃ, saṅghena sañcicca purimakāpattiṃ apanetuṃ na yuttaṃ viya khāyati. Ukkhepanīyakammañca āpattiadassanamatte, appaṭikammamatte, kudiṭṭhiappaṭinissajjanamatte ca kariyati, tassa anuvattanamattena samanubhāsitvā sāsanato cāvetabbānīti na yuttanti ce? Na vattabbameva, idaṃ apārājikavatthūsupi tappasaṅgato, anaññavisayattā ca vinayassa.

Tatiyapārājikasikkhāpadavaṇṇanā niṭṭhitā.

4. Catutthapārājikasikkhāpadavaṇṇanā

675. ''Lokassādasaṅkhātassa mittasanthavassa vasena taṃ dassetuṃ **kāyasaṃsaggarāgenā**ti vutta''nti likhitaṃ. **Tissitthiyo**ti tīsu itthīsu, tisso vā itthiyo. **Taṃ na seve**ti tāsu na sevati. **Anariyā**ti ubhatobyañjanā. **Byañjanasmi**nti attano byañjane. **Na seve**ti na sevati. **Na cācare**ti nācarati. **Vaṇṇāvaṇṇo**ti dvīhipi sukkavissaṭṭhi. **Gamanuppādana**nti sañcarittaṃ.

676. **''Nivatthaṃ vā pārutaṃ vā''**ti ettha nivatthassa vā pārutassa vā vatthassa gahaṇaṃ sādiyatīti attho.

Catutthapārājikasikkhāpadavaṇṇanā niṭṭhitā.

Pārājikakaṇḍavaṇṇanā niṭṭhitā.

2. Saṅghādisesakaṇḍavaṇṇanā

1. Paṭhamasaṅghādisesasikkhāpadavaṇṇanā

681. **Āhatako**ti ānīto, niyatakoti adhippāyo. Akappiyaaḍḍo nāma saṅghassa vā ārāmikapuggalassa vā vatthussa kāraṇā saṅghassa vārikabhāvena sayameva vā adhikaraṇaṭṭhānaṃ gantvā ''amhākaṃ eso dāso, dāsī, vāpī, khettaṃ, ārāmo, ārāmavatthu, gāvo, gāvī, mahiṃsī, ajā, kukkuṭā''tiādinā voharati, akappiyaṃ. ''Ayaṃ amhākaṃ ārāmiko ārāmikā, ayaṃ vāpī itthannāmena saṅghassa hatthe dohanatthāya dinnā. Ito khettato ārāmato uppajjanakacatupaccayā ito gāvito mahiṃsito ajāto uppajjanakagorasā itthannāmena saṅghassa dinnā''ti pucchite vā apucchite vā vattuṃ vaṭṭati. ''Kata''nti avatvā ''karontī''ti vacanena kira anenakataṃ ārabbha ācikkhitā

nāma hoti. **Gīvā**ti kevalaṃ gīvā eva hoti, na pārājikaṃ. **Kārāpetvā dātabbā**ti ettha sace āvudhabhaṇḍaṃ hoti, tassa dhārā na kāretabbā, aññena pana ākārena saññāpetabbaṃ. ''Ticittaṃ tivedana''nti vuttattā ''mānussayavasena kodhussayavasenā''ti tabbahulanayena vuttanti veditabbaṃ.

Paṭhamasaṅghādisesasikkhāpadavaṇṇanā niṭṭhitā.

2. Dutiyasaṅghādisesasikkhāpadavaṇṇanā

683. Bhaṭiputtakānaṃ kumārabhaṭikānaṃ gaṇā **bhaṭiputtagaṇā**. **Kappa**nti kappiyaṃ. **Kappagatika**nti kappiyasabhāvaṃ. **Pakkantāsupī**ti attano parisaṃ ṭhapetvā itarāsu pakkantāsu. Paṇṇattiṃ ajānantā ariyāpi vuṭṭhāpentīti katvā vā kammavācāpariyosāne āpattikkhaṇe vipākābyākatasamaṅgitāvasena vā ''ticitta''nti vuttanti veditabbaṃ. ''Pabbājane na dukkaṭa''nti **porāṇagaṇṭhipade** vuttaṃ.

Dutiyasaṅghādisesasikkhāpadavaṇṇanā niṭṭhitā.

3. Tatiyasaṅghādisesasikkhāpadavaṇṇanā

687. **Bhaddākāpilānī** mahākassapassa purāṇadutiyā kira. Ñātīnaṃ kulaṃ yasmiṃ gāmake, tadetaṃ gāmakaṃ **ñātikulaṃ,** kulasannihitaṃ gāmakaṃ agamāsīti attho. ''Ajaṃ gāmaṃ netī''tiādīsu viya vā dvikammikaṃ katvā gāmakaṃ agamāsi ñātikulaṃ agamāsītipi yujjati.

692. ''Aparikkhittassa gāmassa upacāraṃ atikkāmentiyā''ti vacanenapi evaṃ veditabbaṃ – vikālagāmappavesane dvinnaṃ leḍḍupātānaṃyeva vasena upacāro paricchinditabbo, itarathā yathā ettha parikkhepārahaṭṭhānaṃ parikkhepaṃ viya katvā ''atikkāmentiyā''ti vuttaṃ, evaṃ tatthāpi ''aparikkhittassa gāmassa upacāraṃ atikkamantassā''ti vadeyya. Yasmā pana tattha parikkhepārahaṭṭhānato uttari eko leḍḍupāto upacāroti adhippeto, tasmā tadatthadīpanatthaṃ ''aparikkhittassa gāmassa upacāraṃ okkamantassā''ti vuttaṃ. Yaṃ pana **andhakaṭṭhakathāyaṃ** ''parikkhepārahaṭṭhānaṃyeva 'upacāra'nti sallakkhetvā parikkhepaparikkhepārahaṭṭhānānaṃ ninnānākāraṇadīpanatthaṃ 'upacāraṃ okkamantassā'ti vuttaṃ pāḷivisesamasallakkhetvāva aparikkhittassa gāmassa upacāraṃ atikkamantassa idha upacāro parikkhepo yathā bhaveyya, taṃ upacāraṃ paṭhamaṃ pādaṃ atikkamantassa āpatti dukkaṭassa. Dutiyaṃ pādaṃ atikkamantassa āpatti pācittiyassā''ti vuttaṃ, taṃ na gahetabbameva pāḷiyā visesasabbhāvatoti. ''Aparikkhittassa gāmassa upacāraṃ okkamantiyātipi ekaccesu dissati, taṃ na gahetabbanti apare''ti vuttaṃ. Tattha ''pāḷivisesamasallakkhetvā''ti duvuttaṃ, kasmā? Vikālagāmappavesanasikkhāpadepi katthaci ''upacāraṃ atikkamantassā''ti pāṭho dissatīti, so andhakaṭṭhakathāpāṭhato gahitoti ācariyo. Aparikkhittassa upacārokkamanameva pāṭho yujjati, na atikkamanaṃ. Kasmā? Bahūsu ṭhānesu pāḷiyā aṭṭhakathāhi virujjhanato, imasmiṃ vāpi sikkhāpade virujjhati. Kathaṃ? Gaṇamhā ohīyamānāya araññe āpatti hoti, na gāme. Atha ca pana nidassanampi ''sikkhāpadā buddhavarenā''ti (pari. 479) gāthā dassitā, tasmā upacārokkamanapariyāpannanadiṃ atikkāmentiyā hoti. Kiñca bhiyyo ''gacchantassa catasso āpattiyo, ṭhitassa cāpi tattakātiādīnaṃ (pari. 475) **parivāragāthānaṃ** aṭṭhakathāhi upacārokkamanameva pāṭhoti niṭṭhaṃ gantabba''nti ca vuttaṃ, suṭṭhu sallakkhetvā kathetabbaṃ.

''Padasā gamanameva hi idhādhippetaṃ, teneva paṭhamaṃ pādaṃ atikkāmentiyātiādimāhā''ti ettha vikālagāmappavesanasikkhāpadādīsu tadabhāvā yānena vā iddhiyā vā pavisato, addhānaṃ gacchato ca āpattīti dīpeti. Tattha asāruppattā āpattimokkho natthīti eke, vicāretvā gahetabbaṃ. Bhikkhunīvihārabhūmi ''gāmantara''nti na vuccati gāmantarapariyāpannāyapi kappiyabhūmittā. ''Parato 'sace bhikkhunīsu mahābodhiyaṅgaṇaṃ pavisantīsu ekā bahi tiṭṭhati, tassā āpattī'tiādivacanato bhikkhuvihāro na kappiyabhūmīti siddhaṃ, tasmā kañcinagare khandhadhammavihāro viya, kāvīrapaṭṭane sārīdhammavihāro viya ca aññopi so vihāro, tasmā sīmabaddhasukhatthaṃ gāmantarabhāve nirantarā adhiṭṭhānatthaṃ pavisantiyā, nikkhamantiyāpi gāmantarāpatti hotīti apare''ti vuttaṃ. **Catugāmasādhāraṇattā**ti ettha evaṃvidhe vihāre sīmaṃ bandhantehi cattāropi te gāmā sodhetabbāti veditabbā. Saṃvidahitvā bhikkhuniyā vā mātugāmena vā theyyasatthena vā saddhiṃ taṃ vihāraṃ okkamantiyā catasso āpattiyo ekatova honti. ''Gāmantare gāmantare āpatti pācittiyassā''ti vuttāti eke.

Dutiyapāduddhāre saṅghādisesoti ettha sace dutiyo pāduddhāro kappiyabhūmiyaṃ hoti, na saṅghādiseso, akappiyabhūmiyaṃ eva saṅghādiseso. **''Ubhayatīresu vicaranti, vaṭṭatī**ti dassanūpacārassettha sambhavā''ti likhitaṃ, taṃ yuttaṃ. Savanūpacāro hettha nadīpāre, gāmantare vā appamāṇanti. **Andhakaṭṭhakathāyaṃ** pana ''paratīrato nadiṃ otaritvā dassanūpacārato dārūni, paṇṇānivā maggitvā āneti, anāpatti. Ticīvarāni paratīre otāpeti, anāpattī''ti vuttaṃ. **''Orimatīrameva āgacchati, āpattī''**ti atikkamitukāmatāya paviṭṭhattā vuttaṃ. ''Nhāyanādikiccena paviṭṭhānaṃ katthevālayasambhavā vaṭṭatī''ti vuttaṃ. Gāmantare pamāṇanti **aṭṭhakathāyaṃ** paratīrato nadiṃ otaritvā dassanūpacārato dārūni paṇṇāni sakagāmato thokampi taraṇavārena na vaṭṭati kira nikkhamitvā pavisituṃ.

Agāmake araññeti agāmalakkhaṇe araññeti attho. Iminā āpattikhettaṃ dassitaṃ. Yasmā idaṃ āpattikhettaṃ, tasmā yā bhikkhunupassayato gāmassa indakhīlaṃ atikkamati, sā asante gāme gaṇamhā ohīyanāpattiṃ āpajjati. Dassanasavanūpacārābhāvepi pageva gāme indakhīlātikkamanakkhaṇeyeva āpajjati. Sace tattha ekā bhikkhunī atthi, tassā dassanasavanūpacārātikkamanakkhaṇe āpajjati, araññamaggagamanakāle evāyaṃ vidhīti na gahetabbaṃ. Gāmato pana nikkhamantī ito paṭṭhāya āpajjatīti dassanatthaṃ ''agāmakaṃ araññā''nti vuttaṃ. Vuttañhetaṃ ''ārādhikā ca honti saṅgāhikā lajjiniyo, tā kopetvā aññattha na gantabbaṃ. Gacchati ce, gāmantaranadīpārarattivippavāsagaṇamhā ohīyanāpattīhi na muccatī''tiādi. Tattha ''gaṇamhā ohīyanāpatti sakiṃyevāpajjati. Itarā gāme gāme pāre pāre aruṇe aruṇe cāti veditabba''nti vuttaṃ. Tattha ''vuttañheta''ntiādīni asādhakāni yathāsambhavaṃ gahetabbattā. **''Mahābodhiyaṅgaṇa**ntiādi evaṃ gāmassa āsannaṭṭhānepi imaṃ āpattiṃ āpajjatīti dassanatthaṃ vutta''nti likhitaṃ.

Tatiyasaṅghādisesasikkhāpadavaṇṇanā niṭṭhitā.

4. Catutthasaṅghādisesasikkhāpadavaṇṇanā

694. **Paṭivattā**ti paṭivacanaṃ denti. **Kammadosa**nti ''anaññāya gaṇassa chandanti evamādī''ti likhitaṃ. Kattabbaṭṭhānadosanti porāṇā. **Kārakagaṇassā**ti kārakasaṅghassa. ''Bhikkhunisaṅghaṃ sannipātetvā'ti vuttattā kārakasaṅghopi ayamevāti ce? Paṭhamameva kārakasaṅghaṃ na āmantetvā balakkārenāyaṃ thullanandā taṃ bhikkhuniṃ osāresī''ti **porāṇagaṇṭhipade** vuttaṃ, tasmā kārakabhikkhūnaṃ sammukhāpi tesaṃ anumatiṃ paṭhamaṃ aggahetvā taṃ kammaṃ na paṭippassambhetabbanti siddhaṃ hoti, paṭippassaddhaṃ balakkārena na kātabbamevāti adhippāyo. ''Bhikkhunīpi diṭṭhāvikammaṃ kātuṃ labhatī''ti ca tattha vuttaṃ.

698. **Asante kammakārakasaṅghe osāreti, anāpattī**ti ettha kittāvatā asanto nāma hotīti? Idaṃ sabbattha na vicāritaṃ. Kārakānaṃ kālakiriyāyāti eke. Ekassapi abhāvenāti eke. Ekasmiṃ rajjeti eke. Ekaraṭṭheti eke. Ekagāmeti eke. Ekasmiṃ āvāseti eke. Yattha sakkā apaloketunti eke. Antoaddhayojaneti eke. Tattha tasmiṃ āvāse asante kārakasaṅghe osāreti, anāpattīti idaṃ pasaṃsanti ācariyā. Yattha sakkā apaloketunti sāmīci.

Catutthasaṅghādisesasikkhāpadavaṇṇanā niṭṭhitā.

5. Pañcamasaṅghādisesasikkhāpadavaṇṇanā

701. **Etaṃ na vutta**nti bhikkhuniyā avassutabhāvo daṭṭhabboti etaṃ niyamanaṃ na vuttaṃ. Taṃ avacanaṃ pāḷiyā sameti. Katarapāḷiyāti? ''Anavassutoti jānantī paṭiggaṇhātī''ti imāya. Yadi hi puggalassa avassutabhāvo na pamāṇaṃ, kiṃ imāya pāḷiyā payojanaṃ, ''anāpatti ubho anavassutā honti, anavassutā paṭiggaṇhātī''ti ettakameva vattabbaṃ siyā. Attano hi anavassutabhāvoyeva pamāṇanti. Imassa pana anāpattivārassa ayamattho – ubho ce anavassutā, sabbathāpi anāpatti. Atha bhikkhunī anavassutā samānā avassutampi ''anavassuto''ti saññāya tassa hatthato paṭiggaṇhāti, evampi anāpattīti. Atha sā anavassutāpi aññaṃ anavassutaṃ vā avassutaṃ vā ''avassuto''ti jānāti, dukkaṭameva. Vuttañhetaṃ **anantarasikkhāpade** ''kissa tvaṃ ayye na paṭiggaṇhāsīti. Avassuto ayyeti…pe… nāhaṃ avassutā''ti.

Pañcamasaṅghādisesasikkhāpadavaṇṇanā niṭṭhitā.

6. Chaṭṭhasaṅghādisesasikkhāpadavaṇṇanā

705. **Tenā**ti tasmā. Yasmā uyyojikā na deti na paṭiggaṇhāti, tasmā paṭiggaho na vijjatīti attho. Itarissā paribhogapaccayā. **''Akusalacitta''**nti bāhullena vuttaṃ. ''Vaṭṭatīti saññāya vadantiyāpi āpattī''ti vadanti.

Chaṭṭhasaṅghādisesasikkhāpadavaṇṇanā niṭṭhitā.

7. Sattamasaṅghādisesasikkhāpadavaṇṇanā

712-4. Kammavācato pubbe āpannāpattiyo na paṭippassambhanti. Ñattiyā dukkaṭathullaccayā paṭippassambhanti saṅghādisese patteti porāṇā. Taṃ ''ajjhāpajjantiyā''ti **pāḷiyā** sameti. ''Sutvā na vadantī''ti ettha sace jīvitabrahmacariyantarāyabhayā na vadanti, anāpatti. ''Adhammakamme adhammakammasaññā āpatti dukkaṭassā''ti vuttattā ''anāpatti asamanubhāsantiyā''ti saṅghādisesaṃ sandhāya vuttaṃ.

Sattamasaṅghādisesasikkhāpadavaṇṇanā niṭṭhitā.

8. Aṭṭhamasaṅghādisesasikkhāpadavaṇṇanā

715. **Paccākatā**ti parājitā. Kuladūsakasikkhāpadassa, imassa ca nidānamattameva nānākaraṇaṃ. Vuttañhi tattha ''tassa vacanassa paṭinissaggāya eva vacanīyo, na kuladūsananivāraṇatthāyā''ti. Evaṃ sante ubhopetā āpattiyo aññamaññaṃ sabhāgatthā, tasmā idaṃ tassa anupaññattisadisaṃ āpajjati, tato idaṃ niratthakameva āpajjatīti? Na evaṃ daṭṭhabbaṃ. Vatthuvisesato, kammavācāvisesato ca ubhinnaṃ nānākaraṇaṃ.

Aṭṭhamasaṅghādisesasikkhāpadavaṇṇanā niṭṭhitā.

9. Navamasaṅghādisesasikkhāpadavaṇṇanā

723. ''Kāyikavācasikena saṃsaggenā''ti pāṭhaseso.

Navamasaṅghādisesasikkhāpadavaṇṇanā niṭṭhitā.

Saṅghādisesakaṇḍavaṇṇanā niṭṭhitā.

3. Nissaggiyakaṇḍavaṇṇanā

1. Paṭhamanissaggiyapācittiyasikkhāpadavaṇṇanā

733. Paṭhamanissaggiyapācittiyasikkhāpadaṃ uttānameva.

2. Dutiyanissaggiyapācittiyasikkhāpadavaṇṇanā

740. Vatthusampattattā vā na tassā anāpannakāmatāya vā anāṇattikatāya vā akālacīvaramadaṃsu. **Yathādāne eva upanetabbaṃ,** na bhājetabbaṃ puggalikattāti adhippāyo. Atthato hi itarampi yathādāne eva upanetabbameva. **Gaṇṭhipade** pana ''ayyāya dammīti evaṃ paṭiladdhanti nissaṭṭhapaṭiladdhaṃ. **Yathādāne**ti dāyakehi pariccattavidhānena. **Upanetabba**nti akālacīvarabhāvena bhājetabbanti adhippāyo. Idha bhājāpitāya laddhacīvarameva nissaggiyaṃ hoti, taṃ vinayakammaṃ katvāpi attanā na labhatī''ti likhitaṃ. Yadi nissaṭṭhapaṭiladdhaṃ sandhāya idaṃ vuttaṃ siyā, ''nissajjitabbaṃ saṅghassa vā gaṇassa vā puggalassa vā dadeyya, dadeyyuṃ, ayyāya dammī''ti vuttattā tīṇipetāni padāni vattabbāni siyuṃ, tasmā na kevalaṃ nissaṭṭhapaṭiladdhameva yathādāne upanetabbaṃ, aññāhi bhikkhunīhi laddhakoṭṭhāsampi yathādāneyeva upanetabbaṃ.

741. ''Akālacīvare kālacīvarasaññāya anāpattī''ti pana bhājanapaccayā āpajjitabbāpattiṃ nāpajjatīti ettakameva dīpeti, na paṭiladdhaṃ, na yathādāne dātabbanti imamatthaṃ dīpeti. Lesena pana gaṇhāti ce, bhaṇḍagghena kāretabbā.

Dutiyanissaggiyapācittiyasikkhāpadavaṇṇanā niṭṭhitā.

3. Tatiyanissaggiyapācittiyasikkhāpadavaṇṇanā

744. Sakasaññāya gahitattā pācittiyaṃ, dukkaṭañca vuttaṃ. Itarathā bhaṇḍagghena kāretabbaṃ.

Tatiyanissaggiyapācittiyasikkhāpadavaṇṇanā niṭṭhitā.

4. Catutthanissaggiyapācittiyasikkhāpadavaṇṇanā

752. Lesena gahetukāmatā, aññassa viññussa viññāpanaṃ, paṭilābhoti tīṇi aṅgāni, tasmā paṭhamaṃ viññattaṃ alabhitvā aññaṃ tato ūnatarampi labheyya, nissaggiyameva aṅgasampattito. Esa nayo aññatthāpi.

Catutthanissaggiyapācittiyasikkhāpadavaṇṇanā niṭṭhitā.

5. Pañcamanissaggiyapācittiyasikkhāpadavaṇṇanā

753. ''Telaṃ gopetvā sappimpi me attano kulagharā''ti kira pāṭho.

Pañcamanissaggiyapācittiyasikkhāpadavaṇṇanā niṭṭhitā.

6. Chaṭṭhanissaggiyapācittiyasikkhāpadavaṇṇanā

758-762. **Pāvārikassā**ti dussavāṇijakassa. Yāya cetāpitaṃ, tassā nissaggiyaṃ, nissaṭṭhapaṭilābho ca. ''Itarāsaṃ pana jānitvā vassaggena pattakoṭṭhāsaṃ sādiyantīnampi na nissaggiyaṃ, kevalaṃ yathādāne eva tāhipi upanetabba''nti vadanti. ''Nissaṭṭhaṃ paṭilabhitvāpi yathādāne upanetabba'nti vuttattā sesāhi gahitaṃ suggahita''nti vadanti. Ettha gilānāyapi na mokkho.

Chaṭṭhanissaggiyapācittiyasikkhāpadavaṇṇanā niṭṭhitā.

7. Sattamanissaggiyapācittiyasikkhāpadavaṇṇanā

764. Sattame **''sayaṃ yācitakenā''**ti kiñcāpi avisesena vuttaṃ. Tathāpi aññadatthikena attuddesikena saññācikenāti attho veditabbo. Ayamattho ''bhikkhuniyo tena ca parikkhārena sayampi yācitvā bhesajjaṃ cetāpetvā paribhuñjiṃsū''ti imissā pāḷiyā atthena saṃsanditvā veditabbo. Tassāyamattho – tena parikkhārena bhesajjaṃ cetāpetvā ca-saddena saññācikena ca bhesajjaṃ cetāpetvāti imamatthaṃ dīpento ''sayampi yācitvā bhesajjaṃ cetāpetvā''ti āha. Aññathā ''tena parikkhārena bhesajjaṃ cetāpetvā sayampi yācitvā paribhuñjiṃsū''ti iminā anukkamena pāḷi vattabbā siyā.

Padabhājane pana ''saṃyācikenāti sayaṃ yācitvā''ti tasseva padassa adhippāyamattaṃ vuttaṃ. Sā hi padabhājanadhammatā. ''Saṅghikaṃ lābhaṃ pariṇata''ntiādipadānaṃ bhājane pana sā pākaṭā. Aññathā saṃyācikapadena ko añño atirekattho saṅgahito siyā, so na dissatīti tadeva padaṃ nippayojanaṃ, idañca sikkhāpadaṃ purimena ninnānākaraṇaṃ siyā. Attano hi santakaṃ yathākāmaṃ karaṇīyanti. Ettha ca saṅghassa yācanāya vasena ekato hutvā yācanāya laddhaṃ saṃyācikanti veditabbaṃ. Aññathā ito parena saṃyācika-saddena idaṃ nibbisesaṃ āpajjatīti ''puggalikena saṃyācikenā''ti idañca sikkhāpadaṃ visuṃ na vattabbaṃ siyā idheva tena āpajjitabbāpattiyā saṅgahitattā, na ca saṅgahitā āpattidvayabhāvato. Missetvā cetāpitattā hi ekameva āpattīti ce? Na, saṃyācikapadassa nippayojanabhāvappasaṅgato, evaṃ saṅghikamahājanikapuggalikāni missitvā cetāpane ekāpattibhāvappasaṅgato ca.

Sattamanissaggiyapācittiyasikkhāpadavaṇṇanā niṭṭhitā.

8. Aṭṭhamanissaggiyapācittiyasikkhāpadavaṇṇanā

769. **Gaṇassā**ti ābhidhammikādigaṇassa, ūnacatuvaggassa ca.

Aṭṭhamanissaggiyapācittiyasikkhāpadavaṇṇanā niṭṭhitā.

9. Navamanissaggiyapācittiyasikkhāpadavaṇṇanā

774. **Saññācikenā**ti gaṇayācanāya laddheneva, na aññena.

Navamanissaggiyapācittiyasikkhāpadavaṇṇanā niṭṭhitā.

10. Dasamanissaggiyapācittiyasikkhāpadavaṇṇanā

779. Dasame pana ''yā pana bhikkhunī aññadatthikena parikkhārena aññuddisikena puggalikena aññaṃ cetāpeyya, nissaggiyaṃ pācittiya''nti evaṃvidhena bhavitabbaṃ, ''puggalikena saṃyācikenā''ti iminā ekādasamena bhavitabbaṃ siyā yathākkamena sambhavato. Kāmameva cetaṃ aṭṭhuppattiyā abhāvato na vuttaṃ, atthato pana gahetabbameva. Ettha pana saṅghagaṇapuggalānaṃ pavāritaṭṭhāne, puggalasseva ñātakaṭṭhāne ca anāpattichāyā dissati, idaṃ sabbaṃ amhākaṃ takkānusāravaseneva vuttanti katvā na sārato daṭṭhabbaṃ. Vicāretvā yathā niccalakāraṇaṃ disvā yaṃ vā vinayakkamakovidā anujānanti, taṃ tadeva gahetabbaṃ. **Porāṇaganṭhipade** pana ''āpadāsupi aññaṃ garubhaṇḍameva cetāpetabbaṃ, itaraṃ na vaṭṭati, bhikkhussa pana vaṭṭatī''ti vuttaṃ.

Dasamanissaggiyapācittiyasikkhāpadavaṇṇanā niṭṭhitā.

11. Ekādasamanissaggiyapācittiyasikkhāpadavaṇṇanā

784. ''Dutiyavaggassa paṭhame''ti avatvā ''ekādasame''ti idha vuttaṃ. Kasmā? Bhikkhunivibhaṅge tiṃsakakaṇḍaṃ patvā vaggakkamassa avuttattā. Yasmā pavāritaṭṭhāne viññatti nāma na paṭisedhetabbā, tasmā bhagavā aññātikaappavāritaṭṭhāne dhammanimantanavasena vadeyya ''yenattho''ti vuttāya ''catukkaṃsaparamaṃ viññāpetabba''nti paricchedaṃ dassetīti veditabbaṃ. Aññathā ''nidānena sikkhāpadaṃ na sameti, sikkhāpadena ca anāpattivāro''ti ca ''akataviññattiyā catukkaṃsaparamaṃ viññāpetabba''nti ca aniṭṭhaṃ āpajjati, tasmā **mātikāṭṭhakathāyaṃ** cetāpetabbanti ṭhapetvā sahadhammike ca ñātakapavārite ca aññena kismiñcideva guṇena, parituṭṭhena ca vadeyya ''yenattho''ti vuttassa ''viññāpetabba''nti vuttanayena attho daṭṭhabbo. **Porāṇaganṭhipade** pana ''idaṃ paricchinnapavāraṇaṃ sandhāya vuttaṃ. Anāpatti ñātakānaṃ pavāritānanti pana sabbappakārena pavattaṃ niccapavāraṇaṃ sandhāya vuttaṃ. Niccapavāraṇā nāma yadā yenattho, tadā taṃ vadeyyāthāti evaṃ pavattā. 'Handa sītapāvuraṇa'nti dentānaṃ pana atirekacatukkaṃsampi gahetuṃ vaṭṭatī''ti vuttaṃ. Ayameva nayo dasamepīti.

Ekādasamanissaggiyapācittiyasikkhāpadavaṇṇanā niṭṭhitā.

Bhikkhunīvibhaṅge tiṃsakavaṇṇanā niṭṭhitā.

Nissaggiyakaṇḍavaṇṇanā niṭṭhitā.

4. Pācittiyakaṇḍavaṇṇanā

1. Lasuṇavaggo

1. Paṭhamalasuṇasikkhāpadavaṇṇanā

793-7. **Ahaṃ lasuṇenā**ti ettha ''pavāremī''ti pāṭhaseso. **Badarasāḷavaṃ** kira badaraphalāni sukkhāpetvā cuṇṇetvā kattabbā khādanīyavikati.

Paṭhamalasuṇasikkhāpadavaṇṇanā niṭṭhitā.

2. Dutiyasikkhāpadavaṇṇanā

800. **Saṃharāpeyyā**ti ''saṃharati vā saṃharāpeti vā''ti padabhājanaṃ veditabbaṃ. Kiñcāpi ettha āpattibhedo na dassito, tathāpi khurasaṇḍāsakattariādipariyesanaghaṃsanādīsu pubbapayogesu dukkaṭaṃ yujjati, yathā cettha, evaṃ talaghātakādimhi ca āpattibhedo pāḷiyaṃ na vutto. Yathāsambhavaṃ pana pubbapayogesu dukkaṭaṃ sambhavati. Evaṃ bhikkhussa ettha ca lasuṇe ca dukkaṭaṃ. Idaṃ kiriyākiriyanti porāṇā. Tattha ''kiriyākiriya''nti na vuttaṃ.

Dutiyasikkhāpadavaṇṇanā niṭṭhitā.

802-6. Tatiyacatutthasikkhāpadaṃ uttānatthameva.

5. Pañcamasikkhāpadavaṇṇanā

812. Pañcame udakasuddhipaccaye satipi phassasādiyane yathāvuttaparicchede anāpatti. Tattha **dvinnaṃ pabbāna**nti ''dvinnaṃ aṅgulānaṃ sahapavesane ekekaaṅgulassa ekekaṃ pabbaṃ katvā dve pabbā, ekaṅgulappavesane dvinnaṃ pabbānaṃ upari na vaṭṭatīti veditabbaṃ. **Mahāpaccariya**mpi ayameva nayo dassito''ti likhitaṃ.

Pañcamasikkhāpadavaṇṇanā niṭṭhitā.

815. Chaṭṭhasikkhāpadaṃ uttānatthameva.

7. Sattamasikkhāpadavaṇṇanā

820-822. ''Nagaraṃ atiharantī''ti pāṭho. ''Nagaradvāre atiharantī''ti katthaci, tattha dvārenāti attho. Ayameva vā pāṭho. **Taṃ pubbāparaviruddha**nti ''punapi vutta''nti vuttaṃ vādaṃ sandhāya, na tato pubbe tattha vuttaṃ vādaṃ. Ettha ''mātarampi viññāpetvāti vacanena virujjhatī''ti likhitaṃ, taṃ dullikhitaṃ, na hi tena virodhaṃ sandhāya idaṃ vuttanti. Karaṇe ce pācittiyaṃ, kārāpanepi pācittiyeneva bhavitabbaṃ. Atha kārāpane dukkaṭaṃ, karaṇepi dukkaṭeneva bhavitabbaṃ. Na hi karaṇe vā kārāpane vā viseso atthi āpajjane satīti adhippāyo.

823. **Sampaṭicchituṃ vaṭṭatī**ti appaṭikkhipitvā ''sādhū''ti vattuṃ vaṭṭatīti adhippāyo. Na hi paṭiggahetuṃ vaṭṭati. Anāmāsattā **''āmakadhaññaṃ pana ñātakapavāritaṭṭhānepi na vaṭṭatī''**ti vuttaṃ. **Anuganṭhipade** pana ''kappiyena laddhaṃ dhaññaṃ bhajjitvā bhuñjantiyā dukkaṭaṃ. Aparaṇṇepi eseva nayo''ti ca ''anāpatti ābādhapaccayāti vacanato satta dhaññānipi anāmāsānīti siddhaṃ, teneva heṭṭhā **aṭṭhakathāyaṃ** dukkaṭavatthumhi satta dhaññānipi gahitāni anāmāsānī''ti ca vuttāni. Āmāsāni kappiyavatthūni ca yadi bhaveyyuṃ, yathā ñātakapavārite sandhāya ''aparaṇṇaṃ viññāpetī''ti avisesena vuttaṃ, evaṃ ''anāpatti ñātakānaṃ pavāritānaṃ aññassa atthāya viññāpeti, ummattikāya ādikammikāyā''ti vattabbaṃ. Yasmā dukkaṭavatthuttā ca anāmāsattā ca mātarampi sattavidhaṃ dhaññaṃ viññāpetuṃ na vaṭṭati, tasmā tadatthadīpanatthaṃ sattavidhaṃ dhaññaṃ sandhāya ''anāpatti ābādhapaccayā''ti vuttaṃ, yathā bhikkhuniyā ābādhapaccayā vaṭṭati, tathā bhikkhussāpīti ca. Yathā vā pana bhikkhuniyā bhajjanādīni kārāpetuṃ na vaṭṭati, evaṃ bhikkhussāpi. Vuttampi cetaṃ **andhakaṭṭhakathāyaṃ** ''aññataro bālabhikkhu kappiyaṃ ajānanto etadavoca 'āmakadhaññaṃ sampaṭicchituṃ bhikkhūnaṃ na vaṭṭati. Etaṃ dhaññaṃ bhajjitvā koṭṭetvā pacitvā yāgukhajjakaṃ bhattañca dethā'ti, āṇāpakasseva bhikkhussa āpatti, sabbesaṃ anāpattī''ti. Tasmā ''saṅghavārikānaṃ dhaññaṃ koṭṭethā''ti ārāmikānaṃ vattuñca na vaṭṭati. ''Divasaṃ paribbayaṃ gaṇhatha, taṇḍule sampādetha, tvaṃ ettake gaṇha, tvaṃ ettake''ti evamādīni pana vattuṃ vaṭṭatīti ca. Yaṃ pana ''aviññattiyā labbhamānaṃ pana navakammatthāya sampaṭicchituṃ vaṭṭatī''ti vuttaṃ, tampi heṭṭhā ''imaṃ taḷākaṃ khettaṃ vatthuṃ vihārassa demā'ti vutte 'sampaṭicchituṃ vaṭṭatī''ti vuttaṃ nayaṃ sandhāya vuttattā suvuttameva. ''Navakammatthāya dhaññaṃ demā''ti vutte ''sādhū''ti vattabbaṃ. Yaṃ pana heṭṭhā ''tattha nissaggiyavatthuṃ attano vā saṅghagaṇapuggalacetiyānaṃ vā atthāya sampaṭicchituṃ na vaṭṭati…pe… dukkaṭavatthuṃ sabbesampi atthāya sampaṭicchato dukkaṭamevā''ti vuttaṃ, tampi suvuttameva. Kasmā? ''Cetiyassa atthāya dhaññaṃ dātukāmomhi, tumhe bhante tadatthāya sampaṭicchathā''ti vutte paṭiggahetuṃ akappiyattā. ''Idaṃ pana tādisaṃ na hotī''ti ca vuttaṃ. Sabbopāyaṃ **upatissattheravādo** kira. **Dhammasiritthero** panevamāha ''pubbepi navakammatthāya paṭiggaho na vārito, saṅghassatthāya paṭiggahitampi paṭiggāhakasseva akappiya''nti.

Sattamasikkhāpadavaṇṇanā niṭṭhitā.

8. Aṭṭhamasikkhāpadavaṇṇanā

824. Porāṇā **''nibbiṭṭharājabhaṭo''**ti paṭhanti. Tassattho vāritabhattavetano rājabhaṭoti. **''Taññeva bhaṭapatha**nti taṃyeva bhattavetana''nti atthaṃ vadanti. **Ummuka**nti alātaṃ.

826. Ettha chaḍḍitaṃ **kiriyā**. Anolokanaṃ **akiriyā**.

Aṭṭhamasikkhāpadavaṇṇanā niṭṭhitā.

9. Navamasikkhāpadavaṇṇanā

832. ''Sāmike apaloketvā chaḍḍetī''ti katthaci potthake natthi, katthaci atthi, atthibhāvova seyyo kiriyākiriyattā sikkhāpadassa. Idha khettapālakā, ārāmādigopakā ca **sāmikā** eva. ''Saṅghassa khette, ārāme ca tattha kacavaraṃ na chaḍḍetabbanti katikā ce natthi, bhikkhussa chaḍḍetuṃ vaṭṭati saṅghapariyāpannattā, na bhikkhunīnaṃ. Tāsampi bhikkhunisaṅghasantake vuttanayena vaṭṭati, na tattha bhikkhussa, evaṃ santepi sāruppavaseneva kātabba''nti vuttaṃ.

Navamasikkhāpadavaṇṇanā niṭṭhitā.

10. Dasamasikkhāpadavaṇṇanā

833. **Sādhukīḷitagītaṃ vā**ti ettha pāciṇṇagītampi sotuṃ na vaṭṭati. ''Gītupasañhitaṃ pana dhammaṃ sotuṃ vaṭṭatīti **dīghanikāyaṭṭhakathāyaṃ** vutta''nti vuttaṃ. **Porāṇaganṭhipade** pana ''dhammagītampi na vaṭṭatī''ti vatvā ''buddhassa gāyāma vādemāti vutte sampaṭicchituṃ na vaṭṭati, dukkaṭaṃ hotī''ti vuttaṃ, ''pūjaṃ karoma, jātakaṃ vā vatthuṃ vā desemāti vutte 'sādhū'ti sampaṭicchituṃ vaṭṭatī''ti ca vuttaṃ.

836. **Ekapayogo** nāma ekadivasāvalokanaṃ. **Tesaṃyevā**ti yesaṃ naccaṃ passati. ''Bhikkhunī sayampi naccituṃ vā gāyituṃ vā vādituṃ vā na labhatī''tiādi idha sikkhāpade natthi. Kasmā? Eḷakalomasamuṭṭhānattā. Yadi evaṃ kasmā vuttanti ce? Suttānulomamahāpadesato. Yadi naccādīni passituṃ vā sotuṃ vā na labhati, pageva attanā kātunti nayato labbhamānattā vuttaṃ. Itarathā mahāpadesā niratthakā siyuṃ. Evamaññatthāpi nayo netabbo. ''Samuṭṭhānampi idha vuttameva aggahetvā chasamuṭṭhānavasena gahetabba''nti likhitaṃ. Taṃ ''aññe nacca, gāya, vādehī''ti vattuṃ na labbhatītiādivacīkammaṃ sandhāya likhitañce, taṃ sulikhitaṃ eḷakalomasamuṭṭhāne vācāya abhāvato. ''Sayampi naccitu''ntiādikāyakammañce sandhāya likhitaṃ, dullikhitaṃ. Eḷakalomasamuṭṭhānañhi ekantato kāyakammaṃ hoti, tasmā uddhaṭaṃ aggahetvā ādisaddena saṅgahitameva idha gahetabbanti. Etaṃ eḷakalomasamuṭṭhānattāti ettha kāraṇavacane suttānulomamahāpadesatoti ettha pana uddhaṭaṃ gahetabbaṃ, evaṃ yathālābhavasena taṃ likhitanti veditabbaṃ. ''Āhaccabhāsitasikkhāpadavasena eḷakalomasamuṭṭhāna''nti vuttanti **upatissatthero**.

''Eḷakalomasamuṭṭhānañce idaṃ sikkhāpadaṃ, āṇāpako mucceyya, na ca muccatī''ti vuttaṃ. Taṃ ''kasmā''ti vutte **''sabbaaṭṭhakathāsu vutta''**nti aṭṭhakathācariyo āhāti **dhammasiritthero**.

837. **Ārāme ṭhatvā**ti na kevalaṃ ṭhatvā, tato gantvā pana sabbiriyāpathehipi labhati. **''Ārāme ṭhitā**ti pana ārāmapariyāpannāti attho, itarathā nisinnāpi na labheyyā''ti likhitaṃ, taṃ sulikhitameva.

Dasamasikkhāpadavaṇṇanā niṭṭhitā.

Lasuṇavaggavaṇṇanā niṭṭhitā.

2. Andhakāravaggavaṇṇanā

1. Paṭhamasikkhāpadavaṇṇanā

839. ''Divāpi andhakāraṃ atthi, tappaṭisedhanatthaṃ 'rattandhakāre'ti vutta''nti vadanti **porāṇā**. **Santiṭṭheyyā**ti ettha ṭhānāpadesena catubbidhopi iriyāpatho saṅgahito, tasmā purisassa hatthapāse tena saddhiṃ caṅkamanādiṃ karontiyā pācittiyameva. **''Sallapeyya vā''**ti kevalaṃ nidānavasena vuttaṃ visesābhāvato. ''Sallapeyyavāti purisassa hatthapāse ṭhitā sallapati, āpatti pācittiyassā''ti hi vuttaṃ, taṃ na yuttanti eke. Kasmā? Yasmā tassa purisassa hatthapāse ṭhiteneva ekaṃ pācittiyaṃ. Sallapanenapi aparampi ekaṃ āpajjatīti nāpajjati, kathaṃ paññāyatīti? Aṅgavasena. Imassa hi rattandhakāratā, purisassa hatthapāse ṭhānaṃ vā sallapanaṃ vā, sahāyābhāvo, rahopekkhatāti imāni cattāri aṅgāni vuttāni. Tattha yadi ṭhānapaccayā ekā āpatti visuṃ siyā, tassā cattāri aṅgāni siyuṃ. Yadi sallapanapaccayā ekā, tassāpi pañca aṅgāni siyuṃ. Tasmā **mātikāṭṭhakathāyaṃ** ''cattāri vā pañca vā aṅgānī''ti vattabbaṃ siyā, na ca vuttaṃ, tasmā sallapanapaccayā visuṃ natthīti. Atthiyeva, mātikāṭṭhakathāvacanañca tadatthamevāti eke. Kathaṃ? Sahuppattito dvinnaṃ āpattīnaṃ. Kiṃ vuttaṃ hoti? Sallapane sati ṭhānapaccayā āpajjitabbaṃ caturaṅgikaṃ, sallapanapaccayā āpajjitabbaṃ caturaṅgikanti dve pācittiyāni sahuppannāni ekato āpajjantīti. Idaṃ ayuttaṃ pāḷivirodhato. **Pāḷiya**ṅhi ''sallapeyya vāti purisassa hatthapāse ṭhitā sallapati, āpatti pācittiyassā''ti vuttaṃ. Yadi dve siyuṃ, ''āpatti dvinnaṃ pācittiyāna''nti na vattabbatā siyāti. Ayaṃ nayo dutiyādīsupi yathāyogaṃ veditabbo. Ettha dutiyenāpi saddhiṃ yadi bhikkhuniyā rahopekkhatā atthi, so ce puriso, na dutiyo, purisagaṇanāya āpattiyo. Atha dutiyā bhikkhunī hoti, tassā ca tena purisena saddhiṃ rahopekkhatā atthi, sā ca bhikkhunī na dutiyā hoti. Ubhinnampi āpajjatīti eke, vicāretvā pana gahetabbaṃ. **Porāṇagaṇṭhipade** pana vuttaṃ ''hatthapāse ṭhānena dukkaṭa''nti, taṃ **pāḷiyā** virujjhati. ''Purisassa hatthapāse tiṭṭhati, āpatti pācittiyassā''ti hi pāḷi, kiṃbahunā. Catutthasikkhāpade **mātikāṭṭhakathāyaṃ** (kaṅkhā. aṭṭha. dutiyikauyyojanasikkhāpadavaṇṇanā) ''santiṭṭhanādīsu tīṇi pācittiyānī''tiādivacanato vatthugaṇanāya āpatti veditabbā. ''Aṅgāni cettha cattāri pañca vā''ti vattabbanti sanniṭṭhānaṃ.

Paṭhamasikkhāpadavaṇṇanā niṭṭhitā.

2-3-4. Dutiyatatiyacatutthasikkhāpadavaṇṇanā

842-6. Dutiyatatiyacatutthāni uttānāni. Sabbattha ''sallapatīti yaṃ kiñci tiracchānakathaṃ kathetī''ti **porāṇagaṇṭhipade** vuttaṃ.

852. Catutthe panāyaṃ viseso – ''ekenekā''ti paṭhamaṃ vuttattā dutiyikaṃ vā bhikkhunīnaṃ uyyojeyya, pācittiyaṃ na sambhavatīti ce? Sambhavati. Kasmā? Santiṭṭhanādittayamattāpekkhattā, tassa vacanassāpi vā aññāyapi rahopekkhanassādasambhave sati ubhinnaṃ ekatthasambhavato ca sādhitametaṃ. ''Hatthapāsaṃ vijahitvā santiṭṭhati vā sallapati vā''ti ettakameva vuttaṃ. Kasmā ''nikaṇṇikaṃ vā jappetī''ti na vuttaṃ? Hatthapāsātikkame asambhavato. Tassa tatiyassa padassa pacchinnattā sambhavantampi ''dutiyikaṃ vā uyyojetī''ti na vuttaṃ, tasmā atthato hatthapāsaṃ vijahitvā santiṭṭhati vā sallapati vā dutiyikaṃ vā uyyojeti, āpatti dukkaṭassāti vuttaṃ hoti. Esa nayo **yakkhena vā**tiādīsupi. Tattha ''hatthapāse''ti vā ''hatthapāsaṃ vijahitvā''ti vā na vuttaṃ ubhayattha dukkaṭattā. Anāpattivārepi asambhavato ''nikaṇṇikaṃ vā jappetī''ti na vuttanti ce? Sambhavati sati karaṇīye nikaṇṇikaṃ vā jappetīti sambhavato. Atha kasmā evaṃ na vuttanti ce? Anavajjakathāyaṃ nikaṇṇikajappane payojanābhāvā, dhammakathāyampi udāyiṃ ārabbha paṭisiddhattā ca.

Dutiyatatiyacatutthasikkhāpadavaṇṇanā niṭṭhitā.

5. Pañcamasikkhāpadavaṇṇanā

856. ''Kulaṃ nāma cattāri kulānī''ti vuttattā titthiyārāme kappati tassa kulavohārābhāvatoti eke. Titthiyānaṃ khattiyādipariyāpannattā na kappatīti eke. Tassa kappiyabhūmittā na yuttanti ce? Na, yathāvuttakhattiyādīnaṃ sambhavato. Tathāpi gocarakulaṃ idhādhippetaṃ. ''Upacāro dvādasahattho''ti likhitaṃ.

Pañcamasikkhāpadavaṇṇanā niṭṭhitā.

6. Chaṭṭhasikkhāpadavaṇṇanā

860. ''Nisīdantiyā ekā, nipajjantiyā ekā''ti avatvā **''nisīditvā gacchantiyā''**tiādi na vattabbaṃ. Na hi gamanapaccayā esā āpattīti? Na, pariyosānādhippāyavasena vuttattā. ''Nisīditvā nipajjantiyā dve''ti vacanenapi gamanaṃ idha nādhippetanti dassitaṃ hoti, tathā ''nipajjitvā nisīdantiyā dve''tipi vattabbaṃ. Yadi evaṃ ''tasmiṃ abhinipajjati, āpatti dvinnaṃ pācittiyāna''nti kasmā na vuttanti ce? Anisīditvāpi nipajjanasambhavato. Nipajjanatthāya nisīditvā nipajjantiyā nipajjanakapayogattā ekā āpattīti keci.

Chaṭṭhasikkhāpadavaṇṇanā niṭṭhitā.

7. Sattamasikkhāpadavaṇṇanā

867. Anāpattivāre ''dhuvapaññatte''ti na vuttaṃ ''santharitvā vā santharāpetvā vā''ti vuttattā. Idha chaṭṭhe vuttanayena pakatiyā paññatte abhinisīdati vā abhinipajjati vā, pācittiyameva. Aññattha dhuvapaññattaṃ. Idha vuttanayena santharitvā vā santharāpetvā vā abhinisīdati vā abhinipajjati vā, pācittiyameva. Ubhayatthāpi pañcame vuttanayena anāpucchā pakkameyya, pācittiyameva, anāpattivāre mātikāyaṃ vuttakālato aññakālassa aparāmaṭṭhattāti no takkoti ācariyo. Apica atthāpattikāle āpajjati, no vikāletiādittike, atthāpatti rattiṃ āpajjati, no divātiādittike ca **aṭṭhakathāyaṃ** idha pañcamachaṭṭhasattamasikkhāpadehi saṅgahitāpattīnaṃ aparāmaṭṭhattā yathāsambhavaṃ tividhakāle tividhametaṃ yojetvā dassetuṃ vaṭṭati eva mahāpadesanayānulomato.

Sattamasikkhāpadavaṇṇanā niṭṭhitā.

8. Aṭṭhamasikkhāpadavaṇṇanā

869. Aṭṭhame bhikkhussa dukkaṭaṃ sambhavati.

Aṭṭhamasikkhāpadavaṇṇanā niṭṭhitā.

9. Navamasikkhāpadavaṇṇanā

875-7. Duggāhavasena vā suggāhavasena vā yathāvuttanayena sapathakaraṇe āpattīti veditabbaṃ. Yasmā **mātikāyaṃ** ''attānaṃ vā paraṃ vā''ti vuttaṃ, tasmā yā attānameva ārabbha sapathaṃ kareyya, tassā ekā. Paramevārabbha tassā ekā. Ubhopi ārabbha tassā dve āpattiyo sambhavanti. Tikacchedo panettha paramevārabbha sapathakaraṇaṃ sandhāya pavatto.

Navamasikkhāpadavaṇṇanā niṭṭhitā.

10. Dasamasikkhāpadavaṇṇanā

882. Dasame anāpattivāro rodanasseva, na vadhassa, tasmā ñātibyasanādīhi phuṭṭhāpi attānaṃ vadhati eva, na rodati, dukkaṭameva.

Dasamasikkhāpadavaṇṇanā niṭṭhitā.

Andhakāravaggavaṇṇanā niṭṭhitā.

3. Naggavaggavaṇṇanā

1-2. Paṭhamadutiyasikkhāpadavaṇṇanā

883. Naggavaggassa paṭhamadutiyāni uttānāni. Paṭhame ayaṃ viseso – bhikkhussa tathā nhāyantassa dukkaṭaṃ aññatra jantāgharaudakapaṭicchādīhi. Na ca vigarahi tattha bhagavā attanāva ananuññātattā udakasāṭikāyāti porāṇā. ''Ekameva nivāsetvā, pārupitvā ca nahāyituṃ na vaṭṭatī''ti **porāṇaganṭhipade** vuttaṃ.

Paṭhamadutiyasikkhāpadavaṇṇanā niṭṭhitā.

3. Tatiyasikkhāpadavaṇṇanā

894. Tatiye antocatūhapañcāhaṃ dhuraṃ nikkhipantiyāpi āpatti eva. Liṅgaparivatte dhuraṃ nikkhipantiyā dukkaṭaṃ tikadukkaṭattā. ''Sambahulāhi bhikkhunīhi saddhinti ettha catassopi sambahulā''ti **porāṇaganṭhipade** vuttaṃ.

Tatiyasikkhāpadavaṇṇanā niṭṭhitā.

4. Catutthasikkhāpadavaṇṇanā

898. Catutthe **saṅghāṭicāra**nti ettha saṅghāṭiādivasena adhiṭṭhitānaṃyevāyaṃ vidhi, netarāsaṃ kira. Tattha ticīvare eva vippavāsapaccayā nissaggiyaṃ. Antocīvarakālepi pañcāhikaṃ saṅghāṭicāraṃ atikkāmentiyā āpattiyeva. ''Vinā etehi cīvarehi upasampadaṃ kātuṃ na vaṭṭatī''ti **porāṇaganṭhipade** vuttaṃ.

Catutthasikkhāpadavaṇṇanā niṭṭhitā.

5. Pañcamasikkhāpadavaṇṇanā

906. Pañcamassa anāpattivāre tāya vā avippavāsāyāti atthato labbhati.

Pañcamasikkhāpadavaṇṇanā niṭṭhitā.

907-911. Chaṭṭhasattamāni uttānāni.

8. Aṭṭhamasikkhāpadavaṇṇanā

916. **Sokajjhāyikā** nāma kira māyākārā. Vilumpakā bhaṇḍakāti ca porāṇā.

Aṭṭhamasikkhāpadavaṇṇanā niṭṭhitā.

9. Navamasikkhāpadavaṇṇanā

920. ''Kathañhi nāma atikkāmessatī''ti vuttattā thullanandā cīvarakālasamayaṃ **āgamethā**ti atikkamāpesīti siddhaṃ hoti.

Navamasikkhāpadavaṇṇanā niṭṭhitā.

10. Dasamasikkhāpadavaṇṇanā

927. Dasame **ekakulaṃ etadavocu**nti ettha kulaṃ nāma tasmiṃ manussā, tasmā bahuvacanaṃ.

Dasamasikkhāpadavaṇṇanā niṭṭhitā.

Naggavaggavaṇṇanā niṭṭhitā.

4. Tuvaṭṭavaggavaṇṇanā

1. Paṭhamasikkhāpadavaṇṇanā

934-5. **Ekāya nipannāya aparā nipajjati, āpatti pācittiyassā**ti ''ubhinnampi paṭhamanipannāya anuṭṭhāpanā''ti vatvā ettha kiriyākiriyanti eke, taṃ aṭṭhakathāya virujjhati. ''Kiriya''nti hi **aṭṭhakathāyaṃ** vuttaṃ. Atha kassā āpattīti? Ubhinnampi nipajjanakiriyaṃ paṭicca. Imassa anāpattivāre ''vavatthānaṃ dassetvā''ti natthi, tasmā vavatthānaṃ katvā nipajjituṃ na vaṭṭatīti eke. Vipulatare vaṭṭatīti eke. ''Antaraṃ katvā nipajjituṃ vaṭṭatī''ti **porāṇaganṭhipade** likhitaṃ.

Paṭhamasikkhāpadavaṇṇanā niṭṭhitā.

2. Dutiyasikkhāpadavaṇṇanā

940. **Vavatthānaṃ dassetvā**ti ettha upari pārupanampi majjhe obhogaṃ katvā ubhinnaṃ antare otāreti, vaṭṭatīti eke. Vavatthānañca yathā ṭhāne na tiṭṭhati, tathā atikkamitvā tuvaṭṭentiyā āpattiyevāti. ''Kiriyākiriya''nti ca **porāṇaganṭhipade** vuttaṃ.

Dutiyasikkhāpadavaṇṇanā niṭṭhitā.

3. Tatiyasikkhāpadavaṇṇanā

941. Attano sajjhāyanaṭṭhāne ce vuḍḍhatarā āgacchati, vandanakāle vā, āpucchanakiccaṃ natthi. Ekasmiṃ ovarake āpucchitabbaṃ. ''Atha ovarake mahātherī vasati, sammukhe itarā, āpucchitabbā tassā upacārattā''ti **porāṇaganṭhipade** vuttaṃ.

Tatiyasikkhāpadavaṇṇanā niṭṭhitā.

946-950. Catutthapañcamasikkhāpadaṃ uttānatthameva.

6. Chaṭṭhasikkhāpadavaṇṇanā

956. **Gahapati** nāma ṭhapetvā sahadhammike veditabbo, tasmā bhikkhunā vā sāmaṇerena vā ananulomikena saṃsaggena saṃsaṭṭhāpi na samanubhāsitabbāti sambhavati eva.

Chaṭṭhasikkhāpadavaṇṇanā niṭṭhitā.

961-5. Sattamaaṭṭhama sikkhāpadaṃ uttānatthameva.

9. Navamasikkhāpadavaṇṇanā

969. **Ekindriya**nti kāyindriyeneva ekindriyaṃ, nigaṇṭhānaṃ acelakānaṃ mataṃ. Kāpilā pana ''pañcindriyā''ti maññantā evaṃ vadanti ''sacakkhukattā alābumāluvādayo yattha ālambanaṃ, tattha gacchanti. Sasotakattā kadaliyo meghagajjitaṃ sutvā gabbhaṃ gaṇhanti. Saghānakattā panasādayo kuṇapagandhena phalanti. Sajivhakattā udakaṃ pivanti yena, sabbepi 'pādapā'ti vuccanti. Sakāyapasādattā itthisamphassena asokarukkhā pupphantī''ti. **Saṅghāta**nti vināsaṃ.

970. Idha ca vassacchedena dukkaṭaṃ. Paṭhamaṃ āvasitvā pacchā cārikā caraṇapaccayā pācittiyaṃ āpajjatīti veditabbaṃ. Atha vassaṃ avasitvā carati, avassupagamanapaccayā dukkaṭaṃ āpajjati. **Porāṇaganṭhipade** pana ''antosattāhe antovasse cārikaṃ carantiyā pācittiyaṃ. Sattāhakaraṇīyena pana vaṭṭati, bhikkhuno dukkaṭaṃ hotī''ti vuttaṃ.

972. **Kenaci ubbāḷhā**ti vassacchedakāraṇenāti no takkoti ācariyo. Kittāvatā cārikā hotīti? Idaṃ na sabbattha vicāritaṃ. Anantarasikkhāpade ''antamaso chappañcayojanānipī''ti vuttattā so ca maññe heṭṭhimaparicchedoti.

Navamasikkhāpadavaṇṇanā niṭṭhitā.

10. Dasamasikkhāpadavaṇṇanā

973. Dasame ''āhundarikā''ti paṭhanti kira.

Dasamasikkhāpadavaṇṇanā niṭṭhitā.

Tuvaṭṭavaggavaṇṇanā niṭṭhitā.

5. Cittāgāravaggavaṇṇanā

1. Paṭhamasikkhāpadavaṇṇanā

978. **Kīḷanaupavanaṃ** nāma kañcinagarassa nagarupavanaṃ viya daṭṭhabbaṃ. **Uyyānaṃ** nāma tattheva nandavanauyyānaṃ viya daṭṭhabbaṃ. ''Tattheva ṭhatvā taṃ taṃ disābhāgaṃ viloketvā passantiyā pana pāṭekkā āpattiyo''ti pāṭho. Evaṃ vutte yaṃ pubbe vuttaṃ padaṃ ''anuddharamānā''ti, taṃ ekasmiṃyeva disābhāgeti siddhanti eke. Upacāro dve leḍḍupātoti ca.

Paṭhamasikkhāpadavaṇṇanā niṭṭhitā.

2. Dutiyasikkhāpadavaṇṇanā

984. ''Āharimehi vāḷehī''ti ''asaṃhārimenā''ti ca duvidho pāṭho. ''Visuṃ katvā pacchā saddhiṃ tehi vāḷehī''ti likhitaṃ. Yathā tathā vāḷarūpe uṭṭhapetvā katapādaṃ ''pallaṅka''nti vuccati anāpattivāre ''asaṃhārimehi vāḷehi kataṃ paribhuñjatī''ti vacanābhāvato.

Dutiyasikkhāpadavaṇṇanā niṭṭhitā.

3. Tatiyasikkhāpadavaṇṇanā

988. **''Ujjavujjave**ti hatthappasāraṇe''ti likhitaṃ, taṃ na yuttaṃ ''yattakaṃ hatthena añchitaṃ hoti, tasmiṃ takkamhi veṭhite ekāpattī''ti vacanato.

Tatiyasikkhāpadavaṇṇanā niṭṭhitā.

4. Catutthasikkhāpadavaṇṇanā

993. **''Yāgupāne**ti yāgudāne''ti likhitaṃ. **Porāṇaganṭhipade** ''mātāpitūnaṃ dātuṃ vaṭṭatī''ti vuttaṃ.

Catutthasikkhāpadavaṇṇanā niṭṭhitā.

994. Pañcamasikkhāpadaṃ uttānatthameva.

6. Chaṭṭhasikkhāpadavaṇṇanā

1001. Chaṭṭhe bhikkhuvibhaṅge acelakasikkhāpadena ekaparicchedaṃ. Idha agāriko viseso, tasmā ''asādhāraṇa''nti vadanti.

Chaṭṭhasikkhāpadavaṇṇanā niṭṭhitā.

1003-8. Sattamaṭṭhamesu vattabbaṃ natthi.

9. Navamasikkhāpadavaṇṇanā

1015. **''Khīlanamantaṃ** dārusārakhīlaṃ mantetvā pathaviyaṃ pavesetvā māraṇamantaṃ. **Nāgamaṇḍalaṃ**nāma nāgarodhamantaṃ, piṭṭhādīhi vā parikkhepaṃ katvā tattha manusse pavesenti guttatthāyā''ti likhitaṃ.

Navamasikkhāpadavaṇṇanā niṭṭhitā.

1017. Dasamasikkhāpadaṃ uttānatthameva.

Cittāgāravaggavaṇṇanā niṭṭhitā.

6. Ārāmavaggavaṇṇanā

1021. Paṭhamasikkhāpadaṃ uttānatthameva.

2. Dutiyasikkhāpadavaṇṇanā

1030. Bhikkhunī ce bhikkhuṃ akkosati, iminā sikkhāpadena pācittiyaṃ. Bhikkhuniṃ ce akkosati, omasavādena āpajjati. Omasavāde sammukhāva ruhati, idha pana parammukhāpi.

Tatrāyaṃ vicāraṇā – bhikkhuvibhaṅge osamavādasikkhāpade bhikkhunī anupasampannaṭṭhāne tiṭṭhatīti katvā bhikkhunivibhaṅgepi omasavādasikkhāpade bhikkhu bhikkhuniyā anupasampannaṭṭhāne tiṭṭhatīti siddhaṃ. Idha ca anupasampannassa akkosane dukkaṭaṃ vuttaṃ, bhikkhussa upasampannassa akkosane pācittiyaṃ vuttaṃ, tasmā imāni dve sikkhāpadāni bhikkhumhi saṃsandiyamānāni aññamaññaṃ na samenti. Yathā samenti, tathā jānitabbaṃ. Tattha **porāṇaganṭhipade** vuttanayena bhikkhunīnaṃ omasavādasikkhāpade anupasampannoti na gahetabbo, idamettha yuttaṃ. **Paribhāseyyā**ti aññatra akkosavatthūhi. Tesu hi aññatarasmiṃ sati omasavādapācittiyamevāti eke, taṃ na yuttaṃ. Omasavāde pāḷimuttakaakkose hi dukkaṭaṃ hotīti. Dukkaṭokāse idaṃ pācittiyaṃ tehi niddiṭṭhaṃ hoti, tasmā ''bālā etā''ti **pāḷiyaṃ** idha āgatapadānaṃyeva vasena paribhāsanaṃ veditabbaṃ.

Dutiyasikkhāpadavaṇṇanā niṭṭhitā.

1033. Tatiyasikkhāpadaṃ uttānatthameva.

4. Catutthasikkhāpadavaṇṇanā

1038. **Nimantitā vā pavāritā vā**ti ettha **porāṇaganṭhipade** tāva evaṃ vuttaṃ ''pavāritāpi yāguṃ pātuṃ labhati, bhojjayāguṃ na labhati. Yāgu panettha khādanīyabhojanīyasaṅkhyaṃ na gacchati. Nimantitā bhikkhunī piṇḍāya caritvā bhuñjitukāmā sāmike apaloketvāva bhuñjituṃ labhati. Paramparabhojanāpatti bhikkhunīnaṃ natthi. Nimantitā taṃ bhattaṃ bhuñjitvā vā abhuñjitvā vā pavāritā kappiyaṃ kārāpetvā bhuñjituṃ na labhati, akappiyanimantanena nimantiyamānā dve nimantanāni sampaṭicchituñca na labhatī''ti. Tattha ''pavāritāpi yāguṃ pātuṃ labhatī''ti vuttaṃ pāḷiyaṃ, aṭṭhakathāyañca anuññātattā. ''Nimantitā appavāritā yāguṃ pivatī''ti hi **pāḷiyaṃ** vuttaṃ. Tatridaṃ sikkhāpadavaṇṇanāpubbaṅgamasanniṭṭhānaṃ – nimantitā vā pavāritā vāti ettha vāsaddena akappiyanimantanena nimantitā appavāritā ṭhapetvā yāguṃ aññaṃ khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ aññatra sāmikānaṃ apalokanā. Paramparabhojanābhāvena bhikkhunīnaṃ ko guṇo jātoti? Na etāsaṃ guṇalābho, kevalaṃ pākaṭataraṃ jātaṃ. Bhikkhūpi vikappetvā missetvāva bhuñjituṃ labhanti. Samaye yathāsukhaṃ labhanti. Iminā apalokanena kinti? Pavāritā vā animantitā vā na kiñci kappiyaṃ kārāpetvā gilānātirittampi labhanti, nimantitā ca pavāritā ca yāgumpi na labhanti, apaloketvāpi na labhantīti.

Catutthasikkhāpadavaṇṇanā niṭṭhitā.

Ārāmavaggavaṇṇanā niṭṭhitā.

7. Gabbhinivaggavaṇṇanā

1. Paṭhamādisikkhāpadavaṇṇanā

1067. **''Gabbhini''**nti dassanādīhipi gabbhasambhavato vuttaṃ. **Padabhājane**pi pavāritabhāvo na dissati.

1074. **Dhāti vā**ti ettha dārakaṃ sāmikānaṃ datvā āhaṭe vaḍḍheti, tathā mātāpīti keci.

1080. ''Sikkhamāna''nti pāṭhaṃ dīpavāsino rocenti kiriyākiriyattā, jambudīpavāsino ''sikkhamānā''ti. Tassattho sikkhādhammamānanato sikkhamānāti. Idha kiriyā na hoti, saññāva adhippetā. Na etāsu asikkhitā upasampādetabbā upajjhāyinīādīnaṃ āpattibhāvā. ''Tassā upasampadā hoti evā''ti vadanti.

1082. **Dhammakamme**ti upasampadakammaṃ adhippetaṃ.

1112. **Vuṭṭhāpita**nti sāmaṇeribhūmito yāya theriyā upasampadāpekkhā vuṭṭhapitā, sā therī vuṭṭhāpitā nāma, teneva puna visesanatthaṃ **''pavattini''**nti āha.

Paṭhamādisikkhāpadavaṇṇanā niṭṭhitā.

Gabbhinivaggavaṇṇanā niṭṭhitā.

8. Kumāribhūtavaggavaṇṇanā

2. Dutiyādisikkhāpadavaṇṇanā

1124. ''Anujānāmi, bhikkhave, aṭṭhārasavassāya kumāribhūtāya…pe… sikkhāsammutiṃ dātu''nti idha vuttaṃ viya ''anujānāmi, bhikkhave, dasavassāya gihigatāya…pe… sikkhāsammutiṃ dātu''nti na vuttaṃ, tasmā ''paripuṇṇadvādasavassāya eva gihigatāya sikkhāsammuti dātabbā''ti vuttaṃ. Gihigatāya sikkhāsammuti dātabbāti eketi katvā dasavassāyapi vaṭṭati. Kasmā? ''Anāpatti paripuṇṇadvādasavassaṃ paripuṇṇasaññā vuṭṭhāpetī'ti (pāci. 1093-1095) ca 'anāpatti paripuṇṇadvādasavassaṃ gihigataṃ…pe… sikkhitasikkhaṃ vuṭṭhāpetī'ti (pāci. 1097-1101) ca vuttattā''ti **porāṇagaṇṭhipade** vuttaṃ. Kiṃ iminā parihārena. ''Dasavassāya gihigatāya sikkhāsammuti dātabbā''ti hi vuttaṃ. ''Gihigatātipi vattuṃ na vaṭṭatī'ti sace vadanti, kammaṃ kuppatī''ti likhitaṃ.

1146. **Ahameva nūna…pe… alajjinī, yā saṅgho**ti ettha yā ahameva nūna bālāti attho. ''Yaṃ saṅgho''tipi atthi, tattha yaṃ yasmā deti, tasmā ahameva nūna bālāti attho.

1159. Purisasaṃsaṭṭhā kumārakasaṃsaṭṭhā caṇḍī sokāvāsāvakathaṃ sikkhamānāti vuccati, **padabhājane** eva cāyaṃ sikkhamānā ''chasu dhammesu sikkhitasikkhā''ti kasmā vuttanti? Pubbe gahitasikkhattā, pubbe paripuṇṇasikkhattā ca evaṃ vuccatīti veditabbaṃ.

1166-7. **Pahūtaṃ khādanīyaṃ bhojanīyaṃ passitvā**ti ettha ''sikkhamānāya ñātakā kira sampādayiṃsu, taṃ passitvā there bhikkhū uyyojesi. Uyyojetvā tesaṃ chandaṃ gahetvā pubbe chandadāyake gaṇaṃ katvā sesānaṃ chandaṃ chandameva katvā kammaṃ kārāpesī''ti **porāṇagaṇṭhipade** vuttaṃ. **Chandaṃ vissajjetvā**ti ettha **anugaṇṭhipade** evaṃ vuttaṃ ''idaṃ kammaṃ ajja na kattabbaṃ. 'Yathāsukha'nti vatvā vissajjitaṃ hoti, tasmā yo koci mukharo, bālo vā kiñcāpi 'yathāsukha'nti vadati, therāyattattā pana therassa anumatiyā satiyā vissajjito hoti, asatiyā na hoti, tathāpi puna chandaṃ gahetvāva kammaṃ karonti, ayaṃ payogo. Gahaṇe payojanaṃ pana natthi. Saṅghatthero ce vissajjeti, chandaṃ gahetvāva kātabbaṃ. **Chandaṃ vissajjetvā kāyena vuṭṭhitāyā**ti ettha idha sambādho, 'amukamhi ṭhāne karissāmā'ti hatthapāsaṃ vijahitvāpi gacchanti ce, natthi doso. Kiñcāpi natthi, tā pana hatthapāsaṃ avijahitvāva gacchanti, ayaṃ payogo''ti. ''Rattipārivāsiye uposathapavāraṇāva na vaṭṭati, aññakammaṃ pana vaṭṭati. Uposathapavāraṇāpi anuposathapavāraṇadivase na vaṭṭanti, itaraṃ sabbakālaṃ vaṭṭati. Parisapārivāsiye hatthapāsaṃ avijahitvā catūsu gatesu catuvaggakaraṇīye aññasmiṃ pañcasu dasasu vīsatīsu gatesu sesehi visuṃ tahiṃ tahiṃ gantvāpi puna sannipātaṭṭhānaṃ āgantvā kātuṃ vaṭṭati. Ajjhāsayapārivāsiye hatthapāsaṃ avijahitvā yathānisinnāva nisinnā ce, puna kātuṃ vaṭṭati hatthapāsassa avijahitattā''ti **porāṇagaṇṭhipade** vuttaṃ. Tesaṃ porāṇānaṃ matena chandapārivāsiyamevekaṃ na vaṭṭatīti āpannaṅgañca dassitaṃ, idhāpi taṃ visuṃ na dassitaṃ asambhavatoti eke. Chandadāyake parisaṃ patvā gate tassa pubbachandadānaṃ chandapārivāsiyanti no takkoti ācariyo.

Tatridaṃ sanniṭṭhānaṃ – parisapārivāsiye **aṭṭhakathāyaṃ** ''aññatra gacchāmāti chandaṃ avissajjetvāva uṭṭhahanti…pe… kammaṃ kātuṃ vaṭṭatī''ti vuttavacane hatthapāsā vijahanaṃ na paññāyati. Ettha pana kammappattānaṃ hatthapāsassa avijahanameva icchitabbanti katvā **porāṇagaṇṭhipade** vuttaṃ. Kiñcāpi na paññāyati, appaṭikkhittattā pana vaṭṭatīti ce? Na, paṭikkhittattā. Kathaṃ? Chando nāma kammappattesu bhikkhūsu ekasīmāya sannipatitesu āgacchati, nāsannipatitesu. Idha hi ''chandaṃ avissajjetvā''ti ca ''chandassa pana avissaṭṭhattā''ti ca vuttaṃ. ''Ajjhāsayaṃ avissajjetvā''ti ca ''ajjhāsayassa avissaṭṭhattā''ti ca na vuttaṃ, tasmā chandassa avissajjanaṃ kammappattānaṃ hatthapāsāvijahaneneva hoti, na vijahaneti siddhaṃ.

Hoti cettha –

> ''Yato āgamanaṃ yassa, tadabhāvassa niggahe;
> Tasmā sannipatitesu, bhikkhūsu tassa bhedato''ti.

Rattipārivāsiyachando viya rattipārivāsiyapārisuddhipīti tadanulomena vaṭṭati svātanāya chando vā pārisuddhi vā pavāraṇā vā, tāya kammaṃ kātuṃ vaṭṭati. Uposathapavāraṇā pana anuposathadivase na vaṭṭati, itaraṃ vaṭṭati. Pannarasiuposathaṃ cātuddasiyaṃ kātuṃ vaṭṭati khettattā. Na cātuddasiuposathaṃ pannarasiyaṃ akhettattā anuposathadivasattā pāṭipadadivasattāti ekacce ācariyā, tasmā tesaṃ matena cātuddasiuposathaṃ tatiyaṃ, sattamaṃ vā pannarasiyaṃ kātuṃ na vaṭṭati. Yaṃ panettha vuttaṃ **aṭṭhakathāyaṃ** ''sace cātuddasikaṃ uposathaṃ karissāmāti nisinnā, pannarasoti kātuṃ vaṭṭatī''ti. Tato ''pannarasiyameva 'cātuddasikaṃ uposathaṃ karissāmā'ti nisinnā punadivase attano taṃ uposathaṃ 'pannaraso'ti kātuṃ vaṭṭatīti attho''ti evaṃ pariharanti, taṃ tesaṃ mataṃ ''tathārūpapaccaye sati aññasmimpi cātuddase uposathaṃ kātuṃ vaṭṭatī''ti (kaṅkhā. aṭṭha. nidānavaṇṇanā) iminā **mātikāṭṭhakathā**vacanena na sameti. Na hi tattha ''aññasmimpi pannarase cātuddasikaṃ kātuṃ vaṭṭatī''ti vuttaṃ. Evaṃ santepi ''sakiṃ pakkhassa cātuddase vā pannarase vā''ti anuññātadivase pariyāpannattā channaṃ cātuddasikānaṃ pacchimā pannarasī anuposathadivaso na hotīti siddhaṃ hoti. Kiñcāpi siddhaṃ, iminā pana ''āvāsikānaṃ pannaraso, āgantukānaṃ cātuddaso, āgantukehi āvāsikānaṃ samasamehi vā appatarehi vā anuvattitabba''nti vacanamettha niratthakaṃ hotīti veditabbaṃ.

Dutiyādisikkhāpadavaṇṇanā niṭṭhitā.

Kumāribhūtavaggavaṇṇanā niṭṭhitā.

9. Chattupāhanavaggavaṇṇanā

11. Ekādasamādisikkhāpadavaṇṇanā

1214. **Upacāraṃ sandhāya kathita**nti ''dvādasahatthaṃ upacāro''ti likhitaṃ.

1221. **Suttante okāsaṃ kārāpetvā vinayaṃ vā abhidhammaṃ vā pucchatī**ti ettha ca tīṇi piṭakāni attano attano nāmena vuttānīti katvā abhidhammo buddhena bhāsito evāti dīpitaṃ hoti.

1224-5. Thano ca udaro ca **thanudarā**. ''Saṃkaccikāya pamāṇaṃ tiriyaṃ diyaḍḍhahatthā''ti **porāṇagaṇṭhipade** vuttaṃ. ''Aparikkhittassa gāmassa upacāraṃ okkamantiyā''ti bahūsu potthakesu, saṅghādisesakaṇḍe viya ''upacāraṃ atikkamantiyā''ti pāṭho

appakesu, sova pāṭho. **Aṭṭhakathāyaṃ** ''parikkhepaṃ atikkamantiyāti ekena pādena atikkante dukkaṭaṃ, dutiyena pācittiyaṃ. Upacārepi eseva nayo''ti vacanampi ''upacāraṃ atikkamantiyā''ti pāṭhoti dīpetīti no takkoti ācariyo.

Ekādasamādisikkhāpadavaṇṇanā niṭṭhitā.

Chattupāhanavaggavaṇṇanā niṭṭhitā.

Nigamanavaṇṇanā

Giraggasamajjādīni ''acittakāni lokavajjānī''ti vuttattā ''nacca''nti vā ''gandho''ti vā ajānitvāpi dassanena, vilimpanena vā āpajjanato vatthuajānanacittena **acittakāni**. ''Nacca''nti vā ''gandho''ti vā jānitvā passantiyā, vilimpantiyā ca akusalattā eva **lokavajjāni**. Corivuṭṭhāpanādīni ''corī''tiādinā vatthuṃ jānitvā karaṇe eva āpattisabbhāvato **sacittakāni**. Upasampadādīnaṃ ekantena akusalacitteneva akattabbattā **paṇṇattivajjāni**. ''Idha sacittakācittakatā paṇṇattijānanājānanatāya aggahetvā vatthujānanājānanatāya gahetabbā''ti likhitaṃ. **Anuganṭhipade** pana ''giraggasamajjādīni 'acittakāni lokavajjānī'ti vuttattā 'nacca'nti vā 'saṅghāṇī'ti vā 'gandho'ti vā tassa nāmavasena ajānitvā māyākārassa māyāni sīsaṭṭhiādīni paṭisaṅkhāya passantiyā, akkhamālādiatthāya saṅghāṇiṃ kaṭiyā bandhantiyā, 'sedagandhaṃ apanetvā buddhapūjaṃ karissāmī'ti uppannena cittena gandhaṃ vilimpetvā nahāyantiyā ca āpattisabbhāvato nāmena saddhiṃ nāmavasena vā vatthussa ajānanacittena **acittakāni** nāma. Na andhakāre 'kaṭisuttamida'nti saññāya saṅghāṇiṃ gahetvā kaṭiyaṃ dhāraṇakāle, mattikāsaññāya ca gandhaṃ gahetvā vilimpanakāle āpattisabbhāvato 'acittakānī'ti vattabbāni. Tasmiṃ kāle anāpatti, teneva saṅghāṇiyā asaṅghāṇisaññāvārepi 'āpatti pācittiyassā'ti pāḷi na vuttā. Yathā 'khettaābādhapaccayā, kaṭisuttakaṃ dhāretī'ti vacanato vināpi akusalena saṅghāṇiādīni sakkā dhāretunti siddhaṃ, evaṃ ābādhapaccayā vināpi akusalena na sakkā suraṃ pātunti siddhaṃ 'anāpatti ābādhapaccayā majjaṃ pivatī'ti pāḷiyā abhāvato. Akusalena vinā madhupuṇṇamuṭṭhiyaṃ pakkhittamajjassa ajjhoharaṇakālādīsu surāpānāpattiṃ āpajjatīti ca siddhaṃ 'majje amajjasaññī pivati, āpatti pācittiyassā'ti (pāci. 328) vuttattā. Kiṃbahunā, kāmabhogasaññāya saddhiṃ 'saṅghāṇī'ti ca 'gandho'ti ca jānitvā vinā anāpattikāraṇena dhārentiyā ekantākusalattā **lokavajjāni** nāma vuccanti. Iminā upāyena sesesupi nayo netabbo. Ettha surāpānādhikāre upatissattheravādo''ti vuttaṃ. Asaṃkaccikasikkhāpade ''aparikkhittassa gāmassa upacāraṃ okkamantiyāti pāṭho''ti ca ''paṇītabhojanaviññatti, acelakasikkhāpadaṃ, nimantitassa cārittāpajjanaṃ, duṭṭhullappaṭicchādanaṃ, ūnavīsativassupasampadaṃ, mātugāmena saddhiṃ saṃvidhāya addhānagamanaṃ, rājantepurappavesanaṃ, santaṃ bhikkhuṃ anāpucchā vikāle gāmappavesanaṃ, nisīdanaṃ, vassikasāṭikanti pāṭho''ti ca vuttaṃ.

Nigamanavaṇṇanā niṭṭhitā.

Pācittiyakaṇḍavaṇṇanā niṭṭhitā.

Ubhatovibhaṅgaṭṭhakathāvaṇṇanā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Mahāvaggavaṇṇanā

1. Mahākhandhakavaṇṇanā

Bodhikathāvaṇṇanā

Yaṃ khandhake līnapadādibheda-pakāsanaṃ dāni supattakālaṃ;
Tasmā apubbaṃ vinayatthameva, vakkhāmi saṅkhepagahaṇatthaṃ.

Tattha kenaṭṭhenāyaṃ khandhakoti? Khandhānaṃ samūhattā vibhaṅgo viya. Te pana kathanti? Khandhānaṃ pakāsanato dīpanato. **Khandhā**ti cettha pabbajjādivinayakammasaṅkhātā, cārittavārittasikkhāpadasaṅkhātā ca paññattiyo adhippetā. Pabbajjādīni hi bhagavatā paññattattā ''paññattiyo''ti vuccanti. Paññattiyañca **khandha-**saddo dissati ''dārukkhandho aggikkhandho udakakkhandho''tiādīsu viya. Tesaṃ paññattisaṅkhātānaṃ khandhānaṃ pakāsanato vaṇṇanato pabbajjakkhandhakādayo vīsati ''khandhakā''ti vuttā, avasāne dve taṃsadisattā velāya sadisattā sīlassa velāti vacanaṃ viya. Apica bhāgarāsatthatāpettha yujjate tesaṃ paññattīnaṃ bhāgato ca rāsito ca vibhattattā. Kiṃ panetesaṃ khandhakānaṃ anupubbakāraṇanti? Nāyaṃ pucchā sambhavati, aññathā vuttesupi tappasaṅgānatikkamanato. Atha vā pabbajjupasampadāpubbaṅgamattā sāsanappavesanassa tadatthasaṅgahako **mahākhandhako** paṭhamaṃ vutto. Kenāti ce? Dhammasaṅgāhakattherehi. Bhagavatā pana tattha tattha uppannavatthuṃ paṭicca tathā tathā vuttāni, na iminā anukkamena. Therā pana taṃ taṃ payojanaṃ paṭicca samānajātike ekajjhaṃ katvā anukkamena sajjhāyiṃsu. Sesānaṃ payojanaṃ tattha tattheva āvi bhavissati.

Khandhakovidāti paññattibhāgarāsaṭṭhena nesaṃ khandhatthakovidā, niruttipaṭisambhidāpārappattāti attho. Tesaṃ anuttānatthānaṃ padānaṃ saṃvaṇṇanā. Kasmā panevaṃ visesitanti? Tato sesabhāgā yuttā. Mātikāṭṭhuppattiggahaṇampettha padabhājaniyaggahaṇeneva veditabbaṃ. Yehi atthā yesaṃ padavisesānaṃ aṭṭhakathāyaṃ pakāsitā, tesaṃ te padavisese puna idha vadeyyāma, vaṇṇanāya pariyosānaṃ kadā bhave te te attheti vuttaṃ, taṃ tassa niddesena yujjati. Uttānā ceva yā pāḷi, tassā saṃvaṇṇanāya kinti vattabbaṃ? Na hi atthā uttānāti sambhavati. Adhippāyānusandhīhītiādivacanehipi taṃ vacanaṃ sambhavatīti ce? Na, atthaggahaṇena cettha padavisesānaṃ gahitattā. Te hi atthato anapetatthena, abhidhānatthena vā atthopacārena vā atthāti veditabbā. **Saṃvaṇṇanānayo**ti saṃvaṇṇanā nāma avuttesu uhāpohakkamanidassanato ''nayo''ti vutto.

1. **Uruvelā**ti yathāvuttavālikarāsivasena laddhanāmako gāmo, tasmā samīpatthe etaṃ bhummaṃ. Tathābhāvadassanatthaṃ **''najjā nerañjarāya tīre''**tiādi vuttaṃ. Aññathā tasmiṃ vālikarāsimhi viharatīti āpajjati, ''uruvelaṃ piṇḍāya pāvisīti yena uruvelasenānigamo''tiādivacanavirodho ca. **Aṭṭhakathāyaṃ** pana mūlakāraṇameva dassitaṃ. Tattha **taṃ sandhāya vuttaṃ…pe… daṭṭhabbo**ti nigamanavacanaṃ. Taṃ kimatthanti ce? Gāmaṃ sandhāya yathāvuttapadatthasambhavadassanatthaṃ. ''So pana gāmo tadupacārena evaṃ nāmaṃ labhatī''ti vacanaṃ pana avuttasiddhanti katvā na vuttanti veditabbaṃ, atha vā yassa ''uruvelā''ti yathāvuttavālikarāsissa, tassa samīpagāmassapi nāmaṃ. Tattha āyasmā **upālitthero** na idha gāmaṃ sandhāya ''uruvelāyaṃ viharatī''ti āha gocaragāmapayojanābhāvato. Na hi bhagavā taṃ gāmaṃ gocaraṃ katvā tadā tattha vihāsi, tasmā ettha vālikarāsissa samīpe bodhirukkhamūle vihāraṃ sandhāya so evamāhāti dassetukāmo aṭṭhakathācariyo evamāhāti veditabbaṃ, tasmā bhagavato gāmato dūratare araññe abhisambodhidīpanena dutiyuppattiṭṭhānaniyamaṃ tīhi padehi akāsi theroti veditabbaṃ, aññathā padattayavacanapayojanābhāvato. Tattha nadantā gacchatīti nadī. Nelañjalāyāti vattabbe **la**-kārassa **ra**-kāraṃ katvā **''nerañjarāyā''**ti vuttaṃ, kaddamasevālavirahitattā niddosajalāyāti attho, nīlajalāyāti tassā nāmameva vā etaṃ.

Bodhirukkhamūleti ettha ca bodhi vuccati abhisambodho. So ca atthato bhagavato catutthamaggañāṇaṃ hoti ''vimokkhantikametaṃ nāma''nti (paṭi. ma. 1.162) paṭisambhidāvacanato. Kiñcāpi taṃ nāmakaraṇabhūtaṃ catutthaphalañāṇampi vattuṃ sambhavati, kattabbakiccānaṃ pana karaṇato taṃ catutthamaggañāṇameva ettha bodhīti veditabbaṃ. Teneva **pāḷiyaṃ** ''tatiyavijjāya āsavānaṃ khayañāṇāyā''ti tadeva dassitaṃ. **Aṭṭhakathāyaṃ** pana ''bojjhaṅgā''ti, ''bodhipakkhiyā dhammā''ti ca. Tattha yasmā catūsu maggesu ñāṇaṃ ''bodhī''ti vuccati, tasmā sāmaññato vattukāmatādhippāyavasena ''bodhi vuccati catūsu maggesu ñāṇa''nti (cūḷani. khaggavisāṇasuttaniddesa 121) vuttaṃ idhādhippetañāṇassapi tadantogadhattā. Atha vā **pāḷiyaṃ** bhagavato ādimaggattayavacanassa vuttaṭṭhānābhāvā catutthamaggañāṇameva bhagavato uppannaṃ, na bhagavā sotāpannādibhāvaṃ patvā buddho jātoti samayantarappasaṅganivāraṇatthaṃ ''catūsū''ti vuttaṃ ādittayassa catutthaupanissayasambhavena bodhipariyāyasiddhito. ''Puggalopi senāsanampi upanissayapaccayena paccayo''ti (paṭṭhā. 1.1.9 paccayaniddesa) vacanato phalahetuko phalajanako rukkho phalarukkhoti viya bodhiheturukkho bodhirukkhoti veditabbo. Ettha ''yasmā kevalaṃ bodhīti rukkhassapi nāmaṃ, tasmā bodhī''ti parato vuttaṃ. Nigrodhādirukkhato assa visesanavacanaṃ pana tadaññabodhimūlappasaṅganivāraṇatthaṃ. Maggañāṇañhi kusalamūlattā bodhi ca taṃ mūlañcāti saṅkhyaṃ labheyya. Paṭhamābhisambuddho nisīdatīti sambandho. Tena abhisambuddhadivasena saddhiṃ aṭṭhāhaṃ ekapallaṅkena nisinnabhāvaṃ dasseti. Ettha **eka**-saddo tassa nisajjāsaṅkhātassa pabbajjānuyogānurūpassa pallaṅkassa aññena iriyāpathena anantariyabhāvaṃ athassa akopitabhāvaṃ dasseti. **Vimuttisukha**nti ettha vimuttiyaṃ vā sukhanti na sambhavati. Pañcamajjhānikattā bhagavato phalasamāpattisaṅkhātā vimutti eva anujaṅghanaṭṭhena nibbānasukhanti vimuttisukhaṃ, taṃ samāpajjanena paṭisaṃvedī anubhavanto nisīdi. Veneyyakālānatikkamanato taṃ apekkhamāno nisīdi, na vimuttisukhasaṅgena.

Atha khoti adhikārantarārambhe nipātadvayaṃ. Tena vimuttisukhaṃ paṭisaṃvedayamāno na paṭiccasamuppādaṃ manasākāsi, kintu tato vuṭṭhāyāti dasseti. Paṭivedhavaseneva sumanasikatassa paṭiccasamuppādassa punappunaṃ manasikaraṇaṃ gambhīrattā assādajananato, na apubbanayadassanādhippāyato. Paccakkhabhūtasabbadhammattā bhagavato asammohato, paṭividdhassa visayato vā manasikaraṇaṃ pana vijitadesapaccavekkhaṇaṃ viya rañño apubbaṃ pītiṃ janeti. Vuttañhi ''amānusī ratī hoti, sammā dhammaṃ vipassato''ti (dha. pa. 373). **Rattiyā paṭhamaṃ yāma**nti accantasaṃyogavasena upayogavacanaṃ, tena tassa vikappanānattataṃ dasseti. Kiñcāpi ''anulomapaṭilomaṃ manasākāsī''ti ekatova vuttaṃ, tathāpi iminā anukkamenāti dassanatthaṃ **''avijjāpaccayā''**tiādi. Tattha ca kiñcāpi pavattimattapaccavekkhaṇā adhippetā kathaṃ paññāyatīti? Paṭhamabhāvāya, paṭilomamanasikaraṇaṃ pana anulome paccayānaṃ, paccayuppannānañca tathābhāvasādhanatthaṃ. Yasmā avijjāya eva nirodhā saṅkhāranirodho, na aññathā, tasmā saṅkhārānaṃ avijjā paccayo, tassā ca saṅkhārā phalanti dīpanato. Tathā nibbānapaccavekkhaṇāya anulomamanasikaraṇaṃ kāraṇanirodhā phalanirodhasādhanatthaṃ. Ettha ca anubhāvato nibbānaṃ dassitaṃ. Na hi taṃ avijjādinirodhamattanti. Tattha ''yato khayaṃ paccayānaṃ avedī''ti vacanena anulomo nādhippetoti siddhaṃ. Maggapaccavekkhaṇāya vattabbaṃ natthi, ubhayatthapi kiccato, ārammaṇato ca tassa maggassa visayato ca tattha maggo dassito.

Tatthāha – ''paṭiccasamuppādaṃ paṭilomaṃ manasākāsī''ti na yujjati, na hi paṭilomāpadesena niddiṭṭhaṃ nibbānaṃ paṭiccasamuppādo bhavitumarahatīti? Vuccate – na, tadatthajānanato. Anulomapaṭilomanti hi bhāvanapuṃsakaṃ. Anulomato, paṭilomato ca taṃ paṭiccasamuppādaṃ manasākāsīti hi tattha attho. Aññathā nirodhassa paṭilomappasaṅgāpattiyevāpajjati. Paṭilome ca panetasmiṃ anukkamaniyamo anulome anukkamaniyamato siddhoti veditabbaṃ. Evaṃ sati paṭiccasamuppādassa paṭilomo nāma apaṭiccasamuppādoti siddhaṃ hoti. Tena vuttaṃ **aṭṭhakathāyaṃ ''nirodho hotīti anuppādo hotī''**tiādi. Evaṃ sante pubbāparavirodho hoti. Kathaṃ? **Paṭiccā**ti hi iminā phalassa paccayapariggahena, paccayānañca paccayāyattupagamanena tassa uppādābhimukhabhāvadīpanato asamuppādo na sambhavati, tasmā apaṭiccasamuppādoti evaṃ ubhayapaṭikkhepena panassa paṭilomatā veditabbāti eke. Taṃ ayuttaṃ tassa anulomabhāvaniyamanato, atthātisayābhāvato, tasmā appaṭiccasamuppādo tassa paṭilomoti veditabbaṃ. Teneva bhagavatā **pāḷiyaṃ** paccayapaccayuppannanirodho vutto. Tattha hi ''avijjāya tveva asesavirāganirodhā''ti evaṃ paccayassa samucchinnapaccayabhāvavasena paccayanirodhaṃ, phalassa paccayapaṭiggahābhāvavasena paccayuppannanirodhañca dīpeti. Duvidho **pāḷiyaṃ** nirodho atthato anuppādo nāma hotīti katvā **aṭṭhakathāyaṃ** ''nirodho hotīti anuppādo hotī''ti vuttaṃ. Evaṃ sante nibbānaṃ paccayapaccayuppannānaṃ nirodhamattanti āpajjatīti ce? Na, tassānubhāvadīpanādhippāyato. **Viditavelāya**nti manasikatavelāyanti attho, aññathā tato pubbe aviditappasaṅgato.

Jhāyatoti ettha kāmaṃ lakkhaṇūpanijjhānena jhāyato bodhipakkhiyadhammā pātubhavanti, catuariyasaccadhammā vā pakāsanti, tathāpi pubbabhāge samathādiyānikavibhāgadassanatthaṃ ārammaṇūpanijjhānaggahaṇaṃ. Catusaccadhammaggahaṇaṃ kāmaṃ anulomapaṭiccasamuppādadassanādhikārena virujjhati, tathāpi ''yo dukkhaṃ parijānāti, so samudayaṃ pajahatī''ti laddhivasena katanti veditabbaṃ.

2. **''Paccayakkhayassā''**ti kiccapariyāyavasena vuttaṃ. Tena paccayanibbānaṃ, tadupanissayanibbānañcāti duvidhaṃ nibbānaṃ dassitaṃ hotīti. Kāmañca taṃ na kevalaṃ paccayakkhayamattaṃ karoti, atha kho paccayuppannakkhayampi karoti. Yato ubhinnampi nirodho dassito, tathāpi hetunirodhā phalanirodhoti katvā ''paccayakkhayassā''ti vuttaṃ. **Vuttappakārā dhammā**ti ettha catusaccaggahaṇaṃ paṭhamagāthāyaṃ vuttanayavipallāsena katanti veditabbaṃ.

3. **Samudayanirodhasaṅkhāto attho**ti ettha samudayo kiccavasena, nirodho ārammaṇakiriyāya. Etena dvippakārā nirodhā dassitā honti tassa anubhāvassa vasenāti attho. Yasmā pallaṅkābhujitaṭṭhānañca ''pallaṅko''ti vuccati, tasmā phalādhigamaṭṭhānaṃ ''pallaṅka''nti vuttaṃ.

Ajapālakathāvaṇṇanā

4. **Sammodī**ti hitakāmatāya bhagavā tena brāhmaṇena saddhiṃ sammodi. **Vedehi anta**nti ettha nibbānaṃ anto nāma. **Vedānaṃ vā antaṃ gatattā**ti ettha arahattaṃ. Tattha paṭhamena vedantagū yasmā, tasmā eva vusitabrahmacariyo. Dutiyena vedantagū yasmā, tasmā vusitabrahmacariyoti evaṃ yojanā kātabbā. Kiñcāpi brāhmaṇassa catusaccayuttaṃ atthato vuttaṃ, **udānagāthāyaṃ** vuttapaṭivedhābhāvaṃ sandhāya ''dhammacakkappavattana''nti vuccatīti parihāro.

Ajapālakathāvaṇṇanā niṭṭhitā.

Mucalindakathāvaṇṇanā

5. Mucalindavatthumhi **etamattha**nti idāni vattabbamatthaṃ sandhāya vuttaṃ. **Taṃ viveka**nti upadhivivekaṃ. ''Abyāpajjaṃ sukhaṃ loke''ti iminā paṭhamamaggaṃ dasseti tena sattesu māraṇavasena uppajjanakabyāpādappahānasiddhito. ''Pāṇabhūtesu saṃyamo''ti iminā dutiyamaggaṃ dasseti. Maggī hi puggalo avasiṭṭhabyāpādatanuttavasena pāṇabhūtesu saṃyato hoti vihiṃsādhippāyābhāvato. Evaṃ cattāro hi maggā anukkamenāpi gahitā honti.

Mucalindakathāvaṇṇanā niṭṭhitā.

Rājāyatanakathāvaṇṇanā

6. **Rājāyatanaṃ** pātali. ''Catuddisā āgantvā''ti pāṭhaseso. Mukhavaṭṭiyaṃ kirassa dinnānaṃ catunnampi lekhāpariccheḍo atthi, te vāṇijā devatāya gāravadassanena bhagavato rūpakāyadassanena pasannattā saraṇaṃ aggahesuṃ. Devatāya ''bhagavā rājāyatanamūle paṭhamābhisambuddho''ti vacanaṃ sutvā sāvakasaṅghābhāvaṃ, abhisambuddhadhammasabbhāvañca jāniṃsūti veditabbaṃ. Jānantīti buddhāti sambandho.

Rājāyatanakathāvaṇṇanā niṭṭhitā.

Brahmayācanakathāvaṇṇanā

7. **Adhigato kho myāya**ntiādimhi **dhammo**ti catusaccadhammo, gambhīrattā **duddaso**. Duddasattā **duranubodho**. **Santo**ti nibbuto. **Paṇīto**ti atappako. Idaṃ dvayaṃ lokuttarameva sandhāya vuttaṃ. **Atakkāvacaro**ti takkena ākāraparivitakkena ogāhitabbo na hoti, ñāṇeneva avacaritabboti attho. **Paṇḍitavedanīyo**ti sammāpaṭipadaṃ paṭipannehi paṇḍitehi vedanīyo. **Sabbasaṅkhārasamatho**tiādi sabbaṃ nibbānameva. Tañhi phalūpacārena ekampi samānaṃ tathā tathā vuccati. **Rāmā**ti pajā. Anu anu acchariyā **anacchariyā**. Tesaṃ bhagavato pubbabhāgapaṭipadaṃ sutapubbānaṃ, dhammassa vā gambhīrabhāvaṃ adhigatapubbānaṃ. Kiñcāpi bhagavato cattāropi maggā sukhappaṭipadā, tathāpi bodhisattapaṭipadaṃ sandhāya **''kicchena me''**ti vuttaṃ. ''Pakāsitaṃ pakāsitu''nti ubhayathāpi pāṭho. **Paretehi** yuttehi. **Rāgarattā**ti kāmarāgadiṭṭhirāgehi rattā. Attaniccādigāhakā na dakkhanti na passissanti.

8. Sahaṃpati kira ''nassati vata bho loko''ti imaṃ saddaṃ tathā nicchāreti, yathā dasasahassilokadhātubrahmāno sutvā sannipatiṃsu. Paññāmaye akkhimhi santānānusayitavasena appaṃ parittaṃ rāgādirajaṃ etesaṃ, evaṃsabhāvāti **apparajakkhajātikā**. **Assavanatā**ti assavanatāya.

Samalehi satthārehi. **Apāpureta**nti vivara etaṃ. **Amatassa dvāra**nti ariyamaggaṃ, catusaccadhammaṃ vā. Vijjattayacatumaggañāṇehi punappunaṃ **buddhaṃ** paṭividdhaṃ. **Sele**ti silāmaye. Vigatarajattā sukhadassanayogge ito ca etto ca āgantvā yathā ṭhito cakkhumā puriso samantato janataṃ passeyya. Tvampi **sumedha** sundarapaññā sabbaññutaññāṇādhigamāya **samantacakkhu**. Sabbakilesasaṅgāmānaṃ vijitattā **vijitasaṅgāma**. Jātikantārādinittharaṇatthaṃ veneyyajanasatthavāhanasamatthatāya **satthavāha**. Kāmacchandaiṇassa abhāvato **aṇaṇa**.

9. **Buddhacakkhunā** indriyaparopariyattañāṇena ca āsayānusayañāṇena ca. Imesañhi dvinnaṃ ñāṇānaṃ ''buddhacakkhū''ti nāmaṃ. **Uppaliniya**nti uppalavane. Evaṃ sesesupi. **Anto nimuggaposīnī**ti yāni anto nimuggāneva posiyanti, tattha yāni **udakaṃ accuggamma ṭhitāni,** tāni sūriyaraṃsisamphassaṃ āgamayamānāni ṭhitāni ajja pupphanakāni. Yāni **samodakaṃ ṭhitāni,** tāni sve pupphanakāni. Yāni udakānuggatāni, tāni tatiyadivase pupphanakāni. Udakā pana anuggatāni aññānipi sarogauppalādīni nāma honti. Yāni neva pupphissanti macchakacchapabhakkhāneva bhavissanti, tāni pāḷināruḷhāni, āharitvā pana dīpetabbāni. Etehi ugghaṭitaññū vipañcitaññū neyyo padaparamoti cattāro puggalā yojetabbā. **Paccabhāsī**ti pati abhāsi.

Apārutāti vivaṭā. Pacchimassa padadvayassa ayamattho. Ahañhi attano paguṇaṃ suppavattampi imaṃ paṇītaṃ uttamaṃ dhammaṃ kāyavācākilamathasaññī hutvā nābhāsi.

Brahmayācanakathāvaṇṇanā niṭṭhitā.

Pañcavaggiyakathāvaṇṇanā

10. Idāni pana sabbo jano saddhābhājanaṃ upanetu, pūressāmi nesaṃ saṅkappanti. **Apparajakkhajātiko**ti samāpattiyā vikkhambhitakilesattā nikkilesajātiko. **Ājānissatī**ti ce na niṭṭhānamakaṃsu dhammasaṅgāhakā te vinayakkamaññā, ahaṃ deseyyaṃ paṭivijjhissatīti adhippāyo, ''muddhāpi tassa vipateyyā''ti (a. ni. 8.11; pārā. 2) ettha viya abhūtaparikappo kireso. Loke tassa adhimuttabhāvadīpanatthañhi idaṃ vacanaṃ attano tadupadesena aviditabhāvadīpanatthaṃ. Tassa anantevāsikabhāvadīpanatthanti evamādīni panettha payojanāni. **Bhagavatopi kho ñāṇa**nti sabbaññutaññāṇaṃ tassa maraṇārammaṇaṃ uppajji. Tena tato pubbe tassa sati dhammadesanāya khippaṃ jānanabhāvārammaṇanti dīpeti. Paropadesato ajānitvā paccakkhato maraṇasacchikiriyampi dasseti. Buddhānampi anekañāṇasamodhānābhāvato suvuttametaṃ. Cittapubbikā hi cittappavatti, aññathā navasattapātubhāvappasaṅgo. Sabbadhammānaṃ ekato gahaṇe viruddhakālānaṃ ekato jānanappasaṅgo. Tato ekañāṇassa vitathabhāvappattidoso, tasmā sabbassa vinānekañāṇasamodhānaṃ āpajjitadhammesu appaṭihataññāṇavantattā pana sabbaññū eva bhagavāti veditabbaṃ, na sabbakālaṃ ekato. Āḷārādīnaṃ maraṇājānanatoti ce? Na, tassa jānanena puthujjanassāpi sabbaññutāpattippasaṅgato. Yadābhāvena yadābhāvo tabbhāvena tassābhāvappasaṅgo loke siddhoti. ''Bhagavatopi kho ñāṇaṃ udapādī''ti vacanato tassa maraṇajānanaṃ siddhanti katvā bhavaṃ mateneva bhagavā sabbaññūti siddhaṃ na devatārocanato pubbe ajānanatoti ce? Na, visesaṃ pariggahetvā antarā pajānanato, devatāya sabbaññubhāvappattidosato ca. Na hi so kassaci vacanena aññāsīti.

Apica kimidaṃ tattha jānanaṃ nāma tadārammaṇañāṇuppattīti ce? Na, loke sabbaññuno accantābhāvappasaṅgato. Sādhikā hi mayā ekañāṇakkhaṇe sabbaṃ ñāṇaṃ, tadaññesañca tadaññāṇānuppatti. Apica sabbaññuno sabbadhammavisaye ñāṇapaccupaṭṭhānasiddhi tassa ñāṇassa attanāva attano avisayoti ce? Na, hetunidassanānuppattito. Apica ''bhagavatopi kho ñāṇaṃ udapādī''ti ettha visesavacanaṃ atthi. Yena devatārocanuttarakālameva bhagavato ñāṇaṃ udapādīti paññāyati. Na hi vacanapubbāpariyabhāvamattena tadatthapubbāpariyatā hoti, tasmā ayuttametaṃ. **Abhidosakālaṃkato**ti paṭhamayāme kālaṃkato. ''Majjhimayāme''tipi vadanti. Ubhayatthapi mahājāniyo. Sattadivasabbhantare, ekadivasabbhantare ca pattabbamaggaphalato parihīnattā mahatī jāni assāti **mahājāni**. Tesu hi dvīsu āḷāro ākiñcaññāyatanabhave nibbatto, udako bhavagge, tasmā nesaṃ dhammadesanāya akkhaṇe nibbattabhāvaṃ sandhāya bhagavā evaṃ cintesi, na ito manussalokato cutibhāvaṃ sandhāyāti veditabbaṃ. Abuddhaveneyyatañca sandhāyāti no takko, aññathā aniṭṭhappasaṅgoti ācariyo.

Bodhisattassa jātakāle supinapaṭiggāhakā ceva lakkhaṇapariggāhakā ca aṭṭha brāhmaṇā. Tesu tayo dvidhā byākariṃsu ''imehi lakkhaṇehi samannāgato agāraṃ ajjhāvasanto rājā hoti cakkavatti, pabbajanto buddho''ti. Pañca brāhmaṇā ''agāre na tiṭṭhati, buddhova hotī''ti ekaṃsabyākaraṇāva ahesuṃ. Tesu purimā tayo yathāmantapāraṃ gatā. Ime pana mantapāraṃ atikkamantā attanā laddhaṃ puññamahattaṃ vissajjetvā bodhisattaṃ uddissa puretarameva pabbajiṃsu. Ime sandhāya vuttaṃ **''pañcavaggiyā''**ti. ''Tesaṃ puttā''tipi vadanti, taṃ **aṭṭhakathāyaṃ** paṭikkhittaṃ. Kasmā panettha bhagavā ''bahūpakārā kho me''ti cintesi. Kiṃ upakārakānaṃ eva esa dhammaṃ deseti, itaresaṃ na desetīti? No na deseti. Upakārānussaraṇamattakeneva vuttanti aṭṭhakathānayo. Attano kataññukatavedibhāvappakāsanatthaṃ, kataññutādipasaṃsanatthaṃ, paresañca kataññubhāvādiniyojanatthaṃ, khippajānanappasaṅganivāraṇatthaṃ.

11. **Antarā ca gayaṃ antarā ca bodhi**nti gayāya ca bodhiyā ca majjhe tigāvutantare ṭhāne. Bodhimaṇḍato hi gayā tīṇi gāvutāni. Bārāṇasinagaraṃ aṭṭhārasa yojanāni. Upako pana bodhimaṇḍassa ca gayāya ca antare bhagavantaṃ addasa. **Antarā-**saddena pana yuttattā upayogavacanaṃ kataṃ. Īdisesu ca ṭhānesu akkharacintakā ekameva antarāsaddaṃ payujjanti, so dutiyapadepi yojetabbo. Ayojiyamāne pana upayogavacanaṃ na pāpuṇāti. Idha pana yojetvāva vuttoti.

Sabbābhibhūti sabbaṃ tebhūmakadhammaṃ abhibhavitvā ṭhito. **Taṇhakkhaye**ti nibbāne. **Vimutto**ti ārammaṇato vimutto. **Natthi me paṭipuggalo**ti mayhaṃ paṭipuggalo nāma natthi, asadisoti attho, mama sabbaññubhāve dosaṃ dassetvā loke ṭhātuṃ asamatthatāya mama paccatthikapuggalo vā natthīti attho. **Āhañchaṃ amatadundubhi**nti dhammacakkhupaṭilābhāya amatabheriṃ paharissāmīti gacchāmi.

Arahasi anantajino bhavituṃ yutto tvanti attho. Idampi attano satthunāmaṃ. **Hupeyyāsī**ti āvuso evampi nāma bhaveyya. **Pakkāmī**ti **vaṅkahārajanapadaṃ** nāma agamāsi. Bhagavāpi ''tattha tassa migaluddakassa dhītuyā cāpāya ukkaṇṭhitvā puna āgantvā anāgāmī ayaṃ bhavissatī''ti upanissayasampattiṃ disvā tena saddhiṃ ālapi. So ca tathevāgantvā pabbajitvā anāgāmī hutvā anukkamena kālaṃ katvā avihesu uppajjitvā arahattaṃ pāpuṇi.

12. **Saṇṭhapesu**nti katikaṃ akaṃsu. **Padhānavibbhanto**ti padhānato bhaṭṭho parihīno. ''Abhijānātha nu bhāsitameta''nti, ''vācaṃ bhāsitameva''nti ca evarūpaṃ kañci vacanabhedaṃ akāsīti adhippāyo. **Bhagavantaṃ sussūsiṃsū**ti bhagavato vacanaṃ sotukāmā ahesuṃ. **Aññā**ti aññāya, jānitunti attho.

13. Atha kimatthaṃ āmantesīti? Tatopi suṭṭhutaraṃ paṭijānanatthaṃ, dhammassa abhibhāriyadullabhabhāvadīpanatthaṃ, akkharavikkhepanivāraṇatthañca. Tattha **dveme**ti antadvayavacanaṃ aññesampi tadantogadhabhāvato. Apica yojanāvasena. Taṇhāavijjāti hi saṃsārappavattiyā sīsabhūtā dve kilesā. Te ca samathavipassanānaṃ paṭipakkhabhūtattā **antā** nāma. Tesu taṇhāvasena kāmasukhallikānuyogaṃ bhajanto samathaṃ parihāpeti bālo, tathā avijjāvasena attakilamathānuyogaṃ bhajanto gacchanto vipassananti na sakkā ubho dve ante appahāya amataṃ adhigantunti evaṃ vuttā. Apica līnuddhaccapahānadassanametaṃ. Līno hi nikkhittavīriyārambho kāmasukhañca bhajati, itaro accāraddhavīriyo attakilamathaṃ. Ubhopi te vīriyasamatāya paṭipakkhattā antā nāma. Apica tisso sāsane paṭipadā vuttā āgāḷhā, nijjhāmā, majjhimā ca. Tattha **āgāḷhā** ''pāṇātipātī hoti, natthi kāmesu doso''ti evamādikā. **Nijjhāmā** ''acelako hoti, muttācāro''ti evamādikā, **majjhimā** ''ayameva ariyo aṭṭhaṅgiko maggo''ti evamādikā. Tattha kāmasukhallikānuyogo āgāḷhā nāma paṭipadā hoti sabbākusalamūlattā. Attakilamathānuyogo nijjhāmā nāma attajjhāpanato. Ubhopete majjhimāya paṭipadāya paṭipakkhabhūtattā antā nāma, tasmā imeva sandhāya dvemeti. Kimatthaṃ bhagavā ''pabbajitena na sevitabbā''ti pabbajite eva adhikaroti, na gahaṭṭheti? Pabbajitānaṃ tadadhimuttattā, sukhaparivajjanasamatthatāya, tadadhikatattā ca pabbajitā ettha adhikatā, na gahaṭṭhā. Yadi evaṃ kimatthaṃ kāmasukhallikānuyogamāha, nanu te pakatiyāpi kāmapariccāgaṃ katvā taṃ nissaraṇatthaṃ pabbajitāti? Na, tesaṃ antadvayanissitattā. Te hi idha loke kāmena visuddhimicchanti attakilamathānuyogamanuyuttā tasseva tapassa phalena pecca dibbe kāme āsīsamānā daḷhataraṃ kāmasukhallikānuyogamanuyuttāti

veditabbā. Antattho pana idha kucchitaṭṭhena veditabbo ‘‘antamidaṃ, bhikkhave, jīvikānaṃ, yadidaṃ piṇḍolya’’ntiādīsu (itivu. 91; saṃ. ni. 3.80) viya.

Yo cāyaṃ kāmesu kāmasukhallikānuyogoti ettha **kāmesū**ti vatthukāmo adhippeto, dutiyo kilesakāmo. Taṃsampayuttasukhamettha kāmasukhaṃ nāma. Tena vipākasukhassa niravajjabhāvaṃ dīpetīti. **Allīyanaṃ** nāma tadabhinandanā. **Anuyogo** nāma bhavantare tadanuyogapatthanā. Hānabhāgiyakarattā kusalapakkhassa, hīnapuggalabhāvitattā, hīnadhātupabhavattā ca lāmakaṭṭhena **hīno**. Gāmanivāsisattadhammattā **gammo**. Puthujjanasādhāraṇattā **pothujjaniko**. **Anariyo**ti ariyānaṃ anadhippetattā, ariyadhammapaṭipakkhattā, anariyakarattā, anariyadhammattā, anariyāciṇṇattā ca veditabbo. Anatthasaṅkhātasaṃsārabhayāvahattā, anatthaphalanibbattakattā ca **anatthasaṃhito**. Attano kevalaṃ khedūpagamo attakilamatho nāma. So diṭṭhigatapubbakattatapānukkamakiriyāvisesaṃ nissāya pavattati, tassa diṭṭhivasena anuyogo **attakilamathānuyogo** nāma. Attaviyogavittāparissamattā, anupāyapavattattā sampajjamāno migayonigoyonikukkurayonisūkarayonīsu pātāyati. Vipaccamāno narakaṃ netīti anatthasaṃhito. **Ete tvā**ti ete tu. **Tathāgatenā**ti attānaṃ avitathāgamanaṃ āvi karoti, tenetaṃ dasseti ‘‘na mayā parivitakkitamattena vitakkitā, kintu mayā tathāgateneva satā abhisambodhiñāṇena abhisambuddho’’ti. **Cakkhukaraṇī**tiādīhi pana tameva paṭipadaṃ thometi. Bhesajjaṃ āturassa viya ‘‘cakkhukaraṇī’’ti iminā ñāṇacakkhuvisodhanaṃ vuttaṃ. **Ñāṇakaraṇī**ti iminā andhakāravidhamanaṃ vuttaṃ. **Upasamāyā**ti kilesapariḷāhapaṭippassaddhi vuttā. **Abhiññāyā**ti saccapaṭivedhanaṃ vuttaṃ. **Sambodhāyā**ti saccapaṭivijjhanaṃ vuttaṃ. **Nibbānāyā**ti sopādisesanibbānadhātuyā anupādisesanibbānadhātuyāti evaṃ yathāsambhavaṃ yojetvā kathetabbaṃ.

14. Kasmā panettha bhagavā aññattha viya anupubbiṃ kathaṃ akathetvā paṭhamameva asevitabbamantadvayaṃ vatvā majjhimapaṭipadaṃ desesīti? Attādimicchābhimānanivāraṇatthaṃ, kummaggapaṭipattinivāraṇatthañca antadvayavajjanaṃ vatvā attano visesādhigamadīpananayena abāhullikādibhāvadassanatthaṃ, tesañca majjhimapaṭipadādīpanena tattha anuyojanatthaṃ pacchā sammāpaṭipadaṃ desesi, tato tassa majjhimapaṭipadāsaṅkhātassa ariyamaggassa visayadassanatthaṃ catusaccadhammaṃ saṅkhepavitthāravasena desetukāmo **‘‘idaṃ kho pana, bhikkhave, dukkha’’**ntiādimāha, ayamettha anusandhi. ‘‘Idaṃ dukkhaṃ ariyasaccanti me, bhikkhave’’tiādi suttānusandhipakaāsanatthaṃ ayamanukkamo veditabbo. Yathāvuttaṃ paṭipadaṃ sutvā kira koṇḍañño āha ‘‘kathaṃ bhagavatā vuttapaṭipadāya uppatti siyā. Ayañhi paṭipadā kilesānaṃ anuppattiyā sati sambhavati, na aññathā. Kilesānañca yadi lobhato uppatti khuppipāsānaṃ viya, tadāsevanāya anuppatti siyā, tadavatthussa vā tesaṃ uppatti. Tadavatthuviparītakāyakilamathāsevanāya anuppatti siyā. Ubhopetā bhagavatā ‘antā’ti vuttā, tasmā kathaṃ panetissāya sammāpaṭipadāya uppatti sambhaveyyā’’ti. Bhagavā āha anupāyāsevanato. Kathanti ce? –

‘‘Saṃsāramūlato ñāṇaṃ, tañca ñāṇā pahiyyati;
Jīvite sati taṃ hoti, tañca jīvitasādhane.

‘‘Tasmā ñāṇāya medhāvī, rakkhe jīvitamattano;
Ñāṇasādhanabhūtañca, sīlañca paripālaye.

‘‘Jīvitañca yathā loke, bhinne kāye na vijjati;
Tatheva bhinnasīlassa, natthi ñāṇassa sambhavo.

‘‘Tasmā āyuñca sīlañca, ñāṇatthaṃ rakkhatā satā;
Sevitabbā na kāmāpi, nāpi kāyavināsanā.

‘‘Kāmesu gedhamupagamma hino gammañca,
Accuddhano kilamathaṃ gamupeti mūḷho;
Yo majjhimaṃ paṭipadaṃ paramaṃ upeti,
So khippameva labhate paramaṃ vimokkha’’nti.

Sutvā tadetaṃ sugatassa vākyaṃ,
Paññaṃ munī so sutajaṃ labhitvā;
Cintāmayaṃ ñāṇa pavesamāno,
Ucchindayaṃ pañhamimaṃ apucchi.

‘‘Nibbedhapadaṭṭhānaṃ pahāya ghoraṃ,
Tapaṃ kathamivāti so tvaṃ;
Brūhi tadeva hoti bhikkhu cara,
Virāgamupayāti ca dukkhasaccassa;
Dassaneneva dukkhānubhavanā,
Tamhi dosassa paccayo’’ti.

Sutvāva koṇḍañño munivacanaṃ,
Vuṭṭhāya haṭṭho sahasā avoca;
‘‘Udāhara tvaṃ bhagavā mametaṃ,
Bhikkhu yathā passati dukkhasacca’’nti.

Cintāmayissa paññāparipuṇṇā bhāvanāmayipaññāsampatti jānitabbā imehi iti bhagavā suttamidamāhāti kira. Kasmā bhagavā koṇḍaññassa purimameva saccadesanaṃ avaḍḍhetvā attano adhigatakkamamāhāti? Nāhaṃ kassaci āgamaṃ desemi, apica kho sayameva evamadhigatomhīti dassanatthaṃ. Tattha ‘‘pubbe ananussutesu dhammesū’’ti iminā idaṃ atthadvayaṃ dasseti, na mayā

āḷārato, udakato vā ayaṃ dhammo suto, kintu pubbe ananussutesveva ñāṇaṃ me udapādīti majjhimāya paṭipadāya ānubhāvaṃ pakāseti. Apica yasmā evaṃ paṭipanno vināpi paropadesena ariyasaccāni passati, tasmā kathaṃ tumheva mamāpadesena na passathāti.

15. **Cakkhu**ntiādīni pañca padāni ñāṇavevacanāneva. Ñāṇañhi saccānaṃ ālocanato cakkhubhūtatthajānanato **ñāṇaṃ**. Pakārehi jānanato **paññā**. Kilesavidāraṇato, vijjanato ca **vijjā**. Saccacchādakatamavināsanato, tesaṃ gatikoṭipakāsanato **āloko**ti veditabbaṃ. Tattha paṭhamena parivaṭṭena saccānaṃ aññamaññaṃ asaṅkarato ṭhapanapaññaṃ dasseti, dutiyena tesaṃ kattabbākāraparicchindanapaññaṃ, tatiyena saccesu ñāṇakiccasanniṭṭhānaṃ dasseti.

16. **Yāvakīvañcā**ti dvīhi padehi yāvaicceva vuttaṃ hoti ''iti cittamano''tiādi viya. Rāgādīhi akuppatāya **akuppā vimutti**. **Veyyākaraṇa**nti dhammadesanā. Sā hi dhammānaṃ byākaraṇato pakāsanato ''veyyākaraṇa''nti vuccati. **Virajaṃ vītamala**nti ettha virajaṃ visamahetuvādavigamato. Vītamalaṃ ahetukavādavigamato. Virajaṃ sassatadiṭṭhippahānato. Vītamalaṃ ucchedadiṭṭhippahānato. Virajaṃ pariyuṭṭhānappahānato. Vītamalaṃ anusayappahānato. **Dhammacakkhu**nti dhammamattadassanaṃ, na tattha satto vā jīvo vā kārako vā vedako vāti, tenevāha **''yaṃ kiñci samudayadhammaṃ, sabbantaṃ nirodhadhamma''**nti. Idañhi tassa dhammacakkhussa uppattiākāradassanatthaṃ vuttaṃ. Tañhi nirodhaṃ ārammaṇaṃ katvā kiccavasena eva saṅkhataṃ paṭivijjhantaṃ uppajjati.

17. **Dhammacakka**nti ettha desanāñāṇaṃ adhippetaṃ, paṭivedhañāṇañca labbhateva. Ettha kimatthaṃ devā saddamanussāvesunti? Nānādiṭṭhigatandhakāravidhamanato laddhālokattā, apāyabhayasamatikkamanato assāsaṃ pattattā, devakāyavimānadassanato pītipāmojjacalitattā cāti evamādīnettha kāraṇāni vadanti. Pathavikampanamahāsaddapātubhāvo ca dhammatāvaseneva hotīti eke. Devatānaṃ kīḷitukāmatāya pathavikampo. Bahuno devasaṅghassa sannipātato, bhagavato sarīrappabhājālavisajjanato cāti ekacce.

18. Pabbajjupasampadāvisesanti attho. Tattha **iti-**saddo tassa ehibhikkhūpasampadāpaṭilābhanimittavacanapariyosānadassano. Tadavasāno hi tassa bhikkhubhāvo. **Svākkhāto**tiādi ''ehī''ti āmantanāya payojanadassanavacanaṃ. ''Ehibhikkhū''ti bhagavā avoca ''svākkhāto dhammo cara…pe… kiriyāyā''ti ca avocāti padasambandho. Tattha **cara brahmacariya**nti avasiṭṭhaṃ maggattayabrahmacariyaṃ samadhigaccha. Kimatthaṃ? Sammādukkhassantakiriyāyāti attho. ''Ehibhikkhū''ti iminā bhagavato vacanena nipphannattā kāraṇūpacārena **''ehibhikkhūpasampadā''**ti vuttā. Sāva tassāyasmato yāvajīvaṃ upasampadā ahosīti attho. Tena tassā upasampadāya sikkhāpaccakkhātādinā vicchedā vā tadaññāya upasampadāya kiccaṃ vā natthīti idamatthadvayaṃ **aṭṭhakathāyaṃ** dasseti. Aṭṭhannampi upasampadānaṃ ehibhikkhuovādapaṭiggahaṇapañhabyākaraṇagarudhammapaṭiggahaṇūpasampadānaṃ catunnaṃ aññatarāya upasampannassa antarā vicchedo vā tadaññūpasampadāya kiccaṃ vā natthi, itarassatthīti. Nikāyantarikā panāhu ''buddhapaccekabuddhānaṃ niyāmokkantisaṅkhātāya upasampadāya ñatticatutthakammupasampadañca dasavaggapañcavaggakaraṇīyavasena dvidhā bhinditvā dasavidhopasampadā''ti. Kā panettha atthato upasampadā nāmāti? Tadadhigatakiriyāvasena nibbattiyā asekkhā tadadhivāsanacetanāya paribhāvitapañcakkhandhikā ajjhattasantati. Kā panettha paribhāvanā nāma? Tabbipakkhadhammajjhācāraviruddhabhāvo, tassa pattiyā tāya paribhāvanāya vasena katthaci **''samannāgato''**ti vuccati. Yathāha ''lobhena samannāgato, bhikkhave, abhabbo cattāri satipaṭṭhānāni bhāvetu''ntiādi. Etthāhu nikāyantarikā ''yathāvuttāya upasampadāya pattisaṅkhāto cittavippayutto saṅkhārakkhandhapariyāpanno dhammo atthi, tassa santativasena pubbāpariyaṃ uppajjamānassa yāva avicchedo, tāva upasampannoti, aññathā tato dhammantaruppattikkhaṇe tassa upasampannassa anupasampannabhāvappasaṅgo āpajjatī''ti. Te vattabbā ''suttaṃ āharathā''ti. Te ce vadeyyuṃ ''yo tesaṃ dasannaṃ asekkhānaṃ dhammānaṃ upādāya paṭilābhasamannāgamo ariyo hoti vippahīnoti evamādīni no suttānī''ti. Evaṃ sati asantadhammehi, parasattehi ca samannāgamadosappasaṅgo nesaṃ pāpuṇāti. Kiṃkāraṇaṃ? Suttasambhavato. Yathāha – ''rājā, bhikkhave, cakkavattī sattahi ratanehi samannāgato hotī''ti (dī. ni. 3.199-200 atthato samānaṃ) vitthāro. Vasibhāvo tattha samannāgatasaddena vutto. Tassahitesu ratanesu vasibhāvo kāmacāro atthīti ce? Ettha vasibhāvo samannāgamasaddena vutto, aññattha pattisaṅkhāto, taṃ dhammantaranti. Kimettha visesakāraṇaṃ? Natthi ca, tasmā yathāvuttalakkhaṇāva upasampadā. Ayameva nayo pabbajjādīsupi netabbo.

19. Kiñcāpi vappattherassa pāṭipadadivase…pe… assajittherassa catutthiyanti evaṃ nānādivasesu pāṭekkaṃ dhammacakkhuṃ udapādi, tathāpi ovādasāmaññena vappabhaddiyānaṃ, mahānāmaassajīnañcettha ekato vuttanti veditabbaṃ.

20. ''Rūpaṃ, bhikkhave, anattā''ti kimatthaṃ āditova anattalakkhaṇaṃ dīpetīti? Tesaṃ puthujjanakālepi itaralakkhaṇadvayassa pākaṭattā. Te hi manāpānaṃ kāmānaṃ aniccatādassanena saṃviggā pabbajiṃsūti aniccalakkhaṇaṃ tāva nesaṃ ekadesena pākaṭaṃ, pabbajitānañca attakilamathānuyogato kāyikadukkhaṃ, tañca mānasassa paccayoti mānasikadukkhañca pākaṭaṃ, tasmā tadubhayaṃ vajjitvā anattalakkhaṇameva dīpetuṃ ārabhi. Tañca dīpento dukkhalakkhaṇeneva dīpetuṃ **''rūpañca hidaṃ, bhikkhave, attā abhavissā''**tiādimāha. Kimatthanti? Aniccalakkhaṇatopi tesaṃ dukkhalakkhaṇassa suṭṭhutaraṃ pākaṭattā. Tesañhi attakilamathānuyogamanuyuttattā, tapparāyaṇabhāvato ca dukkhalakkhaṇaṃ suṭṭhu pākaṭaṃ, tasmā tena tāva suṭṭhu pākaṭena anattalakkhaṇaṃ dīpetvā puna tadeva tadubhayenāpi dīpetuṃ ''taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā''ti vakkhati. **Kallaṃ nū**ti yuttaṃ nu. **Etaṃ mamā**ti taṇhāggāho. **Esohamasmī**ti mānaggāho. **Eso me attā**ti diṭṭhiggāho. Taṇhāggāho cettha aṭṭhasatataṇhāvicaritavasena, mānaggāho navavidhamānavasena, diṭṭhiggāho dvāsaṭṭhidiṭṭhivasena veditabbo.

Pañcavaggiyakathāvaṇṇanā niṭṭhitā.

Pabbajjākathāvaṇṇanā

25. Yena samayena bhagavā pañcavaggiye pañcamiyaṃ arahatte patiṭṭhāpetvā sattamiyaṃ **nāḷakattherassa** nāḷakapaṭipadaṃ ācikkhitvā bhaddapadapuṇṇamāyaṃ yasassa indriyānaṃ paripakkabhāvaṃ ñatvā taṃ udikkhanto bārāṇasiyaṃ vihāsi, tena samayena yaso nāmāti sambandho. Tassa kira uppattito paṭṭhāya tassa kulassa kittisaddasaṅkhāto, parijanasaṅkhāto vā yaso visesato pavaḍḍhati. Tena tassa mātāpitaro evaṃ nāmamakaṃsu. **''Sukhumālo''**tiādi kimatthaṃ āyasmatā **upālittherena** vuttanti? Pacchimajanassa

nekkhamme samussāhanajananatthaṃ. Evaṃ uttamabhogasamappitānampi uttamesu bhogesu appamattakenāpi asubhanimittena vitajjetvā kālākālaṃ agaṇetvā vivekābhiratiyā mahantaṃ bhogakkhandhaṃ tiṇaṃ viya pahāya gehato nikkhamanā ahosi, kassa panaññassa na siyāti adhippāyo. **Samaṅgībhūtassā**ti tehi ekattaṃ upagatassa, avivittassāti attho. **Niddā okkamī**ti manāpesupi visayesu pavattiṃ nivāretvā tassa cittaṃ atikkamitvā abhibhavitvā attano vasaṃ upanesīti attho. **Sabbarattiyo cā**ti tayopi yāme. Tena parijanassa vikāradassane kāraṇaṃ dasseti. Ratti-saddo panettha kāle sūriyābhāve, yāme ca pavattatīti viññeyyo. Yāmevidha viññeyyo ticīvaravippavāse ca. **Kacche**ti kacchapasse. **Kaṇṭhe**ti kaṇṭhassa heṭṭhā. Mudiṅgassa hi upari kaṇṭhaṃ ṭhapetvā sayantiyā kaṇṭhe mudiṅgaṃ addasāti attho. **Āḷambara**nti paṇavaṃ. Ubhatomukhassa tanukā dīghā. Vitthinnasamatalassa vāditassa etaṃ adhivacanaṃ. **Vippalapantiyo**ti supinadassanādivasena asambandhapalāpaṃ vippalapantiyo. **Susānaṃ maññe**ti susānaṃ viya addasa sakaṃ parijananti sambandho. **Ādīnavo**ti asubhabhāvo. **Nibbidāya cittaṃ saṇṭhātī**ti vimuccitukāmatāsaṅkhātāya ukkaṇṭhāya cittaṃ namīti attho. **Udānaṃ udānesī**ti ''ito paṭṭhāya imāhi itthīhi saha nāhaṃ bhavissāmī''ti attamanavācaṃ nicchāresi. Dve kira ākārā tassa pamādasuttaparijanadassane pākaṭā jātā kilesānaṃ balavabhāvo, asubhākārassa atioḷārikabhāvo ca. Evaṃ sati oḷārikatare ca asubhākāre kilesavasenāyaṃ sabbopi loko ettha pīḷito mucchito. Aho kilesā balavatarāti hi passato passato tassa dvepi te ākārā pākaṭā jātā, yenevamavocāti.

''Suvaṇṇapādukāyo ārohitvā''ti etenassa nissaṅgatāya vissaṭṭhagamanaṃ dīpeti. So hi balavasaṃvegābhitunnahadayattā parijanassa pabodhe satipi attano gamananivāraṇasamatthabhāvaṃ asahamāno attānaṃ takkento vissaṭṭho agamāsi. **Amanussā**ti devatā. Tā hi manussehi sugatipaṭivedhañāṇasaṇṭhānādiguṇasāmaññena ''amanussā''ti vuccanti. Na hi asamānajātikā tiracchānādayo ''abrāhmaṇā''ti vā ''avasalā''ti vā vuccanti, kintu jātisabhāgatāya eva vasalādayo ''abrāhmaṇā''ti vuccanti, evaṃ manussehi kenaci ākārena sabhāgatāya devatā ''amanussā''ti vuttā. Aññathā manussā na hontīti tiracchānagatāpi ''amanussā''ti vattabbā bhaveyyuṃ.

26. Vanagahanaṃ disvā ''sumuttohaṃ nagarato''ti pamuditattā bhagavato avidūre udānesi. **Idaṃ kho yasā**ti bhagavā nibbānaṃ sandhāyāha. Tañhi taṇhādikilesehi anupaddutaṃ, anupasaṭṭhatañca dassanamattenāpi assādajananato. **Dhammaṃ desessāmī**ti yena taṃ nibbānaṃ idha nisinnamattova tvaṃ adhigamissasīti adhippāyo. **Kirā**ti assaddheyyaabyattiparihāsesu nipāto, idha abyattiyaṃ. **Suvaṇṇapādukāyo orohitvā**ti ca suvaṇṇapādukāhi otaritvā. Nissakkatthe hi idaṃ paccattavacanaṃ. Tassa nisinnamattasseva aññaṃ sammodanīyaṃ kathaṃ akatvā anāmantetvā anupubbiṃ kathaṃ kathesi. Suparipakkindriyattā, paṭivedhakkhaṇānatikkamanatthaṃ anupaddutānupasaṭṭhatānaṃ pāpakadhammadesanābhimukhacittattā, seṭṭhissa gahapatino acirāgamanadassanato ca. Kimatthaṃ bhagavā tassa suṭṭhutaraṃ saṃviggahadayassa bhavato muccitukāmassa bhavābhavūpāyānisaṃsakathaṃ paṭhamameva kathesīti? Sabbabhavādīnavadassanatthaṃ. So hi manussalokasseva upaddutaupasaṭṭhabhāvaṃ addasa, na saggānanti kadāci saggalokaṃ sukhato maññeyya. Tattha sukhasaññena nibbānābhimukhaṃ cittaṃ peseyyāti saggānampi ādīnavaṃ dassetukāmatāya anupubbiṃ kathaṃ ārabhi. Ettha dānaṃ, dānānisaṃsaṃ, sīlānisaṃsañca kathento dānasīlakathaṃ katheti nāma. Saggavaṇṇaṃ kathento saggakathaṃ katheti nāma. Tattha vatthukāmakilesakāmānaṃ aniccataṃ, apasādataṃ, mahādīnavatañca kathento kāmānaṃ ādīnavaṃ, okāraṃ, saṃkilesañca pakāseti. Nekkhamme tadabhāvato ca taṃnissaraṇato ca tabbiparītaṃ ānisaṃsaṃ kathento nekkhamme ānisaṃsaṃ pakāseti nāma. Tattha **okāra**nti avakāraṃ lāmakabhāvaṃ. **Saṃkilesa**nti saṃkilissanaṃ bādhanaṃ upatāpanaṃ vāti attho. **Kallacittaṃ** paññindriyassa ānubhāvena, diṭṭhiyogavicikicchāyogānaṃ paññindriyena vihatattā. **Muducittaṃ** satindriyasamāyogena, vihiṃsāsārambhādikilesapavesaṃ nivāretvā cittamudutādikusaladhammappavesanaṃ karontaṃ sahajātaṃ cittaṃ muduṃ karoti. Samādhindriyassa ānubhāvena **vinīvaraṇacittaṃ**. Tañhi visesato nīvaraṇavipakkhabhūtanti. Vīriyindriyavasena **udaggacittaṃ**. Tañhi thinamiddhasaṅkhātalīnabhāvavipakkhanti. Saddhindriyassa ānubhāvena **pasannacittaṃ** tassa pasādalakkhaṇattā. **Sāmukkaṃsikā**ti etaṃ visayavasena desanaṃ **upālitthero** pakāseti. Saccāni hi sāmukkaṃsikadesanāya visayāni. Aññathā dukkhādīni sāmukkaṃsikā dhammadesanāti āpajjati tassa vibhāvane saccānaṃ niddiṭṭhattā.

27. **Catuddisā**ti catūsu disāsu. **Abhisaṅkharesī**ti abhisaṅkhari. Kimatthanti ce? Ubhinnaṃ paṭilabhitabbavisesantarāyanisedhanatthaṃ. Yadi so puttaṃ passeyya, puttassapi dhammacakkhupaṭilābho arahattuppatti, seṭṭhissapi dhammacakkhupaṭilābho na siyā. Diṭṭhasaccopi ''dehi te mātuyā jīvita''nti vadanto kimaññaṃ na kareyya. Yasopi taṃ vacanaṃ sutvā arahāpi samāno sayaṃ appaṭikkhipitvā bhagavantaṃ ullokento kimaññāya saṇṭhaheyya.

28. Ubhohipi pattabbavisesakoṭiyā pattattā bhagavā puna taṃ paṭippassambhesi. **Pubbe agārikabhūto**ti tassa sotāpannakālaṃ sandhāyāha. Sotāpanno hi agāramajjhe vasanārahattā agāriyabhūto nāma hoti apabbajito. Sampati pabbajito samāno agāramajjhavasanassa abhabbattā ''agāriko''ti na vuccati, tasmā evamāha. Yassa diṭṭhoti sambandho, yena diṭṭhoti vuttaṃ hoti. ''Seyyathāpi pubbe agārikabhūto''ti vacanena laddhanayattā pacchā gahapati gihivesadhārimeva yasaṃ sandhāyāha ''yasena kulaputtena pacchāsamaṇenā''ti. Tattha **cara brahmacariya**nti ābhisamācārikasīlaṃ brahmacariyaṃ cara paripūrehi tāva, yāva sammādukkhassantakiriyā, yāva cuticittāti adhippāyo. Liṅgabrahmacariyaṃ sandhāyāti porāṇā, tañca yuttaṃ. Liṅgamattañhi sandhāya so āyasmā ''labheyyāhaṃ, bhante, pabbajjaṃ upasampada''nti āha.

Kimatthaṃ bhagavā yasassa mātu, pajāpatiyā ca bhattakiccaṃ akatvāva dhammaṃ desesīti? Yasassa pabbajjāya sokasallasamappitattā dānañca somanassikacittena na dadeyyuṃ, satthari ca domanassappattā hutvā maggapaṭivedhampi na labheyyunti bhagavā paṭhamaṃ tāva tā vigatasokasallahadayāyo katvā puna bhattakiccaṃ akāsi.

30. **Seṭṭhānuseṭṭhīna**nti anukkamaseṭṭhīnanti porāṇā. ''Seṭṭhino cānuseṭṭhino ca yāni kulāni, tāni seṭṭhānuseṭṭhāni kulāni, tesaṃ seṭṭhānuseṭṭhīnaṃ kulāna''nti likhitaṃ. **Dhammavinayo**ti sāsanabrahmacariyaṃ pāvacananti idha atthato ekaṃ. Atha vā dhammena vinayo, na daṇḍasatthehīti dhammavinayo, dhammāya vinayo, na hiṃsatthanti vā dhammato vinayo, nādhammatoti vā dhammo vinayo, nādhammoti vā dhammānaṃ vinayo, na aññesanti vā dhammakāyattā, dhammasāmittā vā dhammo bhagavā, tassa dhammassa vinayo, na takkikānanti vā dhammavinayo. Samānādhikaraṇavasena vā dhammavinayo nīluppalaṃ viya, dhammo ca vinayo cāti dhammavinayo phalāphalaṃ viya napuṃsakamiti pulliṅgāpadesato assa liṅgabhāvo siddho, yassa vā dhammo vinayo, so dhammavinayo setapaṭo puriso viya, dhammena yutto vā vinayo dhammavinayo assaratho viyāti evamādinā nayena yojanā veditabbā.

34. **''Khaṇḍasīmaṃ netvā''**ti bhaṇḍukammārocanapaṭiharaṇatthaṃ vuttaṃ. Tena ''sabhikkhuke vihāre aññampi etassa kese

chindā''ti vattuṃ na vaṭṭatīti. **Pabbājetvā**ti imassa adhippāyapakāsanatthaṃ **''kāsāyāni acchādetvā ehī''**ti vuttaṃ. Upajjhāyo ce kesamassuoropanādīni akatvā pabbajatthaṃ saraṇāni deti, na ruhati pabbajjā. Kammavācaṃ sāvetvā upasampādeti, ruhati upasampadā. Appattacīvarānaṃ upasampadāsiddhidassanato, kammavipattiyā abhāvato cetaṃ yujjatevāti eke. Hoti cettha –

''Saliṅgasseva pabbajjā, viliṅgassāpi cetarā;
Apetapubbavesassa, taṃ dvayaṃ iti cāpare''ti.

Bhikkhunā hi sahatthena vā āṇattiyā vā dinnameva kāsāvaṃ vaṭṭati, adinnaṃ na vaṭṭatīti pana santesveva kāsāvesu, nāsantesu asambhavatoti tesaṃ adhippāyo. **Evañca pana, bhikkhave, pabbājetabbo upasampādetabbo**. **Paṭhamaṃ…pe… anujānāmi, bhikkhave, imehi tīhi saraṇagamanehi pabbajjaṃ upasampada**nti ettha iminā anukkamena dinnehi tīhi saraṇagamanehi pabbajjaṃ upasampadaṃ anujānāmi kevalehīti adhippāyadassanato –

Ādinnapubbaliṅgassa, naggassāpi dvayaṃ bhave;
Netarassāti no khanti, sabbapāṭhānulomatoti. –

Ācariyo. **Ācariyena adinnaṃ na vaṭṭatī**ti ettha ''pabbajjā na ruhatīti vadantī''ti likhitaṃ. **Porāṇagaṇṭhipade**pi tatheva likhitaṃ. Urādīni **ṭhānāni** nāma. Saṃvutādīni **karaṇāni** nāma. ''Anunāsikantaṃ katvā ekasambandhaṃ katvā dānakāle antarā aṭṭhatvā vattabbaṃ. Vicchinditvā dānepi yathāvuttaṭṭhāne eva vicchedo, aññatra na vaṭṭatī''ti likhitaṃ. Anunāsikante diyyamāne khalitvā ''buddhaṃ saraṇaṃ gacchāmī''ti makārena missībhūte khette otiṇṇattā vaṭṭatīti **upatissatthero**. Missaṃ katvā vattuṃ vaṭṭati, vacanakāle pana anunāsikaṭṭhāne vicchedaṃ akatvā vattabbanti **dhammasiritthero**. ''Evaṃ kammavācāyampī''ti vuttaṃ. **Ubhatosuddhiyāva vaṭṭatī**ti ettha mahāthero patitadantādikāraṇatāya acaturassaṃ katvā vadati, byattasāmaṇero samīpe ṭhito pabbajjāpekkhaṃ byattaṃ vadāpeti. Mahātherena avuttaṃ vadāpetīti na vaṭṭati. Kammavācāya itaro bhikkhu ce vadati, vaṭṭatīti. Saṅgho hi kammaṃ karoti, na puggaloti. Na nānāsīmapavattakammavācāsāmaññanayena paṭikkhipitabbattā. Atha therena caturassaṃ vuttaṃ pabbajjāpekkhaṃ vattuṃ asakkontaṃ sāmaṇero sayaṃ vatvā vadāpeti, ubhatosuddhi eva hoti therena vuttasseva vuttattā. Buddhaṃ saraṇaṃ gacchanto asādhāraṇe buddhaguṇe, dhammaṃ saraṇaṃ gacchanto nibbānaṃ, saṅghaṃ saraṇaṃ gacchanto sekkhadhammaṃ, asekkhadhammañca saraṇaṃ gacchatīti aggahitaggahaṇavasena yojanā kātabbā. Aññathā saraṇattayasaṅkaradoso. **Sabbamassa kappiyākappiya**nti dasasikkhāpadavinimuttaṃ parāmāsāparāmāsādi. ''Ābhisamācārikesu vinetabbo''ti vacanato sekhiyaupajjhāyavattādiābhisamācārikasīlamanena pūretabbaṃ. Tattha cārittassa akaraṇe vārittassa karaṇe daṇḍakammāraho hotīti dīpeti.

Pabbajjākathāvaṇṇanā niṭṭhitā.

Dutiyamārakathāvaṇṇanā

35. ''Tena hetunā''ti vacanato **pāḷiyaṃ** ''yonisomanasikārāsammappadhānā''ti hetvatthe nissakkavacananti veditabbaṃ.

Dutiyamārakathāvaṇṇanā niṭṭhitā.

Uruvelapāṭihāriyakathāvaṇṇanā

37-8. **Vaseyyāmā**ti ''tvañca ahañca vaseyyāmā''ti piyavacanena tassa saṅgaṇhanatthaṃ vuttaṃ kira. **Tejasā teja**nti ānubhāvena ānubhāvaṃ. Tejodhātuyā vā tejodhātuṃ. **Ubhinnaṃ sajotibhūtāna**nti anādaratthe sāmivacanaṃ, bhāvasattamīatthe vā. Agyāgārameva ādittaṃ, na tattha vasanako sattajātiko. Acinteyyo hi iddhivisayo. Kasmā pana bhagavā agyāgārampi anādittaṃ nādhiṭṭhāsīti? Attano dukkhuppādābhāvassa anativimhādibhāvappasaṅgato. Kimatthaṃ parasantakaṃ mahāsambhārapavattaṃ taṃ vināsetīti? Puna yathāporāṇaṃ iddhānubhāvena kattukāmatādhippāyato. **Pariyādinno**ti khayaṃ nīto. **Tejasā teja**nti ānubhāvena ānubhāvaṃ. Agyāgārassa parittattā itaro attho na sambhavati. Ayamattho ''makkhaṃ asahamāno''ti iminā ativiya sameti. Iddhānubhāvamakkhanañhi tattha **makkho** nāma. **Pattenā**ti padumapattenātipi porāṇā. Paduminisaṇḍe ṭhito hi bhagavā tattha ahosīti tesaṃ mati.

39. **Dinna**nti anumatinti attho. **Abhīto** nibbhayo. Kasmā? Yato so maggena bhayamatīto. **''Sumanamanaso**ti sundaracittasaṅkhātamano. Sumano eva vā''ti likhitaṃ. **Tejovā**ti aggi viya. **Dhātukusalo**ti tejodhātumhi kusalo. ''Byavahitā ce''ti saddalakkhaṇattā ca upasaggo. Tejodhātusamāpattīsu kusalo iccevattho. **Udicchare**ti ullokesuṃ. ''Saṃparivāresu''nti ca likhitaṃ. Iti evaṃ bhaṇantīti attho. **Hatā**ti samāti attho, kāḷakāva hontīti kirettha adhippāyo. Īsakampi byāpāraṃ akatvā upasamānurūpaṃ tiṭṭhanti. Ye ca anekavaṇṇā acciyo hontīti taṃ dassetuṃ **''nīlā atha lohitikā''**tiādimāha.

40. **Catuddisā**ti catūsu disāsu.

44. **Paṃsukūlaṃ uppanna**nti pariyesamānassa paṭilābhavasena uppannaṃ hoti. Cittavicittapāṭihīradassanatthāya ca sā pariyesanā. Sā ayaṃ **sāyaṃ**. Tā imā **tayimā**. Dve ekato gahetvā vadati. Āyāmi ahaṃ **āyamahaṃ**. **Eta**nti etassa. **Yathā maya**nti yasmā mayaṃ.

50-51. **Udakavāhako**ti udakogho. Udakasototi porāṇā. **''Yāya tva''**nti pubbabhāgavipassanāpaṭipadaṃ sandhāya vuttaṃ. **Cirapaṭikā**ti cirapabhuti, nāgadamanato paṭṭhāya cirapaṭikā. ''Cirapaṭisaṅkhā''tipi vadanti. **Kesamissa**ntiādimhi abbokiṇṇaṃ visuṃ visuṃ bandhitvā pakkhittattā kesādayova kesamissāti porāṇā. **Khārikājamissa**nti ettha khārī vuccati tāpasaparikkhāro. **Jaṭile pāhesī**ti dve tayo tāpase pāhesi. ''Soḷasātirekaaḍḍhauḍḍhāni pāṭihāriyasahassānī''ti vuttaṃ.

54. Aggihutte kataparicayattā bhagavā tesaṃ **ādittapariyāya-**mabhāsi (saṃ. ni. 4.28). Tattha ekaccaṃ ārammaṇavasena ādittaṃ cakkhādi rāgagginā, ekaccaṃ sampayogavasena cakkhusamphassapaccayā vedayitādikeneva, ekaccaṃ abhibhūtatthena cakkhādi eva jātiādinā, ekaccaṃ paccayatthena, tadeva sokādināti yathāsambhavamettha ādittatā veditabbā. Ettha kiñcāpi dukkhalakkhaṇamevekaṃ pākaṭaṃ, tadanusārena pana itaraṃ lakkhaṇadvayampi tehi diṭṭhanti veditabbaṃ dukkhākārassa itarākāradīpanato. Santasukhataṇhābhiniviṭṭhattā panesaṃ dukkhalakkhaṇapubbaṅgamā desanā katāti veditabbā.

Uruvelapāṭihāriyakathāvaṇṇanā niṭṭhitā.

Bimbisārasamāgamakathāvaṇṇanā

55-7. Vatthukāmabhūtā itthiyo **kāmitthiyo**. Dutiyādayo **assāsakā**. Yasmā anuppanne eva bhagavati buddhakolāhalaṃ loke paṭhamameva vassasahassaṃ uppajjati. Brahmāno ca brāhmaṇavaṇṇaṃ abhinimminitvā vedesu sahassattayamattaṃ buddhapaṭisaṃyuttaṃ pariyattiṃ pakkhipitvā vācenti, bhagavato jātito paṭṭhāya ca buddhakathā lakkhaṇaññūhi brāhmaṇehi uppāditā, patthaṭā loke, tasmā yujjanti, na aññathā. ‘‘Tamaddasa bimbisāro, pāsādasmiṃ patiṭṭhito’’tiādigāthāhi bodhisattakāle eva abhisittatā bimbisārassa siddhā.

58. Idhāvuso khīṇāsavo bhikkhu pañcaṅgavippahīno hoti chaḷaṅgasamannāgato ekārakkho caturāpasseno paṇunnapaccekasacco samavayasaṭṭhesano anāvilasaṅkappo passaddhakāyasaṅkhāro suvimuttacitto suvimuttapaññoti (dī. ni. 3.348, 360; a. ni. 10.19) dasa ariyavāsā nāma. Rūpārūpasamāpattiyo aṭṭha nirodhasamāpatti mahākaruṇāsamāpattītipi porāṇā. Tattha nīvaraṇā **pañcaṅgā** ca. Chaḷaṅgupekkhā **chaḷaṅgā**. Satārakkhena **ekārakkhā**. Saṅkhāya ekaṃ paṭisevati, adhivāseti, parivajjeti, saṅkhāya ekaṃ vinodetīti ayaṃ **caturāpasseno**. Puthusamaṇabrāhmaṇānaṃ puthupaccekasaccāni cattāri pahīnāni, evaṃ **paṇunnapaccekasacco**. Kāmesanā bhavesanā pahīnā hoti, brahmacariyesanā paṭippassaddhā, evaṃ **samavayasaṭṭhesano**. Kāmabyāpādavihiṃsāsaṅkappo pahīno hoti, evaṃ **anāvilasaṅkappo,** sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati evaṃ **suvimuttacitto** hoti. Rāgo pahīno ucchinnamūlo…pe… anuppādadhammoti pajānāti, doso, moho anuppādadhammoti pajānāti, evaṃ **suvimuttapaññ**oti.

‘‘Ṭhānāṭhānaṃ vipākañca, ñāṇaṃ sabbatthagāminiṃ;
Anekadhātuyo lokaṃ, adhimuttiñca pāṇinaṃ.

‘‘Jānāti indriyānañca, paropariyataṃ muni;
Jhānādisaṃkilesādi-ñāṇaṃ vijjattayaṃ tathā’’ti. –

Imāni **dasa balāni**. **Asekkhaṅgāni** nāma asekkhā sammādiṭṭhi…pe… asekkhavimutti asekkhavimuttiñāṇadassananti. Tattha dasamaṃ asekkhaṃ. Etehi dasahi cupeto pāramīhīti porāṇā.

Bimbisārasamāgamakathāvaṇṇanā niṭṭhitā.

Sāriputtamoggallānapabbajjākathāvaṇṇanā

60. **Kiṃ kāhasī**ti kiṃ kāhati. ‘‘Kiṃ karoti, kiṃ karosī’’ti vā byañjanaṃ bahuṃ vatvāti attho. **Paṭipādento**ti nigamento. ‘‘Paccabyathā, paccabyatha’’ntipi paṭhanti. **Kappanahutehī**ti ettha dasakānaṃ sataṃ sahassaṃ, sahassānaṃ sataṃ satasahassaṃ, satasahassānaṃ sataṃ koṭi, koṭisatasahassānaṃ sataṃ pakoṭi, pakoṭisatasahassānaṃ sataṃ koṭipakoṭi, koṭipakoṭisatasahassānaṃ sataṃ nahutanti veditabbaṃ. **Kappanahutehī**ti evamanusārato abbhatītaṃ nāmāti khandhakabhāṇakānaṃ pāṭhoti.

63. ‘‘Kulacchedāyā’’ti pāṭho, kulupacchedāyāti attho. Manussā ‘‘dhammena kira samaṇā sakyaputtiyā nayanti, nādhammenā’’ti na puna codesunti evaṃ pāṭhasesena sambandho kātabbo.

Ettāvatā thero nidānaṃ niṭṭhapesīti veditabbaṃ. Honti cettha –

‘‘Yaṃ dhammasenāpati ettha mūla-
Ganthassa siddhikkamadassanena;
Nidānaniṭṭhānamakaṃsu dhamma-
Saṅgāhakā te vinayakkamaññū.

‘‘Nidānalīnatthapadānameva,
Nidāniṭṭhānamidaṃ viditvā;
Ito paraṃ ce vinayatthayutta-
Padāni vīmaṃsanameva ñeyya’’nti.

Sāriputtamoggallānapabbajjākathāvaṇṇanā niṭṭhitā.

Upajjhāyavattakathāvaṇṇanā

64. Buddhupajjhāyakānaṃ itaresaṃ ehibhikkhūnaṃ nivāsanapārupanakappato nesaṃ visuṃ visuṃ sadisattā **‘‘dunnivatthā duppārutā anākappasampannā’’**ti vuttā. Na kevalañca itthambhūtā piṇḍāya caranti, apica manussānaṃ bhuñjamānānaṃ uparītiādi. Manussā ujjhāyanti pipāsāsahanato, itaresaṃ ākappasampattiyā pasannattā ca.

65. Kena ko upajjhāyo gahetabboti? ''Tadā so yassa santike pabbājito, etarahi yassa santike upasampadāpekkho hoti. Upajjhāyena ca sādhūti sampaṭicchanaṃ sandhāyā''ti kehici likhitaṃ. Taṃ te evaṃ jānanti ''upajjhāyena 'sāhū'tiādinā sampaṭicchite saddhivihārikassa 'sādhu suṭṭhu sampaṭicchāmī'ti vacanaṃ kevalaṃ bhikkhūhi āciṇṇameva, na katthaci dissati, tasmā vināpi tena upajjhāyo gahitova hotī''ti. Tattha **sāhū**ti sādhūti vuttaṃ hoti. **Lahū**ti lahu, tvaṃ mama na bhāriyosīti vuttaṃ hoti. **Opāyika**nti upāyapaṭisaṃyuttaṃ, iminā upāyena tvaṃ me ito paṭṭhāya bhāro jātosīti attho. **Patirūpa**nti anurūpaṃ te upajjhāyaggahaṇanti attho.

66. **Tādisameva** mukhadhovanodakaṃ utumhi ekasabhāgeti. **Ito paṭṭhāyā**ti ''na upajjhāyassa bhaṇamānassā''ti ettha vuttana-kārato paṭṭhāya. Tena ''nātidūre gantabbaṃ, nāccāsanne gantabba''nti ettha vuttana-kārena anāpattīti dīpetīti eke. Sacittakā ayaṃ āpatti, udāhu acittakāti? Anādariyapaccayattā sacittakā. Anādariyapaccayatā kathaṃ paññāyatīti ce? Anādariyapaccayehi saṅgahitanti. Pātimokkhuddese sekhiyānaṃ gaṇaparicchedākaraṇañhi khandhakapariyāpannāpattiyā saṅgaṇhanatthaṃ. Idaṃ pana lakkhaṇaṃ cāritteyeva veditabbaṃ, na vāritte akappiyamaṃsakhādanādiāpattīnaṃ acittakattā. Khandhakavārittānaṃ tehi saṅgaho, sekhiyavāritteyeva acittakehi sūpodanaviññattipaccayādīhīti ācariyo. Yattha yattha **na**-kārena paṭisedho karīyati, kiṃ sabbattha dukkaṭāpattīti? Āma. Yattha aṭṭhakathāya nayo na dassito, tattha sabbattha. Parato hi **aṭṭhakathāyaṃ** ''sace pana kāḷavaṇṇakatā vā sudhābaddhā vā hoti nirajamattikā, tathārūpāya bhūmiyā ṭhapetuṃ vaṭṭatī''tiādinā nayena nayo dassito.

Etthāha – yasmā **pāḷiyaṃ**yeva ''sace upajjhāyassa anabhirati uppannā hoti, diṭṭhigataṃ uppannaṃ hotī''ti (mahāva. 66) bhagavato vacanavasena aṭṭhakathāyaṃ vuttanayo yuttoti dassetuṃ ''nātidūre nāccāsanne''ti ettha ko bhagavato vacanalesoti? Vuccate – ''paṭhamataraṃ āgantvā āsanaṃ paññāpetabba''ntiādīni vadanti desaniyamanato. Upajjhāyena anumataṃyeva paṭhamagamananti ce? Na, asiddhattā, siddhepi yathāvuttanayasiddhito ca. Na hi vārittassa anumati anāpattikarā hoti, evaṃ santepi vicāretvā gahetabbaṃ. **Koṭṭhaka**nti dvārakoṭṭhakaṃ. Na nissajjitabbaṃ, na nidahitabbaṃ vā.

Upajjhāyavattakathāvaṇṇanā niṭṭhitā.

Nasammāvattanādikathāvaṇṇanā

68. **Adhimattaṃ gehassitapemaṃ na hotī**ti ettha gehassitapemaṃ na akusalamicceva daṭṭhabbaṃ khīṇāsavānampi sādhāraṇattā imassa lakkhaṇassa. Na khīṇāsavānaṃ asammāvattanābhāvatoti ce? Na, tesaṃ na paṇāmetabbaṃ taṃsamannāgamanasiddhito, tasmā ''mamesa bhāro''ti mamattakaraṇaṃ tattha pemanti veditabbaṃ. ''Eko vattasampanno…pe… tesaṃ anāpattī'ti ettha viya sace eko vattasampanno bhikkhu 'bhante, tumhe appossukkā hotha, ahaṃ tumhākaṃ saddhivihārikaṃ, antevāsikaṃ vā gilānaṃ vā upaṭṭhahissāmi, ovaditabbaṃ ovadissāmi, iti karaṇīyesu ussukkaṃ āpajjissāmī'ti vadati, te evāsaddhivihārikādayo 'bhante, tumheva kevalaṃ appossukkā hothā'ti vadanti, vattaṃ vā na sādiyanti, tato paṭṭhāya ācariyupajjhāyānaṃ anāpattī''ti vuttaṃ.

Nasammāvattanādikathāvaṇṇanā niṭṭhitā.

Rādhabrāhmaṇavatthukathāvaṇṇanā

73. **''Pūtimutta**nti muttaṃ pūtikāyo viyā''ti vatvāpi ''pūtibhāvena muttaṃ paṭinissaṭṭhaṃ bhesajjaṃ pūtimuttabhesajja''nti likhitaṃ. Sabbattha itthannāmoti ekova na-kāro hoti.

Rādhabrāhmaṇavatthukathāvaṇṇanā niṭṭhitā.

Ācariyavattakathāvaṇṇanā

76. ''Āyasmato nissāya vacchāmī''ti vuttaṃ. ''Āyasmato ovādaṃ nissāya vasāmī''ti pāṭhasesavasena veditabbā. **Nissāyā**ti vā nissayā, nissayenāti vuttaṃ hoti. **Āyasmato**ti vā upayogatthe sāmivacanaṃ.

Ācariyavattakathāvaṇṇanā niṭṭhitā.

Nissayapaṭippassaddhikathāvaṇṇanā

83. **Disaṃ gato**ti tattha dhuranikkhittavāso hutvā tirogāmaṃ gato. **Yattha nissayo labbhati, tattha gantabba**nti etthāpi upajjhāye vuttanayeneva ''katipāhena gamissāmī''ti gamane cesa ussāho rakkhati. **Mā idha paṭikkamī**ti mā idha gaccha. **Sabhāgā** nāma upajjhāyassa sissā. Tattha nissayaṃ gahetvā. Yadi evaṃ ko visesoti ce? Tena idaṃ vuccati ''appeva nāma khameyyā''ti. **Vasituṃ vaṭṭatī**ti upajjhāyena pariccattattā upajjhāyasamodhānaṃ niratthakanti attho. Sace upajjhāyo cirena anuggahetukāmo hoti, tato paṭṭhāya upajjhāyova nissayo. Upajjhāyo ce alajjī hoti, saddhivihārikena anekakkhattuṃ vāretvā aviramantaṃ upajjhāyaṃ pahāya vināpi nissayapaṇāmanena aññassa santike nissayaṃ gahetvā vasitabbaṃ. Upajjhāyassa ce liṅgaṃ parivattati, ekadivasampi na rakkhati. Pakkhapaṇḍako ce hoti, nissayajātiko ce ''upajjhāyassa sukkapakkhaṃ āgamehī''ti vadati, sayameva vā āgameti, vaṭṭati. Upajjhāyo ce ukkhepaniyakammakato hoti, nānāsaṃvāsakabhūmiyaṃ ṭhitattā nissayo paṭippassambhati. Sammāvattantaṃ pana passitvā kammapaṭippassaddhiṃ āgametuṃ labhati. Mānattācārī ce hoti, abbhānaṃ āgametabbaṃ. Dīghaṃ ce parivāsaṃ carati, aññassa santike nissayo gahetabbo, upajjhāyasamodhānaṃ appamāṇaṃ. Parivāsamānattacārinā hi na nissayo dātabbo. Yaṃ pana **pārivāsikakkhandhakaṭṭhakathāyaṃ** vuttaṃ ''saddhivihārikānampi sādiyantassa dukkaṭamevā''tiādi (cūḷava. aṭṭha. 75), taṃ yathāvuttamatthaṃ sādheti eva. Yaṃ pana vuttaṃ ''sace saddhāpabbajitā kulaputtā 'tumhe, bhante, vinayakammamattaṃ karothā''ti vatvā vattaṃ karontiyeva, gāmappavesanaṃ āpucchantiyeva, taṃ vāritakālato paṭṭhāya anāpattī''ti. Taṃ vattasādiyanapaccayā dukkaṭābhāvamattadīpanatthaṃ, saddhivihārikānaṃ sāpekkhataṃ vā sandhāya vuttanti veditabbaṃ. Tasmā te ce upajjhāyena vāritānurūpameva paṭipajjanti, nissayo tesaṃ paṭippassaddhoti siddhaṃ hoti.

Dve leḍḍupāte atikkamitvā nivattatīti ‘‘ettāvatā disāpakkanto nāma hoti, tasmā antevāsike anikkhittadhurepi nissayo paṭippassambhati. Ācariyupajjhāyā dve leḍḍupāte anatikkamma leḍḍupātadvayabbhantare tirovihārepi parikkhitte, aparikkhitte vā vasituṃ vaṭṭatī’’ti likhitaṃ. Aparikkhitteyevāti no takkoti ācariyo, ettha pana aparikkhittassa parikkhepārahaṭṭhānato vimutte aññasmiṃ vihāre vasantīti adhippāyo. **Vihāro**ti cettha ‘‘tādisassa vihārassa ante ṭhitā ekā kuṭikā adhippetāti **upatissatthero’’**ti vuttaṃ. Tattha ‘‘sace ubhopi ācariyantevāsikā kenaci…pe… nissayo na paṭippassambhatī’’ti iminā sāmaññato vuttena aṭṭhakathāvacanena **dhammasirittheravādo** sameti. **Aparikkhitte vā**ti dvinnaṃ leḍḍupātānaṃ anto parikkhitto vā hoti aparikkhitto vā. ‘‘Bahisīma’’nti ca vuttattā antovihārasīmāyaṃ dve leḍḍupāte atikkamitvāpi vasituṃ vaṭṭatīti siddhattā pana **upatissattheravādo** na sameti. Ekāvāse hi parikkhitte vā aparikkhitte vā antamaso antotiyojanepi vasato nissayo na paṭippassambhati. So ca upacārasīmāya paricchinno, sā ca upacārasīmā parikkhittassa vihārassa parikkhepena aparikkhittassa parikkhepārahaṭṭhānena paricchinno ekāvāso.

Uposathakkhandhake ekāvāsavimatiyaṃ sīmāya anuññātattāti ce? Na, cīvarakkhandhakaṭṭhakathāya vicāritattā. Yathāha ‘‘sīmaṭṭhakasaṅgho bhājetvā gaṇhātū’’ti (mahāva. aṭṭha. 379). Katarasīmāya bhājetabbaṃ? **Mahāsivatthero** kirāha ‘‘avippavāsasīmāyā’’ti. Tato naṃ āhaṃsu ‘‘avippavāsasīmā nāma tiyojanāpi hoti, evaṃ sante tiyojane ṭhitā lābhaṃ gaṇhissanti, tiyojane ṭhatvā āgantukavattaṃ pūretvā ārāmaṃ pavisitabbaṃ bhavissati, gamiko tiyojanaṃ gantvā senāsanaṃ āpucchissati, nissayapaṭippannassa tiyojanātikkame nissayo paṭippassambhissati, pārivāsikena tiyojanaṃ atikkamitvā aruṇaṃ uṭṭhāpetabbaṃ bhavissati, bhikkhuniyā tiyojane ṭhatvā ārāmappavesanā āpucchitabbā bhavissati, sabbametaṃ upacārasīmāparicchedavasena kātuṃ vaṭṭatīti. Tasmā antoupacārasīmāya leḍḍupātadvayaṃ atikkamitvāpi vasato nissayo tiyojanātikkame nissayo na paṭippassambhatīti siddhaṃ. Kāmañcettha upacārasīmāya tiyojanappamāṇāya, atirekāya vā yathāvuttadosappasaṅgo siyāti. Sā hi āvāsesu vaḍḍhantesu vaḍḍhati, parihāyantesu parihāyatīti vuttattā, tasmā tādisassa vihārassa ante ṭhitā ekā kuṭi vihāroti idhādhippetā. Sāpi tasseva vihārassa kuṭikāva hotīti katvā so āvāso hoti. Nānāvāso eva ce adhippeto, ‘‘ante ṭhitā kuṭikā’’ti na vattabbaṃ. Dvinnaṃ leḍḍupātānaṃ abbhantare pana aparikkhitte nānāvāse nissayo na paṭippassambhatīti yvāyaṃ ‘‘no takko’’ti vutto, so tādise nānāvāse senāsanaggāhassa appaṭippassaddhinayena vutto. Senāsanaggāho hi ‘‘gahaṇena gahaṇaṃ ālayo paṭippassambhatī’’ti lakkhaṇattā itarattha paṭippassambhati. Tatrāyaṃ **pāḷi** ‘‘tena kho pana samayena āyasmā upanando sakyaputto eko dvīsu āvāsesu vassaṃ vasi…pe… detha, bhikkhave, moghapurisassa ekādhippāya’’nti (mahāva. 364). **Aṭṭhakathāya**ñcassa evaṃ vuttaṃ ‘‘idañca nānālābhehi nānūpacārehi ekasīmavihārehi kathitaṃ, nānāsīmavihāre pana senāsanaggāho paṭippassambhatī’’ti (mahāva. aṭṭha. 364). Aparikkhittā nānāvāsā ekūpacārasaṅkhyaṃ gacchanti. Parikkhittañca ekūpacāraṃ aparikkhittasaṅkhyaṃ gacchati. Ettāvatā leḍḍupātadvayabbhantare aparikkhitte aññasmiṃ vihāre vasato nissayo pana na paṭippassambhati, parikkhitte paṭippassambhati evāti ayamattho sādhitoti. Etthāha – dve leḍḍupāte atikkamitvāva satopi nissayo na paṭippassambhati. Vuttañhi **nissaggiyaṭṭhakathāyaṃ** ‘‘sace gacchantānaṃyeva asampattesu daharesu aruṇaṃ uggacchati, cīvaraṃ nissaggiyaṃ hoti, nissayo pana na paṭippassambhatī’’ti (pārā. aṭṭha. 2.495)? Vuccate – taṃ upajjhāyena samāgame saussāhatāya vuttaṃ. Idha dhuvavāsaṃ sandhāya, tasmā aññamaññaṃ na vilomenti. Keci pana ‘‘dve leḍḍupātaṃ atikkammāti idaṃ devasikaṃ ārocetvā vasanavasena vutta’’nti vadanti, taṃ tesaṃ matimattamevāti mama takko. Devasikaṃ ārocetvā vatthabbanti hi neva pāḷiyaṃ na aṭṭhakathāyaṃ dissati, tañca pana apakataññūhi āciṇṇanti veditabbaṃ.

Nissayapaṭippassaddhikathāvaṇṇanā niṭṭhitā.

Upasampādetabbapañcakakathāvaṇṇanā

84. **Na asekkhena sīlakkhandhenā**tiādi ‘‘attānameva paṭhamaṃ, patirūpe nivesaye’’ti (dha. pa. 158) vacanavasena vuttaṃ, na āpattiaṅgavasena. Nīlasamāyogato nīlaṃ viya vuttaṃ **‘‘asekkhena vimuttiñāṇadassanakkhandhenā’’**ti. Adhisīle sīlavipanno nāma āpajjitvā avuṭṭhito.

Upasampādetabbapañcakakathāvaṇṇanā niṭṭhitā.

Aññatitthiyapubbavatthukathāvaṇṇanā

86. **Yo so aññatitthiyapubbo**ti ettha dve atthavikappā – tassa pasūrassa bhikkhubhāvaṃ sandhāya aññatitthiyapubbo, so bhikkhu taṃyeva titthāyatanaṃ saṅkamīti ayameko attho. Evaṃ titthiyapakkantako puna gihivesena āgato aññatitthiyapubbo, so āgato na upasampādetabboti ayameko attho. Taṃ aññatitthiyapakkantakaṃ ṭhapetvā ‘‘yo so, bhikkhave, aññatitthiyapubbo’’ti ettha na gihivesadhāraṇova pubbasaddena vutto, kintu tasmiṃ attano yathāsamādinnatitthiyavese ṭhitopi. Diṭṭhivasena atitthiyabhūtattā atitthiyapubbo, so panāgato vibbhanto āgacchati, tassa parivāsadānakiccaṃ natthi. Kiṃ imassa aññatitthiyapubbassa bhikkhuvesaṃ gahetvā saraṇagamanena sāmaṇerapabbajjā jātā, na jātāti? Kiñcettha yadi jātā, ‘‘yo so, bhikkhave, aññopi aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, tassa cattāro māse parivāso dātabbo’’ti (mahāva. 86) vacanaṃ virujjhati. Atha na jātā, parivāsakammavācāya pabbajjāya aparāmasanaṃ virujjhatīti. Tattha **mahāvihāravāsino** ‘‘sāmaṇerasseva sato parivāso dātabbo’’ti vadanti. Itare tathā na vadanti. Te hi ‘‘evaṃ ārādhako kho bhikkhave aññatitthiyapubbo āgato upasampādetabbo’ti (mahāva. 87) suttapadaṃ pariharitabbaṃ, pure ca pacchā ca ‘aññatitthiyapubbo’ti vacanasāmaññato na sāmaṇero jātoti ce, yadi evaṃ apabbājetvāva upasampādetabboti āpajjati. Tato ca sabbapaṭhamaṃ vuttasuttaṃ virujjhati. ‘Titthāyatanaṃ saṅkanto’ti pāṭhopi na sundaraṃ. Pāṇātipātādīsu aññataraṃ sace bhindati, cattāro māse paripuṇṇepi puna paripūretabbaṃ viya dissati. Vuttampi tassa saṃvaraṃ bhikkhukaraṇatthāya anuññātattā sīle vattabbaṃ natthī’’ti vadanti, vicāretvā gahetabbaṃ. Saraṇāni sace bhijjanti sāmaṇerasseva.

Aññatitthiyapubbavatthukathāvaṇṇanā niṭṭhitā.

Pañcābādhavatthukathāvaṇṇanā

88. **Nakhapiṭṭhī**ti cūḷaṅgulinakhapiṭṭhi adhippetā. ‘‘Paṭicchanne nakhapiṭṭhito mahantampi vaṭṭati, evaṃ sesesupī’’ti keci vadanti, taṃ aṭṭhakathāya na sameti viya. **Padumakaṇṇikā**pi āruḷhe rattapadumavaṇṇacitraṃ.

Pañcābādhavatthukathāvaṇṇanā niṭṭhitā.

Coravatthukathāvaṇṇanā

91-2. **Dhammasāmī**ti yasmā sayaṃ dhammasāmī, tasmā bhikkhūhi apabbājetabbakampi coraṃ aṅgulimālaṃ pabbājetvā āyatiṃ evamāhāti attho. **Pāḷipotthakesu** ''kharabhedako''tipi likhitaṃ. **Sannisinnāsū**ti vūpasantāsu.

Coravatthukathāvaṇṇanā niṭṭhitā.

Iṇāyikadāsavatthukathāvaṇṇanā

96. Passa me pattacīvaramattaṃ, ahaṃ idaṃ dassāmīti sāmīci, yato natthi āpatti. **Upaḍḍhupaḍḍha**nti thokaṃ thokaṃ.

97. **Desacāritta**nti sāvanapaṇṇāropanādi taṃ taṃ desacārittaṃ. ''Devadāsiputte vaṭṭatī''ti likhitaṃ. ''Ārāmikaṃ ce pabbājetukāmo, aññamekaṃ datvā pabbājetabba''nti vuttaṃ. Mahāpaccarivādassa ayamidha adhippāyo. ''Bhikkhusaṅghassa ārāmike demā''ti dinnattā na te tesaṃ dāsā. ''Ārāmiko ca neva dāso na bhujissoti vattabbato na dāso''ti likhitaṃ. Takkāsiñcanaṃ sīhaḷadīpe cārittaṃ. Te ca pabbājetabbā saṅghassārāmikattā. Nissāmikaṃ dāsaṃ attanāpi bhujissaṃ kātuṃ labhati. ''Dāsassa pabbajitvā attano sāmike disvā palāyantassa āpatti natthīti vadantī''ti ca likhitaṃ. Attano vā dāso assa bhikkhunoti attho. Nissāmikassa dāsassa rājā sāmi, tasmā rājānaṃ vā tasmiṃ gāme manusse vā āpucchitvā pabbājetabboti eke. ''Bhujissaṃ katvā''ti likhitaṃ. Tassa parihāraṃ bhaṇanti ''yathā bhujisso hoti, tathā kattabbo''ti. Evaṃ saṅkappena vatvā ''payojanaṃ natthī''ti kehici likhitaṃ. **Bhujissaṃ kātumeva vaṭṭatī**ti ''sace passanti, anubandhissantī''ti vuttaṃ. Āpatti natthi. **''Asuddhā kira me**tipi taṃ sandhāyeva vutta''nti vadanti.

Iṇāyikadāsavatthukathāvaṇṇanā niṭṭhitā.

Kammārabhaṇḍuvatthādikathāvaṇṇanā

98. **Kammārabhaṇḍū**ti ettha dārako cūḷāmattaṃ ṭhapetvā āgacchati, tasmā āpucchituṃ labhati. Tañce so vā añño vā avaharati, doso natthi. ''Kesamassuorohanaṃ akatvā asatiyā saraṇāni datvā pabbājeti, ruhatevā''ti vadanti.

101-3. **Ettha** kule. ''Ubhayāni kho panassa…pe… anubyañjanasoti sabbopāyaṃ pabhedo **mātikāṭṭhakathāyaṃ** ñāto hotī''ti ca ''āpattiṃ jānātīti pāṭhe avattamānepi idaṃ nāma katvā idaṃ āpajjatīti jānāti ce, vaṭṭatī''ti ca likhitaṃ. ''Tañca kho tato pubbe pāṭhe paguṇe kateti gahetabbaṃ, ācariyupajjhāyānampi eseva nayo''ti vuttaṃ.

Kammārabhaṇḍuvatthādikathāvaṇṇanā niṭṭhitā.

Rāhulavatthukathāvaṇṇanā

105. ''Aṅgārino dāni dumā bhadante''tiādīhi (theragā. 527) **saṭṭhimattāhi**. Dassehi iti maṃ āṇāpesi. Ettha iti-saddo āharitabbo. **Pokkharavassa**nti pokkharapattavaṇṇaṃ udakaṃ, tamhi vassante temitukāmāva tementi. **Uṇhīsato paṭṭhāyā**ti muddhato paṭṭhāya.

''Siniddhanīlamudukuñcitakeso,
Sūriyanimmalatalābhinalāṭo;
Yuttatuṅgamudukāyatanāso,
Raṃsijālavitato narasīho''ti. (apa. aṭṭha. 1.santikenidānakathā; jā. aṭṭha. 1.santikenidānakathā) –

Ādigāthāhi. Atha vā –

''Cakkavaraṅkitarattasupādo,
Lakkhaṇamaṇḍitaāyatapaṇhi;
Cāmarachattavibhūsitapādo,
Esa hi tuyha pitā narasīho.

''Sakyakumāravaro sukhumālo,
Lakkhaṇacittikapuṇṇasarīro;
Lokahitāya gato naravīro,
Esa hi tuyha pitā narasīho.

''Puṇṇasasaṅkanibho mukhavaṇṇo,
Devanarāna piyo naranāgo;
Mattagajindavilāsitagāmī,
Esa hi tuyha pitā narasīho.

''Khattiyasambhavaaggakulīno,
Devamanussanamassitapādo;
Sīlasamādhipatiṭṭhitacitto,
Esa hi tuyha pitā narasīho.

''Āyatayuttasusaṇṭhitanāso,
Gopakhumo abhinīlasunetto;
Indadhanū abhinīlabhamūko,
Esa hi tuyha pitā narasīho.

''Vaṭṭasuvaṭṭasusaṇṭhitagīvo,
Sīhahanū migarājasarīro;
Kañcanasucchaviuttamavaṇṇo,
Esa hi tuyha pitā narasīho.

''Suddhasugambhīramañjusaghoso,
Hiṅgulabaddhasurattasujivho;
Vīsati vīsati setasudanto,
Esa hi tuyha pitā narasīho.

''Añjanavaṇṇasunīlasukeso,
Kañcanapaṭṭavisuddhanalāṭo;
Osadhipaṇḍarasuddhasuuṇṇo,
Esa hi tuyha pitā narasīho.

''Gacchatinīlapathe viya cando,
Tāragaṇāpariveṭhitarūpo;
Sāvakamajjhagato samaṇindo,
Esa hi tuyha pitā narasīho''ti. (jā. aṭṭha. 1.santikenidānakathā) –

Imāhi.

Uddiṭṭheti evaṃ caritabbanti attano, ''uttiṭṭhe''ti dhammapadapāṭho. **Dhamma**nti sapadānacārikavattaṃ. Anesanaṃ vajjetvā sucaritaṃ care.

Kesavissajjananti pañcasikhākāraṃ vajjetvā ekasikhākāraṃ. **Paṭṭabandho**ti ettha **paṭṭo**ti tasmiṃ kule āciṇṇo alaṅkāraviseso. **Gharamaṅgala**nti gharamaho. **Chattamaṅgala**nti yuvarājachattapaṭṭi. **Vaṭṭānugata**nti kilesavaṭṭānugataṃ. Vighātapaccayattā **savighātakaṃ**. Thero rādhaṃ brāhmaṇaṃ pubbe pabbajitvā kasmā idāni ''kathāhaṃ, bhante, rāhulaṃ pabbājemī''ti āhāti ce? Tattha upasampadāpaṭikkhepo adhippeto, tasmā ''bhagavā upasampadameva paṭikkhipi, idāni anāgate saṃsayāpanayanādhippāyo bhagavā''ti ñatvā āha. Cittasamuṭṭhānarūpavasena **''aṭṭhimiñjaṃ āhaccā''**ti vuttaṃ kira. Buddhānaṃ, cakkavattīnañca byattādivasena nānattaṃ veditabbaṃ, aññathā nandādayopi pabbajitvā buddhā siyuṃ ''sace pabbajati, buddho hotī''ti vacanato.

Pesetvā dassetuṃ vaṭṭati, āpucchissāmāti pabbājetuṃ vaṭṭatīti ca idaṃ yasmā videsappatto nāma lokasaṅketenāpi mātāpituvāsato mutto serivihārīti vuccati, tasmāssa te asantapakkhe ṭhitā viya hontīti katvā ''na tassa pabbajjācariye vā appasādaṃ karontī''ti evaṃ vuttaṃ naṭṭhameva. Pabbajitā samagatikāti lokavohāro. Teneva cettha dukkhappattādinā desantaragamanañca samagatikaṃ kataṃ. **Videsaṃ gantvā**ti cettha **videso** nāma mātāpituvāsato añño deso, na uppattidesato. Byañjanattho eva ce pamāṇaṃ, na yutti. Matamātāpitikopi na pabbājetabboti āpajjati, tasmā anuppattabbaṭṭhāne ṭhitehiyeva mātāpitūhi ananuññāto putto na pabbājetabboti evamidhādhippāyo veditabbo, aññathā pāḷiyā virujjheyya, āpattiṭṭhānassa ca sithilakaraṇaṃ aṭṭhakathāya na yujjati. Idaṃ tāva evaṃ hotu, ''vihāraṃ vā jhāpemī''tiādinayo kathaṃ na virujjhatīti ce? Attaparūpaddavappasaṅgabhayena avasena pabbajitattā, puttarakkhaṇatthaṃ pabbajitattā ca. Evañhi sati sayameva so attanā pabbajito hoti, na kenaci upalāpetvā pabbajito. **''Puttapemaṃ** vā puttarakkhe piyo hotī''ti nidānānulomato na virujjhati.

Rāhulavatthukathāvaṇṇanā niṭṭhitā.

Sikkhāpadadaṇḍakammavatthukathāvaṇṇanā

107. **Attano pariveṇañcā**ti puggalikaṃ. **Mukhadvārika**nti mukhadvārena bhuñjitabbaṃ. Tattha niyojitabbakaṃ, tassa **āvaraṇaṃ** nivāraṇaṃ karonti. Atha vā ''anujānāmi, bhikkhave, āvaraṇaṃ kātu''nti yaṃ āvaraṇaṃ anuññātaṃ, taṃ āvaraṇaṃ mukhadvārikaṃ āhāraṃ karontīti adhippāyo.

Sikkhāpadadaṇḍakammavatthukathāvaṇṇanā niṭṭhitā.

Anāpucchāvaraṇavatthuādikathāvaṇṇanā

108. Parassa dussīlabhikkhussapīti attho. Keci ''dussīlabhikkhūpī''ti likhanti, taṃ na sundaraṃ. Porāṇā pana ''yāvatatiyaṃ vuccamāno ce na oramati, saṅghaṃ apaloketvā nāsetabbo, puna pabbajjaṃ yācamānopi apaloketvā pabbājetabbo''ti vadanti. **Bhikkhūnaṃ upasampadakammavācāsadisa**nti ettha ''yathā upasampanno sikkhaṃ paccakkhāya yathānivatthapārutova hutvā pacchā upasampanno pubbe attano navakatarassa samānavassikassa puna vandanādīni karoti, evaṃ sāmaṇeropi puna gahitasaraṇo tato pubbe attano navakatarassa samānavassikassa sāmaṇerassa puna vandanādīni karoti. Liṅgaṃ panettha vuḍḍhatarabhāvaṃ na sādhetīti vuttaṃ hotī''ti vuttaṃ. Vikālabhojanaṃ sāmaṇerānaṃ vītikkamevāti eke. ''Accayo maṃ, bhante, accāgamā''tiādinā nayena accayaṃ desāpetabbo. ''Diṭṭhiyā anissajjanena 'tvaṃ, sāmaṇera, gacchā'ti vutteyeva pārājiko hotī''ti vuttaṃ, ''yāvatatiyanti vuttattā

buddhādīnaṃ avaṇṇabhāsitamattena ca diṭṭhiggahitamattena ca saraṇāni na bhijjantīti vuttaṃ hotī''ti vadanti. Evaṃ sante pāṇātipātādiṃ karontassāpi taṃ sambhotīti mama takko. ''Nissīlassa puna nāsanā vuttā''ti ca keci vadanti, taṃ yuttaṃ viya. Na hi bhagavā sīlavantassa liṅganāsanaṃ anujānātīti vicāretabbaṃ, bhikkhunidūsakāpadesena bhabbābhabbe saṅgaṇhātīti porāṇā. **''Pabbajjampi na labhatī**ti yathā cettha ayamattho dassito, tathā 'paṇḍako, bhikkhave, anupasampanno na upasampādetabbo, upasampanno nāsetabbo'ti (mahāva. 109) ādinā nayena vuttānampi pabbajjaṃ natthīti dīpitaṃ hoti. Na hi idaṃ ṭhānaṃ ṭhapetvā tesaṃ pabbajjāya vāritaṭṭhānaṃ atthi. 'Bhikkhunidūsako, bhikkhave, anupasampanno na upasampādetabbo, upasampanno nāsetabbo'ti (mahāva. 114) vuttenapi samānattā tassa pabbajjā viya tesampi pabbajjā vāritāva hotītipi dassetuṃ puna bhikkhunidūsakoti gahitanti apare''ti vuttaṃ. Kiṃ iminā? Nanu **aṭṭhakathāyaṃ** vuttaṃ ''yassa cettha pabbajjā vāritā, taṃ sandhāya idaṃ vuttaṃ anupasampanno na upasampādetabbo, upasampanno nāsetabbo''ti.

Anāpucchāvaraṇavatthuādikathāvaṇṇanā niṭṭhitā.

Paṇḍakavatthukathāvaṇṇanā

109. Opakkamikapaṇḍakassa hīnaṅgattā apabbajitassa pabbajjā vāritā, pabbajitassa upasampadā na kātabbā. Pubbe upasampannassa ce upacaraṇaṃ atthi, na nāsanā kātabbāti no takkoti ācariyo. Chinnaṅgajāto na paṇḍako. Pañcasu napuṃsakapaṇḍakova abhāvako. Itare cattāro sabhāvakāti veditabbā. Bhāvo pana tesaṃ paṇḍako hoti. Ete cattāropi kira purisāvāti eke. Itthīpi pakkhapaṇḍakī hotīti eke. Upakkame kate paṇḍakabhāvo avassaṃ hoti, tasmā pabbajjaṃ na labhati. ''Yadi pana kassaci na hoti, pabbajjā na vāritāti vinicchayaṃ vadantī''ti vuttaṃ.

''Pabbajjā vāritāti apaṇḍakapakkhe pabbājetvā paṇḍakapakkhe nāsetabboti adhippāyo''ti likhitaṃ. **Porāṇagaṇṭhipade** pana māsapaṇḍakalekhapaṇḍakehi saha satta paṇḍakā vuttā. Tattha **lekhapaṇḍako** nāma kira mantavasena upahatabījo. Tattha ''opakkamikalekhapaṇḍakā pabbajitā na nāsetabbā. Yo pabbājeti, tassa dukkaṭa''nti ca vuttaṃ.

Paṇḍakavatthukathāvaṇṇanā niṭṭhitā.

Theyyasaṃvāsakavatthukathāvaṇṇanā

110. **Theyyasaṃvāsako**ti ettha kiñcāpi byañjanatthavasena saṃvāsatthenakova theyyasaṃvāsakoti paññāyati, atha kho tayo theyyasaṃvāsakā. **Saṃvāso**ti cettha na ekakammādiko saṃvāso, kintu bhikkhuvassagaṇanādiko kiriyabhedo idha saṃvāso nāma. Imañhi sakkā theyyāya kātuṃ, netaranti aṭṭhakathāya adhippāyo. Videsaṃ gantvā pabbajitehi pucchite ''dasavasso''tiādiṃ bhaṇantassa doso. Gihīnaṃ vutte doso natthīti keci. Rājabhayādīhi gahitaliṅgānaṃ ''gihī maṃ samaṇoti jānātū''ti vañcanacitte satipi bhikkhūnaṃ vañcetukāmatāya, tehi saṃvasitukāmatāya ca abhāvā doso na jāto. **''Sabbapāsaṇḍiyabhattānī**ti vihāraṃ āgantvā saṅghikaṃ gaṇhantassa saṃvāsaṃ pariharituṃ dukkaraṃ, tasmā vutta''nti ca likhitaṃ. ''Sūpasampanno''ti vuttattā gahaṭṭhampi sace upasampādenti, sūpasampannoti āpannaṃ, ''anupasampannakāleyevā''ti iminā sace upasampannakāle suṇāti, sūpasampanno eva anārocentopīti dasseti. **Andhakaṭṭhakathāyaṃ, porāṇagaṇṭhipadesu** ca dussīlabhikkhu ''theyyasaṃvāsako''ti vutto ''theyyāya vo, bhikkhave, raṭṭhapiṇḍo bhutto''ti (pārā. 195) iminā kira pariyāyenāti veditabbaṃ. Tenevāha **''taṃ na gahetabba''**nti. ''Mahāpeḷādīsū''ti etena gihisantakaṃ dassitaṃ.

Sayaṃ sāmaṇerova kūṭavassāni gaṇetvā gaṇhanto pārājiko hoti, theyyasaṃvāsako pana na hoti, tathā bhikkhupi, so pana bhaṇḍagghena kāretabboti iminā adhippāyena **''sayaṃ sāmaṇerovā''**tiādi vuttaṃ. Ayaṃ pana theyyasaṃvāsako nāma yasmā pabbajitova hoti, nāpabbajito, tasmā ''theyyasaṃvāsako, bhikkhave, apabbajito na pabbājetabbo, pabbajito nāsetabbo''ti vattuṃ na sakkāti katvā imassa vasena paṇḍakato paṭṭhāya ''anupasampanno na upasampādetabbo''tiādinā pāḷi ṭhapitā, na upasampadāmattasseva abhabbattā ekādasannampi nesaṃ pabbajjārahabhāvappasaṅgato. Apica aniṭṭhadosappasaṅgato tathā eva pāḷi ṭhapitā. Yasmā titthiyapakkamanaṃ, saṅghabhedanañca upasampannasseva hoti, nānupasampannassa, so duvidhopi pabbajitova hoti, nāpabbajito, tasmā ''titthiyapakkantako, bhikkhave, apabbajito na pabbājetabbo''tiādipāḷiyā sati te ubhopi apabbājetabbā hontīti aniṭṭhappasaṅgo āpajjatīti. Tīsu pana theyyasaṃvāsakesu sāmaṇerālayaṃ karonto liṅgatthenako, upasampannālayaṃ karonto saṃvāsatthenako, ubhayatthenako ca. Na hi sāmaṇerasaṃvāso idha saṃvāso nāma, teneva **aṭṭhakathāyaṃ** ''bhikkhuvassagaṇanādiko hi sabbopi kiriyabhedo imasmiṃ atthe saṃvāso''ti vuttanti eke. Yathāvuḍḍhaṃ vandanasādiyanāsanapaṭibāhanānaṃ sāmaṇerasaṃvāsasāmaññato nevāti ācariyo.

Theyyasaṃvāsakavatthukathāvaṇṇanā niṭṭhitā.

Titthiyapakkantakakathāvaṇṇanā

Titthiyapakkantako, bhikkhavetiādi attano nidānabhūte **pasūravatthusmiṃ** eva vattabbaṃ samānampi tattha vāritaadhikārābhāvā abhabbā. Idheva theyyasaṃvāsakena vinā sambhavato vutto. Tattha ''atha kho na pabbājetabbopī''ti idheva vacanaṃ pasūrassa upasampadāya eva yācanicchāya dassanena, ''so āgato na upasampādetabbo''ti bhagavato upasampadāmattapaṭisedhanena ca pabbajjānumatidosappasaṅgabhayāti veditabbaṃ. Tesaṃ liṅge ādinnamatte laddhiyā gahitāyapi aggahitāyapi titthiyapakkantako hoti, avandanīyasseva naggaliṅgassa seṭṭhabhāvaṃ vā upagacchati, na muccati, ettha ''padavāre dukkaṭaṃ, ājīvako bhavissanti visamacittavasena gatattā naggo hutvā na gamanenā''ti vadanti. Ubhinnampi vasena yuttanti mama takko. **Tāva naṃ laddhi rakkhati** asampaṭicchitattā. **Upasampannabhikkhunā kathito**ti kathaṃ paññāyati? Aṭṭhakathāvacanappamāṇatovāti eke. Nidānavasenāti eke. Pasūrassa upasampannattā upasampannānaṃ eva titthiyapakkantatāvacanatoti eke. Yathāha ''upajjhāyo pakkantovā hoti, vibbhanto vā, kālaṃkato vā, pakkhasaṅkanto vā''ti ācariyo. **Pakkhasaṅkanto vā**ti sāmaṇeranāsanāvatthūsu abhāvatoti eke. Aññatitthiyapubbassa upasampannassa sato pakkhasaṅkantabhayā anupasampannakāle upasampadatthaṃ parivāsapaññāpanenāti eke. Pabbajjatthampīti ce? Na, pubbe vicāritattā, apabbajitassa

adhisīlābhāvato ca. Pātimokkhasīlañhi adhisīlaṃ nāma, tañca apabbajitassa natthi. Imassa ca parivāsavatte adhisīlaṃ vuttaṃ. Yathāha ''puna caparaṃ, bhikkhave, aññatitthiyapubbo tibbacchando hoti uddese paripucchāya adhisīle''ti (mahāva. 87). Apica ''sace, bhikkhave, jātiyā sākiyo aññatitthiyapubbo āgacchati, so āgato upasampādetabbo''ti (mahāva. 87) ettha upasampadāmattaparidīpanato. Upasampadāmattaparidīpanañhettha tasseva parivāsadānasiddhito. Parivāsadānattanidassanatthe hesā pāḷi.

Titthiyapakkantakakathāvaṇṇanā niṭṭhitā.

Tiracchānagatavatthukathāvaṇṇanā

111. **Nāgayoniyā**ti nāgayonito, attano nāgajātihetūti adhippāyo. Kiṃkāraṇā? Abhikkhaṇaṃ sakajātiyā methunapaṭisevane, vissaṭṭhaniddokkamane ca sabbesampi.

Tiracchānagatavatthukathāvaṇṇanā niṭṭhitā.

Mātughātakādivatthukathāvaṇṇanā

112-5. **Apavāhana**nti pakkhalanaṃ, kāsāyavatthanivāsanaṃ icchamānanti attho. Duṭṭhacittena. Kīdisena? Vadhakacittenāti adhippāyo. Lohituppādanavasena duṭṭhacittanti keci, taṃ na sundaraṃ.

Mātughātakādivatthukathāvaṇṇanā niṭṭhitā.

Ubhatobyañjanakavatthukathāvaṇṇanā

116. ''Yadi paṭisandhiyaṃ uppannaliṅgena etaṃ nāmaṃ labhantīti adhippāyo''ti likhitaṃ.

Ubhatobyañjanakavatthukathāvaṇṇanā niṭṭhitā.

Anupajjhāyakādivatthukathāvaṇṇanā

117. ''Keci 'kuppatī'ti vadanti, taṃ 'na gahetabba''nti yaṃ vuttaṃ, taṃ ''pañcavaggakaraṇīyañce, bhikkhave, kammaṃ bhikkhunipañcamo kammaṃ kareyya, akammaṃ na ca karaṇīya''ntiādinā (mahāva. 390) nayena vuttattā paṇḍakādīnaṃ gaṇapūraṇabhāve eva kammaṃ kuppati, na sabbanti katvā suvuttaṃ, itarathā ''paṇḍakupajjhāyena kammaṃ kareyya, akammaṃ na ca karaṇīya''ntiādikāya **pāḷiyā** bhavitabbaṃ siyā. Yathā aparipuṇṇapattacīvarassa upasampādanakāle kammavācāyaṃ ''paripuṇṇassa pattacīvara''nti asantaṃ vatthuṃ kittetvā upasampadāya katāya tasmiṃ asantepi upasampadā ruhati, evaṃ ''ayaṃ buddharakkhito āyasmato dhammarakkhitassa upasampadāpekkho''ti avatthuṃ paṇḍakupajjhāyādiṃ, asantaṃ vā, vatthuṃ kittetvā katāyapi gaṇapūrakānamatthitāya upasampadā ruhateva. ''Na, bhikkhave, paṇḍakupajjhāyena upasampādetabbo, yo upasampādeyya, āpatti dukkaṭassa, so ca puggalo anupasampanno''tiādivacanassābhāvā ayamattho siddhova hoti. Na hi buddhā vattabbayuttaṃ na vadanti, tena vuttaṃ ''yo pana, bhikkhu, jānaṃ ūnavīsativassaṃ…pe… so ca puggalo anupasampanno''tiādi (pāci. 403). Tathā ''byattena bhikkhunā paṭibalena saṅgho ñāpetabbo'ti (mahāva. 71) vacanato theyyasaṃvāsakādiācariyehi anussāvanāya katāya upasampadā na ruhati tesaṃ abhikkhuttā''ti vacanampi na gahetabbaṃ. Kiñca bhiyyo ''imāni cattāri kammāni pañcahākārehi vipajjantī''tiādinā (pari. 482) nayena kammānaṃ sampattivipattiyā kathiyamānāya ''sattahi ākārehi kammāni vipajjanti vatthuto vā ñattito vā anussāvanato vā sīmato vā parisato vā upajjhāyato vā ācariyato vā''ti akathitattā na gahetabbaṃ. ''Parisato vā''ti vacanena ācariyaupajjhāyānaṃ vā saṅgaho katoti ce? Na, ''dvādasahākārehi parisato kammāni vipajjantī''ti etassa **vibhaṅge** tesamanāmaṭṭhattā. Ayamattho ''yasmā tattha tattha sarūpena vuttapāḷivaseneva sakkā jānituṃ, tasmā nayamukhaṃ dassetvā saṃkhittoti ayamassa yuttigavesanā''ti vuttaṃ. Tatridaṃ vicāretabbaṃ – anupajjhāyakaṃ upasampādentā te bhikkhū yathāvuttanayena abhūtaṃ taṃ vatthuṃ kittayiṃsu, udāhu musāvādabhayā tāneva padāni na sāvesunti. Kiñcettha yadi tāva upajjhāyābhāvata na sāvesuṃ, ''puggalaṃ na parāmasatī''ti vuttavipattippasaṅgo hoti, atha sāvesuṃ, musāvādo nesaṃ bhavatīti? Vuccate – sāvesuṃyeva yathāvuttavipattippasaṅgabhayā, ''kammaṃ pana na kuppatī''ti aṭṭhakathāya vuttattā ca, na musāvādassa asambhavato, musāvādenāpi kammasambhavato ca. Na hi sakkā musāvādena kammavipattisampattiṃ kātunti. Tasmā ''anupajjhāyakaṃ upasampādentī''ti vacanassa ubhayadosavinimutto attho pariyesitabbo.

Ayañcettha yutti – ''yathā pubbe pabbajjupasampadupajjhāyesu vijjamānesupi upajjhāyaggahaṇakkamena aggahitattā 'tena kho pana samayena bhikkhū anupajjhāyaka'ntiādi vuttaṃ, tathā idhāpi upajjhāyassa vijjamānasseva sato aggahitattā 'anupajjhāyakaṃ upasampādentī'ti vuttaṃ. Kammavācācariyena pana gahito tena upajjhāyoti saññāya upajjhāyaṃ kittetvā kammavācaṃ sāvetabbaṃ, kenaci vā kāraṇena kāyasāmaggiṃ adentassa upajjhāyassa chandaṃ gahetvā kammavācaṃ sāveti, upajjhāyo vā upasampadāpekkhassa upajjhaṃ datvā pacchā upasampanne tasmiṃ tādise vatthusmiṃ samanuyuñjiyamāno vā asamanuyuñjiyamāno vā upajjhāyadānato pubbe eva sāmaṇero paṭijānāti, sikkhāpaccakkhātako vā antimavatthuajjhāpannako vā paṭijānāti, chandahārakādayo viya upajjhāyo vā aññasīmāgato hoti, 'kammavācā ruhatī'ti vatvā 'anujānāmi, bhikkhave, paccantimesu janapadesu vinayadharapañcamena gaṇena upasampada'nti (mahāva. 259) vuttattā keci 'vinayadharapañcamena upajjhāyena sannihiteneva bhavitabba'nti vadantī''ti **porāṇaganṭhipade** vuttaṃ. So ce pāṭho pamāṇo majjhimesu janapadesu tassa vacanassābhāvato. Asannihitepi upajjhāye kammavācā ruhatīti āpajjatīti ce? Na, kasmā? Kammasampattiyaṃ ''puggalaṃ parāmasatī''ti vuttapāṭhova no pamāṇaṃ. Na hi tattha asannihito upajjhāyasaṅkhāto puggalo parāmasanaṃ arahati, tasmā tattha saṅghaparāmasanaṃ viya puggalaparāmasanaṃ veditabbaṃ. Saṅghena gaṇena upajjhāyena upasampādenti tesaṃ atthato puggalattā. Paṇḍakādiupajjhāyena upasampādenti upasampādanakāle aviditattāti porāṇā.

Apattakādivatthukathāvaṇṇanā

118. **Apattacīvaraṃ upasampādentī**ti kammavācācariyo ‘‘paripuṇṇassa pattacīvara’’nti saññāya, kevalaṃ atthasampattiṃ anapekkhitvā santapadanihārena vā ‘‘paripuṇṇassa pattacīvara’’nti kammavācaṃ sāveti. Yathā etarahi matavippavutthamātāpitikopi ‘‘anuññātosi mātāpitūhī’’ti puṭṭho ‘‘āma bhante’’ti vadati. Kiṃ bahunā, ayaṃ panettha sāro – ‘‘tasmiṃ samaye cattāri kammāni pañcahākārehi vipajjantī’’ti lakkhaṇassa na tāva paññattattā anupajjhāyakādiṃ upasampādenti, vajjanīyapuggalānaṃ avuttattā paṇḍakupajjhāyādiṃ upasampādenti. Terasantarāyapucchāya adassanattā apattacīvarakaṃ upasampādenti. ‘‘Anujānāmi, bhikkhave, ñatticatutthena kammena upasampādetu’’nti (mahāva. 69) evaṃ sabbapaṭhamaṃ anuññātakammavācāya ‘‘paripuṇṇassa pattacīvara’’nti avacanamettha sādhakanti veditabbaṃ. Taṅhi vacanaṃ anukkamenānuññātanti.

Hatthacchinnādivatthukathāvaṇṇanā

119. Idaṃ tāva sabbathā hotu, ‘‘mūgaṃ pabbājenti, badhiraṃ pabbājentī’’ti idaṃ kathaṃ sambhavitumarahati ādito paṭṭhāya ‘‘anujānāmi, bhikkhave, imehi tīhi saraṇagamanehi pabbajja’’ntiādinā (mahāva. 34) anuññātattāti? Vuccate – ‘‘evañca pana, bhikkhave, pabbājetabboti. Evaṃ vadehīti vattabbo…pe… tatiyampi saṅghaṃ saraṇaṃ gacchāmī’’ti ettha ‘‘evaṃ vadehīti vattabbo’’ti imassa vacanassa micchā atthaṃ gahetvā mūgaṃ pabbājesuṃ. ‘‘Evaṃ vadehī’’ti taṃ pabbajjāpekkhaṃ āṇāpetvā sayaṃ upajjhāyena vattabbo ‘‘tatiyaṃ saṅghaṃ saraṇaṃ gacchāmī’’ti, so pabbajjāpekkho tathā āṇatto upajjhāyavacanassa anu anu vadatu vā, mā vā, tattha tattha bhagavā ‘‘kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti upajjhāyo. Dinno hoti chando. Dinnā hoti pārisuddhi. Dinnā hoti pavāraṇā’’ti vadati. Tadanumānena vā kāyena tena pabbajjāpekkhena viññattaṃ hoti saraṇagamananti vā lokepi kāyena viññāpento ‘‘evaṃ vadatī’’ti vuccati, taṃ pariyāyaṃ gahetvā mūgaṃ pabbājentīti veditabbaṃ. **Porāṇaganṭhipade** ‘‘mūgaṃ kathaṃ pabbājentī’ti pucchaṃ katvā tassa kāyappasādasambhavato kāyena pahāraṃ datvā hatthamuddāya viññāpetvā pabbājesu’’nti vuttaṃ. Kiṃ bahunā, ayaṃ panettha sāro – yathā pubbe pabbajjādhikāre vattamāne pabbajjābhilāpaṃ upacchinditvā ‘‘paṇḍako, bhikkhave, anupasampanno na upasampādetabbo’’tiādinā nayena upasampadavaseneva abhilāpo kato. Theyyasaṃvāsakapade asambhavato kiñcāpi so na kato pabbajjāva tattha katā, sabbattha pana upasampadābhilāpena adhippetā tadanubhāvato. Upasampadāya pabbajjāya vāritāya upasampadā vāritā hotīti katvā. Tathā idha upasampadādhikāre vattamāne upasampadābhilāpaṃ upacchinditvā upasampadameva sandhāya pabbajjābhilāpo katoti veditabbo. Kāmaṃ so na kattabbo, mūgapade asambhavato tassa vasena ādito paṭṭhāya upasampadābhilāpova kattabbo viya dissati, tathāpi tasseva mūgapadassa vasena ādito paṭṭhāya pabbajjābhilāpova kato micchāgahaṇanivāraṇatthaṃ. Kathaṃ? ‘‘Mūgo, bhikkhave, appatto osāraṇaṃ, tañce saṅgho osāreti, sosārito’’ti (mahāva. 396) vacanato mūgo upasampanno hotīti siddhaṃ. So ‘‘kevalaṃ upasampannova hoti, na pana pabbajito tassa pabbajjāya asambhavato’’ti micchāgāho hoti. Taṃ pariccajāpetvā yo upasampanno, so pabbajitova hoti. Pabbajito pana atthi koci upasampanno, atthi koci anupasampanno. Imaṃ sammāgāhaṃ uppādeti bhagavāti veditabbaṃ.

Apica tesaṃ hatthacchinnādīnaṃ pabbajitānaṃ supabbajitabhāvadīpanatthaṃ, pabbajjābhāvāsaṅkānivāraṇatthañcettha pabbajjābhilāpo kato. Kathaṃ? ‘‘Na, bhikkhave, hatthacchinno pabbājetabbo’’tiādinā paṭikkhepena, ‘‘pabbajitā supabbajitā’’ti vuttaṭṭhānābhāvena ca tesaṃ pabbajjābhāvappasaṅkā bhaveyya. Yathā pasaṅkābhave, tathā pasaṅkaṃ ṭhapeyya. **Khandhake** upasampadaṃ sandhāya ‘‘hatthacchinno, bhikkhave, appatto osāraṇaṃ, tañce saṅgho osāreti, sosārito’’tiādinā nayena bhagavā nivāreti. Teneva pana nayena pabbajitā te sabbepi supabbajitā evāti dīpeti, aññathā sabbepete upasampannāva honti, na pabbajitāti ayamaniṭṭhappasaṅgo āpajjati. Kathaṃ? ‘‘Hatthacchinno, bhikkhave, na pabbājetabbo, pabbajito nāsetabbo’’ti vā ‘‘na, bhikkhave, hatthacchinno pabbājetabbo, yo pabbājeyya, āpatti dukkaṭassa, so ca apabbajito’’ti vā tantiyā ṭhapitāya campeyyakkhandhake ‘‘sosārito’’ti vuttattā kevalaṃ ‘‘ime hatthacchinnādayo upasampannāva honti, na pabbajitā’’ti vā ‘‘upasampannāpi ce pabbajitā, nāsetabbā’’ti vā aniṭṭhakoṭṭhāso āpajjatīti adhippāyo.

Idaṃ panettha vicāretabbaṃ – ‘‘so ca apabbajito’’ti vacanābhāvato mūgassa pabbajjasiddhippasaṅgato pabbajjāpi ekatosuddhiyā hotīti ayamaniṭṭhakoṭṭhāso kathaṃ nāpajjatīti? Pabbajjābhilāpena upasampadā idhādhippetāti sammāgāhena nāpajjati, aññathā yathābyañjanaṃ atthe gahite yathāpaññattadukkaṭābhāvasaṅkhāto aparopi aniṭṭhakoṭṭhāso āpajjati. Kathaṃ? ‘‘Na, bhikkhave, mūgo pabbājetabbo, yo pabbājeyya, āpatti dukkaṭassā’’ti vuttadukkaṭaṃ pabbajjapariyosāne hoti, na tassāvippakatāya. Pubbapayogadukkaṭameva hi paṭhamaṃ āpajjati, tasmā mūgassa pabbajjapariyosānasseva abhāvato imassa dukkaṭassa okāso ca sabbakālaṃ na sambhaveyya. Upasampadāvasena pana atthe gahite sambhavati kammanipphattito. Teneva **pāḷiyaṃ** ‘‘na, bhikkhave, paṇḍako upasampādetabbo, yo upasampādeyya, āpatti dukkaṭassā’’ti dukkaṭaṃ na paññattaṃ. Apaññattattā pubbapayogadukkaṭameva cettha sambhavati, netaraṃ, ettāvatā siddhametaṃ ‘‘pabbajjābhilāpena upasampadā ca tattha adhippetā, na pabbajjā’’ti.

Etthāha – sāmaṇerapabbajjā na kāyapayogato hotīti kathaṃ paññāyatīti? Vuccate – kāyena viññāpetītiādittikādassanato. Hoti cettha –

> ‘‘Appeva sasako koci, patiṭṭheyya mahaṇṇave;
> Na tveva catugambhīre, duggāho vinayaṇṇave’’ti.

Brahmujugattoti ettha ‘‘niddosatthe, seṭṭhatthe ca brahma-saddaṃ gahetvā niddosaṃ hutvā uju gattaṃ yassa so brahmujugatto’’ti likhitaṃ. Atha vā kāmabhogittā devindādayo upamāvasena aggahetvā brahmā viya ujugatto brahmujugatto. Mahākucchito ghaṭo mahākucchighaṭo. Tena samāno vuccati **‘‘mahākucchighaṭasadiso’’**ti. **Galagaṇḍī**ti desanāmattamevetanti kathaṃ paññāyatīti? ‘‘Na, bhikkhave, pañcahi ābādhehi phuṭṭho pabbājetabbo’’ti vacanato. Kilāsopi idhādhippetoti na kevalaṃ so eveko, kintu pañcahi ābādhehi phuṭṭho, **pāḷiyaṃ** āgatā rājabhaṭādayo dāsapariyosānā, **rāhulavatthumhi** āgatā ananuññātamātāpitaro cāti dasapi janā idhādhippetā. Tadatthadīpanatthameva likhitakakasāhatalakkhaṇāhate pubbe vuttepi ānetvā **upālitthero** idha hatthacchinnapāḷiyaṃ āha. Teneva **campeyyakkhandhake** ‘‘atthi, bhikkhave, puggalo appatto osāraṇaṃ, tañce saṅgho osāreti, ekacco sosārito, ekacco dosārito’’ti (mahāva. 396) imassa **vibhaṅge** ‘‘pañcahi ābādhehi phuṭṭhā, rājabhaṭā, corakārabhedakaiṇāyikadāsā, ananuññātamātāpitaro cā’’ti satta janā na gahitā, na ca labbhanti, aññathā imepi tassa vibhaṅge vattabbā siyuṃ. Na vattabbā tattha abhabbattāti ce? Evaṃ sante ‘‘saṅgho osāreti, ekacco dosārito’’ti imassa **vibhaṅge** vattabbā paṇḍakādayo viya, na ca vuttā. Ubhayattha avuttattā na cime anubhayā bhavitumarahanti, tasmā avuttānameva dasannaṃ yathāvuttānaṃ saṅgaṇhanatthaṃ puna likhitakādayo vuttāti. Atha kimatthaṃ te idha

uppaṭipāṭiyā vuttāti? Iṇāyikadāsānaṃ sosāritabhāvepi iṇāyikadāsā sāmikānaṃ dātabbāti tadadhīnabhāvadassanatthaṃ. Teneva tattha vuttaṃ ''palātopi ānetvā dātabbo''tiādi. Yo panettha coro katakammo pabbajati, rājabhaṭo vā sace katadoso, iṇāyikaggahaṇeneva gahitoti veditabbo. Atha vā yathāvuttalakkhaṇo sabbopi iṇāyikadāsānaṃ ''sosārito''ti vattabbāraho na hotīti katvā tesaṃ parivajjanatthaṃ uppaṭipāṭiyā desanā upari ārohati, na heṭṭhāti dīpanato. Likhitako ''sosārito''ti vuttattā desantaraṃ netabbo. Tathākārabhedakādayopīti veditabbaṃ.

Ettāvatā bhagavatā attano desanākusalatāya pubbe gahitaggahaṇena yathāvuttānaṃ dasannampi pabbajjupasampadākammanipphatti, uppaṭipāṭivacanena puggalavemattatañca desanāya kovidānaṃ dīpitaṃ hotīti veditabbaṃ. Hoti cettha –

> ''Vattabbayuttaṃ vacanena vatvā, ayuttamiṭṭhaṃ nayadesanāya;
> Sandīpayantaṃ sugatassa vākyaṃ, cittaṃ vicittaṃva karotipī''ti.

Etthāha – **campeyyakkhandhake** ūnavīsativasso ubhayattha avuttattā anubhayo siyāti? Na siyā avuttattā eva. Yadi hi tatiyāya koṭiyā bhavitabbaṃ, sā avassaṃ bhagavatā vattabbāva hoti, na ca vuttā, tasmā na so anubhayo hoti. Atha kataraṃ pakkhaṃ bhajatīti? Dosāritapakkhaṃ bhajati. Atha kasmā na vuttoti? Sikkhāpadena paṭisiddhattā. **Upanāhaṃ bandhitvā**ti puna bandhanaṃ katvā. ''Nānāvidhehi osadhehi pādaṃ bandhitvā āvāṭake pavesetvā kattabbavidhānassetaṃ adhivacana''nti likhitaṃ. Kappasīso vā hatthī viya. **Gobhattanāḷikā** nāma gunnaṃ bhattapānatthaṃ katanāḷikā. **Upakkamukho** nāma kudhitamukho vuccati, **vātaṇḍiko** nāma aṇḍakesu vuḍḍhirogena samannāgato. **Vikaṭo** nāma tiriyaṃ gamanakapādehi samannāgato. **''Guṇi kuṇī''**ti duvidho kira pāṭho. **Yesañca pabbajjā paṭikkhittā, upasampadāpi tesaṃ paṭikkhittāvā**tiādi yasmā hatthacchinnādayo upasampadāvaseneva vuttā, tasmā te eva hatthacchinnādayo sandhāyāha.

Hatthacchinnādivatthukathāvaṇṇanā niṭṭhitā.

Alajjīnissayavatthukathāvaṇṇanā

120. ''Na, bhikkhave, alajjīnaṃ nissayo dātabbo''ti iminā alajjīhi bhikkhūhi, sāmaṇerehi vā saddhiṃ dvepi dhammāmisaparibhogā paṭikkhittā honti nissayabhāve bhāvato tesaṃ. Yathāha ''ācariyena, bhikkhave, antevāsiko saṅgahetabbo anuggahetabbo uddesena paripucchāya ovādena anusāsaniyā''tiādi (mahāva. 79) upajjhāyassapi nissayappaṇāmanasambhavato, sopi saddhivihārikassa nissayoti veditabbaṃ, tasmā upajjhāyo ce alajjī hoti, na taṃ nissāya vasitabbanti siddhaṃ hoti. Bhikkhūnaṃ sammāpaṭipattiyā samānabhāgo bhikkhu sabhāgo. Tassabhāvo bhikkhusabhāgatā. Taṃ **bhikkhusabhāgataṃ**. Yāva jānāmīti adhippāyena vasituṃ vaṭṭati. Bhikkhūhi sabhāgataṃ. Kiṃ taṃ? Lajjibhāvaṃ. **''Sattāhaṃ…pe… gahetabbo''**ti ettha ''sattāhamattaṃ vasissāmi, kiṃ bhikkhusabhāgatājānanenāti jānane dhuraṃ nikkhipitvā vasituṃ na labhatīti attho''ti likhitaṃ. ''Bhikkhusabhāgataṃ pana jānanto sveva gamissāmi, kiṃ me nissayārocanenā''ti aruṇaṃ uṭṭhapetuṃ na labhati. ''Pure aruṇaṃ uṭṭhahitvā gamissāmī''ti ābhogena sayantassa ce aruṇo uggacchati, vaṭṭati.

Gamikādinissayavatthukathāvaṇṇanā

121. **''Addhānamaggappaṭipannena bhikkhunā nissayaṃ alabhamānena anissitena vatthu**nti avassakāleyeva vassakāle addhānagamanassa **pāḷiyaṃ**yeva paṭikkhittattā''ti vuttaṃ, taṃ appamāṇaṃ sattāhaṃ vassacchedādivasena addhānagamanasambhavato, gacchantasseva vassakālagamanasambhavato ca. **Antarāmagge…pe… anāpattī**ti nissayadāyakābhāveyeva. **''Tassa nissāyā''**ti pāṭhānurūpaṃ vuttaṃ, taṃ nissāyāti attho. ''Yadā patirūpo nissayadāyako āgacchissatī''ti vacanena ayaṃ vidhi avassakāle evāti siddhaṃ. ''Antovasse pana kassaci āgamanābhāvā''ti vuttaṃ. Sace so jalapaṭṭane vā thalapaṭṭane vā vasanto vassūpanāyikāya āsannāya gantukāmo suṇāti ''asuko mahāthero āgamissatī''ti, taṃ ce āgameti, vaṭṭati. Āgamentasseva ce vassūpanāyikadivaso hoti, hotu, gantabbaṃ tattha, yattha nissayadāyakaṃ labhatīti. Pātimokkhuddesakābhāvena ce gantuṃ vaṭṭati, pageva nissayadāyakābhāvena. Sace so gacchanto jīvitantarāyaṃ, brahmacariyantarāyaṃ vā passati, tattheva vasitabbanti eke.

122. ''Nāhaṃ ussahāmi therassa nāmaṃ gahetu''nti itthannāmo itthannāmassa āyasmatoti lakkhaṇato āha. ''Gottenāpī''ti vacanato yena vohārena vohariyanti, tena vaṭṭatīti siddhaṃ, tasmā 'ko nāmo te upajjhāyo'ti puṭṭhenāpi gottameva nāmaṃ katvā vattabbanti siddhaṃ hoti, tasmā catubbidhesu nāmesu yena kenaci nāmena anussāvanā kātabbā''ti vadanti. Ekassa bahūni nāmāni honti, tattha ekaṃ nāmaṃ ñattiyā, ekaṃ anussāvanāya kātuṃ na vaṭṭati, atthato, byañjanato ca abhinnāhi anussāvanāhi bhavitabbanti. Katthaci ''āyasmato buddharakkhitattherassā''ti vatvā katthaci kevalaṃ ''buddharakkhitassā''ti sāveti, ''sāvanaṃ hāpetī''ti na vuccati nāmassa ahāpitattāti eke. Sace katthaci ''āyasmato buddharakkhitassā''ti vatvā katthaci ''buddharakkhitassāyasmato''ti sāveti, pāṭhānurūpattā khettameva otiṇṇantipi eke. Byañjanabhedappasaṅgato anussāvane taṃ na vaṭṭatīti eke. Sace pana sabbaṭṭhānepi tatheva vadati, vaṭṭati bhagavatā dinnalakkhaṇānurūpattā. Lakkhaṇavirodhato aññathā na vaṭṭatīti ce? Na, payogānurūpattā. Tattha tathā, idha aññathā payogoti ce? Na, vipattilakkhaṇānaṃ virodhato. Na sabbena sabbaṃ, sāvanāhāpanā eva hi **pāḷiyaṃ** tadatthavibhāvane āgatāti aññapadesu sāvanesu parihāro na sambhavati āciṇṇakappavirodhato. Sopi kiṃpamāṇanti ce? Pamāṇaṃ ācariyuggahassa pamāṇattā.

123. **Dve ekānussāvane**ti ettha **gaṇṭhipade** tāva evaṃ likhitaṃ ''ekato pavattaanussāvane''. **Idaṃ sandhāyā**ti nānupajjhāyaṃ ekācariyaṃ anussāvanakiriyaṃ sandhāya, tañca anussāvanakiriyaṃ ekenupajjhāyena nānācariyehi anujānāmīti attho. Nānupajjhāyehi ekenācariyena na tveva anujānāmīti atthoti. **Porāṇaganṭhipade**pi tatheva vatvā ''tiṇṇaṃ uddhaṃ na kenaci ākārena ekato vaṭṭatī''ti vuttaṃ, taṃ yuttaṃ, na hi saṅgho saṅghassa kammaṃ karotīti ācariyo. Idaṃ panettha cintetabbaṃ. Kathaṃ? Cattāro vā atirekā vā upasampadāpekkhā saṅghavohāraṃ na labhanti bhikkhubhāvaṃ appattattā. Kevalaṃ bhagavatā paricchinditvā ''tayo''ti vuttattā tato uddhaṃ na vaṭṭatīti no takkoti ācariyo. **Anuganṭhipade**pi ayamevattho bahudhā vicāretvā vutto. Tathā **andhakaṭṭhakathāya**mpi. Na sabbattha imasmiṃ atthavikappe matibhedo atthi. Yā panesā ubho paripuṇṇavīsativassā, ubhinnamekupajjhāyo, ekācariyo, ekā kammavācā, eko upasampanno, eko anupasampannoti parivārakathā, taṃ dassetvā eko ce ācariyo dvinnaṃ, tiṇṇaṃ vā

upasampadāpekkhānaṃ ekaṃ kammavācaṃ ekenupajjhāyena sāveti, vaṭṭatīti eke. Taṃ ayuttaṃ, na hi sakkā sithiladhanitādibyañjanalakkhaṇasampannaṃ tasmiṃ khaṇe kammavācaṃ dassetuṃ vimuttadosādīsu patanato. Visuṃ visuṃ karaṇaṃ sandhāya idaṃ vuttanti dīpanatthaṃ ''tayo paripuṇṇavīsativassā, tiṇṇamekupajjhāyo, ekācariyo, ekā kammavācā, dve upasampannā, eko anupasampanno''ti na vutto. Evañhi vutte sakkā tīsu ākāsaṭṭhamapanetvā sīmaṭṭhānaṃ dvinnamanurūpaṃ kammavācaṃ dassetuṃ, tamaniṭṭhappasaṅgaṃ nivāretuṃ ''ubho''ti vuttaṃ. ''Tattha paripuṇṇavīsativassavacanena vatthusampatti, parisāya padhānattā, ācariyupajjhāyavacanena parisasampatti, kammavācāya anussāvanasampatti dassitā, sīmasampatti evekā na dassitā. Tato vipatti jātā kammavācānaṃ nānākkhaṇikattā. Ekakkhaṇabhāve sati ubhinnaṃ sampatti vā siyā vipatti vā, na ekasseva sampatti ekassa vipattīti sambhavati vimuttādibyañjanadosappasaṅgato''ti vuttaṃ, taṃ vacanaṃ ubhopi cete sīmagatāva honti, ubhinnaṃ ekato kammasampattidīpanato dvinnaṃ ekato anussāvanaṃ ekena upajjhāyena ekenācariyena vaṭṭatīti sādheti. Dvinnaṃ, tiṇṇañca ekato sasamanubhāsanā ca **pāḷiyaṃ**yeva dassitā, tañca anulometi. **Aṭṭhakathācariyehi** nānuññātaṃ, na paṭikkhittaṃ, vicāretvā gahetabbanti ācariyo, taṃ dhammatāya virujjhati.

Ayañhi buddhānaṃ dhammatā – yadidaṃ yattha yattha vacananānattamatthi, tattha tattha garukesu ṭhānesu vattabbayuttaṃ vadanti. Dūtena upasampadādayo cettha nidassanaṃ. Yasmā cettha pubbe anuññātakammavācāya nānattaṃ natthi, tasmā ''anujānāmi, bhikkhave, dve tayo ekānussāvane kātu''nti vatvā ''evañca pana, bhikkhave, kātabbo''ti na vuttaṃ. Nānatte satipi tattha tattha dvinnaṃ, bahūnaṃ vā vasena vuttakammavācānusārena gahetabbato avuttanti ce? Na hi lahukesu ṭhānesu vatvā garukesu avacanaṃ dhammatāti ācariyo. Aññatarasmiṃ pana **gaṇṭhipade** evaṃ papañcitaṃ **dve ekānussāvane**ti dve ekato anussāvane. ''Ekena'' iti pāṭho, ekena ācariyenāti attho. **Purimanayenevā**ti ''ekena vā dvīhi vā ācariyehī''ti vuttanayena eva, tasmā ekenācariyena dve vā tayo vā anussāvetabbā. ''Dvīhi vā tīhi vā''ti pāṭho. **Nānācariyā nānupajjhāyā**ti ettha ''tañca kho ekena upajjhāyena, na tveva nānupajjhāyenā''ti vuttattā na vaṭṭatīti ce? Vaṭṭati. Kathaṃ? Ekena anussāvane ekānussāvaneti viggahassa pākaṭattā līnameva dassetuṃ ''ekato anussāvane''ti viggahova vutto, tasmā ujukattameva sandhāya tañca kho ekena anussāvanaṃ ekānussāvanaṃ, ekena upajjhāyena anujānāmi, na tveva nānupajjhāyenāti attho. Idaṃ sandhāya hi dvidhā viggaho, tasmā ''nānācariyehi nānupajjhāyā na vaṭṭantīti siddhamevā''ti aññathāpi vadanti. Tañca kho ekena upajjhāyena ekassa upajjhāyassa vā vattabbaṃ anussāvanaṃ, na tveva nānupajjhāyena anujānāmīti attho. Kiṃ vuttaṃ hoti? ''Eko ācariyo, dve vā tayo vā upasampadāpekkhā dvinnaṃ tiṇṇaṃ vā upajjhāyānaṃ na tveva anujānāmī''ti kira vuttanti. Aparasmiṃ pana **gaṇṭhipade** ''ekena anussāvaneti viggahassa pākaṭattā taṃ pakāsetuṃ 'ekenā'ti vuttaṃ. Evaṃ vutte avassaṃ paṇḍitā jānanti. Taṃpākaṭattā ce jānanti, ekenāti iminā kinti ce? Kiñcāpi jānanti, vivādo pana hoti aladdhalesattā, jānituñca na sakkā, 'ekenā'ti vutte pana taṃ sabbaṃ na hotīti vutta''nti likhitaṃ. Evaṃ ettha aneke ācariyā ca takkikā ca anekadhā papañcenti, taṃ sabbaṃ suṭṭhu upaparikkhitvā garukulaṃ payirupāsitvā vaṃsānugatova attho gahetabbo. ''Na sabbattha imasmiṃ atthavikappe matibhedo atthī''ti vuttameva.

Upasampadāvidhikathāvaṇṇanā

125. **Kuṭṭhaṃ gaṇḍo**ti ettha kuṭṭhādiggahaṇena hatthacchinnādayopi gahitāva hontīti porāṇā, tasmā ''manussosi purisosī''ti etehi bhabbābhabbapuggalaparivajjanaṃ karoti. ''Bhujissosi aṇaṇosī''tiādīhi pubbe hatthacchinnādhikāre vuttaatthavikappesu dutiyaṃ vikappaṃ upathambheti. Tattha ''aṇaṇosi bhujissosī''ti anukkamena avatvā uppaṭipāṭiyā vacanena bhujisso hoti, na ca rañño bhattavetanavasena bhaṭo. Rājādhīnattā pana so rājabhaṭapakkhaṃ bhajatīti tabbipakkhabhāvapucchanatthaṃ **''nasi rājabhaṭo''**ti vuttaṃ. Aññathā pañcahi ābādhehi phuṭṭhānaṃ gahaṇeneva sabbesaṃ gahaṇe siddhe itare na vattabbā. Atha vattabbā, sabbepi vattabbā siyuṃ.

Cattāronissayādikathāvaṇṇanā

128-9. **''Tāvadeva chāyā metabbā''**tiādi ''bhikkhūnaṃ pāde vandāpetvā''ti vacanato therātherabhāvajānanatthaṃ vuttaṃ. ''Cirena agamāsī''ti kira porāṇapāṭho, ciraṃ akāsīti catthi.

130. **Anāpatti sambhoge saṃvāse**ti ukkhittakena saddhiṃ sambhogasaṃvāsapaccayā pācittiyāpatti paññattā, tato anāpattīti attho. Kathaṃ paññāyatīti? Saṃvāsaggahaṇe. Alajjinā saddhiṃ sambhogapaccayā āpajjitabbaṃ dukkaṭaṃ pana āpajjati eva, na saṃvāsapaccayā. Na hi alajjinā saddhiṃ saṃvāso paṭikkhitto. Saṃvāso panettha sahaseyyappahonake āvāse sahavāso, na ''pārājiko hoti asaṃvāso''ti ettha vuttasaṃvāso. Ayaṃ saṃvāso ukkhittakena saddhiṃ na vaṭṭati. Alajjinā saddhiṃ ekacco vaṭṭati. Dhammasambhogavinimuttovetaro. Idaṃ pana ''ukkhittako vibbhamī''tiādisuttaṃ imasmiṃ upasampādetabbānupasampādetabbadīpanasāmaññato vuttaṃ. Kiñca bhiyyo paṭipattikkamatova āpattito suddhi hoti, na vibbhamena, tasmā upasampanno bhikkhu antamaso dubbhāsitampi āpajjitvā aparabhāge vibbhamitvā āgato upasampajjati, taṃ āpattiṃ desetvāva sujjhati, na aññathāti upasampannassa suddhikkamadassanatthaṃ. Asādhāraṇāpattiyā adassanapaccayā ukkhittakassa liṅgaparivattanena āpattito vuṭṭhitassa puna ce pakatiliṅgamevuppajjati, nānāsaṃvāsakatāva, vibbhamitvā āgatepi yathāvuttanayeneva upasampādetvā na vuṭṭhitattāti ce? Na liṅgantarapātubhāvā. Na vibbhamena kammāsujjhanato. Na kammāsujjhane puna upasampadākammavipattippasaṅgato. Na ca kammavipatti, na ca kammapaṭippassaddhi. Vibbhamena ca anupasampanno nānāsaṃvāsakabhāvena kammaṃ kopeti dhammissarena āhacca bhāsitattā. Teneva ''passissasī''ti anāgatavacanaṃ kataṃ. Tādiso pana gahaṭṭho nikkhittavattapārivāsiko viya pakatattabhūmiyaṃ vibbhamādinā anupasampannapakatiyaṃyeva tiṭṭhatīti imassa sabbassapi atthavikappassa dassanatthamidaṃ vuttanti veditabbaṃ. Pubbe vuttappakāro pana parivattitaliṅgo hutvā puna pakatiliṅge ṭhitaukkhittako puna pucchitabbo ''passasī''ti. ''Āma passāmī''ti vadanto osāretabbo. ''Desehī''ti na vattabbo liṅgaparivattanena vuṭṭhitattā. Tappaṭikammo ukkhittako pucchitabbo ''paṭikammaṃ kiṃ te kata''nti, ''āma kata''nti vadanto osāretabbo. ''Kattabbaṃ me paṭikammaṃ na hotī''ti vadanto na osāretabboti eke. Asādhāraṇāpattimhi idaṃ vidhānaṃ, na sādhāraṇāya. Tattha ukkhittako liṅgaparivattaneneva paṭippassaddhakammoti eke. Vicāretvā yuttataraṃ gahetabbanti ācariyo. **Anugaṇṭhipade** pana ''alajjiparibhogo sahatthadānādivasena paricchinditabbo, 'sāraṇīyadhammapūrakādayo dassetvā alajjissa sahatthā dātuṃ vaṭṭatī'ti vadantānaṃ vādo paṭisedhetabbo. Kathaṃ? Ukkhittakassa sahatthā dātuṃ na vaṭṭatīti vinicchayānusārena. Dāpetuṃ pana vaṭṭatevāti ca. Kiñcāpi alajjiparibhogavasena dukkaṭaṃ, atha kho ayaṃ alajjī na hoti, tasmā sabbākārena nirāpattitaṃ sandhāya 'anāpatti sambhoge saṃvāse'ti vuttaṃ. Kathaṃ paññāyatīti? Viññeyyo atthato ucchurasakasaṭānaṃ sattāhakālikayāvajīvikattā 'vaṭṭati vikāle ucchuṃ khāditu'nti saññaṃ uppādetvā taṃ khāditvā tappaccayā pācittiyaṃ na passati, vaṭṭatīti tathāsaññitāya. Yo vā pana āpattiṃ āpannabhāvaṃ

paṭijānitvā ‘na paṭikaromī’ti abhinivisati, ime dve –

> ‘Sañcicca āpattiṃ āpajjati, āpattiṃ parigūhati;
> Agatigamanañca gacchati, ediso vuccati alajjīpuggalo’ti. (pari. 359) –

Vuttalakkhaṇe apatanato alajjino na honti, tasmā ‘yo āpattidesanapaṭikammāni na karoti, tena saddhiṃ sambhogādikaraṇe anāpattī’ti visesetvā vuttavacanena, itarenapi saddhiṃ kiñcāpi rūpiyasaṃvohāro na hoti, atha kho kayavikkayena āpatti hotiyevāti nayo dinno hoti, pañcahi saddhiṃ sabbathāpi anāpattīti nayo ca. Evaṃ sāpattiṭṭhānesu visesetvā ca vacanato idha tathā avuttattā tena saha alajjiparibhogo natthi. Bhajāpiyamāno pana alajjipakkhaṃ bhajatīti imināpi upāyena sabbattha taṃ taṃ saṃsanditvā attho pariyesitabboti apare. Ācariyā pana evaṃ na vadantī’’ti vuttaṃ. ‘‘Sacāhaṃ na passissāmīti vadati, na pabbājetabbo’’ti vuttattā pubbe āpannāpattiyo uppabbajitassāpi na paṭippassambhantīti siddhaṃ, teneva ācariyā āpattiṃ desāpetvāva sikkhāpaccakkhānaṃ kārāpentīti ca anāpatti sambhoge saṃvāseti idaṃ pubbe āpannaṃ santiṃ eva āpattiṃ na passatīti āsaṅkitabbo. Sā paṭippassaddhāti ñāpanatthaṃ vuttanti ca eke. **‘‘Passissasī’’**ti gahaṭṭhattā desetuṃ na vaṭṭatīti anāgatavasena vuttaṃ. **‘‘Upasampādetvā passissasī’’**ti parivāsādinā kattabbassa atthibhāvena ‘‘passasī’’ti avatvā anāgatavasena vuttaṃ, **osāretvā**ti abbhānavasena. Tattha puna kātabbassa abhāvā ‘‘passasī’’ti vuttaṃ. Idaṃ sabbaṃ sabbattha paṭijānanaṃ sandhāya vuttaṃ. Ekatrāpi puna na paṭijānāti, etena saha tassā āpattiyā anurūpena saṃvāso na kātabbo, alajjibhāvenāti vuttaṃ hoti. **Diṭṭhiyā**tiādīsu osāraṇaṃ nāma samānakammādinā karaṇanti attho. **Anāpatti sambhoge**ti ukkhittakena sambhoge anāpatti. Kasmā? Ukkhittakakammassa gahaṭṭhabhāvena paṭippassaddhattā, teneva ‘‘alabbhamānāya sāmaggiyā’’ti vuttaṃ. Idāni bhikkhubhāve kattabbatoti keci. Dvīsupi vāresu kammapaṭippassaddhividhānaṃ teyeva jānanti, tasmā sabbavāresu yuttamayuttañca suṭṭhu sallakkhetvā kathetabbaṃ.

> Yo khandhakaṃ pabbajjanāmadheyyaṃ,
> Nānānayaṃ sāsanamūlabhūtaṃ;
> Ñatvā pakāseti parassa sammā,
> Tassādhipaccaṃ munisāsanasminti.

Mahākhandhakavaṇṇanā niṭṭhitā.

2. Uposathakkhandhakavaṇṇanā

Sannipātānujānanādikathāvaṇṇanā

132-3. **Tena samayenā**ti attano ovādapātimokkhuddese dhuraṃ nikkhipitvā bhikkhūnaṃyeva visuṃ uposathakaraṇaṃ anujānitvā ṭhitasamayena. Ko pana soti? Majjhimabodhiyaṃ pātimokkhuddesappahonakasikkhāpadānaṃ pariniṭṭhānakālo. Tenevāha ‘‘tāni nesaṃ pātimokkhuddesaṃ anujāneyya’’nti. **‘‘Evañca pana, bhikkhave, uddisitabba’’**nti nidānuddesaṃ paññāpetukāmatāya ca sikkhāpadānaṃ uddesaparicchedanidassanatthañca vuttaṃ. Aññathā ‘‘evañca pana, bhikkhave, imaṃ sikkhāpadaṃ uddiseyyathā’’ti sabbasikkhāpadānaṃ uddisitabbakkamassa dassitattā idāni ‘‘evañca pana, bhikkhave, uddisitabba’’nti idaṃ niratthakaṃ āpajjati, idañca sabbasaṅghuposathaṃ sandhāya vuttaṃ.

134. ‘‘Yaṃnūna ayyāpi…pe… sannipateyyu’’nti bahūnaṃ adhikārappavatti. Tatrāpi vinayaṃ āgamma vutto bhikkhu sāmi, na kevalaṃ saṅghattheroti dassanatthaṃ, saṅghassa gāravayuttavacanārahatādassanatthañca **‘‘suṇātu me, bhante’’**ti āha. Tattha sayaṃ ce thero, bhikkhuṃ sandhāya ‘‘āvuso’’ti vattuṃ yujjati. Kathaṃ paññāyati? Buddhakāle saṅghatthero abyatto nāma dullabho. Sabbakammavācāya payoganidassane ca ‘‘suṇātu me, bhante, saṅgho’’ icceva bhagavā dassetīti ce? Evametaṃ tathā dassanato. Saṅghaṃ upādāya saṅghattherenāpi ‘‘suṇātu me, bhante, saṅgho’’ti vattabbaṃ, bhikkhuṃ upādāya ‘‘āvuso’’ti mahākassapassa kammavācāya payogadassanato, pārisuddhiuposathe ca therena bhikkhunā ‘‘parisuddho ahaṃ, āvuso’’ti payogadassanato ca. **‘‘Yadi saṅghassa pattakalla’’**nti parato paññāpetabbe uposathakaraṇantarāye sandhāyāha. Uposathassa bahuvidhattā sarūpato vattuṃ **‘‘pātimokkhaṃ uddiseyyā’’**ti āha. Ettāvatā ñattiṃ niṭṭhapesi. Ñattidutiyakammato eva hi uposathakammaṃ. Na, tatiyānussāvanasambhavatoti ce? Na, aññehi ñatticatutthakammehi asadisattā. Na hi ettha catukkhattuṃ ‘‘suṇātu me’’ti ārabhīyatīti. Aññehi ñattidutiyehi asadisattā ñattidutiyampi māhotūti ce? Na, ñattidutiyakammassa aññathāpi kattabbato. Tathā hi ñattidutiyakammaṃ ekaccaṃ apalokanavasenapi kātuṃ vaṭṭati, na aññaṃ aññathā kātuṃ vaṭṭati. Kathaṃ paññāyatīti? Idameva uposathakammaṃ ñāpakaṃ.

‘‘Kiṃ saṅghassa pubbakicca’’nti idaṃ na ñatti niṭṭhapetvā vattabbaṃ, tañhi ñattito puretarameva karīyatīti. Tasmā ‘‘suṇātu me, bhante, saṅgho, kiṃ saṅghassa pubbakiccaṃ, yadi saṅghassā’’ti vattabbaṃ siyāti? Tathāpi na vattabbaṃ, na hi taṃ ñattiyā antokarīyatīti. Yadi evaṃ sabbattha na vattabbaṃ payojanābhāvāti ce? Na, yathāgataṭṭhāneyeva vattabbato, parapadāpekkhatāyāti vuttaṃ hoti. Idaṃ pubbakiccaṃ akatvā uposathaṃ karonto saṅgho, puggalo vā ṭhapanakkhettātikkame āpajjati. Na hi tasmiṃ khette atikkante sammajjanāsanodakapadīpakaraṇe āpattimokkho hoti. Uposathakammato pubbe kattabbakiccākaraṇapaccayattā tassā āpattiyā, na sā kammapariyosānāpekkhā etthāgatasampajānamusāvādāpatti viya, tasmā pātimokkhuddesako bhikkhu ‘‘pārisuddhiṃ āyasmanto ārocethā’’ti vattukāmo paṭhamaṃyeva parisuddhāparisuddhapaccayaṃ pubbakiccaṃ sarāpeti. Tañhi kataṃ parisuddhapaccayo hoti, akataṃ aparisuddhapaccayo, teneva ubhayāpekkhādhippāyena ‘‘kataṃ na kata’’nti avatvā **‘‘kiṃ saṅghassa pubbakicca’’** miccevāha. Tattha akatapakkhe tāva pārisuddhiārocanakkamanidassanatthaṃ parato ‘‘yassa siyā āpatti, so āvi kareyyā’’ti ca, katapakkhe ‘‘asantiyā āpattiyā tuṇhī bhavitabba’’nti ca vakkhati.

Pārisuddhiṃ āyasmanto ārocetha. Kiṃkāraṇā? Yasmā pātimokkhaṃ uddisissāmi. Ettha ca ‘‘uddisāmī’’ti vattamānakālaṃ aparāmasitvā ‘‘uddisissāmī’’ti anāgatakālaparāmasanena yvāyaṃ ‘‘dāni nesaṃ pātimokkhuddesaṃ anujāneyya’’nti (mahāva. 150) ettha vuttapātimokkhuddeso, taṃ sandhāya ‘‘pātimokkhaṃ uddisissāmī’’ti vuttanti eke. Yasmā ‘‘pañcime, bhikkhave, pātimokkhuddesā’’ti vuttaṃ, tasmā vattamānassa nidānuddesasaṅkhātassa pātimokkhassa yadetaṃ ante ‘‘kaccittha parisuddhā’’tiādikaṃ

yāvatatiyānussāvanaṃ, tasseva āpattikhettattā, avayavepi avayavīvohārasambhavato ca idha āpattikhettameva sandhāya **''pātimokkhaṃ uddisissāmī''**ti vuttaṃ. Evañhi vutte yasmā parato āpattikhettaṃ āgamissati, tasmā āpattibhīrukā tumhe sabbeva paṭhamameva pārisuddhiṃ ārocethāti ayamattho sambhavati. Vattamānakālavasena vutte ''pārisuddhiṃ āyasmanto ārocethā''ti vacanameva na sambhavati tadārocanassa paṭhamaṃ icchitabbattā, pageva tassa karaṇābhāvena ''pātimokkhaṃ uddisissāmī''ti vacanaṃ. Ayaṃ nayo santiyā āpattiyā ārocane yujjati, na tuṇhībhāve, akammapariyosānā tuṇhībhāvappattito, evaṃ santepi tasmiṃ yujjateva. Pātimokkhuddesako hi aññamaññaṃ āpattiāvikaraṇaṃ akatvā tuṇhībhūte bhikkhū passitvā teneva tuṇhībhāvena ārocitapārisuddhiko hutvā ''suṇātu me, bhante''ti pātimokkhuddesaṃ ārabhi.

Etthāha – paṭhamaṃ ''saṅgho uposathaṃ kareyya, pātimokkhaṃ uddiseyyā''ti vuttattā idhāpi ''saṅgho uposathaṃ karissati, pātimokkhaṃ uddisissatī''ti vattabbaṃ, atha ''puggalassa uddesā''ti lakkhaṇattā yathārutameva vattabbaṃ, tathāpi ''uposathaṃ karissāmi, pātimokkhaṃ uddisissāmī''ti vattabbanti? Na vattabbaṃ lakkhaṇavirodhato, aniṭṭhappasaṅgato ca. Puggalassa uddesā eva hi saṅghassa uposatho kato hoti, na puggalassa uposathakaraṇena. Tañca sova karissati, na saṅghoti aniṭṭhappasaṅgova āpajjati. ''Suṇāthā''ti vutte acittasāmaggippasaṅgabhayā **''suṇomā''**ti vuttaṃ. ''Suṇissāmā''ti vattabbaṃ ''uddisissāmī''ti vuttattāti ce? Na vattabbaṃ, āpattikhettadassanādhippāyanirapekkhatāya ''suṇoma'' icceva vattabbaṃ. Ekapadeneva hissa tadadhippāyo atikkantoti. Yadi evaṃ kimatthaṃ taṃ sabbeheva āraddhanti ce? ''Uddisissāmī''ti iminā asādhāraṇavacanena āpannassa acittasāmaggippasaṅganivāraṇatthaṃ. **Saramānenā**ti iminā cassa sampajānamusāvādassa sacittakataṃ dasseti. **Antarāyiko dhammo vutto bhagavatā**ti evaṃ akiriyasamuṭṭhānassāpi evaṃ parittakassa imassa musāvādassa mahādīnavataṃ dasseti. **Visuddhāpekkhenā**ti sāvasesaṃ āpattiṃ upādāya anāpattibhāvasaṅkhātaṃ anavasesañca upādāya gihibhāvasaṅkhātaṃ visuddhiṃ icchantena kasmā āvi kātabbā? Antarāyabhāvānupagamanena phāsuvihārapaccayattā. Idha ''ajjuposatho pannaraso''ti na vuttaṃ parato divasaniyamassa kattukāmatādhippāyena avuttattā. Evaṃ pana te bhikkhū sabbadivasesu uddisiṃsu.

135. **''Ādimeta''**nti sīlapātimokkhameva vuttaṃ, kiñcāpi ganthapātimokkho adhippeto. **''Pañcannaṃ vā''**ti mātikāyaṃ vuttānaṃ vasena vuttaṃ. **Anajjhāpanno vā**ti puggalādhiṭṭhānadesanā. **Porāṇagaṇṭhipade** pana '''uposathaṃ kareyyā'ti ettāvatā ñatti hoti. Yāvatatiyānussāvanā nāma 'yassa siyā āpattī'tiādivacanattayaṃ, ante 'dutiyampi tatiyampi pucchāmī'ti idañcāti duvidhaṃ. Tattha paṭhamaṃ āpattiṃ saritvā nisinnassa, dutiyaṃ asarantassa sāraṇattha''nti vuttaṃ. **''Vacīdvāre''**ti pākaṭavasena ujukameva vuttaṃ. Kiñcāpi kāyaviññattiyāpi karīyati, kāyakammābhāvā pana vacīviññattiyāyeva āvi kātabbā. ''Saṅghamajjhe vā''tiādi lakkhaṇavacanaṃ kira. Saṅghuposathakaraṇatthaṃ saṅghamajjhe ce nisinno, tasmiṃ saṅghamajjhe. Gaṇuposathakaraṇatthañce gaṇamajjhe nisinno, tasmiṃ gaṇamajjhe. Ekasseva santike ce pārisuddhiuposathaṃ kattukāmo, tasmiṃ ekapuggale āvi kātabbāti, ''etena na kevalaṃ saṅghamajjhe evāyaṃ musāvādo sambhavati, atha kho ettha vuttalakkhaṇena asatipi 'pārisuddhiṃ āyasmanto ārocethā'tiādividhāne gaṇuposathepi sāpattiko hutvā uposathaṃ kattukāmo anārocetvā tuṇhībhūtova karoti ce, sampajānamusāvādāpattiṃ āpajjatīti imassatthassa āvikaraṇato lakkhaṇavacanaṃ kireta''nti vadanti takkikā. Aññathā ''gaṇamajjhevā''ti na vuttanti tesaṃ adhippāyo. Ārocanādhippāyavasena vuttanti no takkoti ācariyo. Ārocento hi saṅghassa ārocemīti adhippāyena āvi karonto saṅghamajjhe āvi karoti nāma. Attano ubhatopasse nisinnānaṃ ārocento gaṇamajjhe. Ekassevārocessāmi sabhāgassāti adhippāyena ārocento ekapuggale āroceti nāma. Pubbe vibhattapadassa puna vibhajanaṃ atthavisesābhāvadīpanatthanti veditabbaṃ.

136-7. **''Na, bhikkhave, devasikaṃ…pe… dukkaṭassā''**ti vatvā **''anujānāmi, bhikkhave, uposathe pātimokkhaṃ uddisitu''**nti idaṃ anuposathe eva taṃ dukkaṭaṃ, uposathe pana devasikampi vaṭṭatīti dīpeti, tasmā te bhikkhū cātuddasiyaṃ uddisitvāpi pannarasiyaṃ uddisiṃsu, tenāha **''sakiṃ pakkhassā''**ti. Tattha purimena sāmaggīdivaso uposathadivaso evāti dīpeti. Ubhayena aṭṭhamiṃ paṭikkhipitvā devasikaṃ paṭikkhepassa atippasaṅgaṃ nivāreti. Kiṃ vuttaṃ hoti? Bhinno ce saṅgho pāṭipadadivase samaggo hoti, tasmiṃ divase sāmaggīuposathaṃ karonto ubhayampi dukkaṭaṃ āpajjanto ubhayena ekībhūtena nivārito hotīti vuttaṃ hoti. Aññathā sāmaggīuposatho na devasiko. Ce, ahorattaṃ kātabbo. Tasmiñca pakkhe pakatiuposatho na devasiko. Ce, ahorattaṃ kātabbo. Tasmiñca pakkhe pakatiuposatho anuddiṭṭho. Ce hoti, sāmaggīuposatho kātabboti āpajjati. Na apavādanayena gahetabbattāti ce? Na, aniṭṭhappasaṅgato. Kiṃ vuttaṃ hoti? Sāmaggīdivase sāmaggīuposathaṃ katvā puna tasmiṃ pakkhe pakatiuposathadivase sampatte pakatiuposatho na kātabboti. Apavādoti. Apavāditabbaṭṭhānato aññattha ussaggavidhānaṃ nivāreti.

Kittāvatā nu kho sāmaggīti etthāyamadhippāyo – sāmaggī nāmesā sabhāgānaṃ sannipāto. Sabhāgā ca nāma yattakā sahadhammikā, te sabbepi honti, udāhu āvāsasabhāgatāya sabhāgā nāma hontīti. Tattha yadi sahadhammikānaṃ sāmaggī sāmaggī nāma, sabbesaṃ puthuvibhattānaṃ sāmaggī icchitabbā. Athāvasathavasena, ekāvāsasabhāgānanti vuttaṃ hoti. Aññathā ekāvāse sāmaggīti āpajjati. **Mā no agamāsī**ti agato mā hoti.

Sīmānujānanakathāvaṇṇanā

138. Ekāvāsagatānaṃ vasena sāmaggiṃ paṭikkhipitvā ekasīmagatānaṃ vasena anujānitukāmo bhagavā **''anujānāmi, bhikkhave, sīmaṃ sammannitu''**nti āha. Atha āvāsaparicchedaṃ vattukāmo bhaveyya. Ettāvatā ekāvāso yāvatā ekāsīmā. ''Anujānāmi, bhikkhave, sīmaṃ sammannitu''nti vadeyya. Tasmā na idha anuññātabaddhasīmāvasena ekāvāsaparicchedo hoti, upacārasīmāvaseneva hotīti veditabbaṃ. Kathaṃ jānitabbanti ce? Pāḷitova, yathāha ''tena kho pana samayena āyasmā upanando sakyaputto eko dvīsu āvāsesu vassaṃ vasi…pe… ekādhippāya''nti (mahāva. 364). Aññathā vassacchedoti aniṭṭhappasaṅgova, kathaṃ? Ekāvāsavaseneva ce sāmaggī, bahuāvāsaanāvāsesu na sambhaveyya. Tato so taṃ āvāsaṃ gacchanto bahiddhā uposathaṃ karoti. ''Na, bhikkhave, tadahuposathe sabhikkhuko anāvāso gantabbo''tiādi (mahāva. 181)-pāḷivirodho satipi saṅghe anāvāse uposathassa akattabbato. Anāvāsepi ce sāmaggī labbhati, ''ettāvatā sāmaggī, yāvatā ekāvāso''ti na vattabbaṃ, tasmā sabbathā purimanayo pacchimeneva paṭikkhittoti katvā nānāvāsavasenapi sāmaggīti veditabbaṃ. ''Taṃ kammaṃ karomāti vatvā na akaṃsū'tiādīsu viya anāgatampi apekkhati, tasmā 'karomā'ti vutte na vaṭṭatī''ti vadanti. ''Sīmaṃ asodhetvāpi nimittaṃ kittetuṃ vaṭṭatī''ti likhitaṃ. Heṭṭhimakoṭiyā aḍḍhaṭṭhamaratanubbedho **hatthippamāṇo**. **Sace eko baddho hoti, na kātabbo**ti ettha ''catūsu disāsu catunnaṃ pabbatakūṭānaṃ heṭṭhā piṭṭhipāsāṇasadise pāsāṇe ṭhitattā ekābaddhabhāve satipi pathavito uddhaṃ tesaṃ sambandhe asati heṭṭhā pathavigatasambandhamatte abbohārikaṃ katvā kittetuṃ vaṭṭati. Teneva 'piṭṭhipāsāṇo atimahantopi pāsāṇasaṅkhyameva gacchatī'ti vuttaṃ. Pathavito heṭṭhā tassa mahantabhāve gayhamāne pabbatameva hotī''ti **anuganṭhipade** vuttaṃ. ''Cinitvā katapaṃsupuñje tiṇagumbarukkhā ce jāyanti, pabbato hotīti **dhammasiritthero**. Nevāti **upatissatthero''**ti vuttaṃ.

Pāsāṇoti ‘‘sudhāmayapāsāṇopi vaṭṭatī’’ti vadanti. Vīmaṃsitabbaṃ iṭṭhakāya paṭikkhittattā. **Dvattiṃsapalaguḷapiṇḍappamāṇo** tulatāya, na tulagaṇanāya. **Sopī**ti khāṇuko viya uṭṭhitapāsāṇo.

Catupañcarukkhanimittamattampīti ekaccesu nimittasaddo natthi. Ettha tayo ce sārarukkhā honti, dve asārarukkhā, sārarukkhānaṃ bahuttaṃ icchitabbaṃ. ‘‘Susānampi idha ‘vanamevā’ti saṅkhyaṃ gacchati sayaṃjātattā’’ti vuttaṃ. Keci pana ‘‘catūsu dve antosārā ce, vaṭṭati. Antosārā adhikā, samā vā, vaṭṭati. Tasmā bahūsupi dve ce antosārā atthi, vaṭṭatī’’ti vadanti.

Parabhāgeti ettha ‘‘etehi baddhaṭṭhānato gatattā vaṭṭati. Tathā dīghamaggepi gahitaṭṭhānato gataṭṭhānassa aññattā’’ti vadanti.

Anvaddhamāsanti ettha ‘‘anubaddho addhamāso, addhamāsassa vā anū’’ti likhitaṃ. ‘‘Antaravāsako temiyatī’’ti vuttattā tattakappamāṇaudakeyeva kātuṃ vaṭṭatīti keci. **Temiyatī**ti iminā heṭṭhimakoṭiyā nadilakkhaṇaṃ vuttaṃ. Evarūpāya nadiyā yasmiṃ ṭhāne cattāro māse appaṃ vā bahuṃ vā udakaṃ ajjhottharitvā pavattati, tasmiṃ ṭhāne appodakepi ṭhatvā kātuṃ vaṭṭatīti eke. ‘‘Pavattanaṭṭhāne nadinimitta’nti vuttattā setuto parato tattakaṃ udakaṃ yadi pavattati, nadī evā’’ti vadanti.

Jātassarādīsu ṭhitodakaṃ jātassarādipadesena anantarikampi nimittaṃ kātuṃ vaṭṭati nadipārasīmāya nimittaṃ viya. Sace so padeso kālantarena gāmakhettabhāvaṃ pāpuṇāti, tattha aññaṃ sīmaṃ sammannituṃ vaṭṭati. **Ukkhepima**nti uddharitvā gahetabbakaṃ.

Abaddhasīmavihārānaṃ sīmāya upacāraṃ ṭhapetvāti ‘‘āyatiṃ sammannitabbāya okāsaṃ ṭhapetvā’’ti likhitaṃ. **Antonimittagatehi panā**ti ‘‘ekassa upaḍḍhaṃ antokattukāmatāya sati sabbesaṃ āgamane payojanaṃ natthīti katvā ‘antonimittagatehī’ti vuttaṃ, tañca sāmīcivasenā’’ti vadanti. **Anāgamanampi vaṭṭatī**ti ‘‘sīmāya abaddhattā vaggaṃ nāma na hotī’’ti likhitaṃ. ‘‘Aññasmiṃ gāmakhette ṭhatvā nimittakittanakāle, samānasaṃvāsakasīmāya sammannanakāle ca āgamanapayojanaṃ natthī’’ti vuttaṃ. **Bherisaññaṃ vā**ti ‘‘sammannanapariyosānaṃ karomāti vatvā’’ti likhitaṃ, tena tādise kāle taṃ kappatīti siddhaṃ hoti. Kiṃ iminā? **Sukhakaraṇattha**nti mahājanasannipātanaparissamaṃ akatvā appatarehi sukhakaraṇatthaṃ. Yadi mahāsīmābandhanakāle antarāyo hoti, tattakenapi sukhavihāroti dassanatthaṃ **‘‘paṭhama’’**nti vuttanti eke. **Tato oraṃ na vaṭṭatī**ti kathaṃ paññāyatīti? Vīsativaggakaraṇīyaparamattā saṅghakammassa. Kammārahena saddhiṃ ekavīsati bhikkhū ce gaṇhāti, vaṭṭati. Tattakappamāṇaṃ sukhanisajjavasena veditabbaṃ. Tameva nimittaṃ aññepi kittetvā sace bandhanti, vaṭṭatīti eke.

‘‘Evaṃ baddhāsu pana…pe… sīmantarikā hi gāmakhettaṃ bhajatī’’ti na āvāsavasena sāmaggīparicchedo, kintu sīmāvasenevāti dassanatthaṃ vuttaṃ. **‘‘Nimittupagapāsāṇe ṭhapetvā’’**ti sañcārimanimittassa tapparato vuttaṃ. Ito paṭṭhāya gaṇṭhipadakkamo hoti – **na sakkhissantī**ti te avippavāsaṃ asallakkhetvā ‘‘samānasaṃvāsakameva samūhanissāmā’’ti vāyāmantā samūhanituṃ na sakkhissanti. **‘‘Ekaratanappamāṇā’’**ti suviññeyyantarā hotīti katvā vuttaṃ. Ekaṅgulamattampi vaṭṭateva. Khaṇḍasīmato paṭṭhāya bandhanaṃ āciṇṇaṃ. Āciṇṇakaraṇena vigatasammoho hotīti. **Kuṭigehe**ti kuṭighare bhūmighare. **Udukkhalaṃvā**ti bhūmiudukkhalaṃ viya khuddakāvāṭaṃ. **‘‘Pamukhe’’**ti bhūmikuṭiṃ sandhāya vuttanti eke. **Heṭṭhā na otaratī**ti bhittito oraṃ nimittāni ṭhapetvā kittitattā heṭṭhā ākāse na otarati, upari kate pāsādeti attho. **Bhittilagge**ti bhittinissitake. Ime kira bhittilaggāpi ‘‘ekābaddhā’’ti na vuccanti. **Sabbo pāsādo sīmaṭṭho hotī**ti ekābaddho vā hotu, mā vā. **Tālamūlakapabbato** nāma anupubbena tanuko. **Ākāsapabbhāra**nti aparikkhepapabbhāraṃ. **Susirapāsāṇo** nāma leṇaṃ hoti. **Antoleṇa**nti pabbatassa antoleṇaṃ. Dvāraṃ pana sandhāya parato ‘‘orato’’ti vuttaṃ, sabbathāpi sīmato bahileṇena otaratīti adhippāyo.

Mahāsīmaṃ sodhetvāti sīmaṭṭhaṃ dūragatampi sīmagataṃ sīmasambandhaṃva, tasmā taṃ anāmasitvā ṭhātabbanti adhippāyo. Yadi evaṃ ‘‘tannissitakaṃ apanetvā kammaṃ kātuṃ vaṭṭatī’’ti vattabbaṃ. **Mahāaṭṭhakathāya**mpi ‘‘sīmaṃ sodhetvā kātabba’’nti ettakameva vuttaṃ. Mahātherāpi ‘‘sodhetabba’’micceva vadantīti eke. ‘‘Mahāsīmaṃ sodhetvā vā kammaṃ kātabba’’nti ca pāṭho atthi. ‘‘Vuttanayenevā’’ti ca parato vakkhati, tasmā sādhāraṇapāṭhova sundaroti eke. **Purimanayepī**ti khaṇḍasīmāya uṭṭhahitvā mahāsīmāya onatepīti attho. **Ukkhipāpetvā kātuṃ na vaṭṭati**. Kasmā? Anto ṭhitattā. Rukkhassa heṭṭhā pathavigataṃ mūlaṃ khaṇḍasīmāva hoti, abbohārikaṃ vāti apare. ‘‘Majjhe pana chinne mahāsīmāya ṭhitamūlaṃ mahāsīmameva bhajati, khaṇḍasīmāya ṭhitaṃ khaṇḍasīmameva bhajati tadāyattapathavirasādīhi anuggahitattā’’ti vuttaṃ. ‘‘Sīmāya pacchā uṭṭhitarukkhe nisīditvā kammaṃ kātuṃ vaṭṭati pacchāsīmāyaṃ katagehe viyā’’ti vatvā ‘‘bandhanakāle ṭhitarukkhe nisīditvā kātuṃ na vaṭṭati uparisīmāya agamanato’’ti kāraṇaṃ vadanti. Evaṃ sati bandhanakāle puna ārohaṇaṃ nāma natthi, bandhitakāle eva āruhatīti āpajjati. Pacchā uṭṭhitarukkho pana tappaṭibaddhattā sīmasaṅkhyameva gato, evaṃ pubbe uṭṭhitarukkhopīti gahetabbaṃ. ‘‘Yaṃ kiñcipī’’ti vacanato tiṇādipi saṅgahitaṃ. Mahātherāpi tiṇaṃ sodhetvāva karontīti.

140. Yasmā majjhato koṇaṃ hoti, tasmā **‘‘koṇato koṇa’’**nti vuttaṃ. ‘‘Āpattiñca āpajjati acittakattā’’ti vadanti. **Pārayatī**ti ajjhottharati. Kā sā? Sīmā. **‘‘Yā sabbantimena…pe… vahatī’’**ti tato heṭṭhimā nāvāsaṅkhyaṃ na gacchatīti katvā vuttanti eke, taṃ na yuttaṃ dutiyapārājike nāvaṭṭhabhaṇḍādhikāre tassāpi adhippetattā. Majjhimapurisassa bhārappamāṇena vuttanti eke. Bhikkhunīnampi nadīpārasīmāsambhavato tāsaṃ ‘‘ekā vā nadīpāraṃ gaccheyyā’’ti vuttadosapariharaṇatthanti ācariyassa takko. Ubhayatthāpi **dhuva-**saddo gahito. Tena uposathantarāya pariharaṇatthaṃ uposathadivaso niyamatova vutto. Ettha ca **nāvā** nāma pamāṇayuttā sabbasādhāraṇā thambhanāvā adhippetā, na kullanāvāti no takkoti ācariyo. Rukkhaṃ chinditvā katoti attho. Sace ekaṃ gāmakhettaṃ, sabbanimittānaṃ anto ṭhite bhikkhū hatthapāsagate katvā sammannitabbā. Nānāgāmakhettaṃ ce, anāgamanampi vaṭṭati. Ubhayatīre nimittakittanamattena dīpako saṅgahito na hoti, tasmā dīpake nimittāni kittetabbāneva. ‘‘Nadiyā heṭṭhā nisinnabhikkhu kammaṃ kopeti. Upariyeva hi nadī hotī’’ti vadanti.

Sīmānujānanakathāvaṇṇanā niṭṭhitā.

Uposathāgārādikathāvaṇṇanā

141. ‘‘Yaṃ saṅgho ākaṅkhati vihāraṃ vā…pe… guhaṃ vā’’ti vacanato na kevalaṃ pathaviyaṃyeva, vihārādīnaṃ uparipi sīmā anuññātā hoti uposathakammapadhānattāti siddhaṃ. Tappadhānā sīmāti kathaṃ paññāyatīti ce? Tadadhikārānuññātattā, sammutiyaṃ

''samānasaṃvāsā''ti ettāvatā siddhe visuṃ ''ekūposathā''ti vacanato ca. ''Uposathaṃ ṭhapetvā sesakammāni **samānasaṃvāsā** nāmā''ti likhitaṃ. ''Ekaṃ samūhanitvā''ti pāḷipāṭho.

142. **Katovassā**ti ekasīmāya samagge sandhāya vuttaṃ. Aññathā nānāsīmāyaṃ ṭhitānaṃ savanaṃ pamāṇaṃ, ekasīmāyapi hatthapāsaṃ muñcitvā ṭhitānaṃ vā savanameva pamāṇanti aniṭṭhaṃ āpajjati. Tattha **sammatāya vā asammatāya vā**ti uposathāgārasammutiyā, na sīmāsammutiyā. Kathaṃ paññāyatīti? Adhikārato, parato chandadānapaññattito, pārisuddhidānapaññattito ca. Tattha purimaṃ kāraṇaṃ purimaṃ aniṭṭhaṃ nivāreti, pacchimaṃ pacchimanti veditabbaṃ. Uposathamukhanti uposathaṭṭhānaṃ. **''Uposathamukhassā**ti uposathāgāraṭṭhānassā''ti likhitaṃ. **Yāni kānici nimittāni kittetuṃ vaṭṭetī**ti idaṃ kathaṃ paññāyatīti? ''Paṭhamaṃ nimittā kittetabbā nimitte kittetvā''ti ettakameva vuttattā. Paṭhamaṃ vuttattā na vuccantīti ce? Taṃ pana akāraṇaṃ, na hi buddhānaṃ desanāya ālasiyaṃ atthi. Sīmāsamūhananakāle uposathāgāraṃ samūhanitvāva sīmāsamūhananaṃ ijjhatīti eke. Taṃ ayuttaṃ abaddhāya sīmāya uposathāgārasammutisiddhitoti no takkoti ācariyo. **Uposathamukha**nti uposathāgārassa mukhanti ācariyā. Uposathamukhassa nimittakittanā sīmāya vuttanayena kātabbā. Ekenāpi kittetuṃ vaṭṭatīti eke. ''Pāsādo vā hotu, maṇḍapādīsu vā aññataro. Kammavācāya pana 'uposathamukha'micceva vattabba''nti vadanti. ''Porāṇako āvāso nāma mūlāvāso''ti likhitaṃ. Vadati ghaṭamattā iti hi lakkhaṇaṃ.

Avippavāsasīmānujānanakathāvaṇṇanā

143-4. ''Manamhi vūḷho''ti vā pāṭho. Tattha **manamhi vūḷho**ti manaṃ vūḷho amhīti attho. **Ṭhapetvā gāmañca gāmūpacārañcā**ti antaragharasaṅkhātaṃ gāmañca gāmūpacārañca ṭhapetvā. Keci ''parikkhittaṃ gāmaṃ sandhāya 'gāma'nti vuttaṃ, aparikkhittaṃ sandhāya 'gāmūpacāra''nti vadanti, taṃ pana aṭṭhakathāya virujjhati. Tasmā nivesanaracchādayo sandhāya gāmaṃ, parikkhepārahaṭṭhānāni sandhāya ''gāmūpacāra''nti ca vuttaṃ. Ettha pana anekadhā paṭhanti. Kiṃ tena, pāḷiñca aṭṭhakathañca suṭṭhu upaparikkhitvā yathā samenti, tathā gahetabbaṃ. **Bhikkhūnaṃ purimakammavācā na vaṭṭatī**ti gāmagāmūpacāre antokatvā samānasaṃvāsakasīmāya sammatāya upari avippavāsasīmāsammutiyaṃ yujjati. Yattha pana kevalaṃ araññaṃyeva sammataṃ, tattha kathaṃ na vaṭṭatīti. Tattha ''ṭhapetvā gāmañca gāmūpacārañcā''ti vacanaṃ na sātthakanti ce? Vuccate – evametaṃ, kintu anussāvanahānippasaṅgato taṃ vacanaṃ vattabbamevāti imināva adhippāyena ''purimakammavācā na vaṭṭatī''ti vuttaṃ siyā. Ekasmiṃ vā atthe kammavācādvayaābhāvatoti vuttaṃ. ''Na hi te aññamaññassa kamme gaṇapūrakā hontī''ti vuttattā ubhinnaṃ nānāsaṃvāsakasaṅghānampi ayameva vidhi āpajjeyyāti ce? Nāpajjati paṭiggahasannidhīnaṃ anuññātattā, omasanādipaccayā avisesato, kammapaṭippassaddhimattāpekkhatāya ca. **Tassā**ti bhikkhunisaṅghassa. **Na kammavācaṃ vaggaṃ karontī**ti kammaṃ na kopentīti attho. **Etthā**ti ṭhapetvā gāmanti ettha. ''Yadi bhikkhūnaṃ avippavāsasīmā gāmañca gāmūpacārañca na otarati, atha kasmā gāme sīmābandhanakāle avippavāsaṃ sammannantīti ce? Āciṇṇakappena, na tato aññaṃ kañci atthaṃ apekkhitvā''ti likhitaṃ. ''Atthato hi sā bahiddhāpi abaddhā eva hotī''ti vuttaṃ. Antaragāme baddhā samānasaṃvāsasīmā yasmā gāmasaṅkhyaṃ na gacchati, tasmāti eke. **Sopi sīmāsaṅkhyameva gacchatī**ti avippavāsasīmāsaṅkhyaṃ gacchatīti attho. Idaṃ panettha vicāretabbaṃ – gāmaṃ antokatvā baddhāya sīmāya puna avippavāsasammutiyaṃ araññapadese ṭhatvā avippavāsakammavācā kātabbā, udāhu gāme ṭhatvāti? Gāme ṭhatvā katāyapi kappiyabhūmiyā pharatīti. Bahisīme ṭhitasammatadosānulomattā akappiyabhūmiyaṃ ṭhatvā na kātabbāti no takko, esa nayo samūhananepīti ācariyo. **Khaṇḍasīmāyaṃ ṭhatvā avippavāsasīmā**tiādīsu mahāsīmā kira ''avippavāsasīmā''ti vuttā.

146. ''Yassāyasmato khamati etissā sīmāya samānasaṃvāsāya ekūposathāya samugghāto, so tuṇhassā''ti **andhakapotthake, sīhaḷapotthake**su ca kesuci pāṭho atthi. Kesuci ''samugghāto etissā sīmāyā''ti paṭhamaṃ likhanti, kesuci ''etissā sīmāya samugghāto''ti ca.

Gāmasīmādikathāvaṇṇanā

147. **Sā cā**ti sā paricchinditvā dinnagāmasīmā ca itarā ca. Sā katamāti ce? **''Pakatigāmā''**tiādimāha. **Baddhasīmāsadisāyeva hontī**ti sā ca hoti itarā ca hotīti adhippāyo, tasmāyeva ''ticīvaravippavāsaparihāraṃ labhatī''ti ekavacanaṃ kataṃ, taṃ na yuttaṃ ubhinnampi gāmattāti eke. ''Honti, na labhantī''ti ca bahuvacanampi karontīti. ''Sā ca itarā cā''ti vuttā ''majjhe bhinditvā dinnagāmasīmā pakatigāmādayo abhinnā''ti ca vadanti. ''Bhikkhuvasatī''ti pāṭho, ''vasantī''ti ca likhitaṃ. ''Athassa ṭhitokāsato''ti vuttattā ekavacanameva yuttaṃ. **Sabbā, bhikkhave, nadī asīmā**ti kataraṃ sīmaṃ paṭikkhipati? Baddhasīmaṃ, ekādasavipattisīmaññatarappasaṅgatoti ācariyā. Sace paṭhamaṃ sīmāya baddhāya pacchā nadiādayo honti, paṭikkhepoti pasaṅgo āpajjati, tasmā abaddhasīmameva paṭikkhipati. Yathā sabbo gāmo gāmasīmā, tathā sabbā nadī asīmā. Kintu tassa tassa bhikkhuno udakukkhepasīmāti sīmānānattaṃ dassetīti no takkoti ācariyo. **Yaṃ majjhimassa purisassa samantā udakukkhepā**ti pana ekissā nadiyā catuvaggādīnaṃ saṅghānaṃ visuṃ catuvaggakaraṇīyādikammakaraṇakāle sīmāparicchedadassanatthaṃ vuttaṃ. Ticīvarena vippavāsāvippavāsaparicchedadassanatthampi sattabbhantarasīmāya paricchedadassanaṃ viyāti ācariyā, tasmā udakukkhepaparicchedābhāvepi antonadiyaṃ kammaṃ kātuṃ vaṭṭatīti siddhaṃ.

Ayaṃ pana viseso – tattha nāvāgato ce, nāvāyaṃ vuttanayena. Satthagato ce, satthe vuttanayena. So ce atirekacātumāsaniviṭṭho, gāme vuttanayena ticīvarāvippavāso veditabbo. Tatthāpi ayaṃ viseso – sace sattho udakukkhepassa anto hoti, udakukkhepasīmāpamāṇanti eke. Satthova pamāṇanti ācariyā. **Sace panettha bahū bhikkhū**tiādimhi keci adhiṭṭhānuposathaṃ, keci gaṇuposathaṃ, keci saṅghuposathanti vattukāmatāya ''bahū saṅghā''ti avatvā ''bhikkhū''ti vuttaṃ. **Ūnakaṃ pana na vaṭṭatī**ti ettha sīmāsambhedasambhavatoti **upatissatthero**. Ṭhapente hi ūnakaṃ na ṭhapetabbaṃ. ''Aṭhapetumpi vaṭṭati evā''ti vuttaṃ. **Gacchantiyā panā**ti ettha ''udakukkhepamanatikkamitvā parivattamānāya kātuṃ vaṭṭatī''ti likhitaṃ. **Aññissā sīmāya ñattī**tiādi kiṃ sīmato kammavipattibhayā vuttaṃ, udāhu parisatoti? Ekakammassa nānāsīmāya asambhavato sīmatoti. Ekakammassa nānāsīmaṭṭhasaṅghena asambhavato parisatotipi eke. ''Savanaṃ hāpetī''ti vuttadosappasaṅgatoti no takko. Ekissā hi sīmāya ekaṃ kammaṃ aniṭṭhapento hāpetīti ācariyo.

Bahinaditīre jātarukkhassa antonadiyaṃ paviṭṭhasākhāya vāti ettha ca **naditīre khāṇukaṃ koṭṭetvā**ti ettha ca **sace pana setu vā setupādā vā bahitīre patiṭṭhitā**ti ettha ca sīmāsodhanaṃ nāma gāmasīmaṭṭhe hatthapāsānayanaṃ. Khaṇḍasīmāya

uṭṭhitarukkhato viyojetvā kātuṃ vaṭṭati. Kasmā? Tīraṭṭhe rukkhe baddhanāvāya gāmo ādhāroti. ''Ubhatobhāgena gāmasīmaṃ phusitvā ṭhitasetu khaṇḍasīmāmahāsīmāyo phusitvā ṭhitarukkhena upametabbo''ti ca likhitaṃ. Tattha purimanaye tāva idaṃ vicāretabbaṃ – tādise ṭhāne katakammaṃ kiṃ nadiyaṃ katasaṅkhyaṃ gacchati, udāhu gāmasīmāyaṃ, atha ubhayatthāti? Kiñcettha taṃ ce nadiyaṃ katasaṅkhyaṃ gacchati, udakukkhepasīmāva sodhetabbā, na itarā. Atha gāmasīmāyaṃ katasaṅkhyaṃ gacchati, udakukkhepasīmā na sodhetabbā. Yadi ubhayattha katasaṅkhyaṃ gacchati, dvīsu sīmāsu ekakammaṃ kātuṃ vaṭṭatīti aniṭṭhappasaṅgo āpajjati. Tato ''aññissā sīmāya ñatti, aññissā anussāvanā hotī''ti idañca ''khaṇḍasīmāmahāsīmaṭṭhānaṃ kāyasāmaggiyā kammaṃ kātuṃ vaṭṭatī''ti idañcāniṭṭhaṃ āpajjatīti? Ettha vuccate – yathāvuttaṃ kammaṃ ubhayattha katasaṅkhyaṃ gacchati, na ca yathāvuttaṃ aniṭṭhaṃ āpajjati. Kasmā? ''Ñattianussāvanānaṃ ekekasīmāyaṃ pavattattā, kārakabhikkhūnaṃ vā ekekasīmāyaṃ ṭhitattā''ti vadanti. Ubhayatthāpi ṭhātuṃ sakkuṇeyyatāya pana taṃ akāraṇaṃ. Ekībhāvaṃ upagatasīmaṭṭhāne katattāti idaṃ acalakāraṇaṃ. Ekībhāvaṃ upagatāsu hi dvīsu nadīgāmasīmāsu kammaṃ kātuṃ vaṭṭatīti ca. Sattabbhantarasīmāyaṃ ce nadī hoti, samuddo vā, jātassaro vā. Tesu ṭhitabhikkhu sattabbhantarasīmāyaṃ ṭhitasaṅkhyaṃ na gacchati. Tattha ce nadiādilakkhaṇaṃ appatto dīpako, pāsāṇo, rukkho vā hoti, sattabbhantarasaṅkhyaṃ gacchati. Manussehi vaḷañjanaṭṭhānaṃ ce taṃ hoti, gāmakhettasaṅkhyaṃ gacchati. Kataragāmakhettaṃ? Yato manussā sañcaranti, sabbe ce sañcaranti, visuṃ gāmakhettasaṅkhyaṃ gacchatīti ca ācariyā.

Pacchimanaye sace setu nadīlakkhaṇaṭṭhānaṃ aphusitvā ṭhito, gāmasīmāsaṅkhyaṃ gacchati. Tattha eko ce gāmo, taṃ sodhetvā, dvīsu tīresu sace dve, dvepi gāme sodhetvā kammaṃ kātabbaṃ. Evañhi kataṃ ubhayatra kataṃ hoti. Iminā nayena dvīsu nadīsu, jātassaresu ca ekakammapasiddhi veditabbā. Ayaṃ pana nayo khaṇḍasīmāmahāsīmānampi labbhateva. Sace setu nadīlakkhaṇaṭṭhānaṃ phusitvā ṭhito, udakukkhepasīmāpi sodhetabbā.

Sīmānameva cekattaṃ, vehāsaṭṭhaṃ vinā gato;
Viditvā ekakammassa, sīmato idamādise.

Ekasīmaṃ dvisīmaṃ vā, tisīmaṃ catusīmakaṃ;
Ekakammaṃ siyā tassa, kopo parisato siyāti.

Ayaṃ panettha viseso – nadiyaṃ karontānaṃ udakukkhepato bahi rukkhādisambandho appamāṇaṃ. Gāme karontānaṃ nadiyaṃ sambandharukkhassa udakukkhepato bahi ṭhitabhikkhu appamāṇaṃ, tato oraṃ pamāṇaṃ. Baddhasīmāya sambandharukkhassa baddhasīmāya ṭhitabhikkhu pamāṇanti veditabbaṃ, teneva vuttaṃ ''sīmaṃ sodhetvā kammaṃ kātabba''nti. ''Sace pana setu vā setupādā vā bahitīre patiṭṭhitā kammaṃ kātuṃ na vaṭṭatī''ti vacanampi pārohādīsu viya sakalasīmāsodhanameva kātabbanti sādheti, vīmaṃsitabbaṃ. **Ativuṭṭhikāle panā**ti ettha ativuṭṭhi nāma yathā cātumāsikāyāti veditabbā, tasmā catumāsaṃ ativuṭṭhiyeva sace hoti, sabbopi oghena otthaṭokāso nadī eva. Atha ekissāpi ativuṭṭhiyā ogho catumāsaṃ tiṭṭhati, sandati vā, bahitīre patiṭṭhitaoghena otthaṭokāso sabbopi nadī eva. **Nadiṃ ottharitvā sandanaṭṭhānato paṭṭhāyā**ti tameva vā nadiṃ aññaṃ vā apubbaṃ vā padesaṃ attano pavattavasena nadilakkhaṇappattaṃ ottharitvā sandanaṭṭhānato paṭṭhāya vaṭṭati. **Gāmanigamasīmaṃ ottharitvā**ti catumāsappavattiṃ sandhāya vuttaṃ. **''Agamanapathe**ti tadahu gatapaccāgataṃ kātuṃ asakkuṇeyyake''ti likhitaṃ. Yaṃ pana **andhakaṭṭhakathāyaṃ** vuttaṃ, taṃ na gahetabbaṃ. Kasmā? Nadiyampi taṃdosappasaṅgato. **Tipusakādī**ti ettha **ādi-**saddena kamaluppalādīnipi saṅgahaṃ gacchanti. **Sabbopi ajātassaro hoti, gāmasīmāsaṅkhyameva gacchatī**ti yehi kataṃ, tesaṃ gāmasīmāsaṅkhyaṃ vā, samantato tīraṭṭhagāmehi ce kataṃ, sabbagāmasaṅkhyaṃ vā, aññehi gāmakhettehi asambandhaṭṭhānaṃ ce, visuṃgāmasīmāsaṅkhyaṃ vā gacchatīti attho.

148. **Saṃsaṭṭhaviṭapā**ti iminā āsannattaṃ dīpeti, tena padesasambhindanā idha sambhedoti dīpeti. **So pana vaḍḍhanto sīmāsaṅkaraṃ karotī**ti baddhasīmaṭṭhānappavesanavasena ''ekadesabaddhasīmā''ti vattabbato saṅkaradoso hoti. **Na, bhikkhave, sīmāya sīmā sambhinditabbā**ti ettha ''paṭhamaṃ baddhasīmāya pacchā attanā bandhitabbasīmā na sambhinditabbā''ti eke adhippāyaṃ saṃvaṇṇayanti. Paṭhamaṃ sammatasīmāyaṃ sambhedābhāvato svādhippāyo ajjhottharaṇena yujjati, tasmā pacchā bandhitabbasīmāya paṭhamaṃ baddhasīmā na sambhinditabbā. Sakalaṃ vā ekadesato vā nimittānaṃ antokaraṇena paṭhamaṃ baddhasīmāya sīmantarike akittetvā sammannanato hi sambhindati nāma, paresaṃ baddhasīmaṃ sakalaṃ vā ekadesato vā nimittānaṃ antokaraṇena ajjhottharati nāma, tenevāha ''sīmaṃ sammannantena sīmantarikaṃ ṭhapetvā''tiādi. Tassattho – paṭhamaṃ baddhasīmāya sīmantarikaṃ pacchā bandhitabbasīmāya nimittabhūtaṃ ṭhapetvā pacchā sīmaṃ sammannitunti. Imā dvepi vipattiyo bhikkhubhikkhunīsīmānaṃ aññamaññaṃ na sambhavanti. **So pana vaḍḍhanto sīmāsaṅkaraṃ karotī**ti ettha kevalaṃ sīmāsaṅkarameva karoti. Tasmiṃ katakammāni na kuppantīti keci, taṃ nayuttaṃ sākhāpārohachedanasīmāsodhanānaṃ vuttattā. Idaṃ sabbaṃ suṭṭhu vicāretvā garukule payirupāsitvā gahetabbayuttakaṃ gahetabbaṃ, itaraṃ chaḍḍetabbaṃ.

Uposathabhedādikathāvaṇṇanā

149. ''Dveme, bhikkhave, uposathā''ti tadā sāmaggīuposathassa ananuññātattā vuttaṃ. Sāmaggīuposathassa pubbakicce ''ajjuposatho sāmaggī''ti vattabbaṃ, na ca kammavācāya bhagavatā payogo dassito, pāḷinayato aṭṭhakathācariyehi uddisitabbakkamo dassito. Tathā pañcannaṃ pātimokkhuddesānaṃ uddesakkamo siddhoti veditabbaṃ. **Tayo vā dve vā pātimokkhaṃ uddisanti, adhammena samaggaṃ nāma hotī**ti ettha kāmaṃ saṅghassa sāmaggī nāma hoti vaggakathāya yathākammaṃ sāmaggīvavatthānato. Tathāpi vaggapaṭipakkhabhāvena samaggaṃ, samaggapaṭipakkhabhāvena ca vaggaṃ nāma kataṃ. Āveṇikato vā gaṇakammādisambhavato, tassa ca samaggavaggabhāvasambhavato vuttanti veditabbaṃ. **Dhammena vagga**nti ettha pārisuddhikaraṇaṃ dhammikaṃ, saṅghasseva chandāgamanaṃ, na gaṇassāti katvā vaggaṃ nāma hoti. ''Ekavāraṃ kataṃ sukataṃ, āpattiṃ pana āpajjati, puna kātuṃ na labhantī''ti vadanti. ''Pañcasu ekassa chandaṃ āharitvā catūhi pātimokkhaṃ uddisituṃ vaṭṭatī''ti vadanti, taṃ yuttaṃ, chandahārake bhikkhūnaṃ santikaṃ patte tena saṅgho pahoti, tasmā chando saṅghappatto hotīti katvā vuttaṃ.

Pātimokkhuddesakathāvaṇṇanā

150. **Mātikāṭṭhakathāyaṃ** (kaṅkhā. aṭṭha. nidānavaṇṇanā) ''suṇātu me, bhante, saṅgho…pe… āvikatā hissa phāsu hoti,

tatthāyasmante pucchāmi…pe… tasmā tuṇhī. Evametaṃ dhārayāmī'ti vatvā 'uddiṭṭhaṃ kho āyasmanto nidāna'ntiādinā nayena avasese sutena sāvite uddiṭṭho hotī''ti vuttattā ''evametaṃ dhārayāmīti sutā kho panāyasmantehī''ti ettha ''dhārayāmī''ti vatvā ''uddiṭṭhaṃ kho āyasmanto nidāna''nti vacanaṃ saṃkhittanti gahetabbaṃ, teneva khuddakapeyyālavasena likhitaṃ. Evaṃ **mātikāṭṭhakathāya**mpi ''āvikatā hissa phāsu hoti, tatthāyasmante''ti etthāpi ''uddiṭṭhaṃ kho āyasmanto nidāna''nti vacanaṃ saṃkhittanti gahetabbanti eke. Keci ''avivadamānehi sikkhitabba'nti vutte nidānuddeso niṭṭhito nāma hoti, tasmā anāvikaronto āpattiṃ āpajjatī''ti vadanti, taṃ na yuttaṃ. Kasmā? ''Nidānaṃ uddisitvā''ti niṭṭhānavacanena hi nidānassa niṭṭhitabhāvo vutto, nidānāvasāne ca āpatti vuttāti. **''Sarabhaññaṃ** nāma sarena bhaṇana''nti likhitaṃ. **Sajjhāyaṃ adhiṭṭhahitvā**ti ''sajjhāyaṃ karomī''ti cittaṃ uppādetvā. ''Āpucchāmīti vuttamattena kathetuṃ vaṭṭatī''ti vadanti. Taṃ tuṇhībhāve yujjati. ''Athāpi lābhādinā abhibhūto vāreti, taṃ na pamāṇa''nti vadanti. **Eseva nayo**ti kathento yadi vicchindati, puna āpucchitabbanti.

Adhammakammapaṭikkosanādikathāvaṇṇanā

154. **''Tesaṃ anupaddavatthāyā''**ti saṅgho saṅghassa kammaṃ na karoti, aññopi upaddavo bahūnaṃ hoti, tasmā vuttaṃ.

Pātimokkhuddesakaajjhesanādikathāvaṇṇanā

155. ''Therādhikaṃ pātimokkha''nti vatvāpi pacchā avisesena ''yo tattha byatto paṭibalo, tassādheyya''nti vuttattā ''bhante''ti vacanaṃ therassāpi atthīti siddhaṃ hoti. ''Gacchāvuso saṃkhittena vā vitthārena vā''ti vacanato asatipi antarāye thāmaṃ pamāṇanti siddhaṃ hoti.

Disaṃgamikādivatthukathāvaṇṇanā

163. ''Sacassa saddhiṃcarā bhikkhuupaṭṭhākā atthī''ti pāṭho. **''Utuvasse**ti utusaṃvacchare hemantagimhesū''ti likhitaṃ.

Pārisuddhidānakathāvaṇṇanā

164. **Pārisuddhiṃ dammī**ti ''sāpattiko therānaṃ deti, sampajānamusāvāde dukkaṭaṃ sambhavatī''ti ācariyena likhitaṃ. Kiṃ nu kho kāraṇaṃ? Sampajānamusāvādena dukkaṭāpatti nāma kevalaṃ bhagavatā vuttattā akiriyasamuṭṭhānā hotīti. ''Pārisuddhiṃ dammī''ti ettha pana kiriyā paññāyati, tasmā sampajānamusāvāde pācittiyaṃ viya dissati, suṭṭhu upaparikkhitabbaṃ. Mahantā hi te ācariyā nāma. Tattha ''dammī''ti attano uposathakammanibbattinimittaṃ vuttaṃ. ''Harā''ti ca ''ārocehī''ti ca hārakassa anārocanapaccayā dukkaṭamocanatthaṃ vuttaṃ. Eseva nayo chandadānepi. Tattha ''dammī''ti attano cittasāmaggidīpanavacanaṃ, sesaṃ vuttanayameva, evaṃ **upatissatthero** vaṇṇeti. Atha vā paṭhamaṃ samaggabhāvaṃ sandhāya, dutiyaṃ pacchā vidhātabbabhāvaṃ, tatiyaṃ chandahārakassa dukkaṭamocanatthaṃ vuttaṃ. Ubhayatthāpi ''saṅghappatto pakkamatī''tiādivacanato saṅghe samagge eva chandapārisuddhidānaṃ ruhati, nāsamaggeti siddhaṃ. ''Saṅghappatto ukkhittako paṭijānāti, āhaṭā hoti pārisuddhī''tiādivacanato ukkhittakādīnampi chandapārisuddhidānaṃ ruhatīti siddhaṃ, tañca kho pakatattasaññāya, no aññathāti takko. Jānitvā sāmaṇerassa dinne na yāti, āpatti ca, ajānitvā dinne yāti ca, anāpattīti eke. **Biḷālasaṅkhalikā nāma pārisuddhī**ti ettha saṅkhalikā nāma anantarena sambajjhati, aññena ca saṅkhalikenāti kevalaṃ saṅkhalikā pārisuddhi nāma hotīti **upatissatthero**. Evaṃ sante visesanaṃ niratthakaṃ hoti. Biḷālasaṅkhalikā baddhāva hoti antogehe eva sampayojanattā. Yathā sā na katthaci gacchati, tathā sāpi na katthaci gacchatīti kira adhippāyo.

Chandadānādikathāvaṇṇanā

165-7. ''Chandaṃ datvā khaṇḍasīmaṃ vā sīmantarikaṃ vā bahisīmaṃ vā gantvā āgato bhikkhu kammaṃ na kopeti, tasmā gamikabhikkhūnaṃ chandaṃ gaṇhitvā khaṇḍasīmaṃ bandhitvā puna vihārasīmaṃ bandhituṃ tesaṃ chandaṃ na gaṇhantī''ti vadanti. ''Muhuttaṃ ekamantaṃ hothā''tiādivacanato yaṃ kiñci bhikkhukammaṃ gahaṭṭhādīsu hatthapāsagatesu na vaṭṭatīti siddhaṃ. **Nissīma**nti bahisīmaṃ. **Tassa sammutidānakiccaṃ natthī**ti tasmiṃ satipi vaṭṭatīti attho. Āsanena saha udakanti attho. **Pannarasopī**ti api-saddo cātuddasiṃ sampiṇḍeti, tena vuttaṃ **mahāaṭṭhakathāyaṃ** ''yadi no eta''nti. ''Ajja me uposatho pannaraso''ti adhiṭṭhānaṃ sadā na kiñci, na aññathāti eke.

Āpattipaṭikammavidhikathādivaṇṇanā

169-170. **Paṭidesemī**ti yāya kāyaci bhāsāya vutte desanā ca paṭiggaho ca hotiyeva diṭṭhāvikammena visuddhiyā vuttattāti keci. Vematikena ''ahaṃ, bhante, ekissā thullaccayāpattiyā vematiko, yadā nibbematiko bhavissāmi, tadā taṃ āpattiṃ paṭikarissāmī''ti vattabbaṃ. Evaṃ kate yāva nibbematiko na hoti, tāva sabhāgāpattiṃ paṭiggahetuṃ na labhati, aññesañca kammānaṃ parisuddho nāma hoti. Puna nibbematiko hutvā desetabbaṃ. Na cāti neva pāḷiyaṃ na aṭṭhakathāyaṃ atthi, desite pana doso natthīti. Tathā **ito vuṭṭhahitvā taṃ āpattiṃ paṭikarissāmī**ti ettha ca sakalasaṅghe sabhāgāpattiṃ āpanne, vematike ca. Tathā ca ''sabbo saṅgho sabhāgāpattiṃ āpajjitvā yadā suddhaṃ passissatī''ti, ''tadā tassa santike taṃ āpattiṃ paṭikarissatī'ti vatvā 'uposathaṃ kātuṃ labhatī''ti ca likhitaṃ.

Anāpattipannarasakādikathāvaṇṇanā

172-3. ''Atthaññe''ti pubbavāre, ''athaññe''ti pacchāvāre pāṭho. Sīmaṃ okkante vā okkamante vā passanti. Dhammasaññino pana aññāṇena honti. ''Vematikapannarasakaṃ uttānamevā''ti pāṭho.

Sīmokkantikapeyyālakathāvaṇṇanā

178. ''Na akāmā dātabbā''tivacanato icchāya sati dātabbāti siddhaṃ.

Liṅgādidassanakathāvaṇṇanā

180. **Nābhivitarantī**ti ettha laddhinānāsaṃvāsakā kira te. Kammanānāsaṃvāsakañhi diṭṭhiṃ paṭinissajjāpetvā tassa osāraṇakammaṃ kātabbaṃ. Evañhi kate tena saddhiṃ uposathaṃ kātuṃ vaṭṭati. Itarena laddhinissajjanamattena kātunti vuttaṃ. Āpattiyā adassane appaṭikamme ukkhittakañca diṭṭhiyā appaṭinissagge ukkhittakañca jānitvā tena saddhiṃ karontassa pācittiyaṃ, tasmā ime ukkhittānuvattakāti veditabbāti eke.

Nagantabbagantabbavārakathāvaṇṇanā

181. **Na gantabbo**ti kiṃ sandhāya? ''Aññatra saṅghenā''ti vacanato yasmiṃ vihāre sataṃ bhikkhū viharanti, te sabbe kenacideva karaṇīyena dasa dasa hutvā visuṃ visuṃ nānāudakukkhepasīmādīsu ṭhatvā uposathaṃ kātuṃ labhanti. Navakammasālādikā nānāsīmākoṭi uposathādhiṭṭhānatthaṃ sīmāpi nadīpi na gantabbā. Garukaṃ pātimokkhuddesaṃ vissajjitvā lahukassa akattabbattā ''aññatra saṅghenā''ti vacanaṃ sādheti. Tattha ''yasmiṃ āvāse uposathakārakā …pe… akatvā na gantabbo''ti vacanato vissaṭṭhauposathāpi āvāsā gantuṃ vaṭṭatīti siddhaṃ. ''Tato pārisuddhiuposathakaraṇatthaṃ vissaṭṭhauposathā gantuṃ vaṭṭati, khaṇḍasīmaṃ vā pavisitunti apare vadantī''ti vuttaṃ. **Iminā neva uposathantarāyo**ti ''attano uposathantarāyo''ti likhitaṃ.

Vajjanīyapuggalasandassanakathāvaṇṇanā

183. ''Antimavatthuṃ ajjhāpannassa nisinnaparisāya kalahādibhayena nāhaṃ karissāmī''ti cittaṃ uppādetvā nisīdituṃ vaṭṭati. Aññakamme tassa nisinnaparisāya āpatti natthīti eke. ''Na ca, bhikkhave, anuposathe uposatho kātabbo aññatra saṅghasāmaggiyā''ti (mahāva. 183) vacanato sāmaggīdivaso anuposathadivasoti atthato vuttaṃ viya dissati. ''Dveme, bhikkhave, uposathā''ti vuttavacanavasenetaṃ vuttaṃ, aññathā **parivārapāḷiyā** virujjhatīti ācariyā. Cātuddasiyaṃ, pannarasiyaṃ vā ce saṅgho samaggo hoti, ''ajjuposatho sāmaggī''ti avatvā pakatinīhāreneva kattabbanti dassanatthaṃ yathādesanā katāti no takko. Aññathā yathāvuttadvaye ce sāmaggī hoti, tattha uposathaṃ akatvā anuposathadivase eva sāmaggīuposatho kātabboti āpajjati. Aññathā pubbe paṭisiddhattā idāni paṭisedhanakiccaṃ natthi. ''Na, bhikkhave, devasikaṃ pātimokkhaṃ uddisitabba''nti (mahāva. 136) pubbe hi vuttaṃ. Atha vā ''anujānāmi, bhikkhave, uposathe pātimokkhaṃ uddisitu''nti pubbe vuttattā ''sakiṃ pakkhassa cātuddase vā pannarase vā''ti ca ''dveme, bhikkhave, uposathā''ti (mahāva. 149) ca pacchā vuttattā tato aññasmiṃ divase uposatho na kātabboti atthato āpannaṃ aniṭṭhaṃ, sati saṅghasāmaggiyā añño divaso pakativasena anuposathopi uposathadivaso nāma hotīti dassanavasena nivāretumpi evaṃdesanā katāti veditabbā.

Uposathakkhandhakavaṇṇanā niṭṭhitā.

3. Vassūpanāyikakkhandhakavaṇṇanā

Vassūpanāyikānujānanakathāvaṇṇanā

184. **Mahāaṭṭhakathāya**mpi ''saṅkāsayissantī''ti pāṭho, dīpavāsino ''saṅkāpayissantī''ti paṭhanti kira. **''Kati nu kho vassūpanāyikā''**ti cintāyaṃ ''kiṃ nimitta''nti vutte ''anujānāmi, bhikkhave, vassaṃ upagantu''nti yaṃ vassūpagamanaṃ vuttaṃ, taṃ ''imaṃ temāsaṃ vassaṃ upemī''ti vatvā upagantabbaṃ. Vassānamāsā ca cattāro. Tattha paṭhamaṃ temāsaṃ, pacchimaṃ temāsanti duvidhaṃ temāsaṃ. Tenāyaṃ tesaṃ bhikkhūnaṃ cintā ahosi.

Vassānecārikāpaṭikkhepādikathāvaṇṇanā

185. **Anapekkhagamanena vā aññattha aruṇaṃ uṭṭhāpanena vā āpatti veditabbā**ti ettha paṭhamaṃ tāva so sattāhaṃ anāgatāya pavāraṇāya sakaraṇīyo pakkamati. ''Āgaccheyya vā so, bhikkhave, bhikkhu taṃ āvāsaṃ na vā āgaccheyya, tassa, bhikkhave, bhikkhuno purimikā ca paññāyati, paṭissave ca anāpattī''ti vacanato oraṃ sandhāya vuttanti veditabbaṃ. Tathā hi ''so tadaheva akaraṇīyo pakkamati, sakaraṇīyo pakkamati, tassa, bhikkhave, bhikkhuno purimikā ca na paññāyati, paṭissave ca āpatti dukkaṭassā''ti (mahāva. 207) vuttaṃ.

Sattāhakaraṇīyānujānanakathāvaṇṇanā

187-8. Dutiyaṃ pana ''so taṃ sattāhaṃ bahiddhā vītināmeti, tassa, bhikkhave, bhikkhuno purimikā ca na paññāyati, paṭissave ca āpatti dukkaṭassā''ti vacanato sattāhato paraṃ veditabbaṃ. Tathā hi ''so taṃ sattāhaṃ anto sannivattaṃ karoti, tassa, bhikkhave, bhikkhuno purimikā ca paññāyati, paṭissave ca anāpattī''ti (mahāva. 207) vuttaṃ. Satipi kāraṇadvaye vassacchedakāraṇābhāve āpatti veditabbā, tasmā tīṇipi etāni vacanāni yathāsambhavaṃ yojitāni viggahāni honti. **Tīṇi parihīnānī**ti tāsaṃ natthitāya.

Pahiteyevaanujānanakathāvaṇṇanā

199. ''Anujānāmi bhikkhave, saṅghakaraṇīyena gantuṃ, sattāhaṃ sannivatto kātabbo''ti vacanato antovasse saṃhārikabhāvena gantuṃ vaṭṭati. Tattha dhammachandavasenapi āgate saṅghassa āyamukhaṃ vinassati. Tato ''senāsanāni katvā''ti ca vuttaṃ. **Āgata**nti āgamanaṃ. Bhāvettha tapaccayoyaṃ. **Saṅghakaraṇīyena gantu**nti ettha ''senāsanapaṭisaṃyuttesu eva saṅghakaraṇīyesu, na aññesū''ti **dhammasiritthero** vadati kira. **Aṭṭhakathāya**mpi taṃ padaṃ uddharitvā ''yaṃ kiñci uposathāgārādīsu senāsanesū''tiādinā senāsanameva dassitaṃ, tasmā upaparikkhitabbaṃ.

Animantitena gantuṃ na vaṭṭatīti tassa ratticchedo ca dukkaṭāpatti ca hoti, taṃ ''vassacchedo''ti ca vadanti. **Nimantitoyeva nāma hotī**ti ettha upāsakehi ''imasmiṃ nāma divase dānādīni karoma, sabbe sannipatantū''ti katāyapi katikāya gantuṃ vaṭṭati.

Pavāraṇāya navamito paṭṭhāya paṃsukūlikacīvaraṃ pariyesituṃ kāvīrapaṭṭane viya sabbesaṃ gantuṃ vaṭṭati anusaṃvaccharaṃ niyamato upāsakehi sajjitvā ṭhapanato. Vuttampi cetaṃ **andhakaṭṭhakathāyaṃ** ''bhikkhusaṅghena vā katikā katā 'samantā bhikkhū gacchantū'ti, ghosanaṃ vā kataṃ upāsakehi, tattha gacchantassa ratticchedo natthīti tathā 'anusaṃvaccharaṃ āgacchantū'ti sakiṃ nimantitepi vaṭṭatī''ti ca ''cīvarakālato paṭṭhāya niyamaṃ katvā samantato āgatānaṃ sajjetvā dānato kāvīrapaṭṭane ghosetvā karaṇākāro paññāyatīti apare''ti ca. Ācariyā pana evaṃ na vadanti.

Antarāyeanāpattivassacchedakathāvaṇṇanā

201. ''Sace dūraṃ gato hoti, sattāhavārena aruṇo uṭṭhāpetabbo''ti vacanato 'yasmiṃ antarāye sati vassacchedaṃ kātuṃ vaṭṭati, tasmiṃ antarāyeva vassacchedamakatvā sattāhakaraṇīyena vītināmetuṃ vaṭṭatīti dīpitanti apare''ti vuttaṃ. Vinayadharā pana na icchanti, tasmā ''sattāhavārena aruṇo uṭṭhāpetabbo''ti idaṃ tatruppādādinimittaṃ vuttanti veditabbaṃ. Taṃ sandhāya ''ācariyā pana evaṃ na vadantī''ti vuttaṃ. **Gāvuṃ vā**ti balibaddhaṃ vā. **Bahisīmāya ṭhitāna**nti tehi khaṇḍasīmāya ṭhitehipīti **upatissatthero**. Vassacchede assa **vassacchedassa**. Vihārā aññattha vuṭṭhāpentehi tattheva sannipatitvā ''iminā ca iminā ca kāraṇena imasmiṃ nāma padese imaṃ vihāraṃ netvā vuṭṭhāpemā''ti anussāvetvāva kātabbanti.

Vajādīsuvassūpagamanakathāvaṇṇanā

203. **Vajena saddhiṃ gatassa vassacchede anāpattī**ti vassacchedo na hotīti kira adhippāyo. Satthassa avihārattā ''imasmiṃ vihāre''ti avatvā ''idha vassaṃ upemī''ti ettakaṃ vattabbaṃ. **''Satthe pana vassaṃ upagantuṃ na vaṭṭatī**ti 'imasmiṃ vihāre imaṃ temāsa'nti vā 'idha vassaṃ upemī'ti vā na vaṭṭati, ālayakaraṇamatteneva vaṭṭatīti adhippāyo''ti likhitaṃ. Taṃ pana aṭṭhakathāya virujjhati. ''Idha vassaṃ upemīti tikkhattuṃ vattabba''nti hi vuttaṃ. Aṭṭhakathāvacanampi pubbāparaṃ virujjhatīti ce? Na, adhippāyājānanato. Sattho duvidho ṭhito, sañcāroti. Tattha ṭhite kuṭikāya ''idha vassaṃ upemī''ti vatvā vasitabbaṃ. Idañhi sandhāya ''anujānāmi, bhikkhave, satthe vassaṃ upagantu''nti vuttaṃ, sañcārimhi pana satthe kuṭikāya abhāvato vassaṃ upagantuṃ na vaṭṭati. Sati sivikāya vā sakaṭakuṭikāya vā vaṭṭati, tathā vajepi. Tīsu ṭhānesu bhikkhuno natthi vassacchede āpatti.

Pavāretuñca labhatīti etthāyaṃ vicāraṇā – ''anujānāmi, bhikkhave, yena vajo, tena gantu''nti idaṃ kiṃ vassarakkhaṇatthaṃ vuttaṃ, udāhu vassacchedāpattirakkhaṇatthanti? Kiñcettha yadi vassarakkhaṇatthaṃ, ''na, bhikkhave, asenāsanikena vassaṃ upagantabba''nti idaṃ virujjhati. Atha vassacchedāpattirakkhaṇatthaṃ vuttanti siddhaṃ na so pavāretuṃ labhatīti, kā panettha yutti? Yato ayameva tividho pavāretuṃ labhati, netaro. Vāḷehi ubbāḷhādiko hi upagataṭṭhānāpariccāgā labhati. Pariccāgā na labhatīti ayamettha yutti. Yena gāmo, tattha gatopi pavāretuṃ labhatīti ekenāti ācariyo. Yo hi pubbe ''idha vassaṃ upemī''ti na upagato, ''imasmiṃ vihāre''ti upagato, so ca pariccatto. Aññathā vinā vihārena kevalaṃ gāmaṃ sandhāya ''idha vassaṃ upemī''ti upagantuṃ vaṭṭatīti. Āpajjatūti ce? Na, ''anujānāmi, bhikkhave, vaje satthe nāvāya vassaṃ upagantu''nti vacanaṃ viya ''gāme upagantu''nti vacanābhāvato. Yasmā ''tīsu ṭhānesu bhikkhuno natthi vassacchede āpattī''ti vacanaṃ tattha vassūpagamanaṃ atthīti dīpeti tadabhāve chedābhāvā, tasmā ''satthe pana vassaṃ upagantuṃ na vaṭṭatī''ti kuṭiyā abhāvakālaṃ sandhāya vuttanti siddhaṃ. **Tīsu ṭhānesu bhikkhuno natthi vassacchede āpattī**ti ''tehi saddhiṃ gacchantasseva natthi, virujjhitvā gamane āpatti ca, pavāretuñca na labhatī''ti likhitaṃ, tasmā yaṃ vuttaṃ **aṭṭhakathāyaṃ** ''atha sattho antovasseyeva bhikkhunā patthitaṭṭhānaṃ patvā atikkamati…pe… antarā ekasmiṃ gāme tiṭṭhati vā vippakirati vā''tiādi, taṃ ettāvatā virujjhitvā gatānampi virujjhitvā gamanaṃ na hoti, tasmā pavāretabbanti dassanatthanti veditabbaṃ.

Tattha ''padaracchadanaṃ kuṭiṃ katvā upagantabba''nti vacanato senāsanatthāya rukkhaṃ āruhituṃ vaṭṭatīti siddhaṃ hoti, na pāḷivirodhatoti ce? Na, tappaṭikkhepeneva siddhattā, imassa idha punapi paṭikkhepanato. ''Na, bhikkhave, asenāsanikena vassaṃ upagantabba''nti iminā paṭikkhepena siddhe ''na, bhikkhave, ajjhokāse vassaṃ upagantabba''nti paṭikkhepo viya siyāti ce? Na, ajjhokāsassa asenāsanabhāvānumatippasaṅgato. Ajjhokāso hi ''ajjhokāse palālapuñje''ti vacanato senāsananti siddhaṃ. Catusālaajjhokāse vasantopi ''catusālāya vasatī''ti vuccati, tasmā tattha vaṭṭatīti āpajjati, tasmā idha asenāsaniko nāma attanā vā parena vā attano nibaddhavāsatthaṃ apāpitasenāsanikoti veditabbaṃ. Aññathā dvinnaṃ paṭikkhepānaṃ aññatarātirekatā ca rukkhamūlepi nibbakosepi vassaṃ upagantuṃ vaṭṭatīti ca, apāpitasenāsanikenāpi gabbhe vasituṃ vaṭṭatīti ca āpajjati, sadvārabandhameva senāsanaṃ idha adhippetanti kathaṃ paññāyatīti ce? Nidānato. Ayañhi asenāsanikavassūpagamanāpatti ''tena kho pana samayena bhikkhū asenāsanikā vassaṃ upagacchanti, sītenapi uṇhenapi kilamantī''ti imasmiṃ nidāne paññattā, tasmā sītādipaṭikkhepameva idha senāsananti adhippetabbanti siddhaṃ. Evaṃ sante siddhaṃ pubbapakkhanidassananti ce? Na, pubbe aparatthapavattisūcanato. **Dutiyajjhānaniddese** ''vitakkavicārānaṃ vūpasamā avitakkaṃ avicāra''nti (dī. ni. 1.228; ma. ni. 1.271) vacanāni nidassanaṃ. Ajjhokāsapaṭikkhepanidānena bahiajjhokāsova paṭikkhitto, na catusālādimajjhagato ajjhokāsoti āpajjati, tasmā na nidānaṃ pamāṇanti ce? Na, niyamato. Kiñci hi sikkhāpadaṃ nidānāpekkhaṃ hotīti sādhitametaṃ. Idaṃ sāpekkhaṃ, idaṃ anapekkhanti kathaṃ paññāyati, na hi ettha **ubhatovibhaṅge** viya sikkhāpadānaṃ padabhājanaṃ, anāpattivāro vā atthīti? Idhāpi desanāvidhānato paññāyati. ''Deve vassante rukkhamūlampi nibbakosampi upadhāvantī''ti hi imehi dvīhi nidānavacanehi bahi vā anto vā sabbaṃ ovassakaṭṭhānaṃ idha ajjhokāso nāma. Anovassakaṭṭhānampi anibbakosameva idha icchitabbanti siddhaṃ hoti. Tena **na upagantabba**nti na ālayakaraṇapaṭikkhepo, ''idha vassaṃ upemī''ti vacanapaṭikkhepo. Chavasarīraṃ dahitvā chārikāya, aṭṭhikānañca atthāya kuṭikā karīyatīti **andhakaṭṭhakathā**vacanaṃ. **''Ṭaṅkitamañco**ti kasikuṭikāpāsāṇaghara''nti likhitaṃ. ''Akavāṭabaddhasenāsane attano pāpite sabhāgaṭṭhāne sakavāṭabaddhe vasati ce, vaṭṭatī''ti vuttaṃ. Payogopi atthi, ''asenāsanikena vassaṃ na upagantabba''nti **pāḷi** ca **aṭṭhakathā** ca, tasmā upaparikkhitabbaṃ.

Adhammikakatikādikathāvaṇṇanā

205. **Mahāvibhaṅge vutta**nti ettha ayaṃ **andhakaṭṭhakathā**vacanaṃ ūnapannarasavassena sāmaṇerena idha vihāre na **vatthabbā,** na paṃsukūlaṃ āhiṇḍitabbaṃ, na coḷabhikkhā gahetabbā, na aññavihāre bhuñjitabbaṃ, na aññassa bhikkhussa vā bhikkhuniyā vā santakaṃ bhuñjitabbaṃ, aññamaññaṃ neva ālapeyyāma na sallapeyyāma, na sajjhāyitabbaṃ, mattikāpattena vaṭṭati, na aparipuṇṇaparikkhārassa vāsoti.

206. **Musāvādo**ti visaṃvādo adhippeto. Keci ''visaṃvādanavasena paṭissuṇitvāti vutta''nti ca, ''rañño vuttavacanānurūpato musāvādoti gahaṭṭhā gaṇhantīti vutta''nti ca vadanti.

207. **''Purimikā ca na paññāyati**. Kasmā? 'Dutiye vasāmī'ti citte uppanne paṭhamasenāsanaggāho paṭippassambhati. Puna 'paṭhame eva vasāmī'ti citte uppanne dutiyo paṭippassambhati. Ubhayāvāse vidhānaṃ natthī''ti likhitaṃ. **Porāṇagaṇṭhipade** pana ''paṭhamaṃ gahitaṭṭhāne avasitvā aññasmiṃ vihāre senāsanaṃ gahetvā dvīhatīhaṃ vasati, tato paṭhamaggāho paṭippassambhatīti purimikā ca na paññāyati. Pacchimaggāho na paṭippassambhati. Idañhi divasavasena paṭippassambhanaṃ nāma hoti. Atha pacchimaṃ temāsaṃ aññasmiṃ vasati, purimikā ca na paññāyati, idaṃ senāsanaggāhānaṃ vasena paṭippassambhanaṃ nāmā''ti vuttaṃ. Ubhopete atthavikappā idha nādhippetā. Yatthāyaṃ paṭissuto, tattha purimikā ca na paññāyati, paṭissave ca āpatti dukkaṭassa. Kattha pana purimikā paññāyatīti? Antarāmagge dvīsu āvāsesu yattha tadaheva pacchimaggāho, tattha paṭhamaṃ gahitaṭṭhāne sattāhakaraṇīyena gacchato na vassacchedo, **so tadaheva akaraṇīyo pakkamatī**tiādimhi **''karaṇīyaṃ** nāma sattāhakaraṇīya''nti likhitaṃ.

Pāḷimuttakaratticchedavinicchaye ''dhammassavanādī''ti vuttaṃ. Ādimhi catūsu vāresu nirapekkhapakkamanassādhippetattā ''sattāhakaraṇīyenā''ti na vuttaṃ tasmiṃ sati nirapekkhagamanābhāvato. Tattha purimā dve vārā vassaṃ anupagatassa vasena vuttā, tasmā upagatassa tadaheva sattāhakaraṇīyena gantvā antosattāhaṃ āgacchato na vassacchedoti siddhaṃ. Pacchimā dve vārā upagatassa nirapekkhagamanavasena vuttā, ''sattāhaṃ anāgatāya pavāraṇāya sakaraṇīyo pakkamatī''ti tato bahiddhā sattāhaṃ vītināmentassa vassacchedoti dassanatthaṃ vuttaṃ. Tattha ''akaraṇīyo pakkamatī''ti vacanābhāvā vinā ratticchedakāraṇena gantuṃ na vaṭṭatīti siddhaṃ. Pavāretvā pana gantuṃ vaṭṭati pavāraṇāya taṃdivasasannissitattā. Tattha **na vā āgaccheyyā**ti antarāyena. Ācariyo pana ''na puna idhāgacchāmī'ti nirapekkhopi sakaraṇīyova gantuṃ labhatīti dassanatthaṃ akaraṇīyo'ti na vutta''nti vadati. ''Sīhaḷadīpe kira cūḷapavāraṇā nāma atthi, taṃ pavāraṇaṃ katvā yathāsukhaṃ sakaraṇīyā gacchanti, payogañca dassentī''ti vuttaṃ. ''Tattha cha aruṇā antovasse honti, eko bahi, tasmā so temāsaṃ vuttho hotīti apare''ti ca, ''ācariyo evaṃ na vadatī''ti ca vuttaṃ. Sabbattha **vihāraṃ upetī**ti attano vassaggena pattagabbhaṃ upetīti **porāṇā**. **Asatiyā pana vassaṃ na upetī**ti ettha ''imasmiṃ vihāre imaṃ temāsa''nti avacanena. **''Aṭṭhakathāyaṃ** vuttaratticchedakāraṇaṃ vinā tirovihāre vasitvā āgacchissāmīti gacchatopi vassaccheda''nti likhitaṃ.

208. **Paṭissuto hoti pacchimikāyā**ti antarā pabbajitabhikkhunā, chinnavassena vā paṭissuto, aññena pana purimaṃ anupagantvā pacchimikāyaṃ paṭissavo na kātabbo. Ratticchede sabbattha vassacchedoti sanniṭṭhānaṃ katvā vadanti. Keci pana na icchanti. Taṃ sādhetuṃ anekadhā papañcenti. Kiṃ tena.

Vassūpanāyikakkhandhakavaṇṇanā niṭṭhitā.

4. Pavāraṇākkhandhakavaṇṇanā

Aphāsukavihārakathāvaṇṇanā

210. ''Saṅghaṃ āvuso pavāremī''ti vuttattā pacchāpi ''vadatu maṃ saṅgho''ti vattabbaṃ viya dissati. Ayaṃ panettha adhippāyo – yasmā ahaṃ saṅghaṃ pavāremi, tasmā tattha pariyāpannā therā, majjhimā, navā vā avisesenāyasmanto sabbepi maṃ vadantūti.

Pavāraṇābhedavaṇṇanā

212. **Dvemā, bhikkhave, pavāraṇā**ti ettha tādise kicce sati yattha katthaci pavāretuṃ vaṭṭati. Teneva **mahāvihāre** bhikkhū cātuddasiyaṃ pavāretvā pannarasiyaṃ kāyasāmaggiṃ idānipi denti. **Cetiyagiri** mahādassanatthampi aṭṭhamiyaṃ gacchanti, tampi cātuddasiyaṃ pavāretukāmānaṃyeva hoti. ''Sattāhaṃ anāgatāya pavāraṇāya sakaraṇīyo pakkamati, anāpattīti vacanato idaṃ āciṇṇa''nti likhitaṃ. ''No ce adhiṭṭhaheyya, āpatti dukkaṭassā''ti ekassa vuttadukkaṭaṃ, tasseva vuttaṃ pubbakiccañca saṅghagaṇānampi netabbaṃ.

Pavāraṇādānānujānanakathāvaṇṇanā

213. **Tena ca bhikkhunā**ti pavāraṇādāyakena.

Anāpattipannarasakādikathāvaṇṇanā

''Tassā ca pavāraṇāya ārocitāya saṅghena ca pavārite sabbesaṃ suppavāritaṃ hotīti vacanato kevalaṃ pavāraṇāya pavāraṇādāyakopi pavāritova hotī''ti vadantīti.

222. **Avuṭṭhitāya parisāyā**ti pavāretvā pacchā aññamaññaṃ kathentiyā. **Ekaccāya vuṭṭhitāyā**ti ekaccesu yathānisinnesu ekaccesu sakasakaṭṭhānaṃ gatesu. **Puna pavāretabba**nti punapi sabbehi samāgantvā pavāretabbaṃ. **Āgacchanti samasamā, tesaṃ santike pavāretabba**nti ''gate anānetvā nisinnānaṃyeva santike pavāretabbaṃ, **uposathakkhandhake**pi eseva nayo''ti likhitaṃ. **Sabbāya vuṭṭhitāya parisāya āgacchanti samasamā, tesaṃ santike pavāretabba**nti ''yadi sabbe vuṭṭhahitvā gatā, sannipātetuñca na sakkā, ekacce sannipātāpetvā pavāretuṃ vaṭṭatī''ti vadanti. Kasmā? Ñattiṃ ṭhapetvā kattabbasaṅghakammābhāvā vaggaṃ na hoti kira. Ettha pana ekaccesu gatesupi sabbesu gatesupi sabbe sannipātāpetvā ñattiṃ aṭṭhapetvā kevalaṃ pavāretabbaṃ. Ekacce sannipātāpetvā pavāretuṃ na vaṭṭati ''saṅghaṃ, bhante, pavāremī''ti vacanato. Sabbepi hi sannipatitā pacchā diṭṭhaṃ vā sutaṃ vā parisaṅkitaṃ vā vattāro honti. Anāgatānaṃ atthibhāvaṃ ñatvāpi ekaccānaṃ santike pavāraṇāvacanaṃ viya hoti. Sammukhībhūte cattāro sannipātāpetvā nissaggiyaṃ āpannacīvarādinissajjanaṃ viya pavāraṇā na hoti sabbāyattattā. ''Samaggānaṃ pavāraṇā paññattā''ti vacanañcettha sādhakaṃ. ''Ito aññathā na vaṭṭati **aṭṭhakathāyaṃ** ananuññātattā''ti **upatissatthero** vadati. ''Thokatarehi tesaṃ santike pavāretabbaṃ ñattiṃ aṭṭhapetvāvā''ti vuttaṃ. **Āgantukā** nāma navamito paṭṭhāyāgatā vā vajasatthanāvāsu vutthavassā vā honti.

237. ‘‘Dasavatthukā micchādiṭṭhi hoti tathāgatotiādī’’ti likhitaṃ. ‘‘Natthi dinnantiādī’’ti vuttaṃ.

239. ‘‘Upaparikkhitvā jānissāmāti tena saha pavāretabba’’nti likhitaṃ.

Pavāraṇākkhandhakavaṇṇanā niṭṭhitā.

5. Cammakkhandhakavaṇṇanā

Soṇakoḷivisavatthukathāvaṇṇanā

242. **Asītiyā …pe… kāretī**ti ‘‘asīti gāmikasahassāni sannipātāpetvā’’ti imassa kāraṇavacanaṃ. Tattha ‘‘gāmānaṃ asītiyā sahassesū’’ti vattabbe ‘‘asītiyā gāmasahassesū’’ti vuttaṃ. Gāmappamukhā **gāmikā,** tesaṃ sahassāni. **‘‘Kammacittīkatānī’’**ti upacārena vuttaṃ. Kammapaccayautusamuṭṭhāne hi tesaṃ añjanavaṇṇabhāvo. ‘‘Kenacideva karaṇīyenā’’ti vattabbe ‘‘kenacidevā’’ti vuttaṃ. Ettha evaṃ-saddo opamme pavattati. Evamupamānopadesapucchāvadhāraṇapaṭiññātaopamme. **Purato pekkhamānāna**nti anādaratthe sāmivacanaṃ. Tato pana bhagavato gandhakuṭiyā kavāṭaṃ subaddhaṃ passitvā icchitākārakusalatāya iddhiyā gantvā kuṭiṃ pavisitvā ārocesi. **Vihārapacchāyāya**nti vihārassa vaḍḍhamānacchāyāyaṃ. **‘‘Aho nūnā**ti aho mahanto’’ti likhitaṃ. Bhagavato sambahulehi saddhiṃ āhiṇḍanaṃ āyasmato soṇassa vīriyārambhanidassanena anāraddhavīriyānaṃ uttejanatthaṃ, evaṃ sukhumālānaṃ pādarakkhaṇatthaṃ upāhanā anuññātāti dassanatthañca.

Soṇassapabbajjākathāvaṇṇanā

243. **Tattha ca nimittaṃ gaṇhāhī**ti tesaṃ indriyānaṃ ākāraṃ upalakkhehi.

244. **Adhimutto hotī**ti paṭivijjhitvā paccakkhaṃ katvā ṭhito hoti. **Nekkhammādhimutto**tiādīhi nibbānaṃ, arahattañca vuttaṃ. ‘‘Taṅhi sabbakilesehi nikkhantattā ‘nekkhamma’nti ca gehato pavivittattā ‘paviveko’ti ca byāpajjābhāvato ‘abyāpajja’nti ca arahattaṃ upādānassa khayante uppannattā ‘upādānakkhayo’ti ca taṇhāya khayante uppannattā ‘taṇhakkhayo’ti ca sammohābhāvato ‘asammoho’ti ca vuccatī’’ti vuttaṃ. Sabbehi arahattaṃ vuttanti keci. **Siyā kho evamassā**ti kadāci evamassa, assa vā āyasmato evaṃ siyā. **Paccāgacchanto** jānanto. **Karaṇīyamattāna**nti attano. So eva vā pāṭho. **Nekkhammādhimutto**ti imasmiṃyeva arahattaṃ kathitaṃ. Sesesu nibbānanti keci. **Asammohādhimutto**ti ettheva nibbānaṃ. Sesesu arahattanti keci. ‘‘Sabbesvevetesu ubhayampī’’ti vadanti. **Pavivekañca cetaso, adhimuttassa, upādānakkhayassa cā**ti upayogatthe sāmivacanaṃ. Āyatanānaṃ uppādañca vayañca disvā.

Sabbanīlikādipaṭikkhepakathāvaṇṇanā

246. ‘‘Rañjanacoḷakena puñchitvā’’ti pāṭho. **‘‘Khallakādīni apanetvā’**ti vuttattā dve tīṇi chiddāni katvā vaḷañjetuṃ vaṭṭatī’’ti vadantānaṃ vādo na gahetabbo.

Yānādipaṭikkhepakathāvaṇṇanā

254. ‘‘Caturaṅgulādhikānī’’ti vuttattā caturaṅgulato heṭṭhā vaṭṭatīti eke. **Ubhatolohitakūpadhāna**nti ettha ‘‘kāsāvaṃ pana vaṭṭati, kusumbhādirattameva na vaṭṭatī’’ti likhitaṃ.

Sabbacammapaṭikkhepādikathāvaṇṇanā

255. **Kissa tyāya**nti kissa te ayaṃ.

256. **Gihivikata**nti gihīnaṃ atthāya kataṃ. ‘‘Yattha katthaci nisīdituṃ anujānāmīti attho’’ti likhitaṃ. Kiñcāpi **dīghanikāyaṭṭhakathāyaṃ** ‘‘ṭhapetvā tūlikaṃ sabbāneva gonakādīni ratanaparisibbitāni vaṭṭantī’’ti vuttaṃ, atha kho vinayapariyāyaṃ patvā garuke ṭhātabbato idha vuttanayenevettha attho gahetabbo. ‘‘Tattha pana suttantikadesanāya gahaṭṭhādīnampi vasena vuttattā tesaṃ saṅgaṇhanatthaṃ ṭhapetvā ‘tūlikaṃ…pe… vaṭṭantī’ti vuttaṃ viya khāyatīti apare’’ti vuttaṃ.

259. **Migamātuko**ti tassa nāmaṃ. Vātamigoti ca tassa nāmaṃ. ‘‘Kāḷasīho kāḷamukho kapī’’ti likhitaṃ. **Cammaṃ na vaṭṭatī**ti yena pariyāyena cammaṃ vaṭṭissati, so parato āvi bhavissati. ‘‘Attano puggalikavasena parihāro paṭikkhitto’’ti vuttaṃ. ‘‘Na, bhikkhave, kiñci cammaṃ dhāretabba’’nti ettāvatā siddhe ‘‘na, bhikkhave, gocamma’’nti idaṃ parato ‘‘anujānāmi, bhikkhave, sabbapaccantimesu janapadesu cammāni attharaṇānī’’ti ettha anumatippasaṅgabhayā vuttanti veditabbaṃ.

Cammakkhandhakavaṇṇanā niṭṭhitā.

6. Bhesajjakkhandhakavaṇṇanā

Pañcabhesajjādikathāvaṇṇanā

260. **‘‘Yaṃ bhesajjañceva assā’’**ti parato ‘‘tadubhayena bhiyyoso mattāya kissā hontī’’tiādinā virodhadassanato nidānānapekkhaṃ yathālābhavasena vuttanti veditabbaṃ. Yathānidānaṃ kasmā na vuttanti ce? Tadaññāpekkhādhippāyato. Sabbabuddhakālepi hi sappiādīnaṃ sattāhakālikabhāvāpekkhāti tathā vacanena bhagavato adhippāyo, teneva ‘‘āhāratthañca phareyya,

na ca oḷāriko āhāro paññāyeyyā''ti vuttaṃ. Tathā hi **kāle paṭiggahetvā kāle paribhuñjitu**nti ettha ca kālaparicchedo na kato. Kutoyeva pana labbhā tadaññāpekkhādhippāyo bhagavato mūlabhesajjādīni tāni paṭiggahetvā yāvajīvanti kālaparicchedo. Yaṃ pana ''anujānāmi, bhikkhave, tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjitu''nti vacanaṃ, taṃ ''sannidhiṃ katvā aparāparasmiṃ divase kāle eva paribhuñjituṃ anujānāmī''ti adhippāyato vuttanti veditabbaṃ. Aññathā atisayattābhāvato ''yaṃ bhesajjañceva assā''tiādi vitakkuppādo na sambhavati. Paṇītabhojanānumatiyā pasiddhattā ābādhānurūpasappāyāpekkhāya vuttānīti ce? Tañca na, bhiyyoso mattāya kisādibhāvāpattidassanato. Yathā ''ucchurasaṃ upādāya phāṇita''nti vuttaṃ, tathā ''navanītaṃ upādāya sappi''nti vattabbato navanītaṃ visuṃ na vattabbanti ce? Na, visesadassanādhippāyato. Yathā phāṇitaggahaṇena siddhepi parato ucchuraso visuṃ anuññāto ucchusāmaññato guḷodakaṭṭhāne ṭhapanādhippāyato. Tathā navanīte visesavidhidassanādhippāyato navanītaṃ visuṃ anuññātanti veditabbaṃ. Visesavidhi panassa **bhesajjasikkhāpadaṭṭhakathā**vasena veditabbaṃ. Vuttañhi tattha ''pacitvā sappiṃ katvā paribhuñjitukāmena adhotampi pacituṃ vaṭṭatī''ti (pārā. aṭṭha. 2.622). Tattha sappi pakkāva hoti, nāpakkā. Tathā phāṇitampi. Navanītaṃ apakkameva.

Etthāha – navanītaṃ viya ucchurasopi sattāhakālikapāḷiyaṃ eva vattabboti? Na vattabbo. Kasmā? Sattāhakālikapāḷiyaṃ vutte ucchuraso guḷāpadesena yathā agilānassa phāṇitaṃ paṭisiddhaṃ, tathā ucchurasopīti āpajjati, avutte pana guḷaṃ viya so phāṇitasaṅkhyaṃ na gacchati. Idha avatvā pacchā vacanena guḷodakaṭṭhāneva ṭhapito hoti. Tadatthameva pacchābhattaṃ vaṭṭanakapānakādhikāre vutto, tasmā eva yāmakālikoti ce? Na, aṭṭhakathāvirodhato. Na upādāyatthassa nissayatthattāti ce? Kiṃ vuttaṃ hoti – ''ucchurasaṃ upādāya ucchuvikati phāṇitanti veditabbā''ti (pārā. aṭṭha. 2.623) yadetaṃ nissaggiyaṭṭhakathāvacanaṃ, tattha ''upādāyā''ti imassa nissāya paccayaṃ katvāti atthoti. Na, parato aparakiriyāya adassanato. Yathā ''cakkhuñca paṭicca rūpe cā''tiādīsu (ma. ni. 1.204, 400; 3.421, 425; saṃ. ni. 2.43) ''paṭiccā''ti imassa ussukkavacanassa ''uppajjatī''ti aparakiriyā dissati, na tathā ''ucchurasaṃ upādāyā''ti ettha aparakiriyā dissatīti. Ayuttametaṃ tattha tadabhāvepi siddhattā. Yathā ''cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāya rūpa''nti (dha. sa. 584) ettha aparakiriyāya abhāvepi ussukkavacanaṃ siddhaṃ, tathā etthāpi siyāti? Na, tattha pāṭhasesāpekkhattā. Yathā cattāro mahābhūtā upādāya vuttaṃ, pavattakaṃ vā rūpanti imaṃ pāṭhasesaṃ sā pāḷi apekkhati, na tathā idaṃ **aṭṭhakathā**vacanaṃ kañci pāṭhaṃ apekkhati. Paripuṇṇavādino hi aṭṭhakathācariyā. Saññākaraṇamattaṃ vā tassa rūpassa. ''Atthi rūpaṃ upādāyā''tiādīsu (dha. sa. 584) hi saññākaraṇamattaṃ, evamidhāpīti veditabbaṃ. Idha pana ''ucchurasaṃ upādāyā''ti ucchurasaṃ ādiṃ katvā, tato paṭṭhāyāti attho, tasmā ''ucchurasena saṃsaṭṭhaṃ bhattaṃ agilāno bhikkhu viññāpetvā bhuñjanto paṇītabhojanasikkhāpadena kāretabbo, bhikkhunī pāṭidesaniyenā''ti vuttaṃ, taṃ ayuttanti eke. Te visesahetuno abhāvaṃ dassetvā paññāpetabbā.

Ettāvatā ''ucchurasaṃ upādāyāti ucchurasaṃ ādiṃ katvā''tiādīnaṃ padānaṃ atthaṃ micchā gahetvā yadi ''ucchurasaṃ upādāyā''ti vacanena ucchuraso phāṇitaṃ siyā, ''apakkā vā''ti vacanaṃ niratthakaṃ apakkavacanena ucchurasassa gahitattā. Atha ''pakkā vā''ti vacanena ucchuraso phāṇitanti siddhaṃ, ''ucchurasaṃ upādāyā''ti vacanaṃ niratthakanti uttaraṃ vuttaṃ, taṃ anuttaranti sādhitaṃ hoti. **So cetehi apakkā vā**ti sāmaṃ bhikkhunā apakkā vā. **Avatthukapakkā vā**ti bhikkhunāva sāmaṃ vinā vatthunā pakkā vāti attho. Tasmā aññathā ''savatthukapakkā vā''ti ca vattabbanti attho dassito, so duṭṭhu dassito. Kasmā? **Mahāaṭṭhakathāyaṃ** ''jhāmaucchuphāṇitaṃ vā koṭṭitaucchuphāṇitaṃ vā purebhattameva vaṭṭatī''ti vuttattā, ''savatthukapakkā vā''ti vacanassa ca laddhivirodhato avuttattā. **''Mahāpaccariyaṃ** pana 'etaṃ savatthukapakkaṃ vaṭṭati no vaṭṭatī'ti pucchaṃ katvā 'ucchuphāṇitaṃ pacchābhattaṃ no vaṭṭanakaṃ nāma natthī'ti vuttaṃ, taṃ yutta''nti (pārā. aṭṭha. 2.623) vuttattā ca savatthukapakkā vāti attho ca vuttoyeva hoti, tasmā duddassitoti siddhaṃ. **Āhāratth**anti āhārapayojanaṃ. Āhārakiccaṃ yāpananti atthoti ca.

262. **Telaparibhogenā**ti sattāhakālikaparibhogena.

263. **Sati paccaye**ti ettha satipaccayatā gilānāgilānavasena dvidhā veditabbā. Vikālabhojanasikkhāpadassa hi anāpattivāre yāmakālikādīnaṃ tiṇṇampi avisesena satipaccayatā vuttā. Imasmiṃ **khandhake** ''anujānāmi, bhikkhave, gilānassa guḷaṃ, agilānassa guḷodakaṃ, anujānāmi, bhikkhave, gilānassa loṇasovīrakaṃ, agilānassa udakasambhinna''nti vuttaṃ. Tasmā siddhaṃ satipaccayatā gilānāgilānavasena duvidhāti. Aññathā asati paccaye guḷodakādīsu āpajjati. Tato ca pāḷivirodho.

Piṭṭhehīti pisitatelehi. **Koṭṭhaphala**nti koṭṭharukkhassa phalaṃ. ''Madanaphalaṃ vā''ti ca likhitaṃ. **Hiṅgujatu** nāma hiṅgurukkhassa daṇḍapallavapavāḷapākanipphannā. **Hiṅgusipāṭikā** nāma tassa mūlasākhapākanipphannā. **Takaṃ** nāma tassa rukkhassa tacapākodakaṃ. **Takapattī**ti tassa pattapākodakaṃ. **Takapaṇṇī**ti tassa phalapākodakaṃ. Atha vā **''takaṃ** nāma lākhā. **Takapattī**ti kittimalomalākhā. **Takapaṇṇī**ti pakkalākhā''ti likhitaṃ. **Ubbhidaṃ** nāma ūsapaṃsumayaṃ.

264. **Chakaṇaṃ** gomayaṃ. **Pākatikacuṇṇaṃ** nāma apakkakasāvacuṇṇaṃ, tena ''ṭhapetvā gandhacuṇṇaṃ sabbaṃ vaṭṭatī''ti vadanti. **Cālitehī**ti parissāvitehi.

265. **Nānāsambhārehi kata**nti nānosadhehi.

Guḷādianujānanakathāvaṇṇanā

274. Sāmaṃ pakkaṃ samapakkanti duvidhaṃ viya dīpeti, tasmā khīrādīsu uṇhamattameva pāko. Tena uttaṇḍulādisamānā honti.

276-8. ''Buddhappamukha'nti āgataṭṭhāne 'bhikkhusaṅgho'ti avatvā 'saṅgho'ti vuccati bhagavantampi saṅgahetu''nti vadanti. **Nāgo**ti hatthī.

279. **Sambādhe**ti vaccamagge bhikkhussa bhikkhuniyā ca passāvamaggepi anulomato. Dahanaṃ paṭikkhepābhāvā vaṭṭati. Satthavattikammānulomato na vaṭṭatīti ce? Na, paṭikkhittapaṭikkhepā, paṭikkhipitabbassa tapparamatādīpanato, kiṃ vuttaṃ hoti? Pubbe paṭikkhittampi satthakammaṃ sampiṇḍetvā pacchā ''na, bhikkhave…pe… thullaccayassā''ti dvikkhattuṃ satthakammassa paṭikkhepo kato. Tena sambādhassa sāmantā dvaṅgulaṃ paṭikkhipitabbaṃ nāma. Satthavattikammato uddhaṃ natthīti dīpeti. Kiñca bhiyyo pubbe

sambādheyeva satthakammaṃ paṭikkhittaṃ, pacchā sambādhassa sāmantā dvaṅgulampi paṭikkhittaṃ, tasmā tasseva paṭikkhepo, netarassāti siddhaṃ. Ettha ''satthaṃ nāma satthahārakaṃ vāssa pariyeseyyā''tiādīsu viya yena chindati, taṃ sabbaṃ. Tena vuttaṃ **''kaṇṭakena vā''**tiādi. Khāradānaṃ panettha **bhikkhunivibhaṅge** pasākhe lepamukhena anuññātanti veditabbaṃ. Eke pana ''satthakammaṃ vā''ti pāṭhaṃ vikappetvā vatthikammaṃ karonti. **''Vatthī''**ti kira agghikā vuccati. Tāya chindanaṃ vatthikammaṃ nāmāti ca atthaṃ vaṇṇayanti, te ''satthahārakaṃ vāssa pariyeseyyā''ti imassa padabhājanīyaṃ dassetvā paṭikkhipitabbā. **Aṇḍavuḍḍhī**ti vātaṇḍako. **Ādānavattī**ti ānahavatti.

Manussamaṃsapaṭikkhepakathāvaṇṇanā

280. ''Na, bhikkhave, manussamaṃsaṃ…pe… thullaccayassā''ti vuttattā, ''na ca, bhikkhave, appaṭi…pe… dukkaṭassā''ti ca vuttattā appaṭivekkhaṇadukkaṭañca thullaccayañcāti dve āpajjati, tasmā kappiyamaṃsepi appaṭivekkhaṇapaccayā dukkaṭameva. Keci ''maṃsabhāvaṃ jānantova āpajjati. Pūvādīsu ajānantassa kā paccavekkhaṇā''ti vadanti. Ajānantopi āpajjati sāmaññena vuttattāti keci.

Hatthimaṃsādipaṭikkhepakathāvaṇṇanā

281. **Imesaṃ …pe… sabbaṃ na vaṭṭatī**ti idaṃ dasannampi manussamaṃsādīnaṃ akappiyabhāvamattaparidīpanavacanaṃ, nāpattivibhāgadassanavacanaṃ. **Yaṃ kiñci ñatvā vā añatvā vā khādantassa āpattiyevā**ti idampi aniyamitavacanameva ''ayaṃ nāma āpattī''ti avuttattā. Tadubhayampi heṭṭhā manussādīnaṃ maṃsādīsu thullaccayadukkaṭāpattiyo hontīti gahitanayehi adhippāyo jānituṃ sakkāti evaṃ vuttaṃ. Tatrāyaṃ adhippāyo – yasmā etesaṃ manussādīnaṃ maṃsādīni akappiyāni, tasmā manussānaṃ maṃsādīsu thullaccayāpatti. Sesānaṃ sabbattha dukkaṭāpattīti. Pāṭheyeva hi lohitādiṃ maṃsagatikaṃ katvā ''na, bhikkhave, manussamaṃsaṃ… pe… thullaccayassā''ti vuttaṃ. Tattheva hatthādīnaṃ maṃsādīsupi dukkaṭāpatti paññattā. Tena vuttaṃ **sīhaḷaṭṭhakathāyaṃ** ''manussamaṃse vā kese vā nakhe vā aṭṭhimhi vā lohite vā thullaccayamevā''ti vuttaṃ. Iminā eva –

> ''Aṭṭhipi lohitaṃ cammaṃ, lomamesaṃ na kappatī''ti. –

Khuddasikkhāgāthāpadassa attho ca adhippāyo ca suviññeyyoti. **Paṭiggahaṇe**ti ettha anādariyadukkaṭaṃ vuttaṃ. ''Udakamanussādimaṃsampi na vaṭṭatī''ti vadanti. Nāgarājena vuttādīnave satipi ujjhāyanādhikārameva gahetvā **''paṭikūlatāyā''**ti vuttaṃ.

Yāgumadhugoḷakādikathāvaṇṇanā

283. **Yathādhammo kāretabbo**ti idaṃ saṅgītikārakavacanaṃ. Na hi bhagavā tameva sikkhāpadaṃ dvikkhattuṃ paññapesi, evaṃ evarūpesūti eke. Paṭhamapaññattameva sandhāya vuttaṃ, tathāpi na ca te bhikkhū sāpattikā jātā. Kathaṃ? **Paramparabhojanasikkhāpadassa** aṭṭhuppattiyā. ''Apica mayaṃ kālasseva piṇḍāya caritvā bhuñjimhā''ti vuttaṃ. **Mātikāvibhaṅge** (pāci. 227) ca ''paramparabhojanaṃ nāma pañcannaṃ bhojanānaṃ aññatarena bhojanena nimantito, taṃ ṭhapetvā aññaṃ pañcannaṃ bhojanānaṃ aññataraṃ bhojanaṃ bhuñjati, etaṃ paramparabhojanaṃ nāmā''ti vuttaṃ, tasmā aññaṃ bhojanaṃ nāma nimantanato laddhaṃ yaṃ kiñcīti siddhaṃ. Yasmā na bhojjayāgunimantanato laddhabhojanaṃ, tasmā ''ettha anāpattī''ti te bhikkhū paribhuñjiṃsūti. Ettha ''yathādhammo kāretabbo''ti vuttattā pana aññanimantanato laddhabhojanameva bhuñjantassa āpatti, netaranti anuññātaṃ. Tato paṭṭhāya tassa anāpattivāre ''niccabhatte salākabhatte pakkhike uposathike pāṭipadike''ti vuttaṃ. Pubbe vesāliyā paññattakāle natthi, yadi atthi, aṭṭhuppattimātikāvibhaṅgavirodho, tasmā ''apica mayaṃ kālasseva piṇḍāya caritvā bhuñjimhā''ti aṭṭhuppattiyaṃ vuttattā, padabhājanepi ''aññaṃ pañcannaṃ bhojanānaṃ aññataraṃ bhojanaṃ bhuñjatī''ti avisesena vuttattā ca paṭhamaṃ vā pacchā vā nimantitaṃ bhojanaṃ ṭhapetvā animantitameva bhuñjantassa āpatti, netaranti kiñcāpi āpannaṃ, ''na, bhikkhave, aññatra nimantitena aññassa bhojjayāgu paribhuñjitabbā''ti vuttattā pana paṭhamanimantitabhojanato aññaṃ pacchā laddhaṃ nimantitabhojanaṃ, niccabhattādīni ca bhuñjantassa āpattīti āpajjamānaṃ viya jātanti anupaññattippasaṅganivāraṇaṃ, animantanabhojane āpattippasaṅganivāraṇañca karonto, paṭhamapaññattisikkhāpadameva iminā atthena pariṇāmento ca ''yathādhammo kāretabbo''ti bhagavā āha, tasmā tato paṭṭhāya pacchā nimantanabhojanaṃ bhuñjantasseva āpatti. Tesu na niccabhattādīnīti āpannaṃ. Tenevāyasmā **upālitthero** tassa anāpattivāre ''niccabhatte''tiādīni pañca padāni pakkhipitvā saṅgāyi. Adhippāyaññū hi te mahānāgā, tasmā paṭhamameva yaṃ bhagavatā vuttaṃ ''pañca bhojanāni ṭhapetvā sabbattha anāpattī''ti vacanaṃ, pacchāpi taṃ anurakkhantena abhojanaṃ madhugoḷakaṃ aparāmasitvā bhojjayāgu eva vuttāti evaṃ ācariyo.

Etthāha – yathā pacchāladdhalesena therena niccabhattādipakkhepo kato, evaṃ **kathinakkhandhake** paramparabhojanaṃ pakkhipitvā ''atthatakathinānaṃ vo, bhikkhave, cha kappissantī''ti kimatthaṃ na vuccanti? Vuccate – yathāvuttalesanidassanatthaṃ. Aññathā idaṃ sikkhāpadaṃ vesāliyaṃ, andhakavinde cāti ubhayattha upaḍḍhupaḍḍhena paññattaṃ siyā. No ce, sāpattikā bhikkhū siyuṃ, na ca te sāpattikā appaṭikkhittepi tesaṃ kukkuccadassanato. ''Tena hi, brāhmaṇa, bhikkhūnaṃ dehīti. Bhikkhū kukkuccāyantā na paṭiggaṇhantī''ti hi vuttaṃ. Tesañhi ''paribhuñjathā''ti bhagavato āṇattiyā paribhuttānampi ''odissakaṃ nu kho idaṃ amhāka''nti vimatippattānaṃ vimativinodanatthaṃ ''anujānāmi, bhikkhave, yāguñca madhugoḷakañcā''ti vuttaṃ. Evamidhāpete paññattaṃ paramparabhojanasikkhāpadaṃ omadditvā paramparabhojanaṃ kathaṃ bhuñjissantīti. Etthāhu keci ācariyā paramparabhojanasikkhāpadeneva ''aññassa bhojanaṃ na kappatī''ti jānantāpi ''anujānāmi, bhikkhave, yāguñcā''ti visuṃ anuññātattā ''paṭaggidānamahāvikaṭādi viya kappatī''ti saññāya bhuñjiṃsu. Tena vuttaṃ ''apica mayaṃ kālasseva bhojjayāguyā dhātā''tiādi, taṃ ayuttaṃ tattha aṭṭhuppattimātikāvibhaṅgavirodhena anāpattivāre niccabhattādīnaṃ asambhavappasaṅgato, bhikkhūnaṃ sāpattikabhāvānatikkamanato, micchāgāhahetuppasaṅgena bhagavatā anuññātappasaṅgato ca. Te hi bhikkhū yasmā bhagavā katthaci vinayavasena kappiyampi ''gāthābhigītaṃ me abhojaneyya''nti (saṃ. ni. 1.194; su. ni. 81; mi. pa. 4.5.9) paṭikkhipati, tasmā bhagavato adhippāyaṃ pati ''kukkuccāyantā na paṭiggaṇhantī''ti vuttaṃ, sikkhāpadaṃ pati bhagavāpi attano adhippāyappakāsanatthameva ''anujānāmi, bhikkhave, yāguñcā''ti āha. Duravaggāho hi bhagavato adhippāyo. Tathā hi bhāradvājassa pāyāsaṃ abhojaneyyanti akataviññattippasaṅgato paṭikkhipi. **Ānandattherena** viññāpetvā sajjitaṃ tekaṭulayāguṃ pana ''yadapi, ānanda, viññattaṃ, tadapi akappiya''nti avatvā ''yadapi, ānanda, antovuttha''ntiādimevāha. Tena no ce taṃ antovutthaṃ kappatīti adhippāyadassanena

paṇītabhojanasūpodanaviññattisikkhāpadāni upatthambheti bhagavatopi kappati, pageva amhākanti.

284. **Gilānasseva bhagavatā guḷo anuññāto**ti ''yāni kho pana tāni gilānānaṃ bhikkhūnaṃ paṭisāyanīyānī''ti (pārā. 622) vacanavasena vuttaṃ, teneva te idha paṭiggahaṇe kukkuccāyiṃsu. Idha pana ''anujānāmi, bhikkhave, gilānassa guḷodaka''nti vattabbe guḷādhikārattā pubbe anuññātañca vatvā agilānassa guḷodakaṃ anuññātaṃ, tena gilānena sati paccaye guḷo paribhuñjitabbo, guḷodakaṃ asati paccayepi vaṭṭatīti imaṃ visesaṃ dīpeti. Tattha ''guḷodakaṃ kālikesu sattāhakālikaṃ, bhagavatā odissānuññātattā sattāhātikkamena dukkaṭa''nti vadanti, taṃ na yuttaṃ, udakasambhinnattā sattāhakālikabhāvaṃ jahati. ''Yathā ambādi udakasambhinnaṃ yāmakālikaṃ jātaṃ, tathā sattāhakālikaṃ jahitvā tadanantare yāvajīvike ṭhita''nti vadanti, taṃ yuttaṃ, tañca bhagavatā odissānuññātattā paccavekkhaṇābhāve doso natthi. ''Guḷodaka'nti vuttattā udakagatika''nti vadanti. Yadi udakamissaṃ udakagatikaṃ hoti, madhupi siyā taṃ tathā anuññātattā. Mā hotu, appaṭiggahetvā paribhuñjitabbaṃ siyā udakagatikattā, tañca na hoti, ''sabbatthāpi upaparikkhitvā gahetabba''nti aññatarasmiṃ **gaṇṭhipade** vuttaṃ.

285. **Suññāgāra**nti catutthajjhānaṃ.

Kappiyabhūmianujānanakathāvaṇṇanā

295. **Oravasadda**nti mahāsaddaṃ. **Bahūhi samparivāretvā**ti ettha ekenāpi vaṭṭati. ''Bahūsu ekassapi vacanena saha siyāti vutta''nti vadanti. ''Āmasitvā''ti vuttattā anāmasite na vaṭṭati. ''Doso natthī''ti vacanena sesāpi anuññātā. ''Bhittiñce upasante pacchā taṃ pūrenti, tattha kātuṃ na vaṭṭati, pakatibhūmiyaṃyeva kātuṃ vaṭṭatī''ti vadanti. Taṃ upari **aṭṭhakathāyaṃ** ''iṭṭhakādīhi katācayassā''tiādinā virujjhati viya. **Mattikāpiṇḍaṃ vā**ti ettha ''asatiyā anadhiṭṭhitāya saritaṭṭhānato paṭṭhāya ce upari adhiṭṭhitā, heṭṭhā ṭhitaṃ bhaṇḍaṃ akappiyaṃ, upariṭṭhitameva kappiyaṃ, ayamettha viseso''ti vuttaṃ. **Ettha kappiyakuṭi laddhuṃ vaṭṭatī**ti evaṃvidhe puna kātabbāti attho. **Kappiyakuṭiṃ kātuṃ demā**ti ettha kappiyakuṭikiccaṃ kātunti adhippāyo. Bhojanasālā pana senāsanameva, tasmā tattha kātabbanti apare. ''Akatepi vaṭṭatī''ti vuttaṃ.

''Mukhasannidhi nāma bhojanakāle sannidhī''ti likhitaṃ. Mukhasannidhīti tassa nāmaṃ. ''Yadi sannidhi hoti, pācittiyaṃ bhaveyya, mukhasannidhi pana dukkaṭaṃ, tasmā sannidhi anadhippetā''ti vuttaṃ. ''Tassa santakaṃ katvā''ti vuttattā anapekkhavissajjanaṃ nādhippetaṃ. Cīvaravikappane viya kappiyamattaṃ ñātabbanti keci.

Keṇiyajaṭilavatthukathāvaṇṇanā

300. ''Attanā paṭiggahitaṃ purebhattameva pariccajitvā sāmaṇerādīhi pānakaṃ katvā dinne purebhattameva vaṭṭati, na pacchābhattaṃ savatthukapaṭiggahitattā''ti vadanti, tattha puna paṭiggahaṇe niddosattā, purebhattameva paṭiggahaṇassa nissaṭṭhattā, attanā ca aggahitattā doso na dissati, upaparikkhitvā gahetabbaṃ. **Sālūkā** nāma kandā, ''ito kiñcitaka''nti voharanti. **''Phārusaka**nti goḷavisaye eko rukkho''ti ca likhitaṃ. ''Pakkaḍākarasa''nti visesitattā ''apakkaṃ vaṭṭatī''ti vuttaṃ. **Kurundi**vacanenapi siddhameva. Taṇḍuladhovanodakampi **dhaññaraso** eva. ''Nikkasaṭo ucchuraso sattāhakāliko''ti likhitaṃ. **Sāvittī**ti gāyatti. **Chandaso**ti vedassa. ''Na, bhikkhave, pabbajitena akappiye samādapetabba'nti vuttattā anupasampannassāpi na kevalaṃ dasasu eva sikkhāpadesu, atha kho yaṃ bhikkhussa na kappati, tasmimpīti adhippāyo''ti vuttaṃ.

305. **Dve paṭā desanāmenevā**ti cīnapaṭṭasomārapaṭṭāni. **Tīṇī**ti pattuṇṇena saha tīṇi. **Iddhimayikaṃ** ehibhikkhūnaṃ nibbattaṃ. Devadattiyaṃ **anuruddhattherena** laddhaṃ. ''Yāmātikkame sannidhivasena sattāhātikkame bhesajjasikkhāpadavasenā''ti likhitaṃ.

Bhesajjakkhandhakavaṇṇanā niṭṭhitā.

7. Kathinakkhandhakavaṇṇanā

Kathinānujānanakathāvaṇṇanā

306. **''Kathina**nti pañcānisaṃse antokaraṇasamatthatāya thiranti attho''ti likhitaṃ. ''Pañca kappantī''ti avatvā ''kappissantī''ti anāgatavacanaṃ ''vo''ti imassa sāmivacanapakkhe yujjati tesaṃ tasmiṃ khaṇe anatthatakathinattā. Dvīsu panetesu atthavikappesu pacchimo yutto sabbesampi tesaṃ pāveyyakānaṃ sabbadhutaṅgadharattā. Nimantanaṃ sādiyantasseva hi anāmantacāro paññatto, tathā gaṇabhojanaṃ. Asamādānacāro anadhiṭṭhitaticīvarassa natthi atecīvarikassa yāvadatthacīvaracatutthādicīvaraggahaṇasambhavato. Itarassāpi anadhiṭṭhānamukhena labbhati. Cīvaruppādo apaṃsukūlikasseva. **''Kathinatthatasīmāya''**nti upacārasīmaṃ sandhāya vuttaṃ. Upacārasīmaṭṭhassa matakacīvarādibhāgiyatāya baddhasīmāya tatruppādābhāvato viññeyyametaṃ upacārasīmāvettha adhippetāti. **Kathinatthāraṃ ke labhantī**ti ke sādhentīti attho. Pañca janā sādhenti. Kathinadussassa hi dāyakā pacchimakoṭiyā cattāro honti. Eko paṭiggāhakoti. ''Tatra ce, bhikkhave, yvāyaṃ catuvaggo bhikkhusaṅgho ṭhapetvā tīṇi kammāni upasampadaṃ pavāraṇaṃ abbhāna''nti (mahāva. 388) **campeyyakkhandhake** vuttattā ''na pañcavaggakaraṇīya''nti gahetabbaṃ. ''Yassa saṅgho kathinadussaṃ deti, taṃ hatthapāse akatvāpi bahisīmāya ṭhitassapi dātuṃ vaṭṭatī''ti vadanti, taṃ hatthapāse katvā eva dātabbaṃ. Kasmā? ''Tassa kammappattattā''ti vuttaṃ. ''Tatruppādena taṇḍulādinā vatthesu cetāpitesu atthatakathinānameva tāni vatthāni pāpuṇanti. Vatthehi pana taṇḍulādīsu cetāpitesu sabbesaṃ tāni pāpuṇantī''ti vuttaṃ. **Paṭhamapavāraṇāya pavāritā labhantī**ti idaṃ ukkaṭṭhakoṭiyā vuttaṃ. Antarāyena appavāritānampi vutthavassānaṃ kathinatthārasambhavato itare gaṇapūrake katvā kathinaṃ attharitabbanti kathaṃ paññāyatīti ce? ''Dvinnaṃ puggalānaṃ atthataṃ hoti kathinaṃ atthārakassa ca anumodakassa cā''ti (pari. 403) **parivāre** ekavacanakaraṇato, tattheva ''saṅghassa atthataṃ hoti kathinaṃ, gaṇassa puggalassa atthataṃ hoti kathina''nti (pari. 414) vacanato ca.

Aññasmiṃ vihāre vutthavassāpi na labhantīti idaṃ kiṃ ekasīmasmiṃ, udāhu nānāsīmasminti? Kiñcettha – yadi tāva ekasīmasmiṃ, parato ''sace pana ekasīmāya bahū vihārā honti, sabbe bhikkhū sannipātetvā ekattha kathinaṃ attharitabbaṃ, visuṃ visuṃ attharituṃ na vaṭṭatī''ti iminā **aṭṭhakathā**vacanena virujjhati. Idañhi vacanaṃ sabbesaṃyeva eko kathinatthāroti dīpeti. Atha

nānāsīmasmiṃ, upanandassa ekādhippāyadānānumatiyā virujjhati. Vuttañhetaṃ ‘‘detha, bhikkhave, moghapurisassa ekādhippāya’’nti (mahāva. 364). Idañhi vacanaṃ dvīsupi āvāsesu tassa kathinatthārasiddhiṃ dīpetīti. Avirodhova icchitabbo appaṭisiddhattā, tasmā ekasīmasmiṃ vā nānāsīmasmiṃ vā nānūpacāre aññasmiṃ vihāre vutthavassāpi na labhantīti adhippāyo veditabbo. ‘‘Pacchimikāya upasampanno paṭhamapavāraṇāya pavāretumpi labhati, vassiko ca hoti ānisaṃsañca labhatīti sāmaṇerānaṃ vassūpagamanaṃ anuññātaṃ hoti, sāmaṇerā kathinānisaṃsaṃ labhantī’’ti vadanti.

Tiṇṇaṃ cīvarānaṃ aññatarappahonakanti idaṃ ‘‘na aññatra saṅghāṭiyā uttarāsaṅgena antaravāsakena atthataṃ hoti kathina’’nti imāya **pāḷiyā** virujjhanaṃ viya dissati. Ayañhi pāḷi tiṇṇaṃ cīvarānaṃ aññataravirahenāpi na atthataṃ hoti kathinanti dīpetīti ce? Na, tadatthajānanato, na tiṇṇaṃ cīvarānaṃ aññataravirahena na atthataṃ hoti kathinanti hi dīpetukāmo bhagavā taṃ pāḷimāha. Yadi evaṃ ‘‘aññatra saṅghāṭiyā uttarāsaṅgena antaravāsakenā’’ti na vattabbā siyāti ce? Na, adhippāyajānanatova. Yo saṅghāṭiyā attharitukāmo, tassa aññatra saṅghāṭiyā na atthataṃ hoti. Esa nayo itaratthāpīti ayamettha adhippāyo. Teneva sukkapakkhe ‘‘saṅghāṭiyā atthataṃ hotī’’tiādinā nayena ekameva cīvaraṃ vuttaṃ, evaṃ sante ‘‘catuvīsatiyā ākārehi anatthataṃ hoti kathinaṃ, sattarasahi ākārehi atthataṃ hoti kathina’’nti yathārahaṃ ukkaṭṭhakoṭiyā vuttanti veditabbaṃ, tasmā kaṇhapakkhe ullikhita…pe… nissīmaṭṭhānumodanānaṃ catuvīsatiyā ākārānaṃ sambhavantānaṃ sabbena sabbaṃ abhāvenapi nimittakatādīnaṃ asambhavantānaṃ aññatarabhāvenapi na atthataṃ hoti kathinanti evamadhippāyo veditabbo. Sukkapakkhepi ahatāhatakappa…pe… sīmaṭṭhānumodanānaṃ sattarasannaṃ ākārānaṃ sambhavantānaṃ aññatarabhāvenapi itaresaṃ sabbena sabbaṃ abhāvenapi atthataṃ hoti kathinanti evamadhippāyo veditabbo. Aññathā aññamaññavirodho, yathāsambhavaṃ yojetvā veditabbo.

Tatridaṃ mukhamattanidassanaṃ – kaṇhapakkhe ‘‘uttarāsaṅgena atthate kathine na aññatra saṅghāṭiyā na aññatra antaravāsakena atthataṃ hoti kathina’’nti vacanappamāṇato taṃ kathinaṃ anatthataṃ siyā. Sukkapakkhe ca ‘‘animittakatena atthataṃ hoti kathina’’nti vacanappamāṇato animittakatena kathine atthate tañce parikathā kataṃ, tathāpi atthatameva kathinaṃ hotīti ayaṃ duvidhopi virodho. Yathāvuttanayena adhippāye gahite parihāro hotīti veditabbaṃ.

Yo ānisaṃsaṃ bahuṃ detīti iminā paccayalolabhāvaṃ viya dīpeti, tathāpi bhagavatā yāvadatthacīvarapariyesanapaññāpanamukhena dvāraṃ dinnanti katvā saṅghānuggahatthaṃ hoti. **‘‘Akātuṃ na hotī**ti anādariyena akarontassa dukkaṭa’’nti likhitaṃ. **Anumodāmā**ti ettha sabbasaṅgāhikavasena evaṃ vuttaṃ. ‘‘Anumodāmī’’ti ekakena vattabbaṃ, itarathā ‘‘na vaṭṭatī’’ti **mahāaṭṭhakathāyaṃ** kira vuttaṃ. Kathinacīvaraṃ adhiṭṭhahitvā ‘‘imāya saṅghāṭiyā kathinaṃ attharāmī’’ti vācāya bhinnamattāya puggalassa atthataṃ hoti. **‘‘Kammavācā pana ekāyeva vaṭṭatī**ti kathinadussassa eva kammavācā, sesacīvaradāne apalokanamevāti attho’’ti likhitaṃ. **Ekasīmāyā**ti ekaupacārasīmāyāti attho yujjati. Keci pana ‘‘baddhasīmā adhippetā ekasīmāya ekaṭṭhāne attharite sabbattha attharitaṃ hoti ‘sabbe bhikkhū sannipatitvā’ti vuttattā, tehipi anumodantehi attharitameva hoti, upacāraparicchinne tattha tattha laddhaṃ tehi tehi laddhabbaṃ hoti. Tattha paviṭṭhehipi labhitabbaṃ sabbehipi attharitattā, ayaṃ viseso. **Mahāaṭṭhakathāya**mpi evameva vutta’’nti vadanti, vīmaṃsitabbaṃ.

308. Catuvīsati ākāravantatāya **mahābhūmikaṃ**. **‘‘Dīghasibbita**nti pacchākatasibbanaṃ, ovaṭṭitvā sibbanaṃ vā’’ti likhitaṃ. **Kaṇḍusaṃ** nāma pubbabandhanaṃ. **Paṭhamacimilikā ghaṭetvā ṭhapitā hotī**ti kathinadussaṃ dubbalaṃ disvā taṃ balavatā attano pakatidussena saddhiṃ ghaṭetvā dupaṭṭaṃ katvā sibbitukāmehi kathinadussato pakatidussassa mahantatāya paṭhamaṃ tappamāṇānurūpaṃ bandhakaṇḍuse ghaṭetvā rajjukehi bandhitvā kataṃ hotīti adhippāyo. Kathinacīvarassa appatāya paṭhamaṃ baddhadussaṃ **kucchicimilikā** hoti, **mahāpaccariyaṃ, kurundiya**ñca vuttavacananidassanaṃ, byañjane eva bhedo, atthe natthīti dassanatthaṃ katanti veditabbaṃ. ‘‘Iminā kiṃ dīpetīti ce? Tathākataṃ dupaṭṭacīvaraṃ pakaticīvarassa mahantatāya pakaticīvarasaṅkhyameva gacchati, na kathinacīvarasaṅkhyanti kassaci siyā, nevaṃ daṭṭhabbaṃ. Evaṃ kucchicimilikabhāvena ṭhitampi kathinacīvaraṃ. Mahantampi taṃ pakaticīvaraṃ attano kathinacīvaramevāti. Heṭṭhimakoṭiyā pañcakassa icchitabbattā kathinadussaṃ khaṇḍākhaṇḍaṃ bahudhā chinditvā sibbitukāmo kathinacīvarato paṭṭaṃ gahetvā aññasmiṃ akathinacīvare paṭṭamāropetī’’ti likhitaṃ. Atha vā bahūni kathinadussāni paṃsukūlāni khuddakakhuddakāni ekacīvaratthāya, mahantāni ca ūnatthāya dinnāni honti. **Kathinacīvarato**ti bhikkhu ekaccato kathinacīvarato paṭṭaṃ gahetvā aññasmiṃ āropeti. Etthāha – kiṃ paṃsukūlāni kathinadussāni vikappanupagapacchimāni dātabbāni, udāhu khuddakānipīti? Ettha acīvarasaṅkhyattā khuddakāni dātuṃ na vaṭṭati. Kammavācā tattha na ruhatīti eke. ‘‘Paṃsukūlena atthataṃ hotī’’ti **pāḷiyaṃ** nayadānato kucchicimilikabhāvena ṭhitassa kathinadussassa attano sabhāvena anadhiṭṭhānupagassa purāṇacīvarabhāveneva adhiṭṭhānārahassapi kathinacīvarabhāvānumatimukhena **aṭṭhakathāyaṃ** padānato ca khuddakānipi dātuṃ vaṭṭati. Tañhi kathinatthārako ghaṭetvā kathinacīvaraṃ karissatīti katvā kappatīti eke, yuttataraṃ gahetabbaṃ.

Nicayasannidhi saṅghāyattā saṅghena katattā. Rattātikkantaṃ nissajjitabbattā **‘‘nissaggiya’’**nti vuccati. Pañca khaṇḍāni paṭṭāni pamāṇaṃ assāti **pañcakaṃ**. Tena vā atirittena vāti attho. **Tadaheva sañchinnenā**ti saṅghena kathinatthārakassa kammavācaṃ vatvā dinneneva tadaheva sañchinnena samaṇḍalikatena bhavitabbaṃ. Evaṃ dinnaṃyeva hi **parivāre** ‘‘pubbakaraṇaṃ sattahi dhammehi saṅgahita’’nti vuttaṃ, na dāyakena diyyamānaṃ, tasmā pariniṭṭhitapubbakaraṇameva ce dāyako saṅghassa deti, sampaṭicchitvā kammavācāya dātabbaṃ. Tena ca tasmiṃyeva sīmāmaṇḍale adhiṭṭhahitvā attharitvā saṅgho anumodāpetabbo katapubbakaraṇassa puna kattabbābhāvato. Atthārakassa hatthagatameva hi sandhāya ‘‘na ullikhitamattenā’’tiādi vuttaṃ. Pariniṭṭhitapubbakaraṇampi puna dhovitvā visibbitvā kātabbameva vacanapamāṇatoti ce? Na, chinnassa puna chedāsambhavato. Aññasmiṃ ṭhāne chinditabbamevāti ce? Na, pabbajjādhikāre ‘‘kesamassuṃ ohārāpetvā’’ti vacanappamāṇato muṇḍikassa chinnepi kese pariyesitvā sirasmiṃ ṭhapetvā puna ohārāpetvā pabbājetabbappasaṅgato, na idha na-kārena paṭisiddhattāti ce? Na, ‘‘na aññatra saṅghāṭiyā’’ti na-kārena paṭisiddhattā uttarāsaṅgena atthate anatthataṃ hotīti aniṭṭhappasaṅgato, tasmā abhiniveso na kātabbo. ‘‘Bahiupacārasīmāya ṭhito’’ti vuttattāpi pubbe vuttavinicchayova gahetabbo.

309. **Asannidhikatena atthataṃ hoti kathina**nti ettha kiṃ kathinatthāramāseyeva duvidhopi sannidhi adhippeto, udāhu tato pubbepi, dāyakena vā kadā dātabbaṃ, kiṃ kathinatthāramāseyeva, udāhu tato pubbepi, kathinatthāramāsepi asukasmiṃ divaseyeva atthāratthāya dammīti dātuṃ vaṭṭati na vaṭṭatīti idaṃ vicāretabbaṃ. Kathinatthāramāse eva duvidhopi sannidhi. Dāyakenāpi vassāvāsikaṃ viya kathinacīvaraṃ uddissa dinnaṃ na vaṭṭati. Kasmā? ‘‘Kathinadāyakassa vattaṃ atthī’’tiādinā (mahāva. aṭṭha. 306) nayena **aṭṭhakathāyaṃ** vuttattā. Ukkaṭṭhamattametanti ce? Na, ‘‘kathinaṃ nāma atiukkaṭṭhaṃ vaṭṭatī’’ti (mahāva. aṭṭha. 308) vuttattā.

Na āgamanaṃ sandhāya vuttanti ce? Na, idampi āgamanameva sandhāya vuttaṃ, pubbe dinnaṃ na vaṭṭatīti.

310. **Kathinassā**ti kathinatthārassa. **Ubbhārāyā**ti vūpasamāya, appavattiyāti attho. Kimatthiyaṃ ubbhāranidassananti ce? Pañcahi anāpattikālapariyantadassanena tesu saṃvaruppādanatthaṃ. Aññathā ''cīvarakālasamayo nāma anatthate kathine vassānassa pacchimo māso, atthate kathine pañca māsā''ti (pārā. 649) **vibhaṅge** vuttattā antarāpakkamanantikādiubbhārābhāvepi pañcahi pañcasu māsesu anāpattiyevāti micchāgāho siyā. Tato āpattikhette anāpattikhettasaññāya taṃ taṃ āpattiṃ āpajjati, itaresañca bhikkhūnaṃ lābhantarāyaṃ karotīti veditabbaṃ.

Ādāyasattakakathāvaṇṇanā

311. **Sanniṭṭhānantike dvepi palibodhā ekato chijjantī**ti idha, **parivāraṭṭhakathāya**ñca vuttaṃ imissā khandhakapāḷiyā sameti ekato ubhinnampi dhuranikkhepassa katattā. ''Idaṃ bahisīmāyameva vuttaṃ sanniṭṭhānantikaṃ sandhāya vuttaṃ. Yaṃ pana vuttaṃ **parivāre** 'cattāro kathinuddhārā siyā antosīmāya uddhariyyanti, siyā bahisīmāya uddhariyyanti, niṭṭhānantiko sanniṭṭhānantiko nāsanantiko āsāvacchediko'ti (pari. 416). Tattha bahisīmāya sanniṭṭhānantiko uddhariyyatīti idha dassitanayova. Kathaṃ antosīmāya sanniṭṭhānantiko? Akatacīvaramādāya 'na paccessa'nti gato, gatagataṭṭhāne phāsuvihāraṃ alabhanto tameva vihāraṃ āgacchati, tassa cīvarapalibodho ṭhito. So ca 'nevimaṃ cīvaraṃ kāressa'nti citte uppannamatte chijjati, tasmā antosīmāya uddhariyyati, tasmā duvidho sanniṭṭhānantiko''ti **porāṇaganṭhipade** likhitaṃ, taṃ yuttaṃ, aññathā antosīmāya ''nevimaṃ cīvaraṃ kāressa''nti pavattaubbhāro itaresu samodhānaṃ na gacchatīti atiritto siyā. **Sīmātikkantiko**ti cīvarakālasīmātikkantiko. Saubbhāre cīvarapalibodho paṭhamaṃ chijjanto viya khāyati, atha kho sāpekkhatāya cīvarakaraṇe saussāhova hotīti lesaṃ sandhāya **parivāra**vasena ''dve palibodhā apubbaṃ acarimaṃ chijjantī''ti (mahāva. aṭṭha. 311) vuttaṃ. ''Katacīvaro''ti vuttattā idha na sambhavati.

316. Sabbaṃ attano parikkhāraṃ anavasesetvā pakkamanto ''samādāya pakkamatī''ti vuccati. ''Kathinuddhāre viseso natthi. Puggalādhippāyavisesena kevalaṃ vāradassanatthaṃ samādāyavārā vuttā''ti sabbesu **gaṇṭhipadesu** likhitaṃ. Idha pana puggalādhippāyena payojanaṃ vīmaṃsitabbaṃ. Pakkamanantikassa abhāvā **''yathāsambhava''**nti vuttaṃ. Vippakatepi dhuranikkhepavasena pakkamanantikatā sambhavati, tasmā pakkamanantikavāropi vattabboti ce? Na, sanniṭṭhānantikalakkhaṇappasaṅgato. Akatacīvarassa na savanantikatā ca.

Tatrāyaṃ ādito paṭṭhāya vāravibhāvanā – ādāyavārā satta, tathā samādāyavārāti dve sattakavārā. Tato pakkamanantikaṃ vajjetvā vippakatacīvarassa ādāyavārā, samādāyavārā cāti dve chakkavārā. Tato paraṃ niṭṭhānasanniṭṭhānanāsanantikānaṃ vasena tīṇi tikāni dassitāni, tattha paṭhamattikaṃ antosīmāya ''na paccessa''nti imaṃ vidhiṃ anāmasitvā bahisīmāyaṃ eva ''na paccessa''nti pavattaṃ, tasmā pakkamanantikasīmātikkantikasaubbhārā tattha na yujjanti. ''Āsāvacchediko sambhavantopi yathāvuttakāraṇena na vutto. Dutiyattikaṃ antosīmāya 'na paccessa'nti pavattaṃ, ettha kiñcāpi pakkamanantiko sambhavati, tathāpi yehi cīvarapalibodho chijjati, tesaṃyevādhippetattā na vutto''ti **porāṇaganṭhipade** vuttaṃ. Sabbasmimpi pannarasake vippakatacīvarassevādhippetattāti takko. Adhiṭṭhānupage ca vippakate sati na niṭṭhānantiko. Niṭṭhānāvasese sati na nāsanantikoti **porāṇā**. Tatiyattikaṃ anadhiṭṭhita-padena visesetvā pavattaṃ, atthato paṭhamattikena sameti. Tassa atthadassanapayojanaṃ kira taṃ. Yasmā ime tayo atthavikappā imehi eva tīhi kathinuddhārehi sakkā dassetuṃ, tasmā imeva yojitā ekasambandhavasena, aññathā paṭhamattikaṃ chakkaṃ bhaveyya imassa pannarasakassa ante chakkaṃ viya. Tatiyattikānantaraṃ catutthattikaṃ sambhavantaṃ ''antosīmāyaṃ 'paccessa''nti vacanavisesena sambhavati. Tathā ca yojiyamānaṃ itarehi savanantikādīhi aviruddhakkamaṃ hoti, tasmā catutthattikaṃ ahutvā chakkaṃ jātanti veditabbaṃ. Evaṃ tīṇi tikāni ekaṃ chakkañcāti paṭhamaṃ pannarasakaṃ veditabbaṃ. Idāni idameva pannarasakaṃ upasaggavisesena dutiyaṃ samādāyapannarasakaṃ nāma kataṃ. Puna vippakatacīvaraṃ ādāyāti tatiyaṃ pannarasakaṃ, samādāyāti catutthaṃ pannarasakaṃ dassitaṃ. Evaṃ cattāri pannarasakāni veditabbāni. Tattha paṭhamadutiyesu pannarasakesu sabbena sabbaṃ akatacīvaraṃ adhippetaṃ, itaresu dvīsu vippakatanti yojetabbaṃ. ''Pubbe nibaddhaṭṭhāne cīvarāsāya gahetabbaṃ, aññattha na vaṭṭati. Upacchinnāya ce cīvarāsāya cīvaraṃ uppannaṃ, na taṃ cīvarapalibodhaṃ karotī''ti **porāṇaganṭhipade** vuttaṃ. Nissaggiyesu tatiyakathine āgatacīvarapaccāsā idha cīvarāsāti takko. Yattha cīvarāsā, taṃ ṭhānaṃ adhikaraṇūpacārena ''cīvarāsā''tveva vuccatīti katvā ''taṃ cīvarāsaṃ payirupāsatī''tiādi vuttaṃ, tasmā **anāsāya labhatī**ti anāsāyitaṭṭhāne labhatītiādinā attho gahetabbo. Ettha niṭṭhānasanniṭṭhānanāsanaāsāvacchedikavasena eko vāroti idamekaṃ catukkaṃ jātaṃ, tasmā pubbe vuttāni tīṇi tikāni āsāvacchedikādhikāni tīṇi catukkānīti ekaṃ anāsāyadvādasakanti veditabbaṃ. Tadanantare āsāyadvādasake kiñcāpi paṭhamadvādasakkamo labbhati, tathāpi taṃ nibbisesanti tamekaṃ dvādasakaṃ avuttasiddhaṃ katvā visesato dassetuṃ ādito paṭṭhāya ''antosīmāya paccessa''nti vuttaṃ, taṃ dutiyacatukke ''so bahisīmagato suṇātī''tiādivacanassa tatiyacatukke savanantikādīnañca okāsakaraṇatthanti veditabbaṃ. Idaṃ pana dvādasakaṃ anāsāya vasena labbhamānampi iminā avuttasiddhaṃ katvā na dassitanti veditabbaṃ. Evamettha dve dvādasakāni uddharitāni. Karaṇīyadvādasakepi yathādassitaanāsāyadvādasakaṃ, avuttasiddhaṃ āsāyadvādasakañcāti dve dvādasakāni uddharitabbāni. Idāni disaṃgamikanavakaṃ hoti. Tattha yasmā ''disaṃgamiko pakkamatī''ti vacaneneva ''na paccessa''nti idaṃ avuttasiddhameva, tasmā taṃ na vuttaṃ. Ettāvatā āvāsapalibodhābhāvo dassito.

321. ''Cīvarapaṭivīsaṃ apavilāyamāno''ti iminā cīvarapalibodhasamaṅgitamassa dasseti. **Paṭivīso**ti attano pattabbo cīvarabhāgo. **Apavilāyamāno**ti ākaṅkhamāno. Tassa cīvaralābhe sati vassaṃvutthāvāse niṭṭhānasanniṭṭhānanāsanantikānaṃ vasena ekaṃ tikaṃ, tesaṃyeva vasena antarāmagge ekaṃ, gataṭṭhāne ekanti tiṇṇaṃ tikānaṃ vasena ekaṃ navakaṃ veditabbaṃ. Tato paraṃ niṭṭhānasanniṭṭhānanāsananti kasīmātikkantikasaubbhārānaṃ vasena phāsuvihārapañcakaṃ vuttaṃ. Ubhayattha sesakathinuddhārāsambhavo pākaṭova. Ayaṃ panettha pañcake viseso – samādāyavāro na sambhavati **''paccessa''**nti paccāgamanādhippāyato.

325. **Dveme bhikkhave kathinassa palibodhā**ti kathinatthārassa anupabandhanapaccayāti.

Kathinakkhandhakavaṇṇanā niṭṭhitā.

8. Cīvarakkhandhakavaṇṇanā

Jīvakavatthukathāvaṇṇanā

326. **Rājagahako**ti rājagahavāsī.

328. Amohajātikattā **na cirasseva viññutaṃ pāpuṇi**. Ahaṃ te pitā, kenaṭṭhena? Yasmā tvaṃ mayā posāpito.

329. ''Sakke vissaṭṭhamatte''ti pāṭho, aṭṭhamasikkhāpade vissaṭṭhamattova.

Pajjotarājavatthukathāvaṇṇanā

334. **Bhuñjituṃ nisinnassā**ti ettha **''dhammapade** 'bahinagare disvā'ti vuttaṃ, tasmā dvīsu divasesu dinnaṃ tena tesu ekekaṃ gahetvā dvīsu **aṭṭhakathāsu** vuttanti yujjatī''ti vadanti.

Samattiṃsavirecanakathāvaṇṇanā

336. **Kabaḷe kabaḷe**ti ettha kiñcāpi guḷādīsu pakkhittaṃ, taṃ pana bhagavāva paribhuñji, tasmā natthi doso.

Varayācanakathāvaṇṇanā

337. **Mahāpiṭṭhiyakojavaṃ** nāma atirekacaturaṅgulapupphaṃ kira.

Kambalānujānanādikathāvaṇṇanā

340. **Upacāre**ti susānassa upacāre. Bahipi vaṭṭatīti eke. Katikakaraṇaṃ dassetvā ''mayhaṃ santakaṃ tava ca mama ca hotūti vatvā itarena ca tathāvutte vaṭṭatī''ti samānaparikkhāravidhiṃ vadanti.

342. ''Khaṇḍasīmāyapi sammannituṃ vaṭṭatīti vuttattā sesakammānipi tattha nisīditvā kātuṃ vaṭṭatī''ti vuttaṃ. ''Evaṃ sante corikāya katasadisaṃ hoti, tasmā na vaṭṭatī''ti dīpavāsino vadanti kira. ''Corikāya gahitattā na pāpuṇātīti **senāsanakkhandhake** āgatasuttañca sādhaka''nti vadanti, tasmā tesaṃ matena idaṃ āveṇikalakkhaṇanti veditabbaṃ.

Bhaṇḍāgārasammutiādikathāvaṇṇanā

343. **''Idaṃ pana bhaṇḍāgāra**nti āveṇikalakkhaṇa''nti vuttaṃ.

Cīvararajanakathāvaṇṇanā

344. Gomaye āpatti natthi, virūpattāvāritaṃ. ''Kuṅkumapupphaṃ na vaṭṭatī''ti vadanti. ''Allikāyā''tipi pāṭho atthi.

Nisīdanādianujānanakathāvaṇṇanā

353. **Aṭṭhānameta**nti ettha **rūpakaṇḍe** ''catusamuṭṭhānika''nti vuttattā kammasamuṭṭhānaṃ rāgacittābhāvā na muccatīti vā rāgapaccaye sati kammasamuṭṭhānaṃ hotīti vā vicāretvā gahetabbaṃ kathāvatthunā ca.

362. **Aggaḷaguttiyeva pamāṇa**nti imehi catūhi nikkhepakāraṇehi ṭhapentena aggaḷaguttivihāreyeva ṭhapetuṃ vaṭṭatīti adhippāyo.

Saṅghikacīvaruppādakathāvaṇṇanā

363. No ce atthataṃ hoti ''ekaṃ cīvaramāsa''nti na vattabbaṃ. Kasmā? ''Anujānāmi, bhikkhave, tasseva tāni cīvarāni yāva cīvaramāsā''ti vacanassa abhāvato, tasmā anatthatakathinassa ananuññātanti ce? Na, heṭṭhā anuññātattā, tato līnatthadīpanatthamidha tathā vuttattā ca. Heṭṭhā hi ''akālacīvaraṃ nāma anatthate kathine ekādasamāse uppannaṃ, atthate kathine sattamāse uppannaṃ, kālepi ādissa dinnaṃ, etaṃ akālacīvaraṃ nāmā''ti (pārā. 500) vacanato anatthatakathinānaṃ ekacīvaramāse uppannaṃ, tesaṃyeva hotīti siddhaṃ, tasmā idha taṃ avatvā ekopi tayo gaṇapūrake labhitvā kathinaṃ attharituṃ labhatīti imaṃ līnatthaṃ pakāsetuṃ **''yāva kathinassa ubbhārāyā''**ti vuttaṃ. Itarathā ayamattho na ñāyati. **''Jānitabbo ca vinayadharehī**ti tathā vuttoti apare''ti vuttaṃ. Atthataṃ hoti, pañca māse sabbaṃ tasseva bhikkhuno hotīti sambandho. Accantasaṃyogavasena upayogavacanaṃ. ''Idha vassaṃvutthasaṅghassā''ti niyamitattā ''vassāvāsikaṃ demā''ti ettha ca ''idhā''ti adhikārattā tasmiṃ vutte labhati. **''Piṭṭhisamaye uppannattā**ti cīvarakālassāsannattā ca anatthatakathinānampi vutthavassānañca anuññātaṭṭhānattā eva vutta''nti aññatarasmiṃ **gaṇṭhipade** likhitaṃ. Keci pana ''yaṃ pana idaṃ 'idha vassaṃvutthasaṅghassā'tiādiṃ katvā yāva 'anāgatavasse'ti padaṃ, tāva pucchitvā 'kasmā? Piṭṭhisamaye uppannattā'ti idaṃ parato 'tatra sammukhībhūtānaṃ sabbesaṃ pāpuṇātī'ti imassa pariyosāne 'kasmā? Piṭṭhisamaye uppannattā'ti likhitabbaṃ. Kasmāti ce? Parato 'cīvaramāsato paṭṭhāya yāva hemantassā'ti vuttena nibbisesattā, tasmā eva ekaccesu paṇḍitanti vadantī''ti vadanti. Idha pana idha-saddena visesitaṃ, tattha natthi, tasmā aññamaññavirodho natthīti gahetabbaṃ. ''Mayhimāni cīvarāni pāpuṇantī''ti vacanamevādhiṭṭhānaṃ, idamettha ukkaṭṭhavasena vuttaṃ. ''Mayhimāni cīvarānī'ti vuttepi adhiṭṭhitameva hotī''ti vuttaṃ. ''Mayhimānī'ti vutte tassa cīvarāni nāma natthi, tasmā 'cīvarāni pāpuṇantī'ti vattabbamevā''ti vadanti. **Duggahitānī**ti saṅghikāneva honti. ''Gahitameva nāmā'ti imassa idaṃ pattanti kiñcāpi na viditaṃ, te pana bhāgā tesaṃ atthato pattāyevāti adhippāyo''ti likhitaṃ. ''Ekasmiṃ apatite puna āgatā labhantī''ti vuttaṃ.

Upanandasakyaputtavatthukathāvaṇṇanā

364. ''Na, bhikkhave, aññatra vassaṃvutthenā''ti cīvarasamayaṃ upādāya paṭikkhepo kato.Ekasmiṃ vihāre ''rājavihāre viya nānāpariveṇesu vā idha vā vutthā labhatū''ti vatvā dinnaṃ. **''Sattāhavārena aruṇameva uṭṭhāpetī**ti etaṃ vacanamattameva ekavihāre sattāhakiccābhāvā''ti ca likhitaṃ.

Matasantakakathāvaṇṇanā

369. **Bhikkhussā**ti bhikkhusmiṃ kālaṃkate. Tattha ''pattacīvare''ti padhānaparikkhāradassanamukhena sabbaparikkhāranidassananti veditabbaṃ. Adhammena uppannañcetaṃ hoti, saṅghassa kappiyameva matattāti eke. Noti takko pattacatukke sabbathā akappiyapattanayavirodhato. Adhammena uppannasenāsane ca vasato anāpatti. Aññatarasmiṃ āvāse dve bhikkhū vasanti, tattha ceko kālaṃkato, itaro tassa parikkhāraṃ apāpetvā taṃ theyyacittena gaṇhāti, saṅghasantakaṃ gahitaṃ hoti, bhaṇḍagghena kāretabbo. Anāvāse gaṇhāti, na kāretabbo assāmikassa gahitattā. Maraṇasamaye vattuṃ asahanto ce citteneva deti, puññaṃ pasavati, saṅghova tassa sāmī. Paro vā avissāsiko sayameva gaṇhāti, gahaṇaṃ na ruhati, theyyacittena ce, bhaṇḍagghena kāretabbo. Tassa ca āvāsagatassa ko sāmī. ''Saṅgho sāmī''ti vacanato saṅghena balakkārena so vāretabboti eke. Jīvamānakāle gahitattā na saṅgho sāmīti eke. Sāmiko ce sayaṃ passitvā acchindituṃ labhati, saṅghopi labhati sāmiṭhāne ṭhitattāti itare, vicāretvā gahetabbaṃ.

Matakassa hiraññādiakappiyabhaṇḍaṃ hoti. Uggahitañcetaṃ hoti, uggahite vuttanayena paṭipajjitabbaṃ. Dhammena uppannaṃ ce, kappiyakārako ācikkhitabbo. Dāso ce gahito hoti, na saṅgho sāmī, ārāmiko ce, saṅgho sāmī. Gāvīmahiṃsīādayo honti, āvāsagatānaṃ saṅgho sāmī, anāvāsagatānaṃ na saṅgho sāmī. Saṅgho ce āvāsaṃ ānetvā attano santakaṃ katvā pacchā samīpe bahisīmāya ṭhapeti, kārakasaṅgho sāmī, tathā ārāmike. Matakassa parikkhāro nikkhepavasena ṭhapito hoti, esova sāmī. Mahaggho ce hoti, sesassa saṅgho sāmī. ''Kenaci gilānupaṭṭhākenā''ti vattabbakkamo etena dassito. Puna upaṭṭhākānaṃ bahubhāve sati sabbesaṃ dātabbakammaṃ dassentena bhagavatā kammavācāyaṃ **''gilānupaṭṭhākāna''**nti vuttaṃ. Sāmaṇeravāre ''cīvara''nti pāṭho. ''Imaṃ tuyhaṃ demi dadāmi dajjāmi oṇojemi pariccajāmi vissajjāmi nissajjāmī'ti vā 'itthannāmassa demi…pe… nissajjāmī'ti vā vadati, 'sammukhā vā parammukhā vā vutte dinnaṃyeva hotī'ti dānalakkhaṇassa ca 'tuyhaṃ gaṇhāhī'ti vutte 'mayhaṃ gaṇhāmī'ti vadati, 'sudinnaṃ suggahitañcā'ti (pārā. aṭṭha. 2.469) gahaṇalakkhaṇassa ca vuttattā 'mama santakaṃ tava ca mama ca hotū'ti evamādivacanena samānaparikkhāraṃ kātuṃ vaṭṭatīti ācariyā''ti likhitaṃ.

Anugaṇṭhipade pana atīva papañcaṃ katvā puna ''idamettha ācariyānaṃ sanniṭṭhānaṃ – sacesambahulā, dve vā samānaparikkhāraṃ kattukāmā honti, te sabbe attano santakaṃ vattamānaṃ uppajjanakena saddhiṃ pesalassa ekassa pariccajanti, so puna tesameva pariccajati, ettāvatā te samānaparikkhārikā hontīti. Idaṃ samānaparikkhāralakkhaṇaṃ pāḷiādīsu vuttalakkhaṇeyeva patanato acalappattaṃ hoti, tathāpi porāṇavidhiṃ ajjhottharitvā vattanato paṭisedhetabbo, ācariyānaṃ matānusārena kātabbaṃ kātukāmenāti apare''ti vuttaṃ, ''vassaṃvutthasāmaṇero pañcasu sikkhāpadesu ekaṃ atikkamitvā puna gahito lābhaṃ na labhati, antimavatthuṃ ajjhāpanno nāma hotī''ti vadanti.

Vassaṃvutthānaṃanuppannacīvarakathāvaṇṇanā

375. **Uppanne cīvare abhājite pakkamatī**ti ettha ''saṅghena tatruppādato ekekassa bhikkhuno ettakaṃ vassāvāsikaṃ dātuṃ saṅghassa ruccatī''ti sāvitepi vibbhamati, tato na labhati, puna pabbajitvā upasampajjitvā cīvarabhājanaṃ sambhāventopi na labhatiyeva pubbapakatito bhaṭṭhattā. Atha pāpite vibbhamati, labhatī''ti ca vuttaṃ.

Saṅghebhinnecīvaruppādakathāvaṇṇanā

376. **Parasamudde**ti jambudīpe.

Aṭṭhacīvaramātikākathāvaṇṇanā

379. Yasmā aparikkhittassa parikkhepārahaṭṭhānaṃ dubbijānaṃ, tasmā **''apicā''**tiādi vuttaṃ. Tattha dhuvasannipātaṭṭhānampi pariyantagatameva gahetabbaṃ. **''Mahāpaccariyaṃ pana bhikkhūsupi…pe… pāpuṇātī**ti 'upacārasīmāya demā'ti evaṃ dinnameva sandhāyā''ti likhitaṃ. ''Samānasaṃvāsakasīmāyā''ti vutte khaṇḍasīmādīsu ṭhitānaṃ na pāpuṇāti tāsaṃ visuṃ samānasaṃvāsakasīmattā. Samānasaṃvāsakaavippavāsasīmānaṃ idaṃ nānattaṃ – ''avippavāsasīmāya dammī''ti dinnaṃ gāmaṭṭhānaṃ na pāpuṇāti. Kasmā? ''Ṭhapetvā gāmañca gāmūpacārañcā''ti vuttattā. ''Samānasaṃvāsakasīmāyā''ti dinnaṃ pana yasmiṃ ṭhāne avippavāsasīmā atthi, tattha ṭhitānaṃ, itaratra ṭhitānañca pāpuṇāti. ''Khaṇḍasīmāyaṃ ṭhatvā 'sīmaṭṭhakasaṅghassa dammī'ti vutte upacārasīmāya eva paricchinditvā dātabba''nti vuttaṃ. ''Avippavāsasīmāya demā''ti khaṇḍasīmāyaṃ ṭhatvā dinne tattheva pāpuṇātīti keci. **Yojanasatampi pūretvā nisīdantī**ti ettha vihārūpacāre hatthapāsena, bahigāmādīsu dvādasahatthena upacāroti eke. ''Imasmiṃ vihāre saṅghassā''ti vutte ekābaddhā hutvāpi parikkhepaparikkhepārahaṭṭhānaṃ atikkamitvā ṭhitānaṃ na pāpuṇātīti eke. ''Bhikkhunivihārato bahi yattha katthaci ṭhatvā 'saṅghassā'ti vutte bhikkhusaṅghova sāmī''ti vadanti. **Ekopi gantvā**ti ettha sabbesaṃ vā pāpetvā gantabbaṃ, ānetvā vā pāpetabbaṃ, itarathā gatassa na pāpuṇāti. Samānalābhakatikā mūlāvāse sati siyā, mūlāvāsavināsena katikāpi vinassati. Samānalābhavacanaṃ sati dvīsu, bahūsu vā yujjati. Teneva ekasmiṃ avasiṭṭhe yujjatīti no mati.

> ''Tāvakālikakālena, mūlacchedavasena vā;
> Aññesaṃ kammaṃ aññassa, siyā nāvāsasaṅgamo''ti. –

Ācariyo.

Sabbattha dinnamevāti ''samānabhāgova hotī''ti vadanti. ''Ekamekaṃ amhākaṃ pāpuṇātīti ce vadati, vaṭṭatī''ti vadanti

vibhāgassa katattā. ‘‘Bhikkhusaṅghassa cīvare dinne paṃsukūlikānaṃ na vaṭṭatī’’ti vadanti. ‘‘Ubhatosaṅghassā’’ti vutte ‘‘bhikkhusaṅghassā’’ti avuttattā bhikkhunisaṅghena missitattā, tattha apariyāpannattā ca puggalo visuṃ labhati. Evaṃ sante ‘‘bhikkhusaṅghassa ca bhikkhunisaṅghassa ca dammī’’ti vuttepi ‘‘ubhatosaṅghassa dinnameva hotī’’ti iminā virujjhatīti ce? Na virujjhati, taṃ dvinnaṃ saṅghānaṃ dinnabhāvameva dīpeti, na ubhatosaṅghapaññattiṃ, tasmā eva ‘‘bhikkhusaṅghassa ca bhikkhunisaṅghassa ca tuyhañcā’’ti vāro na vutto. Atha vā aṭṭhakathāvacanameva pamāṇaṃ, na vicāraṇāti eke. Yasmā eko addhānādiyako viya duvidho na hoti, tasmā ubhatosaṅghaggahaṇena eko bhikkhu na gahitoti. ‘‘Sabbāvāsassa ca cetiyassa ca dhammassa cā’ti vutte sabbavihāresu cetiyadhammānaṃ ekekassa bhikkhuno bhāgo dātabbo’’ti vadanti. ‘‘Bhikkhusaṅghassa ca cetiyassa cā’’ti vutte na virujjhatīti ce? Na, tattha ‘‘bhikkhusaṅghassā’’ti vuttattā, idha vihārena ghaṭitattā ca tamhi tamhi vihāre ekabhāgaṃ labhitabbamevāti pariharanti. **Attano pāpetvā**ti vikāle aparibhogattā sakalopi vaṭṭeyyāti ce? ‘‘Bhikkhusaṅghassa harā’’ti vuttattā, tena ‘‘harāmī’’ti gahitattā ca na vaṭṭati. **Pacchimavassaṃvutthānampī**ti ettha **api-**saddo avadhāraṇattho, pacchimavassaṃvutthānamevāti attho, itarathā samuccayatthe gahite ‘‘lakkhaṇaññū vadantī’’ti vacanaṃ niratthakaṃ siyā. **Kasmā**ti ārabhitvā papañcaṃ karonti. Kiṃ tena, parato ‘‘cīvaramāsato paṭṭhāya…pe… atītavassaṃvutthānameva pāpuṇātī’’ti iminā siddhattā na vicāritaṃ, tena vuttaṃ ‘‘lakkhaṇaññū’’ti acalavasena. **Sace pana bahiupacārasīmāya ṭhito…pe… sampattānaṃ sabbesaṃ pāpuṇātī**ti yattha katthaci vutthavassānanti adhippāyo ‘‘yattha katthaci vutthavassānaṃ sabbesaṃ sampattānaṃ pāpuṇātī’’ti (kaṅkhā. aṭṭha. akālacīvarasikkhāpadavaṇṇanā) **kaṅkhāvitaraṇiyaṃ** vuttattā. Gimhānaṃ paṭhamadivasato paṭṭhāya vutte pana yasmā anantarātītaṃ hemantaṃ eva vutthā nāma honti, na vassaṃ, tasmā ‘‘mātikā āropetabbā’’ti vuttaṃ. Ye vā therehi pesitā, tesaṃ pāpuṇātīti kira attho.

Cīvarakkhandhakavaṇṇanā niṭṭhitā.

9. Campeyyakkhandhakavaṇṇanā

Dvenissāraṇādikathāvaṇṇanā

395. **Appatto nissāraṇa**nti ettha nissāraṇaṃ nāma kuladūsakānaṃyeva anuññātaṃ, ayaṃ pana kuladūsako na hoti, tasmā ‘‘appatto’’ti vutto. Yadi evaṃ kathaṃ sunissārito hotīti? **Cūḷavagge** ‘‘ākaṅkhamāno saṅgho pabbājanīyakammaṃ kareyyā’’ti (cūḷava. 27) vuttattā. ‘‘Tassapāpiyasikakammārahassa tassapāpiyasikakammaṃ karontī’’ti vacanato cakkaṃ bandhanti ñātabbaṃ.

Upālipucchākathāvaṇṇanā

400. **‘‘Parato**ti upālipucchato para’’nti likhitaṃ. **Dosāritapāḷiyaṃ** ‘‘ūnavīsativasso na āgato vippannavatthukattā’’ti vuttaṃ. Imasmiṃ campeyyakkhandhake adhammakammāniyeva dvidhā katvā pañcāgatānīti veditabbaṃ. Teneva **parivāre** imasmiṃ khandhake ‘‘pañca adhammikānī’’ti vuttaṃ. ‘‘Andhamūgabadhiro sosārito’’ti iminā apabbajitassapi upasampadā ruhatīti siddhaṃ.

Campeyyakkhandhakavaṇṇanā niṭṭhitā.

10. Kosambakakkhandhakavaṇṇanā

Kosambakavivādakathāvaṇṇanā

451. **Suttantiko**ti ettha kiñcāpi ‘‘vinayadharo mātikādharo’’ti vuttaṃ, ubhatovibhaṅgaṃ pana sandhāya vuttaṃ, na khandhakabhāṇako hoti. **Āvuso ettha āpattī**ti vacanaṃ upādāya ‘‘so tassā āpattiyā āpattidiṭṭhi hotī’’ti vuccati. Pacchā vinayadharo ‘‘vatthumhi sati pamāṇaṃ, na paññattiya’’nti satiṃ paṭilabhitvā tassā āpattiyā āpattidiṭṭhi ahosi, tena vuttaṃ ante ‘‘aññe bhikkhū tassā āpattiyā āpattidiṭṭhino hontī’’ti.

455. ‘‘Yathā mayā ñattī’’ti likhanti ‘‘paññattā’’ti ekavacanattā.

Dīghāvuvatthukathāvaṇṇanā

458. ‘‘Bhūtapubbaṃ, bhikkhave, bārāṇasiyaṃ brahmadatto’’ti likhanti. **Purāṇapotthakesu** ‘‘bārāṇasiya’’nti natthi, ‘‘natthibhāvova sundaro’’ti vadanti.

Pālileyyakagamanakathāvaṇṇanā

467. **Rakkhitavanasaṇḍe**ti saṅgītittherehi suviññeyyaṃ katvā vuttaṃ. **‘‘Pālileyyo**ti gāmo, tassa vasenā’’tipi vadanti, taṃ **dhammapadaṭṭhakathāya** na virujjhati.

Aṭṭhārasavatthukathāvaṇṇanā

473. **Na tveva…pe… paṭibāhitabbanti vadāmī**ti ettha senāsanārahassa yo senāsanaṃ paṭibāhati, tasseva āpatti dukkaṭassa. ‘‘Kalahakārakādīnamettha okāso natthītiādikaṃ saṅghassa katikaṃ vatvā taṃ na paññāpentassa vā ‘ahaṃ buddho’ti pasayha attanā attano paññāpetvā gaṇhantaṃ ‘yuttiyā gaṇhathā’ti vatvā vārentassa vā doso natthi. Idha kalahavūpasamanatthaṃ āgatānaṃ kosambikānampi ‘yathāvuḍḍha’nti avatvā ‘vivitte asati vivittaṃ katvāpi dātabba’nti vuttattā vivittaṃ katvā dentaṃ paṭibāhentasseva āpattīti kira ayamattho pārivāsikādīnaṃ vihārapariyantadāpanena sādhitabbo’’ti likhitaṃ.

Saṅghasāmaggīkathāvaṇṇanā

475. ‘‘Atha kho te ukkhittānuvattakā bhikkhū taṃ ukkhittakaṃ bhikkhuṃ osāretvā yena ukkhepakā bhikkhū…pe… tassa vatthussa vūpasamāya saṅghasāmaggiṃ karomā’’ti vacanaṃ duviññeyyavinicchayaṃ vinayalakkhaṇakusalassa. Vijjamāne hi kārakasaṅghe itaro saṅgho osārituṃ na labhati. Osārento ce, te bhikkhū kārakasaṅghena samānaladdhikabhāvaṃ pattattā tena samānasaṃvāsakā honti, tato ukkhepakānaṃ chandaṃ aggahetvā osārentānaṃ kammaṃ kuppati, tasmā ‘‘tena hi, bhikkhave, taṃ bhikkhuṃ osārethā’’ti (mahāva. 474) bhagavato vacanena ukkhittānuvattakā osāresuṃ, udāhu nissīmaṃ gantvā, udāhu itaresaṃ chandaṃ gahetvā osāresuṃ, nanu etesamaññatarenettha bhavitabbaṃ, na ca panetaṃ **sabbagaṇṭhipadesu** vicāritaṃ. Ayaṃ panettha takko –

‘‘Yasmiṃ vatthusmiṃ saṅghena, katakammassa bhikkhuno;
Sati tasmiṃ na aññassa, paṭippassambhanaṃ khamaṃ.

‘‘Viramante tato doso, api saṅgho akārako;
Osāretuṃ alaṃ yasmā, kārako anulomiko’’ti.

477. ‘‘Aṭṭha dūtaṅgāni nāma sotā ca hoti, sāvetā ca uggahetā ca dhāretā ca viññātā ca viññāpetā ca kusalo ca sahitāsahitadassano ca akalahakārako cāti etānī’’ti vuttaṃ.

Kosambakakkhandhakavaṇṇanā niṭṭhitā.

Mahāvaggassa līnatthapakāsanā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Cūḷavaggavaṇṇanā

1. Kammakkhandhakavaṇṇanā

Adhammakammadvādasakakathāvaṇṇanā

4. **Asammukhā kataṃ hotī**tiādayo tikā kevalaṃ desanāmattameva. Na hi tīhi eva aṅgehi samodhānehi adhammakammaṃ hoti, ekenapi hoti eva, ayamattho ‘‘tiṇṇaṃ, bhikkhave’’tiādipāḷiyā (cūḷava. 6) sādhetabbo. **‘‘Appaṭiññāya kataṃ hotī’’**ti lajjiṃ sandhāya vuttaṃ. Kaṇhapakkhe ‘‘adesanāgāminiyā āpattiyā kataṃ hotī’’ti sukkapakkhe ‘‘desanāgāminiyā āpattiyā kataṃ hotī’’ti idaṃ dvayaṃ parato ‘‘tīhi, bhikkhave, aṅgehi samannāgatassa bhikkhuno ākaṅkhamāno saṅgho tajjanīyakammaṃ kareyya. Adhisīle sīlavipanno hotī’’ti iminā virujjhati, adesanāgāminiṃ āpanno hi ‘‘adhisīle sīlavipanno’’ti vuccatīti. Yuttametaṃ, kattu adhippāyo ettha cintetabbo. Etthāha **upatissatthero** ‘‘tajjanīyakammassa hi visesena bhaṇḍanakārakattaṃ aṅga’nti **aṭṭhakathāyaṃ** vuttaṃ, taṃ pāḷiyā āgatanidānena yujjati, tasmā sabbattikesupi bhaṇḍanaṃ āropetvā bhaṇḍanapaccayā āpannāpattivasena idaṃ kammaṃ kātabbaṃ, tasmā ‘adhisīle sīlavipanno’ti etthāpi pubbabhāge vā aparabhāge vā codanāsāraṇādikāle bhaṇḍanapaccayā āpannāpattivaseneva kāretabbaṃ, na kevalaṃ saṅghādisesapaccayā kātabba’’nti. ‘‘Adesanāgāminiyā āpattiyāti pārājikāpattiyā’ti ettakamattaṃ vatvā parato ‘adhisīle pārājikasaṅghādisese ajjhācārā’ti **porāṇagaṇṭhipade** vutta’’nti likhitaṃ. ‘‘Adhisīle sīlavipanno’ti saṅghādisesaṃ sandhāyā’’ti **gaṇṭhipade** likhitaṃ. Idaṃ **porāṇagaṇṭhipade** purimavacanena sameti, tasmā tattha pacchimaṃ pārājikapadaṃ atthuddhāravasena vuttaṃ siyā, **aṭṭhakathāya**ñca ‘‘adesanāgāminiyāti pārājikāpattiyā vā saṅghādisesāpattiyā vā’’ti vuttaṃ, tattha pārājikāpatti atthuddhāravasena vuttā siyā. Yato **gaṇṭhipade** ‘‘adhisīle sīlavipanno’ti saṅghādisesaṃ sandhāyā’’ti ettakameva likhitaṃ, tasmā sabbattha **gaṇṭhipade** sakalena nayena pārājikāpattipaccayā uppannabhaṇḍanahetu na tajjanīyakammaṃ kātabbaṃ payojanābhāvā, saṅghādisesapaccayā kātabbanti ayamattho siddho hoti. Na, sukkapakkhe ‘‘desanāgāminiyā āpattiyā kataṃ hotī’’ti (cūḷava. 5) vacanatoti ce? Na, ekena pariyāyena saṅghādisesassapi desanāgāminivohārasambhavato,

Yena kammena santajjanaṃ karīyati, taṃ **tajjanīyakammaṃ** nāma. Yena kammena nissāya te vatthabbanti nissiyati bhajāpiyati niyasso, taṃ **niyasakammaṃ** nāma. Yena tato āvāsato, gāmato ca pabbājenti kuladūsakaṃ, taṃ **pabbājanīyakammaṃ** nāma. Yena kammena akkuṭṭhagahaṭṭhasamaīpameva paṭisāriyati so akkosako pacchā pesiyati, taṃ **paṭisāraṇīyakammaṃ** nāma. Yena samānasaṃvāsakabhūmito ukkhipiyati. Chaḍḍīyati sātisāro bhikkhusaṅghena, taṃ kammaṃ **ukkhepanīyakammaṃ** nāmāti veditabbaṃ.

11. **‘‘Nissāya te vatthabba’’**nti garunissayaṃ sandhāya vuttaṃ, na itaranti.

21. **Assajipunabbasukavatthusmiṃ** ‘‘tesu vibbhantesupi kammaṃ paṭippassambhetuṃ anuññātampi sammāvattantānaṃyevā’’ti likhitaṃ. Sammukhā vuttameva gihipaṭisaṃyuttaṃ nāma. Parammukhā vuttaṃ desanaṃ gacchati.

41. Khamāpentena ‘‘khamāhī’’ti vattabbamattameva, na ukkuṭikādisāmīcinā payojananti. **Anudūta**nti sahāyanti attho.

50. **Adassaneyeva ukkhepanīyaṃ kātabbaṃ,** na aññathā. ‘‘Tajjanīyādikaraṇakāle āpattiṃ ropetvā tassā adassane, appaṭikamme vā bhaṇḍanakārakādiaṅgehi kātabba’’nti likhitaṃ.

Tajjanīyakammādīsu ayaṃ pakiṇṇakavinicchayoti veditabbo. Kiṃ tajjanīyakammaṃ, tajjanīyakammassa kiṃ mūlaṃ, kiṃ vatthu, kiṃ pariyosānaṃ, kasmā ‘‘tajjanīyakamma’’nti vuccatīti? **Kiṃ tajjanīyakamma**nti vatthusmiṃ sati karaṇasampatti.

Tajjanīyakammassa kiṃ mūlanti saṅgho mūlaṃ. **Tajjanīyakammassa kiṃ vatthū**ti kalahajātāpattivatthu. **Kiṃ pariyosāna**nti bhāvanāpariyosānaṃ. **Kasmā tajjanīyakammanti vuccatī**ti saṅgho kalahakārakapuggalaṃ kalahe ca bhede ca bhayaṃ dassetvā khantiyā janeti, upasame janeti, tasmā ''tajjanīyakamma''nti vuccati. Kathaṃ tajjanīyakammaṃ kataṃ hoti, kathaṃ akataṃ. Kinti ca tajjanīyakammaṃ kataṃ hoti, kinti ca akataṃ. Kena ca tajjanīyakammaṃ kataṃ hoti, kena ca akataṃ. Kattha ca tajjanīyakammaṃ kataṃ hoti, kattha ca akataṃ. Kāya velāya tajjanīyakammaṃ kataṃ hoti, kāya velāya akataṃ hoti? **Kathaṃ tajjanīyakammaṃ kataṃ hotī**ti samaggena saṅghena ñatticatutthena kammena. **Kathaṃ akataṃ hotī**ti vaggena saṅghena ñatticatutthena kammena. **Kinti ca kataṃ hotī**ti karaṇasampattiyā. **Kinti ca akataṃ hotī**ti karaṇavipattiyā. **Kena ca kataṃ hotī**ti saṅghena. **Kena ca akataṃ hotī**ti gaṇena puggalena. **Kattha ca kataṃ hotī**ti yassa puggalassa saṅgho tajjanīyakammaṃ karoti, tassa puggalassa sammukhībhūte. **Kattha ca akataṃ hotī**ti yassa puggalassa saṅgho tajjanīyakammaṃ karoti, tassa puggalassa asammukhībhūte. **Kāya velāya kataṃ hotī**ti yadā kalahajātāpatti saṃvijjati. **Kāya velāya akataṃ hotī**ti yadā kalahajātāpatti na saṃvijjati. Katihākārehi tajjanīyakammassa pattakallaṃ hoti, katihākārehi apattakallaṃ? Sattahākārehi tajjanīyakammassa pattakallaṃ hoti, sattahākārehi apattakallaṃ. Katamehi sattahākārehi pattakallaṃ, katamehi sattahākārehi apattakallaṃ hoti? Kalahajātāpatti na saṃvijjati, so vā puggalo asammukhībhūto hoti, saṅgho vā vaggo hoti, asaṃvāsiko vā puggalo tassaṃ parisāyaṃ saṃvijjati, acodito vā hoti asārito vā, āpattiṃ vā anāropito. Imehi sattahākārehi tajjanīyakammassa apattakallaṃ hoti, itarehi sattahākārehi pattakallaṃ hoti. Evaṃ sesakammesūti.

Kammakkhandhakavaṇṇanā niṭṭhitā.

2. Pārivāsikakkhandhakavaṇṇanā

Pārivāsikavattakathāvaṇṇanā

75. Pārivāsikakkhandhake ''mā maṃ gāmappavesanaṃ āpucchathāti vutte anāpucchāpi gāmaṃ pavisituṃ vaṭṭatī''ti vadanti. Saṅgho attano pattaṭṭhāne gahetuṃ vaṭṭati. **Oṇojanaṃ** nāma vissajjanaṃ. ''Taṃ pana pārivāsikena pāpitassa attanā sampaṭicchitasseva punadivasādiatthāya vissajjanaṃ kātabbaṃ, asampaṭicchitvāyeva ce vissajjeti, na labhatī''ti vuttaṃ.

76. **Pakatiyāva nissayo**ti ettha ''antevāsikānaṃ ālayasabbhāve yāva vassūpanāyikadivaso, tāva kappati, tassa ālayassa sabbhāve nissayo na paṭippassambhatīti ce? Na vaṭṭati. Tattha idāni khamāpeyyāmītiādinā vaṭṭatī''ti vuttaṃ. Tattha ekantena vissaṭṭhattā, idha pana ekanteneva dvinnampi samabhāvo icchitabbo evāti eke. **Paṭibalassa vā bhikkhussā**ti ettha ''laddhasammutikena āṇattopi garudhammehi, aññehi vā ovadituṃ na labhatī''ti likhitaṃ. **Tato vā pāpiṭṭhatarā**ti ettha ''asañcicca āpannasañcarittato sukkavissaṭṭhi pāpiṭṭhatarāti ayampi nayo yojetabbo''ti vuttaṃ. **Paccaya**nti vassāvāsikaṃ. **Senāsanaṃ na labhati** seyyapariyantabhāgitāya. ''Uddesādīni dātumpi na labhatī''ti vadanti. ''Sace dve pārivāsikā gataṭṭhāne aññamaññaṃ passanti, ubhohipi aññamaññassa ārocetabbaṃ avisesena 'āgantukena ārocetabbaṃ, āgantukassa ārocetabba'nti vuttattā''ti vuttaṃ. Aññavihāragatenāpi tattha pubbe ārocitassa punārocanakiccaṃ natthi. ''Anikkhittavattassa bahi ārocitassa yathā puna vihāre ārocanakiccaṃ natthi, evaṃ 'āgantukasodhanatthaṃ uposathadivase ārocetabba'nti vacanañhettha sādhaka''nti vadanti.

81. Ekacchanne nisinnassāpi ratticchedadukkaṭāpattiyo hontīti eke. **Avisesenā**ti pārivāsikassa ukkhittakassāti imaṃ bhedaṃ akatvā. ''Tadahupasampannepi pakatatte''ti vacanato anupasampannehi vasituṃ vaṭṭati. ''Samavassāti etena apacchā apurimaṃ nipajjane dvinnampi vattabhedāpattibhāvaṃ dīpetī''ti likhitaṃ.

Pārivāsikavattakathāvaṇṇanā niṭṭhitā.

Mūlāyapaṭikassanārahavattakathāvaṇṇanā

86. **Attano attano navakatara**nti pārivāsikādinavakataraṃ. Paṭhamaṃ saṅghamajjhe parivāsaṃ gahetvā nikkhittavattena puna ekassapi santike samādiyituṃ, nikkhipituñca vaṭṭati. Mānatte pana nikkhipituṃ vaṭṭati. Ūne gaṇe caraṇadosattā na gahetunti eke. Paṭhamaṃ ādinnavattaṃ ekassa santike yathā nikkhipituṃ vaṭṭati, tathā samādiyitumpi vaṭṭatīti **porāṇagaṇṭhipade**.

Pārivāsikakkhandhakavaṇṇanā niṭṭhitā.

3. Samuccayakkhandhakavaṇṇanā

Sukkavissaṭṭhikathāvaṇṇanā

97. **''Vedayāmī**ti jānāmi, cittena sampaṭicchitvā sukhaṃ anubhavāmi, na tappaccayā ahaṃ dukkhitoti adhippāyo''ti likhitaṃ. Yassa māḷake nārocitaṃ, tassa ārocetvā nikkhipitabbaṃ. Yassa ārocitaṃ, tassa puna ārocanakiccaṃ natthi, kevalaṃ nikkhipitabbameva. Vattaṃ nikkhipitvā vasantassa upacārasīmāgatānaṃ sabbesaṃ ārocanakiccaṃ natthi. Diṭṭharūpānaṃ sutasaddānaṃ ārocetabbaṃ, adiṭṭhaassutānampi antodvādasahatthagatānaṃ ārocetabbaṃ. ''Idaṃ vattaṃ nikkhipitvā vasantassa lakkhaṇa''nti vuttaṃ. ''Parikkhittassa vihārassa parikkhepato'tiādi kiñcāpi **pāḷiyaṃ** natthi, atha kho aṭṭhakathācariyānaṃ vacanena tathā eva paṭipajjitabba''nti ca vuttaṃ. **''Atthibhāvaṃ sallakkhetvā**ti dvādasahatthe upacāre sallakkhetvā, anikkhittavattānaṃ upacārasīmāya āgatabhāvaṃ sallakkhetvā sahavāsādikaṃ veditabba''nti ca vuttaṃ. ''Nikkhipantena ārocetvā nikkhipitabbaṃ, payojanaṃ atthī''ti ca vuttaṃ, na pana taṃ payojanaṃ dassitaṃ. **Ciṇṇamānatto bhikkhu abbhetabbo**ti ciṇṇamānattassa ca abbhānārahassa ca ninnānākāraṇattā aññathā ''abbhānāraho abbhetabbo''ti vattabbaṃ siyā. Ukkhepanīyakammakatopi attano laddhiggahaṇavasena sabhāgabhikkhumhi sati tassa anārocāpetuṃ na labhati.

Parivāsakathāvaṇṇanā

102. ‘‘Anantarāyikassa pana antarāyikasaññāya chādayato acchannāvā’’ti pāṭho. Averibhāvena sabhāgo **averisabhāgo**. ‘‘Sabhāgasaṅghādisesaṃ āpannassa pana santike āvi kātuṃ na vaṭṭatī’’ti pasaṅgato idheva pakāsitaṃ. Lahukesu paṭikkhepo natthi. Tattha ñattiyā āvi katvā uposathaṃ kātuṃ anuññātattā lahukasabhāgaṃ āvi kātuṃ vaṭṭatīti. Sabhāgasaṅghādisesaṃ pana ñattiyā ārocanaṃ na vaṭṭatīti kira. ‘‘Tassa santike taṃ āpattiṃ paṭikarissatī’ti (mahāva. 171) vuttattā lahukassevāyamanuññātā. Na hi sakkā suddhassa ekassa santike saṅghādisesassa paṭikaraṇaṃ kātu’’nti likhitaṃ. Lahukesupi sabhāgaṃ āvi kātuṃ na vaṭṭatīti, tasmā eva hi ñattiyā āvikaraṇaṃ anuññātaṃ, itarathā taṃ niratthakaṃ siyā. Aññamaññārocanassa vaṭṭati, tato na vaṭṭatīti dīpanatthameva ñattiyā āvikaraṇamanuññātaṃ, teneva idha **‘‘sabhāgasaṅghādisesaṃ āpannassā’’**tiādi vuttaṃ. Ayamattho ‘‘ettāvatā te dve nirāpattikā honti, tesaṃ santike sesehi sabhāgāpattiyo desetabbā’’ti (kaṅkhā. aṭṭha. nidānavaṇṇanā) vacanena **kaṅkhāvitaraṇiyaṃ** pakāsitova. Saṅghādisesaṃ pana ñattiyā ārocetvā uposathaṃ kātuṃ vaṭṭati. Tassā ñattiyā ayamattho yadā suddhaṃ bhikkhuṃ passissati, tassa santike ārocanavasena paṭikarissati. Evaṃ paṭikate ‘‘na ca, bhikkhave, sāpattikena pātimokkhaṃ sotabbaṃ, yo suṇeyya, āpatti dukkaṭassā’’ti (cūḷava. 386) vuttāpattito mokkho hotīti, tasmā ‘‘garukaṃ vā hotu lahukaṃ vā, ñattiyā āvi kātuṃ vaṭṭatī’’ti vuttaṃ, ubhosu nayesu yuttataraṃ gahetabbaṃ.

Nāmañceva āpatti cāti ‘‘tena tena vītikkamenāpannāpatti **āpatti**. **Nāma**nti tassā āpattiyā nāma’’nti likhitaṃ. **Ārocetvā nikkhipitabba**nti ettha ārocanaṃ vattabhedadukkaṭapaaharaṇappayojananti veditabbaṃ. **Akāraṇameta**nti ‘‘sambahulā saṅghādisesā āpattiyo āpajji’’nti vutte vuṭṭhānato.

Dasasataṃ rattisatanti dasasataṃ āpattiyo rattisataṃ chādetvāti yojetabbaṃ. **Agghasamodhāno nāma** sabhāgavatthukāyo sambahulā āpattiyo āpannassa bahurattiṃ paṭicchāditāpattiyaṃ nikkhipitvā dātabbo, itaro nānāvatthukānaṃ vasenāti ayametesaṃ visesoti.

Parivāsakathāvaṇṇanā niṭṭhitā.

‘‘Gāmassāti na vutta’’nti vacanato kira gāmūpacārepi vaṭṭatīti adhippāyoti likhitaṃ. Vuttañca **‘‘ayaṃ pana viseso’’**ti. ‘‘Ettha aṭṭhakathācariyāva pamāṇaṃ. Yuttaṃ na dissatī’’ti likhitaṃ. **Anugaṇṭhipade** pana ‘‘ayaṃ pana viseso, āgantukassa…pe… okkamitvā gacchati, ratticchedo hotiyevā’’ti vacane heṭṭhā ‘‘antoaruṇe eva nikkhamitvā gāmūpacārato dve leḍḍupāte atikkamitvā’’tiādinā nayena garuṃ katvā vacanato, bhikkhunīnaṃ garukavaseneva tattha tattha sikkhāpadānaṃ paññattattā ca tadanurūpavaseneva aṭṭhakathācariyena bhikkhunīnaṃ garuṃ katvā mānattacaraṇavidhidassanatthaṃ ‘‘yattakā purebhattaṃ vā’’tiādi vuttaṃ. **Kurundi**ādīsu vuttavacanena karontassapi doso natthīti dassetuṃ kevalaṃ lakkhaṇamattameva vuttaṃ, tadubhayampi tena tena pariyāyena yujjati, vinicchaye patte lakkhaṇe eva ṭhātabbato **kurundi**ādīsu vuttavacanaṃ pacchā vuttaṃ. Payogo pana purimova. Yathā cettha, tathā sace kāci bhikkhunī dve leḍḍupāte anatikkamitvā aruṇaṃ uṭṭhapeti, doso natthi, tathāpi **sabbaṭṭhakathā**su vuttattā ‘‘purimameva āciṇṇa’’nti vuttaṃ. **Parivāsavattādīna**nti ‘‘parivāsanissayapaṭippassaddhiādīnaṃ upacārasīmāya paricchinnattā bhikkhunupassayassa upacārasīmāva gahetabbā, na gāmo’’ti likhitaṃ. **‘‘Tasmiṃ gāme bhikkhācāro sampajjatī’**tiādi pavāritavasena vuttaṃ. Na hi tattha antogāme vihāro atthī’’ti ca likhitaṃ, ‘‘tampi tena pariyāyena yujjati, na atthato’’ti ca.

Paṭicchannaparivāsādikathāvaṇṇanā

108. **‘‘Visuṃ mānatthaṃ caritabba**nti mūlāya paṭikassanaṃ akatvā visuṃ kammavācāyā’’ti ca likhitaṃ. ‘‘Saṅghādisesāpattī’’ti vuttattā ekova, ekavatthumhi āpannā saṅghādisesā thullaccayadukkaṭamissakā nāma. **Makkhadhammo** nāma chādetukāmatā.

143. **Dhammatā**ti dhammatāya, tathātāyāti attho ‘‘alajjitā’’ti ettha viya.

148. **Purimaṃ upādāya dve māsā parivasitabbā**ti ettha ‘‘parivasitadivasāpi gaṇanūpagā hontī’’ti likhitaṃ.

184. **Tasmiṃ bhūmiya**nti tassaṃ bhūmiyaṃ. **Sambahulā saṅghādisesā āpattiyo āpajjati parimāṇampī**tiādi jātivasenekavacanaṃ.

Samuccayakkhandhakavaṇṇanā niṭṭhitā.

4. Samathakkhandhakavaṇṇanā

Sammukhāvinayakathāvaṇṇanā

186-187. Yattha yattha kammavācāya ‘‘aya’’nti vā ‘‘ime’’ti vā sammukhāniddesaniyamo atthi, sabbaṃ taṃ kammaṃ sammukhākaraṇīyameva, na kevalaṃ tajjanīyādipañcavidhameva. Pañcavidhasseva pana uddharitvā dassanaṃ kammakkhandhake tāva tasseva pāḷiāruḷhattā, catuvīsatiyā pārājikesu vijjamānesu pārājikakaṇḍe āgatānaṃyeva catunnaṃ uddharitvā dassanaṃ viyāti veditabbaṃ. Tattha ‘‘puggalassa sammukhatā hatthapāsūpagamanamevā’’ti vuttaṃ, taṃ kāraṇaṃ sammukhākaraṇīyassapi sammukhāniddesaniyamābhāvato. Kāmaṃ ayamattho **kammakkhandhake**yeva ‘‘tīhi, bhikkhave, aṅgehi samannāgataṃ tajjanīyakammaṃ adhammakammañca hoti…pe… asammukhākataṃ hotī’’ti (cūḷava. 4) vacaneneva siddho, tattha pana āpatti na dassitā. Idha ‘‘yo kareyya, āpatti dukkaṭassā’’ti tattha bhavitabbāpattidassanatthaṃ idaṃ āraddhanti veditabbaṃ. ‘‘Sammukhāvinayapatirūpakena vūpasantampi sammukhāvinayeneva vūpasantagaṇanaṃ gacchatīti dassetuṃ ‘adhammavādī puggalo’tiādi āraddha’’nti vuttaṃ, likhitañca. Evaṃ vūpasantaṃ sammukhāvinayapatirūpakena vūpasantaṃ nāma hoti, na sammukhāvinayena ca aññena kenacīti dassetuṃ idamāraddhanti ācariyo.

Sativinayakathāvaṇṇanā

195. Dabbassa kammavācāya ‘‘saṅgho imaṃ āyasmantaṃ dabba’’nti sammukhāniddeso natthi, tathāpi ‘‘paṭhamaṃ dabbo yācitabbo’’ti vacanena sammukhākaraṇīyatā tassa siddhā. Tathā aññatthāpi yathāsambhavaṃ leso veditabbo. Sativepullappattassa dātabbo vinayo **sativinayo**.

Amūḷhavinayakathāvaṇṇanā

196-7. ‘‘Yassa ummattakassa taṃtaṃvītikkamato anāpatti, tādisasseva amūḷhavinayaṃ dātuṃ vaṭṭatīti amūḷhassa kattabbavinayo amūḷhavinayo’’ti likhitaṃ, taṃ yuttaṃ ‘‘saṅgho gaggassa bhikkhuno amūḷhassa amūḷhavinayaṃ detī’’ti vacanato. ‘‘Tīṇimāni, bhikkhave, adhammikāni amūḷhavinayassa dānānī’’ti imassa **vibhaṅge** ‘‘na sarāmī’’ti vacanaṃ vītikkamakālaṃ sandhāya tassa vibhaṅgassa pavattattā. Amūḷhavinayadānakāle panassa amūḷhatā vinicchitabbā.

Paṭiññātakaraṇakathāvaṇṇanā

200. ‘‘Appaṭiññāya bhikkhūnaṃ kammāni karontī’’ti ārabhantassa kāraṇaṃ vuttameva. Paṭiññātena karaṇaṃ **paṭiññātakaraṇaṃ**.

Tassapāpiyasikākathāvaṇṇanā

207. ‘‘Tīhi, bhikkhave, aṅgehi samannāgataṃ tassapāpiyasikākamma’’nti ārabhitvā pañca aṅgāni dassetvā pāḷi gatā, ‘‘sā peyyālena saṅkhipitvā gatāti ñātabba’’nti likhitaṃ. Tathā sukkapakkhepi.

Tiṇavatthārakādikathāvaṇṇanā

214. ‘‘Sabbeheva ekajjhaṃ sannipatitabba’’nti chandadānassa paṭikkhittattā **pavāraṇakkhandhakaṭṭhakathāya**ñca ‘‘bhinnassa hi saṅghassa samaggakaraṇakāle, tiṇavatthārakasamathe, imasmiñca pavāraṇasaṅgaheti imesu tīsu ṭhānesu chandaṃ dātuṃ na vaṭṭatī’’ti (mahāva. aṭṭha. 241) vuttattā idha **āgantvā vā chandaṃ datvā pariveṇādīsu nisinnā**ti idaṃ virujjhati viya khāyatīti ce? Na khāyati adhippāyaññūnaṃ. Ayañhettha adhippāyo – visujjhitukāmehi sabbeheva sannipatitabbaṃ, asannipatitassa natthi suddhi chandadāyakassa. Kevalaṃ taṃ kammaṃ sannipatitānaṃ sampajjati. **Aṭṭhakathāyaṃ** visujjhitukāmānaṃ chandaṃ dātuṃ na vaṭṭatīti adhippāyo. Itarathā pāḷiyā ca virujjhati. ‘‘Ṭhapetvā ye na tattha hotī’’ti hi ayaṃ pāḷi sannipātaṃ āgantvā chandaṃ datvā ṭhitānaṃ atthitaṃ dīpeti. Nissīmagate sandhāya vuttaṃ siyāti ce? Nissīmagate ṭhapetvā idha kiṃ, tasmā yo sāmaggīuposathe chandaṃ datvā tiṭṭhati ce, nānāsaṃvāsakabhūmiyaṃyeva tiṭṭhati, tassa chandadāyakassa pavāraṇasaṅgahopi natthi. Yo ca tiṇavatthārakakamme nāgacchati, so tāhi āpattīhi na sujjhatīti veditabbaṃ. Yassa etaṃ na ruccati, tassa **parivāre** vuttaparisato kammavipattilakkhaṇaṃ virujjhati, tattha hi kevalaṃ chandārahānaṃ chando anāhaṭo hoti sace, akataṃ tabbiparītena sampattidīpanatoti vuttaṃ hoti. Tathā pattakallalakkhaṇampi virujjhati. Tesu tīsu ṭhānesu kammappattāyeva sabbe, na tattha chandāraho atthīti ce? Na, catuvaggādikaraṇavibhājane avisesetvā chandārahassa āgatattā, taṃ sāmaññato vuttaṃ. Idañca āveṇikalakkhaṇaṃ, teneva satipi diṭṭhāvikamme idaṃ paṭikuṭṭhakataṃ na hotīti ce? Na, nānattasabhāvato. Idha hi ye pana ‘‘na metaṃ khamatī’ti aññamaññaṃ diṭṭhāvikammaṃ karontī’’ti (cūḷava. aṭṭha. 214) vacanato na saṅghassa diṭṭhāvikammaṃ kataṃ. Tasmiṃ sati paṭikuṭṭhakatameva hoti. Aññathā pubbabhāgā tā ñattiyo niratthikā siyuṃ, na ca **parivāraṭṭhakathāyaṃ** chandārahādhikāre nayo dinno. **Pavāraṇakkhandhakaṭṭhakathāyaṃ** ‘‘tīsu ṭhānesu chandaṃ dātuṃ na vaṭṭatī’’ti (mahāva. aṭṭha. 241) vuttattā virujjhatīti ce? Na, aṭṭhakathāya pamāṇabhāve sati ‘‘idha chandaṃ datvā pariveṇādīsu nisinnā’’tiādi vacane suddhikāmato eva gahite sabbaṃ na virujjhatīti eke. ‘‘Āgantvā vā chandaṃ datvā pariveṇādīsu nisinnā, te āpattīhi na vuṭṭhahantī’’ti idaṃ na vattabbaṃ. Kasmā? Heṭṭhā ‘‘sabbeheva ekajjhaṃ sannipatitabba’’nti chandadānassa paṭikkhepavacanato **aṭṭhakathāyaṃ** ‘‘tīsu ṭhānesu chandaṃ dātuṃ na vaṭṭatī’’ti vuttattā, **andhakaṭṭhakathāya**mpi tatheva vuttattā cāti? Na, ekajjhameva kamme karīyamāne yo idha ‘‘suṇātu me, bhante, saṅgho, amhākaṃ… pe… gihipaṭisaṃyutta’’nti sādhāraṇañattiṃ ṭhapetvā puna ‘‘suṇantu me, āyasmantā’’tiādinā asādhāraṇañattiyo ṭhapetvā ‘‘suṇātu me, bhante saṅgho, amhākaṃ…pe… evametaṃ dhārayāmī’’ti ekatopakkhikānaṃ sandhiyā katāya tadanantare kenaci karaṇīyena chandaṃ datvā gacchati, tassa āpattīhi vuṭṭhānaṃ natthi. Aparesampi ekatopakkhikānaṃ abbhantare ṭhitattā vibhūtattā karaṇassa ayamatthova vutto. Sādhāraṇavasena dutiyāya ñattiyā ṭhapitāya ye tasmiṃ khaṇe ñattidutiyakammavācāsu anāraddhāsu, apariyositāsu vā chandaṃ datvā gacchanti, tesampi na vuṭṭhāti eva. **Ye na tattha hontī**ti padassa ca ye vuttappakārena nayena tattha na hontīti attho gahetabbo. Vuttappakāratthadīpanatthañca **aṭṭhakathāyaṃ** ‘‘chandaṃ datvā pariveṇādīsu nisinnā’’ti idameva avatvā ‘‘ye pana tehi vā saddhiṃ āpattiṃ āpajjitvāpi tattha anāgatā, āgantvā vā chandaṃ datvā pariveṇādīsu nisinnā’’ti vuttaṃ, evaṃ pubbenāparaṃ sandhīyati. **‘‘Pāḷiyā** ca tattha diṭṭhāvikammena kammassa akuppatā veditabbā’’ti vuttaṃ.

Adhikaraṇakathāvaṇṇanā

220. **Cittuppādo vivādo**. Vivādasaddopi kāraṇūpacārena kusalādisaṅkhyaṃ gacchati. Taṃ sandhāya **‘‘samathehi ca adhikaraṇīyatāya adhikaraṇa’’**nti vuttaṃ. Atha vā vivādahetubhūtassa cittuppādassa vūpasamena sambhavassa saddassapi vūpasamo hotīti cittuppādassapi samathehi adhikaraṇīyatā pariyāyo sambhavati. ‘‘Kusalacittā vivadantī’’ti vuttavivādepi ‘‘vipaccatāya vohāro’’ti vuttaṃ, na vuttavacanahetuvasenāti veditabbaṃ.

222. ‘‘Āpattiñhi āpajjanto kusalacitto vā’’ti vacanato kusalampi siyāti ce? Na taṃ āpattādhikaraṇaṃ sandhāya vuttaṃ, yo āpattiṃ āpajjati, so tīsu cittesu aññataracittasamaṅgī hutvā āpajjatīti dassanatthaṃ ‘‘yaṃ kusalacitto āpajjatī’’tiādi vuttaṃ. Yo ‘‘paññattimattaṃ āpattādhikaraṇa’’nti vadeyya, tassa akusalādibhāvopi āpattādhikaraṇassa na yujjateva vivādādhikaraṇādīnaṃ viyāti ce? Na, ‘‘natthāpattādhikaraṇaṃ kusala’’nti iminā virodhasambhavato. **Anugaṇṭhipade** pana ‘‘āpattādhikaraṇaṃ nāma tathāpavattamānaakausalacittuppādarūpakkhandhānametaṃ adhivacanaṃ. Avasiṭṭhesu kusalābyākatapaññattīsu ‘āpattādhikaraṇaṃ siyā akusalaṃ siyā abyākata’nti vacanato paññattitāva paṭisiddhā kusalattike apariyāpannattā. Kusalapaṭisedheneva tena samānagatikattā kiriyābyākatānampi paṭisedho veditabbo, kiriyābyākatānaṃ viya anugamanato vipākābyākatānampi paṭisedho katova hoti, tathāpi abyākatasāmaññato rūpakkhandhena saddhiṃ vipākakiriyābyākatānampi adhivacananti veditabba’’nti vuttaṃ. Tattha ‘‘kusalacittaṃ

aṅgaṃ hotī''ti vinaye apakataññuno sandhāya vuttaṃ appaharitakaraṇādike sati. **Tasmā**ti yasmā ''natthi āpattādhikaraṇaṃ kusala''nti vattuṃ na sakkā, tasmā kusalacittaṃ aṅgaṃ na hotīti attho. Yadi evaṃ kasmā ''ticittaṃ tivedana''nti vuccatīti ce? Taṃ dassetuṃ **''nayida''**ntiādi āraddhanti eke. Āpattisamuṭṭhāpakacittaṃ aṅgappahonakacittaṃ nāma. **''Ekantato**ti yebhuyyenāti attho, itarathā virujjhati. Kasmā? 'Yassā sacittakapakkhe cittaṃ akusalameva hotī'ti (kaṅkhā. aṭṭha. paṭhamapārājikavaṇṇanā) vuttattā''ti vadanti. Tena kiṃ? Vipāko natthi, kasmā? Ekantākusalattā, tasmā kathāva tattha natthi. Yattha pana atthi, taṃ dassento **''yaṃ pana paṇṇattivajja''**ntiādimāha. **Asañcicca pana kiñci ajānantassa…pe… abyākataṃ hotī**ti bhikkhumhi kammaṭṭhānagatacittena nipanne, niddāyante vā mātugāmo ce seyyaṃ kappeti, tassa bhikkhuno vijjamānampi kusalacittaṃ āpattiyā aṅgaṃ na hoti, tasmā tasmiṃ khaṇe seyyākārena vattamānarūpameva āpattādhikaraṇaṃ nāma. Bhavaṅgacitte vijjamānepi eseva nayo. Tasmiñhi khaṇe uṭṭhātabbe jāte anuṭṭhānato rūpakkhandhova āpatti nāma, na vipākena saddhiṃ. Sace pana vadeyya, tassa evaṃvādino acittakānaṃ kusalacittaṃ āpajjeyya. Kiṃ vuttaṃ hoti? Eḷakalomaṃ gahetvā kammaṭṭhānamanasikārena tiyojanaṃ atikkamantassa, paṇṇattiṃ ajānitvā padaso dhammaṃ vācentassa ca āpajjitabbāpattiyā kusalacittaṃ āpajjeyyāti. Āpajjatiyevāti ce? Nāpajjati. Kasmā? ''Natthi āpattādhikaraṇaṃ kusala''nti vacanato.

Calito kāyo, pavattā vācā, **aññatarameva aṅga**nti aññatarameva āpattīti attho. Kevalaṃ paññattiyā akusalādibhāvāsambhavato āpattitā na yujjati. Āpattiṃ āpajjanto tīsu aññatarasamaṅgī hutvā āpajjatīti dassanatthaṃ **''yaṃ kusalacitto''**tiādi vuttaṃ. Tassattho – pathavīkhaṇanādīsu kusalacittakkhaṇe vītikkamavasena pavattarūpasambhavato kusalacitto vā abyākatāpattiṃ āpajjati. Tathā abyākatacitto vā abyākatarūpasaṅkhātaṃ abyākatāpattiṃ āpajjati, pāṇātipātādīsu akusalacitto vā akusalāpattiṃ āpajjati, rūpaṃ panettha abbohārikaṃ. Supinapassanakālādīsu pāṇātipātādiṃ karonto sahaseyyādivasena āpajjitabbāpattiṃ āpajjanto akusalacitto abyākatāpattiṃ āpajjatīti veditabbo. **Idaṃ vuccati āpattādhikaraṇaṃ akusala**nti akusalacittuppādo. **Porāṇagaṇṭhipadesu** pana ''puthujjano kalyāṇaputhujjano sekkho arahāti cattāro puggale dassetvā tesu arahato āpattādhikaraṇaṃ abyākatameva, tathā sekkhānaṃ, tathā kalyāṇaputhujjanassa asañcicca vītikkamakāle abyākatameva. Itarassa akusalampi hoti abyākatampi. Yasmā cassa sañcicca vītikkamakāle akusalameva hoti, tasmā vuttaṃ 'natthi āpattādhikaraṇaṃ kusala'nti. Sabbattha abyākataṃ nāma tassa vipākābhāvamattaṃ sandhāya evaṃnāmakaṃ jāta''nti likhitaṃ, vicāretvā gahetabbaṃ.

224. **Vivādo vivādādhikaraṇa**nti yo koci vivādo, so sabbo kiṃ vivādādhikaraṇaṃ nāma hotīti ekapucchā. **''Vivādo adhikaraṇa**nti vivādādhikaraṇameva vivādo ca adhikaraṇañcāti pucchati. Tadubhayaṃ vivādādhikaraṇamevāti pucchatīti vuttaṃ hotī''ti **porāṇagaṇṭhipade** vuttaṃ. Kesuci potthakesu ayaṃ pucchā natthi. Yadi evaṃ imāya na bhavitabbaṃ vivādo vivādādhikaraṇaṃ, vivādādhikaraṇaṃ vivādo, vivādādhikaraṇaṃ vivādo ceva adhikaraṇañcāti pañcapañhāhi bhavitabbaṃ siyā. Kesuci potthakesu tisso, kesuci catasso, pañca natthi. Tattha dve vibhattā. Itarāsu **adhikaraṇaṃ vivādo**ti yaṃ kiñci adhikaraṇaṃ, vivādasaṅkhyameva gacchati, **vivādo adhikaraṇa**nti yo koci vivādo, so sabbo adhikaraṇasaṅkhyaṃ gacchatīti pucchati. Esa nayo sabbattha.

228. **Sammukhāvinayasmi**nti sammukhāvinayabhāve.

230. **''Antarenā**ti kāraṇenā''ti likhitaṃ.

233. Ubbāhikāya khiyyanake pācitti na vuttā tattha chandadānassa natthitāya.

236. **Tassa kho eta**nti esoti attho ''etadagga''nti ettha viya.

238. ''Kā ca tassa pāpiyasikā''ti kira pāṭho.

242. ''Kiccameva kiccādhikaraṇa''nti vacanato apalokanakammādīnametaṃ adhivacanaṃ, taṃ vivādādhikaraṇādīni viya samathehi sametabbaṃ na hoti, kintu sammukhāvinayena sampajjatīti attho.

Samathakkhandhakavaṇṇanā niṭṭhitā.

5. Khuddakavatthukkhandhakavaṇṇanā

Khuddakavatthukathāvaṇṇanā

244. Puthupāṇinā kattabbaṃ kammaṃ **puthupāṇikaṃ**.

245. ''Kaṇṇato nikkhantamuttolambakādīnaṃ kuṇḍalādīna''nti likhitaṃ. ''Kāyūra''nti pāḷipāṭho. ''Keyūrādīnī''ti ācariyenuddhaṭaṃ.

248. **''Sādhugītaṃ** nāma parinibbutaṭṭhāne gīta''nti likhitaṃ. **Dantagītaṃ** gāyitukāmānaṃ vākkakaraṇīyaṃ. Dantagītassa vibhāvanatthaṃ **''yaṃ gāyissāmā''**tiādimāha.

249. **Caturassavattaṃ** nāma catuppādagāthāvattaṃ. ''Taraṅgavattādīni uccāraṇavidhānāni naṭṭhapayogānī''ti likhitaṃ. **Bāhiralomi**nti bhāvanapuṃsakaṃ, yathā tassa uṇṇapāvārassa bahiddhā lomāni dissanti, tathā dhārentassa dukkaṭanti vuttaṃ hoti.

251. **Virūpakkhehī**tiādi sahayogakaraṇavacanaṃ. **Sarabū**ti gehagoḷikā. Sā kira setā savisā hoti. **Soha**nti yassa me etehi mettaṃ, sohaṃ namo karomi bhagavatoti sambandho. **Aññamhi…pe… chetabbamhī**ti rāgānusaye.

252. **Uṭṭitvā**ti pakkhipitvā. **Otaratū**ti iddhiyā otāretvā gaṇhātu. **Anupariyāyī**ti anuparibbhami.

253. **Na acchupiyantī**ti na lagganti. **Rūpakākiṇṇānī**ti itthirūpādīhi vokiṇṇāni.

254. **Ālindakamiḍḍhikādīna**nti pamukhamiḍḍhikādīnaṃ. **Parivattetvā tatthevā**ti ettha ''parivattetvā tatiyavāre tattheva miḍḍhiyā patiṭṭhātī''ti likhitaṃ. **Paribhaṇḍaṃ** nāma gehassa bahi kuṭṭapādassa thirabhāvatthaṃ katā tanukamiḍḍhikā vuccati. Ettha **''parivaṭṭitvā patto bhijjatī**ti adhikaraṇabhedāsaṅkāya abhāve ṭhāne ṭhapetuṃ vaṭṭatī''ti likhitaṃ. Pattamāḷako vaṭṭitvā pattānaṃ apatanatthaṃ vaṭṭaṃ vā caturassaṃ vā iṭṭhakādīhi parikkhipitvā māḷakacchannena kato. ''Pattamaṇḍalikā pattapacchikā tālapattādīhi katā''ti ca likhitaṃ. Miḍḍhante ādhārake ṭhapetuṃ vaṭṭati pattasandhāraṇatthaṃ vuttattā. Mañce ādhārakepi na vaṭṭati nisīdanapaccayā vāritattā. Āsannabhūmikattā **olambetuṃ vaṭṭati**.

255. ''Aṃsakūṭe laggetvāti vacanato aggahatthe laggetvā aṅke ṭhapetuṃ na vaṭṭatī''ti keci vadanti, na sundaraṃ, **''na kevalaṃ yassa patto''**tiādi yadi hatthena gahitapatte bhedasaññā, pageva aññena sarīrāvayavenāti katvā vuttaṃ. **Pāḷiyaṃ** pana pacuravohāravasena vuttaṃ. Ghaṭikapālamayaṃ **ghaṭikaṭāhaṃ**. **Chavasīsassa patta**nti ''silāputtakassa sarīraṃ, khīrassa dhārātiādivohāravasena vuttaṃ. Mañce nisīdituṃ āgatoti attho. **''Pisācillikā**ti pisācadārakā''tipi vadanti. **Dinnakameva** paṭiggahitameva. **Cabbetvā**ti khāditvā. Aṭṭhikāni ca kaṇṭakāni ca **aṭṭhikakaṇṭakāni**. ''Etesu sabbesu paṇṇattiṃ jānātu vā, mā vā, āpattiyevā''ti likhitaṃ.

256. **Vipphāḷetvā**ti phāḷetvā. **Kiṇṇena pūretu**nti surākiṇṇena pūretuṃ. **Bidalakaṃ** nāma diguṇakaraṇasaṅkhātassa kiriyāvisesassa adhivacanaṃ. Kassa diguṇakaraṇaṃ? Yena kilañjādinā mahantaṃ kathinamatthataṃ, tassa. Taṅhi daṇḍakathinappamāṇena pariyante saṃharitvā diguṇaṃ kātabbaṃ. Aññathā khuddakacīvarassa anuvātaparibhaṇḍādividhānakaraṇe hatthassa okāso na hoti. Salākāya sati dvinnaṃ cīvarānaṃ aññataraṃ ñatvā sibbitāsibbitaṃ sukhaṃ paññāyati. Daṇḍakathine kate na bahūhi sahāyehi payojanaṃ. ''Asaṃkuṭitvā cīvaraṃ samaṃ hoti. Koṇāpi samā hontī''ti likhitaṃ, ''haliddisuttena saññākaraṇa''nti vuttattā haliddisuttena cīvaraṃ sibbetumpi vaṭṭatīti siddhaṃ. Tattha hi keci akappiyasaññino. Paṭiggaho nāma aṅgulikoso.

257-8. **Pātī**ti paṭiggahasaṇṭhānaṃ. **Paṭiggahatthavika**nti aṅgulikosatthavikaṃ. Sūcisatthakānaṃ pubbe āvesanatthavikāya anuññātattā **''anujānāmi, bhikkhave, bhesajjatthavika''**nti vuttaṃ. Ettha sūcisatthakādīnipi ṭhapetabbānīti nidānaṃ sūceti. Sacepi upanando bhikkhu alajjī, tathāpi santakametaṃ amūlacchedakatabhikkhuno lajjinopi samānassa kappatīti yujjati. **Na sammatī**ti na pahoti.

260-1. Bahi kuṭṭassa samantato nīcavatthukaṃ katvā ṭhitaṃ **''maṇḍalika''**nti vuccati. Jantāgharappaṭicchādinā channassa naggiyaṃ yassa na paññāyati, tasseva parikammaṃ kātabbaṃ. Esa nayo udakavatthapaṭicchādīsupi.

262-3. **Paṇiyā** nāma paṇiyakārakā. **Ākaḍḍhanayantaṃ** ākaḍḍhiyamānaṃ kūpassa uparibhāge paribbhamati. **Arahaṭaghaṭiyantaṃ** sakaṭacakkasaṇṭhānayantaṃ. Tassa are are ghaṭikāni bandhitvā ekena, dvīhi vā paribbhamiyamānassa udakanibbāhanaṃ veditabbaṃ. **Āviddhapakkhapāsaṃ** nāma yattha maṇḍalākārena pakkhapāsā bajjhanti āviddhavatthatā viya āviddhapakkhapāsakā. Pubbe pattasaṅgopanatthaṃ, idāni ṭhapetabbaṃ bhuñjituṃ ādhārako anuññāto.

273. **Paragalaṃ gacchatī**ti imassa payogābhāvā vaṭṭati. **Kammasatenā**ti mahatā ussāhena.

277-8. **Lohabhaṇḍaṃ** nāma kaṃsato sesalohabhaṇḍaṃ. **Muddikakāyabandhanaṃ** nāma caturassaṃ akatvā sajjitaṃ. **Pāmaṅgadasā** caturassā. **Mudiṅgasaṇṭhānenā**ti saṅghāṭiyā mudiṅgasibbanākārena varakasīsākārena. **Pavanantoti** pāsanto. ''Dasāmūla''nti ca likhitaṃ. Akāyabandhanena sañcicca vā asañcicca vā gāmappavesane āpatti. ''Saritaṭṭhānato bandhitvā pavisitabbaṃ, nivattitabbaṃ vā''ti likhitaṃ.

279. Sattaṅgulaṃ vā aṭṭhaṅgulaṃ vāti ettha ''sugataṅgulenā''ti avuttattā pakatiaṅgulena sāruppatthāya vaḍḍhetvāpi karonti ce, na doso.

280. Tālavaṇṭākārena sīhaḷitthīnaṃ viya.

Khuddakavatthukkhandhakavaṇṇanā niṭṭhitā.

6. Senāsanakkhandhakavaṇṇanā

Vihārānujānanakathāvaṇṇanā

294. Nilīyanti bhikkhū etthāti vihārādayo **leṇāni** nāma. Āgata-vacanena tassāgatasaṅghova sāmī, na anāgatoti keci, taṃ na yujjati samānalābhakatikāya siddhattā.

296-7. **Dīpinaṅguṭṭhenā**ti ettha ''dīpinā akappiyacammaṃ dassetī''ti likhitaṃ. **Thambhakavātapānaṃ** nāma tiriyaṃ dārūni adatvā ujukaṃ ṭhiteheva dārūhi kattabbaṃ. Bhisīnaṃ anuññātaṃ vaṭṭatīti bimbohane vaṭṭatīti attho. Tūlapūritaṃ bhisiṃ apassayituṃ na vaṭṭati uṇṇādīnaṃyeva anuññātattā. Nisīdananipajjanaṃ sandhāya vuttaṃ, tasmā apassayituṃ vaṭṭatīti ce? Akappiyanti na vaṭṭatīti keci. Yadi evaṃ akappiyamañcañca apassayituṃ na vaṭṭeyya. Yasmā vaṭṭati, tasmā doso natthi. Apica gilānassa bimbohanaṃ nipajjitumpi anuññātaṃ, tasmā bhisipi vaṭṭati apassayituṃ. Ācariyā ca anujānanti, vaḷañjenti cāti eke. Simbalitūlasuttena sibbitaṃ cīvaraṃ vaṭṭati. Kasmā? Kappāsassa anulomato. ''Akkaphalasuttamayampi akkavākamayameva paṭikkhitta''nti te eva vadanti.

298. **Anibandhanīyo** alaggo. **Paṭibāhetvā**ti maṭṭhaṃ katvā. ''Setavaṇṇādīnaṃ yathāsaṅkhyaṃ ikkāsādayo bandhanatthaṃ vuttā''ti likhitaṃ.

300. **Pakuṭṭaṃ** samantato āviddhapamukhaṃ.

303. **Sudhālepo**ti sudhāmattikālepo.

305. **Āsatti** taṇhā. **Santiṃ** adaraṃ.

307. **Ketu**nti kayena gahetuṃ.

308. **Citā**ti iṭṭhakāyo kabaḷena niddhamanavasena chinditvā katāti attho.

310. **Chabbaggiyānaṃ bhikkhūnaṃ antevāsikā**ti ettha vīsativassaṃ atikkamitvā chabbaggiyā uppannā. ''Ārādhayiṃsu me bhikkhū citta''nti (ma. ni. 1.225) vuttattā aññasmiṃ kāle sāvatthigamane uppannaṃ vatthuṃ idha āpattidassanatthaṃ āharitvā vuttanti yuttaṃ viya, vicāretvā gahetabbaṃ. **Vuddha**nti vuddhataraṃ.

313. **Santhare**ti tiṇasantharādayo.

Senāsanaggāhakathāvaṇṇanā

318. **''Seyyaggenā**ti mañcaṭṭhānaparicchedena. **Vihāraggenā**ti ovarakaggenā''ti likhitaṃ. **Thāvarā**ti niyatā. **Paccayeneva hi ta**nti tasmiṃ senāsane mahātherā tassa paccayassa kāraṇā aññattha agantvā vasantāyeva naṃ paṭijaggissantīti attho. Aghaṭṭanakammaṃ dassetuṃ **''na tattha manussā''**tiādimāha. ''Vitakkaṃ chinditvā suddhacittena gamanavatteneva gantabba''nti pāṭho. **Muddavedikā** nāma cetiyassa hammiyavedikā. **Paṭikkammā**ti apasakkitvā. Samānalābhakatikā mūlāvāse sati siyā, mūlāvāsavināsena katikāpi vinassati. Samānalābha-vacanaṃ sati dvīsu, bahūsu vā yujjati, teneva ekasmiṃ avasiṭṭheti no mati. Tāvakālikaṃ kālena mūlacchedanavasena vā aññesaṃ vā kammaṃ aññassa siyā nāvāyaṃ saṅgamoti ācariyo. **Puggalavaseneva kātabba**nti apalokanakāle saṅgho vassaṃvutthabhikkhūnaṃ pāṭekkaṃ ''ettakaṃ vassāvāsikaṃ vatthaṃ deti, ruccati saṅghassā''ti puggalameva parāmasitvā dātabbaṃ, na saṅghavasena kātabbaṃ. Na saṅgho saṅghassa ettakaṃ detīti. ''Ekasmiṃ āvāse saṅghassa kammaṃ karotī'ti vacanato saṅghavasena kātabba''nti likhitaṃ. Na hi tathā vutte saṅghassa kiñci kammaṃ kataṃ nāma hoti. ''Sammatasenāsanaggāhāpakato aññena gāhitepi gāho ruhati aggahitupajjhāyassa upasampadā viyā''ti likhitaṃ. ''Kammavācāyapi sammuti vaṭṭatī''ti likhitaṃ.

Aṭṭhapi soḷasapi janeti ettha kiṃ visuṃ visuṃ, udāhu ekatoti? Ekatopi vaṭṭati. Na hi te tathā sammatā saṅghena kammakatā nāma honti, teneva **sattasatikakkhandhake** ekato aṭṭha janā sammatāti. **Tesaṃ sammuti kammavācāyapī**ti ñattidutiyakammavācāyapi. Apalokanakammassa vatthūhi sā eva kammavācā labbhamānā labbhati, tassā ca vatthūhi apalokanakammameva labbhamānaṃ labbhati, na aññanti veditabbaṃ. Imaṃ nayaṃ micchā gaṇhanto ''apalokanakammaṃ ñattidutiyakammaṃ kātuṃ, ñattidutiyakammañca apalokanakammaṃ kātuṃ vaṭṭatī''ti gaṇhāti, evañca sati kammasaṅkaradoso āpajjati. **Maggo pokkharaṇī**ti ettha **maggo** nāma magge katadīghasālā, **pokkharaṇī**ti nahāyituṃ katapokkharaṇī. **Etāni hi asenāsanānī**ti ettha bhattasālā na āgatā, tasmā taṃ senāsananti ce? Sāpi ettheva paviṭṭhā vāsatthāya akatattā. Bhojanasālā pana ubhayattha nāgatā. Kiñcāpi nāgatā, upari ''bhojanasālā pana senāsanamevā''ti (cūḷava. aṭṭha. 318) vuttattā senāsanaṃ. ''Kappiyakuṭi ca ettha kātabbā''ti vadanti, taṃ neti eke. Rukkhamūlaveḷugumbā channā kavāṭabaddhāva senāsanaṃ. **''Alābhakesu āvāsesū**ti alābhakesu senāsanesū''ti likhitaṃ, taṃ yuttaṃ. Na hi pāṭekkaṃ senāsanaṃ hoti. **Taṃ saññāpetvā**ti ettha paññattiṃ agacchante balakkārenapi vaṭṭati. **Ayampī**ti paccayopi.

Upanibandhitvāti tassa samīpe rukkhamūlādīsu vasitvā tattha vattaṃ katvāti adhippāyo. Pariyattipaṭipattipaṭivedhavasena **tividhampi**. ''Dasakathāvatthukaṃ dasaasubhaṃ dasaanussati''nti pāṭho. **''Paṭhamabhāgaṃ muñcitvā**ti idaṃ ce paṭhamagāhitavatthuto mahagghaṃ hotī''ti likhitaṃ. **Chinnavassānaṃ vassāvāsikaṃ** nāma pubbe gahitavassāvāsikānaṃ pacchā chinnavassānaṃ. **Bhatiniviṭṭha**nti bhatiṃ katvā viya niviṭṭhaṃ pariyiṭṭhaṃ. **''Saṅghikaṃ pana…pe… vibbhantopi labhatevā''**ti idaṃ tatruppādaṃ sandhāya vuttaṃ. Iminā apalokanameva pamāṇaṃ, na gāhāpananti keci. Vinayadharā pana ''amhākaṃ vihāre vassaṃ upagatānaṃ ekekassa ticīvaraṃ saṅgho dassatī'tiādinā apalokitepi abhājitaṃ vibbhantako na labhati. 'Apalokanakammaṃ katvā gāhita'nti vuttattā, 'abhājite vibbhamatī'ti evaṃ pubbe vuttattā cā''ti vadanti. **''Paccayavasenā**ti gahapatikaṃ vā aññaṃ vā vassāvāsikaṃ paccayavasena gāhita''nti likhitaṃ. **''Ekameva vatthaṃ dātabba**nti tattha nisinnānaṃ ekamekaṃ vatthaṃ pāpuṇātī''ti likhitaṃ. **Dutiyo therāsane**ti anubhāgo. Paṭhamabhāgo aññathā therena gahitoti jānitabbaṃ.

Upanandavatthukathāvaṇṇanā

320. **Tivassantarenā**ti tiṇṇaṃ vassānaṃ anto ṭhitena. Hatthimhi nakho assāti **hatthinakho**. Pāsādassa nakho nāma heṭṭhimaparicchedo. **Gihivikaṭanīhārenā**ti gihīhi katanīhāreneva. ''Tehi attharitvā dinnāneva nisīdituṃ labbhanti, na bhikkhunā sayaṃ attharitvā vissajjitabbaṃ saṅghena attharāpetvā vā''ti likhitaṃ.

Avissajjiyavatthukathāvaṇṇanā

321. ''Na vissajjetabbaṃ saṅghena vā gaṇena vā puggalena vā''ti vacanaṃ ''yaṃ agarubhaṇḍaṃ vissajjiyaṃ vebhaṅgiyaṃ saṅghikaṃ, taṃ gaṇo ce tasmiṃ āvāse vasati puggalopi vā, gaṇena vā puggalena vā vissajjitaṃ saṅghena vissajjitasadisameva hotī''ti **aṭṭhakathāyaṃ** vuttavacanaṃ sādheti, aññathā ettha gaṇapuggalaggahaṇaṃ niratthakaṃ. **Arañjaro** udakacāṭi, alañjalo, bahuudakagaṇhanakoti attho. ''Vaṭṭacāṭi viya hutvā thokaṃ dīghamukho majjhe paricchedaṃ dassetvā kato''ti likhitaṃ. Maṃsadibbadhammabuddhasamantacakkhuvasena **pañca**.

Garubhaṇḍena ca garubhaṇḍanti saṃhārimaṃ sandhāya vuttaṃ. **Pattacīvaraṃ nikkhipitu**nti aṭṭakacchannena kate mañce. **Vaṭṭalohaṃ** nāma pītavaṇṇaṃ. **Pārihāriyaṃ na vaṭṭatī**ti āgantukassa adatvā paricārikahatthato attano nāmaṃ likhāpetvā gahetvā yathāsukhaṃ pariharituṃ na vaṭṭati. **''Gihivikaṭanīhārenevā**ti yāva attano kammanibbatti, tāva gahetvā detī''ti likhitaṃ. **Sikharaṃ** nāma yena paribbhamantā chindanti. **Pattabandhako** nāma pattassa gaṇṭhiādikārako. ''Paṭimānaṃ suvaṇṇādipattakārako''tipi vadanti. **''Aḍḍhabāhū**ti kapparato paṭṭhāya yāva aṃsakūṭa''nti likhitaṃ. **Ito paṭṭhāyā**ti imaṃ pāḷiṃ ādiṃ katvā. **Daṇḍamuggaro** nāma yena rajitacīvaraṃ pothenti. 'Paccattharaṇagatika'nti vuttattā, ''tampi garubhaṇḍamevāti vuttattā ca **api-**saddena pāvārādipaccattharaṇaṃ sabbaṃ garubhaṇḍamevā''ti vadanti. Eteneva suttena aññathā atthaṃ vatvā ''pāvārādipaccattharaṇaṃ na garubhaṇḍaṃ, bhājanīyameva, senāsanatthāya dinnapaccattharaṇameva garubhaṇḍa''nti vadanti, upaparikkhitabbaṃ. **Gaṇṭhikā**ti cīvaragaṇṭhikā. **Bhañcako** nāma sarako.

Navakammadānakathāvaṇṇanā

323-4. Aggaḷabandhasūcidvārakaraṇamattenapi. **''Kapotabhaṇḍikā** nāma vaḷabhiyā upari ṭhapetabbavalayaṃ vā tiṇacchadanagehassa piṭṭhivaṃsassa heṭṭhā ṭhapetabbaṃ vā ubhayamassa gatā dārū''ti likhitaṃ. **Kārantarā**ti tadā puna pavisaṭṭhaṃ pubbapayojitānānaṃ vacanapātasenāsanavāso. Na pana patisaṭṭhatoti daṭṭhabbaṃ. Sabbattha vinaṭṭhavāso na ca paṭisedhako hotīti daṭṭhabbo. Dvāravātapānādīni apaharitvā dātuṃ asakkuṇeyyato **''paṭidātabbāniyevā''**ti vuttaṃ. Gopānasiādayo dentassa vihāro palujjatīti **''mūlaṃ vā dātabba''**ntiādi vuttanti eke. ''Nevāsikā pakatiyā anatthatāya bhūmiyā ṭhapenti ce, tesampi anāpattiyevā''ti likhitaṃ. ''Dvāravātapānādayo aparikammakatāpi apaṭicchādetvā na apassayitabbā''ti likhitaṃ.

Saṅghabhattādianujānanakathāvaṇṇanā

Uddesabhattakathāvaṇṇanā

325. **Yā** bhattuddesaṭṭhānabhūtāya **bhojanasālāya pakatiṭhitikā**. **Dinnaṃ panā**ti yathā so dāyako deti, taṃ dassento **''saṅghato bhante''**tiādimāha. **Ekavaḷañja**nti ekadvārena vaḷañjitabbaṃ. **Ticīvaraparivāra**nti ettha ''udakamattalābhī viya aññopi uddesabhattaṃ alabhitvā vatthādimanekappakāraṃ labhati ce, **tasseva ta''**nti likhitaṃ. ''Uddesapatte dethā'ti vatvā gahetvā āgatabhāvena saṅghassa pariccattaṃ na hotiyeva tasseva hatthe gatattā, tasmā tehi vuttakkamena sabbehi bhājetvā bhuñjitabba''nti vuttaṃ. **Paṭipāṭipattaṃ vā** ṭhitikāya ṭhitapattaṃ vā. **''Kūṭaṭṭhitikā nāma** aggahetabbānampi gāhitattā''ti likhitaṃ, ''paṇītabhattaṭṭhitikañca ajānitvā missetvā gāhitepi evameva paṭipajjitabba''nti ca likhitaṃ. **Tañce theyyāya haranti** pattahārakā, āṇāpakassa **gīvā** hoti. **Atikkantampi ṭhitikaṃ ṭhapetvā**ti ettha ''taṃdivasameva ce bhikkhā labbhati, aparadivasato paṭṭhāya na labbhati kirā''ti likhitaṃ. Pacchā ''sabbo saṅgho paribhuñjatū''ti avuttepi bhājetvā paribhuñjitabbaṃ. ''Ettake bhikkhū saṅghato uddisitvā dethā'ti avatvā 'ettakānaṃ bhikkhūnaṃ bhattaṃ gaṇhathā'ti dinnaṃ saṅghikanimantanaṃ nāmā''ti likhitaṃ.

Nimantanabhattakathāvaṇṇanā

Paṭipāṭiyāti yathāladdhapaṭipāṭiyā. **Vicchinditvā**ti bhattaṃ gaṇhathāti padaṃ avatvā. **Ālopasaṅkhepenā**ti ayaṃ nayo nimantanāyameva, uddesabhatte pana ekassa pahonakappamāṇe eva ṭhitikā tiṭṭhati. **''Ekavāra**nti yāva tasmiṃ āvāse vasanti bhikkhū, sabbeva labhantī''ti likhitaṃ.

Salākabhattakathāvaṇṇanā

Na hi bahisīmāya saṅghalābhoti ettha ''uddesabhattādīsu bahisīmāya ṭhitassapi ce upāsakā denti, gahetuṃ labhanti, attanopi pāpetvā gahaṇaṃ anuññātaṃ, tathā idha na vaṭṭatī''ti vuttaṃ. Na pāpuṇantīti uddisitvāpi. **Vāragāma**nti dūrattā vārena niggahena gantabbagāme. **Phātikammamevā**ti atirekalābhā ca bhavanti. **Sammukhībhūtassā**ti yebhuyyena ce bhikkhū bahisīmaṃ gatā, sammukhībhūtassa pāpetabbaṃ. Sabhāgattā hi ekena laddhaṃ sabbesaṃ pahoti, tasmimpi asati attano pāpetvā dātabbaṃ. **''Laddhā vā aladdhā vā''**ti vacanasiliṭṭhavasena vuttaṃ. **Vihāre apāpitaṃ pana…pe… na vaṭṭatī**ti salākabhattaṃ vihāre uddisiyati. **Tena pana** dinnasalākena. **Tassā**ti gahetvā gatassa. Salākā gahetabbāti yuttaṃ viya. Sabbapotthakesu ''gāhetabbā''ti pāṭho, tasmā **tenā**ti salākaggāhāpakenāti attho. ''Corikāya gahitattā na pāpuṇātī''ti vacanato ''kuṭisodhanaṃ vaṭṭatī''ti ca dīpavāsino vadanti kira. **Ekaṃ mahātherassā**ti mahāthero vihārato yebhuyyena na gacchati, itare kadāci gacchati, tasmā sabhāgā ce, attano pāpetvā puna itaresaṃ diyyati. **Vihāre therassa pattasalākabhatta**nti mahāthero ekakova vihāre ohīno, ''avassaṃ sabbasalākā attano pāpetvā ṭhito''ti paṭissayaṃ gantvā āgantukabhikkhūnampi adassanato kukkuccaṃ akatvā bhuñjanti.

Pakkhikabhattakathāvaṇṇanā

Uposathadivase āpattidesanaṃ sandhāya **''parisuddhasīlāna''**nti āha. Lekhaṃ katvā nibaddhāpitaṃ. **''Āgantukabhattampi gamikabhattampī''**ti āgantukova hutvā gacchantaṃ sandhāya vuttaṃ. Anāthagilānupaṭṭhākopi tena dinnaṃ bhuñjati ce, tassapi pāpetabbameva. **Guḷapiṇḍaṃ** tālapakkamattaṃ.

Senāsanakkhandhakavaṇṇanā niṭṭhitā.

7. Saṅghabhedakakkhandhakavaṇṇanā

Chasakyapabbajjākathāvaṇṇanā

330. ''Anupiyaṃ nāmā''ti ekavacanena dissati, sattamiyaṃ pana ''anupiyāya''nti. ''Kāḷudāyippabhutayo dasa dūtā''ti pāṭho. ''Na

heṭṭhāpāsādā na heṭṭhāpāsādaṃ vā''ti likhitaṃ.

332. **Pubbe** pubbakāle. ''Rañño sato''ti ca ''raññovasato''ti ca pāṭho.

333. Na lābhataṇhā idha kāmataṇhā, jhānassa nesā parihāni hetu. Buddhattasīlaṃ pana patthayanto jhānāpi naṭṭhoti. Nanu pattabhāvanā. **Manomaya**nti jhānamanomayaṃ.

334. **Satthāro**ti gaṇasatthāro.

339. **Potthanika**nti churikaṃ.

340. **Manusse**ti purise.

341. Ekarattādhikārena rakkhaṃ paccāsīsantā īdisāti dassanatthaṃ **''pañcime''**tiādi vuttaṃ. ''Pubbe rakkhasseta''nti vuttattā mayhaṃ pana rakkhaṇe kiccaṃ natthīti dassanatthaṃ vuttaṃ. **Parūpakkamena tathāgataṃ jīvitā voropeyyā**ti idaṃ āṇattiyā āgatattā evaṃ vuttaṃ.

342. **Mā āsado**ti mā vadhakacittena upagaccha. **Ito**ti imamhā jīvitamhā. **''Yato**ti yasmā, yatoti vā gatassā''ti likhitaṃ. **''Paṭikuṭito**ti apasakkitvā saṅkucito hutvā vā paṭisakkatī''ti likhitaṃ.

343. **Tikabhojana**nti tīhi bhuñjitabbabhojanaṃ. ''Tikabhojanīya''ntipi pāṭho. Parikappato hi tiṇṇaṃ bhuñjituṃ anujānāmi, tato uddhaṃ gaṇabhojanameva hoti, tassāpi idameva vuttaṃ. Idha apubbaṃ natthi. ''Akataviññattiladdhaṃ tiṇṇaṃ bhuñjantānaṃ kiñcāpi taṃ gaṇabhojanaṃ nāma na hoti, viññattivasena pana na vaṭṭatī''ti likhitaṃ. **Tayo atthavase paṭiccā**ti etthāpi ''mā pāpicchāpakkhaṃ nissāya saṅghaṃ bhindeyyu''nti pesalānaṃ bhikkhūnaṃ phāsuvihārāyāti yojetabbaṃ. **Kulānuddayatāya cā**ti kulānaṃ pasādarakkhaṇatthaṃ. **Vajja**nti vajjameva. ''Vajjamimaṃ phuseyyā''ti likhitaṃ. ''Vajjanīyaṃ puggalaṃ phuseyyā''ti vuttaṃ. ''Imassa mano na phuseyyā''ti vattabbampi siyā. **Cakkabheda**nti sāsanabhedaṃ. **Āyukappa**nti ettha kiñcāpi avīcimhi āyuparimāṇaṃ natthi, yena pana kammena yattakaṃ anubhavitabbaṃ, tassa āyukappanti veditabbaṃ.

345. ''Aññataraṃ āsanaṃ gahetvā nisīdī''ti vacanato visabhāgaṭṭhānaṃ gatassa pesalassapi bhikkhuno tesaṃ āsane nisīdituṃ vaṭṭatīti siddhaṃ. **Āgilāyatī**ti rujjati. **Ādesanāpāṭihāriyānusāsaniyā**ti tassa tassa cittācāraṃ ādissa ādissa desanā, ādesanāpāṭihāriyānusāsanī. Iddhi eva pāṭihāriyaṃ **iddhipāṭihāriyaṃ,** iddhipāṭihāriyasaṃyuttāya anusāsaniyā ovadatīti attho. **Nanu taṃ āvuso**ti ettha taṃ vacanaṃ nanu mayā vuttosīti attho.

346-9. **Suvikkhālita**nti sudhotaṃ. **Saṃkhāditvā**ti suṭṭhu khāditvā. **''Mahiṃ vikubbato**ti mahāvisālo''ti likhitaṃ. Tassa bhisaṃ ghasamānassa. Tattha **nadīsu jaggato**ti pālentassa. ''Kiṃ? Hatthiyūthaṃ gantu''nti vadanti. ''Asaṃpāto'ti pāṭho, apatto hutvāti attho''ti likhitaṃ. ''Apāyabahuttā puna dassito''ti vuttaṃ. **''Evaṃsate**ti evaṃ assa te āsavā''ti likhitaṃ.

350. **''Vosānaṃ** pariniṭṭhānaṃ vā''ti ca likhitaṃ. **Jātū**ti daḷhatthe nipāto. **Mā udapajjathā**ti mā uppajjeyya. ''So pamādamanuyuñjanto''ti pāṭho. **Anādaraṃ** kusalesu. **Udadhi mahā**ti kittako mahā? Bhesmā yāva bhayānako, tāva mahāti vuttaṃ hoti.

351. **Na kho, upāli, bhikkhunī saṅghaṃ bhindatī**ti ettha bhikkhu saṅghaṃ na bhindati, bhikkhunī saṅghaṃ bhindatīti keci, netaṃ gahetabbaṃ. Kevalaṃ ''saṅgho''ti vutte bhikkhusaṅghova adhippeto. ''Saṅghassa deti, ubhatosaṅghassa deti cā''ti (mahāva. 379) mātikāvacanampi sādheti. Tasmiṃ adhammadiṭṭhibhede dhammadiṭṭhi siyā. ''Sīlasatibhedesupi samāno dhammaṃ kātunti saṅghabhede vematikopi tādiso vā''ti likhitaṃ. **Vinidhāyā**ti attano vañcanādhippāyataṃ chādetvā.

Saṅghabhedakakkhandhakavaṇṇanā niṭṭhitā.

8. Vattakkhandhakavaṇṇanā

Āgantukavattakathāvaṇṇanā

357. Ekasmiṃ gāme aññavihārato āgatopi āgantukova. Tattha keci evaṃ vadanti ''āvāsiko katthaci gantvā sace āgato, 'tenāpi āgantukabhattaṃ bhuñjitabba'nti vuttattā dūrāgamanaṃ vuttaṃ hoti, na gāme, tasmā na yutta''nti. Te vattabbā ''āgantukabhattaṃ nāma gahaṭṭhehi ṭhapitaṃ. Yasmiṃ nibaddhaṃ, tato aññagāmatoti āpannaṃ. Tathā vihārādhikārattā aññavihārato āgatopi āgantuko vā''ti ācariyānaṃ sanniṭṭhānaṃ. **Pānīyaṃ pucchitabbaṃ, paribhojanīyaṃ pucchitabba**nti uddharitvā ghaṭasarāvādigataṃ sandhāya paṭhamaṃ, dutiyaṃ kūpataḷākādigatanti ācariyo. Dutiyavāre attano vasanaṭṭhānattā visuṃ pucchitabbameva, tasmā vuttaṃ etaṃ ''paricchinnabhikkho vā gāmo''ti. Bahūsu potthakesu duvidhāpi yujjati.

Anumodanavattakathāvaṇṇanā

362-4. Pañcame anumodanatthāya nisinne. **''Manussānaṃ parivisanaṭṭhāna**nti yattha manussā saputtadārā āvasitvā dentī''ti likhitaṃ. Imasmiṃ khandhake āgantukāvāsikagamikānumodanabhattaggapiṇḍacārikāraññakasenāsanajantāgharavaccakuṭiupajjhācariyasaddhivihārikantevāsikavattāni **cuddasa mahāvattāni** nāma. Aggahitaggahaṇena gaṇiyamānāni **asīti khandhakavattāni** nāma honti.

Vattakkhandhakavaṇṇanā niṭṭhitā.

9. Pātimokkhaṭṭhapanakkhandhakavaṇṇanā

Pātimokkhuddesayācanakathāvaṇṇanā

383-4. ''Nandimukhī''ti likhitaṃ. **Āyatakenevā**ti ādimhi eva. **Ya**nti yasmā. Savantiyo **mahānadiyo**. ''Mahantabhūtāna''nti pāṭho. **Pattā**ti patvā. ''Samūlikāya ṭhapeti akatāyā''ti ṭhapanakassa saññāmūlavasena vuttaṃ. Taṃ vatthuṃ avinicchinitvāva parisā vuṭṭhāti.

Attādānaaṅgakathāvaṇṇanā

398-9. **''Attādāna**nti sayaṃ parehi codito attānaṃ sodhetuṃ anādiyitvā paresaṃ vippaṭipattiṃ disvā sāsanaṃ sodhetuṃ attanā āditabba''nti likhitaṃ. **Vassāratto**ti vassakālo. **Sappaṭimāso**ti ākaḍḍhanayuttoti adhippāyo.

401. **Upadahātabbo**ti uppādetabbo, vippaṭisāramukhena dhāretabboti adhippāyo.

Pātimokkhaṭṭhapanakkhandhakavaṇṇanā niṭṭhitā.

10. Bhikkhunikkhandhakavaṇṇanā

Mahāpajāpatigotamīvatthukathāvaṇṇanā

402-3. **Sūnehī**ti sutehi. ''Setaṭṭikā nāma rogajātī''ti pāḷi. ''Setaṭṭhikā''ti aṭṭhakathā. ''Paṭisambhidāpattakhīṇāsavaggahaṇena jhānānipi gahitāneva honti. Na hi nijjhānikānaṃ sabbappakārā sampatti ijjhatī''ti likhitaṃ.

Bhikkhunīupasampadānujānanakathāvaṇṇanā

404. **Yadaggena** yaṃ divasaṃ ādiṃ katvā. **Tadevā**ti tasmiṃ eva divase. ''Anuñattiyā''ti pāṭho. ''Anupaññattiyā''ti na sundaraṃ.

405. ''Paṭiggaṇhāmi yāvajīvaṃ anatikkamanīyo''ti vatvā idāni kiṃ kāraṇā varaṃ yācatīti ce? Parūpavādavivajjanatthaṃ. Dubbuddhino hi keci vadeyyuṃ ''mahāpajāpatiyā paṭhamaṃ sampaṭicchitattā ubhatosaṅghassa yathāvuḍḍhaabhivādanaṃ na jātaṃ. Gotamī ce varaṃ yāceyya, bhagavā anujāneyyā''ti.

408. **Vimānetvā**ti aparajjhitvā.

410-3. **Kammappattāyopī**ti kammārahāpi. **Āpattigāminiyopī**ti āpattiṃ āpannāyopi. **Dve tisso bhikkhuniyo**ti dvīhi tīhi bhikkhunīhi. ''Manosilikāyā''ti pāṭho.

420. ''Tena ca bhikkhu nimantetabbo''ti sāmīcivasena vuttaṃ.

422-3. ''Anujānāmi…pe… tāvakālika''nti puggalikaṃ sandhāya vuttaṃ, na saṅghikanti ācariyo. ''Anujānāmi, bhikkhave, utuniyā kaṭisuttaka''nti vacanato bhikkhussa vinibandhaṃ kaṭisuttakaṃ na vaṭṭati. **Paggharantī** visaviṇā. **Vepurisikā** massudāṭhī.

425. **Tayo nissaye**ti rukkhamūlañhi sā na labhati.

426. Bhattagge sace dāyakā bhikkhunisaṅghassa bhuttavato catupaccaye dātukāmā honti, yathāvuḍḍhameva.

427. **Vikāle**ti yāva vikāle honti, tāva pavāresunti attho. **Ajjattanā**ti ajjatanā.

428. **Anuvāda**nti issariyaṭṭhānaṃ. Idaṃ sabbaṃ ''ajjatagge ovaṭo bhikkhunīnaṃ bhikkhūsu vacanapatho''ti paññattassa garudhammassa vītikkamaāpattipaññāpanatthaṃ vuttanti veditabbaṃ, aññathā yesaṃ garudhammānaṃ paṭiggahaṇena bhikkhunīnaṃ upasampadā anuññātā, tesaṃ vītikkame anupasampannāva siyāti āsaṅkā bhaveyya.

429. **Itthiyuttenā**ti itthīhi gāvīādīhi dhuraṭṭhāne yuttena. **Purisantarenā**ti purisena antarikena. ''Purisadutiyenā''ti likhitaṃ, purisasārathināti adhippāyo. ''Bāḷhataraṃ aphāsū''ti vacanato gilānāya vaṭṭaticceva siddhaṃ, bhagavantaṃ āpucchitvā anuññātaṭṭhāne upasampajjissāmīti adhippāyo.

430. **Sā kenacideva antarāyenā**ti sabbantarāyasaṅgahanavacanaṃ, tasmā taṃ na antarāyaṃ kittetvā, vuttantarāyena ''rājantarāyenā''ti sādhetabbanti ācariyo.

431-2. ''Navakammanti katvā 'ettakāni vassāni vasatū'ti apaloketvā saṅghikabhūmidāna''nti likhitaṃ. ''Sāgāra''nti vuttattā agārapaṭisaṃyuttarahonisajjasikkhādivajjitāti keci, yuttametaṃ. Kasmā? ''Sahāgāraseyyamattaṃ ṭhapetvā''ti **aṭṭhakathāyaṃ** vuttattā. ''Anujānāmi, bhikkhave, posetu''nti vacanato posanayuttakammaṃ sabbaṃ vaṭṭati mātuyā, na aññesaṃ. Vasituṃ ce na sakkoti dutiyaṃ vinā, sammannitvāva dātabbā tāya iti no mati. Kittakaṃ kālaṃ? Vasitvā ce dutiyā gantumicchati, aññaṃ sammannituṃ yuttāva. Sā vijātā labheti ācariyo.

434. ''Idaṃ odissa anuññātaṃ vaṭṭatīti ekato vā ubhato vā avassave satipi vaṭṭatī''ti likhitaṃ. ''Kesacchedādikaṃ kammaṃ anujānāmi sāditum ''icceva vuttattā vuttaṃ **''tadañňe sāditu''**nti. ''Kesacchedādikaṃ kammaṃ anujānāmi, bhikkhave''ti avatvā ettakaṃ yasmā ''sāditu''nti bhāsitaṃ, tasmā sā vicikicchāya ubhatopi avassave api pārājikakhettena sā pārājikaṃ phusati. Iti aṭṭhakathāsvetaṃ sabbāsupi vinicchitaṃ. Odissakābhilāpo hi aññathā nibbisesato taṃ pamāṇaṃ. Yadi tathā bhikkhussa kappati vicikicchā.

Kālamodissa naṃ padaṃ, na sattodissakañhi taṃ;
Atha bhikkhuniyā eva, kālamodissa bhāsitaṃ.

Evaṃ pārājikāpatti, sithilāva katā siyā;
Sabbaso pihitaṃ dvāraṃ, sabbapārājikasminti.

Niratthakabhāvato, ubbhajāṇumaṇḍale;
Tasmā na sādiyantīti, nidānavacanakkamaṃ.

Nissāya satthunā vuttaṃ, sāditunti na aññathā;
Attano paṇhisamphassaṃ, sāditum yena vāritaṃ.

Api pārājikakkhette, kathaṃ dvāraṃ dadeyya so;
Tathāpi buddhaputtānaṃ, buddhabhāsitabhāsitaṃ.

Vacanañca samānento, no cettha yuttikathā dhīrā;
Kesacchedādikammassa, avassaṃ karaṇīyato.

Cittassa cātilolattā, gaṇassa ca aṅgasampadā-
Bhāvā bhikkhunīnaṃ mahesinā, rakkhituñca asaṅkattā;
Nanu modissakaṃ katanti.

Bhikkhunikkhandhakavaṇṇanā niṭṭhitā.

11. Pañcasatikakkhandhakavaṇṇanā

Saṅgītinidānakathāvaṇṇanā

437. **Chinnapāta**nti bhāvanapuṃsakaṃ, tenākārena patantīti attho. **Upaddutā ca mayaṃ homā**ti atītatthe vattamānavacanaṃ, ahumhāti attho. Atha vā tasmiṃ sati homa. ''Pañca bhikkhusatānī''ti gaṇanavasena vatvā ''vassaṃ vasantā''ti puggalaniddeso kato.

Khuddānukhuddakakathāvaṇṇanā

443. ''Vassikasāṭikaṃ akkamitvā''ti vacanato bhagavato catutthacīvarampi atthīti siddhaṃ. Tenevāha **cīvarakkhandhake** ''catutthaṃ cīvaraṃ pārupī''ti.

444. **''Apica yatheva mayā''**tiādi saṅgītiyā aggahaṇādhippāyavasena vuttaṃ, kintu susaṅgītā āvuso therehi dhammo ca vinayo ca. **Apicāhaṃ nāma tathevāhaṃ dhāressāmī**ti yatheva mayā bhagavato sammukhā sutaṃ sammukhā paṭiggahitaṃ, tatheva therehi bhagavatā sayameva etadaggaṃ āropitehi, tasmā susaṅgahitā saṅgītīti vuttaṃ hoti.

Brahmadaṇḍakathāvaṇṇanā

445. ''Tvaṃyeva āṇāpehī''ti ettakameva vuttaṃ, therā pana brahmadaṇḍaṃ katvā vuttaṃyeva **''channassā''**tiādimāhaṃsūti veditabbaṃ. Ettha ca ānandatthero viya aññopi saṅghena āṇatto bhikkhu brahmadaṇḍakatena bhikkhunā ālapituṃ labhati, na añño. **Ujjavanikāyā**ti paṭisotagāminiyā. Āgamā nu kho idha **āgamā nu khvidha**. Āgamā kho idha, te orodhā idha āgamā kho. **''Bhisicchavī**ti bhisitthavikā''ti likhitaṃ. **Sabbevime**ti sabbameva. **Kulavaṃ gamentī**ti niratthakavināsaṃ gamenti. Kucchito lavo kulavo, anayavināsoti vuttaṃ hoti. Imāya kho pana ''dhammavinayasaṅgītiyā''ti vattabbe visesena vinayassa sāsanamūlabhāvadassanatthaṃ, tasmiṃ ṭhite sakalasāsanaṭhitisiddhidīpanatthañca ''idaṃ vo kappati, idaṃ vo na kappatī''ti vatthusmiṃ āraddhattā, imissā ca pariyattiyā vinayapiṭakattā **''vinayasaṅgītiyā''**ti idha vuttaṃ.

Pañcasatikakkhandhakavaṇṇanā niṭṭhitā.

12. Sattasatikakkhandhakavaṇṇanā

Dasavatthukathāvaṇṇanā

446. **Nikkhittamaṇisuvaṇṇā**ti sikkhāpadeneva paṭikkhittamaṇisuvaṇṇā. Tattha maṇiggahaṇena sabbaṃ dukkaṭavatthu, suvaṇṇaggahaṇena sabbaṃ pācittiyavatthu gahitaṃ hoti. **Bhikkhaggena** bhikkhugaṇanāyāti vuttaṃ hoti.

447. **Mahikā**ti himaṃ. **Posā**ti sattā. **Sarajā**ti sakilesarajā. **Magā**ti magasadisā. Tasmiṃ tasmiṃ visaye, bhave vā netīti netti, taṇhāyetaṃ adhivacanaṃ, tāya saha vattantīti **sanettikā**.

450-2. **Ahogaṅgo**ti pabbatassa nāmaṃ. **Anumānessāmā**ti paññāpessāma. **Āsutā**ti sajjitā, ''asuttā''ti vā pāṭho, anāvilā apakkā taruṇā.

453. **Ujjaviṃsu** paṭisotena gacchiṃsu.

455. **Appeva nāmā**ti sādhu nāma. **Mūlā dāyakā** pesalakā. **''Kullakavihārenā**ti khuddakavihārenā''ti likhitaṃ. Rūpāvatārattā **kullakavihāro** nāma. Kathaṃ panetaṃ paññāyati, yena sannidhikataṃ yāvajīvikaṃ yāvakālikena tadahupaṭiggahitena sambhinnarasaṃ tadahupaṭiggahitasaṅkhayaṃ āgantvā sannidhikatāmisasaṅkhyameva gacchatīti? Vuccate – ''yāvakālikena, bhikkhave, yāvajīvikaṃ tadahupaṭiggahita''nti vacanato purepaṭiggahitaṃ yāvajīvikaṃ tadahupaṭiggahitenāmisena ce sambhinnaṃ, purepaṭiggahitasaṅkhyameva gacchatīti siddhaṃ. Aññathā ''sattāhakālikena, bhikkhave, yāvajīvikaṃ paṭiggahitaṃ sattāhaṃ kappatī''ti (mahāva. 305) vuttaṭṭhāne viya idhāpi ''yāvakālikena, bhikkhave, yāvajīvikaṃ paṭiggahitaṃ kāle kappatī''ti vadeyya, tañcāvuttaṃ. Tasmā purepaṭiggahitaṃ taṃ āmisasambhinnaṃ āmisagatikamevāti veditabbaṃ. **Gaṇṭhipade** pana ''sannidhikārakaṃ khādanīyaṃ vā bhojanīyaṃ vā''ti (pāci. 253) vuttaṃ. Byañjanamattaṃ na gahetabbaṃ.

457. **Idhā**ti imasmiṃ pāṭhe. '''Kāle kappati, vikāle na kappatī'ti (mahāva. 305) vuttavacanamattena 'vikāle kappatī'ti vikālabhojanapācittiyaṃ āvahaṃ hotīti attho, **'na kappatī'**ti sannidhibhojanapācittiyaṃ āvahaṃ hotīti attho, yadi sambhinnarasaṃ ajjapaṭiggahitampi yāvajīvikanti attho''ti likhitaṃ. **Suttavibhaṅge**ti mātikāsaṅkhāte sutte ca tassa padabhājanīyasaṅkhāte vibhaṅge cāti attho. Idaṃ āgatameva. Kataranti? **''Atikkāmayato chedanaka''**nti idaṃ.

Tividatthipamāṇañce, adasaṃ taṃ nisīdanaṃ;
Nisīdanaṃ kathaṃ hoti, sadasaṃ tañhi lakkhaṇaṃ.

Tividatthipamāṇaṃ taṃ, dasā tattha vidatthi ce;
Taṃnisīdananāmattā, tasmiṃ chedanakaṃ siyā.

Anisīdananāmamhi, kathaṃ chedanakaṃ bhave;
Iti ce neva vattabbaṃ, nisīdanavidatthito.

Kappate sadasāmattaṃ, nisīdanamiti kāraṇaṃ;
Kathaṃ yujjati no cetaṃ, nisīdanassa nāmakaṃ.

Nisīdananti vuttattā, pamāṇasamatikkamā;
Tassānumatihetuttā, tattha chedanakaṃ bhave.

Jātarūpakappe –

Jātarūpaṃ paṭikkhittaṃ, puggalasseva pāḷiyaṃ;
Na saṅghassāti saṅghassa, tañce kappati sabbaso.

Vikālabhojanañcāpi, puggalasseva vāritaṃ;
Na saṅghassāti saṅghassa, kappatīti kathaṃ samaṃ.

Sattasatikakkhandhakavaṇṇanā niṭṭhitā.

Cūḷavaggavaṇṇanā niṭṭhitā.

Namo tassa bhagavato arahato sammāsambuddhassa

Parivāravaṇṇanā

Soḷasamahāvāravaṇṇanā

Paññattivāravaṇṇanā

1-2. Sīlasamādhipaññāvimuttivimuttiñāṇadassanasaṅkhātassa **dhammakkhandhasarīrassa** sāsaneti attho. Parivāroti saṅgahaṃ yo samāruḷho, **tassa** parivārassa. Vinayabhūtā paññatti **vinayapaññatti**. ''Paññattikālaṃ jānatā''ti dukanayavasena vatvā puna suttantanayena vattuṃ **''apica pubbenivāsādīhī''**ti vuttaṃ. Tattha **passanaṃ** nāma dassanattā dibbacakkhunā yojitaṃ paṭivedhañāṇadassanaṃ. **Desanāpaññāya passatā**ti āsayānusayādike. **Pucchāyā**ti sattamī. **Punapi etthā**ti pucchāvissajjane. **Micchādiṭṭhī**ti natthikadiṭṭhi antaggāhikadiṭṭhi. ''Ājīvahetu paññattānī''ti vacanato imāni cha sikkhāpadāni ṭhapetvā sesā ācāravipatti nāmāti veditabbaṃ. **Kāyena pana āpattiṃ āpajjatī**ti ettha ''pubbabhāge sevanacittamaṅgaṃ katvā kāyadvārasaṅkhātaṃ viññattiṃ janayitvā pavattacittuppādasaṅkhātaṃ āpattiṃ āpajjati, kiñcāpi cittena samuṭṭhāpitā viññatti, tathāpi cittena adhippetassa atthassa viññattiyā sādhitattā 'kāyadvārena āpajjatī'ti vutta''nti imamatthaṃ sandhāya vuttaṃ, na bhaṇḍanādittayavūpasamaṃ. **Āpāṇakoṭika**nti

jīvitapariyantaṃ katvā. **Porāṇakehi mahātherehī**ti sīhaḷadīpe mahātherehi potthakaṃ āropitakāle ṭhapitāti attho. ‘‘Catutthasaṅgītisadisā potthakāruḷhasaṅgīti ahosī’’ti vuttaṃ.

Mahāvibhaṅge paññattivāravaṇṇanā niṭṭhitā.

Katāpattivārādivaṇṇanā

166. Katāpattivāre ‘‘saṅghikaṃ mañcaṃ vā’’tiādi ajjhokāsattā vihārabbhantarepi āpajjanato leḍḍupātātikkamavasena vuttaṃ. Dutiye **seyyaṃ santharitvā**ti abbhantare santharitabhāvato vihārato bahigamanepi taṃdivasānāgame āpajjanato ‘‘parikkhepaṃ atikkāmetī’’ti vuttaṃ.

171. **Sañcicca pāṇaṃ jīvitā voropento catasso āpattiyo**ti ettha kiñcāpi tasmiṃ sikkhāpade tiracchānagatapāṇova adhippeto, atha kho pāṇoti vohārasāmaññato atthuddhāravasena ‘‘catasso’’ti vuttaṃ. Esa nayo aññesupi evarūpesu ṭhānesu.

173. Vikāle gāmappavesane ‘‘paṭhamaṃ pādaṃ parikkhepaṃ atikkāmeti, āpatti dukkaṭassā’ti vuttattā upacāre nāpajjati, parikkhepaṃ atikkamitvāva āpajjatīti siddhamevā’’ti vadanti.

193. Paccayavāre purimavārato viseso atthiyeva, ‘‘methunaṃ dhammaṃ paṭisevanto kati āpattiyo āpajjatī’’ti vutte jatumaṭṭhakassokāso na jāto, idha pana ‘‘methunaṃ dhammaṃ paṭisevanapaccayā’’ti vutte puggalaniddesābhāvā jatumaṭṭhakañca paviṭṭhaṃ, evaṃ viseso atthi. Tathā evarūpesu ṭhānesu.

Mahāvibhaṅge ca bhikkhunivibhaṅge soḷasamahāvāravaṇṇanā niṭṭhitā.

Samuṭṭhānasīsavaṇṇanā

257. **Anattā**ti attavirahitā ‘‘alavaṇabhojana’’ntiādīsu viya. Karuṇāsītalabhāvena candasadiso. Kilesatimirappahānato **ādicco**. Yasmā te desayanti, tasmā **aṅgīraso**pi. **Piṭake tīṇi desayi** tesaṃ aññatarattāti attho. Vinayo yadi tiṭṭhati, evaṃ paṭipattisaddhammādi **nīyati** pavattatīti attho. Ayaṃ pana kathaṃ tiṭṭhatīti? Āha **‘‘ubhato cā’’**tiādi. Parivārena ganthitā tiṭṭhantīti attho. Tasseva parivārassa sutte. Niyatasamuṭṭhānaṃ kataṃ, vuttanti adhippāyo. **Asambhinnasamuṭṭhānāni** asaṅkarasamuṭṭhānāni, aññehi asadisasamuṭṭhānānīti attho. Yasmā parivāre sati vinayo tiṭṭhati, vinaye sati saddhammo tiṭṭhati, yasmā samuṭṭhānāni ca sutte dissanti, tasmā sikkheti attho. **‘‘Dhammakāmo supesalo’’**ti parivāre gāravajananatthaṃ vuttaṃ. **Tatthā**ti ‘‘dissantī’’ti tattha. **‘‘Ekena samuṭṭhānena samuṭṭhātī**ti paṭhamapārājikaṃ ekena samuṭṭhānena samuṭṭhātī’’ti vuttaṃ. **Pāḷiya**ṅhi niddiṭṭhasamuṭṭhānañca dissati. ‘‘Tasseva parivārassa, samuṭṭhānaṃ niyato kata’’nti vuttaṃ purimanayeti attho. **Yathāñāya**nti yathābhūtaṃ. ‘‘Sañcarittābhāsanañcā’’ti pāṭho. ‘‘Sañcarittānubhāsanañcā’’tipi atthi. **Nayavajjehi** vinayavajjehīti attho.

Paṭhamapārājikasamuṭṭhānavaṇṇanā

258. **Nānubandhe pavattini**nti ‘‘yā pana bhikkhunī vutthāpitaṃ pavattiniṃ dve vassāni nānubandheyyā’’ti vuttasikkhāpadañca. Ayaṃ pāṭho ekaccesu potthakesu na dissati. **Chasattati** paṭhamapārājikasamuṭṭhānā.

Dutiyapārājikasamuṭṭhānavaṇṇanā

259. **‘‘Kukkuccaṃ cīvaraṃ datvā**ti kukkuccuppādanañca dhammikānaṃ kammānaṃ chandaṃ datvā khīyanañca cīvaraṃ datvā khīyanañcā’’ti pāṭho. **‘‘Datvā’’**ti uppaṭipāṭiyā vuttaṃ, tasmā ‘‘kukkuccaṃ dhammikaṃ datvāti pāṭho sundaro’’ti vadanti, vicāretvā gahetabbaṃ.

269. **Akata**nti abhinavaṃ.

Antarapeyyālaṃ

Katipucchāvāravaṇṇanā

271. **Paṭiniddesa**nti punappunaṃ niddisanaṃ. Āpattikkhandhehi **vinītāni** saṃvarānīti attho. **Etehi** āpattikkhandhehi. **‘‘Ārakā’’**ti nivattiatthena vuttattā taṃ puna sarūpena vattukāmo **‘‘bhusā vā’’**ti āha. ‘‘Gehaṃ dhūmena puṇṇaṃ ādhūmita’’ntiādīsu viya rāgādiveraṃ maṇati vināseti. **Etāyā**ti **viratiyā**. Vela calane. **Niyyānaṃ** maggaṃ sinoti bandhatīti setu. **‘‘Setughāto**ti vītikkamapaṭipakkhabhūtā virati, tadatthanibbattikaracittuppādo vā’’ti vuttaṃ. **‘‘Dhammassavanagga**nti dhammaṃ suṇantānaṃ samūha’’nti likhitaṃ. Sace na gacchati, vikkhitto vā nisīdati. **Kāyappāgabbhiyaṃ** kāyaduccaritaṃ. ‘‘Pamāde’’ti vatvā tadatthaṃ dassetuṃ **‘‘sativippavāse’’**ti vuttaṃ.

272-3. **Saparasantāne vā**ti sasantāne vā parasantāne vā. **Tathā vivadantā panā**ti bhedakaravatthūni nissāya vivadantā. **Ubhayehipī**ti theranavehi. **Na**nti mettaṃ kāyakammaṃ. Yesaṃ puggalānaṃ piyaṃ karoti, tesaṃ **mettākāyakammasaṅkhāto dhammo**. **Ettaka**nti āmisavibhattidassanaṃ. **Asukassa cā**ti puggalavibhattidassanaṃ. ‘‘Dussīlassa adātumpi vaṭṭatī’’ti vuttattā eva alajjiparibhogo vārito. **Sabbesaṃ dātabbamevā**ti sanniṭṭhānena ajānantena vibhāgaṃ akatvā dātabbabhāvaṃ dīpetīti eke. ‘‘Sabbesaṃ dātabbamevā’’ti vuttaṃ **aṭṭhakathāsu**. Tattha ‘‘alajjiukkhittakānaṃ paribhogasīsena sahatthā na dātabbaṃ, dāpetabbanti apare’’ti vuttaṃ. Vicinitvā dānaṃ **viceyya dānaṃ**. Yasmā ayaṃ viseso kātabboyevāti ayaṃ karoti, tasmā puggalavibhāgo na katoti sambandho.

Pakativaṇṇena **visabhāgavaṇṇena**. ''Idaṃ nāma āpanno''ti parehi aparāmasitabbato **aparāmaṭṭhāni**. Anulomehi gahitasaṅkhārārammaṇehi nibbānārammaṇaṃ katvā **niyyāti**.

Chaāpattisamuṭṭhānavārādivaṇṇanā

276. **''Paṭhamena āpattisamuṭṭhānena dubbhāsitaṃ āpajjeyyāti na hīti vattabba''**nti vuttaṃ vācācittavasenevāpajjitabbato.

277. **Kuṭiṃ karotī**ti ettha sañcarittamavatvā dukkaṭathullaccayasaṅghādisesānaṃ ekasmiṃ vatthusmiṃ paṭipāṭiyā uppattidassanatthamidaṃ vuttaṃ. Na hi sañcaritte eva āpajjati. ''Iminā pana nayena sabbattha paṭipāṭiyā aggahaṇe kāraṇaṃ veditabba''nti vuttaṃ.

283. **Vivekadassinā**ti tadaṅgavivekādipañcavidhavivekadassinā.

284. **Attano duṭṭhulla**nti saṅghādisesaṃ.

288. **Vivādādhikaraṇapaccayā**ti aññehi, attanā vā pubbabhāge āpannapaccayāti attho. **Omasatī**ti ''ayaṃ dhammo, ayaṃ vinayo''ti vivadanto ''tvaṃ kiṃ jānāsī''tiādinā omasati. **Tīhi samathehi** sammukhāvinayapaṭiññātakaraṇatiṇavatthārakehi. ''Sammukhāvinayañcettha sabbattha icchitabbato 'sammukhāvinayena ceva paṭiññātakaraṇena cā'tiādinā dvīhipi yojitaṃ. Esa nayo sabbatthā''ti vuttaṃ.

291. **Ṭhapetvā satta āpattiyo**ti ettha ''kiñcāpi avasesā natthi, tathāpi paṭipāṭiyā pāṭavajananatthaṃ pucchā katā''ti vuttaṃ.

Antarapeyyālaṃ niṭṭhitaṃ.

Samathabhedavaṇṇanā

Adhikaraṇapariyāyavārādivaṇṇanā

293-4. **Lobhakāraṇā vivādanato ''lobho pubbaṅgamo''**ti vuttaṃ. Evaṃ sesesu. **Ṭhānānī**tiādīni kāraṇavevacanāni. Kāraṇañhi tiṭṭhanti etthāti **ṭhānaṃ,** vasanti etthāti **vatthu,** bhavanti etthāti **bhūmī**ti vuccati. Ke tiṭṭhanti vasanti bhavanti cāti? Vivādādhikaraṇādayo. Kusalākusalābyākatacitto hutvā vivadanato **''nava hetū''**ti vuttaṃ. Kodhano hoti upanāhītiādīni **dvādasa mūlāni**. Akkosantena hi catūsu vipattīsu ekena anuvadanato **''catasso vipattiyo ṭhānānī''**ti vuttaṃ. **Cuddasa mūlānī**ti vivādādhikaraṇe vuttā dvādasa, kāyo, vācā ca.

295-6. **Satta āpattikkhandhā ṭhānānī**ti ettha ''āpattiṃ āpajjitvā paṭicchādentassa yā āpatti hoti, tassā āpattiyā pubbe āpannā āpatti ṭhānaṃ hotī''ti vuttaṃ. ''Natthi āpattādhikaraṇaṃ kusalanti vacanato natthi āpattādhikaraṇassa kusalahetu, kusalacittaṃ pana aṅgaṃ hotī''ti likhitaṃ. **Cattāri kammāni ṭhānānī**ti ettha ''evaṃ kattabbanti ṭhitapāḷi **kammaṃ** nāma. 'Yathāṭhitapāḷivasena karontānaṃ kiriyā **kiccādhikaraṇaṃ** nāmā'''ti vuttaṃ, ''pāḷianusārena paṭikātabbalakkhaṇaṃ vā **kammaṃ**. Tatheva karaṇaṃ **kiccādhikaraṇa''**nti ca. Ñattiñattidutiyañatticatutthakammāni **ñattito** jāyanti, apalokanakammaṃ **apalokanato,** ''kiccādhikaraṇaṃ ekena samathena sammati sampajjatīti attho''ti likhitaṃ. **Siyu**nti honti. **Kathañca siyā**ti kathaṃ hoti. **Vivādādhikaraṇassa dve**ti te dve ṭhapetvā aññehi na sammati.

297. **Sādhāraṇā**ti taṃ sametabbā.

298. **Tabbhāgiyā**ti taṃkoṭṭhāsā.

299. Ekādhikaraṇaṃ sabbe samathā samaggā hutvā sametuṃ bhabbāti pucchanto **''samathā samathassa sādhāraṇā''**ti āha. Samathā samathassā siyā sādhāraṇā siyā asādhāraṇā.

300. Samathā samathassa tabbhāgiyavārepi eseva nayo.

301. Ime samathā samathā, na sammukhāvinayoti attho.

302. ''Samathā vinayo''tipi vuccati, tasmā vinayo sammukhāvinayoti vinayavāro uddhaṭo siyā. **Na sammukhāvinayo**ti sammukhāvinayaṃ ṭhapetvā sativinayādayo sesasamathā.

303. Saṅghassa sammukhā paṭiññāte taṃ paṭijānanaṃ saṅghassa sammukhatā nāma hotīti ''tassa paṭijānanacittaṃ sandhāya **'sammukhāvinayo kusalo'**tiādi vutta''nti vadanti. **Natthi sammukhāvinayo akusalo**ti ''dhammavinayapuggalasammukhatāhi tivaṅgiko sammukhāvinayo etehi vinā natthi. Tattha kusalacittehi karaṇakāle kusalo, arahantānaṃ karaṇakāle abyākato, etesaṃ akusalapaṭipakkhattā akusalassa sambhavo natthi, tasmā 'natthi sammukhāvinayo akusalo'ti vutta''nti likhitaṃ. **''Yebhuyyasikā** adhammavādīhi vūpasamanakāle salākaggāhāpake dhammavādimhi kusalā, dhammavādīnampi adhammavādimhi salākaggāhāpake jāte akusalā, sabbattha arahato vaseneva abyākatatā, anarahato sañcicca sativinayadāne **sativinayo** akusalo, **amūḷhavinayo** anummattakassa dāne, **paṭiññātakaraṇaṃ** mūḷhassa ajānanato paṭiññāyakaraṇe, **tassapāpiyasikā** suddhassa karaṇe, **tiṇavatthārakaṃ** mahākalahe, sañcicca karaṇe ca akusala''nti likhitaṃ.

Yatthavārapucchāvāravaṇṇanā

304. **Labbhatī**ti pucchā.

Samathavāravissajjanāvāravaṇṇanā

305. **Yasmiṃ samaye sammukhāvinayena cā**tiādi tassā vissajjanaṃ. Yasmiṃ samaye sammukhāvinayena ca yebhuyyasikāya ca adhikaraṇaṃ vūpasammati, tasmiṃ samaye yattha yebhuyyasikā labbhati, tattha sammukhāvinayo labbhatīti evaṃ sabbattha sambandho. **Yattha paṭiññātakaraṇaṃ labbhati, tattha sammukhāvinayo labbhatī**ti ettha ekaṃ vā dve vā bahū vā āpattiyo āpanno bhikkhu ''imaṃ nāma āpattiṃ āpannosī''ti pucchito ''āmā''ti āpattiṃ paṭijānāti, dvepi labbhanti. Tattha saṅghasammukhatā dhammavinayapuggalasammukhatāti evaṃ vuttasammukhāvinaye saṅghassa purato paṭiññātaṃ kataṃ ce, saṅghasammukhatā. Tattheva desitaṃ ce, dhammavinayasammukhatāyopi laddhā honti. Avivadantā aññamaññaṃ paṭijānanti ce, puggalasammukhatā. Tasseva santike desitaṃ ce, dhammavinayasammukhatāyopi laddhā honti. Ekasseva vā ekassa santike āpattidesanakāle ''passasi, passāmī''ti vutte tattha dhammavinayapuggalasammukhatāsaññito sammukhāvinayo ca paṭiññātakaraṇañca laddhaṃ hoti.

Saṃsaṭṭhavārādivaṇṇanā

306. Adhikaraṇānaṃ vūpasamova samatho nāma, so adhikaraṇaṃ vinā natthi, tasmā na ca labbhā vinibhujjitvā nānākaraṇaṃ kātuṃ.

309-310. **Samathā samathehi sammantī**ti ettha **sammantī**ti sampajjanti. Adhikaraṇā vā pana sammanti vūpasammantīti attho, tasmā ''yebhuyyasikā sammukhāvinayena sammatī''ti imāya sammukhāvinayena saddhiṃ sampajjati, na sativinayādīhi tesaṃ tassā anupakārattāti attho. **Samathā adhikaraṇehi sammantī**ti ettha samathā abhāvaṃ gacchantīti attho.

311. ''Sammukhāvinayo vivādādhikaraṇena na sammatī''ti pāṭho. Yebhuyyasikāya samānabhāvato ca avasāne ''sammukhāvinayo na kenaci sammatī''ti (pari. 313) vuttattā ca sammukhāvinayo sayaṃ samathena vā adhikaraṇena vā sametabbo na hotīti katvā vutto. Sativinayo kiccādhikaraṇena sammati. Amūḷhavinayatassapāpiyasikatiṇavatthārakāpi kiccādhikaraṇena sammanti.

313. **Vivādādhikaraṇaṃ kiccādhikaraṇena sammatī**ti ''suṇātu me, bhante…pe… paṭhamaṃ salākaṃ nikkhipāmī''ti evaṃ vivādādhikaraṇaṃ kiccādhikaraṇena sammati. Anuvādādhikaraṇaāpattādhikaraṇāpi kiccādhikaraṇena sammanti. '''Akataṃ kammaṃ dukkaṭaṃ kamma'nti evaṃ kiccādhikaraṇampi kiccādhikaraṇena sammatīti evaṃ pāṭho veditabbo''ti likhitaṃ. Aññatarasmiṃ pana **gaṇṭhipade** '''samathā adhikaraṇehi sammantī'ti ettha yasmā sabbe samathā kiccādhikaraṇena sammanti, tasmā 'samathā kiccādhikaraṇena sammantī'ti pāṭho gahetabbo''ti vuttaṃ.

314. **Vivādādhikaraṇaṃ katamaṃ adhikaraṇaṃ samuṭṭhāpetī**ti ''nāyaṃ dhammo''ti vuttamattena kiñci adhikaraṇaṃ na samuṭṭhāpeti.

318-9. ''Katamādhikaraṇapariyāpanna''nti pāṭho. **Vivādādhikaraṇaṃ vivādādhikaraṇaṃ bhajatī**ti paṭhamuppannavivādaṃ pacchā uppanno bhajati. **Vivādādhikaraṇaṃ dve samathe bhajatī**ti ''imaṃ vūpasametuṃ samatthā tumhe''ti vadantaṃ viya bhajati ''mayaṃ taṃ vūpasamessāmā''ti vadantehi viya dvīhi samathehi saṅgahitaṃ.

Samathabhedavaṇṇanā niṭṭhitā.

Khandhakapucchāvāravaṇṇanā

Pucchāvissajjanāvaṇṇanā

320. **Nidānaṃ** nāma kālañca nagarañca deso ca bhagavā ca. Vatthupuggalādi **niddeso**. Yāni **tattha** upasampadakkhandhake ''na, bhikkhave, ūnavīsativasso puggalo upasampādetabbo''tiādinā nayena uttamāni padāni vuttānīti sambandho. **Sā sā tassa tassa padassa āpattīti vuccatī**ti yā ''na, bhikkhave, ūnavīsativasso puggalo upasampādetabbo''ti padena paññattā āpatti, sā tassa padassāti adhippāyo. **Cammasaṃyutte**ti cammakkhandhake.

Ekuttarikanayavaṇṇanā

Ekakavāravaṇṇanā

321. Ekuttarikanaye **āpatti jānitabbā**ti ettha **āpatti** nāma kiṃ paramatthasabhāvā, udāhu na vattabbasabhāvāti? Na vattabbasabhāvā. Vuttañhi **parivāre** ''vatthu jānitabbaṃ, gottaṃ jānitabbaṃ, nāmaṃ jānitabbaṃ, āpatti jānitabbā''ti etesaṃ padānaṃ **vibhaṅge** ''methunadhammoti vatthu ca gottañca. Pārājikanti nāmañceva āpatti cā''ti. Nāmañca gottañca ''nāmagottaṃ na jīratī''ti (saṃ. ni. 1.76) vacanato sammutimattaṃ, tasmā ''kusalattikavinimuttā na vattabbadhammabhūtā ekaccā sammuti evā''ti vuttaṃ. Yaṃ pana vuttaṃ **samathakkhandhake** ''āpattādhikaraṇaṃ siyā akusalaṃ, siyā abyākata''nti (cūḷava. 222), taṃ ''vivādādhikaraṇaṃ siyā kusalaṃ, siyā akusalaṃ, siyā abyākata''nti (cūḷava. 220) ettha viya pariyāyato vuttaṃ. Atthato hi vivādo nāma ekacco sammutiviseso. Yo cittasamaṅgino, so ''taṃ cittapariyāyena pana siyā kusala''ntiādi vohāraladdho, tathā āpattādhikaraṇampīti daṭṭhabbaṃ. Teneva vuttaṃ **aṭṭhakathāyaṃ** ''āpattiṃ āpajjamāno hi akusalacitto vā āpajjati kusalābyākatacitto vā''ti (kaṅkhā. aṭṭha. paṭhamapārājikavaṇṇanā). Aññathā samathehi adhikaraṇīyatā na sambhavati. Na hi samathā kusalādiṃ akusalādiṃ vā

adhikiccapavattanti, samathavasena vā kusalādi sammati. Na ca kusalassa vivādassa, anuvādassa vā kusalādisamathehi vūpasametabbatā āpajjatīti tesaṃ adhikaraṇamattameva na sambhaveyya, tasmā adhikaraṇānaṃ, samathānañca kusalādibhāvo pariyāyadesanāya labbhati, no aññathā, teneva sammukhāvinaye viya āpattādhikaraṇe tikaṃ na pūritaṃ. Sañcicca āpattiṃ āpajjamānassa yasmā sañcetanā ekantato akusalāva hoti. Itarassa sacittakassa vā acittakassa vā tadābhāvamattaṃ upādāya ''abyākata''nti vuttaṃ. Yathā hi ''tikkhattuṃ codayamāno taṃ cīvaraṃ abhinipphādeyya, iccetaṃ kusala''ntiādīsu (pārā. 538) na kusalasaddo sukhavipāko, ''samparāyikānaṃ akusalānaṃ dhammānaṃ paṭighātāyā''tiādīsu (pari. 498) na akusalā vā hoti. Itarassa sacittakassa vā acittakassa vā tadābhāvamattaṃ upādāya ''abyākata''nti vuttaṃ. Yathā hi dvikkhattuṃ codayamāno taṃ cīvaraṃ abhinipphādeyya, yaṃ panettha ''āpattādhikaraṇaṃ akusala''nti vuttaṃ, tassa vasena tadakusalato satta vinītavatthūni veditabbāni, tato cīvaranti sambhavato acīvarakā, antarāpattikā ca. Anantarikalakkhaṇappattassa vasena niyatā ca nāmāti veditabbaṃ. Sammutiniddese garukalahukaniddesopi sambhavati. Aññathā ''anantarāyikā paṇṇattivajjā, anavajjāpaṇṇattī''ti ca vuttā. Kuṭikāramahallakāpatti antarāyikā lokavajjasāvajjapaṇṇattito. Sampajānamusāvādo omasavādādito garukādi na sambhaveyya, tato vā ayaṃ lahukādīti idaṃ sabbaṃ ekaccānaṃ ācariyānaṃ mataṃ, ''sabbaṃ ayutta''nti vadanti. Kasmā? Yasmā ''pārājikanti nāmañceva āpatticā''ti vacanena ce āpatti na vattabbadhammo siyā, vatthu ca na vattabbadhammo siyā gottena samānādhikaraṇabhāvena vuttattā, tasmā ''methunadhammo''ti padaṃ ajjhācārasaṅkhātaṃ vatthuñca dīpeti. Ajjhācāravaseneva āpattiyā laddhanāmaṃ asādhāraṇanāmattā ''gotta''nti ca vuccatīti ayaṃ tattha attho.

''Āpattādhikaraṇassa kiṃ pubbaṅgamanti? Lobho pubbaṅgamo, doso, moho, alobho, adoso, amoho pubbaṅgamo''ti ''kati hetūti? Cha hetū tayo akusalahetū, tayo abyākatahetū''ti ca vuttattā nippariyāyeneva ''āpattādhikaraṇaṃ siyā akusalaṃ, siyā abyākata''nti vuttaṃ. **Samathakkhandhake** pana sandhāyabhāsitavasena tathā eva vuttaṃ. Tasmā āpattādhikaraṇaṃ sabhāvato nippariyāyeneva akusalā cattāro khandhā, rūpaabyākatā ca honti. ''Natthi āpattādhikaraṇaṃ kusala''nti (cūḷava. 222) vuttattā kusalameva paṭikkhittaṃ, khīṇāsavānaṃ kiriyābyākataṃ nāma hotīti kusale paṭikkhitte kiriyābyākatampi paṭikkhittameva hoti. Tasmiṃ paṭikkhitte sabbathā avāvaṭaṃ vipākābyākataṃ paṭikkhittameva hoti. Nibbānābyākate vattabbameva natthīti eke, taṃ ayuttaṃ ''cha hetuyo''ti vuttattā. Kiñcāpi vuttaṃ sāmaññena, tathāpi vipākahetuyeva tattha adhippeto, na kiriyāhetu, te hi kusalasabhāvā ca, tasmā rūpaṃ, vipākābyākatañcāpatti. Tattha akusalāpattito vinītavatthūni. Itarassāpi ādito chādanā kusalacittatoti vuttaṃ hoti. Antarāyikaniyatasāvajjapaññattibhāvopi cassā vevacanavasena veditabbo paṇṇattivajjāya, sañcicca āpannāya ca, tasmā ''jīvitindriyaṃ siyā sārammaṇaṃ siyā anārammaṇa''nti vacanaṃ viya ekantākusalaṃ anekantākusalañca lokavajjaṃ, ekantābyākataṃ bhūtārocanaṃ anekantābyākatañca sesaṃ paṇṇattivajjaṃ ekato sampiṇḍetvā ''āpattādhikaraṇaṃ siyā akusalaṃ siyābyākata''nti vuttaṃ. **Samathakkhandhake** pana paṇṇattivajjameva sandhāya tathā vuttaṃ. Vuttañhetaṃ **aṭṭhakathāyaṃ, gaṇṭhipade ca** ''āpattādhikaraṇaṃ siyā akusalaṃ, siyā abyākataṃ, natthi āpattādhikaraṇaṃ kusala'nti ettha sandhāyabhāsitavasena attho veditabbo. Yasmiñhi pathavikhaṇanādike āpattādhikaraṇe apakataññuno sandhāya appaharitakaraṇādikāle kusalacittaṃ aṅgaṃ hoti, khaṇanādipayogasaṅkhātaṃ rūpābyākataṃ āpattisamuṭṭhāpentaṃ hotīti adhippāyo''ti. Yaṃ sandhāya vuttaṃ **''atthāpatti kusalacitto āpajjati, kusalacitto vuṭṭhātī''**tiādi. Tasmiñhi sati na sakkā vattuṃ ''natthi āpattādhikaraṇaṃ kusala''nti. Yasmā āpattisamuṭṭhāpakaṃ cittaṃ sandhāya vuttaṃ na hoti, tasmā na yidaṃ aṅgappahonakacittaṃ sandhāya vuttaṃ. Yadi taṃ sandhāya vuttaṃ, ''siyā kusala''nti ca vattabbaṃ bhaveyya, na ca vuttaṃ. Tasmā idaṃ pana sandhāya vuttaṃ – yaṃ tāva āpattādhikaraṇaṃ lokavajjaṃ, taṃ ekantato akusalameva, tattha ''siyā akusala''nti vikappo natthi. Yaṃ pana paṇṇattivajjaṃ, taṃ yasmā sañcicca ''imaṃ āpattiṃ vītikkamāmī''ti vītikkamantasseva akusalaṃ hoti, asañcicca pana kiñci ajānantassa sahaseyyādivasena āpajjato rūpavipākaṃ abyākataṃ hoti anuṭṭhānato. Tasmā tassa paṇṇattivajjassa sañciccāsañciccavasena imaṃ vikappabhāvaṃ sandhāya idaṃ vuttaṃ ''āpattādhikaraṇaṃ siyā akusalaṃ, siyā abyākataṃ, natthi āpattādhikaraṇaṃ kusala''nti.

Sace pana koci vinaye apakataññū ''yaṃ kusalacitto āpajjati, idaṃ vuccati āpattādhikaraṇaṃ kusala''nti vadeyya, tassevaṃvādino acittakānaṃ eḷakalomādisamuṭṭhānānampi kusalacittasamaṅgikāle tāsaṃ āpattīnaṃ kusalacitto āpajjeyya, na vā āpajjati. Kiṃkāraṇaṃ? Na ca tattha vijjamānampi kusalacittaṃ āpattiyā aṅgaṃ. Attabhāvo sabhāvo pakatīti vuttaṃ hoti. Kataraṃ pana tassā āpattiyā tadā aṅgasabhāvoti? Vuccate – kāyavacīviññattivasena pana calitassa kāyassa, pavattāya vācāya cāti etesaṃ dvinnaṃ calitappavattānaṃ kāyavācānaṃ aññatarameva aṅgasabhāvo, tañca rūpakkhandhapariyāpannattā abyākatanti. Kiṃ vuttaṃ hoti? Kāyo, vācā ca tadā āpattādhikaraṇanti vuttaṃ hoti. Yā panettha akusalāpattikkhaṇe kāyavācāyo abyākatabhāvo, tā abbohārikā honti kāyavacīkammakāle manokammaṃ viya. Tadā hi kāyavācāyo āpattikarādiṭṭhāne tiṭṭhanti. Yaṃ sandhāya vuttaṃ ''āpattikarā dhammā jānitabbā. Kati mūlānīti cha āpattisamuṭṭhānāni mūlānī''tiādi. Yadā pana kāyavācāyo āpattiyā aṅgameva honti, tadā ''cittaṃ cittādhipateyya''nti (dha. sa. aṭṭha. 1 kāmāvacarakusalavaṇṇanā) vacanaṃ viya pubbapayogānaṃ aparapayogassa paccayabhāvato āpattikarādipaññattiṃ na vijahanti. Yathā tabbhāvepi ''āpattādhikaraṇassa kati vatthūnīti? Satta āpattikkhandhā vatthūni. Kati bhūmiyoti? Satta āpattikkhandhā bhūmiyo''ti vuttaṃ. Tathā tabbhāvepi āpattikarā ''āpattisamuṭṭhānā''icceva vuccantīti veditabbā. Ettāvatā āpatti nāma cattāro akusalakkhandhā sañcicca vītikkamakāle bhūtārocanaṃ ṭhapetvā sabbāpi avisesato, visesato pana sabbāpi ekantākusalā akusalā, anekantākusalā pana giraggasamajjacittāgārasaṅghāniitthālaṅkāragandhavaṇṇakavāsitapiññākappabhedā, bhikkhuniādīnaṃ ummaddanaparimaddanappabhedā cāti dasappabhedā sakanāmehi paricchinditvā vatthujānanasacittakakāle eva akusalā, tadabhāvato acittakakāle vinā anāpattādhikaraṇena kammaṭṭhānādisīsena kusalacittena taṃ taṃ vatthuṃ vītikkamantassa āpatti kevalaṃ rūpaabyākatameva.

Keci panettha ''appakāse ṭhāne kaṭisuttakasaññāya saṅghāṇiṃ, mattikāsaññāya gandhavaṇṇakādiṃ vā dhārentiyāpi āpatti, tasmā acittakāyevā''ti vaṇṇayanti. Te ''saṅghāṇiyā asaṅghāṇisaññāya dhāreti, āpatti pācittiyassā''ti pāṭhābhāvaṃ dassetvā paṭikkhipitabbā. Surāpānāpatti pana acittakāpi ekantākusalāva. Teneva ''majje amajjasaññī pivati, āpatti pācittiyassā''ti (pāci. 328) vuttaṃ. Yasmā panettha ābādhapaccayāpi na sakkā vinā akusalena surāpānaṃ pātuṃ, tasmā yathāvuttesu anekantākusalesu viya lokavajjesu idha ''surāpānesu anāpatti ābādhapaccayā''ti na vuttaṃ. Sūpasaṃpākādi pana amajjameva. Tattha kukkuccavinodanatthaṃ ''anāpattī''ti vuttaṃ udakadantapoṇe viya. Bhūtārocanāpatti rūpābyākatameva, acittakakāle sahaseyyādi rūpavipākābyākatameva, tattha supinanto vijjamānampi akusalaṃ anaṅgattā abbohārikaṃ hoti. Kusale kathāva natthi anāpatti sabhāvattā kusalassa. Tathā kiriyāti iminā nayena sabbattha yathāsambhavaṃ akusalaṃ vā suddharūpaṃ vā savipākaṃ vāti tidhā bhijjatīti ayamattho dassito hoti.

Tattha ṭhapetvā surāpānaṃ ekaccañca paṇṇattivajjaṃ, ekantākusalañca sacittakameva, bhūtārocanaṃ acittakameva, sesaṃ saha surāpānena anekantākusalaṃ lokavajjañca anekantābyākataṃ paṇṇattivajjañca yebhuyyena sacittakācittakanti sabbasikkhāpadaṃ

tippabhedaṃ hoti. Yaṃ panettha sacittakameva, taṃ methunādivatthujānanacitteneva sacittakaṃ, sabbaṃ sekhiyaṃ paṇṇattijānanacitteneva sacittakaṃ ''anādariyaṃ paṭiccā''ti vacanatoti sacittakaṃ duvidhaṃ hoti. Ekantācittakaṃ paṇṇattijānanacittābhāvena, na vatthujānanacittābhāvena. Tadabhāvato ekantākusalaṃ surāpānaṃ, ekantābyākataṃ sañcarittaṃ, vatthujānanacittassa vā paṇṇattijānanacittassa vā ubhinnaṃ abhāvena acittakabhāvena acittakaṃ hoti. Surāpānaṃ pana sacittakaṃ hoti vatthujānanacitteneva. Ariyapuggalānaṃ itaresaṃ ubhinnaṃ vā aññatarassa bhāvena sesaṃ cittakācittakaṃ. Visesato ca vatthujānanacittābhāvena, apakataññuno paṇṇattijānanacittābhāvena vā acittakabhāvena acittakaṃ hoti. Tattha ekantācittakañca sacittakañca ''acittaka''micceva vuccati. Ayaṃ tāva **''āpatti jānitabbā''**ti ettha vinicchayo.

Mūlavisuddhiyā antarāpattīti antarāpattiṃ āpajjitvā mūlāyapaṭikassanaṃ katvā ṭhitena āpannāpatti. Ayaṃ **agghavisuddhiyā antarāpattī**ti sambahulā āpattiyo āpajjitvā tāsu sabbacirapaṭicchannavasena agghasamodhānaṃ gahetvā vasantena āpannāpatti. ''Punapi āpajjissāmī''ti **saussāheneva cittena**. ''Ayaṃ bhikkhuniyā evā''ti likhitaṃ. **''Pārājikamevā''**ti idañca bhūtavasena dassetuṃ vuttaṃ. ''Evaṃ desite pana yā kāci āpatti na vuṭṭhātīti apare, taṃ na gahetabba''nti vuttaṃ. ''Dhammikassa paṭissavassa asaccāpane''ti vuttattā adhammikapaṭissave dukkaṭaṃ na hoti. ''Pubbe suddhacittassa 'tumhe vibbhamathā'ti vutte 'sādhū'ti paṭissuṇitvā sace na vibbhamati anāpatti, evaṃ sabbatthā''ti ca vuttaṃ. ''Āvikaro jānitabbo''tipi **pāḷi**. Kālena vakkhāmi, no akālenā''tiādīsu **pañcadasasu dhammesu**. **Bhabbāpattikā** nāma āpattiṃ āpajjituṃ bhabbā.

Dukavāravaṇṇanā

322. **Nidahane** ātape. ''Ekarattampi ce bhikkhu ticīvarena vippavaseyya (pārā. 472). Chārattaparamaṃ tenā''tiādinā (pārā. 653) vuttāpattiko **gaṇapūrako hutvā**pi **kammaṃ kopeti** nānāsaṃvāsakattā. **Kammena vā salākaggāhena vāti ettha uddeso ceva kammañca eka**nti ettha pātimokkhuddesoti vā kammanti vā atthato ekameva, tesu yaṃ kiñci kate saṅghabhedo hotīti attho. **Pubbabhāgā**ti saṅghabhedato pubbabhāgā. **''Pamāṇa''**nti imesaṃ dvinnaṃ aññatarena bhedo hoti, na itarehīti vuttaṃ. Vinaye siddhā **vinayasiddhā,** romajanapade jātaṃ **romakaṃ,** anuññātaloṇattā dukesu vuttāti.

Tikavāravaṇṇanā

323. **Vo** tumhehi na samudācaritabbaṃ. **Vacīsampayuttaṃ kāyakiriyaṃ katvā**ti kāyena nipaccakāraṃ katvāti attho. **Upaghāteti** vināseti. **Omadditvā**ti abhibhavitvā. **Vadato**ti vadantassa. ''Bālassa nissayo dātabbo''ti duke āgataṃ, idha pana **''na dātabbo''**ti vuttaṃ, āpattibāhullaṃ sandhāya nādātabbaṃ, ''imasmā vihārā paraṃ mā nikkhamāhi, vinayadharānaṃ vā santikaṃ āgaccha vinicchayaṃ dātu''nti vutte tassa vacanaṃ na gahetabbanti attho. **Tikabhojanaṃ** nāma sace tayo hutvā bhuñjanti, gaṇabhojanena anāpatti, idaṃ sandhāya tikaṃ. **''Pasutto''**ti bāhullato vuttaṃ. Atha vā nipajjitvāti attho. ''Idaṃ ṭhapetvā gacchāmi, tāvakālikaṃ bhante dethāti vutte 'navakammādiatthaṃ vinā dātuṃ na vaṭṭatī''ti likhitaṃ. Vikappetvā ṭhapitaṃ vassikasāṭikaṃ pacchime pāṭipadadivase nivāsento dukkaṭaṃ āpajjatīti attho. **Apaccuddharitvā**ti paccuddharaṇaṃ akatvāti attho. ''Vikappetu''nti vacanato avikappanapaccayā āpatti hemante āpajjati, vikappanā pana kattikapuṇṇamadivase kātabbāti dassanatthaṃ vuttanti ñātabbaṃ. Ayaṃ nayo avikappanaṃ sandhāya, purimo vikappitaparibhogapaccayāpattiṃ sandhāya. **Vatthapaṭicchādi sabbakappiyatāyā**ti vatthapaṭicchādi sabbattha kappiyattāti attho. Keci imamatthaṃ asallakkhetvā ''vatthapaṭicchādi sabbakappiyatā tāya paṭicchannenā''ti likhanti. ''Vatthameva paṭicchādi vatthapaṭicchādī''ti viggahattā ''tāyā''ti na yujjati. ''Tenā''ti bhavitabbattāti idaṃ sabbaṃ aññatarasmiṃ **gaṇṭhipade** likhitaṃ, vicāretvā gahetabbaṃ.

Catukkavāravaṇṇanā

324. **Catūhākārehi āpattiṃ āpajjati…pe… kammavācāya āpajjatī**ti ettha yañhi āpattiṃ kammavācāya āpajjati, na tattha kāyādayoti āpannaṃ, tato kammavācāya saddhiṃ āpattikarā dhammā sattāti āpajjati, evaṃ sati ''cha āpattisamuṭṭhānānī''ti vacanavirodho, tāni eva āpattikarā dhammā nāma. Atha tatthāpi kāyādayo ekato vā nānāto vā labbhanti, catūhākārehīti na yujjatīti ''chahākārehi āpattiṃ āpajjatī''ti vattabbaṃ siyāti evaṃ etāni suttapadāni virodhitāni honti. Kathaṃ avirodhitāni? Saviññattikāviññattikabhedabhinnattā. Kāyādīnaṃ yā kiriyā āpatti, naṃ ekaccaṃ kāyena saviññattikena āpajjati, ekaccaṃ saviññattikāya vācāya, ekaccaṃ saviññattikāhi kāyavācāhi āpajjati, yā pana akiriyā āpatti, taṃ ekaccaṃ kammavācāya āpajjati, tañca kho avasiṭṭhāhi aviññattikāhi kāyavācāhiyeva, na vinā ''no ce kāyena vācāya paṭinissajjati, kammavācāpariyosāne āpatti saṅghādisesassā''ti (pārā. 414) vacanato, avisesena vā ekaccaṃ āpattiṃ kāyena āpajjati, ekaccaṃ vācāya, ekaccaṃ kāyavācāhi. Yaṃ panettha kāyavācāhi, taṃ ekaccaṃ kevalāhi kāyavācāhi āpajjati, ekaccaṃ kammavācāya āpajjatīti ayamattho veditabboti evaṃ avirodhitāni honti.

Tatrāyaṃ samāsato atthavibhāvanā – **kāyena āpajjatī**ti kāyena saviññattikena akattabbaṃ katvā ekaccaṃ āpajjati, aviññattikena kattabbaṃ akatvā āpajjati, tadubhayampi kāyakammaṃ nāma. Akatampi hi loke ''kata''nti vuccati ''dukkaṭaṃ mayā, yaṃ mayā puññaṃ na kata''nti evamādīsu, sāsane ca ''idaṃ te, āvuso ānanda, dukkaṭaṃ, yaṃ tvaṃ bhagavantaṃ na pucchī''ti (cūḷava. 443) evamādīsu, evamidha vinayapariyāyena kāyena akaraṇampi ''kāyakamma''nti vuccati. Ayameva nayo ''vācāya āpajjatī''tiādīsu. Puratīti **puriso,** pura aggagamane. **Puratī**ti purato gacchati sabbakammesu pubbaṅgamo hoti. **Paṭhamuppannavasenā**ti paṭhamakappiyesu hi paṭhamaṃ purisaliṅgaṃ uppajjati, ''purima''nti saṅkhaṃ gataṃ purisaliṅgaṃ jāyatīti attho. **Sataṃ tiṃsa cā**ti ettha asādhāraṇāpi pārājikā no antogadhāyeva jātā pārājikāpannānaṃ bhikkhubhāvāya abhabbattā. ''Asādhāraṇavacanena pana sāmaññena uddhaṭānī''ti vadanti. ''Satañceva tiṃsañca sikkhāpadānīti pāṭho''ti ca vadanti. **Bhikkhussa ca bhikkhuniyā ca catūsu pārājikesū**ti sādhāraṇesu eva. **Atthi vatthunānattatā no āpattinānattatā**ti paṭhamapañho idha dutiyo nāma. **Atthi āpattisabhāgatā no vatthusabhāgatā**ti etena viseso natthi. **Mantābhāsā**ti matiyā bhāsā. **''Abhivādanārahā**ti yathānisinnāva sīsaṃ ukkhipitvā vandanti. Navamabhikkhunito paṭṭhāya anuṭṭhitabbato āsanā na paccuṭṭhenti. **Avisesenā**ti upajjhāyassa, itarassa vā vippakatabhojanassa, samīpagato yo koci vuḍḍhataroti attho. Vippakatabhojanenāpi hi uṭṭhahitvā āsanaṃ dātabbaṃ. **Idha na kappantīti vadantopī**ti paccantimajanapadesu ṭhatvā ''idha na kappantī''ti vadanto vinayātisāradukkaṭaṃ āpajjati. Kappiyañhi ''na kappatī''ti vadanto paññattaṃ samucchindati nāma. Tathā **idha kappantī**tiādīsupi ṭhatvā ''idha kappantī''ti vadanto vinayāgatabhikkhu

vinayo pucchitabboti attho.

Pañcakavāravaṇṇanā

325. **Na upeti** puggalo. ''Nimantito sabhatto samāno santaṃ bhikkhuṃ anāpucchā''ti (pāci. 299) vacanato nimantanābhāvā piṇḍapātikassa anāmantacāro vaṭṭati. ''Gilānasamayo''tiādinā ābhogaṃ katvā bhojanaṃ adhiṭṭhahitvā **bhojanaṃ** nāma. ''Mayhaṃ bhattapaccāsaṃ itthannāmassa dammī''ti evaṃ **avikappanā**. Parammukhe aguṇavacanaṃ **ayaso**. Sammukhā **garahā**. Sīladiṭṭhibyasanānaṃ vinayapariyāpannattā tehi saddhiṃ itare pañcakaṃ pūretuṃ vuttā. ''Vinayadharapañcamena gaṇenā''ti (mahāva. 259) vuttattā pañcakaṃ jātaṃ. Aññatarasmiṃ vihāre eko theroti attho. **''Yonakavisayato**ti cīnaṭṭhānā''ti likhitaṃ. **Aṭṭha kappe anussarī**ti pubbenivāsañāṇaṃ nibbattesīti attho. Anantare ṭhāne ṭhatvāti attho. **Ñattiyā kammappatto hutvā**ti ñattiṭṭhapitakāle kammappatto hoti. Puna kammavācāya kammasiddhi. **Ñattikhetta**nti ñattiyāva kātabbaṭṭhānaṃ tassā khettaṃ, ñattidutiyādikamme paṭhamaṭṭhapanaṃ tassā **okāso** nāma. Āraññake idañcidañcānisaṃsanti evaṃ **idamatthita**nti attho.

Chakkavāravaṇṇanā

326. **''Chabbassaparamatā dhāretabba''**nti **vibhaṅge** pāṭhattā evaṃ vuttaṃ. **Cuddasaparamāni** nava chakkāni honti. Kathaṃ? Paṭhamaṃ ekaṃ chakkaṃ, sesesu aṭṭhasu ekekena saddhiṃ ekekanti evaṃ tīṇi chakkāni antarapeyyāle vuttāni. Kathaṃ? ''Catutthena āpattisamuṭṭhānena cha āpattiyo āpajjatī''tiādinā nayena pañcamena, chaṭṭhena ca **tīṇi chakkāni**. Lobhādayo **cha vivādamūlāni,** tathā anuvādassa. **Dīghaso cha vidatthiyo** vassikasāṭikāya. **Tiriyaṃ cha vidatthiyo** sugatacīvarassa. Vippakatacīvaraṃ ādāya pakkamane niṭṭhānantiko, sanniṭṭhānanāsana savana sīmātikkantikasahubbhārāti cha, samādāya vārepi chāti chakkadvayaṃ. **Sattake** pakkamanantikena saha satta.

Sattakavāravaṇṇanā

327. **Chakke vuttāniyeva sattakavasena yojetabbānī**ti chakke vuttacuddasaparamāni sattakavasena yojetabbāni. **Sattame aruṇuggamane nissaggiya**nti ''chārattaparamaṃ tena bhikkhunā tena cīvarena vippavasitabbaṃ, tato ce uttari vippavaseyyā''ti evaṃ vuttaṃ nissaggiyaṃ hoti. **Campeyyakkhandhake** sugatacīvarabhāṇavārassa parato ''idha pana, bhikkhave, bhikkhussa na hoti āpatti daṭṭhabbā, tamenaṃ codeti saṅgho vā sambahulā vā ekapuggalo vā''tiādinā nayena vuttasattakāti.

Aṭṭhakavāravaṇṇanā

328. Tena saddhiṃ uposathādikaraṇaṃ **ānisaṃso,** akaraṇaṃ **ādīnavo,** tasmā ete aṭṭhānisaṃse sampassamānenāti attho. **''Ayaso** akkoso''ti vuttaṃ. Pubbevassa hoti ''musā bhaṇissa''nti, bhaṇantassa hoti ''musā bhaṇāmī''ti, bhaṇitassa hoti ''musā mayā bhaṇita''nti, vinidhāya diṭṭhiṃ khantiṃ ruciṃ bhāvaṃ saññanti evaṃ akappiyakataṃ hoti appaṭiggahitakatantiādayo **aṭṭha anatirittā**. Sappiādi aṭṭhame aruṇuggamane nissaggiyaṃ hoti. **Aṭṭhavācikā** bhikkhunīnaṃ upasampadā ubhatoñatticatutthattā. Vassikasāṭikadānādīni **aṭṭha varāni**.

Navakavāravaṇṇanā

329. Navahi bhikkhūhi bhijjati. Manussamaṃsavajjehi **nava maṃsehi** vinicchayo. Sundaraṃ na sundaranti saṅghāṭiādīni **nava cīvarāni**. Tāneva adhiṭṭhitakālato paṭṭhāya **na vikappetabbāni,** adhiṭṭhitakālato paṭṭhāya apaccuddharitvā na vikappetabbānīti adhippāyo. **Nava vidatthiyo** sugatacīvarassa. ''Vaggaṃ bhikkhunisaṅghaṃ vaggasaññī ovadatī''tiādinā nayena adhammakamme dve navakāni pācittiyavasena vuttāni.

Dasakavāravaṇṇanā

330. ''Oramattakañca adhikaraṇaṃ hoti, na ca gatigata''ntiādinā (cūḷava. 204) **dasa adhammikā salākaggāhā**. Viparītā **dhammikā**. Samathakkhandhake vuttehi samannāgato hotīti sambandho. **''Saṃkaccikaṃ vā pakkhipitvā dasā''**ti vuttaṃ kappiyattā etesaṃ. Māturakkhitādayo **dasa itthiyo**. Dhanakkītādayo **dasa bhariyā**. ''Sikkhāsammutiṃ datvā dasavassāya tassā dvādasavassakāle sayampi dvādasavassā bhavissatī''ti **vuṭṭhāpanasammuti sāditabbā**. ''Vinayadharasseva 'āpattānāpattiṃ na jānātī'ti ārabbha yāva 'ubhayāni kho panassa…pe… anubyañjanaso'ti pañcaṅgāni vatvā punapi 'āpattānāpattiṃ na jānāti'cceva ārabbha yāva 'adhikaraṇe ca na vinicchayakusalo hotī'ti pañca vuttā, te tathā tathā pañca pañca katvā dasa hontī''ti likhitaṃ. ''Dasavassāya bhikkhuniyā nissayo dātabbo''ti ekaccesu potthakesu natthi, kiñcāpi natthi, pāṭho eva pana hoti.

Ekādasakavāravaṇṇanā

331. **Na vodāyanti** na pakāsenti. Rogameva **rogātaṅkaṃ**. Rogantarāyaṃ vā.

Ekuttarikanayavaṇṇanā niṭṭhitā.

Uposathādipucchāvissajjanāvaṇṇanā

332. ''Saṅghaṃ, bhante, pavāremī''tiādi **pavāraṇakathā** nāma vinītagāthāsu viya.

Atthavasapakaraṇavaṇṇanā

334. **Dasa atthavase paṭiccā**ti ettha tassa tassa sikkhāpadassa paññāpane guṇavisesadīpanato, apaññāpane ādīnavadassanato ca saṅghasuṭṭhutā hoti. Tattha yathāsambhavaṃ lokavajjassa apaṇṇattisambhavassa paññāpane payogavisuddhi guṇo. Paṇṇattisambhavassa pana sekhiyassa lokavajjassa paññāpane paṭipattivisuddhi guṇo, paṇṇattivajjassa āsayavisuddhi guṇo appicchādiguṇāvahanato, tenevāha ''subharatāya suposatāya appicchatāya appicchassa vaṇṇaṃ bhāsitvā''ti. Samaṇācāravisuddhi cassa guṇoti veditabbaṃ. Atha vā lokavajjassa paññāpane saṅghasuṭṭhutā hoti pākaṭādīnavato, paṇṇattivajjassa paññāpane saṅghaphāsutā hoti pākaṭānisaṃsattā. Tathā paṭhamena dummaṅkūnaṃ niggaho, dutiyena pesalānaṃ phāsuvihāro, paṭhamena samparāyikānaṃ āsavānaṃ paṭighāto, dutiyena diṭṭhadhammikānaṃ, tathā paṭhamena appasannānaṃ pasādo, dutiyena pasannānaṃ bhiyyobhāvo, tathā paṭhamena saddhammaṭṭhiti, dutiyena vinayānuggaho hotīti veditabbo. **Parivāra**nayena vā paṭhamena pāpicchānaṃ bhikkhūnaṃ pakkhupacchedo, dutiyena gihīnaṃ anukampā hoti. Vuttañhetaṃ ''dve atthavase paṭicca tathāgatena sāvakānaṃ sikkhāpadaṃ paññattaṃ gihīnaṃ anukampāya pāpicchānaṃ pakkhupacchedāyā''ti (pari. 498). Tathā diṭṭhadhammikasamparāyikānaṃ verānaṃ vajjānaṃ akusalānaṃ vasenapi yojanā kātabbā. Vuttañhetaṃ ''dve atthavase…pe… paññattaṃ diṭṭhadhammikānaṃ verānaṃ samparāyikānaṃ verānaṃ paṭighātāyā''tiādi (pari. 498). Apicettha sabbampi akataviññattipaṭisaṃyuttaṃ, gihīnaṃ pīḷāpaṭisaṃyuttaṃ, tesaṃ pasādabhogakkhayarakkhāpaṭisaṃyuttañca gihīnaṃ **anukampāya paññattaṃ** nāma, kuladūsakagaṇabhojanāni pāpicchānaṃ pakkhupacchedāya paññattaṃ. Sabbaṃ lokavajjaṃ diṭṭhadhammikasamparāyikaverādipaṭighātāya, mātugāmena saṃvidhānaṃ diṭṭhadhammikaverādisaṃvarāya paññattanti veditabbaṃ. Apicettha ādito paṭṭhāya dasaatthavasapakaraṇameva nissāya vinicchayo veditabbo.

Vatthuvītikkamena yaṃ, ekantākusalaṃ bhave;
Taṃ saṅghasuṭṭhubhāvāya, paññattaṃ lokavajjato.

Pārājikādiṃ,

Paññattijānaneneva, yatthāpatti na aññathā;
Taṃ dhammaṭṭhitiyā vāpi, pasāduppādabuddhiyā.

Dhammadesanāpaṭisaṃyuttaṃ itarañca sekhiyaṃ, idaṃ paṇṇattisambhavaṃ **lokavajjaṃ** nāma. Vatthuno, paññattiyā vā vītikkamacetanāyābhāvepi paṭikkhittassa karaṇe, kattabbassa akaraṇe vā sati yattha āpatti pahoti, taṃ sabbaṃ ṭhapetvā surāpānaṃ **paṇṇattivajja**nti veditabbaṃ. Tattha ukkoṭanake pācittiyaṃ, ''yo pana bhikkhu dhammikānaṃ kammānaṃ chandaṃ datvā pacchā khīyanadhammaṃ āpajjeyya, pācittiyaṃ (pāci. 475), yo pana bhikkhu saṅghe vinicchayakathāya vattamānāya chandaṃ adatvā uṭṭhāyāsanā pakkameyya, pācittiyaṃ (pāci. 480), yo pana bhikkhu samaggena saṅghena cīvaraṃ datvā pacchā khīyanadhammaṃ āpajjeyya…pe… pācittiya''nti (pāci. 485) evamādi saṅghaphāsutāya paññattaṃ. ''Aññavādake vihesake pācittiyaṃ (pāci. 101), pārājikādīhi anuddhaṃsane saṅghādisesādi ca dummaṅkūnaṃ niggahāya, anupakhajjanikkaḍḍhanaupassūtisikkhāpadādi pesalānaṃ phāsuvihārāya, sabbaṃ lokavajjaṃ diṭṭhadhammikasamparāyikānaṃ āsavānaṃ paṭighātāya, sabbaṃ paṇṇattivajjaṃ diṭṭhadhammikānameva saṃvarāya. Sabbaṃ gihipaṭisaṃyuttaṃ appasannānaṃ vā pasādāya pasannānaṃ vā bhiyyobhāvāya ca. Visesena ariṭṭhasamaṇuddesasikkhāpadaṃ, sāmaññena paccayesu mariyādapaṭisaṃyuttañca saddhammaṭṭhitiyā, ''appicchassāyaṃ dhammo, nāyaṃ dhammo mahicchassā''ti (dī. ni. 3.358; a. ni. 8.30) ādisuttamettha sādhakaṃ. ''Sikkhāpadavivaṇṇake (pāci. 439) mohanake pācittiya''ntiādi (pāci. 444) vinayānuggahāya paññattanti veditabbaṃ. ''Bhūtagāmapātabyatāya pācittiya''nti (pāci. 90) idaṃ kimatthanti ce? Appasannānaṃ pasādāya, pasannānaṃ bhiyyobhāvāya ca. Kathaṃ?

''Bhūtagāmo sajīvoti, avipallattadiṭṭhino;
Tassa kopanasaññāya, pasādo buddhasāvake.

''Nijjīvasaññitaṃpetaṃ, akopento kathaṃ muni;
Jīvaṃ kopeyya niddoso, macchamaṃsānujānane.

Evampi –

''Tassa kopanasaññāya, pasādo buddhasāvake;
Yato titthakarāvime, viratā bhūtagāmato;
Lokassa cittarakkhatthaṃ, tatopi virato munī''ti. –

Pasannānaṃ bhiyyobhāvo hoti.

Vivittasenāsanabhogataṇhāvasenanijjīvamitārakkhaṃ;
Buddhobhininnañca vivajjayanto;
Sikkhāpadaṃ tattha ca paññapesi.

Nijjīvassāpi maṃsassa, khādanakaṃ yatiṃ pati;
Nindamānaṃ janaṃ disvā, bhūtagāmaṃ pariccaji.

Tikoṭiparisuddhattā, macchamaṃsānujānane;
Paṭicca maṃsānujānanaṃ, kamme diṭṭhippasaṅgabhayā.

Aparikkhakassa lokassa, parānuddayatāya ca;
Bhūtagāmapātabyatāya, pāṇātipātappasaṅgabhayā.

Tattha pariyāyavacanaṃ anujāni bhagavā, uddissa kataṃ paṭikkhipi parassa vā pāpappasaṅgabhayena. Idha pana bhūtagāmapātabyatāya pāpābhāvañāpanatthaṃ attuddesikaṃ vihāraṃ, kuṭiñca anujānīti veditabbaṃ. Pakiriyanti ettha te te payojanavisesasaṅkhātā atthavasāti **atthavasapakaraṇa**nti.

Mahāvaggavaṇṇanā niṭṭhitā.

Paṭhamagāthāsaṅgaṇikavaṇṇanā

Sattanagaresu paññattasikkhāpadavaṇṇanā

335. Vacanasampaṭicchanatthe vā nipātoti attho. **Aḍḍhuḍḍhasatānī**ti tīṇi satāni, paññāsāni ca. **Viggaha**nti manussaviggahaṃ. **Atirekaṃ vā**ti dasāhaparamaṃ atirekacīvaraṃ. **Kāḷaka**nti ''suddhakāḷakāna''nti (pārā. 552-554) vuttakāḷakaṃ. **Bhūta**nti bhūtārocanaṃ. **Paramparabhatta**nti paramparabhojanaṃ. **Bhikkhunīsu ca akkoso**ti yā pana bhikkhunī bhikkhuṃ akkoseyya vā paribhāseyya vā (pāci. 1029). **Antaravāsaka**nti aññātikāya bhikkhuniyā cīvarapaṭiggahaṇaṃ. **Rūpiya**nti rūpiyasabbohāraṃ. **Sutta**nti sāmaṃ suttaṃ viññāpetvā tantavāyehi. **Ujjhāpanake**ti ujjhāpanake khīyanake. **Pācitapiṇḍa**nti bhikkhunīpaapācitapiṇḍapātaṃ. **Cāritta**nti nimantito sabhatto samāno santaṃ. **Cīvaraṃ datvā**ti samaggena saṅghena cīvaraṃ datvā. **Vosāsantī**ti bhikkhū paneva kulesu nimantitā bhuñjanti (pāci. 558), tattha cesā. **Giraggacariyā**ti ''yā pana bhikkhunī naccaṃ vā gītaṃ vā''ti (pāci. 834) ca, ''antovassaṃ cārikaṃ careyyā''ti (pāci. 970) ca vuttadvayaṃ. **Chandadānenā**ti pārivāsikachandadānena sikkhamānaṃ vuṭṭhāpeyya (pāci. 1167). Pārājikāni cattāri, bhikkhunīnaṃ saññācikakuṭiñca kosiyamissasanthatañca seyyā ca anupasampannena saha pathavīkhaṇanaṃ. **Gaccha devate**ti bhūtagāmapātabyatā sappāṇakaudakasiñcananti attho. **Mahāvihāro**ti mahallakavihāro. **Añña**nti aññavādakaṃ. **Dvāra**nti yāvadvārakosā. ''Anādariyapācittīti ca sahadhammikaṃ vuccamāno''ti pāṭho. **Payopāna**nti surusurukārakaṃ. **Eḷakalomāni patto cā**ti eḷakalomadhovāpanañca ūnapañcabandhanapatto ca. **Ovādo ceva bhesajja**nti bhikkhunupassayaṃ upasaṅkamitvā ovādo taduttaribhesajjaviññāpanañca. **Sūci araññako**ti ''aṭṭhimayaṃ vā dantamayaṃ vā visāṇamayaṃ vā sūcighara''nti (pāci. 517) ca ''yāni kho pana tāni āraññakāni senāsanāni sāsaṅka…pe… paṭidesetabba''nti (pāci. 570) ca. **Ovādo**ti yā pana bhikkhunī ovādāya vā saṃvāsāya vā na gaccheyya (pāci. 1055). **Pārājikāni cattārī**tiādi dvīsu nagaresu paññattasampiṇḍanaṃ.

Catuvipattivaṇṇanā

336. **Ekatiṃsā ye garukā**ti ubhato aṭṭha pārājikā, bhikkhūnaṃ terasa, bhikkhunīnaṃ dasa ca saṅghādisesā. Sādhāraṇāsādhāraṇavasena aṭṭha anavasesā nāma pārājikāni. **Tadevā**ti sīlavipattiṃyeva. Vitthārato dassetuṃ ''pārājika''ntiādinā apucchitameva vissajjitaṃ. ''Tattha yo cāyaṃ, akkosati hasādhippāyo''ti pāṭho. Duṭṭhullavibhāvanavasenāgatavipattiṃ ṭhapetvā pucchāpaṭipāṭiyā yāvatatiyakapañhaṃ vissajjitumārabhi. **Ukkhittānuvattikā** bhikkhunī aṭṭha yāvatatiyakasaṅghādisesā idha pucchitattā **anantarapañhā** nāma jātā.

Chedanakādivaṇṇanā

337. Pamāṇātikkantamañcanisīdanakaṇḍupaṭicchādivassikasāṭikāsugatacīvarappamāṇaṃ bhikkhunīnaṃ udakasāṭikāti **cha chedanakāni**. Cīvaravippavāsasammutiādayo **catasso sammutiyo**. ''Ayaṃ tattha sāmīcī''ti evaṃ āgatā **satta sāmīciyo**.

Asādhāraṇādivaṇṇanā

338. Pubbe vuttacuddasaparamāneva antarapañhe niṭṭhapetvā **purimapañhaṃ vissajjento**. **Dhovanañca paṭiggaho**ti gāthā aṭṭhakathācariyānaṃ. **Dve lomāni** eḷakalomatiyojanaparamāni.

Dvevīsati khuddakāti –

''Sakalo bhikkhunivaggo, paramparañca bhojanaṃ;
Anatirittaṃ abhihaṭaṃ, paṇītañca acelakaṃ;
Jānaṃ duṭṭhullachādanaṃ.

''Ūnaṃ mātugāmena saddhiṃ, yā ca anikkhantarājake;
Santaṃ bhikkhuṃ anāpucchā, vikāle gāmappavesanaṃ.

''Nisīdane ca yā sikkhā, vassikāya ca sāṭikā;
Dvāvīsati imā sikkhā, khuddakesu pakāsitā''ti. –

Pāṭho. ''Kulesu cārittāpattī''ti pāṭho na gahetabbo sādhāraṇattā tassa sikkhāpadassa. **Chacattārīsā cime**ti chacattārīsa ime. ''Pārājikāni saṅghādiseso''ti evaṃ vuttasikkhāpade eva vibhajitvā vuttattā **vibhattiyo** nāma. **Sādhāraṇa**nti aṭṭhannampi sādhāraṇaṃ. Pārājikabhūtā vibhattiyo **pārājikavibhattiyo**. Sādhāraṇe sattavajjo saṅghādiseso. Aññatarasmiṃ **gaṇṭhipade** ''atha vā 'dve uposathā dve pavāraṇā cattāri kammāni pañceva uddesā caturo bhavanti, naññathā'ti pāḷiṃ uddharanti. Tattha 'cattāri kammānī'ti visesābhāvā uddharitapotthakameva sundaraṃ, pubbepi vibhattimattadassanavaseneva cetaṃ vuttaṃ. 'Na samathehi vūpasamanavasenā'ti vatvā cattāri kammavibhajane 'samathehi vūpasammatī'ti na visesitaṃ uposathappavāraṇānaṃyeva vibhāgattā. Kasmā? Etthāpi 'uposathappavāraṇānaṃyeva visesetvā nayaṃ dethā'ti vuttattā, adhammena vaggādikammena āpattiyopi vūpasammantīti āpajjanatoti veditabba''nti vuttaṃ, vicāretabbaṃ. **Dvīhi catūhi tīhi kiccaṃ ekenā**ti dvīhi vivādādhikaraṇaṃ, catūhi anuvādādhikaraṇaṃ, tīhi āpattādhikaraṇaṃ, ekena kiccādhikaraṇaṃ sammatīti attho.

Pārājikādiāpattivaṇṇanā

339. **Nibbacanamatta**nti vevacanamattaṃ. **Sese**ti ādito sesā majjhantā. **Pada**nti sikkhāpadaṃ. **Saddhācittaṃ** pasannacittanti attho, ''santācitta''nti vā pāṭho. **Anāḷiya**nti daliddaṃ. Kiñcāpi idaṃ nibbacanaṃ ''garukaṃ lahukañcā''tiādipañhe natthi, ''handa vākyaṃ suṇoma te''ti iminā pana vacanena saṅgahitassatthassa dīpanatthaṃ vuttanti veditabbaṃ. ''Ākāso pakkhinaṃ gatī''ti ca pāṭho atthi, so jātivasena yujjati. **Pakkhīna**nti ujukameva.

Paṭhamagāthāsaṅgaṇikavaṇṇanā niṭṭhitā.

Adhikaraṇabhedavaṇṇanā

Ukkoṭanabhedādivaṇṇanā

340. **Adhikaraṇaukkoṭena samathānaṃ ukkoṭaṃ dassetu**nti adhikaraṇāni sattahi samathehi sammanti, tāni ukkoṭento satta samathe ukkoṭeti nāmāti adhippāyo. **Pasavatī**ti sambhavati. **''Anuvādādhikaraṇe labbhantī'**tiādīni 'dhammo adhammo'tiādīnaṃ samānattā tesu visesato labbhantī''ti vuttaṃ. **Anihata**nti suttādinā. **Avinicchita**nti ''āpattianāpattī''tiādinā. ''Tattha jātakaṃ adhikaraṇaṃ ukkoṭeti…pe… tiṇavatthārakaṃ ukkoṭetī''ti daseva vuttā. ''Sammukhāvinayapaṭiññātakaraṇayebhuyyasikā avuttattā ukkoṭetuṃ na sakkā, kammavācāpi tesaṃ natthi. Tasmā te ukkoṭetuṃ na sakkāti vadantī''ti likhitaṃ. **Pāḷimuttakavinicchayenevā**ti vinayalakkhaṇaṃ vinā kevalaṃ dhammadesanāmattavasenevāti attho. Khandhakato vā parivārato vā ānītasuttena. **Nijjhāpenti** dassenti. Pubbe dhammavinayena vinicchitaṃ adhikaraṇaṃ upajjhāyādīnaṃ atthāya ''adhammaṃ dhammo''tiādīni dīpetvāti attho. Visamāni kāyakammādīni nissitattā **visamanissito**. Evaṃ sesesu.

Adhikaraṇanidānādivaṇṇanā

342-3. **Kiṃsambhāra**nti kiṃparikkhāraṃ, ettha **ki**nti liṅgasāmaññamabyayaṃ. Pubbe uppannavivādaṃ nissāya pacchā uppajjanakavivādo **vivādanidānaṃ** nāma. **Āpattādhikaraṇapaccayā catasso āpattiyo āpajjatī**ti bhikkhunī jānaṃ pārājikaṃ dhammaṃ paṭicchādeti pārājikaṃ, vematikā paṭicchādeti thullaccayaṃ, bhikkhu saṅghādisesaṃ paṭicchādeti pācittiyaṃ, ācāravipattiṃ paṭicchādeti dukkaṭaṃ. Pubbe kataukkhepaniyādikiccaṃ nissāya uppajjanakakiccānaṃ. Kīdisānaṃ? Samanubhāsanādīnaṃ vasena. **Taṃ hī**ti adhikaraṇaṃ.

344. Adhikaraṇesu **yena adhikaraṇena sammanti, taṃ dassetu**nti yadā adhikaraṇehi sammanti, tadā kiccādhikaraṇeneva sammanti, na aññehīti dassanatthaṃ vuttaṃ, na ekantato adhikaraṇeneva sammantīti dassanatthaṃ.

348. **Āpattādhikaraṇe saṅgho vivadatī**ti āpattānāpattīti evaṃ.

353. Samuṭṭhānābhāvato sammukhāvinaye kammassa kiriyākaraṇamiccādinā avibhajitvāva sativinayādīnaṃ channaṃyeva cha samuṭṭhānāni vibhattāni. Taṃ kasmā? Kammasaṅgahābhāvena, sativinayādīnaṃ viya saṅghasammukhatādīnaṃ kiccayatā nāma natthīti adhippāyo.

Adhikaraṇabhedavaṇṇanā niṭṭhitā.

Dutiyagāthāsaṅgaṇikavaṇṇanā

Codanādipucchāvissajjanāvaṇṇanā

359. Viggāhikakathanti attho. **Nisāmayā**ti sallakkhehi. ''Kāraya'' iti pāṭho. Pubbāparaṃ na jānāti, tasmā akovido hotīti eke. Ayaṃ pana duvidhepi kicce kenaci iriyāpathena.

Codanākaṇḍavaṇṇanā

Anuvijjakakiccavaṇṇanā

360. Anuvijjakapucchane ājīvavipatti na pucchitā. Pañcāpattikkhandhavasena ācāravipatti pucchitā. ''Ājīvavipattiyāpi tatheva, saṅgahagamanato''ti vadanti. ''Ajjhāpajjanto''ti pāṭho.

363. Tasmā na ca āmisaṃ nissāyāti sambandhitabbaṃ.

Cūḷasaṅgāmavaṇṇanā

Anuvijjakassapaṭipattivaṇṇanā

365. **Ṭhānanisajjavatthādinissitā**ti ''evaṃ ṭhātabbaṃ evaṃ nisīditabba''nti evamādikā. **Saññājananattha**nti ''evaṃ vattabba''nti evaṃ sañjānanatthaṃ. **Anuvidhiyantenā**ti citte ṭhapentenāti attho. **Lajjā sā nu kho**ti kiṃ sā lajjā ayaṃ parisāti adhippāyo. **Anuyogavattaṃ kathāpetvā**ti ''kimanuyogavattaṃ jānāsī''ti pucchitvā teneva kathāpetvā. **Ajānanappasaṅgā** nāma aññāṇaṃ.

367. **''Bhayena bhayā gacchatī''**ti bhayena bhayahetu bhayā gacchatīti hetuvasena vuttaṃ. Yathā ''rattattā pana duṭṭhattā ca chandā dosā ca gacchatī''ti hi vuttaṃ, evaṃ.

Mahāsaṅgāmavaṇṇanā

Voharantenajānitabbādivaṇṇanā

375. **Vaṇṇāvaṇṇo**ti nīlādivaṇṇavasena ca ārogyatthādiavaṇṇavasena ca vuttasukkavissaṭṭhi.

402. **Bhūmipucchā**ti bhūmi puthavī jagatī cāti sabbāni pathavivevacanāni.

Kathinabhedavaṇṇanā

Kathinaatthatādivaṇṇanā

403-4. **Kinti** kathaṃ. Anādiyadānaṃ tāvakālikavatthu. **''Anāgatavasena anantarā hutvā''**ti udakāharaṇādipayogassa dhovanādipubbakaraṇassa pacchā uppajjanato, dhovanādikiriyañca sandhāya payogakaraṇato vuttaṃ. Purejātapaccaye panesa payogoti attho. **Ekaṃ dhammampi na labhati** attano purejātassa natthitāya.

Kathinādijānitabbavibhāgavaṇṇanā

412. **Rūpādidhammesū**ti vaṇṇagandhādiaṭṭhakesu. ''Vassānassa pacchimo māso''ti (pārā. 218) vuttattā pacchime māse yasmiṃ vā tasmiṃ vā divase attharituṃ vaṭṭatīti siddhaṃ.

415. ''Ādiccabandhunāti vuttattā theravacana''nti vadanti.

Palibodhapañhābyākaraṇakathāvaṇṇanā

415-6. Sanniṭṭhānantiko kathaṃ bahisīmāya uddharīyati? Bhikkhu akatacīvaraṃ samādāya pakkamati ''na paccessa''nti, tassa bahisīmāgatassa evaṃ hoti ''nevimaṃ cīvaraṃ kāressa''nti, evametassa bahisīmāgatassa uddharīyati. Kathaṃ antosīmāya? Akatacīvaraṃ samādāya pakkamati ''na paccessa''nti, tato tattha phāsuvihāraṃ alabhanto tameva vihāraṃ āgacchati, tassa cīvarapalibodhoyeva ṭhito, so ca ''nevimaṃ cīvaraṃ kāressa''nti citte uppanne chijjati, tasmā **''antosīmāya uddharīyatī''**ti vuttaṃ. Sanniṭṭhānantikaṃ duvidhaṃ ''na paccessa''nti āvāsapalibodhaṃ chinditvā tato punapi tameva vihāraṃ āgantvā ''nevimaṃ cīvaraṃ kāressa''nti sanniṭṭhānaṃ karoti, bahisīmāya ṭhatvā ''nevimaṃ cīvaraṃ kāressaṃ na paccessa''nti cittuppādena sanniṭṭhānantikaṃ hoti. Gāthāyampi **''dve palibodhā apubbaṃ acarima''**nti idaṃ imameva sandhāya. ''Āsāvacchediko kathaṃ antosīmāya? Āsīsitena 'tumhe vihārameva patthetha, ahaṃ pahiṇissāmī'ti vutto pubbe 'na paccessa'nti āvāsapalibodhaṃ chinditvā gato puna taṃ vihāraṃ gantvā tena 'nāhaṃ sakkomi dātu'nti pahito hotī''ti likhitaṃ. **''Atthāre hi sati uddhāro nāmā''**ti atthāraṃ vinā uddhāraṃ na labhanti, tasmā vuttaṃ. **Purimā dve**ti ''dve kathinuddhārā ekuppādā ekanirodhā''ti vuttādhikāre paṭhamaṃ vuttā antarabbhārasahubbhārā. Na pakkamanantikādayo dve. **Ekato nirujjhantī**ti uddhārabhāvaṃ pāpuṇantīti attho.

Kathinabhedavaṇṇanā niṭṭhitā.

Paññattivaggavaṇṇanā niṭṭhitā.

Upālipañcakavaṇṇanā

Anissitavaggavaṇṇanā

419. **Kāyikaupaghātikā** nāma kāyena vītikkamo.

Nappaṭippassambhanavaggavaṇṇanā

420. **Omaddakārako**ti omadditvā abhibhavitvā kārako.

Vohāravaggavaṇṇanā

424. Bhedakaravatthūni nissāya vivādādhikaraṇaṃ samuṭṭhāti, evaṃ yathāsaṅkhyaṃ gacchati. Kodhopanāhādidvādasamūlapayogaṃ vivādādhikaraṇaṃ, tathā sesesu. Osāraṇādīsu navasu ṭhānesu kammaṇattiyā karaṇaṃ. Dvīsu ṭhānesu ñattidutiyaṇatticatutthakammesu. Yasmā **mahāaṭṭhakathāyaṃ** vuttanayeneva ubhatovibhaṅgā asaṅgahitā, tasmā yaṃ **kurundiyaṃ** vuttaṃ, taṃ gahetabbanti sambandho.

Diṭṭhāvikammavaggavaṇṇanā

425. Tiṇṇannaṃ upari saha āpattiṃ desetuṃ na labbhanti. Kammanānāsaṃvāsakānaṃ laddhiggahitakova **laddhinānāsaṃvāsako**. **''Avippavāsasīmāya ṭhitassā''**ti mahāsīmaṃ kira sandhāya vuttaṃ.

433. ''Ummādā cittakkhepā''ti pāṭho.

Musāvādavaggavaṇṇanā

444. **Pariyāyena jānantassā**ti yassa kassaci jānantassa pariyāyena vuttamusāvādoti attho.

446. **Anuyogo na dātabbo**ti tena vuttaṃ anādiyitvā tuṇhī bhavitabbanti attho.

Bhikkhunovādavaggavaṇṇanā

454. **Vohāraniruttiyaṃ** saddaniruttiyaṃ. Maggapaccavekkhaṇādayo **ekūnavīsati**.

Ubbāhikavaggavaṇṇanā

455. **Pasāretā** mohetā.

Adhikaraṇavūpasamavaggavaṇṇanā

458. **''Yathāratta**nti anupasampanne apekkhatī''tipi vadanti. **''Yathāvuḍḍha**nti upasampanne apekkhatī''ti likhitaṃ.

Kathinatthāravaggavaṇṇanā

467. ''Ekāvatto''tipi paṭhanti, tassa kuddho kodhābhibhūtoti kirattho. Ekavatthotipi keci, uttarāsaṅgaṃ apanetvā ṭhitoti kirattho, taṃ sabbaṃ **aṭṭhakathāyaṃ** uddhaṭapāḷiyā virujjhatīti. Ekāvaṭṭoti hi uddhaṭaṃ, tasmā na gahetabbaṃ. **Antarā vuttakāraṇenā**ti ''kiccayapasutattā vandanaṃ asamannāharanto nalāṭaṃ paṭihaññeyyā''tiādivuttakāraṇena.

Upālipañcakavaṇṇanā niṭṭhitā.

Āpattisamuṭṭhānavaṇṇanā

470. **Pubbe vuttamevā**ti sahaseyyādipaṇṇattivajjaṃ. **Itara**nti sacittakaṃ. **Desento, domanassiko** aññehi bhiṃsāpanādīni katvā āpattiṃ āpajjitvāti adhippāyo.

Dutiyagāthāsaṅgaṇikavaṇṇanā

Kāyikādiāpattivaṇṇanā

474-5. Nidānuddesaṃ vinā sesuddesābhāvā **''sabbapātimokkhuddesānañca saṅgaho hotī''**ti vuttaṃ. Vinaye garukā **vinayagarukā**. Idaṃ pana dvīsu gāthāsu kiñcāpi āgataṃ, aññehi pana missetvā vuttabhāvā nānākaraṇaṃ paccetabbaṃ. **Navasu ṭhānesu kammaṃ hotī**ti kammañatti hoti. **Vācā**ti vacīsambhavā. **Addhānahīno** ūnavīsativasso. **''Apicetthā**ti kurundivādo''ti vuttaṃ. **Vanappati**nti evaṃ adinnādāne āgataṃ vanappatiṃ. **Vissaṭṭhichaḍḍane**ti sukkavissaṭṭhiyaṃ. **Dukkaṭā katā**ti dukkaṭaṃ vuttaṃ. **Āmakadhaññaṃ viññāpetvā bhuñjantiyā** pubbapayoge dukkaṭaṃ, ajjhohāre pācittiyaṃ.

Pācittiyavaṇṇanā

476. Mahāsaṅghikā sāmaṇerepi āpattiṃ desāpenti kira, tena vuttaṃ **''na desāpetabbā''**ti, **daṇḍakammaṃ pana tesaṃ kātabbaṃ** tathārūpe oḷārikavītikkame.

Avandanīyapuggalādivaṇṇanā

477. **Dasasataṃ āpattiyo**ti sahassaṃ āpattiyo. **Campāyaṃ vinayavatthusmi**nti campeyyakkhandhake. **Adhammena vagga**ntiādīni cattāri kammāniyeva bhagavatā vuttānīti attho. Na kevalaṃ āpattiyeva, **atha kho cha samathā…pe… sammukhāvinayena sammanti, samāyogaṃ gacchanti** sammukhāvinayena sampayogaṃ gacchantīti attho. Vinā samathehi **sammati,** samathabhāvaṃ gacchati. Paṭisedhatthe sati **vinā samathehī**ti samathehi vināti attho.

Soḷasakammādivaṇṇanā

478. **Asuttaka**nti suttavirahitaṃ, usuttaṃ tatra natthīti adhippāyo.

Dutiyagāthāsaṅgaṇikavaṇṇanā niṭṭhitā.

Sedamocanagāthāvaṇṇanā

Avippavāsapañhāvaṇṇanā

479. **Tahi**nti tasmiṃ puggale. **Akappiyasambhogo** nāma methunadhammādi. ''Varasenāsanarakkhaṇatthāya vissajjetvā paribhuñjituṃ vaṭṭatī''ti **garubhaṇḍavinicchaye** vutto. Ekādasāvandiye paṇḍakādayo **ekādasa**. **Upeti** saparisaṃ. **Na jīvati** nimmitarūpattā. ''Ubbhakkhakena vadāmī''ti iminā mukhe methunadhammābhāvaṃ dīpeti. Adhonābhivivajjanena vaccamaggappassāvamaggesu. **Gāmantarapariyāpannaṃ nadipāraṃ okkantabhikkhuniṃ sandhāyā**ti bhikkhuniyā gāmāpariyāpannaparatīre nadisamīpameva sandhāya vuttā. Tattha paratīre gāmūpacāro ekaleḍḍupāto nadipariyantena paricchinno, tasmā paratīre ratanamattampi araññaṃ na atthi, tañca tiṇādīhi paṭicchannattā dassanūpacāravirahitaṃ karoti. Tattha attano gāme āpatti natthi. Paratīre pana ekaleḍḍupātasaṅkhāte gāmūpacāreyeva padaṃ ṭhapeti. Antare abhidhammavasena araññabhūtaṃ sakagāmaṃ atikkamati nāma, tasmā gaṇamhā ohīyanā ca hotīti ñātabbaṃ. Ettāvatāpi santosamakatvā vicāretvā gahetabbaṃ. Bhikkhūnaṃ santike upasampannā pañcasatā mahāpajāpatippamukhā. Mahāpajāpatipi hi ānandattherena dinnaovādassa paṭiggahitattā bhikkhūnaṃ santike upasampannā nāma.

Pārājikādipaṅhāvaṇṇanā

480. **''Dussakuṭiṃ sandhāyā''**ti saha dussena vītikkamanassa sakkuṇeyyatāya vuttaṃ. Liṅgaparivatte paṭiggahaṇassa vijahanato sāmaṃ gahetvā bhuñjituṃ na vaṭṭati. **Kākaūhadanaṃ vā**ti kākena ūhadanaṃ vā. ''Tayo purisepi upagantvā''ti pāṭhaseso.

Pācittiyādipaṅhāvaṇṇanā

481. **Methunadhammapaccayā** nāma kāyasaṃsaggo. Taṃhetu methunadhammassa pubbabhāgabhūtaṃ kāyasaṃsaggaṃ vāyāmantiyāti aṭṭhavatthupūraṇaṃ sandhāya. **Paribhogappaccayā**ti paribhogakāraṇā. **Tasmā**ti yasmā paribhogappaccayā āpajjati, tasmā bhojanapariyosāne hotīti attho. **Porāṇapotthakesu** ''tassā''ti pāṭho. ''Kāraṇavacanaṃ sundaraṃ bhojanaparicchedadassanato''ti vadanti.

Sedamocanagāthāvaṇṇanā niṭṭhitā.

Pañcavaggo

Kammavaggavaṇṇanā

483. ''Ummattakasammutiṃ ummattake yācitvā gate asammukhāpi dātuṃ vaṭṭatī''ti vuttaṃ. Tattha nisinnepi na kuppati niyamābhāvā. Asammukhā kate dosābhāvaṃ dassetuṃ **''asammukhākataṃ sukataṃ hotī''**ti vuttaṃ. Dūtena upasampadā panettha sammukhā kātuṃ na sakkā. Kammavācānānattasabhāvā pattanikkujjanādayo hatthapāsato apanetvā kātabbā, tena vuttaṃ ''asammukhā kataṃ sukataṃ hotī''ti. ''Pucchitvā codetvā sāretvā kātabbaṃ apucchitvā acodetvā asāretvā karotī''ti ayaṃ vacanattho. **Ṭhapetvā kattikamāsa**nti so pavāraṇāmāso, **dve ca puṇṇamāsiyo**ti paṭhamadutiyavassūpagatānaṃ pavāraṇā puṇṇamāsā dve.

485. Padaṃ vā chaḍḍetīti attho. Ka-vaggādīsu **pañcasu**. **Garuka**nti dīghaṃ, saṃyogaparañca. ''Buddharakkhitattherassa yassa nakkhamatī''ti ettha ta-kāraka-kārā saṃyogaparā. **Dīghe vattabbe rassa**nti ''so tuṇhī assā''ti vattabbe so tuṇhi assāti vacanaṃ.

486. Sesaṭṭhakathāsu vuttavacanaṃ **kurundiyaṃ** pākaṭaṃ katvā **''nisīdituṃ na sakkontī''**ti vuttaṃ.

487-8. **Parisuddhasīlā cattāro bhikkhū**ti pārājikaṃ anāpannā. **Na tesaṃ chando vā pārisuddhi vā etī**ti tīsu, dvīsu vā nisinnesu ekassa, dvinnaṃ vā chandapārisuddhi āhaṭāpi anāhaṭāva.

Apalokanakammakathāvaṇṇanā

495-6. Kāyasambhogasāmaggidānasahaseyyapaṭiggahaṇādi imassa apalokanakammassa ṭhānaṃ hotīti evampi apalokanakammaṃ pavattatīti attho. Kammaññeva lakkhaṇanti kammalakkhaṇaṃ. Osāraṇanissāraṇabhaṇḍukammādayo viya kammañca hutvā aññañca nāmaṃ na labhati, kammameva hutvā upalakkhīyatīti kammalakkhaṇaṃ upanissayo viya. Hetupaccayādilakkhaṇavimutto hi sabbo paccayaviseso tattha saṅgayhati, evampi ''kammalakkhaṇamevā''ti vuttaṃ. Kammalakkhaṇaṃ dassetuṃ **''acchinnacīvarajiṇṇacīvaranaṭṭhacīvarāna''**ntiādi vuttaṃ. ''Tato atirekaṃ dentena apaloketvā dātabba''nti vuttaṃ apalokanaṃ kammalakkhaṇameva. Evaṃ sabbattha lakkhaṇaṃ veditabbaṃ. **Iṇapalibodhampī**ti sace tādisaṃ bhikkhuṃ iṇāyikā palibujjhanti. Tatruppādato dātuṃ vaṭṭati. **Antarasannipāto**ti uposathappavāraṇādimahāsannipāte ṭhapetvā antarā maṅgaluccāraṇādi. **Upanikkhepato**ti cetiyassa āpadatthāya nikkhittato. **''Aññā katikā kātabbā''**ti ye rukkhe uddissa pubbe katikā katā, tehi imesaṃ aññattāti vuttaṃ. ''Sace tattha mūle''ti pubbe ''ito paṭṭhāya bhājetvā khādantū''ti vacanena puggalikaparibhogo paṭikkhitto hoti. **Anuvicaritvā**ti pacchato pacchato gantvā. Tesaṃ santikā paccayaṃ paccāsīsantenāti attho. **Mūlabhāga**nti dasamabhāgaṃ katvā. Pubbakāle dasamabhāgaṃ katvā adaṃsu, tasmā **''mūlabhāgo''**ti vuttaṃ. **Akatāvāsaṃ vā katvā**ti uppannaāyena. **Jaggitakāleyeva na vāretabbā**ti jaggitā hutvā pupphaphalabharitakāleti attho. **Jagganakāle**ti jaggituṃ āraddhakāle. **Ñattikammaṭṭhānabhede panā**ti ñattikammassa ṭhānabhede.

Idaṃ panettha pakiṇṇakaṃ – atthi saṅghakammaṃ saṅgho eva karoti, na gaṇo, na puggalo, taṃ apalokanakammassa kammalakkhaṇekadesaṃ ṭhapetvā itaraṃ catubbidhampi kammaṃ veditabbaṃ. Atthi saṅghakammaṃ saṅgho ca karoti, gaṇo ca karoti, puggalo ca karoti, taṃ pubbe ṭhapitaṃ. Vuttañhetaṃ ''yasmiṃ vihāre dve tayo janā vasanti, tehi nisīditvā katampi saṅghena katasadisameva. Yasmiṃ pana vihāre eko bhikkhu hoti, tena bhikkhunā''tiādi (pari. aṭṭha. 495-496). Atthi gaṇakammaṃ saṅgho ca karoti, gaṇo ca karoti, puggalo ca karoti, taṃ yo pārisuddhiuposatho aññesaṃ santike karīyati, tassa vasena veditabbaṃ. Atthi gaṇakammaṃ gaṇova karoti, na saṅgho, na puggalo, taṃ yo pārisuddhiuposatho aññamaññaṃ ārocanavasena karīyati, tassa vasena veditabbaṃ. Atthi puggalakammaṃ puggalova karoti, na saṅgho, na gaṇo, taṃ adhiṭṭhānuposathavasena veditabbaṃ. Atthi

gaṇakammaṃ ekaccova gaṇo karoti, ekacco na karoti, tattha añattikaṃ dveyeva karonti, na tayo. Sañattikaṃ tayova karonti, na tato ūnā vā adhikā vāti.

Apaññattepaññattavaggavaṇṇanā

500. Kakusandhakoṇāgamanakassapā eva hi satta āpattikkhandhe paññapesuṃ. Vipassīādayo pana ovādapātimokkhaṃ uddisiṃsu, na sikkhāpadaṃ paññapesuṃ.

Nigamanakathāvaṇṇanā

Ubhatovibhaṅgakhandhakaparivārehi vibhattaṃ desanaṃ atthi tassa vinayapiṭakassa, nāmena **samantapāsādikā nāma saṃvaṇṇanā** ''samantapāsādikā nāmā''ti vuttavacanasaṃvaṇṇanā samattāti āha. **Tattha** padhānaghare. **Iddhā** atthavinicchayādīhi.

Sammā udito samudito, te guṇe akicchena adhigato adhikappamāṇaguṇehi vā samudito, tena **samuditena** ''gatānaṃ dhammānaṃ gatiyo samannesatī''ti vuttāya satiyā uppāditā saddhādayo **paramavisuddhā** nāma samannārakkhattā. Iti satipi saddhādīhi vuttā hoti. Evaṃ sante ettha vutte catubbidhe sīle pātimokkhasaṃvarasīlaṃ saddhā maṇḍeti. Saddhāsādhanañhi taṃ. Indriyasaṃvarājīvapārisuddhipaccayaparibhogasīlāni paṭimaṇḍenti sativīriyapaññāyoti yathāyogaṃ veditabbaṃ. Apica saddhā ca buddhirahitā avisuddhā hoti buddhiyā pasādahetuttā. Buddhiyo pana tassānubhāvena paramavisuddhā nāma honti. Paññā saddhārahitā kerāṭikapakkhaṃ bhajati, saddhāyuttā eva visuddhā hoti. Vīriyañca samādhirahitaṃ uddhaccāya saṃvattati, na samādhiyuttanti vīriyassa suddhavacanato samādhipi vutto hoti, evaṃ paramavisuddhā saddhādayopi pātimokkhaṃ paṭimaṇḍentīti ñātabbaṃ. Kathaṃ? Paṭipattidesake satthari ca paṭipattiyañca paṭipattiphale ca saddhāya vinā sīlasamādānaṃ, samādinnavisodhanañca kātuṃ na sakkāti saddhā pātimokkhaṃ paṭimaṇḍeti. Tattha ''itipi so bhagavā''tiādinā (dī. ni. 1.255; ma. ni. 1.74; saṃ. ni. 1.249) satthari ca pūjetuṃ sakkoti. Paṭipattiyaṃ sīlavipattisampattimūlake sandiṭṭhikasamparāyikaphale ca saddhāpavatti vitthārato ñātabbā, sīlavipattisampattinimittaṃ ādīnavamānisaṃsañca ādīnavapariccāge, ānisaṃsasampādane ca upāyaṃ disvā tathā pavattamānā paññā pātimokkhasaṃvaraṃ paṭimaṇḍeti. ''Atisīta''ntiādinā appavattanārahaṃ kosajjaṃ ''yo ca sītañca uṇhañcā''ti vuttānusārena pajahitvā anuppannuppannānaṃ asaṃvarasaṃvarānaṃ anuppādanapajahanauppādanavaḍḍhanavasena pavattamānavīriyaṃ pātimokkhaṃ paṭimaṇḍeti, iminā nayena indriyasaṃvarādīsupi yojetabbaṃ. Catunnampi saṅgahavatthūnaṃ anukūlasamudācāro idha **ācāro**ti veditabbo. **Ajjava-**vacanena lābhasakkārahetu kāyaduccaritādikuṭilakaramāyāsāṭheyyapaṭipakkhaajjavadhammasamāyogadīpanena alobhajjhāsayatā dīpitā. **Maddava-**vacanena kakkhaḷabhāvakarapaṭighādipaṭipakkhabhūtamettādimaddavadhammasamāyogadīpanena hitajjhāsayādīni dīpitāni honti. **Ādi-**saddena ''khanti ca soraccañca sākhalyañca paṭisanthāro cā''tiādinā (dha. sa. dukamātikā 125-126) vuttadhammehi samāyogo dīpito hoti. Idha vuttā ajjavamaddavādayo guṇā sīlasampattiyā hetū ca honti sīlasampattiphalañca taṃsampādanato. **Sakasamayo**ti catuparisā. Etena sabhāgadukkhabhāvābhāvo sūcito. Atha vā **sakasamayo**ti sogataṃ piṭakattayaṃ sakasamayo eva gahanaṃ duddīpanattā, sakasamayassa sanniṭṭhānaṃ sakasamayagahanaṃ –

> ''Saccaṃ satto paṭisandhi, paccayākārameva ca;
> Duddasā caturo dhammā, desetuñca sudukkarā''ti. (vibha. aṭṭha. 225) –

Vuttattā yathā sakasamayassa gahanapadena yojanā vuttā, tathā parasamayassapi. **Paññāveyyattiyenā**ti anena tikhiṇena ñāṇena katasilānisitasatthasadisasabhāvapaññā vuttā. Tipiṭakasaṅkhātāya pariyattiyā pabhedo **tipiṭakapariyattippabhedo**. Tasmiṃ pabhede. Tanti ca tantiattho ca **sāsanaṃ** nāma. Idha ''tanti evā''ti vadanti. Yasmiṃ ayaṃ saṃvaṇṇanā niṭṭhāpitā, tasmiṃ kāle paṭivedhañāṇābhāvato sutamayaṃ sandhāya **''appaṭihatañāṇappabhāvenā''**ti vuttaṃ. Karaṇasampattiyā janitattā **sukhaviniggataṃ**. Sukhaviniggatattā madhurodātavacanalāvaṇṇayuttenāpi yojetabbaṃ, īdisaṃ vacanaṃ sotasukhañca sannivesasampattisukhañca hoti. ''Veyyākaraṇenā''ti avatvā ''mahāveyyākaraṇenā''ti vuttattā sikkhāniruttichandovicityādipaṭimaṇḍitapāṇiniyanyāsādhāraṇadhāraṇasabhāvo sūcito bhavati. **Yuttavādinā**tiādīsu yuttamuttavādinā ṭhānuppattiyapaññāya samannāgatenāti attho. Ojābhedepi āyusattikaraṇatādisāmatthayogānaṃ mahākavinā racitaganthassa mahantattā vā ''tipiṭakapariyattippabhede''tiādīhi sāsane, hetuvisaye, sadde cāti imesu tīsu ṭhānesu pāṭavabhāvaṃ dīpento venayikabuddhisampattisabbhāvamassa sūceti. Yesaṃ puggalānaṃ pabhinnā paṭisambhidādi, te pabhinnapaṭisambhidādayo dhammā. Tehi parivārito ukkhittasantatiupacchedamakatvā attano santāne uppādanavaḍḍhanavasena vārito so pabhinnapaṭisambhidāparivāro. Tasmiṃ **pabhinnapaṭisambhidāparivāre** uttarimanussadhammeti attho. Chaḷabhiññacatupaṭisambhidādippabhedaguṇapaṭimaṇḍite pana chaḷabhiññā uttarimanussadhammā eva. Catūsu paṭisambhidāsu atthapaṭisambhidāya ekadesova. Tadubhayaṃ sayaṃ uttarimanussadhammapariyāpannaṃ kathaṃ uttarimanussadhammaṃ paṭimaṇḍetīti ce? Rukkhaṃ rukkhassa avayavabhūtapupphādayo viya sayañca yesaṃ uttarimanussadhammānaṃ avayavattāti. Kāmāvacaradhammapariyāpannapaṭisambhidāñāṇaṃ uttarimanussadhammānaṃ anavayavabhūtaṃ uttarimanussadhammaṃ paṭimaṇḍeti, purisassa anavayavabhūto alaṅkāro viya purisaṃ. Atha vā kāmāvacarapaasambhidāparivāro chaḷabhiññāpaṭisambhidādippabhedaguṇe paṭimaṇḍeti. Lokuttarapaṭisambhidaṃ sandhāya puna paṭisambhidāvacanañca. Sāsane uppajjitvā sāsanassa alaṅkārabhūtena, yasmiṃ vaṃse uppanno, tasseva vā alaṅkārabhūtena. Saṅkhepavitthāresu itarītarakaraṇaṃ, appasannapasannānaṃ pasāduppādanābhivuḍḍhikaraṇaṃ, vuttānaṃ gambhīrānaṃ gambhīruttānabhāvakaraṇanti evaṃ chabbidhācariyaguṇayogato **vipulabuddhi** nāma. Ye dhammacintanaṃ atidhāvantā keci ucchedādinānappakāraṃ antaṃ vā gaṇhanti, ''sabbaṃ ñeyyaṃ paññatti evā''ti vā ''paramattho evā''ti vā gaṇhanti, tesaṃ buddhi micchādiṭṭhipaccayattā samalā nāma hoti, imassa pana buddhi dhammacintātidhāvanarahitattā visuddhā nāma hoti. Tena vuttaṃ **''vipulavisuddhabuddhinā''**ti. **Garūhi** ''piyo garu bhāvanīyo''tiādinā (a. ni. 7.37; netti. 113) vuttaguṇehi yuttagarūhi. Guṇehi thirabhāvaṃ gatattā **therena**.

Sīlena sīlassa vā visuddhiyā **sīlavisuddhiyā**. Avijjaṇḍakosaṃ padāletvā paṭhamaṃ abhinibbattattā **lokajeṭṭhassa**. Lokassa vā gambhīre mahante sīlādikkhandhe esi gavesīti **mahesī**ti.

Ettāvatā samadhikasattavīsatisahassaparimāṇāya samantapāsādikasaṅñitāya **vinayaṭṭhakathāya** sabbapadesu vinicchayajātaṃ

saṅkhipitvā **gaṇṭhiṭṭhānavikāsanā** katā hoti, tathāpi yaṃ ettha likhitaṃ, taṃ suṭṭhu vicāretvā **pāḷiñca aṭṭhakathañca** sallakkhetvā ye ācariyā buddhassa bhagavato mahānubhāvaṃ, vinayapiṭakassa ca vicitranayagambhīratthataṃ sallakkhetvā porāṇānaṃ kathāmaggaṃ avināsetvā attano matiṃ pahāya kevalaṃ saddhammaṭṭhitiyā, parānuggahakāmatāya ca vinayapiṭakaṃ pakāsentā ṭhitā, tesaṃ pādamūle vanditvā khantisoraccādiguṇasamannāgatena hutvā vattasampattiyā tesaṃ cittaṃ ārādhetvā paveṇiyā āgataṃ vinicchayaṃ kathāpetvā upadhāretvā yaṃ tena saṃsandati, taṃ gahetabbaṃ, itaraṃ chaḍḍetabbaṃ. Itarathā tuṇhībhūtena bhavitabbaṃ. Vinicchayasaṅkarakarena pana na bhavitabbameva. Kasmā? Sāsanassa nāsahetuttā. Hoti cettha –

''Asambudhaṃ buddhamahānubhāvaṃ,
Dhammassa gambhīranayatthatañca;
Yo vaṇṇaye taṃ vinayaṃ aviññū,
So duddaso sāsananāsahetu.

Pāḷiṃ tadatthañca asambudhañhi,
Nāseti yo aṭṭhakathānayañca;
Anicchayaṃ nicchayato parehi,
Gāheti teheva purakkhato so.

Anukkameneva mahājanena,
Purakkhato paṇḍitamānibhikkhu;
Apaṇḍitānaṃ vimatiṃ akatvā,
Ācariyalīḷaṃ purato karotī''ti.

Samantapāsādikāya gaṇṭhipadādhippāyappakāsanā samattā.

Vajirabuddhiṭīkā niṭṭhitā.

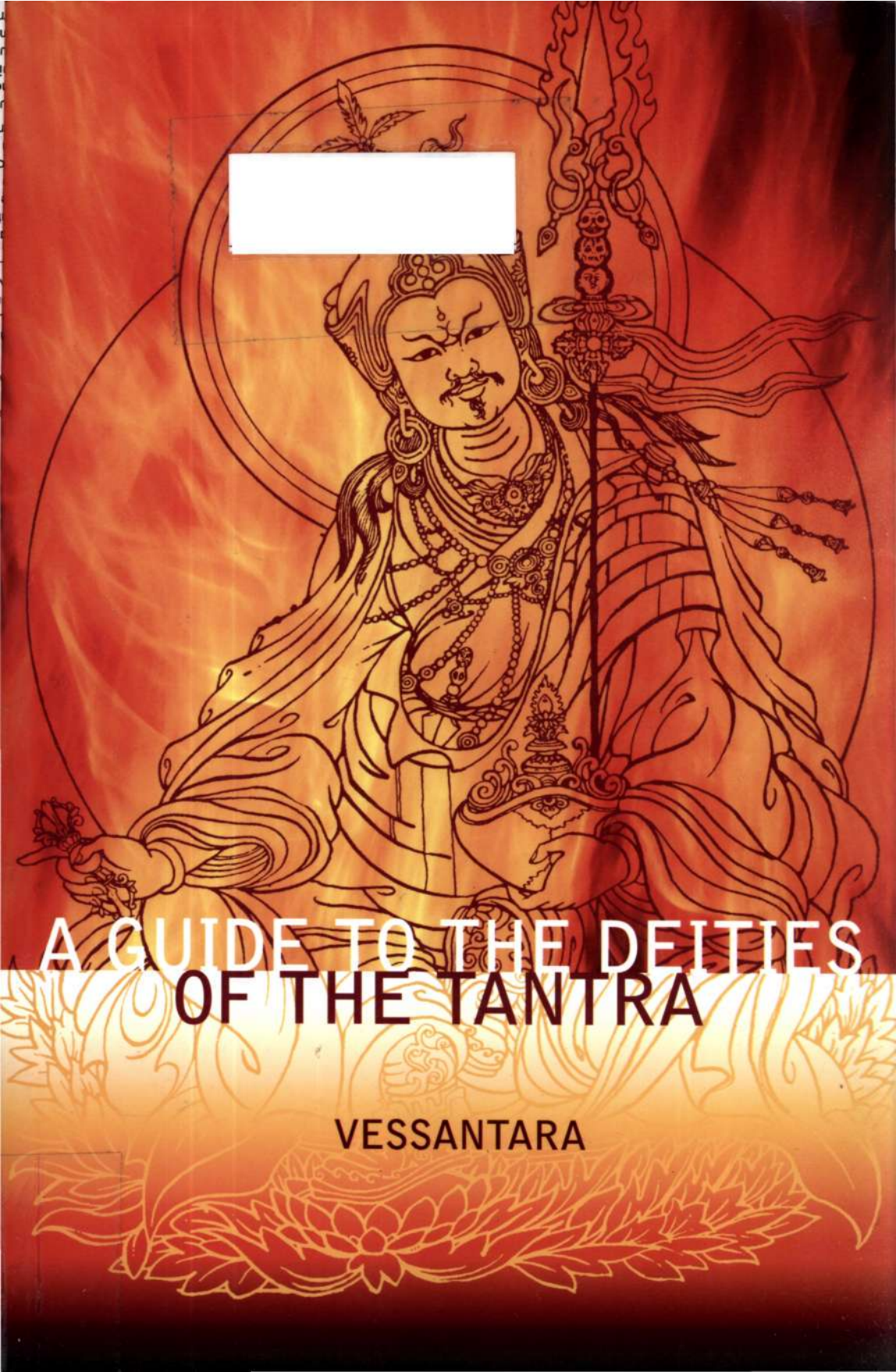

A GUIDE TO THE DEITIES OF THE TANTRA

VESSANTARA

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A Guide to the Deities of the Tantra is a fascinating insight into a subject that has captured the imagination of many but remains mysterious and exotic to all but a few.

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ISBN 9781-899579-85-3

9781899579853 51895>

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A Guide to the Deities of the Tantra

Vessantara

Windhorse Publications

Originally published as Part 4 of *Meeting the Buddhas* 1993
Revised and published as *A Guide to the Deities of the Tantra* 2008

Published by Windhorse Publications Ltd
38 Newmarket Road
Cambridge
CB5 8DT
UK

© Vessantara 1993, 2008
Cover design Sagarapriya

Printed by The Cromwell Press Ltd, Trowbridge, England

Cover image: Padmasambhava painting by Aloka
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British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

ISBN 978 1 899579 85 3

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About the Author

Vessantara is a senior member of the Western Buddhist Order. Born Tony McMahon in London in 1950, he gained an MA in English at Cambridge University. He became interested in Buddhism in his teens, and first had direct contact with Buddhists in 1971. In 1974 he was ordained and given the name Vessantara, which means 'universe within'.

In 1975 he gave up a career in social work to become more involved with the development of the Friends of the Western Buddhist Order. Since then he has divided his time between meditating, studying, and assisting the development of several Buddhist centres, including retreat centres in England, Wales, and Spain.

Vessantara is much in demand as a Buddhist teacher. For seven years he led three-month courses for people entering the Order and now gives talks and leads retreats and workshops throughout Europe and Australasia.

He has written written several books, including *Tales of Freedom, The Mandala of the Five Buddhas, The Vajra and Bell,* and *Female Deities in Buddhism.*

One

The Tantric Approach

A peaceful and saintly Tibetan monk sits in his monastery. His room is virtually dark It is hard to discern anything. As our eyes become accustomed to the dim light they take in a scene that is at odds with the serene expression of the monk. In lurid, gory detail, monstrous shapes brandishing terrifying weapons stare menacingly from the dark paintings on the walls. Hung from the ceiling are the carcasses of wild beasts. In the jumbled Sanskrit of the mantras the lama is reciting we make out the words 'Kill! Kill! Trample, destroy!'

A young woman carries her purchases through a new shopping mall. She sees the giant store as a beautiful mandala palace. The checkout girls and shoppers are gods and goddesses. She imagines that the background music is the mantra of her chosen deity. She treats her desire for a chocolate bar as though it were the wisdom of a Buddha.

A wild-eyed man stands in a cremation ground. He is dressed with ornaments made of human bone. He produces a musical instrument from the folds of his clothing. It is a human thighbone. He stares about him. In his imagination he is conducting his own funeral. His corpse has been transmuted into an ocean of nectar, upon which sentient beings are invited to feast.

A celibate nun imagines herself locked in sexual union with a young lover. During the embrace she offers him a cup fashioned from a human skull, and pours the red liquid it contains into his mouth. She tells her

spiritual teacher that this fantasy is taking on a tremendous reality for her. The guru is pleased with her progress.

I have chosen these examples as stark demonstrations of the very different world we are entering in this book. The two previous books in this series, *A Guide to the Buddhas* and *A Guide to the Bodhisattvas,* introduced readers to the various Buddhas and Bodhisattvas described in the Buddhist sutras. They are thus part of the world of the Mahayana. Their descriptions are illuminated by a Mahayana world-view. Most of them are calm and serene, exuding the great love (Sanskrit *mahamaitri)* and great compassion (Sanskrit *mahakaruna)* which conjoined with transcendental wisdom constitute the perfect expression of Enlightenment in the Mahayana sutras. The one glaring exception (literally) was the wrathful form of Vajrapani. He was an omen of what is to come in this final book of the series.

The Hlnayana and Mahayana schools are collectively designated the Sutrayana, because they are based on the sutras. The sutras are carefully preserved records of the Buddha's oral teachings, or the teachings of advanced disciples that were approved by the Buddha. The Pali suttas of the Hinayana give factual accounts of the Buddha's life and teaching. We see him seated in jungle clearings or calmly walking the dusty Indian roads. Everywhere he goes, he teaches. His teaching is pragmatic, avoiding all metaphysical speculation. In essence it is all related to suffering, and the practical methods for overcoming it. There are miraculous events, such as the 'twin miracle', where the Buddha is represented rising into the air and producing fire and water from his body simultaneously. Most of the time, though, we are in the everyday world, being taught how to work patiently with our mental states to overcome craving, hatred, and ignorance. That done, we can see life as it really is, and attain the deathless state.

Reading the Mahayana sutras we find ourselves on the very summit of existence. The Buddha sits on a Vulture's Peak[1] that no Indian traveller would recognize. He is Sakyamuni transfigured, emanating light from his body to call Buddhas to visit him from distant universes. Dimensions expand and contract. Miraculous beings appear from nowhere in the midst of the vast assembly of Bodhisattvas and arhats who are listening to

the Buddha's discourse. The medium of these sutras is the message. An infinite number of universes are embraced by the Buddha's compassion, just as his radiance lights up endless galaxies. The teaching is subtle, mysterious, ungraspable. The intellect is confounded by Perfect Wisdom, which defies the laws of logic, just as the Buddha's display of psychic powers transcends the laws of science. Our hearts expand to embrace all beings, just as the Bodhisattva appears everywhere, in all realms, in his tireless work of salvation. The Mahayana sutras appeal to the imagination. Their cosmic drama lifts us out of our mundane world and everyday selves into the archetypal realm. We are shown a vision of the Ultimate, beyond duality, beyond time and space.

Any approach to human development can become one-sided or stagnant. After a while, the Hinayana approach tended to fall into dogmatic literalism, and to spend much time in academic classification of negative and positive psychological states, rather than getting down to the job of transforming one into the other. The Mahayana's rich imagination overcame any tendency to dogmatism and narrowness. Its radical reduction of all concepts to sunyata put the academic categories of the Hinayana in their proper perspective. However, the Mahayana also fell prey at times to certain dangers. Rejoicing in the subtle sharpness of its dialectic, entranced by its archetypal glory, the feet of some Mahayana followers began to lose touch with the ground of everyday reality.

The attempt to counterbalance this tendency of the Mahayana finds expression in the Vajrayana ('way of the diamond thunderbolt'). The Vajrayana is synonymous with the Buddhist Tantric schools. The Hinayana, at its worst, had kept its feet on the ground of direct experience, but lost touch with its spiritual imagination. The Mahayana occasionally lost its head in the golden clouds of the archetypal. The Vajrayana, in a radical stroke of genius, aimed to see the archetypal in the everyday, the exalted goal of nirvana in the mud and dust of samsara. It fused Hinayana pragmatism and Mahayana imagination into the vajra of the Tantric approach to life. (I am not suggesting that these waves of counterbalancing reactions between schools were conscious. They were probably largely intuitive.) By and large, the followers of Tantra did not deny the Mahayana

approach. They saw it simply as a foundation on which to lay down their unique approach to Enlightenment.

The Vajrayana teachings find their authority not in the sutras but in the Buddhist tantras. *Sutra* literally means thread. Each sutra contains a teaching by the Buddha that has a logical thread or continuity to it. *Tantra,* however, means something woven. This suggests an added dimension. The tantras are not usually logically connected pieces of teaching. It is as though the threads of the sutras have been woven into a tapestry, in which the continuity of any individual thread may be lost from sight.

The tantras are all attributed to Sakyamuni - usually under his Tantric name of Buddha Vajradhara - and it is claimed that their teachings were bestowed by him in secret. When you attempt to relate to the everyday through the archetypal, or to manipulate spiritual forces through natural ones, what you are involved in is magic. The contents of the tantras are a witch's brew of magical spells and rituals, yogic instructions and profound teachings, often in jumbled fragments which make them unintelligible to the uninitiated. They are like the grimoires of an Enlightened wizard - who practises a transcendental magic that cannot be said to be either black or white.

The fact that Tantric texts often make little sense to a reader unprovided with the keys for deciphering them underlines the central importance of the guru in the Tantra. As we shall see in Chapter Four, the guru occupies the centre of the mandala of Tantric practice. It is through him that realization dawns. In fact, traditionally one cannot even step onto the Tantric path without the guru, for it is he who opens the gates to each stage of the path by bestowing initiation.

Tantric practices and their associated initiations are divided into different levels. Most Tibetan schools recognize four main ones: *kriya* (action), *carya* (performance), *yoga* (union), and *anuttarayoga* (supreme union).[2] The first three are known collectively as the Lower Tantras; their practice involves more external rituals.

The *anuttarayoga,* or Highest Tantra, needs no external ritual at all. At each level of Tantra one is introduced to a different degree of under-

standing, and one's relationship to the Buddha, Bodhisattva, or other Tantric deity around which the ritual centres changes. The higher the tantra, the more intimate the relationship - the more totally identified you become with the state of Buddhahood. Highest Tantra is itself divided by most Tibetan schools into the two stages of *kyerim*, the generation stage, and *dzokrim*, the completion stage. In the generation stage you work to identify yourself as completely as possible with an aspect of Enlightenment through visualization. This serves as preparation for the completion stage, which is concerned with the manipulation of subtle psychophysical energies in order to bring about a profound transformation of consciousness.

However, rather than become involved in a lengthy analysis of the technicalities of the Tantric tradition, we shall concentrate on the underlying principles of Tantra. If we can set these cornerstones in place we shall understand the essentials. Then we shall be able to approach the Tantra with confidence, without being bewildered by the extraordinary luxuriance of its forms. To do this, we are going to look in turn at seven characteristics of the Vajrayana.

1 Tantra is concerned with direct experience

We saw that Tantra developed partly in response to the Mahayana tendency to lose touch with the everyday world. Tantra is pragmatic. It has a critical 'how does it actually help?' approach to spiritual teachings. However fine your ideas, however beautiful your imaginative fantasies, if some aspect of Buddhism makes no difference to your actual experience, the Tantra is not interested. It tries to make everything directly accessible and usable. If you have not had a particular spiritual experience, it asks you to find whatever in your personal experience corresponds with it.

For example, it is as though the Tantra says, 'You say you take Refuge in the Buddha. But Sakyamuni Buddha died 2,500 years ago. If you were very highly spiritually developed you might still feel his spiritual influence, but what if you're not? You need direct contact to inspire you, not just books. So if you've missed out on Sakyamuni, who in your own experience comes closest to being Enlightened? Who are you in actual contact with who is most like a Buddha?... Your guru? All right then, as

far as you are concerned your guru is the Buddha, your Buddha Refuge.' The Tantra does the same with the other refuges, as we shall see in Chapters Five and Six.

Tantra, then, aims to enable you to experience the truths of Buddhism directly. It is not interested in theories and ideas *per se.* Like Zen, it asks to be shown, here and now in this room, non-duality, Sunyata, compassion, and all those other fine-sounding ideas. A Buddhist teacher once produced an aphorism 'work is the Tantric guru'. If you are building a wall, it is either there at the end of the day or it is not. Your ideas about what lovely walls you could build count for nothing. Hard work gives you objective feedback on your capacity to mobilize your energy and get things done. It demands a great deal of you. You really have to give yourself to it. All these things are true also of the Tantric guru, and the Tantric approach. It demands hard work and dedication to actualize the Tantric path.

Tantra is often said to be a quick path to Enlightenment. People become excited by this, but in the spiritual life you never obtain something for nothing. Unless your karma is exceptionally good, before you can truly enter upon the Vajrayana you need long preparation in the Sutrayana. In addition, the practice of Tantra requires great effort, energy, and determination. As another aphorism says, 'The Tantra is quick and easy, if you work long enough and hard enough!'

2 Tantra works with symbols and magic

If the Tantra is to be a quick path, it has to effect a radical transformation of your whole being, both conscious and unconscious. The Sutrayana addresses itself to both head and heart, but not so directly to the unconscious. If you want to involve that level of yourself in the quest for Enlightenment, you have to communicate with it and win over its energies. What language can you use to do so?

We could compare the human psyche to a great city like London or Rome. On the surface it is full of the life and concerns of the twenty-first century, but those banks and office blocks have been erected over the rubble of previous buildings. We can dig down through various strata to earlier periods. Now we find a Roman villa, now a pagan temple, now a

primitive earthwork fortification. Something similar can be seen in the development of the human psyche. We live our lives as more or less self-conscious, rational beings. Yet the level of consciousness we have reached is the latest stage of a process going back over millennia.

As far as we can tell, primitive man had little self-consciousness. He lived in a twilight, dream-like world, unable fully to differentiate between his inner and outer reality. It is as though, in the unconscious, we carry this racial memory. Our consciousness, too, has 'strata' - some of which are not rational at all. We become aware of them in dreams, and in other situations where archetypal contents well up into the light of consciousness.

To communicate with these deeper strata we have to speak their language. That language is the language of myth, symbol, and magic. Magic is the 'technology' that primitive man used to control his world. To transform our primitive depths we cannot give them lectures on impermanence and Sunyata, we have to resort to magic.

The Tantra, then, borrowed magical rites from its ethnic context and turned them to its own purposes. We can see this in sadhanas connected with the five Buddha families of the mandala (see Glossary). Aksobhya is associated with the poison of hatred, which he transmutes into wisdom. The Tantra does this by taking magical rituals of destruction and changing their aim. Instead of destroying rivals and enemies, the rites have been refined so that they now eradicate hatred and hindrances to gaining Enlightenment.

Ratnasambhava, the yellow Buddha associated with the earth, is connected with harvest magic - in fact with all rites of increase. The Tantric magician uses this magic to increase his or her energy, compassion, understanding of the Dharma, and so on.

Amitabha, the red Buddha of love, is naturally the patron of rites of fascination. Rather than practise these to compel a lover to return, the yogin or yogini causes all beings to fall in love with the Dharma.

Vairocana - serene in the centre of the mandala - holds sway over rites of pacification.[3] Again, it is the waves of negative emotion that his rites pacify. Amoghasiddhi's all-performing wisdom allows him to be

associated with success in all forms of magic, to gain the supreme *siddhi*, or magic power, of gaining Enlightenment.

The Tantric adept is even referred to as a *siddha* - one who has attained magic powers. These powers can be supernormal (such as levitation, telepathy, etc.) or involve the development of spiritual qualities. There is a well-known group of eighty-four (sometimes eighty-five) *mahasiddhas* (great Tantric adepts), who nourished in India from the eighth to twelfth centuries. They form the beginning of a chain of human Tantric practitioners who have carried on the major forms of Tantric practice to this day. The lives of these eighty-four Indian men and women abound in episodes that demonstrate the magical power over natural phenomena that they have gained through Tantric practice.

3 Tantra addresses the whole person

As we have seen, Tantra is pragmatic and down to earth. It will not leave any aspect of us untransformed. Buddhism distinguishes three aspects to a human being - body, speech, and mind, and a Tantric practice will usually involve all of them. The body may be involved through making prostrations, turning prayer wheels, circumambulating, making physical offerings, or mudra. We have seen how Buddhas and Bodhisattvas are depicted making mudras that express their spiritual qualities. The Tantric practitioner also employs mudra, using the body as a support for meditation by thus involving it. For the Vajrayana, a spiritual experience is not complete until it has percolated right through to your fingertips.

Speech is involved through recitation, especially of mantras. The mind is given complex symbolic visualizations to dwell on. In this way the Vajrayana weaves patterns of practice that involve your total being.

4 Tantra sees the world in terms of energy

If you practise the Dharma in an orderly fashion, you only take up the practice of the Vajrayana once you have deep experience of the Mahayana. *Maha* means great (so the Mahayana is the 'great way' to Enlightenment). However, *maha* also often implies 'conjoined with Sunyata' (see Glossary). For instance *mahakarund*, the 'great compassion' of the Bodhisattva, is the compassion that has arisen out of the experience of sunyata.

So if you follow the path of regular steps, as it is called, you only embark on Tantra once you have passed through the flames of Sunyata in Mahayana practice.

If you have passed through those flames, and transmuted your consciousness within them, how do you see the world? If the substantial objects and people, the discrete, separate selfhoods, have all been dissolved into processes, ever changing, then what is left? What you experience are patterns of energy, some more congealed, others more free-flowing. Tantric practice, then, is very much concerned with energy.

In particular, Tantra works with very subtle levels of energy within the human body. In some advanced Tantric practices you visualize a whole subtle energy system, composed of channels, winds, and drops (Sanskrit *nadi, prana,* and *bindu).*[4] Through directing the subtle energy flow through visualization, the energies are led into the central channel (Sanskrit *avadhuti,* Tibetan *tsa uma),* located in front of the spine. (Here, though, we are working on the level of the subtle, visualized body; relating it to the spine enables us to visualize it in the right location, it does not imply that the central channel is on the same plane of reality as the physical spine.) Once the subtle energies, or winds, have entered one or another of the cakras, the subtle energy centres of the central channel, a particularly deep level of concentration is attained. Through meditation on Sunyata while in this state, the Tantra claims you can gain Enlightenment very quickly. It is the use of meditation on this subtle energy system, not found in the other yanas, which it is claimed can make the Vajrayana a 'short path' to Enlightenment.

In this state of deep concentration, when the winds dissolve in the central channel, one experiences the mental phenomena that happen at the time of death. If the Tantric yogin or yogini has already experienced these phenomena in meditation, it enables them to go through the actual death experience, when the time comes, with awareness and control. In this way they can either transcend the endless round of birth and death altogether, or select a place and form of rebirth in which they can be most helpful to other beings.

5 Tantra makes use of the strongest experiences of life

Because the Vajrayana experiences the universe as a play of energy, it has no reason to reject any experience. All expressions of energy, even seemingly negative ones, are grist to its mill. If you see things in terms of fixed entities, then you have to reject certain experiences. If you see the world as energy, then at worst you will see energy temporarily locked into limiting or negative patterns. However, you will also see that energy as a resource, a potential which can be liberated. For the car owner, a wrecked car is useless, something to be towed away. For the scrap dealer it is a resource. Its raw materials can be melted down to make brand new cars.

For this reason, the Vajrayana works with negative emotions in different ways from the Sutrayana. The Hinayana approach is to use mindfulness to hold feelings of craving and hatred at arm's length. The Vajrayana, however, accepts these feelings as expressions of Reality just like any other, and as powerful energies to be transmuted. It is because the Tantra rejoices in these energies that it has often been misunderstood. Some people have criticized it as a mere licence to indulge, others have *used* it as a mere licence to indulge! We can see here why Tantric training has to be built on experience of the other two yanas. The Tantric practitioner has to have enough insight and self-discipline to play with fire - to ride the most raw and powerful energies of the human psyche on the road to liberation. Without sufficient prior training they will soon throw you and drag you along in an entirely different direction....

We can now begin to understand what the monk, the nun, and the yogin were doing at the beginning of our chapter. The Vajrayana looks at life to see where the most potent energies are to be found, then works to harness them. It does not have to search far. It finds craving and aversion exerting their spells most strongly in the areas of sex and death. So it uses imagery connected with these two great pillars of samsara (as we might call them) to transmute the tremendous powers locked within them.

Visualizing beautiful and handsome forms made of light can have a refining, sublimating effect on our erotic drives. However, the Tantra

goes further than gazing at, or even becoming, an attractive young Bodhisattva made of light. It uses sexually explicit imagery. It shows Buddhas locked in union with beautiful consorts, in a variety of poses. These *yab-yum* (a Tibetan phrase meaning father-mother)[5] couples are regarded with particular reverence by Vajrayana devotees, as expressions of the highest truth.

To take an example, in the Vajrayana the five Buddhas are frequently shown seated in a sexual embrace with female consorts. In this case we have to understand that the *yab-yum* couple is really one figure. Just as the four Buddhas around Vairocana are all facets of his Dharmadhatu Wisdom, so when a Buddha takes a *yab-yum* form this is a way of making explicit different aspects of the Enlightened experience which that Buddha represents. In a *yab-yum* figure, the female represents the wisdom aspect of the Enlightened experience, so she is often referred to as the *prajna*, or wisdom, of the Buddha. The male symbolizes the method or skilful means through which that wisdom is compassionately expressed in the world.

Let us briefly meet the consorts of the five Buddhas of the mandala. Entering this mandala from the east, we see Aksobhya embracing his blue consort Locana. Locana means 'she with the eye'. She expresses the clear seeing of the mirror-like wisdom.

In the south, Ratnasambhava embraces the yellow Mamaki. Mamaki means 'mine maker' - not in the sense of mines of jewels, though. Mamaki feels for all living beings as though they were her own children, her own self. They are all hers. She feels as though the whole universe is hers. When you possess her wisdom you think of everything as 'mine'. When everything is yours, when you feel for everyone, then is born the wisdom of equality.

In the west, Amitabha embraces the red Pandaravasini (white-robed one). Pandaravasini is sometimes said to be a form of White Tara. Her white robe also suggests the simile given by the Buddha for the feeling of someone experiencing the fourth dhyana, or meditative absorption. In this state, the Buddha says, you are like someone who on a very hot day takes a cool bath, and then puts on a fresh white robe. White reflects the

sun, and radiates light. Similarly, in the fourth dhyana your mind is so positive that its influence radiates and can even positively affect your environment and other people. So Pandaravasini perhaps expresses not only the discriminating wisdom, but also aspects of meditative experience - with which Amitabha is especially linked through his dhyana mudra.

In the north, Amoghasiddhi's consort is Green Tara. Her fearless compassion and instant response to the needs of living beings are expressions of the All-Accomplishing Wisdom.

Finally, coming to the centre of the mandala, in its white radiance we see Vairocana in union with the white Akasadhatesvari ('sovereign lady of the sphere of infinite space'). Here, the complementary nature *of yab* and *yum* is clearly shown. Vairocana ('illuminator') radiates the light of Buddhahood. Yet for light to radiate there must be space for it to pass through. In the Dharmadhatu Wisdom, light and Emptiness dance together, and are united in one experience.

We shall meet with much more sexual imagery in the coming chapters. If we can use such visualizations without being pulled into straightforward sexual desire, then some of the most powerful energies of our psyche will be invested in the quest for Enlightenment.

The Vajrayana also employs imagery connected with death. It loves to use ritual implements made of human bone: there are bone rosaries for counting mantras, trumpets made from human femurs, cups made from human skulls. It employs these things as reminders of death, to accustom us to impermanence. As death is usually what is most feared, handling the remnants of death develops, and symbolizes, fearlessness. Bone implements and skulls are also emblems of Sunyata, because with the experience of Sunyata one's concept of oneself as a fixed ego-entity disappears. Viewed from the standpoint of someone who has not experienced insight into Reality, and still conceives of themself as a fixed ego, the experience of Sunyata can only appear to be a kind of death.

Weapons and violence are associated with death. In the coming chapters we shall meet powerfully built figures with ferocious expressions brandishing axes, choppers, lassoes, and other medieval battle implements.

The Vajrayana uses magic ritual, and the magical traditions of both East and West have made much symbolic use of weapons for attack or defence against hostile forces. The Tantra uses swords, thunderbolts, and so on, and visualization of wrathful figures, to sublimate aggression and violent tendencies and to express the power of wisdom to smash illusion and hack down suffering.

To give some idea what these wrathful figures are like, we shall take as examples the five Buddhas of the mandala. The *Tibetan Book of the Dead* describes the appearance, in the bardo or after-death state, of their peaceful forms. These are all expressions of Reality, but if one fails to perceive their empty nature and becomes frightened by them, then from a more alienated perspective Reality begins to assume threatening forms. On the eighth day in the bardo, the Glorious Great Buddha Heruka appears. He is a wrathful deity, powerfully built, and wreathed in flames. His body is the colour of wine. He has six arms, three heads, and four legs. The text describes him in graphic detail:

> His body blazes like a mass of light, his nine eyes gaze into yours with a wrathful expression, his eyebrows are like flashes of lightning, his teeth gleam like copper; he laughs aloud with shouts of 'a-la-la!' and 'ha-ha!' and sends out loud whistling noises of 'shoo-oo!'.

He stands on a throne supported by garudas. He is locked in sexual embrace with his consort Buddha Krodhesvari. Though he appears extremely threatening, the text urges you to recognize him as the wrathful form of the white Buddha Vairocana.

Over the four succeeding days, four more Herukas - Buddhas in wrathful form - appear with their consorts. Each is the wrathful form of one of the peaceful Buddhas: Aksobhya, Ratnasambhava, Amitabha, Amoghasiddhi, and Vairocana. Their names show their association with the five Buddha families: Vajra Heruka, Ratna Heruka, Padma Heruka, Karma Heruka, and Buddha Heruka. Their bodies are of a colour corresponding to that of their peaceful form, but rather darker. So, for example, the Karma Heruka, who appears on the twelfth day, is green like Amoghasiddhi, but of a darker shade.

Sri Maha Heruka

Apart from the colours, the other clue that we are seeing transmuted forms of the peaceful Buddhas is their emblems. In their four outer arms they brandish weapons, or implements associated with death. However, their central pair of arms, with which they embrace their consorts, hold emblems that are not menacing. In every case, in their central left hand they hold a bell, symbol of the Emptiness of which they are just another manifestation. In their central right hand each figure holds the emblem of his peaceful counterpart. So the Glorious Great Buddha Heruka holds the golden wheel of Vairocana, and so on. See A *Guide to the Buddhas* for the full list of correspondences. (Rather than a double vajra, the Karma Heruka holds a sword, which is another emblem associated with Amoghasiddhi.)

Along with these wrathful deities comes a host of wrathful female figures. They are of various colours, some animal-headed, most carrying symbols of death. In this way no less than fifty-eight figures appear, forming a mandala with the Great Buddha Heruka at its centre. In every case the text urges us to see their appearance as an opportunity to break through to wisdom. If we can see their true empty nature, it says, we shall feel like someone who suddenly recognizes that a lion of which they have been terrified was only a stuffed one.

6 Tantra sees samsara and nirvana as interrelated

In what we might call 'basic Buddhism' samsara and nirvana are, for all practical purposes, a duality. You find yourself in the painful state of samsara, and set out on the path to leave it behind by attaining the peace of nirvana. The Vajrayana, however, correlates everything in samsara with an aspect of Enlightenment. The five Poisons, for the Tantra, are really expressions of the five Buddhas. In this way, samsara and nirvana cease to be a complete dualism. They are subsumed into a higher vision in which everything is an expression of Reality.

The Vajrayana follows the principle of hermetic magic, 'as above so below'. By manipulating the mundane, it aims to effect changes on the spiritual level. By seeing the mundane as a reflection of the Enlightened, it imbues the world with a sacred quality. This has a transforming effect.

If whenever you see the colour green it reminds you of the Bodhisattva Tara, who is often portrayed as green in colour, or you recognize your desire for food as simply misplaced desire for Enlightenment, then the world begins to change. The correlations the Tantra makes between the mundane and the spiritual are vast and complex, and we will not have room to touch on more than a small fraction of them.

7 Tantra begins at the highest point

There is a Zen saying, 'If you want to climb a mountain, begin at the top.' The Vajrayana would laughingly agree with this. We've seen that Tantra is pragmatic, it deals in direct experience. So if you have no direct experience of Buddhahood, it asks you to imagine, to 'act as though', to visualize yourself as a Buddha or Bodhisattva. In this way you gain a taste for what it would be like to be filled with love and wisdom. Not only that, imagination is not just fantasy. For Buddhism your mental state is decisive for the power of your actions. If you can project yourself completely into the experience, into the jewelled sandals of a Bodhisattva, even for a few seconds, then for that time, to all intents and purposes, you are that Bodhisattva.

The Tantra takes this to its logical conclusion in the *anuttarayoga.* It asks you to act all the time as though you were an Enlightened being, and to try to see the world as a Buddha would see it. This is what our young woman in the shopping mall was doing. She was practising visualizing herself as a meditational deity, identifying all sound as mantra, and seeing her environment as a mandala. By taking up the state of mind of one who has completed the path, you move along the path as fast as possible - this is the thinking of the Vajrayana. It has its dangers, which is why it needs a firm foundation in prior practice, but it also has tremendous advantages.

If you are thinking of climbing a mountain, you can just sit on a stone at the bottom and day-dream about the view from the top. Or you can climb step by step, focusing your thoughts on the difficulties of the climb before you. Alternatively, you can climb while keeping in mind an imaginative vision of the magnificent vistas you will see from the summit; they can be so alluring that you will be led upwards, not noticing the difficulties of the climb. In a sense, you are already at the top.

An overview of this book

Armed with these short explanations of some features of Tantra, we can now encounter the Tantric deities. In Chapter Two, we meet Prajnaparamita, who acts as a kind of bridge. She is the only figure in this book who also appears in the sutras. As we shall see, she personifies a set of sutras, transmuted into a goddess through the Tantric desire for direct experience. Then comes Vajrasattva, the 'diamond being', invoked for purification by followers of the 'diamond way'. In Chapters Four to Six we meet the esoteric, Tantric forms of the Three Jewels. Buddha, Dharma, and Sangha are experienced through gurus, yidams, and dakinis. In the following chapter, if we are feeling strong, we can encounter the *dharmapalas,* the Tantric protectors of the Dharma. Finally, in Chapter Eight, we put together the jigsaw puzzle of figures we have met into the great uniting symbol of the Refuge Tree.

Prajnaparamita

TWO

Prajnaparamita - the Book that Became a Goddess

One October night in 1816, Charles Cowden Clarke sat up late in his rooms in London, reading and talking with a young friend. Clarke and his friend loved literature, and they had managed to lay hands on a copy of Homer, translated by Chapman. It was dawn by the time they stopped reading and discussing. After his friend had gone, Clarke took a few hours sleep. On coming down to breakfast he found a note waiting for him. It was a perfectly turned sonnet from his fellow reader:

Much have I travelled in the realms of gold,
And many goodly states and kingdoms seen;
Round many western islands have I been
Which bards in fealty to Apollo hold.
Oft of one wide expanse had I been told
That deep-browed Homer ruled as his demesne:
Yet did I never breathe its pure serene
Till I heard Chapman speak out loud and bold:
Then felt I like some watcher of the skies
When a new planet swims into his ken;
Or like stout Cortez when with eagle eyes
He stared at the Pacific - and all his men
Looked at each other with a wild surmise -
Silent, upon a peak in Darien.

Clarke's friend can only have had two or three hours in which to produce his poem. It would be an achievement for any poet to fashion something

so fine so quickly, and after a sleepless night. For a twenty-year-old it was extraordinary. That breakfast-time note to Clarke was one of the first declarations of the poetic genius of his friend John Keats.

The 'realms of gold' in which Keats has travelled are of course the worlds of literature, of the imagination. (Among other things, Apollo is the god of poetry.) Through his poem we can remind ourselves of the tremendous value and power not just of literature, but of the written word.

Nowadays we are glutted with print. So surfeited are we that it is easy to take books for granted. We can buy the thoughts of the world's greatest minds, and read them on the bus. However, the mass production of literature is still quite a new development. Six or seven centuries ago every book was precious, for they all had to be painstakingly hand-copied. A prince with a hundred volumes would have possessed a large library.

If you were a scholar at that time you would have had to wander from place to place - from one library to the next. You might have heard of a book and had to travel hundreds of miles to consult one of the few copies in existence. If you had wanted to study it intensively you would have had to stay where the book was kept, or copied it yourself, which might have taken months - even if you did not embellish the book, as was often done in the scriptoria of the monasteries. Or you might have travelled with your library on your back - like Marpa returning home to Tibet with the teachings he had gathered in India. And, like Marpa, you might easily have lost those hard-gained volumes.

How would we feel if we had copied by hand all the books in our possession? How much more would we value them? Even for Keats, much closer to our own time, a new book was a treasure.

We need somehow to regain this feeling of appreciation, even of reverence, for books, if we are to begin to enter into a proper relationship with the Perfection of Wisdom literature. If even ordinary books can be so precious, then books containing the highest insights of humanity must be extraordinary treasures indeed.

Ordinary books are valuable because they crystallize and preserve knowledge, memories, ideas, and experience. The Perfection of Wisdom

literature encapsulates - as far as it is possible in words - the experience of Enlightenment. I am stressing this point because in almost any city in the Western world it is quite easy to buy a book of the Perfection of Wisdom and read that on the bus. How you read the Perfection of Wisdom (Sanskrit *Prajnaparamita)* literature is supremely important. One of the earliest Wisdom texts admonishes us in its opening line:

> Call forth as much as you can of love, of respect and of faith!

Gaining wisdom is at least as much a matter of becoming receptive emotionally as of intellectual acuity. This, as we shall see later, was one of the main reasons why the Perfection of Wisdom literature transformed itself into a goddess - to teach more effectively by appearing in a form that people would love to dwell upon.

For Keats, Chapman's Homer is a catalyst. While reading, his imagination starts to fly. He feels as though he has seen a new planet, or discovered a new ocean. Hernan Cortez was the 'conquistador' who subdued the Aztecs. In the sonnet, though, he is a positive figure. Cortez has landed on the Caribbean coast of modern-day Panama. He has walked inland with his men and climbed a peak, to discover an ocean vaster than the one he has just crossed, stretching away below him. Gazing at this new realm of possibility, he and his men are struck silent.[10]

Keats feels he has found a new vantage point in himself, seen possibilities he never knew existed. This should be the case when we first encounter the Perfection of Wisdom literature. The books themselves are just catalysts for a new vision of the universe. An undreamed of realm begins to unfold itself. If you enter fully into this golden realm, then, like Cortez's men, words will fail you. You will be unable to describe what you have apprehended. Someone who has used the Prajnaparamita literature to enter the transcendental realm is said to be like a mute who has had a dream.

The development of the Perfection of Wisdom literature

According to tradition, the Perfection of Wisdom literature springs from Sakyamuni Buddha, but he found that the teachings were not appropri-

ate for the men and women of his time, and shortly before his *parinirvana,* or passing away, he entrusted the teachings to the nagas.

Nagas in Buddhist tradition have something of the same characteristics as dragons. They are long-lived, wise, and can function as guardians of treasures. Nagas live at the bottom of the ocean, and it was in their watery kingdom that the Wisdom teachings were preserved. Several centuries later one of the greatest figures in Buddhist history, Nagarjuna, came to the edge of a certain lake and received the Perfect Wisdom teachings from a naga princess.

The first Perfection of Wisdom teachings appeared about 100 BCE. During a two hundred year phase of development the basic texts of the literature appeared. The oldest are probably the *Astasahasrika,* or *Perfection of Wisdom in 8,000 Lines,* and its verse counterpart, the *Ratnagunasamcaya-gatha* (verses on the storehouse of precious virtues).

In the following 200 years the Perfection of Wisdom literature achieved great popularity. So much devotion was lavished upon it that it expanded. One text even reached 100,000 lines in length.

The succeeding 200 years (roughly 300-500 CE) saw the Perfection of Wisdom spread throughout India and into China. In this phase the new texts became increasingly concise. Among them are two of the most famous and important of all Buddhist works: the *Diamond Sutra* (Sanskrit *Vajracchedika)* and the *Heart Sutra* (Sanskrit *Hrdaya)."*

By the year 700, the process of contraction had gone as far as possible. There is a 'Perfection of Wisdom in a Few Words' which says it is for the 'dull and stupid'. There is even the 'Perfection of Wisdom in a Single Letter'! This is the letter A, which in Sanskrit is a negative prefix. It is as though the text says that whatever you think, however you try to describe the world, you should put the word 'not' before it. However you explain the universe, Reality is not that. The Perfection of Wisdom denies that you will ever catch Reality in the clumsy net of words and concepts, and breaks up your preconceptions about everything. You say you are of a certain age, sex, nationality, occupation, and so on. The 'Perfection of Wisdom in One Letter' denies that in Reality you are any of these things.

They are just the fool's gold of conventional descriptions, not the true gold of Reality.

Also during this period, something very remarkable happened. The Perfection of Wisdom, under the influence of the Tantra, began to change. This literature of uncompromising paradox and intellectual subtlety transformed itself. From being an intellectual thunderbolt, destroying conceptualizations, it was reborn as a wisdom goddess and a mantra. Examining this extraordinary 'sea change' can give us insights into the Tantric approach to self-transformation.

Tantra, we have seen, is always concerned with direct experience. Rather than denying words and concepts in the hope that you will reach beyond them, it employs a different approach. It tries to help you leave behind conceptualization by entering an imaginative realm. You enter a realm of light, travel in a realm of gold. In this archetypal realm you are brought face to face with Wisdom, in the most appealing form imaginable.

At about the time of Charlemagne, the figure of Prajnaparamita (Tibetan *Sherapkyi Pharoltuchinma)* as a Wisdom goddess began to appear in the East. She had different forms: sometimes golden, sometimes white. She appeared with two, four, or six arms, or even (in a form popular in Cambodia) with eleven heads and eleven pairs of arms.

She appeared, over time, in Japan, Java, Cambodia, China, and Tibet. However, the Tibetans had already fallen in love with Tara, so her cult never gained great popularity there. It was in India, above all, that the goddess Prajnaparamita manifested. There was even a great statue of her on the Vulture's Peak at Rajgir, where the Buddha gave so many discourses.

India being the centre of devotion to Prajnaparamita, when the Muslims trampled Buddhism underfoot in that country, her cult largely disappeared. As the Muslims systematically destroyed the monasteries, smashed statues, and burned books, the Wisdom goddess went into hiding.

It is really only in the twentieth century, and due largely to the work of one man, that the goddess is once again displaying her face in so many

different lands. The life's work of the German scholar Edward Conze was to translate virtually all the Perfection of Wisdom texts into English. Thanks to his efforts the goddess moves freely among us once more.

Though the cult of Prajhaparamita survived and continued outside India, so weakened had it become that after extensive research Edward Conze could catalogue fewer than fifty icons of her in existence. Since then, at least one more has come to light. A few years ago a film crew went to Tholing in western Tibet to record the extraordinary temple paintings there. They had been neglected, and some were so covered in dust as to be unrecognizable. The crew filmed the dust being carefully removed from an anonymous mural. As the picture was cleaned in front of it, the camera recorded the apparition of an exquisite golden goddess.

Emblems of the Wisdom goddess

In her different manifestations, Prajnaparamita is shown with various symbols or emblems. There are six main ones, and we shall perhaps come to understand our Wisdom goddess better if we look briefly at each of them in turn.

(I) The lotus. The lotus is a symbol for that which transcends the mundane. So, although we have been speaking of her as a goddess and of meeting her in the archetypal realm, it is clear that Prajnaparamita is essentially a manifestation of the *dharmakaya.*

The lotus is also a symbol of spiritual receptivity. To 'understand' the Perfection of Wisdom we have to be prepared to stand under it, and learn from it. In doing so we may even have to accept that we do not know anything about anything, spiritual or mundane! This is, in a sense, the message of the *Heart Sutra* - that our experience is ungraspable, and even the concepts of Buddhism do not capture the truth of things. At best they are only 'fingers pointing to the moon'.

(2) The book. Her association with the book emphasizes that Prajnaparamita embodies the wisdom of all the books in the Perfect Wisdom corpus. The book also represents the fact that, although we aspire to go beyond words and concepts, most of us cannot just ignore culture and learning. We need to train and develop our rational faculty, not try to

dispense with it. Once we have fully trained our intellect, then we can turn it to the Perfection of Wisdom, and let it discover for itself its inadequacy in apprehending Reality. The rational mind has to be developed to a point where it can see through itself- acknowledge its own limitations.

(3) The vajra. It may seem strange for a gentle goddess to wield such a weapon - though Athena, another wisdom goddess, is also a warrior. Transcendental wisdom is both soft and hard. It is soft in the sense that it is subtle and elusive. If you try to grasp it directly you will always fail. It comes to you gently, from the side, as it were - from a 'direction' you cannot cover. Because of that it is hard in the sense that it cannot be parried. It smashes to pieces all our mundane ideas about reality. Thus Perfect Wisdom has a destructive aspect, which the diamond thunderbolt well symbolizes.

(4) The sword. The flaming sword is an attribute of Manjusri - the Prince of Wisdom. Manjusri and Prajnaparamita represent two methods of approach to the goal of wisdom, so it is not surprising that they should share certain symbols.

(5) The mala. A mala (Tibetan *trhengwa* - literally 'garland') is what in the West would be called a rosary. In Buddhism it is used for counting mantras and other practices. Its association with Prajnaparamita suggests the importance of repetition for arriving at wisdom. In the West especially, where novelty is the great goddess, we tend to flit from one experience to another. All too often having done, or read, something once, or at most a few times, we feel we have drunk the experience to the dregs. Novelty lives on the surface of life, but Perfect Wisdom is preserved in the depths.

To achieve wisdom through the Perfection of Wisdom texts we have to read them repeatedly (some of the sutras reiterate themselves - eighty-per-cent of the *Perfection of Wisdom in 100,000 Lines* consists of repetitions.) We need to meditate repeatedly on the same themes of emptiness and impermanence. It is only with this devoted, loving return to the same sources of inspiration that we shall gradually deepen our insight, shall come to understand the same sutras and subjects in ever-deepening

ways. Prajnaparamita does not reveal all her secrets at a first meeting. To woo her successfully we have to be faithful to her.

(6) The begging-bowl. This is the utensil of the wanderering Buddhist monk or nun. It symbolizes the movement away from worldly ties. It implies the need for renunciation if we are to find Perfect Wisdom. We may not physically leave our home and our country, but in the search for Wisdom we shall have to be prepared to give up our old cramped self and our conventional ideas about the world.

The visualization of Prajnaparamita

We have seen that Prajnaparamita appears in a number of forms, and can have various symbolic attributes. Naturally, then, there are various traditional ways of visualizing her. Geshe Kelsang Gyatso describes a practice in which she is visualized in connection with recitation of the *Heart Sutra.* ~ This practice was used in Tibet for warding off hindrances - especially the four Maras. These are personifications of all the negative forces - internal and external - that hinder our quest for Enlightenment.

The *Sadhanamala,* a very important Indian collection of visualization practices, gives nine different sadhanas of Prajnaparamita. Rather than examining a sadhana in detail, we shall look at part of one of these visualizations. It begins with a series of magical transformations that take place within the blue sky of Emptiness.

First, on a lotus and moon in front of us, appears the syllable *dhih.* This is the seed syllable particularly associated with transcendental wisdom. We have already met it in the mantra of Manjusri. The seed syllable shines in the blueness, made of golden-yellow light.

Next we see a book of the Perfection of Wisdom. It is usually visualized not as a bound volume but in the form that one finds in Tibetan monasteries. The leaves of the manuscript are sandwiched loose between covers - like a thick book with no spine. They are then wrapped in silk. Perhaps in the future, Western meditators will see it as an ancient, leather-bound volume.

Then on a full-blown lotus appears Prajnaparamita herself. So the sequence of the visualization is first the seed syllable, then the book, and

finally the goddess. It is as though the practice recapitulates the whole development of Perfect Wisdom in human consciousness. First there is just the blue sky, the experience of Emptiness itself. Then the seed appears - a communication of Wisdom on the most subtle of levels. Next the teaching is put into words, into the Perfection of Wisdom literature. Finally it appears again, transfigured into a golden goddess.

This goddess is seated on a blue lotus and a white moon mat. She is not sixteen years old like the Bodhisattvas; she is much more mature than that, though still very beautiful. Wisdom is something that takes time to ripen. Prajnaparamita is often described as 'the mother of all the Buddhas'. She is mature in having given birth to countless Buddhas. Prajnaparamita represents the realization of Sunyata, and there is no other way to gain Enlightenment. As the *Heart Sutra* has it,

> A Bodhisattva, through having relied on the perfection of wisdom, dwells without thought-coverings. In the absence of thought-coverings he has not been made to tremble, he has overcome what can upset, and in the end he attains to nirvana.

It is Perfect Wisdom which gives birth to Buddhahood. Prajnaparamita is said to regard the Buddhas like a mother fondly watching her children at play. She wears a tiara with jewels of the five colours. These embody the wisdoms of the five Buddhas. Her hands are placed in the mudra of teaching the Dharma. She holds the stems of two lotuses, which open out into pale-blue blossoms, one at each shoulder.'[4] As always, upon each of them is a white moon mat. On each moon mat lies a book of the Perfection of Wisdom.

There is just one more very striking feature of the goddess. We have said that she is golden yellow in colour. However, if we look closely we shall see that the golden-yellow light from her body is given off by millions of Buddhas. Her whole body is made up of golden Buddhas. It is as though the goddess of the Perfection of Wisdom is a great galaxy. Seen from afar, the galaxy is in the most pleasing shape imaginable. Coming closer, we see that it comprises endless Enlightened Beings: constellations of Buddhas, starry multitudes of Awakened Ones.

Then light emanates from the centre of the galaxy, from the heart of Prajnaparamita. Down the light ray comes the mantra of the Wisdom goddess: *om ah dhih hum svaha.* It enters your heart and begins to echo there, bestowing wisdom on you through another of its transformations.

The mantra *om ah dhih hum svaha* which is used in this sadhana conveys the message of the Prajnaparamita literature, but through the medium of symbolic sound. It is one of three mantras commonly associated with the Perfection of Wisdom. It is not readily translatable, appealing only to a level of the psyche that does not trade in words.[15] The other two common mantras can be given some rational explanation.

First there is the mantra *gate gate paragate parasamgate bodhi svaha."* This comes at the end of the *Heart Sutra,* and is more generally associated with the Perfection of Wisdom literature than with the Wisdom goddess, though it does appear in some of her sadhanas. It has been translated by Edward Conze as 'Gone, gone, gone beyond, gone altogether beyond, O what an awakening, all hail!' The mantra symbolizes a deepening apprehension of Reality. According to one tradition, its first four words correspond to the four levels of Sunyata. The first *gate* (pronounced *gutt-ay)* symbolizes going beyond samsara. The second represents the emptiness of the concept of nirvana, especially the view of Enlightenment as something distinct or separate from the phenomenal world. With *paragate* one realizes the emptiness of all distinctions, and in particular that between samsara and nirvana. With *parasamgate* one goes beyond all concepts whatsoever, even letting drop the idea of Sunyata. Gelukpa lamas relate these four words to the first four of the Mahayana paths, and *bodhi* or *bodhi svaha* to the fifth.[17]

Secondly there is the homage found at the beginning of the *Heart Sutra,* which can be repeated as a mantra: *om namo bhagavatyai aryaprajhaparamitayai.* Edward Conze translates this as 'Homage to the Perfection of Wisdom, the Lovely, the Holy'. The *gate gate* mantra, with its association with the four levels of Sunyata, might appeal to those more intellectually inclined, whereas this invocation is an outpouring of faith and devotion to the goddess. It is characteristic of Buddhism that it should provide such differing paths to the goal.

Regularly performing a sadhana of Prajnaparamita produces an ever-deepening involvement with the Wisdom goddess. To start with, the goddess becomes a focus for devotion. For men, her practice can often absorb the romantic and other feelings that might be evoked by meeting a beautiful, mature woman. For women, she is often a figure with which to identify, the most positive of all role models. Thus for both sexes energy can easily be engaged by the meditation, and hence poured into the contemplation of Wisdom.

If this process continues, the practice enters the realm of the archetypal. In Jungian terms, a man may project the highest aspect of his anima, while a woman may encounter the Magna Mater. She becomes for the meditator the archetypal Wisdom goddess found in many traditions. For the Gnostics she was Sophia, for the Greeks Athena. She is found in the Tarot as the High Priestess, who holds a scroll - corresponding to the book of Prajnaparamita. She is seated between two pillars - one light, one dark. Imbibing her knowledge will enable you to pass between the pillars and transcend all dichotomies.

Prajnaparamita is the Wisdom goddess of India - once described as staggeringly beautiful to the point of being scorching. Her meditation can become a way of experiencing the archetypal beauty of the refined levels of one's mind. Finally, with faithful practice, she can become far more than that. She can become the experience of transcendental wisdom itself- the transcendence of the world of subject and object.

Anyone who reaches this level will truly begin travelling in realms of gold. They will be carried up to a fresh vantage point, a new peak of their being. From that pinnacle they will see not a new ocean or a new planet, but a new reality. They will be reborn out of the infinite creativity of the Wisdom goddess, and will add their brilliance to the galaxy of golden Buddhas.

Vajrasattva

Three

Vajrasattva - Prince of Purity

In meeting Vajrasattva (Tibetan *Dorje Sempa)* in this chapter, we are encountering for the first time a Buddha who does not appear in the Mahayana sutras, only in the tantras. He is a rather mysterious, even esoteric, figure, who plays a number of important roles in Tantric practice.

Sometimes he appears as a kind of reflex of the deep blue, immutable Buddha, Aksobhya. At other times he appears as the 'adi-Buddha' - pure white, naked and unadorned, in sexual embrace with a white female partner. *Adi* means from the beginning or primordial. This does not mean he has existed since the beginning of creation - Buddhism does not think in those terms. The adi-Buddha does not appear at a first point in time, he transcends time altogether. He represents the potential of the mind to transcend the continuum of time and space, a potential that is always available to us. When you emerge beyond these limitations of consciousness, you find you are Enlightened. Not only that; beyond time, you find you have always been Enlightened. In your essential nature you have always been a 'diamond being', have always been Vajrasattva.

This diamond nature, outside time, is totally pure. It has never been sullied or stained by any of your actions within time. Hence Vajrasattva represents the beginningless purity of your deepest nature. The path to Enlightenment of the devotee of Vajrasattva, then, is a path of ever-increasing purification.

One of the most important sets of meditation practices in the Tantra, used in slightly varying forms by all schools of Tibetan Buddhism, is

known as the *mulct,* or Foundation, Yogas.[18] These are often performed as preliminaries to the practice of Highest Tantra *(anuttarayoga),* and are in themselves extremely effective methods of self-transformation.

The first, according to a common Nyingma classification,[19] is Going for Refuge and Prostrations. This involves visualizing a vast assembly of Buddhas, Bodhisattvas, and other symbols of the transcendental path, and reciting a formula committing yourself to attain Enlightenment. At the same time you make full-length prostrations on the ground, and imagine all living beings reciting and prostrating with you. This recitation and prostration is repeated 100,000 times over a period of months or years. Performed wholeheartedly, this practice greatly deepens your commitment to following the Buddhist path to its endless end.

The aim of the second practice is the development of the Bodhicitta, the cosmic will to Enlightenment. Again, there is a verse to be recited 100,000 times. By the time this is completed, you know that you can never be satisfied with making your own escape from the prison of samsara. You are now committed to engineering a 'mass breakout' - to helping all living beings to attain Enlightenment.

Out of the first two mula yogas comes the determination to gain Enlightenment as fast as possible, so as to help all living creatures who have been circling in samsara since beginningless time. But, according to Buddhist tradition, you too have been taking rebirth since beginningless time, and in all those lives, being unenlightened, you have presumably been piling up unskilful deeds, which hinder you from gaining Enlightenment. How on earth can you ever purify yourself?

It is here that Vajrasattva comes to your rescue. The third Foundation Yoga involves repeatedly visualizing Vajrasattva and reciting his mantra - once again until the number of recitations reaches 100,000. This practice is a very deep purification of all levels of your being - body, speech, and mind.

It is very important to understand how this purification works. The purificatory practice is not of the same order as the unskilfulness which it purifies. (After all, if that were the case, since you have been heaping up hindrances since beginningless time it would take endless aeons to purify

them.) On the contrary, Vajrasattva's purification comes about through the realization that in your deepest nature you were never impure.

Your true Vajrasattva nature is beyond time and space. It is primordially pure because it is on a level of 'existence' to which karma does not apply. That is why it can purify all your karma.

Sadhanas of purification of Vajrasattva are much used in the Tantra. They are performed as part of the Foundation Yogas, and frequently as a daily practice. They are also used to repair infractions of vows, whether the Bodhisattva ordination vows or the Tantric *samaya* - the vows taken during Tantric initiation. There are many such sadhanas, though the differences between them are relatively superficial.

In sadhanas of purification, Vajrasattva is usually visualized as white in colour, though different sadhanas may specify slightly different forms. In some he holds a vajra to his heart and a bell at his left hip or knee, in others he holds the vajra and bell crossed. In some he is a single figure, in others he appears in the form known as Heruka Vajrasattva, embracing his white Tantric consort.

There are other sadhanas of Vajrasattva in which he may appear in other colours. Frequently he is a deep or sapphire blue. I know of devotees who visualize a yellow form. You also find mandalas of Vajrasattvas of the same five colours as the Buddhas: white, yellow, red, blue, and green. However, we shall concentrate here on a form of Vajrasattva meditation which is used for purification, as it is in this context, as a purifier of faults and negative karma, that he is most commonly invoked.

A sadhana of purification

For this purification meditation to be most effective, it needs to be prefaced by a period of reflection in which we make a frank appraisal of our shortcomings. The path of purification begins with acceptance of the *need* for purification. Vajrasattva can only purify us to the extent that we honestly recognize how far we have strayed away from his diamond light. The more wholeheartedly we admit to what stands in our way on the path to Buddhahood, the more complete will be the purification. Here we are not concerned with beating our breasts, wanting to atone for

Heruka Vajrasattva

the offence our sins have caused to some external deity. We just make an honest assessment of our own inadequacies, failings, or even evil, and regret the suffering we have caused ourselves and others. This is done in the context of the understanding that the beauty and strength of Vajrasattva is *our* beauty and strength, from which our negative actions have estranged us.

That done, we allow everything around us to dissolve into a vast blue sky. Its infinite freedom stretches away in all directions. All our hopes and fears, our chains of thoughts, vanish into the blueness. Everything is still.

Above our heads, out of the blue emptiness, flowers a perfect white lotus. Above it is a circle of white light, a moon mat. On this spotless throne appears a figure made of white light. He is seated serenely in full-lotus posture, wearing dazzling silks and jewels made by craftsmen in light.

His right hand is held to his heart, palm upwards. Balanced perfectly upright upon it is a vajra, the diamond sceptre of the Enlightened Ones. The vajra may appear as gold or crystal. Whatever its semblance it is made of light, of Mind, of Reality itself.

His left hand is at his left side, holding a vajra-bell (Sanskrit *vajraghanta)* - a silver bell with a vajra handle. His head is crowned with a diadem of five jewels, and his body is surrounded by an aura of five-coloured light: white, yellow, red, blue, and green - symbolizing that Vajrasattva is the union of the mandala of the five Buddhas, the complete embodiment of their wisdoms. He has long black hair flowing over his shoulders, and he looks down at us with a smile that transforms our universe. It is a gaze of total acceptance.

At his heart's core is another small white lotus and moon mat. On this, standing upright, is the deep-blue seed syllable *hum.* Around it is a circlet of white letters, like a string of pearls. These are the letters of the 'hundred syllable mantra' of Vajrasattva.

As we deepen our concentration on the radiant figure above us, we see dewdrops of white light-nectar forming on the *hum* and the white mantra garland. These drops become heavier, fuller. Slowly they begin to fall. They flow down through the vacuous body of Vajrasattva and kiss the

crown of our head. The nectar drops are very cool, very soothing, very healing. They flow into our body, drop by glistening drop. We feel more deeply refreshed than a thirsty nomad at an oasis spring.

The rhythm of the falling nectar quickens. The descending drops are no longer distinguishable. They become a flowing, curative stream, pouring from Vajrasattva's heart into our body and mind. The light-stream begins washing away all our unskilful karma, all our foolish actions, all our selfishness. Even physical diseases are cleansed away. Clouds of darkness fall from us.

The purification is reinforced by the turning of the letters in Vajrasattva's heart. They dance gently around the *hum,* chanting the sound of the mantra: *om vajrasattva samayam....* One by one the hundred syllables restore us to our true home, reconcile us to our true nature.

The glistening light-nectar cleanses us of even our flesh-and-blood nature, born to die. Our body becomes like a perfect crystal vase. This body-shaped light-vase is completely filled with the white nectar. We feel light, pure, and free as the blue sky.

There is more to the sadhana, but perhaps this is enough to enable you to get an inkling of the sense of release and purification that successful practice of the sadhana brings about.

In Tantric circles, this sadhana is known to be very strong medicine with far-reaching effects. It purifies body, speech, and mind. It is not unusual for there to be physical side-effects from its performance.

Vajrasattva is sometimes referred to in the Tantra as the one who saves from hell. This is no doubt partly because his sadhana is used for repairing broken Tantric vows. (Neglecting to keep the Tantric vows is considered very unskilful karma, which will have unpleasant consequences.) His meditation is considered to be particularly efficacious as a preparation for death, or when performed on behalf of someone who has died.

The meditation is a very good antidote to irrational guilt, or self-hatred. It is effective in overcoming unhelpful self-views which, sadly, people sometimes pick up from some aspects of their Christian conditioning. Through this meditation you can realize that you are not a 'miserable

sinner', but pure in your essential nature. In contrast to the doctrine of original sin, Tantric Buddhism asserts original purity - an unquenchable purity that has lain hidden since beginningless time. In meeting Vajrasattva you find once again the indestructible, pure essence of the mind.

Vajrasattva as spiritual protector

In the case of some Buddhas and Bodhisattvas there is, as we have seen, a particular myth or archetypal pattern that serves as an approach to experiencing them. For Vajrasattva that myth is the myth of the return journey. A story in the *Saddharma Pundarika* gives a good example of this. A young man leaves his father's house and wanders from place to place, finding work where he can. Over the years he travels to many distant countries, but he is always poor, surviving on the most menial work. Meanwhile, his father has been amassing a great fortune, and longs to find his son and share his happiness with him.

After many years the son in his wanderings comes upon a great mansion with a man sitting outside displaying his wealth in the ostentatious Indian fashion. He starts to move away, but the rich man - who is of course his father - sees him in the crowd. Though his son does not recognize him, his father recognizes him at once. He sends messengers hurrying after him, but the son assumes he is in trouble, and evades them.

At this point the rich man realizes that his son has become so used to his low status that he is deeply scared of the rich and famous. So he sends servants, dressed in old clothes, to see his son. They offer him a job, just working in the grounds of the mansion. The son accepts. His first task is to clear away a large mound of earth. Gradually, though, he is promoted until he becomes used to entering the mansion. His promotion continues until finally he becomes the rich man's steward and treasurer, accustomed to handling his great wealth. Only at that point does the rich man reveal that his steward is his lost son, and that the fortune he is administering is his own inheritance.

The myth of Vajrasattva is echoed in all stories in which the hero or heroine is lost and finally returns to their homeland. We are all alienated from

our essential nature, and hence wander through the world believing ourselves poor and worthless. Through the practice of Vajrasattva, we contact our true nature, our spiritual inheritance, and become possessed of riches beyond our dreams.

This movement from alienation to discovering and identifying with our true nature is exemplified by the developing movement within the 'hundred syllable mantra' of Vajrasattva.

The mantra begins: *om vajrasattva samayam anupalaya* - 'Om Vajrasattva! Preserve the bond!' The word *samaya* means bond, or contract. When you are initiated into the practice of a particular Buddha or Bodhisattva, it is as though there is an agreement made. You for your part agree to perform the practice faithfully, to invoke the Enlightened experience regularly in the form of that particular Buddha or Bodhisattva. The Enlightened Mind for its part - and of course we are speaking metaphorically here - agrees to bestow on you the fruits of the practice.

So it is as though, before we begin the mantra, we are in a state of alienation from our essential nature. This alienation is usually experienced emotionally. Vajrasattva's shining figure may appear mysterious, distant, even cold and aloof, like some far-off snow peak. However, through recalling our bond with Vajrasattva, we realize that we are linked to him, a connection exists between us and Enlightenment, and through spiritual practice we can close that gap.

Vajrasattvatvenopatista - 'As Vajrasattva stand before me.' Here we begin to see that, however far we may have strayed away from it, we are in a sense still protected by our diamond nature. We begin to see Vajrasattva as a spiritual friend. We realize that in the depths of our being is a tremendous spiritual power which, if summoned, will come to our aid. We could see the mantra as a magic spell. With it we conjure Enlightenment to appear before us in the form of Vajrasattva.

Alternatively, *upatista* could be translated 'stand by me'. This suggests an image of being in a battle, surrounded by enemies, and losing ground. At the end of your strength you remember that long ago, you cannot recall when, a great hero vowed that if you called on him he would come to protect you. So you invoke Vajrasattva. The next thing you know, a

diamond warrior has appeared from nowhere, standing shoulder to shoulder with you.

Drdho me bhava - 'Be firm for me.' He covers your weaknesses. At the sight of him, eyes cool and clear, dauntless and resourceful, your attackers fall back. He is that higher aspect of yourself which will always stand firm, unshakeable as the diamond thunderbolt in his hand.

Sutosyo me bhava, suposyo me bhava, anurakto me bhava - 'Be greatly pleased for me. Deeply nourish me. Love me passionately.' Now the relationship becomes much closer. Vajrasattva is no longer a distant protector; he has become an intimate friend. His radiance has become a white fire, melting with its love everything that keeps you standing cold and aloof from truth.

Sarva siddhim me prayaccha, sarva karmasu ca me cittam sreyah kuru hum - 'Grant me *siddhi* in all things, and in all actions make my mind most excellent. *Hum.'* The relationship between you is now so close that Vajrasattva can have a deeply transforming influence on you. With these lines you open yourself completely to him.

Ha ha ha ha hoh - Having confessed and let go of everything negative which distanced you from Vajrasattva, the last millimetres of separation from him disappear. You become Vajrasattva, eternally pure, and as soon as you do so you see that you have always been Vajrasattva, pure and Enlightened since beginningless time. The joy and release of this experience is expressed in a peal of laughter that echoes through eternity. The five syllables of that laughter represent total penetration of the wisdoms of the five Buddhas.

Bhagavan sarva tathagatavajra ma me muhca - 'Blessed one! Vajra of all the Tathagatas! Do not abandon me.' Vajrasattva is the vajra of all the Tathagatas, inasmuch as he represents the primordial purity and intuitive realization of Sunyata which is the essence of all Enlightened experience. Having gained the Enlightened perspective of Vajrasattva, not only do you realize your essential unity with the insight of all the Buddhas, you also see clearly that the essential nature of all beings is also pure and empty. To emphasize this, in some Vajrasattva sadhanas you

visualize all other sentient beings being transformed into Vajrasattva, just as you have been.

Vajri bhava mahasamayasattva ah - 'Be the vajra bearer, being of the great bond! *ah.'* Under certain circumstances the syllables *hum phat* are added to the end of the mantra. They are not really translatable. The *hum* is usually appended when the mantra is being recited for the benefit of someone who has died. The *phat* is considered by Tibetan tradition to be efficacious for subduing demons.[22]

Looking at the mantra section by section, we see that it recapitulates the myth of the journey home to rediscover our essential nature. In this way it follows the typical Tantric procedure of taking the goal as the path. Through what begins as an imaginative union with your Vajrasattva nature, your innate purity, you come to discover that purity directly.

Vajrasattva's purity

We have seen that contacting Vajrasattva through his visualization and mantra recitation leads us towards an experience of primordial purity. It is this experience which Vajrasattva promises us as his side of the *samaya* bond. We can help him to help us by considering the characteristics of purity.

We talk of many things as pure. Young children (at least pre-Freud) were thought to be pure; virgins are pure. We also speak of pure alcohol when it is 175 degrees proof (in the UK, 200 degrees in the American system). Sometimes purity is associated with naivety, or even with a rather anaemic goodness. So it is important, if we are to develop a strong emotional connection with Vajrasattva, that we recognize the qualities of his purity. In this section we shall consider two of them.

The first quality of purity particularly appropriate to Vajrasattva is that when something is pure it is unadulterated. It is not diluted or watered down, not mixed with anything extraneous or inessential. This kind of purity certainly is not weak. You only have to think of the phrase 'pure dynamite'....

In trying to unite with Vajrasattva we are aspiring to become a vajra being. We are trying to experience ourselves, our consciousness, at full

strength, completely concentrated, essential. To unite with him we need to live in a way that is 'full strength', totally authentic, with all the inessentials - everything weakening or diluting - thrown away. It is something of these qualities that is suggested by Vajrasattva sometimes appearing naked and unadorned. This kind of purity, of true, authentic being, has nothing weak about it.

In this sense, too, Vajrasattva represents pure unadulterated consciousness, a mind not diluted by chasing after its reflections in mundane experience. Our minds usually move outwards toward sense-experience, and in this way the brilliant light of consciousness is dissipated. Vajrasattva's white intensity is a symbol of the experience of a mind totally focused, absorbed in the contemplation of Reality, just as Vajrasattva holds the diamond-sceptre of Reality to his heart. It is this pure, undifferentiated experience that is true purity.

This line of thought perhaps explains Vajrasattva's special connection with death. Death is the time when our past actions, skilful or unskilful, rise up in our minds. Our future rebirth is determined by our skilful and unskilful karmas.[23] Thus death is the time when the need to purify our negative karma becomes most apparent.

More than this, at death consciousness is withdrawn from the body and its senses. It is as though the expanding universe of consciousness - tending to scatter itself in all directions amongst sensory experience - had reversed its trend. The mind once again focuses itself into an ever-increasing intensity. In the *Tibetan Book of the Dead* this centripetal movement of consciousness is said to culminate in the experience of the 'Clear Light of Reality'. For a brief moment undifferentiated consciousness shines, subjectless and objectless. Usually this experience is too much for us, and consciousness at once begins objectifying itself again, in the forms of the visions of the bardo. You could say that Vajrasattva represents the experience of that totally concentrated consciousness, the encounter with the clear light when it is accepted, when instead of running from it, you hold that experience to your heart.

The second quality of things that are pure is that they are new, fresh, unstained by experience. Advertisers talk of pure new wool, for example.

The experience of purity is the experience of newness. Purification is always purification of the past. If you succeed in purifying yourself completely, then, in a sense, you have no past. To become a vajra being, you have to try to see everything as new, including yourself. This is the final stage of purification. You forget about whatever you did that needed cleansing, and you begin anew.

In practising the third Foundation Yoga, and reciting the Vajrasattva mantra 100,000 times, one of my strongest experiences was of the freshness and newness of the world into which the meditation led me. I could see why, when he is not seen as a sixth Buddha, or adi-Buddha, Vajrasattva is regarded as a kind of reflex form of Aksobhya, the Buddha of the East. Not only do they share the vajra as their emblem. Aksobhya is associated with dawn - the dawn of a new day, a fresh morning, a unique arising of the light of the world.

This newness aspect of purity again relates to Vajrasattva's association with death. It is only with the death of the old that the new can be born. The old, stale personality dies and in its place appears a Vajrasattva, completely spontaneous, because every moment is new.

Vajra as 'what is'

Vajrasattva sits serenely holding the vajra to his heart. His left hand clasps the vajra handle of a bell. The bell is usually said to symbolize wisdom; the vajra symbolizes skilful means (Sanskrit *upaya)* - the infinite ways in which an Enlightened One, out of compassion, shares his wisdom with the world. Together the vajra and bell symbolize the fusion of all polarities, including masculine and feminine qualities, in one Enlightened experience.

The vajra also represents Reality. In the Tantra things are given the prefix 'vajra' to remind you of their essential nature, which is Emptiness. In a Tantric ritual you might offer not a flower, but a vajra-flower, not incense but vajra-incense. Even the most ugly or disgusting experiences are 'vajra' for the Tantra. In this way, everyday experiences are seen as expressions or manifestations of one non-dual Reality.

However, to begin with at least, this explanation of vajra as Reality will be somewhat abstract. It will not really move us. So how can we begin to approach the experience of vajra on the level at which we find ourselves at present? Perhaps a good starting point would be just to think of vajra as 'the facts', just as what is actually happening. Vajra is what is. Vajra is what has happened, so there is no point in arguing with it. Vajra is whatever is taking place right now - so there is no sense in denying it.

I mean this on a quite simple, everyday level. It may not seem very exalted, or spiritual. However, if we look at our lives, we find that we spend much of our time arguing with what has happened or what is going on. There might be a large pile of washing-up squatting by our sink, and we don't want to do it. We never liked the shape of our nose, and wish it were different, and so on.

I had a useful experience a few years ago, when I was learning karate. As well as teaching us techniques, the *sensei,* or instructor, also ensured that we did plenty of fitness exercises. There was one particular combination of exercises: so many jumps with knees to the chest, so many press-ups, and other things, that I found particularly excruciating. All through the class I was dreading the moment when the *sensei* would launch us into this painful and exhausting sequence.

When the awful moment came, I would sometimes do it complaining to myself; at others I would try to adopt a positive attitude. One day I realized that all this was wasted effort. The simple fact was that sometime during the class I would just do so many press-ups, etc. I could complain to myself, sulk, scheme, go numb, be exultant, or even manic. It made little difference. I would still be there, sweating my way through the sequence. The easiest way to do it was just to do it.

It is a good beginning to see vajra as objective reality in this quite basic way -just as 'the facts', what is happening. If you really accept things in this way then craving and aversion disappear. You waste no energy. I found just doing the karate exercises was even easier than trying to be positive about them.

If we accept things in this simple, everyday way, then, in a sense, everything becomes perfect. A grey, rainy day is a perfectly grey, rainy day. A

leper is a perfect leper, a corpse a perfect corpse. Ego could be defined as 'the non-acceptance of things as they are'. Ceasing to fight objective reality is a movement beyond ego.

Vajrasattva holds the vajra to his heart. He accepts things as they really are. Therefore, for him, they are perfectly pure. He accepts you as you are. He sees you as perfect. That is why he can purify all your faults. As Seng Tsan, the third patriarch of Zen, wrote in his *Affirming Faith in Mind,* 'The Great Way is not difficult for those who do not pick and choose.'[24]

In talking about accepting 'the facts', things as they are, I am not advocating passivity. Unless you begin by accepting what is, you cannot change it. Accepting things as they are is a powerful, active experience, simple and direct. Through doing this you become one with life, and then you can really help to transform it. Until then, you are standing apart from it. This practice of not fighting what is there is the spiritual equivalent of grasping the nettle. To become one with Vajrasattva, to become a vajra being, you have to take up the vajra and hold it to your heart. That involves giving up hopes, expectations, and fantasies. You even have to relinquish ideas of what is perfect and imperfect. Then everything will be perfect, just as it is. Everything will be pure.

The path of Vajrasattva, the path of purity, begins with acceptance of what has happened. We have to accept objectively all our failures, our unskilful thoughts, words, and acts - even, perhaps, our wickedness. We accept who we are at present. This becomes very much easier to do once we have faith that in our deepest nature we are still completely pure. Relying on the *samaya,* the link we have made, we call on that secret diamond nature.

The response is instantaneous. The smiling figure of Vajrasattva, our spiritual protector, rains down healing nectar upon us. Through reciting his mantra we steadily close the gap between him and us. Finally, we *are* Vajrasattva, holding the diamond sceptre of Reality to our heart. The last fact that we have to accept is that we are eternally Enlightened, beyond space and time. We are, and have always been, completely pure.

Padmasambhava

Four

The Esoteric Buddha and the Lotus-Born Guru

For 2,500 years Buddhists have considered with awe the achievement of Siddhartha Gautama. What induces such tremendous respect in them is not just that he gained Enlightenment, but that he did so without a teacher. (He learned meditation from Arada Kalama and Udraka Ramaputra, but neither of them could show him the way to escape from suffering - *that* he had to discover unaided.) Contemplating the difficulties that the Buddha had to overcome has given Buddhism a very great appreciation of the value of a spiritual teacher.

As Buddhism developed, and the three *yanas* unfolded, the role and significance of the spiritual teacher changed. In the first two *yanas* the teacher may act as a preceptor, responsible for introducing you to the Buddha way, or as a *kalyana mitra* - a spiritual friend. The *kalyana mitra* is like an older brother or sister in the Dharma, who helps, advises, and encourages.

In the Vajrayana, the teacher transforms into the *vajraguru.* The relationship with a Tantric teacher is a *samaya,* or bond, at least as binding as that between the meditator and the Buddha or Bodhisattva that he or she visualizes. In Tantra it is said that all blessings spring from the guru. The relationship is more like that of a doctor with a patient who desperately wants a cure and has total belief in the doctor's method.

The guru is a vajraguru partly because everything in the Tantra is vajra - everything is seen as an expression of the ineffable Reality of which the vajra is the chief Tantric symbol. The vajra prefix implies that the guru

embodies Reality. He may formally teach the Dharma or he may not. However, just what he is expresses Reality. His being and mode of living are themselves a teaching. For his disciple, the communication of the Tantric guru may come as a thunderbolt. The vajraguru is spiritually ruthless. He is the teacher who will stop at nothing to awaken his disciple from the slumber of samsara. There are many stories in the Tantra, as in Zen, of gurus using drastic methods to get through to their disciples.

For the Tantric disciple, the guru's kindness can never be repaid. Through initiation the guru bestows practices which can propel the student rapidly to Buddhahood. The guru is the source, the fountainhead, of all his or her development. In fact, for the Tantra, particularly Highest Tantra, the guru is a Buddha.

Ideally the guru should be Enlightened. Tantric initiation partly symbolizes the empowering of a far-advanced Bodhisattva with the full qualities of an Awakened One. Most gurus fall a long way short of full Enlightenment. Nonetheless, the Tantra is concerned with finding correlates in actual experience for the highest values of the spiritual path. As we saw in Chapter One, it says, in effect, 'If you are not in direct contact with a Buddha, who in your present experience comes closest to that level?' The answer is, of course, your guru. So the guru becomes what is called the 'esoteric' Buddha Refuge. It is esoteric not in the sense of secret, but because it is not an experience that everyone can share. It is only if you enter into a close, devoted relationship with a teacher that he begins to function as a Buddha Refuge for you.

It is also esoteric in the sense that it depends on an inner mental effort to see the guru in this way. Having received Tantric initiation from a teacher, the initiate is urged to make every effort to see the teacher as a fully Enlightened Buddha. He or she must disregard any apparent faults they may perceive in him or, rather, should attribute them to the impurity of their own mind.[25]

The Tantra holds firmly to the view that mind is king. If you see the guru as an ordinary person, you will receive the blessing of an ordinary person. If you see him as a Buddha, for you he will act as a Buddha, and your relationship with him will lead you quickly to Enlightenment.

Each school of Tibetan Buddhism has certain teachers whom it particularly reveres as the founders of its school, or for starting a particular lineage of teaching or initiation. Although they are historical figures, over the course of time they have taken on an archetypal significance. These teachers are frequently visualized, either during the practice of Guru Yoga or as part of the Refuge assemblies that we shall be looking at in Chapter Eight.

We shall now look briefly at a few of the most important of these gurus. (As usual, the number of figures one could describe is enormous.) We are going to begin by returning to the earliest sources of Tibetan Buddhism, to meet a figure who perhaps established an image of the vajraguru in the Tibetan mind, an image that helped to condition their understanding of the role of the Tantric guru in general. This is Padmasambhava ('lotus-born one'), known generally in Tibet as Guru Rimpoche ('precious guru'), and regarded as the founder of the Nyingma school of Tibetan Buddhism. We shall take him as an example of a vajraguru, describe some of his many forms, and say a little about how he can be meditated upon. This should convey something of the immense richness of symbolism and association surrounding these guru figures, built up over centuries of devotion. Padmasambhava is a particularly complex 'spiritual personality', but in principle I could have taken almost any of the other gurus described in this chapter as examples of the multifaceted nature of the guru in the Vajrayana.

Padmasambhava - the lotus-born guru

Padmasambhava was instrumental in establishing Buddhism in Tibet in the eighth century. At that time King Trisong Detsen wanted to strengthen Buddhism, but was faced with fierce opposition from the Bonpos - followers of the indigenous shamanistic religion, led by a minister called Ma Zhang. A Buddhist abbot called Santaraksita was persuaded to come from Nepal, but though he achieved a certain amount, he could not overcome the Bonpos single-handed. They had been using witchcraft against him, so he recommended that the king invite Padmasambhava who, as well as being a master of Buddhist scholarship, was also a *siddha,* an adept in the psychic powers engendered by Tantric meditation.

Padmasambhava came to Tibet, and the great monastery of Samye was built with his assistance. He is represented subduing the local deities of Tibet by his magic power, and binding them by oath to be servants and protectors of the Dharma.

There exists a truly extraordinary biography of Padmasambhava called *The Life and Liberation of Padmasambhava.* It describes how he is born as an emanation of the Buddha Amitabha, appearing spontaneously in a lotus on a lake in the country of Uddiyana. He is brought up by the king of that country as though he were his own son. Then, deciding it is time to leave the worldly life, he goes forth as a *bhikshu.* He studies all aspects of Buddhism, as well as medicine and astrology.

Next, he spends years meditating in all the great cremation grounds of India and the Himalayas. We are given graphic descriptions of the unspeakable horrors of these places. They are symbols for the endless fearful sufferings of conditioned existence itself. Yet in all these places Padmasambhava meditates unafraid, and converts the dakinis - who, if you understand the text literally, are flesh-eating demonesses. In a cemetery called Mysterious Paths of Beatitude he is initiated by an Enlightened dakini and receives supreme knowledge.

All through his life he is a controversial figure. On at least two occasions his flouting of convention causes such outrage that people attempt to burn him to death. Yet each time he emerges unscathed - rising phoenix-like from the flames. After performing his work of conversion in Tibet, he flies away to the land of the Raksasas (a race of ogres) to convert them too.

Padmasambhava's biography is of an unequalled richness. It is one of the great spiritual documents of mankind. Within it, inner and outer events are so fused that it is frequently impossible to decide on what level of reality the events described took place. Are we watching actual events in the outside world - events which to us seem preternatural? Are we reliving Padmasambhava's visionary experiences? Is he - are we - dreaming?

As presented in his life story, Padmasambhava becomes a kind of portmanteau figure - the embodiment in one person of all the accumulated knowledge, wisdom, love, and power of the Buddhist tradition. He is a

master of all secular arts and sciences, as well as of all three *yanas* of Buddhism. In this way he represents the guru *par excellence,* for a guru prepares himself for his task of communicating the Dharma by first making himself a receptacle of the Buddhist tradition. From his teachers he receives the nectar of the Dharma, handed down from teacher to disciple ever since Sakyamuni managed to communicate it to Kaundinya in the Deer Park at Sarnath.

I am reminded of a scene from an old Hollywood film, in which at a party of the rich and famous there was a great pyramid of champagne glasses. A liveried waiter arrived with a great bottle of champagne and kept pouring it into the top glass. When this was full it overflowed, and the bubbling liquid filled each tier of glasses, down and down in a foaming cascade. It is as though Sakyamuni Buddha is the top glass, who has made himself open to the transcendental. However, anyone who has absorbed the champagne brilliance of the Dharma cannot help but let it flow down to others. In this way, lineages of teaching are created. Padmasambhava represents the confluence of all these lineages - he is like a great crystal chalice in which all the bubbling streams of the Dharma meet.

His life is also a symbolic recapitulation of the spread of the teaching. His transformations are its new developments. In the course of his story he takes on numerous different forms, and at each stage, with each fresh metamorphosis, he acquires a new name. In this way he reminds us of two aspects of the guru. First, any guru worthy of the title has pursued his own development unremittingly. He has been prepared to undergo a number of spiritual deaths, and complete reorientations of consciousness, in his pursuit of the goal. The guru too, among his secondary characteristics, is a namer. In many cultures, entering a new stage of life entails a change of name. It is the guru who acts as guide as you enter upon the different stages of the spiritual path. Often, the guru will confer a new name upon you as you do so. This happens when you formally go for Refuge - when you ceremonially commit yourself to the Buddhist path. It happens if you leave home for the homeless life of a *bhikshu* or *bhikshuni.* It very often happens when you enter the mandala of the Vajrayana. In order to name something you have to understand its true

Padmasambhava manifesting as Urgyen Dorje Chang

nature, its deeper significance. So in the Tantra the vajraguru introduces you to the level of consciousness embodied in the Tantric deities, and he names you - in a sense he tells you your *true* name, who you *really* are.

Padmasambhava has many forms, including an important set of eight which are frequently represented in Tantric art. First there is simply the form known as Padmasambhava. He sits wearing the three robes of the monk, and a red cap. Behind him to one side is a basket, a container representing the nourishment of the spiritual food of the Tripitaka (the 'three baskets' of the *sutras,* the *vinaya,* and the *abhidharma).* In some representations he is given Tantric attributes, holding a vajra and skull cup, and with an adept's staff held at his left side.

Padmasambhava next manifests as Guru Sakya Senge ('lion of the Sakyas') or as Sakyamuni himself. In this form he appears in the way that Sakyamuni is usually represented: holding a begging-bowl, wearing the three yellow monastic robes, and golden yellow in complexion. Through this manifestation and the previous one he embodies the whole Buddhist tradition based on the sutras. This form also emphasizes the fact that Padmasambhava is described as a 'second Buddha' by his devotees.[2]

Next, however, he appears as Urgyen Dorje Chang (also known as Tshokyi Dorje). In this form he is deep blue in colour, adorned with silks and jewels, holding a vajra and bell. He is locked in ecstatic sexual embrace with a consort, whose body is pure white. She holds a skull cup filled with ambrosia uplifted in her left hand. Here he embodies the whole Vajrayana tradition, whose source is said to be Vajradhara (or Dorje Chang in Tibetan).

Now Padmasambhava transforms into Pema Gyalpo ('lotus king'). Here he is dressed like a king with a crown, jewels, and a turban. Around the turban is a diadem in which part of a wish-fulfilling gem can be seen. He sits relaxed in the posture of royal ease, holding a small Tantric double drum, known as a *damaru,* in his right hand, and a mirror in his left. His body is red in colour.

Another similar form appears, this time with natural skin colouring. He too wears royal attire and holds the damaru in his right hand. In his left he usually has a skull cup. In his belt is *uphurba,* a kind of magic dagger.

This is much used in Nyingma Tantric ritual. It was originally more like a peg or nail for pinning down demons and hindering psychic forces. It gradually became stylized into a three-edged blade ending in a point. The blade emerges from the body of a garuda. This implement embodies the power of a Tantric deity called Vajraklla.[27] The phurba is often shown crowned with the head of Hayagriva, a protector of the Dharma whom we shall encounter in Chapter Seven. The name of this manifestation is Lodan Choksey ('wise seeker of excellence').

Next, Padmasambhava enters the cremation ground, sits in meditation with his back to a stupa (or reliquary), and becomes Nyima Odzer ('sun-rays guru'). This is Padmasambhava as *siddha* and yogin. He wears only a loincloth of tiger skin, a meditation sash, and a crown of skulls. Yellow light radiates from his body. His hair, combed upwards, is crowned with a vajra. In his right hand he holds a trident staff. With his left hand he plays with the rays of the sun. This recalls an incident in his life story in which Padmasambhava caused the sun to halt in its tracks. He had made an agreement with a wine-seller to drink as much as he wanted and settle the bill at sunset. After seven days the sun still had not set. This is a good example of Tantric practice being bodied forth in legend. It has nothing whatever to do with alcohol. Rather it symbolizes Padmasambhava's entry into a state of consciousness in which time stands still, the mind and subtle psychic energies come to rest, and the yogin enjoys the *mahasukha* - or Great Bliss - uninterruptedly.

The figures become wilder and more awe-inspiring. Next there appears a wrathful manifestation, Guru Senge Dradok ('one who teaches with a lion's voice'). He also wears a crown of skulls and a tiger skin. His body is circled by a necklace of skulls, his face contorted with fury. He brandishes a thunderbolt sceptre, and tramples underfoot forces inimical to the Dharma.

Lastly we come face to face with Dorje Drolo ('immutable guru with loose-hanging stomach'). He rides through the jungle of life on a tigress. His expression is ferocious, and he is enhaloed with flames. His massive dark brown body is garlanded with skulls. He waves a thunderbolt in his right hand, and points a phurba with his left, to ward off all threatening forces. This is Padmasambhava as subduer of demons.

These are eight of the forms that Padmasambhava assumes. They could be said to represent the guru's resourcefulness in transforming his approach to each situation, so as to teach in an appropriate way. He is not fixed in any mode of being or acting. Knowing that his nature is as empty as the blue sky, he can shift shape spiritually and psychologically, like clouds sculpting themselves into different forms and then dissolving. For stubborn-minded enemies of the Dharma, the guru musters even more power and energy; for those open to the sutras he teaches sutras; for those ready for the mysteries of Tantra he demonstrates Tantra. In this way he exemplifies *upaya,* or skilful means - the flexibility of the Buddhist teacher.

Padmasambhava's eight forms could also be seen as the same principle at work on different levels of consciousness. To the rational mind the guru appears as a pandit or a Buddha, and proclaims teachings on the Four Noble Truths and so forth. However, deeper more primitive strata of the mind are not amenable to being taught in this way. These aboriginal levels of consciousness need to be converted through the magic powers of figures like Nyima Odzer and Dorje Drolo.

In summary, we can say that these differing manifestations mark Padmasambhava as the embodiment of all the resourcefulness of Buddhist teaching. They show him as the typical Tantric guru - working through logic and reasoning to convert the rational mind, but also diving deep into the psychic depths to confront, subdue, and transform the powerful and primitive - perhaps even demonic - energies that inhabit those dark realms.

Though we have looked at so many forms, we have yet to meet Padmasambhava in his most frequent manifestation, as a king of Zahor. In a sense you most truly meet a vajraguru when you receive initiation from him. So we shall try to venture out into the unknown to meet the Precious Guru, and be empowered with his knowledge, power, and compassion. We shall ask him to grant us *siddhi,* both mundane powers and the supreme *siddhi* of Enlightenment. These powers are emphasized in Padmasambhava's mantra: *om ah hum vajraguru padma siddhi hum.*

To meet him we have to go to the place of initiation, to enter his secret realm. His realm, in which he flies like a great eagle, is the blue sky of sunyata. Initiation can only take place if we let drop our barriers and habitual ways of being, forsake our own territory, and enter the state of spiritual openness.

In the vast blue sky appears a fiery-red lotus. On the lotus is a red sun disc (symbol of compassionate skilful means) lying horizontal; on the sun disc a white moon mat (symbol of the wisdom of realizing Emptiness). We wait, expectant. The lotus throne and sun and moon mats are like a great stage, on which the hero of a cosmic drama will appear. The blue sky above the moon mat begins to glow with brilliant light. The radiance gradually takes form, until we see a blissful young man seated before us. (This is how he usually appears, though sometimes he can manifest instantaneously, from a dazzling bolt of lightning.)

He is dressed in robes.[2] The outermost is a beautifully decorated red cloak. This symbolizes the Mahayana. It is outermost because it is love and compassion which the Precious Guru offers to the world in all situations. Beneath the red cloak he wears the yellow robes of a monk - showing that though he follows the Tantric path beyond conceptual distinctions of right and wrong, he keeps pure his ethical discipline. He has not abandoned the basics of Buddhism, but simply carried them up into a higher vision. Beneath these he wears a blue robe. Blue was the royal colour in ancient India. It became associated with the Tantra, as it incorporated much of the symbolism of royalty into its ritual. For example, we have seen that the Tantric initiation procedure in which the initiate is sprinkled with water from an initiation vase by the guru parallels the ceremony of anointing a king. So the blue robe which Padmasambhava wears, most hidden and closest to his heart, symbolizes the Vajrayana.

He wears Tibetan-style boots, and sits totally relaxed, his left foot tucked up, his right resting at a loose angle. His right hand rests on his right knee, holding the vajra of Truth itself. He clasps it with his middle fingers, while his index and little fingers are outstretched, in the mudra of warding off demons and enemies of the Dharma. It is said that Padmasambhava's power increases as worldly conditions deteriorate. He is the supreme alchemist, the master who transforms hatred into

wisdom, craving into love, darkness into light. The more powerful the forces of evil become, the more lustrous his form appears. In the depths of despair and annihilation, his diamond wisdom shines like a great lamp. Difficulties, opposition, and danger fuel his spiritual power.

In his left hand he holds a skull cup filled with something that looks suspiciously like blood. The skull cup represents sunyata, and the liquid it contains is the amrit-nectar of Great Bliss.

With the realization of the emptiness of self and others, a revolution takes place in our experience. The forces of desire, which caused us so much restlessness and pain, now give us bliss. The problem with pleasure is that we usually experience it within the framework of subject and object. It reinforces our feeling of being an 'I', 'in here', trying to incorporate a pleasurable stimulus 'out there'. The result is craving and frustration. When self and other dissolve away, there is just enjoyment, with no attempt to nail it down, or strangle it by repetition. William Blake well sums up the difference:

He who binds to himself a Joy
Doth the winged life destroy;
But he who kisses the Joy as it flies
Lives in Eternity's sunrise.

The skull cup symbolizes the death of the ego, the spiritual death which creates space - the experience of the 'open dimension' of sunyata. The nectar is like blood, for blood is life, the free-flowing energy capable of assuming any form , which is released with Insight. In Nyingma circles this ambrosia - the Great Bliss experience - is often symbolized, for obvious reasons, by beer or wine. Rising up out of the skull cup is a vase of the Nectar of Immortality. Above it is a precious jewel - the wish-fulfilling gem of the Bodhicitta.

In the crook of Padmasambhava's left arm nestles a trident staff, known as a *khatvanga.* It is adorned with a number of strange objects. A *damaru* hangs from it. There are crossed vajras. Above them is a vase of initiation adorned with victory pennants. Then there are three human heads: one freshly severed, one decomposing, the top one just a skull. Finally, the staff is surmounted by a flaming trident.

The net of symbolic associations surrounding the different elements of the staff is complex, and we do not have space to discuss them individually. We shall look at just two aspects of the staff overall. The first is that the staff is spoken of as the hidden consort. According to the biography of Yeshe Tsogyal, who was one of Padmasambhava's chief female disciples, at one point the Precious Guru wanted to travel with her, without her being seen, so he magically transformed her into his staff.[30] Thus the khatvanga symbolizes all the spiritual qualities that the Vajrayana associates with the feminine (principal among which is wisdom). Padmasambhava's holding the staff indicates that he has perfectly integrated these qualities.

Also, the khatvanga is a magic staff, and Padmasambhava is the peerless spiritual magician. It was through his magic powers that he defeated the Bon shamans and subdued the demons of Tibet. Through his sadhana you magically transform yourself, turning the base metal of your mundane consciousness, the lead of ignorance, into the gold and jewels of Tantric attainment.

On his head the Precious Guru wears a lotus cap - red in colour. It is one of many hundreds of kinds of hat to be found in the Tantra - each with its own particular significance. This one has flaps which can come down over the ears. On its front are five jewels, arranged in a mandala pattern - white in the centre, blue, yellow, red, and green around - symbolizing the five wisdoms. Above them is a crescent moon surmounted by a golden sun. These symbolize the subtle energies of the psychophysical organism, which Padmasambhava has unified, thereby bringing an end to all dualistic thoughts. The cap is crowned with a half vajra with a vulture's feather rising out of it. The vulture is a bird associated with yogins - because it is said to be the bird that flies the highest.

Padmasambhava wears ornate earrings, and a priceless necklace of jewels. He has long flowing locks, a moustache, and a small pointed beard. His gaze is piercing. His face has a strange expression, a kind of compassionate smile, but tinged with wrathfulness. His smile is a challenge. We can say that it symbolizes the union of compassion (the smile) and wisdom (the wrathful gaze), but that does not explain it away. This wrathful smile is a key to understanding Padmasambhava. It is mysterious and

unfathomable. Sometimes when his visualization dissolves I am left with the after-image of that dangerous smile, hanging in the sky like an Enlightened version of the Cheshire Cat. But, if Padmasambhava is a cat at all, he is a leopard or tiger of the Dharma.

His body is adorned with what are called his three vajras: a white *om* at his forehead, a fiery red *ah* at his throat, and a deep-blue *hum* at his heart. They are like three special concentrations of Padmasambhava's immense spiritual power. It is from them that, if one is ready to run the gauntlet of the blue sky and dare that dangerous smile, one will receive the Precious Guru's initiation, be empowered with both mundane *siddhis* and the supreme *siddhi* of Enlightenment itself, and become a king or queen of the Dharma.

The Kagyu lineage

Within any school of Tibetan Buddhism there will be many lineages of teaching. Here we shall concentrate on the lineage which is of central importance to the Kagyu school. It is quite commonly represented in Tibetan *thangkas.* This lineage does not begin with any historical person, but with Vajradhara - the Buddha who embodies the primordially awakened mind, and to whom many Tantric teachings are attributed. He sits cross-legged on a multicoloured lotus, his body deep blue in colour, and adorned with silks and jewels. In his right hand he holds a golden vajra (his name means 'vajra holder'), in his left a bell with a vajra handle.

For me, the most striking aspect of this Buddha is the mudra he is making. His hands are crossed in front of his heart, so that the inside of his right wrist touches the outside of his left wrist. The mudra suggests in a particularly striking way the union of opposites. Right crosses over into left, and vice versa. Wisdom and compassion meet, and become inseparable. The vajra and vajra handle of the bell incline toward one another, suggesting the crossed vajra, symbol of totality, of Amoghasiddhi.

After Vajradhara in this chain of Tantric transmission comes Tilopa (988-1069). He received Tantric teaching directly from Vajradhara in visions. He is one of the group of eighty-four *mahasiddhas* - teachers who gained great spiritual accomplishment and supernormal powers over the world of appearances through Tantric meditation. Like most of the

mahasiddhas he is usually portrayed seated on an antelope skin - a symbol of the Bodhisattva's vow never to abandon suffering beings. He wears just a loincloth and a meditation sash (a cord used to help maintain the body upright during long periods of meditation). Indian by birth, he is brown-skinned and has long black hair hanging loosely over his shoulders. In some representations he is shown with a skull cup and a damaru. In others he holds a fish. This is a reminder of his meeting with his disciple Naropa.

Naropa (1016-1100) was one of the greatest scholars of his day. He lived at Nalanda, the great Indian Buddhist university, where he was renowned for his ability to triumph over non-Buddhists in debate. (As the terms of the debate were often that the loser together with all his followers should convert to the winner's faith, this was a very useful skill!) However, one day, while he was studying, Naropa had an encounter with a strange old woman, who seemed to have appeared out of nowhere.[31] She made him see that while he knew a tremendous amount about the Dharma, and could expound and debate it, he had not made it his own. It was all just book knowledge. Seeing this, Naropa had the courage to leave Nalanda and all the acclaim he received there.

He wandered alone in search of Tilopa, who, he believed, could show him the Tantric path of direct experience. The account of his wanderings is like a dream story or hallucinatory vision. All the situations he encountered were clouded by his own dualistic views. Eventually he came to a house where he had been told Tilopa was staying. Upon entering, he saw a fierce, dark-skinned man frying live fish over a fire. This, of course, was completely antithetical to the compassion which Naropa, as a 'good Buddhist', expected of Tilopa. He was scandalized. However, he was considerably more shocked when Tilopa snapped his fingers and the fish returned, unharmed, to their lake.

This story is typical of the *siddhas.* Their life stories are full of symbolic teachings and demonstrations of supernormal powers developed through Tantric practice. They live in a world beyond all opposites, and far beyond social conventions.

Naropa stayed with Tilopa for twelve years, giving himself completely to his service. He would do anything Tilopa asked, even if it was likely to entail suffering or risk of death. Finally Naropa came to understand the Dharma, not just with his head but with his heart, even with his bones. Naropa is usually depicted in very similar fashion to Tilopa, but holding a skull cup and vajra-bell or other Tantric emblems. In some *thangkas* he is blowing a ram's horn.

One of Naropa's chief disciples was Marpa (1012-96), who made the arduous journey across the Himalayas from Tibet to the plains of India three times. He brought back many teachings, including the famous six yogas of Naropa, which he translated into Tibetan. By the time of his third visit he himself was a teaching. He was not a monk or a renunciant. He maintained a farm, and had a wife and children. Tantric life stories interweave fact and symbolism. Marpa's wife's name is Dakmema - which is the Tibetan for *nairatmya,* which means 'empty of self nature'. At her death she is said to have dissolved into Marpa's heart.[32]

Marpa is usually depicted as stocky, with long black hair, dressed in the clothes of a Tibetan layman. He sits in meditation posture, with his hands resting on his knees, palms downward.

Next in the lineage we come to Milarepa (1052 - 1135), probably Tibet's most famous spiritual figure. Milarepa's early life was a disaster. Through practising black magic he destroyed many people. Once converted to the Dharma, he realized that he would need a very potent method of practice to counterbalance the unskilful karma he had piled up, and put himself in Marpa's hands. Marpa refused to grant him Tantric initiation and gave him backbreaking work instead. So hard and irascible was Marpa that Milarepa several times came close to despair. Finally, Marpa explained that he had treated Milarepa in such a way to help him purify the karma of his earlier evil life. Then he lovingly gave him initiation.

Milarepa spent the rest of his days meditating in the remote wilderness areas of Tibet, often high up in the Himalayas. He became a master of *tummo,* the practice of psychic integration, whose by-product is increased bodily heat. Adepts in this practice are known as *repas* (cotton-clad ones)

Milarepa

because they wear only a single cotton cloth, even when living in caves above the snow line.

In later life Milarepa continued wandering from place to place meditating. In addition, he began teaching, and gathered many disciples around him. He had the capacity to sing spontaneous songs illustrating any aspect of the Dharma. These songs, sung a thousand years ago in the caves and villages of one of the most inaccessible countries on Earth, are still echoing around the world, and providing inspiration for a new generation of Buddhists in the West.[33]

Milarepa is usually depicted seated in a cave, wearing his white cotton garment. He has long black hair. Sometimes his complexion has a greenish tinge - a reminder of his austerities: for long periods he meditated alone in the mountains, living on nettles. He holds his right hand to his ear, as though listening to an inner voice of the Dharma. According to some authorities, though, this is a yogic posture, designed to affect the body's subtle energy flow.

Milarepa had many great disciples, but for the Kagyu lineage one is especially important. Gampopa, or Dakpo Lharje (1079-1153), was trained as a physician. On the death of his wife he devoted himself to the Dharma, making intensive study of the Kadampa teachings. He subsequently met Milarepa, and became one of his 'heart sons'. He it was who formed the line of practice brought to Tibet by Marpa into a distinct school of Tibetan Buddhism. He also wrote a renowned text known as *The Jewel Ornament of Liberation.*[34]

Gampopa is normally portrayed in monastic robes, wearing the red hat characteristic of his school. One of Gampopa's chief disciples was Dusum Khyenpa (1110-93), the first Karmapa, who founded the Karma Kagyu sub-sect, which has been very active in establishing Dharma centres in the West.

Looking at this lineage one is struck by how differences of lifestyle made little or no difference to these men. So often in religious traditions a split will develop between an ecclesiastical hierarchy and a mystical tradition, which is viewed with suspicion by the hierarchy as a possible breeding-ground for heresy. The Kagyu lineage flows smoothly from a yogin to a

scholar turned yogin, thence to a lay farmer, on to a cotton-clad ascetic, then to a monk and writer. Such a lineage, unruffled by matters of outward appearance, must have a strong hold on the inner reality which gives birth to all forms of life.

The five masters of the Sakyapas

The word *sakya* means grey earth, and refers to an area of hillside of an unusual colour on the banks of the Trom River in Tibet which was the site of the founding of the first monastery of the Sakya order in 1073 by Khon Khonchok Gyalpo, a member of the powerful Khon family. He had studied with the great Tibetan translator Drokmi (992-1072). Drokmi was a holder of a set of teachings known as Lam Dre (path and fruit) which centre on the meditational practice of Hevajra, one of the yidams of Highest Tantra whom we shall meet in the next chapter. These Lam Dre teachings are the central focus of Sakya spiritual practice.

The lineage of the Lam Dre stems from the great Indian *mahasiddha* Virupa (or Birwapa). He was a monk who became abbot of the Buddhist university of Nalanda. Devoting himself to Tantric practice, he spent many long years meditating single-pointedly on the Highest Tantra yidam Cakrasamvara without achieving any result whatsoever. Finally, in despair, he threw his mala - the beads on which he had counted millions of seemingly fruitless mantras - into a cesspit and decided to give up his meditation. That night, in a dream, he was approached by Nairatmya, the Tantric consort of the yidam Hevajra. She told him to go and recover his mala and wash it with perfume. He did as she instructed, and she initiated him into the mandala of Hevajra. She appeared to him again on the following nights, and soon he had gained total confidence in the Tantric teachings from his own direct experience. Having experienced the absolute truth, he no longer felt bound by social conventions. He left Nalanda singing, and then travelled from place to place teaching and helping people through the extraordinary powers he had obtained through Tantric meditation.

Virupa appeared in a vision to Khonchok Gyalpo's son, Sachen Kunga Nyingpo (1092-1158), who was the first of the 'five masters' or 'five great ones' of the Sakyapas. Kunga Nyingpo had received the entire Lam

Dre teaching from his guru, but after an attack of food poisoning he found he had forgotten the instructions. As these special teachings were only passed on orally, and there was no one with whom he had direct contact who could repeat them to him, his situation was very difficult. In response to this crisis he meditated one-pointedly, invoking his guru, and was rewarded with a vision of Virupa, surrounded by four of his disciples, his dark brown body shining like a hundred thousand suns. Virupa gave him the complete teaching. Applying himself to meditation on Hevajra, Kunga Nyingpo came to equal the great Indian Tantric masters in his spiritual realization.

The second of the five masters was Kunga Nyingpo's son, Sonam Tsemo (1142-1182), who did much work in systematizing the Tantric literature. He was directly inspired by Avalokitesvara. The third of the five is his younger brother Drakpa Gyaltsen (1147-1216), a renowned scholar and yogin, who is said to have been continuously helped by the Bodhisattva Manjusri.

SakyaPandita (1182-1251), grandson of Kunga Nyingpo, is the fourth of these great gurus. He is considered an emanation of Manjusri. He was responsible for the full assimilation into Tibet of the system of logical analysis of the Indian master Dharmakirti, and in general the range of his studies and writings mark him as one of the greatest of all Tibetan Buddhist scholars. In addition to this, he was recognized as one of the greatest teachers of his generation by Godan Khan, the Mongol emperor, who invited him to his court. In Mongolia he caused Buddhist practice to become widespread. It is said that after his death he was reborn in the Pure Land of Aksobhya where he gained complete Enlightenment.

The close relationship built up by Sakya Pandita with the Mongol emperors was cemented by his nephew, Chogyal Phakpa (1235 - 1280), the last of the five masters. He conferred Hevajra initiation on Godan Khan's successor, Kublai Khan. In response, the emperor appointed Phakpa imperial preceptor - which was tantamount to being secular ruler - of Tibet. As a result, the Tibetans were ruled from the monastery at 'the place of grey earth' for nearly a century.

In Tibetan Buddhist art these Sakyapa gurus are depicted in various ways. Sometimes Sakya Pandita may be the central figure with the rest of the five masters ranged around him. He is usually depicted holding the stems of two lotuses on which rest a flaming sword and a book, symbolic of his being an emanation of Manjusri, and wearing monastic robes and a red cap. Alternatively Kunga Nyingpo may be the central figure, flanked by Drakpa Gyaltsen and Sonam Tsemo (forming a group traditionally known as the Three White Ones), with Sakya Pandita and Phakpa (the Two Red Ones) below them. In such pictures Virupa will often be shown near the top of the picture, portrayed as an Indian yogin, seated on an antelope skin and pointing to the sky. This commemorates an episode in which he is said to have stopped the sun in its tracks through his yogic powers. The story is almost identical to the one we encountered earlier about Padmasambhava. Virupa plunged his phurba into the earth at the place where light and shade met, stopped the sun, and drank an ale-house dry.[35]

Je Tsongkhapa

The main guru visualized by the Geluk ('virtuous ones') or Yellow Hat school, is their founder, Je Tsongkhapa. He was born in Amdo, a province of eastern Tibet, at sunrise on 21 November 13 57, in an area known as Tsong-kha (region of onions). It is from this place that he takes the name by which he is generally known, though his religious name was Lozang Drakpa, and he is often referred to as Je Rimpoche ('great lord of religion') by Gelukpas.

He entered a monastery at a very young age, where he mostly studied the Kadam teachings - the school founded by the Indian teacher Atisa, who had come to Tibet in the eleventh century and made many reforms. However, Tsongkhapa also studied with teachers of other schools, such as the Kagyu. (He wrote a commentary on the six yogas of Naropa.) From the age of sixteen he studied the five traditional monastic subjects: logic, Perfection of Wisdom, Madhyamaka philosophy, *abhidharma,* and *vinaya* (monastic discipline), and mastered them in the exceptionally short period of seven years.

After studying under forty-five different masters representing all the main traditions, he founded Ganden monastery in 1409, where he established the Geluk order (although at first his followers took their name from the monastery and were known as the Gandenpas). The Geluk school places particular importance upon monastic discipline. It also stresses intellectual clarity about the Dharma - derived from study and debate - as a foundation for contemplative practice.

Throughout his life Tsongkhapa had many visions of Manjusri, and with his aid came to a profound understanding of the Madhyamaka interpretation of the Perfection of Wisdom. Indeed, Tsongkhapa was an original thinker in this area, so that from him the Geluk school has a distinctive philosophical position on Sunyata. He wrote extensively on both sutra and Tantra, and made Atlsa's teaching of the Lam Rim (graduated path)[36] the structure on which he based his teaching. The Lam Rim lays out the stages of the path from suffering and helplessness to Supreme Enlightenment in a clear, systematic way. Reading Lam Rim texts we are shown clearly how step by step we can transform ourselves, and how this process will eventually enable us to arrive at Buddhahood. It also demonstrates the need for a firm basis in the practice of the other two *yanas* before one can practise advanced Tantric teachings. Tsongkhapa wrote three great texts on the Lam Rim. It is these Lam Rim teachings - most fully expounded in his Lam Rim Chenmo - which form the basis for most of the teaching of Gelukpa lamas in the West - usually via a commentary on Tsongkhapa's work by the renowned Phabongka Rimpoche (1878-1941).

His Geluk school spread quickly, and he attracted many disciples. His two chief disciples were Khedrup Je and Gyaltshap Je. They are often shown flanking Tsongkhapa in *thangkas.* (Khedrup Je is usually to our right as we look He can be distinguished by his bulging eyes and more wrathful expression.) They are sometimes depicted as part of a group of eight, known as the eight pure disciples, who were specially chosen by Tsongkhapa to go into meditation retreats with him. Gyaltshap and Khedrup Je became in turn the first holders of the title of 'throneholder of Ganden' (Tibetan *Ganden Tripa).* It is the Ganden Tripa, not the Dalai

Lama, who is the head of the Geluk order. The post is usually held for seven years.

One of Tsongkhapa's disciples, who came to study with him four years before he died in 1419, was a man called Gedundrup, who was retrospectively recognized as the first Dalai Lama. The line of Dalai Lamas, seen as emanations of Avalokitesvara, continues down to Tenzin Gyatso, the fourteenth Dalai Lama, who is now a world figure, spreading the Buddhist message of peace and compassion, despite having been driven into exile by the Chinese. The fifth Dalai Lama united Tibet under one secular leadership, becoming both spiritual and temporal leader of Tibet. He was also responsible for building the Potala Palace in Lhasa as we know it. (Work began in 1645, and it was not completed until thirteen years after he died. Amazingly, news of his death was kept secret until the building was finished.) Many of the Dalai Lamas are portrayed in Tibetan religious paintings, but pictures of the Great Fifth, as he is known, are by far the most common.

Having learned a little of Tsongkhapa's life, and seen the decisive influence he had on Tibet (the Gelukpas are the majority school among Tibetan Buddhists), it is time we met him face to face. Here we shall draw on a description of part of a visualization written by the fourth Panchen Lama, Tenbay Nyima, early in the nineteenth century.

We have to allow everything to dissolve away into that Emptiness which, with Manjusri's help, Tsongkhapa understood so deeply and explained so incisively. Out of that infinite space appear eight great lions. Their magical appearance in space does not negate their essential voidness. Their voidness of self-nature does not prevent their appearance. We can see every hair of their manes, can see their teeth as they throw back their heads, and yet they are like illusions created by a conjuror, or apparitions in a dream.

The lions support a magnificent throne, on which sits Tsongkhapa on a lotus, with mats of sun and moon. He is wearing the three yellow robes of a monk. His face is a clear white, smiling serenely. On his head is a golden pandit's hat. He is seated in the full-lotus posture, in the middle of a five-coloured aura. He is making the mudra of turning the Wheel of

the Dharma. His hands hold the stems of lotuses, which open out into blue blossoms, one at each shoulder. For the rest of the visualization we shall quote the Panchen Lama's text:

> Upon the blossoming blue lotus at his right shoulder, the wisdom of all the Buddhas is embodied in the form of a flaming sword. Its light fills the world, and the flame that burns from its tip consumes all ignorance. Upon the blossoming blue lotus at his left shoulder is a volume of the *One Hundred Thousand Verse Prajnaparamita Sutra*, the sole mother of all buddhas of the three times. On its sapphire pages are glowing letters of burnished gold, from which shine rays of light, clearing away the ignorance of living beings. These letters are not just shapes, but speak out in a clear tone the stages, path, and final goal. They proclaim the way of acting for the benefit of all living beings, beginning from the first arising of bodhi-mind to the twenty-seven great deeds of a buddha. Merely by holding this image in mind, you are awakening the inclination to the Mahayana path.
>
> Seated in the heart of Tsongkhapa is the Conqueror Sakyamuni, and seated in his heart is the Conqueror Vajradhara. In each pore of Tsongkhapa's body are countless buddha-fields, and from each of these, innumerable rays of light shine in the ten directions. On the tip of each ray appear an inconceivable number of buddhas, equal to the number of beings in samsara. The actions of each buddha are for the benefit of all living beings.

Tsongkhapa's emblems, the sword and the book, show that he is believed to be an emanation of Manjusrl. As we contemplate his figure, we can absorb something of his wisdom by reciting his mantra: *om ah guru vajradhara sumati kirti siddhi hum. Sumati kirti* means 'famed for your beautiful mind'. Now, five-and-a-half centuries after his death, Tsongkhapa's fame is being carried round the world by the many Gelukpa lamas teaching in the West.

Vajrabhairava

Five

The Oath-Bound Deities

If you move in Tibetan Buddhist circles, it will not be long before you hear someone talk about their yidam. Especially if they have been meditating for some years, you will gather from the way they talk that it is something of the greatest importance for them. This Tibetan word literally means oath, vow, or promise, and connotes the Buddhist deity to whose meditation you are committed, to whom you are linked by a promise or vow, your main focus of spiritual practice.

Any Buddhist deity can be a yidam. For example, many of the early Kadampa geshes had Tara or Avalokitesvara as theirs. However, the word is sometimes reserved for deities of the *anuttarayoga,* or Highest Tantra. Initiations into this level of practice require great seriousness on the part of the initiate. When receiving them, one takes various vows and pledges. Some initiations may include a commitment to practise the sadhana every day for life. In this way the initiate is 'bound by oath' to the yidam. In this chapter we shall use the word to refer to the deities of Highest Tantra.

These yidams are all embodiments of Tantric teachings, in the same way that the goddess Prajhaparamita came to embody the Perfection of Wisdom literature. Each of them has a Tantric text, or collection of texts, of whose teachings they are the living symbols. None of them, to the best of my knowledge, is found in the Mahayana sutras.

As always with the profusion of forms in the Tantra, there are a great number of these yidams. Here we shall look at just five of the most

important, and try to gain a feeling for them as a class.[38] In particular we shall concentrate on the yidams Cakrasamvara and Vajrabhairava, as representatives of the two main divisions of Highest Tantra. The tantras of this level can be divided into Mother Tantras, which are primarily concerned with the development of wisdom (Sanskrit prajna), and Father Tantras, which emphasize the development of compassionate skilful means (Sanskrit *upaya).*

We shall only be able to gain a general feeling for these five yidams - firstly because they are the most complex figures in the whole of Buddhism (both iconographically and in the world-view which they embody). Secondly, some aspects of their practice are genuinely secret, and it would be inappropriate for me to offer too many details about their inner meaning and the way they are meditated upon. Writers on Highest Tantra have to try to tread a 'middle way'. On the one hand, details of these practices are not supposed to be revealed to those who have not received the relevant initiation. On the other, there has been a general relaxation of secrecy by Tibetan teachers, and it would be ridiculous to ignore the fact that much information has already been published in the West. However, I feel it is wise to err on the side of caution, and I have thought it best to give something of an outsider's view of these figures, even where I might have some personal experience. I have also decided against providing any of the mantras associated with them.

The view of existence which the yidams express is more multifaceted than that of other figures. Broadly speaking, we can say that each Buddha or Bodhisattva embodies a particular approach to Enlightenment. For example, the Green Tara practitioner strives to develop infinite compassion, Vajrapani's is a path of liberating energy, and so on. The yidams, however, are more multidimensional. Rather than one approach to the universe, they present an all-encompassing vision of it. They are complex symbols that have many levels of interpretation, outer, inner, and secret. At the diamond gates of their mandala, we enter a cosmic labyrinth of multiple meanings in which truths echo and re-echo forever.

This vision is made more total because, unlike the majority of practices of the Lower Tantras, one aims to keep the meditation going all the time. After the Green Tara sadhana, when we rise from our cushion, the

meditation has had its effect, but we return largely to our old self. Practice of Highest Tantra aims to cut off the old self altogether. At initiation we become the yidam, and we aim to live as the yidam from then on. After finishing the sadhana we get up still trying to maintain the feeling that we are the yidam, that everything we hear is the mantra, and that our environment is our mandala palace and attendant deities. Through transforming ordinary appearances and concepts in this way, we aim to superimpose our meditative vision on every aspect of our lives, to transform them totally.

The complex and radical nature of these practices is reflected in the yidams' iconography. Here we move away from a more naturalistic vision to one in which we may encounter twin figures, with perhaps twelve, sixteen, or thirty-four arms. According to Chogyam Trungpa, many of these forms are based on those of yaksas - powerful spirits of ancient Indian legend - who appear in the sutras. Generally, though, they bear a close resemblance to the Shiva figures of Hinduism.

Many of the figures are recognizably human in physique, though some are heavily built. Many are neither peaceful nor wrathful, but somewhere in between - smiling, but also sneering. This semi-wrathful expression suggests a balanced attitude to the world, as though the yidams fuse in themselves the natures of both the peaceful and wrathful Buddhist deities.

The yidam is also known as the 'esoteric' Dharma Refuge. While some of these practices may be genuinely secret, the word 'esoteric' here also suggests something that is a matter of personal experience. The yidams become hardly less esoteric by being unveiled in the West in exhibitions and coffee-table picture books on Tibetan Buddhism. It is only when we enter their mandala, and actually see for ourselves their total vision of the universe with its interplay of energies, that their secrets will be revealed.

Why should the yidam be a Dharma Refuge? We have seen that the term 'yidam' can be applied to any Buddhist figure who is the main focus of our meditation and devotion. Let us suppose that the beautiful young female bodhisattva Green Tara is our yidam. We may spend quite a bit of time reading and studying the Dharma, but if for an hour a day, say, we

become Tara, in a world of light in which we see the sufferings of sentient beings before us, and play out the drama of rescuing them, and in which everything ends by dissolving into the sky of Emptiness, that is the experience likely to leave the deepest imprint on our minds. It is contact with the yidam through meditation that will give us the strongest taste, the most direct experience, of the Dharma. It is through our Tara meditation that we take the Dharma into our heart and make it our own. Hence the yidam is the esoteric Dharma Refuge.

Heruka Cakrasamvara

The tradition of meditating on this yidam is based on the Sri Cakrasamvara Tantra. This tantra has been widely studied by all Tibetan schools, and there are many sadhanas and commentaries associated with Cakrasamvara. He is a yidam of particular importance to the Kagyu school, though as with all the yidams we shall be meeting, devotion to him crosses all sectarian frontiers. His practice is very widespread among the Gelukpas. There is a sadhana known as the Yoga of the Three Purifications of Sri Cakrasamvara' that is quite widely practised at Gelukpa centres in the West.

The first in the line of Cakrasamvara practitioners is generally considered to have been the Indian *mahasiddha* Saraha. He was a brahmin who had become a Buddhist scholar-monk. However, he was not satisfied by his learning, and set out to find a Tantric teacher. In a market-place he saw a young low-caste woman making arrows. He became deeply engrossed in watching her working, and finally approached her and asked if she made arrows for a living. She replied, 'My dear young man, the Buddha's meaning can be known through symbols and actions, not through words and books.' Her arrow hit its mark. Flouting all convention, Saraha went to live with her, receiving her Tantric teachings. As a result, he became one of the greatest of all Tantric adepts. He is particularly renowned for his *dohas* or songs, in which he expresses the profound realizations he has gained through Tantric practice.

This yidam is known by various names in Sanskrit. Sometimes he is known as Samvara or Sambara, sometimes as Heruka. In Tibetan he is called Khorlo Demchok or Khorlo Dompa. Here we shall refer to him as

Cakrasamvara. Though it literally means 'restraint', *samvara* is associated, by Tibetan lamas explaining the significance of this yidam, with 'supreme bliss'.[39] *Cakra* (now usually anglicized as chakra) means wheel. It is also the Sanskrit word used for the psychic centres within the body of the meditator, whose manipulation through performing the Cakrasamvara sadhana gives rise to the 'supreme bliss'.

As we have seen, texts of Highest Tantra are often classified into Mother and Father Tantras. Mother Tantras emphasize wisdom - particularly the realization of the indivisibility of bliss and Emptiness. They are particularly suited to those of passionate temperament, providing methods of liberating the energy tied up in greed and attachment and making it available for the pursuit of Enlightenment. Cakrasamvara is a central deity of the Mother Tantra class. He can appear in a number of different forms. Here we shall describe just one very well known and characteristic form.

He appears standing on a variegated lotus. Even in this small detail, we see how this world of Highest Tantra differs from the world of the Mahayana occupied by the Buddhas and Bodhisattvas, most of whom were symbolized by one predominant colour. In the world of the yidams we are gazing at an all-encompassing vision, so colours become more varied.

He stands on a sun disc, on which lie two figures being trampled underfoot. One foot pins down the black god Bhairava by the back of the neck, the other is placed on the breast of the red goddess Kalaratri. Both figures have four arms, two of which hold a curved knife and a skull cup, while the other two are raised in devotion to the great figures above them.[40] Bhairava and Kalaratri are forms of the god and goddess Shiva and Uma. Shiva is one of the most powerful of all Hindu deities. In later Hinduism he forms one of a triad of gods with Brahma and Vishnu, and is responsible for all the destructive aspects of the universe. Uma is his consort. In the Vajrayana they are incorporated into the Tantric world-view as minor deities who preside over the desire realm. They are symbolically overcome by Cakrasamvara, and raise their hands in submission to the transcendental figures that stand over them. Even the highest forms of the mundane appear puny compared to the majesty of this yidam.

His body is deep blue, and he has four faces which gaze out into the four cardinal directions. The face that looks directly at us is blue, the one to our right, green, to our left, yellow, and facing away from us, red. All the faces have crowns of skulls. In his hair, to his left, is a crescent moon.

This moon, along with many of the other emblems of Cakrasamvara, is an attribute of Shiva.[41] All these Shivaite symbols are given a strictly Buddhist interpretation in the Vajrayana. Here, for instance, the crescent moon symbolizes Bodhicitta which is ever-increasing. Thus the general suggestion of the figure is of an Enlightened consciousness, having overcome and gone beyond the relatively limited vision represented by Shiva, nonetheless expressing itself through the symbols associated with him. The power of such an image is likely to be largely lost on Westerners. One would perhaps have to imagine Cakrasamvara trampling underfoot the prostrate form of the God of the Old Testament to gain some idea of its potency in India.

Cakrasamvara has a tiger-skin draped over his loins, and a garland of freshly-severed heads hangs from his neck. He has no less than twelve arms. A central pair embrace his consort Vajravarahi ('diamond sow'). The two hands cross behind her back, holding a vajra and bell in the *vajrahumkara* mudra. The right hand with the vajra, and the left with the bell, cross at the wrist, the right arm outermost. His other arms radiate out from his body, forming a rough circle. The right hands, beginning from the top, hold (I) an elephant hide, which is draped across his back, (2) a damaru, (3) an axe, (4) a chopper with a vajra handle, and (5) a trident lance. His left hands, counting downwards, hold (1) the elephant hide, (2) a khatvanga, or magic staff (similar to the one we saw Padmasambhava holding), (3) a skull cup brimming with nectar, (4) a noose or lasso, and (5) the severed head of the god Brahma, which has four faces.

He is locked in sexual embrace with his consort Vajravarahi, who by contrast is quite a simple figure. She is brilliant red, with only one face and two arms. Her right hand, raised aloft, holds either a vajra or a flaying-knife (Tibetan *drigu)* with a vajra handle. Her left hand, embracing her partner's neck, holds a skull cup. She is naked apart from a few bone ornaments, a five-skulled crown, and a garland of skulls which hangs from her neck. In some forms both her legs are wrapped around her

partner's thighs, in others her right leg is raised while with her left leg she also tramples on Kalaratri. The copulating figures are encircled by an aura of flames.

The symbolism of these figures is so complex, so labyrinthine, that a guru experienced in the Cakrasamvara system could easily produce a large book on just this one figure. The most important message it conveys is a logic-bemusing union of opposites. Heruka Cakrasamvara and his consort appear from the dimension in which all diversity is unified, and unity displays its endless forms.

The two figures on which the mystic pair drum their feet lie separate. They represent the realm of mundane experience in which separation is the rule. It is this separation, experienced by most people as isolation, which fuels desire. Desire urges us to unite, to reach out to overcome separation. But this external seeking gives us at best only temporary relief for our ills. Eventually we lie separate and alone, in the world of me and you, he and she, good and bad, heaven and hell. Constantly discriminating, reaching out to embrace some experiences and avoiding others, we fail to see that the two parts of all dualities are attached; we cannot grasp one without finding ourselves holding on to the other.

Cakrasamvara and his consort unite all opposites in their sexual embrace. They are really one figure, appearing as two. Their union represents different integrated aspects of one Enlightened consciousness. They exemplify what in Tantra is called *yuganaddha* - 'two-in-oneness'.[42]

We saw in Chapter One that the female figure, the *yum* or Mother, is also referred to as the *prajna* - for she represents wisdom, the intuitive realization of Emptiness. This wisdom sees the common characteristic of all phenomena: everything is devoid of an unchanging, fixed, self-nature. Everything has the same essential nature, which is 'no-nature'. This wisdom-view applies to everything in the universe. Because nothing has a fixed nature of its own, there are no fixed boundaries or divisions between things. If there are no fixed limits or barriers, if the seemingly static elements of existence can recombine like the colours of oil on water, then there is no separation. Everything is of one empty nature. Hence the *yum* has only one face, symbolizing this essential sameness of

all things. She is naked to symbolize the simplicity and unadorned nature of things in their essence. (In Mother Tantras the female consort is always naked, whereas in Father Tantras the consort always wears some item of clothing - usually just a cloth around the loins. This indicates that Mother Tantra is mainly concerned with the wisdom that sees the essential emptiness of all forms; Father Tantra emphasizes the compassionate expression of wisdom through form.)

In contradistinction to her, the male *yab,* or Father, represents the compassionate activity of the Enlightened mind - working in the world to awaken beings to their true empty nature. In fact, with his four faces looking into the four directions, and his twelve arms, he symbolizes the world of appearances, the multiplicity of forms. His partner is the unchanging realization of the emptiness of appearances, the sameness of nature of all forms. Their sexual union suggests the ultimate non-distinction, on the level of absolute truth, between appearances and Emptiness. Their being two figures suggests that distinctions can still be made on the level of relative truth.

The twelve arms of the male figure represent correct understanding of the twelve links of conditioned co-production *(pratitya samutpada).* This basic Buddhist teaching is an application of the principle that all things come into existence dependent on particular conditions, and cease to exist when those conditions change. It applies this general principle to demonstrate the conditions that cause our existence in the circle of samsara, the endless round of unsatisfactory rebirth. These are essentially ignorance of the true nature of existence, which causes us to react to pleasant and unpleasant stimuli with desire or aversion. This strengthens our involvement with these stimuli, which fixes our view of them and embroils us more deeply in the world of impermanence and hence unsatisfactoriness.

In each hand he holds an implement which symbolizes the overcoming of samsara. For example, the elephant hide he holds draped over his back is said to symbolize conquered ignorance, the axe severs the fetters of birth and death, and so on.

Thus the two figures represent a vision of a new universe, which we can enter through contemplating them. In this universe, opposites are united without losing their distinct validity on the relative level. Dwelling on Cakrasamvara we gain direct intuitive experience of the highest teachings of the Dharma. The opposites of appearances and emptiness, diversity and unity, samsara and nirvana, compassion and wisdom, discrimination and sameness, relative and absolute, male and female, all fuse in the two ecstatic figures, and this fusion of opposites causes the dawning of great bliss in the mind of the meditator, a bliss of which sexual union can be only an inadequate cipher.

There are still more opposites that we can find reconciled in this mystic coupling. Wrathfulness and peacefulness are reconciled. It is said of the male figure that while outwardly fierce, he is inwardly compassionate, dignified, and serene.

More important, we find symbols within symbols. On the level of the overall figures, the male Heruka symbolizes skilful means, while his partner stands for wisdom. However, the *yah* holds in his front two hands the crossed vajra and bell, which themselves represent conjoined method and wisdom. Again, in the pairing of figures, the *yum* is receptive, the male active and outgoing. Yet we see that both these attributes are to be found in the female figure alone. Her left arm and side are passive, and in her left hand she holds the skull cup. Yet her right side is dynamic. With her right leg (in some traditions) she grasps her partner's thigh, and her right hand is thrust upward brandishing aloft the sharp vajra-chopper, or the dynamic vajra, with her hand in the *tarjani* mudra of warding off demons. From this we can see that yet another pair of opposites has fused: macrocosm and microcosm have become one, and the great truths of the Dharma can be seen in the vast and the infinitesimal.

We still have a further step to go before we can grasp even the rudiments of the Cakrasamvara universe. The great *yab-yum* pair are but the central focus of a vast mandala. There are a number of important Cakrasamvara traditions, passed down from Indian masters, with mandalas involving different numbers of figures. A common form has sixty-two deities, but some mandalas include several hundred figures altogether. For example, a mandala in the tradition of Maitripada has twelve dakinis, four in an

inner circle, and a further eight in an outer ring, of whom four have animal heads and guard the gates of the mandala. All the dakinis are naked like Vajravarahi. They each have four arms, and these hold a knife, skull drum, skull cup, and trident staff.

To begin to describe a sadhana of Cakrasamvara would take more space than we have available, since the visualizations of yidams of Highest Tantra tend to be long and complex. Anyway, as I have said, of all visualizations these are the ones least put on display to the general public. I hope our meeting with Cakrasamvara has been long enough to give us some feeling for him, and for us to begin to see why these yidams should be the esoteric Dharma Refuge. A Tantric practitioner in retreat might spend many hours a day in repeated performance of a Cakrasamvara sadhana. Through recreating him- or herself out of Emptiness in the form of Cakrasamvara united with Vajravarahi, he or she enacts a cosmic drama of the true nature of phenomena. With repeated practice, even when not formally meditating, he or she experiences the ordinary world of appearances as a mandala in which all opposites are transcended but not obliterated, and dwells in the blissfulness of the two-in-oneness of unity and diversity which is just one of the messages of Cakrasamvara.

Vajrabhairava

Vajrabhairava (Tibetan *Dorje Jikje)* can be translated 'diamond terror (or terrifier)' or 'terrifying thunderbolt'. Unlike the rest of the yidams described in this chapter, who are semi-wrathful, Vajrabhairava appears in a very powerful and wrathful form indeed. As such he might well appear in Chapter Seven, when we encounter the wrathful deities and protectors of the Dharma. However, he functions as a yidam, or high patron deity. Indeed, he is one of the most commonly invoked.

He is one particular form of a deity called Yamantaka (Tibetan *Shinjeshe).* This means Slayer of Death. Yamantaka is the wrathful form of the peaceful Bodhisattva of Wisdom, Manjusri. One Tibetan legend delivers an account of how he acquired his name. Ayogin was once meditating in seclusion in a mountain cave. He was on the brink of Enlightenment when some robbers who had stolen a yak entered his cave, lit a fire, and started to cook it. The yogin was lost in contemplation, and it took them

some time to notice his silent figure. Fearing that he would act as witness to their theft, they killed him by cutting off his head, thus denying him the prize of Enlightenment in this life, which had come so close. In fury, the yogin used magic power to attach the yak's head to his headless trunk. He then killed the robbers and stormed through the land slaying everyone he met.

So terrified were the people of this rampaging murderer that they invoked Manjusri, who took the form of Yamantaka, and slew this yak-headed Death. Thus he became known as Slayer of Death. Obviously the name can have a much less literal meaning than that of the story. The Enlightened mind slays death by liberating itself from any necessity to take enforced rebirth in samsara. (We shall not enquire too closely into how a yogin who was really on the verge of Enlightenment could have reacted with such murderous fury at being interrupted....)

Several texts of Highest Tantra are associated with Yamantaka. He is a member of the so-called Vajra family of Aksobhya, and is particularly concerned with overcoming the poison of hatred. His meditation belongs to the Father Tantras. These are considered to be particularly appropriate for those of a wrathful temperament. They include various means of using energy which is characteristically expressed as anger in order to further spiritual progress. In its advanced stages it is particularly concerned with the development of a subtle bodily form known as the illusory body (Sanskrit *mayakaya,* Tibetan*gyulu).*[43]

There are several forms of Yamantaka, including a red one, but usually he is a deep blue-black Different Tibetan schools tend to invoke different forms. The Karma Kagyus are devoted to the Black Master of Life. A form favoured by the Nyingmapas is Quicksilver, a poison-faced, dwarf-like figure, whose lower body is a magic dagger. There is also a yellow form which is included among a very important set of Nyingma figures known as the eight Herukas (Tibetan *Kagye kyi lha tshok).* However, the most commonly encountered form is Vajrabhairava. This figure is particularly invoked by the Gelukpas, and occupies a quite central place in their monastic practice.

Vajrabhairava is a powerful, massive, deep-blue figure, enhaloed - as always - with the flames of wisdom knowledge, which burn up all obscurations. He has nine heads, looking in different directions. These symbolize the nine divisions of the Buddhist scriptures. The main head is that of a buffalo, his two great horns representing the Two Truths and the paths of method (or skilful means) and wisdom. The head which surmounts all the others is that of the Bodhisattva Manjusri. (At times it can be comforting to look at his golden face, to reassure ourselves that the menacing Vajrabhairava is really 'on our side'.)

He is sometimes meditated upon in union with his consort, Vetali ('vampire lady'), who is also blue in colour. However, he is also quite frequently visualized without a consort in a form known as Ekavira, meaning solitary hero.

He has thirty-four arms, nearly all bearing different weapons and other implements. In his right hands he wields a curved knife, a dart with three peacock feathers, a pestle, a fish knife, a harpoon, an axe, a spear, an arrow, an iron hook, a skull-topped club, a khatvanga, a wheel of sharp weapons, a vajra, a hammer, a sword, a hand-drum, and an elephant hide. His left hands hold a skull cup, a head of Brahma with four faces, a shield, a leg, a noose, a bow, intestines, a vajra-bell, a hand, a scrap of cloth from a graveyard, a man impaled on a stake, a triangular brazier, a scalp, an empty hand making a threatening gesture, a trident with a banner, a fan, and another part of the elephant hide. The order of the implements occasionally varies.

All these implements have their own symbolic value, with meanings traditionally assigned to them, that can be overlaid with one's own personal associations. There is no space here to examine all of them. To take just one example, the fan is used to waft the flames when performing a fire puja - a tantric ritual involving making burnt offerings - and is traditionally said to represent the illusory (Sanskrit maya) nature of all things. But this implement for stirring the air is also associated in my mind with a Zen story.[44] One day, two monks had an argument about a fluttering flag. One said the flag was moving. The other said it was really the wind that was moving. Their master Hui Neng, the great sixth patriarch of Zen, happened to be passing and overheard the dispute. He gave his

verdict: 'It is neither the wind nor the flag which is moving. It is the mind.' So this one emblem, held in the sixteenth of Vajrabhairava's left hands, could in itself become quite a rich subject for meditation. One could never completely explore all the associations that the total figure conjures up.

Vajrabhairava has sixteen legs, eight trampling to his right, eight stretched out to his left. Under his feet lie all kinds of animals: a dog, a sheep, a fox, and so on. These figures can be seen as enemies of the Dharma that he has subdued, or, more psychologically, aspects of the meditator's lower nature whose energies have been harnessed and pressed into the service of the spiritual quest. With symbolism there are no 'right answers'. For example, Tsongkhapa states that the sixteen crushed creatures stand for the eight abilities and the eight surpassing forces. When interpreting symbolism it is never a question of 'who is right?' As Saint Augustine said of the Bible, 'The more interpretations the better.'[45]

Hevajra

The tradition of meditation on the yidam Hevajra (Tibetan *Kyedorje* or *Gyepa Dorje)* stems from the great king of Uddiyana, Indrabhuti. From him it was passed down through a chain of Indian Tantric practitioners including Mahapadmavajra, Anangavajra, and Saroruha, and found its way to Tibet in the eleventh century.

The Hevajra Tantra, of which the yidam Hevajra is the personification and embodiment, is a tantra of the Mother class.[46] It has been very influential on the whole field of Tantric practice. (It is in the system of Hevajra that the very important yoga known as *tummo,* the psychic heat yoga, first appears.) The word he is a joyful exclamation, meaning something like 'oh!' *Vajra,* of course, is the diamond thunderbolt. According to David Snellgrove the name is 'derived from the salutation "He *Vajra"* ("Hail Vajra!"), with which a master acclaims his pupil after the relevant consecration.'[47] Sometimes Tantric exegesis associates he with compassion, and *vajra* with wisdom.

Hevajra is the most important yidam for the Sakya school of Tibetan Buddhism, but once again his practice traverses sectarian boundaries.

For example, Marpa, the teacher of Milarepa and forefather of the Kagyu school, was a very adept practitioner of the Hevajra methods. Indeed, reading the description of his household in the life of Milarepa, one gains the impression that Marpa's farm was a symbolic mandala of Hevajra. As we saw, his wife was even called Dakmema, which is the Tibetan for Nairatmya, the name of Hevajra's consort.

It is this interweaving of levels: the physical with the spiritual, the everyday with the symbolic, that is the hallmark of Tantra. We have seen that *tantra* means something woven, and that it is the Tantric initiate's aim to interweave all opposites, including the warp of the mundane and the weft of the transcendental, until everything, on every level, is redolent of one non-dual Reality.

Hevajra is a wrathful emanation of the Buddha Aksobhya. He is usually depicted dancing, in the position known in Sanskrit as *ardha pariyanka.* As with all these yidams, he has several forms. He has manifestations with two, four, six, or sixteen arms. Once again we shall look at the most complex figure, as it gives the best feeling for the yidam's unique characteristics. There are two sixteen-armed forms, both deep blue. One, known as Kapaladhara Hevajra, holds skull cups; the other, Sastradhara Hevajra, bears mostly weapons. We shall look at the former.

Kapaladhara Hevajra has eight faces, the central one is blue. Each face has three eyes, and is semi-wrathful in expression. He wears a necklace of skulls, and embraces his consort Nairatmya ('empty of a self), who is also blue in colour.[4] He has four legs, and is dancing on four figures who lie on a sun disc atop a lotus throne. The four figures symbolize the four Maras or demons who embody all the active hindering forces - within the psyche and in the objective world - that work to deflect us from the spiritual goal.

Hevajra's sixteen arms spread out in an arc, eight on each side, each holding a skull cup. In the skull cups in his right hands are a white elephant, a green horse, an ass with a white blaze, a yellow ox, a grey camel, a red man, a blue stag,[49] and a black cat. In his eight left hands the skull cups contain symbols of earth, water, fire, air, moon, sun, Yama (lord of death), and Vaisravana (lord of wealth). These symbols represent the

eight *lokapalas* (guardians of the world) and the eight planets.[50] There is no room to explore them here. Hevajra's is a complex system of practice that was traditionally taken up only after years of study and preparation.

Like all the yidams, Hevajra stands in a magical dwelling in the centre of a great mandala. He and his consort are surrounded by eight more female figures in the eight directions. Each is of a different colour and holds a different emblem. For example, in the south-west is the blue Candali ('fiery one') holding a wheel in her right hand and a plough in her left. These eight figures with their colours and emblems add yet more layers of meaning to the multidimensional universe in which the Hevajra practitioner aims to take up permanent residence.

Guhyasamaja

Guhyasamaja (Tibetan *Sangwadupa,* sometimes abbreviated to *Sangdu)* means Secret Assembly. The full title of the Guhyasamaja Tantra literally means 'the secret union of the body, speech, and mind of all the Tathagatas'. This tantra is concerned to produce an experience of Enlightened consciousness that is without beginning or end, whose nature is the union of wisdom and luminosity.

The Guhyasamaja Tantra was one of the earliest to be committed to writing. Tradition has it that King Indrabhuti of Uddiyana saw some monks, whose spiritual realization had given them supernormal powers, flying in the air over his lands. He wanted to emulate them, but insisted that he would need a method of meditation suitable for those who had not renounced sense-pleasures. In response, Sakyamuni taught him the Guhyasamaja Tantra.[51] By following this practice the king and all the people of Uddiyana attained Tantric realization.

The teaching was then conveyed to another king in southern India called Visukalpa, who taught it to Saraha, the *mahasiddha* whose name is also associated with Cakrasamvara, who then gave it to Nagarjuna. It was then preserved orally, until written down by Asanga. It entered Tibet during the early spread of Buddhism there, and a number of Nyingma lamas wrote commentaries on it. It was retranslated in the eleventh century by the Tibetan monk Rinchen Zangpo (958-1055), known as the Great Translator.

The Guhyasamaja Tantra has had a profound effect on Tantric Buddhism. In its first chapter, the *adi-* (or primordial) Buddha - i.e. absolute Reality beyond time and space - gives birth, through the power of mantric sound, to the entire mandala of the five Buddhas with their consorts. (In this case, Aksobhya (imperturbable) inhabits the centre of the mandala, and Vairocana (illuminator) sits in the east.)

There are two main schools of Guhyasamaja practice: the Arya school, whose central teacher was Nagarjuna, and the school derived from Jhanapada. In the Guhyasamaja system, any one of several deities can be the central figure of the mandala. In the Jnanapada school it is Avalokitesvara. In the Arya school, two main mandalas are meditated upon. In one the central figure is Manjuvajra, a form of Vajrasattva.[52] However, the most important figure in the main mandala of the Arya school, is Aksobhyavajra. It is this figure that is often just described as Guhyasamaja in books and catalogues of Tibetan *thangkas* and images, and it clearly relates to chapter I of the Tantra. It is a beautiful deep-blue, seated form, in sexual embrace with the light-blue consort Sparaavajra. Both *yab* and *yum* are smiling (though the mother is said to be very fierce), and decked with silks and jewels. They each have three faces: blue, red, and white. Their blue principal faces are close to each other, with the others on either side. They represent the transmutation of passion, aggression, and ignorance into expressions of wisdom. Each face is adorned with a third, wisdom eye in the forehead. The *yab* sits in the vajra posture, with the *yum* in his lap, her legs encircling his waist in sexual embrace.

The figures have six arms. The *yab* embraces the *yum* with his principal arms, his crossed hands holding a vajra and bell, as we saw with Cakrasamvara. At the same time, the *yum* embraces the *yab* with two of her arms, also holding a vajra and bell. In his other right hands the *yah* holds the wheel and the lotus. In her other right hands, on the opposite side of the figure, the *yum* holds the same emblems. In their other left hands both *yab* and *yum* hold a jewel and a sword.

Those familiar with the five Buddhas of the mandala will recognize their emblems: Vairocana's wheel, Amitabha's lotus, Ratnasambhava's jewel, and Amoghasiddhi's sword (though his emblem is more commonly the

double vajra). In the Guhyasamaja system, Aksobhya occupies the centre of the mandala, so the figure's central hands hold his emblem the vajra, and the vajra-bell.

This figure, once one has accustomed oneself to the strangeness of the multiple heads and arms, becomes one of the most beautiful of all Buddhist images. It is a symbol of a psyche, and a universe, in which everything is in perfect harmony. The faces are serene, the sitting posture has a calmer feel than the dancing and trampling of the other yidams we have met. *Yab* and *yum* perfectly mirror each another in their hand positions and emblems. They, and all the opposites they represent, are in total accord.

Even the two sides of the figures are in balance. Drawing a vertical line through the centre of the figures would still leave two harmonious sides with all the six emblems. We are in a world where opposites attain a two-in-oneness, and the same cosmic laws can be demonstrated in the macrocosm or microcosm.

The Father and his consort are seated in the middle of a mandala palace surrounded by thirty other deities. Once again we have symbolism of the connectedness of macrocosm and microcosm, for the retinue of the central pair, who themselves hold the emblems of the five Buddhas, includes Vairocana, Ratnasambhava, Amitabha, Amoghasiddhi, and their consorts.

Guhyasamaja is a particularly important yidam for the Gelukpas. Their two main Tantric colleges, the Gyuto and Gyume, which used to be based in Lhasa, both gave great prominence to the practice of his sadhana, and the Guhyasamaja system is used by the Gelukpas as the paradigm for approaching an understanding of other Highest Tantra systems of practice.

Guhyasamaja belongs to the Vajra family of Aksobhya. His practice belongs to the Father Tantra, which concentrates on compassion and skilful means, using complex yogic methods to bring about the development of the illusory body. Father Tantra, as we have seen, is concerned with the transmutation of anger and aggression. The Guhyasamaja Tantra is basically concerned with the realization that the universe is inherently

wondrous and valuable. This can only come about when the passions, in particular hatred and aversion, have been transmuted.

Kalacakra

Kalacakra is a yidam who has become quite well known in Tibetan Buddhist circles in the West. This is because a number of lamas have given mass initiations into his practice. The Dalai Lama has given Kalacakra initiations attended by thousands of people in a number of places in Europe and America, as well as in India.[54] In consequence, several books on the Kalacakra system are now available in the West.

This practice of giving mass initiation for a yidam of Highest Tantra is very uncommon, and gives Kalacakra a peculiar significance for the Tantric tradition. In a way, the initiation is regarded as more general, and the commitments one takes are not seen as being as serious as those for other Highest Tantra initiations. The Tibetans consider that, while of course one should make every effort to take the initiation and the commitments seriously, the act of simply attending and participating will be beneficial. The initiation will plant seeds of a positive nature in one's mind which, if tended, can ripen at a later date as catalysts of spiritual progress. These initiations then take on the significance of large festive occasions, auspicious for all those who attend them in good faith.

Kalacakra (Tibetan *Du Kyi Khorlo,* sometimes abbreviated to *Dukhor)* means 'wheel of time', and time is one of the central concerns of the Kalacakra system. Especially in the commentaries on this tantra there is a great deal of discussion of time and transcending time - as the experience of Enlightenment transcends time and space. In general, this system of Tantric practice uses a developed view of time to arrive at the Timeless. It is usually classified as a Mother Tantra, and both deity and tantra are highly regarded by all Tibetan schools. It is an exceedingly complex system of thought and practice, which has outer, inner, and secret levels. The outer teachings of Kalacakra are concerned with astronomy, astrology, and mathematics. The inner teachings deal with the body and its energy channels. The secret teachings are the actual instructions for meditating on the Kalacakra mandala.

Plate One Heruka Cakrasamvara

Plate Two Vajrabhairava

Plate Three Kalacakra

Plate Four Vajravarahi

Plate Five Vajrayogim in a form also known as Sarvabuddhadakini

Plate Six Six-Armed Mahakala

Plate Seven Sridevi

Plate Eight Sakyamuni Refuge Assembly from the Gelukpa tradition

According to tradition, the Kalacakra Tantra was proclaimed by the Buddha, himself appearing in the form of Kalacakra a year after his Enlightenment.[55] He taught the Tantra at Dhanyakataka in southern India, inside a huge stupa, at the request of King Sucandra. Sucandra was king of Shambhala - a legendary country to the north-east of India. The king returned to Shambhala, built a three-dimensional mandala of Kalacakra, and made Tantric Buddhism based on the Kalacakra system the state religion.

The Kalacakra teachings were propagated in Shambala by a line of kings. The eighth, Manjusrikirti, initiated many people into the Tantra, and also composed a short text - the 'Condensed Kalacakra Tantra' - which is what is now generally known as *the* Kalacakra Tantra. In consequence he became known as Kulika (one who bears the lineage). According to tradition, the Kalacakra teachings are still being propagated in Shambala by the Kulika kings. An Indian master from Orissa called Cilupa is said to have travelled to Shambala and returned with Kalacakra teachings, which were subsequently passed on to Naropa and then to Atisa. The fact that there is no trace of the Tantra in India before Cilupa has led some scholars to suggest that the Tantra originated somewhere in central Asia.

The Kalacakra teachings came to Tibet with Atisa in 1026. Their introduction into Tibet led to a new system of measuring time in sixty-year periods. Five elements, fire, earth, water, wood, and metal, were added to the twelve-year system by which each year is attributed to one of the signs of the zodiac.

The Kalacakra system was studied by all schools of Tibetan Buddhism. It was propagated by the great Sakyapa lamas Sakya Pandita and Phakpa. Tsongkhapa, the founder of the Geluk order, wrote several short works on it, and his two main disciples both wrote extensive commentaries.

To achieve a clear visualization of the most complex mandala of Kalacakra would be a meditative *tour deforce.* One would have to become, in meditation, a four-faced male deity with consort, standing on the figures of Kamadeva (the Indian god of love) and Rudra. Two goddesses, the consorts of the subjugated gods, hold on to Kalacakra's heels, their heads bowed.

The *yab* is blue, and has six shoulders, twelve upper arms, and twenty-four lower arms. The lower arms are arranged in three sets of four on each side, each set of a different colour. The uppermost set on each side is white, the middle red, the lower blue. Each of his arms holds a symbolic implement, such as a sword, a wheel, or an axe. Even his fingers are of different colours.

As Kalacakra one would embrace the consort Visvamata (mother of all). She is yellow in colour, with four faces and eight arms. She holds a curved knife, an iron hook, a damaru, and a rosary in her right hands, and a skull, a noose, a white lotus, and a jewel in her left. One would see oneself standing in the middle of a glorious palace at the centre of a five-levelled mandala-palace, surrounded by a radiating pattern of hundreds of figures.[56]

The yidam and his mandala fuse time and the Timeless, the 'endless round' and absolute Reality, into one non-dual vision in which neither polarity is suppressed. Perhaps one day we shall see Western tantras produced which combine our knowledge of astronomy and other sciences with the profound Enlightened viewpoint of the Buddha. What extraordinary figures, what marvellous mandalas, could such a vision produce!

Dakini visualized in the Chod rite

Six

Dancing in the Sky

In the last two chapters we have met the guru and the yidam, the esoteric versions of the Buddha and Dharma Refuges. Now it is time to meet the dakini, the third esoteric Refuge, the hidden jewel - the hidden ruby, we could say - of the Sangha.

Personally, I think it is impossible to produce an adequate definition of a dakini. To attempt to catch a dakini in the iron trap of mundane logic is a hopeless task. In one Sanskrit dictionary the word *dakini* is said to refer to a class of flesh-eating demoness. The Tibetan translation, *khandroma*, means female sky-goer. Sometimes she is referred to as a sky-dancer. The male counterparts, *dakas*, do exist, but they play a relatively insignificant role in the Tantra, whereas dakinis are central to it.[57]

Rather than define the dakini, let us try to see the situations in which she appears. We have seen that she is the esoteric Sangha Refuge, so we can expect her to be related to the guru in the same way that the Sangha is related to the Buddha. The Sangha is the community of all those who are learning from the Buddha how to follow the path to Enlightenment. The Sangha gathers round the Buddha as often as possible - to learn from him and for the sheer pleasure of being with him. On the esoteric level, then, we should expect to find dakinis clustering around the vajraguru.

This is indeed the case. If you find the vajraguru, the dakinis will not be far away. However, the Tantric guru - the 'thunderbolt guru' who will stop at nothing to show you Reality - is often difficult to find. For example, Naropa spent a very long time searching for Tilopa. When you do

find the guru he will often be in a strange or frightening place: on an island in the middle of a poisonous lake like Kukkuripa (one of Marpa's gurus), in the depths of the jungle like Naropa, or most frequently in a cremation ground. It is in places like these that you find the vajraguru, and so it is in these fearsome places that you will meet the dakinis. Padmasambhava, for example, spent many years meditating in cremation grounds (that had names like Piled-Up Corpses, and Sleep in the Mysterious Paths of Beatitude). In each one he feasted and danced with the dakinis, and taught them the Dharma.

So to meet a dakini is not easy. They are not domesticated but wild. To find them you have to leave behind the security of your views and ideas. You have to abandon the tidy civilized world of mundane concepts. You have to walk out into the unknown, the unexplored, the unimaginable.

A Tibetan yogin named Khyungpo Naljor visited India many times, searching for a highly-realized teacher who could show him the way to full Enlightenment. All the teachers he met told him that he should try to meet the yogini Niguma, who had been the disciple and Tantric consort of Naropa. On simply hearing the name of Niguma, Khyungpo Naljor was filled with great happiness, and he set off to find her. He had been told that she had gone beyond any dependence on the physical body, but that she sometimes appeared in a certain cemetery.

When he arrived in the cemetery, the yogin fearlessly sat himself down in the midst of the corpses and the wild animals that dwelt there. As a result, he had a vision of a brown dakini. She was completely naked, except for a few ornaments, all made of human bone. She had a khatvanga and carried a skull cup. She was dancing ecstatically in the sky high above his head. At times she multiplied herself into many wild dancing figures, filling the sky, at others there was just one great figure in the air above him.

Khyungpo Naljor realized he must be in the presence of Niguma, and asked for instruction. But the dakini said that she was an ogress, and when her helpers arrived they would feast on his blood; he had better escape while he still had his skin. Kyungpo Naljor ignored this threat, and continued asking for teaching. Seeing that he could not be scared away,

the dakini changed tack. She asked him for a large amount of gold for her teaching. (In Tantra it is usual to give something of value for initiation, to demonstrate one's seriousness, and out of gratitude for the immense spiritual riches to which the empowerment gives access.) Kyungpo Naljor had saved up a great deal of gold with which to seek teachings in India. Very reverently he offered it all to the dakini. Without a moment's hesitation she threw it away into the jungle.

If there had been any doubt in the yogin's mind before, it was wiped away by this evidence of the dakini's complete non-attachment, even to tremendous wealth. He knew that he was dealing with an Enlightened teacher. The dakini then proceeded to give him initiation, much of it in dreams.

In this story we see how the dakini can appear. She irrupts out of another realm. It can happen anywhere, at any time, but she reveals herself most truly when she dances free in the sky of Emptiness. There is nothing fixed about her, though. She is quite capable of shifting shape. She may manifest as a beautiful young maiden or goddess, or as a decrepit old crone. The dakini Vajrayogini appeared to Naropa as a hag with thirty-seven ugly features. (After she had convinced Naropa to seek Tilopa, and then vanished like a rainbow, Naropa sang a song giving thirty-seven similes for the dangerous and unsatisfactory nature of samsara.)

The dakini may appear as voluptuous and alluring, or as threatening. (Niguma first warned Kyungpo Naljor that she was a flesh-eating demoness.) Some dakinis are part animal. They may have the heads of boars, tigers, crows, bears, jackals, or a host of other strange creatures. Their bodies can be any of, or all of, the colours of the rainbow. Most usually, however, the dakini appears as a naked, dishevelled, dancing, witch-like woman. Her element is the sky, and it is there that she dances.

Let us look more closely at one of the most important of all dakinis. This is Vajrayogini (Tibetan *Dorje Naljorma),* who to Naropa appeared withered and wrinkled (perhaps because he had lost himself in scholarship, so the upsurging forces of inspiration, which dakinis embody, had become dull and neglected.) More commonly, Vajrayogini appears as a sixteen-year-old girl, an age considered by Indians to be the prime of youth. She

is a virgin, symbol of her complete innocence in relation to samsara. Her body is a brilliant, fascinating red - the colour of arousal and passion, for Vajrayogini is fiercely in love with the Dharma. She has flowing dishevelled black hair, for she has gone beyond concern for worldly appearances. She dances, abandoning herself to the inspiration of the Dharma.

In her right hand she brandishes a vajra-chopper above her head. This is a brutal implement, used by butchers for cutting and flaying. It has a vajra handle, and its blade is razor-sharp. With her chopper the dakini cuts off all attachment, especially concern for the physical body. For the faint-hearted, the brandished vajra-chopper is a threat of destruction. For the brave it is an invitation to approach and be cut free of all limitations. In her left hand she clasps to her heart the skull cup of Sunyata, filled with the ambrosia of Great Bliss, for it is this *mahasukha* which the dakini pours out like wine to her devotees.

On her head is a tiara, for she is spiritually rich. However, rather than jewels, it is set with five human skulls. These are reminders of the Wisdoms of the five Buddhas in a form that cannot be ignored.

Around her neck hangs a garland, not of flowers but of human heads, freshly-severed and dripping with blood. There are fifty of them. These correspond to the sixteen vowels and thirty-four consonants of the Sanskrit alphabet, known as *ali* and *kali.* As her ornaments they symbolize that the dakini has purified speech on the subtlest level. The circle of heads also suggests the endless round of birth and death. The dakini thrusts herself beyond it, and life and death become her ornaments. Thus she wears armlets, wristlets, and anklets of human bone. In the centre of her chest, secured by strings of bone, is a mirror in which all beings can see the effects of their past actions. These adornments are the dakini equivalents of silks and jewels - symbolizing the six Perfections of the Bodhisattva. While dakinis are beautiful and can appear in wondrous raiment, it is as though they are too close to the realities of existence to cover themselves in pretty, alluring things. They are the Truth, and you can take them or leave them, they are not going to try to entice you. It is as though the Bodhisattvas such as Avalokitesvara and Tara are the Dharma experienced in the warmth of the heart. Dakinis are the Dharma felt in one's guts.

In the crook of her left arm Vajrayogini holds a magic staff, similar to Padmasambhava's. This symbolizes her mystic consort. Though she appears in female form, the dakini is not lacking in masculine qualities. She is the perfect synthesis - feminine and masculine dancing together. The masculine is present, but more hidden and inward.

She dances with her right foot raised, so that her legs form a rough bow and arrow shape. The supporting left leg is the bow, the upraised right the arrow. The bow and arrow are important symbols in Tantra, symbolizing the inseparability of wisdom and method. With her left foot she is trampling on a prostrate human figure - symbol of the craving, hatred, and ignorance that she has subdued, and which she now victoriously stamps into the ground. Yet she is not concerned with what is happening under her feet. Her mastery of samsara is so total that she flattens obstacles effortlessly, like a small boy treading on an ant.

The whole movement of her being is upwards. Her hair stands on end. She leaps as she dances, as though impatient to take off into a higher dimension. In the centre of her forehead is a third eye, for she is able to see a higher truth, a wisdom beyond duality. All around her body, flames leap upwards. These are the fires of her soaring inspiration, her unquenchable energy, her purifying wisdom. They are fires of love burning for all that lives.

Her expression is ecstatic. She is drunk with wisdom, entranced with spiritual power, wild with compassion, insatiable for truth. At the same time her look is dangerous, warning. Like all dakinis, she doesn't fool around.

The more frequently visualized dakinis

The Tantra recognizes three orders of dakini, the lowest of which have not emancipated themselves from samsara and may be either helpful or hostile to human beings. The middle order is associated with twenty-four sacred places to be found in India and Tibet, and can only be perceived by those who are spiritually developed. These twenty-four sites are also related to aspects of the subtle body, and in some forms of advanced Tantric practice dakinis of this order are visualized within one's body. The highest order is known as 'spontaneously Enlightened' and

consists of emanations of the *dharmakaya.* Most of the dakinis we shall look at in this section belong to this highest order, being embodiments of full Enlightenment.

We have already met Vajrayogini in one of her principal manifestations. She can be red or white, though red is more common. As we shall see, though dakinis can be of any colour they are frequently red, as they are associated with passion and intensity in the quest for Enlightenment, and the fiery upsurging forces of spiritual inspiration.

Vajrayogini is visualized in many different forms of Tantric practice. For instance, in a Nyingma sadhana of Guru Yoga one transforms oneself into Vajrayogini. Above one's head is one's own teacher, and above him, one above another in the sky, is the lineage of gurus, going back through time to its Enlightened source. One becomes Vajrayogini in this practice to emphasize receptivity to the gurus of the lineage, and perhaps to attract their blessings magically, by appearing in the most fascinating form possible.

Vajrayogini is also a central figure in the *tummo* or 'heat yoga', which is the first of the 'six doctrines' of Naropa and Niguma. This advanced practice is capable of increasing bodily warmth, rendering one impervious to cold. Though much is made of this by some Western writers, it is really only a side-effect. The main purpose of the practice is to produce an extraordinary concentration of psychophysical energy. This is done by inducing the subtle energies of the body to become unified by entering the central channel of the subtle energy pathways within the body. Inducing these energies to enter the central channel produces a very strong experience of blissfulness. As we saw in Chapter One, combining this blissful experience with contemplation of Sunyata is an extremely effective way of gaining full realization. Vajrayogini is visualized in the *tummo* yoga, as she symbolizes particularly the union of Emptiness and Great Bliss. Her red colour also suggests the blazing fire of *tummo.*

Another appearance of Vajrayogini occurs in the Chod Rite, which we shall examine briefly when we meet Machik Labdron. In general, Vajrayogini appears in many Tantric practices, as well as having a number of sadhanas of Highest Tantra devoted purely to her.

Vajrayogini appears in several forms other than her dancing one. For instance, she can have the same colours, implements, and so on, but be stepping to the left, with her right leg outstretched. In this form, she is also known as Sarvabuddhadakini (dakini of all the Buddhas), for she is that huge wave of passionate commitment to Truth and Freedom which has carried all the Buddhas to Enlightenment. In Tibetan, this form is known as Naro Khacho - the dakini of Naropa. Her practice is one of the thirteen 'golden dharmas' of the Sakya school of Tibetan Buddhism. This time both her feet stamp on samsaric figures. In this position she no longer waves the chopper aloft; it is held loosely by her right side, as though it has done its work. Here she perhaps emphasizes the stage of the path beyond that at which one needs to cut down the promptings of samsara. If you have to cut them down, you are still involved with them, still using energy in fighting them. Beyond this you reach a relaxed state in which the mind can be left alone. Your understanding of Reality is such that thoughts and emotions can be allowed to form themselves and dissolve away, like bubbles on a stream.

If her right hand has relaxed, her left now comes fully into play. The skull cup is no longer held to her heart but aloft, above her head, which is tilted back, as she quaffs a flow of the red light-nectar of Great Bliss, which looks just like blood. Blood is life, and the dakini drinks incessantly, becoming filled with spiritual zest and energy. Her large breasts are thrust forward, symbolizing her capacity to bestow Great Bliss on all beings.

Another almost identical form of this dakini, which is of particular importance for the Kagyu school of Tibetan Buddhism, is Vajravarahi (Tibetan *Dorje Phamo).* She can only be distinguished from the dancing form of Vajrayogini by one characteristic. In her piled-up hair appears the head of a sow. Vajravarahi means diamond sow. The pig or sow is a Buddhist symbol for ignorance. It appears at the centre of the *bhavacakra,* or Wheel of Life, in a kind of dance with the snake of hatred and the cock of craving. The three career round in a circle, each one biting the tail of the one in front. The sow in Vajravarahi's hair is like a trophy. She has severed the head of the sow of ignorance with her vajra-chopper, and brought the drunken dance of samsara to an end.

Machik Labdron

Similar again is Kurukulla (Tibetan *Rikjema).* Another red, dancing figure, she is holding not a vajra-chopper and skull cup but a flowery bow and arrow. These are the weapons of Kamadeva, the Indian god of love - half-brother to Cupid, and just as good a shot. Kurukulla's function is to fascinate people. By a kind of love-magic she leads even enemies of the Dharma to fall at her feet. Sometimes she has four arms, so that as well as the bow and arrow she holds a hook and a noose. Having shot her victims, she pulls them in with the hook and binds them with the noose. Some of her Tantric rituals are not for the squeamish, and perhaps come a little close to black magic.[58]

Perhaps the most extraordinary of all these red dakini forms is one described in the *Sadhanamala,* and associated with the tradition of Savaripa. Here, she stands in an aggressive stance, holding the vajra-chopper in her right hand and her own head, which she has severed, in her left. She is flanked by the dakinis Vajravairocani and Vajravarnani. Three streams of blood spurt from her headless neck and flow into her own mouth and the mouths of the two other dakinis. The severing of the head symbolizes the cutting off of all ego discrimination.

We have seen that not all dakinis are emanations of Emptiness. There are a number of great female Tantric teachers who achieved the 'status' of dakinis, and are often represented in dancing dakini form. We have already met Niguma, the disciple and Tantric consort of Naropa, who became a great teacher in her own right, and started an important lineage of the 'six doctrines'.

We have also mentioned Machik Labdron. She was a Tibetan who, in her youth, supported herself by reading the Prajhaparamita volumes. Patrons would employ her to read the texts aloud to gain merit, and she excelled at reading. (Not, as we might imagine in the West, because of the clarity and beauty with which she read, but because of her speed!) In reading these scriptures, she herself began to gain insight into the Perfection of Wisdom. Later she met an Indian teacher called Phadampa Sangye who taught her a form of the Chod Rite. Out of her deep understanding, Machik developed a new form of Chod which has since been incorporated into all Tibetan schools.

Simhamukha

The Chod is a dramatized enactment of the principles of the Perfection of Wisdom. It is also a very powerful statement of faith in non-duality, and a test of your 'spiritual nerve'. To do it you go to an isolated, awe-inspiring place, such as a cremation ground. Then, after various preliminaries, you see your consciousness separate from your body and become a dakini. The dakini then chops what is now your corpse to pieces, and offers it, in a transmuted form, to all spiritual beings out of devotion, and to all mundane beings out of compassion. It is a particularly effective way of actualizing the 'spiritual ideas' of impermanence, insubstantiality, and non-duality, and attaining to a state of complete confidence in the Dharma, beyond hope and fear.

Machik Labdron, whose gift to humanity is the Chod, is herself commonly shown as a white dancing dakini - holding aloft a damaru in her right hand, and ringing a vajra-bell with her left.

Another famous woman *siddha* is Yeshe Tsogyal, one of the main disciples of Padmasambhava. After his disappearance to the Land of the Raksasas she became an important teacher in her own right. She was also responsible for writing down and concealing many of the termas left by Padmasambhava. These we could call 'Dharma time-capsules' - teachings that have been hidden in out-of-the-way places until they are needed. Padmasambhava is credited with the clairvoyant ability to see into future ages and teach the Dharma in forms suitable for the particular needs of those times. It is those teachings which Yeshe Tsogyal disseminated through Tibet. She is often shown in dakini form, with a skull cup and a vajra-chopper.

The great guru Padmasambhava himself appears as a dakini (which ought to dispel any fixed ideas we have of 'spiritual appearances' corresponding to physical sex). He appears as Simhamukha or Simhavaktra ('lion-faced' or 'lion-headed' one, Tibetan *Senge Dongchenma).* She is a particularly powerful guardian dakini, invoked in the exorcism of hindering forces. She is dark blue in colour, dancing with vajra-chopper and skull cup. Her head is that of a lion. Dwelling on Simhamukha should give us new insights into the nature of Padmasambhava.

The dakini within

So far I have spoken of dakinis as though they were externally existent beings, to be found in ancient Indian cremation grounds and the wildernesses of Tibet. But where is the real wilderness, the true cremation ground, to be found? Tilopa, in teaching Naropa, repeatedly tells him:

> Look into the mirror of your mind...
> The mysterious home of the Dakini.

To understand how we can meet dakinis within our own mind, we need to look more closely at what the dakinis symbolize. In essence, dakinis are all those experiences, internal and external, that inspire us and spur us on to practise the Dharma. Internally, the dakini is all those outpourings of something higher and more spontaneous within us that make us feel we are on the right track, that we are making progress on the spiritual path. This does not mean that they are simply comforting. Occasionally they may be shattering, like lightning-flashes of insight that turn our view of ourselves and the world completely upside down. °

Whether we find the dakinis' presence enjoyable or terrifying depends upon our degree of openness to them. If we meet them wholeheartedly, they come to us as feelings of inspiration, moods of great happiness and exhilaration, dauntless courage, sudden laughter, or total relaxation, the urge to give of ourselves completely, bursts of energy, poetry, and song. All these experiences on the highest level are gifts of the dakinis. The dakinis, you could say, are the muses of the transcendental.

Like the muses, the dakinis are not controllable. They burst forth from higher levels of the mind (their 'mysterious home'). All we can do is create the right conditions for them to appear. We invite the dakini and await developments. We do this mainly by Going for Refuge, committing ourselves wholeheartedly to the path, and doing our best to carry that commitment through.

However, I ought not to talk too blithely about inviting dakinis. A word of warning: do not invite them unless you mean it. If you prove to be a fraud, or not to have the courage of your convictions - if you ostensibly commit yourself but then avoid the consequences - the dakinis may

leave you in disgust. (If we look at our lives we find that inspiration often disappears after we have ducked a challenge.) They may even threaten you - or that is how it may feel. If you are on the run from the Truth, on the run from your own creative energies, you will feel as though they are turning against you. You can end up feeling like a lion-tamer whose courage has left him, watching his lionesses jump off their stools and begin to close in on him....

Dakinis do not stand on ceremony. Nor do they care about convention. They understand that all forms are Emptiness. They are the servants and messengers of the vajraguru. The Tantric guru is a desperado let loose in samsara. He is prepared to do anything, however shocking, to save you from ignorance and suffering. So, as his agents, dakinis are dangerous. Perhaps it would be better not to read about them unless you are prepared to take them seriously, to work at transforming yourself in line with what they ask of you.

Dakinis are the unexpected, the spontaneous. They are the opposite of the safe security of one's ego prison. A dakini may search for years (like Leonore for Florestan in Beethoven's 'Fidelio') seeking an opportunity to rescue you from the dungeon of craving and ignorance. When she suddenly appears in the darkness to cut you free from your shackles, you had better want to go with her.

To follow her is a risk. If you do, you will never be quite the same again. Dakinis are wrathful and passionate. They always spell death for the ego. If you are ready, if you delight in her appearance and rejoice in her unpredictability, then you will find she gives death and birth. In exchange for suffering the blow of her vajra-chopper, you will experience a new and unimaginable freedom. She will then allow you to enter her dance, to dance into the fire, the flames of spiralling inspiration and ecstatic creativity. She will bestow her favours on you: wisdom, great bliss, the experience of non-duality, total liberation.

To start with, however, even though we may be committed and making an effort to practise the Dharma, the dakini is likely to be elusive. For a while she appears in a certain spiritual practice, a certain Dharma teaching, a certain person even, and we feel enriched and inspired. Then she

moves, shifts, changes shape. She changes her forms more often than a fashion-conscious woman changes her wardrobe. If you are attached to the forms she takes, the clothes she might wear, you will be left treasuring only a scarf or a shawl as a souvenir. The third of the ten fetters to Enlightenment enumerated by the Buddha was 'attachment to rites and rituals'. This does not mean that ritual has no place in Buddhism; the Buddha just denies that there is any point in going through the motions of any spiritual practice as an end in itself. This attachment to forms for their own sake is a kind of clinging to what the dakini used to wear.

It is easy to become chained to particular aspects of spiritual practice. The wonderful meditation experience you once had can become a trophy, a party piece to trot out to impress your friends. A piece of Buddhist teaching which you have found helpful may become your dogmatic prescription for everyone. The dakini, though, is reborn in every moment. She is in no particular form of practice or teaching. We have to strive to see her as she is in herself- the naked, voluptuous Truth. Once we have met her face to face in that way, she will appear to us in all forms. We shall recognize her unerringly in all aspects of existence, hear her crooning her song of the Dharma everywhere, for she is our own purified consciousness. To elaborate on Tilopa's advice, once the mind is a mirror, cleansed and spotless, then we shall see that it is 'the home of the dakini'.

To arrive at this stage requires a great letting-go. The dakini's halo of flames and total nakedness point to the burning off, the stripping away, of everything inessential. Higher states of consciousness are characterized by their total simplicity. To become one with the dakini we have to follow the counsel of Padmasambhava:

> Let these three expressions: I do not have, I do not understand, I do not know, be repeated over and over again. That is the heart of my advice.

Once this is achieved, you are the dakini, the true free dancer in the limitless sky of Liberation.

The dakini outside

I have said that the dakini represents those inspiring forces which carry you along the path. Through visualizing a dakini in meditation, you call

up those energies within yourself. The difference between being in touch with the dakini within and having to rely purely on your everyday energy to follow the path is like the difference between trudging across muddy terrain and hang-gliding above it. Hang-gliding is fast, free, exhilarating, and spiced with a certain risk. Without at least occasional flashes of inspiration, one can tire of the effort involved in painfully picking a path between the potholes. Thankfully, when your inner dakinis refuse to come out to play (for dakinis are playful - if they have gone away perhaps you have been too tense in your approach) there is still the possibility of deriving inspiration from an external dakini.

We have seen that highly realized women can act as dakinis. The tantras make much of finding a woman Tantric practitioner who is a dakini (or, for women, of finding a daka - a suitably qualified male sexual partner). Such women are said to have recognizable physical characteristics. The texts give detailed descriptions. On meeting with such a woman, the texts urge you to perform sexual yoga with her to further your realization. However, all this concerns the highly advanced Tantric practitioner. It has nothing to do with the satisfaction of mundane sexual desire, and for most of us this is so far beyond our present level and capabilities that it does not warrant thinking about. Unfortunately, there will always be people who bring their spiritual progress to a halt by assuming that they are ready for such practices when they are still light-years distant from the necessary degree of attainment. It is very easy to fool oneself that one is engaging in sexual yoga, and that one's partner is a daka or dakini, when really one's feet are still set in the concrete of craving.

Assuming that we are not highly advanced Tantric adepts, and do not have the good karma to meet a highly realized partner, can we find a dakini outside? We have seen that the Tantra, in its pragmatic way, tries to find equivalents to the spiritual in our experience. So the guru becomes the esoteric (or 'directly experienced') Buddha Refuge. The dakini is the esoteric Sangha Refuge - the hidden ruby of the Sangha. The purpose of the sangha is to inspire and encourage us along the path. The visualized dakini, the dakini within, has this function. However, we can also see whether there is some fellow practitioner of the Dharma who inspires us.

We may find the sangha in general inspiring, but for the Tantra this is not enough. The esoteric Refuges are personal. We could even call them the 'intimate' Refuges. They are the aspects *of* the exoteric Refuges with which we feel a direct link, and to which we have made an individual commitment. Though sangha members may be encouraging and helpful, that does not qualify them to be our dakini Refuge. However, if there is a fellow Dharma practitioner with whom we have direct personal communication, and whose company and example stir up our energy to practise the Dharma, then for us that person acts as a dakini. They may be a man or woman, sixteen years old or eighty, no matter. The criterion is that in their presence we call up more energy for our efforts to follow the path. They wake us up. They get us moving.

If we find such a person, it is no good sitting around hoping they will be our friend. We just have to commit ourselves to being a friend to *them.* If we are active, giving to them and helping them, then if they have that dakini quality they will respond.

Once again, as with the inner dakini, we had better mean it. Spiritual friendship (Sanskrit *kalyana mitrata)* is demanding. It is fuelled by authentic communication. It is close; there are strong feelings involved. Nonetheless, there can hardly be anything so deeply satisfying, and so pleasurable, as a spiritual friendship with someone who for us has that dakini quality.

In such a friendship, people work to remove any barriers between them. They let go of thinking of their own needs, of fear of self-revelation and intimacy. They try to let go of everything and give themselves to the Dharma, to a mutual exploration of the Truth. They take delight in that Truth, knowing that they are together in this evanescent form so briefly that their meeting has never been before and never will be again, and that in the moment they are both unknowable. When two separate individuals are united in the Dharma, there we find the play, the true dance, of the dakinis.

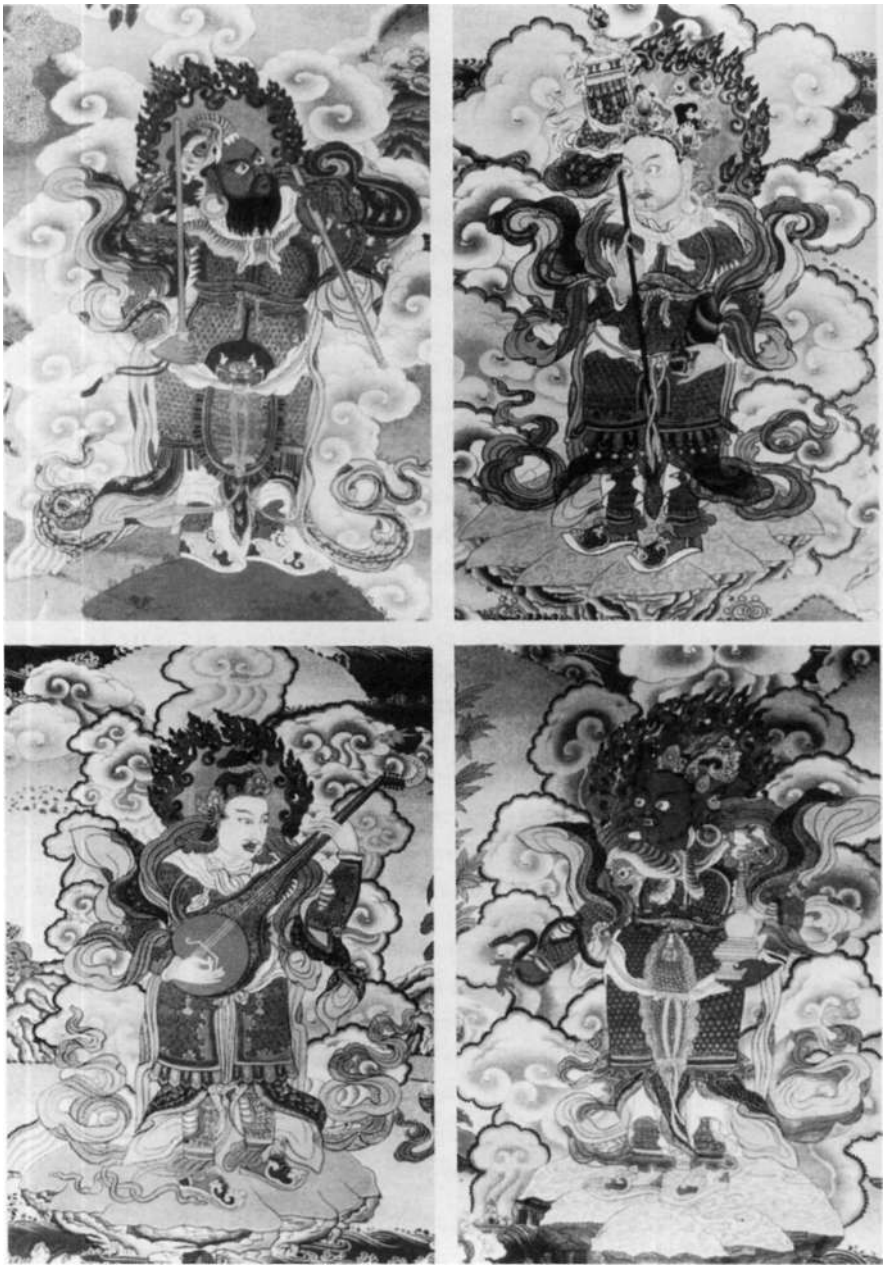

The Four Great Kings

Seven

The Dark Armies of the Dharma

Avalokitesvara, the Lord of Compassion, gazes out across the world, his white radiance soothing the sufferings of living beings. With one pair of hands he clasps to his heart the wish-fulfilling gem of his vow to eradicate the world's pain. In his upper left hand he holds the lotus of spiritual receptivity, the desire to leave the mud of samsara and reach up towards the sun of true happiness. Above his head we sense the oceanic love of Amitabha, his spiritual father. In Avalokitesvara's heart the mantra *om manipadme hum* rotates ceaselessly, pouring its light into the six realms of suffering.

In his upper right hand we see his crystal mala turning. With each bead another being's sufferings are extinguished. We watch the dancing reflections in the crystal beads, follow their steady rhythm as aeons pass.

Still the beads flow through the milk-white fingers. The pace is steady, smooth, ceaseless. And yet... there is still so much agony, pain, and frustration mirrored in those patient eyes. Hearts which hear the call of the mantra and long to respond are chained by dark forces, restrained by fear, bewildered by confusion, so that they do not know whence the sound comes or how to follow it.

The sapphire eyes cloud with a gathering storm of spiritual impatience. They steal a glance at the steady, but too slow, circling of the crystal beads to their right. They look once more, hard, at the plague forces of ignorance, the jailers of hatred, the ransomers of craving who hold so many beings in their clutches.

The crystal beads begin to change shape. They lose their sparkling reflections for a sun-bleached white. They become a death's head garland, a rosary of skulls. The delicate white hand grows darker, its light changing from white to deep blue, like an eclipse of the sun. The powerful hand's first and last fingers stab the air in a menacing gesture. Around it roars a corona of flames.

With a world-shaking cry the figure, now blue-black, starts to its feet. The wish-fulfilling jewel transforms into a vajra-chopper and a skull cup dripping with red nectar. The soft lotus transforms into a trident with a death's head. From the huge, overpowering blue-black body another arm thrusts out, rattling a skull drum. To the left a further fist uncoils a noose.

The giant figure pounds forward, wild hair streaming upward, tied round with snakes. The massive body, nearly naked, girt only with a tiger-skin, wears skulls - pretty, staring skulls - as jewels. Snake - enwreathed, fang-mouthed, three eyes glaring bloodshot from an awesome face, he marches onward bellowing challenge.

Answering his call, legions of similar figures pour from the empty sky, forming fiery ranks behind him. Thigh-bone bugles summon ever more misshapen Dharma champions out of the ten directions. To the left of the leader, a devil's cavalry of furies appear. Female figures, unkempt and dangerous, riding on horses, riding on goats. Their leader sits side-saddle on a mule, brandishing weapons, wreathed in fire, her fanged face contorted in fury. As she rides, her feet drum on the flayed human corpse that hangs from her saddle.

The dark army hurtles forward and enters the kingdom of Mara, the custodian of samsara. Mara's sentinels see them coming, their warning cries freezing with horror in their throats. No alarm is needed though, for the clashing of the weapons, the pounding of the hooves of that terrible horde, and the battle-cry of their leader causes earthquakes in all six realms, and shakes the foundations of Mara's palace.

Mara's imperial guard, sent out to do or die, hesitates in its first charge, flinging down weapons that would only serve to slow its headlong retreat. Mara's daughters, sent to parley, are dumped unceremoniously

over the backs of the advancing cavalry, their alluring dresses dragging in the mud.

Regiments of hatred are routed. The artillery of fear is overrun. Poison clouds of envy and doubt just cause the attackers to grow larger and stronger. In his last stronghold, Mara holds all sentient beings hostage, threatening to take everything down with him. It does him no good. The deepest dungeons of the hells, their walls thick as ignorance, are taken by storm.

The bone mala in the huge right fist whirls so fast now that no skulls can be seen. It is just a perfect circle of white light. As the hostages are led out, free at last, the eyes of the giant black general look down at them with fathomless compassion.

Mahakala ('great black one', Tibetan *Gonpo Nakpo Chenpo)* is the wrathful manifestation of Avalokitesvara. He is a *dharmapala* (Tibetan *Chokyong)* - a 'protector of the Dharma'. We have already met Yamantaka, the wrathful manifestation of Manjusri, as well as the wrathful form of the serene young Bodhisattva Vajrapani. In Tantra, the most benign and peaceful figures can also assume the most horrifying and powerful forms. The greater your love for sentient beings, the more total will be your movement against whatever harms or threatens them. With total selflessness you have an unhesitating, fearless response to their needs.

Dharmapalas are often visualized along with the three esoteric Refuges. They do not form a fourth Refuge, rather they are the vajra-wall of protection that guards the three Refuges, both exoteric and esoteric. They are the bodyguards of the Tantra. They defend its teachings and its practitioners from inner or outer enemies. As is typical of Tantra, their protective power is understood and used on many different levels.

Dharmapalas are invoked for magical protection from external harm by some Tantric practitioners. Namkhai Norbu Rimpoche tells how he used a sadhana of the dharmapalas to give warning of attacks by bandits when making a dangerous journey across Tibet.[62] Tibetan monasteries had a special shrine-room for the performance of dharmapala rituals. The monks assigned to the practice sat in the darkened room, their texts illumined only by the butter lamps on the shrine. In the gloom they

could discern the images of the Protectors. The room would be strewn with old weapons donated to the monastery. Carcasses of wild beasts adorned the ceiling. In this awe-inspiring and forbidding place the monks would chant the rituals that protected the area from misfortune, from sickness, and from storm. Their rites, it was believed, cast a circle of protection over the region.

On a deeper level, dharmapalas throw back into the shadows the forces of nightmare and madness which always threaten to tear loose and subjugate the human psyche. On the group level, these forces unleash hatred, war, holocaust, and the destruction of art, culture, and religion. Breaking free in the individual they are psychosis and megalomania. They are the forces of rape and pillage, slaughter and sadism, chaos and dissolution. Finally, they are the forces through which men and women destroy themselves, by which humanity breaks its toys and plunges itself into darkness or oblivion.

These dark and unregenerate forces, the shadow beasts of the psyche, are firmly debarred from entering the mandala, so the dharmapalas also appear as gatekeepers in mandala rituals. On the principle of 'set a thief to catch a thief they appear in menacing forms, more terrifying than the dark horrors they guard against. They stand four-square in the jewelled gateways of the mandala, preventing any negative emotion from disturbing its harmony.

Dharmapalas guard the secrets of the Tantra from idle disclosure to the uninitiated. They protect Tantric practitioners from breaking their vows and pledges. They can be summoned up by the yogin or yogini when intractable forces in their personality threaten to pull them off the path. They also warn against the ugly states into which advanced practitioners who leave the path can fall. Not for nothing are Tantric practitioners sometimes cautioned that with initiation they are bound either for Enlightenment or the worst hell.

The dharmapalas do not simply stand sentry. They move outwards, extending the boundaries of the mandala. They go on the offensive, subduing and transforming the foes of the Dharma. Their weapons and emblems are taken from the dark hordes they have pacified and disarmed. In

particular, they have defeated the Maras and Rudra. For Buddhism, Rudra is the personification of the furthest excesses of selfishness. He is the ego gone supernova, ignorance run rampant. (Chogyam Trungpa called him the ultimate spiritual ape.) He is represented as a vast, grotesque figure, brandishing weapons. Pig-ignorant, plug-ugly, he uses the sheer force of his greed and self-centredness to bludgeon his way to power. He is a child's tantrum universalized. In the *Life and Liberation of Padmasambhava* he is humbled and subdued by the wrathful Vajrapani and the dharmapala Hayagriva.

This symbolism is interesting. The ego, in its attempts to make the world secure for itself, finally bumps into Reality. For the ego, Reality is a threat against which it constantly tries to erect defences, only to have them flattened, sooner or later, like card houses. As a rigid defensive structure, the ego can only see Reality in its own terms, as a more powerful force, a demon that will destroy it. If you 'go with' the Dharma, allow the gentle influence of the Bodhisattvas to soften you, then your open heart experiences the Three Jewels as beautiful and peaceful. If you struggle and resist, then they are dangerous. This is why, in the *Tibetan Book of the Dead,* after the dead person fails to recognize the peaceful deities and escapes from them, wrathful deities appear. It is as though the bardo-being is all the time experiencing the Clear Light of his own consciousness, but in an increasingly alienated way. First there is the Clear Light itself. From a slight distance of separation, the beginnings of the fall back into duality, the Clear Light of Reality is perceived as the peaceful forms of the Buddhas and their retinues. At a greater distance Reality seems to take on menacing, terrifying forms. It is as though, having tried gently to coax you to it and failed, your Buddha-nature communicates a warning. It tries to head you off from more suffering. If you recognize the true nature of the wrathful deities, you are instantly Enlightened. If you keep on running, you find yourself back on the treadmill of the six realms.

In Tantra, the dharmapalas embody a still further set of meanings. We have seen that Tantra sees the world and its inhabitants in terms of energy. Because of this vision, it finds nothing to reject. Nothing is too horrible, too evil. Every emotion, even the most negative, represents a unit of energy to be harnessed for Dharma practice. It is just a question of

finding the appropriate skilful means to turn poison into wisdom. The dharmapalas represent the energies of anger, even hatred and violence, put at the service of the Dharma. Tantra turns anger into vajra-anger. Now powered not by egotism but by inner compassion and serenity, the aggressive impulses of the psyche are channelled into destroying ignorance and suffering.

Tantra is Buddhism in the Underworld. It teaches the Dharma to our shadow sides, to the gnomes and hobgoblins of our unconscious, adopting forms and apparel familiar to the denizens of those inner territories. Just as we saw that, with mudra, Tantra takes Buddhism to our fingertips, through the dharmapalas it takes the golden message of the Enlightened Ones into the darkest underground troll-chambers of the mind.

The dharmapalas are a source of courage for Tantric practitioners, standing by them in their spiritual struggles and sounding warning notes if they stray from the path. More than that, by visualizing dharmapalas in meditation, Tantric practitioners can connect with the fearlessness of the Enlightened Mind and rally the energy required to break through to new levels of awareness.

However, when meditating on these wrathful guardians, Tantric practitioners must beware of falling into mere mundane anger. They have always to bear in mind that, though of outwardly terrifying aspect, the dharmapalas are inwardly serene and gentle. They are manifestations of the most beneficent forces imaginable. Their fierce power is subordinate to the great love and compassion of the Bodhisattva.

Within the spiritual community, with their vajra brothers and sisters, Tantric practitioners can manifest as dakinis, totally open and loving, joining in the dance within the mandala. Venturing out into the dark alleys of unbelief, striding the corridors of power, they don the spiritual armour of awareness, patience, and energy. Then the dakini may transform into a dharmapala.

Spiritually-minded people are sometimes expected to be meek and mild-mannered. Buddhism values true gentleness, but it also thinks highly of heroism and clear thinking. You may approach a Buddhist teacher with

some clever intellectual question only to have your words crumpled up and thrown back at you. You may find your vague generalizations and woolly rationalizations hacked to pieces before your eyes. To the ego, the teacher may appear at times like a larger ego, shooting you down in flames, so completely self-assured that you may feel he or she is not open to your viewpoint. However, the teacher may just be defending the Truth, quite selflessly, from your attempts to sabotage it.

The certainty of a true spiritual teacher comes not from fixed views but from their own insight into Reality. They are unshakeable. They may even get angry, which can be terrifying. They can mobilize more aggressive energy than ordinary people because they are much more concentrated. At times you may feel seared by the burst of fire directed at you. You may realize only later that the vajra hurled in your direction left you unscathed. It simply shattered some of the chains which bound you, leaving you freer than before.

The dharmapalas are also a reminder to the practitioner that the dark side of life is an expression of Reality, just as much as the light and beautiful. Recognizing the wrathful forms as aspects of Buddhas and Bodhisattvas makes it easier to see difficult or frightening situations as expressions of Sunyata. The dharmapalas represent the way the Tantric practitioner accepts the challenge of painful life events, and by becoming one with them transforms their nature. We have come across the suggestion that work is a Tantric guru. For the alert disciple, all situations, whether seemingly good or bad, can be their guru. They can all be used as opportunities to deepen insight and strengthen compassion.

Dharmapalas are of two kinds. First, there are emanations of the *dharmakaya,* such as Mahakala, whom we saw hurtle into action at the beginning of this chapter. Then there are mundane entities, known as lords of the soil, who have been converted to the Dharma. The combined total of these two classes of dharmapalas within the Tibetan tradition is several hundred, if not more. The Dalai Lama has discouraged Westerners from involving themselves with meditations on mundane protectors. He feels they are inappropriate to the Western situation.[63] Most of us are still at the stage of learning to relate to the most central figures of Buddhism: the Buddhas and Bodhisattvas, gurus and yidams.

Mahakala

It would not be helpful to become caught up with sadhanas of figures which, while they can exercise a fascination for some people, are of comparatively minor importance for spiritual development. In the rest of this chapter we shall look at a few of the most important Tantric protectors individually.

Mahakala

Mahakala is the most commonly invoked of all Dharma protectors, and is important to all schools of Tibetan Buddhism. In Tibetan he is often known simply as 'the Lord'.

He has over seventy different forms, and each particular school has those it particularly favours. For the Nyingmapas it is the Four-Faced Lord; for the Karma Kagyu the squat, misshapen Black-Cloaked Lord. For the Sakyapas it is the Lord of the Tent, whose special emblem is a magic staff resting across his outstretched arms. For the Gelukpas the most important form is the six-armed, whom we have already seen in action, holding the skull rosary in his upper right hand. He is also invoked in major gatherings of the Geluk monastic assemblies in a four-armed form.

This 'hastening six-armed' form is usually shown trampling on the prostrate form of Ganesha, the elephant-headed Hindu god. Chogyam Trungpa suggests that Ganesha symbolizes subconscious thoughts. When we lapse into distraction and mental chatter, Mahakala stamps out our subvocal gossip, and calls us back to attentiveness. Though there are Mahakalas of different colours, they are typically huge, blue-black, and tremendously wrathful. They are often surrounded by a retinue of similar figures, or by other demons and demonesses. A good example of such a visualization is given in a sadhana of the Four-Faced Lord.

This form of Mahakala is blue-black, with faces to the right and left of the central one, and one above. The front one is black, and munches a corpse. The others are each of a different colour and expression: wrathfully smiling, roaring with laughter, and frowning. All have three glowering eyes, which see into the past, present, and future.

He has four arms. Each performs one of the four karmas, or actions, which is the main task of this Mahakala. These are (1) to subdue sickness,

Sridevi

hindrances, and troubles; (2) to increase life, good qualities, and wisdom; (3) to attract whatever Dharma practitioners need and bring people to the Dharma; and (4) to destroy confusion, doubt, and ignorance.

His inner left hand, close to his body, holds the skull cup of nectar. Here, this represents Emptiness and pacification. In his inner right hand he carries a hooked knife, representing skilful means and the power of increasing. His upper right hand wields a sword, which performs the function of attracting. His upper left hand waves a trident spear, for destroying craving, hatred, and ignorance at one thrust.

Wreathed in crackling flames, his body encircled with writhing snakes, and skull-crowned, his right foot stamps down hard on a prostrate figure, representing egotism. From his inner left forearm dangles a mala of skulls, and in the crook of that arm is a pot of wine. His fanged faces glare out, their beards and eyebrows blazing like the fire which will consume the universe at the end of the aeon.

Around him is his retinue. First come the four Mothers: black Dombini, green Candall, red Raksasi, and yellow Simhali, on his four sides. All are naked, with vajra-choppers and skulls of blood. Their bodies emit fire, and they visit plagues on enemies of the Dharma and those who break their Tantric vows. Beyond them march measureless hosts of protectors and the eight classes of demons, as well as twenty-one knife-wielding butchers, each with a retinue of a hundred thousand similar figures. The Dharma army fills the earth and sky.

O Mahakala and the seventy lords in your retinue,
Yours is the power to overcome all Maras
And to carry on high the victory banner of Dharma.
Yours is the power to bring joy to the world.

Sridevi

The female companion of Mahakala, whom we saw riding into battle alongside him and who equals him in power, is Sridevi ('glorious goddess', Tibetan *Paldan* Lhamo). Just as Mahakala is the 'dangerous' form of the benign Avalokitesvara, so Sridevi has both peaceful and wrathful forms. Her peaceful manifestation is known as Ekamatri Sridevi

(Tibetan *Machik Paldan Lhamo).* Dressed in celestial clothing, she sits on a lotus in the posture of royal ease, her left foot slightly extended. She wears a Bodhisattva crown of jewels, and smiles compassionately. In her left hand she holds a bowl filled with jewels. In her right hand is a standard with pennants in all the colours of the rainbow. Her body is enhaloed with brilliant light.

In her wrathful guise she is somewhat different. She is dark blue, ferocious, with three bloodshot eyes. Her flaming red hair stands on end, and above her head is a fan of peacock feathers. She has sharp fangs, and laughs with a sound like thunder. She rides on a mule, which is galloping furiously over a sea of blood. It is said that she is riding towards Siberia, after an unsuccessful attempt to convert the king of (Sri) Lanka to the Dharma. Her mule has been hit by the vengeful king's arrow. The wound in its flank has been transformed into a wisdom eye.

She is largely naked, her body wreathed with snakes and adorned with bone ornaments and a necklace of skulls. In her left hand she bears a brimming skull cup. In her right she holds aloft a black skull-topped command staff. Flames roar and black storm-clouds swirl around her as she gallops along. From her saddle hangs a pouch with dice. (Her initiation is held to be a gateway to divinatory powers, and she can be invoked by practitioners of mo, the Tibetan system of divination, which involves the use of dice. There is also a lake called Lhamo Latso, to the south-east of Lhasa, whose reflections are said to reveal the future.) She sits side-saddle on the flayed skin of her own son.[65]

According to a tradition quoted by Alice Getty, Sridevi was given various gifts by other deities. She received the dice from Hevajra in order to determine the life of men. She received the fan of peacock feathers from Brahma (one of the most important Hindu gods, who was incorporated into Tantric Buddhism as a minor protector). Vajrapani gave her a hammer, and various other deities gave her a lion and a serpent, which she wears as earrings, and her mule, which has deadly snakes for reins.

Sridevi brandishes her staff to threaten all obstacles to the success of the Dharma. Her terrible form serves as a warning of the fearsome states into which Tantric practitioners may fall if they fail to keep the pledges taken

at the time of initiation. Tantric practitioners also acknowledge that the meditations they practise enable them to accumulate a great deal of psychic power. A person who engages in advanced Tantric practice but no longer feels bound to use the power he or she has gained for ethical purposes is thus a great danger both to themselves and to others. Someone who uses the power derived from a Tantric sadhana to gratify their own ego rather than laying it at the service of all sentient beings is basically engaging in black magic. Figures like Sridevi have the power to subdue those who abuse their power and render them harmless.

Not only can she control dark external forces; Sridevi is capable of pacifying all those hindering inner forces that bind us to the 'wheel of fire' of mundane existence. Hence she is also known in Tibetan as Paldan Makzor Gyalmo ('one who overpowers and crushes the hosts of the passions'). The tradition that she is seated on the skin of her own son suggests perhaps her complete overcoming of all attachment, for of all emotional connections that between mother and child is probably the strongest.

There are many forms of Sridevi, and different schools of Tibetan Buddhism may regard one or another of them as their special protector. Her meditation was introduced into Tibet by Sangwa Sherap, and to begin with she played an important part in the practice of the Sakya school. In the fifteenth century she was 'appointed' Dharma protectress of Ganden, one of the great Geluk monasteries, by the first Dalai Lama. Ever since then she has been a special protectress of the Dalai Lamas. The fifth Dalai Lama wrote instructions for meditating upon her, and a *thangka* of Sridevi travels with the Dalai Lamas wherever they go. For centuries this *thangka* was kept unseen in its red case, but in 1940 the present Dalai Lama, then aged about seven and on his way to be enthroned, was met close to Lhasa by a great crowd of officials and notables, including his three main servants, one of whom had brought the *thangka*, hidden as usual in its case. On seeing it near the entrance to his tent, he promptly grabbed it, took it inside, and opened it. The *thangka* which had not been unveiled for so long was revealed. The Dalai Lama surveyed it and then replaced it in its case. Everyone present was amazed by what he had done.

Like Mahakala, Sridevi has a retinue, one so large that Blanche Christine Olschak says that a description of this alone would fill a whole iconographic book. It includes the four Queens of the Seasons, the five Goddesses of Long Life, and twelve goddesses known as *tanrungmas.* These are indigenous Tibetan deities who have been converted to the Dharma, and now guard and protect the practitioners of various meditation lineages.

Sridevi also has in her retinue a type of female protectress known as *mahakatt.* They are generally mounted on horses or mules, with goatskin bags of poison hanging from their saddles. They have bows and arrows, and lassoes made of snakes. They each wear a mirror, in which all one's karma is reflected. They are swift-acting and ferocious against enemies of the Dharma.

The Nyingma protectors

The Nyingma school is the oldest form of Buddhism in Tibet and calls on many protectors rarely or never invoked by other schools (though the Drukpa Kagyu also invoke the Nyingma protectors). Many are believed to have been converted to the Dharma by Padmasambhava, who in his travels subdued the demons and spirits he encountered in the mountains and other wild places. He subjugated entities hostile to the Dharma by the power he had gained through Tantric practice, forcing them to tell him their seed syllable, their true name, and then binding them by oath to be servants and warriors of the Dharma. In this way, many of the indigenous gods and demons, the Pans and Draculas of Tibet, were converted to the Dharma.

Because they are native to Tibet, these figures can take on very different shapes to that of the Mahakala type of figure. Padmasambhava must have been totally fearless, for these Nyingma protectors appear in some of the most horrific forms imaginable. They are such stuff as nightmares and psychotic hallucinations are made on. They are your worst fears, the creatures you knew were lurking in the darkness when as a child you hid under the bedclothes but could not sleep. They make the rats in Orwell's Room 101 seem like angels. Nonetheless, while commanding a healthy respect from their devotees, these strange figures call forth reverence and

devotion in the Tantric practitioner, in the same way as do the benignly-smiling Buddhas. They take many forms, too many to list, and too much to encounter. It will be enough to meet just three of them, who form a group known in Tibetan as *ma za dam sum.*

First comes Rahula, known to Tibetans simply as Za. He is half serpent, half what we shall have to call humanoid (though any woman giving birth to such a horror would not survive the experience sane). He coils his lower body over the corpse of ego. His upper body is huge, black, and covered with a thousand eyes, all of which glare balefully. In the pit of his stomach is a cavernous mouth which, with the eyes on his upper body, give the feeling that his whole torso is a massive glaring face. He has nine heads, arranged in three tiers of three, each with three bulging eyes. A great breath of sickness issues from their fanged mouths. From the crown of the topmost head sprouts the black, cawing head of a raven.

A human skin is draped over his back. He is wreathed in snakes and adorned with scorpions. In his right hand writhes a sea-serpent, in his left is a bow and arrows, which he fires unerringly at those who break their religious vows. There is no concealment from him as his thousand eyes see your every thought.

In ancient Indian legend, Rahu was a titan who disguised himself and tried to steal nectar from the gods. He was exposed by the sun and moon, and Vishnu cut off his head. However, he lived on in the sky, where he became the dragon's head.[50] Rahu avenged himself on his betrayers by periodically swallowing them - he is the lord of the eclipse. Consequently he is sometimes depicted as a reddish-blue deity holding the sun and moon in his hands.

Rahula is the destroyer of Rahu. Just as Yamantaka took over the attributes of Yama, Lord of Death, so Rahula assumes those of Rahu to protect the Dharma by threatening its enemies with eclipse. His dark body with its myriad eyes is reminiscent of the starry night sky. The gaping mouth in his belly represents the swallowing of sun and moon.

For Tantric yogins, the eclipse of sun and moon can have an esoteric significance. One of the principal aims of Tantric yoga is to eclipse all craving and hatred by bringing the energies which usually flow in two

psychic channels (associated with the sun and moon) into the central psychic channel (Sanskrit avadhuti).

In the lives of the eighty-four great *mahasiddhas,* we find the story of an old man called Rahula, who complains that the full moon of his youth has been swallowed by the Rahu of old age. He gains advanced Tantric realizations following the instructions of a yogin, who sings to him:

When the dragon of non-dual realization
Eclipses the subject/object circle of constructs,
... then the qualities of the Buddhas arise.
Ehma! Immortality is so wonderful!

Za is also known as the lord of lightning. As a Dharma protector, he strikes the enemies of the teaching with epileptic fits and madness. (Popular Tibetan tradition holds that the shadow of Rahula's raven's head falling upon you causes apoplexy.) Then he devours them, cramming their carcasses into the gaping maw in his belly. This is just one of his forms....

If Za was rather overpowering, and you thought a female guardian might be less formidable, I am afraid you are going to be disappointed. The next of the group of three is Ekajata (or Ekajati) (goddess with 'a single plait of hair', Tibetan *Tsechikma* or *Ralchikma).* In fact, singularity, or the uncompromising vision of things from the highest viewpoint, seems to be the message of this figure. She too is dark and menacing, flame-enhaloed, nearly naked. Her skull-crowned hair writhes upwards. Her face contorts with fury. Her brows are knitted and she has but one eye, in the middle of her forehead. From her ugly mouth protrudes a single fang. She is often depicted with only one breast. She is wreathed in severed heads. With her right hand she waves a stake on which is impaled a live human figure. In her left hand she displays the heart of a foe of the Dharma, which she has ripped out. She is the supreme protectress of the Dzogchen teachings, the highest and most precious of all Nyingma practices. She also functions as a guardian of mantras - preventing them being disclosed to those unworthy to use them, and ensuring that those who have been empowered to use them do so for appropriate purposes.

She may perhaps guard them in a more general sense as well, preventing them losing their power and efficacy, or from being lost altogether.

As with all the dharmapalas we have met, Ekajata can assume a number of forms and colours. Characteristically she is dark brown, though she can also be red or blue. Her different forms hold various implements or weapons. One scholar describes forms holding a trident, a heart, and a snare; a trident and skull cup; or the heart of an enemy and a 'clever falcon'. She can also, on occasion, dispatch numerous female wolves as messengers.[68]

Ekajata also appears, in a slightly less terrifying form, as an attendant on Green Tara, along with red Marici, the goddess of the dawn. In this context she has two eyes and so forth, and holds a vajra-chopper and a skull cup, and is described as 'sky-blue, wrathful but loving and bright'.[69] By an extension of this role, she came to be seen as a kind of blue form of Tara, known as Ugra Tara, or Tara the Ferocious.

The third member of this fearsome triad is Vajrasadhu ('oath-bound diamond', Tibetan *Dorje Lekpa,* sometimes shortened to *Dorlek).* He is considered by those brave souls who have encountered all three of these protectors to be the most approachable. His aid is sometimes enlisted in relatively mundane matters, whereas Rahula and Ekajata are uncompromisingly concerned with threats to the Dharma on the highest level.

Vajrasadhu is a pre-Buddhist Tibetan deity, defeated by Padmasambhava, who bound him and his 360 companions by oath to protect the Dharma. He is most easily recognized by his round, wide-brimmed helmet. He is usually depicted riding on an animal. One common form is red, mounted on a lion, fully clothed, with a skull cup in his left hand. In his right hand he holds aloft a vajra, which he wields with a penetrating gesture.

The environment in which Vajrasadhu is represented as appearing is in keeping with his appearance. In one text it is described as follows:

> Surrounded by the wild sea of blood lies a castle built of bat-bone, from which a five-coloured rainbow emanates. Up in the sky, poisonous

clouds gather and a terrific storm, accompanied by fiercely rolling thunder and by the flashing of meteors and lightning, rages there.

Vajrasadhu has a rather sinister emanation known in Tibetan as *Garpa Nakpo.* This figure is blue-black, seated astride a 'snarling goat'. In his right hand he brandishes a flaming bronze hammer, in his left he holds a blacksmith's bellows. The horns of the goat twist around each another, suggesting the way in which the dualities of relative truth are transcended when one sees things from the viewpoint of absolute truth.

The four gatekeepers and the four Great Kings

One of the major functions of dharmapalas is to act as guardians of the mandala. Generally the mandala palace has four doorways, and in many mandalas these are guarded by four gatekeepers (Sanskrit *dvarapala).* They stand in the entrances to the mandala, preventing any hindering force from entering. They also have the effect of blocking your retreat if you should lose heart once you have entered the mandala. We shall take as an example the mandala of the five Buddhas as described in *A Guide to the Buddhas,* the first book in this series. In the *Tibetan Book of the Dead,* along with other peaceful deities who form the Buddhas' retinue, four wrathful deities appear as guardians of the gates. They are the white Vijaya ('victorious'), the yellow Yamantaka ('slayer of death'), the red Hayagriva ('horse-necked one'), and the green Amrtakundalin ('swirling nectar').

Of these, Yamantaka and Hayagriva are important both as dharmapalas and as personal deities (yidams). We have already met Yamantaka in Chapter Five, so we shall concentrate here on Hayagriva. As the guardian of the western gate, Hayagriva (Tibetan *Tamdin)* is the particular protector of the Lotus family of Amitabha. Hayagriva is an Indian deity whose Tantric practice was brought to Tibet by Padmasambhava. His recognition symbol is a green horse's head (occasionally there are three of them) protruding from his flaming yellow hair. The horse is neighing wildly in a voice that shakes the three worlds. The horse's head commemorates Hayagriva's part in the subjugation of Rudra, ego run rampant, which is described in the life-story of Padmasambhava. Hayagriva transformed

himself into a horse, and entering the vast body of Rudra by the anus forced him to surrender. This incident demonstrates the extremely humiliating and deflating shock that awaits the overblown ego when it encounters Reality. It is not eternal; it cannot control the world. It has to learn humility and a sense of perspective.

The deities we have looked at so far are all of the transcendental order, symbolized by their standing on lotuses. There are other forms of protector, known as *lokapalas,* who are not expressions of Enlightened consciousness but are invoked as powerful mundane forces, sympathetic to the Dharma and caring for its practitioners. Perhaps the most important of these are the Four Great Kings.

In art, these kings are commonly shown in full armour. They are sometimes standing, sometimes seated in 'royal ease'. Their leader, the King of the North, is Vaisravana (Tibetan *Namthore),* yellow in colour, holding a cylindrical banner in his right hand, and a jewel-spitting mongoose in his left. In the east, the white Dhrtarastra (Tibetan *Yulkhorsung)* plays a lute. To the south the green Virudhaka (Tibetan *Phak Kye po)* holds a sword. In the west, the red Virupaksa (Tibetan *Mikmizang)* holds a stupa, or reliquary, in his right hand, and a snake, or naga, in his left. They each head a great retinue of living beings, such as gandharvas (celestial musicians) or yaksas (powerful mountain spirits).

The energy of these lokapalas is less overpowering than that of the dharmapalas. They are the beneficent forces at the summit of the mundane who, while not themselves Enlightened, are receptive to the influence of the Buddhas and Bodhisattvas. They encourage the good in the world, helping to perpetuate the Dharma, and encouraging its influence to spread. For instance, in chapter 6 of the *Sutra of Golden Light* they come forward and promise to protect those who propagate the sutra, and in chapter 14 of the *Vimalakirti Nirdesa* they undertake to protect whoever reads, recites, and explains it.

The order of reality of the dharmapalas

In this chapter we have encountered a class of figures who can be quite overpowering in their ferocity, and terrifying because of the atmosphere of nightmare darkness that surrounds them. Nonetheless, they are all

protectors of the Dharma, and are emanations of Emptiness in the same way as the peaceful forms of Buddhas. Because they are apparently so threatening, it can be tempting to explain them away as merely symbolic. Before doing so, we might pause to consider the testimony of Namkhai Norbu Rimpoche concerning depictions of dharmapalas:

> Though the iconographic forms have been shaped by the perceptions and culture of those who saw the original manifestation and by the development of tradition, actual beings are represented.

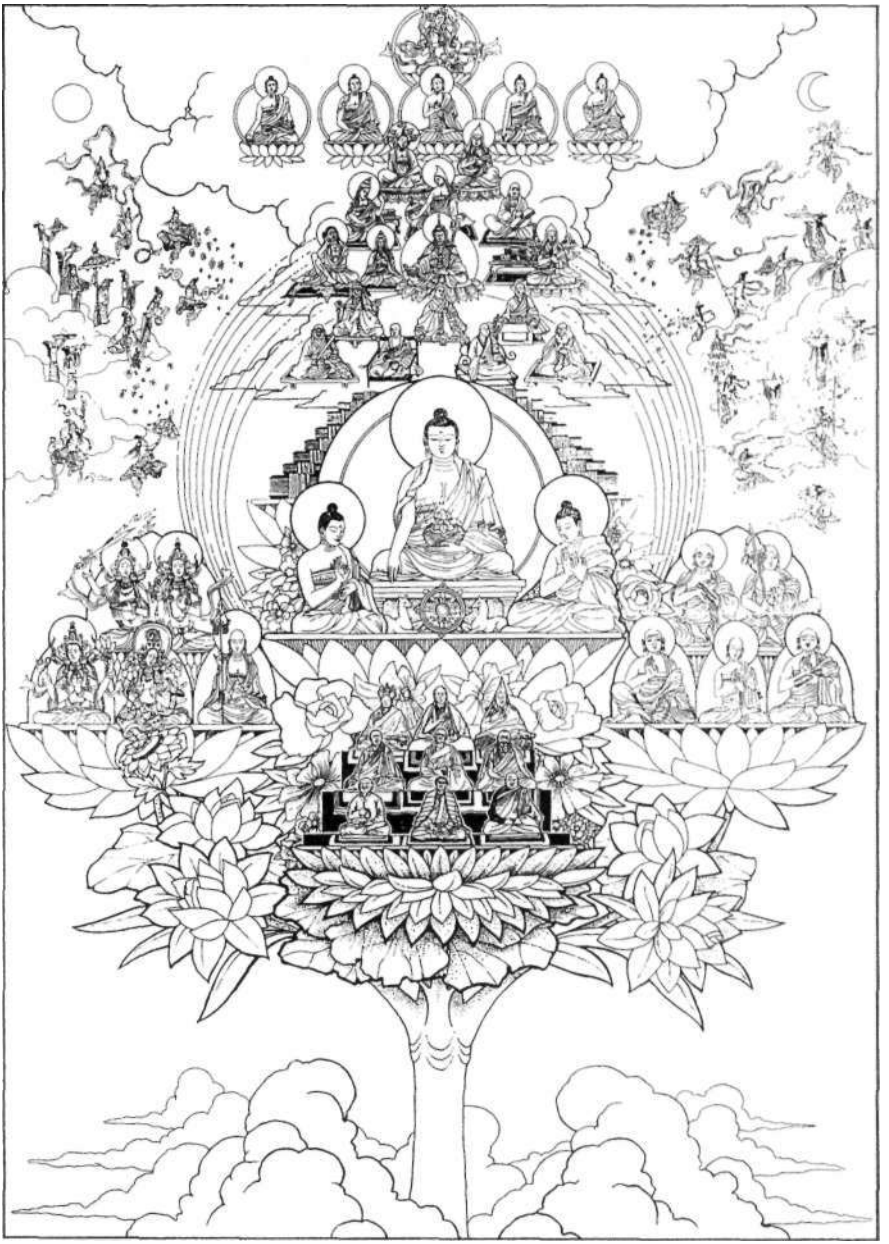

A Sakyamuni Refuge Tree (from a sadhana written by Sangharakshita)

Eight

The Refuge Tree and its Future Growth

In the course of this series of books we have opened the treasury of the Buddhist tradition and encountered the immense riches of its symbolism. It is now time to bring together all the figures we have encountered into one unifying symbol, and to contemplate the totality of the facets of the jewel of Enlightenment.

Tibetan Buddhism has such a unifying symbol, known variously as a Refuge assembly, Field of Merit, or Refuge Tree. It is known as a Refuge assembly because it is a visualized gathering of figures representing the three Refuges. It is known as a Field of Merit because by visualizing a great array of Enlightened figures and then making offerings to them, and by performing other skilful actions, such as committing oneself to the Bodhisattva path in their presence, one gains for oneself a great deal of positive benefit. For Buddhism, thought and imagination are forms of action, and will have positive or negative consequences depending on their motivation. The Tantra takes this to its logical conclusion. When performed with faith and devotion, it sees no inherent difference between making offerings to a hundred Buddhas visualized in meditation and doing so in the outer world. It is known as a Refuge Tree because the assembly is often visualized seated upon a vast lotus flower, with many branches at different levels.

It is possible to visualize a Refuge Tree with any yidam at its centre. Whichever yidam you are concentrating on, you can build up a visualization of all the Refuges with that figure as the central focus. It is even

possible to perform a condensed version of the meditation by visualizing just the central figure while maintaining the firm conviction that it is the embodiment of all the Refuges. This figure is sometimes called the *samgrahakaya* or 'comprehensive body', as it is the synthesis of all objects of Refuge.

The general appearance of the Refuge Tree is similar for all schools of Tibetan Buddhism - all the Refuges, exoteric and esoteric, are ranged in the sky around a central figure who is understood to embody them all. However, each school has one or more forms of Refuge Tree, each of which synthesizes all their main teachers and lineages of meditation practice. It is as though each school had gone to its treasury of spiritual practice and laid out its finest jewels on display in the sky: as well as embodiments of the exoteric Refuges, there are its greatest scholars and yogins, the yidams whose meditations are most central to it, and the dakinis and dharmapalas with whom it has a special connection.

To visualize such an assembly, perhaps including hundreds of figures (if one has the skill to produce such a masterpiece in one's mind's eye), or even to see a well-executed *thangka* of it, can be quite breathtaking. The sheer number of figures, their richness and variety, and the feeling of the different aspects of the Dharma they embody and express, can have a profound effect on the mind.

Each Refuge assembly is both individual and universal. It is a vehicle through which a Tibetan Buddhist can develop faith and appreciation for the particular school of practice that he or she has joined, and its distinctive traditions of spiritual practice. At the same time, each assembly includes figures representing all the Refuges, both exoteric and esoteric. Thus, although they may depict different figures, each Refuge Tree is a complete symbol of all the aspects of the human psyche raised to the highest pitch of perfection. Within each assembly all our energies are illuminated by the golden rays of Enlightenment, and find themselves included in one great harmony.

As a paradigm for the Refuge Tree we shall look at the Nyingma version, and then go on to consider the differences in emphasis in some of the other schools. We shall also consider the meditational contexts in which

these vast assemblies are visualized and, finally, reflect on how they may develop further in the West.

The Nyingma Refuge Tree

For the last time, we shall enter the vast blue sky of sunyata, allowing ourselves to let go of worries and concerns, to drop all limiting concepts, and to expand into the freedom of the unchained mind.

In the midst of that vast blueness appears a cloud made of rainbow light, pouring its rays into the surrounding sky. Out of this multicoloured cloud grows the stem of a great white lotus flower. Seated on the lotus, his body blazing with light, is Guru Padmasambhava - the source of the Nyingma tradition. He is dressed as a king of Zahor, as we saw in Chapter Four, wearing the three royal robes, holding a golden vajra and a brimming skull cup, and with his khatvanga in the crook of his left arm. The only differences here are that he is seated cross-legged in the vajra posture, and his right hand does not rest on his right knee but clasps the vajra to his heart.

Growing out from the central lotus towards the four cardinal points are four more lotuses. On the lotus closest to us, in front of Padmasambhava, is a great assembly of Buddhas of the three times - past, present, and future. At their head is Sakyamuni, the Buddha of our own age. He is flanked by Dlpankara and Maitreya. Dlpankara was the Buddha who, long ago, predicted that Sakyamuni would gain Perfect Enlightenment. He is usually depicted in monastic robes and wearing a pandit's cap. Maitreya is the Buddha who will rediscover the path to Enlightenment after the teaching of Sakyamuni has died away.

On the lotus furthest away from us, beyond Padmasambhava, is a great heap of books of the Dharma: sutras, tantras, and commentaries. They are all wrapped in precious silks, and radiate light and the sound of the Dharma in the form of teaching and mantras.

On the lotus to the left of Padmasambhava as we look at it is a great assembly of Bodhisattvas. They are all young and attractive, dressed like Indian princes and princesses, wearing the jewels and silks that symbolize the beauty of their practice of generosity and the other Perfections.

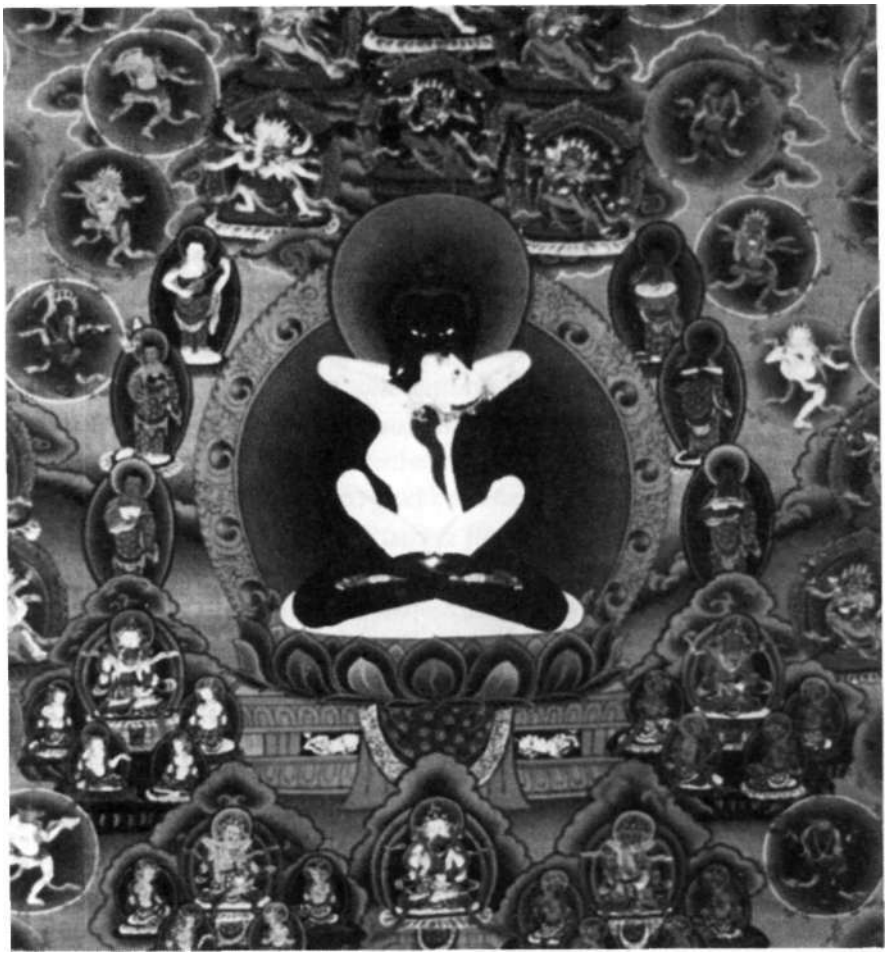

Samantabhadra and Samantabhadri

Their bodies emit brilliant light, and surging waves of love and compassion. They are headed by Avalokitesvara, Manjusri, and Vajrapani.

On the lotus to our right are the great arhats, the enlightened disciples of the Buddha. They are of various ages, dressed in yellow monastic robes, and each holds a begging-bowl and the wanderer's staff. They are headed by Sakyamuni Buddha's chief monastic disciples, such as Sariputra, Maudgalyayana, Mahakasyapa, and Ananda.

The Buddhas of the three times, books of the Dharma, Bodhisattvas, and arhats are the embodiments of the Three Jewels in their exoteric form. However, there are yet more figures. The great white lotus on which Padmasambhava sits has three tiers of lotus petals, on which the esoteric Refuges appear in brilliant ranks.

On the tier immediately below Padmasambhava sit the great gurus. The usual practice is to have on this tier those teachers with whom one has a personal connection, by dint of having received teaching or initiation from them. Then in the sky around Padmasambhava appear the gurus of the past, especially those who preserved and transmitted the teachings that one practises. So we see a great assembly of saintly monks, scholars in pandit's caps, wild-looking yogins, and other people through whose practice and efforts the Dharma has come down to us. Each of them, out of immense kindness, has become an embodiment of the Dharma in their own lives, and made sure that the treasures of Buddhism would be preserved for future generations. They are the living links, forming the golden chain which connects us to the Buddha - a chain that has continued unbroken for two-and-a-half millennia.

On the next tier of the white lotus, below the gurus, appear the great yidams of the four classes of Tantra. These include one or two of the figures we met in Chapter Five, as well as some other yidams specific to the Nyingma tradition. The figures of the Highest Tantra are mainly swathed in flames, clasping their consorts in the close embrace that symbolizes the union of skilful means and wisdom. These figures are the esoteric Dharma Refuge.

On the lowest tier are the dakinis and dharmapalas. The ecstatic dakinis dance wildly, full of the blissful inspiration of the Dharma. Prominent

Vajradhara

among them in the Nyingma Refuge Tree will be Simhamukha, the lion-headed, blue dakini form of Padmasambhava. Along with the dakinis are the dharmapalas - the protectors of the teaching, headed by the three chief Nyingma protectors: Ekajata, Rahula, and Vajrasadhu.

In the sky directly above Padmasambhava sits Garab Dorje, dressed as a *mahasiddha.* He is the founder of the Dzogchen lineage, a form of practice that claims to go beyond schools and the three yanas. However, many of its most important practitioners have been Nyingma teachers. Above him in the sky is Vajrasattva, radiant white, holding the vajra to his heart and a vajra-bell to his left side. Finally, at the zenith, in a sphere of light, sits the adi-Buddha Samantabhadra (Tibetan *Kuntuzangpo)* - symbol of the ever-present potentiality for Buddhahood which is inherent in the universe, beyond space and time. He is naked and unadorned, his body deep blue in colour. He is seated in sexual union with his white consort, Samantabhadri.

In the vast prairies of the sky around the Refuge Tree, gods and goddesses are making delightful offerings to Padmasambhava and all the Refuges.

Refuge Trees of other schools

We have seen that each school of Tibetan Buddhism has a Refuge Tree tradition which is its centre of practice, common to all followers of that school. The general principle of the arrangement will be similar for all schools - all the Refuges, exoteric and esoteric, are ranged in the sky about a central figure who is understood to embody them all.

For the Kagyupas the central figure is usually the adi-Buddha Vajradhara. He is deep blue in colour, seated in full-lotus posture. His hands are crossed in front of his heart. In his right hand is the vajra, in his left the vajra-bell. Kagyu Refuge Trees always give prominence to the lineage of gurus we met in Chapter Four: beginning with Tilopa (who was directly inspired by Vajradhara), and continuing through Naropa, Marpa, Milarepa, and Gampopa. They are also likely to show Cakrasamvara and Vajravarahi prominently positioned among the yidams.

For the Gelukpas the central focus is Je Tsongkhapa, the founder of their school. He is dressed in monastic robes and the yellow pandit's cap, holding the stems of lotuses which bloom at his shoulders, supporting the flaming sword and book, which denote that he is considered an emanation of Manjusri. In his heart the figure of Sakyamuni Buddha is often to be seen. (One also finds Geluk Refuge assemblies whose central figure is Sakyamuni, with Vajradhara at his heart.)

Geluk Refuge Trees tend to be less obviously lotus-like than those of other schools. Usually the central figure sits on a lotus in the sky with figures on a many-tiered lotus below him. In the sky above and to each side of him are ranged a mass of gurus, so that the overall impression is of a kind of cruciform arrangement around the central figure.

In the sky above Tsongkhapa are great gurus from whom the Geluk school particularly draws its inspiration, including a number of Indian *mahasiddhas.* To the left, as we look, is the Bodhisatrva Maitreya, usually represented with a white stupa or chorten as his emblem. To the right is Manjusri, with the flaming sword and book. They are both surrounded by a sea of gurus. Together they represent the Method and Wisdom lineages respectively, the teachings dealing with compassionate activity and the realization of Emptiness, which were synthesized by Atisa, whose tradition the Gelukpas continue.

Below Tsongkhapa is a great array of figures on a many-tiered lotus. On the highest tiers are the yidams of Highest Tantra such as Yamantaka, Cakrasamvara, Guhyasamaja, Kalacakra, Hevajra, and Vajrayogini. Beneath them appear other figures associated with the three lower classes of Tantra. These tend to be serene and peaceful, as opposed to the flame-encircled Anuttarayoga yidams. On the succeeding tiers sit a calm array of Buddhas. A set of thirty-five Buddhas is often depicted. These are associated with a practice of confession used by those who have taken the Bodhisatrva vows, based on a passage in the *Upali-Pariprccha Sutra.* A set of seven Buddhas, known as Manusi Buddhas (Tibetan *Sangye Rapdun)* are often included too. These are Buddhas of past epochs. They are all seated in full-lotus posture, wearing monastic robes, and can be distinguished by their hand-gestures. Vipasyin has both hands on his knees, palms inwards, fingers reaching down in the earth-touching mudra.

Sikhin holds his right hand up in front of him in the *vitarka* mudra of victorious argument, while his left rests in his lap. Visvabhu holds his hands in the gesture of turning the Wheel of the Dharma. Krakucchanda has his right hand on his knee, palm outwards, in the *varada* mudra of supreme giving; with his left hand he grasps a fold of his monastic robe. Kanakamuni has his hands in the same positions as those of Buddha Sikhin. Kasyapa has his left hand in his lap, while his right makes the mudra of supreme renunciation, known as the *Buddha sramana* mudra. The seventh of these Buddhas is Sakyamuni, the Buddha of our current age.

Also frequently included in the assembly of Buddhas is a set of eight Medicine Buddhas (Tibetan *Mentha Deshek gye).* These Buddhas, who are particularly venerated for their healing powers, are led by the Buddha Baisajyaguru or Baisajyaraja (Tibetan *Mentha).* Though he is sometimes represented as golden in colour, his characteristic colour is blue. Indeed he is also known as Vaiduryaprabharaja ('king of lapis lazuli radiance'). His left hand rests in his lap in the mudra of meditation, supporting an iron begging-bowl. His right hand is at his right knee, palm outwards, offering a sprig of the myrobalan plant (Latin *terminalia chebula),* a healing fruit well-known in Indian medicine. His retinue consists of six other Buddhas who are his brothers in healing, and Sakyamuni Buddha, the Buddha of our epoch, who is sometimes referred to as the Great Physician because he has taught the Dharma, which is the antidote to the sickness of suffering within samsara. (The Four Noble Truths may even be based on an ancient Indian medical formula of diagnosis, cause, prognosis, and treatment.)

The Medicine Buddha appears in contexts other than the Refuge assembly. In Indian Buddhism there is a tradition of meditation on a mandala of fifty-one figures, of which he is the central one. He also became an important figure in later Chinese Buddhism. According to Raoul Birnbaum,[72] the most common set of figures on the principal shrine in large Chinese monasteries consists of Sakyamuni flanked by Amitabha to his right and Baisajyaguru to his left (which is symbolically the east, the direction in which the Pure Land of the Medicine Buddha is said to be located).

Below the Buddhas are commonly depicted eighteen arhat disciples. These are a set of sixteen arhats mentioned in Indian tradition, with the addition of their two attendants, Dharmatala and Hva-shang. These disciples of Sakyamuni are credited with having spread the Dharma all over India, up into the Himalayas, and even to the Karakoram. Each has his own individualized iconography.

Finally, on the lowest tiers of the great lotus, come the dakas, dakinis, and dharmapalas. Among the dharmapalas, particular prominence is given to Mahakala and Sridevi.

Below the great lotus stand the Four Great Kings. The lotus is a symbol of the total abandonment of samsara, so only those who have entered upon the transcendental path are represented enthroned on a lotus flower. The kings are commonly shown in full armour. The dharmapalas who are emanations of the *dharmakaya* generally scorn all protection, frequently going naked.[73] They are immune to being affected by anything mundane, for they have seen right through to its true, illusory nature. However, the lokapalas, though they stand at the summit of mundane existence, still need to protect themselves from its slings and arrows.

The Refuge Tree and Going for Refuge

We have now looked briefly at the Refuge Trees of some different schools of Tibetan Buddhism. Now that we have seen them, the question arises, how are we going to relate to them? There are several ways to do this. Some people appreciate them simply on an aesthetic level, looking at them in the way in which an art student might examine a painting in a museum. Those who are interested in Jungian psychology often see them as expressions of the Jungian archetypes. The gurus and arhats are aspects of the Wise Old Man, the dakinis are anima figures, the dharmapalas shadow figures, and so on. However, relating to a Refuge Tree in either of these ways is not to relate to it as a Refuge Tree at all. It only becomes a Refuge Tree when you go for Refuge to it.

Going for Refuge, committing yourself to the path to Enlightenment, is not something you do only once. Rather, it has to be repeated over and over again, as you develop. Through doing so, you acknowledge the

Refuge Tree not just as an exotic picture but as a blueprint for what you can become - a vision of all the energies of your psyche transmuted and put at the service of the highest possible ideal. This vast array of figures represents the ocean of the unfolded wisdom, compassion, and energy of Buddhahood. If you make the effort to develop the potential inherent in every man and woman, it is a display of the riches of the treasure-house of your own mind. Recognizing this, you keep on committing yourself, ever more deeply, placing more and more reliance on the Three Jewels, until you yourself have become the path, and embody the Three Jewels in yourself.

One traditional meditation for deepening and strengthening this commitment is the Going for Refuge and Prostration practice (which, as we saw in Chapter Three, is one of the Foundation Yogas). In this practice you begin by visualizing the Refuge Tree in the sky in front of you, with all the Refuges, exoteric and esoteric. In addition you visualize your father and all men to your right, your mother and all women to your left. Any enemies you may have are in front of you, and your friends are ranged around immediately behind you. In this way you generate the feeling that you are not committing yourself to gain Enlightenment for yourself alone. Part of the Enlightenment experience is the realization that you are not inherently separate from other beings, so how can you aim to emancipate yourself from the wheel of suffering and leave them still trapped? Hence, from the Mahayana point of view, your aspiration to gain Buddhahood must be based on a deeply felt desire to do so in order to be of maximum usefulness to all sentient beings. The Tantric approach, as we have seen, is to make ideals as concrete as possible, so it urges you not just to feel the desire to take all beings with you on the path, but actually to do so imaginatively. Thus you visualize all other beings also committing themselves to the path to freedom around you.

In most forms of the practice you next recite a short verse expressing your aspiration to go for Refuge to the guru, the Buddha, the Dharma, and the Sangha, until you have attained Enlightenment. Not only this, you imagine all other sentient beings wholeheartedly reciting the verse with you.

Then you make full prostrations[74] to the visualized Refuge Tree, each time reciting another verse expressive of your Going for Refuge to all the Refuges. When this practice is performed as part of the Foundation Yogas it is customary to perform a set number of prostrations every day, until you have accumulated a total of 100,000. At a rate of 100 a day, this will take three years to complete, so it is quite a commitment of energy.[75]

If you perform the practice regularly, the effect is very definitely cumulative. The more time you spend with this great vision of all the attributes of Buddhahood, the more the energies of the depths of your being are stirred. After a while, you start to feel that with each prostration you are throwing your self more deeply into the spiritual life. To start with it feels awkward; most Westerners are not used to expressing strong emotion. The idea that you should feel such devotion for something that you would just want to throw yourself face down in front of it is a strange one for us.

However, the more you do, the more natural it becomes. The stiffness of pride and the ingrained feeling that you often find in the West that 'nobody is any better than me; my opinion is as good as anyone else's', gradually dissolves away. You feel extremely happy and fortunate to be living in a universe in which there are beings much wiser and more loving than you. It becomes a relief to have an ideal to which you can aspire, for it is not an unattainable goal to which you are prostrating. There is a path which, step by step, prostration by prostration, you can follow. As you follow it, you become more fulfilled. Life gains deeper meaning. More than that, you begin to have something to offer to other people. You feel yourself part of the solution to the world's difficulties, rather than part of the problem.

As you carry on, launching yourself forward in the direction of Enlightenment, even more happens. Your feeling of being a solid self, building up a rather sketchy mental image, changes. You begin by describing the whole thing to yourself artificially: 'the dakinis should be on this tier', and so on. You feel as though you are playing a game, painting a picture. With time, though, the figures in front of you come to have a greater and greater effect. You feel yourself in the presence of something. You feel

less that you are creating a picture, and more that you are contacting another level of reality.

Gradually, the great array of figures may take on at least as much reality as the 'I' which is supposedly creating them. The reality they embody is shining, brilliant, loving, wise. The distance between you and them steadily decreases. Finally, you feel no separation at all. You become your own refuge. You understand that all these figures are simply expressions of aspects of the Enlightened Mind. In experiencing those states for yourself, the path comes to an end. In realizing the same states of mind as the Buddhas, Bodhisattvas, and great gurus, you and all of them, in the graphic language of Zen, 'breathe through one nostril'. At this point there is nothing to do but work for other living beings - who are no longer conceived of as 'other' or 'separate'. In Going for Refuge more and more deeply, you have become the Refuge Tree.

Future developments

Throughout this series of books I have tried to describe the Buddhist figures as they have been handed down by tradition. At times I have ventured to suggest personal associations with them, or interpretations that are not traditional, but I have not made any changes to their iconography. The question we now have to ask is: will these figures change further with time, and with their introduction to the West?

There seem to be two extreme views about this. Some people, of whom Carl Jung is probably the best known, have argued that Buddhist iconography cannot take root in the Western psyche. Jung thought the Eastern Buddhist figures too alien to be happily accepted into the unconscious of Westerners. He favoured making the best of Christianity, rather than transplanting Eastern figures into Western spiritual development. I personally think that if Jung had lived longer, he would have revised his judgement. When I first came into contact with Buddhas and Bodhisattvas I found it took very little time before I was dreaming about them and happily meditating upon them. I did not find them so strange and alien that I could not emotionally connect with them. In some ways their unfamiliarity was an advantage. As they were not familiar from my childhood I had no particular associations with them and could come to them

afresh. Their 'otherness' seemed appropriate, for they symbolized a reality of which I had no experience at all. It was as though they came from a golden land I had never visited. The inhabitants of such a wondrous realm should not look like ordinary people.

As time has gone on, I have come to know hundreds of other people who found it quite easy to make an emotional link with the Buddha and Bodhisattva figures, and even the dakinis and dharmapalas. I am in contact with hundreds of people who meditate on them and do not encounter any real cultural or psychological barrier to accepting them. The figures 'work' for them.

At the other extreme are those people who are convinced of the value of the tradition, and feel that the sadhanas should be practised unchanged in the West. They are not open to any further developments. For me, there has to be a middle way between these two extremes. A tree is an organic and growing thing. So the Refuge Tree is not set in a fixed and final form. It can still change, develop, and put out more branches. Its figures can transform into new shapes. Once you understand its essence, you will see that Reality can be expressed through an ocean of different forms. In communicating your experience to other people, under new conditions, you may well find new figures appearing.

Before we see the appearance of *new* figures, we are more likely to find different juxtapositions and combinations of the traditional ones. One way in which this may happen is through a breaking down of sectarianism within Western Buddhism. When Buddhism has come to a new part of the world, a fresh synthesis has often been brought about which has drawn on teachings and practices from a number of different schools. This happened, for instance, in China, where the T'ien T'ai school was essentially a synthesizing school, bringing together several different elements. So there is no reason in principle why new Refuge Trees that incorporate not just figures from the Indo-Tibetan tradition but from other parts of the Buddhist world should not appear in the West.

This widening-out beyond the boundaries of traditional schools happened to a limited degree in Tibet in the nineteenth century. A number of renowned lamas of different schools, concerned about the dangers of

sectarianism, started swapping their lineages of initiation and practice. Thus was born a movement known as Ri-me (without boundaries, pronouned *ree-may),* which has continued up to the present day. However, there is no reason why the concept underlying the Ri-me movement should not be more widely applied. Why should one not dissolve away all the boundaries between Buddhist schools? Clearly one needs to use a limited number of methods, and to follow a consistent set of instructions, otherwise one will not make much progress. It is hopeless to try to be a Tibetan Buddhist, a Pure Land follower, and a Zen practitioner all at once. Nonetheless, while for practical purposes we have to narrow down our field of concern, there is the danger that in doing so we limit our sources of inspiration, or even develop narrow-minded allegiance to one school. It is important that we feel and understand that the essence of Buddhism is Going for Refuge, and that we ourselves stand shoulder to shoulder with all those who have done so, no matter what their school or lineage.

As an example of a direction that Buddhism in the West could take, I shall mention aspects of a Refuge Tree that appears in a new sadhana introduced into the Western Buddhist Order by Sangharakshita. This tree has Sakyamuni at its centre, as the source of the entire Buddhist tradition and to emphasize the common parentage of the entire family of Buddhist schools and traditions. As usual, there are figures representing all the Refuges. What is different about this Refuge assembly is that the spiritual teachers represented do not come from just one, or even several, schools of Tibetan Buddhism. It includes figures such as Padmasambhava, Milarepa, and Tsongkhapa, but in addition there are teachers from many other Buddhist traditions. For instance, there are great masters from the Zen tradition: Hui Neng, Dogen, and Hakuin. This Refuge assembly, then, emphasizes the underlying unity of the Buddhist tradition. In Going for Refuge to it one acknowledges the various expressions of the Buddhist tradition under different circumstances as different ways in which human beings have followed the same Dharma of the Buddha, and moved in the direction of the same Enlightenment. One recognizes that one is first and foremost a follower of the Buddha and only secondarily a member of a particular Buddhist school. Thus the practice is a strong antidote to sectarianism.

Even though this new Refuge Tree incorporates figures not found in the Tibetan tradition, it does not introduce any new iconographic element into Buddhism as a whole. The spiritual teachers from different countries are all visualized following traditional representations. As time goes on, however, I am sure that there will be changes in the forms of Buddhas, Bodhisattvas, and Tantric deities, just because they are being depicted or visualized by Westerners. I have friends who are artists, who paint and sculpt Buddha and Bodhisattva figures. They adhere to the tradition, and yet... they are Westerners, and one can see that their work expresses their Westernness. Faces become less oriental; one can see the influence of great Western artists in the style of their painting and sculpture. I have no doubt that this is how new forms will gradually emerge. Western artists and meditators do not need to try to produce figures appropriate for the West. We just have to pour ourselves wholeheartedly into the traditional forms. Once we have become deeply imbued with the spirit of the tradition, once we have begun to see beyond their forms to the Reality of which they are an expression, then changes will naturally occur. Over perhaps a few generations, completely new figures will emerge. In future, Western Refuge Trees we shall find, as well as new manifestations of Buddhas and Bodhisattvas, and Western men and women among the ranks of the spiritual teachers.

So this series of books will never be finished, once and for all - or at least not as long as there are people practising the Dharma, and exploring the golden realms of higher states of consciousness. What I have written is only a summary of the story so far. Now that the Dharma has come to the West, we have the opportunity to unfold still further the rich tapestry of Buddhist symbolism by making contact with the beautiful archetypal figures of the Buddhist tradition, going for Refuge to them, and making them our own through meditation and devotional practice. Then through our meetings with the Buddhas, Bodhisattvas, and Tantric deities, we shall be able to add further chapters to this book, to reveal more of the treasures to be found in the storehouse of the human mind.

Notes

1 The Buddha often stayed at the Vultures's Peak (Grdhrakuta) from where he delivered many discourses. It is on a hill near Rajgir in Bihar, and now a major Buddhist pilgrimage site.

2 The Nyingma school counts six levels of Tantra: *kriya, upa-yoga, yoga, maha-yoga, anu-yoga,* and *ati-yoga.* For a schematic sketch of these, see Professor G. Tucci, *The Religions of Tibet,* Routledge and Kegan Paul, 1980, pp.76-81.

3 This is not the only possible arrangement of the five Buddhas in the manda-la. To generalize, in most of the earlier tantras and in the practices of the Nyingma school, Vairocana is at the centre, while many of the later tantras, including the Highest Tantra practices of the other main Tibetan Buddhist schools, have Aksobhya as the main figure.

4 For a very full account of these channels, winds, and drops, see Geshe Kelsang Gyatso, *Clear Light of Bliss,* Wisdom Publications, 1982, chapter 1.

5 *Yab-yum* is an honorific term. The ordinary Tibetan for 'father-mother' would *be pha-ma.*

6 *The Tibetan Book of the Dead,* Trungpa and Fremantle translation, Shambhala, 1975, p.6o.

7 I am here quoting the slightly amended version of the sonnet, published under Keats's supervision in 1817.1 have followed the punctuation given in *fohn Keats - The Complete Poems,* ed. John Barnard, Penguin, second edition, 1977.

8 On the first of his three trips to India, Marpa the Translator (see Chapter Four) was carrying with him many precious texts previously unknown in Tibet. His travelling companion, Nyo of Kharak, was jealous of Marpa's more valuable haul from their sojourn in India. As they were being ferried

across the Ganges he bribed someone to throw Marpa's texts into the river. See *The Life of Marpa the Translator,* trans. Nalanda Translation Committee directed by Chogyam Trungpa, Prajna Press, 1982, pp.36-42.

9 See *The Perfection of Wisdom in 8,000 Lines and its Verse Summary,* trans. Edward Conze, Four Seasons Foundation, 1973, p.9.

10 In his hasty enthusiasm, Keats may be forgiven for getting his facts confused. The first European to view the Pacific from the New World was not Cortez but Balboa. Furthermore, he was not rendered speechless by the experience, but gave vent to the typically Spanish exclamation 'Hombre!'

11 In this description of the development of the Prajnaparamita literature I am following the view of Edward Conze. Some Japanese scholars place the *Diamond Sutra* somewhat earlier.

12 See *Heart of Wisdom,* Tharpa, 1986, pp.156-63.

13 Edward Conze's translation, in *Buddhist Wisdom Books,* Unwin, 1988, p. 115.

14 According to B. Bhattacharyya this form is known as Kanaka Prajnaparamita. (See *The Indian Buddhist Iconography,* Firma klm Private Ltd., 1987, p.199.)

15 The individual parts of the mantra can be assigned meaning, or at least have connotations, but it is not really possible to build from these a 'translation' of the mantra as a whole.

16 When chanted in Tibetan monasteries and Dharma centres, this mantra is often prefaced with *tadyatha om. Tadyatha* (often pronounced *tayata* by Tibetans) means 'it is like this'.

17 See, for example, Geshe Rabten, *Echoes of Voidness,* Wisdom, 1985, pp.43-4, and *Heart of Wisdom,* Tharpa, 1986, pp.132-3. As with so much Tibetan teaching, they are here following earlier Indian Buddhist commentaries, some of which can be found in Donald S. Lopez Jr, *The Heart Sutra Explained,* State University of New York Press, 1988.

18 The exact list varies from school to school. The main meditations are: (1) Going for Refuge and Prostrations, (2) Generating the Bodhicitta, (3) Vajrasattva purification, (4) Offering the Mandala, (5) Guru Yoga. The Nyingmapas frequently talk of the four Foundations, with the Guru Yoga becoming a further practice. The Kagyupas usually amalgamate Going for Refuge and Bodhicitta, hence producing a different set of four. The Gelukpas add further preliminaries to make a total of nine. (See the books by Jamgon Kongtrul, Geshe Rabten, and Khetsun Sangpo Rinbochay in the Selected Reading for this chapter.)

19 See, for example, the *Tharpe Delam - The Smooth Path to Emancipation,* part of a larger Nyingma meditation manual. A translation by Michael Hookham was published by Kham Tibetan House, Saffron Walden (n.d.), under the title *The Bliss Path of the Liberation ofMaha-Ati Meditation.*

20 The understanding that one has a Buddha-nature outside time must not be taken as an excuse for inaction. It is not good enough to sit back thinking, 'I am already Enlightened'. We still have to realize this truth directly through our own efforts to go for Refuge.

21 The wording of the mantra in Sanskrit and its translation into English both present problems. After some thought, I have here used a version by Dhammachari Sthiramati. It does not follow any of the Tibetan ways of chanting the mantra, but makes good sense of the Sanskrit. After comparing nineteen different texts, he makes a persuasive case for his version in *The Order Journal,* issue 3, published privately, November 1990, pp.60-73.

22 Without the *hum phat,* the mantra as given here has exactly one hundred syllables.

23 For an explanation of the meaning of 'skilfulness' in Buddhism, see the Glossary entry for karma.

24 Quoted in Roshi Philip Kapleau, *Zen: Dawn in the West,* Rider, 1980, p.184.

25 While this is generally true, the Tantric tradition is aware of the danger of this situation being exploited by gurus who are 'not what they ought to be'. There are usually safeguards which enable the disciple to decline to follow any advice of the guru that would go against the Dharma. There is a particularly helpful discussion of the guru-disciple relationship by the fourteenth Dalai Lama in chapter 3 of his commentary to the third Dalai Lama's *Essence of Refined Gold,* trans. Glenn H. Mullin, Snow Lion, Ithaca N.Y. 1982.

26 Padmasambhava even has his own Pure Land, known as the Glorious Copper-Coloured Mountain (Tibetan *Zangdok Palri).*

27 For an authoritative discussion of the history of the various traditions of Vajrakila see Dudjom Rimpoche, *The Nyingma School of Tibetan Buddhism, Its Fundamentals and History,* Wisdom Publications, 1991, vol. 1, pp.710-16.

28 In describing the symbolism of this form of Padmasambhava, I am largely following the oral commentary of Sangharakshita. For a valuable interpretation which differs from mine in many details, see that of Dilgo Khyentse Rinpoche in *The WishfulfillingJewel,* Shambhala, 1988, pp.21-4.

29 'Eternity' in *Poems From The Notebook, 1793.* See *Blake - Complete Writings,* ed. Geoffrey Keynes, Oxford University Press, 1969, pp.179 and 184.

30 For an account of this incident, see Nam-mkha'i snying-po, *Mother of Knowledge,* trans. Tarthang Tulku, Dharma Publishing, 1983, pp.71-2.

31 This was the dakini Vajrayogini. See Chapter Six.

32 See *The Life of Marpa the Translator,* trans. Nalanda Translation Committee directed by Chogyam Trungpa, Prajna Press, 1982, p.198.

3 3 See *The Hundred Thousand Songs of Milarepa* in Selected Reading.

34 *The jewel Ornament of Liberation,* trans. Herbert V. Guenther, Rider, 1970. This is an important Lam Rim text. (For a discussion of Lam Rim, see the section on Tsongkhapa later in this chapter.)

35 See Keith Dowman, *Masters of Mahamudra,* State University of New York Press, 1985, p.46.

36 Set out in Atisa's *Bodhipathapradlpa -A Lamp For the Path to Enlightenment.* See Richard Sherburne's translation in A *Lamp for the Path and Commentary,* Allen and Unwin, 1983.

37 Geshe Wangyal, *The Door of Liberation,* Wisdom Publications, 1995, p.141.

3 8 I want again to express my thanks to Graham P. Coleman of the Orient Foundation for confirming that these five yidams of Highest Tantra (along with Vajrayogini, whom we shall meet in the next chapter) are the ones on which most teachings have been given by Tibetan lamas in the West. However it is with regret that considerations of space have prevented me from examining deities associated particularly with the Nyingma tradition, such as Vajrakila.

39 All this is rather complex. David Snellgrove gives a very succinct explanation: *'Sambara* and *samvara* represent the same name in Sanskrit with slightly variant spellings, but the second spelling happens to be identical with the word meaning a vow or a bond. Thus the Tibetans translated them differently: *Sambara* as *bDe-mchog[Demchog],* "Supreme Bliss," which is how they interpret this name, whatever the spelling, and *Samvara* as *sDom-pa [Dompa],* understood as "binding" or "union". The compound name, Cakrasamvara, is therefore interpreted as the "union of the wheel and the elements" explained in various ways, but suggesting in every case the blissful state of perfect wisdom.' David L. Snellgrove, *Indo-Tibetan Buddhism,* Serindia, 1987, p.153.

40 The attributes of these deities vary depending on the particular lineage of instructions you follow. They may be two- or four-armed. Bhairava may hold a cutlass and staff or other emblems instead of the knife and skull cup.

41 For example, Tibetan Buddhists consider that Cakrasamvara has his abode on Mount Kailash (Tibetan *Gang Rimpoche),* a mountain in south-western Tibet. Hindus consider this mountain to be the throne of Shiva.

42 More literally this means 'joined in a pair'.

43 While Vajrabhairava is always classified as a yidam of the Father Tantra, Tsongkhapa in his *Lam Rim Chenmo* says that Vajrabhairava sums up all Father and Mother Tantras and has iconographical aspects not found in any other tantra.

44 This incident is the twenty-ninth case in the koan collection known as the *Mumonkan* or the 'Gateless Gate'. There are several translations in English. See, for example, *Two Zen Classics: Mumonkan and Hekiganroku,* trans. Katsuki Sekida, Weatherhill, 1977.

45 Raphael Henry Gross (ed.), *A Century of the Catholic Essay,* Ayer Publishing 1971,.233.

46 There is another classification system, used mainly by the Sakyapas, that adds a third category of non-dual tantras, which balance method and wisdom. According to this system, Hevajra and Kalacakra (discussed below) are both considered non-dual tantras.

47 David L. Snellgrove, *Indo-Tibetan Buddhism,* Serindia, 1987, p.I 56.

48 Nairatmya is commonly the consort of Hevajra, though in certain sadhanas his consort may be Vajravarahi (Cakrasamvara's consort) or Vajrasrnkala (diamond chain).

49 Or, in some traditions, a lion.

50 In traditional Vedic astrology, the north lunar node is called the dragon's head (Rahu), and is considered an eighth planet, the other seven being the Sun, Moon, Mercury, Venus, Mars, Jupiter, and Saturn.

51 The Tibetan historian Buton (1290-13 64) gives a different account, in which it was Vajrapani who taught the Tantra to Indrabhuti. His kingdom then became a huge lake full of nagas, to whom Vajrapani gave the Tantra for safe keeping. The nagas wrote it on golden leaves with lapis lazuli, and later passed it on to a dakini.

52 The mandala of Manjuvajra is the first in the important collection known as the 'Nispanna Yogavali. In this, Manjuvajra is vermilion red and six-armed. With his central pair of arms he embraces his consort, and in the others he holds a sword, arrow, lotus, and bow.

53 This is the Vajrayana name for what in hatha yoga is known as *padmasana* - the full-lotus posture.

54 The initiations the Dalai Lama gives are known as the 'seven initiations in the pattern of childhood' and authorize practice of the generation stage of Kalacakra, involving visualization of the mandala. There are a further eight initiations in the Kalacakra system, which empower one to practise the advanced meditations of the completion stage.

55 Although this is the traditional view, there is no scholarly evidence for this or any other tantra having been taught by the historical Buddha during his lifetime.

56 The exact tally depends on how you count. Are the *yab-yum* figures one or two? However you do it, the total is impressive. Lokesh Chandra makes it 634, Jeffrey Hopkins manages to reach 722.

57 In Tantric practice dakas and dakinis are sometimes referred to as heroes (Tibetan*pawo)* and heroines (.Tibetan*panto).*

58 For examples of rituals involving Kurukulla see Stephan Beyer, *The Cult of Tara,* University of California Press, 1978, pp.301-2.1 suggest that some of them perhaps come a little close to black magic not because they are performed for an unskilful purpose (though taken out of context they could be), but because they are attempts to use magic power to coerce people or spirits against their will.

59 e.g. Herbert V. Guenther, *The Life and Teaching of Naropa,* Oxford University Press, 1963, p.67.

60 For these reasons, Guenther has described dakinis as 'ciphers of transcendence', a phrase borrowed from the Existentialist philosopher Karl Jaspers. See Herbert V. Guenther, *Tibetan Buddhism Without Mystification,* E.J. Brill, 1966, p.103.

61 Yeshe Tsogyal, *The Life and Liberation of Padmasambhava* (2 vols), Dharma Publishing, 1978, canto 93, p.635.

62 *The Crystal and the Way of Light - The Teachings of Namkhai Norbu,* compiler and ed. John Shane, Snow Lion, 2000, p. 128

63 The Dalai Lama discusses this in the *Bodh Gaya Interviews,* Snow Lion, 1988. See pp.76-8.

64 From A Prayer to Mahakala' by the first Dalai Lama, trans. Glenn Mullin, in *Selected Works of the Dalai Lama I,* second edition, Snow Lion, 1985, p. 199.

65 Here I am following *The Gods of Northern Buddhism* by Alice Getty (Charles E. Tuttle, 1962), who bases some of her account of Sridevi on Schlagintweit's *Buddhism in Tibet.* According to Getty, in one of her previous lives Sridevi was married to the King of the Demons (yaksas) in Ceylon (Sri Lanka). She vowed that she would convert them to the Dharma or wipe out the royal race. When she failed to interest her husband in the Dharma she 'flayed her son alive, drank his blood, and even ate his flesh'.

66 Ibid., pp.149-50.

67 Keith Dowman, *Masters of Mahamudra,* State University of New York Press, 1985, p.253.

68 See de Nebesky-Wojkowitz, *Oracles and Demons of Tibet,* Mouton, s'Gravenhage 1956. pp.33-4.

69 In 'Praise of the Venerable Lady Khadiravani Tara Called the Crown Jewel of the Wise' by the First Dalai Lama, *In Praise of Tara,* trans. Martin Willson, Wisdom Publications, 1986, p.302.

70 Quoted in *Oracles and Demons of Tibet,* op.cit., p. 157.

71 *The Crystal and the Way of Light* (see Note 62), p.129.

72 Raoul Birnbaum, *The Healing Buddha,* Rider, 1980, pp.90-1.

73 One exception is the Dharmapala Bektse, an indigenous Mongolian deity converted to the Dharma by the third Dalai Lama. He is red in colour, brandishing a sword and a trident with a fluttering banner, and wears a coat of mail. In fact his name comes from the Mongolian *begder* meaning coat of mail.

74 Full prostrations involve prostrating full-length on the ground, then raising your joined hands above your head in a gesture of salutation.

75 There is no particular need to stop at 100,000; some Tibetans accumulate millions of prostrations in the course of their lifetime. It is also possible to perform the Foundation Yogas as part of a daily practice without any concern to reaching a set number. According to Namkhai Norbu Rimpoche, this is the approach taken by Dzogchen. See *The Crystal and the Way of Light* (Note 62),p.117.

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Glossary

ABHIDHARMA One of the three main branches of Buddhist literature, dealing with the analysis of phenomena and mental states.

ANIMAL REALM The realm of existence in which consciousness is dominated by the struggle for survival and the basic drives for food, sex, and sleep. It may refer to actual animals or to human beings in such states of consciousness.

ARCHETYPAL REALM The objective pole of a supernormal level of consciousness. A level of heightened experience on which everything is imbued with rich symbolic meaning.

ARCHETYPE A deep patterning of the mind, which often expresses itself through myth and symbol. Archetypal experience is often tinged with a feeling of supra-personal reality.

ARHAT Originally a term of respect for someone who had gained Enlightenment. In Mahayana and Vajrayana Buddhism it came to represent someone who settled for the lesser ideal of personal emancipation from suffering, in contrast to the Bodhisattva (q.v.).

ASURA Similar to the Titans of Greek mythology, asuras are powerful and jealous beings who are prepared to use force and manipulation to gain their own ends. In the Wheel of Life (q.v.) they are represented as warring with the gods. They may be seen as objectively-existent beings or as symbols for states of mind sometimes experienced by human beings. Female asuras are called asuris and are represented as voluptuous. Asuris play on their seductive charms to gain their own ends.

BARDO *(Tibetan)* The 'state between' two other states of being. In particular the intermediate state between one life and the next.

BHIKSHU A Buddhist mendicant (Sanskrit *bhiksu).*

BODHICITTA The compassionate 'desire' (based not on egoistic volitions but on insight into the true nature of things) to gain Enlightenment for the benefit of all living beings. More technically, it can be divided into absolute Bodhicitta, which is synonymous with transcendental 'wisdom, and relative Bodhicitta - the heartfelt compassion that is the natural consequence of an experience of absolute Bodhicitta.

BODHISATTVA A being pledged to become a Buddha so as to be in the best position to help all other beings to escape from suffering by gaining Enlightenment.

BUDDHA A title, meaning one who is awake. A Buddha is someone who has gained Enlightenment - the perfection of wisdom and compassion. In particular, the title applied to Siddhartha Gautama, also known as Sakyamuni, the founder of Buddhism.

BUDDHA FAMILY The five main groupings into which every aspect of existence - both mundane and transcendental - is divided in Tantric Buddhism. The blueprint for these groupings is provided by the mandala of the five Jinas (q.v.).

BUDDHAS, FIVE Another name for the five Jinas (q.v.).

CHAKRA Literally 'wheel'. (Anglicized, from the Sanskrit *cakra.)* Centres of energy visualized within the body in some forms of Buddhist Tantric meditation.

CLEAR LIGHT The experience of the natural state of the mind, of consciousness 'undiluted' by any tendency to move towards sensory experience. Recognition of the nature of this state is synonymous with Enlightenment.

COMPLETION STAGE The second of the two stages of Highest Tantra (q.v.). It focuses on advanced practices designed to concentrate and channel the most subtle energies of the psychophysical organism, in order to bring about the speedy attainment of Enlightenment.

CONDITIONED EXISTENCE See samsara.

DAKA The male equivalent of a dakini.

DAKINI A class of beings who appear in the form of women (though they may sometimes be represented with the heads of animals). They may be more or less evolved, from fiends and witches to Enlightened beings. In the Buddhist Tantra they often function as messengers, and frequently represent upsurging inspiration or non-conceptual understanding.

DAMARU A drum, usually double-headed and made either of skulls or of wood, used in some forms of Tantric meditation and ritual.

DEVA A long-lived being who experiences refined and blissful states of mind. Devas thus inhabit a heavenly realm. These realms can be interpreted as objective or as symbols for states of mind in which human beings can dwell.

DHARMA A word with numerous meanings. Among other things it can mean truth or reality. It also stands for all those teachings and methods which are conducive to gaining Enlightenment, and thereby seeing things as they truly are, particularly the teachings of the Buddha.

DHARMAKAYA Literally 'body of truth'. The mind of a Buddha. The Enlightened experience, unmediated by concepts or symbols.

DHARMAPALA A protector of the Dharma. Buddhism recognizes many Dharmapalas. Some may be expressions of the Enlightened mind, others are beings on a mundane level who are sympathetic to the Dharma.

DHYANA A state of supernormal concentration on a wholesome object. It may occur spontaneously, but is generally the fruit of successful meditation practice. Buddhist tradition recognizes different levels of dhyana, each one increasingly refined and satisfying.

DZOGCHEN *(Tibetan) A* set of advanced teachings and practices particularly associated with the Nyingma school (q.v.) of Tibetan Buddhism.

EMPTINESS Seesunyata.

ENLIGHTENMENT A state of perfect wisdom and limitless compassion. The only permanently satisfying solution to the human predicament. The achievement of a Buddha.

ESOTERIC REFUGES Those Refuges (q.v.) which are matters of direct personal experience, embodied in the guru, yidam, and dakini (all q.v.) by the Buddhist Tantra.

EXOTERIC REFUGES The Buddha, Dharma, and Sangha (all q.v.).

FOUNDATION YOGAS A set of meditational or yogic practices whose performance helps overcome mental hindrances and accumulate positive impressions in the mind. They can be practised in preparation for the meditations of Highest Tantra (q.v.), or purely for their own intrinsic value.

GARUDA A species of mythical bird, enemy of the nagas (q.v.).

GELUK By far the largest of the four main schools of Tibetan Buddhism, founded in the fourteenth century by Tsongkhapa. It emphasizes ethical discipline and training in clear thinking as a basis for meditation.

GENERATION STAGE The first of the two stages of Highest Tantra (q.v.). It focuses on the development of the vivid visualization and experience of oneself as a deity.

GESHE *(Tibetan)* A title awarded in the Kadam and Geluk schools of Tibetan Buddhism to those who have become deeply accomplished in Buddhist studies. The *wordgeshe* relates to the Sanskrit *kalyana mitra,* meaning spiritual friend - so *ageshe* in the true sense is one who can act as a wise and learned spiritual advisor.

GOING FOR REFUGE The act of committing oneself to the attainment of Enlightenment by reliance on the three Refuges (q.v). Also refers to the ceremony by which one formally becomes a Buddhist.

GREAT BLISS A state of ecstatic happiness achieved through the realization of the illusory nature of the ego. In Highest Tantra (q.v.) it is cultivated as an integral part of contemplation of sunyata (q.v.).

GURU A person who through teaching and/or personal example helps other people to follow the path to Enlightenment.

HELL REALM A state of extreme physical or mental suffering, the hell realms may be understood as objective states into which one can be reborn, or as symbols for states of extreme distress experienced in the course of human life. Buddhism has no concept of a permanent state of perdition.

HERUKA A general appellation for a wrathful male Tantric deity. Also an epithet of the yidam (q.v.) Cakrasamvara.

HIGHEST TANTRA The most advanced of the four levels of Buddhist Tantra. It consists of the Generation and Completion stages (both q.v.).

HINAYANA The 'lesser way' or 'lesser vehicle'. Buddhist schools who do not advocate the Bodhisattva ideal. Though in common use among Mahayana and Vajrayana Buddhists, the term is regarded as pejorative by the Theravada school (q.v.).

HUMAN REALM The state of being 'truly human' - characterized by a balanced awareness of both the pleasant and painful aspects of life, and a capacity to co-operate and empathize with others. In Buddhism this state is regarded as the best starting-point from which to enter the path to Enlightenment.

HUNGRY GHOST A class of being *(preta* in Sanskrit) too overcome by craving to gain satisfaction from any experience. The idea can be interpreted literally, or symbolically as a state of mind sometimes experienced by human beings. Pretas are represented in Buddhist art with large stomachs and pinhole mouths.

JEWELS, THREE The Buddha, Dharma, and Sangha (all q.v.). The three highest values in Buddhism.

JINAS, FIVE A very important set of five Buddhas, often represented as interrelated in a mandala (q.v.) pattern. They each embody a particular Wisdom (Sanskrit *jhana)* - an aspect of the Enlightened vision. Jina literally means 'conqueror'.

KADAM A school of Tibetan Buddhism springing from the Indian teacher Atisa in the eleventh century. It no longer survives, but its teachings were taken over by the Gelukpas, who are sometimes referred to as the New Kadam school.

KAGYU One of the four main schools of Tibetan Buddhism, founded in the eleventh century by Gampopa. It emphasizes meditation and has produced many successful solitary meditators.

KARMA Literally 'action'. Simply stated, the so-called 'law of karma' says that our willed actions (mental and vocal as well as physical) will have consequences for us in the future. 'Skilful' actions arising from states of love, tranquillity, and wisdom, will result in happiness. 'Unskilful' actions, based on craving, aversion, and ignorance, will produce painful results.

KHATVANGA A magic staff, usually adorned with skulls and other symbols. It is an important symbol in Tantric Buddhism.

LAMA *(Tibetan)* see guru.

LAM DRE *(Tibetan)* 'Path and Fruit', a system of teaching of the complete path to Enlightenment preserved and transmitted especially within the Sakya school (q.v.) of Tibetan Buddhism.

LAM RIM *(Tibetan)* 'Graduated Path'. A system of teaching founded by the Indian master Atisa in which all the stages of the path to Enlightenment are laid out in a very clear and systematic manner. Each of the four main schools of Tibetan Buddhism has produced Lam Rim texts.

LOWER TANTRAS The first three of the four main divisions of Buddhist Tantra (q.v.): action (Sanskrit *kriya),* performance (Sanskrit *carya),* and union (Sanskrit yoga).

MADHYAMAKA A school of Mahayana thought founded by the Indian teacher Nagarjuna. It is characterized by a denial that concepts can ever accurately describe Reality.

MAHASIDDHAS, EIGHTY-FOUR An important set of Enlightened Tantric practitioners.

MAHAYANA The 'great way' or 'great vehicle'. Those schools of Buddhism that teach the Bodhisattva ideal - of selfless striving to gain Enlightenment so as to be in the best possible position to help all other living beings to escape from suffering.

MAHAYANA PATHS, FIVE Five stages of the path to Enlightenment, according to the Mahayana. They are the stages of accumulation, preparation, seeing, meditation, and 'no more learning'.

MANDALA A word with various meanings in different contexts. In this book it means a pattern of elements around a central focus. Ideal mandalas are often used as objects of meditation in Buddhist Tantra.

MANTRA A string of sound-symbols recited to concentrate and protect the mind. Many Buddhist figures have mantras associated with them. Through reciting their mantra one deepens one's connection with the aspect of Enlightenment which the figure embodies.

MARA The Buddhist personification of everything that tends to promote suffering and hinder growth towards Enlightenment. It literally means 'death'.

MERITS The positive states generated through the performance of virtuous actions, which predispose one to encounter happy and fortunate circumstances.

MUDRA Can be the general term for a Tantric emblem. In this book it is used in its sense of a hand gesture imbued with symbolic significance. In Tantric Buddhism it can also refer to a female consort.

NAGA A class of powerful serpents associated with water. They have something of the same symbolism as dragons, being guardians of treasures, and associated with -wisdom.

NIRVANA The state of Enlightenment, the cessation of suffering. For the Mahayana (q.v.) it became a lesser ideal - a state of blissful happiness in which one could settle down rather than working compassionately to help all other beings to attain the same happy state.

NYINGMA The oldest of the four main schools of Tibetan Buddhism, deriving its original inspiration from the Indian teacher Padmasambhava, who went to Tibet in the eighth century.

PANDIT An Indian scholar.

PERFECTION (Sanskrit *paramita)* The main positive qualities that the Bodhisattva (q.v.) strives to develop. A positive quality only becomes a *paramita* in the full sense when it is imbued with transcendental wisdom. The six perfections constitute the most important list of positive qualities in Mahayana (q.v.) Buddhism: generosity, ethics, patience, effort, meditation, and wisdom.

POISONS, FIVE Ignorance, hatred, pride, craving, and envy. Known as *klesas* in Sanskrit.

PRAJNA Direct intuitive apprehension of the real nature of things. This is usually brought about by (1) listening to the Buddhist teachings, (2) reflecting upon them, (3) meditating upon them.

PURE LAND A realm created through the meditative concentration and meritorious actions of a Buddha, in which beings can be reborn. In a Pure Land, conditions are totally favourable for progress towards Buddhahood. Also, the schools of Buddhism whose practice centres on being reborn in such realms.

REALMS, SIX A classification of all the possibilities for rebirth within conditioned existence. They are the realms of the devas, asuras, humans, animals, hungry ghosts, and beings in hell (all q.v.). The six realms are pictorially represented in the Wheel of Life (q.v.).

REFLEX Certain of the five jinas can appear in a second form, which demonstrates another aspect of their Wisdom. This second form is sometimes described as the 'reflex' of the Jina.

REFUGE One of the things on which Buddhism believes it is wise to rely. The three Refuges - the Buddha, the Dharma, and the Sangha - are common to all forms of Buddhism. The Esoteric Refuges (q.v.) are peculiar to Buddhist Tantra.

RIMPOCHE (OR RINPOCHE) *(Tibetan)* An honorific title for a Tibetan Buddhist master - especially one who is believed to be the rebirth or emanation of a previous highly-developed Buddhist practitioner. It literally means 'precious one'.

SADHANA A general Sanskrit word for one's personal religious practice. More specifically, a Buddhist Tantric practice usually involving visualization and mantra recitation. The written text of such a Tantric practice.

SAKYA One of the four main schools of Tibetan Buddhism, deriving its original inspiration from the Indian Tantric master Virupa.

SAMAYA The commitments one takes upon oneself on receiving Vajrayana (q.v.) initiation.

SAMSARA The cyclic round of birth and death, marked by suffering and frustration, which can only be brought to an end by the attainment of Enlightenment.

SANGHA In the widest sense, the community of all those who are following the path to Buddhahood. As one of the Refuges (q.v.) it refers to the Arya or Noble Sangha - those Buddhist practitioners who have gained insight into the

true nature of things and whose progress towards Buddhahood is certain. In other contexts the term can refer to those who have taken ordination as Buddhist monks or nuns.

SEED SYLLABLE Subtle sound-symbols through which Enlightened beings can communicate the Dharma to those on advanced stages of the path to Enlightenment. They are often visualized in Tantric meditation.

SAKYAMUNI The 'sage of the Sakyans', an epithet of Siddhartha Gautama, the founder of Buddhism.

SIDDHI Supernormal attainments (such as telepathy) gained through meditation, especially using the methods of Buddhist Tantra. Enlightenment is the supreme *siddhi.*

SKILFUL MEANS See upaya.

SPIRITUAL In this book, spiritual means concerned with the development of higher states of consciousness, especially with the path to Enlightenment. In this context it has nothing to do with spirits or spiritualism.

STUPA Originally a mound or structure built to commemorate a Buddha or other highly-developed person, and often containing relics. It became a symbol for the mind of a Buddha.

SUBTLE BODY A subtle counterpart to the physical body, made up of refined psychophysical energies, which is visualized in some forms of Tantric meditation.

SUNYATA Literally 'emptiness' or 'voidness'. The ultimate nature of existence, the absolute aspect of all cognizable things. The doctrine of sunyata holds that all phenomena arc empty *(sunya)* of any permanent unchanging self or essence. By extension, it can mean the transcendental (q.v.) experience brought about by direct intuitive insight into the empty nature of things.

SUTRA Literally 'thread'. A discourse given by the Buddha, or by one of his senior disciples and approved by him, and included in the Buddhist canon. *Sutra* is Sanskrit; the Pali is *sutta.*

TANTRA A form of Buddhism making use of yogic practices of visualization, mantra, mudra, and mandalas (all q.v.), as well as symbolic ritual, and meditations which work with subtle psychophysical energies. Also (lower case) the Buddhist texts, often couched in symbolic language, in which these practices are described.

TATHAGATA A title of the Buddha. Can mean 'one thus gone' or 'one thus come'. A Buddha goes from the world through wisdom - seeing its illusory

nature. He comes into it through compassion - in order to teach living beings how to put an end to suffering.

THANGKA *(Tibetan)* A Tibetan religious painting.

THERAVADA The 'School of the Elders' - the form of Buddhism prevalent in Thailand, Burma, and Sri Lanka.

TITAN See asura.

TRANSCENDENTAL (Sanskrit *lokottara).* Experience that goes beyond the cyclic, mundane round of birth and death. The experience or viewpoint of an Enlightened being.

TRUTHS, TWO The ultimate truth (Sanskrit*paramartha satya)* and the relative truth (Sanskrit *samvrti satya).* According to the Mahayana view, the ultimate truth is the true nature of Reality, sunyata, the absence of inherent existence of all phenomena; this can never be adequately described in words. The relative truth is the conceptual formulations of Reality taught by the Buddha, such as the law of conditionality (Sanskrit*pratitya samutpada).*

UPAYA The skilful methods compassionately employed by Buddhas and others to interest people in the Dharma and encourage them to follow the path to Enlightenment.

VAJRA A ritual sceptre, which symbolically combines the qualities of both diamond and thunderbolt.

VAJRAGURU A master and teacher of Buddhist Tantra.

VAJRAYANA The 'way of the diamond thunderbolt' - Buddhist Tantra (q.v.) of India and the Himalayan region.

VISUALIZATION A common method of Buddhist meditation, involving the use of imagination to create vivid symbolic forms.

WHEEL OF LIFE A graphic representation in one painting of the whole process through which craving, hatred, and ignorance cause living beings to circle in states of unsatisfactoriness. It includes depictions of the six realms of devas, asuras, humans, animals, hungry ghosts, and beings in hell (all q.v.), which together represent all the mental states unenlightened living beings can experience.

WISDOMS, FIVE The Wisdoms of the five Jinas (q.v.): the Mirror-Like Wisdom, Wisdom of Equality, Discriminating Wisdom, All-Accomplishing Wisdom, and the Wisdom of the Dharmadhatu (sphere of reality).

YAB-YUM *(Tibetan)* Literally an honorific term for 'father-mother'. The Tibetan term for a Buddha or other deity represented in sexual union with a consort.

YANA A 'way' or 'vehicle' which can be used for attaining Buddhahood. One of the great streams of thought and teaching (embracing a number of schools) that have appeared in the development of Buddhism. *(See* Hlnayana, Mahayana, Vajrayana).

YIDAM *(Tibetan) A* Buddhist meditational deity embodying an aspect of Enlightenment. The term is sometimes reserved for meditational deities visualized in Highest Tantra (q.v.).

YOGA A Sanskrit word meaning union. In Buddhist Tantra it refers to a method of meditation or physical exercise designed to bring about spiritual development.

YOGIN A male practitioner of yoga. The term is applied particularly to adepts of Buddhist Tantra.

YOGINI A female practitioner of yoga; a female Tantric adept.

ZEN *(Japanese) A* school of Mahayana Buddhism found mainly in Japan and Korea. 'Zen' is derived from the Sanskrit word *dhyana* meaning meditation, and Zen places great emphasis on the practice of seated meditation. It aims not to rely on words and logical concepts for communicating the Dharma, often preferring to employ action or paradoxes.

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Namo tassa bhagavato arahato sammāsambuddhassa

Abhidhammapiṭake

Vibhaṅga-mūlaṭīkā

1. Khandhavibhaṅgo

1. Suttantabhājanīyavaṇṇanā

Catusaccadasoti cattāri saccāni samāhaṭāni catusaccaṃ, catusaccaṃ passīti catusaccadaso. Satipi sāvakānaṃ paccekabuddhānañca catusaccadassanabhāve anaññapubbakattā bhagavato catusaccadassanassa tattha ca sabbaññutāya dasabalesu ca vasībhāvassa pattito parasantānesu ca pasāritabhāvena supākaṭattā bhagavāva visesena ''catusaccadaso''ti thomanaṃ arahatīti. Nāthatīti **nātho,** veneyyānaṃ hitasukhaṃ āsīsati pattheti, parasantānagataṃ vā kilesabyasanaṃ upatāpeti, ''sādhu, bhikkhave, bhikkhu kālena kālaṃ attasampattiṃ paccavekkhitā''tiādinā (a. ni. 8.7) vā taṃ taṃ hitapaṭipattiṃ yācatīti attho. Paramena cittissariyena samannāgato, sabbasatte vā guṇehi īsati abhibhavatīti paramissaro bhagavā ''nātho''ti vuccati. **''Saddhamme gāravaṃ katvā karissāmī''**ti sotabbabhāve kāraṇaṃ vatvā puna savane niyojento āha **''taṃ suṇātha samāhitā''**ti. **''Porāṇaṭṭhakathānayaṃ vigāhitvā karissāmī''**ti vā etena sakkaccasavane ca kāraṇaṃ vatvā tattha niyojento āha **''saddhamme gāravaṃ katvā taṃ suṇāthā''**ti.

Ettha ca ''catusaccadaso''ti vacanaṃ thomanameva catuppabhedāya desanāya samānagaṇanadassanaguṇena, ''aṭṭhārasahi buddhadhammehi upeto''ti ca aṭṭhārasappabhedāya desanāya samānagaṇanaguṇehīti daṭṭhabbaṃ. Yathāvuttena vā niratisayena catusaccadassanena bhagavā catudhā dhammasaṅgaṇiṃ desetuṃ samattho ahosi, aṭṭhārasabuddhadhammasamannāgamena aṭṭhārasadhā vibhaṅganti yathāvuttadesanāsamatthatāsampādakaguṇanidassanametaṃ ''catusaccadaso upeto buddhadhammehi aṭṭhārasahī''ti. Tena yathāvuttāya desanāya sabbaññubhāsitattā aviparītataṃ dassento tattha satte uggahādīsu niyojeti, niṭṭhānagamanañca attano vāyāmaṃ dassento aṭṭhakathāsavane ca ādaraṃ uppādayati, yathāvuttaguṇarahitena asabbaññunā desetuṃ asakkuṇeyyataṃ dhammasaṅgaṇīvibhaṅgappakaraṇānaṃ dassento tattha tadaṭṭhakathāya ca sātisayaṃ gāravaṃ janayati, buddhādīnañca ratanānaṃ sammāsambuddhatādiguṇe vibhāveti.

Tattha cattāri saccāni pākaṭāneva, aṭṭhārasa pana buddhadhammā evaṃ veditabbā – ''atītaṃse buddhassa bhagavato appaṭihataṃ ñāṇaṃ, anāgataṃse…pe… paccuppannaṃse…pe… imehi tīhi dhammehi samannāgatassa buddhassa bhagavato sabbaṃ kāyakammaṃ ñāṇapubbaṅgamaṃ ñāṇānuparivattaṃ, sabbaṃ vacīkammaṃ…pe. … sabbaṃ manokammaṃ…pe… imehi chahi dhammehi samannāgatassa buddhassa bhagavato natthi chandassa hāni, natthi dhammadesanāya, natthi vīriyassa, natthi samādhissa, natthi paññāya, natthi vimuttiyā hāni. Imehi dvādasahi dhammehi samannāgatassa buddhassa bhagavato natthi davā, natthi ravā, natthi aphuṭaṃ, natthi vegāyitattaṃ, natthi abyāvaṭamano, natthi appaṭisaṅkhānupekkhā''ti.

Tattha **natthi davā**ti khiḍḍādhippāyena kiriyā natthi. **Natthi ravā**ti sahasā kiriyā natthi. **Natthi aphuṭa**nti ñāṇena aphusitaṃ natthi. **Natthi vegāyitatta**nti turitakiriyā natthi. **Natthi abyāvaṭamano**ti niratthako cittasamudācāro natthi. **Natthi appaṭisaṅkhānupekkhā**ti aññāṇupekkhā natthi. Katthaci pana ''natthi dhammadesanāya hānī''ti alikhitvā ''natthi chandassa hāni, natthi vīriyassa, natthi sattiyā''ti likhanti.

1. Dhammasaṅgahe dhamme kusalādike tikadukehi saṅgahetvā te eva dhamme suttante khandhādivasena vutte vibhajituṃ vibhaṅgappakaraṇaṃ vuttaṃ. Tattha saṅkhepena vuttānaṃ khandhādīnaṃ vibhajanaṃ vibhaṅgo. So so vibhaṅgo pakato adhikato yassā pāḷiyā, sā **''vibhaṅgappakaraṇa''**nti vuccati. **Adhikato**ti ca vattabbabhāvena pariggahitoti attho. Tattha vibhaṅgappakaraṇassa ādibhūte khandhavibhaṅge ''pañcakkhandhā rūpakkhandho…pe… viññāṇakkhandho''ti idaṃ suttantabhājanīyaṃ nāma. Nanu na ettakameva suttantabhājanīyanti? Saccaṃ, **iti**-saddena pana ādi-saddatthajotakena pakāratthajotakena vā sabbaṃ suttantabhājanīyaṃ saṅgahetvā viññāṇakkhandhoti evamādi evaṃpakāraṃ vā idaṃ **suttantabhājanīya**nti veditabbaṃ. Atha vā ekadesena samudāyaṃ nidasseti pabbatasamuddādinidassako viya. Tattha nibbānavajjānaṃ sabbadhammānaṃ saṅgāhakattā sabbasaṅgāhakehi ca āyatanādīhi appakatarapadattā khandhānaṃ khandhavibhaṅgo ādimhi vutto.

Na tato heṭṭhāti rūpādīnaṃ vedayitādisabhāvattābhāvā yasmiṃ sabhāve atītādayo rāsī katvā vattabbā, tassa ruppanādito aññassābhāvā ca heṭṭhā gaṇanesu saṅkhatadhammānaṃ aniṭṭhānaṃ sāvasesabhāvaṃ, na heṭṭhā gaṇanamattābhāvaṃ sandhāya vuttaṃ. Chaṭṭhassa pana khandhassa abhāvā **''na uddha''**nti āha. Na hi savibhāgadhammehi nissaṭassa atītādibhāvarahitassa ekassa nibbānassa rāsaṭṭho atthīti. **''Rāsimhī''**ti saddatthasahitaṃ khandha-saddassa visayaṃ dasseti. **''Guṇe paṇṇattiyaṃ ruḷhiya''**nti visayameva khandha-saddassa dasseti, na

saddatthaṃ. Lokiyalokuttarabhedañhi sīlādiguṇaṃ nippadesena gahetvā pavattamāno khandha-saddo sīlādiguṇavisiṭṭhaṃ rāsaṭṭhaṃ dīpetīti. Keci pana ''guṇaṭṭho ettha khandhaṭṭho''ti vadanti. **Dārukkhandho**ti ettha pana na **khandha**-saddo paññatti-saddassa atthe vattati, tādise pana puthulāyate dārumhi dārukkhandhoti paññatti hotīti paññattiyaṃ nipatatīti vuttaṃ. Tathā ekasmimpi viññāṇe pavatto viññāṇakkhandhoti khandha-saddo na ruḷhī-saddassa atthaṃ vadati, samudāye pana niruḷho khandha-saddo tadekadese pavattamāno tāya eva ruḷhiyā pavattatīti khandha-saddo ruḷhiyaṃ nipatatīti vuttaṃ.

Rāsito guṇatoti sabbattha nissakkavacanaṃ visayasseva khandha-saddappavattiyā kāraṇabhāvaṃ sandhāya katanti veditabbaṃ. ''Rāsito''ti imamatthaṃ saddatthavasenapi niyametvā dassetuṃ **''ayañhi khandhaṭṭho nāma piṇḍaṭṭho''**tiādimāha. Koṭṭhāsaṭṭhe khandhaṭṭhe chaṭṭhenapi khandhena bhavitabbaṃ. Nibbānampi hi chaṭṭho koṭṭhāsoti. Tasmā ''khandhaṭṭho nāma rāsaṭṭho''ti yuttaṃ. Yesaṃ vā atītādivasena bhedo atthi, tesaṃ ruppanādilakkhaṇavasena taṃtaṃkoṭṭhāsatā vuccatīti bhedarahitassa nibbānassa koṭṭhāsaṭṭhena ca khandhabhāvo na vuttoti veditabbo.

Ettāvatāti uddesamattenāti attho. **Cattāro ca mahābhūtā…pe… rūpa**nti evaṃ vibhatto. Katthāti ce? Ekādasasu okāsesu. Iti-saddena nidassanatthena sabbo vibhajananayo dassito. Idañca vibhajanaṃ oḷārikādīsu cakkhāyatanantiādivibhajanañca yathāsambhavaṃ ekādasasu okāsesu yojetabbaṃ, evaṃ vedanākkhandhādīsupi. Viññāṇakkhandho pana ekādasokāsesu purime okāsapañcake ''cakkhuviññāṇaṃ…pe… manoviññāṇa''nti chaviññāṇakāyavisesena vibhatto, na tattha manodhātu manoviññāṇadhātūti vibhajanaṃ atthi. Taṃ pana dvayaṃ manoviññāṇanti vuttanti imamatthaṃ dassetuṃ aṭṭhakathāyaṃ **''manodhātu manoviññāṇadhātū''**ti vuttanti daṭṭhabbaṃ.

Evaṃ pāḷinayena pañcasu khandhesu dhammaparicchedaṃ dassetvā puna aññena pakārena dassetuṃ **''apicā''**tiādimāha. **Etthā**ti etasmiṃ khandhaniddese.

1. Rūpakkhandhaniddesavaṇṇanā

2. **Yaṃ kiñcī**ti ettha **ya**nti sāmaññena aniyamanidassanaṃ, **kiñcī**ti pakārantarabhedaṃ āmasitvā aniyamanidassanaṃ. Ubhayenapi atītaṃ vā…pe… santike vā appaṃ vā bahuṃ vā yādisaṃ vā tādisaṃ vā yaṃ kiñcīti napuṃsakaniddesārahaṃ sabbaṃ byāpetvā saṅgaṇhātīti aññesupi napuṃsakaniddesārahesu pasaṅgaṃ disvā tassa adhippetatthaṃ aticca pavattito atippasaṅgassa niyamanatthaṃ **''rūpa''**nti āha. **Yaṃkiñcī**ti sanipātaṃ yaṃ-saddaṃ kiṃ-saddañca aniyamekatthadīpanavasena ekaṃ padanti gahetvā **''padadvayenapī''**ti vuttaṃ.

Kiñca, bhikkhave, rūpaṃ vadethāti tumhepi rūpaṃ rūpanti vadetha, taṃ kena kāraṇena vadethāti attho, atha vā kena kāraṇena rūpaṃ, taṃ kāraṇaṃ vadethāti attho. Athetesu bhikkhūsu tuṇhībhūtesu bhagavā āha **''ruppatīti kho''**tiādi.

Bhijjatīti sītādisannipāte visadisasantānuppattidassanato purimasantānassa bhedaṃ sandhāyāha. Bhedo ca visadisatāvikārāpattīti bhijjatīti vikāraṃ āpajjatīti attho. Vikārāpatti ca sītādisannipāte visadisarūpuppattiyeva. Arūpakkhandhānaṃ pana atilahuparivattito yathā rūpadhammānaṃ ṭhitikkhaṇe sītādīhi samāgamo hoti, yena tattha utuno ṭhitippattassa purimasadisasantānuppādanasamatthatā na hoti āhārādikassa vā, evaṃ aññehi samāgamo natthi. Saṅghaṭṭanena ca vikārāpattiyaṃ **ruppana**-saddo niruḷho, tasmā arūpadhammānaṃ saṅghaṭṭanavirahitattā rūpadhammānaṃ viya pākaṭassa vikārassa abhāvato ca ''ruppantī''ti ''ruppanalakkhaṇā''ti ca na vuccanti. Jighacchāpipāsāhi ruppanañca udaraggisannipātena hotīti daṭṭhabbaṃ. Ettha ca **kuppatī**ti etena kattuatthe rūpapadasiddhiṃ dasseti, **ghaṭṭīyati pīḷīyatī**ti etehi kammatthe. Kopādikiriyāyeva hi ruppanakiriyāti. So pana kattubhūto kammabhūto ca attho bhijjamāno hotīti imassatthassa dassanatthaṃ **''bhijjatīti attho''**ti vuttaṃ. Atha vā **ruppatīti rūpa**nti kammakattutthe rūpapadasiddhi vuttā. Vikāro hi ruppananti. Teneva ''bhijjatīti attho''ti kammakattutthena bhijjati-saddena atthaṃ dasseti. Yaṃ pana ruppati bhijjati, taṃ yasmā kuppati ghaṭṭīyati pīḷīyati, tasmā etehi ca padehi padattho pākaṭo katoti. ''Kenaṭṭhenā''ti pucchāsabhāgavasena **''ruppanaṭṭhenā''**ti vuttaṃ. Na kevalaṃ saddatthoyeva ruppanaṃ, tassa panatthassa lakkhaṇañca hotīti atthalakkhaṇavasena **''ruppanalakkhaṇena rūpantipi vattuṃ vaṭṭatī''**ti āha.

Chijjitvāti mucchāpattiyā muccitvā aṅgapaccaṅgānaṃ chedanavasena vā chijjitvā. **Accantakhārena sītodakenā**ti atisītabhāvameva sandhāya accantakhāratā vuttā siyā. Na hi taṃ kappasaṇṭhānaṃ udakaṃ sampattikaraṃ pathavīsandhārakaṃ kappavināsaudakaṃ viya khāraṃ bhavituṃ arahati. Tathā hi sati pathavī vilīyeyyāti. **Avīcimahānirayeti** saussadaṃ avīcinirayaṃ vuttaṃ. Teneva **''tattha hī''**tiādi vuttaṃ. **Petti…pe… na hontī**ti evaṃvidhāpi sattā atthīti adhippāyo evaṃvidhāyeva hontīti niyamābhāvato. Evaṃ **kālakañjikādīsupī**ti. **Sarantā gacchantī**ti sarīsapa-saddassa atthaṃ vadati.

Abhisaññūhitvāti ettha samūhaṃ katvātipi attho. **Etena sabbaṃ rūpaṃ…pe… dassitaṃ hotī**ti etena rūpakkhandha-saddassa samānādhikaraṇasamāsabhāvaṃ dasseti. Tenevāha **''na hi rūpato…pe… atthī''**ti.

3. **Pakkhipitvā**ti ettha ekādasokāsesu rūpaṃ pakkhipitvāti attho. Na hi tattha mātikaṃyeva pakkhipitvā mātikā

ṭhapitā, atha kho pakaraṇappattaṃ rūpanti.

Aparo nayo…pe… ettheva gaṇanaṃ gatanti etena **atītaṃsenā**ti bhummatthe karaṇavacananti dasseti. Yena pakārena gaṇanaṃ gataṃ, taṃ dassetuṃ **''cattāro ca mahābhūtā''**tiādi vuttanti imasmiṃ atthe sati mahābhūtupādāyarūpabhāvo atītakoṭṭhāse gaṇanassa kāraṇanti āpajjati. Na hi atītaṃsānaṃ vedanādīnaṃ nivattanatthaṃ idaṃ vacanaṃ ''yaṃ rūpa''nti eteneva tesaṃ nivattitattā, nāpi rūpassa aññappakāranivattanatthaṃ sabbappakārassa tattha gaṇitattā, na ca anāgatapaccuppannākāranivattanatthaṃ atītaṃsavacanena taṃnivattanatoti. Atha pana yaṃ atītaṃsena gaṇitaṃ, taṃ **cattāro ca…pe… rūpa**nti evaṃ gaṇitanti ayamattho adhippeto, evaṃ sati gaṇanantaradassanaṃ idaṃ siyā, na atītaṃsena gaṇitappakāradassanaṃ, taṃdassane pana sati bhūtupādāyarūpappakārena atītaṃse gaṇitaṃ taṃsabhāvattāti āpannameva hoti, na ca evaṃsabhāvatā atītaṃse gaṇitatāya kāraṇaṃ bhavituṃ arahati evaṃsabhāvasseva paccuppannānāgatesu gaṇitattā sukhādisabhāvassa ca atītaṃse gaṇitattā, tasmā purimanayo eva yutto. Ajjhattabahiddhāniddesesupi tādiso evattho labbhatīti.

Suttantapariyāyatoti pariyāyadesanattā suttassa vuttaṃ. **Abhidhammaniddesato**ti nippariyāyadesanattā abhidhammassa nicchayena deso niddesoti katvā vuttaṃ. **Kiñcāpī**tiādīsu ayamadhippāyo – suttantabhājanīyattā yathā ''atītaṃ nanvāgameyyā''tiādīsu addhānavasena atītādibhāvova vutto, tathā idhāpi niddisitabbo (ma. ni. 3.272, 275; apa. thera 2.55.244) siyā. Evaṃ santepi suttantabhājanīyampi abhidhammadesanāyeva suttante vuttadhamme vicinitvā vibhajanavasena pavattāti abhidhammaniddeseneva atītādibhāvo niddiṭṭhoti.

Addhāsantatisamayakhaṇavasenāti ettha cutipaṭisandhiparicchinne kāle **addhā**-saddo vattatīti ''ahosiṃ nu kho ahamatītamaddhāna''ntiādisuttavasena (ma. ni. 1.18; saṃ. ni. 2.20) viññāyati. ''Tayome, bhikkhave, addhā. Katame tayo? Atīto addhā, anāgato addhā, paccuppanno addhā''ti (itivu. 63; dī. ni. 3.305) ettha pana paramatthato paricchijjamāno addhā **niruttipathasutta**vasena (saṃ. ni. 3.62) khaṇaparicchinno yutto. Tattha hi ''yaṃ, bhikkhave, rūpaṃ jātaṃ pātubhūtaṃ, 'atthī'ti tassa saṅkhā''ti (saṃ. ni. 3.62) vijjamānassa paccuppannatā tato pubbe pacchā ca atītānāgatatā vuttāti. Yebhuyyena pana cutipaṭisandhiparicchinno (dī. ni. 3.305; itivu. 63) **suttesu** atītādiko addhā vuttoti so eva idhāpi **''addhāvasenā''**ti vutto. Sītaṃ sītassa sabhāgo, tathā uṇhaṃ uṇhassa. Yaṃ pana sītaṃ uṇhaṃ vā sarīre sannipatitaṃ santānavasena pavattamānaṃ anūnaṃ anadhikaṃ ekākāraṃ, taṃ eko utūti vuccati. Sabhāgautuno anekantasabhāvato ekagahaṇaṃ kataṃ, evaṃ āhārepi. **Ekavīthiekajavanasamuṭṭhāna**nti pañcachaṭṭhadvāravasena vuttaṃ. **Santatisamaya**kathā vipassakānaṃ upakāratthāya aṭṭhakathāsu kathitā.

Niṭṭhitahetupaccayakiccaṃ, niṭṭhitahetukiccamaniṭṭhitapaccayakiccaṃ, ubhayakiccamasampattaṃ, sakiccakkhaṇe paccuppannaṃ. Janako **hetu,** upatthambhako **paccayo,** tesaṃ uppādanaṃ upatthambhanañca **kiccaṃ**. Yathā bījassa aṅkuruppādanaṃ pathavīādīnañca tadupatthambhanaṃ kammassa kaṭattārūpavipākuppādanaṃ āhārādīnaṃ tadupatthambhanaṃ, evaṃ ekekassa kalāpassa cittuppādassa ca janakānaṃ kammānantarādipaccayabhūtānaṃ upatthambhakānañca sahajātapurejātapacchājātānaṃ kiccaṃ yathāsambhavaṃ yojetabbaṃ. Tattha uppādakkhaṇe **hetukiccaṃ** daṭṭhabbaṃ, tīsupi khaṇesu **paccayakiccaṃ**. Pathavīādīnaṃ sandhāraṇādikaṃ phassādīnaṃ phusanādikañca attano attano kiccaṃ sakiccaṃ, tassa karaṇakkhaṇo **sakiccakkhaṇo**. Saha vā kiccena sakiccaṃ, yasmiṃ khaṇe sakiccaṃ rūpaṃ vā arūpaṃ vā hoti, so **sakiccakkhaṇo,** tasmiṃ khaṇe **paccuppannaṃ**.

6. **Ettakamevā**ti ''tesaṃ tesa''nti iminā āmeḍitavacanena abhibyāpanatthena vuttatthameva. ''Aparassa aparassā''ti dīpanaṃ **aparadīpanaṃ**. **Pariyesatū**ti etena pariyesanāya aniṭṭhanāmanivattanassa akāraṇabhāvaṃ dasseti. Kammadosena hi cittavipallāsadosena ca gūthabhakkhapāṇādayo ummattakādayo ca pariyeseyyuṃ diṭṭhivipallāsena ca yonakādayo na ārammaṇassa pariyesitabbasabhāvattā, apariyesitabbasabhāvattā pana etassa aniṭṭhamicceva nāmanti attho.

Sampattivirahatoti rūpādīnaṃ devamanussasampattibhave kusalakammaphalatā samiddhasobhanatā ca sampatti, tabbirahatoti attho. Tato eva taṃ na pariyesitabbanti. Sobhanāni ca kānici hatthirūpādīni akusalakammanibbattāni na tesaṃyeva hatthiādīnaṃ sukhassa hetubhāvaṃ gacchantīti tesaṃ saṅgaṇhanatthaṃ **''akanta''**nti vuttaṃ. Tassa tasseva hi sattassa attanā katena kusalena nibbattaṃ sukhassa paccayo hoti, akusalena nibbattaṃ dukkhassa. Tasmā kammajānaṃ iṭṭhāniṭṭhatā kammakārakasattassa vasena yojanārahā siyā. Aṭṭhakathāyaṃ pana **''kusalakammajaṃ aniṭṭhaṃ nāma natthī''**ti idameva vuttaṃ, na vuttaṃ ''akusalakammajaṃ iṭṭhaṃ nāma natthī''ti. Tena akusalakammajampi sobhanaṃ parasattānaṃ iṭṭhanti anuññātaṃ bhavissati. Kusalakammajaṃ pana sabbesaṃ iṭṭhamevāti vadanti. Tiracchānagatānaṃ pana kesañci manussarūpaṃ amanāpaṃ, yato te disvāva palāyanti. Manussā ca devatārūpaṃ disvā bhāyanti, tesampi vipākaviññāṇaṃ taṃ rūpaṃ ārabbha kusalavipākaṃ uppajjati, tādisassa pana puññassa abhāvā na tesaṃ tattha abhirati hotīti adhippāyo. Kusalakammajassa pana aniṭṭhassābhāvo viya akusalakammajassa sobhanassa iṭṭhassa abhāvo vattabbo. Hatthiādīnampi hi akusalakammajaṃ manussānaṃ akusalavipākasseva ārammaṇaṃ, kusalakammajaṃ pana pavatte samuṭṭhitaṃ kusalavipākassa. Iṭṭhārammaṇena pana vomissakattā appakaṃ akusalakammajaṃ bahulaṃ akusalavipākuppattiyā kāraṇaṃ na bhavissatīti sakkā vattunti. Vipākaṃ pana katthaci na sakkā vañcetunti vipākavasena iṭṭhāniṭṭhārammaṇavavatthānaṃ suṭṭhu vuttaṃ. Tasmā taṃ anugantvā sabbattha iṭṭhāniṭṭhatā yojetabbā.

Aniṭṭhā pañca kāmaguṇāti kasmā vuttaṃ, nanu ''cakkhuviññeyyāni rūpāni iṭṭhānī''ti (ma. ni. 1.166; 2.155; 3.190;

saṃ. ni. 5.30) evamādinā iṭṭhāneva rūpādīni ‘‘kāmaguṇā’’ti vuttānīti? Kāmaguṇasadisesu kāmaguṇavohārato, sadisatā ca rūpādibhāvoyeva, na iṭṭhatā. ‘‘Aniṭṭhā’’ti vā vacanena akāmaguṇatā dassitāti kāmaguṇavisabhāgā rūpādayo ‘‘kāmaguṇā’’ti vuttā asive ‘‘sivā’’ti vohāro viya. Sabbāni vā iṭṭhāniṭṭhāni rūpādīni taṇhāvatthubhāvato kāmaguṇāyeva. Vuttañhi ‘‘rūpā loke piyarūpaṃ sātarūpa’’ntiādi (dī. ni. 2.400; ma. ni. 1.133; vibha. 203). Atisayena pana kāmanīyattā suttesu ‘‘kāmaguṇā’’ti iṭṭhāni rūpādīni vuttānīti.

Dvīsupi hīnapaṇītapadesu **‘‘akusalakammajavasena kusalakammajavasenā’’**ti vacanaṃ **‘‘tesaṃ tesaṃ sattāna’’**nti sattavasena niyametvā vibhajitattā, ayañcattho **‘‘tesaṃ tesa’’**nti avayavayoge sāmivacanaṃ katvā vuttoti veditabbo. Sattasantānapariyāpannesu kammajaṃ visiṭṭhanti **‘‘kammajavasenā’’**ti vuttaṃ. Yadi pana tehi tehīti etasmiṃ atthe **tesaṃ tesa**nti sāmivacanaṃ, visayavisayīsambandhe vā, na kammajavaseneva rūpādīni vibhattāni, sabbesaṃ pana indriyabaddhānaṃ vasena vibhattānīti viññāyanti. Ettha ca pākaṭehi rūpādīhi nayo dassitoti cakkhādīsupi hīnapaṇītatā yojetabbā.

Manāpapariyantanti manāpaṃ pariyantaṃ mariyādābhūtaṃ pañcasu kāmaguṇesu vadāmīti attho. Kiṃ kāraṇanti? Yasmā te ekaccassa manāpā honti, ekaccassa amanāpā, yassa yeva manāpā, tassa teva paramā, tasmā tassa tassa ajjhāsayavasena kāmaguṇānaṃ paramatā hoti, na tesaṃyeva sabhāvato.

Evanti imasmiṃ sutte vuttanayena. Ekasmiṃyeva assādanakujjhanato ārammaṇasabhāvasseva iṭṭhāniṭṭhābhāvato aniṭṭhaṃ ‘‘iṭṭha’’nti gahaṇato ca, iṭṭhaṃ ‘‘aniṭṭha’’nti gahaṇato ca **iṭṭhāniṭṭhaṃ nāma pāṭiyekkaṃ paṭivibhattaṃ natthī**ti attho. **Saññāvipallāsena cā**tiādinā nibbāne viya aññesu ārammaṇesu saññāvipallāsena iṭṭhāniṭṭhaggahaṇaṃ hoti. Pittummattādīnaṃ khīrasakkarādīsu dosussadasamuṭṭhitasaññāvipallāsavasena tittaggahaṇaṃ viyāti imamatthaṃ sandhāya manāpapariyantatā vuttāti dasseti.

Vibhattaṃ atthīti ca vavatthitaṃ atthīti attho, aṭṭhakathācariyehi vibhattaṃ pakāsitanti vā. Tañca majjhimakasattassa vasena vavatthitaṃ pakāsitañca, aññesañca vipallāsavasena idaṃ iṭṭhaṃ aniṭṭhañca hotīti adhippāyo. Evaṃ vavatthitassa paniṭṭhāniṭṭhassa aniṭṭhaṃ iṭṭhanti ca gahaṇe na kevalaṃ saññāvipallāsova kāraṇaṃ, dhātukkhobhavasena indriyavikārāpattiādinā kusalākusalavipākuppattihetubhāvopīti sakkā vattuṃ. Tathā hi sītudakaṃ ghammābhitattānaṃ kusalavipākassa kāyaviññāṇassa hetu hoti, sītābhibhūtānaṃ akusalavipākassa. Tūlapicusamphasso vaṇe dukkho nivaṇe sukho, mudutaruṇahatthasambāhanañca sukhaṃ uppādeti, teneva hatthena paharaṇaṃ dukkhaṃ, tasmā vipākavasena ārammaṇavavatthānaṃ yuttaṃ.

Kiñcāpītiādinā satipi saññāvipallāse buddharūpadassanādīsu kusalavipākasseva gūthadassanādīsu ca akusalavipākassa uppattiṃ dassento tena vipākena ārammaṇassa iṭṭhāniṭṭhataṃ dasseti. Vijjamānepi saññāvipallāse ārammaṇena vipākaniyamadassanaṃ ārammaṇaniyamadassanatthameva katanti.

Apica dvāravasenapītiādinā dvārantare dukkhassa sukhassa ca paccayabhūtassa dvārantare sukhadukkhavipākuppādanato vipākena ārammaṇaniyamadassanena ekasmiṃyeva ca dvāre samānasseva maṇiratanādiphoṭṭhabbassa saṇikaṃ phusane pothane ca sukhadukkhuppādanato vipākavasena iṭṭhāniṭṭhatā dassitāti viññāyati.

Heṭṭhimanayoti majjhimakasattassa vipākassa ca vasena vavatthitaṃ ārammaṇaṃ gahetvā ‘‘tesaṃ tesaṃ sattānaṃ uññāta’’nti (vibha. 6) ca ādinā vuttanayo. **Sammutimanāpa**nti majjhimakasattassa vipākassa ca vasena sammataṃ vavatthitaṃ manāpaṃ, taṃ pana sabhāveneva vavatthitanti abhinditabbatova na bhindatīti adhippāyo. Saññāvipallāsena nerayikādīhipi puggalehi manāpanti gahitaṃ puggalamanāpaṃ **‘‘taṃ taṃ vā panā’’**tiādinā bhindati. Vemānikapetarūpampi akusalakammajattā kammakāraṇādidukkhavatthubhāvato ca ‘‘manussarūpato hīna’’nti vuttaṃ.

7. Oḷārikarūpānaṃ vatthārammaṇapaṭighātavasena supariggahitatā, sukhumānaṃ tathā abhāvato duppariggahitatā ca yojetabbā. Duppariggahaṭṭheneva lakkhaṇaduppaṭivijjhanatā daṭṭhabbā. **Dasavidha**nti ‘‘dūre’’ti avuttassa dassanatthaṃ vuttaṃ. Vuttampi pana okāsato dūre hotiyeva.

Heṭṭhimanayoti ‘‘itthindriyaṃ…pe… idaṃ vuccati rūpaṃ santike’’ti (vibha. 7) evaṃ lakkhaṇato dvādasahatthavasena vavatthitaokāsato ca dassetvā niyyātitanayo. So lakkhaṇokāsavasena dūrasantikena saha gahetvā niyyātitattā **bhindamāno** missakaṃ karonto **gato**. Atha vā **bhindamāno**ti sarūpadassanena lakkhaṇato yevāpanakena okāsatoti evaṃ lakkhaṇato okāsato ca visuṃ karonto gatoti attho. Atha vā lakkhaṇato santikadūrānaṃ okāsato dūrasantikabhāvakaraṇena santikabhāvaṃ bhinditvā dūrabhāvaṃ, dūrabhāvañca bhinditvā santikabhāvaṃ karonto pavattoti **‘‘bhindamāno gato’’**ti vuttaṃ. **Idha panā**ti ‘‘taṃ taṃ vā pana rūpaṃ upādāya upādāyā’’ti idha purimanayena lakkhaṇato dūraṃ okāsato santikabhāvakaraṇena na bhindati bhagavā, na ca okāsadūrato visuṃ karaṇena, nāpi okāsadūrena vomissakakaraṇenāti attho. Kiṃ pana karotīti? Okāsato dūrameva bhindati. Ettha pana na pubbe vuttanayena tidhā attho daṭṭhabbo. Na hi okāsato dūraṃ lakkhaṇato santikaṃ karoti, lakkhaṇato vā visuṃ tena vā vomissakanti. Okāsato dūrassa pana okāsatova santikabhāvakaraṇaṃ idha ‘‘bhedana’’nti veditabbaṃ. **Idha pana na lakkhaṇato dūraṃ**

bhindatīti etthāpi vā na pubbe vuttanayena tidhā bhedassa akaraṇaṃ vuttaṃ, lakkhaṇato santikadūrānaṃ pana lakkhaṇato upādāyupādāya dūrasantikabhāvo natthīti lakkhaṇato dūrassa lakkhaṇatova santikabhāvākaraṇaṃ lakkhaṇato dūrassa abhedananti daṭṭhabbaṃ. Purimanayo viya ayaṃ nayo na hotīti ettakameva hi ettha dassetīti bhindamānoti ettha ca aññathā bhedanaṃ vuttaṃ, bhedanaṃ idha ca aññathā vuttanti.

Rūpakkhandhaniddesavaṇṇanā niṭṭhitā.

2. Vedanākkhandhaniddesavaṇṇanā

8. Cakkhādayo pasādā oḷārikamanomayattabhāvapariyāpannā kāyavohāraṃ arahantīti tabbatthukā adukkhamasukhā **''kāyikā''**ti pariyāyena vuttā, na kāyapasādavatthukattā. Na hi cakkhādayo kāyapasādā hontīti. **Santativasena khaṇādivasena cā**ti ettha addhāsamayavasena atītādibhāvassa avacanaṃ sukhādivasena bhinnāya atītādibhāvavacanato. Na hi sukhāyeva addhāvasena samayavasena ca atītādikā hoti, tathā dukkhā adukkhamasukhā ca kāyikacetasikādibhāvena bhinnā. Tena vedanāsamudayo addhāsamayavasena atītādibhāvena vattabbataṃ arahati samudāyassa tehi paricchinditabbattā, vedanekadesā pana ettha gahitāti te santatikhaṇehi paricchedaṃ arahanti tattha tathāparicchinditabbānaṃ gahitattāti. Ekasantatiyaṃ pana sukhādianekabhedasabbhāvena tesu yo bhedo paricchinditabbabhāvena gahito, tassa ekappakārassa pākaṭassa paricchedikā taṃsahitadvārālambanappavattā, avicchedena taduppādakekavidhavisayasamāyogappavattā ca santati bhavituṃ arahatīti tassa bhedantaraṃ anāmasitvā paricchedakabhāvena gahaṇaṃ kataṃ. Lahuparivattino vā dhammā parivattaneneva paricchedaṃ arahantīti santatikhaṇavasena paricchedo vutto. **Pubbantāparantamajjhagatā**ti etena hetupaccayakiccavasena vuttanayaṃ dasseti.

11. Kilesaggisampayogato **sadarathā**. Etena sabhāvato oḷārikataṃ dasseti, **dukkhavipākaṭṭhenā**ti etena oḷārikavipākanipphādanena kiccato. Kammavegakkhittā kammapaṭibaddhabhūtā ca kāyakammādibyāpāravirahato nirussāhā vipākā, saussāhā ca kiriyā avipākā. Savipākā ca sagabbhā viya oḷārikāti tabbipakkhato avipākā **sukhumā**ti vuttā.

Asātaṭṭhenāti amadhuraṭṭhena. Tena sātapaṭipakkhaṃ aniṭṭhasabhāvaṃ dasseti. **Dukkhaṭṭhenā**ti dukkhamaṭṭhena. Tena dukkhānaṃ santāpanakiccaṃ dasseti. ''Yāyaṃ, bhante, adukkhamasukhā vedanā, santasmiṃ esā paṇīte sukhe vuttā bhagavatā''ti (ma. ni. 2.88; saṃ. ni. 4.267) vacanato **adukkhamasukhā** pharaṇasabhāvavirahato asantānaṃ kāmarāgapaṭighānusayānaṃ anusayanassa aṭṭhānattā **santā,** sukhe nikantiṃ pariyādāya adhigantabbattā padhānabhāvaṃ nītāti **paṇītā**ti. Tathā anadhigantabbā ca kāmāvacarajātiādisaṅkaraṃ akatvā samānajātiyaṃ ñāṇasampayuttavippayuttādike samānabhede sukhato paṇītāti yojetabbā. Upabrūhitānaṃ dhātūnaṃ paccayabhāvena sukhā **khobheti** vibādhitānaṃ paccayabhāvena dukkhā ca. Ubhayampi kāyaṃ byāpentaṃ viya uppajjatīti **pharati. Madayamāna**nti madaṃ karontaṃ. **Chādayamāna**nti icchaṃ uppādentaṃ, avattharamānaṃ vā. Ghammābhitattassa sītodakaghaṭena āsittassa yathā kāyo upabrūhito hoti, evaṃ sukhasamaṅginopīti katvā **''āsiñcamānaṃ viyā''**ti vuttaṃ. **Ekattanimitteyevā**ti pathavīkasiṇādike ekasabhāve eva nimitte. **Caratī**ti nānāvajjane javane vedanā viya vipphandanarahitattā **sukhumā**.

Adhippāye akusalatāya **akovido. Kusalattike…pe… āgatattā**ti ''kusalākusalā vedanā oḷārikā, abyākatā vedanā sukhumā''ti evaṃ āgatattā. Bhūmantarabhede dassetuṃ **''yampī''**tiādi āraddhaṃ. **Iminā nīhārenā**ti etena ''kāmāvacarasukhato kāmāvacarupekkhā sukhumā''tiādinā sabhāvādibhedena ca oḷārikasukhumabhāvaṃ tatra tatreva kathento na bhindatīti nayaṃ dasseti.

Lokiyalokuttaramissakā kathitā, tasmā ekantapaṇīte hīnapaṇītānaṃ uddhaṭattā evameva ekantahīne ca yathāsambhavaṃ hīnapaṇītatā uddharitabbāti anuññātaṃ hotīti ubhayattha taduddharaṇe na kukkuccāyitabbanti attho.

Akusalānaṃ kusalādīhi sukhumattābhāvato pāḷiyā āgatassa aparivattanīyabhāvena **''heṭṭhimanayo na oloketabbo''**ti vuttanti vadanti, taṃtaṃvāpanavasena kathanepi parivattanaṃ natthīti na parivattanaṃ sandhāya ''heṭṭhimanayo na oloketabbo''ti vuttaṃ, heṭṭhimanayassa pana vuttattā avuttanayaṃ gahetvā ''taṃ taṃ vā panā''ti vattuṃ yuttanti ''heṭṭhimanayo na oloketabbo''ti vuttanti veditabbo. Bahuvipākā akusalā dosussannatāya **oḷārikā,** tathā appavipākā kusalā. Mandadosattā appavipākā akusalā **sukhumā,** tathā bahuvipākā kusalā ca. Oḷārikasukhumanikantivatthubhāvato kāmāvacarādīnaṃ **oḷārikasukhumatā**. **Sāpī**ti bhāvanāmayāya bhedanena dānamayasīlamayānañca paccekaṃ bhedanaṃ nayato dassitanti veditabbaṃ. **Sāpī**ti vā tividhāpīti yojetabbaṃ.

13. Jātiādivasena asamānakoṭṭhāsatā **visabhāgaṭṭho**. Dukkhavipākatādivasena asadisakiccatā, asadisasabhāvatā vā **visaṃsaṭṭho,** na asampayogo. Yadi siyā, dūraviparīyāyena santikaṃ hotīti saṃsaṭṭhaṭṭhena santikatā āpajjati, na ca vedanāya vedanāsampayogo atthi. Santikapadavaṇṇanāya ca ''sabhāgaṭṭhena sarikkhaṭṭhena cā''ti vakkhatīti vuttanayeneva attho veditabbo.

Na dūrato santikaṃ uddharitabbanti kasmā vuttaṃ, kiṃ yathā santikato akusalato akusalā dūreti uddharīyati, tathā tato dūrato kusalato kusalā santiketi uddharituṃ na sakkāti? Na sakkā. Tathā hi sati kusalā kusalāya santiketi katvā santikato santikatā eva uddharitā siyā, tathā ca sati santikasantikataratāvacanameva āpajjati, upādāyupādāya

dūrasantikatāva idha vuccati, tasmā dūrato dūruddharaṇaṃ viya santikato santikuddharaṇañca na sakkā kātuṃ dūradūrataratāya viya santikasantikataratāya ca anadhippetattā. Atha pana vadeyya ‘‘na kusalā kusalāya eva santiketi uddharitabbā, atha kho yato sā dūre, tassā akusalāyā’’ti, tañca natthi. Na hi akusalāya kusalā kadāci santike atthīti. Athāpi vadeyya ‘‘yā akusalā kusalāya santike, sā tato dūrato kusalato uddharitabbā’’ti, tadapi natthi. Na hi kusale akusalā atthi, yā tato santiketi uddhariyeyya, tasmā idha vuttassa dūrassa dūrato accantavisabhāgattā dūre santikaṃ natthīti na sakkā dūrato santikaṃ uddharituṃ, santike panidha vutte bhinne tattheva dūraṃ labbhatīti āha **‘‘santikato pana dūraṃ uddharitabba’’**nti.

Upādāyupādāya dūrato ca santikaṃ na sakkā uddharituṃ. Lobhasahagatāya dosasahagatā dūre lobhasahagatā santiketi hi vuccamāne santikatova santikaṃ uddharitaṃ hoti. Tathā dosasahagatāya lobhasahagatā dūre dosasahagatā santiketi etthāpi sabhāgato sabhāgantarassa uddhaṭattā, na ca sakkā ‘‘lobhasahagatāya dosasahagatā dūre sā eva ca santike’’ti vattuṃ dosasahagatāya santikabhāvassa akāraṇattā, tasmā visabhāgatā bhedaṃ aggahetvā na pavattatīti sabhāgābyāpakattā dūratāya dūrato santikuddharaṇaṃ na sakkā kātuṃ. Na hi dosasahagatā akusalasabhāgaṃ sabbaṃ byāpetvā pavattatīti. Sabhāgatā pana bhedaṃ antogadhaṃ katvā pavattatīti visabhāgabyāpakattā santikatāya santikato dūruddharaṇaṃ sakkā kātuṃ. Akusalatā hi lobhasahagatādisabbavisabhāgabyāpikāti. Tenāha **‘‘na dūrato santikaṃ uddharitabba’’**ntiādi.

Vedanākkhandhaniddesavaṇṇanā niṭṭhitā.

3. Saññākkhandhaniddesavaṇṇanā

17. **Cakkhusamphassajā saññā**ti ettha yadipi vatthuto phassassa nāmaṃ phassato ca saññāya, vatthuvisiṭṭhaphassena pana visiṭṭhasaññā vatthunā ca visiṭṭhā hoti phassassa viya tassāpi tabbatthukattāti **‘‘vatthuto nāma’’**nti vuttaṃ. **Paṭighasamphassajā saññā**ti etthāpi yathā phasso vatthārammaṇapaṭighaṭṭanena uppanno, tathā tato jātasaññāpīti **‘‘vatthārammaṇato nāma’’**nti vuttaṃ. Ettha ca paṭighajo samphasso, paṭighaviññeyyo vā samphasso **paṭighasamphasso**ti uttarapadalopaṃ katvā vuttanti veditabbaṃ.

Viññeyyabhāve vacanaṃ adhikicca pavattā, vacanādhīnā vā arūpakkhandhā, adhivacanaṃ vā etesaṃ pakāsanaṃ atthīti ‘‘adhivacanā’’ti vuccanti, tatojo samphasso adhivacanasamphasso, samphassoyeva vā yathāvuttehi atthehi adhivacano ca samphasso cāti adhivacanasamphasso, adhivacanaviññeyyo vā samphasso adhivacanasamphasso, tato tasmiṃ vā jātā **adhivacanasamphassajā**. Pañcadvārikasamphassepi yathāvutto attho sambhavatīti tena pariyāyena tatojāpi saññā **‘‘adhivacanasamphassajā’’**ti vuttā. Yathā pana aññappakārāsambhavato manosamphassajā nippariyāyena ‘‘adhivacanasamphassajā’’ti vuccati, na evaṃ ayaṃ paṭighasamphassajā āveṇikappakārantarasambhavatoti adhippāyo.

Yadi evaṃ cattāro khandhāpi yathāvuttasamphassato jātattā ‘‘adhivacanasamphassajā’’ti vattuṃ yuttā, saññāva kasmā evaṃ vuttāti? Tiṇṇaṃ khandhānaṃ atthavasena attano pattampi nāmaṃ yattha pavattamāno adhivacanasamphassaja-saddo niruḷhatāya dhammābhilāpo hoti, tassā saññāya eva āropetvā sayaṃ nivattanaṃ hoti. Tenāha **‘‘tayo hi arūpino khandhā’’**tiādi. Atha vā saññāya paṭighasamphassajāti aññampi visiṭṭhaṃ nāmaṃ atthīti adhivacanasamphassajānāmaṃ tiṇṇaṃyeva khandhānaṃ bhavituṃ arahati. Te pana attano nāmaṃ saññāya datvā nivattāti imamatthaṃ sandhāyāha **‘‘tayo hi arūpino khandhā’’**tiādi. **Pañcadvārikasaññā oloketvāpi jānituṃ sakkā**ti idaṃ tena tenādhippāyena hatthavikārādikaraṇe tadadhippāyavijānananimittabhūtā viññatti viya rajjitvā olokanādīsu rattatādivijānananimittaṃ olokanaṃ cakkhuviññāṇavisayasamāgame pākaṭaṃ hotīti taṃsampayuttāya saññāyapi tathāpākaṭabhāvaṃ sandhāya vuttaṃ.

Rajjitvā olokanādivasena pākaṭā javanappavattā bhavituṃ arahatīti etissā āsaṅkāya nivattanatthaṃ **‘‘pasādavatthukā evā’’**ti āha. **Aññaṃ cintenta**nti yaṃ pubbe tena cintitaṃ ñātaṃ, tato aññaṃ cintentanti attho.

Saññākkhandhaniddesavaṇṇanā niṭṭhitā.

4. Saṅkhārakkhandhaniddesavaṇṇanā

20. **Heṭṭhimakoṭiyā**ti ettha bhummaniddesova. Tattha hi padhānaṃ dassitanti. Yadi evaṃ uparimakoṭiyā taṃ na dassitanti āpajjatīti? Nāpajjati, uparimakoṭigatabhāvena vinā heṭṭhimakoṭigatabhāvābhāvato. Heṭṭhimakoṭi hi sabbabyāpikāti. Dutiye karaṇaniddeso, heṭṭhimakoṭiyā āgatāti sambandho. Purimepi vā ‘‘heṭṭhimakoṭiyā’’ti yaṃ vuttaṃ, tañca padhānasaṅkhāradassanavasenāti sambandhakaraṇena karaṇaniddesova. **Taṃsampayuttā saṅkhārā**ti ekūnapaññāsappabhede saṅkhāre āha. **Gahitāva honti** tappaṭibaddhattā.

Saṅkhārakkhandhaniddesavaṇṇanā niṭṭhitā.

Pakiṇṇakakathāvaṇṇanā

Samuggama-saddo sañjātiyaṃ ādiuppattiyaṃ niruḷho. Taṃtaṃpaccayasamāyoge hi purimabhavasaṅkhātā purimantato uddhaṅgamanaṃ **samuggamo,** sandhiyaṃ vā paṭisandhiyaṃ uggamo **samuggamo**. So pana yattha pañcakkhandhā paripuṇṇā samuggacchanti, tattheva dassito. Etena nayena aparipuṇṇakhandhasamuggamo ekavokāracatuvokāresu sakkā viññātunti. Atha vā yathādhigatānaṃ pañcannampi khandhānaṃ saha uggamo uppatti **samuggamo**. Etasmiṃ atthe vikaluppatti asaṅgahitā hoti. Himavantappadese jātimantaeḷakalomaṃ **jātiuṇṇā. Sappimaṇḍabindū**ti evaṃ etthāpi **bindu**-saddo yojetabbo. **Evaṃvaṇṇappaṭibhāga**nti evaṃvaṇṇaṃ evaṃsaṇṭhānañca. Paṭibhajanaṃ vā **paṭibhāgo,** sadisatābhajanaṃ sadisatāpattīti attho. Evaṃvidho vaṇṇappaṭibhāgo etassāti **evaṃvaṇṇappaṭibhāgaṃ**.

Santatisīsānīti santatimūlāni, santatikoṭṭhāsā vā. Anekindriyasamāhārabhāvato hi padhānaṅgaṃ ‘‘sīsa’’nti vuccati, evaṃ vatthudasakādikoṭṭhāsā anekarūpasamudāyabhūtā ‘‘sīsānī’’ti vuttānīti.

Pañcakkhandhā paripuṇṇā hontīti gaṇanāpāripūriṃ sandhāya vuttaṃ, na tassa tassa khandhassa paripuṇṇataṃ. Kammasamuṭṭhānapaveṇiyā vuttattā ‘‘utucittāhārajapaveṇī ca ettakaṃ kālaṃ atikkamitvā hotī’’tiādinā vattabbā siyā, taṃ pana ‘‘pubbāparato’’ti ettha vakkhatīti akathetvā kammajapaveṇī ca na sabbā vuttāti avuttaṃ dassetuṃ opapātikasamuggamo nāma dassito. **Evaṃ…pe… pañcakkhandhā paripuṇṇā hontī**ti paripuṇṇāyatanānaṃ vasena nayo dassito, aparipuṇṇāyatanānaṃ pana kāmāvacarānaṃ rūpāvacarānaṃ parihīnāyatanassa vasena santatisīsahāni veditabbā.

Pubbāparatoti ayaṃ vicāraṇā na pañcannaṃ khandhānaṃ uppattiyaṃ, atha kho tesaṃ rūpasamuṭṭhāpaneti daṭṭhabbā. Taṃ dassento āha **‘‘evaṃ panā’’**tiādi. **Apacchāapure uppannesū**ti etena saṃsayakāraṇaṃ dasseti. Sahuppannesu hi idameva paṭhamaṃ rūpaṃ samuṭṭhāpeti, idaṃ pacchāti adassitaṃ na sakkā viññātuṃ. Ettha ca ‘‘pubbāparato’’ti etissā vicāraṇāya vatthubhāvena paṭisandhiyaṃ uppannā pavattā pañcakkhandhā gahitā. Tattha ca niddhāraṇe bhummaniddesoti **‘‘rūpaṃ paṭhamaṃ rūpaṃ samuṭṭhāpetī’’**ti āha. Aññathā bhāvenabhāvalakkhaṇatthe bhummaniddese sati rūpassa rūpasamuṭṭhāpanakkhaṇe kammassapi rūpasamuṭṭhānaṃ vadantīti ubhayanti vattabbaṃ siyāti. Rūpārūpasantatiñca gahetvā ayaṃ vicāraṇā pavattāti **‘‘rūpaṃ paṭhamaṃ rūpaṃ samuṭṭhāpetī’’**ti vuttaṃ. Aññathā paṭisandhikkhaṇe eva vijjamāne gahetvā vicāraṇāya kariyamānāya arūpassa rūpasamuṭṭhāpanameva natthīti pubbāparasamuṭṭhāpanavicāraṇāva idha na upapajjatīti vattabbaṃ siyāti. **Vatthu uppādakkhaṇe dubbalaṃ hotī**ti sabbarūpānaṃ uppādakkhaṇe dubbalataṃ sandhāya vuttaṃ. Tadā hi taṃ pacchājātapaccayarahitaṃ āhārādīhi ca anupatthaddhanti ‘‘dubbala’’nti vuttaṃ. **Kammavegakkhittattā**ti idaṃ satipi bhavaṅgassa kammajabhāve sāyaṃ vipākasantati paṭisandhikkhaṇe purimabhavaṅgasamuṭṭhāpakato aññena kammunā khittā viya appatiṭṭhitā, tato parañca samānasantatiyaṃ anantarapaccayaṃ purejātapaccayañca labhitvā patiṭṭhitāti imamatthaṃ sandhāya vuttaṃ.

Paveṇī ghaṭiyatīti cakkhādivatthusantati ekasmiṃ vijjamāne eva aññassa nirodhuppattivasena ghaṭiyati, na cutipaṭisandhinissayavatthūnaṃ viya vicchedappavattīti attho. **Aṅgato**ti jhānaṅgato. Jhānaṅgāni hi cittena saha rūpasamuṭṭhāpakāni, tesaṃ anubaladāyakāni maggaṅgādīni tesu vijjamānesu visesarūpappavattidassanato. Atha vā yāni cittaṅgāni cetanādīni cittassa rūpasamuṭṭhāpane aṅgabhāvaṃ sahāyabhāvaṃ gacchanti, tesaṃ baladāyakehi jhānaṅgādīhi aparihīnanti attho. Tato parihīnattā hi cakkhuviññāṇādīni rūpaṃ na samuṭṭhāpentīti. Yo pana vadeyya ‘‘paṭisandhicittena sahajātavatthu tassa ṭhitikkhaṇe ca bhaṅgakkhaṇe ca purejātanti katvā paccayavekallābhāvato tasmiṃ khaṇadvaye rūpaṃ samuṭṭhāpetū’’ti, taṃ nivārento āha **‘‘yadi hi citta’’**ntiādi. Tattha ṭhitibhaṅgakkhaṇesupi tesaṃ dhammānaṃ vatthu purejātaṃ na hotīti na vattabbamevetanti anujāni, tatthāpi dosaṃ dasseti. Yadi tadā rūpaṃ samuṭṭhāpeyya, tava matena paṭisandhicittampi samuṭṭhāpeyya, tadā pana rūpuppādanameva natthi. Yadā ca rūpuppādanaṃ, tadā uppādakkhaṇe tava matenapi paccayavekallameva paṭisandhikkhaṇe purejātanissayābhāvato, tasmā **paṭisandhicittaṃ rūpaṃ na samuṭṭhāpetī**ti ayamettha adhippāyo. Uppādakkhaṇe aṭṭha rūpāni gahetvā uṭṭhahati. Kasmā? Arūpadhammānaṃ anantarādipaccayavasena savegānaṃ paripuṇṇabalānameva uppattito.

Avisayatāyāti agatapubbassa gāmassa āgantukassa avisayabhāvato. **Appahutatāyā**ti tattha tassa anissarabhāvato. **Cittasamuṭṭhāna…pe… ṭhitānī**ti idaṃ yehākārehi cittasamuṭṭhānarūpānaṃ cittacetasikā paccayā honti, tehi sabbehi paṭisandhiyaṃ cittacetasikā samatiṃsakammajarūpānaṃ yathāsambhavaṃ paccayā hontīti katvā vuttaṃ.

Vaṭṭamūlanti taṇhā avijjā vuccati. Cuticittena uppajjamānaṃ rūpaṃ tato purimatarehi uppajjamānaṃ viya na bhavantare uppajjatīti vaṭṭamūlassa vūpasantattā anuppatti vicāretabbā.

Rūpassa natthitāyāti rūpānaṃ nissaraṇattā arūpassa, virāgavasena pahīnattā uppādetabbassa abhāvaṃ sandhāya vuttaṃ. Rūpokāse vā rūpaṃ atthīti katvā rūpapaccayānaṃ rūpuppādanaṃ hoti, arūpaṃ pana rūpassa okāso na hotīti yasmiṃ rūpe sati cittaṃ aññaṃ rūpaṃ uppādeyya, tadeva tattha natthīti attho. Purimarūpassapi hi paccayabhāvo atthi puttassa pitisadisatādassanatoti.

Utu pana paṭhamaṃ rūpaṃ samuṭṭhāpeti paṭisandhicittassa ṭhitikkhaṇe samuṭṭhāpanatoti adhippāyo. **Utu nāma cesa dandhanirodho**tiādi utussa ṭhānakkhaṇe uppādane kāraṇadassanatthaṃ arūpānaṃ uppādakāladassanatthañca vuttaṃ. Dandhanirodhattā hi so ṭhitikkhaṇe balavāti tadā rūpaṃ samuṭṭhāpeti, tasmiṃ dharante eva khippanirodhattā soḷasasu

cittesu uppannesu paṭisandhianantaraṃ cittaṃ utunā samuṭṭhite rūpe puna samuṭṭhāpetīti adhippāyo. **Tasmiṃ dharante eva soḷasa cittāni uppajjitvā nirujjhantī**ti etena pana vacanena yadi uppādanirodhakkhaṇā dharamānakkhaṇe eva gahitā, ''soḷasacittakkhaṇāyukaṃ rūpa''nti vuttaṃ hoti, athuppādakkhaṇaṃ aggahetvā nirodhakkhaṇova gahito, ''sattarasacittakkhaṇāyuka''nti, sace nirodhakkhaṇaṃ aggahetvā uppādakkhaṇo gahito, ''adhikasoḷasacittakkhaṇāyuka''nti, yadi pana uppādanirodhakkhaṇā dharamānakkhaṇe na gahitā, ''adhikasattarasacittakkhaṇāyuka''nti. Yasmā pana **''tesu paṭisandhianantara''**nti paṭisandhipi tassa dharamānakkhaṇe uppannesu gahitā, tasmā uppādakkhaṇo dharamānakkhaṇe gahitoti nirodhakkhaṇe aggahite adhikasoḷasacittakkhaṇāyukatā vakkhamānā, gahite vā soḷasacittakkhaṇāyukatā adhippetāti veditabbā.

Ojā kharāti savatthukaṃ ojaṃ sandhāyāha. Sabhāvato sukhumāya hi ojāya vatthuvasena atthi oḷārikasukhumatāti.

Cittañcevāti cittassa pubbaṅgamatāya vuttaṃ, taṃsampayuttakāpi pana rūpasamuṭṭhāpakā hontīti. Yathāha ''hetū hetusampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ hetupaccayena paccayo''tiādi (paṭṭhā. 1.1.1). **Citta**nti vā cittuppādaṃ gaṇhāti, na kammacetanaṃ viya ekadhammameva avijjamānaṃ. Kammasamuṭṭhānañca taṃsampayuttehipi samuṭṭhitaṃ hotūti ce? Na, tehi samuṭṭhitabhāvassa avuttattā, avacanañca tesaṃ kenaci paccayena paccayabhāvābhāvato.

Addhānaparicchedatoti kālaparicchedato. Tattha ''sattarasa cittakkhaṇā rūpassa addhā, rūpassa sattarasamo bhāgo arūpassā''ti eso addhānaparicchedo adhippeto. **Paṭisandhikkhaṇe**ti idaṃ nayadassanamattaṃ daṭṭhabbaṃ tato parampi rūpārūpānaṃ sahuppattisabbhāvato, na panetaṃ paṭisandhikkhaṇe asahuppattiabhāvaṃ sandhāya vuttanti daṭṭhabbaṃ, paṭisandhicittassa ṭhitibhaṅgakkhaṇesupi rūpuppattiṃ sayameva vakkhatīti. Phalappattanidassanena ca rūpārūpānaṃ asamānakālataṃ nidasseti, na sahuppādaṃ tadatthaṃ anāraddhattā. Sahuppādena pana asamānakālatā sukhadīpanā hotīti taṃdīpanatthameva sahuppādaggahaṇaṃ.

Yadi evaṃ rūpārūpānaṃ asamānaddhattā arūpaṃ ohāya rūpassa pavatti āpajjatīti etassā nivāraṇatthamāha **''tattha kiñcāpī''**tiādi. **Ekappamāṇāvā**ti nirantaraṃ pavattamānesu rūpārūpadhammesu nicchiddesu arūparahitaṃ rūpaṃ, rūparahitaṃ vā arūpaṃ natthīti katvā vuttaṃ. Ayañca kathā pañcavokāre kammajarūpappavattiṃ nibbānapaṭibhāganirodhasamāpattirahitaṃ sandhāya katāti daṭṭhabbā. **Pade pada**nti attano pade eva padaṃ nikkhipanto viya lahuṃ lahuṃ akkamitvāti attho. **Anohāyā**ti yāva cuti, tāva avijahitvā, cutikkhaṇe pana saheva nirujjhantīti. Yasmiñcaddhāne aññamaññaṃ anohāya pavatti, so ca paṭisandhicutiparicchinno ukkaṃsato etesaṃ addhāti. **Eva**nti etena pubbe vuttaṃ avakaṃsato addhāpakāraṃ imañca saṅgaṇhātīti daṭṭhabbaṃ.

Ekuppādanānānirodhatoti etaṃ dvayamapi saha gahetvā rūpārūpānaṃ ''ekuppādanānānirodhato''ti eko daṭṭhabbākāro vuttoti daṭṭhabbo. Evaṃ ito paresupi. **Pacchimakammajaṃ ṭhapetvā**ti tassa cuticittena saha nirujjhanato nānānirodho natthīti katvā vuttanti vadanti. Tassa pana ekuppādopi natthi heṭṭhā soḷasake pacchimassa bhaṅgakkhaṇe uppattivacanato. Yadi pana yassa ekuppādanānānirodhā dvepi na santi, taṃ ṭhapetabbaṃ. Sabbampi cittassa bhaṅgakkhaṇe uppannaṃ ṭhapetabbaṃ siyā, pacchimakammajassa pana uppattito parato cittesu pavattamānesu kammajarūpassa anuppattito vajjetabbaṃ gahetabbañca tadā natthīti ''pacchimakammajaṃ ṭhapetvā''ti vuttanti veditabbaṃ. Tato pubbe pana aṭṭhacattālīsakammajarūpapaveṇī atthīti tattha yaṃ cittassa uppādakkhaṇe uppannaṃ, taṃ aññassa uppādakkhaṇe nirujjhatīti ''ekuppādanānānirodha''nti gahetvā ṭhitibhaṅgakkhaṇesu uppannarūpāni vajjetvā evaṃ ekuppādanānānirodhato veditabbāti yojanā katāti daṭṭhabbā. Tañhi rūpaṃ arūpena, arūpañca tena ekuppādanānānirodhanti. Tattha saṅkhalikassa viya sambandho paveṇīti katvā aṭṭhacattālīsakammajiyavacanaṃ kataṃ, aññathā ekūnapaññāsakammajiyavacanaṃ kattabbaṃ siyā.

Nānuppāda…pe… pacchimakammajena dīpetabbāti tena sudīpanattā vuttaṃ. Etena hi nayena sakkā tato pubbepi ekassa cittassa bhaṅgakkhaṇe uppannarūpaṃ aññassapi bhaṅgakkhaṇe eva nirujjhatīti taṃ arūpena, arūpañca tena nānuppādaṃ ekanirodhanti viññātunti. Ubhayatthāpi pana aññassa cittassa ṭhitikkhaṇe uppannaṃ rūpaṃ aññassa ṭhitikkhaṇe, tassa ṭhitikkhaṇe uppajjitvā ṭhitikkhaṇe eva nirujjhanakaṃ arūpañca na saṅgahitaṃ, taṃ ''nānuppādato nānānirodhato''ti ettheva saṅgahaṃ gacchatīti veditabbaṃ. Catusantatikarūpena hi nānuppādanānānirodhatādīpanā ettha ṭhitikkhaṇe uppannassa dassitattā adassitassa vasena nayadassanaṃ hotīti. Samatiṃsakammajarūpesu eva ṭhitassapi gabbhe gatassa maraṇaṃ atthīti tesaṃ eva vasena pacchimakampi yojitaṃ. **Amarā nāma bhaveyyuṃ,** kasmā? Yathā channaṃ vatthūnaṃ pavatti, evaṃ taduppādakakammeneva bhavaṅgādīnañca tabbatthukānaṃ pavattiyā bhavitabbanti. Na hi taṃ kāraṇaṃ atthi, yena taṃ kammajesu ekaccaṃ pavatteyya, ekaccaṃ na pavatteyyāti. Tasmā āyuusmāviññāṇādīnaṃ jīvitasaṅkhārānaṃ anūnattā vuttaṃ **''amarā nāma bhaveyyu''**nti.

''Uppādakkhaṇe uppannaṃ aññassa uppādakkhaṇe nirujjhati, ṭhitikkhaṇe uppannaṃ aññassa ṭhitikkhaṇe, bhaṅgakkhaṇe uppannaṃ aññassa bhaṅgakkhaṇe nirujjhatī''ti idaṃ aṭṭhakathāyaṃ āgatattā vuttanti adhippāyo. Attano panādhippāyaṃ uppādakkhaṇe uppannaṃ nirodhakkhaṇe, ṭhitikkhaṇe uppannañca uppādakkhaṇe, bhaṅgakkhaṇe uppannaṃ ṭhitikkhaṇe nirujjhatīti dīpetiyeva. Evañca katvā addhānaparicchede ''taṃ pana sattarasamena cittena saddhiṃ nirujjhatī''ti (vibha. aṭṭha. 26 pakiṇṇakakathā) vuttaṃ. **Imāya pāḷiyā virujjhati,** kasmā? Catusamuṭṭhānikarūpassapi samānāyukatāya bhavitabbattāti adhippāyo. Yathā pana etehi yojitaṃ, tathā rūpassa ekuppādanānānirodhatā

nānuppādekanirodhatā ca natthiyeva.

Yā pana etehi rūpassa sattarasacittakkhaṇāyukatā vuttā, yā ca aṭṭhakathāyaṃ tatiyabhāgādhikasoḷasacittakkhaṇāyukatā, sā **paṭiccasamuppādavibhaṅgaṭṭhakathāyaṃ** (vibha. aṭṭha. 227) atītārammaṇāya cutiyā anantarā paccuppannārammaṇaṃ paṭisandhiṃ dassetuṃ ''ettāvatā ekādasa cittakkhaṇā atītā honti, tathā pañcadasa cittakkhaṇā atītā honti, athāvasesapañcacittaekacittakkhaṇāyuke tasmiṃ yevārammaṇe paṭisandhicittaṃ uppajjatī''ti dassitena soḷasacittakkhaṇāyukabhāvena virujjhati. Na hi sakkā ''ṭhitikkhaṇe eva rūpaṃ āpāthamāgacchatī''ti vattuṃ. Tathā hi sati na rūpassa ekādasa vā pañcadaseva vā cittakkhaṇā atītā, atha kho atirekaekādasapañcadasacittakkhaṇā. Tasmā yadipi pañcadvāre ṭhitippattameva rūpaṃ pasādaṃ ghaṭṭetīti yujjeyya, manodvāre pana uppādakkhaṇepi āpāthamāgacchatīti icchitabbametaṃ. Na hi manodvāre atītādīsu kiñci āpāthaṃ nāgacchatīti. Manodvāre ca evaṃ vuttaṃ ''ekādasa cittakkhaṇā atītā, athāvasesapañcacittakkhaṇāyuke''ti (vibha. aṭṭha. 227).

Yo cettha cittassa ṭhitikkhaṇo vutto, so ca atthi natthīti vicāretabbo. **Cittayamake** (yama. 2.cittayamaka.102) hi ''uppannaṃ uppajjamānanti? Bhaṅgakkhaṇe uppannaṃ, no ca uppajjamāna''nti ettakameva vuttaṃ, na vuttaṃ ''ṭhitikkhaṇe bhaṅgakkhaṇe cā''ti. Tathā ''nuppajjamānaṃ nuppannanti? Bhaṅgakkhaṇe nuppajjamānaṃ, no ca nuppanna''nti ettakameva vuttaṃ, na vuttaṃ ''ṭhitikkhaṇe bhaṅgakkhaṇe cā''ti. Evaṃ ''na niruddhaṃ na nirujjhamānaṃ, na nirujjhamānaṃ na niruddha''nti etesaṃ paripuṇṇavissajjane ''uppādakkhaṇe anāgatañcā''ti vatvā ''ṭhitikkhaṇe''ti avacanaṃ, atikkantakālavāre ca ''bhaṅgakkhaṇe cittaṃ uppādakkhaṇaṃ vītikkanta''nti vatvā ''ṭhitikkhaṇe''ti avacanaṃ ṭhitikkhaṇābhāvaṃ cittassa dīpeti. **Suttesu**pi hi ''ṭhitassa aññathattaṃ paññāyatī''ti tasseva (saṃ. ni. 3.38; a. ni. 3.47) ekassa aññathattābhāvato ''yassā aññathattaṃ paññāyati, sā santatiṭhitī''ti na na sakkā vattunti, vijjamānaṃ vā khaṇadvayasamaṅgiṃ ṭhitanti.

Yo cettha cittanirodhakkhaṇe rūpuppādo vutto, so ca vicāretabbo ''yassa vā pana samudayasaccaṃ nirujjhati, tassa dukkhasaccaṃ uppajjatīti? Noti vutta''nti (yama. 1.saccayamaka.136). Yo ca cittassa uppādakkhaṇe rūpanirodho vutto, so ca vicāretabbo ''yassa kusalā dhammā uppajjanti, tassa abyākatā dhammā nirujjhantīti? Notiādi (yama. 3.dhammayamaka.163) vutta''nti. Na ca cittasamuṭṭhānarūpameva sandhāya paṭikkhepo katoti sakkā vattuṃ cittasamuṭṭhānarūpādhikārassa abhāvā, abyākatasaddassa ca cittasamuṭṭhānarūpesveva appavattito. Yadi **saṅkhārayamake** kāyasaṅkhārassa cittasaṅkhārena sahuppādekanirodhavacanato abyākata-saddena cittasamuṭṭhānamevettha gahitanti kāraṇaṃ vadeyya, tampi akāraṇaṃ. Na hi tena vacanena aññarūpānaṃ cittena sahuppādasahanirodhapaṭikkhepo kato, nāpi nānuppādanānānirodhānujānanaṃ, neva cittasamuṭṭhānato aññassa abyākatabhāvanivāraṇañca kataṃ, tasmā tathā appaṭikkhittānānuññātānivāritābyākatabhāvānaṃ sahuppādasahanirodhādikānaṃ kammajādīnaṃ etena cittassa uppādakkhaṇe nirodho paṭikkhittoti na sakkā kammajādīnaṃ cittassa uppādakkhaṇe nirodhaṃ vattuṃ. Yamakapāḷianussaraṇe ca sati uppādānantaraṃ cittassa bhijjamānatāti tasmiṃ khaṇe cittaṃ na ca rūpaṃ samuṭṭhāpeti vinassamānattā, nāpi ca aññassa rūpasamuṭṭhāpakassa sahāyabhāvaṃ gacchatīti paṭisandhicittena sahuppanno utu tadanantarassa cittassa uppādakkhaṇe rūpaṃ samuṭṭhāpeyya. Evañca sati rūpārūpānaṃ ādimhi saha rūpasamuṭṭhāpanato pubbāparatoti idampi natthi, atilahuparivattañca cittanti yena sahuppajjati, taṃ cittakkhaṇe rūpaṃ uppajjamānamevāti sakkā vattuṃ. Teneva hi taṃ paṭisandhito uddhaṃ acittasamuṭṭhānānaṃ attanā saha uppajjamānānaṃ na kenaci paccayena paccayo hoti, tadanantarañca taṃ ṭhitippattanti tadanantaraṃ cittaṃ tassa pacchājātapaccayo hoti, na sahajātapaccayoti. Yadi evaṃ ''yassa kāyasaṅkhāro uppajjati, tassa vacīsaṅkhāro nirujjhatīti? No''ti (yama. 2.saṅkhārayamaka.128), vattabbanti ce? Na, cittanirodhakkhaṇe rūpuppādārambhābhāvatoti. Nippariyāyena hi cittassa uppādakkhaṇe eva rūpaṃ uppajjamānaṃ hoti, cittakkhaṇe pana avītivatte taṃ attano rūpasamuṭṭhāpanapurejātapaccayakiccaṃ na karoti, arūpañca tassa pacchājātapaccayo na hotīti ṭhitippattivisesālābhaṃ sandhāya pariyāyena idaṃ vuttanti.

Tato paraṃ panāti etassa ''ettha pana yadeta''ntiādikāyapi saṅgahakathāya niṭṭhitāya purimakathāya sanniṭṭhānato ''tato paṭṭhāya kammajarūpapaveṇī na pavattatī''ti etena saha sambandhoti cutito paranti attho.

Rūpaṃ pana rūpena sahātiādinā yathā aṭṭhakathāyaṃ vuttaṃ, tathā ekuppādekanirodhatā rūpānaṃ arūpehi, arūpānaṃ rūpehi ca natthīti katvā rūpānaṃ rūpeheva, arūpānañca arūpehi yojitā.

Sarīrassa rūpaṃ avayavabhūtanti attho, ghanabhūto puñjabhāvo **ghanapuñjabhāvo,** na tilamuggādipuñjā viya sithilasambandhanānaṃ puñjoti attho. **Ekuppādāditā**ti yathāvutte tayo pakāre āha.

Heṭṭhāti rūpakaṇḍavaṇṇanāyaṃ. **Parinipphannāva hontī**ti vikārarūpādīnañca rūpakaṇḍavaṇṇanāyaṃ parinipphannatāpariyāyo vuttoti katvā vuttaṃ. Parinipphannanipphannānaṃ ko visesoti? Pubbantāparantaparicchinno paccayehi nipphādito tilakkhaṇāhato sabhāvadhammo **parinipphanno, nipphanno** pana asabhāvadhammopi hoti nāmaggahaṇasamāpajjanādivasena nipphādiyamānoti. **Nirodhasamāpatti panā**ti etena sabbampi upādāpaññattiṃ tadekadesena dassetīti veditabbaṃ.

Pakiṇṇakakathāvaṇṇanā niṭṭhitā.

Kamādivinicchayakathāvaṇṇanā

Dassanena pahātabbātiādinā paṭhamaṃ pahātabbā paṭhamaṃ vuttā, dutiyaṃ pahātabbā dutiyanti ayaṃ **pahānakkamo**. Anupubbapaṇītā bhūmiyo anupubbena vavatthitāti tāsaṃ vasena desanāya **bhūmikkamo**. ''Cattāro satipaṭṭhānā''tiādiko (saṃ. ni. 5.372, 382, 383; vibha. 355) ekakkhaṇepi satipaṭṭhānādisambhavato **desanākkamova**. Dānakathādayo anupubbukkaṃsato kathitā, uppattiādivavatthānābhāvato pana dānādīnaṃ idha desanākkamavacanaṃ. Desanākkamoti ca yathāvuttavavatthānābhāvato anekesaṃ vacanānaṃ saha pavattiyā asambhavato yena kenaci pubbāpariyena desetabbattā tena tenādhippāyena desanāmattasseva kamo vuccati. **Abhedena hī**ti rūpādīnaṃ bhedaṃ akatvā piṇḍaggahaṇenāti attho. **Cakkhuādīnampi visayabhūta**nti ekadesena rūpakkhandhaṃ samudāyabhūtaṃ vadati. **Eva**nti ettha vuttanayenāti adhippāyo. ''Chadvārādhipati rājā''ti (dha. pa. aṭṭha. 2.erakapattanāgarājavatthu) ''manopubbaṅgamā dhammā''ti (dha. pa. 1-2) ca vacanato viññāṇaṃ **adhipati**.

Rūpakkhandhe **''sāsavaṃ upādāniya''**nti vacanaṃ anāsavānaṃ dhammānaṃ sabbhāvato rūpakkhandhassa taṃsabhāvatānivattanatthaṃ, na anāsavarūpanivattanatthanti. **Anāsavāva khandhesu vuttā**ti ettha aṭṭhānappayutto **eva**-saddo daṭṭhabbo, anāsavā khandhesveva vuttāti attho.

Sabbasaṅkhatānaṃ sabhāgena ekajjhaṃ saṅgaho **sabbasaṅkhatasabhāgekasaṅgaho**. Sabhāgasabhāgena hi saṅgayhamānā sabbasaṅkhatā phassādayo pañcakkhandhā honti. Tattha ruppanādisāmaññena samānakoṭṭhāsā ''sabhāgā''ti veditabbā. Tesu saṅkhatābhisaṅkharaṇakiccaṃ āyūhanarasāya cetanāya balavanti sā ''saṅkhārakkhandho''ti vuttā, aññe ca ruppanādivisesalakkhaṇarahitā phassādayo saṅkhatābhisaṅkharaṇasāmaññenāti daṭṭhabbā. Phusanādayo pana sabhāvā visuṃ khandha-saddavacanīyā na hontīti dhammasabhāvaviññunā tathāgatena phassakhandhādayo na vuttāti daṭṭhabbāti. ''Ye keci, bhikkhave, samaṇā vā brāhmaṇā vā sassatavādā sassataṃ lokañca paññapenti attānañca, sabbe te imeyeva pañcupādānakkhandhe nissāya paṭicca, etesaṃ vā aññatara''ntiādīnañca suttānaṃ vasena attattaniyagāhavatthussa etaparamatā daṭṭhabbā, etena ca vakkhamānasuttavasena ca khandhe eva nissāya parittārammaṇādivasena na vattabbā ca diṭṭhi uppajjati, khandhanibbānavajjassa sabhāvadhammassa abhāvatoti vuttaṃ hoti. Aññesañca khandha-saddavacanīyānaṃ sīlakkhandhādīnaṃ sabbhāvato na pañcevāti etaṃ codanaṃ nivattetumāha **''aññesañca tadavarodhato''**ti.

Dukkhadukkhavipariṇāmadukkhasaṅkhāradukkhatāvasena vedanāya **ābādhakattaṃ** daṭṭhabbaṃ. Rāgādisampayuttassa vipariṇāmādidukkhassa itthipurisādiākāraggāhikā taṃtaṃsaṅkappamūlabhūtā saññā **samuṭṭhānaṃ**. Rogassa pittādīni viya āsannakāraṇaṃ **samuṭṭhānaṃ,** utubhojanavesamādīni viya mūlakāraṇaṃ **nidānaṃ**. ''Cittassaṅgabhūtā cetasikā''ti cittaṃ **gilānūpamaṃ** vuttaṃ, sukhasaññādivasena vedanākāraṇāya hetubhāvato vedanābhojanassa chādāpanato ca saññā **aparādhūpamā byañjanūpamā** ca, ''pañca vadhakā paccatthikāti kho, bhikkhave, pañcannetaṃ upādānakkhandhānaṃ adhivacana''nti **āsivisūpame** (saṃ. ni. 4.238) vadhakāti vuttā, ''bhāroti kho, bhikkhave, pañcannetaṃ upādānakkhandhānaṃ adhivacana''nti **bhārasutte** (saṃ. ni. 3.22) bhārāti, ''atītaṃpāhaṃ addhānaṃ rūpena khajjiṃ, seyyathāpāhaṃ etarahi paccuppannena rūpena khajjāmi, ahañceva kho pana anāgataṃ rūpaṃ abhinandeyyaṃ, anāgatenapāhaṃ rūpena khajjeyyaṃ. Seyyathāpetarahi khajjāmī''tiādinā **khajjanīyapariyāyena** (saṃ. ni. 3.79) khādakāti, ''so aniccaṃ rūpaṃ 'aniccaṃ rūpa'nti yathābhūtaṃ nappajānātī''tiādinā **yamakasutte** (saṃ. ni. 3.85) aniccādikāti. Yadipi imasmiṃ vibhaṅge avisesena khandhā vuttā, bāhullena pana upādānakkhandhānaṃ tadantogadhānaṃ daṭṭhabbatā vuttāti veditabbāti.

Desitādiccabandhunāti desitaṃ ādiccabandhunā, desitāni vā. Gāthāsukhatthaṃ anunāsikalopo, nikāralopo vā kato.

Gahetuṃ na sakkāti niccādivasena gahetuṃ na yuttanti attho.

Rūpena saṇṭhānena phalakasadiso dissamāno kharabhāvābhāvā phalakakiccaṃ na karotīti **''na sakkā taṃ gahetvā phalakaṃ vā āsanaṃ vā kātu''**nti āha. **Na tathā tiṭṭhatī**ti niccādikā na hotīti attho, taṇhādiṭṭhīhi vā niccādiggahaṇavasena uppādādianantaraṃ bhijjanato gahitākārā hutvā na tiṭṭhatīti attho. **Koṭisatasahassasaṅkhyā**ti idaṃ na gaṇanaparicchedadassanaṃ, bahubhāvadassanameva panetaṃ daṭṭhabbaṃ. **Udakajallaka**nti udakalasikaṃ. Yathā udakatale bindunipātajanito vāto udakajallakaṃ saṅkaḍḍhitvā puṭaṃ katvā pupphuḷaṃ nāma karoti, evaṃ vatthumhi ārammaṇāpāthagamanajanito phasso anupacchinnaṃ kilesajallaṃ sahakārīpaccayantarabhāvena saṅkaḍḍhitvā vedanaṃ nāma karoti. Idañca kilesehi mūlakāraṇabhūtehi ārammaṇassādanabhūtehi ca nibbattaṃ vaṭṭagatavedanaṃ sandhāya vuttanti veditabbaṃ. Ukkaṭṭhaparicchedena vā cattāro paccayā vuttā, ūnehipi pana uppajjateva.

Nānālakkhaṇoti vaṇṇagandharasaphassādīhi nānāsabhāvo. Māyāya dassitaṃ rūpaṃ **''māyā''**ti āha. Pañcapi upādānakkhandhā asubhādisabhāvā eva kilesāsucivatthubhāvāditoti asubhādito daṭṭhabbā eva. Tathāpi katthaci koci viseso sukhaggahaṇīyo hotīti āha **''visesato cā''**tiādi. Tattha cattāro satipaṭṭhānā catuvipallāsappahānakarāti tesaṃ gocarabhāvena rūpakkhandhādīsu asubhādivasena daṭṭhabbatā vuttā.

Khandhehi na vihaññati parividitasabhāvattā. Vipassakopi hi tesaṃ vipattiyaṃ na dukkhamāpajjati, khīṇāsavesu

pana vattabbameva natthi. Te hi āyatimpi khandhehi na bādhīyantīti. **Kabaḷīkārāhāraṃ parijānātī**ti ''āhārasamudayā rūpasamudayo''ti (saṃ. ni. 3.56-57) vuttattā ajjhattikarūpe chandarāgaṃ pajahanto tassa samudayabhūte kabaḷīkārāhārepi chandarāgaṃ pajahatīti attho, ayaṃ pahānapariññā. Ajjhattikarūpaṃ pana pariggaṇhanto tassa paccayabhūtaṃ kabaḷīkārāhārampi pariggaṇhātīti ñātapariññā. Tassa ca udayavayānupassī hotīti tīraṇapariññā ca yojetabbā. Kāmarāgabhūtaṃ abhijjhaṃ sandhāya **''abhijjhākāyagantha''**nti āha. Asubhānupassanāya hi kāmarāgappahānaṃ hotīti. Kāmarāgamukhena vā sabbalobhappahānaṃ vadati. ''Phassapaccayā vedanā''ti vuttattā āhāraparijānane vuttanayena phassaparijānanañca yojetabbaṃ.

Sukhatthameva bhavapatthanā hotīti vedanāya taṇhaṃ pajahanto **bhavoghaṃ uttarati**. Sabbaṃ vedanaṃ dukkhato passanto attano parena apubbaṃ dukkhaṃ uppāditaṃ, sukhaṃ vā vināsitaṃ na passati, tato ''anatthaṃ me acarī''tiādiāghātavatthuppahānato **byāpādakāyaganthaṃ bhindati**. ''Sukhabahule sugatibhave suddhī''ti gahetvā gosīlagovatādīhi suddhiṃ parāmasanto sukhapatthanāvaseneva parāmasatīti vedanāya taṇhaṃ pajahanto **sīlabbatupādānaṃ na upādiyati**. Manosañcetanā saṅkhārakkhandhova, saññā pana taṃsampayuttāti saññāsaṅkhāre anattato passanto manosañcetanāya chandarāgaṃ pajahati eva, tañca pariggaṇhāti tīreti cāti **''saññaṃ saṅkhāre…pe… parijānātī''**ti vuttaṃ.

Avijjāya viññāṇe ghanaggahaṇaṃ hotīti ghanavinibbhogaṃ katvā taṃ aniccato passanto **avijjoghaṃ uttarati**. Mohabaleneva sīlabbataparāmāsaṃ hotīti taṃ pajahanto **sīlabbataparāmāsakāyaganthaṃ bhindati**.

> ''Yañca kho etaṃ, bhikkhave, vuccati cittaṃ itipi mano itipi viññāṇaṃ itipi, tatrāssutavā puthujjano nālaṃ nibbindituṃ, nālaṃ virajjituṃ, nālaṃ vimuccituṃ. Taṃ kissa hetu? Dīgharattaṃhetaṃ, bhikkhave, assutavato puthujjanassa ajjhositaṃ mamāyitaṃ parāmaṭṭhaṃ 'etaṃ mama, esohamasmi, eso me attā''ti (saṃ. ni. 2.61) –

Vacanato viññāṇaṃ niccato passanto diṭṭhupādānaṃ upādiyatīti aniccato passanto taṃ na upādiyatīti.

Kamādivinicchayakathāvaṇṇanā niṭṭhitā.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

2. Abhidhammabhājanīyavaṇṇanā

34. Evaṃ yā ekavidhādinā vuttavedanānaṃ bhūmivasena jānitabbatā, taṃ vatvā puna sampayuttato dassitatādijānitabbappakāraṃ vattumāha **''apicā''**tiādi. **Aṭṭhavidhena tatthā**ti **tattha**-saddassa sattavidhabhedeneva yojanā chabbidhabhedena yojanāya sati aṭṭhavidhattābhāvato.

Pūraṇatthameva vuttoti dasavidhatāpūraṇatthameva vutto, na navavidhabhede viya nayadānatthaṃ. Kasmā? Tattha nayassa dinnattā. Bhinditabbassa hi bhedanaṃ nayadānaṃ, tañca tattha katanti. Yathā ca kusalattiko, evaṃ ''kāyasamphassajā vedanā atthi sukhā, atthi dukkhā''ti idampi pūraṇatthamevāti dīpitaṃ hoti aṭṭhavidhabhede nayassa dinnattā.

Pubbe gahitato aññassa gahaṇaṃ vaḍḍhanaṃ gahaṇavaḍḍhanavasena, na purimagahite ṭhite aññupacayavasena. Vaḍḍhana-saddo vā chedanattho kesavaḍḍhanādīsu viyāti pubbe gahitassa aggahaṇaṃ chindanaṃ vaḍḍhanaṃ, dukatikānaṃ ubhayesaṃ vaḍḍhanaṃ ubhayavaḍḍhanaṃ, ubhayato vā pavattaṃ vaḍḍhanaṃ ubhayavaḍḍhanaṃ, tadeva ubhatovaḍḍhanakaṃ, tena nayanīharaṇaṃ **ubhatovaḍḍhanakanīhāro**. Vaḍḍhanakanayo vā vaḍḍhanakanīhāro, ubhayato pavatto vaḍḍhanakanīhāro **ubhatovaḍḍhanakanīhāro**. Tattha dukamūlakatikamūlakaubhatovaḍḍhanakesu duvidhatividhabhedānaṃyeva hi viseso. Aññe bhedā avisiṭṭhā, tathāpi paññāppabhedajananatthaṃ dhammavitakkena ñātivitakkādiniratthakavitakkanivāraṇatthaṃ imañca pāḷiṃ vitakkentassa dhammupasaṃhitapāmojjajananatthaṃ ekekassa vārassa gahitassa niyyānamukhabhāvato ca duvidhatividhabhedanānattavasena itarepi bhedā vuttāti veditabbā aññamaññāpekkhesu ekassa visesena itaresampi visiṭṭhabhāvato. Na kevalaṃ ekavidhova, atha kho duvidho ca. Na ca ekaduvidhova, atha kho tividhopi. Nāpi eka…pe… navavidhova, atha kho dasavidhopīti hi evañca te bhedā aññamaññāpekkhā, tasmā eko bhedo visiṭṭho attanā apekkhiyamāne, attānañca apekkhamāne aññabhede visesetīti tassa vasena tepi vattabbataṃ arahantīti vuttāti daṭṭhabbā.

Sattavidhenātiādayo aññappabhedanirapekkhā kevalaṃ bahuppakāratādassanatthaṃ vuttāti sabbehi tehi pakārehi **''bahuvidhena vedanākkhandhaṃ dassesī''**ti vuttaṃ. Mahāvisayo rājā viya savisaye bhagavāpi **mahāvisayatāya** appaṭihato **yathā yathā icchati, tathā tathā desetuṃ sakkoti** sabbaññutānāvaraṇañāṇayogatoti attho. Duke vatvā tikā vuttāti tikā dukesu pakkhittāti yuttaṃ, dukā pana kathaṃ tikesu pakkhittāti? Parato vuttepi tasmiṃ tasmiṃ tike apekkhakāpekkhitabbavasena dukānaṃ yojitattā.

Kiriyamanodhātu āvajjanavasena labbhatīti vuttaṃ, āvajjanā pana cakkhusamphassapaccayā na hoti. Na hi

samānavīthiyaṃ pacchimo dhammo purimassa koci paccayo hoti. Ye ca vadanti ''āvajjanavedanāva cakkhusaṅghaṭṭanāya uppannattā evaṃ vuttā''ti, tañca na yuttaṃ. Na hi ''cakkhurūpapaṭighāto cakkhusamphasso''ti katthaci sutte vā aṭṭhakathāyaṃ vā vuttaṃ. Yadi so ca cakkhusamphasso siyā, cakkhuviññāṇasahajātāpi vedanā cakkhusamphassapaccayāti sā idha aṭṭhakathāyaṃ na vajjetabbā siyā. Pāḷiyañca ''cakkhusamphassapaccayā vedanā atthi abyākatā''ti ettha saṅgahitattā puna ''cakkhusamphassajā vedanā''ti na vattabbaṃ siyāti. Ayaṃ panetthādhippāyo – āvajjanavedanaṃ vinā cakkhusamphassassa uppatti natthīti taduppādikā sā tappayojanattā pariyāyena cakkhusamphassapaccayāti vattuṃ yuttāti, nippariyāyena pana cakkhusamphassassa paratova vedanā labbhanti.

Catuttiṃsacittuppādavasenāti ettha rūpārūpāvacarānaṃ aggahaṇaṃ tesaṃ sayameva manodvārabhūtattā. Sabbabhavaṅgamano hi manodvāraṃ, cutipaṭisandhiyo ca tato anaññāti. Imasmiṃ pana catuvīsatividhabhede cakkhusamphassapaccayādikusalādīnaṃ samānavīthiyaṃ labbhamānatā aṭṭhakathāyaṃ vuttā, pāḷiyaṃ pana ekūnavīsaticatuvīsatikā saṅkhipitvā āgatāti ''cakkhusamphassapaccayā vedanākkhandho atthi anupādinnaanupādāniyo asaṃkiliṭṭhaasaṃkilesiko avitakkaavicāro''tiādinā nānāvīthigatānaṃ labbhamānatāya vuttattā kusalattikassapi nānāvīthiyaṃ labbhamānatā yojetabbā. Aṭṭhakathāyaṃ pana samānavīthiyaṃ cakkhusamphassapaccayādikatā ekantikāti katvā ettha labbhamānatā dassitā, na pana asamānavīthiyaṃ labbhamānatā paṭikkhittā. Teneva **''tāni sattavidhādīsu yattha katthaci ṭhatvā kathetuṃ vaṭṭantī''**ti āha. Na hi samānavīthiyaṃyeva upanissayakoṭisamatikkamabhāvanāhi labbhamānatā hoti. Tidhāpi ca labbhamānataṃ sandhāya **''yattha katthaci ṭhatvā kathetuṃ vaṭṭantī''**ti vuccati.

Etānīti yathādassitāni kusalādīni cittāni vadati, vedanāniddesepi ca etasmiṃ pubbaṅgamassa cittassa vasena kathetuṃ sukhanti cittasambandho kato. Teneva pana cittāni sattavidhabhede tikabhūmivasena, catuvīsatividhabhede dvāratikavasena, tiṃsavidhabhede dvārabhūmivasena, bahuvidhabhede dvāratikabhūmivasena dīpitānīti **''tesu yattha katthaci ṭhatvā kathetuṃ vaṭṭantī''**ti vuttaṃ. Kusalādīnaṃ dīpanā kāmāvacarādibhūmivasena kātabbā, tā ca bhūmiyo tiṃsavidhabhede sayamevāgatā, na ca sattavidhabhede viya dvāraṃ anāmaṭṭhaṃ, atibyattā ca ettha samānāsamānavīthīsu labbhamānatāti **tiṃsavidhe…pe… sukhadīpanāni hontī''**ti vuttaṃ. Kasmā pana tiṃsavidhasmiṃyeva ṭhatvā dīpayiṃsu, nanu dvāratikabhūmīnaṃ āmaṭṭhattā bahuvidhabhede ṭhatvā dīpetabbānīti? Na, dīpetabbaṭṭhānātikkamato. Sattavidhabhedo hi dvārassa anāmaṭṭhattā dīpanāya aṭṭhānaṃ, catuvīsatividhabhede āmaṭṭhadvāratikā na bhūmiyo apekkhitvā ṭhapitā, tiṃsavidhabhede āmaṭṭhadvārabhūmiyo vuttā. Ye ca ṭhapitā, te cettha tikā apekkhitabbarahitā kevalaṃ bhūmīhi saha dīpetabbāva. Tenedaṃ dīpanāya ṭhānaṃ, tadatikkame pana ṭhānātikkamo hotīti.

Upanissayakoṭiyāti ettha ''saddhaṃ upanissāya dānaṃ detī''tiādinā (paṭṭhā. 1.1.423) nānāvīthiyaṃ pakatūpanissayo vuttoti ekavīthiyaṃ kusalādīnaṃ cakkhusamphassādayo tadabhāve abhāvato jāti viya jarāmaraṇassa upanissayalesena paccayoti vattuṃ yujjeyya, idha pana ''kasiṇarūpadassanahetuuppannā parikammādivedanā cakkhusamphassapaccayā''ti vakkhati, tasmā nānāvīthiyaṃ gatāni etāni cittāni cakkhusamphassapaccayā labbhamānānīti na upanissayaleso upanissayakoṭi, balavabalavānaṃ pana parikammādīnaṃ upanissayānaṃ sabbesaṃ ādibhūto upanissayo upanissayakoṭi. ''Vālakoṭi na paññāyatī''tiādīsu viya hi ādi, avayavo vā koṭi. Kasiṇarūpadassanato pabhuti ca kāmāvacarakusalādīnaṃ vedanānaṃ upanissayo pavattoti taṃ dassanaṃ upanissayakoṭi. Parikammādīni viya vā na balavaupanissayo dassananti tassa upanissayantabhāvena upanissayakoṭitā vuttā. Ghānādidvāresu tīsu upanissayakoṭiyā labbhamānattābhāvaṃ vadanto idha samānavīthi na gahitāti dīpeti. Dassanasavanāni viya hi kasiṇaparikammādīnaṃ ghāyanādīni upanissayā na hontīti tadalābho dīpitoti. Yadipi vāyokasiṇaṃ phusitvāpi gahetabbaṃ, purimena pana savanena vinā taṃ phusanaṃ sayameva mūlupanissayo yebhuyyena na hotīti tassa upanissayakoṭitā na vuttā.

Ajjhāsayena sampattigato **ajjhāsayasampanno,** sampannajjhāsayoti vuttaṃ hoti. **Vattappaṭivatta**nti khuddakañceva mahantañca vattaṃ, pubbe vā kataṃ **vattaṃ,** pacchā kataṃ **paṭivattaṃ. Evaṃ cakkhuviññāṇa**nti ādimhi uppannaṃ āha, tato paraṃ uppannānipi pana kasiṇarūpadassanakalyāṇamittadassanasaṃvegavatthudassanādīni upanissayapaccayā hontiyevāti. Tena tadupanissayaṃ cakkhuviññāṇaṃ dassetīti veditabbaṃ.

Yathābhūtasabhāvādassanaṃ **asamapekkhanā**. ''Asmī''ti rūpādīsu **vinibandhassa**. Sabhāvantarāmasanavasena **parāmaṭṭhassa,** parāmaṭṭhavatoti attho. Ārammaṇādhigahaṇavasena anu anu uppajjanadhammatāya thirabhāvakilesassa **thāmagatassa,** appahīnakāmarāgādikassa vā. **Pariggahe ṭhito**ti vīmaṃsāya ṭhito. Ettha ca **asamapekkhanāyā**tiādinā mohādīnaṃ kiccena pākaṭena tesaṃ uppattivasena vicāraṇā daṭṭhabbā. Rūpadassanena uppannakilesasamatikkamavasena pavattā rūpadassanahetukā hotīti **''cakkhusamphassapaccayā nāma jātā''**ti āha. Ettha ca cakkhusamphassassa catubhūmikavedanāya upanissayabhāvo eva pakārantarena kathito, tathā ''bhāvanāvasenā''ti ettha ca.

Kalāpasammasanena **tīṇi lakkhaṇāni āropetvā** udayabbayānupassanādikāya **vipassanāpaṭipāṭiyā** ādimhi rūpārammaṇapariggahena rūpārammaṇaṃ sammasitvā, taṃmūlakaṃ vā sabbaṃ sammasanaṃ ādibhūte rūpārammaṇe pavattatīti katvā āha **''rūpārammaṇaṃ sammasitvā''**ti. Ettha ca nāmarūpapariggahādi sabbaṃ sammasanaṃ **bhāvanā**ti veditabbā. **Rūpārammaṇaṃ sammasitvā**ti ca yathāvuttacakkhuviññāṇassa ārammaṇabhūtaṃ rūpārammaṇaṃ vuttaṃ, na yaṃ kiñci. Ārammaṇena hi cakkhusamphassaṃ dassetīti. Evaṃ ''rūpārammaṇe uppannaṃ kilesa''nti etthāpi veditabbaṃ.

Idaṃ phoṭṭhabbaṃ kiṃnissitanti cakkhudvāre viya yojanāya yathāsambhavaṃ āpodhātuyā aññamaññassa ca vasena

mahābhūtanissitatā yojetabbā.

Jāti…pe… balavapaccayo hotīti yathāvuttānaṃ bhayato dissamānānaṃ jātiādīnaṃ balavapaccayabhāvena tesaṃ bhayato dassanena sahajātassa manosamphassassa, tassa vā dassanassa dvārabhūtassa bhavaṅgamanosamphassassa balavapaccayabhāvaṃ dasseti.

Dhammārammaṇeti na pubbe vutte jātiādiārammaṇeva, atha kho sabbasmiṃ rāgādivatthubhūte dhammārammaṇe. **Vatthunissita**nti ettha vedanādisaṅkhātassa dhammārammaṇekadesassa pariggahamukhena dhammārammaṇapariggahaṃ dasseti.

Manosamphassoti viññāṇaṃ samphassassa kāraṇabhāvena gahitaṃ, tadeva attano phalasseva phalabhāvena vattuṃ na yuttaṃ kāraṇaphalasaṅkarabhāvena sotūnaṃ sammohajanakattāti āha **''na hi sakkā viññāṇaṃ manosamphassajanti niddisitu''**nti, na pana viññāṇassa manosamphassena sahajātabhāvassa abhāvā. Yasmā vā yathā ''tiṇṇaṃ saṅgati phasso''ti (ma. ni. 1.204; 3.420, 425-426; saṃ. ni. 4.60) vacanato indriyavisayā viya viññāṇampi phassassa visesapaccayo, na tathā phasso viññāṇassa, tasmā indriyavisayā viya viññāṇampi cakkhusamphassajādivacanaṃ na arahatīti cakkhusamphassajādibhāvo na katoti veditabbo.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

3. Pañhapucchakavaṇṇanā

150. Cittuppādarūpavasena taṃ taṃ samudāyaṃ ekekaṃ dhammaṃ katvā **''pañcapaṇṇāsa kāmāvacaradhamme''**ti āha. **Rajjantassā**tiādīsu rāgādayo chasu dvāresu sīlādayo ca pañca saṃvarā yathāsambhavaṃ yojetabbā, sammasanaṃ pana manodvāre eva. Rūpārūpāvacaradhammesu abhijjhādomanassādiuppatti atthīti tato satisaṃvaro ñāṇavīriyasaṃvarā ca yathāyogaṃ yojetabbā. Pariggahavacanena sammasanapaccavekkhaṇāni saṅgaṇhāti. **Teyevā**ti cattāro khandhā vuttā.

Samāne desitabbe desanāmattassa parivaṭṭanaṃ **parivaṭṭo**. Tīsupi parivaṭṭesu katthaci kiñci ūnaṃ adhikaṃ vā natthīti katvā āha **''ekova paricchedo''**ti.

Pañhapucchakavaṇṇanā niṭṭhitā.

Khandhavibhaṅgavaṇṇanā niṭṭhitā.

2. Āyatanavibhaṅgo

1. Suttantabhājanīyavaṇṇanā

152. **Visesato**ti āyatana-saddattho viya asādhāraṇato cakkhādisaddatthatoti attho. **Assādetī**ti cakkhati-saddo ''madhuṃ cakkhati byañjanaṃ cakkhatī''ti rasasāyanattho atthīti tassa vasena atthaṃ vadati. ''Cakkhuṃ kho, māgaṇḍiya, rūpārāmaṃ rūparatāṃ rūpasammudita''nti (ma. ni. 2.209) vacanato cakkhu rūpaṃ assādeti. Satipi sotādīnaṃ saddārammaṇādiratibhāve niruḷhattā cakkhumhiyeva cakkhu-saddo pavattati padumādīsu paṅkajādisaddā viyāti daṭṭhabbaṃ. **Vibhāveti cā**ti saddalakkhaṇasiddhassa cakkhati-saddassa vasena atthaṃ vadati. Cakkhatīti hi ācikkhati, abhibyattaṃ vadatīti attho. Nayanassa ca vadantassa viya samavisamavibhāvanameva ācikkhananti katvā āha **''vibhāveti cāti attho''**ti. Anekatthattā vā dhātūnaṃ vibhāvanatthatā cakkhu-saddassa daṭṭhabbā. Rattaduṭṭhādikālesu kakaṇṭakarūpaṃ viya uddarūpaṃ viya ca **vaṇṇavikāraṃ āpajjamānaṃ** rūpaṃ **hadayaṅgatabhāvaṃ rūpayati** rūpamiva pakāsaṃ karoti, saviggahamiva katvā dassetīti attho. Vitthāraṇaṃ vā rūpa-saddassa attho, vitthāraṇañca pakāsanamevāti āha **''pakāsetī''**ti. Anekatthattā vā dhātūnaṃ pakāsanatthoyeva rūpa-saddo daṭṭhabbo, vaṇṇavācakassa rūpa-saddassa **rūpayatī**ti nibbacanaṃ, rūpavācakassa ruppatīti ayaṃ viseso.

Udāharīyatīti vuccatīti-atthe vacanameva gahitaṃ siyā, na ca vacana-saddoyeva ettha saddo, atha kho sabbopi sotaviññeyyoti **sappatī**ti sakehi paccayehi sappīyati sotaviññeyyabhāvaṃ gamīyatīti attho. **Sūcayatī**ti attano vatthuṃ gandhavasena apākaṭaṃ ''idaṃ sugandhaṃ duggandha''nti pakāseti, paṭicchannaṃ vā pupphādivatthuṃ ''ettha pupphaṃ atthi campakādi, phalamatthi ambādī''ti pesuññaṃ karontaṃ viya hotīti attho. Rasaggahaṇamūlakattā āhārajjhoharaṇassa jīvitahetumhi āhārarase ninnatāya **jīvitaṃ avhāyatī**ti jivhā vuttā niruttilakkhaṇena. **Kucchitānaṃ sāsavadhammānaṃ āyo**ti visesena **kāyo** vutto anuttariyahetubhāvaṃ anāgacchantesu kāmarāganidānakammajanitesu kāmarāgassa ca visesapaccayesu ghānajivhākāyesu kāyassa visesatarasāsavapaccayattā. Tena hi phoṭṭhabbaṃ assādentā sattā methunampi sevanti. **Uppattideso**ti uppattikāraṇanti attho. Kāyindriyavatthukā vā cattāro khandhā balavakāmāsavādihetubhāvato visesena **''sāsavā''**ti vuttā, tesaṃ uppajjanaṭṭhānanti attho. **Attano lakkhaṇaṃ dhārayantī**ti ye visesalakkhaṇena āyatanasaddaparā vattabbā, te cakkhādayo tathā vuttāti aññe manogocarabhūtā dhammā sāmaññalakkhaṇeneva

ekāyatanattaṃ upanetvā vuttā. Oḷārikavatthārammaṇamananasaṅkhātehi visayavisayibhāvehi purimāni pākaṭānīti tathā apākaṭā ca aññe manogocarā na attano sabhāvaṃ na dhārentīti imassatthassa dīpanattho dhamma-saddoti.

Vāyamantīti attano kiccaṃ karonticceva attho. Imasmiñca atthe āyatanti etthāti āyatananti adhikaraṇattho āyatana-saddo, dutiyatatiyesu kattuattho. **Te cā**ti cittacetasikadhamme. Te hi taṃtaṃdvārārammaṇesu āyanti āgacchanti pavattantīti **āyā**ti. **Vitthārentī**ti pubbe anuppannattā līnāni apākaṭāni pubbantato uddhaṃ pasārenti pākaṭāni karonti uppādentīti attho.

Ruḷhīvasena āyatana-saddassatthaṃ vattuṃ **''apicā''**tiādi āraddhaṃ. **Taṃ nissitattā**ti ettha mano manoviññāṇādīnaṃ cittacetasikānaṃ nissayapaccayo na hotīti tassa nesaṃ dvārabhāvo nissayabhāvoti daṭṭhabbo. **Atthato**ti vacanatthato, na vacanīyatthato. Vacanattho hettha vutto ''cakkhatī''tiādinā, na vacanīyattho ''yaṃ cakkhu catunnaṃ mahābhūtānaṃ upādāya pasādo''tiādinā (dha. sa. 597) viyāti.

Tāvatvatoti anūnādhikabhāvaṃ dasseti. Tattha dvādasāyatanavinimuttassa kassaci dhammassa abhāvā adhikabhāvato codanā natthi, salakkhaṇadhāraṇaṃ pana sabbesaṃ sāmaññalakkhaṇanti ūnacodanā sambhavatīti dassento āha **''cakkhādayopi hī''**tiādi. **Asādhāraṇa**nti cakkhuviññāṇādīnaṃ asādhāraṇaṃ. Satipi asādhāraṇārammaṇabhāve cakkhādīnaṃ dvārabhāvena gahitattā dhammāyatane aggahaṇaṃ daṭṭhabbaṃ. Dvārārammaṇabhāvehi vā asādhāraṇataṃ sandhāya **''asādhāraṇa''**nti vuttaṃ.

Yebhuyyasahuppattiādīhi uppattikkamādiayutti yojetabbā. **Ajjhattikesu hī**ti etena ajjhattikabhāvena visayibhāvena ca ajjhattikānaṃ paṭhamaṃ desetabbataṃ dasseti. Tesu hi paṭhamaṃ desetabbesu pākaṭattā paṭhamataraṃ cakkhāyatanaṃ desitanti. **Tato ghānāyatanādīnī**ti ettha bahūpakārattābhāvena cakkhusotehi purimataraṃ adesetabbāni saha vattuṃ asakkuṇeyyattā ekena kamena desetabbānīti ghānādikkamena desitānīti adhippāyo. Aññathāpi hi desitesu na na sakkā codetuṃ, na ca sakkā sodhetabbāni na desetunti. Gocaro visayo etassāti **gocaravisayo,** mano. Kassa pana gocaro etassa visayoti? Cakkhādīnaṃ pañcannampi. **Viññāṇuppattikāraṇavavatthānato**ti etena ca cakkhādianantaraṃ rūpādivacanassa kāraṇamāha.

Paccayabhedo kammādibhedo. Nirayādiko apadādigatinānākaraṇañca **gatibhedo**. Hatthiassādiko khattiyādiko ca **nikāyabhedo**. Taṃtaṃsattasantānabhedo **puggalabhedo**. Yā ca cakkhādīnaṃ vatthūnaṃ anantabhedatā vuttā, soyeva hadayavatthussa ca bhedo hoti. Tato manāyatanassa anantappabhedatā yojetabbā dukkhāpaṭipadādito ārammaṇādhipatiādibhedato ca. Imasmiṃ suttantabhājanīye vipassanā vuttāti vipassanupagamanañca viññāṇaṃ gahetvā ekāsītibhedatā manāyatanassa vuttā niddesavasena. Nīlaṃ nīlasseva **sabhāgaṃ,** aññaṃ **visabhāgaṃ,** evaṃ kusalasamuṭṭhānādibhedesu yojetabbaṃ. **Tebhūmakadhammārammaṇavasenā**ti pubbe vuttaṃ cakkhādivajjaṃ dhammārammaṇaṃ sandhāya vuttaṃ.

Saparipphandakiriyāvasena īhanaṃ **īhā**. Cintanavasena byāpārakaraṇaṃ **byāpāro**. Tattha byāpāraṃ dassento āha **''na hi cakkhu rūpādīnaṃ evaṃ hotī''**ti. Īhaṃ dassento āha **''na ca tānī''**tiādi. Ubhayampi pana īhā ca hoti byāpāro cāti uppaṭipāṭivacanaṃ. **Dhammatāvā**ti sabhāvova, kāraṇasamatthatā vā. Īhābyāpārarahitānaṃ dvārādibhāvo **dhammatā**. Imasmiñca atthe **ya**nti etassa yasmāti attho. Purimasmiṃ sambhavanavisesanaṃ yaṃ-saddo. ''Suñño gāmoti kho, bhikkhave, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacana''nti (saṃ. ni. 4.238) vacanato **suññagāmo viya daṭṭhabbāni**. Annapānasamohitanti gahite suññagāme yaññadeva bhājanaṃ parāmasīyati, taṃ taṃ rittakaṃyeva parāmasīyati, evaṃ dhuvādibhāvena gahitāni upaparikkhiyamānāni rittakāneva etāni dissantīti. Cakkhādidvāresu abhijjhādomanassuppādakabhāvena rūpādīni cakkhādīnaṃ **abhighātakānī**ti vuttāni. Ahisusumārapakkhikukkurasiṅgālamakkaṭā **cha pāṇakā**. Visamabilākāsagāmasusānavanāni **tesaṃ gocarā**. Tattha visamādiajjhāsayehi cakkhādīhi visamabhāvabilākāsagāmasusānasannissitasadisupādinnadhammavanabhāvehi abhiramitattā rūpādīnampi visamādisadisatā yojetabbā.

Hutvā abhāvaṭṭhenāti idaṃ itaresaṃ catunnaṃ ākārānaṃ saṅgahakattā visuṃ vuttaṃ. Hutvā abhāvākāro eva hi uppādavayattākārādayoti. Tattha **hutvā**ti etena purimantavivittatāpubbakaṃ majjhe vijjamānataṃ dasseti, taṃ vatvā **abhāva**vacanena majjhe vijjamānatāpubbakaṃ, aparante avijjamānataṃ, ubhayenapi sadā abhāvo aniccalakkhaṇanti dasseti. Sabhāvavijahanaṃ **vipariṇāmo,** jarābhaṅgehi vā parivattanaṃ, santānavikārāpatti vā. Sadā abhāvepi ciraṭṭhānaṃ siyāti taṃnivāraṇatthaṃ **''tāvakālikato''**ti āha. Uppādavayaññathattarahitaṃ **niccaṃ,** na itarathāti **niccapaṭikkhepato aniccaṃ,** niccapaṭipakkhatoti adhippāyo.

Jātidhammatādīhi aniṭṭhatā **paṭipīḷanaṃ**. **Paṭipīḷanaṭṭhenā**ti ca yassa taṃ pavattati, taṃ puggalaṃ paṭipīḷanato, sayaṃ vā jarādīhi paṭipīḷanattāti attho. Parittaṭṭhitikassapi attano vijjamānakkhaṇe uppādādīhi abhiṇhaṃ sampaṭipīḷanattā **''abhiṇhasampaṭipīḷanato''**ti purimaṃ sāmaññalakkhaṇaṃ visesetvā vadati, puggalassa pīḷanato **dukkhamaṃ**. Sukhapaṭipakkhabhāvato dukkhaṃ sukhaṃ paṭikkhipati nivāreti, dukkhavacanaṃ vā atthato sukhaṃ paṭikkhipatīti āha **''sukhapaṭikkhepato''**ti.

Natthi etassa vasavattanako, nāpi idaṃ vasavattanakanti avasavattanakaṃ, attano parasmiṃ parassa ca attani

vasavattanabhāvo vā vasavattanakaṃ, taṃ etassa natthīti avasavattanakaṃ, avasavattanakassa avasavattanako vā attho sabhāvo **avasavattanakaṭṭho,** idañca sāmaññalakkhaṇaṃ. **Tenā**ti parassa attani **vasavattanākārena suññaṃ**. Imasmiñca atthe **suññato**ti etasseva visesanaṃ **''assāmikato''**ti. Atha vā ''yasmā vā etaṃ…pe… mā pāpuṇātū''ti evaṃ cintayamānassa kassaci tīsu ṭhānesu vasavattanabhāvo natthi, suññaṃ taṃ **tena** attanoyeva **vasavattanākārenā**ti attho. Na idaṃ kassaci kāmakāriyaṃ, nāpi etassa kiñci kāmakāriyaṃ atthīti **akāmakāriyaṃ**. Etena avasavattanatthaṃ visesetvā dasseti.

Vibhavagati vināsagamanaṃ. Santatiyaṃ bhavantaruppattiyeva **bhavasaṅkantigamanaṃ**. Santatiyā yathāpavattākāravijahanaṃ **pakatibhāvavijahanaṃ**. ''Cakkhu anicca''nti vutte cakkhuanicca-saddānaṃ ekatthattā aniccānaṃ sesadhammānampi cakkhubhāvo āpajjatīti etissā codanāya nivāraṇatthaṃ visesasāmaññalakkhaṇavācakānañca saddānaṃ ekadesasamudāyabodhanavisesaṃ dīpetuṃ **''apicā''**tiādimāha.

Kiṃ dassitanti vipassanācāraṃ kathentena kiṃ lakkhaṇaṃ dassitanti adhippāyo. ''Katamā cānanda, anattasaññā? Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati 'cakkhu anattā'ti…pe… 'dhammā anattā'ti. Iti imesu chasu ajjhattikabāhiresu āyatanesu anattānupassī viharatī''ti (a. ni. 10.60) avisesesu āyatanesu anattānupassanā vuttāti kāraṇabhūtānaṃ cakkhādīnaṃ, phalabhūtānañca cakkhuviññāṇādīnaṃ kāraṇaphalamattatāya anattatāya anattalakkhaṇavibhāvanatthāya āyatanadesanāti āha **''dvādasannaṃ…pe… anattalakkhaṇa''**nti. Yadipi aniccadukkhalakkhaṇāni ettha dassitāni, tehi ca anattalakkhaṇameva visesena dassitanti adhippāyo. **Veti cā**ti ettha **iti**-saddo samāpanattho. **Iccassā**ti ettha **iti**-saddo yathāsamāpitassa āropetabbadosassa nidassanattho. **Eva**nti ''cakkhu attā''ti evaṃ vāde satīti attho. **Iccassā**ti vā **iti**-saddo ''iti vadantassā''ti paravādissa dosalakkhaṇākāranidassanattho. **Eva**nti dosagamanappakāranidassanattho. Rūpe attani ''evaṃ me rūpaṃ hotū''ti attaniye viya sāminiddesāpattīti ce? Na, ''mama attā''ti gahitattā. ''Mama attā''ti hi gahitaṃ rūpaṃ vasavattitāya ''evaṃ me hotū''ti icchiyamānañca tatheva bhaveyya, icchatopi hi tassa rūpasaṅkhāto attā avasavatti cāti. **Ābādhāyā**ti evaṃ dukkhena. **Paññāpana**nti paresaṃ ñāpanaṃ. Anattalakkhaṇapaññāpanassa aññesaṃ avisayattā anattalakkhaṇadīpakānaṃ aniccadukkhalakkhaṇānañca paññāpanassa avisayatā dassitā hoti.

Evaṃ pana duppaññāpanatā etesaṃ durūpaṭṭhānatāya hotīti tesaṃ anupaṭṭhahanakāraṇaṃ pucchanto āha **''imāni panā''**tiādi. Ṭhānādīsu nirantaraṃ pavattamānassa heṭṭhā vuttassa **abhiṇhasampaṭipīḷanassa**. Dhātumattatāya cakkhādīnaṃ samūhato vinibbhujjanaṃ **nānādhātuvinibbhogo. Ghanenā**ti cattāripi ghanāni ghanabhāvena ekattaṃ upanetvā vadati. Paññāyeva santativikopanāti daṭṭhabbaṃ. **Yāthāvasarasato**ti aviparītasabhāvato. Sabhāvo hi rasiyamāno aviraddhapaṭivedhena assādiyamāno **''raso''**ti vuccati. Aniccādīhi aniccalakkhaṇādīnaṃ aññattha vacanaṃ ruppanādivasena pavattarūpādiggahaṇato visiṭṭhassa aniccādiggahaṇassa sabbhāvā. Na hi nāmarūpaparicchedamattena kiccasiddhi hoti, aniccādayo ca rūpādīnaṃ ākārā daṭṭhabbā. Te panākārā paramatthato avijjamānā rūpādīnaṃ ākāramattāyevāti katvā **aṭṭhasāliniyaṃ** (dha. sa. aṭṭha. 350) lakkhaṇārammaṇikavipassanāya khandhārammaṇatā vuttāti adhippāyamatte ṭhātuṃ yuttaṃ, nātidhāvituṃ. ''Anicca''nti ca gaṇhanto ''dukkhaṃ anattā''ti na gaṇhāti, tathā dukkhādiggahaṇe itarassāgahaṇaṃ. Aniccādiggahaṇāni ca niccasaññādinivattanakāni saddhāsamādhipaññindriyādhikāni tividhavimokkhamukhabhūtāni. Tasmā etesaṃ ākārānaṃ pariggayhamānānaṃ aññamaññaṃ viseso ca atthīti tīṇi lakkhaṇāni vuttāni.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

2. Abhidhammabhājanīyavaṇṇanā

167. Nāmarūpaparicchedakathā abhidhammakathāti suttante viya paccayayugaḷavasena akathetvā ajjhattikabāhiravasena abhiññeyyāni āyatanāni abbokārato abhidhammabhājanīye kathitāni. **Āgammā**ti sabbasaṅkhārehi nibbindassa visaṅkhāraninnassa gotrabhunā vivaṭṭitamānasassa maggena sacchikaraṇenāti attho. Sacchikiriyamānañhi taṃ adhigantvā ārammaṇapaccayabhūtañca paṭicca adhipatipaccayabhūte ca tamhi paramassāsabhāvena vinimuttasaṅkhārassa ca gatibhāvena patiṭṭhānabhūte patiṭṭhāya khayasaṅkhāto maggo rāgādayo khepetīti taṃsacchikaraṇābhāve rāgādīnaṃ anuppattinirodhagamanābhāvā **''taṃ āgamma rāgādayo khīyantī''**ti vuttaṃ. **Suttato muñcitvā**ti suttapadāni muñcitvā. Añño suttassa attho ''mātaraṃ pitaraṃ hantvā''tiādīsu (dha. pa. 294-295) viya āharitabbo, natthi suttapadeheva nīto atthoti attho.

Ekaṃ nānanti cuṇṇitaṃ khuddakaṃ vā karaṇaṃ, **cuṇṇīkaraṇa**nti abahumānena vadati. **Na tvaṃ ekaṃ nānaṃ jānāsī**ti kiṃ ettakaṃ tvameva na jānāsīti attho. **Nanu ñāte**ti ''yadipi pubbe na ñātaṃ, adhunāpi ñāte nanu sādhu hotī''ti attano jānanaṃ paṭicchādetvā vikkhepaṃ karontaṃ nibandhati. **Vibhajitvā**ti akkharatthamatte aṭṭhatvā līnaṃ atthaṃ vibhajitvā uddharitvā nīharitvā kathitanti attho. **Rāgādīnaṃ khayo** nāma abhāvamatto, na ca abhāvassa bahubhāvo atthi attano abhāvattāti vadantassa vacanapacchindanatthaṃ pucchati **''rāgakkhayo nāma rāgasseva khayo''**tiādi. Yadi hi rāgakkhayo dosādīnaṃ khayo na hoti, dosakkhayādayo ca rāgādīnaṃ khayā, aññamaññavisiṭṭhā bhinnā āpannā hontīti bahunibbānatā āpannā eva hoti, aññamaññaviseso ca nāma nissabhāvassa natthīti sasabhāvatā ca nibbānassa. **Nava taṇhāmūlakā** ''taṇhaṃ paṭicca pariyesanā''ti (dī. ni. 2.103; 3.359; a. ni. 9.23; vibha. 963) ādayo, tesu pariyesanādayo ca

pariyesanādikarakilesā daṭṭhabbā. **Diyaḍḍhakilesasahassaṃ** nidānakathāyaṃ vuttaṃ.

Oḷārikatāya kāretabboti atisukhumassa nibbānassa oḷārikabhāvadosāpattiyā bodhetabbo, niggahetabbo vā. **Vatthu**nti upādinnakaphoṭṭhabbaṃ methunaṃ. Acchādīnampi nibbānappatti kasmā vuttā, nanu ''kilesānaṃ accantaṃ anuppattinirodho nibbāna''nti icchantassa kilesānaṃ vināso kañci kālaṃ appavatti nibbānaṃ na hotīti? Na, abhāvasāmaññato. Accantāpavatti hi kañci kālañca appavatti abhāvoyevāti natthi viseso. Savisesaṃ vā vadantassa abhāvatā āpajjatīti. Tiracchānagatehipi pāpuṇitabbattā tesampi pākaṭaṃ piḷandhanaṃ viya oḷārikaṃ thūlaṃ. Kevalaṃ pana kaṇṇe piḷandhituṃ na sakkoti, piḷandhanatopi vā thūlattā na sakkāti uppaṇḍento viya niggaṇhāti.

Nibbānārammaṇakaraṇena gotrabhukkhaṇe kilesakkhayappatti panassa āpannāti maññamāno āha **''tvaṃ akhīṇesuyevā''**tiādi. Nanu ārammaṇakaraṇamattena kilesakkhayo anuppattoti na sakkā vattuṃ. Cittañhi atītānāgatādisabbaṃ ālambeti, na nipphannamevāti gotrabhupi maggena kilesānaṃ yā anuppattidhammatā kātabbā, taṃ ārabbha pavattissatīti? Na, appattanibbānassa nibbānārammaṇañāṇābhāvato. Na hi aññadhammā viya nibbānaṃ, taṃ pana atigambhīrattā appattena ālambituṃ na sakkā. Tasmā tena gotrabhunā pattabbena tikālikasabhāvātikkantagambhīrabhāvena bhavitabbaṃ, kilesakkhayamattataṃ vā icchato gotrabhuto puretaraṃ nipphannena kilesakkhayena. Tenāha **''tvaṃ akhīṇesuyeva kilesesu kilesakkhayaṃ nibbānaṃ paññapesī''**ti. Appattakilesakkhayārammaṇakaraṇe hi sati gotrabhuto puretaracittānipi ālambeyyunti.

Maggassa kilesakkhayaṃ nibbānanti maggassa ārammaṇabhūtaṃ nibbānaṃ katamanti attho. **Maggo**tiādinā purimapucchādvayameva vivarati.

Na ca kiñcīti rūpādīsu nibbānaṃ kiñci na hoti, na ca kadāci hoti, atītādibhāvena na vattabbanti vadanti, taṃ āgamma avijjātaṇhānaṃ kiñci ekadesamattampi na hoti, tadeva taṃ āgamma kadāci na ca hotīti attho yutto.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

3. Pañhapucchakavaṇṇanā

168. **Na…pe… navattabbadhammārammaṇattā**ti yathā sārammaṇā parittādibhāvena navattabbaṃ kiñci ārammaṇaṃ karonti, evaṃ kiñci ālambanato na navattabbakoṭṭhāsaṃ bhajatīti attho.

Pañhapucchakavaṇṇanā niṭṭhitā.

Āyatanavibhaṅgavaṇṇanā niṭṭhitā.

3. Dhātuvibhaṅgo

1. Suttantabhājanīyavaṇṇanā

172. Yadipi dhātusaṃyuttādīsu ''dhātunānattaṃ vo, bhikkhave, desessāmi, katamañca, bhikkhave, dhātunānattaṃ? Cakkhudhātu…pe… manoviññāṇadhātū''tiādinā (saṃ. ni. 2.85) aṭṭhārasa dhātuyo āgatā, tā pana abhidhamme ca āgatāti sādhāraṇattā aggahetvā suttantesveva āgate tayo dhātuchakke gahetvā suttantabhājanīyaṃ vibhattanti veditabbaṃ. **Sabbā dhātuyo**ti aṭṭhārasapi. Suññe sabhāvamatte niruḷho **dhātu**-saddo daṭṭhabbo. **Asamphuṭṭhadhātū**ti catūhi mahābhūtehi abyāpitabhāvoti attho.

173. **Pathavīdhātudvaya**nti aṭṭhakathāyaṃ paduddhāro kato, pāḷiyaṃ pana ''dveya''nti āgacchati, attho pana yathāvuttova. **Dvaya**nti pana pāṭhe sati ayampi attho sambhavati. Dve avayavā etassāti dvayaṃ, pathavīdhātūnaṃ dvayaṃ **pathavīdhātudvayaṃ,** dvinnaṃ pathavīdhātūnaṃ samudāyoti attho. Dve eva vā avayavā samuditā dvayaṃ, **pathavīdhātudvaya**nti. ''Tattha katamā pathavīdhātu? Pathavīdhātudvayaṃ, esā pathavīdhātū''ti saṅkhepena vissajjeti. **Atthi ajjhattikā atthi bāhirā**ti ettha **ajjhattikabāhira**-saddā na ajjhattikaduke viya ajjhattikabāhirāyatanavācakā, nāpi ajjhattattike vuttehi ajjhattabahiddhā-saddehi samānatthā, indriyabaddhānindriyabaddhavācakā pana ete. Tena **''sattasantānapariyāpannā''**tiādi vuttaṃ. **Niyakajjhattā**ti ca na paccattaṃ attani jātataṃ sandhāya vuttaṃ, atha kho sabbasattasantānesu jātatanti daṭṭhabbaṃ. **Ajjhattaṃ paccatta**nti vacanena hi sattasantānapariyāpannatāya ajjhattikabhāvaṃ dasseti, na pāṭipuggalikatāya. **Sabhāvākārato**ti āpādīhi visiṭṭhena attano eva sabhāvabhūtena gahetabbākārena.

Kesā kakkhaḷattalakkhaṇāti kakkhaḷatādhikatāya vuttā. **Pāṭiyekko koṭṭhāso**ti pathavīkoṭṭhāsamatto suññoti attho. Matthaluṅgaṃ aṭṭhimiñjaggahaṇena gahitanti idha visuṃ na vuttanti veditabbaṃ.

Imināti ‘‘seyyathidaṃ kesā’’tiādinā. **Kammaṃ katvāti** payogaṃ vīriyaṃ āyūhanaṃ vā katvāti attho. Bhogakāmena kasiyādīsu viya arahattakāmena ca imasmiṃ manasikāre kammaṃ kattabbanti. **Pubbapalibodhāti** āvāsādayo dīghakesādike khuddakapalibodhe aparapalibodhāti apekkhitvā vuttā.

Vaṇṇādīnaṃ pañcannaṃ vasena manasikāro dhātupaṭikūlavaṇṇamanasikārānaṃ sādhāraṇo pubbabhāgoti nibbattitadhātumanasikāraṃ dassetuṃ **‘‘avasāne evaṃ manasikāro pavattetabbo’’**ti āha. **Aññamaññaṃ ābhogapaccavekkhaṇarahitāti** kāraṇassa ca phalassa ca abyāpāratāya dhātumattataṃ dasseti. Ābhogapaccavekkhaṇādīnampi evameva abyāpāratā daṭṭhabbā. Na hi tāni, tesañca kāraṇāni ābhujitvā paccavekkhitvā ca uppajjanti karonti cāti. **Lakkhaṇavasenāti** ‘‘kakkhaḷaṃ kharigata’’ntiādivacanaṃ sandhāya vuttaṃ.

Vekantakaṃ ekā lohajāti. **Nāganāsikalohaṃ** lohasadisaṃ lohavijāti haliddivijāti viya. Tiputambādīhi missetvā kataṃ karaṇena nibbattattā **kittimalohaṃ. Morakkhādīni** evaṃnāmānevetāni. **Sāmuddikamuttāti** nidassanamattametaṃ, sabbāpi pana muttā muttā eva.

174. Appetīti **āpo,** ābandhanavasena sesabhūtattayaṃ pāpuṇāti silesatīti attho. **Yūsabhūto**ti rasabhūto. **Vakkahadayayakanapapphāsāni tementa**nti ettha yakanaṃ heṭṭhābhāgapūraṇena, itarāni tesaṃ upari thokaṃ thokaṃ paggharaṇena temeti. **Heṭṭhā leḍḍukhaṇḍāni temayamāne**ti temakatemitabbānaṃ abyāpārasāmaññanidassanatthāyeva upamā daṭṭhabbā, na ṭhānasāmaññanidassanatthāya. Sannicitalohitena temetabbānaṃ kesañci heṭṭhā, kassaci upari ṭhitatañhi satipaṭṭhānavibhaṅge vakkhatīti, yakanassa heṭṭhābhāgo ‘‘ṭhitaṃ mayi lohita’’nti na jānāti, vakkādīni ‘‘amhe temayamānaṃ lohitaṃ ṭhita’’nti na jānantīti evaṃ yojanā kātabbā. Yathā pana bhesajjasikkhāpade niyamo atthi ‘‘yesaṃ maṃsaṃ kappati, tesaṃ khīra’’nti, evamidha natthi.

175. **Tejanavasenāti** nisitabhāvena tikkhabhāvena. Sarīrassa pakatiṃ atikkamitvā uṇhabhāvo **santāpo,** sarīradahanavasena pavatto mahādāho **paridāho**. Ayametesaṃ viseso. **Yena jīrīyatī**ti ekāhikādijararogena jīrīyatītipi attho yujjati. Satavāraṃ tāpetvā udake pakkhipitvā uddhaṭasappi **satadhotasappī**ti vadanti. Rasasoṇitamedamaṃsanhāruaṭṭhiaṭṭhimiñjā **rasādayo**. Keci nhāruṃ apanetvā sukkaṃ sattamadhātuṃ avocunti. **Pākatiko**ti khobhaṃ appatto sadā vijjamāno. **Petaggi** mukhato bahi niggatova idha gahito.

176. **Vāyanavasenāti** savegagamanavasena, samudīraṇavasena vā.

177. **Iminā yasmiṃ ākāse…pe… taṃ kathita**nti idaṃ kasiṇugghāṭimākāsassa akathitataṃ, ajaṭākāsassa ca kathitataṃ dassetuṃ vuttaṃ.

179. Sukhadukkhānaṃ pharaṇabhāvo sarīraṭṭhakautussa sukhadukkhaphoṭṭhabbasamuṭṭhānapaccayabhāvena yathābalaṃ sarīrekadesasakalasarīrapharaṇasamatthatāya vutto, somanassadomanassānaṃ iṭṭhāniṭṭhacittajasamuṭṭhāpanena tatheva pharaṇasamatthatāya. Evaṃ etesaṃ sarīrapharaṇatāya ekassa ṭhānaṃ itaraṃ paharati, itarassa ca aññanti aññamaññena sappaṭipakkhataṃ dasseti, aññamaññapaṭipakkhaoḷārikappavatti eva vā etesaṃ pharaṇaṃ. Vatthārammaṇāni ca pabandhena pavattihetubhūtāni pharaṇaṭṭhānaṃ daṭṭhabbaṃ, ubhayavato ca puggalassa vasena ayaṃ sappaṭipakkhatā dassitā sukhadassanīyattā.

181. **Kilesakāmaṃ sandhāyāti** ‘‘saṅkappo kāmo rāgo kāmo’’ti (mahāni. 1; cūḷani. ajitamāṇavapucchāniddesa 8) ettha vuttaṃ saṅkappaṃ sandhāyāti adhippāyo. Sopi hi vibādhati upatāpeti cāti kilesasanthavasambhavato kilesakāmo vibhatto kilesavatthusambhavato vā. **Kāmapaṭisaṃyuttāti** kāmarāgasaṅkhātena kāmena sampayuttā, kāmapaṭibaddhā vā. Aññesu ca kāmapaṭisaṃyuttadhammesu vijjamānesu vitakkeyeva kāmopapado dhātusaddo niruḷho veditabbo vitakkassa kāmappasaṅgappavattiyā sātisayattā. Esa nayo **byāpādadhātu**ādīsu. Parassa attano ca dukkhāyanaṃ **vihiṃsā**. **Vihiṃsantī**ti hantuṃ icchanti.

182. Ubhayattha uppannopi abhijjhāsaṃyogena kammapathajananato anabhijjhākammapathabhindanato ca kāmavitakko **‘‘kammapathabhedo’’**ti vutto. **Byāpādo panāti** byāpādavacanena byāpādavitakkaṃ dasseti. So hi byāpādadhātūti. Tathā vihiṃsāya vihiṃsādhātuyā ca byāpādavasena yathāsambhavaṃ pāṇātipātādivasena ca kammapathabhedo yojetabbo. **Etthāti** dvīsu tikesu. Sabbakāmāvacarasabbakusalasaṅgāhakehi itare dve dve saṅgahetvā kathanaṃ **sabbasaṅgāhikakathā. Etthāti** pana etasmiṃ chakketi vuccamāne kāmadhātuvacanena kāmāvacarānaṃ nekkhammadhātuādīnañca gahaṇaṃ āpajjati.

Labhāpetabbāti cakkhudhātādibhāvaṃ labhamānā dhammā nīharitvā dassanena labhāpetabbā. Carati etthāti cāro, kiṃ carati? Sammasanaṃ, sammasanassa cāro **sammasanacāro,** tebhūmakadhammānaṃ adhivacanaṃ.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

2. Abhidhammabhājanīyavaṇṇanā

183. **Cakkhussā**ti visesakāraṇaṃ asādhāraṇasāmibhāvena niddiṭṭhaṃ. Tañhi puggalantarāsādhāraṇaṃ nīlādisabbarūpasādhāraṇañca. **Vidahatī**ti evaṃ evañca tayā pavattitabbanti viniyujjamānaṃ viya uppādetīti attho. **Vidahatī**ti ca dhātuattho eva visiṭṭho upasaggena dīpitoti vināpi upasaggena dhātūti eso saddo tamatthaṃ vadatīti daṭṭhabbo. Kattukammabhāvakaraṇaadhikaraṇesu dhātupadasiddhi hotīti pañcapi ete atthā vuttā. **Suvaṇṇarajatādidhātuyo** suvaṇṇādīnaṃ bījabhūtā selādayo.

Attano sabhāvaṃ dhārentīti dhātuyoti etthāpi dhātīti dhātūti padasiddhi veditabbā. Dhātu-saddo eva hi dhāraṇatthopi hotīti. Kattuatthopi cāyaṃ purimena asadisoti nissattasabhāvamattadhāraṇañca dhātu-saddassa padhāno atthoti visuṃ vutto. **Dhātuyo viya dhātuyo**ti ettha sīha-saddo viya kesarimhi niruḷho purisesu, selāvayavesu niruḷho dhātu-saddo ca cakkhādīsu upacarito daṭṭhabbo. Ñāṇañca ñeyyañca ñāṇañeyyāni, tesaṃ avayavā tappabhedabhūtā dhātuyo **ñāṇañeyyāvayavā**. Tattha ñāṇappabhedā dhammadhātuekadeso, ñeyyappabhedā aṭṭhārasāpīti ñāṇañeyyāvayavamattā dhātuyo honti. Atha vā ñāṇena ñātabbo sabhāvo dhātusaddena vuccamāno aviparītato ñāṇañeyyo, na diṭṭhiādīhi viparītaggāhakehi ñeyyoti attho. Tassa ñāṇañeyyassa avayavā cakkhādayo. Visabhāgalakkhaṇāvayavesu rasādīsu niruḷho dhātu-saddo tādisesu aññāvayavesu cakkhādīsu upacarito daṭṭhabbo, rasādīsu viya vā cakkhādīsu niruḷhova. **Nijjīvamattassetaṃ adhivacana**nti etena nijjīvamattapadatthe dhātu-saddassa niruḷhataṃ dasseti. Cha dhātuyo etassāti **chadhātuyo,** yo loke ''puriso''ti dhammasamudāyo vuccati, so chadhāturo channaṃ pathavīādīnaṃ nijjīvamattasabhāvānaṃ samudāyamatto, na ettha jīvo puriso vā atthīti attho.

Cakkhādīnaṃ kamo pubbe vuttoti idha ekekasmiṃ tike tiṇṇaṃ tiṇṇaṃ dhātūnaṃ kamaṃ dassento āha **''hetuphalānupubbavavatthānavasenā''**ti. Hetuphalānaṃ anupubbavavatthānaṃ hetuphalabhāvova. Tattha **hetū**ti paccayo adhippeto. **Phala**nti paccayuppannanti āha **''cakkhudhātū''**tiādi. Manodhātudhammadhātūnañca manoviññāṇassa hetubhāvo yathāsambhavaṃ yojetabbo, dvārabhūtamanovasena vā tassā manodhātuyā.

Sabbāsaṃ vasenāti yathāvuttānaṃ ābhādhātuādīnaṃ pañcatiṃsāya dhātūnaṃ vasena. Aparamatthasabhāvassa paramatthasabhāvesu na kadāci antogadhatā atthīti āha **''sabhāvato vijjamānāna''**nti. Candābhāsūriyābhādikā vaṇṇanibhā evāti āha **''rūpadhātuyeva hi ābhādhātū''**ti. **Rūpādipaṭibaddhā**ti rāgavatthubhāvena gahetabbākāro subhanimittanti sandhāya ''rūpādayovā''ti avatvā paṭibaddhavacanaṃ āha. Asatipi rāgavatthubhāve ''kusalavipākārammaṇā subhā dhātū''ti dutiyo vikappo vutto. **Vihiṃsādhātu** cetanā, paraviheṭhanachando vā. **Avihiṃsā** karuṇā.

Ubhopīti dhammadhātumanoviññāṇadhātuyo. **Hīnādīsu** purimanayena hīḷitā cakkhādayo **hīnā,** sambhāvitā **paṇītā,** nātihīḷitā nātisambhāvitā **majjhimā**ti khandhavibhaṅge āgatahīnadukatoyeva nīharitvā majjhimā dhātu vuttāti veditabbā. Viññāṇadhātu yadipi chaviññāṇadhātuvasena vibhattā, tathāpi ''viññāṇadhātuggahaṇena tassā purecārikapacchācārikattā manodhātu gahitāva hotī''ti vuttattā āha **''viññāṇadhātu…pe… sattaviññāṇasaṅkhepoyevā''**ti. Anekesaṃ cakkhudhātuādīnaṃ, tāsu ca ekekissā nānappakāratāya nānādhātūnaṃ vasena anekadhātunānādhātuloko vuttoti āha **''aṭṭhārasadhātuppabhedamattamevā''**ti.

''Cakkhusotaghānajivhākāyamanomanoviññāṇadhātubhedenā''ti aṭṭhakathāyaṃ likhitaṃ. Tattha na cakkhādīnaṃ kevalena dhātu-saddena sambandho adhippeto vijānanasabhāvassa pabhedavacanato. Viññāṇadhātu-saddena sambandhe kariyamāne dve manogahaṇāni na kattabbāni. Na hi dve manoviññāṇadhātuyo atthīti. **''Cakkhu…pe… kāyamanoviññāṇamanodhātū''**ti vā vattabbaṃ atulyayoge dvandasamāsābhāvato. Ayaṃ panettha pāṭho siyā ''cakkhu… pe… kāyaviññāṇamanomanoviññāṇadhātubhedenā''ti.

Khandhāyatanadesanā **saṅkhepadesanā,** indriyadesanā **vitthāradesanā**ti tadubhayaṃ apekkhitvā **nātisaṅkhepavitthārā dhātudesanā**. Atha vā suttantabhājanīye vuttadhātudesanā **atisaṅkhepadesanā,** ābhādhātuādīnaṃ anekadhātunānādhātuantānaṃ vasena desetabbā **ativitthāradesanā**ti tadubhayaṃ apekkhitvā ayaṃ **''nātisaṅkhepavitthārā''**ti.

Bherītalaṃ viya cakkhudhātu saddassa viya viññāṇassa nissayabhāvato. Etāhi ca upamāhi nijjīvānaṃ bherītaladaṇḍādīnaṃ samāyoge nijjīvānaṃ saddādīnaṃ viya nijjīvānaṃ cakkhurūpādīnaṃ samāyoge nijjīvānaṃ cakkhuviññāṇādīnaṃ pavattīti kāraṇaphalānaṃ dhātumattattā kārakavedakabhāvavirahaṃ dasseti.

Purecarānucarā viyāti nijjīvassa kassaci keci nijjīvā purecarānucarā viyāti attho. Manodhātuyeva vā attano khaṇaṃ anativattantī attano khaṇaṃ anativattantānaṃyeva cakkhuviññāṇādīnaṃ avijjamānepi purecarānucarabhāve pubbakālāparakālatāya **purecarānucarā** viya daṭṭhabbāti attho. **Sallamiva sūlamiva** tividhadukkhatāsamāyogato daṭṭhabbo. Āsāyeva dukkhaṃ **āsādukkhaṃ,** āsāvighātaṃ dukkhaṃ vā. Saññā hi abhūtaṃ dukkhadukkhampi subhādito sañjānantī taṃ āsaṃ tassā ca vighātaṃ āsīsitasubhādiasiddhiyā janetīti. Kammappadhānā saṅkhārāti **''paṭisandhiyaṃ pakkhipanato''**tiādimāha. **Jātidukkhānubandhanato**ti attanā nibbattiyamānena jātidukkhena anubandhattā. Bhavapaccayā jāti hi jātidukkhanti. Padumaṃ viya dissamānaṃ khuracakkaṃ viya rūpampi itthiyādibhāvena dissamānaṃ nānāvidhupaddavaṃ janeti. Sabbe anatthā rāgādayo jātiādayo ca visabhūtā asantā sappaṭibhayā cāti tappaṭipakkhabhūtattā

amatādito daṭṭhabbā.

Muñcitvāpi aññaṃ gahetvāvāti etena makkaṭassa gahitaṃ sākhaṃ muñcitvāpi ākāse ṭhātuṃ asamatthatā viya gahitārammaṇaṃ muñcitvāpi aññaṃ aggahetvā pavattituṃ asamatthatāya makkaṭasamānataṃ dasseti. Aṭṭhivedhaviddhopi **damathaṃ** anupagacchanto duṭṭhasso **assakhaḷuṅko**. Raṅgagato naṭo **raṅganaṭo**.

184. **Cakkhuñca paṭicca rūpe cā**tiādinā dvārārammaṇesu ekavacanabahuvacananiddesā ekanānāsantānagatānaṃ ekasantānagataviññāṇapaccayabhāvato ekanānājātikattā ca.

Sabbadhammesūti ettha **sabba**-saddo adhikāravasena yathāvuttaviññāṇasaṅkhāte ārammaṇasaṅkhāte vā padesasabbasmiṃ tiṭṭhatīti daṭṭhabbo. Manoviññāṇadhātuniddese ‘‘cakkhuviññāṇadhātuyā uppajjitvā niruddhasamanantarā uppajjati manodhātu, manodhātuyāpi uppajjitvā niruddhasamanantarā uppajjati citta’’nti cakkhuviññāṇadhātānantaraṃ manodhātu viya manodhātānantarampi uppajjati cittanti yāva aññā manodhātu uppajjissati, tāva pavattaṃ sabbaṃ cittaṃ ekattena gahetvā vuttanti evampi attho labbhati. Evañhi sati manoviññāṇadhātānantaraṃ uppannāya manodhātuyā manoviññāṇadhātubhāvappasaṅgo na hotiyeva. Pañcaviññāṇadhātumanodhātukkamanidassanañhi tabbidhurasabhāvena uppattiṭṭhānena ca paricchinnassa cittassa manoviññāṇadhātubhāvadassanatthaṃ, na anantaruppattimattenāti tabbidhurasabhāve ekattaṃ upanetvā dassanaṃ yujjati. Anupanītepi ekatte tabbidhurasabhāve ekasmiṃ dassite sāmaññavasena aññampi sabbaṃ taṃ sabhāvaṃ dassitaṃ hotīti daṭṭhabbaṃ. **Pi**-saddena manoviññāṇadhātusampiṇḍane ca sati ‘‘manoviññāṇadhātuyāpi samanantarā uppajjati cittaṃ…pe… tajjā manoviññāṇadhātū’’ti manoviññāṇadhātuggahaṇena bhavaṅgānantaraṃ uppannaṃ manodhātucittaṃ nivattitaṃ hotīti ce? Na, tassā manoviññāṇadhātubhāvāsiddhito. Na hi yaṃ codīyati, tadeva parihārāya hotīti.

Manodhātuyāpi manoviññāṇadhātuyāpīti manadvayavacanena dvinnaṃ aññamaññavidhurasabhāvatā dassitāti teneva manodhātāvajjanassa manoviññāṇadhātubhāvo nivattitoti daṭṭhabbo. Vutto hi tassa manoviññāṇadhātuvidhuro manodhātusabhāvo **‘‘sabbadhammesu vā pana paṭhamasamannāhāro uppajjatī’’**tiādinā. **Sā sabbāpī**ti etaṃ mukhamattanidassanaṃ. Na hi javanapariyosānā eva manoviññāṇadhātu, tadārammaṇādīnipi pana hontiyevāti. Evaṃ pañcaviññāṇadhātumanodhātuvisiṭṭhasabhāvavasena sabbaṃ manoviññāṇadhātuṃ dassetvā puna manodvāravasena sātisayaṃ javanamanoviññāṇadhātuṃ dassento **‘‘manañca paṭiccā’’**tiādimāha. Yadi pana channaṃ dvārānaṃ vasena javanāvasānāneva cittāni idha ‘‘manoviññāṇadhātū’’ti dassitānīti ayamattho gayheyya, cutipaṭisandhibhavaṅgānaṃ aggahitattā sāvasesā desanā āpajjati, tasmā yathāvuttena nayena attho veditabbo. Chadvārikacittehi vā samānalakkhaṇāni aññānipi ‘‘manoviññāṇadhātū’’ti dassitānīti veditabbāni.

Paṭiccāti āgataṭṭhāneti ettha ‘‘mano ca nesaṃ gocaravisayaṃ paccanubhotī’’tiādīsu (ma. ni. 1.455) visuṃ kātuṃ yuttaṃ, idha pana ‘‘cakkhuñca paṭiccā’’tiādīsu ca-saddena sampiṇḍetvā āvajjanassapi cakkhādisannissitatākaraṇaṃ viya **manañca paṭiccāti āgataṭṭhāne** manodvārasaṅkhātabhavaṅgasannissitameva āvajjanaṃ kātabbanti adhippāyo.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

3. Pañhapucchakavaṇṇanā

Pañhapucchakaṃ heṭṭhā vuttanayattā uttānamevāti.

Pañhapucchakavaṇṇanā niṭṭhitā.

Dhātuvibhaṅgavaṇṇanā niṭṭhitā.

4. Saccavibhaṅgo

1. Suttantabhājanīyaṃ

Uddesavaṇṇanā

189. **Sāsanakkamo**ti ariyasaccāni vuccanti ariyasaccadesanā vā. Sakalañhi sāsanaṃ bhagavato vacanaṃ saccavinimuttaṃ natthīti saccesu kamati, sīlasamādhipaññāsaṅkhātaṃ vā sāsanaṃ etesu kamati, tasmā kamati etthāti kamo, kiṃ kamati? Sāsanaṃ, sāsanassa kamo **sāsanakkamo**ti saccāni sāsanapavattiṭṭhānāni vuccanti, taṃdesanā ca tabbohārenāti.

Tathāti taṃsabhāvāva. **Avitathā**ti amusāsabhāvā. **Anaññathā**ti aññākārarahitā. Dukkhadukkhatātaṃnimittatāhi aniṭṭhatā pīḷanaṭṭho, dvidhāpi paridahanaṃ, kilesadāhasamāyogo vā **santāpaṭṭho**ti ayametesaṃ viseso. Puggalahiṃsanaṃ

vā **pīḷanaṃ,** attano eva tikhiṇabhāvo santāpanaṃ **santāpo**ti. Ettha ca **pīḷanaṭṭho** dukkhassa saraseneva āvibhavanākāro, itare yathākkamaṃ samudayamagganirodhadassanehi āvibhavanākārāti ayaṃ catunnampi viseso. Tatratatrābhinandanavasena byāpetvā ūhanaṃ rāsikaraṇaṃ dukkhanibbattanaṃ **āyūhanaṃ,** samudayato āgacchatīti vā āyaṃ, dukkhaṃ. Tassa ūhanaṃ pavattanaṃ **āyūhanaṃ,** sarasāvibhāvanākāro eso. Nidadāti dukkhanti **nidānaṃ,** ''idaṃ taṃ dukkha''nti sampaṭicchāpentaṃ viya samuṭṭhāpetīti attho. Dukkhadassanena cāyaṃ **nidānaṭṭho** āvi bhavati. **Saṃyogapalibodhaṭṭhā** nirodhamaggadassanehi, te ca saṃsārasaṃyojanamagganivāraṇākārā daṭṭhabbā.

Nissaranti ettha sattā, sayameva vā nissaṭaṃ visaṃyuttaṃ sabbasaṅkhatehi sabbupadhipaṭinissaggabhāvatoti **nissaraṇaṃ**. Ayamassa sabhāvena āvibhavanākāro. **Vivekāsaṅkhatāmataṭṭhā** samudayamaggadukkhadassanāvibhavanākārā, samudayakkhayaappaccayaavināsitā vā. Saṃsārato niggamanaṃ **niyyānaṃ**. Ayamassa sarasena pakāsanākāro, itare samudayanirodhadukkhadassanehi. Tattha palibodhupacchedavasena nibbānādhigamova nibbānanimittatā **hetvaṭṭho**. Paññāpadhānattā maggassa nibbānadassanaṃ, catusaccadassanaṃ vā **dassanaṭṭho**. Catusaccadassane kilesadukkhasantāpavūpasamane ca ādhipaccaṃ karonti maggaṅgadhammā sampayuttadhammesūti so maggassa **adhipateyyaṭṭho**ti. Visesato vā ārammaṇādhipatibhūtā maggaṅgadhammā honti ''maggādhipatino dhammā''ti vacanatoti so tesaṃ ākāro **adhipateyyaṭṭho**. Evamādi āhāti sambandho. Tattha **abhisamayaṭṭho**ti abhisametabbaṭṭho, abhisamayassa vā visayabhūto attho **abhisamayaṭṭho,** abhisamayasseva vā pavattiākāro **abhisamayaṭṭho,** so cettha abhisametabbena pīḷanādinā dassitoti daṭṭhabbo.

Kucchitaṃ khaṃ **dukkhaṃ. ''Samāgamo sameta''**ntiādīsu kevalassa **āgama**-saddassa **eta**-saddassa ca payoge saṃyogatthassa anupalabbhanato **saṃ**-saddassa ca payoge upalabbhanato **''saṃyogaṃ dīpetī''**ti āha, evaṃ **''uppannaṃ udita''**nti etthāpi. **Aya**-saddo gatiatthasiddho hetu-saddo viya kāraṇaṃ dīpeti attano phalanipphādanena ayati pavattati, eti vā etasmā phalanti ayoti, saṃyoge uppattikāraṇaṃ samudayoti ettha visuṃ payujjamānāpi upasagga-saddā sadhātukaṃ saṃyogatthaṃ uppādatthañca dīpenti kiriyāvisesakattāti veditabbā.

Abhāvo ettha rodhassāti nirodhoti etena nibbānassa dukkhavivekabhāvaṃ dasseti. Samadhigate tasmiṃ tadadhigamavato puggalassa rodhābhāvo pavattisaṅkhātassa rodhassa paṭipakkhabhūtāya nivattiyā adhigatattāti etasmiñcatthe abhāvo etasmiṃ rodhassāti nirodhoicceva padasamāso. Dukkhābhāvo panettha puggalassa, na nibbānasseva. Anuppādo eva nirodho **anuppādanirodho**. Āyatibhavādīsu appavatti, na pana bhaṅgoti bhaṅgavācakaṃ nirodha-saddaṃ nivattetvā anuppādavācakaṃ gaṇhāti. Etasmiṃ atthe kāraṇe phalopacāraṃ katvā nirodhapaccayo nirodhoti vutto. **Paṭipadā ca hoti** puggalassa **dukkhanirodhappattiyā**. Nanu sā eva dukkhanirodhappattīti tassā eva sā paṭipadāti na yujjatīti? Na, puggalādhigamassa yehi so adhigacchati, tesaṃ kāraṇabhūtadhammānañca pattibhāvena paṭipadābhāvena ca vuttattā. Sacchikiriyāsacchikaraṇadhammānaṃ aññattābhāvepi hi puggalasacchikiriyadhammabhāvehi nānattaṃ katvā niddeso kato. Atha vā dukkhanirodhappattiyā niṭṭhānaṃ phalanti tassā dukkhanirodhappattiyā paṭipadatā daṭṭhabbā.

Buddhādayo ariyā paṭivijjhantīti ettha paṭividdhakāle pavattaṃ buddhādivohāraṃ ''agamā rājagahaṃ buddho''tiādīsu (su. ni. 410) viya purimakālepi āropetvā ''buddhādayo''ti vuttaṃ. Te hi buddhādayo catūhi maggehi paṭivijjhantīti. Ariyapaṭivijjhitabbāni saccāni **ariyasaccānī**ti cettha purimapade uttarapadalopo daṭṭhabbo. **Ariyā ima**nti paṭivijjhitabbaṭṭhena ekattaṃ upanetvā ''ima''nti vuttaṃ. **Tasmā**ti tathāgatassa ariyattā tassa saccānīti **ariyasaccānī**ti vuccantīti attho. Tathāgatena hi sayaṃ adhigatattā, teneva pakāsitattā, tato eva ca aññehi adhigamanīyattā tāni tassa hontīti. **Ariyabhāvasiddhitopī**ti ettha ariyasādhakāni saccāni **ariyasaccānī**ti pubbe viya uttarapadalopo daṭṭhabbo. **Ariyāni saccānītipī**ti ettha avitathabhāvena araṇīyattā adhigantabbattā ariyāni, ariyavohāro vā ayaṃ avisaṃvādako avitatharūpo daṭṭhabbo.

Bādhanalakkhaṇanti ettha dukkhadukkhatannimittabhāvo bādhanā, udayabbayapīḷitatā vā. Bhavādīsu jātiādivasena cakkhurogādivasena ca anekadhā dukkhassa pavattanameva puggalassa **santāpanaṃ,** tadassa kiccaṃ **raso**. Pavattinivattīsu saṃsāramokkhesu pavatti hutvā gayhatīti **pavattipaccupaṭṭhānaṃ**. Pabhavati etasmā dukkhaṃ paṭisandhiyaṃ nibbattati purimabhavena pacchimabhavo ghaṭito saṃyutto hutvā pavattatīti **pabhavo**. ''Evampi taṇhānusaye anūhate nibbattatī dukkhamidaṃ punappuna''nti (dha. pa. 338) evaṃ punappunaṃ uppādanaṃ **anupacchedakaraṇaṃ**. Bhavanissaraṇanivāraṇaṃ **palibodho**. Rāgakkhayādibhāvena sabbadukkhasantatā **santi. Accutirasa**nti accutisampattikaṃ. Cavanaṃ vā kiccanti tadabhāvaṃ kiccamiva voharitvā accutikiccanti attho. Acavanañca sabhāvassāpariccajanaṃ avikāratā daṭṭhabbā. Pañcakkhandhanimittasuññatāya aviggahaṃ hutvā gayhatīti **animittapaccupaṭṭhānaṃ**. Anusayupacchedanavasena saṃsāracārakato niggamanūpāyabhāvo **niyyānaṃ**. Nimittato pavattato ca cittassa vuṭṭhānaṃ hutvā gayhatīti **vuṭṭhānapaccupaṭṭhānaṃ**.

Asuvaṇṇādi suvaṇṇādi viya dissamānaṃ māyāti vatthusabbhāvā tassā **viparītatā** vuttā. Udakaṃ viya dissamānā pana marīci upagatānaṃ tucchā hoti, vatthumattampi tassā na dissatīti **visaṃvādikā** vuttā. Marīcimāyāattānaṃ vipakkho bhāvo **tacchāviparītabhūtabhāvo. Ariyañāṇassā**ti avitathagāhakassa ñāṇassa, tena paṭivedhapaccavekkhaṇāni gayhanti, tesañca **gocara**bhāvo paṭivijjhitabbatāārammaṇabhāvo ca daṭṭhabbo. **Aggilakkhaṇaṃ** uṇhattaṃ. Tañhi katthaci kaṭṭhādiupādānabhedepi visaṃvādakaṃ viparītaṃ abhūtaṃ vā kadāci na hoti. ''Byādhidhammā jarādhammā, atho maraṇadhammino''ti (a. ni. 3.39; 5.57) ettha vuttā jātiādikā **lokapakati**. Manussānaṃ uddhaṃ dīghatā, ekaccānaṃ

tiracchānānaṃ tiriyaṃ dīghatā, vuddhiniṭṭhaṃ pattānaṃ puna avaḍḍhanaṃ evamādikā cāti vadanti. Tacchāviparītabhūtabhāvesu pacchimo **tathatā,** paṭhamo **avitathatā,** majjhimo **anaññathatā**ti ayametesaṃ viseso.

Dukkhā aññaṃ na bādhakanti kasmā vuttaṃ, nanu taṇhāpi jāti viya dukkhanimittatāya bādhikāti? Na, bādhakapabhavabhāvena visuṃ gahitattā. Jātiādīnaṃ viya vā dukkhassa adhiṭṭhānabhāvo dukkhadukkhatā ca **bādhakatā,** na dukkhassa pabhavakatāti natthi taṇhāya pabhavakabhāvena gahitāya bādhakattappasaṅgo. Tenāha **''dukkhā aññaṃ na bādhaka''**nti. **Bādhakattaniyāmenā**ti dukkhaṃ bādhakameva, dukkhameva bādhakanti evaṃ dvidhāpi bādhakattāvadhāraṇenāti attho. **Taṃ vinā nāññato**ti satipi avasesakilesaavasesākusalasāsavakusalamūlāvasesasāsavakusaladhammānaṃ dukkhahetubhāve na taṇhāya vinā tesaṃ dukkhahetubhāvo atthi, tehi pana vināpi taṇhāya dukkhahetubhāvo atthi kusalehi vinā akusalehi, rūpāvacarādīhi vinā kāmāvacarādīhi ca taṇhāya dukkhanibbattakattā. **Tacchaniyyānabhāvattā**ti dvidhāpi niyamena taccho niyyānabhāvo etassa, na micchāmaggassa viya viparītatāya, lokiyamaggassa viya vā anekantikatāya atacchoti tacchaniyyānabhāvo, maggo. Tassa bhāvo tacchaniyyānabhāvattaṃ, tasmā **tacchaniyyānabhāvattā**. Sabbattha dvidhāpi niyamena tacchāviparītabhūtabhāvo vuttoti āha **''iti tacchāvipallāsā''**tiādi.

Sacca-saddassa sambhavantānaṃ atthānaṃ uddharaṇaṃ, sambhavante vā atthe vatvā adhippetatthassa uddharaṇaṃ **atthuddhāro. Viratisacce**ti musāvādaviratiyaṃ. Na hi aññaviratīsu sacca-saddo niruḷhoti. ''Idameva saccaṃ, moghamaññā''nti gahitā diṭṭhi **diṭṭhisaccaṃ**. ''Amosadhammaṃ nibbānaṃ, tadariyā saccato vidū''ti (su. ni. 763) amosadhammattā nibbānaṃ **paramatthasaccaṃ** vuttaṃ. Tassa pana taṃsampāpakassa ca maggassa pajānanā paṭivedho avivādakāraṇanti dvayampi ''ekañhi saccaṃ na dutiyamatthi, yasmiṃ pajā no vivade pajāna''nti (su. ni. 890; mahāni. 119) missā gāthāya saccanti vuttaṃ.

Netaṃ dukkhaṃ ariyasaccanti āgaccheyya, netaṃ ṭhānaṃ vijjatīti etena jātiādīnaṃ dukkhaariyasaccabhāve aviparītataṃ dasseti, **aññaṃ dukkhaṃ ariyasaccanti āgaccheyya, netaṃ ṭhānaṃ vijjatī**ti iminā dukkhaariyasaccabhāvassa jātiādīsu niyatataṃ. Sacepi kathañci koci evaṃcitto āgaccheyya, paññāpane pana sahadhammena paññāpane attano vādassa ca paññāpane samattho natthīti dassetuṃ **''ahametaṃ…pe… paññāpessāmīti āgaccheyya, netaṃ ṭhānaṃ vijjatī''**ti vuttaṃ. Jātiādīnaṃ anaññathatā aññassa ca tathābhūtassa abhāvoyevettha ṭhānābhāvo. Sacepi koci āgaccheyya, āgacchatu, ṭhānaṃ pana natthīti ayamettha suttattho. Esa nayo dutiyasuttepi. Tattha pana sampattatā paccakkhatā ca **paṭhamatā,** taṃnimittatā **dutiyatā,** tadupasamatā **tatiyatā,** taṃsampāpakatā **catutthatā**ti daṭṭhabbā.

Nibbutikāmena parijānanādīhi aññaṃ kiñci kiccaṃ kātabbaṃ natthi, dhammañāṇakiccaṃ vā ito aññaṃ natthi, pariññeyyādīni ca etapparamānevāti **cattāreva vuttāni**. Taṇhāya ādīnavadassāvīnaṃ vasena ''taṇhāvatthuādīnaṃ etaṃparamatāyā''ti vuttaṃ. Tathā ālaye pañcakāmaguṇasaṅkhāte, sakalavatthukāmasaṅkhāte, bhavattayasaṅkhāte vā dukkhe dosadassāvīnaṃ vasena ''ālayādīnaṃ etaṃparamatāyā''ti vuttaṃ.

Sahetukena dukkhenāti etena dukkhassa abbocchinnatādassanena atisaṃvegavatthutaṃ dasseti.

Na paṭivedhañāṇaṃ viya sakideva bujjhati, atha kho anu anu bujjhanato **anubodho,** anussavākāraparivitakkadiṭṭhinijjhānakkhantianugato vā bodho **anubodho**. Na hi so paccakkhato bujjhati, anussavādivasena pana kappetvā gaṇhātīti. **Kiccato**ti parijānanādito. Taṃkiccakaraṇeneva hi tāni tassa pākaṭāni. Vivaṭṭānupassanāya hi saṅkhārehi patilīyamānamānasassa uppajjamānaṃ maggañāṇaṃ visaṅkhāraṃ dukkhanissaraṇaṃ ārammaṇaṃ katvā dukkhaṃ paricchindati, dukkhagatañca taṇhaṃ pajahati, nirodhañca phusati ādicco viya pabhāya, sammāsaṅkappādīhi saha uppannaṃ taṃ maggaṃ bhāveti, na ca saṅkhāre amuñcitvā pavattamānena ñāṇena etaṃ sabbaṃ sakkā kātuṃ nimittapavattehi avuṭṭhitattā, tasmā etāni kiccāni karontaṃ taṃ ñāṇaṃ dukkhādīni vibhāveti tattha sammohanivattanenāti **''cattāripi saccāni passatī''**ti vuttaṃ.

Dukkhasamudayampi so passatīti kālantaradassanaṃ sandhāya vuttanti ce? Na, ''yo nu kho, āvuso, dukkhaṃ passati, dukkhasamudayampi so passatī''tiādinā (saṃ. ni. 5.1100) ekadassino aññattayadassitāvicāraṇāya tassā sādhanatthaṃ gavaṃpatittherena imassa suttassa āharitattā paccekañca saccesu dissamānesu aññattayadassanassa yojitattā. Aññathā anupubbābhisamaye purimadiṭṭhassa pacchā adassanato samudayādidassino dukkhādidassanatā na yojetabbā siyāti. Suddhasaṅkhārapuñjamattadassanato **sakkāyadiṭṭhi**pariyuṭṭhānaṃ nivāreti. ''Lokasamudayaṃ kho, kaccāna, yathābhūtaṃ sammappaññāya passato yā loke natthitā, sā na hotī''ti vacanato samudayadassanaṃ hetuphalappabandhāvicchedadassanavasena **ucchedadiṭṭhi**pariyuṭṭhānaṃ nivatteti. ''Lokanirodhaṃ kho…pe… passato yā loke atthitā, sā na hotī''ti (saṃ. ni. 2.15) vacanato nirodhadassanaṃ hetunirodhā phalanirodhadassanavasena **sassatadiṭṭhi**pariyuṭṭhānaṃ nivāreti. Attakārassa paccakkhadassanato maggadassanena ''natthi attakāre, natthi parakāre, natthi purisakāre''tiādikaṃ (dī. ni. 1.168) **akiriyadiṭṭhi**pariyuṭṭhānaṃ pajahati. ''Natthi hetu, natthi paccayo sattānaṃ saṃkilesāya, ahetū appaccayā sattā saṃkilissanti. Natthi hetu…pe… visuddhiyā, ahetū appaccayā sattā visujjhantī''tiādikā ahetukadiṭṭhi ca idha akiriyadiṭṭhiggahaṇena gahitāti daṭṭhabbā. Sāpi hi visuddhimaggadassanena pahīyatīti.

Dukkhañāṇaṃ samudayaphalassa dukkhassa adhuvādibhāvaṃ passatīti **phale vippaṭipattiṃ** nivatteti. ''Issaro lokaṃ pavatteti nivatteti cā''ti **issarakāraṇino** vadanti, padhānato āvi bhavati, tattheva ca patilīyatīti **padhānakāraṇino**. ''Kālavaseneva pavattati nivattati cā''ti **kālavādino**. ''Sabhāveneva sambhoti vibhoti cā''ti **sabhāvavādino. Ādi**-saddena aṇūhi loko pavattati, sabbaṃ pubbekatahetūti evamādi akāraṇapariggaho daṭṭhabbo. Rāmudakāḷārādīnaṃ viya **arūpaloke,** nigaṇṭhādīnaṃ viya **lokathupikāya apavaggo** mokkhoti gahaṇaṃ. **Ādi**-saddena padhānassa appavatti, guṇaviyuttassa attano sakattani avaṭṭhānaṃ, brahmunā salokatā, diṭṭhadhammanibbānavādāti evamādiggahaṇañca daṭṭhabbaṃ. Ettha **guṇaviyuttassā**ti buddhisukhadukkhaicchādosapayattadhammādhammasaṅkhārehi navahi attaguṇehi vippayuttassāti kaṇādabhakkhavādo. Indriyatappanaputtamukhadassanādīhi vinā apavaggo natthīti gahetvā tathāpavattanaṃ **kāmasukhallikānuyogo**.

Ajjhattikabāhiresu dvādasasu āyatanesu kāmabhavavibhavataṇhāvasena dvādasa tikā **chattiṃsa taṇhāvicaritāni**. **Khuddakavatthuvibhaṅge** vā āgatanayena kālavibhāgaṃ anāmasitvā vuttāni. Vīmaṃsiddhipādādayo bodhipakkhiyā kiccanānattena vuttā, atthato ekattā sammādiṭṭhimukhena tattha antogadhā. **Tayo nekkhammavitakkādayo**ti lokiyakkhaṇe alobhamettākaruṇāsampayogavasena bhinnā maggakkhaṇe lobhabyāpādavihiṃsāsamucchedavasena tayoti ekopi vutto. Esa nayo sammāvācādīsu. Appicchatāsantuṭṭhitānaṃ pana bhāve sammāājīvasambhavato tena tesaṃ saṅgaho daṭṭhabbo. Bhavantarepi jīvitahetupi ariyehi avītikkamanīyattā ariyakantānaṃ sammāvācādisīlānaṃ gahaṇena yena saddhāhatthena tāni pariggahetabbāni, so saddhāhattho gahitoyeva hotīti tato anaññāni saddhindriyasaddhābalāni tattha antogadhāni honti. **Tesaṃ atthitāyā**ti saddhindriyasaddhābalachandiddhipādānaṃ atthitāya sīlassa atthibhāvato tividhenapi sīlena te tayopi gahitāti tattha antogadhā. **Cittasamādhī**ti cittiddhipādaṃ vadati. ''Cittaṃ paññañca bhāvaya''nti (saṃ. ni. 1.23, 192) hi cittamukhena samādhi vuttoti samādhimukhena cittampi vattabbataṃ arahati. Cittiddhipādabhāvanāya pana samādhipi adhimatto hotīti vīmaṃsiddhipādādivacanaṃ viya cittiddhipādavacanaṃ avatvā idha **''cittasamādhī''**ti vuttaṃ. ''Pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyatī''ti (dī. ni. 3.359; saṃ. ni. 5.376; a. ni. 3.96; 11.12) vacanato samādhiupakārā pītipassaddhiyo, tasmā samādhiggahaṇena gahitā, upekkhā pana samādhiupakārakato taṃsadisakiccato ca, tasmā sammāsamādhivasena etesaṃ antogadhatā daṭṭhabbā.

Bhāro viya vighātakattā. **Dubbhikkhamiva** bādhakattā. ''Nibbānaparamaṃ sukha''nti (ma. ni. 2.215, 217; dha. pa. 203, 204) sukhabhāvato **subhikkhamiva**. Aniṭṭhabhāvato sāsaṅkasappaṭibhayato ca dukkhaṃ **verīvisarukkhabhayaorimatīrūpamaṃ**.

Tathatthenāti tathasabhāvena, pariññeyyabhāvenāti attho. Etena ariyasaccadvayaṃ siyā dukkhaṃ, na ariyasaccaṃ, siyā ariyasaccaṃ, na dukkhanti imamatthaṃ dasseti. Ariyasacca-saddaparā hi dukkhādisaddā pariññeyyādibhāvaṃ vadanti. Teneva ariyasacca-saddānapekkhaṃ dukkha-saddaṃ sandhāya maggasampayuttasāmaññaphaladhammānaṃ ādipadasaṅgaho vutto, tadapekkhaṃ sandhāya catutthapadasaṅgaho. Samudayādīsu avasesakilesādayo samudayo, na ariyasaccaṃ, saṅkhāranirodho nirodhasamāpatti ca nirodho, na ariyasaccaṃ, ariyamaggato aññāni maggaṅgāni maggo, na ariyasaccanti iminā nayena yojanā kātabbā. Dukkhaṃ vedanīyampi santaṃ vedakarahitaṃ, kevalaṃ pana tasmiṃ attano paccayehi pavattamāne dukkhaṃ vedetīti vohāramattaṃ hoti. Evaṃ itaresupi.

Kiriyāva vijjatīti samudayameva vadati, tassa vā dukkhapaccayabhāvaṃ. Maggo atthīti vattabbe **''maggamatthī''**ti okārassa abhāvo katoti daṭṭhabbo. **Gamako**ti gantā. Sāsavatā asubhatāti katvā nirodhamaggā **subhā eva**. Dukkhādīnaṃ pariyāyena samudayādibhāvo ca atthi, na pana nirodhabhāvo, nirodhassa vā dukkhādibhāvoti na aññamaññasamaṅgitāti āha **''nirodhasuññāni vā''**tiādi. **Samudaye dukkhassābhāvato**ti ponobbhavikāya taṇhāya punabbhavassa abhāvato. Yathā vā pakativādīnaṃ vikārāvibhāvato pubbe paṭippalīnā ca pakatibhāveneva tiṭṭhanti, na evaṃ samudayasampayuttampi dukkhaṃ samudayabhāvena tiṭṭhatīti āha **''samudaye dukkhassābhāvato''**ti. Yathā avibhattehi vikārehi mahantā visesindriyabhūtavisesehi pakatibhāveneva ṭhitehi pakati sagabbhā pakativādīnaṃ, evaṃ na phalena sagabbho hetūti attho. **Dukkhasamudayānaṃ nirodhamaggānañca asamavāyā**ti etaṃ vivaranto āha **''na hetusamavetaṃ hetuphala''**ntiādi. Tattha idha tantūsu paṭo, kapālesu ghaṭo, biraṇesu kaṭo, dvīsu aṇūsu dviaṇukantiādinā idha buddhivohārajanako avisuṃ siddhānaṃ sambandho samavāyo, tena samavāyena kāraṇesu dvīsu aṇūsu dviaṇukaṃ phalaṃ samavetaṃ ekībhūtamiva sambandhaṃ, tīsu aṇūsu tiaṇukanti evaṃ mahāpathavimahāudakamahāaggimahāvātakkhandhapariyantaṃ phalaṃ attano kāraṇesu samavetanti samavāyavādino vadanti. Evaṃ pana vadantehi aparimāṇesu kāraṇesu mahāparimāṇaṃ ekaṃ phalaṃ samavetaṃ attano antogadhehi kāraṇehi sagabbhaṃ asuññanti vuttaṃ hoti, evamidha samavāyābhāvā phale hetu natthīti hetusuññaṃ phalanti attho.

Pavattibhāvatoti saṃsārassa pavattibhāvato. **Catuāhārabhedato**ti iminā cattāro āhārabhede tehi bhinne tappaccayadhammabhede ca saṅgaṇhāti. **Rūpābhinandanādibhedo** rūpādikhandhavasena, ārammaṇavasena vā. Upādānehi upādīyatīti upādi, upādānakkhandhapañcakaṃ. Nibbānañca taṃnissaraṇabhūtaṃ tassa vūpasamo taṃsantīti katvā tassa yāva pacchimaṃ cittaṃ, tāva sesataṃ, tato parañca anavasesataṃ upādāya **''saupādisesanibbānadhātu anupādisesanibbānadhātū''**ti dvidhā voharīyatīti. ''Sammādiṭṭhi sammāsaṅkappo **vipassanā,** itare **samatho''**ti vadanti. Sīlampi hi samathassa upakārakattā samathaggahaṇena gayhatīti tesaṃ adhippāyo. Atha vā yānadvayavasena laddho maggo **samatho vipassanā**ti āgamanavasena vuttoti daṭṭhabbo. **Sappadesattā**ti sīlakkhandhādīnaṃ ekadesattāti attho.

Sīlakkhandhādayo hi sabbalokiyalokuttarasīlādisaṅgāhakā, ariyamaggo lokuttaroyevāti tadekadeso hoti.

Onatasahāyo viya vāyāmo paggahakiccasāmaññato. **Aṃsakūṭaṃ datvā ṭhitasahāyo viya sati** apilāpanavasena niccalabhāvakaraṇasāmaññato. **Sajātito**ti savitakkasavicārādibhedesu samānāya samādhijātiyāti attho. **Kiriyato**ti samādhianurūpakiriyato. Tato eva hi ''cattāro satipaṭṭhānā samādhinimittā, cattāro sammappadhānā samādhiparikkhārā''ti (ma. ni. 1.462) sativāyāmānaṃ samādhissa nimittaparikkhārabhāvo vuttoti.

Ākoṭentena viyāti ''aniccaṃ anicca''ntiādinā paññāsadisena kiccena samantato ākoṭentena viya ''aniccaṃ khayaṭṭhena, dukkhaṃ bhayaṭṭhenā''tiādinā **parivattantena viya** ca ādāya ūhitvā dinnameva paññā paṭivijjhati. Dvinnaṃ samānakālattepi paccayabhāvena saṅkappassa purimakālassa viya niddeso kato. **Sajātito**ti ''dukkhe ñāṇa''ntiādīsu samānāya paññājātiyā. **Kiriyato**ti ettha paññāsadisakiccaṃ kiriyāti vuttaṃ, pubbe pana samādhiupakārakaṃ tadanurūpaṃ kiccanti ayamettha viseso. ''Sabbaṃ, bhikkhave, abhiññeyya''nti (saṃ. ni. 4.46) vacanato cattāripi abhimukhaṃ paccakkhato ñātabbāni, abhivisiṭṭhena vā ñāṇena ñātabbānīti **abhiññeyyāni**.

Durabhisambhavataranti abhisambhavituṃ sādhetuṃ asakkuṇeyyataraṃ, sattivighātena duradhigamanti attho. Bādhakapabhavasantiniyyānalakkhaṇehi vavatthānaṃ **salakkhaṇavavatthānaṃ**. **Duravagāhatthena gambhīrattā**ti oḷārikā dukkhasamudayā. Tiracchānagatānampi hi dukkhaṃ āhārādīsu ca abhilāso pākaṭo, pīḷanādiāyūhanādivasena pana ''idaṃ dukkhaṃ, idamassa kāraṇa''nti yāthāvato ogāhituṃ asakkuṇeyyattā **gambhīrā,** saṇhasukhumadhammattā nirodhamaggā sabhāvato eva gambhīrattā **duravagāhā,** teneva uppanne magge natthi nirodhamaggānaṃ yāthāvato anavagāhoti. Nibbānampi maggena adhigantabbattā tassa phalanti apadissatīti āha **''phalāpadesato''**ti. Vuttañhi ''dukkhanirodhe ñāṇaṃ atthapaṭisambhidā''ti (vibha. 719). Maggopi nirodhassa sampāpakabhāvato hetūti apadissatīti āha **''hetuapadesato''**ti. Vuttampi cetaṃ ''dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ dhammapaṭisambhidā''ti (vibha. 719). **Iti vijaññā**ti **iti**-saddena vijānanakkamaṃ dasseti. **Evaṃ pakārehī**ti **evaṃ**-saddena vijānanakāraṇabhūte naye.

Uddesavaṇṇanā niṭṭhitā.

1. Dukkhasaccaniddeso

Jātiniddesavaṇṇanā

190. **Tattha …pe… ayaṃ mātikā**ti niddesavāraādimhi vutte jātiādiniddese tesaṃ jātiādīnaṃ niddesavasena dukkhassa ariyasaccassa kathanatthāya, tesu vā jātiādīsu tesañca dukkhaṭṭhe veditabbe jātiādīnaṃ niddesavasena dukkhassa ariyasaccassa kathanatthāya dukkhadukkhantiādikā dukkhamātikā veditabbāti attho. Atha vā **tatthā**ti tasmiṃ niddesavāre. ''Jātipi dukkhā…pe… saṃkhittena pañcupādānakkhandhā dukkhā''ti ayaṃ dukkhassa ariyasaccassa kathanatthāya mātikāti yathādassitassa jātiādiniddesassa mātikābhāvaṃ dīpeti. Taṃ dīpetvā puna yasmiṃ padadvaye ṭhatvā dukkhaṃ ariyasaccaṃ kathetabbaṃ, tassa niddhāraṇatthaṃ sabbaṃ dukkhaṃ saṅkaḍḍhento āha **''idañhi dukkhaṃ nāmā''**tiādi.

Sabhāvatoti dukkhavedayitasabhāvato. **Nāmato**ti teneva sabhāvena laddhanāmato. Tena na aññena pariyāyena idaṃ dukkhaṃ nāma, atha kho dukkhattāyevāti sabhāvena nāmaṃ viseseti. Atha vā **nāmato**ti udayabbayavantatāya laddhanāmato. Yathā aññe udayabbayavanto dhammā na sabhāvato dukkhā, na evaṃ idaṃ, atha kho sabhāvato dukkhā, bhūtamevedaṃ dukkhanti purimena dukkha-saddena pacchimaṃ viseseti. Vipariṇāmavantatāya sukhaṃ aniṭṭhameva hotīti dukkhaṃ nāma jātaṃ. Tenevāha **''dukkhuppattihetuto''**ti. Kaṇṇasūlādīhi abhibhūtassa nitthunanādīhi dukkhābhibhūtatāya viññāyamānāyapi kiṃ tava rujjatīti pucchitvāva kaṇṇasūlādidukkhaṃ jānitabbaṃ hotīti **paṭicchannadukkhatā** tassa vuttā. **Upakkamassa ca pākaṭabhāvato**ti kāraṇāvasena dukkhavisesassa pākaṭabhāvaṃ dasseti.

Sabhāvaṃ muñcitvā pakārantarena dukkhanti vuccamānaṃ **pariyāyadukkhaṃ**. Kathetabbattā paṭiññātaṃ yathā kathetabbaṃ, taṃpakāradassanatthaṃ **''ariyasaccañca nāmeta''**ntiādimāha. **Saṅkhepo** sāmaññaṃ, sāmaññañca visese antokaritvā pavattatīti tattha ubhayathāpi kathetuṃ vaṭṭati. **Vitthāro pana** viseso jātiādiko, viseso ca visesantaranivattakoti jātiādīsu jarādīnaṃ saṅkhipanaṃ na sakkā kātunti tattha vitthāreneva kathetabbaṃ.

191. ''Aparassa aparassā''ti dīpanaṃ **aparatthadīpanaṃ**. Sāmiatthepi hi aparattha-saddo sijjhatīti. **Tesaṃ tesa**nti vā sāmivasena vuttaṃ atthaṃ bhummavasena vattukāmatāya āha **''aparatthadīpana''**nti, aparasmiṃ aparasmiṃ dīpananti attho. Aparassa aparassa vā jātisaṅkhātassa atthassa dīpanaṃ **aparatthadīpanaṃ**. Pañcagativasena ekekāyapi gatiyā khattiyādibhummadevādihatthiādijātivasena cāti **gatijātivasena**.

Tiṇākāro **tiṇajāti,** so ca upādāpaññattīti **''paññattiya''**nti āha. **Tadupādāyā**ti taṃ paṭhamaṃ viññāṇaṃ upādāya ayaṃ jāti, nāssa kutoci niggamanaṃ upādāya. Yasmā ca evaṃ, tasmā **sāvassa jāti** paṭhamaviññāṇasaṅkhātāti attho. Atha vā tadupādāya sajātoti vuccatīti **sāvassa jāti** paṭhamaviññāṇasaṅkhātāti attho. Viññāṇamukhena ca pañcapi khandhā vuttā

hontīti **''paṭisandhiya''**nti āha. Ariyabhāvakaraṇattā **ariyasīla**nti pātimokkhasaṃvaro vuccati. Jātiādīnipi lakkhaṇāni dhammānaṃ ākāravikārāti katvā sahuppādakā sahavikārakāti vuttā. **Jāyanaṭṭhenā**tiādi āyatanavasena yonivasena ca dvīhi dvīhi padehi sabbasatte pariyādiyitvā jātiṃ dassetuṃ vuttaṃ. Purimanaye pana ekekeneva padena sabbasatte pariyādiyitvā jāti dassitāti ayaṃ viseso. Keci pana ''purimanaye kattuniddeso, pacchimanaye bhāvaniddeso kato''ti vadanti, ''tesaṃ tesaṃ sattānaṃ jātī''ti pana kattari sāminiddesassa katattā ubhayatthāpi bhāvaniddesova yutto. Sampuṇṇā jāti **sañjāti**. Pākaṭā nibbatti **abhinibbatti**. ''Tesaṃ tesaṃ sattānaṃ…pe… abhinibbattī''ti sattavasena pavattattā **sammutikathā**.

Tatra tatrāti ekacatuvokārabhavesu dvinnaṃ dvinnaṃ, sese rūpadhātuyaṃ paṭisandhikkhaṇe uppajjamānānaṃ pañcannaṃ, kāmadhātuyaṃ vikalāvikalindriyānaṃ vasena sattannaṃ navannaṃ dasannaṃ puna dasannaṃ ekādasannañca āyatanānaṃ vasena saṅgaho veditabbo. Ekabhavapariyāpannassa khandhasantānassa paṭhamābhinibbattibhūtā paṭisandhikkhandhāti āha **''paṭhamābhinibbattilakkhaṇā''**ti. Tameva santānaṃ niyyātentaṃ viya ''handa gaṇhathā''ti paṭicchāpentaṃ viya pavattatīti **niyyātanarasā**. Santatiyā eva ummujjanaṃ hutvā gayhatīti **ummujjanapaccupaṭṭhānā**. Dukkharāsissa vicittatā dukkhavicittatā, dukkhavisesā vā tadavayavā, taṃ paccupaṭṭhāpeti phalatīti **dukkhavicittatāpaccupaṭṭhānā**.

Pariyāyanippariyāyadukkhesu yaṃ dukkhaṃ jāti hoti, taṃ dukkhabhāvoyeva tassā dukkhaṭṭho. Yadi akkhānena pāpuṇitabbaṃ siyā, bhagavā ācikkheyya. Bhagavatāpi –

> ''Taṃ kiṃ maññatha, bhikkhave, katamo nu kho mahantataro? Yo cāyaṃ mayā paritto pāṇimatto pāsāṇo gahito, yo ca himavā pabbatarājāti. Appama…pe… gahito, himavantaṃ pabbatarājānaṃ upanidhāya saṅkhampi na upeti, kalabhāgampi na upeti, upanidhampi na upeti. Evameva kho, bhikkhave, yaṃ so puriso tīhi sattisatehi haññamāno tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti, taṃ nerayikassa dukkhassa upanidhāya saṅkhampi…pe… upanidhampi na upetī''ti (ma. ni. 3.250) –

Upamāvasena pakāsitaṃ **āpāyikadukkhaṃ**. Sukhuppattikāraṇāni sucīni uppalādīnīti katvā tattha nibbattinivāraṇena jātiyā dukkhavatthubhāvaṃ dasseti **''atha kho''**tiādinā. Dukkhuppattikāraṇe nibbattanena gabbhaparihāraṇūpakkamena vinā mātukucchisambhavameva **dukkhaṃ gabbhokkantimūlakaṃ** aññānapekkhattā, upakkamanibbattaṃ pana **pariharaṇamūlakaṃ** okkantimattānapekkhattā. Ayametesaṃ viseso.

Attano abhimukhaṃ kaḍḍhanaṃ **ākaḍḍhanaṃ,** parito sabbatobhāgena kaḍḍhanaṃ **parikaḍḍhanaṃ**. Adho dhunanaṃ **odhunanaṃ,** tiriyaṃ, sabbato vā dhunanaṃ **nidhunanaṃ**. Tacchetvā khārapakkhipanaṃ **khārāpaṭicchakaṃ**.

Sakalasarīranhāpanaṃ **nhāpanaṃ,** ekadesadhovanaṃ **dhovanaṃ,** sūriyābhimukhapavattanena **ātāpanaṃ,** pañcaggitāpena **paritāpanaṃ** daṭṭhabbaṃ. Sabboyeva vā tāpo dvidhāpi vutto.

Kuhiṃ nu patiṭṭhaṃ labhetha, jātiyā vinā na tassa dukkhassa patiṭṭhānaṃ atthīti attho, jātiyā vā vinā so satto kuhiṃ nu patiṭṭhaṃ, kattha nu patiṭṭhanto taṃ dukkhaṃ labhethāti attho. Tattha tiracchānesu kathaṃ dukkhaṃ bhaveyya tahiṃ tiracchānesu jātiṃ vinā. **Na cassā**ti na ce assa. Nanu nevatthīti sambandho kātabbo, nanu āhāti vā. **Yadato**ti yasmā nevatthi, tasmā āhāti attho.

Jarāniddesavaṇṇanā

192. Jīraṇameva **jīraṇatā,** jīraṇassa vā ākāro **tā**-saddena vutto.

Yathāpure asallakkhenteti gāravakaraṇaupaṭṭhānādīni asallakkhente taṃnimittaṃ domanassaṃ uppajjatīti attho.

Satādīnanti satisutavīriyapaññādīnaṃ vippavāsanimittaṃ attanā apasādetabbehipi attano puttadārehi apasādanīyato. Avasavattaṅgapaccaṅgatāya suciasuciādivicāraṇavirahena ca bālakumārakakālo viya jiṇṇakālo hotīti āha **''bhiyyo bālattappattiyā''**ti.

Maraṇaniddesavaṇṇanā

193. ''Kālassa antakassa kiriyā''ti yā loke vuccati, sā cuti, maraṇanti attho. Cavanakāloyeva vā anatikkamanīyattā visesena kāloti vutto, tassa kiriyā cutikkhandhānaṃ bhedappattiyeva. **Maccu maraṇa**nti etthāpi samāsaṃ akatvā yo maccu vuccati bhedo, yañca maraṇaṃ pāṇacāgo, idaṃ vuccati maraṇanti visuṃ sambandho na na yujjati.

Yassa khandhabhedassa pavattattā ''tisso mato, phusso mato''ti vohāro hoti, so khandhappabandhassa anupacchinnatāya **''sammutimaraṇa''**nti vutto, pabandhasamucchedo ca **''samucchedamaraṇa''**nti. Maraṇampi dukkhanti imasmiṃ panatthe dukkhasaccakathā vaṭṭakathāti katvā **''sammutimaraṇaṃ adhippeta''**nti āha. **Tasseva**

nāmanti tabbhāvato tadekadesabhāvato ca maraṇa-saddabahutte asammohatthaṃ vuttaṃ. **Cutilakkhaṇa**nti ''cavanatā''ti nidassitacavanalakkhaṇameva vadati. Sampattibhavakhandhehi viyojetīti **viyogarasaṃ,** viyogakiriyābhūtatāya vā **''viyogarasa''**nti vuttaṃ. Sattassa purimabhavato vippavāso hutvā upaṭṭhātīti **vippavāsapaccupaṭṭhānaṃ**.

Maraṇantikāti maraṇassa āsannā. Yadi maraṇaṃ na bhavissati, yathāvuttaṃ kāyikaṃ cetasikañca dukkhaṃ na bhavissatīti āha **''dvinnampi dukkhānaṃ vatthubhāvenā''**ti.

Pāpakammādinimittanti pāpakammanimittaṃ pāpagatinimittañcāti attho, kammampi vā ettha ''nimitta''nti vuttaṃ upapattinimittabhāvena upaṭṭhānato. Tadupaṭṭhānepi hi ''akataṃ vata me kalyāṇa''ntiādinā anappakaṃ domanassaṃ uppajjatīti. **Bhaddassā**ti kalyāṇakammassāti attho. **Avisesato**ti ''sabbesa''nti etena yojetabbaṃ. **Sabbesa**nti ca yesaṃ kāyikaṃ dukkhaṃ uppajjati, teyeva sabbe gahitā **''vitujjamānamammāna''**nti visesitattā. Sandhīnaṃ bandhanāni sandhibandhanāni, tesaṃ chedanena nibbattaṃ dukkhaṃ **''sandhibandhanacchedana''**nti vuttaṃ. **Ādi**-saddo vā kāraṇattho, sandhibandhanacchedanamūlakanti attho.

Anayabyasanāpādanaṃ viyāti anayabyasanāpatti viyāti attho. Vāḷādīhi kate hi anayabyasanāpādane antogadhā anayabyasanāpatti ettha nidassananti.

Sokaniddesavaṇṇanā

194. Sukhakāraṇaṃ **hitaṃ,** tassa phalaṃ **sukhaṃ. Ñātikkhayo**ti bhogādīhi ñātīnaṃ parihāni maraṇañca. **Ayaṃ pana viseso**ti bhogabyasanādipadatthavisesaṃ rogabyasanādīsu samāsavisesañca sandhāyāha. Ñātibhogā paññattimattā tabbināsāvāti iminā adhippāyena aparinipphannataṃ sandhāya **''anipphannānī''**ti āha. Aparinipphannataṃyeva hi sandhāya **visuddhimagge** (visuddhi. 2.447 ādayo) ca ''dasa rūpāni anipphannānī''ti vuttaṃ. **Rūpakaṇḍavaṇṇanāya**ñhi (dha. sa. aṭṭha. 975 pakiṇṇakakathā) ni ''aparinipphannānī''ti vuttāni. **Khandhavibhaṅge** ca nipphādetabbassa nirodhasamāpattiādikassa nipphannatā vuttāti asabhāvadhammassa ca nipphannatā, nibbānasseva anipphannatāti.

Dhamma-saddo hetuatthoti āha **''dukkhassa uppattihetunā''**ti. **Jhāma**nti daḍḍhaṃ. Pubbe vuttalakkhaṇādikā domanassavedanā sokoti tassa puna lakkhaṇādayo na vattabbā siyuṃ, tathāpi domanassavisesattā sokassa ca visiṭṭhā lakkhaṇādayo vattabbāti **''kiñcāpī''**tiādimāha. Visārarahitaṃ anto eva saṅkucitaṃ cintanaṃ, sukkhanaṃ vā **antonijjhānaṃ. Parinijjhāyanaṃ** dahanaṃ. Ñātibyasanādianurūpaṃ socanaṃ **anusocanaṃ,** taṃ taṃ vā guṇaṃ dosañca anugantvā socanaṃ tappanaṃ **anusocanaṃ**.

Javanakkhaṇeti manodvārajavanakkhaṇe. Tathā hi taṃ dassento **''ettakā me''**tiādimāha. Kāyaviññāṇādivīthiyampi pana javanakkhaṇe domanassassa paccayo hoti eva. Teneva **''javanakkhaṇe cā''**ti āha. Aññathā kāyikacetasikadukkhānaṃ kāyavatthukamanodvārappavattānameva paccayoti gaṇheyya tattha visesena kāyikacetasikasaddappavattito.

Tujjatīti ''tudatī''ti vattabbe byattayavasena vuttanti veditabbaṃ.

Paridevaniddesavaṇṇanā

195. **Ādevanti etenāti ādevo**ti ādevana-saddaṃ katvā assuvimocanādivikāraṃ āpajjantānaṃ tabbikārāpattiyā so saddo karaṇabhāvena vuttoti. Vīhipalāpādayo viya tucchaṃ vacanaṃ **palāpo**. Guṇadose kitteti bodhetīti **guṇadosakittanaraso** lālappa-saddo. Atthānatthe hiriyitabbajane ca avicāretvā puggalassa sambhamabhāvo hutvā paridevana-saddo upaṭṭhātīti **''sambhamapaccupaṭṭhāno''**ti vutto, sokavatthuavighātena vā sambhamo, na uttāsasambhamo, so ca paridevana-saddena pākaṭo hotīti paridevo **''sambhamapaccupaṭṭhāno''**ti vutto.

Sokābhibhūto paridevananimittaṃ muṭṭhipothanādīni karoti, paridevananimittameva ca ñātiabbhatthaṅgamanādīni cintetīti paridevassa dukkhadomanassānaṃ **vatthubhāvo** vutto.

Bhiyyoti yena vinā na hoti, tato paridevasamuṭṭhāpakadomanassato, pubbe vuttadukkhato vā bhiyyo, kaṇṭhoṭṭhatāluādisosajatopi vā bhiyyoti aññañca kāyikaṃ cetasikaṃ taṃnidānadukkhaṃ saṅgaṇhāti.

Dukkhadomanassaniddesavaṇṇanā

196-7. Kāyikaṃ dukkhaṃ kāyikassa dukkhassa upanissayapaccayoti **''dukkhitassa dukkhaṃ uppajjatī''**ti vuttaṃ. Etena dukkhena abhibhūtattā nakkhattaṃ kīḷituṃ na labhāmīti balavadomanassaṃ uppajjatīti dukkhassa domanassavatthutā hoti.

Attano pavattikkhaṇaṃ sandhāya **''pīḷetī''**ti vuttaṃ kāyikadukkhaṃ, tadupanissayato vā.

Āvaṭṭantīti parivaṭṭanti. **Vivaṭṭantī**ti pabbhāre khittatthambho viya ludhanti. Mūlacchinnarukkho viya **chinnapapātaṃ papatanti,** paridayhamānacittā purimadomanassupanissayavasena **cintenti,** vigate domanasse tathācintanaṃ natthīti.

Upāyāsaniddesavaṇṇanā

198. Sabbavisayappaṭipattinivāraṇavasena samantato sīdanaṃ **saṃsīdanaṃ,** uṭṭhetumpi asakkuṇeyyatākaraṇavasena atibalavaṃ, virūpaṃ vā sīdanaṃ **visīdanaṃ**. Aññaṃ visayaṃ agantvā ñātibyasanādīsu virūpo āsaṅgo tattheva avabandhatā **byāsatti**. Nitthunanakaraṇato **nitthunanaraso**. Visīdanaṃ **visādo**.

Sayaṃ na dukkho dosattā saṅkhārakkhandhapariyāpannadhammantarattā vā. Ye pana domanassameva upāyāsoti vadeyyuṃ, te ''upāyāso tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayutto, ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayutto''ti (dhātu. 249) imāya pāḷiyā paṭikkhipitabbā. Visādappattiyā sukhadukkhakāraṇaṃ agaṇayitvā dukkhaṭṭhānādīni karontānaṃ upāyāso kāyikadukkhassa vatthu hoti, visādanavaseneva ñātivināsādīni cintentānaṃ domanassassa. Attano pavattikkhaṇeyeva upāyāso domanassasampayogato cittaṃ paridahati, avipphārikatākaraṇavasena kāyaṃ visādeti, tadubhayakaraṇeneva tato paraṃ taṃnimittaṃ kāyikaṃ cetasikañca adhimattaṃ dukkhaṃ janayatīti dukkho vutto.

Appiyasampayoganiddesavaṇṇanā

199. **Na appiyantī**ti na gamiyanti, na pavesīyantīti attho. **Anattha**nti byasanaṃ, dukkhaṃ vā. **Ahita**nti tassa hetuṃ. Dutiye atthavikappe atthaṃ na kāmentīti **anatthakāmā**tiādi asamatthasamāsopi yojito. ''Asūriyapassāni mukhānī''tiādīsu viya hi yena samāso, na tassāyaṃ paṭisedhako **a**-kāroti. Yasmiṃ kismiñci nibbhaye yogakkhema-saddo niruḷho dukkhayogato khemattā.

Saṅgatiādīsu saṅkhāravasena yaṃ labbhati, taṃ gahetabbaṃ. Na hi saṅkhārānaṃ ṭhānanisajjādayo bhojanādikiccesu vā sahakaraṇaṃ vijjatīti pacchimadvayaṃ tadatthavasena labbhatīti na sakkā vattunti. **Yaṃ labbhatī**ti vā yaṃ atthajātaṃ labbhatīti attho. Tena yathā labbhati saṅgatiādīsu attho, tathā yojetabbo. Puggalassa hi saṅgati gantvā saṅkhārehi saṃyogo hoti, āgatehi ca tehi, puggalassa ca attano ṭhānādīsu saṅkhārehi sahabhāvo hoti, sabbakiriyāsu ca missībhāvoti. **Anatthabhāvo** upaddavabhāvo.

Aniṭṭhānaṃ āpāthagamanamattaṃ taṃgahaṇamattañca **appiyasampayogo,** na pana pathaviphassādayo viya appiyasampayogo nāma eko dhammo atthīti āha **''so atthato eko dhammo nāma natthī''**ti. Aniṭṭhāni kaṇṭakādīni amittā ca usuādīhi vijjhanādidukkhaṃ uppādenti.

Idhāti imasmiṃ loke dukkhaṃ hotīti vā idha imasmiṃ dukkhasaccaniddese dukkho vuttoti vā yojetabbaṃ.

Piyavippayoganiddesavaṇṇanā

200. **Minantī**ti nāḷiyādīsu dhaññaṃ viya anto pakkhipanti, na bahi karontīti attho. **Amā**-saddo sahabhāvadīpako. **Ñāyanti vā** ajjhattikāicceva. Ñātibyasanādiko hutvā upaṭṭhātīti **byasanapaccupaṭṭhāno**. Sokuppādaneneva sarīraṃ sosenti, kisaṃ karonti, akisampi nirojatākaraṇena milāpenti, tato ca kāyikaṃ dukkhaṃ uppajjatīti taduppādakatā vuttā.

Sokasarasamappitāti etena cetasikadukkhaṃ dasseti, **vitujjantī**ti etena kāyikaṃ dukkhaṃ.

Icchāniddesavaṇṇanā

201. Yasmiṃ kāle jātiyā na āgantabbaṃ, taṃ kālaṃ gahetvā āha **''parinibbutesu ca vijjamānaṃ jātiyā anāgamana''**nti. **Yampī**ti yenapīti attho vutto. Yadāpi pana **yaṃ**-saddo ''iccha''nti etaṃ apekkhati, tadāpi alābhavisiṭṭhā icchā vuttā hoti. Yadā ''na labhatī''ti etaṃ apekkhati, tadā icchāvisiṭṭho alābho vutto hoti. So panatthato añño dhammo natthi, tathāpi alabbhaneyyaicchāva vuttā hoti. Apāpuṇitabbesu pavattattā eva **''appattipaccupaṭṭhānā''**ti vuttā. Yattha hi sā icchā pavattā, taṃ vatthuṃ apāpuṇantī hutvā gayhatīti.

Chinnabhinnagaṇenāti nillajjena dhuttagaṇena, kappaṭikagaṇena vā.

Vighātamayanti cittavighātamayaṃ domanassaṃ cittavighātato eva uppannaṃ ubbandhanajarātisārādikāyikaṃ dukkhañca. **Icchitālābha**nti alabbhaneyyaicchameva vadati.

Upādānakkhandhaniddesavaṇṇanā

202. Vitthiṇṇassa dukkhassa ettakanti dassanaṃ dukkhassa saṅkhepo, taṃ kātuṃ na sakkā vitthārassa anantattā. Dukkhavitthāragataṃ pana desanāvitthāraṃ pahāya yattha sabbo dukkhavitthāro samodhānaṃ gacchati, tattha desanāya vavatthānaṃ saṅkhepo, taṃ kātuṃ sakkā tādisassa vatthuno sabbhāvā.

Desaṃ jānanto maggakkhāyikapuriso **desako**. Bhagavāpi **dukkhassa desako**. **''Dukkhantadesakenā''**ti vā pāṭho, dukkhantakkhāyikoti attho.

Pāvakādayo yathā indhanādīni bādhenti, evaṃ **bādhayamānā**. **Māraṇantikadukkhābhighātenā**ti iminā atipākaṭena jātijarādukkhavighātajasokādayo dasseti. **Tato**ti paridevato uddhaṃ. Kaṇṭha sosādi sandhi bandhacchedanādi janaka dhātukkhobha samāyogato **kāyassa ābādhanadukkhaṃ dukkhaṃ**. **Yesu kesucī**ti tissassa vā phussassa vā upādānakkhandhesu sabbampi cakkhurogādidukkhaṃ sabbasattagataṃ evaṃpakāramevāti saṅkhipitvā dassentoti attho.

Dukkhasaccaniddesavaṇṇanā niṭṭhitā.

2. Samudayasaccaniddesavaṇṇanā

203. Uttarapadalopaṃ katvā **''punabbhavakaraṇaṃ punobbhavo''**tiāha. ''Manosamphasso''ti ettha mano viya ca purimapadassa okārantatā daṭṭhabbā. Atha vā sīlaṭṭhena ika-saddena gamiyatthattā kiriyāvācakassa saddassa adassanaṃ daṭṭhabbaṃ yathā ''apūpabhakkhanasīlo āpūpiko''ti. ''Taddhitā''iti bahuvacananiddesā vicittattā vā taddhitānaṃ abhidhānalakkhaṇattā vā ''punabbhavaṃ detī''tiādīsu atthesu ponobbhavikasaddasiddhi daṭṭhabbā. Tattha kammasahajātā punabbhavaṃ deti, kammasahāyabhūtā tadasahajātā punabbhavāya saṃvattati, duvidhāpi punappunaṃ bhave nibbatteti. Tenevāha **''punabbhavassa dāyikāpī''**tiādi. **Ponobbhavikāyevāti nāmaṃ labhatī**ti punabbhavaṃ dāyikāpi adāyikāpi punabbhavaṃ deticceva ponobbhavikāti samānavipākāti nāmaṃ labhati samānasabhāvattā tadānubhāvattā ca. Evaṃ itaresu daṭṭhabbaṃ. Tattha upadhimhi yathānibbatte attabhāve vipaccanakammaṃ etissāti **upadhivepakkā**. Nandanaṭṭhena **nandī,** rañjanaṭṭhena **rāgo**. Yo ca nandirāgo, yā ca taṇhā, ubhayametaṃ ekatthaṃ, byañjanameva nānanti taṇhā **''nandirāgena saddhiṃ atthato ekattaṃ gatā''**ti vuttā. Rāgasambandhena **''uppannassā''**ti vuttaṃ. Rūpārūpabhavarāgo visuṃ vakkhatīti kāmabhave eva bhavapatthanāuppatti vuttāti veditabbā.

Tasmiṃ tasmiṃ piyarūpe paṭhamuppattivasena **''uppajjatī''**ti vuttā, punappunaṃ pavattivasena **''nivisatī''**ti, pariyuṭṭhānānusayavasena vā uppattinivesā yojetabbā. **Sampattiya**nti manussasobhagge devatte ca. **Attano cakkhu**nti savatthukaṃ cakkhumāha, sapasādaṃ vā maṃsapiṇḍaṃ. **Vippasannapañcapasāda**nti parisuddhanīlapītalohitakaṇhaodātavaṇṇapasādaṃ. **Rajatapanāḷikaṃ viya** chiddaṃ abbhantare odātattā. **Pāmaṅgasuttaṃ viya** lambakaṇṇabaddhaṃ. Tuṅgā uccā dīghā nāsikā **tuṅganāsikā,** evaṃ **laddhavohāraṃ** attano **ghānaṃ**. ''Laddhavohārā''ti vā pāṭho. Tasmiṃ sati tuṅgā nāsikā yesaṃ, te **tuṅganāsikā**. Evaṃ **laddhavohārā** sattā attano ghānanti yojanā kātabbā. **Jivhaṃ…pe… maññanti** vaṇṇā saṇṭhānato kiccato ca. **Manaṃ…pe… uḷāraṃ maññanti** atītādiatthavicinanasamatthaṃ. **Attanā paṭiladdhānī**ti ajjhattañca sarīragandhādīni bahiddhā ca vilepanagandhādīni. **Uppajjamānā uppajjatī**ti yadā uppajjamānā hoti, tadā ettha uppajjatīti sāmaññena gahitā uppādakiriyā lakkhaṇabhāvena vuttā, visayavisiṭṭhā lakkhitabbabhāvena. Na hi sāmaññavisesehi nānattavohāro na hotīti. **Uppajjamānā**ti vā anicchito uppādo hetubhāvena vutto. **Uppajjatī**ti nicchito phalabhāvena ''yadi uppajjamānā hoti, ettha uppajjatī''ti. So hi tena upayojito viya hoti.

Samudayasaccaniddesavaṇṇanā niṭṭhitā.

3. Nirodhasaccaniddesavaṇṇanā

204. **Anūhate**ti anuddhate, appahīneti attho.

Sīho vedhake paṭipajjati, na usumhi, suvāno leḍḍumhi paṭipajjati, na pahārake. Khayagamanavasena **virajjati,** appavattigamanavasena **nirujjhati**. Anapekkhatāya cajanavasena hānivasena ca **cajīyati,** puna yathā na pavattati, tathā dūrakhipanavasena **paṭinissajjīyati,** bandhanabhūtāya mocanavasena **muccati,** asaṃkilesavasena **na allīyati**. Āyūhanaṃ samudayo, tappaṭipakkhavasena **anāyūhanaṃ**.

Apaññattinti apaññāpanaṃ, ''tittaalābu atthī''ti vohārābhāvaṃ vā. Tittaalābuvalliyā appavattiṃ icchanto puriso viya maggo daṭṭhabbo, tassa tassā appavattininnacittassa mūlacchedanaṃ viya maggassa nibbānārammaṇassa taṇhāpahānaṃ. Tadāppavatti viya taṇhāya appavattibhūtaṃ nibbānaṃ daṭṭhabbaṃ. Dutiyūpamāya dakkhiṇadvāraṃ viya nibbānaṃ, coraghātakā viya maggo daṭṭhabbo, purimā vā upamā maggena niruddhāya piyarūpasātarūpesu niruddhāti vattabbatādassanatthaṃ vuttā, pacchimā nibbānaṃ āgamma niruddhāyapi.

Nirodhasaccaniddesavaṇṇanā niṭṭhitā.

4. Maggasaccaniddesavaṇṇanā

205. **Aññamaggapaṭikkhepanattha**nti titthiyehi kappitassa maggassa dukkhanirodhagāminipaṭipadābhāvaṃ paṭikkhepetunti attho, aññassa vā maggabhāvapaṭikkhepo **aññamaggapaṭikkhepo**. Puggalassa ariyabhāvakarattā ariyaṃ karotīti **ariyo,** ariyaphalapaṭilābhakarattā ariyaṃ labhāpeti janetīti **ariyo**. Attano kiccavasena phalavasena ca ariyanāmalābho eva vuttoti daṭṭhabbo. Aṭṭha aṅgāni assāti aññapadatthasamāsaṃ akatvā **''aṭṭhaṅgāni assa santīti aṭṭhaṅgiko''**ti padasiddhi daṭṭhabbā.

Caturaṅgasamannāgatā vācā janaṃ saṅgaṇhātīti tabbipakkhaviratisabhāvā sammāvācā bhedakaramicchāvācāpahānena jane sampayutte ca pariggaṇhanakiccavatī hotīti **''pariggahalakkhaṇā''**ti vuttā. Yathā cīvarakammādiko kammanto ekaṃ kātabbaṃ samuṭṭhāpeti nipphādeti, taṃtaṃkiriyānipphādako vā cetanāsaṅkhāto kammanto hatthapādacalanādikaṃ kiriyaṃ samuṭṭhāpeti, evaṃ sāvajjakattabbakiriyāsamuṭṭhāpakamicchākammantappahānena sammākammanto niravajjasamuṭṭhāpanakiccavā hoti, sampayuttadhamme ca samuṭṭhāpento eva pavattatīti **''samuṭṭhāpanalakkhaṇo''**ti vutto. Kāyavācānaṃ khandhasantānassa ca saṃkilesabhūtamicchāājīvappahānena sammāājīvo **''vodāpanalakkhaṇo''**ti vutto.

Attano paccanīkakilesā diṭṭhekaṭṭhā avijjādayo. **Passatī**ti pakāsetīti attho. Teneva hi aṅgena tattha paccavekkhaṇā pavattatīti. **Tathevā**ti attano paccanīkakilesehi saddhinti attho.

Kiccatoti pubbabhāgehi dukkhādiñāṇehi kattabbakiccassa idha nipphattito, imasseva vā ñāṇassa dukkhādippakāsanakiccato. **Tīṇi nāmāni labhati** kāmasaṅkappādippahānakiccanipphattito. **Sikkhāpadavibhaṅge** (vibha. 703 ādayo) ''viraticetanā sabbe sampayuttadhammā ca sikkhāpadānī''ti vuttāti tattha padhānānaṃ viraticetanānaṃ vasena **''viratiyopi honti cetanāyopī''**ti āha. Musāvādādīhi viramaṇakāle vā viratiyo subhāsitādivācābhāsanādikāle ca cetanāyo yojetabbā, **maggakkhaṇe viratiyova** cetanānaṃ amaggaṅgattā ekassa ñāṇassa dukkhādiñāṇatā viya ekāya viratiyā musāvādādiviratibhāvo viya ca ekāya cetanāya sammāvācādikiccattayasādhanasabhāvābhāvā sammāvācādibhāvāsiddhito, taṃsiddhiyañca aṅgattayattāsiddhito ca.

Pubbabhāgepi maggakkhaṇepi sammāsamādhi evāti yadipi samādhiupakārakānaṃ abhiniropanānumajjanasampiyāyanabrūhanasantasukhānaṃ vitakkādīnaṃ vasena catūhi jhānehi sammāsamādhi vibhatto, tathāpi vāyāmo viya anuppannākusalānuppādanādicatuvāyāmakiccaṃ, sati viya ca asubhāsukhāniccānattesu kāyādīsu subhādisaññāpahānacatusatikiccaṃ, eko samādhi catukkajjhānasamādhikiccaṃ na sādhetīti pubbabhāgepi paṭhamajjhānasamādhicitte jhānasamādhi paṭhamajjhānasamādhi eva maggakkhaṇepi, tathā pubbabhāgepi catutthajjhānasamādhicitte jhānasamādhi catutthajjhānasamādhi eva maggakkhaṇepīti attho.

Vacībhedassa upakārako vitakko sāvajjānavajjavacībhedanivattanapavattanakarāya sammāvācāyapi upakārako evāti **''svāya''**ntiādimāha. Vacībhedaniyāmikā **vācā** kāyikakiriyāniyāmakassa sammākammantassa **upakārikā**. **Idaṃ vīriya**nti catusammappadhānavīriyaṃ. **Gatiyo**ti nipphattiyo, kiccādisabhāve vā. **Samanvesitvā**ti upadhāretvā.

Purimāni dve saccāni uggaṇhitvāti sambandho. **Iṭṭhaṃ kanta**nti nirodhamaggesu ninnabhāvaṃ dasseti, na abhinandanaṃ, tanninnabhāvoyeva ca tattha kammakaraṇaṃ daṭṭhabbaṃ.

Kiccatoti pariññādito. **Ārammaṇapaṭivedho**ti sacchikiriyāpaṭivedhamāha. **Sabbampi paṭivedhañāṇaṃ lokuttara**nti kasmā vuttaṃ, nanu uggahādipaṭivedho ca paṭivedhova, na ca so lokuttaroti? Na, kevalena paṭivedha-saddena uggahādipaṭivedhānaṃ avacanīyattā, paṭivedhanimittattā vā uggahādivasena pavattaṃ dukkhādīsu pubbabhāge ñāṇaṃ ''paṭivedho''ti vuttaṃ, na paṭivedhattā, paṭivedhabhūtameva pana ñāṇaṃ sandhāyāha **''sabbampi paṭivedhañāṇaṃ lokuttara''**nti. Uggahaparipucchāñāṇānipi savanañāṇe eva avarodhaṃ gacchantīti **''savanadhāraṇasammasanañāṇaṃ lokiya''**nti tividhameva ñāṇamāha. Uggahādīhi saccapariggaṇhanaṃ **pariggaho**.

Payogoti kiriyā, vāyāmo vā. Tassa mahantatarassa icchitabbataṃ dukkarataratañca upamāhi dasseti **''bhavaggagahaṇattha''**ntiādinā.

Padaghātanti ettha gatamaggo ''pada''nti vuccati. Yena cupāyena kāraṇena kāmavitakko uppajjati, so tassa gatamaggoti tassa ghāto **padaghāto. Ussukkāpetvā**ti uddhaṃ uddhaṃ santivisesayuttaṃ katvā, vaḍḍhetvāti attho.

Pāḷiyaṃ vibhattesūti katarapāḷiyaṃ? **Dhammasaṅgahe** tāva aṭṭha kasiṇāni dasa asubhā cattāro brahmavihārā cattāri āruppāni vibhattāni, **āgamesu** dasa anussatiyo āhāre paṭikūlasaññā catudhātuvavatthānanti imāni cāti tattha tattha vibhattaṃ. **Imesu tīsū**ti kāmādīsu tīsu ṭhānesu.

Micchāvācāsaṅkhātāyāti etena ekāya cetanāya pahātabbaekattaṃ dasseti. Idha ariyasāvako sakalyāṇaputhujjanako sekkho. **Kāyadvāravītikkamā**ti ājīvahetukato pāṇātipātādito visuṃ visuṃ viramaṇaṃ yojetabbaṃ.

Ayaṃ panassāti maggabhāvena catubbidhampi ekattena gahetvā assa maggassa ayaṃ jhānavasena sabbasadisasabbāsadisaekaccasadisatā **viseso. Pādakajjhānaniyāmena hotī**ti idha pādakajjhānaniyāmaṃ dhuraṃ katvā āha, **aṭṭhasāliniyaṃ** pana vipassanāniyāmaṃ tattha sabbavādāvirodhato, idha pana sammasitajjhānapuggalajjhāsayavādanivattanato pādakajjhānaniyāmaṃ. Vipassanāniyāmo pana sādhāraṇattā idhāpi na paṭikkhittoti daṭṭhabbo. Aññe cācariyavādā vakkhamānā vibhajitabbāti yathāvuttameva tāva pādakajjhānaniyāmaṃ vibhajanto āha **''pādakajjhānaniyāmena tāvā''**ti.

Āruppe catukkapañcaka…pe… vuttaṃ aṭṭhasāliniyanti adhippāyo. Nanu tattha ''āruppe tikacatukkajjhānaṃ uppajjatī''ti vuttaṃ, na ''catukkapañcakajjhāna''nti? Saccaṃ, yesu pana saṃsayo atthi, tesaṃ uppattidassanena, tenatthato catukkapañcakajjhānaṃ uppajjatīti vuttameva hotīti evamāhāti veditabbaṃ. Samudāyañca apekkhitvā **''tañca lokuttaraṃ, na lokiya''**nti āha. Catutthajjhānameva hi lokiyaṃ tattha uppajjati, na catukkaṃ pañcakañcāti. **Ettha katha**nti pādakajjhānassa abhāvā kathaṃ daṭṭhabbanti attho. **Taṃjhānikāva tassa tattha tayo maggā uppajjanti** tajjhānikaṃ paṭhamaphalādiṃ pādakaṃ katvā uparimaggabhāvanāyāti adhippāyo, tikacatukkajjhānikaṃ pana maggaṃ bhāvetvā tatthuppannassa arūpajjhānaṃ tajjhānikaṃ phalañca pādakaṃ katvā uparimaggabhāvanāya aññajhānikāpi uppajjantīti jhānaṅgādiniyāmikā pubbābhisaṅkhārasamāpatti pādakaṃ, na sammasitabbāti phalassapi pādakatā daṭṭhabbā.

Dukkhañāṇādīnaṃ rūpādichaḷārammaṇattā nekkhammasaṅkappādīnaṃ kasiṇāditaṃtaṃkusalārammaṇārammaṇattā sammāvācādīnaṃ aṅgānaṃ taṃtaṃviramitabbādiārammaṇattā **''yathānurūpa''**nti āha. **Tadanurūpo**ti avippaṭisārakarasīlaṃ vāyāmassa visesapaccayoti sīlānurūpatā vāyāmassa vuttā sampayuttassapi, sampayuttasseva ca vacanato ''sīlabhūmiyaṃ patiṭṭhitassā''ti avatvā **''patiṭṭhamānassā''**ti vuttaṃ. **Cetaso asammoso**ti ''ekārakkho''ti ettha vuttena satārakkhena cetaso rakkhitatā. Tenāha **''iti…pe… suvihitacittārakkhassā''**ti.

Āsavakkhayañāṇassa vijjābhāvo vuttoti āsavakkhayasaṅkhāte magge tīhi khandhehi saṅgahite paññākkhandho **vijjā,** sīlassa catunnañca jhānānaṃ caraṇabhāvo vuttoti itare dve khandhā **caraṇaṃ**. Yanti etena nibbānaṃ gacchantīti yānaṃ, vipassanāva yānaṃ **vipassanāyānaṃ**. Sīlaṃ samādhissa visesapaccayo, samādhi vipassanāyāti samathassa upakārattā sīlakkhandho ca **samathayānena** saṅgahito. **Vipassanāyānena** kāmesu ādīnavaṃ vibhāvento samathayānena nirāmisaṃ jhānasukhaṃ apariccajanto antadvayakummaggaṃ vivajjeti. Paññā viya mohassa, sīlasamādhayo ca dosalobhānaṃ ujuvipaccanīkā adosālobhehi sādhetabbattā. Sīlasamādhipaññāyogato **ādimajjhapariyosānakalyāṇaṃ**. Sīlādīni hi sāsanassa ādimajjhapariyosānanti. Yasmiṃ ṭhito maggaṭṭho phalaṭṭho ca ariyo hoti, taṃ maggaphalasaṅkhātaṃ khandhattayasaṅgahitaṃ sāsanaṃ **ariyabhūmi**.

Maggasaccaniddesavaṇṇanā niṭṭhitā.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

2. Abhidhammabhājanīyavaṇṇanā

206-214. **Ariyasacca-**saddo samudaye vattamāno pariññeyyabhāvarahite ekantapahātabbe taṇhāsaṅkhāte samudaye pavattati, na pahātabbapariññeyyesu avasesakilesāvasesākusalesu appahātabbesu ca sāsavakusalamūlāvasesasāsavakusalesūti sappadeso tattha samudayo hoti, kevalaṃ saccasadde nippadesoti āha **''nippadesato samudayaṃ dassetu''**nti. Dukkhanirodhā pana ariyasaccadesanāyaṃ dhammato nippadesā eva. Na hi tato aññо dhammo atthi, yo saccadesanāyaṃ dukkhaṃ nirodhoti ca vattabbo siyā, maggopi aṭṭhaṅgikapañcaṅgikavāresu apubbo natthi, tasmā samudayameva ''nippadesato dassetu''nti vadati tassa sabbattha tīsupi vāresu apubbassa dassitattā. Apubbasamudayadassanatthāyapi hi saccadesanāyaṃ ''tattha katamo dukkhasamudayo? Taṇhā''ti vacanaṃ kevalāya taṇhāya sacca-saddassa pavattidassanatthanti. Desanāvasena pana taṃ taṃ samudayaṃ ṭhapetvā dukkhaṃ tassa tassa pahānavasena nirodho aṭṭhaṅgikapañcaṅgikasabbalokuttarakusalavasena maggo ca ariyasaccadesanāyaṃ na vuttoti dukkhādīni ca tattha sappadesāni dassitāni hontīti tāni ca nippadesāni dassetuṃ saccadesanā vuttāti vattuṃ vaṭṭati. **Paccayasaṅkhāta**nti kammakilesavasena jātiādidukkhassa mūlabhūtanti attho.

Nirodhasaccaṃ…pe… pañcahākārehi niddiṭṭhanti ariyasaccadesanato saccadesanāya visesaṃ dasseti. Tattha ''tiṇṇannañca kusalamūlānaṃ avasesānañca sāsavakusalānaṃ pahāna''nti idaṃ tesaṃ paccayānaṃ avijjātaṇhāupādānānaṃ pahānavasena, avijjādīsu vā pahīnesu tesaṃ appavattivasena vuttanti veditabbaṃ. Na hi kusalā pahātabbāti. **Pahāna**nti ca maggakiccavasena tadadhigamanīyaṃ nirodhaṃ dasseti, nirodhasseva vā taṇhādīnaṃ appavattibhāvo **pahāna**nti daṭṭhabbaṃ.

Yadipi ''pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hoti, evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchatī''ti (ma. ni. 3.431) lokuttaramaggakkhaṇe aṭṭhaṅgikamaggapāripūriyā

upanissayadassanatthaṃ idaṃ vuttaṃ, tathāpi ‘‘pubbeva kho panā’’ti vacanaṃ kāyakammādisuddhiyā dūratarupanissayataṃ, cakkhādīsu asārajjantassa asaṃyuttassa asammūḷhassa ādīnavānupassino viharato tāyeva vuṭṭhānagāminiyā vipassanāya āyatiṃ pañcupādānakkhandhesu apacayaṃ gacchantesu sabbasaṅkhāresu vivaṭṭanavasena, ponobbhavikataṇhāya pahīyamānāya kilesadūrībhāvena, kāyikacetasikadarathasantāpapariḷāhesu pahīyamānesu passaddhakāyacittavasena kāyikacetasikasukhe paṭisaṃvediyamāne ‘‘yā tathābhūtassa diṭṭhi, sāssa hoti sammādiṭṭhī’’tiādinā (ma. ni. 3.431) vuttānaṃ vuṭṭhānagāminivipassanākkhaṇe pavattānaṃ pañcannaṃ sammādiṭṭhādīnaṃ aṅgānaṃ āsannatarupanissayatañca dassetīti āsannatarupanissayavasena pañcaṅgikaṃ maggaṃ sukhaṃ bujjhantānaṃ puggalānaṃ ajjhāsayavasena pañcaṅgikamaggadesanāya pavattataṃ dīpeti. Tenāha **‘‘pubbeva kho…pe… suparisuddho hotīti vacanato’’**tiādi. Evamidaṃ **vacanato**ti nissakkavacanaṃ desanupāyassa ñāpakanidassanaṃ hoti, **vacanato**ti vā attano vacanānurūpaṃ pañcaṅgikopi maggo paṭipadā evāti bhagavatā desitoti attho. Katthāti? Devapure, tasmā taṃ desitanayaṃ dassetuṃ pañcaṅgikavāropi niddiṭṭho dhammasaṅgāhakehi. Atha vā ‘‘pubbeva kho panassā’’ti vacaneneva ajjhāsayavisesakāraṇanidassakena puggalajjhāsayavasena pañcaṅgiko maggopi paṭipadā evāti desito hotīti āha **‘‘pubbeva kho pana…pe… vacanato pana…pe… desito’’**ti, tasmā taṃ suttante desitanayaṃ dassetuṃ pañcaṅgikavāropi niddiṭṭho bhagavatā devapureti attho.

Jhānehi desanāpaveso, bhāvanāpaveso vā **jhānābhiniveso**. Ekekasmiṃ koṭṭhāse catunnaṃ catunnaṃ nayasahassānaṃ dassanaṃ gaṇanāsukhatthanti veditabbaṃ. Yathā pana pāḷi ṭhitā, tathā ekekissā paṭipadāya suññatādīsu ca pañca pañca koṭṭhāse yojetvā pāḷigamanaṃ katanti viññāyati. Tattha aṭṭhaṅgikavāre dutiyajjhānādīsu tasmiṃ samaye sattaṅgiko maggo hotīti yojanā kātabbā, sabbasaṅgāhikavāre ca yathā vijjamānadhammavasenāti.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

3. Pañhapucchakavaṇṇanā

215. **Evaṃ purimesupi dvīsū**ti kasmā vuttaṃ, nanu suttantabhājanīye dukkhanirodhagāminipaṭipadāniddese lokiyalokuttaramissako maggo vutto. Tassa hi aṭṭhakathāyaṃ (vibha. aṭṭha. 205) ‘‘catūsu saccesu uggahādivasena pubbabhāgañāṇuppattiṃ sandhāya idaṃ ‘dukkhe ñāṇa’ntiādi vuttaṃ, paṭivedhakkhaṇe pana ekameva ñāṇaṃ hotī’’ti sammādiṭṭhiyā, tathā sammāsaṅkappādīnañca lokiyalokuttaramissakatā dassitā ‘‘apicesā sammādiṭṭhi nāma pubbabhāge nānākkhaṇā nānārammaṇā hoti, maggakkhaṇe ekakkhaṇā ekārammaṇā’’tiādinā cāti? Saccametaṃ, evaṃ pana āgamanavasena tatthāpi catusaccakammaṭṭhānadassanādimukhena ariyova aṭṭhaṅgiko maggo dassito. Evañca katvā ‘‘paṭivedhakkhaṇe pana ekameva ñāṇaṃ hotī’’ti maggañāṇassa ekasseva dukkhañāṇāditā, ‘‘maggakkhaṇe pana…pe… ekova kusalasaṅkappo uppajjati, ayaṃ sammāsaṅkappo nāmā’’tiādinā maggasaṅkappādīnaṃ sammāsaṅkappāditā ca niddhāritā, pāḷiyañca aṭṭhaṅgikaṃ maggaṃ uddisitvā tameva niddisituṃ ‘‘dukkhe ñāṇa’’ntiādi vuttaṃ. Tena suttantabhājanīyepi dvinnaṃ lokiyatā, dvinnaṃ lokuttaratā vuttā **‘‘evaṃ purimesupi dvīsū**ti etenāti.

Pañhapucchakavaṇṇanā niṭṭhitā.

Saccavibhaṅgavaṇṇanā niṭṭhitā.

5. Indriyavibhaṅgo

1. Abhidhammabhājanīyavaṇṇanā

219. **Cakkhudvāre indaṭṭhaṃ kāretī**ti cakkhudvārabhāve taṃdvārikehi attano indabhāvaṃ paramissarabhāvaṃ kārayatīti attho. Tañhi te rūpaggahaṇe attānaṃ anuvatteti, te ca taṃ anuvattantīti. Esa nayo itaresupi. Yena taṃsamaṅgīpuggalo taṃsampayuttadhammā vā aññātāvino honti, so aññātāvibhāvo pariniṭṭhitakiccajānanaṃ.

Katthaci dveti ‘‘dvinnaṃ kho, bhikkhave, indriyānaṃ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṃ byākaroti… pe… ariyāya ca paññāya ariyāya ca vimuttiyā. Yā hissa, bhikkhave, ariyā paññā, tadassa paññindriyaṃ. Yā hissa ariyā vimutti, tadassa samādhindriya’’ntiādīsu (saṃ. ni. 5.516) dve, ‘‘tiṇṇaṃ kho, bhikkhave, indriyānaṃ bhāvitattā bahulīkatattā piṇḍolabhāradvājena bhikkhunā aññā byākatā…pe… satindriyassa samādhindriyassa paññindriyassā’’ti (saṃ. ni. 5.519), ‘‘tīṇimāni, bhikkhave, indriyāni. Katamāni tīṇi? Anaññātaññassāmītindriyaṃ aññindriyaṃ aññātāvindriya’’nti (saṃ. ni. 5.493), ‘‘tīṇimāni…pe… itthindriyaṃ purisindriyaṃ jīvitindriya’’nti (saṃ. ni. 5.492) ca evamādīsu tīṇi, ‘‘pañcimāni, brāhmaṇa, indriyāni nānāvisayāni…pe… cakkhundriyaṃ…pe… kāyindriya’’nti (saṃ. ni. 5.512), ‘‘pañci… pe… sukhindriyaṃ…pe… upekkhindriya’’nti (saṃ. ni. 5.501 ādayo), ‘‘pañci…pe… saddhindriyaṃ…pe… paññindriya’’nti (saṃ. ni. 5.486 ādayo) ca evamādīsu pañca. Tattha suttante dukādivacanaṃ nissaraṇupāyādibhāvato dukādīnaṃ. Sabbāni pana indriyāni abhiññeyyāni, abhiññeyyadhammadesanā ca abhidhammoti idha sabbāni ekato vuttāni.

Khīṇāsavassa bhāvabhūto hutvā uppattito **‘‘khīṇāsavasseva uppajjanato’’**ti vuttaṃ.

Liṅgeti gameti ñāpetīti liṅgaṃ, liṅgīyati vā etenāti liṅgaṃ, kiṃ liṅgeti, kiñca vā liṅgīyatīti? Indaṃ indo vā, indassa liṅgaṃ indaliṅgaṃ, indaliṅgassa attho taṃsabhāvo **indaliṅgaṭṭho,** indaliṅgameva vā indriya-saddassa attho **indaliṅgaṭṭho**. Sajjitaṃ uppāditanti siṭṭhaṃ, indena siṭṭhaṃ **indasiṭṭhaṃ**. **Juṭṭhaṃ** sevitaṃ. Kammasaṅkhātassa indassa liṅgāni, tena ca siṭṭhānīti kammajāneva yojetabbāni, na aññāni. Te ca dve atthā kamme eva yojetabbā, itare ca bhagavati evāti **''yathāyoga''**nti āha. **Tenā**ti bhagavato kammassa ca indattā. **Etthā**ti etesu indriyesu. **Ulliṅgenti** pakāsenti phalasampattivipattīhi kāraṇasampattivipattiavabodhato. ''So taṃ nimittaṃ āsevatī''tiādīsu (a. ni. 9.35) gocarakaraṇampi āsevanāti vuttāti āha **''kānici gocarāsevanāyā''**ti. Tattha sabbesaṃ gocarīkātabbattepi ''kānicī''ti vacanaṃ avipassitabbānaṃ bahulīmanasikaraṇena anāsevanīyattā. Paccavekkhaṇāmattameva hi tesu hotīti. ''Tassa taṃ maggaṃ āsevato''tiādīsu (a. ni. 4.170) bhāvanā ''āsevanā''ti vuttāti bhāvetabbāni saddhādīni sandhāyāha **''kānici bhāvanāsevanāyā''**ti. **Ādhipaccaṃ** indriyapaccayabhāvo, asati ca indriyapaccayabhāve itthipurisindriyānaṃ attano paccayavasena pavattamānehi taṃsahitasantāne aññākārena anuppajjamānehi liṅgādīhi anuvattanīyabhāvo, imasmiñcatthe indanti paramissariyaṃ karonticceva indriyāni. Cakkhādīsu dassitena nayena aññesañca tadanuvattīsu ādhipaccaṃ yathārahaṃ yojetabbaṃ.

Heṭṭhāti aṭṭhasāliniyaṃ. **Amoho eva,** na visuṃ cattāro dhammā, tasmā amohassa paññindriyapade vibhāvitāni lakkhaṇādīni tesañca veditabbānīti adhippāyo. **Sesāni** aṭṭhasāliniyaṃ lakkhaṇādīhi **sarūpeneva āgatāni**. Nanu ca sukhindriyadukkhindriyānaṃ tattha lakkhaṇādīni na vuttānīti? Kiñcāpi na vuttāni, somanassadomanassindriyānaṃ pana vuttalakkhaṇādivasena viññeyyato etesampi vuttāneva honti. Kathaṃ? Iṭṭhaphoṭṭhabbānubhavanalakkhaṇaṃ sukhindriyaṃ, iṭṭhākārasambhogarasaṃ, kāyikassādapaccupaṭṭhānaṃ, kāyindriyapadaṭṭhānaṃ. Aniṭṭhaphoṭṭhabbānubhavanalakkhaṇaṃ dukkhindriyaṃ, aniṭṭhākārasambhogarasaṃ, kāyikābādhapaccupaṭṭhānaṃ, kāyindriyapadaṭṭhānanti. Ettha ca iṭṭhāniṭṭhākārānameva ārammaṇānaṃ sambhogarasatā veditabbā, na viparītepi iṭṭhākārena aniṭṭhākārena ca sambhogarasatāti.

Sattānaṃ ariyabhūmipaṭilābho bhagavato desanāya sādhāraṇaṃ padhānañca payojananti āha **''ajjhattadhammaṃ pariññāyā''**tiādi. Aṭṭhakathāyaṃ itthipurisindriyānantaraṃ jīvitindriyadesanakkamo vutto, so indriyayamakadesanāya sameti. Idha pana indriyavibhaṅge manindriyānantaraṃ jīvitindriyaṃ vuttaṃ, taṃ purimapacchimānaṃ ajjhattikabāhirānaṃ anupālakattena tesaṃ majjhe vuttanti veditabbaṃ. Yañca kiñci vedayitaṃ, sabbaṃ taṃ dukkhaṃ. Yāva ca duvidhattabhāvānupālakassa jīvitindriyassa pavatti, tāva dukkhabhūtānaṃ etesaṃ vedayitānaṃ anivattīti **ñāpanatthaṃ**. Tena ca cakkhādīnaṃ dukkhānubandhatāya pariññeyyataṃ ñāpeti. **Tato anantaraṃ bhāvetabbattā**ti bhāvanāmaggasampayuttaṃ aññindriyaṃ sandhāya vuttaṃ. Dassanānantarā hi bhāvanāti.

Satipi purejātādipaccayabhāve indriyapaccayabhāvena sādhetabbameva kiccaṃ **''kicca''**nti āha tassa anaññasādhāraṇattā indriyakathāya ca pavattattā. Pubbaṅgamabhāvena manindriyassa **vasavattāpanaṃ** hoti, nāññesaṃ. Taṃsampayuttānipi hi indriyāni sādhetabbabhūtāneva attano attano indriyakiccaṃ sādhenti cetasikattāti. ''Sabbattha ca indriyapaccayabhāvena sādhetabba''nti ayaṃ adhikāro anuvattatīti daṭṭhabbo. Anuppādane anupatthambhe ca tappaccayānaṃ tappavattane nimittabhāvo **anuvidhānaṃ**. Chādetvā pharitvā uppajjamānā sukhadukkhavedanā sahajāte abhibhavitvā sayameva pākaṭā hoti, sahajātā ca tabbasena sukhadukkhabhāvappattā viyāti āha **''yathāsakaṃ oḷārikākārānupāpana''**nti. Asantassa apaṇītassapi akusalatabbipākādisampayuttassa majjhattākārānupāpanaṃ yojetabbaṃ, samānajātiyaṃ vā sukhadukkhehi santapaṇītākārānupāpanañca. Pasannapaggahitaupaṭṭhitasamāhitadassanākārānupāpanaṃ yathākkamaṃ saddhādīnaṃ. **Ādi-**saddena uddhambhāgiyasaṃyojanāni gahitāni, maggasampayuttasseva ca indriyassa kiccaṃ dassitaṃ, teneva phalasampayuttassa taṃtaṃsaṃyojanānaṃyeva paṭippassaddhipahānakiccatā dassitā hotīti. Sabbakatakiccaṃ aññātāvindriyaṃ aññassa kātabbassa abhāvā amatābhimukhameva tabbhāvapaccayo ca hoti, na itarāni viya kiccantarapasutañca. Tenāha **''amatābhimukhabhāvapaccayatā cā''**ti.

220. **Evaṃ santepī**ti satipi sabbasaṅgāhakatte vīriyindriyapadādīhi saṅgahetabbāni kusalākusalavīriyādīni, cakkhundriyapadādīhi saṅgahetabbāni kālapuggalapaccayādibhedena bhinnāni cakkhādīni saṅgaṇhanticceva **sabbasaṅgāhakāni,** na yassā bhūmiyā yāni na vijjanti, tesaṃ saṅgāhakattāti attho. Tena ca avisesitattā sabbesaṃ sabbabhūmikattagahaṇappasaṅge taṃnivattanena sabbasaṅgāhakavacanaṃ avijjamānassa saṅgāhakattadīpakaṃ na hotīti dasseti.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

2. Pañhapucchakavaṇṇanā

223. **Idha anābhaṭṭha**nti ekantānārammaṇattena bhāsitaṃ. **''Rūpamissakattā anārammaṇesu rūpadhammesu saṅgahita''**nti kasmā vuttaṃ, nanu missakattā eva jīvitindriyaṃ anārammaṇesu asaṅgahitaṃ. Na hi aṭṭhindriyā anārammaṇāti vuttāti? Saccametaṃ, jīvitindriyaekadesassa pana anārammaṇesu rūpadhammesu saṅgahitataṃ sandhāyetaṃ vuttaṃ, arūpakoṭṭhāsena parittārammaṇāditā atthīti siyāpakkhe saṅgahitanti adhippāyo. Arūpakoṭṭhāsena pana parittārammaṇāditā, rūpakoṭṭhāsena ca navattabbatā atthīti missakassa samudāyasseva vasena siyāpakkhe saṅgahitaṃ, na

ekadesavasenāti daṭṭhabbaṃ. Na hi anārammaṇaṃ parittārammaṇādibhāvena navattabbaṃ na hotīti. ‘‘Rūpañca nibbānañca anārammaṇā, sattindriyā anārammaṇā’’tiādivacanañca avijjamānārammaṇānārammaṇesu navattabbesu anārammaṇattā navattabbataṃ dasseti, na sārammaṇasseva navattabbataṃ, navattabbassa vā sārammaṇataṃ. Na hi navattabba-saddo sārammaṇe niruḷho. Yadipi siyā, ‘‘tisso ca vedanā rūpañca nibbānañca ime dhammā navattabbā sukhāya vedanāya sampayuttā’’tiādi na vucceyya, athāpi parittārammaṇādisambandho navattabba-saddo sārammaṇesveva vattati, ‘‘dvāyatanā siyā parittārammaṇā’’tiādiṃ avatvā ‘‘manāyatanaṃ siyā parittārammaṇaṃ…pe… appamāṇārammaṇa’’ntipi, ‘‘dhammāyatanaṃ siyā parittārammaṇaṃ…pe… appamāṇārammaṇa’’ntipi, ‘‘siyā anārammaṇa’’ntipi vattabbaṃ siyā. Na hi pañhapucchake sāvasesā desanā atthīti. ‘‘Aṭṭhindriyā siyā ajjhattārammaṇā’’ti ettha ca jīvitindriyassa ākiñcaññāyatanakāle arūpassa rūpassa ca anārammaṇattā navattabbatā veditabbā.

Pañhapucchakavaṇṇanā niṭṭhitā.

Indriyavibhaṅgavaṇṇanā niṭṭhitā.

6. Paṭiccasamuppādavibhaṅgo

1. Suttantabhājanīyaṃ

Uddesavāravaṇṇanā

225. ‘‘‘Kiṃvādī bhante sammāsambuddho’ti? ‘Vibhajjavādī mahārājā’’’ti (pārā. aṭṭha. 1.tatiyasaṅgītikathā) moggaliputtatissattherena vuttattā sammāsambuddhasāvakā vibhajjavādino. Te hi venayikādibhāvaṃ vibhajja vadanti, cīvarādīnaṃ sevitabbāsevitabbabhāvaṃ vā sassatucchedavāde vā vibhajja vadanti ‘‘sassato attā ca loko cā’’tiādīnaṃ ṭhapanīyānaṃ ṭhapanato rāgādikkhayassa sassatassa rāgādikāyaduccaritādiucchedassa ca vacanato, na pana ekaṃsabyākaraṇīyādayo tayo pañhe apanetvā vibhajjabyākaraṇīyameva vadantīti. Vibhajjavādīnaṃ maṇḍalaṃ samūho **vibhajjavādimaṇḍalaṃ,** vibhajjavādino vā bhagavato parisā **vibhajjavādimaṇḍala**ntipi vadanti. Ācariyehi vuttaaviparītatthadīpanena te **anabbhācikkhantena**. ‘‘Avijjā puññāneñjābhisaṅkhārānaṃ hetupaccayo hotī’’tiādiṃ vadanto kathāvatthumhi paṭikkhitte puggalavādādike ca vadanto sakasamayaṃ vokkamati nāma, tathā **avokkamantena**. Parasamayaṃ dosāropanabyāpāravirahena **anāyūhantena**. ‘‘Idampi yuttaṃ gahetabba’’nti parasamayaṃ asampiṇḍentenāti keci vadanti.

‘‘Tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anañña’’ntiādiṃ (ma. ni. 1.396) vadanto suttaṃ paṭibāhati nāma, tathā **appaṭibāhantena**. ‘‘Tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā yeme antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā’’ti (ma. ni. 1.234; pāci. 418, 429), ‘‘supinante kato vītikkamo āpattikaro hotī’’ti ca evamādiṃ vadanto vinayaṃ paṭilometi nāma, tabbipariyāyena taṃ **anulomentena**. Paṭilomento hi kammantaraṃ bhindanto dhammatañca vilometi. Suttante vutte cattāro **mahāpadese,** aṭṭhakathāyañca vutte suttasuttānulomaācariyavādaattanomati**mahāpadese olokentena**. Taṃolokanena hi sutte vinaye ca santiṭṭhati nātidhāvati. **Dhamma**nti paṭiccasamuppādapāḷiṃ. **Attha**nti tadatthaṃ. Hetuhetuphalāni idha nādhippetāni. ‘‘Dukkhādīsu aññāṇaṃ avijjā’’ti vuttamatthaṃ parivattitvā puna ‘‘pubbante aññāṇa’’ntiādīhi **aparehipi pariyāyehi niddisantena**. ‘‘Saṅkhārā iminā pariyāyena bhavoti vuccanti, taṇhā iminā pariyāyena upādāna’’ntiādinā **niddisantenā**ti vadanti.

Sattoti sattasuññatāti vadanti, sattasuññesu vā saṅkhāresu sattavohāro. **Paccayākārameva cā**ti paccayākāro eva ca, **ma**-kāro padasandhikaro.

Tasmāti vuttanayena atthavaṇṇanāya kātabbattā dukkarattā ca.

Patiṭṭhaṃ nādhigacchāmīti yattha ṭhitassa vaṇṇanā sukarā hoti, taṃ nayaṃ attanoyeva ñāṇabalena nādhigacchāmīti attho. Nissayaṃ pana ācikkhanto āha **‘‘sāsanaṃ panida’’**ntiādi. Idha **sāsana**nti pāḷidhammamāha, paṭiccasamuppādameva vā. So hi anulomapaṭilomādinānādesanānayamaṇḍito abbocchinno ajjāpi pavattatīti nissayo hoti. Tadaṭṭhakathāsaṅkhāto ca **pubbācariyamaggo**ti.

‘‘Taṃ suṇātha samāhitā’’ti ādarajanane kiṃ payojananti taṃ dassento āha **‘‘vuttañheta’’**ntiādi. **Aṭṭhiṃ katvā**ti atthaṃ katvā, yathā vā na nassati, evaṃ aṭṭhigataṃ viya karonto aṭṭhiṃ katvā. Pubbakālato aparakāle bhavaṃ **pubbāpariyaṃ**. Paṭhamārambhādito pabhuti khaṇe khaṇe ñāṇavisesaṃ kilesakkhayavisesañca labhatīti attho.

Kammavipākakilesavaṭṭānaṃ mūlakāraṇattā ādito vuttattā ca avijjā paṭiccasamuppādassa mūlaṃ. Tattha valliyā mūle diṭṭhe tato pabhuti valliyā haraṇaṃ viya paṭiccasamuppādassa mūle diṭṭhe tato pabhuti paṭiccasamuppādadesanāti upamāsaṃsandanā na kātabbā. Na hi bhagavato ‘‘idameva diṭṭhaṃ, itaraṃ adiṭṭha’’nti vibhajanīyaṃ atthi sabbassa

diṭṭhattā. Mūlato pabhuti pana valliyā haraṇaṃ viya mūlato pabhuti paṭiccasamuppādadesanā katāti idamettha sāmaññamadhippetaṃ, bodhaneyyajjhāsayavasena vā bodhetabbabhāvena mūlādidassanasāmaññañca yojetabbaṃ.

Tassāti –

> ‘‘Sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya pañcahi kāmaguṇehi samappito…pe… rajanīyehi, so cakkhunā rūpaṃ disvā piyarūpe rūpe sārajjati, apiyarūpe rūpe byāpajjati, anupaṭṭhitakāyasatī ca viharati parittacetaso. So tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti. Yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti, so evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhatī’’ti (ma. ni. 1.408) –

Evaṃ vuttassa. Evaṃ sotadvārādīsupi. **Abhivadato**ti ‘‘aho sukhaṃ, aho sukha’’nti vacībhedakarappattāya balavataṇhāya ‘‘ahaṃ mamā’’ti abhivadato. Tato balavatiyā mocetuṃ asakkuṇeyyabhāvena **ajjhosāya tiṭṭhato**. Tatopi balavatī upādānabhūtā taṇhā **nandī**. Ettha ca abhinandanādinā taṇhā vuttā, nandīvacanena tappaccayaṃ upādānaṃ catubbidhampi nanditātadavippayogatāhi taṇhādiṭṭhābhinandanabhāvehi cāti veditabbaṃ. **‘‘Jātipaccayā jarāmaraṇa’’**ntiādikañca tattheva **mahātaṇhāsaṅkhayavimuttisutte** (ma. ni. 1.402-403) vuttaṃ.

Vipākavaṭṭabhūte paṭisandhipavattiphassādayo kammasamuṭṭhānañca ojaṃ sandhāya **‘‘cattāro āhārā taṇhānidānā’’**tiādi vuttaṃ, vaṭṭūpatthambhakā pana itarepi āhārā taṇhāpabhave tasmiṃ avijjamāne na vijjantīti ‘‘taṇhānidānā’’ti vattuṃ vaṭṭanti.

Tato tatoti catubbidhāsu desanāsu tato tato desanāto. **Ñāyappaṭivedhāya saṃvattatī**ti **ñāyo**ti maggo, soyeva vā paṭiccasamuppādo ‘‘ariyo cassa ñāyo paññāya sudiṭṭho hotī’’ti (saṃ. ni. 2.41) vacanato. Sayameva hi samantabhadrakattā tathā tathā paṭivijjhitabbattā tāya tāya desanāya attano paṭivedhāya saṃvattatīti. Samantabhadrakattaṃ desanāvilāsappatti ca catunnampi desanānaṃ samānaṃ kāraṇanti visesakāraṇaṃ vattukāmo āha **‘‘visesato’’**ti. **Assa** bhagavato desanā, **assa** vā paṭiccasamuppādassa desanāti yojetabbaṃ. **Pavattikāraṇavibhāgo** avijjādikova, kāraṇanti vā gahitānaṃ pakatiādīnaṃ avijjādīnañca akāraṇatā kāraṇatā ca. Tattha sammūḷhā keci akāraṇaṃ ‘‘kāraṇa’’nti gaṇhanti, keci na kiñci kāraṇaṃ bujjhantīti tesaṃ yathāsakehi anurūpehi kāraṇehi **saṅkhārādipavattisandassanatthaṃ** anulomadesanā pavattā, itarāsaṃ tadatthatāsambhavepi na tāsaṃ tadatthameva pavatti atthantarasabbhāvato. Ayaṃ pana tadatthā evāti etissā tadatthatā vuttā. Pavattiādīnavapaṭicchādikā avijjā ādi, tato saṅkhārā uppajjanti tato viññāṇanti evaṃ pavattiyā **uppattikkamasandassanatthañca**.

Anuvilokayato yo sambodhito pubbabhāge taṃtaṃphalapaṭivedho pavatto, tadanusārena tadanugamena jarāmaraṇādikassa jātiādikāraṇaṃ yaṃ adhigataṃ, tassa sandassanatthaṃ assa paṭilomadesanā pavattā, anuvilokayato paṭilomadesanā pavattāti vā sambandho. Desentopi hi bhagavā kicchāpannaṃ lokaṃ anuviloketvā **pubbabhāga…pe… sandassanatthaṃ** desetīti. Āhāraṭaṇhādayo paccuppannaddhā, saṅkhārāvijjā atītaddhāti iminā adhippāyenāha **‘‘yāva atītaṃ addhānaṃ atiharitvā’’**ti, āhārā vā taṇhāya pabhāvetabbā anāgato addhā, taṇhādayo paccuppanno, saṅkhārāvijjā atītoti. Paccakkhaṃ pana phalaṃ dassetvā taṃnidānadassanavasena phalakāraṇaparamparāya dassanaṃ yujjatīti āhārā purimataṇhāya uppāditā paccuppanno addhā, taṇhādayo atīto, saṅkhārāvijjā tatopi atītataro saṃsārassa anādibhāvadassanatthaṃ vuttoti **yāva atītaṃ addhāna**nti yāva atītataraṃ addhānanti attho yutto.

Āyatiṃ punabbhavābhinibbattiāhārakā vā cattāro āhārā –

> ‘‘Āhāretīti ahaṃ na vadāmi, āhāretīti cāhaṃ vadeyyuṃ, tatrassa kallo pañho ‘ko nu kho, bhante, āhāretī’ti. Evaṃ cāhaṃ na vadāmi, evaṃ pana avadantaṃ maṃ yo evaṃ puccheyya ‘kissa nu kho, bhante, viññāṇāhāro’ti. Esa kallo pañho, tatra kallaṃ veyyākaraṇaṃ, viññāṇāhāro āyatiṃ punabbhavābhinibbattiyā’’ti (saṃ. ni. 2.12) –

Vacanato taṃsampayuttattā phassacetanānaṃ tappavattihetuttā ca kabaḷīkārāhārassa. Tena hi upatthambhitarūpakāyassa, tañca icchantassa kammaviññāṇāyūhanaṃ hoti. Bhojanañhi saddhādīnaṃ rāgādīnañca upanissayoti vuttanti. Tasmā ‘‘te kammavaṭṭasaṅgahitā āhārā paccuppanno addhā’’ti imasmiṃ pariyāye purimoyevattho yutto. Atītaddhuto pabhuti ‘‘iti kho, bhikkhave, avijjāpaccayā saṅkhārā’’tiādinā (saṃ. ni. 2.3) atīte tato parañca hetuphalapaṭipāṭiṃ paccakkhānaṃ āhārānaṃ nidānadassanavasena ārohitvā nivattanena vinā abujjhantānaṃ taṃsandassanatthaṃ sā ayaṃ desanā pavattāti attho. **Anāgataddhuno sandassanattha**nti anāgataddhuno duppaṭivijjhantānaṃ apassantānaṃ paccakkhaṃ paccuppannaṃ hetuṃ dassetvā hetuphalaparamparāya tassa sandassanatthanti attho.

Mūlakāraṇasaddaṃ apekkhitvā **‘‘na akāraṇa’’**nti napuṃsakaniddeso kato. Akāraṇaṃ yadi siyā, suttaṃ paṭibāhitaṃ siyāti dassento suttaṃ āharati. **Vaṭṭakathāya sīsabhāvo** vaṭṭahetuno kammassapi hetubhāvo. Tattha bhavataṇhāyapi hetubhūtā avijjā, tāya paṭicchāditādīnave bhave taṇhuppattitoti avijjā visesena sīsabhūtāti **‘‘mūlakāraṇa’’**nti vuttā. Purimāya koṭiyā apaññāyamānāya uppādavirahato niccataṃ gaṇheyyāti āha **‘‘evañcetaṃ, bhikkhave, vuccatī’’**tiādi. Tena

ito pubbe uppannapubbatā natthīti apaññāyanato purimakoṭiapaññāyanaṃ vuttanti imamatthaṃ dasseti.

Avijjātaṇhāhetukkamena phalesu vattabbesu **''sugatiduggatigāmino''**ti vacanaṃ saddalakkhaṇāvirodhanatthaṃ. Dvande hi pūjitassa pubbanipātoti. Savarā kira maṃsassa aṭṭhinā alagganatthaṃ punappunaṃ tāpetvā koṭṭetvā uṇhodakaṃ pāyetvā virittaṃ sūnaṃ aṭṭhito muttamaṃsaṃ gāviṃ mārenti. Tenāha **''aggisantāpi''**ccādi. Tattha yathā vajjhā gāvī ca avijjābhibhūtatāya yathāvuttaṃ uṇhodakapānaṃ ārabhati, evaṃ puthujjano yathāvuttaṃ duggatigāmikammaṃ. Yathā pana sā uṇhodakapāne ādīnavaṃ disvā taṇhāvasena sītudakapānaṃ ārabhati, evamayaṃ avijjāya mandattā duggatigāmikamme ādīnavaṃ disvā taṇhāvasena sugatigāmikammaṃ ārabhati. Dukkhe hi avijjaṃ taṇhā anuvattati, sukhe taṇhaṃ avijjāti.

Evanti avijjāya nivutattā taṇhāya saṃyuttattā ca. **Ayaṃ kāyo**ti saviññāṇakakāyo khandhapañcakaṃ, ''saḷāyatanapaccayā phasso''ti vacanato phassakāraṇañcetaṃ vuccatīti āyatanachakkaṃ vā. **Samudāgato**ti uppanno. **Bahiddhā ca nāmarūpa**nti bahiddhā saviññāṇakakāyo khandhapañcakaṃ, saḷāyatanāni vā. **Itthetanti** itthaṃ etaṃ. Attano ca paresañca pañcakkhandhā dvādasāyatanāni ca dvārārammaṇabhāvena vavatthitāni dvayanāmānīti attho. **''Dvayaṃ paṭicca phasso**ti aññattha cakkhurūpādīni dvayāni paṭicca cakkhusamphassādayo vuttā, idha pana ajjhattikabāhirāni āyatanāni. Mahādvayaṃ nāma kireta''nti (saṃ. ni. aṭṭha. 2.2.19) vuttaṃ. Ayamettha adhippāyo – aññattha ''cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso''tiādinā (saṃ. ni. 2.43) ''cakkhu ceva rūpā ca…pe… mano ceva dhammā cā''ti vuttāni dvayāni paṭicca cakkhusamphassādayo vuttā, idha pana ''ayañceva kāyo''ti cakkhādinissaye sesadhamme cakkhādinissite eva katvā vuttaṃ, cakkhādikāyaṃ ekattena ''ajjhattikāyatana''nti gahetvā ''bahiddhā nāmarūpa''nti vuttaṃ, rūpādiārammaṇaṃ ekatteneva bāhirāyatananti tāni ajjhattikabāhirāni āyatanāni paṭicca phasso vutto, tasmā mahādvayaṃ nāmetanti. Evañca katvā ''attano ca parassa ca pañcahi khandhehi chahāyatanehi cāpi ayamattho dīpetabbovā''ti (saṃ. ni. aṭṭha. 2.2.19) vuttaṃ. ''Ayaṃ kāyo''ti hi vuttāni sanissayāni cakkhādīni attano pañcakkhandhā, ''bahiddhā nāmarūpa''nti vuttāni rūpādīni paresaṃ. Tathā ayaṃ kāyo attanova ajjhattikāni āyatanāni, bahiddhā nāmarūpaṃ paresaṃ bāhirānīti. Aññathā ajjhattikāyatanamatte eva ''ayaṃ kāyo''ti vutte na ajjhattikāyatanāneva attano pañcakkhandhā hontīti attano ca paresañca pañcakkhandhehi dīpanā na sambhaveyyāti. **Saḷevāyatanānī**ti saḷeva samphassakāraṇāni, yehi kāraṇabhūtehi āyatanehi uppannena phassena phuṭṭho bālo sukhadukkhaṃ paṭisaṃvedeti.

Ādi-saddena ''etesaṃ vā aññatarena avijjānīvaraṇassa, bhikkhave, paṇḍitassa taṇhāya saṃyuttassā''tiādi yojetabbaṃ. Tasmiñhi sutte saṅkhāre avijjātaṇhānissite eva katvā kāyaggahaṇena viññāṇanāmarūpasaḷāyatanāni gahetvā etasmiñca kāye saḷāyatanānaṃ phassaṃ taṃnissitameva katvā vedanāya visesapaccayabhāvaṃ dassentena bhagavatā bālapaṇḍitānaṃ atītaddhāvijjātaṇhāmūlako vedanānto paṭiccasamuppādo dassito. Puna ca bālapaṇḍitānaṃ visesaṃ dassentena –

> ''Yāya ca, bhikkhave, avijjāya nivutassa bālassa yāya ca taṇhāya saṃyuttassa ayaṃ kāyo samudāgato, sā ceva avijjā bālassa appahīnā, sā ca taṇhā aparikkhīṇā. Taṃ kissa hetu? Na, bhikkhave, bālo acari brahmacariyaṃ sammā dukkhakkhayāya, tasmā bālo kāyassa bhedā kāyūpago hoti, so kāyūpago samāno na parimuccati jātiyā…pe… dukkhasmāti vadāmī''ti (saṃ. ni. 2.19) –

Vedanāpabhavaṃ sāvijjaṃ taṇhaṃ dassetvā upādānabhave ca taṃnissite katvā ''kāyūpago hotī''tiādinā jātiādike dassentena paccuppannahetusamuṭṭhānato pabhuti ubhayamūlova paṭiccasamuppādo vutto, tabbipariyāyena ca paṇḍitassa paccuppannahetuparikkhayato pabhuti ubhayamūlako paṭilomapaṭiccasamuppādoti.

Duggatigāmikammassa visesapaccayattā avijjā **''avindiyaṃ vindatī''**ti vuttā, tathā visesapaccayo vindiyassa na hotīti **''vindiyaṃ na vindatī'**ti ca. Attani nissitānaṃ cakkhuviññāṇādīnaṃ pavattanaṃ uppādanaṃ **āyatanaṃ**. Sammohabhāveneva anabhisamayabhūtattā **aviditaṃ** aññātaṃ **karoti**. **Antavirahite javāpetī**ti ca vaṇṇāgamavipariyāyavikāravināsadhātuatthavisesayogehi pañcavidhassa niruttilakkhaṇassa vasena tīsupi padesu a-kāra vi-kāra ja-kāre gahetvā aññesaṃ vaṇṇānaṃ lopaṃ katvā ja-kārassa ca dutiyassa āgamaṃ katvā **''avijjā''**ti vuttā. Byañjanatthaṃ dassetvā sabhāvatthaṃ dassetuṃ **''apicā''**tiādimāha. Cakkhuviññāṇādīnaṃ vatthārammaṇāni ''idaṃ vatthu, idamārammaṇa''nti avijjāya ñātuṃ na sakkāti avijjā tappaṭicchādikā vuttā. Vatthārammaṇasabhāvacchādanato eva avijjādīnaṃ paṭiccasamuppādabhāvassa, jarāmaraṇādīnaṃ paṭiccasamuppannabhāvassa ca chādanato paṭiccasamuppādapaṭiccasamuppannachādanaṃ veditabbaṃ.

Saṅkhāra-saddaggahaṇena āgatā saṅkhārā **saṅkhāra-saddena āgatasaṅkhārā**. Yadipi avijjāpaccayā saṅkhārāpi saṅkhāra-saddena āgatā, te pana imissā desanāya padhānāti visuṃ vuttā. Tasmā **''duvidhā''**ti ettha abhisaṅkharaṇakasaṅkhāraṃ saṅkhāra-saddenāgataṃ sandhāya tattha vuttampi vajjetvā saṅkhārasaddena āgatasaṅkhārā yojetabbā. ''Saṅkhāra-saddenāgatasaṅkhārā''ti vā samudāyo vutto, tadekadeso ca idha vaṇṇitabbabhāvena ''avijjāpaccayā saṅkhārā''ti, tasmā vaṇṇitabbasabbasaṅgahaṇavasena duvidhatā vuttāti veditabbā. **Paṭhamaṃ nirujjhati vacīsaṅkhāro**tiādinā vitakkavicāraassāsapassāsasaññāvedanāvacīsaṅkhārādayo vuttā, na avijjāsaṅkhāresu vuttā kāyasañcetanādayo.

Paritassatīti pipāsati. **Bhavatī**ti upapattibhavaṃ sandhāya vuttaṃ, **bhāvayatī**ti kammabhavaṃ. Cuti khandhānaṃ maraṇanti **''maranti etenā''**ti vuttaṃ. ''Dukkhā vedanā uppādadukkhā ṭhitidukkhā''ti (ma. ni. 1.465) vacanato **dvedhā**

khaṇati. Āyāsoti parissamo visādo. Kevala-saddo asammissavācako hoti ‘‘kevalā sālayo’’ti, niravasesavācako ca ‘‘kevalā aṅgamagadhā’’ti, tasmā dvedhāpi atthaṃ vadati. Tattha **asammissassā**ti sukharahitassa. Na hi ettha kiñci uppādavayarahitaṃ atthīti.

Taṃsampayutte, puggalaṃ vā sammohayatīti **sammohanarasā**. Ārammaṇasabhāvassa chādanaṃ hutvā gayhatīti **chādanapaccupaṭṭhānā**. ‘‘Āsavasamudayā avijjāsamudayo’’ti (ma. ni. 1.103) vacanato **āsavapadaṭṭhānā**. Paṭisandhijananatthaṃ āyūhanti byāpāraṃ karontīti **āyūhanarasā,** rāsikaraṇaṃ vā **āyūhanaṃ**. Nāmarūpassa purecārikabhāvena pavattatīti **pubbaṅgamarasaṃ**. Purimabhavena saddhiṃ ghaṭanaṃ hutvā gayhatīti **paṭisandhipaccupaṭṭhānaṃ**. Viññāṇena saha sampayujjatīti **sampayogarasaṃ**. Aññamaññaṃ sampayogābhāvato rūpaṃ vikiratīti **vikiraṇarasaṃ**. Evañca katvā pisiyamānā taṇḍulādayo vikiranti cuṇṇī bhavantīti. Nāmassa kadāci kusalādibhāvo ca atthīti tato visesanatthaṃ **‘‘abyākatapaccupaṭṭhāna’’**nti āha. ‘‘Acetanā abyākatā’’ti ettha viya anārammaṇatā vā **abyākatatā** daṭṭhabbā. **Āyatanalakkhaṇa**nti ghaṭanalakkhaṇaṃ, āyānaṃ tananalakkhaṇaṃ vā. Dassanādīnaṃ kāraṇabhāvo **dassanādirasatā**. Akusalavipākupekkhāya aniṭṭhabhāvato dukkhena itarāya ca iṭṭhabhāvato sukhena saṅgahitattā **‘‘sukhadukkhapaccupaṭṭhānā’’**ti āha. Dukkhasamudayattā **hetulakkhaṇā taṇhā**. ‘‘Tatratatrābhinandinī’’ti (dī. ni. 2.400; ma. ni. 1.133, 460; vibha. 203) vacanato **abhinandanarasā**. Cittassa, puggalassa vā rūpādīsu atittabhāvo hutvā gayhatīti **atittabhāvapaccupaṭṭhānā**. Taṇhādaḷhattaṃ hutvā kāmupādānaṃ, sesāni diṭṭhi hutvā upaṭṭhahantīti **taṇhādaḷhattadiṭṭhipaccupaṭṭhānā**. Kammupapattibhavavasena bhavassa lakkhaṇādayo yojetabbā.

Ādi-saddena anubodhādibhāvaggahaṇaṃ. Dukkhādīsu aññāṇaṃ **appaṭipatti,** asubhādīsu subhādivipallāsā **micchāpaṭipatti**. Diṭṭhivippayuttā vā **appaṭipatti,** diṭṭhisampayuttā **micchāpaṭipatti**. Na avijjāya eva chadvārikatā chaḷārammaṇatā ca, atha kho aññesupi paṭiccasamuppādaṅgesu arūpadhammānanti āha **‘‘sabbesupī’’**ti. **Nobhayagocara**nti manāyatanamāha. Na hi arūpadhammānaṃ desavasena āsannatā dūratā ca atthi asaṇṭhānattā, tasmā manāyatanassa gocaro na manāyatanaṃ sampatto asampatto vāti vuccatīti.

Sokādīnaṃ sabbhāvā aṅgabahuttappasaṅge ‘‘dvādasevā’’ti aṅgānaṃ vavatthānaṃ veditabbaṃ. Na hi sokādayo aṅgabhāvena vuttā, phalena pana kāraṇaṃ avijjaṃ mūlaṅgaṃ dassetuṃ te vuttāti. Jarāmaraṇabbhāhatassa hi bālassa te sambhavantīti sokādīnaṃ jarāmaraṇakāraṇatā vuttā. ‘‘Sārīrikāya dukkhāya vedanāya phuṭṭho’’ti (saṃ. ni. 4.252) ca **sutte** jarāmaraṇanimittañca dukkhaṃ saṅgahitanti taṃtaṃnimittānaṃ sādhakabhāvena vuttaṃ. Yasmā pana jarāmaraṇeneva sokādīnaṃ ekasaṅkhepo kato, tasmā tesaṃ jātipaccayatā yujjati. Jarāmaraṇapaccayabhāve hi avijjāya ekasaṅkhepo kātabbo siyā, jātipaccayā pana jarāmaraṇaṃ sokādayo ca sambhavantīti. Tattha jarāmaraṇaṃ ekantikaṃ aṅgabhāveneva gahitaṃ, sokādayo pana rūpabhavādīsu abhāvato anekantikā kevalaṃ pākaṭena phalena avijjānidassanatthaṃ gahitā. Tena anāgate jātiyā sati tato parāya paṭisandhiyā hetuhetubhūtā avijjā dassitāti bhavacakkassa avicchedo dassito hotīti. Suttañca sokādīnaṃ avijjā kāraṇanti etassevatthassa sādhakaṃ daṭṭhabbaṃ, na sokādīnaṃ bālassa jarāmaraṇanimittatāmattassa. ‘‘Assutavā puthujjano’’ti (saṃ. ni. 4.252) hi vacanena avijjā sokādīnaṃ kāraṇanti dassitā, na ca jarāmaraṇanimittameva dukkhaṃ dukkhanti.

Uddesavāravaṇṇanā niṭṭhitā.

Avijjāpadaniddesavaṇṇanā

226. **‘‘Avijjāpaccayā** 92 **saṅkhārā’’ti hi vutta**nti etena avijjāya visesanabhāvena saṅkhārānañca padhānabhāvena vuttattā saṅkhārānaṃ niddisitabbabhāvassa kāraṇaṃ dasseti. **Pitā kathīyati** ‘‘dīgho sāmo, mitto rasso, odāto datto’’ti.

Rasitabbo paṭivijjhitabbo sabhāvo raso, attano raso saraso, yāthāvo saraso yāthāvasaraso, so eva lakkhitabbattā lakkhaṇanti **yāthāvasarasalakkhaṇaṃ**. ‘‘Katamā ca, bhikkhave, avijjā? Dukkhe aññāṇa’’ntiādinā (saṃ. ni. 2.2; ma. ni. 1.103) sutte cattāreva vuttānīti **‘‘suttantikapariyāyenā’’**ti āha. **Nikkhepakaṇḍe panā**tiādinā idha catūsu ṭhānesu kathitāya eva avijjāya nikkhepakaṇḍe aṭṭhasu ṭhānesu kiccajātito pañcavīsatiyā padehi lakkhaṇato ca kathitattā tadatthasaṃvaṇṇanāvasena vibhāvanaṃ karoti. Ahāpetvā vibhajitabbavibhajanañhi **abhidhammapariyāyo**.

Jāyati etthāti **jāti,** uppattiṭṭhānaṃ. Yadipi nirodhamagge avijjā ārammaṇaṃ na karoti, te pana jānitukāmassa tappaṭicchādanavasena anirodhamaggesu nirodhamaggaggahaṇakāraṇavasena ca pavattamānā tattha uppajjatīti vuccatīti tesampi avijjāya uppattiṭṭhānatā hoti, itaresaṃ ārammaṇabhāvena cāti. Saṅghikabaladevagoṇādīnaṃ saṅghāṭinaṅgalādīni viya aññasetādīnaṃ avijjāya dukkhādivisayānaṃ andhattakarānaṃ lobhādīnaṃ nivattako aññāṇādisabhāvo lakkhaṇanti daṭṭhabbaṃ.

Atthatthanti phalaphalaṃ. Āmeḍitavacanañhi sabbesaṃ atthānaṃ visuṃ visuṃ pākaṭakaraṇabhāvappakāsanatthaṃ. Attho eva vā attho **atthatho**ti atthassa aviparītatādassanatthaṃ atthenevatthaṃ visesayati. Na hi ñāṇaṃ anatthaṃ atthoti gaṇhātīti. Evaṃ **kāraṇakāraṇa**nti etthāpi daṭṭhabbaṃ. **Taṃ ākāra**nti atthatthādiākāraṃ. **Gahetvā**ti citte pavesetvā, cittena puggalena vā gahitaṃ katvā. Paṭividdhassa puna avekkhaṇā **paccavekkhaṇā**. Duccintitacintitādilakkhaṇassa bālassa bhāvo **bālyaṃ. Pajānātī**ti pakārehi jānāti. Balavamohanaṃ **pamoho**. Samantato mohanaṃ **sammoho**.

Dukkhārammaṇatāti dukkhārammaṇatāya, yāya vā avijjāya chādentiyā dukkhārammaṇā taṃsampayuttadhammā, sā tesaṃ bhāvoti **dukkhārammaṇatā,** ārammaṇameva vā ārammaṇatā, dukkhaṃ ārammaṇatā etissāti **dukkhārammaṇatā**.

Duddasattā gambhīrā na sabhāvato, tasmā tadārammaṇatā avijjā uppajjati, itaresaṃ sabhāvato gambhīrattā tadārammaṇatā nuppajjatīti adhippāyo. **Apica kho panā**ti maggassa saṅkhatasabhāvattā tatopi nirodhassa gambhīratarataṃ dasseti.

Avijjāpadaniddesavaṇṇanā niṭṭhitā.

Saṅkhārapadaniddesavaṇṇanā

Punātīti sodheti apuññaphalato dukkhasaṃkilesato ca, hitasukhajjhāsayena puññaṃ karotīti taṃnipphādanena kārakassajjhāsayaṃ pūretīti **puñño,** pūrako pujjanibbattako ca niruttilakkhaṇena **''puñño''**ti veditabbo. Samādhipaccanīkānaṃ atidūratāya **na iñjati** na calatīti attho. **Kāyassā**ti dvārassa sāmibhāvena niddeso kato.

Puññupaganti bhavasampattupagaṃ. **Tatthā**ti vibhaṅgasutte (saṃ. ni. 2.2). Tañhi padhānabhāvena gahitanti. **Sammādiṭṭhisutte** (ma. ni. 1.102) pana ''tayome, āvuso, saṅkhārā''ti āgatanti. **Sabbaññujinabhāsito pana ayaṃ,** na paccekajinabhāsito, imassatthassa dīpanatthaṃ etesaṃ suttānaṃ vasena te gahitā. Kathaṃ panetena gahaṇenāyamattho dīpito hotīti taṃdassanatthamāha **''abhidhammepi hi suttepi ekasadisāva tanti niddiṭṭhā''**ti. **Sabbaññubhāsito**ti pākaṭena suttantena sadisattā ayampi sabbaññubhāsitoti ñāyatīti vuttaṃ hotīti.

''Terasāpī''ti vuttaṃ, tattha ñāṇavippayuttānaṃ na bhāvanāmayatā pākaṭāti **''yathā hī''**tiādimāha. Pathavī pathavītiādibhāvanā ca kasiṇaparikammakaraṇaṃ maṇḍalakaraṇañca bhāvanaṃ bhajāpenti.

Dānavasena pavattā cittacetasikā dhammā **dānaṃ**. Tattha byāpārabhūtā āyūhanacetanā **dānaṃ ārabbha dānaṃ adhikicca uppajjatī**ti vuccati, evaṃ itaresu. **Somanassacittenā**ti anumodanāpavattinidassanamattametaṃ daṭṭhabbaṃ. Upekkhāsahagatenapi hi anussarati evāti.

Asarikkhakampi sarikkhakena catutthajjhānavipākena vehapphalādīsu vināpi asaññesu kaṭattārūpaṃ. Rūpameva saphandanattā **''saiñjana''**nti vuttaṃ iñjanakaranīvaraṇādīnaṃ avikkhambhanato, rūpataṇhāsaṅkhātassa iñjanakassa kāraṇattā vā. Teneva rūpārammaṇaṃ nimittārammaṇañca sabbampi catutthajjhānaṃ nippariyāyena **''aniñjana''**nti na vuccatīti. Mahātulāya dhārayamāno nāḷiyā minamāno ca samudāyameva dhāreti minati ca, na ekekaṃ guñjaṃ, ekekaṃ taṇḍulaṃ vā, evaṃ bhagavāpi aparimāṇā paṭhamakusalacetanāyo samudāyavaseneva gahetvā ekajātikattā ekameva katvā dasseti. Evaṃ dutiyādayopīti.

''Kāyadvāre pavattā''ti avatvā **''ādānaggahaṇacopanaṃ pāpayamānā uppannā''**tipi vattuṃ vaṭṭatīti vacanavisesamattameva dasseti. Kāyadvāre pavatti eva hi ādānādipāpanāti. Purimena vā dvārassa upalakkhaṇabhāvo vutto, pacchimena cetanāya saviññattirūpasamuṭṭhāpanaṃ. Tattha ākaḍḍhitvā gahaṇaṃ **ādānaṃ,** sampayuttassa gahaṇaṃ **gahaṇaṃ,** phandanaṃ **copanaṃ**.

Etthāti kāyavacīsaṅkhāraggahaṇe, kāyavacīsañcetanāgahaṇe vā. Aṭṭhakathāyaṃ abhiññācetanā na gahitā viññāṇassa paccayo na hotīti. Kasmā pana na hoti, nanu sāpi kusalā vipākadhammā cāti? Saccaṃ, anupacchinnataṇhāvijjāmāne pana santāne sabyāpārappavattiyā tassā kusalatā vipākadhammatā ca vuttā, na vipākuppādanena, sā pana vipākaṃ uppādayantī rūpāvacarameva uppādeyya. Na hi aññabhūmikaṃ kammaṃ aññabhūmikaṃ vipākaṃ uppādetīti. Attanā sadisārammaṇañca tiṭṭhānikaṃ taṃ uppādeyya cittuppādakaṇḍe rūpāvacaravipākassa kammasadisārammaṇasseva vuttattā, na ca rūpāvacaravipāko parittādiārammaṇo atthi, abhiññācetanā ca parittādiārammaṇāva hoti, tasmā vipākaṃ na uppādetīti viññāyati. Kasiṇesu ca uppāditassa catutthajjhānasamādhissa ānisaṃsabhūtā abhiññā. Yathāha ''so evaṃ samāhite citte''tiādi (dī. ni. 1.244-245; ma. ni. 1.384-386). Tasmā samādhiphalasadisā sā, na ca phalaṃ detīti dānasīlānisaṃso tasmiṃ bhave paccayalābho viya sāpi vipākaṃ na uppādeti. **Yathā ca abhiññācetanā, evaṃ uddhaccacetanāpi na hotī**ti idaṃ uddhaccasahagate dhamme visuṃ uddharitvā ''tesaṃ vipāke ñāṇaṃ atthapaṭisambhidā''ti (vibha. 725) vuttattā vicāretabbaṃ.

Ayaṃ panettha amataggapathānugato vinicchayo – dassanabhāvanānaṃ abhāvepi yesaṃ puthujjanānaṃ sekkhānañca dassanabhāvanāhi bhavitabbaṃ, tesaṃ taduppattikāle tehi pahātuṃ sakkuṇeyyā akusalā ''dassanena pahātabbā bhāvanāya pahātabbā''ti ca vuccanti, puthujjanānaṃ pana bhāvanāya abhāvā bhāvanāya pahātabbacintā natthi. Tena tesaṃ pavattamānā te dassanena pahātuṃ asakkuṇeyyāpi ''bhāvanāya pahātabbā''ti na vuccanti. Yadi vucceyyuṃ, dassanena pahātabbā bhāvanāya pahātabbānaṃ kesañci keci kadāci ārammaṇārammaṇādhipatiupanissayapaccayehi paccayo bhaveyyuṃ, na ca paṭṭhāne ''dassanena pahātabbā bhāvanāya pahātabbānaṃ kesañci kenaci paccayena paccayo''ti vuttā. Sekkhānaṃ pana vijjamānā bhāvanāya pahātuṃ sakkuṇeyyā bhāvanāya pahātabbā. Teneva sekkhānaṃ dassanena pahātabbā cattattā vantattā muttattā pahīnattā paṭinissaṭṭhattā ukkheṭitattā samukkheṭitattā assāditabbā abhinanditabbā ca na

honti, pahīnatāya eva somanassahetubhūtā avikkhepahetubhūtā ca na domanassaṃ uddhaccañca uppādentīti na te tesaṃ ārammaṇārammaṇādhipatibhāvaṃ pakatūpanissayabhāvañca gacchanti. Na hi pahīne upanissāya ariyo rāgādikilese uppādeti.

Vuttañca ''sotāpattimaggena ye kilesā pahīnā, te kilese na puneti na pacceti na paccāgacchati…pe… arahattamaggena…pe… na paccāgacchatī''ti (mahāni. 80; cūḷani. mettagūmāṇavapucchāniddesa 27), na ca puthujjanānaṃ dassanena pahātuṃ sakkuṇeyyā itaresaṃ na kenaci paccayena paccayo hontīti sakkā vattuṃ ''diṭṭhiṃ assādeti abhinandati, taṃ ārabbha rāgo uppajjati, diṭṭhi vicikicchā uddhaccaṃ uppajjati. Vicikicchaṃ ārabbha vicikicchā diṭṭhi uddhaccaṃ uppajjatī''ti diṭṭhivicikicchānaṃ uddhaccārammaṇapaccayabhāvassa vuttattā. Ettha hi **uddhacca**nti uddhaccasahagataṃ cittuppādaṃ sandhāya vuttaṃ. Evañca katvā adhipatipaccayaniddese ''diṭṭhiṃ garuṃ katvā assādeti abhinandati, taṃ garuṃ katvā rāgo uppajjati, diṭṭhi uppajjatī''ti (paṭṭhā. 1.1.409) ettakameva vuttaṃ, na vuttaṃ ''uddhaccaṃ uppajjatī''ti. Tasmā dassanabhāvanāhi pahātabbānaṃ atītādibhāvena navattabbatepi yādisānaṃ tāhi anuppattidhammatā āpādetabbā, tesu puthujjanesu vattamānā dassanaṃ apekkhitvā tena pahātuṃ sakkuṇeyyā dassanena pahātabbā, sekkhesu vattamānā bhāvanaṃ apekkhitvā tāya pahātuṃ sakkuṇeyyā bhāvanāya pahātabbā. Tesu bhāvanāya pahātabbā sahāyavirahā vipākaṃ na janayantīti bhāvanāya pahātabbacetanāya nānākkhaṇikakammapaccayabhāvo na vutto, apekkhitabbadassanabhāvanārahitānaṃ pana puthujjanesu uppajjamānānaṃ sakabhaṇḍe chandarāgādīnaṃ uddhaccasahagatacittuppādassa ca saṃyojanattayatadekaṭṭhakilesānaṃ anupacchinnatāya aparikkhīṇasahāyānaṃ vipākuppādanaṃ na sakkā paṭikkhipitunti uddhaccasahagatadhammānaṃ vipāko **vibhaṅge** vuttoti.

Yadi evaṃ, apekkhitabbadassanabhāvanārahitānaṃ akusalānaṃ nevadassanenanabhāvanāyapahātabbatā āpajjatīti? Nāpajjati, appahātabbānaṃ ''neva dassanena na bhāvanāya pahātabbā''ti (dha. sa. tikamātikā 8) vuttattā, appahātabbaviruddhasabhāvattā ca akusalānaṃ. Evampi tesaṃ imasmiṃ tike navattabbatā āpajjatīti? Nāpajjati cittuppādakaṇḍe dassitānaṃ dvādasaakusalacittuppādānaṃ dvīhi padehi saṅgahitattā. Yathā hi dhammavasena saṅkhatadhammā sabbe saṅgahitāti uppannattike kālavasena asaṅgahitāpi atītā navattabbāti na vuttā cittuppādarūpabhāvena gahitesu navattabbassa abhāvā, evamidhāpi cittuppādabhāvena gahitesu navattabbassa abhāvā navattabbatā na vuttāti veditabbā. Yattha hi cittuppādo koci niyogato navattabbo atthi, tattha tesaṃ catuttho koṭṭhāso atthīti yathāvuttapadesu viya tatthāpi bhinditvā bhajāpetabbe cittuppāde bhinditvā bhajāpeti ''siyā navattabbā parittārammaṇā''tiādinā. Tadabhāvā uppannattike idha ca tathā na vuttā.

Atha vā yathā sappaṭighehi samānasabhāvattā rūpadhātuyaṃ tayo mahābhūtā ''sappaṭighā''ti vuttā. Yathāha ''asaññasattānaṃ anidassanaṃ sappaṭighaṃ ekaṃ mahābhūtaṃ paṭicca dve mahābhūtā, dve mahābhūte paṭicca ekaṃ mahābhūta''nti (paṭṭhā. 2.22.9). Evaṃ puthujjanānaṃ pavattamānā bhāvanāya pahātabbasamānasabhāvā ''bhāvanāya pahātabbā''ti vucceyyunti natthi navattabbatāpasaṅgo. Evañca sati puthujjanānaṃ pavattamānāpi bhāvanāya pahātabbā sakabhaṇḍe chandarāgādayo parabhaṇḍe chandarāgādīnaṃ upanissayapaccayo, rāgo ca rāgadiṭṭhīnaṃ adhipatipaccayoti ayamattho laddho hoti. Yathā pana aphoṭṭhabbattā rūpadhātuyaṃ tayo mahābhūtā na paramatthato sappaṭighā, evaṃ apekkhitabbabhāvanārahitā puthujjanesu pavattamānā sakabhaṇḍe chandarāgādayo na paramatthato bhāvanāya pahātabbāti bhāvanāya pahātabbānaṃ nānākkhaṇikakammapaccayatā na vuttā, na ca ''dassanena pahātabbā bhāvanāya pahātabbānaṃ kenaci paccayena paccayo''ti vuttā. Ye hi dassanena pahātabbapaccayā kilesā, na te dassanato uddhaṃ pavattanti, dassanena pahātabbapaccayassapi pana uddhaccasahagatassa sahāyavekallamattameva dassanena kataṃ, na tassa koci bhāvo dassanena anuppattidhammataṃ āpāditoti tassa ekantabhāvanāya pahātabbatā vuttā. Tasmā tassa tādisasseva sati sahāye vipākuppādanavacanaṃ, asati ca vipākānuppādanavacanaṃ na virujjhatīti.

Sāpi viññāṇapaccayabhāve yadi apanetabbā, kasmā ''samavīsati cetanā''ti vuttanti tassa kāraṇaṃ dassento āha **''avijjāpaccayā pana sabbāpetā hontī''**ti. Yadi evaṃ, abhiññācetanāya saha ''ekavīsatī''ti vattabbanti? Na, avacanassa vuttakāraṇattā, taṃ pana itarāvacanassapi kāraṇanti samānacetanāvacanakāraṇavacanena yaṃ kāraṇaṃ apekkhitvā ekā vuttā, tena kāraṇena itarāyapi vattabbataṃ, yañca kāraṇaṃ apekkhitvā itarā na vuttā, tena kāraṇena vuttāyapi avattabbataṃ dasseti. Āneñjābhisaṅkhāro cittasaṅkhāro evāti bhedābhāvā pākaṭoti na tassa saṃyogo dassito.

Sukhasaññāya gahetvāti etena taṇhāpavattiṃ dasseti. **Taṇhāparikkhāre**ti taṇhāya parivāre, taṇhāya ''sukhaṃ subha''ntiādinā saṅkhate vā alaṅkateti attho. Taṇhā hi dukkhassa samudayoti ajānanto ''aho vatāhaṃ kāyassa bhedā paraṃ maraṇā khattiyamahāsālānaṃ vā sahabyataṃ upapajjeyya''nti saṅkhāre parikkharotīti. Amaraṇatthāti gahitā dukkarakiriyā **amaratapo,** devabhāvatthaṃ tapo vā, dukkhattā vā maro mārako tapo **amaratapo**. Diṭṭhe adiṭṭha-saddo viya maresu amara-saddo daṭṭhabbo.

Jātiādipapātadukkhajananato **marupapātasadisatā** puññābhisaṅkhārassa vuttā. Ramaṇīyabhāvena ca assādabhāvena ca gayhamānaṃ puññaphalaṃ **dīpasikhāmadhulittasatthadhārāsadisaṃ,** tadattho ca puññābhisaṅkhāro taṃnipātalehanasadiso.

''Sukho imissā paribbājikāya taruṇāya mudukāya lomasāya bāhāya samphasso''tiādinā (ma. ni. 1.469) sukhasaññāya **bālo viya gūthakīḷanaṃ** kilesābhibhūtatāya kodhāratiabhibhūto asavaso **maritukāmo viya visakhādanaṃ**

karaṇaphalakkhaṇesu jigucchanīyaṃ dukkhañca **apuññābhisaṅkhāraṃ ārabhati**. Lobhasahagatassa vā gūthakīḷanasadisatā, dosasahagatassa visakhādanasadisatā yojetabbā. Kāmaguṇasamiddhiyā sabhayassapi pisācanagarassa sukhavipallāsahetubhāvo viya arūpavipākānaṃ nirantaratāya anupalakkhiyamānauppādavayānaṃ, dīghasantānatāya agayhamānavipariṇāmānaṃ, saṅkhāravipariṇāmadukkhabhūtānampi niccādivipallāsahetubhāvoti tesaṃ **pisācanagarasadisatā, tadabhimukhagamanasadisatā** ca āneñjābhisaṅkhārassa yojetabbā.

Tāvāti vattabbantarāpekkho nipāto, tasmā avijjā saṅkhārānaṃ paccayoti idaṃ tāva siddhaṃ, idaṃ pana aparaṃ vattabbanti attho. Avijjāpaccayā pana sabbāpetā hontīti vuttanti abhiññācetanānaṃ paccayabhāvaṃ dasseti. Cetopariyapubbenivāsaanāgataṃsañāṇehi paresaṃ attano ca samohacittajānanakāleti yojetabbā.

Avijjāsammūḷhattāti bhavādīnavapaṭicchādikāya avijjāya sammūḷhattā. **Rāgādīna**nti rāgadiṭṭhivicikicchuddhaccadomanassānaṃ avijjāsampayuttarāgādiassādanakālesu avijjaṃ ārabbha uppatti veditabbā. Garuṃ katvā assādanaṃ rāgadiṭṭhisampayuttāya eva avijjāya yojetabbaṃ, assādanañca rāgo, tadavippayuttā ca diṭṭhīti assādanavacaneneva yathāvuttaṃ avijjaṃ garuṃ karontī diṭṭhi ca vuttāti veditabbā. Rāgādīhi ca pāḷiyaṃ sarūpena vuttehi taṃsampayuttasaṅkhārassa avijjārammaṇāditaṃ dasseti. Anavijjārammaṇassa paṭhamajavanassa ārammaṇādhipatianantarādipaccayavacanesu avuttassa vuttassa ca sabbassa saṅgaṇhanatthaṃ **‘‘yaṃ kiñcī’’**ti āha. **Vuttanayenā**ti samatikkamabhavapatthanāvasena vuttanayena.

Ekakāraṇavādo āpajjatīti dosappasaṅgo vutto. Aniṭṭho hi ekakāraṇavādo sabbassa sabbakāle sambhavāpattito ekasadisasabhāvāpattito ca. Yasmā tīsu pakāresu avijjamānesu pārisesena catutthe eva ca vijjamāne ekahetuphaladīpane attho atthi, tasmā na nupapajjati.

Yathāphassaṃ vedanāvavatthānatoti ‘‘sukhavedanīyaṃ, bhikkhave, phassaṃ paṭicca uppajjati sukhā vedanā’’tiādinā (saṃ. ni. 2.62), ‘‘cakkhuñca paṭicca…pe… tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā’’tiādinā (saṃ. ni. 2.43) ca sukhavedanīyādicakkhusamphassādianurūpena sukhavedanādicakkhusamphassajāvedanādīnaṃ vavatthānato, samānesu cakkhurūpādīsu phassavasena sukhādivipariyāyābhāvato, samānesu ca rūpamanasikārādīsu cakkhādisaṅghaṭṭanavasena cakkhusamphassajādivipariyāyābhāvato, aññapaccayasāmaññepi phassavasena sukhādicakkhusamphassajādīnaṃ oḷārikasukhumādisaṅkarābhāvato cāti attho. Sukhādīnaṃ yathāvuttasamphassassa aviparīto paccayabhāvo eva **yathāvedanaṃ phassavavatthānaṃ,** kāraṇaphalavisesena vā phalakāraṇavisesanicchayo hotīti ubhayatthāpi nicchayo vavatthānanti vutto. **Kammādayo**ti kammāhārautuādayo apākaṭā semhapaṭikārena rogavūpasamato.

‘‘Assādānupassino taṇhā pavaḍḍhatī’’ti vacanatoti ‘‘saṃyojanīyesu, bhikkhave, dhammesu assādānupassino viharato taṇhā pavaḍḍhati, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo’’ti (saṃ. ni. 2.53-54) iminā suttena taṇhāya saṅkhārakāraṇabhāvassa vuttattāti attho. Puna tassāpi avijjā kāraṇanti dassanatthaṃ **‘‘avijjāsamudayā āsavasamudayoti vacanato’’**ti āha. Taṇhā vā caturupādānabhūtā kāmabhavadiṭṭhāsavā ca saṅkhārassa kāraṇanti pākaṭāti suttadvayenapi avijjāya saṅkhārakāraṇabhāvameva dasseti. **Assādānupassino**ti hi vacanena ādīnavapaṭicchādanakiccā avijjā taṇhāya kāraṇanti dassitā hotīti. Yasmā avidvā, tasmā puññābhisaṅkhārādike abhisaṅkharotīti avijjāya saṅkhārakāraṇabhāvassa **pākaṭattā** aviddasubhāvo saṅkhārakāraṇabhāvena vutto khīṇāsavassa saṅkhārābhāvato **asādhāraṇattā** ca. Puññābhisaṅkhārādīnaṃ sādhāraṇāni vatthārammaṇādīnīti puññabhavādiādīnavapaṭicchādikā avijjā puññābhisaṅkhārādīnaṃ asādhāraṇaṃ kāraṇanti vā attho daṭṭhabbo. **Ṭhānaviruddho**ti atthitāviruddho. Keci pana ‘‘paṭisandhiādīni ṭhānānī’’ti vadanti, evaṃ sati purimacittaṃ pacchimacittassa ṭhānaviruddho paccayoti na idaṃ ekantikaṃ siyā. Bhavaṅgampi hi bhavaṅgassa anantarapaccayo, javanaṃ javanassāti, na ca sippādīnaṃ paṭisandhiādiṭhānaṃ atthīti na taṃ idha adhippetaṃ. Kammaṃ rūpassa namanaruppanavirodhā sārammaṇānārammaṇavirodhā ca **sabhāvaviruddho paccayo, khīrādīni dadhiādīnaṃ** madhurambilarasādisabhāvavirodhā. Avijānanakicco **āloko** vijānanakiccassa **viññāṇassa,** amadanakiccā ca **guḷādayo** madanakiccassa **āsavassa**.

Golomāvilomāni dabbāya paccayo, **dadhi**ādīni **bhūtiṇakassa**. Ettha ca **avī**ti rattā eḷakā vuccanti. Vipākāyeva te ca na, tasmā dukkhavipākāyapi avijjāya tadavipākānaṃ puññāneñjābhisaṅkhārānaṃ paccayattaṃ na na yujjatīti attho. Tadavipākattepi sāvajjatāya tadaviruddhānaṃ taṃsadisānañca apuññābhisaṅkhārānameva paccayo, na itaresanti etassa pasaṅgassa nivāraṇatthaṃ ‘‘viruddho cāviruddho ca, sadisāsadiso tathā. Dhammānaṃ paccayo siddho’’ti vuttaṃ, tasmā tamatthaṃ pākaṭaṃ karonto **‘‘iti ayaṃ avijjā’’**tiādimāha.

Acchejjasuttāvutābhejjamaṇīnaṃ viya pubbāpariyavavatthānaṃ niyati, niyatiyā, niyati eva vā saṅgati samāgamo niyatisaṅgati, tāya bhāvesu pariṇatā manussadevavihaṅgādibhāvaṃ pattā **niyatisaṅgatibhāvapariṇatā**. Niyatiyā saṅgatiyā bhāvena ca pariṇatā nānappakāraṭaṃ pattā **niyatisaṅgatibhāvapariṇatā**ti ca atthaṃ vadanti. Etehi ca vikappanehi avijjā akusalaṃ cittaṃ katvā puññādīsu yattha katthaci pavattatīti imamatthaṃ dassento āha **‘‘so evaṃ avijjāyā’’**tiādi.

Apariṇāyako bāloti arahattamaggasampaṭipādakakalyāṇamittarahitoti attho. Arahattamaggāvasānaṃ vā ñāṇaṃ samavisamaṃ dassetvā nibbānaṃ nayatīti pariṇāyakanti vuttaṃ, tena rahito **apariṇāyako. Dhammaṃ ñatvā**ti

sappurisūpanissayena catusaccappakāsakasuttādidhammaṃ ñatvā, maggañāṇeneva vā sabbadhammapavaraṃ nibbānaṃ ñatvā, taṃjānanāyattattā pana sesasaccābhisamayassa samānakālampi taṃ purimakālaṃ viya katvā vuttaṃ.

Saṅkhārapadaniddesavaṇṇanā niṭṭhitā.

Viññāṇapadaniddesavaṇṇanā

227. Yathāvuttasaṅkhārapaccayā uppajjamānaṃ taṃkammanibbattameva viññāṇaṃ bhavituṃ arahatīti **''bāttiṃsa lokiyavipākaviññāṇāni saṅgahitāni hontī''**ti āha. **Dhātukathāyaṃ** (dhātu. 466) pana vippayuttenasaṅgahitāsaṅgahitapadaniddese –

> ''Saṅkhārapaccayā viññāṇena ye dhammā…pe… saḷāyatanapaccayā phassena, phassapaccayā vedanāya ye dhammā vippayuttā, te dhammā katihi khandhehi…pe… saṅgahitā? Te dhammā asaṅkhataṃ khandhato ṭhapetvā ekena khandhena ekādasahāyatanehi ekādasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi ekenāyatanena sattahi dhātūhi asaṅgahitā''ti –

Vacanato sabbaviññāṇaphassavedanāpariggaho kato. Yadi hi ettha viññāṇaphassavedanā sappadesā siyuṃ, ''vipākā dhammā''ti imassa viya vissajjanaṃ siyā, tasmā tattha abhidhammabhājanīyavasena saṅkhārapaccayā viññāṇādayo gahitāti veditabbā. Avijjāpaccayā saṅkhārā ca abhidhammabhājanīye catubhūmakakusalasaṅkhāro akusalasaṅkhāro ca vuttoti so eva dhātukathāyaṃ gahitoti daṭṭhabbo. Bhavo pana **dhātukathāyaṃ** kammupapattibhavavisesadassanatthaṃ na abhidhammabhājanīyavasena gahito. Evañca katvā tattha ''upādānapaccayā bhavo''ti anuddharitvā ''kammabhavo''tiādināva nayena bhavo uddhaṭo. **Vipākañheta**nti viññāṇassa vipākattā saṅkhārapaccayattaṃ sādheti, tassa pana sādhanatthaṃ ''upacitakammābhāve vipākābhāvato''ti vuttanti taṃ vivaranto **''vipākañcā''**tiādimāha.

Yebhuyyena lobhasampayuttajavanāvasāneti javanena tadārammaṇaniyame somanassasahagatānantaraṃ somanassasahagatatadārammaṇassa vuttattā somanassasahagatāneva sandhāya vuttanti veditabbaṃ. Yasmā pana tihetukajavanāvasāne ca kadāci ahetukaṃ tadārammaṇaṃ hoti, tasmā **''yebhuyyenā''**ti āha. **Sakiṃ vā**ti ''dirattatirattā''dīsu viya veditabbaṃ. Dvikkhattumeva pana uppajjantīti vadanti. ''Dirattatiratta''nti ettha pana vā-saddassa abhāvā vacanasiliṭṭhatāmattena dirattaggahaṇaṃ katanti yujjati, ''nirantaratirattadassanatthaṃ vā''ti. Idha pana vā-saddo vikappanattho vuttoti sakiṃ eva ca kadāci pavattiṃ sandhāya **''sakiṃ vā''**ti vuttanti daṭṭhabbaṃ. Teneva hi sakiṃ tadārammaṇappavattiyā vicāretabbataṃ dassento **''cittappavattigaṇanāyaṃ panā''**tiādimāha. Tattha **cittappavattigaṇanāya**nti vipākakathāyaṃ balavarūpādike ārammaṇe vuttaṃ cittappavattigaṇanaṃ sandhāyāha. Tattha hi dveva tadārammaṇuppattivārā āgatā. Javanavisayānubhavanañhi tadārammaṇaṃ āsannabhede tasmiṃ visaye ekacittakkhaṇāvasiṭṭhāyuke na uppajjeyyāti adhippāyo. **Anurūpāya paṭisandhiyā**ti akusalavipākassa apāyapaṭisandhi, kāmāvacarādikusalavipākānaṃ kāmarūpārūpasugatipaṭisandhiyo yathākammaṃ anurūpā.

Paṭisandhikathā mahāvisayāti katvā pavattimeva tāva dassento **''pavattiyaṃ panā''**tiādimāha. Ahetukadvayādīnaṃ dvāraniyamāniyamāvacanaṃ bhavaṅgabhūtānaṃ sayameva dvārattā cutipaṭisandhibhūtānañca bhavaṅgasaṅkhātena aññena ca dvārena anuppattito niyataṃ aniyataṃ vā dvāraṃ etesanti vattuṃ asakkuṇeyyattā. Ekassa sattassa pavattarūpāvacaravipāko pathavīkasiṇādīsu yasmiṃ ārammaṇe pavatto, tato aññasmiṃ tassa pavatti natthīti rūpāvacarānaṃ niyatārammaṇatā vuttā. **Tatrassā**ti pavattiyaṃ bāttiṃsavidhassa.

Indriyappavattiānubhāvato eva cakkhusotadvārabhedena, tassa ca viññāṇavīthibhedāyattattā vīthibhedena ca bhavitabbaṃ, tasmiñca sati ''āvajjanānantaraṃ dassanaṃ savanaṃ vā tadanantaraṃ sampaṭicchana''ntiādinā cittaniyamena bhavitabbaṃ. Tathā ca sati sampaṭicchanasantīraṇānampi bhāvo siddho hoti, na indriyappavattiānubhāvena dassanasavanamattasseva, nāpi indriyānaṃ eva dassanasavanakiccatāti imamatthaṃ dassento āha **''dvāravīthibhede cittaniyamato cā''**ti. Paṭhamakusalena ce tadārammaṇassa uppatti hoti, taṃ paṭhamakusalānantaraṃ uppajjamānaṃ janakaṃ anubandhati nāma, dutiyakusalādianantaraṃ uppajjamānaṃ janakasadisaṃ anubandhati nāma, akusalānantaraṃ uppajjamānañca kāmāvacaratāya janakasadisanti.

Ekādasa tadārammaṇacittāni…pe… tadārammaṇaṃ na gaṇhantīti tadārammaṇabhāvatāya ''tadārammaṇa''nti laddhanāmāni tadārammaṇabhāvaṃ na gaṇhanti, tadārammaṇabhāvena nappavattantīti attho. Atha vā nāmagottaṃ ārabbha javane javite tadārammaṇaṃ tassa javanassa ārammaṇaṃ na gaṇhanti, nālambantīti attho. **Rūpārūpadhamme**ti rūpārūpāvacare dhamme. Idaṃ pana vatvā **''abhiññāñāṇaṃ ārabbhā''**ti visesanaṃ parittādiārammaṇatāya kāmāvacarasadisesu ceva tadārammaṇānuppattidassanatthaṃ. Micchattaniyatā dhammā maggo viya bhāvanāya siddhā mahābalā cāti tattha javanena pavattamānena sānubandhanena na bhavitabbanti tesu tadārammaṇaṃ paṭikkhittaṃ. **Lokuttaradhamme ārabbhā**ti eteneva siddhe **''sammattaniyatadhammesū''**ti visuṃ uddharaṇaṃ sammattamicchattaniyatadhammānaṃ aññamaññapaṭipakkhāti balavabhāvena tadārammaṇassa avatthubhāvadassanatthaṃ.

Evaṃ pavattiyaṃ viññāṇappavattiṃ dassetvā paṭisandhiyaṃ dassetuṃ **''yaṃ pana vutta''**ntiādimāha. **Kena katthā**ti

kena cittena kasmiṃ bhave. Ekūnavīsati paṭisandhiyo tena tena cittena pavattamānā paṭisandhikkhaṇe rūpārūpadhammāti tena tena cittena sā sā tattha tattha paṭisandhi hotīti vuttā. **Tassā**ti cittassa.

Āgantvāti āgataṃ viya hutvā. **Gopakasīvalī**ti rañño hitārakkhe gopakakule jāto sīvalināmako. Kammādianussaraṇabyāpārarahitattā **''sammūḷhakālakiriyā''**ti vuttā. Abyāpāreneva hi tattha kammādiupaṭṭhānaṃ hotīti. ''Pisiyamānāya makkhikāya paṭhamaṃ kāyadvārāvajjanaṃ bhavaṅgaṃ nāvaṭṭeti attanā cintiyamānassa kassaci atthitāyā''ti keci kāraṇaṃ vadanti, tadetaṃ akāraṇaṃ bhavaṅgavisayato aññassa cintiyamānassa abhāvā aññacittappavattakāle ca bhavaṅgāvaṭṭanasseva asambhavato. Idaṃ panettha kāraṇaṃ siyā – ''tānissa tamhi samaye olambanti ajjholambanti abhippalambantī''ti (ma. ni. 3.248) vacanato tīsu javanavāresu appavattesveva kammādiupaṭṭhānena bhavitabbaṃ. Anekajavanavārappavattiyā hi ajjholambanaṃ abhippalambanañca hotīti. Tasmā kāyadvārāvajjanaṃ anāvaṭṭetvā manodvārāvajjanameva kammādiālambaṇaṃ paṭhamaṃ bhavaṅgaṃ āvaṭṭeti, tato phoṭṭhabbassa balavattā dutiyavāre kāyaviññāṇavīthi paccuppanne phoṭṭhabbe pavattati, tato purimajavanavāragahitesveva kammādīsu kamena manodvārajavanaṃ javitvā mūlabhavaṅgasaṅkhātaṃ āgantukabhavaṅgasaṅkhātaṃ vā tadārammaṇaṃ bhavaṅgaṃ otarati, tadārammaṇābhāve vā bhavaṅgameva. **Etasmiṃ ṭhāne kālaṃ karotī**ti tadārammaṇānantarena cuticittena, tadārammaṇābhāve vā bhavaṅgasaṅkhāteneva cuticittena cavatīti attho. Bhavaṅgameva hi cuticittaṃ hutvā pavattatīti cuticittaṃ idha ''bhavaṅga''nti vuttanti. Manodvāravisayo lahukoti lahukapaccupaṭṭhānaṃ sandhāya vuttaṃ **''arūpadhammānaṃ…pe… lahuko''**ti. Arūpadhammassa hi manodvārassa visayo lahukapaccupaṭṭhānoti. Balavati ca rūpadhammassa kāyadvārassa visaye appavattitvā manodvāravisaye kammādimhi paṭhamaṃ cittappavattidassanena arūpadhammānaṃ visayassa lahukatā dīpitāti. Rūpānaṃ visayābhāvepi vā ''arūpadhammāna''nti vacanaṃ yesaṃ visayo atthi, taṃdassanatthamevāti daṭṭhabbaṃ. Tena lahukammādīsu cittappavattito lahugahaṇīyatā visayassa lahukatā.

Kammādīnaṃ bhūmicittupādādivasena vitthārato ananto pabhedoti **''saṅkhepato''**ti āha.

Avijjātaṇhādikilesesu anupacchinnesveva kammādino upaṭṭhānaṃ, tañcārabbha cittasantānassa bhavantaraninnapoṇapabbhāratā hotīti āha **''anupacchinnakilesabalavināmita''**nti. Santāne hi vināmite tadekadesabhūtaṃ paṭisandhicittañca vināmitameva hoti, na ca ekadesavināmitabhāvena vinā santānavināmitatā atthīti. Sabbattha pana ''duggatipaṭisandhininnāya cutiyā purimajavanāni akusalāni, itarāya ca kusalānī''ti nicchinanti. ''Nimittassādagadhitaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭhati anubyañjanassādagadhitaṃ vā. Tasmiṃ ce samaye kālaṃ karoti, ṭhānametaṃ vijjati, yaṃ dvinnaṃ gatīnaṃ aññataraṃ gatiṃ upapajjeyya nirayaṃ vā tiracchānayoniṃ vā''ti (saṃ. ni. 4.235) vuttaṃ. Tasmā āsannaṃ akusalaṃ duggatiyaṃ, kusalañca sugatiyaṃ paṭisandhiyā upanissayo hotīti.

Rāgādihetubhūtaṃ hīnamārammaṇanti akusalavipākassa ārammaṇaṃ bhavituṃ yuttaṃ aniṭṭhārammaṇaṃ āha. Tampi hi saṅkappavasena rāgassapi hetu hotīti. Akusalavipākajanakakammasahajātānaṃ vā taṃsadisāsannacutijavanacetanāsahajātānañca rāgādīnaṃ hetubhāvo eva hīnatā. Tañhi pacchānutāpajanakakammānamārammaṇaṃ kammavasena aniṭṭhaṃ akusalavipākassa ārammaṇaṃ bhaveyya, aññathā ca iṭṭhārammaṇe pavattassa akusalakammassa vipāko kammanimittārammaṇo na bhaveyya. Na hi akusalavipāko iṭṭhārammaṇo bhavitumarahatīti. Pañcadvāre ca āpāthamāgacchantaṃ paccuppannaṃ kammanimittaṃ āsannakatakammārammaṇasantatiyaṃ uppannaṃ taṃsadisañca daṭṭhabbaṃ, aññathā tadeva paṭisandhiārammaṇūpaṭṭhāpakaṃ tadeva ca paṭisandhijanakaṃ bhaveyya, na ca paṭisandhiyā upacārabhūtāni viya ''etasmiṃ tayā pavattitabba''nti paṭisandhiyā ārammaṇaṃ anupādentāni viya ca pavattāni cutiāsannāni javanāni paṭisandhijanakāni bhaveyyuṃ. ''Katattā upacitattā''ti (dha. sa. 431) hi vuttaṃ. Tadā ca taṃsamānavīthiyaṃ viya pavattamānāni kathaṃ katūpacitāni siyuṃ, na ca assāditāni tadā, na ca lokiyāni lokuttarāni viya samānavīthiphalāni honti.

> ''Pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, maraṇakāle vāssa hoti micchādiṭṭhi samattā samādinnā, tena so kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjatī''ti (ma. ni. 3.303) –

Ādinā sutte maraṇakāle samattāya samādinnāya micchādiṭṭhiyā sammādiṭṭhiyā ca sahajātacetanāya paṭisandhidānaṃ vuttaṃ, na ca dubbalehi pañcadvārikajavanehi micchādiṭṭhi sammādiṭṭhi vā samattā hoti samādinnā. Vakkhati ca –

> ''Sabbampi hetaṃ kusalākusaladhammapaṭivijānanādicavanapariyosānaṃ kiccaṃ manodvārikacitteneva hoti, na pañcadvārikenāti sabbassapetassa kiccassa karaṇe sahajavanakāni vīthicittāni paṭikkhittānī''ti (vibha. aṭṭha. 766).

Tattha hi ''na kiñci dhammaṃ paṭivijānātīti 'manopubbaṅgamā dhammā'ti (dha. pa. 1-2) evaṃ vuttaṃ ekampi kusalaṃ vā akusalaṃ vā na paṭivijānātī''ti (vibha. aṭṭha. 766) ca vuttaṃ. Yesaṃ paṭivibhāvanappavattiyā sukhaṃ vā dukkhaṃ vā anveti, tesaṃ sā pavatti pañcadvāre paṭikkhittā, kusalākusalakammasamādānañca tādisamevāti. Tadārammaṇānantaraṃ pana cavanaṃ, tadanantarā ca upapatti manodvārikā eva hoti, na sahajavanakavīthicitte pariyāpannāti iminā adhippāyena idha pañcadvārikatadārammaṇānantaraṃ cuti, tadanantaraṃ paṭisandhi ca vuttāti daṭṭhabbaṃ. Tattha avasesapañcacittakkhaṇāyuke rūpādimhi uppannaṃ paṭisandhiṃ sandhāyeva ''paccuppannārammaṇaṃ

upapatticittaṃ paccuppannārammaṇassa bhavaṅgassa anantarapaccayena paccayo''ti, avasesekacittakkhaṇāyuke ca uppannaṃ sandhāya ''paccuppannārammaṇaṃ upapatticittaṃ atītārammaṇassa bhavaṅgassa anantarapaccayena paccayo''ti (paṭṭhā. 2.19.28) vuttanti veditabbaṃ.

Suddhāya vāti mahaggatakammanimittārammaṇāya javanavīthiyā tadārammaṇarahitāyāti attho. Sā pana javanavīthi mahaggatavipākassa upacāro viya daṭṭhabbā. Keci pana taṃ vīthiṃ mahaggatāvasānaṃ vadanti. Atītārammaṇā ekādasavidhā, navattabbārammaṇā sattavidhā.

Etenānusārena āruppacutiyāpi anantarā paṭisandhi veditabbāti idaṃ kasmā vuttaṃ, nanu ''pathavīkasiṇajjhānādivasena paṭiladdhamahaggatasugatiyaṃ ṭhitassā''ti evamādike eva naye ayampi paṭisandhi avaruddhāti? Na, tattha rūpāvacaracutianantarāya eva paṭisandhiyā vuttattā. Tattha hi ''pathavīkasiṇādikaṃ vā nimittaṃ mahaggatacittaṃ vā manodvāre āpāthamāgacchati. Cakkhusotānaṃ vā''tiādikena rūpāvacaracutiyā eva anantarā paṭisandhi vuttāti viññāyati. Athāpi yathāsambhavayojanāya ayampi paṭisandhi tattheva avaruddhā, arūpāvacaracutianantarā pana rūpāvacarapaṭisandhi natthi, arūpāvacare ca uparūpāricutiyā heṭṭhimā heṭṭhimā paṭisandhīti catutthāruppacutiyā navattabbārammaṇā paṭisandhi natthi. Tena tato tattheva atītārammaṇā kāmāvacare ca atītapaccuppannārammaṇā paṭisandhi itarāhi ca yathāsambhavaṃ atītanavattabbārammaṇā āruppapaṭisandhi, atītapaccuppannārammaṇā ca kāmāvacarapaṭisandhi yojetabbāti imassa visesassa dassanatthaṃ visuṃ uddharaṇaṃ kataṃ.

Evaṃ ārammaṇavasena ekavidhāya kāmāvacarasugaticutiyā duvidhā duggatipaṭisandhi, duggaticutiyā duvidhā sugatipaṭisandhi, kāmāvacarasugaticutiyā dviekadvippakārānaṃ kāmarūpāruppānaṃ vasena pañcavidhā sugatipaṭisandhi, rūpāvacaracutiyā ca tatheva pañcavidhā, duvidhāya āruppacutiyā paccekaṃ dvinnaṃ dvinnaṃ kāmāruppānaṃ vasena aṭṭhavidhā ca paṭisandhi dassitā, duggaticutiyā pana ekavidhāya duggatipaṭisandhi duvidhā na dassitā, taṃ dassetuṃ **''duggatiyaṃ ṭhitassa panā''**tiādimāha. Yathāvuttā pana –

> Dvidvipañcappakārā ca, pañcāṭṭhaduvidhāpi ca;
> Catuvīsati sabbāpi, tā honti paṭisandhiyo.

''Kāmāvacarassa kusalassa kammassa katattā''tiādinā (dha. sa. 431, 455, 498) nānākkhaṇikakammapaccayabhāvo dassitappakāroti upanissayapaccayabhāvameva dassento **''vuttañheta''**ntiādimāha.

Ādinā sahātiādinā vimissaviññāṇena saha. **Omato dve vā tayo vā dasakā uppajjantī**ti gabbhaseyyakānaṃ vasena vuttaṃ. Aññattha hi aneke kalāpā saha uppajjanti. Brahmattabhāvepi hi anekagāvutappamāṇe aneke kalāpā sahuppajjantīti tiṃsato adhikāneva rūpāni honti gandharasāhārānaṃ paṭikkhittattā cakkhusotavatthusattakajīvitachakkabhāvepi tesaṃ bahuttā. **Aṭṭhakathāyaṃ** pana tatthapi cakkhusotavatthudasakānaṃ jīvitanavakassa ca uppatti vuttā, **pāḷiyaṃ** pana ''rūpadhātuyā upapattikkhaṇe ṭhapetvā asaññasattānaṃ devānaṃ pañcāyatanāni pātubhavanti, pañca dhātuyo pātubhavantī''ti vuttaṃ, tathā ''rūpadhātuyā cha āyatanāni nava dhātuyo''ti sabbasaṅgahavasena tattha vijjamānāyatanadhātuyo dassetuṃ vuttaṃ. **Kathāvatthumhi** ca ghānāyatanādīnaṃ viya gandhāyatanādīnañca tattha bhāvo paṭikkhitto ''atthi tattha ghānāyatananti? Āmantā, atthi tattha gandhāyatananti? Na hevaṃ vattabbe''tiādinā (kathā. 519), na ca aphoṭṭhabbāyatanānaṃ pathavīdhātuādīnaṃ viya agandharasāyatanānaṃ gandharasānaṃ tattha bhāvo sakkā vattuṃ phusituṃ asakkuṇeyyatāvinimuttassa pathavīādisabhāvassa viya gandharasabhāvavinimuttassa gandharasasabhāvassa abhāvā.

Yadi ca ghānasamphassādīnaṃ kāraṇabhāvo natthīti āyatanānīti tena vucceyyuṃ, dhātu-saddo pana nissattanijjīvavācakoti gandhadhāturasadhātūti avacane natthi kāraṇaṃ, dhammabhāvo ca tesaṃ ekantena icchitabbo sabhāvadhāraṇādilakkhaṇato aññassa abhāvā, dhammānañca āyatanabhāvo ekantato **yamake** (yama. 1. āyatanayamaka.13) vutto ''dhammo āyatananti? Āmantā''ti. Tasmā tesaṃ gandharasāyatanabhāvābhāvepi koci āyatanasabhāvo vattabbo. Yadi ca phoṭṭhabbabhāvato aññō pathavīdhātuādibhāvo viya gandharasabhāvato aññō tesaṃ koci sabhāvo siyā, tesaṃ dhammāyatane saṅgaho. Gandharasabhāve pana āyatanabhāve ca sati gandho ca so āyatanañca gandhāyatanaṃ, raso ca so āyatanañca rasāyatananti idamāpannamevāti gandharasāyatanabhāvo ca na sakkā nivāretuṃ, ''tayo āhārā''ti (vibha. 993) ca vacanato kabaḷīkārāhārassa tattha abhāvo viññāyati. Tasmā yathā pāḷiyā avirodho hoti, tathā rūpagaṇanā kātabbā. Evañhi dhammatā na vilomitā hotīti.

Jātiuṇṇāyāti gabbhaṃ phāletvā gahitauṇṇāyātipi vadanti. **Sambhavabhedo**ti atthitābhedo. Nijjhāmataṇhikā kira niccaṃ dukkhāturatāya kāmaṃ sevitvā gabbhaṃ na gaṇhanti.

Rūpībrahmesu tāva opapātikayonikesūti opapātikayonikehi rūpībrahme niddhāreti. ''Saṃsedajopapātīsu avakaṃsato tiṃsā''ti etaṃ vivaranto āha **''avakaṃsato panā''**tiādi, taṃ panetaṃ pāḷiyā na sameti. Na hi pāḷiyaṃ kāmāvacarānaṃ saṃsedajopapātikānaṃ aghānakānaṃ upapatti vuttā. **Dhammahadayavibhaṅge** (vibha. 1007) hi –

> ''Kāmadhātuyā upapattikkhaṇe kassaci ekādasāyatanāni pātubhavanti, kassaci dasāyatanāni, kassaci aparāni

dasāyatanāni, kassaci navāyatanāni, kassaci sattāyatanāni pātubhavantī''ti –

Vuttaṃ, na vuttaṃ ''aṭṭhāyatanāni pātubhavantī''ti. Tathā ''dasāyatanāni pātubhavantī''ti tikkhattuṃ vattabbaṃ siyā, aghānakaupapattiyā vijjamānāya tikkhattuñca ''navāyatanāni pātubhavantī''ti, na ca taṃ vuttaṃ. Evaṃ dhātupātubhāvādipañhesu yamakepi ghānajivhākāyānaṃ sahacāritā vuttāti.

Cutipaṭisandhīnaṃ khandhādīhi aññamaññaṃ samānatā **abhedo,** asamānatā **bhedo**. Nayamukhamattaṃ dassetvā vuttaṃ avuttañca sabbaṃ saṅgaṇhitvā āha **''ayaṃ tāva arūpabhūmīsuyeva nayo''**ti. Rūpārūpāvacarānaṃ upacārassa balavatāya tato cavitvā duggatiyaṃ upapatti natthīti **''ekaccasugaticutiyā''**ti āha. **Ekaccaduggatipaṭisandhī**ti ettha **ekacca**ggahaṇassa payojanaṃ maggitabbaṃ. Ayaṃ panetthādhippāyo siyā – nānattakāyanānattasaññīsu vuttā ekacce vinipātikā tihetukādipaṭisandhikā, tesaṃ taṃ paṭisandhiṃ vinipātabhāvena duggatipaṭisandhīti gahetvā sabbasugaticutiyāva sā paṭisandhi hoti, na ekaccasugaticutiyā evāti taṃnivattanatthaṃ ekaccaduggatiggahaṇaṃ kataṃ. Apāyapaṭisandhi eva hi ekaccasugaticutiyā hoti, na sabbasugaticutiyā. Atha vā duggatipaṭisandhi duvidhā ekaccasugaticutiyā anantarā duggaticutiyā cāti. Tattha pacchimaṃ vajjetvā purimaṃ eva gaṇhituṃ āha **''ekaccaduggatipaṭisandhī''**ti. **Ahetukacutiyā sahetukapaṭisandhī**ti duhetukā tihetukā ca yojetabbā. Maṇḍūkadevaputtādīnaṃ viya hi ahetukacutiyā tihetukapaṭisandhipi hotīti.

Tassa tassa viparītato ca yathāyogaṃ yojetabbanti ''ekaccasugaticutiyā ekaccaduggatipaṭisandhī''tiādīsu bhedavisesesu ''ekaccaduggaticutiyā ekaccasugatipaṭisandhī''tiādinā yaṃ yaṃ yujjati, taṃ taṃ yojetabbanti attho. Yujjamānamattāpekkhanavasena napuṃsakaniddeso kato, yojetabbanti vā bhāvattho daṭṭhabbo. Amahaggatabahiddhārammaṇāya mahaggataajjhattārammaṇātiādīsu pana viparītayojanā na kātabbā. Na hi mahaggataajjhattārammaṇāya cutiyā arūpabhūmīsu amahaggatabahiddhārammaṇā paṭisandhi atthi. Catukkhandhāya arūpacutiyā pañcakkhandhā kāmāvacarapaṭisandhīti etassa vipariyāyo sayameva yojito. Atītārammaṇacutiyā paccuppannārammaṇā paṭisandhīti etassa ca vipariyāyo natthi evāti. Bhedaviseso eva ca evaṃ vitthārena dassito, abhedaviseso pana ekekasmiṃ bhede tattha tattheva cutipaṭisandhiyojanāvasena yojetabbo ''pañcakkhandhāya kāmāvacarāya pañcakkhandhā kāmāvacarā…pe… avitakkaavicārāya avitakkaavicārā''ti, catukkhandhāya pana catukkhandhā sayameva yojitā. Eteneva nayena sakkā ñātunti pañcakkhandhādīsu abhedaviseso na dassitoti. **Tato hetuṃ vinā**ti tattha hetuṃ vinā.

Aṅgapaccaṅgasandhīnaṃ bandhanāni **aṅgapaccaṅgasandhibandhanāni,** tesaṃ **chedakānaṃ. Niruddhesu cakkhādīsū**ti atimandabhāvūpagamanaṃ sandhāya vuttanti veditabbaṃ. Pañcadvārikaviññāṇānantarampi hi pubbe cuti dassitā. **Yamake** ca (yama. 1.āyatanayamaka.120) –

> ''Yassa cakkhāyatanaṃ nirujjhati, tassa manāyatanaṃ nirujjhatīti? Āmantā. Yassa vā pana manāyatanaṃ nirujjhati, tassa cakkhāyatanaṃ nirujjhatīti? Sacittakānaṃ acakkhukānaṃ cavantānaṃ tesaṃ manāyatanaṃ nirujjhati, no ca tesaṃ cakkhāyatanaṃ nirujjhati. Sacakkhukānaṃ cavantānaṃ tesaṃ manāyatanañca nirujjhati, cakkhāyatanañca nirujjhatī''ti –

Ādinā cakkhāyatanādīnaṃ cuticittena saha nirodho vuttoti. Laddho avaseso avijjādiko viññāṇassa paccayo etenāti **laddhāvasesapaccayo,** saṅkhāro. Avijjāpaṭicchāditādīnave tasmiṃ kammādivisaye paṭisandhiviññāṇassa ārammaṇabhāvena uppattiṭṭhānabhūte taṇhāya appahīnattā eva purimuppannāya ca santatiyā pariṇatattā paṭisandhiṭṭhānābhimukhaṃ viññāṇaṃ ninnapoṇapabbhāraṃ hutvā pavattatīti āha **''taṇhā nāmetī''**ti. **Sahajātasaṅkhārā**ti cutiāsannajavanaviññāṇasahajātacetanā, sabbepi vā phassādayo. Tasmiṃ paṭisandhiṭṭhāne kammādivisaye viññāṇaṃ **khipanti,** khipantā viya tasmiṃ visaye paṭisandhivasena viññāṇapatiṭṭhānassa hetubhāvena pavattantīti attho.

Tanti taṃ viññāṇaṃ, cutipaṭisandhitadāsannaviññāṇānaṃ santativasena viññāṇanti upanītekattaṃ. **Taṇhāya nāmiyamānaṃ…pe… pavattatī**ti namanakhipanapurimanissayajahanāparanissayassādananissayarahitapavattanāni santativasena tassevekassa viññāṇassa honti, na aññassāti dasseti. **Santativasenā**ti ca vadanto ''tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anañña''nti (ma. ni. 1.396) idañca micchāgāhaṃ paṭikkhipati. Sati hi nānattanaye santativasena ekattanayo hotīti. Orimatīrarukkhavinibaddharajju viya purimabhavattabhāvavinibandhaṃ kammādiārammaṇaṃ daṭṭhabbaṃ, puriso viya viññāṇaṃ, tassa mātikātikkamanicchā viya taṇhā, atikkamanapayogo viya khipanakasaṅkhārā. Yathā ca so puriso paratīre patiṭṭhahamāno paratīrarukkhavinibaddhaṃ kiñci assādayamāno anassādayamāno vā kevalaṃ pathaviyaṃ sabalapayogeheva patiṭṭhāti, evamidampi bhavantarattabhāvavinibaddhaṃ hadayavatthunissayaṃ pañcavokārabhave assādayamānaṃ catuvokārabhave anassādayamānaṃ vā kevalaṃ ārammaṇasampayuttakammeheva pavattati. Tattha **assādayamāna**nti pāpuṇantaṃ, paṭilabhamānanti attho.

Bhavantarādipaṭisandhānatoti bhavantarassa ādisambandhanato, bhavantarādayo vā bhavayonigativiññāṇaṭṭhitisattāvāsantarā, tesaṃ paṭisandhānatoti attho. **Kamma**nti paṭisandhijanakaṃ kammaṃ. **Saṅkhārā**ti cutiāsannajavanaviññāṇasahagatā khipanakasaṅkhārā.

Saddādihetukāti ettha paṭighoso saddahetuko, padīpo padīpantarādihetuko, muddā lañchanahetukā, chāyā ādāsādigatamukhādihetukā. **Aññatra agantvā hontī**ti saddādipaccayadesaṃ agantvā saddādihetukā honti tato pubbe abhāvā, evamidampi paṭisandhiviññāṇaṃ na hetudesaṃ gantvā taṃhetukaṃ hoti tato pubbe abhāvā, tasmā na idaṃ hetudesato purimabhavato āgataṃ paṭighosādayo viya saddādidesato, nāpi tattha hetunā vinā uppannaṃ saddādīhi vinā paṭighosādayo viyāti attho. Atha vā **aññatra agantvā hontī**ti pubbe paccayadese sannihitā hutvā tato aññatra gantvā tappaccayā na honti uppattito pubbe abhāvā, nāpi saddādipaccayā na honti, evamidampīti vuttanayena yojetabbaṃ. **Esa nayo**ti bījaṅkurādīsu sabbahetuhetusamuppannesu yathāsambhavaṃ yojanā kātabbāti dasseti. Idhāpi hi hetuhetusamuppannaviññāṇānaṃ ekantamekatte sati na manussagatiko devagatibhūto siyā, ekantanānatte na kammavato phalaṃ siyā. Tato ‘‘rattassa bījaṃ, rattassa phala’’ntiādikassa viya ‘‘bhūtapubbāhaṃ, bhante, rohitasso nāma isī’’tiādikassa (saṃ. ni. 1.107) vohārassa lopo siyā, tasmā ettha santānabandhe sati hetuhetusamuppannesu na ekantameva ekatā vā nānatā vā upagantabbā. Ettha ca ekantaekatāpaṭisedhena ‘‘sayaṃkataṃ sukhaṃ dukkha’’nti imaṃ diṭṭhiṃ nivāreti, ekantanānatāpaṭisedhena ‘‘paraṃkataṃ sukhaṃ dukkha’’nti, hetuhetusamuppannabhāvavacanena ‘‘adhiccasamuppanna’’nti. **Etthā**ti ekasantāne.

Catumadhuraalattakarasādibhāvanā ambamātuluṅgādibījānaṃ **abhisaṅkhāro**. Ettha bījaṃ viya kammavā satto, abhisaṅkhāro viya kammaṃ, bījassa aṅkurādippabandho viya sattassa paṭisandhiviññāṇādippabandho, tatthuppannassa madhurassa rattakesarassa vā phalassa vā tasseva bījassa, tato eva ca abhisaṅkhārato bhāvo viya kammakārakasseva sattassa, taṃkammato eva ca phalassa bhāvo veditabbo. Bālasarīre kataṃ vijjāpariyāpuṇanaṃ sippasikkhanaṃ osadhappayogo ca na vuḍḍhasarīraṃ gacchanti. Atha ca taṃnimittaṃ vijjāpāṭavaṃ sippajānanaṃ anāmayatā ca vuḍḍhasarīre hoti, na ca taṃ aññassa hoti taṃsantatipariyāpanne eva vuḍḍhasarīre uppajjanato, na ca yathāpayuttena vijjāpariyāpuṇanādinā vinā aññato hoti tadabhāve abhāvato. Evamidhāpi santāne yaṃ phalaṃ, etaṃ nāññassa, na ca aññatoti yojetabbaṃ. **Na aññato**ti etena ca saṅkhārābhāve phalābhāvameva dasseti, nāññapaccayanivāraṇaṃ karoti.

Yampi vuttaṃ, tattha vadāmāti vacanaseso. Tattha vā upabhuñjake asati siddhā bhuñjakasammutīti sambandho. Phalatīti sammuti **phalatisammuti**.

Evaṃ santepīti asaṅkantipātubhāve, tattha ca yathāvuttadosapariharaṇe sati siddheti attho. **Pavattito pubbe**ti kammāyūhanakkhaṇato pubbe. **Pacchā cā**ti vipaccanapavattito pacchā ca. Avipakkavipākā katattā ce paccayā, vipakkavipākānampi katattaṃ samānanti tesampi phalāvahatā siyāti āsaṅkānivattanatthaṃ āha **‘‘na ca niccaṃ phalāvahā’’**ti. **Na vijjamānattā vā avijjamānattā vā**ti etena vijjamānattaṃ avijjamānattañca nissāya vuttadoseva pariharati.

Tassā pāṭibhogakiriyāya, bhaṇḍakīṇanakiriyāya, iṇagahaṇādikiriyāya vā karaṇamattaṃ **taṃkiriyākaraṇamattaṃ**. Tadeva **tadatthaniyyātane** paṭibhaṇḍadāne iṇadāne ca paccayo hoti, aphalitaniyyātanādiphalanti attho.

Avisesenāti ‘‘tihetuko tihetukassā’’tiādikaṃ bhedaṃ akatvāva sāmaññato, piṇḍavasenāti attho. Sabbattha upanissayapaccayo balavakammassa vasena yojetabbo. ‘‘Dubbalañhi upanissayapaccayo na hotī’’ti vakkhamānamevetaṃ paṭṭhānavaṇṇanāyanti. **Avisesenā**ti sabbapuññābhisaṅkhāraṃ saha saṅgaṇhāti. **Dvādasākusalacetanābhedo**ti ettha uddhaccasahagatā kasmā gahitāti vicāretabbametaṃ. **Ekassa viññāṇassa tatheva paccayo paṭisandhiyaṃ, no pavatte**ti ekasseva paccayabhāvaniyamo paṭisandhiyaṃ, no pavatte. Pavatte hi sattannampi paccayoti adhippāyo. ‘‘Tathā kāmāvacaradevalokepi aniṭṭhā rūpādayo natthī’’ti vuttaṃ, devānaṃ pana pubbanimittapātubhāvakāle milātamālādīnaṃ aniṭṭhatā kathaṃ na siyā.

Sveva dvīsu bhavesūti ettha ekūnatiṃsacetanābhedampi cittasaṅkhāraṃ cittasaṅkhārabhāvena ekattaṃ upanetvā **‘‘svevā’’**ti vuttaṃ. Tadekadeso pana kāmāvacaracittasaṅkhārova terasannaṃ navannañca paccayo daṭṭhabbo. Ekadesapaccayabhāvena hi samudāyo vuttoti.

Yattha ca vitthārappakāsanaṃ kataṃ, tato bhavato paṭṭhāya mukhamattappakāsanaṃ kātukāmo āha **‘‘ādito paṭṭhāyā’’**ti. Tena ‘‘dvīsu bhavesū’’tiādi vuttaṃ. **Tatiyajjhānabhūmivasenā**ti etena ekattakāyaekattasaññīsāmaññena catutthajjhānabhūmi ca asaññāruppavajjā gahitāti veditabbā. **Yathāsambhava**nti ekavīsatiyā kāmāvacararūpāvacarakusalavipākesu cuddasannaṃ paṭisandhiyaṃ pavatte ca, sattannaṃ pavatte eva. Ayaṃ yathāsambhavo.

Catunnaṃ viññāṇānanti bhavādayo apekkhitvā vuttaṃ, catūsu antogadhānaṃ pana tiṇṇaṃ viññāṇānaṃ tīsu viññāṇaṭṭhitīsu ca paccayabhāvo yojetabbo, aviññāṇake sattāvāse saṅkhārapaccayā viññāṇe avijjamānepi tassa saṅkhārahetukattaṃ dassetuṃ **‘‘apicā’’**tiādimāha. Etasmiñca mukhamattappakāsane puññābhisaṅkhārādīnaṃ duggatiādīsu pavattiyaṃ kusalavipākādiviññāṇānaṃ paccayabhāvo bhavesu vuttanayeneva viññāyatīti na vuttoti veditabbo.

Viññāṇapadaniddesavaṇṇanā niṭṭhitā.

Nāmarūpapadaniddesavaṇṇanā

228. Suttantābhidhammesu nāmarūpadesanāviseso **desanābhedo. Tayo khandhā**ti etaṃ yadipi pāḷiyaṃ natthi, atthato pana vuttameva hotīti katvā vuttanti veditabbaṃ.

Aṇḍajānañca abhāvakānanti yojetabbaṃ. **Santatisīsānī**ti kalāpasantānamūlāni. Yadipi vikārarūpāni paṭisandhikkhaṇe na santi, lakkhaṇaparicchedarūpāni pana santīti tāni aparinipphannāni paramatthato vivajjento āha **''rūparūpato''**ti.

Kāmabhave pana yasmā sesaopapātikānanti ettha kiñcāpi kāmabhave ''opapātikā''ti vuttā na santi, yena sesaggahaṇaṃ sātthakaṃ bhaveyya, aṇḍajagabbhaseyyakehi pana opapātikasaṃsedajā sesā hontīti sesaggahaṇaṃ katanti veditabbaṃ. Atha vā brahmakāyikādikehi opapātikehi vuttehi sese sandhāya **''sesaopapātikāna''**nti āha. Te pana arūpinopi santīti **''kāmabhave''**ti vuttaṃ, aparipuṇṇāyatanānaṃ pana nāmarūpaṃ yathāsambhavaṃ rūpamissakaviññāṇaniddese vuttanayena sakkā dhammagaṇanāto viññātunti na vuttanti daṭṭhabbaṃ.

Avakaṃsato dve aṭṭhakāneva utucittasamuṭṭhānāni hontīti sasaddakālaṃ sandhāya **''ukkaṃsato dvinnaṃ navakāna''**nti vuttaṃ. **Pubbe**ti khandhavibhaṅgeti vadanti. Tattha hi ''ekekacittakkhaṇe tikkhattuṃ uppajjamāna''nti vuttaṃ. Idheva vā vuttaṃ santatidvayādikaṃ sattakapariyosānaṃ sandhāyāha **''pubbe vuttaṃ kammasamuṭṭhānaṃ sattatividha''**nti, taṃ panuppajjamānaṃ ekekacittakkhaṇe tikkhattuṃ uppajjatīti imināḍhippāyena vuttaṃ ''ekekacittakkhaṇe tikkhattuṃ uppajjamāna''nti. **Catuddisā vavatthāpitā**ti aññamaññasaṃsaṭṭhasīsā mūlena catūsu disāsu vavatthāpitā aññamaññaṃ āliṅgetvā ṭhitā bhinnavāhanikā viya.

Pañcavokārabhave ca pavattiyanti rūpājanakakammajaṃ pañcaviññāṇappavattikālaṃ sahajātaviññāṇapaccayañca sandhāyāha. Tadā hi tato nāmameva hotīti, kammaviññāṇapaccayā pana sadāpi ubhayaṃ hotīti sakkā vattuṃ, pacchājātaviññāṇapaccayā ca rūpaṃ upatthaddhaṃ hotīti. **Asaññesū**tiādi kammaviññāṇapaccayaṃ sandhāya vuttaṃ, **pañcavokārabhave ca pavattiya**nti bhavaṅgādijanakakammato aññena rūpuppattikālaṃ nirodhasamāpattikālaṃ bhavaṅgādiuppattikālato aññakālañca sandhāya vuttanti yuttaṃ. Bhavaṅgādiuppattikāle hi taṃjanakeneva kammunā uppajjamānaṃ rūpaṃ, so ca vipāko kammaviññāṇapaccayo hotīti sakkā vattuṃ. Sahajātaviññāṇapaccayānapekkhampi hi pavattiyaṃ kammena pavattamānaṃ rūpaṃ nāmañca na kammaviññāṇānapekkhaṃ hotīti. **Sabbatthā**ti paṭisandhiyaṃ pavatte ca. Sahajātaviññāṇapaccayā nāmarūpaṃ, kammaviññāṇapaccayā ca nāmarūpañca yathāsambhavaṃ yojetabbaṃ. **Nāmañca rūpañca nāmarūpañca nāmarūpa**nti ettha nāmarūpa-saddo attano ekadesena nāma-saddena nāma-saddassa sarūpo, rūpa-saddena ca rūpa-saddassa, tasmā ''sarūpānaṃ ekaseso''ti nāmarūpa-saddassa ṭhānaṃ itaresañca nāmarūpa-saddānaṃ adassanaṃ daṭṭhabbaṃ.

Vipākato aññaṃ **avipākaṃ**. Yato dvidhā mataṃ, tato yuttameva idanti yojetabbaṃ. **Kusalādicittakkhaṇe**ti **ādi**-saddena akusalakiriyacittakkhaṇe viya vipākacittakkhaṇepi vipākājanakakammasamuṭṭhānaṃ saṅgahitanti veditabbaṃ. Vipākacittakkhaṇe pana abhisaṅkhāraviññāṇapaccayā pubbe vuttanayena ubhayañca upalabbhatīti tādisavipākacittakkhaṇavajjanatthaṃ **''kusalādicittakkhaṇe''**ti vuttaṃ.

Suttantikapariyāyenāti paṭṭhāne rūpānaṃ upanissayapaccayassa avuttattā vuttaṃ, suttante pana ''yasmiṃ sati yaṃ hoti, asati ca na hoti, so tassa upanissayo nidānaṃ hetu pabhavo''ti katvā ''viññāṇūpanisaṃ nāmarūpa''nti rūpassa ca viññāṇūpanissayatā vuttā. Vanapatthapariyāye ca vanasaṇḍagāmanigamanagarajanapadapuggalūpanissayo iriyāpathavihāro, tato ca cīvarādīnaṃ jīvitaparikkhārānaṃ kasirena ca appakasirena ca samudāgamanaṃ vuttaṃ, na ca vanasaṇḍādayo ārammaṇūpanissayādibhāvaṃ iriyāpathānaṃ cīvarādisamudāgamanassa ca bhajanti, tasmā vinā abhāvo eva ca suttantapariyāyato upanissayabhāvo daṭṭhabbo. Nāmassa abhisaṅkhāraviññāṇaṃ kammārammaṇapaṭisandhiādikāle ārammaṇapaccayova hotīti vattabbameva natthīti rūpasseva suttantikapariyāyato ekadhā paccayabhāvo vutto. Sasaṃsayassa hi rūpassa taṃpaccayo hotīti vutte nāmassa hotīti vattabbameva natthīti.

Pavattassa pākaṭattā apākaṭaṃ paṭisandhiṃ gahetvā pucchati **''kathaṃ paneta''**ntiādinā. Suttato nāmaṃ, yuttito rūpaṃ viññāṇapaccayā hotīti jānitabbaṃ. Yuttito sādhetvā suttena taṃ daḷhaṃ karonto **''kammasamuṭṭhānassapi hī''**tiādimāha. **Cittasamuṭṭhānassevā**ti cittasamuṭṭhānassa viya. Yasmā nāmarūpameva pavattamānaṃ dissati, tasmā tadeva vadantena anuttaraṃ dhammacakkaṃ pavattitaṃ. Suññatāpakāsanañhi dhammacakkappavattananti adhippāyo. Nāmarūpamattatāvacaneneva vā pavattiyā dukkhasaccamattatā vuttā, dukkhasaccappakāsanena ca tassa samudayo, tassa ca nirodho, nirodhagāmī ca maggo pakāsito eva hoti. Ahetukassa dukkhassa hetunirodhā, anirujjhanakassa ca abhāvā, nirodhassa ca upāyena vinā anadhigantabbattāti catusaccappakāsanaṃ dhammacakkappavattanaṃ yojetabbaṃ.

Nāmarūpapadaniddesavaṇṇanā niṭṭhitā.

Saḷāyatanapadaniddesavaṇṇanā

229. **Niyamato**ti ca idaṃ catunnaṃ bhūtānaṃ, channaṃ vatthūnaṃ, jīvitassa ca yathāsambhavaṃ

sahajātanissayapurejātaindriyādinā ekantena saḷāyatanassa pavattamānassa paccayabhāvaṃ sandhāya vuttaṃ. Rūpāyatanādīnaṃ pana sahajātanissayānupālanabhāvo natthīti aggahaṇaṃ veditabbaṃ. Ārammaṇārammaṇapurejātādibhāvo ca tesaṃ na santatipariyāpannānameva, na ca cakkhādīnaṃ viya ekappakārenevāti aniyamato paccayabhāvo. **Niyamato…pe… jīvitindriyanti eva**nti ettha **evaṃ**-saddena vā rūpāyatanādīnampi saṅgaho veditabbo. **Chaṭṭhāyatanañca saḷāyatanañca saḷāyatana**nti ettha yadipi chaṭṭhāyatanasaḷāyatana-saddānaṃ saddato sarūpatā natthi, atthato pana saḷāyatanekadesova chaṭṭhāyatananti ekadesasarūpatā atthīti ekadesasarūpekaseso katoti veditabbo. Atthatopi hi sarūpānaṃ ekadesasarūpekasesaṃ icchanti ''vaṅko ca kuṭilo ca kuṭilā''ti, tasmā atthato ekadesasarūpānañca ekasesena bhavitabbanti.

Atha vā chaṭṭhāyatanañca manāyatanañca chaṭṭhāyatananti vā, manāyatananti vā, chaṭṭhāyatanañca chaṭṭhāyatanañca chaṭṭhāyatananti vā, manāyatanañca manāyatanañca manāyatananti vā ekasesaṃ katvā cakkhādīhi saha ''saḷāyatana''nti vuttanti tameva ekasesaṃ nāmamattapaccayassa, nāmarūpapaccayassa ca manāyatanassa vasena kataṃ atthato dassento āha **''chaṭṭhāyatanañca saḷāyatanañca saḷāyatananti evaṃ katekasesassā''**ti. Yathāvuttopi hi ekaseso atthato chaṭṭhāyatanañca saḷāyatanañcāti evaṃ kato nāma hotīti. Sabbattha ca ekasese kate ekavacananiddeso katekasesānaṃ saḷāyatanādisaddavacanīyatāsāmaññavasena katoti daṭṭhabbo. **Abyākatavāre vakkhatī**ti kiñcāpi akusalavāre kusalavāre ca ''nāmapaccayā chaṭṭhāyatana''nti vuttaṃ, suttantabhājanīye pana vipākachaṭṭhāyatanameva gahitanti adhippāyena abyākatavārameva sādhakabhāvena udāhaṭanti daṭṭhabbaṃ. Paccayanaye pana ''chaṭṭhā hoti taṃ avakaṃsato''tiādinā avipākassapi paccayo uddhaṭo, so niravasesaṃ vattukāmatāya uddhaṭoti veditabbo. **Idha saṅgahita**nti idha ekasesanayena saṅgahitaṃ, tattha abyākatavāre lokiyavipākabhājanīye vibhattanti veditabbanti adhippāyo.

Neyyanti ñeyyaṃ. **Ukkaṃsāvakaṃso**ti ettha sattadhā paccayabhāvato ukkaṃso aṭṭhadhā paccayabhāvo, tato pana navadhā tato vā dasadhāti ayaṃ ukkaṃso, avakaṃso pana dasadhā paccayabhāvato navadhā paccayabhāvo, tato aṭṭhadhā, tato sattadhāti evaṃ veditabbo, na pana sattadhā paccayabhāvato eva dvepi ukkaṃsāvakaṃsā yojetabbā tato avakaṃsābhāvatoti.

Hadayavatthuno sahāyaṃ hutvāti etena arūpe viya asahāyaṃ nāmaṃ na hoti, hadayavatthu ca nāmena saha chaṭṭhāyatanassa paccayo hotīti ettakameva dasseti, na pana yathā hadayavatthu paccayo hoti, tathā nāmampīti ayamattho adhippeto. Vatthu hi vippayuttapaccayo hoti, na nāmaṃ, nāmañca vipākahetādipaccayo hoti, na vatthūti. Pavatte arūpadhammā kammajarūpassa ṭhitippattasseva paccayā honti, na uppajjamānassāti vippayuttaatthiavigatā ca pacchājātavippayuttādayo eva cakkhādīnaṃ yojetabbā.

Avasesamanāyatanassāti ettha ''pañcakkhandhabhave panā''ti etassa anuvattamānattā pañcavokārabhave eva pavattamānaṃ pañcaviññāṇehi avasesamanāyatanaṃ vuttanti daṭṭhabbaṃ. Nāmarūpassa sahajātādisādhāraṇapaccayabhāvo sampayuttādiasādhāraṇapaccayabhāvo ca yathāsambhavaṃ yojetabbo.

Saḷāyatanapadaniddesavaṇṇanā niṭṭhitā.

Phassapadaniddesavaṇṇanā

230. ''Chaṭṭhāyatanapaccayā phasso''ti abhidhammabhājanīyapāḷi āruppaṃ sandhāya vuttāti **''chaṭṭhāyatanapaccayā phassoti pāḷianusārato''**ti āha. **Ajjhatta**nti sasantatipariyāpannameva gaṇhāti. Tañhi sasantatipariyāpannakammanibbattaṃ tādisassa phassassa paccayo hoti, rūpādīni pana bahiddhā anupādinnāni ca phassassa ārammaṇaṃ honti, na tāni cakkhādīni viya sasantatipariyāpannakammakilesanimittapavattibhāvena phassassa paccayoti paṭhamācariyavāde na gahitāni, dutiyācariyavāde pana yathā tathā vā paccayabhāve sati na sakkā vajjetunti gahitānīti.

Yadi sabbāyatanehi eko phasso sambhaveyya, ''saḷāyatanapaccayā phasso''ti ekassa vacanaṃ yujjeyya. Athāpi ekamhā āyatanā sabbe phassā sambhaveyyuṃ, tathāpi sabbāyatanehi sabbaphassasambhavato āyatanabhedena phassabhedo natthīti tadabhedavasena ekassa vacanaṃ yujjeyya, tathā pana asambhavato na yuttanti codeti **''na sabbāyatanehī''**tiādinā. Aññassapi vā asambhavantassa vidhānassa bodhanatthameva **''nāpi ekamhā āyatanā sabbe phassā''**ti vuttaṃ, ''na sabbāyatanehi eko phasso sambhotī''ti idameva pana ekaphassavacanassa ayuttadīpakaṃ kāraṇanti veditabbaṃ. Nidassanavasena vā etaṃ vuttaṃ, nāpi ekamhā āyatanā sabbe phassā sambhonti, evaṃ na sabbāyatanehi eko phasso sambhoti, tasmā ekassa vacanaṃ ayuttanti. Parihāraṃ pana anekāyatanehi ekaphassassa sambhavatoti dassento **''tatridaṃ vissajjana''**ntiādimāha. Ekopi anekāyatanappabhavo **ekopanekāyatanappabhavo**. Chadhāpaccayatte pañcavibhāvayeti evaṃ sesesupi yojanā. **Tathā cā**ti paccuppannāni rūpādīni paccuppannañca dhammāyatanapariyāpannaṃ rūparūpaṃ sandhāya vuttaṃ. **Ārammaṇapaccayamattenā**ti taṃ sabbaṃ apaccuppannaṃ aññañca dhammāyatanaṃ sandhāya vuttaṃ.

Phassapadaniddesavaṇṇanā niṭṭhitā.

Vedanāpadaniddesavaṇṇanā

231. ‘‘Sesāna’’nti ettha sampaṭicchanassa cakkhusamphassādayo pañca yadipi anantarādīhipi paccayā honti, anantarādīnaṃ pana upanissaye antogadhattā santīraṇatadārammaṇānañca sādhāraṇassa tassa vasena **‘‘ekadhā’’**ti vuttaṃ.

Tebhūmakavipākavedanānampi sahajātamanosamphassasaṅkhāto so phasso aṭṭhadhā paccayo hotīti yojetabbaṃ. Paccayaṃ anupādinnampi keci icchantīti **‘‘yā panā’’**tiādinā manodvārāvajjanaphassassa paccayabhāvo vutto, tañca mukhamattadassanatthaṃ daṭṭhabbaṃ. Etena nayena sabbassa anantarassa anānantarassa ca phassassa tassā tassā vipākavedanāya upanissayatā yojetabbāti.

Vedanāpadaniddesavaṇṇanā niṭṭhitā.

Taṇhāpadaniddesavaṇṇanā

232. **Mamattenā**ti sampiyāyamānena, assādanataṇhāyāti vuttaṃ hoti. Tattha putto viya vedanā daṭṭhabbā, khīrādayo viya vedanāya paccayabhūtā rūpādayo, khīrādidāyikā dhāti viya rūpādichaḷārammaṇadāyakā cittakārādayo cha. Tattha vejjo rasāyanojāvasena tadupatthambhitajīvitavasena ca dhammārammaṇassa dāyakoti daṭṭhabbo. Ārammaṇapaccayo uppajjamānassa ārammaṇamattameva hoti, na upanissayo viya uppādakoti uppādakassa upanissayasseva vasena **‘‘ekadhāvā’’**ti vuttaṃ. Upanissayena vā ārammaṇūpanissayo saṅgahito, tena ca ārammaṇabhāvena taṃsabhāvo aññopi ārammaṇabhāvo dīpito hotīti upanissayavaseneva paccayabhāvo vuttoti veditabbo.

Yasmā vātiādinā na kevalaṃ vipākasukhavedanā eva, tissopi pana vedanā vipākā visesena taṇhāya upanissayapaccayo, avisesena itarā cāti dasseti. **Upekkhā pana santattā, sukhamicceva bhāsitā**ti tasmā sāpi bhiyyo icchanavasena taṇhāya upanissayoti adhippāyo. Upekkhā pana akusalavipākabhūtā aniṭṭhattā dukkhe avarodhetabbā, itarā iṭṭhattā sukheti sā dukkhaṃ viya sukhaṃ viya ca upanissayo hotīti sakkā vattunti. ‘‘Vedanāpaccayā taṇhā’’ti vacanena sabbassa vedanāvato paccayassa atthitāya taṇhuppattippasaṅge taṃnivāraṇatthamāha **‘‘vedanāpaccayā cāpī’’**tiādi.

Nanu ‘‘anusayasahāyā vedanā taṇhāya paccayo hotī’’ti vacanassa abhāvā atippasaṅganivattanaṃ na sakkā kātunti? Na, vaṭṭakathāya pavattattā. Vaṭṭassa hi anusayavirahe abhāvato anusayasahitāyeva paccayoti atthato vuttametaṃ hotīti. Atha vā ‘‘avijjāpaccayā’’ti anuvattamānattā anusayasahitāva paccayoti viññāyati. ‘‘Vedanāpaccayā taṇhā’’ti ca ettha vedanāpaccayā eva taṇhā, na vedanāya vināti ayaṃ niyamo viññāyati, na vedanāpaccayā taṇhā hoti evāti, tasmā atippasaṅgo natthi evāti.

Vusīmatoti vusitavato, vusitabrahmacariyavāsassāti attho. Vussatīti vā ‘‘vusī’’ti maggo vuccati, so etassa vuttho atthīti **vusīmā**. Aggaphalaṃ vā pariniṭṭhitavāsattā ‘‘vusī’’ti vuccati, taṃ etassa atthīti **vusīmā**.

Taṇhāpadaniddesavaṇṇanā niṭṭhitā.

Upādānapadaniddesavaṇṇanā

233. **Sassato attā**ti idaṃ purimadiṭṭhiṃ upādiyamānaṃ uttaradiṭṭhiṃ nidassetuṃ vuttaṃ. Yathā hi esā diṭṭhi daḷhīkaraṇavasena purimaṃ uttarā upādiyati, evaṃ ‘‘natthi dinna’’ntiādikāpīti. **Atta**ggahaṇaṃ pana attavādupādānanti na idaṃ diṭṭhupādānadassananti daṭṭhabbaṃ. **Loko cā**ti vā attaggahaṇavinimuttaṃ gahaṇaṃ diṭṭhupādānabhūtaṃ idha purimadiṭṭhiuttaradiṭṭhivacanehi vuttanti veditabbaṃ. ‘‘Dhammasaṅkhepavitthāre pana saṅkhepato taṇhādaḷhattaṃ, saṅkhepato diṭṭhimattameva, vitthārato panā’’ti evaṃ dhammasaṅkhepavitthārato saṅkhepaṃ vitthārañca niddhāretīti. **Dhammasaṅkhepavitthāre**ti niddhāraṇe bhummaṃ daṭṭhabbaṃ.

Pakatiaṇuādīnaṃ sassatagāhapubbaṅgamo, sarīrassa ucchedaggāhapubbaṅgamo ca tesaṃ sāmibhūto koci sassato ucchijjamāno vā attā atthīti attaggāho kadāci hotīti **‘‘yebhuyyenā’’**ti vuttaṃ. Yebhuyyena paṭhamaṃ attavādupādānantiādinā vā sambandho.

Yadipi bhavarāgajavanavīthi sabbapaṭhamaṃ pavattati gahitappaṭisandhikassa bhavanikantiyā pavattitabbattā, so pana bhavarāgo taṇhādaḷhattaṃ na hotīti maññamāno na kāmupādānassa paṭhamuppattimāha. Taṇhā kāmupādānanti pana vibhāgassa akaraṇe sabbāpi taṇhā kāmupādānanti, karaṇepi kāmarāgato aññāpi taṇhā daḷhabhāvaṃ pattā kāmupādānanti tassa arahattamaggavajjhatā vuttā.

Uppattiṭṭhānabhūtā cittuppādā **visayo**. Pañcupādānakkhandhā ālayo, tattha ramatīti **ālayarāmā**, pajā. Teneva sā ālayarāmatā ca sakasantāne parasantāne ca pākaṭā hotīti. Upanissayavacanena ārammaṇānantarapakatūpanissayā vuttāti anantarapaccayādīnampi saṅgaho kato hoti.

Upādānapadaniddesavaṇṇanā niṭṭhitā.

Bhavapadaniddesavaṇṇanā

234. Phalavohārena kammabhavo bhavoti vuttoti upapattibhavanibbacanameva dvayassapi sādhāraṇaṃ katvā vadanto āha **''bhavatīti bhavo''**ti. **Bhavaṃ gacchatī**ti nipphādanaphalavasena attano pavattikāle bhavābhimukhaṃ hutvā pavattatīti attho, nibbattanameva vā ettha gamanaṃ adhippetaṃ.

Saññāvataṃ bhavo saññābhavoti ettha vantu-saddassa lopo daṭṭhabbo, tassa vā atthe akāraṃ katvā ''saññabhavo''tipi pāṭho. Vokirīyati pasārīyati vitthārīyatīti vokāro, vokiraṇaṃ vā vokāro, so ekasmiṃ pavattattā **eko vokāro**ti vutto, padesapasaṭuppattīti attho.

Cetanāsampayuttā vā…pe… saṅgahitāti ācayagāmitāya kammasaṅkhātataṃ dassetvā kammabhave saṅgahitabhāvaṃ pariyāyena vadati, nippariyāyena pana cetanāva kammabhavo. Vuttañhi ''kammabhavo tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayutto, ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayutto''ti (dhātu. 244). Upapattibhavo tīhipi tikehi vuttā upapattikkhandhāva. Yathāha ''upapattibhavo kāmabhavo saññābhavo pañcavokārabhavo pañcahi khandhehi ekādasahāyatanehi sattarasahi dhātūhi saṅgahito''tiādi (dhātu. 67). Yadi hi anupādinnakānampi gahaṇaṃ siyā, ''dvādasahāyatanehi aṭṭhārasahi dhātūhī''ti vattabbaṃ siyāti.

Saṅkhārabhavānaṃ dhammabhedato na saṅkhārā eva puna vuttāti **''sātthakamevidaṃ punavacana''**nti etaṃ na yuttanti ce? Na, bhavekadesabhāvena saṅkhārānaṃ bhavoti puna vuttattā. Parena vā dhammavisesaṃ agaṇetvā punavacanaṃ coditanti codakābhilāsavasena **''sātthakamevidaṃ punavacana''**nti vuttaṃ.

Kāmabhavādinibbattanakassa kammassa kāmabhavādibhāvo phalavohārena aṭṭhakathāyaṃ vutto. Antogadhe visuṃ agaṇetvā abbhantaragate eva katvā kāmabhavādike kammupapattibhavavasena duguṇe katvā āha **''cha bhavā''**ti.

Avisesenāti upādānabhedaṃ akatvāti attho. Upādānabhedākaraṇeneva ca dvādasappabhedassa saṅgahavasena saṅgahato **''cha bhavā''**ti vuttaṃ.

Gosīlena kukkurasīlena ca samattena samādinnena gunnaṃ kukkurānañca sahabyatā vuttāti sīlabbatupādānavato jhānabhāvanā na ijjhatīti maññamānā tena **rūpārūpabhavā na hontīti keci vadanti,** vakkhamānena pana pakārena paccayabhāvato **''taṃ na gahetabba''**nti āha. Asuddhimagge ca suddhimaggaparāmasanaṃ sīlabbatupādānanti suddhimaggaparāmasanena rūpārūpāvacarajjhānānaṃ nibbattanaṃ na yujjatīti. Purāṇabhāratasītāharaṇapasubandhavidhiādisavanaṃ **asaddhammasavanaṃ. Ādi**-saddena asappurisūpanissayaṃ pubbe ca akatapuññataṃ attamicchāpaṇidhitañca saṅgaṇhāti. **Tadantogadhā evā**ti tasmiṃ duccaritanibbatte sucaritanibbatte ca kāmabhave antogadhā evāti attho.

Antogadhāti ca saññābhavapañcavokārabhavānaṃ ekadesena antogadhattā vuttaṃ. Na hi te niravasesā kāmabhave antogadhāti. **Sappabhedassā**ti sugatiduggatimanussādippabhedavato. Kamena ca avatvā sīlabbatupādānassa ante bhavapaccayabhāvavacanaṃ attavādupādānaṃ viya abhiṇhaṃ asamudācaraṇato attavādupādānanimittattā ca.

Hetupaccayappabhedehīti ettha maggapaccayo ca vattabbo. Diṭṭhupādānādīni hi maggapaccayā hontīti.

Bhavapadaniddesavaṇṇanā niṭṭhitā.

Jātijarāmaraṇādipadaniddesavaṇṇanā

235. Upapattibhavuppattiyeva jātīti āha **''na upapattibhavo''**ti. Jāyamānassa pana jāti jātīti upapattibhavopi asati abhāvā jātiyā paccayoti sakkā vattuṃ. Jāyamānarūpapadaṭṭhānatāpi hi rūpajātiyā vuttā ''upacitarūpapadaṭṭhāno (dha. sa. aṭṭha. 641) upacayo, anuppabandharūpapadaṭṭhānā santatī''ti.

Khandhānaṃ jātānaṃ uññātatānuññātatāca **hīnapaṇītatā. Ādi**-saddena suvaṇṇadubbaṇṇādivisesaṃ saṅgaṇhāti. Ajjhattasantānagatato aññassa visesakārakassa kāraṇassa abhāvā **''ajjhattasantāne''**ti āha.

Tena tenāti ñātibyasanādinā jarāmaraṇato aññena dukkhadhammena. **Upanissayakoṭiyā**ti upanissayaṃsena, upanissayalesenāti attho. Yo hi paṭṭhāne anāgato sati bhāvā asati ca abhāvā suttantikapariyāyena upanissayo, so ''upanissayakoṭī''ti vuccati.

Jātijarāmaraṇādipadaniddesavaṇṇanā niṭṭhitā.

Bhavacakkakathāvaṇṇanā

242. **Samita**nti saṅgataṃ, abbocchinnanti attho. **Kāmayānassā**ti kāmayamānassa, kāmo yānaṃ etassāti vā kāmayāno, tassa **kāmayānassa. Ruppatī**ti sokena ruppati.

Pariyuṭṭhānatāya tiṭṭhanasīlo **pariyuṭṭhānaṭṭhāyī**. ''Pariyuṭṭhaṭṭhāyino''ti vā pāṭho, tattha pariyuṭṭhātīti pariyuṭṭhaṃ, diṭṭhipariyuṭṭhaṃ, tena tiṭṭhatīti **pariyuṭṭhaṭṭhāyī**ti attho daṭṭhabbo. **Pañca pubbanimittānī**ti ''mālā milāyanti, vatthāni kilissanti, kacchehi sedā muccanti, kāye vevaṇṇiyaṃ okkamati, devo devāsane nābhiramatī''ti (itivu. 83) vuttāni pañca maraṇapubbanimittānīti attho. Tāni hi disvā kammanibbattakkhandhasaṅkhāte upapattibhave bhavachandabalena devānaṃ balavasoko uppajjatīti. **Bālo**ti avidvā. Tena avijjāya kāraṇabhāvaṃ dasseti. **Tividha**nti tassāruppakathāsavanakammakāraṇādassanamaraṇakālakammopaṭṭhānanidānaṃ sokādidukkhaṃ. **Āsave sādhentī**ti āsave gamenti bodhentīti attho.

Evaṃ satīti aviditāditāya anādibhāve sati. **Ādimattakathana**ntiādi etassa atthīti ādimaṃ, bhavacakkaṃ. Tassa bhāvo ādimattaṃ, tassa kathanaṃ ādimattakathanaṃ. Visesanivattiattho vā **matta**-saddo, sati anādibhāve avijjā ādimhi majjhe pariyosāne ca sabbattha siyāti ādimattāya avijjāya kathanaṃ virujjhatīti attho. **Avijjāggahaṇenā**ti avijjāya uppādanena kathanena, appahānena vā, attano santāne sannihitabhāvakaraṇenāti attho. **Kammādīnī**ti kammavipākavaṭṭāni. Vaṭṭakāraṇabhāvena padhānattā ''padhānadhammo''ti avijjā kathitā. Vadatīti **vado**. Vedeti, vediyatīti vā **vedeyyo,** sukhādiṃ anubhavati, sabbavisaye vā jānāti, ''sukhito''tiādinā attanā parehi ca jānāti ñāyati cāti attho. **Brahmādinā vā attanā vā**ti **vā**-saddo ca-saddattho. Tenāha **''kārakavedakarahita''**nti ca-saddatthasamāsaṃ.

Dvādasavidhasuññatāsuññanti avijjādīnaṃ dvādasavidhānaṃ suññatāya suññaṃ, catubbidhampi vā suññataṃ ekaṃ katvā dvādasaṅgatāya dvādasavidhāti tāya dvādasavidhāya suññatāya suññanti attho.

Pubbantāharaṇatoti pubbantato paccuppannavipākassa āharaṇato paricchinnavedanāvasānaṃ etaṃ bhavacakkanti attho. Bhavacakkekadesopi hi bhavacakkanti vuccati. Vedanā vā taṇhāsahāyāya avijjāya paccayo hotīti vedanāto avijjā, tato saṅkhārāti sambajjhanato vedanāvasānaṃ bhavacakkanti yuttametaṃ, evaṃ taṇhāmūlake ca yojetabbaṃ. Dvinnampi hi aññamaññaṃ anuppaveso hotīti. Avijjā dhammasabhāvaṃ paṭicchādetvā viparītābhinivesaṃ karontī diṭṭhicarite saṃsāre nayati, tesaṃ vā saṃsāraṃ saṅkhārādipavattiṃ nayati pavattetīti **''saṃsāranāyikā''**ti vuttā. **Phaluppattiyā**ti kattuniddeso. Viññāṇādipaccuppannaphaluppatti hi idha diṭṭhā, adiṭṭhānañca purimabhave attano hetūnaṃ avijjāsaṅkhārānaṃ phalaṃ ajanetvā anupacchijjanaṃ pakāseti. Atha vā purimabhavacakkaṃ dutiyena sambandhaṃ vuttanti vedanāsaṅkhātassa phalassa uppattiyā taṇhādīnaṃ hetūnaṃ anupacchedaṃ pakāseti, tasmā phaluppattiyā kāraṇabhūtāya paṭhamassa bhavacakkassa hetūnaṃ anupacchedappakāsanatoti attho. Saṅkhārādīnameva vā phalānaṃ uppattiyā avijjādīnaṃ hetūnaṃ phalaṃ ajanetvā anupacchedameva, viññāṇādihetūnaṃ vā saṅkhārādīnaṃ anubandhanameva pakāseti paṭhamaṃ bhavacakkaṃ, na dutiyaṃ viya pariyosānampīti **''phaluppattiyā hetūnaṃ anupacchedappakāsanato''**ti vuttaṃ. ''Viññāṇapaccayā nāmarūpa''nti ettha aparipuṇṇāyatanakalalarūpaṃ vatvā tato uddhaṃ ''nāmarūpapaccayā saḷāyatana''nti saḷāyatanappavatti vuttāti āha **''anupubbapavattidīpanato''**ti. ''Bhavapaccayā jātī''ti ettha na āyatanānaṃ kamena uppatti vuttāti āha **''sahuppattidīpanato''**ti.

Hetuādipubbakā tayo sandhī etassāti **hetuphalahetupubbakatisandhi,** bhavacakkaṃ. Hetuphalahetuphalavasena catuppabhedo aṅgānaṃ saṅgaho etassāti **catubhedasaṅgahaṃ**. Sarūpato avuttāpi tasmiṃ tasmiṃ saṅgahe ākirīyanti avijjāsaṅkhārādiggahaṇehi pakāsīyantīti **ākārā,** atītahetuādīnaṃ vā pakārā **ākārā**. Kilesakammavipākā vipākakilesakammehi sambandhā hutvā punappunaṃ parivattantīti tesu vaṭṭanāmaṃ āropetvā **''tivaṭṭa''**nti vuttaṃ, vaṭṭekadesattā vā ''vaṭṭānī''ti vuttāni.

Sandhīnaṃ ādipariyosānavavatthitāti sandhīnaṃ pubbāparavavatthitāti attho.

''Yā kāci vā pana cetanā bhavo, cetanāsampayuttā āyūhanasaṅkhārā''ti idaṃ imissā dhammaṭṭhitiñāṇabhājanīye vuttāya **paṭisambhidāpāḷiyā** (paṭi. ma. 1.47) vasena vuttaṃ. Ettha hi ''cetanā bhavo''ti āgatāti. Bhavaniddese pana **''sātthato''**ti ettha ''cetanāva saṅkhārā, bhavo pana cetanāsampayuttāpī''ti vibhaṅgapāḷiyā vasena dassitaṃ. ''Tattha katamo puññābhisaṅkhāro? Kusalā cetanā kāmāvacarā''tiādinā hi saṅkhārānaṃ cetanābhāvo **vibhaṅgapāḷiyaṃ** (vibha. 226) vuttoti. Tattha **paṭisambhidāpāḷiyaṃ** ''cetanāsampayuttā vipākadhammattā savipākena āyūhanasaṅkhātena saṅkhatābhisaṅkharaṇakiccena saṅkhārā''ti vuttā. **Vibhaṅgapāḷiyaṃ** (vibha. 234) ''sabbampi bhavagāmikammaṃ kammabhavo''ti bhavassa paccayabhāvena bhavagāmibhāvato kammasaṃsaṭṭhasahāyatāya kammabhāvato ca upapattibhavaṃ bhāventīti bhavoti vuttā, upapattibhavabhāvanakiccaṃ pana cetanāya sātisayanti **paṭisambhidāpāḷiyaṃ** cetanā ''bhavo''ti vuttā, bhavābhisaṅkharaṇakiccaṃ cetanāya sātisayanti **vibhaṅgapāḷiyaṃ** ''kusalā cetanā''tiādinā cetanā ''saṅkhārā''ti vuttā, tasmā tena tena pariyāyena ubhayaṃ ubhayattha vattuṃ yuttanti natthettha virodho. **Gahaṇa**nti kāmupādānaṃ kiccenāha. **Parāmasana**nti itarāni. **Āyūhanāvasāne**ti tīsupi atthavikappesu vuttassa āyūhanassa avasāne.

Dvīsu atthavikappesu vutte āyūhanasaṅkhāre **''tassa pubbabhāgā''**ti āha, tatiye vutte **''taṃsampayuttā''**ti. Daharassa cittappavatti bhavaṅgabahulā yebhuyyena bhavantarajanakakammāyūhanasamatthā na hotīti **''idha paripakkattā āyatanāna''**nti vuttaṃ. **Kammakaraṇakāle sammoho**ti etena kammassa paccayabhūtaṃ sammohaṃ

dasseti, na kammasampayuttameva.

Kammāneva vipākaṃ sambharanti vaḍḍhentīti **kammasambhārā,** kammaṃ vā saṅkhārabhavā, tadupakārakāni avijjātaṇhupādānāni **kammasambhārā,** paṭisandhidāyako vā bhavo kammaṃ, tadupakārakā yathāvuttaāyūhanasaṅkhārā avijjādayo ca **kammasambhārā**ti kammañca kammasambhārā ca kammasambhārāti ekasesaṃ katvā **''kammasambhārā''**ti āha. **Dasa dhammā kamma**nti avijjādayopi kammasahāyatāya kammasarikkhakā tadupakārakā cāti ''kamma''nti vuttā.

Saṅkhippanti ettha avijjādayo viññāṇādayo cāti saṅkhepo, kammaṃ vipāko ca. Kammaṃ vipākoti evaṃ saṅkhipīyatīti vā saṅkhepo, avijjādayo viññāṇādayo ca. Saṅkhepabhāvasāmaññena pana ekavacanaṃ katanti daṭṭhabbaṃ. Saṅkhepasaddo vā bhāgādhivacananti kammabhāgo **kammasaṅkhepo**.

Evaṃ samuppannanti kammato vipāko. Tatthāpi avijjāto saṅkhārāti evaṃ samuppannaṃ, tisandhiādivasena vā samuppannaṃ idaṃ bhavacakkanti attho. **Ittara**nti gamanadhammaṃ, vinassadhammanti attho. Tena uppādavayavantatādīpakena **anicca**-saddena vikārāpattidīpakena **cala**-saddena ca adīpitaṃ kālantaraṭṭhāyitāpaṭikkhepaṃ dīpeti, **adhuva**nti etena thirabhāvapaṭikkhepaṃ nissārataṃ. Hetū eva sambhārā **hetusambhārā**. ''Ṭhānaso hetuso''ti ettha evaṃ vuttaṃ vā ṭhānaṃ, aññampi tassa tassa sādhāraṇaṃ kāraṇaṃ **sambhāro,** asādhāraṇaṃ **hetu**. **Eva**nti evaṃ hetuto dhammamattasambhave hetunirodhā ca vaṭṭupacchede dhamme ca taṃnirodhāya desite satīti attho. Brahmacariyaṃ idha **brahmacariyidha. Satte cā**ti ettha **ca**-saddo evaṃ brahmacariyañca vijjati, sassatucchedā ca na hontīti samuccayattho. Evañhi hetuāyatte dhammamattasambhave satto nupalabbhati, tasmiñca upalabbhante sassato ucchedo vā siyā, nupalabbhante tasmiṃ nevucchedo na sassatanti vuttaṃ hoti.

Saccappabhavatoti saccato, saccānaṃ vā pabhavato. **Kusalākusalaṃ kamma**nti vaṭṭakathāya vattamānattā sāsavanti viññāyati. **Avisesenā**ti cetanā cetanāsampayuttakāti visesaṃ akatvā sabbampi taṃ kusalākusalaṃ kammaṃ ''samudayasacca''nti vuttanti attho. ''Taṇhā ca…pe… avasesā ca sāsavā kusalā dhammā''ti hi cetanācetanāsampayuttavisesaṃ akatvā vuttanti, ariyasaccavisesaṃ vā akatvā samudayasaccanti vuttanti attho.

Vatthūsūti ārammaṇesu, cakkhādīsu vā paṭicchādetabbesu vatthūsu. **Sokādīnaṃ adhiṭṭhānattā**ti tesaṃ kāraṇattā, tehi siddhāya avijjāya sahitehi saṅkhārehi paccayo ca hoti bhavantarapātubhāvāyāti adhippāyo. Cuticittaṃ vā paṭisandhiviññāṇassa anantarapaccayo hotīti **''paccayo ca hoti bhavantarapātubhāvāyā''**ti vuttaṃ. Taṃ pana cuticittaṃ avijjāsaṅkhārarahitaṃ bhavantarassa paccayo na hotīti tassa sahāyadassanatthamāha **''sokādīnaṃ adhiṭṭhānattā''**ti. **Dvidhā**ti attanoyeva sarasena dhammantarapaccayabhāvena cāti dvidhā.

Avijjāpaccayā saṅkhārāti etena saṅkhārānaṃ paccayuppannatādassanena ''ko nu kho abhisaṅkharotīti esa no kallo pañho''ti dasseti. Tenetaṃ kārakadassananivāraṇanti. **Evamādidassananivāraṇa**nti etena ''socati paridevati dukkhito''tiādidassananivāraṇamāha. Sokādayopi hi paccayāyattā avasavattinoti ''jātipaccayā jarāmaraṇaṃ soka…pe… sambhavantī''ti etena vuttanti.

Gaṇḍabhedapīḷakā viyāti gaṇḍabhedanatthaṃ paccamāne gaṇḍe tassapi upari jāyamānakhuddakapīḷakā viya, gaṇḍassa vā anekadhābhede pīḷakā viya. **Gaṇḍavikārā** sūnatāsarāgapubbagahaṇādayo.

Paṭalābhibhūtacakkhuko rūpāni na passati, kiñcipi passanto ca viparītaṃ passati, evaṃ avijjābhibhūto dukkhādīni na paṭipajjati na passati, micchā vā paṭipajjatīti **paṭalaṃ viya avijjā**, kiminā viya attanā katattā vaṭṭassa attanoyeva paribbhamanakāraṇattā ca **kosappadesā viya saṅkhārā,** saṅkhārapariggahaṃ vinā patiṭṭhaṃ alabhamānaṃ **viññāṇaṃ** pariṇāyakapariggahaṃ vinā patiṭṭhaṃ alabhamāno **rājakumāro viyā**ti pariggahena vinā patiṭṭhālābho ettha sāmaññaṃ. **Upapattinimitta**nti kammādiārammaṇamāha. **Parikappanato**ti ārammaṇakaraṇato, sampayuttena vā vitakkena vitakkanato. Devamanussamigavihaṅgādivividhappakāratāya **māyā viya nāmarūpaṃ,** patiṭṭhāvisesena vuḍḍhivisesāpattito **vanappagumbo viya saḷāyatanaṃ**. Āyatanānaṃ visayivisayabhūtānaṃ aññamaññābhimukhabhāvato **āyatanaghaṭṭanato**. Ettha ca saṅkhārādīnaṃ kosappadesapariṇāyakādīhi dvīhi dvīhi sadisatāya dve dve upamā vuttāti daṭṭhabbā.

Gambhīro eva hutvā obhāsati pakāsati dissatīti **gambhīrāvabhāso. Jātipaccayasambhūtasamudāgataṭṭho**ti jātipaccayā sambhūtaṃ hutvā sahitassa attano paccayānurūpassa uddhaṃ uddhaṃ āgatabhāvo, anuppabandhoti attho. Atha vā sambhūtaṭṭho ca samudāgataṭṭho ca **sambhūtasamudāgataṭṭho**. ''Na jātito jarāmaraṇaṃ na hoti, na ca jātiṃ vinā aññato hotī''ti hi jātipaccayasambhūtaṭṭho vutto. **Itthañca jātito samudāgacchatī**ti paccayasamudāgataṭṭho, yā yā jāti yathā yathā paccayo hoti, tadanurūpapātubhāvoti attho.

Anulomapaṭilomatoti idha pana paccayuppādā paccayuppannuppādasaṅkhātaṃ anulomaṃ, nirodhā nirodhasaṅkhātaṃ paṭilomañcāha. Ādito pana antagamanaṃ anulomaṃ, antato ca ādigamanaṃ paṭilomamāhāti. ''Ime cattāro āhārā kiṃnidānā''tiādikāya (saṃ. ni. 2.11) vemajjhato paṭṭhāya paṭilomadesanāya, ''cakkhuṃ paṭicca rūpe ca

uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā''tiādikāya (saṃ. ni. 2.43-44; 2.4.60) anulomadesanāya ca **dvisandhitisaṅkhepaṃ,** ''saṃyojanīyesu, bhikkhave, dhammesu assādānupassino viharato taṇhā pavaḍḍhati, taṇhāpaccayā upādāna''ntiādīsu (saṃ. ni. 2.53-54) **ekasandhidvisaṅkhepaṃ**.

Avijjādīnaṃ sabhāvo paṭivijjhīyatīti **paṭivedho**. Vuttañhi ''tesaṃ tesaṃ vā tattha tattha vuttadhammānaṃ paṭivijjhitabbo salakkhaṇasaṅkhāto aviparītasabhāvo paṭivedho''ti (dha. sa. aṭṭha. nidānakathā). Apuññābhisaṅkhārekadeso **sarāgo,** añño **virāgo,** rāgassa vā apaṭipakkhabhāvato rāgappavaḍḍhako sabbopi apuññābhisaṅkhāro **sarāgo,** itaro paṭipakkhabhāvato **virāgo**. ''Dīgharattañhetaṃ, bhikkhave, assutavato puthujjanassa ajjhositaṃ mamāyitaṃ parāmaṭṭhaṃ 'etaṃ mama, esohamasmi, eso me attā''ti (saṃ. ni. 2.62) attaparāmāsassa viññāṇaṃ visiṭṭhaṃ vatthu vuttanti viññāṇassa **suññataṭṭho** gambhīro, attā vijānāti saṃsaratīti sabyāpāratāsaṅkantiabhinivesabalavatāya **abyāpāraṭṭhaasaṅkantipaṭisandhipātubhāvaṭṭhā** ca gambhīrā, nāmassa rūpena, rūpassa ca nāmena asampayogato **vinibbhogo,** nāmassa nāmena **avinibbhogo** yojetabbo. Ekuppādekanirodhehi avinibbhoge adhippete rūpassa ca rūpena labbhati. Atha vā ekacatuvokārabhavesu nāmarūpānaṃ asahavattanato aññamaññavinibbhogo, pañcavokārabhave sahavattanato avinibbhogo ca veditabbo.

Adhipatiyaṭṭho nāma indriyapaccayabhāvo. ''Lokopeso dvārāpesā khettampeta''nti (dha. sa. 598-599) vuttā **lokādiatthā** cakkhādīsu pañcasu yojetabbā. Manāyatanassapi lujjanato manosamphassādīnaṃ dvārakhettabhāvato ca ete atthā sambhavanteva. Āpāthagatānaṃ rūpādīnaṃ pakāsanayogyatālakkhaṇaṃ obhāsanaṃ cakkhādīnaṃ **visayibhāvo,** manāyatanassa vijānanaṃ. **Saṅghaṭṭanaṭṭho** visesena cakkhusamphassādīnaṃ pañcannaṃ, itare channampi yojetabbā. Phusanañca phassassa sabhāvo, saṅghaṭṭanaṃ raso, itare upaṭṭhānākārā. **Ārammaṇarasānubhavanaṭṭho** rasavasena vutto, **vedayitaṭṭho** lakkhaṇavasena. Attā vedayatīti abhinivesassa balavatāya **nijjīvaṭṭho** vedanāya gambhīro. Nijjīvāya vedanāya vedayitaṃ nijjīvavedayitaṃ, nijjīvavedayitameva attho **nijjīvavedayitaṭṭho**.

Ādānaṭṭho catunnampi upādānānaṃ samāno, **gahaṇaṭṭho** kāmupādānassa, itaresaṃ tiṇṇaṃ **abhinivesādi**attho. ''Diṭṭhikantāro''ti hi vacanato diṭṭhīnaṃ **duratikkamanaṭṭhopī**ti. Daḷhagahaṇattā vā catunnampi **duratikkamanaṭṭho** yojetabbo. **Yonigatiṭhitinivāsesukhipana**nti samāse bhummavacanassa alopo daṭṭhabbo, tasmā tena āyūhanābhisaṅkharaṇapadānaṃ samāso hoti. Jarāmaraṇaṅgaṃ maraṇappadhānanti maraṇaṭṭhā **eva khayādayo** gambhīrā dassitā. Navanavānañhi parikkhayena khaṇḍiccādiparipakkappavatti jarāti, **khayaṭṭho** vā jarāya vuttoti daṭṭhabbo. Navabhāvāpagamo hi khayoti vattuṃ yuttoti. **Vipariṇāmaṭṭho** dvinnampi. Santativasena vā jarāya khayavayabhāvo, sammutikhaṇikavasena maraṇassa bhedavipariṇāmatā yojetabbā.

Atthanayāti atthānaṃ nayā. Avijjādiatthehi ekattādī sena bhāvena nīyanti gammentīti ekattādayo tesaṃ nayāti vuttā. Nīyantīti hi nayāti. Atthā eva vā ekattādibhāvena nīyamānā ñāyamānā **''atthanayā''**ti vuttā. Nīyanti etehīti vā nayā, ekattādīhi ca atthā ''eka''ntiādinā nīyanti, tasmā ekattādayo atthānaṃ nayāti **atthanayā**. Santānānupacchedena bījaṃ rukkhabhāvaṃ pattaṃ rukkhabhāvena pavattanti ekattena vuccatīti santānānupacchedo ekattaṃ, evamidhāpi avijjādīnaṃ **santānānupacchedo ekatta**nti dasseti.

Bhinnasantānassevāti sambandharahitassa nānattassa gahaṇato sattantaro ucchinno sattantaro uppannoti gaṇhanto ucchedadiṭṭhimupādiyati.

Yato kutocīti yadi aññasmā aññassuppatti siyā, vālikato telassa, ucchuto khīrassa kasmā uppatti na siyā, tasmā na koci kassaci hetu atthīti **ahetukadiṭṭhiṃ,** avijjamānepi hetumhi niyatatāya tilagāvīsukkasoṇitādīhi telakhīrasarīrādīni pavattantīti **niyativādañca upādiyatīti viññātabbaṃ yathārahaṃ**.

Kasmā? Yasmā idañhi bhavacakkaṃ apadāletvā saṃsārabhayamatīto na koci supinantarepi atthīti sambandho. **Durabhiyāna**nti duratikkamaṃ. **Asanivicakkamivā**ti asanimaṇḍalamiva. Tañhi nimmathanameva, nānimmathanaṃ pavattamānaṃ atthi, evaṃ bhavacakkampi ekantaṃ dukkhuppādanato **''niccanimmathana''**nti vuttaṃ.

Ñāṇāsinā apadāletvā saṃsārabhayaṃ atīto natthīti etassa sādhakaṃ dassento āha **''vuttampi ceta''**ntiādi. Tantūnaṃ ākulakaṃ tantākulakaṃ, tantākulakamiva jātā **tantākulakajātā,** kilesakammavipākehi atīva jaṭitāti attho. Guṇāya sakuṇiyā nīḍaṃ **guṇāguṇḍikaṃ**. Vaḍḍhiabhāvato **apāyaṃ** dukkhagatibhāvato **duggatiṃ** sukhasamussayato vinipātattā **vinipātañca** catubbidhaṃ **apāyaṃ,** ''khandhānañca paṭipāṭī''tiādinā vuttaṃ **saṃsārañca nātivattati**. Saṃsāro eva vā sabbo idha vaḍḍhiapagamādīhi atthehi apāyādināmako vutto kevalaṃ dukkhakkhandhabhāvato.

Bhavacakkakathāvaṇṇanā niṭṭhitā.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

2. Abhidhammabhājanīyavaṇṇanā

243. Pathavīākāsā viya paṭiccasamuppādo mahāpatthaṭavitthāritānaṃ atthānaṃ parikappavasena kathito. Tañhi apatthaṭaṃ avitthatañca pathaviṃ ākāsañca pattharanto vitthārayanto viya ca ekekacittāvaruddhaṃ akatvā sabbasattasabbacittasādhāraṇavasena patthaṭavitthataṃ katvā suttantabhājanīyena bhagavā dasseti. Tattha **nānācittavasenā**ti asahajātānaṃ sahajātānañca paccayapaccayuppannānaṃ nānācittagatānaṃ dassitabhāvaṃ sandhāya vuttaṃ. Nava mūlapadāni etesanti **navamūlapadā,** nayā. ''Ekekena nayena catunnaṃ catunnaṃ vārānaṃ saṅgahitattā''ti vuttaṃ, ettha ''ekekena catukkenā''ti vattabbaṃ. Nayacatukkavārā hi ettha vavatthitā dassitānaṃ catukkānaṃ nayabhāvāti.

1. Paccayacatukkavaṇṇanā

Avijjaṃ aṅgaṃ aggahetvā tato paraṃ ''avijjāpaccayā saṅkhāro''tiādīni paccayasahitāni paccayuppannāni aṅgabhāvena vuttānīti āha **''na, tassa anaṅgattā''**ti. Evañca katvā **niddese** (vibha. 226) ''tattha katamā avijjā''ti avijjaṃ visuṃ vissajjetvā ''tattha katamo avijjāpaccayā saṅkhāro''tiādinā taṃtaṃpaccayavanto saṅkhārādayo vissajjitāti. Tīsu pakāresu paṭhamapaṭhamavāro dutiyavārādīsu pavisanto paccayavisesādisabbanānattasādhāraṇattā te vāravisese gaṇhātīti **''sabbasaṅgāhako''**ti vutto. Paṭhamavāro eva hi na kevalaṃ chaṭṭhāyatanameva, atha kho nāmañca phassassa paccayo, nāmaṃ vā na kevalaṃ chaṭṭhāyatanasseva, atha kho phassassāpīti paccayavisesadassanatthaṃ, yena atthavisesena mahānidānasuttadesanā pavattā, taṃdassanatthañca chaṭṭhāyatanaṅgaṃ parihāpetvā vuttoti tassa dutiyavāre ca paveso vutto, na sabbaṅgasamorodhato.

Yatthāti vāracatukke ekekavāre ca. **Aññathā**ti suttantabhājanīyato aññathā saṅkhāroti vuttaṃ. **Avutta**nti ''rūpaṃ saḷāyatana''nti, tesupi ca vāresu catūsupi sokādayo avuttā suttantabhājanīyesu vuttā. Tattha ca vuttameva idha ''chaṭṭhāyatana''nti aññathā vuttanti daṭṭhabbaṃ.

Sabbaṭṭhānasādhāraṇatoti vuttanayena sabbavārasādhāraṇato, sabbaviññāṇapavattiṭṭhānabhavasādhāraṇato vā. Vinā abhāvena viññāṇassa khandhattayampi samānaṃ phalaṃ paccayo cāti āha **''avisesenā''**ti. ''Tiṇṇaṃ saṅgati phasso''ti (ma. ni. 1.204; saṃ. ni. 2.43) vacanato pana viññāṇaṃ phassassa visesapaccayoti tassa phasso visiṭṭhaṃ phalaṃ, satipi paccayasampayuttānaṃ āhārapaccayabhāve manosañcetanāya viññāṇāharaṇaṃ visiṭṭhaṃ kiccanti saṅkhāro cassa visiṭṭho paccayo. **Acittakkhaṇamattānī**ti cittakkhaṇappamāṇarahitāni. **Tassattho**ti tassa vuttassa avijjādikassa attho suttantabhājanīyavaṇṇanāyaṃ vuttanayeneva veditabbo.

Hetukādīnīti ettha yasmiṃ catukke hetuka-saddo vutto, taṃ hetuka-saddasahacaritattā ''hetuka''nti vuttanti veditabbaṃ. Hetu-saddo gatisūcako avigatatā ca vigatatānivāraṇavasena gati eva hotīti hetukacatukkaṃ avigatapaccayavasena vuttanti vuttaṃ.

Tidhā catudhā pañcadhā vāti **vā**-saddo ''chadhā vā''tipi vikappetīti daṭṭhabbo. Samādhi hi sādhāraṇehi tīhi jhānindriyamaggapaccayehi ca paccayoti. **Upādānaṃ bhavassa maggapaccayena cāti sattadhā**ti kāmupādānavajjānaṃ vasena vadati. Kāmupādānaṃ pana yathā bhavassa paccayo hoti, so pakāro taṇhāyaṃ vutto evāti na vutto.

Imasmiṃ catukke sahajātapaccayena paccayā hontīti vacanavasenāti adhippāyo. Attho hi na katthaci attano paccayuppannassa yathāsakehi paccayo na hoti, sahajātapaccayavaseneva pana imassa catukkassa vuttattā soyevettha hotīti vadanti. **Paṭhamavāro**ti paṭhamacatukkoti evaṃ vattabbaṃ. **Bhavādīnaṃ tathā abhāva**nti yadi sahajātapaccayavaseneva paṭhamacatukko vutto, bhavo jātiyā, jāti ca maraṇassa sahajātapaccayo na hotīti yathā avigatacatukkādīsu ''bhavapaccayā jāti bhavahetukā''tiādi na vuttaṃ bhavādīnaṃ avigatādipaccayatāya abhāvato, evamidhāpi ''bhavapaccayā jātī''tiādi na vattabbaṃ siyā. Paccayavacanameva hi tesaṃ sahajātasūcakaṃ āpannaṃ avigatacatukkādīsu viya idha paccayavisesasūcakassa vacanantarassa abhāvā, na ca taṃ na vuttaṃ, na ca bhavādayo sahajātapaccayā honti, tasmā na sahajātapaccayavasenevāyaṃ catukko vutto. **Sesapaccayānañca sambhava**nti idaṃ ''bhavādīna''nti etena saha ayojetvā sāmaññena avijjādīnaṃ sahajātena saha sesapaccayabhāvānañca sambhavaṃ sandhāya vuttaṃ. Ayañhettha attho – paccayavisesasūcakassa vacanantarassa abhāvā sahajātato aññe paccayabhāvā avijjādīnaṃ na sambhavantīti sahajātapaccayavasenevāyaṃ catukko āraddhoti vucceyya, na ca te na sambhavanti, tasmā nāyaṃ tathā āraddhoti.

''Mahānidānasuttante ekādasaṅgiko paṭiccasamuppādo vutto''ti vuttaṃ, tattha pana ''nāmarūpapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmapaccayā phasso''tiādinā (dī. ni. 2.97) dvikkhattuṃ āgate nāmarūpe ekadhā gahite navaṅgiko, dvidhā gahite dasaṅgiko vutto, aññattha pana vuttesu avijjāsaṅkhāresu addhattayadassanatthaṃ yojiyamānesu ekādasaṅgiko hotīti katvā evaṃ vuttanti daṭṭhabbaṃ. **Mahānidānasuttantadesanāya pariggahattha**nti tattha hi cakkhāyatanādīni viya rūpe chaṭṭhāyatanañca nāme antogadhaṃ katvā phassassa niravasesarūpapaccayaṃ viya niravasesanāmapaccayañca dassetuṃ **''nāmarūpapaccayā phasso''**ti vuttaṃ, evamidhāpi tattha dassitavisesadassanena taṃdesanāpariggahatthaṃ ekacittakkhaṇike paṭiccasamuppāde chaṭṭhāyatanaṃ nāmantogadhaṃ katvā ''nāmapaccayā phasso''ti vuttanti attho.

Rūpappavattidesaṃ sandhāya desitattā ''imassā''ti vacanaseso, na purimānanti, teneva **''ayañhī''**tiādimāha.

Yonivasena opapātikānanti cettha saṃsedajayonikāpi paripuṇṇāyatanabhāvena opapātikasaṅgahaṃ katvā vuttāti daṭṭhabbā. Padhānāya vā yoniyā sabbaparipuṇṇāyatanayoniṃ dassetuṃ **''opapātikāna''**nti vuttaṃ. Evaṃ saṅgahanidassanavaseneva hi **dhammahadayavibhaṅge**pi (vibha. 1009) ''opapātikānaṃ petāna''ntiādinā opapātikaggahaṇameva kataṃ, na saṃsedajaggahaṇanti. Ekacittakkhaṇe chahāyatanehi phassassa pavatti natthi, na cekassa akusalaphassassa chaṭṭhāyatanavajjaṃ āyatanaṃ samānakkhaṇe pavattamānaṃ paccayabhūtaṃ atthi, ārammaṇapaccayo cettha pavattako na hotīti na gayhati, tasmā ''saḷāyatanapaccayā phasso''ti na sakkā vattunti dassanatthaṃ **''yasmā paneso''**tiādimāha.

Purimayonidvaye sambhavantampi kesañci saḷāyatanaṃ kalalādikāle na sambhavatīti **''sadā asambhavato''**ti āha. Pacchimayonidvaye pana yesaṃ sambhavati, tesaṃ sadā sambhavatīti. **Ito**ti imasmā catukkato, nayato vā, yo viseso.

Paccayacatukkavaṇṇanā niṭṭhitā.

2. Hetucatukkavaṇṇanā

244. **Jātikkhaṇamatte eva abhāvato**ti tato uddhaṃ bhāvatoti attho. **Avigatapaccayaniyamābhāvato** bhave upādānahetukaggahaṇaṃ na kataṃ, **abhāvato avigatapaccayassa** jātiādīsu bhavahetukādiggahaṇaṃ na katanti yojetabbaṃ. Yathā pana yāva vatthu, tāva anupalabbhamānassa viññāṇassa vatthu avigatapaccayo hoti viññāṇato uddhaṃ pavattanakampi, evaṃ upādānaṃ bhavasaṅgahitānaṃ jātiādīnaṃ, bhavo ca jātiyā avigatapaccayo siyā. Atha na siyā, saṅkhārakkhandhe jātiādīnaṃ saṅgahitattā viññāṇaṃ nāmassa, nāmañca atakkhaṇikasambhavā chaṭṭhāyatanassa avigatapaccayo na siyāti idha viya tatthāpi hetukaggahaṇaṃ na kattabbaṃ siyā, tasmā yāva upādānaṃ, tāva jātiādīnaṃ anupalabbho, jātikkhaṇamatte eva bhavassa abhāvo ca kāraṇanti na sakkā kātuṃ. Saṅkhatalakkhaṇānaṃ pana jātiādīnaṃ asabhāvadhammānaṃ bhavena saṅgahitattā asabhāvadhammassa ca paramatthato bhavantarassa abhāvato hetuādipaccayā na santīti bhavassa upādānaṃ na niyamena avigatapaccayo, bhavo pana jātiyā, jāti jarāmaraṇassa neva avigatapaccayoti avigatapaccayaniyamābhāvato abhāvato ca avigatapaccayassa bhavādīsu hetukaggahaṇaṃ na katanti yuttaṃ.

Nanu evaṃ ''nāmaṃ viññāṇahetukaṃ chaṭṭhāyatanaṃ nāmahetuka''nti vacanaṃ na vattabbaṃ. Na hi nāmasaṅgahitānaṃ jātiādīnaṃ avigatapaccayo aññassa avigatapaccayabhāvo ca atthi asabhāvadhammattāti? Na, tesaṃ nāmena asaṅgahitattā. Namanakiccaparicchinnañhi nāmaṃ, tañca kiccaṃ sabhāvadhammānameva hotīti sabhāvadhammabhūtā eva tayo khandhā ''nāma''nti vuttā, tasmā tattha hetukaggahaṇaṃ yuttaṃ, idha pana bhavatīti bhavo, na ca jātiādīni na bhavanti ''bhavapaccayā jāti sambhavati, jātipaccayā jarāmaraṇaṃ sambhavatī''ti yojanato, tasmā saṅkharaṇato saṅkhāre viya bhavanato bhave jātiādīni saṅgahitānīti niyamābhāvābhāvehi yathāvuttehi hetukaggahaṇaṃ na katanti.

Keci panātiādinā revatattheramataṃ vadati. **Arūpakkhandhā hi idha bhavoti āgatā**. Vuttañhi ''tattha katamo upādānapaccayā bhavo, ṭhapetvā upādānaṃ vedanākkhandho…pe… viññāṇakkhandho''ti (vibha. 249).

''Vattabbapadesābhāvato''ti vuttaṃ, satipi pana padese upādānaṃ viya sabhāvāni jātiādīni na hontīti ṭhapetabbassa bhāvantarassa abhāvato eva ṭhapanaṃ na kātabbanti yuttaṃ. Jāyamānānaṃ pana jāti, jātānañca jarāmaraṇanti ''bhavapaccayā jāti, jātipaccayā jarāmaraṇa''nti (vibha. 225) vuttaṃ. Yathā pana ''nāmapaccayā phassoti tattha katamaṃ nāmaṃ? Ṭhapetvā phassaṃ vedanākkhandho…pe… viññāṇakkhandho. Idaṃ vuccati nāma''nti (vibha. 259), ''nāmarūpapaccayā saḷāyatananti atthi nāmaṃ atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho. Idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cattāro mahābhūtā yañca rūpaṃ nissāya manodhātu manoviññāṇadhātu vattati, idaṃ vuccati rūpa''nti (vibha. 261) ca yaṃ nāmarūpañca phassassa saḷāyatanassa paccayo, tassa vattabbapadeso niddiṭṭho, evaṃ yo bhavo jātiyā paccayo, tassapi ṭhapetabbagahetabbavisese sati na sakkā vattabbapadeso natthīti vattunti.

Hetucatukkavaṇṇanā niṭṭhitā.

4. Aññamaññacatukkavaṇṇanā

246. Nippadesattā bhavena upādānaṃ saṅgahitanti paccayuppannassa upādānassa visuṃ ṭhitassa abhāvā ''bhavapaccayāpi upādāna''nti na sakkā vattunti dassetuṃ **''yasmā pana bhavo nippadeso''**tiādimāha. Evaṃ sati ''nāmapaccayāpi viññāṇa''nti na vattabbaṃ siyā, nāmaṃ pana paccayuppannabhūtaṃ paccayabhūtañca sappadesameva gahitanti adhippāyo. Yathā pana ''nāmapaccayā chaṭṭhāyatanaṃ, nāmapaccayā phasso''tiādīsu (vibha. 150-154) paccayuppannaṃ ṭhapetvā nāmaṃ gahitaṃ, evaṃ ''bhavapaccayāpi upādāna''nti idhāpi paccayuppannaṃ ṭhapetvā bhavassa gahaṇaṃ na na sakkā kātuṃ, tasmā upādānassa avigatapaccayaniyamābhāvo viya aññamaññapaccayaniyamābhāvo bhave pubbe vuttanayena atthīti ''bhavapaccayāpi upādāna''nti na vuttanti veditabbaṃ.

Aññamaññapaccayoti cettha sampayuttavippayuttaatthipaccayo adhippeto siyā. ''Nāmarūpapaccayāpi viññāṇa''nti

hi vuttaṃ, na ca vatthu akusalaviññāṇassa aññamaññapaccayo hoti, purejātavippayutto pana hotīti. Tathā ‘‘chaṭṭhāyatanapaccayāpi nāmarūpa’’nti vuttaṃ, na ca chaṭṭhāyatanaṃ cakkhāyatanupacayādīnaṃ cittasamuṭṭhānarūpassa ca aññamaññapaccayo hoti, pacchājātavippayutto pana hotīti.

Aññamaññacatukkavaṇṇanā niṭṭhitā.

Saṅkhārādimūlakanayamātikāvaṇṇanā

247. **‘‘Apubbassa aññassa avijjāpaccayassa vattabbassa abhāvato bhavamūlakanayo na vutto’’**ti vuttaṃ, evaṃ sati ‘‘chaṭṭhāyatanapaccayā avijjā’’tiādikā chaṭṭhāyatanādimūlakā ca na vattabbā siyuṃ. ‘‘Nāmapaccayā avijjā’’ti ettha hi avijjāpaccayā sabbe cattāro khandhā nāmanti vuttāti. Tatthāyaṃ adhippāyo siyā – nāmavisesānaṃ chaṭṭhāyatanādīnaṃ avijjāya paccayabhāvo vattabboti chaṭṭhāyatanādimūlakā vuttā. Yadeva pana nāmaṃ avijjāya paccayo, tadeva bhavapaccayā avijjāti etthāpi vucceyya, na vattabbaviseso koci, tasmā apubbābhāvato na vuttoti. Bhavaggahaṇena ca idha avijjāya paccayabhūtā sabhāvadhammā gaṇheyyaṃu, na jātiādīnīti apubbābhāvato na vuttoti daṭṭhabbo. **‘‘Avijjāpaccayā avijjātipi vuttaṃ siyā’’**ti vuttaṃ, yathā pana ‘‘nāmapaccayā phasso’’ti vutte ‘‘phassapaccayā phasso’’ti vuttaṃ na hoti paccayuppannaṃ ṭhapetvā paccayassa gahaṇato, evamidhāpi na siyā, tasmā bhavanavasena sabhāvadhammāsabhāvadhammesu sāmaññena pavatto bhava-saddoti na so avijjāya paccayoti sakkā vattuṃ. Tena bhavamūlakanayo na vuttoti veditabbo.

‘‘Upādānapaccayā bhavo’’ti ettha viya bhavekadese visuṃ pubbe aggahite bhava-saddo paccayasodhanatthaṃ ādito vuccamāno niravasesabodhako hoti, na nāma-saddo. Evaṃsabhāvā hi etā niruttiyoti imināvā adhippāyena **‘‘avijjāpaccayā avijjātipi vuttaṃ siyā’’**ti āhāti daṭṭhabbaṃ, imināva adhippāyena ‘‘bhavassa nippadesattā bhavapaccayāpi upādānanti na vutta’’nti ayamattho aññamaññapaccayavāre vuttoti daṭṭhabbo. Tattha **pacchinnattā**ti etena jātijarāmaraṇānaṃ avijjāya paccayabhāvo anuññāto viya hoti. Jāyamānānaṃ pana jāti, na jātiyā jāyamānā, jīyamānamīyamānañca jarāmaraṇaṃ, na jarāmaraṇassa jīyamānamīyamānāti jātiādīni ekacittakkhaṇe na avijjāya paccayo honti, tasmā asambhavato eva tammūlakā nayā na gahitā, pacchedopi pana atthīti **‘‘tattha pacchinnattā’’**ti vuttanti daṭṭhabbaṃ. Teneva **‘‘apicā’’**tiādimāha.

Mātikāvaṇṇanā niṭṭhitā.

Akusalaniddesavaṇṇanā

248-249. **Upādānassa upādānapaccayattaṃ āpajjeyyā**ti nanu nāyaṃ doso. Kāmupādānañhi diṭṭhupādānassa, tañca itarassa paccayo hotīti? Saccaṃ, kāmupādānassa pana taṇhāgahaṇena gahitattā nāme viya visesapaccayattābhāvā ca upādānaggahaṇena taṇhāpaccayā bhavassa ca paccayabhūtā diṭṭhi eva gahitāti ayaṃ doso vuttoti daṭṭhabbo. Yasmā ca upādānaṭṭhāne paccayuppannaṃ paccayo ca ekameva, tasmā ‘‘nāmapaccayā phasso, nāmarūpapaccayā saḷāyatana’’nti etesaṃ niddesesu viya ‘‘upādānapaccayā bhavo’’ti etassa niddese paccayo visuṃ na vibhatto. Satipi vā bhavassa paccayabhāvena kāmupādānassapi gahaṇe ‘‘ṭhapetvā upādāna’’nti avuccamāne kāmupādānaṃ kāmupādānassa, diṭṭhi ca diṭṭhiyā paccayoti āpajjeyyāti paccayapaccayuppannatānivāraṇatthaṃ **‘‘ṭhapetvā upādāna’’**nti vuttanti dasseti.

252. Cakkhāyatanādiupatthambhakassa cittasamuṭṭhānarūpassa janakaṃ viññāṇaṃ cakkhāyatanupacayādīnaṃ paccayoti vuttaṃ tadajanakampīti adhippāyena **‘‘yassa cittasamuṭṭhānarūpassā’’**tiādimāha. **Tāsampi hī**ti utuāhārajasantatīnampi hi upatthambhakasamuṭṭhāpanapacchājātapaccayavasena viññāṇaṃ paccayo hoti evāti attho.

254. **Yathānurūpa**nti mahābhūtasaṅkhātaṃ pañcannaṃ sahajātādipaccayo, vatthusaṅkhātaṃ chaṭṭhassa purejātādipaccayo, nāmaṃ pañcannaṃ pacchājātādipaccayo, chaṭṭhassa sahajātādipaccayoti esā yathānurūpatā.

264. **Yassā**ti yassa paccayuppannassa nāmassa viññāṇassa sampayuttapaccayabhāvo hotīti yojetabbaṃ.

272. ‘‘Phassapaccayāpi nāma’’nti phassapaccayabhāvena vattabbasseva nāmassa attano paccayuppannena pavatti dassitāti **‘‘ṭhapetvā phassa’’**nti puna vacane koci attho atthīti na vuttanti dassento **‘‘tathāpī’’**tiādimāha.

280. Yasmā adhimokkhopi natthi, tasmā upādānaṭṭhānaṃ parihīnamevāti sambandho. Balavakilesena pana padapūraṇassa kāraṇaṃ taṇhāya abhāvo domanassasahagatesu vutto evāti tassa tena sambandho yojetabbo. **Sabbatthā**ti tatiyacittādīsu ‘‘taṇhāpaccayā adhimokkho’’tiādimhi vissajjanameva visesaṃ dassetvā pāḷi saṃkhittā. **Heṭṭhā**ti cittuppādakaṇḍādīsu.

Akusalaniddesavaṇṇanā niṭṭhitā.

Kusalābyākataniddesavaṇṇanā

292. **Pasādo**ti saddhā.

306. ''Alobho nidānaṃ kammānaṃ samudayāyā''tiādivacanato (a. ni. 3.34) sabyāpārāni kusalamūlāni saṅkhārānaṃ nidānāni honti, na kammavegakkhittesu vipākesu alobhādisahagatakammapaṭibimbabhūtā viya pavattamānā alobhādayoti pañcaviññāṇesu viya nidānarahitatā **sotapatitatā**ti daṭṭhabbā. Kiriyadhammā kiriyamattattā kammanidānarahitāicceva parihīnāvijjāṭṭhānā veditabbā.

Tatiyacatutthavārā asambhavato evāti kasmā vuttaṃ, kiṃ cakkhuviññāṇādīni cakkhāyatanupacayādīnaṃ pacchājātapaccayā na hontīti? Honti, tadupatthambhakassa pana cittasamuṭṭhānassa asamuṭṭhāpanaṃ sandhāya **''asambhavato''**ti vuttanti daṭṭhabbaṃ. Sahajātapacchājātaviññāṇassa pana vasena tadāpi viññāṇapaccayā nāmarūpaṃ, pacchājātasahajātanāmassa sahajātapurejātabhūtacakkhādirūpassa ca vasena nāmarūpapaccayā saḷāyatanañca labbhatīti tatiyacatutthavārā na na sambhavantīti.

Kusalābyākataniddesavaṇṇanā niṭṭhitā.

Avijjāmūlakakusalaniddesavaṇṇanā

334. **Sammohavasenā**ti kusalaphale aniccāditāya sabhaye sādurasavisarukkhabījasadise taṃnibbattakakusale ca anādīnavadassitāvasena. Samatikkamatthaṃ bhāvanā **samatikkamabhāvanā,** tadaṅgavikkhambhanavasena samatikkamabhūtā vā bhāvanā **samatikkamabhāvanā**.

Tathā idha na labbhantīti avijjāya eva saṅkhārānaṃ avigatādipaccayattābhāvaṃ sandhāya vuttaṃ, viññāṇādīnaṃ pana saṅkhārādayo avigatādipaccayā hontīti avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ saṅkhārahetukantiādinā yojanā na na sakkā kātunti avigatacatukkādīnipi na idha labbhanti. Viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ nāmantiādinā hi yathālābhayojanāya nayo dassitoti.

Avijjāmūlakakusalaniddesavaṇṇanā niṭṭhitā.

Kusalamūlakavipākaniddesavaṇṇanā

343. **''Nānākkhaṇikakammapaccaye pana vattabbameva natthī''**ti vuttaṃ, kiṃ kusalamūlaṃ akusalamūlañca kammapaccayo hotīti? Na hoti, kammapaccayabhūtāya pana cetanāya saṃsaṭṭhaṃ kammaṃ viya paccayo hoti. Tena ekībhāvamiva gatattāti evaṃ vuttanti daṭṭhabbaṃ. Yathā kusalākusalamūlehi vinā kammaṃ vipākaṃ na janetīti tāni vipākassa pariyāyena upanissayoti vuttāni, evaṃ kammena ekībhūtāni saṃsaṭṭhāni hutvā kammajānaṃ paccayā hontīti pariyāyena tesaṃ kammapaccayatā vuttā. **Esā**ti esa kusalamūlapaccayo akusalamūlapaccayo cāti yojetabbaṃ.

Kusalākusalavipākānaṃ viya kiriyānaṃ uppādakāni avijjākusalākusalamūlāni ca na hontīti āha **''upanissayataṃ na labhantī''**ti. Manasikāropi javanavīthipaṭipādakamattattā kusalākusalāni viya avijjaṃ upanissayaṃ na karoti, avijjūpanissayānaṃ pana pavattiatthaṃ bhavaṅgāvaṭṭanamattaṃ hoti, pahīnāvijjānañca kiriyānaṃ avijjā nevuppādikā, ārammaṇamattameva pana hoti. Evañca katvā ''kusalo dhammo abyākatassa dhammassa upanissayapaccayena paccayo''ti (paṭṭhā. 1.1.423), ''vipākadhammadhammo nevavipākanavipākadhammadhammassa upanissayapaccayena paccayo''ti (paṭṭhā. 1.3.103) ca evamādīsu kiriyānaṃ akusalā upanissayapaccayabhāvena na uddhaṭāti. Apica ''avijjāpaccayā saṅkhārā''ti etassa vasena avijjāmūlako kusalanayo vutto, ''saṅkhārapaccayā viññāṇa''nti etassa vasena kusalākusalamūlako vipākanayo, kiriyānaṃ pana neva saṅkhāraggahaṇena, na ca viññāṇaggahaṇena gahaṇaṃ gacchatīti taṃmūlako kiriyānayo na labbhatīti na vuttoti daṭṭhabbo.

Anekabhedatoti avijjādīnaṃ mūlapadānaṃ ekacittakkhaṇikānaṃ kiriyante paṭhamanaye sahajātādianekapaccayabhāvena gahitattā tesaṃ paccayānaṃ vasena navādimūlapadānaṃ nayānaṃ vasena, anekappakārato catunnaṃ catukkānaṃ vasenāti vā adhippāyo. **Kusalākusalānaṃ pana vipāke cā**ti ettha kusalākusalesu kusalākusalānaṃ vipāke cāti vattabbaṃ. Purimapacchimesu hi nayesu yathā paccayākāro vutto, taṃdassanatthaṃ ''anekabhedato ekadhāvā''ti vuttaṃ, na ca pacchimanaye kusale anekabhedato paccayākāro vutto, atha kho **''ekadhāvā''**ti. **Ekadhāvā**ti ca mūlapadekapaccayatāvasena, ekasseva vā nayassa vasena ekappakārenāti attho, paṭhamacatukkasseva vasenāti vā adhippāyo. **Dhammapaccayabhede**ti avijjādīnaṃ dhammānaṃ paccayabhāvabhede jarāmaraṇādīnaṃ dhammānaṃ jātiādipaccayabhede, taṃtaṃcittuppādasamayaparicchinnānaṃ vā phassādīnaṃ dhammānaṃ ekakkhaṇikāvijjādipaccayabhede. Pariyattiādīnaṃ kamo **pariyatti…pe… paṭipattikkamo**. Paccayākāre hi pāḷipariyāpuṇanatadatthasavanapāḷiatthacintanāni ''jarāmaraṇaṃ aniccaṃ saṅkhataṃ…pe… nirodhadhamma''ntiādinā bhāvanāpaṭipatti ca kamena kātabbāti **kama**-ggahaṇaṃ karoti. **Tato**ti ñāṇappabhedajanakato kamato. Aññaṃ karaṇīyataraṃ natthi. Tadāyattā hi dukkhantakiriyāti.

Kusalamūlakavipākaniddesavaṇṇanā niṭṭhitā.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

Paṭiccasamuppādavibhaṅgavaṇṇanā niṭṭhitā.

7. Satipaṭṭhānavibhaṅgo

1. Suttantabhājanīyaṃ

Uddesavāravaṇṇanā

355. **Tayo satipaṭṭhānā**ti satipaṭṭhāna-saddassa atthuddhāraṃ karoti, na idha pāḷiyaṃ vuttassa satipaṭṭhāna-saddassa atthadassanaṃ. **Ādīsu hi satigocaro**ti **ādi**-saddena ''phassasamudayā vedanānaṃ samudayo, nāmarūpasamudayā cittassa samudayo, manasikārasamudayā dhammānaṃ samudayo''ti (saṃ. ni. 5.408) satipaṭṭhānanti vuttānaṃ satigocarānaṃ dīpake suttappadese saṅgaṇhāti. Evaṃ paṭisambhidāpāḷiyampi avasesapāḷippadesadassanattho ādi-saddo daṭṭhabbo. Dānādīnipi karontassa rūpādīni kasiṇādīni ca satiyā ṭhānaṃ hotīti taṃnivāraṇatthamāha **''padhānaṃ ṭhāna''**nti. **Pa**-saddo hi padhānatthadīpakoti adhippāyo.

Ariyoti ariyaṃ seṭṭhaṃ sammāsambuddhamāha. **Etthā**ti etasmiṃ saḷāyatanavibhaṅgasutteti attho. Suttekadesena hi suttaṃ dasseti. Tattha hi –

> ''Tayo satipaṭṭhānā yadariyo…pe… arahatīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ? Idha, bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya 'idaṃ vo hitāya idaṃ vo sukhāyā'ti. Tassa sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhāpenti, vokkamma ca satthusāsanā vattanti. Tatra, bhikkhave, tathāgato na ceva anattamano hoti, na ca anattamanataṃ paṭisaṃvedeti, anavassuto ca viharati sato sampajāno. Idaṃ, bhikkhave, paṭhamaṃ satipaṭṭhānaṃ. Yadariyo…pe… arahati.
>
> ''Puna caparaṃ bhikkhave satthā…pe… idaṃ vo sukhāyāti. Tassa ekacce sāvakā na sussūsanti…pe… vattanti. Ekacce sāvakā sussūsanti …pe… na ca vokkamma satthusāsanā vattanti. Tatra, bhikkhave, tathāgato na ceva attamano hoti, na ca attamanataṃ paṭisaṃvedeti. Na ceva anattamano hoti, na ca anattamanataṃ paṭisaṃvedeti. Attamanatañca anattamanatañca tadubhayaṃ abhinivajjetvā upekkhako ca viharati sato sampajāno. Idaṃ, bhikkhave, dutiyaṃ…pe….
>
> ''Puna caparaṃ…pe… sukhāyāti. Tassa sāvakā sussūsanti…pe… vattanti. Tatra, bhikkhave, tathāgato attamano ceva hoti, attamanatañca paṭisaṃvedeti, anavassuto ca viharati sato sampajāno. Idaṃ, bhikkhave, tatiya''nti (ma. ni. 3.311) –

Evaṃ paṭighānunayehi anavassutatā, niccaṃ upaṭṭhitasatitā, tadubhayavītivattatā satipaṭṭhānanti vuttā. Buddhānameva kira niccaṃ upaṭṭhitasatitā hoti, na paccekabuddhādīnanti.

Pa-saddo ārambhaṃ joteti, ārambho ca pavattīti katvā āha **''pavattayitabbatoti attho''**ti. Satiyā karaṇabhūtāya paṭṭhānaṃ paṭṭhāpetabbaṃ **satipaṭṭhānaṃ**. Ana-saddañhi bahulaṃ-vacanena kammatthaṃ icchanti saddavidū, tatheva kattuatthampi icchantīti puna tatiyanaye **''patiṭṭhātīti paṭṭhāna''**nti vuttaṃ. Tattha **pa**-saddo bhusatthaṃ pakkhandanaṃ dīpetīti **''okkantitvā pakkhanditvā vattatīti attho''**ti āha. Puna bhāvatthe sati-saddaṃ paṭṭhāna-saddañca vaṇṇento **''atha vā''**tiādimāha. Tena purimatthe sati-saddo paṭṭhāna-saddo ca kattuatthoti viññāyati.

Visesena kāyo ca vedanā ca assādassa kāraṇanti tappahānatthaṃ tesaṃ taṇhāvatthūnaṃ oḷārikasukhumānaṃ asubhadukkhatādassanāni mandatikkhapaññehi taṇhācaritehi sukarānīti tāni tesaṃ visuddhimaggoti vuttāni, evaṃ diṭṭhiyā visesakāraṇesu cittadhammesu aniccānattatādassanāni nātipabhedātipabhedagatesu tesu tappahānatthaṃ mandatikkhānaṃ diṭṭhicaritānaṃ sukarānīti tesaṃ tāni visuddhimaggoti. Tikkho samathayāniko oḷārikārammaṇaṃ pariggaṇhanto tattha aṭṭhatvā jhānaṃ samāpajjitvā vuṭṭhāya vedanaṃ pariggaṇhātīti āha **''oḷārikārammaṇe asaṇṭhahanato''**ti. Vipassanāyānikassa sukhume citte dhammesu ca cittaṃ pakkhandatīti tadanupassanānaṃ taṃvisuddhimaggatā vuttā.

Tesaṃ tatthāti ettha **tattha**-saddassa pahānatthanti etena yojanā. Pañca kāmaguṇā savisesā kāye labbhantīti visesena kāyo kāmoghassa vatthu, bhave sukhaggahaṇavasena bhavassādo hotīti bhavoghassa vedanā, santatighanaggahaṇavasena citte attābhiniveso hotīti diṭṭhoghassa cittaṃ, dhammavinibbhogassa dhammānaṃ dhammamattatāya ca duppaṭivijjhattā sammoho hotīti avijjoghassa dhammā, tasmā tesu tesaṃ pahānatthaṃ cattārova vuttā, dukkhāya vedanāya paṭighānusayo anusetīti dukkhadukkhavipariṇāmadukkhasaṅkhāradukkhabhūtā vedanā visesena byāpādakāyaganthassa vatthu, citte niccaggahaṇavasena sassatassa attano sīlena suddhītiādiparāmasanaṃ hotīti sīlabbataparāmāsassa cittaṃ, nāmarūpaparicchedena bhūtaṃ bhūtato apassantassa bhavavibhavadiṭṭhisaṅkhāto idaṃsaccābhiniveso hotīti tassa

dhammā…pe… sukhavedanāssādavasena paralokanirapekkho ‘‘natthi dinna’’ntiādiparāmāsaṃ uppādetīti diṭṭhupādānassa vedanā. Santatighanaggahaṇavasena sarāgādicitte sammoho hotīti mohāgatiyā cittaṃ, dhammasabhāvānavabodhena bhayaṃ hotīti bhayāgatiyā dhammā…pe… avuttānaṃ vuttanayena vatthubhāvo yojetabbo.

‘‘Āhārasamudayā kāyasamudayo, phassasamudayā vedanāsamudayo (saṃ. ni. 5.408), saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpa’’nti (ma. ni. 3.126; saṃ. ni. 2.1; udā. 1) vacanato kāyādīnaṃ samudayabhūtā kabaḷīkārāhāraphassamanosañcetanāviññāṇāhārā kāyādiparijānanena pariññātā hontīti āha **‘‘catubbidhāhārapariññattha’’**nti. **Pakaraṇanayo**ti tambapaṇṇibhāsāya vaṇṇanānayo. Nettipeṭakappakaraṇe dhammakathikānaṃ yojanānayotipi vadanti.

Saraṇavasenāti kāyādīnaṃ kusalādidhammānañca dhāraṇatāvasena. Saranti gacchanti etāyāti satīti imasmiṃ atthe ekatte nibbāne samāgamo **ekattasamosaraṇaṃ**. Etadeva hi dassetuṃ **‘‘yathā hī’’**tiādimāha. Ekanibbānappavesahetubhūto vā samānatāya eko satipaṭṭhānasabhāvo ekattaṃ, tattha samosaraṇaṃ taṃsabhāgatā **ekattasamosaraṇaṃ**. Ekanibbānappavesahetubhāvaṃ pana dassetuṃ **‘‘yathā hī’’**tiādimāha. Etasmiṃ atthe saraṇekattasamosaraṇāni saha satipaṭṭhānekabhāvassa kāraṇattena vuttānīti daṭṭhabbāni, purimasmiṃ visuṃ. **Saraṇavasenā**ti vā gamanavasenāti atthe sati tadeva gamanaṃ samosaraṇanti samosaraṇe vā sati-saddatthavasena avuccamāne dhāraṇatāva satīti sati-saddatthantarābhāvā purimaṃ satibhāvassa kāraṇaṃ, pacchimaṃ ekabhāvassāti nibbānasamosaraṇepi sahitāneva tāni satipaṭṭhānekabhāvassa kāraṇāni.

Cuddasavidhenāti idaṃ **mahāsatipaṭṭhānasutte** (dī. ni. 2.372 ādayo; ma. ni. 1.105 ādayo) vuttānaṃ ānāpānapabbādīnaṃ vasena. Tathā **pañcavidhena dhammānupassana**nti etthāpi daṭṭhabbaṃ. Ettha ca uṭṭhānakabhaṇḍasadisatā taṃtaṃsatipaṭṭhānabhāvanānubhāvassa daṭṭhabbā. **Bhikkhugocarā hi ete**. Vuttañhi ‘‘gocare, bhikkhave, caratha sake pettike visaye’’tiādi (saṃ. ni. 5.372; dī. ni. 3.80).

Kāyānupassanādipaṭipattiyā bhikkhu hotīti bhikkhuṃ ‘‘kāyānupassī viharatī’’tiādinā dasseti bhikkhumhi taṃniyamato. Tenāha **‘‘paṭipattiyā vā bhikkhubhāvadassanato’’**ti.

Samaṃ careyyāti kāyādivisamacariyaṃ pahāya kāyādīhi samaṃ careyya. Rāgādivūpasamena **santo,** indriyadamanena **danto,** catumagganiyamena **niyato,** seṭṭhacāritāya **brahmacārī**. Kāyadaṇḍādioropanena **nidhāya daṇḍaṃ**. So evarūpo bāhitapāpasamitapāpabhinnakilesatāhi **brāhmaṇā**disamaññо veditabbo.

Kāyānupassanāuddesavaṇṇanā

Asammissatoti vedanādayopi ettha sitā, ettha paṭibaddhāti kāye vedanādianupassanāpasaṅgepi āpanne tadamissatoti attho. Avayavīgāhasamaññātidhāvanasārādānābhinivesanisedhanatthaṃ kāyaṃ aṅgapaccaṅgehi, tāni ca kesādīhi, kesādike ca bhūtupādāyarūpehi vinibbhujjanto **‘‘tathā na kāye’’**tiādimāha. Pāsādādinagarāvayavasamūhe avayavīvādinopi avayavīgāhaṃ na karonti. Nagaraṃ nāma koci attho atthīti pana kesañci samaññātidhāvanaṃ siyāti itthipurisādisamaññātidhāvane nagaranidassanaṃ vuttaṃ.

Yaṃ passati itthiṃ vā purisaṃ vā, nanu cakkhunā itthipurisadassanaṃ natthīti? Saccaṃ natthi, ‘‘itthiṃ passāmi, purisaṃ passāmī’’ti pana pavattasaññāya vasena **‘‘yaṃ passatī’’**ti vuttaṃ. Micchādassane vā diṭṭhiyā yaṃ passati, na taṃ diṭṭhaṃ, taṃ rūpāyatanaṃ na hoti, rūpāyatanaṃ vā taṃ na hotīti attho. Atha vā taṃ kesādibhūtupādāyasamūhasaṅkhātaṃ diṭṭhaṃ na hoti, diṭṭhaṃ vā yathāvuttaṃ na hotīti attho. **Yaṃ diṭṭhaṃ taṃ na passatī**ti yaṃ rūpāyatanaṃ, kesādibhūtupādāyasamūhasaṅkhātaṃ vā diṭṭhaṃ, taṃ paññācakkhunā bhūtato na passatīti attho.

Na aññadhammānupassīti na aññasabhāvānupassī, asubhādito aññākārānupassī na hotīti vuttaṃ hoti. **Pathavīkāya**nti kesādipathaviṃ dhammasamūhattā kāyoti vadati, lakkhaṇapathavimeva vā anekappabhedasakalasarīragataṃ pubbāpariyabhāvena pavattamānaṃ samūhavasena gahetvā kāyoti vadati, evaṃ aññatthāpi.

Ajjhattabahiddhāti ajjhattabahiddhādhammānaṃ **ghaṭitārammaṇaṃ** ekato ārammaṇabhāvo natthīti attho, ajjhattabahiddhā dhammā vā ghaṭitārammaṇaṃ idaṃ natthīti attho. **Tīsu bhavesu kilesāna**nti bhavattayavisayānaṃ kilesānanti attho.

Sabbatthikanti sabbattha bhavaṃ. Sabbasmiṃ līne uddhaṭe ca citte icchitabbattā, sabbe vā līne uddhaṭe ca bhāvetabbā bojjhaṅgā atthikā etāyāti **sabbatthikā**. **Antosaṅkhepo**ti antoolīyanā kosajjanti attho.

Avisesena dvīhipi nīvaraṇappahānaṃ vuttanti katvā puna ekekena vuttappahānavisesaṃ dassetuṃ **‘‘visesenā’’**ti āha, ‘‘vineyya nīvaraṇānī’’ti avatvā abhijjhādomanassavinayassa vā payojanaṃ dassento **‘‘visesenā’’**tiādimāha. Kāyānupassanābhāvanāya ujuvipaccanīkānaṃ anurodhavirodhādīnaṃ pahānadassanañhi etassa payojananti.

Kāyabhāvanāyāti kāyānupassanābhāvanā adhippetā. **Tenā**ti anurodhādippahānavacanena.

Sabbatthikakammaṭṭhānaṃ buddhānussati mettā maraṇassati asubhabhāvanā ca. Satisampajaññena etena yoginā parihariyamānaṃ taṃ sabbatthikakammaṭṭhānaṃ vuttaṃ satisampajaññabalena avicchinnassa tassa pariharitabbattā, satiyā vā samatho vutto samādhikkhandhasaṅgahitattā.

Kāyānupassanāuddesavaṇṇanā niṭṭhitā.

Vedanānupassanādiuddesavaṇṇanā

Kevalaṃ panidhātiādinā idha ettakaṃ veditabbanti veditabbaṃ paricchedaṃ dasseti. **Addamadakkhī**ti dvepi ekatthā. **Sammaddaso**ti sammā passako.

Sukhadukkhatopi cāti sukhādīnaṃ ṭhitivipariṇāmañāṇasukhatāya, vipariṇāmaṭṭhitiaññāṇadukkhatāya ca vuttattā tissopi ca sukhato tissopi ca dukkhato anupassitabbāti attho.

Rūpādiārammaṇachandādiadhipatiñāṇādisahajātakāmāvacarādibhūminānattabhedānaṃ kusalākusalatabbipākakiriyānānattabhedassa ca **ādi**-saddena sasaṅkhārikāsaṅkhārikasavatthukāvatthukādinānattabhedānañca vasenāti yojetabbaṃ. **Suññatādhammassā**ti ''dhammā honti, khandhā hontī''tiādinā (dha. sa. 121) suññatāvāre āgatasuññatāsabhāvassa vasena. **Kāmañcetthā**tiādinā pubbe pahīnattā puna pahānaṃ na vattabbanti codanaṃ dasseti, maggacittakkhaṇe vā ekattha pahīnaṃ sabbattha pahīnaṃ hotīti visuṃ visuṃ na vattabbanti. Tattha purimacodanāya nānāpuggalaparihāro, pacchimāya nānācittakkhaṇikaparihāro. Lokiyabhāvanāya hi kāye pahīnaṃ na vedanādīsu vikkhambhitaṃ hoti. Yadipi na pavatteyya, na paṭipakkhabhāvanāya tattha sā abhijjhādomanassassa appavatti hotīti puna tappahānaṃ vattabbamevāti. Ubhayattha vā ubhayaṃ sambhavato yojetabbaṃ. **Ekattha pahīnaṃ sesesupi pahīnaṃ hotī**ti maggasatipaṭṭhānabhāvanaṃ, lokiyabhāvanāya vā sabbattha appavattimattaṃ sandhāya vuttaṃ. ''Pañcapi khandhā loko''ti hi catūsupi vuttanti.

Vedanānupassanādiuddesavaṇṇanā niṭṭhitā.

Uddesavāravaṇṇanā niṭṭhitā.

Kāyānupassanāniddesavaṇṇanā

356. Sabbappakāravacanena uddese dassitā ajjhattādianupassanā pakārā ca gahitā. Tattha antogadhā cuddasa pakārā, kāyagatāsatisutte vuttā kesādivaṇṇakasiṇārammaṇacatukkajjhānappakārā, lokiyādippakārā cāti tepi gahitā eva. Niddese hi ekappakāraniddesena nidassanamattaṃ katanti, sabbappakāraggahaṇañca bāhiresupi ekadesasambhavato katanti daṭṭhabbaṃ.

Tiriyaṃ tacaparicchinnanti ettha nanu kesalomanakhānaṃ atacaparicchinnatā tacassa ca atthīti? Yadipi atthi, tacaparicchinnabahulatāya pana tacaparicchinnatā na na hoti kāyassāti evaṃ vuttaṃ. Taco pariyanto assāti tacapariyantoti vuttoti etena pana vacanena kāyekadesabhūto taco gahito eva. Tappaṭibaddhā ca kesādayo tadanupaviṭṭhamūlā tacapariyantāva hontīti dvattiṃsākārasamūho sabbopi kāyo tacapariyantoti vuttoti veditabbo.

''Pūraṃ nānappakārassā''ti vuttaṃ, ke pana te pakārā? Yehi nānappakāraṃ asuci vuttanti kesā lomātiādi vuttanti imamatthaṃ dīpento āha **''ete kesādayo ākārā''**ti. Ākārā pakārāti hi eko attho.

Nisinnassa yāva aparipphandanisajjāmūlakaṃ dukkhaṃ uppajjati, yāvatā uṭṭhāti vā, tāva eko **nisajjavāro**. Yena vidhinā uggahe kusalo hoti, so sattavidho vidhi **''uggahakosalla''**nti vuccati, taṃnibbattaṃ vā ñāṇaṃ.

Pathavīdhātubahulabhāvato matthaluṅgassa karīsāvasāne tantiāropanamāha. Ettha pana **maṃsaṃ…pe… vakkaṃ… pe… kesā**ti evaṃ vakkapañcakādīsu anulomasajjhāyaṃ vatvā paṭilomasajjhāyo purimehi sambandho vutto. Svāyaṃ ye parato visuṃ tipañcāhaṃ, purimehi ekato tipañcāhanti chapañcāhaṃ sajjhāyā vakkhamānā, tesu ādiantadassanavasena vuttoti daṭṭhabbo. Anulomapaṭilomasajjhāyepi hi paṭilomasajjhāyo antimoti. Sajjhāyappakārantaraṃ vā etampīti veditabbaṃ. **Hatthasaṅkhalikā** aṅgulipanti. **Lakkhaṇapaṭivedhassā**ti asubhalakkhaṇapaṭivedhassa, dhātulakkhaṇapaṭivedhassa vā.

Attano bhāgo sabhāgo, sabhāgena paricchedo **sabhāgaparicchedo,** heṭṭhuparitiriyantehi sakakoṭṭhāsikakesantarādīhi ca paricchedoti attho.

Dhātuvibhaṅgo (ma. ni. 3.342 ādayo) pukkusātisuttaṃ. **Sādhāraṇavasenā**ti ettakeneva siddhe **sabba**-ggahaṇaṃ vaṇṇakasiṇavasena catukkajjhānikasamathasādhāraṇattassa ca dassanatthaṃ.

Okkamanavissajjananti paṭipajjitabbavajjetabbe maggeti attho. **Bahiddhā puthuttārammaṇe**ti ettha kāyānupassanaṃ hitvā subhādivasena gayhamānā kesādayopi bahiddhā puthuttārammaṇānevāti veditabbā. **Ukkuṭṭhukkaṭṭhiṭṭhāneyeva uṭṭhahitvā**ti pubbe viya ekattha katāya ukkuṭṭhiyā kamena sabbatālesu patitvā uṭṭhahitvā pariyantatālaṃ āditālañca agantvā tato tato tattha tattheva katāya ukkuṭṭhiyā uṭṭhahitvāti attho.

Adhicittanti samathavipassanācittaṃ. **Anuyuttenā**ti yuttapayuttena, bhāventenāti attho. **Samādhinimittaṃ** upalakkhaṇākāro samādhiyeva. **Manasi kātabba**nti citte kātabbaṃ, uppādetabbanti attho. Samādhikāraṇaṃ vā ārammaṇaṃ samādhinimittaṃ āvajjitabbanti attho. Ṭhānaṃ atthīti vacanaseso, taṃ cittaṃ kosajjāya saṃvatteyya, etassa saṃvattanassa kāraṇaṃ atthīti attho. Taṃ vā manasikaraṇaṃ cittaṃ kosajjāya saṃvatteyyāti etassa ṭhānaṃ kāraṇanti attho. **Na ca pabhaṅgū**ti kammaniyabhāvūpagamanena ca pabhijjanasabhāvanti attho.

Ālimpetīti ādīpeti jāleti. **Tañcā**ti taṃ piḷandhanavikatisaṅkhātaṃ atthaṃ payojanaṃ. **Assā**ti suvaṇṇakārassa **anubhoti** sambhoti sādheti. **Assa** vā suvaṇṇassa **taṃ** atthaṃ suvaṇṇakāro **anubhoti** pāpuṇāti.

Abhiññāya iddhividhādiñāṇena sacchikaraṇīyassa iddhividhapaccanubhavanādikassa **abhiññāsacchikaraṇīyassa**. Paccakkhaṃ yassa atthi, so sakkhi, sakkhino bhabbatā **sakkhibhabbatā,** sakkhibhavanatāti vuttaṃ hoti. Sakkhi ca so bhabbo cāti vā **sakkhibhabbo**. Ayañhi iddhividhādīnaṃ bhabbo, tattha ca sakkhīti sakkhibhabbo, tassa bhāvo **sakkhibhabbatā,** taṃ pāpuṇāti. **Āyatane**ti pubbahetādike kāraṇe sati.

Sītibhāvanti nibbānaṃ, kilesadarathavūpasamaṃ vā. **Sampahaṃsetī**ti samapavattaṃ cittaṃ tathāpavattiyā paññāya toseti uttejeti. Yadā vā nirassādaṃ cittaṃ bhāvanāya na pakkhandati, tadā jātiādīni saṃvegavatthūni paccavekkhitvā **sampahaṃseti** samuttejeti.

Tiriyaṃ aññamaññena paricchinnā, kathaṃ? **Dve kesā ekato natthī**ti. **Āsayo**ti nissayo, paccayoti attho.

Nakhā tiriyaṃ aññamaññena paricchinnāti visuṃ vavatthitataṃ sandhāya vuttaṃ. Tameva hi atthaṃ dassetuṃ **''dve nakhā ekato natthī''**ti āhāti.

Sukhumampīti yathāvuttaoḷārikacammato sukhumaṃ antomukhacammādi. Koṭṭhāsesu vā tacena paricchinnattā yaṃ durupalakkhaṇīyaṃ, taṃ ''sukhuma''nti vuttaṃ. Tañhi vuttanayena tacaṃ vivaritvā passantassa pākaṭaṃ hotīti.

Tālaguḷapaṭalaṃ nāma pakkatālaphalalasikaṃ tālapaṭṭikāya limpitvā sukkhāpetvā uddharitvā gahitapaṭalaṃ.

Evaṃ timattānīti evaṃ-matta-saddehi gopphakaṭṭhikādīni avuttānipi dassetīti veditabbaṃ. **Kīḷāgoḷakāni** suttena bandhitvā aññamaññaṃ ghaṭṭetvā kīḷanagoḷakāni.

Tattha jaṅghaṭṭhikassa patiṭṭhitaṭṭhānanti jaṇṇukaṭṭhimhi pavisitvā ṭhitaṭṭhānanti adhippāyo. **Tena** aṭṭhinā **patiṭṭhitaṭṭhānaṃ** yaṃ **kaṭiṭṭhino,** taṃ **aggachinnamahāpunnāgaphalasadisaṃ. Sīsakapaṭṭaveṭhakaṃ** veṭhetvā ṭhapitasīsamayaṃ paṭṭakaṃ. Suttakantanasalākāviddhā goḷakā vaṭṭanāti vuccanti, vaṭṭanānaṃ āvali **vaṭṭanāvali**. **Avalekhanasatthakaṃ** ucchutacāvalekhanasatthakaṃ.

Vakkabhāgena paricchinnanti vakkapariyantabhāgena paricchinnaṃ.

Sakkharasudhāvaṇṇanti marumpehi katasudhāvaṇṇaṃ. ''Setasakkharasudhāvaṇṇa''nti ca pāṭhaṃ vadanti, setasakkharāvaṇṇaṃ sudhāvaṇṇañcāti attho.

Yattha annapānaṃ nipatitvā tiṭṭhatīti sambandho.

Visamacchinnakalāpo visamaṃ udakaṃ paggharati, evameva sarīraṃ kesakūpādivivarehi upari heṭṭhā tiriyañca visamaṃ paggharatīti dassetuṃ **visamacchinna**-ggahaṇaṃ karoti.

Atikaṭukaaccuṇhādiko **visabhāgāhāro** uṇhakāle pavattamānānaṃ dhātūnaṃ visabhāgattā.

Ekattārammaṇabaleneva vāti vikkhambhitanīvaraṇena susamāhitacittena upaṭṭhitassa nānārammaṇavipphandanavirahena ekasabhāvassa ārammaṇassa vasena. Tañhi ekattārammaṇaṃ upaṭṭhahamānameva attani abhiratiṃ, sātisayaṃ pharaṇapītiṃ, iṭṭhākārānubhavanañca somanassaṃ uppādeti. Na hi abhiratisomanassehi vinā

anatikkantapītisukhassa ekattupaṭṭhānaṃ atthīti.

Avisesato pana sādhāraṇavasenāti paṭikūladhātuvaṇṇavisesaṃ akatvā samathavipassanāsādhāraṇavasenāti attho. **Tividhenā**ti anulomādinā vakkhamānena. **Cha māse**ti addhamāse ūnepi māsaparicchedena paricchijjamāne sajjhāye cha māsā paricchedakā hontīti katvā vuttanti veditabbaṃ. Paricchijjamānassa māsantaragamananivāraṇañhi chamāsaggahaṇaṃ, na sakalachamāse parivattadassanatthaṃ. **Ācariyā**ti aṭṭhakathācariyā.

Lakkhaṇanti dhātupaṭikūlalakkhaṇaṃ. Janaṃ na arahantīti **ajaññā,** jane pavesetuṃ ayuttā jigucchanīyāti vuttaṃ hoti.

Paṭipāṭiyā aṭṭhīnīti paṭipāṭiyā aṭṭhīni koṭiyā ṭhitāni. Na ettha koci attā nāma atthi, aṭṭhīni eva aṭṭhipuñjamatto evāyaṃ saṅghāṭoti dasseti. **Anekasandhiyamito**ti anekehi sandhīhi yamito sambaddho so aṭṭhipuñjoti dasseti. **Na kehicī**ti yamentaṃ attānaṃ paṭisedheti. **Codito** jarāya maraṇābhimukhagamanena codito.

Mahābhūtaṃ upādārūpena paricchinnaṃ ''nīlaṃ pītaṃ sugandhaṃ duggandha''ntiādinā. **Upādārūpaṃ mahābhūtena** tannissitassa tassa tato bahi abhāvā. Chāyātapānaṃ ātapapaccayachāyuppādakabhāvo aññamaññaparicchedakatā. Rūpakkhandhassa pariggahitattā tadantogadhānaṃ cakkhādiāyatanadvārānaṃ vasena taṃtaṃdvārikā arūpino khandhā pākaṭā honti, āyatanāni ca dvārāni ca āyatanadvārānīti vā attho. Tena rūpāyatanādīnañca vasenāti vuttaṃ hoti.

Sappaccayāti sappaccayabhāvā, paccayāyattaṃ hutvā nibbattanti vuttaṃ hoti. Samāno vā sadiso yutto paccayo sappaccayo, tasmā **sappaccayā**.

Ettakoti yathāvuttena ākārena paguṇo koṭṭhāso. Uggahova **uggahasandhi**. Vaṇṇādimukhena hi upaṭṭhānaṃ ettha sandhīyati sambajjhatīti ''sandhī''ti vuccati.

Upaṭṭhātīti vaṇṇādivasena upaṭṭhātīti attho. **Pañcaṅgasamannāgate**ti nātidūranāccāsannagamanāgamanasampannanti ekaṅgaṃ, divā abbokiṇṇaṃ rattiṃ appasaddaṃ appanigghosanti ekaṃ, appaḍaṃsamakasavātātapasarīsapasamphassanti ekaṃ, tasmiṃ kho pana senāsane viharantassa appakasirena uppajjati cīvara…pe… parikkhāroti ekaṃ, tasmiṃ pana senāsane therā bhikkhū viharanti bahussutāti ekaṃ (a. ni. 10.11). **Pañcaṅgasamannāgatenā**ti appābādhāsāṭheyyasaddhāpaññāvīriyehi padhāniyaṅgehi samannāgatena.

Uṭṭhānakadāyanti tehi khettehi uṭṭhānakaṃ, tehi dātabbadhaññanti attho. Ettha ca aṭṭhakumbhadāyakakhettaṃ viya mukhadhovanakiccaṃ, soḷasakumbhadāyakaṃ viya khādanabhuñjanakiccaṃ daṭṭhabbaṃ lahukagarukabhāvato. Tato pana yaṃ dukkhaṃ nibbattati, taṃ aññañca dvattiṃsākāramanasikārena ca nivattatīti āha **''ettheva kammaṃ kātabba''**nti. **Ettāvatā**ti ekadivasaṃ tiṃsa vāre manasikāraṭṭhapanena.

Sahassuddhāraṃ sādhetvāti sahassavaḍḍhitaṃ iṇaṃ yojetvā. Uddharitabboti **uddhāro**ti hi vaḍḍhi vuccatīti. **Suddhacittenā**ti vikkhepādikilesavirahitacittena. Kesādīsu tace rajjantā succhavicammaṃ tacoti gahetvā ''suvaṇṇādivaṇṇo me taco''tiādinā rajjanti.

Tesu dve ekamaggaṃ paṭipajjamānā nāma na hontīti yathā tathā vā palāyantīti attho. Tattha rāgādivatthubhāvena dvattiṃsākārānaṃ corasadisatā anatthāvahatā daṭṭhabbā.

Kammameva visesādhigamassa ṭhānanti **kammaṭṭhānaṃ** bhāvanā vuccati. Tenāha **''manasikarontassa appanaṃ pāpuṇātī''**ti. Kammassa vā bhāvanāya ṭhānaṃ ārammaṇaṃ appanārammaṇabhāvūpagamanena appanaṃ pāpuṇātīti vuttaṃ.

Mānajātikoti etena laṅghanasamatthatāyogena upasamarahitataṃ dasseti. Cittampi hi tathā nānārammaṇesu vaḍḍhitaṃ upasamarahitanti dassetabbanti.

Hatthe gahitapañhavatthu pākatikamevāti visuddhimagge vuttataṃ sandhāyāha. Tattha hi vuttaṃ –

> ''Mālakatthero kira dīghabhāṇakaabhayattheraṃ hatthe gahetvā 'āvuso abhaya, imaṃ tāva pañhaṃ uggaṇhāhī'ti vatvā āha 'mālakatthero dvattiṃsakoṭṭhāsesu dvattiṃsapaṭhamajjhānalābhī, sace rattiṃ ekaṃ, divā ekaṃ samāpajjati, atirekaḍḍhamāsena puna sampajjati. Sace pana devasikaṃ ekameva samāpajjati, atirekamāsena puna sampajjatī'''ti.

Idaṃ pana **ekaṃ manasikarontassa ekaṃ pāṭiyekkaṃ manasikarontassa dvattiṃsā**ti etassa sādhanatthaṃ nidassanavasena ānītanti daṭṭhabbaṃ.

Anupādinnakapakkhe ṭhitānīti etena cetiyapabbatavāsī mahātissatthero viya, saṅgharakkhitattherupaṭṭhākasāmaṇero viya ca anupādinnakapakkhe ṭhapetvā gahetuṃ sakkontassa dasavidhāsubhavasena jīvamānakasarīrepi upaṭṭhite upacārappatti dassitā hotīti veditabbā. ''Atthissa kāye''ti pana sattavasena kesādīsu gayhamānesu yathā ''imasmiṃ kāye''ti satta-ggahaṇarahite ahaṃkāravatthumhi viddhastāhaṃkāre sadā sannihite pākaṭe ca attano kāye upaṭṭhānaṃ hoti, na tathā tatthāti appanaṃ appattā ādīnavānupassanāva tattha hotīti adhippāyenāha **''asubhānupassanāsaṅkhātā pana vipassanābhāvanā hotīti veditabbā''**ti.

357. Ādimhi sevanā **āsevanā,** vaḍḍhanaṃ **bhāvanā,** punappunaṃ karaṇaṃ **bahulīkamma**nti ayametesaṃ viseso.

362. **Vatthupariññāyā**ti abhijjhādomanassānaṃ vatthubhūtassa kāyassa parijānanena. **Appitā**ti gamitā, sā ca vināsitatāti āha **''vināsitā''**ti. Appavattiyaṃ ṭhapitātipi **appitā**ti ayamattho niruttisiddhiyā vuttoti daṭṭhabbo. **Vigatantā katā**ti idāni kātabbo anto etesaṃ natthīti vigatantā, evaṃbhūtā katāti attho. Kammameva visesādhigamassa ṭhānaṃ **kammaṭṭhānaṃ,** kamme vā ṭhānaṃ bhāvanārambho **kammaṭṭhānaṃ,** tañca anupassanāti āha **''anupassanāya kammaṭṭhāna''**nti, anupassanāya vuttanti adhippāyo.

Kāyānupassanāniddesavaṇṇanā niṭṭhitā.

Vedanānupassanāniddesavaṇṇanā

363. Sampajānassa vediyanaṃ **sampajānavediyanaṃ**. **Vatthu**nti sukhādīnaṃ ārammaṇamāha, tena vatthu ārammaṇaṃ etissāti **vatthuārammaṇā**ti samāso daṭṭhabbo. **Vohāramattaṃ hotī**ti etena ''sukhaṃ vedanaṃ vedayāmī''ti idaṃ vohāramattena vuttanti dasseti.

Vīriyasamādhiṃ yojetvāti adhivāsanavīriyassa adhimattatāya tassa samatāya ubhayaṃ saha yojetvā. **Saha paṭisambhidāhī**ti lokuttarapaṭisambhidāhi saha. Lokiyānampi vā sati uppattikāle tattha samatthataṃ sandhāya **''saha paṭisambhidāhī''**ti vuttanti daṭṭhabbaṃ. **Samasīsī**ti vārasamasīsī hutvā paccavekkhaṇavārassa anantaravāre parinibbāyīti attho. **Saṅkhepamanasikāravasena** mahāsatipaṭṭhāne, **vitthāramanasikāravasena** rāhulovādadhātuvibhaṅgādīsu.

Phassapañcamakeyevāti **eva**-saddena vuttesu tīsupi mukhesu pariggahassa samānataṃ dasseti. Nāmarūpavavatthānassa adhippetattā niravasesarūpapariggahassa dassanatthaṃ **''vatthu nāma karajakāyo''**ti āha, na cakkhādīni chavatthūnīti. Karajakāyassa pana vatthubhāvasādhanatthaṃ ''idañca pana me viññāṇaṃ ettha sitaṃ, ettha paṭibaddha''nti (dī. ni. 1.235; ma. ni. 2.252) suttaṃ ābhataṃ.

Phassaviññāṇānaṃ pākaṭatā kesañci hotīti yesaṃ na hoti, te sandhāyāha **''phassavasena vā hi…pe… na pākaṭaṃ hotī''**ti. Tesaṃ pana aññesañca sabbesaṃ veneyyānaṃ vedanā pākaṭāti āha **''vedanāvasena pana pākaṭaṃ hotī''**ti. **Satadhotasappi** nāma satavāraṃ vilāpetvā vilāpetvā udake pakkhipitvā uddharitvā gahitasappi.

Vinivattetvāti catukkhandhasamudāyato visuṃ uddharitvā. Mahāsatipaṭṭhānasuttādīsu katthaci paṭhamaṃ rūpakammaṭṭhānaṃ vatvā pacchā arūpakammaṭṭhānaṃ vedanāvasena vinivattetvā dassitaṃ. Katthaci arūpakammaṭṭhānaṃ eva vedanāvasena arūparāsito, ñātapariññāya pariññātato vā rūpārūparāsito vā vinivattetvā dassitaṃ. Tatthāpi yesu paṭhamaṃ ñātapariññā vuttā, tesu tadantogadhaṃ. Yesu na vuttā, tesu ca vedanāya ārammaṇamattaṃ saṃkhittaṃ pāḷianāruḷhaṃ rūpakammaṭṭhānaṃ sandhāya rūpakammaṭṭhānassa paṭhamaṃ kathitatā vuttāti veditabbā.

''Manoviññeyyānaṃ dhammānaṃ iṭṭhānaṃ kantāna''ntiādinā (ma. ni. 3.306) nayena vuttaṃ chagehassitasomanassaṃ pañcakāmaguṇesu assādānupassino eva hotīti āha **''pañcakāmaguṇāmisanissitā cha gehassitasomanassavedanā''**ti.

Vedanānupassanāniddesavaṇṇanā niṭṭhitā.

Cittānupassanāniddesavaṇṇanā

365. Kilesasampayuttānaṃ dhammānaṃ kehici kilesehi vippayogepi sati yehi sampayuttā, tehi saṃkilesabhāvena sadisehi saṃkiliṭṭhattā itarehipi na visuddhatā hotīti āha **''na pacchimapadaṃ bhajantī''**ti. **Duvidha**nti visuṃ vacanaṃ sarāgasadosehi visiṭṭhaggahaṇatthaṃ. Avipassanupagattā **''idha okāsova natthī''**ti vuttaṃ.

Cittānupassanāniddesavaṇṇanā niṭṭhitā.

Dhammānupassanāniddeso

Ka. nīvaraṇapabbavaṇṇanā

367. Kaṇhasukkānaṃ yuganaddhatā natthīti pajānanakāle abhāvā **''abhiṇhasamudācāravasenā''**ti āha.

Subhampīti kāmacchandopi. So hi attano gahaṇākārena ''subha''nti vuccati, tenākārena pavattamānakassa aññassa kāmacchandassa nimittattā **''nimitta''**nti cāti. Ākaṅkhitassa hitasukhassa anupāyabhūto manasikāro **anupāyamanasikāro. Tatthā**ti nipphādetabbe ārammaṇabhūte ca duvidhepi subhanimitte.

Asubhampīti asubhajjhānampi. Taṃ pana dasasu asubhesu kesādīsu ca pavattaṃ daṭṭhabbaṃ. Kesādīsu hi saññā asubhasaññāti girimānandasutte vuttāti. Ettha catubbidhassapi ayonisomanasikārassa yonisomanasikārassa ca dassanaṃ niravasesadassanatthaṃ katanti veditabbaṃ. Tesu pana asubhe subhanti asubhanti ca manasikāro idhādhippeto, tadanukulattā vā itarepīti.

Bhojane mattaññuno thinamiddhābhibhavābhāvā otāraṃ alabhamāno kāmarāgo pahīyatīti vadanti. Bhojananissitaṃ pana āhārepaṭikūlasaññaṃ, tabbipariṇāmassa tadādhārassa tassa ca upanissayabhūtassa asubhatādidassanaṃ, kāyassa ca āhāraṭṭhitikatādidassanaṃ so uppādetīti tassa kāmacchando pahīyateva, abhidhammapariyāyena sabbopi lobho kāmacchandanīvaraṇanti āha **''arahattamaggenā''**ti.

Odissakānodissakadisāpharaṇānanti attagaruatippiyasahāyamajjhattavasena odissakatā, sīmābhede kate anodissakatā, ekadisāpharaṇavasena disāpharaṇatā mettāya uggahaṇe veditabbā. Vihāraracchāgāmādivasena vā odissakadisāpharaṇaṃ, vihārādiuddesarahitaṃ puratthimādidisāvasena anodissakadisāpharaṇanti evaṃ vā dvidhā uggahaṃ sandhāya **''odissakānodissakadisāpharaṇāna''**nti vuttaṃ. Uggaho ca yāva upacārā daṭṭhabbo, uggahitāya āsevanā **bhāvanā**. Tattha ''sabbe sattā pāṇā bhūtā puggalā attabhāvapariyāpannā''ti etesaṃ vasena pañcavidhā, ekekasmiṃ ''averā hontu, abyāpajjā, anīghā, sukhī attānaṃ pariharantū''ti catudhā pavattito vīsatividhā vā anodhisopharaṇā mettā, ''sabbā itthiyo purisā ariyā anariyā devā manussā vinipātikā''ti sattodhikaraṇavasena pavattā sattavidhā, aṭṭhavīsatividhā vā odhisopharaṇā mettā, dasahi disāhi disodhikaraṇavasena pavattā dasavidhā ca disāpharaṇā mettā, ekekāya vā disāya sattādiitthiādiaverādiyogena asītādhikacatusatappabhedā anodhisoodhisopharaṇā veditabbā.

Kāyavināmanāti kāyassa vividhena ākārena nāmanā.

Atibhojane nimittaggāhoti atibhojane thinamiddhassa nimittaggāho, ''ettake bhutte thinamiddhassa kāraṇaṃ hoti, ettake na hotī''ti thinamiddhassa kāraṇākāraṇaggāhoti attho. Dhutaṅgānaṃ vīriyanissitattā āha **''dhutaṅganissitasappāyakathāyapī''**ti.

Kukkuccampi katākatānusocanavasena pavattamānaṃ uddhaccena samānalakkhaṇaṃ avūpasamasabhāvamevāti cetaso avūpasamo **''uddhaccakukkuccamevā''**ti vutto.

Bahussutassa ganthato ca atthato ca atthādīni vicinantassa cetaso vikkhepo na hoti yathāvidhipaṭipattiyā yathānurūpapatikārappavattiyā katākatānusocanañcāti **''bāhusaccenapi uddhaccakukkuccaṃ pahīyatī''**ti āha. Vuḍḍhasevitā ca vuḍḍhasīlitaṃ āvahatīti cetovūpasamakarattā uddhaccakukkuccappahānakāritā vuttā. Vuḍḍhataṃ pana anapekkhitvā vinayadharā kukkuccavinodakā kalyāṇamittā vuttāti daṭṭhabbā.

Tiṭṭhati etthāti ṭhānīyā, vicikicchāya ṭhānīyā **vicikicchāṭhānīyā**. Ṭhātabbāti vā ṭhānīyā, vicikicchā ṭhānīyā etesūti **vicikicchāṭhānīyā**.

Kāmaṃ bahussutatāparipucchakatāhi aṭṭhavatthukāpi vicikicchā pahīyati, tathāpi ratanattayavicikicchāmūlikā sesavicikicchāti katvā āha **''tīṇi ratanāni ārabbhā''**ti. Vinaye pakataññutā ''sikkhāya kaṅkhatī''ti (dha. sa. 1008; vibha. 915) vuttāya vicikicchāya pahānaṃ karotīti āha **''vinaye ciṇṇavasībhāvassapī''**ti. **Okappaniyasaddhāsaṅkhātaadhimokkhabahulassā**ti anupavisanasaddhāsaṅkhātaadhimokkhena adhimuccanabahulassa. Adhimuccanañca adhimokkhuppādanamevāti daṭṭhabbaṃ. Saddhāya vā ninnatā **adhimutti**.

Nīvaraṇapabbavaṇṇanā niṭṭhitā.

Kha. bojjhaṅgapabbavaṇṇanā

Khandhādipāḷiyā attho khandhādīnaṃ atthoti katvā āha **''khandha…pe… vipassanānaṃ atthasannissitaparipucchābahulatā''**ti. Tena pāḷimuttakapucchā na tathā paññāsaṃvattanikā, yathā atthapaṭipucchāti dasseti.

Mandattā aggijālādīsu āpodhātuādīnaṃ viya vīriyādīnaṃ sakicce asamatthatā vuttā.

Pattaṃ nīharantova taṃ sutvāti ettha pañcābhiññattā dibbasotena assosīti vadanti.

Pasādasinehābhāvenāti pasādasaṅkhātassa sinehassa abhāvena. **Gadrabhapiṭṭhe** lūkharajo lūkhataro hutvā dissatīti atilūkhatāya taṃsadise.

Saṃvejanapasādanehi tejanaṃ tosanañca **sampahaṃsanā**ti.

Bojjhaṅgapabbavaṇṇanā niṭṭhitā.

Samathavipassanāsuddhavipassanāvasena paṭhamassa itaresañca kathitattāti attho. **Maggasampayuttā sati kāyānupassanā nāmā**ti āgamanavasena vuttaṃ. **Evaṃ tāva desanā puggale tiṭṭhatī**ti kāyānupassīādīnaṃ āgamanavasena visesetvā vuttā satipaṭṭhānadesanā puggale tiṭṭhatīti attho. Na hi sakkā ekassa anekasamaṅgitā vattuṃ ekakkhaṇe anekasatisambhavāvabodhapasaṅgā, puggalaṃ pana āmasitvā sakiccaparicchinne dhamme vuccamāne kiccabhedena ekissāpi satiyā anekanāmatā hotīti dassento **''kāye panā''**tiādimāha. Yathā hi puggalakiccaṃ dhammā evāti dhammabhedena kāyānupassīādipuggalabhedova hoti, na evaṃ dhammassa dhammo kiccanti na dhammabhedena tassa bhedo, tasmā ekāva sati catuvipallāsappahānabhūtā magge samiddhā anatthantarena tappahānakiccabhedena cattāri nāmāni labhatīti ayamettha adhippāyo.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

2. Abhidhammabhājanīyavaṇṇanā

374. Abhidhammabhājanīye ''kathañca bhikkhu kāye kāyānupassī viharati? Idha bhikkhu yasmiṃ samaye…pe… dandhābhiññaṃ kāye kāyānupassī, yā tasmiṃ samaye satī''tiādinā āgamanavasena visesitāni satipaṭṭhānāni puggale ṭhapetvā desetvā puna ''tattha katamaṃ satipaṭṭhānaṃ? Idha bhikkhu yasmiṃ samaye…pe… dandhābhiññaṃ…pe… yā tasmiṃ samaye satī''tiādinā puggalaṃ anāmasitvā āgamavisesanañca akatvā catukiccasādhakekasativasena suddhikasatipaṭṭhānanayo vuttoti ayamettha nayadvaye viseso.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

Satipaṭṭhānavibhaṅgavaṇṇanā niṭṭhitā.

8. Sammappadhānavibhaṅgo

1. Suttantabhājanīyavaṇṇanā

390. **Kāraṇappadhānā**ti ''anuppannapāpakānuppādādiatthā''ti gahitā tatheva te hontīti taṃ atthaṃ sādhentiyevāti etassa atthassa dīpako sammā-saddoti yathādhippetatthassa anuppannapāpakānuppādādino kāraṇabhūtā, padhānakāraṇabhūtāti attho. Sammāsaddassa upāyayonisoatthadīpakataṃ sandhāya **''upāyappadhānā yonisopadhānā''**ti vuttaṃ. **Paṭipannako**ti bhāvanamanuyutto. Bhusaṃ yogo payogo, payogova parakkamo **payogaparakkamo**. **Etānī**ti ''vāyamatī''tiādīni ''āsevamāno vāyamatī''tiādinā yojetabbāni.

Anuppannāti avattabbataṃ āpannānanti bhūmiladdhārammaṇādhiggahitāvikkhambhitāsamugghātituppannānaṃ.

391. **Dhammacchando**ti taṇhādiṭṭhivīriyacchandā viya na añño dhammo, atha kho chandaniyasabhāvo evāti dassento āha **''sabhāvacchando''**ti. Tattha ''yo kāmesu kāmacchando''tiādīsu (dha. sa. 1103) taṇhā chandoti vuttāti veditabbo, ''sabbeva nu kho, mārisa, samaṇabrāhmaṇā ekantavādā ekantasīlā ekantachandā ekantaajjhosānā''ti (dī. ni. 2.366) ettha diṭṭhi, pamādaniddese ''nikkhittachandatā nikkhittadhuratā''ti vīriyanti vaṇṇeti.

394. **Vāyamati vīriyaṃ ārabhatī**ti padadvayassapi niddeso vīriyaniddesoyevāti adhippāyenāha ''vīriyaniddese''ti.

406. **Sabbapubbabhāge**ti sabbamaggānaṃ pubbabhāge. **Purimasmi**nti ''anuppannā me kusalā dhammā anuppajjamānā anatthāya saṃvatteyyu''nti etthāpi **''samathavipassanāva gahetabbā''**ti vuttaṃ aṭṭhakathāyaṃ, taṃ pana maggānuppannatāya bhāvato anuppajjamāne ca tasmiṃ vaṭṭānatthasaṃvattanato na yuttanti paṭikkhipati.

Mahantaṃ gāravaṃ hoti, tasmā ''saṅghagāravena yathāruci vindituṃ na sakkā''ti saṅghena saha na nikkhami. **Atimandāni no**ti nanu atimandānīti attho. Santasamāpattito aññaṃ santhambhanakāraṇaṃ balavaṃ natthīti **''tato**

parihīnā santhambhituṃ na sakkontī''ti āha. Na hi mahārajjumhi chinne suttatantū sandhāretuṃ sakkontīti. Samathe vatthuṃ dassetvā tena samānagatikā vipassanā cāti iminā adhippāyenāha **''evaṃ uppannā samathavipassanā… pe… saṃvattantī''**ti.

Tattha anuppannānanti ettha tattha duvidhāya sammappadhānakathāya, **tattha** vā pāḷiyaṃ ''anuppannāna''nti etassa ayaṃ vinicchayoti adhippāyo. **Eteyevā**ti anamatagge saṃsāre uppannāyeva.

Cuddasa mahāvattāni khandhake vuttāni āgantukaāvāsikagamikaanumodana bhattagga piṇḍacārika āraññika senāsana jantāgharavaccakuṭi ācariyaupajjhāyasaddhivihārikaantevāsikavattāni cuddasa. Tato aññāni pana kadāci tajjanīyakammakatādikāle pārivāsikādikāle ca caritabbāni dvāsīti khuddakavattānīti kathitāni daṭṭhabbāni. Na hi tāni sabbāsu avatthāsu caritabbāni, tasmā mahāvatte agaṇitāni. Tattha ''pārivāsikānaṃ bhikkhūnaṃ vattaṃ paññāpessāmī''ti ārabhitvā ''na upasampādetabbaṃ…pe… na chamāyaṃ caṅkamante caṅkame caṅkamitabba''nti (cūḷava. 76) vuttāni pakatatte caritabbavattāvasānāni chasaṭṭhi, tato paraṃ ''na, bhikkhave, pārivāsikena bhikkhunā pārivāsikavuḍḍhatarena bhikkhunā saddhiṃ, mūlāyapaṭikassanārahena, mānattārahena, mānattacārikena, abbhānārahena bhikkhunā saddhiṃ ekacchanne āvāse vatthabba''ntiādīni (cūḷava. 82) pakatatte caritabbehi anaññattā visuṃ visuṃ agaṇetvā pārivāsikavuḍḍhatarādīsu puggalantaresu caritabbattā tesaṃ vasena sampiṇḍetvā ekekaṃ katvā gaṇetabbāni pañcāti ekasattati vattāni, ukkhepanīyakammakatavattesu vattapaññāpanavasena vuttaṃ ''na pakatattassa bhikkhuno abhivādanaṃ paccuṭṭhānaṃ…pe… nahāne piṭṭhiparikammaṃ sāditabba''nti (cūḷava. 75) idaṃ abhivādanādīnaṃ assādiyanaṃ ekaṃ, ''na pakatatto bhikkhu sīlavipattiyā anuddhaṃsetabbo''tiādīni (cūḷava. 51) ca dasāti evaṃ dvāsīti honti. Etesveva kānici tajjanīyakammakatādivattāni, kānici pārivāsikādivattānīti aggahitaggahaṇena dvāsītivattanti daṭṭhabbaṃ.

Idha vipākānubhavanavasena tadārammaṇaṃ, avipakkavipākassa sabbathā avigatattā bhavitvā vigatamattavasena kammañca **''bhutvā vigatuppanna''**nti vuttaṃ, **na aṭṭhasāliniyaṃ** (dha. sa. aṭṭha. 1) viya rajjanādivasena anubhutvāpagataṃ javanaṃ, uppajjitvā niruddhatāvasena bhūtāpagatasaṅkhātaṃ sesasaṅkhatañca ''bhūtāpagatuppanna''nti, tasmā idha okāsakatuppannaṃ vipākameva vadati, na tattha viya kammampīti. **Anusayitakilesā**ti appahīnā maggena pahātabbā adhippetā. Tenāha **''atītā vā…pe… na vattabbā''**ti. Tesañhi ambataruṇopamāya vattamānāditā na vattabbāti.

Āhatakhīrarukkho viya nimittaggāhavasena adhigataṃ ārammaṇaṃ, anāhatakhīrarukkho viya avikkhambhitatāya antogadhakilesaṃ ārammaṇaṃ daṭṭhabbaṃ, nimittaggāhakāvikkhambhitakilesā vā puggalā āhatānāhatakhīrarukkhasadisā. **Purimanayenevā**ti avikkhambhituppanne viya ''imasmiṃ nāma ṭhāne nuppajjissantīti na vattabbā asamugghāṭitattā''ti yojetvā vitthāretabbaṃ.

Pāḷiyanti paṭisambhidāpāḷiyaṃ (paṭi. ma. 3.21). Maggena pahīnakilesānameva tidhā navattabbataṃ apākaṭaṃ pākaṭaṃ kātuṃ ajātaphalarukkho ābhato, atītādīnaṃ appahīnatādassanatthampi **''jātaphalarukkhena dīpetabba''**nti āha. Tattha yathā acchinne rukkhe nibbattirahāni phalāni chinne anuppajjamānāni na kadāci sasabhāvāni ahesuṃ honti bhavissanti cāti atītādibhāvena na vattabbāni, evaṃ maggena pahīnakilesā ca daṭṭhabbā. Yathā ca chede asati phalāni uppajjissanti, sati ca nuppajjissantīti chedassa sātthakatā, evaṃ maggabhāvanāya ca sātthakatā yojetabbā.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

3. Pañhapucchakavaṇṇanā

427. Pañhapucchake yaṃ vuttaṃ **''vīriyajeṭṭhikāya pana aññassa vīriyassa abhāvā na vattabbāni maggādhipatīnīti vā na maggādhipatīnīti vā''**ti, ettha ''maggādhipatīnī''ti na vattabbatāya eva aññassa vīriyassa abhāvo kāraṇanti daṭṭhabbaṃ. Chandassa pana cittassa vā namaggabhūtassa adhipatino tadā abhāvā ''na maggādhipatīnī''ti na vattabbānīti vuttaṃ. Chandacittānaṃ viya namaggabhūtassa aññassa vīriyādhipatino abhāvāti vā adhippāyo. Sammappadhānānaṃ tadā maggasaṅkhātaadhipatibhāvato vā ''na maggādhipatīnī''ti navattabbatā vuttāti veditabbā.

Pañhapucchakavaṇṇanā niṭṭhitā.

Sammappadhānavibhaṅgavaṇṇanā niṭṭhitā.

9. Iddhipādavibhaṅgo

1. Suttantabhājanīyavaṇṇanā

431. **Iddhi**-saddassa paṭhamo kattuattho, dutiyo karaṇattho vutto, **pāda**-saddassa eko karaṇamevattho vutto. Pajjitabbāva iddhi vuttā, na ca ijjhantī pajjitabbā ca iddhi pajjanakaraṇena pādena samānādhikaraṇā hotīti

‘‘paṭhamenatthena iddhi eva pādo iddhipādo’’ti na sakkā vattuṃ, tathā iddhikiriyākaraṇena sādhetabbā ca vuddhisaṅkhātā iddhi pajjanakiriyākaraṇena pajjitabbāti dvinnaṃ karaṇānaṃ na asamānādhikaraṇatā sambhavatīti **‘‘dutiyenatthena iddhiyā pādo iddhipādo’’**ti ca na sakkā vattuṃ, tasmā paṭhamenatthena iddhiyā pādo iddhipādo, dutiyenatthena iddhi eva pādo iddhipādoti evaṃ yojanā yujjati.

‘‘Chandaṃ ce…pe… ayaṃ vuccati chandasamādhī’’ti imāya pāḷiyā chandādhipati samādhi **chandasamādhī**ti adhipati-saddalopaṃ katvā samāso vuttoti viññāyati, adhipati-saddatthadassanavasena pana **‘‘chandahetuko chandādhiko vā samādhi chandasamādhī’’**ti aṭṭhakathāyaṃ vuttanti veditabbaṃ. **Padhānabhūtā**ti vīriyabhūtāti keci vadanti. Saṅkhatasaṅkhārādinivattanatthañhi padhānaggahaṇanti. Atha vā taṃ taṃ visesaṃ saṅkharotīti **saṅkhāro,** sabbaṃ vīriyaṃ. Tattha catukiccasādhakato aññassa nivattanatthaṃ padhānaggahaṇanti **padhānabhūtā** seṭṭhabhūtāti attho. Catubbidhassa pana vīriyassa adhippetattā bahuvacananiddeso kato. **Adhiṭṭhānaṭṭhenā**ti duvidhatthāyapi iddhiyā adhiṭṭhānatthena. **Pādabhūta**nti iminā visuṃ samāsayojanāvasena pana yo pubbe iddhipādattho pāda-saddassa upāyatthataṃ gahetvā yathāyutto vutto, so vakkhamānānaṃ paṭilābhapubbabhāgānaṃ kattukaraṇiddhibhāvaṃ, uttaracūḷabhājanīye vā vuttehi chandādīhi iddhipādehi sādhetabbāya iddhiyā kattiddhibhāvaṃ, chandādīnañca karaṇiddhibhāvaṃ sandhāya vuttoti veditabbo.

Vīriyiddhipādaniddese ‘‘vīriyasamādhipadhānasaṅkhārasamannāgata’’nti dvikkhattuṃ vīriyaṃ āgataṃ. Tattha purimaṃ samādhivisesanaṃ ‘‘vīriyādhipati samādhi vīriyasamādhī’’ti, dutiyaṃ samannāgamaṅgadassanaṃ. Dveyeva hi sabbattha samannāgamaṅgāni samādhi padhānasaṅkhāro ca, chandādayo samādhivisesanāni, padhānasaṅkhāro pana padhānavacaneneva visesito, na chandādīhīti na idha vīriyādhipatitā padhānasaṅkhārassa vuttā hoti. Vīriyañca samādhiṃ visesetvā ṭhitameva samannāgamaṅgavasena padhānasaṅkhāravacanena vuttanti nāpi dvīhi vīriyehi samannāgamo vutto hotīti. Yasmā pana chandādīhi visiṭṭho samādhi, tathā visiṭṭheneva ca tena sampayutto padhānasaṅkhāro sesadhammā ca, tasmā samādhivisesanānaṃ vasena cattāro iddhipādā vuttā. Visesanabhāvo ca chandādīnaṃ taṃtaṃavassayanavasena hotīti **‘‘chandasamādhi…pe… iddhipāda’’**nti ettha nissayatthepi pāda-sadde upāyatthena chandādīnaṃ iddhipādatā vuttā hoti. Teneva uttaracūḷabhājanīye ‘‘cattāro iddhipādā chandiddhipādo’’tiādinā chandādīnameva iddhipādatā vuttā. Pañhapucchake ca ‘‘cattāro iddhipādā idha bhikkhu chandasamādhī’’tiādināva (vibha. 462) uddesaṃ katvāpi puna chandādīnaṃyeva kusalādibhāvo vibhattoti. Upāyiddhipādadassanatthameva hi nissayiddhipādadassanaṃ kataṃ, aññathā catubbidhatā na hotīti ayamettha pāḷivasena atthavinicchayo veditabbo.

433. **Rathadhure**ti rathassa purato. **Hīnajātiko** caṇḍālo upaṭṭhānādiguṇayogepi senāpatiṭṭhānādīni na labhatīti āha **‘‘jātiṃ sodhetvā…pe… jātiṃ avassayatī’’**ti. **Amantanīyo**ti hitāhitamantane na araho.

Raṭṭhapālatthero chande sati kathaṃ nānujānissantīti sattapi bhattāni abhuñjitvā mātāpitaro anujānāpetvā pabbajitvā chandameva avassāya lokuttaradhammaṃ nibbattesīti āha **‘‘raṭṭhapālatthero viyā’’**ti.

Mogharājatthero vīmaṃsaṃ avassayīti tassa bhagavā ‘‘suññato lokaṃ avekkhassū’’ti (su. ni. 1125) suññatākathaṃ kathesi, paññānissitamānaniggahatthañca dvikkhattuṃ pucchito pañhaṃ na kathesi. Tattha punappunaṃ chanduppādanaṃ tosanaṃ viya hotīti chandassa upaṭṭhānasadisatā vuttā, thāmabhāvato vīriyassa sūrattasadisatā, ‘‘chadvārādhipati rājā’’ti (dha. pa. aṭṭha. 2.181 erakapattanāgarājavatthu) vacanato pubbaṅgamattā cittassa visiṭṭhajātisadisatā.

Abhedatoti chandādike tayo tayo dhamme sampiṇḍetvā, iddhiiddhipāde amissetvā vā kathananti attho. Tattha chandavīriyādayo visesena ijjhanti etāyāti iddhīti vuccanti, ijjhatīti iddhīti avisesena samādhipadhānasaṅkhārāpīti.

Chandiddhipādasamādhiddhipādādayo visiṭṭhā, pādo sabbiddhīnaṃ sādhāraṇattā avisiṭṭho, tasmā visiṭṭhesveva pavesaṃ avatvā avisiṭṭhe ca pavesaṃ vattuṃ yuttanti dassetuṃ sabbattha **‘‘pāde patiṭṭhātipi vattuṃ vaṭṭatī’’**ti āha. **Tatthevā**ti chandasamādhipadhānasaṅkhāraiddhipādesu, catūsu chandādikesvevāti attho. ‘‘Chandavato ko samādhi na ijjhissatī’’ti samādhibhāvanāmukhena bhāvitā samādhibhāvitā.

Ettha panāti bhedakathāyaṃ abhedakathanato abhinavaṃ natthīti attho. Ye hi tayo dhammā abhedakathāyaṃ iddhiiddhipādotveva vuttā, te eva bhedakathāyaṃ iddhīpi honti iddhipādāpi, sesā iddhipādā evāti evaṃ abhinavābhāvaṃ dassento **‘‘chando samādhī’’**tiādimāha. **Ime hi tayo…pe… na vinā,** tasmā sesā sampayuttakā cattāro khandhā tesaṃ tiṇṇaṃ ijjhanena iddhi nāma bhaveyyuṃ, na attano sabhāvenāti te iddhipādā eva honti, na iddhīti evamidaṃ purimassa kāraṇabhāvena vuttanti veditabbaṃ. Atha vā tiṇṇaṃ iddhitā iddhipādatā ca vuttā, sesānañca iddhipādatāva, taṃ sabbaṃ sādhetuṃ **‘‘ime hi tayo…pe… na vinā’’**ti āha. Tena yasmā ijjhanti, tasmā iddhi. Ijjhamānā ca yasmā sampayuttakehi saheva ijjhanti, na vinā, tasmā sampayuttakā iddhipādā, tadantogadhattā pana te tayo dhammā iddhipādāpi hontīti dasseti. Sampayuttakānampi pana khandhānaṃ iddhibhāvapariyāyo atthīti dassetuṃ **‘‘sampayuttakā panā’’**tiādimāha. Catūsu khandhesu ekadesassa iddhitā, catunnampi ‘‘iddhiyā pādo iddhipādo’’ti iminā atthena iddhipādatā, punapi catunnaṃ khandhānaṃ ‘‘iddhi eva pādo iddhipādo’’ti iminā atthena iddhipādatā ca dassitā, na aññassāti katvā āha **‘‘na aññassa kassaci adhivacana’’**nti. Iminā ‘‘iddhi nāma anipphannā’’ti idaṃ vādaṃ paṭisedheti.

Paṭilābhapubbabhāgānaṃ paṭilābhasseva ca iddhiiddhipādatāvacanaṃ apubbanti katvā pucchati **''kenaṭṭhena iddhi, kenaṭṭhena pādo''**ti. Paṭilābho pubbabhāgo cāti vacanaseso. Upāyo ca upāyabhāveneva attano phalassa patiṭṭhā hotīti āha **''patiṭṭhānaṭṭheneva pādo''**ti. **Chandoyeva…pe… vīmaṃsāva vīmaṃsiddhipādoti kathitaṃ,** tasmā na cattāro khandhā iddhiyā samānakālikā nānākkhaṇikā vā iddhipādā, jeṭṭhakabhūtā pana chandādayo eva sabbattha iddhipādāti ayameva tesaṃ aṭṭhakathācariyānaṃ adhippāyo. Suttantabhājanīye hi abhidhammabhājanīye ca samādhivisesanavasena dassitānaṃ upāyabhūtānaṃ iddhipādānaṃ pākaṭakaraṇatthaṃ uttaracūḷabhājanīyaṃ vuttanti. **Kecī**ti uttaravihāravāsitherā kira.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

2. Abhidhammabhājanīyavaṇṇanā

444. Abhidhammabhājanīye ''iddhipādoti tathābhūtassa phasso…pe… paggāho avikkhepo''ti (vibha. 447) iddhiiddhipādatthadassanatthaṃ paggāhāvikkhepā vuttā, cittapaññā ca saṅkhipitvāti. **Cattāri nayasahassāni vibhattānī**ti idaṃ sādhipativārānaṃ paripuṇṇānaṃ abhāvā vicāretabbaṃ. Na hi adhipatīnaṃ adhipatayo vijjanti, ekekasmiṃ pana iddhipādaniddese ekeko adhipativāro labbhatīti soḷasa soḷasa nayasatāni labbhanti.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

3. Pañhapucchakavaṇṇanā

Nanu ca cattāropi adhipatayo ekakkhaṇe labbhanti, aññamaññassa pana adhipatayo na bhavanti ''cattāro iddhipādā na maggādhipatino''ti vuttattā. Rājaputtopamāpi hi etamatthaṃ dīpetīti? Na, ekakkhaṇe dutiyassa adhipatino abhāvato eva, ''na maggādhipatino''ti vuttattā rājaputtopamā adhipatiṃ na karontīti imamevatthaṃ dīpeti, na adhipatīnaṃ sahabhāvaṃ. Taṃ kathaṃ jānitabbanti? Paṭikkhittattā. Adhipatipaccayaniddese hi **aṭṭhakathāyaṃ** (paṭṭhā. aṭṭha. 1.3) vuttā ''kasmā pana yathā hetupaccayaniddese 'hetū hetusampayuttakāna'nti vuttaṃ, evamidha 'adhipatī adhipatisampayuttakāna'nti avatvā 'chandādhipati chandasampayuttakāna'ntiādinā nayena desanā katāti? Ekakkhaṇe abhāvato''ti. Sati ca catunnaṃ adhipatīnaṃ sahabhāve ''ariyamaggasamaṅgissa vīmaṃsādhipateyyaṃ maggaṃ bhāventassā''ti visesanaṃ na kattabbaṃ siyā avīmaṃsādhipatikassa maggassa abhāvā. Chandādīnaṃ aññamaññādhipatikaraṇabhāve ca ''vīmaṃsaṃ ṭhapetvā taṃsampayutto''tiādinā chandādīnaṃ vīmaṃsādhipatikattavacanaṃ na vattabbaṃ siyā. Tathā ''cattāro ariyamaggā siyā maggādhipatino, siyā na vattabbā maggādhipatino''ti (dha. sa. 1429) evamādīhipi adhipatīnaṃ sahabhāvo paṭikkhitto evāti.

Pañhapucchakavaṇṇanā niṭṭhitā.

Iddhipādavibhaṅgavaṇṇanā niṭṭhitā.

10. Bojjhaṅgavibhaṅgo

1. Suttantabhājanīyaṃ

Paṭhamanayavaṇṇanā

466. **Patiṭṭhānāyūhanā** oghataraṇasuttavaṇṇanāyaṃ (saṃ. ni. aṭṭha. 1.1.1) –

> ''Kilesavasena patiṭṭhānaṃ, abhisaṅkhāravasena āyūhanā. Tathā taṇhādiṭṭhīhi patiṭṭhānaṃ, avasesakilesābhisaṅkhārehi āyūhanā. Taṇhāvasena patiṭṭhānaṃ, diṭṭhivasena āyūhanā. Sassatadiṭṭhiyā patiṭṭhānaṃ, ucchedadiṭṭhiyā āyūhanā. Līnavasena patiṭṭhānaṃ, uddhaccavasena āyūhanā. Kāmasukhānuyogavasena patiṭṭhānaṃ, attakilamathānuyogavasena āyūhanā. Sabbākusalābhisaṅkhāravasena patiṭṭhānaṃ, sabbalokiyakusalābhisaṅkhāravasena āyūhanā''ti –

Vuttesu pakāresu idha avuttānaṃ vasena veditabbā.

Sammappavatte dhamme paṭisañcikkhati, upapattito ikkhati, tadākāro hutvā pavattatīti **paṭisaṅkhānalakkhaṇo upekkhāsambojjhaṅgo**. Evañca katvā ''paṭisaṅkhā santiṭṭhanā gahaṇe majjhattatā''ti upekkhākiccādhimattatāya saṅkhārupekkhā vuttā. Anukkamanikkhepe payojanaṃ purimassa purimassa pacchimapacchimakāraṇabhāvo.

467. Balavatī eva sati satisambojjhaṅgoti katvā balavabhāvadīpanatthaṃ paññā gahitā, na yassa kassaci sampadhāraṇasati, kusaluppattikāraṇassa pana saraṇaṃ satīti dassento **''vattaṃ vā''**tiādimāha. **Vattasīse ṭhatvā**ti ''aho vata me dhammaṃ suṇeyyuṃ, sutvā ca dhammaṃ pasīdeyyuṃ, pasannā ca me pasannākāraṃ kareyyu''nti evaṃcitto

ahutvā ‘‘svākkhāto bhagavatā dhammo…pe… viññūhi, aho vata me dhammaṃ suṇeyyuṃ, sutvā ca dhammaṃ ājāneyyuṃ, ājānitvā ca pana tathatthāya paṭipajjeyyu’’nti dhammasudhammataṃ paṭicca kāruññaṃ anuddayaṃ anukampaṃ upādāya mahākassapattherena viya bhāsitanti attho. **Vimuttāyatanasīse**ti ‘‘na heva kho satthā, apica kho yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ desessāmī’’ti evaṃ vimuttikāraṇapadhānabhāve ṭhatvā. Cirakatavattādivasena taṃsamuṭṭhāpako arūpakoṭṭhāso vutto, bhāvatthattā eva vā katabhāsita-saddā kiriyābhūtassa arūpakoṭṭhāsassa vācakāti katvā āha **‘‘kāyaviññattiṃ…pe… koṭṭhāsa’’**nti.

Bojjhaṅgasamuṭṭhāpakatā purimānaṃ channaṃ attano attano anantarikassa, paresaṃ sabbesaṃ vā taṃtaṃpariyāyena samuṭṭhāpanavasena yojetabbā. **Kāmalokavaṭṭāmisā**ti taṇhā tadārammaṇā khandhāti vadanti, pañcakāmaguṇiko ca rāgo tadārammaṇañca **kāmāmisaṃ,** ‘‘sassato attā ca loko cā’’tiādinā lokaggahaṇavasena pavatto sassatucchedasahagato rāgo tadārammaṇañca **lokāmisaṃ,** lokadhammā vā, vaṭṭassādavasena uppanno saṃsārajanako rāgo tadārammaṇañca **vaṭṭāmisaṃ**. Maggassa pubbabhāgattā **pubbabhāgā**.

Paṭhamanayavaṇṇanā niṭṭhitā.

Dutiyanayavaṇṇanā

468-469. **Abhiññeyyā dhammā** nāma ‘‘sabbe sattā āhāraṭṭhitikā, dve dhātuyo, tisso dhātuyo, cattāri ariyasaccāni, pañca vimuttāyatanāni, cha anuttariyāni, satta niddasavatthūni, aṭṭhābhibhāyatanāni, navānupubbavihārā, dasa nijjaravatthūnī’’ti evaṃpabhedā dhammā, ‘‘sabbaṃ, bhikkhave, abhiññeyya’’nti (saṃ. ni. 4.46) dassitā khandhādayo ca. **Vāna**nti vinandhanaṃ bhavādīnaṃ, gamanaṃ vā piyarūpasātarūpesu.

Caṅkamaṃ adhiṭṭhahantassa uppannavīriyaṃ vipassanāsahagatanti veditabbaṃ. **Ettakenā**ti ‘‘lokiyalokuttaramissakā kathitā’’ti ettāvatā. **Lokiyanti vadanto na kilamatī**ti kāyaviññattisamuṭṭhāpakassa lokiyattā acodanīyoti attho. **Alabbha…pe… paṭikkhittā**ti rūpāvacare alabbhamānakaṃ pītisambojjhaṅgaṃ upādāya labbhamānāpi avitakkaavicārā pīti paṭikkhittā, ‘‘pītisambojjhaṅgo’’ti na vuttoti attho. Kāmāvacare vā alabbhamānakaṃ avitakkaavicāraṃ pītiṃ upādāya labbhamānakāva pītibojjhaṅgabhūtā paṭikkhittā, avitakkaavicāro pītisambojjhaṅgo na vuttoti attho.

Ajjhattavimokkhanti ajjhattadhamme abhinivisitvā tato vuṭṭhitamaggo ‘‘ajjhattavimokkho’’ti idha vuttoti adhippāyo. **Na vāretabbo**ti vipassanāpādakesu kasiṇādijhānesu satiādīnaṃ nibbedhabhāgiyattā na paṭikkhipitabboti attho. Anuddharantā pana vipassanā viya bodhiyā maggassa āsannakāraṇaṃ jhānaṃ na hoti, na ca tathā ekantikaṃ kāraṇaṃ, na ca vipassanākiccassa viya jhānakiccassa niṭṭhānaṃ maggoti katvā na uddharanti. Tattha kasiṇajjhānaggahaṇena tadāyattāni āruppānipi gahitānīti daṭṭhabbāni. Asubhajjhānānaṃ avacanaṃ avitakkāvicārassa adhippetattā.

Dutiyanayavaṇṇanā niṭṭhitā.

Tatiyanayavaṇṇanā

470-471. Tadaṅgasamucchedanissaraṇavivekanissitataṃ vatvā paṭippassaddhivivekanissitattassa avacanaṃ ‘‘satisambojjhaṅgaṃ bhāvetī’’tiādinā (saṃ. ni. 5.182; vibha. 471) idha bhāvetabbānaṃ bojjhaṅgānaṃ vuttattā. Bhāvitabojjhaṅgassa hi sacchikātabbā phalabojjhaṅgā abhidhammabhājanīye vuttāti. Vossagga-saddo pariccāgattho pakkhandanattho cāti vossaggassa duvidhatā vuttā. **Yathāvuttenā**ti tadaṅgasamucchedappakārena tanninnabhāvārammaṇakaraṇappakārena ca. **Pariṇāmentaṃ** vipassanākkhaṇe, **pariṇataṃ** maggakkhaṇe.

Tatiyanayavaṇṇanā niṭṭhitā.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

2. Abhidhammabhājanīyavaṇṇanā

472. **Upekkhanavasenā**ti sabhāvaniddesataṃ dasseti, hāpanavaḍḍhanesu byāpāraṃ akatvā upapattito ikkhanavasenāti attho. **Lokiyaupekkhanāya adhikā upekkhanā ajjhupekkhanā**ti ayamattho idha lokuttarā eva adhippetāti yuttoti.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

Bojjhaṅgavibhaṅgavaṇṇanā niṭṭhitā.

11. Maggaṅgavibhaṅgo

2. Abhidhammabhājanīyavaṇṇanā

490. Abhidhamme lokuttaracittabhājanīyepi ‘‘tasmiṃ kho pana samaye cattāro khandhā honti…pe… aṭṭhaṅgiko maggo hotī’’ti (dha. sa. 337) vuttattā idhāpi abhidhammabhājanīye abhidhammānurūpaṃ desanaṃ karonto ‘‘aṭṭhaṅgiko maggo’’ti ariyopapadataṃ na karoti.

493. **Tasmiṃ samaye**ti lokiyakālena etesaṃ atirekakiccaṃ dasseti. Viratiuppādanena micchāvācādīni puggalaṃ pajahāpentīti sammādiṭṭhādīni pañca **‘‘kārāpakaṅgānī’’**ti vuttāni. Sammāvācādikiriyā hi virati, tañca etāni kārāpentīti. **Virativasenā**ti viramaṇakiriyāvasena, na kārāpakabhāvena kattubhāvena cāti attho. **Imaṃ…pe… kiccātirekataṃ dassetu**nti lokuttarakkhaṇepi imāneva pañca sammāvācādittayassa ekakkhaṇe kārāpakānīti dassetunti attho. Micchādiṭṭhādikā dasa, tappaccayā akusalā ca dasāti vīsati akusalapakkhiyā, sammādiṭṭhādikā dasa, tappaccayā ca kusalā dasāti vīsati kusalapakkhiyā ca mahācattārīsakasutte (ma. ni. 3.136) vuttāti tassa etaṃ nāmaṃ.

Puññabhāgiyāti puññakoṭṭhāse bhavā, puññābhisaṅkhārekadesabhūtāti attho. Khandhopadhiṃ vipaccati, tattha vā vipaccatīti **upadhivepakkā**.

Pañcaṅgikamaggaṃ uddisitvā tattha ekekaṃ pucchitvā tassa tasseva samayavavatthānaṃ katvā vissajjanaṃ **‘‘pāṭiyekkaṃ pucchitvā pāṭiyekkaṃ vissajjana’’**nti vuttaṃ. Saha pana pucchitvā pañcannampi samayavavatthānaṃ katvā vissajjane ‘‘tattha katamā sammādiṭṭhiyā paññā’’tiādiko paṭiniddeso ekato vissajjanapaṭiniddesattā na pāṭiyekkaṃ pucchāvissajjanaṃ nāma hotīti. Tattha pañcaṅgikavāre eva pāṭiyekkaṃ pucchāvissajjanaṃ sammādiṭṭhādīsu kārāpakaṅgesu ekekamukhāya bhāvanāya magguppattiṃ sandhāya katanti veditabbaṃ. Vācādīni hi pubbasuddhiyā sijjhanti, na maggassa upacārenāti.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

Maggaṅgavibhaṅgavaṇṇanā niṭṭhitā.

12. Jhānavibhaṅgo

1. Suttantabhājanīyaṃ

Mātikāvaṇṇanā

508. Jhānassa **pubbabhāgakaraṇīyasampadā** pātimokkhasaṃvarādi. Asubhānussatiyo lokuttarajjhānāni ca ito bahiddhā natthīti **sabbappakāra**-ggahaṇaṃ karoti, **suññā parappavādā samaṇebhī**ti (ma. ni. 1.139; a. ni. 4.241) vacanena samaṇabhāvakarapubbabhāgakaraṇīyasampadāsampannassapi abhāvaṃ dasseti. Sikkhāpadesu nāmakāyādivasena vuttesu vacanānatikkamavasena sikkhitabbesu, avītikkamanaviraticetanāsaṅkhātesu vā sikkhākoṭṭhāsesu paripūraṇavasena sikkhitabbesu sā sā bhikkhusikkhādikā sikkhāpadekadesabhūtā sikkhitabbāti āha **‘‘sikkhāpadesūti idamassa sikkhitabbadhammaparidīpana’’**nti.

Santosādivasena itarītarasantosaṃ, tassa ca vaṇṇavāditaṃ, aladdhā ca aparitassanaṃ, laddhā ca agadhitaparibhoganti ete guṇe dasseti. Jhānabhāvanāya kārakoti paridīpanaṃ **kārakabhāvaparidīpanaṃ**. **Arañña**ntiādinā senāsanassa pabhedaṃ, **appasadda**ntiādinā nirādīnavataṃ, **paṭisallānasāruppa**nti ānisaṃsaṃ dīpetīti āha **‘‘senāsanappabhede… pe… paridīpana’’**nti.

Mātikāvaṇṇanā niṭṭhitā.

Niddesavaṇṇanā

509. Kammatthehi diṭṭhi-saddādīhi sāsanaṃ vuttanti **‘‘diṭṭhattā diṭṭhī’’**tiādi vuttaṃ. **Sabhāvaṭṭhenā**ti aviparītaṭṭhena. Sikkhiyamāno kāyādīni vineti, na aññathāti āha **‘‘sikkhitabbaṭṭhena vinayo’’**ti, vinayo vā sikkhitabbāni sikkhāpadāni, khandhattayaṃ sikkhitabbanti vinayo viyāti vinayoti dasseti. Satthu anusāsanadānabhūtaṃ sikkhattayanti āha **‘‘anusiṭṭhidānavasenā’’**ti.

Sammādiṭṭhipaccayattāti sammādiṭṭhiyā paccayattā. Tisso hi sikkhā sikkhantassa sammādiṭṭhi paripūratīti. ‘‘Tasmātiha tvaṃ bhikkhu ādimeva visodhehi kusalesu dhammesu, ko cādi kusalānaṃ dhammānaṃ? Sīlañca suvisuddhaṃ diṭṭhi ca ujukā’’ti (saṃ. ni. 5.369) vacanato sammādiṭṭhipubbaṅgamaṃ sikkhattayaṃ. Etasmiñca atthadvaye phalakāraṇopacārehi sikkhattayaṃ ‘‘diṭṭhī’’ti vuttaṃ, kusaladhammehi vā attano ekadesabhūtehīti adhippāyo. Bhagavato vinayanakiriyattā vinayo sikkhattayaṃ, taṃ pana vinayanaṃ dhammeneva avisamasabhāvena, desanādhammena vā

pavattaṃ, na daṇḍādināti **''dhammavinayo''**ti vuttaṃ.

Anavajjadhammatthanti paramānavajjanibbānatthaṃ, akuppacetovimuttiatthaṃ vā. Dhammesu abhiññeyyādīsu abhijānanādikāraṇaṃ sikkhattayanti taṃ **''dhammavinayo''**ti vuttaṃ. ''Imissā imasmi''nti punappunaṃ vuccamānaṃ niyamakaraṇaṃ hoti, **eva**-saddalopo vā katoti adhippāyenāha **''niyamo kato''**ti.

510. **Bhikkhuko**ti anaññatthena **ka**-kārena padaṃ vaḍḍhitanti **''bhikkhanadhammatāyā''**ti atthamāha. **Bhikkhako**ti pana pāṭhe bhikkhatīti bhikkhakoti attho. **Jallikaṃ** rajamissaṃ malaṃ, amissaṃ **malameva. Bhinnapaṭadharo**ti nibbacanaṃ bhinnapaṭadhare bhikkhu-saddassa niruḷhattā vuttaṃ.

Yassa bhāvetabbo pahātabbo ca odhi avasiṭṭho atthi, so odhiso, arahā pana tadabhāvā odhirahitoti **''anodhiso kilesānaṃ pahānā bhikkhū''**ti vutto. Odhi-saddo vā ekadese niruḷhoti sabbamaggā sabbakilesā ca arahatā bhāvitā pahīnā ca ''odhī''ti na vuccanti. **Pahānā**ti idañca nibbacanaṃ bhedanapariyāyavasena vuttanti veditabbaṃ.

Sekkhotiādinā bhikkhu-saddena vuccamānaṃ atthaṃ guṇavasena dasseti, heṭṭhā pana ''samaññāya paṭiññāyā''ti paññāyanavasena, ''bhikkhatī''tiādinā nibbacanavasena dassito.

Sekkho bhikkhūti satta sekkhā kathitā, bhinnattā pāpakānaṃ…pe… bhikkhūti khīṇāsavova kathitoti idaṃ dvayaṃ ''sekkhoti puthujjanakalyāṇakena saddhiṃ satta ariyā, bhinnattāti iminā pana cattāro phalaṭṭhā''ti iminā dvayena na sameti, tadidaṃ nippariyāyadassanaṃ vuttanti veditabbaṃ. **''Sesaṭṭhānesu puthujjanakalyāṇakādayo kathitā''**ti vuttaṃ, nanu paṭiññāya bhikkhusīlopi vuttoti? Vutto, na pana idhādhippeto sabbappakārajjhānanibbattakassa adhippetattā.

Bhagavato vacanaṃ upasampadākammakaraṇassa kāraṇattā ṭhānaṃ, tadanurūpaṃ **ṭhānārahaṃ,** anūnañattianussāvanaṃ uppaṭipāṭiyā ca avuttanti attho.

511. **Nippariyāyato sīlaṃ** samādānaviratiavītikkamanaviratibhāvatoti adhippāyo. Anabhijjhādīni sandhāya cetasikasīlassa pariyāyasīlatā vuttā. **Nagaravaḍḍhakī** vatthuvijjācariyoti vadanti. **Catubbidho āhāro** asitādīni, bhakkhitabbabhuñjitabbalehitabbacubitabbāni vā.

Pātimokkhasaṃvarena upeto pihitindriyo hoti tiṇṇaṃ sucaritānaṃ indriyasaṃvarāhārattā, pātimokkhasaṃvaro vā indriyasaṃvarassa upanissayo hoti. Iti pātimokkhasaṃvarena pihitindriyo ''pātimokkhasaṃvarasaṃvuto''ti vutto. Iminā adhippāyena ''saṃvuto''ti etassa pihitindriyoti atthamāha. **Pātimokkhena ca saṃvarena cā**ti idaṃ pātimokkhato aññaṃ sīlaṃ kāyikaavītikkamādiggahaṇena gahitanti iminā adhippāyena vuttanti daṭṭhabbaṃ. Dutiyo panattho dvinnampi ekatthataṃ sandhāya vutto.

513. **Sabbampi dussīlya**nti iminā abhijjhādayo ca gahitāti sandhāyāha **''manasāpi ācarati eva, tasmā taṃ dassetu''**nti. **Tatthā**ti kāyikavītikkamādivasena vuttesu anācāresu. **Garubhaṇḍavissajjanamāpajjatī**ti thullaccayaṃ āpajjatīti attho.

Aropimoti saṅghikabhūmiyaṃ uṭṭhito vutto. **Phātikamma**nti garubhaṇḍantarabhūtaṃ kammaṃ. **Daṇḍakamma**nti yathāvuttaṃ hatthakammamāha. Sināyanti etenāti **sināṇaṃ,** cuṇṇādi.

Saccālīkena piyavādī ''cāṭū''ti vuccati, cāṭuṃ attānaṃ icchatīti cāṭukāmo, tassa bhāvo **cāṭukamyatā. Muggasūpassa appavisanaṭṭhānaṃ nāma natthi** sabbāhārehi aviruddhattāti adhippāyo. Paribhaṭati dhāreti, poseti vāti **paribhaṭo,** atha vā parivārabhūto bhaṭo sevako **paribhaṭo**.

Bhaṇḍāgārikakammaṃ gihīnaṃ kariyamānaṃ vuttaṃ. Piṇḍatthaṃ paṭipiṇḍadānaṃ, piṇḍaṃ datvā paṭipiṇḍaggahaṇaṃ vā **piṇḍapaṭipiṇḍaṃ**. Saṅghabhogacetiyabhogānaṃ ayoniso vicāraṇaṃ **saṅghuppādacetiyuppādapaṭṭhapanaṃ,** attano santake viya paṭipajjananti keci.

514. Gāvo caranti etthāti gocaro, gocaro viyāti **gocaro,** abhiṇhaṃ caritabbaṭṭhānaṃ. Gāvo vā cakkhādīni indriyāni, tehi caritabbaṭṭhānaṃ **gocaro**. Ayutto gocaro **agocaro**ti tadañño yutto ''gocaro''ti vutto.

Vā-saddo vidhunanatthopi hotīti katvā āha **''viniddhutakibbisāni vā''**ti.

515. Avarā pacchimā mattā etesanti **oramattakāni. Saṃyamakaraṇīyānī**ti kāyavācāsaṃyamamattena kattabbapaṭikammāni, vikkhipitabbāni vā. ''Puna na evaṃ karomī''ti cittena saṃvaramattena, indriyasaṃvareneva vā karaṇīyāni **saṃvarakaraṇīyāni**. Divivihārajanapadavāsī **divivihāravāsī**. Manassa adhiṭṭhānameva **adhiṭṭhānāvikammaṃ**. Desanā idha **''vuṭṭhānāvikamma''**nti adhippetā. Tattha ''cittuppādakaraṇīyāni

manasikārapaṭibaddhānī''ti vacanato pātimokkhasaṃvaravisuddhatthaṃ anatikkamanīyāni anāpattigamanīyāni vajjāni vuttānīti ācariyassa adhippāyo. **Catubbidhassā**ti attānuvādaparānuvādadaṇḍaduggatibhayassa.

516. ''Idha bhikkhū''ti bhikkhu eva adhippetoti sandhāya **''sesasikkhā pana atthuddhāravasena sikkhā-saddassa atthadassanatthaṃ vuttā''**ti āha. Bhikkhuggahaṇaṃ pana aggaparisāmukhena sabbajjhānanibbattakānaṃ catunnampi parisānaṃ dassanatthaṃ kataṃ. Guṇato vā bhikkhu adhippetoti sabbāpi sikkhā idhādhippetāti daṭṭhabbā. **Sabbena sikkhāsamādānenā**ti ettha yena samādānena sabbāpi sikkhā samādinnā honti, taṃ ekampi sabbasamādānakiccakarattā sabbasamādānaṃ nāma hoti, anekesu pana vattabbameva natthi. **Sabbena sikkhitabbākārenā**ti avītikkamadesanāvuṭṭhānavattacaraṇādiākārena. Vītikkamanavasena sesassapi nissesatākaraṇaṃ sandhāya **''bhinnassapī''**tiādimāha.

519. Āvaraṇīyehi cittaparisodhanabhāvanā jāgariyānuyogoti katvā āha **''bhāvana''**nti. **Suppapariggāhaka**nti ''suppapariggāhakaṃ nāma idaṃ ito pubbe ito parañca natthi, ayametassa paccayo''tiādinā pariggāhakaṃ.

520-521. **Yutto**ti ārambhamāno. Sātaccaṃ nepakkañca pavattayamāno jāgariyānuyogaṃ anuyutto hotīti sambandhaṃ dasseti.

522. **Lokiyāyapi…pe… āhā**ti idaṃ vipassanābhāvanāya satipaṭṭhānādayo ekasmiṃ ārammaṇe saha nappavattanti, pavattamānānipi indriyabalāni bojjhaṅgesveva antogadhāni honti. Pītisambojjhaṅgaggahaṇena hi tadupanissayabhūtaṃ saddhindriyaṃ saddhābalañca gahitameva hoti ''saddhūpanisaṃ pāmojja''nti (saṃ. ni. 2.23) vuttattā. Maggaṅgāni pañceva vipassanākkhaṇe pavattantīti imamatthaṃ sandhāya vuttanti daṭṭhabbaṃ.

523. Samantato, sammā, samaṃ vā sātthakādipajānanaṃ sampajānaṃ, tadeva **sampajaññaṃ. Tenā**ti satisampayuttattā eva uddese avuttāpi sati niddese ''sato''ti iminā vuttāti adhippāyo.

Sātthakānaṃ abhikkamādīnaṃ sampajānanaṃ **sātthakasampajaññaṃ. Evaṃ sappāyasampajaññaṃ**. Abhikkamādīsu pana bhikkhācāragocare aññatthāpi ca pavattesu avijahite kammaṭṭhānasaṅkhāte gocare sampajaññaṃ **gocarasampajaññaṃ**. Abhikkamādīsu asammuyhanameva sampajaññaṃ **asammohasampajaññaṃ**.

Dve kathāti vacanakaraṇākaraṇakathā na kathitapubbā. Vacanaṃ karomi eva, tasmā subbacattā paṭivacanaṃ demīti attho.

Kammaṭṭhānasīsenevāti kammaṭṭhānaggeneva, kammaṭṭhānaṃ padhānaṃ katvā evāti attho. Tena ''pattampi acetana''ntiādinā vakkhamānaṃ kammaṭṭhānaṃ, yathāpariharīyamānaṃ vā avijahitvāti dasseti. ''Tasmā''ti etassa ''dhammakathā kathetabbāyevāti vadantī''ti etena sambandho. **Bhaye**ti paracakkādibhaye.

Avasesaṭṭhāneti yāguaggahitaṭṭhāne. **Ṭhānacaṅkamanamevā**ti adhiṭṭhātabbiriyāpathavasena vuttaṃ, na bhojanādikāle avassaṃ kattabbanisajjāyapi paṭikkhepavasena.

Thero dārucīriyo –

> ''Tasmātiha te, bāhiya, evaṃ sikkhitabbaṃ. Diṭṭhe diṭṭhamattaṃ bhavissati, sute mute viññāte. Yato kho te, bāhiya, diṭṭhe diṭṭhamattaṃ bhavissati, sute mute viññāte viññātamattaṃ bhavissati, tato tvaṃ, bāhiya, na tena, yato tvaṃ, bāhiya, na tena. Tato tvaṃ, bāhiya, na tattha, yato tvaṃ, bāhiya, na tattha. Tato tvaṃ, bāhiya, nevidha na huraṃ na ubhayamantarena. Esevanto dukkhassā''ti (udā. 10) –

Ettakena arahattaṃ sacchākāsi.

Khāṇuādipariharaṇatthaṃ, patiṭṭhitapādapariharaṇatthaṃ vā passena haraṇaṃ **vītiharaṇa**nti vadanti. Yāva patiṭṭhitapādo, tāva āharaṇaṃ **atiharaṇaṃ,** tato paraṃ haraṇaṃ **vītiharaṇa**nti ayaṃ vā etesaṃ viseso. **Avīci**nti nirantaraṃ.

Paṭhamajavanepi…pe… na hotīti idaṃ pañcaviññāṇavīthiyaṃ itthipurisoti rajjanādīnaṃ abhāvaṃ sandhāya vuttaṃ. Tattha hi āvajjanavoṭṭhabbanānaṃ ayoniso āvajjanavoṭṭhabbanavasena iṭṭhe itthirūpādimhi lobho, aniṭṭhe ca paṭigho uppajjati. Manodvāre pana itthipurisoti rajjanādi hoti, tassa pañcadvārajavanaṃ mūlaṃ, yathāvuttaṃ vā sabbaṃ bhavaṅgādi. Evaṃ manodvārajavanassa mūlavasena **mūlapariññā** vuttā. **Āgantukatāvakālikatā** pana pañcadvārajavanasseva apubbatittaratāvasena. **Maṇisappo** sīhaḷadīpe vijjamānā ekā sappajātīti vadanti. **Calana**nti kampanaṃ.

Atiharatīti yāva mukhā āharati. **Vītiharatī**ti tato yāva kucchi, tāva harati, kucchigataṃ vā passato harati. **Allattañca**

anupāletīti vāyuādīhi ativisosanaṃ yathā na hoti, tathā pāleti. **Ābhujatī**ti pariyesanajjhoharaṇajiṇṇājiṇṇatādiṃ āvajjeti, vijānātīti attho. Taṃtaṃvijānananipphādakoyeva hi payogo **''sammāpayogo''**ti vuttoti. Atha vā ''sammāpaṭipattimāgamma abbhantare attā nāma koci bhujanako natthī''tiādinā vijānanaṃ **ābhujanaṃ**.

Aṭṭhāneti manussāmanussapariggahite ayutte ṭhāne khettadevāyatanādike. **Tumbato** veḷunāḷiādiudakabhājanato. **Ta**nti chaḍḍitaṃ udakaṃ.

Gateti gamaneti pubbe abhikkamapaṭikkamaggahaṇena gamanepi purato pacchato ca kāyassa atiharaṇaṃ vuttanti idha gamanameva gahitanti veditabbaṃ, vakkhamāno vā etesaṃ viseso.

Ettakenāti kammaṭṭhānaṃ avissajjetvā catunnaṃ iriyāpathānaṃ pavattanavacanamattena gocarasampajaññaṃ na pākaṭaṃ hotīti attho. **Evaṃ pana sutte kammaṭṭhānaṃ avibhūtaṃ hotī**ti caṅkamanaṭṭhānanisajjāsu eva pavatte pariggaṇhantassa sutte pavattā apākaṭā hontīti attho.

Kāyādikiriyāmayattā āvajjanakiriyāsamuṭṭhitattā ca javanaṃ, sabbampi vā chadvārappavattaṃ **kiriyāmayapavattaṃ** nāma, dutiyajjhānaṃ vacīsaṅkhāravirahā ''tuṇhībhāvo''ti vuccati.

526. **Upāsanaṭṭhāna**nti issāsānaṃ viya upāsanassa sikkhāyogakaraṇassa kammaṭṭhānaupāsanassa ṭhānanti attho. Tameva hi atthaṃ dassetuṃ **''yogapatha''**nti āhāti. **Sīsaṃ dhovatī**ti icchādāsabyā bhujissataṃ ñāpayati, micchāpaṭipannehi vā pakkhittaṃ ayasarajaṃ dhovati.

529. **Vinayapariyāyena** adinnādānapārājike āgataṃ. **Suttantapariyāyena** āraññakasikkhāpade ''pañcadhanusatikaṃ pacchima''nti āgataṃ āraññikaṃ bhikkhuṃ sandhāya. Na hi so vinayapariyāyike araññe vasanato ''āraññako pantasenāsano''ti sutte vuttoti.

530. **''Nitumba''ntipi ''nadīkuñja''ntipi yaṃ vadanti,** taṃ kandaranti apabbatapadesepi vidugganadīnivattanapadesaṃ **kandara**nti dasseti.

531. **Bhājetvā dassita**nti etena bhājetabbataṃ ante niddesassa kāraṇaṃ dasseti.

533. Rahassa kiriyā rahassaṃ, taṃ arahati tassa yogganti **rāhasseyyakaṃ**. Vicittā hi taddhitāti. Rahasi vā sādhu rahassaṃ, tassa yoggaṃ **rāhasseyyakaṃ**.

536. **Paṇihito**ti suṭṭhu ṭhapito.

537. **Pariggahitaniyyāna**nti pariggahitaniyyānasabhāvaṃ, kāyādīsu suṭṭhu pavattiyā niyyānasabhāvayuttanti attho. Kāyādipariggahaṇaṃ ñāṇaṃ vā pariggaho, taṃ-sampayuttatāya pariggahitaṃ niyyānabhūtaṃ upaṭṭhānaṃ katvāti attho.

542-543. **Vikārappattiyā**ti cittassa vikārāpattibhāvenāti attho. **Sabbasaṅgāhikavasenā**ti sattasaṅkhāragatasabbakodhasaṅgāhikavasena. Sabbasaṅgahaṇañca samucchedappahānassapi adhippetattā katanti veditabbaṃ.

546. **Idaṃ sandhāyā**ti ''dve dhammā''ti sandhāya. Ekavacanena ''thinamiddha''nti uddisitvāpi niddese ''santā''ti **vacanabhedo,** bahuvacanaṃ katanti attho. **Nirodhasantatāyā**ti vacanaṃ aṅgasantatāya, sabhāvasantatāya vā santatānivāraṇatthaṃ.

550. Thinamiddhavikāravirahā tappaṭipakkhasaññā **ālokasaññā** nāma hoti. Teneva vuttaṃ ''ayaṃ saññā ālokā hotī''ti.

553. ''Vantattā muttattā''tiādīni, ''ālokā hotī''tiādīni ca **''cattattātiādīnī''**ti vuttāni. **Ādi-**saddena vā dvinnampi niddesapadāni saṅgahetvā tattha yāni yesaṃ vevacanāni, tāneva sandhāya **''aññamaññavevacanānī''**ti vuttanti daṭṭhabbaṃ. **Paṭimuñcato**ti etena sārambhaṃ abhibhavaṃ dasseti. Nirāvaraṇā hutvā ābhujati sampajānātīti **nirāvaraṇābhogā,** taṃsabhāvattā **vivaṭā**.

556. ''Vikālo nu kho, na nu kho''ti anicchayatāya katavatthujjhācāramūlako vippaṭisāro **vatthujjhācāro** kāraṇavohārena vuttoti daṭṭhabbo.

562. **Kilissantī**ti kilesentīti atthaṃ vadanti, sadarathabhāvena sayameva vā kilissanti. Na hi te uppajjamānā kilesarahitā uppajjantīti.

564. **Idheva** ca vibhaṅge ‘‘upeto hotī’’tiādi **tattha tattha vuttameva**.

588. **Niddesavasenā**ti ‘‘tattha katamā upekkhā? Yā upekkhā’’tiādiniddesavasena. ‘‘Imāya upekkhāya upeto hotī’’tiādi **paṭiniddesavasenā**ti vadanti. ‘‘Tattha katamā…pe… imāya upekkhāya upeto hotī’’ti etena puggalo niddiṭṭho hoti, ‘‘samupeto’’tiādinā paṭiniddiṭṭho. Yāva vā ‘‘samannāgato’’ti padaṃ, tāva niddiṭṭho, ‘‘tena vuccati upekkhako’’ti iminā paṭiniddiṭṭhoti tesaṃ vasena niddesapaṭiniddesā yojetabbā. **Pakārenā**ti upekkhāya ‘‘upekkhanā’’tiādidhammappakārena ‘‘upeto samupeto’’tiādipuggalappakārena ca upekkhakasaddassa atthaṃ ṭhapento **paṭṭhapenti**. ‘‘Upekkhā’’ti etassa atthassa ‘‘upekkhanā’’ti **kāraṇaṃ**. Upekkhanāvasena hi upekkhāti. Tathā ‘‘upeto samupeto’’ti etesaṃ ‘‘upāgato samupāgato’’ti **kāraṇa**nti evaṃ dhammapuggalavasena **tassa tassatthassa kāraṇaṃ dassentā vivaranti,** ‘‘upekkhako’’ti imasseva vā atthassa ‘‘imāya upekkhāya upeto hotī’’tiādinā **kāraṇaṃ dassentā**. ‘‘Upekkhanā ajjhupekkhanā samupeto’’tiādinā byañjanānaṃ vibhāgaṃ **dassentā vibhajanti**. Upekkhaka-saddantogadhāya vā upekkhāya tasseva ca upekkhaka-saddassa visuṃ atthavacanaṃ ‘‘yā upekkhā upekkhanā’’tiādinā, ‘‘imāya upekkhāya upeto hotī’’tiādinā ca **byañjanavibhāgo**. Sabbathā aññātatā **nikujjhitabhāvo,** kenaci pakārena viññātepi niravasesaparicchindanābhāvo **gambhīrabhāvo**.

602. **Uparibhūmippattiyā**ti idaṃ ‘‘rūpasaññānaṃ samatikkamā’’ti ettheva yojetabbaṃ. Viññāṇañcāyatanādīnipi vā ākāsānañcāyatanādīnaṃ uparibhūmiyoti sabbatthāpi na na yujjati.

610. Viññāṇañcāyatananiddese ‘‘anantaṃ viññāṇanti taṃyeva ākāsaṃ viññāṇena phuṭaṃ manasi karoti anantaṃ pharati, tena vuccati anantaṃ viññāṇa’’nti ettha **viññāṇenā**ti etaṃ upayogatthe karaṇavacanaṃ, taṃyeva ākāsaṃ phuṭaṃ viññāṇaṃ manasi karotīti kira aṭṭhakathāyaṃ vuttaṃ. Ayaṃ vā etassa attho – taṃyeva ākāsaṃ phuṭaṃ viññāṇaṃ viññāṇañcāyatanaviññāṇena manasi karotīti. Ayaṃ panattho yutto – taṃyeva ākāsaṃ viññāṇena phuṭaṃ tena gahitākāraṃ manasi karoti, evaṃ taṃ viññāṇaṃ anantaṃ pharatīti. Yañhi ākāsaṃ paṭhamāruppasamaṅgī viññāṇena anantaṃ pharati, taṃ pharaṇākārasahitameva viññāṇaṃ manasikaronto dutiyāruppasamaṅgī anantaṃ pharatīti vuccatīti.

615. **Taṃyeva viññāṇaṃ abhāvetī**ti yaṃ pubbe ‘‘anantaṃ viññāṇa’’nti manasi kataṃ, taṃyevāti attho. Tasseva hi ārammaṇabhūtaṃ paṭhamena viya rūpanimittaṃ tatiyenāruppena abhāvetīti.

Niddesavaṇṇanā niṭṭhitā.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

2. Abhidhammabhājanīyavaṇṇanā

623. Abhidhammabhājanīye pañcakanayadassane ‘‘pañca jhānānī’’ti ca, ‘‘tattha katamaṃ paṭhamaṃ jhāna’’nti ca ādinā uddhaṭaṃ. Uddhaṭānaṃyeva catunnaṃ paṭhamatatiyacatutthapañcamajjhānānaṃ dassanato, dutiyasseva visesadassanato ca.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

3. Pañhapucchakavaṇṇanā

640. **Lokuttarāpanetthā**ti etesu tīsujhānesu ‘‘lokuttarā siyā appamāṇārammaṇā’’ti evaṃ koṭṭhāsikā pana maggakāle, phalakāle vā lokuttarabhūtā evāti adhippāyo. Paricchinnākāsakasiṇālokakasiṇānāpānabrahmavihāracatutthāni **sabbatthapādakacatutthe** saṅgahitānīti daṭṭhabbāni.

Buddhapaccekabuddhakhīṇāsavā maggaṃ bhāvayiṃsu, phalaṃ sacchikariṃsūti, **bhāvessanti sacchikarissantī**ti ca heṭṭhimamaggaphalānaṃ vasena vuttanti veditabbaṃ. Kusalato terasasu hi catutthesu ayaṃ kathā pavattā, na ca kusalacatutthena arahattamaggaphalāni daṭṭhuṃ sakkoti.

‘‘Kiriyato terasanna’’nti ettha lokuttaracatutthaṃ kiriyaṃ natthīti ‘‘dvādasanna’’nti vattabbaṃ, kusalato vā terasasu sekkhaphalacatutthaṃ antogadhaṃ katvā ‘‘kiriyato terasanna’’nti asekkhacatutthena saha vadatīti veditabbaṃ. Sabbatthapādakañcettha khīṇāsavānaṃ yāni abhiññādīni santi, tesaṃ sabbesaṃ pādakattā **sabbatthapādaka**nti daṭṭhabbaṃ. Na hi tesaṃ vaṭṭaṃ atthīti. Paricchannākāsakasiṇacatutthādīni viya vā navattabbatāya sabbatthapādakasamānattā **sabbatthapādakatā** daṭṭhabbā.

Manosaṅkhārā nāma saññāvedanā, cattāropi vā khandhā. **Nimittaṃ ārabbhā**ti ettha ‘‘nimittaṃ nibbānañcā’’ti vattabbaṃ.

''Ajjhatto dhammo ajjhattassa dhammassa ārammaṇapaccayena paccayo''ti (paṭṭhā. 2.20.28) ettha ''ajjhattā khandhā iddhividhañāṇassa pubbenivāsānussatiñāṇassa yathākammūpagañāṇassa anāgataṃsañāṇassa āvajjanāya ārammaṇapaccayena paccayo''ti vuttattā na cetopariyañāṇaṃ viya yathākammūpagañāṇaṃ parasantānagatameva jānāti, sasantānagatampi pana apākaṭaṃ rūpaṃ dibbacakkhu viya apākaṭaṃ kammaṃ vibhāveti. Tenāha **''attano kammajānanakāle''**ti.

Pañhapucchakavaṇṇanā niṭṭhitā.

Jhānavibhaṅgavaṇṇanā niṭṭhitā.

13. Appamaññāvibhaṅgo

1. Suttantabhājanīyavaṇṇanā

642. **Sabbadhī**ti disādesodhinā anodhisopharaṇaṃ vuttaṃ, **sabbattatāya sabbāvanta**nti sattodhinā. Tenāha **''anodhiso dassanattha''**nti. **Tathā-saddo iti-saddo vā na vutto**ti ''mettāsahagatena cetasā''ti etassa anuvattakaṃ taṃ dvayaṃ tassa pharaṇantarādiṭṭhānaṃ aṭṭhānanti katvā na vuttaṃ, puna ''mettāsahagatena cetasā''ti vuttanti attho.

643. **Hirottappānupālitā mettā na parihāyati** āsannasapattassa rāgassa sinehassa ca vipattiyā anuppattitoti adhippāyo.

645. **Adhimuñcitvā**ti suṭṭhu pasāretvāti attho. Taṃ dassento **''adhikabhāvenā''**tiādimāha, balavatā vā adhimokkhena **adhimuccitvā**.

648. **Heṭṭhā vuttoyevā**ti ''sabbena sabbaṃ sabbathā sabba''nti etesaṃ ''sabbena sikkhāsamādānena sabbaṃ sikkhaṃ, sabbena sikkhitabbākārena sabbaṃ sikkha''nti ca **jhānavibhaṅge** (vibha. aṭṭha. 516) attho vutto. Idha pana sabbena avadhinā attasamatāya sabbasattayuttatāya ca sabbaṃ lokaṃ, sabbāvadhidisādipharaṇākārehi sabbaṃ lokanti ca attho yujjati.

650. **Paccatthikavighātavasenā**ti mettādīnaṃ āsannadūrapaccatthikānaṃ rāgabyāpādādīnaṃ vighātavasena. **Yaṃ appamāṇaṃ, so avero**ti so averabhāvoti ayaṃ vā tassa atthoti.

653. Nirayādi **gati,** caṇḍālādi **kulaṃ,** annādīnaṃ alābhitā **bhogo. Ādi**-saddena dubbaṇṇatādi gahitaṃ.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

3. Pañhapucchakavaṇṇanā

699. **Imasmiṃ pana…pe… kathitā**ti iminā imasmiṃ vibhaṅge kathitānaṃ lokiyabhāvameva dassento khandhavibhaṅgādīhi visesetīti na aññattha lokuttarānaṃ appamaññānaṃ kathitatā anuññātā hoti.

Pañhapucchakavaṇṇanā niṭṭhitā.

Appamaññāvibhaṅgavaṇṇanā niṭṭhitā.

14. Sikkhāpadavibhaṅgo

1. Abhidhammabhājanīyavaṇṇanā

703. **Patiṭṭhānaṭṭhenā**ti sampayogavasena upanissayavasena ca okāsabhāvena. Piṭṭhapūvaodanakiṇṇanānāsambhāre pakkhipitvā madditvā katā **surā** nāma. Madhukādipupphapanasādiphalaucchumuddikādinānāsambhārānaṃ rasā ciraparivāsitā **merayaṃ** nāma, āsavoti attho.

704. **Taṃsampayuttattā**ti viratisampayuttattā, viraticetanāsampayuttattā vā.

Kammapathā evāti asabbasādhāraṇesu jhānādikoṭṭhāsesu kammapathakoṭṭhāsikā evāti attho. Surāpānampi ''surāpānaṃ, bhikkhave, āsevitaṃ…pe… nirayasaṃvattanika''nti (a. ni. 8.40) visuṃ kammapathabhāvena āgatanti vadanti. Evaṃ sati ekādasa kammapathā siyuṃ, tasmāssa yathāvuttesveva kammapathesu upakārakattasabhāgattavasena

anupaveso daṭṭhabbo.

Sattaitthipurisārammaṇatā tathāgahitasaṅkhārārammaṇatāya daṭṭhabbā. ''Pañca sikkhāpadā parittārammaṇā''ti hi vuttaṃ. ''Sabbāpi hi etā vītikkamitabbavatthuṃ ārammaṇaṃ katvā veracetanāhi eva viramantī''ti (vibha. aṭṭha. 704) ca vakkhatīti.

Gorūpasīlako pakatibhaddo. **Kākaṇikamattassa atthāyā**tiādi lobhavasena musākathane vuttaṃ. Dosavasena musākathane ca niṭṭhappatto saṅghabhedo gahito. Dosavasena parassa byasanatthāya musākathane pana tassa tassa guṇavasena appasāvajjamahāsāvajjatā yojetabbā, mandādhimattabyasanicchāvasena ca. Nissaggiyathāvaravijjāmayiddhimayā sāhatthikāṇattikesveva pavisantīti dve eva gahitā.

Pañcapi kammapathā evāti cetanāsaṅkhātaṃ pariyāyasīlaṃ sandhāya vuttaṃ, viratisīlaṃ pana maggakoṭṭhāsikanti. **Tesaṃ panā**ti sesasīlānaṃ.

712. **''Koṭṭhāsabhāvenā''**ti vuttaṃ, ''patiṭṭhānabhāvenā''ti pana vattabbaṃ. Ettha pana sikkhāpadavāre pahīnapañcābhabbaṭṭhānassa arahato viramitabbaverassa sabbathā abhāvā kiriyesu viratiyo na santīti na uddhaṭā, sekkhānaṃ pana pahīnapañcaverattepi taṃsabhāgatāya verabhūtānaṃ akusalānaṃ veranidānānaṃ lobhādīnañca sabbhāvā viratīnaṃ uppatti na na bhavissati. Akusalasamuṭṭhitāni ca kāyakammādīni tesaṃ kāyaduccaritādīni verāneva, tehi ca tesaṃ viratiyo honteva, yato naphalabhūtassapi uparimaggattayassa aṭṭhaṅgikatā hoti. Sikkhāvāre ca abhāvetabbatāya phaladhammāpi na sikkhitabbā, nāpi sikkhitasikkhassa uppajjamānā kiriyadhammāti na keci abyākatā sikkhāti uddhaṭā.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

2. Pañhapucchakavaṇṇanā

714. **Sampattaviratīvasenā**ti sampatte paccuppanne ārammaṇe yathāviramitabbato viratīvasenāti attho.

Pañhapucchakavaṇṇanā niṭṭhitā.

Sikkhāpadavibhaṅgavaṇṇanā niṭṭhitā.

15. Paṭisambhidāvibhaṅgo

1. Suttantabhājanīyaṃ

1. Saṅgahavāravaṇṇanā

718. **Eseva nayo**ti saṅkhepena dassetvā tameva nayaṃ vitthārato dassetuṃ **''dhammappabhedassa hī''**tiādimāha. Niruttipaṭibhānappabhedā tabbisayānaṃ atthādīnaṃ paccayuppannādibhedehi bhinditvā veditabbā.

''Yaṃ kiñci paccayasamuppanna''nti etena saccahetudhammapaccayākāravāresu āgatāni dukkhādīni gahitāni. Saccapaccayākāravāresu nibbānaṃ, pariyattivāre bhāsitattho, abhidhammabhājanīye vipāko kiriyañcāti evaṃ pāḷiyaṃ vuttānameva vasena pañca atthā veditabbā, tathā dhammā ca.

Vidahatīti nibbattakahetuādīnaṃ sādhāraṇaṃ nibbacanaṃ, tadatthaṃ pana vibhāvetumāha **''pavatteti ceva pāpeti cā''**ti. Tesu purimo attho maggavajjesu daṭṭhabbo. Bhāsitampi hi avabodhanavasena atthaṃ pavattetīti. Maggo pana nibbānaṃ pāpetīti tasmiṃ pacchimo.

Dhammaniruttābhilāpeti ettha **dhamma**-saddo sabhāvavācakoti katvā āha **''yā sabhāvaniruttī''**ti, aviparītaniruttīti attho. **Tassā abhilāpe**ti tassā niruttiyā avacanabhūtāya paññattiyā abhilāpeti keci vaṇṇayanti. Evaṃ sati paññatti abhilapitabbā, na vacananti āpajjati, na ca vacanato aññaṃ abhilapitabbaṃ uccāretabbaṃ atthi, athāpi phassādivacanehi bodhetabbaṃ abhilapitabbaṃ siyā, evaṃ sati atthadhammavajjaṃ tehi bodhetabbaṃ na vijjatīti tesaṃ niruttibhāvo āpajjati. ''Phassoti ca sabhāvanirutti, phassaṃ phassāti na sabhāvaniruttī''ti dassitovāyamattho, na ca avacanaṃ evaṃpakāraṃ atthi, tasmā vacanabhūtāya eva tassā sabhāvaniruttiyā abhilāpe uccāraṇeti attho daṭṭhabbo.

Taṃ sabhāvaniruttiṃ saddaṃ ārammaṇaṃ katvā paccavekkhantassa tasmiṃ sabhāvaniruttābhilāpe pabhedagataṃ ñāṇaṃ niruttipaṭisambhidāti vuttattā niruttisaddārammaṇāya sotaviññāṇavīthiyā parato manodvāre niruttipaṭisambhidā pavattatīti vadanti. ''Niruttipaṭisambhidā paccuppannārammaṇā''ti ca vacanaṃ saddaṃ gahetvā pacchā jānanaṃ sandhāya vuttanti. Evaṃ pana aññasmiṃ paccuppannārammaṇe aññaṃ paccuppannārammaṇanti vuttanti āpajjati.

Yathā pana dibbasotañāṇaṃ manussāmanussādisaddappabhedanicchayassa paccayabhūtaṃ taṃ taṃ saddavibhāvakaṃ, evaṃ sabhāvāsabhāvaniruttinicchayassa paccayabhūtaṃ paccuppannasabhāvaniruttisaddārammaṇaṃ taṃvibhāvakañāṇaṃ niruttipaṭisambhidāti vuccamāne na pāḷivirodho hoti. **Taṃ sabhāvaniruttiṃ saddaṃ ārammaṇaṃ katvā paccavekkhantassā**ti ca paccuppannasaddārammaṇaṃ paccavekkhaṇaṃ pavattayantassāti na na sakkā vattuṃ. Tampi hi ñāṇaṃ sabhāvaniruttiṃ vibhāventaṃyeva taṃtaṃsaddapaccavekkhaṇānantaraṃ taṃtaṃpabhedanicchayahetuttā niruttiṃ bhindantaṃ paṭivijjhantameva uppajjatīti ca pabhedagatampi hotīti. **Sabhāvaniruttī**ti māgadhabhāsā adhippetāti tato aññaṃ sakkaṭanāmādisaddaṃ sandhāya **''aññaṃ panā''**ti āha. **Byañjana**nti nipātapadamāha.

Kathitaṃ aṭṭhakathāyaṃ. **Bodhimaṇḍa**-saddo paṭhamābhisambuddhaṭṭhāne eva daṭṭhabbo, na yattha katthaci bodhirukkhassa patiṭṭhitaṭṭhāne. **Suvaṇṇasalāka**nti seṭṭhasalākaṃ, dhammadesanatthaṃ salākaṃ gahetvāti attho, **na paṭisambhidāyaṃ ṭhitena** pavāritaṃ, tasmā paṭisambhidāto aññeneva pakārena jānitabbato na sakkaṭabhāsājānanaṃ paṭisambhidākiccanti adhippāyo.

Idaṃ kathitanti māgadhabhāsāya sabhāvaniruttitāñāpanatthaṃ idaṃ idāni vattabbaṃ kathitanti attho. **Chaddantavāraṇa** (jā. 1.16.97 ādayo) **-tittirajātakā**dīsu (jā. 1.4.73 ādayo) tiracchānesu ca māgadhabhāsā ussannā, na oṭṭakādibhāsā sakkaṭaṃ vā.

Tatthāti māgadhasesabhāsāsu. **Sesā parivattanti** ekantena kālantare aññathā honti vinassanti ca. Māgadhā pana katthaci kadāci parivattantīpi na sabbattha sabbadā sabbathā ca parivattati, kappavināsepi tiṭṭhatiyevāti **''ayamevekā na parivattatī''**ti āha. **Papañco**ti cirāyananti attho. Buddhavacanameva cetassa visayo, teneva ''nelaṅgo setapacchādo''ti gāthaṃ pucchito citto gahapati '''kiṃ nu kho etaṃ, bhante, bhagavatā bhāsita'nti? 'Evaṃ gahapatī'ti. 'Tena hi, bhante, muhuttaṃ āgametha, yāvassa atthaṃ pekkhāmī'''ti (saṃ. ni. 4.347) āhāti vadanti.

Sabbatthakañāṇanti atthādīsu ñāṇaṃ. Tañhi sabbesu tesu tīsu catūsupi vā pavattattā, kusalakiriyabhūtāya paṭibhānapaṭisambhidāya dhammatthabhāvato tīsu eva vā pavattattā **''sabbatthakañāṇa''**nti vuttaṃ. Imāni ñāṇāni idamatthajotakānīti sātthakānaṃ paccavekkhitabbattā sabbo attho etassātipi sabbatthakaṃ, sabbasmiṃ khittanti vā. Sekkhe pavattā arahattappattiyā visadā hontīti vadanti. Pubbayogo viya pana arahattappatti arahatopi paṭisambhidāvisadatāya paccayo na na hotīti pañcannampi yathāyogaṃ sekkhāsekkhapaṭisambhidāvisadattakāraṇatā yojetabbā.

Pucchāya parato pavattā kathāti katvā aṭṭhakathā **''paripucchā''**ti vuttā. **Paṭipattiṃ pūretabbaṃ maññissantī**ti paṭipattigarutāya lābhaṃ hīḷentena satasahassagghanakampi kambalaṃ vāsiyā koṭṭetvā paribhaṇḍakaraṇaṃ mayā kataṃ āvajjitvā lābhagaruno pariyattidharā dhammakathikāva bhavituṃ na maññissantīti vuttaṃ hoti. Ettha ca therassa kaṅkhuppattiyā pubbe avisadataṃ dassetvā arahattappattassa pañhavissajjanena arahattappattiyā visadatā dassitā. **Tissatthero** anantaraṃ vutto tissatthero evāti vadanti.

Pabhedo nāma maggehi adhigatānaṃ paṭisambhidānaṃ pabhedagamanaṃ. **Adhigamo** tehi paṭilābho, tasmā so lokuttaro, pabhedo kāmāvacaro daṭṭhabbo. **Na pana tathā**ti yathā adhigamassa balavapaccayo hoti, na tathā pabhedassāti attho. Idāni pariyattiyādīnaṃ adhigamassa balavapaccayattābhāvaṃ, pubbayogassa ca balavapaccayattaṃ dassento **''pariyattisavanaparipucchā hī''**tiādimāha. Tattha **paṭisambhidā nāma natthī**ti paṭisambhidādhigamo natthīti adhippāyo. Idāni yaṃ vuttaṃ hoti, taṃ dassento **''ime panā''**tiādimāha. Pubbayogādhigamā hi dvepi visadakāraṇāti ''pubbayogo pabhedassa balavapaccayo hotī''ti vuttanti.

Saṅgahavāravaṇṇanā niṭṭhitā.

2. Saccavārādivaṇṇanā

719. Hetuvāre kālattayepi hetuphaladhammā ''atthā''ti vuttā, tesañca hetudhammā ''dhammā''ti, dhammavāre veneyyavasena atītānañca saṅgahitattā ''uppannā samuppannā''tiādi na vuttanti atītapaccuppannā ''atthā''ti vuttā, taṃnibbattakā ca ''dhammā''ti idametesaṃ dvinnampi vārānaṃ nānattaṃ.

Saccavārādivaṇṇanā niṭṭhitā.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

2. Abhidhammabhājanīyavaṇṇanā

725. **Avuttattā**ti ''tesaṃ vipāke ñāṇa''nti sāmaññena vatvā visesena avuttattāti adhippāyo. Ettha ca kiriyānaṃ avipākattā dhammabhāvo na vuttoti. Yadi evaṃ vipākā na hontīti atthabhāvo ca na vattabboti? Na, paccayuppannattā. Evañce kusalākusalānampi atthabhāvo āpajjatīti. Nappaṭisiddho, vipākassa pana padhānahetutāya pākaṭattā

dhammabhāvova tesaṃ vutto. Kiriyānaṃ paccayattā dhammabhāvo āpajjatīti ce? Nāyaṃ doso appaṭisiddhattā, kammaphalasambandhassa pana ahetuttā dhammabhāvo na vutto. Apica ''ayaṃ imassa paccayo, idaṃ paccayuppanna''nti evaṃ bhedaṃ akatvā kevalaṃ kusalākusale vipākakiriyadhamme ca sabhāvato paccavekkhantassa dhammapaṭisambhidā atthapaṭisambhidā ca hotītipi tesaṃ atthadhammatā na vuttāti veditabbā. Kusalākusalavāresu ca dhammapaṭisambhidā kusalākusalānaṃ paccayabhāvaṃ sattivisesaṃ sanipphādetabbataṃ passantī nipphādetabbāpekkhā hotīti taṃsambandheneva ''tesaṃ vipāke ñāṇaṃ atthapaṭisambhidā''ti vuttaṃ. Sabhāvadassanamattameva pana atthapaṭisambhidāya kiccaṃ nipphannaphalamattadassanatoti tassā nipphādakānapekkhattā vipākavāre ''tesaṃ vipaccanake ñāṇaṃ dhammapaṭisambhidā''ti na vuttanti veditabbaṃ.

Sabhāvapaññattiyāti na sattādipaññattiyā, aviparītapaññattiyā vā. **Khobhetvā**ti lomahaṃsajananasādhukāradānādīhi khobhetvā. **Puna dhammassavane jānissathā**ti appassutattā dutiyavāraṃ kathento tadeva kathessatīti adhippāyo.

746. **Bhūmidassanattha**nti ettha kāmāvacarā lokuttarā ca bhūmi ''bhūmī''ti veditabbā, cittuppādā vāti.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

3. Pañhapucchakavaṇṇanā

747. **Paccayasamuppannañca atthaṃ paccayadhammañcā**ti vacanehi hetādipaccayasamuppannānaṃ kusalākusalarūpānampi atthapariyāyaṃ, hetādipaccayabhūtānaṃ vipākakiriyarūpānampi dhammapariyāyañca dasseti. Paṭibhānapaṭisambhidāya kāmāvacaravipākārammaṇatā mahaggatārammaṇatā ca paṭisambhidāñāṇārammaṇatte na yujjati paṭisambhidāñāṇānaṃ kāmāvacaralokuttarakusalesu kāmāvacarakiriyālokuttaravipākesu ca uppattito. Sabbañāṇārammaṇatāya sati yujjeyya, ''yena ñāṇena tāni ñāṇāni jānātī''ti (vibha. 726) vacanato pana na sabbañāṇārammaṇatāti kathayanti. Suttantabhājanīye pana ''ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā''ti avisesena vuttattā sabbañāṇārammaṇatā siyā. Abhidhammabhājanīyepi cittuppādavasena kathanaṃ niravasesakathananti yathādassitavisayavacanavasena ''yena ñāṇena tāni ñāṇāni jānātī''ti yaṃ vuttaṃ, taṃ aññārammaṇataṃ na paṭisedhetīti. Yathā ca atthapaṭisambhidāvisayānaṃ na niravasesena kathanaṃ abhidhammabhājanīye, evaṃ paṭibhānapaṭisambhidāvisayassapīti. Evaṃ paṭibhānapaṭisambhidāya sabbañāṇavisayattā ''tisso paṭisambhidā siyā parittārammaṇā siyā mahaggatārammaṇā siyā appamāṇārammaṇā''ti (vibha. 749) vuttā.

Yadipi ''siyā atthapaṭisambhidā na maggārammaṇā''ti (vibha. 749) vacanato abhidhammabhājanīye vuttapaṭisambhidāsveva pañhapucchakanayo pavatto. Na hi maggo paccayuppanno na hoti, abhidhammabhājanīye ca paṭisambhidāñāṇavisayā eva paṭibhānapaṭisambhidā vuttāti na tassā mahaggatārammaṇatāti. Evamapi dvepi etā pāḷiyo virujjhanti, tāsu balavatarāya ṭhatvā itarāya adhippāyo maggitabbo. Kusalākusalānaṃ pana paccayuppannattapaṭivedhopi kusalākusalabhāvapaṭivedhavinimutto natthīti nippariyāyā tattha dhammapaṭisambhidā ekantadhammavisayattā, tathā vipākakiriyānaṃ paccayabhāvapaṭivedhopi vipākakiriyabhāvapaṭivedhavinimutto natthīti nippariyāyā tattha atthapaṭisambhidā ekantikaatthavisayattā. Kiñci pana ñāṇaṃ appaṭibhānabhūtaṃ natthi ñeyyappakāsanatoti sabbasmimpi ñāṇe nippariyāyā paṭibhānapaṭisambhidā bhavituṃ arahati. Nippariyāyapaṭisambhidāsu pañhapucchakassa pavattiyaṃ dvepi pāḷiyo na virujjhanti.

Saddārammaṇattā bahiddhārammaṇāti ettha parassa abhilāpasaddārammaṇattāti bhavitabbaṃ. Na hi saddārammaṇatā bahiddhārammaṇatāya kāraṇaṃ saddassa ajjhattassa ca sabbhāvāti. Anuvattamāno ca so eva saddoti visesanaṃ na katanti daṭṭhabbaṃ.

Pañhapucchakavaṇṇanā niṭṭhitā.

Paṭisambhidāvibhaṅgavaṇṇanā niṭṭhitā.

16. Ñāṇavibhaṅgo

1. Ekakamātikādivaṇṇanā

751. **Okāsaṭṭhena** sampayuttā dhammā ārammaṇañcāpi **ñāṇassa vatthu. Yāthāvakavatthuvibhāvanā**ti nahetādiavitathekappakāravatthuvibhāvanā. Yathā ekaṃ nahetu, tathā ekaṃ aññampīti hi gahetabbaṃ avitathasāmaññayuttaṃ ñāṇārammaṇaṃ yāthāvakavatthu. Yāthāvakena vā avitathasāmaññena vatthuvibhāvanā **yāthāvakavatthuvibhāvanā**.

Dukānurūpehīti dukamātikānurūpehīti vadanti. Osānadukassa pana dukamātikaṃ anissāya vuttattā dukabhāvānurūpehīti vattabbaṃ. Evaṃ **tikānurūpehī**ti etthāpi daṭṭhabbaṃ. Osānaduke pana **attho**ti phalaṃ, anekatthattā

dhātusaddānaṃ taṃ janetīti **atthajāpikā,** kāraṇagatā paññā. Jāpito janito attho etissāti **jāpitatthā,** kāraṇapaññāsadisī phalappakāsanabhūtā phalasampayuttā paññā.

10. Dasakamātikāvaṇṇanā

760. ''Catasso kho imā, sāriputta, yoniyo. Katamā…pe… yo kho maṃ, sāriputta, evaṃ jāna''nti (ma. ni. 1.152) vacanena **catuyoniparicchedakañāṇaṃ** vuttaṃ, ''nirayañcāhaṃ, sāriputta, pajānāmī''tiādinā (ma. ni. 1.153) **pañcagatiparicchedakaṃ. ''Saṃyuttake āgatāni tesattati ñāṇāni, sattasattati ñāṇānī''**ti vuttaṃ, tattha pana nidānavagge sattasattati āgatāni catucattārīsañca, tesattati pana paṭisambhidāmagge sutamayādīni āgatāni dissanti, na saṃyuttaketi. **Aññānipī**ti etena idha ekakādivasena vuttaṃ, aññattha ca ''pubbante ñāṇa''ntiādinā, brahmajālādīsu ca ''tayidaṃ tathāgato pajānāti 'imāni diṭṭhiṭṭhānāni evaṃ gahitānī'ti''ādinā vuttaṃ anekañāṇappabhedaṃ saṅgaṇhāti. Yāthāvapaṭivedhato sayañca akampiyaṃ puggalañca taṃsamaṅgiṃ ñeyyesu adhibalaṃ karotīti āha **''akampiyaṭṭhena upatthambhakaṭṭhena cā''**ti.

Seṭṭhaṭṭhānaṃ sabbaññutaṃ. Paṭijānanavasena sabbaññutaṃ abhimukhaṃ gacchanti, aṭṭha vā parisā upasaṅkamantīti **āsabhā,** buddhā. **Idaṃ panā**ti buddhānaṃ ṭhānaṃ sabbaññutameva vadati. **Tiṭṭhamānovā**ti avadantopi tiṭṭhamānova paṭijānāti nāmāti attho. **Aṭṭhasu parisāsu** ''abhijānāmahaṃ, sāriputta, anekasataṃ khattiyaparisaṃ…pe… tatra vata maṃ bhayaṃ vā sārajjaṃ vā okkamissatīti nimittametaṃ, sāriputta, na samanupassāmī''ti (ma. ni. 1.151) vacanena dassitaakampiyañāṇayutto dasabalohanti **abhītanādaṃ nadati. Sīhanādasuttena** khandhakavagge āgatena.

''Devamanussānaṃ catucakkaṃ vattatī''ti (a. ni. 4.31) suttasesena sappurisūpassayādīnaṃ phalasampatti pavatti, purimasappurisūpassayādiṃ upanissāya pacchimasappurisūpassayādīnaṃ sampatti pavatti vā vuttāti **ādi**-saddena tattha ca cakka-saddassa gahaṇaṃ veditabbaṃ. Paṭivedhaniṭṭhattā arahattamaggañāṇaṃ paṭivedhoti **''phalakkhaṇe uppannaṃ nāmā''**ti vuttaṃ. Tena paṭiladdhassapi desanāñāṇassa kiccanipphattiparassa bujjhanamattena hotīti **''aññāsikoṇḍaññassa sotāpattiphalakkhaṇe pavattaṃ nāmā''**ti vuttaṃ. Tato paraṃ pana yāva parinibbānā desanāñāṇappavatti tasseva pavattitassa dhammacakkassa ṭhānanti veditabbaṃ, pavattitacakkassa cakkavattino cakkaratanaṭṭhānaṃ viya.

Samādīyantīti **samādānāni,** tāni pana samādiyitvā katāni hontīti āha **''samādiyitvā katāna''**nti. **Kammameva vā kammasamādāna**nti etena samādāna-saddassa apubbatthābhāvaṃ dasseti muttagata-sadde gata-saddassa viya.

Agatigāmininti nibbānagāminiṃ. Vuttañhi ''nibbānañcāhaṃ, sāriputta, pajānāmi nibbānagāminiñca paṭipada''nti (ma. ni. 1.153).

Hānabhāgiyadhammanti hānabhāgiyasabhāvaṃ, kāmasahagatasaññādidhammaṃ vā. **Taṃ kāraṇa**nti pubbeva katābhisaṅkhārādiṃ.

''Idānī''ti etassa ''iminā anukkamena vuttānīti veditabbānī''ti iminā saha yojanā kātabbā. Kilesāvaraṇaṃ tadabhāvañcāti **kilesāvaraṇābhāvaṃ**. Kilesakkhayādhigamassa hi kilesāvaraṇaṃ **aṭṭhānaṃ,** tadabhāvo **ṭhānaṃ**. Anadhigamassa kilesāvaraṇaṃ **ṭhānaṃ,** tadabhāvo **aṭṭhāna**nti. Tattha tadabhāvaggahaṇena gahitaṃ ''atthi dinna''ntiādikāya sammādiṭṭhiyā ṭhitiṃ tabbiparītāya ṭhānābhāvañca adhigamassa ṭhānaṃ passantena iminā ñāṇena adhigamānadhigamānaṃ ṭhānāṭṭhānabhūte kilesāvaraṇatadabhāve passati bhagavāti imamatthaṃ sādhento āha **''lokiyasammādiṭṭhiṭhitidassanato niyatamicchādiṭṭhiṭhānābhāvadassanato cā''**ti. Ettha ca adhigamaṭṭhānadassanameva adhippetaṃ upari bhabbapuggalavaseneva vipākāvaraṇābhāvadassanādikassa vakkhamānattā. Iminā pana ñāṇena sijjhanato pasaṅgena itarampi vuttanti veditabbaṃ. **Dhātuvemattadassanato**ti rāgādīnaṃ adhimattatādivasena taṃsahitānaṃ dhātūnaṃ vemattatādassanato, ''ayaṃ imissā dhātuyā adhimattattā rāgacarito''tiādinā cariyāhetūnaṃ vā, rāgādayo eva vā pakatibhāvato dhātūti rāgādivemattadassanatoti attho. **Payogaṃ anādiyitvā**ti santatimahāmattaaṅgulimālādīnaṃ viya kāmarāgabyāpādādivasena payogaṃ anādiyitvā.

(1.) Ekakaniddesavaṇṇanā

761. **Na hetumevā**ti ettha ca na hetū evāti attho, byañjanasiliṭṭhatāvasena pana rassattaṃ **ma**-kāro ca kato ''adukkhamasukhā''ti ettha viya. **Imināpi nayenā**ti ettha purimanayena hetubhāvādipaṭikkhepo, pacchimanayena nahetudhammādikoṭṭhāsasaṅgahoti ayaṃ viseso veditabbo. **Cuti**ggahaṇena cutiparicchinnāya ekāya jātiyā gahaṇaṃ daṭṭhabbaṃ, **bhava**ggahaṇena navadhā vuttabhavassa. Tadantogadhatāya tattha tattha **pariyāpannatā** vuttā. **Uppannaṃ manoviññāṇaviññeyyamevā**ti ''na rūpaṃ viya uppannā chaviññāṇaviññeyyā''ti rūpato etesaṃ visesanaṃ karoti.

762. **Kappato kappaṃ gantvāpi na uppajjatī**ti na kadāci tathā uppajjati. Na hi khīrādīnaṃ viya etesaṃ yathāvuttalakkhaṇavilakkhaṇatā atthīti dasseti.

763. **Samodhānetvā**ti loke vijjamānaṃ sabbaṃ rūpaṃ samodhānetvā. Etena mahattepi avibhāvakattaṃ dassento sukhumattā na vibhāvessatīti vādapathaṃ chindati. **Cakkhupasāde** mama vatthumhīti attho. **Visayo**ti issariyaṭṭhānanti adhippāyo.

764. **Abbokiṇṇā**ti abyavahitā, anantaritāti attho. Vavatthitānampi paṭipāṭiniyamo tena paṭikkhittoti attho. **Anantaratā**ti anantarapaccayatā etena paṭikkhittāti attho.

765. **Samanantaratā**ti ca samanantarapaccayatā.

766. **Ābhujanato**ti ābhuggakaraṇato, nivattanato icceva attho. Ettha ca ''pañca viññāṇā anābhogā''ti ābhogasabhāvā na hontīti attho, ''pañcannaṃ viññāṇānaṃ natthi āvaṭṭanā vā''tiādīsupi āvaṭṭanabhāvo vātiādinā attho daṭṭhabbo.

Na kañci dhammaṃ paṭivijānātīti ettha na sabbe rūpādidhammā dhammaggahaṇena gahitāti yathādhippetadhammadassanatthaṃ **''manopubbaṅgamā dhammāti evaṃ vutta''**nti āha.

Rūpādīsu abhinipatanaṃ tehi samāgamo tesantipi vattuṃ yujjatīti āha **''rūpādīnaṃ abhinipātamatta''**nti. Kammatthe vā sāmivacanaṃ. Viññāṇehi abhinipatitabbāni hi rūpādīnīti. **Idaṃ vuttaṃ hotī**tiādīsu hi ayaṃ adhippāyo – ārammaṇakaraṇena paṭivijānitabbāni rūpādīni ṭhapetvā kusalākusalacetanāya taṃsampayuttānañca yathāvuttānaṃ sahajapubbaṅgamadhammena paṭivijānitabbānaṃ paṭivijānanaṃ etesaṃ natthīti. Evañca katvā **''dassanādimattato pana muttā aññā etesaṃ kusalādipaṭiviññatti nāma natthī''**ti kiccantaraṃ paṭisedheti.

Avipākabhāvena aññaṃ abyākatasāmaññaṃ anivārento kusalākusalaggahaṇañca karotīti cavanapariyosānañca **kiccaṃ**. **Pi**-saddena sahajavanakāni vīthicittāni sampiṇḍetvā pañcadvāre paṭisedhane ayaṃ adhippāyo siyā – ''manasā ce paduṭṭhena…pe… pasannena bhāsati vā karoti vā''ti (dha. pa. 1-2) evaṃ vuttā bhāsanakaraṇakarā, taṃsadisā ca sukhadukkhuppādakā balavanto chaṭṭhadvārikā eva dhammaggahaṇena gahitāti na tesaṃ pañcadvārikajavanena paṭivijānanaṃ atthi, dubbalānaṃ pana pubbaṅgamapaṭivijānanaṃ tattha na paṭisiddhaṃ ''na kāyakammaṃ na vacīkammaṃ paṭṭhapetī''ti viññattidvayajanakasseva paṭṭhapanapaṭikkhepena dubbalassa manokammassa anuññātattā. Tathā kāyasucaritādikusalakammaṃ karomīti, tabbiparītaṃ akusalaṃ kammaṃ karomīti ca kusalākusalasamādānaṃ pañcadvārikajavanena na hoti. Tathā paṭiccasamuppādavaṇṇanāyaṃ vuttā ''pañcadvārikacuti ca na pañcadvārikacittehi hoti cuticittassa ataṃdvārikattā''ti. Yā panāyaṃ pāḷi ''pañcahi viññāṇehi na kañci dhammaṃ paṭivijānāti aññatra abhinipātamattā''ti, tassā rūpādīnaṃ āpāthamattaṃ muñcitvā aññaṃ kañci dhammasabhāvaṃ na paṭivijānātīti ayamattho dissati. Na hi rūpaṃ paṭiggaṇhantampi cakkhuviññāṇaṃ rūpanti ca gaṇhātīti. Sampaṭicchanassapi rūpanīlādiākārapaṭivijānanaṃ natthīti kiñci dhammassa paṭivijānanaṃ paṭikkhittaṃ, pañcahi pana viññāṇehi sātisayaṃ tassa vijānananti ''aññatra abhinipātamattā''ti na vuttaṃ. Yassa pāḷiyaṃ bahiddhāpaccuppannārammaṇatā vuttā, tato aññaṃ niruttipaṭisambhidaṃ icchantehi pañcadvārajavanena paṭisambhidāñāṇassa sahuppatti paṭisiddhā. **Rūpārūpadhamme**ti rūpārūpāvacaradhammeti attho.

Pañcadvārikacittena na paṭibujjhatīti kasmā vuttaṃ, nanu rūpādīnaṃ āpāthagamane niddāpaṭibodho hotīti? Na, paṭhamaṃ manodvārikajavanassa uppattitoti dassento āha **''niddāyantassa hī''**tiādi. **Palobhetvā** saccasupinena.

Abyākatoyeva āvajjanamattasseva uppajjanatoti vadanti. Evaṃ vadantehi manodvārepi āvajjanaṃ dvattikkhattuṃ uppajjitvā javanaṭṭhāne ṭhatvā bhavaṅgaṃ otaratīti adhippetanti daṭṭhabbaṃ.

Tassā eva vasenāti tassā vasena ekavidhena ñāṇavatthu hotīti ca, veditabbanti ca yojanā kātabbā.

Ekakaniddesavaṇṇanā niṭṭhitā.

(2.) Dukaniddesavaṇṇanā

767. Attha-saddo aññatra sabhāvaṃ gahetvā adhikaraṇesu pavattamāno adhikaraṇavasena liṅgaparivattiṃ gacchatīti adhippāyena jāpitā ca sā atthā cāti **jāpitatthā**ti ayamattho vibhāvitoti daṭṭhabbo.

Dukaniddesavaṇṇanā niṭṭhitā.

(3.) Tikaniddesavaṇṇanā

768. **Paññāpariṇāmitesū**ti paññāya paripācitesu. ''Yogavihitesūti idañca visayavisesanamattameva, tasmā yāni paññāya vihitāni ahesuṃ honti bhavissanti ca, sabbāni tāni yogavihitānīti daṭṭhabbāni. Sikkhitvā kātabbaṃ **sippaṃ,** itaraṃ **kammaṃ**. Ayametesaṃ viseso. **Vaḍḍhakīkamma**nti ca asikkhitvāpi kātabbaṃ thūlakammaṃ **''kamma''**nti daṭṭhabbaṃ,

paññā eva vā tattha tattha **''kammaṃ sippa''**nti ca veditabbā. **Nāgamaṇḍalaṃ** nāma maṇḍalaṃ katvā sappe vijjāya pakkositvā baliṃ datvā visāpanayanaṃ. **Parittaṃ** rakkhā, yena ''phū''ti mukhavātaṃ datvā visaṃ apanayanti, so uṇṇanābhiādimanto **phudhamanakamanto**. ''A ā''tiādikā mātikā ''ka kā''tiādiko tappabhedo ca **lekhā**.

Kusalaṃ dhammaṃ **sakaṃ,** itaraṃ **nosakaṃ**. Catunnaṃ saccānaṃ paṭivijjhitabbānaṃ tappaṭivedhapaccayabhāvena **anulomanaṃ** daṭṭhabbaṃ. Pubbe ''yogavihitesu vā kammāyatanesū''tiādinā paññā vuttā, puna tassā vevacanavasena ''anulomikaṃ khanti''ntiādi vuttanti adhippāyena **''anu…pe… paññāvevacanānī''**ti āha. Ettha ca **evarūpi**nti yathāvuttakammāyatanādivisayaṃ kammassakatasaccānulomikasabhāvaṃ aniccādipavattiākārañcāti attho. Yathāvuttā ca bhūmisabhāvapavattiākāraniddesā khantiādīhi yojetabbā. Yassā paññāya dhammā nijjhānapajānanakiccasaṅkhātaṃ olokanaṃ khamanti aviparītasabhāvattā, sā paññā dhammānaṃ nijjhānakkhamanaṃ etissā atthīti **dhammanijjhānakkhantī**ti attho.

769. Asaṃvaraṃ muñcatīti samādānasampattaviratisampayuttacetanā **''sīlaṃ pūrentassa muñcacetanā''**ti vuttā. Pubbāparapaññāya ca dānasīlamayatāvacanato muñcaaparacetanāvasena ''ārabbhā''ti, pubbacetanāvasena ''adhikiccā''ti ca vattuṃ yuttanti ''adhikiccā''tipi pāṭho yujjati.

770. Pañcasīladasasīlāni viññāṇassa jātiyā ca paccayabhūtesu saṅkhārabhavesu antogadhānīti **''uppādā vā''**tiādikāya dhammaṭṭhitipāḷiyā saṅgahitāni. Bhavanibbattakasīlassa paññāpanaṃ satipi savane na tathāgatadesanāyattanti bhikkhuādīnampi taṃ vuttaṃ.

Adhipaññāya paññāti adhipaññāya antogadhā paññā. Atha vā adhipaññānibbattesu, tadadhiṭṭhānesu vā dhammesu adhipaññā-saddo daṭṭhabbo, tattha paññā **adhipaññāya paññā**.

771. Apāyuppādanakusalatā apāyakosallaṃ siyāti maññamāno pucchati **''apāyakosallaṃ kathaṃ paññā nāma jātā''**ti. Taṃ pana parassa adhippāyaṃ nivattento **''paññavāyeva hī''**tiādimāha. **Tatrupāyā**ti tatra tatra upāyabhūtā. Ṭhāne uppatti etassāti **ṭhānuppattiyaṃ**. Kiṃ taṃ? Kāraṇajānanaṃ, bhayādīnaṃ uppattikkhaṇe tasmiṃyeva ṭhāne lahuuppajjanakanti vuttaṃ hoti.

Tikaniddesavaṇṇanā niṭṭhitā.

(4.) Catukkaniddesavaṇṇanā

793. **Na paritassatī**ti ''api nāma me taṇḍulādīni siyu''nti na pattheti, tadabhāvena vā na uttasati.

796. **Aparappaccaye**ti parena napattiyāyitabbe. **Dhamme ñāṇa**nti saccavisayaṃ ñāṇaṃ. Ariyasaccesu hi **dhamma**-saddo tesaṃ aviparītasabhāvattāti. Saṅkhatapavaro vā ariyamaggo tassa ca phalaṃ **dhammo,** tattha paññā taṃsahagatā **dhamme ñāṇaṃ**. Na aññañāṇuppādanaṃ **nayanayanaṃ,** ñāṇasseva pana pavattivisesoti adhippāyenāha **''paccavekkhaṇañāṇassa kicca''**nti. Ettha ca **iminā dhammenā**ti maggañāṇenāti vuttaṃ, duvidhampi pana maggaphalañāṇaṃ paccavekkhaṇāya ca mūlaṃ, kāraṇañca nayanayanassāti duvidhenapi tena dhammenāti na na yujjati, tathā catusaccadhammassa ñātattā, maggaphalasaṅkhātassa ca dhammassa saccapaṭivedhasampayogaṃ gatattā nayanaṃ hotīti tena iminā dhammena ñāṇavisayabhāvena, ñāṇasampayogena vā ñātenāti ca attho na na yujjati.

Yadipi sabbena sabbaṃ atītānāgatapaccuppannaṃ dukkhaṃ abhijānanti, tathāpi paccuppanne sasantatipariyāpanne savisese abhiniveso hotīti āha **''na taññeva ima''**nti. Diṭṭhena adiṭṭhena nayato **nayanañāṇaṃ,** adiṭṭhassa diṭṭhatāya kāraṇabhūtattā **kāraṇañāṇaṃ,** anurūpatthavācako vā kāraṇa-saddoti dhamme ñāṇassa anurūpañāṇanti attho.

Sammutimhi ñāṇanti dhamme ñāṇādīnaṃ viya sātisayassa paṭivedhakiccassa abhāvā visayobhāsanamattajānanasāmaññena ñāṇanti sammatesu antogadhanti attho. Sammutivasena vā pavattaṃ **sammutimhi ñāṇaṃ,** avasesaṃ pana itarañāṇattayavisabhāgaṃ ñāṇaṃ tabbisabhāgasāmaññena sammutiñāṇamhi paviṭṭhattā **sammutiñāṇaṃ** nāma hotīti.

797. **Kilesamūlake cā**ti nīvaraṇamūlake ca kāmabhavadhamme.

798. **Sā hissā**ti ettha **assā**ti yo ''kāmesu vītarāgo hotī''ti evaṃ vutto, assa paṭhamajjhānasamaṅgissāti attho. **Svevā**ti etena kāmesu vītarāgabhāvanāvatthasseva paṭhamajjhānasamaṅgissa gahaṇe pavatte tassa tato paraṃ avatthaṃ dassetuṃ **''kāmesu vītarāgo samāno''**ti vuttaṃ. Catutthamaggapaññā chaṭṭhābhiññābhāvappattiyā taṃ **paṭivijjhati** nāma, itarā tadupanissayattā. Yathānurūpaṃ vā āsavakkhayabhāvato, phale vā āsavakkhaye sati yathānurūpaṃ taṃnibbattanato catūsupi maggesu paññā **chaṭṭhaṃ abhiññaṃ paṭivijjhatī**ti daṭṭhabbā.

799. **Kāmasahagatā**ti vatthukāmārammaṇā. **Codentī**ti kāmābhimukhaṃ tanninnaṃ karontīti attho. **Tadanudhammatā**ti tadanudhammā icceva vuttaṃ hoti. **Tā**-saddassa apubbatthābhāvatoti adhippāyenāha **''tadanurūpasabhāvā''**ti. Nikantiṃ, nikantisahagatacittuppādaṃ vā **''micchāsatī''**ti vadati. ''Aho vata me avitakkaṃ uppajjeyyā''ti avitakkārammaṇā **avitakkasahagatā**.

801. Adhigamabhāvena abhimukhaṃ jānantassa **abhijānantassa,** abhivisiṭṭhena vā ñāṇena jānantassa, anārammaṇabhūtañca taṃ ṭhānaṃ pākaṭaṃ karontassāti attho.

802. Vasitāpañcakarahitaṃ jhānaṃ **appaguṇaṃ**. Ettha catasso paṭipadā cattāri ārammaṇānīti paññāya paṭipadārammaṇuddesena paññā eva uddiṭṭhāti sā eva vibhattāti.

Catukkaniddesavaṇṇanā niṭṭhitā.

(5.) Pañcakaniddesavaṇṇanā

804. **Pañcaṅgiko sammāsamādhī**ti samādhiaṅgabhāvena paññā uddiṭṭhāti. Pītipharaṇatādivacanena hi tameva vibhajati, ''so imameva kāyaṃ vivekajena pītisukhena abhisandetī''tiādinā (dī. ni. 1.226; ma. ni. 1.427) nayena pītiyā sukhassa ca pharaṇaṃ veditabbaṃ. Pītipharaṇatāsukhapharaṇatāhi ārammaṇe ṭhatvā catutthajjhānassa uppādanato **''pādā viyā''**ti tā vuttā.

Dutiyapañcake ca **''pañcañāṇiko''**ti samādhimukhena pañcañāṇāneva uddiṭṭhāni niddiṭṭhāni cāti daṭṭhabbāni. Lokiyasamādhissa paccanīkāni nīvaraṇapaṭhamajjhānanikantiādīni niggahetabbāni. Aññe kilesā vāretabbā, imassa pana arahattasamādhissa paṭippassaddhasabbakilesattā na niggahetabbaṃ vāretabbañca atthīti maggānantaraṃ samāpattikkhaṇe ca appayogeneva adhigatattā ca ṭhapitattā ca, aparihānivasena ṭhapitattā vā **na sasaṅkhāraniggayhavāritagato. Sativepullappattattā**ti etena appavattamānāyapi satiyā satibahulatāya sato eva nāmāti dasseti. **Yathāparicchinnakālavasenā**ti etena paricchindanasatiyā satoti.

Pañcakaniddesavaṇṇanā niṭṭhitā.

(6.) Chakkaniddesavaṇṇanā

805. Visuddhibhāvaṃ dassento **''dūra…pe… rammaṇāyā''**ti āha. Sotadhātuvisuddhīti ca cittacetasikā dhammā vuttāti tattha ñāṇaṃ **sotadhātuvisuddhiyā ñāṇaṃ**. ''Cetopariyañāṇa''nti idameva atthavasena **''paracitte ñāṇa''**nti uddhaṭanti daṭṭhabbaṃ. Cutūpapātañāṇassa dibbacakkhuñāṇekadesattā **''vaṇṇadhātuārammaṇā''**ti vuttaṃ. Muddhappattena cutūpapātañāṇasaṅkhātena dibbacakkhuñāṇena sabbaṃ dibbacakkhuñāṇanti vuttanti daṭṭhabbaṃ.

Chakkaniddesavaṇṇanā niṭṭhitā.

(7.) Sattakaniddesavaṇṇanā

806. **Tadeva ñāṇa**nti chabbidhampi paccavekkhaṇañāṇaṃ vipassanārammaṇabhāvena saha gahetvā vuttanti adhippāyo. **Dhammaṭṭhitiñāṇenā**ti chapi ñāṇāni saṅkhipitvā vuttena ñāṇena. **Khayadhamma**ntiādinā hi pakārena pavattañāṇassa dassanaṃ, ñāṇavipassanādassanato vipassanāpaṭivipassanādassanamattamevāti na taṃ aṅganti adhippāyo. Pāḷiyaṃ pana sabbattha ñāṇavacanena aṅgānaṃ vuttattā **nirodhadhammanti ñāṇa**nti **iti**-saddena pakāsetvā vuttaṃ vipassanāñāṇaṃ sattamaṃ ñāṇanti ayamattho dissati. Na hi yampi taṃ dhammaṭṭhitiñāṇaṃ, tampi ñāṇanti sambandho hoti taṃñāṇaggahaṇe etasmiṃ ñāṇabhāvadassanassa anadhippetattā, ''khayadhammaṃ…pe… nirodhadhamma''nti etesaṃ sambandhābhāvappasaṅgato cāti.

Sattakaniddesavaṇṇanā niṭṭhitā.

(8.) Aṭṭhakaniddesavaṇṇanā

808. **Vihāritabbaṭṭhenā**ti paccanīkadhamme, dukkhaṃ vā vicchinditvā pavattetabbaṭṭhena.

Aṭṭhakaniddesavaṇṇanā niṭṭhitā.

(10.) Dasakaniddeso

Paṭhamabalaniddesavaṇṇanā

809. Avijjamānaṃ ṭhānaṃ **aṭṭhānaṃ,** natthi ṭhānanti vā **aṭṭhānaṃ**. Esa **''anavakāso''**ti etthāpi nayo. Tadatthanigamanamattameva hi ''netaṃ ṭhānaṃ vijjatī''ti vacananti. Asukhe sukhanti diṭṭhivipallāsova idha sukhato upagamanassa ṭhānanti adhippetanti dassento **''ekanta…pe… attadiṭṭhivasenā''**ti padhānadiṭṭhimāha. Bhedānurūpassa sāvanaṃ **anussāvanaṃ,** bhedānurūpena vā vacanena viññāpanaṃ.

Liṅge parivatte ca so eva ekakammanibbattito bhavaṅgappabandho jīvitindriyappabandho ca, nāññoti āha **''api parivattaliṅga''**nti. **Ayaṃ pañho**ti ñāpanicchānibbattā kathā.

Saṅgāmacatukkaṃ sapattavasena yojetabbaṃ. Sabbattha ca purimaṃ abhisandhicittaṃ appamāṇaṃ, vadhakacittaṃ pana tadārammaṇañca jīvitindriyaṃ ānantariyānānantariyabhāve pamāṇanti daṭṭhabbaṃ. **Puthujjanasseva taṃ dinnaṃ hoti**. Kasmā? Yathā vadhakacittaṃ paccuppannārammaṇampi jīvitindriyappabandhavicchedanavasena ārammaṇaṃ katvā pavattati, na evaṃ cāgacetanā. Sā hi cajitabbaṃ ārammaṇaṃ katvā cajanamattameva hoti, aññasakakaraṇañca tassa cajanaṃ, tasmā yassa taṃ sakaṃ kataṃ, tasseva dinnaṃ hotīti.

Saṇṭha…pe… kappavināseyeva muccatīti idaṃ kappaṭṭhakathāya na sameti. Tattha hi **aṭṭhakathāyaṃ** (kathā. aṭṭha. 654-657) vuttaṃ ''āpāyikoti idaṃ suttaṃ yaṃ so ekaṃ kappaṃ asītibhāge katvā tato ekabhāgamattaṃ kālaṃ tiṭṭheyya, taṃ āyukappaṃ sandhāya vutta''nti. **Kappavināseyevā**ti pana āyukappavināseyevāti atthe sati natthi virodho. Ettha ca **saṇṭhahante**ti idaṃ sve vinassissatīti viya abhūtaparikappavasena vuttaṃ. **Ekadivasameva paccati** tato paraṃ kappābhāvena āyukappassapi abhāvatoti avirodhato atthayojanā daṭṭhabbā.

Pakatattoti anukkhitto. **Samānasaṃvāsako**ti apārājiko.

Kiṃ pana tanti yo so ''niyato''ti vutto, taṃ kiṃ niyametīti attho. Tasseva pana yathāpucchitassa niyatassa micchattasammattaniyatadhammānaṃ viya sabhāvato vijjamānataṃ yathāpucchitañca niyāmakahetuṃ paṭisedhetvā yena ''niyato''ti ''sattakkhattuparamādiko''ti ca vuccati, taṃ yathādhippetakāraṇaṃ dassetuṃ **''sammāsambuddhena hī''**tiādimāha. Jātassa kumārassa viya ariyāya jātiyā jātassa **nāmamattametaṃ** niyatasattakkhattuparamādikaṃ, niyatāniyatabhedaṃ nāmanti attho. Yadi pubbahetu niyāmako, sotāpanno ca niyatoti sotāpattimaggato uddhaṃ tiṇṇaṃ maggānaṃ upanissayabhāvato pubbahetukiccaṃ, tato pubbe pana pubbahetukiccaṃ natthīti sotāpattimaggassa **upanissayābhāvo āpajjati**. Yadi hi tassapi pubbahetu upanissayo siyā, so ca niyāmakoti sotāpattimagguppattito pubbe eva niyato siyā, tañca aniṭṭhaṃ, tasmāssa pubbahetunā ahetukatā āpannāti imamatthaṃ sandhāyāha **''iccassa ahetu appaccayā nibbattiṃ pāpuṇātī''**ti.

Paṭiladdhamaggo sotāpattimaggo, teneva sattakkhattuparamādiniyame sati sattamabhavādito uddhaṃ pavattanakassa dukkhassa mūlabhūtā kilesā teneva khīṇāti upari tayo maggā akiccakā hontīti attho. Yadi upari tayo maggā sattakkhattuparamādikaṃ niyamenti, tato ca aññо sotāpanno natthīti sotāpattimaggassa akiccakatā nippayojanatā āpajjatīti attho. Atha sakkāyadiṭṭhādippahānaṃ dassanakiccaṃ, tesaṃ pahānena sattakkhattuparamāditāya bhavitabbaṃ. Sā cuparimaggehi eva hotīti sattamabhavādito uddhaṃ pavattito tena vinā vuṭṭhāne sakkāyadiṭṭhādippahānena ca tena vinā bhavitabbanti āha **''paṭhamamaggena ca anuppajjitvāva kilesā khepetabbā hontī''**ti. **Na aññо koci niyametī**ti nāmakaraṇanimittato vipassanāto aññо koci niyāmako nāma natthīti attho. Vipassanāva niyametīti ca nāmakaraṇanimittataṃyeva sandhāya vuttaṃ. Tenevāha **''iti sammāsambuddhena gahitanāmamattameva ta''**nti.

Na uppajjantīti pana atthīti ''na me ācariyo atthi, sadiso me na vijjatī''tiādiṃ (ma. ni. 1.285; 2.341; mahāva. 11; kathā. 405) imissā lokadhātuyā ṭhatvā vadantena bhagavatā ''kiṃ panāvuso sāriputta, atthetarahi aññe samaṇā vā brāhmaṇā vā bhagavatā samasamā sambodhiyanti evaṃ puṭṭhāhaṃ, bhante, noti vadeyya''nti (dī. ni. 3.161) vatvā tassa kāraṇaṃ dassetuṃ ''aṭṭhānametaṃ anavakāso, yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā''ti (ma. ni. 3.129) imaṃ suttaṃ dassentena dhammasenāpatinā ca buddhakkhettabhūtaṃ imaṃ lokadhātuṃ ṭhapetvā aññattha anuppatti vuttā hotīti adhippāyo.

''Yo pana bhikkhū''tiādinā vuttāni sikkhāpadāni **mātikā,** tāya antarahitāya nidānuddesasaṅkhāte pātimokkhe pabbajjūpasampadākammesu ca **sāsanaṃ tiṭṭhatī**ti attho. Pātimokkhe vā antogadhā pabbajjā upasampadā ca tadubhayābhāve pātimokkhābhāvato, tasmā pātimokkhe, tāsu ca **sāsanaṃ tiṭṭhatī**ti vuttaṃ. **Osakkitaṃ nāmā**ti pacchimapaṭivedhasīlabhedadvayaṃ ekato katvā tato paraṃ vinaṭṭhaṃ nāma hotīti attho.

Tāti rasmiyo. **Kāruññа**nti paridevanakāruññaṃ.

Anacchariyattāti dvīsu uppajjamānesu acchariyattābhāvadosatoti attho. **Vivādabhāvato**ti vivādābhāvatthaṃ dve na uppajjantīti attho.

Ekaṃ buddhaṃ dhāretīti **ekabuddhadhāraṇī**. Etena evaṃsabhāvā ete buddhaguṇā, yena dutiyabuddhaguṇe dhāretuṃ asamatthā ayaṃ lokadhātūti dasseti. Paccayavisesanipphannānañhi dhammānaṃ sabhāvaviseso na sakkā dhāretunti.

Samaṃ uddhaṃ pajjatīti **samupādikā,** udakassopari samaṃ gāminīti attho. **Dvinnampī**ti dvepi, dvinnampi vā sarīrabhāraṃ. **Chādenta**nti rocayamānaṃ. **Sakiṃ bhuttovā**ti ekampi ālopaṃ ajjhoharitvāva mareyyāti attho.

Atidhammabhārenāti dhammena nāma pathavī tiṭṭheyya, sā kiṃ teneva calatīti adhippāyo. Puna thero ''ratanaṃ nāma loke kuṭumbaṃ sandhārentaṃ abhimatañca lokena attano garusabhāvatāya sakaṭabhaṅgassa kāraṇaṃ atibhārabhūtaṃ diṭṭhaṃ. Evaṃ dhammo ca hitasukhavisesehi taṃsamaṅginaṃ dhārento abhimato ca viññūhi gambhīrāppameyyabhāvena garusabhāvattā atibhārabhūto pathavīcalanassa kāraṇaṃ hotī''ti dassento **''idha, mahārāja, dve sakaṭā''**tiādimāha. **Ekassā**ti ekasmā, ekassa vā sakaṭassa ratanaṃ, tasmā sakaṭato gahetvāti attho. **Osārita**nti pavesitaṃ āhaṭaṃ vuttanti attho.

Sabhāvapakatikāti akittimapakatikāti attho. **Kāraṇamahantattā**ti mahantehi pāramitākāraṇehi buddhaguṇānaṃ nibbattitoti vuttaṃ hoti. Pathavīādayo mahantā attano attano visaye ekekāva, evaṃ sammāsambuddhopi mahanto attano visaye eko eva. Ko ca tassa visayo? Yāvatakaṃ ñeyyaṃ, evaṃ ākāso viya anantavisayo bhagavā eko eva hotīti vadanto lokadhātvantaresupi dutiyassa abhāvaṃ dasseti.

Pubbabhāge āyūhanavasena **āyūhanasamaṅgitā** sanniṭṭhānacetanāvasena **cetanāsamaṅgitā** ca veditabbā, santatikhaṇavasena vā. **Vipākāraha**nti dutiyabhavādīsu vipaccanapakatitaṃ sandhāya vadati. **Calatī**ti parivattati. Sunakhehi vajanasīlo **sunakhavājiko**.

Paṭhamabalaniddesavaṇṇanā niṭṭhitā.

Dutiyabalaniddesavaṇṇanā

810. Gatito aññā gatisampatti nāma natthīti dassento **''sampannā gatī''**ti āha. Mahāsudassanādisurājakālo paṭhamakappikādisumanussakālo ca **kālasampatti**.

Ekantaṃ kusalasseva okāsoti idaṃ yadipi koci kāyasucaritādipayogasampattiyaṃ ṭhitaṃ bādheyya, taṃ pana bādhanaṃ bādhakasseva issādinimittena viparītaggāhena jātaṃ. Sā payogasampatti sabhāvato sukhavipākasseva paccayo, na dukkhavipākassāti imamatthaṃ sandhāya vuttaṃ. Makkaṭo bhattapuṭaṃ bandhaṭṭhāne muñcitvā bhuñjituṃ na jānāti, yattha vā tattha vā bhinditvā vināseti, evaṃ anupāyaññūpi bhoge. **Susāne chaḍḍetvā**tiādinā ghātetvā chaḍḍitassa vuṭṭhānābhāvo viya apāyato vuṭṭhānābhāvoti dasseti.

''Paccarī''tipi **uḷumpassa** nāmaṃ, tena ettha katā ''mahāpaccarī''ti vuccati. **Udake maraṇaṃ thale maraṇañca ekamevā**ti kasmā vuttaṃ, nanu sakkena ''samuddārakkhaṃ karissāmī''ti vuttanti? Saccaṃ vuttaṃ, jīvitassa lahuparivattitaṃ pakāsentehi therehi evaṃ vuttaṃ, lahuparivattitāya jīvitahetu na gamissāmāti adhippāyo. Atha vā **udake**ti nāgadīpaṃ sandhāya vuttaṃ, **thale**ti jambudīpaṃ.

Thero na detīti kathamahaṃ etena ñāto, kenaci kiñci ācikkhitaṃ siyāti saññāya na adāsi. Teneva ''mayampi na jānāmā''ti vuttaṃ. **Aparassā**ti aparassa bhikkhuno pattaṃ ādāya…pe… therassa hatthe ṭhapesīti yojanā. **Anāyatane**ti nikkāraṇe, ayutte vā nassanaṭṭhāne. **Tuvaṃ attānaṃ rakkheyyāsi,** mayaṃ pana mahallakattā kiṃ rakkhitvā karissāma, mahallakattā eva ca rakkhituṃ na sakkhissāmāti adhippāyo. Anāgāmittā vā thero attanā vattabbaṃ jānitvā ovadati.

Sammāpayogassa gatamaggoti sammāpayogena nipphāditattā tassa sañjānanakāraṇanti attho.

Bhūtamatthaṃ katvā abhūtopamaṃ kathayissatīti adhippāyo. **Manussā**ti bhaṇḍāgārikādiniyuttā manussā mahantattā **sampaṭicchituṃ nāsakkhiṃsu**.

Dutiyabalaniddesavaṇṇanā niṭṭhitā.

Tatiyabalaniddesavaṇṇanā

811. **Añcitā**ti gatā. **Peccā**ti puna, maritvāti vā attho. **Ussannattā**ti vitakkabahulatāya ussannattāti vadanti, sūratādīhi vā **ussannattā. Dibbantī**ti kīḷanti.

Sañjīvakāḷasuttasaṅghātaroruvamahāroruvatāpanamahātāpanaavīciyo **aṭṭha mahānirayā**. Ekekassa cattāri dvārāni, ekekasmiṃ dvāre cattāro cattāro gūthanirayādayoti evaṃ **soḷasa ussadaniraye** vaṇṇayanti.

Sakkasuyāmādayo viya **jeṭṭhakadevarājā**. Pajāpativaruṇaīsānādayo viya dutiyādiṭṭhānantarakārako **paricārako hutvā**.

Tatiyabalaniddesavaṇṇanā niṭṭhitā.

Catutthabalaniddesavaṇṇanā

812. **Kappo**ti dvedhābhūtaggo. Ettha ca bījādidhātunānattavasena khandhādidhātunānattaṃ veditabbaṃ.

Catutthabalaniddesavaṇṇanā niṭṭhitā.

Pañcamabalaniddesavaṇṇanā

813. **Ajjhāsayadhātū**ti ajjhāsayasabhāvo. Yathā gūthādīnaṃ dhātusabhāvo eso, yaṃ gūthādīheva saṃsandati, evaṃ puggalānaṃ ajjhāsayassevesa sabhāvo, yaṃ dussīlādayo dussīlādikeheva saṃsandantīti vuttaṃ hoti. **Bhikkhūpi āhaṃsū**ti aññamaññaṃ āhaṃsu. Āvuso ime manussā ''yathāsabhāgena paribhuñjathā''ti vadantā amhe sabhāgāsabhāge viditvā hīnajjhāsayapaṇītajjhāsayataṃ paricchinditvā dhātusaṃyuttakamme upanenti tassa payogaṃ daṭṭhukāmāti attho, evaṃ sabhāgavaseneva ajjhāsayadhātuparicchindanato ajjhāsayadhātusabhāgavasena niyametīti adhippāyo.

Pañcamabalaniddesavaṇṇanā niṭṭhitā.

Chaṭṭhabalaniddesavaṇṇanā

Caritanti idha duccaritaṃ sucaritanti vuttaṃ. Apparajaṃ akkhaṃ etesanti **apparajakkhā**ti attho vibhāvito, apparajaṃ akkhimhi etesanti **apparajakkhā**tipi saddattho sambhavati. Ettha ca āsayajānanādinā yehi indriyehi paroparehi sattā kalyāṇapāpāsayādikā honti, tesaṃ jānanaṃ vibhāvetīti veditabbaṃ. Evañca katvā indriyaparopariyattaāsayānusayañāṇānaṃ visuṃ asādhāraṇatā, indriyaparopariyattanānādhimuttikatāñāṇānaṃ visuṃ balatā ca siddhā hoti.

815. **Yadariyā**ti ye ariyā. **Āvasiṃsū**ti nissāya vasiṃsu. Ke pana te? ''Idha, bhikkhave, bhikkhu pañcaṅgavippahīno hoti chaḷaṅgasamannāgato ekārakkho caturāpasseno panuṇṇapaccekasacco samavayasaṭṭhesano anāvilasaṅkappo passaddhakāyasaṅkhāro suvimuttacitto suvimuttapañño''ti (dī. ni. 3.348; a. ni. 10.19) evaṃ vuttā. Etesu pañcaṅgavippahīnapaccekasaccapanodanaesanāsamavayasajjanāni ''saṅkhāyekaṃ paṭisevati adhivāseti parivajjeti vinodetī''ti (ma. ni. 2.168) vuttesu apassenesu vinodanañca maggakiccāneva, itare ca maggeneva samijjhanti. Tenāha **''etañhi suttaṃ…pe… dīpetī''**ti.

816. Ārammaṇasantānānusayanesu iṭṭhārammaṇe ārammaṇānusayanena **anuseti. Āciṇṇasamāciṇṇā**ti etena samantato veṭhetvā viya ṭhitabhāvena anusayitataṃ dasseti. Bhavassapi vatthukāmattā, rāgavasena vā samānattā **''bhavarāgānusayo…pe… saṅgahito''**ti āha.

818. ''Paṇītādhimuttikā tikkhindriyā, itare mudindriyā''ti evaṃ indriyavisesadassanatthameva adhimuttiggahaṇanti āha **''tikkhindriyamudindriyabhāvadassanattha''**nti.

819. **Pahānakkamavasenā**ti ettha pahātabbapajahanakkamo pahānakkamoti daṭṭhabbo, yassa pahānena bhavitabbaṃ, taṃ teneva pahānena paṭhamaṃ vuccati, tato appahātabbanti ayaṃ vā pahānakkamo.

820. Maggassa upanissayabhūtāni indriyāni **upanissayaindriyāni**.

826. Nibbutichandarahitattā **acchandikaṭṭhānaṃ paviṭṭhā**. Yasmiṃ bhavaṅge pavattamāne taṃsantatiyaṃ lokuttaraṃ nibbattati, taṃ tassa **pādakaṃ**.

Chaṭṭhabalaniddesavaṇṇanā niṭṭhitā.

Sattamabalaniddesavaṇṇanā

828. **Niddāyitvā**ti kammaṭṭhānaṃ manasi karonto niddaṃ okkamitvā paṭibuddho samāpattiṃ samāpannomhīti attho. Nīvaraṇādīhi visuddhacittasantati eva **cittamañjūsā,** samādhi vā, kammaṭṭhānaṃ vā. **Cittaṃ ṭhapetu**nti samāpatticittaṃ ṭhapetuṃ. Saññāvedayitānaṃ apagamo eva **apagamavimokkho**.

Saññāmanasikārānaṃ kāmādidutiyajjhānādipakkhandanāni **''hānabhāgiyavisesabhāgiyadhammā''**ti dassitāni, tehi pana jhānānaṃ taṃsabhāvatā dhamma-saddena vuttā. Paguṇabhāvavodānaṃ **paguṇavodānaṃ**. Tadeva paṭhamajjhānādīhi vuṭṭhahitvā dutiyajjhānādiadhigamassa paccayattā **''vuṭṭhānaṃ nāmā''**ti vuttaṃ. ''Vodānampi vuṭṭhānaṃ, tamhā tamhā

samādhimhā vuṭṭhānampi vuṭṭhāna''nti imāya vuṭṭhānapāḷiyā asaṅgahitattā nirodhasamāpattiyā vuṭṭhānaṃ **''pāḷimuttakavuṭṭhānaṃ nāmā''**ti vuttaṃ. Ye pana ''nirodhato phalasamāpattiyā vuṭṭhāna''nti pāḷi natthīti vadeyyuṃ, te ''nirodhā vuṭṭhahantassa nevasaññānāsaññāyatanaṃ phalasamāpattiyā anantarapaccayena paccayo''ti (paṭṭhā. 1.1.417) imāya pāḷiyā paṭisedhetabbā.

Sattamabalaniddesavaṇṇanā niṭṭhitā.

Dasamabalaniddesavaṇṇanā

831. Rāgādīhi cetaso vimuttibhūto samādhi **cetovimutti**. Paññāva vimutti **paññāvimutti. Kammantaravipākantaramevā**ti kammantarassa vipākantaramevāti attho. Cetanācetanāsampayuttakadhamme nirayādinibbānagāminipaṭipadābhūte kammanti gahetvā āha **''kammaparicchedamevā''**ti. **Appetuṃ na sakkoti** aṭṭhamanavamabalāni viya, taṃsadisaṃ iddhividhañāṇaṃ viya vikubbituṃ. Etena dasabalasadisatañca vāreti, jhānādiñāṇaṃ viya vā appetuṃ vikubbituñca. Yadipi hi jhānādipaccavekkhaṇañāṇaṃ sattamabalanti tassa savitakkasavicāratā vuttā, tathāpi jhānādīhi vinā paccavekkhaṇā natthīti jhānādisahagataṃ ñāṇaṃ tadantogadhaṃ katvā evaṃ vuttanti veditabbaṃ. Atha vā sabbaññutaññāṇaṃ jhānādikiccaṃ viya na sabbaṃ balakiccaṃ kātuṃ sakkotīti dassetuṃ **''tañhi jhānaṃ hutvā appetuṃ iddhi hutvā vikubbituñca na sakkotī''**ti vuttaṃ, na pana kassaci balassa jhānaiddhibhāvatoti daṭṭhabbaṃ.

Dasamabalaniddesavaṇṇanā niṭṭhitā.

Ñāṇavibhaṅgavaṇṇanā niṭṭhitā.

17. Khuddakavatthuvibhaṅgo

1. Ekakamātikādivaṇṇanā

832. ''Tettiṃsati tikā''ti vuttaṃ, te pana **pañcatiṃsa**. Tathā ''purisamalādayo aṭṭha navakā''ti vuttaṃ, te pana **āghātavatthuādayo nava**. Ye ''dve aṭṭhārasakā''tiādimhi vuttā, te eva ''iti atītāni chattiṃsā''tiādinā tayo chattiṃsakā katāti āha **''cha aṭṭhārasakā''**ti, dvāsaṭṭhi pana diṭṭhigatāni aññattha vuttabhāveneva idha nikkhittānīti na gahitānīti daṭṭhabbāni.

Ekakamātikādivaṇṇanā niṭṭhitā.

(1.) Ekakaniddesavaṇṇanā

843-844. **Atthi paṭiccaṃ nāmā**ti yathā ''cakkhuñca paṭiccā''tiādīsu nissayādipaccayabhāvena paṭiccāti vuttaṃ, na tathā idha khattiyādijātīnaṃ paramatthato avijjamānānaṃ nissayādipaccayattassa abhāvā. Yesu pana khandhesu santesu khattiyādisammuti hoti, tesaṃ abbocchinnatāva khattiyādijātiyā atthitā, sā idha paṭicca-saddena vibhāvitāti attho. **Ekissā seṇiyā**ti asambhinnāyāti attho.

Pañhavissajjanādikiriyāsu purato karaṇaṃ **purekkhāro. Nikkheparāsī**ti nidhānarāsi. **Patthaṭākittino**ti vitthiṇṇākittino. **Rattaññumado**ti purāṇaññutāmadoti vadanti. Cirarattijātena, cirarattipabbajitena vā jānitabbassa, rattīnameva vā jānanamado. **Upaṭṭhāpakamāno**ti āṇākaraṇamāno. Āṇākaraṇañhi vicāraṇaṃ idha **''yaso''**ti vuttanti. Parimaṇḍalattabhāvanissito māno **pariṇāhamado**. Sarīrasampattipāripūriyā mado **pāripūrimado**.

845. Vatthunā vināpi vattabbatāya **avatthukaṃ,** na vatthuno abhāvā.

846. **Cittassa vossajjana**nti cittassa satito muccanaṃ, kāyaduccaritādīsu pakkhandanaṃ vā **vossaggo. Patiṭṭhābhāvo**ti kusalakaraṇe aṭṭhānaṃ, anuṭṭhānanti attho. Pamādasaṅkhātassa **atthassa** kāyaduccarite cittassa vossaggo pāṇātipāte micchādiṭṭhiyaṃ kodhe upanāheti evamādiko pariyāyo apariyanto, tadatthatappariyāyappakāsako vossagganissaggādiko byañjanapariyāyo cāti sabbaṃ taṃ saṅkhipitvā evarūpoti idaṃ ākāranidassanaṃ sabbapariyāyassa vattuṃ asakkuṇeyyattā katanti dassento āha **''pariyantābhāvato''**ti. **Vissaṭṭhākāro**ti satiyā paccanīkabhūte cattāro khandhe dasseti.

847. **Cittassa thaddhatā** tathāpavattacittamevāti vadanti, mānaviseso vā daṭṭhabbo. Upasaṅkamane vanditabbaṃ hotīti **pariyanteneva carati**.

848. ''Āpattiṃ āpannosī''ti vutte ''āvuso, tvaṃ āpannosī''tiādinā tena vuttaṃ tasseva upari khipanavasena

''paṭippharitvā''ti vadanti. ''Tasmiṃ nāma dalidde, akusale vā idaṃ karonte ahaṃ kasmā na karomī''ti evaṃ idha paṭippharaṇaṃ yuttaṃ. Karaṇassa uttarakiriyā **karaṇuttariyaṃ. Akusalapakkho esā**ti sārambhoti adhippāyo.

849. Aticca icchatīti aticciccho, tassa bhāvo aticcicchatāti vattabbe cci-kāralopaṃ katvā **''aticchatā''**ti vuttaṃ. **Atricchatā**ti ca sā eva vuccatīti. Tatrāpi neruttikavidhānena padasiddhi veditabbā. Yathāladdhaṃ vā atikkamitvā atra atra icchanaṃ **atricchatā,** sā eva ra-kārassa ta-kāraṃ katvā **''aticchatā''**ti vuttā.

Atricchanti aticchaṃ, atra vā icchanto. Kena? **Atilobhena** atilobhamicchāsaṅkhātena **atilobhamadena** ca. Attano hitaṃ **attā**ti vuttaṃ. **Hāyati** jīrati, ādiṇṇo vā **attā,** patto vā **attā,** naṃ jīrati candakinnariṃ patthayitvā asitābhūdeviyā vihīno viya.

Icchāhatassāti icchāya upaddutassa, mudditassa vā.

Atihīḷayānoti avamaññamāno. **Malaka**nti evaṃnāmakaṃ janapadaṃ, abbhokāsaṃ vā. **Kodaṇḍakenā**ti kudaṇḍakena rassadaṇḍakena. Gaddulenāti ca vadanti. **Ruhiramakkhitaṅgo**ti ruhirasinnagatto.

850. Jānantasseva bhiyyo bhiyyo codento viya **sambhāvetukāmo hoti. Paccaye**ti upādānādipaccaye.

851. Ye patirūpena vañcenti, te **gaṇṭhikā,** durācārena vā gaṇṭhibhūtā. **Gaṇṭhikaputtā nāma gaṇṭhikā eva honti, tena** saddhivihārikā gaṇṭhikabhāvena **''thero…pe… dīghacaṅkame viharatī''**ti vadanti.

Vaṭṭati bhanteti ayampi eko pakāro, lābhinā eva pana sakkā ñātunti attano samāpattilābhitaṃ sūcetīti attho. **Pañcattayaṃ** nāma uparipaṇṇāsake dutiyasuttaṃ (ma. ni. 3.21 ādayo). Tassa gambhīrattā vadati **''pañcattayaṃ olokentassā''**ti.

852. **Siṅga**nti siṅgāraṃ. Tañhi kusalassa vijjhanato samāsevitatāya sīse parikkhataṃ sunikhataṃ visāṇaṃ viya, thirattā ca siṅgaṃ viyāti siṅgaṃ, taṃ panatthato rāgo.

853. Temanakaraṇatthe **tintiṇa**-saddo daṭṭhabbo. **Khīyana**nti ca yena lobhena paraṃ mamanti vadantaṃ khīyati, so vutto. **Khīyanaṃ** bhaṇḍananti ca vadanti. **Tintiṇa**nti vā loluppamicceva vuttaṃ hoti. Saññā-saddo hi eso loluppavācakoti.

854. **Ūruppamāṇāpī**ti etena mahantaghanabhāvena apūtitaṃ dasseti. **Athavā**tiādinā cīvaramaṇḍanādīnaṃ visesanāni ''imassa vā pūtikāyassa bāhirānaṃ vā parikkhārānaṃ maṇḍanā''tiādīnīti dasseti. Cīvarena hi maṇḍanā **cīvaramaṇḍanā,** cīvarassa vā maṇḍanā **cīvaramaṇḍanā,** evaṃ **pattamaṇḍanā senāsanamaṇḍanā** cāti adhippāyo. Ūnaṭṭhānapūraṇaṃ chavirāgasusaṇṭhānādikaraṇañca cīvarādīsu kāye ca yathāyogaṃ yojetabbaṃ. **Tadahujātadārako viya hotī**ti dārakacāpalyaṃ na muñcatīti attho.

855. Sadisā anurūpā bhatti sabhāgo, na sabhāgo asabhāgo, mānathaddhatā, virodho vā. Tenassa mātādīsu vattanaṃ **asabhāgavuttitā**. Evaṃvidhānaṃ mānādhikānaṃ akusalānamidaṃ nāmaṃ.

856. **Paritassitā**ti saṅkampanā, ukkaṇṭhitassa vā tassa tassa taṇhāyanā.

857. Kusalakaraṇe kāyassa avipphārikatā līnatā **jātiālasyaṃ,** na rogautubhojanādīhi kāyagelaññaṃ **tandī** nāma, atha kho pakatiālasyanti attho. **Kāyālasiya**nti nāmakāyassa ālasiyaṃ, tadeva rūpakāyassāpīti daṭṭhabbaṃ.

858. Accasanādīhi uppannadhātukkhobhanimittaṃ ālasiyaṃ **vijambhitā**.

859. Bhattanimittena uppannaṃ ālasyaṃ **bhattasammado**.

860. **Imehi panā**ti cittassa akalyatādīhi. Sabbattha **kilesavasenā**ti thinamiddhakāraṇānaṃ rāgādīnaṃ vasenāti daṭṭhabbaṃ.

861. Sammāājīvato apeto katoti **apakato**. So ājīvupaddavena upaddutoti katvā āha **''upaddutassāti attho''**ti.

Tividhampi taṃ tattha āgataṃ tassa nissayabhūtāya imāya pāḷiyā **dassetu**nti evamattho daṭṭhabbo.

Pāpaṇikānīti āpaṇato chaḍḍitāni. **Nantakānī**ti antarahitāni, cīrāni vā. Gilānassa paccayabhūtā bhesajjasaṅkhātā jīvitaparikkhārā **gilānapaccayabhesajjaparikkhārā**. **Pūtimutta**nti purāṇassa apurāṇassa ca sabbassa gomuttassetaṃ nāmaṃ. Pūtibhāvena chaḍḍitosadhantipi keci.

Agabbhikā ekadvārā dīghasālā kira **uddaṇḍo**. Kucchitarajabhūtāya pāpicchatāya niratthakakāyavacīvipphandaniggahaṇaṃ korajaṃ, taṃ etassa atthīti korajiko, ativiya korajiko **korajikakorajiko**. Atiparisaṅkitoti keci. **Mukhasambhāvito**ti korajikakorajikādibhāvena pavattavacanehi attano mukhamattena aññehi sambhāvito. So evarūpo evarūpatāya eva attānaṃ paraṃ viya katvā **''ayaṃ samaṇo''**tiādiṃ katheti.

Paṇidhāyāti ''arahāti maṃ jānantū''ti cittaṃ ṭhapetvā, patthetvā vā. **Āpāthakajjhāyī**ti manussānaṃ āpāthaṭṭhāne samādhiṃ samāpanno viya nisīdanto āpāthake janassa pākaṭaṭṭhāne jhāyī.

Aññaṃ viya katvā attano samīpe bhaṇanaṃ **sāmantajappitaṃ**. Ākārassa rassattaṃ katvā **''aṭhapanā''**ti vuttaṃ. Kuhanaṃ kuho, tassa ayanā pavatti **kuhāyanā,** kuhassa vā puggalassa ayanā gatikiriyā **kuhāyanā**.

862. **Puṭṭhassā**ti ''ko tisso, ko rājapūjito''ti puṭṭhassa. **Nahanā**ti bandhanā pariveṭhanā.

863. Nimittena caranto jīvanto nimittakārako nemittiko, tassa bhāvo **nemittikatā**. Attano icchāya pakāsanaṃ **obhāso**. Ko pana soti? ''Ajja bhikkhūnaṃ paccayā dullabhā jātā''tiādikā **paccayapaṭisaṃyuttakathā**. Icchitavatthussa samīpe kathanaṃ **sāmantajappā**.

864. Bahi chaḍḍanaṃ **ukkhepanā**. Parapiṭṭhimaṃsakhādanasīlo parapiṭṭhimaṃsiko, tassa bhāvo **parapiṭṭhimaṃsikatā**.

865. Nikattuṃ appena lābhena bahukaṃ vañcetvā gahetuṃ icchanaṃ nijigīsanaṃ, tassa bhāvo **nijigīsanatā**. Tasseva icchanassa pavattiākāro, taṃsahajātaṃ vā gavesanakammaṃ.

866. Vaṇṇasampannaṃ pokkharaṃ vaṇṇapokkharanti uttarapadalopo pubbapadassa daṭṭhabbo, vaṇṇapāripūrī vā **vaṇṇapokkharatā**. ''Atthajāpikā''ti ettha viya japa-saddo uppattivācakoti āha **''pavattetī''**ti.

867. Seyyasadisamānā unnativasena pavattāti ubhayatthāpi **''mānaṃ jappetī''**ti vuttaṃ.

868. Hīnamāno pana onativasena pavattito kevalena mānasaddena niddesaṃ nārahatīti taṃniddese **''omānaṃ jappetī''**ti (vibha. 874) vuttaṃ.

872. Rājabhogena raṭṭhabhuñjanako rājanissito **raṭṭhiyo**.

879. **Puggalaṃ anāmasitvā**ti yathā seyyassa seyyamānādiniddesesu ''parehi seyyaṃ attānaṃ dahatī''ti seyyādipuggalo mānuppādako āmaṭṭho, evametassa seyyamānabhāvepi mānuppādakapuggalavisesaṃ anāmasitvā ''pare atimaññati''cceva vuttanti attho. Pare atikkamitvā maññanañhi yassa kassaci atimānoti.

880. Purimamānassa uparimāno **mānātimāno, ati**-saddo upari-saddassa atthaṃ vadatīti daṭṭhabbo. Purimamānaṃ vā atikkanto māno **mānātimāno**.

881. Pakkhijātīsu vāyaso anto lāmakoti katvā **''kākajāti viyā''**ti vuttaṃ.

882. Thero kira dosacarito ahosi, tasmā āditova ''tumhe akhīṇāsavā''ti avatvā upāyena kathesīti vadanti, dosacaritattā vā khippaṃ tatiyapadavāre virāgaṃ uppādesīti adhippāyo.

883. **Mānaṃ anugatacchando**ti mānasampayuttachando, mānasabhāvaṃ anugato mānacchando vā.

884. ''Vilambana''nti ca itthipurisasammānanādikiriyādivilambanapaṭisaṃyuttaṃ kattabbaṃ daṭṭhabbaṃ. Tattha yuttamuttasiliṭṭhaṃ paṭibhānaṃ **vilambanapaṭibhānaṃ**.

887. Amaravādapaṭisaṃyutto vitakko, attano amaraṇatthāya devabhāvatthāya vā vitakko **amaravitakko**.

888. Paresu anuddayā rāgavasena anuddayakaraṇaṃ etassāti parānuddayo, tassa bhāvo **parānuddayatā,** paresu vā anuddayasseva sahananditādikassa bhāvo **parānuddayatā,** tādiso rāgo. **Tatthā**ti parānuddayatāya saṃsaṭṭhavihārena dassitāyāti attho yujjati.

890. Anavaññattiṃ patthento anavaññattatthameva kāmaguṇe ca patthetīti āha **''pañcakāma…pe… nissito hutvā''**ti.

Ekakaniddesavaṇṇanā niṭṭhitā.

(2.) Dukaniddesavaṇṇanā

891. **Upanayhatī**ti bandhati. A-kāro anantaratthavācako, mariyādavācakassa vā ākārassa rassattaṃ katvā ‘‘aṭṭhapanā’’ti vuttanti **‘‘anantaraṭṭhapanā’’**tiādimāha. Tattha paṭhamuppannassa pavattākāro mariyādā, taṃ anatikkamitvā tasseva daḷhīkaraṇavasena ṭhapanā **mariyādaṭṭhapanā. Pakatiṭṭhapanā**mattameva, visesanarahitāti attho.

892. Niṭṭhuriyaṃ kheḷapātanaṃ, niṭṭhuriyaṃ viya **niṭṭhuriyaṃ. Dassetvā**ti dantehi chinditvā. Tena pana dassanaṃ **paḷāso**ti dasseti. **Paḷāsassa āyanā**ti yugaggāhappavatti. Samabhāvadahanaṃ **jayo,** tassa āharaṇato **āhāro. Dhuraṃ na detī**ti pāmokkhaṃ na deti.

894. Kāyena cetiyaṅgaṇādivattaṃ karoti ‘‘evaṃ vattasampanno saddho kathaṃ kāyaduccaritādīni karissatī’’ti paresaṃ ñāpanatthaṃ. **Aticcā**ti accayaṃ katvā. **Āsarantī**ti āgacchanti, puna paṭicchādane pavattantīti attho. Konāmevaṃ karotīti vocchindanacchādanā vā **vocchādanā**.

Na sammā bhāsitāti yo na sammā bhāsati, so **saṭho**ti dasseti. **Kucchi vā piṭṭhi vā jānituṃ na sakkā**ti asantaguṇasambhāvaneneva cittānurūpakiriyāvirahato ‘‘evaṃcitto evaṃkiriyo’’ti jānituṃ na sakkāti attho.

Ajo eva **ajāmigo. Nelako**ti taruṇavaccho. Yathā so yakkho tādisaṃ rūpaṃ dassetvā ‘‘ajā’’ti saññāya āgatāgate khādati, evamayampi taṃtaṃsadisaguṇasambhāvanena te te vañceti. Tenetaṃ sāṭheyyaṃ māyāto balavatarā vañcanāti daṭṭhabbaṃ. Teneva **‘‘parikkhattatā’’**ti vuttaṃ.

908. Sakkāyadiṭṭhādīnaṃ abhāvepi yaṃ saṃyojanaṃ hoti, taṃ bahiddhā saṃyojanato bahiddhāsaṃyojanassa puggalassa visesanabhūtaṃ **bahiddhāsaṃyojanaṃ nāma**.

Dukaniddesavaṇṇanā niṭṭhitā.

(3.) Tikaniddesavaṇṇanā

909. Akusalamūlāneva vaṭṭamūlānīti tehi kathitehi vaṭṭamūlasamudācāro kathito hotīti āha **‘‘tīhi…pe… kathito’’**ti.

919. **Sassato loko**tiādidassanameva brahmacariyaṃ mokkhasampāpakaṃ uttamacariyanti diṭṭhigatikehi sammatanti āha **‘‘diṭṭhigatikasammatassā’’**ti. Rūpārūpāvacaravipākesu sātisayo bhavarāgoti adhippāyena vuttaṃ **‘‘mahābrahmāna’’**nti.

920. **Kathaṃvidha**nti kenākārena saṇṭhitanti atthoti katvā āha **‘‘ākārasaṇṭhāna’’**nti. **Mānaṭhapanā**ti seyyādivasena mānena ṭhapanā, mānasaṅkhātā vā ṭhapanā.

921. **Cetaso utrāso** domanassaṃ, doso vā, taṃsampayuttā vā cetanādayo.

922. **Desanāsukhatāyā**ti tiṇṇaṃ addhānaṃ vasena vicikicchāya desanā sukhā ‘‘kaṅkhati vicikicchatī’’ti, na pana tathā mohenāti adhippāyo. **Vaṇṇādibhedaṃ sutvā**ti keci kira vadanti ‘‘khattiyajīvo paṇḍuvaṇṇo. Kasmā? So hi pubbaṇhe ramati, pubbaṇhe ca chāyā paṇḍuvaṇṇā. Brāhmaṇavessasuddajīvā odātapītakāḷavaṇṇā. Te hi majjhanhasāyanharattīsu odātapītakāḷachāyā kāḷatamakālesu ramantī’’ti tesaṃ vaṇṇabhedaṃ, ‘‘byāpī parimaṇḍalo’’tiādinā kathentānaṃ saṇṭhānabhedañca sutvā.

923. **Purisapuggalo**ti padadvayaṃ ekapadaṃ katvā jānantānaṃ vasenāyaṃ sammutikathā pavattā, padantarameva vā idaṃ puggalavācakanti dassento **‘‘ayaṃ panā’’**tiādimāha. Atha vā purisoti vutto ca puggalo eva, na purisindriyayuttovāti dassanatthampi **‘‘purisapuggalo’’**ti vuttanti veditabbaṃ. **Aṭṭhasu ābādhesū**ti pittasemhavātasamuṭṭhānautuvipariṇāmajaopakkamikavisamaparihārajasannipātajakammasamuṭṭhānesu. **Pubbe kata**nti purāṇatarakammaṃ icchantīti upapajjavedanīyañca kira paṭikkhipanti. **Āṇattimūlakena vā**ti yopi āṇāpetvā vadhabandhādidukkhaṃ uppādeti, tampi taṃmūlakaṃ na hoti, issaranimmānamūlamevāti adhippāyo.

924. **Mohassa anudahanaṃ** dāhakāraṇatāya vuttaṃ, sabhāvatopi pana asampaṭivedho sampaṭivedhasukhassa paccanīkabhūto dukkho evāti anudahanatā veditabbā. Evañca katvā ‘‘upekkhā vedanā ñāṇasukhā aññāṇadukkhā’’ti (ma. ni. 1.465) vuttā.

926. **Puthunimittārammaṇesū**ti subhanimittādivasena puthunimittasabhāvesu ārammaṇesu, puthusabhāvesu vā subhanimittādiārammaṇesu. Kosajjapamādaniddesānaṃ samānattepi avipphārikatāsaṅkhātā līnavuttitā **kosajjaṃ,** sativossaggasaṅkhātaṃ pamajjanaṃ **pamādo**ti ayaṃ visesoti.

931. **Sagaruvāsa**nti saottappavāsamāha, **sajeṭṭhakavāsa**nti sahirivāsaṃ. Anādiyanā **anaddā** ovādaaggahaṇaṃ, acittīkāroti attho. Sukkhakaṭṭhassa viya anallatā, amudutā vā **anaddā. Asīlya**nti asukhasīlatā amudutā eva.

934. **Upārambho** dosasampayuttacittuppādo siyā.

936. ''Idha pāsāṇaṃ karotī''tiādinā ṭhapanatthepi karoti-saddo yujjatīti āha **''karotīti ṭhapetī''**ti. Ettha cāyaṃ āvajjanā akusalānaṃ āsannakāraṇattā khuddakavatthūsu vuttāti veditabbā, tadanukūlakiccattā vā.

Tikaniddesavaṇṇanā niṭṭhitā.

(4.) Catukkaniddesavaṇṇanā

939. **Itīti nidassane nipāto**ti evaṃ-saddena samānatthoti dasseti. **Bhavābhavahetūtipī**ti ettha bhavanti jāyanti etenāti **bhavo,** sappiādibhesajjaṃ. Bhavo eva paṇītataro abhivuddho **abhavo**. Bhāvanārāmatāariyavaṃsappaheyyattā vā purimataṇhāttayavajjā sabbā taṇhā ''bhavābhavahetu uppajjatī''ti vuttāti veditabbā.

Etāyāti chandādiagatiyā. **Na gacchantī**ti na pavattanti, taṃ taṃ kiriyaṃ na karontīti attho. **Imināti** chandādinā agatigamanena. Chandādīsu yena ninno, tena gamanaṃ **yathāninnagamanaṃ**.

''Rājā''tiādinā rājādinimitto viya ūmiādinimitto cittutrāso **ūmiādibhayaṃ,** ''ūmibhayanti kho, bhikkhave, kodhupāyāsassetaṃ adhivacana''ntiādivacanato (ma. ni. 2.162; a. ni. 4.122; itivu. 109) kodhupāyāsaodarikattapañcakāmaguṇamātugāmā vā. Tattha pañcakāmaguṇamātugāmaggahaṇena tannissitachandarāgaggahaṇaṃ veditabbaṃ, odarikattañca lobhova. Ukkhepanīyādikammaṃ **vinayadaṇḍaṃ**.

''Atha kho timbaruko paribbājako yena bhagavā…pe… etadavoca 'kiṃ nu kho, bho gotama, sayaṃkataṃ sukhadukkha'nti? Mā hevaṃ timbarukāti bhagavā avocā''tiādinā nidānavagge (saṃ. ni. 2.18) āgatattā **''timbarukadiṭṭhī''**ti vuttā.

Catukkaniddesavaṇṇanā niṭṭhitā.

(5.) Pañcakaniddesavaṇṇanā

940. **Āgantuṃ pana na dentī**ti āgamanassa paccayā na hontīti attho daṭṭhabbo.

941. **Avadehanato**ti pūraṇena maṃsūpacayahetutāya ca upacayanato. Gimhakāle bhuñjitvā sayantassa sukhaṃ hotīti taṃ utusukhaṃ **''seyyasukha''**nti vuttaṃ, sayaniriyāpathasukhanti attho. **Vata**nti dhutaṅgāni. **Tapo**ti khandhakavattāni, vīriyaṃ vā. Sīlaggahaṇena khandhakavattamethunaviratīnaṃ gahitattā tapabrahmacariyaggahaṇaṃ na kattabbanti ce? Na, aññasīlato visesetvā tapabrahmacariyānaṃ devattakāraṇattaggahaṇassa dassanato, bāhirānañcassa vinibandhassa pavattidassanato vā. Tesañhi avihiṃsādigovatādidukkarakārikāmethunaviratiyo yathākkamaṃ sīlādīni, tāni ca te devanikāyaṃ paṇidhāya carantīti. **Aññathā ca** saddhāruciādīhi ''yato kho bho ayaṃ attā rūpī cātumahābhūtiko mātāpettikasambhavo kāyassa bhedā ucchijjatī''tiādinā (dī. ni. 1.85) vikappetvā.

942. Byasanesu ñātibhogarogabyasanaggahaṇena taṃnimittā sokādayo gahitāti daṭṭhabbā. Dassanasavanesu paṭikūlatā **dassanasavanapaṭikūlatā**. Ettha ca ādīnavehi pañcahi tesaṃ kāraṇabhūtā akkhantiyeva bhinditvā kathitāti veditabbā, akkhantimūlakā vā appiyatādihetubhūtā dukkaṭadubbhāsitatādidosā.

Micchājīvanimittaṃ maraṇakāle uppannabhayaṃ **''ājīvakabhaya''**nti vuttaṃ. ''Ājīvikābhaya''nti pana pāṭhe paccayānuppattiṃ passato ājīvikanimitto cittutrāsoti attho daṭṭhabbo. Kittisaddo silokanti tappaṭipakkhā asilokaṃ akitti. Tenāha **''garahabhaya''**nti.

943. **Uppilāvita**nti udaggatāsaṅkhāto avūpasamabhāvo, avūpasamahetubhūto vā pītiyā ākāro.

Pañcakaniddesavaṇṇanā niṭṭhitā.

(6.) Chakkaniddesavaṇṇanā

944. ''Kodhano hoti upanāhī''tiādinā kodhādihetukā upanāhādayo kodhādīnaṃ sahāyakāraṇabhāvena suttante vuttāti kodhādayo eva **vivādamūlāni,** tenettha te eva vuttā. **Sandiṭṭhiparāmasitā** attano diṭṭhiyaṃ abhiniviṭṭhatā.

945. **Appatissayo**ti patissayabhūtehi garūhi virahito. **Appamādalakkhaṇa**nti satiavippavāsaṃ kusalānuyogasātaccaṃ vā.

Yuttapayuttatāti tanninnatāvasena suṭṭhu yuttatā. **Gaṇasaṅgaṇikā** kilesavasena pavattā saṅgaṇikā. Itthipaṭisaṃyuttakathāsavane itthisaddasavane ca assādo **savanasaṃsaggo**. Itthiyā kassaci dānaggahaṇassādo **paribhogasaṃsaggo**.

946. **Somanassena saddhiṃ upavicarantīti somanassupavicārā**ti akusalasomanassasahagatā rūpavicārādayo idhādhippetāti veditabbā, tathā **upekkhupavicārā** ca. **Taṃsampayutto vā**ti etena vicāraggahaṇena vitakkopi gahitoti vitakkappavattanena ''upavitakketī''ti idampi vuttaṃ hotīti dasseti.

947. **Aññāṇasampayuttā**ti vicikicchuddhaccasahagatacittesu upekkhā mohoti vadanti, lobhasampayuttupekkhāpi pana gehassitā na na hoti.

948. **Adhiccasamuppanniko** ''adhicca samuppanno attā uppanno bhavissatī''ti gaṇhanto sassatadiṭṭhiko hotīti evarūpassa diṭṭhi viyāti dassento **''adhiccasamuppannikassevā''**ti āha. **Na so jāto**ti ettha ''jātū''ti ayaṃ nipāto u-kārassa o-kāraṃ katvā jātoti vutto, tena vā samānatthaṃ nipātantaraṃ etaṃ daṭṭhabbaṃ. **Sabbāsavadiṭṭhī**ti **sabbāsavapariyāyena** āgatā diṭṭhi.

Chakkaniddesavaṇṇanā niṭṭhitā.

(7.) Sattakaniddesavaṇṇanā

951. Dvāsaṭṭhiyā diṭṭhīsu sattakassa aññassa abhāvā satta ucchedavādā eva idha tathā avatvā ''satta diṭṭhī''ti vuttā.

Sattakaniddesavaṇṇanā niṭṭhitā.

(8.) Aṭṭhakaniddesavaṇṇanā

952. ''Kammaṃ kho me kattabbaṃ bhavissatī''tiādinā osīdanākārena pavattacittuppādā **kosajjakāraṇāni,** kosajjameva vā kosajjantarakāraṇatāya **kosajjakāraṇānī**ti daṭṭhabbāni. **Māsācitaṃ maññe**ti ettha ācita-saddo tinta-saddassa, maññe-saddo ca viya-saddassa atthaṃ vadatīti adhippāyena ''tintamāso viyā''ti ayamattho vibhāvito, māsacayo viyāti vā attho.

957. **Pharatī**ti phusati, ghaṭṭetīti attho. **Aññena kāraṇenā**ti ''ajja tayā vikāle bhuttaṃ, tena tvaṃ āpattiṃ āpannosī''ti vutto ''hiyyo mayā kāle bhuttaṃ, tenāhaṃ anāpanno''tiādinā aññena ayuttena kāraṇena aññaṃ yuttaṃ kāraṇaṃ paṭicchādetīti attho. Pucchitatthato bahiddhā yathā taṃ na allīyati, tathā kathāya apanayanaṃ vikkhipanaṃ **bahiddhā apanāmanā**.

958. **Asaññīvādā**ti puggalehi diṭṭhiyo dasseti. Yehi vā abhinivesehi asaññī attānaṃ vadanti, te **asaññīvādā. Arūpasamāpattinimitta**nti ākāsādiṃ.

Aṭṭhakaniddesavaṇṇanā niṭṭhitā.

(9.) Navakaniddesavaṇṇanā

960. Dasamassa avuttattā **''sattesu uppattivaseneva kathitānī''**ti vuttaṃ.

963. **Sukhavinicchaya**nti sevitabbāsevitabbasukhasanniṭṭhānanti attho. **Ajjhattaṃ sukha**nti sevitabbaṃ nekkhammasukhaṃ. **Vinicchayāti dve vinicchayā**ti idaṃ –

> ''Sātaṃ asātanti yamāhu loke,
> Tamūpanissāya pahoti chando;
> Rūpesu disvā vibhavaṃ bhavañca,
> Vinicchayaṃ kubbati jantu loke''ti. (su. ni. 873; mahāni. 102) –

Etassa niddese vuttaṃ.

Idha vinicchayoti vuttoti imissā vibhaṅgapāḷiyā yo chandarāgassa paccayasabhāvena vinicchaya-saddena vutto,

sakkapañhepi (dī. ni. 2.357) chandassa nidānabhāvena vitakka-saddena so eva āgatoti evaṃ vitakkassa vinicchayabhāvaṃ tasseva idha gahitatañca dasseti. **Balavasanniṭṭhāna**nti balavatiyā taṇhāya ārammaṇassa niṭṭhapetvā gahaṇaṃ.

964. Satipi aññesañca saṅkhatabhāve ahanti asmīti ca sātisayā mānassa saṅkhatatāti katvā **''saṅkhata''**nti māno vutto. Seyyādivasena ''ahamasmī''ti attano saṅkharaṇaṃ vā **saṅkhataṃ**. Ettha ''bhavissantī''tiādikā pavatti taṇhādiṭṭhīnaṃ visesavatīti tāsampi iñjitādibhāvo vutto.

Navakaniddesavaṇṇanā niṭṭhitā.

(10.) Dasakaniddesavaṇṇanā

970. Jālakkhipasaṃvidhānādikusalatāsaṅkappanaṃ **upāyacintā,** tassā micchābhāvapaṭicchādanabhāvena pavatto tadākāro **moho upāyacintāvasena uppanno**ti daṭṭhabbo. Yathākate pana pāpe anādīnavadassanavasena pavattā saññā, saṅkappo vā **paccavekkhaṇā,** tassāpi micchābhāvapaṭicchādakaṃ tadākāraṃ, anādīnavadassanaṃ vā **paccavekkhaṇākārena uppanno moho**ti. **Vimuttasaññitā**ti adhimānasampayuttaṃ, titthiyānaṃ vā attano diṭṭhiyā vimuttatāsañjānanaṃ. ''Vimuttomhī''ti evaṃ pavatto akusalacittuppādo **micchāvimuttī**ti keci vadanti. Phalaṃ viya vimuttanti gahite pana diṭṭhisampayuttacitte diṭṭhi **micchāñāṇaṃ,** samādhi ca **micchāvimuttī**ti yuttaṃ siyā.

Dasakaniddesavaṇṇanā niṭṭhitā.

Taṇhāvicaritaniddesavaṇṇanā

973. **Samūhagāhato**ti taṇhāmānadiṭṭhīnaṃ sādhāraṇaggahaṇatoti vadanti. ''Itthaṃ evaṃ aññathā''ti pana visesaṃ akatvā gahaṇaṃ **samūhagāho**ti daṭṭhabbo. **Aññaṃ ākāra**nti parasantānagataṃ ākāraṃ. **Atthī**ti sadā saṃvijjatīti attho. **Sīdatī**ti vinassati. **Saṃsayaparivitakkavasenā**ti ''kiṃ nu kho ahaṃ siyaṃ, na siya''nti evaṃ parivitakkavasena. **Patthanākappanavasenā**ti ''api nāma sādhu panāhaṃ siya''nti evaṃ patthanāya kappanavasena.

Suddhasīsāti taṇhāmānadiṭṭhīnaṃ sādhāraṇasīsā visesassa anissitattā ''suddhasīsā''ti vuttā. Tattha diṭṭhisīsehi diṭṭhiyā taṇhā dassitā, sīsasīsamūlakehi mānadiṭṭhīhi sayameva cāti āha **''evamete…pe… taṇhā vicaritadhammā veditabbā''**ti. Diṭṭhimānesupi **''taṇhāvicaritānī''**ti vacanañca aññamaññaṃ vippayogīnaṃ diṭṭhimānānaṃ taṇhāya avippayogīnaṃ taṃmūlakattāva tappadhānatāya katanti veditabbaṃ.

974. **Avakkarī**ti nipāto nānābhāve vattatīti anānākaraṇaṃ anavakkari, taṃ katvā, avakkari vā akatvā anavakkari katvāti evaṃ dassento āha **''avinibbhogaṃ katvā''**ti. ''Anavakāriṃ karitvā''ti vā pāṭho, tattha avakiraṇaṃ vikkhepanaṃ samūhassa ekadesānaṃ vinibbhujjanaṃ avakāri, taṃ avakāriṃ vinibbhogaṃ akatvā, pañcapi khandhe samūhato ekatteneva gahetvā attato avinibbhujjitvā asmīti chandamānadiṭṭhiyo paṭilabhatīti attho. **Asitabyābhaṅgitāyā**ti dāttena kājena cāti etena parikkhārena, asitabyābhaṅgīhi lavanavahanakiriyā vā ''asitabyābhaṅgī''ti vuttā.

976. **Avakāriṃ karitvā**ti rūpādīni attato vinibbhujjitvā iminā rūpena…pe… iminā viññāṇena asmīti chandaṃ paṭilabhatīti evaṃ sabbattha imināti etassa attato avinibbhuttena rūpādināti attho daṭṭhabbo. Attato hi avinibbhuttāni abahikatāni ahamicceva gahitāni rūpādīni upādāya upagantvā pavattā taṇhā **''ajjhattikassa upādāyā''**ti vuttā, attato ca vinibbhuttāni bahikatāni upagantvā pavattā **''bāhirassa upādāyā''**ti. **Khaggena vā chattena vā ahaṃ nicco**ti abhimaṅgalasammatena khaggādinā mama vināso natthīti maññatīti attho. **Ekekassā**ti idaṃ anādimhi anante ca saṃsāre ekekassa atītānāgatesu chattiṃsāyapi sambhavadassanatthaṃ vuttaṃ, **ekekassa vā puggalassa yathālābhavasenā**ti idampi anissitataṇhāmānadiṭṭhiṃ katvā puthujjanassa addhāpaccuppanne kassaci sambhavadassanatthaṃ.

Taṇhāvicaritaniddesavaṇṇanā niṭṭhitā.

Khuddakavatthuvibhaṅgavaṇṇanā niṭṭhitā.

18. Dhammahadayavibhaṅgo

1. Sabbasaṅgāhikavāravaṇṇanā

978. ''Pañcakkhandhā''tiādinā **khandhādīnaṃ** dhātusambhavapariyāpannapātubhāva bhūmantaratīsu dhātūsuuppādakadānādikusala kammatabbipākaabhiññeyyādiārammaṇadukadvayadiṭṭhādikusalattikāditikapañcakarūpalokiyadukadvayabhedabhinnānaṃ niravasesato saṅgahitattā dutiyavārādīnañca ettha anuppavesato sabbasāmaññena vutto paṭhamo **sabbasaṅgāhikavāro**

nāma, dutiyo **uppattānuppattidassanavāro nāmā**ti vuttaṃ. Tattha pana ‘‘kāmadhātuyā kati khandhā kati āyatanānī’’tiādinā (vibha. 991) tesaṃ atthitā eva vuttā, kiriyāvisesassa appayogo ‘‘atthi bhavati saṃvijjatī’’ti sāmaññakiriyāya viññeyyabhāvato, tenāyaṃ ‘‘sambhavāsambhavadassanavāro’’ti vattuṃ yutto, catuttho ca upapattikkhaṇe uppattānuppattidassanavāroti tattha pātubhāvāpātubhāvavacanato.

979. **Yathāpucchan**ti pucchānurūpaṃ avitathabyākaraṇaṃ parehi katampi sabbaññuvacanaṃ viññāya katattā **sabbaññubyākaraṇameva** nāma hoti, ko pana vādo sabbaññunā eva kateti adhippāyo.

2. Uppattānuppattivāravaṇṇanā

991. **Kāmadhātusambhūtānañcā**ti iddhiyā rūpadhātugatānaṃ kāmāvacarasattānañcāti attho. **Ghānāyatanādīnaṃ abhāvenā**ti ettha yadi tadabhāvena gandhāyatanādīni āyatanādikiccaṃ na karonti, asaññasattesu cakkhāyatanassa abhāvena rūpāyatanaṃ āyatanādikiccaṃ na kareyya. Tato ‘‘asaññasattānaṃ devānaṃ upapattikkhaṇe dvāyatanāni pātubhavantī’’tiādivacanaṃ na vattabbaṃ siyā. Kāmāvacarādiokāsā tattha uppajjamānasattānaṃ, tattha pariyāpannadhammānaṃ vā adhiṭṭhānabhāvena ‘‘dhātū’’ti vuccanti, tathā yesu kāmāvacarādisattanikāyesu kāmāvacarādisattā uppajjanti, tesaṃ sattānaṃ uppatti etthāti sattuppattīti vuccamānā te sattanikāyā ca, na panettha apariyāpannokāso apariyāpannasattanikāyo ca atthi, yo ‘‘dhātū’’ti vucceyyāti imamatthaṃ dassento **‘‘okāsavasena vā sattuppattivasena vā apariyāpannadhātu nāma natthī’’**ti āha. **Sattuppattivasenā**ti iminā vā okāsasattalokadvayaṃ saha gahetvā tādisāya apariyāpannadhātuyā abhāvaṃ dasseti, sattabhāvena vā uppatti sattuppatti, sattāvāsavasena taṃtaṃbhavavasena uppajjamānā upādinnakakkhandhā taṃtaṃpariyāpannānaṃ sadisādhiṭṭhānabhāvena dhātūti vuccantīti evaṃ apariyāpannadhātu natthīti attho.

3. Pariyāpannāpariyāpannavāravaṇṇanā

999. **Bhavavasena okāsavasena ca paricchinnā**ti tattha aññattha ca uppajjamānā upādinnakakkhandhā taṃtaṃpariyāpannā sabbe daṭṭhabbā.

6. Uppādakakammaāyuppamāṇavāro

(1.) Uppādakakammavaṇṇanā

1021. Khandhādīnaṃ dhātusambhavādivasena pabhedaṃ vatvā ye sattā dhātuppabhedavanto, yañca tesaṃ uppādakakammaṃ, yo ca tassa vipāko, tesaṃ vasena pabhedaṃ dassetuṃ **‘‘tayo devā’’**tiādiko chaṭṭhavāro āraddho. Khandhādayo eva hi dhātuttayabhūtadevavasena dānādikammavasena taṃtaṃāyuppamāṇaparicchinnaupādinnakakkhandhavasena ca bhinnāti. Catudoṇaṃ **ambaṇaṃ,** chadoṇanti eke.

Uppādakakammavaṇṇanā niṭṭhitā.

(2.) Āyuppamāṇavaṇṇanā

1024. **Tayopi janā**ti tayo janasamūhāti adhippāyo.

1025. **Ābhā**ti sobhanā pabhā.

1026. Kañcanapiṇḍo viya sassirikā **kañcanapiṇḍasassirikā**. Tattha pana sobhanapabhāya kiṇṇā subhākiṇṇāti vattabbe ā-kārassa rassattaṃ antimaṇa-kārassa ha-kārañca katvā **‘‘subhakiṇhā’’**ti vuttā, atha pana subhena kiṇṇā subhakiṇṇā. Purimapadesupi parittaṃ subhaṃ etesanti **parittasubhā,** appamāṇaṃ subhaṃ etesanti **appamāṇasubhā**ti subha-saddena samāso yojetabbo hoti.

1027. **Ārammaṇamanasikārā pubbabhāgena kathitā**ti jhānakkhaṇe tato pacchā vā parittādikasiṇārammaṇabhāvanāya āvajjanena ca jhānassa ārammaṇamanasikāranānattatā na hoti, pubbabhāgabhāvanāya pana pubbabhāgāvajjanena ca hotīti attho. Pubbabhāgabhāvanāya vasena hi jhānaṃ parittapathavīkasiṇādīsu taṃtadārammaṇaṃ hoti, pubbabhāgena taṃtaṃkasiṇāvajjanena taṃtaṃmanasikāranti. Chandādayo pana appanākkhaṇepi vijjanti. Tattha **paṇidhī**ti na taṇhāpatthanā, atha kho chandapatthanāva daṭṭhabbā. **Adhimokkho** nicchayo. **Abhinīhāro** cittappavattiyeva. Yadi pana bhavachandabhavapatthanādayo taṃtaṃbhavavisesaniyāmakā adhippetā. **‘‘Appanāyapi vaṭṭantī’’**ti etassa appanāya pavattāya tato pacchāpi vaṭṭantīti attho daṭṭhabbo. Saññāvirāgādīhi pana visesiyamānaṃ ārammaṇaṃ tathā tathā tattha pavatto manasikāro ca bhavavisesaniyāmako pubbabhāgova vaṭṭatīti **‘‘ārammaṇamanasikārā pubbabhāgena kathitā’’**ti vuttaṃ.

Vipulā phalāti vipulasantasukhāyuvaṇṇādiphalā. **Suṭṭhu passanti** paññācakkhunā maṃsadibbacakkhūhi ca.

1028. ''Yāva na taṃ pāpakammaṃ byantī hotī''ti (ma. ni. 3.250) vacanato **''kammameva pamāṇa''**nti āha, abbudādiāyuppamāṇaparicchedo pana kammavaseneva katoti adhippāyo.

Nilīyanokāsassa abhāvāti samānajātikena accharāgaṇena sabbadā parivāriyamānassa kāmaguṇākiṇṇassa tabbirahitaṭṭhānassa abhāvāti attho.

Kiṃ niyametīti kiṃ jhānaṃ upapattiṃ niyametīti attho. **Nava brahmaloke**ti brahmapārisajjādayo navapi sodhetvā. **Matthake**ti vehapphalesūti attho. **Seṭṭhabhavā nāmā**ti tato paraṃ agamanato uttamabhavāti adhippāyo. Teneva **bhavasīsānī**ti gahitā. **Imesu tīsu ṭhānesū**ti vehapphalādiṭṭhānāni eva sandhāya vuttaṃ. Vehapphalato pana purimesu navasu nibbattaanāgāmī arūpadhātuṃ upapajjatīti katvā ''rūpadhātuyā cutassa arūpadhātuṃ upapajjantassa kassaci satta anusayā anusenti, kassaci pañca, kassaci tayo anusentī''ti (yama. 2.anusayayamaka.311) idaṃ vuttaṃ, na vehapphalādīsu upapannaṃ sandhāyāti ayamettha adhippāyo siyā. Yaṃ pana vuttaṃ **''navasu brahmalokesu nibbattaariyasāvakānaṃ tatrūpapattiyeva hoti, na heṭṭhūpapattī''**ti, etena heṭṭhūpapatti eva nivāritā, na tesveva uparūpari vehapphale ca upapatti arūpadhātūpapatti ca. **''Paṭhamajjhānabhūmiyaṃ nibbatto anāgāmī nava brahmaloke sodhetvā matthake ṭhito parinibbātī''**ti idampi anupubbena ārohantaṃ sandhāya vuttanti na tena tassa matthakaṃ appattassa arūpadhātuṃ upapatti nivāritāti daṭṭhabbā.

Yo vā aññattha tattha vā maggaṃ bhāvetvā cavitvā tattha upapanno avikkhambhitarūparāgo ariyasāvako, taṃ sandhāya ayaṃ aṭṭhakathā vuttā. Teneva **''navasu brahmalokesu nibbattaariyasāvakāna''**nti, **''paṭhamajjhānabhūmiyaṃ nibbatto anāgāmī''**ti, **''imesu tīsu ṭhānesu nibbattaanāgāmino''**ti ca sabbattha nibbattaggahaṇaṃ kataṃ. Tassa pana yena tattha upapanno, tasmiṃ rūparāge vikkhambhite puna bhavābhilāso na bhavissatīti arūparāgupacchedo ca bhavissatiyeva. Yo pana puthujjano tattha nibbatto ariyamaggaṃ bhāvetvā arūpehi vikkhambhitarūparāgo uppanne magge nibbattabhavādīnavadassanavasena anivattitabhavābhilāso, tassa vasena yamakapāḷi pavattāti vā ayamattho adhippeto siyā.

Āyuppamāṇavaṇṇanā niṭṭhitā.

7. Abhiññeyyādivāravaṇṇanā

1030. ''Ruppanalakkhaṇaṃ rūpaṃ, phusanalakkhaṇo phasso''tiādinā sāmaññavisesalakkhaṇapariggāhikā **salakkhaṇapariggāhikā** diṭṭhikaṅkhāvitaraṇavisuddhiyo **ñātapariññā,** tato paraṃ yāva anulomā **tīraṇapariññā,** udayabbayānupassanato paṭṭhāya yāva maggā **pahānapariññā**.

Tattha tatthāti khandhādīnaṃ tāva khandhavibhaṅgādīsu pañhapucchakavāre vattabbaṃ vuttaṃ, hetuādīnañca khandhādīsu antogadhattā tattha tattha pañhapucchakavāre vattabbaṃ vuttamevāti daṭṭhabbaṃ.

Abhiññeyyādivāravaṇṇanā niṭṭhitā.

Dhammahadayavibhaṅgavaṇṇanā niṭṭhitā.

Iti sammohavinodaniyā līnatthapadavaṇṇanā

Vibhaṅga-mūlaṭīkā samattā.

Namo tassa bhagavato arahato sammāsambuddhassa

Abhidhammapiṭake

Vibhaṅga-anuṭīkā

1. Khandhavibhaṅgo

1. Suttantabhājanīyavaṇṇanā

Catusaccantogadhattā catunnaṃ ariyasaccānaṃ gāthāyaṃ ''catusaccadaso''ti nippadesato saccāni gahitānīti

nippadesato eva tadatthaṃ vibhāvento **''cattāri saccānī''**tiādimāha. Tattha **samāhaṭānī**ti samānītāni, cittena ekato gahitānīti adhippāyo. **''Samāhaṭānī''**ti ca etena samāhāre ayaṃ samāsoti dasseti. Tenevassa katekattassa catusaccanti napuṃsakaniddeso ''tivaṭṭa''ntiādīsu viya. Pattādipakkhepena hissa na itthiliṅgatā yathā pañcapattaṃ, catuyugaṃ, tibhuvananti, taṃ catusaccaṃ passi adakkhi, pariññāpahānasacchikiriyābhāvanābhisamayavasena paṭivijjhīti attho. Kasmā panettha anantāparimāṇesu anaññasādhāraṇesu mahākaruṇāsabbaññutaññāṇādīsu buddhaguṇesu saṃvijjamānesu sāvakehi, paccekabuddhehi ca sādhāraṇena catusaccadassanena bhagavantaṃ thometīti codanaṃ manasi katvā āha **''satipi sāvakāna''**ntiādi. Tattha **''anaññapubbakattā''**ti iminā sāvakehi, **''tattha cā''**tiādinā paccekabuddhehi ca bhagavato catusaccadassanassa asādhāraṇataṃ, niratisayatañca dasseti. **Parasantānesu pasāritabhāvena supākaṭattā**ti desanānubhāvena veneyyasantānesu catusaccadassanassa vitthāritabhāvena yāva devamanussesu suppakāsitattā. Nāthasaddaṃ loke yācanupatāpissariyāsīsāsu paṭhantīti tamatthaṃ dassetuṃ **''nāthatīti nātho''**tiādi vuttaṃ. Tattha yasmā bhagavā catusaccadassanabhāveneva attano hitasukhāsīsāya kilesabyasanupatāpanassa, hitapaṭipattiyācanassa ca matthakaṃ patto, tasmā taṃ teneva pakāsitanti atthuddhāraṃ anāmasitvā paduddhāravasena nāthasaddassa atthaṃ dassento **''veneyyānaṃ hitasukhaṃ āsīsatī''**tiādimāha. ''Catusaccadaso''ti vā iminā anaññasādhāraṇo bhagavato ñāṇānubhāvo pakāsitoti ''nātho''ti iminā anaññasādhāraṇaṃ karuṇānubhāvaṃ vibhāvetuṃ **''veneyyāna''**ntiādi vuttaṃ. Paramena cittissariyena samannāgato bhagavā nāthoti vuccatīti yojanā. Tathā paramena cittissariyena samannāgato sabbasatte guṇehi īsatīti yojetabbaṃ. **Cittissariyenā**ti ariyiddhiādinā citte vasībhāvena. **Guṇehi īsatī**ti paramukkaṃsagatehi attano sīlādiguṇehi dhammena issariyaṃ vattetīti attho. Evaṃbhūto yasmā sabbābhibhū nāma hoti, tena vuttaṃ **''abhibhavatī''**ti. Tathā cāha ''sadevake, bhikkhave, loke…pe… abhibhū anabhibhūto, tasmā 'tathāgato'ti vuccatī''ti (a. ni. 4.23; dī. ni. 1.188). Duvidhenāpi issariyatthaṃ nāthasaddaṃ dasseti.

Aṭṭhārasappabhedāya desanāya thomanamevāti yojanā. **Samānagaṇanaguṇehī**ti samānagaṇanehi guṇehi karaṇabhūtehi. **Yathāvuttena niratisayena catusaccadassanenā**ti sabbaññutaññāṇassa, dasabalesu vasībhāvassa ca padaṭṭhānabhūtena. Saccābhisambodhena hi abhinīhārānurūpaṃ rūpārūpadhammesu chattiṃsakoṭisatasahassamukhappavattena sātisayaṃ santatisamūhakiccārammaṇaghanappabhedena mahāvajirañāṇasaṅkhātena buddhāveṇikena sammasanena sambhūtena bhagavā sammāsambodhiyaṃ patiṭṭhitova kusalādibhedena, phassādibhedena ca dhamme vibhajanto cittuppādakaṇḍādivasena dhammasaṅgahaṃ catudhā desetuṃ samattho ahosi. Tathā atītaṃse appaṭihatañāṇatādibuddhadhammasamannāgato bhagavā atītādibhedato khandhādike vibhajitvā desetuṃ samattho ahosi. Tena vuttaṃ **''yathāvuttena…pe… vibhaṅga''**nti. **''Sabbaññubhāsitattā''**ti vatvā puna **''asabbaññunā desetuṃ asakkuṇeyyataṃ dassento''**ti etena dhammasaṅgaṇīvibhaṅgānaṃ anvayato byatirekato ca sammāsambuddhappaveditataññeva vibhāveti. **Sammāsambuddhatādiguṇe**ti buddharatanassa sammāsambuddhatā, dhammasaṅgharatanānaṃ svākkhātatā, suppaṭipannatāti evamādiguṇe pakāseti.

Nanu ca ''catusaccadaso''tiādinā bhagavatova guṇā vibhāvitāti? Saccaṃ, teneva dhammasaṅghānampi guṇā vibhāvitā honti tappabhavassa anaññathābhāvato, tadapadesena vā dhammo, tadādhāro ca saṅgho vuttova hotīti vuttaṃ **''buddhādīnaṃ…pe… vibhāvetī''**ti.

Atītaṃseti atītakoṭṭhāse, pubbanteti attho. **Appaṭihata**nti nappaṭihataṃ, ñāṇassa paṭighāto nāma aññāṇaṃ, sabbampi vā kilesajātaṃ. Taṃ yasmā bhagavato saha vāsanāya pahīnaṃ, tasmāssa atītaṃse sabbatthakameva ñeyyāvaraṇappahānena ñāṇaṃ appaṭihatanti vuccati. Esa nayo sesesupi. Kiṃ panetāni pāṭiyekkaṃ visuṃ ñāṇāni, udāhu atītādīsu pavattanakañāṇāni eva? Tīsu kālesu appaṭihatañāṇāni nāma pāṭiyekkaṃ bhagavato tīṇi ñāṇānevāti vadanti. Ekaṃyeva hutvā tīsu kālesu appaṭihatañāṇaṃ nāma sabbaññutaññāṇameva. **Sabbaṃ kāyakamma**nti yaṃ kiñci bhagavatā kattabbaṃ kāyakammaṃ. **Ñāṇapubbaṅgama**nti ñāṇapurecārikaṃ. **Ñāṇānuparivatta**nti ñāṇassa anuparivattanakaṃ, sabbaṃ kāyapayogaṃ pavattento bhagavā ñāṇena paricchinditvā ñāṇasahitameva pavattetīti attho. Sesapadadvayepi eseva nayo. **Chandassā**ti kattukamyatāya, mahākaruṇāsamāyogato sattānaṃ ekantahitesitāya hitakiriyāchandassāti attho. **Dhammadesanāyā**ti dhammakathāya. Aparikkhayāparimeyyapaṭibhānatāya hi bhagavato karaṇasampattiyā ca dhammadesanā nirantaraṃ pavattiyamānāpi na kadācipi parikkhayaṃ gacchati, aññadatthu uparūpari vaḍḍhateva. **Vīriyassā**ti parahitapaṭipattiyaṃ ussāhassa. **Vimuttiyā**ti phalavimuttiyā. Ettha ca samādhiādīnaṃ ahāni taṃtaṃpaṭipakkhassa savāsanapahīnattā anaññasādhāraṇatāya veditabbā. Chandādīnaṃ pana mahākaruṇāsamāyogatopi. Sesaṃ suviññeyyameva.

1. **Te eva dhamme**ti te eva kusalādike tikadukehi saṅgahite dhamme. Suttante khandhādivasena vutte khandhādivasena vibhajitunti yojanā. Nanu suttante paṭisambhidāvasena te na vuttāti? Yadipi sarūpato na vuttā, ''jarāmaraṇe ñāṇaṃ, jarāmaraṇasamudaye ñāṇa''ntiādinā (saṃ. ni. 2.33) pana hetuhetuphalādīsu ñāṇavibhāgassa vuttattā atthato vuttā eva honti, paṭisambhidāmagge (paṭi. ma. 2.30) vā paṭisambhidānaṃ āgatattā suttante paṭisambhidāvasenapi te dhammā vuttā eva. **Tatthā**ti tasmiṃ suttante. **Saṅkhepenā**ti samāsena. Uddesaniddesamatteneva hi suttante khandhādayo desitā, na paṭiniddesādināti saṅkhepena te tattha vuttāti vuttā. **Tatthā**ti vā dhammasaṅgahe. Tatthāpi hi ''tasmiṃ kho pana samaye cattāro khandhā hontī''tiādinā (dha. sa. 58) khandhādayo saṅkhepena vuttāti. Vibhajīyanti ettha, etena vā khandhādayoti vibhaṅgo, te eva pakirīyanti paṭṭhapīyanti ettha, etena vāti pakaraṇaṃ, vibhaṅgo ca so pakaraṇañcāti **vibhaṅgappakaraṇaṃ. Ādisaddatthajotakenā**ti ''iti vā, iti evarūpā naccagītavāditavisūkadassanā paṭivirato''tiādīsu (dī. ni. 1.13) viya ādisaddassa atthadīpakena. **Pakāratthajotakenā**ti ''iti kho, bhikkhave, sappaṭibhayo bālo, appaṭibhayo

paṇḍito''tiādīsu (a. ni. 3.1) viya pakāratthavibhāvakena. **''Ekadesena samudāyaṃ nidassetī''**ti etena ''rūpakkhandho…pe… viññāṇakkhandho''ti ettha itisaddassa nidassanatthataṃ dasseti. Nidassanatthopi hi iti-saddo diṭṭho yathā ''atthīti kho, kaccāna, ayameko anto''tiādīsu (saṃ. ni. 2.15; 3.90). Parisamāpanattho vā ''tasmātiha me, bhikkhave, dhammadāyādā bhavatha, no āmisadāyādā. Atthi me tumhesu anukampā 'kinti me sāvakā dhammadāyādā bhaveyyuṃ, no āmisadāyādā'ti'' (ma. ni. 1.29) evamādīsu viya. Parisamāpanañhetaṃ suttantabhājanīyassa ekadesadassanena yadidaṃ ''pañcakkhandhā rūpakkhandho…pe… viññāṇakkhandho''ti tāva tadatthassa saṅgahitattā. **Tatthā**ti vibhaṅgappakaraṇe. **''Nibbānavajjāna''**nti ettha yadi nibbānavajjānaṃ…pe… appakatarapadattā khandhānaṃ khandhavibhaṅgo ādimhi vutto, nanu saha nibbānena sabbadhammasaṅgāhakattā, sabbadhammasaṅgāhakehi ca āyatanādīhi khandhehi ca appakatarapadattā saccavibhaṅgo ādimhi vattabboti? Na, tatthāpi dukkhasaccavibhaṅge ekadesena khandhānaṃ eva vibhajitabbato. Yathāha ''tattha katamaṃ dukkhaṃ ariyasaccaṃ? Jātipi dukkhā…pe… saṃkhittena pañcupādānakkhandhā dukkhā''ti (vibha. 190; dī. ni. 2.387; ma. ni. 1.120; 3.373). Idha pana anavasesatova khandhā vibhajīyantīti nibbānavajjānaṃ…pe… appakatarapadattā khandhānaṃ khandhavibhaṅgo ādimhi vutto.

> Apica rūpasammūḷhā arūpasammūḷhā ubhayasammūḷhāti tividhā bodhaneyyapuggalā, tathā saṃkhittarucino vitthārarucino nātisaṅkhepavitthārarucino, tikkhindriyā mudindriyā majjhimindriyāti ca. Tesu arūpasammūḷhānaṃ upakārāya khandhadesanā, rūpasammūḷhānaṃ āyatanadesanā, ubhayasammūḷhānaṃ dhātudesanā. Tathā saṃkhittarucīnaṃ khandhadesanā, nātisaṅkhepavitthārarucīnaṃ āyatanadesanā, vitthārarucīnaṃ dhātudesanā. Tikkhindriyānaṃ khandhadesanā, majjhimindriyānaṃ āyatanadesanā, mudindriyānaṃ dhātudesanāti iminā payojanena anukkamena ca khandhāyatanadhātuvibhaṅgānaṃ desanākkamova veditabbo. Taṃ panetaṃ khandhādittayaṃ pavattinivattitadubhayahetumukheneva ñāyamānaṃ yathābhūtāvabodhāya hoti, nāññathāti dassanatthaṃ saccavibhaṅgadesanā pavattā. So ca yathābhūtāvabodho visesato indriyasannissayenāti indriyavibhaṅgadesanā. Indriyānañca indaṭṭho taṃtaṃpaccayadhammabhūtānaṃ yathāsakaṃ paccayuppannesu paccayabhāvavisesenevāti paccayapaccayuppannavibhāgasandassanī paccayākāravibhaṅgadesanā. Paccayākārassa khandhādīnañca aviparītasabhāvāvabodho satipaṭṭhānādīsu sammāmanasikārenāti satipaṭṭhānasammappadhānaiddhipādabojjhaṅgamaggaṅgavibhaṅgadesanā. Svāyaṃ satipaṭṭhānādīsu sammāmanasikāro imāya paṭipattiyā hotīti jhānaappamaññāvibhaṅgadesanā, sā sammāpaṭipatti ettake sīle patiṭṭhitassa sambhavatīti sikkhāpadavibhaṅgadesanā, yathāvuttāya ca sammāpaṭipattiyā ime ānisaṃsāti paṭisambhidāñāṇavibhaṅgadesanā, te cime ñāṇavisesā imesu kilesesu pahīyantesu ca sambhavanti, nāññathāti kilesavibhaṅgadesanā, evaṃ vitthārato desite khandhādike saṅkhepatopi jānantassa atthasiddhi hoti evāti dassanatthaṃ pariyosāne dhammahadayavibhaṅgadesanā pavattāti evametesaṃ aṭṭhārasannaṃ mahāvibhaṅgānaṃ desanākkamakāraṇaṃ veditabbaṃ.

Rūpādīnanti rūpavedanāsaññāsaṅkhāraviññāṇānaṃ. **Vedayitādisabhāvattābhāvā**ti yathākkamaṃ anubhavanasañjānanābhisaṅkharaṇādisabhāvattābhāvā. Na hi rūpaṃ vedayitādisabhāvaṃ, vedanādi vā ruppanādisabhāvaṃ. Yato rūpādīnaṃ vedanāsamavarodhanena ''cattāro khandhā''tiādinā saṅkhipitvā khandhā 06 desetabbā siyuṃ. **Ruppanādito aññassābhāvā**ti ruppanānubhavanādisabhāvato aññassa atītādike gahetvā rāsivasena vattabbassa saṃkhittassa sabhāvassa abhāvā. Na hi cetasikādibhāvo vedanādīnaṃ sabhāvo. **Heṭṭhā gaṇanesū**ti pañcato heṭṭhā gaṇanesu. **Aniṭṭhāna**nti apariyosānaṃ. Rūpādīsu hi katipaye, ekampi vā aggahetvā vuccamānā khandhavasena desanā anavasesasaṅkhatadhammasaṅgāhinī na sambhavati. **Khandhassā**ti rāsaṭṭhassa khandhassa. Tenevāha **''na hī''**tiādi. **Savibhāgadhammehī**ti sappabhedadhammehi.

''Saddatthasahitaṃ khandhasaddassa visayaṃ dassetī''ti etena rāsisaddassa viya rāsaṭṭhe khandhasaddassa vācakabhāvena pavattiṃ dasseti pariyāyantarabhāvato. Guṇādīsu pana kevalaṃ tabbisayapayogabhāveneva pavatti, na vācakabhāvenāti āha **''guṇe…pe… na saddattha''**nti. **Khandhasaddo**ti sīlādisadde sannidhāpito khandhasaddo. Tenevāha **''sīlādiguṇavisiṭṭhaṃ rāsaṭṭhaṃ dīpetī''**ti. **Kecī**ti **dhammasirittheraṃ** sandhāya vadati. **Etthā**ti ''sīlakkhandho samādhikkhandho''ti (dī. ni. 3.355) ettha. Na kevalañca so eva, aṭṭhakathācariyehipi ettha guṇatthatā icchitā eva. Tathā hi **aṭṭhasāliniyaṃ** ''sīlakkhandho samādhikkhandhotiādīsu guṇaṭṭhenā''ti (dha. sa. aṭṭha. 5) vuttaṃ. Nanu ca kevalopi khandhasaddo ''tiṇṇaṃ kho, māṇava, khandhānaṃ vaṇṇavādī, na kho, āvuso visākha, tīhi khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito''ti (ma. ni. 1.462) ca ādīsu sīlādivācako diṭṭhoti? Na, tatthāpi adhikārādivacchedakavasenevassa sīlādīsu pavattidassanato. **Na khandhasaddo paññattisaddassa atthe vattatī**ti niruttivohārādisaddā viya paññattipariyāyo na hotīti attho. **Dārukkhandhoti paññatti hotī**ti tassa khandhasaddassa paññattivisesappavattitaṃ dasseti. **Viññāṇakkhandhoti khandhasaddo**ti ''viññāṇaṃ viññāṇakkhandho''ti (yama. 1.khandhayamaka.32) ettha vutto khandhasaddo. **Samudāye niruḷho**ti atītādibhedabhinnassa paññāya abhisaṃyūhanena rāsikate viññāṇasamūhe niruḷho. **Tāya eva ruḷhiyā pavattatī**ti tāya samudāye niruḷhatāya tadavayave ekasmimpi viññāṇe pavattatīti. Ettha ca ñāṇasampayutte niruḷho kosallasambhūtaṭṭhena kusalabhāvo viya ñāṇavippayutte viññāṇasamudāye niruḷho tadekadesepi ruḷhiyā pavattatīti veditabbaṃ. Atha vā kiñci nimittaṃ gahetvā satipi aññasmiṃ tannimittayutte kismiñcideva visaye sammutiyā cirakālatāvasena nimittavirahepi pavatti ruḷhi nāma, yathā mahiyaṃ setīti mahiṃso, gacchantīti gāvoti, evaṃ khandhasaddassāpi ruḷhibhāvo veditabbo.

Rāsito guṇatoti sabbattha bhummatthe vā nissakkavacanaṃ daṭṭhabbaṃ. **Niyametvā**ti vavatthapetvā. **Piṇḍaṭṭho**ti

saṅghātattho. **Tasmā**ti yasmā pañceva khandhā vuttā, koṭṭhāsaṭṭhe ca khandhaṭṭhe nibbānassa vasena chaṭṭhenāpi khandhena bhavitabbaṃ, tasmā **khandhaṭṭho nāma rāsaṭṭhoti yuttaṃ. ''Yesaṃ vā atītādivasena bhedo atthī''**tiādinā atītādivibhāgabhinnesu ruppanādisabhāvadhammesu visuṃ visuṃ koṭṭhāsabhāvena gayhamānesu tabbibhāgarahitassa ekassa nibbānassa rāsaṭṭhatā viya koṭṭhāsaṭṭhatāpi na sambhavatīti dasseti. Etena paññattiyāpi khandhesu aggahaṇe kāraṇaṃ vuttanti veditabbaṃ.

> Kasmā panettha phassādike viya saṅkhārakkhandhe anavarodhetvā vedanāsaññā visuṃ khandhabhāvena gahitāti? Vivādamūlatādivisesadassanatthaṃ. Gahaṭṭhānañhi vivādakāraṇaṃ kāmajjhosānaṃ. Vuttañcetaṃ ''puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu mātāpi puttena vivadati, puttopi mātarā vivadatī''tiādi (ma. ni. 1.168, 178). Pabbajitānaṃ diṭṭhābhiniveso. Vuttampi cetaṃ ''ye diṭṭhimuggayha vivādayanti, 'idameva sacca'nti (su. ni. 838; mahāni. 67) ca vādayantī''tiādi. Tesu kāmajjhosānaṃ vedanassādena hoti, diṭṭhābhiniveso saññāvipallāsena. Saññāvipallāsena hi cittavipallāso, cittavipallāsena diṭṭhimānataṇhāpapañcānaṃ vipallāsoti. Tathā vedanānugiddho vipallatthasañño ca saṃsarati. Vedanānugiddhassa hi vedanāpaccayā taṇhā siddhā hoti, tato ca taṇhāpaccayā upādānanti āvaṭṭati bhavacakkaṃ. Vipallatthasaññissa ca ''saññānidānā hi papañcasaṅkhā''ti (su. ni. 880) vacanato diṭṭhimānataṇhāpapañcānaṃ anupacchedato saṃsārassa anupacchedova. Iti vivādakāraṇānaṃ kāmajjhosānadiṭṭhābhinivesānaṃ kāraṇabhāvo saṃsārahetubhāvoti imassa vivādamūlatādivisesassa dassanatthaṃ saṅkhārakkhandhe anavarodhetvā vedanāsaññā visuṃ khandhabhāvena gahitāti veditabbaṃ.

Okāsesūti vibhajanakiriyāya pavattiṭṭhānabhāvato atītādayo okāsāti vuttā. **Itisaddenā**ti ''upādāyarūpa''nti evaṃ aṭṭhakathāyaṃ vuttaitisaddena. **Nidassanatthenā**ti udāharaṇatthena. **Sabbo**ti sakalo ekādasasu okāsesu vibhatto vibhajananayo. **Idañca vibhajana**nti ''cattāro ca mahābhūtā…pe… upādāyarūpa''nti evaṃ vibhattaṃ idañca vibhajanaṃ. **Oḷārikādīsū**ti oḷārikasukhumahīnapaṇītadūrasantikesu. **Cakkhāyatanantiādivibhajanañcā**ti ''cakkhāyatanaṃ…pe… phoṭṭhabbāyatanaṃ itthindriyaṃ…pe… kabaḷīkāro āhāro rūpā saddā gandhā rasā phoṭṭhabbāti evaṃ pavattaṃ vibhajanañca. **Yathāsambhava**nti yathārahaṃ. Ekādasasu okāsesu yaṃ yattha vibhajanaṃ yuttaṃ, taṃ tattha yojetabbaṃ. **Evaṃ vedanākkhandhādīsupī**ti yathā rūpakkhandhe yathāsambhavaṃ ekādasasu okāsesu vibhajanaṃ yojetabbanti vuttaṃ, evaṃ vedanākkhandhādīsupi yathāsambhavaṃ ekādasasu okāsesu vibhajanaṃ yojetabbanti attho.

Tattha vedanākkhandho tāva purime okāsapañcake sukhādivedanāttikavasena vibhatto, itarasmiṃ kusalattikavedanāttikasamāpannadukasāsavadukavasena. Saññākkhandho pana purime okāsapañcake chaphassadvāravasena, itarasmiṃ oḷārikaduke paṭighasamphassadukavasena ceva yathāvuttakusalattikādivasena ca vibhatto. Sesesu kusalattikādivaseneva. Tathā saṅkhārakkhandho. Paṭighasamphassaduko panettha nattheva. Cetanāya eva cettha niddeso saṅkhārakkhandhadhammānaṃ cetanāppadhānabhāvadassanatthaṃ. Tathā hi sā ''saṅkhārakkhandho''ti vuttā. **Tatthā**ti tasmiṃ viññāṇakkhandhassa vibhajane paṭiniddese. **Taṃ pana dvaya**nti manodhātumanoviññāṇadhātudvayaṃ. Yañhi sattaviññāṇadhātudesanāyaṃ ''manodhātu, manoviññāṇadhātū''ti dvayaṃ desitaṃ, taṃ chaviññāṇakāyadesanāyaṃ ''manoviññāṇa''ntveva vuccatīti.

Pāḷinayenāti khandhavibhaṅgapāḷinayena. **Aññena pakārenā**ti dhammasaṅgahe, tadaṭṭhakathāyañca āgatena pakārantarena.

1. Rūpakkhandhaniddesavaṇṇanā

2. ''Kiñcī''ti padaṃ ''ekacca''nti iminā samānatthanti āha **''kiñcīti pakārantarabhedaṃ āmasitvā aniyamanidassana''**nti. **Ubhayenā**ti pakārabhedaṃ anāmasitvā āmasitvā ca aniyamadassanavasena pavattena ''yaṃ kiñcī''ti padadvayena. **Adhippetattha**nti rūpaṃ. **Aticcā**ti atikkamitvā. **Pavattito**ti pavattanato. **Niyamanattha**nti nivattanatthaṃ.

''Kiñcā''ti ettha kiṃ-saddo pucchāyaṃ hetuatthadīpako, karaṇe cetaṃ paccattavacanaṃ, ca-saddo vacanālaṅkāroti āha **''kena kāraṇena vadethā''**ti. Dutiyavikappe pana vuttanayeneva kāraṇatthe pavattaṃ kiṃ-saddaṃ ''vadethā''ti kiriyāpadasambandhanena upayogavasena pariṇāmetvā vadati **''taṃ kāraṇaṃ vadethā''**ti.

Purimasantānassa bhedanti purimasantānassa vināsaṃ, vināsāpadesena cettha santāne visadisuppādameva dasseti. Tenevāha **''visadisasantānuppattidassanato''**ti. Nanu ca arūpadhammānampi virodhipaccayasamavāye visadisuppatti atthīti? Saccaṃ atthi, sā pana na pākaṭatarā, pākaṭatarā ca idhādhippetā. Tenevāha **''sītādisannipāte''**ti. Tathā cāha bhagavā ''sītenapi ruppati, uṇhenapi ruppatī''tiādi (saṃ. ni. 3.79). Idāni bheda-saddo ujukameva vikārāpattiṃ vadatīti dassento **''bhedo cā''**tiādimāha. **Visadisarūpuppattiyeva,** na uppannassa aññathābhāvoti adhippāyo. Tena **kāpiliyaṃ** pariṇāmavādaṃ paṭikkhipati. Yadi purimasantānato bhedo visadisuppatti ruppanaṃ, evaṃ sante lakkhaṇassa atippasaṅgo siyāti codanaṃ manasi katvā āha **''arūpakkhandhāna''**ntiādi. Ettha **sītādīhī**ti **ādi**-saddena yathā uṇhajighacchādayo saṅgayhanti, evaṃ āhārādīnampi saṅgaho daṭṭhabbo. **Yenā**ti yena sītādīhi samāgamena. **Tatthā**ti tesu rūpadhammesu. Āhārādikassa vā ṭhitippattassāti sambandho. Yathā rūpadhammānaṃ ṭhitikkhaṇe sītādīhi samāgamo hoti, evaṃ

arūpakkhandhānaṃ aññehi samāgamo natthi atilahuparivattito, tasmā arūpadhammā rūpadhammānaṃ viya pākaṭassa vikārassa abhāvato ‘‘ruppantī’’ti, ‘‘ruppanalakkhaṇā’’ti ca na vuccantīti sambandho. ‘‘Ruppatī’’ti padassa kattukammasādhanānaṃ vasena atthaṃ dassetuṃ aṭṭhakathāyaṃ ‘‘kuppati ghaṭṭīyati pīḷīyati bhijjatī’’ti vuttanti tadatthaṃ vivaranto **‘‘kuppatīti etenā’’**tiādimāha. **Kopādikiriyā**ti kopasaṅghaṭṭanapīḷanakiriyā. Kopa-saddo cettha khobhapariyāyo veditabbo. **Kattubhūto kammabhūto ca attho**ti kattukammasādhanānaṃ vasena vuccamāno bhūtupādāyarūpasaṅkhāto attho. **Kammakattutthena bhijjati-saddenā**ti yadā kammakattuttho ruppati-saddo, tadā bhijjati-saddopi tadattho eva veditabboti attho. Tattha yadā kammatthe ‘‘ruppatī’’ti padaṃ, tadā ‘‘sītenā’’tiādīsu kattuatthe karaṇavacanaṃ. Yadā pana ‘‘ruppatī’’ti padaṃ kattuatthe kammakattuatthe vā, tadā hetumhi karaṇavacanaṃ veditabbaṃ. **‘‘Yaṃ pana ruppatī’’**tiādinā ‘‘kuppatī’’tiādīnaṃ kattukammatthānampi atthavacanānaṃ vacane kāraṇaṃ dasseti. Yadipi attha-saddo ‘‘pīḷanaṭṭho’’tiādīsu (paṭi. ma. 1.17; 2.8) sabhāvapariyāyopi hoti, ‘‘kenaṭṭhenā’’ti panettha abhidheyyapariyāyo adhippetoti āha **‘‘kenaṭṭhenāti pucchāsabhāgavasena ruppanaṭṭhenā’’**ti, ruppanasaddābhidheyyabhāvenāti attho. Tenevāha **‘‘na kevalaṃ saddatthoyeva ruppana’’**nti. **Tassa atthassā**ti tassa bhūtupādāyappabhedassa sabhāvadhammassa. Ruppanalakkhaṇañca nāmetaṃ aniccatādi viya kakkhaḷattādito aññanti na gahetabbaṃ. Paññattiviseso hi tanti, kakkhaḷattādīnaṃyeva pana arūpadhammavidhuro sabhāvavisesoti veditabbaṃ.

Mucchāpattiyāti mucchāya mohassa āpajjanena. **Kappasaṇṭhānaṃ udaka**nti kappasaṇṭhāpakamahāmeghavuṭṭhaṃ udakaṃ. **Tathā**ti tappakāratāya khārabhāve **sati** udakena kappavuṭṭhānakāle viya **pathavī vilīyeyya**. Lokantariyasattānaṃ pana pāpakammabalena akhārepi khāre viya sarīrassa vilīyanā veditabbā. **Tenevā**ti saussadanissayanirayassa vuttattā eva. Na hi avīcimhi pañcavidhabandhanādikammakāraṇaṃ karonti.

3. Pakaraṇappattaṃ rūpaṃ pakkhipitvā mātikā ṭhapitāti ānetvā sambandho. **Mahābhūtu…pe… āpajjati** tappakārabhāvena atītaṃse gaṇanaṃ gatanti vuttattāti adhippāyo. **‘‘Na hī’’**tiādinā dhammantaranivattanatthatā pakārantaranivattanatthatā ca bhūtupādāyagahaṇassa natthīti dasseti. **Taṃdassane**ti gaṇanantaradassane. **Taṃsabhāvattā**ti bhūtupādāyasabhāvattā. **‘‘Na cā’’**tiādinā bhūtupādāyasabhāvo atītaṃsagaṇitatāya taṃsabhāvassapi aññathā gaṇitattā, ataṃsabhāvassa ca tathā gaṇitattā akāraṇanti dasseti. **‘‘Ajjhatta…pe… labbhatī’’**ti etena dutiyanaye na kevalaṃ yathāvuttova doso, atha kho abyāpitopi dosoti dasseti. Tadetaṃ pana akāraṇaṃ kāraṇabhāvasseva anadhippetattā. Na hettha bhūtupādāyarūpabhāvo atītaṃse gaṇanassa kāraṇanti adhippetaṃ, yato yathāvuttadosāpatti siyā.

‘‘Kintī’’ti ettha **‘‘ki’’**nti pubbe yaṃ ‘‘rūpa’’nti sāmaññato gahitaṃ, tassa sarūpapucchā. **Iti**-saddo nidassanattho, na kāraṇattho. Tenassa yaṃ rūpaṃ atītaṃ niruddhaṃ…pe… atītaṃsena saṅgahitaṃ atītakoṭṭhāse gaṇanaṃ gataṃ, taṃ kinti ce? **‘‘Cattāro ca…pe… rūpa’’**nti bhūtupādāyavibhāgadassanamukhena visesaṃ nidasseti. Yattakā hi idha visesā niddiṭṭhā cakkhāyatanādayo, tesamidaṃ nidassananti. Na cettha purimanayato aviseso. Tattha hi rūpassa bhūtupādāyatāmattasabhāvadassanatā vuttā. Tenāha aṭṭhakathāyaṃ ‘‘atītarūpampi bhūtāni cevā’’tiādi. Idha pana bhūtupādāyena nidassanabhūtena rūpassa sabbavisesavibhāvanatā dassitā. Evañca katvā abyāpitadosopi cettha anokāsova, yaṃ rūpaṃ ajjhattaṃ…pe… upādinnaṃ, kinti? Cattāro ca…pe… rūpanti tadaññavisesanidassanassa adhippetattā. Tathā cāha **‘‘evaṃ sabbattha attho veditabbo’’**ti.

Pariyāyadesanattāti sabhāvato pariyāyanaṃ parivattanaṃ pariyāyo, ujukaṃ appavattīti attho. Pariyāyena, pariyāyabhūtā vā desanā etthāti pariyāyadesanaṃ, suttantaṃ. Suttantañhi veneyyajjhāsayavasena desetabbadhamme lesato labbhamānabhāvakathanaṃ, na ujunippadesabhāvakathananti pariyāyadesanaṃ nāma. Teneva taṃ ‘‘yathānulomasāsana’’nti vuccati. Abhidhammo pana desetabbadhamme ujunippadesakathananti nippariyāyadesanaṃ nāma, yato ‘‘yathādhammasāsana’’nti vuccati. **Nicchayena deso**ti vavatthānato kathanaṃ. Tathā **bhaddekarattasuttā**dīsu (ma. ni. 3.272 ādayo) viya atītādibhāvo atītānāgatapaccuppannabhāvo addhāvasena idhāpi khandhavibhaṅge suttantabhājanīyattā niddisitabbo siyāti yojanā.

Sannipatitanti samāgataṃ. **Santānavasenā**ti pubbāparavasena. Pubbenāparassa samappamāṇatāya **anūnaṃ anadhikaṃ,** tato eva **ekākāraṃ**. Pavattikālavasena vā **anūnaṃ anadhikaṃ,** samānasabhāvatāya **ekākāraṃ**. Tena visabhāgautunā anantaritataṃ dasseti. **Evaṃ āhārepī**ti ettha visabhāgāhārena anantarito anekavāraṃ anekadivasampi bhutto sabhāgekāhāraṃ nāma. ‘‘Tato pubbe visabhāgautuāhārasamuṭṭhānaṃ atītaṃ, pacchā anāgata’’nti hi vuttanti. ‘‘Ekāhārasamuṭṭhāna’’nti pana vuttattā ekasseva āhārassa yojanā yuttarūpāti apare. **Pañcadvāravasenā**ti ettha pañcadvārāvajjanato paṭṭhāya yāva tadārammaṇaṃ, yāva javanaṃ, yāva vā voṭṭhabbanaṃ, tāva pavattā cittasantati ekavīthi. **Ekajavanasamuṭṭhāna**nti ekajavanavārasamuṭṭhānaṃ. Ettha ca samayaṃ anāmasitvāva santativasena, santatiñca anāmasitvāva samayavasena atītādivibhāgo gahetabbo.

Tesanti hetupaccayānaṃ. **Kalāpassā**ti rūpakalāpassa. **Kammānantarādī**ti kammādi, anantarādīti paccekaṃ ādi-saddo yojetabbo. Tattha paṭhamena ādisaddena upanissayapaccayassa āhārādino ca dutiyena samanantarānantarūpanissayādino saṅgaho veditabbo. Cittuppādassa cettha kammānantarādipaccayavasena, itarassa kammādivaseneva janakabhāve yojanā daṭṭhabbā. Tathā cittuppādassa purejātavasena, itarassa pacchājātavasena, ubhayesampi sahajātavasena upatthambhanaṃ veditabbaṃ. Tenevāha **‘‘yathāsambhavaṃ yojetabba’’**nti. **Uppādakkhaṇe**ti hetukiccakkhaṇe. Hetukiccaṃ nāma tassa tassa uppādetabbassa uppattikaraṇaṃ, tañca tasmiṃ khaṇe

uppannaphalattā tato paraṃ kattabbābhāvato niṭṭhitañcāti daṭṭhabbaṃ. Itaraṃ pana tīsupi khaṇesu paccayakiccaṃ daṭṭhabbanti yojanā.

6. **Aniṭṭhanāmanivattanassā**ti aniṭṭhanāmanivattiyā akāraṇabhāvadassanena iṭṭhanāmalābhāpanassa akāraṇabhāvaṃ dasseti.

Devamanussasampattibhaveti sampattiyutte sampanne devamanussabhave. **Samiddhasobhanatā**ti abhivuddhasobhanatā. **Tato evā**ti sampattivirahato eva, asampannattā evāti attho. **Tesaṃyeva hatthiādīnaṃ sukhassa hetubhāvaṃ na gacchanti** sāraṇādivasena dukkhapaccayattā. **Tesa**nti hatthirūpādīnaṃ. **''Tassa tassevā''**tiādinā yathāvuttamatthaṃ vivarati. Akusalena attanā katena nibbattaṃ dukkhassa paccayo hotīti yojanā. **Tasmā**ti yasmā kammaṃ yasmiṃ santāne nibbattaṃ, tattheva sukhadukkhānaṃ paccayo hoti, na aññattha, tasmā. **Aṭṭhakathāyaṃ panā**ti ekaccamatadassanaṃ. Tattha **''aniṭṭhaṃ nāma natthī''**ti yasmā paṭisedhadvayena kusalakammajassa iṭṭhabhāvo niyato, tasmā ''kusalakammajameva iṭṭha''nti evaṃ aniyametvā ''kusalakammajaṃ iṭṭhamevā''ti evamettha niyamo gahetabboti dassento **''akusalakammajampī''**tiādimāha. Kinti akusalakammajaṃ sobhanaṃ, yaṃ paresaṃ iṭṭhaṃ nāma siyā? Yadi duggatiyaṃ kesañci tiracchānānaṃ saṇṭhānādisampatti sugatiyaṃ sattānaṃ akusalanissandena virūparūpatā viya kusalanissandena, kathaṃ tassā akusalakammajatā. Atha pana yaṃ kesañci amanāpampi samānaṃ rūpaṃ manāpaṃ hutvā upaṭṭhāti, taṃ sandhāya vuttaṃ, evampi yathā kesañci tiracchānādīnaṃ kusalakammajaṃ manussādirūpaṃ amanāpato upaṭṭhahantampi kusalavipākasseva ārammaṇabhāvato atthato iṭṭhameva nāma hoti, evaṃ akusalakammajaṃ kesañci manāpaṃ hutvā upaṭṭhahantampi akusalavipākasseva ārammaṇabhāvato atthato aniṭṭhameva nāma hoti, evañcetaṃ sampaṭicchitabbaṃ. Aññathā ''aṭṭhānametaṃ anavakāso, yaṃ kāyaduccaritassa iṭṭho kanto manāpo vipāko uppajjeyyā''tiādiaṭṭhānapāḷiyā (ma. ni. 3.131) virodho siyā. Tenevāha **''kusalakammajassa panā''**tiādi. **Sabbesa**nti attano, paresañca. **Iṭṭhassa abhāvo vattabbo**ti yathā ''kusalakammajaṃ aniṭṭhaṃ nāma natthī''ti vuttaṃ, evaṃ kiñcāpi ''akusalakammajaṃ iṭṭhaṃ nāma natthī''ti aṭṭhakathāyaṃ na vuttaṃ, tena pana nayadassanena akusalakammajassa abhāvo vutto eva hotīti so saṃvaṇṇanāvasena niddhāretvā vattabboti adhippāyo. Etena kusalakammajameva iṭṭhanti purimapadāvadhāraṇassa gahetabbataṃ dasseti.

Idāni **''hatthiādīnampī''**tiādinā tamevatthaṃ vivarati. **Kusalavipākassā**ti etthāpi kusalavipākasseva ārammaṇanti attho. **Manussāna**nti ca nidassanamattaṃ daṭṭhabbaṃ. Itaresampi ca akusalakammajaṃ akusalavipākasseva, kusalakammajañca kusalavipākasseva ārammaṇanti dassitovāyaṃ nayoti. Kasmā pana iṭṭhāniṭṭhamissite vatthumhi manāpatāva saṇṭhātīti āha **''iṭṭhārammaṇena…pe… sakkā vattu''**nti. **Suṭṭhu vutta**nti ''iṭṭhāniṭṭhaṃ ekantato vipākeneva paricchijjatī''ti vadantehi iṭṭhāniṭṭhārammaṇavavatthānaṃ sammadeva vuttaṃ. **Taṃ anugantvā**ti vipākavasena iṭṭhāniṭṭhārammaṇavavatthānaṃ anugantvā. **Sabbatthā**ti sugatiduggatīsu, sabbesu vā ārammaṇesu.

''Aniṭṭhā''ti vacaneneva tesaṃ iṭṭhatā nivattitāti āha **''sadisatā ca rūpādibhāvoyevā''**ti. Iṭṭhāneva rūpādīni kāmaguṇāti sutte vuttānīti mittapaṭipakkho amitto viya iṭṭhapaṭipakkhā aniṭṭhāti adhippetāti vuttaṃ **''aniṭṭhāti…pe… vohāro viyā''**ti. **Sabbāni vā**ti ettha ''piyarūpaṃ sātarūpa''nti (dī. ni. 2.400; ma. ni. 1.133; vibha. 203) vacanato kathaṃ aniṭṭhānaṃ rūpādīnaṃ kāmaguṇabhāvāpattīti ce? Tesampi vipallāsavasena taṇhāvatthubhāvato piyarūpabhāvassa adhippetattā. Yadi evaṃ kathaṃ ''cakkhuviññeyyāni rūpāni iṭṭhānī''tiādisuttapadaṃ (ma. ni. 1.166; 2.155; 3.57; saṃ. ni. 5.30) nīyatīti āha **''atisayenā''**tiādi.

Indriyabaddharūpavasena pāḷiyaṃ hīnadukaniddeso pavattoti dassetuṃ **''dvīsupi hīnapaṇītapadesū''**tiādimāha. **Avayavayoge sāmivacanaṃ,** na kattarīti adhippāyo. ''Tesaṃ tesaṃ sattāna''nti indriyabaddharūpe niddiṭṭhe kasmā kammajavasena attho vutto, na catusantativasenāti āha **''sattasantāna…pe… vutta''**nti. Padhānattā hi kammajavasena atthaṃ vatvā sesesu ''evaṃ utusamuṭṭhānādīsupī''ti aṭṭhakathāyaṃ atideso kato. **''Tehi tehīti etasmiṃ atthe''**ti iminā ''tesaṃ tesa''nti kattari sāmivacanaṃ āsaṅkati. Tathā sati visaye vā sāmivacane laddhaguṇaṃ dasseti **''na kammajavasenevā''**tiādinā, kammajaggahaṇañcettha upalakkhaṇaṃ daṭṭhabbaṃ.

Mariyādābhūtanti uttamamariyādābhūtaṃ. Tenevāha **''yassa yeva manāpā, tassa teva paramā''**ti. **Tesa**nti kāmaguṇānaṃ. **Sabhāvato**ti lakkhaṇato.

''Ekasmiṃyeva assādanakujjhanato''tiādinā ''yasmā teyeva rūpādayo eko assādetī''tiādikaṃ suttantavivaraṇaṃ iṭṭhāniṭṭhabhāve hetubhāvena vuttanti dasseti. **Iṭṭhāniṭṭhaggahaṇaṃ hotī**ti nibbāne viya aniṭṭhaggahaṇaṃ saññāvipallāsena aññesupi ārammaṇesu iṭṭhāniṭṭhābhiniveso hotīti adhippāyo.

Vibhāgo nāma asaṅkaro, vitthāro cāti **''vibhatta''**nti padassa **''vavatthitaṃ, pakāsita''**nti ca atthamāha. **Aññesa**nti atiaḍḍhadaliddānaṃ. **Idaṃ iṭṭhaṃ, aniṭṭhañca hotī**ti ettha **ca**-saddena aniṭṭhaṃ, iṭṭhañca hotīti ayampi attho vuttoti veditabbaṃ. **Aniṭṭhaṃ iṭṭha**nti iṭṭhassa ''aniṭṭha''nti, aniṭṭhassa ''iṭṭha''nti gahaṇe yathāsaṅkhyaṃ yojanā. **Indriyavikārāpattiādinā**ti ettha **ādi**-saddena pubbābhisaṅkhārādiṃ saṅgaṇhāti. Puretaraṃ pavattacittābhisaṅkhāravasenāpi hi vināva saññāvipallāsaṃ iṭṭhaṃ ''aniṭṭha''nti, aniṭṭhañca ''iṭṭha''nti gayhatīti.

Tena vipākenāti tena kusalākusalavipākena. **Ārammaṇassa iṭṭhāniṭṭhata**nti yattha taṃ uppajjati, tassa buddharūpādikassa gūthādikassa ca ārammaṇassa yathākkamaṃ iṭṭhataṃ aniṭṭhatañca nidasseti. **Vijjamānepi saññāvipallāse ārammaṇena vipākaniyamadassana**nti iṭṭhārammaṇe kusalavipākova uppajjati, aniṭṭhārammaṇe akusalavipākovāti evaṃ ārammaṇena vipākaniyamadassanaṃ. **Ārammaṇaniyamadassanattha**nti yaṃ kusalavipākassa ārammaṇaṃ, taṃ iṭṭhaṃ nāma. Yaṃ akusalavipākassa ārammaṇaṃ, taṃ aniṭṭhaṃ nāmāti dassanatthaṃ. Ārammaṇena niyāmito hi vipāko attano upakārakassa ārammaṇassa niyāmako hotīti.

Dvārantare dukkhassa paccayabhūtassa ārammaṇassa dvārantare sukhavipākuppādanato, dvārantare sukhassa paccayabhūtassa ārammaṇassa dvārantare dukkhavipākuppādanato vipākena ārammaṇaniyamadassanena vipākavasena iṭṭhāniṭṭhatā dassitāti yojanā.

7. Duppariggahaṭṭhena kāraṇabhūtena lakkhaṇassa indriyādisabhāvassa duppaṭivijjhatā, evaṃ supariggahaṭṭhena lakkhaṇasuppaṭivijjhatā veditabbā. **''Dūre''ti avuttassā**ti lakkhaṇato ''dūre''ti akathitassa. **Vuttampī**ti lakkhaṇato ''dūre''ti vuttampi sukhumarūpaṃ.

''Bhindamāno''ti sambhindamānoti vuttaṃ hotīti āha **''missakaṃ karonto''**ti. Yasmā pana bhedanaṃ vibhāgakaraṇampi hoti, tasmā dutiyavikappe ''bhindamāno''ti padassa **''visuṃ karonto''**ti atthamāha. Tatiyavikappe pana **bhindamāno**ti vināsentoti attho. Tenāha **''santikabhāvaṃ bhinditvā dūrabhāvaṃ, dūrabhāvañca bhinditvā santikabhāvaṃ karonto''**ti. Na hi sakkā santikassa tabbhāvaṃ avināsetvā dūrabhāvaṃ kātuṃ, tathā itarassāpi. Santikabhāvakaraṇena na bhindati na vināseti, na ca okāsadūrato lakkhaṇato dūraṃ visuṃ karaṇena bhindati vibhāgaṃ karoti, nāpi okāsadūrena lakkhaṇato dūraṃ vomissakakaraṇena bhindati sambhindatīti yojanā. **''Tidhā attho daṭṭhabbo''**ti saṅkhepena vuttamatthaṃ **''na hī''**tiādinā vivarati. Visuṃ karoti, vomissakaṃ karotīti karoti-saddaṃ ānetvā sambandho. **''Etthāpī''**tiādinā yathā ''okāsato dūrameva bhindatī''ti ettha okāsato dūrassa okāsato santikabhāvakaraṇaṃ adhippetanti vināsanaṃ bhedanaṃ, evaṃ ''na lakkhaṇato dūraṃ bhindatī''ti etthāpi lakkhaṇato dūrassa lakkhaṇato santikabhāvākaraṇaṃ abhedanaṃ avināsananti imamatthaṃ dasseti. Vomissakakaraṇavibhāgakaraṇatthataṃ sandhāyāha **''bhindamānoti ettha ca aññathā bhedanaṃ vutta''**nti. Pacchimanaye vināsanatthameva sandhāya **''bhedanaṃ idha ca aññathā vutta''**nti avoca.

Rūpakkhandhaniddesavaṇṇanā niṭṭhitā.

2. Vedanākkhandhaniddesavaṇṇanā

8. **Cakkhādayo pasādā**ti oḷārikattabhāvapariyāpannā cakkhusotaghānajivhāpasādā, manomayattabhāvapariyāpannā cakkhusotappasādā ca. **Kāyavohāraṃ arahantī**ti kāyantogadhattā kāyekadesattā ca kāyoti vattabbataṃ arahanti. **Kāyo**ti hi attabhāvopi vuccati ''sakkāyadiṭṭhī''tiādīsu (saṃ. ni. 1.21; 3.155), karajakāyopi ''so imamhā kāyā aññaṃ kāyaṃ abhinimminātī''tiādīsu (paṭi. ma. 3.14). **Tabbatthukā**ti cakkhādinissitā kāyikāti pariyāyena vuttā, nippariyāyena pana cetasikāva. Yathāha ''yaṃ tasmiṃ samaye tajjācakkhuviññāṇadhātusamphassajaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayita''ntiādi (dha. sa. 152). **''Na hi cakkhādayo kāyappasādā hontī''**ti iminā kāyapasādanissitā vedanā nippariyāyena kāyikāti dasseti. **Kāyikacetasikādibhāvenā**ti **ādi**-saddena kusalākusalābyākatādibhāvā saṅgayhanti. **Tenā**ti sukhādivedanekadesassa addhāsamayavasena atītādibhāvābhāvena. Keci panettha ''heṭṭhā dassitanayattā pākaṭattā addhāvasena, ekamuhuttādipubbaṇhādīsu utuādinā rūpassa viya vedanāya vibhāgo na gayhatīti samayavasena ca atītādibhedo na dassito''ti vadanti. Santānavasena pavattānampi vedanānaṃ cittena samūhato gahetabbataṃ sandhāyāha **''vedanāsamudāyo''**ti. **Tehī**ti addhāsamayavasena atītādibhāvehi. **Etthā**ti etasmiṃ vibhaṅge. **Te**ti ''vedanekadesā''ti vuttā kāyikacetasikādibhāvena bhinnā sukhādivedanāvisesā. Yadi vedanekadesā ettha gahitā, khaṇaparicchinnāva te gahetabbā, na santatiparicchinnāti āha **''ekasantatiyaṃ panā''**tiādi. **Tesū**ti sukhādibhedesu. **Bhedo**ti viseso. **Tassā**ti sukhādivisesassa. Yathā cettha, evaṃ **''taṃsahitataduppādakā''**ti etthāpi taṃ-saddena sukhādiviseso paccāmaṭṭhoti veditabbo. Santati paricchedikā bhavituṃ arahatīti sambandho. **Santatikhaṇavaseneva paricchedo vutto,** na addhāsamayavasenāti adhippāyo.

''Pubbantāparantamajjhagatā''ti niṭṭhitahetukiccā aniṭṭhitapaccayakiccāti vuttā, taṃ pana atikkantahetupaccayakiccanti evaṃ vuttassa nayassa upalakkhaṇanti āha **''pubbantāparantamajjhagatāti etena hetupaccayakiccavasena vuttanayaṃ dassetī''**ti. Ettha kusalākusalakiriyavedanānaṃ rūpassa viya, vipākānaṃ viya ca ayaṃ nāma janakahetūti nippariyāyena na sakkā vattuṃ, pariyāyena pana anantarapaccayabhūto hetūti vattabbo.

11. **Santāpanakicca**nti pariḍahanakiccaṃ. **Jātiādisaṅkara**nti jātisabhāvapuggalalokiyalokuttarato saṅkaraṃ sambhedaṃ akatvā. **Samānajātiya**nti ekajātiyaṃ. Sukhato tajjātiyā adukkhamasukhā paṇītāti yojetabbāti sambandho. **Samānabhede**ti bhūmantarādisamānavibhāge. **Upabrūhitānaṃ dhātūna**nti uḷārarūpasamuṭṭhāpanena paṇītānaṃ rūpadhammānaṃ. **Vibādhitāna**nti nippīḷitānaṃ milāpitānaṃ. **Ubhaya**nti sukhādidvayaṃ. Ettha ca khobhanā, āluḷanā ca kāyikasukhassa vasena veditabbā. Abhisandanā jhānasukhassa. Madayanā kāmasukhassa. Tathā chādanā. Āsiñcanā sabbassa. Chādanā āsiñcanā vā sabbassa vasena veditabbā.

Sabhāvādibhedena cāti sabhāvapuggalalokiyādibhedena ca. Ekantapaṇīte lokuttare hīnapaṇītānaṃ paṭipadānaṃ vasena hīnapaṇītatā. Ekantahīne akusale chandādivasena hīnapaṇītatā, oḷārikasukhumatā ca. Tathā hi vuttaṃ **aṭṭhakathāyaṃ** ''yā oḷārikā, sā hīnā. Yā sukhumā, sā paṇītā''ti (vibha. aṭṭha. 11). Akusalādīsu dosasahagatādiantarabhedavasena upādāyupādāya oḷārikasukhumatā taṃtaṃvāpanavasena vuccati, na kusalākusalādivasenāti āha **''taṃtaṃvāpanavasena kathanepi parivattanaṃ natthī''**ti. **Dosussannatāyā**ti kilesādhikatāya. **Tathā**ti dosussannatāya. Kathaṃ pana kusalesu dosussannatā? Upanissayavasena, kilesādhikehi santāne pavattamānā kusalā dhammā kilesehi sambādhappattiyā tiṇādīhi sambādhappattāni viya sassāni vipulaphalauḷāraphalā na hontīti. **Tathā**ti mandadosatāya. Kusalānaṃ mandadosatāpi vuttanayānusārena veditabbā. **Oḷārikasukhumanikantī**ti ettha antogadhavisesaṃ nikantiyā oḷārikasukhumatāsāmaññaṃ vuttaṃ. Yathā hettha oḷārikasāmaññena oḷārikoḷārikataroḷārikatamā nikantiyo gayhanti, tathā sukhumasukhumatarasukhumatamā sukhumatāsāmaññena gayhantīti. Sukhumatamanikantivatthunti cettha yāva bhavaggaṃ vipassanāñāṇañca veditabbaṃ.

13. **Yadi siyā**ti yadi asampayogo visaṃsaṭṭho siyā.

Santikato akusalatoti akusalabhāvena santikato lobhasahagatādiakusalavedayitato. **Akusalā**ti dosasahagatādiakusalavedanā **dūreti yathā uddharīyati. Tato dūrato kusalato**ti tato akusalato dūrato kāmāvacarādikusalavedayitato **kusalā** kāmāvacarādikusalavedanā. **''Na sakkā''**ti vuttaṃ uddharituṃ asakkuṇeyyataṃ **''tathā hi satī''**tiādinā vivarati. **Tasmā**ti yasmā dūrato santikuddharaṇaṃ vuttanayena santikato santikuddharaṇameva hoti, tathā sati atthaviseso na hoti, upādāyupādāya dūrasantikatā idha vuccati. Tasmā santikato santikuddharaṇañca na sakkā kātuṃ atthavisesābhāvato, anadhippetattā cāti adhippāyo.

Nanu ca atisayavacanicchāvasena attheva atthavisesoti codanaṃ manasi katvā āha **''dūradūrataratāya viya santikasantikataratāya ca anadhippetattā''**ti. **Yā**ti akusalavedanā. **Tato**ti kusalavedayitato. **Idha vuttassa dūrassā**ti imasmiṃ vedanākkhandhavibhaṅge ''akusalā vedanā kusalābyākatāhi vedanāhi dūre''tiādinā (vibha. 13) vuttassa dūrassa. **Dūrato accantavisabhāgattā**ti yato yaṃ ''dūre''ti vuttaṃ, tato accantavisadisattā tassa vasena **dūre santikaṃ natthīti na sakkā dūrato santikaṃ uddharituṃ**. Ayañhettha adhippāyo – heṭṭhā yā vedanā yāya vedanāya dūreti vuttā, sā eva tassā kenacipi pariyāyena santiketi na uddharitabbāti. **Santike**ti vuttavedanaṃyeva sandhāya vadati. **Bhinne**ti lobhasahagatādivasena vibhatte. **Tatthevā**ti ''santike''ti vuttaatthe eva. Idaṃ vuttaṃ hoti – ''akusalā vedanā akusalāya vedanāya santike''ti evaṃ vuttaakusalāya vedanāyameva lobhasahagatādivasena vibhattāya dūrabhāvopi labbhati. Evaṃ sesesupīti.

Yadi santikato dūraṃ labbhati, yadaggena dūraṃ labbhati, tadaggena dūrato santikaṃ uddhariyeyyāti codanaṃ manasi katvā āha **''upādāyupādāya dūrato ca santikaṃ na sakkā uddharitu''**ntiādi. Tassattho – yaṃ santikato dūraṃ labbhati, yadipi taṃ visabhāgaṭṭhena labbhati, tathāpi yaṃ tattha santikaṃ labbhati, taṃ sabhāgaṭṭheneva labbhatīti santikatova santikaṃ uddhaṭaṃ siyāti. **Tasmā**ti yasmā visabhāgaṭṭhena dūratā, sabhāgaṭṭhena ca santikatā icchitā, tasmā. **Lobhasahagatāya dosasahagatā** visabhāgatāya dūre samānā kathaṃ santike bhaveyyāti adhippāyo. Nanu tāsaṃ akusalasabhāgatā labbhatevāti tattha uttaramāha **''visabhāgatā''**tiādi. Tattha **bhedaṃ aggahetvā na pavattatī**ti bhedaṃ visesaṃ asadisataṃ gahetvā eva pavattati visabhāgatā. **Dūratāyā**ti idhādhippetāya dūratāya sabhāgassa abyāpakattā dūrato santikuddharaṇaṃ na sakkā kātuṃ. Sati hi sabhāgabyāpakatte siyā santikatāti dūrato santikuddharaṇaṃ sakkā kātunti adhippāyo. **''Na hī''**tiādinā tamevatthaṃ pākaṭaṃ karoti. **Sabhāgatā**ti sāmaññaṃ. **Bheda**nti visesaṃ. **Antogadhaṃ katvāvā**ti abhibyāpetvāva. **Visabhāgabyāpakattā santikatāyā**ti idhādhippetavisabhāgaṃ byāpetvā pavattanato heṭṭhā vuttasantikatāya santikato dūruddharaṇaṃ sakkā kātuṃ. Tamevatthaṃ **''akusalatā hī''**tiādinā pākaṭaṃ karoti.

Vedanākkhandhaniddesavaṇṇanā niṭṭhitā.

3. Saññākkhandhaniddesavaṇṇanā

17. **Tassāpī**ti saññāyapi. **Tabbatthukattā**ti cakkhuvatthukattā. **Paṭighaviññeyyo**ti yathāvuttapaṭighato vijānitabbo paṭighavasena gahetabbo. **Uttarapadalopaṃ katvā**ti purimapade uttarapadalopaṃ katvā.

Viññeyyabhāve, na uppattiyanti adhippāyo. **Vacana**nti saddo, nāmanti attho. **Vacanādhīnā**ti gahetabbataṃ pati saddādhīnā, nāmāyattagahaṇāti attho. Yadettha vattabbaṃ, taṃ **nāmarūpaduke** (dha. sa. mūlaṭī. 101-108) vuttameva. Adhivacanaṃ paññattipakāsakaṃ ñāpakaṃ etesaṃ atthīti **adhivacanā** yathā arisasoti. **Tatojo**ti adhivacanasaṅkhātato arūpakkhandhato jāto. Arūpakkhandhapariyāpannattā phassepi yathāvutto attho sambhavatīti dassetuṃ **''samphassoyeva vā''**tiādimāha. Na kevalaṃ manodvārikaphasse eva, atha kho pañcadvārikaphassepi ''viññeyyabhāve vacanaṃ adhikicca pavattā adhivacanā''tiādivuttappakāro attho sambhavati. **Itī**ti tasmā. **Tena pariyāyenā**ti manosamphassajapariyāyena. **Tatojāpī**ti pañcadvārikaphassajātāpi. **Aññappakārāsambhavato**ti paṭighasamphassajapariyāyassa asambhavato. **Āveṇikaṃ** paṭighasamphassajatā. **Pakārantaraṃ** adhivacanasamphassajatā.

Yadi evanti yadi pañcadvārikaphassehi uppannasaññā pariyāyato nippariyāyato ca ''adhivacanasamphassajā''ti

vuccanti, evaṃ cattāropi arūpino khandhā evaṃ vattuṃ yuttā. Evaṃ sante saññāva kasmā ‘‘adhivacanasamphassajā’’ti vuttāti āha **‘‘tiṇṇaṃ khandhāna’’**ntiādi. Tattha **tiṇṇaṃ khandhāna**nti vedanāsaṅkhāraviññāṇakkhandhānaṃ. **Atthavasenā**ti ‘‘vacanaṃ adhikicca pavattā adhivacanā’’tiādinā vuttaatthavasena anvatthatāvasena. **Attano pattampi nāma**nti ‘‘adhivacanasamphassajā’’ti evaṃ attano anuppattampi nāmaṃ. **Dhammābhilāpo**ti sabhāvanirutti. Pubbe catunnaṃ arūpakkhandhānaṃ sādhāraṇopi adhivacanasamphassajavohāro ruḷhivasena saññāya eva pavattoti vatvā idāni so tadaññārūpakkhandhasādhāraṇo saññāya nivesitoti dassetuṃ **‘‘atha vā’’**tiādimāha. **Rajjitvā olokanādīsū**ti ettha **ādi-**saddena kujjhitvā olokanādi viya rajjitvā savanādipi saṅgayhatīti veditabbaṃ, tathāsotāvadhānādinopi rattatādivijānananimittatāsambhavato. Cakkhusamphassajāsaññāya pana pākaṭabhāvaṃ nidassanavasena dassetuṃ **‘‘olokanaṃ cakkhuviññāṇavisayasamāgame’’**tiādimāha.

Olokanassa apākaṭabhāve rattatādivijānanaṃ na hoti, pākaṭabhāve ca hotīti āha **‘‘pasādavatthukā evā’’**ti. **‘‘Aññaṃ cintenta’’**nti yaṃ pubbe tena kathitaṃ, kāyena vā pakāsitaṃ, tato aññaṃ kiñci atthaṃ cintentaṃ. Tenevāha **‘‘ñāta’’**nti.

Saññākkhandhaniddesavaṇṇanā niṭṭhitā.

4. Saṅkhārakkhandhaniddesavaṇṇanā

20. **‘‘Heṭṭhimakoṭiyāti etthā’’**ti idaṃ paṭhamaṃ ‘‘heṭṭhimakoṭiyā’’ti vacanaṃ sandhāya vuttaṃ. Tassa hi bhummavasena attho gahetabbo. Tenāha **‘‘tattha hi padhānaṃ dassita’’**nti. Heṭṭhimakoṭiyāva padhānaṃ dassitanti imamatthaṃ gahetvā **‘‘yadi eva’’**ntiādinā codeti. Itaro ‘‘heṭṭhimakoṭiyā padhānameva dassita’’nti evamettha niyamo gahetabboti dassento **‘‘uparimakoṭigatabhāvenā’’**tiādinā taṃ pariharati. Padhānasseva dassanaṃ. Padhāne hi dassite appadhānampi atthato dassitameva hotīti. Tenāha **aṭṭhakathāyaṃ** ‘‘taṃsampayuttasaṅkhārā pana tāya gahitāya gahitāva hontī’’ti. Yaṃ heṭṭhimakoṭiyaṃ labbhati, taṃ uparimakoṭiyampi labbhati evāti āha **‘‘heṭṭhimakoṭi hi sabbabyāpikā’’**ti. Dutiye karaṇaniddesataṃ dassetuṃ **‘‘āgatāti sambandho’’**ti āha. Āgamanakiriyā hi heṭṭhimakoṭiyā karaṇabhāvena tattha vuttāti. Yathā ca āgamanakiriyāya, evaṃ vacanakiriyāyapi heṭṭhimakoṭiyā karaṇabhāvo sambhavatīti dassetuṃ **‘‘purimepi vā’’**tiādimāha. **‘‘Ekūnapaññāsappabhede’’**ti idaṃ lokiyacittuppāde pāḷiāgatānaṃ saṅkhārakkhandhadhammānaṃ uparimakoṭiṃ sandhāya vuttaṃ. Yevāpanakadhammehi saddhiṃ uparimakoṭiyā gayhamānāya ‘‘tepaññāsā’’ti vattabbaṃ siyā, lokuttaracittuppādavasena pana ‘‘sattapaññāsā’’ti.

Saṅkhārakkhandhaniddesavaṇṇanā niṭṭhitā.

Pakiṇṇakakathāvaṇṇanā

Samuggama-padassa tatvato pariyāyato ca atthaṃ dasseti **‘‘sañjātiyaṃ ādiuppattiya’’**nti. Bhedato pana samāyoge uggamananti. Tattha kena samāyoge, kuto, kathañca uggamananti vicāraṇāyaṃ āha **‘‘taṃtaṃpaccayasamāyoge’’**tiādi. **Tatthevā**ti pañcavokārabhave eva. Tattha hi pañcakkhandhā paripuṇṇā samuggacchanti. **Yathādhigatānaṃ** adhigatappakārānaṃ, paṭisandhikānanti attho. Opapātikasamuggameneva cettha saṃsedajasamuggamopi gahitoti daṭṭhabbo pañcakkhandhapariyāpannānaṃ tadā uppajjanārahānaṃ uppajjanato. Tattha saṃsedajā uppajjitvā vaḍḍhanti, itare na vaḍḍhantīti idametesaṃ nānākaraṇaṃ. Sukhumajātiyalomā eva kira keci eḷakā himavante vijjanti, tesaṃ lomaṃ sandhāya **‘‘jātimantaeḷakaloma’’**nti vuttaṃ atisukhumattā tesaṃ lomānaṃ. Keci pana ‘‘ajapākatikeḷakādīhi saṅkararahitānaṃ tesaṃ eḷakavisesānaṃ nibbatteḷakassa lomaṃ **jātiuṇṇā,** tampi taṅkhaṇanibbattassā’’ti vadanti. Gabbhaṃ phāletvā gahitassāti apare. **Evaṃsaṇṭhāna**nti jātiuṇṇaṃsuno paggharitvā agge ṭhitatelabindusaṇṭhānaṃ. **Vaṇṇappaṭibhāgo**ti rūpapaṭicchanno saṇṭhānapaṭicchanno ca.

Santatimūlānīti tasmiṃ bhave rūpasantatiyā mūlabhūtāni. **Anekindriyasamāhārabhāvato**ti yathārahaṃ cakkhādianekindriyasaṅghātabhāvato. **Padhānaṅga**nti uttamaṅgaṃ siro.

Na tassa tassa khandhassa paripuṇṇataṃ, taṃtaṃkhandhekadesasseva vuttattāti adhippāyo. **Kāmāvacarāna**nti kāmāvacarasattānaṃ. **Parihīnāyatanassā**ti parihīnassa cakkhādiāyatanassa vasena. Tattha duggatiyaṃ andhassa cakkhudasakavasena, badhirassa sotadasakavasena, andhabadhirassa ubhayavasena **santatisīsahāni veditabbā**. Napuṃsakassa pana bhāvahāni vuttā eva. Tathā andhabadhirāghānakassa cakkhusotaghānavasena. Taṃ pana dhammahadayavibhaṅgapāḷiyā virujjhati. Taṃ parato āvi bhavissati. Rūpāvacarānaṃ pana cakkhusotavatthujīvitavasena cattāri santatisīsānīti itaresaṃ vasena santatisīsahāni veditabbā.

Tesanti pañcannaṃ khandhānaṃ. **Vatthubhāvenā**ti vicāraṇāya adhiṭṭhānabhāvena. **Paṭisandhiyaṃ uppannā pavattā pañcakkhandhā**ti paṭisandhikkhaṇe pavattikkhaṇe ca pañcakkhandhe dasseti. **Bhummaniddeso**ti ‘‘pañcasu khandhesū’’ti ayaṃ bhummaniddeso. **Aññathā**ti niddhāraṇe anadhippete. **‘‘Bhāvenabhāvalakkhaṇatthe’’**ti idaṃ visayādiatthānaṃ idhāsambhavato vuttaṃ. **Ubhaya**nti rūpārūpaṃ. **Rūpārūpasantati**nti rūpasamuṭṭhāpakaṃ rūpasantatiṃ arūpasantatiñca. ‘‘Vatthu uppādakkhaṇe dubbalaṃ hotī’’ti idaṃ na paṭisandhikkhaṇaṃ eva, nāpi vatthurūpaṃ eva sandhāya vuttanti dassento āha **‘‘sabbarūpānaṃ uppādakkhaṇe dubbalataṃ sandhāya vutta’’**nti. **‘‘Tadā hī’’**tiādi

yathāvuttassa atthassa kāraṇavacanaṃ. Tattha **ta**nti rūpaṃ. ‘‘Kammakkhittattā’’ti idaṃ na kammajatāmattaṃ sandhāya vuttaṃ, atha kho kammajassa paṭhamuppattiyaṃ apatiṭṭhitataṃ sandhāyāti dassento **‘‘satipī’’**tiādimāha. **Tato para**nti tato paṭisandhito paraṃ. Sadisasantāne yathā patiṭṭhitaṃ, na tathā visadisasantāneti āha **‘‘samānasantatiya’’**nti.

Aṅgabhāvanti kāraṇabhāvaṃ. Tenevāha **‘‘sahāyabhāva’’**nti. **Tesaṃ dhammāna**nti yehi saddhiṃ uppannaṃ, tesaṃ paṭisandhiyaṃ cittacetasikadhammānaṃ. **Tadā**ti ṭhitikkhaṇe bhaṅgakkhaṇe ca rūpuppādanameva natthi. Anantarādipaccayalābhena uppādakkhaṇe eva cittassa balavabhāvo, na itaratra. Tenāha **‘‘yadā ca rūpuppādanaṃ, tadā uppādakkhaṇe’’**ti.

Yehākārehīti āhārindriyapaccayādiākārehi. **Yathāsambhavaṃ paccayā hontī**ti phassādayo āhārādivasena yathārahaṃ paccayā honti. Vuttañhetaṃ **paṭṭhāne** ‘‘paṭisandhikkhaṇe vipākābyākatā āhārā sampayuttakānaṃ khandhānaṃ, kaṭattā ca rūpānaṃ āhārapaccayena paccayo’’tiādi (paṭṭhā. 1.1.429).

Cuticittena saddhiṃ uppajjamānaṃ, cuticittena vā kāraṇabhūtena uppajjamānaṃ. **Tato purimatarehi uppajjamānaṃ viyā**ti yathā cuticittato āsannehi purimatarehi uppajjamānaṃ rūpaṃ bhavantare na uppajjati, evaṃ cuticittena uppajjamānampi anupacchinnepi vaṭṭamūleti akāraṇaṃ vaṭṭamūlāvūpasamo cuticittassa rūpuppādaneti dasseti.

Arūpassāti āruppassa.

Utunāti paṭisandhicittassa ṭhitikkhaṇe uppannena utunā. **Samuṭṭhite rūpe**ti paṭisandhicittassa bhaṅgakkhaṇe rūpe samuṭṭhite paṭisandhianantaraṃ paṭhamabhavaṅgacittaṃ rūpaṃ samuṭṭhāpeti. **Uppādanirodhakkhaṇā**ti yathāvuttesu soḷasasu cittesu ādicittassa uppādakkhaṇo, soḷasamacittassa nirodhakkhaṇo cāti vadanti, rūpasseva pana uppādanirodhakkhaṇā veditabbā.

Dharamānakkhaṇe evāti tassa utuno vijjamānakkhaṇe eva yadi gahitā, **‘‘soḷasacittakkhaṇāyukaṃ rūpa’’nti vuttaṃ hoti** soḷasaheva cittehi tassa dharamānatāya paricchinnattā. **Uppādakkhaṇaṃ aggahetvā**ti utuno dharamānakkhaṇe uppādakkhaṇaṃ aggahetvā nirodhakkhaṇo atha gahito, **‘‘sattarasacittakkhaṇāyukaṃ rūpa’’**nti vuttaṃ hoti uppādakkhaṇasahitena ca ekassa cittakkhaṇassa gahitattā. **‘‘Adhikasoḷasacittakkhaṇāyuka’’**nti vuttaṃ hoti nirodhakkhaṇassa bahikatattā.

Evaṃ uppādanirodhakkhaṇesu gahitesu aggahitesu ca soḷasasattarasacittakkhaṇāyukatā, tato adhikacittakkhaṇāyukatā ca siyāti dassetvā idāni tattha ṭhitapakkhaṃ dassento **‘‘yasmā panā’’**tiādimāha. Tattha **tassa dharamānakkhaṇe uppannesū**ti tassa utuno dharamānakkhaṇe uppannesu soḷasasu cittesu paṭisandhipi yasmā gahitā, tasmā utuno **uppādakkhaṇo dharamānakkhaṇe gahitoti nirodhakkhaṇe aggahite** ‘‘rūpe dharanteyeva soḷasa cittāni uppajjitvā nirujjhanti, taṃ pana sattarasamena cittena saddhiṃ nirujjhatī’’ti (vibha. aṭṭha. 26 pakiṇṇakakathā) evaṃ aṭṭhakathāyaṃ vakkhamānā adhikasoḷasacittakkhaṇāyukatā adhippetā. Gahite vā nirodhakkhaṇe soḷasacittakkhaṇāyukatā adhippetāti sambandho. Ettha ca **‘‘adhikasoḷasacittakkhaṇāyukatā’’**ti idaṃ paṭisandhicittassa uppādakkhaṇo gahitoti katvā vuttaṃ. Yasmā pana **paṭiccasamuppādavibhaṅgavaṇṇanāyaṃ** ‘‘dve bhavaṅgāni, āvajjanaṃ, dassanaṃ, sampaṭicchanaṃ, santīraṇaṃ, voṭṭhabbanaṃ, pañca javanāni, dve tadārammaṇāni, ekaṃ cuticittanti pañcadasa cittakkhaṇā atītā honti, athāvasesaekacittakkhaṇāyuke’’ti (vibha. aṭṭha. 227), tathā tadārammaṇapariyosānāni, ‘‘ekaṃ cuticittaṃ, tadavasāne tasmiññeva ekacittakkhaṇaṭṭhitike ārammaṇe paṭisandhicittaṃ uppajjatī’’ti (vibha. aṭṭha. 227) ca vakkhati. Tasmā rūpassa soḷasacittakkhaṇāyukatāyapi atthasiddhi hotiyeva. Tenāha **‘‘soḷasacittakkhaṇāyukatā adhippetā’’**ti. Tathāpi uppajjitvā bhavaṅgacalanassa paccayo hoti, na uppajjamānamevāti sattarasacittakkhaṇāyukatā veditabbā.

Ojāya sabhāvasukhumatā upādārūpabhāvato. Ettha ca mātarā ajjhohaṭā ojā bāhirabbhañjanaṃ viya gabbhamallinā tasmiṃ santāne ojaṭṭhamakarūpuppattiyā paccayo hoti. Āhārasamuṭṭhānarūpapaveṇiyā ojāya viya sesatisantatiojāya rūpuppādananti udariye ojā rūpaṃ na samuṭṭhāpeti utusamuṭṭhānabhāvato, upādinnakaṭṭhāne eva pana samuṭṭhāpeti, rasaharaṇīhi gantvā kāyānusaṭanti veditabbaṃ.

Cittañcevāti ettha ca-saddena paṭiyogīnaṃ kammameva samuccinoti, na cittena sampayuttadhammeti katvā āha **‘‘cittassa pubbaṅgamatāya vutta’’**nti. **‘‘Cittuppādaṃ gaṇhāti** ‘cittaṃ uppannaṃ hotī’tiādīsu (dha. sa. 1) viya, **na kammacetanaṃ viya ekadhammamevā’’**ti vutte ‘‘yathā cittasamuṭṭhānarūpassa hetuādayo cittasampayuttadhammāpi samuṭṭhāpakāva, evaṃ kammasamuṭṭhānarūpassa kammasampayuttāpī’’ti codanaṃ samuṭṭhāpetvā tassa parihāraṃ vattuṃ **‘‘kammasamuṭṭhānañcā’’**tiādimāha.

Rūpassāti rūpakkhaṇassa, rūpassa vā addhuno. **Nayadassanamattaṃ daṭṭhabbaṃ** paṭisandhikkhaṇe eva rūpārūpadhammānaṃ ekakkhaṇe pātubhāvoti imassa atthassa anadhippetattā. Tenevāha **‘‘tato parampi rūpārūpānaṃ sahuppattisabbhāvato’’**ti. Yathā ca ‘‘paṭisandhikkhaṇe evā’’ti niyamo na gahetabbo, evaṃ ‘‘ekakkhaṇe eva pātubhāvo’’tipi niyamo na gahetabboti dassento **‘‘na paneta’’**ntiādimāha. **Taṃdīpanatthamevā**ti asamānakālatādīpanatthameva, na sahuppādadīpanatthaṃ. Addhānaparicchedakathā hi ayanti.

Yadi evanti yathā phalapattāni, evaṃ rūpārūpadhammā yadi dandhalahuparivattino. **Asamānaddhattā**ti atulyakālattā. **Nicchiddesū**ti nibbivaresu. Tena nirantarappavattiṃ eva vibhāveti. **Aya**nti addhānaparicchedakathā. Cittajarūpādīnaṃ na tathā nirantarabhāvena pavatti, yathā kammajarūpānanti āha **''kammajarūpappavattiṃ sandhāyā''**ti. Kammajarūpānaṃ vā itaresaṃ mūlabhāvato padhānanti **''kammajarūpappavattiṃ sandhāyā''**ti vuttaṃ. Acittuppādakattā abyābajjhatāya nirodhasamāpattiyā nibbānapaṭibhāgatā veditabbā. **Pade padaṃ akkamitvā**ti lakuṇḍakapādatāya attano akkantapadasamīpe padaṃ nikkhipitvā. Yo hi sīghapadavikkamo lakuṇḍakapādo, so idhādhippetoti āha **''lahuṃ lahuṃ akkamitvāti attho''**ti. **Saheva nirujjhantī**ti rūpaṃ kammajamidhādhippetanti katvā vuttaṃ. Utujaṃ pana cutito uddhampi pavattati eva. **Pubbe vutta**nti ''rūpassa sattarasacittakkhaṇā, arūpassa tato ekabhāgo''ti (vibha. mūlaṭī. 20 pakiṇṇakakathāvaṇṇanā) evaṃ vuttaṃ addhānappakāraṃ.

Ekuppādatoti samānuppādato. Samānattho hi ayaṃ eka-saddo. **Eko daṭṭhabbākāro**ti eko ñātapariññāya passitabbākāro. Evañhi soḷasākārā siyuṃ, itarathā vīsati, tato adhikā vā ete ākārā bhaveyyuṃ. **Tassā**ti pacchimakammajassa. **Heṭṭhā soḷasake**ti pariyosānasoḷasakassa anantarātītasoḷasake. **Pacchimassā**ti tattha pacchimacittassa. Nānānirodhabhāvaṃ viya ekuppādabhāvampi pacchimakammajassa ṭhapane kāraṇaṃ anicchanto **''yadi panā''**ti sāsaṅkaṃ vadati. **''Sabbampī''**tiādinā tattha atippasaṅgaṃ dasseti. **Vajjetabbaṃ** nānuppādaṃ ekanirodhaṃ. **Gahetabbaṃ** ekuppādanānānirodhaṃ. Ubhayampi **tadā natthi** anuppajjanato. Tenevāha **''kammajarūpassa anuppattito''**ti. **Tato pubbe**ti pacchimakammajarūpuppajjanato oraṃ. **Aññassā**ti yassa cittassa uppādakkhaṇe uppannaṃ, tato aññassa cittassa. Ṭhitikkhaṇe uppannassa ekuppādatā, bhaṅgakkhaṇe uppannassa nānānirodhatā ca natthīti āha **''ṭhitibhaṅgakkhaṇesu uppannarūpāni vajjetvā''**ti. **Tenā**ti rūpena. **''Saṅkhalikassa viya sambandho''**ti etena avicchinnasambandho idha ''paveṇī''ti adhippetoti dasseti. **Aññathā**ti vicchijjamānampi gahetvā ''paveṇī''ti vuccamāne. Na hi rūpadhammānaṃ arūpadhammānaṃ viya anantarapaccayabhāvo atthīti rūpadhammānaṃ bhaṅgakkhaṇe uppannarūpadhamme aggahetvā **''aṭṭhacattālīsā''**ti vuttaṃ. Tesaṃ pana gahaṇe ekūnapaññāsāva siyāti āha **''ekūnapaññāsakammajiyavacanaṃ kattabbaṃ siyā''**ti.

Sudīpanattāti sukhadīpanattā, nayadassanabhāvena vā suṭṭhu dīpanattā. Tenevāha **''etena hi nayenā''**tiādi. Tattha **ta**nti rūpaṃ. **Tenā**ti rūpena. **Ubhayatthā**ti pacchimakammajarūpappavattiyaṃ, tato pubbe ca. **Aññassā**ti ekassa cittassa ṭhitikkhaṇe uppajjitvā tato aññassa cittassa. **Tassā**ti rūpassa. Ettha ca pacchimakammajarūpappavattiyaṃ nirujjhanakanti vuttaṃ tato puretarappavattaṃ rūpaṃ veditabbaṃ. **Catusantatikarūpenā**tiādi yathāvuttasaṅgahagamanadassanaṃ. **Etthā**ti etasmiṃ nānuppādekanirodhatādīpane. **Ṭhitikkhaṇe**ti arūpassa rūpassa ca ṭhitikkhaṇe uppannassa rūpassa ca arūpassa ca dassitattā. **Adassitassā**ti yathā eva ettha, evaṃ tattha vibhajitvā adassitassa. Kasmā panettha pacchimakammajena dīpanāyaṃ samatiṃsakammajarūpaggahaṇaṃ katanti āha **''samatiṃsa…pe… yojita''**nti. Tato kammato jātā **taṃkammajā,** tesu. Saṅkharotīti saṅkhāro, jīvitañca taṃ saṅkhāro cāti **jīvitasaṅkhāro,** āyu. Jīvitena saṅkharīyantīti **jīvitasaṅkhārā,** usmādayo.

Aññassa uppādakkhaṇeti yassa cittassa uppādakkhaṇe uppannaṃ rūpaṃ aññassa tato sattarasamassa uppādakkhaṇe, ṭhitikkhaṇe uppannaṃ aññassa ṭhitikkhaṇeti sambandho. **''Vuttanti adhippāyo''**ti idaṃ pāḷiyā virujjhantampi aṭṭhakathāyaṃ āgatabhāvadassanatthaṃ vuttanti ayamettha adhippāyoti attho. **Kasmā**ti cittasamuṭṭhānarūpaṃ sandhāya pāḷi pavattā, aṭṭhakathāyaṃ pana kammajarūpanti sā tāya kena kāraṇena virujjhatīti āha **''catu…pe… bhavitabbattā''**ti, nipphannassāti adhippāyo. Tenāha **aṭṭhakathāyaṃ** ''yo cāyaṃ cittasamuṭṭhānassa…pe… kammādisamuṭṭhānassāpi ayameva khaṇaniyamo''ti (vibha. aṭṭha. 26 pakiṇṇakakathā). **Etehī**ti yathānīto yamakapāṭho, ''kāyasaṅkhāro cittasamuṭṭhāno''tiādiko aṭṭhakathāpadesoti etehi. **Natthiyeva** ekuppādaekanirodhadīpanatoti adhippāyo. Tena hi vuttaṃ ''yena cittena saddhiṃ uppajjati, tato paṭṭhāya sattarasamena saddhiṃ nirujjhatī''tiādi.

Puna **''etehī''**ti iminā ekuppādanānānirodhanānuppādaekanirodhadīpanavasena pavattā aṭṭhakathāpadesā gahitāti veditabbaṃ, ubhayatthāpi vā etehi ācariyehīti attho. Tatiyo bhāgo, tena adhikā soḷasacittakkhaṇāyukatā **tatiya…pe… yukatā** vuttāti sambandho. **Tatiya bhāgo**ti ca uppādaṭṭhitikkhaṇe upādāya bhaṅgakkhaṇo adhippeto. Yasmiṃ ekādasa cittakkhaṇā atītā, avasesapañcacittakkhaṇāyuke, yasmiṃ pañcadasa cittakkhaṇā atītā, avasesaekacittakkhaṇāyuke tasmiṃyeva ārammaṇeti yojetabbaṃ. Ubhayañcetaṃ yathākkamaṃ manodvāre pañcadvāre ca āpāthagataṃ veditabbaṃ. Na kho panevaṃ sakkā viññātuṃ ekacittakkhaṇātītaṃ ārammaṇaṃ sandhāya **paṭiccasamuppādavibhaṅgaṭṭhakathāyaṃ** (vibha. aṭṭha. 227) tathā vuttanti dassento **''na hi sakkā''**tiādimāha. **Pañcadasā**ti atirekapañcadasa cittakkhaṇā atītāti sambandho. **''Tasmā''**tiādinā yattha khaṇekadesaṃ aggahitanti na sakkā vattuṃ, tameva dasseti. Evaṃ tāva na rūpaṃ sattarasacittakkhaṇāyukaṃ, nāpi tatiyabhāgādhikasoḷasacittakkhaṇāyukaṃ, atha kho soḷasacittakkhaṇāyukamevāti dassitaṃ hoti.

> Kasmā panettha rūpameva samānepi aniccasaṅkhatādibhāve cirāyukaṃ jātanti? Dandhaparivattibhāvato. Arūpadhammā hi sārammaṇā cittapubbaṅgamā, te yathābalaṃ attano ārammaṇavibhāvanavasena pavattantīti tadatthanipphattisamanantarameva nirujjhanato lahuparivattino. Tenāha bhagavā, ''nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi evaṃ lahuparivattaṃ, yadidaṃ, bhikkhave, citta''nti (a. ni. 1.48). Rūpadhammā pana anārammaṇā, te ārammaṇavasena arūpadhammehi vibhāvetabbā. Sā ca nesaṃ vohārānuguṇā vibhāvetabbatā attano dandhaparivattitāya, tesañca lahuparivattitāya soḷasahi sattarasahi vā cittakkhaṇehi nippajjatīti rūpamevettha

cirāyukaṃ jātaṃ. Kiñca – lahuviññāṇavisayasantatimattādhīnavuttitāya tiṇṇaṃ khandhānaṃ, ārammaṇūpaladdhimattabhāvato viññāṇassa ca lahuparivattitā, dandhamahābhūtappaccayatāya pana rūpassa dandhaparivattitā. Nānādhātūsu tathāgatasseva yathābhūtañāṇaṃ, tena ca rūpameva purejātapaccayo vutto, pacchājātapaccayo ca tassevāti na ettha aniccasaṅkhatādibhāvasāmaññena rūpārūpaṃ samānāyukaṃ parikappetabbaṃ. Vuttanayena rūpameva cirāyukanti niṭṭhamettha gantabbaṃ.

Yathā ca rūpassa sattarasacittakkhaṇāyukatā, tatiyabhāgādhikasoḷasacittakkhaṇāyukatā vā na hoti, taṃ dassetvā yvāyaṃ aṭṭhakathāyaṃ cittassa ṭhitikkhaṇe rūpuppādo vutto, tattha ṭhitikkhaṇameva tāva cittassa ananujānanto **''yo cettha…pe… vicāretabbo''**ti vatvā yamake uppannauppajjamānavārādipāḷiṃ āharanto **''cittayamake''**tiādimāha. Tattha **paripuṇṇavissajjane**ti ubhayampi yamakapadaṃ ahāpetvā katavissajjane. **Uppādakkhaṇe anāgatañcā**ti uppādakkhaṇe ca cittaṃ, anāgatañca cittaṃ na niruddhaṃ, nirujjhamānanti attho. **Ṭhitikkhaṇābhāvaṃ cittassa dīpetī**ti uppannauppajjamānavārādīsu ''ṭhitikkhaṇe''ti avacanaṃ cittassa ṭhitikkhaṇaṃ nāma natthīti imamatthaṃ dīpeti bodheti. Na hi yathādhammasāsane abhidhamme labbhamānassa avacane kāraṇaṃ dissatīti adhippāyo. Na kevalamabhidhamme avacanameva cittassa ṭhitikkhaṇābhāvajotakaṃ, apica kho suttantapāḷipīti dassento **''suttesupī''**tiādimāha. Tattha **aññathattaṃ** nāma pubbāparaviseso. **Khaṇadvayasamaṅgiṃ ṭhita**nti paccuppannassa ṭhitabhāvamāha. Aññathattaṃ pana santāneyeva veditabbaṃ.

Ettha ca keci ''yathābhūto dhammo uppajjati, kiṃ tathābhūtova bhijjati, udāhu aññathābhūto? Yadi tathābhūtova bhijjati, na jaratāya sambhavo. Atha aññathābhūto, añño eva soti sabbathāpi ṭhitikkhaṇassa abhāvoyevā''ti vadanti. Tattha ekadhammādhārabhāvepi uppādanirodhānaṃ aññova uppādakkhaṇo, añño nirodhakkhaṇo. Uppādāvatthañhi upādāya uppādakkhaṇo, nirodhāvatthaṃ upādāya nirodhakkhaṇo. Uppādāvatthāya ca bhinnā nirodhāvatthāti ekasmiṃyeva sabhāvadhamme yathā icchitabbā, aññathā aññova dhammo uppajjati, añño dhammo nirujjhatīti āpajjeyya, evaṃ nirodhāvatthāya viya nirodhābhimukhāvatthāyapi bhavitabbaṃ. Sā ṭhiti, jaratā cāti sampaṭicchitabbametaṃ. Yadi evaṃ kasmā pāḷiyaṃ ṭhitikkhaṇo na vuttoti? Vineyyajjhāsayānurodhena nayadassanavasena pāḷi gatāti veditabbā. Abhidhammadesanāpi hi kadāci vineyyajjhāsayānurodhena pavattati. Tathā hi rūpassa uppādo ''upacayo, santatī''ti bhinditvā desito. Hetusampayuttadukādidesanā cettha nidassitabbā.

''Yassa vā panā''tiādi pucchāvacanaṃ. Tassa **''no''**ti vissajjanaṃ. **Samudayasaccaṃ nirujjhatī**ti cittuppādassa nirodhakkhaṇo vutto. Ayamettha adhippāyo – yadi cittassa bhaṅgakkhaṇe rūpaṃ uppajjeyya, taṃ dukkhasaccanti katvā ''no''ti vattuṃ na sakkā, vuttañcetaṃ. Tasmā viññāyati ''cittassa nirodhakkhaṇe rūpuppādo natthī''ti. Tayidamakāraṇaṃ. Arūpalokañhi sandhāya, cittasamuṭṭhānarūpaṃ vā ''no''ti sakkā vattunti. Ayañhi yamakadesanāya pakati, yadidaṃ yathāsambhavayojanā. Etena ''na ca cittasamuṭṭhānarūpamevā''tiādivacanaṃ paṭikkhittaṃ daṭṭhabbaṃ. Atha vā paccāsattiñāyena yaṃ samudayasaccaṃ nirujjhati, tena yaṃ dukkhasaccaṃ uppādetabbaṃ cittacetasikatappaṭibaddharūpasaṅkhātaṃ, tassa tadā uppatti natthīti ''no''ti vissajjanaṃ, na sabbassa.

Sahuppādekanirodhavacanatoti ''yassa kāyasaṅkhāro nirujjhati, tassa cittasaṅkhāro nirujjhatīti? Āmantā''ti (yama. 2.saṅkhārayamaka.79) evaṃ sahuppādasahanirodhavacanato. **Tena vacanenā**ti ''yassa kāyasaṅkhāro''tiādivacanena. **Aññarūpāna**nti kammautuāhārajarūpānaṃ. **Sahuppādasahanirodhādikāna**nti etthāyaṃ yojanā – appaṭikkhittasahuppādasahanirodhaananuññātanānuppādanānānirodhaanivāritaabyākatabhāvānaṃ kammajādīnanti. **Etenā**ti ''yassa kusalā dhammā uppajjantī''tiādikena (yama. 3.dhammayamaka.163) pāṭhena, ''na cittasamuṭṭhānarūpamevā''ti yuttivacanena ca. **Yamakapāḷianussaraṇe**ti yathādassitacittayamakapāḷiyā yathārutavaseneva anussaraṇe vijjamāne. **Bhijjamānatā**ti cittassa bhijjamānatā nāma nirujjhamānatā ṭhitiyā abhāvato. **Sahāyabhāvaṃ nāpi gacchati** nissayatthibhāvādinā paccayabhāvābhāvato. Uppādakkhaṇe eva hi anantarādipaccayalābhena cittassa balavatā. **Evañca satī**ti evañca utunāpi bhavaṅgacittassa uppādakkhaṇeyeva rūpasamuṭṭhāpane sati. **Taṃcittakkhaṇe**ti tassa cittassa khaṇe, khaṇadvayepīti attho. **Tenevā**ti atilahuparivattibhāveneva. Atha vā **tenevā**ti dandhaparivattikatāya rūpassa sakalaṃ ekacittakkhaṇaṃ uppajjamānabhāveneva. **Ta**nti cittaṃ. Paṭisandhicittaṃ sampayuttadhammānaṃ viya sahajātarūpadhammānampi sahajātādipaccayena paccayo hotīti āha **''paṭisandhito uddha''**nti. Cittasamuṭṭhānānaṃ cittaṃ sahajātādipaccayo hotiyevāti vuttaṃ **''acittasamuṭṭhānāna''**nti. **Tadanantara**nti yena cittena sahuppannaṃ, tassa cittassa anantaraṃ. **Ta**nti rūpaṃ. **Tadanantaraṃ citta**nti sahuppannacittānantaraṃ cittaṃ. **Yadi eva**nti yadi sakalaṃ cittakkhaṇaṃ rūpaṃ uppajjamānameva hoti, cittassa uppādakkhaṇe eva rūpassa uppādārambhoti āha **''na, cittanirodhakkhaṇe rūpuppādārambhābhāvato''**ti. **Cittakkhaṇe**ti attanā sahuppannacittassa khaṇe. **Ta**nti rūpaṃ. **Rūpasamuṭṭhāpanapurejātapaccayakicca**nti rūpasamuṭṭhāpanakiccañca purejātapaccayakiccañca. **Ṭhitippattivisesālābha**nti ṭhitippattiyā laddhabbo yo viseso, tassa alābhaṃ. **Idaṃ vutta**nti ''yena sahuppajjati, taṃcittakkhaṇe rūpaṃ uppajjamānamevā''ti idaṃ pariyāyena vuttaṃ.

Yaṃ yassa sambandhibhāvena vuttaṃ, taṃ dūre ṭhitampi tena sambandhanīyanti āha **''tato paraṃ…pe… etena saha sambandho''**ti. Tasmā ''tato''ti ettha taṃsaddena cutiṃ paccāmasatīti vuttaṃ **''cutito paranti attho''**ti.

Natthīti katvāti yadipi yathā aṭṭhakathāyaṃ vuttaṃ, tathā ekuppādekanirodhatā rūpānaṃ arūpehi, arūpānañca rūpehi natthi. Yathā ca amhehi vuttaṃ, tathā atthevāti adhippāyo.

Catutthassa pakārassa vuccamānattā **''tayo pakāre āhā''**ti vuttaṃ.

''Tesaṃyeva rūpānaṃ kāyavikāro''tiādinā parinipphannānaṃ vikārādibhāvaṃ dassetvā ''sabbaṃ parinipphannaṃ saṅkhatamevā''ti vadantena parinipphannatāpariyāyo dassito. **Pubbantāparantaparicchinno**ti pātubhāvaviddhaṃsabhāvaparicchinno, udayabbayaparicchinno vā. ''Ayaṃ datto nāma hotū''tiādinā nāmakaraṇaṃ **nāmaggahaṇaṃ. Samāpajjanaṃ** nirodhasamāpattiyā samathavipassanānukkamena nāmakāyassa nirodhameva. **Ādi-**saddena sattakasiṇādipaññattiyā paññāpanaṃ saṅgaṇhāti. **Nipphādiyamāno**ti sādhiyamāno.

Pakiṇṇakakathāvaṇṇanā niṭṭhitā.

Kamādivinicchayakathāvaṇṇanā

Uppattikkamādīsu desanākkamopi labbhatevāti **''cattāro satipaṭṭhānātiādiko desanākkamovā''**ti vuttaṃ. **Anupubbukkaṃsato**ti dānasīlakāmādīnavādidassananekkhammakathānaṃ anukkamena ukkaṭṭhabhāvato kathānaṃ anupubbukkaṃsatā vuttā. Tena ukkaṃsakkamo nāmāyaṃ visuṃ kamoti dasseti. Tathāpi dānādīnaṃ desanākkamāvarodhane kāraṇamāha **''uppattiādivavatthānābhāvato''**ti. Tattha **ādi-**saddena pahānapaṭipattibhūmikkame saṅgaṇhāti. ''Cakkhuādīnampi visayabhūta''nti iminā pañcarūpindriyagocaratā adhippetāti āha **''ekadesenā''**tiādi. **Ekadesenā**ti bāhiroḷārikāyatanehi. **Etthā**ti ''yaṃ vedayati, taṃ sañjānātī''ti etasmiṃ pade vuttanayena.

Taṃsabhāvatānivattanatthanti anāsavadhammasabhāvatānivattanatthaṃ. **Anāsavā khandhesveva vuttāti attho** sāsavānampi khandhesu vuttattā. Nanu ca anāsavadhammo khandhesu avuttopi atthīti? Saccaṃ atthi, khandhādhikāre khandhapariyāpannā eva anāsavā gayhantīti nāyaṃ doso.

Yathā phassādayo visesato tadanuguṇavuttitāya saṅkhatābhisaṅkharaṇasabhāvāti saṅkhārakkhandhe samavaruddhā, na evaṃ vedanāsaññāviññāṇānīti rūpadhammā viya tāni visuṃ khandhabhāvena vuttāni. Etena phassādīnaṃ visuṃ khandhasaddavacanīyatābhāvo vuttoti veditabbo. Tena vuttaṃ **''phusanādayo panā''**tiādi. **Itiādīnañca suttāna**nti ettha **ādi-**saddena ''rūpe kho, bhikkhave, sati rūpaṃ upādāya rūpaṃ abhinivissa uppajjanti saṃyojanābhinivesavinibandhā. Vedanāya…pe… saññāya… saṅkhāresu… viññāṇe sati viññāṇaṃ upādāya viññāṇaṃ abhinivissa uppajjanti saṃyojanābhinivesavinibandhā''ti (saṃ. ni. 3.158), tathā ''ahaṃ rūpaṃ, mama rūpanti pariyuṭṭhaṭṭhāyī hotī''ti (saṃ. ni. 3.1) ca evamādīnaṃ suttapadānaṃ saṅgaho daṭṭhabbo. **Etenā**ti attanā dassitasuttena. **Vakkhamānasuttavasena cā**ti ''rūpe kho, bhikkhave, satī''tiādikassa **aṭṭhakathāyaṃ** (vibha. aṭṭha. 26 pakiṇṇakakathā) vakkhamānassa suttassa vasena. **''Parittārammaṇādivasena na vattabbā''**ti etena navattabbārammaṇāpi diṭṭhi khandhe eva nissāya uppajjati, pageva khandhārammaṇāti dasseti.

Vedanākāraṇāyāti vedanāyātanāya. **Chādāpanato**ti rocāpanato. **Bāhullenā**ti bahulabhāvena. Upādānakkhandhā hi bāhullappavattikā, na itare.

Puṭaṃ katvāti ca chattasadisaṃ puṭaṃ bandhaṃ katvā. **Vatthumhī**ti cakkhādivatthumhi. **Vaṭṭagatavedanaṃ sandhāya vuttaṃ**. Sā hi idha daṭṭhabbabhāve ṭhitā. **Ūnehī**ti vatthunā, kilesehi ca ūnehi.

Māyāyāti indajālādimāyāya payogo māyāti adhippāyenāha **''māyāya dassitaṃ rūpaṃ 'māyā'ti āhā''**ti. **Vatthubhāvādito**ti **ādi-**saddena ārammaṇasampayuttādike saṅgaṇhāti. **Katthacī**ti rūpakkhandhādike. **Koci viseso**ti asubhādikova.

Tassāti ajjhattikarūpassa. Yassa kāmarāgappahānamukhena sabbarāgappahānaṃ sambhavati, taṃ sandhāyāha **''kāmarāgamukhena vā sabbalobhappahānaṃ vadatī''**ti. **Yojetabba**nti vedanāya chandarāgaṃ pajahanto tassā samudayabhūte phassepi chandarāgaṃ pajahatīti yojetabbanti. Pariññattayassa yojanā pākaṭā eva.

Tatoti dukkhuppādanasukhavināsanānaṃ adassanato. **Bhindatī**ti vināseti. **Ta**nti manosañcetanāhāraṃ ñātatīraṇapariññāhi pariggaṇhāti tīreti.

Taṃ pajahantoti avijjaṃ pajahanto. **Parāmaṭṭha**nti parāmāsasaṅkhātāya diṭṭhiyā niccādivasena gahitaṃ. **Viññāṇaṃ niccato passanto diṭṭhupādānaṃ upādiyatī**ti ayamattho ''tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña''ntiādisuttapadehi (ma. ni. 1.396) dīpetabbo.

Kamādivinicchayakathāvaṇṇanā niṭṭhitā.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

2. Abhidhammabhājanīyavaṇṇanā

34. **Taṃ vatvā**ti taṃ bhūmivasena jānitabbataṃ ‘‘sabbāpi catubhūmikavedanā’’tiādinā vatvā. **Sampayuttato dassitatādī**ti ettha **ādi**-saddena hetujātibhūmiindriyavatthusamphassajabhedato dassitataṃ anavasesato saṅgaṇhāti.

Yadipi taṃ-saddo pubbe vuttassa sāmaññato paṭiniddeso, tathāpi anantarameva paccāmasituṃ yutto itarattha asambhavatoti āha **‘‘aṭṭha…pe… yojanā’’**ti. **‘‘Aṭṭhavidhattābhāvato’’**ti iminā taṃ asambhavaṃ dasseti.

Pūraṇatthameva vutto, apubbatābhāvatoti attho.

Gahaṇavaḍḍhanavasenāti gahaṇassa vaḍḍhanavasena. **Gahaṇa**nti cettha kathanaṃ daṭṭhabbaṃ, tassa vaḍḍhanaṃ tasmiṃ tasmiṃ ṭhāne avuttassa kathanaṃ. Tenāha **‘‘pubbe gahitato aññassa gahaṇaṃ vaḍḍhana’’**nti, tato eva ca **‘‘purimagahite aññupacayavasenā’’**ti vuttaṃ. **‘‘Vaḍḍhanasaddo chedanattho’’**ti idaṃ yathā asivā ‘‘sivā’’ti, diṭṭhañca ‘‘adiṭṭha’’nti vuccati, evaṃ daṭṭhabbaṃ. **Nayanīharaṇa**nti nīyatīti nayo, desanā, tassa nīharaṇaṃ pavattanaṃ. **Vaḍḍhanakanayo**ti yathāvuttavaḍḍhanakavasena pavatto desanānayo. **Aññe bhedā**ti ekavidhacatubbidhādayo bhedā. Yadi avisiṭṭhā, kasmā vuttāti āha **‘‘tathāpī’’**tiādi. Tattha **paññāppabhedajananattha**nti dhammavisayāya pabhedagatāya paññāya vineyyānaṃ nibbattanatthaṃ, vijjāṭṭhānādivasena vineyyānaṃ dhammapaṭisambhidāya uppādanatthanti attho. Abhiññeyyadhammavibhāgatāya sammasanavārassa visayabhāvato vuttaṃ **‘‘ekekassa vārassa gahitassa niyyānamukhabhāvato’’**ti. **Itarepi bhedā vuttā**ti duvidhatividhabhedānaṃ yaṃ nānattaṃ, tassa vasena itare bhedā anānattāpi yathāvuttakāraṇato vuttā. **‘‘Na kevala’’**ntiādinā bhedānaṃ aññamaññapekkhataṃ dassetvā **‘‘tasmā’’**tiādinā tesaṃ visiṭṭhataṃ dasseti.

Yathā dukamūlakādīsu bhedā gaṇanānupubbiyā pavattā pabhedantarāpekkhā, na evamete. Ete pana sattavidhādibhedā pabhedantaranirapekkhā kevalaṃ bahuvidhabhāvasāmaññeneva vuttāti dasseti **‘‘aññappabhedanirapekkhā’’**tiādinā. Dukatikapadatthānaṃ yathārahaṃ apekkhitabbāpekkhakabhāvena vuttattā yathā duke ṭhapetvā vuttā tikā tattha pakkhittā nāma jātā, evaṃ tikadukapadatthānaṃ apekkhitabbāpekkhakabhāvena vuttattā duke vatvā vuttesupi tikesu te pakkhittā nāma hontīti āha **‘‘parato…pe… yojitattā’’**ti.

Samānavīthiyanti ekavīthiyaṃ. **Cakkhusaṅghaṭṭanāyā**ti cakkhurūpapaṭighātena. **So**ti cakkhurūpapaṭighāto. **Taduppādikā**ti tassa cakkhusamphassassa uppādikā. **Sā**ti āvajjanavedanā. Nanu ca vedanāpaccayo phasso vutto, na phassapaccayā vedanāti? Na, vedanāsīsena cittuppādassa gahitattāti. **Tappayojanattā**ti cakkhusamphassapayojanattā. Payojayatīti **payojanaṃ,** phalaṃ.

Rūpāvacarārūpāvacarānaṃ vipākānanti adhippāyo. Te hi idha aggahitā. Tenevāha **‘‘tesaṃ sayameva manodvārabhūtattā’’**tiādi. **Tato**ti bhavaṅgato. **Cakkhusamphassapaccayādikusalādīna**nti ettha purimena **ādi**-saddena ‘‘sotasamphassapaccayā’’ti evamādayo saṅgahitā, dutiyena akusalādayo. ‘‘Kāmāvacaraaṭṭhakusalacittavasenā’’tiādinā kusalābyākatānampi kāmāvacarānaṃyeva yojitattā vuttaṃ **‘‘samānavīthiyaṃ labbhamānatā aṭṭhakathāyaṃ vuttā’’**ti. Vedanāpītisanidassanattikavajjānaṃ ekūnavīsatiyā tikānaṃ vasena **ekūnavīsaticatuvīsatikā**. Yadi asamānavīthiyampi kusalādīnaṃ labbhamānatā yojetabbā, atha kasmā samānavīthiyaṃyeva yojitāti āha **‘‘aṭṭhakathāyaṃ panā’’**tiādi. **Tenevā**ti asamānavīthiyaṃ appaṭikkhittattāyeva.

Cittasambandhoti cittena sambandho cittasambandhaṃ katvā cittasīsena vedanāya kathanaṃ. **Tikabhūmivasenā**ti kusalattikāditikavasena, kāmāvacarādibhūmivasena ca. **Dvāratikavasenā**ti cakkhādiuppattidvāravasena, kusalattikāditikavasena ca. **Yattha katthacī**ti dīpetabbassa atthassa visesābhāvato sattavidhabhedādīsu yattha katthaci. Na ca dvāraṃ anāmaṭṭhanti yojanā. Tena sattavidhabhedato tiṃsavidhabhede visesaṃ dasseti. Yadipi ubhayattha bhūmiyo āgatā, rūpāvacarādibhūmiāmasanena pana asamānavīthiyaṃ labbhamānatā dassitāti āha **‘‘atibyattā ca ettha samānāsamānavīthīsu labbhamānatā’’**ti. **Sukhadīpanāni honti** dvārabhūmiāmasanamukhena vedanākkhandhassa vibhattattā. **Na bhūmiyo apekkhitvā ṭhapitā**ti kathetabbabhāvena bhūmiyo apekkhitvā na ṭhapitā, bhūmivibhāgena na kathitāti attho. **Apekkhitabbarahitā**ti dvārabhūmīnaṃ aggahitattā ākaṅkhitabbadvārādivisesarahitā.

‘‘Upanissayakoṭiyā’’ti ettha nippariyāyato pariyāyato ca upanissayakoṭidassanamukhena idhādhippetaupanissayakoṭiṃ dassetuṃ **‘‘saddhaṃ upanissāyā’’**tiādi vuttaṃ. Tattha **upanissayāna**nti vedanāya upanissayabhūtānaṃ. **Dassana**nti cakkhuviññāṇaṃ, disvā vā gahaṇaṃ. **Upanissayantabhāvenā**ti lāmakūpanissayabhāvena. Yadi ghāyanādīni upanissayo bhaveyyuṃ, pakatūpanissayāneva siyuṃ. Pakatūpanissayo ca nānāvīthiyaṃyevāti tadalābhavacanaṃ idha nānāvīthijotakanti dasseti **‘‘ghānādidvāresū’’**tiādinā. **Kasiṇaparikammādīna**nti kasiṇaparikammasamāpattinibbattanavipassanāvaḍḍhanādīnaṃ. **Tadalābho**ti upanissayālābho, so ca ghāyanādīhi paresaṃ paṭipattiyā jānituṃ asakkuṇeyyattā. Antimabhavikabodhisattādīnaṃ savanena vinā taṃphusanaṃ siyā mūlūpanissayoti **‘‘yebhuyyenā’’**ti vuttaṃ.

Sampannajjhāsayoti vivaṭṭūpanissayasampattiyā sampannajjhāsayo. **Tenā**ti ‘‘evaṃ cakkhuviññāṇa’’nti vacanena.

Tadupanissayanti tato paraṃ uppannakasiṇarūpadassanādīnaṃ upanissayabhūtaṃ.

Thāmagamanaṃ nāma kāmarāgādīnaṃyeva āveṇiko sabhāvoti āha **''appahīnakāmarāgādikassa vā''**ti. ''Rāgo uppanno''tiādinā iṭṭhāniṭṭhārammaṇe rāgapaṭighānaṃ uppattivicāraṇāva vuttā, na nesaṃ kiccavisesoti kiccavisesena vutte dassento **''asamapekkhanāyā''**tiādimāha. **Pavattā** vedanāti attho. **Pakārantarenā**ti cakkhusamphassapaccayā uppannakilesānaṃ samatikkamanasaṅkhātena pakārantarena. **Tathā bhāvanāvasenā**ti ettha **tathā**-saddena cakkhusamphassassa catubhūmikavedanāya upanissayabhāvo eva pakārantarena kathitoti imamevatthaṃ ākaḍḍhati. Bhāvanāyevettha **pakārantaraṃ**.

Sabbaṃ sammasanaṃ bhāvanāti veditabbā, na nīvaraṇappahānapariññāva.

Aññamaññassa cāti phoṭṭhabbamahābhūtesu itarītarassa, āpodhātuyā ca vasena.

Tesanti jātiādīnaṃ, kammatthe cetaṃ sāmivacanaṃ. Sahajātassa manosamphassassa balavapaccayabhāvaṃ dassetīti sambandho. **Tassa vā dassanassā**ti tassa vā jātiādike bhayato dassanavasena pavattassa kāmāvacarañāṇassa.

Tadeva attano phalasseva phalabhāvenāti ''manosamphasso''ti phassassa kāraṇabhāvena yaṃ vuttaṃ, tadeva viññāṇaṃ attano phalassa phalabhāvena vuttassa phassassa ''cakkhusamphassaja''ntiādinā phalabhāvena vattuṃ na yuttaṃ. ''Manosamphasso''tiādinā labbhamānopi viññāṇaṃ paṭicca phassassa paccayabhāvo hetuphalasaṅkaraparihāraṇatthaṃ na vuttoti vatvā yadipi phasso viññāṇassa paccayo hoti, na pana phassassa viya viññāṇaṃ so tassa visesapaccayo hotīti viññāṇassa cakkhusamphassajāditā na vuttāti dassetuṃ **''yasmā vā''**tiādi vuttaṃ.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

3. Pañhapucchakavaṇṇanā

150. **Taṃ taṃ samudāya**nti taṃ taṃ cittuppādasaṅkhātadhammasamudāyaṃ, anavasesarūpadhammasamudāyañca. **Yathāsambhava**nti copanaṃ patto saṃvaro chaṭṭhadvāre, itaro chasupīti evaṃ yathāsambhavaṃ. **Tato**ti abhijjhādomanassādito. **Yathāyoga**nti yo saṃvaritabbo, tadanurūpaṃ.

Katthacīti te eva parivaṭṭe sāmaññena vadati. **Katthacī**ti vā tesu parivaṭṭesu kismiñcipi padese. **Kiñcipi** appakampi. **Ekova paricchedo,** na āyatanavibhaṅgādīsu viya nānāti adhippāyo.

Pañhapucchakavaṇṇanā niṭṭhitā.

Khandhavibhaṅgavaṇṇanā niṭṭhitā.

2. Āyatanavibhaṅgo

1. Suttantabhājanīyavaṇṇanā

154. **Asādhāraṇato**ti āveṇikato. Taṃ nesaṃ asādhāraṇabhāvaṃ vipakkhavasena patiṭṭhāpetuṃ sādhāraṇaṃ udāharaṇavasena dasseti **''āyatanasaddattho viyā''**ti. Atha vā cakkhādiattho eva cakkhādisaddavisesito āyatanatthoti taṃ tādisaṃ āyatanatthaṃ sandhāyāha **''āyatanasaddattho viya asādhāraṇato''**ti.

Yadi visayassādanattho cakkhu-saddo, sotādīnampi ayaṃ samaññā siyāti atippasaṅgaṃ pariharanto **''satipī''**tiādimāha. Dutiye atthavikappe **cakkhatī**ti viññāṇādhiṭṭhitaṃ samavisamaṃ ācikkhati, ācikkhantaṃ viya, vibhāventaṃ viya vā hotīti attho. **Rūpamiva** cakkhuviññeyyaṃ viya **saviggahamiva** sabimbakaṃ viya vaṇṇavācako rūpa-saddo adhippetoti āha **''vitthāraṇaṃ vā rūpasaddassa attho''**ti.

Vacanamevāti saviññattikasaddameva. **Gamīyatī**ti upanīyati. Ajjhoharaṇassa rasaggahaṇamūlatāvacanena rasassa paramparāya jīvitahetutaṃ dasseti. Rasanimittañhi **rasaggahaṇaṃ,** rasaggahaṇanimittaṃ **ajjhoharaṇaṃ,** taṃnimittaṃ **jīvita**nti. Rasaggahaṇamūlatā ca ajjhoharaṇassa yebhuyyato veditabbā. Dissati apadissati etena phalanti deso, hetūti āha **''uppattidesoti uppattikāraṇa''**nti. **Tathā**ti cakkhāyatanādippakārena. **Manogocarabhūtā**ti manaso eva gocarabhūtā. **Sāmaññalakkhaṇenevā**ti anubhavanādivisesalakkhaṇaṃ aggahetvā dhammabhāvasaṅkhātasādhāraṇalakkhaṇeneva. **Ekāyatanattaṃ upanetvā vuttā** dvādasa ekasabhāvattā bhinditvā vacane payojanābhāvā. Dvārālambanavibhāgadassanatthā hi āyatanadesanāti.

Pubbantatoti purimabhāgato pākabhāvato. Pākabhāvo hi sabhāvadhammānaṃ pubbanto, viddhaṃsābhāvo aparanto.

Nivāsaṭṭhānādīsu āyatana-saddo na āyatanatthādīsu viya padatthavivaraṇamukhena pavatto, atha kho tasmiṃ tasmiṃ devagharādike niruḷhatāya evamatthoti āha **''ruḷhivasena āyatanasaddassatthaṃ vattu''**nti. **Mano**ti dvārabhūtamano. **Nissayabhāvo**ti ettha nissayasadiso nissayo, sadisatā ca phalassa tappaṭibaddhavuttitāya daṭṭhabbā. **Vacanīyattho** bhāvattho.

Tāvatvatoti tattakato. **Ūnacodanā**ti dvādasato ūnāni kasmā na vuttānīti codanā. Yadi cakkhuviññāṇādīnaṃ asādhāraṇaṃ dhammajātaṃ dhammāyatanaṃ, evaṃ sante cakkhādīnampi dhammāyatanabhāvo siyāti codanaṃ sandhāyāha **''satipī''**tiādi. **Dvārārammaṇabhāvehī**ti na ārammaṇabhāveneva asādhāraṇaṃ, atha kho dvārārammaṇabhāvehi asādhāraṇaṃ sambhavatīti vacanaseso.

Yebhuyyasahuppattiādīhīti yebhuyyena cakkhāyatanādīni kassaci kadāci ekato uppajjanti. ''Kāmadhātuyā upapattikkhaṇe kassaci ekādasāyatanāni uppajjantī''ti hi vuttaṃ. Tasmā āyatanānaṃ uppattikkamo tāva na yujjati, na pahānakkamo kusalābyākatānaṃ appahātabbato, na paṭipattikkamo akusalānaṃ, ekaccaabyākatānañca appaṭipajjanīyato, na bhūmikkamo aḍḍhekādasannaṃ āyatanānaṃ ekantakāmāvacarattā, itaresaṃ catubhūmipariyāpannattā, ekaccassa lokuttarabhāvato ca. Evaṃ uppattikkamādiayuttiyojanā veditabbā. Yesu vijjamānesu attabhāvassa paññāpanā, te ''mayhaṃ cakkhu''ntiādinā adhikasinehavatthubhūtā cakkhādayo yathā ajjhattikatāya, evaṃ dassanādikiccakaraindriyatā ca padhānāti āha **''ajjhattikabhāvena, visayibhāvena cā''**ti. **Ghānādikkamenā**ti ghānaṃ jivhā kāyoti iminā kamena.

Paccuppannārammaṇattā vā cakkhādīni paṭhamaṃ vuttāni, mano pana kiñci paccuppannārammaṇaṃ, kiñci yāvanavattabbārammaṇanti pacchā vuttaṃ. Paccuppannārammaṇesupi upādārūpārammaṇāni cattāri paṭhamaṃ vuttāni, tato bhūtarūpārammaṇaṃ. Upādārūpārammaṇesupi dūratare dūre, sīghataraṃ sīghañca ārammaṇasampaṭicchanadīpanatthaṃ cakkhādīnaṃ desanākkamo. Cakkhusotadvayañhi dūragocaranti paṭhamaṃ vuttaṃ. Tatrāpi cakkhu dūrataragocaranti sabbapaṭhamaṃ vuttaṃ. Passantopi hi dūratare nadisotaṃ na tassa saddaṃ suṇāti. Ghānajivhāsupi ghānaṃ sīghataravuttīti paṭhamaṃ vuttaṃ. Purato ṭhapitamattassa hi bhojanassa gandho gayhatīti. Yathāṭhānaṃ vā tesaṃ desanākkamo. Imasmiñhi sarīre sabbupari cakkhussa adhiṭṭhānaṃ, tassa adho sotassa, tassa adho ghānassa, tassa adho jivhāya, tathā kāyassa yebhuyyena, mano pana arūpībhāvato sabbapacchā vutto. Taṃtaṃgocarattā tassa tassānantaraṃ bāhirāyatanāni vuttānīti vuttovāyamatthoti evampi imesaṃ kamo veditabbo.

Tatoti hadayavatthubhedato. Yañhi hadayavatthuṃ nissāya ekaṃ manoviññāṇaṃ pavattati, na tadeva nissāya aññaṃ pavattati. **Niddesavasenā**ti saṅkhepavitthāraniddesavasena. **Yojetabbaṃ** ''kusalasamuṭṭhānaṃ kusalasamuṭṭhānassa sabhāga''ntiādinā.

Sabhāvoti visayivisayabhāvo, tadabhinibbattiyañca yogyatā. **Kāraṇasamatthatā**ti kāraṇabhūtā samatthatā paccayabhāvo. **Dvārādibhāvo**ti dvārārammaṇe dvāravuttibhāvo. **Imasmiṃ atthe**ti anantaraṃ vuttaatthe. **Yasmā**ti yāya dhammatāya yena dvārādibhāvena kāraṇabhūtena. **Sambhavanavisesana**nti kiriyāya parāmasanamāha. **Yaṃ** sambhavanaṃ, dhammatāvesāti attho. **Rittakānevā**ti dhuvādibhāvarittakāneva. Visamādīsu ajjhāsayo etesanti visamādiajjhāsayāni, visamādiajjhāsayāni viya hontīti **visamādiajjhāsayāni,** cakkhādīni. **Visamabhāva…pe… vanabhāvehī**ti visamabhāvādisannissitaahiādisadisupādinnadhammehi cakkhādīhi, vanasannissitamakkaṭasadisena cittena ca abhiramitattā. **Vanabhāvo**ti hi vanajjhāsayoti attho.

Purimantavivittatāti pubbabhāgaviraho. Uppādato purimakoṭṭhāso hi idha purimanto. **Aparante**ti aparabhāge, bhaṅgato uddhanti attho. Udayabbayaparicchinno hi sabhāvadhammo. Yaṃ sandhāya vuttaṃ ''anidhānagatā bhaggā, puñjo natthi anāgate''ti (mahāni. 10). **Sadā abhāvo**ti na sadā abhāvapatiṭṭhāpanaṃ sabbakālampi natthīti, atha kho udayabbayaparicchinnattā sadābhāvapaṭikkhepoti āha **''aniccalakkhaṇa''**nti. **Sabhāvavijahana**nti bhaṅgappattimāha. Viparivattanaṃ uppādajarāvatthāhi santānaṃ vinā na vikārāpattīti āha **''santānavikārāpatti vā''**ti.

Jātidhammatādīhīti jātijarābyādhimaraṇādisabhāvatāhi. **Aniṭṭhatā**ti na iṭṭhatā, dukkhatāti attho. **Purimaṃ sāmaññalakkhaṇa**nti ''paṭipīḷanaṭṭhenā''ti pubbe sāmaññato vuttaṃ dukkhalakkhaṇaṃ. Paccayavasena dukkhanākārena pavattamānānaṃ sabhāvadhammānaṃ dukkhanaṃ puggalasseva vasena dukkhamatāti āha **''puggalassa pīḷanato dukkhama''**nti. **Dukkhavacana**nti ''dukkha''nti satthu vacanaṃ.

''Natthi etassa vasavattako''ti iminā natthi etassa attāti anattāti imamatthaṃ dasseti, **''nāpi idaṃ vasavattaka''**nti iminā pana na attāti anattāti. **Attano**ti niyakajjhattaṃ sandhāya vadati. **Parasmi**nti tato aññasmiṃ. **Parassa ca attanī**ti etthāpi eseva nayo. **Taṃ etassa natthī**ti taṃ yathāvuttaparaparikappitaṃ vasavattakaṃ etassa cakkhādino natthi, etena catukoṭikasuññatāya saṅgaho daṭṭhabbo. ''Suññaṃ taṃ tena vasavattanākārenā''ti iminā ubhayathāpi avasavattanaṭṭhe dassitabbe tattha tāva ekaṃ dassetuṃ **''parassā''**tiādiṃ vatvā puna **''atha vā''**tiādinā itaraṃ dasseti. Sāmi eva sāmiko, na sāmiko **assāmiko**ti evaṃ atthe gayhamāne ''assāmikato''ti padassa suññavisesanatāya payojanaṃ natthi. **Kāmakāriya**nti yathākāmakaraṇīyaṃ. **Avasavattanatthaṃ visesetvā dasseti** samāsadvayatthasaṅgahato.

Sasantāne dhammānaṃ visadisuppatti idha bhāvasaṅkantigamanaṃ nāmāti āha **''santatiyaṃ**

bhāvantaruppattiyevā''ti. Tathā visadisuppattiyaṃ purimākāravigamo pakatibhāvavijahananti āha **''santatiyā yathāpavattākāravijahana''**nti. Bhavatīti vā bhāvo, avatthāviseso, tassa saṅkamanaṃ **bhāvasaṅkanti**. Sabhāvadhammo hi uppādakkhaṇaṃ ṭhitikkhaṇañca patvā bhijjatīti uppādāvatthāya jarāvatthaṃ, tato bhaṅgāvatthaṃ saṅkamatīti vuccati. Tathā saṅkamato ca attalābhakkhaṇato uddhaṃ jarāmaraṇehi taṃsabhāvapariccāgo pakatibhāvavijahananti khaṇavasena cetaṃ yojetabbaṃ. **Pubbāparavasenā**ti ca khaṇānaṃ pubbāparavasenāti attho sambhavati. **Ekatthattā**ti samānādhikaraṇattā, na pana visesanavisesitabbabhāvānaṃ ekattā. ''Cakkhuṃ anicca''nti vutte ''aniccaṃ cakkhu''ntipi vuttameva hotīti ''yaṃ cakkhu, taṃ aniccaṃ, yaṃ aniccaṃ, taṃ cakkhu''nti āpannamevāti āha **''aniccānaṃ sesadhammānampi cakkhubhāvo āpajjatī''**ti.

Tehi ca aniccadukkhalakkhaṇehi ca **anattalakkhaṇameva visesena dassitaṃ** ''yadaniccaṃ, taṃ dukkhaṃ, yaṃ dukkhaṃ, tadanattā''tiādīsu (saṃ. ni. 3.15, 45, 76, 85; 2.4.1, 2; paṭi. ma. 2.10) viya. **Dosalakkhaṇākāranidassanattho**ti dosassa lakkhitabbākāranidassanattho. **Evaṃ dukkhenā**ti evaṃ nānappakārena akkhirogādidukkhena ābādhatāya. **Anattalakkhaṇadīpakāna**nti anattatāpaññāpanassa jotakānaṃ upāyabhūtānaṃ. Na hi ghaṭabhedakaṇṭakavedhādivasena labbhamānā aniccadukkhatā sattānaṃ ekantato anattatādhigamahetū honti. Paccayapaṭibaddhatāabhiṇhasampaṭipīḷanādivasena pana labbhamānā honti. Tathā hi cakkhādīni kammādimahābhūtādipaccayapaṭibaddhavuttīni, tato eva ahutvā sambhavanti, hutvā paṭiventīti aniccāni, abhiṇhasampaṭipīḷitattā dukkhāni, evaṃbhūtāni ca avasavattanato anattakānīti pariggahe ṭhitehi samupacitañāṇasambhārehi passituṃ sakkā.

> Kathaṃ panetesaṃ hutvā abhāvo jānitabboti? Khaṇe khaṇe aññathattadassanato. Taṃ kathaṃ ñāyatīti? Yuttito. Kā panettha yuttīti? Visesaggahaṇaṃ. Yadi cakkhādīnaṃ khaṇe khaṇe aññathattaṃ na siyā, bahipaccayabhede yadidaṃ pacchā visesaggahaṇaṃ, taṃ na siyā. Yassa hi tādisaṃ khaṇe khaṇe aññathattaṃ natthi, tassa asati bahipaccayavisese kathaṃ pacchā visesaggahaṇaṃ bhaveyya, bhavati ca visesaggahaṇaṃ. Tasmā atthi nesaṃ khaṇe khaṇe aññathattaṃ yaṃ saṇikaṃ saṇikaṃ vaḍḍhentaṃ pacchā pākaṭataraṃ jāyatīti. Tathā hi sarīrassa tāva ānāpānānaṃ anavatthānato parissamato ca visesaggahaṇaṃ. Anavatthitā hi assāsapassāsā vātā vārena vārena pavattanato. Yadi hi assasite vā passassite vā sarīrassa koci pacchā viseso na siyā, na nesaṃ koci bhedo siyā, diṭṭho ca so. Tasmā assasitaṃ sarīraṃ aññathā hontaṃ kamena tādisaṃ avatthaṃ pāpuṇāti. Yā passāsassa paccayo hoti, passasite ca puna tatheva assāsassa paccayo hotīti ānāpānānaṃ anavatthānatopi sarīrassa visesaggahaṇaṃ aññathattasiddhi. Tathā parissamopi asati visese pacchā sarīrassa na siyā, yenāyaṃ iriyāpathantarādīni sevanena parissamavinodanaṃ karoti.
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> Atha vā rūpādibhedatopi visesaggahaṇaṃ. Rūpagandharasaphassādīnañhi visesena yo sarīre anindriyabaddhesu ca khīrūdakavatthapupphaphalosadhidhaññādīnaṃ pacchā viseso gayhati, so asati bahipaccayavisese nesaṃ jarādiavatthāsu vaṇṇabalādibhedo, rasavīriyavipākānubhāvabhedo ca khaṇe khaṇe aññathattaṃ vinā kathamupalabbheyya. Yaṃ pana taṃ dhammatārūpaṃ silādi, tattha kathanti? Tassāpi sītuṇhasamphassabhedato attheva visesaggahaṇaṃ. Taṃ khaṇe khaṇe aññathattaṃ vinā na yujjatīti. Sati ca rūpādibhede siddhova taṃnissayamahābhūtabhedopi. Na hi nissayamahābhūtabhedena vinā nissitabhedo sambhavatīti. Evaṃ tāva rūpadhammānaṃ visesaggahaṇato khaṇe khaṇe aññathattaṃ, tato ca hutvā abhāvasiddhi.
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> Arūpadhammānaṃ pana ārammaṇādibhedena visesaggahaṇaṃ. Yattha yattha hi ārammaṇe arūpadhammā uppajjanti, tattha tattheva te bhijjanti, na aññaṃ saṅkamanti, ārammaṇadhammā ca yathāsakaṃ khaṇato uddhaṃ na tiṭṭhantīti. Svāyamattho padīpādiudāharaṇena veditabbo. Aññe eva hi khaṇe khaṇe rūpādayo padīpajālāya, tathā khīradhārādīsu patantīsu, vāyumhi ca paharante samphassāni. Yathā cetesaṃ khaṇe khaṇe aññathattaṃ, kimaṅgaṃ pana cittacetasikānaṃ. Kiñca saddabhedato, saddavisesatopi tannimittānaṃ cittacetasikānaṃ khaṇe khaṇe aññathattaṃ, tato visesaggahaṇaṃ. Paguṇañhi ganthaṃ sīghaṃ parivattentassa cittasamuṭṭhānānaṃ saddānaṃ bhedo diṭṭho. Na hi kāraṇabhedena vinā phalabhedo atthi. Yathā taṃ vāditasaddānaṃ, evaṃ ārammaṇabhedena arūpadhammānaṃ visesaggahaṇaṃ. Teneva nesaṃ khaṇe khaṇe aññathattaṃ veditabbaṃ. Jātibhūmisampayuttadhammabhedena visesaggahaṇepi eseva nayo. Evaṃ rūpārūpadhammānaṃ visesaggahaṇato khaṇe khaṇe aññathattasiddhi. Yato hutvā abhāvato cakkhādīni aniccānīti siddhāni, aniccattā eva abhiṇhasampaṭipīḷanato dukkhāni, tato ca avasavattanato anattakāni. Tenāha bhagavā ''yadaniccaṃ, taṃ dukkhaṃ, yaṃ dukkhaṃ, tadanattā''ti (saṃ. ni. 3.15, 45, 76, 85; 2.4.1, 2; paṭi. ma. 2.10).

Nirantaraṃ pavattamānassāti abhiṇhasaddatthaṃ visesetvā vadati. **Dhātumattatāyā**ti dhātumattabhāvena. **Samūhato**ti sasambhāracakkhādipiṇḍato. **''Cakkhādīna''**nti idaṃ ''samūhato''ti padaṃ apekkhitvā sambandhe sāmivacanaṃ, ''vinibbhujana''nti padaṃ apekkhitvā kammattheti veditabbaṃ. **Cattāripi ghanānī**ti santatisamūhakiccārammaṇaghanāni. **Pavattarūpādiggahaṇato**ti ruppanādivasena pavattañca taṃ rūpādiggahaṇañcāti pavattarūpādiggahaṇaṃ, tatoti yojetabbaṃ. **Aniccādiggahaṇassa sabbhāvā**ti rūpavedanādiñāṇato bhinnassa aniccādiñāṇassa labbhamānattā. Tena satipi rūpādiatthānaṃ aniccādibhāve ruppanādibhāvato aniccādibhāvassa bhedamāha. Idāni tameva bhedaṃ ñātatīraṇapariññāvisayatāya pākaṭaṃ kātuṃ **''na hī''**tiādimāha. **Nātidhāvitu**nti idha lakkhaṇalakkhaṇavantā bhinnā vuttā. Tattha lakkhaṇārammaṇikavipassanāya khandhārammaṇatāvacanena abhinnāti

aññamaññavirodhāpādanena atidhāvituṃ na yuttaṃ. Kasmāti ce? Vuttaṃ **''te panākārā''**tiādi. Adhippāyopi cettha lakkhaṇānaṃ rūpādiākāramattatāvibhāvananti daṭṭhabbo. ''Aniccaṃ dukkhaṃ anattā''ti hi saṅkhāre sabhāvato sallakkhentoyeva lakkhaṇāni ca sallakkhetīti. Yathā aniccādito aniccatādīnaṃ vuttanayena bhedo, evaṃ aniccatādīnampi satipi lakkhaṇabhāvasāmaññe nānāñāṇagocaratāya, nānāpaṭipakkhatāya, nānindriyādhikatāya ca vimokkhamukhattayabhūtānaṃ aññamaññabhedoti dassento **''aniccanti ca gaṇhanto''**tiādimāha. Taṃ suviññeyyameva.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

2. Abhidhammabhājanīyavaṇṇanā

155. **Paccayayugaḷavasenā**ti ajjhattikabāhirapaccayadvayavasena. **Ajjhattikabāhiravasena abbokārato**ti ajjhattikavasena ceva bāhiravasena ca asaṅkarato.

167. **Visaṅkhāraninnassā**ti nibbānapoṇassa. **Vinimuttasaṅkhārassā**ti samucchedapaṭipassaddhivimuttīhi samukhena, tappaṭibaddhachandarāgappahānena ca suṭṭhu vinimuttasaṅkhārassa paramassāsabhāvena, gatibhāvena ca patiṭṭhānabhūte. ''Nibbānaṃ arahato gatī''ti (paṭi. 339) hi vuttaṃ. **Ṭhitibhāvenā**ti ca pāṭho. **Taṃsacchikaraṇābhāve**ti tassa nibbānassa sacchikaraṇābhāve. **Nīto**ti pāpito, pakāsitoti attho.

Cuṇṇitanti bheditaṃ. **Tvameva kiṃ na jānāsī**ti kiṃ tvaṃ na jānāsiyevāti attho. ''Kiṃ tvaṃ ekaṃ nānaṃ jānāsi, kiṃ tvaṃ na jānāsi evā''ti evaṃ vikkhepaṃ karontaṃ paravādiṃ **''nanu ñāte''**tiādinā sakavādī nibandhati. **Vibhajitvā**ti ''rāgādīnaṃ khīṇante uppannattā''ti bhāvatthaṃ vibhajitvā. Rāgādīnaṃ khayā na hontīti yojanā. Sasabhāvatā ca nibbānassa āpannā hotīti sambandho.

Nibbānārammaṇakaraṇena kāraṇabhūtena. Hetuatthe hi idaṃ karaṇavacanaṃ. Kilesakkhayamattataṃ vā nibbānassa icchato kilesakkhayena bhavitabbanti yojanā.

Evaṃ kilesakkhayamatte nibbāne khepetabbā kilesā bahuvidhā nānappakārā, maggo ca odhiso kilese khepeti. Svāyaṃ ''katamaṃ kilesakkhayaṃ nibbānaṃ ārammaṇaṃ katvā katame kilese khepetī''ti purimapucchādvayameva vadati. **Tadevā**ti yaṃ ''avijjātaṇhānaṃ kiñci ekadesamattampī''ti vuttaṃ, tadeva.

Ettha ca yāyaṃ ''kilesakkhayova nibbāna''nti nibbānassa abhāvatācodanā, tatrāyaṃ āgamato yuttito cassa bhāvābhāvavibhāvanā. Tañhi bhagavatā –

''Atthi, bhikkhave, ajātaṃ abhūtaṃ akataṃ asaṅkhata''nti (udā. 73; itivu. 43).

''Atthi, bhikkhave, tadāyatanaṃ, yattha neva pathavī na āpo na tejo na vāyo''ti (udā. 71) –

Ca ādinā, tathā –

''Gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo''ti (ma. ni. 2.337; saṃ. ni. 1.172; mahāva. 7-8) –

''Asaṅkhatañca vo, bhikkhave, desessāmi asaṅkhatagāminiñca paṭipadaṃ, anataṃ, anāsavaṃ, saccaṃ, pāraṃ, nipuṇaṃ, sududdasaṃ, ajajjaraṃ, dhuvaṃ, apalokitaṃ, anidassanaṃ, nippapañcaṃ, santaṃ, amataṃ, paṇītaṃ, sivaṃ, khemaṃ, taṇhākkhayaṃ, acchariyaṃ, abbhutaṃ, anītikaṃ, anītikadhammaṃ, nibbānaṃ, abyābajjhaṃ, virāgaṃ, suddhiṃ, muttiṃ, anālayaṃ, dīpaṃ, leṇaṃ, tāṇaṃ, saraṇaṃ, parāyaṇañca vo, bhikkhave, desessāmi parāyaṇagāminiñca paṭipada''nti (saṃ. ni. 4.377) –

Evamādīhi ca suttapadehi ''appaccayā dhammā, asaṅkhatā dhammā (dha. sa. dukamātikā 7), sabbañca rūpaṃ asaṅkhatā ca dhātū''tiādīhi (dha. sa. 1192, 1198, 1200) abhidhammapadesehi ca paramatthabhāveneva desitaṃ. Na hi sabhāvavirahitassa abhāvamattassa gambhīrāsaṅkhatādibhāvo abyākatadhammādibhāvo ca yutto, vutto ca so. Tasmā na abhāvamattaṃ nibbānaṃ.

Api cāyaṃ abhāvavādī evaṃ pucchitabbo – yadi kilesābhāvo nibbānaṃ, svāyamabhāvo eko vā siyā aneko vā? Yadi eko, ekeneva maggena kato sacchikato ca hotīti uparimānaṃ maggānaṃ niratthakatā āpajjati. Na hi ekaṃ anekehi kammappavattehi sādhetabbaṃ diṭṭhaṃ. Atha siyā ekova so kilesābhāvo, na pana maggehi kātabbo, atha kho sacchikātabboti. Evaṃ sati suṭṭhutaraṃ maggassa niratthakatā āpajjati kilesānaṃ appahānato. Akaronto ca maggo kilesābhāvaṃ tassa sacchikiriyāya kamatthaṃ sādheyya, atha maggānaṃ saṃyojanattayappahānādipaṭiniyatakiccatāya pahāyakavibhāgena kilesābhāvabhedo, evaṃ sati vinā

sabhāvabhedaṃ bahubhāvo natthīti bahubhāvatāpadesenassa sasabhāvatā āpannā. Athāpi siyā ''yesaṃ abhāvo, tesaṃ bahubhāvena bahubhāvopacāro''ti, evaṃ sati yesaṃ abhāvo, tesaṃ sabhāvatāya sasabhāvopacāropi siyā. Tathā tesaṃ kilesasaṅkhatāditāya kilesasaṅkhatādibhāvā ca siyuṃ, na cetaṃ yuttanti na tesaṃ bahubhāvopacāro yutto. Ekabhāvopi cassa asabhāvatāya eva vattuṃ na sakkāti ce? Na, abhāvasāmaññato, abhāvasāmaññena abhedasamaññāya ekattaniddeso. Sati ca ekatte pubbe vuttadosānativatti.

Bahubhāve ca sasabhāvatā siddhā. Yadipi siyā yathā bahubhāvo sasabhāvataṃ, evaṃ sāmaññena sasabhāvatā bahubhāvaṃ na byabhicareyyāti sasabhāvapakkhepi nibbānassa bahubhāvo āpajjatīti? Taṃ na, kasmā? Tathā sāmaññābhedato. Na hi evaṃ vattuṃ labbhā yathā kharabhāvo sasabhāvataṃ na byabhicarati, evaṃ sasabhāvatāpi kharabhāvaṃ na byabhicareyyāti. Evañhi sati tadaññasabbadhammābhāvappasaṅgo siyā, tasmā bahubhāvo sasabhāvatāpekkho, na sasabhāvatā bahubhāvāpekkhāti na sasabhāvassa nibbānassa bahubhāvāpatti. ''Ekañhi saccaṃ na dutīyamatthi (su. ni. 890; mahāni. 119), ekā niṭṭhā na puthuniṭṭhā''tiādivacanato.

Api cettha kilesābhāvo nāma rāgādīnaṃ samucchedo accantappahānaṃ anuppādanirodho. Tassa ca ekatte ekeneva maggena sādhetabbatā kiccavisesābhāvatoti dassanādimaggavibhāgo na siyā. Icchito ca so odhisova kilesānaṃ pahātabbattā. So ca maggavibhāgo saddhādīnaṃ indriyānaṃ nātitikkhatikkhatikkhataratikkhatamabhāvena ekasmimpi samucchedappahānayogyabhāve sacchikiriyāvisesena hotīti nibbānassa sasabhāvatāyayeva yutto. Abhāvo pana kilesānaṃ maggena kātabbo siyā ''mā maggassa niratthakatā ahosī''ti, na sacchikātabbo. Ko hi tassa sabhāvo, yo tena sacchikariyeyya. So ca kilesābhāvo ekeneva maggena sādhetabbo siyā, na catūhi ''mā catubhāvanibbānatāpatti, nibbānavisesāpatti ca ahosī''ti. Tato dassanādimaggavibhāgo na siyāti sabbaṃ āvattati.

Yadi ca abhāvo bhāvassa siyāti tassa bhāvadhammatā icchitā, evaṃ sati yathā saṅkhatadhammassa tassa jarāmaraṇādīnaṃ viya saṅkhatadhammatāpi āpannā, evaṃ bahūnaṃ kilesānaṃ dhammassa tassa bahubhāvādippasaṅgopi dunnivāroti ataṃsabhāvassa asaṅkhatassekassa sasabhāvassa nibbānabhāvo veditabbo.

Yadi evaṃ kasmā ''rāgakkhayo dosakkhayo mohakkhayo''ti (saṃ. ni. 4.315, 330) vuttanti? Khayena adhigantabbattā. Khayo hi ariyamaggo. Yathāha ''khaye ñāṇaṃ, anuppāde ñāṇa''nti (dha. sa. dukamātikā 142). Tena rāgādikkhayapariyāyena ariyamaggena adhigantabbato ''paramatthaṃ gambhīraṃ nipuṇaṃ duddasaṃ duranubodhaṃ nibbānaṃ rāgādikkhayo''ti vuttaṃ. Rāgādippahānamukhena vā tathā pattabbato, yathā aññatthāpi vuttaṃ ''madanimmaddano pipāsavinayo''tiādi (a. ni. 4.34; itivu. 90).

Apica yathā pariññeyyatāya sauttarānaṃ kāmānaṃ rūpānañca paṭipakkhabhūtaṃ tabbidhurasabhāvaṃ nissaraṇaṃ paññāyati, evaṃ sasabhāvānaṃ sabbesampi saṅkhatadhammānaṃ paṭipakkhabhūtena tabbidhurasabhāvena nissaraṇena bhavitabbaṃ. Yañca tannissaraṇaṃ, sā asaṅkhatā dhātu. Kiñca bhiyyo – saṅkhatadhammārammaṇaṃ vipassanāñāṇaṃ api anulomañāṇaṃ kilese tadaṅgavasena pajahati, na samucchedavasena pajahituṃ sakkoti. Tathā sammutisaccārammaṇaṃ paṭhamajjhānādīsu ñāṇaṃ vikkhambhanavaseneva kilese pajahati, na samucchedavasena. Iti saṅkhatadhammārammaṇassa, sammutisaccārammaṇassa ca ñāṇassa kilesānaṃ samucchedappahāne asamatthabhāvato tesaṃ samucchedappahānakarassa ariyamaggañāṇassa tadubhayaviparītasabhāvena ārammaṇena bhavitabbaṃ, sā asaṅkhatā dhātu. Tathā ''atthi, bhikkhave, ajātaṃ abhūtaṃ akataṃ asaṅkhata''nti (udā. 73; itivu. 43) idaṃ nibbānassa paramatthato atthibhāvajotakaṃ vacanaṃ aviparītatthaṃ bhagavatā bhāsitattā. Yañhi bhagavatā bhāsitaṃ, taṃ aviparītatthaṃ yathā taṃ ''sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā, sabbe dhammā anattā''ti (dha. pa. 277-279; theragā. 676-678; netti. 5), tathā nibbāna-saddo katthaci visaye yathābhūtaparamatthavisayo upacāravuttisabbhāvato seyyathāpi sīha-saddo. Atha vā attheva paramatthato asaṅkhatā dhātu itaratabbiparītavimuttisabhāvattā seyyathāpi ''pathavīdhātu vedanā cā''ti evamādīhi nayehi yuttitopi asaṅkhatāya dhātuyā paramatthato atthibhāvo veditabbo.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

3. Pañhapucchakavaṇṇanā

168. **Kiñcī**ti kiñci ārammaṇaṃ. **Ālambanato**ti ārammaṇakaraṇato.

Pañhapucchakavaṇṇanā niṭṭhitā.

Āyatanavibhaṅgavaṇṇanā niṭṭhitā.

3. Dhātuvibhaṅgo

1. Suttantabhājanīyavaṇṇanā

172. **Abhidhamme ca āgatā**ti imasmiṃ dhātuvibhaṅge abhidhammabhājanīyapañhapucchakesu, nikkhepakaṇḍadhammahadayavibhaṅgādīsu ca desanāruḷhā. Yathā pana suttante abhidhamme ca āgatā khandhādayo suttante desitaniyāmena khandhavibhaṅgādīsu suttantabhājanīyavasena vibhattā, evamidhāpi cakkhudhātādayo suttantabhājanīyavasena vibhajitabbā siyuṃ. Tattha khandhādīnaṃ sabbasaṅgāhako abhidhammadesanāvisiṭṭho suttante āgato añño desetabbākāro natthīti te rūpakkhandhādivaseneva suttantabhājanīye desitā, dhātūnaṃ pana so atthīti te tiṇṇaṃ dhātuchakkānaṃ vasena idha desitāti dassento āha **''suttantesveva…pe… vibhattanti veditabba''**nti. Tenāha aṭṭhakathāyaṃ ''sabbā dhātuyo chahi chahi dhātūhi saṅkhipitvā''ti.

Kathaṃ pana chasu chasu dhātūsu aṭṭhārasannaṃ dhātūnaṃ samavarodhoti? Sabhāvanissayadvārārammaṇasampayogasāmaññato. Tattha paṭhamachakke tāva pathavītejovāyodhātuyo sabhāvato phoṭṭhabbadhātu. Āpodhātuākāsadhātuyo dhammadhātuekadeso. Viññāṇadhātu sattaviññāṇadhātuyo. Catudhātuggahaṇena cettha tadāyattavuttikā nissayāpadesena, viññāṇadhātuyā dvārārammaṇabhāvena vā avasiṭṭhā rūpadhātuyo samavaruddhā, viññāṇadhātuggahaṇena taṃsampayogato dhammadhātuekadesoti evaṃ sabbadhātusamavarodho daṭṭhabbo. Dutiye chapi dhātuyo sabhāvato, dhammāyatanekadeso, taṃsampayogato sattaviññāṇadhātuyo, yathārahaṃ tesaṃ nissayadvārārammaṇabhāvato avasiṭṭhadhātuyo samavaruddhā. Tatiyachakkepi eseva nayo. Evamettha chasu chasu dhātūsu aṭṭhārasannaṃ dhātūnaṃ samavarodho daṭṭhabbo. Tena vuttaṃ ''sabbā dhātuyo chahi chahi dhātūhi saṅkhipitvā''ti.

Suññoti attasuñño, tena sasabhāvatāya ca idha dhātuvohāroti āha **''suññe sabhāvamatte niruḷho dhātusaddo''**ti. Taṃtaṃbhūtavivittatā rūpapariyantova ākāsoti yehi vivitto, yesañca paricchedo, tehi asamphuṭṭhatā tesaṃ byāpakabhāve sati na hotīti āha **''catūhi mahābhūtehi abyāpitabhāvo''**ti. Paricchinnavuttīni hi bhūtānīti.

173. Avayavavinimutto samudāyo nāma koci natthīti purimatthaṃ asambhāvento **''dve eva vā''**tiādinā samudāyena vinā dutiyatthamāha. **Paccattaṃ attani jātata**nti pāṭipuggalikataṃ.

Pāṭiyekko koṭṭhāsoti vā lomādiitarakoṭṭhāsehi asammisso visuṃ eko pathavīkoṭṭhāsoti attho.

Payoganti bhāvanāpayogaṃ. **Vīriya**nti bhāvanānipphādakaṃ ussāhaṃ. **Āyūhana**nti tādisaṃ cetanaṃ.

Dhātupaṭikkūlavaṇṇamanasikārānanti dhātumanasikārapaṭikkūlamanasikāravaṇṇamanasikārānaṃ. **Abyāpāratāyā**ti ''ahametaṃ nipphādemi, mama esā nipphādanā''ti cetanārahitatāya. **Karontī**ti ābhogapaccavekkhaṇāni uppādenti.

Lakkhaṇavasenāti sabhāvavasena. So pana yasmā pathavīdhātuyā kakkhaḷakharatā hotīti āha **''kakkhaḷaṃ kharigatantiādivacanaṃ sandhāya vutta''**nti.

Vekantakaṃ nāma sabbalohacchedanasamatthaṃ lohaṃ. Tathā hi taṃ vikantati chindatīti vikantaṃ, vikantameva vekantakanti vuccati. **Lohasadisa**nti lohākāraṃ lohamalaṃ viya ghanasahitaṃ hutvā tiṭṭhati. Tāpetvā tāḷitaṃ pana chinnaṃ chinnaṃ hutvā visarati, mudu maṭṭhaṃ kammaniyaṃ vā na hoti, tena **''lohavijātī''**ti vuccatīti. **Tiputambādīhī**ti tiputambe missetvā kataṃ **kaṃsalohaṃ,** sīsatambe missetvā kataṃ **vaṭṭalohaṃ,** jasadatambe missetvā kataṃ **ārakūṭaṃ**. Yaṃ pana kevalaṃ jasadadhātuviniggataṃ, yaṃ ''pittala''ntipi vadanti, taṃ idha nādhippetaṃ, yathāvuttamissakameva pana gahetvā **''kittima''**nti vuttaṃ.

Nidassanamattanti muttānaṃ jātito anekabhedattā vuttaṃ. Tathā hi hatthikumbhaṃ varāhadāṭhaṃ bhujaṅgasīsaṃ valāhakūṭaṃ veṇupabbaṃ macchasiro saṅkho sippīti aṭṭha muttāyoniyo. Tattha **hatthikumbhajā** pītavaṇṇā pabhāhīnā. **Varāhadāṭhajā** varāhadāṭhavaṇṇāva. **Bhujaṅgasīsajā** nīlādivaṇṇā suvisuddhā, vaṭṭalā ca. **Valāhakajā** bhāsurā dubbibhāgarūpā rattibhāge andhakāraṃ vidhamantā tiṭṭhanti, devūpabhogā eva honti. **Veṇupabbajā** kāraphalasamānavaṇṇā, na bhāsurā, te ca veḷavo amanussagocare eva padese jāyanti. **Macchasīsajā** pāṭhīnapiṭṭhisamānavaṇṇā, vaṭṭalā, laghavo ca honti pabhāvihīnā, te ca macchā samuddamajjheyeva jāyanti. **Saṅkhajā** saṅkhoracchavivaṇṇā, kolappamāṇāpi honti pabhāvihīnāva. **Sippijā** pana pabhāvisesayuttāva honti nānāsaṇṭhānā. Evaṃ jātito aṭṭhavidhāsu muttāsu yā macchasaṅkhasippijā, tā sāmuddikā. Bhujaṅgajāpi kāci sāmuddikāti vadanti, itarā asāmuddikā. Tena vuttaṃ **''sāmuddikamuttāti nidassanamattametaṃ, sabbāpi pana muttā muttā evā''**ti. Bahulato vā aṭṭhakathāyaṃ etaṃ vuttaṃ ''muttāti sāmuddikamuttā''ti. Bahulañhi loke sāmuddikāva muttā dissanti. Tatthāpi sippijāva, itarā kadāci kācīti.

174. **Idha natthi** niyamo kevalaṃ dravabhāvasseva adhippetattā.

175. **Nisitabhāvenā**ti santāpanādivasappavattena tikhiṇabhāvena. Usmākārañhi nisānaṃ idha nisitabhāvo. **Pākatiko**ti

sābhāviko kāyusmāti adhippeto. **Sadā**ti sabbakālaṃ yāva jīvitindriyaṃ pavattati. **Petaggi** nijjhāmataṇhikapetaggi. **Idhā**ti bāhiratejodhātukathāyaṃ.

176. **Vāyanaṃ** bījanaṃ, taṃ pana thāmasā pavattīti āha **''savegagamanavasenā''**ti. **Samudīraṇaṃ** allaparisosanaṃ, bhūtasaṅghātassa desantaruppattihetubhāvo vā.

177. Bhitticchiddādivasena labbhamānaṃ ajaṭākāsaṃ nissāyeva paricchedākāsassa parikammakaraṇanti āha **''ajaṭākāsassa ca kathitata''**nti.

179. **Sukhadukkhaphoṭṭhabbasamuṭṭhāpanapaccayabhāvenā**ti iṭṭhāniṭṭhaphoṭṭhabbānaṃ nibbattakabhūtena paccayabhāvena. Kassa pana so paccayabhāvoti āha **''sarīraṭṭhakautussā''**ti. **Paccayabhāvenā**ti ca hetumhi karaṇavacanaṃ. Tena hi kāraṇabhūtena sukhadukkhaphoṭṭhabbānaṃ yathāvuttasamatthatā hotīti. **''Tathevā''**ti iminā ''yathābalaṃ sarīrekadesasakalasarīra''nti idaṃ anukaḍḍhati. **Eva**nti attano phalūpacārasiddhena pharaṇappakārena. **Etesa**nti sukhādīnaṃ. **''Oḷārikappavatti eva vā pharaṇa''**nti iminā nirupacāraṃ etesaṃ pharaṇaṭṭhaṃ dasseti. **Ubhayavato**ti sukhadukkhavato, somanassadomanassavato ca, pharaṇāpharaṇaṭṭhānavato vā.

181. **Ettha vuttaṃ saṅkappa**nti etasmiṃ ''saṅkappo kāmo''tiādike (mahāni. 1; cūḷani. ajitamāṇavapucchāniddesa 8) niddesapadese vuttaṃ saṅkappaṃ. Tattha hi kilesakāmova ''saṅkapparāgo purisassa kāmo''tiādīsu (a. ni. 6.63; kathā. 513) viya. Vatthukāmassa tathā tathā saṅkappanato parikappanato ''saṅkappo''ti vutto, na vitakkoti ayamettha attho vutto. Ṭīkāyaṃ pana vitakkavasena atthaṃ dassetuṃ **''sopi hī''**tiādi vuttaṃ. Tatrāpi purimo evattho adhippetoti ce, sampiṇḍanattho **pi**-saddo niratthako siyā, ''kilesasanthavasambhavato''ti ca na vattabbaṃ siyā, parato ca ''byāpādavacanena byāpādavitakkaṃ dassetī''ti vakkhati. **Kilesakāmo vibhatto** kilesasampayuttattāti adhippāyo. **Kāmapaṭibaddhā**ti ettha **kāma**-saddena vatthukāmāpi saṅgahitāti daṭṭhabbā.

182. **Ubhayattha uppanno**ti sattesu, saṅkhāresūti ubhayattha uppanno, sattākāro, saṅkhārākāroti vā ārammaṇassa ubhayākāraggahaṇavasena uppanno. Kammapathaviseso, kammapathavināsako ca kammapathabhedoti dassetuṃ **''abhijjhāsaṃyogenā''**tiādi vuttaṃ. Tathā vihiṃsāya vihiṃsāvitakkaṃ dassetīti yojanā. **Vihiṃsāyā**ti ca vihiṃsāvacanenāti attho. **Yathāsambhavaṃ pāṇātipātādivasenā**ti **ādi**-saddena adinnādānamusāvādapesuññapharusavācāsamphappalāpe saṅgaṇhāti. **Sabba…pe… saṅgāhakehi** kāmanekkhammadhātūhi. **Dve dve**ti byāpādavihiṃsādhātuyo, abyāpādaavihiṃsādhātuyo ca. **''Etthāti panā''**tiādinā saṃkilesavodānānaṃ saṅkarabhāvassa aniṭṭhāpajjanassa ca dassanena purimaṃyeva atthaṃ byatirekamukhena sampādeti.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

2. Abhidhammabhājanīyavaṇṇanā

183. Āveṇikattho atisayattho ca visesasaddo hotīti tadubhayaṃ dassetuṃ **''puggalantarāsādhāraṇaṃ, nīlādisabbarūpasādhāraṇañcā''**ti vuttaṃ. Asādhāraṇakāraṇenāpi hi niddeso hoti yathā ''bherisaddo, yavaṅkuro''ti. Atisayakāraṇenapi yathā ''atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānātī''ti (kathā. 355; paṭi. ma. 2.44). **Dhātuattho evā**ti ''dhātu''iti imassa dhātusaddasseva attho. Dhātuvacanīyo hi attho upasaggena jotīyati.

Purimena asadiso vidhānadhāraṇatthānaṃ pākaṭo bhedoti. **Visabhāgalakkhaṇā** visadisasabhāvā **avayavā** bhāgā, tesu.

Yathāsambhavanti kiriyāmanodhātu upanissayakoṭiyā, vipākamanodhātu vipākamanoviññāṇassa anantarādināpi, itarassa sabbāpi upanissayakoṭiyāva. Dhammadhātu pana vedanādikā sahajātā sahajātādinā, asahajātā anantarādinā, upanissayena ārammaṇādinā ca manoviññāṇassa paccayoti evaṃ manodhātudhammadhātūnaṃ manoviññāṇassa hetubhāvo yathāsambhavaṃ yojetabbo. Dvārabhūtamanopi sutte ''manodhātū''ti vuccatīti āha **''dvārabhūtamanovasena vā''**ti. Tassā manodhātuyā manoviññāṇassa hetubhāvo yathāsambhavaṃ yojetabboti sambandho.

Purimanayenāti visesanaṃ dutiyanayassa hīnattikavaseneva vibhattattā. Nānādhātūnañca cakkhudhātuādīnanti sambandho.

Na hi dve manoviññāṇadhātuyo santi aṭṭhārasadhātuvibhāgadassaneti adhippāyo. Khandhāyatanadhātindriyānaṃyeva vasena saṅkhepādivibhāgadassanaṃ tesaṃ bahulaṃ pariññeyyadhammasaṅgaṇhanato. Saccadesanā pana atisaṃkhittabhāvatoyevettha bahikatā.

Nijjīvassātiādi visesato sattasuññatādīpanatthā dhātudesanāti katvā vuttaṃ. Purimanayo aññesampi kamavuttīnaṃ

dhātūnaṃ sambhavatīti adhippāyena vuttoti **''manodhātuyeva vā''**tiādinā dutiyanayo vutto. Tattha **avijjamānepi purecarānucarabhāve**ti purecarānucarābhisandhiyā abhāvepi kevalaṃ anantarapubbakālaanantarāparakālatāya manodhātu purecarānucarā viya daṭṭhabbāti vuttā.

''Aññaṃ aggahetvā pavattituṃ asamatthatāyā''ti etena viññāṇassa ekantasārammaṇatādassanena ''ārammaṇena vinā sayameva nīlādiābhāsaṃ cittaṃ pavattatī''ti evaṃ pavattitaṃ viññāṇavādaṃ paṭisedheti.

184. **Ekanānāsantānagatāna**nti ekasantānagatānaṃ abhinnasantānagatānaṃ dvārānaṃ, nānāsantānagatānaṃ bhinnasantānagatānaṃ ārammaṇānanti yojanā. **Ekanānājātikattā**ti cakkhādiekekajātikattā dvārānaṃ, nīlādianekajātikattā ārammaṇānaṃ.

Cakkhādi ekampi viññāṇassa paccayo hoti, rūpādi pana anekameva saṃhatanti imassa vā atthavisesassa dassanatthaṃ cakkhurūpādīsu vacanabhedo kato. Kiṃ pana kāraṇaṃ cakkhādi ekampi viññāṇassa paccayo hoti, rūpādi pana anekamevāti? Paccayabhāvavisesato. Cakkhu hi cakkhuviññāṇassa nissayapurejātaindriyavippayuttapaccayehi paccayo hontaṃ atthibhāveneva hoti tasmiṃ sati tassa bhāvato, asati abhāvato, yato taṃ atthiavigatapaccayehissa paccayo hotīti vuccatīti. Taṃnissayatā cassa na ekadesena allīyanavasena icchitabbā arūpabhāvato, atha kho garurājādīsu sissarājapurisādīnaṃ viya tappaṭibaddhavuttitāya. Itare ca paccayā tena tena visesena veditabbā. Svāyaṃ paccayabhāvo na ekasmiṃ na sambhavatīti ekampi cakkhu cakkhuviññāṇassa paccayo hotīti dassetuṃ pāḷiyaṃ ''cakkhuñca paṭiccā''ti ekavacananiddeso kato.

Rūpaṃ pana yadipi cakkhu viya purejātaatthiavigatapaccayehi paccayo hoti puretaraṃ uppannaṃ hutvā vijjamānakkhaṇeyeva upakārakattā, tathāpi anekameva saṃhataṃ hutvā paccayo hoti ārammaṇabhāvato. Yañhi paccayadhammaṃ sabhāvabhūtaṃ, parikappitākāramattaṃ vā viññāṇaṃ vibhāventaṃ pavattati, tadaññesañca satipi paccayabhāve so tassa sārammaṇasabhāvato yaṃ kiñci anālambitvā pavattituṃ asamatthassa olubbha pavattikāraṇatāya ālambanīyato ārammaṇaṃ nāma. Tassa yasmā yathā yathā sabhāvūpaladdhi viññāṇassa ārammaṇapaccayalābho, tasmā cakkhuviññāṇaṃ rūpaṃ ārabbha pavattamānaṃ tassa sabhāvaṃ vibhāventameva pavattati. Sā cassa indriyādhīnavuttikassa ārammaṇasabhāvūpaladdhi na ekadvikalāpagatavaṇṇavaseneva hoti, nāpi katipayakalāpavaṇṇavasena, atha kho ābhogānurūpaṃ āpāthagatavaṇṇavasenāti anekameva rūpaṃ saṃhaccakāritāya viññāṇassa paccayo hotīti dassento bhagavā ''rūpe cā''ti bahuvacanena niddisi.

Yaṃ pana ''rūpāyatanaṃ cakkhuviññāṇadhātuyā, taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo''ti (paṭṭhā. 1.1.1) vuttaṃ, taṃ kathanti? Tampi yādisaṃ rūpāyatanaṃ cakkhuviññāṇassa ārammaṇapaccayo, tādisameva sandhāya vuttaṃ. Kīdisaṃ pana tanti? Samuditanti pākaṭoyamattho. Evañca katvā yadeke vadanti ''āyatanasallakkhaṇavasena cakkhuviññāṇādayo sallakkhaṇārammaṇā, na dabyasallakkhaṇavasenā''ti, taṃ yuttameva hoti. Na cettha samudāyārammaṇatā āsaṅkitabbā samudāyābhogasseva abhāvato, samuditā pana vaṇṇadhammā ārammaṇapaccayā honti. Kathaṃ pana paccekaṃ asamatthā samuditā ārammaṇā honti, na hi paccekaṃ daṭṭhuṃ asakkontā andhā samuditā passantīti? Nayidamekantikaṃ visuṃ asamatthānaṃ sivikāvahanādīsu samatthatāya dassanato. Kesādīnañca yasmiṃ ṭhāne ṭhitānaṃ paccekaṃ vaṇṇaṃ gahetuṃ na sakkā, tasmiṃyeva ṭhāne samuditānaṃ taṃ gahetuṃ sakkāti bhiyyopi tesaṃ saṃhaccakāritā paribyattā. Etena kiṃ cakkhuviññāṇassa paramāṇurūpaṃ ārammaṇaṃ, udāhu taṃsamudāyotiādikā codanā paṭikkhittā veditabbā. ''Sotañca paṭicca sadde cā''tiādīsupi ayameva nayo.

Evampi attho labbhatīti ''manodhātuyāpī''ti **pi**-saddena na kevalaṃ javanapariyosānā manoviññāṇadhātuyeva sampiṇḍīyati, atha kho tadārammaṇabhavaṅgasaṅkhātāpi sampiṇḍīyatīti evampi attho labbhati, sambhavatīti attho. **Evaṃ satī**ti evaṃ aññamanodhātuppavattiyā oraṃ pavattacittānaṃ manoviññāṇadhātutādassane sati. Satipi manaso sambhūtabhāve manodhātuyā manoviññāṇadhātubhāvappasaṅgo na hotiyeva taṃsabhāvasseva manoviññāṇadhātubhāvena niddiṭṭhattā. Idāni tamevatthaṃ **''pañcaviññāṇadhātumanodhātū''**tiādinā pākaṭataraṃ karoti. **Tabbidhurasabhāvenā**ti pañcaviññāṇadhātūhi visadisasabhāvena. **Uppattiṭṭhānena cā**ti manodhātukiriyamanoviññāṇadhātuādīhi paricchinnena uppajjanaṭṭhānena ca. Idāni ekattaggahaṇaṃ vināpi yathāvuttassa atthassa sambhavaṃ dassetuṃ **''anupanītepī''**tiādi vuttaṃ. Tattha **sāmaññavasenā**ti sadisatāvasena. **Tassā**ti bhavaṅgānantaraṃ uppannacittassa. **Amanoviññāṇadhātubhāvāsiddhito**ti manodhātubhāvāsiddhito. Na hi ''manoviññāṇadhātuyāpi uppajjitvā niruddhasamanantaraṃ uppajjati cittaṃ…pe… tajjā manoviññāṇadhātū''ti idaṃ vacanaṃ bhavaṅgānantaraṃ uppannacittassa manodhātubhāvaṃ sādheti. Siddhe hi manodhātubhāve taṃ tassa nivattakaṃ siyāti adhippāyo. Manoviññāṇadhātuyā pana uppannassa cittassa manoviññāṇadhātubhāvadīpakaṃ vacanaṃ tādisāya manodhātuyāpi manoviññāṇadhātubhāvameva dīpeyyāti kathaṃ tassā nivattakaṃ siyāti āha **''na hi yaṃ codīyati, tadeva parihārāya hotī''**ti.

Yadi evaṃ pañcadvārāvajjanassa manoviññāṇadhātubhāvāpatti evāti codanaṃ manasi katvā āha **''manodhātuyāpī''**tiādi. Pañcaviññāṇehi manodhātūhi ca visiṭṭho sabhāvo **pañcaviññāṇa…pe… sabhāvo,** tassa vasena. **Cutipaṭisandhibhavaṅgāna**nti tadārammaṇampi bhavaṅgantogadhaṃ katvā vuttaṃ. **Javanāvasānānī**ti vā

javanārammaṇattā tadārammaṇampi gahitaṃ daṭṭhabbaṃ. Tenevāha **''chadvārikacittehi vā''**tiādi.

Visuṃ kātuṃ yuttanti āvajjanampi yadipi rūpādivisayaṃ hoti, javanaṃ viya ārammaṇarasānubhavanaṃ pana na hotīti edise ṭhāne visuṃ kātabbameva. **Mano cā**ti **ca**-saddo ''manañca paṭiccā''tiādīsu viya na sampiṇḍanattho, atha kho byatirekattho daṭṭhabbo.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

3. Pañhapucchakavaṇṇanā

Heṭṭhā vuttanayattāti dhammadhātumanoviññāṇadhātūnaṃ ''pañcapaṇṇāsa kāmāvacaradhamme ārabbha rajjantassā''tiādinā (vibha. aṭṭha. 150; 168) parittārammaṇādibhāve dassiyamāne ''cittuppādarūpavasena taṃ taṃ samudāyaṃ ekekaṃ dhammaṃ katvā''tiādinā (vibha. mūlaṭī. 150) tadatthassa khandhavibhaṅgavaṇṇanādīsu vuttanayattā.

Pañhapucchakavaṇṇanā niṭṭhitā.

Dhātuvibhaṅgavaṇṇanā niṭṭhitā.

4. Saccavibhaṅgo

1. Suttantabhājanīyavaṇṇanā

Uddesavaṇṇanā

189. **Saccavinimuttaṃ natthi** pavattinivattitadubhayahetusandassanavasena pavattanato. **Saccesu kamatī**ti saccesu visayabhūtesu pavattati. Desetabbatthavisayā hi desanāti. **Etesu kamatī**ti etesu ariyasaccesu pariññādikiccasādhanavasena pavattati. ''Sīlasamādhipaññāsaṅkhāta''nti vuttaṃ atthasabhāvaṃ kamanakiriyāya kattubhāvena gahitanti pākaṭataraṃ katvā dassetuṃ **''kiṃ kamatī''**ti pucchati. **Tabbohārenā**ti tadupacārena. Etena nippariyāyena atthasabhāvaṃ sāsanaṃ, pariyāyena vacanasabhāvanti dasseti.

Taṃsabhāvāti dukkhādisabhāvā. **Amusāsabhāvā**ti bādhanādibhāvena bhūtasabhāvā. **Aññākārarahitā**ti abādhanādiākāravivittā. **Dvidhā**ti dukkhadukkhatātannimittatāhi. Rāgādikilesapariḷāho **kilesadāho**. Santānassa avipphārikatākaraṇaṃ **puggalahiṃsanaṃ. Attano eva tikhiṇabhāvo**ti saṅkhatadhammassa attano sabhāveneva rujāvahatikkhabhāvo. **Sarasenevā**ti sabhāveneva. Sampiṇḍakassa samudayassa, kilesasantāparahitassa maggassa, avipariṇāmassa nirodhassa dassanena yathāsaṅkhyaṃ dukkhassa saṅkhatasantāpavipariṇāmaṭṭhā āvi bhavantīti āha **''itare yathākkamaṃ samudayamagganirodhadassanehi āvibhavanākārā''**ti. **Byāpetvā**ti bhavādīsu nānārammaṇesu ca visaṭā hutvā. Anekatthattā dhātūnaṃ **''ūhanaṃ rāsikaraṇa''**nti vatvā puna tadatthaṃ vivarati **''dukkhanibbattana''**nti. Ekavokārabhavepi hi rāsibhūtameva dukkhaṃ nibbattati anekadhammasamūhato, pageva catupañcavokārabhavesu. Ettha ca byāpanatthaṃ ākāraṃ, tassa ca ya-kārāgamaṃ katvā sampiṇḍanatthaṃ **āyūhana**nti padaṃ veditabbaṃ. **Nidadātī**ti dukkhassa ekantakāraṇattā taṃ nidassentaṃ viya janetīti dassento **''idaṃ taṃ dukkha''**ntiādimāha. **Dukkha…pe… āvi bhavati** rogadassanena viya roganidānaṃ. **Saṃyoga…pe… dassanehī**ti saṃyogaṭṭho visaṃyogasabhāvassa nirodhassa, palibodhaṭṭho niyyānasabhāvassa maggassa dassanena āvi bhavatīti attho. **Te**ti saṃyogapalibodhaṭṭhā.

Etthāti etasmiṃ ārammaṇabhūte sati. Samudayato viveko **vivekaṭṭho**. Nirodho ca taṇhākkhayabhāvato samudayato vivitto, tasmā avivekabhūtassa samudayassa dassanena nirodhassa vivekaṭṭho āvi bhavati, nibbānādhigamahetubhūtassāpi maggassa sappaccayatāya saṅkhatabhāvaṃ passato appaccayassa nirodhassa asaṅkhataṭṭho āvi bhavati, tathā maraṇadhammatāya dukkhaṃ vinassantaṃ passato amaraṇadhammassa nirodhassa amataṭṭho āvi bhavatīti imamatthaṃ dasseti **''vivekā''**tiādinā. **Itare samudayanirodhadukkhadassanehī**ti ettha samudayadassanena ''nāyaṃ hetu nibbānādhigamāya, ayaṃ pana hetū''ti hetuṭṭho āvi bhavati. Tathā paramagambhīrassa nipuṇatarassa duddasassa nirodhassa dassanena dassanaṭṭho sukhumarūpadassanena cakkhuno viya, dukkhadassanena pana anekarogāturakapaṇajanadassanena issarajanassa uḷārabhāvo viya maggassa ādhipateyyaṭṭho āvi bhavati.

Te panete hetuṭṭhādike sarūpato dassetuṃ **''tattha palibodhupacchedavasenā''**tiādi vuttaṃ. Tattha **palibodhupacchedavasenā**ti samudayappahānavasena. **''Maggādhipatino dhammā''ti vacanato**ti yasmā satipi jhānādīnaṃ ārammaṇādhipatibhāve ''jhānādhipatino dhammā''ti evamādi na vuttaṃ, ''maggādhipatino dhammā'' icceva pana vuttaṃ. Tasmā sātisayo maggaṅgadhammānaṃ ārammaṇādhipatibhāvo. Tenāha **''visesato vā ārammaṇādhipatibhūtā maggaṅgadhammā hontī''**ti. **So tesaṃ ākāro**ti yo maggaṅgānaṃ garuṃ katvā paccavekkhaṇavasena pavattadhammānaṃ ārammaṇādhipatipaccayatāsaṅkhāto ākāro, so maggassa ādhipateyyaṭṭho. Purimo pana ādhipateyyaṭṭho sahajātādhipativasena vutto. **Abhisametabbaṭṭho**ti yathāvuttapīḷanādiatthameva

paṭivijjhitabbatāya ekajjhaṃ katvā vadati. Tena abhisamayasaddaṃ kammatthaṃ dasseti. **Abhisamayassā**ti ñāṇassa. **Pavattiākāro**ti parijānanādivisesākāro. So hi maggakkhaṇe asammohato siddho, pacchā paccavekkhaṇādinā pākaṭo hoti. Ākāropi ñāṇena araṇīyato **atthoti** vuccatīti katvā tatiyanayo dassito. **Pīḷanādinā dassito** visayavibhāgenapi visayivibhāgo hoti yathā ''rūpasaññā, saddasaññā''ti (saṃ. ni. 3.57).

Kucchitaṃ khanti garahitaṃ hutvā asāraṃ. **''Samāgamo''**tiādinā anvayato byatirekato ca **saṃ**-saddassa saṃyogatthajotakattamāha. ''Uppannaṃ udita''ntiādīsu kevalassa **panna**-saddassa, **ita**-saddassa ca payoge uppattiatthassa anupalabbhanato, **u**-saddassa ca payoge upalabbhanato so uppattiatthaṃ dīpetīti āha **''evaṃ uppannaṃ uditanti etthāpī''**ti. **Visuṃ payujjamānā**ti āgama-ita-padehi vinā payujjamānā. **Sadhātuka**nti antonītena dhātunā sadhātukaṃ. Teneva te ''upasaggā''ti ca vuttā.

Dukkhavivekabhāvanti dukkhavivittataṃ. **Nivattiyā**ti nibbānassa. **Nivattetvā**ti anuppādasaddena visesanavasena nivattetvā. Nirodhapaccayatā nirodhassa maggassa ārammaṇapaccayatā. **Puggalasacchikiriyādhammabhāvehī**ti puggaladhammabhāvena sacchikaraṇadhammabhāvena ca. **Phala**nti ariyaphalaṃ. **Tassā**ti niṭṭhānabhūtāya phalasaṅkhātāya **dukkhanirodhappattiyā** abhisamayabhūtāya dukkhanirodhappattiyā paṭipadatā daṭṭhabbā.

Paṭivijjhanakāle nippariyāyena buddhādisamaññāti āha **''paṭividdhakāle pavatta''**nti. **Tato evā**ti tena pakāsitattā eva.

Tannimittabhāvoti jātiādi viya adhiṭṭhānabhāvena dukkhassa kāraṇabhāvo, na samudayasaccaṃ viya pabhavabhāvena. Udayabbayapīḷitabhāvo saṅkhāradukkhatā. **Pavattanamevā**ti pavatti eva. **Kiccaṃ raso**ti rasassa kiccatthataṃ dasseti. **Pavattinivattīsū**ti niddhāraṇe bhummaṃ. **Avikāratā** vikārābhāvo niccatā.

Marīcimāyāattānanti marīciyā māyāya attano ca **ariyañāṇassā**ti ariyānaṃ ñāṇassa. Tena ariyānaṃ maggañāṇānusārena pavattanakañāṇampi saṅgahitaṃ hoti. Tenāha **''avitathagāhakassā''**tiādi. **Tesa**nti paṭivedhapaccavekkhaṇañāṇānaṃ. Tattha paṭivedhañāṇassa paṭivijjhitabbatā gocarabhāvo, itarassa ārammaṇabhāvo. Paṭivijjhitabbatā, ārammaṇabhāvo vā paṭivedhañāṇassa gocarabhāvo, itarassa ārammaṇabhāvova.

Bādhakappabhavabhāvenāti bādhakassa uppādakabhāvena visuṃ gahitattā na taṇhā bādhakabhāvena gahitā pavattipavattihetūnaṃ asaṅkaravasena bodhanato. Evañca katvā abhidhammabhājanīyepi ayamatthavaṇṇanā yujjateva. Yadipi evaṃ ''dukkhameva bādhaka''nti niyamānupapatti, samudayabhāvappasaṅgo cāti codanaṃ sandhāyāha **''jātiādīnaṃ viya vā''**tiādi. Bādhakattassa bādhakatte ca niyamoti āha **''dvidhāpi bādhakatthāvadhāraṇenā''**ti. Yathā hi bādhakattassa dukkhe niyatatā, evaṃ dukkhassa ca bādhakatte niyatatāti. Suttantabhājanīye taṇhāya eva samudayabhāvassa dassitattā taṇhāvasena niyamaṃ dassento **''na taṇhāya vinā''**tiādimāha. Suttantabhājanīyavaṇṇanā hesāti. **''Kusalehi vinā''**tiādinā dukkhahetutāya taṇhāya padhānabhāvamāha. Tathā hi sā kammavicittatāya hetubhāvaṃ gacchantī visesena kammassa sahakārikāraṇaṃ hotīti. **Dvidhāpi niyamenā**ti maggova niyyānaṃ, niyyānameva ca maggoti dvippakārena niyamena.

Vacīsaccaṃ saccavācā, taṃsamuṭṭhāpikā cetanā cāti āha **''viratisacceti musāvādaviratiya''**nti. Keci pana ''viratisaccaṃ samādānaviratī''ti vadanti, tesampi na samādānamattaṃ viratisaccaṃ, atha kho samādānāvisaṃvādanaṃ. Taṃ pana paṭiññāsaccattā musāvādaviratiyeva hoti. Tenāha **''na hi aññaviratīsu saccasaddo niruḷho''**ti. Satipi dukkhasamudayāvabodhe yāvadeva nirodhamaggādhigamatthā paññābhāvanāti pacchimadvayasseva saccatthaṃ sātisayaṃ, tadadhigamassa ca avivādahetukaṃ sutte vibhāvitaṃ dassento **''tassa panā''**tiādimāha.

Ṭhānaṃ natthīti attano vādapatiṭṭhāpanakāraṇaṃ natthīti attho. Attabhāvapaṭilābheneva sattānaṃ jātiādīnaṃ patti sammukhībhāvo ca jāyatīti āha **''sampattatā, paccakkhatā ca paṭhamatā''**ti. Bhagavato desanākkameneva vā paṭhamāditā daṭṭhabbā.

Parijananādīhīti pariññāppahānasacchikiriyābhāvanāhi, nissakkavacanañcetaṃ aññasaddapekkhāya. **Dhammañāṇakicca**nti sabhāvadhammāvabodhakiccaṃ. **Pariññeyyādīni etapparamānevā**ti ito paraṃ neyyaṃ natthīti dasseti.

Dukkhādīnaṃ ariyasaccabhāvassa anurūpaṃ yuttaṃ, ācariyaparamparāgataṃ vā savanaṃ **anussavo**. Sutānusārena, aññathā vā kakkhaḷaphusanādianiccādisabhāvasāmaññākārapariggaṇhanaṃ **ākāraparivitakko**. Yathāvitakkitākārassa diṭṭhisaṅkhātāya dassanabhūtāya paññāya nijjhānakkhamanaṃ rocanaṃ **diṭṭhinijjhānakkhanti**. **Ādicco viya pabhāya nirodhaṃ phusati** sacchikaroti kilesandhakāraṃ viddhaṃseti. **Cattāripi saccāni passatī**ti vuttaṃ ''yo, bhikkhave, dukkhaṃ passatī''tiādinā.

Kālantaradassananti nānābhisamayaṃ vadati. **Ekadassino**ti ekasaccadassino. **Na yojetabbā siyā**ti yojanāyañca sabbadassanaṃ dassanantaraparamanti dassanānuparamo āpajjeyya, saccānañca nānābhisamaye dukkhadassanādīhi

paṭhamamaggādippaheyyānaṃ saṃyojanattayādīnaṃ ekadesappahānaṃ āpajjati. Tathā ca sati ekadesasotāpattimaggaṭṭhatā, tadanantarañca pattabbena phalena ekadesasotāpannatā ca āpajjati, tasmā na saccānaṃ nānābhisamayo yutto. Yathā ca nānābhisamayo na yutto, evaṃ ārammaṇābhisamayopi. Yadi hi ārammaṇakaraṇena catusaccābhisamayo icchito, na maggo sayameva attānaṃ ārammaṇaṃ karotīti aparipuṇṇo saccābhisamayo siyā. Aññena maggena maggo ālambīyatīti paripuṇṇovāti ce? Evaṃ sati yena maggena maggo ālambito, sopi aññena, sopi aññenāti anavaṭṭhānaṃ siyā, tasmā na ārammaṇapaṭivedhato catusaccābhisamayo yutto, vuttanayeneva pana yutto. Kiñca paricchinditabbaṃ samucchinditabbañca ālambitvā paricchedasamucchedabhāvanā maggañāṇassa na yuttā tato anissaṭabhāvato, sabbasaṅkhatavinissaṭaṃ nibbānameva pana ārammaṇatā yuttā. **Ahetukadiṭṭhi akiriyadiṭṭhiggahaṇena gahitā** hetubyāpārova paramatthato kiriyāti katvā.

Pavattetīti sajjati, pavattiyā vā hetu hoti. **Nivattetī**ti saṃharati palayaṃ gameti, palokatādivasena vā mokkhahetu hoti. **Padhānato**ti pakatito, yaṃ ''abyatta''ntipi vuccati.

> ''Kālo karoti bhūtāni, kālo saṃharatī pajā;
> Kālo sutte jāgarati, kālo hi duratikkamo''ti. –

Evaṃvādā **kālavādino**. ''Kaṇṭakassa tikhiṇatā, kapiṭṭhaphalādīnaṃ parimaṇḍalatā, migapakkhisarīsapādīnaṃ vicittabhāvoti evamādayo kena kāritā? Sabhāveneva siddhā, evaṃ sabbampi, na ettha kassaci kāmakāro''ti evaṃvādā **sabhāvavādino**. ''Loko niyato acchejjasuttāvutābhejjamaṇisadiso, na ettha kassaci purisakāro''ti evaṃpavattavādā **niyativādino,** –

> ''Yadicchāya pavattanti, yadicchāya nivattare;
> Yadicchāya sukhadukkhaṃ, tasmā yadicchatī pajā''ti. –

Evaṃpavattavādā yadicchāvādisaṅkhātā **adhiccasamuppattivādino** ca ettha sabhāvavāde eva antogadhāti daṭṭhabbā. **Aṇūhi loko pavattatī**ti ājīvakavādaṃ sandhāyāha. So hi akāraṇapariggaho. Kaṇādavādo pana issaricchāvasena aṇūnaṃ saṃyogaviyogato lokassa pavattinivattiṃ vadati. **Padhānassa appavattī**ti mahatādibhāvena apariṇāmo, anabhibyatti vā. ''Ahamañño, pakati aññā''ti evaṃ pavattapakatipurisantarajānanena attasukhadukkhamohesu avibhāgaggahaṇe nivattite kira vuttanayena padhānaṃ nappavattati, so vimokkhoti kāpilā. **Evamādī**ti **ādi**-saddena mahābrahmuno samīpatā, saṃyogoti evamādīnampi saṅgaho veditabbo.

Ekattāti ekabhāvato ekopi vutto. **Tayo**ti kiccavibhāgena. **Tānī**ti sammāvācādisīlāni. Chandassa saddahanānukūlāpi chandanavasena pavatti hotīti saddhindriyasaddhābalehi saddhiṃ chandiddhipādo vutto. Tādise kāle upekkhānimittānubrūhanena upakārā samādhissa samavāhitāvasena tādisakiccāva upekkhā veditabbā.

Vighātakattāti saṃharaṇīyavasena vihantabhāvato.

Ariyasaccadvayanti samudayamaggasaccadvayaṃ. **Tenevā**ti yathāvuttadukkhādisaddānaṃ pariññeyyādivācakattā eva. **Ādipadasaṅgaho**ti ''dukkhaṃ, na ariyasacca''nti iminā catukke ādipade saṅgaho. **Tadapekkha**nti ariyasaccasaddāpekkhaṃ dukkhasaddaṃ. **Catutthapadasaṅgaho**ti ''neva dukkhaṃ, na ariyasacca''nti iminā padena saṅgaho. **Avasesakilesādayo**ti taṇhāvajjakilesā avasesākusalā, sāsavāni kusalamūlāni, sāsavā ca kusaladhammā. Te hi abhidhammabhājanīye samudayabhāvena vuttā, na ariyasaccabhāvenāti āha **''samudayo, na ariyasacca''**nti. **Aññāni maggaṅgānī**ti phalasammādiṭṭhiādayo. **Iminā nayenā**ti etthāyaṃ yojanā – atthi samudayo, na ariyasaccaṃ, atthi ariyasaccaṃ, na samudayo, atthi samudayo ceva ariyasaccañca, atthi neva samudayo, na ariyasaccaṃ. Tattha paṭhamapadaṃ vuttatthaṃ. Nirodho ariyasaccaṃ, na samudayo, taṇhā samudayo ceva ariyasaccañca, maggasampayuttā dhammā sāmaññaphalāni ca yassa pahānāya bhagavati brahmacariyaṃ vussati, tadabhāvato neva samudayo, na ariyasaccaṃ. Itarasaccadvayaṃ ariyasaccaṃ tassa tassa pabhāvakaṭṭhena siyā samudayo, na pana yassa pahānāya bhagavati brahmacariyaṃ vussati tathatthena. Itaracatukkadvayepi ādipadaṃ vuttatthameva. Sesesu samudayo ariyasaccaṃ, na nirodho, asaṅkhatadhātu nirodho ceva ariyasaccañca, maggasampayuttā dhammā, sāmaññaphalāni ca yassa sacchikiriyāya bhagavati brahmacariyaṃ vussati tathatthena neva nirodho, na ariyasaccaṃ. Itarasaccadvayaṃ ariyasaccaṃ, nirodhadhammatāya siyā nirodho, na pana yassa sacchikiriyāya bhagavati brahmacariyaṃ vussati tathatthena. Tathā nirodho ariyasaccaṃ, na maggo, ariyamaggo maggo ceva ariyasaccañca, maggasampayuttā dhammā, sāmaññaphalāni ca yassa bhāvanāya bhagavati brahmacariyaṃ vussati tathatthena neva maggo, na ariyasaccaṃ. Itarasaccadvayaṃ siyā maggo upapattimaggabhāvato, na pana yassa bhāvanāya bhagavati brahmacariyaṃ vussati tathatthena.

Santanti samānaṃ. **Evaṃ itaresupī**ti kātabbāpi kiriyā kārakarahitā kevalaṃ attano paccayehi tāya pavattamānāya paccayasāmaggī kiriyaṃ karotīti vohāramattaṃ hoti. Nibbutigamakesupi eseva nayo.

Sāsavatā asubhatā kilesāsucipaggharaṇato. **Dukkhādīna**nti dukkhasamudayamaggānaṃ. **Samudayādibhāvo**ti

dukkhassa samudayamaggabhāvo, samudayassa maggadukkhabhāvo, maggassa dukkhasamudayabhāvo ca, na pana nirodhabhāvo dukkhādīnanti sambandho. **Aññamaññasamaṅgitā**ti dukkhādīnaṃ itarītarasabhāvayogo. **Taṇhāyā**ti ādhāre bhummaṃ. **Punabbhavassā**ti punabhavasaṅkhātassa āyatidukkhassa. **Pakativādīna**nti kāpilānaṃ. **Vikārā**ti mahatādayo byattā. **Vibhāvato**ti abhibyattito, pariṇāmato vā pubbe. **Paṭippalīnā cā**ti pacchā pakatiyaṃ palayaṃ gatā vesammaṃ muñcitvā sattādisamabhāvena anto samoruddhā. Tenāha **''pakatibhāveneva tiṭṭhantī''**ti. **Pakatibhāvenevā**ti abyattabhāveneva. **Samudayabhāvenā**ti taṇhāsaṅkhātapabhavabhāvena. Aññathā taṃsampayuttaavijjādīnampi samudayabhāvo labbhatevāti. **Avibhattehī**ti vesammavirahena pakatibhāvaṃ gatehi. **''Vikārehī''**ti sāmaññato vutte **''mahantā''**tiādinā sarūpato dasseti. Tattha **mahanto**ti mahābuddhi. Tañhi kāpilā ''mahāajjhāsayo''ti ca voharanti. Rūpatammattādayo pañca tammattā, ahaṃkāro cāti cha **avisesā**. Cakkhu sotaṃ ghānaṃ jivhā kāyo vācā pāṇi pādo pāyu upatthaṃ manoti ekādasindriyāni. Pathavī āpo tejo vāyo ākāsanti pañca **bhūtavisesā,** tehi. **''Pakatibhāveneva ṭhitehī''**ti iminā ''avibhattehī''ti padassa atthaṃ vadati. **Sagabbhā**ti sabījā asuññatā. **Tantūsū**ti suttesu samavāyikāraṇabhūtesu. Tathā **kapālesu**. Tividhañhi te kāraṇaṃ vadanti upādānakāraṇaṃ nimittakāraṇaṃ samavāyikāraṇanti. Tattha turivemasalākādayo **upādānakāraṇaṃ**. Tantavāyo **nimittakāraṇaṃ**. Tantavo **samavāyikāraṇa**nti. **Dvīsu aṇūsū**ti pathavībhūtesu vā āpotejovāyobhūtesu vā dvīsu paramāṇūsu. **Idhabuddhivohārajanako**ti ''idha tantūsu paṭo, idha kapālesu ghaṭo, idha bīraṇesu ghaṭo''tiādinā nayena hetuphalānaṃ sambandhabhūtena sattānaṃ idhabuddhivohārā jāyanti. So govisāṇānaṃ viya avisuṃ sahasiddhānaṃ sambandho **samavāyo**. Khāṇusenānaṃ viya pana visuṃsiddhānaṃ sambandho **saṃyogo**. Tīsu aṇūsu tiaṇukaṃ phalaṃ samavetaṃ ekībhūtamiva sambandhanti yojanā. ''Samaveta''nti etassa ''ekībhūtamiva sambandha''nti idaṃ atthavivaraṇaṃ. **Mahāparimāṇa**nti mahantaparimāṇaṃ mahāpathavīādikaṃ ekaṃ phalaṃ, yaṃ te ''kāriyaṃ drabya''nti vadanti. Yehi kāraṇehi āraddhaṃ kāriyadrabyaṃ, tadantogadhāni eva tāni kāraṇāni maññantīti āha **''attano antogadhehi kāraṇehī''**ti. Sati samavāye hetumhi phalaṃ samavetanti phale hetu siyā, taṃ natthīti dassento āha **''samavāyābhāvā phale hetu natthīti hetusuññaṃ phala''**nti.

Āhārabhedeti kabaḷīkārādiāhāravisese. **Tappaccayadhammabhede**ti ajjhoharaṇīyavatthusaḷāyatanaavijjāabhisaṅkhārasaṅkhāte tesaṃ paccayabhūtadhammavisese, ojaṭṭhamakarūpavedanāpaṭisandhiviññāṇanāmarūpasaṅkhāte vā tannibbattadhammavisese, te paccayā etesaṃ dhammavisesānanti **tappaccayadhammabhedā**. Rūpādiārammaṇavasena vāti yojanā. **Yānadvayavasenā**ti samathavipassanāyānadvayavasena. Kiñcāpi maggakkhaṇe samathavipassanā yuganaddhāva, yathā pana suññatādisamaññā, evaṃ samathavipassanāsamaññāpi āgamanato maggassa siyunti āha **''āgamanavasena vutto''**ti. Yassa vā paññindriyaṃ adhikaṃ, tassa maggo vipassanā, itarassa samathoti evamettha attho daṭṭhabbo.

Samādhijāti samādhānaṭṭhova. **Tato evā**ti samādhianuguṇakiriyattāva.

Ādāya ūhitvāti gahetvā viya takketvā vitakketvā. **Dvinna**nti sammādiṭṭhisammāsaṅkappānaṃ. **Purimakālassa viya niddeso** yathā ''ekaṃ khandhaṃ paṭicca tayo khandhā''ti, ''ekaṃ mahābhūtaṃ paṭicca tayo mahābhūtā''ti ca.

Ogāhitunti ñāṇena paṭivijjhituṃ. Gahetuṃ asakkuṇeyyatāya **saṇhattaṃ**. Sukhumāya paññāya gahetabbatāya **sukhumattaṃ. Itī**ti iminā kamenāti ayamatthoti adhippāyenāha **''itisaddena vijānanakkamaṃ dassetī''**ti. **Evaṃ pakārehī**ti **evaṃ**-saddena jotiyamāno eva attho **pakāra**-saddena vuccatīti **''evaṃ-saddena vijānanakāraṇabhūte naye dassetī''**ti vuttaṃ. **Itī**ti vā nidassanattho. Tena vuttappabhede paccāmasanavasena nidasseti. **Evaṃ**-saddo idamattho. Tena **evaṃ pakārehī**ti idaṃpakārehi, īdisehīti attho.

Uddesavaṇṇanā niṭṭhitā.

1. Dukkhasaccaniddeso

Jātiniddesavaṇṇanā

190. **''Jātiādiniddese''**ti iminā ''tatthā''ti padassa atthaṃ vadati. **Dukkhamātikā**ti dukkhadukkhādīnaṃ dukkhavisesānaṃ uddeso. **Padadvaye**ti ''pariyāyadukkhaṃ, nippariyāyadukkha''nti etasmiṃ padadvaye.

Dukkhattāyevāti nippariyāyadukkhataṃ vadati. **Sabhāvena nāmaṃ visesetī**ti anvatthasaññataṃ dasseti. **Purimena** sabhāvadukkhavācakena **dukkhasaddena**. So hi visesanaṃ avacchedakabhāvato pacchimaṃ saṅkhāradukkhaṭṭhaṃ viseseti. So hi nivattetabbagahetabbasādhāraṇattā avacchinditabbo. **Tenā**ti vipariṇāmaadhiṭṭhānādipakāravisesena.

Desetabbassa atthassa saṅkhipanaṃ idha saṅkhepo, so ca tabbibhāgānaṃ sādhāraṇabhāvoti āha **''saṅkhepo sāmaññā''**nti. **Antokaritvā**ti antogadhe katvā, saṅgahetvā vā. **Ubhayathāpī**ti saṅkhepatopi vitthāratopi. Sādhāraṇabhāgānaṃ vibhajanaṃ vibhāgo, vitthāroti āha **''vitthāro pana viseso''**ti. **Visesantaranivattako**ti vibhāgantarāsaṅgāhako.

191. **Aparatthā**ti bhummavacanaṃ sāmiatthe yathā ''sabbattha pādaka''nti āha **''sāmiatthepi hi aparatthasaddo sijjhatī''**ti. Siddhi pana ''itarāhipi dissatī''ti iminā veditabbā. Yasmā ca evaṃ saddo sambhavati, tasmā pāḷiyaṃ sāmivasena vuttaṃ aṭṭhakathāyaṃ bhummavasena dassitanti dīpento **''tesaṃ tesanti vā''**tiādimāha. **Aparassā**ti aparassa sattassa. Manussādibhedo upapattibhavo gati, tabbisesabhūtā khattiyādisāmaññādhiṭṭhānā khandhā jātīti dassento **''pañcagativasenā''**tiādimāha.

Tiṇākāroti tiṇavikappo, tiṇavisesoti attho. **Eva**nti nidassane. Tena vuttappakāraṃ paṭhamaṃ viññāṇapātubhāvaṃ paccāmasati. **Tadupādāyā**ti tato paṭṭhāya. **Ariyabhāvakaraṇattā**ti ariyabhāvakāraṇattā. Karotīti hi karaṇaṃ. Ariyasadisattā vā **ariyasīlaṃ**. Puthujjanakalyāṇakānampi hi catupārisuddhisīlaṃ ariyasīlasadisaṃ. **Ākāravikārā**ti uppajjanādiākāravikatiyo. **Sahuppādakā**ti uppādasahitā uppādāvatthā khandhā. **Āyatanavasenā**ti paripuṇṇāparipuṇṇāyatanavasena. **Yonivasenā**ti aṇḍajādiyonivasena. **Ekekeneva padenā**ti yathā dutiyanaye jātiādipadesu dvīhi dvīhi padehi paripuṇṇāparipuṇṇāyatanayonivibhāgena sabbasatte pariyādiyitvā jāti dassitā, na evamidha. Idha panetesu ekekeneva padena avibhāgato **sabbasatte pariyādiyitvā. Ubhayatthā**ti purimapacchimanayesu bhāvaniddesova yutto. Anabhihite vibhattividhānaṃ, nābhihiteti. **Pākaṭā nibbattī**ti abhibyattā nibbatti.

Dvinnaṃ dvinnanti ekavokārabhave rūpāyatanadhammāyatanavasena dvinnaṃ, catuvokārabhave manāyatanadhammāyatanavasena dvinnaṃ. **Sese**ti pañcavokārabhave. **Pañcanna**nti cakkhusotamanorūpadhammāyatanavasena pañcannaṃ. Tāni hi rūpabhave pañcavokāre upapattikkhaṇe uppajjanti. Kāmadhātuyaṃ paṭisandhikkhaṇe uppajjamānānanti yojanā. **Vikalāvikalindriyāna**nti aparipuṇṇaparipuṇṇāyatanānaṃ sattānaṃ. Indriyavaseneva hi āyatanānaṃ vekallaṃ icchitabbaṃ. Tattha vikalindriyassa sattannaṃ navannaṃ dasannaṃ punapi dasannaṃ, itarassa ekādasannaṃ āyatanānaṃ vasena saṅgaho veditabbo. **Sattanna**nti kāyamanorūpagandharasaphoṭṭhabbadhammāyatanavasena sattannaṃ. Gabbhaseyyakañhi sandhāyetaṃ vuttaṃ. **Navanna**nti cakkhusotasaddāyatanavajjānaṃ navannaṃ. Andhabadhiravasena hidaṃ vuttaṃ. **Dasanna**nti cakkhusaddavajjānaṃ. **Puna dasanna**nti sotasaddavajjānaṃ. Andhavasena, badhiravasena cetaṃ dvayaṃ vuttaṃ. **Ekādasanna**nti saddavajjānaṃ.

Taṃdukkhabhāvoti pariyāyadukkhabhāvo. **Tattha nibbattinivāraṇenā**ti uppalapadumādīsu uppattipaṭikkhepena abhāvakathanena. **Dukkhuppattikāraṇe**ti dukkhuppattiyā hetubhūte dukkhuppattiṭṭhāne.

Maraṇaniddesavaṇṇanā

193. **Khandhabhedassā**ti khandhavināsassa. **So**ti khandhabhedo. **Pabandhasamucchedo**ti pabandhassa accantasamucchedo. **Tabbhāvato**ti sammutimaraṇabhāvato. **Tadekadesabhāvato**ti tadavayavabhāvato. **Tasseva nāmanti asammohatthaṃ vuttaṃ** sabbassāpi ekakammanibbattajīvitindriyappabandhavicchedabhāvato. Sammutimaraṇameva hi jātikkhayamaraṇaṃ, taṃ pana jātikkhayamaraṇaṃ upakkamamaraṇaṃ, sarasamaraṇanti duvidhaṃ. Tattha sarasamaraṇampi āyukkhayamaraṇaṃ, puññakkhayamaraṇanti duvidhaṃ. Evametesaṃ tadekadesatā veditabbā. Yañcettha upakkamamaraṇaṃ, taṃ akālamaraṇaṃ. Sarasamaraṇaṃ kālamaraṇaṃ. Maraṇena sattā yathāladdhaattabhāvena viyujjantīti āha **''sampattibhavakkhandhehi viyojetī''**ti.

Kāraṇatthoti mūlattho. Mūlañhi ''ādī''ti vuccati ''ko cādi kusalānaṃ dhammānaṃ? Sīlañca suvisuddhaṃ, diṭṭhi ca ujukā''tiādīsu (saṃ. ni. 5.369). Tenāha **''sandhibandhanacchedamūlakanti attho''**ti.

Phalakiriyāgabbhā īdisī hetukiriyāti katvā vuttaṃ **''antogadhā''**ti. Byasanassa hi āpādakehi āpādanaṃ āpādetabbaāpattiyā saheva sijjhatīti.

Sokaniddesavaṇṇanā

194. Sukhaṃ hinoti pavattati etenāti sukhakāraṇaṃ **hitaṃ. Bhogabyasanādipadatthavisesa**nti bhogabyasanaṃ, sīlabyasananti evaṃ bhogasīlapadānaṃ vasena atthavisesaṃ. **Samāsavisesa**nti ''rogoyeva byasanaṃ, diṭṭhi eva byasana''nti samānādhikaraṇavasena samāsavisesaṃ. Annapānavatthayānādi paribhuñjitabbato **bhogo**ti adhippeto, so ca dhammasamūhabhāvena. **Tabbināsā**ti ñātibhogabyasanāni vuttānīti te vikārabhāvena paññāpetabbattā **paṇṇattimattā**. Parinipphannaṃ nāma khandhapañcakaṃ. Ataṃsabhāvattā paṇṇatti aparinipphannā, anipphannā ca hotīti vuttaṃ **''aparinipphannataṃ sandhāya anipphannānīti āhā''**ti. Na hi paṇṇatti kenaci nipphādīyati. Aññatthāpi aparinipphanne anipphannavohāro āgatoti dassetuṃ **''aparinipphannataṃyevā''**tiādimāha. Kāmañcettha aparinipphannaṃ ''anipphanna''nti vuttaṃ, ''nipphanna''nti pana na parinipphannameva vuccati, nāpi sabbo sabhāvadhammoti dassento **''khandhavibhaṅge cā''**tiādimāha. Nipphannatā vuttāti sambandho. **Anipphannatā** sabhāvadhammattepi kenaci na nipphādīyatīti katvā.

Saṅkucitaṃ cintananti pītisomanassapaṭipakkhato, dosasampayogato ca ārammaṇe anabhiratippavattimāha. Anto attano nissayassa niddahanavasena vā jhānaṃ cintanaṃ **antonijjhānaṃ**. Satipi anusocanabhāve attano

katākatakusalākusalavisayo manovilekhabhūto vippaṭisāro **kukkuccaṃ,** yathāvuttaantonijjhānaṃ **soko**ti ubhinnaṃ viseso veditabbo.

''Manodvārajavanakkhaṇe''ti paribyattamantonijjhānaṃ sandhāyāha, itaraṃ pana pañcadvārajavanesupi labbhateva. Tenāha **''kāyaviññāṇādī''**tiādi. **Domanassassā**ti asocanākārassa domanassassa, socanākārassāpi vā nānāvīthikassa. Tampi hi dukkhamevāti. **Aññathā**ti manodvārajavane eva gahite. **Tatthā**ti kāyavatthukamanodvārikesu.

Paridevaniddesavaṇṇanā

195. **Ādevanasaddaṃ katvā**ti ādevitvā, vilapitvāti attho. **Puggalassa sambhamabhāvo**ti yassa sattassa uppajjati, tassa anavaṭṭhānabhāvo. Sambhamaṃ vā abbhantaragataṃ tassa paccupaṭṭhāpeti pākaṭabhāvakaraṇenāti **sambhamapaccupaṭṭhāno**.

Muṭṭhīhi pothanādīni **muṭṭhipothanādīni**.

Yena domanassena. **Pubbe vuttadukkhato**ti ''attano khandhaṃ muṭṭhīhi pothetī''tiādinā vuttadukkhato. **Taṃnidāna**nti paridevanidānaṃ.

Dukkhadomanassaniddesavaṇṇanā

196-7. Kāyadukkhābhibhūtassa patikārābhilāsāya tādisadukkhāvahapayogakālādīsu kāyikadukkhassa tadupanissayatā veditabbā. **Etena dukkhenā**ti anāthatāhatthapādacchedanādidukkhena.

Upāyāsaniddesavaṇṇanā

198. Dukkhaṭṭhānanisajjādīni **dukkhaṭṭhānādīni**. Domanassassa vatthu hoti upāyāsoti sambandho.

Appiyasampayoganiddesavaṇṇanā

199. Aññasāpekkhasaddo asamatthasamāsoti taṃ dasseti **''yena samāso, na tassāyaṃ paṭisedhako a-kāro''**ti.

Pacchimadvayanti ''samodhānaṃ missībhāvo''ti idaṃ padadvayaṃ. **Tadatthavasenā**ti samodhānatthassa, missībhāvatthassa ca vasena saṅkhāresu labbhati. Āgatehi ca tehi saṅkhārehi puggalassa saṃyogo hotīti yojanā.

Taṃgahaṇamattanti āpāthagatārammaṇaggahaṇamattaṃ.

Icchāniddesavaṇṇanā

201. **Taṃ kāla**nti cuticittanirodhato uddhaṃ kālaṃ. **''Yampī''**ti **yaṃ**-saddo karaṇatthe paccattanti **yenapīti attho vutto**. ''Yaṃ iccha''nti **yaṃ**-saddo yadā icchāpekkho, tadā ''na labhatī''ti ettha alābhapadhānābhāvato icchā visesīyatīti āha **''alābhavisiṭṭhā icchā vuttā hotī''**ti. ''Icchaṃ na labhati ya''nti evaṃ kiriyāparāmasanabhūto **yaṃ**-saddo yadā ''na labhatī''ti etaṃ apekkhati, tattha guṇabhūtā icchā, padhānabhūto alābhoti āha **''tadā icchāvisiṭṭho alābho vutto hotī''**ti.

Hirottapparahitā chinnikā, dhuttikāti vuccantīti āha **''chinnabhinnagaṇenāti nillajjena dhuttagaṇenā''**ti. **Kappaṭikā** sibbitapilotikadhārino.

Alabbhaneyyaicchanti alabbhaneyyavatthusmiṃ icchaṃ.

Upādānakkhandhaniddesavaṇṇanā

202. **Tādisassa vatthuno sabbhāvā**ti sāmaññato anavasesaggahaṇaṃ sandhāyāha.

Atipākaṭena ati viya pakāsena dukkhenāti attho.

Dukkhasaccaniddesavaṇṇanā niṭṭhitā.

2. Samudayasaccaniddesavaṇṇanā

203. **Mano viyā**ti **mano**-saddassa viya. **Ika-saddenā**ti ''ponobhavikā''ti ettha **ika**-saddena. **Gamiyatthattā**ti

ñāpitatthattā. Karaṇasīlatā hi idha sīlattho, so ca **ika**-saddena vuccatīti **kiriyāvācakassa** karaṇasaddassa adassanaṃ appayogo. Vuttatthānañhi appayogo. Sati paccayantarasamavāye punabbhavassa dāyikā, tadabhāve adāyikāti vuttāti āha **''adāyikāpi punabbhavaṃ deticcevā''**ti taṃsabhāvānativattanato. Tenevāha **''samānasabhāvattā, tadānubhāvattā cā''**ti. Tattha **sabhāvo** taṇhāyanaṃ. **Ānubhāvo** paccayasamavāye phalanipphādanasamatthatā. **Itaresū**ti avasiṭṭhakilesādīsu. Pavattivipākadāyino kammassa sahāyabhūtā taṇhā ''upadhivepakkā''ti adhippetāti āha **''upadhimhi yathānibbatte''**tiādi. **Yathānibbatte**ti attano paccayehi nibbattappakāre. **Nandanaṃ** saṃuppilāvanaṃ abhitassanaṃ. **Rañjanaṃ** vatthassa viya raṅgajātena cittassa vipariṇāmanaṃ, ramāpanaṃ vā. **Rāgasambandhenā**ti rāgapadasambandhena **''uppannassā''**ti pulliṅgavasena vuttaṃ. **Rūpārūpabhavarāgo visuṃ vakkhatī**ti ettha **vakkhati-**kiriyāpadaṃ kammatthe veditabbaṃ.

''Savatthukaṃ cakkhu''nti iminā sakalaṃ cakkhudasakamāha, dutiyena sasambhāracakkhuṃ. **Chidda**nti kaṇṇassa chiddapadesaṃ. **Kaṇṇabaddha**nti kaṇṇapāḷi. **Vaṇṇasaṇṭhānato** rattakambalapaṭalaṃ viya, **kiccato** mudusiniddhamadhurarasadaṃ maññanti. **Sāmaññena gahitā**ti visayena avisesetvā gahitā. **Visayavisiṭṭhā**ti cakkhādivisayavisiṭṭhā. **Ettha uppajjatī**ti samudāyāvayavehi viya sāmaññavisesehi na nānattavohāro na hoti yathā ''rukkho siṃsapā''ti. Na hi sabbo rukkho siṃsapā. Tasmā kiriyābhedasabbhāvato ''sayānā bhuñjanti sadhanā''tiādīsu viya ''uppajjamānā''ti ettha kiriyāya lakkhaṇatā, itarattha lakkhitabbatā ca vuttā. **Yadi uppajjamānā hotī**ti anicchitattā sāsaṅkaṃ uppādakiriyāya atthibhāvamāha. Tena uppāde satīti ayametassa atthoti ''uppajjamānā''ti ettha uppādo hetubhāvena vutto, itaro ca tassa phalabhāvenāti āha **''so hi tena upayojito viya hotī''**ti. **Uppajjamānā**ti vā taṇhāya tattha uppajjanasīlatā uppajjanasabhāvo, uppajjanasamatthatā vā vuttā. Tattheva cassā uppajjanasīlatā sakkāyato aññasmiṃ visaye pavattiyā abhāvato, samatthatā paccayasamavāyena, aññathā asamatthatā, yato kadāci na uppajjati. **Nivisamānā nivisatī**ti etthāpi iminā nayena attho veditabboti.

Samudayasaccaniddesavaṇṇanā niṭṭhitā.

3. Nirodhasaccaniddesavaṇṇanā

204. Taṇhāya virajjanaṃ haliddirāgassa viya palujjananti katvā āha **''khayagamanavasenā''**ti. Vicchinnaṃ nirujjhananti vuttaṃ **''appavattigamanavasenā''**ti. Cajanaṃ chaḍḍanaṃ, hāpanaṃ vāti āha **''anapekkhatāya cajanavasena, hānivasena cā''**ti.

Tadappavatti viyāti tassā tittaalābuvalliyā appavatti viya. Appavattihetubhūtampi nibbānaṃ taṇhāya appavatti viya gayhatīti āha ''tadappavatti viyā''ti yathā ''rāgakkhayo''ti (saṃ. ni. 4.315, 330). **Appavattibhūta**nti taṇhāya appavattiyā pattaṃ, pattabbanti attho. Nibbānaṃ āgamma niruddhāyapi taṇhāya piyarūpasātarūpesu niruddhāti vattabbatādassanatthaṃ vuttāti yojanā. Ettha ca yasmā maggo, nibbānañca taṇhāya samucchedasādhanaṃ, tasmā ''purimā vā upamā''tiādinā upamādvayaṃ ubhayattha yathākkamaṃ yojitaṃ, ubhayaṭṭhāniyaṃ pana ubhayatthāpi labbhateva.

Nirodhasaccaniddesavaṇṇanā niṭṭhitā.

4. Maggasaccaniddesavaṇṇanā

205. **Titthiyehi kappitassa maggassa** pakatipurisantarañāṇādikassa. **Ariyaṃ labhāpetī**ti ariyaṃ sāmaññaphalaṃ labhāpeti.

Tabbipakkhaviratisabhāvāti tassā sammāvācāya vipakkhato micchāvācāya viratisabhāvā. **Bhedakaramicchāvācā** pisuṇavācā, sabbāpi vā micchāvācā visaṃvādanādivasena bhedakarīti āha **''bhedakaramicchāvācāpahānenā''**ti. Visaṃvādanādikiccatāya hi lūkhānaṃ apariggāhakānaṃ musāvādādīnaṃ paṭipakkhabhūtā siniddhabhāvena pariggāhakasabhāvā sammāvācā tappaccayasubhāsitasampaṭiggāhake jane, sampayuttadhamme ca pariggaṇhantī pavattatīti **pariggahalakkhaṇā**. Tenāha **''jane, sampayutte ca pariggaṇhanakiccavatī''**ti. **Cīvarakammādiko** tādiso payogo. **Kātabbaṃ** cīvararajanādikaṃ. **Niravajjasamuṭṭhāpanakiccavā**ti niravajjassa kattabbassa, niravajjākārena vā samuṭṭhāpanakiccavā. **Sampayuttadhamme ca samuṭṭhāpento**ti ettha samuṭṭhāpanaṃ micchākammantapaṭipakkhabhūtassa attano kiccassa anuguṇabhāvena sampayuttānaṃ pavattanameva, ukkhipanaṃ vā nesaṃ kāyikakiriyāya bhārukkhipanaṃ viya. Sampayuttadhammānaṃ, ājīvasseva vā visodhanaṃ **vodāpanaṃ**.

Diṭṭhekaṭṭhāti diṭṭhiyā sahajapahānekaṭṭhā, paṭhamamaggasammādiṭṭhivaseneva taṃ veditabbaṃ. ''Diṭṭhekaṭṭhaavijjādayo''tipi pāṭho. Etasmiṃ pakkhe catumaggasammādiṭṭhiyā saṅgaho kato hoti. Uparimaggasammādiṭṭhiyā pana diṭṭhiṭṭhāne taṃtaṃmaggavajjho māno gahetabbo. So hi ''aha''nti pavattiākārato diṭṭhiṭṭhāniyo. **Pakāsetī**ti kiccapaṭivedhena paṭivijjhati. **Teneva hi aṅgenā**ti teneva sammādiṭṭhisaṅkhātena maggaṅgena. Tathāpavattitena karaṇabhūtena, tena vā kāraṇena. Aṅga-saddo hi kāraṇatthopi hotīti. **Tatthā**ti magge, maggacittuppāde vā.

Imassevāti ariyamaggapariyāpannasseva. Yadipi viramitabbato viramantassa cetanāpi labbhateva, viratiyā eva pana tadā padhānabhāvoti āha **''viramaṇakāle vā viratiyo''**ti. **Subhāsitādī**ti asamphappalāpādi. **Ādi-**saddena apisuṇādi saṅgahitā. **Bhāsanādī**ti ettha pana kāyasucaritādi. **Amaggaṅgattā**ti amaggasabhāvattā. Tameva cetanāya amaggasabhāvataṃ dassetuṃ **''ekassa ñāṇassā''**tiādi vuttaṃ. Tattha sammāvācādikiccattayaṃ nāma micchāvācādīnaṃ tiṇṇaṃ pāpadhammānaṃ samucchindanaṃ, maggacetanā ca taṃsabhāvā na hotīti na tassā maggakkhaṇe sammāvācādibhāvasiddhi. **Taṃsiddhiya**nti kiccattayasiddhiyaṃ. Yathā panassā pubbabhāge subhāsitavācādibhāvo, evaṃ maggakkhaṇepi siyā. Evaṃ sante yathā tattha ekassa sammāsaṅkappassa tikiccatā, sammādiṭṭhiādīnañca ekekānaṃ catukiccatā, evaṃ ekā maggacetanā sammāvācādikiccattayassa sādhikā bhaveyya, tathā ca sati magge sammāvācādīni tīṇi aṅgāni na bhaveyyuṃ, chaḷaṅgiko ca ariyamaggo siyāti tayidamāha **''ekāya cetanāyā''**tiādinā. Yasmā panetaṃ natthi, tasmā maggapaccayatāvacanato ca na cetanāya maggabhāvoti maggakkhaṇe viratiyova sammāvācādayo.

Brūhanaṃ sukhaṃ. **Santasukhaṃ** upekkhā. Sā hi ''upekkhā pana santattā, sukhamicceva bhāsitā''ti (visuddhi. 2.644; vibha. aṭṭha. 232) vuttā. **Vitakkādīna**nti teyeva abhiniropanādayo pākaṭapariyāyena vuttā.

Vacīsaṅkhārabhāvato **vacībhedassa upakārako vitakko**. **''Sāvajjā…pe… upakārako evā''**ti iminā vacībhedataṃ samuṭṭhāpakacetanānaṃ viya viratiyāpi visesapaccayo vitakkoti dasseti. **Vacībhedaniyāmikā vācā**ti vacīduccaritaviratimāha. Sā hi sammāvācābhūtā micchāvācāsu saṃyaminī. Tattha yathā visaṃvādanādimicchāvācato avirato micchākammantatopi na viramateva. Yathāha – ''ekaṃ dhammaṃ…pe… akāriya''nti (dha. pa. 176). Tathā avisaṃvādanādinā sammāvācāya ṭhito sammākammantampi pūretiyevāti āha **''vacībheda…pe… upakārikā''**ti. Dhammānaṃ pavattiniṭṭhābhāvato yathā gatīti nibbatti vuccati, evaṃ pavattibhāvato rasalakkhaṇānipīti āha **''kiccādisabhāve vā''**ti.

Abhinandananti taṇhādivasena abhinandanaṃ.

Vācuggatakaraṇaṃ **uggaho,** atthaparipucchanaṃ **paripucchā**ti tadubhayaṃ savanādhīnanti āha **''savanañāṇe eva avarodhaṃ gacchantī''**ti. Ñāṇena paricchinditvā gahaṇaṃ **parigganhanaṃ**.

Tassāti payogassa.

Soti kāmavitakkappavattiyā kāraṇabhūto subhanimitte ayonisomanasikāro. **Tassā**ti kāmavitakkassa. Gataṃ gamanaṃ pavatti, tassa upāyoti **gatamaggo**.

Pahātabbaekattanti pahātabbatāsāmaññaṃ.

Maggabhāvena catubbidhampi ekattenāti sotāpattimaggādivasena catubbidhampi maggabhāvena ekattena sāmaññato gahetvā ''assā''ti ekavacanena vuttanti attho. Sabbassa maggassa aññamaññaṃ sadisatā, tathā asadisatā ca ekaccasadisatā ca **jhānaṅgavasena sabbasadisasabbāsadisaekaccasadisatā,** so eva visesoti yojetabbaṃ. Vipassanāniyāmaṃ dhuraṃ katvā āhāti sambandho. **Idha panā**ti imissā sammohavinodaniyaṃ. **Sammasi…pe… nivattanato**ti paṭhamattheravādaṃ vadanto tadajjhāsayaṃ purakkhatvā vadatīti adhippāyena vuttaṃ. Itarathā itaravādāpettha dassitā evāti. **Pādakajjhānaniyāma**nti pādakajjhānaniyāmaṃ dhuraṃ katvā āhāti yojanā. ''Vipassanā … pe… daṭṭhabbo''ti kasmā vuttaṃ. Na hi tassā idha paṭikkhepatā atthi. Tathā hi vuttaṃ ''keci vuṭṭhānagāminivipassanā niyāmetīti vadantī''ti? Nayidamevaṃ. **Idhāpī**ti idha pādakajjhānaniyāmepi vipassanāniyāmo na paṭikkhittoti ayañhettha attho. Tenevāha **''sādhāraṇattā''**ti. ''Idha panā''ti imināpi paṭhamattheravādo saṅgahitoti veditabbo. Yadi evaṃ kasmā vipassanāniyāmo visuṃ gahitoti? Vādattayāvidhuratādassanatthaṃ. **Aññe cācariyavādā**ti sammasitajjhānapuggalajjhāsayavādā.

''Āruppe tikacatukkajjhānaṃ…pe… na lokiya''nti idaṃ theravāde āgataṃ porāṇaṭṭhakathāyaṃ tantiṃ katvā ṭhapitanti **aṭṭhasāliniyaṃ** saṅgahetvā vuttanti āha **''vuttaṃ aṭṭhasāliniyanti adhippāyo''**ti. **Yesū**ti pacchimajjhānavajjāni sandhāya vadati. Tattha hi arūpuppattiyaṃ saṃsayo, na itarasmiṃ. ''Catukkapañcakajjhāna''nti vutte avisesato sāsavānāsavaṃ apekkhīyati, nivattetabbagahetabbasādhāraṇavacanenettha sāsavato avacchindanatthaṃ ''tañca lokuttara''nti vatvā nivattitadhammadassanatthaṃ ''na lokiya''nti vuttanti dassento āha **''samudāyañca…pe… āhā''**ti. Itarathā byabhicārābhāvato ''lokuttara''nti visesanaṃ niratthakaṃ siyā. **Tayo maggā**ti dutiyamaggādayo. **Tajjhānika**nti tikacatukkajjhānikaṃ sotāpattiphalādiṃ. **Aññajhānikāpī**ti tikacatukkajjhānato aññajhānikāpi catukkajjhānikāpi maggā uppajjanti. **Pi-**saddena tajjhānikāpi tikacatukkajjhānikāti attho. Yadi evaṃ catuvokārabhavepi pañcavokārabhave viya maggassa tikacatukkajjhānikabhāve kenassa jhānaṅgādiniyāmoti āha **''jhānaṅgādiniyāmikā pubbābhisaṅkhārasamāpattī''**ti. **Pubbābhisaṅkhārasamāpattī**ti ca pādakabhūtā attanā atikkantadhammavirāgabhāvena vipassanāya pubbābhisaṅkhārakārī arūpasamāpatti, phalasamāpatti vā. Tenāha **''pādaka''**nti. **Na sammasitabbā**ti na sammasitabbā samāpatti jhānaṅgādiniyāmikā sammasitabbānaṃ tikacatukkajjhānānaṃ tattha anuppajjanato, itarattha ca visesābhāvato. **Phalassapī**ti catutthapañcamajjhānikaphalassapi.

Dukkhañāṇādīnanti dukkhasamudayañāṇānaṃ. **Taṃtaṃkusalārammaṇārammaṇattā**ti kāmāvacarādīsu yena yena kusalena saddhiṃ nekkhammasaṅkappādayo uppajjanti, tassa tassa kusalassa ārammaṇaṃ ārammaṇaṃ etesanti taṃtaṃkusalārammaṇārammaṇā, tabbhāvato. **Taṃtaṃviramitabbādiārammaṇattā**ti visaṃvādanavatthuādiārammaṇattā. Vītikkamitabbato eva hi viratīti. **''Aṅgāna''**nti idaṃ ''nekkhammasaṅkappādīna''nti etthāpi yojetabbaṃ avayavena vinā samudāyābhāvato. **Visesapaccayo**ti bhinnasīlassa, aparisuddhasīlassa vā sammappadhānāsambhavato samādhānassa viya vāyāmassa sīlaṃ visesapaccayo. Ayañca attho yadipi purimasiddhasīlavasena yutto, sahajātavasenāpi pana labbhatevāti dassento **''sampayuttassāpī''**ti āha. Sahajameva cettha adhippetanti āha **''sampayuttasseva cā''**tiādi. Sammoso pamādo, tappaṭipakkho **asammoso** appamādo, so cittassa ārakkhāti āha **''cetaso rakkhitatā''**ti.

Sīlakkhandho cāti **ca**-saddena samādhikkhandho ca. Khantippadhānattā sīlassa adosasādhanatā, nīvaraṇajeṭṭhakassa kāmacchandassa ujuvipaccanīkabhāvato samādhissa alobhasādhanatā daṭṭhabbā. **Sāsana**nti paṭivedhasāsanaṃ, ''sāsanabrahmacariya''nti ca vadanti.

Maggasaccaniddesavaṇṇanā niṭṭhitā.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

2. Abhidhammabhājanīyavaṇṇanā

206-214. ''Pariññeyyabhāvarahite ekantapahātabbe''ti kasmā vuttaṃ, nanu taṇhāyapi cakkhādīnaṃ viya taṇhāvatthutāvacanena pariññeyyatā vuttā. Yathāha ''rūpataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisatī''tiādi (dī. ni. 2.400; ma. ni. 1.133; vibha. 203). Tappaṭibaddhasaṃkilesappahānavasena samatikkamitabbatā hi pariññeyyatā. Ekantapahātabbatā ca na taṇhāya eva, atha kho avasesānaṃ saṃkilesadhammānampi. Tathā hi tesaṃ sabbaso accantappahāyikā dassanabhāvanāti? Saccametaṃ, tathāpi yathā ''dukkhaṃ ariyasaccaṃ pariññeyya''nti (saṃ. ni. 5.1099) taṇhāvajje upādānakkhandhapañcake pariññeyyabhāvo niruḷho, na tathā taṇhāya, taṇhāya pana ''yāyaṃ taṇhā ponobhavikā''tiādinā (vibha. 203; dī. ni. 2.400; ma. ni. 1.91, 460; saṃ. ni. 5.1081; mahāva. 14; paṭi. ma. 1.34) samudayabhāvo viya sātisayaṃ pahātabbabhāvo niruḷhoti dassetuṃ **''pariññeyyabhāvarahite ekantappahātabbe''**ti vuttaṃ. Yassa asaṅgahito padeso atthi, so **sappadeso,** ekadesoti attho. **Tatthā**ti ariyasaccasadde. **Samudayo**ti samudayattho. ''Nippadesato samudayaṃ dassetu''nti samudayassevettha gahaṇe kāraṇaṃ dassetuṃ **''dukkhanirodhā panā''**tiādi vuttaṃ. Tattha **dukkhanirodhā**ti dukkhaṃ, nirodho ca. **Ariyasaccadesanāya**nti ariyasaccadesanāyampi saccadesanāyaṃ viya. **Dhammato**ti desetabbadhammato nippadesā eva. ''Avasesā ca kilesā''tiādinā desanābhedo eva hi tattha viseso. Tenāha **''na hi tato aññ''**tiādi. **Apubbo natthī**ti dhammato apubbo natthīti attho. **Tassā**ti samudayassa. **Sabbattha tīsupi vāresū**ti aṭṭhaṅgikapañcaṅgikasabbasaṅgāhikabhedesu mahāvāresu, tadantogadhesu ca pañcasu koṭṭhāsesu. **Apubbassā**ti ''avasesā ca kilesā''tiādinā taṇhāya apubbassa. Avasiṭṭhakilesādīnañhi samudayatāvacanaṃ idha apubbadassanaṃ. Tassa yadipi dutiyatatiyavāresu viseso natthi, pañcasu pana koṭṭhāsesu uparūpari apubbaṃ dassitanti katvā evaṃ vuttaṃ. Tañhi samudayavisesadassanaṃ, itaraṃ pana maggavisesadassanaṃ. Tassa ca dhammato apubbābhāvo dassitoyeva. Yadi evaṃ dutiyādikoṭṭhāsesu, paṭhamakoṭṭhāsepi vā kasmā taṇhā gahitāti āha **''apubbasamudayadassanatthāyapi hī''**tiādi. **Kevalāyā**ti tadaññakilesādinirapekkhāya. **Desanāvasena na vutto**ti na dhammavasenāti adhippāyo. Tasmā dukkhādīni tattha ariyasaccadesanāyaṃ sappadesāni dassitāni honti pariyāyenāti daṭṭhabbaṃ. Abhidhammadesanā pana nippariyāyakathāti katvā aṭṭhakathāyaṃ ''nippadesato samudayaṃ dassetuṃ''icceva vuttaṃ. **Paccayasaṅkhāta**nti paccayābhimataṃ paccayabhūtaṃ, paccayakoṭṭhāsaṃ vā.

Tesanti kusaladhammānaṃ. **Paccayānaṃ pahānavasenā**ti hetunirodhena phalanirodhaṃ dasseti, tappaṭibaddhakilesappahānena vā kusalānaṃ pahānaṃ vuttaṃ. Yathā ''dhammāpi vo, bhikkhave, pahātabbā''ti (ma. ni. 1.240). Iti pariyāyato kusalānaṃ pahānaṃ vuttaṃ, na nippariyāyato tadabhāvatoti āha **''na hi kusalā pahātabbā''**ti. Yathā ca kusaladhammesu, abyākatadhammesupi eseva nayo. **Nirodha**nti asaṅkhatadhātuṃ. **Appavattibhāvo**ti yo nirodhassa nibbānassa taṇhādiappavattihetubhāvo, taṃ pahānanti vuttanti attho.

Kāyakammādisuddhiyāti pubbabhāgakāyakammavacīkammaājīvasuddhiyā dūratarūpanissayataṃ ariyamaggassa dassetīti sambandho. **Pañcaṅgikaṃ…pe… pavattataṃ dīpeti,** na pana ariyamaggassa pañcaṅgikattāti adhippāyo. **Ñāpakanidassana**nti ñāpakabhāvanidassanaṃ, etena **''vacanato''**ti idaṃ hetuatthe nissakkavacananti dasseti. **Vacanato**ti vā īdisassa vacanassa sabbhāvato. Paṭipadāya ekadesopi **paṭipadā evā**ti attho. **Niddiṭṭho dhammasaṅgāhakehi** saṅgāyanavasena.

Jhānehi desanāpaveso ''lokuttaraṃ jhānaṃ bhāvetī''ti (dha. sa. 277) jhānasīsena desanāva. Tathā **bhāvanāpaveso. Pāḷigamana**nti pāḷipavatti pāṭhadesanā. **Yathāvijjamānadhammavasenā**ti tasmiṃ cittuppāde labbhamānavitakkādidhammavasena.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

3. Pañhapucchakavaṇṇanā

215. **Tassā**ti suttantabhājanīyassa. **Evaṃ panā**ti ‘‘apicesā sammādiṭṭhi nāma pubbabhāge nānākkhaṇā nānārammaṇā’’tiādippakārena. **Evañca katvā**ti lokuttaramaggasseva maggasaccabhāvassa adhippetattā. **Tenā**ti tena kāraṇena, ariyamaggasseva uddisitvā niddiṭṭhattāti attho.

Pañhapucchakavaṇṇanā niṭṭhitā.

Saccavibhaṅgavaṇṇanā niṭṭhitā.

5. Indriyavibhaṅgo

1. Abhidhammabhājanīyavaṇṇanā

219. **Cakkhudvārabhāve**ti cakkhudvārabhāvahetu. **Taṃdvārikehī**ti tasmiṃ dvāre pavattanakehi cittacetasikehi. Te hi ‘‘taṃ dvāraṃ pavattiokāsabhūtaṃ etesaṃ atthī’’ti taṃdvārikā. Nanu ca tabbatthukehipi taṃ indaṭṭhaṃ kāreti. Tenāha aṭṭhakathāyaṃ ‘‘tikkhe tikkhattā, mande ca mandattā’’ti? Saccaṃ kāreti, tabbatthukāpi pana idha ‘‘taṃdvārikā’’icceva vuttā. Apariccattadvārabhāvaṃyeva hi cakkhu nissayaṭṭhena ‘‘vatthū’’ti vuccati. Atha vā taṃdvārikesu tassa indaṭṭho pākaṭoti ‘‘taṃdvārikehī’’ti vuttaṃ. Indaṭṭho parehi anuvattanīyatā paramissarabhāvoti dassento **‘‘tañhi…pe… anuvattantī’’**ti āha. Tattha **ta**nti cakkhuṃ. **Te**ti taṃdvārike. Kiriyāniṭṭhānavācī āvī-saddo ‘‘vijitāvī’’tiādīsu (dī. ni. 1.258; 2.33; 3.199) viyāti āha **‘‘pariniṭṭhitakiccajānana’’**nti.

‘‘Cha imāni, bhikkhave, indriyāni. Katamāni cha? Cakkhundriyaṃ…pe… manindriya’’nti (saṃ. ni. 5.495-499) evaṃ katthaci chapindriyāni āgatāni, kasmā pana suttante khandhādayo viya indriyāni ekajjhaṃ na vuttāni, abhidhamme ca vuttānīti āha **‘‘tattha suttante’’**tiādi. **Nissaraṇūpāyādibhāvato**ti ettha lokuttaresu maggapariyāpannāni nissaraṇaṃ, itarāni nissaraṇaphalaṃ, vivaṭṭasannissitena nibbattitāni saddhindriyādīni nissaraṇūpāyo, itaresu kānici pavattibhūtāni, kānici pavattiupāyoti veditabbāni.

Khīṇāsavassa bhāvabhūtoti chaḷaṅgupekkhā viya khīṇāsavasseva dhammabhūto.

Dve atthāti indaliṅgaindasiṭṭhaṭṭhā. **Attano paccayavasenā**ti yathāsakaṃ kammādipaccayavasena. **Taṃsahitasantāne**ti itthindriyasahite, purisindriyasahite ca santāne. **Aññākārenā**ti itthiādito aññena ākārena. Anuvattanīyabhāvo itthipurisindriyānaṃ ādhipaccanti yojanā. **Imasmiñcatthe**ti ādhipaccatthe.

Tesanti anaññātaññassāmītindriyādīnaṃ tiṇṇaṃ. Yā sukhadukkhindriyānaṃ iṭṭhāniṭṭhākārasambhogarasatā vuttā, sā ārammaṇasabhāveneva veditabbā, na ekaccasomanassindriyādīnaṃ viya parikappavasenāti dassento **‘‘ettha cā’’**tiādimāha.

Yadipi purisindriyānantaraṃ jīvitindriyaṃ rūpakaṇḍepi (dha. sa. 584) desitaṃ, taṃ pana rūpajīvitindriyaṃ, na ca tattha manindriyaṃ vatvā itthipurisindriyāni vuttāni. Idha pana aṭṭhakathāyaṃ indriyānukkamo vutto sabbākārena yamakadesanāya saṃsandatīti dassento āha **‘‘so indriyayamakadesanāya sametī’’**ti. **Purimapacchimānaṃ ajjhattikabāhirāna**nti cakkhādīnaṃ purimānaṃ ajjhattikānaṃ, itthindriyādīnaṃ pacchimānaṃ bāhirānaṃ. **Tesaṃ majjhe vuttaṃ** ubhayesaṃ upakārakatādīpanatthanti adhippāyo. Tena evampi desanantarānurodhena jīvitindriyassa anukkamaṃ vattuṃ vaṭṭatīti dasseti. Kāmañcettha evaṃ vuttaṃ, parato pana kiccavinicchaye idha pāḷiyaṃ āgataniyāmeneva manindriyānantaraṃ jīvitindriyassa, tadanantarañca itthipurisindriyānaṃ kiccavinicchayaṃ dassessati. **Sabbaṃ taṃ dukkhaṃ** saṅkhāradukkhabhāvena, yathārahaṃ vā dukkhadukkhatādibhāvena. **Duvidhattabhāvānupālakassā**ti rūpārūpavasena duvidhassa attabhāvassa anupālakassa. Rūpārūpavasena duvidhampi hi jīvitindriyaṃ idha gahitaṃ. **‘‘Pavattī’’**ti etena sahajātadhammānaṃ pavattanarasena jīvitindriyena vedayitānaṃ pavattetabbataṃ dīpeti. **‘‘Bhāvanāmaggasampayutta’’**nti iminā phalabhūtaṃ aññindriyaṃ nivatteti. Bhāvanāgahaṇañcettha sakkā avattuṃ. ‘‘Bhāvetabbattā’’ti vuttattā bhāvanābhāvo pākaṭova. **Dassanānantarā**ti samānajātibhūmikena abyavahitataṃ sandhāyāha, na anantarapaccayaṃ.

Tassāti indriyapaccayabhāvassa. **Anaññasādhāraṇattā**ti aññehi anindriyehi asādhāraṇattā. Evaṃ sāmatthiyato kiccavisesaṃ vavatthapetvā pakaraṇatopi taṃ dasseti **‘‘indriyakathāya ca pavattattā’’**ti. **Aññesa**nti aññesaṃ indriyasabhāvānampi sahajātadhammānaṃ. Yehi te indaṭṭhaṃ kārenti, tesaṃ vasavattāpanaṃ natthi, yathā manindriyassa pubbaṅgamasabhāvābhāvato sayañca te aññadatthu manindriyasseva vase vattanti. Tenāha **‘‘taṃsampayuttānipi hī’’**tiādi. Yadi evaṃ kathaṃ tesaṃ indaṭṭhoti? ‘‘Sukhanādilakkhaṇe sampayuttānaṃ attākārānuvidhāpanamatta’’nti vuttovāyamattho. **‘‘Cetasikattā’’**ti iminā sampayuttadhammānaṃ cittassa padhānataṃ dasseti. Tato hi ‘‘cetasikā’’ti vuccanti. **Sabbatthā**ti vasavattāpanaṃ sahajātadhammānupālananti evaṃ yāva amatābhimukhabhāvapaccayatā ca sampayuttānanti taṃkiccaniddese. ‘‘Anuppādane, anupatthambhe ca satī’’ti padaṃ āharitvā sambandhitabbaṃ. Na hi

padattho sabbhāvaṃ byabhicaratīti janakupatthambhakattābhāvepīti vuttaṃ hoti. **Tappaccayāna**nti itthipurisanimittādipaccayānaṃ kammādīnaṃ. **Tappavattane nimittabhāvo**ti itthinimittādiākārarūpanibbattane kāraṇabhāvo. Svāyaṃ itthindriyādīnaṃ tattha atthibhāvoyevāti daṭṭhabbaṃ. Yasmiñhi sati yaṃ hoti, asati ca na hoti, taṃ tassa kāraṇanti. **''Nimittabhāvo anuvidhāna''**nti iminā **anuvidhāna**saddassa kammatthataṃ dasseti. **Sukhadukkhabhāvappattā viyā**ti sayaṃ sukhadukkhasabhāvappattā viya, sukhantā dukkhantā ca viyāti attho. **Asantassa…pe… majjhattākārānupāpanaṃ** aññāṇupekkhanādivasena veditabbaṃ. **Samānajātiya**nti akusalehi sukhadukkhehi akusalūpekkhāya, abyākatehi abyākatūpekkhāya, kusalasukhato kusalūpekkhāya. Tatthāpi bhūmivibhāgenāyamattho bhinditvā yojetabbo. Taṃ sabbaṃ **khandhavibhaṅge** vuttaoḷārikasukhumavibhāgena dīpetabbaṃ. **Ādisaddenā**ti ''kāmarāgabyāpādādī''ti ettha vuttaādisaddena. Saṃyojanasamucchindanatadupanissayatā eva sandhāya aññātāvindriyassa kiccantarāpasutatā vuttā, tassāpi uddhambhāgiyasaṃyojanapaṭippassaddhippahānakiccatā labbhateva. Abyāpībhāvato vā aññātāvindriyassa paṭippassaddhippahānakiccaṃ na vattabbaṃ, tato aññindriyassāpi taṃ aṭṭhakathāyaṃ anuddhaṭaṃ. Maggānantarañhi phalaṃ ''tāya saddhāya avūpasantāyā''tiādivacanato (dha. sa. aṭṭha. 505) kilesānaṃ paṭippassambhanavasena pavattati, na itaraṃ. Aññathā ariyā sabbakālaṃ appaṭippassaddhakilesadarathā siyuṃ. Itarassa pana nicchandarāgesu sattavohāro viya ruḷhivasena paṭippassaddhikiccatā veditabbā.

Etthāha – kasmā pana ettakāneva indriyāni vuttāni, etāni eva ca vuttānīti? Ādhipaccatthasambhavatoti ce. Ādhipaccaṃ nāma issariyanti vuttametaṃ. Tayidaṃ ādhipaccaṃ attano kicce balavanti aññesampi sabhāvadhammānaṃ labbhateva. Paccayādhīnavuttikā hi paccayuppannā. Tasmā te tehi anuvattīyanti, te ca te anuvattantīti? Saccametaṃ, tathāpi atthi tesaṃ viseso. Svāyaṃ viseso ''cakkhuviññāṇādippavattiyañhi cakkhādīnaṃ siddhamādhipacca''ntiādinā (vibha. aṭṭha. 219) aṭṭhakathāyaṃ dassitoyeva.

Apica khandhapañcake yāyaṃ sattapaññatti, tassā visesanissayo cha ajjhattikāni āyatanānīti tāni tāva ādhipaccatthaṃ upādāya ''cakkhundriyaṃ…pe… manindriya''ntiādito vuttāni. Tāni pana yena dhammena pavattanti, ayaṃ so dhammo tesaṃ ṭhitihetūti dassanatthaṃ jīvitaṃ. Tayime indriyapaṭibaddhā dhammā imesaṃ vasena ''itthī, puriso''ti voharīyantīti dassanatthaṃ bhāvadvayaṃ. Svāyaṃ sattasaññito dhammapuñjo pabandhavasena pavattamāno imāhi vedanāhi saṃkilissatīti dassanatthaṃ vedanāpañcakaṃ. Tato visuddhatthikānaṃ vodānasambhāradassanatthaṃ saddhādipañcakaṃ. Tato vodānasambhārā imehi visujjhanti, visuddhippattā, niṭṭhitakiccā ca hontīti dassanatthaṃ ante anaññātaññassāmītindriyādīni tīṇi vuttāni. Sabbattha ''ādhipaccatthaṃ upādāyā''ti padaṃ yojetabbaṃ. Ettāvatā adhippetatthasiddhīti aññesaṃ aggahaṇaṃ.

Atha vā pavattinivattīnaṃ nissayādidassanatthampi etāni eva vuttāni. Pavattiyā hi visesato mūlanissayabhūtāni cha ajjhattikāni āyatanāni. Yathāha ''chasu loko samuppanno''tiādi (su. ni. 171). Tassā uppatti itthipurisindriyehi. Visabhāgavatthusarāganimittā hi yebhuyyena sattakāyassa abhinibbatti. Vuttañhetaṃ ''tiṇṇaṃ kho pana, mahārāja, sannipātā gabbhassāvakkanti hoti, idha mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gabbho ca paccupaṭṭhito hotī''ti (ma. ni. 1.408; 2.411; mi. pa. 4.1.6). Avaṭṭhānaṃ jīvitindriyena tena anupāletabbato. Tenāha ''āyu ṭhiti yapanā yāpanā''tiādi. Upabhogo vedanāhi. Vedanāvasena hi iṭṭhādisabbavisayupabhogo. Yathāha – ''vedayati vedayatīti kho, bhikkhave, tasmā vedanāti vuccatī''ti (saṃ. ni. 3.79). Evaṃ pavattiyā nissayasamuppādaṭṭhitisambhogadassanatthaṃ cakkhundriyaṃ yāva upekkhindriyanti cuddasindriyāni desitāni. Yathā cetāni pavattiyā, evaṃ itarāni nivattiyā. Vivaṭṭasannissitena hi nibbattitāni saddhādīni pañca indriyāni nivattiyā nissayo. Uppādo anaññātaññassāmītindriyena tassa paṭhamaṃ uppajjanato. Avaṭṭhānaṃ aññindriyena. Upabhogo aññātāvindriyena aggaphalasamupabhogato. Evampi etāni eva indriyāni desitāni. Ettāvatā yathādhippetatthasiddhito aññesaṃ aggahaṇaṃ. Etenāpi nesaṃ desanānukkamopi saṃvaṇṇito veditabbo.

220. **Kusalākusalavīriyādīnī**ti ettha **ādi**-saddena kusalasamādhiādīnaṃ, abyākatavīriyādīnañca saṅgaho daṭṭhabbo. **Paccayādī**ti **ādi**-saddena desārammaṇādayo gahitā, yathāvuttavīriyādīni, cakkhādīni ca saṅgaṇhāti. Iccevaṃ sabbasaṅgāhikāni vīriyindriyādipadāni, cakkhundriyādipadāni ca. **Tenā**ti ''evaṃ santepī''tiādinā bhūmivibhāgakathanena. **Tannivattanenā**ti sabbesaṃ sabbabhūmikattanivattanena. **Avijjamānasaṅgāhakatta**nti tassaṃ tassaṃ bhūmiyaṃ anupalabbhamānassa indriyassa saṅgāhakatā.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

2. Pañhapucchakavaṇṇanā

Idha imasmiṃ ''sattindriyā anārammaṇā''ti evaṃ ekantānārammaṇatte vuccamāne **na ābhaṭṭhaṃ** jīvitindriyaṃ na bhāsitaṃ. Ṭīkāyaṃ pana **anābhaṭṭha**nti katasamāsaṃ katvā vuttaṃ. **Rūpadhammesu saṅgahitata**nti ''rūpa''nti gaṇitataṃ. **Arūpakoṭṭhāsena** arūpabhāvena siyāpakkhe saṅgahitaṃ. Kasmā? Tassa parittārammaṇāditā atthīti. Yasmā pana rūpārūpamissakasseva vasena siyāpakkhasaṅgaho yutto, na ekadesassa, tasmā ekadesassa taṃ anicchanto āha **''adhippāyo''**ti. Idāni tamatthaṃ pakāsetuṃ **''arūpakoṭṭhāsena panā''**tiādi vuttaṃ. **Navattabbatā**ti parittārammaṇādibhāvena navattabbatā. Kathaṃ pana rūpakoṭṭhāsenassānārammaṇassa navattabbatāti codanaṃ sandhāyāha **''na hi anārammaṇa''**ntiādi. **''Avijjamānārammaṇānārammaṇesū''**ti iminā ''anārammaṇā''ti

bāhiratthasamāso ayanti dasseti. **Navattabbesū**ti sārammaṇabhāvena navattabbesu. **Anārammaṇattā**ti ārammaṇarahitattā. ''Navindriyā siyā parittārammaṇā, siyā mahaggatārammaṇā, siyā appamāṇārammaṇā, siyā na vattabbā 'parittārammaṇā'tipi 'mahaggatārammaṇā'tipi 'appamāṇārammaṇā'tipī''tiādīsu (vibha. 223) viya na sārammaṇasseva navattabbataṃ dasseti. Yathā ca na sārammaṇasseva navattabbatāpariyāyo, atha kho anārammaṇassāpīti sārammaṇe niyamābhāvo. Evaṃ navattabbaṃ sārammaṇamevāti ayampi niyamo natthīti dassento **''navattabbassa vā sārammaṇata''**nti āha. Tassa na dassetīti sambandho. **''Na hī''**tiādinā tamevatthaṃ vivarati.

Tattha rūpanibbānānaṃ sukhādisampayuttabhāvena navattabbatā, na parittārammaṇādibhāvenāti codanaṃ manasi katvā āha **''athāpī''**tiādi. Tattha athāpi vattatīti sambandho. **Siyā anārammaṇantipi vattabbaṃ siyā**ti anārammaṇaṃ dhammāyatanaṃ sārammaṇehi visuṃ katvā evaṃ vattabbaṃ siyā. **Navattabba**-saddo yadi sārammaṇesveva vatteyya, na cevaṃ vuttaṃ, avacane ca aññaṃ kāraṇaṃ natthīti dassento āha **''na hi pañhapucchake sāvasesā desanā atthī''**ti. Tasmā **navattabba**-saddo anārammaṇesupi vattatevāti adhippāyo. Yāpi ''aṭṭhindriyā siyā ajjhattārammaṇā''ti ajjhattārammaṇādibhāvena navattabbatā vuttā, sā jīvitindriyassa ākiñcaññāyatanakāle paṭhamāruppaviññāṇābhāvamattārammaṇataṃ sandhāya vuttā, na sārammaṇasseva navattabbatādassanatthaṃ, nāpi anārammaṇassa parittārammaṇādibhāvena navattabbatābhāvadassanatthanti dassento **''aṭṭhindriyā siyā ajjhattārammaṇāti ettha cā''**tiādimāha. Tattha **siyā ajjhattārammaṇātī**ti **iti**-saddo ādiattho. Tena avasiṭṭhapāḷisaṅgaṇhanena ''siyā na vattabbā 'ajjhattārammaṇā'tipi 'bahiddhārammaṇā'tipi 'ajjhattabahiddhārammaṇā'tipī''ti imāya pāḷiyā vuttamatthaṃ jīvitindriyassa dassento **''jīvitindriyassa…pe… navattabbatā veditabbā''**ti āha, taṃ vuttatthameva.

Pañhapucchakavaṇṇanā niṭṭhitā.

Indriyavibhaṅgavaṇṇanā niṭṭhitā.

6. Paṭiccasamuppādavibhaṅgo

1. Suttantabhājanīyaṃ

Uddesavāravaṇṇanā

225. **''Vuttattā''**ti idaṃ nissakkaṃ kiṃ lakkhaṇaṃ? Hetulakkhaṇaṃ. Yadi evaṃ taṃhetuko vibhajjavādibhāvo āpajjati. Na hi moggaliputtatissattherena vuttattā buddhasāvakā vibhajjavādino ahesunti? Nayidamevaṃ. Tividho hi hetu ñāpako, kārako, sampāpakoti. Tesu ñāpakahetu idhādhippeto, tasmā tena mahātherena ''kiṃ vādī, bhante, sammāsambuddho''ti puṭṭhena ''vibhajjavādī, mahārājā''ti tadā vuttavacanena ñāyati ''sammāsambuddhasāvakā vibhajjavādino''ti imamatthaṃ dasseti **kiṃ…pe… vuttattā…pe… vibhajjavādino''**ti. ''Ahañhi, brāhmaṇa, vinayāya dhammaṃ desemi rāgassā''tiādiṃ vatvā ''no ca kho yaṃ tvaṃ sandhāya vadesī''tiādinā (pārā. 5-9) verañjabrāhmaṇassa bhagavatā venayikādibhāvo vibhajja vuttoti taṃ anuvadantā sāvakāpi tathā vadantīti āha **''te hi venayikādibhāvaṃ vibhajja vadantī''**ti. **Cīvarādīna**nti **ādi**-saddena somanassādīnaṃ saṅgaho daṭṭhabbo. Tānipi hi sevitabbāsevitabbabhāvena vibhajja vuttāni. Vibhajjavādiparisā **vibhajjavādimaṇḍala**nti etasmiṃ atthe yathā taṃ otiṇṇo nāma hoti, taṃdassanatthaṃ **''ācariye anabbhācikkhantenā''**tiādi vuttaṃ. Sakasamayāvokkamādi hi paramatthato tadotāro. ''Asaṃkiliṭṭhāpi avijjā atthi amaggavajjhā, yāya nivutā khīṇāsavāpi nāmagottādīsu ekaccaṃ na jānanti, sā kusalacittuppādesupi pavattatī''ti nikāyantariyā. Taṃ sandhāyāha **''avijjā puññāneñjābhisaṅkhārānaṃ hetupaccayo hotītiādiṃ vadanto''**ti. Upalakkhaṇañhetaṃ sahajātakoṭiyā. **Ādi**-saddena akusalacittenapi ñāṇaṃ uppajjati, yā saṃkiliṭṭhā paññāti, acetasikaṃ sīlaṃ, aviññattisaṅkhātaṃ rūpabhāvaṃ dussilyanti evamādiṃ saṅgaṇhāti. Parasamayāyūhanaṃ parasamaye byāpārāpattiyā. Yo tattha sakasamayena viruddho attho, tassa vā dīpanena siyā, parasamaye vādāropanena vā. Tesu purimaṃ ''ācariye anabbhācikkhantenā''ti iminā apanītanti itaraṃ dasseti **''parasamayaṃ…pe… anāyūhantenā''**ti. **Asampiṇḍentenā**ti upacayatthaṃ sandhāya vadanti. Āyūhana-saddo pana upacayattho na hotīti kecivādo na sārato gahetabbo.

Tabbipariyāyenāti yathāvinayaṃ avaṭṭhānena. Sāvajjassa anavajjatādīpanādinā **kammantaraṃ bhindanto** vināsento, āloḷento vā **dhammataṃ** dhammasabhāvaṃ **vilometi** viparītato dahati. **Mahāpadese**ti mahāapadese, buddhādayo mahante mahante apadisitvā vuttāni mahākāraṇāni. **Mahāpadese**ti vā mahāokāse, mahantāni dhammassa patiṭṭhānaṭṭhānānīti vuttaṃ hoti. Tatrāyaṃ vacanattho – apadisīyatīti apadeso, buddho apadeso etassāti buddhāpadeso. Esa nayo sesesupi. Atthato cāyaṃ mahāpadeso ''sammukhā metaṃ bhagavato suta''ntiādinā kenaci ābhatassa ''dhammo''ti vā ''adhammo''ti vā vinicchayane kāraṇaṃ. Kiṃ pana tanti? Tassa yathābhatassa suttotaraṇādi eva. Yadi evaṃ kathaṃ cattāroti? Dhammassa dve sampadāyo bhagavā, sāvakā ca. Tesu sāvakā saṅghagaṇapuggalavasena tividhā. Evaṃ ''amumhā mayā ayaṃ dhammo paṭiggahito''ti apadisitabbānaṃ bhedena cattāro. Tenāha **''sammukhā metaṃ bhagavato suta''**ntiādi. Nettiyampi vuttaṃ ''buddhāpadeso saṅghāpadeso sambahulattherāpadeso ekattherāpadeso''ti.

Suttasuttānulomaācariyavādaattanomatimahāpadeseti ettha tisso saṅgītiyo āruḷhāni tīṇi piṭakāni atthasūcanādiatthena **suttaṃ**. Yathāvuttassa suttassa anulomato yathāvuttā eva cattāro mahāpadesā **suttānulomaṃ**. Pāḷiyā atthagāhaṇena dhammatāyaṃ patiṭṭhāpanato aṭṭhakathā **ācariyavādo**. Nayaggāhena anubuddhiyā attano paṭibhānaṃ **attanomati**. Ettha ca suttaācariyavādaattanomatīnampi kenaci ābhatassa dhammādhammādibhāvavinicchayane kāraṇabhāvasabhāvato mahāpadesatā vuttāti veditabbā. **Santiṭṭhati** appaṭibāhanto, avilomento ca. Tabbipariyāyena atidhāvati. Ekassa padassa ekena pakārena atthaṃ vatvā tasseva puna pakārantarena atthaṃ vadanto vā aparehi pariyāyehi niddisati nāma yathā ''avijjā dukkhasaccassa yāthāvasarasalakkhaṇaṃ paṭivijjhituṃ na detī''tiādiṃ vatvā puna ''ayaṃ avijjā dukkhādīsu aññāṇa''nti vuttāpi ''dukkhasaccassa ekadeso hotī''tiādivacanaṃ. Atha vā hetubhāvena vuttassa atthassa puna phalabhāvena vacanaṃ tamevatthaṃ punarāvattetvā niddisanaṃ yathā ''viññāṇapaccayā nāmarūpa''nti vatvā puna ''nāmarūpapaccayā saḷāyatana''nti vacanaṃ. Atha vā ''sabbametaṃ bhavacakkaṃ kammañceva vipāko ca. Kilesakammavipākavasena tividha''nti ca ādinā vuttassevatthassa duvidhatividhādivibhāgadassanaṃ tamevatthaṃ punarāvattetvā niddisananti evamettha attho veditabbo.

Sattavohāroti ''satto''ti samaññā. Ye hi dhamme samūhabhūte santānavasena vattamāne upādāya sattapaññatti, tassā tato aññathānāñnathāaccantābhāvasaṅkhāte ante anupagamma yāthāvato saṅgahaṇaṃ, bodhanañca dhammatāyaṃ akusalassa dukkaraṃ durabhisambhavanti. Avijjādikassa paccayadhammassa saṅkhārādipaccayuppannadhammaṃ pati hetuādinā paccayena paccayabhāvo **paccayākāro,** paṭiccasamuppādoti attho.

Vuttanayenāti ''ācariye anabbhācikkhantenā''tiādinā vuttanayena. Kāmañcettha sabbāpi atthavaṇṇanā imināva nayena kātabbā, paṭiccasamuppādavaṇṇanāya pana garutarabhāvaṃ dassento evaṃ vadati.

Pāḷidhammanti tepiṭakabuddhavacanaṃ. **Paṭiccasamuppāda**nti paṭiccasamuppādapāḷiṃ.

Atthaṃ katvāti hitaṃ katvā. Yathāyaṃ hitāvaho hoti, evaṃ katvā. **Aṭṭhiṃ katvā**ti vā attānaṃ atthikaṃ katvā. Sutacintāmayādiṃ **ñāṇavisesaṃ**. Tadaṅgavikkhambhanādinā **kilesakkhayavisesaṃ**.

Bhavādīsu ādīnavappaṭicchādanato, balavūpanissayato, kammassa visesahetubhāvato ca vaṭṭassa mūlakāraṇaṃ avijjā. Vipākavaṭṭanimittassa kammavaṭṭassa kāraṇabhūtampi kilesavaṭṭaṃ avijjāmūlakanti dassanatthaṃ avijjā ādito vuttā. Taṇhāpi hi avijjāya paṭicchāditādīnave eva visaye assādānupassino pavattati, na aññathā. **Mūlādidassanasāmaññañcā**ti valliyā mūlamajjhapariyosānassa dassanena paṭiccasamuppādassa taṃdassanasāmaññañca yojetabbaṃ, samantacakkhunā sabbassa diṭṭhattepi desanākāle desanāñāṇacakkhunā bodhetabbatāvasena ekadesadassanassa adhippetattā.

Diṭṭhisahitāya mānasahitāya vā taṇhāya ''aha''nti, itarāya ''mama''nti **abhivadato**. ''Abhinandanato''ti hi iminā sappītikāya taṇhāya pavatti dassitā. **''Abhivadato''**ti iminā tato balavatarāya diṭṭhisahitāya mānasahitāya vā. **''Ajjhosāya tiṭṭhato''**ti iminā pana tatopi balavatamāya diṭṭhisahitāya, kevalāya vā taṇhāya pavatti dassitā. Gilitvā pariniṭṭhāpetvā ṭhānañhi ajjhosānaṃ. **Tappaccaya**nti taṇhāpaccayaṃ. Kathaṃ pana nandivacanena catubbidhampi upādānaṃ vuttanti āha **''nanditā''**tiādi. Tattha **nanditātadavippayogatāhī**ti nandibhāvena sabhāvato taṇhupādānaṃ, tāya nandiyā taṇhāya avippayogena avinābhāvena diṭṭhupādānaṃ vuttanti veditabbaṃ. **''Diṭṭhābhinandanabhāvenā''**ti iminā diṭṭhiyāpi nandibhāvamāha.

Paṭisandhipavattiphassādayoti paṭisandhiyaṃ pavatte ca uppannaphassamanosañcetanāviññāṇāni. **''Vipākavaṭṭabhūte''**ti ca idaṃ pavattavisesanaṃ daṭṭhabbaṃ. **Vaṭṭūpatthambhakā**ti vaṭṭattayūpanissayā. **Itare**ti akammajā. **Tasmi**nti yathāvutte āhāracatukke. **Vattuṃ vaṭṭantī**ti taṇhānidānūpanissayato ''taṇhānidānā''ti vattuṃ yujjanti.

Yathā ariyamaggo antadvayavajjitamajjhimapaṭipadābhāvato ''ñāyo''ti vuccati, evaṃ paṭiccasamuppādopīti āha **''ñāyoti maggo, soyeva vā paṭiccasamuppādo''**ti. **Attano paṭivedhāya saṃvattati** asammohapaṭivedhena paṭivijjhitabbattā. **Saṃvattatī**ti ca nimittassa kattūpacāravasenetaṃ vuttaṃ yathā ''ariyabhāvakarāni saccāni ariyasaccānī''ti. **Pakatiādayo** heṭṭhā saccavibhaṅge hetuvippaṭipattikathāyaṃ dassitā eva. **Akāraṇaṃ ''kāraṇa''nti gaṇhanti** yathā kāpilādayo. **Na kiñci kāraṇaṃ bujjhanti** yathā taṃ aññe bālaputhujjanā. **Itarāsa**nti majjhato paṭṭhāya yāva pariyosānā desanādīnaṃ tissannaṃ. **Tadatthatāsambhavepī**ti yathāsakehi kāraṇehi pavattidassanatthatāsambhavepi. **Atthantarasabbhāvato**ti payojanantarasabbhāvato. Vuttāni hi aṭṭhakathāyaṃ (vibha. aṭṭha. 225) ''jarāmaraṇādikassa dukkhassa attanā adhigatakāraṇasandassanatthaṃ. Āhāranidānavavatthāpanānusārena yāva atītaṃ addhānaṃ atiharitvā puna atītaddhato pabhuti hetuphalapaṭipāṭisandassanatthaṃ. Anāgataddhahetusamuṭṭhānato pabhuti anāgataddhasandassanattha''nti tissannaṃ yathākkamaṃ tīṇi payojanāni.

Taṃtaṃphalapaṭivedhoti jātiādīnaṃ jarāmaraṇāditaṃtaṃphalāvagamo. **Anuvilokayato**ti purime vikappe vipassanānimittaṃ anuvilokanaṃ, dutiye desanānimittaṃ. Kāmupādānabhūtā taṇhā manosañcetanāhārasaṅkhātassa bhavassa, taṃsampayuttānaṃ, tannimittānañca sesāhārānaṃ visesapaccayo hotīti āha **''āhārataṇhādayo paccuppannaddhā''**ti. **Ādi**-saddena yāva viññāṇaṃ gahetabbaṃ. **Āhārataṇhādayo**ti ettha

paccuppannakammavaṭṭapariyāpanne āhāre gahetvā addhayojanaṃ katvā anāgatavipākavaṭṭapariyāpanne gahetvā yojetuṃ vuttaṃ **''āhārā vā taṇhāya pabhāvetabbā anāgato addhā''**ti. **Pabhāvetabbā**ti āyatiṃ uppādetabbā. **Yujjatī**ti phalabhūte āhāre paccuppanne paccakkhato dassetvā ''taṃnidānaṃ taṇhaṃ tassā nidāna''ntiādinā phalaparamparāya kāraṇaparamparāya ca dassanaṃ tathābujjhanakānaṃ puggalānaṃ ajjhāsayānulomato, dhammasabhāvāvilomanato ca yuttiyā saṅgayhati. Yadi taṇhādayo atīto addhā, taṇhāggahaṇeneva saṅkhārāvijjā gahitāti kimatthaṃ puna te gahitāti āha **''saṅkhārāvijjā tatopi atītataro addhā vutto saṃsārassa anādibhāvadassanattha''**nti. **Atīta**nti vā atītatāsāmaññena atītatarampi saṅgahitaṃ daṭṭhabbaṃ.

Punabbhavābhinibbattiāhārakāti punabbhavūpapattipaccayā. **Iti vacanato**ti evaṃ vuttavacanasabbhāvato. Viññāṇāhāro tāva punabbhavābhinibbattiyā hetu, itare pana kathanti āha **''taṃsampayuttattā…pe… kabaḷīkārāhārassā''**ti. Tassa āyatiṃ punabbhavābhinibbattiāhārakā cattāro āhārāti sambandho. Saddhādīnaṃ upanissayatā pariccāgādikāle, rāgādīnaṃ gadhitassa bhojanādikāle. Tena yathākkamaṃ kusalākusalakammaviññāṇāyūhanaṃ dassitaṃ. **Tasmā**ti yasmā āyatiṃ punabbhavābhinibbattiāhārakā cattāro āhārā gayhanti, tasmā. **Purimoyevattho**ti ''āhārataṇhādayo paccuppannaddhā''tiādinā vuttaattho. **Atīte**ti atīte addhani. **Tato para**nti tato atītaddhato paraṃ paccuppanne anāgate ca addhani ''saṅkhārapaccayā viññāṇa''ntiādinā. **Paccakkhāna**nti paccuppannabhavapariyāpannatāya paccakkhabhūtānaṃ. **Paccuppannaṃ hetu**nti etarahi vattamānaṃ taṇhādikaṃ āhārādīnaṃ hetuṃ.

Suttaṃ āharati ''āsavasamudayā avijjāsamudayo''ti (ma. ni. 1.103). **Vaṭṭahetuno**ti vipākavaṭṭahetuno, sakalavaṭṭahetuno vā. Akusalañhi kammaṃ kammavaṭṭassa kilesavaṭṭassa ca paccayo hotiyeva. **''Bhavataṇhāyapi hetubhūtā''**ti iminā kilesavaṭṭassāpi avijjāya paccayabhāvamāha. **Evañcetaṃ, bhikkhave, vuccatī''**tiādinā vaṭṭasīsānampi avijjātaṇhānaṃ sappaccayatādassanāpadesena sabbesampi saṅkhatadhammānaṃ hetuphalaparamparāvicchedavuttiyā purimāya koṭiyā apaññāyanaṃ vibhāveti.

Avijjaṃ taṇhā anuvattatīti dukkhe taṇhaṃ abhibhavitvā pavattiyā tato avijjāya balavabhāvamāha. Avijjābhibhūtā hi sattā satipi taṇhāparitassite ekantānatthasaññitaṃ attakilamathānuyogadukkhamanuyuñjanti. **Taṇhaṃ avijjā anuvattatī**ti sukhe avijjaṃ abhibhavitvā pavattiyā tato taṇhāya balavabhāvamāha. Yadipi sāvajjasukhānubhave balavatīyeva avijjā vijjamānaādīnavaṃ paṭicchādentī tiṭṭhati, taṇhā pana tatopi balavataratāya satte vipulānatthasaṅhite anariye sukhe niyojetīti avijjāya tadanuvattanaṃ vuttaṃ.

Āyatanachakkaṃ vā kāyoti sambandho. **Cakkhādinissaye sesadhamme**ti cakkhādinissayabhūte, tappaṭibaddhe ca sasantānapariyāpanne dhamme. **Cakkhādinissite eva katvā**ti cakkhādiggahaṇeneva gahite katvā. **Cakkhādikāya**nti cakkhādidhammasamūhaṃ paresaṃ pañcakkhandhaṃ. **Phassena phuṭṭho**ti ārammaṇaṃ phusantena viya uppannena sukhavedaniyena, dukkhavedaniyena ca phassena phuṭṭho. Phasse hi tathā uppanne taṃsamaṅgīpuggalo phuṭṭhoti vohāro hotīti.

Yathā saḷāyatanāni phassassa visesapaccayo, evaṃ vedanāyapīti dassento **''saḷāyatanānaṃ vedanāya visesapaccayabhāva''**nti āha. **Tannissita**nti saḷāyatananissitaṃ. **Atītaddhāvijjātaṇhāmūlako**ti atītaddhabhūtaavijjātaṇhāmūlako. **Kāyassa bhedā kāyūpago**ti ubhayatthāpi kāyasaddena upādinnakkhandhapañcako gahito. Tadupagatā upapajjanaṃ paṭisandhiggahaṇaṃ. **Ubhayamūlo**ti avijjātaṇhāmūlo.

Anabhisamayabhūtattāti abhisamayassa paṭipakkhabhūtattā. **Avijjāyā**ti avijjāya sati.

Gahaṇanti gahetabbataṃ. **Tasmā**ti yasmā sati saṅkhārasaddena āgatasaṅkhārattepi avijjāpaccayā saṅkhārā padhānatāya visuṃ vuttā gobalībaddañāyena, tasmā. **Tattha vuttampī**ti saṅkhārasaddena āgatasaṅkhāresu vuttampi abhisaṅkharaṇakasaṅkhāraṃ **vajjetvā** aggahetvā itare saṅkhārā yojetabbā. Evañhi atthassa uddharaṇuddharitabbatādvayaṃ asaṅkarato dassitaṃ hoti. **''Idha vaṇṇetabbabhāvenā''**ti iminā avijjāpaccayā saṅkhārānaṃ satipi saṅkhārasaddena āgatasaṅkhārabhāve yathāvuttameva padhānabhāvaṃ ulliṅgeti. ''Avijjāpaccayā saṅkhārā''ti tadekadeso vuttoti sambandho. Imasmiṃ atthavikappe saṅgaṇhanavasena saṅkhārasaddena āgatasaṅkhārehi saṅgahitāpi avijjāpaccayā saṅkhārā idha vaṇṇetabbabhāvena padhānāti visuṃ gahitā, purimasmiṃ te vajjetvāti ayaṃ viseso. Tenāha **''vaṇṇetabbasabbasaṅgahaṇavasena duvidhatā vuttā''**ti. Sāmaññato saṅgayhamānampi padhānabhāvajotanatthaṃ visuṃ gayhati yathā taṃ ''puññañāṇasambhārā''ti.

Yena kusalākusaladhammā ''vipākadhammā''ti vuccanti, taṃ āyūhanaṃ, kiṃ pana tanti? Anupacchinnataṇhāvijjāmāne santāne sabyāpāratā. Tenāha **''paṭisandhi…pe… āyūhanarasā''**ti. Cetanāpadhānattā pana tassa cetanākiccaṃ katvā vuttaṃ. **Rāsikaraṇaṃ, āyūhana**nti ca rāsibhūtassa rūpārūpasaṅkhātassa phalassa nibbattanato vuttaṃ. **''Anārammaṇatā abyākatatā''**ti idaṃ abyākatasseva anārammaṇattā abyākatasambandhinī anārammaṇatāti katvā vuttaṃ. **Āyatanaṃ, ghaṭana**nti ca taṃtaṃdvārikadhammappavattanameva daṭṭhabbaṃ.

Ananubodhādayo avijjāpadaniddese āgatā. Avijjāpadasambandhena **diṭṭhivippayuttā**ti itthiliṅganiddeso.

Asaṇṭhānattāti aviggahattā.

Sokādīnaṃ sabbhāvāti ‘‘jātipaccayā jarāmaraṇa’’nti aniṭṭhāpetvā tadanantaraṃ sokādīnampi vuttānaṃ vijjamānattā tesaṃ vasena **aṅgabahuttappasaṅge** paṭiccasamuppādaṅgānaṃ bahubhāve āpanne. **Dvādasevā**ti kathaṃ dvādaseva, nanu sokādayopi dhammantarabhūtā paṭiccasamuppādadesanāyaṃ vuttāti? Saccaṃ vuttā, na pana aṅgantarabhāvenāti dassento **‘‘na hī’’**tiādimāha. Tattha **phalenā**ti phalabhūtena jarāmaraṇaṅgasaṅgahitena sokādinā. **Mūlaṅgaṃ dassetu**nti imāya paṭiccasamuppādadesanāya mūlabhūtaṃ avijjaṅgaṃ socanādīhi sammohāpattikathanena dassetuṃ **te** sokādayo vuttā bhavacakkassa avicchedadassanatthaṃ. Jarāmaraṇaṃ kāraṇaṃ etesanti jarāmaraṇakāraṇā, sokādayo, tabbhāvo **jarāmaraṇakāraṇatā**. Jarāmaraṇaṃ nimittaṃ etassāti **jarāmaraṇanimittaṃ. Taṃ tannimittāna**nti ettha tanti suttaṃ. **Tannimittānaṃ** dukkhanimittānaṃ sokādīnaṃ. **Tato parāyā**ti anāgate dutiyattabhāvato parāya tatiyattabhāvādīsu paṭisandhiyā. **Hetuhetubhūtā**ti kāraṇassa kāraṇabhūtā. Paṭisandhiyā hi saṅkhārā kāraṇaṃ, tesaṃ avijjā. **Sutta**nti ‘‘assutavā puthujjano’’ti (ma. ni. 1.2, 17; saṃ. ni. 2.61; dha. sa. 1007) imaṃ suttaṃ sandhāya vadati. **Avijjā sokādīnaṃ kāraṇanti dassitā** assutavatāya avijjābhibhavanadīpaniyā taduppattivacanato. ‘‘Na sokādīnaṃ bālassa jarāmaraṇanimittatāmattassa sādhakaṃ sutta’’nti vuttamatthaṃ pākaṭaṃ kātuṃ **‘‘na cā’’**tiādi vuttaṃ. Tena na ca jarāmaraṇanimittameva dukkhaṃ dukkhaṃ, atha kho avijjānimittampettha vuttanayena yojetabbanti dasseti. Evaṃ jarāmaraṇena sokādīnaṃ ekasaṅkhepaṃ katvā dvādaseva paṭiccasamuppādaṅgāni veditabbāni.

Kasmā panettha jarāmaraṇantā eva desanā katā, kiṃ tato parā pavatti natthīti? No natthi, appahīnakilesassa hi kammato, viññāṇādipariyosānabhūtāya ca cutiyā paṭisandhipātubhāvoti pavattitaduparamabhūtaṃ jarāmaraṇaṃ punabbhavābhinibbattinimittaṃ. Taṃ pana kammūpapattibhavato jātiyā dassitattā ‘‘bhavapaccayā jātī’’ti imināva pakāsitanti na puna vuccati, na tato paraṃ pavattiyā abhāvato. Ekakammanibbattassa ca santānassa jarāmaraṇaṃ pariyosānaṃ. Sati kilesavaṭṭe kammunā tato punabbhavūpapatti, asati pana tasmiṃ ‘‘esevanto dukkhassā’’ti jarāmaraṇapariyosānāva desanā katā. Yasmā pana na amaraṇā jarā atthi sabbesaṃ uppattimantānaṃ pākānantarabhedato, na cājaraṃ maraṇaṃ apākabhedābhāvā, tasmā tadubhayamekamaṅgaṃ kataṃ, na nāmarūpaṃ viya ubhayaṭṭhāne ekajjhaṃ uppattiyā, saḷāyatanaṃ viya vā āyatanabhāvena kiccasamatāya. Yā panāyaṃ osānaṃ gatā punabbhavābhinibbatti dīpitā, tāya ‘‘viññāṇapaccayā nāmarūpa’’ntiādi, kilesakammābhāve tadabhāvato ‘‘avijjāpaccayā saṅkhārā’’ti evamādi eva vā atthato pakāsito hotīti vaṭṭattayassa anavaṭṭhānena paribbhamanaṃ dassitaṃ hoti. Atha vā jarāgahaṇena paripakkaparipakkatarādikkamena vattamānaṃ nāmarūpādi, sokādi ca gayhati, tathāssa paripākakālavattinī avijjā ca. Yathāha –

‘‘Sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti cakkhuviññeyyehi rūpehi…pe… kāyaviññeyyehi phoṭṭhabbehi…pe… rajanīyehi. So cakkhunā rūpaṃ disvā piyarūpe rūpe sārajjati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyasati ca viharati parittacetaso, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa te pāpakā akusalā dhammā aparisesā nirujjhantī’’tiādi (ma. ni. 1.408).

Ettha hi paripakkindriyassa chasu dvāresu sarāgādiggahaṇena tadavinābhāvitāya vimuttiyā appajānane ca sokādīnaṃ paccayabhūtā avijjā pakāsitā. Apica ‘‘piyappabhavā sokaparidevadukkhadomanassupāyāsā’’ti vacanato kāmāsavabhavāsavehi, ‘‘tassa ‘ahaṃ rūpaṃ, mama rūpanti pariyuṭṭhaṭṭhāyino…pe… rūpavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā’’ti (saṃ. ni. 3.1) vacanato diṭṭhāsavato, ‘‘assutavā’’tiādivacanato avijjāsavato sokādīnaṃ pavatti dīpitāti tesaṃ hetutāya taggahaṇena gahitā āsavā. Tesaṃ sayañca jarāsabhāvatāya jarāgahaṇena gayhanti, tato ca ‘‘āsavasamudayā avijjāsamudayo’’ti vacanato āsavanimittāya ca avijjāya jarāgahaṇena gahaṇaṃ. Tato ca ‘‘avijjāpaccayā saṅkhārā’’ti āvaṭṭati bhavacakkaṃ. Apica ‘‘saṅkhārapaccayā viññāṇa’’nti vatvā ‘‘bhavapaccayā jātī’’ti vadantenapi bhavacakkassa anavaṭṭhānato paribbhamanaṃ dassitaṃ. Ettha hi viññāṇena avijjānivutassa punabbhavo dassito, jātiyā taṇhāya sampayuttassa, ubhayattha ubhinnaṃ anuvattamānattāti avijjātaṇhānimittaṃ bhavacakkaṃ anavaṭṭhānato paribbhamatīti ayamattho dīpitoti jarāmaraṇantāpi desanā na tato paraṃ pavattiyā abhāvaṃ sūceti atadatthattā, na ca paccayantaradassanatthameva puna vacananti sakkā viññātuṃ ekatreva tadubhayadesanāya tassa siddhattā. Tathā yaṃ kammaṃ avijjāhetukaṃ, taṃ taṇhāhetukampi. Yaṃ taṇhāhetukaṃ, taṃ avijjāhetukampi veditabbaṃ. Kasmā? Dvinnaṃ bhavamūlānaṃ aññamaññāvirahato. Yathā hi taṇhāpaccayā kāmupādānahetukaṃ kammabhavasaṅkhāraṃ vadanto na vinā bhavataṇhāya avijjā saṅkhārānaṃ paccayoti dasseti. Tathā tameva avijjāpaccayaṃ desento na antarena avijjāya bhavataṇhā kammabhavassa paccayoti. Tato ca pubbe pavattā avijjādipaccayā saṅkhārādayo, taṇhupādānādipaccayā bhavādayo ca, tathā taṇhāhetuupādānapaccayā bhavo, avijjāpaccayā saṅkhārā, bhavapaccayā jāti, saṅkhārapaccayā viññāṇaṃ, jātipaccayā jarāmaraṇaṃ, viññāṇādipaccayānāmarūpādīti evametesaṃ aṅgānaṃ pubbāparasambandho dassito hotīti veditabbaṃ.

Uddesavāravaṇṇanā niṭṭhitā.

Avijjāpadaniddesavaṇṇanā

226. **Pitā kathīyatī**ti asuko asukassa pitāti pitubhāvena kathīyati. Kathiyamāno ca asandehatthaṃ aññehi mittadattehi visesetvā kathīyatīti taṃ dassento āha **''dīgho…pe… datto''**ti.

Yāthāvoti aviparīto. **Kiccajātito**ti paṭicchādanakiccato, uppajjanaṭṭhānato ca.

Gahaṇakāraṇavasenāti gahaṇassa kāraṇabhāvavasena. Aññasetādīnaṃ nivattakānīti padaṃ ānetvā sambandho.

Chādentiyāti chādanākārena pavattantiyā. Tathā pavattanahetu **taṃsampayuttā** avijjāsampayuttā **dukkhārammaṇā** honti.

Tasmāti sabhāvato agambhīrattā tesaṃ duddasabhāvakaraṇī tadārammaṇatā avijjā uppajjati. **Itaresa**nti nirodhamaggānaṃ. Samānepi paṇītaasaṃkilesikādibhāve sappaccayato appaccayassa visesaṃ dassetuṃ **''maggassā''**tiādi vuttaṃ.

Avijjāpadaniddesavaṇṇanā niṭṭhitā.

Saṅkhārapadaniddesavaṇṇanā

''Sodheti apuññaphalato''ti iminā puññassa vipākadukkhavivittataṃ āha, **''dukkhato''**ti iminā cetodukkhavivittataṃ, **''saṃkilesato''**ti iminā kilesadukkhavivittataṃ. **''Apuññaphalato''**ti vā iminā puññassa āyatiṃ hitataṃ dasseti. **''Dukkhasaṃkilesato''**ti iminā pavattihitataṃ pavattisukhatañca dasseti. **Taṃnipphādanenā**ti hitasukhanibbattanena. Pujjabhavanibbattako **pujjanibbattako**.

''Evamidaṃ puññaṃ pavaḍḍhatī''tiādīsu puññaphalampi puññanti vuccatīti āha **''puññupaganti bhavasampattupaga''**nti.

Ādibhāvanāti ''pathavī pathavī''tiādinā kasiṇesu pavattabhāvanā. **Pathavī pathavī**ti vā ettha **iti**-saddo ādiattho, pakārattho vā. Tena itarakasiṇānaṃ gahaṇaṃ. **Ādibhāvanā**tiādibhūtā bhāvanā. Sā hi ''parikamma''nti vuccati. **Maṇḍalakaraṇaṃ** kasiṇamaṇḍalakaraṇaṃ.

Dānavasenāti deyyadhammapariccāgavasena. **Cittacetasikā dhammā dānaṃ** diyyati etenāti. **Tatthā**ti tesu cittacetasikesu. **Dānaṃ ārabbhā**ti tehi nibbattiyamānaṃ pariccāgaṃ uddissa. Yathā vā so nippajjati, tathā ṭhapetvā. **Adhikiccā**ti tasseva vevacanaṃ. Yathā vā sampayuttehi nibbattiyamānā dānakiriyā nipphattivasena adhikataṃ pāpuṇāti, tathā katvā. Cetanāvaseneva hi dānādikammanipphatti. **Itaresū**ti ''sīlaṃ ārabbhā''tiādīsu.

Asarikkhakampīti attanā asadisampi kaṭattārūpanti sambandho. **Vināpi** catutthajjhānavipākena. **Rūpataṇhāsaṅkhātassā**ti ''rūpataṇhā''ti ettha vuttarūpataṇhamāha. **Guñja**nti guñjaphalaparimāṇaṃ dhāraṇīyavatthuṃ. Tathā **taṇḍulaṃ**.

''Vacanavisesamattamevā''ti atthavisesābhāvo vuttoti atthavisesābhāvamāha **''kāyadvāre pavatti eva hi ādānādipāpanā''**ti. **Purimenā**ti ''kāyadvāre pavattā''ti iminā. Tañhi pavattimattakathanato dvārūpalakkhaṇaṃ hoti. **Pacchimenā**ti ''ādānā''divacanena.

Kāyavacīsaṅkhāraggahaṇeti uddesaṃ sandhāyāha. **Kāyavacīsañcetanāgahaṇe**ti niddesaṃ. **Viññāṇassā**ti paṭisandhiviññāṇassa. Sahajātassa pana anantarassa ca paccayo hotiyeva. **''Kusalā vipākadhammā cā''**ti idaṃ sekkhaputhujjanasantāne abhiññācetanā idhādhippetā, na itarāti katvā vuttaṃ. Tena yathāvuttaabhiññācetanāpi paṭisandhiviññāṇassa paccayo siyā kusalasabhāvattā, vipākadhammattā vā tadaññakusalākusalacetanā viyāti dasseti. Tayidaṃ lokuttarakusalāya anekantikaṃ. Na hi sā paṭisandhiviññāṇassa paccayo. Atha vipākadāyinīti vucceyya, evampi ahosikammena anekantikaṃ. Na hi tassā vipākuppādanaṃ atthīti āha **''na vipākuppādanena kusalatā vipākadhammatā cā''**ti. Kevalañhi yā aññesaṃ vipākadhammānaṃ sabyāpārā saussāhā pavatti, tadākārāvassā appahīnakilese santāne pavattīti vipākadhammatā, anavajjaṭṭhena kusalatā ca vuttā. Evampi yadi vipākadhammā abhiññācetanā, kathaṃ avipākāti? Asambhavatoti taṃ asambhavaṃ dassetuṃ **''sā panā''**tiādi vuttaṃ. Abhiññācetanā hi yadi vipākaṃ uppādeyya, sabhūmikaṃ vā uppādeyya aññabhūmikaṃ vā. Tattha aññabhūmikassa tāva uppādanaṃ ayuttaṃ paccayābhāvato, tathā adassanato ca. Tenāha **''na hī''**tiādi. Sabhūmikaṃ navattabbārammaṇaṃ vā uppādeyya parittādiārammaṇaṃ vā, tesu attano kammasamānārammaṇatāya rūpāvacaravipākassa dassitattā, parittādiārammaṇattā ca abhiññācetanāya navattabbārammaṇaṃ na uppādeyya. Tathā ekantanavattabbārammaṇattā rūpāvacaravipākassa parittādiārammaṇañca na uppādeyyāti ayamasambhavo. Tenāha **''attanā sadisārammaṇañcā''**tiādi. Tattha **tiṭṭhānika**nti paṭisandhibhavaṅgacutivasena ṭhānattayavantaṃ. ''Pathavīkasiṇaṃ āpokasiṇa''ntiādinā kusalena abhinnaṃ katvā vipākassa ārammaṇaṃ desitanti āha **''cittuppādakaṇḍe…pe… vuttattā''**ti. ''Rūpāvacaratikacatukkajjhānāni kusalato ca

vipākato ca kiriyato ca catutthassa jhānassa vipāko ākāsānañcāyatanaṃ ākiñcaññāyatanaṃ ime dhammā navattabbā ‘‘parittārammaṇā’’tipi ‘mahaggatārammaṇā’tipi ‘appamāṇārammaṇā’tipī’’ti vacanato rūpāvacaravipāko ekantanavattabbārammaṇoti āha **‘‘na ca rūpāvacaravipāko parittādiārammaṇo atthī’’**ti. Svāyamasambhavo parittādiārammaṇāya abhiññācetanāya vipākābhāvaṃ sādheti, na navattabbārammaṇāya. Navattabbārammaṇāpi hi sā atthīti na byāpīti vipākānuppādane tassā aññaṃ kāraṇaṃ dassetuṃ **‘‘kasiṇesu cā’’**tiādimāha. Samādhivijambhanabhūtā abhiññā samādhissa ānisaṃsamattanti **‘‘samādhiphalasadisā’’**ti vuttaṃ. Tassa tassa adhiṭṭhānavikubbanadibbasaddasavanādikassa yadicchitassa kiccassa nipphādanamattaṃ pana abhiññācetanā, na kālantaraphalā, diṭṭhadhammavedanīyaṃ viya nāpi vipākaphalā, atha kho yathāvuttaānisaṃsaphalā daṭṭhabbā.

> Keci pana ‘‘samānabhūmikato āsevanalābhena balavantāni jhānānīti tāni vipākaṃ denti samāpattibhāvato, abhiññā pana satipi jhānabhāve tadabhāvato tasmiṃ tasmiṃ ārammaṇe āgantukāvāti dubbalā, tasmā vipākaṃ na detī’’ti vadanti. Taṃ akāraṇaṃ punappunaṃ parikammavasena abhiññāyapi vasībhāvasabbhāvato. Yaṃ pana vadanti ‘‘pādakajjhāne attanā samānasabhāvehi javanehi laddhāsevane sammadeva vasībhāvappatte parisuddhatādiaṭṭhaṅgasamannāgamena sātisaye jāte abhiññā nibbattanti, tāsañca catutthajjhānikattā catutthajjhānabhūmiko eva vipāko nibbatteyya, so ca yathāvuttaguṇena balavatā pādakajjhāneneva katokāsena sijjhatīti anokāsatāya abhiññā na vipākaṃ detī’’ti. Tampi akāraṇaṃ avipākabhāvato tāsaṃ. Sati hi vipākadāyibhāve vipākassa anokāsacodanā yuttā, avipākatā ca tāsaṃ vuttanayā eva.

Na hotīti viññāṇassa paccayo na hotīti. Uddhaccacetanāpi abhiññācetanāto nibbisesena vuttāti maññamāno ‘‘vipāke’’ti ca vacanaṃ na vipākārahatāmattavācako, atha kho vipākasabbhāvavācakoti āha **‘‘vicāretabba’’**nti. Tathā ca vuttaṃ ‘‘na hi ‘vipāke’ti vacanaṃ vipākadhammavacanaṃ viya vipākārahataṃ vadatī’’ti. Tattha yaṃ vicāretabbaṃ, taṃ heṭṭhā vuttameva. Idaṃ panettha sanniṭṭhānaṃ – yasmā uddhaccacetanā pavattivipākameva deti, na paṭisandhivipākaṃ, tasmā tassā pavattivipākassa vasena vibhaṅge vipāko uddhaṭo. Ubhayavipākadāyikāya pana cetanāya nānākkhaṇikakammapaccayo vuccatīti tadabhāvato paṭṭhāne tassā so na vutto. Yaṃ pana aṭṭhakathāyaṃ ‘‘viññāṇassa paccayabhāve apanetabbā’’ti (vibha. aṭṭha. 226 saṅkhārapadaniddesa) vuttaṃ, taṃ paṭisandhiviññāṇameva sandhāya vuttaṃ. **‘‘Evaṃ uddhaccacetanāpi na hotī’’**ti idampi viññāṇassa paccayatābhāvamattaṃ gahetvā vuttaṃ. Evañhettha aññamaññaṃ pāḷiyā aṭṭhakathāya ca avirodho daṭṭhabbo.

Etthāti uddhaccacetanāya vipākadāne. **Amataggapathe**ti evaṃnāmake pakaraṇe. ‘‘Puthujjanasantāne akusalā dassanena pahātabbā, sekkhasantāne bhāvanāya pahātabbā’’ti imassa atthassa vuttattā **‘‘puthujjanānaṃ panā’’**tiādi vuttaṃ. **‘‘Na vuccantī’’**ti iminā puthujjane pavattabahiddhāsaṃyojanādīnaṃ bhāvanāya pahātabbapariyāyābhāvaṃ dasseti. **‘‘Yadi vucceyyu’’**ntiādinā tamevatthaṃ yuttito ca āgamato ca vibhāveti. Tattha **kesañcī**ti sakabhaṇḍe chandarāgādīnaṃ. **Kecī**ti sakkāyadiṭṭhiādayo. **Kadācī**ti atītādike kismiñci kāle. **Cattattā**tiādi pariyāyavacanaṃ. **Upanissāyā**ti upanissayapaccaye katvā.

Itaresanti nadassanenapahātabbānaṃ. Na ca na hontīti sambandho. **Evañca katvā**ti yathāvuttapāḷiyaṃ uddhaccaggahaṇena uddhaccasahagatacittuppādo gahito, na yattha katthaci uddhaccanti evamatthe sati. **Ta**nti diṭṭhiṃ. ‘‘Atītādibhāvena navattabbatte’’ti kasmā vuttaṃ, nanu anāgatā eva pahātabbāti? Na, uppajjanārahā nippariyāyena anāgatā nāma, pahātabbā pana na uppajjanārahāti tesaṃ atītādibhāvena navattabbatā vuttā. **Dassanaṃ apekkhitvā**ti bhāvitaṃ dassanamaggaṃ upanidhāya. **Sahāyavirahā**ti dassanapahātabbasaṅkhātasahakārikāraṇābhāvato. **Vipākaṃ na janayantī**ti sakalakilesaparikkhaye viya ekaccaparikkhayepi tannimittaṃ taṃ ekaccaṃ kammaṃ na vipaccatīti adhippāyo. **Vipāko vibhaṅge vutto**ti paṭisandhipavattibhedaṃ duvidhampi vipākaṃ sandhāyāha.

Akusalānanti yathāvuttavisesānaṃ puthujjanasantāne akusalānaṃ. **Appahātabbāna**nti appahātabbasabhāvānaṃ kusalādīnaṃ. **Appahātabbaviruddhasabhāvatā** sāvajjatā. **‘‘Evampī’’**tiādi dosantaradassanaṃ. Tena yadipi tesaṃ akusalānaṃ imasmiṃ tike tatiyapadasaṅgaho na siyā, navattabbatā pana āpajjatīti dīpeti. Sabbena sabbaṃ dhammavasena asaṅgahitassa tikadukesu navattabbatāpattīti āha **‘‘nāpajjatī’’**ti. Idāni taṃ navattabbatānāpajjanaṃ ‘‘cittuppādakaṇḍe’’tiādinā kāraṇato, nidassanato ca vibhāveti. **Yatthā**ti yasmiṃ tike. **Niyogato**ti niyamato ekantato. **Tesa**nti padattayasaṅgahitadhammānaṃ. **Yathāvuttapadesu viyā**ti yathāvuttesu paṭhamādīsu tīsu padesu. Yathā bhinditabbā cittuppādā, itare ca yathārahaṃ rāsittayavasena bhinditvā bhajāpitā taṃtaṃkoṭṭhāsato katā, evaṃ. **Tatthāpī**ti catutthakoṭṭhāsepi. **Bhajāpetabbe**ti navattabbabhāvaṃ bhajāpetabbe. **Tadabhāvā**ti tassa catutthakoṭṭhāsassa abhāvā. **Tathā**ti navattabbabhāvena.

Uppannattike atītā, idha yathāvuttaakusalā na vuttā, apekkhitabbabhāvenārahitāpi taṃsabhāvānativattanato tathā vuccantīti navattabbatāpattidosaṃ pariharanto tassa udāharaṇaṃ tāva dassetuṃ **‘‘atha vā yathā sappaṭighehī’’**tiādimāha. Taṃsabhāvo cettha sāvajjatāvisiṭṭho dassanapahātabbabhāvābhāvo. **‘‘Evañca satī’’**tiādinā imasmiṃ pakkhe laddhaguṇaṃ dasseti. **Bhāvanāya pahātabbāna**nti pariyāyena nippariyāyena ca bhāvanāya pahātabbānaṃ, tattha purimānaṃ amukhyasabhāvattā, pacchimānaṃ avipākattā nānākkhaṇikakammapaccayatā na vuttāti adhippāyo. Yathā ca bhāvanāya pahātabbānaṃ nānākkhaṇikakammapaccayabhāvo natthi, evaṃ dassanena pahātabbānaṃ vasena tesaṃ paccayalābhopi natthīti dassento **‘‘na ca…pe… vuttā’’**ti vatvā tattha kāraṇamāha **‘‘ye hi…pe… pavattantī’’**ti. Tattha **na te dassanato**

uddhaṃ pavattantīti ye dassanena pahātabbapaccayā kilesā, te dassanena pahātabbapakkhikā evāti tesaṃ bhāvanāya pahātabbapariyāyo eva natthi, kathaṃ tesaṃ vasena dassanena pahātabbā bhāvanāya pahātabbānaṃ kenaci paccayena paccayoti vucceyyāti attho. Atha vā ye puthujjanasantāne na dassanena pahātabbā, na te paramatthato bhāvanāya pahātabbā. Ye pana te sekkhasantāne, na tesaṃ paccayabhūtā dassanena pahātabbā atthīti evampi dassanena pahātabbā bhāvanāya pahātabbānaṃ kenaci paccayena paccayoti na vuttāti veditabbaṃ. Yadi dassanenapahātabbapaccayā kilesā dassanapakkhikā, tappaccayaṃ uddhaccasahagataṃ dassanena pahātabbaṃ siyāti kathaṃ tassa ekantabhāvanāya pahātabbatā vuttāti codanaṃ sandhāyāha **''dassanena pahātabbapaccayassā''**tiādi. **Tasmā**ti yasmā sarāgavītarāgasantānesu sahāyavekallena kammassa vipākāvipākadhammatā viya puthujjanasekkhasantānesu uddhaccasahagatassa vuttanayena savipākāvipākatā siddhā, tasmā. **Tassā**ti uddhaccasahagatassa. **Tādisassevā**ti uddhaccasahagatabhāvena ekasabhāvassa.

Ettha ca yaṃ ''na bhāvanāya pahātabbampi atthi uddhaccasahagata''ntiādi amataggapathe vuttaṃ, taṃ akāraṇaṃ, kasmā? Tassa ekantena bhāvanāya pahātabbattā. Yathāha ''katame dhammā bhāvanāya pahātabbā? Uddhaccasahagato cittuppādo''ti (dha. sa. 1583). Yadi hi uddhaccasahagataṃ na bhāvanāya pahātabbampi abhavissa, yathā atītārammaṇattike ''niyogā anāgatārammaṇā natthī''ti vatvā ''kāmāvacarakusalassa vipākato dasa cittuppādā''tiādinā puna vibhajitvā vuttaṃ, evamidhāpi ''katame dhammā bhāvanāya pahātabbā? Niyogā bhāvanāya pahātabbā natthī''ti vatvā ''uddhaccasahagato cittuppādo siyā bhāvanāya pahātabbo, siyā na vattabbo 'dassanena pahātabbo'tipi 'bhāvanāya pahātabbo'tipī''tiādi vattabbaṃ siyā, na ca tathā vuttaṃ. Yā ca tamatthaṃ paṭipādentena ''yadi vucceyyu''ntiādinā yutti vuttā, sāpi ayutti. Kasmā? Dassanena pahātabbārammaṇānaṃ rāgadiṭṭhivicikicchuddhaccānaṃ dassanena pahātabbabhāvasseva icchitattā.

Yañca ''uddhaccaṃ uppajjatī''ti uddhaccasahagatacittuppādo vuttoti dassetuṃ adhipatipaccayaniddese uddhaccassa anuddharaṇaṃ kāraṇabhāvena vuttaṃ, tampi akāraṇaṃ aññathāpi sāvasesapāṭhadassanato. Tathā hi ''atīto dhammo paccuppannassa dhammassa, anāgato dhammo paccuppannassa dhammassa ārammaṇapaccayena paccayo''ti (paṭṭhā. 2.18.2) etesaṃ vibhaṅge cetopariyañāṇaggahaṇaṃ katvā ''paccuppanno dhammo paccuppannassa dhammassā''ti imassa vibhaṅge labbhamānampi cetopariyañāṇaggahaṇaṃ na kataṃ.

Sahāyabhāvo ca dassanena pahātabbānaṃ bhāvanāya pahātabbassa vipākadānaṃ pati vicāretabbo. Kiṃ avijjādi viya dānādīnaṃ uppattiyā eva vikuppādanasamatthatāpādanena dassanena pahātabbā bhāvanāya pahātabbānaṃ sahakārikāraṇaṃ honti, udāhu kileso viya kammassa paṭisandhidāne satīti, kiñcettha – yadi purimanayo, sotāpannādisekkhasantāne bhāvanāya pahātabbassa kiriyabhāvo āpajjati, sahāyavekallena avipākasabhāvatāya āpāditattā khīṇataṇhāvijjāmāne santāne dānādi viya. Atha dutiyo, bhāvanāya pahātabbābhimatassāpi dassanena pahātabbabhāvo āpajjati, paṭisandhidāne sati apāyagamanīyasabhāvānativattanato. Yaṃ panettha vattabbaṃ, taṃ heṭṭhā vuttameva, tasmā pāḷiyā aṭṭhakathāya ca avirujjhanavasenettha atthavinicchayo vuttanayeneva veditabbo.

Sāti uddhaccacetanā. **Viññāṇapaccayabhāve**ti sampuṇṇavipākaviññāṇapaccayabhāve. **Kāraṇaṃ dassento**ti avikalaphaluppādanādhikāre tadabhāvato yadipi uddhaccacetanā viññāṇassa paccayabhāve apanetabbā, avijjāya pana paccayuppannabhāve gahetabbāti imaṃ kāraṇaṃ dassento. **Sabbāpī**ti vīsatipi. Tenāha **''ekavīsatīti vattabba''**nti. **Ta**nti yena kāraṇena saṅkhāraggahaṇena abhiññācetanāya aggahaṇaṃ, taṃ kāraṇaṃ. **Itarāvacanassāpī**ti uddhaccacetanāvacanassāpi. Kiṃ pana taṃ? Viññāṇassa paccayabhāvābhāvo eva. **Bhedābhāvā**ti kāyavacīsaṅkhāravasena vibhāgābhāvato. **Saṃyogo**ti tikantarapadavasena saṃyojanaṃ, tathā saṅgahoti attho.

Sukhasaññāya gahaṇaṃ assādananti adhippāyenāha **''sukhasaññāya…pe… dassetī''**ti. **''Sukhasaññāyā''**ti ca idaṃ karaṇatthe karaṇavacanaṃ. Vipallāso hi dukkhe sukhasaññā. Yaṃ pana aṭṭhakathāyaṃ ''aññāṇenā''ti vuttaṃ, taṃ hetumhi karaṇavacanaṃ vipallāsassādanānaṃ avijjāya hetubhāvadassanato. ''Ratho setaparikkhāro''tiādīsu (saṃ. ni. 5.4) parivāratthopi parikkhārasaddo hotīti vuttaṃ **''taṇhāya parivāre''**ti. **Taṇhāparivāre**ti ca taṇhāya kiccasādhanena saṅkhārānaṃ sahakārikāraṇabhāvaṃ sandhāya vuttaṃ. Parikkhāraṭṭho saṅkhāraṭṭho viya bhūsanaṭṭho hotīti dassento **''saṅkhate alaṅkate''**ti āha. **Parikkharoti** yathā phaladānasamatthā honti, tathā saṅkharoti. **Amaraṇatthā**ti amatatthā, nibbānatthāti attho. **Dukkarakiriyā**ti pañcātapatappanādidukkaracariyā. Devabhāvāya tapo **devabhāvatthaṃ tapo**. Māretīti **maro** hetuatthaṃ antonītaṃ katvā. Amaṅgalampi maṅgalapariyāyena voharanti maṅgalikāti vuttaṃ **''diṭṭhe adiṭṭhasaddo viyā''**ti yathā ''asive sivā''ti.

Papātaṃ patanadukkhasadisanti katvā vuttaṃ **''jātiādipapātadukkha''**nti. Indaduddabrahmakūṭasaññitapabbatasikharappapāto **marupapāto**. Taṃ puññaphalaṃ attho payojanaṃ etassāti **tadattho**.

Paribbājikāya taruṇiyā. **Asavaso** aserivihārī. Kilesāsucipaggharaṇena paṇḍitehi **jigucchanīyaṃ**. Rāgādipariḷāhena, kaṭukavipākatāya ca **dukkhaṃ**. **Ārabhati** karoti. Sabhayassāpi pisācanagarassa kāmaguṇasamiddhiyā sukhavipallāsahetubhāvo viyāti yojanā. Bhinnajātiyena avomissatā **nirantaratā**. Jarāya maraṇena ca aññathattaṃ **vipariṇāmo**.

‘‘Na tāvāhaṃ pāpima parinibbāyissāmī’’ti vacanato ‘‘tāta ehi, tāva idaṃ rajjaṃ paṭipajjāhī’’tiādīsu yadipi parimāṇaniyamanakamapadapūraṇamattādīsupi **tāva**-saddo dissati, idha pana vakkhamānattāpekkho adhippetoti vuttaṃ **‘‘tāvāti vattabbantarāpekkho nipāto’’**ti. **Avijjāpaccayā pana…pe… dassetī**ti pubbenāparaṃ aṭṭhakathāyaṃ avirujjhanamāha.

Rāgādiassādanakālesūti rāgādīnaṃ assādanakālesu. ‘‘Rāgadiṭṭhisampayuttāyā’’ti ettha rāgasampayuttāya tāva avijjāya yojanā hotu rāgassa assādanabhāvato, diṭṭhisampayuttāya pana kathanti āha **‘‘tadavippayuttā ca diṭṭhī…pe… veditabbā’’**ti. **Taṃsampayuttasaṅkhārassā**ti rāgādisampayuttasaṅkhārassa. **Avijjārammaṇādita**nti avijjāya ārammaṇāditaṃ. **Ādi**-saddena ārammaṇādhipatiārammaṇūpanissayapakatūpanissaye, anantarādike ca paccaye saṅgaṇhāti. **Anavijjārammaṇassā**ti na avijjārammaṇassa avijjaṃ anārabbha pavattassa. **Ārammaṇādhipatianantarādipaccayavacanesū**ti ārammaṇādhipatiārammaṇūpanissayapaccayavacanesu avuttassa anavijjārammaṇassa, anantarādipaccayavacanesu avuttassa paṭhamajavanassa, dvīsupi vuttassa avijjārammaṇassa dutiyādijavanassāti yojetabbaṃ. Anantarapaccayalābhino anantarādinā, sahajātassa hetuādinā, asahajātassa upanissayādinā saṅkhārassa avijjā paccayo hotīti ayamattho **‘‘yaṃ kiñcī’’**tiādinā dassitoti veditabbaṃ. **Samatikkamabhavapatthanāvasenā**ti avijjāsamatikkamatthāya arūpāvacarajjhānāni uppādentassa, avijjāsammūḷhattā arūpabhavasampattiyo patthetvā tāneva jhānāni nibbattentassāti puññābhisaṅkhāre vuttena nayena, vuttanayānusārenāti attho.

Ekakāraṇavādo āpajjati yathā pakatiissarapajāpatipurisakālādivādā. Ekasmiṃyeva lokassa kāraṇabhūte sati tato sakalāya pavattiyā anavasesato, sabbadā ca pavattitabbaṃ apekkhitabbassa kāraṇantarassa abhāvato. Na cetaṃ atthi kameneva pavattiyā dassanato. Kāraṇantarāpekkhatāya pana ekakāraṇavādo apahato siyā ekassa ca anekasabhāvatābhāvā. Yattakā tato nibbattanti, sabbehi tehi samānasabhāveheva bhavitabbaṃ, na visadisehi, itarathā tassa ekabhāvo eva na siyāti imamatthamāha **‘‘sabbassa…pe… pattito cā’’**ti. **Pārisesenā**ti ekato ekaṃ, ekato anekaṃ, anekato ekanti imesu **tīsu pakāresu avijjamānesu** anupalabbhamānesu pārisesañāyena. Anekato anekanti ekasmiṃ **catutthe eva ca** pakāre **vijjamāne**. Yadidaṃ ‘‘avijjāpaccayā saṅkhārā, phassapaccayā vedanā’’tiādinā ekahetuphaladīpanaṃ, taṃ ettha desanāvilāsena, vineyyajjhāsayavasena vā dhammānaṃ padhānapākaṭāsādhāraṇabhāvavibhāvanatthanti ekahetuphaladīpanaṃ **na nupapajjati** upapajjatiyevāti dasseti **‘‘yasmā’’**tiādinā.

Yathāphassanti sukhavedanīyādicakkhusamphassāditaṃtaṃphassānurūpanti vuttaṃ hotīti dassento **‘‘sukhavedanīya’’**ntiādiṃ vatvā **‘‘vedanāvavatthānato’’**ti padassa atthaṃ dassetuṃ **‘‘samānesū’’**tiādi vuttaṃ. Tattha **samānesū**ti avisiṭṭhesu. **Phassavasenā**ti sukhavedanīyādiphassavasena. **Vipariyāyābhāvato**ti byattayābhāvato. Na hi kadāci sukhavedanīyaṃ phassaṃ paṭicca dukkhavedanā, dukkhādivedanīyaṃ vā phassaṃ paṭicca sukhavedanā uppajjati. **Sukhādicakkhusamphassajādīna**nti sukhādīnaṃ, cakkhusamphassajādīnañca vedanānaṃ. **Oḷārikasukhumādī**ti **ādi**-saddena hīnapaṇītādisaṅgaho daṭṭhabbo. Tattha yaṃ upādāya yā vedanā ‘‘oḷārikā, hīnā’’ti vā vuccati, na taṃyeva upādāya tassā kadācipi sukhumatā paṇītatā vā atthīti vuttaṃ **‘‘oḷārikasukhumādisaṅkarābhāvato’’**ti. **Yathāvuttasamphassassā**ti sukhavedanīyādiphassassa. Sukhavedanīyaphassatoyeva sukhavedanā, na itaraphassato. Sukhavedanīyaphassato sukhavedanāva, na itaravedanā. Tathā sesesupīti ubhayapadaniyamavasena yathāphassaṃ vedanāvavatthānaṃ, yathāvedanaṃ phassavavatthānanti padadvayena kāraṇantarāsammissatā phalassa, phalantarāsammissatā ca kāraṇassa dassitā paṭhamapakkhe asaṃkiṇṇatāvavatthānanti katvā. Dutiyapakkhe pana paccayabhedabhinnena kāraṇavisesena phalaviseso, phalavisesena ca kāraṇaviseso nicchīyatīti ayamattho dassito sanniṭṭhānaṃ vavatthānanti katvā. Purimasmiñca pakkhe dhammānaṃ asaṅkarato vavatthānaṃ vuttaṃ, dutiyasmiñca yathāvavatthitabhāvajānananti ayametesaṃ viseso. **Utuādayo**ti **ādi**-saddena cittavisamācārā pittavātādayopi saṅgayhanti. Ekasmiṃ dose kupite itarepi khobhaṃ gacchanti. Santesupi tesu **semhapaṭikārena rogavūpasamato** semho pākaṭoti attho.

‘‘Bhavo’’ti vuttānaṃ saṅkhārānaṃ kāraṇassa pakāraṇaṃ, kāraṇameva vā taṇhāti āha **‘‘taṇhāya saṅkhārakāraṇabhāvassa vuttattā’’**ti. **Tassāpī**ti taṇhāyapi. Taṇhā hi kāmāsavo bhavāsavo ca. Kāmāsavabhavāsavā kāmupādānaṃ, diṭṭhāsavo itarupādānanti āha **‘‘caturupādānabhūtā kāmabhavadiṭṭhāsavā’’**ti. Te ca ‘‘upādānapaccayā bhavo’’ti vacanato upādānañca, ‘‘taṇhāpaccayā upādāna’’nti vacanato taṇhā ca saṅkhārassa kāraṇanti pākaṭā. Anassādanīyesu anekādīnavavokiṇṇesu saṅkhāresu assādānupassanā avijjāya vinā na hotīti dassento āha **‘‘assādānupassino…pe… dassitā hotī’’**ti. **Khīṇāsavassa saṅkhārābhāvato**ti byatirekenapi avijjāya saṅkhārakāraṇabhāvaṃ vibhāveti. Ekantena hi khīṇāsavova viddasu. Etena bālānaṃ eva sambhavato avijjāya asādhāraṇatā vuttāti dasseti. Vatthārammaṇādīni hi itaresampi sādhāraṇāni. Vatthārammaṇataṇhupādānādīni viya avijjāpi puññābhisaṅkhārādīnaṃ sādhāraṇakāraṇanti codanaṃ manasi katvā āha **‘‘puññabhavādī’’**tiādi. Tattha **ādi**-saddena apuññāneñjabhavā gahetabbā. **Puññabhavo**ti puññābhisaṅkhārahetuko upapattibhavo. Esa nayo sesesu. Ettha ca kiccakaraṇaṭṭhānabhedena kiccavatī avijjā bhinditvā dassitā. Na hi yadavatthā avijjā puññābhisaṅkhārānaṃ upanissayo, tadavatthā eva itaresaṃ upanissayoti sakkā viññātuṃ. Ettha ca **bhavādīnavappaṭicchādana**nti atthato puññābhisaṅkhārādīnaṃ taṃtaṃbhavasaṅkhātadukkhahetusabhāvānabhisamayanimittatā.

Ṭhānanti dharamānatā adhippetāti vuttaṃ **‘‘ṭhānaviruddhoti atthitāviruddho’’**ti. Ṭhānāviruddhā cakkhurūpādayo. ‘‘Purimacittañhī’’tiādinā ṭhānaviruddho ca udāhaṭoti āha **‘‘na idaṃ ekantikaṃ siyā’’**ti. ‘‘Cakkhurūpādayo’’tiādinā hi

parato ṭhānāviruddhā udāharīyantīti. Purimasippādisikkhā hi pacchā pavattamānasippādikiriyānaṃ samodhānāsambhavā ṭhānavirodhoti yathāvuttamatthaṃ samatthetuṃ **''na ca sippādīna''**ntiādi vuttaṃ. Tattha **ta**nti paṭisandhiādiṭhānaṃ. **Idhā**ti ṭhānasabhāvakiccādiggahaṇe. **Ādi**-saddena ārammaṇabhūmisantānādiviruddhā gahetabbā, te ca anulomato gotrabhussa, gotrabhuto maggassa liṅgaparivattanādivasena ca pavattiyaṃ veditabbā. Namanaruppanavirodhā sabhāvaviruddho paccayoti yojanā. Tattha **namanaruppana**nti arūparūpabhāvameva dasseti. Kammaṃ cetanāsabhāvaṃ, rūpaṃ ruppanasabhāvanti sabhāvaviruddhaṃ. **Madhurambilarasādī**ti khīraṃ madhurarasaṃ pittupasamanaṃ madhuravipākasabhāvaṃ, dadhi ambilarasaṃ pittabrūhanaṃ kaṭukavipākasabhāvanti ato sabhāvavirodhā.

Dadhiādīnīti dadhipalālāni. **Bhūtiṇakassā**ti bhūtiṇakanāmakassa osadhivisesassa. **Avī** nāma eḷakā, tā pana yebhuyyena rattalomakā hontīti vuttaṃ **''rattā eḷakā''**ti. Vipākānampi paccayabhāvato, avipākānampi paccayuppannabhāvato na vipākadhammavipākāpekkhā paccayapaccayuppannatāti vuttaṃ **''vipākāyeva te ca nā''**ti. Tenāha **''tasmā''**tiādi. **Tadavipākāna**nti tassā avijjāya avipākabhūtānaṃ. **Na na yujjati** yujjati eva paccayuppannatāmattassa adhippetattā. **Tadaviruddhāna**nti tāya avijjāya aviruddhānaṃ.

Pubbāpariyavavatthānanti kāyapavattigatijātiādīnaṃ yathārahaṃ pubbāparabhāvena pavatti, sā pana kenaci akaṭā akaṭavidhā paṭiniyatasabhāvāti dassetuṃ niyativādinā vuttanidassanaṃ āharanto **''acchejjasuttāvutābhejjamaṇīnaṃ viyā''**ti āha. Dutiyavikappe **saṅgatī**ti adhiccasamuppādo yādicchikatā, yaṃ sandhāya ''yadicchāya pavattanaṃ nivattanaṃ yadicchāyā''tiādi vuccati. **Bhāvo**ti dhammānaṃ sabhāvasiddhitā, yaṃ sandhāya vadanti ''kaṇṭakassa koṭitikhiṇabhāvaṃ, kapiṭṭhaphalassa vaṭṭabhāvaṃ, migapakkhīnaṃ vā vicittavaṇṇasaṇṭhānāditaṃ ko abhisaṅkharoti, kevalaṃ sabhāvasiddhovāyaṃ viseso''ti. Tenāha ''sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe jīvā avasā abalā avīriyā niyatisaṅgatibhāvapariṇatā''ti (dī. ni. 1.168). **Etehi vikappanehī**ti cutiādīsu sammūḷhatāya ''satto maratī''tiādivikappanehi kāraṇabhūtehi. **Akusalaṃ cittaṃ katvā**ti ayonisomanasikāraparibrūhanena cittaṃ akusalaṃ katvā.

Suttādidhammanti suttageyyādipariyattidhammaṃ. Pariyattidhammañhi sammadeva jānanto paṭipattidhammaṃ paripūretvā paṭivedhadhamme patiṭṭhahati. **Ta**nti taṃ jānanaṃ, nibbānābhisamayoti attho.

Saṅkhārapadaniddesavaṇṇanā niṭṭhitā.

Viññāṇapadaniddesavaṇṇanā

227. **Yathāvuttasaṅkhārapaccayā**ti puññābhisaṅkhārādivuttappakārasaṅkhārapaccayā. Viññāṇādayo vedanāpariyosānā etarahi vipākavaṭṭabhūtā idhādhippetāti āha **''taṃkammanibbattameva viññāṇaṃ bhavituṃ arahatī''**ti. Ayañca atthavaṇṇanā dhātukathāpāḷiyā na sametīti dassento **''dhātukathāyaṃ panā''**tiādimāha. Tattha dhātukathāyaṃ vacanato sabbaviññāṇaphassavedanāpariggaho kato dhātukathāyanti yojanā. **Sappadesā**ti sāvasesā, vipākā evāti adhippāyo. Viññāṇādīsu hi vipākesuyeva adhippetesu yathā –

> ''Vipākehi dhammehi ye dhammā vippayuttā, te dhammā asaṅkhataṃ khandhato ṭhapetvā pañcahi khandhehi dvādasahāyatanehi terasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Na kehici khandhehi na kehici āyatanehi pañcahi dhātūhi asaṅgahitā''ti (dhātu. 477) –

Vipākavippayuttānaṃ saṅgahāsaṅgahā vissajjitā, evamidhāpi vissajjitabbaṃ siyā. Tenāha **''vipākā dhammāti imassa viya vissajjanaṃ siyā''**ti. **Tasmā**ti yasmā vippayuttena saṅgahitāsaṅgahitapadaniddese nippadesāva viññāṇaphassavedanā gahitā, tasmā. **Tatthā**ti dhātukathāyaṃ. **Abhidhammabhājanīyavasenā**ti imasmiṃ paṭiccasamuppādavibhaṅge abhidhammabhājanīyavasena. Tenāha **''avijjāpaccayā saṅkhārā cā''**tiādi. Tena yathāvuttaatthavaṇṇanā suttantabhājanīyavasena vuttāti yathādassitaṃ virodhaṃ pariharati. Yadi abhidhammabhājanīyavasena dhātukathāpāḷi pavattā, atha kasmā ''kāmabhavo pañcahi khandhehi ekādasahāyatanehi sattarasahi dhātūhi saṅgahito. Rūpabhavo pañcahi khandhehi pañcahāyatanehi aṭṭhahi dhātūhi saṅgahito''tiādinā (dhātu. 67-68) upādinnakkhandhavasena bhavo vissajjitoti codanaṃ manasi katvā āha **''bhavo pana…pe… na abhidhammabhājanīyavasena gahito''**ti. **Evañca katvā**ti abhidhammabhājanīyavasena aggahitattā eva. **Tatthā**ti dhātukathāyaṃ. **Vipākañheta**nti **hi**-saddo hetuattho. Yasmā yathāvuttabāttiṃsavidhaviññāṇaṃ vipākaṃ, tasmā taṃ saṅkhārapaccayanti imamatthaṃ dassento **''viññāṇassa vipākattā''**tiādimāha.

''Somanassasahagatāneva sandhāya vutta''nti idaṃ vicāretabbaṃ upekkhāsahagatakusalākusalajavanānantarampi somanassasahagatatadārammaṇassa icchitattā. Tathā hi **aṭṭhakathāyaṃ** ''catunnaṃ pana duhetukakusalacittānaṃ aññatarajavanassa pariyosāne ahetukacittaṃ tadārammaṇabhāvena patiṭṭhātī''ti (dha. sa. aṭṭha. 498 vipākuddhārakathā) vatvā ''iṭṭhārammaṇe pana santīraṇampi tadārammaṇampi somanassasahagatamevā''ti vuttaṃ. Kusalākusalañhi abhiiṭṭhampi ārammaṇaṃ tathābhisaṅkharaṇena kadāci na majjhattaṃ katvā na pavattati, vipākaṃ pana yathāsabhāvatova ārammaṇarasaṃ anubhavati. Tenāha ''na sakkā vipākaṃ vañcetu''nti. Kiriyajavanānaṃ pana visayābhisaṅkharaṇassa balavabhāvato tadanantarānaṃ tadārammaṇānaṃ yathāvisayaṃ vedanāvasena tadanuguṇatā icchitā. Ye pana kiriyajavanānantaraṃ tadārammaṇaṃ na icchanti, tesaṃ vattabbameva natthi. Yaṃ pana ''javanena tadārammaṇaṃ

niyametabba''nti vuttaṃ, taṃ kusalaṃ sandhāya vuttanti ca vuttaṃ. Tasmā yathāvutto vicāretabbo. Tihetukajavanāvasāne ca duhetukajavanāvasāne cāti samuccayattho **ca**-saddo. Keci pana vibhāgaṃ akatvā ''kusalajavanāvasānepi ahetukatadārammaṇaṃ hotīti 'yebhuyyenā'ti vutta''nti vadanti. Lobhacittassa vā sattānaṃ bahulaṃ uppajjanato **''yebhuyyenā''**ti vuttaṃ. ''Sakiṃ vā''ti vacanasiliṭṭhatāvasena vuttaṃ yathā ''aṭṭha vā dasa vā''ti dassetuṃ **''dirattatirattādīsu viya veditabba''**nti āha. **Vā-saddassa abhāvā**ti suyyamānassa **vā**-saddassa abhāvena vuttaṃ. Atthato pana tatthāpi **vā**-saddo labbhateva. Tirattaṃ pana vāsādike labbhamāne diratte vattabbameva natthīti dirattaggahaṇaṃ visuṃ na yojetīti adhippāyena **''vacanasiliṭṭhatāmattenā''**ti vuttaṃ. Kevalaṃ ''tiratta''nti vutte aññattha vāsādinā antaritampi tirattaṃ gaṇheyya, dirattavisiṭṭhaṃ pana tirattaṃ vuccamānaṃ tena anantaritameva tirattaṃ dīpetīti āha **''nirantaratirattadassanatthaṃ vā''**ti. **Balavarūpādike ārammaṇe**ti atimahati rūpādiārammaṇe. **''Adhippāyo''**ti etena ekacittakkhaṇāyukepi visaye kadāci tadārammaṇaṃ uppajjeyyāti **''sakiṃ evā''**tiādinā vuttamatthaṃ ulliṅgeti. ''Sabbadvāresu tadārammaṇe dve eva cittavārā āgatā''ti vuttattā ayampi attho vicāretvā gahetabbo. **Anurūpāya paṭisandhiyā**ti attano attano anucchavikena paṭisandhānakiccena.

''Kati paṭisandhiyo, kati paṭisandhicittānī''tiādinā paṭisandhivicāro parato vitthārato kathīyatīti āha **''paṭisandhikathā mahāvisayāti katvā pavattimeva tāva dassento''**ti. **Ahetukadvayādīna**nti **ādi**-saddena mahāvipākamahaggatavipāke saṅgaṇhāti. **Dvāraniyamāniyamāvacana**nti dvārassa niyatāniyatāvacanaṃ, niyatadvāraṃ aniyatadvāranti vā avacananti attho. **Anuppattito**ti na uppajjanato. Yadipi ''anurūpāya paṭisandhiyā''ti paṭisandhipi heṭṭhā gahitā, ''pavattiyaṃ panā''ti adhikatattā pana pavattiyeva paccāmaṭṭhā. Paccayuppannabhāvena paṭhamuddiṭṭhāni sabbānipi lokiyavipākacittāni anvādesaṃ arahantīti āha **''tatrassāti pavattiyaṃ bāttiṃsavidhassā''**ti.

Yathā kāmāvacarapaṭisandhiviññāṇasaṅkhātassa bījassa abhāvepi rūpabhave cakkhusotindriyapavattiānubhāvato cakkhusotaviññāṇānaṃ sambhavo, evaṃ teneva kāraṇena sampaṭicchanādīnampi tattha sambhavoti dassento **''indriyapavattiānubhāvato evā''**tiādimāha. Tattha **cakkhusotadvārabhedenā**ti cakkhusotadvāravisesena bhavitabbanti sambandho. **Tassā**ti cakkhusotadvārassa. Dvāravantāpekkho dvārabhāvoti āha **''viññāṇavīthibhedāyattattā''**ti. **Tasmiñca satī**ti tasmiṃ dvārabhede vīthibhede ca sati. **Bhāvo**ti uppatti. **Janakaṃ anubandhati nāmā**ti taṃsadise tabbohāraṃ katvā vuttaṃ.

Idaṃ pana vatvāti rūpārūpāvacaradhamme ārabbha tadārammaṇānuppattiṃ vatvā. **Bhāvanāyā**ti akusalabhāvanāya saṃkilesavaḍḍhanena, saṃkiliṭṭhasamādhānenāti attho. Tathā hi lobhadosasahagatacittuppādepi samādhi ''avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā''tiādinā (dha. sa. 11) niddiṭṭho. **Avatthubhāvadassanattha**nti aṭṭhānabhāvadassanatthaṃ, anārammaṇabhāvadassanatthanti attho.

''Kena katthā''ti padassa **''kena cittena kasmiṃ bhave''**ti saṅkhepena vuttamatthaṃ vitthārato dassetuṃ **''ekūnavīsatī''**tiādi vuttaṃ. Tattha **tena tena cittenā**ti tena tena ahetukadvayādicittena saddhiṃ pavattamānā paṭisandhikkhaṇe rūpārūpadhammā ekūnavīsati paṭisandhiyoti yojanā. **Tena tena cittena** sahajātādipaccayatāya hetubhūtena, karaṇabhūtena vā. **Tattha tattha** bhave.

Anussaraṇattho byāpāro **anussaraṇabyāpāro**. **Kecī**ti **dhammasirittheraṃ** sandhāya vadati. **Tīsu javanavāresu… pe… bhavitabba**nti kammādiupaṭṭhānassa parato tīhi javanavārehi pavattitabbanti attho. Tenāha **''aneka…pe… abhippalambanañca hotī''**ti. **Tasmā**ti yasmā ekajavanavārasseva kammādiupaṭṭhānena maraṇaṃ na sambhavati, tasmā. **Phoṭṭhabbassā**ti pahāraphoṭṭhabbassa. Bhavaṅgacitte vattamāne, antarantarā pañcadvāravīthiyā vā vattamānāya phoṭṭhabbasamāyoge paṭhamaṃ kāyadvārāvajjanuppatti yuttā, tathāpi kismiñci cintiyamāne tamevārabbha ekasmiṃ javanavāre pavatte pacchā kāyadvārāvajjanuppatti siyā cittassa lahuparivattibhāvatoti kecivādassa adhippāyo. Yathā niddāyantassa phoṭṭhabbasamāyogena pabujjhanakāle manodvārāvajjanameva āvaṭṭeti, na kāyadvārāvajjanaṃ. ''Pañcahi viññāṇehi na paṭibujjhatī''ti (vibha. 751) hi vuttaṃ. Evaṃsampadaṃ vā etaṃ daṭṭhabbaṃ. **Lahukapaccupaṭṭhāna**nti lahuupaṭṭhānaṃ. **Manodvārassa visayo** kammādiko. **Lahukatā**ti lahupaṭṭhānatā. **Rūpāna**nti cakkhādirūpadhammānaṃ. **Visayabhāvepī**ti rūpāyatanādivisayasabbhāvepi. **Yesaṃ visayo atthī**ti yesaṃ nippariyāyena visayo atthi. **Taṃdassanatthamevā**ti tesaṃ sārammaṇānaṃyeva dassanatthaṃ. **Tenā**ti tasmā.

''Bhūmicittuppādādivasenā''ti idaṃ kammaṃ sandhāya vuttaṃ, kammanimittassapi vasena labbhateva tassa chaḷārammaṇabhāvato. Gatinimittassa pana pabhedo nīlādikoyeva.

Anupacchinnesu maggena appahīnesu. **Tañca** kammādiṃ. **Bhavantaraninnāditā** cittasantānassa bhavapatthanāya tathābhisaṅkhatattā. Yasmiñhi cittasantāne puññādicetanāya viya bhavapatthanāya paribhāvanā anupacchinnā, tattheva bhavantarapariyāpannacittuppatti. Taṃ pana cittaṃ tathā uppajjamānaṃ tāya vināmitaṃ viya hotīti vuttaṃ **''anupacchinnakilesabalavināmita''**nti. **Sabbatthā**ti sugatiduggatīsu. **Itarāyā**ti sugatipaṭisandhininnāya cutiyā. **''Nicchinantī''**ti vuttassa nicchayassa nibandhanaṃ āgamaṃ dassento **''nimittassādagadhitaṃ vā''**tiādimāha.

Akusale hi duggatūpanissaye niyamite kusalaṃ sugatūpanissayoti niyamitameva hotīti.

Aniṭṭhaṃ ārammaṇaṃ āha yato duggatipaṭisandhi dassīyatīti adhippāyo. Yadi evaṃ ‘‘rāgādihetubhūta’’nti kasmā vuttanti āha **‘‘tampi hi…pe… hotī’’**ti. **Tampī**ti aniṭṭhārammaṇampi. Yasmā pana hīnaṃ ārammaṇanti ārammaṇabhūtakammanimittaṃ adhippetaṃ, tasmā **‘‘akusalavipākajanakakammasahajātānaṃ vā’’**tiādi vuttaṃ. Kammanimittabhūtañhi ārammaṇaṃ yaṃ vipākassa janakaṃ kammaṃ, tena sahajātānaṃ, tassa kammassa sadisāsannajavanasahajātānañca rāgādīnaṃ ārammaṇapaccayasaṅkhāto hetu hoti, so eva cassa hīnabhāvoti dassetuṃ **‘‘tañhī’’**tiādi vuttaṃ. **Kammavasena aniṭṭha**nti hīnassa akusalakammassa ārammaṇato ārammaṇatāvasena hīnanti katvā aniṭṭhaṃ, sabhāvena iṭṭhampīti adhippāyo. **‘‘Aññathā cā’’**tiādinā kammanimittārammaṇassa akusalavipākassa na sambhavoti dasseti. **Āsannakatakammārammaṇasantatiya**nti āsannakatassa kammassa ārammaṇasantāne. **Taṃsadisa**nti yathāvuttakammārammaṇasadisaṃ. **Paṭisandhiārammaṇūpaṭṭhāpaka**nti paṭisandhiyā ārammaṇassa upaṭṭhāpakaṃ. Cutiāsannajavanānaṃ paṭisandhijanakatte ayamattho labbheyyāti codanaṃ manasi katvā āha **‘‘na ca paṭisandhiyā’’**tiādi. **Taṃsamānavīthiya**nti tāya paṭisandhiyā ekavīthiyaṃ. **Na assāditānī**ti assādanabhūtāya taṇhāya na āmaṭṭhāni.

Samattāti paripuṇṇā, pariyattā vā. ‘‘Maraṇakāle…pe… samādinnā’’ti vacanato yathāvuttacutiāsannajavanānaṃ paṭisandhidānaṃ siddhanti codanaṃ sandhāyāha **‘‘na ca dubbalehī’’**tiādi. **‘‘Vakkhati cā’’**tiādinā vuttamevatthaṃ upacayena pākaṭataraṃ karoti. Ñāṇavatthuvibhaṅgavaṇṇanāyañhi ‘‘pañcahi viññāṇehi na kañci dhammaṃ paṭivijānātī’’ti padānaṃ atthaṃ vivaranto vakkhati **‘‘sabbampi…pe… paṭikkhittānī’’**ti. Tattha **paṭivijānanādī**ti **ādi**-saddena iriyāpathakappanakāyavacīkammupaṭṭhāpanakusalākusaladhammasamādānasamāpajjanavuṭṭhānāni saṅgaṇhāti. Upapajjanasupinadassanādīnaṃ manodvārikacitteneva pavatti pākaṭāti tāni bahi karonto **‘‘cavanapariyosānaṃ kicca’’**nti āha. **Sahajavanakānī**ti javanasahitāni, pañcadvārikajavanehi saddhinti attho.

Tatthāti ‘‘pañcahi viññāṇehi na kañci dhammaṃ paṭivijānātī’’ti pāḷivaṇṇanāyaṃ. **Na kañci dhammaṃ paṭivijānātī**ti ettha na sabbe rūpādidhammā dhammaggahaṇena gahitāti yathādhippetadhammadassanatthaṃ ‘‘manopubbaṅgamā dhammāti (dha. pa. 1-2) evaṃ vuttaṃ ekampi kusalaṃ vā akusalaṃ vā na paṭivijānātī’’ti aṭṭhakathāyaṃ vuttanti dassetvā tassa atthaṃ vivaranto **‘‘yesa’’**ntiādimāha. Tassattho – **yesaṃ** kusalākusaladhammānaṃ **paṭivibhāvanappavattiyā** siddhā vipākadhammatā yonisomanasikāraayonisomanasikārasamuṭṭhānā, yāya **sukhaṃ vā dukkhaṃ vā** taṃsantāne **anveti** anugacchati, pañcaviññāṇānaṃ **sā** vipākadhammatā **paṭikkhittā** paṭisedhitāti. **Tādisamevā**ti kusalākusaladhammapaṭivijānanasadisameva. Yadi pañcadvāre yathāvuttakiccassa karaṇe sahajavanakāni vīthicittāni paṭikkhittāni, kathaṃ tattha cavanupapajjanāni sambhavantīti codanaṃ sandhāyāha **‘‘tadārammaṇānantaraṃ panā’’**tiādi. Nippariyāyena manodvārikabhāvo manodvārāvajjanuppattipubbakoti tadabhāvenāha **‘‘iminā adhippāyenā’’**ti. Avasesekacittakkhaṇāyuke rūpādimhīti yojanā.

Upacāro viya daṭṭhabbā samānārammaṇattā, upapattinimittattā ca. **Kecī**ti **dhammasirittheraṃ** sandhāya vadati. **Mahaggatāvasānaṃ vadantī**ti yathāpaccayaṃ mahaggatasamāpattiṃ samāpajjitvā vuṭṭhitassa sā vīthi uppajjati, tato cuticittaṃ hotīti vadanti. **Atītārammaṇā ekādasavidhā**ti nava kāmāvacarasugaticutiyo, dve viññāṇañcāyatananevasaññānāsaññāyatanaāruppacutiyoti evaṃ atītārammaṇā ekādasavidhā sugaticutiyo. Pañca rūpāvacarā, vuttāvasesā dve arūpāvacarāti **navattabbārammaṇā sattavidhā** cutiyo. Duggaticuti pana parato vuccatīti idha na gahitā. Tathā hi vakkhati ‘‘duggaticutiyā pana…pe… na dassitā’’ti.

Evamādiketi **ādi**-saddena ‘‘suddhāya vā javanavīthiyā’’tiādivacanaṃ saṅgaṇhāti. Tathā hi vuttaṃ ‘‘suddhāya vāti mahaggatakammanimittārammaṇāya javanavīthiyā’’ti. **‘‘Viññāyatī’’**ti iminā yadipi ‘‘pathavīkasiṇādī’’tiādisaddena arūpāvacarajjhānārammaṇassāpi saṅgaho sambhavati, ‘‘cakkhusotānaṃ vā’’ti pana dvāradvayasseva vasena vikappantarakaraṇaṃ yathādhippetassa atthassa ñāpakanti dasseti. Ñāpakañca nāma agatikā gatīti yathāvuttaṃ ñāpakaṃ asambhāvento **‘‘athāpī’’**tiādimāha. Yo yattha sambhavati, tassa yojanā **yathāsambhavayojanā,** tāya. **Ayampi paṭisandhī**ti āruppacutiyā anantaraṃ paṭisandhiṃ vadati. **Tatthevā**ti ‘‘pathavīkasiṇādikaṃ vā nimitta’’nti vutte paṭhame vikappe eva. Heṭṭhimā heṭṭhimā paṭisandhi natthīti yojanā. **Tenā**ti tasmā. **Tato**ti catutthāruppacutito. **Tatthevā**ti catutthāruppe eva. **Atītārammaṇā** paṭisandhi, tato catutthāruppacutito **kāmāvacare atītapaccuppannārammaṇā paṭisandhi**. **Itarāhī**ti āruppacutīhi. Dutiyā āruppapaṭisandhi atītārammaṇā, itarā navattabbārammaṇāti āha **‘‘yathāsambhava’’**nti. **Atītapaccuppannārammaṇā ca kāmāvacarapaṭisandhī**ti etthāpi itarāhīti sambandho. Sabbattha ca ‘‘yojetabbā’’ti sambandhitabbaṃ. **Imassa visesassā**ti ‘‘tenā’’tiādinā yathāvuttassa visesassa. **Visuṃ uddharaṇaṃ kataṃ** adhikavacanamaññamatthaṃ bodhetīti.

Ārammaṇavasena ekavidhāyāti atītārammaṇatāvasena ekavidhāya. **Duvidhā**ti atītārammaṇā, paccuppannārammaṇā cāti dvippakārā. Duggaticutiyā ārammaṇavasena ‘‘ekavidhāyā’’ti padaṃ ānetvā yojetabbaṃ. Atītapaccuppannārammaṇatāya dvippakārā kāmāvacarapaṭisandhi, navattabbārammaṇatāya ekappakārā rūpāvacarapaṭisandhi, navattabbātītārammaṇatāya dvippakārā āruppapaṭisandhīti āha **‘‘dviekadvippakārānaṃ kāmarūpāruppānaṃ vasenā’’**ti. **‘‘Tathevā’’**ti iminā ‘‘dviekadvippakārānaṃ kāmarūpāruppānaṃ vasenā’’ti padadvayaṃ ākaḍḍhati. **Duvidhāyā**ti navattabbātītārammaṇatāvasena duvidhāya. **Paccekanti** visuṃ visuṃ. **Dvinnaṃ dvinnaṃ kāmāruppāna**nti etthāyaṃ yojanā – navattabbārammaṇāya āruppacutiyā anantarā atītārammaṇā paccuppannārammaṇā ca dve kāmapaṭisandhī, navattabbārammaṇā atītārammaṇā ca dve āruppapaṭisandhī, tathā atītārammaṇāyapīti imāsaṃ vasena aṭṭhavidhā.

‘‘Dvidvī’’ti gāthāya vuttamevatthaṃ sukhaggahaṇatthaṃ saṅgahetvā dasseti. Yadipi ‘‘kammassa katattā’’tiādināpi kammassa vipākānaṃ upanissayapaccayabhāvo gahitoyeva hoti, ‘‘kusalākusalaṃ kamma’’ntiādinā pana visuṃ upanissayapaccayabhāvo dassīyatīti **‘‘kāmāvacarassa…pe… ādinā nānākkhaṇikakammapaccayabhāvo dassitappakāro’’**ti āha.

Ādinā vimissaviññāṇenāti ekassa bhavassa ādibhūtena rūpavimissena paṭisandhiviññāṇena. **Aññatthā**ti saṃsedajaopapātikayoniyaṃ. Avacanaṃ paṭikkhepaṃ maññamāno **‘‘gandharasāhārānaṃ paṭikkhittattā’’**ti vatvā sabbena sabbaṃ rūpabhave te natthīti adhippāyenāha **‘‘cakkhusotavatthusattakajīvitachakkabhāvepī’’**ti. **Pāḷiya**nti dhammahadayavibhaṅgapāḷiyaṃ. **Pañcāyatanānī**ti cakkhusotamanarūpadhammāyatanāni. **Pañca dhātuyo**ti tā eva pañca dhātuyo. Vuttañhi – ‘‘rūpadhātuyā upapattikkhaṇe katamāni pañcāyatanāni pātubhavanti? Cakkhāyatanaṃ rūpāyatanaṃ sotāyatanaṃ manāyatanaṃ dhammāyatanaṃ. Imāni pañcāyatanāni pātubhavanti. Katamā pañca dhātuyo pātubhavanti? Cakkhudhātu…pe… dhammadhātu. Imā pañca dhātuyo pātubhavantī’’ti (vibha. 1016). **Cha āyatanāni** saddāyatanena saddhiṃ tāniyeva. **Nava dhātuyo**ti cakkhurūpacakkhuviññāṇasotasaddasotaviññāṇamanodhammamanoviññāṇadhātuyo. **Sabbasaṅgahavasenā**ti anavasesapariggahavasena. **Tatthā**ti rūpadhātuyaṃ. **‘‘Kathāvatthumhi cā’’**tiādinā na kevalaṃ dhammahadayavibhaṅgapāḷiyaṃyeva, atha kho pakaraṇantarepi gandhādayo paṭikkhittāti dasseti. Tattha **ghānāyatanādīnaṃ viyā**ti sadisūdāharaṇadassanaṃ. Yathā ghānāyatanādīnaṃ tattha rūpabhave bhāvo atthi, tā paṭikkhittā, evaṃ gandhāyatanādīnañcāti. **Atthi tattha ghānāyatana**nti pucchā sakavādissa. Yañhi tattha āyatanaṃ natthi, tassa vasenāyaṃ codanā. Tato paravādī yaṃ tattha ajjhattikānaṃ tiṇṇaṃ āyatanānaṃ ghānādikaṃ saṇṭhānanimittaṃ, tadeva āyatananti laddhiyā **‘‘āmantā’’**ti paṭijānāti. Bāhirānaṃ gandhāyatanādīnaṃ vasena puṭṭho yasmā ghānappasādādayo tattha na icchati, tasmā tesaṃ gocaraṃ paṭisedhento **‘‘na hevaṃ vattabbe’’**ti paṭikkhipati. **Ādi**-saddena ‘‘atthi tattha jivhāyatananti? Āmantā. Atthi tattha rasāyatananti? Na hevaṃ vattabbe’’tiādinayappavattānaṃ anulomapaṭilomasaṃsandanapañhādīnaṃ saṅgaho daṭṭhabbo. **Aphoṭṭhabbāyatanāna**nti phoṭṭhabbāyatanabhāvarahitānaṃ, aphoṭṭhabbasabhāvānanti attho.

Idāni anāyatanasabhāve gandharase paṭijānitvāpi dosaṃ vadanto **‘‘yadi cā’’**tiādimāha. **Avacane natthi kāraṇaṃ** yathādhammasāsane abhidhamme, tesaṃ vā nisattanijjīvasabhāvattāti adhippāyo. Yathā ca dhātubhāvo, evaṃ dhammabhāvo ca tesaṃ ekantiko, tathā āyatanabhāvo cāti sabbathāpi tattha vijjamānānaṃ gandharasānaṃ āyatanesu avacane kāraṇaṃ natthīti dassento **‘‘dhammabhāvo cā’’**tiādimāha. **Aññassa** paramatthassa abhāvā. **Koci āyatanasabhāvo**ti dhammāyatanameva sandhāya vadati. Tena yadi rūpabhave gandharasā vijjanti, yathāvuttakāraṇato gandharasāyatanabhāvena avuccamānāpi dhammāyatanabhāvena vattabbā siyuṃ, na ca vuttā. Tasmā niṭṭhamettha gantabbaṃ ‘‘nattheva rūpabhave gandharasā’’ti dasseti. Kiñca rūpadhātuyaṃ gandharasabhāvena avuttānaṃ, kāmadhātuyaṃ vuttānaṃ tesaṃ kiṃ gandharasabhāvato aññena sabhāvena rūpadhātuyaṃ atthibhāvo, udāhu gandharasabhāvena. Yadi purimo pakkho dhammāyatane tesaṃ saṅgaho siyā anāyatanasabhāvassa sabhāvadhammassa abhāvā, atha dutiyo teneva kāraṇena nesaṃ gandharasāyatanabhāvo siddhoti imamatthaṃ dassento **‘‘yadi cā’’**tiādimāha. **Tasmā**ti yasmā gandharasā dhammahadayavibhaṅge na vuttā, kathāvatthumhi ca tesaṃ bhāvo paṭikkhitto, phusituṃ asakkuṇeyyā pathavīādayo viya ghāyituṃ sāyituñca asakkuṇeyyā te natthi, dhātusaddena ca te gahitā, dhammabhāvo ca tesaṃ ekantiko, tasmiñca sati siddho āyatanabhāvo, tasmā. **Tathā**ti pāḷiyaṃ avuttadhamme hāpetvā cakkhusattakādivasena. **Eva**nti cakkhusattakādivasena rūpagaṇanāya kariyamānāya. **Dhammatā**ti pāḷidhammo, rūpabhave vā pavattanakarūpadhammatā. **‘‘Na vilomitā’’**ti iminā yathāpaṭiññātaṃ dhammaṃ dīpitaṃ ulliṅgeti.

Ettha ca rūpāvacarasattānaṃ ghānajivhāyatanābhāvato vijjamānāpi gandharasā āyatanakiccaṃ na karontīti te anāmasitvā pāḷiyaṃ ‘‘pañcāyatanāni pātubhavanti, cha āyatanānī’’tiādi vuttaṃ. ‘‘Tayo āhārā’’ti ca ajjhoharitabbassa āhārassa abhāvena ojaṭṭhamakarūpasamuṭṭhāpanasaṅkhātassa āhārakiccassa akaraṇato, na sabbena sabbaṃ gandharasānaṃ ojāya ca abhāvato. Iti visayino kiccassa ca abhāvena visayo, kiccavā ca dhammo na vutto. Yasmiñhi bhave visayī natthi, tasmiṃ taṃhetuko nippariyāyena visayassa āyatanabhāvo natthīti vijjamānassāpi avacanaṃ, yathā rūpabhave pathavītejovāyodhātūnaṃ phoṭṭhabbāyatanabhāvena. Yassa pana yattha vacanaṃ, tassa tattha visayīsabbhāvahetuko nippariyāyena āyatanabhāvo vutto diṭṭho yathā tattheva rūpāyatanassa. Yadi visayīsabbhāvahetuko visayassa nippariyāyena āyatanabhāvo, kathaṃ asaññasattānaṃ devānaṃ dve āyatanāni pātubhavantīti. Asaññasattānañhi cakkhāyatanaṃ natthi, acakkhāyatanabhāvena ca nesaṃ rūpāyatanaṃ aññesaṃ avisayoti? Nāyaṃ virodho. Yena adhippāyena rūpadhātuyaṃ saññīnaṃ gandhāyatanādīnaṃ avacanaṃ, tena rūpāyatanassāpi avacananti asaññīnaṃ ekaṃ āyatanaṃ vattabbaṃ. Yathāsakañhi indriyagocarabhāvāpekkhāya yesaṃ nippariyāyena āyatanabhāvo atthi, tesu niddisiyamānesu tadabhāvato rūpadhātuyaṃ saññīnaṃ gandhādike visuṃ āyatanabhāvena avatvā dhammasabhāvānativattanato, manoviññāṇassa ca visayabhāvūpagamanato dhammāyatanantogadhe katvā ‘‘pañcāyatanānī’’ti pāḷiyaṃ vuttaṃ. Etadatthañhi ‘‘dhammāyatana’’nti sāmaññato nāmakaraṇaṃ, piṭṭhivaṭṭakāni vā tāni katvā ‘‘pañcāyatanānī’’ti vuttaṃ. Yena ca pana adhippāyena asaññīnaṃ rūpāyatanaṃ vuttaṃ, tena saññīnampi gandhādīnaṃ visuṃ gahaṇaṃ kātabbanti imassa nayassa dassanatthaṃ ‘‘asaññasattānaṃ devānaṃ dve āyatanāni pātubhavantī’’ti (vibha. 1017) vuttaṃ. Asatipi hi attano indriye rūpassa vaṇṇāyatanasabhāvātikkamo natthevāti taṃ rūpāyatanantveva vuccati. Iminā ca nayadassanena gandhādīni tīṇi pakkhipitvā saññīnaṃ aṭṭha āyatanāni, asaññīnaṃ pañcāti ayamattho dassito hoti. Evañcetaṃ sampaṭicchitabbaṃ. Aññathā rūpaloke phusitumasakkuṇeyyatāya pathavīādīnaṃ vacīghoso eva na siyā. Na hi paṭighaṭṭanānighaṃsamantarena saddappavatti atthi, na ca

phusanasabhāvānaṃ katthaci aphusanasabhāvatā sakkā viññātuṃ. Phoṭṭhabbāyatanasaṅkhātassa ca bhūtattayassa abhāve rūpabhave rūpāyatanādīnampi sambhavo eva na siyā, tasmā phusituṃ sakkuṇeyyatāyapi pathavīādīnaṃ tattha kāyindriyābhāvena tesaṃ phoṭṭhabbabhāvo na vutto. Evañca katvā rūpadhātuyaṃ tesaṃ sappaṭighavacanañca samatthitaṃ hoti. Vuttañhi ''asaññasattānaṃ anidassanasappaṭighaṃ ekaṃ mahābhūtaṃ paṭicca dve mahābhūtā''tiādi (paṭṭhā. 2.22.17). Paṭigho hettha bhūtattayassa kāyappasādaṃ pati taṃnissayabhūtaghaṭṭanadvārena abhimukhabhāvo, so ca phusituṃ asakkuṇeyyasabhāvassa ghaṭṭanāya abhāvato natthi. Nanu ''dve āyatanānī''ti ettha pariyāyāyatanaṃ adhippetaṃ, atha kasmā gandhāyatanādīnipi gahetvā ''pañcāyatanānī''ti na vuttanti? ''Nayadassanavasena desanā pavattā''ti vuttovāyamattho. Atha vā tattha rūpāyatanasseva vacanaṃ kadāci aññabhūmikānaṃ pasādassa visayabhāvaṃ sandhāya, na pana itaresaṃ abhāvato. Nāpi pariyāyena gandhāyatanādīnaṃ āyatanasabhāvābhāvato. Asaññīnañhi rūpāyatanaṃ samānabhūmikānaṃ vehapphalānaṃ, uparibhūmikānañca suddhavāsānaṃ pasādassa visayabhāvaṃ gacchati, na pana gandharasāti tesaṃyeva tatthāvacanaṃ yuttaṃ. Kathāvatthumhi ca nippariyāyena gandhāyatanādīnaṃ atthibhāvaṃ paṭijānantaṃ sandhāya paṭisedho kato. Yadipi cetaṃ vacanaṃ tattha gandhāyatanādīnaṃ abhāvavibhāvanaṃ na hoti, atthibhāvadīpanampi pana aññavacanaṃ natthevāti? Nayidamevaṃ aṭṭhakathāsu tattha nesaṃ atthibhāvassa niddhāretvā vuttattā. Yañhi aṭṭhakathāvacanaṃ pāḷiyā na virujjhati, taṃ pāḷi viya pamāṇabhūtaṃ agarahitāya ācariyaparamparāya yāvajjatanā āgatattā. Tattha siyā – yaṃ pāḷiyā na virujjhati aṭṭhakathāvacanaṃ, taṃ pamāṇaṃ. Idaṃ pana virujjhatīti? Nayidamevaṃ yathā na virujjhati, tathā paṭipāditattā. Cakkhādīnaṃ āyatanānaṃ, tannissayānañca viññāṇānaṃ sattasuññatāsandassanatthaṃ bhagavato dhātudesanāti āyatanabhāvena vuttānaṃyeva dhātubhāvadīpanato dhātubhāvassāpi nesaṃ avacanaṃ yujjati eva, tasmā yathā pāḷiyā avirodho hoti, tathā cakkhudasakādivasena aṭṭhakathāyaṃ rūpagaṇanā katāti na ettha dhammatāvilomanāsaṅkāya okāsoti veditabbaṃ.

Eḷakassa jātakāle uṇṇā **jātiuṇṇā**ti paṭhamo attho. Tato sukhumataratāṃ sandhāya **''gabbhaṃ…pe… itipi vadantī''**ti vuttaṃ. Sambhavanassa bhedo vā **sambhavabhedo,** pavattibhedoti attho.

Rūpībrahmesūti adhikaraṇe bhummaṃ, **opapātikayonikesū**ti niddhāraṇeti dassento **''opapātikayonikehi rūpībrahme niddhāretī''**ti āha. Tena ''opapātikayonikesū''ti sāmaññato vuttarāsito ''rūpībrahmesū''ti visesaṃ niddhāreti. **Na sametī**ti na saṃsandati, virujjhatīti attho. Yāya pāḷiyā na sameti, taṃ dassento **''dhammahadayavibhaṅge hī''**tiādimāha.

Ekādasāti paripuṇṇāyatanassa saddāyatanavajjāni ekādasāyatanāni. **Kassaci dasāyatanānī**ti andhassa cakkhāyatanavajjāni. **Kassaci aparāni dasāyatanānī**ti badhirassa sotāyatanavajjāni. **Kassaci navāyatanānī**ti andhabadhirassa cakkhusotāyatanavajjāni. **Kassaci sattāyatanānī**ti gabbhaseyyakassa rūpagandharasakāyaphoṭṭhabbamanodhammāyatanavasena vuttaṃ.

''Na vuttaṃ aṭṭhāyatanāni pātubhavantī''ti idaṃ ''na hi pāḷiyaṃ…pe… vuttā''ti etassa atthavivaraṇaṃ. Cakkhusotaghānavikalassa hi upapajjamānassa aṭṭheva āyatanāni siyunti. Sati ca aghānakupapattiyaṃ punapi ''kassaci aparāni dasāyatanāni pātubhavantī''ti vattabbaṃ siyā. Tathā ca sati yathā andhabadhirassa vasena ''kassaci navāyatanāni pātubhavantī''ti (vibha. 1007) ekavāraṃ vuttaṃ, evaṃ andhāghānakassa, badhirāghānakassa ca vasena ''kassaci aparāni navāyatanāni, kassaci aparāni navāyatanāni pātubhavantī''ti vattabbaṃ siyā, evaṃ na vuttanti imamatthaṃ dasseti **''tathā…pe… na ca taṃ vutta''**nti. **Evaṃ dhātupātubhāvādipañhesū**ti ''kassaci ekādasa dhātuyo pātubhavanti, kassaci dasa dhātuyo, kassaci aparā dasa dhātuyo, kassaci nava dhātuyo, kassaci satta dhātuyo pātubhavantī''ti (vibha. 1007) evaṃ dhātupātubhāvapañho veditabbo. **Ādi**-saddena ''kassaci cuddasindriyāni pātubhavantī''tiādi (vibha. 1007) nayappavattā indriyapañhādayo saṅgahitā.

Ettha ca yathā ''sattati ukkaṃsato ca rūpānī''ti padaṃ ''saṃsedajopapātīsū''ti ettha yonidvayavasena yojīyati, na evaṃ ''avakaṃsato tiṃsā''ti idaṃ, idaṃ pana saṃsedajayonivaseneva yojetabbaṃ, ekayoganiddiṭṭhassāpi ekadeso sambandhaṃ labhatīti. Saṃsedajasseva ca jaccandhabadhiraaghānakanapuṃsakassa jivhākāyavatthudasakānaṃ vasena tiṃsa rūpāni uppajjantīti vuttaṃ, na opapātikassāti ayamettha aṭṭhakathāya adhippāyo. Ye pana ''opapātikassa jaccandha… pe… uppajjantīti **mahāaṭṭhakathāyaṃ** vutta''nti vadanti, taṃ na gahetabbaṃ. So hi pamādapāṭho. Evañca katvā āyatanayamakavaṇṇanāya ''kāmadhātuyaṃ pana aghānako opapātiko natthi. Yadi bhaveyya, 'kassaci aṭṭhāyatanāni pātubhavantī'ti vadeyyā''ti (yama. aṭṭha. āyatanayamaka 18-21) vakkhati. Apare panāhu ''kassaci ekādasāyatanāni pātubhavanti, yāva 'kassaci navāyatanānī'ti pāḷi opapātike sandhāya vuttā. Tasmā pubbenāparaṃ aṭṭhakathāyaṃ avirodho siddho hoti, tathā ca yathāvuttapāḷiyā ayamatthavaṇṇanā aññadatthu saṃsandati sametiyevā''ti. Yaṃ paneke vadanti ''opapātikaggahaṇena saṃsedajāpi saṅgayhanti. Tathā hi **dhammahadayavibhaṅge** 'kāmadhātuyā upapattikkhaṇe kassaci ekādasāyatanāni pātubhavantī'tiādīnaṃ (vibha. 1007) uddese 'opapātikānaṃ petāna'ntiādinā opapātikaggahaṇameva kataṃ, na saṃsedajaggahaṇa''nti, taṃ paripuṇṇāyatanānaṃyeva saṃsedajānaṃ opapātikesu saṅgahaṇavasena vuttanti veditabbaṃ. Tathā hi vakkhati ''saṃsedajayonikā paripuṇṇāyatanāparipuṇṇāyatanabhāvena opapātikasaṅgahaṃ katvā vuttā''ti ''padhānāya vā yoniyā sabbaṃ paripuṇṇāyatanayoniṃ dassetuṃ 'opapātikāna'nti vutta''nti ca. Aṭṭhakathāyaṃ pana yonidvayaṃ sarūpeneva pakāsetuṃ, saṃsedajayonivaseneva ca avakaṃsato pavattiṃ dassetuṃ opapātikayoniyā itaraṃ asaṅgahetvā ''saṃsedajopapātīsū''ti vuttanti. Sabbaṃ taṃ vīmaṃsitvā gahetabbaṃ.

Cutipaṭisandhīnanti anantarātītacutiyā, tadanantarāya missāmissabhedāya paṭisandhiyā. **Khandhādīhī**ti khandhārammaṇagatihetuvedanāpītivitakkavicārehi. Mahaggataajjhattārammaṇāya mahaggataajjhattārammaṇā, amahaggatabahiddhārammaṇāya amahaggatabahiddhārammaṇāti evamādino arūpabhūmīsuyeva cutipaṭisandhīnaṃ bhedābhedavisesassa sambhavato **''nayamukhamattaṃ dassetvā''**ti vuttaṃ. **Ekaccasugatī**ti mahaggatavajjasugati adhippetāti āha **''rūpārūpāvacarāna''**ntiādi. Keci pana ''yathā mahaggatāvajjā, evaṃ uttarakurukavajjā''tipi vadanti. **Ekaccasugaticutiyā**ti vuttasugaticutiyā. Yadipi ''ayaṃ nāma duggatipaṭisandhi na hotī''ti niyamo natthi, desanā pana sotapatitā gatāti vadanti. Niyatabodhisattāpekkhāya vā evaṃ vuttaṃ. Tesañhi ekaccaduggatipaṭisandhi natthi avīciādīsu anupapajjanato. **''Ekaccaduggaticutiyā''**ti etthāpi iminā nayena attho veditabbo.

Ekaccasugatipaṭisandhīti pana kāmāvacarasugatipaṭisandhi veditabbā. **Sayamevā**ti attanā eva. **''Bhedaviseso eva ca evaṃ vitthārena dassito''**ti idaṃ ''amahaggatabahiddhārammaṇāyā''tiādiṃ sandhāya vuttaṃ. **''Catukkhandhāya… pe… paṭisandhi hotī''**ti idaṃ pana abhedavisesadassanamevāti. **Ekekasmiṃ bhede**ti ''amahaggatabahiddhārammaṇāyā''ti evamādike ekekasmiṃ bhāge. **Tattha tatthevā**ti ''amahaggatabahiddhārammaṇāya mahaggatabahiddhārammaṇā, amahaggatajjhattārammaṇāya mahaggatajjhattārammaṇā''tiādinā tasmiṃ tasmiṃ bhede, **tattha tattheva** vā bhavādike cavitvā upapajjantassa vasena cutipaṭisandhiyojanā veditabbā. Bhummatthe ayaṃ to-saddoti dassento **''tato hetuṃ vināti tattha hetuṃ vinā''**ti āha. Tassattho – tasmiṃ purimabhave nipphannaṃ avijjāsaṅkhārādikaṃ kāraṇaṃ vinā na hotīti.

Atimandabhāvūpagamanaṃ sakiccāsamatthatā. Pañcadvārikaviññāṇavasena cuti paṭisiddhā, na tadanantaraviññāṇavasena. Svāyamattho ''pañcannaṃ dvārāna''ntiādinā heṭṭhā aṭṭhakathāyamāgatoti āha **''pañcadvārikaviññāṇānantarampi hi pubbe cuti dassitā''**ti. Tattha yaṃ vattabbaṃ, taṃ heṭṭhā vuttameva. Cuticittena saddhiṃ cakkhāyatanādīnaṃ nirodho hotīti dassetuṃ **''yamake cā''**tiādi vuttaṃ. **Pariṇatattā**ti paripākavasena pariyosānaṃ gatattāti adhippāyo. **Phassādayo** yathāvuttacetanāsahajātaphassādayo. Yathāupaṭṭhite kammādiārammaṇe anekavāraṃ uppattiyā santānassa abhisaṅkharaṇaṃ tattha paṭisandhi**viññāṇapatiṭṭhānassa hetubhāvo**.

Santānavasena nippajjamānānaṃ namanādikiriyānaṃ ekasmiṃ paṭisandhiviññāṇeyeva atthasiddhīti dassento āha **''namana…pe… dassetī''**ti. **Pathaviyaṃ sabalapayogehī**ti pathaviyā ādhāraṇabhūtāya attano balena payogena ca karaṇabhūtena.

Saddahetukoti saddassa padhānādibhāvaṃ sandhāya vuttaṃ. Tādiso pabbatakucchiādipadesopi tassa hetuyeva. **Padīpantarādī**ti **ādi**-saddena telavaṭṭiādike saṅgaṇhāti. **Tato** saddādippavattito pubbe abhāvā. Paṭighosādīnañhi saddādippavattito sati purimasiddhiyaṃ te saddādipaccayadesaṃ gaccheyyuṃ, na pana te atthīti vuttaṃ **''tato pubbe abhāvā''**ti. Upameyyepi evameva attho yojetabbo. Yathā ca hetudesaṃ na gacchati hetusamuppannaṃ, evaṃ tato nāgacchatīti āha **''tasmā na…pe… āgata''**nti. Te saddādayo paccayā etesanti **tappaccayā**. **Vuttanayenā**ti upamāyaṃ vuttanayeneva. Purimabhavahetudese sannihitaṃ hutvā paṭisandhiviññāṇaṃ tato aññatra bhavantare taṃ upagantvā tappaccayaṃ na hotīti attho. Paccayato nibbattamānaṃ paccayuppannaṃ aññatra agantvā paccayadesaṃ anupagatameva hutvā nibbattatīti paṭhamo attho. Paṭhamaṃ paccayena samodhānagataṃ hutvā tato aññatra gantvā paccayuppannavatthubhāvaṃ nāpajjatīti dutiyo attho. **Yathāsambhava**nti yāya ''na khīrato dadhi sambhūtaṃ siyā, na khīrasāmino dadhi siyā''ti ca khīradadhīsu ekantaṃ ekatāya nānatāya ca dosayojanā katā. Iminā nayena bījādīsu sabbahetūsu, aṅkurādīsu sabbahetusamuppannesu yathāsambhavaṃ hetuanurūpaṃ, hetusamupannānurūpañca dosayojanā kātabbā. Santānabaddhesu dhammesu ekantaekatāpaṭisedhena sassatagāhassa paṭisedhitattā vuttaṃ **''sayaṃkataṃ sukhaṃ dukkhanti imaṃ diṭṭhiṃ nivāretī''**ti. Tathā ekantanānatāpaṭisedhena ucchedagāho paṭisedhito hotīti āha **''paraṃkataṃ sukhaṃ dukkhaṃ aññо karoti, aññо paṭisaṃvedetīti imaṃ diṭṭhiṃ nivāretī''**ti. Tena katanāso, akatāgamo ca nivattito hotīti adhiccasamuppannadiṭṭhinivāraṇeneva niyatisabhāvavādapaṭisedhopi katoti daṭṭhabbaṃ.

Tatthāti aṅkurādippabandhasaṅkhāte bhūtupādārūpasantāne. **Ta**nti vijjāpāṭavādi. **Aññassā**ti bālakāle katavijjāpariyāpuṇanādito aññassa. Saṅkhārato aññо taṇhādiko **aññapaccayo**.

Niyyātanādi eva phalaṃ niyyātanādiphalaṃ, aphalitaṃ niyyātanādiphalaṃ etassāti **aphali…pe… phalaṃ,** yathāvuttakiriyākaraṇaṃ.

Piṇḍavasenāti akatāvayavavibhāgassa samudāyassa vasena. **Sabbatthā**ti puññābhisaṅkhārādike sabbasmiṃ paccayadhamme, paṭisandhibhede vā paccayuppannadhamme. **Balavakammassa vasena yojetabbo**. Bhuso nissayo hi **upanissayo**. ''Avisesenā''ti vuttepi kāmāvacarapuññābhisaṅkhāro cakkhuviññāṇādīnaṃ pañcannaṃ pavatte, itaro paṭhamajjhānavipākādīnaṃ pavatte ca paṭisandhiyañca paccayo hotīti pākaṭoyamatthoti taṃ avibhajitvā **''sabbapuññābhisaṅkhāraṃ saha saṅgaṇhāti''**cceva vuttaṃ. **Dvādasākusalacetanābhedo**ti nayidaṃ samāsapadaṃ, sandhivasena panetaṃ vuttaṃ. **Dvādasā**ti ca bhummatthe paccattavacanaṃ, dvādasasu akusalacetanāsu. **Akusalacetanābhedo**ti ekādasākusalacetanāpabhedo, dvādasākusalacetanāpabhedo cāti attho veditabbo. Evañhi sati na ettha kiñci vicāretabbaṃ heṭṭhā vitthāritattā. Keci pana ''dvādasākusalacetanābhedoti idaṃ 'channaṃ pavatte'tiādinā yojetabba''nti vadanti, tesaṃ matena uddhaccacetanāya gahaṇe payojanaṃ vicāretabbameva paṭisandhiyāpi

paccayabhāvassa vuttattā. **Ekassā**ti ettha eva-saddo luttaniddiṭṭhoti āha **''ekasseva paccayabhāvaniyamo''**ti. **Milātamālādīna**nti milātamālakiliṭṭhavatthādīnaṃ. Manopadosikānaṃ tadaññavatthūnampi **aniṭṭhatā kathaṃ na siyā,** siyā evāti adhippāyo. **Aṭṭhakathāyaṃ** (vibha. aṭṭha. 227) pana pacuratābhāvato taṃ anāmasitvā **''tathā kāmāvacaradevalokepī''**ti vuttaṃ. Keci pana ''devaloke aniṭṭhaṃ nāma parikappanavasena, sabhāvato pana tatthuppannaṃ iṭṭhamevā''ti vadanti.

''Ekūnatiṃsacetanābhedampī''ti iminā uddhaccacetanāyapi pavattivipākadāyitaṃ anujānāti, aṭṭhakathāadhippāyavasena vā evamāha. Pañcadasannaṃ ahetukavipākaviññāṇānaṃ pañcaṭṭhānāni dve apanetvā avasesānaṃ **terasannaṃ**. Dve dve cakkhusotasampaṭicchanaviññāṇāni, tīṇi santīraṇānīti **navannaṃ**. **Ekadesapaccayabhāvenā**ti ekadesassa vīsaticetanābhedassa kāmāvacaracittasaṅkhārassa paccayabhāvena ekūnatiṃsacetanābhedo samudāyo vutto. **Svevā**ti avayavagatenāpi visesena samudāyo voharīyati yathā ''alaṅkato rājakumāro''ti.

Yatthāti pañcavokārabhavaṃ sandhāyāha. Tattha hi ''kāmāvacarasugatiyaṃ tāva ṭhitassā''tiādinā (vibha. aṭṭha. 227) paṭisandhiyaṃ pavattiyañca vipākassa vitthārappakāsanaṃ kataṃ. **Catutthajjhānabhūmī**ti vehapphalabhūmiṃ vadati. Tenāha **''asaññāruppavajjā''**ti. Catutthajjhānameva hi bhāvanāvisesappavattaṃ asaññabhūmiṃ āruppabhūmiñca nipphādeti, catukkanayavasena vā saṃvaṇṇanā vuttāti veditabbā. Aṭṭha mahāvipākā, parittavipākesu pacchimo, pañca rūpāvacaravipākāti evaṃ **cuddasannaṃ**. **Sattanna**nti sesānaṃ parittavipākānaṃyeva sattannaṃ.

Bhavādayoti bhavayonigatisattāvāse. **Tiṇṇaṃ viññāṇāna**nti purimānaṃ tiṇṇaṃ āruppavipākaviññāṇānaṃ. **Tīsū**ti pañcamādīsu tīsu viññāṇaṭṭhitīsu. **Vuttanayenā**ti ''kāmabhave pana duggatiyaṃ aṭṭhannampi parittavipākaviññāṇānaṃ tatheva paccayo pavatte, no paṭisandhiya''ntiādinā (vibha. aṭṭha. 227) vuttanayeneva.

Viññāṇapadaniddesavaṇṇanā niṭṭhitā.

Nāmarūpapadaniddesavaṇṇanā

228. Yadipi suttante abhidhamme ca paṭiccasamuppādaniddese rūpapadassa desanābhedo natthi, abhidhamme pana ''sabbaṃ rūpaṃ na hetū''tiādinā (dha. sa. 584) suttantato tassa desanābhedo atthevāti āha **''suttantā…pe… bhedo''**ti. Saṅkhyeyyesu paricchedato gahitesu atthasiddho tattha saṅkhyāpariccheḍoti vuttaṃ **''atthato pana vuttameva hotī''**ti.

Opapātikasattesūti vā sāmaññato sabbe opapātikā vuttā. Tesu brahmakāyikādiggahaṇena rūpāvacarāva vuttāti tadaññe sandhāya **sesaopapātikāna**nti sesaggahaṇaṃ sātthakameva. **Vuttanayenā**ti ''dve vā tayo vā dasakā, omato ādinā sahā''tiādinā (vibha. aṭṭha. 227) rūpamissakaviññāṇe vuttanayena.

''Dve santatisīsānī''ti ārabbha yāva ''satta santatisīsānī''ti (vibha. aṭṭha. 228) ettakaṃ aṭṭhakathāpāṭhaṃ sandhāya vuttaṃ **''sattakapariyosāna''**nti. Ekekacittakkhaṇe tikkhattuṃ rūpuppattiṃ ananujānanto āha **''imināḍhippāyenā''**ti. Cittassa uppādakkhaṇeyeva sabbaṃ rūpaṃ uppajjatīti hi attano adhippāyo.

''Rūpājanakakammaja''nti idaṃ bhūtakathanamattaṃ daṭṭhabbaṃ pañcaviññāṇānaṃ ataṃsabhāvatābhāvā. **Rūpājanakakammaja**nti vā cuticittaṃ sandhāya vuttaṃ. Paṭisandhicittaṃ pana ''pavattiya''nti imināva nivattitaṃ. ''Sabbesampi cuticittaṃ rūpaṃ na samuṭṭhāpetī''ti (dha. sa. mūlaṭī. 636) aṭṭhasālinīṭīkāyaṃ vuttovāyamattho. Pañcaviññāṇakkhaṇe tappaccayā rūpuppattiyā abhāvena vuttaṃ **''pañcaviññāṇappavattikālaṃ sandhāyā''**ti. Tatthāpi asahajātaviññāṇapaccayā attheva rūpuppattīti āha **''sahajātaviññāṇapaccayañcā''**ti. **Bhavaṅgādī**ti bhavaṅgasampaṭicchanasantīraṇatadārammaṇāni. **Aññenā**ti yathāvuttakammaviññāṇato aññena abhisaṅkhāraviññāṇena. Rūpameva hi kusalākusalakiriyacittappavattikkhaṇe abhisaṅkhāraviññāṇapaccayā uppajjati, na nāmaṃ bhavaṅgaṃ. **Taṃjanakenā**ti bhavaṅgādijanakena. Kammaviññāṇappaccayā vipākacittappavattikāle vipākanāmassa kammasamuṭṭhānarūpassa ca vasena. Sahajātaviññāṇapaccayā pana itaracittappavattikālepi vipāko vipākanāmavasena, cittasamuṭṭhānarūpavasena ca nāmarūpassa sambhavo dassetabboti āha **''sahajāta…pe… yojetabba''**nti. Rūpasaddena ca attano ekadesenāti sambandho. ''Sarūpānaṃ ekadeso ekavibhattiya''nti (pāṇinī 1.2.64) saddalakkhaṇaṃ sandhāyāha **''sarūpānaṃ ekadeso''**ti. Icchito hi ekadesarūpānampi ekadeso yathā ''nidassitavipakkhehī''ti. Nidassito ca nidassitavipakkho ca **nidassitavipakkho**ti ayañhettha attho. **''Ṭhāna''**nti iminā sesasaddassa atthaṃ vadati. Sarūpena ṭhapanañhi idha sesanaṃ.

Yaṃ-taṃ-saddānaṃ abyabhicāritasambandhattā avuttampi tato-saddaṃ ānetvā āha **''tato yuttameva idanti yojetabba''**nti. Vipākassa ajanakaṃ vipākājanakaṃ, nissandaphalamattadāyakakammaṃ, taṃ samuṭṭhānaṃ etassāti **vipākājanakakammasamuṭṭhānaṃ**. **Vuttanayenā**ti ''vatthukāyavasena rūpato dve santatisīsāni, tayo ca arūpino khandhā''tiādinā (vibha. aṭṭha. 228) vuttena nayena. **Ubhaya**nti nāmaṃ rūpañca.

Kammārammaṇapaṭisandhiādikāleti ettha **ādi**-saddena sammasanādikālasaṅgaho daṭṭhabbo. **Ta**nti

abhisaṅkhāraviññāṇaṃ.

Yadipi ‘‘atthi rūpaṃ cittasamuṭṭhāna’’ntiādivacanato (dha. sa. 584) rūpassapi viññāṇapaccayatā suttato jānitabbā, viññāṇasannissitā iṭṭhānubhavanādayo tasmiṃ sati sabbhāvato, asati ca abhāvato yathā saddheyyādivatthumhi saddhādayoti nāmassapi yuttito viññāṇapaccayatā siddhā, aṭṭhakathāyaṃ pana vuttamatthaṃ dassento **‘‘suttato nāmaṃ… pe… jānitabba’’**nti āha. Yāvadeva paccayapaccayuppannadhammamattatāvibhāvanamukhena aviparītato pavattinivattisandassanaṃ paṭiccasamuppādadesanā, tāvadeva ca dhammacakkappavattananti dassento **‘‘yasmā’’**tiādimāha. Yasmā pana pavattinivattivibhāvanato saccadesanāva paccayākāradesanā, saccadesanā ca dhammacakkappavattanaṃ. Yathāha ‘‘idaṃ dukkhanti me bhikkhave…pe… bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattita’’ntiādi, tasmā ‘‘viññāṇapaccayā nāmarūpa’’nti padassa saccadesanābhāvadīpanena dhammacakkappavattanabhāvaṃ dassetuṃ **‘‘nāmarūpamattatāvacaneneva vā’’**tiādi vuttaṃ.

Nāmarūpapadaniddesavaṇṇanā niṭṭhitā.

Saḷāyatanapadaniddesavaṇṇanā

229. **Yathāsambhava**nti sambhavānurūpaṃ. Tena catunnaṃ tāva bhūtānaṃ sahajātanissayaatthiavigatavasena cakkhāyatanādīnaṃ pañcannaṃ paccayabhāvo, vatthūsu pana hadayavatthuno chaṭṭhāyatanassa paṭisandhiyaṃ sahajātanissayaaññamaññavippayuttaatthiavigatavasena, pavattiyaṃ yasmā anantaracittena saddhiṃ uppannameva vatthu ṭhitippattiyā balavabhāvena tassa nissayo bhavituṃ sakkoti, na sahajātaṃ, tasmā purejātanissayavippayuttaatthiavigatavasena. Itaravatthūnaṃ pañcaviññāṇasaṅkhātassa chaṭṭhāyatanassa indriyapaccayavasena ca, jīvitassa indriyaatthiavigatavasena paccayabhāvo vuttoti daṭṭhabbo. **Ekappakārenevā**ti yathā cakkhādīnaṃ manāyatanassa paṭiniyatadassanādikiccānuvidhānato niyato ekappakāreneva paccayabhāvo, na evaṃ rūpāyatanādīnaṃ, tesaṃ pana rūpārammaṇādinā pakārantarena tassa paccayabhāvoti **‘‘aniyamato’’**ti vuttaṃ. Keci pana ‘‘niyamato’’ti padaṃ ‘‘sasantatipariyāpanna’’nti iminā sambandhitvā atthaṃ vadanti ‘‘ekantena sasantatipariyāpanna’’nti.

‘‘Chaṭṭhāyatanañca manāyatanañca chaṭṭhāyatana’’nti iminā viggahena atthato, itarehi dvīhi saddatopi atthatopi sarūpataṃ dasseti. **‘‘Cakkhādīhi saha ‘saḷāyatana’nti vutta’’**nti vuttanayena ekasesaṃ katvā manāyatanaṃ cakkhādīhi saddhiṃ ‘‘saḷāyatana’’nti pāḷiyaṃ vuttaṃ ‘‘nāmarūpapaccayā saḷāyatana’’nti. **Yathāvutto**ti ‘‘chaṭṭhāyatanañca manāyatanañcā’’tiādinā attanā vuttappakāro. **Sabbatthā**ti nāmarūpasaddena saḷāyatanasaddena ca saddasarūpatāsu, atthasarūpatāsu vā. Yadi suttantabhājanīye vipākachaṭṭhāyatanameva adhippetaṃ, atha kasmā ‘‘itaraṃ panā’’tiādi vuttaṃ. Avipākañhi tattha itaranti adhippetanti codanaṃ sandhāyāha **‘‘paccayanaye panā’’**tiādi.

Sahajātādīsu hetuāhārindriyapaccaye pakkhipitvā **dasadhā,** tato ekaṃ apanetvā **navadhā,** tato ekaṃ apanetvā **aṭṭhadhā** paccayabhāvo veditabbo. Evamettha sādhāraṇavasena **avakaṃso,** hetuādiasādhāraṇavasena **ukkaṃso**ti jhānādīnampi vasena veditabbo.

Paṭisandhiyaṃ arūpadhammā kammajarūpassa uppādakkhaṇe paccayā hontīti **‘‘pavatte’’**ti viseseti. **‘‘Pacchājātavippayuttādayo evā’’**ti niyamena sahajātapurejātavippayuttādayo nivatteti.

‘‘Avasesamanāyatanassā’’ti avasesaggahaṇampi pakaraṇato visiṭṭhavisayamevāti dassetuṃ **‘‘pañcakkhandhabhave’’**tiādimāha, yato aṭṭhakathāyaṃ ‘‘vatthurūpa’’ntiādi vuttaṃ. **Yathāsambhavaṃ yojetabbo**ti **nāmarūpassa** paṭisandhiyaṃ sahajātaaññamaññanissayaatthiavigatādipaccayabhāvo **sahajātādisādhāraṇapaccayabhāvo,** sampayuttavipākahetuāhārindriyādipaccayabhāvo **sampayuttādiasādhāraṇapaccayabhāvo** nāmassa, rūpassa pana vippayuttapaccayabhāvo yojetabbo.

Saḷāyatanapadaniddesavaṇṇanā niṭṭhitā.

Phassapadaniddesavaṇṇanā

230. **Tadabhedavasenā**ti tassa phassassa abhedavasena, phassabhāvasāmaññenāti attho. **Na yuttaṃ** ekasseva vacanaṃ. **Aññassāpī**ti yathāvuttato aññassāpi. Sabbāyatanato hi ekassa phassassa asambhavacodanāyaṃ tappasaṅgena ekāyatanato anekassāpi sambhavo natthīti codanā ‘‘īdisī dhammatā natthī’’ti ñāpanatthāti dasseti **‘‘aññassāpī’’**tiādinā. **Nidassanavasenā**ti udāharaṇadassanavasena. **Ekaphassassa sambhavato**ti kāraṇāpadeso. Ekaphassasambhavassa labbhamānattā ‘‘saḷāyatanapaccayā phasso’’ti bhagavatā vuttanti parihāraṃ dassentoti yojanā. **Sesesū**ti ekantiādīsu. Navadhā paccayatte ekaṃ vipākamanāyatanaṃ vibhāvaye. **Tathā cā**ti ārammaṇapurejātaatthiavigatavasena. Yvāyaṃ paccayabhāvo yādisānaṃ hoti, taṃ dassetuṃ **‘‘paccuppannāni…pe… sandhāya vutta’’**nti āha. Atītānāgatakālavimuttānampi ārammaṇamattatāya sambhavato āha **‘‘ārammaṇa…pe… sandhāya vutta’’**nti. Tattha **ta**nti rūpāyatanādiṃ.

Phassapadaniddesavaṇṇanā niṭṭhitā.

Vedanāpadaniddesavaṇṇanā

231. **Anantarādīhī**ti anantarasamanantarūpanissayanatthivigatapaccayehi. **Upanissaye**ti anantarūpanissaye. Anantarasamanantarapaccayā hi anantaratāvaseneva anantarūpanissaye antogadhā. Natthivigatapaccayā pana anantarasamanantarapaccayadhammānaṃyeva tathābhāvato tadantogadhā. **Tassā**ti upanissayassa.

Sabbassāti vipākassa, avipākassa ca. Paṭisandhibhavaṅgacuticittasampayuttāya hi vedanāya sahajātamanosamphasso vuttanayena aṭṭhadhā paccayo hoti. Anantaro anantarādinā, anānantaro upanissayavaseneva paccayo hoti. Sambhavadassanañcetaṃ, na tāsaṃ manodvārikabhāvadassananti daṭṭhabbaṃ.

Vedanāpadaniddesavaṇṇanā niṭṭhitā.

Taṇhāpadaniddesavaṇṇanā

232. Yathā ca rasāyanajāni ojājīvitāni, evaṃ taṃnimittaṃ sukhaṃ, tadapaneyyaṃ jarādidukkhañca dhammārammaṇabhāvena yojetabbaṃ.

Kammaphalābhipatthanāvasena sattā kammānipi āyūhantīti sātisayaṃ taṇhāya vipākavedanā upanissayo, na tathā itarāti āha **''vipākā visesena…pe… avisesena itarā cā''**ti. **Itarā**ti avipākāti attho. **''Sukhamicceva bhāsitā''**ti idaṃ iṭṭhasabhāvaṃyeva upekkhaṃ sandhāya vuttaṃ, na aniṭṭhasabhāvaṃ. Tenāha **''upekkhā panā''**tiādi. **Sabbassā**ti avītarāgassa vītarāgassa ca vedanāvato puggalassa.

Vedanāpaccayā evāti ayaṃ niyamo niyamantaranivattanaparoti nāssa paccayantaranivattanatthatā daṭṭhabbā. Etena paccayuppannantarapaṭikkhepopi nivattito hoti.

Taṇhāpadaniddesavaṇṇanā niṭṭhitā.

Upādānapadaniddesavaṇṇanā

233. **Purimadiṭṭhi**nti ''sassato attā''ti (dī. ni. 1.31) pageva abhiniviṭṭhaṃ sassatagāhaṃ sandhāya vuttaṃ. Tenāha **''attaggahaṇaṃ…pe… daṭṭhabba''**nti. **Upādiyamāna**nti gaṇhantaṃ. **Lokoti vā gahaṇa**nti yaṃ ''loko sassato''ti gahaṇaṃ, sā diṭṭhīti attho. Tenāha **''diṭṭhupādānabhūta''**nti. **''Dhammasaṅkhepa…pe… diṭṭhimattamevā''**ti idaṃ byavahitānaṃ padānaṃ sambandhadassanaṃ. Tattha saṅkhepato taṇhādaḷhattaṃ, saṅkhepato diṭṭhimattameva cattāri upādānānīti adhippāyo. **Dhammasaṅkhepavitthārato**ti samudāyabhūtato dhammasaṅkhepavitthārato tadavayavabhūtaṃ saṅkhepaṃ vitthārañca niddhāreti.

Sassatagāhapubbaṅgamo, ucchedagāhapubbaṅgamo ca attagāhoti yojanā. **Tesa**nti yathāvuttasassatucchedagāhānaṃ mūlabhāvena vidhāyakattā **sāmibhūto**. **Ādinā vā**ti ''paṭhamaṃ attavādupādāna''ntiādinā vā vākyena.

Yena bhavassādena gadhitacitto bhavanibbattakaṃ kammaṃ katvā upapanno, sā bhavanikanti santāne cirānubandhā abhiṇhuppattikā upapannamattassa uppajjatīti āha **''yadipi…pe… pavattitabbattā''**ti. Arahattamaggavajjhattā bhavarāgassapi kāmupādānabhāvo atthevāti āha **''taṇhādaḷhattaṃ na hotīti maññamāno''**ti. Bhavarāgopi hi savisaye daḷhaṃ pavattatīti. **Sabbāpi taṇhā kāmupādāna**nti etthāpi tassa arahattamaggavajjhatā vuttāti ānetvā yojetabbaṃ.

Uppattiṭṭhānabhūtā na ārammaṇabhūtāti adhippāyo. **Tenā**ti khandhānaṃ ālayabhāvena. **Ārammaṇānantarapakatūpanissayā**ti ārammaṇūpanissayaanantarūpanissayapakatūpanissayā. **Anantarapaccayādīna**nti anantarasamanantaraārammaṇapaccayādīnaṃ.

Upādānapadaniddesavaṇṇanā niṭṭhitā.

Bhavapadaniddesavaṇṇanā

234. **''Bhavatī''**ti idaṃ upapattibhavanibbacanaṃ. **Dvayassā**ti kammupapattibhavadvayassa. **Nipphādanaphalaṃ** phalassa uppādanasamatthatā. **Nibbattanaṃ** nipphādanaṃ.

''Bhagavaṃmūlakā''ti (a. ni. 8.83; 9.1; 10.58; 11.19) viya ''saññāvaṃbhavo''ti vattabbe atthi-atthe vā **vaṃ**-saddo luttaniddiṭṭhoti āha **''saññābhavo''**ti. **Tassa vā atthe**ti tassa vantusaddassa atthe, atthi-attheti attho. **Akāraṃ katvā**ti yathā

''pītisukhaṃ assa atthī''ti atthe akāraṃ katvā uppādetvā jhānaṃ pītisukhanti vuccati, evaṃ saññā assa atthīti sañño, bhavo, sova **saññabhavo**. **Ekasmi**nti rūpakkhandhe eva. **Pavattattā**ti pavattakapavattanaṭṭhānānaṃ abhedepi upacāravasena bhinnaṃ viya katvā dasseti.

Kammasaṅkhātatanti ''kamma''nti vattabbataṃ, kammakoṭṭhāsataṃ vā. ''Cetanāhaṃ, bhikkhave, kammaṃ vadāmī''tiādinā (a. ni. 6.63) suttepi cetanāya kammabhāvo āgatova. Nippariyāyena pana cetanāva kammabhavoti vuttamatthaṃ abhidhammapāḷiyāva sādhento **''vuttañhī''**tiādimāha. Imāya hi vedanāsaññāviññāṇakkhandhehi, manāyatanamanoviññāṇadhātūhi, saṅkhārakkhandhadhammāyatanadhammadhātuekadesena ca kammabhavassa sampayuttataṃ vadantiyā dhātukathāpāḷiyā tassa cetanābhāvo dīpitoti.

Dhammabhedatoti cetanācetanāsampayuttabhāvena, kusalākusalābyākatabhāvena ca dhammavibhāgato. ''Punavacana''nti imināva punaruttidosāpatti paṭiññātāti parassa āsaṅkaṃ dassento **''sātthakamevidaṃ punavacananti etaṃ na yuttanti ce''**ti āha. **Bhavekadesabhāvenā**ti kammabhavassa ekadesattā saṅkhārānaṃ. Tena yesaṃ dhammānaṃ samudāyo bhavo vutto, tadekadesā saṅkhārā, samudāyekadesā ca atthato bhinnā evāti vuttamevetanti dasseti. Puna yathāvuttameva bhedaṃ manasi katvā atthato punavacanābhāvaṃ dassento **''parena vā''**tiādimāha.

Antogadheti kāmabhavādiantogadhe saññābhavādike. **Kāmabhavādike**ti kāmarūpārūpabhave.

Upādānabhedanti kāmupādānādiupādānavisesaṃ.

Tenāti sīlabbatupādānena. **Vakkhamānenā**ti ''idaṃ sīlabbataṃ nāmā''tiādinā (vibha. aṭṭha. 234) **aṭṭhakathāyaṃ** vakkhamānena pakārena. **Purāṇaṃ** brahmaṇḍaliṅgakhandapurāṇādi. ''Setavadhayajjaṃ ārabhate bhūtikāmo''tiādinā (visuddhi. mahāṭī. 2.650) pasumāraṇavidhānayutto yaññavidhi **pasubandhavidhi**.

Attano suddhimaggaparāmāsamattattā sīlabbatupādānassa attavādupādānanimittaṃ vuttaṃ.

Maggapaccayā honti micchāniyyānasabhāvattā. Anantarassa pana kāmakammabhavassa anantarasamanantaraanantarūpanissayanatthivigatāsevanapaccayehi upādānassa paccayabhāvo pākaṭoyevāti na vutto.

Bhavapadaniddesavaṇṇanā niṭṭhitā.

Jātijarāmaraṇādipadaniddesavaṇṇanā

235. **Upapattibhavuppattī**ti upapattibhave, upapattibhavabhāvena vā upādinnakkhandhānaṃ uppatti. **Jāyamānassa** khandhassa. **Jāti** nibbattivikāro. Upapattibhavopi jātiyā paccayo. Kasmā? Upapattibhave asati jātiyā abhāvāti yojanā. **''Jāyamānarūpapadaṭṭhānatā''**tiādināpi tassa jātiyā paccayabhāvaṃyeva vibhāveti.

Satipi sukkasoṇitādike pitugatavisesādikāraṇe bāhire paccaye tassa pana aniyatattā, hīnapaṇītādivisesassa ca adhippetattā vuttaṃ **''ajjhatta…pe… abhāvā''**ti.

Jātijarāmaraṇādipadaniddesavaṇṇanā niṭṭhitā.

Bhavacakkakathāvaṇṇanā

242. Sambandhaṃ itaṃ gatanti **samitaṃ**. Tenāha **''saṅgata''**nti.

Bhavacchando bhavarāgo. **Tassāruppakathāsavana**nti tassa bālabhāvassa ayuttakāritāya anucchavikakathāsavanaṃ. Etena parūpavādahetukādidukkhaṃ dasseti, **''kammakāraṇādassana''**nti iminā daṇḍahetukaṃ, itarena duggatinibbattihetukaṃ. **Gamentī**ti ñāpenti. Phalenāpi hi abyabhicārinā hetu ñāyati, vuṭṭhinimittena viya mahoghena uparidese vuṭṭhinipāto. Tena vuttaṃ **''bodhentī''**ti.

Visesanivattiattho mattasaddo ''avitakkavicāramattā''tiādīsu (dha. sa. tikamātikā 6) viya. Appahīnāvijjā kāraṇalābhe uppattiarahatāya samīpeyevāti āha **''sannihitabhāvakaraṇenā''**ti. **Vedetī**ti vedayati. Tassa atthavacanaṃ **anubhavatī**ti. Vedaṃ vā ñāṇaṃ karoti uppādetīti **vedeti**. Tassa atthavacanaṃ **jānātī**ti. **Vediyatī**ti pana kammakattukammānaṃ vasena niddesoti tassapi atthaṃ dassento **''jānāti, ñāyati cā''**ti āha. **Ca-saddatthoti** samuccayattho, brahmādinā ca kārakena, attanā ca vedakena rahitanti attho. **Ca-saddatthasamāsa**nti dvandasamāsamāha.

Catubbidhampi vā suññatanti dhuvabhāvādisuññataṃ, attādisuññatañca sandhāya vadati.

Pubbantatoti atītakoṭṭhāsato. Vedanāvasānampi bhavacakkaṃ paripuṇṇamevāti dassetuṃ **''vedanā vā''**tiādi vuttaṃ. Avijjāgahaṇena vā taṇhupādānāni, saṅkhāraggahaṇena bhavo, viññāṇādiggahaṇena jātijarāmaraṇāni sokādayo ca gahitāti evampi **vedanāvasānaṃ bhavacakkanti yuttamevetaṃ**. **Taṇhāmūlake cā**ti taṇhupādānaggahaṇena avijjā gahitātiādinā yojetabbaṃ. Tenāha **''dvinnaṃ…pe… hotī''**ti. Tattha **dvinna**nti purimapacchimānaṃ ubhinnaṃ hetuphalavajjānaṃ. **Viparītābhinivesaṃ karontī**ti nimittaṃ kattuupacārena vadati. Anupacchedameva pakāsetīti yojanā.

Hetuphalasandhi, phalahetusandhi, punapi hetuphalasandhīti evaṃ hetuādipubbakā **hetuphalahetupubbakā**. **Hetuphalahetuphalavasenā**ti avijjādihetu, viññāṇādiphala, taṇhādihetu, jātiphalavasena. Upasaggavisesena atthaviseso hotīti **''ākirīyantī''**ti padassa **pakāsīyantī**ti attho vutto. **Kilesakammavipākā**ti avijjādike vedanāpariyosāne vadati. **Vipākakilesakammehī**ti viññāṇādīhi bhavapariyosānehi. Puna kammassa vipākasambandho vuttanayattā na gahito. **''Vaṭṭānī''**ti ca idaṃ ''tīṇi vaṭṭānī''ti viggahavasena labbhamānaṃ gahetvā vuttaṃ.

''Purimakammabhavasmiṃ moho''tiādinā (vibha. aṭṭha. 242) aṭṭhakathāya āgatattā āsannapaccakkhataṃ sandhāya vuttaṃ **''imissā''**ti. **Vibhaṅgapāḷiyā vasena dassitaṃ,** tasmā na aṭṭhakathāya pubbāparavirodho yathāpāṭhaṃ atthassa pakāsitattāti adhippāyo. Tattha cetanāsampayuttānañca cetanāya ca saṅkhārabhāvena kammabhavabhāvena ca vattabbamevāti pāḷidvayādhippāyavivaraṇavasena dassetuṃ **''tatthā''**tiādi vuttaṃ. **Bhavassā**ti upapattibhavassa. ''Bhavo''ti vuttā cetanāsampayuttāti sambandho. **Gahaṇa**nti nikāmanavasena ārammaṇassa gahaṇaṃ. Tenāha **''kāmupādānaṃ kiccenāhā''**ti. Itarāni kiccenāhāti yojanā. **Tīsu atthavikappesū**ti ''taṃ kammaṃ karoto purimā cetanāyo''tiādinā vuttesu tīsu āyūhanacetanānaṃ atthavikappesu. Nanu ca tatiye atthavikappe āyūhanassa avasāne cetanā na vuttāti? Yadipi sarūpato na vuttā, ''taṃsampayuttā''ti pana saddato padhānabhāvena vuttassa āyūhanassa appadhānabhāvena vuttā avasāne pacchato vuttā viya hotīti imaṃ pariyāyaṃ sandhāya **''tīsupi…pe… avasāne''**ti vuttaṃ.

Nippariyāyena pana yesu āyūhanassa avasāne cetanā vuttā, te dassetuṃ **''dvīsu…pe… āhā''**ti vuttaṃ. **Tatiye** atthavikappe **vutte** āyūhanasaṅkhāre taṃsampayuttāti āhāti yojanā. **Kammassa paccayabhūta**nti saṅkhārapaccayaṃ. Tena ''kammakaraṇakāle''ti ettha kamma-saddena sabbassapi saṅkhārassa gahitataṃ dasseti. Tenāha **''na kammasampayuttamevā''**ti.

Kammānevāti kammāniyeva. Vipākadhammatāya **kammasarikkhakā**. Sahajātakoṭiyā, upanissayakoṭiyā ca tassa kammassa upakārakāti **tadupakārakā**. **Saṃkhippantī**ti saṃkhipīyanti saṃyūhīyanti. ''Saṃkhippanti etthā''ti adhikaraṇasādhanavasena saṅkhepasaddassa atthaṃ vatvā puna kammasādhanavasena vattuṃ **''saṃkhipīyatī''**tiādi vuttaṃ.

Tatthāpīti ''kamma''nti vuttakammasambhārepi. **Gamanadhamma**nti bhaṅgupagamanadhammaṃ. Tena **ittara**nti bhaṅgaparanti vuttaṃ hoti. **Tenā**ti vinassanadhammatādīpakena ittarasaddena. **Nissārataṃ** attasārābhāvaṃ dīpeti. Evaṃ ''ittara''ntiādinā aniccaṃ calaṃ ittaraṃ addhuvanti catunnaṃ padānaṃ atthavisesavācitaṃ dasseti. **Ṭhānaso**ti ettha vuttaṭṭhānaṃ nāma paccayo. **Aññampī**ti aññattha vuttaṃ. **Tassa tassa** phalassa. Dhammamattasambhave sati vaṭṭupacchede satīti yojanā. **Eva**nti vuttappakārena samuccayatthe ca-sadde sati.

Saccāniyeva pabhavoti samānādhikaraṇapakkhaṃ sandhāyāha **''saccappabhavatoti saccato''**ti. ''Yassa pahānatthaṃ bhagavati brahmacariyaṃ vussatī''ti evaṃbhūtaṃ ariyasaccaṃ **visesaṃ akatvā**.

Tehi sokādīhi. ''Sokadomanassupāyāsā avijjāya aviyogino''tiādinā pubbe vuttanayena **siddhāya avijjāya**. **Attanoyevā**ti paccayuppannaṃ anapekkhitvā attanoyeva pavattasaṅkhātakiccato.

Sokādayopi hīti ettha **hi**-saddo hetuattho. Yasmā ''sokādayo paccayāyattā avasavattino''ti idaṃ ''jātipaccayā…pe… sambhavantī''ti etena vacanena siddhaṃ, tasmā taṃ ''attā socatī''tiādidassananivāraṇanti attho.

Sati ca pariggahe rajjaṃ viya gatiyo anekānatthānubandhanā, tāhi ca viññāṇassa upaddutatāti dassetuṃ **''saṅkhārapariggahitaṃ…pe… rajje''**ti vuttanti evaṃ vā ettha attho daṭṭhabbo. Yathāupaṭṭhitāni kammādīni cutiāsannajavanehi parikappetvā viya gahitāni paṭisandhiviññāṇenapi parikappitāni viya honti, taṃ panassa parikappanaṃ atthato ārammaṇakaraṇamevāti vuttaṃ **''pari…pe… to''**ti. Saṅkappanaṃ vā parikappananti vuttaṃ **''vitakkena vitakkanato''**ti. Sasambhāracakkhuādayo saḷāyatanassa **patiṭṭhāviseso**.

Yadākārāya jātiyā yadākāraṃ jarāmaraṇaṃ sambhavati, sambhavantañca yathānupubbaṃ pavattaṃ, so attho **jātipaccayasambhūtasamudāgataṭṭho,** sahitassa samuditassa puggalassa jīraṇabhijjanāvatthā dhammā jarāmaraṇāpadesena vuttā, sā ca nesaṃ avatthā jātipubbikā, te ca samuditā eva pavattantīti evaṃ jātito jarāmaraṇassa sambhūtasamudāgataṭṭho veditabbo. Jātito jarāmaraṇaṃ na na hoti hotiyeva ekantena jātassa jarāmaraṇasambhavato, na ca jātiṃ vinā hoti ajātassa tadabhāvatoti jarāmaraṇassa jātipaccayataṃ anvayabyatirekehi vibhāveti **''na jātito''**tiādinā. **Ittha**nti jātipaccayā jarāmaraṇassa nibbattākāraṃ vadati.

Nirodhā nirodhasaṅkhātanti paccayanirodhā paccayuppannanirodhasaṅkhātaṃ. Anulomadesanāya ca vemajjhato paṭṭhāyāti yojanā.

Apuññābhisaṅkhārekadeso sarāgo rāgena sahajekaṭṭhoti katvā. **Sabbopi apuññābhisaṅkhāro sarāgo** pahānekaṭṭhabhāvato. Yasmā pana akusaladhammo akusaladhammassa sabhāgo, anakusaladhammo visabhāgo, yathārahaṃ paccayo ca hoti, tasmā ''apaṭipakkhabhāvato, rāgappavaḍḍhako''ti ca vuttaṃ. ''Tadeva viññāṇaṃ sandhāvati saṃsaratī''ti micchābhinivesasabbhāvato saṃsaraṇakiriyāyapi sabyāpāratā viññāṇassa vuttā. Sabyāpāratābhinivesabalavatāya, saṅkantiabhinivesabalavatāyāti paccekaṃ yojetabbaṃ. **''Asahavattanato, sahavattanato''**ti etena asahavutti vinibbhogo, sahavutti avinibbhogoti dasseti.

Sabhāvādhigamanimittatā **obhāsanaṃ**. Cakkhādisannissayena hi pañcaviññāṇāni rūpādisabhāvaṃ upalabhanti. **Itare** phusanasaṅgatisannipātaṭṭhā. **Channa**nti channampi samphassānaṃ.

Ādānanti upasaddena vināpi daḷhagāho adhippetoti āha **''ādānaṭṭho catunnampi upādānānaṃ samāno''**ti. **Gahaṇa**nti nikāmanavasena visayassa paṭicchannanti vuttaṃ **''gahaṇaṭṭho kāmupādānassā''**ti. **Itaresa**nti diṭṭhupādānādīnaṃ. **Tasmā**ti vibhattiyā aluttabhāvato. **Tenā**ti khipanasaddena. Hāni vā khīṇabhāvo khayoti **''khayaṭṭho vā''**tiādi vuttaṃ. **Dvinna**nti jarāmaraṇānaṃ. Maraṇūpanayanarasattā vā jarāyapi maraṇaṭṭho eva dassito.

Nīyanti gamentīti **nayā,** ekattādayo. Kehi nīyanti? Avijjādiatthehīti imamatthamāha **''avijjādī''**tiādinā. **Sena bhāvenā**ti sakena avijjādibhāvena, taṃ amuñcitvā eva. Na hi avijjādivinimuttaṃ ekattaṃ nāma kiñci paramatthato atthi. **Sena bhāvenā**ti vā sakena ekattādibhāvena. Avijjādīsu viññāyamāno hetuphaladhammānaṃ ekasantatipatitādisaṅkhāto ekattādibhāvo teneva sabhāvena ñāyati, na avijjādibhāvenāti. Te hi netabbāti **tesaṃ nayā**. **Atthā eva vā** avijjādayo. Anekepi samānā dhammā yena santānānupacchedena ''eka''nti ñāyanti voharīyanti, so tattha karaṇabhāvena vattabbataṃ arahati, tathā itarepīti āha **''ekattādīhi ca atthā 'eka'ntiādinā nīyantī''**ti. Tattha **nīyantī**ti ñāyanti, paññāpīyanti ca. Purimapacchimānaṃ dhammānaṃ nirodhuppādanirantaratāya nāmakāyassa, sambandhavuttitāya rūpakāyassa, ubhayassa ca aññamaññasannissitatāya duviññeyyanānato ekībhūtassa viya ghanabhāvappabandho hetuphalabhāvena sambandho sammā tānoti santāno, tassa anupacchedo tathāpavatti ekattanti āha **''santānānupacchedo ekatta''**nti.

Sambandharahitassāti hetuphalabhāvena aññamaññasambandhabhāvarahitassa. **Sattantaro**ti añño satto. **Ucchedadiṭṭhimupādiyatī**ti yathānurūpakāraṇato phalappavattiṃ asamanupassanto nānāsantāne viya asambandhanānattadassanato hetubhāvarahitānaṃ nippayojanānaṃ purimuppannānaṃ dhammānaṃ nirodhe hetuniyamābhāvato ekantena uppatti na yuttā, tathā santānena uppatti, sadisabhāvena uppatti, samānajātidesapariṇāmavayarūpabalasaṇṭhānānaṃ uppatti na yuttātiādīni vikappento ucchedadiṭṭhiṃ gaṇhāti.

Kasmā uppatti na siyāti vālikāhi viya tilehipi telassa, ucchuto viya gāvitopi khīrassa aññābhāvato kena kāraṇena tehi tesaṃ uppatti na siyā, itarehi eva ca nesaṃ uppatti hotīti. **Tasmā**ti aññassa aññato uppattiyaṃ sabbassa sabbaso uppattiyā bhavitabbaṃ, na cetaṃ atthi, tasmā. Yasmā niyativādī anurūpā hetuto phaluppattiṃ na icchati, sabhāvasiddhameva ca dhammappavattiṃ icchati, tasmā **''avijjamānepi hetumhī''**ti vuttaṃ. Sabhāvasiddhā eva hi acchejjasuttāvutābhejjamaṇi viya kamalaṅghanarahitā tathā tathā sarīrindriyasukhādibhāvapariṇāmāya niyatiyāva kāyā samāgacchanti, yato gatijātibandhā, apavaggo ca hotīti niyativādo. Tenāha **''niyatatāya…pe… pavattantī''**ti. Niyatiattho vuttoyeva.

Etassa atthassa **sādhakaṃ** suttaṃ. Ākulameva, ākulabhāvo vā **ākulakaṃ. Jaṭitā**ti heṭṭhupariyavasena pavattamānehi kilesakammavipākehi jātajaṭā. **Nīḍa**nti kulāvakaṃ. **Saṃsāra**nti idha sampattibhavappabandhamāha apāyādipadehi duggatippabandhassa vuttattā.

Bhavacakkakathāvaṇṇanā niṭṭhitā.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

2. Abhidhammabhājanīyavaṇṇanā

243. **Taṃ** paṭiccasamuppādaṃ. **Ekekacittāvaruddha**nti abhidhammabhājanīye viya ekekasmiṃ citte avaruddhaṃ antogadhaṃ akatvā. **Asahajātānañca** ''asahajātānaṃ, sahajātānañcā''ti evaṃ paṭhamapade ekasesaniddeso daṭṭhabbo. ''Saṅkhārapaccayā viññāṇa''nti asahajātāyeva paccayapaccayuppannā dassitā vipākaviññāṇasseva adhippetattā. ''Avijjāpaccayā saṅkhārā, viññāṇapaccayā nāmarūpa''nti (vibha. 225) ca evamādīsu asahajātā, sahajātā ca. **''Ekekena nayenā''**ti purātano pāṭho, etarahi pana ''ekekena catukkena'' icceva bahūsu potthakesu pāṭho. **Nayacatukkavārā**ti nayesu catukkānaṃ vārā, avijjāmūlakādīsu navasu nayesu paccekaṃ paccayacatukkādīnaṃ catunnaṃ catukkānaṃ ''nāmapaccayā chaṭṭhāyatana''ntiādivisesabhinnā cattāro vārāti attho. **Vavatthitā**ti yathāvuttavisesena asaṃkiṇṇā. **Catukkāna**nti vāracatukkānaṃ vārasoḷasakassa nayabhāvatoti adhippāyo.

1. Paccayacatukkavaṇṇanā

Paccayasahitapaccayuppannāni aṅgabhāvena vuttāni, na kevalaṃ paccayā. Tasmā ‘‘chaṭṭhāyatanapaccayā phasso’’ti ettha na chaṭṭhāyatanassa aṅgatā. Tena vuttaṃ **‘‘na, tassa anaṅgattā’’**ti. **Evañca katvā**ti paccayasahitassa paccayuppannassa aṅgabhāvato. **Tīsu pakāresū**ti ‘‘paṭhamo sabbasaṅgāhikaṭṭhenā’’tiādinā (vibha. aṭṭha. 243) aṭṭhakathāyaṃ vuttesu tīsupi pakāresu. **Paccayavisesādī**ti ettha nāmaṃ, chaṭṭhāyatanañca paccayaviseso. **Ādi**-saddena yoniviseso, āyatanānaṃ apāripūripāripūribhavaviseso ca gahito. Te hi dutiyavārādīnaṃ nānattakarā. **Atthavisesenā**ti yadipi aññattha ‘‘saḷāyatanapaccayā phasso’’ti saḷāyatanapaccayo vutto, tathāpi sahajātādināmasannissayena pavattanato nāmamattapaccayāpi so hotīti paṭiccasamuppādassa nānānayavicittatānumitassa gambhīrabhāvassa vibhāvanasaṅkhātena, anavasesanāmapaccayadassanasaṅkhātena ca atthavisesena. Tathā hi ‘‘yehi, ānanda, ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi nāmakāyassa paññatti hoti, tesu ākāresu…pe… uddesesu asati api nu kho rūpakāye adhivacanasamphasso paññāyethā’’ti (dī. ni. 2.114) phassassa nāmapaccayatāvibhāvanavasena mahānidānadesanā pavattā. Tathā ‘‘nāmarūpapaccayā phassoti iccassa vacanīya’’nti (dī. ni. 2.97) ‘‘nāmarūpapaccayā’’ti vadantena ‘‘nāmapaccayā’’tipi vuttameva hotīti.

Vāracatukke ‘‘saṅkhāro’’ti vuttaṃ, sokādayo na vuttā, purimasmiṃ vāradvaye rūpaṃ na vuttaṃ, vārattaye saḷāyatanaṃ na vuttanti yojetabbaṃ.

Sabba…pe… raṇatoti sabbassa viññāṇassa pavattiṭṭhānabhūtasabbabhavasādhāraṇato, viññāṇassa vā pavattiṭṭhānabhūtasabbabhavasādhāraṇato. **Samānaṃ phalaṃ** samāno **paccayo** sahajātādipaccayehi upakattabbato, upakārakato ca. **Tassa** viññāṇassa. **Viññāṇāharaṇa**nti vipākaviññāṇanibbattanaṃ. **Assa** viññāṇassa.

Gatisūcakoti hi-saddaṃ loke gatiatthaṃ vadantīti katvā vuttaṃ. ‘‘Vigata’’nti ettha vi-saddo paṭisedhadīpakoti dve paṭisedhā pakatiṃ ñāpentīti āha **‘‘vigatatānivāraṇavasena gati eva hotī’’**ti.

Tidhā catudhā pañcadhā vāti ettha saññāmanasikārādayo sahajātanissayaatthipaccayavasena tidhā, phassacetanādayo tesañceva āhārādīnañca vasena catudhā, vedanāvitakkādayo tesañceva jhānindriyādīnañca vasena pañcadhā. Yathā samādhi, evaṃ vīriyampi daṭṭhabbaṃ. Tampi hi adhipatindriyamaggapaccayehi **chadhā** paccayo hoti.

‘‘Vacanavasenā’’ti iminā imasmiṃ catukke sahajātapaccayaṃ dhuraṃ katvā desanā pavattāti tesaṃ adhippāyoti dasseti. **Atthoti** paccayadhammo. **Katthacī**ti kismiñci vāre attano paccayuppannassa yathāsakehi paccayo na na hoti. **‘‘Atthato’’**ti ca pāṭho. ‘‘Bhavapaccayā jātī’’tiādi na vattabbaṃ siyā, vuttañca taṃ. Tasmā sahajātapaccayavaseneva paṭhamacatukko vuttoti na gahetabbanti dasseti. Tenāha **‘‘na ca taṃ na vutta’’**ntiādi. Imassa ca ‘‘bhavapaccayā jātītiādi na vattabbaṃ siyā’’ti iminā sambandho veditabbo. **Paccayavacanamevā**ti ‘‘avijjāpaccayā’’tiādīsu vuttapaccayavacanameva ca. **Tesa**nti tesaṃ ācariyānaṃ. Ayojetvā vuttanti sambandho. Kathaṃ pana vuttanti āha **‘‘sāmaññena…pe… sandhāya vutta’’**nti. Ettha ca **‘‘sahajātasūcaka’’**ntiādinā yathādhippetassa atthassa vacanato asiddhimāha, **‘‘sahajātato’’**tiādinā pana atthāpattito. Asambhave hi aññassa atthato sijjheyya vacanato vā atthato vā adhippetatthasādhanāti.

Aññatthāti aññasmiṃ sutte. Atītaddhaṃ niddhāretvā paccuppannānāgatehi saddhiṃ **addhattayadassanatthaṃ. Taṃdesanāpariggahattha**nti mahānidānadesanāpariggahatthaṃ. So ca ubhinnaṃ desanānaṃ aññamaññaṃ saṃsandanabhāvadassanatthaṃ. Evaṃ sabbaññubuddhabhāsitā desanā aññadatthu saṃsandatīti.

Imassāti imassa tatiyavārassa.

Aparāpekkhatāya, aparikiliṭṭhupapattitāya, asuciamakkhitatāya kāmāvacaradevānaṃ, sabbesañca brahmānaṃ tathā upapajjanato ca opapātikayoniyā padhānatā veditabbā. **Saṅgahanidassanavasenā**ti opapātikayoniyā eva saṃsedajayoniyā saṅgahassa nidassanavasena udāharaṇavasena. Ārammaṇapaccayassāpi phassassa satipi pavattihetubhāve so pana sahajātādipaccayabhūtassa ajjhattikassa chaṭṭhāyatanassa viya na sātisayoti vuttaṃ **‘‘ārammaṇapaccayo cettha pavattako na hotī’’**ti.

Kesañcīti paripuṇṇāyatanānaṃ gabbhaseyyakānaṃ. **‘‘Pacchima…pe… sadā sambhavatī’’**ti idaṃ gabbhaseyyakānaṃ viya itarayonikānaṃ kamena āyatanuppatti natthīti vuttaṃ. Tathā cāha aṭṭhakathāyaṃ ‘‘sahuppattidīpanato’’ti.

Paccayacatukkavaṇṇanā niṭṭhitā.

2. Hetucatukkavaṇṇanā

244. **Abhāvato**ti bhāvābhāvato. Yañhi jātikkhaṇamatteyeva bhavati, na tato paraṃ, taṃ jātiyā avigatapaccayo siyā avigatapaccayaniyamasabbhāvato. Bhavo pana yasmā jātikkhaṇato parampi bhavati, tasmā na so tassā avigatapaccayo hoti. Tena vuttaṃ **''tato uddhaṃ bhāvatoti attho''**ti. **Bhave**ti bhavapade, bhave vā nipphādetabbe. Esa nayo **jātiādīsū**ti etthāpi. **''Yathā panā''**tiādinā ''avigatapaccayassa abhāvato, niyamābhāvato cā''ti vuttānaṃ hetūnaṃ vuttanayena abyāpibhāvavibhāvanena akāraṇataṃ dasseti ayāvabhāvino paccayuppannassa, paccayadhammassa ca avigatapaccayabhāvadassanato. **Saṅkhārakkhandhe**tiādi maggasodhanavasena vuttaṃ. Tassa parihāraṃ sayameva vadati. So khaṇo etassa atthīti taṅkhaṇiko, na taṅkhaṇiko **ataṅkhaṇiko,** tassa sabbhāvā, ayāvabhāvikasabbhāvāti attho. Yathā pana hetū honti, taṃ dassetuṃ **''saṅkhatalakkhaṇānaṃ panā''**tiādimāha.

Evanti evaṃ yathāvuttanaye sati, evaṃ santeti attho. **''Na hi…pe… atthī''**ti iminā jātiādīnaṃ avigatapaccayavasena paccayuppannabhāvo viya paccayabhāvopi natthīti dasseti. Tattha kāraṇamāha **''asabhāvadhammattā''**ti.

Kathaṃ pana asabhāvadhammānaṃ jātiādīnaṃ paccayuppannatā, paccayatā cāti āha **''jāyamānānaṃ panā''**tiādi. **Tassā**ti jātijarāmaraṇassa. **Vattabbapadeso**ti ''ṭhapetvā''ti vattabbapadeso. Ko pana soti? Yathāvuttaṃ nāmaṃ, nāmarūpañca saṅkhārakkhandhena rūpakkhandhena ca jarāmaraṇānaṃ saṅgahitattā. **''Yo bhavo jātiyā paccayo''**ti etena bhavasaṅgahitānipi jātiādīni jātiyā appaccayattā eva ''ṭhapetvā''ti na vuttānīti dasseti, paccayabhāvāsaṅkā eva nesaṃ tassā natthīti adhippāyo. Teneva **ṭhapetabbagahetabbavisese satī**ti sāsaṅkaṃ vadati.

Hetucatukkavaṇṇanā niṭṭhitā.

4. Aññamaññacatukkavaṇṇanā

246. **Paccayuppannassā**ti paccayuppannabhāvino. **Visuṃ ṭhitassā**ti bhavena asaṅgahitassa. **Sappadesameva gahitaṃ** idha vedanādikkhandhattayasseva adhippetattā niruḷhattā ca. Paccayuppannaṃ ṭhapetvā paccayabhūtaṃyeva nāmaṃ gahitaṃ, avigatapaccayaniyamābhāvo viya bhave upādānassa aññamaññapaccayaniyamābhāvoti yojanā. **Vuttanayenā**ti ''saṅkhatalakkhaṇānaṃ panā''tiādinā vuttanayena.

Aññamaññapaccayo viya **aññamaññapaccayo**ti ayamattho idhādhippetoti dassento **''aññamañña…pe… adhippeto siyā''**ti āha. Tathā ca vadanti ''aññamaññañcettha na paṭṭhāne āgataaññamaññavasena gahetabba''nti. **Cakkhāyatanupacayādīna**nti uparūpari citāni viya uppannacakkhāyatanādīni, cakkhāyatanādīnaṃ vā upatthambhakāni cakkhāyatanupacayādīni.

Aññamaññacatukkavaṇṇanā niṭṭhitā.

Saṅkhārādimūlakanayamātikāvaṇṇanā

247. Yadipi sāmaññato gataviseso, tathāpi sāmaññaggahaṇena nayagato viseso sarūpato dassito hotīti **''nāmapaccayā avijjā''**ti vatvāpi nāmavisesānaṃ tassā paccayabhāvo dassetabboti āha **''nāmavisesānaṃ…pe… vuttā''**ti. ''Yadeva pana nāma''ntiādi kasmā vuttaṃ, nanu nāmaggahaṇena aggahitopi jātiādi bhavaggahaṇena gahitoti dassitovāyamatthoti codanaṃ sandhāyāha **''bhavaggahaṇena cā''**tiādi. **Idhāpī**ti ''bhavapaccayā avijjā''ti idhāpi. **Na siyā**ti ''avijjāpaccayā avijjā''ti vuttaṃ na siyā. **Tasmā**ti yasmā sāmaññacoditaṃ visesacoditameva na hoti, tasmā. **So**ti bhavo. **Tenā**ti sabhāvāsabhāvadhammasaṅgahaṇena.

Upādānassapi bhavekadesattā vuttaṃ **''upādānapaccayā…pe… aggahite''**ti. ''Bhavapaccayā jātī''ti idaṃ vacanaṃ sandhāyāha **''bhavasaddo…pe… vuccamāno''**ti. ''Nāmapaccayā avijjā''ti ettha paccayuppannaṃ ṭhapetvā paccayassa gahaṇato avijjāvinimuttā eva cattāro khandhā nāmasaddena vuccantīti āha **''na nāmasaddo niravasesabodhako''**ti. Na cettha ekaṃsato kāraṇaṃ maggitabbaṃ. Yena **bhava**-saddo niravasesabodhako, na **nāma**-saddoti āha **''evaṃsabhāvā hi etā niruttiyo''**ti. **Iminā adhippāyenā**ti bhavasaddo niravasesabodhako upādinnacatukkhandhavisayattāti iminā adhippāyena. Jāyamānādidhammavikārabhāvato jāyamānādikkhandhapaṭibaddhā jātiādayo vucceyyuṃ, na pana jātiādipaṭibaddhā jāyamānādikkhandhāti na ekacittakkhaṇe jātiādīnaṃ avijjāya paccayabhāvo sambhavatīti imamatthamāha **''jāyamānānaṃ panā''**tiādinā. Nānācittakkhaṇe pana jātiādayo avijjāya upanissayapaccayo hontīti **''ekacittakkhaṇe''**ti visesitaṃ. **Tenevā**ti asambhaveneva.

Mātikāvaṇṇanā niṭṭhitā.

Akusalaniddesavaṇṇanā

248-9. **Ta**nti diṭṭhupādānaṃ. **Itarassā**ti kāmupādānassa. **Taṇhāgahaṇenā**ti ''taṇhāpaccayā''ti ettha taṇhāgahaṇena gahitattā. Yadi evaṃ nāmaggahaṇena gahitā taṇhā kasmā puna vuttāti āha **''nāme viya visesapaccayattābhāvā''**ti.

''Nāmapaccayā chaṭṭhāyatana''nti ettha hi kāmataṇhāpi nāme saṅgahitāti nāmassa yathārahaṃ chaṭṭhāyatanassa paccayabhāvo vuttoti atthi tattha visesapaccayattaṃ, upādānassa pana bhavasaṅgahopi atthīti ''taṇhāpaccayā upādāna''nti etena ''kāmupādānapaccayā bhavo''ti etassa nattheva visesoti vuttaṃ **''nāme viya visesapaccayattābhāvā''**ti. Taṇhā etissā paccayoti **taṇhāpaccayā,** diṭṭhi. **Bhavassa paccayabhūtā**ti duvidhassapi bhavassa kāraṇabhūtā. Ubhayenapi upādānassa bhavaniddese ṭhapetabbataṃyeva vibhāveti. **Paccayuppannaṃ paccayo ca ekamevā**ti ''taṇhāpaccayā upādāna''nti ettha vuttapaccayuppannaṃ, ''upādānapaccayā bhavo''ti ettha vuttapaccayo ca eko evattho, tasmā paccayo visuṃ paccayuppannato bhinnaṃ katvā na vibhatto.

252. **Upatthambhakasamuṭṭhāpanapacchājātapaccayavasenā**ti upatthambhakassa cittasamuṭṭhānarūpassa samuṭṭhāpanavasena, pacchājātapaccayavasena ca.

254. **Pañcanna**nti cakkhāyatanādīnaṃ pañcannaṃ. **Sahajātādipaccayo**ti sahajātanissayaatthiavigatādipaccayo. **Vatthusaṅkhātaṃ** rūpaṃ. **Purejātādipaccayo**ti purejātanissayavippayuttaatthiavigatapaccayo. **Pacchājātādipaccayo**ti pacchājātavippayuttaatthiavigatapaccayo. **Chaṭṭhassa sahajātādī**ti **ādi**-saddena aññamaññanissayasampayuttaatthiavigatādayo gahitā.

264. **Yassā**ti ''yassa ca hotī''ti ettha vuttaṃ ''yassā''ti padaṃ sandhāya vuttaṃ. Tenāha **''hotīti yojetabba''**nti.

280. **Tassā**ti ''balavakilesabhūtāya vicikicchāyā''ti (vibha. aṭṭha. 280) padassa. **Tenā**ti ''taṇhāṭṭhāne''ti padena. **Cittuppādakaṇḍādīsū**ti **ādi**-saddena imasmiṃ paṭiccasamuppādavibhaṅge suttantabhājanīyādiṃ saṅgaṇhāti.

Akusalaniddesavaṇṇanā niṭṭhitā.

Kusalābyākataniddesavaṇṇanā

306. **Sabyāpārānī**ti saussāhāni, vipākadhammānīti attho. Parihīnaṃ avijjāṭṭhānaṃ etesanti **parihīnāvijjāṭṭhānā**.

Sandhāyāti adhippāyaṃ vibhāvento viya vadati, sarūpeneva pana ''na ca cakkhuviññāṇādīni rūpaṃ samuṭṭhāpentī''ti (vibha. aṭṭha. 306) **aṭṭhakathāyaṃ** vuttaṃ. Nāmarūpaṃ na na labbhatīti yojanā.

Kusalābyākataniddesavaṇṇanā niṭṭhitā.

Avijjāmūlakakusalaniddesavaṇṇanā

334. **Kusalaphale**ti kusalavipākapaṭisandhiviññāṇassa gahitattā tassa sādurasavisarukkhabījasadisatā vuttā.

Yadipi ''saṅkhārahetuka''ntiādinā yojanā labbhati, avigatacatukkādīni pana na labbhanti yathālābhayojanāya dassitattā.

Avijjāmūlakakusalaniddesavaṇṇanā niṭṭhitā.

Kusalamūlakavipākaniddesavaṇṇanā

343. **Kammaṃ viya paccayo hoti** vipākabhāvatoti adhippāyo. Vipākassa kammaṃ paccayo hontaṃ sātisayaṃ hotīti tassa nippariyāyatā, taṃsampayuttānaṃ pariyāyatā siyāti adhippāyena **''pariyāyena upanissayapaccayoti vuttānī''**ti āha. ''Kusalo dhammo abyākatassa dhammassa upanissayapaccayena paccayo (paṭṭhā. 1.1.423), akusalo dhammo abyākatassa dhammassa (paṭṭhā. 1.1.423), vipākadhammadhammo nevavipākanavipākadhammadhammassa upanissayapaccayena paccayo''ti (paṭṭhā. 1.3.103) pana vacanato nippariyāyena sabbepi kusalākusalā dhammā vipākassa upanissayapaccayo hotīti ayamattho dissati. ''Kusalamūlaṃ akusalamūla''nti imesaṃ anvādesopi paccayasaddāpekkhāya ''esā''ti pulliṅgavasena vuttoti dassento āha **''esāti…pe… yojetabba''**nti.

''Manasikāropī''tiādinā appahīnāvijjānampi kiriyāya kusalākusalamūlāni, avijjā ca upanissayā na hontīti dasseti. Kammavaṭṭavipākavaṭṭabhūtāniyeva saṅkhāraviññāṇāni pacchimanaye adhippetānīti vuttaṃ **''kiriyāni pana…pe… gacchantī''**ti. Tesaṃ paccayānaṃ vasena anekappakāratoti adhippāyoti yojanā.

Navādibhedānanti navaaṭṭhasattachāti evaṃpabhedānaṃ. **Catunnaṃ catukkāna**nti purimanaye pacchimanaye ca āgatānaṃ yathālābhaṃ catunnaṃ catunnaṃ catukkānaṃ. ''Kusalākusalānaṃ pana vipāke cā''ti **ca**-saddena kusalākusale cāti samuccetabboti āha **''kusala…pe… vattabba''**nti. **Mūlapadekapaccayatāvasenā**ti mūlapadassa ekapaccayabhāvavasena upanissayapaccayatāvasena. **Ekasseva nayassā**ti kusalākusalesu avijjāmūlakassa, vipākesu

kusalākusalamūlakassāti evaṃ ekasseva nayassa vasena. **Dhammapaccayabhede**ti dhammassa paccayabhūtassa, paccayuppannassa vā paccayabhāvena bhedeti imamatthaṃ dassento **''avijjādīna''**ntiādiṃ vatvā puna tameva **''taṃtaṃcittuppādā''**tiādinā pakārantarena vibhāveti.

Kusalamūlakavipākaniddesavaṇṇanā niṭṭhitā.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

Paṭiccasamuppādavibhaṅgavaṇṇanā niṭṭhitā.

7. Satipaṭṭhānavibhaṅgo

1. Suttantabhājanīyaṃ

Uddesavāravaṇṇanā

355. Samānasaddavacanīyānaṃ atthānaṃ uddharaṇaṃ **atthuddhāro**. So yasmā saddatthavicāro na hoti, tasmā vuttaṃ **''na idha…pe… atthadassana''nti. Pa-saddo padhānatthadīpako** ''paṇītā dhammā''tiādīsu (dha. sa. tikamātikā 14) viya.

Anavassutatā anupakiliṭṭhatā. Tenāha **''tadubhayavītivattatā''**ti.

Bhusatthaṃ pakkhandananti bhusatthavisiṭṭhaṃ pakkhandanaṃ anupavisanaṃ.

Assādassāti taṇhāya. ''Niccaṃ attā''ti abhinivesavatthutāya diṭṭhiyā visesakāraṇānaṃ cittadhammānaṃ taṇhāyapi vatthubhāvato visesaggahaṇaṃ, tathā kāyavedanānaṃ diṭṭhiyāpi vatthubhāvasambhavato **''visesenā''**ti vuttaṃ. Sarāgavītarāgādivibhāgadvayavaseneva cittānupassanāya vuttattā taṃ **''nātipabhedagata''**nti vuttaṃ. **Dhammā**ti idha saññāsaṅkhārakkhandhā adhippetā, saṅkhārakkhandho ca phassādivasena anekabhedoti dhammānupassanā **''atipabhedagatā''**ti vuttā. Sarāgādivibhāgavasena soḷasabhedattā vā cittānupassanā nātipabhedagatā vuttā, sutte āgatanayena nīvaraṇādivasena anekabhedattā dhammānupassanā atipabhedagatā vuttā. ''Visuddhimaggoti vuttānī''ti ānetvā yojetabbaṃ. Tā anupassanā etesanti **tadanupassanā,** cittadhammānupassino puggalā, tesaṃ.

Tattha ''asubhabhāvadassanenā''ti yathāṭhitavasenāpi yojanā labbhateva. **Bhavoghassa vedanā vatthu** bhavassādabhāvato. **Niccaggahaṇavasenā**ti attābhinivesavisiṭṭhassa niccaggahaṇassa vasena. Tathā hi vuttaṃ **''sassatassa attano''**ti. Oghesu vuttanayā eva yogāsavesupi yojanā atthato abhinnattāti te na gahitā. **Niccaggahaṇavasenā**ti attābhinivesavisiṭṭhassa niccaggahaṇassa vasena. Paṭhamoghatatiyacatutthaganthayojanāyaṃ vuttanayeneva kāyacittadhammānaṃ itarupādānavatthutā gahetabbāti vedanāya diṭṭhupādānavatthutā dassitā. Tathā kāyavedanānaṃ chandadosāgativatthutā kāmoghabyāpādakāyaganthavatthutāvacanena vuttāti. Tenāha **''avuttānaṃ vuttanayena vatthubhāvo yojetabbo''**ti.

Dhāraṇatā asammussanatā, anussaraṇameva vā. **Ekatte**ti ekasabhāve nissaraṇādivasena. **Samāgamo** sacchikiriyā. **Satipaṭṭhānasabhāvo** sammāsatitā niyyānasatitā samānabhāgatā ekajātitā sabhāgatā. **Purimasmi**nti ''ekatte nibbāne samāgamo ekattasamosaraṇa''nti etasmiṃ atthe. **Visu**nti nānāatthadvayabhāvena. Tadeva gamanaṃ samosaraṇanti satisaddatthantarābhāvā…pe… ekabhāvassāti yojetabbaṃ. **Satisaddatthavasena avuccamāne**ti ''eko satipaṭṭhānasabhāvo ekatta''ntiādinā avuccamāne, ''ekatte nibbāne samāgamo ekattasamosaraṇa''nti evaṃ vuccamāneti attho. **Dhāraṇatāva satī**ti ''saraṇatā''ti (dha. sa. 14) vuttadhāraṇatā eva satīti katvā. **Satisaddatthantarābhāvā**ti satisaṅkhātassa saraṇekattasamosaraṇasaddatthato aññassa atthassa abhāvā. **Purima**nti saraṇapadaṃ. **Nibbānasamosaraṇepī**ti yathāvutte dutiye atthe saraṇekattasamosaraṇapadāni sahitāneva satipaṭṭhānekabhāvassa ñāpakāni, evaṃ nibbānasamosaraṇepi ''ekatte nibbāne samāgamo ekattasamosaraṇa''nti etasmimpi atthe sati…pe… kāraṇāni.

Ānāpānapabbādīnanti ānāpānapabbairiyāpathacatusampajañña koṭṭhāsa dhātumanasikāranavasivathikapabbānīti etesaṃ. Imesu pana yasmā kesuci devānaṃ kammaṭṭhānaṃ na ijjhati, tasmā tāni anāmasitvā yadipi koṭṭhāsadhātumanasikāravasenevettha desanā pavattā, desanantare pana āgataṃ anavasesaṃ kāyānupassanāvibhāgaṃ dassetuṃ ''cuddasavidhena kāyānupassanaṃ bhāvetvā''ti (vibha. aṭṭha. 355) vuttaṃ. Tenāha **''mahāsatipaṭṭhānasutte vuttāna''**nti. **''Tathā''**ti iminā ''mahāsatipaṭṭhānasutte (dī. ni. 2.382) vuttāna''nti imameva upasaṃharati. **Pañcavidhenā**ti nīvaraṇaupādānakkhandhāyatanabojjhaṅgaariyasaccānaṃ vasena pañcadhā. **Bhāvanānubhāvo** ariyamaggaggahaṇasamatthatā.

Taṃniyamatoti tassā kāyānupassanādipaṭipattiyā niyamato. Tassā bhikkhubhāve niyate sāpi bhikkhubhāve

niyatāyeva nāma hoti.

Kāyānupassanāuddesavaṇṇanā

Etthāti kāye. Avayavā assa atthīti avayavī, samudāyo, samūhoti attho, so pana avayavavinimuttaṃ drabyantaranti gāho laddhi **avayavīgāho**. Hatthapādādiaṅgulinakhādiaṅgapaccaṅge sannivesavisiṭṭhe upādāya yāyaṃ aṅgapaccaṅgasamaññā ceva kāyasamaññā ca, taṃ atikkamitvā itthipurisarathaghaṭādidrabyantiparikappanaṃ **samaññātidhāvanaṃ**. Atha vā yathāvuttasamaññaṃ atikkamitvā pakatiādidrabyādijīvādikāyādipadatthantaraparikappanaṃ **samaññātidhāvanaṃ**. Niccasārādigāhabhūto abhiniveso **sārādānābhiniveso**.

Na taṃ diṭṭhanti taṃ itthipurisādi diṭṭhaṃ na hoti. Diṭṭhaṃ vā itthipurisādi na hotīti yojanā. **Yathāvutta**nti kesādibhūtupādāyasamūhasaṅkhātaṃ.

Kesādipathavinti kesādisaññitaṃ sasambhārapathaviṃ. **Pubbāpariyabhāvenā**ti santānavasena. **Aññatthā**ti ‘‘āpokāya’’nti evamādīsu.

Ajjhattabahiddhāti saparasantāne kāyo vuttoti. **‘‘Kāyo’’**ti cettha sammasanupagā rūpadhammā adhippetāti āha **‘‘ajjhattabahiddhādhammāna’’**nti. Ghaṭitaṃ ekābaddhaṃ ārammaṇaṃ **ghaṭitārammaṇaṃ,** ekārammaṇabhūtanti attho. Tenāha **‘‘ekato ārammaṇabhāvo natthī’’**ti.

Antoolīyanā antosaṅkoco antarāvosānaṃ.

Dvīhīti abhijjhāvinayadomanassavinayehi.

Sati ca sampajaññañca **satisampajaññaṃ,** tena. **Etena** karaṇabhūtena. Vipakkhadhammehi anantaritattā **avicchinnassa**. **Tassa** sabbatthikakammaṭṭhānassa.

Kāyānupassanāuddesavaṇṇanā niṭṭhitā.

Vedanānupassanādiuddesavaṇṇanā

Sukhādīnanti sukhadukkhādukkhamasukhānaṃ.

Rūpādiārammaṇanānattabhedānaṃ vasena yojetabbanti sambandho. Tathā ca sesesupi. **Savatthukāvatthukādī**ti **ādi**-saddena hīnādiyoniādibhedaṃ saṅgaṇhāti. Visuṃ visuṃ na vattabbanti codanaṃ dassetīti yojanā. **Ekatthā**ti kāyādīsu ekasmiṃ. **Purimacodanāyā**ti ‘‘pubbe pahīnattā puna pahānaṃ na vattabba’’nti codanāya. **Pahīna**nti vikkhambhitaṃ. **Paṭipakkhabhāvanāyā**ti maggabhāvanāya. **Ubhayatthā**ti ubhayacodanāya. **Ubhaya**nti parihāradvayaṃ. Yasmā purimacodanāya nānāpuggalaparihāro, nānācittakkhaṇikaparihāro ca sambhavati, dutiyacodanāya pana nānācittakkhaṇikaparihāroyeva, tasmā vuttaṃ **‘‘sambhavato yojetabba’’**nti. Maggasatipaṭṭhānabhāvanaṃ sandhāya vuttaṃ. **Sabbatthā**ti sabbesu kāyādīsu.

Vedanānupassanādiuddesavaṇṇanā niṭṭhitā.

Uddesavāravaṇṇanā niṭṭhitā.

Kāyānupassanāniddesavaṇṇanā

356. **Ajjhattādī**ti **ādi**-saddena idha vuttā bahiddhāajjhattabahiddhāanupassanappakārā viya mahāsatipaṭṭhānasutte vuttā samudayadhammānupassiādianupassanappakārāpi kāyānupassanābhāvato gahitā icceva veditabbaṃ. **Tatthā**ti ajjhattādianupassanāyaṃ. **Cuddasa pakārā** mahāsatipaṭṭhānasutte āgatacuddasappakārādike apekkhitvā idha vuttā. Ajjhattādippakāro eko pakāroti āha **‘‘ekappakāraniddesenā’’**ti. **Bāhiresū**ti ekaccesu aññatitthiyesu. Tesampi hi ānāpānādivasena samathapakkhikā kāyānupassanā sambhavati. Tenāha **‘‘ekadesasambhavato’’**ti.

Tacassa ca atacapariccchinnatā tacena apariccchinnatā atthīti yojanā. ‘‘Dīghabāhu naccatū’’tiādīsu viya aññapadatthepi samāse avayavapadatthasaṅgaho labbhatevāti vuttaṃ **‘‘kāyekadesabhūto taco gahito evā’’**ti. Tacapaṭibaddhānaṃ nakhadantanhārumaṃsānaṃ, tacapaṭibaddhānaṃ tadanuppaviṭṭhamūlānaṃ kesalomānaṃ, tappaṭibaddhapaṭibaddhānaṃ itaresaṃ samūhabhūto sabbo kāyo ‘‘tacapariyanto’’tveva vuttoti dassento **‘‘tappaṭibaddhā’’**tiādimāha. Atthi kesā, atthi lomāti sambandho. Tattha **atthī**ti puthuttavācī ekaṃ nipātapadaṃ, na kiriyāpadaṃ. Kiriyāpadatte hi santīti vattabbaṃ siyā,

vacanavipallāsena vā vuttanti.

Kammaṭṭhānassa vācuggatakaraṇādinā uggaṇhanaṃ **uggaho**. Koṭṭhāsapāḷiyā hi vācuggatakaraṇaṃ, manasikiriyāya kesādīnaṃ vaṇṇādito upadhāraṇassa ca paguṇabhāvāpādanaṃ idha uggaho. Yena pana nayena yogāvacaro tattha kusalo hoti, so **vidhī**ti vutto.

Purimehīti purimapurimehi pañcakachakkehi sambandho vutto. ''Maṃsaṃ…pe… vakka''nti hi anulomato vakkapañcakassa puna ''vakkaṃ…pe… kesā''ti vakkapañcakassa, tacapañcakassa ca paṭilomato sajjhāyakkamo sambandho dassito. Svāyaṃ sajjhāyoti sambandho. **Visuṃ tipañcāha**nti anulomato pañcāhaṃ, paṭilomato pañcāhaṃ, anulomapaṭilomato pañcāhanti evaṃ pañcakachakkesu paccekaṃ tipañcāhaṃ. **Purimehi ekato tipañcāha**nti tacapañcakādīhi saddhiṃ anulomato vakkapañcakādīni ekajjhaṃ katvā vuttanayeneva tipañcāhaṃ. **Ādiantadassanavasenā**tiādibhūtassa anulomato sajjhāyassa, anulomapaṭilomato sajjhāye antabhūtassa paṭilomato sajjhāyassa dassanavasena. Tenāha **''anuloma…pe… antimo''**ti. **Etampī**ti yadidaṃ purimehi saddhiṃ pacchimassa pañcakādino ekato sajjhāyakaraṇaṃ, pañcakādīnaṃ paccekaṃ anulomādinā sajjhāyappakārato añño sajjhāyappakāro esoti attho. Dvinnaṃ hatthānaṃ ekamukhā aññamaññasambandhā ṭhapitā aṅguliyo idha hatthasaṅkhalikāti adhippetāti āha **''aṅgulipantī''**ti. **Asubhalakkhaṇaṃ** kesādīnaṃ paṭikkūlabhāvo. Thaddhādibhāvo **dhātulakkhaṇaṃ**.

Attano koṭṭhāso, samāno vā koṭṭhāso sakoṭṭhāso, tattha bhavo **sakoṭṭhāsiko,** kammaṭṭhānaṃ.

Kāyānupassanaṃ hitvāti asubhato vā dhātuto anupassanaṃ manasikāraṃ akatvā. Pubbe viya pariyantatālañca āditālañca agantvā.

Samādhānādivisesayogena adhikaṃ cittanti **adhicittaṃ**. Tena vuttaṃ **''samathavipassanācitta''**nti. **Manasikaraṇaṃ citta**nti ekantaṃ samādhinimittasseva samannāhārakaṃ cittaṃ. Vikkhepavasena cittassa nānārammaṇe visaṭappavatti idha pabhañjanaṃ, samādhānena tadabhāvato **na ca pabhañjanasabhāvaṃ**.

Sakkhibhavanatā paccakkhakāritā. **Pubbahetādike**ti **ādi-**saddena tadanurūpamanasikārānuyogādiṃ saṅgaṇhāti.

Samappavattanti līnuddhaccarahitaṃ. **Tathāpavattiyā**ti majjhimasamathanimittaṃ paṭipattiyā, tattha ca pakkhandanena siddhāya yathāvuttasamappavattiyā. **Paññāya tosetī**ti yāyaṃ tattha jātānaṃ dhammānaṃ anativattanā, indriyānaṃ ekarasatā, tadupagavīriyavāhanā, āsevanāti imāsaṃ sādhikā bhāvanāpaññā, tāya adhicittaṃ toseti pahaṭṭhaṃ karoti. Yathāvuttavisesasiddhiyāva hi taṃsādhikāya paññāya taṃ cittaṃ sampahaṃsitaṃ nāma hoti. Evaṃ sampahaṃsanto ca yasmā sabbaso paribandhavisodhanena paññāya cittaṃ vodāpetīti ca vuccati, tasmā **''samuttejeti cā''**ti vuttaṃ. **Nirassāda**nti pubbenāparaṃ visesālābhena bhāvanārasavirahitaṃ. **Sampahaṃsetī**ti bhāvanāya cittaṃ sammā pahāseti pamodeti. **Samuttejetī**ti sammā tattha uttejeti.

Āsayo pavattiṭṭhānaṃ.

Vavatthitatanti asaṃkiṇṇataṃ.

Antoti abbhantare koṭṭhāse. **Sukhuma**nti sukhumanhāruādiṃ sandhāya vadati.

Tālapaṭṭikā tālapattavilivehi katakaṭasārako.

Gaṇanāya **mattā**-saddo katipayehi ūnabhāvadīpanatthaṃ vuccati. Dantaṭṭhivajjitāni tīhi ūnāni tīṇi aṭṭhisatāni. Tasmā **''timattānī''**ti vuttaṃ. Yaṃ pana visuddhimagge ''atirekatisataaṭṭhikasamussaya''nti (visuddhi. 1.122) vuttaṃ, taṃ dantaṭṭhīnipi gahetvā sabbasaṅgāhikanayena vuttaṃ. ''Gopphakaṭṭhikādīni avuttānī''ti na vattabbaṃ ''ekekasmiṃ pāde dve gopphakaṭṭhīnī''ti vuttattā, ''ānisadaṭṭhiādīnī''ti pana vattabbaṃ.

Tena aṭṭhināti ūruṭṭhinā.

Marumpehīti marumpacuṇṇehi.

Susamāhitacittena hetubhūtena. **Nānārammaṇavipphandanavirahenā**ti nānārammaṇabhāvena vipphandanaṃ nānārammaṇavipphandanaṃ, tena virahena. **Anatikkantapītisukhassa** jhānacittassa. Taṃsamaṅgīpuggalassa vā.

Paṭikkūladhātuvaṇṇavisesanti paṭikkūlavisesaṃ, dhātuvisesaṃ, vaṇṇakasiṇavisesaṃ. Vakkapañcakādīsu pañcasu visuṃ, heṭṭhimehi ekato ca sajjhāye channaṃ channaṃ pañcāhānaṃ vasena pañca māsā paripuṇṇā labbhanti, tacapañcake pana visuṃ tipañcāhamevāti āha **''addhamāse ūnepī''**ti. **Māsantaragamanaṃ** sajjhāyassa sattamādimāsagamanaṃ.

Yamentanti bandhentaṃ.

‘‘Nīlaṃ pīta’’ntiādinā saṅghāṭe nīlādivavatthānaṃ taṃnissayattā mahābhūte upādāyāti āha **‘‘mahābhūtaṃ…pe… duggandhantiādinā’’**ti. Upādāyarūpaṃ mahābhūtena paricchinnanti yojanā. **Tassā**ti upādārūpassa. **Tato**ti mahābhūtato. Chāyāya ātapapaccayabhāvo ātapo paccayo etissāti, ātapassa chāyāya uppādakabhāvo **chāyātapānaṃ ātapapaccayachāyuppādakabhāvo**. Tena uppādetabbauppādakabhāvo aññamaññaparicchedakatāti dasseti. **Āyatanāni ca dvārāni cā**ti dvādasāyatanāni, tadekadesabhūtāni dvārāni ca.

Sappaccayabhāvāti sappaccayattā.

Yathāvuttena ākārenāti ‘‘iti idaṃ sattavidhaṃ uggahakosallaṃ suggahitaṃ katvā’’tiādinā (vibha. aṭṭha. 356), ‘‘imaṃ pana kammaṭṭhānaṃ bhāvetvā arahattaṃ pāpuṇitukāmenā’’tiādinā (vibha. aṭṭha. 356) vā vuttappakārena vidhinā. ‘‘Avisesato pana sādhāraṇavasena evaṃ veditabbā’’ti, ‘‘ito paṭṭhāyā’’ti ca vadanti. **Vaṇṇādimukhenā**ti vaṇṇapaṭikkūlasuññatāmukhena. **Upaṭṭhāna**nti kammaṭṭhānassa upaṭṭhānaṃ, yo uggahoti vutto. **Etthā**ti catukkapañcakajjhānapaṭhamajjhānavipassanāsu ekasmiṃ sandhīyati. Kena? Kammaṭṭhānamanasikāreneva, tasmā uggahova sandhi **uggahasandhī**ti veditabbaṃ.

Uṭṭhānakaṃ uppajjanakaṃ. Sātirekāni cha ambaṇāni **kumbhaṃ**. **Tato**ti mukhadhovanakhādanabhojanakiccato. **Nivattatī**ti arahattādhigamena accantanivattivasena nivattati.

Kammamevāti manasikārakammameva. **Ārammaṇa**nti pubbabhāgabhāvanārammaṇaṃ.

Tathāti vanamakkaṭo viya.

Ekanti ekaṃ koṭṭhāsaṃ.

Sattagahaṇarahiteti sattapaññattimpi anāmasitvā desitattā vuttaṃ. Sasantānatāya ahaṃkāravatthumhi appahīnamānassa pahīnākāraṃ sandhāyāha **‘‘viddhastāhaṃkāre’’**ti. **Tatthā**ti parassa kāye.

357. **Ādimhi sevanā** manasikārassa uppādanā ārambho.

362. **Gamitā**ti vigamitā.

Kāyānupassanāniddesavaṇṇanā niṭṭhitā.

Vedanānupassanāniddesavaṇṇanā

363. **Sampajānassā**ti sammā pakārehi jānantassa, vatthārammaṇehi saddhiṃ sukhasāmisādippakārehi aviparītaṃ vedanaṃ jānantassāti attho. Pubbabhāgabhāvanā vohārānusāreneva pavattatīti āha **‘‘vohāramattenā’’**ti. **Vedayāmī**ti ‘‘ahaṃ vedayāmī’’ti attupanāyikā vuttāti, pariññātavedanopi vā uppannāya sukhavedanāya lokavohārena ‘‘sukhaṃ vedanaṃ vedayāmī’’ti jānāti, voharati ca, pageva itaro. Tenāha **‘‘vohāramattena vutta’’**nti.

Ubhayanti vīriyasamādhiṃ. **Saha yojetvā**ti samadhurakiccato anūnādhikaṃ katvā. Atthadhammādīsu sammohaviddhaṃsanavasena pavattā maggapaññā **eva lokuttarapaṭisambhidā**.

Vaṇṇamukhādīsu **tīsupi mukhesu. Pariggahassā**ti arūpapariggahassa. ‘‘Vatthu nāma karajakāyo’’ti vacanena nivattitaṃ dassento **‘‘na cakkhādīni cha vatthūnī’’**ti āha. Aññamaññupatthambhena ṭhitesu dvīsu naḷakalāpesu ekassa itarapaṭibaddhaṭṭhititā viya nāmakāyassa rūpakāyapaṭibaddhavuttitādassanañhetaṃ nissayapaccayavisesadassananti.

Tesanti yesaṃ phassaviññāṇāni pākaṭāni, tesaṃ. **Aññesa**nti tato aññesaṃ, yesaṃ phassaviññāṇāni na pākaṭāni. Sukhadukkhavedanānaṃ suvibhūtavuttitāya vuttaṃ **‘‘sabbesaṃ vineyyānaṃ vedanā pākaṭā’’**ti. **Vilāpetvā vilāpetvā**ti suvisuddhaṃ navanītaṃ vilāpetvā sītibhūtaṃ atisītale udake pakkhipitvā patthinnaṃ ṭhitaṃ matthetvā paripiṇḍetvā puna vilāpetvāti satavāraṃ evaṃ katvā.

Tatthāpīti yattha arūpakammaṭṭhānaṃ eva…pe… dassitaṃ, tatthāpi. Yesu suttesu tadantogadhaṃ rūpakammaṭṭhānanti yojanā.

Vedanānupassanāniddesavaṇṇanā niṭṭhitā.

Cittānupassanāniddesavaṇṇanā

365. Kilesasampayuttānaṃ na visuddhatā hotīti sambandho. **Itarehipī**ti attanā sampayuttakilesato itarehipi asampayuttehi. **Visuṃ vacana**nti aññākusalato visuṃ katvā vacanaṃ. **Visiṭṭhaggahaṇa**nti visiṭṭhatāgahaṇaṃ, āveṇikasamohatādassananti attho, yato tadubhayaṃ momūhacittanti vuccati.

Cittānupassanāniddesavaṇṇanā niṭṭhitā.

Dhammānupassanāniddeso

Ka. nīvaraṇapabbavaṇṇanā

367. Ekasmiṃ yuge baddhagoṇānaṃ viya ekato pavatti **yuganaddhatā**.

Gahaṇākārenāti asubhepi ārammaṇe ''subha''nti gahaṇākārena. **Nimittanti cā**ti subhanimittanti ca vuccatīti yojanā. Ekaṃsena sattā attano attano hitasukhameva āsīsantīti katvā vuttaṃ **''ākaṅkhitassa hitasukhassā''**ti. **Anupāyo** eva ca hitavisiṭṭhassa sukhassa ayonisomanasikāro, ākaṅkhitassa vā yathādhippetassa hitasukhassa **anupāyabhūto**. Avijjandhā hi tādisepi pavattantīti. **Nipphādetabbe**ti ayonisomanasikārena nibbattetabbe kāmacchandeti attho.

Tadanukūlattāti tesaṃ asubhe ''subha''nti, ''asubha''nti ca pavattānaṃ ayonisomanasikārayonisomanasikārānaṃ anukūlattā. Rūpādīsu aniccādiabhinivesassa, aniccasaññādīnañca yathāvuttamanasikārūpanissayatā tadanukūlatā.

Āhāre paṭikkūlasaññaṃ so uppādetīti sambandho. **Tabbipariṇāmassā**ti bhojanapariṇāmassa nissandādikassa. **Tadādhārassā**ti udarassa, kāyasseva vā. **So**ti bhojanemattaññū. Suttantapariyāyena kāmarāgo ''kāmacchandanīvaraṇa''nti vuccatīti āha **''abhidhammapariyāyenā''**ti. Abhidhamme hi ''nīvaraṇaṃ dhammaṃ paṭicca nīvaraṇo dhammo uppajjati napurejātapaccayā''ti (paṭṭhā. 3.8.8) etassa vibhaṅge ''arūpe kāmacchandanīvaraṇaṃ paṭicca thinamiddhanīvaraṇaṃ uddhaccanīvaraṇaṃ avijjānīvaraṇaṃ uppajjatī''tiādivacanato bhavarāgopi kāmacchandanīvaraṇaṃ vuttanti viññāyati. Tenāha **''sabbopi lobho kāmacchandanīvaraṇa''**nti.

Sīmābhede kateti attādimariyādāya bhinnāya, attādīsu sabbattha ekarūpāya mettābhāvanāyāti attho. **Vihārādiuddesarahita**nti vihārādipadesaparicchedarahitaṃ. **Uggahitāya** mettāya. **Aṭṭhavīsatividhā**ti itthiādivasena sattavidhā paccekaṃ averādīhi yojanāvasena aṭṭhavīsatividhā. **Sattādiitthiādiaverādiyogenā**ti ettha sattādiaverādiyogena vīsati, itthiādiaverādiyogena aṭṭhavīsatīti aṭṭhacattārīsaṃ ekissā disāya. Tathā sesadisāsupīti sabbā saṅgahetvā āha **''asītādhikacatusatappabhedā''**ti.

Katākatānusocanañca na hotīti yojanā. ''Bahukaṃ sutaṃ hoti suttaṃ geyya''ntiādivacanato (a. ni. 4.6) bahussutatā navaṅgassa sāsanassa vasena veditabbā, na vinayamattassevāti vuḍḍhataṃ pana anapekkhitvā icceva vuttaṃ, na bahussutatañcāti.

Tiṭṭhati anuppannā vicikicchā **ettha** etesu ''ahosiṃ nu kho ahamatītamaddhāna''ntiādikāya (ma. ni. 1.18; sa. ni. 2.20) pavattiyā anekabhedesu purimuppannesu vicikicchādhammesūti te **ṭhānīyā** vuttā.

Aṭṭhavatthukāpīti na kevalaṃ soḷasavatthukā, nāpi ratanattayavatthukā ca, atha kho aṭṭhavatthukāpi. Ratanattaye saṃsayāpannassa sikkhādīsu kaṅkhāsambhavato, tattha nibbematikassa tadabhāvato ca sesavicikicchānaṃ ratanattayavicikicchāmūlikatā daṭṭhabbā. **Anupavisanaṃ** ''evameta''nti saddahanavasena ārammaṇassa pakkhandanaṃ.

Nīvaraṇapabbavaṇṇanā niṭṭhitā.

Kha. bojjhaṅgapabbavaṇṇanā

Tenāti atthasannissitaggahaṇena.

Paccayavasena dubbalabhāvo **mandatā**.

Pabbatapadesavanagahanantaritopi gāmo na dūre, pabbataṃ parikkhipitvā gantabbatāya āvāso araññalakkhaṇūpeto, tasmā maṃsasoteneva assosīti vadanti.

Sampattihetutāya pasādo sinehapariyāyena vutto.

Indriyānaṃ tikkhabhāvāpādanaṃ **tejanaṃ**. **Tosanaṃ** pamodanaṃ.

Bojjhaṅgapabbavaṇṇanā niṭṭhitā.

Samathavipassanāvasena paṭhamassa satipaṭṭhānassa, **suddhavipassanāvasena** itaresaṃ. **Āgamanavasena vuttaṃ** aññathā maggasammāsatiyā kathaṃ kāyārammaṇatā siyāti adhippāyo. **Kāyānupassiādīnaṃ** catubbidhānaṃ puggalānaṃ vuttānaṃ. Tenāha **''na hi sakkā ekassa…pe… vattu''**nti. **Anekasatisambhavāvabodhapasaṅgā**ti ekacittuppādena anekissā satiyā sambhavassa, sati ca tasmiṃ anekāvabodhassa ca āpajjanato. **Sakiccaparicchinne**ti attano kiccavisesavisiṭṭhe. **Dhammabhedenā**ti ārammaṇabhedavisiṭṭhena dhammavisesena. **Na dhammassa dhammo kicca**nti ekassa dhammassa aññadhammo kiccaṃ nāma na hoti tadabhāvato. **Dhammabhedena** dhammassa vibhāgena. **Tassa bhedo**ti tassa kiccassa bhedo natthi. **Tasmā**ti yasmā nayidha dhammassa vibhāgena kiccabhedo icchito, kiccabhedena pana dhammavibhāgo icchito, tasmā. Tena vuttaṃ **''ekāvā''**tiādi.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

2. Abhidhammabhājanīyavaṇṇanā

374. **''Kāye kāyānupassī''**ti idaṃ puggalādhiṭṭhānena satipaṭṭhānavisesanaṃ, tañca āgamanasiddhaṃ, aññathā tassa asambhavatoti āha **''āgamanavasena…pe… desetvā''**ti. **Puggalaṃ anāmasitvā**ti ''kāye kāyānupassī''ti evaṃ puggalaṃ aggahetvā. Tathā anāmasanato eva **āgamanavisesanaṃ akatvā**. **Nayadvaye**ti anupassanānayo, suddhikanayoti etasmiṃ nayadvaye.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

Satipaṭṭhānavibhaṅgavaṇṇanā niṭṭhitā.

8. Sammappadhānavibhaṅgo

1. Suttantabhājanīyavaṇṇanā

390. Kāraṇasaddo yuttivācako ''sabbametaṃ akāraṇaṃ vadatī''tiādīsu viya, tasmā **kāraṇappadhānā**ti yuttippadhānā, anuppannapāpakānuppādanādikiriyāya anurūpappadhānāti evaṃ vā ettha attho daṭṭhabbo. Anuppannapāpakādīnaṃ anuppādādi **anuppannapāpakānuppādādi**.

391. **''Na añño dhammo**ti yathā taṇhāyanamicchābhinivesavāyamanasabhāvānaṃ taṇhādīnaṃ chandapariyāyo aññadhammo nāma hoti kattukamyatāsaṅkhātassa chandaniyassa tesu abhāvā, dhammacchando pana taṃsabhāvattā aññadhammo na hoti. Tenāha **''dhammacchandoti sabhāvacchando''**ti.

406. **Aṭṭhakathāya**nti porāṇaṭṭhakathāyaṃ. **Vaṭṭānatthasaṃvattanato**ti saṃsāradukkhasambhavato.

Na sakkontīti āha ''santāya samāpattiyā parihīnā brahmacariyavāse santhambhituṃ na sakkontī''ti.

Tattha duvidhāyāti yojetabbaṃ. **Uppannāyevā**ti uppannapubbā eva uppajjanti samudācārādivasena.

Sabbāsu avatthāsūti pakatattādiavatthāsu. Pakatattāvatthena hi sabbena sabbaṃ tāni na caritabbāni. Itarāvatthena ca tadavatthāya tāni tāniyeva caritabbāni. **Vattabbantiādīnī**ti **ādi**-saddena ''na ekacchanne anāvāse vatthabbaṃ, na ekacchanne āvāse vā anāvāse vā vatthabbaṃ, na ekāsane nisīditabbaṃ, na nīce āsane nisinne ucce āsane nisīditabbaṃ, na chamāyaṃ nisinne āsane nisīditabbaṃ, na ekacaṅkame caṅkamitabbaṃ, na nīce caṅkame caṅkamante ucce caṅkame caṅkamitabbaṃ, na chamāyaṃ caṅkamante caṅkame caṅkamitabba''nti imāni saṅgaṇhāti. **Tesa**nti pārivāsikavuḍḍhatarādīnaṃ vasena. **Sampiṇḍetvā**ti saṅkaḍḍhitvā. **Ekekaṃ katvā**ti navāpi ekamekaṃ katvā. ''Abhivādanapaccuṭṭhānañjalikammasāmīcikammaṃ na sāditabbaṃ, āsanābhihāraṃ, seyyābhihāraṃ, pādodakaṃ, pādapīṭhaṃ, pādakathalikaṃ, pattacīvarapaṭiggahaṇaṃ na sāditabba''nti idaṃ sabbampi asādiyanasāmaññena ekaṃ. **Dasā**ti ''na sīlavipattiyā, na ācāravipattiyā, na diṭṭhivipattiyā, na ājīvavipattiyā, na bhikkhū bhikkhūhi bhedetabbā, na gihiddhajo dhāretabbo, na titthiyaddhajo dhāretabbo, na titthiyā sevitabbā, bhikkhū sevitabbā, bhikkhusikkhāya sikkhitabba''nti (cūḷava. 60) evamāgatā dasa.

''Kammañcā''ti paccattavasena vuttaṃ kammaṃ ''avipakkavipākassā''ti ettha ''kammassā''ti sāmivacanavasena pariṇāmetvā yojetabbaṃ. Bhūtāpagatuppannanti vuttanti sambandho. **Idhā**ti imissā sammohavinodaniyā. ''Evaṃ kate okāse vipāko…pe… uppannoti vuccatī''ti vadanto **vipākameva vadati**. **Tatthā**ti aṭṭhasāliniyaṃ. Maggena samucchinnā

thāmagatā kāmarāgādayo ‘‘anusayā’’ti vuccantīti āha **‘‘anusayita…pe… maggena pahātabbā’’**ti.

Āhatakhīrarukkho viya ārammaṇaṃ, kathaṃ? Nimittaggāhavasena. Tamevatthaṃ vivarati **‘‘adhigata’’**ntiādinā. Tattha nimittaggāhavasena ārammaṇassa adhiggahitattā taṃ ārammaṇaṃ anussaritānussaritakkhaṇe kilesuppattihetubhāvena uppattiṭṭhānato adhigatameva nāma hotīti āha **‘‘adhigataṃ nimittaggāhavasenā’’**ti, taṃ ārammaṇaṃ pātubhūtakilesanti adhippāyo. Kilesuppattinimittatāya uppattirahaṃ kilesaṃ **‘‘ārammaṇaṃ antogadhakilesa’’**nti vuttaṃ. Tañca kho gāhake labbhamānaṃ gahetabbe upacaritvā, yathā nissite labbhamānaṃ nissaye upacaritvā ‘‘mañcā ukkuṭṭhiṃ karontī’’ti. Idāni upacāraṃ muñcitvā nippariyāyeneva atthaṃ dassento **‘‘nimittaggāha… pe… sadisā’’**ti āha. **Vitthāretabba**nti ‘‘yathā kiṃ? Sace khīrarukkha’’ntiādinā vitthāretabbaṃ.

Tidhāti atītādivasena tidhā. **Ābhato** upamāvasena. **Appahīnatādassanatthampī**ti **pi**-saddena ‘‘tidhā navattabbatādassanatthampī’’ti vuttameva sampiṇḍeti. **Evaṃ maggena pahīnakilesā daṭṭhabbā** magge anuppanne uppattirahānampi uppanne sabbena sabbaṃ abhāvato.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

3. Pañhapucchakavaṇṇanā

427. **Vīriyajeṭṭhikāya pana maggabhāvanāya na vattabbāni** sammappadhānāni **‘‘maggādhipatīnī’’ti vā ‘‘namaggādhipatīnī’’ti vā**ti vāti ettha paṭhamassa vīriyantarābhāvo, itarassa itarādhipatino, namaggabhūtavīriyādhipatino ca abhāvo navattabbatāya kāraṇanti imamatthamāha **‘‘maggādhipatīnī’’**tiādinā. **Tadā**ti vīriyajeṭṭhikamaggabhāvanākāle.

Pañhapucchakavaṇṇanā niṭṭhitā.

Sammappadhānavibhaṅgavaṇṇanā niṭṭhitā.

9. Iddhipādavibhaṅgo

1. Suttantabhājanīyavaṇṇanā

431. **Paṭhamo kattuattho** ‘‘ijjhatīti iddhī’’ti. **Dutiyo karaṇattho** ‘‘ijjhanti etāyā’’ti. Pajjitabbā iddhi vuttā ‘‘iddhiṃ pajjanti pāpuṇantī’’ti kattusādhanassa iddhisaddassa karaṇasādhanena pādasaddena samānādhikaraṇatāya asambhavato, ijjhanakassa ca atthassa karaṇabhūtena pādena pajjitabbattā ‘‘iddhi eva pādo’’ti saddayojanā na sambhavatīti imamatthamāha **‘‘na ca…pe… vattu’’**nti. **Iddhikiriyākaraṇenā**ti ijjhanakiriyāya karaṇabhūtena atthena sādhetabbā ca iddhi pajjitabbāti yojanā. **Dvinnaṃ karaṇāna**nti ijjhanapajjanakiriyākaraṇānaṃ iddhipādatthānaṃ. **Na asamānādhikaraṇatā sambhavati** paṭisedhadvayaṃ pakatiyaṃ ṭhapetīti. **Tasmā**ti yasmā paṭhamenatthena samānādhikaraṇasamāso, dutiyena sāmivacanasamāso iddhipādasaddānaṃ na yujjati, tasmā. Yathāvuttā vā paṭhamenatthena samānādhikaraṇasamāsavaseneva yojanā yujjati pādassa pajjamānakoṭṭhāsabhāvato. Dutiyenatthena itarasamāseneva yojanā yujjati pādassa ijjhanakaraṇūpāyabhāvato.

Kecīti **dhammasirittheraṃ** sandhāya vadati. **Duvidhatthāyā**ti nibbattiatthāya, vuddhiatthāya ca. **Visu**nti ‘‘iddhi eva pādo iddhipādo’’ti imasmā visuṃ. **Samāsayojanāvasenā**ti ‘‘iddhiyā pādo iddhipādo’’ti evaṃ samāsayojanāvasena. **Yathāyutto**ti kattukaraṇatthesu yo yo yutto. **Paṭilābhapubbabhāgāna**nti visesādhigamataṃpubbabhāgānaṃ yathākkamaṃ kattiddhikaraṇiddhibhāvaṃ sandhāya vuttoti yojanā. Uttaracūḷabhājanīye ‘‘chandoyeva chandiddhipādo, cittameva, vīriyameva, vīmaṃsāva vīmaṃsiddhipādo’’ti vuttattā āha **‘‘uttaracūḷabhājanīye vā vuttehi chandādīhi iddhipādehī’’**tiādi.

Chandacittavīmaṃsiddhipādesu tāva yuttaṃ padhānasaṅkhāraggahaṇaṃ apubbattā, vīriyiddhipāde pana kathanti codanaṃ sandhāyāha **‘‘vīriyiddhipādaniddese’’**tiādi. Yadi dveyeva samannāgamaṅgāni, chandādayo kimatthiyāti āha **‘‘samādhivisesanānī’’**ti. **Na idha…pe… vuttā hoti** atabbisesanattā. Yadipi samādhivisesanasamannāgamaṅgadassanatthaṃ dvikkhattuṃ vīriyaṃ āgatanti vuttaṃ, taṃ pana ‘‘vīriyasamādhisamannāgata’’nti ettāvatāpi siddhaṃ hoti. Evaṃ siddhe sati puna vacanaṃ vīriyantarasabbhāvaṃ nu kho dīpetīti kadāci āsaṅkeyyāti tadāsaṅkānivattanatthaṃ **‘‘vīriyañcā’’**tiādimāha. **Chandādīhi visiṭṭho**ti chandādīnaṃ adhipatipaccayatāvisesena visiṭṭho. Teneva hi chandādimukheneva iddhipādā desitā. Tathā ca vuttaṃ ‘‘chandaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhi’’ntiādi. **Taṃtaṃavassayanavasenā**ti tassa tassa chandassa samādhino avassayatāvasena, paccayavisesatāyāti attho. **Upāyatthena…pe… vuttā hoti** adhigamūpāyatāpi nissayabhāvoyevāti. **‘‘Tenevā’’**tiādinā yathāvuttaṃ chandādīnaṃ iddhipādataṃ pāḷiyāyeva vibhāveti. Tattha **tenevā**ti chandādīnaṃyeva upāyatthabhāveneva iddhipādabhāvassa adhippetattā. **Upāyiddhipādadassanatthamevā**ti chandādike dhure jeṭṭhake pubbaṅgame katvā nibbattitasamādhi chandādīnaṃ iddhiyā adhigamūpāyatādassanaṃ upāyiddhipādadassanaṃ,

tadatthameva ‘‘tathābhūtassa vedanākkhandho…pe… viññāṇakkhandho’’ti tattha tattha pāḷiyaṃ nissayiddhipādadassanaṃ kataṃ chandādivisiṭṭhānaṃyeva vedanākkhandhādīnaṃ adhippetattā. Evañcetaṃ sampaṭicchitabbaṃ. **Aññathā** kevalaṃ iddhisampayuttānaṃyeva khandhānaṃ vasena iddhipādabhāve gayhamāne **catubbidhatā na hoti** visesakāraṇābhāvatoti adhippāyo.

433. **Tosanaṃ** satthu ārādhanaṃ, sikkhāya vā. **Thāmabhāvato**ti thirabhāvato. Kulāpadese jātimā purissaro hotīti **‘‘pubbaṅgamattā cittassa visiṭṭhajātisadisatā’’**ti vuttaṃ. Vicāraṇāpaññāhetukattā mantassa vīmaṃsāsadisatā suviññeyyāvāti na uddhaṭā.

Chandādiketi chandasamādhipadhānasaṅkhārā, vīriyacittavīmaṃsāsamādhipadhānasaṅkhārāti ime tayo tayo dhamme. **Abhedato** bhedaṃ akatvā abhinditvā iddhibhāvasāmaññena, iddhipādabhāvasāmaññena ca saṅgaṇhitvā. Tenāha **‘‘sampiṇḍetvā’’**ti. Bhedanaṃ vā sambhedanaṃ missīkaraṇanti āha **‘‘amissetvā’’**ti. Tathā hi ‘‘sesā pana sampayuttakā cattāro khandhā iddhipādāyevā’’ti (vibha. aṭṭha. 433) iddhiiddhipāde amissetvāpi kathitaṃ. **Visesenā**ti bhedena catūsu iddhipādesu asammissabhāvena āveṇikattā. Āveṇikā hi chandādayo tassa tassa iddhipādassa. **Avisesenā**ti abhedena, caturiddhipādasādhāraṇabhāvenāti attho.

Chandiddhipādasamādhiddhipādādayoti **ādi**-saddena padhānasaṅkhāraṃ, vīriyacittavīmaṃsā ca saṅgaṇhāti. **Pādo**ti tehi sampayuttaṃ catukkhandhamāha. ‘‘Chandiddhipāde pavisantī’’tiādinā **visiṭṭhesveva pavesaṃ avatvā**. **Catūsū**ti chando, samādhi, padhānasaṅkhārā, taṃsampayuttā khandhāti evaṃ catūsu. Chandahetuko, chandādhiko vā samādhi adhippetoti āha **‘‘chandavato ko samādhi na ijjhissatī’’**ti. **Itī**ti evaṃ anena pakārena, yaṃ samādhibhāvanāmukhaṃ. Samādhibhāvanānuyogena bhāvitā khandhā **samādhibhāvitā**.

‘‘Ye hī’’tiādinā ‘‘abhinavaṃ natthī’’ti saṅkhepato vuttaṃ vivarati. **Tiṇṇa**nti chandasamādhipadhānasaṅkhārānaṃ. **Ida**nti ‘‘ime hi tayo’’tiādivacanaṃ. **Purimassā**ti ‘‘chando samādhī’’tiādivacanassa. **Kāraṇabhāvenā**ti sādhanabhāvena. **Tenā**ti ‘‘ime hi tayo dhammā’’tiādivacanena. Yasmā chandādayo tayo dhammā aññamaññaṃ, sampayuttakānañca nissayabhāvena pavattanti, tasmā tesampi iddhipādabhāvo vutto. So pana nissayabhāvo sampayogāvinābhāvīti āha **‘‘tadantogadhattā’’**ti, sampayuttakantogadhattāti attho. Chandādīnaṃ viya sampayuttakkhandhānaṃ sabhāvato iddhibhāvo natthīti āha **‘‘iddhibhāvapariyāyo atthī’’**ti. Tena vuttaṃ **‘‘sesā sampayuttakā…pe… na attano sabhāvenā’’**ti. **Ekadesassā**ti chandādīnaṃ. **Catunnampi** khandhānaṃ, chandādīnaṃ vā **catunnaṃ. Punapī**ti ‘‘sampayuttakā panā’’tiādiṃ sandhāyāha. **Iminā** catukkhandhatadekadesānaṃ iddhibhāvadīpanena.

Pubbe vuttato vacanakkamena aññanti āha **‘‘apubbanti katvā’’**ti. Kenaṭṭhena iddhi paṭilābho, kenaṭṭhena pādo pubbabhāgoti yathākkamaṃ yojanā. Yadi patiṭṭhānaṭṭhena pādo, nissayiddhipādoyeva vutto siyā, na upāyiddhipādoti āha **‘‘upāyo cā’’**tiādi. **Sabbatthā**ti suttantabhājanīye, abhidhammabhājanīye ca. Tenāha **‘‘suttantabhājanīye hī’’**tiādi. **Samādhivisesanabhāvenā**ti ‘‘chandādhipati, chandahetuko, chandādhiko vā samādhi chandasamādhī’’tiādinā samādhissa visesanabhāvena. ‘‘Samādhisevanavasenā’’ti ca pāṭho. Tattha **samādhisevanavasenā**ti chandādhike adhipatiṃ karitvā samādhissa āsevanavasena. **Upāyabhūtāna**nti ‘‘chandavato ce samādhi ijjhati, mayheva ijjhatī’’ti samādhiāsevanāya upāyabhūtānaṃ.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

2. Abhidhammabhājanīyavaṇṇanā

444. Sādhipativārāni aṭṭhasatāni, tesu paccekaṃ cattāro iddhipādā na sambhavantīti āha **‘‘sādhipativārānaṃ paripuṇṇānaṃ abhāvā’’**ti. Tattha kāraṇamāha **‘‘na hi adhipatīnaṃ adhipatayo vijjantī’’**ti. Yadi hi adhipatī siyuṃ sādhipatīti iddhipādabhedena dvattiṃsa nayasatāni, suddhikāni aṭṭhāti cattāri nayasahassāni bhaveyyuṃ, taṃ pana natthīti adhippāyo. Yattakā pana nayā idha labbhanti, taṃ dassetuṃ **‘‘ekekasmiṃ panā’’**tiādi vuttaṃ. Suddhikāni aṭṭha nayasatāni sādhipatikānipi aṭṭhevāti catunnaṃ maggānaṃ vasena soḷasa nayasatāni.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

3. Pañhapucchakavaṇṇanā

Sayaṃ jeṭṭhakabhāvena pavattanato cattāro adhipatayo aññamaññaṃ garuṃ na karonti. Tasmā ‘‘cattāro iddhipādā na maggādhipatino’’ti vuttā. Tenāha **‘‘aññamaññassa pana adhipatayo na bhavantī’’**ti. **Etamattha**nti ‘‘adhipatayo aññamaññassa adhipatī na bhavantī’’ti etamatthaṃ. **Adhipatino**ti adhipati bhavituṃ samatthassa. **Adhipatiṃ na karontī**ti adhipatiṃ katvā garuṃ katvā nappavattanti. **Adhipatīnaṃ sahabhāve**ti adhipatikiccakaraṇena sahapavattiyaṃ. **‘‘Avīmaṃsādhipatikassa maggassa abhāvā’’**ti idaṃ ‘‘adhipatitāsamatthā dhammā adhipatibhāveneva pavatteyyu’’nti dosāropanavasenāha, na yathādhigatavasena. Adhipatidhammānañhi pubbābhisaṅkhāre sati adhipatibhāvena pavatti, na aññathāti sahabhāvepi tadabhāvaṃ sandhāya visesanaṃ na kattabbaṃ siyāti sakkā vattuṃ.

Aññamaññādhipatikaraṇabhāveti aññamaññaṃ adhipatiṃ katvā pavattiyaṃ. **Vīmaṃsādhipatikattavacana**nti vīmaṃsādhipatikabhāvassa vacanaṃ. **Na vattabbaṃ siyā** sabbesampi adhipatīnaṃ sādhipatikattāti adhippāyo. **Sahabhāvo paṭikkhitto eva** sādhipatibhāvassa anekaṃsikatāvacanato.

Pañhapucchakavaṇṇanā niṭṭhitā.

Iddhipādavibhaṅgavaṇṇanā niṭṭhitā.

10. Bojjhaṅgavibhaṅgo

1. Suttantabhājanīyaṃ

Paṭhamanayavaṇṇanā

466. Patiṭṭhānaṃ idha saṃsāre avaṭṭhānaṃ, tassa mūlaṃ kilesāti āha **''kilesavasena patiṭṭhāna''**nti. Patiṭṭhānāya pana byāpārāpatti kammanti vuttaṃ **''abhisaṅkhāravasena āyūhanā''**ti. Yasmā kilesesu taṇhādiṭṭhiyo taṇhādiṭṭhicaritānaṃ visesato saṃsāranāyikā, kilesasahitameva ca kammaṃ patiṭṭhānāya hoti, na kevalaṃ, tasmā vuttaṃ **''taṇhādiṭṭhīhi…pe… āyūhanā''**ti. Tathā taṇhāya bhavassādabhāvato, diṭṭhiyā vibhavābhinandanabhūtāya vibhavābhisaṅkharaṇabhāvato **''taṇhāvasena patiṭṭhānaṃ, diṭṭhivasena āyūhanā''**ti vuttaṃ. Diṭṭhīsupi antomukhappavattāya bhavadiṭṭhiyā visesato saṃsāre avaṭṭhānaṃ, yato olīyanāti vuccatīti āha **''sassatadiṭṭhiyā patiṭṭhāna''**nti. Bahimukhappavattāpi vibhavadiṭṭhi bhavābhisaṅkharaṇaṃ nātivattatīti vuttaṃ **''ucchedadiṭṭhiyā āyūhanā''**ti. Layāpatti yathāraddhassa ārambhassa aniṭṭhānaṃ antosaṅkocabhāvatoti āha **''līnavasena patiṭṭhāna''**nti. Uddhatāpatti anupāyabhūtā byāpārāpatti asaṅkocabhāvatoti vuttaṃ **''uddhaccavasena āyūhanā''**ti. Tathā kosajjapakkhikattā ca kāmasukhānuyogassa uddhaccapakkhikattā ca attakilamathānuyogassa tadubhayavasena patiṭṭhānāyūhanā vuttā, itaraṃ vuttanayānusārena veditabbaṃ. **Idhā**ti imissā **sammohavinodaniyā**. **Avuttāna**nti ''kilesavasena patiṭṭhāna''ntiādīnaṃ vasena veditabbā patiṭṭhānāyūhanāti yojanā.

Samappavatte dhammeti līnuddhaccavirahena samappavatte sampayuttadhamme. **Paṭisañcikkhatī**ti patirūpaṃ saṅkaleti gaṇeti tuleti. Tenāha **''upapattito ikkhatī''**ti. **Tadākāro**ti paṭisaṅkhānākāro upapattito ikkhanākāro. **Evañca katvā**ti paṭisaṅkhānasabhāvattā eva upekkhāsambojjhaṅgassa. **Pacchimapacchimakāraṇabhāvo**ti pacchimassa pacchimassa kāraṇabhāvo. Purimaṃ purimañhi pacchimassa pacchimassa visesapaccayoti.

467. Aviparītakāyādisabhāvaggahaṇasamatthatāya **balavatī eva sati**. **Paññā gahitā** satinepakkenāti attho. **Evaṃcitto**ti evaṃ lābhasakkārasilokasannissitacitto. **Cirakatavattādivasenā**ti cirakatavattādisīsena. **''Vutto''**ti imināpi ''katvā āha kāyaviññattiṃ…pe… koṭṭhāsa''nti yojanā.

Paresanti na anantarānaṃ. **Sabbesaṃ…pe… yojetabbā** ''sabbe bojjhaṅgā sabbesaṃ paccayavisesā hontiyevā''ti. Kāmetīti kāmo, assādanavasena āmasatīti āmisaṃ, kāmova āmisanti **kāmāmisaṃ,** kilesakāmo. Vatthukāmo pana āmasīyatīti **āmisaṃ**. Evaṃ sesadvayampi. Tesu lokīyanti ettha sukhavisesāti **loko,** upapattiviseso. **Vaṭṭaṃ** saṃsāro. Kāmassādavasena pavatto lobho **kāmāmisaṃ**. Bhavavisesapatthanāvasena pavatto **lokāmisaṃ**. Vibhavo nāma kimatthiyo, ko vā taṃ abhipattheyyāti vaṭṭānugedhabhūto lobho vaṭṭāmisanti ca vadanti. **Tadārammaṇa**nti tassā taṇhāya ārammaṇaṃ, rūpādi. **Lokadhammā** lābhādayo. Vuttāvasesā sabbāva taṇhā **saṃsārajanako rāgo**.

Paṭhamanayavaṇṇanā niṭṭhitā.

Dutiyanayavaṇṇanā

468-9. **Sabbe sattā**ti kāmabhavādīsu, saññībhavādīsu, ekavokārabhavādīsu ca sabbabhavesu sabbe sattā. Āhārato ṭhiti etesanti **āhāraṭṭhitikā,** paccayaṭṭhitikā. Yena paccayena te tiṭṭhanti, so ekova dhammo ñātapariññāsaṅkhātāya ''āhāraṭṭhitikā''ti abhiññāya abhiññeyyo. **Dve dhātuyo**ti saṅkhatāsaṅkhatadhātuyo. **Tisso dhātuyo**ti kāmadhāturūpadhātuarūpadhātuyo. **Pañca vimuttāyatanānī**ti ''idha, bhikkhave, bhikkhuno satthā dhammaṃ deseti aññataro vā garuṭṭhāniyo''tiādinā (dī. ni. 3.322, 355; a. ni. 5.26) āgatāni vimuccanakāraṇāni. **Anuttariyānī**ti dassanānuttariyādīni cha anuttariyāni. **Niddasavatthūnī**ti yehi kāraṇehi niddaso hoti, tāni niddasavatthūni nāma. Desanāmattañcetaṃ. Khīṇāsavo hi dasavasso hutvā parinibbuto puna dasavasso na hoti. Na kevalañca dasavasso, navavassopi…pe… ekamuhuttikopi na hotiyeva puna paṭisandhiyā abhāvā, aṭṭhuppattivasena panevaṃ vuttaṃ. Tāni pana ''idha, bhikkhu, sikkhāsamādāne tibbacchando hotī''tiādinā (dī. ni. 3.331) sutte āgatāniyeva. ''Sammādiṭṭhissa purisapuggalassa micchādiṭṭhi nijjiṇṇā hotī''tiādīni (dī. ni. 3.360; a. ni. 10.106) **dasa nijjaravatthūni**. **Khandhādayo**ti khandhāyatanadhātādayo. **Vinandhana**nti ''bhavādivinandhanaṭṭhena vānaṃ vuccati taṇhā''ti dasseti. **Gamana**nti assādanavasena ārammaṇe pavattimāha. Tena vuttaṃ **''piyarūpasātarūpesū''**ti.

Vipassanāsahagatanti veditabbaṃ viññattisamuṭṭhāpakattā. ‘‘Maggaṃ appattaṃ kāyikaṃ vīriya’’nti visesetvā vuttattā pana lokuttaravīriyampi pariyāyena kāyikaṃ nāma atthīti dīpitaṃ hoti.

Rūpāvacare pītisambojjhaṅgoti na vuccatīti āha **‘‘rūpāvacare…pe… paṭikkhittā’’**ti. Yathā vipassanāsahagatā pīti pariyāyena ‘‘pītisambojjhaṅgo’’ti vuccati, evaṃ rūpāvacare pīti nibbedhabhāgiyā vattabbā siyā. Evaṃ labbhamānāpi alabbhamānaṃ upādāya na vuttā. **‘‘Avitakkaavicārā’’**ti visesanaṃ santapaṇītāya pītiyā dassanatthaṃ. **Bojjhaṅgabhūtā**ti pariyāyabojjhaṅgabhūtā. **Avitakkaavicāro pīti…pe… na vutto** savitakkasavicārattā tassa. Na hi kāmāvacarā avitakkaavicārā pīti atthi.

Idha vutto pariyāyenāti attho. Maggapaṭivedhānulomanato vipassanāya viya pādakajjhānesupi satiādayo ‘‘bojjhaṅgā’’tveva vuccantīti āha **‘‘nibbedhabhāgiyattā na paṭikkhipitabbo’’**ti. Evaṃ kasiṇajjhānādīsu bojjhaṅge uddharantānaṃ adhippāyaṃ vatvā anuddharantānaṃ adhippāyaṃ vattuṃ **‘‘anuddharantā panā’’**tiādimāha. Te hi āsannekantakiccanibbattīhi vipassanākkhaṇe bojjhaṅge uddharanti, na jhānakkhaṇe tadabhāvato. Tenāha **‘‘vipassanākiccassa viya…pe… na uddharantī’’**ti. Kasiṇanissando arūpānīti āha **‘‘tadāyattānī’’**ti.

Dutiyanayavaṇṇanā niṭṭhitā.

Tatiyanayavaṇṇanā

470-1. Vossajjanaṃ pahānaṃ vossaggo, vossajjanaṃ vā vissaṭṭhabhāvo nirāsaṅkānuppavesoti āha **‘‘vossaggasaddo… pe… duvidhatā vuttā’’**ti. Vipassanākkhaṇe **tadaṅgatanninnappakārena,** maggakkhaṇe **samucchedatadārammaṇakaraṇappakārena**.

Tatiyanayavaṇṇanā niṭṭhitā.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

2. Abhidhammabhājanīyavaṇṇanā

472. Upekkhanamupekkhāsambojjhaṅgassa sabhāvo, so ca samādhivīriyasambojjhaṅgo viya sampayuttānaṃ ūnādhikabhāvabyāvaṭo ahutvā tesaṃ anūnānadhikabhāve majjhattākārappavattīti imamatthaṃ āha **‘‘upekkhanavasenā’’**tiādinā. Tattha **upapattito ikkhana**nti paṭisaṅkhānamāha.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

Bojjhaṅgavibhaṅgavaṇṇanā niṭṭhitā.

11. Maggaṅgavibhaṅgo

2. Abhidhammabhājanīyavaṇṇanā

490. **Abhidhamme**ti dhammasaṅgahe. So hi nibbattitābhidhammadesanā, na vibhaṅgadesanā viya suttantanayavimissā. **Ariyopapadataṃ na karoti** vināpi tenassa ariyabhāvasiddhito. Tenāha aṭṭhakathāyaṃ ‘‘yathā hī’’tiādi.

493. **‘‘Lokiyakālenā’’**ti idaṃ pubbabhāgabhāvanānubhāvena kiccātirekasiddhīti dassanatthaṃ vuttaṃ. **Etesa**nti sammādiṭṭhiādīnaṃ. Appahāne, pahāne ca ādīnavānisaṃsavibhāvanādinā visesappaccayattā **sammādiṭṭhiādīni micchāvācādīni pajahāpentīti vuttāni**. Micchāvācādito nivatti sammāvācādikiriyāti vuttaṃ **‘‘sammāvācādikiriyā hi viratī’’**ti. Sammādiṭṭhiādayo viya **na kārāpakabhāvena,** taṃsamaṅgīpuggalo viya **na kattubhāvena. Lokuttarakkhaṇepī**ti na kevalaṃ lokiyakkhaṇeyeva, atha kho lokuttarakkhaṇepi.

Khandhopadhiṃ vipaccatīti paṭisandhidāyikaṃ sandhāyāha. **Tattha vipaccatī**ti pavattivipākadāyikaṃ.

Ekekanti ‘‘tattha katamā sammādiṭṭhī’’tiādinā ekekaṃ aṅgaṃ pucchitvā. **Tassa tassevā**ti ekekaaṅgasseva, na aṅgasamudāyassa. **Saha pana pucchitvā**ti ‘‘tattha katamo pañcaṅgiko maggo’’ti pucchitvā. **Ekato vissajjanapaṭiniddesattā**ti yadipi ‘‘tattha katamā sammādiṭṭhi? Yā paññā’’tiādinā (vibha. 495) vissajjanaṃ kataṃ, ‘‘tattha katamo pañcaṅgiko maggo’’ti (vibha. 494) pana ekato katāya pucchāya vissajjanavasena paṭiniddesabhāvato na pāṭiyekkaṃ pucchāvissajjanaṃ nāma hoti. Kasmā panettha pañcaṅgikavāre eva pāṭiyekkaṃ pucchāvissajjanaṃ kataṃ, na aṭṭhaṅgikavāreti codanaṃ sandhāyāha **‘‘tatthā’’**tiādi. **Ekekamukhāyā**ti sammādiṭṭhiādimukhāya. Tena vuttaṃ ‘‘ariyaṃ

vo, bhikkhave, sammādiṭṭhiṃ desessāmi saupanisaṃ saparikkhāra''ntiādi (saṃ. ni. 5.28). **Pubbasuddhiyā sijjhanti**. Tathā hi vuttaṃ ''pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hotī''ti (ma. ni. 3.431), tasmā sammāvācādimukhā bhāvanā natthīti adhippāyo. Tenāha **''na maggassa upacārenā''**ti.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

Maggaṅgavibhaṅgavaṇṇanā niṭṭhitā.

12. Jhānavibhaṅgo

1. Suttantabhājanīyaṃ

Mātikāvaṇṇanā

508. **Pātimokkhasaṃvarādī**ti **ādi**-saddena indriyesu guttadvāratā, bhojane mattaññutā, satisampajaññaṃ, jāgariyānuyogoti evamādike saṅgaṇhāti. **Asubhānussatiyo**ti asubhajhānāni, anussatijhānāni ca. Sati samaṇabhāvakarapubbabhāgakaraṇīyasampattiyaṃ samaṇabhāvopi siddhoyeva hotīti āha **''suññā…pe… dassetī''**ti. Kāraṇe hi siddhe phalampi siddhameva hotīti. Sikkhāpadānaṃ sarūpaṃ, sikkhitabbākāraṃ, saṅkhepato vibhāgañca dassetuṃ **''sikkhāpadesū''**tiādi vuttaṃ. Tattha **nāmakāyādivasenā**ti nāmakāyapadakāyabyañjanakāyavasena vuttesu. Iminā sikkhāpadānaṃ sikkhāya adhigamūpāyabhūtapaññattisabhāvataṃ dasseti. Tesu sikkhitabbākāro satthuāṇānatikkamoyevāti āha **''vaca…pe… tabbesū''**ti. **Sikkhākoṭṭhāsesū**ti vuttappabhedesu adhisīlasikkhābhāgesu. Tesu samādānameva sikkhitabbākāroti vuttaṃ **''paripūraṇavasena sikkhitabbesū''**ti. **Sikkhāpadekadesabhūtā**ti sikkhāpadasamudāyassa avayavabhūtā. Bhikkhusikkhā hi idhādhippetā ''idha bhikkhū''ti vuttattā. Tathā hi vakkhati ''sesasikkhā pana atthuddhāravasena sikkhāsaddassa atthadassanatthaṃ vuttā''ti (vibha. aṭṭha. 516).

Mātikāvaṇṇanā niṭṭhitā.

Niddesavaṇṇanā

509. **Diṭṭhattā**ti sayambhūñāṇena sacchikatattā. **Khanti**ādīsupi eseva nayo. Sayambhūñāṇena sacchikaraṇavaseneva hi bhagavato khamanaruccanādayo, na aññesaṃ viya anussavākāraparivitakkādimukhena. **Aviparītaṭṭho** ekantaniyyānaṭṭhena veditabbo. **Sikkhiyamāno**ti sikkhāya paṭipajjiyamāno. **Sikkhitabbāni sikkhāpadānī**ti sikkhāpadapāḷiṃ vadati. **Khandhattaya**nti sīlādikkhandhattayaṃ. ''Sabbapāpassa…pe… buddhāna sāsana''nti (dha. pa. 183; dī. ni. 1.90; netti. 30) vacanato āha **''anusāsanadānabhūtaṃ sikkhattaya''**nti.

Sammādiṭṭhiyā paccayattāti maggasammādiṭṭhiyā ekantahetubhāvato. Ettha ca **sammādiṭṭhī**ti kammassakatāsammādiṭṭhi, kammapathasammādiṭṭhi ca. **Phalakāraṇopacārehī**ti phalūpacārena sammādiṭṭhipaccayattā, kāraṇūpacārena sammādiṭṭhipubbaṅgamattā. **Kusaladhammehi attano ekadesabhūtehī**ti sammādiṭṭhidhamme sandhāyāha. Kusalapaññāviññāṇānaṃ vā pajānanavijānanavasena dassanaṃ **diṭṭhī**ti. Tena avayavadhammena samudāyassa upacaritataṃ dasseti. **Vinayanakiriyattā**ti desanābhūtaṃ sikkhattayamāha. **Dhammenā**ti dhammato anapetena. **Avisamasabhāvenā**ti avisamena sabhāvena, samenāti attho.

510. **Anaññatthenā**ti garahādiaññattharahitena sakatthena. **Bhinnapaṭadhare**ti bhikkhusāruppavasena pañcakhaṇḍādinā chedena chinnacīvaradhare.

Bhedanapariyāyavasena vuttaṃ, tasmā kilesānaṃ pahānā kilesānaṃ bhedā bhikkhūti vuttaṃ hoti.

Guṇavasenāti sekkhadhammādiguṇānaṃ vasena. Tena bhāvatthato bhikkhusaddo dassito hoti.

Idaṃ dvayanti ''ettha cā''tiādinā parato saṅgahadassanavasena vuttaṃ ''sekkho''tiādikaṃ vacanadvayaṃ. **Iminā**ti ''sekkho bhikkhu bhinnattā pāpakāna''nti padānaṃ atthadassanena. **Na sameti** sekkhaasekkhaputhujjanāsekkhadīpanato. **Tadida**nti paṭhamadvayaṃ. **Nippariyāyadassanaṃ** ariyānaṃ, asekkhānaṃyeva ca sekkhabhinnakilesabhāvadīpanato. **Vutto**ti paṭiññāvacanaṃ, saccaṃ vuttoti attho. **Na pana idhādhippeto** atthuddhāravasena dassitattā.

Bhagavato vacananti upasampadākammavācamāha. **Tadanurūpa**nti tadanucchavikaṃ, yathāvuttanti attho. Parisāvatthusīmāsampattiyo ''samaggena saṅghena akuppenā''ti (vibha. 510) iminā pakāsitāti **''ṭhānāraha''**nti padassa **''anūna…pe… avutta''**nti ettakameva atthamāha.

511. **Avītikkamanaviratibhāvato**ti avītikkamasamādānabhūtā viratīti katvā vārittasīlaṃ patvā virati eva padhānanti

cetanāsīlassapi pariyāyatā vuttā. **''Nagaravaḍḍhakī vatthuvijjācariyo''**ti idaṃ idhādhippetanagaravaḍḍhakīdassanaṃ. Vatthuvijjā, pāsādavijjāti duvidhā hi vaḍḍhakīvijjā. **Lehitabba**nti sāyitabbaṃ. **Cubitabba**nti pātabbaṃ.

Indriyasaṃvarāhārattāti indriyasaṃvarahetukattā. Pātimokkhasīlaṃ sikkhāpadasīlaṃ na pakatisīlādikena gayhatīti āha **''pātimokkhato aññaṃ sīlaṃ kāyikaavītikkamādiggahaṇena gahita''**nti. Taṃ pana pātimokkhasīlena na saṅgayhatīti na sakkā vattuṃ, kāyikavācasikasaṃvarassa tabbinimuttassa abhāvatoti dassento **''iminā adhippāyena vutta''**nti āha.

Tattha pātimokkhasaddassa evaṃ attho veditabbo – kilesānaṃ balavabhāvato, pāpakiriyāya sukarabhāvato, puññakiriyāya ca dukkarabhāvato bahukkhattuṃ apāyesu patanasīloti pātī, puthujjano, aniccatāya vā bhavādīsu kammavegakkhitto ghaṭiyantaṃ viya anavaṭṭhānena paribbhamanato gamanasīloti pātī, maraṇavasena vā tamhi tamhi sattanikāye attabhāvassa pātanasīloti pātī, sattasantāno, cittameva vā. Taṃ pātinaṃ saṃsāradukkhato mokkhetīti **pātimokkhaṃ**. Cittassa hi vimokkhena sattopi ''vimutto''ti vuccati. Vuttañhi ''cittavodānā visujjhantī''ti (saṃ. ni. 3.100), ''anupādāya āsavehi cittaṃ vimutta''nti (mahāva. 28) ca. Atha vā avijjādinā hetunā saṃsāre patati gacchati pavattatīti pātī. ''Avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarata''nti (saṃ. ni. 2.124; 3.99; 5.520; kathā. 75) hi vuttaṃ. Tassa pātino sattassa taṇhādisaṃkilesattayato mokkho etenāti **pātimokkhaṃ**. ''Kaṇṭhekāḷo''tiādīnaṃ viya tassa samāsasiddhi veditabbā.

Atha vā pāteti vinipāteti dukkheti pāti, cittaṃ. Vuttañhi ''cittena nīyati loko, cittena parikassatī''ti (saṃ. ni. 1.62). Tassa pātino mokkho etenāti **pātimokkhaṃ**. Patati vā etena apāyadukkhe vā saṃsāradukkhe vāti pātī, taṇhādisaṃkileso. Vuttañhi ''taṇhā janeti purisaṃ (saṃ. ni. 1.55-57), taṇhādutiyo puriso''ti (itivu. 15; mahāni. 191; cūḷani. pārāyanānugītigāthā niddesa 107) ca ādi. Tato mokkhoti **pātimokkhaṃ**.

Atha vā patati etthāti pātīni, cha ajjhattikabāhirāni āyatanāni. Vuttañhi ''chasu loko samuppanno, chasu kubbati santhava''nti (saṃ. ni. 1.70; su. ni. 171). Tato chaajjhattikabāhirāyatanasaṅkhātato pātito mokkhoti **pātimokkhaṃ**.

Atha vā pāto vinipāto assa atthīti pātī, saṃsāro, tato mokkhoti **pātimokkhaṃ**.

Atha vā sabbalokādhipatibhāvato dhammissaro bhagavā ''patī''ti vuccati, muccati etenāti mokkho, patino mokkho tena paññattattāti patimokkho, patimokkho eva **pātimokkhaṃ**. Sabbaguṇānaṃ vā mūlabhāvato uttamaṭṭhena pati ca so yathāvuttenatthena mokkho cāti patimokkho, patimokkho eva **pātimokkhaṃ**. Tathā hi vuttaṃ ''pātimokkhanti mukhametaṃ pamukhameta''nti (mahāva. 135) vitthāro.

Atha vā pa-iti pakāre, atīti accantatthe nipāto, tasmā pakārehi accantaṃ mokkhetīti **pātimokkhaṃ**. Idañhi sīlaṃ sayaṃ tadaṅgavasena, samādhisahitaṃ paññāsahitañca vikkhambhanavasena samucchedavasena ca accantaṃ mokkheti mocetīti **pātimokkhaṃ**. Pati pati mokkhoti vā patimokkho, tamhā tamhā vītikkamadosato paccekaṃ mokkhoti attho, patimokkhoyeva **pātimokkhaṃ**. Mokkho vā nibbānaṃ, tassa mokkhassa paṭibimbabhūtoti patimokkhaṃ. Sīlasaṃvaro hi nibbedhabhāgiyo sūriyassa aruṇuggamanaṃ viya nibbānassa udayabhūto tappaṭibhāgo viya hoti yathārahaṃ kilesanibbāpanatoti patimokkhaṃ, patimokkhaṃyeva **pātimokkhaṃ**.

Atha vā mokkhaṃ pati vattati, mokkhābhimukhanti vā patimokkhaṃ, patimokkhaṃyeva **pātimokkha**nti. Idampi pātimokkhasaddassa mukhamattadassanameva. Sabbākaārena pana jinapātimokkho bhagavāva anavajjapatimokkhaṃ pātimokkhaṃ saṃvaṇṇeyya.

513. Garubhaṇḍavissajjanakaraṇabhūtaṃ etassa atthīti **garubhaṇḍavissajjanaṃ**. **Garubhaṇḍantarabhūtaṃ** thāvarādi. Ūnakaṃ na vaṭṭatīti **phātikammaṃ** vuttaṃ. Atirekagghanakaṃ, tadagghanakameva vā vaṭṭatīti. **Yathāvutta**nti pokkharaṇito paṃsuuddharaṇādithāvarakammaṃ.

Dhāreti, poseti vā paresaṃ dārake.

Gihīnaṃ kariyamānaṃ vuttaṃ, na saṅghassa, gaṇassa vāti attho. **Piṇḍapaṭipiṇḍa**nti uttarapadalopaṃ, purimapade uttarapadalopañca katvā niddesoti āha **''piṇḍattha''**ntiādi. **Ayoniso vicāraṇaṃ** ayāthāvapaṭipatti.

514. Gacchanti yathāsakaṃ visaye pavattantīti **gāvo,** cakkhādīni indriyāni.

Vidhunanaṃ papphoṭanaṃ, pavāhananti attho.

515. Yathā karaṇattho karaṇīyasaddo, evaṃ vikiraṇatthopi hotīti āha **''vikkhipitabbānī''**ti, viddhaṃsitabbānīti attho. Saṃyamanīyāni vā **saṃyamakaraṇīyāni,** ''na puna evaṃ karomī''ti attano dahanaṃ manasā adhiṭṭhānaṃ saṃyamanaṃ, saṃyamanakaraṇīyāni **saṃvarakaraṇīyānī**ti cittamattāyattā eva saṃyamasaṃvarā ācariyena adhippetāti āha **''anāpattigamanīyānī''**ti. Antevāsikatthero pana desanāpi cittuppādamanasikārehi vinā na hotīti desanāvisuddhiṃ nissaraṇaṃ vadati.

516. ''Alaṅkato cepi…pe… sa bhikkhū''tiādīsu (dha. pa. 142) viya idhāpi **guṇato bhikkhu adhippeto**. Tathā ca vuttaṃ ''idha bhikkhūti paṭipattiyā bhikkhubhāvadassanato evamāhā''ti (vibha. aṭṭha. 355). Yattakaṃ ekena puggalena asesetvā samādātuṃ sakkā, taṃ sandhāyāha **''yena samādānena sabbāpi sikkhā samādinnā hontī''**ti yathā upasampadāpāripūriyā asesaṃ upasampannasikkhāsamādānaṃ. **Ta**nti samādānaṃ. **Anekesū**ti visuṃ visuṃ samādānesu. Yathā samādinnāya sikkhāya sabbena sabbaṃ avītikkamanaṃ sikkhitabbākāro, evaṃ sati vītikkame desanāgāminiyā desanā, vuṭṭhānagāminiyā vuṭṭhānaṃ tadupāyabhūtaṃ pārivāsikavattacaraṇādīti vuttaṃ **''avīti…pe… ākārenā''**ti. Yaṃ sikkhāpadaṃ pamādena vītikkantaṃ, taṃ sikkhiyamānaṃ na hotīti sesitaṃ nāma hotīti āha **''vītikkamanavasena sesassā''**ti.

519. **Cittaparisodhanabhāvanā**ti cittassa parisodhanabhūtā āvaraṇīyadhammavikkhambhikā samādhivipassanābhāvanā cittaparisodhanabhāvanā. **Suppapariggāhaka**nti niddāpariggāhakaṃ. **Ida**nti idaṃ abbokiṇṇabhavaṅgottaraṇasaṅkhātaṃ kiriyamayacittānaṃ appavattanaṃ suppaṃ nāma. **Ito** bhavaṅgottaraṇato. **Pubbe ito** kiriyamayacittappavattito parañca natthi. **Ayaṃ** kāyakilamatho, thinamiddhañca **etassa** suttassa paccayo.

522. **Satipaṭṭhānādayo**ti satipaṭṭhānasammappadhānaiddhipādā, ekacce ca maggadhammā saha na pavattanti, tasmā pāḷiyaṃ na vuttāti adhippāyo. Ete tāva ekasmiṃ ārammaṇe saha na pavattantīti na gaṇheyyuṃ, indriyabalāni kasmā na gahitānīti āha **''pavatta…pe… hontī''**ti. Evampi saddhindriyabalāni bojjhaṅgehi na saṅgayhantīti kathaṃ tesaṃ tadantogadhatāti codanaṃ sandhāyāha **''pīti…pe… vuttattā''**ti.

523. **Samantato**ti sabbabhāgesu sabbesu abhikkamādīsu, sabbabhāgato vā tesu eva abhikkamādīsu atthānatthādisabbabhāgato sabbākārato. **Sammā**ti aviparītaṃ yoniso. **Sama**nti avisamaṃ, iṭṭhādiārammaṇe rāgādivisamarahitaṃ katvāti attho.

Bhikkhā carīyati etthāti bhikkhācāro, bhikkhāya caraṇaṭṭhānaṃ, so eva gocaro, bhikkhāya caraṇameva vā sampajaññassa visayabhāvato gocaro, tasmiṃ **bhikkhācāragocare**. So pana abhikkamādibhedabhinnanti visesanavasena vuttaṃ **''abhikkamādīsu panā''**ti. **Kammaṭṭhānasaṅkhāte**ti yogakammassa bhāvanāya pavattiṭṭhānasaṅkhāte ārammaṇe, bhāvanākammeyeva vā, yogino sukhavisesahetutāya vā kammaṭṭhānasaṅkhāte sampajaññassa visayabhāvena **gocare**. **Abhikkamādīsū**ti abhikkamapaṭikkamādīsu ceva cīvarapārupanādīsu ca. **Asammuyhanaṃ** cittakiriyāvāyodhātuvipphāravaseneva tesaṃ pavatti, na aññathāti yāthāvato jānanaṃ.

Kammaṭṭhānaṃ padhānaṃ katvāti cīvarapārupanādisarīrapariharaṇakiccakālepi kammaṭṭhānamanasikārameva padhānaṃ katvā.

Tasmāti yasmā ussukkajāto hutvā ativiya maṃ yācasi, yasmā ca jīvitantarāyānaṃ dujjānataṃ vadasi, indriyāni ca te paripākaṃ gatāni, tasmā. **Tihā**ti nipātamattaṃ. **Te** tayā. **Eva**nti idāni vattabbākāraṃ vadati. **Sikkhitabba**nti adhisīlasikkhādīnaṃ tissannampi sikkhānaṃ vasena sikkhanaṃ kātabbaṃ. Yathā pana sikkhitabbaṃ, taṃ dassento **''diṭṭhe diṭṭhamattaṃ bhavissatī''**tiādimāha.

Tattha **diṭṭhe diṭṭhamatta**nti rūpāyatane cakkhuviññāṇena diṭṭhamattaṃ. Yathā hi cakkhuviññāṇaṃ rūpe rūpamattameva passati, na niccādisabhāvaṃ, evaṃ sesataṃdvārikaviññāṇehipi me ettha diṭṭhamattameva bhavissatīti sikkhitabbanti attho. Atha vā **diṭṭhe diṭṭhaṃ** nāma cakkhuviññāṇaṃ, rūpe rūpavijānananti attho. **Mattā**ti pamāṇaṃ. Diṭṭhaṃ mattā etassāti **diṭṭhamattaṃ,** cakkhuviññāṇamattameva me cittaṃ bhavissatīti attho. Idaṃ vuttaṃ hoti – yathā āpāthagate rūpe cakkhuviññāṇaṃ na rajjati na dussati na muyhati, evaṃ rāgādivirahena cakkhuviññāṇamattameva me javanaṃ bhavissati, cakkhuviññāṇappamāṇeneva naṃ ṭhapessāmīti. Atha vā **diṭṭhaṃ** nāma cakkhuviññāṇena diṭṭharūpaṃ. **Diṭṭhe diṭṭhaṃ** nāma tattheva uppannaṃ sampaṭicchanasantīraṇavoṭṭhabbanasaṅkhātaṃ cittattayaṃ. Yathā taṃ na rajjati na dussati na muyhati, evaṃ āpāthagate rūpe teneva sampaṭicchanādippamāṇena javanaṃ uppādessāmi, nāssa taṃ pamāṇaṃ atikkamitvā rajjanādivasena uppajjituṃ dassāmīti evamettha attho daṭṭhabbo. Esa nayo sutamutesu. **Muta**nti ca tadārammaṇaviññāṇehi saddhiṃ gandharasaphoṭṭhabbāyatanaṃ veditabbaṃ. **Viññāte viññātamatta**nti ettha pana **viññātaṃ** nāma manodvārāvajjanena viññātārammaṇaṃ, tasmiṃ viññāte. **Viññātamatta**nti āvajjanappamāṇaṃ. Yathā āvajjanaṃ na rajjati na dussati na muyhati, evaṃ rajjanādivasena uppajjituṃ adatvā āvajjanappamāṇeneva cittaṃ ṭhapessāmīti ayamettha attho. **Evañhi te bāhiya sikkhitabba**nti evaṃ imāya paṭipadāya tayā bāhiya tissannaṃ sikkhānaṃ anupavattanavasena sikkhitabbaṃ. Iti bhagavā bāhiyassa saṃkhittarucitāya chahi viññāṇakāyehi saddhiṃ chaḷārammaṇabhedabhinnaṃ vipassanāvisayaṃ diṭṭhādīhi catūhi koṭṭhāsehi vibhajitvā tatthassa ñātatīraṇapariññaṃ dasseti.

Kathaṃ? Ettha hi rūpāyatanaṃ passitabbaṭṭhena **diṭṭhaṃ** nāma, cakkhuviññāṇaṃ pana saddhiṃ taṃdvārikaviññāṇehi dassanaṭṭhena, tadubhayampi yathāpaccayaṃ pavattamānaṃ dhammamattameva, na ettha koci kattā vā kāretā vā. Yato taṃ hutvā abhāvaṭṭhena aniccaṃ, udayabbayapaṭipīḷanaṭṭhena dukkhaṃ, avasavattanaṭṭhena anattāti kuto tattha paṇḍitassa rajjanādīnaṃ okāsoti ayañhettha adhippāyo. Esa nayo sutādīsupi.

Idāni ñātatīraṇapariññāsu patiṭṭhitassa upari saha phalena pahānapariññaṃ dassetuṃ **''yato kho te bāhiyā''**tiādi āraddhaṃ. Tattha **yato**ti yadā, yasmā vā. **Te**ti tava. **Tato**ti tadā, tasmā vā. **Tenā**ti tena diṭṭhādinā, diṭṭhādipaṭibaddhena vā rāgādinā. Idaṃ vuttaṃ hoti – bāhiya, tava yasmiṃ kāle, yena vā kāraṇena diṭṭhādīsu mayā vuttavidhiṃ paṭipajjantassa aviparītasabhāvāvabodhena diṭṭhādimattaṃ bhavissati, tasmiṃ kāle, tena vā kāraṇena tvaṃ tena diṭṭhādipaṭibaddhena rāgādinā saha na bhavissasi, ratto vā duṭṭho vā mūḷho vā na bhavissasi pahīnarāgādikattā, tena vā diṭṭhādinā saha paṭibaddho na bhavissasīti. **Tato tvaṃ, bāhiya, na tatthā**ti yadā, yasmā vā tvaṃ tena rāgena vā ratto, dosena vā duṭṭho, mohena vā mūḷho na bhavissasi, tadā, tasmā vā tvaṃ tattha diṭṭhādike na bhavissasi, tasmiṃ diṭṭhe vā sutamutaviññāte vā ''etaṃ mama, esohamasmi, eso me attā''ti (mahāva. 21) taṇhāmānadiṭṭhīhi allīno patiṭṭhito na bhavissasi. Ettāvatā pahānapariññaṃ matthakaṃ pāpetvā khīṇāsavabhūmi dassitā. **Tato tvaṃ, bāhiya, nevidha, na huraṃ, na ubhayamantarenā**ti yadā tvaṃ, bāhiya, tena rāgādinā tattha diṭṭhādīsu paṭibaddho na bhavissasi, tadā tvaṃ neva idha loke, na paraloke, na ubhayattha hosi. **Esevanto dukkhassā**ti kilesadukkhassa, vaṭṭadukkhassa ca ayameva anto ayaṃ paricchedo parivaṭumabhāvoti ayameva hi ettha attho. Ye pana ''ubhayamantarenā''ti padaṃ gahetvā antarābhavaṃ nāma icchanti, tesaṃ taṃ micchā. Tattha yaṃ vattabbaṃ, taṃ parato **antarābhavakathāyaṃ** (kathā. 505 ādayo) āvi bhavissati.

Etesanti atiharaṇavītiharaṇānaṃ.

''Tattha hī''tiādinā pañcaviññāṇavīthiyaṃ puretaraṃ pavattaayonisomanasikāravasena āvajjanādīnaṃ ayoniso āvajjanādinā iṭṭhādiārammaṇe lobhādippavattimattaṃ hoti, na pana itthipurisādivikappagāho, manodvāreyeva pana so hotīti dasseti. **Tassā**ti ''itthī, puriso''ti rajjanādikassa. **Bhavaṅgādī**ti bhavaṅgaāvajjanadassanāni, sampaṭicchanasantīraṇavoṭṭhabbanapañcadvārikajavanañca. **Apubbatittaratāvasenā**ti apubbatāittarabhāvānaṃ vasena.

Atiharatīti mukhadvāraṃ atikkamitvā harati. **Taṃtaṃvijānananipphādako**ti tassa tassa pariyesanādivisayassa, vijānanassa ca nipphādako. Yena hi payogena pariyesanādi nipphajjati, so tabbisayaṃ vijānanampi nipphādeti nāma hoti. **Sammāpaṭipatti**nti dhammesu aviparītapaṭipattiṃ yathābhūtāvabodhaṃ.

Gamanepīti gamanapayogepi. **Atiharaṇaṃ** yathāṭhitasseva kāyassa icchitadesābhimukhakaraṇaṃ. **Gamanaṃ** desantaruppatti. **Vakkhamāno**ti ''abhikkante paṭikkanteti…pe… addhāgamanavasena kathito. Gate ṭhite nisinneti ettha vihāre cuṇṇikapāduddhārairiyāpathavasena kathito''ti (vibha. aṭṭha. 523) vakkhamāno viseso.

Pavatteti caṅkamādīsu pavatte rūpārūpadhamme. **Pariggaṇhantassa** aniccādito.

Kāyikakiriyādinibbattakajavanaṃ phalūpacārena **''kāyādikiriyāmaya''**nti vuttaṃ. **Kiriyāsamuṭṭhitattā**ti pana kāraṇūpacārena.

526. **Kammaṭṭhānaupāsanassā**ti kammaṭṭhānabhāvanāya. **Yogapatha**nti bhāvanāyoggakiriyāya pavattanamaggaṃ.

537. **Kāyādīsū**ti kāyavedanācittadhammesu. **Suṭṭhu pavattiyā**ti asubhānupassanādivasena pavattiyā. **Niyyānasabhāvo** sammāsatitā eva. **Upaṭṭhāna**nti satiṃ kiccato dasseti. Ettha ca yathāvutto pariggaho jāto etissāti **pariggahitā,** taṃ pariggahitaṃ niyyānabhūtaṃ satiṃ katvāti attho veditabbo.

542-3. Pakuppanaṃ idha **vikārāpattibhāvo**.

550. **Tappaṭipakkhasaññā**ti thinamiddhapaṭipakkhasaññā. Sā atthato tadaṅgādivasena thinamiddhavinodanākārappavattā kusalavitakkasampayuttasaññā, tathābhūto vā cittuppādo saññāsīsena vuttoti veditabbo.

553. **Sārambha**nti ārambhavantaṃ, sahārambhanti attho. **Nirāvaraṇābhogā** thinamiddhandhakāravigamena nirāvaraṇasamannāhārasaññā. **Vivaṭā** appaṭicchādanā.

564. **Tattha tatthā**ti ''iminā pātimokkhasaṃvarena upeto hotī''tiādīsu (vibha. 511).

588. Yathā kenaci nikkujjitaṃ ''idaṃ nāmeta''nti pakatiñāṇena na ñāyati, evaṃ sabbappakārena aviditaṃ nikkujjitaṃ viya hotīti āha **''sabbathā aññātatā nikkujjitabhāvo''**ti. **Niravasesaparicchindanābhāvo**ti duviññeyyatāya niravasesato paricchinditabbatābhāvo, paricchindikābhāvo vā. Ekadeseneva hi gambhīraṃ ñāyati.

Ācikkhantītiādito paribyattaṃ kathenti. **Desentī**ti upadisanavasena vadanti, pabodhenti vā. **Paññāpentī**ti pajānāpenti, saṃpakāsentīti attho. **Paṭṭhapentī**ti pakārehi asaṅkarato ṭhapenti. **Vivarantī**ti vivaṭaṃ karonti. **Vibhajantī**ti vibhattaṃ karonti. **Uttānīkarontī**ti anuttānaṃ gambhīraṃ uttānaṃ pākaṭaṃ karonti. Ettha ca **''paññāpentī''**tiādīhi chahi padehi atthapadāni dassitāni. **''Ācikkhanti desentī''**ti pana dvīhi padehi byañjanapadānīti evaṃ atthabyañjanapadasampannāya uḷārāya pasaṃsāya pasaṃsanaṃ dasseti. Yaṃ panetesu atthabyañjanapadesu vattabbaṃ, taṃ **nettiaṭṭhakathāyaṃ (netti. aṭṭha. 23 ādayo)** vitthārato vuttameva, tasmā tattha vuttanayeneva veditabbaṃ.

602. **Ettheva yojetabbaṃ** tassa heṭṭhābhūmisamatikkamanamukhena bhūmivisesādhigamupāyadīpanato. **Sabbatthāpī**ti ''rūpasaññānaṃ samatikkamā, ākāsānañcāyatanaṃ samatikkammā''ti sabbesupi samatikkamavacanesu.

610. **Taṃyeva ākāsaṃ phuṭaṃ viññāṇa**nti taṃyeva kasiṇugghāṭimākāsaṃ ''ananta''nti manasikārena phuṭaṃ pharitvā ṭhitaṃ paṭhamāruppaviññāṇaṃ ''anantaṃ viññāṇa''nti **manasi karotī**ti attho. Dutiyavikappe pana sāmaññajotanā visese tiṭṭhatīti ''phuṭa''nti iminā viññāṇameva vuttanti **phuṭaṃ viññāṇa**nti paṭhamāruppaviññāṇamāha. Tañhi ākāsassa sapharaṇakaviññāṇaṃ. **Viññāṇenā**ti ca karaṇatthe karaṇavacanaṃ, tañca dutiyāruppaviññāṇaṃ vadatīti āha **''viññāṇañcāyatanaviññāṇena manasi karotī''**ti. **Tenā**ti paṭhamāruppaviññāṇena. **Gahitākāra**nti anantapharaṇavasena gahitākāraṃ. **Manasi karotī**ti dutiyāruppaparikammamanasikārena manasi karoti. **Eva**nti yathāvuttākāraṃ kasiṇugghāṭimākāse paṭhamāruppaviññāṇena anantapharaṇavasena yo gahitākāro, taṃ manasi karontaṃyeva. **Taṃ viññāṇa**nti taṃ dutiyāruppaviññāṇaṃ. **Anantaṃ pharatī**ti ''ananta''nti pharati, tasmā dutiyoyevattho yuttoti. **''Yañhī''**tiādinā yathāvuttamatthaṃ pākaṭaṃ karoti. **Taṃpharaṇākārasahita**nti tasmiṃ ākāse pharaṇākārasahitaṃ. **Viññāṇa**nti paṭhamāruppaviññāṇaṃ.

615. **Pubbe**ti dutiyāruppaparikammakāle. Yaṃ ''anantaṃ viññāṇa''nti manasi kataṃ, **taṃyeva** paṭhamāruppaviññāṇameva. Taṃyeva hi abhāveti. Ārammaṇātikkamavasena hi etā samāpattiyo laddhabbāti.

Niddesavaṇṇanā niṭṭhitā.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

2. Abhidhammabhājanīyavaṇṇanā

623. Catukkanaye dutiyajjhānameva yesaṃ vicāro oḷārikato na upaṭṭhāti, yesañca upaṭṭhāti, tesaṃ vasena dvidhā bhinditvā desitanti catukkanayato pañcakanayo nīhatoti āha **''uddhaṭānaṃyeva catunnaṃ…pe… dassanato cā''**ti.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

3. Pañhapucchakavaṇṇanā

640. **Tīsū**ti paṭhamādīsu tīsu. Catukkanayena hi taṃ vuttaṃ. **Evaṃkoṭṭhāsikā**ti appamāṇāti vuttā. Tenāha **''lokuttarabhūtā evāti adhippāyo''**ti. Paricchinnākāsa…pe… catutthānaṃ vaṭṭavipassanāpādakattā **''sabbatthapādakacatutthe saṅgahitānī''**ti vuttaṃ.

Ayaṃ kathāti parittārammaṇādikathā. Heṭṭhimo ariyo uparimassa ariyassa lokuttaracittāni paṭivijjhituṃ na sakkotīti vuttaṃ **''na ca…pe… sakkotī''**ti.

''Kiriyato dvādasanna''nti ca pāṭho atthi. **Saha vadati** lokuttaraphalacatutthatāsāmaññenāti adhippāyo. Idha sabbasaddassa padesasabbavācibhāvato ekadesassa asambhavepi sabbatthapādakatā eva veditabbāti dassetuṃ **''sabbattha…pe… daṭṭhabba''**nti āha. **Paricchinnākāsakasiṇacatutthādīnī**ti **ādi**-saddena ānāpānacatutthādayo saṅgahitā. **Navattabbatāyā**ti navattabbārammaṇatāya.

Nibbānañcāti vattabbaṃ tadārammaṇassāpi bahiddhārammaṇabhāvato.

''Sasantānagatampī''ti idaṃ **rūpa**-saddena, **kamma**-saddena ca sambandhitabbaṃ ''sasantānagatampi apākaṭaṃ rūpaṃ dibbacakkhu viya sasantānagatampi apākaṭaṃ kammaṃ vibhāvetī''ti. Pākaṭe pana sasantānagate rūpe, kamme ca abhiññāñāṇena payojanaṃ natthīti **''apākaṭa''**nti visesetvā vuttaṃ.

Pañhapucchakavaṇṇanā niṭṭhitā.

Jhānavibhaṅgavaṇṇanā niṭṭhitā.

13. Appamaññāvibhaṅgo

1. Suttantabhājanīyavaṇṇanā

642. **Disādesodhinā**ti ''ekaṃ disa''ntiādidisodhinā, vihāragāmanigamanagarajanapadarajjādidesodhinā ca. **Sattodhinā**ti ''sabbā itthiyo, sabbe purisā, ariyā, anariyā''tiādivasappavattena sattodhinā. **Etassā**ti etassa padassa, padatthassa vā. **Anuvattaka**nti adhikāravasena pavattakaṃ. **Taṃ dvaya**nti tathā-saddo, iti-saddoti ubhayaṃ. ''Tathā dutiya''nti hi vutte ''tathā-saddo yathā mettāsahagatena cetasā puratthimādīsu ekaṃ disaṃ pharitvā viharati, tathā dutiyampi disaṃ mettāsahagatena cetasā pharitvā viharatī''ti imamatthaṃ dīpeti. Sesadvayepi eseva nayo. Yasmā **itī**ti ayaṃ iti-saddo pakāratthe, evanti vuttaṃ hoti, tasmā ''yathā mettāsahagatena cetasā ekaṃ, dutiyaṃ, tatiyaṃ, catutthaṃ disaṃ pharitvā viharati, evaṃ uddhaṃ, adho, tiriyaṃ mettāsahagatena cetasā pharitvā viharatī''ti imamatthaṃ dīpeti. Tena vuttaṃ **''mettā…pe… taṃ dvaya''**nti. **Tassā**ti dvayassa. **Pharaṇantarādiṭṭhāna**nti pharaṇato aññaṃ pharaṇantaraṃ, taṃ ādi yassa, taṃ pharaṇantarādi. Pharaṇantarañhetaṃ mettābhāvanāya, yadidaṃ vipulatā. **Ādi**-saddena bhummantarapaguṇabhāvādi gayhati, tassa pharaṇantarādino ṭhānaṃ ṭhānabhūto ''vipulenā''tiādinā vuccamāno mettābhāvanāviseso. Vuttappakāramattaparāmasanassa **tassa** dvayassa **aṭṭhānaṃ** anokāsoti. **Iti katvā** iminā kāraṇena na vuttaṃ taṃ dvayanti attho.

643. **Rāgassā**ti kāmarāgassa. **Sinehassā**ti puttasinehādisinehassa. **Vipattiyā**ti rāgasinehasaṅkhātāya mettābhāvanāya vipattiyā vināsassa. **Anuppattito** hirottappabalena anuppajjanato.

645. **Adhimuñcitvā**ti bhāvanācittaṃ ārammaṇe suṭṭhu vissajjetvā, taṃ panettha adhimuccanaṃ yasmā pharaṇavaseneva hoti, tasmā vuttaṃ **''suṭṭhu pasāretvā''**ti. Yasmā pana ārammaṇe suṭṭhu asaṃsappanavaseneva taṃ mettābhāvanāya adhimuccanaṃ hoti, tasmā **''balavatā vā adhimokkhena adhimuccitvā''**ti ca vuttaṃ.

648. **Etesaṃ** padānaṃ **sabbena** sakalena disādesādibhedena **avadhinā. Sabbāvadhidisādipharaṇākārehī**ti sabbāvadhibhūtadisādesapuggalapharaṇappakārehi.

650. **Vighātavasenā**ti vikkhambhanavasena.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

3. Pañhapucchakavaṇṇanā

699. **Kathitānaṃ** kusalādidhammānaṃ. Imasmiṃ pana appamaññāvibhaṅge kathitā appamaññā, tā ca sabhāvato lokiyā eva, na khandhavibhaṅgādīsu kathitā khandhādayo viya lokuttarāpīti ekaṃsato sabbāsaṃ appamaññānaṃ lokiyabhāvameva dīpetuṃ aṭṭhakathāyaṃ ''imasmiṃ panā''tiādi vuttanti imamatthaṃ dassento āha **''imasmiṃ pana… pe… hotī''**ti.

Pañhapucchakavaṇṇanā niṭṭhitā.

Appamaññāvibhaṅgavaṇṇanā niṭṭhitā.

14. Sikkhāpadavibhaṅgo

1. Abhidhammabhājanīyavaṇṇanā

703. Sikkhāsaṅkhātānaṃ kusaladhammānaṃ pañca sīlaṅgāni nissayabhāvena vā patiṭṭhā siyuṃ, upanissayabhāvena vāti tadubhayaṃ dassento āha **''sampayogavasena, upanissayavasena ca okāsabhāvenā''**ti.

704. ''Kammapathā evā''ti niyamassa katattā vuttaṃ **''asabbasādhāraṇesū''**ti. Na hi sakkā indriyādisādhāraṇakoṭṭhāsavasena niyamaṃ kātuṃ. **Kammapathakoṭṭhāsikā eva,** na jhānādikoṭṭhāsikā. **Kammapathabhāvena āgatanti vadanti,** duggatiyā, tattha uppajjanadukkhassa ca pavattiupāyabhāvatoti adhippāyo. **Assa** surāpānassa. **Upakārakattaṃ** sabbesaṃ. **Sabhāgattaṃ** micchācārassa.

Tathāgahitasaṅkhārārammaṇatāyāti ''sattaṃ avaharāmi, satte vippaṭipajjāmī''tiādinā sattākārena gahitasaṅkhārārammaṇatāya, na pana sattapaññattiārammaṇatāyāti adhippāyo. **''Pañca sikkhāpadā''**tiādinā tamevatthaṃ vivarati.

Tassa tassāti yassa yassa byasanatthāya. Sayaṃ vā usuādiṃ khipati, opātakhaṇanādiṃ karoti, tādisaṃ mantaṃ parijappati, kammajaiddhiṃ vaḷañjeti, aññena vā taṃ sabbaṃ kāretīti āha **''nissaggiya…pe… dve eva gahitā''**ti.

Yadipi koṭṭhāsavāre virati sarūpena nāgatā ''yevāpanā''tveva vuttā, bhajāpiyamānā pana maggabhāvaṃyeva bhajatīti āha **''viratisīlaṃ pana maggakoṭṭhāsika''**nti. **Sesasīlāna**nti sesaavītikkantasīlānaṃ.

712. **Abhabbaṭṭhānā**ti pāṇātipātādayo. Yathā pāṇātipātādayo verahetutāya veraṃ, evaṃ tadaññepi akusalāti vuttaṃ **''taṃsabhāgatāya verabhūtāna''**nti. Viratīnaṃ uppatti na na bhavissati sekkhānanti yojanā. **''Akusalasamuṭṭhitāni cā''**tiādināpi sekkhānaṃ ubhayena viratisabbhāvaṃyeva vibhāveti. Tassattho – yāni akusalasamuṭṭhitāni kāyakammādīni, tāni tesaṃ sekkhānaṃ kāyaduccaritādīnīti verāniyeva, **tehi** verehi **tesaṃ** sekkhānaṃ viratiyo sambhavantiyeva. **Yato**ti yasmā pāṇātipātādiviramitabbanippariyāyaverābhāvepi kāyaduccaritādiveramattato sekkhānaṃ viratisambhavato. **Naphalabhūtassāpī**ti yathā phalassa maggapaṭibimbabhūtattā maggasadisaṃ sattaaṭṭhaṅgikatā siyā, evaṃ aphalabhūtassāpi sakadāgāmimaggādikassa yato viratisambhavato **aṭṭhaṅgikatā hoti,** aññathā pañcaṅgiko eva siyāti adhippāyo.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

2. Pañhapucchakavaṇṇanā

714. **Yathāviramitabbato**ti yo yo pāṇātipātādi viramitabbo, tato virativasena.

Pañhapucchakavaṇṇanā niṭṭhitā.

Sikkhāpadavibhaṅgavaṇṇanā niṭṭhitā.

15. Paṭisambhidāvibhaṅgo

1. Suttantabhājanīyaṃ

1. Saṅgahavāravaṇṇanā

718. ''Eseva nayo''ti dhammādīsu kato atideso saṅkhepato tesaṃ dassanaṃ hotīti āha **''saṅkhepena dassetvā''**ti. Tesaṃ niruttipaṭibhānānaṃ visayā **tabbisayā,** tesaṃ, niruttipaṭibhānavisayabhūtānanti attho. **Paccayuppannādibhedehī**ti paccayuppannanibbānabhāsitatthādibhedehi.

Dukkhahetuphalajātādidhammajarāmaraṇāni **dukkhādīni**. Saccahetudhammapaccayākāravāresu dukkhasamudayādipariyāyena āgato phalanibbattako hetu, saccapaccayākāravāresu ariyamaggo, pariyattivāre bhāsitaṃ, abhidhammabhājanīye kusalaṃ, akusalanti evaṃ pāḷiyaṃ vuttānaṃyeva vasena pañca dhammā veditabbāti imamatthamāha **''tathā dhammā cā''**ti iminā.

Nibbattakahetuādīnanti nibbattakasampāpakañāpakānaṃ. **Purimo**ti pavattanattho. **Tasmi**nti magge. **Pacchimo**ti pāpanattho daṭṭhabbo.

Aviparītaniruttīti buddhādīhi āciṇṇā tassa tassa atthassa vācakabhāve niruḷhā yāthāvanirutti. Yasmā viññattivikārasahito saddo paññattīti attano adhippāyo, tasmā paramatato taṃ dassento **''avacanabhūtāyā''**ti visesetvā **''keci vaṇṇayantī''**ti āha. **Evaṃ satī**ti evaṃ niruttiyā paññattibhāve sati. Paññatti abhilapitabbāti āpajjatīti vutte, hotu, ko doso tassā vacanīyabhāvatoti kadāci vadeyyāti āsaṅkanto āha **''na ca vacanato…pe… uccāretabbaṃ atthī''**ti. **Tesaṃ** atthadhammānaṃ. Na vacananti **avacanaṃ** avacanasabhāvaṃ. **Evaṃpakāra**nti evaṃvidhaṃ evaṃ niyataliṅgavisesajotanākāraṃ.

Paratoti parabhāge anantaramanodvāre. Saddaggahaṇānusārena gahitāya nāmaniruttiyaṃ niruttipaṭisambhidā pavattatīti vadanti. Yadi evaṃ kasmā pāḷiyaṃ ''niruttipaṭisambhidā paccuppannārammaṇā''ti vuttāti āha **''nirutti…pe… sandhāya vutta''**nti. **Pacchā jānana**nti saddaggahaṇuttarakālaṃ nāmaniruttiyā jānanaṃ. **Eva**nti evaṃ saddaggahaṇato pacchā nāmaniruttiṃ ārabbha pavattaṃ ñāṇaṃ niruttipaṭisambhidāti gayhamāne. Evaṃ niruttiyā nāmapaññattipakkhe pāḷiyā, aṭṭhakathāya ca virodhaṃ dassetvā saddapakkhe tadabhāvaṃ dassento **''yathā panā''**tiādimāha. **Taṃtaṃsaddavibhāvaka**nti yathā tassa tassa saddappabhedanicchayassa paccayabhūtaṃ dibbasotañāṇaṃ saddārammaṇameva taṃ taṃ saddaṃ vibhūtaṃ karoti, evaṃ niruttippabhedanicchayassa paccayabhūtaṃ niruttisaddārammaṇameva niruttipaṭisambhidāñāṇaṃ taṃ vibhūtaṃ karotīti tassa paccuppannārammaṇatā vuttā. Saddaṃ pana vibhāventaṃ ekantato saddūpanibandhaṃ paññattimpi vibhāvetiyeva, yato sabhāvāsabhāvavisesavibhāvanaṃ

sampajjati. Aññathā hi saddamattaggahaṇe visesāvabodho eva na siyāti porāṇā paññattivibhāvanampi tassa icchanti. **Taṃvibhāvaka**nti niruttisaddavibhāvakaṃ. **Na pāḷivirodho hotī**ti yadipi abhidhammabhājanīye ''yāya niruttiyā tesaṃ dhammānaṃ paññatti hotī''ti (vibha. 727) vuttaṃ, tampi sabhāvaniruttisaddena dhammānaṃ pabodhanameva sandhāya vuttaṃ, na tabbinimuttaṃ paññattinti ''niruttisaddārammaṇā niruttipaṭisambhidā''ti vuccamāne pāḷiyā virodho na hotīti attho. ''Paccavekkhantassā''ti vuttattā saddaṃ gahetvā pacchā gahitāya paññattiyā paccavekkhaṇena bhavitabbanti āsaṅkeyyāti tadāsaṅkānivattanatthamāha **''taṃ sabhāvaniruttiṃ saddaṃ ārammaṇaṃ katvā''**tiādi. **Sabhāvaniruttiṃ vibhāventaṃyevā**ti sabhāvaniruttivisayassa sammohassa pageva viddhaṃsitattā atthasādhanavasena abhiññāñāṇaṃ viya taṃ vibhāventameva pavattati. Tenāha **''niruttiṃ bhindantaṃ paṭivijjhantameva uppajjatī''**ti. Pabhedagamanañcettha anavasesato niruttivibhāgajānanaṃ. Tathā sesesu. **Sakkaṭanāmādī**ti sakkaṭavasena vuttanāmākhyātādi. Nipātapadaṃ nāmādipadāni viya atthaṃ na vadati, atha kho byañjeti jotetīti **''byañjana''**nti vuttaṃ nipātapadaṃ.

Bodhi ñāṇaṃ maṇḍabhūtaṃ etthāti **bodhimaṇḍo,** mahābodhiṭṭhānaṃ. Tenāha **''paṭhamābhisambuddhaṭṭhāne''**ti. **Aññena pakārenā**ti uggahādippakārena.

Aññathā hontīti purisayuge purisayuge ekadesena parivattantā kālantare aññākārā bhavanti. **Vinassantī**ti taṃtaṃbhāsānaṃ manussānaṃ vināsena na paññāyanti, manussānaṃ duruggahaṇādinā katthaci kadāci parivattantīpi brahmalokādīsu yathāsabhāveneva avaṭṭhānato na sabbattha, sabbadā, sabbathā ca parivattati. Tenāha **''kappavināsepi tiṭṭhatiyevā''**ti. **Etassa** niruttipaṭisambhidāñāṇassa.

Atthādīsu ñāṇanti atthapaṭisambhidādi. Atthadhammaniruttivasena **tīsu**. Atthadhammaniruttipaṭibhānavasena **catūsupi vā**. Atthadhammādinā attanā jotetabbena saha atthenāti **sātthakāni. Sabbo** atthadhammādiko **attho** visayabhūto **etassa** ñāṇassa atthīti **sabbatthakaṃ**. **Sabbasmiṃ** atthādike visaye **khittaṃ** attano paccayehi ṭhapitaṃ pavattitaṃ. **Arahattappattiyā visadā honti** paṭipakkhadhammānaṃ sabbaso viddhaṃsitattā. **Pañcanna**nti adhigamapariyattisavanaparipucchāpubbayogānaṃ. **Yathāyoga**nti yaṃ yaṃ yassa puggalassa visadatāya yujjati, tathā yojetabbaṃ.

Paripucchāhetu pavattā kathā paripucchāti vuttāti āha **''pucchāya…pe… paripucchāti vuttā''**ti.

Tehīti maggehi. **Paṭilābho** nāma pubbayogasampattiyā atthādivisayassa sammohassa samucchindanaṃ, taṃ pana maggakiccamevāti āha **''so lokuttaro''**ti. Atthādīnaṃ pabhedato sallakkhaṇavibhāvanavavatthāpanā yathārahaṃ parittakusalamahākiriyacittavasena hotīti vuttaṃ **''pabhedo kāmāvacaro''**ti. **Yathā** pubbayogo **adhigamassa balavapaccayo** sabhāvahetubhāvato, **na tathā pabhedassa** asabhāvahetutāya, paramparapaccayatāya cāti adhippāyo. **Pariyattiādīnaṃ** pabhedassa balavapaccayatāya, **adhigamassa** ca tadabhāve eseva nayo. **Tatthā**ti nimittatthe bhummaṃ, tāsu pariyattisavanaparipucchāsu nimittabhūtāsūti attho. **Yaṃ vuttaṃ hotī**ti ''etesu panā''tiādinā aṭṭhakathāvacanena yaṃ atthajātaṃ vuttaṃ hoti. **Taṃ dassento**ti taṃ niddhāretvā dassento. **''Pubbayogādhigamā''**ti vatvā **''dvepī''**ti vacanaṃ adhigamasahitoyeva pubbayogo pabhedassa balavapaccayo, na kevaloti dassanatthaṃ. Tena vuttaṃ aṭṭhakathāyaṃ ''dvepi ekato hutvā''ti (vibha. aṭṭha. 718). ''Dvepi visadakāraṇā''ti vutte pubbayogassāpi visadakāraṇattaṃ labbhatevāti āha **''dvepi visadakāraṇāti…pe… vutta''**nti.

Saṅgahavāravaṇṇanā niṭṭhitā.

2. Saccavārādivaṇṇanā

719. **Kālattayepī**ti atītādīsu tīsupi kālesu. **Hetuphaladhammā** hetūnaṃ phalabhūtā dhammā, paccayanibbattāti attho. **Tesañca hetudhammā**ti tesaṃ hetuphalānaṃ paccayanibbattānaṃ hetubhūtā dhammā ''dhammā''ti vuttāti yojanā. **Vineyyavasenā**ti tathāvinetabbapuggalajjhāsayavasena. **Uppannā samuppannātiādi na vutta**nti uppannā samuppannā uṭṭhitā samuṭṭhitā paccuppannātiādi na vuttaṃ ekantapaccuppannasseva saṅgāhakattā. **Taṃnibbattakā**ti tesaṃ atthabhāvena vuttānaṃ nipphādakā. **Dhammāti vuttā** dhammabhāvena kathitā.

Saccavārādivaṇṇanā niṭṭhitā.

Suttantabhājanīyavaṇṇanā niṭṭhitā.

2. Abhidhammabhājanīyavaṇṇanā

725. **Sāmaññena vatvā visesena avuttattā**ti ''tesaṃ vipāke''ti yathāvuttakusalavipākatādisāmaññena vatvā sahetukāhetukādivisesena avuttattā, sarūpena niddhāretvā avuttattāti attho. **Avipākattā**ti avipākadhammattā. **Yadi eva**nti paccayabhāvato labbhamānopi dhammabhāvo avipākadhammatāya kiriyānaṃ yadi na vutto, evaṃ sati. Satipi paccayuppannabhāve avipākabhāvato atthabhāvopi na vattabbo. Tenāha **''vipākā na hontīti atthabhāvo ca na**

vattabbo''ti. **Evañce**ti yadi paccayuppannattā kiriyānaṃ atthabhāvo vutto. **Nappaṭisiddho** icchitovāti attho. Yadi evaṃ kasmā na vuttoti āha **''vipākassa panā''**tiādi. **Tesa**nti kusalākusalānaṃ, vipākakiriyadhammānañca. **Atthadhammatā**ti vuttanayena labbhamānopi yathākkamaṃ atthabhāvo, dhammabhāvo ca na vutto. **Paccayabhāvaṃ sattivisesaṃ sanipphādetabbata**nti padattayenāpi vipākadhammatamevāha. Sā hi vipākānaṃ hetubhāvato paccayabhāvo, taduppādanasamatthatāya sattiviseso, **tehi** sagabbhā viya hotīti ''sanipphādetabbatā''ti ca vuccati. Taṃ **passantī** nipphādakavisesāpi **nipphādetabbāpekkhā hoti** dhammapaṭisambhidā. **Taṃsambandhenā**ti nipphādetabbasambandhena. Dhammapaṭisambhidaṃ vadantena atthapaṭisambhidāpi vuttā.

Sabhāvadhamme paññatti **sabhāvapaññattī**ti āha **''na sattādipaññattiyā''**ti. Sabhāvena, niruttiyeva vā sabhāvapaññattīti vuttāti āha **''aviparītapaññattiyā vā''**ti.

746. Vohārabhūmiṃ, adhigamabhūmiñca ekajjhaṃ katvā āha **''kāmāvacarā, lokuttarā ca bhūmi bhūmī''**ti. **Cittuppādā vā** pavattiṭṭhānabhāvato bhūmi.

Abhidhammabhājanīyavaṇṇanā niṭṭhitā.

3. Pañhapucchakavaṇṇanā

747. **Sabbañāṇārammaṇatāyā**ti paṭisambhidāpaṭisambhidāñāṇārammaṇatāya. ''Suttantabhājanīye pana…pe… siyā''ti idaṃ abhidhammabhājanīyena virujjhati, tassa vā sāvasesadesanatā āpajjatīti codanaṃ manasi katvā āha **''abhidhammabhājanīye''**tiādi. **Niravasesakathana**nti asesetvā kathanaṃ. Tena cittuppādasaṅgahite atthe asesetvā desanā idha abhidhammabhājanīyassa bhāro, na sabbañeyyadhammeti dasseti. **Yathādassitavisayavacanavasenā**ti dassitappakāravisayassa kathanavasena, dhammatthavasena dassite taṃtaṃcittuppāde tattha dhammaniruttābhilāpena ñāṇassa kathanavasenāti attho. **Aññārammaṇataṃ na paṭisedheti** atapparabhāvatoti adhippāyo. **Na niravasesena kathanaṃ** acittuppādapariyāpannassa visayassa akathitattā. Evaṃ paṭibhānapaṭisambhidāvisayassāpi na niravasesena kathananti suttantabhājanīye avisesavacanena sabbañāṇārammaṇataṃyeva paṭibhānapaṭisambhidāya patiṭṭhāpeti. Tathā **tisso paṭisambhidā**tiādipañhapucchakapāḷiyāpi. **Tisso**ti atthadhammapaṭibhānapaṭisambhidā. Niruttipaṭisambhidā hi ''parittārammaṇā''teva vuttā.

Yadipi siyā na tassā mahaggatārammaṇatāti sambandho. **''Na hi maggo paccayuppanno na hotī''**ti iminā ''atthapaṭisambhidā na maggārammaṇā''ti vacanassa yathāvuttatthasādhakataṃ vibhāveti. **Tassā**ti paṭibhānapaṭisambhidāya **na mahaggatārammaṇatā** sambhavati nanu nayaṃ anussarantassāti adhippāyo. **Dvepī**ti ''atthapaṭisambhidā na maggārammaṇā, tisso paṭisambhidā siyā parittārammaṇā, siyā mahaggatārammaṇā, siyā appamāṇārammaṇā''ti ca dvepi etā pāḷiyo. Tāsu balavatarāya ṭhānassa, itarāya adhippāyamagganassa ca upāyadassanamukhena tāsaṃ aññamaññaṃ avirodhaṃ dassetuṃ **''kusalākusalānaṃ panā''**tiādimāha. **''Nippariyāyā tattha dhammapaṭisambhidā''**ti etena tattha atthapaṭisambhidāya pariyāyabhāvamāha. **Tathā vipākakiriyāna**ntiādi yathādhippetassa atthassa visadisūdāharaṇadassanaṃ. Ubhayenapi ''atthapaṭisambhidā na maggārammaṇā''ti (vibha. 749) vacanaṃ suttantanayānugataṃ nippariyāyatthassa tattha adhippetattāti dīpeti. **Kiñci pana ñāṇa**ntiādi ''tisso paṭisambhidā''tiādipāḷiyā samatthakaṃ. Yathādhippetassa atthassa paṭibhānaṃ dīpanaṃ **paṭibhānaṃ**. Tenāha **''ñeyyappakāsanato''**ti. Iti yā ''tisso paṭisambhidā''ti pāḷi, tassā balavabhāvavibhāvanena itarāya adhippāyamagganaṃ katanti veditabbaṃ. **Nippariyāyā**ti pariyāyarahitā ujukaṃ sarūpeneva pavattā. **Nippariyāya…pe… pavattiya**nti ekantikaatthārammaṇaṃ ñāṇaṃ atthapaṭisambhidā, ñāṇārammaṇaṃ paṭibhānapaṭisambhidāti gahetvā desanāyaṃ.

So evāti parassa abhilāpasaddo eva. Anuvattamānatā cassa niruttipaṭisambhidā paccuppannameva saddaṃ ārammaṇaṃ karontī, saddaṃ sutvā ''ayaṃ sabhāvanirutti, ayaṃ na sabhāvaniruttī''ti jānantīti ca ādivacanavasena veditabbo.

Pañhapucchakavaṇṇanā niṭṭhitā.

Paṭisambhidāvibhaṅgavaṇṇanā niṭṭhitā.

16. Ñāṇavibhaṅgo

1. Ekakamātikādivaṇṇanā

751. Sampayuttānaṃ nissayapaccayatāya, ārammaṇassa pavattiṭṭhānatāya okāsaṭṭho veditabbo. **Nahetādī**ti **ādi-**saddena ''ahetukā''tiādikaṃ sabbaṃ ekavidhena ñāṇavatthuṃ saṅgaṇhāti. **Ekaṃ nahetū**ti nahetutāya ekaṃ pañcaviññāṇaṃ nahetūti vuttā tesaṃ nahetutā. Ekantāhetubhāvena hi te ekappakārāvāti. **Aññampī**ti ahetukādi. **Avitathasāmaññayutta**nti teneva ahetukatādinā yathābhūtena samānabhāvena yuttaṃ. **Ñāṇārammaṇa**nti ñāṇassa

ārammaṇaṃ yathāvuttapañcaviññāṇādi. **Vatthuvibhāvanā**ti pañcaviññāṇādikassa ñāṇavatthussa yathāvuttavisesena vibhāvanā pakāsanā paññā.

Osānadukassāti ''atthajāpikā paññā, jāpitatthā paññā''ti imassa dukassa. Dukamātikā dhammasaṅgaṇiyaṃ vuttadukamātikāti āha **''dukamātikaṃ anissāyā''**ti.

''Cintāmayā paññā''tiādikā tikamātikaṃ anissāya vuttāti āha **''evaṃ tikānurūpehīti etthāpi daṭṭhabba''**nti. Yadipi jāpa-saddo byattavacane, mānase ca pavattati, jananatthepi pana daṭṭhabboti dassento āha **''anekatthattā dhātusaddāna''**ntiādi. Kusalapaññā vipākasaṅkhātassa, kiriyapaññā parikammādibhūtā attanā nibbattetabbaphalasaṅkhātassa atthassa nibbattanato atthajāpikāti vuttāti āha **''atthajāpikā kāraṇagatā paññā''**ti. Vipākapaññā, kiriyapaññā ca sahajātādipaccayavasena taṃtaṃvipākādiatthaṃ jāpeti janetīti āha **''jāpito janito attho etissāti jāpitatthā''**ti. Satipi sahajātānaṃ paccayabhāve vipākakiriyapaññā na kusalā viya vipākānaṃ nippariyāyena kāraṇavohāraṃ labhatīti āha **''kāraṇapaññāsadisī''**ti. Vibhāvanatthena paññā ārammaṇaṃ viya sampayuttepi pakāsetiyevāti vuttaṃ **''phalappakāsanabhūtā''**ti. Yato sā ālokobhāsapajjotapariyāyehi vibhāvitā.

10. Dasakamātikāvaṇṇanā

760. ''Jātipaccayā jarāmaraṇanti ñāṇaṃ, asati jātiyā natthi jarāmaraṇanti ñāṇaṃ. Atītampi addhānaṃ jātipaccayā jarāmaraṇanti ñāṇaṃ, asati jātiyā natthi jarāmaraṇanti ñāṇaṃ. Anāgatampi addhānaṃ jātipaccayā jarāmaraṇanti ñāṇaṃ, asati jātiyā natthi jarāmaraṇanti ñāṇaṃ. Yampissa taṃ dhammaṭṭhitiñāṇaṃ, tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ. Bhavapaccayā…pe… avijjāpaccayā saṅkhārā…pe… nirodhadhamma''nti (saṃ. ni. 2.34) evamāgatāni **sattasattati ñāṇāni**. ''Jarāmaraṇe ñāṇaṃ, jarāmaraṇasamudaye ñāṇaṃ, jarāmaraṇanirodhe ñāṇaṃ, jarāmaraṇanirodhagāminiyā paṭipadāya ñāṇaṃ. Jātiyā ñāṇaṃ…pe… saṅkhāresu ñāṇaṃ…pe… paṭipadāya ñāṇa''nti (saṃ. ni. 2.33) evamāgatāni **catucattārīsaṃ ñāṇāni**. Sutamayañāṇādīni anāvaraṇañāṇapariyosānāni paṭisambhidāmagge (paṭi. ma. mātikā 1.1 ādayo) āgatāni **tesattati ñāṇāni**. Tenāha **''tesattati pana…pe… na saṃyuttake''**ti. ''Saṃyuttake''ti vā idaṃ ''sattasattati ñāṇānī''ti iminā sambandhitabbaṃ, na ''tesattatī''ti iminā. **Aññattha** nikkhepakaṇḍādīsu. Yathā sammāpaṭivedhābhāvato micchāñāṇādi thusarāsimhi nikhātakhāṇuko viya ārammaṇe cañcalaṃ hoti, na evaṃ hoti yathābhūtāvabodhakaṃ ñāṇanti āha **''yāthāvapaṭivedhato sayañca akampiya''**nti. Adhibalakaraṇaṃ upatthambhananti taṃ puggale āropento āha **''puggalañca…pe… karotī''**ti. Visabhāgadhammesu vā akampiyattho, sabhāgadhammesu upatthambhanattho veditabbo.

Abhimukhaṃ gacchantīti ''upagacchantī''ti padassa atthavacanaṃ. Upagamanañcettha sabbaññutāya paṭijānanamevāti vuttaṃ **''paṭijānanavasenā''**ti. **Aṭṭha vā parisā upasaṅkamantī**ti etthāpi paṭijānanavasena sabbaññutanti yojetabbaṃ. Aṭṭhasu parisāsu dassitaakampiyañāṇayuttoti sambandho.

Phalasampattipavattīti sappurisūpanissayādīnaṃ kāraṇasampattīnaṃ phalabhūtāya patirūpadesavāsaattasammāpaṇidhiādisampattiyā pavattanaṃ. **Ādi**-saddena suttasesā saṅgahitā. **Tattha** sappurisūpanissayādike. Kasmā panettha samāne atthakicce paṭivedhañāṇassa viya desanāñāṇassāpi yāva arahattamaggā uppajjamānatā na vuttāti codanaṃ sandhāyāha **''paṭivedhaniṭṭhattā''**tiādi. **Paṭivedhaniṭṭhattā**ti paṭivedhassa pariyosānattā. **Tenā**ti paṭivedhapariyosānabhūtena arahattamaggañāṇena. Tadadhigamena hi sampattasakalasabbaññuguṇo bhagavā anantapaṭibhāno anupamāya buddhalīlāya dhammaṃ desetuṃ samattho ahosi. **''Paṭiladdhassāpī''**ti iminā sabbathā labhāpakassa paṭivedhānurūpatā desanāñāṇassa asakkuṇeyyāti dīpeti, tena ca paṭivedhanamattenettha atthasiddhīti dasseti. Tenāha **''desanāñāṇassā''**tiādi.

Hānabhāgiyadhammanti vā hānabhāgiyabhāvassa kāraṇaṃ. **Kāmasahagatasaññādidhamma**nti kāmaguṇārammaṇaṃ saññāmanasikārādiṃ. **Pubbeva katābhisaṅkhārādi**nti ''cande vā sūriye vā ettakaṃ gate vuṭṭhahissāmī''tiādinā samāpajjanato pubbe pavattacittābhisaṅkhāraparikammādiṃ.

Tadabhāvaggahaṇenāti kilesāvaraṇābhāvaggahaṇena. **Ṭhiti**nti atthibhāvaṃ. **Tabbiparītāyā**ti ''natthi dinna''ntiādikāya micchādiṭṭhiyā. **Ṭhānābhāva**nti appavattiṃ, natthibhāvaṃ vā. **Uparī**ti imissā balānaṃ anukkamakathāya upari anantarameva. **Vipākāvaraṇābhāvadassanādikassā**ti **ādi**-saddena kammāvaraṇābhāvadassanaṃ saṅgaṇhāti. **Itara**nti adhigamassa aṭṭhānadassanaṃ. **Taṃsahitānaṃ dhātūna**nti rāgādisahitānaṃ sabhāvānaṃ. **Vemattatā** ca tesaṃ paccayavisesasiddhena avatthādivisesena veditabbā. **Cariyāhetūna**nti rāgādicariyākāraṇabhūtānaṃ dhammānaṃ.

1. Ekakaniddesavaṇṇanā

761. **Ayaṃ viseso**ti samānepi nayadvayassa tesaṃ ahetubhāvādidīpane ekassa hetubhāvādipaṭisedhatā, itarassa rāsantarāsaṅgahoti idaṃ nānākaraṇaṃ. **Ekāya jātiyā**ti ādānanikkhepaparicchinnassa ekassa bhavassa. **Tadantogadhatāyā**ti gatiantogadhatāya. **Tattha tatthā**ti taṃtaṃgaticutibhavesu.

762. **Tathā**ti aññadvārārammaṇatāya. **Khīrādīnaṃ…pe… vilakkhaṇatā**ti yathā khīrassa dadhibhāvena, dadhino takkabhāvena vilakkhaṇatāpatti, na evaṃ pañcaviññāṇānaṃ nahetubhāvādito aññassa sabhāvāpatti atthīti attho.

763. **Mahattepī**ti puthuttepi. Bahubhāvavācako hi ayaṃ mahā-saddo ''mahājano''tiādīsu viya rūpasaṅghāṭassa adhippetattā. Aññathā sabhāvadhammassa kā mahantatā, sukhumatā vā. Cakkhuviññāṇassa vacanaṃ katvā vuttattā āha **''cakkhupasāde mama vatthumhī''**ti. **Issariyaṭṭhāna**nti issariyapavattanaṭṭhānaṃ. Tathā hi naṃ aññattha bhāvitaṃ vibhāventameva tiṭṭhati, aññaviññāṇāni ca tena dinnanayāneva tattha pavattanti, api dibbacakkhuñāṇaṃ, yato taṃ andhassa na nipphajjati.

764. **Vavatthitānampī**ti aññamaññaṃ asaṃkiṇṇānampi. **Paṭipāṭiniyamo** niyatānupubbikatā. **Tenā**ti ''abbokiṇṇā''ti vacanena.

766. **Āvaṭṭanabhāvo** āvajjanakiccatā.

Tesanti rūpādīnaṃ. Etesañhi rūpādīnaṃ pañcahi viññāṇehi samāgamo. **Abhinipatitabbāni** ālambitabbāni, vijānitabbānīti attho. Tenāha **''ārammaṇakaraṇena paṭivijānitabbānī''**ti. Kusalākusalacetanāya, taṃsampayuttānañca yathāvuttānaṃ ''manopubbaṅgamā…pe… akusalaṃ vā''ti (vibha. aṭṭha. 766) evaṃ vuttānaṃ paṭivijānitabbānaṃ paṭivijānananti sambandho. Kammatthe hi etaṃ sāmivacanaṃ. **Sahajapubbaṅgamadhammenā**ti dassanādīhi sahajātaphassādinā pubbaṅgamena āvajjanādinā. **Kiccantara**nti dassanādikiccato aññaṃ sampaṭicchanādikiccaṃ.

Avipākabhāvena kāraṇena, tena vā saddhiṃ. **Añña**nti rūpabhāvādiṃ. **Bhāsanakaraṇakarā**ti viññattisamuṭṭhāpanavasena pavattakusalākusalacittuppādadhammā. Te eva kāyaṅgavācaṅgaṃ acopetvā pavattā **taṃsadisā**. **Pubbaṅgamapaṭivijānana**nti pubbaṅgamabhāvena vijānanaṃ manodvārikajavanānaṃ purecarabhāvena gahaṇaṃ. **Tatthā**ti pañcadvāre. **''Na paṭisiddha''**nti vatvā svāyamappaṭisedho sāmatthiyaladdhoti dassetuṃ **''na kāyakammaṃ…pe… anuññātattā''**ti vuttaṃ. **''Tathā''**ti idaṃ yathā kāyavacīkammapaṭṭhapanaṃ, evaṃ kusalādidhammasamādānampi natthīti upasaṃharaṇatthaṃ veditabbaṃ. Yadi na bhavato cavati, kathaṃ pañcadvāre cuti vuttāti āha **''na pañcadvārika…pe… ataṃdvārikattā''**ti. **Tassā** pāḷiyā. **Āpāthamatta**nti āpāthagamanamattaṃ ārammaṇapaccayabhāvamattaṃ. **Añña**nti ''rūpaṃ nīla''nti evamādidhammavisesaṃ. Tenāha **''dhammasabhāva''**nti. **Rūpanti ca na gaṇhātī**ti rūpārammaṇampi samānaṃ ''rūpaṃ nāmeta''nti na gaṇhāti. Tathā cāhu eke ''cakkhuviññāṇasamaṅgī nīlaṃ vijānāti, no tu nīla''nti. **Rūpanīlādiākāro** rūpārammaṇarūpādānākārapaññatti. Tajjāpaññatti hesā yathā aniccatādi. **Sātisayaṃ** savitakkasavicārattā. **Tato añña**nti saddārammaṇato aññaṃ nāmapaññattiārammaṇaṃ, aññathā sahuppattipaṭisedho na sambhaveyyāti adhippāyo.

Manodvārepīti na pañcadvāreyeva dutiye moghavāre, atha kho manodvārepi. **Āvajjanaṃ dvattikkhattuṃ…pe… daṭṭhabbaṃ** ekacittakkhaṇikassa āvajjanassa uppattiyaṃ tathā asambhavato.

Tassāti yāthāvakavatthuvibhāvanāya paññāya.

Ekakaniddesavaṇṇanā niṭṭhitā.

2. Dukaniddesavaṇṇanā

767. **Adhikaraṇesū**ti padatthesu. **Aññatra sabhāvaṃ gahetvā**ti atthasaddassa tattha pavattanākāradassanaṃ, tena atthasaddassa sabhāvatthataṃ dasseti. **Adhikaraṇavasena liṅgaparivattiṃ gacchati**. ''Abhidheyyānurūpaṃ liṅgavacanānī''ti hi saddavidū vadanti.

Dukaniddesavaṇṇanā niṭṭhitā.

3. Tikaniddesavaṇṇanā

768. **Paripācitesū**ti sādhitesu. ''Vihitesū''ti ettha duddhādīsu viya bhūtakālatā nādhippetāti āha **''visayavisesanamattamevā''**ti. **''Kammaṃ, sippa''**nti paññā kāraṇūpacārena vuttāti āha **''paññā eva vā…pe… veditabbā''**ti.

Kusalaṃ kammaṃ sakaṃ ekantaṃ hitasukhāvahattā. Tappaṭipakkhattā **itaraṃ** akusalaṃ kammaṃ **nosakaṃ**. Saccapaṭivedhānulomanaṃ saccānulomanaṃ vuttanti āha **''tappaṭivedhapaccayabhāvenā''**ti. Maggasaccassa anulomanato vā saccānulomikatā, tathā paramatthasaccassa anulomanato. Tenāha aṭṭhakathāyaṃ **''maggasaccassā''**tiādi. **Paññā vuttā** paññāvisaye paññākiccassa dassitattā. ''Yogavihitesū''tiādinā vuttabhūminiddeso, ''kammassakataṃ saccānulomika''nti vuttasarūpaniddeso, ''rūpaṃ anicca''ntiādinā vuttappakāraniddeso ca **yathāvuttā…pe… niddesā**.

''Yogavihitesu kammāyatanesu khantiṃ, kammassakataṃ khantiṃ, 'rūpaṃ anicca'nti khanti''ntiādinā khantiādipadehi yojetabbā. **Olokanaṃ** paccakkhakaraṇaṃ. **Dhammā olokanaṃ khamantī**ti paññāya tadolokanasamatthatamāha.

769. **Muñcatī**ti pajahati. Ārabbha-kiriyāya adhiṭṭhānaṃ samaṅgibhāvo, adhikaraṇaṃ paṭṭhapananti āha **''muñca… pe… vattuṃ yutta''**nti.

770. Pañcasīladasasīlāni kammavaṭṭekadesabhūtāni sandhāya tesaṃ dhammaṭṭhitiyaṃ samavarodho vutto. **Satipi savane**ti ''idha, bhikkhave, ariyasāvako pāṇātipātā paṭivirato''tiādinā (a. ni. 8.39; katā. 480) tathāgatato savane satipi. **Bhikkhuādīnampi taṃ vuttaṃ** adhisīlapaññāpanaṃ viya na buddhāveṇikanti.

Adhipaññānibbattesūti ṭhapetvā adhipaññaṃ tadaññesu maggaphaladhammesu. **Tadadhiṭṭhānesū**ti tassā adhipaññāya adhiṭṭhānesu vipassanādhammesu.

771. **Apāyuppādanaṃ** avaḍḍhinibbattanaṃ. **Tasmiṃyeva ṭhāne**ti tasmiṃyeva khaṇe.

Tikaniddesavaṇṇanā niṭṭhitā.

4. Catukkaniddesavaṇṇanā

793. Paritassanaṃ parittāso, cittutrāso cāti **''na paritassatī''**ti padassa **''na pattheti na uttasatī''**ti atthamāha.

796. **Ariyasaccesu dhammasaddo** ''diṭṭhadhammo''tiādīsu viya. **Ariyamaggo, tassa ca phalaṃ dhammo** yathānusiṭṭhaṃ paṭipanne apāyesu apatamāne dhāretīti. **Tattha paññā**ti tasmiṃ ariyamaggaphale nissayabhūte paññā. Tenāha **''taṃsahagatā''**ti. Aviditaṃ viditaṃ viya neti ñāpetīti **nayo,** anumānaṃ, tassa **nayanaṃ** pavattanaṃ, taṃ pana visuṃyevekaṃ ñāṇuppādananti āsaṅkāya nivattanatthamāha **''na aññā…pe… viseso''**ti. Attano hi adhigamānusārena parādhigatānaṃ kālattaye maggādīnaṃ pavattiākārānumānaṃ **nayanayanaṃ**. Anuminanākārameva hissa sandhāya vuttaṃ **''ñāṇasseva pavattiviseso''**ti. **Kāraṇañca nayanayanassa** saccesu paccakkhapavattanato. **''Tathā''**ti iminā yathā maggañāṇato aññāpi ''iminā dhammenā''ti vattuṃ yuttaṃ, tathā pakārantarenapi ''iminā dhammena ñāṇenā''ti ettha attho yujjatīti imamatthaṃ upasaṃharati. **Tenā**ti tasmā ñāṇena ñātato sampayogehi nayanayanato. **Ñāṇavisayabhāvenā**ti paṭivedhañāṇassa visayabhāvena. **Ñātena** paṭividdhena catusaccadhammena, ñāṇasampayogena vā ñātena jānitvā ṭhitena maggaphaladhammena.

Sabbena sabbanti sabbappakārena sabbaṃ, anavasesanti attho. Addhattayapariyāpannañhi sabbaṃ tebhūmakasaṅkhāragataṃ sammasīyati. **Nayanato**ti nayaggāhato. **Anurūpatthavācako vā kāraṇasaddo** ''kāraṇaṃ vadatī''tiādīsu viya.

Anvayañāṇassapi pariyogāhetvā pavattanato saviseso visayāvabodhoti vuttaṃ **''dhamme ñāṇa…pe… abhāvā''**ti. **Visayobhāsanamattajānanasāmaññenā**ti asatipi abhisamecca gahaṇe visayavibhāvanasaṅkhātaavabodhasāmaññamattena. **''Ñāṇa''nti sammatesū**ti ''ñāṇa''nti voharitesu laddhañāṇavohāresu. **Sammutivasenā**ti dhammañāṇādi viya samukhena visaye appavattitvā paññattimukhena pavattaṃ. **Avasesa**nti sammutiñāṇamevāha. **Itarañāṇattayavisabhāga**nti dhammañāṇādiñāṇattayavidhuraṃ.

797. **Kāmabhavadhamme**ti kāmabhavasaṅkhāte dhamme.

798. **Sā**ti paṭhamajjhānapaññā. **Vītarāgabhāvanāvatthassā**ti ''vītarāgo hotī''ti evaṃ vuttassa. **Ta**nti chaṭṭhābhiññaṃ. Maggañāṇañhi kiccato maggasaccampi paṭivijjhati. **Itarā**ti heṭṭhimamaggapaññā. **Tadupanissayattā**ti tassā chaṭṭhābhiññāya, tassa vā paṭivijjhanassa upanissayattā paṭivijjhati nāma. **Yathānurūpa**nti diṭṭhāsavādīnaṃ yathānurūpaṃ. **Āsavakkhaye**ti āsavakkhayapariyāye kāraṇūpacārena. **Taṃnibbattanato**ti tassa āsavakkhayasaṅkhātassa phalassa nibbattanato. Idañca ''āsavānaṃ khaye ñāṇaṃ chaṭṭhābhiññā''ti sutte āgatattā vuttaṃ.

801. **Abhivisiṭṭhena vā ñāṇena pākaṭaṃ karontassā**ti adhigamavasena pakāsaṃ vibhūtaṃ karontassa.

802. **Vasitāpañcakarahitaṃ** vasibhāvaṃ apāpitaṃ paṭiladdhamattaṃ. Paṭipadārammaṇasahagatā paññā paṭipadārammaṇasambandhinīti āha **''paññāya paṭipadārammaṇuddesenā''**ti.

Catukkaniddesavaṇṇanā niṭṭhitā.

5. Pañcakaniddesavaṇṇanā

804. **Tameva** paññaṃ ‘‘dvīsu jhānesu paññā pītipharaṇenā’’tiādinā **vibhajati**. Abhisandanaparisandanaparipūraṇānipi parippharaṇaṃ viya pharaṇāpītiyā, taṃsahagatasukhassa ca kiccavisesabhūtāni adhippetānīti āha **‘‘abhisandetīti…pe… veditabba’’**nti. **Ādinā nayenā**ti ‘‘abhisandetī’’tiādinā (dī. ni. 1.226; ma. ni. 1.427) sutte āgatanayena. Pharaṇañcettha pītisukhasamuṭṭhitapaṇītarūpehi kāyassa abhibyāpanaṃ daṭṭhabbaṃ. **Ārammaṇe**ti pītipharaṇatāsukhapharaṇatāsīsena vuttānaṃ tikadukajhānānaṃ ārammaṇe. **Tā**ti pītipharaṇatāsukhapharaṇatā.

Samādhimukhenāti samādhiṃ mukhaṃ pamukhaṃ katvā, samādhisīsenāti attho, samādhipamukhena vā uddesaniddesena. **Aññe kilesā** diṭṭhimānādayo. **Appayogenā**ti jhānavimokkhādīnaṃ viya uppādanīyaparikammapayogena vinā. Āvajjanāsadiso hi phalasamāpattiattho sammasanacāro. **Ṭhapitattā**ti pavattitattā. **Satibahulatāyā**ti satiyā abhiṇhuppattiyā. Paricchindanasatiyā kālassa satoti dassetīti yojanā.

Pañcakaniddesavaṇṇanā niṭṭhitā.

6. Chakkaniddesavaṇṇanā

805. **Visuddhibhāva**nti visuddhiyā sabbhāvaṃ. **‘‘Dibbacakkhuñāṇekadesattā’’**ti idaṃ tassa paribhaṇḍañāṇattā vuttaṃ. Tathā hi pāḷiyaṃ ‘‘sattānaṃ cutūpapātañāṇāya cittaṃ abhinīharati abhininnāmetī’’ti (dī. ni. 1.247) ārabhitvā ‘‘so dibbena cakkhunā visuddhenā’’tiādi (dī. ni. 1.246) vuttaṃ. Dibbassa tirohitavippakaṭṭhādibhedassa, itarassa ca rūpāyatanassa dassanasamatthassāpi dibbacakkhuñāṇassa sikhāpatti cavamānopapajjamānasattadassananti āha **‘‘muddhappattena cā’’**tiādi.

Chakkaniddesavaṇṇanā niṭṭhitā.

7. Sattakaniddesavaṇṇanā

806. **Chabbidhampi paccavekkhaṇañāṇa**nti ‘‘jātipaccayā jarāmaraṇanti ñāṇa’’ntiādinā (vibha. 806) vuttaṃ paṭiccasamuppādaṅgānaṃ paccavekkhaṇavasena pavattañāṇaṃ. **Saha gahetvā**ti ekajjhaṃ gahetvā vipassanārammaṇabhāvasāmaññena ekattena gahetvā. **Saṅkhipitvā vuttenā**ti pubbe chadhā vuttaṃ viya dassitaṃ dhammaṭṭhitiñāṇanti evaṃ saṅkhipitvā vuttena. ‘‘Khayadhamma’’ntiādinā pakārena dassananti sambandho. **Pavattañāṇassā**ti ‘‘jātipaccayā jarāmaraṇa’’ntiādinā pavattassa ñāṇassa, pavatte vā saṃsāravaṭṭe ñāṇassa. Ñāṇārammaṇā vipassanā **ñāṇavipassanā**. **Vipassanā**ti ca ‘‘jātipaccayā jarāmaraṇa’’ntiādinā paccayapaccayuppannadhamme vibhāgena dassanato dhammaṭṭhitiñāṇaṃ idhādhippetaṃ. Tassa khayadhammatādijānanaṃ **paṭivipassanā**. Tenāha **‘‘vipassanāpaṭivipassanādassanamatta’’**nti.

Evamettha aṭṭhakathādhippāyavasena pāḷiyā atthaṃ dassetvā idāni attano adhippāyavasena dassetuṃ **‘‘pāḷiyaṃ panā’’**tiādimāha. **Sabbatthā**ti addhattaye paccayavisesena paccayuppannavisesaniddhāraṇe. **Ñāṇavacanenā**ti ‘‘jātipaccayā jarāmaraṇa’’ntiādinā ñāṇassa gahaṇena. **Aṅgāna**nti sattasattatiyā aṅgānaṃ. **Itisaddenā**ti ‘‘nirodhadhamma’’nti ettha vuttaitisaddena. **Pakāsetvā**ti ñāṇassa pavattiākāraṃ jotetvā. Tena dhammaṭṭhitiñāṇato aññaṃyeva pariyosāne vuttaṃ ñāṇanti dasseti. Tenāha **‘‘vipassanāñāṇaṃ sattamaṃ ñāṇa’’**nti. Ayameva cettha attho yuttoti dassento **‘‘na hī’’**tiādimāha. Tattha **‘‘tampi ñāṇanti sambandho na hotī’’**ti evaṃ sambandho na yutto aṅgantarabhāvassa avibhāvanatoti attho. Tena vuttaṃ **‘‘taṃñāṇa…pe… anadhippetattā’’**ti. Na hi visuṃ visuṃ vuttameva ekajjhaṃ vacanamattena atthantaraṃ hotīti. **‘‘Khayadhammaṃ…pe… cā’’**ti iminā purimasmiṃ pakkhe upacayena dosamāha.

Sattakaniddesavaṇṇanā niṭṭhitā.

8. Aṭṭhakaniddesavaṇṇanā

808. **Paccanīkadhamme**ti nīvaraṇādipaccanīkadhamme. **Dukkha**nti samāpajjane asati uppajjanakadukkhaṃ.

Aṭṭhakaniddesavaṇṇanā niṭṭhitā.

10. Dasakaniddeso

Paṭhamabalaniddesavaṇṇanā

809. Na ṭhānanti **aṭṭhānaṃ,** anupalabbhanattho ayamakāroti āha **‘‘avijjamānaṃ ṭhānaṃ aṭṭhāna’’**nti. Abhāvattho vā, na aññapaṭipakkhādiatthoti āha **‘‘natthi ṭhānanti vā aṭṭhāna’’**nti. Ko panetassa atthadvayassa visesoti? Paṭhamo hetupaccayehi anupalabbhamānataṃ vadati, dutiyo sabbena sabbaṃ abhāvanti ayametesaṃ viseso. Taṇhupādānādīnampi

sukhato upagamanassa hetubhāve diṭṭhivipallāsassa so sātisayo asukhepi daḷhaṃ pavattāpanatoti āha **''diṭṭhivipallāsova…pe… adhippeta''**nti. ''Attadiṭṭhivasenā''ti kasmā visesetvā vuttaṃ, nanu ariyasāvakassa sabbāpi diṭṭhiyo natthīti? Saccaṃ natthi, attadiṭṭhisannissayā pana sabbadiṭṭhiyoti dassetuṃ **''attadiṭṭhivasenāti padhānadiṭṭhimāhā''**ti vuttaṃ. **Bhedānurūpassa** vatthuno. **Bhedānurūpena** ''adhamme dhammo''tiādinayappavattena.

So evāti yo liṅge aparivatte tasmiṃ attabhāve bhavaṅgajīvitindriyappabandho, so eva. Tañhi upādāya ekajātisamaññā, na cettha bhāvakalāpajīvitindriyassa vasena codanā kātabbā tadaññasseva adhippetattā. Tañhi tattha avicchedavuttiyā pabandhavohāraṃ labhati, itarampi vā bhāvānupālanatāsāmaññenāti anokāsāva codanā.

Sapattavasena yojetabbanti ''sapattaṃ māremīti abhisandhinā sapattena nipannaṭṭhāne nipannaṃ manussabhūto manussabhūtaṃ mātaraṃ pitaraṃ vā mārento''tiādinā yojetabbaṃ. **Sabbatthā**ti catūsupi vikappesu. **Purimaṃ abhisandhicitta**nti pubbabhāgiyo maraṇādhippāyo. **Appamāṇaṃ** tena atthasiddhiyā abhāvato. **Puthujjanasseva taṃ dinnaṃ hotī**ti ettha yathā arahattaṃ patvā paribhuttampi puthujjanakāle dinnaṃ puthujjanadānameva hoti, evaṃ maraṇādhippāyena puthujjanakāle pahāre dinne arahattaṃ patvā teneva pahārena mate kasmā arahantaghātoyeva hoti, na puthujjanaghātoti? Visesasambhavato. Yathā hi dānaṃ deyyadhammassa pariccāgamattena hoti, na evaṃ vadho. So hi pāṇo, pāṇasaññitā, vadhakacetanā, upakkamo, tena maraṇanti imesaṃ pañcannaṃ aṅgānaṃ pāripūriyāva hoti, na apāripūriyā. Tasmā arahattaṃ pattasseva maraṇanti arahantaghātoyeva hoti, na puthujjanaghāto. Yasmā pana ''imaṃ māremī''ti yaṃ santānaṃ ārabbha māraṇicchā, tassa puthujjanakhīṇāsavabhāvena payogamaraṇakkhaṇānaṃ vasena satipi santānabhede abhedoyeva. Yadā ca atthasiddhi, tadā khīṇāsavabhāvo. Tasmā arahantaghātova hotīti nicchitaṃ. Kathaṃ panettha vadhakacetanā vattamānavisayā siyāti āha **''vadhakacittaṃ paccuppannārammaṇampi…pe… pavattatī''**ti. Tattha **pabandhavicchedavasenā**ti yena pabandho vicchijjati, tādisaṃ payogaṃ nibbattetīti attho. Tena yadā pabandhavicchedo, tadā arahāti yathāvuttaṃ arahantaghātaṃ patiṭṭhāpeti. **Na eva**nti yathā kālantarāpekkhakiccasiddhaṃ vadhakacittaṃ, na evaṃ cāgacetanā. **''Sā hī''**tiādinā cāgacetanāya kālantarānapekkhakiccasiddhitaṃyeva vibhāveti. **Aññasakakaraṇa**nti attato vinimocetvā aññassa dakkhiṇeyyassa santakabhāvakaraṇaṃ. **Tassā**ti cajitabbassa vatthuno. **Yassā**ti yassa puthujjanassa. **Tasseva** taṃ **dinnaṃ hoti,** sacepi arahattaṃ patvā tena paribhuttanti attho.

''Kappavināse''ti idaṃ ''saṇṭhahante kappe''ti vuttattā mahākappavināsaṃ sandhāya vuttanti āha **''kappaṭṭhakathāya na sametī''**ti ettha āyukappassa adhippetattā. Āyukappo cettha avīciyaṃ nibbattasattānaṃ antarakappaparimāṇaṃ paramāyu veditabbaṃ. Tañhi sandhāya ''ekaṃ kappaṃ asītibhāge katvā tato ekabhāgamattaṃ kāla''nti (kathā. aṭṭha. 654-657) vuttaṃ. Tayidaṃ **''ekaṃ kappa''**nti yadi ekaṃ mahākappanti attho, tathā sati vīsatiantarakappaparimāṇo eko asaṅkhyeyyakappoti vuttaṃ hoti. Atha ekaṃ asaṅkhyeyyakappanti attho, sabbathāpi ''catusaṭṭhi antarakappā''ti vacanena virujjhatīti vīmaṃsitabbaṃ. Yathā pana kappaṭṭhakathāya ayaṃ aṭṭhakathā sameti, taṃ dassetuṃ **''kappavināseyevāti panā''**tiādimāha.

Pakatatto vā apārājiko. **Samānasaṃvāsako** kammaladdhīnaṃ vasena anānāsaṃvāsakoti evamettha attho veditabbo.

Niyatassa puggalassa vijjamānataṃ paṭisedhetvāti yojanā. Tattha **paṭisedhetvā**ti ''puggalo pana niyato nāma natthī''ti evaṃ paṭisedhetvā. Tattha kāraṇamāha **''micchattasammattaniyatadhammānaṃ viya sabhāvato''**ti. Paññattimattañhetaṃ micchattasammattaniyatadhammanissayaṃ, yadidaṃ niyato puggaloti. **Yathāpucchita**nti ''kiṃ pubbahetu niyametī''tiādinā pucchitappakāraṃ niyāmakahetuṃ. **Yenā**ti yena uparimaggattayavipassanāñāṇena. **Niyatāniyatabheda**nti sotāpannādiniyatabhedaṃ, sattakkhattuparamādianiyatabhedañca. Sotāpanno eva hi eko sattakkhattuparamo nāma hoti, eko kolaṃkolo nāma, eko ekabījī nāmāti sotāpannassa niyatabhāvo vuttoti āha **''sotāpanno ca niyato''**ti. Byatirekattho hi ayaṃ **ca**-saddo. **Tato pubbe**ti sotāpattimaggato pubbe. **''Pubbahetukiccaṃ natthī''**ti idaṃ sotāpannassa niyatatāya vuttattā vakkhamānañca dosaṃ hadaye ṭhapetvā vuttaṃ. Uparimaggānaṃ saupanissayatte paṭhamamaggassāpi saupanissayatā siddhā evāti codanaṃ sandhāyāha **''yadi hī''**tiādi. **Tañca** niyatattaṃ. **Assā**ti sotāpattimaggassa.

Teneva khīṇāti sotāpattimaggeneva khīṇā. Kāraṇupacchedena hi phalupacchedo siyā. **Tato**ti sattakkhattuparamādito. **Sā**ti sattakkhattuparamāditā. **Pavattito**ti vipākappabandhato. **Tenā**ti sotāpattimaggena. **Vuṭṭhāne**ti vuṭṭhāne sati. Kāraṇena vinā phalaṃ natthīti āha **''sakkāya…pe… bhavitabba''**nti. **''Nāmakaraṇanimittato''**ti iminā nāmakaraṇahetutāya niyāmakataṃ vibhāveti ekabījiādisamaññānaṃ anvatthasaññābhāvato. Tenāha **''vipassanā…pe… sandhāya vutta''**nti.

Ādi-saddena ''ekomhi sammāsambuddho, sītībhūtosmi nibbuto''tiādīni (mahāva. 11; kathā. 405; ma. ni. 1.285) saṅgayhanti. Ettha ca ''sadiso me na vijjati, ekomhi sammāsambuddho (mahāva. 11; kathā. 405; ma. ni. 1.285). 'Atthetarahi aññe samaṇā vā brāhmaṇā vā bhagavatā samasamā sambodhiya'nti evaṃ puṭṭho ahaṃ, bhante, 'no'ti vadeyya''ntiādi (dī. ni. 3.161) vacanehi imissā lokadhātuyā viya aññassa buddhassa aññissā lokadhātuyā uppādo nivāritoti daṭṭhabbaṃ. Na hi vijjamāne ''sadiso me na vijjatī''tiādi sakkā vattuṃ. Yaṃ pana vadanti ''lokadhātuvisesāpekkhāya vutta''nti, tampi natthi tathā visesanassa abhāvato, buddhānubhāvassa ca asamatthabhāvavibhāvanato. Āṇākhettakittanañcettha dhammatādassanatthaṃ. Sakkoti hi bhagavā yattha yattha icchati, tattha tattha āṇaṃ vattetuṃ. **''Ekissā lokadhātuyā''**ti ca idaṃ buddhakhettabhūtāya lokadhātuyā dassanatthaṃ vuttaṃ. Tatthāyamattho –

buddhakhettabhūtā ekāvāyaṃ lokadhātu. Tattha ekasmiṃ kāle eko eva sammāsambuddho uppajjatīti. Tenāha **''buddhakhetta…pe… adhippāyo''**ti.

Tasmāti yasmā upasampadādhīnaṃ pātimokkhaṃ, upasampadā ca pabbajjādhīnā, tasmā. **Pātimokkhe** siddhe, siddhāsu **tāsu** pabbajjūpasampadāsu. **Tato paraṃ vinaṭṭhaṃ nāma hotī**ti pacchimapaṭivedhato paraṃ paṭivedhasāsanaṃ, pacchimasīlabhedato ca paraṃ paṭipattisāsanaṃ vinaṭṭhaṃ nāma hotīti sāsanabhāvasāmaññena pana ubhayaṃ ekajjhaṃ katvā dassento **''pacchima…pe… ekato katvā''**ti āha.

Paridevanakāruññanti paridevanena karuṇāyitabbatā karuṇāyanā.

Dhammānaṃ sabhāvaviseso na sakkā dhāretuṃ, yato pāramīpavicayādīsu udakapariyantaṃ katvā mahāpathavīkampo ahosi, abhisambodhidivase ca ṭhapetvā pubbuttaradisābhāge bodhirukkhamūle bhūmibhāgo mahāpurisaṃ dhāretuṃ nāsakkhi, aññadatthu ekapasse pakkhittaatibhārabharitanāvā viya cakkavāḷagabbho viparivatto. ''Samuppādikā''ti vattabbe sa-kāre a-kārassa ā-kāro, ekassa ca pa-kārassa lopo katoti dassento āha **''samaṃ uddhaṃ pajjatīti sāmupādikā''**ti. Samaṃ upādiyatīti vā samupādā, samupādā eva **sāmupādikā,** samupāhinīti attho.

Santatikhaṇavasenāti santativasena āyūhanasamaṅgitā, sapubbapacchābhāgassa gahaṇavasena cetanākkhaṇavasena cetanāsamaṅgitāti yojetabbā. Ekasmiṃ upaṭṭhite paccayavasena tadaññassa upaṭṭhānaṃ parivattanaṃ.

Paṭhamabalaniddesavaṇṇanā niṭṭhitā.

Dutiyabalaniddesavaṇṇanā

810. Bhoge bhuñjituṃ na jānāti, vināsetīti yojanā.

Lahuparivattitāya jīvitassāti adhippāyo.

Na adāsi payuttavācāya uppannanti adhippāyena.

Sammāpayogenāti sammāpaṭipattiyā.

Dutiyabalaniddesavaṇṇanā niṭṭhitā.

Pañcamabalaniddesavaṇṇanā

813. **Dhātusabhāvo**ti bhūtādisaṅkhātadhātūnaṃ sabhāvo. **Sabhāgavasena** phalabhūtena. **Ajjhāsayadhātuparicchindanato**ti ajjhāsayasabhāvassa ''hīnaṃ, paṇīta''nti vā paricchijja jānanato, vuṭṭhinimittena viya mahoghena uparimeghavuṭṭhiyā.

Pañcamabalaniddesavaṇṇanā niṭṭhitā.

Chaṭṭhabalaniddesavaṇṇanā

Saddattho sambhavati samāsanteneva tathā saddasiddhito. **Tesa**nti paroparānaṃ visadāvisadānaṃ saddhādiindriyānaṃ. **Evañca katvā**ti āsayādito indriyaparopariyattassa, indriyaparopariyattato ca adhimuttibhedassa visiṭṭhasabhāvattā eva.

815. ''Ke pana te ariyāvāsā''ti pucchitvā te sutteneva dassento **''idha, bhikkhave''**tiādipāḷiṃ āharitvā **''evaṃ vuttā''**ti nigametvā puna maggādhigameneva tesaṃ adhigamaṃ dassento **''etesū''**tiādimāha. Tattha **itare**ti chaḷaṅgasamannāgamaekārakkhāsaṅkhāyapaṭisevanādayo.

816. **Ārammaṇasantānānusayanesū**ti ārammaṇānusayanaṃ, santānānusayananti dvīsu anusayanesu. Yathā hi maggena asamucchinno rāgo kāraṇalābhe uppajjanāraho thāmagataṭṭhena santāne anusetīti vuccati, evaṃ iṭṭhārammaṇepīti tassa ārammaṇānusayanaṃ daṭṭhabbaṃ. Taṃ panassa anusayanaṃ uppattiyā pākaṭaṃ hotīti dassetuṃ aṭṭhakathāyaṃ ''yathā nāmā''tiādi (vibha. aṭṭha. 816) vuttaṃ. **''Āciṇṇasamāciṇṇā''**ti etena iṭṭhārammaṇe rāgassa ciraparibhāvanaṃ vibhāveti. Yasmā pana evaṃ ciraparibhāvitaṃ pariveṭhetvā viya ṭhitaṃ hoti, tasmā **''samantato veṭhetvā viya ṭhitabhāvena anusayitataṃ dassetī''**ti vuttaṃ. Tathā hi udake nimuggasadiso udāhaṭo. ''Sabbepi tebhūmakā dhammā kāmanīyaṭṭhena kāmā''tiādipāḷivasena bhavarāgassāpi vatthukāmatā veditabbā. **Rāgavasenā**ti ārammaṇarajjanavasena.

818. **Indriyaviseso** vineyyānaṃ indriyaparopariyattaṃ.

819. Pahātabbena upaddutanirodhanatthaṃ pahāyakaṃ pariyesatīti paṭhamaṃ pahātabbaṃ, pacchā pahāyakanti ayaṃ **pahātabbapajahanakkamo** pahānakkamapadena vutto. **Yassā**ti pahātabbassa. **Ta**nti pahātabbaṃ. **Paṭhamaṃ vuccatī**ti pahānavicāraṇānaṃ paṭhamaṃ vuccati. **Tato** pacchā **appahātabbaṃ** yathā taṃ dassanattikādīsu.

826. **Ta**nti bhavaṅgaṃ. **Tassā**ti lokuttarassa. **Pādaka**nti antimabhavikassa bhavaṅgaṃ sandhāyāha.

Chaṭṭhabalaniddesavaṇṇanā niṭṭhitā.

Sattamabalaniddesavaṇṇanā

828. **Samāpannomhī**ti maññatīti attho.

Samādhi vā tassa ārammaṇabhūtaṃ **kammaṭṭhānaṃ vā** cittamañjūsāti yojanā. **Ṭhapetu**nti yathāparicchinnaṃ kālaṃ samāpatticittaṃ pavattetuṃ.

Tehīti saññāmanasikārehi. **Taṃsabhāvatā**ti kāmādidutiyajjhānādianupakkhandanasabhāvatā. **Paguṇavodānaṃ** paguṇabhāvasiddhā jhānassa paṭipakkhato visuddhi.

Sattamabalaniddesavaṇṇanā niṭṭhitā.

Dasamabalaniddesavaṇṇanā

831. **Paññāva vimuttī**ti rāgādīhi vimuttibhūtā paññāva vimuttīti yojanā. **Kammantarassa vipākantaramevāti attho** vipākantarajānanasseva dutiyabalakiccattā, kammantarajānanassa ca tatiyabalakiccattā. **Balasadisata**nti ekaccabalasadisataṃ. Kasmā panettha balañāṇakicce vuccamāne jhānādiabalañāṇaṃ udāhaṭanti codanaṃ sandhāyāha **''yadipī''**tiādi. **Tadantogadha**nti tasmiṃ jhānādipaccavekkhaṇāsabhāve sattamabalañāṇe antogadhaṃ. **Eva**nti jhānādiñāṇaṃ viya. **Appetuṃ, vikubbituñcā**ti attanā vuttākāraṃ sandhāyāha. Samudayappahānādiekaccañāṇakiccampi akarontaṃ sabbaññutaññāṇaṃ kathamappanādikaṃ jhānādikiccaṃ kareyya, balañāṇehi pana jānitabbaṃ, tato uttariñca jānantampi yasmā ekaccabalakiccaṃ na karoti, tasmā aññāneva balañāṇāni, aññaṃ sabbaññutaññāṇanti dassanatthaṃ ''etesaṃ pana kiccaṃ na sabbaṃ karotī''tiādi (vibha. aṭṭha. 831) aṭṭhakathāyaṃ vuttaṃ. Tattha yathā sabbaññutaññāṇaṃ abalakiccaṃ ekaccaṃ na karoti, evaṃ balakiccampīti udāharaṇadassanavasena ''tañhi jhānaṃ hutvā appetu''ntiādi vuttanti dassetuṃ **''atha vā…pe… daṭṭhabba''**nti vuttaṃ.

Dasamabalaniddesavaṇṇanā niṭṭhitā.

Ñāṇavibhaṅgavaṇṇanā niṭṭhitā.

17. Khuddakavatthuvibhaṅgo

1. Ekakaniddesavaṇṇanā

843-4. **Atthipaṭiccaṃ nāmā**ti atthitā paṭiccattho nāma, asatipi sahajātapurejātādibhāve yasmiṃ sati yaṃ hoti, so tassa paccayoti katvā yathā tathā atthitāmattaṃ idha paṭiccatthoti attho. Taṃ pana paṭiccatthaṃ byatirekamukhena pākaṭataraṃ kātuṃ **''yathā''**tiādimāha. Tattha **nissayādipaccayabhāvena paṭiccāti vutta**nti nissayādipaccayabhāvato paccayabhūtaṃ cakkhādi ''paṭiccā''ti vuttaṃ. **Ekissā seṇiyā**ti aṭṭhārasasu seṇīsu mayaṃ amukāya seṇiyā jātāmha, na aññe viya appaññātāti evamettha atthaṃ vadanti.

Purato karaṇaṃ pamukhabhāvakaraṇaṃ. **Nidhānarāsī**ti nidahitvā ṭhapitadhananicayo. **Yaso**ti issariyaṃ. Taṃ pana yesu vattati, tesu paṭṭhāpakaāṇākaraṇehi pākaṭo hotīti **''paṭṭhāpakamado, āṇākaraṇamado''**ti ca vuttaṃ.

845. **Vatthunā**ti jātiādipavattihetunā.

846. **Patiṭṭhābhāvo**ti kusalakammesu patiṭṭhānābhāvo, so pana yasmā kusalakiriyāya ṭhānaṃ na hoti, tasmā **''kusalakaraṇe aṭṭhāna''**nti āha. Pamādasaṅkhātassa atthassa evamādiko pariyāyoti yojanā. **Ādi-**saddena ''vacīduccarite, manoduccarite cittassa vossaggo, makkho, paḷāso''ti ca evamādikassa saṅgaho daṭṭhabbo. ''Pamādo pamajjanādī''tiādiko **tadatthappakāsako,** ''cittassa vossaggo vossaggānuppādana''ntiādiko **tappariyāyappakāsako** byañjanapariyāyo ca apariyantoti sambandho. **''Cattāro khandhe dassetī''**ti iminā sativossaggākārappavattā cattāro akusalakkhandhā

pamādoti vadati.

847. Anivātavuttitāya hetubhūto cittasampaggaho **mānaviseso**.

848. Uttarabhāvo uttariyaṃ, karaṇena uttariyaṃ **karaṇuttariyaṃ,** sārambhena parassa kiriyato uttarikiriyā.

849. **Neruttikavidhānenā**ti i-kāracca-kārānañca ra-kāratāpādanena.

Attahitaṃ attāti uttarapadalopena niddesamāha yathā ''rūpabhavo rūpaṃ, bhīmaseno bhīmo''ti ca. **Ādinno, patto** vā attho **attā**ti niruttinayena padasiddhi veditabbā.

Mudditassāti aṅkitassa.

850. **Jānantasseva** mahājanassa. **Upādānādipaccaye**ti indhanudakacīvarādike pāripūrihetuke.

851. **Gaṇṭhikā** sayaṃ gaṇṭhikaraṇato. Patirūpavacanato, aññesaṃ gaṇṭhibhedato ca **gaṇṭhibhūtā**.

852. Abhejjantaratāya **samāsevitatāya** suṭṭhu āsevitatāya.

853. Cirakālaparibhāvitattena **temanakaraṇaṃ** allabhāvakaraṇaṃ, lobhavasena avassavananti attho.

Evaṃ sante kathaṃ khīyananti niddesoti āha **''khīyananti cā''**tiādi.

854. **Cīvaramaṇḍanādīna**nti cīvaramaṇḍanā pattamaṇḍanā senāsanamaṇḍanāti imesaṃ. Idāni taṃ visesanabhāvaṃ yojetvā dassetuṃ **''cīvarena hī''**tiādi vuttaṃ.

855. Sabhāgarahito, sabhāgapaṭipakkho vā **asabhāgo,** ananukūlānaṃ paṭikkūlatā vā. Tenāha **''mānathaddhatā, virodho vā''**ti.

856. **Saṅkampanā** ukkaṇṭhanāvasena anavaṭṭhānaṃ, anavadhānaṃ vā. **Tassa tassa** ārammaṇassa **taṇhāyanā**.

857. **Kāyassā**ti nāmakāyassa. Tasmiñhi avipphārike rūpakāyopi avipphāriko hoti.

860. **Rāgādīna**nti rāgamohaahirikānottappavicikicchādīnaṃ.

861. Tividhampi kuhanavatthuṃ dassetunti sambandho. **Tatthā**ti mahāniddese. ''Tattha katamā kuhanā lābhasakkārasilokasannissitassā''tiādinā (vibha. 861) idha khuddakavibhaṅge āgataṃ desanānayaṃ nissāya mahāniddesadesanā pavattāti āha **''nissayabhūtāya imāya pāḷiyā''**ti.

Antarahitānīti antavikalāni chindantāni.

Lābhasakkārasilokahetu sambhāvanādhippāyena saṃyatākāradassanaṃ kohaññanti āha **''pāpicchatāya niratthakakāyavacīvipphandaniggahaṇaṃ koraja''**nti. Yo saṃvegabahulo kukkuccako pubbenāparaṃ attanopi kiriyaṃ parisaṅkanto paccavekkhamāno tiṭṭhati, tādisaṃ viya attānaṃ dassento **''atiparisaṅkito''**ti vutto.

864. Pasaṃsāmukhena nindananti pasaṃsāvatthuto khipanaṃ **bahi chaḍḍanaṃ** yathā ''adāyakaṃ aho dānapatī''ti.

865. **Gavesanakamma**nti appakena lābhena mahantassa pariyesanakabyāpāro.

866. Pokkharaṃ vuccati sundaraṃ, vaṇṇassa sundarabhāvo vaṇṇapāripūrī hotīti āha **''vaṇṇapāripūrī vā vaṇṇapokkharatā''**ti.

879. **Seyyamānādiniddesesū**ti ''tattha katamo seyyassa 'seyyohamasmī'ti māno''tiādinā (vibha. 869) niddiṭṭhesu navasu mānaniddesesu. **''Seyyādipuggalo''**ti idaṃ tattha pāḷiyaṃ seyyādīnaṃ navannaṃ puggalānaṃ āmaṭṭhattā vuttaṃ. Idha pana puggalāmasane sati seyyapuggalo ca āmasitabbo siyā. Tenevāha **''seyyamānabhāvepī''**ti. **Seyyamānabhāvepī**ti **pi**-saddo ākaḍḍhako aseyyamānaniddesepi puggalāmasanassa katattā. **Yassa kassacī**ti seyyādīsu yassa kassaci puggalassa.

880. **Purimamānassā**ti pubbe pavattassa sadisamānassa, hīnamānassa vā, sadisamānavaseneva pana pāḷi āgatā.

881. ‘‘Migānaṃ kotthuko anto, pakkhīnaṃ pana vāyaso’’ti (jā. 1.3.135) vacanato āha **‘‘pakkhijātīsu vāyaso anto lāmako’’**ti.

882. **Virāga**nti arahattaṃ.

883. **Mānasampayuttacchando** taṇhāchando. **Mānasabhāvaṃ anugato** seyyādito sampaggaṇhanavasena pavatto mānasampayuttakattukamyatāchando **vā mānacchando**.

884. **Tatthā**ti tasmiṃ vilambane nipphādetabbe. **Yuttaṃ** anucchavikaṃ. **Muttaṃ** vissaṭṭhaṃ. **Siliṭṭhaṃ** sahitaṃ, atthadvayavibhāvakaṃ vā.

888. **Anuddayassevā**ti mettāyantassa viya anukampantassa viya vikappanāti āha **‘‘sahananditādikassā’’**ti, mettādipatirūpena pavattagehasitasinehassāti attho. Tenāha **‘‘tādiso rāgo’’**ti. **Attho yujjatī**ti evampi ‘‘tatthā’’ti pāḷipadassa attho yujjati. Parānuddayatāhetuko hi parānuddayatāsahito so vitakkoti.

890. Kāmaguṇapāripūriyā yebhuyyena loko sambhāvetīti āha **‘‘anavaññattatthameva kāmaguṇe ca patthetī’’**ti.

Ekakaniddesavaṇṇanā niṭṭhitā.

2. Dukaniddesavaṇṇanā

891. **Bandhatī**ti kujjhanākāraṃ bandhati ghaṭeti. Upanāho hi āghātavatthunā cittaṃ bandhanto viya hoti, yato aññathā pavattitvāpi avidite upanāhe āghātavatthusannissitova hoti.

892. **Dantehi chinditvā**ti dantehi chinditvā viya ekadesaṃ apanetvā ekadesaṃ gahetvāti adhippāyo.

894. **Accayaṃ katvā**ti vītikkamaṃ katvā. **Paṭicchādane**ti attanā katassa accayassa paṭicchādane. Vocchindanaṃ vītikkamakiriyāya appaṭijānavasena upacchindanaṃ, vocchindanena chādanā **vocchindanachādanā**.

Asammābhāsane saṭha-saddo loke niruḷhoti āha **‘‘yo na sammā bhāsati, so saṭho’’**ti. Saṭhassa yakkhasūkarasadisataṃ dassento **‘‘kucchi vā piṭhi vā jānituṃ na sakkā’’**ti āha, indajālasadiso vā eso daṭṭhabbo.

Yo sabbathā vipannajjhāsayopi samāno kāyavacībhedamattena attānaṃ sampannaṃ viya dassetvā lokaṃ vañcento aññathā santaṃ aññathā pavedeti. Tenāha **‘‘tenetaṃ sāṭheyyaṃ māyāto balavatarā vañcanāti daṭṭhabba’’**nti. Santadosapaṭicchādanameva hi māyā. **Tenevā**ti balavataravañcanābhāveneva. Daḷhakerāṭiyañhi **‘‘parikkhatatā’’**ti vuttaṃ.

908. **Abhāvepī**ti **pi**-saddena ‘‘ko pana vādo bhāve’’ti dasseti. Yadipi hi puthujjanānaṃ, ekaccānañca sekkhānaṃ yathārahaṃ attābhinivesādīhi katūpakāraṃ rūparāgādisaṃyojanakiccaṃ sādheti, ekaccānaṃ pana vinā eva tehīti kassacipi kilesassa avikkhambhitattā kathañcipi avimutto kāmabhavo ajjhattaggahaṇassa visesapaccayoti ‘‘ajjhatta’’nti vuccati, tadabhāvato ‘‘bahiddhā’’ti laddhavohāre rūpārūpabhave kevalampi saṃyojanakiccaṃ sādhentaṃ pavattatīti, tato eva rūpārūpāvacarasattānaṃ bahiddhāsaṃyojanabhāvahetajātanti ca ‘‘bahiddhāsaṃyojana’’nti vuccatīti imamatthamāha **‘‘sakkāyadiṭṭhādīnaṃ…pe… yojanaṃ nāmā’’**ti.

Dukaniddesavaṇṇanā niṭṭhitā.

3. Tikaniddesavaṇṇanā

909. Avijjābhavataṇhāhi viya issāmacchariyadomanassādisahāyabhūtena dosenapi bhavābhisaṅkharaṇaṃ hotīti **‘‘akusalamūlāneva vaṭṭamūlānī’’**ti. Tenāha **‘‘tīhi…pe… kathito’’**ti.

919. Rūpārūpāvacaravipākānaṃ santapaṇītabhāvena uḷāratamattā tattha **sātisayo bhavarāgo** vutto.

920. **Mānena ṭhapanā**ti mānena seyyādivasena attano ṭhapanā. **Ṭhapanā**ti ca dahanā, paggaṇhanā vā.

921. **Taṃsampayuttā**ti dosasampayuttā.

922. **Tesaṃ vaṇṇabheda**nti tesaṃ jīvānaṃ vaṇṇavisesaṃ, tesaṃ vā tathā kathentānaṃ sutvā. **Byāpī**ti sakalalokabyāpī, sakalasarīrabyāpī vā. **Parimaṇḍalo**ti paramāṇuppamāṇo hutvā parimaṇḍalo. **Ādi**-saddena aṅguṭṭhappamāṇo vayappamāṇotiādikaṃ saṅgaṇhāti.

923. **Utuvipariṇāmajo** sītādiutuviparivattajāto. **Opakkamiko** attano, parassa vā tādisaupakkamanibbatto. **Visamaparihārajo** cirāsanaciraṭṭhānādinā kāyassa visamapariharaṇato jāto. **Sannipātajo** sañcayato paṭṭhāya paccekaṃ visamākārato dosattayasamodhānato jāto. **Kammasamuṭṭhāno** utuvipariṇāmādīhi vinā kammato samuṭṭhito. **Pittasemhavātasamuṭṭhānā** pana pittādīnaṃ adhikabhāveneva vuttā. Sabbassāpi hi rogassa dosattayaṃ āsannakāraṇaṃ dosappakopena vinā abhāvato. Kammaṃ padhānakāraṇaṃ katokāse eva tasmiṃ uppajjanato, itaraṃ pana tassa sahakārikāraṇaṃ daṭṭhabbaṃ. Tayidaṃ pubbekatahetuvādino paṭikkhipanti. Upapajjavedanīyaphalampi pubbekatahetukapakkhikameva atītaddhikattā kammassāti arucisūcanatthaṃ kira-saddaggahaṇaṃ karoti **''upapajjavedanīyañca kira paṭikkhipantī''**ti.

924. **Dāhakāraṇatāyā**ti rāgādidasavidhaggidāhassa, narakaggidāhassa ca kāraṇatāya.

926. **Puthunimittasabhāvesū**ti puthu nānākilesādīnaṃ kāraṇasabhāvesu.

931. Addanaṃ **addā** maddavo, anekatthattā dhātūnaṃ tappaṭikkhepena **anaddā**ti āha **''amudutā vā anaddā''**ti.

936. Ayonisomanasikārahetukattā āvajjanāya akusalānukūlakiccatā daṭṭhabbā.

Tikaniddesavaṇṇanā niṭṭhitā.

4. Catukkaniddesavaṇṇanā

939. **Evaṃ-saddenā**ti nidassanatthena evaṃ-saddenāti adhippāyo. Bhavo eva abhivuddho **abhavo** yathā ''asekkhā dhammā''ti (dha. sa. tikamātikā 11). Dutiyasmiṃ pakkhe bhavābhavasaddena sampattivipattiyo, vuddhihāniyo vā vuttāti veditabbā.

Agatiyāti ayuttagatiyā, appatirūpakiriyāyāti attho.

Kodhūpāyāsa…pe… mātugāmā vā ūmiādibhayanti yojanā. **Pañcakāmaguṇamātugāmaggahaṇe**ti pañcakāmaguṇaggahaṇe, mātugāmaggahaṇe ca.

''Sayaṃkataṃ sukhadukkha''ntiādikā diṭṭhi yadipi aññesampi diṭṭhigatikānaṃ attheva, **timbaruko** pana tathādiṭṭhiko bhagavantaṃ upasaṅkamitvā pucchīti sā diṭṭhi **''timbarukadiṭṭhī''**ti (saṃ. ni. 2.18) vuttā. Tenāha **''timbaruko…pe… āgatattā''**ti.

Catukkaniddesavaṇṇanā niṭṭhitā.

5. Pañcakaniddesavaṇṇanā

940. **Āgamanassa** paṭisandhiggahaṇavasenāti adhippāyo.

941. **Upacayanato**ti vaḍḍhanato. **Aññathā**ti lābhato takkanato ca aññappakāro gahitoti taṃ dassento **''saddhāruciādīhī''**ti āha. Anussavato hi saddahanaṃ, ruccanaṃ pana jātissarañāṇatopi hoti. **Ādi**-saddena khantiādīnaṃ saṅgaho.

942. Akkhanti mūlaṃ etesanti **akkhantimūlakā**. **Dukkaṭadubbhāsitatādidosā** tādisāni kāyavacīmanoduccaritāni.

943. **Udaggatāsaṅkhāto avūpasamo** na uddhaccasaṅkhātoti pītiyā eva savipphārikatāsaṅkhātaṃ asantasabhāvaṃ āha. **Avūpasamahetubhūto**ti vikkhepahetubhūto. **Pītiyā ākāro**ti pītiyā pavattiākāro.

Pañcakaniddesavaṇṇanā niṭṭhitā.

6. Chakkaniddesavaṇṇanā

944. **Tenā**ti kodhādīnaṃyeva vivādamūlattā.

945. Kusalānuyoge sātaccaṃ **kusalānuyogasātaccaṃ**.

Gaṇena sattasamūhena saṅgaṇi sannipatanaṃ yena saddhiṃ, tena saṅgati **gaṇasaṅgaṇikā**. **Kassaci** ghāsacchādanādikassa.

946. **Upavitakketī**ti ārammaṇaṃ upecca takketi.

948. **Adhiccasamuppanniko**ti ‘‘adhiccasamuppanno attā ca loko cā’’ti evaṃvādī.

Chakkaniddesavaṇṇanā niṭṭhitā.

8. Aṭṭhakaniddesavaṇṇanā

952. **Osīdanākārenā**ti kattabbakamme anussahanākārena.

958. **Te** abhinivesā **asaññīvādā** vadanti etehīti.

Aṭṭhakaniddesavaṇṇanā niṭṭhitā.

9. Navakaniddesavaṇṇanā

960-963. **Dasamassā**ti aṭṭhānaghātassa.

Ajjhattanti gocarajjhattaṃ adhippetaṃ. **Etassa** gāthāvacanassa. **Niṭṭhapetvā**ti abhinivissa.

964. **Aññesaṃ** phassādīnaṃ **saṅkhatabhāve** yathāsakaṃpaccayehi. Yenākārena mānassa sātisayā pavatti, taṃ dassetuṃ **‘‘ahanti, asmīti cā’’**ti vuttaṃ. **Attano**ti diṭṭhigataparikappitassa attano. Yathā mānassa sampaggahavasena, evaṃ taṇhāya mamattavasena, diṭṭhiyā niccādivasena **pavatti visesavatī** samānepi anāgatakālāmasaneti āha **‘‘bhavissantī…pe… vutto’’**ti. ‘‘Ahamasmī’’ti pana pavattamānasseva bhavatīti sabbapadasādhāraṇassa mānasseva vasena iñjitāditā aṭṭhakathāyaṃ vuttā.

Navakaniddesavaṇṇanā niṭṭhitā.

10. Dasakaniddesavaṇṇanā

970. **Saṅkappana**nti ‘‘kusalatā’’ti vuttapadassa atthavacanaṃ. **Tassā** upāyacintāya. **Micchābhāvo** sāvajjabhāvo. **Tadākāro moho**ti yathāvuttākārena pavatte cittuppāde moho. **Tassāpi** yathāvuttapaccavekkhaṇāyapi yathākatapāpepi. **Adhimānasampayuttaṃ sañjānanaṃ** pakatipurisantaradassanādivasena pavattaṃ diṭṭhisampayuttacittaṃ phalaṃ viya vimuttanti gahitaṃ daṭṭhabbaṃ.

Dasakaniddesavaṇṇanā niṭṭhitā.

Taṇhāvicaritaniddesavaṇṇanā

973. **Visesaṃ akatvā**ti anupanidhānaṃ, samato ca asamato ca upanidhānanti imaṃ vibhāgaṃ akatvā, yo ‘‘itthaṃ, evaṃ, aññathā’’ti padehi pakāsito.

Visesassāti ‘‘itthaṃ, evaṃ, aññathā’’ti yathāvuttasseva visesassa. **Diṭṭhiyā**ti diṭṭhiyā gahitāya tadavinābhāvinī **taṇhā** dassitā. **Sīsasīsamūlakehī**ti catūhi sīsehi, dvādasahi ca sīsamūlakehi. Sayameva ca taṇhā dassitāti yojanā. Yadi diṭṭhimānagāhopi idhādhippeto, yato ‘‘taṇhāmānadiṭṭhivasena samūhagāhato’’ti (vibha. aṭṭha. 973) aṭṭhakathāyaṃ vuttaṃ, kathaṃ ‘‘taṇhāvicaritānī’’ti vacananti āha **‘‘diṭṭhimānesū’’**tiādi. **Taṃmūlakattā**ti taṇhāmūlakattā.

974. Na avakkarīyatīti **anavakārī,** taṃ anavakāriṃ katvā, taṃ padantarena vibhāvento **‘‘anavakkari, taṃ katvā’’**ti āha. **Vikkhepanaṃ** avayavato vibhāgo. **Attato avinibbhujitvā**ti yvāyaṃ diṭṭhigatikaparikappito attā, tato avisuṃ katvā.

976. Bahikatāni rūpādīni upagantvā pavattā taṇhā upādāyāti vuttāti yojanā.

Ekaccassa puggalassa ekasmiṃ attabhāve kassaci taṇhāvicaritassa asambhavo, kassacideva sambhavoti āha **‘‘kassaci sambhavadassanatthaṃ vutta’’**nti.

Taṇhāvicaritaniddesavaṇṇanā niṭṭhitā.

Khuddakavatthuvibhaṅgavaṇṇanā niṭṭhitā.

18. Dhammahadayavibhaṅgo

1. Sabbasaṅgāhikavāravaṇṇanā

978. **Dhātusambhava…pe… saṅgahitattā**ti ettha khandhādīnaṃ kāmadhātuādidhātūsu sambhavabhedabhinnānaṃ niravasesato saṅgahitattāti vibhāgena yojanā, tathā sesesupi pariyāpannapabhedabhinnānantiādinā. Tattha **''niravasesato saṅgahitattā''**ti iminā ''sabbasaṅgāhikavāro''ti ayamassa atthānugatā samaññāti dasseti. Yasmā cettha khandhādīnaṃ dvādasannaṃ koṭṭhāsānaṃ anavasesasaṅgaho, tasmā evaṃ dutiyavārādīnañcettha anuppaveso veditabbo. Khandhādīnameva hi tesaṃ sambhavādivicāro uppattānuppattidassanavāroti vattuṃ yuttoti yojanā. Anuppattidassanañcettha atthāpattisiddhaṃ veditabbaṃ. Na hi tattha ''kati khandhā na pātubhavantī''tiādipāḷi atthi.

979. **Pucchānurūpa**nti yenādhippāyena pucchā katā, tadanurūpaṃ. **Avitathabyākaraṇaṃ** nāma buddhānaṃ eva āveṇikaṃ, aññesaṃ taṃ yādicchikaṃ sutakkharasadisanti āha **''sabbaññuvacanaṃ viññāya katattā''**ti.

Sabbasaṅgāhikavāravaṇṇanā niṭṭhitā.

2. Uppattānuppattivāravaṇṇanā

991. ''Kāmabhave''ti idaṃ okāsavasena vatvā puna sattasantānavasena vattuṃ ''kāmadhātusambhūtānañcā''ti vuttanti tamatthavisesaṃ dassento **''iddhiyā…pe… attho''**ti āha. ''Na vattabbaṃ siyā''ti kasmā vuttaṃ, yadipi asaññasattānaṃ acakkhukattā rūpāyatanaṃ accantasukhumattā heṭṭhimabhūmikānañca agocaro, samānabhūmikānaṃ pana vehapphalānaṃ, uparibhūmikānañca suddhāvāsānaṃ cakkhāyatanassa gocaro hotīti āyatanādikiccaṃ karotiyevāti sakkā vattuṃ. Yaṃ panettha vitthārato vattabbaṃ, taṃ heṭṭhā vuttameva. ''Heṭṭhato avīcinirayaṃ pariyantaṃ katvā uparito paranimmitavasavattideve antokaritvā yaṃ etasmi''ntiādinā (dha. sa. 1287) vuttapadesā **kāmāvacarādiokāsā**. **Te sattanikāyā ca dhātūti vuccanti** samudāyassa avayavādhārabhāvato yathā ''māsapuñjo māso''ti. Sattā uppajjanti etthāti sattuppatti, uppajjanaṭṭhena sattāva uppatti sattuppattīti evaṃ okāsasattalokadvayassa sattuppattipariyāyo veditabbo. **Sattabhāvena uppatti,** na anupādinnakkhandhā viya saṅkhārabhāvenevāti adhippāyo. Ke pana teti āha **''sattāvāsavasena…pe… upādinnakakkhandhā''**ti. **Taṃtaṃpariyāpannāna**nti taṃtaṃsattāvāsapariyāpannānaṃ sattānaṃ, saṅkhārānameva vā. **Sadisādhiṭṭhānabhāvenā**ti sadisākārena pavattamānānaṃ khandhānaṃ patiṭṭhānabhāvena. Yebhuyyena hi tasmiṃ sattāvāse dhammā samānākārena pavattanti.

Uppattānuppattivāravaṇṇanā niṭṭhitā.

3. Pariyāpannāpariyāpannavāravaṇṇanā

999. **Tattha, aññattha cā**ti tasmiṃ, aññasmiñca bhave, okāse ca. Paricchedakārikāya kāmāditaṇhāya paricchijja āpannā gahitāti pariyāpannāti taṃtaṃbhavādiantogadhā **taṃtaṃpariyāpannā**.

Pariyāpannāpariyāpannavāravaṇṇanā niṭṭhitā.

6. Uppādakakammaāyuppamāṇavāro

1. Uppādakakammavaṇṇanā

1021. **Dhātuttayabhūtadevavasenā**ti kāmādidhātuttaye nibbattadevānaṃ vasena.

Uppādakakammavaṇṇanā niṭṭhitā.

2. Āyuppamāṇavaṇṇanā

1026. Suparimajjitakañcanādāsaṃ viya sobhati vijjotatīti subho, sarīrobhāso, tena subhena kiṇṇā vikiṇṇāti **subhakiṇṇā**.

1027. **Taṃtaṃmanasikāra**nti parittapathavīkasiṇādigatamanasikāraṃ. **Appanākkhaṇepī**ti **pi**-saddena pubbabhāgaṃ sampiṇḍeti. Chandanaṃ ārammaṇapariyesanaṃ **chando,** kattukamyatāchando. Paṇidhānaṃ cittaṭṭhapanā **paṇidhi,** saññāvirāgādīhi ārammaṇassa visesanaṃ tathāpavattāya bhāvanāya ārammaṇakaraṇameva.

Vipulaṃ vuccati mahantaṃ, santabhāvopi mahanīyatāya mahantamevāti āha **''vipulā phalāti vipulasantasukhāyuvaṇṇādiphalā''**ti.

1028. Yaṃ cātumahārājikānaṃ āyuppamāṇaṃ, **sañjīve** eso eko rattidivo, tāya rattiyā tiṃsa rattiyo māso, tena māsena dvādasamāsiko saṃvaccharo, tena saṃvaccharena pañca vassasatāni sañjīve āyuppamāṇaṃ. Yaṃ tāvatiṃsānaṃ āyuppamāṇaṃ, eso **kāḷasutte** eko rattidivo…pe… tena saṃvaccharena vassasahassaṃ kāḷasutte āyuppamāṇaṃ. Yaṃ yāmānaṃ āyuppamāṇaṃ, eso **saṅghāte** eko rattidivo…pe… tena saṃvaccharena dve vassasahassāni saṅghāte āyuppamāṇaṃ. Yaṃ tusitānaṃ āyuppamāṇaṃ, **roruve** eso eko rattidivo…pe… tena saṃvaccharena cattāri vassasahassāni roruve āyuppamāṇaṃ. Yaṃ nimmānaratīnaṃ āyuppamāṇaṃ, **mahāroruve** eso eko rattidivo…pe… tena saṃvaccharena aṭṭha vassasahassāni mahāroruve āyuppamāṇaṃ. Yaṃ paranimmitavasavattīnaṃ devānaṃ āyuppamāṇaṃ, **tāpane** eso eko rattidivo…pe… tena saṃvaccharena soḷasa vassasahassāni tāpane āyuppamāṇaṃ. **Mahātāpane** upaḍḍhantarakappo. **Avīciyaṃ** eko antarakappo ca āyuppamāṇanti vadanti. Devānaṃ adhimuttakālakiriyā viya tādisena puññabalena antarāpi maraṇaṃ hotīti **''kammameva pamāṇa''**nti vuttanti veditabbaṃ. Evañca katvā abbudādiāyuparicchedopi yuttataro hotīti.

Kiṃ jhānanti aṭṭhasu jhānesu kataraṃ jhānaṃ. **Bhavasīsānī**ti bhavaggāni, puthujjanabhavaggaṃ ariyabhavaggaṃ sabbabhavagganti vehapphalādīnaṃ samaññā. **Kassaci sattā**ti puthujjanassa, **kassaci pañcā**ti sotāpannassa, sakadāgāmino ca, **kassaci tayo**ti anāgāmino vasena vuttaṃ. Tasmā so brahmakāyikādīhi cuto arūpaṃ upapajjanto veditabbo. ''Navasu brahmalokesu nibbattaariyasāvakānaṃ tatrūpapattiyeva hoti, na heṭṭhūpapattī''ti (vibha. aṭṭha. 1028) ayaṃ aṭṭhakathāpāṭhoti adhippāyena **''yaṃ panā''**tiādi vuttaṃ. ''Tatrūpapattipi hoti uparūpapattipi, na heṭṭhūpapattī''ti pana pāṭhoti tena ''heṭṭhūpapattiyeva nivāritā''tiādivacanena payojanaṃ natthi. Arūpadhātūpapatti ca na nivāritāti sambandho. Arūpadhātūpapatti na nivāritā ''matthake ṭhitova parinibbātī''ti niyamassa anicchitattā.

Aññatthāti kāmaloke. **Tatthā**ti rūpaloke. **Ayaṃ aṭṭhakathā**ti ''paṭhamajjhānabhūmiyaṃ nibbatto…pe… parinibbātī''ti evaṃ pavattā aṭṭhakathā. **Tenevā**ti yasmā rūpadhātuyaṃ upapanno adhippeto, na upapajjanāraho, teneva kāraṇena. **Tassā**ti yathāvuttassa rūpadhātuyaṃ upapannassa ariyasāvakassa. Yena rūparāgena tattha rūpabhave upapanno, tasmiṃ arūpajjhānena vikkhambhite sammadeva diṭṭhādīnavesu yathā kāmarūpabhavesu āyatiṃ bhavābhilāso na bhavissati, evaṃ arūpabhavepīti dassento āha **''puna…pe… bhavissatiyevā''**ti. **Tattha nibbatto**ti rūpadhātuyaṃ upapanno. **Ariyamaggaṃ bhāvetvā**ti heṭṭhimaṃ ariyamaggaṃ sampādetvā. **Nibbattabhavādīnavadassanavasenā**ti tasmiṃ rūpabhave nibbattopi tattheva ādīnavadassanavasena. **Anivattitabhavābhilāso**ti upari arūpabhave avissaṭṭhabhavapatthano, yato arūpadhātuyaṃ upapajjanāraho. **Tassa vasenā**ti tādisassa ariyasāvakassa vasena. ''Kassaci pañca, kassaci tayo anusayā anusentī''ti ayaṃ **yamakapāḷi** (yama. 2.anusayayamaka.312) **pavattā**.

Āyuppamāṇavaṇṇanā niṭṭhitā.

7. Abhiññeyyādivāravaṇṇanā

1030. ''Ruppanalakkhaṇaṃ rūpaṃ, anubhavanalakkhaṇā vedanā''tiādinā **sāmaññalakkhaṇapariggāhikā**. ''Phusanalakkhaṇo phasso, sātalakkhaṇaṃ sukha''ntiādinā **visesalakkhaṇapariggāhikā**.

''Cattāro khandhā siyā kusalā''tiādīsu idha yaṃ vattabbaṃ, taṃ khandhavibhaṅgādīsu vuttaṃ, tasmā tattha vuttanayeneva gahetabbanti adhippāyo. Sesaṃ yadettha na vuttaṃ, taṃ suviññeyyamevāti.

Abhiññeyyādivāravaṇṇanā niṭṭhitā.

Dhammahadayavibhaṅgavaṇṇanā niṭṭhitā.

Iti sammohavinodaniyā ṭīkāya līnatthavaṇṇanā

Vibhaṅga-anuṭīkā samattā.

Namo tassa bhagavato arahato sammāsambuddhassa

Abhidhammapiṭake

Vibhaṅgapāḷi

1. Khandhavibhaṅgo

1. Suttantabhājanīyaṃ

1. Pañcakkhandhā – rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.

1. Rūpakkhandho

2. Tattha katamo rūpakkhandho? Yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, tadekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā – ayaṃ vuccati rūpakkhandho.

3. Tattha katamaṃ rūpaṃ atītaṃ? Yaṃ rūpaṃ atītaṃ niruddhaṃ vigataṃ vipariṇataṃ atthaṅgataṃ abbhatthaṅgataṃ uppajjitvā vigataṃ atītaṃ atītaṃsena saṅgahitaṃ, cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāyarūpaṃ – idaṃ vuccati rūpaṃ atītaṃ.

Tattha katamaṃ rūpaṃ anāgataṃ? Yaṃ rūpaṃ ajātaṃ abhūtaṃ asañjātaṃ anibbattaṃ anabhinibbattaṃ apātubhūtaṃ anuppannaṃ asamuppannaṃ anuṭṭhitaṃ asamuṭṭhitaṃ anāgataṃ anāgataṃsena saṅgahitaṃ, cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāyarūpaṃ – idaṃ vuccati rūpaṃ anāgataṃ.

Tattha katamaṃ rūpaṃ paccuppannaṃ? Yaṃ rūpaṃ jātaṃ bhūtaṃ sañjātaṃ nibbattaṃ abhinibbattaṃ pātubhūtaṃ uppannaṃ samuppannaṃ uṭṭhitaṃ samuṭṭhitaṃ paccuppannaṃ paccuppannaṃsena saṅgahitaṃ, cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāyarūpaṃ – idaṃ vuccati rūpaṃ paccuppannaṃ.

4. Tattha katamaṃ rūpaṃ ajjhattaṃ? Yaṃ rūpaṃ tesaṃ tesaṃ sattānaṃ ajjhattaṃ paccattaṃ niyakaṃ pāṭipuggalikaṃ upādinnaṃ, cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāyarūpaṃ – idaṃ vuccati rūpaṃ ajjhattaṃ.

Tattha katamaṃ rūpaṃ bahiddhā? Yaṃ rūpaṃ tesaṃ tesaṃ parasattānaṃ parapuggalānaṃ ajjhattaṃ paccattaṃ niyakaṃ pāṭipuggalikaṃ upādinnaṃ, cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāyarūpaṃ – idaṃ vuccati rūpaṃ bahiddhā.

5. Tattha katamaṃ rūpaṃ oḷārikaṃ? Cakkhāyatanaṃ…pe… phoṭṭhabbāyatanaṃ – idaṃ vuccati rūpaṃ oḷārikaṃ.

Tattha katamaṃ rūpaṃ sukhumaṃ? Itthindriyaṃ…pe… kabaḷīkāro [kabaḷiṃkāro (sī. syā.)] āhāro – idaṃ vuccati rūpaṃ sukhumaṃ.

6. Tattha katamaṃ rūpaṃ hīnaṃ? Yaṃ rūpaṃ tesaṃ tesaṃ sattānaṃ uññātaṃ avaññātaṃ hīḷitaṃ

paribhūtaṃ acittīkataṃ hīnaṃ hīnamataṃ hīnasammataṃ aniṭṭhaṃ akantaṃ amanāpaṃ, rūpā saddā gandhā rasā phoṭṭhabbā – idaṃ vuccati rūpaṃ hīnaṃ.

Tattha katamaṃ rūpaṃ paṇītaṃ? Yaṃ rūpaṃ tesaṃ tesaṃ sattānaṃ anuññātaṃ anavaññātaṃ ahīḷitaṃ aparibhūtaṃ cittīkataṃ paṇītaṃ paṇītamataṃ paṇītasammataṃ iṭṭhaṃ kantaṃ manāpaṃ, rūpā saddā gandhā rasā phoṭṭhabbā – idaṃ vuccati rūpaṃ paṇītaṃ. Taṃ taṃ vā pana rūpaṃ upādāyupādāya rūpaṃ hīnaṃ paṇītaṃ daṭṭhabbaṃ.

7. Tattha katamaṃ rūpaṃ dūre? Itthindriyaṃ…pe… kabaḷīkāro āhāro, yaṃ vā panaññampi atthi rūpaṃ anāsanne anupakaṭṭhe dūre asantike – idaṃ vuccati rūpaṃ dūre.

Tattha katamaṃ rūpaṃ santike? Cakkhāyatanaṃ…pe… phoṭṭhabbāyatanaṃ, yaṃ vā panaññampi atthi rūpaṃ āsanne upakaṭṭhe avidūre santike – idaṃ vuccati rūpaṃ santike. Taṃ taṃ vā pana rūpaṃ upādāyupādāya rūpaṃ dūre santike daṭṭhabbaṃ.

2. Vedanākkhandho

8. Tattha katamo vedanākkhandho? Yā kāci vedanā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, tadekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā – ayaṃ vuccati vedanākkhandho.

9. Tattha katamā vedanā atītā? Yā vedanā atītā niruddhā vigatā vipariṇatā atthaṅgatā abbhatthaṅgatā uppajjitvā vigatā atītā atītaṃsena saṅgahitā, sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā – ayaṃ vuccati vedanā atītā.

Tattha katamā vedanā anāgatā? Yā vedanā ajātā abhūtā asañjātā anibbattā anabhinibbattā apātubhūtā anuppannā asamuppannā anuṭṭhitā asamuṭṭhitā anāgatā anāgataṃsena saṅgahitā, sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā – ayaṃ vuccati vedanā anāgatā.

Tattha katamā vedanā paccuppannā? Yā vedanā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā uppannā samuppannā uṭṭhitā samuṭṭhitā paccuppannā paccuppannaṃsena saṅgahitā, sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā – ayaṃ vuccati vedanā paccuppannā.

10. Tattha katamā vedanā ajjhattā? Yā vedanā tesaṃ tesaṃ sattānaṃ ajjhattaṃ paccattaṃ niyakā pāṭipuggalikā upādinnā, sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā – ayaṃ vuccati vedanā ajjhattā.

Tattha katamā vedanā bahiddhā? Yā vedanā tesaṃ tesaṃ parasattānaṃ parapuggalānaṃ ajjhattaṃ paccattaṃ niyakā pāṭipuggalikā upādinnā, sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā – ayaṃ vuccati vedanā bahiddhā.

11. Tattha katamā vedanā oḷārikā sukhumā? Akusalā vedanā oḷārikā, kusalābyākatā vedanā sukhumā. Kusalākusalā vedanā oḷārikā, abyākatā vedanā sukhumā. Dukkhā vedanā oḷārikā, sukhā ca adukkhamasukhā ca vedanā sukhumā. Sukhadukkhā vedanā oḷārikā, adukkhamasukhā vedanā sukhumā. Asamāpannassa vedanā oḷārikā, samāpannassa vedanā sukhumā. Sāsavā vedanā oḷārikā, anāsavā vedanā sukhumā. Taṃ taṃ vā pana vedanaṃ upādāyupādāya vedanā oḷārikā sukhumā daṭṭhabbā.

12. Tattha katamā vedanā hīnā paṇītā? Akusalā vedanā hīnā, kusalābyākatā vedanā paṇītā. Kusalākusalā vedanā hīnā, abyākatā vedanā paṇītā. Dukkhā vedanā hīnā, sukhā ca adukkhamasukhā ca vedanā paṇītā. Sukhadukkhā vedanā hīnā, adukkhamasukhā vedanā paṇītā. Asamāpannassa vedanā hīnā, samāpannassa vedanā paṇītā. Sāsavā vedanā hīnā, anāsavā vedanā paṇītā. Taṃ taṃ vā pana vedanaṃ

upādāyupādāya vedanā hīnā paṇītā daṭṭhabbā.

13. Tattha katamā vedanā dūre? Akusalā vedanā kusalābyākatāhi vedanāhi dūre; kusalābyākatā vedanā akusalāya vedanāya dūre; kusalā vedanā akusalābyākatāhi vedanāhi dūre; akusalābyākatā vedanā kusalāya vedanāya dūre; abyākatā vedanā kusalākusalāhi vedanāhi dūre; kusalākusalā vedanā abyākatāya vedanāya dūre. Dukkhā vedanā sukhāya ca adukkhamasukhāya ca vedanāhi dūre; sukhā ca adukkhamasukhā ca vedanā dukkhāya vedanāya dūre; sukhā vedanā dukkhāya ca adukkhamasukhāya ca vedanāhi dūre; dukkhā ca adukkhamasukhā ca vedanā sukhāya vedanāya dūre; adukkhamasukhā vedanā sukhadukkhāhi vedanāhi dūre; sukhadukkhā vedanā adukkhamasukhāya vedanāya dūre. Asamāpannassa vedanā samāpannassa vedanāya dūre; samāpannassa vedanā asamāpannassa vedanāya dūre. Sāsavā vedanā anāsavāya vedanāya dūre; anāsavā vedanā sāsavāya vedanāya dūre – ayaṃ vuccati vedanā dūre.

Tattha katamā vedanā santike? Akusalā vedanā akusalāya vedanāya santike; kusalā vedanā kusalāya vedanāya santike; abyākatā vedanā abyākatāya vedanāya santike. Dukkhā vedanā dukkhāya vedanāya santike; sukhā vedanā sukhāya vedanāya santike; adukkhamasukhā vedanā adukkhamasukhāya vedanāya santike. Asamāpannassa vedanā asamāpannassa vedanāya santike; samāpannassa vedanā samāpannassa vedanāya santike. Sāsavā vedanā sāsavāya vedanāya santike; anāsavā vedanā anāsavāya vedanāya santike. Ayaṃ vuccati vedanā santike. Taṃ taṃ vā pana vedanaṃ upādāyupādāya vedanā dūre santike daṭṭhabbā.

3. Saññākkhandho

14. Tattha katamo saññākkhandho? Yā kāci saññā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā tadekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā – ayaṃ vuccati saññākkhandho.

15. Tattha katamā saññā atītā? Yā saññā atītā niruddhā vigatā vipariṇatā atthaṅgatā abbhatthaṅgatā uppajjitvā vigatā atītā atītaṃsena saṅgahitā, cakkhusamphassajā saññā sotasamphassajā saññā ghānasamphassajā saññā jivhāsamphassajā saññā kāyasamphassajā saññā manosamphassajā saññā – ayaṃ vuccati saññā atītā.

Tattha katamā saññā anāgatā? Yā saññā ajātā abhūtā asañjātā anibbattā anabhinibbattā apātubhūtā anuppannā asamuppannā anuṭṭhitā asamuṭṭhitā anāgatā anāgataṃsena saṅgahitā, cakkhusamphassajā saññā sotasamphassajā saññā ghānasamphassajā saññā jivhāsamphassajā saññā kāyasamphassajā saññā manosamphassajā saññā – ayaṃ vuccati saññā anāgatā.

Tattha katamā saññā paccuppannā? Yā saññā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā uppannā samuppannā uṭṭhitā samuṭṭhitā paccuppannā paccuppannaṃsena saṅgahitā, cakkhusamphassajā saññā sotasamphassajā saññā ghānasamphassajā saññā jivhāsamphassajā saññā kāyasamphassajā saññā manosamphassajā saññā – ayaṃ vuccati saññā paccuppannā.

16. Tattha katamā saññā ajjhattā? Yā saññā tesaṃ tesaṃ sattānaṃ ajjhattaṃ paccattaṃ niyakā pāṭipuggalikā upādinnā, cakkhusamphassajā saññā sotasamphassajā saññā ghānasamphassajā saññā jivhāsamphassajā saññā kāyasamphassajā saññā manosamphassajā saññā – ayaṃ vuccati saññā ajjhattā.

Tattha katamā saññā bahiddhā? Yā saññā tesaṃ tesaṃ parasattānaṃ parapuggalānaṃ ajjhattaṃ paccattaṃ niyakā pāṭipuggalikā upādinnā, cakkhusamphassajā saññā sotasamphassajā saññā ghānasamphassajā saññā jivhāsamphassajā saññā kāyasamphassajā saññā manosamphassajā saññā – ayaṃ vuccati saññā bahiddhā.

17. Tattha katamā saññā oḷārikā sukhumā? Paṭighasamphassajā saññā oḷārikā,

adhivacanasamphassajā saññā sukhumā. Akusalā saññā oḷārikā, kusalābyākatā saññā sukhumā. Kusalākusalā saññā oḷārikā, abyākatā saññā sukhumā. Dukkhāya vedanāya sampayuttā saññā oḷārikā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saññā sukhumā. Sukhadukkhāhi vedanāhi sampayuttā saññā oḷārikā, adukkhamasukhāya vedanāya sampayuttā saññā sukhumā. Asamāpannassa saññā oḷārikā, samāpannassa saññā sukhumā. Sāsavā saññā oḷārikā, anāsavā saññā sukhumā. Taṃ taṃ vā pana saññaṃ upādāyupādāya saññā oḷārikā sukhumā daṭṭhabbā.

18. Tattha katamā saññā hīnā paṇītā? Akusalā saññā hīnā, kusalābyākatā saññā paṇītā. Kusalākusalā saññā hīnā, abyākatā saññā paṇītā. Dukkhāya vedanāya sampayuttā saññā hīnā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saññā paṇītā. Sukhadukkhāhi vedanāhi sampayuttā saññā hīnā, adukkhamasukhāya vedanāya sampayuttā saññā paṇītā. Asamāpannassa saññā hīnā, samāpannassa saññā paṇītā. Sāsavā saññā hīnā, anāsavā saññā paṇītā. Taṃ taṃ vā pana saññaṃ upādāyupādāya saññā hīnā paṇītā daṭṭhabbā.

19. Tattha katamā saññā dūre? Akusalā saññā kusalābyākatāhi saññāhi dūre; kusalābyākatā saññā akusalāya saññāya dūre; kusalā saññā akusalābyākatāhi saññāhi dūre; akusalābyākatā saññā kusalāya saññāya dūre. Abyākatā saññā kusalākusalāhi saññāhi dūre; kusalākusalā saññā abyākatāya saññāya dūre. Dukkhāya vedanāya sampayuttā saññā sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttāhi saññāhi dūre; sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saññā dukkhāya vedanāya sampayuttāya saññāya dūre; sukhāya vedanāya sampayuttā saññā dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttāhi saññāhi dūre; dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saññā sukhāya vedanāya sampayuttāya saññāya dūre; adukkhamasukhāya vedanāya sampayuttā saññā sukhadukkhāhi vedanāhi sampayuttāhi saññāhi dūre; sukhadukkhāhi vedanāhi sampayuttā saññā adukkhamasukhāya vedanāya sampayuttāya saññāya dūre. Asamāpannassa saññā samāpannassa saññāya dūre; samāpannassa saññā asamāpannassa saññāya dūre. Sāsavā saññā anāsavāya saññāya dūre; anāsavā saññā sāsavāya saññāya dūre – ayaṃ vuccati saññā dūre.

Tattha katamā saññā santike? Akusalā saññā akusalāya saññāya santike; kusalā saññā kusalāya saññāya santike; abyākatā saññā abyākatāya saññāya santike. Dukkhāya vedanāya sampayuttā saññā dukkhāya vedanāya sampayuttāya saññāya santike; sukhāya vedanāya sampayuttā saññā sukhāya vedanāya sampayuttāya saññāya santike; adukkhamasukhāya vedanāya sampayuttā saññā adukkhamasukhāya vedanāya sampayuttāya saññāya santike. Asamāpannassa saññā asamāpannassa saññāya santike; samāpannassa saññā samāpannassa saññāya santike. Sāsavā saññā sāsavāya saññāya santike; anāsavā saññā anāsavāya saññāya santike. Ayaṃ vuccati saññā santike. Taṃ taṃ vā pana saññaṃ upādāyupādāya saññā dūre santike daṭṭhabbā.

4. Saṅkhārakkhandho

20. Tattha katamo saṅkhārakkhandho? Ye keci saṅkhārā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre santike vā, tadekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā – ayaṃ vuccati saṅkhārakkhandho.

21. Tattha katame saṅkhārā atītā? Ye saṅkhārā atītā niruddhā vigatā vipariṇatā atthaṅgatā abbhatthaṅgatā uppajjitvā vigatā atītā atītaṃsena saṅgahitā, cakkhusamphassajā cetanā sotasamphassajā cetanā ghānasamphassajā cetanā jivhāsamphassajā cetanā kāyasamphassajā cetanā manosamphassajā cetanā – ime vuccanti saṅkhārā atītā.

Tattha katame saṅkhārā anāgatā? Ye saṅkhārā ajātā abhūtā asañjātā anibbattā anabhinibbattā apātubhūtā anuppannā asamuppannā anuṭṭhitā asamuṭṭhitā anāgatā anāgataṃsena saṅgahitā, cakkhusamphassajā cetanā sotasamphassajā cetanā ghānasamphassajā cetanā jivhāsamphassajā cetanā kāyasamphassajā cetanā manosamphassajā cetanā – ime vuccanti saṅkhārā anāgatā.

Tattha katame saṅkhārā paccuppannā? Ye saṅkhārā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā uppannā samuppannā uṭṭhitā samuṭṭhitā paccuppannā paccuppannaṃsena saṅgahitā, cakkhusamphassajā cetanā sotasamphassajā cetanā ghānasamphassajā cetanā jivhāsamphassajā cetanā kāyasamphassajā cetanā manosamphassajā cetanā – ime vuccanti saṅkhārā paccuppannā.

22. Tattha katame saṅkhārā ajjhattā? Ye saṅkhārā tesaṃ tesaṃ sattānaṃ ajjhattaṃ paccattaṃ niyakā pāṭipuggalikā upādinnā, cakkhusamphassajā cetanā sotasamphassajā cetanā ghānasamphassajā cetanā jivhāsamphassajā cetanā kāyasamphassajā cetanā manosamphassajā cetanā – ime vuccanti saṅkhārā ajjhattā.

Tattha katame saṅkhārā bahiddhā? Ye saṅkhārā tesaṃ tesaṃ parasattānaṃ parapuggalānaṃ ajjhattaṃ paccattaṃ niyakā pāṭipuggalikā upādinnā, cakkhusamphassajā cetanā sotasamphassajā cetanā ghānasamphassajā cetanā jivhāsamphassajā cetanā kāyasamphassajā cetanā manosamphassajā cetanā – ime vuccanti saṅkhārā bahiddhā.

23. Tattha katame saṅkhārā oḷārikā sukhumā? Akusalā saṅkhārā oḷārikā, kusalābyākatā saṅkhārā sukhumā. Kusalākusalā saṅkhārā oḷārikā, abyākatā saṅkhārā sukhumā. Dukkhāya vedanāya sampayuttā saṅkhārā oḷārikā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṅkhārā sukhumā. Sukhadukkhāhi vedanāhi sampayuttā saṅkhārā oḷārikā, adukkhamasukhāya vedanāya sampayuttā saṅkhārā sukhumā. Asamāpannassa saṅkhārā oḷārikā, samāpannassa saṅkhārā sukhumā. Sāsavā saṅkhārā oḷārikā, anāsavā saṅkhārā sukhumā. Te te vā pana saṅkhāre upādāyupādāya saṅkhārā oḷārikā sukhumā daṭṭhabbā.

24. Tattha katame saṅkhārā hīnā paṇītā? Akusalā saṅkhārā hīnā, kusalābyākatā saṅkhārā paṇītā. Kusalākusalā saṅkhārā hīnā, abyākatā saṅkhārā paṇītā. Dukkhāya vedanāya sampayuttā saṅkhārā hīnā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṅkhārā paṇītā. Sukhadukkhāhi vedanāhi sampayuttā saṅkhārā hīnā, adukkhamasukhāya vedanāya sampayuttā saṅkhārā paṇītā. Asamāpannassa saṅkhārā hīnā, samāpannassa saṅkhārā paṇītā. Sāsavā saṅkhārā hīnā, anāsavā saṅkhārā paṇītā. Te te vā pana saṅkhāre upādāyupādāya saṅkhārā hīnā paṇītā daṭṭhabbā.

25. Tattha katame saṅkhārā dūre? Akusalā saṅkhārā kusalābyākatehi saṅkhārehi dūre; kusalābyākatā saṅkhārā akusalehi saṅkhārehi dūre; kusalā saṅkhārā akusalābyākatehi saṅkhārehi dūre; akusalābyākatā saṅkhārā kusalehi saṅkhārehi dūre; abyākatā saṅkhārā kusalākusalehi saṅkhārehi dūre; kusalākusalā saṅkhārā abyākatehi saṅkhārehi dūre. Dukkhāya vedanāya sampayuttā saṅkhārā sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi saṅkhārehi dūre; sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṅkhārā dukkhāya vedanāya sampayuttehi saṅkhārehi dūre; sukhāya vedanāya sampayuttā saṅkhārā dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi saṅkhārehi dūre; dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṅkhārā sukhāya vedanāya sampayuttehi saṅkhārehi dūre; adukkhamasukhāya vedanāya sampayuttā saṅkhārā sukhadukkhāhi vedanāhi sampayuttehi saṅkhārehi dūre; sukhadukkhāhi vedanāhi sampayuttā saṅkhārā adukkhamasukhāya vedanāya sampayuttehi saṅkhārehi dūre. Asamāpannassa saṅkhārā samāpannassa saṅkhārehi dūre; samāpannassa saṅkhārā asamāpannassa saṅkhārehi dūre. Sāsavā saṅkhārā anāsavehi saṅkhārehi dūre; anāsavā saṅkhārā sāsavehi saṅkhārehi dūre. Ime vuccanti saṅkhārā dūre.

Tattha katame saṅkhārā santike? Akusalā saṅkhārā akusalānaṃ saṅkhārānaṃ santike; kusalā saṅkhārā kusalānaṃ saṅkhārānaṃ santike; abyākatā saṅkhārā abyākatānaṃ saṅkhārānaṃ santike. Dukkhāya vedanāya sampayuttā saṅkhārā dukkhāya vedanāya sampayuttānaṃ saṅkhārānaṃ santike; sukhāya vedanāya sampayuttā saṅkhārā sukhāya vedanāya sampayuttānaṃ saṅkhārānaṃ santike; adukkhamasukhāya vedanāya sampayuttā saṅkhārā adukkhamasukhāya vedanāya sampayuttānaṃ saṅkhārānaṃ santike. Asamāpannassa saṅkhārā asamāpannassa saṅkhārānaṃ santike; samāpannassa saṅkhārā samāpannassa saṅkhārānaṃ santike. Sāsavā saṅkhārā sāsavānaṃ saṅkhārānaṃ santike;

anāsavā saṅkhārā anāsavānaṃ saṅkhārānaṃ santike. Ime vuccanti saṅkhārā santike. Te te vā pana saṅkhāre upādāyupādāya saṅkhārā dūre santike daṭṭhabbā.

5. Viññāṇakkhandho

26. Tattha katamo viññāṇakkhandho? Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, tadekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā – ayaṃ vuccati viññāṇakkhandho.

27. Tattha katamaṃ viññāṇaṃ atītaṃ? Yaṃ viññāṇaṃ atītaṃ niruddhaṃ vigataṃ vipariṇataṃ atthaṅgataṃ abbhatthaṅgataṃ uppajjitvā vigataṃ atītaṃ atītaṃsena saṅgahitaṃ, cakkhuviññāṇaṃ sotaviññāṇaṃ ghānaviññāṇaṃ jivhāviññāṇaṃ kāyaviññāṇaṃ manoviññāṇaṃ – idaṃ vuccati viññāṇaṃ atītaṃ.

Tattha katamaṃ viññāṇaṃ anāgataṃ? Yaṃ viññāṇaṃ ajātaṃ abhūtaṃ asañjātaṃ anibbattaṃ anabhinibbattaṃ apātubhūtaṃ anuppannaṃ asamuppannaṃ anuṭṭhitaṃ asamuṭṭhitaṃ anāgataṃ anāgataṃsena saṅgahitaṃ, cakkhuviññāṇaṃ sotaviññāṇaṃ ghānaviññāṇaṃ jivhāviññāṇaṃ kāyaviññāṇaṃ manoviññāṇaṃ – idaṃ vuccati viññāṇaṃ anāgataṃ.

Tattha katamaṃ viññāṇaṃ paccuppannaṃ? Yaṃ viññāṇaṃ jātaṃ bhūtaṃ sañjātaṃ nibbattaṃ abhinibbattaṃ pātubhūtaṃ uppannaṃ samuppannaṃ uṭṭhitaṃ samuṭṭhitaṃ paccuppannaṃ paccuppannaṃsena saṅgahitaṃ, cakkhuviññāṇaṃ sotaviññāṇaṃ ghānaviññāṇaṃ jivhāviññāṇaṃ kāyaviññāṇaṃ manoviññāṇaṃ – idaṃ vuccati viññāṇaṃ paccuppannaṃ.

28. Tattha katamaṃ viññāṇaṃ ajjhattaṃ? Yaṃ viññāṇaṃ tesaṃ tesaṃ sattānaṃ ajjhattaṃ paccattaṃ niyakaṃ pāṭipuggalikaṃ upādinnaṃ, cakkhuviññāṇaṃ sotaviññāṇaṃ ghānaviññāṇaṃ jivhāviññāṇaṃ kāyaviññāṇaṃ manoviññāṇaṃ – idaṃ vuccati viññāṇaṃ ajjhattaṃ.

Tattha katamaṃ viññāṇaṃ bahiddhā? Yaṃ viññāṇaṃ tesaṃ tesaṃ parasattānaṃ parapuggalānaṃ ajjhattaṃ paccattaṃ niyakaṃ pāṭipuggalikaṃ upādinnaṃ, cakkhuviññāṇaṃ sotaviññāṇaṃ ghānaviññāṇaṃ jivhāviññāṇaṃ kāyaviññāṇaṃ manoviññāṇaṃ – idaṃ vuccati viññāṇaṃ bahiddhā.

29. Tattha katamaṃ viññāṇaṃ oḷārikaṃ sukhumaṃ? Akusalaṃ viññāṇaṃ oḷārikaṃ, kusalābyākatā viññāṇā sukhumā. Kusalākusalā viññāṇā oḷārikā, abyākataṃ viññāṇaṃ sukhumaṃ. Dukkhāya vedanāya sampayuttaṃ viññāṇaṃ oḷārikaṃ, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā sukhumā. Sukhadukkhāhi vedanāhi sampayuttā viññāṇā oḷārikā, adukkhamasukhāya vedanāya sampayuttaṃ viññāṇaṃ sukhumaṃ. Asamāpannassa viññāṇaṃ oḷārikaṃ, samāpannassa viññāṇaṃ sukhumaṃ. Sāsavaṃ viññāṇaṃ oḷārikaṃ, anāsavaṃ viññāṇaṃ sukhumaṃ. Taṃ taṃ vā pana viññāṇaṃ upādāyupādāya viññāṇaṃ oḷārikaṃ sukhumaṃ daṭṭhabbaṃ.

30. Tattha katamaṃ viññāṇaṃ hīnaṃ paṇītaṃ? Akusalaṃ viññāṇaṃ hīnaṃ, kusalābyākatā viññāṇā paṇītā. Kusalākusalā viññāṇā hīnā, abyākataṃ viññāṇaṃ paṇītaṃ. Dukkhāya vedanāya sampayuttaṃ viññāṇaṃ hīnaṃ, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā paṇītā. Sukhadukkhāhi vedanāhi sampayuttā viññāṇā hīnā, adukkhamasukhāya vedanāya sampayuttaṃ viññāṇaṃ paṇītaṃ. Asamāpannassa viññāṇaṃ hīnaṃ, samāpannassa viññāṇaṃ paṇītaṃ. Sāsavaṃ viññāṇaṃ hīnaṃ, anāsavaṃ viññāṇaṃ paṇītaṃ. Taṃ taṃ vā pana viññāṇaṃ upādāyupādāya viññāṇaṃ hīnaṃ paṇītaṃ daṭṭhabbaṃ.

31. Tattha katamaṃ viññāṇaṃ dūre? Akusalaṃ viññāṇaṃ kusalābyākatehi viññāṇehi dūre; kusalābyākatā viññāṇā akusalā viññāṇā dūre; kusalaṃ viññāṇaṃ akusalābyākatehi viññāṇehi dūre; akusalābyākatā viññāṇā kusalā viññāṇā dūre; abyākataṃ viññāṇaṃ kusalākusalehi viññāṇehi dūre;

kusalākusalā viññāṇā abyākatā viññāṇā dūre. Dukkhāya vedanāya sampayuttaṃ viññāṇaṃ sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi viññāṇehi dūre; sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā dukkhāya vedanāya sampayuttā viññāṇā dūre; sukhāya vedanāya sampayuttaṃ viññāṇaṃ dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi viññāṇehi dūre; dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā sukhāya vedanāya sampayuttā viññāṇā dūre; adukkhamasukhāya vedanāya sampayuttaṃ viññāṇaṃ sukhadukkhāhi vedanāhi sampayuttehi viññāṇehi dūre; sukhadukkhāhi vedanāhi sampayuttā viññāṇā adukkhamasukhāya vedanāya sampayuttā viññāṇā dūre. Asamāpannassa viññāṇaṃ samāpannassa viññāṇā dūre; samāpannassa viññāṇaṃ asamāpannassa viññāṇā dūre. Sāsavaṃ viññāṇaṃ anāsavā viññāṇā dūre; anāsavaṃ viññāṇaṃ sāsavā viññāṇā dūre – idaṃ vuccati viññāṇaṃ dūre.

Tattha katamaṃ viññāṇaṃ santike? Akusalaṃ viññāṇaṃ akusalassa viññāṇassa santike; kusalaṃ viññāṇaṃ kusalassa viññāṇassa santike; abyākataṃ viññāṇaṃ abyākatassa viññāṇassa santike. Dukkhāya vedanāya sampayuttaṃ viññāṇaṃ dukkhāya vedanāya sampayuttassa viññāṇassa santike; sukhāya vedanāya sampayuttaṃ viññāṇaṃ sukhāya vedanāya sampayuttassa viññāṇassa santike; adukkhamasukhāya vedanāya sampayuttaṃ viññāṇaṃ adukkhamasukhāya vedanāya sampayuttassa viññāṇassa santike. Asamāpannassa viññāṇaṃ asamāpannassa viññāṇassa santike; samāpannassa viññāṇaṃ samāpannassa viññāṇassa santike. Sāsavaṃ viññāṇaṃ sāsavassa viññāṇassa santike; anāsavaṃ viññāṇaṃ anāsavassa viññāṇassa santike – idaṃ vuccati viññāṇaṃ santike. Taṃ taṃ vā pana viññāṇaṃ upādāyupādāya viññāṇaṃ dūre santike daṭṭhabbaṃ.

Suttantabhājanīyaṃ.

2. Abhidhammabhājanīyaṃ

32. Pañcakkhandhā – rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.

1. Rūpakkhandho

33. Tattha katamo rūpakkhandho? Ekavidhena rūpakkhandho – sabbaṃ rūpaṃ na hetu, ahetukaṃ, hetuvippayuttaṃ, sappaccayaṃ, saṅkhataṃ, rūpaṃ, lokiyaṃ, sāsavaṃ, saṃyojaniyaṃ, ganthaniyaṃ, oghaniyaṃ, yoganiyaṃ, nīvaraṇiyaṃ, parāmaṭṭhaṃ, upādāniyaṃ, saṃkilesikaṃ, abyākataṃ, anārammaṇaṃ, acetasikaṃ, cittavippayuttaṃ, nevavipākanavipākadhammadhammaṃ, asaṃkiliṭṭhasaṃkilesikaṃ, na savitakkasavicāraṃ, na avitakkavicāramattaṃ, avitakkaavicāraṃ, na pītisahagataṃ, na sukhasahagataṃ, na upekkhāsahagataṃ, neva dassanena na bhāvanāya pahātabbaṃ, neva dassanena na bhāvanāya pahātabbahetukaṃ, nevācayagāmināpacayagāmī, nevasekkhanāsekkhaṃ, parittaṃ, kāmāvacaraṃ, na rūpāvacaraṃ, na arūpāvacaraṃ, pariyāpannaṃ, no apariyāpannaṃ, aniyataṃ, aniyyānikaṃ, uppannaṃ, chahi viññāṇehi viññeyyaṃ, aniccaṃ, jarābhibhūtaṃ. Evaṃ ekavidhena rūpakkhandho.

Duvidhena rūpakkhandho – atthi rūpaṃ upādā, atthi rūpaṃ no upādā [nupādā (sī. ka.)]. Atthi rūpaṃ upādinnaṃ, atthi rūpaṃ anupādinnaṃ. Atthi rūpaṃ upādinnupādāniyaṃ, atthi rūpaṃ anupādinnupādāniyaṃ. Atthi rūpaṃ sanidassanaṃ, atthi rūpaṃ anidassanaṃ. Atthi rūpaṃ sappaṭighaṃ, atthi rūpaṃ appaṭighaṃ. Atthi rūpaṃ indriyaṃ, atthi rūpaṃ na indriyaṃ. Atthi rūpaṃ mahābhūtaṃ, atthi rūpaṃ na mahābhūtaṃ. Atthi rūpaṃ viññatti, atthi rūpaṃ na viññatti. Atthi rūpaṃ cittasamuṭṭhānaṃ, atthi rūpaṃ na cittasamuṭṭhānaṃ. Atthi rūpaṃ cittasahabhu, atthi rūpaṃ na cittasahabhu. Atthi rūpaṃ cittānuparivatti, atthi rūpaṃ na cittānuparivatti. Atthi rūpaṃ ajjhattikaṃ, atthi rūpaṃ bāhiraṃ. Atthi rūpaṃ oḷārikaṃ, atthi rūpaṃ sukhumaṃ. Atthi rūpaṃ dūre, atthi rūpaṃ santike…pe… atthi rūpaṃ kabaḷīkāro āhāro, atthi rūpaṃ na kabaḷīkāro āhāro. Evaṃ duvidhena rūpakkhandho.

(Yathā rūpakaṇḍe vibhattaṃ, tathā idha vibhajitabbaṃ.)

Tividhena rūpakkhandho – yaṃ taṃ rūpaṃ ajjhattikaṃ taṃ upādā, yaṃ taṃ rūpaṃ bāhiraṃ taṃ atthi upādā, atthi no upādā. Yaṃ taṃ rūpaṃ ajjhattikaṃ taṃ upādinnaṃ, yaṃ taṃ rūpaṃ bāhiraṃ taṃ atthi upādinnaṃ, atthi anupādinnaṃ. Yaṃ taṃ rūpaṃ ajjhattikaṃ taṃ upādinnupādāniyaṃ, yaṃ taṃ rūpaṃ bāhiraṃ taṃ atthi upādinnupādāniyaṃ, atthi anupādinnupādāniyaṃ…pe… yaṃ taṃ rūpaṃ ajjhattikaṃ taṃ na kabaḷīkāro āhāro, yaṃ taṃ rūpaṃ bāhiraṃ taṃ atthi kabaḷīkāro āhāro, atthi na kabaḷīkāro āhāro. Evaṃ tividhena rūpakkhandho.

Catubbidhena rūpakkhandho – yaṃ taṃ rūpaṃ upādā taṃ atthi upādinnaṃ, atthi anupādinnaṃ; yaṃ taṃ rūpaṃ no upādā taṃ atthi upādinnaṃ, atthi anupādinnaṃ. Yaṃ taṃ rūpaṃ upādā taṃ atthi upādinnupādāniyaṃ, atthi anupādinnupādāniyaṃ; yaṃ taṃ rūpaṃ no upādā taṃ atthi upādinnupādāniyaṃ, atthi anupādinnupādāniyaṃ. Yaṃ taṃ rūpaṃ upādā taṃ atthi sappaṭighaṃ, atthi appaṭighaṃ; yaṃ taṃ rūpaṃ no upādā taṃ atthi sappaṭighaṃ, atthi appaṭighaṃ. Yaṃ taṃ rūpaṃ upādā taṃ atthi oḷārikaṃ, atthi sukhumaṃ; yaṃ taṃ rūpaṃ no upādā taṃ atthi oḷārikaṃ, atthi sukhumaṃ. Yaṃ taṃ rūpaṃ upādā taṃ atthi dūre, atthi santike; yaṃ taṃ rūpaṃ no upādā taṃ atthi dūre, atthi santike… pe… diṭṭhaṃ, sutaṃ, mutaṃ, viññātaṃ rūpaṃ. Evaṃ catubbidhena rūpakkhandho.

Pañcavidhena rūpakkhandho – pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, yañca rūpaṃ upādā. Evaṃ pañcavidhena rūpakkhandho.

Chabbidhena rūpakkhandho – cakkhuviññeyyaṃ rūpaṃ, sotaviññeyyaṃ rūpaṃ, ghānaviññeyyaṃ rūpaṃ, jivhāviññeyyaṃ rūpaṃ, kāyaviññeyyaṃ rūpaṃ, manoviññeyyaṃ rūpaṃ. Evaṃ chabbidhena rūpakkhandho.

Sattavidhena rūpakkhandho – cakkhuviññeyyaṃ rūpaṃ, sotaviññeyyaṃ rūpaṃ, ghānaviññeyyaṃ rūpaṃ, jivhāviññeyyaṃ rūpaṃ, kāyaviññeyyaṃ rūpaṃ, manodhātuviññeyyaṃ rūpaṃ, manoviññāṇadhātuviññeyyaṃ rūpaṃ. Evaṃ sattavidhena rūpakkhandho.

Aṭṭhavidhena rūpakkhandho – cakkhuviññeyyaṃ rūpaṃ, sotaviññeyyaṃ rūpaṃ, ghānaviññeyyaṃ rūpaṃ, jivhāviññeyyaṃ rūpaṃ, kāyaviññeyyaṃ rūpaṃ atthi sukhasamphassaṃ, atthi dukkhasamphassaṃ, manodhātuviññeyyaṃ rūpaṃ, manoviññāṇadhātuviññeyyaṃ rūpaṃ. Evaṃ aṭṭhavidhena rūpakkhandho.

Navavidhena rūpakkhandho – cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ, itthindriyaṃ, purisindriyaṃ, jīvitindriyaṃ, yañca rūpaṃ na indriyaṃ. Evaṃ navavidhena rūpakkhandho.

Dasavidhena rūpakkhandho – cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ, itthindriyaṃ, purisindriyaṃ, jīvitindriyaṃ, na indriyaṃ rūpaṃ atthi sappaṭighaṃ, atthi appaṭighaṃ. Evaṃ dasavidhena rūpakkhandho.

Ekādasavidhena rūpakkhandho – cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, rūpāyatanaṃ, saddāyatanaṃ, gandhāyatanaṃ, rasāyatanaṃ, phoṭṭhabbāyatanaṃ, yañca rūpaṃ anidassanaappaṭighaṃ dhammāyatanapariyāpannaṃ. Evaṃ ekādasavidhena rūpakkhandho.

Ayaṃ vuccati rūpakkhandho.

2. Vedanākkhandho

34. Tattha katamo vedanākkhandho? Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi sahetuko, atthi ahetuko.

Tividhena vedanākkhandho – atthi kusalo, atthi akusalo, atthi abyākato.

Catubbidhena vedanākkhandho – atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno.

Pañcavidhena vedanākkhandho – atthi sukhindriyaṃ, atthi dukkhindriyaṃ, atthi somanassindriyaṃ, atthi domanassindriyaṃ, atthi upekkhindriyaṃ. Evaṃ pañcavidhena vedanākkhandho.

Chabbidhena vedanākkhandho – cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Evaṃ chabbidhena vedanākkhandho.

Sattavidhena vedanākkhandho – cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manodhātusamphassajā vedanā, manoviññāṇadhātusamphassajā vedanā. Evaṃ sattavidhena vedanākkhandho.

Aṭṭhavidhena vedanākkhandho – cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā atthi sukhā, atthi dukkhā, manodhātusamphassajā vedanā, manoviññāṇadhātusamphassajā vedanā. Evaṃ aṭṭhavidhena vedanākkhandho.

Navavidhena vedanākkhandho – cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manodhātusamphassajā vedanā, manoviññāṇadhātusamphassajā vedanā atthi kusalā, atthi akusalā, atthi abyākatā. Evaṃ navavidhena vedanākkhandho.

Dasavidhena vedanākkhandho – cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā atthi sukhā, atthi dukkhā, manodhātusamphassajā vedanā, manoviññāṇadhātusamphassajā vedanā atthi kusalā, atthi akusalā, atthi abyākatā. Evaṃ dasavidhena vedanākkhandho.

35. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi sahetuko, atthi ahetuko.

Tividhena vedanākkhandho – atthi vipāko, atthi vipākadhammadhammo, atthi nevavipākanavipākadhammadhammo. Atthi upādinnupādāniyo, atthi anupādinnupādāniyo, atthi anupādinnaanupādāniyo. Atthi saṃkiliṭṭhasaṃkilesiko, atthi asaṃkiliṭṭhasaṃkilesiko, atthi asaṃkiliṭṭhaasaṃkilesiko. Atthi savitakkasavicāro, atthi avitakkavicāramatto, atthi avitakkaavicāro. Atthi dassanena pahātabbo, atthi bhāvanāya pahātabbo, atthi neva dassanena na bhāvanāya pahātabbo. Atthi dassanena pahātabbahetuko, atthi bhāvanāya pahātabbahetuko, atthi neva dassanena na bhāvanāya pahātabbahetuko. Atthi ācayagāmī, atthi apacayagāmī, atthi nevācayagāmināpacayagāmī. Atthi sekkho, atthi asekkho, atthi nevasekkhanāsekkho. Atthi paritto, atthi mahaggato, atthi appamāṇo. Atthi parittārammaṇo, atthi mahaggatārammaṇo, atthi appamāṇārammaṇo. Atthi hīno, atthi majjhimo, atthi paṇīto. Atthi micchattaniyato, atthi sammattaniyato, atthi aniyato. Atthi maggārammaṇo, atthi maggahetuko, atthi maggādhipati. Atthi uppanno, atthi anuppanno, atthi uppādī. Atthi atīto, atthi anāgato, atthi paccuppanno. Atthi atītārammaṇo, atthi anāgatārammaṇo, atthi paccuppannārammaṇo. Atthi ajjhatto, atthi bahiddho, atthi ajjhattabahiddho. Atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo…pe…. Evaṃ dasavidhena vedanākkhandho.

36. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi hetusampayutto, atthi hetuvippayutto…pe… atthi na hetusahetuko, atthi na hetuahetuko. Atthi lokiyo, atthi lokuttaro. Atthi kenaci viññeyyo, atthi kenaci na viññeyyo. Atthi sāsavo, atthi anāsavo. Atthi āsavasampayutto, atthi āsavavippayutto. Atthi āsavavippayuttasāsavo, atthi āsavavippayuttaanāsavo. Atthi saṃyojaniyo, atthi asaṃyojaniyo. Atthi saṃyojanasampayutto, atthi saṃyojanavippayutto. Atthi saṃyojanavippayuttasaṃyojaniyo, atthi saṃyojanavippayuttaasaṃyojaniyo. Atthi ganthaniyo, atthi aganthaniyo. Atthi ganthasampayutto, atthi ganthavippayutto. Atthi ganthavippayuttaganthaniyo, atthi ganthavippayuttaaganthaniyo. Atthi oghaniyo, atthi anoghaniyo. Atthi oghasampayutto, atthi oghavippayutto. Atthi oghavippayuttaoghaniyo, atthi oghavippayuttaanoghaniyo. Atthi yoganiyo, atthi ayoganiyo. Atthi yogasampayutto, atthi yogavippayutto. Atthi yogavippayuttayoganiyo, atthi yogavippayuttaayoganiyo. Atthi nīvaraṇiyo, atthi anīvaraṇiyo. Atthi nīvaraṇasampayutto, atthi nīvaraṇavippayutto. Atthi nīvaraṇavippayuttanīvaraṇiyo, atthi nīvaraṇavippayuttaanīvaraṇiyo. Atthi parāmaṭṭho, atthi aparāmaṭṭho. Atthi parāmāsasampayutto, atthi parāmāsavippayutto. Atthi parāmāsavippayuttaparāmaṭṭho, atthi parāmāsavippayuttaaparāmaṭṭho. Atthi upādinno, atthi anupādinno. Atthi upādāniyo, atthi anupādāniyo. Atthi upādānasampayutto, atthi upādānavippayutto. Atthi upādānavippayuttaupādāniyo, atthi upādānavippayuttaanupādāniyo. Atthi saṃkilesiko, atthi asaṃkilesiko. Atthi saṃkiliṭṭho, atthi asaṃkiliṭṭho. Atthi kilesasampayutto, atthi kilesavippayutto. Atthi kilesavippayuttasaṃkilesiko, atthi kilesavippayuttaasaṃkilesiko. Atthi dassanena pahātabbo, atthi na dassanena pahātabbo. Atthi bhāvanāya pahātabbo, atthi na bhāvanāya pahātabbo. Atthi dassanena pahātabbahetuko, atthi na dassanena pahātabbahetuko. Atthi bhāvanāya pahātabbahetuko, atthi na bhāvanāya pahātabbahetuko. Atthi savitakko, atthi avitakko. Atthi savicāro, atthi avicāro. Atthi sappītiko, atthi appītiko. Atthi pītisahagato, atthi na pītisahagato. Atthi kāmāvacaro, atthi na kāmāvacaro. Atthi rūpāvacaro, atthi na rūpāvacaro. Atthi arūpāvacaro, atthi na arūpāvacaro. Atthi pariyāpanno, atthi apariyāpanno. Atthi niyyāniko, atthi aniyyāniko. Atthi niyato, atthi aniyato. Atthi sauttaro, atthi anuttaro. Atthi saraṇo, atthi araṇo.

Tividhena vedanākkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe…. Evaṃ dasavidhena vedanākkhandho.

37. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi saraṇo, atthi araṇo.

Tividhena vedanākkhandho – atthi vipāko, atthi vipākadhammadhammo, atthi nevavipākanavipākadhammadhammo. Atthi upādinnupādāniyo…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo…pe…. Evaṃ dasavidhena vedanākkhandho.

Dukamūlakaṃ.

38. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi sahetuko, atthi ahetuko.

Tividhena vedanākkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe…. Evaṃ dasavidhena vedanākkhandho.

39. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi hetusampayutto, atthi hetuvippayutto.

Tividhena vedanākkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe…. Evaṃ dasavidhena vedanākkhandho.

40. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi na hetusahetuko, atthi na hetuahetuko. Atthi lokiyo, atthi lokuttaro. Atthi kenaci viññeyyo, atthi kenaci na viññeyyo. Atthi sāsavo, atthi anāsavo. Atthi āsavasampayutto, atthi āsavavippayutto. Atthi āsavavippayuttasāsavo, atthi āsavavippayuttaanāsavo… pe… atthi saraṇo, atthi araṇo.

Tividhena vedanākkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe…. Evaṃ dasavidhena vedanākkhandho.

41. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi sahetuko, atthi ahetuko.

Tividhena vedanākkhandho – atthi vipāko, atthi vipākadhammadhammo, atthi nevavipākanavipākadhammadhammo. Atthi upādinnupādāniyo, atthi anupādinnupādāniyo, atthi anupādinnaanupādāniyo. Atthi saṃkiliṭṭhasaṃkilesiko, atthi asaṃkiliṭṭhasaṃkilesiko, atthi asaṃkiliṭṭhaasaṃkilesiko. Atthi savitakkasavicāro, atthi avitakkavicāramatto, atthi avitakkaavicāro. Atthi dassanena pahātabbo, atthi bhāvanāya pahātabbo, atthi neva dassanena na bhāvanāya pahātabbo. Atthi dassanena pahātabbahetuko, atthi bhāvanāya pahātabbahetuko, atthi neva dassanena na bhāvanāya pahātabbahetuko. Atthi ācayagāmī, atthi apacayagāmī, atthi nevācayagāmināpacayagāmī. Atthi sekkho, atthi asekkho, atthi nevasekkhanāsekkho. Atthi paritto, atthi mahaggato, atthi appamāṇo. Atthi parittārammaṇo, atthi mahaggatārammaṇo, atthi appamāṇārammaṇo. Atthi hīno, atthi majjhimo, atthi paṇīto. Atthi micchattaniyato, atthi sammattaniyato, atthi aniyato. Atthi maggārammaṇo, atthi maggahetuko, atthi maggādhipati. Atthi uppanno, atthi anuppanno, atthi uppādī. Atthi atīto, atthi anāgato, atthi paccuppanno. Atthi atītārammaṇo, atthi anāgatārammaṇo, atthi paccuppannārammaṇo. Atthi ajjhatto, atthi bahiddho, atthi ajjhattabahiddho. Atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo…pe…. Evaṃ dasavidhena vedanākkhandho.

42. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi hetusampayutto, atthi hetuvippayutto. Atthi na hetusahetuko, atthi na hetuahetuko. Atthi lokiyo, atthi lokuttaro. Atthi kenaci viññeyyo, atthi kenaci na viññeyyo. Atthi sāsavo, atthi anāsavo. Atthi āsavasampayutto, atthi āsavavippayutto. Atthi āsavavippayuttasāsavo, atthi āsavavippayuttaanāsavo. Atthi saṃyojaniyo, atthi asaṃyojaniyo…pe… atthi saraṇo, atthi araṇo.

Tividhena vedanākkhandho – atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo…pe…. Evaṃ dasavidhena vedanākkhandho.

Tikamūlakaṃ.

43. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi sahetuko, atthi ahetuko.

Tividhena vedanākkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe…. Evaṃ dasavidhena vedanākkhandho.

44. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi hetusampayutto, atthi hetuvippayutto.

Tividhena vedanākkhandho – atthi vipāko, atthi vipākadhammadhammo, atthi nevavipākanavipākadhammadhammo…pe…. Evaṃ dasavidhena vedanākkhandho.

45. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi na hetusahetuko, atthi na hetuahetuko.

Tividhena vedanākkhandho – atthi upādinnupādāniyo, atthi anupādinnupādāniyo, atthi anupādinnaanupādāniyo…pe…. Evaṃ dasavidhena vedanākkhandho.

46. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi lokiyo, atthi lokuttaro.

Tividhena vedanākkhandho – atthi saṃkiliṭṭhasaṃkilesiko, atthi asaṃkiliṭṭhasaṃkilesiko, atthi asaṃkiliṭṭhaasaṃkilesiko…pe…. Evaṃ dasavidhena vedanākkhandho.

47. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi kenaci viññeyyo, atthi kenaci na viññeyyo.

Tividhena vedanākkhandho – atthi savitakkasavicāro, atthi avitakkavicāramatto, atthi avitakkaavicāro…pe…. Evaṃ dasavidhena vedanākkhandho.

48. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi sāsavo, atthi anāsavo.

Tividhena vedanākkhandho – atthi dassanena pahātabbo, atthi bhāvanāya pahātabbo, atthi neva dassanena na bhāvanāya pahātabbo…pe…. Evaṃ dasavidhena vedanākkhandho.

49. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi āsavasampayutto, atthi āsavavippayutto.

Tividhena vedanākkhandho – atthi dassanena pahātabbahetuko, atthi bhāvanāya pahātabbahetuko, atthi neva dassanena na bhāvanāya pahātabbahetuko…pe…. Evaṃ dasavidhena vedanākkhandho.

50. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi āsavavippayuttasāsavo, atthi āsavavippayuttaanāsavo.

Tividhena vedanākkhandho – atthi ācayagāmī, atthi apacayagāmī, atthi nevācayagāmināpacayagāmī…pe…. Evaṃ dasavidhena vedanākkhandho.

51. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi saṃyojaniyo, atthi asaṃyojaniyo.

Tividhena vedanākkhandho – atthi sekkho, atthi asekkho, atthi nevasekkhanāsekkho…pe…. Evaṃ dasavidhena vedanākkhandho.

52. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi saṃyojanasampayutto, atthi saṃyojanavippayutto.

Tividhena vedanākkhandho – atthi paritto, atthi mahaggato, atthi appamāṇo…pe…. Evaṃ dasavidhena vedanākkhandho.

53. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi saṃyojanavippayuttasaṃyojaniyo, atthi saṃyojanavippayuttaasaṃyojaniyo.

Tividhena vedanākkhandho – atthi parittārammaṇo, atthi mahaggatārammaṇo, atthi appamāṇārammaṇo…pe…. Evaṃ dasavidhena vedanākkhandho.

54. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi ganthaniyo, atthi aganthaniyo.

Tividhena vedanākkhandho – atthi hīno, atthi majjhimo, atthi paṇīto…pe…. Evaṃ dasavidhena vedanākkhandho.

55. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi ganthasampayutto, atthi ganthavippayutto.

Tividhena vedanākkhandho – atthi micchattaniyato, atthi sammattaniyato, atthi aniyato…pe…. Evaṃ dasavidhena vedanākkhandho.

56. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi ganthavippayuttaganthaniyo, atthi ganthavippayuttaaganthaniyo.

Tividhena vedanākkhandho – atthi maggārammaṇo, atthi maggahetuko, atthi maggādhipati…pe…. Evaṃ dasavidhena vedanākkhandho.

57. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi oghaniyo, atthi anoghaniyo.

Tividhena vedanākkhandho – atthi uppanno, atthi anuppanno, atthi uppādī…pe…. Evaṃ dasavidhena vedanākkhandho.

58. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi oghasampayutto, atthi oghavippayutto.

Tividhena vedanākkhandho – atthi atīto, atthi anāgato, atthi paccuppanno…pe…. Evaṃ dasavidhena vedanākkhandho.

59. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi oghavippayuttaoghaniyo, atthi oghavippayuttaanoghaniyo.

Tividhena vedanākkhandho – atthi atītārammaṇo, atthi anāgatārammaṇo, atthi paccuppannārammaṇo…pe…. Evaṃ dasavidhena vedanākkhandho.

60. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi yoganiyo, atthi ayoganiyo.

Tividhena vedanākkhandho – atthi ajjhatto, atthi bahiddho, atthi ajjhattabahiddho…pe…. Evaṃ dasavidhena vedanākkhandho.

61. Ekavidhena vedanākkhandho – phassasampayutto.

Duvidhena vedanākkhandho – atthi yogasampayutto, atthi yogavippayutto.

Tividhena vedanākkhandho – atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo…pe…. Evaṃ dasavidhena vedanākkhandho.

Ubhatovaḍḍhakaṃ.

Sattavidhena vedanākkhandho – atthi kusalo, atthi akusalo, atthi abyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno. Evaṃ sattavidhena vedanākkhandho.

Aparopi sattavidhena vedanākkhandho – atthi vipāko…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno. Evaṃ sattavidhena vedanākkhandho.

Catuvīsatividhena vedanākkhandho – cakkhusamphassapaccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi abyākato; sotasamphassapaccayā vedanākkhandho…pe… ghānasamphassapaccayā vedanākkhandho…pe… jivhāsamphassapaccayā vedanākkhandho…pe… kāyasamphassapaccayā vedanākkhandho…pe… manosamphassapaccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi abyākato; cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Evaṃ catuvīsatividhena vedanākkhandho.

Aparopi catuvīsatividhena vedanākkhandho – cakkhusamphassapaccayā vedanākkhandho atthi vipāko…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, cakkhusamphassajā vedanā…pe… manosamphassajā vedanā; sotasamphassapaccayā vedanākkhandho…pe… ghānasamphassapaccayā vedanākkhandho…pe… jivhāsamphassapaccayā vedanākkhandho…pe… kāyasamphassapaccayā vedanākkhandho…pe… manosamphassapaccayā vedanākkhandho atthi vipāko…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, cakkhusamphassajā vedanā…pe… manosamphassajā vedanā. Evaṃ

catuvīsatividhena vedanākkhandho.

Tiṃsavidhena vedanākkhandho – cakkhusamphassapaccayā vedanākkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā…pe… ghānasamphassapaccayā…pe… jivhāsamphassapaccayā…pe… kāyasamphassapaccayā…pe… manosamphassapaccayā vedanākkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Evaṃ tiṃsavidhena vedanākkhandho.

Bahuvidhena vedanākkhandho – cakkhusamphassapaccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi abyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā…pe… ghānasamphassapaccayā…pe… jivhāsamphassapaccayā…pe… kāyasamphassapaccayā…pe… manosamphassapaccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi abyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Evaṃ bahuvidhena vedanākkhandho.

Aparopi bahuvidhena vedanākkhandho – cakkhusamphassapaccayā vedanākkhandho atthi vipāko…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā vedanākkhandho…pe… ghānasamphassapaccayā vedanākkhandho…pe… jivhāsamphassapaccayā vedanākkhandho…pe… kāyasamphassapaccayā vedanākkhandho…pe… manosamphassapaccayā vedanākkhandho atthi vipāko…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Evaṃ bahuvidhena vedanākkhandho.

Ayaṃ vuccati vedanākkhandho.

3. Saññākkhandho

62. Tattha katamo saññākkhandho? Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi sahetuko, atthi ahetuko.

Tividhena saññākkhandho – atthi kusalo, atthi akusalo, atthi abyākato.

Catubbidhena saññākkhandho – atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno.

Pañcavidhena saññākkhandho – atthi sukhindriyasampayutto, atthi dukkhindriyasampayutto, atthi somanassindriyasampayutto, atthi domanassindriyasampayutto, atthi upekkhindriyasampayutto. Evaṃ pañcavidhena saññākkhandho.

Chabbidhena saññākkhandho – cakkhusamphassajā saññā, sotasamphassajā saññā, ghānasamphassajā saññā, jivhāsamphassajā saññā, kāyasamphassajā saññā, manosamphassajā saññā. Evaṃ chabbidhena saññākkhandho.

Sattavidhena saññākkhandho – cakkhusamphassajā saññā, sotasamphassajā saññā, ghānasamphassajā saññā, jivhāsamphassajā saññā, kāyasamphassajā saññā, manodhātusamphassajā

saññā, manoviññāṇadhātusamphassajā saññā. Evaṃ sattavidhena saññākkhandho.

Aṭṭhavidhena saññākkhandho – cakkhusamphassajā saññā…pe… kāyasamphassajā saññā atthi sukhasahagatā, atthi dukkhasahagatā, manodhātusamphassajā saññā, manoviññāṇadhātusamphassajā saññā. Evaṃ aṭṭhavidhena saññākkhandho.

Navavidhena saññākkhandho – cakkhusamphassajā saññā…pe… kāyasamphassajā saññā, manodhātusamphassajā saññā, manoviññāṇadhātusamphassajā saññā atthi kusalā, atthi akusalā, atthi abyākatā. Evaṃ navavidhena saññākkhandho.

Dasavidhena saññākkhandho – cakkhusamphassajā saññā…pe… kāyasamphassajā saññā atthi sukhasahagatā, atthi dukkhasahagatā, manodhātusamphassajā saññā, manoviññāṇadhātusamphassajā saññā atthi kusalā, atthi akusalā, atthi abyākatā. Evaṃ dasavidhena saññākkhandho.

63. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi sahetuko, atthi ahetuko.

Tividhena saññākkhandho – atthi sukhāya vedanāya sampayutto, atthi dukkhāya vedanāya sampayutto, atthi adukkhamasukhāya vedanāya sampayutto…pe…. Evaṃ dasavidhena saññākkhandho.

64. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi sahetuko, atthi ahetuko.

Tividhena saññākkhandho – atthi vipāko, atthi vipākadhammadhammo, atthi nevavipākanavipākadhammadhammo. Atthi upādinnupādāniyo, atthi anupādinnupādāniyo, atthi anupādinnaanupādāniyo. Atthi saṃkiliṭṭhasaṃkilesiko, atthi asaṃkiliṭṭhasaṃkilesiko, atthi asaṃkiliṭṭhaasaṃkilesiko. Atthi savitakkasavicāro, atthi avitakkavicāramatto, atthi avitakkaavicāro. Atthi pītisahagato, atthi sukhasahagato, atthi upekkhāsahagato. Atthi dassanena pahātabbo, atthi bhāvanāya pahātabbo, atthi neva dassanena na bhāvanāya pahātabbo. Atthi dassanena pahātabbahetuko, atthi bhāvanāya pahātabbahetuko, atthi neva dassanena na bhāvanāya pahātabbahetuko. Atthi ācayagāmī, atthi apacayagāmī, atthi nevācayagāmināpacayagāmī. Atthi sekkho, atthi asekkho, atthi nevasekkhanāsekkho. Atthi paritto, atthi mahaggato, atthi appamāṇo. Atthi parittārammaṇo, atthi mahaggatārammaṇo, atthi appamāṇārammaṇo. Atthi hīno, atthi majjhimo, atthi paṇīto. Atthi micchattaniyato, atthi sammattaniyato, atthi aniyato. Atthi maggārammaṇo, atthi maggahetuko, atthi maggādhipati. Atthi uppanno, atthi anuppanno, atthi uppādī. Atthi atīto, atthi anāgato, atthi paccuppanno. Atthi atītārammaṇo, atthi anāgatārammaṇo, atthi paccuppannārammaṇo. Atthi ajjhatto, atthi bahiddho, atthi ajjhattabahiddho. Atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo…pe… evaṃ dasavidhena saññākkhandho.

65. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi hetusampayutto, atthi hetuvippayutto. Atthi na hetusahetuko, atthi na hetuahetuko. Atthi lokiyo, atthi lokuttaro. Atthi kenaci viññeyyo, atthi kenaci na viññeyyo. Atthi sāsavo, atthi anāsavo. Atthi āsavasampayutto, atthi āsavavippayutto. Atthi āsavavippayuttasāsavo, atthi āsavavippayuttaanāsavo. Atthi saṃyojaniyo, atthi asaṃyojaniyo. Atthi saṃyojanasampayutto, atthi saṃyojanavippayutto. Atthi saṃyojanavippayuttasaṃyojaniyo, atthi saṃyojanavippayuttaasaṃyojaniyo. Atthi ganthaniyo, atthi aganthaniyo. Atthi ganthasampayutto, atthi ganthavippayutto. Atthi ganthavippayuttaganthaniyo, atthi ganthavippayuttaaganthaniyo. Atthi oghaniyo, atthi anoghaniyo. Atthi oghasampayutto, atthi oghavippayutto. Atthi oghavippayuttaoghaniyo, atthi oghavippayuttaanoghaniyo.

Atthi yoganiyo, atthi ayoganiyo. Atthi yogasampayutto, atthi yogavippayutto. Atthi yogavippayuttayoganiyo, atthi yogavippayuttaayoganiyo. Atthi nīvaraṇiyo, atthi anīvaraṇiyo. Atthi nīvaraṇasampayutto, atthi nīvaraṇavippayutto. Atthi nīvaraṇavippayuttanīvaraṇiyo, atthi nīvaraṇavippayuttaanīvaraṇiyo. Atthi parāmaṭṭho, atthi aparāmaṭṭho. Atthi parāmāsasampayutto, atthi parāmāsavippayutto. Atthi parāmāsavippayuttaparāmaṭṭho, atthi parāmāsavippayuttaaparāmaṭṭho. Atthi upādinno, atthi anupādinno. Atthi upādāniyo, atthi anupādāniyo. Atthi upādānasampayutto, atthi upādānavippayutto. Atthi upādānavippayuttaupādāniyo, atthi upādānavippayuttaanupādāniyo. Atthi saṃkilesiko, atthi asaṃkilesiko. Atthi saṃkiliṭṭho, atthi asaṃkiliṭṭho. Atthi kilesasampayutto, atthi kilesavippayutto. Atthi kilesavippayuttasaṃkilesiko, atthi kilesavippayuttaasaṃkilesiko. Atthi dassanena pahātabbo, atthi na dassanena pahātabbo. Atthi bhāvanāya pahātabbo, atthi na bhāvanāya pahātabbo. Atthi dassanena pahātabbahetuko, atthi na dassanena pahātabbahetuko. Atthi bhāvanāya pahātabbahetuko, atthi na bhāvanāya pahātabbahetuko. Atthi savitakko, atthi avitakko. Atthi savicāro, atthi avicāro. Atthi sappītiko, atthi appītiko. Atthi pītisahagato, atthi na pītisahagato. Atthi sukhasahagato, atthi na sukhasahagato. Atthi upekkhāsahagato, atthi na upekkhāsahagato. Atthi kāmāvacaro, atthi na kāmāvacaro. Atthi rūpāvacaro, atthi na rūpāvacaro. Atthi arūpāvacaro, atthi na arūpāvacaro. Atthi pariyāpanno, atthi apariyāpanno. Atthi niyyāniko, atthi aniyyāniko. Atthi niyato, atthi aniyato. Atthi sauttaro, atthi anuttaro. Atthi saraṇo, atthi araṇo.

Tividhena saññākkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe…. Evaṃ dasavidhena saññākkhandho.

66. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi saraṇo, atthi araṇo.

Tividhena saññākkhandho – atthi sukhāya vedanāya sampayutto, atthi dukkhāya vedanāya sampayutto, atthi adukkhamasukhāya vedanāya sampayutto. Atthi vipāko…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo…pe…. Evaṃ dasavidhena saññākkhandho.

(Yathā kusalattike vitthāro, evaṃ sabbepi tikā vitthāretabbā.)

Dukamūlakaṃ.

67. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi sahetuko, atthi ahetuko.

Tividhena saññākkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe…. Evaṃ dasavidhena saññākkhandho.

68. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi hetusampayutto, atthi hetuvippayutto…pe… atthi saraṇo, atthi araṇo.

Tividhena saññākkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe…. Evaṃ dasavidhena saññākkhandho.

69. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi sahetuko, atthi ahetuko.

Tividhena saññākkhandho – atthi sukhāya vedanāya sampayutto, atthi dukkhāya vedanāya sampayutto, atthi adukkhamasukhāya vedanāya sampayutto. Atthi vipāko…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo…pe…. Evaṃ dasavidhena saññākkhandho.

70. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi hetusampayutto, atthi hetuvippayutto…pe… atthi saraṇo, atthi araṇo.

Tividhena saññākkhandho…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo…pe…. Evaṃ dasavidhena saññākkhandho.

Tikamūlakaṃ.

71. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi sahetuko, atthi ahetuko.

Tividhena saññākkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe…. Evaṃ dasavidhena saññākkhandho.

72. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi hetusampayutto, atthi hetuvippayutto.

Tividhena saññākkhandho – atthi sukhāya vedanāya sampayutto, atthi dukkhāya vedanāya sampayutto, atthi adukkhamasukhāya vedanāya sampayutto…pe…. Evaṃ dasavidhena saññākkhandho.

73. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi na hetu sahetuko, atthi na hetu ahetuko.

Tividhena saññākkhandho – atthi vipāko, atthi vipākadhammadhammo, atthi nevavipākanavipākadhammadhammo…pe…. Evaṃ dasavidhena saññākkhandho.

74. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi lokiyo, atthi lokuttaro.

Tividhena saññākkhandho – atthi upādinnupādāniyo, atthi anupādinnupādāniyo, atthi anupādinnaanupādāniyo…pe…. Evaṃ dasavidhena saññākkhandho.

75. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi kenaci viññeyyo, atthi kenaci na viññeyyo.

Tividhena saññākkhandho – atthi saṃkiliṭṭhasaṃkilesiko, atthi asaṃkiliṭṭhasaṃkilesiko, atthi asaṃkiliṭṭhaasaṃkilesiko…pe…. Evaṃ dasavidhena saññākkhandho.

76. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi sāsavo, atthi anāsavo.

Tividhena saññākkhandho – atthi savitakkasavicāro, atthi avitakkavicāramatto, atthi avitakkaavicāro…pe…. Evaṃ dasavidhena saññākkhandho.

77. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi āsavasampayutto, atthi āsavavippayutto.

Tividhena saññākkhandho – atthi pītisahagato, atthi sukhasahagato, atthi upekkhāsahagato…pe…. Evaṃ dasavidhena saññākkhandho.

78. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi āsavavippayuttasāsavo, atthi āsavavippayuttaanāsavo.

Tividhena saññākkhandho – atthi dassanena pahātabbo, atthi bhāvanāya pahātabbo, atthi neva dassanena na bhāvanāya pahātabbo…pe…. Evaṃ dasavidhena saññākkhandho.

79. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi saṃyojaniyo, atthi asaṃyojaniyo.

Tividhena saññākkhandho – atthi dassanena pahātabbahetuko, atthi bhāvanāya pahātabbahetuko, atthi neva dassanena na bhāvanāya pahātabbahetuko…pe…. Evaṃ dasavidhena saññākkhandho.

80. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi saṃyojanasampayutto, atthi saṃyojanavippayutto.

Tividhena saññākkhandho – atthi ācayagāmī, atthi apacayagāmī, atthi nevācayagāmināpacayagāmī…pe…. Evaṃ dasavidhena saññākkhandho.

81. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi saṃyojanavippayuttasaṃyojaniyo, atthi saṃyojanavippayuttaasaṃyojaniyo.

Tividhena saññākkhandho – atthi sekkho, atthi asekkho, atthi nevasekkhanāsekkho…pe…. Evaṃ dasavidhena saññākkhandho.

82. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi ganthaniyo, atthi aganthaniyo.

Tividhena saññākkhandho – atthi paritto, atthi mahaggato, atthi appamāṇo…pe…. Evaṃ dasavidhena saññākkhandho.

83. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi ganthasampayutto, atthi ganthavippayutto.

Tividhena saññākkhandho – atthi parittārammaṇo, atthi mahaggatārammaṇo, atthi appamāṇārammaṇo…pe…. Evaṃ dasavidhena saññākkhandho.

84. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi ganthavippayuttaganthaniyo, atthi ganthavippayuttaaganthaniyo.

Tividhena saññākkhandho – atthi hīno, atthi majjhimo, atthi paṇīto…pe…. Evaṃ dasavidhena saññākkhandho.

85. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi oghaniyo, atthi anoghaniyo.

Tividhena saññākkhandho – atthi micchattaniyato, atthi sammattaniyato, atthi aniyato…pe…. Evaṃ dasavidhena saññākkhandho.

86. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi oghasampayutto, atthi oghavippayutto.

Tividhena saññākkhandho – atthi maggārammaṇo, atthi maggahetuko, atthi maggādhipati…pe…. Evaṃ dasavidhena saññākkhandho.

87. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi oghavippayuttaoghaniyo, atthi oghavippayuttaanoghaniyo.

Tividhena saññākkhandho – atthi uppanno, atthi anuppanno, atthi uppādī…pe…. Evaṃ dasavidhena saññākkhandho.

88. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi yoganiyo, atthi ayoganiyo.

Tividhena saññākkhandho – atthi atīto, atthi anāgato, atthi paccuppanno…pe…. Evaṃ dasavidhena saññākkhandho.

89. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi yogasampayutto, atthi yogavippayutto.

Tividhena saññākkhandho – atthi atītārammaṇo, atthi anāgatārammaṇo, atthi paccuppannārammaṇo…pe…. Evaṃ dasavidhena saññākkhandho.

90. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi yogavippayuttayoganiyo, atthi yogavippayuttaayoganiyo.

Tividhena saññākkhandho – atthi ajjhatto, atthi bahiddho, atthi ajjhattabahiddho…pe…. Evaṃ dasavidhena saññākkhandho.

91. Ekavidhena saññākkhandho – phassasampayutto.

Duvidhena saññākkhandho – atthi nīvaraṇiyo, atthi anīvaraṇiyo.

Tividhena saññākkhandho – atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo…pe…. Evaṃ dasavidhena saññākkhandho.

Ubhatovaḍḍhakaṃ.

Sattavidhena saññākkhandho – atthi kusalo, atthi akusalo, atthi abyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno. Evaṃ sattavidhena saññākkhandho.

Aparopi sattavidhena saññākkhandho – atthi sukhāya vedanāya sampayutto, atthi dukkhāya vedanāya sampayutto, atthi adukkhamasukhāya vedanāya sampayutto, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno. Evaṃ sattavidhena saññākkhandho.

Catuvīsatividhena saññākkhandho – cakkhusamphassapaccayā saññākkhandho atthi kusalo, atthi akusalo, atthi abyākato; sotasamphassapaccayā…pe… ghānasamphassapaccayā…pe… jivhāsamphassapaccayā…pe… kāyasamphassapaccayā…pe… manosamphassapaccayā saññākkhandho atthi kusalo, atthi akusalo, atthi abyākato; cakkhusamphassajā saññā, sotasamphassajā saññā, ghānasamphassajā saññā, jivhāsamphassajā saññā, kāyasamphassajā saññā, manosamphassajā saññā. Evaṃ catuvīsatividhena saññākkhandho.

Aparopi catuvīsatividhena saññākkhandho – cakkhusamphassapaccayā saññākkhandho atthi sukhāya vedanāya sampayutto…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, cakkhusamphassajā saññā…pe… manosamphassajā saññā. Sotasamphassapaccayā…pe… ghānasamphassapaccayā…pe… jivhāsamphassapaccayā…pe… kāyasamphassapaccayā…pe… manosamphassapaccayā saññākkhandho atthi sukhāya vedanāya sampayutto…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; cakkhusamphassajā saññā…pe… manosamphassajā saññā. Evaṃ catuvīsatividhena saññākkhandho.

Tiṃsatividhena saññākkhandho – cakkhusamphassapaccayā saññākkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno, sotasamphassapaccayā…pe… ghānasamphassapaccayā …pe… jivhāsamphassapaccayā…pe… kāyasamphassapaccayā…pe… manosamphassapaccayā saññākkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno, cakkhusamphassajā saññā…pe… manosamphassajā saññā. Evaṃ tiṃsatividhena saññākkhandho.

Bahuvidhena saññākkhandho – cakkhusamphassapaccayā saññākkhandho atthi kusalo, atthi akusalo, atthi abyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno, sotasamphassapaccayā …pe… ghānasamphassapaccayā…pe… jivhāsamphassapaccayā…pe… kāyasamphassapaccayā…pe… manosamphassapaccayā saññākkhandho atthi kusalo, atthi akusalo, atthi abyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno, cakkhusamphassajā saññā…pe… manosamphassajā saññā. Evaṃ bahuvidhena saññākkhandho.

Aparopi bahuvidhena saññākkhandho – cakkhusamphassapaccayā saññākkhandho atthi sukhāya vedanāya sampayutto…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno, sotasamphassapaccayā…pe… ghānasamphassapaccayā…pe… jivhāsamphassapaccayā…pe… kāyasamphassapaccayā…pe… manosamphassapaccayā saññākkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno, cakkhusamphassajā saññā, sotasamphassajā saññā, ghānasamphassajā saññā, jivhāsamphassajā saññā, kāyasamphassajā saññā, manosamphassajā saññā. Evaṃ bahuvidhena saññākkhandho.

Ayaṃ vuccati saññākkhandho.

4. Saṅkhārakkhandho

92. Tattha katamo saṅkhārakkhandho? Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi hetu, atthi na hetu.

Tividhena saṅkhārakkhandho – atthi kusalo, atthi akusalo, atthi abyākato.

Catubbidhena saṅkhārakkhandho – atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno.

Pañcavidhena saṅkhārakkhandho – atthi sukhindriyasampayutto, atthi dukkhindriyasampayutto, atthi somanassindriyasampayutto, atthi domanassindriyasampayutto, atthi upekkhindriyasampayutto. Evaṃ pañcavidhena saṅkhārakkhandho.

Chabbidhena saṅkhārakkhandho – cakkhusamphassajā cetanā, sotasamphassajā cetanā, ghānasamphassajā cetanā, jivhāsamphassajā cetanā, kāyasamphassajā cetanā, manosamphassajā cetanā. Evaṃ chabbidhena saṅkhārakkhandho.

Sattavidhena saṅkhārakkhandho – cakkhusamphassajā cetanā, sotasamphassajā cetanā, ghānasamphassajā cetanā, jivhāsamphassajā cetanā, kāyasamphassajā cetanā, manodhātusamphassajā cetanā, manoviññāṇadhātusamphassajā cetanā. Evaṃ sattavidhena saṅkhārakkhandho.

Aṭṭhavidhena saṅkhārakkhandho – cakkhusamphassajā cetanā…pe… kāyasamphassajā cetanā atthi sukhasahagatā, atthi dukkhasahagatā, manodhātusamphassajā cetanā, manoviññāṇadhātusamphassajā cetanā. Evaṃ aṭṭhavidhena saṅkhārakkhandho.

Navavidhena saṅkhārakkhandho – cakkhusamphassajā cetanā…pe… manodhātusamphassajā cetanā, manoviññāṇadhātusamphassajā cetanā atthi kusalā, atthi akusalā, atthi abyākatā. Evaṃ navavidhena saṅkhārakkhandho.

Dasavidhena saṅkhārakkhandho – cakkhusamphassajā cetanā…pe… kāyasamphassajā cetanā atthi sukhasahagatā, atthi dukkhasahagatā, manodhātusamphassajā cetanā, manoviññāṇadhātusamphassajā cetanā atthi kusalā, atthi akusalā, atthi abyākatā. Evaṃ dasavidhena saṅkhārakkhandho.

93. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi hetu, atthi na hetu.

Tividhena saṅkhārakkhandho – atthi sukhāya vedanāya sampayutto, atthi dukkhāya vedanāya sampayutto, atthi adukkhamasukhāya vedanāya sampayutto. Atthi vipāko, atthi vipākadhammadhammo, atthi nevavipākanavipākadhammadhammo. Atthi upādinnupādāniyo, atthi anupādinnupādāniyo, atthi anupādinnaanupādāniyo. Atthi saṃkiliṭṭhasaṃkilesiko, atthi asaṃkiliṭṭhasaṃkilesiko, atthi asaṃkiliṭṭhaasaṃkilesiko. Atthi savitakkasavicāro, atthi avitakkavicāramatto, atthi avitakkaavicāro. Atthi pītisahagato, atthi sukhasahagato, atthi upekkhāsahagato. Atthi dassanena pahātabbo, atthi bhāvanāya pahātabbo, atthi neva dassanena na bhāvanāya pahātabbo. Atthi dassanena pahātabbahetuko, atthi bhāvanāya pahātabbahetuko, atthi neva dassanena na bhāvanāya pahātabbahetuko. Atthi ācayagāmī, atthi apacayagāmī, atthi nevācayagāmināpacayagāmī. Atthi sekkho, atthi asekkho, atthi nevasekkhanāsekkho. Atthi paritto, atthi mahaggato, atthi appamāṇo. Atthi parittārammaṇo, atthi mahaggatārammaṇo, atthi appamāṇārammaṇo. Atthi hīno, atthi majjhimo, atthi paṇīto. Atthi micchattaniyato, atthi sammattaniyato, atthi aniyato. Atthi maggārammaṇo, atthi maggahetuko, atthi maggādhipati. Atthi uppanno, atthi anuppanno, atthi uppādī. Atthi atīto, atthi anāgato, atthi paccuppanno. Atthi atītārammaṇo, atthi anāgatārammaṇo, atthi paccuppannārammaṇo. Atthi ajjhatto, atthi bahiddho, atthi ajjhattabahiddho. Atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

94. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi sahetuko, atthi ahetuko. Atthi hetusampayutto, atthi hetuvippayutto. Atthi hetu ceva sahetuko ca, atthi sahetuko ceva na ca hetu. Atthi hetu ceva hetusampayutto ca, atthi hetusampayutto ceva na ca hetu. Atthi na hetu sahetuko, atthi na hetu ahetuko. Atthi lokiyo, atthi lokuttaro. Atthi kenaci viññeyyo, atthi kenaci na viññeyyo. Atthi āsavo, atthi no āsavo. Atthi sāsavo, atthi anāsavo. Atthi āsavasampayutto, atthi āsavavippayutto. Atthi āsavo ceva sāsavo ca, atthi sāsavo ceva no ca āsavo. Atthi āsavo ceva āsavasampayutto ca, atthi āsavasampayutto ceva no ca āsavo. Atthi āsavavippayuttasāsavo, atthi āsavavippayuttaanāsavo. Atthi saṃyojanaṃ, atthi no saṃyojanaṃ. Atthi saṃyojaniyo, atthi asaṃyojaniyo. Atthi saṃyojanasampayutto, atthi saṃyojanavippayutto. Atthi saṃyojanañceva saṃyojaniyo ca, atthi saṃyojaniyo ceva no ca saṃyojanaṃ. Atthi saṃyojanañceva saṃyojanasampayutto ca, atthi saṃyojanasampayutto ceva no ca saṃyojanaṃ. Atthi saṃyojanavippayuttasaṃyojaniyo, atthi saṃyojanavippayuttaasaṃyojaniyo.

Atthi gantho, atthi no gantho. Atthi ganthaniyo, atthi aganthaniyo. Atthi ganthasampayutto, atthi ganthavippayutto. Atthi gantho ceva ganthaniyo ca, atthi ganthaniyo ceva no ca gantho. Atthi gantho ceva ganthasampayutto ca, atthi ganthasampayutto ceva no ca gantho. Atthi ganthavippayuttaganthaniyo, atthi ganthavippayuttaaganthaniyo. Atthi ogho, atthi no ogho. Atthi oghaniyo, atthi anoghaniyo. Atthi oghasampayutto, atthi oghavippayutto. Atthi ogho ceva oghaniyo ca, atthi oghaniyo ceva no ca ogho. Atthi ogho ceva oghasampayutto ca, atthi oghasampayutto ceva no ca ogho. Atthi oghavippayuttaoghaniyo, atthi oghavippayuttaanoghaniyo. Atthi yogo, atthi no yogo. Atthi yoganiyo, atthi ayoganiyo. Atthi yogasampayutto, atthi yogavippayutto. Atthi yogo ceva yoganiyo ca, atthi yoganiyo ceva no ca yogo. Atthi yogo ceva yogasampayutto ca, atthi yogasampayutto ceva no ca yogo. Atthi yogavippayuttayoganiyo, atthi yogavippayuttaayoganiyo. Atthi nīvaraṇaṃ, atthi no nīvaraṇaṃ. Atthi nīvaraṇiyo, atthi anīvaraṇiyo. Atthi nīvaraṇasampayutto, atthi nīvaraṇavippayutto. Atthi nīvaraṇañceva nīvaraṇiyo ca, atthi nīvaraṇiyo ceva no ca nīvaraṇaṃ. Atthi nīvaraṇañceva nīvaraṇasampayutto ca, atthi nīvaraṇasampayutto ceva no ca nīvaraṇaṃ. Atthi nīvaraṇavippayuttanīvaraṇiyo, atthi nīvaraṇavippayuttaanīvaraṇiyo.

Atthi parāmāso, atthi no parāmāso. Atthi parāmaṭṭho, atthi aparāmaṭṭho. Atthi parāmāsasampayutto, atthi parāmāsavippayutto. Atthi parāmāso ceva parāmaṭṭho ca, atthi parāmaṭṭho ceva no ca parāmāso. Atthi parāmāsavippayuttaparāmaṭṭho, atthi parāmāsavippayuttaaparāmaṭṭho. Atthi upādinno, atthi anupādinno. Atthi upādānaṃ, atthi no upādānaṃ. Atthi upādāniyo, atthi anupādāniyo. Atthi upādānasampayutto, atthi upādānavippayutto. Atthi upādānañceva upādāniyo ca, atthi upādāniyo ceva

no ca upādānaṃ. Atthi upādānañceva upādānasampayutto ca, atthi upādānasampayutto ceva no ca upādānaṃ. Atthi upādānavippayuttaupādāniyo, atthi upādānavippayuttaanupādāniyo.

Atthi kileso, atthi no kileso. Atthi saṃkilesiko, atthi asaṃkilesiko. Atthi saṃkiliṭṭho, atthi asaṃkiliṭṭho. Atthi kilesasampayutto, atthi kilesavippayutto. Atthi kileso ceva saṃkilesiko ca, atthi saṃkilesiko ceva no ca kileso. Atthi kileso ceva saṃkiliṭṭho ca, atthi saṃkiliṭṭho ceva no ca kileso. Atthi kileso ceva kilesasampayutto ca, atthi kilesasampayutto ceva no ca kileso. Atthi kilesavippayuttasaṃkilesiko, atthi kilesavippayuttaasaṃkilesiko. Atthi dassanena pahātabbo, atthi na dassanena pahātabbo. Atthi bhāvanāya pahātabbo, atthi na bhāvanāya pahātabbo. Atthi dassanena pahātabbahetuko, atthi na dassanena pahātabbahetuko. Atthi bhāvanāya pahātabbahetuko, atthi na bhāvanāya pahātabbahetuko.

Atthi savitakko, atthi avitakko. Atthi savicāro, atthi avicāro. Atthi sappītiko, atthi appītiko. Atthi pītisahagato, atthi na pītisahagato. Atthi sukhasahagato, atthi na sukhasahagato. Atthi upekkhāsahagato, atthi na upekkhāsahagato. Atthi kāmāvacaro, atthi na kāmāvacaro. Atthi rūpāvacaro, atthi na rūpāvacaro. Atthi arūpāvacaro, atthi na arūpāvacaro. Atthi pariyāpanno, atthi apariyāpanno. Atthi niyyāniko, atthi aniyyāniko. Atthi niyato, atthi aniyato. Atthi sauttaro, atthi anuttaro. Atthi saraṇo, atthi araṇo.

Tividhena saṅkhārakkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

95. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi saraṇo, atthi araṇo.

Tividhena saṅkhārakkhandho – atthi sukhāya vedanāya sampayutto…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

Dukamūlakaṃ.

96. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi hetu, atthi na hetu.

Tividhena saṅkhārakkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

97. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi saraṇo, atthi araṇo.

Tividhena saṅkhārakkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

98. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi hetu, atthi na hetu.

Tividhena saṅkhārakkhandho – atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

99. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi saraṇo, atthi araṇo.

Tividhena saṅkhārakkhandho – atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

Tikamūlakaṃ.

100. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi hetu, atthi na hetu.

Tividhena saṅkhārakkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

101. Ekavidhena saṅkhārakkhandho cittasampayutto.

Duvidhena saṅkhārakkhandho atthi sahetuko, atthi ahetuko.

Tividhena saṅkhārakkhandho – atthi sukhāya vedanāya sampayutto, atthi dukkhāya vedanāya sampayutto, atthi adukkhamasukhāya vedanāya sampayutto…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

102. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi hetusampayutto, atthi hetuvippayutto.

Tividhena saṅkhārakkhandho – atthi vipāko, atthi vipākadhammadhammo, atthi nevavipākanavipākadhammadhammo…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

103. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi hetu ceva sahetuko ca, atthi sahetuko ceva na ca hetu.

Tividhena saṅkhārakkhandho – atthi upādinnupādāniyo, atthi anupādinnupādāniyo, atthi anupādinnaanupādāniyo…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

104. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi hetu ceva hetusampayutto ca, atthi hetusampayutto ceva na ca hetu.

Tividhena saṅkhārakkhandho – atthi saṃkiliṭṭhasaṃkilesiko, atthi asaṃkiliṭṭhasaṃkilesiko, atthi asaṃkiliṭṭhaasaṃkilesiko…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

105. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi na hetu sahetuko, atthi na hetu ahetuko.

Tividhena saṅkhārakkhandho – atthi savitakkasavicāro, atthi avitakkavicāramatto, atthi avitakkaavicāro…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

106. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi lokiyo, atthi lokuttaro.

Tividhena saṅkhārakkhandho – atthi pītisahagato, atthi sukhasahagato, atthi upekkhāsahagato… pe…. Evaṃ dasavidhena saṅkhārakkhandho.

107. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi kenaci viññeyyo, atthi kenaci na viññeyyo.

Tividhena saṅkhārakkhandho – atthi dassanena pahātabbo, atthi bhāvanāya pahātabbo, atthi neva dassanena na bhāvanāya pahātabbo…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

108. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi āsavo, atthi no āsavo.

Tividhena saṅkhārakkhandho – atthi dassanena pahātabbahetuko, atthi bhāvanāya pahātabbahetuko, atthi neva dassanena na bhāvanāya pahātabbahetuko…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

109. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi sāsavo, atthi anāsavo.

Tividhena saṅkhārakkhandho – atthi ācayagāmī, atthi apacayagāmī, atthi nevācayagāmināpacayagāmī…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

110. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi āsavasampayutto, atthi āsavavippayutto.

Tividhena saṅkhārakkhandho – atthi sekkho, atthi asekkho, atthi nevasekkhanāsekkho…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

111. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi āsavo ceva sāsavo ca, atthi sāsavo ceva no ca āsavo.

Tividhena saṅkhārakkhandho – atthi paritto, atthi mahaggato, atthi appamāṇo…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

112. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi āsavo ceva āsavasampayutto ca, atthi āsavasampayutto ceva no ca āsavo.

Tividhena saṅkhārakkhandho – atthi parittārammaṇo, atthi mahaggatārammaṇo, atthi appamāṇārammaṇo…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

113. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi āsavavippayuttasāsavo, atthi āsavippayuttaanāsavo.

Tividhena saṅkhārakkhandho – atthi hīno, atthi majjhimo, atthi paṇīto…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

114. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi saṃyojanaṃ, atthi no saṃyojanaṃ.

Tividhena saṅkhārakkhandho – atthi micchattaniyato, atthi sammattaniyato, atthi aniyato…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

115. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi saṃyojaniyo, atthi asaṃyojaniyo.

Tividhena saṅkhārakkhandho – atthi maggārammaṇo, atthi maggahetuko, atthi maggādhipati…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

116. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi saṃyojanasampayutto, atthi saṃyojanavippayutto.

Tividhena saṅkhārakkhandho – atthi uppanno, atthi anuppanno, atthi uppādī…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

117. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi saṃyojanañceva saṃyojaniyo ca, atthi saṃyojaniyo ceva no ca saṃyojanaṃ.

Tividhena saṅkhārakkhandho – atthi atīto, atthi anāgato, atthi paccuppanno…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

118. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi saṃyojanañceva saṃyojanasampayutto ca, atthi saṃyojanasampayutto ceva no ca saṃyojanaṃ.

Tividhena saṅkhārakkhandho – atthi atītārammaṇo, atthi anāgatārammaṇo, atthi paccuppannārammaṇo…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

119. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi saṃyojanavippayuttasaṃyojaniyo, atthi

saṃyojanavippayuttaasaṃyojaniyo.

Tividhena saṅkhārakkhandho – atthi ajjhatto, atthi bahiddho, atthi ajjhattabahiddho…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

120. Ekavidhena saṅkhārakkhandho – cittasampayutto.

Duvidhena saṅkhārakkhandho – atthi gantho, atthi no gantho.

Tividhena saṅkhārakkhandho – atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo…pe…. Evaṃ dasavidhena saṅkhārakkhandho.

Ubhatovaḍḍhakaṃ.

Sattavidhena saṅkhārakkhandho – atthi kusalo, atthi akusalo, atthi abyākato; atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno. Evaṃ sattavidhena saṅkhārakkhandho.

Aparopi sattavidhena saṅkhārakkhandho – atthi sukhāya vedanāya sampayutto, atthi dukkhāya vedanāya sampayutto, atthi adukkhamasukhāya vedanāya sampayutto; atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo atthi ajjhattabahiddhārammaṇo; atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno. Evaṃ sattavidhena saṅkhārakkhandho.

Catuvīsatividhena saṅkhārakkhandho – cakkhusamphassapaccayā saṅkhārakkhandho atthi kusalo, atthi akusalo, atthi abyākato; sotasamphassapaccayā…pe… ghānasamphassapaccayā…pe… jivhāsamphassapaccayā…pe… kāyasamphassapaccayā…pe… manosamphassapaccayā saṅkhārakkhandho atthi kusalo, atthi akusalo, atthi abyākato; cakkhusamphassajā cetanā…pe… manosamphassajā cetanā. Evaṃ catuvīsatividhena saṅkhārakkhandho.

Aparopi catuvīsatividhena saṅkhārakkhandho – cakkhusamphassapaccayā saṅkhārakkhandho atthi sukhāya vedanāya sampayutto…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; cakkhusamphassajā cetanā…pe… manosamphassajā cetanā; sotasamphassapaccayā…pe… ghānasamphassapaccayā…pe… jivhāsamphassapaccayā…pe… kāyasamphassapaccayā…pe… manosamphassapaccayā saṅkhārakkhandho atthi sukhāya vedanāya sampayutto…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; cakkhusamphassajā cetanā, sotasamphassajā cetanā, ghānasamphassajā cetanā, jivhāsamphassajā cetanā, kāyasamphassajā cetanā, manosamphassajā cetanā. Evaṃ catuvīsatividhena saṅkhārakkhandho.

Tiṃsatividhena saṅkhārakkhandho – cakkhusamphassapaccayā saṅkhārakkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā…pe… ghānasamphassapaccayā …pe… jivhāsamphassapaccayā…pe… kāyasamphassapaccayā…pe… manosamphassapaccayā saṅkhārakkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā cetanā…pe… manosamphassajā cetanā. Evaṃ tiṃsatividhena saṅkhārakkhandho.

Bahuvidhena saṅkhārakkhandho – cakkhusamphassapaccayā saṅkhārakkhandho atthi kusalo, atthi akusalo, atthi abyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā…pe… ghānasamphassapaccayā…pe… jivhāsamphassapaccayā…pe… kāyasamphassapaccayā…pe… manosamphassapaccayā saṅkhārakkhandho atthi kusalo, atthi akusalo, atthi abyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā cetanā, sotasamphassajā cetanā, ghānasamphassajā cetanā, jivhāsamphassajā cetanā,

kāyasamphassajā cetanā, manosamphassajā cetanā. Evaṃ bahuvidhena saṅkhārakkhandho.

Aparopi bahuvidhena saṅkhārakkhandho – cakkhusamphassapaccayā saṅkhārakkhandho atthi sukhāya vedanāya sampayutto, atthi dukkhāya vedanāya sampayutto, atthi adukkhamasukhāya vedanāya sampayutto…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā…pe… ghānasamphassapaccayā…pe… jivhāsamphassapaccayā…pe… kāyasamphassapaccayā…pe… manosamphassapaccayā saṅkhārakkhandho atthi sukhāya vedanāya sampayutto …pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā cetanā, sotasamphassajā cetanā, ghānasamphassajā cetanā, jivhāsamphassajā cetanā, kāyasamphassajā cetanā, manosamphassajā cetanā. Evaṃ bahuvidhena saṅkhārakkhandho.

Ayaṃ vuccati saṅkhārakkhandho.

5. Viññāṇakkhandho

121. Tattha katamo viññāṇakkhandho? Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi sahetuko, atthi ahetuko.

Tividhena viññāṇakkhandho – atthi kusalo, atthi akusalo, atthi abyākato.

Catubbidhena viññāṇakkhandho – atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno.

Pañcavidhena viññāṇakkhandho – atthi sukhindriyasampayutto, atthi dukkhindriyasampayutto, atthi somanassindriyasampayutto, atthi domanassindriyasampayutto, atthi upekkhindriyasampayutto. Evaṃ pañcavidhena viññāṇakkhandho.

Chabbidhena viññāṇakkhandho – cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ. Evaṃ chabbidhena viññāṇakkhandho.

Sattavidhena viññāṇakkhandho – cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manodhātu, manoviññāṇadhātu. Evaṃ sattavidhena viññāṇakkhandho.

Aṭṭhavidhena viññāṇakkhandho – cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ atthi sukhasahagataṃ, atthi dukkhasahagataṃ, manodhātu, manoviññāṇadhātu. Evaṃ aṭṭhavidhena viññāṇakkhandho.

Navavidhena viññāṇakkhandho – cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manodhātu, manoviññāṇadhātu atthi kusalaṃ, atthi akusalaṃ, atthi abyākataṃ. Evaṃ navavidhena viññāṇakkhandho.

Dasavidhena viññāṇakkhandho – cakkhuviññāṇaṃ…pe… kāyaviññāṇaṃ atthi sukhasahagataṃ, atthi dukkhasahagataṃ, manodhātu, manoviññāṇadhātu atthi kusalaṃ, atthi akusalaṃ, atthi abyākataṃ. Evaṃ dasavidhena viññāṇakkhandho.

122. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi sahetuko, atthi ahetuko.

Tividhena viññāṇakkhandho – atthi sukhāya vedanāya sampayutto, atthi dukkhāya vedanāya sampayutto, atthi adukkhamasukhāya vedanāya sampayutto. Atthi vipāko, atthi vipākadhammadhammo, atthi nevavipākanavipākadhammadhammo. Atthi upādinnupādāniyo, atthi anupādinnupādāniyo, atthi anupādinnaanupādāniyo. Atthi saṃkiliṭṭhasaṃkilesiko, atthi asaṃkiliṭṭhasaṃkilesiko, atthi asaṃkiliṭṭhaasaṃkilesiko. Atthi savitakkasavicāro, atthi avitakkavicāramatto, atthi avitakkaavicāro. Atthi pītisahagato, atthi sukhasahagato, atthi upekkhāsahagato. Atthi dassanena pahātabbo, atthi bhāvanāya pahātabbo, atthi neva dassanena na bhāvanāya pahātabbo. Atthi dassanena pahātabbahetuko, atthi bhāvanāya pahātabbahetuko, atthi neva dassanena na bhāvanāya pahātabbahetuko. Atthi ācayagāmī, atthi apacayagāmī, atthi nevācayagāmināpacayagāmī. Atthi sekkho, atthi asekkho, atthi nevasekkhanāsekkho. Atthi paritto, atthi mahaggato, atthi appamāṇo. Atthi parittārammaṇo, atthi mahaggatārammaṇo, atthi appamāṇārammaṇo. Atthi hīno, atthi majjhimo, atthi paṇīto. Atthi micchattaniyato, atthi sammattaniyato, atthi aniyato. Atthi maggārammaṇo, atthi maggahetuko, atthi maggādhipati. Atthi uppanno, atthi anuppanno, atthi uppādī. Atthi atīto, atthi anāgato, atthi paccuppanno. Atthi atītārammaṇo, atthi anāgatārammaṇo, atthi paccuppannārammaṇo. Atthi ajjhatto, atthi bahiddho, atthi ajjhattabahiddho. Atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo…pe…. Evaṃ dasavidhena viññāṇakkhandho.

123. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi hetusampayutto, atthi hetuvippayutto. Atthi na hetu sahetuko, atthi na hetu ahetuko. Atthi lokiyo, atthi lokuttaro. Atthi kenaci viññeyyo, atthi kenaci na viññeyyo. Atthi sāsavo, atthi anāsavo. Atthi āsavasampayutto, atthi āsavavippayutto. Atthi āsavavippayuttasāsavo, atthi āsavavippayuttaanāsavo. Atthi saṃyojaniyo, atthi asaṃyojaniyo. Atthi saṃyojanasampayutto, atthi saṃyojanavippayutto. Atthi saṃyojanavippayuttasaṃyojaniyo, atthi saṃyojanavippayuttaasaṃyojaniyo.

Atthi ganthaniyo, atthi aganthaniyo. Atthi ganthasampayutto, atthi ganthavippayutto. Atthi ganthavippayuttaganthaniyo, atthi ganthavippayuttaaganthaniyo. Atthi oghaniyo, atthi anoghaniyo. Atthi oghasampayutto, atthi oghavippayutto. Atthi oghavippayuttaoghaniyo, atthi oghavippayuttaanoghaniyo. Atthi yoganiyo, atthi ayoganiyo. Atthi yogasampayutto, atthi yogavippayutto. Atthi yogavippayuttayoganiyo, atthi yogavippayuttaayoganiyo. Atthi nīvaraṇiyo, atthi anīvaraṇiyo. Atthi nīvaraṇasampayutto, atthi nīvaraṇavippayutto. Atthi nīvaraṇavippayuttanīvaraṇiyo, atthi nīvaraṇavippayuttaanīvaraṇiyo.

Atthi parāmaṭṭho, atthi aparāmaṭṭho. Atthi parāmāsasampayutto, atthi parāmāsavippayutto. Atthi parāmāsavippayuttaparāmaṭṭho, atthi parāmāsavippayuttaaparāmaṭṭho. Atthi upādinno, atthi anupādinno. Atthi upādāniyo, atthi anupādāniyo. Atthi upādānasampayutto, atthi upādānavippayutto. Atthi upādānavippayuttaupādāniyo, atthi upādānavippayuttaanupādāniyo. Atthi saṃkilesiko, atthi asaṃkilesiko. Atthi saṃkiliṭṭho, atthi asaṃkiliṭṭho. Atthi kilesasampayutto, atthi kilesavippayutto. Atthi kilesavippayuttasaṃkilesiko, atthi kilesavippayuttaasaṃkilesiko. Atthi dassanena pahātabbo, atthi na dassanena pahātabbo. Atthi bhāvanāya pahātabbo, atthi na bhāvanāya pahātabbo. Atthi dassanena pahātabbahetuko, atthi na dassanena pahātabbahetuko. Atthi bhāvanāya pahātabbahetuko, atthi na bhāvanāya pahātabbahetuko.

Atthi savitakko, atthi avitakko. Atthi savicāro, atthi avicāro. Atthi sappītiko, atthi appītiko. Atthi pītisahagato, atthi na pītisahagato. Atthi sukhasahagato, atthi na sukhasahagato. Atthi upekkhāsahagato, atthi na upekkhāsahagato. Atthi kāmāvacaro, atthi na kāmāvacaro. Atthi rūpāvacaro, atthi na rūpāvacaro. Atthi arūpāvacaro, atthi na arūpāvacaro, atthi pariyāpanno, atthi apariyāpanno. Atthi niyyāniko, atthi aniyyāniko. Atthi niyato, atthi aniyato. Atthi sauttaro, atthi anuttaro. Atthi saraṇo, atthi araṇo.

Tividhena viññāṇakkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe…. Evaṃ dasavidhena viññāṇakkhandho.

124. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi saraṇo, atthi araṇo.

Tividhena viññāṇakkhandho – atthi sukhāya vedanāya sampayutto, atthi dukkhāya vedanāya sampayutto, atthi adukkhamasukhāya vedanāya sampayutto. Atthi vipāko…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo…pe…. Evaṃ dasavidhena viññāṇakkhandho.

Dukamūlakaṃ.

125. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi sahetuko, atthi ahetuko.

Tividhena viññāṇakkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe…. Evaṃ dasavidhena viññāṇakkhandho.

126. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi hetusampayutto, atthi hetuvippayutto…pe… atthi saraṇo, atthi araṇo.

Tividhena viññāṇakkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe…. Evaṃ dasavidhena viññāṇakkhandho.

127. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi sahetuko, atthi ahetuko.

Tividhena viññāṇakkhandho – atthi sukhāya vedanāya sampayutto, atthi dukkhāya vedanāya sampayutto, atthi adukkhamasukhāya vedanāya sampayutto. Atthi vipāko…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo…pe…. Evaṃ dasavidhena viññāṇakkhandho.

128. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi hetusampayutto, atthi hetuvippayutto…pe… atthi saraṇo, atthi araṇo.

Tividhena viññāṇakkhandho – atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo…pe…. Evaṃ dasavidhena viññāṇakkhandho.

Tikamūlakaṃ.

129. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi sahetuko, atthi ahetuko.

Tividhena viññāṇakkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe…. Evaṃ dasavidhena viññāṇakkhandho.

130. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi hetusampayutto, atthi hetuvippayutto.

Tividhena viññāṇakkhandho – atthi sukhāya vedanāya sampayutto, atthi dukkhāya vedanāya sampayutto, atthi adukkhamasukhāya vedanāya sampayutto…pe…. Evaṃ dasavidhena viññāṇakkhandho.

131. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi na hetu sahetuko, atthi na hetuahetuko.

Tividhena viññāṇakkhandho – atthi vipāko, atthi vipākadhammadhammo, atthi nevavipākanavipākadhammadhammo…pe…. Evaṃ dasavidhena viññāṇakkhandho.

132. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi lokiyo, atthi lokuttaro.

Tividhena viññāṇakkhandho – atthi upādinnupādāniyo, atthi anupādinnupādāniyo, atthi anupādinnaanupādāniyo…pe…. Evaṃ dasavidhena viññāṇakkhandho.

133. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi kenaci viññeyyo, atthi kenaci na viññeyyo.

Tividhena viññāṇakkhandho – atthi saṃkiliṭṭhasaṃkilesiko, atthi asaṃkiliṭṭhasaṃkilesiko, atthi asaṃkiliṭṭhaasaṃkilesiko…pe…. Evaṃ dasavidhena viññāṇakkhandho.

134. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi sāsavo, atthi anāsavo.

Tividhena viññāṇakkhandho – atthi savitakkasavicāro, atthi avitakkavicāramatto, atthi avitakkaavicāro…pe…. Evaṃ dasavidhena viññāṇakkhandho.

135. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi āsavasampayutto, atthi āsavavippayutto.

Tividhena viññāṇakkhandho – atthi pītisahagato, atthi sukhasahagato, atthi upekkhāsahagato…pe…. Evaṃ dasavidhena viññāṇakkhandho.

136. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi āsavavippayuttasāsavo, atthi āsavavippayuttaanāsavo.

Tividhena viññāṇakkhandho – atthi dassanena pahātabbo, atthi bhāvanāya pahātabbo, atthi neva dassanena na bhāvanāya pahātabbo…pe…. Evaṃ dasavidhena viññāṇakkhandho.

137. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi saṃyojaniyo, atthi asaṃyojaniyo.

Tividhena viññāṇakkhandho – atthi dassanena pahātabbahetuko, atthi bhāvanāya pahātabbahetuko, atthi neva dassanena na bhāvanāya pahātabbahetuko…pe…. Evaṃ dasavidhena viññāṇakkhandho.

138. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi saṃyojanasampayutto, atthi saṃyojanavippayutto.

Tividhena viññāṇakkhandho – atthi ācayagāmī, atthi apacayagāmī, atthi nevācayagāmināpacayagāmī…pe…. Evaṃ dasavidhena viññāṇakkhandho.

139. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi saṃyojanavippayuttasaṃyojaniyo, atthi saṃyojanavippayuttaasaṃyojaniyo.

Tividhena viññāṇakkhandho – atthi sekkho, atthi asekkho, atthi nevasekkhanāsekkho…pe…. Evaṃ dasavidhena viññāṇakkhandho.

140. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi ganthaniyo, atthi aganthaniyo.

Tividhena viññāṇakkhandho – atthi paritto, atthi mahaggato, atthi appamāṇo…pe…. Evaṃ dasavidhena viññāṇakkhandho.

141. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi ganthasampayutto, atthi ganthavippayutto.

Tividhena viññāṇakkhandho – atthi parittārammaṇo, atthi mahaggatārammaṇo, atthi appamāṇārammaṇo…pe…. Evaṃ dasavidhena viññāṇakkhandho.

142. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi ganthavippayuttaganthaniyo, atthi ganthavippayuttaaganthaniyo.

Tividhena viññāṇakkhandho – atthi hīno, atthi majjhimo, atthi paṇīto…pe…. Evaṃ dasavidhena viññāṇakkhandho.

143. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi oghaniyo, atthi anoghaniyo.

Tividhena viññāṇakkhandho – atthi micchattaniyato, atthi sammattaniyato, atthi aniyato…pe…. Evaṃ dasavidhena viññāṇakkhandho.

144. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi oghasampayutto, atthi oghavippayutto.

Tividhena viññāṇakkhandho – atthi maggārammaṇo, atthi maggahetuko, atthi maggādhipati…pe…. Evaṃ dasavidhena viññāṇakkhandho.

145. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi oghavippayuttaoghaniyo, atthi oghavippayuttaanoghaniyo.

Tividhena viññāṇakkhandho – atthi uppanno, atthi anuppanno, atthi uppādī…pe…. Evaṃ dasavidhena viññāṇakkhandho.

146. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi yoganiyo, atthi ayoganiyo.

Tividhena viññāṇakkhandho – atthi atīto, atthi anāgato, atthi paccuppanno…pe…. Evaṃ dasavidhena viññāṇakkhandho.

147. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi yogasampayutto, atthi yogavippayutto.

Tividhena viññāṇakkhandho – atthi atītārammaṇo, atthi anāgatārammaṇo, atthi paccuppannārammaṇo…pe…. Evaṃ dasavidhena viññāṇakkhandho.

148. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi yogavippayuttayoganiyo, atthi yogavippayuttaayoganiyo.

Tividhena viññāṇakkhandho – atthi ajjhatto, atthi bahiddho, atthi ajjhattabahiddho…pe…. Evaṃ dasavidhena viññāṇakkhandho.

149. Ekavidhena viññāṇakkhandho – phassasampayutto.

Duvidhena viññāṇakkhandho – atthi nīvaraṇiyo, atthi anīvaraṇiyo.

Tividhena viññāṇakkhandho – atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo…pe…. Evaṃ dasavidhena viññāṇakkhandho.

Ubhatovaḍḍhakaṃ.

Sattavidhena viññāṇakkhandho – atthi kusalo, atthi akusalo, atthi abyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno. Evaṃ sattavidhena viññāṇakkhandho.

Aparopi sattavidhena viññāṇakkhandho – atthi sukhāya vedanāya sampayutto, atthi dukkhāya vedanāya sampayutto, atthi adukkhamasukhāya vedanāya sampayutto, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno. Evaṃ sattavidhena viññāṇakkhandho.

Catuvīsatividhena viññāṇakkhandho – cakkhusamphassapaccayā viññāṇakkhandho atthi kusalo, atthi akusalo, atthi abyākato; sotasamphassapaccayā…pe… ghānasamphassapaccayā…pe… jivhāsamphassapaccayā…pe… kāyasamphassapaccayā…pe… manosamphassapaccayā viññāṇakkhandho atthi kusalo, atthi akusalo, atthi abyākato; cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ. Evaṃ catuvīsatividhena viññāṇakkhandho.

Aparopi catuvīsatividhena viññāṇakkhandho – cakkhusamphassapaccayā viññāṇakkhandho atthi sukhāya vedanāya sampayutto, atthi dukkhāya vedanāya sampayutto, atthi adukkhamasukhāya vedanāya sampayutto…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; cakkhuviññāṇaṃ…pe… kāyaviññāṇaṃ, manoviññāṇaṃ; sotasamphassapaccayā…pe… ghānasamphassapaccayā…pe… jivhāsamphassapaccayā…pe… kāyasamphassapaccayā…pe… manosamphassapaccayā viññāṇakkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ. Evaṃ catuvīsatividhena viññāṇakkhandho.

Tiṃsatividhena viññāṇakkhandho – cakkhusamphassapaccayā viññāṇakkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā …pe… ghānasamphassapaccayā…pe… jivhāsamphassapaccayā…pe… kāyasamphassapaccayā…pe… manosamphassapaccayā viññāṇakkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ. Evaṃ tiṃsatividhena viññāṇakkhandho.

Bahuvidhena viññāṇakkhandho – cakkhusamphassapaccayā viññāṇakkhandho atthi kusalo, atthi akusalo, atthi abyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno, cakkhuviññāṇaṃ…pe… manoviññāṇaṃ; sotasamphassapaccayā…pe… ghānasamphassapaccayā…pe… jivhāsamphassapaccayā …pe… kāyasamphassapaccayā…pe… manosamphassapaccayā viññāṇakkhandho atthi kusalo, atthi akusalo, atthi abyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno, cakkhuviññāṇaṃ…pe… manoviññāṇaṃ. Evaṃ bahuvidhena viññāṇakkhandho.

Aparopi bahuvidhena viññāṇakkhandho – cakkhusamphassapaccayā viññāṇakkhandho atthi sukhāya vedanāya sampayutto…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā…pe… ghānasamphassapaccayā…pe… jivhāsamphassapaccayā…pe… kāyasamphassapaccayā…pe… manosamphassapaccayā viññāṇakkhandho atthi sukhāya vedanāya sampayutto…pe… atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ. Evaṃ bahuvidhena viññāṇakkhandho.

Ayaṃ vuccati viññāṇakkhandho.

Abhidhammabhājanīyaṃ.

3. Pañhāpucchakaṃ

150. Pañcakkhandhā – rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.

151. Pañcannaṃ khandhānaṃ kati kusalā, kati akusalā, kati abyākatā…pe… kati saraṇā, kati araṇā?

1. Tikaṃ

152. Rūpakkhandho abyākato. Cattāro khandhā siyā kusalā, siyā akusalā, siyā abyākatā. Dve khandhā na vattabbā – ''sukhāya vedanāya sampayuttā''tipi, ''dukkhāya vedanāya sampayuttā''tipi, ''adukkhamasukhāya vedanāya sampayuttā''tipi. Tayo khandhā siyā sukhāya vedanāya sampayuttā, siyā dukkhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā. Rūpakkhandho nevavipākanavipākadhammadhammo. Cattāro khandhā siyā vipākā, siyā vipākadhammadhammā, siyā nevavipākanavipākadhammadhammā. Rūpakkhandho siyā upādinnupādāniyo, siyā anupādinnupādāniyo. Cattāro khandhā siyā upādinnupādāniyā, siyā anupādinnupādāniyā, siyā anupādinnaanupādāniyā.

Rūpakkhandho asaṃkiliṭṭhasaṃkilesiko. Cattāro khandhā siyā saṃkiliṭṭhasaṃkilesikā, siyā asaṃkiliṭṭhasaṃkilesikā, siyā asaṃkiliṭṭhaasaṃkilesikā. Rūpakkhandho avitakkaavicāro. Tayo khandhā siyā savitakkasavicārā, siyā avitakkavicāramattā, siyā avitakkaavicārā. Saṅkhārakkhandho siyā savitakkasavicāro, siyā avitakkavicāramatto, siyā avitakkaavicāro, siyā na vattabbo – ''savitakkasavicāro''tipi, ''avitakkavicāramatto''tipi, ''avitakkaavicāro''tipi. Rūpakkhandho na vattabbo – ''pītisahagato''tipi, ''sukhasahagato''tipi, ''upekkhāsahagato''tipi. Vedanākkhandho siyā pītisahagato na sukhasahagato na upekkhāsahagato, siyā na vattabbo – ''pītisahagato''ti. Tayo khandhā siyā pītisahagatā, siyā sukhasahagatā, siyā upekkhāsahagatā, siyā na vattabbā – ''pītisahagatā''tipi, ''sukhasahagatā''tipi, ''upekkhāsahagatā''tipi.

Rūpakkhandho neva dassanena na bhāvanāya pahātabbo. Cattāro khandhā siyā dassanena pahātabbā, siyā bhāvanāya pahātabbā, siyā neva dassanena na bhāvanāya pahātabbā. Rūpakkhandho neva dassanena na bhāvanāya pahātabbahetuko. Cattāro khandhā siyā dassanena pahātabbahetukā, siyā bhāvanāya pahātabbahetukā, siyā neva dassanena na bhāvanāya pahātabbahetukā. Rūpakkhandho nevācayagāmināpacayagāmī. Cattāro khandhā siyā ācayagāmino, siyā apacayagāmino, siyā nevācayagāmināpacayagāmino. Rūpakkhandho nevasekkhanāsekkho. Cattāro khandhā siyā sekkhā, siyā asekkhā, siyā nevasekkhanāsekkhā. Rūpakkhandho paritto. Cattāro khandhā siyā parittā, siyā mahaggatā, siyā appamāṇā. Rūpakkhandho anārammaṇo. Cattāro khandhā siyā parittārammaṇā, siyā mahaggatārammaṇā, siyā appamāṇārammaṇā, siyā na vattabbā – ''parittārammaṇā''tipi, ''mahaggatārammaṇā''tipi, ''appamāṇārammaṇā''tipi. Rūpakkhandho majjhimo. Cattāro khandhā siyā hīnā, siyā majjhimā, siyā paṇītā. Rūpakkhandho aniyato. Cattāro khandhā siyā micchattaniyatā, siyā sammattaniyatā, siyā aniyatā.

Rūpakkhandho anārammaṇo. Cattāro khandhā siyā maggārammaṇā, siyā maggahetukā, siyā maggādhipatino, siyā na vattabbā – ''maggārammaṇā''tipi, ''maggahetukā''tipi, ''maggādhipatino''tipi; siyā uppannā, siyā anuppannā, siyā uppādino; siyā atītā, siyā anāgatā, siyā paccuppannā. Rūpakkhandho anārammaṇo. Cattāro khandhā siyā atītārammaṇā, siyā anāgatārammaṇā, siyā paccuppannārammaṇā, siyā na vattabbā – ''atītārammaṇā''tipi, ''anāgatārammaṇā''tipi, ''paccuppannārammaṇā''tipi; siyā ajjhattā, siyā bahiddhā, siyā ajjhattabahiddhā. Rūpakkhandho anārammaṇo. Cattāro khandhā siyā ajjhattārammaṇā, siyā bahiddhārammaṇā, siyā ajjhattabahiddhārammaṇā, siyā na vattabbā – ''ajjhattārammaṇā''tipi, ''bahiddhārammaṇā''tipi, ''ajjhattabahiddhārammaṇā''tipi. Cattāro khandhā anidassanaappaṭighā. Rūpakkhandho siyā sanidassanasappaṭigho, siyā anidassanasappaṭigho, siyā anidassanaappaṭigho.

2. Dukaṃ

153. Cattāro khandhā na hetū. Saṅkhārakkhandho siyā hetu, siyā na hetu. Rūpakkhandho ahetuko. Cattāro khandhā siyā sahetukā, siyā ahetukā. Rūpakkhandho hetuvippayutto. Cattāro khandhā siyā hetusampayuttā, siyā hetuvippayuttā. Rūpakkhandho na vattabbo – ''hetu ceva sahetuko cā''tipi, ''sahetuko ceva na ca hetū''tipi. Tayo khandhā na vattabbā – ''hetū ceva sahetukā cā''ti, siyā sahetukā ceva na ca hetū, siyā na vattabbā – ''sahetukā ceva na ca hetū''ti. Saṅkhārakkhandho siyā hetu ceva sahetuko ca, siyā sahetuko ceva na ca hetu, siyā na vattabbo – ''hetu ceva sahetuko cā''tipi, ''sahetuko ceva na ca hetū''tipi. Rūpakkhandho na vattabbo – ''hetu ceva hetusampayutto cā''tipi, ''hetusampayutto ceva na ca hetū''tipi. Tayo khandhā na vattabbā – ''hetū ceva hetusampayuttā cā''ti, siyā hetusampayuttā ceva na ca hetū, siyā na vattabbā – ''hetusampayuttā ceva na ca hetū''ti. Saṅkhārakkhandho siyā hetu ceva hetusampayutto ca, siyā hetusampayutto ceva na ca hetu, siyā na vattabbo – ''hetu ceva hetusampayutto cā''tipi, ''hetusampayutto ceva na ca hetū''tipi. Rūpakkhandho na hetu ahetuko. Tayo khandhā siyā na hetū sahetukā, siyā na hetū ahetukā. Saṅkhārakkhandho siyā na hetu sahetuko, siyā na hetu ahetuko, siyā na vattabbo – ''na hetu sahetuko''tipi, ''na hetu ahetuko''tipi.

Sappaccayā, saṅkhatā.

Cattāro khandhā anidassanā. Rūpakkhandho siyā sanidassano, siyā anidassano. Cattāro khandhā appaṭighā. Rūpakkhandho siyā sappaṭigho, siyā appaṭigho. Rūpakkhandho rūpaṃ. Cattāro khandhā arūpā. Rūpakkhandho lokiyo. Cattāro khandhā siyā lokiyā, siyā lokuttarā; kenaci viññeyyā, kenaci na viññeyyā.

Cattāro khandhā no āsavā. Saṅkhārakkhandho siyā āsavo, siyā no āsavo. Rūpakkhandho sāsavo. Cattāro khandhā siyā sāsavā, siyā anāsavā. Rūpakkhandho āsavavippayutto. Cattāro khandhā siyā āsavasampayuttā, siyā āsavavippayuttā. Rūpakkhandho na vattabbo – ''āsavo ceva sāsavo cā''ti, sāsavo ceva no ca āsavo. Tayo khandhā na vattabbā – ''āsavā ceva sāsavā cā''ti, siyā sāsavā ceva no ca āsavā, siyā na vattabbā – ''sāsavā ceva no ca āsavā''ti. Saṅkhārakkhandho siyā āsavo ceva sāsavo ca, siyā sāsavo ceva no ca āsavo, siyā na vattabbo – ''āsavo ceva sāsavo cā''tipi, ''sāsavo ceva no ca āsavo''tipi. Rūpakkhandho na vattabbo – ''āsavo ceva āsavasampayutto cā''tipi, ''āsavasampayutto ceva no ca āsavo''tipi. Tayo khandhā na vattabbā – ''āsavā ceva āsavasampayuttā cā''ti, siyā āsavasampayuttā ceva no ca āsavā, siyā na vattabbā – ''āsavasampayuttā ceva no ca āsavā''ti. Saṅkhārakkhandho siyā āsavo ceva āsavasampayutto ca, siyā āsavasampayutto ceva no ca āsavo, siyā na vattabbo – ''āsavo ceva āsavasampayutto cā''tipi, ''āsavasampayutto ceva no ca āsavo''tipi. Rūpakkhandho āsavavippayuttasāsavo. Cattāro khandhā siyā āsavavippayuttasāsavā, siyā āsavavippayuttaanāsavā, siyā na vattabbā – ''āsavavippayuttasāsavā''tipi, ''āsavavippayuttaanāsavā''tipi.

Cattāro khandhā no saṃyojanā. Saṅkhārakkhandho siyā saṃyojanaṃ, siyā no saṃyojanaṃ. Rūpakkhandho saṃyojaniyo. Cattāro khandhā siyā saṃyojaniyā, siyā asaṃyojaniyā. Rūpakkhandho saṃyojanavippayutto. Cattāro khandhā siyā saṃyojanasampayuttā, siyā saṃyojanavippayuttā. Rūpakkhandho na vattabbo – ''saṃyojanañceva saṃyojaniyo cā''ti, ''saṃyojaniyo ceva no ca saṃyojanaṃ''. Tayo khandhā na vattabbā – ''saṃyojanā ceva saṃyojaniyā cā''ti, siyā saṃyojaniyā ceva no ca saṃyojanā, siyā na vattabbā – ''saṃyojaniyā ceva no ca saṃyojanā''ti. Saṅkhārakkhandho siyā saṃyojanañceva saṃyojaniyo ca, siyā saṃyojaniyo ceva no ca saṃyojanaṃ, siyā na vattabbo – ''saṃyojanañceva saṃyojaniyo cā''tipi, ''saṃyojaniyo ceva no ca saṃyojana''ntipi. Rūpakkhandho na vattabbo – ''saṃyojanañceva saṃyojanasampayutto cā''tipi, ''saṃyojanasampayutto ceva no ca saṃyojana''ntipi. Tayo khandhā na vattabbā – ''saṃyojanā ceva saṃyojanasampayuttā cā''ti, siyā saṃyojanasampayuttā ceva no ca saṃyojanā, siyā na vattabbā – ''saṃyojanasampayuttā ceva no ca saṃyojanā''ti. Saṅkhārakkhandho siyā saṃyojanañceva saṃyojanasampayutto ca, siyā saṃyojanasampayutto ceva no ca saṃyojanaṃ, siyā na vattabbo – ''saṃyojanañceva saṃyojanasampayutto cā''tipi, ''saṃyojanasampayutto ceva no ca saṃyojana''ntipi. Rūpakkhandho saṃyojanavippayuttasaṃyojaniyo. Cattāro khandhā siyā saṃyojanavippayuttasaṃyojaniyā, siyā saṃyojanavippayuttaasaṃyojaniyā, siyā na vattabbā – ''saṃyojanavippayuttasaṃyojaniyā''tipi,

‘‘saṃyojanavippayuttaasaṃyojaniyā’’tipi.

Cattāro khandhā no ganthā. Saṅkhārakkhandho siyā gantho, siyā no gantho. Rūpakkhandho ganthaniyo. Cattāro khandhā siyā ganthaniyā, siyā aganthaniyā. Rūpakkhandho ganthavippayutto. Cattāro khandhā siyā ganthasampayuttā, siyā ganthavippayuttā. Rūpakkhandho na vattabbo – ‘‘gantho ceva ganthaniyo cā’’ti, ‘‘ganthaniyo ceva no ca gantho’’. Tayo khandhā na vattabbā – ‘‘ganthā ceva ganthaniyā cā’’ti, siyā ganthaniyā ceva no ca ganthā, siyā na vattabbā – ‘‘ganthaniyā ceva no ca ganthā’’ti. Saṅkhārakkhandho siyā gantho ceva ganthaniyo ca, siyā ganthaniyo ceva no ca gantho, siyā na vattabbo – ‘‘gantho ceva ganthaniyo cā’’tipi, ‘‘ganthaniyo ceva no ca gantho’’tipi. Rūpakkhandho na vattabbo – ‘‘gantho ceva ganthasampayutto cā’’tipi, ‘‘ganthasampayutto ceva no ca gantho’’tipi. Tayo khandhā na vattabbā – ‘‘ganthā ceva ganthasampayuttā cā’’ti, siyā ganthasampayuttā ceva no ca ganthā, siyā na vattabbā – ‘‘ganthasampayuttā ceva no ca ganthā’’ti. Saṅkhārakkhandho siyā gantho ceva ganthasampayutto ca, siyā ganthasampayutto ceva no ca gantho, siyā na vattabbo – ‘‘gantho ceva ganthasampayutto cā’’tipi, ‘‘ganthasampayutto ceva no ca gantho’’ti pi. Rūpakkhandho ganthavippayuttaganthaniyo. Cattāro khandhā siyā ganthavippayuttaganthaniyā, siyā ganthavippayuttaaganthaniyā, siyā na vattabbā – ‘‘ganthavippayuttaganthaniyā’’tipi, ‘‘ganthavippayuttaaganthaniyā’’tipi.

Cattāro khandhā no oghā…pe… no yogā…pe… no nīvaraṇā. Saṅkhārakkhandho siyā nīvaraṇaṃ, siyā no nīvaraṇaṃ. Rūpakkhandho nīvaraṇiyo. Cattāro khandhā siyā nīvaraṇiyā, siyā anīvaraṇiyā. Rūpakkhandho nīvaraṇavippayutto. Cattāro khandhā siyā nīvaraṇasampayuttā, siyā nīvaraṇavippayuttā. Rūpakkhandho na vattabbo – ‘‘nīvaraṇañceva nīvaraṇiyo cā’’ti, ‘‘nīvaraṇiyo ceva no ca nīvaraṇaṃ’’. Tayo khandhā na vattabbā – ‘‘nīvaraṇā ceva nīvaraṇiyā cā’’ti, siyā nīvaraṇiyā ceva no ca nīvaraṇā, siyā na vattabbā – ‘‘nīvaraṇiyā ceva no ca nīvaraṇā’’ti. Saṅkhārakkhandho siyā nīvaraṇañceva nīvaraṇiyo ca, siyā nīvaraṇiyo ceva no ca nīvaraṇaṃ, siyā na vattabbo – ‘‘nīvaraṇañceva nīvaraṇiyo cā’’tipi, ‘‘nīvaraṇiyo ceva no ca nīvaraṇa’’ntipi. Rūpakkhandho na vattabbo – ‘‘nīvaraṇañceva nīvaraṇasampayutto cā’’tipi, ‘‘nīvaraṇasampayutto ceva no ca nīvaraṇa’’ntipi. Tayo khandhā na vattabbā – ‘‘nīvaraṇā ceva nīvaraṇasampayuttā cā’’ti, siyā nīvaraṇasampayuttā ceva no ca nīvaraṇā, siyā na vattabbā – ‘‘nīvaraṇasampayuttā ceva no ca nīvaraṇā’’ti. Saṅkhārakkhandho siyā nīvaraṇañceva nīvaraṇasampayutto ca, siyā nīvaraṇasampayutto ceva no ca nīvaraṇaṃ, siyā na vattabbo – ‘‘nīvaraṇañceva nīvaraṇasampayutto cā’’tipi, ‘‘nīvaraṇasampayutto ceva no ca nīvaraṇa’’ntipi. Rūpakkhandho nīvaraṇavippayuttanīvaraṇiyo. Cattāro khandhā siyā nīvaraṇavippayuttanīvaraṇiyā, siyā nīvaraṇavippayuttaanīvaraṇiyā, siyā na vattabbā – ‘‘nīvaraṇavippayuttanīvaraṇiyā’’tipi, ‘‘nīvaraṇavippayuttaanīvaraṇiyā’’tipi.

Cattāro khandhā no parāmāsā. Saṅkhārakkhandho siyā parāmāso, siyā no parāmāso. Rūpakkhandho parāmaṭṭho. Cattāro khandhā siyā parāmaṭṭhā, siyā aparāmaṭṭhā. Rūpakkhandho parāmāsavippayutto. Tayo khandhā siyā parāmāsasampayuttā, siyā parāmāsavippayuttā. Saṅkhārakkhandho siyā parāmāsasampayutto, siyā parāmāsavippayutto, siyā na vattabbo – ‘‘parāmāsasampayutto’’tipi, ‘‘parāmāsavippayutto’’tipi. Rūpakkhandho na vattabbo – ‘‘parāmāso ceva parāmaṭṭho cā’’ti, ‘‘parāmaṭṭho ceva no ca parāmāso’’. Tayo khandhā na vattabbā – ‘‘parāmāsā ceva parāmaṭṭhā cā’’ti, siyā parāmaṭṭhā ceva no ca parāmāsā, siyā na vattabbā – ‘‘parāmaṭṭhā ceva no ca parāmāsā’’ti. Saṅkhārakkhandho siyā parāmāso ceva parāmaṭṭho ca, siyā parāmaṭṭho ceva no ca parāmāso, siyā na vattabbo – ‘‘parāmāso ceva parāmaṭṭho cā’’tipi, ‘‘parāmaṭṭho ceva no ca parāmāso’’tipi. Rūpakkhandho parāmāsavippayuttaparāmaṭṭho. Cattāro khandhā siyā parāmāsavippayuttaparāmaṭṭhā, siyā parāmāsavippayuttaaparāmaṭṭhā, siyā na vattabbā – ‘‘parāmāsavippayuttaparāmaṭṭhā’’tipi, ‘‘parāmāsavippayuttaaparāmaṭṭhā’’tipi.

Rūpakkhandho anārammaṇo. Cattāro khandhā sārammaṇā. Viññāṇakkhandho cittaṃ. Cattāro khandhā no cittā. Tayo khandhā cetasikā. Dve khandhā acetasikā. Tayo khandhā cittasampayuttā. Rūpakkhandho cittavippayutto. Viññāṇakkhandho na vattabbo – ‘‘cittena sampayutto’’tipi, ‘‘cittena

vippayutto''tipi. Tayo khandhā cittasaṃsaṭṭhā. Rūpakkhandho cittavisaṃsaṭṭho. Viññāṇakkhandho na vattabbo – ''cittena saṃsaṭṭho''tipi, ''cittena visaṃsaṭṭho''tipi. Tayo khandhā cittasamuṭṭhānā. Viññāṇakkhandho no cittasamuṭṭhāno. Rūpakkhandho siyā cittasamuṭṭhāno, siyā no cittasamuṭṭhāno. Tayo khandhā cittasahabhuno. Viññāṇakkhandho no cittasahabhū. Rūpakkhandho siyā cittasahabhū, siyā no cittasahabhū. Tayo khandhā cittānuparivattino. Viññāṇakkhandho no cittānuparivatti. Rūpakkhandho siyā cittānuparivatti, siyā no cittānuparivatti. Tayo khandhā cittasaṃsaṭṭhasamuṭṭhānā. Dve khandhā no cittasaṃsaṭṭhasamuṭṭhānā. Tayo khandhā cittasaṃsaṭṭhasamuṭṭhānasahabhuno. Dve khandhā no cittasaṃsaṭṭhasamuṭṭhānasahabhuno. Tayo khandhā cittasaṃsaṭṭhasamuṭṭhānānuparivattino. Dve khandhā no cittasaṃsaṭṭhasamuṭṭhānānuparivattino.

Viññāṇakkhandho ajjhattiko. Tayo khandhā bāhirā. Rūpakkhandho siyā ajjhattiko, siyā bāhiro. Cattāro khandhā no upādā. Rūpakkhandho siyā upādā, siyā no upādā, siyā upādinnā, siyā anupādinnā. Cattāro khandhā no upādānā. Saṅkhārakkhandho siyā upādānaṃ, siyā no upādānaṃ. Rūpakkhandho upādāniyo. Cattāro khandhā siyā upādāniyā, siyā anupādāniyā. Rūpakkhandho upādānavippayutto. Cattāro khandhā siyā upādānasampayuttā, siyā upādānavippayuttā. Rūpakkhandho na vattabbo – ''upādānañceva upādāniyo cā''ti, ''upādāniyo ceva no ca upādānaṃ''. Tayo khandhā na vattabbā – ''upādānañceva upādāniyā cā''ti, siyā upādāniyā ceva no ca upādānā, siyā na vattabbā – ''upādāniyā ceva no ca upādānā''ti. Saṅkhārakkhandho siyā upādānañceva upādāniyo ca, siyā upādāniyo ceva no ca upādānaṃ, siyā na vattabbo – ''upādānañceva upādāniyo cā''tipi, ''upādāniyo ceva no ca upādāna''ntipi. Rūpakkhandho na vattabbo – ''upādānañceva upādānasampayutto cā''tipi, ''upādānasampayutto ceva no ca upādāna''ntipi. Tayo khandhā na vattabbā – ''upādānā ceva upādānasampayuttā cā''ti, siyā upādānasampayuttā ceva no ca upādānā, siyā na vattabbā – ''upādānasampayuttā ceva no ca upādānā''ti. Saṅkhārakkhandho siyā upādānañceva upādānasampayutto ca, siyā upādānasampayutto ceva no ca upādānaṃ, siyā na vattabbo – ''upādānañceva upādānasampayutto cā''tipi, ''upādānasampayutto ceva no ca upādāna''ntipi. Rūpakkhandho upādānavippayuttaupādāniyo. Cattāro khandhā siyā upādānavippayuttaupādāniyā, siyā upādānavippayuttaanupādāniyā, siyā na vattabbā – ''upādānavippayuttaupādāniyā''tipi, ''upādānavippayuttaanupādāniyā''tipi.

Cattāro khandhā no kilesā. Saṅkhārakkhandho siyā kileso, siyā no kileso. Rūpakkhandho saṃkilesiko. Cattāro khandhā siyā saṃkilesikā, siyā asaṃkilesikā. Rūpakkhandho asaṃkiliṭṭho. Cattāro khandhā siyā saṃkiliṭṭhā, siyā asaṃkiliṭṭhā. Rūpakkhandho kilesavippayutto. Cattāro khandhā siyā kilesasampayuttā, siyā kilesavippayuttā. Rūpakkhandho na vattabbo – ''kileso ceva saṃkilesiko cā''ti, ''saṃkilesiko ceva no ca kileso''. Tayo khandhā na vattabbā – ''kilesā ceva saṃkilesikā cā''ti, siyā saṃkilesikā ceva no ca kilesā, siyā na vattabbā – ''saṃkilesikā ceva no ca kilesā''ti. Saṅkhārakkhandho siyā kileso ceva saṃkilesiko ca, siyā saṃkilesiko ceva no ca kileso, siyā na vattabbo – ''kileso ceva saṃkilesiko cā''tipi, ''saṃkilesiko ceva no ca kileso''tipi. Rūpakkhandho na vattabbo – ''kileso ceva saṃkiliṭṭho cā''tipi, ''saṃkiliṭṭho ceva no ca kileso''tipi. Tayo khandhā na vattabbā – ''kileso ceva saṃkiliṭṭhā cā''ti, siyā saṃkiliṭṭhā ceva no ca kilesā, siyā na vattabbā – ''saṃkiliṭṭhā ceva no ca kilesā''ti. Saṅkhārakkhandho siyā kileso ceva saṃkiliṭṭho ca, siyā saṃkiliṭṭho ceva no ca kileso, siyā na vattabbo – ''kileso ceva saṃkiliṭṭho cā''tipi, ''saṃkiliṭṭho ceva no ca kileso''tipi.

Rūpakkhandho na vattabbo – ''kileso ceva kilesasampayutto cā''tipi, ''kilesasampayutto ceva no ca kileso''tipi. Tayo khandhā na vattabbā – ''kilesā ceva kilesasampayuttā cā''ti, siyā kilesasampayuttā ceva no ca kilesā, siyā na vattabbā – kilesasampayuttā ceva no ca kilesā''ti. Saṅkhārakkhandho siyā kileso ceva kilesasampayutto ca, siyā kilesasampayutto ceva no ca kileso, siyā na vattabbo – ''kileso ceva kilesasampayutto cā''tipi, ''kilesasampayutto ceva no ca kileso''tipi. Rūpakkhandho kilesavippayuttasaṃkilesiko. Cattāro khandhā siyā kilesavippayuttasaṃkilesikā, siyā kilesavippayuttaasaṃkilesikā, siyā na vattabbā – ''kilesavippayuttasaṃkilesikā''tipi, ''kilesavippayuttaasaṃkilesikā''tipi.

Rūpakkhandho na dassanena pahātabbo. Cattāro khandhā siyā dassanena pahātabbā, siyā na dassanena pahātabbā. Rūpakkhandho na bhāvanāya pahātabbo. Cattāro khandhā siyā bhāvanāya pahātabbā, siyā na bhāvanāya pahātabbā. Rūpakkhandho na dassanena pahātabbahetuko. Cattāro khandhā siyā dassanena pahātabbahetukā, siyā na dassanena pahātabbahetukā. Rūpakkhandho na bhāvanāya pahātabbahetuko. Cattāro khandhā siyā bhāvanāya pahātabbahetukā, siyā na bhāvanāya pahātabbahetukā. Rūpakkhandho avitakko. Cattāro khandhā siyā savitakkā, siyā avitakkā. Rūpakkhandho avicāro. Cattāro khandhā siyā savicārā, siyā avicārā. Rūpakkhandho appītiko, cattāro khandhā siyā sappītikā, siyā appītikā. Rūpakkhandho na pītisahagato. Cattāro khandhā siyā pītisahagatā, siyā na pītisahagatā. Dve khandhā na sukhasahagatā. Tayo khandhā siyā sukhasahagatā, siyā na sukhasahagatā. Dve khandhā na upekkhāsahagatā. Tayo khandhā siyā upekkhāsahagatā, siyā na upekkhāsahagatā.

Rūpakkhandho kāmāvacaro. Cattāro khandhā siyā kāmāvacarā, siyā na kāmāvacarā. Rūpakkhandho na rūpāvacaro. Cattāro khandhā siyā rūpāvacarā, siyā na rūpāvacarā. Rūpakkhandho na arūpāvacaro. Cattāro khandhā siyā arūpāvacarā, siyā na arūpāvacarā. Rūpakkhandho pariyāpanno. Cattāro khandhā siyā pariyāpannā, siyā apariyāpannā. Rūpakkhandho aniyyāniko. Cattāro khandhā siyā niyyānikā, siyā aniyyānikā. Rūpakkhandho aniyato. Cattāro khandhā siyā niyatā, siyā aniyatā. Rūpakkhandho sauttaro. Cattāro khandhā siyā sauttarā, siyā anuttarā. Rūpakkhandho araṇo. Cattāro khandhā siyā saraṇā, siyā araṇāti.

Pañhāpucchakaṃ.

Khandhavibhaṅgo niṭṭhito.

2. Āyatanavibhaṅgo

1. Suttantabhājanīyaṃ

154. Dvādasāyatanāni – cakkhāyatanaṃ, rūpāyatanaṃ, sotāyatanaṃ, saddāyatanaṃ, ghānāyatanaṃ, gandhāyatanaṃ, jivhāyatanaṃ, rasāyatanaṃ, kāyāyatanaṃ, phoṭṭhabbāyatanaṃ, manāyatanaṃ, dhammāyatanaṃ.

Cakkhuṃ aniccaṃ dukkhaṃ anattā vipariṇāmadhammaṃ. Rūpā aniccā dukkhā anattā vipariṇāmadhammā. Sotaṃ aniccaṃ dukkhaṃ anattā vipariṇāmadhammaṃ. Saddā aniccā dukkhā anattā vipariṇāmadhammā. Ghānaṃ aniccaṃ dukkhaṃ anattā vipariṇāmadhammaṃ. Gandhā aniccā dukkhā anattā vipariṇāmadhammā. Jivhā aniccā dukkhā anattā vipariṇāmadhammā. Rasā aniccā dukkhā anattā vipariṇāmadhammā. Kāyo anicco dukkho anattā vipariṇāmadhammo. Phoṭṭhabbā aniccā dukkhā anattā vipariṇāmadhammā. Mano anicco dukkho anattā vipariṇāmadhammo. Dhammā aniccā dukkhā anattā vipariṇāmadhammā.

Suttantabhājanīyaṃ.

2. Abhidhammabhājanīyaṃ

155. Dvādasāyatanāni – cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ, rūpāyatanaṃ, saddāyatanaṃ, gandhāyatanaṃ, rasāyatanaṃ, phoṭṭhabbāyatanaṃ, dhammāyatanaṃ.

156. Tattha katamaṃ cakkhāyatanaṃ? Yaṃ cakkhu [cakkhuṃ (sī. syā. ka.) dha. sa. 596-599] catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yena cakkhunā

anidassanena sappaṭighena rūpaṃ sanidassanaṃ sappaṭighaṃ passi vā passati vā passissati vā passe vā, cakkhumpetaṃ cakkhāyatanampetaṃ cakkhudhātupesā cakkhundriyampetaṃ lokopeso dvārāpesā samuddopeso paṇḍarampetaṃ khettampetaṃ vatthumpetaṃ nettampetaṃ nayanampetaṃ orimaṃ tīrampetaṃ suñño gāmopeso. Idaṃ vuccati ''cakkhāyatanaṃ''.

157. Tattha katamaṃ sotāyatanaṃ? Yaṃ sotaṃ catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yena sotena anidassanena sappaṭighena saddaṃ anidassanaṃ sappaṭighaṃ suṇi vā suṇāti vā suṇissati vā suṇe vā, sotampetaṃ sotāyatanampetaṃ sotadhātupesā sotindriyampetaṃ lokopeso dvārāpesā samuddopeso paṇḍarampetaṃ khettampetaṃ vatthumpetaṃ orimaṃ tīrampetaṃ suñño gāmopeso. Idaṃ vuccati ''sotāyatanaṃ''.

158. Tattha katamaṃ ghānāyatanaṃ? Yaṃ ghānaṃ catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yena ghānena anidassanena sappaṭighena gandhaṃ anidassanaṃ sappaṭighaṃ ghāyi vā ghāyati vā ghāyissati vā ghāye vā, ghānampetaṃ ghānāyatanampetaṃ ghānadhātupesā ghānindriyampetaṃ lokopeso dvārāpesā samuddopeso paṇḍarampetaṃ khettampetaṃ vatthumpetaṃ orimaṃ tīrampetaṃ suñño gāmopeso. Idaṃ vuccati ''ghānāyatanaṃ''.

159. Tattha katamaṃ jivhāyatanaṃ? Yā jivhā catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yāya jivhāya anidassanāya sappaṭighāya rasaṃ anidassanaṃ sappaṭighaṃ sāyi vā sāyati vā sāyissati vā sāye vā, jivhāpesā jivhāyatanampetaṃ jivhādhātupesā jīvhindriyampetaṃ lokopeso dvārāpesā samuddopeso paṇḍarampetaṃ khettampetaṃ vatthumpetaṃ orimaṃ tīrampetaṃ suñño gāmopeso. Idaṃ vuccati ''jivhāyatanaṃ''.

160. Tattha katamaṃ kāyāyatanaṃ? Yo kāyo catunnaṃ mahābhūtānaṃ upādāya pasādo attabhāvapariyāpanno anidassano sappaṭigho, yena kāyena anidassanena sappaṭighena phoṭṭhabbaṃ anidassanaṃ sappaṭighaṃ phusi vā phusati vā phusissati vā phuse vā, kāyopeso kāyāyatanampetaṃ kāyadhātupesā kāyindriyampetaṃ lokopeso dvārāpesā samuddopeso paṇḍarampetaṃ khettampetaṃ vatthumpetaṃ orimaṃ tīrampetaṃ suñño gāmopeso. Idaṃ vuccati ''kāyāyatanaṃ''.

161. Tattha katamaṃ manāyatanaṃ? Ekavidhena manāyatanaṃ – phassasampayuttaṃ.

Duvidhena manāyatanaṃ – atthi sahetukaṃ, atthi ahetukaṃ.

Tividhena manāyatanaṃ – atthi kusalaṃ, atthi akusalaṃ, atthi abyākataṃ.

Catubbidhena manāyatanaṃ – atthi kāmāvacaraṃ, atthi rūpāvacaraṃ, atthi arūpāvacaraṃ, atthi apariyāpannaṃ.

Pañcavidhena manāyatanaṃ – atthi sukhindriyasampayuttaṃ, atthi dukkhindriyasampayuttaṃ, atthi somanassindriyasampayuttaṃ, atthi domanassindriyasampayuttaṃ, atthi upekkhindriyasampayuttaṃ.

Chabbidhena manāyatanaṃ – cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ. Evaṃ chabbidhena manāyatanaṃ.

Sattavidhena manāyatanaṃ – cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manodhātu, manoviññāṇadhātu. Evaṃ sattavidhena manāyatanaṃ.

Aṭṭhavidhena manāyatanaṃ – cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ atthi sukhasahagataṃ, atthi dukkhasahagataṃ, manodhātu, manoviññāṇadhātu. Evaṃ aṭṭhavidhena manāyatanaṃ.

Navavidhena manāyatanaṃ – cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manodhātu, manoviññāṇadhātu atthi kusalaṃ, atthi akusalaṃ, atthi abyākataṃ. Evaṃ navavidhena manāyatanaṃ.

Dasavidhena manāyatanaṃ – cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ atthi sukhasahagataṃ, atthi dukkhasahagataṃ, manodhātu, manoviññāṇadhātu atthi kusalaṃ, atthi akusalaṃ, atthi abyākataṃ. Evaṃ dasavidhena manāyatanaṃ.

Ekavidhena manāyatanaṃ – phassasampayuttaṃ.

Duvidhena manāyatanaṃ – atthi sahetukaṃ, atthi ahetukaṃ.

Tividhena manāyatanaṃ – atthi sukhāya vedanāya sampayuttaṃ, atthi dukkhāya vedanāya sampayuttaṃ, atthi adukkhamasukhāya vedanāya sampayuttaṃ…pe…. Evaṃ bahuvidhena manāyatanaṃ. Idaṃ vuccati ''manāyatanaṃ''.

162. Tattha katamaṃ rūpāyatanaṃ? Yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappaṭighaṃ nīlaṃ pītakaṃ lohitakaṃ [pītaṃ lohitaṃ (sī.)] odātaṃ kāḷakaṃ mañjiṭṭhakaṃ [mañjeṭṭhakaṃ (sī. syā.)] hari harivaṇṇaṃ ambaṅkuravaṇṇaṃ dīghaṃ rassaṃ aṇuṃ thūlaṃ vaṭṭaṃ parimaṇḍalaṃ caturassaṃ chaḷaṃsaṃ aṭṭhaṃsaṃ soḷasaṃsaṃ ninnaṃ thalaṃ chāyā ātapo āloko andhakāro abbhā mahikā dhūmo rajo candamaṇḍalassa vaṇṇanibhā sūriyamaṇḍalassa [suriyamaṇḍalassa (sī. syā. kaṃ.)] vaṇṇanibhā tārakarūpānaṃ vaṇṇanibhā ādāsamaṇḍalassa vaṇṇanibhā maṇisaṅkhamuttaveḷuriyassa vaṇṇanibhā jātarūparajatassa vaṇṇanibhā, yaṃ vā panaññampi atthi rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappaṭighaṃ, yaṃ rūpaṃ sanidassanaṃ sappaṭighaṃ cakkhunā anidassanena sappaṭighena passi vā passati vā passissati vā passe vā, rūpampetaṃ rūpāyatanampetaṃ rūpadhātupesā. Idaṃ vuccati ''rūpāyatanaṃ''.

163. Tattha katamaṃ saddāyatanaṃ? Yo saddo catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho bherisaddo mudiṅgasaddo [mutiṅgasaddho (sī.)] saṅkhasaddo paṇavasaddo gītasaddo vāditasaddo sammasaddo pāṇisaddo sattānaṃ nigghosasaddo dhātūnaṃ sannighātasaddo vātasaddo udakasaddo manussasaddo amanussasaddo, yo vā panaññopi atthi saddo catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho, yaṃ saddaṃ anidassanaṃ sappaṭighaṃ sotena anidassanena sappaṭighena suṇi vā suṇāti vā suṇissati vā suṇe vā, saddopeso saddāyatanampetaṃ saddadhātupesā. Idaṃ vuccati ''saddāyatanaṃ''.

164. Tattha katamaṃ gandhāyatanaṃ? Yo gandho catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho mūlagandho sāragandho tacagandho pattagandho pupphagandho phalagandho āmagandho vissagandho sugandho duggandho, yo vā panaññopi atthi gandho catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho, yaṃ gandhaṃ anidassanaṃ sappaṭighaṃ ghānena anidassanena sappaṭighena ghāyi vā ghāyati vā ghāyissati vā ghāye vā, gandhopeso gandhāyatanampetaṃ gandhadhātupesā. Idaṃ vuccati ''gandhāyatanaṃ''.

165. Tattha katamaṃ rasāyatanaṃ? Yo raso catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho mūlaraso khandharaso tacaraso pattaraso puppharaso phalaraso ambilaṃ madhuraṃ tittakaṃ kaṭukaṃ loṇikaṃ [lapilakaṃ (sī.), lampikaṃ (ka. sī.)] khārikaṃ lambikaṃ kasāvo sādu asādu, yo vā panaññopi atthi raso catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho, yaṃ rasaṃ anidassanaṃ sappaṭighaṃ jivhāya anidassanāya sappaṭighāya sāyi vā sāyati vā sāyissati vā sāye vā, rasopeso rasāyatanampetaṃ rasadhātupesā. Idaṃ vuccati ''rasāyatanaṃ''.

166. Tattha katamaṃ phoṭṭhabbāyatanaṃ? Pathavīdhātu tejodhātu vāyodhātu kakkhaḷaṃ mudukaṃ saṇhaṃ pharusaṃ sukhasamphassaṃ dukkhasamphassaṃ garukaṃ lahukaṃ, yaṃ phoṭṭhabbaṃ

anidassanaṃ sappaṭighaṃ kāyena anidassanena sappaṭighena phusi vā phusati vā phusissati vā phuse vā, phoṭṭhabbopeso phoṭṭhabbāyatanampetaṃ phoṭṭhabbadhātupesā. Idaṃ vuccati ‘‘phoṭṭhabbāyatanaṃ’’.

167. Tattha katamaṃ dhammāyatanaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, yañca rūpaṃ anidassanaappaṭighaṃ dhammāyatanapariyāpannaṃ, asaṅkhatā ca dhātu.

Tattha katamo vedanākkhandho? Ekavidhena vedanākkhandho – phassasampayutto. Duvidhena vedanākkhandho – atthi sahetuko, atthi ahetuko. Tividhena vedanākkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe… evaṃ dasavidhena vedanākkhandho…pe… evaṃ bahuvidhena vedanākkhandho. Ayaṃ vuccati ‘‘vedanākkhandho’’.

Tattha katamo saññākkhandho? Ekavidhena saññākkhandho – phassasampayutto. Duvidhena saññākkhandho – atthi sahetuko, atthi ahetuko. Tividhena saññākkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe… evaṃ dasavidhena saññākkhandho…pe… evaṃ bahuvidhena saññākkhandho. Ayaṃ vuccati ‘‘saññākkhandho’’.

Tattha katamo saṅkhārakkhandho? Ekavidhena saṅkhārakkhandho – cittasampayutto. Duvidhena saṅkhārakkhandho – atthi hetu, atthi na hetu. Tividhena saṅkhārakkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe… evaṃ dasavidhena saṅkhārakkhandho…pe… evaṃ bahuvidhena saṅkhārakkhandho. Ayaṃ vuccati ‘‘saṅkhārakkhandho’’.

Tattha katamaṃ rūpaṃ anidassanaappaṭighaṃ dhammāyatanapariyāpannaṃ? Itthindriyaṃ purisindriyaṃ…pe… kabaḷīkāro āhāro. Idaṃ vuccati rūpaṃ ‘‘anidassanaappaṭighaṃ dhammāyatanapariyāpannaṃ’’.

Tattha katamā asaṅkhatā dhātu? Rāgakkhayo, dosakkhayo, mohakkhayo – ayaṃ vuccati ‘‘asaṅkhatā dhātu’’.

Idaṃ vuccati dhammāyatanaṃ.

Abhidhammabhājanīyaṃ.

3. Paṅhāpucchakaṃ

168. Dvādasāyatanāni – cakkhāyatanaṃ, rūpāyatanaṃ, sotāyatanaṃ, saddāyatanaṃ, ghānāyatanaṃ, gandhāyatanaṃ, jivhāyatanaṃ, rasāyatanaṃ, kāyāyatanaṃ, phoṭṭhabbāyatanaṃ, manāyatanaṃ, dhammāyatanaṃ.

169. Dvādasannaṃ āyatanānaṃ kati kusalā, kati akusalā, kati abyākatā…pe… kati saraṇā, kati araṇā?

1. Tikaṃ

170. Dasāyatanā abyākatā. Dvāyatanā siyā kusalā, siyā akusalā, siyā abyākatā. Dasāyatanā na vattabbā – ‘‘sukhāya vedanāya sampayuttā’’tipi, ‘‘dukkhāya vedanāya sampayuttā’’tipi, ‘‘adukkhamasukhāya vedanāya sampayuttā’’tipi. Manāyatanaṃ siyā sukhāya vedanāya sampayuttaṃ, siyā dukkhāya vedanāya sampayuttaṃ, siyā adukkhamasukhāya vedanāya sampayuttaṃ. Dhammāyatanaṃ siyā sukhāya vedanāya sampayuttaṃ, siyā dukkhāya vedanāya sampayuttaṃ, siyā adukkhamasukhāya vedanāya sampayuttaṃ, siyā na vattabbaṃ – ‘‘sukhāya vedanāya sampayutta’’ntipi, ‘‘dukkhāya vedanāya sampayutta’’ntipi, ‘‘adukkhamasukhāya vedanāya sampayutta’’ntipi. Dasāyatanā

nevavipākanavipākadhammadhammā. Dvāyatanā siyā vipākā, siyā vipākadhammadhammā, siyā nevavipākanavipākadhammadhammā.

Pañcāyatanā upādinnupādāniyā. Saddāyatanaṃ anupādinnupādāniyaṃ. Cattāro āyatanā siyā upādinnupādāniyā, siyā anupādinnupādāniyā, siyā anupādāniyā. Dvāyatanā siyā upādinnupādāniyā, siyā anupādinnupādāniyā, siyā anupādinnaanupādāniyā. Dasāyatanā asaṃkiliṭṭhasaṃkilesikā. Dvāyatanā siyā saṃkiliṭṭhasaṃkilesikā, siyā asaṃkiliṭṭhasaṃkilesikā, siyā asaṃkiliṭṭhaasaṃkilesikā. Dasāyatanā avitakkaavicārā. Manāyatanaṃ siyā savitakkasavicāraṃ, siyā avitakkavicāramattaṃ, siyā avitakkaavicāraṃ. Dhammāyatanaṃ siyā savitakkasavicāraṃ, siyā avitakkavicāramattaṃ, siyā avitakkaavicāraṃ, siyā na vattabbaṃ – ‘‘savitakkasavicāra’’ntipi, ‘‘avitakkavicāramatta’’ntipi, ‘‘avitakkaavicāra’’ntipi. Dasāyatanā na vattabbā – ‘‘pītisahagatā’’tipi, ‘‘sukhasahagatā’’tipi, ‘‘upekkhāsahagatā’’tipi. Dvāyatanā siyā pītisahagatā, siyā sukhasahagatā, siyā upekkhāsahagatā, siyā na vattabbā – ‘‘pītisahagatā’’tipi, ‘‘sukhasahagatā’’tipi, ‘‘upekkhāsahagatā’’tipi.

Dasāyatanā neva dassanena na bhāvanāya pahātabbā. Dvāyatanā siyā dassanena pahātabbā, siyā bhāvanāya pahātabbā, siyā neva dassanena na bhāvanāya pahātabbā. Dasāyatanā neva dassanena na bhāvanāya pahātabbahetukā. Dvāyatanā siyā dassanena pahātabbahetukā, siyā bhāvanāya pahātabbahetukā, siyā neva dassanena na bhāvanāya pahātabbahetukā. Dasāyatanā nevācayagāmināpacayagāmino. Dvāyatanā siyā ācayagāmino, siyā apacayagāmino, siyā nevācayagāmināpacayagāmino. Dasāyatanā nevasekkhanāsekkhā. Dvāyatanā siyā sekkhā, siyā asekkhā, siyā nevasekkhanāsekkhā. Dasāyatanā parittā. Dvāyatanā siyā parittā, siyā mahaggatā, siyā appamāṇā. Dasāyatanā anārammaṇā. Dvāyatanā siyā parittārammaṇā, siyā mahaggatārammaṇā, siyā appamāṇārammaṇā, siyā na vattabbā – ‘‘parittārammaṇā’’tipi, ‘‘mahaggatārammaṇā’’tipi, ‘‘appamāṇārammaṇā’’tipi. Dasāyatanā majjhimā. Dvāyatanā siyā hīnā, siyā majjhimā, siyā paṇītā. Dasāyatanā aniyatā. Dvāyatanā siyā micchattaniyatā, siyā sammattaniyatā, siyā aniyatā.

Dasāyatanā anārammaṇā. Dvāyatanā siyā maggārammaṇā, siyā maggahetukā, siyā maggādhipatino, siyā na vattabbā – ‘‘maggārammaṇā’’tipi, ‘‘maggahetukā’’tipi, ‘‘maggādhipatino’’tipi. Pañcāyatanā siyā uppannā, siyā uppādino, na vattabbā – ‘‘anuppannā’’ti. Saddāyatanaṃ siyā uppannaṃ, siyā anuppannaṃ, na vattabbaṃ – ‘‘uppādī’’ti. Pañcāyatanā siyā uppannā, siyā anuppannā, siyā uppādino. Dhammāyatanaṃ siyā uppannaṃ, siyā anuppannaṃ, siyā uppādi, siyā na vattabbaṃ – ‘‘uppanna’’ntipi, ‘‘anuppanna’’ntipi, ‘‘uppādī’’tipi. Ekādasāyatanā siyā atītā, siyā anāgatā, siyā paccuppannā. Dhammāyatanaṃ siyā atītaṃ, siyā anāgataṃ, siyā paccuppannaṃ, siyā na vattabbaṃ – ‘‘atīta’’ntipi, ‘‘anāgata’’ntipi, ‘‘paccuppanna’’ntipi. Dasāyatanā anārammaṇā. Dvāyatanā siyā atītārammaṇā, siyā anāgatārammaṇā, siyā paccuppannārammaṇā, siyā na vattabbā – ‘‘atītārammaṇā’’tipi, ‘‘anāgatārammaṇā’’tipi, ‘‘paccuppannārammaṇā’’tipi; siyā ajjhattā, siyā bahiddhā, siyā ajjhattabahiddhā. Dasāyatanā anārammaṇā. Dvāyatanā siyā ajjhattārammaṇā, siyā bahiddhārammaṇā, siyā ajjhattabahiddhārammaṇā, siyā na vattabbā – ‘‘ajjhattārammaṇā’’tipi, ‘‘bahiddhārammaṇā’’tipi, ‘‘ajjhattabahiddhārammaṇā’’tipi. Rūpāyatanaṃ sanidassanasappaṭighaṃ. Navāyatanā anidassanasappaṭighā. Dvāyatanā anidassanaappaṭighā.

2. Dukaṃ

171. Ekādasāyatanā na hetū. Dhammāyatanaṃ siyā hetu, siyā na hetu. Dasāyatanā ahetukā. Dvāyatanā siyā sahetukā, siyā ahetukā. Dasāyatanā hetuvippayuttā. Dvāyatanā siyā hetusampayuttā, siyā hetuvippayuttā. Dasāyatanā na vattabbā – ‘‘hetū ceva sahetukā cā’’tipi, ‘‘sahetukā ceva na ca hetū’’tipi. Manāyatanaṃ na vattabbaṃ – ‘‘hetu ceva sahetukañcā’’ti, siyā sahetukañceva na ca hetu, siyā na vattabbaṃ – ‘‘sahetukañceva na ca hetū’’ti. Dhammāyatanaṃ siyā hetu ceva sahetukañca, siyā sahetukañceva na ca hetu, siyā na vattabbaṃ – ‘‘hetu ceva sahetukañcā’’tipi, ‘‘sahetukañceva na ca hetū’’tipi. Dasāyatanā na vattabbā – ‘‘hetū ceva hetusampayuttā cā’’tipi, ‘‘hetusampayuttā ceva na ca hetū’’tipi. Manāyatanaṃ na vattabbaṃ – ‘‘hetu ceva hetusampayuttañcā’’ti, siyā hetusampayuttañceva

na ca hetu, siyā na vattabbaṃ – ‘‘hetusampayuttañceva na ca hetū’’ti. Dhammāyatanaṃ siyā hetu ceva hetusampayuttañca, siyā hetusampayuttañceva na ca hetu, siyā na vattabbaṃ – ‘‘hetu ceva hetusampayuttañcā’’tipi, ‘‘hetusampayuttañceva na ca hetū’’tipi. Dasāyatanā na hetūahetukā. Manāyatanaṃ siyā na hetusahetukaṃ, siyā na hetuahetukaṃ. Dhammāyatanaṃ siyā na hetusahetukaṃ, siyā na hetuahetukaṃ, siyā na vattabbaṃ – ‘‘na hetusahetuka’’ntipi, ‘‘na hetuahetuka’’ntipi.

Ekādasāyatanā sappaccayā. Dhammāyatanaṃ siyā sappaccayaṃ, siyā appaccayaṃ. Ekādasāyatanā saṅkhatā. Dhammāyatanaṃ siyā saṅkhataṃ, siyā asaṅkhataṃ. Rūpāyatanaṃ sanidassanaṃ. Ekādasāyatanā anidassanā. Dasāyatanā sappaṭighā. Dvāyatanā appaṭighā. Dasāyatanā rūpā. Manāyatanaṃ arūpaṃ. Dhammāyatanaṃ siyā rūpaṃ, siyā arūpaṃ. Dasāyatanā lokiyā. Dvāyatanā siyā lokiyā, siyā lokuttarā; kenaci viññeyyā, kenaci na viññeyyā.

Ekādasāyatanā no āsavā. Dhammāyatanaṃ siyā āsavo, siyā no āsavo. Dasāyatanā sāsavā. Dvāyatanā siyā sāsavā, siyā anāsavā. Dasāyatanā āsavavippayuttā. Dvāyatanā siyā āsavasampayuttā, siyā āsavavippayuttā. Dasāyatanā na vattabbā – ‘‘āsavā ceva sāsavā cā’’ti, ‘‘sāsavā ceva no ca āsavā’’. Manāyatanaṃ na vattabbaṃ – ‘‘āsavo ceva sāsavañcā’’ti, siyā sāsavañceva no ca āsavo, siyā na vattabbaṃ – ‘‘sāsavañceva no ca āsavo’’ti. Dhammāyatanaṃ siyā āsavo ceva sāsavañca, siyā sāsavañceva no ca āsavo, siyā na vattabbaṃ – ‘‘āsavo ceva sāsavañcā’’tipi, ‘‘sāsavañceva no ca āsavo’’tipi. Dasāyatanā na vattabbā – ‘‘āsavā ceva āsavasampayuttā cā’’tipi, ‘‘āsavasampayuttā ceva no ca āsavā’’tipi. Manāyatanaṃ na vattabbaṃ – ‘‘āsavo ceva āsavasampayuttañcā’’ti, siyā āsavasampayuttañceva no ca āsavo, siyā na vattabbaṃ – ‘‘āsavasampayuttañceva no ca āsavo’’ti. Dhammāyatanaṃ siyā āsavo ceva āsavasampayuttañca, siyā āsavasampayuttañceva no ca āsavo, siyā na vattabbaṃ – ‘‘āsavo ceva āsavasampayuttañcā’’tipi, ‘‘āsavasampayuttañceva no ca āsavo’’tipi. Dasāyatanā āsavavippayuttasāsavā. Dvāyatanā siyā āsavavippayuttasāsavā, siyā āsavavippayuttaanāsavā, siyā na vattabbā – ‘‘āsavavippayuttasāsavā’’tipi, ‘‘āsavavippayuttaanāsavā’’tipi.

Ekādasāyatanā no saṃyojanā. Dhammāyatanaṃ siyā saṃyojanaṃ, siyā no saṃyojanaṃ. Dasāyatanā saṃyojaniyā. Dvāyatanā siyā saṃyojaniyā, siyā asaṃyojaniyā. Dasāyatanā saṃyojanavippayuttā. Dvāyatanā siyā saṃyojanasampayuttā, siyā saṃyojanavippayuttā. Dasāyatanā na vattabbā – ‘‘saṃyojanā ceva saṃyojaniyā cā’’ti, saṃyojaniyā ceva no ca saṃyojanā. Manāyatanaṃ na vattabbaṃ – ‘‘saṃyojanañceva saṃyojaniyañcā’’ti, siyā saṃyojaniyañceva no ca saṃyojanaṃ, siyā na vattabbaṃ – ‘‘saṃyojaniyañceva no ca saṃyojana’’nti. Dhammāyatanaṃ siyā saṃyojanañceva saṃyojaniyañca, siyā saṃyojaniyañceva no ca saṃyojanaṃ, siyā na vattabbaṃ – ‘‘saṃyojanañceva saṃyojaniya’’ntipi, ‘‘saṃyojaniyañceva no ca saṃyojana’’ntipi. Dasāyatanā na vattabbā – ‘‘saṃyojanā ceva saṃyojanasampayuttā cā’’tipi, ‘‘saṃyojanasampayuttā ceva no ca saṃyojanā’’tipi. Manāyatanaṃ na vattabbaṃ – ‘‘saṃyojanañceva saṃyojanasampayuttañcā’’ti, siyā saṃyojanasampayuttañceva no ca saṃyojanaṃ, siyā na vattabbaṃ – ‘‘saṃyojanasampayuttañceva no ca saṃyojana’’nti. Dhammāyatanaṃ siyā saṃyojanañceva saṃyojanasampayuttañca, siyā saṃyojanasampayuttañceva no ca saṃyojanaṃ, siyā na vattabbaṃ – ‘‘saṃyojanañceva saṃyojanasampayuttañcā’’tipi, ‘‘saṃyojanasampayuttañceva no ca saṃyojana’’ntipi. Dasāyatanā saṃyojanavippayuttasaṃyojaniyā. Dvāyatanā siyā saṃyojanavippayuttasaṃyojaniyā, siyā saṃyojanavippayuttaasaṃyojaniyā, siyā na vattabbā – ‘‘saṃyojanavippayuttasaṃyojaniyā’’tipi, ‘‘saṃyojanavippayuttaasaṃyojaniyā’’tipi.

Ekādasāyatanā no ganthā. Dhammāyatanaṃ siyā gantho, siyā no gantho. Dasāyatanā ganthaniyā. Dvāyatanā siyā ganthaniyā, siyā aganthaniyā. Dasāyatanā ganthavippayuttā. Dvāyatanā siyā ganthasampayuttā, siyā ganthavippayuttā. Dasāyatanā na vattabbā – ‘‘ganthā ceva ganthaniyā cā’’ti, ganthaniyā ceva no ca ganthā. Manāyatanaṃ na vattabbaṃ – ‘‘gantho ceva ganthaniyañcā’’ti, siyā ganthaniyañceva no ca gantho, siyā na vattabbaṃ – ‘‘ganthaniyañceva no ca gantho’’ti. Dhammāyatanaṃ siyā gantho ceva ganthaniyañca, siyā ganthaniyañceva no ca gantho, siyā na vattabbaṃ – ‘‘gantho ceva ganthaniyañcā’’tipi, ‘‘ganthaniyañceva no ca gantho’’tipi. Dasāyatanā na

vattabbā – ‘‘ganthā ceva ganthasampayuttā cā’’tipi, ‘‘ganthasampayuttā ceva no ca ganthā’’tipi. Manāyatanaṃ na vattabbaṃ – ‘‘gantho ceva ganthasampayuttañcā’’ti, siyā ganthasampayuttañceva no ca gantho, siyā na vattabbaṃ – ‘‘ganthasampayuttañceva no ca gantho’’ti. Dhammāyatanaṃ siyā gantho ceva ganthasampayuttañca, siyā ganthasampayuttañceva no ca gantho, siyā na vattabbaṃ – ‘‘gantho ceva ganthasampayuttañcā’’tipi, ‘‘ganthasampayuttañceva no ca gantho’’tipi. Dasāyatanā ganthavippayuttaganthaniyā. Dvāyatanā siyā ganthavippayuttaganthaniyā, siyā ganthavippayuttaaganthaniyā, siyā na vattabbā – ‘‘ganthavippayuttaganthaniyā’’tipi, ‘‘ganthavippayuttaaganthaniyā’’tipi.

Ekādasāyatanā no oghā…pe… no yogā…pe… no nīvaraṇā. Dhammāyatanaṃ siyā nīvaraṇaṃ, siyā no nīvaraṇaṃ. Dasāyatanā nīvaraṇiyā. Dvāyatanā siyā nīvaraṇiyā, siyā anīvaraṇiyā. Dasāyatanā nīvaraṇavippayuttā. Dvāyatanā siyā nīvaraṇasampayuttā, siyā nīvaraṇavippayuttā. Dasāyatanā na vattabbā – ‘‘nīvaraṇā ceva nīvaraṇiyā cā’’ti, nīvaraṇiyā ceva no ca nīvaraṇā. Manāyatanaṃ na vattabbaṃ – ‘‘nīvaraṇañceva nīvaraṇiyañcā’’ti, siyā nīvaraṇiyañceva no ca nīvaraṇaṃ, siyā na vattabbaṃ – ‘‘nīvaraṇiyañceva no ca nīvaraṇa’’nti. Dhammāyatanaṃ siyā nīvaraṇañceva nīvaraṇiyañca, siyā nīvaraṇiyañceva no ca nīvaraṇaṃ, siyā na vattabbaṃ – ‘‘nīvaraṇañceva nīvaraṇiyañcā’’tipi, ‘‘nīvaraṇiyañceva no ca nīvaraṇa’’ntipi. Dasāyatanā na vattabbā – ‘‘nīvaraṇā ceva nīvaraṇasampayuttā cā’’tipi, ‘‘nīvaraṇasampayuttā ceva no ca nīvaraṇā’’tipi. Manāyatanaṃ na vattabbaṃ – ‘‘nīvaraṇañceva nīvaraṇasampayuttañcā’’ti, siyā nīvaraṇasampayuttañceva no ca nīvaraṇaṃ, siyā na vattabbaṃ – ‘‘nīvaraṇasampayuttañceva no ca nīvaraṇa’’nti. Dhammāyatanaṃ siyā nīvaraṇañceva nīvaraṇasampayuttañca, siyā nīvaraṇasampayuttañceva no ca nīvaraṇaṃ, siyā na vattabbaṃ – ‘‘nīvaraṇañceva nīvaraṇasampayuttañcā’’tipi, ‘‘nīvaraṇasampayuttañceva no ca nīvaraṇa’’ntipi. Dasāyatanā nīvaraṇavippayuttanīvaraṇiyā. Dvāyatanā siyā nīvaraṇavippayuttanīvaraṇiyā, siyā nīvaraṇavippayuttaanīvaraṇiyā, siyā na vattabbā – ‘‘nīvaraṇavippayuttanīvaraṇiyā’’tipi, ‘‘nīvaraṇavippayuttaanīvaraṇiyā’’tipi.

Ekādasāyatanā no parāmāsā. Dhammāyatanaṃ siyā parāmāso, siyā no parāmāso. Dasāyatanā parāmaṭṭhā. Dvāyatanā siyā parāmaṭṭhā, siyā aparāmaṭṭhā. Dasāyatanā parāmāsavippayuttā. Manāyatanaṃ siyā parāmāsasampayuttaṃ, siyā parāmāsavippayuttaṃ. Dhammāyatanaṃ siyā parāmāsasampayuttaṃ, siyā parāmāsavippayuttaṃ, siyā na vattabbaṃ – ‘‘parāmāsasampayutta’’ntipi, ‘‘parāmāsavippayutta’’ntipi. Dasāyatanā na vattabbā – ‘‘parāmāsā ceva parāmaṭṭhā cā’’ti, ‘‘parāmaṭṭhā ceva no ca parāmāsā’’. Manāyatanaṃ na vattabbaṃ – ‘‘parāmāso ceva parāmaṭṭhañcā’’ti, siyā parāmaṭṭhañceva no ca parāmāso, siyā na vattabbaṃ – ‘‘parāmaṭṭhañceva no ca parāmāso’’ti. Dhammāyatanaṃ siyā parāmāso ceva parāmaṭṭhañca, siyā parāmaṭṭhañceva no ca parāmāso, siyā na vattabbaṃ – ‘‘parāmāso ceva parāmaṭṭhañcā’’tipi, ‘‘parāmaṭṭhañceva no ca parāmāso’’tipi. Dasāyatanā parāmāsavippayuttaparāmaṭṭhā. Dvāyatanā siyā parāmāsavippayuttaparāmaṭṭhā, siyā parāmāsavippayuttaaparāmaṭṭhā, siyā na vattabbā – ‘‘parāmāsavippayuttaparāmaṭṭhā’’tipi, ‘‘parāmāsavippayuttaaparāmaṭṭhā’’tipi.

Dasāyatanā anārammaṇā. Manāyatanaṃ sārammaṇaṃ. Dhammāyatanaṃ siyā sārammaṇaṃ, siyā anārammaṇaṃ. Manāyatanaṃ cittaṃ. Ekādasāyatanā no cittā. Ekādasāyatanā acetasikā. Dhammāyatanaṃ siyā cetasikaṃ, siyā acetasikaṃ. Dasāyatanā cittavippayuttā. Dhammāyatanaṃ siyā cittasampayuttaṃ, siyā cittavippayuttaṃ. Manāyatanaṃ na vattabbaṃ – ‘‘cittena sampayutta’’ntipi, ‘‘cittena vippayutta’’ntipi. Dasāyatanā cittavisaṃsaṭṭhā. Dhammāyatanaṃ siyā cittasaṃsaṭṭhaṃ, siyā cittavisaṃsaṭṭhaṃ. Manāyatanaṃ na vattabbaṃ – ‘‘cittena saṃsaṭṭha’’ntipi, ‘‘cittena visaṃsaṭṭha’’ntipi. Chāyatanā no cittasamuṭṭhānā. Chāyatanā siyā cittasamuṭṭhānā, siyā no cittasamuṭṭhānā. Ekādasāyatanā no cittasahabhuno. Dhammāyatanaṃ siyā cittasahabhū, siyā no cittasahabhū. Ekādasāyatanā no cittānuparivattino. Dhammāyatanaṃ siyā cittānuparivatti, siyā no cittānuparivatti. Ekādasāyatanā no cittasaṃsaṭṭhasamuṭṭhānā. Dhammāyatanaṃ siyā cittasaṃsaṭṭhasamuṭṭhānaṃ, siyā no cittasaṃsaṭṭhasamuṭṭhānaṃ. Ekādasāyatanā no cittasaṃsaṭṭhasamuṭṭhānasahabhuno. Dhammāyatanaṃ siyā cittasaṃsaṭṭhasamuṭṭhānasahabhū, siyā no cittasaṃsaṭṭhasamuṭṭhānasahabhū. Ekādasāyatanā no

cittasaṃsaṭṭhasamuṭṭhānānuparivattino. Dhammāyatanaṃ siyā cittasaṃsaṭṭhasamuṭṭhānānuparivatti, siyā no cittasaṃsaṭṭhasamuṭṭhānānuparivatti.

Chāyatanā ajjhattikā. Chāyatanā bāhirā. Navāyatanā upādā. Dvāyatanā no upādā. Dhammāyatanaṃ siyā upādā, siyā no upādā. Pañcāyatanā upādinnā. Saddāyatanaṃ anupādinnaṃ. Chāyatanā siyā upādinnā, siyā anupādinnā. Ekādasāyatanā no upādānā. Dhammāyatanaṃ siyā upādānaṃ, siyā no upādānaṃ. Dasāyatanā upādāniyā. Dvāyatanā siyā upādāniyā, siyā anupādāniyā. Dasāyatanā upādānavippayuttā. Dvāyatanā siyā upādānasampayuttā, siyā upādānavippayuttā. Dasāyatanā na vattabbā – ''upādānā ceva upādāniyā cā''ti, upādāniyā ceva no ca upādānā. Manāyatanaṃ na vattabbaṃ – ''upādānañceva upādāniyañcā''ti, siyā upādāniyañceva no ca upādānaṃ, siyā na vattabbaṃ – ''upādāniyañceva no ca upādāna''nti. Dhammāyatanaṃ siyā upādānañceva upādāniyañca, siyā upādāniyañceva no ca upādānaṃ, siyā na vattabbaṃ – ''upādānañceva upādāniyañcā''tipi, ''upādāniyañceva no ca upādāna''ntipi. Dasāyatanā na vattabbā – ''upādānā ceva upādānasampayuttā cā''tipi, ''upādānasampayuttā ceva no ca upādānā''tipi. Manāyatanaṃ na vattabbaṃ – ''upādāniyañceva upādānasampayuttañcā''ti, siyā upādānasampayuttañceva no ca upādānaṃ, siyā na vattabbaṃ – ''upādānasampayuttañceva no ca upādāna''nti. Dhammāyatanaṃ siyā upādānañceva upādānasampayuttañca, siyā upādānasampayuttañceva no ca upādānaṃ, siyā na vattabbaṃ – ''upādānañceva upādānasampayuttañcā''tipi, ''upādānasampayuttañceva no ca upādāna''ntipi. Dasāyatanā upādānavippayuttaupādāniyā. Dvāyatanā siyā upādānasampayuttaupādāniyā, siyā upādānavippayuttaanupādāniyā, siyā na vattabbā – ''upādānavippayuttaupādāniyā''tipi, ''upādānavippayuttaanupādāniyā''tipi.

Ekādasāyatanā no kilesā. Dhammāyatanaṃ siyā kileso, siyā no kileso. Dasāyatanā saṃkilesikā. Dvāyatanā siyā saṃkilesikā, siyā asaṃkilesikā. Dasāyatanā asaṃkiliṭṭhā. Dvāyatanā siyā saṃkiliṭṭhā, siyā asaṃkiliṭṭhā. Dasāyatanā kilesavippayuttā. Dvāyatanā siyā kilesasampayuttā, siyā kilesavippayuttā. Dasāyatanā na vattabbā – ''kilesā ceva saṃkilesikā cā''ti, ''saṃkilesikā ceva no ca kilesā''. Manāyatanaṃ na vattabbaṃ – ''kileso ceva saṃkilesikañcā''ti, siyā saṃkilesikañceva no ca kileso, siyā na vattabbaṃ – ''saṃkilesikañceva no ca kileso''ti. Dhammāyatanaṃ siyā kileso ceva saṃkilesikañca, siyā saṃkilesikañceva no ca kileso, siyā na vattabbaṃ – ''kileso ceva saṃkilesikañcā''tipi, ''saṃkilesikañceva no ca kileso''tipi. Dasāyatanā na vattabbā – ''kilesā ceva saṃkiliṭṭhā cā''tipi, ''saṃkiliṭṭhā ceva no ca kilesā''tipi. Manāyatanaṃ na vattabbaṃ – ''kileso ceva saṃkiliṭṭhañcā''ti, siyā saṃkiliṭṭhañceva no ca kileso, siyā na vattabbaṃ – ''saṃkiliṭṭhañceva no ca kileso''ti. Dhammāyatanaṃ siyā kileso ceva saṃkiliṭṭhañca, siyā saṃkiliṭṭhañceva no ca kileso, siyā na vattabbaṃ – ''kileso ceva saṃkiliṭṭhañcā''tipi, ''saṃkiliṭṭhañceva no ca kileso''tipi.

Dasāyatanā na vattabbā – ''kilesā ceva kilesasampayuttā cā''tipi, ''kilesasampayuttā ceva no ca na kilesā''tipi. Manāyatanaṃ na vattabbaṃ – ''kileso ceva kilesasampayuttañcā''ti, siyā kilesasampayuttañceva no ca kileso, siyā na vattabbaṃ – ''kilesasampayuttañceva no ca kileso''ti. Dhammāyatanaṃ siyā kileso ceva kilesasampayuttañca, siyā kilesasampayuttañceva no ca kileso, siyā na vattabbaṃ – ''kileso ceva kilesasampayuttañcā''tipi, ''kilesasampayuttañceva no ca kileso''tipi. Dasāyatanā kilesavippayuttasaṃkilesikā. Dvāyatanā siyā kilesavippayuttasaṃkilesikā, siyā kilesavippayuttaasaṃkilesikā, siyā na vattabbā – ''kilesavippayuttasaṃkilesikā''tipi, ''kilesavippayuttaasaṃkilesikā''tipi.

Dasāyatanā na dassanena pahātabbā. Dvāyatanā siyā dassanena pahātabbā, siyā na dassanena pahātabbā. Dasāyatanā na bhāvanāya pahātabbā. Dvāyatanā siyā bhāvanāya pahātabbā, siyā na bhāvanāya pahātabbā. Dasāyatanā na dassanena pahātabbahetukā. Dvāyatanā siyā dassanena pahātabbahetukā, siyā na dassanena pahātabbahetukā. Dasāyatanā na bhāvanāya pahātabbahetukā. Dvāyatanā siyā bhāvanāya pahātabbahetukā, siyā na bhāvanāya pahātabbahetukā. Dasāyatanā avitakkā. Dvāyatanā siyā savitakkā, siyā avitakkā. Dasāyatanā avicārā. Dvāyatanā siyā savicārā, siyā avicārā. Dasāyatanā appītikā. Dvāyatanā siyā sappītikā, siyā appītikā. Dasāyatanā na pītisahagatā. Dvāyatanā

siyā pītisahagatā, siyā na pītisahagatā. Dasāyatanā na sukhasahagatā. Dvāyatanā siyā sukhasahagatā, siyā na sukhasahagatā. Dasāyatanā na upekkhāsahagatā. Dvāyatanā siyā upekkhāsahagatā, siyā na upekkhāsahagatā.

Dasāyatanā kāmāvacarā. Dvāyatanā siyā kāmāvacarā, siyā na kāmāvacarā. Dasāyatanā na rūpāvacarā. Dvāyatanā siyā rūpāvacarā, siyā na rūpāvacarā. Dasāyatanā na arūpāvacarā. Dvāyatanā siyā arūpāvacarā, siyā na arūpāvacarā. Dasāyatanā pariyāpannā. Dvāyatanā siyā pariyāpannā, siyā apariyāpannā. Dasāyatanā aniyyānikā. Dvāyatanā siyā niyyānikā, siyā aniyyānikā. Dasāyatanā aniyatā. Dvāyatanā siyā niyatā, siyā aniyatā. Dasāyatanā sauttarā. Dvāyatanā siyā sauttarā, siyā anuttarā. Dasāyatanā araṇā. Dvāyatanā siyā saraṇā, siyā araṇāti.

Pañhāpucchakaṃ.

Āyatanavibhaṅgo niṭṭhito.

3. Dhātuvibhaṅgo

1. Suttantabhājanīyaṃ

172. Cha dhātuyo – pathavīdhātu [paṭhavīdhātu (sī. syā.) evamuparipi], āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu.

173. Tattha katamā pathavīdhātu? Pathavīdhātudvayaṃ – atthi ajjhattikā, atthi bāhirā. Tattha katamā ajjhattikā pathavīdhātu? Yaṃ ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ kakkhaḷattaṃ kakkhaḷabhāvo ajjhattaṃ upādinnaṃ, seyyathidaṃ – kesā lomā nakhā dantā taco maṃsaṃ nhāru [nahāru (sī.)] aṭṭhi aṭṭhimiñjaṃ [aṭṭhimiñjā (sī.)] vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ, yaṃ vā panaññampi atthi ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ kakkhaḷattaṃ kakkhaḷabhāvo ajjhattaṃ upādinnaṃ – ayaṃ vuccati ‘ajjhattikā pathavīdhātu’.

Tattha katamā bāhirā pathavīdhātu? Yaṃ bāhiraṃ kakkhaḷaṃ kharigataṃ kakkhaḷattaṃ kakkhaḷabhāvo bahiddhā anupādinnaṃ, seyyathidaṃ – ayo lohaṃ tipu sīsaṃ sajjhaṃ [sajjhu (syā.)] muttā maṇi veḷuriyo saṅkho silā pavāḷaṃ rajataṃ jātarūpaṃ lohitaṅko [lohitaṅgo (syā. ka.), lohitako (?)] masāragallaṃ tiṇaṃ kaṭṭhaṃ sakkharā kaṭhalaṃ [kathalaṃ (ka.)] bhūmi pāsāṇo pabbato, yaṃ vā panaññampi atthi bāhiraṃ kakkhaḷaṃ kharigataṃ kakkhaḷattaṃ kakkhaḷabhāvo bahiddhā anupādinnaṃ – ayaṃ vuccati ‘bāhirā pathavīdhātu’. Yā ca ajjhattikā pathavīdhātu yā ca bāhirā pathavīdhātu, tadekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā – ayaṃ vuccati ‘‘pathavīdhātu’’.

174. Tattha katamā āpodhātu? Āpodhātudvayaṃ – atthi ajjhattikā, atthi bāhirā. Tattha katamā ajjhattikā āpodhātu? Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ sineho sinehagataṃ [sneho snehagataṃ (syā.)] bandhanattaṃ rūpassa ajjhattaṃ upādinnaṃ, seyyathidaṃ – pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttaṃ, yaṃ vā panaññampi atthi ajjhattaṃ paccattaṃ āpo āpogataṃ sineho sinehagataṃ bandhanattaṃ rūpassa ajjhattaṃ upādinnaṃ – ayaṃ vuccati ‘ajjhattikā āpodhātu’.

Tattha katamā bāhirā āpodhātu? Yaṃ bāhiraṃ āpo āpogataṃ sineho sinehagataṃ bandhanattaṃ rūpassa bahiddhā anupādinnaṃ, seyyathidaṃ – mūlaraso khandharaso tacaraso pattaraso puppharaso phalaraso khīraṃ dadhi sappi navanītaṃ telaṃ madhu phāṇitaṃ bhummāni vā udakāni antalikkhāni vā, yaṃ vā panaññampi atthi bāhiraṃ āpo āpogataṃ sineho sinehagataṃ bandhanattaṃ rūpassa bahiddhā anupādinnaṃ – ayaṃ vuccati ‘bāhirā āpodhātu’. Yā ca ajjhattikā āpodhātu yā ca bāhirā āpodhātu, tadekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā – ayaṃ vuccati ‘‘āpodhātu’’.

175. Tattha katamā tejodhātu? Tejodhātudvayaṃ – atthi ajjhattikā, atthi bāhirā. Tattha katamā ajjhattikā tejodhātu? Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ ajjhattaṃ upādinnaṃ, seyyathidaṃ – yena ca santappati yena ca jīrīyati yena ca pariḍayhati yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññampi atthi ajjhattaṃ paccattaṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ ajjhattaṃ upādinnaṃ – ayaṃ vuccati 'ajjhattikā tejodhātu'.

Tattha katamā bāhirā tejodhātu? Yaṃ bāhiraṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ bahiddhā anupādinnaṃ, seyyathidaṃ – kaṭṭhaggi palālaggi [sakalikaggi (sabbattha)] tiṇaggi gomayaggi thusaggi saṅkāraggi indaggi aggisantāpo sūriyasantāpo kaṭṭhasannicayasantāpo tiṇasannicayasantāpo dhaññasannicayasantāpo bhaṇḍasannicayasantāpo, yaṃ vā panaññampi atthi bāhiraṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ bahiddhā anupādinnaṃ – ayaṃ vuccati 'bāhirā tejodhātu'. Yā ca ajjhattikā tejodhātu yā ca bāhirā tejodhātu, tadekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā – ayaṃ vuccati ''tejodhātu''.

176. Tattha katamā vāyodhātu? Vāyodhātudvayaṃ – atthi ajjhattikā, atthi bāhirā. Tattha katamā ajjhattikā vāyodhātu? Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ thambhitattaṃ rūpassa ajjhattaṃ upādinnaṃ, seyyathidaṃ – uddhaṅgamā vātā adhogamā vātā kucchisayā vātā koṭṭhāsayā [koṭṭhasayā (sī. syā.)] vātā aṅgamaṅgānusārino vātā satthakavātā khurakavātā uppalakavātā assāso passāso iti vā, yaṃ vā panaññampi atthi ajjhattaṃ paccattaṃ vāyo vāyogataṃ thambhitattaṃ rūpassa ajjhattaṃ upādinnaṃ – ayaṃ vuccati 'ajjhattikā vāyodhātu'.

Tattha katamā bāhirā vāyodhātu? Yaṃ bāhiraṃ vāyo vāyogataṃ thambhitattaṃ rūpassa bahiddhā anupādinnaṃ, seyyathidaṃ – puratthimā vātā pacchimā vātā uttarā vātā dakkhiṇā vātā sarajā vātā arajā vātā sītā vātā uṇhā vātā parittā vātā adhimattā vātā kāḷavātā verambhavātā pakkhavātā supaṇṇavātā tālavaṇṭavātā vidhūpanavātā, yaṃ vā panaññampi atthi bāhiraṃ vāyo vāyogataṃ thambhitattaṃ rūpassa bahiddhā anupādinnaṃ – ayaṃ vuccati 'bāhirā vāyodhātu'. Yā ca ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu, tadekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā – ayaṃ vuccati ''vāyodhātu''.

177. Tattha katamā ākāsadhātu? Ākāsadhātudvayaṃ – atthi ajjhattikā, atthi bāhirā. Tattha katamā ajjhattikā ākāsadhātu? Yaṃ ajjhattaṃ paccattaṃ ākāso ākāsagataṃ aghaṃ aghagataṃ vivaro vivaragataṃ asamphuṭṭhaṃ maṃsalohitehi ajjhattaṃ upādinnaṃ, seyyathidaṃ – kaṇṇacchiddaṃ nāsacchiddaṃ mukhadvāraṃ, yena ca asitapītakhāyitasāyitaṃ ajjhoharati, yattha ca asitapītakhāyitasāyitaṃ santiṭṭhati, yena ca asitapītakhāyitasāyitaṃ adhobhāgaṃ nikkhamati, yaṃ vā panaññampi atthi ajjhattaṃ paccattaṃ ākāso ākāsagataṃ aghaṃ aghagataṃ vivaro vivaragataṃ asamphuṭṭhaṃ maṃsalohitehi ajjhattaṃ upādinnaṃ – ayaṃ vuccati 'ajjhattikā ākāsadhātu'.

Tattha katamā bāhirā ākāsadhātu? Yaṃ bāhiraṃ ākāso ākāsagataṃ aghaṃ aghagataṃ vivaro vivaragataṃ asamphuṭṭhaṃ catūhi mahābhūtehi bahiddhā anupādinnaṃ – ayaṃ vuccati 'bāhirā ākāsadhātu'. Yā ca ajjhattikā ākāsadhātu yā ca bāhirā ākāsadhātu, tadekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā – ayaṃ vuccati ''ākāsadhātu''.

178. Tattha katamā viññāṇadhātu? Cakkhuviññāṇadhātu, sotaviññāṇadhātu, ghānaviññāṇadhātu, jivhāviññāṇadhātu, kāyaviññāṇadhātu, manoviññāṇadhātu – ayaṃ vuccati ''viññāṇadhātu''.

Imā cha dhātuyo.

179. Aparāpi cha dhātuyo – sukhadhātu, dukkhadhātu, somanassadhātu, domanassadhātu, upekkhādhātu, avijjādhātu.

180. Tattha katamā sukhadhātu? Yaṃ kāyikaṃ sātaṃ kāyikaṃ sukhaṃ kāyasamphassajaṃ sātaṃ

sukhaṃ vedayitaṃ kāyasamphassajā sātā sukhā vedanā – ayaṃ vuccati ‘‘sukhadhātu’’.

Tattha katamā dukkhadhātu? Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassajā asātā dukkhā vedanā – ayaṃ vuccati ‘‘dukkhadhātu’’.

Tattha katamā somanassadhātu? Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – ayaṃ vuccati ‘‘somanassadhātu’’.

Tattha katamā domanassadhātu? Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā – ayaṃ vuccati ‘‘domanassadhātu’’.

Tattha katamā upekkhādhātu? Yaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – ayaṃ vuccati ‘‘upekkhādhātu’’.

Tattha katamā avijjādhātu? Yaṃ aññāṇaṃ adassanaṃ anabhisamayo ananubodho asambodho appaṭivedho asaṅgāhaṇā apariyogāhaṇā asamapekkhanā apaccavekkhaṇā apaccakkhakammaṃ dummejjhaṃ bālyaṃ asampajaññaṃ moho pamoho sammoho avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘avijjādhātu’’.

Imā cha dhātuyo.

181. Aparāpi cha dhātuyo – kāmadhātu, byāpādadhātu, vihiṃsādhātu, nekkhammadhātu, abyāpādadhātu, avihiṃsādhātu.

182. Tattha katamā kāmadhātu? Kāmapaṭisaṃyutto takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā micchāsaṅkappo – ayaṃ vuccati kāmadhātu. Heṭṭhato avīcinirayaṃ pariyantaṃ karitvā uparito paranimmitavasavattī deve anto karitvā yaṃ etasmiṃ antare etthāvacarā ettha pariyāpannā khandhadhātuāyatanā rūpā [rūpaṃ (syā.)] vedanā saññā saṅkhārā viññāṇaṃ – ayaṃ vuccati ‘‘kāmadhātu’’.

Tattha katamā byāpādadhātu? Byāpādapaṭisaṃyutto takko vitakko…pe… micchāsaṅkappo – ayaṃ vuccati ‘‘byāpādadhātu’’. Dasasu vā āghātavatthūsu cittassa āghāto paṭighāto paṭighaṃ paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa byāpatti manopadoso kodho kujjhanā kujjhitattaṃ doso dussanā dussitattaṃ byāpatti byāpajjanā virodho paṭivirodho caṇḍikkaṃ asuropo anattamanatā cittassa – ayaṃ vuccati ‘‘byāpādadhātu’’.

Tattha katamā vihiṃsādhātu? Vihiṃsāpaṭisaṃyutto takko vitakko…pe… micchāsaṅkappo – ayaṃ vuccati ‘‘vihiṃsādhātu’’. Idhekacco pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā rajjuyā vā aññataraññatarena satte viheṭheti, yā evarūpā heṭhanā viheṭhanā hiṃsanā vihiṃsanā rosanā virosanā parūpaghāto – ayaṃ vuccati ‘‘vihiṃsādhātu’’.

Tattha katamā nekkhammadhātu? Nekkhammapaṭisaṃyutto takko vitakko…pe… sammāsaṅkappo – ayaṃ vuccati ‘‘nekkhammadhātu’’. Sabbepi kusalā dhammā ‘‘nekkhammadhātu’’.

Tattha katamā abyāpādadhātu? Abyāpādapaṭisaṃyutto takko vitakko…pe… sammāsaṅkappo – ayaṃ vuccati ‘‘abyāpādadhātu’’. Yā sattesu metti mettāyanā mettāyitattaṃ mettācetovimutti – ayaṃ vuccati ‘‘abyāpādadhātu’’.

Tattha katamā avihiṃsādhātu? Avihiṃsāpaṭisaṃyutto takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā sammāsaṅkappo – ayaṃ vuccati ‘‘avihiṃsādhātu’’. Yā sattesu karuṇā karuṇāyanā

karuṇāyitattaṃ karuṇācetovimutti – ayaṃ vuccati ‘‘avihiṃsādhātu’’.

Imā cha dhātuyo.

Iti imāni tīṇi chakkāni tadekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā aṭṭhārasa dhātuyo honti.

Suttantabhājanīyaṃ.

2. Abhidhammabhājanīyaṃ

183. Aṭṭhārasa dhātuyo – cakkhudhātu, rūpadhātu, cakkhuviññāṇadhātu, sotadhātu, saddadhātu, sotaviññāṇadhātu, ghānadhātu, gandhadhātu, ghānaviññāṇadhātu, jivhādhātu, rasadhātu, jivhāviññāṇadhātu, kāyadhātu, phoṭṭhabbadhātu, kāyaviññāṇadhātu, manodhātu, dhammadhātu, manoviññāṇadhātu.

184. Tattha katamā cakkhudhātu? Yaṃ cakkhu catunnaṃ mahābhūtānaṃ upādāya pasādo…pe… suñño gāmopeso – ayaṃ vuccati ‘‘cakkhudhātu’’.

Tattha katamā rūpadhātu? Yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā…pe… rūpadhātupesā – ayaṃ vuccati ‘‘rūpadhātu’’.

Tattha katamā cakkhuviññāṇadhātu? Cakkhuñca paṭicca rūpe ca uppajjati cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjācakkhuviññāṇadhātu – ayaṃ vuccati ‘‘cakkhuviññāṇadhātu’’.

Tattha katamā sotadhātu? Yaṃ sotaṃ catunnaṃ mahābhūtānaṃ upādāya pasādo…pe… suñño gāmopeso – ayaṃ vuccati ‘‘sotadhātu’’.

Tattha katamā saddadhātu? Yo saddo catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho… pe… saddadhātupesā – ayaṃ vuccati ‘‘saddadhātu’’.

Tattha katamā sotaviññāṇadhātu? Sotañca paṭicca sadde ca uppajjati cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāsotaviññāṇadhātu – ayaṃ vuccati ‘‘sotaviññāṇadhātu’’.

Tattha katamā ghānadhātu? Yaṃ ghānaṃ catunnaṃ mahābhūtānaṃ upādāya pasādo…pe… suñño gāmopeso – ayaṃ vuccati ‘‘ghānadhātu’’.

Tattha katamā gandhadhātu? Yo gandho catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho…pe… gandhadhātupesā – ayaṃ vuccati ‘‘gandhadhātu’’.

Tattha katamā ghānaviññāṇadhātu? Ghānañca paṭicca gandhe ca uppajjati cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāghānaviññāṇadhātu – ayaṃ vuccati ‘‘ghānaviññāṇadhātu’’.

Tattha katamā jivhādhātu? Yā jivhā catunnaṃ mahābhūtānaṃ upādāya pasādo…pe… suñño gāmopeso – ayaṃ vuccati ‘‘jivhādhātu’’.

Tattha katamā rasadhātu? Yo raso catunnaṃ mahābhūtānaṃ upādāya anidassano sappaṭigho…pe… rasadhātupesā – ayaṃ vuccati ‘‘rasadhātu’’.

Tattha katamā jivhāviññāṇadhātu? Jivhañca paṭicca rase ca uppajjati cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjājivhāviññāṇadhātu – ayaṃ vuccati ‘‘jivhāviññāṇadhātu’’.

Tattha katamā kāyadhātu? Yo kāyo catunnaṃ mahābhūtānaṃ upādāya pasādo…pe… suñño gāmopeso – ayaṃ vuccati ‘‘kāyadhātu’’.

Tattha katamā phoṭṭhabbadhātu? Pathavīdhātu…pe… phoṭṭhabbadhātupesā – ayaṃ vuccati ‘‘phoṭṭhabbadhātu’’.

Tattha katamā kāyaviññāṇadhātu? Kāyañca paṭicca phoṭṭhabbe ca uppajjati cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjākāyaviññāṇadhātu – ayaṃ vuccati ‘‘kāyaviññāṇadhātu’’.

Tattha katamā manodhātu? Cakkhuviññāṇadhātuyā uppajjitvā niruddhasamanantarā uppajjati cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanodhātu; sotaviññāṇadhātuyā…pe… ghānaviññāṇadhātuyā…pe… jivhāviññāṇadhātuyā…pe… kāyaviññāṇadhātuyā uppajjitvā niruddhasamanantarā uppajjati cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanodhātu sabbadhammesu vā pana paṭhamasamannāhāro uppajjati cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanodhātu – ayaṃ vuccati ‘‘manodhātu’’.

Tattha katamā dhammadhātu? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, yañca rūpaṃ anidassanaappaṭighaṃ dhammāyatanapariyāpannaṃ, asaṅkhatā ca dhātu.

Tattha katamo vedanākkhandho? Ekavidhena vedanākkhandho – phassasampayutto. Duvidhena vedanākkhandho – atthi sahetuko, atthi ahetuko. Tividhena vedanākkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe… evaṃ dasavidhena vedanākkhandho…pe… evaṃ bahuvidhena vedanākkhandho. Ayaṃ vuccati ‘‘vedanākkhandho’’.

Tattha katamo saññākkhandho? Ekavidhena saññākkhandho – phassasampayutto. Duvidhena saññākkhandho – atthi sahetuko, atthi ahetuko. Tividhena saññākkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe… evaṃ dasavidhena saññākkhandho…pe… evaṃ bahuvidhena saññākkhandho. Ayaṃ vuccati ‘‘saññākkhandho’’.

Tattha katamo saṅkhārakkhandho? Ekavidhena saṅkhārakkhandho – cittasampayutto. Duvidhena saṅkhārakkhandho – atthi hetu, atthi ahetu. Tividhena saṅkhārakkhandho – atthi kusalo, atthi akusalo, atthi abyākato…pe… evaṃ dasavidhena saṅkhārakkhandho…pe… evaṃ bahuvidhena saṅkhārakkhandho – ayaṃ vuccati ‘‘saṅkhārakkhandho’’.

Tattha katamaṃ rūpaṃ anidassanaappaṭighaṃ dhammāyatanapariyāpannaṃ? Itthindriyaṃ…pe… kabaḷīkāro āhāro – idaṃ vuccati rūpaṃ ‘‘anidassanaappaṭighaṃ dhammāyatanapariyāpannaṃ’’.

Tattha katamā asaṅkhatā dhātu? Rāgakkhayo, dosakkhayo, mohakkhayo – ayaṃ vuccati ‘‘asaṅkhatā dhātu’’. Ayaṃ vuccati ‘‘dhammadhātu’’.

Tattha katamā manoviññāṇadhātu? Cakkhuviññāṇadhātuyā uppajjitvā niruddhasamanantarā uppajjati manodhātu, manodhātuyā uppajjitvā niruddhasamanantarā uppajjati cittaṃ mano mānasaṃ… pe… tajjāmanoviññāṇadhātu; sotaviññāṇadhātuyā…pe… ghānaviññāṇadhātuyā …pe… jivhāviññāṇadhātuyā…pe… kāyaviññāṇadhātuyā uppajjitvā niruddhasamanantarā uppajjati manodhātu,

manodhātuyāpi uppajjitvā niruddhasamanantarā uppajjati cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu manañca paṭicca dhamme ca uppajjati cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – ayaṃ vuccati ''manoviññāṇadhātu''.

Abhidhammabhājanīyaṃ.

3. Pañhāpucchakaṃ

Aṭṭhārasa dhātuyo – cakkhudhātu, rūpadhātu, cakkhuviññāṇadhātu, sotadhātu, saddadhātu, sotaviññāṇadhātu, ghānadhātu, gandhadhātu, ghānaviññāṇadhātu, jivhādhātu, rasadhātu, jivhāviññāṇadhātu, kāyadhātu, phoṭṭhabbadhātu, kāyaviññāṇadhātu, manodhātu, dhammadhātu, manoviññāṇadhātu.

186. Aṭṭhārasannaṃ dhātūnaṃ kati kusalā, kati akusalā, kati abyākatā…pe… kati saraṇā, kati araṇā?

1. Tikaṃ

187. Soḷasa dhātuyo abyākatā. Dve dhātuyo siyā kusalā, siyā akusalā, siyā abyākatā. Dasa dhātuyo na vattabbā – ''sukhāya vedanāya sampayuttā''tipi, ''dukkhāya vedanāya sampayuttā''tipi, ''adukkhamasukhāya vedanāya sampayuttā''tipi. Pañca dhātuyo adukkhamasukhāya vedanāya sampayuttā. Kāyaviññāṇadhātu siyā sukhāya vedanāya sampayuttā, siyā dukkhāya vedanāya sampayuttā. Manoviññāṇadhātu siyā sukhāya vedanāya sampayuttā, siyā dukkhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā. Dhammadhātu siyā sukhāya vedanāya sampayuttā, siyā dukkhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā, siyā na vattabbā – ''sukhāya vedanāya sampayuttā''tipi, ''dukkhāya vedanāya sampayuttā''tipi, ''adukkhamasukhāya vedanāya sampayuttā''tipi.

Dasa dhātuyo nevavipākanavipākadhammadhammā. Pañca dhātuyo vipākā. Manodhātu siyā vipākā, siyā nevavipākanavipākadhammadhammā. Dve dhātuyo siyā vipākā, siyā vipākadhammadhammā, siyā nevavipākanavipākadhammadhammā.

Dasa dhātuyo upādinnupādāniyā. Saddadhātu anupādinnupādāniyā. Pañca dhātuyo siyā upādinnupādāniyā, siyā anupādinnupādāniyā. Dve dhātuyo siyā upādinnupādāniyā, siyā anupādinnupādāniyā, siyā anupādinnaanupādāniyā.

Soḷasa dhātuyo asaṃkiliṭṭhasaṃkilesikā. Dve dhātuyo siyā saṃkiliṭṭhasaṃkilesikā, siyā asaṃkiliṭṭhasaṃkilesikā, siyā asaṃkiliṭṭhaasaṃkilesikā. Pannarasa dhātuyo avitakkaavicārā. Manodhātu savitakkasavicārā. Manoviññāṇadhātu siyā savitakkasavicārā, siyā avitakkavicāramattā, siyā avitakkaavicārā. Dhammadhātu siyā savitakkasavicārā, siyā avitakkavicāramattā, siyā avitakkaavicārā, siyā na vattabbā – ''savitakkasavicārā''tipi, ''avitakkavicāramattā''tipi, ''avitakkaavicārā''tipi. Dasa dhātuyo na vattabbā – ''pītisahagatā''tipi, ''sukhasahagatā''tipi, ''upekkhāsahagatā''tipi. Pañca dhātuyo upekkhāsahagatā. Kāyaviññāṇadhātu na pītisahagatā, siyā sukhasahagatā, na upekkhāsahagatā, siyā na vattabbā – ''sukhasahagatā''ti. Dve dhātuyo siyā pītisahagatā, siyā sukhasahagatā, siyā upekkhāsahagatā, siyā na vattabbā – ''pītisahagatā''tipi, ''sukhasahagatā''tipi, ''upekkhāsahagatā''tipi.

Soḷasa dhātuyo neva dassanena na bhāvanāya pahātabbā. Dve dhātuyo siyā dassanena pahātabbā, siyā bhāvanāya pahātabbā, siyā neva dassanena na bhāvanāya pahātabbā. Soḷasa dhātuyo neva dassanena na bhāvanāya pahātabbahetukā. Dve dhātuyo siyā dassanena pahātabbahetukā, siyā bhāvanāya pahātabbahetukā, siyā neva dassanena na bhāvanāya pahātabbahetukā. Soḷasa dhātuyo

nevācayagāmināpacayagāmino. Dve dhātuyo siyā ācayagāmino, siyā apacayagāmino, siyā nevācayagāmināpacayagāmino. Soḷasa dhātuyo nevasekkhanāsekkhā. Dve dhātuyo siyā sekkhā, siyā asekkhā, siyā nevasekkhanāsekkhā.

Soḷasa dhātuyo parittā. Dve dhātuyo siyā parittā, siyā mahaggatā, siyā appamāṇā. Dasa dhātuyo anārammaṇā. Cha dhātuyo parittārammaṇā. Dve dhātuyo siyā parittārammaṇā, siyā mahaggatārammaṇā, siyā appamāṇārammaṇā, siyā na vattabbā – ''parittārammaṇā''tipi, ''mahaggatārammaṇā''tipi, ''appamāṇārammaṇā''tipi. Soḷasa dhātuyo majjhimā. Dve dhātuyo siyā hīnā, siyā majjhimā, siyā paṇītā. Soḷasa dhātuyo aniyatā. Dve dhātuyo siyā micchattaniyatā, siyā sammattaniyatā, siyā aniyatā.

Dasa dhātuyo anārammaṇā. Cha dhātuyo na vattabbā – ''maggārammaṇā''tipi, ''maggahetukā''tipi, ''maggādhipatino''tipi. Dve dhātuyo siyā maggārammaṇā, siyā maggahetukā, siyā maggādhipatino, siyā na vattabbā – ''maggārammaṇā''tipi, ''maggahetukā''tipi, ''maggādhipatino''tipi. Dasa dhātuyo siyā uppannā, siyā uppādino, siyā na vattabbā – ''anuppannā''ti. Saddadhātu siyā uppannā, siyā anuppannā, siyā na vattabbā – ''uppādinī''ti. Cha dhātuyo siyā uppannā, siyā anuppannā, siyā uppādino. Dhammadhātu siyā uppannā, siyā anuppannā, siyā uppādinī, siyā na vattabbā – ''uppannā''tipi, ''anuppannā''tipi, ''uppādinī''tipi.

Sattarasa dhātuyo siyā atītā, siyā anāgatā, siyā paccuppannā. Dhammadhātu siyā atītā, siyā anāgatā, siyā paccuppannā, siyā na vattabbā – ''atītā''tipi, ''anāgatā''tipi, ''paccuppannā''tipi. Dasa dhātuyo anārammaṇā. Cha dhātuyo paccuppannārammaṇā. Dve dhātuyo siyā atītārammaṇā, siyā anāgatārammaṇā, siyā paccuppannārammaṇā, siyā na vattabbā – ''atītārammaṇā''tipi, ''anāgatārammaṇā''tipi, ''paccuppannārammaṇā''tipi; siyā ajjhattā, siyā bahiddhā, siyā ajjhattabahiddhā.

Dasa dhātuyo anārammaṇā. Cha dhātuyo siyā ajjhattārammaṇā, siyā bahiddhārammaṇā, siyā ajjhattabahiddhārammaṇā. Dve dhātuyo siyā ajjhattārammaṇā, siyā bahiddhārammaṇā, siyā ajjhattabahiddhārammaṇā, siyā na vattabbā – ''ajjhattārammaṇā''tipi, ''bahiddhārammaṇā''tipi, ''ajjhattabahiddhārammaṇā''tipi. Rūpadhātu sanidassanasappaṭighā. Nava dhātuyo anidassanaappaṭighā. Aṭṭha dhātuyo anidassanaappaṭighā.

2. Dukaṃ

188. Sattarasa dhātuyo na hetū. Dhammadhātu siyā hetu, siyā na hetu. Soḷasa dhātuyo ahetukā. Dve dhātuyo siyā sahetukā, siyā ahetukā. Soḷasa dhātuyo ahetukā. Dve dhātuyo siyā sahetukā, siyā ahetukā. Soḷasa dhātuyo hetuvippayuttā. Dve dhātuyo siyā hetusampayuttā, siyā hetuvippayuttā. Soḷasa dhātuyo na vattabbā – ''hetu ceva sahetukā cā''tipi, ''sahetukā ceva na ca hetū''tipi. Manoviññāṇadhātu na vattabbā – ''hetu ceva sahetukā cā''ti, siyā sahetukā ceva na ca hetu, siyā na vattabbā – ''sahetukā ceva na ca hetū''ti. Dhammadhātu siyā hetu ceva sahetukā ca, siyā sahetukā ceva na ca hetu, siyā na vattabbā – ''hetu ceva sahetukā cā''tipi, ''sahetukā ceva na ca hetū''tipi. Soḷasa dhātuyo na vattabbā – ''hetū ceva hetusampayuttā cā''tipi, ''hetusampayuttā ceva na ca hetū''tipi. Manoviññāṇadhātu na vattabbā – ''hetu ceva hetusampayuttā cā''ti, siyā hetusampayuttā ceva na ca hetu, siyā na vattabbā – ''hetusampayuttā ceva na ca hetū''ti. Dhammadhātu siyā hetu ceva hetusampayuttā ca, siyā hetusampayuttā ceva na ca hetu, siyā na vattabbā – ''hetu ceva hetusampayuttā cā''tipi, ''hetusampayuttā ceva na ca hetū''tipi. Soḷasa dhātuyo na hetuahetukā. Manoviññāṇadhātu siyā na hetusahetukā, siyā na hetuahetukā. Dhammadhātu siyā na hetusahetukā, siyā na hetuahetukā, siyā na vattabbā – ''na hetusahetukā''tipi, ''na hetuahetukā''tipi.

Sattarasa dhātuyo sappaccayā. Dhammadhātu siyā sappaccayā, siyā appaccayā. Sattarasa dhātuyo saṅkhatā. Dhammadhātu siyā saṅkhatā, siyā asaṅkhatā. Rūpadhātu sanidassanā. Sattarasa dhātuyo anidassanā. Dasa dhātuyo sappaṭighā. Aṭṭha dhātuyo appaṭighā. Dasa dhātuyo rūpā. Satta dhātuyo arūpā.

Dhammadhātu siyā rūpā, siyā arūpā. Soḷasa dhātuyo lokiyā. Dve dhātuyo siyā lokiyā, siyā lokuttarā; kenaci viññeyyā, kenaci na viññeyyā.

Sattarasa dhātuyo no āsavā. Dhammadhātu siyā āsavā, siyā no āsavā. Soḷasa dhātuyo sāsavā. Dve dhātuyo siyā sāsavā, siyā anāsavā. Soḷasa dhātuyo āsavavippayuttā. Dve dhātuyo siyā āsavasampayuttā, siyā āsavavippayuttā. Soḷasa dhātuyo na vattabbā – ''āsavā ceva sāsavā cā''ti, ''sāsavā ceva no ca āsavā''. Manoviññāṇadhātu na vattabbā – ''āsavo ceva sāsavā cā''ti, siyā sāsavā ceva no ca āsavo, siyā na vattabbā – ''sāsavā ceva no ca āsavo''ti. Dhammadhātu siyā āsavo ceva sāsavā ca, siyā sāsavā ceva no ca āsavo, siyā na vattabbā – ''āsavo ceva sāsavā cā''tipi, ''sāsavā ceva no ca āsavo''tipi.

Soḷasa dhātuyo na vattabbā – ''āsavā ceva āsavasampayuttā cā''tipi, ''āsavasampayuttā ceva no ca āsavā''tipi. Manoviññāṇadhātu na vattabbā – ''āsavo ceva āsavasampayuttā cā''ti, siyā āsavasampayuttā ceva no ca āsavo, siyā na vattabbā – ''āsavasampayuttā ceva no ca āsavo''ti. Dhammadhātu siyā āsavo ceva āsavasampayuttā ca, siyā āsavasampayuttā ceva no ca āsavo, siyā na vattabbā – ''āsavo ceva āsavasampayuttā cā''tipi, ''āsavasampayuttā ceva no ca āsavo''tipi. Soḷasa dhātuyo āsavavippayuttasāsavā. Dve dhātuyo siyā āsavavippayuttasāsavā, siyā āsavavippayuttaanāsavā, siyā na vattabbā – ''āsavavippayuttasāsavā''tipi, ''āsavavippayuttaanāsavā''tipi.

Sattarasa dhātuyo no saṃyojanā. Dhammadhātu siyā saṃyojanaṃ, siyā no saṃyojanaṃ. Soḷasa dhātuyo saṃyojaniyā. Dve dhātuyo siyā saṃyojaniyā, siyā asaṃyojaniyā. Soḷasa dhātuyo saṃyojanavippayuttā. Dve dhātuyo siyā saṃyojanasampayuttā, siyā saṃyojanavippayuttā. Soḷasa dhātuyo na vattabbā – ''saṃyojanā ceva saṃyojaniyā cā''ti, saṃyojaniyā ceva no ca saṃyojanā. Manoviññāṇadhātu na vattabbā – ''saṃyojanañceva saṃyojaniyā cā''ti, siyā saṃyojaniyā ceva no ca saṃyojanaṃ, siyā na vattabbā – ''saṃyojaniyā ceva no ca saṃyojana''nti. Dhammadhātu siyā saṃyojanañceva saṃyojaniyā ca, siyā saṃyojaniyā ceva no ca saṃyojanaṃ, siyā na vattabbā – ''saṃyojanañceva saṃyojaniyā cā''tipi, ''saṃyojaniyā ceva no ca saṃyojana''ntipi. Soḷasa dhātuyo na vattabbā – ''saṃyojanā ceva saṃyojanasampayuttā cā''tipi, ''saṃyojanasampayuttā ceva no ca saṃyojanā''tipi. Manoviññāṇadhātu na vattabbā – ''saṃyojanañceva saṃyojanasampayuttā cā''ti, siyā saṃyojanasampayuttā ceva no ca saṃyojanaṃ, siyā na vattabbā – ''saṃyojanasampayuttā ceva no ca saṃyojana''nti. Dhammadhātu siyā saṃyojanañceva saṃyojanasampayuttā ca, siyā saṃyojanasampayuttā ceva no ca saṃyojanaṃ, siyā na vattabbā – ''saṃyojanañceva saṃyojanasampayuttā cā''tipi, ''saṃyojanasampayuttā ceva no ca saṃyojana''ntipi. Soḷasa dhātuyo saṃyojanavippayuttasaṃyojaniyā. Dve dhātuyo siyā saṃyojanavippayuttasaṃyojaniyā, siyā saṃyojanavippayuttaasaṃyojaniyā, siyā na vattabbā – ''saṃyojanavippayuttasaṃyojaniyā''tipi, ''saṃyojanavippayuttaasaṃyojaniyā''tipi.

Sattarasa dhātuyo no ganthā. Dhammadhātu siyā gantho, siyā no gantho. Soḷasa dhātuyo ganthaniyā. Dve dhātuyo siyā ganthaniyā, siyā aganthaniyā. Soḷasa dhātuyo ganthavippayuttā. Dve dhātuyo siyā ganthasampayuttā, siyā ganthavippayuttā. Soḷasa dhātuyo na vattabbā – ''ganthā ceva ganthaniyā cā''ti, ganthaniyā ceva no ca ganthā. Manoviññāṇadhātu na vattabbā – ''gantho ceva ganthaniyā cā''ti, siyā ganthaniyā ceva no ca gantho, siyā na vattabbā – ''ganthaniyā ceva no ca gantho''ti. Dhammadhātu siyā gantho ceva ganthaniyā ca, siyā ganthaniyā ceva no ca gantho, siyā na vattabbā – ''gantho ceva ganthaniyā cā''tipi, ''ganthaniyā ceva no ca gantho''tipi. Soḷasa dhātuyo na vattabbā – ''ganthā ceva ganthasampayuttā cā''tipi, ''ganthasampayuttā ceva no ca ganthā''tipi. Manoviññāṇadhātu na vattabbā – ''gantho ceva ganthasampayuttā cā''ti, siyā ganthasampayuttā ceva no ca gantho, siyā na vattabbā – ''ganthasampayuttā ceva no ca gantho''ti. Dhammadhātu siyā gantho ceva ganthasampayuttā ca, siyā ganthasampayuttā ceva no ca gantho, siyā na vattabbā – ''gantho ceva ganthasampayuttā cā''tipi, ''ganthasampayuttā ceva no ca gantho''tipi. Soḷasa dhātuyo ganthavippayuttaganthaniyā. Dve dhātuyo siyā ganthavippayuttaganthaniyā, siyā ganthavippayuttaaganthaniyā, siyā na vattabbā – ''ganthavippayuttaganthaniyā''tipi, ''ganthavippayuttaaganthaniyā''tipi.

Sattarasa dhātuyo no oghā…pe… no yogā…pe… no nīvaraṇā. Dhammadhātu siyā nīvaraṇaṃ, siyā no nīvaraṇaṃ. Soḷasa dhātuyo nīvaraṇiyā. Dve dhātuyo siyā nīvaraṇiyā, siyā anīvaraṇiyā. Soḷasa dhātuyo nīvaraṇavippayuttā. Dve dhātuyo siyā nīvaraṇasampayuttā, siyā nīvaraṇavippayuttā. Soḷasa dhātuyo na vattabbā – ''nīvaraṇā ceva nīvaraṇiyā cā''ti, nīvaraṇiyā ceva no ca nīvaraṇā. Manoviññāṇadhātu na vattabbā – ''nīvaraṇañceva nīvaraṇiyā cā''ti, siyā nīvaraṇiyā ceva no ca nīvaraṇaṃ, siyā na vattabbā – ''nīvaraṇiyā ceva no ca nīvaraṇa''nti. Dhammadhātu siyā nīvaraṇañceva nīvaraṇiyā ca, siyā nīvaraṇiyā ceva no ca nīvaraṇaṃ, siyā na vattabbā – ''nīvaraṇañceva nīvaraṇiyā cā''tipi, ''nīvaraṇiyā ceva no ca nīvaraṇa''ntipi. Soḷasa dhātuyo na vattabbā – ''nīvaraṇā ceva nīvaraṇasampayuttā cā''tipi, ''nīvaraṇasampayuttā ceva no ca nīvaraṇā''tipi. Manoviññāṇadhātu na vattabbā – ''nīvaraṇañceva nīvaraṇasampayuttā cā''ti, siyā nīvaraṇasampayuttā ceva no ca nīvaraṇaṃ, siyā na vattabbā – ''nīvaraṇasampayuttā ceva no ca nīvaraṇa''nti. Dhammadhātu siyā nīvaraṇañceva nīvaraṇasampayuttā ca, siyā nīvaraṇasampayuttā ceva no ca nīvaraṇaṃ, siyā na vattabbā – ''nīvaraṇañceva nīvaraṇasampayuttā cā''tipi, ''nīvaraṇasampayuttā ceva no ca nīvaraṇa''ntipi. Soḷasa dhātuyo nīvaraṇavippayuttanīvaraṇiyā. Dve dhātuyo siyā nīvaraṇavippayuttanīvaraṇiyā, siyā nīvaraṇavippayuttaanīvaraṇiyā, siyā na vattabbā – ''nīvaraṇavippayuttanīvaraṇiyā''tipi, ''nīvaraṇavippayuttaanīvaraṇiyā''tipi.

Sattarasa dhātuyo no parāmāsā. Dhammadhātu siyā parāmāso, siyā no parāmāso. Soḷasa dhātuyo parāmaṭṭhā. Dve dhātuyo siyā parāmaṭṭhā, siyā aparāmaṭṭhā. Soḷasa dhātuyo parāmāsavippayuttā. Manoviññāṇadhātu siyā parāmāsasampayuttā, siyā parāmāsavippayuttā. Dhammadhātu siyā parāmāsasampayuttā, siyā parāmāsavippayuttā, siyā na vattabbā – ''parāmāsasampayuttā''tipi, ''parāmāsavippayuttā''tipi. Soḷasa dhātuyo na vattabbā – ''parāmāsā ceva parāmaṭṭhā cāti parāmaṭṭhā ceva no ca parāmāsā''. Manoviññāṇadhātu na vattabbā – ''parāmāso ceva parāmaṭṭhā cā''ti, siyā parāmaṭṭhā ceva no ca parāmāso, siyā na vattabbā – ''parāmaṭṭhā ceva no ca parāmāso''ti. Dhammadhātu siyā parāmāso ceva parāmaṭṭhā ca, siyā parāmaṭṭhā ceva no ca parāmāso, siyā na vattabbā – ''parāmāso ceva parāmaṭṭhā cā''tipi, ''parāmaṭṭhā ceva no ca parāmāso''tipi. Soḷasa dhātuyo parāmāsavippayuttaparāmaṭṭhā. Dve dhātuyo siyā parāmāsavippayuttaparāmaṭṭhā, siyā parāmāsavippayuttaaparāmaṭṭhā, siyā na vattabbā – ''parāmāsavippayuttaparāmaṭṭhā''tipi, ''parāmāsavippayuttaaparāmaṭṭhā''tipi.

Dasa dhātuyo anārammaṇā. Satta dhātuyo sārammaṇā. Dhammadhātu siyā sārammaṇā, siyā anārammaṇā. Satta dhātuyo cittā. Ekādasa dhātuyo no cittā. Sattarasa dhātuyo acetasikā. Dhammadhātu siyā cetasikā, siyā acetasikā. Dasa dhātuyo cittavippayuttā. Dhammadhātu siyā cittasampayuttā, siyā cittavippayuttā. Satta dhātuyo na vattabbā – ''cittena sampayuttā''tipi, ''cittena vippayuttā''tipi. Dasa dhātuyo cittavisaṃsaṭṭhā. Dhammadhātu siyā cittasaṃsaṭṭhā, siyā cittavisaṃsaṭṭhā. Satta dhātuyo na vattabbā – ''cittena saṃsaṭṭhā''tipi, ''cittena visaṃsaṭṭhā''tipi.

Dvādasa dhātuyo no cittasamuṭṭhānā. Cha dhātuyo siyā cittasamuṭṭhānā, siyā no cittasamuṭṭhānā. Sattarasa dhātuyo no cittasahabhuno. Dhammadhātu siyā cittasahabhū, siyā no cittasahabhū. Sattarasa dhātuyo no cittānuparivattino. Dhammadhātu siyā cittānuparivattī, siyā no cittānuparivattī. Sattarasa dhātuyo no cittasaṃsaṭṭhasamuṭṭhānā. Dhammadhātu siyā cittasaṃsaṭṭhasamuṭṭhānā, siyā no cittasaṃsaṭṭhasamuṭṭhānā. Sattarasa dhātuyo no cittasaṃsaṭṭhasamuṭṭhānasahabhuno. Dhammadhātu siyā cittasaṃsaṭṭhasamuṭṭhānasahabhū, siyā no cittasaṃsaṭṭhasamuṭṭhānasahabhū. Sattarasa dhātuyo no cittasaṃsaṭṭhasamuṭṭhānānuparivattino. Dhammadhātu siyā cittasaṃsaṭṭhasamuṭṭhānānuparivattī, siyā no cittasaṃsaṭṭhasamuṭṭhānānuparivattī. Dvādasa dhātuyo ajjhattikā. Cha dhātuyo bāhirā.

Nava dhātuyo upādā. Aṭṭha dhātuyo no upādā. Dhammadhātu siyā upādā, siyā no upādā. Dasa dhātuyo upādinnā. Saddadhātu anupādinnā. Sattadhātuyo siyā upādinnā, siyā anupādinnā. Sattarasa dhātuyo no upādānā. Dhammadhātu siyā upādānaṃ, siyā no upādānaṃ. Soḷasa dhātuyo upādāniyā. Dve dhātuyo siyā upādāniyā, siyā anupādāniyā. Soḷasa dhātuyo upādānavippayuttā. Dve dhātuyo siyā upādānasampayuttā, siyā upādānavippayuttā. Soḷasa dhātuyo na vattabbā – ''upādānā ceva upādāniyā

cā''ti, ''upādāniyā ceva no ca upādānā''. Manoviññāṇadhātu na vattabbā – ''upādānañceva upādāniyā cā''ti, siyā upādāniyā ceva no ca upādānaṃ, siyā na vattabbā – ''upādāniyā ceva no ca upādāna''nti. Dhammadhātu siyā upādānañceva upādāniyā ca, siyā upādāniyā ceva no ca upādānaṃ, siyā na vattabbā – ''upādānañceva upādāniyā cā''tipi, ''upādāniyā ceva no ca upādāna''ntipi.

Soḷasa dhātuyo na vattabbā – ''upādānā ceva upādānasampayuttā cā''tipi, ''upādānasampayuttā ceva no ca upādānā''tipi. Manoviññāṇadhātu na vattabbā – ''upādānañceva upādānasampayuttā cā''ti, siyā upādānasampayuttā ceva no ca upādānaṃ, siyā na vattabbā – ''upādānasampayuttā ceva no ca upādāna''nti. Dhammadhātu siyā upādānañceva upādānasampayuttā ca, siyā upādānasampayuttā ceva no ca upādānaṃ, siyā na vattabbā – ''upādānañceva upādānasampayuttā cā''tipi, ''upādānasampayuttā ceva no ca upādāna''ntipi. Soḷasa dhātuyo upādānavippayuttaupādāniyā. Dve dhātuyo siyā upādānavippayuttaupādāniyā, siyā upādānavippayuttaanupādāniyā, siyā na vattabbā – ''upādānavippayuttaupādāniyā''tipi, ''upādānavippayuttaanupādāniyā''tipi.

Sattarasa dhātuyo no kilesā. Dhammadhātu siyā kilesā, siyā no kilesā. Soḷasa dhātuyo saṃkilesikā. Dve dhātuyo siyā saṃkilesikā, siyā asaṃkilesikā. Soḷasa dhātuyo asaṃkiliṭṭhā. Dve dhātuyo siyā saṃkiliṭṭhā, siyā asaṃkiliṭṭhā. Soḷasa dhātuyo kilesavippayuttā. Dve dhātuyo siyā kilesasampayuttā, siyā kilesavippayuttā. Soḷasa dhātuyo na vattabbā – ''kilesā ceva saṃkilesikā cā''ti, saṃkilesikā ceva no ca kilesā. Manoviññāṇadhātu na vattabbā – ''kileso ceva saṃkilesikā cā''ti, siyā saṃkilesikā ceva no ca kileso, siyā na vattabbā – ''saṃkilesikā ceva no ca kileso''ti. Dhammadhātu siyā kileso ceva saṃkilesikā ca, siyā saṃkilesikā ceva no ca kileso, siyā na vattabbā – ''kileso ceva saṃkilesikā cā''tipi, ''saṃkilesikā ceva no ca kileso''tipi.

Soḷasa dhātuyo na vattabbā – ''kilesā ceva saṃkiliṭṭhā cā''tipi, ''saṃkiliṭṭhā ceva no ca kilesā''tipi. Manoviññāṇadhātu na vattabbā – ''kileso ceva saṃkiliṭṭhā cā''ti, siyā saṃkiliṭṭhā ceva no ca kileso, siyā na vattabbā – ''saṃkiliṭṭhā ceva no ca kileso''ti. Dhammadhātu siyā kileso ceva saṃkiliṭṭhā ca, siyā saṃkiliṭṭhā ceva no ca kileso, siyā na vattabbā – ''kileso ceva saṃkiliṭṭhā cā''tipi, ''saṃkiliṭṭhā ceva no ca kileso''tipi. Soḷasa dhātuyo na vattabbā – ''kilesā ceva kilesasampayuttā cā''tipi, ''kilesasampayuttā ceva no ca kilesā''tipi. Manoviññāṇadhātu na vattabbā – ''kileso ceva kilesasampayuttā cā''ti, siyā kilesasampayuttā ceva no ca kileso, siyā na vattabbā – ''kilesasampayuttā ceva no ca kileso''ti. Dhammadhātu siyā kileso ceva kilesasampayuttā ca, siyā kilesasampayuttā ceva no ca kileso, siyā na vattabbā – ''kileso ceva kilesasampayuttā cā''tipi, ''kilesasampayuttā ceva no ca kileso''tipi. Soḷasa dhātuyo kilesavippayuttasaṃkilesikā. Dve dhātuyo siyā kilesavippayuttasaṃkilesikā, siyā kilesavippayuttaasaṃkilesikā, siyā na vattabbā – ''kilesavippayuttasaṃkilesikā''tipi, ''kilesavippayuttaasaṃkilesikā''tipi.

Soḷasa dhātuyo na dassanena pahātabbā. Dve dhātuyo siyā dassanena pahātabbā, siyā na dassanena pahātabbā. Soḷasa dhātuyo na bhāvanāya pahātabbā. Dve dhātuyo siyā bhāvanāya pahātabbā, siyā na bhāvanāya pahātabbā. Soḷasa dhātuyo na dassanena pahātabbahetukā. Dve dhātuyo siyā dassanena pahātabbahetukā, siyā na dassanena pahātabbahetukā. Soḷasa dhātuyo na bhāvanāya pahātabbahetukā. Dve dhātuyo siyā bhāvanāya pahātabbahetukā, siyā na bhāvanāya pahātabbahetukā.

Pannarasa dhātuyo avitakkā. Manodhātu savitakkā. Dve dhātuyo siyā savitakkā, siyā avitakkā. Pannarasa dhātuyo avicārā. Manodhātu savicārā. Dve dhātuyo siyā savicārā, siyā avicārā. Soḷasa dhātuyo appītikā. Dve dhātuyo siyā sappītikā, siyā appītikā. Soḷasa dhātuyo na pītisahagatā. Dve dhātuyo siyā pītisahagatā, siyā na pītisahagatā. Pannarasa dhātuyo na sukhasahagatā. Tisso dhātuyo siyā sukhasahagatā, siyā na sukhasahagatā. Ekādasa dhātuyo na upekkhāsahagatā. Pañca dhātuyo upekkhāsahagatā. Dve dhātuyo siyā upekkhāsahagatā, siyā na upekkhāsahagatā.

Soḷasa dhātuyo kāmāvacarā. Dve dhātuyo siyā kāmāvacarā, siyā na kāmāvacarā. Soḷasa dhātuyo na rūpāvacarā. Dve dhātuyo siyā rūpāvacarā, siyā na rūpāvacarā. Soḷasa dhātuyo na arūpāvacarā. Dve

dhātuyo siyā arūpāvacarā, siyā na arūpāvacarā. Soḷasa dhātuyo pariyāpannā. Dve dhātuyo siyā pariyāpannā, siyā apariyāpannā. Soḷasa dhātuyo aniyyānikā. Dve dhātuyo siyā niyyānikā, siyā aniyyānikā. Soḷasa dhātuyo aniyatā. Dve dhātuyo siyā niyatā, siyā aniyatā. Soḷasa dhātuyo sauttarā. Dve dhātuyo siyā sauttarā, siyā anuttarā. Soḷasa dhātuyo araṇā. Dve dhātuyo siyā saraṇā, siyā araṇāti.

Pañhāpucchakaṃ.

Dhātuvibhaṅgo niṭṭhito.

4. Saccavibhaṅgo

1. Suttantabhājanīyaṃ

189. Cattāri ariyasaccāni – dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ [dukkhasamudayo (syā.)] ariyasaccaṃ, dukkhanirodhaṃ [dukkhanirodho (syā.)] ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

1. Dukkhasaccaṃ

190. Tattha katamaṃ dukkhaṃ ariyasaccaṃ? Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yaṃ picchaṃ na labhati tampi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā.

191. Tattha katamā jāti? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho – ayaṃ vuccati ‘‘jāti’’.

192. Tattha katamā jarā? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko – ayaṃ vuccati ‘‘jarā’’.

193. Tattha katamaṃ maraṇaṃ? Yā tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyā khandhānaṃ bhedo kaḷevarassa nikkhepo jīvitindriyassupacchedo – idaṃ vuccati ‘‘maraṇaṃ’’.

194. Tattha katamo soko? Ñātibyasanena vā phuṭṭhassa bhogabyasanena vā phuṭṭhassa rogabyasanena vā phuṭṭhassa sīlabyasanena vā phuṭṭhassa diṭṭhibyasanena vā phuṭṭhassa aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko cetaso parijjhāyanā domanassaṃ sokasallaṃ – ayaṃ vuccati ‘‘soko’’.

195. Tattha katamo paridevo? Ñātibyasanena vā phuṭṭhassa bhogabyasanena vā phuṭṭhassa rogabyasanena vā phuṭṭhassa sīlabyasanena vā phuṭṭhassa diṭṭhibyasanena vā phuṭṭhassa aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ vācā palāpo vippalāpo lālappo lālappanā lālappitattaṃ [lālapo lālapanā lālapitattaṃ (syā.)] – ayaṃ vuccati ‘‘paridevo’’.

196. Tattha katamaṃ dukkhaṃ? Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassajā asātā dukkhā vedanā – idaṃ vuccati ‘‘dukkhaṃ’’.

197. Tattha katamaṃ domanassaṃ? Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā – idaṃ vuccati ‘‘domanassaṃ’’.

198. Tattha katamo upāyāso? Ñātibyasanena vā phuṭṭhassa bhogabyasanena vā phuṭṭhassa rogabyasanena vā phuṭṭhassa sīlabyasanena vā phuṭṭhassa diṭṭhibyasanena vā phuṭṭhassa aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsitattaṃ upāyāsitattaṃ – ayaṃ vuccati ‘‘upāyāso’’.

199. Tattha katamo appiyehi sampayogo dukkho? Idha yassa te honti aniṭṭhā akantā amanāpā rūpā saddā gandhā rasā phoṭṭhabbā, ye vā panassa te honti anatthakāmā ahitakāmā aphāsukakāmā ayogakkhemakāmā; yā tehi saṅgati samāgamo samodhānaṃ missībhāvo – ayaṃ vuccati ‘‘appiyehi sampayogo dukkho’’.

200. Tattha katamo piyehi vippayogo dukkho? Idha yassa te honti iṭṭhā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā, ye vā panassa te honti atthakāmā hitakāmā phāsukakāmā yogakkhemakāmā mātā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā vā ñātī vā sālohitā vā; yā tehi asaṅgati asamāgamo asamodhānaṃ amissībhāvo – ayaṃ vuccati ‘‘piyehi vippayogo dukkho’’.

201. Tattha katamaṃ yampicchaṃ na labhati tampi dukkhaṃ? Jātidhammānaṃ sattānaṃ evaṃ icchā uppajjati – ‘‘aho vata, mayaṃ na jātidhammā assāma; na ca, vata, no jāti āgaccheyyā’’ti! Na kho panetaṃ icchāya pattabbaṃ. Idampi ‘‘yampicchaṃ na labhati tampi dukkhaṃ’’.

Jarādhammānaṃ sattānaṃ…pe… byādhidhammānaṃ sattānaṃ…pe… maraṇadhammānaṃ sattānaṃ…pe… sokaparidevadukkhadomanassupāyāsadhammānaṃ sattānaṃ evaṃ icchā uppajjati – ‘‘aho vata, mayaṃ na sokaparidevadukkhadomanassupāyāsadhammā assāma; na ca, vata, no sokaparidevadukkhadomanassupāyāsā āgaccheyyu’’nti! Na kho panetaṃ icchāya pattabbaṃ. Idampi ‘‘yampicchaṃ na labhati tampi dukkhaṃ’’.

202. Tattha katame saṃkhittena pañcupādānakkhandhā dukkhā? Seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Ime vuccanti ‘‘saṃkhittena pañcupādānakkhandhā dukkhā’’.

Idaṃ vuccati ‘‘dukkhaṃ ariyasaccaṃ’’.

2. Samudayasaccaṃ

203. Tattha katamaṃ dukkhasamudayaṃ ariyasaccaṃ? Yāyaṃ taṇhā ponobhavikā [ponobbhavikā (syā. ka.)] nandirāgasahagatā tatratatrābhinandinī, seyyathidaṃ – kāmataṇhā, bhavataṇhā, vibhavataṇhā.

Sā kho panesā taṇhā kattha uppajjamānā uppajjati, kattha nivisamānā nivisati? Yaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Kiñca loke piyarūpaṃ sātarūpaṃ? Cakkhuṃ loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotaṃ loke…pe… ghānaṃ loke… jivhā loke… kāyo loke… mano loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpā loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddā loke…pe… gandhā loke… rasā loke… phoṭṭhabbā loke… dhammā loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkhuviññāṇaṃ loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotaviññāṇaṃ loke…pe… ghānaviññāṇaṃ loke… jivhāviññāṇaṃ loke… kāyaviññāṇaṃ loke… manoviññāṇaṃ loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkhusamphasso loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotasamphasso loke…pe… ghānasamphasso loke… jivhāsamphasso loke… kāyasamphasso loke… manosamphasso loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkhusamphassajā vedanā loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotasamphassajā vedanā loke…pe… ghānasamphassajā vedanā loke… jivhāsamphassajā vedanā loke… kāyasamphassajā vedanā loke… manosamphassajā vedanā loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpasaññā loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddasaññā loke…pe… gandhasaññā loke… rasasaññā loke… phoṭṭhabbasaññā loke… dhammasaññā loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpasañcetanā loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddasañcetanā loke…pe… gandhasañcetanā loke… rasasañcetanā loke… phoṭṭhabbasañcetanā loke… dhammasañcetanā loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpataṇhā loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddataṇhā loke…pe… gandhataṇhā loke… rasataṇhā loke… phoṭṭhabbataṇhā loke… dhammataṇhā loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpavitakko loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddavitakko loke…pe… gandhavitakko loke… rasavitakko loke… phoṭṭhabbavitakko loke… dhammavitakko loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpavicāro loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddavicāro loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Gandhavicāro loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Rasavicāro loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Phoṭṭhabbavicāro loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Dhammavicāro loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Idaṃ vuccati ‘‘dukkhasamudayaṃ ariyasaccaṃ’’.

3. Nirodhasaccaṃ

204. Tattha katamaṃ dukkhanirodhaṃ ariyasaccaṃ? Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.

Sā kho panesā taṇhā kattha pahīyamānā pahīyati, kattha nirujjhamānā nirujjhati? Yaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Kiñca loke piyarūpaṃ sātarūpaṃ? Cakkhuṃ loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotaṃ loke…pe… ghānaṃ loke… jivhā loke… kāyo loke… mano loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpā loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Saddā loke…pe… gandhā loke… rasā loke… phoṭṭhabbā loke… dhammā loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhuviññāṇaṃ loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotaviññāṇaṃ loke…pe… ghānaviññāṇaṃ loke… jivhāviññāṇaṃ loke… kāyaviññāṇaṃ loke… manoviññāṇaṃ loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhusamphasso loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotasamphasso loke…pe… ghānasamphasso loke… jivhāsamphasso loke… kāyasamphasso loke… manosamphasso loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhusamphassajā vedanā loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotasamphassajā vedanā loke…pe… ghānasamphassajā vedanā loke… jivhāsamphassajā vedanā loke… kāyasamphassajā vedanā loke… manosamphassajā vedanā loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpasaññā loke… saddasaññā loke… gandhasaññā loke… rasasaññā loke… phoṭṭhabbasaññā loke… dhammasaññā loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpasañcetanā loke… saddasañcetanā loke… gandhasañcetanā loke… rasasañcetanā loke… phoṭṭhabbasañcetanā loke… dhammasañcetanā loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpataṇhā loke… saddataṇhā loke… gandhataṇhā loke… rasataṇhā loke… phoṭṭhabbataṇhā loke… dhammataṇhā loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpavitakko loke… saddavitakko loke… gandhavitakko loke… rasavitakko loke… phoṭṭhabbavitakko loke… dhammavitakko loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpavicāro loke… saddavicāro loke… gandhavicāro loke… rasavicāro loke… phoṭṭhabbavicāro loke… dhammavicāro loke piyarūpaṃ sātarūpaṃ. Etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Idaṃ vuccati ‘‘dukkhanirodhaṃ ariyasaccaṃ’’.

4. Maggasaccaṃ

205. Tattha katamaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

Tattha katamā sammādiṭṭhi? Dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ – ayaṃ vuccati ‘‘sammādiṭṭhi’’.

Tattha katamo sammāsaṅkappo? Nekkhammasaṅkappo, abyāpādasaṅkappo, avihiṃsāsaṅkappo –

ayaṃ vuccati ‘‘sammāsaṅkappo’’.

Tattha katamā sammāvācā? Musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī – ayaṃ vuccati ‘‘sammāvācā’’.

Tattha katamo sammākammanto? Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī – ayaṃ vuccati ‘‘sammākammanto’’.

Tattha katamo sammāājīvo? Idha ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvikaṃ kappeti – ayaṃ vuccati ‘‘sammāājīvo’’.

Tattha katamo sammāvāyāmo? Idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati. Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati. Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati. Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati. Ayaṃ vuccati ‘‘sammāvāyāmo’’.

Tattha katamā sammāsati? Idha bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Vedanāsu…pe… citte…pe… dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Ayaṃ vuccati ‘‘sammāsati’’.

Tattha katamo sammāsamādhi? Idha bhikkhu vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā, ajjhattaṃ sampasādanaṃ, cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā, upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘‘upekkhako satimā sukhavihārī’’ti, tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā, dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati ‘‘sammāsamādhi’’.

Idaṃ vuccati ‘‘dukkhanirodhagāminī paṭipadā ariyasaccaṃ’’.

Suttantabhājanīyaṃ.

2. Abhidhammabhājanīyaṃ

206. Cattāri saccāni – dukkhaṃ, dukkhasamudayo, dukkhanirodho, dukkhanirodhagāminī paṭipadā.

Tattha katamo dukkhasamudayo? Taṇhā – ayaṃ vuccati ‘‘dukkhasamudayo’’.

Tattha katamaṃ dukkhaṃ? Avasesā ca kilesā, avasesā ca akusalā dhammā, tīṇi ca kusalamūlāni sāsavāni, avasesā ca sāsavā kusalā dhammā, sāsavā ca kusalākusalānaṃ dhammānaṃ vipākā, ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā, sabbañca rūpaṃ – idaṃ vuccati ‘‘dukkhaṃ’’.

Tattha katamo dukkhanirodho? Taṇhāya pahānaṃ – ayaṃ vuccati ‘‘dukkhanirodho’’.

Tattha katamā dukkhanirodhagāminī paṭipadā? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicceva

kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye aṭṭhaṅgiko maggo hoti sammādiṭṭhi…pe… sammāsamādhi.

Tattha katamā sammādiṭṭhi? Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ''sammādiṭṭhi''.

Tattha katamo sammāsaṅkappo? Yo takko vitakko…pe… sammāsaṅkappo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ''sammāsaṅkappo''.

Tattha katamā sammāvācā? Yā catūhi vacīduccaritehi ārati virati paṭivirati veramaṇī [veramaṇi (ka.) evamuparipi] akiriyā akaraṇaṃ anajjhāpatti velāanatikkamo setughāto sammāvācā maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ''sammāvācā''.

Tattha katamo sammākammanto? Yā tīhi kāyaduccaritehi ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velāanatikkamo setughāto sammākammanto maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ''sammākammanto''.

Tattha katamo sammāājīvo? Yā micchā ājīvā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velāanatikkamo setughāto sammāājīvo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ''sammāājīvo''.

Tattha katamo sammāvāyāmo? Yo cetasiko vīriyārambho [viriyārambho (sī. syā.)] …pe… sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ''sammāvāyāmo''.

Tattha katamā sammāsati? Yā sati anussati…pe… sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ''sammāsati''.

Tattha katamo sammāsamādhi? Yā cittassa ṭhiti saṇṭhiti…pe… sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ''sammāsamādhi''. Ayaṃ vuccati ''dukkhanirodhagāminī paṭipadā''. Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā.

207. Tattha katamo dukkhasamudayo? Taṇhā ca avasesā ca kilesā – ayaṃ vuccati ''dukkhasamudayo''.

Tattha katamaṃ dukkhaṃ? Avasesā ca akusalā dhammā, tīṇi ca kusalamūlāni sāsavāni, avasesā ca sāsavā kusalā dhammā, sāsavā ca kusalākusalānaṃ dhammānaṃ vipākā, ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā, sabbañca rūpaṃ – idaṃ vuccati ''dukkhaṃ''.

Tattha katamo dukkhanirodho? Taṇhāya ca, avasesānañca kilesānaṃ pahānaṃ – ayaṃ vuccati ''dukkhanirodho''.

Tattha katamā dukkhanirodhagāminī paṭipadā? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye aṭṭhaṅgiko maggo hoti – sammādiṭṭhi…pe… sammāsamādhi. Ayaṃ vuccati – ''dukkhanirodhagāminī paṭipadā''. Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā.

208. Tattha katamo dukkhasamudayo? Taṇhā ca avasesā ca kilesā, avasesā ca akusalā dhammā – ayaṃ vuccati ''dukkhasamudayo''.

Tattha katamaṃ dukkhaṃ? Tīṇi ca kusalamūlāni sāsavāni, avasesā ca sāsavā kusalā dhammā, sāsavā ca kusalākusalānaṃ dhammānaṃ vipākā, ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā, sabbañca rūpaṃ – idaṃ vuccati ''dukkhaṃ''.

Tattha katamo dukkhanirodho? Taṇhāya ca, avasesānañca kilesānaṃ, avasesānañca akusalānaṃ dhammānaṃ pahānaṃ – ayaṃ vuccati ''dukkhanirodho''.

Tattha katamā dukkhanirodhagāminī paṭipadā? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye aṭṭhaṅgiko maggo hoti – sammādiṭṭhi…pe… sammāsamādhi. Ayaṃ vuccati ''dukkhanirodhagāminī paṭipadā''. Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā.

209. Tattha katamo dukkhasamudayo? Taṇhā ca avasesā ca kilesā, avasesā ca akusalā dhammā, tīṇi ca kusalamūlāni sāsavāni – ayaṃ vuccati ''dukkhasamudayo''.

Tattha katamaṃ dukkhaṃ? Avasesā ca sāsavā kusalā dhammā, sāsavā ca kusalākusalānaṃ dhammānaṃ vipākā, ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā, sabbañca rūpaṃ – idaṃ vuccati ''dukkhaṃ''.

Tattha katamo dukkhanirodho? Taṇhāya ca, avasesānañca kilesānaṃ, avasesānañca akusalānaṃ dhammānaṃ, tiṇṇañca kusalamūlānaṃ sāsavānaṃ pahānaṃ – ayaṃ vuccati ''dukkhanirodho''.

Tattha katamā dukkhanirodhagāminī paṭipadā? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye aṭṭhaṅgiko maggo hoti – sammādiṭṭhi…pe… sammāsamādhi. Ayaṃ vuccati ''dukkhanirodhagāminī paṭipadā''. Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā.

210. Tattha katamo dukkhasamudayo? Taṇhā ca, avasesā ca kilesā, avasesā ca akusalā dhammā, tīṇi ca kusalamūlāni sāsavāni, avasesā ca sāsavā kusalā dhammā – ayaṃ vuccati ''dukkhasamudayo''.

Tattha katamaṃ dukkhaṃ? Sāsavā kusalākusalānaṃ dhammānaṃ vipākā, ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā, sabbañca rūpaṃ – idaṃ vuccati ''dukkhaṃ''.

Tattha katamo dukkhanirodho? Taṇhāya ca, avasesānañca kilesānaṃ, avasesānañca akusalānaṃ dhammānaṃ, tiṇṇañca kusalamūlānaṃ sāsavānaṃ, avasesānañca sāsavānaṃ kusalānaṃ dhammānaṃ pahānaṃ – ayaṃ vuccati ''dukkhanirodho''.

Tattha katamā dukkhanirodhagāminī paṭipadā? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye aṭṭhaṅgiko maggo hoti – sammādiṭṭhi…pe… sammāsamādhi. Ayaṃ vuccati ''dukkhanirodhagāminī paṭipadā''. Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā.

211. Cattāri saccāni – dukkhaṃ, dukkhasamudayo, dukkhanirodho, dukkhanirodhagāminī paṭipadā.

Tattha katamo dukkhasamudayo? Taṇhā – ayaṃ vuccati ''dukkhasamudayo''.

Tattha katamaṃ dukkhaṃ? Avasesā ca kilesā, avasesā ca akusalā dhammā, tīṇi ca kusalamūlāni sāsavāni, avasesā ca sāsavā kusalā dhammā, sāsavā ca kusalākusalānaṃ dhammānaṃ vipākā, ye ca

dhammā kiriyā neva kusalā nākusalā na ca kammavipākā, sabbañca rūpaṃ – idaṃ vuccati ‘‘dukkhaṃ’’.

Tattha katamo dukkhanirodho? Taṇhāya pahānaṃ – ayaṃ vuccati ‘‘dukkhanirodho’’.

Tattha katamā dukkhanirodhagāminī paṭipadā? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye pañcaṅgiko maggo hoti – sammādiṭṭhi, sammāsaṅkappo, sammāvāyāmo, sammāsati, sammāsamādhi.

Tattha katamā sammādiṭṭhi? Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘sammādiṭṭhi’’.

Tattha katamo sammāsaṅkappo? Yo takko vitakko…pe… sammāsaṅkappo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘sammāsaṅkappo’’.

Tattha katamo sammāvāyāmo? Yo cetasiko vīriyārambho…pe… sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘sammāvāyāmo’’.

Tattha katamā sammāsati? Yā sati anussati…pe… sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘sammāsati’’.

Tattha katamo sammāsamādhi? Yā cittassa ṭhiti…pe… sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘sammāsamādhi’’. Ayaṃ vuccati ‘‘dukkhanirodhagāminī paṭipadā’’. Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā.

212. Tattha katamo dukkhasamudayo? Taṇhā ca, avasesā ca kilesā, avasesā ca akusalā dhammā, tīṇi ca kusalamūlāni sāsavāni, avasesā ca sāsavā kusalā dhammā – ayaṃ vuccati ‘‘dukkhasamudayo’’.

Tattha katamaṃ dukkhaṃ? Sāsavā kusalākusalānaṃ dhammānaṃ vipākā, ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā, sabbañca rūpaṃ – idaṃ vuccati ‘‘dukkhaṃ’’.

Tattha katamo dukkhanirodho? Taṇhāya ca, avasesānañca kilesānaṃ, avasesānañca akusalānaṃ dhammānaṃ, tiṇṇañca kusalamūlānaṃ sāsavānaṃ, avasesānañca sāsavānaṃ kusalānaṃ dhammānaṃ pahānaṃ – ayaṃ vuccati ‘‘dukkhanirodho’’.

Tattha katamā dukkhanirodhagāminī paṭipadā? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye pañcaṅgiko maggo hoti – sammādiṭṭhi, sammāsaṅkappo, sammāvāyāmo, sammāsati, sammāsamādhi. Ayaṃ vuccati ‘‘dukkhanirodhagāminī paṭipadā’’. Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā.

213. Cattāri saccāni – dukkhaṃ, dukkhasamudayo, dukkhanirodho, dukkhanirodhagāminī paṭipadā.

Tattha katamo dukkhasamudayo? Taṇhā – ayaṃ vuccati ‘‘dukkhasamudayo’’.

Tattha katamaṃ dukkhaṃ? Avasesā ca kilesā, avasesā ca akusalā dhammā, tīṇi ca kusalamūlāni sāsavāni, avasesā ca sāsavā kusalā dhammā, sāsavā ca kusalākusalānaṃ dhammānaṃ vipākā, ye ca

dhammā kiriyā neva kusalā nākusalā na ca kammavipākā, sabbañca rūpaṃ – idaṃ vuccati ‘‘dukkhaṃ’’.

Tattha katamo dukkhanirodho? Taṇhāya pahānaṃ – ayaṃ vuccati ‘‘dukkhanirodho’’.

Tattha katamā dukkhanirodhagāminī paṭipadā? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ayaṃ vuccati ‘‘dukkhanirodhagāminī paṭipadā’’.

214. Tattha katamo dukkhasamudayo? Taṇhā ca, avasesā ca kilesā, avasesā ca akusalā dhammā, tīṇi ca kusalamūlāni sāsavāni, avasesā ca sāsavā kusalā dhammā – ayaṃ vuccati ‘‘dukkhasamudayo’’.

Tattha katamaṃ dukkhaṃ? Sāsavā kusalākusalānaṃ dhammānaṃ vipākā, ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā, sabbañca rūpaṃ – idaṃ vuccati ‘‘dukkhaṃ’’.

Tattha katamo dukkhanirodho? Taṇhāya ca, avasesānañca kilesānaṃ, avasesānañca akusalānaṃ dhammānaṃ, tiṇṇañca kusalamūlānaṃ sāsavānaṃ, avasesānañca sāsavānaṃ kusalānaṃ dhammānaṃ pahānaṃ – ayaṃ vuccati ‘‘dukkhanirodho’’.

Tattha katamā dukkhanirodhagāminī paṭipadā? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ayaṃ vuccati ‘‘dukkhanirodhagāminī paṭipadā’’.

Abhidhammabhājanīyaṃ.

3. Pañhāpucchakaṃ

215. Cattāri ariyasaccāni – dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ, dukkhanirodhaṃ ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

216. Catunnaṃ ariyasaccānaṃ kati kusalā, kati akusalā, kati abyākatā…pe… kati saraṇā, kati araṇā?

1. Tikaṃ

217. Samudayasaccaṃ akusalaṃ. Maggasaccaṃ kusalaṃ. Nirodhasaccaṃ abyākataṃ. Dukkhasaccaṃ siyā kusalaṃ, siyā akusalaṃ, siyā abyākataṃ. Dve saccā siyā sukhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā. Nirodhasaccaṃ na vattabbaṃ – ‘‘sukhāya vedanāya sampayutta’’ntipi, ‘‘dukkhāya vedanāya sampayutta’’ntipi, ‘‘adukkhamasukhāya vedanāya sampayutta’’ntipi. Dukkhasaccaṃ siyā sukhāya vedanāya sampayuttaṃ, siyā dukkhāya vedanāya sampayuttaṃ, siyā adukkhamasukhāya vedanāya sampayuttaṃ, siyā na vattabbaṃ – ‘‘sukhāya vedanāya sampayutta’’ntipi, ‘‘dukkhāya vedanāya sampayutta’’ntipi, ‘‘adukkhamasukhāya vedanāya sampayutta’’ntipi. Dve saccā vipākadhammadhammā. Nirodhasaccaṃ nevavipākanavipākadhammadhammaṃ. Dukkhasaccaṃ siyā vipākaṃ, siyā vipākadhammadhammaṃ, siyā nevavipākanavipākadhammadhammaṃ. Samudayasaccaṃ anupādinnupādāniyaṃ. Dve saccā anupādinnaanupādāniyā. Dukkhasaccaṃ siyā upādinnupādāniyaṃ, siyā anupādinnupādāniyaṃ.

Samudayasaccaṃ saṃkiliṭṭhasaṃkilesikaṃ. Dve saccā asaṃkiliṭṭhaasaṃkilesikā. Dukkhasaccaṃ siyā saṃkiliṭṭhasaṃkilesikaṃ, siyā asaṃkiliṭṭhasaṃkilesikaṃ. Samudayasaccaṃ savitakkasavicāraṃ.

Nirodhasaccaṃ avitakkaavicāraṃ. Maggasaccaṃ siyā savitakkasavicāraṃ, siyā avitakkavicāramattaṃ, siyā avitakkaavicāraṃ. Dukkhasaccaṃ siyā savitakkasavicāraṃ, siyā avitakkavicāramattaṃ, siyā avitakkaavicāraṃ, siyā na vattabbaṃ – ''savitakkasavicāra''ntipi, ''avitakkavicāramatta''ntipi, ''avitakkaavicāra''ntipi. Dve saccā siyā pītisahagatā, siyā sukhasahagatā, siyā upekkhāsahagatā. Nirodhasaccaṃ na vattabbaṃ – ''pītisahagata''ntipi, ''sukhasahagata''ntipi, ''upekkhāsahagata''ntipi. Dukkhasaccaṃ siyā pītisahagataṃ, siyā sukhasahagataṃ, siyā upekkhāsahagataṃ, siyā na vattabbaṃ – ''pītisahagata''ntipi, ''sukhasahagata''ntipi, ''upekkhāsahagata''ntipi.

Dve saccā neva dassanena na bhāvanāya pahātabbā. Samudayasaccaṃ siyā dassanena pahātabbaṃ, siyā bhāvanāya pahātabbaṃ. Dukkhasaccaṃ siyā dassanena pahātabbaṃ, siyā bhāvanāya pahātabbaṃ, siyā neva dassanena na bhāvanāya pahātabbaṃ. Dve saccā neva dassanena na bhāvanāya pahātabbahetukā. Samudayasaccaṃ siyā dassanena pahātabbahetukaṃ, siyā bhāvanāya pahātabbahetukaṃ. Dukkhasaccaṃ siyā dassanena pahātabbahetukaṃ, siyā bhāvanāya pahātabbahetukaṃ, siyā neva dassanena na bhāvanāya pahātabbahetukaṃ. Samudayasaccaṃ ācayagāmi. Maggasaccaṃ apacayagāmi. Nirodhasaccaṃ nevācayagāmināpacayagāmi. Dukkhasaccaṃ siyā ācayagāmi, siyā nevācayagāmināpacayagāmi. Maggasaccaṃ sekkhaṃ. Tīṇi saccāni nevasekkhanāsekkhā. Samudayasaccaṃ parittaṃ. Dve saccā appamāṇā. Dukkhasaccaṃ siyā parittaṃ, siyā mahaggataṃ. Nirodhasaccaṃ anārammaṇaṃ. Maggasaccaṃ appamāṇārammaṇaṃ. Samudayasaccaṃ siyā parittārammaṇaṃ, siyā mahaggatārammaṇaṃ na appamāṇārammaṇaṃ, siyā na vattabbaṃ – ''parittārammaṇa''ntipi, ''mahaggatārammaṇa''ntipi. Dukkhasaccaṃ siyā parittārammaṇaṃ, siyā mahaggatārammaṇaṃ, siyā appamāṇārammaṇaṃ, siyā na vattabbaṃ – ''parittārammaṇa''ntipi, ''mahaggatārammaṇa''ntipi, ''appamāṇārammaṇa''ntipi.

Samudayasaccaṃ hīnaṃ. Dve saccā paṇītā. Dukkhasaccaṃ siyā hīnaṃ, siyā majjhimaṃ. Nirodhasaccaṃ aniyataṃ. Maggasaccaṃ sammattaniyataṃ. Dve saccā siyā micchattaniyatā, siyā aniyatā. Nirodhasaccaṃ anārammaṇaṃ. Samudayasaccaṃ na vattabbaṃ – ''maggārammaṇa''ntipi, ''maggahetuka''ntipi, ''maggādhipatī''tipi. Maggasaccaṃ na maggārammaṇaṃ maggahetukaṃ, siyā maggādhipati, siyā na vattabbaṃ – ''maggādhipatī''ti. Dukkhasaccaṃ siyā maggārammaṇaṃ na maggahetukaṃ, siyā maggādhipati, siyā na vattabbaṃ – ''maggārammaṇa''ntipi, ''maggādhipatī''tipi. Dve saccā siyā uppannā, siyā anuppannā, na vattabbā – ''uppādino''ti. Nirodhasaccaṃ na vattabbaṃ – ''uppanna''ntipi, ''anuppanna''ntipi, ''uppādī''tipi. Dukkhasaccaṃ siyā uppannaṃ, siyā anuppannaṃ, siyā uppādi. Tīṇi saccāni siyā atītā, siyā anāgatā, siyā paccuppannā. Nirodhasaccaṃ na vattabbaṃ – ''atīta''ntipi, ''anāgata''ntipi, ''paccuppanna''ntipi. Nirodhasaccaṃ anārammaṇaṃ. Maggasaccaṃ na vattabbaṃ – ''atītārammaṇa''ntipi, ''anāgatārammaṇa''ntipi, ''paccuppannārammaṇa''ntipi. Dve saccā siyā atītārammaṇā, siyā anāgatārammaṇā, siyā paccuppannārammaṇā, siyā na vattabbā – ''atītārammaṇā''tipi, ''anāgatārammaṇā''tipi, ''paccuppannārammaṇā''tipi. Nirodhasaccaṃ bahiddhā. Tīṇi saccāni siyā ajjhattā, siyā bahiddhā, siyā ajjhattabahiddhā. Nirodhasaccaṃ anārammaṇaṃ. Maggasaccaṃ bahiddhārammaṇaṃ. Samudayasaccaṃ siyā ajjhattārammaṇaṃ, siyā bahiddhārammaṇaṃ, siyā ajjhattabahiddhārammaṇaṃ. Dukkhasaccaṃ siyā ajjhattārammaṇaṃ, siyā bahiddhārammaṇaṃ, siyā ajjhattabahiddhārammaṇaṃ, siyā na vattabbaṃ – ''ajjhattārammaṇa''ntipi, ''bahiddhārammaṇa''ntipi, ''ajjhattabahiddhārammaṇa''ntipi. Tīṇi saccāni anidassanaappaṭighā. Dukkhasaccaṃ siyā sanidassanasappaṭighaṃ, siyā anidassanasappaṭighaṃ, siyā anidassanaappaṭighaṃ.

2. Dukaṃ

218. Samudayasaccaṃ hetu. Nirodhasaccaṃ na hetu. Dve saccā siyā hetū, siyā na hetū. Dve saccā sahetukā. Nirodhasaccaṃ ahetukaṃ. Dukkhasaccaṃ siyā sahetukaṃ, siyā ahetukaṃ. Dve saccā hetusampayuttā. Nirodhasaccaṃ hetuvippayuttaṃ. Dukkhasaccaṃ siyā hetusampayuttaṃ, siyā hetuvippayuttaṃ. Samudayasaccaṃ hetu ceva sahetukañca. Nirodhasaccaṃ na vattabbaṃ – ''hetu ceva sahetukañcā''tipi, ''sahetukañceva na ca hetū''tipi. Maggasaccaṃ siyā hetu ceva sahetukañca, siyā

sahetukañceva na ca hetu. Dukkhasaccaṃ siyā hetu ceva sahetukañca, siyā sahetukañceva na ca hetu, siyā na vattabbaṃ – ‘‘hetu ceva sahetukañcā’’tipi, ‘‘sahetukañceva na ca hetū’’tipi. Samudayasaccaṃ hetu ceva hetusampayuttañca. Nirodhasaccaṃ na vattabbaṃ – ‘‘hetu ceva hetusampayuttañcā’’tipi, ‘‘hetusampayuttañceva na ca hetū’’tipi. Maggasaccaṃ siyā hetu ceva hetusampayuttañca, siyā hetusampayuttañceva na ca hetu. Dukkhasaccaṃ siyā hetu ceva hetusampayuttañca, siyā hetusampayuttañceva na ca hetu, siyā na vattabbaṃ – ‘‘hetu ceva hetusampayuttañcā’’tipi, ‘‘hetusampayuttañceva na ca hetū’’tipi. Nirodhasaccaṃ na hetuahetukaṃ. Samudayasaccaṃ na vattabbaṃ – ‘‘na hetusahetuka’’ntipi, ‘‘na hetuahetuka’’ntipi. Maggasaccaṃ siyā na hetusahetukaṃ, siyā na vattabbaṃ – ‘‘na hetusahetuka’’ntipi, ‘‘na hetuahetuka’’ntipi. Dukkhasaccaṃ siyā na hetusahetukaṃ, siyā na hetuahetukaṃ, siyā na vattabbaṃ – ‘‘na hetusahetuka’’ntipi, ‘‘na hetuahetuka’’ntipi.

Tīṇi saccāni sappaccayā. Nirodhasaccaṃ appaccayaṃ. Tīṇi saccāni saṅkhatā. Nirodhasaccaṃ asaṅkhataṃ. Tīṇi saccāni anidassanā. Dukkhasaccaṃ siyā sanidassanaṃ, siyā anidassanaṃ. Tīṇi saccāni appaṭighā. Dukkhasaccaṃ siyā sappaṭighaṃ, siyā appaṭighaṃ. Tīṇi saccāni arūpāni. Dukkhasaccaṃ siyā rūpaṃ, siyā arūpaṃ. Dve saccā lokiyā. Dve saccā lokuttarā; kenaci viññeyyā, kenaci na viññeyyā.

Samudayasaccaṃ āsavo. Dve saccā no āsavā. Dukkhasaccaṃ siyā āsavo, siyā no āsavo. Dve saccā sāsavā. Dve saccā anāsavā. Samudayasaccaṃ āsavasampayuttaṃ. Dve saccā āsavavippayuttā. Dukkhasaccaṃ siyā āsavasampayuttaṃ, siyā āsavavippayuttaṃ. Samudayasaccaṃ āsavo ceva sāsavañca. Dve saccā na vattabbā – ‘‘āsavā ceva sāsavā cā’’tipi, ‘‘sāsavā ceva no ca āsavā’’tipi. Dukkhasaccaṃ siyā āsavo ceva sāsavañca, siyā sāsavañceva no ca āsavo. Samudayasaccaṃ āsavo ceva āsavasampayuttañca. Dve saccā na vattabbā – ‘‘āsavā ceva āsavasampayuttā cā’’tipi, ‘‘āsavasampayuttā ceva no ca āsavā’’tipi. Dukkhasaccaṃ siyā āsavo ceva āsavasampayuttañca, siyā āsavasampayuttañceva no ca āsavo, siyā na vattabbaṃ – ‘‘āsavo ceva āsavasampayuttañcā’’tipi, ‘‘āsavasampayuttañceva no ca āsavo’’tipi. Dve saccā āsavavippayuttaanāsavā. Samudayasaccaṃ na vattabbaṃ – ‘‘āsavavippayuttasāsava’’ntipi, ‘‘āsavavippayuttaanāsava’’ntipi. Dukkhasaccaṃ siyā āsavavippayuttasāsavaṃ, siyā na vattabbaṃ – ‘‘āsavavippayuttasāsava’’ntipi, ‘‘āsavavippayuttaanāsava’’ntipi.

Samudayasaccaṃ saṃyojanaṃ. Dve saccā no saṃyojanā. Dukkhasaccaṃ siyā saṃyojanaṃ, siyā no saṃyojanaṃ. Dve saccā saṃyojaniyā. Dve saccā asaṃyojaniyā. Samudayasaccaṃ saṃyojanasampayuttaṃ. Dve saccā saṃyojanavippayuttā. Dukkhasaccaṃ siyā saṃyojanasampayuttaṃ, siyā saṃyojanavippayuttaṃ. Samudayasaccaṃ saṃyojanañceva saṃyojaniyañca. Dve saccā na vattabbā – ‘‘saṃyojanā ceva saṃyojaniyā cā’’tipi, ‘‘saṃyojaniyā ceva no ca saṃyojanā’’tipi. Dukkhasaccaṃ siyā saṃyojanañceva saṃyojaniyañca, siyā saṃyojaniyañceva no ca saṃyojanaṃ. Samudayasaccaṃ saṃyojanañceva saṃyojanasampayuttañca. Dve saccā na vattabbā – ‘‘saṃyojanā ceva saṃyojanasampayuttā cā’’tipi, ‘‘saṃyojanasampayuttā ceva no ca saṃyojanā’’tipi. Dukkhasaccaṃ siyā saṃyojanañceva saṃyojanasampayuttañca, siyā saṃyojanasampayuttañceva no ca saṃyojanaṃ, siyā na vattabbaṃ – ‘‘saṃyojanañceva saṃyojanasampayuttañcā’’tipi, ‘‘saṃyojanasampayuttañceva no ca saṃyojana’’ntipi. Dve saccā saṃyojanavippayuttaasaṃyojaniyā. Samudayasaccaṃ na vattabbaṃ – ‘‘saṃyojanavippayuttasaṃyojaniya’’ntipi, ‘‘saṃyojanavippayuttaasaṃyojaniya’’ntipi. Dukkhasaccaṃ siyā saṃyojanavippayuttasaṃyojaniyaṃ, siyā na vattabbaṃ – ‘‘saṃyojanavippayuttasaṃyojaniya’’ntipi, ‘‘saṃyojanavippayuttaasaṃyojaniya’’ntipi.

Samudayasaccaṃ gantho. Dve saccā no ganthā. Dukkhasaccaṃ siyā gantho, siyā no gantho. Dve saccā ganthaniyā. Dve saccā aganthaniyā. Dve saccā ganthavippayuttā. Dve saccā siyā ganthasampayuttā, siyā ganthavippayuttā. Samudayasaccaṃ gantho ceva ganthaniyañca. Dve saccā na vattabbā – ‘‘ganthā ceva ganthaniyā cā’’tipi, ‘‘ganthaniyā ceva no ca ganthā’’tipi. Dukkhasaccaṃ siyā gantho ceva ganthaniyañca, siyā ganthaniyañceva no ca gantho. Samudayasaccaṃ gantho ceva ganthasampayuttañca, siyā na vattabbaṃ – ‘‘gantho ceva ganthasampayuttañcā’’tipi,

‘‘ganthasampayuttañceva no ca gantho’’tipi. Dve saccā na vattabbā – ‘‘ganthā ceva ganthasampayuttā cā’’tipi, ‘‘ganthasampayuttā ceva no ca ganthā’’tipi. Dukkhasaccaṃ siyā gantho ceva ganthasampayuttañca, siyā ganthasampayuttañceva no ca gantho, siyā na vattabbaṃ – ‘‘gantho ceva ganthasampayuttañcā’’tipi, ‘‘ganthasampayuttañceva no ca gantho’’tipi. Dve saccā ganthavippayuttaaganthaniyā. Dve saccā siyā ganthavippayuttaganthaniyā, siyā na vattabbā – ‘‘ganthavippayuttaganthaniyā’’tipi, ‘‘ganthavippayuttaaganthaniyā’’tipi.

Samudayasaccaṃ ogho…pe… yogo…pe… nīvaraṇaṃ. Dve saccā no nīvaraṇā. Dukkhasaccaṃ siyā nīvaraṇaṃ, siyā no nīvaraṇaṃ. Dve saccā nīvaraṇiyā dve saccā anīvaraṇiyā. Samudayasaccaṃ nīvaraṇasampayuttaṃ. Dve saccā nīvaraṇavippayuttā. Dukkhasaccaṃ siyā nīvaraṇasampayuttaṃ, siyā nīvaraṇavippayuttaṃ. Samudayasaccaṃ nīvaraṇañceva nīvaraṇiyañca. Dve saccā na vattabbā – ‘‘nīvaraṇā ceva nīvaraṇiyā cā’’tipi, ‘‘nīvaraṇiyā ceva no ca nīvaraṇā’’tipi. Dukkhasaccaṃ siyā nīvaraṇañceva nīvaraṇiyañca, siyā nīvaraṇiyañceva no ca nīvaraṇaṃ. Samudayasaccaṃ nīvaraṇañceva nīvaraṇasampayuttañca. Dve saccā na vattabbā – ‘‘nīvaraṇā ceva nīvaraṇasampayuttā cā’’tipi, ‘‘nīvaraṇasampayuttā ceva no ca nīvaraṇā’’tipi. Dukkhasaccaṃ siyā nīvaraṇañceva nīvaraṇasampayuttañca, siyā nīvaraṇasampayuttañceva no ca nīvaraṇaṃ, siyā na vattabbaṃ – ‘‘nīvaraṇañceva nīvaraṇasampayuttañcā’’tipi, ‘‘nīvaraṇasampayuttañceva no ca nīvaraṇa’’ntipi. Dve saccā nīvaraṇavippayuttaanīvaraṇiyā. Samudayasaccaṃ na vattabbaṃ – ‘‘nīvaraṇavippayuttanīvaraṇiya’’ntipi, ‘‘nīvaraṇavippayuttaanīvaraṇiya’’ntipi. Dukkhasaccaṃ siyā nīvaraṇavippayuttanīvaraṇiyaṃ, siyā na vattabbaṃ – ‘‘nīvaraṇavippayuttanīvaraṇiya’’ntipi, ‘‘nīvaraṇavippayuttaanīvaraṇiya’’ntipi.

Tīṇi saccāni no parāmāsā. Dukkhasaccaṃ siyā parāmāso, siyā no parāmāso. Dve saccā parāmaṭṭhā. Dve saccā aparāmaṭṭhā. Dve saccā parāmāsavippayuttā. Samudayasaccaṃ siyā parāmāsasampayuttaṃ, siyā parāmāsavippayuttaṃ. Dukkhasaccaṃ siyā parāmāsasampayuttaṃ, siyā parāmāsavippayuttaṃ, siyā na vattabbaṃ – ‘‘parāmāsasampayutta’’ntipi, ‘‘parāmāsavippayutta’’ntipi. Samudayasaccaṃ na vattabbaṃ – ‘‘parāmāso ceva parāmaṭṭhañcā’’ti, parāmaṭṭhañceva no ca parāmāso. Dve saccā na vattabbā – ‘‘parāmāsā ceva parāmaṭṭhā cā’’tipi, ‘‘parāmaṭṭhā ceva no ca parāmāsā’’tipi. Dukkhasaccaṃ siyā parāmāso ceva parāmaṭṭhañca, siyā parāmaṭṭhañceva no ca parāmāso. Dve saccā parāmāsavippayuttaaparāmaṭṭhā. Dve saccā siyā parāmāsavippayuttaparāmaṭṭhā, siyā na vattabbā – ‘‘parāmāsavippayuttaparāmaṭṭhā’’tipi, ‘‘parāmāsavippayuttaaparāmaṭṭhā’’tipi.

Dve saccā sārammaṇā. Nirodhasaccaṃ anārammaṇaṃ. Dukkhasaccaṃ siyā sārammaṇaṃ, siyā anārammaṇaṃ. Tīṇi saccāni no cittā. Dukkhasaccaṃ siyā cittaṃ, siyā no cittaṃ. Dve saccā cetasikā. Nirodhasaccaṃ acetasikaṃ. Dukkhasaccaṃ siyā cetasikaṃ, siyā acetasikaṃ. Dve saccā cittasampayuttā. Nirodhasaccaṃ cittavippayuttaṃ. Dukkhasaccaṃ siyā cittasampayuttaṃ, siyā cittavippayuttaṃ, siyā na vattabbaṃ – ‘‘cittena sampayutta’’ntipi, ‘‘cittena vippayutta’’ntipi. Dve saccā cittasaṃsaṭṭhā. Nirodhasaccaṃ cittavisaṃsaṭṭhaṃ. Dukkhasaccaṃ siyā cittasaṃsaṭṭhaṃ, siyā cittavisaṃsaṭṭhaṃ, siyā na vattabbaṃ – ‘‘cittena saṃsaṭṭha’’ntipi, ‘‘cittena visaṃsaṭṭha’’ntipi. Dve saccā cittasamuṭṭhānā. Nirodhasaccaṃ no cittasamuṭṭhānaṃ. Dukkhasaccaṃ siyā cittasamuṭṭhānaṃ, siyā no cittasamuṭṭhānaṃ. Dve saccā cittasahabhuno. Nirodhasaccaṃ no cittasahabhū. Dukkhasaccaṃ siyā cittasahabhū, siyā no cittasahabhū. Dve saccā cittānuparivattino. Nirodhasaccaṃ no cittānuparivatti. Dukkhasaccaṃ siyā cittānuparivatti, siyā no cittānuparivatti. Dve saccā cittasaṃsaṭṭhasamuṭṭhānā. Nirodhasaccaṃ no cittasaṃsaṭṭhasamuṭṭhānaṃ. Dukkhasaccaṃ siyā cittasaṃsaṭṭhasamuṭṭhānaṃ, siyā no cittasaṃsaṭṭhasamuṭṭhānaṃ. Dve saccā cittasaṃsaṭṭhasamuṭṭhānasahabhuno. Nirodhasaccaṃ no cittasaṃsaṭṭhasamuṭṭhānasahabhū. Dukkhasaccaṃ siyā cittasaṃsaṭṭhasamuṭṭhānasahabhū, siyā no cittasaṃsaṭṭhasamuṭṭhānasahabhū. Dve saccā cittasaṃsaṭṭhasamuṭṭhānānuparivattino. Nirodhasaccaṃ no cittasaṃsaṭṭhasamuṭṭhānānuparivatti. Dukkhasaccaṃ siyā cittasaṃsaṭṭhasamuṭṭhānānuparivatti, siyā no cittasaṃsaṭṭhasamuṭṭhānānuparivatti. Tīṇi saccāni bāhirā. Dukkhasaccaṃ siyā ajjhattaṃ, siyā bāhiraṃ.

Tīṇi saccāni no upādā. Dukkhasaccaṃ siyā upādā, siyā no upādā. Tīṇi saccāni anupādinnā.

Dukkhasaccaṃ siyā upādinnaṃ, siyā anupādinnaṃ. Samudayasaccaṃ upādānaṃ. Dve saccā no upādānā. Dukkhasaccaṃ siyā upādānaṃ, siyā no upādānaṃ. Dve saccā upādāniyā. Dve saccā anupādāniyā. Dve saccā upādānavippayuttā. Dve saccā siyā upādānasampayuttā, siyā upādānavippayuttā. Samudayasaccaṃ upādānañceva upādāniyañca. Dve saccā na vattabbā – ''upādānā ceva upādāniyā cā''tipi, ''upādāniyā ceva no ca upādānā''tipi. Dukkhasaccaṃ siyā upādānañceva upādāniyañca, siyā upādāniyañceva no ca upādānaṃ. Samudayasaccaṃ siyā upādānañceva upādānasampayuttañca, siyā na vattabbaṃ – ''upādānañceva upādānasampayuttañcā''tipi, ''upādānasampayuttañceva no ca upādāna''ntipi. Dve saccā na vattabbā – ''upādānā ceva upādānasampayuttā cā''tipi, ''upādānasampayuttā ceva no ca upādānā''tipi. Dukkhasaccaṃ siyā upādānañceva upādānasampayuttañca, siyā upādānasampayuttañceva no ca upādānaṃ, siyā na vattabbaṃ – ''upādānañceva upādānasampayuttañcā'' tipi, ''upādānasampayuttañceva no ca upādāna''ntipi. Dve saccā upādānavippayuttaanupādāniyā. Dve saccā siyā upādānavippayuttaupādāniyā, siyā na vattabbā – ''upādānavippayuttaupādāniyā''tipi, ''upādānavippayuttaanupādāniyā''tipi.

Samudayasaccaṃ kileso. Dve saccā no kilesā. Dukkhasaccaṃ siyā kileso, siyā no kileso. Dve saccā saṃkilesikā. Dve saccā asaṃkilesikā. Samudayasaccaṃ saṃkiliṭṭhaṃ. Dve saccā asaṃkiliṭṭhā. Dukkhasaccaṃ siyā saṃkiliṭṭhaṃ, siyā asaṃkiliṭṭhaṃ. Samudayasaccaṃ kilesasampayuttaṃ. Dve saccā kilesavippayuttā. Dukkhasaccaṃ siyā kilesasampayuttaṃ, siyā kilesavippayuttaṃ. Samudayasaccaṃ kileso ceva saṃkilesikañca. Dve saccā na vattabbā – ''kilesā ceva saṃkilesikā cā''tipi, ''saṃkilesikā ceva no ca kilesā''tipi. Dukkhasaccaṃ siyā kileso ceva saṃkilesikañca, siyā saṃkilesikañceva no ca kileso. Samudayasaccaṃ kileso ceva saṃkiliṭṭhañca. Dve saccā na vattabbā – ''kilesā ceva saṃkiliṭṭhā cā''tipi, ''saṃkiliṭṭhā ceva no ca kilesā''tipi. Dukkhasaccaṃ siyā kileso ceva saṃkiliṭṭhañca, siyā saṃkiliṭṭhañceva no ca kileso, siyā na vattabbaṃ – ''kileso ceva saṃkiliṭṭhañcā''tipi, ''saṃkiliṭṭhañceva no ca kileso''tipi. Samudayasaccaṃ kileso ceva kilesasampayuttañca. Dve saccā na vattabbā – ''kilesā ceva kilesasampayuttā cā''tipi, ''kilesasampayuttā ceva no ca kilesā''tipi. Dukkhasaccaṃ siyā kileso ceva kilesasampayuttañca, siyā kilesasampayuttañceva no ca kileso, siyā na vattabbaṃ – ''kileso ceva kilesasampayuttañcā'' tipi, ''kilesasampayuttañceva no ca kileso''tipi. Dve saccā kilesavippayuttaasaṃkilesikā. Samudayasaccaṃ na vattabbaṃ – ''kilesavippayuttasaṃkilesika''ntipi, ''kilesavippayuttaasaṃkilesika''ntipi. Dukkhasaccaṃ siyā kilesavippayuttasaṃkilesikaṃ, siyā na vattabbaṃ – ''kilesavippayuttasaṃkilesika''ntipi, ''kilesavippayuttaasaṃkilesika''ntipi.

Dve saccā na dassanena pahātabbā. Dve saccā siyā dassanena pahātabbā, siyā na dassanena pahātabbā. Dve saccā na bhāvanāya pahātabbā. Dve saccā siyā bhāvanāya pahātabbā, siyā na bhāvanāya pahātabbā. Dve saccā na dassanena pahātabbahetukā. Dve saccā siyā dassanena pahātabbahetukā, siyā na dassanena pahātabbahetukā. Dve saccā na bhāvanāya pahātabbahetukā. Dve saccā siyā bhāvanāya pahātabbahetukā, siyā na bhāvanāya pahātabbahetukā. Samudayasaccaṃ savitakkaṃ. Nirodhasaccaṃ avitakkaṃ. Dve saccā siyā savitakkā, siyā avitakkā. Samudayasaccaṃ savicāraṃ. Nirodhasaccaṃ avicāraṃ. Dve saccā siyā savicārā, siyā avicārā. Nirodhasaccaṃ appītikaṃ. Tīṇi saccāni siyā sappītikā, siyā appītikā. Nirodhasaccaṃ na pītisahagataṃ. Tīṇi saccāni siyā pītisahagatā, siyā na pītisahagatā. Nirodhasaccaṃ na sukhasahagataṃ. Tīṇi saccāni siyā sukhasahagatā, siyā na sukhasahagatā. Nirodhasaccaṃ na upekkhāsahagataṃ. Tīṇi saccāni siyā upekkhāsahagatā, siyā na upekkhāsahagatā.

Samudayasaccaṃ kāmāvacaraṃ. Dve saccā na kāmāvacarā. Dukkhasaccaṃ siyā kāmāvacaraṃ, siyā na kāmāvacaraṃ. Tīṇi saccāni na rūpāvacarā. Dukkhasaccaṃ siyā rūpāvacaraṃ, siyā na rūpāvacaraṃ. Tīṇi saccāni na arūpāvacarā. Dukkhasaccaṃ siyā arūpāvacaraṃ, siyā na arūpāvacaraṃ. Dve saccā pariyāpannā. Dve saccā apariyāpannā. Maggasaccaṃ niyyānikaṃ. Tīṇi saccāni aniyyānikā. Maggasaccaṃ niyataṃ. Nirodhasaccaṃ aniyataṃ. Dve saccā siyā niyatā, siyā aniyatā. Dve saccā sauttarā. Dve saccā anuttarā. Samudayasaccaṃ saraṇaṃ. Dve saccā araṇā. Dukkhasaccaṃ siyā saraṇaṃ, siyā araṇanti.

Pañhāpucchakaṃ.

Saccavibhaṅgo niṭṭhito.

5. Indriyavibhaṅgo

1. Abhidhammabhājanīyaṃ

219. Bāvīsatindriyāni – cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ, manindriyaṃ, itthindriyaṃ, purisindriyaṃ, jīvitindriyaṃ, sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ, upekkhindriyaṃ, saddhindriyaṃ, vīriyindriyaṃ [viriyindriyaṃ (sī. syā.)], satindriyaṃ, samādhindriyaṃ, paññindriyaṃ, anaññātaññassāmītindriyaṃ, aññindriyaṃ, aññātāvindriyaṃ.

220. Tattha katamaṃ cakkhundriyaṃ? Yaṃ cakkhu catunnaṃ mahābhūtānaṃ upādāya pasādo… pe… suñño gāmopeso – idaṃ vuccati ‘‘cakkhundriyaṃ’’.

Tattha katamaṃ sotindriyaṃ…pe… ghānindriyaṃ…pe… jivhindriyaṃ…pe… kāyindriyaṃ? Yo kāyo catunnaṃ mahābhūtānaṃ upādāya pasādo…pe… suñño gāmopeso – idaṃ vuccati ‘‘kāyindriyaṃ’’.

Tattha katamaṃ manindriyaṃ? Ekavidhena manindriyaṃ – phassasampayuttaṃ. Duvidhena manindriyaṃ – atthi sahetukaṃ, atthi ahetukaṃ. Tividhena manindriyaṃ – atthi kusalaṃ, atthi akusalaṃ, atthi abyākataṃ. Catubbidhena manindriyaṃ – atthi kāmāvacaraṃ, atthi rūpāvacaraṃ, atthi arūpāvacaraṃ, atthi apariyāpannaṃ. Pañcavidhena manindriyaṃ – atthi sukhindriyasampayuttaṃ, atthi dukkhindriyasampayuttaṃ, atthi somanassindriyasampayuttaṃ, atthi domanassindriyasampayuttaṃ, atthi upekkhindriyasampayuttaṃ. Chabbidhena manindriyaṃ – cakkhuviññāṇaṃ…pe… manoviññāṇaṃ. Evaṃ chabbidhena manindriyaṃ.

Sattavidhena manindriyaṃ – cakkhuviññāṇaṃ…pe… kāyaviññāṇaṃ, manodhātu, manoviññāṇadhātu. Evaṃ sattavidhena manindriyaṃ.

Aṭṭhavidhena manindriyaṃ – cakkhuviññāṇaṃ…pe… kāyaviññāṇaṃ atthi sukhasahagataṃ, atthi dukkhasahagataṃ, manodhātu, manoviññāṇadhātu. Evaṃ aṭṭhavidhena manindriyaṃ.

Navavidhena manindriyaṃ – cakkhuviññāṇaṃ…pe… kāyaviññāṇaṃ, manodhātu, manoviññāṇadhātu atthi kusalā, atthi akusalā, atthi abyākatā. Evaṃ navavidhena manindriyaṃ.

Dasavidhena manindriyaṃ – cakkhuviññāṇaṃ…pe… kāyaviññāṇaṃ atthi sukhasahagataṃ, atthi dukkhasahagataṃ, manodhātu, manoviññāṇadhātu atthi kusalā, atthi akusalā, atthi abyākatā. Evaṃ dasavidhena manindriyaṃ…pe… evaṃ bahuvidhena manindriyaṃ. Idaṃ vuccati ‘‘manindriyaṃ’’.

Tattha katamaṃ itthindriyaṃ? Yaṃ itthiyā itthiliṅgaṃ itthinimittaṃ itthikuttaṃ itthākappo itthattaṃ itthibhāvo – idaṃ vuccati ‘‘itthindriyaṃ’’.

Tattha katamaṃ purisindriyaṃ? Yaṃ purisassa purisaliṅgaṃ purisanimittaṃ purisakuttaṃ purisākappo purisattaṃ purisabhāvo – idaṃ vuccati ‘‘purisindriyaṃ’’.

Tattha katamaṃ jīvitindriyaṃ? Jīvitindriyaṃ duvidhena – atthi rūpajīvitindriyaṃ, atthi arūpajīvitindriyaṃ.

Tattha katamaṃ rūpajīvitindriyaṃ? Yo tesaṃ rūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṃ jīvitindriyaṃ – idaṃ vuccati ‘‘rūpajīvitindriyaṃ’’.

Tattha katamaṃ arūpajīvitindriyaṃ? Yo tesaṃ arūpīnaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṃ jīvitindriyaṃ – idaṃ vuccati ‘‘arūpajīvatindriyaṃ’’. Idaṃ vuccati ‘‘jīvitindriyaṃ’’.

Tattha katamaṃ sukhindriyaṃ? Yaṃ kāyikaṃ sātaṃ kāyikaṃ sukhaṃ kāyasamphassajaṃ sātaṃ sukhaṃ vedayitaṃ kāyasamphassajā sātā sukhā vedanā – idaṃ vuccati ‘‘sukhindriyaṃ’’.

Tattha katamaṃ dukkhindriyaṃ? Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassajā asātā dukkhā vedanā – idaṃ vuccati ‘‘dukkhindriyaṃ’’.

Tattha katamaṃ somanassindriyaṃ? Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – idaṃ vuccati ‘‘somanassindriyaṃ’’.

Tattha katamaṃ domanassindriyaṃ? Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā – idaṃ vuccati ‘‘domanassindriyaṃ’’.

Tattha katamaṃ upekkhindriyaṃ? Yaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – idaṃ vuccati ‘‘upekkhindriyaṃ’’.

Tattha katamaṃ saddhindriyaṃ? Yā saddhā saddahanā okappanā abhippasādo saddhā saddhindriyaṃ saddhābalaṃ – idaṃ vuccati ‘‘saddhindriyaṃ’’.

Tattha katamaṃ vīriyindriyaṃ? Yo cetasiko vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī thāmo ṭhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ – idaṃ vuccati ‘‘vīriyindriyaṃ’’.

Tattha katamaṃ satindriyaṃ? Yā sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammussanatā sati satindriyaṃ satibalaṃ sammāsati – idaṃ vuccati ‘‘satindriyaṃ’’.

Tattha katamaṃ samādhindriyaṃ? Yā cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi – idaṃ vuccati ‘‘samādhindriyaṃ’’.

Tattha katamaṃ paññindriyaṃ? Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ vuccati ‘‘paññindriyaṃ’’.

Tattha katamaṃ anaññātaññassāmītindriyaṃ? Yā tesaṃ dhammānaṃ anaññātānaṃ adiṭṭhānaṃ appattānaṃ aviditānaṃ asacchikatānaṃ sacchikiriyāya paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ vuccati ‘‘anaññātaññassāmītindriyaṃ’’.

Tattha katamaṃ aññindriyaṃ? Yā tesaṃ dhammānaṃ ñātānaṃ diṭṭhānaṃ pattānaṃ viditānaṃ sacchikatānaṃ sacchikiriyāya paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ vuccati aññindriyaṃ.

Tattha katamaṃ aññātāvindriyaṃ? Yā tesaṃ dhammānaṃ aññātāvīnaṃ diṭṭhānaṃ pattānaṃ viditānaṃ sacchikatānaṃ sacchikiriyāya paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ vuccati ‘‘aññātāvindriyaṃ’’.

Abhidhammabhājanīyaṃ.

2. Pañhāpucchakaṃ

221. Bāvīsatindriyāni – cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ, manindriyaṃ, itthindriyaṃ, purisindriyaṃ, jīvitindriyaṃ, sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ, upekkhindriyaṃ, saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ, anaññātaññassāmītindriyaṃ, aññindriyaṃ, aññātāvindriyaṃ.

222. Bāvīsatīnaṃ indriyānaṃ kati kusalā, kati akusalā, kati abyākatā…pe… kati saraṇā, kati araṇā?

1. Tikaṃ

223. Dasindriyā abyākatā. Domanassindriyaṃ akusalaṃ. Anaññātaññassāmītindriyaṃ kusalaṃ. Cattārindriyā siyā kusalā, siyā abyākatā. Cha indriyā siyā kusalā, siyā akusalā, siyā abyākatā.

Dvādasindriyā na vattabbā – ‘‘sukhāya vedanāya sampayuttā’’tipi, ‘‘dukkhāya vedanāya sampayuttā’’tipi, ‘‘adukkhamasukhāya vedanāya sampayuttā’’tipi. Cha indriyā siyā sukhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā. Tīṇindriyā siyā sukhāya vedanāya sampayuttā, siyā dukkhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā. Jīvitindriyaṃ siyā sukhāya vedanāya sampayuttaṃ, siyā dukkhāya vedanāya sampayuttaṃ, siyā adukkhamasukhāya vedanāya sampayuttaṃ, siyā na vattabbaṃ – ‘‘sukhāya vedanāya sampayutta’’ntipi, ‘‘dukkhāya vedanāya sampayutta’’ntipi, ‘‘adukkhamasukhāya vedanāya sampayutta’’ntipi.

Sattindriyā nevavipākanavipākadhammadhammā. Tīṇindriyā vipākā. Dvindriyā vipākadhammadhammā. Aññindriyaṃ siyā vipākaṃ, siyā vipākadhammadhammaṃ. Navindriyā siyā vipākā, siyā vipākadhammadhammā, siyā nevavipākanavipākadhammadhammā. Navindriyā upādinnupādāniyā. Domanassindriyaṃ anupādinnupādāniyaṃ. Tīṇindriyā anupādinnaanupādāniyā. Navindriyā siyā upādinnupādāniyā, siyā anupādinnupādāniyā, siyā anupādinnaanupādāniyā.

Navindriyā asaṃkiliṭṭhasaṃkilesikā. Domanassindriyaṃ saṃkiliṭṭhasaṃkilesikaṃ. Tīṇindriyā asaṃkiliṭṭhaasaṃkilesikā. Tīṇindriyā siyā asaṃkiliṭṭhasaṃkilesikā, siyā asaṃkiliṭṭhaasaṃkilesikā. Cha indriyā siyā saṃkiliṭṭhasaṃkilesikā, siyā asaṃkiliṭṭhasaṃkilesikā, siyā asaṃkiliṭṭhaasaṃkilesikā. Navindriyā avitakkaavicārā. Domanassindriyaṃ savitakkasavicāraṃ. Upekkhindriyaṃ siyā savitakkasavicāraṃ, siyā avitakkaavicāraṃ. Ekādasindriyā siyā savitakkasavicārā, siyā avitakkavicāramattā, siyā avitakkaavicārā.

Ekādasindriyā na vattabbā – ‘‘pītisahagatā’’tipi, ‘‘sukhasahagatā’’tipi, ‘‘upekkhāsahagatā’’tipi. Somanassindriyaṃ siyā pītisahagataṃ na sukhasahagataṃ na upekkhāsahagataṃ, siyā na vattabbaṃ – ‘‘pītisahagata’’nti. Cha indriyā siyā pītisahagatā, siyā sukhasahagatā, siyā upekkhāsahagatā. Cattārindriyā siyā pītisahagatā, siyā sukhasahagatā, siyā upekkhāsahagatā, siyā na vattabbā – ‘‘pītisahagatā’’tipi, ‘‘sukhasahagatā’’tipi, ‘‘upekkhāsahagatā’’tipi.

Pannarasindriyā neva dassanena na bhāvanāya pahātabbā. Domanassindriyaṃ siyā dassanena pahātabbaṃ, siyā bhāvanāya pahātabbaṃ. Cha indriyā siyā dassanena pahātabbā, siyā bhāvanāya pahātabbā, siyā neva dassanena na bhāvanāya pahātabbā. Pannarasindriyā neva dassanena na bhāvanāya pahātabbahetukā. Domanassindriyaṃ siyā dassanena pahātabbahetukaṃ, siyā bhāvanāya pahātabbahetukaṃ. Cha indriyā siyā dassanena pahātabbahetukā, siyā bhāvanāya pahātabbahetukā, siyā neva dassanena na bhāvanāya pahātabbahetukā.

Dasindriyā nevācayagāmināpacayagāmino. Domanassindriyaṃ ācayagāmi.

Anaññātaññassāmītindriyaṃ apacayagāmi. Aññindriyaṃ siyā apacayagāmi, siyā nevācayagāmināpacayagāmi. Navindriyā siyā ācayagāmino, siyā apacayagāmino, siyā nevācayagāmināpacayagāmino. Dasindriyā nevasekkhanāsekkhā. Dvindriyā sekkhā. Aññātāvindriyaṃ asekkhaṃ. Navindriyā siyā sekkhā, siyā asekkhā, siyā nevasekkhanāsekkhā.

Dasindriyā parittā. Tīṇindriyā appamāṇā. Navindriyā siyā parittā, siyā mahaggatā, siyā appamāṇā. Sattindriyā anārammaṇā. Dvindriyā parittārammaṇā. Tīṇindriyā appamāṇārammaṇā. Domanassindriyaṃ siyā parittārammaṇaṃ siyā mahaggatārammaṇaṃ, na appamāṇārammaṇaṃ, siyā na vattabbaṃ – ‘‘parittārammaṇa’’ntipi, ‘‘mahaggatārammaṇa’’nti pi. Navindriyā siyā parittārammaṇā, siyā mahaggatārammaṇā, siyā appamāṇārammaṇā, siyā na vattabbā – ‘‘parittārammaṇā’’tipi, ‘‘mahaggatārammaṇā’’tipi, ‘‘appamāṇārammaṇā’’tipi.

Navindriyā majjhimā. Domanassindriyaṃ hīnaṃ. Tīṇindriyā paṇītā. Tīṇindriyā siyā majjhimā, siyā paṇītā. Cha indriyā siyā hīnā, siyā majjhimā, siyā paṇītā. Dasindriyā aniyatā. Anaññātaññassāmītindriyaṃ sammattaniyataṃ. Cattārindriyā siyā sammattaniyatā, siyā aniyatā. Domanassindriyaṃ siyā micchattaniyataṃ, siyā aniyataṃ. Cha indriyā siyā micchattaniyatā, siyā sammattaniyatā, siyā aniyatā. Sattindriyā anārammaṇā. Cattārindriyā na vattabbā – ‘‘maggārammaṇā’’tipi, ‘‘maggahetukā’’tipi, ‘‘maggādhipatino’’tipi. Anaññātaññassāmītindriyaṃ na maggārammaṇaṃ, siyā maggahetukaṃ, siyā maggādhipati, siyā na vattabbaṃ – ‘‘maggahetuka’’ntipi, ‘‘maggādhipatī’’tipi. Aññindriyaṃ na maggārammaṇaṃ, siyā maggahetukaṃ, siyā maggādhipati, siyā na vattabbaṃ – ‘‘maggahetuka’’ntipi, ‘‘maggādhipatī’’tipi. Navindriyā siyā maggārammaṇā, siyā maggahetukā, siyā maggādhipatino, siyā na vattabbā – ‘‘maggārammaṇā’’tipi, ‘‘maggahetukā’’tipi, ‘‘maggādhipatino’’tipi.

Dasindriyā siyā uppannā, siyā uppādino, na vattabbā – ‘‘anuppannā’’ti. Dvindriyā siyā uppannā, siyā anuppannā, na vattabbā – ‘‘uppādino’’ti. Dasindriyā siyā uppannā, siyā anuppannā, siyā uppādino; siyā atītā, siyā anāgatā, siyā paccuppannā. Sattindriyā anārammaṇā. Dvindriyā paccuppannārammaṇā. Tīṇindriyā na vattabbā – ‘‘atītārammaṇā’’tipi, ‘‘anāgatārammaṇā’’tipi, ‘‘paccuppannārammaṇā’’tipi. Dasindriyā siyā atītārammaṇā, siyā anāgatārammaṇā, siyā paccuppannārammaṇā, siyā na vattabbā – ‘‘atītārammaṇā’’tipi, ‘‘anāgatārammaṇā’’tipi, ‘‘paccuppannārammaṇā’’tipi; siyā ajjhattā, siyā bahiddhā, siyā ajjhattabahiddhā. Sattindriyā anārammaṇā. Tīṇindriyā bahiddhārammaṇā. Cattārindriyā siyā ajjhattārammaṇā, siyā bahiddhārammaṇā, siyā ajjhattabahiddhārammaṇā, aṭṭhindriyā siyā ajjhattārammaṇā, siyā bahiddhārammaṇā, siyā ajjhattabahiddhārammaṇā, siyā na vattabbā – ‘‘ajjhattārammaṇā’’tipi, ‘‘bahiddhārammaṇā’’tipi, ‘‘ajjhattabahiddhārammaṇā’’tipi. Pañcindriyā anidassanasappaṭighā. Sattarasindriyā anidassanaappaṭighā.

2. Dukaṃ

224. Cattārindriyā hetū. Aṭṭhārasindriyā na hetū. Sattindriyā sahetukā. Navindriyā ahetukā. Cha indriyā siyā sahetukā, siyā ahetukā. Sattindriyā hetusampayuttā. Navindriyā hetuvippayuttā. Cha indriyā siyā hetusampayuttā, siyā hetuvippayuttā. Cattārindriyā hetū ceva sahetukā ca. Navindriyā na vattabbā – ‘‘hetū ceva sahetukā cā’’tipi, ‘‘sahetukā ceva na ca hetū’’tipi. Tīṇindriyā na vattabbā – ‘‘hetū ceva sahetukā cā’’ti. Sahetukā ceva na ca hetū. Cha indriyā na vattabbā – ‘‘hetū ceva sahetukā cā’’ti, siyā sahetukā ceva na ca hetū, siyā na vattabbā – ‘‘sahetukā ceva na ca hetū’’ti.

Cattārindriyā hetū ceva hetusampayuttā ca. Navindriyā na vattabbā – ‘‘hetū ceva hetusampayuttā cā’’tipi, ‘‘hetusampayuttā ceva na ca hetū’’tipi. Tīṇindriyā na vattabbā – ‘‘hetū ceva hetusampayuttā cā’’ti, ‘‘hetusampayuttā ceva na ca hetū’’. Cha indriyā na vattabbā – ‘‘hetū ceva hetusampayuttā cā’’ti, siyā hetusampayuttā ceva na ca hetū, siyā na vattabbā – ‘‘hetusampayuttā ceva na ca hetū’’ti.

Navindriyā na hetū ahetukā. Tīṇindriyā na hetū sahetukā. Cattārindriyā na vattabbā – ‘‘na hetū

sahetukā''tipi, ''na hetū ahetukā''tipi. Cha indriyā siyā na hetū sahetukā, siyā na hetū ahetukā.

Sappaccayā. Saṅkhatā. Anidassanā. Pañcindriyā sappaṭighā. Sattarasindriyā appaṭighā. Sattindriyā rūpā. Cuddasindriyā arūpā. Jīvitindriyaṃ siyā rūpaṃ, siyā arūpaṃ. Dasindriyā lokiyā. Tīṇindriyā lokuttarā. Navindriyā siyā lokiyā, siyā lokuttarā; kenaci viññeyyā, kenaci na viññeyyā.

No āsavā. Dasindriyā sāsavā. Tīṇindriyā anāsavā. Navindriyā siyā sāsavā, siyā anāsavā. Pannarasindriyā āsavavippayuttā. Domanassindriyaṃ āsavasampayuttaṃ. Cha indriyā siyā āsavasampayuttā, siyā āsavavippayuttā. Dasindriyā na vattabbā – ''āsavā ceva sāsavā cā''ti, ''sāsavā ceva no ca āsavā''. Tīṇindriyā na vattabbā – ''āsavā ceva sāsavā cā''tipi, ''sāsavā ceva no ca āsavā''tipi. Navindriyā na vattabbā – ''āsavā ceva sāsavā cā''ti, siyā sāsavā ceva no ca āsavā, siyā na vattabbā – ''sāsavā ceva no ca āsavā''ti.

Pannarasindriyā na vattabbā – ''āsavā ceva āsavasampayuttā cā''tipi, ''āsavasampayuttā ceva no ca āsavā''tipi. Domanassindriyaṃ na vattabbaṃ – ''āsavo ceva āsavasampayuttañcā''ti, ''āsavasampayuttañceva no ca āsavo''. Cha indriyā na vattabbā – ''āsavā ceva āsavasampayuttā cā''ti, siyā āsavasampayuttā ceva no ca āsavā, siyā na vattabbā – ''āsavasampayuttā ceva no ca āsavā''ti. Navindriyā āsavavippayuttasāsavā. Tīṇindriyā āsavavippayuttaanāsavā. Domanassindriyaṃ na vattabbaṃ – ''āsavavippayuttasāsava''ntipi, ''āsavavippayuttaanāsava''ntipi. Tīṇindriyā siyā āsavavippayuttasāsavā, siyā āsavavippayuttaanāsavā. Cha indriyā siyā āsavavippayuttasāsavā, siyā āsavavippayuttaanāsavā, siyā na vattabbā – ''āsavavippayuttasāsavā''tipi, ''āsavavippayuttaanāsavā''tipi.

No saṃyojanā. Dasindriyā saṃyojaniyā. Tīṇindriyā asaṃyojaniyā. Navindriyā siyā saṃyojaniyā, siyā asaṃyojaniyā. Pannarasindriyā saṃyojanavippayuttā. Domanassindriyaṃ saṃyojanasampayuttaṃ. Cha indriyā siyā saṃyojanasampayuttā, siyā saṃyojanavippayuttā. Dasindriyā na vattabbā – ''saṃyojanā ceva saṃyojaniyā cā''ti, saṃyojaniyā ceva no ca saṃyojanā. Tīṇindriyā na vattabbā – ''saṃyojanā ceva saṃyojaniyā cā''tipi, ''saṃyojaniyā ceva no ca saṃyojanā''tipi. Navindriyā na vattabbā – ''saṃyojanā ceva saṃyojaniyā cā''ti, siyā saṃyojaniyā ceva no ca saṃyojanā, siyā na vattabbā – ''saṃyojaniyā ceva no ca saṃyojanā''ti.

Pannarasindriyā na vattabbā – ''saṃyojanā ceva saṃyojanasampayuttā cā''tipi, ''saṃyojanasampayuttā ceva no ca saṃyojanā''tipi. Domanassindriyaṃ na vattabbaṃ – ''saṃyojanañceva saṃyojanasampayuttañcā''ti, saṃyojanasampayuttañceva no ca saṃyojanaṃ. Cha indriyā na vattabbā – ''saṃyojanā ceva saṃyojanasampayuttā cā''ti, siyā saṃyojanasampayuttā ceva no ca saṃyojanā, siyā na vattabbā – ''saṃyojanasampayuttā ceva no ca saṃyojanā''ti.

Navindriyā saṃyojanavippayuttasaṃyojaniyā. Tīṇindriyā saṃyojanavippayuttaasaṃyojaniyā. Domanassindriyaṃ na vattabbaṃ – ''saṃyojanavippayuttasaṃyojaniya''ntipi, ''saṃyojanavippayuttaasaṃyojaniya''ntipi. Tīṇindriyā siyā saṃyojanavippayuttasaṃyojaniyā, siyā saṃyojanavippayuttaasaṃyojaniyā. Cha indriyā siyā saṃyojanavippayuttasaṃyojaniyā, siyā saṃyojanavippayuttaasaṃyojaniyā, siyā na vattabbā – ''saṃyojanavippayuttasaṃyojaniyā''tipi, ''saṃyojanavippayuttaasaṃyojaniyā''tipi.

No ganthā. Dasindriyā ganthaniyā. Tīṇindriyā aganthaniyā. Navindriyā siyā ganthaniyā, siyā aganthaniyā. Pannarasindriyā ganthavippayuttā. Domanassindriyaṃ ganthasampayuttaṃ. Cha indriyā siyā ganthasampayuttā, siyā ganthavippayuttā. Dasindriyā na vattabbā – ''ganthā ceva ganthaniyā cā''ti, ganthaniyā ceva no ca ganthā. Tīṇindriyā na vattabbā – ''ganthā ceva ganthaniyā cā''tipi, ''ganthaniyā ceva no ca ganthā''tipi. Navindriyā na vattabbā – ''ganthā ceva ganthaniyā cā''ti, siyā ganthaniyā ceva no ca ganthā, siyā na vattabbā – ''ganthaniyā ceva no ca ganthā''ti.

Pannarasindriyā na vattabbā – ‘‘ganthā ceva ganthasampayuttā cā’’tipi, ‘‘ganthasampayuttā ceva no ca ganthā’’tipi. Domanassindriyaṃ na vattabbaṃ – ‘‘gantho ceva ganthasampayutta’’ñcāti, ganthasampayuttañceva no ca gantho. Cha indriyā na vattabbā – ‘‘ganthā ceva ganthasampayuttā cā’’ti, siyā ganthasampayuttā ceva no ca ganthā, siyā na vattabbā – ‘‘ganthasampayuttā ceva no ca ganthā’’ti.

Navindriyā ganthavippayuttaganthaniyā. Tīṇindriyā ganthavippayuttaaganthaniyā. Domanassindriyaṃ na vattabbaṃ – ‘‘ganthavippayuttaganthaniya’’ntipi, ‘‘ganthavippayuttaaganthaniya’’ntipi. Tīṇindriyā siyā ganthavippayuttaganthaniyā, siyā ganthavippayuttaaganthaniyā. Cha indriyā siyā ganthavippayuttaganthaniyā, siyā ganthavippayuttaaganthaniyā, siyā na vattabbā – ‘‘ganthavippayuttaganthaniyā’’tipi, ‘‘ganthavippayuttaaganthaniyā’’tipi.

No oghā…pe… no yogā…pe… no nīvaraṇā. Dasindriyā nīvaraṇiyā. Tīṇindriyā anīvaraṇiyā. Navindriyā siyā nīvaraṇiyā, siyā anīvaraṇiyā. Pannarasindriyā nīvaraṇavippayuttā. Domanassindriyaṃ nīvaraṇasampayuttaṃ. Cha indriyā siyā nīvaraṇasampayuttā, siyā nīvaraṇavippayuttā. Dasindriyā na vattabbā – ‘‘nīvaraṇā ceva nīvaraṇiyā cā’’ti, nīvaraṇiyā ceva no ca nīvaraṇā. Tīṇindriyā na vattabbā – ‘‘nīvaraṇā ceva nīvaraṇiyā cā’’tipi, ‘‘nīvaraṇiyā ceva no ca nīvaraṇā’’tipi. Navindriyā na vattabbā – ‘‘nīvaraṇā ceva nīvaraṇiyā cā’’ti, siyā nīvaraṇiyā ceva no ca nīvaraṇā, siyā na vattabbā – ‘‘nīvaraṇiyā ceva no ca nīvaraṇā’’ti.

Pannarasindriyā na vattabbā – ‘‘nīvaraṇā ceva nīvaraṇasampayuttā cā’’tipi, ‘‘nīvaraṇasampayuttā ceva no ca nīvaraṇā’’tipi. Domanassindriyaṃ na vattabbaṃ – ‘‘nīvaraṇañceva nīvaraṇasampayuttañcā’’ti, nīvaraṇasampayuttañceva no ca nīvaraṇaṃ. Cha indriyā na vattabbā – ‘‘nīvaraṇā ceva nīvaraṇasampayuttā cā’’ti, siyā nīvaraṇasampayuttā ceva no ca nīvaraṇā, siyā na vattabbā – ‘‘nīvaraṇasampayuttā ceva no ca nīvaraṇā’’ti.

Navindriyā nīvaraṇavippayuttanīvaraṇiyā. Tīṇindriyā nīvaraṇavippayuttaanīvaraṇiyā. Domanassindriyaṃ na vattabbaṃ – ‘‘nīvaraṇavippayuttanīvaraṇiya’’ntipi, ‘‘nīvaraṇavippayuttaanīvaraṇiya’’ntipi. Tīṇindriyā siyā nīvaraṇavippayuttanīvaraṇiyā, siyā nīvaraṇavippayuttaanīvaraṇiyā. Cha indriyā siyā nīvaraṇavippayuttanīvaraṇiyā, siyā nīvaraṇavippayuttaanīvaraṇiyā, siyā na vattabbā – ‘‘nīvaraṇavippayuttanīvaraṇiyā’’tipi, ‘‘nīvaraṇavippayuttaanīvaraṇiyā’’tipi.

No parāmāsā. Dasindriyā parāmaṭṭhā. Tīṇindriyā aparāmaṭṭhā. Navindriyā siyā parāmaṭṭhā, siyā aparāmaṭṭhā. Soḷasindriyā parāmāsavippayuttā. Cha indriyā siyā parāmāsasampayuttā, siyā parāmāsavippayuttā. Dasindriyā na vattabbā – ‘‘parāmāsā ceva parāmaṭṭhā cā’’ti, parāmaṭṭhā ceva no ca parāmāsā. Tīṇindriyā na vattabbā – ‘‘parāmāsā ceva parāmaṭṭhā cā’’tipi, ‘‘parāmaṭṭhā ceva no ca parāmāsā’’tipi. Navindriyā na vattabbā – ‘‘parāmāsā ceva parāmaṭṭhā cā’’ti, siyā parāmaṭṭhā ceva no ca parāmāsā, siyā na vattabbā – ‘‘parāmaṭṭhā ceva no ca parāmāsā’’ti. Dasindriyā parāmāsavippayuttaparāmaṭṭhā. Tīṇindriyā parāmāsavippayuttaaparāmaṭṭhā. Tīṇindriyā siyā parāmāsavippayuttaparāmaṭṭhā, siyā parāmāsavippayuttaaparāmaṭṭhā. Cha indriyā siyā parāmāsavippayuttaparāmaṭṭhā, siyā parāmāsavippayuttaaparāmaṭṭhā, siyā na vattabbā – ‘‘parāmāsavippayuttaparāmaṭṭhā’’tipi, ‘‘parāmāsavippayuttaaparāmaṭṭhā’’tipi.

Sattindriyā anārammaṇā. Cuddasindriyā sārammaṇā. Jīvitindriyaṃ siyā sārammaṇaṃ, siyā anārammaṇaṃ. Ekavīsatindriyā no cittā. Manindriyaṃ cittaṃ. Terasindriyā cetasikā. Aṭṭhindriyā acetasikā. Jīvitindriyaṃ siyā cetasikaṃ, siyā acetasikaṃ. Terasindriyā cittasampayuttā. Sattindriyā cittavippayuttā. Jīvitindriyaṃ siyā cittasampayuttaṃ, siyā cittavippayuttaṃ. Manindriyaṃ na vattabbaṃ – ‘‘cittena sampayutta’’ntipi, ‘‘cittena vippayutta’’ntipi.

Terasindriyā cittasaṃsaṭṭhā. Sattindriyā cittavisaṃsaṭṭhā. Jīvitindriyaṃ siyā cittasaṃsaṭṭhaṃ, siyā

cittavisaṃsaṭṭhaṃ. Manindriyaṃ na vattabbaṃ – ‘‘cittena saṃsaṭṭha’’ntipi, ‘‘cittena visaṃsaṭṭha’’ntipi. Terasindriyā cittasamuṭṭhānā. Aṭṭhindriyā no cittasamuṭṭhānā. Jīvitindriyaṃ siyā cittasamuṭṭhānaṃ, siyā no cittasamuṭṭhānaṃ.

Terasindriyā cittasahabhuno. Aṭṭhindriyā no cittasahabhuno. Jīvitindriyaṃ siyā cittasahabhū, siyā no cittasahabhū. Terasindriyā cittānuparivattino. Aṭṭhindriyā no cittānuparivattino. Jīvitindriyaṃ siyā cittānuparivatti, siyā no cittānuparivatti.

Terasindriyā cittasaṃsaṭṭhasamuṭṭhānā. Aṭṭhindriyā no cittasaṃsaṭṭhasamuṭṭhānā. Jīvitindriyaṃ siyā cittasaṃsaṭṭhasamuṭṭhānaṃ, siyā no cittasaṃsaṭṭhasamuṭṭhānaṃ. Terasindriyā cittasaṃsaṭṭhasamuṭṭhānasahabhuno. Aṭṭhindriyā no cittasaṃsaṭṭhasamuṭṭhānasahabhuno. Jīvitindriyaṃ siyā cittasaṃsaṭṭhasamuṭṭhānasahabhū, siyā no cittasaṃsaṭṭhasamuṭṭhānasahabhū. Terasindriyā cittasaṃsaṭṭhasamuṭṭhānānuparivattino. Aṭṭhindriyā no cittasaṃsaṭṭhasamuṭṭhānānuparivattino. Jīvitindriyaṃ siyā cittasaṃsaṭṭhasamuṭṭhānānuparivatti, siyā no cittasaṃsaṭṭhasamuṭṭhānānuparivatti. Cha indriyā ajjhattikā. Soḷasindriyā bāhirā.

Sattindriyā upādā. Cuddasindriyā no upādā. Jīvitindriyaṃ siyā upādā, siyā no upādā. Navindriyā upādinnā. Cattārindriyā anupādinnā. Navindriyā siyā upādinnā, siyā anupādinnā. No upādānā. Dasindriyā upādāniyā. Tīṇindriyā anupādāniyā. Navindriyā siyā upādāniyā, siyā anupādāniyā. Soḷasindriyā upādānavippayuttā. Cha indriyā siyā upādānasampayuttā, siyā upādānavippayuttā. Dasindriyā na vattabbā – ‘‘upādānā ceva upādāniyā cā’’ti, upādāniyā ceva no ca upādānā. Tīṇindriyā na vattabbā – ‘‘upādānā ceva upādāniyā cā’’tipi, ‘‘upādāniyā ceva no ca upādānā’’tipi. Navindriyā na vattabbā – ‘‘upādānā ceva upādāniyā cā’’ti, siyā upādāniyā ceva no ca upādānā. Dasindriyā siyā upādāniyā ceva no ca upādānā, siyā na vattabbā – ‘‘upādāniyā ceva no ca upādānā’’ti.

Soḷasindriyā na vattabbā – ‘‘upādānā ceva upādānasampayuttā cā’’tipi, ‘‘upādānasampayuttā ceva no ca upādānā’’tipi. Cha indriyā na vattabbā – ‘‘upādānā ceva upādānasampayuttā cā’’ti, siyā upādānasampayuttā ceva no ca upādānā, siyā na vattabbā – ‘‘upādānasampayuttā ceva no ca upādānā’’ti. Dasindriyā upādānavippayuttaupādāniyā. Tīṇindriyā upādānavippayuttaanupādāniyā. Tīṇindriyā siyā upādānavippayuttaupādāniyā, siyā upādānavippayuttaanupādāniyā. Cha indriyā siyā upādānavippayuttaupādāniyā, siyā upādānavippayuttaanupādāniyā, siyā na vattabbā – ‘‘upādānavippayuttaupādāniyā’’tipi, ‘‘upādānavippayuttaanupādāniyā’’tipi.

No kilesā. Dasindriyā saṃkilesikā. Tīṇindriyā asaṃkilesikā. Navindriyā siyā saṃkilesikā, siyā asaṃkilesikā. Pannarasindriyā asaṃkiliṭṭhā. Domanassindriyaṃ saṃkiliṭṭhaṃ. Cha indriyā siyā saṃkiliṭṭhā, siyā asaṃkiliṭṭhā. Pannarasindriyā kilesavippayuttā. Domanassindriyaṃ kilesasampayuttaṃ. Cha indriyā siyā kilesasampayuttā, siyā kilesavippayuttā. Dasindriyā na vattabbā – ‘‘kilesā ceva saṃkilesikā cā’’ti, saṃkilesikā ceva no ca kilesā. Tīṇindriyā na vattabbā – ‘‘kilesā ceva saṃkilesikā cā’’tipi, ‘‘saṃkilesikā ceva no ca kilesā’’tipi. Navindriyā na vattabbā – ‘‘kilesā ceva saṃkilesikā cā’’ti, siyā saṃkilesikā ceva no ca kilesā, siyā na vattabbā – ‘‘saṃkilesikā ceva no ca kilesā’’ti.

Pannarasindriyā na vattabbā – ‘‘kilesā ceva saṃkiliṭṭhā cā’’tipi, ‘‘saṃkiliṭṭhā ceva no ca kilesā’’tipi. Domanassindriyaṃ na vattabbaṃ – ‘‘kileso ceva saṃkiliṭṭhañcā’’ti, saṃkiliṭṭhañceva no ca kileso. Cha indriyā na vattabbā – ‘‘kilesā ceva saṃkiliṭṭhā cā’’ti, siyā saṃkiliṭṭhā ceva no ca kilesā, siyā na vattabbā – ‘‘saṃkiliṭṭhā ceva no ca kilesā’’ti.

Pannarasindriyā na vattabbā – ‘‘kilesā ceva kilesasampayuttā cā’’tipi, ‘‘kilesasampayuttā ceva no ca kilesā’’tipi. Domanassindriyaṃ na vattabbaṃ – ‘‘kileso ceva kilesasampayuttañcā’’ti, kilesasampayuttañceva no ca kileso. Cha indriyā na vattabbā – ‘‘kilesā ceva kilesasampayuttā cā’’ti, siyā kilesasampayuttā ceva no ca kilesā, siyā na vattabbā – ‘‘kilesasampayuttā ceva no ca kilesā’’ti. Navindriyā kilesavippayuttasaṃkilesikā. Tīṇindriyā kilesavippayuttaasaṃkilesikā. Domanassindriyaṃ

na vattabbaṃ – ‘‘kilesavippayuttasaṃkilesika’’ntipi, ‘‘kilesavippayuttaasaṃkilesika’’ntipi. Tīṇindriyā siyā kilesavippayuttasaṃkilesikā, siyā kilesavippayuttaasaṃkilesikā. Cha indriyā siyā kilesavippayuttasaṃkilesikā, siyā kilesavippayuttaasaṃkilesikā, siyā na vattabbā – ‘‘kilesavippayuttasaṃkilesikā’’tipi, ‘‘kilesavippayuttaasaṃkilesikā’’tipi.

Pannarasindriyā na dassanena pahātabbā. Sattindriyā siyā dassanena pahātabbā, siyā na dassanena pahātabbā. Pannarasindriyā na bhāvanāya pahātabbā. Sattindriyā siyā bhāvanāya pahātabbā, siyā na bhāvanāya pahātabbā. Pannarasindriyā na dassanena pahātabbahetukā. Sattindriyā siyā dassanena pahātabbahetukā, siyā na dassanena pahātabbahetukā. Pannarasindriyā na bhāvanāya pahātabbahetukā. Sattindriyā siyā bhāvanāya pahātabbahetukā, siyā na bhāvanāya pahātabbahetukā.

Navindriyā avitakkā. Domanassindriyaṃ savitakkaṃ. Dvādasindriyā siyā savitakkā, siyā avitakkā. Navindriyā avicārā. Domanassindriyaṃ savicāraṃ. Dvādasindriyā siyā savicārā, siyā avicārā. Ekādasindriyā appītikā. Ekādasindriyā siyā sappītikā, siyā appītikā. Ekādasindriyā na pītisahagatā. Ekādasindriyā siyā pītisahagatā, siyā na pītisahagatā. Dvādasindriyā na sukhasahagatā. Dasindriyā siyā sukhasahagatā, siyā na sukhasahagatā. Dvādasindriyā na upekkhāsahagatā. Dasindriyā siyā upekkhāsahagatā, siyā na upekkhāsahagatā.

Dasindriyā kāmāvacarā. Tīṇindriyā na kāmāvacarā. Navindriyā siyā kāmāvacarā, siyā na kāmāvacarā. Terasindriyā na rūpāvacarā. Navindriyā siyā rūpāvacarā, siyā na rūpāvacarā. Cuddasindriyā na arūpāvacarā. Aṭṭhindriyā siyā arūpāvacarā, siyā na arūpāvacarā. Dasindriyā pariyāpannā. Tīṇindriyā apariyāpannā. Navindriyā siyā pariyāpannā, siyā apariyāpannā. Ekādasindriyā aniyyānikā. Anaññātaññassāmītindriyaṃ niyyānikaṃ. Dasindriyā siyā niyyānikā, siyā aniyyānikā. Dasindriyā aniyatā. Anaññātaññassāmītindriyaṃ niyataṃ. Ekādasindriyā siyā niyatā, siyā aniyatā. Dasindriyā sauttarā. Tīṇindriyā anuttarā. Navindriyā siyā sauttarā, siyā anuttarā. Pannarasindriyā araṇā. Domanassindriyaṃ saraṇaṃ. Cha indriyā siyā saraṇā, siyā araṇāti.

Pañhāpucchakaṃ.

Indriyavibhaṅgo niṭṭhito.

6. Paṭiccasamuppādavibhaṅgo

1. Suttantabhājanīyaṃ

225. Avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

226. Tattha katamā avijjā? Dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ – ayaṃ vuccati ‘‘avijjā’’.

Tattha katame avijjāpaccayā saṅkhārā? Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro, kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.

Tattha katamo puññābhisaṅkhāro? Kusalā cetanā kāmāvacarā rūpāvacarā dānamayā sīlamayā bhāvanāmayā – ayaṃ vuccati ‘‘puññābhisaṅkhāro’’.

Tattha katamo apuññābhisaṅkhāro? Akusalā cetanā kāmāvacarā – ayaṃ vuccati ‘‘apuññābhisaṅkhāro’’.

Tattha katamo āneñjābhisaṅkhāro? Kusalā cetanā arūpāvacarā – ayaṃ vuccati ‘‘āneñjābhisaṅkhāro’’.

Tattha katamo kāyasaṅkhāro? Kāyasañcetanā kāyasaṅkhāro, vacīsañcetanā vacīsaṅkhāro, manosañcetanā cittasaṅkhāro. Ime vuccanti ‘‘avijjāpaccayā saṅkhārā’’.

227. Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ? Cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ’’.

228. Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ? Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘nāmaṃ’’. Tattha katamaṃ rūpaṃ? Cattāro mahābhūtā, catunnañca mahābhūtānaṃ upādāya rūpaṃ – idaṃ vuccati ‘‘rūpaṃ’’. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati ‘‘viññāṇapaccayā nāmarūpaṃ’’.

229. Tattha katamaṃ nāmarūpapaccayā saḷāyatanaṃ? Cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ – idaṃ vuccati ‘‘nāmarūpapaccayā saḷāyatanaṃ’’.

230. Tattha katamo saḷāyatanapaccayā phasso? Cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso – ayaṃ vuccati ‘‘saḷāyatanapaccayā phasso’’.

231. Tattha katamā phassapaccayā vedanā? Cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā’’.

232. Tattha katamā vedanāpaccayā taṇhā? Rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā – ayaṃ vuccati ‘‘vedanāpaccayā taṇhā’’.

233. Tattha katamaṃ taṇhāpaccayā upādānaṃ? Kāmupādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ – idaṃ vuccati ‘‘taṇhāpaccayā upādānaṃ’’.

234. Tattha katamo upādānapaccayā bhavo? Bhavo duvidhena – atthi kammabhavo, atthi upapattibhavo. Tattha katamo kammabhavo? Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro – ayaṃ vuccati ‘‘kammabhavo’’. Sabbampi bhavagāmikammaṃ kammabhavo.

Tattha katamo upapattibhavo? Kāmabhavo, rūpabhavo, arūpabhavo, saññābhavo, asaññābhavo, nevasaññānāsaññābhavo, ekavokārabhavo, catuvokārabhavo, pañcavokārabhavo – ayaṃ vuccati ‘‘upapattibhavo’’. Iti ayañca kammabhavo, ayañca upapattibhavo. Ayaṃ vuccati ‘‘upādānapaccayā bhavo’’.

235. Tattha katamā bhavapaccayā jāti? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti, khandhānaṃ pātubhāvo, āyatanānaṃ paṭilābho – ayaṃ vuccati ‘‘bhavapaccayā jāti’’.

236. Tattha katamaṃ jātipaccayā jarāmaraṇaṃ? Atthi jarā, atthi maraṇaṃ. Tattha katamā jarā? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno

saṃhāni indriyānaṃ paripāko – ayaṃ vuccati ‘‘jarā’’.

Tattha katamaṃ maraṇaṃ? Yā tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyā [kālaṃkiriyā (ka.)] khandhānaṃ bhedo kaḷevarassa nikkhepo jīvitindriyassupacchedo – idaṃ vuccati ‘‘maraṇaṃ’’. Iti ayañca jarā, idañca maraṇaṃ. Idaṃ vuccati ‘‘jātipaccayā jarāmaraṇaṃ’’.

237. Tattha katamo soko? Ñātibyasanena vā phuṭṭhassa, bhogabyasanena vā phuṭṭhassa, rogabyasanena vā phuṭṭhassa, sīlabyasanena vā phuṭṭhassa, diṭṭhibyasanena vā phuṭṭhassa, aññataraññatarena byasanena samannāgatassa, aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko cetaso parijjhāyanā domanassaṃ sokasallaṃ – ayaṃ vuccati ‘‘soko’’.

238. Tattha katamo paridevo? Ñātibyasanena vā phuṭṭhassa, bhogabyasanena vā phuṭṭhassa, rogabyasanena vā phuṭṭhassa, sīlabyasanena vā phuṭṭhassa, diṭṭhibyasanena vā phuṭṭhassa, aññataraññatarena byasanena samannāgatassa, aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ vācā palāpo vippalāpo lālappo lālappanā lālappitattaṃ – ayaṃ vuccati paridevo’’.

239. Tattha katamaṃ dukkhaṃ? Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassajā asātā dukkhā vedanā – idaṃ vuccati ‘‘dukkhaṃ’’.

240. Tattha katamaṃ domanassaṃ? Yaṃ cetasikaṃ asātaṃ, cetasikaṃ dukkhaṃ, cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ, cetosamphassajā asātā dukkhā vedanā – idaṃ vuccati ‘‘domanassaṃ’’.

241. Tattha katamo upāyāso? Ñātibyasanena vā phuṭṭhassa, bhogabyasanena vā phuṭṭhassa, rogabyasanena vā phuṭṭhassa, sīlabyasanena vā phuṭṭhassa, diṭṭhibyasanena vā phuṭṭhassa, aññataraññatarena byasanena samannāgatassa, aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsitattaṃ upāyāsitattaṃ – ayaṃ vuccati ‘‘upāyāso’’.

242. Evametassa kevalassa dukkhakkhandhassa samudayo hotīti, evametassa kevalassa dukkhakkhandhassa saṅgati hoti, samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti. Tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

Suttantabhājanīyaṃ.

2. Abhidhammabhājanīyaṃ

1. Paccayacatukkaṃ

243. Avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Paccayacatukkaṃ.

2. Hetucatukkaṃ

244. Avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ, viññāṇapaccayā nāmaṃ viññāṇahetukaṃ, nāmapaccayā chaṭṭhāyatanaṃ nāmahetukaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṃ taṇhāhetukaṃ; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ, viññāṇapaccayā nāmaṃ viññāṇahetukaṃ, nāmapaccayā phasso nāmahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṃ taṇhāhetukaṃ; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ, viññāṇapaccayā nāmarūpaṃ viññāṇahetukaṃ, nāmarūpapaccayā chaṭṭhāyatanaṃ nāmarūpahetukaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṃ taṇhāhetukaṃ; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ, viññāṇapaccayā nāmarūpaṃ viññāṇahetukaṃ, nāmarūpapaccayā saḷāyatanaṃ nāmarūpahetukaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṃ taṇhāhetukaṃ; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Hetucatukkaṃ.

3. Sampayuttacatukkaṃ

245. Avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ, viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ, nāmapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ, viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ, nāmapaccayā phasso nāmasampayutto, phassapaccayā

vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ, viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ nāmaṃ, nāmarūpapaccayā chaṭṭhāyatanaṃ nāmarūpasampayuttaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ, viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ nāmaṃ, nāmarūpapaccayā saḷāyatanaṃ nāmasampayuttaṃ chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṃ upādānasampayuttaṃ; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Sampayuttacatukkaṃ.

4. Aññamaññacatukkaṃ

246. Avijjāpaccayā saṅkhāro, saṅkhārapaccayāpi avijjā; saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayāpi saṅkhāro; viññāṇapaccayā nāmaṃ, nāmapaccayāpi viññāṇaṃ; nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayāpi nāmaṃ; chaṭṭhāyatanapaccayā phasso, phassapaccayāpi chaṭṭhāyatanaṃ; phassapaccayā vedanā, vedanāpaccayāpi phasso; vedanāpaccayā taṇhā, taṇhāpaccayāpi vedanā; taṇhāpaccayā upādānaṃ, upādānapaccayāpi taṇhā; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāpaccayā saṅkhāro, saṅkhārapaccayāpi avijjā; saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayāpi saṅkhāro; viññāṇapaccayā nāmaṃ, nāmapaccayāpi viññāṇaṃ; nāmapaccayā phasso, phassapaccayāpi nāmaṃ; phassapaccayā vedanā, vedanāpaccayāpi phasso; vedanāpaccayā taṇhā, taṇhāpaccayāpi vedanā; taṇhāpaccayā upādānaṃ, upādānapaccayāpi taṇhā; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāpaccayā saṅkhāro, saṅkhārapaccayāpi avijjā; saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayāpi saṅkhāro; viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayāpi viññāṇaṃ; nāmarūpapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayāpi nāmarūpaṃ; chaṭṭhāyatanapaccayā phasso, phassapaccayāpi chaṭṭhāyatanaṃ; phassapaccayā vedanā, vedanāpaccayāpi phasso; vedanāpaccayā taṇhā, taṇhāpaccayāpi vedanā; taṇhāpaccayā upādānaṃ, upādānapaccayāpi taṇhā; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāpaccayā saṅkhāro, saṅkhārapaccayāpi avijjā; saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayāpi saṅkhāro; viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayāpi viññāṇaṃ; nāmarūpapaccayā saḷāyatanaṃ, chaṭṭhāyatanapaccayāpi nāmarūpaṃ; chaṭṭhāyatanapaccayā phasso, phassapaccayāpi chaṭṭhāyatanaṃ; phassapaccayā vedanā, vedanāpaccayāpi phasso; vedanāpaccayā taṇhā, taṇhāpaccayāpi vedanā; taṇhāpaccayā upādānaṃ, upādānapaccayāpi taṇhā; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Aññamaññacatukkaṃ.

Mātikā

247. Saṅkhārapaccayā avijjā…pe… viññāṇapaccayā avijjā…pe… nāmapaccayā avijjā…pe… chaṭṭhāyatanapaccayā avijjā…pe… phassapaccayā avijjā…pe… vedanāpaccayā avijjā…pe… taṇhāpaccayā avijjā…pe… upādānapaccayā avijjā…pe… avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Mātikā.

5. Paccayacatukkaṃ

248. Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ diṭṭhigatasampayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

249. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘avijjā’’.

Tattha katamo avijjāpaccayā saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ [cetayitattaṃ (sī. ka.)] – ayaṃ vuccati ‘‘avijjāpaccayā saṅkhāro’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ? Yaṃ cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ’’.

Tattha katamaṃ viññāṇapaccayā nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘viññāṇapaccayā nāmaṃ’’.

Tattha katamaṃ nāmapaccayā chaṭṭhāyatanaṃ? Yaṃ cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘nāmapaccayā chaṭṭhāyatanaṃ’’.

Tattha katamo chaṭṭhāyatanapaccayā phasso? Yo phasso phusanā samphusanā samphusitattaṃ – ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso’’.

Tattha katamā phassapaccayā vedanā? Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā’’.

Tattha katamā vedanāpaccayā taṇhā? Yo rāgo sārāgo anunayo anurodho nandī nandirāgo cittassa sārāgo – ayaṃ vuccati ‘‘vedanāpaccayā taṇhā’’.

Tattha katamaṃ taṇhāpaccayā upādānaṃ? Yā diṭṭhi diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ gāho patiṭṭhāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyāsaggāho [vipariyesaggāho (bahūsu)] – idaṃ vuccati ‘‘taṇhāpaccayā upādānaṃ’’.

Tattha katamo upādānapaccayā bhavo? Ṭhapetvā upādānaṃ, vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho – ayaṃ vuccati ‘‘upādānapaccayā bhavo’’.

Tattha katamā bhavapaccayā jāti? Yā tesaṃ tesaṃ dhammānaṃ jāti sañjāti nibbatti abhinibbatti pātubhāvo – ayaṃ vuccati ‘‘bhavapaccayā jāti’’.

Tattha katamaṃ jātipaccayā jarāmaraṇaṃ? Atthi jarā, atthi maraṇaṃ. Tattha katamā jarā? Yā tesaṃ tesaṃ dhammānaṃ jarā jīraṇatā āyuno saṃhāni – ayaṃ vuccati ‘‘jarā’’. Tattha katamaṃ maraṇaṃ? Yo tesaṃ tesaṃ dhammānaṃ khayo vayo bhedo paribhedo aniccatā antaradhānaṃ – idaṃ vuccati ‘‘maraṇaṃ’’. Iti ayañca jarā, idañca maraṇaṃ. Idaṃ vuccati ‘‘jātipaccayā jarāmaraṇaṃ’’.

Evametassa kevalassa dukkhakkhandhassa samudayo hotīti. Evametassa kevalassa dukkhakkhandhassa saṅgati hoti, samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti. Tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

250. Tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

251. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘avijjā’’.

Tattha katamo avijjāpaccayā saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘avijjāpaccayā saṅkhāro’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ’’.

Tattha katamaṃ viññāṇapaccayā nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘viññāṇapaccayā nāmaṃ’’.

Nāmapaccayā phassoti. Tattha katamaṃ nāmaṃ? Ṭhapetvā phassaṃ, vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho – idaṃ vuccati ‘‘nāmaṃ’’.

Tattha katamo nāmapaccayā phasso? Yo phasso phusanā samphusanā samphusitattaṃ – ayaṃ vuccati ‘‘nāmapaccayā phasso’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

Tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

253. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘avijjā’’.

Tattha katamo avijjāpaccayā saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘avijjāpaccayā saṅkhāro’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ’’.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ? Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘nāmaṃ’’. Tattha katamaṃ rūpaṃ? Cakkhāyatanassa upacayo, sotāyatanassa upacayo, ghānāyatanassa upacayo, jivhāyatanassa upacayo, kāyāyatanassa upacayo, yaṃ vā panaññampi atthi rūpaṃ cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ – idaṃ vuccati ‘‘rūpaṃ’’. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati ‘‘viññāṇapaccayā nāmarūpaṃ’’.

Nāmarūpapaccayā chaṭṭhāyatananti. Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘nāmaṃ’’. Tattha katamaṃ rūpaṃ? Yaṃ rūpaṃ nissāya manoviññāṇadhātu vattati – idaṃ vuccati ‘‘rūpaṃ’’. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati ‘‘nāmarūpaṃ’’.

Tattha katamaṃ nāmarūpapaccayā chaṭṭhāyatanaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘nāmarūpapaccayā chaṭṭhāyatanaṃ’’.

Tattha katamo chaṭṭhāyatanapaccayā phasso? Yo phasso phusanā samphusanā samphusitattaṃ – ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

254. Tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

255. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘avijjā’’.

Tattha katamo avijjāpaccayā saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘avijjāpaccayā saṅkhāro’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ’’.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ? Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘nāmaṃ’’. Tattha katamaṃ rūpaṃ? Cakkhāyatanassa upacayo, sotāyatanassa upacayo, ghānāyatanassa upacayo, jivhāyatanassa upacayo, kāyāyatanassa upacayo, yaṃ vā panaññampi atthi rūpaṃ cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ – idaṃ vuccati ‘‘rūpaṃ’’. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati ‘‘viññāṇapaccayā nāmarūpaṃ’’.

Nāmarūpapaccayā saḷāyatananti. Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘nāmaṃ’’. Tattha katamaṃ rūpaṃ? Cattāro ca mahābhūtā, yañca rūpaṃ nissāya manoviññāṇadhātu vattati – idaṃ vuccati ‘‘rūpaṃ’’. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati ‘‘nāmarūpaṃ’’.

Tattha katamaṃ nāmarūpapaccayā saḷāyatanaṃ? Cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ – idaṃ vuccati ‘‘nāmarūpapaccayā saḷāyatanaṃ’’.

Tattha katamo chaṭṭhāyatanapaccayā phasso? Yo phasso phusanā samphusanā samphusitattaṃ – ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

Paccayacatukkaṃ.

6. Hetucatukkaṃ

256. Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ, viññāṇapaccayā nāmaṃ viññāṇahetukaṃ, nāmapaccayā chaṭṭhāyatanaṃ nāmahetukaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṃ taṇhāhetukaṃ; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

257. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘avijjā’’.

Tattha katamo avijjāpaccayā saṅkhāro avijjāhetuko? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘avijjāpaccayā saṅkhāro avijjāhetuko’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ’’.

Tattha katamaṃ viññāṇapaccayā nāmaṃ viññāṇahetukaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘viññāṇapaccayā nāmaṃ viññāṇahetukaṃ’’.

Tattha katamaṃ nāmapaccayā chaṭṭhāyatanaṃ nāmahetukaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘nāmapaccayā chaṭṭhāyatanaṃ nāmahetukaṃ’’.

Tattha katamo chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko? Yo phasso phusanā samphusanā samphusitattaṃ – ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko’’.

Tattha katamā phassapaccayā vedanā phassahetukā? Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā phassahetukā’’.

Tattha katamā vedanāpaccayā taṇhā vedanāhetukā? Yo rāgo sārāgo…pe… cittassa sārāgo – ayaṃ vuccati ‘‘vedanāpaccayā taṇhā vedanāhetukā’’.

Tattha katamaṃ taṇhāpaccayā upādānaṃ taṇhāhetukaṃ? Yā diṭṭhi diṭṭhigataṃ…pe… titthāyatanaṃ vipariyāsaggāho – idaṃ vuccati ‘‘taṇhāpaccayā upādānaṃ taṇhāhetukaṃ’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hoti’’ti.

258. Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ, viññāṇapaccayā nāmaṃ viññāṇahetukaṃ, nāmapaccayā phasso nāmahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṃ taṇhāhetukaṃ; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

259. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ –

ayaṃ vuccati ‘‘avijjā’’.

Tattha katamo avijjāpaccayā saṅkhāro avijjāhetuko? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘avijjāpaccayā saṅkhāro avijjāhetuko’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ.

Tattha katamaṃ viññāṇapaccayā nāmaṃ viññāṇahetukaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘viññāṇapaccayā nāmaṃ viññāṇahetukaṃ’’.

Nāmapaccayā phasso nāmahetukoti. Tattha katamaṃ nāmaṃ? Ṭhapetvā phassaṃ, vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho – idaṃ vuccati ‘‘nāmaṃ’’.

Tattha katamo nāmapaccayā phasso nāmahetuko? Yo phasso phusanā samphusanā samphusitattaṃ – ayaṃ vuccati ‘‘nāmapaccayā phasso nāmahetuko’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

260. Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ, viññāṇapaccayā nāmarūpaṃ viññāṇahetukaṃ, nāmarūpapaccayā chaṭṭhāyatanaṃ nāmarūpahetukaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṃ taṇhāhetukaṃ; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

261. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘avijjā’’.

Tattha katamo avijjāpaccayā saṅkhāro avijjāhetuko? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘avijjāpaccayā saṅkhāro avijjāhetuko’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ’’.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ viññāṇahetukaṃ? Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘nāmaṃ’’. Tattha katamaṃ rūpaṃ? Cakkhāyatanassa upacayo, sotāyatanassa upacayo, ghānāyatanassa upacayo, jivhāyatanassa upacayo, kāyāyatanassa upacayo, yaṃ vā panaññampi atthi rūpaṃ cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ – idaṃ vuccati ‘‘rūpaṃ’’. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati ‘‘viññāṇapaccayā nāmarūpaṃ viññāṇahetukaṃ’’.

Nāmarūpapaccayā chaṭṭhāyatanaṃ nāmarūpahetukanti. Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘nāmaṃ’’. Tattha katamaṃ rūpaṃ? Yaṃ rūpaṃ nissāya manoviññāṇadhātu vattati – idaṃ vuccati ‘‘rūpaṃ’’. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati ‘‘nāmarūpaṃ’’.

Tattha katamaṃ nāmarūpapaccayā chaṭṭhāyatanaṃ nāmarūpahetukaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘nāmarūpapaccayā chaṭṭhāyatanaṃ nāmarūpahetukaṃ’’.

Tattha katamo chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko? Yo phasso phusanā samphusanā

samphusitattaṃ – ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

262. Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ viññāṇapaccayā nāmarūpaṃ viññāṇahetukaṃ, nāmarūpapaccayā saḷāyatanaṃ nāmarūpahetukaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṃ taṇhāhetukaṃ; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

263. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘avijjā’’.

Tattha katamo avijjāpaccayā saṅkhāro avijjāhetuko? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘avijjāpaccayā saṅkhāro avijjāhetuko’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ’’.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ viññāṇahetukaṃ? Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘nāmaṃ’’. Tattha katamaṃ rūpaṃ? Cakkhāyatanassa upacayo, sotāyatanassa upacayo, ghānāyatanassa upacayo, jivhāyatanassa upacayo, kāyāyatanassa upacayo, yaṃ vā panaññampi atthi rūpaṃ cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ – idaṃ vuccati ‘‘rūpaṃ’’. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati ‘‘viññāṇapaccayā nāmarūpaṃ viññāṇahetukaṃ’’.

Nāmarūpapaccayā saḷāyatanaṃ nāmarūpahetukanti. Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘nāmaṃ’’. Tattha katamaṃ rūpaṃ? Cattāro ca mahābhūtā, yañca rūpaṃ nissāya manoviññāṇadhātu vattati – idaṃ vuccati ‘‘rūpaṃ’’. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati ‘‘nāmarūpaṃ’’.

Tattha katamaṃ nāmarūpapaccayā saḷāyatanaṃ nāmarūpahetukaṃ? Cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ – idaṃ vuccati ‘‘nāmarūpapaccayā saḷāyatanaṃ nāmarūpahetukaṃ’’.

Tattha katamo chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko? Yo phasso phusanā samphusanā samphusitattaṃ – ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko’’.

Tattha katamā phassapaccayā vedanā phassahetukā? Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā phassahetukā’’.

Tattha katamā vedanāpaccayā taṇhā vedanāhetukā? Yo rāgo sārāgo…pe… cittassa sārāgo – ayaṃ vuccati ‘‘vedanāpaccayā taṇhā vedanāhetukā’’.

Tattha katamaṃ taṇhāpaccayā upādānaṃ taṇhāhetukaṃ? Yā diṭṭhi diṭṭhigataṃ…pe… titthāyatanaṃ vipariyāsaggāho – idaṃ vuccati ‘‘taṇhāpaccayā upādānaṃ taṇhāhetukaṃ’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

Hetucatukkaṃ.

7. Sampayuttacatukkaṃ

Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ, viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ, nāmapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

265. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘avijjā’’.

Tattha katamo avijjāpaccayā saṅkhāro avijjāsampayutto? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘avijjāpaccayā saṅkhāro avijjāsampayutto’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ? Yaṃ cittaṃ mano mānasaṃ… pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ’’.

Tattha katamaṃ viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ’’.

Tattha katamaṃ nāmapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ? Yaṃ cittaṃ mano mānasaṃ… pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘nāmapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ’’.

Tattha katamo chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto? Yo phasso phusanā samphusanā samphusitattaṃ – ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto’’.

Tattha katamā phassapaccayā vedanā phassasampayuttā? Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā phassasampayuttā’’.

Tattha katamā vedanāpaccayā taṇhā vedanāsampayuttā? Yo rāgo sārāgo…pe… cittassa sārāgo – ayaṃ vuccati ‘‘vedanāpaccayā taṇhā vedanāsampayuttā’’.

Tattha katamaṃ taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ? Yā diṭṭhi diṭṭhigataṃ…pe… titthāyatanaṃ vipariyāsaggāho – idaṃ vuccati ‘‘taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ’’ …pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

266. Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ, viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ, nāmapaccayā phasso nāmasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

267. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘avijjā’’.

Tattha katamo avijjāpaccayā saṅkhāro avijjāsampayutto? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘avijjāpaccayā saṅkhāro avijjāsampayutto’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ? Yaṃ cittaṃ mano mānasaṃ… pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ’’.

Tattha katamaṃ viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ’’.

Nāmapaccayā phasso nāmasampayuttoti. Tattha katamaṃ nāmaṃ? Ṭhapetvā phassaṃ, vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho – idaṃ vuccati ‘‘nāmaṃ’’.

Tattha katamo nāmapaccayā phasso nāmasampayutto? Yo phasso phusanā samphusanā samphusitattaṃ – ayaṃ vuccati ‘‘nāmapaccayā phasso nāmasampayutto’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

268. Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ, viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ nāmaṃ, nāmarūpapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

269. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘avijjā’’.

Tattha katamo avijjāpaccayā saṅkhāro avijjāsampayutto? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘avijjāpaccayā saṅkhāro avijjāsampayutto’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ? Yaṃ cittaṃ mano mānasaṃ … pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ’’.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ nāmaṃ? Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘nāmaṃ’’. Tattha katamaṃ rūpaṃ? Cakkhāyatanassa upacayo, sotāyatanassa upacayo, ghānāyatanassa upacayo, jivhāyatanassa upacayo, kāyāyatanassa upacayo, yaṃ vā panaññampi atthi rūpaṃ cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ – idaṃ vuccati ‘‘rūpaṃ’’. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati ‘‘viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ nāmaṃ’’.

Nāmarūpapaccayā chaṭṭhāyatanaṃ nāmasampayuttanti. Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘nāmaṃ’’. Tattha katamaṃ rūpaṃ? Yaṃ rūpaṃ nissāya manoviññāṇadhātu vattati – idaṃ vuccati ‘‘rūpaṃ’’. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati ‘‘nāmarūpaṃ’’.

Tattha katamaṃ nāmarūpapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘nāmarūpapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ’’.

Tattha katamo chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto? Yo phasso phusanā samphusanā samphusitattaṃ – ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

270. Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṃ

saṅkhārasampayuttaṃ, viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ nāmaṃ, nāmarūpapaccayā saḷāyatanaṃ nāmasampayuttaṃ chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

271. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘avijjā’’.

Tattha katamo avijjāpaccayā saṅkhāro avijjāsampayutto? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘avijjāpaccayā saṅkhāro avijjāsampayutto’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ? Yaṃ cittaṃ mano mānasaṃ… pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ’’.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ nāmaṃ? Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘nāmaṃ’’. Tattha katamaṃ rūpaṃ? Cakkhāyatanassa upacayo, sotāyatanassa upacayo, ghānāyatanassa upacayo, jivhāyatanassa upacayo, kāyāyatanassa upacayo, yaṃ vā panaññampi atthi rūpaṃ cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ – idaṃ vuccati ‘‘rūpaṃ’’. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati ‘‘viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ nāmaṃ’’.

Nāmarūpapaccayā saḷāyatanaṃ nāmasampayuttaṃ chaṭṭhāyatananti. Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘nāmaṃ’’. Tattha katamaṃ rūpaṃ? Cattāro ca mahābhūtā, yañca rūpaṃ nissāya manoviññāṇadhātu vattati – idaṃ vuccati ‘‘rūpaṃ’’. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati ‘‘nāmarūpaṃ’’.

Tattha katamaṃ nāmarūpapaccayā saḷāyatanaṃ nāmasampayuttaṃ chaṭṭhāyatanaṃ? Cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ – idaṃ vuccati ‘‘nāmarūpapaccayā saḷāyatanaṃ nāmasampayuttaṃ chaṭṭhāyatanaṃ’’.

Tattha katamo chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto? Yo phasso phusanā samphusanā samphusitattaṃ – ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

Sampayuttacatukkaṃ.

8. Aññamaññacatukkaṃ

272. Tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayāpi avijjā; saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayāpi saṅkhāro; viññāṇapaccayā nāmaṃ, nāmapaccayāpi viññāṇaṃ; nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayāpi nāmaṃ; chaṭṭhāyatanapaccayā phasso, phassapaccayāpi chaṭṭhāyatanaṃ; phassapaccayā vedanā, vedanāpaccayāpi phasso; vedanāpaccayā taṇhā, taṇhāpaccayāpi vedanā; taṇhāpaccayā upādānaṃ, upādānapaccayāpi taṇhā; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

273. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘avijjā’’.

Tattha katamo avijjāpaccayā saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘avijjāpaccayā saṅkhāro’’.

Tattha katamā saṅkhārapaccayāpi avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘saṅkhārapaccayāpi avijjā’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati saṅkhārapaccayā viññāṇaṃ.

Tattha katamo viññāṇapaccayāpi saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘viññāṇapaccayāpi saṅkhāro’’.

Tattha katamaṃ viññāṇapaccayā nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘viññāṇapaccayā nāmaṃ’’.

Tattha katamaṃ nāmapaccayāpi viññāṇaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘nāmapaccayāpi viññāṇaṃ’’.

Tattha katamaṃ nāmapaccayā chaṭṭhāyatanaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘nāmapaccayā chaṭṭhāyatanaṃ’’.

Tattha katamaṃ chaṭṭhāyatanapaccayāpi nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘chaṭṭhāyatanapaccayāpi nāmaṃ’’.

Tattha katamo chaṭṭhāyatanapaccayā phasso? Yo phasso phusanā samphusanā samphusitattaṃ – ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso’’.

Tattha katamaṃ phassapaccayāpi chaṭṭhāyatanaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘phassapaccayāpi chaṭṭhāyatanaṃ’’.

Tattha katamā phassapaccayā vedanā? Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā’’.

Tattha katamo vedanāpaccayāpi phasso? Yo phasso phusanā samphusanā samphusitattaṃ – ayaṃ vuccati ‘‘vedanāpaccayāpi phasso’’.

Tattha katamā vedanāpaccayā taṇhā? Yo rāgo sārāgo…pe… cittassa sārāgo – ayaṃ vuccati ‘‘vedanāpaccayā taṇhā’’.

Tattha katamā taṇhāpaccayāpi vedanā? Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – ayaṃ vuccati ‘‘taṇhāpaccayāpi vedanā’’.

Tattha katamaṃ taṇhāpaccayā upādānaṃ? Yā diṭṭhi diṭṭhigataṃ…pe… titthāyatanaṃ vipariyāsaggāho – idaṃ vuccati ‘‘taṇhāpaccayā upādānaṃ’’.

Tattha katamā upādānapaccayāpi taṇhā? Yo rāgo…pe… cittassa sārāgo – ayaṃ vuccati ‘‘upādānapaccayāpi taṇhā’’.

Tattha katamo upādānapaccayā bhavo? Ṭhapetvā upādānaṃ, vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho – ayaṃ vuccati ‘‘upādānapaccayā bhavo’’.

Tattha katamā bhavapaccayā jāti? Yā tesaṃ tesaṃ dhammānaṃ jāti sañjāti nibbatti abhinibbati pātubhāvo – ayaṃ vuccati ‘‘bhavapaccayā jāti’’.

Tattha katamaṃ jātipaccayā jarāmaraṇaṃ? Atthi jarā, atthi maraṇaṃ. Tattha katamā jarā? Yā tesaṃ tesaṃ dhammānaṃ jarā jīraṇatā āyuno saṃhāni – ayaṃ vuccati ‘‘jarā’’. Tattha katamaṃ maraṇaṃ? Yo tesaṃ tesaṃ dhammānaṃ khayo vayo bhedo paribhedo aniccatā antaradhānaṃ – idaṃ vuccati ‘‘maraṇaṃ’’. Iti ayañca jarā, idañca maraṇaṃ. Idaṃ vuccati ‘‘jātipaccayā jarāmaraṇaṃ’’.

Evametassa kevalassa dukkhakkhandhassa samudayo hotīti. Evametassa kevalassa dukkhakkhandhassa saṅgati hoti, samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti. Tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

274. Tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayāpi avijjā; saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayāpi saṅkhāro; viññāṇapaccayā nāmaṃ, nāmapaccayāpi viññāṇaṃ; nāmapaccayā phasso, phassapaccayāpi nāmaṃ; phassapaccayā vedanā, vedanāpaccayāpi phasso; vedanāpaccayā taṇhā, taṇhāpaccayāpi vedanā; taṇhāpaccayā upādānaṃ, upādānapaccayāpi taṇhā; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

275. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘avijjā’’.

Tattha katamo avijjāpaccayā saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘avijjāpaccayā saṅkhāro’’.

Tattha katamā saṅkhārapaccayāpi avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘saṅkhārapaccayāpi avijjā’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ’’.

Tattha katamo viññāṇapaccayāpi saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘viññāṇapaccayāpi saṅkhāro’’.

Tattha katamaṃ viññāṇapaccayā nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘viññāṇapaccayā nāmaṃ’’.

Tattha katamaṃ nāmapaccayāpi viññāṇaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘nāmapaccayāpi viññāṇaṃ’’.

Nāmapaccayā phassoti. Tattha katamaṃ nāmaṃ? Ṭhapetvā phassaṃ, vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho – idaṃ vuccati ‘‘nāmaṃ’’.

Tattha katamo nāmapaccayā phasso? Yo phasso phusanā samphusanā samphusitattaṃ – ayaṃ vuccati ‘‘nāmapaccayā phasso’’.

Tattha katamaṃ phassapaccayāpi nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – idaṃ vuccati ‘‘phassapaccayāpi nāmaṃ’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

276. Tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayāpi avijjā; saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayāpi saṅkhāro; viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayāpi viññāṇaṃ; nāmarūpapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayāpi nāmarūpaṃ; chaṭṭhāyatanapaccayā phasso, phassapaccayāpi chaṭṭhāyatanaṃ; phassapaccayā vedanā, vedanāpaccayāpi phasso; vedanāpaccayā taṇhā, taṇhāpaccayāpi vedanā; taṇhāpaccayā upādānaṃ, upādānapaccayāpi taṇhā; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

277. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusamūlaṃ – ayaṃ vuccati ‘‘avijjā’’.

Tattha katamo avijjāpaccayā saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘avijjāpaccayā saṅkhāro.

Tattha katamā saṅkhārapaccayāpi avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘saṅkhārapaccayāpi avijjā’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ’’.

Tattha katamo viññāṇapaccayāpi saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘viññāṇapaccayāpi saṅkhāro’’.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ? Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘nāmaṃ’’. Tattha katamaṃ rūpaṃ? Cakkhāyatanassa upacayo, sotāyatanassa upacayo, ghānāyatanassa upacayo, jivhāyatanassa upacayo, kāyāyatanassa upacayo, yaṃ vā panaññampi atthi rūpaṃ cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ – idaṃ vuccati ‘‘rūpaṃ’’. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati ‘‘viññāṇapaccayā nāmarūpaṃ’’.

Nāmarūpapaccayāpi viññāṇanti. Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘nāmaṃ’’. Tattha katamaṃ rūpaṃ? Yaṃ rūpaṃ nissāya manoviññāṇadhātu vattati – idaṃ vuccati ‘‘rūpaṃ’’. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati ‘‘nāmarūpaṃ’’.

Tattha katamaṃ nāmarūpapaccayāpi viññāṇaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘nāmarūpapaccayāpi viññāṇaṃ’’.

Nāmarūpapaccayā chaṭṭhāyatananti. Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘nāmaṃ’’. Tattha katamaṃ rūpaṃ? Yaṃ rūpaṃ nissāya manoviññāṇadhātu vattati – idaṃ vuccati ‘‘rūpaṃ’’. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati ‘‘nāmarūpaṃ’’.

Tattha katamaṃ nāmarūpapaccayā chaṭṭhāyatanaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘nāmarūpapaccayā chaṭṭhāyatanaṃ’’.

Tattha katamaṃ chaṭṭhāyatanapaccayāpi nāmarūpaṃ? Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘nāmaṃ’’. Tattha katamaṃ rūpaṃ? Cakkhāyatanassa upacayo, sotāyatanassa upacayo, ghānāyatanassa upacayo, jivhāyatanassa upacayo, kāyāyatanassa upacayo, yaṃ vā panaññampi atthi rūpaṃ cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ – idaṃ vuccati ‘‘rūpaṃ’’. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati

‘‘chaṭṭhāyatanapaccayāpi nāmarūpaṃ’’.

Tattha katamo chaṭṭhāyatanapaccayā phasso? Yo phasso phusanā samphusanā samphusitattaṃ – ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso’’.

Tattha katamaṃ phassapaccayāpi chaṭṭhāyatanaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘phassapaccayāpi chaṭṭhāyatanaṃ’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

278. Tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayāpi avijjā; saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayāpi saṅkhāro; viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayāpi viññāṇaṃ; nāmarūpapaccayā saḷāyatanaṃ, chaṭṭhāyatanapaccayāpi nāmarūpaṃ; chaṭṭhāyatanapaccayā phasso, phassapaccayāpi chaṭṭhāyatanaṃ; phassapaccayā vedanā, vedanāpaccayāpi phasso; vedanāpaccayā taṇhā, taṇhāpaccayāpi vedanā; taṇhāpaccayā upādānaṃ, upādānapaccayāpi taṇhā; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

279. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘avijjā’’.

Tattha katamo avijjāpaccayā saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘avijjāpaccayā saṅkhāro’’.

Tattha katamā saṅkhārapaccayāpi avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘saṅkhārapaccayāpi avijjā’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ’’.

Tattha katamo viññāṇapaccayāpi saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘viññāṇapaccayāpi saṅkhāro’’.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ? Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatanassa upacayo, sotāyatanassa upacayo, ghānāyatanassa upacayo, jivhāyatanassa upacayo, kāyāyatanassa upacayo, yaṃ vā panaññampi atthi rūpaṃ cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ – idaṃ vuccati ‘‘rūpaṃ’’. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati ‘‘viññāṇapaccayā nāmarūpaṃ’’.

Nāmarūpapaccayāpi viññāṇanti. Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘nāmaṃ’’. Tattha katamaṃ rūpaṃ? Yaṃ rūpaṃ nissāya manoviññāṇadhātu vattati – idaṃ vuccati ‘‘rūpaṃ’’. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati ‘‘nāmarūpaṃ’’.

Tattha katamaṃ nāmarūpapaccayāpi viññāṇaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘nāmarūpapaccayāpi viññāṇaṃ’’.

Nāmarūpapaccayā saḷāyatananti. Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘nāmaṃ’’. Tattha katamaṃ rūpaṃ? Cattāro ca mahābhūtā, yañca rūpaṃ nissāya manoviññāṇadhātu vattati – idaṃ vuccati ‘‘rūpaṃ’’. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati ‘‘nāmarūpaṃ’’.

Tattha katamaṃ nāmarūpapaccayā saḷāyatanaṃ? Cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ – idaṃ vuccati ‘‘nāmarūpapaccayā saḷāyatanaṃ’’.

Tattha katamaṃ chaṭṭhāyatanapaccayāpi nāmarūpaṃ? Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘nāmaṃ’’. Tattha katamaṃ rūpaṃ? Cakkhāyatanassa upacayo, sotāyatanassa upacayo, ghānāyatanassa upacayo, jivhāyatanassa upacayo, kāyāyatanassa upacayo, yaṃ vā panaññampi atthi rūpaṃ cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ – idaṃ vuccati ‘‘rūpaṃ’’. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati ‘‘chaṭṭhāyatanapaccayāpi nāmarūpaṃ’’.

Tattha katamo chaṭṭhāyatanapaccayā phasso? Yo phasso phusanā samphusanā samphusitattaṃ – ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso’’.

Tattha katamaṃ phassapaccayāpi chaṭṭhāyatanaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘phassapaccayāpi chaṭṭhāyatanaṃ’’.

Tattha katamā phassapaccayā vedanā? Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

Aññamaññacatukkaṃ.

9. Akusalaniddeso

280. Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ diṭṭhigatasampayuttaṃ sasaṅkhārena…pe… somanassasahagataṃ diṭṭhigatavippayuttaṃ rūpārammaṇaṃ vā…pe… somanassasahagataṃ diṭṭhigatavippayuttaṃ sasaṅkhārena rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

281. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘avijjā’’.

Tattha katamo avijjāpaccayā saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati avijjāpaccayā saṅkhāro…pe….

Tattha katamo taṇhāpaccayā adhimokkho? Yo cittassa adhimokkho adhimuccanā tadadhimuttatā – ayaṃ vuccati ‘‘taṇhāpaccayā adhimokkho’’.

Tattha katamo adhimokkhapaccayā bhavo? Ṭhapetvā adhimokkhaṃ, vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho – ayaṃ vuccati ‘‘adhimokkhapaccayā bhavo’’… pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

282. Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ diṭṭhigatasampayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā

chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

283. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati avijjā…pe….

Tattha katamā phassapaccayā vedanā? Yaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

284. Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ diṭṭhigatasampayuttaṃ sasaṅkhārena…pe… upekkhāsahagataṃ diṭṭhigatavippayuttaṃ rūpārammaṇaṃ vā…pe… upekkhāsahagataṃ diṭṭhigatavippayuttaṃ sasaṅkhārena rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

285. Tattha katamā avijjā…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

286. Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti domanassasahagataṃ paṭighasampayuttaṃ rūpārammaṇaṃ vā…pe… domanassasahagataṃ paṭighasampayuttaṃ sasaṅkhārena rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā paṭighaṃ, paṭighapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

287. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘avijjā’’…pe… ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso’’.

Tattha katamā phassapaccayā vedanā? Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā’’.

Tattha katamaṃ vedanāpaccayā paṭighaṃ? Yo cittassa āghāto…pe… caṇḍikkaṃ asuropo [asulopo (syā.)] anattamanatā cittassa – idaṃ vuccati ‘‘vedanāpaccayā paṭighaṃ’’.

Tattha katamo paṭighapaccayā adhimokkho? Yo cittassa adhimokkho adhimuccanā tadadhimuttatā – ayaṃ vuccati ‘‘paṭighapaccayā adhimokkho’’.

Tattha katamo adhimokkhapaccayā bhavo? Ṭhapetvā adhimokkhaṃ, vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho – ayaṃ vuccati ‘‘adhimokkhapaccayā bhavo’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

288. Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ vicikicchāsampayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā vicikicchā, vicikicchāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

289. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘avijjā’’…pe… ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso’’.

Tattha katamā phassapaccayā vedanā? Yaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ, cetosamphassajā adukkhamasukhā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā’’.

Tattha katamā vedanāpaccayā vicikicchā? Yā kaṅkhā kaṅkhāyanā kaṅkhāyitattaṃ vimati vicikicchā dveḷhakaṃ dvidhāpatho [dvedhāpatho (sī. syā.)] saṃsayo anekaṃsaggāho āsappanā parisappanā apariyogāhaṇā [apariyogāhanā (sī. syā. ka.)] chambhitattaṃ cittassa manovilekho – ayaṃ vuccati ‘‘vedanāpaccayā vicikicchā’’.

Tattha katamo vicikicchāpaccayā bhavo? Ṭhapetvā vicikicchaṃ, vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho – ayaṃ vuccati ‘‘vicikicchāpaccayā bhavo’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

290. Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ uddhaccasampayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā uddhaccaṃ, uddhaccapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

291. Tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘avijjā’’…pe… ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso’’.

Tattha katamā phassapaccayā vedanā? Yaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā’’.

Tattha katamaṃ vedanāpaccayā uddhaccaṃ? Yaṃ cittassa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattaṃ cittassa – idaṃ vuccati ‘‘vedanāpaccayā uddhaccaṃ’’.

Tattha katamo uddhaccapaccayā adhimokkho? Yo cittassa adhimokkho adhimuccanā tadadhimuttatā – ayaṃ vuccati ‘‘uddhaccapaccayā adhimokkho’’.

Tattha katamo adhimokkhapaccayā bhavo? Ṭhapetvā adhimokkhaṃ, vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho – ayaṃ vuccati ‘‘adhimokkhapaccayā bhavo’’… pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

Akusalaniddeso.

10. Kusalaniddeso

292. Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

293. Tattha katame kusalamūlā? Alobho, adoso, amoho.

Tattha katamo alobho? Yo alobho alubbhanā alubbhitattaṃ asārāgo asārajjanā asārajjitattaṃ anabhijjhā alobho kusalamūlaṃ – ayaṃ vuccati ‘‘alobho’’.

Tattha katamo adoso? Yo adoso adussanā adussitattaṃ abyāpādo abyāpajjo adoso kusalamūlaṃ – ayaṃ vuccati ‘‘adoso’’.

Tattha katamo amoho? Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘amoho’’. Ime vuccanti ‘‘kusalamūlā’’.

Tattha katamo kusalamūlapaccayā saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘kusalamūlapaccayā saṅkhāro’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ…pe… viññāṇapaccayā nāmaṃ…pe… nāmapaccayā chaṭṭhāyatanaṃ…pe… chaṭṭhāyatanapaccayā phasso…pe… phassapaccayā vedanā…pe… ayaṃ vuccati ‘‘phassapaccayā vedanā’’.

Tattha katamo vedanāpaccayā pasādo? Yā saddhā saddahanā okappanā abhippasādo – ayaṃ vuccati ‘‘vedanāpaccayā pasādo’’.

Tattha katamo pasādapaccayā adhimokkho? Yo cittassa adhimokkho adhimuccanā tadadhimuttatā – ayaṃ vuccati ‘‘pasādapaccayā adhimokkho’’.

Tattha katamo adhimokkhapaccayā bhavo? Ṭhapetvā adhimokkhaṃ, vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho – ayaṃ vuccati ‘‘adhimokkhapaccayā bhavo’’… pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

294. Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ sasaṅkhārena rūpārammaṇaṃ vā…pe… somanassasahagataṃ ñāṇavippayuttaṃ rūpārammaṇaṃ vā…pe… somanassasahagataṃ ñāṇavippayuttaṃ sasaṅkhārena rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

295. Tattha katame kusalamūlā? Alobho, adoso.

Tattha katamo alobho? Yo alobho alubbhanā alubbhitattaṃ asārāgo asārajjanā asārajjitattaṃ

anabhijjhā alobho kusalamūlaṃ – ayaṃ vuccati ‘‘alobho’’.

Tattha katamo adoso? Yo adoso adussanā adussitattaṃ abyāpādo abyāpajjo adoso kusalamūlaṃ – ayaṃ vuccati ‘‘adoso’’. Ime vuccanti ‘‘kusalamūlā’’.

Tattha katamo kusalamūlapaccayā saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘kusalamūlapaccayā saṅkhāro’’…pe… ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso’’.

Tattha katamā phassapaccayā vedanā? Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

296. Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ ñāṇasampayuttaṃ rūpārammaṇaṃ vā…pe… upekkhāsahagataṃ ñāṇasampayuttaṃ sasaṅkhārena rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

297. Tattha katame kusalamūlā? Alobho, adoso, amoho – ime vuccanti ‘‘kusalamūlā’’.

Tattha katamo kusalamūlapaccayā saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘kusalamūlapaccayā saṅkhāro’’…pe… ayaṃ vuccati – ‘‘chaṭṭhāyatanapaccayā phasso’’.

Tattha katamā phassapaccayā vedanā? Yaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ ñāṇavippayuttaṃ rūpārammaṇaṃ vā…pe… upekkhāsahagataṃ ñāṇavippayuttaṃ sasaṅkhārena rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

299. Tattha katame kusalamūlā? Alobho, adoso – ime vuccanti ‘‘kusalamūlā’’.

Tattha katamo kusalamūlapaccayā saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘kusalamūlapaccayā saṅkhāro’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

300. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ [paṭhavīkasiṇaṃ (sī. syā.)], tasmiṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā

jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

301. Tattha katame kusalamūlā? Alobho, adoso, amoho – ime vuccanti ‘‘kusalamūlā’’.

Tattha katamo kusalamūlapaccayā saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘kusalamūlapaccayā saṅkhāro’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

302. Katame dhammā kusalā? Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

303. Tattha katame kusalamūlā? Alobho, adoso, amoho – ime vuccanti ‘‘kusalamūlā’’.

Tattha katamo kusalamūlapaccayā saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘kusalamūlapaccayā saṅkhāro’’…pe… ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso’’.

Tattha katamā phassapaccayā vedanā? Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

304. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametesaṃ dhammānaṃ samudayo hoti.

305. Tattha katame kusalamūlā? Alobho, adoso, amoho.

Tattha katamo alobho…pe… adoso…pe… amoho? Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘amoho’’. Ime vuccanti ‘‘kusalamūlā’’.

Tattha katamo kusalamūlapaccayā saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘kusalamūlapaccayā saṅkhāro’’…pe… ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso’’.

Tattha katamā phassapaccayā vedanā? Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā’’.

Tattha katamo vedanāpaccayā pasādo? Yā saddhā saddahanā okappanā abhippasādo – ayaṃ vuccati ‘‘vedanāpaccayā pasādo’’.

Tattha katamo pasādapaccayā adhimokkho? Yo cittassa adhimokkho adhimuccanā tadadhimuttatā – ayaṃ vuccati ‘‘pasādapaccayā adhimokkho’’.

Tattha katamo adhimokkhapaccayā bhavo? Ṭhapetvā adhimokkhaṃ, vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho – ayaṃ vuccati ‘‘adhimokkhapaccayā bhavo’’… pe… ayaṃ vuccati ‘‘jātipaccayā jarāmaraṇaṃ’’.

Evametesaṃ dhammānaṃ samudayo hotīti. Evametesaṃ dhammānaṃ saṅgati hoti, samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti. Tena vuccati ‘‘evametesaṃ dhammānaṃ samudayo hotī’’ti.

Kusalaniddeso.

11. Abyākataniddeso

306. Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ cakkhuviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rūpārammaṇaṃ, tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

307. Tattha katamo saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘saṅkhāro’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjācakkhuviññāṇadhātu – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ’’.

Tattha katamaṃ viññāṇapaccayā nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘viññāṇapaccayā nāmaṃ’’.

Tattha katamaṃ nāmapaccayā chaṭṭhāyatanaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjācakkhuviññāṇadhātu – idaṃ vuccati ‘‘nāmapaccayā chaṭṭhāyatanaṃ’’.

Tattha katamo chaṭṭhāyatanapaccayā phasso? Yo phasso phusanā samphusanā samphusitattaṃ – ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso’’.

Tattha katamā phassapaccayā vedanā? Yaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā’’.

Tattha katamo vedanāpaccayā bhavo? Ṭhapetvā vedanaṃ, saññākkhandho saṅkhārakkhandho viññāṇakkhandho – ayaṃ vuccati ‘‘vedanāpaccayā bhavo’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

308. Tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ, viññāṇapaccayā nāmaṃ viññāṇahetukaṃ, nāmapaccayā chaṭṭhāyatanaṃ nāmahetukaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

309. Tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ, viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ, nāmapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

310. Tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayāpi saṅkhāro; viññāṇapaccayā

nāmaṃ, nāmapaccayāpi viññāṇaṃ; nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayāpi nāmaṃ; chaṭṭhāyatanapaccayā phasso, phassapaccayāpi chaṭṭhāyatanaṃ; phassapaccayā vedanā, vedanāpaccayāpi phasso; vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

311. Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sotaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ saddārammaṇaṃ…pe… ghānaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ gandhārammaṇaṃ…pe… jivhāviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rasārammaṇaṃ…pe… kāyaviññāṇaṃ uppannaṃ hoti sukhasahagataṃ phoṭṭhabbārammaṇaṃ, tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

312. Tattha katamo saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘saṅkhāro’’… pe… ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso’’.

Tattha katamā phassapaccayā vedanā? Yaṃ kāyikaṃ sātaṃ kāyikaṃ sukhaṃ kāyasamphassajaṃ sātaṃ sukhaṃ vedayitaṃ kāyasamphassajā sātā sukhā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā’’.

Tattha katamo vedanāpaccayā bhavo? Ṭhapetvā vedanaṃ, saññākkhandho saṅkhārakkhandho viññāṇakkhandho – ayaṃ vuccati ‘‘vedanāpaccayā bhavo’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

313. Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manodhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā saddārammaṇā vā gandhārammaṇā vā rasārammaṇā vā phoṭṭhabbārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

314. Tattha katamo saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘saṅkhāro’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanodhātu – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ’’…pe… ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso’’.

Tattha katamā phassapaccayā vedanā? Yaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā’’.

Tattha katamo vedanāpaccayā adhimokkho? Yo cittassa adhimokkho adhimuccanā tadadhimuttatā – ayaṃ vuccati ‘‘vedanāpaccayā adhimokkho’’.

Tattha katamo adhimokkhapaccayā bhavo? Ṭhapetvā adhimokkhaṃ, vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho – ayaṃ vuccati ‘‘adhimokkhapaccayā bhavo’’… pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

315. Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā rūpārammaṇā vā saddārammaṇā vā gandhārammaṇā vā rasārammaṇā vā phoṭṭhabbārammaṇā vā dhammārammaṇā vā yaṃ yaṃ vā

panārabbha, tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

316. Tattha katamo saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ''saṅkhāro''.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ''saṅkhārapaccayā viññāṇaṃ''…pe… ayaṃ vuccati ''chaṭṭhāyatanapaccayā phasso''.

Tattha katamā phassapaccayā vedanā? Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – ayaṃ vuccati ''phassapaccayā vedanā''.

Tattha katamo vedanāpaccayā adhimokkho? Yo cittassa adhimokkho adhimuccanā tadadhimuttatā – ayaṃ vuccati ''vedanāpaccayā adhimokkho''.

Tattha katamo adhimokkhapaccayā bhavo? Ṭhapetvā adhimokkhaṃ, vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho – ayaṃ vuccati ''adhimokkhapaccayā bhavo''… pe… tena vuccati ''evametassa kevalassa dukkhakkhandhassa samudayo hotī''ti.

317. Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā saddārammaṇā vā gandhārammaṇā vā rasārammaṇā vā phoṭṭhabbārammaṇā vā dhammārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

318. Tattha katamo saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ''saṅkhāro''.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ''saṅkhārapaccayā viññāṇaṃ''…pe… ayaṃ vuccati ''chaṭṭhāyatanapaccayā phasso''.

Tattha katamā phassapaccayā vedanā? Yaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – ayaṃ vuccati ''phassapaccayā vedanā''.

Tattha katamo vedanāpaccayā adhimokkho? Yo cittassa adhimokkho adhimuccanā tadadhimuttatā – ayaṃ vuccati ''vedanāpaccayā adhimokkho''.

Tattha katamo adhimokkhapaccayā bhavo? Ṭhapetvā adhimokkhaṃ, vedanākkhandho saññākkhandho saṅkhārakkhandho, viññāṇakkhandho – ayaṃ vuccati ''adhimokkhapaccayā bhavo''… pe… tena vuccati ''evametassa kevalassa dukkhakkhandhassa samudayo hotī''ti.

319. Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā ñāṇasampayuttā…pe… somanassasahagatā ñāṇasampayuttā sasaṅkhārena…pe… somanassasahagatā ñāṇavippayuttā…pe… somanassasahagatā ñāṇavippayuttā sasaṅkhārena…pe… upekkhāsahagatā ñāṇasampayuttā…pe… upekkhāsahagatā ñāṇasampayuttā sasaṅkhārena…pe… upekkhāsahagatā ñāṇavippayuttā…pe…

upekkhāsahagatā ñāṇavippayuttā sasaṅkhārena rūpārammaṇā vā…pe… dhammārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

320. Tattha katamo saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘saṅkhāro’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ’’…pe… ayaṃ vuccati ‘‘phassapaccayā vedanā’’.

Tattha katamo vedanāpaccayā pasādo? Yā saddhā saddahanā okappanā abhippasādo – ayaṃ vuccati ‘‘vedanāpaccayā pasādo’’.

Tattha katamo pasādapaccayā adhimokkho? Yo cittassa adhimokkho adhimuccanā tadadhimuttatā – ayaṃ vuccati ‘‘pasādapaccayā adhimokkho’’.

Tattha katamo adhimokkhapaccayā bhavo? Ṭhapetvā adhimokkhaṃ, vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho – ayaṃ vuccati ‘‘adhimokkhapaccayā bhavo’’… pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

321. Katame dhammā abyākatā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti… pe… avikkhepo hoti – ime dhammā kusalā.

Tasseva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

322. Katame dhammā abyākatā? Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti – ime dhammā kusalā.

Tasseva arūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

323. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti – ime dhammā kusalā.

Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye

saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametesaṃ dhammānaṃ samudayo hoti.

324. Katame dhammā abyākatā? Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākaṃ cakkhuviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rūpārammaṇaṃ…pe… sotaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ saddārammaṇaṃ…pe… ghānaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ gandhārammaṇaṃ…pe… jivhāviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rasārammaṇaṃ…pe… kāyaviññāṇaṃ uppannaṃ hoti dukkhasahagataṃ phoṭṭhabbārammaṇaṃ, tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

325. Tattha katamo saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘saṅkhāro’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjākāyaviññāṇadhātu – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ’’…pe… ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso’’.

Tattha katamā phassapaccayā vedanā? Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassajā asātā dukkhā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā’’.

Tattha katamo vedanāpaccayā bhavo? Ṭhapetvā vedanaṃ, saññākkhandho saṅkhārakkhandho viññāṇakkhandho – ayaṃ vuccati ‘‘vedanāpaccayā bhavo’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

326. Katame dhammā abyākatā? Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākā manodhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā saddārammaṇā vā gandhārammaṇā vā rasārammaṇā vā phoṭṭhabbārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

327. Tattha katamo saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati saṅkhāro.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanodhātu – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ’’…pe… ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso’’.

Tattha katamā phassapaccayā vedanā? Yaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā’’.

Tattha katamo vedanāpaccayā adhimokkho? Yo cittassa adhimokkho adhimuccanā tadadhimuttatā – ayaṃ vuccati ‘‘vedanāpaccayā adhimokkho’’.

Tattha katamo adhimokkhapaccayā bhavo? Ṭhapetvā adhimokkhaṃ, vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho – ayaṃ vuccati ‘‘adhimokkhapaccayā bhavo’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

328. Katame dhammā abyākatā? Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā…pe… dhammārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

329. Tattha katamo saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘saṅkhāro’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

330. Katame dhammā abyākatā? Yasmiṃ samaye manodhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā upekkhāsahagatā rūpārammaṇā vā…pe… phoṭṭhabbārammaṇā vā…pe… manoviññāṇadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā somanassasahagatā rūpārammaṇā vā…pe… dhammārammaṇā vā…pe… manoviññāṇadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā upekkhāsahagatā rūpārammaṇā vā…pe… dhammārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

331. Katame dhammā abyākatā? Yasmiṃ samaye manoviññāṇadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā somanassasahagatā ñāṇasampayuttā…pe… somanassasahagatā ñāṇasampayuttā sasaṅkhārena…pe… somanassasahagatā ñāṇavippayuttā…pe… somanassasahagatā ñāṇavippayuttā sasaṅkhārena…pe… upekkhāsahagatā ñāṇasampayuttā…pe… upekkhāsahagatā ñāṇasampayuttā sasaṅkhārena…pe… upekkhāsahagatā ñāṇavippayuttā…pe… upekkhāsahagatā ñāṇavippayuttā sasaṅkhārena rūpārammaṇā vā…pe… dhammārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

332. Katame dhammā abyākatā? Yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

333. Katame dhammā abyākatā? Yasmiṃ samaye arūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Abyākataniddeso.

12. Avijjāmūlakakusalaniddeso

334. Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

335. Tattha katamo avijjāpaccayā saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘avijjāpaccayā saṅkhāro’’…pe… ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso’’.

Tattha katamā phassapaccayā vedanā? Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā’’.

Tattha katamo vedanāpaccayā pasādo? Yā saddhā saddahanā okappanā abhippasādo – ayaṃ vuccati ‘‘vedanāpaccayā pasādo’’.

Tattha katamo pasādapaccayā adhimokkho? Yo cittassa adhimokkho adhimuccanā tadadhimuttatā – ayaṃ vuccati ‘‘pasādapaccayā adhimokkho’’.

Tattha katamo adhimokkhapaccayā bhavo? Ṭhapetvā adhimokkhaṃ, vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho – ayaṃ vuccati ‘‘adhimokkhapaccayā bhavo’’… pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

336. Tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

337. Tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

338. Tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

339. Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ sasaṅkhārena…pe… somanassasahagataṃ ñāṇavippayuttaṃ… pe… somanassasahagataṃ ñāṇavippayuttaṃ sasaṅkhārena…pe… upekkhāsahagataṃ ñāṇasampayuttaṃ…pe… upekkhāsahagataṃ ñāṇasampayuttaṃ sasaṅkhārena…pe… upekkhāsahagataṃ ñāṇavippayuttaṃ…pe… upekkhāsahagataṃ ñāṇavippayuttaṃ sasaṅkhārena rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

340. Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi …pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

341. Katame dhammā kusalā? Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

342. Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametesaṃ dhammānaṃ samudayo hoti.

Avijjāmūlakakusalaniddeso.

13. Kusalamūlakavipākaniddeso

343. Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ cakkhuviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rūpārammaṇaṃ, tasmiṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

344. Tattha katamo kusalamūlapaccayā saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘kusalamūlapaccayā saṅkhāro’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

345. Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sotaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ saddārammaṇaṃ…pe… ghānaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ gandhārammaṇaṃ…pe… jivhāviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rasārammaṇaṃ…pe… kāyaviññāṇaṃ uppannaṃ hoti sukhasahagataṃ phoṭṭhabbārammaṇaṃ…pe… manodhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā…pe… phoṭṭhabbārammaṇā vā…pe… manoviññāṇadhātu uppannā hoti somanassasahagatā rūpārammaṇā vā… pe… dhammārammaṇā vā…pe… manoviññāṇadhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā… pe… dhammārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

346. Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā ñāṇasampayuttā…pe…

somanassasahagatā ñāṇasampayuttā sasaṅkhārena…pe… somanassasahagatā ñāṇavippayuttā… pe… somanassasahagatā ñāṇavippayuttā sasaṅkhārena…pe… upekkhāsahagatā ñāṇasampayuttā…pe… upekkhāsahagatā ñāṇasampayuttā sasaṅkhārena…pe… upekkhāsahagatā ñāṇavippayuttā…pe… upekkhāsahagatā ñāṇavippayuttā sasaṅkhārena rūpārammaṇā vā…pe… dhammārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

347. Katame dhammā abyākatā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti… pe… avikkhepo hoti – ime dhammā kusalā.

Tasseva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

348. Katame dhammā abyākatā? Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti – ime dhammā kusalā.

Tasseva arūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

349. Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti – ime dhammā kusalā.

Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ, tasmiṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametesaṃ dhammānaṃ samudayo hoti.

Kusalamūlakavipākaniddeso.

14. Akusalamūlakavipākaniddeso

350. Katame dhammā abyākatā? Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākaṃ cakkhuviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rūpārammaṇaṃ, tasmiṃ samaye akusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā

chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

351. Tattha katamo akusalamūlapaccayā saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘akusalamūlapaccayā saṅkhāro’’…pe… tena vuccati ‘‘evametassa kevalassa dukkhakkhandhassa samudayo hotī’’ti.

352. Katame dhammā abyākatā? Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākaṃ sotaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ saddārammaṇaṃ…pe… ghānaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ gandhārammaṇaṃ…pe… jivhāviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rasārammaṇaṃ…pe… kāyaviññāṇaṃ uppannaṃ hoti dukkhasahagataṃ phoṭṭhabbārammaṇaṃ…pe… manodhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā…pe… phoṭṭhabbārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye akusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

353. Katame dhammā abyākatā? Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā…pe… dhammārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye akusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

354. Tattha katamo akusalamūlapaccayā saṅkhāro? Yā cetanā sañcetanā sañcetayitattaṃ – ayaṃ vuccati ‘‘akusalamūlapaccayā saṅkhāro’’.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘saṅkhārapaccayā viññāṇaṃ’’.

Tattha katamaṃ viññāṇapaccayā nāmaṃ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho – idaṃ vuccati ‘‘viññāṇapaccayā nāmaṃ’’.

Tattha katamaṃ nāmapaccayā chaṭṭhāyatanaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘nāmapaccayā chaṭṭhāyatanaṃ’’.

Tattha katamo chaṭṭhāyatanapaccayā phasso? Yo phasso phusanā samphusanā samphusitattaṃ – ayaṃ vuccati ‘‘chaṭṭhāyatanapaccayā phasso’’.

Tattha katamā phassapaccayā vedanā? Yaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – ayaṃ vuccati ‘‘phassapaccayā vedanā’’.

Tattha katamo vedanāpaccayā adhimokkho? Yo cittassa adhimokkho adhimuccanā tadadhimuttatā – ayaṃ vuccati ‘‘vedanāpaccayā adhimokkho’’.

Tattha katamo adhimokkhapaccayā bhavo? Ṭhapetvā adhimokkhaṃ, vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho – ayaṃ vuccati ‘‘adhimokkhapaccayā bhavo’’.

Tattha katamā bhavapaccayā jāti? Yā tesaṃ tesaṃ dhammānaṃ jāti sañjāti nibbatti abhinibbatti pātubhāvo – ayaṃ vuccati ‘‘bhavapaccayā jāti’’.

Tattha katamaṃ jātipaccayā jarāmaraṇaṃ? Atthi jarā, atthi maraṇaṃ. Tattha katamā jarā? Yā tesaṃ tesaṃ dhammānaṃ jarā jīraṇatā āyuno saṃhāni – ayaṃ vuccati jarā. Tattha katamaṃ maraṇaṃ? Yo tesaṃ tesaṃ dhammānaṃ khayo vayo bhedo paribhedo aniccatā antaradhānaṃ – idaṃ vuccati ''maraṇaṃ''. Iti ayañca jarā, idañca maraṇaṃ. Idaṃ vuccati ''jātipaccayā jarāmaraṇaṃ''.

Evametassa kevalassa dukkhakkhandhassa samudayo hotīti. Evametassa kevalassa dukkhakkhandhassa saṅgati hoti, samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti. Tena vuccati evametassa kevalassa dukkhakkhandhassa samudayo hotī''ti.

Akusalamūlakavipākaniddeso.

Abhidhammabhājanīyaṃ.

Paṭiccasamuppādavibhaṅgo [paccayākāravibhaṅgo (sī. syā.)] niṭṭhito.

7. Satipaṭṭhānavibhaṅgo

1. Suttantabhājanīyaṃ

355. Cattāro satipaṭṭhānā – idha bhikkhu ajjhattaṃ kāye kāyānupassī viharati bahiddhā kāye kāyānupassī viharati ajjhattabahiddhā kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, ajjhattaṃ vedanāsu vedanānupassī viharati bahiddhā vedanāsu vedanānupassī viharati ajjhattabahiddhā vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, ajjhattaṃ citte cittānupassī viharati bahiddhā citte cittānupassī viharati ajjhattabahiddhā citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, ajjhattaṃ dhammesu dhammānupassī viharati bahiddhā dhammesu dhammānupassī viharati ajjhattabahiddhā dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

1. Kāyānupassanāniddeso

356. Kathañca bhikkhu ajjhattaṃ kāye kāyānupassī viharati? Idha bhikkhu ajjhattaṃ kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati – ''atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru [nahāru (sī.)] aṭṭhi aṭṭhimiñjaṃ [aṭṭhimiñjā (sī.)] vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā mutta''nti. So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvatthitaṃ vavatthapeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthapetvā bahiddhā kāye cittaṃ upasaṃharati.

Kathañca bhikkhu bahiddhā kāye kāyānupassī viharati? Idha bhikkhu bahiddhā kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati – ''atthissa kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā mutta''nti. So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvatthitaṃ vavatthapeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthapetvā ajjhattabahiddhā kāye cittaṃ upasaṃharati.

Kathañca bhikkhu ajjhattabahiddhā kāye kāyānupassī viharati? Idha bhikkhu ajjhattabahiddhā kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati – ''atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ

vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā mutta''nti. Evaṃ bhikkhu ajjhattabahiddhā kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

357. Anupassīti. Tattha katamā anupassanā? Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ''anupassanā''. Imāya anupassanāya upeto hoti samupeto upāgato samupāgato upapanno sampanno samannāgato. Tena vuccati ''anupassī''ti.

358. Viharatīti. Iriyati vattati pāleti yapeti yāpeti carati viharati. Tena vuccati ''viharatī''ti.

359. Ātāpīti. Tattha katamo ātāpo [katamaṃ ātāpaṃ (sabbattha)]? Yo cetasiko vīriyārambho…pe… sammāvāyāmo – ayaṃ vuccati ''ātāpo''. Iminā ātāpena upeto hoti samupeto upāgato samupāgato upapanno sampanno samannāgato. Tena vuccati ''ātāpī''ti.

360. Sampajānoti. Tattha katamaṃ sampajaññaṃ? Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ vuccati ''sampajaññaṃ''. Iminā sampajaññena upeto hoti samupeto upāgato samupāgato upapanno sampanno samannāgato. Tena vuccati ''sampajāno''ti.

361. Satimāti. Tattha katamā sati? Yā sati anussati…pe… sammāsati – ayaṃ vuccati ''sati''. Imāya satiyā upeto hoti samupeto upāgato samupāgato upapanno sampanno samannāgato. Tena vuccati ''satimā''ti.

362. Vineyya loke abhijjhādomanassanti. Tattha katamo loko? Sveva kāyo loko. Pañcapi upādānakkhandhā loko. Ayaṃ vuccati ''loko''. Tattha katamā abhijjhā? Yo rāgo sārāgo…pe… cittassa sārāgo – ayaṃ vuccati ''abhijjhā''. Tattha katamaṃ domanassaṃ? Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā – idaṃ vuccati ''domanassaṃ''. Iti ayañca abhijjhā idañca domanassaṃ imamhi loke vinītā honti paṭivinītā santā samitā vūpasantā atthaṅgatā abbhatthaṅgatā appitā byappitā sositā visositā byantīkatā. Tena vuccati ''vineyya loke abhijjhādomanassa''nti.

Kāyānupassanāniddeso.

2. Vedanānupassanāniddeso

363. Kathañca bhikkhu ajjhattaṃ vedanāsu vedanānupassī viharati? Idha bhikkhu sukhaṃ vedanaṃ vedayamāno ''sukhaṃ vedanaṃ vedayāmī''ti pajānāti, dukkhaṃ vedanaṃ vedayamāno ''dukkhaṃ vedanaṃ vedayāmī''ti pajānāti, adukkhamasukhaṃ vedanaṃ vedayamāno ''adukkhamasukhaṃ vedanaṃ vedayāmī''ti pajānāti, sāmisaṃ vā sukhaṃ vedanaṃ vedayamāno ''sāmisaṃ sukhaṃ vedanaṃ vedayāmī''ti pajānāti, nirāmisaṃ vā sukhaṃ vedanaṃ vedayamāno ''nirāmisaṃ sukhaṃ vedanaṃ vedayāmī''ti pajānāti, sāmisaṃ vā dukkhaṃ vedanaṃ vedayamāno ''sāmisaṃ dukkhaṃ vedanaṃ vedayāmī''ti pajānāti, nirāmisaṃ vā dukkhaṃ vedanaṃ vedayamāno ''nirāmisaṃ dukkhaṃ vedanaṃ vedayāmī''ti pajānāti, sāmisaṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno ''sāmisaṃ adukkhamasukhaṃ vedanaṃ vedayāmī''ti pajānāti, nirāmisaṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno ''nirāmisaṃ adukkhamasukhaṃ vedanaṃ vedayāmī''ti pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvatthitaṃ vavatthapeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthapetvā bahiddhā vedanāsu cittaṃ upasaṃharati.

Kathañca bhikkhu bahiddhā vedanāsu vedanānupassī viharati? Idha bhikkhu sukhaṃ vedanaṃ vedayamānaṃ ''sukhaṃ vedanaṃ vedayatī''ti pajānāti, dukkhaṃ vedanaṃ vedayamānaṃ ''dukkhaṃ vedanaṃ vedayatī''ti pajānāti, adukkhamasukhaṃ vedanaṃ vedayamānaṃ ''adukkhamasukhaṃ vedanaṃ vedayatī''ti pajānāti, sāmisaṃ vā sukhaṃ vedanaṃ vedayamānaṃ ''sāmisaṃ sukhaṃ vedanaṃ

vedayatī''ti pajānāti, nirāmisaṃ vā sukhaṃ vedanaṃ vedayamānaṃ ''nirāmisaṃ sukhaṃ vedanaṃ vedayatī''ti pajānāti, sāmisaṃ vā dukkhaṃ vedanaṃ vedayamānaṃ ''sāmisaṃ dukkhaṃ vedanaṃ vedayatī''ti pajānāti, nirāmisaṃ vā dukkhaṃ vedanaṃ vedayamānaṃ ''nirāmisaṃ dukkhaṃ vedanaṃ vedayatī''ti pajānāti, sāmisaṃ vā adukkhamasukhaṃ vedanaṃ vedayamānaṃ ''sāmisaṃ adukkhamasukhaṃ vedanaṃ vedayatī''ti pajānāti, nirāmisaṃ vā adukkhamasukhaṃ vedanaṃ vedayamānaṃ ''nirāmisaṃ adukkhamasukhaṃ vedanaṃ vedayatī''ti pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvatthitaṃ vavatthapeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthapetvā ajjhattabahiddhā vedanāsu cittaṃ upasaṃharati.

Kathañca bhikkhu ajjhattabahiddhā vedanāsu vedanānupassī viharati? Idha bhikkhu sukhaṃ vedanaṃ ''sukhā vedanā''ti pajānāti, dukkhaṃ vedanaṃ ''dukkhā vedanā''ti pajānāti, adukkhamasukhaṃ vedanaṃ ''adukkhamasukhā vedanā''ti pajānāti, sāmisaṃ vā sukhaṃ vedanaṃ ''sāmisā sukhā vedanā''ti pajānāti, nirāmisaṃ vā sukhaṃ vedanaṃ ''nirāmisā sukhā vedanā''ti pajānāti, sāmisaṃ vā dukkhaṃ vedanaṃ ''sāmisā dukkhā vedanā''ti pajānāti, nirāmisaṃ vā dukkhaṃ vedanaṃ ''nirāmisā dukkhā vedanā''ti pajānāti, sāmisaṃ vā adukkhamasukhaṃ vedanaṃ ''sāmisā adukkhamasukhā vedanā''ti pajānāti, nirāmisaṃ vā adukkhamasukhaṃ vedanaṃ ''nirāmisā adukkhamasukhā vedanā''ti pajānāti. Evaṃ bhikkhu ajjhattabahiddhā vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

364. Anupassīti …pe… viharatīti…pe… ātāpīti…pe… sampajānoti…pe… satimāti…pe… vineyya loke abhijjhādomanassanti. Tattha katamo loko? Sāyeva vedanā loko. Pañcapi upādānakkhandhā loko. Ayaṃ vuccati ''loko''. Tattha katamā abhijjhā? Yo rāgo sārāgo…pe… cittassa sārāgo – ayaṃ vuccati ''abhijjhā''. Tattha katamaṃ domanassaṃ? Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā – idaṃ vuccati ''domanassaṃ''. Iti ayañca abhijjhā idañca domanassaṃ imamhi loke vinītā honti paṭivinītā santā samitā vūpasantā atthaṅgatā abbhatthaṅgatā appitā byappitā sositā visositā byantīkatā. Tena vuccati ''vineyya loke abhijjhādomanassa''nti.

Vedanānupassanāniddeso.

3. Cittānupassanāniddeso

365. Kathañca bhikkhu ajjhattaṃ citte cittānupassī viharati? Idha bhikkhu sarāgaṃ vā cittaṃ ''sarāgaṃ me citta''nti pajānāti, vītarāgaṃ vā cittaṃ ''vītarāgaṃ me citta''nti pajānāti, sadosaṃ vā cittaṃ ''sadosaṃ me citta''nti pajānāti, vītadosaṃ vā cittaṃ ''vītadosaṃ me citta''nti pajānāti, samohaṃ vā cittaṃ ''samohaṃ me citta''nti pajānāti, vītamohaṃ vā cittaṃ ''vītamohaṃ me citta''nti pajānāti, saṃkhittaṃ vā cittaṃ ''saṃkhittaṃ me citta''nti pajānāti, vikkhittaṃ vā cittaṃ ''vikkhittaṃ me citta''nti pajānāti, mahaggataṃ vā cittaṃ ''mahaggataṃ me citta''nti pajānāti, amahaggataṃ vā cittaṃ ''amahaggataṃ me citta''nti pajānāti, sauttaraṃ vā cittaṃ ''sauttaraṃ me citta''nti pajānāti, anuttaraṃ vā cittaṃ ''anuttaraṃ me citta''nti pajānāti, samāhitaṃ vā cittaṃ ''samāhitaṃ me citta''nti pajānāti, asamāhitaṃ vā cittaṃ ''asamāhitaṃ me citta''nti pajānāti, vimuttaṃ vā cittaṃ ''vimuttaṃ me citta''nti pajānāti, avimuttaṃ vā cittaṃ ''avimuttaṃ me citta''nti pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvatthitaṃ vavatthapeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthapetvā bahiddhā citte cittaṃ upasaṃharati.

Kathañca bhikkhu bahiddhā citte cittānupassī viharati? Idha bhikkhu sarāgaṃ vāssa cittaṃ ''sarāgamassa citta''nti pajānāti, vītarāgaṃ vāssa cittaṃ ''vītarāgamassa citta''nti pajānāti, sadosaṃ vāssa cittaṃ ''sadosamassa citta''nti pajānāti, vītadosaṃ vāssa cittaṃ ''vītadosamassa citta''nti pajānāti, samohaṃ vāssa cittaṃ ''samohamassa citta''nti pajānāti, vītamohaṃ vāssa cittaṃ ''vītamohamassa citta''nti pajānāti, saṃkhittaṃ vāssa cittaṃ ''saṃkhittamassa citta''nti pajānāti, vikkhittaṃ vāssa cittaṃ ''vikkhittamassa citta''nti pajānāti, mahaggataṃ vāssa cittaṃ ''mahaggatamassa citta''nti pajānāti,

amahaggataṃ vāssa cittaṃ ‘‘amahaggatamassa citta’’nti pajānāti, sauttaraṃ vāssa cittaṃ ‘‘sauttaramassa citta’’nti pajānāti, anuttaraṃ vāssa cittaṃ ‘‘anuttaramassa citta’’nti pajānāti, samāhitaṃ vāssa cittaṃ ‘‘samāhitamassa citta’’nti pajānāti, asamāhitaṃ vāssa cittaṃ ‘‘asamāhitamassa citta’’nti pajānāti, vimuttaṃ vāssa cittaṃ ‘‘vimuttamassa citta’’nti pajānāti, avimuttaṃ vāssa cittaṃ ‘‘avimuttamassa citta’’nti pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvatthitaṃ vavatthapeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthapetvā ajjhattabahiddhā citte cittaṃ upasaṃharati.

Kathañca bhikkhu ajjhattabahiddhā citte cittānupassī viharati? Idha bhikkhu sarāgaṃ vā cittaṃ ‘‘sarāgaṃ citta’’nti pajānāti, vītarāgaṃ vā cittaṃ ‘‘vītarāgaṃ citta’’nti pajānāti, sadosaṃ vā cittaṃ ‘‘sadosaṃ citta’’nti pajānāti, vītadosaṃ vā cittaṃ ‘‘vītadosaṃ citta’’nti pajānāti, samohaṃ vā cittaṃ ‘‘samohaṃ citta’’nti pajānāti, vītamohaṃ vā cittaṃ ‘‘vītamohaṃ citta’’nti pajānāti, saṃkhittaṃ vā cittaṃ ‘‘saṃkhittaṃ citta’’nti pajānāti, vikkhittaṃ vā cittaṃ ‘‘vikkhittaṃ citta’’nti pajānāti, mahaggataṃ vā cittaṃ ‘‘mahaggataṃ citta’’nti pajānāti, amahaggataṃ vā cittaṃ ‘‘amahaggataṃ citta’’nti pajānāti, sauttaraṃ vā cittaṃ ‘‘sauttaraṃ citta’’nti pajānāti, anuttaraṃ vā cittaṃ ‘‘anuttaraṃ citta’’nti pajānāti, samāhitaṃ vā cittaṃ ‘‘samāhitaṃ citta’’nti pajānāti, asamāhitaṃ vā cittaṃ ‘‘asamāhitaṃ citta’’nti pajānāti, vimuttaṃ vā cittaṃ ‘‘vimuttaṃ citta’’nti pajānāti, avimuttaṃ vā cittaṃ ‘‘avimuttaṃ citta’’nti pajānāti. Evaṃ bhikkhu ajjhattabahiddhā citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

366. Anupassīti…pe… viharatīti…pe… ātāpīti…pe… sampajānoti…pe… satimāti…pe… vineyya loke abhijjhādomanassanti. Tattha katamo loko? Taṃyeva cittaṃ loko. Pañcapi upādānakkhandhā loko – tattha katamā abhijjhā? Yo rāgo sārāgo…pe… cittassa sārāgo – ayaṃ vuccati ‘‘abhijjhā’’. Tattha katamaṃ domanassaṃ? Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā – idaṃ vuccati ‘‘domanassaṃ’’. Iti ayañca abhijjhā idañca domanassaṃ imamhi loke vinītā honti paṭivinītā santā samitā vūpasantā atthaṅgatā abbhatthaṅgatā appitā byappitā sositā visositā byantīkatā. Tena vuccati ‘‘vineyya loke abhijjhādomanassa’’nti.

Cittānupassanāniddeso.

4. Dhammānupassanāniddeso

367. Kathañca bhikkhu ajjhattaṃ dhammesu dhammānupassī viharati? Idha bhikkhu santaṃ vā ajjhattaṃ kāmacchandaṃ ‘‘atthi me ajjhattaṃ kāmacchando’’ti pajānāti, asantaṃ vā ajjhattaṃ kāmacchandaṃ ‘‘natthi me ajjhattaṃ kāmacchando’’ti pajānāti, yathā ca anuppannassa kāmacchandassa uppādo hoti tañca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa kāmacchandassa āyatiṃ anuppādo hoti tañca pajānāti. Santaṃ vā ajjhattaṃ byāpādaṃ…pe… santaṃ vā ajjhattaṃ thinamiddhaṃ [thīnamiddhaṃ (sī. syā.)] …pe… santaṃ vā ajjhattaṃ uddhaccakukkuccaṃ…pe… santaṃ vā ajjhattaṃ vicikicchaṃ ‘‘atthi me ajjhattaṃ vicikicchā’’ti pajānāti, asantaṃ vā ajjhattaṃ vicikicchaṃ ‘‘natthi me ajjhattaṃ vicikicchā’’ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti tañca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti tañca pajānāti, yathā ca pahīnāya vicikicchāya āyatiṃ anuppādo hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ satisambojjhaṅgaṃ ‘‘atthi me ajjhattaṃ satisambojjhaṅgo’’ti pajānāti, asantaṃ vā ajjhattaṃ satisambojjhaṅgaṃ ‘‘natthi me ajjhattaṃ satisambojjhaṅgo’’ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti, santaṃ vā ajjhattaṃ dhammavicayasambojjhaṅgaṃ…pe… santaṃ vā ajjhattaṃ vīriyasambojjhaṅgaṃ [viriyasambojjhaṅgaṃ (sī. syā.)] …pe… santaṃ vā ajjhattaṃ pītisambojjhaṅgaṃ …pe… santaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ…pe… santaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ…pe… santaṃ vā ajjhattaṃ upekkhāsambojjhaṅgaṃ ‘‘atthi me ajjhattaṃ

upekkhāsambojjhaṅgo''ti pajānāti, asantaṃ vā ajjhattaṃ upekkhāsambojjhaṅgaṃ ''natthi me ajjhattaṃ upekkhāsambojjhaṅgo''ti pajānāti, yathā ca anuppannassa upekkhāsambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvatthitaṃ vavatthapeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthapetvā bahiddhā dhammesu cittaṃ upasaṃharati.

Kathañca bhikkhu bahiddhā dhammesu dhammānupassī viharati? Idha bhikkhu santaṃ vāssa kāmacchandaṃ ''atthissa kāmacchando''ti pajānāti, asantaṃ vāssa kāmacchandaṃ ''natthissa kāmacchando''ti pajānāti, yathā ca anuppannassa kāmacchandassa uppādo hoti tañca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa kāmacchandassa āyatiṃ anuppādo hoti tañca pajānāti. Santaṃ vāssa byāpādaṃ…pe… santaṃ vāssa thinamiddhaṃ…pe… santaṃ vāssa uddhaccakukkuccaṃ…pe… santaṃ vāssa vicikicchaṃ ''atthissa vicikicchā''ti pajānāti, asantaṃ vāssa vicikicchaṃ ''natthissa vicikicchā''ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti tañca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti tañca pajānāti, yathā ca pahīnāya vicikicchāya āyatiṃ anuppādo hoti tañca pajānāti.

Santaṃ vāssa satisambojjhaṅgaṃ ''atthissa satisambojjhaṅgo''ti pajānāti, asantaṃ vāssa satisambojjhaṅgaṃ ''natthissa satisambojjhaṅgo''ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. Santaṃ vāssa dhammavicayasambojjhaṅgaṃ…pe… santaṃ vāssa vīriyasambojjhaṅgaṃ…pe… santaṃ vāssa pītisambojjhaṅgaṃ…pe… santaṃ vāssa passaddhisambojjhaṅgaṃ…pe… santaṃ vāssa samādhisambojjhaṅgaṃ…pe… santaṃ vāssa upekkhāsambojjhaṅgaṃ ''atthissa upekkhāsambojjhaṅgo''ti pajānāti, asantaṃ vāssa upekkhāsambojjhaṅgaṃ ''natthissa upekkhāsambojjhaṅgo''ti pajānāti, yathā ca anuppannassa upekkhāsambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvatthitaṃ vavatthapeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthapetvā ajjhattabahiddhā dhammesu cittaṃ upasaṃharati.

Kathañca bhikkhu ajjhattabahiddhā dhammesu dhammānupassī viharati? Idha bhikkhu santaṃ vā kāmacchandaṃ ''atthi kāmacchando''ti pajānāti, asantaṃ vā kāmacchandaṃ ''natthi kāmacchando''ti pajānāti, yathā ca anuppannassa kāmacchandassa uppādo hoti tañca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa kāmacchandassa āyatiṃ anuppādo hoti tañca pajānāti. Santaṃ vā byāpādaṃ…pe… santaṃ vā thinamiddhaṃ…pe… santaṃ vā uddhaccakukkuccaṃ…pe… santaṃ vā vicikicchaṃ ''atthi vicikicchā''ti pajānāti, asantaṃ vā vicikicchaṃ ''natthi vicikicchā''ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti tañca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti tañca pajānāti, yathā ca pahīnāya vicikicchāya āyatiṃ anuppādo hoti tañca pajānāti.

Santaṃ vā satisambojjhaṅgaṃ ''atthi satisambojjhaṅgo''ti pajānāti, asantaṃ vā satisambojjhaṅgaṃ ''natthi satisambojjhaṅgo''ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. Santaṃ vā dhammavicayasambojjhaṅgaṃ…pe… santaṃ vā vīriyasambojjhaṅgaṃ…pe… santaṃ vā pītisambojjhaṅgaṃ…pe… santaṃ vā passaddhisambojjhaṅgaṃ…pe… santaṃ vā samādhisambojjhaṅgaṃ…pe… santaṃ vā upekkhāsambojjhaṅgaṃ ''atthi upekkhāsambojjhaṅgo''ti pajānāti, asantaṃ vā upekkhāsambojjhaṅgaṃ ''natthi upekkhāsambojjhaṅgo''ti pajānāti, yathā ca anuppannassa upekkhāsambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. Evaṃ bhikkhu ajjhattabahiddhā dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

368. Anupassīti. Tattha katamā anupassanā? Yā paññā pajānanā…pe… amoho dhammavicayo

sammādiṭṭhi – ayaṃ vuccati anupassanā. Imāya anupassanāya upeto hoti samupeto upāgato samupāgato upapanno sampanno samannāgato. Tena vuccati ‘‘anupassī’’ti.

369. Viharatīti. Iriyati vattati pāleti yapeti yāpeti carati viharati. Tena vuccati ‘‘viharatī’’ti.

370. Ātāpīti. Tattha katamo ātāpo? Yo cetasiko vīriyārambho…pe… sammāvāyāmo – ayaṃ vuccati ‘‘ātāpo’’. Iminā ātāpena upeto hoti…pe… samannāgato. Tena vuccati ‘‘ātāpī’’ti.

371. Sampajānoti. Tattha katamaṃ sampajaññaṃ? Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ vuccati ‘‘sampajaññaṃ’’. Iminā sampajaññena upeto hoti…pe… samannāgato. Tena vuccati ‘‘sampajāno’’ti.

372. Satimāti. Tattha katamā sati? Yā sati anussati…pe… sammāsati – ayaṃ vuccati ‘‘sati’’. Imāya satiyā upeto hoti…pe… samannāgato. Tena vuccati ‘‘satimā’’ti.

373. Vineyya loke abhijjhādomanassanti. Tattha katamo loko? Teva dhammā loko. Pañcapi upādānakkhandhā loko. Ayaṃ vuccati ‘‘loko’’. Tattha katamā abhijjhā? Yo rāgo sārāgo…pe… cittassa sārāgo – ayaṃ vuccati ‘‘abhijjhā’’. Tattha katamaṃ domanassaṃ? Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā – idaṃ vuccati ‘‘domanassaṃ’’. Iti ayañca abhijjhā idañca domanassaṃ imamhi loke vinītā honti paṭivinītā santā samitā vūpasantā atthaṅgatā abbhatthaṅgatā appitā byappitā sositā visositā byantīkatā. Tena vuccati ‘‘vineyya loke abhijjhādomanassa’’nti.

Dhammānupassanāniddeso.

Suttantabhājanīyaṃ.

2. Abhidhammabhājanīyaṃ

374. Cattāro satipaṭṭhānā – idha bhikkhu kāye kāyānupassī viharati, vedanāsu vedanānupassī viharati, citte cittānupassī viharati, dhammesu dhammānupassī viharati.

375. Kathañca bhikkhu kāye kāyānupassī viharati? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ kāye kāyānupassī, yā tasmiṃ samaye sati anussati sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ vuccati ‘‘satipaṭṭhānaṃ’’. Avasesā dhammā satipaṭṭhānasampayuttā.

376. Kathañca bhikkhu vedanāsu vedanānupassī viharati? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ vedanāsu vedanānupassī, yā tasmiṃ samaye sati anussati sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

377. Kathañca bhikkhu citte cittānupassī viharati? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ citte cittānupassī, yā tasmiṃ samaye sati anussati sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ vuccati ‘‘satipaṭṭhānaṃ’’. Avasesā dhammā satipaṭṭhānasampayuttā.

378. Kathañca bhikkhu dhammesu dhammānupassī viharati? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ dhammesu dhammānupassī, yā tasmiṃ samaye sati anussati sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ vuccati ''satipaṭṭhānaṃ''. Avasesā dhammā satipaṭṭhānasampayuttā.

379. Tattha katamaṃ satipaṭṭhānaṃ? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ dhammesu dhammānupassī, yā tasmiṃ samaye sati anussati sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ vuccati ''satipaṭṭhānaṃ''. Avasesā dhammā satipaṭṭhānasampayuttā.

380. Cattāro satipaṭṭhānā – idha bhikkhu kāye kāyānupassī viharati, vedanāsu vedanānupassī viharati, citte cittānupassī viharati, dhammesu dhammānupassī viharati.

381. Kathañca bhikkhu kāye kāyānupassī viharati? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ kāye kāyānupassī, yā tasmiṃ samaye sati anussati sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ vuccati ''satipaṭṭhānaṃ''. Avasesā dhammā satipaṭṭhānasampayuttā.

382. Kathañca bhikkhu vedanāsu vedanānupassī viharati? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ vedanāsu vedanānupassī, yā tasmiṃ samaye sati anussati sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ vuccati ''satipaṭṭhānaṃ''. Avasesā dhammā satipaṭṭhānasampayuttā.

383. Kathañca bhikkhu citte cittānupassī viharati? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ citte cittānupassī, yā tasmiṃ samaye sati anussati sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ vuccati ''satipaṭṭhānaṃ''. Avasesā dhammā satipaṭṭhānasampayuttā.

384. Kathañca bhikkhu dhammesu dhammānupassī viharati? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ dhammesu dhammānupassī, yā tasmiṃ samaye sati anussati sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ vuccati ''satipaṭṭhānaṃ''. Avasesā dhammā satipaṭṭhānasampayuttā.

385. Tattha katamaṃ satipaṭṭhānaṃ? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ, yā tasmiṃ samaye sati anussati sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ vuccati ''satipaṭṭhānaṃ''. Avasesā dhammā satipaṭṭhānasampayuttā.

Abhidhammabhājanīyaṃ.

3. Pañhāpucchakaṃ

386. Cattāro satipaṭṭhānā – idha bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

387. Catunnaṃ satipaṭṭhānānaṃ kati kusalā, kati akusalā, kati abyākatā…pe… kati saraṇā, kati araṇā?

1. Tikaṃ

388. Siyā kusalā, siyā abyākatā. Siyā sukhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā. Siyā vipākā siyā vipākadhammadhammā. Anupādinnaanupādāniyā. Asaṃkiliṭṭhaasaṃkilesikā. Siyā savitakkasavicārā, siyā avitakkavicāramattā, siyā avitakkaavicārā. Siyā pītisahagatā, siyā sukhasahagatā, siyā upekkhāsahagatā. Neva dassanena na bhāvanāya pahātabbā. Neva dassanena na bhāvanāya pahātabbahetukā. Siyā apacayagāmino, siyā nevācayagāmināpacayagāmino. Siyā sekkhā, siyā asekkhā. Appamāṇā. Appamāṇārammaṇā. Paṇītā. Siyā sammattaniyatā, siyā aniyatā. Na maggārammaṇā, siyā maggahetukā, siyā maggādhipatino, siyā na vattabbā maggahetukātipi, maggādhipatinotipi. Siyā uppannā, siyā anuppannā, siyā uppādino. Siyā atītā, siyā anāgatā, siyā paccuppannā. Na vattabbā atītārammaṇātipi, anāgatārammaṇātipi, paccuppannārammaṇātipi. Siyā ajjhattā, siyā bahiddhā, siyā ajjhattabahiddhā. Bahiddhārammaṇā. Anidassanaappaṭighā.

2. Dukaṃ

389. Na hetū. Sahetukā. Hetusampayuttā. Na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū. Na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū. Na hetū sahetukā.

Sappaccayā. Saṅkhatā. Anidassanā. Appaṭighā. Arūpā. Lokuttarā. Kenaci viññeyyā, kenaci na viññeyyā. No āsavā. Anāsavā. Āsavavippayuttā. Na vattabbā āsavā ceva sāsavācātipi, sāsavā ceva no ca āsavātipi. Na vattabbā āsavā ceva āsavasampayuttācātipi, āsavasampayuttā ceva no ca āsavātipi. Āsavavippayuttā. Anāsavā. No saṃyojanā…pe… no ganthā…pe… no oghā…pe… no yogā…pe… no nīvaraṇā…pe… no parāmāsā…pe… sārammaṇā. No cittā. Cetasikā. Cittasampayuttā. Cittasaṃsaṭṭhā. Cittasamuṭṭhānā. Cittasahabhuno. Cittānuparivattino. Cittasaṃsaṭṭhasamuṭṭhānā. Cittasaṃsaṭṭhasamuṭṭhānasahabhuno. Cittasaṃsaṭṭhasamuṭṭhānānuparivattino. Bāhirā. No upādā. Anupādinnā. No upādānā…pe… no kilesā…pe… na dassanena pahātabbā, na bhāvanāya pahātabbā. Na dassanena pahātabbahetukā. Na bhāvanāya pahātabbahetukā.

Siyā savitakkā, siyā avitakkā. Siyā savicārā, siyā avicārā. Siyā sappītikā, siyā appītikā. Siyā pītisahagatā, siyā na pītisahagatā. Siyā sukhasahagatā, siyā na sukhasahagatā. Siyā upekkhāsahagatā,

siyā na upekkhāsahagatā. Na kāmāvacarā. Na rūpāvacarā. Na arūpāvacarā. Apariyāpannā. Siyā niyyānikā, siyā aniyyānikā. Siyā niyatā, siyā aniyatā. Anuttarā. Araṇāti.

Pañhāpucchakaṃ.

Satipaṭṭhānavibhaṅgo niṭṭhito.

8. Sammappadhānavibhaṅgo

1. Suttantabhājanīyaṃ

390. Cattāro sammappadhānā – idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

391. Kathañca bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati? Tattha katame anuppannā pāpakā akusalā dhammā? Tīṇi akusalamūlāni – lobho, doso, moho. Tadekaṭṭhā ca kilesā. Taṃsampayutto vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho, taṃsamuṭṭhānaṃ kāyakammaṃ vacīkammaṃ manokammaṃ – ime vuccanti ‘‘anuppannā pāpakā akusalā dhammā’’. Iti imesaṃ anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

392. Chandaṃ janetīti. Tattha katamo chando? Yo chando chandikatā [chandīkatā (syā.)] kattukamyatā kusalo dhammacchando – ayaṃ vuccati ‘‘chando’’. Imaṃ chandaṃ janeti sañjaneti uṭṭhapeti samuṭṭhapeti [uṭṭhāpeti samuṭṭhāpeti (syā.) evamuparipi] nibbatteti abhinibbatteti. Tena vuccati ‘‘chandaṃ janetī’’ti.

393. Vāyamatīti. Tattha katamo vāyāmo? Yo cetasiko vīriyārambho…pe… sammāvāyāmo – ayaṃ vuccati ‘‘vāyāmo’’. Iminā vāyāmena upeto hoti samupeto upāgato samupāgato upapanno sampanno samannāgato. Tena vuccati ‘‘vāyamatī’’ti.

394. Vīriyaṃ ārabhatīti. Tattha katamaṃ vīriyaṃ? Yo cetasiko vīriyārambho…pe… sammāvāyāmo – idaṃ vuccati ‘‘vīriyaṃ’’. Imaṃ vīriyaṃ ārabhati samārabhati āsevati bhāveti bahulīkaroti. Tena vuccati ‘‘vīriyaṃ ārabhatī’’ti.

395. Cittaṃ paggaṇhātīti. Tattha katamaṃ cittaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘cittaṃ’’. Imaṃ cittaṃ paggaṇhāti sampaggaṇhāti upatthambheti paccupatthambheti. Tena vuccati ‘‘cittaṃ paggaṇhātī’’ti.

396. Padahatīti. Tattha katamaṃ padhānaṃ? Yo cetasiko vīriyārambho…pe… sammāvāyāmo – idaṃ vuccati ‘‘padhānaṃ’’. Iminā padhānena upeto hoti…pe… samannāgato. Tena vuccati ‘‘padahatī’’ti.

397. Kathañca bhikkhu uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati? Tattha katame uppannā pāpakā akusalā

dhammā? Tīṇi akusalamūlāni – lobho, doso, moho. Tadekaṭṭhā ca kilesā. Taṃsampayutto vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho, taṃsamuṭṭhānaṃ kāyakammaṃ vacīkammaṃ manokammaṃ – ime vuccanti ''uppannā pāpakā akusalā dhammā''. Iti imesaṃ uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

398. Chandaṃ janetīti. Tattha katamo chando? Yo chando chandikatā kattukamyatā kusalo dhammacchando – ayaṃ vuccati ''chando''. Imaṃ chandaṃ janeti sañjaneti uṭṭhapeti samuṭṭhapeti nibbatteti abhinibbatteti. Tena vuccati ''chandaṃ janetī''ti.

399. Vāyamatīti. Tattha katamo vāyāmo? Yo cetasiko vīriyārambho…pe… sammāvāyāmo – ayaṃ vuccati ''vāyāmo''. Iminā vāyāmena upeto hoti…pe… samannāgato. Tena vuccati ''vāyamatī''ti.

400. Vīriyaṃ ārabhatīti. Tattha katamaṃ vīriyaṃ? Yo cetasiko vīriyārambho…pe… sammāvāyāmo – idaṃ vuccati ''vīriyaṃ''. Imaṃ vīriyaṃ ārabhati samārabhati āsevati bhāveti bahulīkaroti. Tena vuccati ''vīriyaṃ ārabhatī''ti.

401. Cittaṃ paggaṇhātīti. Tattha katamaṃ cittaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ''cittaṃ''. Imaṃ cittaṃ paggaṇhāti sampaggaṇhāti upatthambheti paccupatthambheti. Tena vuccati ''cittaṃ paggaṇhātī''ti.

402. Padahatīti. Tattha katamaṃ padhānaṃ? Yo cetasiko vīriyārambho…pe… sammāvāyāmo – idaṃ vuccati ''padhānaṃ''. Iminā padhānena upeto hoti…pe… samannāgato. Tena vuccati ''padahatī''ti.

403. Kathañca bhikkhu anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati? Tattha katame anuppannā kusalā dhammā? Tīṇi kusalamūlāni – alobho, adoso, amoho. Taṃsampayutto vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho. Taṃsamuṭṭhānaṃ kāyakammaṃ, vacīkammaṃ, manokammaṃ – ime vuccanti ''anuppannā kusalā dhammā''. Iti imesaṃ anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

404. Chandaṃ janetīti…pe… vāyamatīti…pe… vīriyaṃ ārabhatīti…pe… cittaṃ paggaṇhātīti… pe… padahatīti. Tattha katamaṃ padhānaṃ? Yo cetasiko vīriyārambho …pe… sammāvāyāmo – idaṃ vuccati ''padhānaṃ''. Iminā padhānena upeto hoti…pe… samannāgato. Tena vuccati ''padahatī''ti.

405. Kathañca bhikkhu uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati? Tattha katame uppannā kusalā dhammā? Tīṇi kusalamūlāni – alobho, adoso, amoho. Taṃsampayutto vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho, taṃsamuṭṭhānaṃ kāyakammaṃ vacīkammaṃ manokammaṃ – ime vuccanti ''uppannā kusalā dhammā''. Iti imesaṃ uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

406. Ṭhitiyāti. Yā ṭhiti so asammoso, yo asammoso so bhiyyobhāvo, yo bhiyyobhāvo taṃ vepullaṃ, yaṃ vepullaṃ sā bhāvanā, yā bhāvanā sā pāripūrī.

407. Chandaṃ janetīti…pe… vāyamatīti…pe… vīriyaṃ ārabhatīti…pe… cittaṃ paggaṇhātīti… pe… padahatīti. Tattha katamaṃ padhānaṃ? Yo cetasiko vīriyārambho…pe… sammāvāyāmo – idaṃ vuccati ''padhānaṃ''. Iminā padhānena upeto hoti…pe… samannāgato. Tena vuccati ''padahatī''ti.

Suttantabhājanīyaṃ.

2. Abhidhammabhājanīyaṃ

408. Cattāro sammappadhānā – idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

409. Kathañca bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

410. Chandaṃ janetīti. Tattha katamo chando? Yo chando chandikatā kattukamyatā kusalo dhammacchando – ayaṃ vuccati ‘‘chando’’. Imaṃ chandaṃ janeti sañjaneti uṭṭhapeti samuṭṭhapeti nibbatteti abhinibbatteti. Tena vuccati ‘‘chandaṃ janetī’’ti.

411. Vāyamatīti. Tattha katamo vāyāmo? Yo cetasiko vīriyārambho…pe… sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘vāyāmo’’. Iminā vāyāmena upeto hoti samupeto upāgato samupāgato upapanno sampanno samannāgato. Tena vuccati ‘‘vāyamatī’’ti.

412. Vīriyaṃ ārabhatīti. Tattha katamaṃ vīriyaṃ? Yo cetasiko vīriyārambho…pe… sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ vuccati ‘‘vīriyaṃ’’. Imaṃ vīriyaṃ ārabhati samārabhati āsevati bhāveti bahulīkaroti. Tena vuccati ‘‘vīriyaṃ ārabhatī’’ti.

413. Cittaṃ paggaṇhātīti. Tattha katamaṃ cittaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘cittaṃ’’. Imaṃ cittaṃ paggaṇhāti sampaggaṇhāti upatthambheti paccupatthambheti. Tena vuccati ‘‘cittaṃ paggaṇhātī’’ti.

414. Padahatīti. Tattha katamaṃ sammappadhānaṃ? Yo cetasiko vīriyārambho…pe… sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ vuccati ‘‘sammappadhānaṃ’’. Avasesā dhammā sammappadhānasampayuttā.

415. Kathañca bhikkhu uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

416. Chandaṃ janetīti…pe… vāyamatīti…pe… vīriyaṃ ārabhatīti…pe… cittaṃ paggaṇhātīti… pe… padahatīti. Tattha katamaṃ sammappadhānaṃ? Yo cetasiko vīriyārambho…pe… sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ vuccati ‘‘sammappadhānaṃ’’. Avasesā dhammā sammappadhānasampayuttā.

417. Kathañca bhikkhu anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

418. Chandaṃ janetīti…pe… vāyamatīti…pe… vīriyaṃ ārabhatīti…pe… cittaṃ paggaṇhātīti… pe… padahatīti. Tattha katamaṃ sammappadhānaṃ? Yo cetasiko vīriyārambho …pe… sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ vuccati ‘‘sammappadhānaṃ’’. Avasesā dhammā sammappadhānasampayuttā.

419. Kathañca bhikkhu uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

420. Ṭhitiyāti. Yā ṭhiti so asammoso, yo asammoso so bhiyyobhāvo, yo bhiyyobhāvo taṃ vepullaṃ, yaṃ vepullaṃ sā bhāvanā, yā bhāvanā sā pāripūrī.

421. Chandaṃ janetīti. Tattha katamo chando? Yo chando chandikatā kattukamyatā kusalo dhammacchando – ayaṃ vuccati ‘‘chando’’. Imaṃ chandaṃ janeti sañjaneti uṭṭhapeti samuṭṭhapeti nibbatteti abhinibbatteti. Tena vuccati ‘‘chandaṃ janetī’’ti.

422. Vāyamatīti. Tattha katamo vāyāmo? Yo cetasiko vīriyārambho…pe… sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘vāyāmo’’. Iminā vāyāmena upeto hoti…pe… samannāgato. Tena vuccati ‘‘vāyamatī’’ti.

423. Vīriyaṃ ārabhatīti. Tattha katamaṃ vīriyaṃ? Yo cetasiko vīriyārambho…pe… sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ vuccati ‘‘vīriyaṃ’’. Imaṃ vīriyaṃ ārabhati samārabhati āsevati bhāveti bahulīkaroti. Tena vuccati ‘‘vīriyaṃ ārabhatī’’ti.

424. Cittaṃ paggaṇhātīti. Tattha katamaṃ cittaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘cittaṃ’’. Imaṃ cittaṃ paggaṇhāti sampaggaṇhāti upatthambheti paccupatthambheti. Tena vuccati ‘‘cittaṃ paggaṇhātī’’ti.

425. Padahatīti. Tattha katamaṃ sammappadhānaṃ? Yo cetasiko vīriyārambho…pe… sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ vuccati ‘‘sammappadhānaṃ’’. Avasesā dhammā sammappadhānasampayuttā.

426. Tattha katamaṃ sammappadhānaṃ? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, yo tasmiṃ samaye cetasiko vīriyārambho…pe… sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ vuccati ‘‘sammappadhānaṃ’’. Avasesā dhammā sammappadhānasampayuttā.

Abhidhammabhājanīyaṃ.

3. Pañhāpucchakaṃ

427. Cattāro sammappadhānā – idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya…pe… anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya…pe… uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

428. Catunnaṃ sammappadhānānaṃ kati kusalā, kati akusalā, kati abyākatā…pe… kati saraṇā, kati araṇā?

1. Tikaṃ

429. Kusalāyeva. Siyā sukhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā. Vipākadhammadhammā. Anupādinnaanupādāniyā. Asaṃkiliṭṭhaasaṃkilesikā. Siyā savitakkasavicārā, siyā avitakkavicāramattā, siyā avitakkaavicārā. Siyā pītisahagatā, siyā sukhasahagatā, siyā upekkhāsahagatā. Neva dassanena na bhāvanāya pahātabbā. Neva dassanena na bhāvanāya pahātabbahetukā. Apacayagāmino. Sekkhā. Appamāṇā. Appamāṇārammaṇā. Paṇītā. Sammattaniyatā. Na maggārammaṇā. Maggahetukā. Siyā maggādhipatino, siyā na vattabbā maggādhipatinoti. Siyā uppannā, siyā anuppannā, na vattabbā uppādinoti. Siyā atītā, siyā anāgatā, siyā paccuppannā. Na vattabbā atītārammaṇātipi, anāgatārammaṇātipi, paccuppannārammaṇātipi. Siyā ajjhattā, siyā bahiddhā, siyā ajjhattabahiddhā. Bahiddhārammaṇā. Anidassanaappaṭighā.

2. Dukaṃ

430. Na hetū. Sahetukā. Hetusampayuttā. Na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū. Na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū. Na hetū sahetukā. Sappaccayā. Saṅkhatā. Anidassanā. Appaṭighā. Arūpā. Lokuttarā. Kenaci viññeyyā, kenaci na viññeyyā. No āsavā. Anāsavā. Āsavavippayuttā. Na vattabbā āsavā ceva sāsavā cātipi, sāsavā ceva no ca āsavātipi. Na vattabbā āsavā ceva āsavasampayuttā cātipi, āsavasampayuttā ceva no ca āsavātipi. Āsavavippayuttā. Anāsavā. No saṃyojanā…pe… no ganthā…pe… no oghā…pe… no yogā…pe… no nīvaraṇā…pe… no parāmāsā…pe… sārammaṇā. No cittā. Cetasikā. Cittasampayuttā. Cittasaṃsaṭṭhā. Cittasamuṭṭhānā. Cittasahabhuno. Cittānuparivattino. Cittasaṃsaṭṭhasamuṭṭhānā. Cittasaṃsaṭṭhasamuṭṭhānasahabhuno. Cittasaṃsaṭṭhasamuṭṭhānānuparivattino. Bāhirā. No upādā. Anupādinnā. No upādānā…pe… no kilesā…pe… na dassanena pahātabbā. Na bhāvanāya pahātabbā. Na dassanena pahātabbahetukā. Na bhāvanāya pahātabbahetukā. Siyā savitakkā, siyā avitakkā. Siyā savicārā, siyā avicārā. Siyā sappītikā, siyā appītikā. Siyā pītisahagatā, siyā na pītisahagatā. Siyā sukhasahagatā, siyā na sukhasahagatā. Siyā upekkhāsahagatā, siyā na upekkhāsahagatā. Na kāmāvacarā. Na rūpāvacarā. Na arūpāvacarā. Apariyāpannā. Niyyānikā. Niyatā. Anuttarā. Araṇāti.

Pañhāpucchakaṃ.

Sammappadhānavibhaṅgo niṭṭhito.

9. Iddhipādavibhaṅgo

1. Suttantabhājanīyaṃ

431. Cattāro iddhipādā – idha bhikkhu chandasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīriyasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

cittasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīmaṃsāsamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

1. Chandiddhipādo

432. Kathañca bhikkhu chandasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti? Chandaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ, labhati cittassekaggataṃ [cittassa ekaggataṃ (sī. syā.)] – ayaṃ vuccati ‘‘chandasamādhi’’. So anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Ime vuccanti ‘‘padhānasaṅkhārā’’. Iti ayañca chandasamādhi, ime ca padhānasaṅkhārā. Tadekajjhaṃ abhisaññahitvā abhisaṅkhipitvā chandasamādhipadhānasaṅkhārotveva saṅkhyaṃ [saṅkhaṃ (sī.)] gacchati.

433. Tattha katamo chando? Yo chando chandikatā kattukamyatā kusalo dhammacchando – ayaṃ vuccati ‘‘chando’’.

Tattha katamo samādhi? Yā cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi – ayaṃ vuccati ‘‘samādhi’’.

Tattha katamo padhānasaṅkhāro? Yo cetasiko vīriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhī thāmo ṭhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho vīriyaṃ vīriyindriyaṃ vīriyabalaṃ sammāvāyāmo – ayaṃ vuccati ‘‘padhānasaṅkhāro’’. Iti iminā ca chandena, iminā ca samādhinā, iminā ca padhānasaṅkhārena upeto hoti samupeto upāgato samupāgato upapanno sampanno samannāgato. Tena vuccati ‘‘chandasamādhipadhānasaṅkhārasamannāgato’’ti.

434. Iddhīti. Yā tesaṃ dhammānaṃ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

‘‘Iddhipādo’’ti. Tathābhūtassa vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.

‘‘Iddhipādaṃ bhāvetī’’ti. Te dhamme āsevati bhāveti bahulīkaroti. Tena vuccati ‘‘iddhipādaṃ bhāvetī’’ti.

2. Vīriyiddhipādo

435. Kathañca bhikkhu vīriyasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti? Vīriyaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ labhati cittassekaggataṃ – ayaṃ vuccati ‘‘vīriyasamādhi’’. So anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya…pe… anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya…pe… uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Ime vuccanti ‘‘padhānasaṅkhārā’’. Iti ayañca vīriyasamādhi, ime ca padhānasaṅkhārā; tadekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā vīriyasamādhipadhānasaṅkhārotveva saṅkhyaṃ gacchati.

436. Tattha katamaṃ vīriyaṃ? Yo cetasiko vīriyārambho…pe… sammāvāyāmo – idaṃ vuccati

‘‘vīriyaṃ’’.

Tattha katamo samādhi? Yā cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi – ayaṃ vuccati ‘‘samādhi’’.

Tattha katamo padhānasaṅkhāro? Yo cetasiko vīriyārambho…pe… sammāvāyāmo – ayaṃ vuccati ‘‘padhānasaṅkhāro’’. Iti iminā ca vīriyena, iminā ca samādhinā, iminā ca padhānasaṅkhārena upeto hoti…pe… samannāgato. Tena vuccati ‘‘vīriyasamādhipadhānasaṅkhārasamannāgato’’ti.

437. Iddhīti. Yā tesaṃ dhammānaṃ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Iddhipādoti. Tathābhūtassa vedanākkhandho…pe… viññāṇakkhandho.

Iddhipādaṃ bhāvetīti. Te dhamme āsevati bhāveti bahulīkaroti. Tena vuccati ‘‘iddhipādaṃ bhāvetī’’ti.

3. Cittiddhipādo

438. Kathañca bhikkhu cittasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti? Cittaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ labhati cittassekaggataṃ – ayaṃ vuccati ‘‘cittasamādhi’’. So anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya…pe… anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya…pe… uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Ime vuccanti ‘‘padhānasaṅkhārā’’. Iti ayañca cittasamādhi, ime ca padhānasaṅkhārā; tadekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā cittasamādhipadhānasaṅkhārotveva saṅkhyaṃ gacchati.

439. Tattha katamaṃ cittaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘cittaṃ’’.

Tattha katamo samādhi? Yā cittassa ṭhiti saṇṭhiti…pe… sammāsamādhi – ayaṃ vuccati ‘‘samādhi’’.

Tattha katamo padhānasaṅkhāro? Yo cetasiko vīriyārambho…pe… sammāvāyāmo – ayaṃ vuccati ‘‘padhānasaṅkhāro’’. Iti iminā ca cittena, iminā ca samādhinā, iminā ca padhānasaṅkhārena upeto hoti… pe… samannāgato. Tena vuccati ‘‘cittasamādhipadhānasaṅkhārasamannāgato’’ti.

440. Iddhīti. Yā tesaṃ dhammānaṃ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Iddhipādoti. Tathābhūtassa vedanākkhandho…pe… viññāṇakkhandho.

Iddhipādaṃ bhāvetīti. Te dhamme āsevati bhāveti bahulīkaroti. Tena vuccati ‘‘iddhipādaṃ bhāvetī’’ti.

4. Vīmaṃsiddhipādo

441. Kathañca bhikkhu vīmaṃsāsamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti?

Vīmaṃsaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ labhati cittassekaggataṃ – ayaṃ vuccati ‘‘vīmaṃsāsamādhi’’. So anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya…pe… anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya…pe… uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Ime vuccanti ‘‘padhānasaṅkhārā’’. Iti ayañca vīmaṃsāsamādhi, ime ca padhānasaṅkhārā; tadekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā vīmaṃsāsamādhipadhānasaṅkhārotveva saṅkhyaṃ gacchati.

442. Tattha katamā vīmaṃsā? Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘vīmaṃsā’’.

Tattha katamo samādhi? Yā cittassa ṭhiti saṇṭhiti…pe… sammāsamādhi – ayaṃ vuccati ‘‘samādhi’’.

Tattha katamo padhānasaṅkhāro? Yo cetasiko vīriyārambho …pe… sammāvāyāmo – ayaṃ vuccati ‘‘padhānasaṅkhāro’’. Iti imāya ca vīmaṃsāya, iminā ca samādhinā, iminā ca padhānasaṅkhārena upeto hoti…pe… samannāgato. Tena vuccati ‘‘vīmaṃsāsamādhipadhānasaṅkhārasamannāgato’’ti.

443. Iddhīti. Yā tesaṃ dhammānaṃ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Iddhipādoti. Tathābhūtassa vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakhandho.

Iddhipādaṃ bhāvetīti. Te dhamme āsevati bhāveti bahulīkaroti. Tena vuccati ‘‘iddhipādaṃ bhāvetī’’ti.

Suttantabhājanīyaṃ.

2. Abhidhammabhājanīyaṃ

444. Cattāro iddhipādā – idha bhikkhu chandasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīriyasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, cittasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīmaṃsāsamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

1. Chandiddhipādo

445. Kathañca bhikkhu chandasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye chandasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

446. Tattha katamo chando? Yo chando chandikatā kattukamyatā kusalo dhammacchando – ayaṃ vuccati ‘‘chando’’.

Tattha katamo samādhi? Yā cittassa ṭhiti saṇṭhiti…pe… sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘samādhi’’.

Tattha katamo padhānasaṅkhāro? Yo cetasiko vīriyārambho…pe… sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘padhānasaṅkhāro’’. Iti iminā ca chandena, iminā ca samādhinā, iminā ca padhānasaṅkhārena upeto hoti…pe… samannāgato. Tena vuccati ‘‘chandasamādhipadhānasaṅkhārasamannāgato’’ti.

447. Iddhīti. Yā tesaṃ dhammānaṃ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Iddhipādoti. Tathābhūtassa phasso…pe… paggāho avikkhepo.

Iddhipādaṃ bhāvetīti. Te dhamme āsevati bhāveti bahulīkaroti. Tena vuccati ‘‘iddhipādaṃ bhāvetī’’ti.

2. Vīriyiddhipādo

448. Kathañca bhikkhu vīriyasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye vīriyasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

449. Tattha katamaṃ vīriyaṃ? Yo cetasiko vīriyārambho…pe… sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – idaṃ vuccati ‘‘vīriyaṃ’’.

Tattha katamo samādhi? Yā cittassa ṭhiti saṇṭhiti…pe… sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘samādhi’’.

Tattha katamo padhānasaṅkhāro? Yo cetasiko vīriyārambho…pe… sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘padhānasaṅkhāro’’. Iti iminā ca vīriyena, iminā ca samādhinā, iminā ca padhānasaṅkhārena upeto hoti…pe… samannāgato. Tena vuccati ‘‘vīriyasamādhipadhānasaṅkhārasamannāgato’’ti.

450. Iddhīti. Yā tesaṃ dhammānaṃ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Iddhipādoti. Tathābhūtasa phasso…pe… paggāho avikkhepo.

Iddhipādaṃ bhāvetīti. Te dhamme āsevati bhāveti bahulīkaroti. Tena vuccati ‘‘iddhipādaṃ bhāvetī’’ti.

3. Cittiddhipādo

451. Kathañca bhikkhu cittasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye cittasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

452. Tattha katamaṃ cittaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘cittaṃ’’.

Tattha katamo samādhi? Yā cittassa ṭhiti saṇṭhiti…pe… sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘samādhi’’.

Tattha katamo padhānasaṅkhāro? Yo cetasiko vīriyārambho…pe… sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘padhānasaṅkhāro’’. Iti iminā ca cittena, iminā ca samādhinā, iminā ca padhānasaṅkhārena upeto hoti…pe… samannāgato. Tena vuccati ‘‘cittasamādhipadhānasaṅkhārasamannāgato’’ti.

453. Iddhīti. Yā tesaṃ dhammānaṃ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Iddhipādoti. Tathābhūtassa phasso…pe… paggāho avikkhepo.

Iddhipādaṃ bhāvetīti. Te dhamme āsevati bhāveti bahulīkaroti. Tena vuccati ‘‘iddhipādaṃ bhāvetī’’ti.

4. Vīmaṃsiddhipādo

454. Kathañca bhikkhu vīmaṃsāsamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye vīmaṃsāsamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

455. Tattha katamā vīmaṃsā? Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘vīmaṃsā’’.

Tattha katamo samādhi? Yā cittassa ṭhiti saṇṭhiti…pe… sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘samādhi’’.

Tattha katamo padhānasaṅkhāro? Yo cetasiko vīriyārambho…pe… sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘padhānasaṅkhāro’’. Iti imāya ca vīmaṃsāya, iminā ca samādhinā, iminā ca padhānasaṅkhārena upeto hoti samupeto upāgato samupāgato upapanno sampanno samannāgato. Tena vuccati ‘‘vīmaṃsāsamādhipadhānasaṅkhārasamannāgato’’ti

456. Iddhīti. Yā tesaṃ dhammānaṃ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Iddhipādoti. Tathābhūtassa phasso…pe… paggāho avikkhepo.

Iddhipādaṃ bhāvetīti. Te dhamme āsevati bhāveti bahulīkaroti. Tena vuccati ‘‘iddhipādaṃ bhāvetī’’ti.

457. Cattāro iddhipādā – chandiddhipādo, vīriyiddhipādo, cittiddhipādo, vīmaṃsiddhipādo.

458. Tattha katamo chandiddhipādo? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, yo tasmiṃ samaye chando chandikatā kattukamyatā kusalo dhammacchando – ayaṃ vuccati ‘‘chandiddhipādo’’. Avasesā dhammā chandiddhipādasampayuttā.

459. Tattha katamo vīriyiddhipādo? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, yo tasmiṃ samaye cetasiko vīriyārambho…pe… sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggariyāpannaṃ – ayaṃ vuccati ‘‘vīriyiddhipādo’’. Avasesā dhammā vīriyiddhipādasampayuttā.

460. Tattha katamo cittiddhipādo? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi … pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, yaṃ tasmiṃ samaye cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – ayaṃ vuccati ‘‘cittiddhipādo’’. Avasesā dhammā cittiddhipādasampayuttā.

461. Tattha katamo vīmaṃsiddhipādo? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, yā tasmiṃ samaye paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘vīmaṃsiddhipādo’’. Avasesā dhammā vīmaṃsiddhipādasampayuttā.

Abhidhammabhājanīyaṃ.

3. Pañhāpucchakaṃ

462. Cattāro iddhipādā – idha bhikkhu chandasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīriyasamādhi…pe… cittasamādhi…pe… vīmaṃsāsamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

463. Catunnaṃ iddhipādānaṃ kati kusalā, kati akusalā, kati abyākatā…pe… kati saraṇā, kati araṇā?

1. Tikaṃ

464. Kusalāyeva. Siyā sukhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā. Vipākadhammadhammā. Anupādinnaanupādāniyā. Asaṃkiliṭṭhaasaṃkilesikā. Siyā savitakkasavicārā, siyā avitakkavicāramattā, siyā avitakkaavicārā. Siyā pītisahagatā, siyā sukhasahagatā, siyā upekkhāsahagatā. Neva dassanena na bhāvanāya pahātabbā. Neva dassanena na bhāvanāya pahātabbahetukā. Apacayagāmino. Sekkhā. Appamāṇā. Appamāṇārammaṇā. Paṇītā. Sammattaniyatā. Na maggārammaṇā, maggahetukā, na maggādhipatino. Siyā uppannā, siyā anuppannā, na vattabbā uppādinoti. Siyā atītā, siyā anāgatā, siyā paccuppannā. Na vattabbā atītārammaṇātipi, anāgatārammaṇātipi, paccuppannārammaṇātipi. Siyā ajjhattā, siyā bahiddhā, siyā ajjhattabahiddhā. Bahiddhārammaṇā. Anidassanaappaṭighā.

2. Dukaṃ

465. Vīmaṃsiddhipādo hetu, tayo iddhipādā na hetū. Sahetukā. Hetusampayuttā. Vīmaṃsiddhipādo hetu ceva sahetuko ca, tayo iddhipādā na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū. Vīmaṃsiddhipādo hetu ceva hetusampayutto ca, tayo iddhipādā na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū. Tayo iddhipādā na hetū sahetukā, vīmaṃsiddhipādo na vattabbo na hetu sahetukotipi, na hetu ahetukotipi. Sappaccayā. Saṅkhatā. Anidassanā. Appaṭighā. Arūpā. Lokuttarā. Kenaci viññeyyā, kenaci na viññeyyā. No āsavā. Anāsavā. Āsavavippayuttā. Na vattabbā āsavā ceva sāsavā cātipi, sāsavā ceva no ca āsavātipi. Na vattabbā āsavā ceva āsavasampayuttā cātipi, āsavasampayuttā ceva no ca āsavātipi. Āsavavippayuttā. Anāsavā.

No saṃyojanā…pe… no ganthā…pe… no oghā…pe… no yogā…pe… no nīvaraṇā…pe… no parāmāsā…pe… sārammaṇā. Tayo iddhipādā no cittā, cittiddhipādo cittaṃ. Tayo iddhipādā cetasikā, cittiddhipādo acetasiko. Tayo iddhipādā cittasampayuttā, cittiddhipādo na vattabbo cittena sampayuttotipi, cittena vippayuttotipi. Tayo iddhipādā cittasaṃsaṭṭhā, cittiddhipādo na vattabbo cittena saṃsaṭṭhotipi, cittena visaṃsaṭṭhotipi. Tayo iddhipādā cittasamuṭṭhānā, cittiddhipādo no cittasamuṭṭhāno. Tayo iddhipādā cittasahabhuno, cittiddhipādo no cittasahabhū. Tayo iddhipādā cittānuparivattino, cittiddhipādo no cittānuparivatti. Tayo iddhipādā cittasaṃsaṭṭhasamuṭṭhānā, cittiddhipādo no cittasaṃsaṭṭhasamuṭṭhāno. Tayo iddhipādā cittasaṃsaṭṭhasamuṭṭhānasahabhuno, cittiddhipādo no cittasaṃsaṭṭhasamuṭṭhānasahabhū. Tayo iddhipādā cittasaṃsaṭṭhasamuṭṭhānānuparivattino, cittiddhipādo no cittasaṃsaṭṭhasamuṭṭhānānuparivatti.

Tayo iddhipādā bāhirā, cittiddhipādo ajjhattiko. No upādā. Anupādinnā. No upādānā…pe… no kilesā…pe… na dassanena pahātabbā. Na bhāvanāya pahātabbā. Na dassanena pahātabbahetukā. Na bhāvanāya pahātabbahetukā. Siyā savitakkā, siyā avitakkā. Siyā savicārā, siyā avicārā. Siyā sappītikā, siyā appītikā. Siyā pītisahagatā, siyā na pītisahagatā. Siyā sukhasahagatā, siyā na sukhasahagatā. Siyā upekkhāsahagatā, siyā na upekkhāsahagatā. Na kāmāvacarā. Na rūpāvacarā. Na arūpāvacarā. Apariyāpannā. Niyyānikā. Niyatā. Anuttarā. Araṇāti.

Pañhāpucchakaṃ.

Iddhipādavibhaṅgo niṭṭhito.

10. Bojjhaṅgavibhaṅgo

1. Suttantabhājanīyaṃ

466. Satta bojjhaṅgā – satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo.

467. Tattha katamo satisambojjhaṅgo? Idha bhikkhu satimā hoti paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā hoti anussaritā – ayaṃ vuccati ‘‘satisambojjhaṅgo’’.

So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsamāpajjati – ayaṃ vuccati ‘‘dhammavicayasambojjhaṅgo’’.

Tassa taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsamāpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ – ayaṃ vuccati ‘‘vīriyasambojjhaṅgo’’.

Āraddhavīriyassa uppajjati pīti nirāmisā – ayaṃ vuccati ‘‘pītisambojjhaṅgo’’.

Pītimanassa kāyopi passambhati, cittampi passambhati – ayaṃ vuccati ‘‘passaddhisambojjhaṅgo’’.

Passaddhakāyassa sukhino cittaṃ samādhiyati – ayaṃ vuccati ‘‘samādhisambojjhaṅgo’’.

So tathā samāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti – ayaṃ vuccati ‘‘upekkhāsambojjhaṅgo’’.

468. Satta bojjhaṅgā – satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo.

469. Tattha katamo satisambojjhaṅgo? Atthi ajjhattaṃ dhammesu sati, atthi bahiddhā dhammesu

sati. Yadapi ajjhattaṃ dhammesu sati tadapi satisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati. Yadapi bahiddhā dhammesu sati tadapi satisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo dhammavicayasambojjhaṅgo? Atthi ajjhattaṃ dhammesu pavicayo, atthi bahiddhā dhammesu pavicayo. Yadapi ajjhattaṃ dhammesu pavicayo tadapi dhammavicayasambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati. Yadapi bahiddhā dhammesu pavicayo tadapi dhammavicayasambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo vīriyasambojjhaṅgo? Atthi kāyikaṃ vīriyaṃ, atthi cetasikaṃ vīriyaṃ. Yadapi kāyikaṃ vīriyaṃ tadapi vīriyasambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati. Yadapi cetasikaṃ vīriyaṃ tadapi vīriyasambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo pītisambojjhaṅgo? Atthi savitakkasavicārā pīti, atthi avitakkaavicārā pīti. Yadapi savitakkasavicārā pīti tadapi pītisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati. Yadapi avitakkaavicārā pīti tadapi pītisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo passaddhisambojjhaṅgo? Atthi kāyapassaddhi [kāyappassaddhi (syā. ka.)], atthi cittapassaddhi [cittappassaddhi (syā. ka.)]. Yadapi kāyapassaddhi tadapi passaddhisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati. Yadapi cittapassaddhi tadapi passaddhisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo samādhisambojjhaṅgo? Atthi savitakko savicāro samādhi, atthi avitakko avicāro samādhi. Yadapi savitakko savicāro samādhi tadapi samādhisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati. Yadapi avitakko avicāro samādhi tadapi samādhisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo upekkhāsambojjhaṅgo? Atthi ajjhattaṃ dhammesu upekkhā, atthi bahiddhā dhammesu upekkhā. Yadapi ajjhattaṃ dhammesu upekkhā tadapi upekkhāsambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati. Yadapi bahiddhā dhammesu upekkhā tadapi upekkhāsambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati.

470. Satta bojjhaṅgā – satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo.

471. Tattha katamo satisambojjhaṅgo? Idha bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, dhammavicayasambojjhaṅgaṃ bhāveti…pe… vīriyasambojjhaṅgaṃ bhāveti… pītisambojjhaṅgaṃ bhāveti… passaddhisambojjhaṅgaṃ bhāveti… samādhisambojjhaṅgaṃ bhāveti… upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

Suttantabhājanīyaṃ.

2. Abhidhammabhājanīyaṃ

472. Satta bojjhaṅgā – satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo.

473. Tattha katame satta bojjhaṅgā? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye satta

bojjhaṅgā honti – satisambojjhaṅgo…pe… upekkhāsambojjhaṅgo.

474. Tattha katamo satisambojjhaṅgo? Yā sati anussati…pe… sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘satisambojjhaṅgo’’.

Tattha katamo dhammavicayasambojjhaṅgo? Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘dhammavicayasambojjhaṅgo’’.

Tattha katamo vīriyasambojjhaṅgo? Yo cetasiko vīriyārambho…pe… sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘vīriyasambojjhaṅgo’’.

Tattha katamo pītisambojjhaṅgo? Yā pīti pāmojjaṃ āmodanā pamodanā hāso pahāso vitti odagyaṃ [odaggaṃ (sī.) dha. sa. 9] attamanatā cittassa pītisambojjhaṅgo – ayaṃ vuccati ‘‘pītisambojjhaṅgo’’.

Tattha katamo passaddhisambojjhaṅgo? Yā vedanākkhandhassa saññākkhandhassa saṅkhārakkhandhassa viññāṇakkhandhassa passaddhi paṭippassaddhi passambhanā paṭippassambhanā paṭippassambhitattaṃ passaddhisambojjhaṅgo – ayaṃ vuccati ‘‘passaddhisambojjhaṅgo’’.

Tattha katamo samādhisambojjhaṅgo? Yā cittassa ṭhiti…pe… sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘samādhisambojjhaṅgo’’.

Tattha katamo upekkhāsambojjhaṅgo? Yā upekkhā upekkhanā ajjhupekkhanā majjhattatā cittassa upekkhāsambojjhaṅgo – ayaṃ vuccati ‘‘upekkhāsambojjhaṅgo’’. Ime vuccanti satta bojjhaṅgā. Avasesā dhammā sattahi bojjhaṅgehi sampayuttā.

475. Satta bojjhaṅgā – satisambojjhaṅgo…pe… upekkhāsambojjhaṅgo.

476. Tattha katamo satisambojjhaṅgo? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, yā tasmiṃ samaye sati anussati sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘satisambojjhaṅgo’’. Avasesā dhammā satisambojjhaṅgasampayuttā…pe… avasesā dhammā dhammavicayasambojjhaṅgasampayuttā…pe… avasesā dhammā vīriyasambojjhaṅgasampayuttā…pe… avasesā dhammā pītisambojjhaṅgasampayuttā…pe… avasesā dhammā passaddhisambojjhaṅgasampayuttā…pe… avasesā dhammā samādhisambojjhaṅgasampayuttā.

Tattha katamo upekkhāsambojjhaṅgo? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, yā tasmiṃ samaye upekkhā upekkhanā ajjhupekkhanā majjhattatā cittassa upekkhāsambojjhaṅgo – ayaṃ vuccati ‘‘upekkhāsambojjhaṅgo’’. Avasesā dhammā upekkhāsambojjhaṅgasampayuttā.

477. Satta bojjhaṅgā – satisambojjhaṅgo…pe… upekkhāsambojjhaṅgo.

478. Tattha katame satta bojjhaṅgā? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi … pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, yo tasmiṃ samaye phasso hoti…pe… avikkhepo hoti – ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ, tasmiṃ samaye satta bojjhaṅgā honti –

satisambojjhaṅgo…pe… upekkhāsambojjhaṅgo.

479. Tattha katamo satisambojjhaṅgo? Yā sati anussati…pe… sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘satisambojjhaṅgo’’…pe….

Tattha katamo upekkhāsambojjhaṅgo? Yā upekkhā upekkhanā ajjhupekkhanā majjhattatā cittassa upekkhāsambojjhaṅgo – ayaṃ vuccati ‘‘upekkhāsambojjhaṅgo’’. Ime vuccanti ‘‘satta bojjhaṅgā’’. Avasesā dhammā sattahi bojjhaṅgehi sampayuttā.

480. Satta bojjhaṅgā – satisambojjhaṅgo…pe… upekkhāsambojjhaṅgo.

481. Tattha katamo satisambojjhaṅgo? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, yā tasmiṃ samaye sati anussati sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘satisambojjhaṅgo’’. Avasesā dhammā satisambojjhaṅgasampayuttā…pe… avasesā dhammā dhammavicayasambojjhaṅgasampayuttā …pe… avasesā dhammā vīriyasambojjhaṅgasampayuttā…pe… avasesā dhammā pītisambojjhaṅgasampayuttā…pe… avasesā dhammā passaddhisambojjhaṅgasampayuttā…pe… avasesā dhammā samādhisambojjhaṅgasampayuttā.

Tattha katamo upekkhāsambojjhaṅgo? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ, yā tasmiṃ samaye upekkhā upekkhanā ajjhupekkhanā majjhattatā cittassa upekkhāsambojjhaṅgo – ayaṃ vuccati ‘‘upekkhāsambojjhaṅgo’’. Avasesā dhammā upekkhāsambojjhaṅgasampayuttā.

Abhidhammabhājanīyaṃ.

3. Pañhāpucchakaṃ

482. Satta bojjhaṅgā – satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo.

483. Sattannaṃ bojjhaṅgānaṃ kati kusalā, kati akusalā, kati abyākatā…pe… kati saraṇā, kati araṇā?

1. Tikaṃ

484. Siyā kusalā, siyā abyākatā. Pītisambojjhaṅgo sukhāya vedanāya sampayutto; cha bojjhaṅgā siyā sukhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā. Siyā vipākā, siyā vipākadhammadhammā. Anupādinnaanupādāniyā. Asaṃkiliṭṭhaasaṃkilesikā. Siyā savitakkasavicārā, siyā avitakkavicāramattā, siyā avitakkaavicārā. Pītisambojjhaṅgo na pītisahagato, sukhasahagato, na upekkhāsahagato; cha bojjhaṅgā siyā pītisahagatā, siyā sukhasahagatā, siyā upekkhāsahagatā. Neva dassanena na bhāvanāya pahātabbā. Neva dassanena na bhāvanāya pahātabbahetukā. Siyā apacayagāmino, siyā nevācayagāmināpacayagāmino. Siyā sekkhā, siyā asekkhā. Appamāṇā.

Appamāṇārammaṇā. Paṇītā. Siyā sammattaniyatā, siyā aniyatā. Na maggārammaṇā, siyā maggahetukā, siyā maggādhipatino; siyā na vattabbā maggahetukātipi, maggādhipatinotipi. Siyā uppannā, siyā anuppannā, siyā uppādino. Siyā atītā, siyā anāgatā, siyā paccuppannā. Na vattabbā atītārammaṇātipi, anāgatārammaṇātipi, paccuppannārammaṇātipi. Siyā ajjhattā, siyā bahiddhā, siyā ajjhattabahiddhā. Bahiddhārammaṇā. Anidassanaappaṭighā.

2. Dukaṃ

485. Dhammavicayasambojjhaṅgo hetu, cha bojjhaṅgā hetusampayuttā. Dhammavicayasambojjhaṅgo hetu ceva sahetuko ca, cha bojjhaṅgā na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū. Dhammavicayasambojjhaṅgo hetu ceva hetusampayutto ca, cha bojjhaṅgā na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū. Cha bojjhaṅgā na hetū sahetukā, dhammavicayasambojjhaṅgo na vattabbo na hetusahetukotipi, na hetuahetukotipi. Sappaccayā. Saṅkhatā. Anidassanā. Appaṭighā. Arūpā. Lokuttarā. Kenaci viññeyyā, kenaci na viññeyyā. No āsavā. Anāsavā āsavavippayuttā. Na vattabbā āsavā ceva sāsavā cātipi, sāsavā ceva no ca āsavātipi. Āsavā ceva āsavasampayuttā cātipi, āsavasampayuttā ceva no ca āsavātipi. Āsavavippayuttā. Anāsavā. No saṃyojanā…pe… no ganthā…pe… no oghā…pe… no yogā…pe… no nīvaraṇā…pe… no parāmāsā…pe… sārammaṇā. No cittā. Cetasikā. Cittasampayuttā. Cittasaṃsaṭṭhā. Cittasamuṭṭhānā. Cittasahabhuno. Cittānuparivattino. Cittasaṃsaṭṭhasamuṭṭhānā. Cittasaṃsaṭṭhasamuṭṭhānasahabhuno. Cittasaṃsaṭṭhasamuṭṭhānānuparivattino. Bāhirā. No upādā. Anupādinnā. No upādānā…pe… no kilesā…pe… na dassanena pahātabbā. Na bhāvanāya pahātabbā. Na dassanena pahātabbahetukā. Na bhāvanāya pahātabbahetukā. Siyā savitakkā, siyā avitakkā. Siyā savicārā, siyā avicārā.

Pītisambojjhaṅgo appītiko, cha bojjhaṅgā siyā sappītikā, siyā appītikā. Pītisambojjhaṅgo na pītisahagato, cha bojjhaṅgā siyā pītisahagatā, siyā na pītisahagatā. Pītisambojjhaṅgo sukhasahagato, cha bojjhaṅgā siyā sukhasahagatā, siyā na sukhasahagatā. Pītisambojjhaṅgo na upekkhāsahagato, cha bojjhaṅgā siyā upekkhāsahagatā, siyā na upekkhāsahagatā. Na kāmāvacarā. Na rūpāvacarā. Na arūpāvacarā. Apariyāpannā. Siyā niyyānikā, siyā aniyyānikā. Siyā niyatā, siyā aniyatā. Anuttarā. Araṇāti.

Pañhāpucchakaṃ.

Bojjhaṅgavibhaṅgo niṭṭhito.

11. Maggaṅgavibhaṅgo

1. Suttantabhājanīyaṃ

486. Ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

487. Tattha katamā sammādiṭṭhi? Dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ – ayaṃ vuccati ‘‘sammādiṭṭhi’’.

Tattha katamo sammāsaṅkappo? Nekkhammasaṅkappo, abyāpādasaṅkappo, avihiṃsāsaṅkappo – ayaṃ vuccati ‘‘sammāsaṅkappo’’.

Tattha katamā sammāvācā? Musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī – ayaṃ vuccati ‘‘sammāvācā’’.

Tattha katamo sammākammanto? Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī – ayaṃ vuccati ‘‘sammākammanto’’.

Tattha katamo sammāājīvo? Idha ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvikaṃ kappeti – ayaṃ vuccati ‘‘sammāājīvo’’.

Tattha katamo sammāvāyāmo? Idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati – ayaṃ vuccati ‘‘sammāvāyāmo’’.

Tattha katamā sammāsati? Idha bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ – ayaṃ vuccati ‘‘sammāsati’’.

Tattha katamo sammāsamādhi? Idha bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati; vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati; pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ‘‘upekkhako satimā sukhavihārī’’ti tatiyaṃ jhānaṃ upasampajja viharati; sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati – ayaṃ vuccati ‘‘sammāsamādhi’’.

488. Ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

489. Tattha katamā sammādiṭṭhi? Idha bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, sammāsaṅkappaṃ bhāveti…pe… sammāvācaṃ bhāveti…pe… sammākammantaṃ bhāveti…pe… sammāājīvaṃ bhāveti…pe… sammāvāyāmaṃ bhāveti…pe… sammāsatiṃ bhāveti…pe… sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

Suttantabhājanīyaṃ.

2. Abhidhammabhājanīyaṃ

490. Aṭṭhaṅgiko maggo – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

491. Tattha katamo aṭṭhaṅgiko maggo? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye aṭṭhaṅgiko maggo hoti – sammādiṭṭhi…pe… sammāsamādhi.

492. Tattha katamā sammādiṭṭhi? Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi

dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘sammādiṭṭhi’’.

Tattha katamo sammāsaṅkappo? Yo takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā sammāsaṅkappo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘sammāsaṅkappo’’.

Tattha katamā sammāvācā? Yā catūhi vacīduccaritehi ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velāanatikkamo setughāto sammāvācā maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘sammāvācā’’.

Tattha katamo sammākammanto? Yā tīhi kāyaduccaritehi ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velāanatikkamo setughāto sammākammanto maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘sammākammanto’’.

Tattha katamo sammāājīvo? Yā micchāājīvā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velāanatikkamo setughāto sammāājīvo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘sammāājīvo’’.

Tattha katamo sammāvāyāmo? Yo cetasiko vīriyārambho…pe… sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘sammāvāyāmo’’.

Tattha katamā sammāsati? Yā sati anussati…pe… sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘sammāsati’’.

Tattha katamo sammāsamādhi? Yā cittassa ṭhiti…pe… sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘sammāsamādhi’’. Ayaṃ vuccati ‘‘aṭṭhaṅgiko maggo’’. Avasesā dhammā aṭṭhaṅgikena maggena sampayuttā.

493. Pañcaṅgiko maggo – sammādiṭṭhi, sammāsaṅkappo, sammāvāyāmo, sammāsati, sammāsamādhi.

494. Tattha katamo pañcaṅgiko maggo? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye pañcaṅgiko maggo hoti – sammādiṭṭhi, sammāsaṅkappo, sammāvāyāmo, sammāsati, sammāsamādhi.

495. Tattha katamā sammādiṭṭhi? Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘sammādiṭṭhi’’.

Tattha katamo sammāsaṅkappo? Yo takko vitakko…pe… sammāsaṅkappo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘sammāsaṅkappo’’.

Tattha katamo sammāvāyāmo? Yo cetasiko vīriyārambho…pe… sammāvāyāmo vīriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘sammāvāyāmo’’.

Tattha katamā sammāsati? Yā sati anussati…pe… sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘sammāsati’’.

Tattha katamo sammāsamādhi? Yā cittassa ṭhiti…pe… sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘sammāsamādhi’’. Ayaṃ vuccati ‘‘pañcaṅgiko maggo’’. Avasesā dhammā pañcaṅgikena maggena sampayuttā.

496. Pañcaṅgiko maggo – sammādiṭṭhi, sammāsaṅkappo, sammāvāyāmo, sammāsati, sammāsamādhi.

497. Tattha katamā sammādiṭṭhi? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, yā tasmiṃ samaye paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ''sammādiṭṭhi''. Avasesā dhammā sammādiṭṭhiyā sampayuttā… pe… avasesā dhammā sammāsaṅkappena sampayuttā…pe… avasesā dhammā sammāvāyāmena sampayuttā…pe… avasesā dhammā sammāsatiyā sampayuttā.

Tattha katamo sammāsamādhi? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, yā tasmiṃ samaye cittassa ṭhiti…pe… sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ''sammāsamādhi''. Avasesā dhammā sammāsamādhinā sampayuttā.

498. Aṭṭhaṅgiko maggo – sammādiṭṭhi…pe… sammāsamādhi.

499. Tattha katamo aṭṭhaṅgiko maggo? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ, tasmiṃ samaye aṭṭhaṅgiko maggo hoti – sammādiṭṭhi…pe… sammāsamādhi. Ayaṃ vuccati ''aṭṭhaṅgiko maggo''. Avasesā dhammā aṭṭhaṅgikena maggena sampayuttā.

500. Pañcaṅgiko maggo – sammādiṭṭhi, sammāsaṅkappo, sammāvāyāmo, sammāsati, sammāsamādhi.

501. Tattha katamo pañcaṅgiko maggo? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ, tasmiṃ samaye pañcaṅgiko maggo hoti – sammādiṭṭhi, sammāsaṅkappo, sammāvāyāmo, sammāsati, sammāsamādhi. Ayaṃ vuccati ''pañcaṅgiko maggo''. Avasesā dhammā pañcaṅgikena maggena sampayuttā.

502. Pañcaṅgiko maggo – sammādiṭṭhi, sammāsaṅkappo, sammāvāyāmo, sammāsati, sammāsamādhi.

503. Tattha katamā sammādiṭṭhi? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ, yā tasmiṃ samaye paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ''sammādiṭṭhi''. Avasesā dhammā sammādiṭṭhiyā sampayuttā…pe… avasesā dhammā sammāsaṅkappena sampayuttā…pe… avasesā dhammā sammāvāyāmena sampayuttā…pe… avasesā

dhammā sammāsatiyā sampayuttā.

Tattha katamo sammāsamādhi? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ, yā tasmiṃ samaye cittassa ṭhiti saṇṭhiti avaṭṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ – ayaṃ vuccati ‘‘sammāsamādhi’’. Avasesā dhammā sammāsamādhinā sampayuttā.

Abhidhammabhājanīyaṃ.

3. Pañhāpucchakaṃ

504. Ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

505. Aṭṭhannaṃ maggaṅgānaṃ kati kusalā, kati akusalā, kati abyākatā…pe… kati saraṇā, kati araṇā?

1. Tikaṃ

506. Siyā kusalā, siyā abyākatā. Sammāsaṅkappo sukhāya vedanāya sampayutto; satta maggaṅgā siyā sukhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā. Siyā vipākā, siyā vipākadhammadhammā. Anupādinnaanupādāniyā. Asaṃkiliṭṭhaasaṃkilesikā. Sammāsaṅkappo avitakkavicāramatto; satta maggaṅgā siyā savitakkasavicārā, siyā avitakkavicāramattā, siyā avitakkaavicārā. Sammāsaṅkappo pītisahagato, sukhasahagato, na upekkhāsahagato; satta maggaṅgā siyā pītisahagatā, siyā sukhasahagatā, siyā upekkhāsahagatā. Neva dassanena na bhāvanāya pahātabbā. Neva dassanena na bhāvanāya pahātabbahetukā. Siyā apacayagāmino, siyā nevācayagāmināpacayagāmino. Siyā sekkhā, siyā asekkhā. Appamāṇā. Appamāṇārammaṇā. Paṇītā. Siyā sammattaniyatā, siyā aniyatā. Na maggārammaṇā, siyā maggahetukā, siyā maggādhipatino; siyā na vattabbā maggahetukātipi, maggādhipatinotipi. Siyā uppannā, siyā anuppannā, siyā uppādino. Siyā atītā, siyā anāgatā, siyā paccuppannā. Na vattabbā atītārammaṇātipi, anāgatārammaṇātipi, paccuppannārammaṇātipi. Siyā ajjhattā, siyā bahiddhā, siyā ajjhattabahiddhā. Bahiddhārammaṇā. Anidassanaappaṭighā.

2. Dukaṃ

507. Sammādiṭṭhi hetu, satta maggaṅgā na hetū. Sahetukā. Hetusampayuttā. Sammādiṭṭhi hetu ceva sahetukā ca, satta maggaṅgā na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū. Sammādiṭṭhi hetu ceva hetusampayuttā ca, satta maggaṅgā na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū. Satta maggaṅgā na hetū sahetukā, sammādiṭṭhi na vattabbā na hetu sahetukātipi, na hetu ahetukātipi.

Sappaccayā. Saṅkhatā. Anidassanā. Appaṭighā. Arūpā. Lokuttarā. Kenaci viññeyyā, kenaci na viññeyyā.

No āsavā. Anāsavā. Āsavavippayuttā. Na vattabbā āsavā ceva sāsavā cātipi, sāsavā ceva no ca āsavātipi. Na vattabbā āsavā ceva āsavasampayuttā cātipi, āsavasampayuttā ceva no ca āsavātipi.

Āsavavippayuttā. Anāsavā.

No saṃyojanā…pe… no ganthā…pe… no oghā…pe… no yogā…pe… no nīvaraṇā…pe… no parāmāsā…pe… sārammaṇā. No cittā. Cetasikā. Cittasampayuttā. Cittasaṃsaṭṭhā. Cittasamuṭṭhānā. Cittasahabhuno. Cittānuparivattino. Cittasaṃsaṭṭhasamuṭṭhānā. Cittasaṃsaṭṭhasamuṭṭhānasahabhuno. Cittasaṃsaṭṭhasamuṭṭhānānuparivattino. Bāhirā. No upādā. Anupādinnā.

No upādānā…pe… no kilesā…pe… na dassanena pahātabbā. Na bhāvanāya pahātabbā. Na dassanena pahātabbahetukā. Na bhāvanāya pahātabbahetukā. Sammāsaṅkappo avitakko, satta maggaṅgā siyā savitakkā, siyā avitakkā. Sammāsaṅkappo savicāro, satta maggaṅgā siyā savicārā, siyā avicārā. Sammāsaṅkappo sappītiko, satta maggaṅgā siyā sappītikā, siyā appītikā. Sammāsaṅkappo pītisahagato, satta maggaṅgā siyā pītisahagatā, siyā na pītisahagatā. Sammāsaṅkappo sukhasahagato, satta maggaṅgā siyā sukhasahagatā, siyā na sukhasahagatā. Sammāsaṅkappo na upekkhāsahagato, satta maggaṅgā siyā upekkhāsahagatā, siyā na upekkhāsahagatā. Na kāmāvacarā. Na rūpāvacarā. Na arūpāvacarā. Apariyāpannā. Siyā niyyānikā, siyā aniyyānikā. Siyā niyatā, siyā aniyatā. Anuttarā. Araṇāti.

Pañhāpucchakaṃ.

Maggaṅgavibhaṅgo niṭṭhito.

12. Jhānavibhaṅgo

1. Suttantabhājanīyaṃ

508. Idha bhikkhu pātimokkhasaṃvarasaṃvuto viharati, ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu indriyesu guttadvāro bhojane mattaññū pubbarattāpararattaṃ jāgariyānuyogamanuyutto sātaccaṃ nepakkaṃ bodhipakkhikānaṃ dhammānaṃ bhāvanānuyogamanuyutto. So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite [sammiñjite (sī. syā.)] pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti. So vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ appasaddaṃ appanigghosaṃ vijanavātaṃ manussarāhasseyyakaṃ [manussarāhaseyyakaṃ (sī. syā.)] paṭisallānasāruppaṃ. So araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti. Byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti. Thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti. Uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti. Vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti. So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati; vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati; pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘‘upekkhako satimā sukhavihārī’’ti tatiyaṃ jhānaṃ upasampajja viharati; sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati; sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘‘ananto ākāso’’ti ākāsānañcāyatanaṃ upasampajja viharati; sabbaso ākāsānañcāyatanaṃ samatikkamma ‘‘anantaṃ viññāṇa’’nti viññāṇañcāyatanaṃ upasampajja viharati; sabbaso viññāṇañcāyatanaṃ samatikkamma ‘‘natthi kiñcī’’ti

ākiñcāyatanaṃ upasampajja viharati; sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati.

Mātikā

509. ‘‘Idhā’’ti imissā diṭṭhiyā, imissā khantiyā, imissā ruciyā, imasmiṃ ādāye, imasmiṃ dhamme, imasmiṃ vinaye, imasmiṃ dhammavinaye, imasmiṃ pāvacane, imasmiṃ brahmacariye, imasmiṃ satthusāsane. Tena vuccati ‘‘idhā’’ti.

510. ‘‘Bhikkhū’’ti samaññāya bhikkhu, paṭiññāya bhikkhu, bhikkhatīti bhikkhu, bhikkhakoti bhikkhu, bhikkhācariyaṃ ajjhupagatoti bhikkhu, bhinnapaṭadharoti bhikkhu, bhindati pāpake akusale dhammeti bhikkhu, bhinnattā pāpakānaṃ akusalānaṃ dhammānaṃ bhikkhu, odhiso kilesānaṃ pahānā bhikkhu, anodhiso kilesānaṃ pahānā bhikkhu, sekkho bhikkhu, asekkho bhikkhu, nevasekkhanāsekkho bhikkhu, aggo bhikkhu, bhadro bhikkhu, maṇḍo bhikkhu, sāro bhikkhu, samaggena saṅghena ñatticatutthena kammena akuppena ṭhānārahena upasampanno bhikkhu.

511. ‘‘Pātimokkha’’nti sīlaṃ patiṭṭhā ādi caraṇaṃ saṃyamo saṃvaro mokkhaṃ pāmokkhaṃ kusalānaṃ dhammānaṃ samāpattiyā. Saṃvaroti. Kāyiko avītikkamo, vācasiko avītikkamo, kāyikavācasiko avītikkamo. Saṃvutoti. Iminā pātimokkhasaṃvarena upeto hoti samupeto upāgato samupāgato upapanno sampanno samannāgato. Tena vuccati ‘‘pātimokkhasaṃvarasaṃvuto’’ti.

512. ‘‘Viharatī’’ti iriyati vattati pāleti yapeti yāpeti carati viharati. Tena vuccati ‘‘viharatī’’ti.

513. ‘‘Ācāragocarasampanno’’ti atthi ācāro, atthi anācāro.

Tattha katamo anācāro? Kāyiko vītikkamo, vācasiko vītikkamo, kāyikavācasiko vītikkamo – ayaṃ vuccati ‘‘anācāro’’. Sabbampi dussīlyaṃ anācāro. Idhekacco veḷudānena vā pattadānena vā pupphadānena vā phaladānena vā sinānadānena vā dantakaṭṭhadānena vā cāṭukamyatāya vā muggasūpyatāya [muggasuppatāya (sī.)] vā pāribhaṭayatāya vā jaṅghapesanikena vā aññataraññatarena vā buddhapaṭikuṭṭhena micchāājīvena jīvikaṃ kappeti – ayaṃ vuccati ‘‘anācāro’’.

Tattha katamo ācāro? Kāyiko avītikkamo, vācasiko avītikkamo, kāyikavācasiko avītikkamo – ayaṃ vuccati ‘‘ācāro’’. Sabbopi sīlasaṃvaro ācāro. Idhekacco na veḷudānena na pattadānena na pupphadānena na phaladānena na sinānadānena na dantakaṭṭhadānena na cāṭukamyatāya na muggasūpyatāya na pāribhaṭayatāya na jaṅghapesanikena na aññataraññatarena buddhapaṭikuṭṭhena micchāājīvena jīvikaṃ kappeti – ayaṃ vuccati ‘‘ācāro’’.

514. ‘‘Gocaro’’ti atthi gocaro, atthi agocaro.

Tattha katamo agocaro? Idhekacco vesiyāgocaro vā hoti vidhavāgocaro vā thullakumārigocaro vā paṇḍakagocaro vā bhikkhunigocaro vā pānāgāragocaro vā, saṃsaṭṭho viharati rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi ananulomikena saṃsaggena; yāni vā pana tāni kulāni assaddhāni appasannāni anopānabhūtāni akkosakaparibhāsakāni anatthakāmāni ahitakāmāni aphāsukakāmāni ayogakkhemakāmāni bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ, tathārūpāni kulāni sevati bhajati payirupāsati – ayaṃ vuccati ‘‘agocaro’’.

Tattha katamo gocaro? Idhekacco na vesiyāgocaro hoti na vidhavāgocaro na thullakumārigocaro na paṇḍakagocaro na bhikkhunigocaro na pānāgāragocaro, asaṃsaṭṭho viharati rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi ananulomikena saṃsaggena; yāni vā pana tāni kulāni saddhāni pasannāni opānabhūtāni kāsāvapajjotāni isivātapaṭivātāni atthakāmāni hitakāmāni phāsukakāmāni yogakkhemakāmāni bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ, tathārūpāni kulāni sevati

bhajati payirupāsati – ayaṃ vuccati ‘‘gocaro’’. Iti iminā ca ācārena iminā ca gocarena upeto hoti… pe… samannāgato. Tena vuccati ‘‘ācāragocarasampanno’’ti.

515. ‘‘Aṇumattesu vajjesu bhayadassāvī’’ti tattha katame aṇumattā vajjā? Yāni tāni vajjāni appamattakāni oramattakāni lahusāni lahusammatāni saṃyamakaraṇīyāni saṃvarakaraṇīyāni cittuppādakaraṇīyāni manasikārapaṭibaddhāni – ime vuccanti ‘‘aṇumattā vajjā’’. Iti imesu aṇumattesu vajjesu vajjadassāvī ca hoti bhayadassāvī ca ādīnavadassāvī ca nissaraṇadassāvī ca. Tena vuccati ‘‘aṇumattesu vajjesu bhayadassāvī’’ti.

516. ‘‘Samādāya sikkhati sikkhāpadesū’’ti tattha katamā sikkhā? Catasso sikkhā – bhikkhūnaṃ bhikkhusikkhā, bhikkhunīnaṃ bhikkhunisikkhā, upāsakānaṃ upāsakasikkhā, upāsikānaṃ upāsikasikkhā. Imā vuccanti ‘‘sikkhāyo’’. Iti imāsu sikkhāsu sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ samādāya vattati. Tena vuccati ‘‘samādāya sikkhati sikkhāpadesū’’ti.

517. ‘‘Indriyesu guttadvāro’’ti atthi indriyesu guttadvāratā, atthi aguttadvāratā.

Tattha katamā indriyesu aguttadvāratā? Idhekacco cakkhunā rūpaṃ disvā nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaraṃ āpajjati. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā…pe… jivhāya rasaṃ sāyitvā…pe… kāyena phoṭṭhabbaṃ phusitvā…pe… manasā dhammaṃ viññāya nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati manindriyaṃ, manindriye na saṃvaraṃ āpajjati. Yā imesaṃ channaṃ indriyānaṃ agutti agopanā anārakkho asaṃvaro – ayaṃ vuccati ‘‘indriyesu aguttadvāratā’’.

Tattha katamā indriyesu guttadvāratā? Idhekacco cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā…pe… jivhāya rasaṃ sāyitvā…pe… kāyena phoṭṭhabbaṃ phusitvā…pe… manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Ñatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. Yā imesaṃ channaṃ indriyānaṃ gutti gopanā ārakkho saṃvaro – ayaṃ vuccati ‘‘indriyesu guttadvāratā’’. Imāya indriyesu guttadvāratāya upeto hoti samupeto…pe… samannāgato. Tena vuccati ‘‘indriyesu guttadvāro’’ti.

518. ‘‘Bhojane mattaññū’’ti atthi bhojane mattaññutā, atthi bhojane amattaññutā.

Tattha katamā bhojane amattaññutā? Idhekacco appaṭisaṅkhā ayoniso āhāraṃ āhāreti davāya madāya maṇḍanāya vibhūsanāya. Yā tattha asantuṭṭhitā amattaññutā appaṭisaṅkhā bhojane – ayaṃ vuccati ‘‘bhojane amattaññutā’’ti.

Tattha katamā bhojane mattaññutā? Idhekacco paṭisaṅkhā yoniso āhāraṃ āhāreti – ‘‘neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya, iti purāṇañca vedanaṃ paṭihaṅkhāmi navañca vedanaṃ na uppādessāmi yātrā ca me bhavissati anavajjatā ca phāsu vihāro cā’’ti. Yā tattha santuṭṭhitā mattaññutā paṭisaṅkhā bhojane – ayaṃ vuccati ‘‘bhojane mattaññutā’’. Imāya bhojane mattaññutāya upeto hoti…pe… samannāgato. Tena vuccati ‘‘bhojane mattaññū’’ti.

519. Kathañca bhikkhu pubbarattāpararattaṃ jāgariyānuyogamanuyutto hoti? Idha bhikkhu

divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyā paṭhamayāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyā majjhimayāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeti pāde pādaṃ [pādena pādaṃ (syā.)] accādhāya sato sampajāno uṭṭhānasaññaṃ manasikaritvā, rattiyā pacchimayāmaṃ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti. Evaṃ bhikkhu pubbarattāpararattaṃ jāgariyānuyogamanuyutto.

520. ''Sātacca''nti. Yo cetasiko vīriyārambho…pe… sammāvāyāmo.

521. ''Nepakka''nti. Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi.

522. ''Bodhipakkhikānaṃ dhammānaṃ bhāvanānuyogamanuyutto''ti. Tattha katame bodhipakkhikā dhammā? Satta bojjhaṅgā – satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo. Ime vuccanti ''bodhipakkhikā dhammā''. Iti te bodhipakkhike dhamme āsevati bhāveti bahulīkaroti. Tena vuccati ''bodhipakkhikānaṃ dhammānaṃ bhāvanānuyogamanuyutto''ti.

523. Kathañca bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti; gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti? Idha bhikkhu sato sampajāno abhikkamati, sato sampajāno paṭikkamati, sato sampajāno āloketi, sato sampajāno viloketi, sato sampajāno samiñjeti, sato sampajāno pasāreti, sato sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sato sampajānakārī hoti, asite pīte khāyite sāyite sato sampajānakārī hoti, uccārapassāvakamme sato sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sato sampajānakārī hotīti.

524. Tattha katamā sati? Yā sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammusanatā sati satindriyaṃ satibalaṃ sammāsati – ayaṃ vuccati ''sati''.

525. ''Sampajāno''ti tattha katamaṃ sampajaññaṃ? Yā paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhabyā cintā upaparikkhā bhūrīmedhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññāāloko paññāobhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi – idaṃ vuccati ''sampajaññaṃ''. Iti imāya ca satiyā iminā ca sampajaññena upeto hoti…pe… samannāgato. Evaṃ bhikkhu sato sampajāno abhikkamati, sato sampajāno paṭikkamati, sato sampajāno āloketi, sato sampajāno viloketi, sato sampajāno samiñjeti, sato sampajāno pasāreti, sato sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sato sampajānakārī hoti, asite pīte khāyite sāyite sato sampajānakārī hoti, uccārapassāvakamme sato sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.

526. ''Vivitta''nti santike cepi senāsanaṃ hoti, tañca anākiṇṇaṃ gahaṭṭhehi pabbajitehi. Tena taṃ vivittaṃ. Dūre cepi senāsanaṃ hoti, tañca anākiṇṇaṃ gahaṭṭhehi pabbajitehi. Tena taṃ vivittaṃ.

527. ''Senāsana''nti mañcopi senāsanaṃ, pīṭhampi senāsanaṃ, bhisipi senāsanaṃ, bibbohanampi [bimbohanampi (sī. syā.)] senāsanaṃ, vihāropi senāsanaṃ, aḍḍhayogopi senāsanaṃ, pāsādopi senāsanaṃ, aṭṭopi senāsanaṃ, māḷopi senāsanaṃ, leṇampi senāsanaṃ, guhāpi senāsanaṃ, rukkhamūlampi senāsanaṃ, veḷugumbopi senāsanaṃ. Yattha vā pana bhikkhū paṭikkamanti sabbametaṃ senāsanaṃ.

528. ''Vivittaṃ senāsanaṃ bhajatī''ti imaṃ vivittaṃ senāsanaṃ bhajati sambhajati sevati nisevati saṃsevati. Tena vuccati ''vivittaṃ senāsanaṃ bhajatī''ti.

529. ‘‘Araññe’’nti nikkhamitvā bahi indakhīlā sabbametaṃ araññaṃ.

530. ‘‘Rukkhamūle’’nti rukkhamūlaṃyeva rukkhamūlaṃ. Pabbatoyeva pabbato. Kandarāyeva kandarā. Giriguhāyeva giriguhā. Susānaṃyeva susānaṃ. Abbhokāsoyeva abbhokāso. Palālapuñjoyeva palālapuñjo.

531. ‘‘Vanapattha’’nti dūrānametaṃ senāsanānaṃ adhivacanaṃ. ‘‘Vanapattha’’nti vanasaṇḍānametaṃ senāsanānaṃ adhivacanaṃ. ‘‘Vanapattha’’nti bhīsanakānametaṃ [bhiṃsanakānametaṃ (sī. syā.)] senāsanānaṃ adhivacanaṃ. ‘‘Vanapattha’’nti salomahaṃsānametaṃ senāsanānaṃ adhivacanaṃ. ‘‘Vanapattha’’nti pariyantānametaṃ senāsanānaṃ adhivacanaṃ. ‘‘Vanapattha’’nti na manussūpacārānametaṃ senāsanānaṃ adhivacanaṃ. ‘‘Vanapattha’’nti durabhisambhavānametaṃ senāsanānaṃ adhivacanaṃ.

532. ‘‘Appasadda’’nti santike cepi senāsanaṃ hoti, tañca anākiṇṇaṃ gahaṭṭhehi pabbajitehi. Tena taṃ appasaddaṃ. Dūre cepi senāsanaṃ hoti, tañca anākiṇṇaṃ gahaṭṭhehi pabbajitehi. Tena taṃ appasaddaṃ.

533. ‘‘Appanigghosa’’nti yadeva taṃ appasaddaṃ tadeva taṃ appanigghosaṃ. Yadeva taṃ appanigghosaṃ tadeva taṃ vijanavātaṃ. Yadeva taṃ vijanavātaṃ tadeva taṃ manussarāhasseyyakaṃ. Yadeva taṃ manussarāhasseyyakaṃ tadeva taṃ paṭisallānasāruppaṃ.

534. ‘‘Araññagato vā rukkhamūlagato vā suññāgāragato vā’’ti araññagato vā hoti rukkhamūlagato vā suññāgāragato vā.

535. ‘‘Nisīdati pallaṅkaṃ ābhujitvā’’ti nisinno hoti pallaṅkaṃ ābhujitvā.

536. ‘‘Ujuṃ kāyaṃ paṇidhāyā’’ti ujuko hoti kāyo ṭhito paṇihito.

537. ‘‘Parimukhaṃ satiṃ upaṭṭhapetvā’’ti tattha katamā sati? Yā sati anussati paṭissati…pe… sammāsati – ayaṃ vuccati ‘‘sati’’. Ayaṃ sati upaṭṭhitā hoti supaṭṭhitā nāsikagge vā mukhanimitte vā. Tena vuccati ‘‘parimukhaṃ satiṃ upaṭṭhapetvā’’ti.

538. ‘‘Abhijjhaṃ loke pahāyā’’ti tattha katamā abhijjhā? Yo rāgo sārāgo…pe… cittassa sārāgo – ayaṃ vuccati ‘‘abhijjhā’’.

Tattha katamo loko? Pañcupādānakkhandhā loko – ayaṃ vuccati ‘‘loko’’. Ayaṃ abhijjhā imamhi loke santā hoti samitā vūpasantā atthaṅgatā abbhatthaṅgatā appitā byappitā sositā visositā byantīkatā. Tena vuccati ‘‘abhijjhaṃ loke pahāyā’’ti.

539. ‘‘Vigatābhijjhena cetasā’’ti tattha katamaṃ cittaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘cittaṃ’’. Idaṃ cittaṃ vigatābhijjhaṃ hoti. Tena vuccati ‘‘vigatābhijjhena cetasā’’ti.

540. ‘‘Viharatī’’ti iriyati vattati pāleti yapeti yāpeti carati viharati. Tena vuccati ‘‘viharatī’’ti.

541. ‘‘Abhijjhāya cittaṃ parisodhetī’’ti tattha katamā abhijjhā? Yo rāgo sārāgo…pe… cittassa sārāgo – ayaṃ vuccati ‘‘abhijjhā’’.

Tattha katamaṃ cittaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘cittaṃ’’. Idaṃ cittaṃ imāya abhijjhāya sodheti visodheti parisodheti moceti vimoceti parimoceti. Tena

vuccati ‘‘abhijjhāya cittaṃ parisodhetī’’ti.

542. ‘‘Byāpādapadosaṃ pahāyā’’ti atthi byāpādo, atthi padoso.

Tattha katamo byāpādo? Yo cittassa āghāto paṭighāto paṭighaṃ paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa byāpatti manopadoso kodho kujjhanā kujjhitattaṃ doso dussanā dussitattaṃ [dūsanā dūsitattaṃ (syā.)] byāpatti byāpajjanā byāpajjitattaṃ virodho paṭivirodho caṇḍikkaṃ asuropo anattamanatā cittassa – ayaṃ vuccati ‘‘byāpādo’’.

Tattha katamo padoso? Yo byāpādo so padoso, yo padoso so byāpādo. Iti ayañca byāpādo ayañca padoso santā honti samitā vūpasantā atthaṅgatā abbhatthaṅgatā appitā byappitā sositā visositā byantīkatā. Tena vuccati ‘‘byāpādapadosaṃ pahāyā’’ti.

543. ‘‘Abyāpannacitto’’ti tattha katamaṃ cittaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘cittaṃ’’. Idaṃ cittaṃ abyāpannaṃ hoti. Tena vuccati ‘‘abyāpannacitto’’ti.

544. ‘‘Viharatī’’ti…pe… tena vuccati ‘‘viharatī’’ti.

545. ‘‘Byāpādapadosā cittaṃ parisodhetī’’ti. Atthi byāpādo atthi padoso.

Tattha katamo byāpādo? Yo cittassa āghāto…pe… caṇḍikkaṃ asuropo anattamanatā cittassa – ayaṃ vuccati ‘‘byāpādo’’.

Tattha katamo padoso? Yo byāpādo so padoso, yo padoso so byāpādo.

Tattha katamaṃ cittaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘cittaṃ’’. Idaṃ cittaṃ imamhā byāpādapadosā sodheti visodheti parisodheti moceti vimoceti parimoceti. Tena vuccati ‘‘byāpādapadosā cittaṃ parisodhetī’’ti.

546. ‘‘Thinamiddhaṃ pahāyā’’ti atthi thinaṃ [thīnaṃ (sī. syā.)], atthi middhaṃ.

Tattha katamaṃ thinaṃ? Yā cittassa akalyatā akammaññatā olīyanā sallīyanā līnaṃ līyanā līyitattaṃ thinaṃ thiyanā thiyitattaṃ [thīyanā thīyitattaṃ (sī. syā.)] cittassa – idaṃ vuccati ‘‘thinaṃ’’.

Tattha katamaṃ middhaṃ? Yā kāyassa akalyatā akammaññatā onāho pariyonāho antosamorodho middhaṃ suppaṃ pacalāyikā suppaṃ suppanā suppitattaṃ – idaṃ vuccati ‘‘middhaṃ’’. Iti idañca thinaṃ idañca middhaṃ santā honti samitā vūpasantā atthaṅgatā abbhatthaṅgatā appitā byappitā sositā visositā byantīkatā. Tena vuccati ‘‘thinamiddhaṃ pahāyā’’ti.

547. ‘‘Vigatathinamiddho’’ti. Tassa thinamiddhassa cattattā vantattā muttattā pahīnattā paṭinissaṭṭhattā pahīnapaṭinissaṭṭhattā. Tena vuccati ‘‘vigatathinamiddho’’ti.

548. ‘‘Viharatī’’ti…pe… tena vuccati ‘‘viharatī’’ti.

549. ‘‘Ālokasaññī’’ti. Tattha katamā saññā? Yā saññā sañjānanā sañjānitattaṃ – ayaṃ vuccati ‘‘saññā’’. Ayaṃ saññā ālokā hoti vivaṭā parisuddhā pariyodātā. Tena vuccati ‘‘ālokasaññī’’ti.

550. ‘‘Sato sampajāno’’ti. Tattha katamā sati? Yā sati anussati …pe… sammāsati – ayaṃ vuccati ‘‘sati’’.

Tattha katamaṃ sampajaññaṃ? Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ vuccati ‘‘sampajaññaṃ’’. Iti imāya ca satiyā iminā ca sampajaññena upeto hoti…pe… samannāgato. Tena vuccati ‘‘sato sampajāno’’ti.

551. ‘‘Thinamiddhā cittaṃ parisodhetī’’ti. Atthi thinaṃ, atthi middhaṃ.

Tattha katamaṃ thinaṃ…pe… idaṃ vuccati ‘‘thinaṃ’’.

Tattha katamaṃ middhaṃ…pe… idaṃ vuccati ‘‘middhaṃ’’.

Tattha katamaṃ cittaṃ…pe… idaṃ vuccati ‘‘cittaṃ’’. Idaṃ cittaṃ imamhā thinamiddhā sodheti visodheti parisodheti moceti vimoceti parimoceti. Tena vuccati ‘‘thinamiddhā cittaṃ parisodhetī’’ti.

552. ‘‘Uddhaccakukkuccaṃ pahāyā’’ti atthi uddhaccaṃ, atthi kukkuccaṃ.

Tattha katamaṃ uddhaccaṃ? Yaṃ cittassa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattaṃ cittassa – idaṃ vuccati ‘‘uddhaccaṃ’’.

Tattha katamaṃ kukkuccaṃ? Akappiye kappiyasaññitā, kappiye akappiyasaññitā, avajje vajjasaññitā, vajje avajjasaññitā, yaṃ evarūpaṃ kukkuccaṃ kukkuccāyanā kukkuccāyitattaṃ cetaso vippaṭisāro manovilekhā – idaṃ vuccati ‘‘kukkuccaṃ’’. Iti idañca uddhaccaṃ idañca kukkuccaṃ santā honti samitā vūpasantā atthaṅgatā abbhatthaṅgatā appitā byappitā sositā visositā byantīkatā. Tena vuccati ‘‘uddhaccakukkuccaṃ pahāyā’’ti.

553. ‘‘Anuddhato’’ti tassa uddhaccakukkuccassa cattattā vantattā muttattā pahīnattā paṭinissaṭṭhattā pahīnapaṭinissaṭṭhattā. Tena vuccati ‘‘anuddhato’’ti.

554. ‘‘Viharatī’’ti …pe… tena vuccati ‘‘viharatī’’ti.

555. ‘‘Vūpasantacitto’’ti. Tattha katamaṃ cittaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘cittaṃ’’. Idaṃ cittaṃ ajjhattaṃ santaṃ hoti samitaṃ vūpasantaṃ. Tena vuccati ‘‘ajjhattaṃ vūpasantacitto’’ti.

556. ‘‘Uddhaccakukkuccā cittaṃ parisodhetī’’ti atthi uddhaccaṃ, atthi kukkuccaṃ.

Tattha katamaṃ uddhaccaṃ? Yaṃ cittassa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattaṃ cittassa – idaṃ vuccati ‘‘uddhaccaṃ’’.

Tattha katamaṃ kukkuccaṃ…pe… idaṃ vuccati ‘‘kukkuccaṃ’’.

Tattha katamaṃ cittaṃ…pe… idaṃ vuccati ‘‘cittaṃ’’. Idaṃ cittaṃ imamhā uddhaccakukkuccā sodheti visodheti parisodheti moceti vimoceti parimoceti. Tena vuccati ‘‘uddhaccakukkuccā cittaṃ parisodhetī’’ti.

557. ‘‘Vicikicchaṃ pahāyā’’ti, tattha katamā vicikicchā? Yā kaṅkhā kaṅkhāyanā kaṅkhāyitattaṃ vimati vicikicchā dveḷhakaṃ dvidhāpatho saṃsayo anekaṃsaggāho āsappanā parisappanā apariyogāhaṇā chambhitattaṃ cittassa manovilekho – ayaṃ vuccati ‘‘vicikicchā’’. Ayaṃ vicikicchā santā hoti samitā vūpasantā atthaṅgatā abbhatthaṅgatā appitā byappitā sositā visositā byantīkatā. Tena vuccati ‘‘vicikicchaṃ pahāyā’’ti.

558. ‘‘Tiṇṇavicikiccho’’ti, imaṃ vicikicchaṃ tiṇṇo hoti uttiṇṇo nittiṇṇo pāraṅgato pāramanuppatto. Tena vuccati ‘‘tiṇṇavicikiccho’’ti.

559. ‘‘Akathaṃkathī kusalesu dhammesū’’ti imāya vicikicchāya kusalesu dhammesu na kaṅkhati na vicikicchati akathaṃkathī hoti nikkathaṃkathī vikathaṃkatho. Tena vuccati ‘‘akathaṃkathī kusalesu dhammesū’’ti.

560. ‘‘Vicikicchāya cittaṃ parisodhetī’’ti, tattha katamā vicikicchā? Yā kaṅkhā kaṅkhāyanā kaṅkhāyitattaṃ chambhitattaṃ cittassa manovilekho – ayaṃ vuccati ‘‘vicikicchā’’.

Tattha katamaṃ cittaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘cittaṃ’’. Idaṃ cittaṃ imāya vicikicchāya sodheti visodheti parisodheti moceti vimoceti parimoceti. Tena vuccati ‘‘vicikicchāya cittaṃ parisodhetī’’ti.

561. ‘‘Ime pañca nīvaraṇe pahāyā’’ti ime pañca nīvaraṇā santā honti samitā vūpasantā atthaṅgatā abbhatthaṅgatā appitā byappitā sositā visositā byantīkatā. Tena vuccati ‘‘ime pañca nīvaraṇe pahāyā’’ti.

562. ‘‘Cetaso upakkilese’’ti ime pañca nīvaraṇā cittassa upakkilesā.

563. ‘‘Paññāya dubbalīkaraṇe’’ti imehi pañcahi nīvaraṇehi anuppannā ceva paññā na uppajjati uppannā ca paññā nirujjhati. Tena vuccati ‘‘paññāya dubbalīkaraṇe’’ti.

564. ‘‘Vivicceva kāmehi vivicca akusalehi dhammehī’’ti tattha katame kāmā? Chando kāmo, rāgo kāmo, chandarāgo kāmo, saṅkappo kāmo, rāgo kāmo, saṅkapparāgo kāmo – ime vuccanti ‘‘kāmā’’.

Tattha katame akusalā dhammā? Kāmacchando, byāpādo, thinaṃ, middhaṃ, uddhaccaṃ, kukkuccaṃ, vicikicchā – ime vuccanti ‘‘akusalā dhammā’’. Iti imehi ca kāmehi imehi ca akusalehi dhammehi vivitto hoti. Tena vuccati ‘‘vivicceva kāmehi vivicca akusalehi dhammehī’’ti.

565. ‘‘Savitakkaṃ savicāra’’nti atthi vitakko, atthi vicāro.

Tattha katamo vitakko? Yo takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā sammāsaṅkappo – ayaṃ vuccati ‘‘vitakko’’.

Tattha katamo vicāro? Yo cāro vicāro anuvicāro upavicāro cittassa anusandhanatā anupekkhanatā – ayaṃ vuccati vicāro. Iti iminā ca vitakkena iminā ca vicārena upeto hoti…pe… samannāgato. Tena vuccati ‘‘savitakkaṃ savicāra’’nti.

566. ‘‘Vivekaja’’nti vitakko, vicāro, pīti, sukhaṃ, cittassekaggatā – te imasmiṃ viveke jātā honti sañjātā nibbattā abhinibbattā pātubhūtā. Tena vuccati ‘‘vivekaja’’nti.

567. ‘‘Pītisukha’’nti atthi pīti, atthi sukhaṃ.

Tattha katamā pīti? Yā pīti pāmojjaṃ āmodanā pamodanā hāso pahāso vitti odagyaṃ attamanatā cittassa – ayaṃ vuccati ‘‘pīti’’.

Tattha katamaṃ sukhaṃ? Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – idaṃ vuccati ‘‘sukhaṃ’’. Idaṃ sukhaṃ imāya pītiyā sahagataṃ hoti sahajātaṃ saṃsaṭṭhaṃ sampayuttaṃ. Tena vuccati ‘‘pītisukha’’nti.

568. ‘‘Paṭhama’’nti gaṇanānupubbatā [gaṇanānupubbato (syā.) evamuparipi] paṭhamaṃ. Idaṃ paṭhamaṃ samāpajjatīti paṭhamaṃ.

569. ‘‘Jhāna’’nti vitakko, vicāro, pīti, sukhaṃ, cittassekaggatā.

570. ‘‘Upasampajjā’’ti yo paṭhamassa jhānassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

571. ‘‘Viharatī’’ti …pe… tena vuccati ‘‘viharatī’’ti.

572. ‘‘Vitakkavicārānaṃ vūpasamā’’ti, atthi vitakko, atthi vicāro.

Tattha katamo vitakko? Yo takko vitakko…pe… sammāsaṅkappo – ayaṃ vuccati ‘‘vitakko’’.

Tattha katamo vicāro? Yo cāro vicāro anuvicāro upavicāro cittassa anusandhanatā anupekkhanatā – ayaṃ vuccati ‘‘vicāro’’. Iti ayañca vitakko ayañca vicāro santā honti samitā vūpasantā atthaṅgatā abbhatthaṅgatā appitā byappitā sositā visositā byantīkatā. Tena vuccati ‘‘vitakkavicārānaṃ vūpasamā’’ti.

573. ‘‘Ajjhatta’’nti yaṃ ajjhattaṃ paccattaṃ.

574. ‘‘Sampasādana’’nti yā saddhā saddahanā okappanā abhippasādo.

575. ‘‘Cetaso ekodibhāva’’nti yā cittassa ṭhiti…pe… sammāsamādhi.

576. ‘‘Avitakkaṃ avicāra’’nti atthi vitakko, atthi vicāro.

Tattha katamo vitakko? Yo takko vitakko…pe… sammāsaṅkappo – ayaṃ vuccati ‘‘vitakko’’.

Tattha katamo vicāro? Yo cāro anucāro vicāro anuvicāro upavicāro cittassa anusandhanatā anupekkhanatā – ayaṃ vuccati ‘‘vicāro’’. Iti ayañca vitakko ayañca vicāro santā hoti samitā vūpasantā atthaṅgatā abbhatthaṅgatā appitā byappitā sositā visositā byantīkatā. Tena vuccati ‘‘avitakkaṃ avicāra’’nti.

577. ‘‘Samādhija’’nti sampasādo pītisukhaṃ – te imasmiṃ samādhimhi jātā honti sañjātā nibbattā abhinibbattā pātubhūtā. Tena vuccati ‘‘samādhija’’nti.

578. ‘‘Pītisukha’’nti atthi pīti, atthi sukhaṃ.

Tattha katamā pīti…pe… ayaṃ vuccati ‘‘pīti’’.

Tattha katamaṃ sukhaṃ…pe… idaṃ vuccati ‘‘sukhaṃ’’. Idaṃ sukhaṃ imāya pītiyā sahagataṃ hoti sahajātaṃ saṃsaṭṭhaṃ sampayuttaṃ. Tena vuccati ‘‘pītisukha’’nti.

579. ‘‘Dutiya’’nti gaṇanānupubbatā dutiyaṃ. Idaṃ dutiyaṃ samāpajjatīti dutiyaṃ.

580. ‘‘Jhāna’’nti sampasādo, pītisukhaṃ, cittassekaggatā.

581. ‘‘Upasampajjā’’ti yo dutiyassa jhānassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

582. ‘‘Viharatī’’ti …pe… tena vuccati ‘‘viharatī’’ti.

583. ‘‘Pītiyā ca virāgā’’ti tattha katamā pīti? Yā pīti pāmojjaṃ āmodanā pamodanā hāso pahāso vitti odagyaṃ attamanatā cittassa – ayaṃ vuccati ‘‘pīti’’. Ayaṃ pīti santā hoti samitā vūpasantā atthaṅgatā abbhatthaṅgatā appitā byappitā sositā visositā byantīkatā. Tena vuccati ‘‘pītiyā ca virāgā’’ti.

584. ‘‘Upekkhako’’ti tattha katamā upekkhā? Yā upekkhā upekkhanā ajjhupekkhanā majjhattatā cittassa – ayaṃ vuccati ‘‘upekkhā’’. Imāya upekkhāya upeto hoti…pe… samannāgato. Tena vuccati ‘‘upekkhako’’ti.

585. ‘‘Viharatī’’ti …pe… tena vuccati ‘‘viharatī’’ti.

586. ‘‘Sato ca sampajāno’’ti tattha katamā sati? Yā sati anussati…pe… sammāsati – ayaṃ vuccati ‘‘sati’’.

Tattha katamaṃ sampajaññaṃ? Yā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ vuccati ‘‘sampajaññaṃ’’. Iti imāya ca satiyā iminā ca sampajaññena upeto hoti…pe… samannāgato. Tena vuccati ‘‘sato ca sampajāno’’ti.

587. ‘‘Sukhañca kāyena paṭisaṃvedetī’’ti tattha katamaṃ sukhaṃ? Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – idaṃ vuccati ‘‘sukhaṃ’’.

Tattha katamo kāyo? Saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – ayaṃ vuccati ‘‘kāyo’’. Idaṃ sukhaṃ iminā kāyena paṭisaṃvedeti. Tena vuccati ‘‘sukhañca kāyena paṭisaṃvedetī’’ti.

588. ‘‘Yaṃ taṃ ariyā ācikkhantī’’ti tattha katame ariyā? Ariyā vuccanti buddhā ca buddhasāvakā ca. Te imaṃ ācikkhanti desenti paññapenti [paññāpenti (sī. syā.)] paṭṭhapenti vivaranti vibhajanti uttāniṃ karonti pakāsenti. Tena vuccati ‘‘yaṃ taṃ ariyā ācikkhantī’’ti.

589. ‘‘Upekkhako satimā sukhavihārī’’ti tattha katamā upekkhā? Yā upekkhā upekkhanā ajjhupekkhanā majjhattatā cittassa – ayaṃ vuccati ‘‘upekkhā’’.

Tattha katamā sati? Yā sati anussati…pe… sammāsati – ayaṃ vuccati ‘‘sati’’.

Tattha katamaṃ sukhaṃ? Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – idaṃ vuccati ‘‘sukhaṃ’’. Iti imāya ca upekkhāya imāya ca satiyā iminā ca sukhena samannāgato iriyati vattati pāleti yapeti yāpeti carati viharati. Tena vuccati ‘‘upekkhako satimā sukhavihārī’’ti.

590. ‘‘Tatiya’’nti gaṇanānupubbatā tatiyaṃ. Idaṃ tatiyaṃ samāpajjatīti tatiyaṃ.

591. ‘‘Jhāna’’nti upekkhā, sati, sampajaññaṃ, sukhaṃ, cittassekaggatā.

592. ‘‘Upasampajjā’’ti yo tatiyassa jhānassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

593. ‘‘Viharatī’’ti…pe… tena vuccati ‘‘viharatī’’ti.

594. ‘‘Sukhassa ca pahānā dukkhassa ca pahānā’’ti, atthi sukhaṃ, atthi dukkhaṃ.

Tattha katamaṃ sukhaṃ? Yaṃ kāyikaṃ sātaṃ kāyikaṃ sukhaṃ kāyasamphassajaṃ sātaṃ sukhaṃ vedayitaṃ kāyasamphassajā sātā sukhā vedanā – idaṃ vuccati ‘‘sukhaṃ’’.

Tattha katamaṃ dukkhaṃ? Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassajā asātā dukkhā vedanā – idaṃ vuccati ‘‘dukkhaṃ’’. Iti idañca sukhaṃ idañca dukkhaṃ santā honti samitā vūpasantā atthaṅgatā abbhatthaṅgatā appitā byappitā sositā visositā byantīkatā. Tena vuccati ‘‘sukhassa ca pahānā dukkhassa ca pahānā’’ti.

595. ‘‘Pubbeva somanassadomanassānaṃ atthaṅgamā’’ti atthi somanassaṃ, atthi domanassaṃ.

Tattha katamaṃ somanassaṃ? Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – idaṃ vuccati ‘‘somanassaṃ’’.

Tattha katamaṃ domanassaṃ? Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā – idaṃ vuccati ‘‘domanassaṃ’’. Iti idañca somanassaṃ idañca domanassaṃ pubbeva santā honti samitā vūpasantā atthaṅgatā abbhatthaṅgatā appitā byappitā sositā visositā byantīkatā. Tena vuccati ‘‘pubbeva somanassadomanassānaṃ atthaṅgamā’’ti.

596. ‘‘Adukkhamasukha’’nti yaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā. Tena vuccati ‘‘adukkhamasukha’’nti.

597. ‘‘Upekkhāsatipārisuddhi’’nti, tattha katamā upekkhā? Yā upekkhā upekkhanā ajjhupekkhanā majjhattatā cittassa – ayaṃ vuccati ‘‘upekkhā’’.

Tattha katamā sati? Yā sati anussati…pe… sammāsati – ayaṃ vuccati ‘‘sati’’. Ayaṃ sati imāya upekkhāya vivaṭā hoti parisuddhā pariyodātā. Tena vuccati ‘‘upekkhāsatipārisuddhi’’nti.

598. ‘‘Catuttha’’nti gaṇanānupubbatā catutthaṃ, idaṃ catutthaṃ samāpajjatīti catutthaṃ.

599. ‘‘Jhāna’’nti upekkhā, sati, cittassekaggatā.

600. ‘‘Upasampajjā’’ti yo catutthassa jhānassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

601. ‘‘Viharatī’’ti…pe… tena vuccati ‘‘viharatī’’ti.

602. ‘‘Sabbaso rūpasaññānaṃ samatikkamā’’ti tattha katamā rūpasaññā? Rūpāvacarasamāpattiṃ samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā saññā sañjānanā sañjānitattaṃ – imā vuccanti ‘‘rūpasaññāyo’’. Imā rūpasaññāyo atikkanto hoti vītikkanto samatikkanto. Tena vuccati ‘‘sabbaso rūpasaññānaṃ samatikkamā’’ti.

603. ‘‘Paṭighasaññānaṃ atthaṅgamā’’ti tattha katamā paṭighasaññā? Rūpasaññā saddasaññā…pe… phoṭṭhabbasaññā – imā vuccanti paṭighasaññāyo. Imā paṭighasaññāyo santā honti samitā vūpasantā atthaṅgatā abbhatthaṅgatā appitā byappitā sositā visositā byantīkatā. Tena vuccati ‘‘paṭighasaññānaṃ atthaṅgamā’’ti.

604. ‘‘Nānattasaññānaṃ amanasikārā’’ti tattha katamā nānattasaññā? Asamāpannassa manodhātu samaṅgissa vā manoviññāṇadhātu samaṅgissa vā saññā sañjānanā sañjānitattaṃ – imā vuccanti

‘‘nānattasaññāyo’’. Imā nānattasaññāyo na manasi karoti. Tena vuccati ‘‘nānattasaññānaṃ amanasikārā’’ti.

605. ‘‘Ananto ākāso’’ti, tattha katamo ākāso? Yo ākāso ākāsagataṃ aghaṃ aghagataṃ vivaro vivaragataṃ asamphuṭṭhaṃ catūhi mahābhūtehi – ayaṃ vuccati ‘‘ākāso’’. Tasmiṃ ākāse cittaṃ ṭhapeti saṇṭhapeti anantaṃ pharati. Tena vuccati ‘‘ananto ākāso’’ti.

606. ‘‘Ākāsānañcāyatana’’nti ākāsānañcāyatanaṃ samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā cittacetasikā dhammā.

607. ‘‘Upasampajjā’’ti yo ākāsānañcāyatanassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

608. ‘‘Viharatī’’ti…pe… tena vuccati ‘‘viharatī’’ti.

609. ‘‘Sabbaso ākāsānañcāyatanaṃ samatikkammā’’ti imaṃ ākāsānañcāyatanaṃ atikkanto hoti vītikkanto samatikkanto. Tena vuccati ‘‘sabbaso ākāsānañcāyatanaṃ samatikkammā’’ti.

610. ‘‘Anantaṃ viññāṇa’’nti taṃyeva ākāsaṃ viññāṇena phuṭṭhaṃ manasi karoti anantaṃ pharati. Tena vuccati ‘‘anantaṃ viññāṇa’’nti.

611. ‘‘Viññāṇañcāyatana’’nti viññāṇañcāyatanaṃ samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā cittacetasikā dhammā.

612. ‘‘Upasampajjā’’ti yo viññāṇañcāyatanassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

613. ‘‘Viharatī’’ti…pe… tena vuccati ‘‘viharatī’’ti.

614. ‘‘Sabbaso viññāṇañcāyatanaṃ samatikkammā’’ti imaṃ viññāṇañcāyatanaṃ atikkanto hoti vītikkanto samatikkanto. Tena vuccati ‘‘sabbaso viññāṇañcāyatanaṃ samatikkammā’’ti.

615. ‘‘Natthi kiñcī’’ti taṃyeva viññāṇaṃ bhāveti vibhāveti antarabhāveti, ‘‘natthi kiñcī’’ti passati. Tena vuccati ‘‘natthi kiñcī’’ti.

616. ‘‘Ākiñcaññāyatana’’nti ākiñcaññāyatanaṃ samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā cittacetasikā dhammā.

617. ‘‘Upasampajjā’’ti yo ākiñcaññāyatanassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

618. ‘‘Viharatī’’ti …pe… tena vuccati ‘‘viharatī’’ti.

619. ‘‘Sabbaso ākiñcaññāyatanaṃ samatikkammā’’ti imaṃ ākiñcaññāyatanaṃ atikkanto hoti vītikkanto samatikkanto. Tena vuccati ‘‘sabbaso ākiñcaññāyatanaṃ samatikkammā’’ti.

‘‘Nevasaññīnāsaññī’’ti taṃyeva ākiñcaññāyatanaṃ santato manasi karoti saṅkhārāvasesasamāpattiṃ bhāveti. Tena vuccati ‘‘nevasaññīnāsaññī’’ti [ayaṃ pāṭho mātikāyaṃ natthi, niddese pana sabbapotthakesu dissati].

620. ‘‘Nevasaññānāsaññāyatana’’nti nevasaññānāsaññāyatanaṃ samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā cittacetasikā dhammā.

621. ‘‘Upasampajjā’’ti yo nevasaññānāsaññāyatanassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

622. ‘‘Viharatī’’ti iriyati vattati pāleti yapeti yāpeti carati viharati. Tena vuccati ‘‘viharatī’’ti.

Suttantabhājanīyaṃ.

2. Abhidhammabhājanīyaṃ

1. Rūpāvacarakusalaṃ

623. Cattāri jhānāni – paṭhamaṃ jhānaṃ, dutiyaṃ jhānaṃ, tatiyaṃ jhānaṃ, catutthaṃ jhānaṃ.

624. Tattha katamaṃ paṭhamaṃ jhānaṃ? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye pañcaṅgikaṃ jhānaṃ hoti – vitakko, vicāro, pīti, sukhaṃ, cittassekaggatā. Idaṃ vuccati ‘‘paṭhamaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

Tattha katamaṃ dutiyaṃ jhānaṃ? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye tivaṅgikaṃ jhānaṃ hoti – pīti, sukhaṃ, cittassekaggatā. Idaṃ vuccati ‘‘dutiyaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

Tattha katamaṃ tatiyaṃ jhānaṃ? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti pītiyā ca virāgā…pe… tatiyaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti – sukhaṃ, cittassekaggatā. Idaṃ vuccati ‘‘tatiyaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

Tattha katamaṃ catutthaṃ jhānaṃ? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti – upekkhā, cittassekaggatā. Idaṃ vuccati ‘‘catutthaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

Catukkaṃ.

625. Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye pañcaṅgikaṃ jhānaṃ hoti – vitakko, vicāro, pīti, sukhaṃ, cittassekaggatā. Idaṃ vuccati ‘‘paṭhamaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi vivicca akusalehi dhammehi avitakkaṃ vicāramattaṃ vivekajaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye caturaṅgikaṃ jhānaṃ hoti – vicāro, pīti, sukhaṃ, cittassekaggatā. Idaṃ vuccati ‘‘dutiyaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā…pe… tatiyaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye tivaṅgikaṃ jhānaṃ hoti – pīti,

sukhaṃ, cittassekaggatā. Idaṃ vuccati ‘‘tatiyaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti pītiyā ca virāgā…pe… catutthaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti – sukhaṃ, cittassekaggatā. Idaṃ vuccati ‘‘catutthaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti sukhassa ca pahānā…pe… pañcamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti – upekkhā, cittassekaggatā. Idaṃ vuccati ‘‘pañcamaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

Pañcakaṃ.

2. Arūpāvacarakusalaṃ

626. Idha bhikkhu yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti – upekkhā, cittassekaggatā. Idaṃ vuccati ‘‘catutthaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

3. Lokuttarakusalaṃ

627. Cattāri jhānāni – paṭhamaṃ jhānaṃ, dutiyaṃ jhānaṃ, tatiyaṃ jhānaṃ, catutthaṃ jhānaṃ.

628. Tattha katamaṃ paṭhamaṃ jhānaṃ? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye pañcaṅgikaṃ jhānaṃ hoti – vitakko, vicāro, pīti, sukhaṃ, cittassekaggatā. Idaṃ vuccati ‘‘paṭhamaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

Tattha katamaṃ dutiyaṃ jhānaṃ? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye tivaṅgikaṃ jhānaṃ hoti – pīti, sukhaṃ, cittassekaggatā. Idaṃ vuccati ‘‘dutiyaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

Tattha katamaṃ tatiyaṃ jhānaṃ? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā pītiyā ca virāgā…pe… tatiyaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti – sukhaṃ, cittassekaggatā. Idaṃ vuccati ‘‘tatiyaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

Tattha katamaṃ catutthaṃ jhānaṃ? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā sukhassa ca pahānā … pe… catutthaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti – upekkhā, cittassekaggatā. Idaṃ vuccati ‘‘catutthaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

Catukkaṃ.

629. Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ

upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye pañcaṅgikaṃ jhānaṃ hoti – vitakko, vicāro, pīti, sukhaṃ, cittassekaggatā. Idaṃ vuccati ‘‘paṭhamaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi vivicca akusalehi dhammehi avitakkaṃ vicāramattaṃ vivekajaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye caturaṅgikaṃ jhānaṃ hoti vicāro pīti sukhaṃ cittassekaggatā. Idaṃ vuccati ‘‘dutiyaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vitakkavicārānaṃ vūpasamā…pe… tatiyaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye tivaṅgikaṃ jhānaṃ hoti – pīti, sukhaṃ, cittassekaggatā. Idaṃ vuccati ‘‘tatiyaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā pītiyā ca virāgā…pe… catutthaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti – sukhaṃ, cittassekaggatā. Idaṃ vuccati ‘‘catutthaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā sukhassa ca pahānā…pe… pañcamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti – upekkhā, cittassekaggatā. Idaṃ vuccati ‘‘pañcamaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

Pañcakaṃ.

4. Rūpāvacaravipākā

630. Cattāri jhānāni – paṭhamaṃ jhānaṃ, dutiyaṃ jhānaṃ, tatiyaṃ jhānaṃ, catutthaṃ jhānaṃ.

631. Tattha katamaṃ paṭhamaṃ jhānaṃ? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye pañcaṅgikaṃ jhānaṃ hoti – vitakko, vicāro, pīti, sukhaṃ, cittassekaggatā. Idaṃ vuccati ‘‘paṭhamaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

Tattha katamaṃ dutiyaṃ jhānaṃ? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti – upekkhā, cittassekaggatā. Idaṃ vuccati ‘‘pañcamaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā…pe….

5. Arūpāvacaravipākā

632. Idha bhikkhu yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva

arūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti – upekkhā, cittassekaggatā. Idaṃ vuccati ‘‘catutthaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

6. Lokuttaravipākā

633. Cattāri jhānāni – paṭhamaṃ jhānaṃ, dutiyaṃ jhānaṃ, tatiyaṃ jhānaṃ, catutthaṃ jhānaṃ.

634. Tattha katamaṃ paṭhamaṃ jhānaṃ? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ, tasmiṃ samaye pañcaṅgikaṃ jhānaṃ hoti – vitakko, vicāro, pīti, sukhaṃ, cittassekaggatā. Idaṃ vuccati ‘‘paṭhamaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

Tattha katamaṃ dutiyaṃ jhānaṃ? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ …pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ, tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti – upekkhā, cittassekaggatā. Idaṃ vuccati ‘‘pañcamaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

7. Rūpārūpāvacarakiriyā

635. Cattāri jhānāni – paṭhamaṃ jhānaṃ, dutiyaṃ jhānaṃ, tatiyaṃ jhānaṃ, catutthaṃ jhānaṃ.

636. Tattha katamaṃ paṭhamaṃ jhānaṃ? Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye pañcaṅgikaṃ jhānaṃ hoti – vitakko, vicāro, pīti, sukhaṃ, cittassekaggatā. Idaṃ vuccati ‘‘paṭhamaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

Tattha katamaṃ dutiyaṃ jhānaṃ? Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti – upekkhā, cittassekaggatā. Idaṃ vuccati ‘‘pañcamaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttā.

637. Idha bhikkhu yasmiṃ samaye arūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti – upekkhā, cittassekaggatā. Idaṃ vuccati ‘‘catutthaṃ jhānaṃ’’. Avasesā dhammā jhānasampayuttāti.

Abhidhammabhājanīyaṃ.

3. Pañhāpucchakaṃ

638. Cattāri jhānāni – idha bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati…pe… vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati…pe… pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ''upekkhako satimā sukhavihārī''ti tatiyaṃ jhānaṃ upasampajja viharati…pe… sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

639. Catunnaṃ jhānānaṃ kati kusalā, kati akusalā, kati abyākatā…pe… kati saraṇā, kati araṇā?

1. Tikaṃ

640. Siyā kusalā, siyā abyākatā. Tīṇi jhānāni – etthuppannaṃ sukhaṃ vedanaṃ ṭhapetvā sukhāya vedanāya sampayuttā, catutthaṃ jhānaṃ – etthuppannaṃ adukkhamasukhaṃ vedanaṃ ṭhapetvā adukkhamasukhāya vedanāya sampayuttaṃ. Siyā vipākā, siyā vipākadhammadhammā, siyā nevavipākanavipākadhammadhammā. Siyā upādinnupādāniyā, siyā anupādinnupādāniyā, siyā anupādinnaanupādāniyā. Siyā asaṃkiliṭṭhasaṃkilesikā, siyā asaṃkiliṭṭhaasaṃkilesikā. Paṭhamaṃ jhānaṃ – etthuppanne vitakkavicāre ṭhapetvā savitakkaṃ savicāraṃ, tīṇi jhānāni avitakkaavicārā. Dve jhānāni – etthuppannaṃ pītiṃ ṭhapetvā pītisahagatā, tīṇi jhānāni – etthuppannaṃ sukhaṃ ṭhapetvā sukhasahagatā, catutthaṃ jhānaṃ – etthuppannaṃ upekkhaṃ ṭhapetvā upekkhāsahagataṃ. Neva dassanena na bhāvanāya pahātabbā. Neva dassanena na bhāvanāya pahātabbahetukā. Siyā ācayagāmino, siyā apacayagāmino, siyā nevācayagāmināpacayagāmino. Siyā sekkhā, siyā asekkhā, siyā nevasekkhanāsekkhā. Siyā mahaggatā, siyā appamāṇā. Tīṇi jhānāni na vattabbā parittārammaṇātipi, mahaggatārammaṇātipi, siyā appamāṇārammaṇā, siyā na vattabbā appamāṇārammaṇāti; catutthaṃ jhānaṃ siyā parittārammaṇaṃ, siyā mahaggatārammaṇaṃ, siyā appamāṇārammaṇaṃ; siyā na vattabbaṃ parittārammaṇantipi, mahaggatārammaṇantipi, appamāṇārammaṇantipi. Siyā majjhimā, siyā paṇītā. Siyā sammattaniyatā, siyā aniyatā. Tīṇi jhānāni na maggārammaṇā, siyā maggahetukā, siyā maggādhipatino, siyā na vattabbā maggahetukātipi, maggādhipatinotipi; catutthaṃ jhānaṃ siyā maggārammaṇaṃ, siyā maggahetukaṃ, siyā maggādhipati, siyā na vattabbaṃ maggārammaṇantipi, maggahetukantipi maggādhipatītipi. Siyā uppannā, siyā anuppannā, siyā uppādino. Siyā atītā, siyā anāgatā, siyā paccuppannā. Tīṇi jhānāni na vattabbā atītārammaṇātipi, anāgatārammaṇātipi, paccuppannārammaṇātipi; catutthaṃ jhānaṃ siyā atītārammaṇaṃ, siyā anāgatārammaṇaṃ, siyā paccuppannārammaṇaṃ, siyā na vattabbaṃ atītārammaṇantipi, anāgatārammaṇantipi, paccuppannāramaṇantipi. Siyā ajjhattā, siyā bahiddhā, siyā ajjhattabahiddhā. Tīṇi jhānāni bahiddhārammaṇā, catutthaṃ jhānaṃ siyā ajjhattārammaṇaṃ, siyā bahiddhārammaṇaṃ, siyā ajjhattabahiddhārammaṇaṃ, siyā na vattabbaṃ ajjhattārammaṇantipi, bahiddhārammaṇantipi, ajjhattabahiddhārammaṇantipi. Anidassanaappaṭighā.

2. Dukaṃ

641. Na hetū, sahetukā, hetusampayuttā, na vattabbā ''hetū ceva sahetukā cā''ti, sahetukā ceva na ca hetū, na vattabbā ''hetū ceva hetusampayuttā cā''ti, hetusampayuttā ceva na ca hetū, na hetū sahetukā.

Sappaccayā, saṅkhatā, anidassanā, appaṭighā, arūpā, siyā lokiyā, siyā lokuttarā, kenaci viññeyyā, kenaci na viññeyyā.

No āsavā, siyā sāsavā, siyā anāsavā, āsavavippayuttā, na vattabbā ''āsavā ceva sāsavā cā''ti, siyā

sāsavā ceva no ca āsavā, siyā na vattabbā ‘‘sāsavā ceva no ca āsavā’’ti. Na vattabbā ‘‘āsavā ceva āsavasampayuttā cāti’’pi, āsavasampayuttā ceva no ca āsavātipi. Siyā āsavavippayuttā sāsavā, siyā āsavavippayuttā anāsavā.

No saṃyojanā…pe… no ganthā…pe… no oghā…pe… no yogā…pe… no nīvaraṇā…pe… no parāmāsā…pe… sārammaṇā, no cittā, cetasikā, cittasampayuttā, cittasaṃsaṭṭhā, cittasamuṭṭhānā, cittasahabhuno, cittānuparivattino, cittasaṃsaṭṭhasamuṭṭhānā, cittasaṃsaṭṭhasamuṭṭhānasahabhuno, cittasaṃsaṭṭhasamuṭṭhānānuparivattino, bāhirā, no upādā, siyā upādinnā, siyā anupādinnā.

No upādānā…pe… no kilesā…pe… na dassanena pahātabbā, na bhāvanāya pahātabbā, na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā. Paṭhamaṃ jhānaṃ – etthuppannaṃ vitakkaṃ ṭhapetvā savitakkaṃ, tīṇi jhānāni avitakkā. Paṭhamaṃ jhānaṃ – etthuppannaṃ vicāraṃ ṭhapetvā savicāraṃ, tīṇi jhānāni avicārā. Dve jhānāni – etthuppannaṃ pītiṃ ṭhapetvā sappītikā, dve jhānāni appītikā. Dve jhānāni – etthuppannaṃ pītiṃ ṭhapetvā pītisahagatā, dve jhānāni na pītisahagatā. Tīṇi jhānāni – etthuppannaṃ sukhaṃ ṭhapetvā sukhasahagatā, catutthaṃ jhānaṃ na sukhasahagataṃ. Catutthaṃ jhānaṃ – etthuppannaṃ upekkhaṃ ṭhapetvā upekkhāsahagataṃ, tīṇi jhānāni upekkhāsahagatā, na kāmāvacarā, siyā rūpāvacarā, siyā na rūpāvacarā, tīṇi jhānāni na arūpāvacarā, catutthaṃ jhānaṃ siyā arūpāvacaraṃ, siyā na arūpāvacaraṃ, siyā pariyāpannā, siyā apariyāpannā, siyā niyyānikā, siyā aniyyānikā, siyā niyatā, siyā aniyatā, siyā sauttarā, siyā anuttarā, araṇāti.

Pañhāpucchakaṃ.

Jhānavibhaṅgo niṭṭhito.

13. Appamaññāvibhaṅgo

1. Suttantabhājanīyaṃ

642. Catasso appamaññāyo – idha bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ [catutthiṃ (sī.)]. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena [abyāpajjhena (sī. syā.)] pharitvā viharati. Karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati. Muditāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati. Upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

1. Mettā

643. Kathañca bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati? Seyyathāpi nāma ekaṃ puggalaṃ piyaṃ manāpaṃ disvā mettāyeyya, evameva sabbe satte mettāya pharati.

Tattha katamā mettā? Yā sattesu metti mettāyanā mettāyitattaṃ mettācetovimutti – ayaṃ vuccati ‘‘mettā’’.

Tattha katamaṃ cittaṃ? Yaṃ cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ

manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘cittaṃ’’. Idaṃ cittaṃ imāya mettāya sahagataṃ hoti sahajātaṃ saṃsaṭṭhaṃ sampayuttaṃ. Tena vuccati ‘‘mettāsahagatena cetasā’’ti.

644. ‘‘Ekaṃ disa’’nti puratthimaṃ vā disaṃ pacchimaṃ vā disaṃ uttaraṃ vā disaṃ dakkhiṇaṃ vā disaṃ uddhaṃ vā adho vā tiriyaṃ vā vidisaṃ vā.

645. ‘‘Pharitvā’’ti pharitvā adhimuccitvā.

646. ‘‘Viharatī’’ti iriyati vattati pāleti yapeti yāpeti carati viharati. Tena vuccati ‘‘viharatī’’ti.

647. ‘‘Tathā dutiya’’nti yatheva ekaṃ disaṃ tathā dutiyaṃ disaṃ tathā tatiyaṃ disaṃ tathā catutthaṃ disaṃ tathā uddhaṃ tathā adho tathā tiriyaṃ tathā vidisaṃ.

648. ‘‘Sabbadhi sabbattatāya sabbāvantaṃ loka’’nti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ. Pariyādāyavacanametaṃ – ‘‘sabbadhi sabbattatāya sabbāvantaṃ loka’’nti.

649. ‘‘Mettāsahagatena cetasā’’ti tattha katamā mettā? Yā sattesu metti mettāyanā mettāyitattaṃ mettācetovimutti – ayaṃ vuccati ‘‘mettā’’.

Tattha katamaṃ cittaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘cittaṃ’’. Idaṃ cittaṃ imāya mettāya sahagataṃ hoti sahajātaṃ saṃsaṭṭhaṃ sampayuttaṃ. Tena vuccati ‘‘mettāsahagatena cetasā’’ti.

650. ‘‘Vipulenā’’ti yaṃ vipulaṃ taṃ mahaggataṃ, yaṃ mahaggataṃ taṃ appamāṇaṃ, yaṃ appamāṇaṃ so avero, yo avero so abyāpajjo [abyāpajjho (sī. syā.)].

651. ‘‘Pharitvā’’ti pharitvā adhimuccitvā.

652. ‘‘Viharatī’’ti…pe… tena vuccati ‘‘viharatī’’ti.

2. Karuṇā

653. Kathañca bhikkhu karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharati? Seyyathāpi nāma ekaṃ puggalaṃ duggataṃ durūpetaṃ disvā karuṇāyeyya, evameva sabbe satte karuṇāya pharati.

Tattha katamā karuṇā? Yā sattesu karuṇā karuṇāyanā karuṇāyitattaṃ karuṇācetovimutti – ayaṃ vuccati ‘‘karuṇā’’.

Tattha katamaṃ cittaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘cittaṃ’’. Idaṃ cittaṃ imāya karuṇāya sahagataṃ hoti sahajātaṃ saṃsaṭṭhaṃ sampayuttaṃ. Tena vuccati ‘‘karuṇāsahagatena cetasā’’ti.

654. ‘‘Ekaṃ disa’’nti puratthimaṃ vā disaṃ pacchimaṃ vā disaṃ uttaraṃ vā disaṃ dakkhiṇaṃ vā disaṃ uddhaṃ vā adho vā tiriyaṃ vā vidisaṃ vā.

655. ‘‘Pharitvā’’ti pharitvā adhimuccitvā.

656. ‘‘Viharatī’’ti iriyati vattati pāleti yapeti yāpeti carati viharati. Tena vuccati ‘‘viharatī’’ti.

657. ‘‘Tathā dutiya’’nti yatheva ekaṃ disaṃ tathā dutiyaṃ disaṃ tathā tatiyaṃ disaṃ tathā catutthaṃ disaṃ tathā uddhaṃ tathā adho tathā tiriyaṃ tathā vidisaṃ.

658. ‘‘Sabbadhi sabbattatāya sabbāvantaṃ loka’’nti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ. Pariyādāyavacanametaṃ – ‘‘sabbadhi sabbattatāya sabbāvantaṃ loka’’nti.

659. ‘‘Karuṇāsahagatena cetasā’’ti tattha katamā karuṇā? Yā sattesu karuṇā karuṇāyanā karuṇāyitattaṃ karuṇācetovimutti – ayaṃ vuccati ‘‘karuṇā’’.

Tattha katamaṃ cittaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘cittaṃ’’. Idaṃ cittaṃ imāya karuṇāya sahagataṃ hoti sahajātaṃ saṃsaṭṭhaṃ sampayuttaṃ. Tena vuccati ‘‘karuṇāsahagatena cetasā’’ti.

660. ‘‘Vipulenā’’ti yaṃ vipulaṃ taṃ mahaggataṃ, yaṃ mahaggataṃ taṃ appamāṇaṃ, yaṃ appamāṇaṃ so avero, yo avero so abyāpajjo.

661. ‘‘Pharitvā’’ti pharitvā adhimuccitvā.

662. ‘‘Viharatī’’ti…pe… tena vuccati ‘‘viharatī’’ti.

3. Muditā

663. Kathañca bhikkhu muditāsahagatena cetasā ekaṃ disaṃ pharitvā viharati? Seyyathāpi nāma ekaṃ puggalaṃ piyaṃ manāpaṃ disvā mudito assa, evameva sabbe satte muditāya pharati.

Tattha katamā muditā? Yā sattesu muditā muditāyanā muditāyitattaṃ muditācetovimutti – ayaṃ vuccati ‘‘muditā’’.

Tattha katamaṃ cittaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘cittaṃ’’. Idaṃ cittaṃ imāya muditāya sahagataṃ hoti sahajātaṃ saṃsaṭṭhaṃ sampayuttaṃ. Tena vuccati ‘‘muditāsahagatena cetasā’’ti.

664. ‘‘Ekaṃ disa’’nti puratthimaṃ vā disaṃ pacchimaṃ vā disaṃ uttaraṃ vā disaṃ dakkhiṇaṃ vā disaṃ uddhaṃ vā adho vā tiriyaṃ vā vidisaṃ vā.

665. ‘‘Pharitvā’’ti pharitvā adhimuccitvā.

666. ‘‘Viharatī’’ti…pe… tena vuccati ‘‘viharatī’’ti.

667. ‘‘Tathā dutiya’’nti yatheva ekaṃ disaṃ tathā dutiyaṃ disaṃ tathā tatiyaṃ disaṃ tathā catutthaṃ disaṃ tathā uddhaṃ tathā adho tathā tiriyaṃ tathā vidisaṃ.

668. ‘‘Sabbadhi sabbattatāya sabbāvantaṃ loka’’nti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ. Pariyādāyavacanametaṃ – ‘‘sabbadhi sabbattatāya sabbāvantaṃ loka’’nti.

669. ‘‘Muditāsahagatena cetasā’’ti tattha katamā muditā? Yā sattesu muditā muditāyanā muditāyitattaṃ muditācetovimutti – ayaṃ vuccati ‘‘muditā’’.

Tattha katamaṃ cittaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘cittaṃ’’. Idaṃ cittaṃ imāya muditāya sahagataṃ hoti sahajātaṃ saṃsaṭṭhaṃ sampayuttaṃ. Tena

vuccati ‘‘muditāsahagatena cetasā’’ti.

670. ‘‘Vipulenā’’ti yaṃ vipulaṃ taṃ mahaggataṃ, yaṃ mahaggataṃ taṃ appamāṇaṃ, yaṃ appamāṇaṃ so avero, yo avero so abyāpajjo.

671. ‘‘Pharitvā’’ti pharitvā adhimuccitvā.

672. ‘‘Viharatī’’ti …pe… tena vuccati ‘‘viharatī’’ti.

4. Upekkhā

673. Kathañca bhikkhu upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati? Seyyathāpi nāma ekaṃ puggalaṃ neva manāpaṃ na amanāpaṃ disvā upekkhako assa, evameva sabbe satte upekkhāya pharati.

Tattha katamā upekkhā? Yā sattesu upekkhā upekkhāyanā upekkhāyitattaṃ upekkhācetovimutti – ayaṃ vuccati ‘‘upekkhā’’.

Tattha katamaṃ cittaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘cittaṃ’’. Idaṃ cittaṃ imāya upekkhāya sahagataṃ hoti sahajātaṃ saṃsaṭṭhaṃ sampayuttaṃ. Tena vuccati ‘‘upekkhāsahagatena cetasā’’ti.

674. ‘‘Ekaṃ disa’’nti puratthimaṃ vā disaṃ pacchimaṃ vā disaṃ uttaraṃ vā disaṃ dakkhiṇaṃ vā disaṃ uddhaṃ vā adho vā tiriyaṃ vā vidisaṃ vā.

675. ‘‘Pharitvā’’ti pharitvā adhimuccitvā.

676. ‘‘Viharatī’’ti…pe… tena vuccati ‘‘viharatī’’ti.

677. ‘‘Tathā dutiya’’nti yatheva ekaṃ disaṃ tathā dutiyaṃ disaṃ tathā tatiyaṃ disaṃ tathā catutthaṃ disaṃ tathā uddhaṃ tathā adho tathā tiriyaṃ tathā vidisaṃ.

678. ‘‘Sabbadhi sabbattatāya sabbāvantaṃ loka’’nti sabbena sabbaṃ sabbathā sabbaṃ asesaṃ nissesaṃ. Pariyādāyavacanametaṃ – ‘‘sabbadhi sabbattatāya sabbāvantaṃ loka’’nti.

679. ‘‘Upekkhāsahagatena cetasā’’ti, tattha katamā upekkhā? Yā sattesu upekkhā upekkhāyanā upekkhāyitattaṃ upekkhācetovimutti – ayaṃ vuccati ‘‘upekkhā’’.

Tattha katamaṃ cittaṃ? Yaṃ cittaṃ mano mānasaṃ…pe… tajjāmanoviññāṇadhātu – idaṃ vuccati ‘‘cittaṃ’’. Idaṃ cittaṃ imāya upekkhāya sahagataṃ hoti sahajātaṃ saṃsaṭṭhaṃ sampayuttaṃ. Tena vuccati ‘‘upekkhāsahagatena cetasā’’ti.

680. ‘‘Vipulenā’’ti yaṃ vipulaṃ taṃ mahaggataṃ, yaṃ mahaggataṃ taṃ appamāṇaṃ, yaṃ appamāṇaṃ so avero, yo avero so abyāpajjo.

681. ‘‘Pharitvā’’ti pharitvā adhimuccitvā.

682. ‘‘Viharatī’’ti…pe… tena vuccati ‘‘viharatī’’ti.

Suttantabhājanīyaṃ.

2. Abhidhammabhājanīyaṃ

683. Catasso appamaññāyo – mettā, karuṇā, muditā, upekkhā.

684. Tattha katamā mettā? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyanā mettāyitattaṃ mettācetovimutti – ayaṃ vuccati ‘‘mettā’’. Avasesā dhammā mettāya sampayuttā.

Tattha katamā mettā? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyanā mettāyitattaṃ mettācetovimutti – ayaṃ vuccati ‘‘mettā’’. Avasesā dhammā mettāya sampayuttā.

Tattha katamā mettā? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti pītiyā ca virāgā…pe… tatiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyanā mettāyitattaṃ mettācetovimutti – ayaṃ vuccati ‘‘mettā’’. Avasesā dhammā mettāya sampayuttā.

685. Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyanā mettāyitattaṃ mettācetovimutti – ayaṃ vuccati ‘‘mettā’’. Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi vivicca akusalehi dhammehi avitakkaṃ vicāramattaṃ vivekajaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyanā mettāyitattaṃ mettācetovimutti – ayaṃ vuccati ‘‘mettā’’. Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā…pe… tatiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyanā mettāyitattaṃ mettācetovimutti – ayaṃ vuccati ‘‘mettā’’. Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti pītiyā ca virāgā…pe… catutthaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyanā mettāyitattaṃ mettācetovimutti – ayaṃ vuccati ‘‘mettā’’. Avasesā dhammā mettāya sampayuttā.

686. Tattha katamā karuṇā? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyanā karuṇāyitattaṃ karuṇācetovimutti – ayaṃ vuccati ‘‘karuṇā’’. Avasesā dhammā karuṇāya sampayuttā.

Tattha katamā karuṇā? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti pītiyā ca virāgā…pe… dutiyaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyanā karuṇāyitattaṃ karuṇācetovimutti – ayaṃ vuccati ‘‘karuṇā’’. Avasesā dhammā karuṇāya sampayuttā.

Tattha katamā karuṇā? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti pītiyā ca virāgā…pe… tatiyaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyanā karuṇāyitattaṃ karuṇācetovimutti – ayaṃ vuccati ‘‘karuṇā’’. Avasesā dhammā karuṇāya sampayuttā.

687. Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe…

paṭhamaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyanā karuṇāyitattaṃ karuṇācetovimutti – ayaṃ vuccati ‘‘karuṇā’’. Avasesā dhammā karuṇāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi vivicca akusalehi dhammehi avitakkaṃ vicāramattaṃ vivekajaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyanā karuṇāyitattaṃ karuṇācetovimutti – ayaṃ vuccati ‘‘karuṇā’’. Avasesā dhammā karuṇāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā…pe… tatiyaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyanā karuṇāyitattaṃ karuṇācetovimutti – ayaṃ vuccati ‘‘karuṇā’’. Avasesā dhammā karuṇāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti pītiyā ca virāgā…pe… catutthaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyanā karuṇāyitattaṃ karuṇācetovimutti – ayaṃ vuccati ‘‘karuṇā’’. Avasesā dhammā karuṇāya sampayuttā.

688. Tattha katamā muditā? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati muditāsahagataṃ, yā tasmiṃ samaye muditā muditāyanā muditāyitattaṃ muditācetovimutti – ayaṃ vuccati ‘‘muditā’’. Avasesā dhammā muditāya sampayuttā.

Tattha katamā muditā? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharati muditāsahagataṃ, yā tasmiṃ samaye muditā muditāyatanā muditāyitattaṃ muditācetovimutti – ayaṃ vuccati ‘‘muditā’’. Avasesā dhammā muditāya sampayuttā.

Tattha katamā muditā? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti pītiyā ca virāgā…pe… tatiyaṃ jhānaṃ upasampajja viharati muditāsahagataṃ, yā tasmiṃ samaye muditā muditāyanā muditāyitattaṃ muditācetovimutti – ayaṃ vuccati ‘‘muditā’’. Avasesā dhammā muditāya sampayuttā.

689. Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati muditāsahagataṃ, yā tasmiṃ samaye muditā muditāyanā muditāyitattaṃ muditācetovimutti – ayaṃ vuccati ‘‘muditā’’. Avasesā dhammā muditāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi vivicca akusalehi dhammehi avitakkaṃ vicāramattaṃ vivekajaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati muditāsahagataṃ, yā tasmiṃ samaye muditā muditāyanā muditāyitattaṃ muditācetovimutti – ayaṃ vuccati ‘‘muditā’’. Avasesā dhammā muditāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā…pe… tatiyaṃ jhānaṃ upasampajja viharati muditāsahagataṃ, yā tasmiṃ samaye muditā muditāyanā muditāyitattaṃ muditācetovimutti – ayaṃ vuccati ‘‘muditā’’. Avasesā dhammā muditāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti pītiyā ca virāgā…pe… catutthaṃ jhānaṃ upasampajja viharati muditāsahagataṃ, yā tasmiṃ samaye muditā muditāyanā muditāyitattaṃ muditācetovimutti – ayaṃ vuccati ‘‘muditā’’. Avasesā dhammā muditāya sampayuttā.

690. Tattha katamā upekkhā? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati upekkhāsahagataṃ, yā tasmiṃ samaye upekkhā upekkhāyanā upekkhāyitattaṃ upekkhācetovimutti – ayaṃ vuccati ‘‘upekkhā’’.

Avasesā dhammā upekkhāya sampayuttā.

691. Catasso appamaññāyo – mettā, karuṇā, muditā, upekkhā.

692. Tattha katamā mettā? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, tasmiṃ samaye phasso hoti… pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyanā mettāyitattaṃ mettācetovimutti – ayaṃ vuccati ‘‘mettā’’. Avasesā dhammā mettāya sampayuttā.

Tattha katamā mettā? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyanā mettāyitattaṃ mettācetovimutti – ayaṃ vuccati ‘‘mettā’’. Avasesā dhammā mettāya sampayuttā.

693. Tattha katamā karuṇā? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyanā karuṇāyitattaṃ karuṇācetovimutti – ayaṃ vuccati ‘‘karuṇā’’. Avasesā dhammā karuṇāya sampayuttā.

Tattha katamā karuṇā? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyanā karuṇāyitattaṃ karuṇācetovimutti – ayaṃ vuccati ‘‘karuṇā’’. Avasesā dhammā karuṇāya sampayuttā.

694. Tattha katamā muditā? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati muditāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati muditāsahagataṃ, yā tasmiṃ samaye muditā muditāyanā muditāyitattaṃ muditācetovimutti – ayaṃ vuccati ‘‘muditā’’. Avasesā dhammā muditāya sampayuttā.

Tattha katamā muditā? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharati muditāsahagataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ upasampajja viharati muditāsahagataṃ, yā tasmiṃ samaye muditā muditāyanā muditāyitattaṃ muditācetovimutti – ayaṃ vuccati ‘‘muditā’’. Avasesā dhammā muditāya sampayuttā.

695. Tattha katamā upekkhā? Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati upekkhāsahagataṃ, tasmiṃ samaye

phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sukhassa ca pahānā dukkhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati upekkhāsahagataṃ, yā tasmiṃ samaye upekkhā upekkhāyanā upekkhāyitattaṃ upekkhācetovimutti – ayaṃ vuccati ''upekkhā''. Avasesā dhammā upekkhāya sampayuttā.

696. Catasso appamaññāyo – mettā, karuṇā, muditā, upekkhā.

697. Tattha katamā mettā? Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyanā mettāyitattaṃ mettācetovimutti – ayaṃ vuccati ''mettā''. Avasesā dhammā mettāya sampayuttā.

Tattha katamā mettā? Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ vitakkavicārānaṃ vūpasamā… pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… paṭhamaṃ jhānaṃ…pe… dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ…pe… catutthaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyanā mettāyitattaṃ mettācetovimutti – ayaṃ vuccati ''mettā''. Avasesā dhammā mettāya sampayuttā.

698. Tattha katamā karuṇā…pe… tattha katamā muditā…pe… tattha katamā upekkhā? Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ sukhassa ca pahānā dukkhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati upekkhāsahagataṃ, yā tasmiṃ samaye upekkhā upekkhāyanā upekkhāyitattaṃ upekkhācetovimutti – ayaṃ vuccati ''upekkhā''. Avasesā dhammā upekkhāya sampayuttā.

Abhidhammabhājanīyaṃ.

3. Pañhāpucchakaṃ

699. Catasso appamaññāyo – idha bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati; karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati; muditāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati; upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

700. Catunnaṃ appamaññānaṃ kati kusalā, kati akusalā, kati abyākatā…pe… kati saraṇā, kati araṇā?

1. Tikaṃ

701. Siyā kusalā, siyā abyākatā. Tisso appamaññāyo sukhāya vedanāya sampayuttā, upekkhā adukkhamasukhāya vedanāya sampayuttā. Siyā vipākā, siyā vipākadhammadhammā, siyā nevavipākanavipākadhammadhammā. Siyā upādinnupādāniyā, siyā anupādinnupādāniyā. Asaṃkiliṭṭhasaṃkilesikā. Tisso appamaññāyo siyā savitakkasavicārā, siyā avitakkavicāramattā, siyā

avitakkaavicārā; upekkhā avitakkaavicārā. Tisso appamaññāyo siyā pītisahagatā, siyā sukhasahagatā, na upekkhāsahagatā, siyā na vattabbā pītisahagatāti; upekkhā upekkhāsahagatā. Neva dassanena na bhāvanāya pahātabbā. Neva dassanena na bhāvanāya pahātabbahetukā. Siyā ācayagāmino, siyā nevācayagāmināpacayagāmino, nevasekkhanāsekkhā, mahaggatā, na vattabbā parittārammaṇātipi, mahaggatārammaṇātipi, appamāṇārammaṇātipi. Majjhimā, aniyatā, na vattabbā maggārammaṇātipi, maggahetukātipi, maggādhipatinotipi. Siyā uppannā, siyā anuppannā, siyā uppādino. Siyā atītā, siyā anāgatā, siyā paccuppannā. Na vattabbā atītārammaṇātipi, anāgatārammaṇātipi, paccuppannārammaṇātipi. Siyā ajjhattā, siyā bahiddhā, siyā ajjhattabahiddhā, bahiddhārammaṇā, anidassanaappaṭighā.

2. Dukaṃ

702. Mettā hetu, tisso appamaññāyo na hetū, sahetukā, hetusampayuttā. Mettā hetu ceva sahetukā ca; tisso appamaññāyo na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū. Mettā hetu ceva hetusampayuttā ca; tisso appamaññāyo na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū. Tisso appamaññāyo na hetū sahetukā; mettā na vattabbā na hetu sahetukātipi, na hetu ahetukātipi.

Sappaccayā, saṅkhatā, anidassanā, appaṭighā, arūpā, lokiyā, kenaci viññeyyā, kenaci na viññeyyā, no āsavā, sāsavā, āsavavippayuttā, na vattabbā āsavā ceva sāsavā cāti, sāsavā ceva no ca āsavā, na vattabbā āsavā ceva āsavasampayuttā cātipi, āsavasampayuttā ceva no ca āsavātipi. Āsavavippayuttā sāsavā.

No saṃyojanā…pe… no ganthā…pe… no oghā…pe… no yogā…pe… no nīvaraṇā…pe… no parāmāsā …pe… sārammaṇā, no cittā, cetasikā, cittasampayuttā, cittasaṃsaṭṭhā, cittasamuṭṭhānā, cittasahabhuno, cittānuparivattino, cittasaṃsaṭṭhasamuṭṭhānā, cittasaṃsaṭṭhasamuṭṭhānasahabhuno, cittasaṃsaṭṭhasamuṭṭhānānuparivattino, bāhirā, no upādā, siyā upādinnā, siyā anupādinnā.

No upādānā…pe… no kilesā…pe… na dassanena pahātabbā, na bhāvanāya pahātabbā, na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā. Tisso appamaññāyo siyā savitakkā, siyā avitakkā; upekkhā avitakkā. Tisso appamaññāyo siyā savicārā, siyā avicārā; upekkhā avicārā. Tisso appamaññāyo siyā sappītikā, siyā appītikā; upekkhā appītikā. Tisso appamaññāyo siyā pītisahagatā, siyā na pītisahagatā; upekkhā na pītisahagatā. Tisso appamaññāyo sukhasahagatā, upekkhā na sukhasahagatā. Upekkhā upekkhāsahagatā, tisso appamaññāyo na upekkhāsahagatā, na kāmāvacarā, rūpāvacarā, na arūpāvacarā, pariyāpannā, aniyyānikā, aniyatā, sauttarā, araṇāti.

Pañhāpucchakaṃ.

Appamaññāvibhaṅgo niṭṭhito.

14. Sikkhāpadavibhaṅgo

1. Abhidhammabhājanīyaṃ

703 . Pañca sikkhāpadāni – pāṇātipātā veramaṇī sikkhāpadaṃ, adinnādānā veramaṇī sikkhāpadaṃ, kāmesumicchācārā veramaṇī sikkhāpadaṃ, musāvādā veramaṇī sikkhāpadaṃ, surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ.

704. Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ pāṇātipātā viramantassa, yā tasmiṃ

samaye pāṇātipātā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velāanatikkamo setughāto – idaṃ vuccati ‘‘pāṇātipātā veramaṇī sikkhāpadaṃ’’. Avasesā dhammā veramaṇiyā sampayuttā.

Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ pāṇātipātā viramantassa, yā tasmiṃ samaye cetanā sañcetanā sañcetayitattaṃ – idaṃ vuccati ‘‘pāṇātipātā veramaṇī sikkhāpadaṃ’’. Avasesā dhammā cetanāya sampayuttā.

Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ pāṇātipātā viramantassa, yo tasmiṃ samaye phasso…pe… paggāho avikkhepo – idaṃ vuccati ‘‘pāṇātipātā veramaṇī sikkhāpadaṃ’’.

Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ sasaṅkhārena…pe… somanassasahagataṃ ñāṇavippayuttaṃ…pe… somanassasahagataṃ ñāṇavippayuttaṃ sasaṅkhārena…pe… upekkhāsahagataṃ ñāṇasampayuttaṃ…pe… upekkhāsahagataṃ ñāṇasampayuttaṃ sasaṅkhārena…pe… upekkhāsahagataṃ ñāṇavippayuttaṃ…pe… upekkhāsahagataṃ ñāṇavippayuttaṃ sasaṅkhārena pāṇātipātā viramantassa, yā tasmiṃ samaye pāṇātipātā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velāanatikkamo setughāto – idaṃ vuccati ‘‘pāṇātipātā veramaṇī sikkhāpadaṃ’’. Avasesā dhammā veramaṇiyā sampayuttā.

705. Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ ñāṇavippayuttaṃ sasaṅkhārena pāṇātipātā viramantassa, yā tasmiṃ samaye cetanā sañcetanā sañcetayitattaṃ – idaṃ vuccati ‘‘pāṇātipātā veramaṇī sikkhāpadaṃ’’. Avasesā dhammā cetanāya sampayuttā.

Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ ñāṇavippayuttaṃ sasaṅkhārena pāṇātipātā viramantassa phasso… pe… paggāho avikkhepo – idaṃ vuccati ‘‘pāṇātipātā veramaṇī sikkhāpadaṃ’’.

706. Tattha katamaṃ adinnādānā veramaṇī sikkhāpadaṃ…pe… kāmesumicchācārā veramaṇī sikkhāpadaṃ…pe… musāvādā veramaṇī sikkhāpadaṃ…pe… surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ surāmerayamajjapamādaṭṭhānā viramantassa, yā tasmiṃ samaye surāmerayamajjapamādaṭṭhānā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velāanatikkamo setughāto – idaṃ vuccati ‘‘surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ’’. Avasesā dhammā veramaṇiyā sampayuttā.

Tattha katamaṃ surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ, yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ surāmerayamajjapamādaṭṭhānā viramantassa, yā tasmiṃ samaye cetanā sañcetanā sañcetayitattaṃ – idaṃ vuccati ‘‘surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ’’. Avasesā dhammā cetanāya sampayuttā.

Tattha katamaṃ surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ surāmerayamajjapamādaṭṭhānā viramantassa, yo tasmiṃ samaye phasso…pe… paggāho avikkhepo – idaṃ vuccati ‘‘surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ’’.

Tattha katamaṃ surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ? Yasmiṃ samaye

kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ sasaṅkhārena…pe… somanassasahagataṃ ñāṇavippayuttaṃ…pe… somanassasahagataṃ ñāṇavippayuttaṃ sasaṅkhārena…pe… upekkhāsahagataṃ ñāṇasampayuttaṃ…pe… upekkhāsahagataṃ ñāṇasampayuttaṃ sasaṅkhārena…pe… upekkhāsahagataṃ ñāṇavippayuttaṃ…pe… upekkhāsahagataṃ ñāṇavippayuttaṃ sasaṅkhārena surāmerayamajjapamādaṭṭhānā viramantassa, yā tasmiṃ samaye surāmerayamajjapamādaṭṭhānā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velāanatikkamo setughāto – idaṃ vuccati ''surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ''. Avasesā dhammā veramaṇiyā sampayuttā.

707. Tattha katamaṃ surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ ñāṇavippayuttaṃ sasaṅkhārena surāmerayamajjapamādaṭṭhānā viramantassa, yā tasmiṃ samaye cetanā sañcetanā sañcetayitattaṃ – idaṃ vuccati ''surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ''. Avasesā dhammā cetanāya sampayuttā.

Tattha katamaṃ surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ ñāṇavippayuttaṃ sasaṅkhārena surāmerayamajjapamādaṭṭhānā viramantassa, yo tasmiṃ samaye phasso…pe… paggāho avikkhepo – idaṃ vuccati ''surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ''.

708. Pañca sikkhāpadāni – pāṇātipātā veramaṇī sikkhāpadaṃ, adinnādānā veramaṇī sikkhāpadaṃ, kāmesumicchācārā veramaṇī sikkhāpadaṃ, musāvādā veramaṇī sikkhāpadaṃ, surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ.

709. Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ hīnaṃ… majjhimaṃ… paṇītaṃ… chandādhipateyyaṃ… vīriyādhipateyyaṃ… cittādhipateyyaṃ… vīmaṃsādhipateyyaṃ… chandādhipateyyaṃ hīnaṃ… majjhimaṃ… paṇītaṃ… vīriyādhipateyyaṃ hīnaṃ… majjhimaṃ… paṇītaṃ… cittādhipateyyaṃ hīnaṃ… majjhimaṃ… paṇītaṃ… vīmaṃsādhipateyyaṃ hīnaṃ… majjhimaṃ… paṇītaṃ pāṇātipātā viramantassa, yā tasmiṃ samaye pāṇātipātā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velāanatikkamo setughāto – idaṃ vuccati ''pāṇātipātā veramaṇī sikkhāpadaṃ''. Avasesā dhammā veramaṇiyā sampayuttā.

Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ hīnaṃ… majjhimaṃ… paṇītaṃ… chandādhipateyyaṃ… vīriyādhipateyyaṃ… cittādhipateyyaṃ… vīmaṃsādhipateyyaṃ… chandādhipateyyaṃ hīnaṃ… majjhimaṃ… paṇītaṃ… vīriyādhipateyyaṃ hīnaṃ… majjhimaṃ… paṇītaṃ… cittādhipateyyaṃ hīnaṃ… majjhimaṃ… paṇītaṃ… vīmaṃsādhipateyyaṃ hīnaṃ… majjhimaṃ… paṇītaṃ pāṇātipātā viramantassa, yā tasmiṃ samaye cetanā sañcetanā sañcetayitattaṃ – idaṃ vuccati ''pāṇātipātā veramaṇī sikkhāpadaṃ''. Avasesā dhammā cetanāya sampayuttā.

Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ hīnaṃ… majjhimaṃ… paṇītaṃ… chandādhipateyyaṃ… vīriyādhipateyyaṃ… cittādhipateyyaṃ… vīmaṃsādhipateyyaṃ… chandādhipateyyaṃ hīnaṃ… majjhimaṃ… paṇītaṃ… vīriyādhipateyyaṃ hīnaṃ… majjhimaṃ… paṇītaṃ… cittādhipateyyaṃ hīnaṃ… majjhimaṃ… paṇītaṃ… vīmaṃsādhipateyyaṃ hīnaṃ… majjhimaṃ … paṇītaṃ pāṇātipātā viramantassa, yo tasmiṃ samaye phasso…pe… paggāho avikkhepo – idaṃ vuccati ''pāṇātipātā veramaṇī sikkhāpadaṃ''.

Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ sasaṅkhārena…pe… somanassasahagataṃ

ñāṇavippayuttaṃ…pe… somanassasahagataṃ ñāṇavippayuttaṃ sasaṅkhārena…pe… upekkhāsahagataṃ ñāṇasampayuttaṃ…pe… upekkhāsahagataṃ ñāṇasampayuttaṃ sasaṅkhārena…pe… upekkhāsahagataṃ ñāṇavippayuttaṃ…pe… upekkhāsahagataṃ ñāṇavippayuttaṃ sasaṅkhārena hīnaṃ… majjhimaṃ… paṇītaṃ… chandādhipateyyaṃ… vīriyādhipateyyaṃ… cittādhipateyyaṃ… chandādhipateyyaṃ hīnaṃ… majjhimaṃ… paṇītaṃ… vīriyādhipateyyaṃ hīnaṃ… majjhimaṃ… paṇītaṃ… cittādhipateyyaṃ hīnaṃ… majjhimaṃ… paṇītaṃ pāṇātipātā viramantassa, yā tasmiṃ samaye pāṇātipātā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velāanatikkamo setughāto – idaṃ vuccati ‘‘pāṇātipātā veramaṇī sikkhāpadaṃ’’. Avasesā dhammā veramaṇiyā sampayuttā…pe… avasesā dhammā cetanāya sampayuttā…pe… phasso…pe… paggāho avikkhepo – idaṃ vuccati ‘‘pāṇātipātā veramaṇī sikkhāpadaṃ’’.

710. Tattha katamaṃ adinnādānā veramaṇī sikkhāpadaṃ…pe… kāmesumicchācārā veramaṇī sikkhāpadaṃ…pe… musāvādā veramaṇī sikkhāpadaṃ…pe… surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ hīnaṃ… majjhimaṃ… paṇītaṃ… chandādhipateyyaṃ… vīriyādhipateyyaṃ … cittādhipateyyaṃ… vīmaṃsādhipateyyaṃ… chandādhipateyyaṃ hīnaṃ… majjhimaṃ… paṇītaṃ… vīriyādhipateyyaṃ hīnaṃ… majjhimaṃ… paṇītaṃ… cittādhipateyyaṃ hīnaṃ… majjhimaṃ… paṇītaṃ… vīmaṃsādhipateyyaṃ hīnaṃ… majjhimaṃ… paṇītaṃ surāmerayamajjapamādaṭṭhānā viramantassa, yā tasmiṃ samaye surāmerayamajjapamādaṭṭhānā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velāanatikkamo setughāto – idaṃ vuccati ‘‘surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ’’. Avasesā dhammā veramaṇiyā sampayuttā …pe… avasesā dhammā cetanāya sampayuttā…pe… phasso…pe… paggāho avikkhepo – idaṃ vuccati ‘‘surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ’’.

711. Tattha katamaṃ surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ? Yasmiṃ samaye kāmāvacare kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ sasaṅkhārena… pe… somanassasahagataṃ ñāṇavippayuttaṃ…pe… somanassasahagataṃ ñāṇavippayuttaṃ sasaṅkhārena…pe… upekkhāsahagataṃ ñāṇasampayuttaṃ…pe… upekkhāsahagataṃ ñāṇasampayuttaṃ sasaṅkhārena…pe… upekkhāsahagataṃ ñāṇavippayuttaṃ…pe… upekkhāsahagataṃ ñāṇavippayuttaṃ sasaṅkhārena hīnaṃ… majjhimaṃ… paṇītaṃ… chandādhipateyyaṃ… vīriyādhipateyyaṃ… cittādhipateyyaṃ… chandādhipateyyaṃ hīnaṃ… majjhimaṃ… paṇītaṃ… vīriyādhipateyyaṃ hīnaṃ… majjhimaṃ… paṇītaṃ… cittādhipateyyaṃ hīnaṃ… majjhimaṃ paṇītaṃ surāmerayamajjapamādaṭṭhānā viramantassa, yā tasmiṃ samaye surāmerayamajjapamādaṭṭhānā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velāanatikkamo setughāto – idaṃ vuccati ‘‘surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ’’. Avasesā dhammā veramaṇiyā sampayuttā…pe… avasesā dhammā cetanāya sampayuttā…pe… phasso…pe… paggāho avikkhepo – idaṃ vuccati ‘‘surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ’’.

712. Katame dhammā sikkhā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā sikkhā.

Katame dhammā sikkhā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ sasaṅkhārena…pe… somanassasahagataṃ ñāṇavippayuttaṃ… pe… somanassasahagataṃ ñāṇavippayuttaṃ sasaṅkhārena…pe… upekkhāsahagataṃ ñāṇasampayuttaṃ…pe… upekkhāsahagataṃ ñāṇasampayuttaṃ sasaṅkhārena…pe… upekkhāsahagataṃ ñāṇavippayuttaṃ…pe… upekkhāsahagataṃ ñāṇavippayuttaṃ sasaṅkhārena rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā sikkhā.

713. Katame dhammā sikkhā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti…pe…

arūpūpapattiyā maggaṃ bhāveti…pe… lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā sikkhā.

Abhidhammabhājanīyaṃ.

2. Pañhāpucchakaṃ

714. Pañca sikkhāpadāni – pāṇātipātā veramaṇī sikkhāpadaṃ, adinnādānā veramaṇī sikkhāpadaṃ, kāmesumicchācārā veramaṇī sikkhāpadaṃ, musāvādā veramaṇī sikkhāpadaṃ, surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ.

715. Pañcannaṃ sikkhāpadānaṃ kati kusalā, kati akusalā, kati abyākatā…pe… kati saraṇā, kati araṇā?

1. Tikaṃ

716. Kusalāyeva. Siyā sukhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā, vipākadhammadhammā, anupādinnupādāniyā, asaṃkiliṭṭhasaṃkilesikā, savitakkasavicārā, siyā pītisahagatā, siyā sukhasahagatā, siyā upekkhāsahagatā.

Neva dassanena na bhāvanāya pahātabbā, neva dassanena na bhāvanāya pahātabbahetukā, ācayagāmino, nevasekkhanāsekkhā, parittā, parittārammaṇā, majjhimā, aniyatā, na vattabbā maggārammaṇātipi, maggahetukātipi, maggādhipatinotipi. Siyā uppannā, siyā anuppannā, na vattabbā uppādinoti, siyā atītā, siyā anāgatā, siyā paccuppannā, paccuppannārammaṇā, siyā ajjhattā, siyā bahiddhā, siyā ajjhattabahiddhā, bahiddhārammaṇā, anidassanaappaṭighā.

2. Dukaṃ

717. Na hetū sahetukā, hetusampayuttā. Na vattabbā ‘‘hetū ceva sahetukā cā’’ti, sahetukā ceva na ca hetū, na vattabbā ‘‘hetū ceva hetusampayuttā cā’’ti, hetusampayuttā ceva na ca hetū, na hetu sahetūkā, sappaccayā, saṅkhatā, anidassanā, appaṭighā, arūpā, lokiyā, kenaci viññeyyā, kenaci na viññeyyā.

No āsavā, sāsavā, āsavavippayuttā, na vattabbā ‘‘āsavā ceva sāsavā cā’’ti, sāsavā ceva no ca āsavā, na vattabbā ‘‘āsavā ceva āsavasampayuttā cā’’tipi, ‘‘āsavasampayuttā ceva no ca āsavā’’tipi. Āsavavippayuttā sāsavā, no saṃyojanā…pe… no ganthā…pe… no oghā…pe… no yogā…pe… no nīvaraṇā…pe… no parāmāsā…pe… sārammaṇā, no cittā, cetasikā, cittasampayuttā, cittasaṃsaṭṭhā, cittasamuṭṭhānā, cittasahabhuno, cittānuparivattino, cittasaṃsaṭṭhasamuṭṭhānā, cittasaṃsaṭṭhasamuṭṭhānasahabhuno, cittasaṃsaṭṭhasamuṭṭhānānuparivattino, bāhirā, no upādā, anupādinnā, no upādānā…pe… no kilesā.

Na dassanena pahātabbā, na bhāvanāyapahātabbā, na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā, savitakkā, savicārā, siyā sappītikā, siyā appītikā, siyā pītisahagatā, siyā na pītisahagatā, siyā sukhasahagatā, siyā na sukhasahagatā, siyā upekkhāsahagatā, siyā na upekkhāsahagatā, kāmāvacarā, na rūpāvacarā, na arūpāvacarā, pariyāpannā, aniyyānikā, aniyatā, sauttarā, araṇāti.

Pañhāpucchakaṃ.

Sikkhāpadavibhaṅgo niṭṭhito.

15. Paṭisambhidāvibhaṅgo

1. Suttantabhājanīyaṃ

1. Saṅgahavāro

718. Catasso paṭisambhidā – atthapaṭisambhidā, dhammapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā [paṭibhāṇapaṭisambhidā (syā.) evamuparipi]. Atthe ñāṇaṃ atthapaṭisambhidā, dhamme ñāṇaṃ dhammapaṭisambhidā, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā. Ayaṃ saṅgahavāro.

2. Saccavāro

719. Catasso paṭisambhidā – atthapaṭisambhidā, dhammapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā. Dukkhe ñāṇaṃ atthapaṭisambhidā, dukkhasamudaye ñāṇaṃ dhammapaṭisambhidā, dukkhanirodhe ñāṇaṃ atthapaṭisambhidā, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ dhammapaṭisambhidā, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā. Ayaṃ saccavāro.

3. Hetuvāro

720. Catasso paṭisambhidā – atthapaṭisambhidā, dhammapaṭisambhidā niruttipaṭisambhidā, paṭibhānapaṭisambhidā. Hetumhi ñāṇaṃ dhammapaṭisambhidā, hetuphale ñāṇaṃ atthapaṭisambhidā, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā. Ayaṃ hetuvāro.

4. Dhammavāro

721. Catasso paṭisambhidā – atthapaṭisambhidā, dhammapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā. Ye dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā, imesu dhammesu ñāṇaṃ atthapaṭisambhidā; yamhā dhammā te dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā, tesu dhammesu ñāṇaṃ dhammapaṭisambhidā; tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā; ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā. Ayaṃ dhammavāro.

5. Paṭiccasamuppādavāro

722. Catasso paṭisambhidā – atthapaṭisambhidā, dhammapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā. Jarāmaraṇe ñāṇaṃ atthapaṭisambhidā, jarāmaraṇasamudaye ñāṇaṃ dhammapaṭisambhidā, jarāmaraṇanirodhe ñāṇaṃ atthapaṭisambhidā, jarāmaraṇanirodhagāminiyā paṭipadāya ñāṇaṃ dhammapaṭisambhidā, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

723. Catasso paṭisambhidā – atthapaṭisambhidā, dhammapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā. Jātiyā ñāṇaṃ…pe… bhave ñāṇaṃ…pe… upādāne ñāṇaṃ…pe… taṇhāya ñāṇaṃ…pe… vedanāya ñāṇaṃ…pe… phasse ñāṇaṃ…pe… saḷāyatane ñāṇaṃ…pe… nāmarūpe ñāṇaṃ…pe… viññāṇe ñāṇaṃ…pe… saṅkhāresu ñāṇaṃ atthapaṭisambhidā, saṅkhārasamudaye ñāṇaṃ dhammapaṭisambhidā, saṅkhāranirodhe ñāṇaṃ atthapaṭisambhidā, saṅkhāranirodhagāminiyā paṭipadāya ñāṇaṃ dhammapaṭisambhidā, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā, ñāṇesu ñāṇaṃ

paṭibhānapaṭisambhidā. Ayaṃ paṭiccasamuppādavāro.

6. Pariyattivāro

724. Catasso paṭisambhidā – atthapaṭisambhidā, dhammapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

Tattha katamā dhammapaṭisambhidā? Idha bhikkhu dhammaṃ jānāti – suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ. Ayaṃ vuccati ‘‘dhammapaṭisambhidā’’. So tassa tasseva bhāsitassa atthaṃ jānāti – ‘‘ayaṃ imassa bhāsitassa attho, ayaṃ imassa bhāsitassa attho’’ti. Ayaṃ vuccati ‘‘atthapaṭisambhidā’’. Tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā. Ayaṃ pariyattivāro.

Suttantabhājanīyaṃ.

2. Abhidhammabhājanīyaṃ

1. Kusalavāro

725. Catasso paṭisambhidā – atthapaṭisambhidā, dhammapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti, ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesaṃ vipāke ñāṇaṃ atthapaṭisambhidā, yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti – ‘‘imāni ñāṇāni idamatthajotakānī’’ti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

726. Catasso paṭisambhidā – atthapaṭisambhidā, dhammapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ sasaṅkhārena…pe… somanassasahagataṃ ñāṇavippayuttaṃ… pe… somanassasahagataṃ ñāṇavippayuttaṃ sasaṅkhārena…pe… upekkhāsahagataṃ ñāṇasampayuttaṃ…pe… upekkhāsahagataṃ ñāṇasampayuttaṃ sasaṅkhārena…pe… upekkhāsahagataṃ ñāṇavippayuttaṃ…pe… upekkhāsahagataṃ ñāṇavippayuttaṃ sasaṅkhārena rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesaṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti – ‘‘imāni ñāṇāni idamatthajotakānī’’ti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

727. Catasso paṭisambhidā – atthapaṭisambhidā, dhammapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

Katame dhammā kusalā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesaṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti – ‘‘imāni ñāṇāni idamatthajotakānī’’ti, ñāṇesu

ñāṇaṃ paṭibhānapaṭisambhidā.

728. Catasso paṭisambhidā – atthapaṭisambhidā, dhammapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

Katame dhammā kusalā? Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesaṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti – ‘‘imāni ñāṇāni idamatthajotakānī’’ti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

729. Catasso paṭisambhidā – atthapaṭisambhidā, dhammapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

Katame dhammā kusalā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesaṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti – ‘‘imāni ñāṇāni idamatthajotakānī’’ti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

2. Akusalavāro

730. Catasso paṭisambhidā – atthapaṭisambhidā, dhammapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ diṭṭhigatasampayuttaṃ rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā akusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesaṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti – ‘‘imāni ñāṇāni idamatthajotakānī’’ti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

731. Catasso paṭisambhidā – atthapaṭisambhidā, dhammapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ diṭṭhigatasampayuttaṃ sasaṅkhārena…pe… somanassasahagataṃ diṭṭhigatavippayuttaṃ…pe… somanassasahagataṃ diṭṭhigatavippayuttaṃ sasaṅkhārena…pe… upekkhāsahagataṃ diṭṭhigatasampayuttaṃ…pe… upekkhāsahagataṃ diṭṭhigatasampayuttaṃ sasaṅkhārena…pe… upekkhāsahagataṃ diṭṭhigatavippayuttaṃ…pe… upekkhāsahagataṃ diṭṭhigatavippayuttaṃ sasaṅkhārena…pe… domanassasahagataṃ paṭighasampayuttaṃ…pe… domanassasahagataṃ paṭighasampayuttaṃ sasaṅkhārena…pe… upekkhāsahagataṃ vicikicchāsampayuttaṃ…pe… upekkhāsahagataṃ uddhaccasampayuttaṃ rūpārammaṇaṃ vā…pe… dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā akusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesaṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti – ‘‘imāni ñāṇāni idamatthajotakānī’’ti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

3. Vipākavāro

732. Tisso paṭisambhidā – atthapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ cakkhuviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rūpārammaṇaṃ, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, upekkhā hoti, cittassekaggatā hoti, manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti, ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā. Ime dhammā abyākatā. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti – ‘‘imāni ñāṇāni idamatthajotakānī’’ti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

733. Tisso paṭisambhidā – atthapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sotaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ saddārammaṇaṃ…pe… ghānaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ gandhārammaṇaṃ…pe… jivhāviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rasārammaṇaṃ…pe… kāyaviññāṇaṃ uppannaṃ hoti sukhasahagataṃ phoṭṭhabbārammaṇaṃ, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, sukhaṃ hoti, cittassekaggatā hoti, manindriyaṃ hoti, sukhindriyaṃ hoti, jīvitindriyaṃ hoti, ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā. Ime dhammā abyākatā. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti – ‘‘imāni ñāṇāni idamatthajotakānī’’ti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

734. Tisso paṭisambhidā – atthapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā. Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manodhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā…pe… phoṭṭhabbārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekkhā hoti, cittassekaggatā hoti, manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti, ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā. Ime dhammā abyākatā. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti – ‘‘imāni ñāṇāni idamatthajotakānī’’ti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

735. Tisso paṭisambhidā – atthapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā rūpārammaṇā vā…pe… dhammārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti, ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā. Ime dhammā abyākatā. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti – ‘‘imāni ñāṇāni idamatthajotakānī’’ti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

736. Tisso paṭisambhidā – atthapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā…pe… dhammārammaṇā vā

yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekkhā hoti, cittassekaggatā hoti, manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti, ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā. Ime dhammā abyākatā. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti – ''imāni ñāṇāni idamatthajotakānī''ti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

737. Tisso paṭisambhidā – atthapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

Katame dhammā abyākatā? Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā ñāṇasampayuttā…pe… somanassasahagatā ñāṇasampayuttā sasaṅkhārena…pe… somanassasahagatā ñāṇavippayuttā…pe… somanassasahagatā ñāṇavippayuttā sasaṅkhārena…pe… upekkhāsahagatā ñāṇasampayuttā…pe… upekkhāsahagatā ñāṇasampayuttā sasaṅkhārena…pe… upekkhāsahagatā ñāṇavippayuttā…pe… upekkhāsahagatā ñāṇavippayuttā sasaṅkhārena rūpārammaṇā vā…pe… dhammārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā abyākatā. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti – ''imāni ñāṇāni idamatthajotakānī''ti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

738. Tisso paṭisambhidā – atthapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

Katame dhammā abyākatā? Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā abyākatā. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti – ''imāni ñāṇāni idamatthajotakānī''ti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

739. Tisso paṭisambhidā – atthapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

Katame dhammā abyākatā? Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva arūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā abyākatā. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti – ''imāni ñāṇāni idamatthajotakānī''ti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

740. Tisso paṭisambhidā – atthapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

Katame dhammā abyākatā? Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā kusalā. Tasseva lokuttarassa kusalassa kammassa katattā bhāvitattā vipākaṃ vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiññaṃ suññataṃ, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā abyākatā.

Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti – ''imāni ñāṇāni idamatthajotakānī''ti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

741. Tisso paṭisambhidā – atthapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

Katame dhammā abyākatā? Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākaṃ cakkhuviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rūpārammaṇaṃ…pe… sotaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ saddārammaṇaṃ…pe… ghānaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ gandhārammaṇaṃ…pe… jivhāviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rasārammaṇaṃ…pe… kāyaviññāṇaṃ uppannaṃ hoti dukkhasahagataṃ phoṭṭhabbārammaṇaṃ, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, dukkhaṃ hoti, cittassekaggatā hoti, manindriyaṃ hoti, dukkhindriyaṃ hoti, jīvitindriyaṃ hoti, ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā. Ime dhammā abyākatā. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti – ''imāni ñāṇāni idamatthajotakānī''ti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

742. Tisso paṭisambhidā – atthapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

Katame dhammā abyākatā? Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākā manodhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā…pe… phoṭṭhabbārammaṇā vā…pe… manoviññāṇadhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā…pe… dhammārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekkhā hoti, cittassekaggatā hoti, manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti, ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā. Ime dhammā abyākatā. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti – ''imāni ñāṇāni idamatthajotakānī''ti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

4. Kiriyavāro

743. Tisso paṭisambhidā – atthapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

Katame dhammā abyākatā? Yasmiṃ samaye manodhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā upekkhāsahagatā rūpārammaṇā vā…pe… phoṭṭhabbārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekkhā hoti, cittassekaggatā hoti, manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti, ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā. Ime dhammā abyākatā. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti – ''imāni ñāṇāni idamatthajotakānī''ti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

744. Tisso paṭisambhidā – atthapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

Katame dhammā abyākatā? Yasmiṃ samaye manoviññāṇadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā somanassasahagatā rūpārammaṇā vā…pe… dhammārammaṇā vā…pe… manoviññāṇadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā upekkhāsahagatā rūpārammaṇā vā…pe… dhammārammaṇā vā yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekkhā hoti, cittassekaggatā hoti, vīriyindriyaṃ hoti, samādhindriyaṃ hoti, manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti, ye vā pana tasmiṃ samaye aññepi atthi paṭiccasamuppannā arūpino dhammā. Ime dhammā

abyākatā. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti – ''imāni ñāṇāni idamatthajotakānī''ti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

745. Tisso paṭisambhidā – atthapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

Katame dhammā abyākatā? Yasmiṃ samaye manoviññāṇadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā somanassasahagatā ñāṇasampayuttā…pe… somanassasahagatā ñāṇasampayuttā sasaṅkhārena…pe… somanassasahagatā ñāṇavippayuttā…pe… somanassasahagatā ñāṇavippayuttā sasaṅkhārena…pe… upekkhāsahagatā ñāṇasampayuttā…pe… upekkhāsahagatā ñāṇasampayuttā sasaṅkhārena…pe… upekkhāsahagatā ñāṇavippayuttā…pe… upekkhāsahagatā ñāṇavippayuttā sasaṅkhārena…pe… rūpāvacaraṃ jhānaṃ bhāveti…pe… arūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ…pe… sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti…pe… avikkhepo hoti. Ime dhammā abyākatā. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti – ''imāni ñāṇāni idamatthajotakānī''ti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

746. Catasso paṭisambhidā – atthapaṭisambhidā, dhammapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā. Tisso paṭisambhidā kāmāvacarakusalato catūsu ñāṇasampayuttesu cittuppādesu, kiriyato catūsu ñāṇasampayuttesu cittuppādesu uppajjanti. Atthapaṭisambhidā etesu ceva uppajjati, catūsu maggesu catūsu phalesu ca uppajjati.

Abhidhammabhājanīyaṃ.

3. Pañhāpucchakaṃ

747. Catasso paṭisambhidā – atthapaṭisambhidā, dhammapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā.

748. Catunnaṃ paṭisambhidānaṃ kati kusalā, kati akusalā, kati abyākatā…pe… kati saraṇā, kati araṇā?

1. Tikaṃ

749. Siyā kusalā, siyā abyākatā. Siyā sukhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā. Tisso paṭisambhidā siyā vipākadhammadhammā, siyā nevavipākanavipākadhammadhammā; atthapaṭisambhidā siyā vipākā, siyā vipākadhammadhammā, siyā nevavipākanavipākadhammadhammā. Tisso paṭisambhidā anupādinnupādāniyā; atthapaṭisambhidā siyā anupādinnupādāniyā, siyā anupādinnaanupādāniyā. Tisso paṭisambhidā asaṃkiliṭṭhaasaṃkilesikā; atthapaṭisambhidā siyā asaṃkiliṭṭhasaṃkilesikā, siyā asaṃkiliṭṭhaasaṃkilesikā.

Tisso paṭisambhidā savitakkasavicārā; atthapaṭisambhidā siyā savitakkasavicārā, siyā avitakkavicāramattā, siyā avitakkaavicārā. Siyā pītisahagatā, siyā sukhasahagatā, siyā upekkhāsahagatā. Neva dassanena na bhāvanāya pahātabbā. Neva dassanena na bhāvanāya pahātabbahetukā.

Tisso paṭisambhidā siyā ācayagāmino, siyā nevācayagāmināpacayagāmino; atthapaṭisambhidā siyā ācayagāminī, siyā apacayagāminī, siyā nevācayagāmināpacayagāminī.

Tisso paṭisambhidā nevasekkhanāsekkhā, atthapaṭisambhidā siyā sekkhā, siyā asekkhā, siyā

nevasekkhanāsekkhā. Tisso paṭisambhidā parittā; atthapaṭisambhidā siyā parittā, siyā appamāṇā. Niruttipaṭisambhidā parittārammaṇā; tisso paṭisambhidā siyā parittārammaṇā, siyā mahaggatārammaṇā, siyā appamāṇārammaṇā.

Tisso paṭisambhidā majjhimā; atthapaṭisambhidā siyā majjhimā, siyā paṇītā. Tisso paṭisambhidā aniyatā; atthapaṭisambhidā siyā sammattaniyatā, siyā aniyatā. Niruttipaṭisambhidā na vattabbā – maggārammaṇātipi, maggahetukātipi, maggādhipatinītipi; atthapaṭisambhidā na maggārammaṇā, siyā maggahetukā, siyā maggādhipatinī, siyā na vattabbā maggahetukātipi, maggādhipatinītipi; dve paṭisambhidā siyā maggārammaṇā, na maggahetukā, siyā maggādhipatino, siyā na vattabbā maggārammaṇātipi, maggādhipatinotipi.

Tisso paṭisambhidā siyā uppannā, siyā anuppannā, na vattabbā uppādinoti; atthapaṭisambhidā siyā uppannā, siyā anuppannā, siyā uppādinī. Siyā atītā, siyā anāgatā, siyā paccuppannā. Niruttipaṭisambhidā paccuppannārammaṇā; dve paṭisambhidā siyā atītārammaṇā, siyā anāgatārammaṇā, siyā paccuppannārammaṇā; atthapaṭisambhidā siyā atītārammaṇā, siyā anāgatārammaṇā, siyā paccuppannārammaṇā, siyā na vattabbā atītārammaṇātipi, anāgatārammaṇātipi, paccuppannārammaṇātipi. Siyā ajjhattā, siyā bahiddhā, siyā ajjhattabahiddhā. Niruttipaṭisambhidā bahiddhārammaṇā; tisso paṭisambhidā siyā ajjhattārammaṇā, siyā bahiddhārammaṇā, siyā ajjhattabahiddhārammaṇā. Anidassanaapaṭighā.

2. Dukaṃ

750. Hetū, sahetukā, hetusampayuttā, hetū ceva sahetukā ca, hetū ceva hetusampayuttā ca, na vattabbā na hetū sahetukātipi, nahetūahetukātipi.

Sappaccayā, saṅkhatā, anidassanā, appaṭighā, arūpā, tisso paṭisambhidā lokiyā, atthapaṭisambhidā siyā lokiyā, siyā lokuttarā, kenaci viññeyyā, kenaci na viññeyyā.

No āsavā. Tisso paṭisambhidā sāsavā; atthapaṭisambhidā siyā sāsavā, siyā anāsavā. Āsavavippayuttā. Tisso paṭisambhidā na vattabbā āsavā ceva sāsavā cāti, sāsavā ceva no ca āsavā; atthapaṭisambhidā na vattabbā āsavo [āsavā (sī.) dhātuvibhaṅge pana pāṭhanānattaṃ natthi] ceva sāsavā cāti, siyā sāsavā ceva no ca āsavo [āsavā (sī.) dhātuvibhaṅge pana pāṭhanānattaṃ natthi], siyā na vattabbā sāsavā ceva no ca āsavāti. Na vattabbā āsavā ceva āsavasampayuttā cātipi, āsavasampayuttā ceva no ca āsavātipi. Tisso paṭisambhidā āsavavippayuttā sāsavā; atthapaṭisambhidā siyā āsavavippayuttā sāsavā, siyā āsavavippayuttā anāsavā.

No saṃyojanā…pe… no ganthā…pe… no oghā…pe… no yogā…pe… no nīvaraṇā…pe… no parāmāsā…pe… sārammaṇā. No cittā, cetasikā, cittasampayuttā, cittasaṃsaṭṭhā, cittasamuṭṭhānā, cittasahabhuno, cittānuparivattino. Cittasaṃsaṭṭhasamuṭṭhānā, cittasaṃsaṭṭhasamuṭṭhānasahabhuno, cittasaṃsaṭṭhasamuṭṭhānānuparivattino, bāhirā, no upādā, anupādinnā.

No upādānā…pe… no kilesā…pe… na dassanena pahātabbā. Na bhāvanāya pahātabbā. Na dassanena pahātabbahetukā. Na bhāvanāya pahātabbahetukā. Tisso paṭisambhidā savitakkā; atthapaṭisambhidā siyā savitakkā, siyā avitakkā. Tisso paṭisambhidā savicārā; atthapaṭisambhidā siyā savicārā, siyā avicārā. Siyā sappītikā, siyā appītikā. Siyā pītisahagatā, siyā na pītisahagatā. Siyā sukhasahagatā, siyā na sukhasahagatā. Siyā upekkhāsahagatā, siyā na upekkhāsahagatā. Tisso paṭisambhidā kāmāvacarā; atthapaṭisambhidā siyā kāmāvacarā, siyā na kāmāvacarā. Na rūpāvacarā. Na arūpāvacarā. Tisso paṭisambhidā pariyāpannā; atthapaṭisambhidā siyā pariyāpannā, siyā apariyāpannā. Tisso paṭisambhidā aniyyānikā; atthapaṭisambhidā siyā niyyānikā, siyā aniyyānikā. Tisso paṭisambhidā aniyatā; atthapaṭisambhidā siyā niyatā, siyā aniyatā. Tisso paṭisambhidā sauttarā; atthapaṭisambhidā siyā sauttarā, siyā anuttarā. Araṇāti.

Pañhāpucchakaṃ.

Paṭisambhidāvibhaṅgo niṭṭhito.

16. Ñāṇavibhaṅgo

1. Ekakamātikā

751. Ekavidhena ñāṇavatthu – pañca viññāṇā na hetū, ahetukā, hetuvippayuttā, sappaccayā, saṅkhatā, arūpā, lokiyā, sāsavā, saṃyojaniyā, ganthaniyā, oghaniyā, yoganiyā, nīvaraṇiyā, parāmaṭṭhā, upādāniyā, saṃkilesikā, abyākatā, sārammaṇā, acetasikā, vipākā, upādinnupādāniyā, asaṃkiliṭṭhasaṃkilesikā, na savitakkasavicārā, na avitakkavicāramattā, avitakkaavicārā, na pītisahagatā, neva dassanena na bhāvanāya pahātabbā, neva dassanena na bhāvanāya pahātabbahetukā, nevācayagāmināpacayagāmino, nevasekkhanāsekkhā, parittā, kāmāvacarā, na rūpāvacarā, na arūpāvacarā, pariyāpannā, no apariyāpannā, aniyatā, aniyyānikā,

Uppannavatthukā uppannārammaṇā,

(3) Purejātavatthukā purejātārammaṇā

(4) Ajjhattikavatthukā bāhirārammaṇā

(5) Asambhinnavatthukā asambhinnārammaṇā

(6) Nānāvatthukā nānārammaṇā

(7) Na aññamaññassa gocaravisayaṃ paccanubhonti

(8) Na asamannāhārā uppajjanti

(9) Na amanasikārā uppajjanti

(10) Na abbokiṇṇā uppajjanti

(11) Na apubbaṃ acarimaṃ uppajjanti

(12) Na aññamaññassa samanantarā uppajjanti

(13) Pañca viññāṇā anābhogā

(14) Pañcahi viññāṇehi na kañci [kiñci (sī. ka.)] dhammaṃ paṭivijānāti aññatra abhinipātamattā

(15) Pañcannaṃ viññāṇānaṃ samanantarāpi na kañci dhammaṃ paṭivijānāti

(16) Pañcahi viññāṇehi na kañci iriyāpathaṃ kappeti

(17) Pañcannaṃ viññāṇānaṃ samanantarāpi na kañci iriyāpathaṃ kappeti

(18) Pañcahi viññāṇehi na kāyakammaṃ na vacīkammaṃ paṭṭhapeti

(19) Pañcannaṃ viññāṇānaṃ samanantarāpi na kāyakammaṃ na vacīkammaṃ paṭṭhapeti

(20) Pañcahi viññāṇehi na kusalākusalaṃ dhammaṃ samādiyati

(21) Pañcannaṃ viññāṇānaṃ samanantarāpi na kusalākusalaṃ dhammaṃ samādiyati

(22) Pañcahi viññāṇehi na samāpajjati na vuṭṭhāti

(23) Pañcannaṃ viññāṇānaṃ samanantarāpi na samāpajjati na vuṭṭhāti

(24) Pañcahi viññāṇehi na cavati na uppajjati

(25) Pañcannaṃ viññāṇānaṃ samanantarāpi na cavati na uppajjati

(26) Pañcahi viññāṇehi na supati na paṭibujjhati na supinaṃ passati

(27) Pañcannaṃ viññāṇānaṃ samanantarāpi na supati na paṭibujjhati na supinaṃ passati, yāthāvakavatthuvibhāvanā paññā

Evaṃ ekavidhena ñāṇavatthu.

2. Dukamātikā

752. **Duvidhena ñāṇavatthu –**

(1) Lokiyā paññā, lokuttarā paññā

(2) Kenaci viññeyyā paññā, kenaci na viññeyyā paññā

(3) Sāsavā paññā, anāsavā paññā

(4) Āsavavippayuttā sāsavā paññā, āsavavippayuttā anāsavā paññā

(5) Saṃyojaniyā paññā, asaṃyojaniyā paññā

(6) Saṃyojanavippayuttā saṃyojaniyā paññā, saṃyojanavippayuttā asaṃyojaniyā paññā

(7) Ganthaniyā paññā, aganthaniyā paññā

(8) Ganthavippayuttā ganthaniyā paññā, ganthavippayuttā aganthaniyā paññā

(9) Oghaniyā paññā, anoghaniyā paññā

(10) Oghavippayuttā oghaniyā paññā, oghavippayuttā anoghaniyā paññā

(11) Yoganiyā paññā, ayoganiyā paññā

(12) Yogavippayuttā yoganiyā paññā, yogavippayuttā ayoganiyā paññā

(13) Nīvaraṇiyā paññā, anīvaraṇiyā paññā

(14) Nīvaraṇavippayuttā nīvaraṇiyā paññā, nīvaraṇavippayuttā anīvaraṇiyā paññā

(15) Parāmaṭṭhā paññā, aparāmaṭṭhā paññā

(16) Parāmāsavippayuttā parāmaṭṭhā paññā, parāmāsavippayuttā aparāmaṭṭhā paññā

(17) Upādinnā paññā, anupādinnā paññā

(18) Upādāniyā paññā, anupādāniyā paññā

(19) Upādānavippayuttā upādāniyā paññā, upādānavippayuttā anupādāniyā paññā

(20) Saṃkilesikā paññā, asaṃkilesikā paññā

(21) Kilesavippayuttā saṃkilesikā paññā, kilesavippayuttā asaṃkilesikā paññā

(22) Savitakkā paññā, avitakkā paññā

(23) Savicārā paññā, avicārā paññā

(24) Sappītikā paññā, appītikā paññā

(25) Pītisahagatā paññā, na pītisahagatā paññā

(26) Sukhasahagatā paññā, na sukhasahagatā paññā

(27) Upekkhāsahagatā paññā, na upekkhāsahagatā paññā

(28) Kāmāvacarā paññā, na kāmāvacarā paññā

(29) Rūpāvacarā paññā, na rūpāvacarā paññā

(30) Arūpāvacarā paññā, na arūpāvacarā paññā

(31) Pariyāpannā paññā, apariyāpannā paññā

(32) Niyyānikā paññā, aniyyānikā paññā

(33) Niyatā paññā, aniyatā paññā

(34) Sauttarā paññā, anuttarā paññā

(35) Atthajāpikā paññā, jāpitatthā paññā

Evaṃ duvidhena ñāṇavatthu.

3. Tikamātikā

753. Tividhena ñāṇavatthu –

(1) Cintāmayā paññā, sutamayā paññā, bhāvanāmayā paññā

(2) Dānamayā paññā, sīlamayā paññā, bhāvanāmayā paññā

(3) Adhisīle paññā, adhicitte paññā, adhipaññāya paññā

(4) Āyakosallaṃ, apāyakosallaṃ, upāyakosallaṃ

(5) Vipākā paññā, vipākadhammadhammā paññā, nevavipākanavipākadhammadhammā paññā

(6) Upādinnupādāniyā paññā, anupādinnupādāniyā paññā, anupādinnaanupādāniyā paññā

(7) Savitakkasavicārā paññā, avitakkavicāramattā paññā, avitakkaavicārā paññā

(8) Pītisahagatā paññā, sukhasahagatā paññā, upekkhāsahagatā paññā

(9) Ācayagāminī paññā, apacayagāminī paññā, nevācayagāmināpacayagāminī paññā

(10) Sekkhā paññā, asekkhā paññā, nevasekkhanāsekkhā paññā

(11) Parittā paññā, mahaggatā paññā, appamāṇā paññā

(12) Parittārammaṇā paññā, mahaggatārammaṇā paññā, appamāṇārammaṇā paññā

(13) Maggārammaṇā paññā, maggahetukā paññā, maggādhipatinī paññā

(14) Uppannā paññā, anuppannā paññā, uppādinī paññā

(15) Atītā paññā, anāgatā paññā, paccuppannā paññā

(16) Atītārammaṇā paññā, anāgatārammaṇā paññā, paccuppannārammaṇā paññā

(17) Ajjhattā paññā, bahiddhā paññā, ajjhattabahiddhā paññā

(18) Ajjhattārammaṇā paññā, bahiddhārammaṇā paññā, ajjhattabahiddhārammaṇā paññā

(19) Savitakkasavicārā paññā atthi vipākā, atthi vipākadhammadhammā, atthi nevavipākanavipākadhammadhammā

(20) Atthi upādinnupādāniyā, atthi anupādinnupādāniyā, atthi anupādinnaanupādāniyā

(21) Atthi pītisahagatā, atthi sukhasahagatā, atthi upekkhāsahagatā

(22) Atthi ācayagāminī, atthi apacayagāminī, atthi nevācayagāmināpacayagāminī

(23) Atthi sekkhā, atthi asekkhā, atthi nevasekkhanāsekkhā

(24) Atthi parittā, atthi mahaggatā, atthi appamāṇā

(25) Atthi parittārammaṇā, atthi mahaggatārammaṇā, atthi appamāṇārammaṇā

(26) Atthi maggārammaṇā, atthi maggahetukā, atthi maggādhipatinī

(27) Atthi uppannā, atthi anuppannā, atthi uppādinī

(28) Atthi atītā, atthi anāgatā, atthi paccuppannā

(29) Atthi atītārammaṇā, atthi anāgatārammaṇā, atthi paccuppannārammaṇā

(30) Atthi ajjhattā, atthi bahiddhā, atthi ajjhattabahiddhā

(31) Atthi ajjhattārammaṇā, atthi bahiddhārammaṇā, atthi ajjhattabahiddhārammaṇā

(32) Avitakkavicāramattā paññā atthi vipākā, atthi vipākadhammadhammā, atthi nevavipākanavipākadhammadhammā

(33) Atthi upādinnupādāniyā, atthi anupādinnupādāniyā, atthi anupādinnaanupādāniyā

(34) Atthi ācayagāminī, atthi apacayagāminī, atthi nevācayagāmināpacayagāminī

(35) Atthi sekkhā, atthi asekkhā, atthi nevasekkhanāsekkhā

(36) Atthi uppannā, atthi anuppannā, atthi uppādinī

(37) Atthi atītā, atthi anāgatā, atthi paccuppannā

(38) Atthi ajjhattā, atthi bahiddhā, atthi ajjhattabahiddhā

(39) Avitakkaavicārā paññā atthi vipākā, atthi vipākadhammadhammā, atthi nevavipākanavipākadhammadhammā

(40) Atthi upādinnupādāniyā, atthi anuppādinnupādāniyā, atthi anuppādinnaanupādāniyā

(41) Atthi pītisahagatā, atthi sukhasahagatā, atthi upekkhāsahagatā

(42) Atthi ācayagāminī, atthi apacayagāminī, atthi nevācayagāmināpacayagāminī

(43) Atthi sekkhā, atthi asekkhā, atthi nevasekkhanāsekkhā

(44) Atthi parittārammaṇā, atthi mahaggatārammaṇā, atthi appamāṇārammaṇā

(45) Atthi maggārammaṇā, atthi maggahetukā, atthi maggādhipatinī

(46) Atthi uppannā, atthi anuppannā, atthi uppādinī

(47) Atthi atītā, atthi anāgatā, atthi paccuppannā

(48) Atthi atītārammaṇā, atthi anāgatārammaṇā, atthi paccuppannārammaṇā

(49) Atthi ajjhattā, atthi bahiddhā, atthi ajjhattabahiddhā

(50) Atthi ajjhattārammaṇā, atthi bahiddhārammaṇā, atthi ajjhattabahiddhārammaṇā

(51) Pītisahagatā paññā sukhasahagatā paññā atthi vipākā, atthi vipākadhammadhammā, atthi nevavipākanavipākadhammadhammā

(52) Atthi upādinnupādāniyā, atthi anupādinnupādāniyā, atthi anupādinnaanupādāniyā

(53) Atthi savitakkasavicārā, atthi avitakkavicāramattā, atthi avitakkaavicārā

(54) Atthi ācayagāminī, atthi apacayagāminī, atthi nevācayagāmināpacayagāminī

(55) Atthi sekkhā, atthi asekkhā, atthi nevasekkhanāsekkhā

(56) Atthi parittā, atthi mahaggatā, atthi appamāṇā

(57) Atthi parittārammaṇā, atthi mahaggatārammaṇā, atthi appamāṇārammaṇā

(58) Atthi maggārammaṇā, atthi maggahetukā, atthi maggādhipatinī

(59) Atthi uppannā, atthi anuppannā, atthi uppādinī

(60) Atthi atītā, atthi anāgatā, atthi paccuppannā

(61) Atthi atītārammaṇā, atthi anāgatārammaṇā, atthi paccuppannārammaṇā

(62) Atthi ajjhatā, atthi bahiddhā, atthi ajjhattabahiddhā

(63) Atthi ajjhattārammaṇā, atthi bahiddhārammaṇā, atthi ajjhattabahiddhārammaṇā

(64) Upekkhāsahagatā paññā atthi vipākā, atthi vipākadhammadhammā, atthi nevavipākanavipākadhammadhammā

(65) Atthi upādinnupādāniyā, atthi anupādinnupādāniyā, atthi anupādinnaanupādāniyā

(66) Atthi ācayagāminī, atthi apacayagāminī, atthi nevācayagāmināpacayagāminī

(67) Atthi sekkhā, atthi asekkhā, atthi nevasekkhanāsekkhā

(68) Atthi parittā, atthi mahaggatā, atthi appamāṇā

(69) Atthi parittārammaṇā, atthi mahaggatārammaṇā, atthi appamāṇārammaṇā

(70) Atthi maggārammaṇā, atthi maggahetukā, atthi maggādhipatinī

(71) Atthi uppannā, atthi anuppannā, atthi uppādinī

(72) Atthi atītā, atthi anāgatā, atthi paccuppannā

(73) Atthi atītārammaṇā, atthi anāgatārammaṇā, atthi paccuppannārammaṇā

(74) Atthi ajjhattā, atthi bahiddhā, atthi ajjhattabahiddhā

(75) Atthi ajjhattārammaṇā, atthi bahiddhārammaṇā, atthi ajjhattabahiddhārammaṇā

Evaṃ tividhena ñāṇavatthu.

4. Catukkamātikā

754. Catubbidhena ñāṇavatthu –

(1) Kammassakatañāṇaṃ, saccānulomikaṃ ñāṇaṃ, maggasamaṅgissa ñāṇaṃ, phalasamaṅgissa ñāṇaṃ

(2) Dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ

(3) Kāmāvacarā paññā, rūpāvacarā paññā, arūpāvacarā paññā, apariyāpannā paññā

(4) Dhamme ñāṇaṃ, anvaye ñāṇaṃ, pariye [paricce (sabbattha) passa dīghanikāye] ñāṇaṃ, sammutiñāṇaṃ [sammatiñāṇaṃ (syā.) passa dīghanikāye]

(5) Atthi paññā ācayāya no apacayāya, atthi paññā apacayāya no ācayāya, atthi paññā ācayāya ceva apacayāya ca, atthi paññā nevācayāya no apacayāya

(6) Atthi paññā nibbidāya no paṭivedhāya, atthi paññā paṭivedhāya no nibbidāya, atthi paññā nibbidāya ceva paṭivedhāya ca, atthi paññā neva nibbidāya no paṭivedhāya

(7) Hānabhāginī paññā, ṭhitibhāginī paññā, visesabhāginī paññā, nibbedhabhāginī paññā

(8) Catasso paṭisambhidā

(9) Catasso paṭipadā

(10) Cattāri ārammaṇāni

(11) Jarāmaraṇe ñāṇaṃ, jarāmaraṇasamudaye ñāṇaṃ, jarāmaraṇanirodhe ñāṇaṃ, jarāmaraṇanirodhagāminiyā paṭipadāya ñāṇaṃ

(12-21) Jātiyā ñāṇaṃ…pe… bhave ñāṇaṃ…pe… upādāne ñāṇaṃ…pe… taṇhāya ñāṇaṃ…pe… vedanāya ñāṇaṃ…pe… phasse ñāṇaṃ…pe… saḷāyatane ñāṇaṃ…pe… nāmarūpe ñāṇaṃ…pe… viññāṇe ñāṇaṃ…pe… saṅkhāresu ñāṇaṃ, saṅkhārasamudaye ñāṇaṃ, saṅkhāranirodhe ñāṇaṃ, saṅkhāranirodhagāminiyā paṭipadāya ñāṇaṃ. Evaṃ catubbidhena ñāṇavatthu.

5. Pañcakamātikā

755. Pañcavidhena ñāṇavatthu –

(1) Pañcaṅgiko sammāsamādhi (2) pañcañāṇiko sammāsamādhi

Evaṃ pañcavidhena ñāṇavatthu.

6. Chakkamātikā

756. Chabbidhena ñāṇavatthu –

(1) Chasu abhiññāsu paññā

Evaṃ chabbidhena ñāṇavatthu.

7. Sattakamātikā

757. Sattavidhena ñāṇavatthu –

(1) Sattasattati ñāṇavatthūni

Evaṃ sattavidhena ñāṇavatthu.

8. Aṭṭhakamātikā

758. Aṭṭhavidhena ñāṇavatthu –

(1) Catūsu maggesu, catūsu phalesu paññā

Evaṃ aṭṭhavidhena ñāṇavatthu.

9. Navakamātikā

759. Navavidhena ñāṇavatthu –

(1) Navasu anupubbavihārasamāpattīsu paññā

Evaṃ navavidhena ñāṇavatthu.

10. Dasakamātikā

760.Dasavidhena ñāṇavatthu – dasa tathāgatassa tathāgatabalāni yehi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Katamāni dasa?

(1) Idha tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti. Yampi tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti, idampi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

(2) Puna caparaṃ tathāgato atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti. Yampi tathāgato atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti, idampi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

(3) Puna caparaṃ tathāgato sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ pajānāti. Yampi tathāgato sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ pajānāti, idampi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

(4) Puna caparaṃ tathāgato anekadhātu nānādhātulokaṃ [anekadhātuṃ nānādhātuṃ lokaṃ (syā.) ma. ni. 1.148] yathābhūtaṃ pajānāti. Yampi tathāgato anekadhātu nānādhātulokaṃ yathābhūtaṃ pajānāti, idampi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

(5) Puna caparaṃ tathāgato sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāti. Yampi tathāgato sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāti, idampi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

(6) Puna caparaṃ tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti. Yampi tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti, idampi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

(7) Puna caparaṃ tathāgato jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti. Yampi tathāgato jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti, idampi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

(8) Puna caparaṃ tathāgato pubbenivāsānussatiṃ yathābhūtaṃ pajānāti. Yampi tathāgato pubbenivāsānussatiṃ yathābhūtaṃ pajānāti, idampi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

(9) Puna caparaṃ tathāgato sattānaṃ cutūpapātaṃ yathābhūtaṃ pajānāti. Yampi tathāgato sattānaṃ cutūpapātaṃ yathābhūtaṃ pajānāti, idampi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

(10) Puna caparaṃ tathāgato āsavānaṃ khayaṃ yathābhūtaṃ pajānāti. Yampi tathāgato āsavānaṃ khayaṃ yathābhūtaṃ pajānāti, idampi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Imāni dasa tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

Evaṃ dasavidhena ñāṇavatthu.

Mātikā

1. Ekakaniddeso

761. Pañca viññāṇā na hetumeva, ahetukameva, hetuvippayuttameva, sappaccayameva, saṅkhatameva, arūpameva, lokiyameva, sāsavameva, saṃyojaniyameva, ganthaniyameva, oghaniyameva, yoganiyameva, nīvaraṇiyameva, parāmaṭṭhameva, upādāniyameva, saṃkilesikameva, abyākatameva, sārammaṇameva, acetasikameva, vipākameva, upādinnupādāniyameva, asaṃkiliṭṭhasaṃkilesikameva, na savitakkasavicārameva, na avitakkavicāramattameva, avitakkaavicārameva, na pītisahagatameva, neva dassanena na bhāvanāya pahātabbameva, neva dassanena na bhāvanāya pahātabbahetukameva, nevācayagāmināpacayagāmimeva, nevasekkhanāsekkhameva, parittameva, kāmāvacarameva, na rūpāvacarameva, na arūpāvacarameva, pariyāpannameva, no apariyāpannameva, aniyatameva, aniyyānikameva, uppannaṃ manoviññāṇaviññeyyameva, aniccameva, jarābhibhūtameva.

762. Pañca viññāṇā uppannavatthukā, uppannārammaṇāti uppannasmiṃ vatthusmiṃ uppanne

ārammaṇe uppajjanti.

Purejātavatthukā, purejātārammaṇāti purejātasmiṃ vatthusmiṃ purejāte ārammaṇe uppajjanti.

Ajjhattikavatthukā, bāhirārammaṇāti pañcannaṃ viññāṇānaṃ vatthu ajjhattikā ārammaṇā bāhirā.

Asambhinnavatthukā, asambhinnārammaṇāti asambhinnasmiṃ vatthusmiṃ asambhinne ārammaṇe uppajjanti.

Nānāvatthukā, nānārammaṇāti aññaṃ cakkhuviññāṇassa vatthu ca ārammaṇañca, aññaṃ sotaviññāṇassa vatthu ca ārammaṇañca, aññaṃ ghānaviññāṇassa vatthu ca ārammaṇañca, aññaṃ jivhāviññāṇassa vatthu ca ārammaṇañca, aññaṃ kāyaviññāṇassa vatthu ca ārammaṇañca.

763. Na aññamaññassa gocaravisayaṃ paccanubhontīti cakkhuviññāṇassa gocaravisayaṃ sotaviññāṇaṃ na paccanubhoti, sotaviññāṇassa gocaravisayampi cakkhuviññāṇaṃ na paccanubhoti. Cakkhuviññāṇassa gocaravisayaṃ ghānaviññāṇaṃ na paccanubhoti, ghānaviññāṇassa gocaravisayampi cakkhuviññāṇaṃ na paccanubhoti. Cakkhuviññāṇassa gocaravisayaṃ jivhāviññāṇaṃ na paccanubhoti, jivhāviññāṇassa gocaravisayampi cakkhuviññāṇaṃ na paccanubhoti. Cakkhuviññāṇassa gocaravisayaṃ kāyaviññāṇaṃ na paccanubhoti, kāyaviññāṇassa gocaravisayampi cakkhuviññāṇaṃ na paccanubhoti. Sotaviññāṇassa…pe… ghānaviññāṇassa…pe… jivhāviññāṇassa…pe… kāyaviññāṇassa gocaravisayaṃ cakkhuviññāṇaṃ na paccanubhoti, cakkhuviññāṇassa gocaravisayampi kāyaviññāṇaṃ na paccanubhoti. Kāyaviññāṇassa gocaravisayaṃ sotaviññāṇaṃ na paccanubhoti, sotaviññāṇassa gocaravisayampi kāyaviññāṇaṃ na paccanubhoti. Kāyaviññāṇassa gocaravisayaṃ ghānaviññāṇaṃ na paccanubhoti, ghānaviññāṇassa gocaravisayampi kāyaviññāṇaṃ na paccanubhoti. Kāyaviññāṇassa gocaravisayaṃ jivhāviññāṇaṃ na paccanubhoti, jivhāviññāṇassa gocaravisayampi kāyaviññāṇaṃ na paccanubhoti.

764. Na asamannāhārā uppajjantīti samannāharantassa uppajjanti.

Na amanasikārā uppajjantīti manasikarontassa uppajjanti.

Na abbokiṇṇā uppajjantīti na paṭipāṭiyā uppajjanti.

Na apubbaṃ acarimaṃ uppajjantīti na ekakkhaṇe uppajjanti.

765. Na aññamaññassa samanantarā uppajjantīti cakkhuviññāṇassa uppannasamanantarā sotaviññāṇaṃ na uppajjati, sotaviññāṇassa uppannasamanantarāpi cakkhuviññāṇaṃ na uppajjati. Cakkhuviññāṇassa uppannasamanantarā ghānaviññāṇaṃ na uppajjati, ghānaviññāṇassa uppannasamanantarāpi cakkhuviññāṇaṃ na uppajjati. Cakkhuviññāṇassa uppannasamanantarā jivhāviññāṇaṃ na uppajjati, jivhāviññāṇassa uppannasamanantarāpi cakkhuviññāṇaṃ na uppajjati. Cakkhuviññāṇassa uppannasamanantarā kāyaviññāṇaṃ na uppajjati, kāyaviññāṇassa uppannasamanantarāpi cakkhuviññāṇaṃ na uppajjati. Sotaviññāṇassa…pe… ghānaviññāṇassa…pe… jivhāviññāṇassa…pe… kāyaviññāṇassa uppannasamanantarā cakkhuviññāṇaṃ na uppajjati, cakkhuviññāṇassa uppannasamanantarāpi kāyaviññāṇaṃ na uppajjati. Kāyaviññāṇassa uppannasamanantarā sotaviññāṇaṃ na uppajjati, sotaviññāṇassa uppannasamanantarāpi kāyaviññāṇaṃ na uppajjati. Kāyaviññāṇassa uppannasamanantarā ghānaviññāṇaṃ na uppajjati, ghānaviññāṇassa uppannasamanantarāpi kāyaviññāṇaṃ na uppajjati. Kāyaviññāṇassa uppannasamanantarā jivhāviññāṇaṃ na uppajjati, jivhāviññāṇassa uppannasamanantarāpi kāyaviññāṇaṃ na uppajjati.

766. Pañca viññāṇā anābhogāti pañcannaṃ viññāṇānaṃ natthi āvaṭṭanā vā ābhogo vā samannāhāro vā manasikāro vā.

Pañcahi viññāṇehi na kañci dhammaṃ paṭivijānātīti pañcahi viññāṇehi na kañci dhammaṃ paṭivijānāti.

Aññatra abhinipātamattāti aññatra āpātamattā.

Pañcannaṃ viññāṇānaṃ samanantarāpi na kañci dhammaṃ paṭivijānātīti pañcannaṃ viññāṇānaṃ samanantarā manodhātuyāpi na kañci dhammaṃ paṭivijānāti.

Pañcahi viññāṇehi na kañci iriyāpathaṃ kappetīti pañcahi viññāṇehi na kañci iriyāpathaṃ kappeti – gamanaṃ vā ṭhānaṃ vā nisajjaṃ vā seyyaṃ vā.

Pañcannaṃ viññāṇānaṃ samanantarāpi na kañci iriyāpathaṃ kappetīti pañcannaṃ viññāṇānaṃ samanantarā manodhātuyāpi na kañci iriyāpathaṃ kappeti – gamanaṃ vā ṭhānaṃ vā nisajjaṃ vā seyyaṃ vā.

Pañcahi viññāṇehi na kāyakammaṃ na vacīkammaṃ paṭṭhapetīti pañcahi viññāṇehi na kāyakammaṃ na vacīkammaṃ paṭṭhapeti.

Pañcannaṃ viññāṇānaṃ samanantarāpi na kāyakammaṃ na vacīkammaṃ paṭṭhapetīti pañcannaṃ viññāṇānaṃ samanantarā manodhātuyāpi na kāyakammaṃ na vacīkammaṃ paṭṭhapeti.

Pañcahi viññāṇehi na kusalākusalaṃ dhammaṃ samādiyatīti pañcahi viññāṇehi na kusalākusalaṃ dhammaṃ samādiyati.

Pañcannaṃ viññāṇānaṃ samanantarāpi na kusalākusalaṃ dhammaṃ samādiyatīti pañcannaṃ viññāṇānaṃ samanantarā manodhātuyāpi na kusalākusalaṃ dhammaṃ samādiyati.

Pañcahi viññāṇehi na samāpajjati na vuṭṭhātīti pañcahi viññāṇehi na samāpajjati na vuṭṭhāti.

Pañcannaṃ viññāṇānaṃ samanantarāpi na samāpajjati na vuṭṭhātīti pañcannaṃ viññāṇānaṃ samanantarā manodhātuyāpi na samāpajjati na vuṭṭhāti.

Pañcahi viññāṇehi na cavati na uppajjatīti pañcahi viññāṇehi na cavati na uppajjati.

Pañcannaṃ viññāṇānaṃ samanantarāpi na cavati na uppajjatīti pañcannaṃ viññāṇānaṃ samanantarā manodhātuyāpi na cavati na uppajjati.

Pañcahi viññāṇehi na supati na paṭibujjhati na supinaṃ passatīti pañcahi viññāṇehi na supati na paṭibujjhati na supinaṃ passati.

Pañcannaṃ viññāṇānaṃ samanantarāpi na supati na paṭibujjhati na supinaṃ passatīti pañcannaṃ viññāṇānaṃ samanantarā manodhātuyāpi na supati na paṭibujjhati na supinaṃ passati. Evaṃ yāthāvakavatthuvibhāvanā paññā.

Evaṃ ekavidhena ñāṇavatthu.

Ekakaṃ.

2. Dukaniddeso

767. (1) Tīsu bhūmīsu kusalābyākate paññā lokiyā paññā, catūsu maggesu catūsu phalesu paññā lokuttarā paññā.

(2) Sabbāva paññā kenaci viññeyyā, kenaci na viññeyyā.

(3) Tīsu bhūmīsu kusalābyākate paññā sāsavā paññā, catūsu maggesu catūsu phalesu paññā anāsavā paññā.

(4) Tīsu bhūmīsu kusalābyākate paññā āsavavippayuttā sāsavā paññā, catūsu maggesu catūsu phalesu paññā āsavavippayuttā anāsavā paññā.

(5) Tīsu bhūmīsu kusalābyākate paññā saṃyojaniyā paññā, catūsu maggesu catūsu phalesu paññā asaṃyojaniyā paññā.

(6) Tīsu bhūmīsu kusalābyākate paññā saṃyojanavippayuttā saṃyojaniyā paññā, catūsu maggesu catūsu phalesu paññā saṃyojanavippayuttā asaṃyojaniyā paññā.

(7) Tīsu bhūmīsu kusalābyākate paññā ganthaniyā paññā, catūsu maggesu catūsu phalesu paññā aganthaniyā paññā.

(8) Tīsu bhūmīsu kusalābyākate paññā ganthavippayuttā ganthaniyā paññā, catūsu maggesu catūsu phalesu paññā ganthavippayuttā aganthaniyā paññā.

(9) Tīsu bhūmīsu kusalābyākate paññā oghaniyā paññā, catūsu maggesu catūsu phalesu paññā anoghaniyā paññā.

(10) Tīsu bhūmīsu kusalābyākate paññā oghavippayuttā oghaniyā paññā, catūsu maggesu catūsu phalesu paññā oghavippayuttā anoghaniyā paññā.

(11) Tīsu bhūmīsu kusalābyākate paññā yoganiyā paññā, catūsu maggesu catūsu phalesu paññā ayoganiyā paññā.

(12) Tīsu bhūmīsu kusalābyākate paññā yogavippayuttā yoganiyā paññā, catūsu maggesu catūsu phalesu paññā yogavippayuttā ayoganiyā paññā.

(13) Tīsu bhūmīsu kusalābyākate paññā nīvaraṇiyā paññā, catūsu maggesu catūsu phalesu paññā anīvaraṇiyā paññā.

(14) Tīsu bhūmīsu kusalābyākate paññā nīvaraṇavippayuttā nīvaraṇiyā paññā, catūsu maggesu catūsu phalesu paññā nīvaraṇavippayuttā anīvaraṇiyā paññā.

(15) Tīsu bhūmīsu kusalābyākate paññā parāmaṭṭhā paññā, catūsu maggesu catūsu phalesu paññā aparāmaṭṭhā paññā.

(16) Tīsu bhūmīsu kusalābyākate paññā parāmāsavippayuttā parāmaṭṭhā paññā, catūsu maggesu catūsu phalesu paññā parāmāsavippayuttā aparāmaṭṭhā paññā.

(17) Tīsu bhūmīsu vipāke paññā upādinnā paññā, tīsu bhūmīsu kusale tīsu bhūmīsu kiriyābyākate catūsu maggesu catūsu phalesu paññā anupādinnā paññā.

(18) Tīsu bhūmīsu kusalābyākate paññā upādāniyā paññā, catūsu maggesu catūsu phalesu paññā anupādāniyā paññā.

(19) Tīsu bhūmīsu kusalābyākate paññā upādānavippayuttā upādāniyā paññā, catūsu maggesu catūsu phalesu paññā upādānavippayuttā anupādāniyā paññā.

(20) Tīsu bhūmīsu kusalābyākate paññā saṃkilesikā paññā, catūsu maggesu catūsu phalesu paññā asaṃkilesikā paññā.

(21) Tīsu bhūmīsu kusalābyākate paññā kilesavippayuttā saṃkilesikā paññā, catūsu maggesu catūsu phalesu paññā kilesavippayuttā asaṃkilesikā paññā.

(22) Vitakkasampayuttā paññā savitakkā paññā, vitakkavippayuttā paññā avitakkā paññā.

(23) Vicārasampayuttā paññā savicārā paññā, vicāravippayuttā paññā avicārā paññā.

(24) Pītisampayuttā paññā sappītikā paññā, pītivippayuttā paññā appītikā paññā.

(25) Pītisampayuttā paññā pītisahagatā paññā, pītivippayuttā paññā na pītisahagatā paññā.

(26) Sukhasampayuttā paññā sukhasahagatā paññā, sukhavippayuttā paññā na sukhasahagatā paññā.

(27) Upekkhāsampayuttā paññā upekkhāsahagatā paññā, upekkhāvippayuttā paññā na upekkhāsahagatā paññā.

(28) Kāmāvacarakusalābyākate paññā kāmāvacarā paññā, rūpāvacarā paññā arūpāvacarā paññā, apariyāpannā paññā na kāmāvacarā paññā.

(29) Rūpāvacarakusalābyākate paññā rūpāvacarā paññā, kāmāvacarā paññā arūpāvacarā paññā apariyāpannā paññā na rūpāvacarā paññā.

(30) Arūpāvacarakusalābyākate paññā arūpāvacarā paññā, kāmāvacarā paññā rūpāvacarā paññā apariyāpannā paññā na arūpāvacarā paññā.

(31) Tīsu bhūmīsu kusalābyākate paññā pariyāpannā paññā, catūsu maggesu catūsu phalesu paññā apariyāpannā paññā.

(32) Catūsu maggesu paññā niyyānikā paññā, tīsu bhūmīsu kusale catūsu bhūmīsu vipāke tīsu bhūmīsu kiriyābyākate paññā aniyyānikā paññā.

(33) Catūsu maggesu paññā niyatā paññā, tīsu bhūmīsu kusale catūsu bhūmīsu vipāke tīsu bhūmīsu kiriyābyākate paññā aniyatā paññā.

(34) Tīsu bhūmīsu kusalābyākate paññā sauttarā paññā, catūsu maggesu catūsu phalesu paññā anuttarā paññā.

(35) Tattha katamā atthajāpikā paññā?

Catūsu bhūmīsu kusale arahato abhiññaṃ uppādentassa samāpattiṃ uppādentassa kiriyābyākate

paññā atthajāpikā paññā, catūsu bhūmīsu vipāke arahato uppannāya abhiññāya uppannāya samāpattiyā kiriyābyākate paññā jāpitatthā paññā.

Evaṃ duvidhena ñāṇavatthu.

Dukaṃ.

3. Tikaniddeso

768. (1. Ka) tattha katamā cintāmayā paññā?

Yogavihitesu vā kammāyatanesu yogavihitesu vā sippāyatanesu yogavihitesu vā vijjāṭṭhānesu kammassakataṃ vā saccānulomikaṃ vā rūpaṃ aniccanti vā vedanā…pe… saññā… saṅkhārā… viññāṇaṃ aniccanti vā, yaṃ evarūpiṃ anulomikaṃ khantiṃ diṭṭhiṃ ruciṃ mudiṃ pekkhaṃ dhammanijjhānakkhantiṃ parato assutvā paṭilabhati – ayaṃ vuccati ‘‘cintāmayā paññā’’.

(Kha) tattha katamā sutamayā paññā? Yogavihitesu vā kammāyatanesu yogavihitesu vā sippāyatanesu yogavihitesu vā vijjāṭṭhānesu kammassakataṃ vā saccānulomikaṃ vā rūpaṃ aniccanti vā vedanā…pe… saññā… saṅkhārā… viññāṇaṃ aniccanti vā, yaṃ evarūpiṃ anulomikaṃ khantiṃ diṭṭhiṃ ruciṃ mudiṃ pekkhaṃ dhammanijjhānakkhantiṃ parato sutvā paṭilabhati – ayaṃ vuccati ‘‘sutamayā paññā’’.

(Ga) sabbāpi samāpannassa paññā bhāvanāmayā paññā.

769. (2. Ka) tattha katamā dānamayā paññā? Dānaṃ ārabbha dānādhigaccha yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘dānamayā paññā’’.

(Kha) tattha katamā sīlamayā paññā? Sīlaṃ ārabbha sīlādhigaccha yā uppajjati paññā pajānanā… pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘sīlamayā paññā’’.

(Ga) sabbāpi samāpannassa paññā bhāvanāmayā paññā.

770. (3. Ka) tattha katamā adhisīle paññā? Pātimokkhasaṃvaraṃ saṃvarantassa yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘adhisīle paññā’’.

(Kha) tattha katamā adhicitte paññā? Rūpāvacarārūpāvacarasamāpattiṃ samāpajjantassa yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘adhicitte paññā’’.

(Ga) tattha katamā adhipaññāya paññā? Catūsu maggesu catūsu phalesu paññā – ayaṃ vuccati ‘‘adhipaññāya paññā’’.

771. (4. Ka) tattha katamaṃ āyakosallaṃ? ‘‘Ime dhamme manasikaroto anuppannā ceva akusalā dhammā na uppajjanti, uppannā ca akusalā dhammā pahīyanti. Ime vā panime dhamme manasikaroto anuppannā ceva kusalā dhammā uppajjanti, uppannā ca kusalā dhammā bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattantī’’ti – yā tattha paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ vuccati ‘‘āyakosallaṃ’’.

(Kha) tattha katamaṃ apāyakosallaṃ? ‘‘Ime dhamme manasikaroto anuppannā ceva kusalā dhammā na uppajjanti, uppannā ca kusalā dhammā nirujjhanti. Ime vā panime dhamme manasikaroto anuppannā ceva akusalā dhammā uppajjanti, uppannā ca akusalā dhammā bhiyyobhāvāya vepullāya

saṃvattantī''ti – yā tattha paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ vuccati ''apāyakosallaṃ''.

(Ga) sabbāpi tatrupāyā paññā upāyakosallaṃ.

772. (5. Ka) catūsu bhūmīsu vipāke paññā vipākā paññā.

(Kha) catūsu bhūmīsu kusale paññā vipākadhammadhammā paññā.

(Ga) tīsu bhūmīsu kiriyābyākate paññā nevavipākanavipākadhammadhammā paññā.

773. (6. Ka) tīsu bhūmīsu vipāke paññā upādinnupādāniyā paññā.

(Kha) tīsu bhūmīsu kusale tīsu bhūmīsu kiriyābyākate paññā anupādinnupādāniyā paññā.

(Ga) catūsu maggesu catūsu phalesu paññā anupādinnaanupādāniyā paññā.

774. (7. Ka) vitakkavicārasampayuttā paññā savitakkasavicārā paññā.

(Kha) vitakkavippayuttā vicārasampayuttā paññā avitakkavicāramattā paññā.

(Ga) vitakkavicāravippayuttā paññā avitakkaavicārā paññā.

775. (8. Ka) pītisampayuttā paññā pītisahagatā paññā.

(Kha) sukhasampayuttā paññā sukhasahagatā paññā.

(Ga) upekkhāsampayuttā paññā upekkhāsahagatā paññā.

776. (9. Ka) tīsu bhūmīsu kusale paññā ācayagāminī paññā.

(Kha) catūsu maggesu paññā apacayagāminī paññā.

(Ga) catūsu bhūmīsu vipāke tīsu bhūmīsu kiriyābyākate paññā nevācayagāmināpacayagāminī paññā.

777. (10. Ka) catūsu maggesu tīsu phalesu paññā sekkhā paññā.

(Kha) upariṭṭhimā [upariṭṭhime (syā.), upariṭṭhimaṃ (ka.)] arahattaphale paññā asekkhā paññā.

(Ga) tīsu bhūmīsu kusale tīsu bhūmīsu vipāke tīsu bhūmīsu kiriyābyākate paññā nevasekkhanāsekkhā paññā.

778. (11. Ka) kāmāvacarakusalābyākate paññā parittā paññā.

(Kha) rūpāvacarārūpāvacarakusalābyākate paññā mahaggatā paññā.

(Ga) catūsu maggesu catūsu phalesu paññā appamāṇā paññā.

779. (12. Ka) tattha katamā parittārammaṇā paññā? Paritte dhamme ārabbha yā uppajjati paññā

pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘parittārammaṇā paññā’’.

780. (Kha) tattha katamā mahaggatārammaṇā paññā? Mahaggate dhamme ārabbha yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘mahaggatārammaṇā paññā’’.

781. (Ga) tattha katamā appamāṇārammaṇā paññā? Appamāṇe dhamme ārabbha yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘appamāṇārammaṇā paññā’’.

782. (13. Ka) tattha katamā maggārammaṇā paññā? Ariyamaggaṃ ārabbha yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘maggārammaṇā paññā’’.

(Kha) catūsu maggesu paññā maggahetukā paññā.

783. (Ga) tattha katamā maggādhipatinī paññā? Ariyamaggaṃ adhipatiṃ karitvā yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘maggādhipatinī paññā’’.

784. (14) Catūsu bhūmīsu vipāke paññā siyā uppannā, siyā uppādinī, na vattabbā anuppannāti. Catūsu bhūmīsu kusale tīsu bhūmīsu kiriyābyākate paññā siyā uppannā, siyā anuppannā, na vattabbā uppādinīti.

785. (15) Sabbāva paññā siyā atītā, siyā anāgatā, siyā paccuppannā.

786. (16. Ka) tattha katamā atītārammaṇā paññā? Atīte dhamme ārabbha yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘atītārammaṇā paññā’’.

787. (Kha) tattha katamā anāgatārammaṇā paññā? Anāgate dhamme ārabbha yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘anāgatārammaṇā paññā’’.

788. (Ga) tattha katamā paccuppannārammaṇā paññā? Paccuppanne dhamme ārabbha yā uppajjati paññā pajānanā …pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘paccuppannārammaṇā paññā’’.

789. (17) Sabbāva paññā siyā ajjhattā, siyā bahiddhā, siyā ajjhattabahiddhā.

790. (18. Ka) tattha katamā ajjhattārammaṇā paññā? Ajjhatte dhamme ārabbha yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘ajjhattārammaṇā paññā’’.

791. (Kha) tattha katamā bahiddhārammaṇā paññā? Bahiddhādhamme ārabbha yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘bahiddhārammaṇā paññā’’.

792. (Ga) tattha katamā ajjhattabahiddhārammaṇā paññā? Ajjhattabahiddhā dhamme ārabbha yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘ajjhattabahiddhārammaṇā paññā’’.

Evaṃ tividhena ñāṇavatthu.

Tikaṃ.

4. Catukkaniddeso

793. (1. Ka) tattha katamaṃ kammassakatañāṇaṃ? ‘‘Atthi dinnaṃ, atthi yiṭṭhaṃ, atthi hutaṃ, atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī’’ti – yā evarūpā paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ vuccati ‘‘kammassakatañāṇaṃ’’. Ṭhapetvā saccānulomikaṃ ñāṇaṃ, sabbāpi sāsavā kusalā paññā kammassakatañāṇaṃ.

(Kha) tattha katamaṃ saccānulomikaṃ ñāṇaṃ? ‘‘Rūpaṃ anicca’’nti vā vedanā…pe… saññā… saṅkhārā… ‘‘viññāṇaṃ anicca’’nti vā yā evarūpī anulomikā khanti diṭṭhi ruci mudi pekkhā dhammanijjhānakkhanti – idaṃ vuccati ‘‘saccānulomikaṃ ñāṇaṃ’’.

(Ga) catūsu maggesu paññā maggasamaṅgissa ñāṇaṃ.

(Gha) catūsu phalesu paññā phalasamaṅgissa ñāṇaṃ.

794. (2) Maggasamaṅgissa ñāṇaṃ dukkhepetaṃ ñāṇaṃ, dukkhasamudayepetaṃ ñāṇaṃ, dukkhanirodhepetaṃ ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāyapetaṃ ñāṇaṃ.

(Ka) tattha katamaṃ dukkhe ñāṇaṃ? Dukkhaṃ ārabbha yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ vuccati ‘‘dukkhe ñāṇaṃ’’.

(Kha-gha) dukkhasamudayaṃ ārabbha…pe… dukkhanirodhaṃ ārabbha…pe… dukkhanirodhagāminiṃ paṭipadaṃ ārabbha yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ vuccati ‘‘dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ’’.

795. (3) Kāmāvacarakusalābyākate paññā kāmāvacarā paññā, rūpāvacarakusalābyākate paññā rūpāvacarā paññā, arūpāvacarakusalābyākate paññā arūpāvacarā paññā, catūsu maggesu catūsu phalesu paññā apariyāpannā paññā.

796. (4. Ka) tattha katamaṃ dhamme ñāṇaṃ? Catūsu maggesu catūsu phalesu paññā dhamme ñāṇaṃ.

(Kha) so iminā dhammena ñātena diṭṭhena pattena viditena pariyogāḷhena atītānāgatena nayaṃ neti. ‘‘Ye hi keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā dukkhaṃ abbhaññaṃsu [abbhaññiṃsu (syā.) evamuparipi], dukkhasamudayaṃ abbhaññaṃsu, dukkhanirodhaṃ abbhaññaṃsu, dukkhanirodhagāminiṃ paṭipadaṃ abbhaññaṃsu, imaññeva te dukkhaṃ abbhaññaṃsu, imaññeva te dukkhasamudayaṃ abbhaññaṃsu, imaññeva te dukkhanirodhaṃ abbhaññaṃsu, imaññeva te dukkhanirodhagāminiṃ paṭipadaṃ abbhaññaṃsu. Ye hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā dukkhaṃ abhijānissanti, dukkhasamudayaṃ abhijānissanti, dukkhanirodhaṃ abhijānissanti, dukkhanirodhagāminiṃ paṭipadaṃ abhijānissanti, imaññeva te dukkhaṃ abhijānissanti, imaññeva te dukkhasamudayaṃ abhijānissanti, imaññeva te dukkhanirodhaṃ abhijānissanti, imaññeva te dukkhanirodhagāminiṃ paṭipadaṃ abhijānissantī’’ti – yā tattha paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ vuccati ‘‘anvaye ñāṇaṃ’’.

(Ga) tattha katamaṃ pariye ñāṇaṃ? Idha bhikkhu parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti. Sarāgaṃ vā cittaṃ ‘‘sarāgaṃ citta’’nti pajānāti, vītarāgaṃ vā cittaṃ ‘‘vītarāgaṃ citta’’nti pajānāti, sadosaṃ vā cittaṃ ‘‘sadosaṃ citta’’nti pajānāti, vītadosaṃ vā cittaṃ ‘‘vītadosaṃ citta’’nti pajānāti, samohaṃ vā cittaṃ ‘‘samohaṃ citta’’nti pajānāti, vītamohaṃ vā cittaṃ ‘‘vītamohaṃ citta’’nti pajānāti, saṃkhittaṃ vā cittaṃ ‘‘saṃkhittaṃ citta’’nti pajānāti, vikkhittaṃ vā cittaṃ ‘‘vikkhittaṃ citta’’nti pajānāti, mahaggataṃ vā cittaṃ ‘‘mahaggataṃ citta’’nti pajānāti, amahaggataṃ vā cittaṃ ‘‘amahaggataṃ citta’’nti pajānāti, sauttaraṃ vā cittaṃ ‘‘sauttaraṃ citta’’nti pajānāti, anuttaraṃ vā cittaṃ

‘‘anuttaraṃ citta’’nti pajānāti, samāhitaṃ vā cittaṃ ‘‘samāhitaṃ citta’’nti pajānāti, asamāhitaṃ vā cittaṃ ‘‘asamāhitaṃ citta’’nti pajānāti, vimuttaṃ vā cittaṃ ‘‘vimuttaṃ citta’’nti pajānāti, avimuttaṃ vā cittaṃ ‘‘avimuttaṃ citta’’nti pajānātīti – yā tattha paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ vuccati ‘‘pariye ñāṇaṃ’’.

(Gha) ṭhapetvā dhamme ñāṇaṃ anvaye ñāṇaṃ pariye ñāṇaṃ, avasesā paññā sammutiñāṇaṃ.

797. (5. Ka) tattha katamā paññā ācayāya no apacayāya? Kāmāvacarakusale paññā ācayāya no apacayāya.

(Kha) catūsu maggesu paññā apacayāya no ācayāya.

(Ga) rūpāvacarārūpāvacarakusale paññā ācayāya ceva apacayāya ca.

(Gha) avasesā paññā neva ācayāya no apacayāya.

798. (6. Ka) tattha katamā paññā nibbidāya no paṭivedhāya? Yāya paññāya kāmesu vītarāgo hoti, na ca abhiññāyo paṭivijjhati na ca saccāni – ayaṃ vuccati ‘‘paññā nibbidāya no paṭivedhāya’’.

(Kha) sveva paññāya kāmesu vītarāgo samāno abhiññāyo paṭivijjhati na ca saccāni – ayaṃ vuccati ‘‘paññā paṭivedhāya no nibbidāya’’.

(Ga) catūsu maggesu paññā nibbidāya ceva paṭivedhāya ca.

(Gha) avasesā paññā neva nibbidāya no paṭivedhāya.

799. (7. Ka) tattha katamā hānabhāginī paññā? Paṭhamassa jhānassa lābhiṃ kāmasahagatā saññāmanasikārā samudācaranti hānabhāginī paññā.

(Kha) tadanudhammatā sati santiṭṭhati ṭhitibhāginī paññā.

(Ga) avitakkasahagatā saññāmanasikārā samudācaranti visesabhāginī paññā.

(Gha) nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasañhitā nibbedhabhāginī paññā. Dutiyassa jhānassa lābhiṃ vitakkasahagatā saññāmanasikārā samudācaranti hānabhāginī paññā. Tadanudhammatā sati santiṭṭhati ṭhitibhāginī paññā. Upekkhāsahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasañhitā nibbedhabhāginī paññā. Tatiyassa jhānassa lābhiṃ pītisukhasahagatā saññāmanasikārā samudācaranti hānabhāginī paññā. Tadanudhammatā sati santiṭṭhati ṭhitibhāginī paññā. Adukkhamasukhasahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasañhitā nibbedhabhāginī paññā. Catutthassa jhānassa lābhiṃ upekkhāsahagatā saññāmanasikārā samudācaranti hānabhāginī paññā. Tadanudhammatā sati santiṭṭhati ṭhitibhāginī paññā. Ākāsānañcāyatanasahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasañhitā nibbedhabhāginī paññā. Ākāsānañcāyatanassa lābhiṃ rūpasahagatā saññāmanasikārā samudācaranti hānabhāginī paññā. Tadanudhammatā sati santiṭṭhati ṭhitibhāginī paññā. Viññāṇañcāyatanasahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasañhitā nibbedhabhāginī paññā. Viññāṇañcāyatanassa lābhiṃ ākāsānañcāyatanasahagatā saññāmanasikārā samudācaranti hānabhāginī paññā. Tadanudhammatā sati santiṭṭhati ṭhitibhāginī paññā. Ākiñcaññāyatanasahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasañhitā nibbedhabhāginī paññā. Ākiñcaññāyatanassa lābhiṃ viññāṇañcāyatanasahagatā saññāmanasikārā samudācaranti hānabhāginī

paññā. Tadanudhammatā sati santiṭṭhati ṭhitibhāginī paññā. Nevasaññānāsaññāyatanasahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasañhitā nibbedhabhāginī paññā.

800. (8) Tattha katamā catasso paṭisambhidā? Atthapaṭisambhidā, dhammapaṭisambhidā, niruttipaṭisambhidā, paṭibhānapaṭisambhidā. Atthe ñāṇaṃ atthapaṭisambhidā, dhamme ñāṇaṃ dhammapaṭisambhidā, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā. Imā catasso paṭisambhidā.

801. (9) Tattha katamā catasso paṭipadā? Dukkhapaṭipadā dandhābhiññā paññā, dukkhapaṭipadā khippābhiññā paññā, sukhapaṭipadā dandhābhiññā paññā, sukhapaṭipadā khippābhiññā paññā.

(Ka) tattha katamā dukkhapaṭipadā dandhābhiññā paññā? Kicchena kasirena samādhiṃ uppādentassa dandhaṃ taṇṭhānaṃ abhijānantassa yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘dukkhapaṭipadā dandhābhiññā paññā’’.

(Kha) tattha katamā dukkhapaṭipadā khippābhiññā paññā? Kicchena kasirena samādhiṃ uppādentassa khippaṃ taṇṭhānaṃ abhijānantassa yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘dukkhapaṭipadā khippābhiññā paññā’’.

(Ga) tattha katamā sukhapaṭipadā dandhābhiññā paññā? Akicchena akasirena samādhiṃ uppādentassa dandhaṃ taṇṭhānaṃ abhijānantassa yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘sukhapaṭipadā dandhābhiññā paññā’’.

(Gha) tattha katamā sukhapaṭipadā khippābhiññā paññā? Akicchena akasirena samādhiṃ uppādentassa khippaṃ taṇṭhānaṃ abhijānantassa yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘sukhapaṭipadā khippābhiññā paññā’’. Imā catasso paṭipadā.

802. (10) Tattha katamāni cattāri ārammaṇāni? Parittā parittārammaṇā paññā, parittā appamāṇārammaṇā paññā, appamāṇā parittārammaṇā paññā, appamāṇā appamāṇārammaṇā paññā.

(Ka) tattha katamā parittā parittārammaṇā paññā? Samādhissa na nikāmalābhissa ārammaṇaṃ thokaṃ pharantassa yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘parittā parittārammaṇā paññā’’.

(Kha) tattha katamā parittā appamāṇārammaṇā paññā? Samādhissa na nikāmalābhissa ārammaṇaṃ vipulaṃ pharantassa yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘parittā appamāṇārammaṇā paññā’’.

(Ga) tattha katamā appamāṇā parittārammaṇā paññā? Samādhissa nikāmalābhissa ārammaṇaṃ thokaṃ pharantassa yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘appamāṇā parittārammaṇā paññā’’.

(Gha) tattha katamā appamāṇā appamāṇārammaṇā paññā? Samādhissa nikāmalābhissa ārammaṇaṃ vipulaṃ pharantassa yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – ayaṃ vuccati ‘‘appamāṇā appamāṇārammaṇā paññā’’. Imāni cattāri ārammaṇāni.

(11) Maggasamaṅgissa ñāṇaṃ jarāmaraṇepetaṃ ñāṇaṃ, jarāmaraṇasamudayepetaṃ ñāṇaṃ, jarāmaraṇanirodhepetaṃ ñāṇaṃ, jarāmaraṇanirodhagāminiyā paṭipadāyapetaṃ ñāṇaṃ.

(Ka) tattha katamaṃ jarāmaraṇe ñāṇaṃ? Jarāmaraṇaṃ ārabbha yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ vuccati ‘‘jarāmaraṇe ñāṇaṃ’’.

(Kha-gha) jarāmaraṇasamudayaṃ ārabbha…pe… jarāmaraṇanirodhaṃ ārabbha…pe… jarāmaraṇanirodhagāminiṃ paṭipadaṃ ārabbha yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ vuccati ‘‘jarāmaraṇanirodhagāminiyā paṭipadāya ñāṇaṃ’’.

803. (12-21) Dhammasamaṅgissa ñāṇaṃ jātiyāpetaṃ ñāṇaṃ…pe… bhavepetaṃ ñāṇaṃ…pe… upādānepetaṃ ñāṇaṃ…pe… taṇhāyapetaṃ ñāṇaṃ…pe… vedanāyapetaṃ ñāṇaṃ…pe… phassepetaṃ ñāṇaṃ…pe… saḷāyatanepetaṃ ñāṇaṃ…pe… nāmarūpepetaṃ ñāṇaṃ…pe… viññāṇepetaṃ ñāṇaṃ… pe… saṅkhāresupetaṃ ñāṇaṃ, saṅkhārasamudayepetaṃ ñāṇaṃ, saṅkhāranirodhepetaṃ ñāṇaṃ, saṅkhāranirodhagāminiyā paṭipadāyapetaṃ ñāṇaṃ.

Tattha katamaṃ saṅkhāresu ñāṇaṃ? Saṅkhāre ārabbha yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ vuccati ‘‘saṅkhāresu ñāṇaṃ’’.

Saṅkhārasamudayaṃ ārabbha…pe… saṅkhāranirodhaṃ ārabbha…pe… saṅkhāranirodhagāminiṃ paṭipadaṃ ārabbha yā uppajjati paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ vuccati ‘‘saṅkhāranirodhagāminiyā paṭipadāya ñāṇaṃ. Evaṃ catubbidhena ñāṇavatthu.

Catukkaṃ.

5. Pañcakaniddeso

804. (1) Tattha katamo pañcaṅgiko sammāsamādhi? Pītipharaṇatā, sukhapharaṇatā, cetopharaṇatā, ālokapharaṇatā, paccavekkhaṇānimittaṃ. Dvīsu jhānesu paññā pītipharaṇatā. Tīsu jhānesu paññā sukhapharaṇatā. Paracitte ñāṇaṃ cetopharaṇatā. Dibbacakkhu ālokapharaṇatā. Tamhā tamhā samādhimhā vuṭṭhitassa paccavekkhaṇāñāṇaṃ paccavekkhaṇānimittaṃ. Ayaṃ vuccati pañcaṅgiko sammāsamādhi.

(2) Tattha katamo pañcañāṇiko sammāsamādhi? ‘‘Ayaṃ samādhi paccuppannasukho ceva āyatiñca sukhavipāko’’ti paccattaññeva ñāṇaṃ uppajjati. ‘‘Ayaṃ samādhi ariyo nirāmiso’’ti paccattaññeva ñāṇaṃ uppajjati. ‘‘Ayaṃ samādhi akāpurisasevito’’ti paccattaññeva ñāṇaṃ uppajjati. ‘‘Ayaṃ samādhi santo paṇīto paṭippassaddhaladdho ekodibhāvādhigato na sasaṅkhāraniggayhavāritagato’’ti paccattaññeva ñāṇaṃ uppajjati. So kho panāhaṃ imaṃ samādhiṃ sato samāpajjāmi sato vuṭṭhahāmī’’ti paccattaññeva ñāṇaṃ uppajjati. Ayaṃ pañcañāṇiko sammāsamādhi. Evaṃ pañcavidhena ñāṇavatthu.

Pañcakaṃ.

6. Chakkaniddeso

805. Tattha katamā chasu abhiññāsu paññā? Iddhividhe ñāṇaṃ, sotadhātuvisuddhiyā ñāṇaṃ, paracitte ñāṇaṃ, pubbenivāsānussatiyā ñāṇaṃ, sattānaṃ cutūpapāte ñāṇaṃ, āsavānaṃ khaye ñāṇaṃ – imā chasu abhiññāsu paññā. Evaṃ chabbidhena ñāṇavatthu.

Chakkaṃ.

7. Sattakaniddeso

806. Tattha katamāni sattasattati ñāṇavatthūni? Jātipaccayā jarāmaraṇanti ñāṇaṃ, asati jātiyā natthi

jarāmaraṇanti ñāṇaṃ, atītampi addhānaṃ jātipaccayā jarāmaraṇanti ñāṇaṃ, asati jātiyā natthi jarāmaraṇanti ñāṇaṃ, anāgatampi addhānaṃ jātipaccayā jarāmaraṇanti ñāṇaṃ, asati jātiyā natthi jarāmaraṇanti ñāṇaṃ. Yampissa taṃ dhammaṭṭhitiñāṇaṃ tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ; bhavapaccayā jātīti ñāṇaṃ…pe… upādānapaccayā bhavoti ñāṇaṃ…pe… taṇhāpaccayā upādānanti ñāṇaṃ…pe… vedanāpaccayā taṇhāti ñāṇaṃ…pe… phassapaccayā vedanāti ñāṇaṃ…pe… saḷāyatanapaccayā phassoti ñāṇaṃ…pe… nāmarūpapaccayā saḷāyatananti ñāṇaṃ…pe… viññāṇapaccayā nāmarūpanti ñāṇaṃ…pe… saṅkhārapaccayā viññāṇanti ñāṇaṃ…pe… avijjāpaccayā saṅkhārāti ñāṇaṃ, asati avijjāya natthi saṅkhārāti ñāṇaṃ, atītampi addhānaṃ avijjāpaccayā saṅkhārāti ñāṇaṃ, asati avijjāya natthi saṅkhārāti ñāṇaṃ, anāgatampi addhānaṃ avijjāpaccayā saṅkhārāti ñāṇaṃ, asati avijjāya natthi saṅkhārāti ñāṇaṃ. Yampissa taṃ dhammaṭṭhitiñāṇaṃ tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti ñāṇaṃ. Imāni sattasattati ñāṇavatthūni. Evaṃ sattavidhena ñāṇavatthu.

Sattakaṃ.

8. Aṭṭhakaniddeso

807. Tattha katamā catūsu maggesu catūsu phalesu paññā? Sotāpattimagge paññā, sotāpattiphale paññā, sakadāgāmimagge paññā, sakadāgāmiphale paññā, anāgāmimagge paññā, anāgāmiphale paññā, arahattamagge paññā, arahattaphale paññā – imā catūsu maggesu catūsu phalesu paññā. Evaṃ aṭṭhavidhena ñāṇavatthu.

Aṭṭhakaṃ.

9. Navakaniddeso

808. Tattha katamā navasu anupubbavihārasamāpattīsu paññā? Paṭhamajjhānasamāpattiyā paññā, dutiyajjhānasamāpattiyā paññā, tatiyajjhānasamāpattiyā paññā, catutthajjhānasamāpattiyā paññā, ākāsānañcāyatanasamāpattiyā paññā, viññāṇañcāyatanasamāpattiyā paññā, ākiñcaññāyatanasamāpattiyā paññā, nevasaññānāsaññāyatanasamāpattiyā paññā, saññāvedayitanirodhasamāpattiyā vuṭṭhitassa paccavekkhaṇāñāṇaṃ – imā navasu anupubbavihārasamāpattīsu paññā. Evaṃ navavidhena ñāṇavatthu.

Navakaṃ.

10. Dasakaniddeso

809. (1) Tattha katamaṃ tathāgatassa ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ ñāṇaṃ? Idha tathāgato ‘‘aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo kañci saṅkhāraṃ niccato upagaccheyya, netaṃ ṭhānaṃ vijjatī’’ti pajānāti. ‘‘Ṭhānañca kho etaṃ vijjati yaṃ puthujjano kañci saṅkhāraṃ niccato upagaccheyya, ṭhānametaṃ vijjatī’’ti pajānāti. ‘‘Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo kañci saṅkhāraṃ sukhato upagaccheyya, netaṃ ṭhānaṃ vijjatī’’ti pajānāti. ‘‘Ṭhānañca kho etaṃ vijjati yaṃ puthujjano kañci saṅkhāraṃ sukhato upagaccheyya, ṭhānametaṃ vijjatī’’ti pajānāti. ‘‘Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo kañci dhammaṃ atthato upagaccheyya, netaṃ ṭhānaṃ vijjatī’’ti pajānāti. ‘‘Ṭhānañca kho etaṃ vijjati yaṃ puthujjano kañci dhammaṃ atthato upagaccheyya, ṭhānametaṃ vijjatī’’ti pajānāti. ‘‘Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo mātaraṃ jīvitā voropeyya, netaṃ ṭhānaṃ vijjatī’’ti pajānāti. ‘‘Ṭhānañca kho etaṃ vijjati yaṃ puthujjano mātaraṃ jīvitā voropeyya, ṭhānametaṃ vijjatī’’ti pajānāti.

Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo pitaraṃ jīvitā voropeyya…pe… arahantaṃ jīvitā voropeyya…pe… paduṭṭhena cittena tathāgatassa lohitaṃ uppādeyya…pe… saṅghaṃ bhindeyya…pe… aññaṃ satthāraṃ uddiseyya…pe… aṭṭhamaṃ bhavaṃ nibbatteyya, netaṃ ṭhānaṃ

vijjatī''ti pajānāti. ''Ṭhānañca kho etaṃ vijjati yaṃ puthujjano aṭṭhamaṃ bhavaṃ nibbatteyya, ṭhānametaṃ vijjatī''ti pajānāti.

''Aṭṭhānametaṃ anavakāso yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimaṃ uppajjeyyuṃ, netaṃ ṭhānaṃ vijjatī''ti pajānāti. ''Ṭhānañca kho etaṃ vijjati yaṃ ekissā lokadhātuyā eko arahaṃ sammāsambuddho uppajjeyya, ṭhānametaṃ vijjatī''ti pajānāti. ''Aṭṭhānametaṃ anavakāso yaṃ ekissā lokadhātuyā dve rājāno cakkavattī [cakkavatti (sī. syā.)] apubbaṃ acarimaṃ uppajjeyyuṃ, netaṃ ṭhānaṃ vijjatī''ti pajānāti. ''Ṭhānañca kho etaṃ vijjati yaṃ ekissā lokadhātuyā eko rājā cakkavattī uppajjeyya, ṭhānametaṃ vijjatī''ti pajānāti.

''Aṭṭhānametaṃ anavakāso yaṃ itthī arahaṃ assa sammāsambuddho, netaṃ ṭhānaṃ vijjatī''ti pajānāti. ''Ṭhānañca kho etaṃ vijjati yaṃ puriso arahaṃ assa sammāsambuddho, ṭhānametaṃ vijjatī''ti pajānāti. ''Aṭṭhānametaṃ anavakāso yaṃ itthī rājā assa cakkavattī, netaṃ ṭhānaṃ vijjatī''ti pajānāti. ''Ṭhānañca kho etaṃ vijjati yaṃ puriso rājā assa cakkavattī, ṭhānametaṃ vijjatī''ti pajānāti. ''Aṭṭhānametaṃ anavakāso yaṃ itthī sakkattaṃ kareyya, mārattaṃ kareyya, brahmattaṃ kareyya, netaṃ ṭhānaṃ vijjatī''ti pajānāti. ''Ṭhānañca kho etaṃ vijjati yaṃ puriso sakkattaṃ kareyya, mārattaṃ kareyya, brahmattaṃ kareyya, ṭhānametaṃ vijjatī''ti pajānāti.

''Aṭṭhānametaṃ anavakāso yaṃ kāyaduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, netaṃ ṭhānaṃ vijjatī''ti pajānāti. ''Ṭhānañca kho etaṃ vijjati yaṃ kāyaduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, ṭhānametaṃ vijjatī''ti pajānāti. ''Aṭṭhānametaṃ anavakāso yaṃ vacīduccaritassa… pe… yaṃ manoduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, netaṃ ṭhānaṃ vijjatī''ti pajānāti. ''Ṭhānañca kho etaṃ vijjati yaṃ vacīduccaritassa…pe… yaṃ manoduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, ṭhānametaṃ vijjatī''ti pajānāti.

''Aṭṭhānametaṃ anavakāso yaṃ kāyasucaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, netaṃ ṭhānaṃ vijjatī''ti pajānāti. ''Ṭhānañca kho etaṃ vijjati yaṃ kāyasucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, ṭhānametaṃ vijjatī''ti pajānāti. ''Aṭṭhānametaṃ anavakāso yaṃ vacīsucaritassa… pe… yaṃ manosucaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, netaṃ ṭhānaṃ vijjatī''ti pajānāti. ''Ṭhānañca kho etaṃ vijjati yaṃ vacīsucaritassa…pe… yaṃ manosucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, ṭhānametaṃ vijjatī''ti pajānāti.

''Aṭṭhānametaṃ anavakāso yaṃ kāyaduccaritasamaṅgī tannidānaṃ tappaccayā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya, netaṃ ṭhānaṃ vijjatī''ti pajānāti. ''Ṭhānañca kho etaṃ vijjati yaṃ kāyaduccaritasamaṅgī tannidānaṃ tappaccayā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, ṭhānametaṃ vijjatī''ti pajānāti. ''Aṭṭhānametaṃ anavakāso yaṃ vacīduccaritasamaṅgī…pe… yaṃ manoduccaritasamaṅgī tannidānaṃ tappaccayā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya, netaṃ ṭhānaṃ vijjatī''ti pajānāti. ''Ṭhānañca kho etaṃ vijjati yaṃ vacīduccaritasamaṅgī…pe… yaṃ manoduccaritasamaṅgī tannidānaṃ tappaccayā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, ṭhānametaṃ vijjatī''ti pajānāti.

''Aṭṭhānametaṃ anavakāso yaṃ kāyasucaritasamaṅgī tannidānaṃ tappaccayā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, netaṃ ṭhānaṃ vijjatī''ti pajānāti. ''Ṭhānañca kho etaṃ vijjati yaṃ kāyasucaritasamaṅgī tannidānaṃ tappaccayā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya, ṭhānametaṃ vijjatī''ti pajānāti. ''Aṭṭhānametaṃ anavakāso yaṃ vacīsucaritasamaṅgī…pe… yaṃ manosucaritasamaṅgī tannidānaṃ tappaccayā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, netaṃ ṭhānaṃ vijjatī''ti pajānāti. ''Ṭhānañca kho etaṃ vijjati yaṃ vacīsucaritasamaṅgī …pe… yaṃ manosucaritasamaṅgī tannidānaṃ tappaccayā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya, ṭhānametaṃ vijjatī''ti pajānāti. ''Ye ye dhammā yesaṃ yesaṃ dhammānaṃ hetū paccayā upādāya taṃ taṃ ṭhānaṃ, ye ye dhammā yesaṃ

yesaṃ dhammānaṃ na hetū appaccayā upādāya taṃ taṃ aṭṭhāna''nti. Yā tattha paññā pajānanā… pe… amoho dhammavicayo sammādiṭṭhi – idaṃ tathāgatassa ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ ñāṇaṃ.

810. (2) Tattha katamaṃ tathāgatassa atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ ñāṇaṃ? Idha tathāgato pajānāti – ''atthekaccāni pāpakāni kammasamādānāni gatisampattipaṭibāḷhāni na vipaccanti. Atthekaccāni pāpakāni kammasamādānāni upadhisampattipaṭibāḷhāni na vipaccanti. Atthekaccāni pāpakāni kammasamādānāni kālasampattipaṭibāḷhāni na vipaccanti. Atthekaccāni pāpakāni kammasamādānāni payogasampattipaṭibāḷhāni na vipaccanti.

''Atthekaccāni pāpakāni kammasamādānāni gativipattiṃ āgamma vipaccanti. Atthekaccāni pāpakāni kammasamādānāni upadhivipattiṃ āgamma vipaccanti. Atthekaccāni pāpakāni kammasamādānāni kālavipattiṃ āgamma vipaccanti. Atthekaccāni pāpakāni kammasamādānāni payogavipattiṃ āgamma vipaccanti.

''Atthekaccāni kalyāṇāni kammasamādānāni gativipattipaṭibāḷhāni na vipaccanti. Atthekaccāni kalyāṇāni kammasamādānāni upadhivipattipaṭibāḷhāni na vipaccanti. Atthekaccāni kalyāṇāni kammasamādānāni kālavipattipaṭibāḷhāni na vipaccanti. Atthekaccāni kalyāṇāni kammasamādānāni payogavipattipaṭibāḷhāni na vipaccanti.

''Atthekaccāni kalyāṇāni kammasamādānāni gatisampattiṃ āgamma vipaccanti. Atthekaccāni kalyāṇāni kammasamādānāni upadhisampattiṃ āgamma vipaccanti. Atthekaccāni kalyāṇāni kammasamādānāni kālasampattiṃ āgamma vipaccanti. Atthekaccāni kalyāṇāni kammasamādānāni payogasampattiṃ āgamma vipaccantī''ti. Yā tattha paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ tathāgatassa atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ ñāṇaṃ.

811. (3) Tattha katamaṃ tathāgatassa sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ ñāṇaṃ? Idha tathāgato ''ayaṃ maggo ayaṃ paṭipadā nirayagāmī''ti [nirayagāminīti (syā.)] pajānāti, ''ayaṃ maggo ayaṃ paṭipadā tiracchānayonigāmī''ti [tiracchānagāminīti (syā.) evamuparipi. aṭṭhakathā oloketabbā] pajānāti, ''ayaṃ maggo ayaṃ paṭipadā pettivisayagāmī''ti pajānāti, ''ayaṃ maggo ayaṃ paṭipadā manussalokagāmī''ti pajānāti, ''ayaṃ maggo ayaṃ paṭipadā devalokagāmī''ti pajānāti, ''ayaṃ maggo ayaṃ paṭipadā nibbānagāmī''ti pajānātīti. Yā tattha paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ tathāgatassa sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ ñāṇaṃ.

812. (4) Tattha katamaṃ tathāgatassa anekadhātunānādhātulokaṃ yathābhūtaṃ ñāṇaṃ? Idha tathāgato khandhanānattaṃ pajānāti, āyatananānattaṃ pajānāti, dhātunānattaṃ pajānāti, anekadhātunānādhātulokanānattaṃ pajānātīti. Yā tattha paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ tathāgatassa anekadhātunānādhātulokaṃ yathābhūtaṃ ñāṇaṃ.

813. (5) Tattha katamaṃ tathāgatassa sattānaṃ nānādhimuttikataṃ yathābhūtaṃ ñāṇaṃ? Idha tathāgato pajānāti – ''santi sattā hīnādhimuttikā, santi sattā paṇītādhimuttikā. Hīnādhimuttikā sattā hīnādhimuttike satte sevanti bhajanti payirupāsanti. Paṇītādhimuttikā sattā paṇītādhimuttike satte sevanti bhajanti payirupāsanti.

''Atītampi addhānaṃ hīnādhimuttikā sattā hīnādhimuttike satte seviṃsu bhajiṃsu payirupāsiṃsu, paṇītādhimuttikā sattā paṇītādhimuttike satte seviṃsu bhajiṃsu payirupāsiṃsu.

''Anāgatampi addhānaṃ hīnādhimuttikā sattā hīnādhimuttike satte sevissanti bhajissanti payirupāsissanti, paṇītādhimuttikā sattā paṇītādhimuttike satte sevissanti bhajissanti payirupāsissantī''ti.

Yā tattha paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ tathāgatassa sattānaṃ nānādhimuttikataṃ yathābhūtaṃ ñāṇaṃ.

814. (6) Tattha katamaṃ tathāgatassa parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ ñāṇaṃ? Idha tathāgato sattānaṃ āsayaṃ pajānāti, anusayaṃ pajānāti, caritaṃ pajānāti, adhimuttiṃ pajānāti, apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye bhabbābhabbe satte pajānāti.

815. Katamo ca sattānaṃ āsayo? ‘‘Sassato loko’’ti vā, ‘‘asassato loko’’ti vā, ‘‘antavā loko’’ti vā, ‘‘anantavā loko’’ti vā, ‘‘taṃ jīvaṃ taṃ sarīra’’nti vā, ‘‘aññaṃ jīvaṃ aññaṃ sarīra’’nti vā, ‘‘hoti tathāgato paraṃ maraṇāti vā, ‘‘na hoti tathāgato paraṃ maraṇā’’ti vā, ‘‘hoti ca na ca hoti tathāgato paraṃ maraṇā’’ti vā, ‘‘neva hoti na na hoti tathāgato paraṃ maraṇā’’ti vā, iti bhavadiṭṭhisannissitā vā sattā honti vibhavadiṭṭhisannissitā vā. Ete vā pana ubho ante anupagamma idappaccayatā paṭiccasamuppannesu dhammesu anulomikā khanti paṭiladdhā hoti yathābhūtaṃ ñāṇaṃ. Ayaṃ sattānaṃ āsayo.

816. Katamo ca sattānaṃ anusayo? Sattānusayā – kāmarāgānusayo, paṭighānusayo, mānānusayo, diṭṭhānusayo, vicikicchānusayo, bhavarāgānusayo, avijjānusayo. Yaṃ loke piyarūpaṃ sātarūpaṃ ettha sattānaṃ rāgānusayo anuseti. Yaṃ loke appiyarūpaṃ asātarūpaṃ ettha sattānaṃ paṭighānusayo anuseti. Iti imesu dvīsu dhammesu avijjānupatitā. Tadekaṭṭho māno ca diṭṭhi ca vicikicchā ca daṭṭhabbā. Ayaṃ sattānaṃ anusayo.

817. Katamañca sattānaṃ caritaṃ? Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro, parittabhūmako vā mahābhūmako vā – idaṃ sattānaṃ caritaṃ.

818. Katamā ca sattānaṃ adhimutti? Santi sattā hīnādhimuttikā, santi sattā paṇītādhimuttikā. Hīnādhimuttikā sattā hīnādhimuttike satte sevanti bhajanti payirupāsanti. Paṇītādhimuttikā sattā paṇītādhimuttike satte sevanti bhajanti payirupāsanti.

Atītampi addhānaṃ hīnādhimuttikā sattā hīnādhimuttike satte seviṃsu bhajiṃsu payirupāsiṃsu. Paṇītādhimuttikā sattā paṇītādhimuttike satte seviṃsu bhajiṃsu payirupāsiṃsu.

Anāgatampi addhānaṃ hīnādhimuttikā sattā hīnādhimuttike satte sevissanti bhajissanti payirupāsissanti. Paṇītādhimuttikā sattā paṇītādhimuttike satte sevissanti bhajissanti payirupāsissanti. Ayaṃ sattānaṃ adhimutti.

819. Katame te sattā mahārajakkhā? Dasa kilesavatthūni – lobho, doso, moho, māno, diṭṭhi, vicikicchā, thinaṃ, uddhaccaṃ, ahirikaṃ, anottappaṃ. Yesaṃ sattānaṃ imāni dasa kilesavatthūni āsevitāni bhāvitāni bahulīkatāni ussadagatāni, ime te sattā mahārajakkhā.

820. Katame te sattā apparajakkhā? Yesaṃ sattānaṃ imāni dasa kilesavatthūni anāsevitāni abhāvitāni abahulīkatāni anussadagatāni, ime te sattā apparajakkhā.

821. Katame te sattā mudindriyā? Pañcindriyāni – saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. Yesaṃ sattānaṃ imāni pañcindriyāni anāsevitāni abhāvitāni abahulīkatāni anussadagatāni, ime te sattā mudindriyā.

822. Katame te sattā tikkhindriyā? Yesaṃ sattānaṃ imāni pañcindriyāni āsevitāni bhāvitāni bahulīkatāni ussadagatāni, ime te sattā tikkhindriyā.

823. Katame te sattā dvākārā? Ye te sattā pāpāsayā pāpānusayā pāpacaritā pāpādhimuttikā

mahārajakkhā mudindriyā, ime te sattā dvākārā.

824. Katame te sattā svākārā? Ye te sattā kalyāṇāsayā kalyāṇacaritā kalyāṇādhimuttikā apparajakkhā tikkhindriyā, ime te sattā svākārā.

825. Katame te sattā duviññāpayā? Ye ca te sattā dvākārā, teva te sattā duviññāpayā. Ye ca te sattā svākārā, teva te sattā suviññāpayā.

826. Katame te sattā abhabbā? Ye te sattā kammāvaraṇena samannāgatā kilesāvaraṇena samannāgatā vipākāvaraṇena samannāgatā assaddhā acchandikā duppaññā abhabbā niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ, ime te sattā abhabbā.

827. Katame te sattā bhabbā? Ye te sattā na kammāvaraṇena samannāgatā na kilesāvaraṇena samannāgatā na vipākāvaraṇena samannāgatā saddhā chandikā paññavanto bhabbā niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ, ime te sattā bhabbāti. Yā tattha paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ tathāgatassa parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ ñāṇaṃ.

828. (7) Tattha katamaṃ tathāgatassa jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ yathābhūtaṃ ñāṇaṃ? Jhāyīti. Cattāro jhāyī. Atthekacco jhāyī sampattiyeva [sampattiyeva (ka.)] samānaṃ vipattīti pacceti, atthekacco jhāyī vipattiṃyeva [vipattiyeva (ka.)] samānaṃ sampattīti pacceti, atthekacco jhāyī sampattiyeva samānaṃ sampattīti pacceti, atthekacco jhāyī vipattiyeva samānaṃ vipattīti pacceti – ime cattāro jhāyī.

Aparepi cattāro jhāyī. Atthekacco jhāyī dandhaṃ samāpajjati khippaṃ vuṭṭhāti, atthekacco jhāyī khippaṃ samāpajjati dandhaṃ vuṭṭhāti, atthekacco jhāyī dandhaṃ samāpajjati dandhaṃ vuṭṭhāti, atthekacco jhāyī khippaṃ samāpajjati khippaṃ vuṭṭhāti – ime cattāro jhāyī.

Aparepi cattāro jhāyī. Atthekacco jhāyī samādhismiṃ samādhikusalo hoti, na samādhismiṃ samāpattikusalo; atthekacco jhāyī samādhismiṃ samāpattikusalo hoti, na samādhismiṃ samādhikusalo; atthekacco jhāyī samādhismiṃ samādhikusalo ca hoti, samādhismiṃ samāpattikusalo ca; atthekacco jhāyī neva samādhismiṃ samādhikusalo hoti, na samādhismiṃ samāpattikusalo – ime cattāro jhāyī.

‘‘Jhāna’’nti. Cattāri jhānāni – paṭhamaṃ jhānaṃ, dutiyaṃ jhānaṃ, tatiyaṃ jhānaṃ, catutthaṃ jhānaṃ.

‘‘Vimokkho’’ti. Aṭṭha vimokkhā. Rūpī rūpāni passati – ayaṃ paṭhamo vimokkho.

Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati – ayaṃ dutiyo vimokkho.

Subhanteva adhimutto hoti – ayaṃ tatiyo vimokkho.

Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘‘ananto ākāso’’ti ākāsānañcāyatanaṃ upasampajja viharati – ayaṃ catuttho vimokkho.

Sabbaso ākāsānañcāyatanaṃ samatikkamma ‘‘anantaṃ viññāṇa’’nti viññāṇañcāyatanaṃ upasampajja viharati – ayaṃ pañcamo vimokkho.

Sabbaso viññāṇañcāyatanaṃ samatikkamma ‘‘natthi kiñci’’ti ākiñcaññāyatanaṃ upasampajja viharati – ayaṃ chaṭṭho vimokkho.

Sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati – ayaṃ sattamo vimokkho.

Sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati – ayaṃ aṭṭhamo vimokkho.

‘‘Samādhī’’ti. Tayo samādhī – savitakkasavicāro samādhi, avitakkavicāramatto samādhi, avitakkaavicāro samādhi.

‘‘Samāpattī’’ti. Nava anupubbavihārasamāpattiyo – paṭhamajjhānasamāpatti, dutiyajjhānasamāpatti, tatiyajjhānasamāpatti, catutthajjhānasamāpatti, ākāsānañcāyatanasamāpatti, viññāṇañcāyatanasamāpatti, ākiñcaññāyatanasamāpatti, nevasaññānāsaññāyatanasamāpatti, saññāvedayitanirodhasamāpatti.

‘‘Saṃkilesa’’nti hānabhāgiyo dhammo. ‘‘Vodāna’’nti visesabhāgiyo dhammo. ‘‘Vuṭṭhāna’’nti. Vodānampi vuṭṭhānaṃ, tamhā tamhā samādhimhā vuṭṭhānampi vuṭṭhānanti. Yā tattha paññā pajānanā… pe… amoho dhammavicayo sammādiṭṭhi – idaṃ tathāgatassa jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ ñāṇaṃ.

829. (8) Tattha katamaṃ tathāgatassa pubbenivāsānussati yathābhūtaṃ ñāṇaṃ? Idha tathāgato anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe ‘‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’’ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussaratīti. Yā tattha paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ tathāgatassa pubbenivāsānussati yathābhūtaṃ ñāṇaṃ.

830. (9) Tattha katamaṃ tathāgatassa sattānaṃ cutūpapātaṃ yathābhūtaṃ ñāṇaṃ? Idha tathāgato dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti – ‘‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānātīti. Yā tattha paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ tathāgatassa sattānaṃ cutūpapātaṃ yathābhūtaṃ ñāṇaṃ.

831. (10) Tattha katamaṃ tathāgatassa āsavānaṃ khayaṃ yathābhūtaṃ ñāṇaṃ? Idha tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatīti. Yā tattha paññā pajānanā…pe… amoho dhammavicayo sammādiṭṭhi – idaṃ tathāgatassa āsavānaṃ khayaṃ yathābhūtaṃ ñāṇanti.

Dasakaṃ.

Ñāṇavibhaṅgo niṭṭhito.

17. Khuddakavatthuvibhaṅgo

1. Ekakamātikā

832. (1)Jātimado (2)gottamado (3)ārogyamado (4)yobbanamado (5)jīvitamado (6)lābhamado (7) sakkāramado (8) garukāramado (9) purekkhāramado (10) parivāramado (11) bhogamado (12) vaṇṇamado (13) sutamado (14) paṭibhānamado (15) rattaññumado (16) piṇḍapātikamado (17) anavaññātamado (18) iriyāpathamado (19) iddhimado (20) yasamado (21) sīlamado (22) jhānamado (23) sippamado (24) ārohamado (25) pariṇāhamado (26) saṇṭhānamado (27) pāripūrimado (28)mado (29) pamādo (30) thambho (31) sārambho (32) atricchatā (33)mahicchatā (34) pāpicchatā (35) siṅgaṃ (36) tintiṇaṃ (37) cāpalyaṃ (38)asabhāgavutti (39) arati (40) tandī (41) vijambhitā (42) bhattasammado (43) cetaso ca līnattaṃ [cetaso līnattaṃ (syā.)] (44) kuhanā (45) lapanā (46) nemittikatā (47)nippesikatā (48) lābhena lābhaṃ nijigīsanatā [nijigiṃsanatā (sī.), jigiṃsanatā (syā.)] (49) seyyohamasmīti māno (50) sadisohamasmīti māno (51) hīno hamasmīti māno (52) seyyassa seyyohamasmīti māno (53) seyyassa sadisohamasmīti māno (54) seyyassa hīnohamasmīti māno (55) sadisassa seyyohamasmīti māno (56) sadisassa sadisohamasmīti māno (57) sadisassa hīnohamasmīti māno (58) hīnassa seyyohamasmīti māno (59) hīnassa sadisohamasmīti māno (60) hīnassa hīnohamasmīti māno (61) māno (62) atimāno (63) mānātimāno (64) omāno (65)adhimāno (66) asmimāno (67) micchāmāno (68) ñātivitakko (69) janapadavitakko (70) amaravitakko (71) parānuddayatāpaṭisaṃyutto vitakko (72) lābhasakkārasilokapaṭisaṃyutto vitakko (73) anavaññattipaṭisaṃyutto vitakko

Ekakaṃ.

2. Dukamātikā

833. (1) Kodho ca upanāho ca (2) makkho ca paḷāso [palāso (sī. syā.)] ca (3) issā ca macchariyañca (4) māyā ca sāṭheyyañca (5) avijjā ca bhavataṇhā ca (6) bhavadiṭṭhi ca vibhavadiṭṭhi ca (7) sassatadiṭṭhi ca ucchedadiṭṭhi ca (8) antavādiṭṭhi ca anantavādiṭṭhi ca (9) pubbantānudiṭṭhi ca aparantānudiṭṭhi ca (10) ahirikañca anottappañca (11) dovacassatā ca pāpamittatā ca (12) anajjavo ca amaddavo ca (13) akkhanti ca asoraccañca (14) asākhalyañca appaṭisanthāro ca (15)indriyesu aguttadvāratā ca bhojane amattaññutā ca (16) muṭṭhassaccañca asampajaññañca (17) sīlavipatti ca diṭṭhivipatti ca (18) ajjhattasaṃyojanañca bahiddhāsaṃyojanañca

Dukaṃ.

3. Tikamātikā

834. (1) Tīṇi akusalamūlāni (2) tayo akusalavitakkā (3) tisso akusalasaññā (4) tisso akusaladhātuyo (5) tīṇi duccaritāni (6) tayo āsavā (7) tīṇi saṃyojanāni (8) tisso taṇhā (9) aparāpi tisso taṇhā (10) aparāpi tisso taṇhā (11) tisso esanā (12) tisso vidhā (13) tīṇi bhayāni (14)tīṇi tamāni (15) tīṇi titthāyatanāni (16) tayo kiñcanā (17) tīṇi aṅgaṇāni (18) tīṇi malāni (19) tīṇi visamāni (20) aparānipi tīṇi visamāni (21) tayo aggī (22) tayo kasāvā (23) aparepi tayo kasāvā (24)assādadiṭṭhi, attānudiṭṭhi, micchādiṭṭhi (25) arati, vihesā, adhammacariyā (26)dovacassatā, pāpamittatā, nānattasaññā (27) uddhaccaṃ, kosajjaṃ, pamādo (28) asantuṭṭhitā, asampajaññatā, mahicchatā (29) ahirikaṃ, anottappaṃ, pamādo (30)anādariyaṃ, dovacassatā, pāpamittatā (31) assaddhiyaṃ, avadaññutā, kosajjaṃ (32) uddhaccaṃ, asaṃvaro, dussīlyaṃ (33) ariyānaṃ adassanakamyatā, saddhammaṃ asotukamyatā, upārambhacittatā (34) muṭṭhassaccaṃ, asampajaññaṃ, cetaso vikkhepo (35)ayoniso manasikāro, kummaggasevanā, cetaso ca līnattaṃ

Tikaṃ.

4. Catukkamātikā

835. (1) Cattāro āsavā (2) cattāro ganthā (3) cattāro oghā (4) cattāro yogā (5) cattāri upādānāni (6) cattāro taṇhuppādā (7) cattāri agatigamanāni (8) cattāro vipariyāsā [vipariyesā (sī. syā. ka.)] (9) cattāro anariyavohārā (10) aparepi cattāro anariyavohārā (11) cattāri duccaritāni (12) aparānipi cattāri duccaritāni (13)cattāri bhayāni (14) aparānipi cattāri bhayāni (15) catasso diṭṭhiyo

Catukkaṃ.

5. Pañcakamātikā

836. (1) Pañcorambhāgiyāni saṃyojanāni (2) pañcuddhambhāgiyāni saṃyojanāni (3) pañca macchariyāni (4) pañca saṅgā (5) pañca sallā (6) pañca cetokhilā (7)pañca cetasovinibandhā [cetasovinibaddhā (ka.)] (8) pañca nīvaraṇāni (9) pañca kammāni ānantarikāni (10) pañca diṭṭhiyo (11) pañca verā (12) pañca byasanā (13) pañca akkhantiyā ādīnavā (14) pañca bhayāni (15) pañca diṭṭhadhammanibbānavādā

Pañcakaṃ.

6. Chakkamātikā

837. (1) Cha vivādamūlāni (2) cha chandarāgā (3) cha virodhavatthūni (4) cha taṇhākāyā (5) cha agāravā (6) cha parihāniyā dhammā (7) aparepi cha parihāniyā dhammā (8) cha somanassupavicārā (9) cha domanassupavicārā (10) cha upekkhupavicārā (11) cha gehasitāni somanassāni (12) cha gehasitāni domanassāni (13) cha gehasitā upekkhā (14) cha diṭṭhiyo

Chakkaṃ.

7. Sattakamātikā

838. (1) Satta anusayā (2) satta saṃyojanāni (3) satta pariyuṭṭhānāni (4)satta asaddhammā (5) satta duccaritāni (6) satta mānā (7) satta diṭṭhiyo

Sattakaṃ.

8. Aṭṭhakamātikā

839. (1) Aṭṭha kilesavatthūni (2) aṭṭha kusītavatthūni (3) aṭṭhasu lokadhammesu cittassa paṭighāto (4) aṭṭha anariyavohārā (5) aṭṭha micchattā (6) aṭṭha purisadosā (7) aṭṭha asaññivādā (8) aṭṭha nevasaññināsaññivādā

Aṭṭhakaṃ.

9. Navakamātikā

840. (1) Nava āghātavatthūni (2) nava purisamalāni (3) navavidhā mānā (4)nava taṇhāmūlakā dhammā (5) nava iñjitāni (6) nava maññitāni (7) nava phanditāni (8) nava papañcitāni (9) nava saṅkhatāni

Navakaṃ.

10. Dasakamātikā

841. (1) Dasa kilesavatthūni (2) dasa āghātavatthūni (3) dasa akusalakammapathā (4) dasa saṃyojanāni (5) dasa micchattā (6) dasavatthukā micchādiṭṭhi (7) dasavatthukā antaggāhikā diṭṭhi

Dasakaṃ.

842. Aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya, aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya, tadekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā chattiṃsa taṇhāvicaritāni honti. Iti atītāni chattiṃsa taṇhāvicaritāni, anāgatāni chattiṃsa taṇhāvicaritāni, paccuppannāni chattiṃsa taṇhāvicaritāni, tadekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā aṭṭha taṇhāvicaritasataṃ hoti. Yāni ca dvāsaṭṭhi diṭṭhigatāni brahmajāle veyyākaraṇe vuttāni bhagavatā.

Mātikā.

1. Ekakaniddeso

(1) Jātimado

843. Tattha katamo jātimado? Jātiṃ paṭicca mado majjanā majjitattaṃ māno maññanā maññitattaṃ unnati unnāmo [uṇṇati uṇṇāmo (syā. ka.) dha. sa. 1121] dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati ‘‘jātimado’’.

(2-27) Gottamadādī

844. Tattha katamo gottamado? Gottaṃ paṭicca…pe… ārogyaṃ paṭicca…pe… yobbanaṃ paṭicca…pe… jīvitaṃ paṭicca…pe… lābhaṃ paṭicca…pe… sakkāraṃ paṭicca…pe… garukāraṃ paṭicca…pe… purekkhāraṃ paṭicca…pe… parivāraṃ paṭicca…pe… bhogaṃ paṭicca…pe… vaṇṇaṃ paṭicca…pe… sutaṃ paṭicca…pe… paṭibhānaṃ paṭicca…pe… rattaññutaṃ paṭicca…pe… piṇḍapātikattaṃ paṭicca…pe… anavaññātaṃ paṭicca…pe… iriyāpathaṃ paṭicca…pe… iddhiṃ paṭicca…pe… yasaṃ paṭicca…pe… sīlaṃ paṭicca…pe… jhānaṃ paṭicca…pe… sippaṃ paṭicca…pe… ārohaṃ paṭicca…pe… pariṇāhaṃ paṭicca…pe… saṇṭhānaṃ paṭicca…pe… pāripūriṃ paṭicca mado majjanā majjitattaṃ māno maññanā maññitattaṃ unnati unnāmo dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati ‘‘pāripūrimado’’.

(28) Mado

845. Tattha katamo mado? Yo mado majjanā majjitattaṃ māno maññanā maññitattaṃ unnati unnāmo dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati ‘‘mado’’.

(29) Pamādo

846. Tattha katamo pamādo? Kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā kāmaguṇesu cittassa vossaggo vossaggānuppadānaṃ kusalānaṃ vā dhammānaṃ bhāvanāya asakkaccakiriyatā asātaccakiriyatā anaṭṭhitakiriyatā olīnavuttitā nikkhittachandatā nikkhittadhuratā anāsevanā abhāvanā abahulīkammaṃ anadhiṭṭhānaṃ ananuyogo pamādo, yo evarūpo pamādo pamajjanā pamajjitattaṃ – ayaṃ vuccati ‘‘pamādo’’.

(30) Thambho

847. Tattha katamo thambho? Yo thambho thambhanā thambhitattaṃ kakkhaḷiyaṃ phārusiyaṃ ujucittatā amudutā – ayaṃ vuccati ‘‘thambho’’.

(31) Sārambho

848. Tattha katamo sārambho? Yo sārambho paṭisārambho sārambhanā paṭisārambhanā paṭisārambhitattaṃ – ayaṃ vuccati ‘‘sārambho’’.

(32) Atricchatā

849. Tattha katamā atricchatā?
Itarītaracīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi pañcahi vā kāmaguṇehi asantuṭṭhassa bhiyyokamyatā, yā evarūpā icchā icchāgatā atricchatā rāgo sārāgo cittassa sārāgo – ayaṃ vuccati ‘‘atricchatā’’.

(33) Mahicchatā

850. Tattha katamā mahicchatā?
Itarītaracīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi pañcahi vā kāmaguṇehi asantuṭṭhassa bhiyyokamyatā, yā evarūpā icchā icchāgatā mahicchatā rāgo sārāgo cittassa sārāgo – ayaṃ vuccati ‘‘mahicchatā’’.

(34) Pāpicchatā

851. Tattha katamā pāpicchatā? Idhekacco assaddho samāno ‘‘saddhoti maṃ jano jānātū’’ti icchati, dussīlo samāno ‘‘sīlavāti maṃ jano jānātū’’ti icchati, appassuto samāno ‘‘bahussutoti maṃ jano jānātū’’ti icchati, saṅgaṇikārāmo samāno ‘‘pavivittoti maṃ jano jānātū’’ti icchati, kusīto samāno ‘‘āraddhavīriyoti maṃ jano jānātū’’ti icchati, muṭṭhassatī samāno ‘‘upaṭṭhitassatīti maṃ jano jānātū’’ti icchati, asamāhito samāno ‘‘samāhitoti maṃ jano jānātū’’ti icchati, duppañño samāno ‘‘paññavāti maṃ jano jānātū’’ti icchati, akhīṇāsavo samāno ‘‘khīṇāsavoti maṃ jano jānātū’’ti icchati – yā evarūpā icchā icchāgatā pāpicchatā rāgo sārāgo cittassa sārāgo – ayaṃ vuccati ‘‘pāpicchatā’’.

(35) Siṅgaṃ

852. Tattha katamaṃ siṅgaṃ? Yaṃ siṅgaṃ siṅgāratā cāturatā cāturiyaṃ parikkhattatā pārikkhattiyaṃ – idaṃ vuccati ‘‘siṅgaṃ’’.

(36) Tintiṇaṃ

853. Tattha katamaṃ tintiṇaṃ? Yaṃ tintiṇaṃ tintiṇāyanā tintiṇāyitattaṃ loluppaṃ loluppāyanā loluppāyitattaṃ pucchañjikatā sādhukamyatā – idaṃ vuccati ‘‘tintiṇaṃ’’.

(37) Cāpalyaṃ

854. Tattha katamaṃ cāpalyaṃ? Cīvaramaṇḍanā pattamaṇḍanā senāsanamaṇḍanā imassa vā pūtikāyassa bāhirānaṃ vā parikkhārānaṃ maṇḍanā vibhūsanā keḷanā parikeḷanā giddhikatā giddhikattaṃ capalatā cāpalyaṃ – idaṃ vuccati ‘‘cāpalyaṃ’’.

(38) Asabhāgavutti

855. Tattha katamaṃ asabhāgavutti? Mātari vā pitari vā jeṭṭhe vā bhātari vā ācariyesu vā upajjhāye vā buddhe vā sāvakesu vā aññataraññataresu garuṭṭhāniyesu vippaṭikūlaggāhitā vipaccanīkasātatā anādariyaṃ anādariyatā agāravatā appatissavatā – ayaṃ vuccati ‘‘asabhāgavutti’’.

(39) Arati

856. Tattha katamā arati? Pantesu vā senāsanesu aññataraññataresu vā adhikusalesu dhammesu arati aratitā anabhirati anabhiramaṇā ukkaṇṭhitā paritassitā – ayaṃ vuccati ‘‘arati’’.

(40) Tandī

857. Tattha katamā tandī? Yā tandī tandiyanā tandimanakatā ālasyaṃ ālasyāyanā ālasyāyitattaṃ – ayaṃ vuccati ‘‘tandī’’.

(41) Vijambhitā

858. Tattha katamā vijambhitā? Yā kāyassa jambhanā vijambhanā ānamanā vinamanā sannamanā paṇamanā byādhiyakaṃ – ayaṃ vuccati ‘‘vijambhitā’’.

(42) Bhattasammado

859. Tattha katamo bhattasammado? Yā bhuttāvissa bhattamucchā bhattakilamatho bhattapariḷāho kāyaduṭṭhullaṃ – ayaṃ vuccati ‘‘bhattasammado’’.

(43) Cetaso ca līnattaṃ

860. Tattha katamaṃ cetaso ca līnattaṃ? Yā cittassa akalyatā akammaññatā olīyanā sallīyanā līnaṃ līyanā līyitattaṃ thinaṃ thīyanā thīyitattaṃ cittassa – idaṃ vuccati ‘‘cetaso ca līnattaṃ’’.

(44) Kuhanā

861. Tattha katamā kuhanā? Lābhasakkārasilokasannissitassa pāpicchassa icchāpakatassa paccayapaṭisevanasaṅkhātena [paccayapaṭisedhanasaṅkhātena (sī.)] vā sāmantajappitena vā iriyāpathassa vā aṭhapanā [āṭhapanā (ka.)] ṭhapanā saṇṭhapanā bhākuṭitā bhākuṭiyaṃ kuhanā kuhāyanā kuhitattaṃ – ayaṃ vuccati ‘‘kuhanā’’.

(45) Lapanā

862. Tattha katamā lapanā? Lābhasakkārasilokasannissitassa pāpicchassa icchāpakatassa yā paresaṃ ālapanā lapanā sallapanā ullapanā samullapanā unnahanā samunnahanā ukkācanā samukkācanā anuppiyabhāṇitā cāṭukamyatā muggasūpyatā pāribhaṭayatā – ayaṃ vuccati ‘‘lapanā’’.

(46) Nemittikatā

863. Tattha katamā nemittikatā? Lābhasakkārasilokasannissitassa pāpicchassa icchāpakatassa yaṃ paresaṃ nimittaṃ nimittakammaṃ obhāso obhāsakammaṃ sāmantajappā parikathā – ayaṃ vuccati ‘‘nemittikatā’’.

(47) Nippesikatā

864. Tattha katamā nippesikatā? Lābhasakkārasilokasannissitassa pāpicchassa icchāpakatassa yā paresaṃ akkosanā vambhanā garahaṇā ukkhepanā samukkhepanā khipanā saṅkhipanā pāpanā sampāpanā avaṇṇahārikā parapiṭṭhimaṃsikatā – ayaṃ vuccati ''nippesikatā''.

(48) Lābhena lābhaṃ nijigīsanatā

865. Tattha katamā lābhena lābhaṃ nijigīsanatā? Lābhasakkārasilokasannissito pāpiccho icchāpakato ito laddhaṃ āmisaṃ amutra harati amutra vā laddhaṃ āmisaṃ idha āharati, yā evarūpā āmisassa eṭṭhi gaveṭṭhi pariyeṭṭhi esanā gavesanā pariyesanā – ayaṃ vuccati ''lābhena lābhaṃ nijigīsanatā''.

(49) Seyyohamasmīti māno

866. Tattha katamo seyyohamasmīti māno? Idhekacco jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena [vijjaṭṭhānena (syā.)] vā sutena vā paṭibhānena vā aññataraññatarena vatthunā mānaṃ jappeti, yo evarūpo māno maññanā maññitattaṃ unnati unnāmo dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati ''seyyohamasmīti māno''.

(50) Sadisohamasmīti māno

867. Tattha katamo sadisohamasmīti māno? Idhekacco jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhānena vā aññataraññatarena vatthunā mānaṃ jappeti, yo evarūpo māno maññanā maññitattaṃ unnati unnāmo dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati ''sadisohamasmīti māno''.

(51) Hīnohamasmīti māno

868. Tattha katamo hīnohamasmīti māno? Idhekacco jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhānena vā aññataraññatarena vatthunā omānaṃ jappeti, yo evarūpo māno omaññanā omaññitattaṃ hīḷanā ohīḷanā ohīḷitattaṃ attuññā attavaññā attaparibhavo – ayaṃ vuccati ''hīnohamasmīti māno''.

(52) Seyyassa seyyohamasmīti māno

869. Tattha katamo seyyassa seyyohamasmīti māno? Idhekacco seyyo hoti jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhānena vā aññataraññatarena vatthunā parehi seyyaṃ attānaṃ dahati; so taṃ nissāya mānaṃ jappeti. Yo evarūpo māno maññanā maññitattaṃ unnati unnāmo dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati ''seyyassa seyyohamasmīti māno''.

(53) Seyyassa sadisohamasmīti māno

870. Tattha katamo seyyassa sadisohamasmīti māno? Idhekacco seyyo hoti jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhānena vā aññataraññatarena vatthunā parehi sadisaṃ attānaṃ dahati; so taṃ nissāya mānaṃ jappeti. Yo evarūpo māno maññanā maññitattaṃ unnati unnāmo dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati ''seyyassa sadisohamasmīti māno''.

(54) Seyyassa hīnohamasmīti māno

871. Tattha katamo seyyassa hīnohamasmīti māno? Idhekacco seyyo hoti jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhānena vā aññataraññatarena vatthunā parehi hīnaṃ attānaṃ dahati; so taṃ nissāya omānaṃ jappeti. Yo evarūpo omāno omaññanā omaññitattaṃ hīḷanā ohīḷanā ohīḷitattaṃ attuññā attavaññā attaparibhavo – ayaṃ vuccati ‘‘seyyassa hīnohamasmīti māno’’.

(55) Sadisassa seyyohamasmīti māno

872. Tattha katamo sadisassa seyyohamasmīti māno? Idhekacco sadiso hoti jātiyā vā gottena vā kolaputtiyena vā…pe… aññataraññatarena vatthunā parehi seyyaṃ attānaṃ dahati; so taṃ nissāya mānaṃ jappeti. Yo evarūpo māno maññanā maññitattaṃ…pe… ketukamyatā cittassa – ayaṃ vuccati ‘‘sadisassa seyyohamasmīti māno’’.

(56) Sadisassa sadisohamasmīti māno

873. Tattha katamo sadisassa sadisohamasmīti māno? Idhekacco sadiso hoti jātiyā vā gottena vā kolaputtiyena vā…pe… aññataraññatarena vatthunā parehi sadisaṃ attānaṃ dahati; so taṃ nissāya mānaṃ jappeti. Yo evarūpo māno maññanā maññitattaṃ unnati unnāmo dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati ‘‘sadisassa sadisohamasmīti māno’’.

(57) Sadisassa hīnohamasmīti māno

874. Tattha katamo sadisassa hīnohamasmīti māno? Idhekacco sadiso hoti jātiyā vā gottena vā kolaputtiyena vā…pe… aññataraññatarena vatthunā parehi hīnaṃ attānaṃ dahati; so taṃ nissāya omānaṃ jappeti. Yo evarūpo omāno omaññanā omaññitattaṃ hīḷanā ohīḷanā ohīḷitattaṃ attuññā attavaññā attaparibhavo – ayaṃ vuccati ‘‘sadisassa hīnohamasmīti māno’’.

(58) Hīnassa seyyohamasmīti māno

875. Tattha katamo hīnassa seyyohamasmīti māno? Idhekacco hīno hoti jātiyā vā gottena vā kolaputtiyena vā…pe… aññataraññatarena vatthunā parehi seyyaṃ attānaṃ dahati; so taṃ nissāya mānaṃ jappeti. Yo evarūpo māno maññanā maññitattaṃ unnati unnāmo dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati ‘‘hīnassa seyyohamasmīti māno’’.

(59) Hīnassa sadisohamasmīti māno

876. Tattha katamo hīnassa sadisohamasmīti māno? Idhekacco hīno hoti jātiyā vā gottena vā kolaputtiyena vā…pe… aññataraññatarena vatthunā parehi sadisaṃ attānaṃ dahati; so taṃ nissāya mānaṃ jappeti. Yo evarūpo māno maññanā maññitattaṃ unnati unnāmo dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati ‘‘hīnassa sadisohamasmīti māno’’.

(60) Hīnassa hīnohamasmīti māno

877. Tattha katamo hīnassa hīnohamasmīti māno? Idhekacco hīno hoti jātiyā vā gottena vā kolaputtiyena vā…pe… aññataraññatarena vatthunā parehi sadisaṃ attānaṃ dahati; so taṃ nissāya omānaṃ jappeti. Yo evarūpo omāno omaññanā omaññitattaṃ hīḷanā ohīḷanā ohīḷitattaṃ attuññā attavaññā attaparibhavo – ayaṃ vuccati ‘‘hīnassa hīnohamasmīti māno’’.

(61) Māno

878. Tattha katamo māno? Yo māno maññanā maññitattaṃ unnati unnāmo dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati ‘‘māno’’.

(62) Atimāno

879. Tattha katamo atimāno? Idhekacco jātiyā vā gottena vā kolaputtiyena vā…pe… aññataraññatarena vatthunā parehi attānaṃ atimaññati. Yo evarūpo māno maññanā maññitattaṃ unnati unnāmo dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati ‘‘atimāno’’.

(63) Mānātimāno

880. Tattha katamo mānātimāno? Idhekacco jātiyā vā gottena vā kolaputtiyena vā…pe… aññataraññatarena vatthunā pubbakālaṃ parehi sadisaṃ attānaṃ dahati, aparakālaṃ attānaṃ seyyaṃ dahati. Yo evarūpo māno maññanā maññitattaṃ unnati unnāmo dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati ‘‘mānātimāno’’.

(64) Omāno

881. Tattha katamo omāno? Idhekacco jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhānena vā aññataraññatarena vatthunā omānaṃ jappeti. Yo evarūpo omāno omaññanā omaññitattaṃ hīḷanā ohīḷanā ohīḷitattaṃ attuññā attavaññā attaparibhavo – ayaṃ vuccati ‘‘omāno’’.

(65) Adhimāno

882. Tattha katamo adhimāno? Appatte pattasaññitā, akate katasaññitā, anadhigate adhigatasaññitā, asacchikate sacchikatasaññitā, yo evarūpo māno maññanā maññitattaṃ unnati unnāmo dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati ‘‘adhimāno’’.

(66) Asmimāno

883. Tattha katamo asmimāno? Rūpaṃ asmīti māno, asmīti chando, asmīti anusayo, vedanā…pe… saññā…pe… saṅkhārā…pe… viññāṇaṃ asmīti māno, asmīti chando, asmīti anusayo, yo evarūpo māno maññanā maññitattaṃ unnati unnāmo dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati ‘‘asmimāno’’.

(67) Micchāmāno

884. Tattha katamo micchāmāno? Idhekacco pāpakena vā kammāyatanena pāpakena vā sippāyatanena pāpakena vā vijjāṭṭhānena pāpakena vā sutena pāpakena vā paṭibhānena pāpakena vā sīlena pāpakena vā vatena pāpakena vā sīlabbatena pāpikāya vā diṭṭhiyā aññataraññatarena vatthunā mānaṃ jappeti, yo evarūpo māno maññanā maññitattaṃ unnati unnāmo dhajo sampaggāho ketukamyatā cittassa – ayaṃ vuccati ‘‘micchāmāno’’.

(68) Ñātivitakko

885. Tattha katamo ñātivitakko? Ñātake ārabbha gehasito takko vitakko micchāsaṅkappo – ayaṃ vuccati ‘‘ñātivitakko’’.

(69) Janapadavitakko

886. Tattha katamo janapadavitakko? Janapadaṃ ārabbha gehasito takko vitakko micchāsaṅkappo – ayaṃ vuccati ‘‘janapadavitakko’’.

(70) Amaravitakko

887. Tattha katamo amaravitakko? Dukkarakāritāpaṭisaṃyutto vā diṭṭhigatapaṭisaṃyutto vā gehasito takko vitakko micchāsaṅkappo – ayaṃ vuccati ‘‘amaravitakko’’.

(71) Parānuddayatāpaṭisaṃyutto vitakko

888. Tattha katamo parānuddayatāpaṭisaṃyutto vitakko? Idhekacco gihīhi saṃsaṭṭho viharati sahanandī sahasokī, sukhitesu sukhito, dukkhitesu dukkhito, uppannesu kiccakaraṇīyesu attanā vā yogaṃ āpajjati. Yo tattha gehasito takko vitakko micchāsaṅkappo – ayaṃ vuccati ‘‘parānuddayatāpaṭisaṃyutto vitakko’’.

(72) Lābhādipaṭisaṃyutto vitakko

889. Tattha katamo lābhasakkārasilokapaṭisaṃyutto vitakko? Lābhasakkārasilokaṃ ārabbha gehasito takko vitakko micchāsaṅkappo – ayaṃ vuccati ‘‘lābhasakkārasilokapaṭisaṃyutto vitakko’’.

(73) Anavaññattipaṭisaṃyutto vitakko

890. Tattha katamo anavaññattipaṭisaṃyutto vitakko? Idhekacco jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhānena vā aññataraññatarena vatthunā mā maṃ pare avajāniṃsūti. Yo tattha gehasito takko vitakko micchāsaṅkappo – ayaṃ vuccati ‘‘anavaññattipaṭisaṃyutto vitakko’’.

Ekakaṃ.

2. Dukaniddeso

(1) Kodho ca upanāho ca

891. (Ka) tattha katamo kodho? Yo kodho kujjhanā kujjhitattaṃ doso dussanā dussitattaṃ byāpatti byāpajjanā byāpajjitattaṃ virodho paṭivirodho caṇḍikkaṃ asuropo anattamanatā cittassa – ayaṃ vuccati ‘‘kodho’’.

(Kha) tattha katamo upanāho? Pubbakālaṃ kodho, aparakālaṃ upanāho. Yo evarūpo upanāho upanayhanā upanayhitattaṃ aṭṭhapanā ṭhapanā saṇṭhapanā anusaṃsandanā anuppabandhanā daḷhīkammaṃ kodhassa – ayaṃ vuccati ‘‘upanāho’’.

(2) Makkho ca paḷāso ca

892. (Ka) tattha katamo makkho? Yo makkho makkhāyanā makkhāyitattaṃ [makkhiyanā makkhiyitattaṃ (sī. ka.)] niṭṭhuriyaṃ niṭṭhuriyakammaṃ – ayaṃ vuccati ‘‘makkho’’.

(Kha) tattha katamo paḷāso? Yo paḷāso paḷāsāyanā [palāsāyanā palāsāyitattaṃ (syā.)] paḷāsāhāro vivādaṭṭhānaṃ yugaggāho appaṭinissaggo – ayaṃ vuccati ‘‘paḷāso’’.

(3) Issā ca macchariyañca

893. (Ka) tattha katamā issā? Yā paralābhasakkāragarukāramānanavandanapūjanāsu issā issāyanā issāyitattaṃ usūyā usūyanā usūyitattaṃ – ayaṃ vuccati ‘‘issā’’.

(Kha) tattha katamaṃ macchariyaṃ? Pañca macchariyāni – āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ, dhammamacchariyaṃ. Yaṃ evarūpaṃ maccheraṃ maccharāyanā maccharāyitattaṃ vevicchaṃ kadariyaṃ kaṭukañcukatā aggahitattaṃ [paggahitattaṃ (sī. ka.) dha. sa. 1127] cittassa – idaṃ vuccati ‘‘macchariyaṃ’’.

(4) Māyā ca sāṭheyyañca

894. (Ka) tattha katamā māyā? Idhekacco kāyena duccaritaṃ caritvā, vācāya duccaritaṃ caritvā, manasā duccaritaṃ caritvā tassa paṭicchādanahetuṃ pāpikaṃ icchaṃ paṇidahati. ‘‘Mā maṃ jaññā’’ti icchati. ‘‘Mā maṃ jaññā’’ti saṅkappeti. ‘‘Mā maṃ jaññā’’ti vācaṃ bhāsati. ‘‘Mā maṃ jaññā’’ti kāyena parakkamati. Yā evarūpā māyā māyāvitā accāsarā vañcanā nikati vikiraṇā pariharaṇā gūhanā parigūhanā chādanā paṭicchādanā anuttānīkammaṃ anāvikammaṃ vocchādanā pāpakiriyā – ayaṃ vuccati ‘‘māyā’’.

(Kha) tattha katamaṃ sāṭheyyaṃ? Idhekacco saṭho hoti parisaṭho. Yaṃ tattha saṭhaṃ saṭhatā sāṭheyyaṃ kakkaratā kakkariyaṃ [kakkhaḷatā kakkhaḷiyaṃ (syā.)] parikkhattatā pārikkhattiyaṃ – idaṃ vuccati ‘‘sāṭheyyaṃ’’.

(5) Avijjā ca bhavataṇhā ca

895. (Ka) tattha katamā avijjā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘avijjā’’.

(Kha) tattha katamā bhavataṇhā? Yo bhavesu bhavacchando bhavarāgo bhavanandī bhavataṇhā bhavasineho bhavapariḷāho bhavamucchā bhavajjhosānaṃ – ayaṃ vuccati ‘‘bhavataṇhā’’.

(6) Bhavadiṭṭhi ca vibhavadiṭṭhi ca

896. (Ka) tattha katamā bhavadiṭṭhi? ‘‘Bhavissati attā ca loko cā’’ti – yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati ‘‘bhavadiṭṭhi’’.

(Kha) tattha katamā vibhavadiṭṭhi? ‘‘Na bhavissati attā ca loko cā’’ti – yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati vibhavadiṭṭhi.

(7) Sassatadiṭṭhi ca ucchedadiṭṭhi ca

897. (Ka) tattha katamā sassatadiṭṭhi? ‘‘Sassato attā ca loko cā’’ti – yā evarūpā diṭṭhi diṭṭhigataṃ… pe… vipariyāsaggāho – ayaṃ vuccati ‘‘sassatadiṭṭhi’’.

(Kha) tattha katamā ucchedadiṭṭhi? ‘‘Ucchijjissati attā ca loko cā’’ti – yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati ‘‘ucchedadiṭṭhi’’.

(8) Antavādiṭṭhi ca anantavādiṭṭhi ca

898. (Ka) tattha katamā antavādiṭṭhi? ‘‘Antavā attā ca loko cā’’ti – yā evarūpā diṭṭhi diṭṭhigataṃ… pe… vipariyāsaggāho – ayaṃ vuccati ‘‘antavādiṭṭhi’’.

(Kha) tattha katamā anantavādiṭṭhi? ‘‘Anantavā attā ca loko cā’’ti – yā evarūpā diṭṭhi diṭṭhigataṃ… pe… vipariyāsaggāho – ayaṃ vuccati ‘‘anantavādiṭṭhi’’.

(9) Pubbantānudiṭṭhi ca aparantānudiṭṭhi ca

899. (Ka) tattha katamā pubbantānudiṭṭhi? Pubbantaṃ ārabbha yā uppajjati diṭṭhi diṭṭhigataṃ… pe… vipariyāsaggāho – ayaṃ vuccati ‘‘pubbantānudiṭṭhi’’.

(Kha) tattha katamā aparantānudiṭṭhi? Aparantaṃ ārabbha yā uppajjati diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati ‘‘aparantānudiṭṭhi’’.

(10) Ahirikañca anottappañca

900. (Ka) tattha katamaṃ ahirikaṃ? Yaṃ na hirīyati hiriyitabbena, na hirīyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – idaṃ vuccati ‘‘ahirikaṃ’’.

(Kha) tattha katamaṃ anottappaṃ? Yaṃ na ottappati ottappitabbena na ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – idaṃ vuccati ‘‘anottappaṃ’’.

(11) Dovacassatā ca pāpamittatā ca

901. (Ka) tattha katamā dovacassatā? Sahadhammike vuccamāne dovacassāyaṃ dovacassiyaṃ dovacassatā vippaṭikulaggāhitā vipaccanīkasātatā anādariyaṃ anādaratā agāravatā appatissavatā – ayaṃ vuccati ‘‘dovacassatā’’.

(Kha) tattha katamā pāpamittatā? Ye te puggalā assaddhā dussīlā appassutā maccharino duppaññā, yā tesaṃ sevanā nisevanā saṃsevanā bhajanā sambhajanā bhatti sambhatti sampavaṅkatā – ayaṃ vuccati ‘‘pāpamittatā’’.

(12) Anajjavo ca amaddavo ca

902. (Ka) tattha katamo anajjavo? Yo anajjavo anajjavatā jimhatā vaṅkatā kuṭilatā – ayaṃ vuccati ‘‘anajjavo’’.

(Kha) tattha katamo amaddavo? Yā amudutā amaddavatā kakkhaḷiyaṃ phārusiyaṃ kakkhaḷatā kaṭhinatā [kathinatā (syā. ka.)] ujucittatā amudutā – ayaṃ vuccati ‘‘amaddavo’’.

(13) Akkhanti ca asoraccañca

903. (Ka) tattha katamā akkhanti? Yā akkhanti akkhamanatā anadhivāsanatā caṇḍikkaṃ asuropo anattamanatā cittassa – ayaṃ vuccati ‘‘akkhanti’’.

(Kha) tattha katamaṃ asoraccaṃ? Kāyiko vītikkamo vācasiko vītikkamo kāyikavācasiko vītikkamo – idaṃ vuccati ‘‘asoraccaṃ’’. Sabbampi dussīlyaṃ asoraccaṃ.

(14) Asākhalyañca appaṭisanthāro ca

904. (Ka) tattha katamaṃ asākhalyaṃ? Yā sā vācā kaṇḍakā kakkasā parakaṭukā parābhisajjanī kodhasāmantā asamādhisaṃvattanikā tathārūpiṃ vācaṃ bhāsitā hoti. Yā tattha asaṇhavācatā asakhilavācatā pharusavācatā – idaṃ vuccati ‘‘asākhalyaṃ’’.

(Kha) tattha katamo appaṭisanthāro [appaṭisandhāro (ka.)]? Dve paṭisanthārā – āmisapaṭisanthāro ca dhammapaṭisanthāro ca. Idhekacco appaṭisanthārako hoti āmisapaṭisanthārena vā dhammapaṭisanthārena vā – ayaṃ vuccati ''appaṭisanthāro''.

(15) Indriyesu aguttadvāratā ca bhojane amattaññutā ca

905. (Ka) tattha katamā indriyesu aguttadvāratā? Idhekacco cakkhunā rūpaṃ disvā nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaraṃ āpajjati. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā…pe… jivhāya rasaṃ sāyitvā…pe… kāyena phoṭṭhabbaṃ phusitvā…pe… manasā dhammaṃ viññāya nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati manindriyaṃ, manindriye na saṃvaraṃ āpajjati. Yā imesaṃ channaṃ indriyānaṃ agutti agopanā anārakkho asaṃvaro – ayaṃ vuccati ''indriyesu aguttadvāratā''.

(Kha) tattha katamā bhojane amattaññutā? Idhekacco appaṭisaṅkhā ayoniso āhāraṃ āhāreti davāya madāya maṇḍanāya vibhūsanāya. Yā tattha asantuṭṭhitā amattaññutā appaṭisaṅkhā bhojane – ayaṃ vuccati ''bhojane amattaññutā.''

(16) Muṭṭhassaccañca asampajaññañca

906. (Ka) tattha katamaṃ muṭṭhassaccaṃ? Yā assati ananussati appaṭissati assati assaraṇatā adhāraṇatā pilāpanatā sammusanatā – idaṃ vuccati ''muṭṭhassaccaṃ''.

(Kha) tattha katamaṃ asampajaññaṃ? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – idaṃ vuccati ''asampajaññaṃ''.

(17) Sīlavipatti ca diṭṭhivipatti ca

907. (Ka) tattha katamā sīlavipatti? Yo kāyiko vītikkamo vācasiko vītikkamo kāyikavācasiko vītikkamo – ayaṃ vuccati ''sīlavipatti''. Sabbampi dussīlyaṃ sīlavipatti.

(Kha) tattha katamā diṭṭhivipatti? ''Natthi dinnaṃ, natthi yiṭṭhaṃ…pe… ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī''ti – yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati ''diṭṭhivipatti''. Sabbāpi micchādiṭṭhi diṭṭhivipatti.

(18) Ajjhattasaṃyojanañca bahiddhāsaṃyojanañca

908. (Ka) tattha katamaṃ ajjhattasaṃyojanaṃ? Pañcorambhāgiyāni saṃyojanāni – ajjhattasaṃyojanaṃ. (Kha) pañcuddhambhāgiyāni saṃyojanāni – bahiddhāsaṃyojanaṃ.

Dukaṃ.

3. Tikaniddeso

(1) Tīṇi akusalamūlāni

909. Tattha katamāni tīṇi akusalamūlāni? Lobho, doso, moho.

(Ka) tattha katamo lobho? Yo rāgo sārāgo anunayo anurodho nandī nandirāgo cittassa sārāgo icchā mucchā ajjhosānaṃ gedho parigedho saṅgo paṅko ejā māyā janikā sañjananī sibbinī jālinī saritā visattikā sotaṃ visaṭā [visadā (sī. ka.) dha. sa. 1141] āyūhanī [āyūhinī (ka.)] dutiyā paṇidhi bhavanetti vanaṃ vanatho santhavo [sandhavo (ka.)] sineho apekkhā paṭibandhu āsā āsīsanā āsīsitattaṃ [āsiṃsanā āsiṃsitattaṃ (sī. syā.)] rūpāsā saddāsā gandhāsā rasāsā phoṭṭhabbāsā lābhāsā dhanāsā puttāsā jīvitāsā jappā abhijappā jappanā jappitattaṃ loluppaṃ loluppāyanā loluppāyitattaṃ pucchañjikatā sādhukamyatā adhammarāgo visamalobho nikanti nikāmanā patthanā pihanā sampatthanā kāmataṇhā bhavataṇhā vibhavataṇhā rūpataṇhā arūpataṇhā nirodhataṇhā saddataṇhā rūpataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā ogho yogo gantho upādānaṃ āvaraṇaṃ nīvaraṇaṃ chadanaṃ bandhanaṃ upakkileso anusayo pariyuṭṭhānaṃ latā vevicchaṃ dukkhamūlaṃ dukkhanidānaṃ dukkhappabhavo mārapāso mārabaḷisaṃ māravisayo taṇhānadī taṇhājālaṃ taṇhāgaddulaṃ taṇhāsamuddo abhijjhā lobho akusalamūlaṃ – ayaṃ vuccati ‘‘lobho’’.

(Kha) tattha katamo doso? ‘‘Anatthaṃ me acarī’’ti āghāto jāyati, ‘‘anatthaṃ me caratī’’ti āghāto jāyati, ‘‘anatthaṃ me carissatī’’ti āghāto jāyati, ‘‘piyassa me manāpassa anatthaṃ acari’’…pe… anatthaṃ carati…pe… ‘‘anatthaṃ carissatī’’ti āghāto jāyati, ‘‘appiyassa me amanāpassa atthaṃ acari’’…pe… atthaṃ carati…pe… ‘‘atthaṃ carissatī’’ti āghāto jāyati, aṭṭhāne vā pana āghāto jāyati. Yo evarūpo cittassa āghāto paṭighāto paṭighaṃ paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa byāpatti manopadoso kodho kujjhanā kujjhitattaṃ doso dussanā dussitattaṃ byāpatti byāpajjanā byāpajjitattaṃ virodho paṭivirodho caṇḍikkaṃ asuropo anattamanatā cittassa – ayaṃ vuccati ‘‘doso’’.

(Ga) tattha katamo moho? Dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ, pubbante aññāṇaṃ, aparante aññāṇaṃ, pubbantāparante aññāṇaṃ, idappaccayatā paṭiccasamuppannesu dhammesu aññāṇaṃ, yaṃ evarūpaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘moho’’. Imāni tīṇi akusalamūlāni.

(2) Tayo akusalavitakkā

910. Tattha katame tayo akusalavitakkā? Kāmavitakko, byāpādavitakko, vihiṃsāvitakko.

(Ka) tattha katamo kāmavitakko? Kāmapaṭisaṃyutto takko vitakko micchāsaṅkappo – ayaṃ vuccati ‘‘kāmavitakko’’.

(Kha) tattha katamo byāpādavitakko? Byāpādapaṭisaṃyutto takko vitakko micchāsaṅkappo – ayaṃ vuccati ‘‘byāpādavitakko’’.

(Ga) tattha katamo vihiṃsāvitakko? Vihiṃsāpaṭisaṃyutto takko vitakko micchāsaṅkappo – ayaṃ vuccati ‘‘vihiṃsāvitakko’’. Ime tayo akusalavitakkā.

(3) Tisso akusalasaññā

911. Tattha katamā tisso akusalasaññā? Kāmasaññā, byāpādasaññā, vihiṃsāsaññā.

(Ka) tattha katamā kāmasaññā? Kāmapaṭisaṃyuttā saññā sañjānanā sañjānitattaṃ – ayaṃ vuccati ‘‘kāmasaññā’’.

(Kha) tattha katamā byāpādasaññā? Byāpādapaṭisaṃyuttā saññā sañjānanā sañjānitattaṃ – ayaṃ vuccati ‘‘byāpādasaññā’’.

(Ga) tattha katamā vihiṃsāsaññā? Vihiṃsāpaṭisaṃyuttā saññā sañjānanā sañjānitattaṃ – ayaṃ

vuccati ‘‘vihiṃsāsaññā’’. Imā tisso akusalasaññā.

(4) Tisso akusaladhātuyo

912. Tattha katamā tisso akusaladhātuyo? Kāmadhātu, byāpādadhātu, vihiṃsādhātu.

Tattha katamā kāmadhātu? Kāmavitakko kāmadhātu. Byāpādavitakko byāpādadhātu. Vihiṃsāvitakko vihiṃsādhātu.

(Ka) tattha katamo kāmavitakko? Kāmapaṭisaṃyutto takko vitakko micchāsaṅkappo – ayaṃ vuccati ‘‘kāmavitakko’’.

(Kha) tattha katamo byāpādavitakko? Byāpādapaṭisaṃyutto takko vitakko micchāsaṅkappo – ayaṃ vuccati ‘‘byāpādavitakko’’.

(Ga) tattha katamo vihiṃsāvitakko? Vihiṃsāpaṭisaṃyutto takko vitakko micchāsaṅkappo – ayaṃ vuccati ‘‘vihiṃsāvitakko’’. Imā tisso akusaladhātuyo.

(5) Tīṇi duccaritāni

913. Tattha katamāni tīṇi duccaritāni? Kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ.

(Ka) tattha katamaṃ kāyaduccaritaṃ? Pāṇātipāto, adinnādānaṃ, kāmesumicchācāro – idaṃ vuccati ‘‘kāyaduccaritaṃ’’.

(Kha) tattha katamaṃ vacīduccaritaṃ? Musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo – idaṃ vuccati ‘‘vacīduccaritaṃ’’.

(Ga) tattha katamaṃ manoduccaritaṃ? Abhijjhā, byāpādo, micchādiṭṭhi – idaṃ vuccati ‘‘manoduccaritaṃ’’.

(Ka-ga) tattha katamaṃ kāyaduccaritaṃ? Akusalaṃ kāyakammaṃ kāyaduccaritaṃ, akusalaṃ vacīkammaṃ vacīduccaritaṃ, akusalaṃ manokammaṃ manoduccaritaṃ.

Tattha katamaṃ akusalaṃ kāyakammaṃ? Akusalā kāyasañcetanā akusalaṃ kāyakammaṃ, akusalā vacīsañcetanā akusalaṃ vacīkammaṃ, akusalā manosañcetanā akusalaṃ manokammaṃ. Imāni tīṇi duccaritāni.

(6) Tayo āsavā

914. Tattha katame tayo āsavā? Kāmāsavo, bhavāsavo, avijjāsavo.

(Ka) tattha katamo kāmāsavo? Yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā kāmasineho kāmapariḷāho kāmamucchā kāmajjhosānaṃ – ayaṃ vuccati ‘‘kāmāsavo’’.

(Kha) tattha katamo bhavāsavo? Yo bhavesu bhavacchando…pe… bhavajjhosānaṃ – ayaṃ vuccati ‘‘bhavāsavo’’.

(Ga) tattha katamo avijjāsavo? Dukkhe aññāṇaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘avijjāsavo’’. Ime tayo āsavā.

(7) Tīṇi saṃyojanāni

915. Tattha katamāni tīṇi saṃyojanāni? Sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso.

(Ka) tattha katamā sakkāyadiṭṭhi? Idha assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto – rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ attani vā rūpaṃ rūpasmiṃ vā attānaṃ. Vedanaṃ…pe… saññaṃ…pe… saṅkhāre…pe… viññāṇaṃ attato samanupassati viññāṇavantaṃ vā attānaṃ attani vā viññāṇaṃ viññāṇasmiṃ vā attānaṃ. Yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati ‘‘sakkāyadiṭṭhi’’.

(Kha) tattha katamā vicikicchā? Satthari kaṅkhati vicikicchati, dhamme kaṅkhati vicikicchati, saṅghe kaṅkhati vicikicchati, sikkhāya kaṅkhati vicikicchati, pubbante kaṅkhati vicikicchati, aparante kaṅkhati vicikicchati, pubbantāparante kaṅkhati vicikicchati, idappaccayatāpaṭiccasamuppannesu dhammesu kaṅkhati vicikicchati. Yā evarūpā kaṅkhā kaṅkhāyanā kaṅkhāyitattaṃ thambhitattaṃ cittassa manovilekho – ayaṃ vuccati ‘‘vicikicchā’’.

(Ga) tattha katamo sīlabbataparāmāso? ‘‘Ito bahiddhā samaṇabrāhmaṇānaṃ sīlena suddhi vatena suddhi sīlabbatena suddhī’’ti – yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati ‘‘sīlabbataparāmāso’’. Imāni tīṇi saṃyojanāni.

(8) Tisso taṇhā

916. Tattha katamā tisso taṇhā? Kāmataṇhā, bhavataṇhā, vibhavataṇhā.

Tattha katamā bhavataṇhā? Bhavadiṭṭhisahagato rāgo sārāgo cittassa sārāgo – ayaṃ vuccati ‘‘bhavataṇhā’’.

Tattha katamā vibhavataṇhā? Ucchedadiṭṭhisahagato rāgo sārāgo cittassa sārāgo – ayaṃ vuccati ‘‘vibhavataṇhā’’. Avasesā taṇhā kāmataṇhā.

Tattha katamā kāmataṇhā? Kāmadhātupaṭisaṃyutto rāgo sārāgo cittassa sārāgo – ayaṃ vuccati ‘‘kāmataṇhā’’.

( ) [(tattha katamā bhavataṇhā)] Rūpadhātuarūpadhātupaṭisaṃyutto rāgo sārāgo cittassa sārāgo – ayaṃ vuccati ‘‘bhavataṇhā’’.

( ) [(tattha katamā vibhavataṇhā) (?)] Ucchedadiṭṭhisahagato rāgo sārāgo cittassa sārāgo – ayaṃ vuccati ‘‘vibhavataṇhā’’. Imā tisso taṇhā.

(9) Aparāpi tisso taṇhā

917. Tattha katamā aparāpi tisso taṇhā? Kāmataṇhā, rūpataṇhā, arūpataṇhā.

(Ka) tattha katamā kāmataṇhā? Kāmadhātupaṭisaṃyutto rāgo sārāgo cittassa sārāgo – ayaṃ vuccati ‘‘kāmataṇhā’’.

(Kha) tattha katamā rūpataṇhā? Rūpadhātupaṭisaṃyutto rāgo sārāgo cittassa sārāgo – ayaṃ vuccati ‘‘rūpataṇhā’’.

(Ga) tattha katamā arūpataṇhā? Arūpadhātupaṭisaṃyutto rāgo sārāgo cittassa sārāgo – ayaṃ vuccati ‘‘arūpataṇhā’’. Imā tisso taṇhā.

(10) Aparāpi tisso taṇhā

918. Tattha katamā aparāpi tisso taṇhā? Rūpataṇhā, arūpataṇhā, nirodhataṇhā.

(Ka) tattha katamā rūpataṇhā? Rūpadhātupaṭisaṃyutto rāgo sārāgo cittassa sārāgo – ayaṃ vuccati ‘‘rūpataṇhā’’.

(Kha) tattha katamā arūpataṇhā? Arūpadhātupaṭisaṃyutto rāgo sārāgo cittassa sārāgo – ayaṃ vuccati ‘‘arūpataṇhā’’.

(Ga) tattha katamā nirodhataṇhā? Ucchedadiṭṭhisahagato rāgo sārāgo cittassa sārāgo – ayaṃ vuccati ‘‘nirodhataṇhā’’. Imā tisso taṇhā.

(11) Tisso esanā

919. Tattha katamā tisso esanā? Kāmesanā, bhavesanā, brahmacariyesanā.

(Ka) tattha katamā kāmesanā? Yo kāmesu kāmacchando…pe… kāmajjhosānaṃ – ayaṃ vuccati ‘‘kāmesanā’’.

(Kha) tattha katamā bhavesanā? Yo bhavesu bhavacchando…pe… bhavajjhosānaṃ – ayaṃ vuccati ‘‘bhavesanā’’.

(Ga) tattha katamā brahmacariyesanā? ‘‘Sassato loko’’ti vā, ‘‘asassato loko’’ti – vā…pe… ‘‘neva hoti na na hoti tathāgato paraṃ maraṇā’’ti vā yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati ‘‘brahmacariyesanā’’.

(Ka) tattha katamā kāmesanā, kāmarāgo, tadekaṭṭhaṃ akusalaṃ kāyakammaṃ vacīkammaṃ manokammaṃ – ayaṃ vuccati ‘‘kāmesanā’’.

(Kha) tattha katamā bhavesanā, bhavarāgo tadekaṭṭhaṃ akusalaṃ kāyakammaṃ vacīkammaṃ manokammaṃ – ayaṃ vuccati ‘‘bhavesanā’’.

(Ga) tattha katamā brahmacariyesanā, antaggāhikā diṭṭhi tadekaṭṭhaṃ akusalaṃ kāyakammaṃ vacīkammaṃ manokammaṃ – ayaṃ vuccati ‘‘brahmacariyesanā’’. Imā tisso esanā.

(12) Tisso vidhā

920. Tattha katamā tisso vidhā? ‘‘Seyyohamasmī’’ti vidhā, ‘‘sadisohamasmī’’ti vidhā, ‘‘hīnohamasmī’’ti vidhā – imā tisso vidhā.

(13) Tīṇi bhayāni

921. Tattha katamāni tīṇi bhayāni? Jātibhayaṃ, jarābhayaṃ, maraṇabhayaṃ.

(Ka) tattha katamaṃ jātibhayaṃ? Jātiṃ paṭicca bhayaṃ bhayānakaṃ chambhitattaṃ lomahaṃso cetaso utrāso – idaṃ vuccati ‘‘jātibhayaṃ’’.

(Kha) tattha katamaṃ jarābhayaṃ? Jaraṃ paṭicca bhayaṃ bhayānakaṃ chambhitattaṃ lomahaṃso cetaso utrāso – idaṃ vuccati ‘‘jarābhayaṃ’’.

(Ga) tattha katamaṃ maraṇabhayaṃ? Maraṇaṃ paṭicca bhayaṃ bhayānakaṃ chambhitattaṃ lomahaṃso cetaso utrāso – idaṃ vuccati ‘‘maraṇabhayaṃ’’. Imāni tīṇi bhayāni.

(14) Tīṇi tamāni

922. Tattha katamāni tīṇi tamāni? Atītaṃ vā addhānaṃ ārabbha kaṅkhati vicikicchati nādhimuccati na sampasīdati, anāgataṃ vā addhānaṃ ārabbha kaṅkhati vicikicchati nādhimuccati na sampasīdati, etarahi vā paccuppannaṃ addhānaṃ ārabbha kaṅkhati vicikicchati nādhimuccati na sampasīdati – imāni tīṇi tamāni.

(15) Tīṇi titthāyatanāni

923. Tattha katamāni tīṇi titthāyatanāni? Idhekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhī – ‘‘yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbe katahetū’’ti; idha panekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhī – ‘‘yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ issaranimmānahetū’’ti; idha panekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhī – ‘‘yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ ahetu appaccayā’’ti – imāni tīṇi titthāyatanāni.

(16) Tayo kiñcanā

924. Tattha katame tayo kiñcanā [katamāni tīṇi kiñcanāni (?) dī. ni. 3.305]? Rāgo kiñcanaṃ, doso kiñcanaṃ, moho kiñcanaṃ – ime tayo kiñcanā.

(17) Tīṇi aṅgaṇāni

Tattha katamāni tīṇi aṅgaṇāni? Rāgo aṅgaṇaṃ, doso aṅgaṇaṃ, moho aṅgaṇaṃ – imāni tīṇi aṅgaṇāni.

(18) Tīṇi malāni

Tattha katamāni tīṇi malāni? Rāgo malaṃ, doso malaṃ, moho malaṃ – imāni tīṇi malāni.

(19) Tīṇi visamāni

Tattha katamāni tīṇi visamāni? Rāgo visamaṃ, doso visamaṃ, moho visamaṃ – imāni tīṇi visamāni.

(20) Aparānipi tīṇi visamāni

Tattha katamāni aparānipi tīṇi visamāni? Kāyavisamaṃ, vacīvisamaṃ, manovisamaṃ – imāni tīṇi visamāni.

(21) Tayo aggī

Tattha katame tayo aggī? Rāgaggi, dosaggi, mohaggi – ime tayo aggī.

(22) Tayo kasāvā

Tattha katame tayo kasāvā? Rāgakasāvo, dosakasāvo, mohakasāvo – ime tayo kasāvā.

(23) Aparepi tayo kasāvā

Tattha katame aparepi tayo kasāvā? Kāyakasāvo, vacīkasāvo, manokasāvo – ime tayo kasāvā.

(24. Ka) assādadiṭṭhi

925. Tattha katamā assādadiṭṭhi? Idhekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhī – ‘‘natthi kāmesu doso’’ti. So kāmesu pātabyataṃ āpajjati. Ayaṃ vuccati ‘‘assādadiṭṭhi’’.

(Kha) attānudiṭṭhi

Tattha katamā attānudiṭṭhi? Idha assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto – rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ attani vā rūpaṃ rūpasmiṃ vā attānaṃ. Vedanaṃ… pe… saññaṃ…pe… saṅkhāre…pe… viññāṇaṃ attato samanupassati viññāṇavantaṃ vā attānaṃ attani vā viññāṇaṃ viññāṇasmiṃ vā attānaṃ. Yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati ‘‘attānudiṭṭhi’’.

(Ga) micchādiṭṭhi

Tattha katamā micchādiṭṭhi? ‘‘Natthi dinnaṃ, natthi yiṭṭhaṃ…pe… ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī’’ti – yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati ‘‘micchādiṭṭhi’’. Sassatadiṭṭhi assādadiṭṭhi, sakkāyadiṭṭhi attānudiṭṭhi, ucchedadiṭṭhi micchādiṭṭhi.

(25. Ka) arati

926. Tattha katamā arati? Pantesu vā senāsanesu aññataraññataresu vā adhikusalesu dhammesu arati aratitā anabhirati anabhiramaṇā ukkaṇṭhitā paritassitā – ayaṃ vuccati ‘‘arati’’.

(Kha) vihesā

Tattha katamā vihesā? Idhekacco pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā rajjuyā vā aññataraññatarena satte viheṭheti, yā evarūpā heṭhanā viheṭhanā hiṃsanā vihiṃsanā rosanā virosanā parūpaghāto – ayaṃ vuccati ‘‘vihesā’’.

(Ga) adhammacariyā

Tattha katamā adhammacariyā? Kāyena adhammacariyāvisamacariyā, vācāya adhammacariyāvisamacariyā, manasā adhammacariyāvisamacariyā – ayaṃ vuccati ‘‘adhammacariyā’’.

(26. Ka) dovacassatā

927. Tattha katamā dovacassatā? Sahadhammike vuccamāne dovacassāyaṃ dovacassiyaṃ dovacassatā vippaṭikulaggāhitā vipaccanīkasātatā anādariyaṃ anādaratā agāravatā appatissavatā – ayaṃ vuccati ‘‘dovacassatā’’.

(Kha) pāpamittatā

Tattha katamā pāpamittatā? Ye te puggalā assaddhā dussīlā appassutā maccharino duppaññā, yā tesaṃ sevanā nisevanā saṃsevanā bhajanā sambhajanā bhatti sambhatti taṃsampavaṅkatā – ayaṃ vuccati ‘‘pāpamittatā’’.

(Ga) nānattasaññā

Tattha katamā nānattasaññā? Kāmasaññā, byāpādasaññā, vihiṃsāsaññā – ayaṃ vuccati ‘‘nānattasaññā’’. Sabbāpi akusalā saññā nānattasaññā.

(27. Ka) uddhaccaṃ

928. Tattha katamaṃ uddhaccaṃ? Yaṃ cittassa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattaṃ cittassa – idaṃ vuccati ‘‘uddhaccaṃ’’.

(Kha) kosajjaṃ

Tattha katamaṃ kosajjaṃ? Kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā kāmaguṇesu cittassa vossaggo vossaggānuppadānaṃ kusalānaṃ dhammānaṃ bhāvanāya asakkaccakiriyatā asātaccakiriyatā anaṭṭhitakiriyatā olīnavuttitā nikkhittachandatā nikkhittadhuratā anāsevanā abhāvanā abahulīkammaṃ anadhiṭṭhānaṃ ananuyogo pamādo – idaṃ vuccati ‘‘kosajjaṃ’’.

(Ga) pamādo

Tattha katamo pamādo? Kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā kāmaguṇesu cittassa vossaggo vossaggānuppadānaṃ kusalānaṃ dhammānaṃ bhāvanāya asakkaccakiriyatā asātaccakiriyatā anaṭṭhitakiriyatā olīnavuttitā nikkhittachandatā nikkhittadhuratā anāsevanā abhāvanā abahulīkammaṃ anadhiṭṭhānaṃ ananuyogo pamādo, yo evarūpo pamādo pamajjanā pamajjitattaṃ – ayaṃ vuccati ‘‘pamādo’’.

(28. Ka) asantuṭṭhitā

929. Tattha katamā asantuṭṭhitā? Itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi pañcahi vā kāmaguṇehi asantuṭṭhassa bhiyyokamyatā, yā evarūpā icchā icchāgatā asantuṭṭhitā rāgo sārāgo cittassa sārāgo – ayaṃ vuccati ‘‘asantuṭṭhitā’’.

(Kha) asampajaññatā

Tattha katamā asampajaññatā? Yaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ‘‘asampajaññatā’’.

(Ga) mahicchatā

Tattha katamā mahicchatā? Itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi pañcahi vā kāmaguṇehi asantuṭṭhassa bhiyyokamyatā, yā evarūpā icchā icchāgatā mahicchatā rāgo sārāgo cittassa sārāgo – ayaṃ vuccati ‘‘mahicchatā’’.

(29. Ka) ahirikaṃ

930. Tattha katamaṃ ahirikaṃ? Yaṃ na hirīyati hirīyitabbena, na hirīyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – idaṃ vuccati ‘‘ahirikaṃ’’.

(Kha) anottappaṃ

Tattha katamaṃ anottappaṃ? Yaṃ na ottappati ottappitabbena, na ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā – idaṃ vuccati ‘‘anottappaṃ’’.

(Ga) pamādo

Tattha katamo pamādo? Kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā kāmaguṇesu cittassa vossaggo vossaggānuppadānaṃ kusalānaṃ dhammānaṃ bhāvanāya asakkaccakiriyatā asātaccakiriyatā anaṭṭhitakiriyatā olīnavuttitā nikkhittachandatā nikkhittadhuratā anāsevanā abhāvanā abahulīkammaṃ anadhiṭṭhānaṃ ananuyogo pamādo, yo evarūpo pamādo pamajjanā pamajjitattaṃ – ayaṃ vuccati ‘‘pamādo’’.

(30. Ka) anādariyaṃ

931. Tattha katamaṃ anādariyaṃ? Yaṃ anādariyaṃ anādaratā agāravatā appatissavatā anaddā anaddāyanā anaddāyitattaṃ [anādā anādāyanā anādāyitattaṃ (syā.)] asīlyaṃ acittīkāro – idaṃ vuccati ‘‘anādariyaṃ’’.

(Kha) dovacassatā

Tattha katamā dovacassatā? Sahadhammike vuccamāne dovacassāyaṃ dovacassiyaṃ dovacassatā vippaṭikulaggāhitā vipaccanīkasātatā anādariyaṃ anādaratā agāravatā appatissavatā – ayaṃ vuccati ‘‘dovacassatā’’.

(Ga) pāpamittatā

Tattha katamā pāpamittatā? Ye te puggalā assaddhā dussīlā appassutā maccharino duppaññā, yā tesaṃ sevanā nisevanā saṃsevanā paṭisevanā bhajanā sambhajanā bhatti sambhatti taṃsampavaṅkatā – ayaṃ vuccati ‘‘pāpamittatā’’.

(31. Ka) assaddhiyaṃ

932. Tattha katamaṃ assaddhiyaṃ? Idhekacco assaddho hoti, na saddahati buddhaṃ vā dhammaṃ vā saṅghaṃ vā, yaṃ evarūpaṃ assaddhiyaṃ assaddahanā anokappanā anabhippasādo – idaṃ vuccati ‘‘assaddhiyaṃ’’.

(Kha) avadaññutā

Tattha katamā avadaññutā? Pañca macchariyāni – āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ, dhammamacchariyaṃ. Yaṃ evarūpaṃ maccheraṃ maccharāyanā maccharāyitattaṃ vevicchaṃ kadariyaṃ kaṭukañcukatā aggahitattaṃ cittassa – ayaṃ vuccati ‘‘avadaññutā’’.

(Ga) kosajjaṃ

Tattha katamaṃ kosajjaṃ? Kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā

kāmaguṇesu cittassa vossaggo, vossaggānuppadānaṃ kusalānaṃ dhammānaṃ, bhāvanāya asakkaccakiriyatā asātaccakiriyatā anaṭṭhitakiriyatā olīnavuttitā nikkhittachandatā nikkhittadhuratā anāsevanā abhāvanā abahulīkammaṃ anadhiṭṭhānaṃ ananuyogo pamādo – idaṃ vuccati ''kosajjaṃ''.

(32. Ka) uddhaccaṃ

933. Tattha katamaṃ uddhaccaṃ? Yaṃ cittassa uddhaccaṃ avūpasamo cetaso vikkhepo bhavantattaṃ cittassa – idaṃ vuccati ''uddhaccaṃ''.

(Kha) asaṃvaro

Tattha katamo asaṃvaro? Idhekacco cakkhunā rūpaṃ disvā nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaraṃ āpajjati. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā…pe… jivhāya rasaṃ sāyitvā…pe… kāyena phoṭṭhabbaṃ phusitvā…pe… manasā dhammaṃ viññāya nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati manindriyaṃ, manindriye na saṃvaraṃ āpajjati – ayaṃ vuccati ''asaṃvaro''.

(Ga) dussīlyaṃ

Tattha katamaṃ dussīlyaṃ? Kāyiko vītikkamo, vācasiko vītikkamo, kāyikavācasiko vītikkamo – idaṃ vuccati ''dussīlyaṃ''.

(33. Ka) ariyānaṃ adassanakamyatā

934. Tattha katamā ariyānaṃ adassanakamyatā? Tattha katame ariyā? Ariyā vuccanti buddhā ca buddhasāvakā ca. Yā imesaṃ ariyānaṃ adassanakamyatā adaṭṭhukamyatā asametukamyatā asamāgantukamyatā – ayaṃ vuccati ''ariyānaṃ adassanakamyatā''.

(Kha) saddhammaṃ asotukamyatā

Tattha katamā saddhammaṃ asotukamyatā? Tattha katamo saddhammo? Cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo – ayaṃ vuccati ''saddhammo''. Yā imassa saddhammassa asotukamyatā asavanakamyatā anuggahetukamyatā adhāretukamyatā – ayaṃ vuccati ''saddhammaṃ asotukamyatā''.

(Ga) upārambhacittatā

Tattha katamā upārambhacittatā? Tattha katamo upārambho? Yo upārambho anupārambho upārambhanā anupārambhanā anupārambhitattaṃ uññā avaññā paribhavo randhagavesitā – ayaṃ vuccati ''upārambhacittatā''.

(34. Ka) muṭṭhassaccaṃ

935. Tattha katamaṃ muṭṭhassaccaṃ? Yā assati ananussati appaṭissati assati assaraṇatā adhāraṇatā pilāpanatā sammusanatā – idaṃ vuccati ''muṭṭhassaccaṃ''.

(Kha) asampajaññaṃ

Tattha katamaṃ asampajaññaṃ? Yaṃ aññāṇaṃ adassanaṃ …pe… avijjālaṅgī moho akusalamūlaṃ – idaṃ vuccati ‘‘asampajaññaṃ’’.

(Ga) cetaso vikkhepo

Tattha katamo cetaso vikkhepo? Yaṃ cittassa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattaṃ cittassa – ayaṃ vuccati ‘‘cetaso vikkhepo’’.

(35. Ka) ayoniso manasikāro

936. Tattha katamo ayoniso manasikāro? Anicce ‘‘nicca’’nti ayoniso manasikāro, dukkhe ‘‘sukha’’nti ayoniso manasikāro, anattani ‘‘attā’’ti ayoniso manasikāro, asubhe ‘‘subha’’nti ayoniso manasikāro, saccavippaṭikulena vā cittassa āvaṭṭanā anāvaṭṭanā ābhogo samannāhāro manasikāro – ayaṃ vuccati ‘‘ayoniso manasikāro’’.

(Kha) kummaggasevanā

Tattha katamā kummaggasevanā? Tattha katamo kummaggo? Micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhi – ayaṃ vuccati ‘‘kummaggo’’. Yā imassa kummaggassa sevanā nisevanā saṃsevanā bhajanā sambhajanā bhatti sambhatti taṃsampavaṅkatā – ayaṃ vuccati ‘‘kummaggasevanā’’.

(Ga) cetaso ca līnattaṃ

Tattha katamaṃ cetaso ca līnattaṃ? Yā cittassa akalyatā akammaññatā olīyanā sallīyanā līnaṃ līyanā līyitattaṃ thinaṃ thiyanā thiyitattaṃ cittassa – idaṃ vuccati ‘‘cetaso ca līnattaṃ’’.

Tikaṃ.

4. Catukkaniddeso

(1) Cattāro āsavā

937. Tattha katame cattāro āsavā? Kāmāsavo, bhavāsavo, diṭṭhāsavo, avijjāsavo.

(Ka) kāmāsavo

Tattha katamo kāmāsavo? Yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā kāmasineho kāmapariḷāho kāmamucchā kāmajjhosānaṃ – ayaṃ vuccati ‘‘kāmāsavo’’.

(Kha) bhavāsavo

Tattha katamo bhavāsavo? Yo bhavesu bhavacchando…pe… bhavajjhosānaṃ – ayaṃ vuccati ‘‘bhavāsavo’’.

(Ga) diṭṭhāsavo

Tattha katamo diṭṭhāsavo? ‘‘Sassato loko’’ti vā, ‘‘asassato loko’’ti vā, ‘‘antavā loko’’ti vā, ‘‘anantavā loko’’ti vā, ‘‘taṃ jīvaṃ taṃ sarīra’’nti vā, ‘‘aññaṃ jīvaṃ aññaṃ sarīra’’nti vā, ‘‘hoti tathāgato paraṃ maraṇā’’ti vā, ‘‘na hoti tathāgato paraṃ maraṇā’’ti vā, ‘‘hoti ca na ca hoti tathāgato

paraṃ maraṇā''ti vā, ''neva hoti na na hoti tathāgato paraṃ maraṇā''ti vā. Yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – ayaṃ vuccati ''diṭṭhāsavo''. Sabbāpi micchādiṭṭhi diṭṭhāsavo.

(Gha) avijjāsavo

Tattha katamo avijjāsavo? Dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ, pubbante aññāṇaṃ, aparante aññāṇaṃ, pubbantāparante aññāṇaṃ, idappaccayatā paṭiccasamuppannesu dhammesu aññāṇaṃ. Yaṃ evarūpaṃ aññāṇaṃ adassanaṃ…pe… avijjālaṅgī moho akusalamūlaṃ – ayaṃ vuccati ''avijjāsavo''. Ime cattāro āsavā.

(2-5) Cattāro ganthādī

938. Tattha katame cattāro ganthā …pe… cattāro oghā…pe… cattāro yogā…pe… cattāri upādānāni? Kāmupādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ.

(Ka) kāmupādānaṃ

Tattha katamaṃ kāmupādānaṃ? Yo kāmesu kāmacchando…pe… kāmajjhosānaṃ – idaṃ vuccati ''kāmupādānaṃ''.

(Kha) diṭṭhupādānaṃ

Tattha katamaṃ diṭṭhupādānaṃ? ''Natthi dinnaṃ, natthi yiṭṭhaṃ…pe… ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī''ti. Yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – idaṃ vuccati ''diṭṭhupādānaṃ''. Ṭhapetvā sīlabbatupādānañca attavādupādānañca sabbāpi micchādiṭṭhi diṭṭhupādānaṃ.

(Ga) sīlabbatupādānaṃ

Tattha katamaṃ sīlabbatupādānaṃ? Ito bahiddhā samaṇabrāhmaṇānaṃ sīlena suddhi vatena suddhi sīlabbatena suddhīti. Yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – idaṃ vuccati ''sīlabbatupādānaṃ''.

(Gha) attavādupādānaṃ

Tattha katamaṃ attavādupādānaṃ? Idha assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto – rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ attani vā rūpaṃ rūpasmiṃ vā attānaṃ. Vedanaṃ…pe… saññaṃ…pe… saṅkhāre…pe… viññāṇaṃ attato samanupassati viññāṇavantaṃ vā attānaṃ attani vā viññāṇaṃ viññāṇasmiṃ vā attānaṃ. Yā evarūpā diṭṭhi diṭṭhigataṃ…pe… vipariyāsaggāho – idaṃ vuccati ''attavādupādānaṃ''. Imāni cattāri upādānāni.

(6) Cattāro taṇhuppādā

939. Tattha katame cattāro taṇhuppādā? Cīvarahetu vā bhikkhuno taṇhā uppajjamānā uppajjati, piṇḍapātahetu vā bhikkhuno taṇhā uppajjamānā uppajjati, senāsanahetu vā bhikkhuno taṇhā uppajjamānā uppajjati, itibhavābhavahetu vā bhikkhuno taṇhā uppajjamānā uppajjati – ime cattāro taṇhuppādā.

(7) Cattāri agatigamanāni

Tattha katamāni cattāri agatigamanāni? Chandāgatiṃ gacchati, dosāgatiṃ gacchati, mohāgatiṃ gacchati, bhayāgatiṃ gacchati. Yā evarūpā agati agatigamanaṃ chandagamanaṃ vaggagamanaṃ vārigamanaṃ – imāni cattāri agatigamanāni.

(8) Cattāro vipariyāsā

Tattha katame cattāro vipariyāsā? Anicce ''nicca''nti saññāvipariyāso cittavipariyāso diṭṭhivipariyāso, dukkhe ''sukha''nti saññāvipariyāso cittavipariyāso diṭṭhivipariyāso, anattani ''attā''ti saññāvipariyāso cittavipariyāso diṭṭhivipariyāso, asubhe ''subha''nti saññāvipariyāso cittavipariyāso diṭṭhivipariyāso – ime cattāro vipariyāsā.

(9) Cattāro anariyavohārā

Tattha katame cattāro anariyavohārā? Adiṭṭhe diṭṭhavāditā, assute sutavāditā, amute mutavāditā, aviññāte viññātavāditā – ime cattāro anariyavohārā.

(10) Aparepi cattāro anariyavohārā

Tattha katame aparepi cattāro anariyavohārā? Diṭṭhe adiṭṭhavāditā, sute assutavāditā, mute amutavāditā, viññāte aviññātavāditā – ime cattāro anariyavohārā.

(11) Cattāri duccaritāni

Tattha katamāni cattāri duccaritāni? Pāṇātipāto, adinnādānaṃ, kāmesumicchācāro, musāvādo – imāni cattāri duccaritāni.

(12) Aparānipi cattāri duccaritāni

Tattha katamāni aparānipi cattāri duccaritāni? Musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo – imāni cattāri duccaritāni.

(13) Cattāri bhayāni

Tattha katamāni cattāri bhayāni? Jātibhayaṃ, jarābhayaṃ, byādhibhayaṃ, maraṇabhayaṃ – imāni cattāri bhayāni.

(14) Aparānipi cattāri bhayāni

Tattha katamāni aparānipi cattāri bhayāni? Rājabhayaṃ, corabhayaṃ, aggibhayaṃ, udakabhayaṃ – imāni cattāri bhayāni.

Tattha katamāni aparānipi cattāri bhayāni? Ūmibhayaṃ, kumbhīlabhayaṃ [kumbhīrabhayaṃ, kumbhīḷabhayaṃ (?) (kumbha + īra + a = bhaya)], āvaṭṭabhayaṃ, susukābhayaṃ – imāni cattāri bhayāni.

Tattha katamāni aparānipi cattāri bhayāni? Attānuvādabhayaṃ, parānuvādabhayaṃ, daṇḍabhayaṃ, duggatibhayaṃ – imāni cattāri bhayāni.

(15) Catasso diṭṭhiyo

Tattha katamā catasso diṭṭhiyo? ''Sayaṅkataṃ sukhadukkha''nti saccato thetato diṭṭhi uppajjati,

‘‘paraṅkataṃ sukhadukkha’’nti saccato thetato diṭṭhi uppajjati, ‘‘sayaṅkatañca paraṅkatañca sukhadukkha’’nti saccato thetato diṭṭhi uppajjati, ‘‘asayaṅkāraṃ aparaṅkāraṃ adhiccasamuppannaṃ sukhadukkha’’nti saccato thetato diṭṭhi uppajjati – imā catasso diṭṭhiyo.

Catukkaṃ.

5. Pañcakaniddeso

(1) Pañcorambhāgiyāni saṃyojanāni

940. Tattha katamāni pañcorambhāgiyāni saṃyojanāni? Sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, kāmacchando, byāpādo – imāni pañcorambhāgiyāni saṃyojanāni.

(2) Pañcuddhambhāgiyāni saṃyojanāni

Tattha katamāni pañcuddhambhāgiyāni saṃyojanāni? Rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā – imāni pañcuddhambhāgiyāni saṃyojanāni.

(3) Pañca macchariyāni

Tattha katamāni pañca macchariyāni? Āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ, dhammamacchariyaṃ – imāni pañca macchariyāni.

(4) Pañca saṅgā

Tattha katame pañca saṅgā? Rāgasaṅgo, dosasaṅgo, mohasaṅgo, mānasaṅgo, diṭṭhisaṅgo – ime pañca saṅgā.

(5) Pañca sallā

Tattha katame pañca sallā? Rāgasallaṃ, dosasallaṃ, mohasallaṃ, mānasallaṃ, diṭṭhisallaṃ – ime pañca sallā.

(6) Pañca cetokhilā

941. Tattha katame pañca cetokhilā? Satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, dhamme kaṅkhati vicikicchati nādhimuccati na sampasīdati, saṅghe kaṅkhati vicikicchati nādhimuccati na sampasīdati, sikkhāya kaṅkhati vicikicchati nādhimuccati na sampasīdati, sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto – ime pañca cetokhilā.

(7) Pañca cetaso vinibandhā

Tattha katame pañca cetaso vinibandhā? Kāme avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho; kāye avītarāgo hoti… rūpe avītarāgo hoti… yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati; aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati – ‘‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’’ti – ime pañca cetasovinibandhā.

(8) Pañca nīvaraṇāni

Tattha katamāni pañca nīvaraṇāni? Kāmacchandanīvaraṇaṃ, byāpādanīvaraṇaṃ, thinamiddhanīvaraṇaṃ, uddhaccakukkuccanīvaraṇaṃ, vicikicchānīvaraṇaṃ – imāni pañca nīvaraṇāni.

(9) Pañca kammāni ānantarikāni

Tattha katamāni pañca kammāni ānantarikāni? Mātā jīvitā voropitā hoti, pitā jīvitā voropito hoti, arahanto jīvitā voropito hoti, duṭṭhena cittena tathāgatassa lohitaṃ uppāditaṃ hoti, saṅgho bhinno hoti – imāni pañca kammāni ānantarikāni.

(10) Pañca diṭṭhiyo

Tattha katamā pañca diṭṭhiyo? ''Saññī attā hoti arogo paraṃ maraṇā''ti ittheke abhivadanti, ''asaññī attā hoti arogo paraṃ maraṇā''ti ittheke abhivadanti, ''nevasaññīnāsaññī attā hoti arogo paraṃ maraṇā''ti ittheke abhivadanti, sato vā pana sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti, diṭṭhadhammanibbānaṃ vā paneke abhivadanti – imā pañca diṭṭhiyo.

(11) Pañca verā

942. Tattha katame pañca verā? Pāṇātipāto, adinnādānaṃ, kāmesumicchācāro, musāvādo, surāmerayamajjapamādaṭṭhānā – ime pañca verā.

(12) Pañca byasanā

Tattha katame pañca byasanā? Ñātibyasanaṃ, bhogabyasanaṃ, rogabyasanaṃ, sīlabyasanaṃ, diṭṭhibyasanaṃ – ime pañca byasanā.

(13) Pañca akkhantiyā ādīnavā

Tattha katame pañca akkhantiyā ādīnavā? Bahuno janassa appiyo hoti amanāpo, verabahulo ca hoti, vajjabahulo ca, sammūḷho kālaṅkaroti, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati – ime pañca akkhantiyā ādīnavā.

(14) Pañca bhayāni

Tattha katamāni pañca bhayāni? Ājīvakabhayaṃ, asilokabhayaṃ, parisasārajjabhayaṃ, maraṇabhayaṃ, duggatibhayaṃ – imāni pañca bhayāni.

(15) Pañca diṭṭhadhammanibbānavādā

943. Tattha katame pañca diṭṭhadhammanibbānavādā?

(Ka) idhekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhi [evaṃdiṭṭhi (syā.)] – ''yato kho, bho, ayaṃ attā pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānappatto hotī''ti. Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

(Kha) tamañño evamāha – ''atthi kho, bho, eso attā yaṃ tvaṃ vadesi neso natthīti vadāmi. No ca kho, bho, ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānappatto hoti. Taṃ kissa hetu? Kāmā hi, bho, aniccā dukkhā vipariṇāmadhammā. Tesaṃ vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā. Yato kho, bho, ayaṃ attā vivicceva kāmehi…pe… paṭhamaṃ

jhānaṃ upasampajja viharati, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānappatto hotī''ti. Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

(Ga) tamañño evamāha – ''atthi kho, bho, eso attā yaṃ tvaṃ vadesi. Neso natthīti vadāmi. No ca kho, bho, ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānappatto hoti. Taṃ kissa hetu? Yadeva tattha vitakkitaṃ vicāritaṃ etena etaṃ oḷārikaṃ akkhāyati. Yato kho, bho, ayaṃ attā vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharati, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānappatto hotī''ti. Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

(Gha) tamañño evamāha – ''atthi kho, bho, eso attā yaṃ tvaṃ vadesi. Neso natthīti vadāmi. No ca kho, bho, ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānappatto hoti. Taṃ kissa hetu? Yadeva tattha pītigataṃ cetaso uppilāvitaṃ, etena etaṃ oḷārikaṃ akkhāyati. Yato kho, bho, ayaṃ attā pītiyā ca virāgā…pe… tatiyaṃ jhānaṃ upasampajja viharati, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānappatto hotī''ti. Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

(Ṅa) tamañño evamāha – ''atthi kho, bho, eso attā yaṃ tvaṃ vadesi. Neso natthīti vadāmi. No ca kho, bho, ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānappatto hoti. Taṃ kissa hetu? Yadeva tattha sukhapīti cetaso ābhogo, etena etaṃ oḷārikaṃ akkhāyati. Yato kho, bho, ayaṃ attā sukhassa ca pahānā… pe… catutthaṃ jhānaṃ upasampajja viharati, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānappatto hotī''ti. Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti. Ime pañca diṭṭhadhammanibbānavādā.

Pañcakaṃ.

6. Chakkaniddeso

(1) Cha vivādamūlāni

944. Tattha katamāni cha vivādamūlāni? Kodho, makkho, issā, sāṭheyyaṃ, pāpicchatā, sandiṭṭhiparāmāsitā – imāni cha vivādamūlāni.

(2) Cha chandarāgā

Tattha katame cha chandarāgā? Chandarāgā gehasitā dhammā. Manāpiyesu rūpesu gehasito rāgo sārāgo cittassa sārāgo, manāpiyesu saddesu…pe… manāpiyesu gandhesu…pe… manāpiyesu rasesu… pe… manāpiyesu phoṭṭhabbesu…pe… manāpiyesu dhammesu gehasito rāgo sārāgo cittassa sārāgo – ime cha chandarāgā.

(3) Cha virodhavatthūni

Tattha katamāni cha virodhavatthūni? Amanāpiyesu rūpesu cittassa āghāto paṭighāto caṇḍikkaṃ asuropo anattamanatā cittassa, amanāpiyesu saddesu…pe… amanāpiyesu gandhesu…pe… amanāpiyesu rasesu…pe… amanāpiyesu phoṭṭhabbesu…pe… amanāpiyesu dhammesu cittassa āghāto paṭighāto caṇḍikkaṃ asuropo anattamanatā cittassa – imāni cha virodhavatthūni.

(4) Cha taṇhākāyā

Tattha katame cha taṇhākāyā? Rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā – ime cha taṇhākāyā.

(5) Cha agāravā

945. Tattha katame cha agāravā? Satthari agāravo viharati appatisso, dhamme agāravo viharati appatisso, saṅghe agāravo viharati appatisso, sikkhāya agāravo viharati appatisso, appamāde agāravo viharati appatisso, paṭisanthāre agāravo viharati appatisso – ime cha agāravā.

(6) Cha parihāniyā dhammā

Tattha katame cha parihāniyā dhammā? Kammārāmatā, bhassārāmatā, niddārāmatā, saṅgaṇikārāmatā, saṃsaggārāmatā, papañcārāmatā – ime cha parihāniyā dhammā.

(7) Aparepi cha parihāniyā dhammā

946. Tattha katame aparepi cha parihāniyā dhammā? Kammārāmatā, bhassārāmatā, niddārāmatā, saṅgaṇikārāmatā, dovacassatā, pāpamittatā – ime cha parihāniyā dhammā.

(8) Cha somanassupavicārā

Tattha katame cha somanassupavicārā? Cakkhunā rūpaṃ disvā somanassaṭṭhāniyaṃ rūpaṃ upavicarati, sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā…pe… jivhāya rasaṃ sāyitvā… pe… kāyena phoṭṭhabbaṃ phusitvā…pe… manasā dhammaṃ viññāya somanassaṭṭhāniyaṃ dhammaṃ upavicarati – ime cha somanassupavicārā.

(9) Cha domanassupavicārā

Tattha katame cha domanassupavicārā? Cakkhunā rūpaṃ disvā domanassaṭṭhāniyaṃ rūpaṃ upavicarati, sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā…pe… jivhāya rasaṃ sāyitvā … pe… kāyena phoṭṭhabbaṃ phusitvā…pe… manasā dhammaṃ viññāya domanassaṭṭhāniyaṃ dhammaṃ upavicarati – ime cha domanassupavicārā.

(10) Cha upekkhupavicārā

Tattha katame cha upekkhupavicārā? Cakkhunā rūpaṃ disvā upekkhāṭṭhāniyaṃ rūpaṃ upavicarati, sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā…pe… jivhāya rasaṃ sāyitvā…pe… kāyena phoṭṭhabbaṃ phusitvā…pe… manasā dhammaṃ viññāya upekkhāṭṭhāniyaṃ dhammaṃ upavicarati – ime cha upekkhupavicārā.

(11) Cha gehasitāni somanassāni

947. Tattha katamāni cha gehasitāni somanassāni? Manāpiyesu rūpesu gehasitaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā, manāpiyesu saddesu…pe… manāpiyesu gandhesu…pe… manāpiyesu rasesu…pe… manāpiyesu phoṭṭhabbesu…pe… manāpiyesu dhammesu gehasitaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassajaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā – imāni cha gehasitāni somanassāni.

(12) Cha gehasitāni domanassāni

Tattha katamāni cha gehasitāni domanassāni? Amanāpiyesu rūpesu gehasitaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā

vedanā, amanāpiyesu saddesu…pe… amanāpiyesu gandhesu…pe… amanāpiyesu rasesu…pe… amanāpiyesu phoṭṭhabbesu…pe… amanāpiyesu dhammesu gehasitaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā – imāni cha gehasitāni domanassāni.

(13) Cha gehasitā upekkhā

Tattha katamā cha gehasitā upekkhā? Upekkhāṭṭhāniyesu rūpesu gehasitaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā, upekkhāṭṭhāniyesu saddesu…pe… upekkhāṭṭhāniyesu gandhesu…pe… upekkhāṭṭhāniyesu rasesu… pe… upekkhāṭṭhāniyesu phoṭṭhabbesu…pe… upekkhāṭṭhāniyesu dhammesu gehasitaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā – imā cha gehasitā upekkhā.

(14) Cha diṭṭhiyo

948. Tattha katamā cha diṭṭhiyo? ‘‘Atthi me attā’’ti vā assa saccato thetato diṭṭhi uppajjati, ‘‘natthi me attā’’ti vā assa saccato thetato diṭṭhi uppajjati, ‘‘attanā vā attānaṃ sañjānāmī’’ti vā assa saccato thetato diṭṭhi uppajjati, ‘‘attanā vā anattānaṃ sañjānāmī’’ti vā assa saccato thetato diṭṭhi uppajjati, ‘‘anattanā vā attānaṃ sañjānāmī’’ti vā assa saccato thetato diṭṭhi uppajjati; atha vā panassa evaṃdiṭṭhi hoti – ‘‘so me ayaṃ attā vado vedeyyo tatra tatra dīgharattaṃ kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paccanubhoti. Na so jāto nāhosi, na so jāto na bhavissati, nicco dhuvo sassato avipariṇāmadhammo’’ti vā panassa saccato thetato diṭṭhi uppajjati. Imā cha diṭṭhiyo.

Chakkaṃ.

7. Sattakaniddeso

(1) Sattānusayā

949. Tattha katame sattānusayā? Kāmarāgānusayo, paṭighānusayo, mānānusayo, diṭṭhānusayo, vicikicchānusayo, bhavarāgānusayo, avijjānusayo – ime satta anusayā.

(2) Satta saṃyojanāni

Tattha katamāni satta saṃyojanāni? Kāmarāgasaṃyojanaṃ, paṭighasaṃyojanaṃ, mānasaṃyojanaṃ, diṭṭhisaṃyojanaṃ, vicikicchāsaṃyojanaṃ, bhavarāgasaṃyojanaṃ, avijjāsaṃyojanaṃ – imāni satta saṃyojanāni.

(3) Satta pariyuṭṭhānāni

Tattha katamāni satta pariyuṭṭhānāni? Kāmarāgapariyuṭṭhānaṃ, paṭighapariyuṭṭhānaṃ, mānapariyuṭṭhānaṃ, diṭṭhipariyuṭṭhānaṃ, vicikicchāpariyuṭṭhānaṃ, bhavarāgapariyuṭṭhānaṃ, avijjāpariyuṭṭhānaṃ – imāni satta pariyuṭṭhānāni.

(4) Satta asaddhammā

950. Tattha katame satta asaddhammā? Assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassatī hoti, duppañño hoti – ime satta asaddhammā.

(5) Satta duccaritāni

Tattha katamāni satta duccaritāni? Pāṇātipāto, adinnādānaṃ, kāmesumicchācāro, musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo – imāni satta duccaritāni.

(6) Satta mānā

Tattha katame satta mānā? Māno, atimāno, mānātimāno, omāno, adhimāno, asmimāno, micchāmāno – ime satta mānā.

(7) Satta diṭṭhiyo

951. (Ka) tattha katamā satta diṭṭhiyo? Idhekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhi – ''yato kho, bho, ayaṃ attā rūpī cātumahābhūtiko [cātummahābhūtiko (sī. syā.)] mātāpettikasambhavo kāyassa bhedā ucchijjati vinassati na hoti paraṃ maraṇā, ettāvatā kho bho, ayaṃ attā sammā samucchinno hotī''ti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

(Kha) tamañño evamāha – ''atthi kho, bho, eso attā yaṃ tvaṃ vadesi. 'Neso natthī'ti vadāmi. No ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho bho añño attā dibbo rūpī kāmāvacaro kabaḷīkārabhakkho. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammāsamucchinno hotī''ti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

(Ga) tamañño evamāha – ''atthi kho, bho, eso attā yaṃ tvaṃ vadesi. 'Neso natthī'ti vadāmi. No ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho, bho, añño attā dibbo rūpī manomayo sabbaṅgapaccaṅgī ahīnindriyo. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī''ti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

(Gha) tamañño evamāha – ''atthi kho, bho, eso attā yaṃ tvaṃ vadesi. 'Neso natthī'ti vadāmi. No ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho, bho, añño attā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākāsoti ākāsānañcāyatanūpago. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī''ti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

(Ṅa) tamañño evamāha – ''atthi kho, bho, eso attā yaṃ tvaṃ vadesi. 'Neso natthī'ti vadāmi. No ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho, bho, añño attā sabbaso ākāsānañcāyatanaṃ samatikkamma anantaṃ viññāṇanti viññāṇañcāyatanūpago. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī''ti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

(Ca) tamañño evamāha – ''atthi kho, bho, eso attā yaṃ tvaṃ vadesi. 'Neso natthī'ti vadāmi. No ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho, bho, añño attā sabbaso viññāṇañcāyatanaṃ samatikkamma natthi kiñcīti ākiñcaññāyatanūpago. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī''ti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

(Cha) tamañño evamāha – ''atthi kho pana eso attā yaṃ tvaṃ vadesi. 'Neso natthī'ti vadāmi. No ca

kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho, bho, añño attā sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanūpago. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī''ti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti. Imā satta diṭṭhiyo.

Sattakaṃ.

8. Aṭṭhakaniddeso

(1) Aṭṭha kilesavatthūni

952. Tattha katamāni aṭṭha kilesavatthūni? Lobho, doso, moho, māno, diṭṭhi, vicikicchā, thinaṃ, uddhaccaṃ – imāni aṭṭha kilesavatthūni.

(2) Aṭṭha kusītavatthūni

953. Tattha katamāni aṭṭha kusītavatthūni?

(Ka) idha bhikkhunā kammaṃ kātabbaṃ hoti. Tassa evaṃ hoti – ''kammaṃ kho me kātabbaṃ bhavissati. Kammaṃ kho pana me karontassa kāyo kilamissati. Handāhaṃ nipajjāmī''ti. So nipajjati; na vīriyaṃ ārabhati appattassa pattiyā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya. Idaṃ paṭhamaṃ kusītavatthu.

(Kha) puna caparaṃ bhikkhunā kammaṃ kataṃ hoti. Tassa evaṃ hoti – ''ahaṃ kho kammaṃ akāsiṃ. Kammaṃ kho pana me karontassa kāyo kilanto. Handāhaṃ nipajjāmī''ti. So nipajjati; na vīriyaṃ ārabhati appattassa pattiyā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya. Idaṃ dutiyaṃ kusītavatthu.

(Ga) puna caparaṃ bhikkhunā maggo gantabbo hoti. Tassa evaṃ hoti – ''maggo kho me gantabbo bhavissati. Maggaṃ kho pana me gacchantassa kāyo kilamissati. Handāhaṃ nipajjāmī''ti. So nipajjati; na vīriyaṃ ārabhati appattassa pattiyā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya. Idaṃ tatiyaṃ kusītavatthu.

(Gha) puna caparaṃ bhikkhunā maggo gato hoti. Tassa evaṃ hoti – ''ahaṃ kho maggaṃ agamāsiṃ. Maggaṃ kho pana me gacchantassa kāyo kilanto. Handāhaṃ nipajjāmī''ti. So nipajjati; na vīriyaṃ ārabhati appattassa pattiyā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya. Idaṃ catutthaṃ kusītavatthu.

(Ṅa) puna caparaṃ bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa evaṃ hoti – ''ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālatthaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa me kāyo kilanto akammañño. Handāhaṃ nipajjāmī''ti. So nipajjati; na vīriyaṃ ārabhati appattassa pattiyā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya. Idaṃ pañcamaṃ kusītavatthu.

(Ca) puna caparaṃ bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa evaṃ hoti – ''ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alatthaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa me kāyo kilanto akammañño māsācitaṃ maññe. Handāhaṃ nipajjāmī''ti. So nipajjati; na vīriyaṃ ārabhati appattassa pattiyā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya. Idaṃ chaṭṭhaṃ kusītavatthu.

(Cha) puna caparaṃ bhikkhuno uppanno hoti appamattako ābādho. Tassa evaṃ hoti – ‘‘uppanno kho me ayaṃ appamattako ābādho. Atthi kappo nipajjituṃ. Handāhaṃ nipajjāmī’’ti. So nipajjati; na vīriyaṃ ārabhati appattassa pattiyā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya. Idaṃ sattamaṃ kusītavatthu.

(Ja) puna caparaṃ bhikkhu gilānā vuṭṭhito [gilānavuṭṭhito (saddanībhi) a. ni. 6.16 pāḷiyā ṭīkā passitabbā] hoti aciravuṭṭhito gelaññā. Tassa evaṃ hoti – ‘‘ahaṃ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā. Tassa me kāyo dubbalo akammañño. Handāhaṃ nipajjāmī’’ti. So nipajjati; na vīriyaṃ ārabhati appattassa pattiyā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya. Idaṃ aṭṭhamaṃ kusītavatthu. Imāni aṭṭha kusītavatthūni.

(3) Aṭṭhasu lokadhammesu cittassa paṭighāto

954. Tattha katamesu aṭṭhasu lokadhammesu cittassa paṭighāto? Lābhe sārāgo, alābhe paṭivirodho, yase sārāgo, ayase paṭivirodho, pasaṃsāya sārāgo, nindāya paṭivirodho, sukhe sārāgo, dukkhe paṭivirodho – imesu aṭṭhasu lokadhammesu cittassa paṭighāto.

(4) Aṭṭhaanariyavohārā

955. Tattha katame aṭṭha anariyavohārā? Adiṭṭhe diṭṭhavāditā, assute sutavāditā, amute mutavāditā, aviññāte viññātavāditā, diṭṭhe adiṭṭhavāditā, sute assutavāditā, mute amutavāditā, viññāte aviññātavāditā – ime aṭṭha anariyavohārā.

(5) Aṭṭha micchattā

956. Tattha katame aṭṭha micchattā? Micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhi – ime aṭṭha micchattā.

(6) Aṭṭha purisadosā

957. Tattha katame aṭṭha purisadosā? (Ka) idha bhikkhū bhikkhuṃ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno [codiyamāno (sī. syā.) a. ni. 8.14] ‘‘na sarāmi na sarāmī’’ti assatiyāva nibbeṭheti. Ayaṃ paṭhamo purisadoso.

(Kha) puna caparaṃ bhikkhū bhikkhuṃ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno codakaṃyeva paṭippharati – ‘‘kiṃ nu kho tuyhaṃ bālassa abyattassa bhaṇitena! Tvampi nāma maṃ bhaṇitabbaṃ maññasī’’ti! Ayaṃ dutiyo purisadoso.

(Ga) puna caparaṃ bhikkhū bhikkhuṃ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno codakaṃyeva [codakasseva (syā.) a. ni. 8.14] paccāropeti – ‘‘tvampi khosi itthannāmaṃ āpattiṃ āpanno. Tvaṃ tāva paṭhamaṃ paṭikarohī’’ti. Ayaṃ tatiyo purisadoso.

(Gha) puna caparaṃ bhikkhū bhikkhuṃ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno aññenāññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti. Ayaṃ catuttho purisadoso.

(Ṅa) puna caparaṃ bhikkhū bhikkhuṃ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno saṅghamajjhe bāhāvikkhepakaṃ bhaṇati. Ayaṃ pañcamo purisadoso.

(Ca) puna caparaṃ bhikkhū bhikkhuṃ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno

anādiyitvā saṅghaṃ, anādiyitvā codakaṃ, sāpattikova [āpattikova (ka.) a. ni. 8.14] yenakāmaṃ pakkamati. Ayaṃ chaṭṭho purisadoso.

(Cha) puna caparaṃ bhikkhū bhikkhuṃ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno ‘‘nevāhaṃ āpannomhi, na panāhaṃ anāpannomhī’’ti tuṇhībhūto saṅghaṃ viheseti. Ayaṃ sattamo purisadoso.

(Ja) puna caparaṃ bhikkhū bhikkhuṃ āpattiyā codenti. So bhikkhu bhikkhūhi āpattiyā codiyamāno evamāha – ‘‘kiṃ nu kho tumhe āyasmanto atibāḷhaṃ mayi byāvaṭā. Idānāhaṃ sikkhaṃ paccakkhāya hīnāyāvattissāmī’’ti. So sikkhaṃ paccakkhāya hīnāyāvattitvā evamāha – ‘‘idāni kho tumhe āyasmanto attamanā hothā’’ti. Ayaṃ aṭṭhamo purisadoso. Ime aṭṭha purisadosā.

(7) Aṭṭha asaññīvādā

958. Tattha katame aṭṭha asaññīvādā? ‘‘Rūpī attā hoti arogo paraṃ maraṇā’’ti – asaññīti naṃ paññapenti; arūpī attā…pe… rūpī ca arūpī ca…pe… nevarūpīnārūpī…pe… ‘‘antavā attā hoti arogo paraṃ maraṇā’’ti – asaññīti naṃ paññapenti; ‘‘anantavā attā hoti arogo paraṃ maraṇā’’ti – asaññīti naṃ paññapenti; ‘‘antavā ca anantavā ca attā hoti arogo paraṃ maraṇā’’ti – asaññīti naṃ paññapenti; ‘‘nevantavā nānantavā attā hoti arogo paraṃ maraṇā’’ti – asaññīti naṃ paññapenti. Ime aṭṭha asaññīvādā.

(8) Aṭṭha nevasaññīnāsaññīvādā

959. Tattha katame aṭṭha nevasaññīnāsaññīvādā? ‘‘Rūpī attā hoti arogo paraṃ maraṇā’’ti – nevasaññīnāsaññīti naṃ paññapenti; ‘‘arūpī attā hoti arogo paraṃ maraṇā’’ti – nevasaññīnāsaññīti naṃ paññapenti; ‘‘rūpī ca arūpī ca attā hoti arogo paraṃ maraṇā’’ti – nevasaññīnāsaññīti naṃ paññapenti; ‘‘nevarūpīnārūpī attā hoti arogo paraṃ maraṇā’’ti – nevasaññīnāsaññīti naṃ paññapenti; ‘‘antavā attā hoti arogo paraṃ maraṇā’’ti – nevasaññīnāsaññīti naṃ paññapenti; ‘‘anantavā attā hoti arogo paraṃ maraṇā’’ti – nevasaññīnāsaññīti naṃ paññapenti; ‘‘antavā ca anantavā ca attā hoti arogo paraṃ maraṇā’’ti – nevasaññīnāsaññīti naṃ paññapenti; ‘‘nevantavā nānantavā attā hoti arogo paraṃ maraṇā’’ti – nevasaññīnāsaññīti naṃ paññapenti. Ime aṭṭha nevasaññīnāsaññīvādā.

Aṭṭhakaṃ.

9. Navakaniddeso

(1) Nava āghātavatthūni

960. Tattha katamāni nava āghātavatthūni? ‘‘Anatthaṃ me acarī’’ti āghāto jāyati; ‘‘anatthaṃ me caratī’’ti āghāto jāyati; ‘‘anatthaṃ me carissatī’’ti āghāto jāyati; ‘‘piyassa me manāpassa anatthaṃ acari’’…pe… anatthaṃ carati…pe… anatthaṃ carissatīti āghāto jāyati; appiyassa me amanāpassa atthaṃ acari…pe… atthaṃ carati…pe… atthaṃ carissatīti āghāto jāyati. Imāni nava āghātavatthūni.

(2) Nava purisamalāni

961. Tattha katamāni nava purisamalāni? Kodho, makkho, issā, macchariyaṃ, māyā, sāṭheyyaṃ, musāvādo, pāpicchatā, micchādiṭṭhi – imāni nava purisamalāni.

(3) Navavidhā mānā

962. Tattha katame navavidhā mānā? ‘‘Seyyassa seyyohamasmī’’ti māno, ‘‘seyyassa sadisohamasmī’’ti māno, ‘‘seyyassa hīnohamasmī’’ti māno, ‘‘sadisassa seyyohamasmī’’ti māno, ‘‘sadisassa sadisohamasmī’’ti māno, ‘‘sadisassa hīnohamasmī’’ti māno, ‘‘hīnassa seyyohamasmī’’ti māno, ‘‘hīnassa sadisohamasmī’’ti māno, ‘‘hīnassa hīnohamasmī’’ti māno – ime navavidhā mānā.

(4) Nava taṇhāmūlakā dhammā

963. Tattha katame nava taṇhāmūlakā dhammā? Taṇhaṃ paṭicca pariyesanā, pariyesanaṃ paṭicca lābho, lābhaṃ paṭicca vinicchayo, vinicchayaṃ paṭicca chandarāgo, chandarāgaṃ paṭicca ajjhosānaṃ, ajjhosānaṃ paṭicca pariggaho, pariggahaṃ paṭicca macchariyaṃ, macchariyaṃ paṭicca ārakkho, ārakkhādhikaraṇaṃ daṇḍādāna-satthādāna-kalaha-viggahavivāda-tuvaṃtuvaṃ-pesuñña-musāvādā aneke pāpakā akusalā dhammā sambhavanti – ime nava taṇhāmūlakā dhammā.

(5) Nava iñjitāni

964. Tattha katamāni nava iñjitāni? ‘‘Asmī’’ti iñjitametaṃ, ‘‘ahamasmī’’ti iñjitametaṃ, ‘‘ayamahamasmī’’ti iñjitametaṃ ‘‘bhavissa’’nti iñjitametaṃ, ‘‘rūpī bhavissa’’nti iñjitametaṃ, ‘‘arūpī bhavissa’’nti iñjitametaṃ, ‘‘saññī bhavissa’’nti iñjitametaṃ, ‘‘asaññī bhavissa’’nti iñjitametaṃ, ‘‘nevasaññīnāsaññī bhavissa’’nti iñjitametaṃ – imāni nava iñjitāni.

(6-9) Nava maññitādīni

965. Tattha katamāni nava maññitāni… nava phanditāni… nava papañcitāni… nava saṅkhatāni? ‘‘Asmī’’ti saṅkhatametaṃ, ‘‘ahamasmī’’ti saṅkhatametaṃ, ‘‘ayamahamasmī’’ti saṅkhatametaṃ, ‘‘bhavissa’’nti saṅkhatametaṃ, ‘‘rūpī bhavissa’’nti saṅkhatametaṃ, ‘‘arūpī bhavissa’’nti saṅkhatametaṃ, ‘‘saññī bhavissa’’nti saṅkhatametaṃ, ‘‘asaññī bhavissa’’nti saṅkhatametaṃ, ‘‘nevasaññīnāsaññī bhavissa’’nti saṅkhatametaṃ – imāni nava saṅkhatāni.

Navakaṃ.

10. Dasakaniddeso

(1) Dasa kilesavatthūni

966. Tattha katamāni dasa kilesavatthūni? Lobho, doso, moho, māno, diṭṭhi, vicikicchā, thinaṃ, uddhaccaṃ, ahirikaṃ, anottappaṃ – imāni dasa kilesavatthūni.

(2) Dasa āghātavatthūni

967. Tattha katamāni dasa āghātavatthūni? ‘‘Anatthaṃ me acarī’’ti āghāto jāyati, ‘‘anatthaṃ me caratī’’ti āghāto jāyati, ‘‘anatthaṃ me carissatī’’ti āghāto jāyati, ‘‘piyassa me manāpassa anatthaṃ acari’’…pe… anatthaṃ carati…pe… anatthaṃ carissatīti āghāto jāyati, appiyassa me amanāpassa atthaṃ acari…pe… atthaṃ carati…pe… atthaṃ carissatīti āghāto jāyati, aṭṭhāne vā pana āghāto jāyati – imāni dasa āghātavatthūni.

(3) Dasa akusalakammapathā

968. Tattha katame dasa akusalakammapathā? Pāṇātipāto, adinnādānaṃ, kāmesumicchācāro, musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo, abhijjhā, byāpādo, micchādiṭṭhi – ime dasa akusalakammapathā.

(4) Dasa saṃyojanāni

969. Tattha katamāni dasa saṃyojanāni? Kāmarāgasaṃyojanaṃ, paṭighasaṃyojanaṃ, mānasaṃyojanaṃ, diṭṭhisaṃyojanaṃ, vicikicchāsaṃyojanaṃ, sīlabbataparāmāsasaṃyojanaṃ, bhavarāgasaṃyojanaṃ, issāsaṃyojanaṃ, macchariyasaṃyojanaṃ, avijjāsaṃyojanaṃ – imāni dasa saṃyojanāni.

(5) Dasa micchattā

970. Tattha katame dasa micchattā? Micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhi, micchāñāṇaṃ, micchāvimutti – ime dasa micchattā.

(6) Dasavatthukā micchādiṭṭhi

971. Tattha katamā dasavatthukā micchādiṭṭhi? Natthi dinnaṃ, natthi yiṭṭhaṃ, natthi hutaṃ, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā [samaggatā (ka.)] sammā paṭipannā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentīti – ayaṃ dasavatthukā micchādiṭṭhi.

(7) Dasavatthukā antaggāhikā diṭṭhi

972. Tattha katamā dasavatthukā antaggāhikā diṭṭhi? Sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā – ayaṃ dasavatthukā antaggāhikā diṭṭhi.

Dasakaṃ.

11. Taṇhāvicaritaniddeso

(1) Ajjhattikassa upādāya

973. Tattha katamāni aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya? Asmīti hoti, itthasmīti hoti, evasmīti hoti, aññathāsmīti hoti, bhavissanti hoti, itthaṃ bhavissanti hoti, evaṃ bhavissanti hoti, aññathā bhavissanti hoti, asasmīti hoti, sātasmīti hoti, siyanti hoti, itthaṃ siyanti hoti, evaṃ siyanti hoti, aññathā siyanti hoti, apāhaṃ siyanti hoti, apāhaṃ itthaṃ siyanti hoti, apāhaṃ evaṃ siyanti hoti, apāhaṃ aññathā siyanti hoti.

974. Kathañca asmīti hoti? Kañci dhammaṃ anavakāriṃ [anavakārī (sī. ka.)] karitvā rūpaṃ…pe… vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ asmīti chandaṃ paṭilabhati, asmīti mānaṃ paṭilabhati, asmīti diṭṭhiṃ paṭilabhati. Tasmiṃ sati imāni papañcitāni honti – itthasmīti vā evasmīti vā aññathāsmīti vā.

(2) Kathañca itthasmīti hoti? Khattiyosmīti vā, brāhmaṇosmīti vā, vessosmīti vā, suddosmīti vā, gahaṭṭhosmīti vā, pabbajitosmīti vā, devosmīti vā, manussosmīti vā, rūpīsmīti vā, arūpīsmīti vā, saññīsmīti vā, asaññīsmīti vā, nevasaññīnāsaññīsmīti vā – evaṃ itthasmīti hoti.

(3) Kathañca evasmīti hoti? Parapuggalaṃ [paraṃ puggalaṃ (syā.)] upanidhāya yathā so khattiyo

tathāhaṃ khattiyosmīti vā, yathā so brāhmaṇo tathāhaṃ brāhmaṇosmīti vā, yathā so vesso tathāhaṃ vessosmīti vā yathā so suddo tathāhaṃ suddosmīti vā, yathā so gahaṭṭho tathāhaṃ gahaṭṭhosmīti vā, yathā so pabbajito tathāhaṃ pabbajitosmīti vā, yathā so devo tathāhaṃ devosmīti vā, yathā so manusso tathāhaṃ manussosmīti vā, yathā so rūpī tathāhaṃ rūpīsmīti vā, yathā so arūpī tathāhaṃ arūpīsmīti vā, yathā so saññī tathāhaṃ saññīsmīti vā, yathā so asaññī tathāhaṃ asaññīsmīti vā, yathā so nevasaññīnāsaññī tathāhaṃ nevasaññīnāsaññīsmīti vā – evaṃ evasmīti hoti.

(4) Kathañca aññathāsmīti hoti? Parapuggalaṃ upanidhāya yathā so khattiyo nāhaṃ tathā khattiyosmīti vā yathā so brāhmaṇo nāhaṃ tathā brāhmaṇosmīti vā, yathā so vesso nāhaṃ tathā vessosmīti vā, yathā so suddo nāhaṃ tathā suddosmīti vā, yathā so gahaṭṭho nāhaṃ tathā gahaṭṭhosmīti vā, yathā so pabbajito nāhaṃ tathā pabbajitosmīti vā, yathā so devo nāhaṃ tathā devosmīti vā, yathā so manusso nāhaṃ tathā manussosmīti vā, yathā so rūpī nāhaṃ tathā rūpīsmīti vā, yathā so arūpī nāhaṃ tathā arūpīsmīti vā, yathā so saññī nāhaṃ tathā saññīsmīti vā, yathā so asaññī nāhaṃ tathā asaññīsmīti vā, yathā so nevasaññīnāsaññī nāhaṃ tathā nevasaññīnāsaññīsmīti vā – evaṃ aññathāsmīti hoti.

(5) Kathañca bhavissanti hoti? Kañci dhammaṃ anavakāriṃ karitvā rūpaṃ…pe… vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ bhavissanti chandaṃ paṭilabhati, bhavissanti mānaṃ paṭilabhati, bhavissanti diṭṭhiṃ paṭilabhati. Tasmiṃ sati imāni papañcitāni honti – itthaṃ bhavissanti vā, evaṃ bhavissanti vā, aññathā bhavissanti vā.

(6) Kathañca itthaṃ bhavissanti hoti? Khattiyo bhavissanti vā, brāhmaṇo bhavissanti vā, vesso bhavissanti vā, suddo bhavissanti vā, gahaṭṭho bhavissanti vā, pabbajito bhavissanti vā, devo bhavissanti vā, manusso bhavissanti vā, rūpī bhavissanti vā, arūpī bhavissanti vā, saññī bhavissanti vā, asaññī bhavissanti vā, nevasaññīnāsaññī bhavissanti vā – evaṃ itthaṃ bhavissanti hoti.

(7) Kathañca evaṃ bhavissanti hoti? Parapuggalaṃ upanidhāya yathā so khattiyo tathāhaṃ khattiyo bhavissanti vā, yathā so brāhmaṇo tathāhaṃ brāhmaṇo bhavissanti vā…pe… yathā so nevasaññīnāsaññī tathāhaṃ nevasaññīnāsaññī bhavissanti vā – evaṃ bhavissanti hoti.

(8) Kathañca aññathā bhavissanti hoti? Parapuggalaṃ upanidhāya yathā so khattiyo nāhaṃ tathā khattiyo bhavissanti vā, yathā so brāhmaṇo nāhaṃ tathā brāhmaṇo bhavissanti vā…pe… yathā so nevasaññīnāsaññī nāhaṃ tathā nevasaññīnāsaññī bhavissanti vā – evaṃ aññathā bhavissanti hoti.

(9) Kathañca asasmīti hoti? Kañci dhammaṃ anavakāriṃ karitvā rūpaṃ…pe… vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ niccosmi dhuvosmi sassatosmi avipariṇāmadhammosmīti – evaṃ asasmīti hoti.

(10) Kathañca sātasmīti hoti? Kañci dhammaṃ anavakāriṃ karitvā rūpaṃ…pe… vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ ucchijjissāmi vinassissāmi na bhavissāmīti – evaṃ sātasmīti hoti.

(11) Kathañca siyanti hoti? Kañci dhammaṃ anavakāriṃ karitvā rūpaṃ…pe… vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ siyanti chandaṃ paṭilabhati, siyanti mānaṃ paṭilabhati, siyanti diṭṭhiṃ paṭilabhati. Tasmiṃ sati imāni papañcitāni honti – itthaṃ siyanti vā, evaṃ siyanti vā, aññathā siyanti vā.

(12) Kathañca itthaṃ siyanti hoti? Khattiyo siyanti vā, brāhmaṇo siyanti vā, vesso siyanti vā, suddo siyanti vā, gahaṭṭho siyanti vā, pabbajito siyanti vā, devo siyanti vā, manusso siyanti vā, rūpī siyanti vā, arūpī siyanti vā, saññī siyanti vā, asaññī siyanti vā, nevasaññīnāsaññī siyanti vā – evaṃ itthaṃ siyanti hoti.

(13) Kathañca evaṃ siyanti hoti? Parapuggalaṃ upanidhāya yathā so khattiyo tathāhaṃ khattiyo siyanti vā, yathā so brāhmaṇo tathāhaṃ brāhmaṇo siyanti vā…pe… yathā so nevasaññīnāsaññī tathāhaṃ

nevasaññīnāsaññī siyanti vā – evaṃ evaṃ siyanti hoti.

(14) Kathañca aññathā siyanti hoti? Parapuggalaṃ upanidhāya yathā so khattiyo nāhaṃ tathā khattiyo siyanti vā, yathā so brāhmaṇo nāhaṃ tathā brāhmaṇo siyanti vā…pe… yathā so nevasaññīnāsaññī nāhaṃ tathā nevasaññīnāsaññī siyanti vā – evaṃ aññathā siyanti hoti.

(15) Kathañca apāhaṃ siyanti hoti? Kañci dhammaṃ anavakāriṃ karitvā rūpaṃ… vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ apāhaṃ siyanti chandaṃ paṭilabhati, apāhaṃ siyanti mānaṃ paṭilabhati, apāhaṃ siyanti diṭṭhiṃ paṭilabhati. Tasmiṃ sati imāni papañcitāni honti – apāhaṃ itthaṃ siyanti vā, apāhaṃ evaṃ siyanti vā, apāhaṃ aññathā siyanti vā.

(16) Kathañca apāhaṃ itthaṃ siyanti hoti? Apāhaṃ khattiyo siyanti vā, apāhaṃ brāhmaṇo siyanti vā, apāhaṃ vesso siyanti vā, apāhaṃ suddo siyanti vā, apāhaṃ gahaṭṭho siyanti vā, apāhaṃ pabbajito siyanti vā, apāhaṃ devo siyanti vā, apāhaṃ manusso siyanti vā, apāhaṃ rūpī siyanti vā, apāhaṃ arūpī siyanti vā, apāhaṃ saññī siyanti vā, apāhaṃ asaññī siyanti vā, apāhaṃ nevasaññīnāsaññī siyanti vā – evaṃ apāhaṃ itthaṃ siyanti hoti. (17) Kathañca apāhaṃ evaṃ siyanti hoti? Parapuggalaṃ upanidhāya yathā so khattiyo apāhaṃ tathā khattiyo siyanti vā, yathā so brāhmaṇo apāhaṃ tathā brāhmaṇo siyanti vā…pe… yathā so nevasaññīnāsaññī apāhaṃ tathā nevasaññīnāsaññī siyanti vā – evaṃ apāhaṃ evaṃ siyanti hoti.

(18) Kathañca apāhaṃ aññathā siyanti hoti? Parapuggalaṃ upanidhāya yathā so khattiyo apāhaṃ na tathā khattiyo siyanti vā, yathā so brāhmaṇo apāhaṃ na tathā brāhmaṇo siyanti vā…pe… yathā so nevasaññīnāsaññī apāhaṃ na tathā nevasaññīnāsaññī siyanti vā – evaṃ apāhaṃ aññathā siyanti hoti.

Imāni aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya.

(2) Bāhirassa upādāya

975. Tattha katamāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya? Iminā asmīti hoti, iminā itthasmīti hoti, iminā evasmīti hoti, iminā aññathāsmīti hoti, iminā bhavissanti hoti, iminā itthaṃ bhavissanti hoti, iminā evaṃ bhavissanti hoti, iminā aññathā bhavissanti hoti, iminā asasmīti hoti, iminā sātasmīti hoti, iminā siyanti hoti, iminā itthaṃ siyanti hoti, iminā evaṃ siyanti hoti, iminā aññathā siyanti hoti, iminā apāhaṃ siyanti hoti, iminā apāhaṃ itthaṃ siyanti hoti, iminā apāhaṃ evaṃ siyanti hoti, iminā apāhaṃ aññathā siyanti hoti.

976. (1) Kathañca iminā asmīti hoti? Kañci dhammaṃ avakāriṃ karitvā rūpaṃ… vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ iminā asmīti chandaṃ paṭilabhati, iminā asmīti mānaṃ paṭilabhati, iminā asmīti diṭṭhiṃ paṭilabhati. Tasmiṃ sati imāni papañcitāni honti – iminā itthasmīti vā, iminā evasmīti vā, iminā aññathāsmīti vā.

(2) Kathañca iminā itthasmīti hoti? Iminā khattiyosmīti vā, iminā brāhmaṇosmīti vā, iminā vessosmīti vā, iminā suddosmīti vā, iminā gahaṭṭhosmīti vā, iminā pabbajitosmīti vā, iminā devosmīti vā, iminā manussosmīti vā, iminā rūpīsmīti vā, iminā arūpīsmīti vā, iminā saññīsmīti vā, iminā asaññīsmīti vā, iminā nevasaññīnāsaññīsmīti vā – evaṃ iminā itthasmīti hoti.

(3) Kathañca iminā evasmīti hoti? Parapuggalaṃ upanidhāya yathā so khattiyo iminā tathāhaṃ khattiyosmīti vā, yathā so brāhmaṇo iminā tathāhaṃ brāhmaṇosmīti vā…pe… yathā so nevasaññīnāsaññī iminā tathāhaṃ nevasaññīnāsaññīsmīti vā – evaṃ iminā evasmīti hoti.

(4) Kathañca iminā aññathāsmīti hoti? Parapuggalaṃ upanidhāya yathā so khattiyo iminā nāhaṃ tathā khattiyosmīti vā, yathā so brāhmaṇo iminā nāhaṃ tathā brāhmaṇosmīti vā…pe… yathā so

nevasaññīnāsaññī iminā nāhaṃ tathā nevasaññīnāsaññīsmīti vā – evaṃ iminā aññathāsmīti hoti.

(5) Kathañca iminā bhavissanti hoti? Kañci dhammaṃ avakāriṃ karitvā rūpaṃ… vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ iminā bhavissanti chandaṃ paṭilabhati, iminā bhavissanti mānaṃ paṭilabhati, iminā bhavissanti diṭṭhiṃ paṭilabhati. Tasmiṃ sati imāni papañcitāni honti – iminā itthaṃ bhavissanti vā, iminā evaṃ bhavissanti vā, iminā aññathā bhavissanti vā.

(6) Kathañca iminā itthaṃ bhavissanti hoti? Iminā khattiyo bhavissanti vā…pe… iminā arūpī bhavissanti vā, iminā saññī bhavissanti vā, iminā asaññī bhavissanti vā, iminā nevasaññīnāsaññī bhavissanti vā – evaṃ iminā itthaṃ bhavissanti hoti.

(7) Kathañca iminā evaṃ bhavissanti hoti? Parapuggalaṃ upanidhāya yathā so khattiyo iminā tathāhaṃ khattiyo bhavissanti vā, yathā so brāhmaṇo iminā tathāhaṃ brāhmaṇo bhavissanti vā…pe… yathā so nevasaññīnāsaññī iminā tathāhaṃ nevasaññīnāsaññī bhavissanti vā – evaṃ iminā evaṃ bhavissanti hoti.

(8) Kathañca iminā aññathā bhavissanti hoti? Parapuggalaṃ upanidhāya yathā so khattiyo iminā nāhaṃ tathā khattiyo bhavissanti vā, yathā so brāhmaṇo iminā nāhaṃ tathā brāhmaṇo bhavissanti vā… pe… yathā so nevasaññīnāsaññī iminā nāhaṃ tathā nevasaññīnāsaññī bhavissanti vā – evaṃ iminā aññathā bhavissanti hoti.

(9) Kathañca iminā asasmīti hoti? Kañci dhammaṃ avakāriṃ [avakārī (sī.)] karitvā rūpaṃ…pe… vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ iminā niccosmi dhuvosmi sassatosmi avipariṇāmadhammosmīti – evaṃ iminā asasmīti hoti.

(10) Kathañca iminā sātasmīti hoti? Kañci dhammaṃ avakāriṃ karitvā rūpaṃ…pe… vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ iminā ucchijjissāmi vinassissāmi na bhavissāmīti – evaṃ iminā sātasmīti hoti.

(11) Kathañca iminā siyanti hoti? Kañci dhammaṃ avakāriṃ karitvā rūpaṃ…pe… vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ iminā siyanti chandaṃ paṭilabhati, iminā siyanti mānaṃ paṭilabhati, iminā siyanti diṭṭhiṃ paṭilabhati. Tasmiṃ sati imāni papañcitāni honti – iminā itthaṃ siyanti vā, iminā evaṃ siyanti vā, iminā aññathā siyanti vā.

(12) Kathañca iminā itthaṃ siyanti hoti? Iminā khattiyo siyanti vā, iminā brāhmaṇo siyanti vā, iminā vesso siyanti vā, iminā suddo siyanti vā, iminā gahaṭṭho siyanti vā, iminā pabbajito siyanti vā, iminā devo siyanti vā, iminā manusso siyanti vā, iminā rūpī siyanti vā, iminā arūpī siyanti vā, iminā saññī siyanti vā, iminā asaññī siyanti vā, iminā nevasaññīnāsaññī siyanti vā – evaṃ iminā itthaṃ siyanti hoti.

(13) Kathañca iminā evaṃ siyanti hoti? Parapuggalaṃ upanidhāya yathā so khattiyo iminā tathāhaṃ khattiyo siyanti vā, yathā so brāhmaṇo iminā tathāhaṃ brāhmaṇo siyanti vā…pe… yathā so nevasaññīnāsaññī iminā tathāhaṃ nevasaññīnāsaññī siyanti vā – evaṃ iminā evaṃ siyanti hoti.

(14) Kathañca iminā aññathā siyanti hoti? Parapuggalaṃ upanidhāya yathā so khattiyo iminā nāhaṃ tathā khattiyo siyanti vā, yathā so brāhmaṇo iminā nāhaṃ tathā brāhmaṇo siyanti vā…pe… yathā so nevasaññīnāsaññī iminā nāhaṃ tathā nevasaññīnāsaññī siyanti vā – evaṃ iminā aññathā siyanti hoti.

(15) Kathañca iminā apāhaṃ siyanti hoti? Kañci dhammaṃ avakāriṃ karitvā rūpaṃ…pe… vedanaṃ… saññaṃ… saṅkhāre… viññāṇaṃ iminā apāhaṃ siyanti chandaṃ paṭilabhati, iminā apāhaṃ siyanti mānaṃ paṭilabhati, iminā apāhaṃ siyanti diṭṭhiṃ paṭilabhati. Tasmiṃ sati imāni papañcitāni

honti – iminā apāhaṃ itthaṃ siyanti vā, iminā apāhaṃ evaṃ siyanti vā, iminā apāhaṃ aññathā siyanti vā.

(16) Kathañca iminā apāhaṃ itthaṃ siyanti hoti? Iminā apāhaṃ khattiyo siyanti vā, iminā apāhaṃ brāhmaṇo siyanti vā, iminā apāhaṃ vesso siyanti vā, iminā apāhaṃ suddo siyanti vā, iminā apāhaṃ gahaṭṭho siyanti vā, iminā apāhaṃ pabbajito siyanti vā, iminā apāhaṃ devo siyanti vā, iminā apāhaṃ manusso siyanti vā, iminā apāhaṃ rūpī siyanti vā, iminā apāhaṃ arūpī siyanti vā, iminā apāhaṃ saññī siyanti vā, iminā apāhaṃ asaññī siyanti vā, iminā apāhaṃ nevasaññīnāsaññī siyanti vā – evaṃ iminā apāhaṃ itthaṃ siyanti hoti.

(17) Kathañca iminā apāhaṃ evaṃ siyanti hoti? Parapuggalaṃ upanidhāya yathā so khattiyo iminā apāhaṃ tathā khattiyo siyanti vā, yathā so brāhmaṇo iminā apāhaṃ tathā brāhmaṇo siyanti vā…pe… yathā so nevasaññīnāsaññī iminā apāhaṃ tathā nevasaññīnāsaññī siyanti vā – evaṃ iminā apāhaṃ evaṃ siyanti hoti.

(18) Kathañca iminā apāhaṃ aññathā siyanti hoti? Parapuggalaṃ upanidhāya yathā so khattiyo iminā apāhaṃ na tathā khattiyo siyanti vā, yathā so brāhmaṇo iminā apāhaṃ na tathā brāhmaṇo siyanti vā…pe… yathā so nevasaññīnāsaññī iminā apāhaṃ na tathā nevasaññīnāsaññī siyanti vā – evaṃ iminā apāhaṃ aññathā siyanti hoti.

Imāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya.

Iti imāni aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya, imāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya, tadekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā chattiṃsa taṇhāvicaritāni honti. Iti evarūpāni atītāni chattiṃsa taṇhāvicaritāni, anāgatāni chattiṃsa taṇhāvicaritāni, paccuppannāni chattiṃsa taṇhāvicaritāni, tadekajjhaṃ abhisaññūhitvā abhisaṅkhipitvā aṭṭhataṇhāvicaritasataṃ hoti.

977. Tattha katamāni dvāsaṭṭhi diṭṭhigatāni brahmajāle veyyākaraṇe vuttāni bhagavatā? Cattāro sassatavādā, cattāro ekaccasassatikā, cattāro antānantikā, cattāro amarāvikkhepikā, dve adhiccasamuppannikā, soḷasa saññīvādā, aṭṭha asaññīvādā, aṭṭha nevasaññīnāsaññīvādā, satta ucchedavādā, pañca diṭṭhadhammanibbānavādā – imāni dvāsaṭṭhi diṭṭhigatāni brahmajāle veyyākaraṇe vuttāni bhagavatāti.

Khuddakavatthuvibhaṅgo niṭṭhito.

18. Dhammahadayavibhaṅgo

1. Sabbasaṅgāhikavāro

978. Kati khandhā, kati āyatanāni, kati dhātuyo, kati saccāni, kati indriyāni, kati hetū, kati āhārā, kati phassā, kati vedanā, kati saññā, kati cetanā, kati cittāni?

Pañcakkhandhā, dvādasāyatanāni, aṭṭhārasa dhātuyo, cattāri saccāni, bāvīsatindriyāni, nava hetū, cattāro āhārā, satta phassā, satta vedanā, satta saññā, satta cetanā, satta cittāni.

979. Tattha katame pañcakkhandhā? Rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – ime vuccanti ‘‘pañcakkhandhā’’.

980. Tattha katamāni dvādasāyatanāni? Cakkhāyatanaṃ, rūpāyatanaṃ, sotāyatanaṃ, saddāyatanaṃ, ghānāyatanaṃ, gandhāyatanaṃ, jivhāyatanaṃ, rasāyatanaṃ, kāyāyatanaṃ,

phoṭṭhabbāyatanaṃ, manāyatanaṃ, dhammāyatanaṃ – imāni vuccanti ‘‘dvādasāyatanāni’’.

981. Tattha katamā aṭṭhārasa dhātuyo? Cakkhudhātu, rūpadhātu, cakkhuviññāṇadhātu, sotadhātu, saddadhātu, sotaviññāṇadhātu, ghānadhātu, gandhadhātu, ghānaviññāṇadhātu, jivhādhātu, rasadhātu, jivhāviññāṇadhātu, kāyadhātu, phoṭṭhabbadhātu, kāyaviññāṇadhātu, manodhātu, dhammadhātu, manoviññāṇadhātu – imā vuccanti ‘‘aṭṭhārasa dhātuyo’’.

982. Tattha katamāni cattāri saccāni? Dukkhasaccaṃ, samudayasaccaṃ, nirodhasaccaṃ, maggasaccaṃ – imāni vuccanti ‘‘cattāri saccāni’’.

983. Tattha katamāni bāvīsatindriyāni? Cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ, manindriyaṃ, itthindriyaṃ, purisindriyaṃ, jīvitindriyaṃ, sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ, upekkhindriyaṃ, saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ, anaññātaññassāmītindriyaṃ, aññindriyaṃ, aññātāvindriyaṃ – imāni vuccanti ‘‘bāvīsatindriyāni’’.

984. Tattha katame nava hetū? Tayo kusalahetū, tayo akusalahetū, tayo abyākatahetū.

Tattha katame tayo kusalahetū? Alobho kusalahetu, adoso kusalahetu, amoho kusalahetu – ime tayo kusalahetū.

Tattha katame tayo akusalahetū? Lobho akusalahetu, doso akusalahetu, moho akusalahetu – ime tayo akusalahetū.

Tattha katame tayo abyākatahetū? Kusalānaṃ vā dhammānaṃ vipākato kiriyābyākatesu vā dhammesu alobho, adoso, amoho – ime tayo abyākatahetū. Ime vuccanti ‘‘nava hetū’’.

985. Tattha katame cattāro āhārā? Kabaḷīkārāhāro [kabaḷiṃkāro āhāro (sī. syā.)], phassāhāro, manosañcetanāhāro, viññāṇāhāro – ime vuccanti ‘‘cattāro āhārā’’.

986. Tattha katame satta phassā? Cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manodhātusamphasso, manoviññāṇadhātusamphasso – ime vuccanti ‘‘satta phassā’’.

987. Tattha katamā satta vedanā? Cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manodhātusamphassajā vedanā, manoviññāṇadhātusamphassajā vedanā – imā vuccanti ‘‘satta vedanā’’.

988. Tattha katamā satta saññā? Cakkhusamphassajā saññā, sotasamphassajā saññā, ghānasamphassajā saññā, jivhāsamphassajā saññā, kāyasamphassajā saññā, manodhātusamphassajā saññā, manoviññāṇadhātusamphassajā saññā – imā vuccanti ‘‘satta saññā’’.

989. Tattha katamā satta cetanā? Cakkhusamphassajā cetanā, sotasamphassajā cetanā, ghānasamphassajā cetanā, jivhāsamphassajā cetanā, kāyasamphassajā cetanā, manodhātusamphassajā cetanā, manoviññāṇadhātusamphassajā cetanā – imā vuccanti ‘‘satta cetanā’’.

990. Tattha katamāni satta cittāni? Cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manodhātu, manoviññāṇadhātu – imāni vuccanti ‘‘satta cittāni’’.

2. Uppattānuppattivāro

1. Kāmadhātu

991. Kāmadhātuyā kati khandhā, kati āyatanāni, kati dhātuyo, kati saccāni, kati indriyāni, kati hetū, kati āhārā, kati phassā, kati vedanā, kati saññā, kati cetanā, kati cittāni?

Kāmadhātuyā pañcakkhandhā, dvādasāyatanāni, aṭṭhārasa dhātuyo, tīṇi saccāni, bāvīsatindriyāni, nava hetū, cattāro āhārā, satta phassā, satta vedanā, satta saññā, satta cetanā, satta cittāni.

992. Tattha katame kāmadhātuyā pañcakkhandhā? Rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – ime vuccanti ''kāmadhātuyā pañcakkhandhā''.

Tattha katamāni kāmadhātuyā dvādasāyatanāni? Cakkhāyatanaṃ, rūpāyatanaṃ, sotāyatanaṃ, saddāyatanaṃ, ghānāyatanaṃ, gandhāyatanaṃ, jivhāyatanaṃ, rasāyatanaṃ, kāyāyatanaṃ, phoṭṭhabbāyatanaṃ, manāyatanaṃ, dhammāyatanaṃ – imāni vuccanti ''kāmadhātuyā dvādasāyatanāni''.

Tattha katamā kāmadhātuyā aṭṭhārasa dhātuyo? Cakkhudhātu, rūpadhātu, cakkhuviññāṇadhātu, sotadhātu, saddadhātu, sotaviññāṇadhātu, ghānadhātu, gandhadhātu, ghānaviññāṇadhātu, jivhādhātu, rasadhātu, jivhāviññāṇadhātu, kāyadhātu, phoṭṭhabbadhātu, kāyaviññāṇadhātu, manodhātu, dhammadhātu, manoviññāṇadhātu – imā vuccanti ''kāmadhātuyā aṭṭhārasa dhātuyo''.

Tattha katamāni kāmadhātuyā tīṇi saccāni? Dukkhasaccaṃ, samudayasaccaṃ, maggasaccaṃ – imāni vuccanti ''kāmadhātuyā tīṇi saccāni''.

Tattha katamāni kāmadhātuyā bāvīsatindriyāni? Cakkhundriyaṃ, sotindriyaṃ…pe… aññātāvindriyaṃ – imāni vuccanti ''kāmadhātuyā bāvīsatindriyāni''.

Tattha katame kāmadhātuyā nava hetū? Tayo kusalahetū, tayo akusalahetū, tayo abyākatahetū… pe… ime vuccanti ''kāmadhātuyā nava hetū''.

Tattha katame kāmadhātuyā cattāro āhārā? Kabaḷīkārāhāro, phassāhāro, manosañcetanāhāro, viññāṇāhāro – ime vuccanti ''kāmadhātuyā cattāro āhārā''.

Tattha katame kāmadhātuyā satta phassā? Cakkhusamphasso sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manodhātusamphasso, manoviññāṇadhātusamphasso – ime vuccanti ''kāmadhātuyā satta phassā''.

Tattha katamā kāmadhātuyā satta vedanā? Cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manodhātusamphassajā vedanā, manoviññāṇadhātusamphassajā vedanā – imā vuccatti ''kāmadhātuyā satta vedanā''.

Tattha katamā kāmadhātuyā satta saññā? Cakkhusamphassajā saññā, sotasamphassajā saññā, ghānasamphassajā saññā, jivhāsamphassajā saññā, kāyasamphassajā saññā, manodhātusamphassajā saññā, manoviññāṇadhātusamphassajā saññā – imā vuccanti ''kāmadhātuyā satta saññā''.

Tattha katamā kāmadhātuyā satta cetanā? Cakkhusamphassajā cetanā, sotasamphassajā cetanā, ghānasamphassajā cetanā, jivhāsamphassajā cetanā, kāyasamphassajā cetanā, manodhātusamphassajā cetanā, manoviññāṇadhātusamphassajā cetanā – imā vuccanti ''kāmadhātuyā satta cetanā''.

Tattha katamāni kāmadhātuyā satta cittāni? Cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ,

jivhāviññāṇaṃ, kāyaviññāṇaṃ, manodhātu, manoviññāṇadhātu – imāni vuccanti ‘‘kāmadhātuyā satta cittāni’’.

2. Rūpadhātu

993. Rūpadhātuyā kati khandhā, kati āyatanā, kati dhātuyo, kati saccāni, kati indriyāni…pe… kati cittāni?

Rūpadhātuyā pañcakkhandhā, cha āyatanāni, nava dhātuyo, tīṇi saccāni, cuddasindriyāni, aṭṭha hetū, tayo āhārā, cattāro phassā, catasso vedanā, catasso saññā, catasso cetanā, cattāri cittāni.

994. Tattha katame rūpadhātuyā pañcakkhandhā? Rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – ime vuccanti ‘‘rūpadhātuyā pañcakkhandhā’’.

Tattha katamāni rūpadhātuyā cha āyatanāni? Cakkhāyatanaṃ, rūpāyatanaṃ, sotāyatanaṃ, saddāyatanaṃ, manāyatanaṃ, dhammāyatanaṃ – imāni vuccanti ‘‘rūpadhātuyā cha āyatanāni’’.

Tattha katamā rūpadhātuyā nava dhātuyo? Cakkhudhātu, rūpadhātu, cakkhuviññāṇadhātu, sotadhātu, saddadhātu, sotaviññāṇadhātu, manodhātu, dhammadhātu, manoviññāṇadhātu – imā vuccanti ‘‘rūpadhātuyā nava dhātuyo’’.

Tattha katamāni rūpadhātuyā tīṇi saccāni? Dukkhasaccaṃ, samudayasaccaṃ, maggasaccaṃ – imāni vuccanti ‘‘rūpadhātuyā tīṇi saccāni’’.

Tattha katamāni rūpadhātuyā cuddasindriyāni? Cakkhundriyaṃ, sotindriyaṃ, manindriyaṃ, jīvitindriyaṃ, somanassindriyaṃ, upekkhindriyaṃ, saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ, anaññātaññassāmītindriyaṃ, aññindriyaṃ, aññātāvindriyaṃ – imāni vuccanti ‘‘rūpadhātuyā cuddasindriyāni’’.

Tattha katame rūpadhātuyā aṭṭha hetū? Tayo kusalahetū, dve akusalahetū, tayo abyākatahetū.

Tattha katame tayo kusalahetū? Alobho kusalahetu, adoso kusalahetu, amoho kusalahetu – ime tayo kusalahetū.

Tattha katame dve akusalahetū? Lobho akusalahetu, moho akusalahetu – ime dve akusalahetū.

Tattha katame tayo abyākatahetū? Kusalānaṃ vā dhammānaṃ vipākato kiriyābyākatesu vā dhammesu alobho, adoso, amoho – ime tayo abyākatahetū. Ime vuccanti rūpadhātuyā aṭṭha hetū.

Tattha katame rūpadhātuyā tayo āhārā? Phassāhāro, manosañcetanāhāro, viññāṇāhāro – ime vuccanti ‘‘rūpadhātuyā tayo āhārā’’.

Tattha katame rūpadhātuyā cattāro phassā? Cakkhusamphasso, sotasamphasso, manodhātusamphasso, manoviññāṇadhātusamphasso – ime vuccanti ‘‘rūpadhātuyā cattāro phassā’’.

Tattha katamā rūpadhātuyā catasso vedanā…pe… catasso saññā…pe… catasso cetanā…pe… cattāri cittāni? Cakkhuviññāṇaṃ, sotaviññāṇaṃ, manodhātu, manoviññāṇadhātu – imāni vuccanti ‘‘rūpadhātuyā cattāri cittāni’’.

3. Arūpadhātu

995. Arūpadhātuyā kati khandhā…pe… kati cittāni?

Arūpadhātuyā cattāro khandhā, dve āyatanāni, dve dhātuyo, tīṇi saccāni, ekādasindriyāni, aṭṭha hetū, tayo āhārā, eko phasso, ekā vedanā, ekā saññā, ekā cetanā, ekaṃ cittaṃ.

996. Tattha katame arūpadhātuyā cattāro khandhā? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – ime vuccanti ''arūpadhātuyā cattāro khandhā''.

Tattha katamāni arūpadhātuyā dve āyatanāni? Manāyatanaṃ, dhammāyatanaṃ – imāni vuccanti ''arūpadhātuyā dve āyatanāni''.

Tattha katamā arūpadhātuyā dve dhātuyo? Manoviññāṇadhātu, dhammadhātu – imā vuccanti ''arūpadhātuyā dve dhātuyo''.

Tattha katamāni arūpadhātuyā tīṇi saccāni? Dukkhasaccaṃ, samudayasaccaṃ, maggasaccaṃ – imāni vuccanti ''arūpadhātuyā tīṇi saccāni''.

Tattha katamāni arūpadhātuyā ekādasindriyāni? Manindriyaṃ, jīvitindriyaṃ, somanassindriyaṃ, upekkhindriyaṃ, saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ, aññindriyaṃ, aññātāvindriyaṃ – imāni vuccanti ''arūpadhātuyā ekādasindriyāni''.

Tattha katame arūpadhātuyā aṭṭha hetū? Tayo kusalahetū, dve akusalahetū, tayo abyākatahetū… pe… ime vuccanti ''arūpadhātuyā aṭṭha hetū''.

Tattha katame arūpadhātuyā tayo āhārā? Phassāhāro, manosañcetanāhāro, viññāṇāhāro – ime vuccanti ''arūpadhātuyā tayo āhārā''.

Tattha katamo arūpadhātuyā eko phasso? Manoviññāṇadhātusamphasso – ayaṃ vuccati ''arūpadhātuyā eko phasso''.

Tattha katamā arūpadhātuyā ekā vedanā…pe… ekā saññā…pe… ekā cetanā…pe… ekaṃ cittaṃ? Manoviññāṇadhātu – idaṃ vuccati ''arūpadhātuyā ekaṃ cittaṃ''.

4. Apariyāpannaṃ

997. Apariyāpanne kati khandhā…pe… kati cittāni?

Apariyāpanne cattāro khandhā, dve āyatanāni, dve dhātuyo, dve saccāni, dvādasindriyāni, cha hetū, tayo āhārā, eko phasso, ekā vedanā, ekā saññā, ekā cetanā, ekaṃ cittaṃ.

998. Tattha katame apariyāpanne cattāro khandhā? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – ime vuccanti ''apariyāpanne cattāro khandhā''.

Tattha katamāni apariyāpanne dve āyatanāni? Manāyatanaṃ, dhammāyatanaṃ – imāni vuccanti ''apariyāpanne dve āyatanāni''.

Tattha katamā apariyāpanne dve dhātuyo? Manoviññāṇadhātu, dhammadhātu – imā vuccanti ''apariyāpanne dve dhātuyo''.

Tattha katamāni apariyāpanne dve saccāni? Maggasaccaṃ, nirodhasaccaṃ – imāni vuccanti

‘‘apariyāpanne dve saccāni’’.

Tattha katamāni apariyāpanne dvādasindriyāni? Manindriyaṃ, jīvitindriyaṃ, somanassindriyaṃ, upekkhindriyaṃ, saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ, anaññātaññassāmītindriyaṃ, aññindriyaṃ, aññātāvindriyaṃ – imāni vuccanti ‘‘apariyāpanne dvādasindriyāni’’.

Tattha katame apariyāpanne cha hetū? Tayo kusalahetū, tayo abyākatahetū.

Tattha katame tayo kusalahetū? Alobho kusalahetu, adoso kusalahetu, amoho kusalahetu – ime tayo kusalahetū.

Tattha katame tayo abyākatahetū? Kusalānaṃ dhammānaṃ vipākato alobho, adoso, amoho – ime tayo abyākatahetū. Ime vuccanti ‘‘apariyāpanne cha hetū’’.

Tattha katame apariyāpanne tayo āhārā? Phassāhāro, manosañcetanāhāro, viññāṇāhāro – ime vuccanti ‘‘apariyāpanne tayo āhārā’’.

Tattha katamo apariyāpanne eko phasso? Manoviññāṇadhātusamphasso – ayaṃ vuccati ‘‘apariyāpanne eko phasso’’.

Tattha katamā apariyāpanne ekā vedanā…pe… ekā saññā…pe… ekā cetanā…pe… ekaṃ cittaṃ? Manoviññāṇadhātu – idaṃ vuccati ‘‘apariyāpanne ekaṃ cittaṃ’’.

3. Pariyāpannāpariyāpannavāro

1. Kāmadhātu

999. Pañcannaṃ khandhānaṃ kati kāmadhātupariyāpannā, kati na kāmadhātupariyāpannā…pe… sattannaṃ cittānaṃ kati kāmadhātupariyāpannā, kati na kāmadhātupariyāpannā?

1000. Rūpakkhandho kāmadhātupariyāpanno; cattāro khandhā siyā kāmadhātupariyāpannā, siyā na kāmadhātupariyāpannā.

Dasāyatanā kāmadhātupariyāpannā; dve āyatanā siyā kāmadhātupariyāpannā, siyā na kāmadhātupariyāpannā.

Soḷasa dhātuyo kāmadhātupariyāpannā; dve dhātuyo siyā kāmadhātupariyāpannā, siyā na kāmadhātupariyāpannā.

Samudayasaccaṃ kāmadhātupariyāpannaṃ; dve saccā na kāmadhātupariyāpannā; dukkhasaccaṃ siyā kāmadhātupariyāpannaṃ, siyā na kāmadhātupariyāpannaṃ.

Dasindriyā kāmadhātupariyāpannā; tīṇindriyā na kāmadhātupariyāpannā; navindriyā siyā kāmadhātupariyāpannā, siyā na kāmadhātupariyāpannā.

Tayo akusalahetū kāmadhātupariyāpannā; cha hetū siyā kāmadhātupariyāpannā, siyā na kāmadhātupariyāpannā.

Kabaḷīkāro āhāro kāmadhātupariyāpanno; tayo āhārā siyā kāmadhātupariyāpannā, siyā na

kāmadhātupariyāpannā.

Cha phassā kāmadhātupariyāpannā; manoviññāṇadhātusamphasso siyā kāmadhātu pariyāpanno, siyā na kāmadhātupariyāpanno.

Cha vedanā…pe… cha saññā… cha cetanā… cha cittā kāmadhātupariyāpannā; manoviññāṇadhātu siyā kāmadhātupariyāpannā, siyā na kāmadhātupariyāpannā.

2. Rūpadhātu

1001. Pañcannaṃ khandhānaṃ kati rūpadhātupariyāpannā, kati na rūpadhātupariyāpannā …pe… sattannaṃ cittānaṃ kati rūpadhātupariyāpannā, kati na rūpadhātupariyāpannā?

1002. Rūpakkhandho na rūpadhātupariyāpanno; cattāro khandhā siyā rūpadhātupariyāpannā, siyā na rūpadhātupariyāpannā.

Dasāyatanā na rūpadhātupariyāpannā; dve āyatanā siyā rūpadhātupariyāpannā, siyā na rūpadhātupariyāpannā.

Soḷasa dhātuyo na rūpadhātupariyāpannā; dve dhātuyo siyā rūpadhātupariyāpannā, siyā na rūpadhātupariyāpannā.

Tīṇi saccāni na rūpadhātupariyāpannā; dukkhasaccaṃ siyā rūpadhātupariyāpannaṃ, siyā na rūpadhātupariyāpannaṃ.

Terasindriyā na rūpadhātupariyāpannā; navindriyā siyā rūpadhātupariyāpannā, siyā na rūpadhātupariyāpannā.

Tayo akusalahetū na rūpadhātupariyāpannā; cha hetū siyā rūpadhātupariyāpannā, siyā na rūpadhātupariyāpannā.

Kabaḷīkāro āhāro na rūpadhātupariyāpanno; tayo āhārā siyā rūpadhātupariyāpannā, siyā na rūpadhātupariyāpannā.

Cha phassā na rūpadhātupariyāpannā; manoviññāṇadhātusamphasso siyā rūpadhātupariyāpanno, siyā na rūpadhātupariyāpanno.

Cha vedanā…pe… cha saññā… cha cetanā… cha cittā na rūpadhātupariyāpannā; manoviññāṇadhātu siyā rūpadhātupariyāpannā, siyā na rūpadhātupariyāpannā.

3. Arūpadhātu

1003. Pañcannaṃ khandhānaṃ kati arūpadhātupariyāpannā, kati na arūpadhātupariyāpannā…pe… sattannaṃ cittānaṃ kati arūpadhātupariyāpannā, kati na arūpadhātupariyāpannā?

1004. Rūpakkhandho na arūpadhātupariyāpanno; cattāro khandhā siyā arūpadhātupariyāpannā, siyā na arūpadhātupariyāpannā.

Dasāyatanā na arūpadhātupariyāpannā; dve āyatanā siyā arūpadhātupariyāpannā, siyā na arūpadhātupariyāpannā.

Soḷasa dhātuyo na arūpadhātupariyāpannā; dve dhātuyo siyā arūpadhātupariyāpannā, siyā na arūpadhātupariyāpannā.

Tīṇi saccāni na arūpadhātupariyāpannāni.

Dukkhasaccaṃ siyā arūpadhātupariyāpannaṃ, siyā na arūpadhātupariyāpannaṃ.

Cuddasindriyā na arūpadhātupariyāpannā; aṭṭhindriyā siyā arūpadhātupariyāpannā, siyā na arūpadhātupariyāpannā.

Tayo akusalahetū na arūpadhātupariyāpannā; cha hetū siyā arūpadhātupariyāpannā, siyā na arūpadhātupariyāpannā.

Kabaḷīkāro āhāro na arūpadhātupariyāpanno; tayo āhārā siyā arūpadhātupariyāpannā, siyā na arūpadhātupariyāpannā.

Cha phassā na arūpadhātupariyāpannā; manoviññāṇadhātusamphasso siyā arūpadhātupariyāpanno, siyā na arūpadhātupariyāpanno.

Cha vedanā…pe… cha saññā … cha cetanā… cha cittā na arūpadhātupariyāpannā; manoviññāṇadhātu siyā arūpadhātupariyāpannā, siyā na arūpadhātupariyāpannā.

4. Pariyāpannāpariyāpannaṃ

1005. Pañcannaṃ khandhānaṃ kati pariyāpannā, kati apariyāpannā…pe… sattannaṃ cittānaṃ kati pariyāpannā, kati apariyāpannā?

1006. Rūpakkhandho pariyāpanno; cattāro khandhā siyā pariyāpannā, siyā apariyāpannā.

Dasāyatanā pariyāpannā; dve āyatanā siyā pariyāpannā, siyā apariyāpannā.

Soḷasa dhātuyo pariyāpannā; dve dhātuyo siyā pariyāpannā, siyā apariyāpannā.

Dve saccā pariyāpannā; dve saccā apariyāpannā.

Dasindriyā pariyāpannā, tīṇindriyā apariyāpannā; navindriyā siyā pariyāpannā, siyā apariyāpannā.

Tayo akusalahetū pariyāpannā; cha hetū siyā pariyāpannā, siyā apariyāpannā.

Kabaḷīkāro āhāro pariyāpanno; tayo āhārā siyā pariyāpannā, siyā apariyāpannā.

Cha phassā pariyāpannā; manoviññāṇadhātusamphasso siyā pariyāpanno, siyā apariyāpanno.

Cha vedanā…pe… cha saññā… cha cetanā… cha cittā pariyāpannā; manoviññāṇadhātu siyā pariyāpannā, siyā apariyāpannā.

4. Dhammadassanavāro

1. Kāmadhātu

1007. Kāmadhātuyā upapattikkhaṇe kati khandhā pātubhavanti…pe… kati cittāni pātubhavanti?

Kāmadhātuyā upapattikkhaṇe sabbesaṃ pañcakkhandhā pātubhavanti; kassaci ekādasāyatanāni pātubhavanti; kassaci dasāyatanāni pātubhavanti; kassaci aparāni dasāyatanāni pātubhavanti; kassaci navāyatanāni pātubhavanti; kassaci sattāyatanāni pātubhavanti; kassaci ekādasa dhātuyo pātubhavanti; kassaci dasa dhātuyo pātubhavanti; kassaci aparā dasa dhātuyo pātubhavanti; kassaci nava dhātuyo pātubhavanti; kassaci satta dhātuyo pātubhavanti; sabbesaṃ ekaṃ saccaṃ pātubhavati; kassaci cuddasindriyāni pātubhavanti; kassaci terasindriyāni pātubhavanti; kassaci aparāni terasindriyāni pātubhavanti; kassaci dvādasindriyāni pātubhavanti; kassaci dasindriyāni pātubhavanti; kassaci navindriyāni pātubhavanti; kassaci aparāni navindriyāni pātubhavanti; kassaci aṭṭhindriyāni pātubhavanti; kassaci aparāni aṭṭhindriyāni pātubhavanti; kassaci sattindriyāni pātubhavanti; kassaci pañcindriyāni pātubhavanti; kassaci cattārindriyāni pātubhavanti; kassaci tayo hetū pātubhavanti; kassaci dve hetū pātubhavanti; kassaci [keci (syā.)] ahetukā pātubhavanti; sabbesaṃ cattāro āhārā pātubhavanti; sabbesaṃ eko phasso pātubhavati; sabbesaṃ ekā vedanā… ekā saññā… ekā cetanā… ekaṃ cittaṃ pātubhavati.

1008. Kāmadhātuyā upapattikkhaṇe sabbesaṃ katame pañcakkhandhā pātubhavanti? Rūpakkhandho…pe… viññāṇakkhandho – kāmadhātuyā upapattikkhaṇe sabbesaṃ ime pañcakkhandhā pātubhavanti.

1009. Kāmadhātuyā upapattikkhaṇe kassa ekādasāyatanāni pātubhavanti? Kāmāvacarānaṃ devānaṃ, paṭhamakappikānaṃ manussānaṃ, opapātikānaṃ petānaṃ, opapātikānaṃ asurānaṃ, opapātikānaṃ tiracchānagatānaṃ, nerayikānaṃ paripuṇṇāyatanānaṃ upapattikkhaṇe ekādasāyatanāni pātubhavanti – cakkhāyatanaṃ, rūpāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, gandhāyatanaṃ, jivhāyatanaṃ, rasāyatanaṃ, kāyāyatanaṃ, phoṭṭhabbāyatanaṃ, manāyatanaṃ, dhammāyatanaṃ. Kāmadhātuyā upapattikkhaṇe etesaṃ imāni ekādasāyatanāni pātubhavanti.

Kāmadhātuyā upapattikkhaṇe kassa dasāyatanāni pātubhavanti? Opapātikānaṃ petānaṃ, opapātikānaṃ asurānaṃ, opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ, jaccandhānaṃ upapattikkhaṇe dasāyatanāni pātubhavanti – rūpāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, gandhāyatanaṃ, jivhāyatanaṃ, rasāyatanaṃ, kāyāyatanaṃ, phoṭṭhabbāyatanaṃ, manāyatanaṃ, dhammāyatanaṃ. Kāmadhātuyā upapattikkhaṇe etesaṃ imāni dasāyatanāni pātubhavanti.

Kāmadhātuyā upapattikkhaṇe kassa aparāni dasāyatanāni pātubhavanti? Opapātikānaṃ petānaṃ, opapātikānaṃ asurānaṃ, opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ, jaccabadhirānaṃ upapattikkhaṇe dasāyatanāni pātubhavanti – cakkhāyatanaṃ, rūpāyatanaṃ, ghānāyatanaṃ, gandhāyatanaṃ, jivhāyatanaṃ, rasāyatanaṃ, kāyāyatanaṃ, phoṭṭhabbāyatanaṃ, manāyatanaṃ, dhammāyatanaṃ. Kāmadhātuyā upapattikkhaṇe etesaṃ imāni dasāyatanāni pātubhavanti.

Kāmadhātuyā upapattikkhaṇe kassa navāyatanāni pātubhavanti? Opapātikānaṃ petānaṃ, opapātikānaṃ asurānaṃ, opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ, jaccandhabadhirānaṃ upapattikkhaṇe navāyatanāni pātubhavanti – rūpāyatanaṃ, ghānāyatanaṃ, gandhāyatanaṃ, jivhāyatanaṃ, rasāyatanaṃ, kāyāyatanaṃ, phoṭṭhabbāyatanaṃ, manāyatanaṃ, dhammāyatanaṃ. Kāmadhātuyā upapattikkhaṇe etesaṃ imāni navāyatanāni pātubhavanti.

Kāmadhātuyā upapattikkhaṇe kassa sattāyatanāni pātubhavanti? Gabbhaseyyakānaṃ sattānaṃ upapattikkhaṇe sattāyatanāni pātubhavanti – rūpāyatanaṃ, gandhāyatanaṃ, rasāyatanaṃ, kāyāyatanaṃ, phoṭṭhabbāyatanaṃ, manāyatanaṃ, dhammāyatanaṃ. Kāmadhātuyā upapattikkhaṇe etesaṃ imāni sattāyatanāni pātubhavanti.

1010. Kāmadhātuyā upapattikkhaṇe kassa ekādasa dhātuyo pātubhavanti? Kāmāvacarānaṃ

devānaṃ, paṭhamakappikānaṃ manussānaṃ, opapātikānaṃ petānaṃ, opapātikānaṃ asurānaṃ, opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ paripuṇṇāyatanānaṃ upapattikkhaṇe ekādasa dhātuyo pātubhavanti – cakkhudhātu, rūpadhātu, sotadhātu, ghānadhātu, gandhadhātu, jivhādhātu, rasadhātu, kāyadhātu, phoṭṭhabbadhātu, manoviññāṇadhātu, dhammadhātu. Kāmadhātuyā upapattikkhaṇe etesaṃ imā ekādasa dhātuyo pātubhavanti.

Kāmadhātuyā upapattikkhaṇe kassa dasa dhātuyo pātubhavanti? Opapātikānaṃ petānaṃ, opapātikānaṃ asurānaṃ, opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ, jaccandhānaṃ upapattikkhaṇe dasa dhātuyo pātubhavanti – rūpadhātu, sotadhātu, ghānadhātu, gandhadhātu, jivhādhātu, rasadhātu, kāyadhātu, phoṭṭhabbadhātu, manoviññāṇadhātu, dhammadhātu. Kāmadhātuyā upapattikkhaṇe etesaṃ imā dasa dhātuyo pātubhavanti.

Kāmadhātuyā upapattikkhaṇe kassa aparā dasa dhātuyo pātubhavanti? Opapātikānaṃ petānaṃ, opapātikānaṃ asurānaṃ, opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ, jaccabadhirānaṃ upapattikkhaṇe dasa dhātuyo pātubhavanti – cakkhudhātu, rūpadhātu, ghānadhātu, gandhadhātu, jivhādhātu, rasadhātu, kāyadhātu, phoṭṭhabbadhātu, manoviññāṇadhātu, dhammadhātu. Kāmadhātuyā upapattikkhaṇe etesaṃ imā dasa dhātuyo pātubhavanti.

Kāmadhātuyā upapattikkhaṇe kassa nava dhātuyo pātubhavanti? Opapātikānaṃ petānaṃ, opapātikānaṃ asurānaṃ, opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ, jaccandhabadhirānaṃ upapattikkhaṇe nava dhātuyo pātubhavanti – rūpadhātu, ghānadhātu, gandhadhātu, jivhādhātu, rasadhātu, kāyadhātu, phoṭṭhabbadhātu, manoviññāṇadhātu, dhammadhātu. Kāmadhātuyā upapattikkhaṇe etesaṃ imā nava dhātuyo pātubhavanti.

Kāmadhātuyā upapattikkhaṇe kassa satta dhātuyo pātubhavanti? Gabbhaseyyakānaṃ sattānaṃ upapattikkhaṇe satta dhātuyo pātubhavanti – rūpadhātu, gandhadhātu, rasadhātu, kāyadhātu, phoṭṭhabbadhātu, manoviññāṇadhātu, dhammadhātu. Kāmadhātuyā upapattikkhaṇe etesaṃ imā satta dhātuyo pātubhavanti.

1011. Kāmadhātuyā upapattikkhaṇe sabbesaṃ katamaṃ ekaṃ saccaṃ pātubhavati? Dukkhasaccaṃ – kāmadhātuyā upapattikkhaṇe sabbesaṃ idaṃ ekaṃ saccaṃ pātubhavati.

1012. Kāmadhātuyā upapattikkhaṇe kassa cuddasindriyāni pātubhavanti? Kāmāvacarānaṃ devānaṃ, sahetukānaṃ ñāṇasampayuttānaṃ upapattikkhaṇe cuddasindriyāni pātubhavanti – cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ, manindriyaṃ, itthindriyaṃ vā purisindriyaṃ vā, jīvitindriyaṃ, somanassindriyaṃ vā upekkhindriyaṃ vā, saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. Kāmadhātuyā upapattikkhaṇe etesaṃ imāni cuddasindriyāni pātubhavanti.

Kāmadhātuyā upapattikkhaṇe kassa terasindriyāni pātubhavanti? Kāmāvacarānaṃ devānaṃ sahetukānaṃ ñāṇavippayuttānaṃ upapattikkhaṇe terasindriyāni pātubhavanti – cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ, manindriyaṃ, itthindriyaṃ vā purisindriyaṃ vā, jīvitindriyaṃ, somanassindriyaṃ vā upekkhindriyaṃ vā, saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ. Kāmadhātuyā upapattikkhaṇe etesaṃ imāni terasindriyāni pātubhavanti.

Kāmadhātuyā upapattikkhaṇe kassa aparāni terasindriyāni pātubhavanti? Paṭhamakappikānaṃ manussānaṃ sahetukānaṃ ñāṇasampayuttānaṃ upapattikkhaṇe terasindriyāni pātubhavanti – cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ, manindriyaṃ, jīvitindriyaṃ, somanassindriyaṃ vā upekkhindriyaṃ vā, saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. Kāmadhātuyā upapattikkhaṇe etesaṃ imāni terasindriyāni pātubhavanti.

Kāmadhātuyā upapattikkhaṇe kassa dvādasindriyāni pātubhavanti? Paṭhamakappikānaṃ manussānaṃ sahetukānaṃ ñāṇavippayuttānaṃ upapattikkhaṇe dvādasindriyāni pātubhavanti – cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ, manindriyaṃ, jīvitindriyaṃ, somanassindriyaṃ vā upekkhindriyaṃ vā, saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ. Kāmadhātuyā upapattikkhaṇe etesaṃ imāni dvādasindriyāni pātubhavanti.

Kāmadhātuyā upapattikkhaṇe kassa dasindriyāni pātubhavanti? Gabbhaseyyakānaṃ sattānaṃ sahetukānaṃ ñāṇasampayuttānaṃ upapattikkhaṇe dasindriyāni pātubhavanti – kāyindriyaṃ, manindriyaṃ, itthindriyaṃ vā purisindriyaṃ vā, jīvitindriyaṃ, somanassindriyaṃ vā upekkhindriyaṃ vā, saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. Kāmadhātuyā upapattikkhaṇe etesaṃ imāni dasindriyāni pātubhavanti.

Kāmadhātuyā upapattikkhaṇe kassa navindriyāni pātubhavanti? Gabbhaseyyakānaṃ sattānaṃ sahetukānaṃ ñāṇavippayuttānaṃ upapattikkhaṇe navindriyāni pātubhavanti – kāyindriyaṃ, manindriyaṃ, itthindriyaṃ vā purisindriyaṃ vā, jīvitindriyaṃ, somanassindriyaṃ vā upekkhindriyaṃ vā, saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ. Kāmadhātuyā upapattikkhaṇe etesaṃ imāni navindriyāni pātubhavanti.

Kāmadhātuyā upapattikkhaṇe kassa aparāni navindriyāni pātubhavanti? Opapātikānaṃ petānaṃ, opapātikānaṃ asurānaṃ, opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ paripuṇṇāyatanānaṃ upapattikkhaṇe navindriyāni pātubhavanti – cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ, manindriyaṃ, itthindriyaṃ vā purisindriyaṃ vā, jīvitindriyaṃ, upekkhindriyaṃ. Kāmadhātuyā upapattikkhaṇe etesaṃ imāni navindriyāni pātubhavanti.

Kāmadhātuyā upapattikkhaṇe kassa aṭṭhindriyāni pātubhavanti? Opapātikānaṃ petānaṃ, opapātikānaṃ asurānaṃ, opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ, jaccandhānaṃ upapattikkhaṇe aṭṭhindriyāni pātubhavanti – sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ, manindriyaṃ, itthindriyaṃ vā purisindriyaṃ vā, jīvitindriyaṃ, upekkhindriyaṃ. Kāmadhātuyā upapattikkhaṇe etesaṃ imāni aṭṭhindriyāni pātubhavanti.

Kāmadhātuyā upapattikkhaṇe kassa aparāni aṭṭhindriyāni pātubhavanti? Opapātikānaṃ petānaṃ, opapātikānaṃ asurānaṃ, opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ, jaccabadhirānaṃ upapattikkhaṇe aṭṭhindriyāni pātubhavanti – cakkhundriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ manindriyaṃ, itthindriyaṃ vā purisindriyaṃ vā, jīvitindriyaṃ, upekkhindriyaṃ. Kāmadhātuyā upapattikkhaṇe etesaṃ imāni aṭṭhindriyāni pātubhavanti.

Kāmadhātuyā upapattikkhaṇe kassa sattindriyāni pātubhavanti? Opapātikānaṃ petānaṃ, opapātikānaṃ asurānaṃ, opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ, jaccandhabadhirānaṃ upapattikkhaṇe sattindriyāni pātubhavanti – ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ, manindriyaṃ, itthindriyaṃ vā purisindriyaṃ vā, jīvitindriyaṃ, upekkhindriyaṃ. Kāmadhātuyā upapattikkhaṇe etesaṃ imāni sattindriyāni pātubhavanti.

Kāmadhātuyā upapattikkhaṇe kassa pañcindriyāni pātubhavanti? Gabbhaseyyakānaṃ sattānaṃ ahetukānaṃ, ṭhapetvā napuṃsakānaṃ, upapattikkhaṇe pañcindriyāni pātubhavanti – kāyindriyaṃ, manindriyaṃ, itthindriyaṃ vā purisindriyaṃ vā, jīvitindriyaṃ, upekkhindriyaṃ. Kāmadhātuyā upapattikkhaṇe etesaṃ imāni pañcindriyāni pātubhavanti.

Kāmadhātuyā upapattikkhaṇe kassa cattārindriyāni pātubhavanti? Gabbhaseyyakānaṃ sattānaṃ ahetukānaṃ, napuṃsakānaṃ upapattikkhaṇe cattārindriyāni pātubhavanti – kāyindriyaṃ, manindriyaṃ, jīvitindriyaṃ, upekkhindriyaṃ. Kāmadhātuyā upapattikkhaṇe etesaṃ imāni cattārindriyāni pātubhavanti.

1013. Kāmadhātuyā upapattikkhaṇe kassa tayo hetū pātubhavanti? Kāmāvacarānaṃ devānaṃ, paṭhamakappikānaṃ manussānaṃ, gabbhaseyyakānaṃ sattānaṃ sahetukānaṃ ñāṇasampayuttānaṃ upapattikkhaṇe tayo hetū pātubhavanti – alobho vipākahetu, adoso vipākahetu, amoho vipākahetu. Kāmadhātuyā upapattikkhaṇe etesaṃ ime tayo hetū pātubhavanti.

Kāmadhātuyā upapattikkhaṇe kassa dve hetū pātubhavanti? Kāmāvacarānaṃ devānaṃ, paṭhamakappikānaṃ manussānaṃ, gabbhaseyyakānaṃ sattānaṃ sahetukānaṃ ñāṇavippayuttānaṃ upapattikkhaṇe dve hetū pātubhavanti – alobho vipākahetu, adoso vipākahetu. Kāmadhātuyā upapattikkhaṇe etesaṃ ime dve hetū pātubhavanti. Avasesānaṃ sattānaṃ [avasesā sattā (?)] ahetukā pātubhavanti.

1014. Kāmadhātuyā upapattikkhaṇe sabbesaṃ katame cattāro āhārā pātubhavanti. Kabaḷīkāro āhāro, phassāhāro, manosañcetanāhāro, viññāṇāhāro – kāmadhātuyā upapattikkhaṇe sabbesaṃ ime cattāro āhārā pātubhavanti.

Kāmadhātuyā upapattikkhaṇe sabbesaṃ katamo eko phasso pātubhavati? Manoviññāṇadhātusamphasso – kāmadhātuyā upapattikkhaṇe sabbesaṃ ayaṃ eko phasso pātubhavati.

Kāmadhātuyā upapattikkhaṇe sabbesaṃ katamā ekā vedanā … ekā saññā… ekā cetanā… ekaṃ cittaṃ pātubhavati? Manoviññāṇadhātu – kāmadhātuyā upapattikkhaṇe sabbesaṃ idaṃ ekaṃ cittaṃ pātubhavati.

2. Rūpadhātu

1015. Rūpadhātuyā upapattikkhaṇe kati khandhā pātubhavanti…pe… kati cittāni pātubhavanti?

Rūpadhātuyā upapattikkhaṇe, ṭhapetvā asaññasattānaṃ devānaṃ, pañcakkhandhā pātubhavanti, pañcāyatanāni pātubhavanti, pañca dhātuyo pātubhavanti, ekaṃ saccaṃ pātubhavati, dasindriyāni pātubhavanti, tayo hetū pātubhavanti, tayo āhārā pātubhavanti, eko phasso pātubhavati, ekā vedanā… ekā saññā… ekā cetanā… ekaṃ cittaṃ pātubhavati.

1016. Rūpadhātuyā upapattikkhaṇe katame pañcakkhandhā pātubhavanti? Rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – rūpadhātuyā upapattikkhaṇe ime pañcakkhandhā pātubhavanti.

Rūpadhātuyā upapattikkhaṇe katamāni pañcāyatanāni pātubhavanti? Cakkhāyatanaṃ, rūpāyatanaṃ, sotāyatanaṃ, manāyatanaṃ, dhammāyatanaṃ – rūpadhātuyā upapattikkhaṇe imāni pañcāyatanāni pātubhavanti.

Rūpadhātuyā upapattikkhaṇe katamā pañca dhātuyo pātubhavanti? Cakkhudhātu, rūpadhātu, sotadhātu, manoviññāṇadhātu, dhammadhātu – rūpadhātuyā upapattikkhaṇe imā pañca dhātuyo pātubhavanti.

Rūpadhātuyā upapattikkhaṇe katamaṃ ekaṃ saccaṃ pātubhavati? Dukkhasaccaṃ – rūpadhātuyā upapattikkhaṇe idaṃ ekaṃ saccaṃ pātubhavati.

Rūpadhātuyā upapattikkhaṇe katamāni dasindriyāni pātubhavanti? Cakkhundriyaṃ, sotindriyaṃ, manindriyaṃ, jīvitindriyaṃ, somanassindriyaṃ vā upekkhindriyaṃ vā, saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ – rūpadhātuyā upapattikkhaṇe imāni dasindriyāni pātubhavanti.

Rūpadhātuyā upapattikkhaṇe katame tayo hetū pātubhavanti? Alobho vipākahetu, adoso vipākahetu, amoho vipākahetu – rūpadhātuyā upapattikkhaṇe ime tayo hetū pātubhavanti.

Rūpadhātuyā upapattikkhaṇe katame tayo āhārā pātubhavanti? Phassāhāro, manosañcetanāhāro, viññāṇāhāro – rūpadhātuyā upapattikkhaṇe ime tayo āhārā pātubhavanti.

Rūpadhātuyā upapattikkhaṇe katamo eko phasso pātubhavati? Manoviññāṇadhātusamphasso – rūpadhātuyā upapattikkhaṇe ayaṃ eko phasso pātubhavati.

Rūpadhātuyā upapattikkhaṇe katamā ekā vedanā… ekā saññā… ekā cetanā… ekaṃ cittaṃ pātubhavati? Manoviññāṇadhātu – rūpadhātuyā upapattikkhaṇe idaṃ ekaṃ cittaṃ pātubhavati.

3. Asaññasattā

1017. Asaññasattānaṃ devānaṃ upapattikkhaṇe kati khandhā pātubhavanti…pe… kati cittāni pātubhavanti?

Asaññasattānaṃ devānaṃ upapattikkhaṇe eko khandho pātubhavati – rūpakkhandho; dve āyatanāni pātubhavanti – rūpāyatanaṃ, dhammāyatanaṃ; dve dhātuyo pātubhavanti – rūpadhātu, dhammadhātu; ekaṃ saccaṃ pātubhavati – dukkhasaccaṃ; ekindriyaṃ pātubhavati – rūpajīvitindriyaṃ. Asaññasattā devā ahetukā anāhārā aphassakā avedanakā asaññakā acetanakā acittakā pātubhavanti.

4. Arūpadhātu

1018. Arūpadhātuyā upapattikkhaṇe kati khandhā pātubhavanti…pe… kati cittāni pātubhavanti?

Arūpadhātuyā upapattikkhaṇe cattāro khandhā pātubhavanti, dve āyatanāni pātubhavanti, dve dhātuyo pātubhavanti, ekaṃ saccaṃ pātubhavati, aṭṭhindriyāni pātubhavanti, tayo hetū pātubhavanti, tayo āhārā pātubhavanti, eko phasso pātubhavati, ekā vedanā… ekā saññā… ekā cetanā… ekaṃ cittaṃ pātubhavati.

1019. Arūpadhātuyā upapattikkhaṇe katame cattāro khandhā pātubhavanti? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – arūpadhātuyā upapattikkhaṇe ime cattāro khandhā pātubhavanti.

Arūpadhātuyā upapattikkhaṇe katamāni dve āyatanāni pātubhavanti? Manāyatanaṃ, dhammāyatanaṃ – arūpadhātuyā upapattikkhaṇe imāni dve āyatanāni pātubhavanti.

Arūpadhātuyā upapattikkhaṇe katamā dve dhātuyo pātubhavanti? Manoviññāṇadhātu, dhammadhātu – arūpadhātuyā upapattikkhaṇe imā dve dhātuyo pātubhavanti.

Arūpadhātuyā upapattikkhaṇe katamaṃ ekaṃ saccaṃ pātubhavati? Dukkhasaccaṃ – arūpadhātuyā upapattikkhaṇe idaṃ ekaṃ saccaṃ pātubhavati.

Arūpadhātuyā upapattikkhaṇe katamāni aṭṭhindriyāni pātubhavanti? Manindriyaṃ, jīvitindriyaṃ, upekkhindriyaṃ, saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ – arūpadhātuyā upapattikkhaṇe imāni aṭṭhindriyāni pātubhavanti.

Arūpadhātuyā upapattikkhaṇe katame tayo hetū pātubhavanti? Alobho vipākahetu, adoso vipākahetu, amoho vipākahetu – arūpadhātuyā upapattikkhaṇe ime tayo hetū pātubhavanti.

Arūpadhātuyā upapattikkhaṇe katame tayo āhārā pātubhavanti? Phassāhāro, manosañcetanāhāro, viññāṇāhāro – arūpadhātuyā upapattikkhaṇe ime tayo āhārā pātubhavanti.

Arūpadhātuyā upapattikkhaṇe katamo eko phasso pātubhavati? Manoviññāṇadhātusamphasso – arūpadhātuyā upapattikkhaṇe ayaṃ eko phasso pātubhavati.

Arūpadhātuyā upapattikkhaṇe katamā ekā vedanā…pe… ekā saññā… ekā cetanā… ekaṃ cittaṃ pātubhavati? Manoviññāṇadhātu – arūpadhātuyā upapattikkhaṇe idaṃ ekaṃ cittaṃ pātubhavati.

5. Bhūmantaradassanavāro

1020. Kāmāvacarā dhammā, na kāmāvacarā dhammā, rūpāvacarā dhammā, na rūpāvacarā dhammā, arūpāvacarā dhammā, na arūpāvacarā dhammā, pariyāpannā dhammā, apariyāpannā dhammā.

Katame dhammā kāmāvacarā? Heṭṭhato avīcinirayaṃ pariyantaṃ karitvā, uparito paranimmitavasavattī deve antokaritvā, yaṃ etasmiṃ antare etthāvacarā ettha pariyāpannā khandhadhātuāyatanā; rūpaṃ, vedanā, saññā, saṅkhārā, viññāṇaṃ – ime dhammā kāmāvacarā.

Katame dhammā na kāmāvacarā? Rūpāvacarā, arūpāvacarā, apariyāpannā – ime dhammā na kāmāvacarā.

Katame dhammā rūpāvacarā? Heṭṭhato brahmalokaṃ pariyantaṃ karitvā, uparito akaniṭṭhe deve antokaritvā, yaṃ etasmiṃ antare etthāvacarā ettha pariyāpannā samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā cittacetasikā dhammā – ime dhammā rūpāvacarā.

Katame dhammā na rūpāvacarā? Kāmāvacarā, arūpāvacarā, apariyāpannā – ime dhammā na rūpāvacarā.

Katame dhammā arūpāvacarā? Heṭṭhato ākāsānañcāyatanūpage deve pariyantaṃ karitvā, uparito nevasaññānāsaññāyatanūpage deve antokaritvā, yaṃ etasmiṃ antare etthāvacarā ettha pariyāpannā samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā cittacetasikā dhammā – ime dhammā arūpāvacarā.

Katame dhammā na arūpāvacarā? Kāmāvacarā, rūpāvacarā, apariyāpannā – ime dhammā na arūpāvacarā.

Katame dhammā pariyāpannā? Sāsavā kusalākusalabyākatā dhammā kāmāvacarā, rūpāvacarā, arūpāvacarā, rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho – ime dhammā pariyāpannā.

Katame dhammā apariyāpannā? Maggā ca, maggaphalāni ca, asaṅkhatā ca dhātu – ime dhammā apariyāpannā.

6. Uppādakakammaāyuppamāṇavāro

1. Uppādakakammaṃ

1021. Devāti. Tayo devā – sammutidevā [sammatidevā (syā.)], upapattidevā, visuddhidevā.

Sammutidevā nāma – rājāno, deviyo, kumārā.

Upapattidevā nāma – cātumahārājike [cātummahārājike (sī. syā.)] deve upādāya tadupari devā.

Visuddhidevā nāma – arahanto vuccanti.

Dānaṃ datvā, sīlaṃ samādiyitvā, uposathakammaṃ katvā kattha upapajjanti? Dānaṃ datvā, sīlaṃ samādiyitvā, uposathakammaṃ katvā appekacce khattiyamahāsālānaṃ sahabyataṃ upapajjanti, appekacce brāhmaṇamahāsālānaṃ sahabyataṃ upapajjanti, appekacce gahapatimahāsālānaṃ sahabyataṃ upapajjanti, appekacce cātumahārājikānaṃ devānaṃ sahabyataṃ upapajjanti, appekacce tāvatiṃsānaṃ devānaṃ sahabyataṃ upapajjanti, appekacce yāmānaṃ devānaṃ sahabyataṃ upapajjanti, appekacce tusitānaṃ devānaṃ sahabyataṃ upapajjanti, appekacce nimmānaratīnaṃ devānaṃ sahabyataṃ upapajjanti, appekacce paranimmitavasavattīnaṃ devānaṃ sahabyataṃ upapajjanti.

2. Āyuppamāṇaṃ

1022. Manussānaṃ kittakaṃ āyuppamāṇaṃ? Vassasataṃ, appaṃ vā bhiyyo [appaṃ vā bhiyyo vā (syā. ka.) dī. ni. 2.7].

1023. Cātumahārājikānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ? Yāni mānusakāni paññāsa vassāni, cātummahārājikānaṃ devānaṃ eso eko rattindivo [rattidivo (ka.) a. ni. 3.71]. Tāya rattiyā tiṃsa rattiyo māso. Tena māsena dvādasamāsiyo saṃvaccharo. Tena saṃvaccharena dibbāni pañca vassasatāni cātummahārājikānaṃ devānaṃ āyuppamāṇaṃ. Manussānaṃ gaṇanāya kittakaṃ hoti? Navuti vassasatasahassāni.

Tāvatiṃsānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ? Yaṃ mānusakaṃ vassasataṃ, tāvatiṃsānaṃ devānaṃ eso eko rattindivo. Tāya rattiyā tiṃsa rattiyo māso. Tena māsena dvādasamāsiyo saṃvaccharo. Tena saṃvaccharena dibbaṃ vassasahassaṃ tāvatiṃsānaṃ devānaṃ āyuppamāṇaṃ. Manussānaṃ gaṇanāya kittakaṃ hoti? Tisso ca vassakoṭiyo saṭṭhi ca vassasatasahassāni.

Yāmānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ? Yāni mānusakāni dve vassasatāni, yāmānaṃ devānaṃ eso eko rattindivo. Tāya rattiyā tiṃsarattiyo māso. Tena māsena dvādasamāsiyo saṃvaccharo. Tena saṃvaccharena dibbāni dve vassasahassāni yāmānaṃ devānaṃ āyuppamāṇaṃ. Manussānaṃ gaṇanāya kittakaṃ hoti? Cuddasañca vassakoṭiyo cattārīsañca vassasatasahassāni.

Tusitānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ? Yāni mānusakāni cattāri vassasatāni, tusitānaṃ devānaṃ eso eko rattindivo. Tāya rattiyā tiṃsarattiyo māso. Tena māsena dvādasamāsiyo saṃvaccharo. Tena saṃvaccharena dibbāni cattāri vassasahassāni tusitānaṃ devānaṃ āyuppamāṇaṃ. Manussānaṃ gaṇanāya kittakaṃ hoti? Sattapaññāsa vassakoṭiyo saṭṭhi ca vassasatasahassāni.

Nimmānaratīnaṃ devānaṃ kittakaṃ āyuppamāṇaṃ? Yāni mānusakāni aṭṭha vassasatāni, nimmānaratīnaṃ devānaṃ eso eko rattindivo. Tāya rattiyā tiṃsarattiyo māso. Tena māsena dvādasamāsiyo saṃvaccharo. Tena saṃvaccharena dibbāni aṭṭha vassasahassāni nimmānaratīnaṃ devānaṃ āyuppamāṇaṃ. Manussānaṃ gaṇanāya kittakaṃ hoti? Dve vassakoṭisatāni tiṃsañca vassakoṭiyo cattārīsañca vassasatasahassāni.

Paranimmitavasavattīnaṃ devānaṃ kittakaṃ āyuppamāṇaṃ? Yāni mānusakāni soḷasa vassasatāni, paranimmitavasavattīnaṃ devānaṃ eso eko rattindivo. Tāya rattiyā tiṃsarattiyo māso. Tena māsena dvādasamāsiyo saṃvaccharo. Tena saṃvaccharena dibbāni soḷasa vassasahassāni paranimmitavasavattīnaṃ devānaṃ āyuppamāṇaṃ. Manussānaṃ gaṇanāya kittakaṃ hoti? Nava ca vassakoṭisatāni ekavīsañca vassakoṭiyo saṭṭhi ca vassasatasahassānīti.

Cha ete [chapi te (syā.)] kāmāvacarā, sabbakāmasamiddhino;

Sabbesaṃ ekasaṅkhāto, āyu bhavati kittako.

Dvādasa koṭisataṃ tesaṃ, aṭṭhavīsañca koṭiyo;
Paññāsa satasahassāni, vassaggena pakāsitāti.

1024. Paṭhamaṃ jhānaṃ parittaṃ bhāvetvā kattha upapajjanti? Paṭhamaṃ jhānaṃ parittaṃ bhāvetvā brahmapārisajjānaṃ devānaṃ sahabyataṃ upapajjanti. Tesaṃ kittakaṃ āyuppamāṇaṃ? Kappassa tatiyo bhāgo.

Paṭhamaṃ jhānaṃ majjhimaṃ bhāvetvā kattha upapajjanti? Paṭhamaṃ jhānaṃ majjhimaṃ bhāvetvā brahmapurohitānaṃ devānaṃ sahabyataṃ upapajjanti. Tesaṃ kittakaṃ āyuppamāṇaṃ? Upaḍḍhakappo.

Paṭhamaṃ jhānaṃ paṇītaṃ bhāvetvā kattha upapajjanti? Paṭhamaṃ jhānaṃ paṇītaṃ bhāvetvā mahābrahmānaṃ devānaṃ sahabyataṃ upapajjanti. Tesaṃ kittakaṃ āyuppamāṇaṃ? Kappo [eko kappo (syā.)].

1025. Dutiyaṃ jhānaṃ parittaṃ bhāvetvā kattha upapajjanti? Dutiyaṃ jhānaṃ parittaṃ bhāvetvā parittābhānaṃ devānaṃ sahabyataṃ upapajjanti. Tesaṃ kittakaṃ āyuppamāṇaṃ? Dve kappā.

Dutiyaṃ jhānaṃ majjhimaṃ bhāvetvā kattha upapajjanti? Dutiyaṃ jhānaṃ majjhimaṃ bhāvetvā appamāṇābhānaṃ devānaṃ sahabyataṃ upapajjanti. Tesaṃ kittakaṃ āyuppamāṇaṃ? Cattāro kappā.

Dutiyaṃ jhānaṃ paṇītaṃ bhāvetvā kattha upapajjanti? Dutiyaṃ jhānaṃ paṇītaṃ bhāvetvā ābhassarānaṃ devānaṃ sahabyataṃ upapajjanti. Tesaṃ kittakaṃ āyuppamāṇaṃ? Aṭṭha kappā.

1026. Tatiyaṃ jhānaṃ parittaṃ bhāvetvā kattha upapajjanti? Tatiyaṃ jhānaṃ parittaṃ bhāvetvā parittasubhānaṃ devānaṃ sahabyataṃ upapajjanti. Tesaṃ kittakaṃ āyuppamāṇaṃ? Soḷasa kappā.

Tatiyaṃ jhānaṃ majjhimaṃ bhāvetvā kattha upapajjanti? Tatiyaṃ jhānaṃ majjhimaṃ bhāvetvā appamāṇasubhānaṃ devānaṃ sahabyataṃ upapajjanti. Tesaṃ kittakaṃ āyuppamāṇaṃ? Bāttiṃsa kappā.

Tatiyaṃ jhānaṃ paṇītaṃ bhāvetvā kattha upapajjanti? Tatiyaṃ jhānaṃ paṇītaṃ bhāvetvā subhakiṇhānaṃ devānaṃ sahabyataṃ upapajjanti. Tesaṃ kittakaṃ āyuppamāṇaṃ? Catusaṭṭhi kappā.

1027. Catutthaṃ jhānaṃ bhāvetvā ārammaṇanānattatā manasikāranānattatā chandanānattatā paṇidhinānattatā adhimokkhanānattatā abhinīhāranānattatā paññānānattatā appekacce asaññasattānaṃ devānaṃ sahabyataṃ upapajjanti, appekacce vehapphalānaṃ devānaṃ sahabyataṃ upapajjanti, appekacce avihānaṃ devānaṃ sahabyataṃ upapajjanti, appekacce atappānaṃ devānaṃ sahabyataṃ upapajjanti, appekacce sudassānaṃ devānaṃ sahabyataṃ upapajjanti, appekacce sudassīnaṃ devānaṃ sahabyataṃ upapajjanti, appekacce akaniṭṭhānaṃ devānaṃ sahabyataṃ upapajjanti, appekacce ākāsānañcāyatanūpagānaṃ devānaṃ sahabyataṃ upapajjanti, appekacce viññāṇañcāyatanūpagānaṃ devānaṃ sahabyataṃ upapajjanti, appekacce ākiñcaññāyatanūpagānaṃ devānaṃ sahabyataṃ upapajjanti, appekacce nevasaññānāsaññāyatanūpagānaṃ devānaṃ sahabyataṃ upapajjanti.

Asaññasattānañca vehapphalānañca devānaṃ kittakaṃ āyuppamāṇaṃ? Pañcakappasatāni.

Avihānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ? Kappasahassaṃ.

Atappānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ? Dve kappasahassāni.

Sudassānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ? Cattāri kappasahassāni.

Sudassīnaṃ devānaṃ kittakaṃ āyuppamāṇaṃ? Aṭṭha kappasahassāni.

Akaniṭṭhānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ? Soḷasa kappasahassāni.

1028. Ākāsānañcāyatanūpagānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ? Vīsati kappasahassāni.

Viññāṇañcāyatanūpagānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ? Cattārīsa kappasahassāni.

Ākiñcaññāyatanūpagānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ? Saṭṭhi kappasahassāni.

Nevasaññānāsaññāyatanūpagānaṃ devānaṃ kittakaṃ āyuppamāṇaṃ? Caturāsīti kappasahassānīti.

1029. Ukkhittā puññatejena, kāmarūpagatiṃ gatā.

Bhavaggatampi [bhavaggaṃ vāpi (syā.)] sampattā, punāgacchanti [puna gacchanti (syā.)] duggatiṃ.

Tāva dīghāyukā sattā, cavanti āyusaṅkhayā;
Natthi koci bhavo nicco, iti vuttaṃ mahesinā.

Tasmā hi dhīrā nipakā, nipuṇā atthacintakā;
Jarāmaraṇamokkhāya, bhāventi maggamuttamaṃ.

Bhāvayitvā suciṃ maggaṃ, nibbānogadhagāminaṃ;
Sabbāsave pariññāya, parinibbanti anāsavāti.

7. Abhiññeyyādivāro

1030. Pañcannaṃ khandhānaṃ kati abhiññeyyā, kati pariññeyyā, kati pahātabbā, kati bhāvetabbā, kati sacchikātabbā, kati na pahātabbā, na bhāvetabbā, na sacchikātabbā…pe… sattannaṃ cittānaṃ kati abhiññeyyā, kati pariññeyyā, kati pahātabbā, kati bhāvetabbā, kati sacchikātabbā, kati na pahātabbā na bhāvetabbā na sacchikātabbā?

1031. Rūpakkhandho abhiññeyyo pariññeyyo na pahātabbo na bhāvetabbo na sacchikātabbo. Cattāro khandhā abhiññeyyā pariññeyyā, siyā pahātabbā, siyā bhāvetabbā, siyā sacchikātabbā, siyā na pahātabbā na bhāvetabbā na sacchikātabbā.

Dasāyatanā abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Dve āyatanā abhiññeyyā pariññeyyā, siyā pahātabbā, siyā bhāvetabbā, siyā sacchikātabbā, siyā na pahātabbā na bhāvetabbā na sacchikātabbā.

Soḷasa dhātuyo abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Dve dhātuyo abhiññeyyā pariññeyyā, siyā pahātabbā, siyā bhāvetabbā, siyā sacchikātabbā, siyā na pahātabbā na bhāvetabbā na sacchikātabbā.

Samudayasaccaṃ abhiññeyyaṃ pariññeyyaṃ pahātabbaṃ na bhāvetabbaṃ na sacchikātabbaṃ. Maggasaccaṃ abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ bhāvetabbaṃ na sacchikātabbaṃ. Nirodhasaccaṃ abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ na bhāvetabbaṃ sacchikātabbaṃ.

Dukkhasaccaṃ abhiññeyyaṃ pariññeyyaṃ, siyā pahātabbaṃ, na bhāvetabbaṃ, na sacchikātabbaṃ, siyā na pahātabbaṃ.

Navindriyā abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Domanassindriyaṃ abhiññeyyaṃ pariññeyyaṃ pahātabbaṃ na bhāvetabbaṃ na sacchikātabbaṃ. Anaññātaññassāmītindriyaṃ abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ bhāvetabbaṃ na sacchikātabbaṃ. Aññindriyaṃ abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ, siyā bhāvetabbaṃ, siyā sacchikātabbaṃ. Aññātāvindriyaṃ abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ na bhāvetabbaṃ sacchikātabbaṃ. Tīṇindriyā abhiññeyyā pariññeyyā na pahātabbā, siyā bhāvetabbā, siyā sacchikātabbā, siyā na bhāvetabbā, sacchikātabbā. Cha indriyā abhiññeyyā pariññeyyā, siyā pahātabbā, siyā bhāvetabbā, siyā sacchikātabbā, siyā na pahātabbā na bhāvetabbā na sacchikātabbā.

Tayo akusalahetū abhiññeyyā pariññeyyā pahātabbā na bhāvetabbā na sacchikātabbā. Tayo kusalahetū abhiññeyyā pariññeyyā na pahātabbā, siyā bhāvetabbā, na sacchikātabbā, siyā na bhāvetabbā. Tayo abyākatahetū abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā, siyā sacchikātabbā, siyā na sacchikātabbā.

Kabaḷīkāro āhāro abhiññeyyo pariññeyyo na pahātabbo na bhāvetabbo na sacchikātabbo. Tayo āhārā abhiññeyyā pariññeyyā, siyā pahātabbā, siyā bhāvetabbā, siyā sacchikātabbā, siyā na pahātabbā na bhāvetabbā na sacchikātabbā.

Cha phassā abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Manoviññāṇadhātusamphasso abhiññeyyo pariññeyyo, siyā pahātabbo, siyā bhāvetabbo, siyā sacchikātabbo, siyā na pahātabbo na bhāvetabbo na sacchikātabbo.

Cha vedanā…pe… cha saññā… cha cetanā… cha cittā abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Manoviññāṇadhātu abhiññeyyā pariññeyyā, siyā pahātabbā, siyā bhāvetabbā, siyā sacchikātabbā, siyā na pahātabbā na bhāvetabbā na sacchikātabbā.

8. Sārammaṇānārammaṇavāro

1032. Pañcannaṃ khandhānaṃ kati sārammaṇā, kati anārammaṇā…pe… sattannaṃ cittānaṃ kati sārammaṇā, kati anārammaṇā?

1033. Rūpakkhandho anārammaṇo. Cattāro khandhā sārammaṇā.

Dasāyatanā anārammaṇā. Manāyatanaṃ sārammaṇaṃ. Dhammāyatanaṃ siyā sārammaṇaṃ, siyā anārammaṇaṃ.

Dasa dhātuyo anārammaṇā. Satta dhātuyo sārammaṇā. Dhammadhātu siyā sārammaṇā, siyā anārammaṇā.

Dve saccā sārammaṇā. Nirodhasaccaṃ anārammaṇaṃ. Dukkhasaccaṃ siyā sārammaṇaṃ, siyā anārammaṇaṃ.

Sattindriyā anārammaṇā. Cuddasindriyā sārammaṇā. Jīvitindriyaṃ siyā sārammaṇaṃ, siyā anārammaṇaṃ. Nava hetū sārammaṇā. Kabaḷīkāro āhāro anārammaṇo. Tayo āhārā sārammaṇā. Satta phassā… satta vedanā… satta saññā… satta cetanā… satta cittā sārammaṇā.

1034. Pañcannaṃ khandhānaṃ kati sārammaṇārammaṇā, kati anārammaṇārammaṇā…pe… sattannaṃ cittānaṃ kati sārammaṇārammaṇā, kati anārammaṇārammaṇā?

1035. Rūpakkhandho anārammaṇo. Cattāro khandhā siyā sārammaṇārammaṇā, siyā anārammaṇārammaṇā.

Dasāyatanā anārammaṇā. Manāyatanaṃ siyā sārammaṇārammaṇaṃ, siyā anārammaṇārammaṇaṃ. Dhammāyatanaṃ siyā sārammaṇārammaṇaṃ, siyā anārammaṇārammaṇaṃ, siyā anārammaṇaṃ.

Dasa dhātuyo anārammaṇā. Cha dhātuyo anārammaṇārammaṇā. Manoviññāṇadhātu siyā sārammaṇārammaṇā, siyā anārammaṇārammaṇā. Dhammadhātu siyā sārammaṇārammaṇā, siyā anārammaṇārammaṇā, siyā anārammaṇā.

Nirodhasaccaṃ anārammaṇaṃ. Maggasaccaṃ anārammaṇārammaṇaṃ. Samudayasaccaṃ siyā sārammaṇārammaṇaṃ, siyā anārammaṇārammaṇaṃ. Dukkhasaccaṃ siyā sārammaṇārammaṇaṃ, siyā anārammaṇārammaṇaṃ, siyā anārammaṇaṃ.

Sattindriyā anārammaṇā. Pañcindriyā anārammaṇārammaṇā. Navindriyā siyā sārammaṇārammaṇā, siyā anārammaṇārammaṇā. Jīvitindriyaṃ siyā sārammaṇārammaṇaṃ, siyā anārammaṇārammaṇaṃ, siyā anārammaṇaṃ.

Nava hetū siyā sārammaṇārammaṇā, siyā anārammaṇārammaṇā. Kabaḷīkāro āhāro anārammaṇo. Tayo āhārā siyā sārammaṇārammaṇā, siyā anārammaṇārammaṇā. Cha phassā anārammaṇārammaṇā. Manoviññāṇadhātusamphasso siyā sārammaṇārammaṇo siyā anārammaṇārammaṇo. Cha vedanā… cha saññā… cha cetanā… cha cittā anārammaṇārammaṇā. Manoviññāṇadhātu siyā sārammaṇārammaṇā, siyā anārammaṇārammaṇā.

9. Diṭṭhasutādidassanavāro

1036. Pañcannaṃ khandhānaṃ kati diṭṭhā, kati sutā, kati mutā, kati viññātā, kati na diṭṭhā na sutā na mutā na viññātā…pe… sattannaṃ cittānaṃ kati diṭṭhā, kati sutā, kati mutā, kati viññātā, kati na diṭṭhā na sutā na mutā na viññātā?

1037. Rūpakkhandho siyā diṭṭho, siyā suto, siyā muto, siyā viññāto, siyā na diṭṭho na suto na muto, viññāto. Cattāro khandhā na diṭṭhā na sutā na mutā, viññātā.

Rūpāyatanaṃ diṭṭhaṃ, na sutaṃ na mutaṃ, viññātaṃ. Saddāyatanaṃ na diṭṭhaṃ, sutaṃ, na mutaṃ, viññātaṃ. Gandhāyatanaṃ… rasāyatanaṃ… phoṭṭhabbāyatanaṃ na diṭṭhaṃ na sutaṃ, mutaṃ, viññātaṃ. Sattāyatanā na diṭṭhā na sutā na mutā, viññātā.

Rūpadhātu diṭṭhā, na sutā na mutā, viññātā. Saddadhātu na diṭṭhā, sutā, na mutā, viññātā. Gandhadhātu… rasadhātu… phoṭṭhabbadhātu na diṭṭhā na sutā, mutā, viññātā. Terasa dhātuyo na diṭṭhā na sutā na mutā, viññātā.

Tīṇi saccāni na diṭṭhā na sutā na mutā, viññātā. Dukkhasaccaṃ siyā diṭṭhaṃ, siyā sutaṃ, siyā mutaṃ, siyā viññātaṃ, siyā na diṭṭhaṃ na sutaṃ na mutaṃ, viññātaṃ.

Bāvīsatindriyā na diṭṭhā na sutā na mutā, viññātā. Nava hetū na diṭṭhā na sutā na mutā, viññātā. Cattāro āhārā na diṭṭhā na sutā na mutā, viññātā. Satta phassā na diṭṭhā na sutā na mutā, viññātā. Satta vedanā… satta saññā… satta cetanā… satta cittā na diṭṭhā na sutā na mutā, viññātā.

10. Tikādidassanavāro

1. Kusalattikaṃ

1038. Pañcannaṃ khandhānaṃ kati kusalā, kati akusalā, kati abyākatā…pe… sattannaṃ cittānaṃ kati kusalā, kati akusalā, kati abyākatā?

Rūpakkhandho abyākato. Cattāro khandhā siyā kusalā, siyā akusalā, siyā abyākatā. Dasāyatanā abyākatā. Dvāyatanā siyā kusalā, siyā akusalā, siyā abyākatā. Soḷasa dhātuyo abyākatā. Dve dhātuyo siyā kusalā, siyā akusalā, siyā abyākatā. Samudayasaccaṃ akusalaṃ. Maggasaccaṃ kusalaṃ. Nirodhasaccaṃ abyākataṃ. Dukkhasaccaṃ siyā kusalaṃ, siyā akusalaṃ, siyā abyākataṃ.

Dasindriyā abyākatā. Domanassindriyaṃ akusalaṃ. Anaññātaññassāmītindriyaṃ kusalaṃ. Cattārindriyā siyā kusalā, siyā abyākatā. Cha indriyā siyā kusalā, siyā akusalā, siyā abyākatā.

Tayo kusalahetū kusalā. Tayo akusalahetū akusalā. Tayo abyākatahetū abyākatā. Kabaḷīkāro āhāro abyākato. Tayo āhārā siyā kusalā, siyā akusalā, siyā abyākatā. Cha phassā abyākatā. Manoviññāṇadhātusamphasso siyā kusalo, siyā akusalo, siyā abyākato. Cha vedanā… cha saññā… cha cetanā… cha cittā abyākatā. Manoviññāṇadhātu siyā kusalā, siyā akusalā, siyā abyākatā.

2. Vedanātikaṃ

1039. Pañcannaṃ khandhānaṃ kati sukhāya vedanāya sampayuttā, kati dukkhāya vedanāya sampayuttā, kati adukkhamasukhāya vedanāya sampayuttā…pe… sattannaṃ cittānaṃ kati sukhāya vedanāya sampayuttā, kati dukkhāya vedanāya sampayuttā, kati adukkhamasukhāya vedanāya sampayuttā?

Dve khandhā na vattabbā sukhāya vedanāya sampayuttātipi, dukkhāya vedanāya sampayuttātipi, adukkhamasukhāya vedanāya sampayuttātipi. Tayo khandhā siyā sukhāya vedanāya sampayuttā, siyā dukkhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā.

Dasāyatanā na vattabbā sukhāya vedanāya sampayuttātipi, dukkhāya vedanāya sampayuttātipi, adukkhamasukhāya vedanāya sampayuttātipi. Manāyatanaṃ siyā sukhāya vedanāya sampayuttaṃ, siyā dukkhāya vedanāya sampayuttaṃ, siyā adukkhamasukhāya vedanāya sampayuttaṃ. Dhammāyatanaṃ siyā sukhāya vedanāya sampayuttaṃ, siyā dukkhāya vedanāya sampayuttaṃ, siyā adukkhamasukhāya vedanāya sampayuttaṃ, siyā na vattabbaṃ sukhāya vedanāya sampayuttantipi, dukkhāya vedanāya sampayuttantipi, adukkhamasukhāya vedanāya sampayuttantipi.

Dasa dhātuyo na vattabbā sukhāya vedanāya sampayuttātipi, dukkhāya vedanāya sampayuttātipi, adukkhamasukhāya vedanāya sampayuttātipi. Pañca dhātuyo adukkhamasukhāya vedanāya sampayuttā, kāyaviññāṇadhātu siyā sukhāya vedanāya sampayuttā, siyā dukkhāya vedanāya sampayuttā. Manoviññāṇadhātu siyā sukhāya vedanāya sampayuttā, siyā dukkhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā. Dhammadhātu siyā sukhāya vedanāya sampayuttā, siyā dukkhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā, siyā na vattabbā sukhāya vedanāya sampayuttātipi, dukkhāya vedanāya sampayuttātipi, adukkhamasukhāya vedanāya sampayuttātipi.

Dve saccā siyā sukhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā. Nirodhasaccaṃ na vattabbaṃ sukhāya vedanāya sampayuttantipi, dukkhāya vedanāya sampayuttantipi, adukkhamasukhāya vedanāya sampayuttantipi. Dukkhasaccaṃ siyā sukhāya vedanāya sampayuttaṃ, siyā dukkhāya vedanāya sampayuttaṃ, siyā adukkhamasukhāya vedanāya sampayuttaṃ, siyā na vattabbaṃ sukhāya vedanāya sampayuttantipi, dukkhāya vedanāya sampayuttantipi, adukkhamasukhāya vedanāya sampayuttantipi.

Dvādasindriyā na vattabbā sukhāya vedanāya sampayuttātipi, dukkhāya vedanāya sampayuttātipi, adukkhamasukhāya vedanāya sampayuttātipi. Cha indriyā siyā sukhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā. Tīṇindriyā siyā sukhāya vedanāya sampayuttā, siyā dukkhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā. Jīvitindriyaṃ siyā sukhāya vedanāya sampayuttaṃ, siyā dukkhāya vedanāya sampayuttaṃ, siyā adukkhamasukhāya vedanāya sampayuttaṃ, siyā na vattabbaṃ sukhāya vedanāya sampayuttantipi, dukkhāya vedanāya sampayuttantipi, adukkhamasukhāya vedanāya sampayuttantipi.

Doso akusalahetu dukkhāya vedanāya sampayutto. Satta hetū siyā sukhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā. Moho akusalahetu siyā sukhāya vedanāya sampayutto, siyā dukkhāya vedanāya sampayutto, siyā dukkhamasukhāya vedanāya sampayutto.

Kabaḷīkāro āhāro na vattabbo sukhāya vedanāya sampayuttoti pi, dukkhāya vedanāya sampayuttotipi, adukkhamasukhāya vedanāya sampayuttotipi. Tayo āhārā siyā sukhāya vedanāya sampayuttā, siyā dukkhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā.

Pañca phassā adukkhamasukhāya vedanāya sampayuttā. Kāyaviññāṇadhātusamphasso siyā sukhāya vedanāya sampayutto, siyā dukkhāya vedanāya sampayutto. Manoviññāṇadhātusamphasso siyā sukhāya vedanāya sampayutto, siyā dukkhāya vedanāya sampayutto, siyā adukkhamasukhāya vedanāya sampayutto.

Satta vedanā na vattabbā sukhāya vedanāya sampayuttātipi, dukkhāya vedanāya sampayuttātipi, adukkhamasukhāya vedanāya sampayuttātipi. Pañca saññā… pañca cetanā… pañca cittā adukkhamasukhāya vedanāya sampayuttā, kāyaviññāṇadhātu siyā sukhāya vedanāya sampayuttā, siyā dukkhāya vedanāya sampayuttā. Manoviññāṇadhātu siyā sukhāya vedanāya sampayuttā, siyā dukkhāya vedanāya sampayuttā, siyā adukkhamasukhāya vedanāya sampayuttā.

3. Vipākattikaṃ

1040. Pañcannaṃ khandhānaṃ kati vipākā, kati vipākadhammadhammā, kati nevavipākanavipākadhammadhammā…pe… sattannaṃ cittānaṃ kati vipākā, kati vipākadhammadhammā, kati nevavipākanavipākadhammadhammā?

Rūpakkhandho nevavipākanavipākadhammadhammo. Cattāro khandhā siyā vipākā, siyā vipākadhammadhammā, siyā nevavipākanavipākadhammadhammā.

Dasāyatanā nevavipākanavipākadhammadhammā. Dvāyatanā siyā vipākā, siyā vipākadhammadhammā, siyā nevavipākanavipākadhammadhammā.

Dasa dhātuyo nevavipākanavipākadhammadhammā. Pañca dhātuyo vipākā. Manodhātu siyā vipākā, siyā nevavipākanavipākadhammadhammā. Dve dhātuyo siyā vipākā siyā vipākadhammadhammā, siyā nevavipākanavipākadhammadhammā.

Dve saccā vipākadhammadhammā. Nirodhasaccaṃ nevavipākanavipākadhammadhammaṃ. Dukkhasaccaṃ siyā vipākaṃ, siyā vipākadhammadhammaṃ, siyā nevavipākanavipākadhammadhammaṃ.

Sattindriyā nevavipākanavipākadhammadhammā. Tīṇindriyā vipākā. Dvindriyā vipākadhammadhammā. Aññindriyaṃ siyā vipākaṃ, siyā vipākadhammadhammaṃ. Navindriyā siyā vipākā, siyā vipākadhammadhammā, siyā nevavipākanavipākadhammadhammā.

Cha hetū vipākadhammadhammā. Tayo abyākatahetū siyā vipākā, siyā nevavipākanavipākadhammadhammā.

Kabaḷīkāro āhāro nevavipākanavipākadhammadhammo. Tayo āhārā siyā vipākā, siyā vipākadhammadhammā, siyā nevavipākanavipākadhammadhammā. Pañca phassā vipākā. Manodhātusamphasso siyā vipāko, siyā nevavipākanavipākadhammadhammo. Manoviññāṇadhātusamphasso siyā vipāko, siyā vipākadhammadhammo, siyā nevavipākanavipākadhammadhammo. Pañca vedanā… pañca saññā… pañca cetanā… pañca cittā vipākā. Manodhātu siyā vipākā, siyā nevavipākanavipākadhammadhammā. Manoviññāṇadhātu siyā vipākā, siyā vipākadhammadhammā, siyā nevavipākanavipākadhammadhammā.

4. Upādinnattikaṃ

1041. Pañcannaṃ khandhānaṃ kati upādinnupādāniyā, kati anupādinnupādāniyā, kati anupādinnaanupādāniyā…pe… sattannaṃ cittānaṃ kati upādinnupādāniyā, kati anupādinnupādāniyā, kati anupādinnaanupādāniyā?

Rūpakkhandho siyā upādinnupādāniyo, siyā anupādinnupādāniyo 4. Cattāro khandhā siyā upādinnupādāniyā, siyā anupādinnupādāniyā, siyā anupādinnaanupādāniyā.

Pañcāyatanā upādinnupādāniyā. Saddāyatanaṃ anupādinnupādāniyaṃ. Cattāro āyatanā siyā upādinnupādāniyā, siyā anupādinnupādāniyā. Dvāyatanā siyā upādinnupādāniyā, siyā anupādinnupādāniyā, siyā anupādinnaanupādāniyā.

Dasa dhātuyo upādinnupādāniyā. Saddadhātu anupādinnupādāniyā. Pañca dhātuyo siyā upādinnupādāniyā, siyā anupādinnupādāniyā. Dve dhātuyo siyā upādinnupādāniyā, siyā anupādinnupādāniyā, siyā anupādinnaanupādāniyā.

Samudayasaccaṃ anupādinnupādāniyaṃ. Dve saccā anupādinnaanupādāniyā. Dukkhasaccaṃ siyā upādinnupādāniyaṃ, siyā anupādinnupādāniyaṃ.

Navindriyā upādinnupādāniyā. Domanassindriyaṃ anupādinnupādāniyaṃ. Tīṇindriyā anupādinnaanupādāniyā. Navindriyā siyā upādinnupādāniyā, siyā anupādinnupādāniyā, siyā anupādinnaanupādāniyā. Tayo akusalahetū anupādinnupādāniyā. Tayo kusalahetū siyā anupādinnupādāniyā, siyā anupādinnaanupādāniyā. Tayo abyākatahetū siyā upādinnupādāniyā, siyā anupādinnupādāniyā, siyā anupādinnaanupādāniyā.

Kabaḷīkāro āhāro siyā upādinnupādāniyo, siyā anupādinnupādāniyo. Tayo āhārā siyā upādinnupādāniyā, siyā anupādinnupādāniyā, siyā anupādinnaanupādāniyā.

Pañca phassā upādinnupādāniyā. Manodhātusamphasso siyā upādinnupādāniyo, siyā anupādinnupādāniyo. Manoviññāṇadhātusamphasso siyā upādinnupādāniyo, siyā anupādinnupādāniyo, siyā anupādinnaanupādāniyo. Pañca vedanā… pañca saññā… pañca cetanā… pañca cittā upādinnupādāniyā. Manodhātu siyā upādinnupādāniyā, siyā anupādinnupādāniyā. Manoviññāṇadhātu siyā upādinnupādāniyā, siyā anupādinnupādāniyā, siyā anupādinnaanupādāniyā.

5. Vitakkattikaṃ

1042. Pañcannaṃ khandhānaṃ kati savitakkasavicārā, kati avitakkavicāramattā, kati avitakkaavicārā…pe… sattannaṃ cittānaṃ kati savitakkasavicārā, kati avitakkavicāramattā, kati avitakkaavicārā?

Rūpakkhandho avitakkaavicāro. Tayo khandhā siyā savitakkasavicārā, siyā avitakkavicāramattā, siyā avitakkaavicārā. Saṅkhārakkhandho siyā savitakkasavicāro, siyā avitakkavicāramatto, siyā avitakkaavicāro siyā na vattabbo savitakkasavicārotipi, avitakkavicāramattotipi, avitakkaavicārotipi.

Dasāyatanā avitakkaavicārā. Manāyatanaṃ siyā savitakkasavicāraṃ, siyā avitakkavicāramattaṃ, siyā avitakkaavicāraṃ. Dhammāyatanaṃ siyā savitakkasavicāraṃ, siyā avitakkavicāramattaṃ, siyā avitakkaavicāraṃ, siyā na vattabbaṃ savitakkasavicārantipi, avitakkavicāramattantipi, avitakkaavicārantipi.

Pannarasa dhātuyo avitakkaavicārā. Manodhātu savitakkasavicārā. Manoviññāṇadhātu siyā savitakkasavicārā, siyā avitakkavicāramattā, siyā avitakkaavicārā. Dhammadhātu siyā savitakkasavicārā, siyā avitakkavicāramattā, siyā avitakkaavicārā, siyā na vattabbā savitakkasavicārātipi, avitakkavicāramattātipi, avitakkaavicārātipi.

Samudayasaccaṃ savitakkasavicāraṃ. Nirodhasaccaṃ avitakkaavicāraṃ. Maggasaccaṃ siyā savitakkasavicāraṃ, siyā avitakkavicāramattaṃ, siyā avitakkaavicāraṃ. Dukkhasaccaṃ siyā savitakkasavicāraṃ, siyā avitakkavicāramattaṃ, siyā avitakkaavicāraṃ, siyā na vattabbaṃ savitakkasavicārantipi, avitakkavicāramattantipi, avitakkaavicārantipi.

Navindriyā avitakkaavicārā. Domanassindriyaṃ savitakkasavicāraṃ. Upekkhindriyaṃ siyā savitakkasavicāraṃ, siyā avitakkaavicāraṃ. Ekādasindriyā siyā savitakkasavicārā, siyā avitakkavicāramattā, siyā avitakkaavicārā.

Tayo akusalahetū savitakkasavicārā. Cha hetū siyā savitakkasavicārā, siyā avitakkavicāramattā, siyā avitakkaavicārā. Kabaḷīkāro āhāro avitakkaavicāro. Tayo āhārā siyā savitakkasavicārā, siyā avitakkavicāramattā, siyā avitakkaavicārā. Pañca phassā avitakkaavicārā. Manodhātusamphasso savitakkasavicāro. Manoviññāṇadhātusamphasso siyā savitakkasavicāro, siyā avitakkavicāramatto, siyā avitakkaavicāro. Pañca vedanā… pañca saññā… pañca cetanā… pañca cittā avitakkaavicārā manodhātu savitakkasavicārā, manoviññāṇadhātu siyā savitakkasavicārā, siyā avitakkavicāramattā, siyā avitakkaavicārā.

(1) Rūpadukaṃ

1043. Pañcannaṃ khandhānaṃ kati rūpā, kati arūpā…pe… sattannaṃ cittānaṃ kati rūpā, kati arūpā?

Rūpakkhandho rūpaṃ. Cattāro khandhā arūpā. Dasāyatanā rūpā. Manāyatanaṃ arūpaṃ. Dhammāyatanaṃ siyā rūpaṃ, siyā arūpaṃ. Dasa dhātuyo rūpā. Satta dhātuyo arūpā. Dhammadhātu siyā rūpā, siyā arūpā. Tīṇi saccāni arūpā. Dukkhasaccaṃ siyā rūpaṃ, siyā arūpaṃ. Sattindriyā rūpā. Cuddasindriyā arūpā. Jīvitindriyaṃ siyā rūpaṃ, siyā arūpaṃ. Nava hetū arūpā. Kabaḷīkāro āhāro rūpaṃ. Tayo āhārā arūpā. Satta phassā arūpā. Satta vedanā… satta saññā… satta cetanā satta cittā arūpā.

(2) Lokiyadukaṃ

1044. Pañcannaṃ khandhānaṃ kati lokiyā, kati lokuttarā? Dvādasannaṃ āyatanānaṃ kati lokiyā, kati lokuttarā? Aṭṭhārasannaṃ dhātūnaṃ kati lokiyā, kati lokuttarā? Catunnaṃ saccānaṃ kati lokiyā, kati lokuttarā…pe… sattannaṃ cittānaṃ kati lokiyā, kati lokuttarā?

Rūpakkhandho lokiyo. Cattāro khandhā siyā lokiyā, siyā lokuttarā. Dasāyatanā lokiyā. Dve āyatanā siyā lokiyā, siyā lokuttarā. Soḷasa dhātuyo lokiyā. Dve dhātuyo siyā lokiyā, siyā lokuttarā. Dve saccā lokiyā. Dve saccā lokuttarā.

Dasindriyā lokiyā. Tīṇindriyā lokuttarā. Navindriyā siyā lokiyā, siyā lokuttarā. Tayo akusalahetū lokiyā. Cha hetū siyā lokiyā, siyā lokuttarā. Kabaḷīkāro āhāro lokiyo. Tayo āhārā siyā lokiyā, siyā lokuttarā. Cha phassā lokiyā. Manoviññāṇadhātusamphasso siyā lokiyo, siyā lokuttaro. Cha vedanā lokiyā. Manoviññāṇadhātusamphassajā vedanā siyā lokiyā, siyā lokuttarā. Cha saññā lokiyā. Manoviññāṇadhātusamphassajā saññā siyā lokiyā, siyā lokuttarā. Cha cetanā lokiyā. Manoviññāṇadhātusamphassajā cetanā siyā lokiyā, siyā lokuttarā. Cha cittā lokiyā. Manoviññāṇadhātu siyā lokiyā, siyā lokuttarāti.

Abhiññā dve sārammaṇā, diṭṭhā kusalavedanā;
Vipākā ca upādinnā, vitakkaṃ rūpalokiyāti.

Dhammahadayavibhaṅgo niṭṭhito.

Vibhaṅgapakaraṇaṃ niṭṭhitaṃ.

Namo tassa bhagavato arahato sammāsambuddhassa

Vinayapiṭake

Vinayālaṅkāra-ṭīkā (paṭhamo bhāgo)

Ganthārambhakathā

Muttahārādinayagāthā

Yo loke lokaloko varataraparado rājarājaggajañño;
Ākāsākārakāro paramaratirato devadevantavajjo.

Saṃsārāsārasāro sunaranamanato mārahārantaraṭṭho;
Lokālaṅkārakāro atisatigatimā dhīravīrattarammo.

Sīhanivattananayagāthā

Saṃsāracakkaviddhaṃsaṃ, sambuddhaṃ taṃ sumānasaṃ;
Saṃnamāmi suguṇesaṃ, saṃdesitasududdasaṃ.

Anotattodakāvattanayagāthā

Yena viddhaṃsitā pāpā, yena nibbāpitā darā;
Yena lokā nissarisuṃ, yena cāhaṃ namāmi taṃ.

Catudīpacakkavattananayagāthā

Saṅghaṃ sasaṅghaṃ namāmi, vantantavaradhammajaṃ;
Maggaggamanaphalaṭṭhaṃ, susaṃsaṃ subhamānasaṃ.

Abyapetacatupādaādiyamakagāthā

Vinayaṃ vinayaṃ sāraṃ, saṅgahaṃ saṅgahaṃ karaṃ;
Cariyaṃ cariyaṃ vande, paramaṃ paramaṃ sutaṃ.

Byapetacatupādaādiantayamakagāthā

Pakāre bahupakāre, sāgare guṇasāgare;
Garavo mama garavo, vandāmi abhivandāmi.

Vatthuttaye ganthakāre, garūsu sādaraṃ mayā;
Katena namakkārena, hitvā sabbe upaddave.

Sikkhākāmehi dhīrehi, jinasāsanakāribhi;
Bhikkhūhi vinayaññūhi, sādaraṃ abhiyācito.

Vaṇṇayissāmi **vinaya-saṅgahaṃ** pītivaḍḍhanaṃ;
Bhikkhūnaṃ venayikānaṃ, yathāsattibalaṃ ahaṃ.

Porāṇehi katā ṭīkā, kiñcāpi atthi sā pana;
Atisaṅkhepabhāvena, na sādheti yathicchitaṃ.

Tasmā hi nānāsatthehi, sāramādāya sādhukaṃ;
Nātisaṅkhepavitthāraṃ, karissaṃ **atthavaṇṇanaṃ**.

Vinayālaṅkāraṃ nāma, pesalānaṃ pamodanaṃ;
Imaṃ pakaraṇaṃ sabbe, sammā dhārentu sādhavoti.

Ganthārambhakathāvaṇṇanā

Vividhavisesanayasamannāgataṃ kāyavācāvinayanakaraṇasamatthaṃ lajjipesalabhikkhūnaṃ saṃsayavinodanakārakaṃ yogāvacarapuggalānaṃ sīlavisuddhisampāpakaṃ jinasāsanavuḍḍhihetubhūtaṃ pakaraṇamidamārabhitukāmo ayamācariyāsabho paṭhamaṃ tāva ratanattayapaṇāmapaṇāmārahabhāvaabhidheyyakaraṇahetu karaṇappakārapakaraṇābhidhānanimittapayojanāni dassetuṃ **''vatthuttayaṃ namassitvā''**tiādimāha. Ettha hi **vatthuttayaṃ namassitvā**ti iminā ratanattayapaṇāmo vutto

paṇāmetabbapaṇāmaatthadassanato. **Saraṇaṃ sabbapāṇina**nti iminā paṇāmārahabhāvo paṇāmahetudassanato. **Pāḷimuttavinicchaya**nti abhidheyyo imassa pakaraṇassa atthabhāvato. **Vippakiṇṇamanekatthā**ti karaṇahetu tenevakāraṇena pakaraṇassa katattā. **Samāharitvā ekattha, dassayissamanākula**nti karaṇappakāro tenākārena pakaraṇassa karaṇato. Pakaraṇābhidhānaṃ pana samāharitasaddassa sāmatthiyato dassitaṃ samāharitvā dassaneneva imassa pakaraṇassa vinayasaṅgahaiti nāmassa labhanato.

Nimittaṃ pana ajjhattikabāhiravasena duvidhaṃ. Tattha ajjhattikaṃ nāma karuṇā, taṃ dassanakiriyāya sāmatthiyato dassitaṃ tasmiṃ asati dassanakiriyāya abhāvato. Bāhiraṃ nāma sotujanasamūho, taṃ **yogāvacarabhikkhūna**nti tassa karuṇārammaṇabhāvato. Payojanaṃ pana duvidhaṃ paṇāmapayojanapakaraṇapayojanavasena. Tattha paṇāmapayojanaṃ nāma antarāyavisosanapasādajananādikaṃ, taṃ **saraṇaṃ sabbapāṇina**nti imassa sāmatthiyato dassitaṃ hetumhi sati phalassa avinābhāvato. Vuttañhi abhidhammaṭīkācariyena ‘‘guṇavisesavā hi paṇāmāraho hoti, paṇāmārahe ca kato paṇāmo vuttappayojanasiddhikarova hotī’’ti (dha. sa. mūlaṭī. 1). Pakaraṇapayojanampi duvidhaṃ mukhyānusaṅgikavasena. Tesu mukhyapayojanaṃ nāma byañjanānurūpaṃ atthassa paṭivijjhanaṃ pakāsanañca atthānurūpaṃ byañjanassa uddisanaṃ uddesāpanañca, taṃ **vinaye pāṭavatthāyā**ti iminā vuttaṃ. Anusaṅgikapayojanaṃ nāma sīlādianupādāparinibbānanto attho, taṃ **samāharitvā ekattha dassayissa**nti imassa sāmatthiyena dassitaṃ ekattha samāharitvā dassane sati taduggahaparipucchādinā katapayogassa anantarāyena tadatthasijjhanatoti.

Kimatthaṃ panettha ratanattayapaṇāmādayo ācariyena katā, nanu adhippetaganthārambhova kātabboti? Vuccate – ettha ratanattayapaṇāmakaraṇaṃ tabbihatantarāyo hutvā anāyāsena ganthaparisamāpanatthaṃ. Paṇāmārahabhāvavacanaṃ attano yuttapattakāritādassanatthaṃ, taṃ viññūnaṃ tosāpanatthaṃ, taṃ pakaraṇassa uggahaṇatthaṃ, taṃ sabbasampattinipphādanatthaṃ. Abhidheyyakathanaṃ viditābhidheyyassa ganthassa viññūnaṃ uggahadhāraṇādivasena paṭipajjanatthaṃ. Karaṇahetukathanaṃ akāraṇe katassa vāyāmassa nipphalabhāvato tappaṭikkhepanatthaṃ. Karaṇappakārakathanaṃ viditappakārassa ganthassa sotūnaṃ uggahaṇādīsu rucijananatthaṃ. Abhidhānadassanaṃ vohārasukhatthaṃ. Nimittakathanaṃ āsannakāraṇadassanatthaṃ. Payojanadassanaṃ duvidhapayojanakāmīnaṃ sotūnaṃ samussāhajananatthanti.

Ratanattayapaṇāmapayojanaṃ pana bahūhi pakārehi vitthārayanti ācariyā, taṃ tattha tattha vuttanayeneva gahetabbaṃ. Idha pana ganthagarubhāvamocanatthaṃ aṭṭhakathācariyehi adhippetapayojanameva kathayimha. Vuttañhi aṭṭhakathācariyena –

> ‘‘Nipaccakārassetassa;
> Katassa ratanattaye;
> Ānubhāvena sosetvā;
> Antarāye asesato’’ti. (dha. sa. aṭṭha. ganthārambhakathā 7);

Ayamettha samudāyattho, ayaṃ pana avayavattho – ahaṃ sabbapāṇīnaṃ saraṇaṃ saraṇībhūtaṃ vatthuttayaṃ namassāmi, namassitvā yogāvacarabhikkhūnaṃ vinaye pāṭavatthāya anekatthavippakiṇṇaṃ pāḷimuttavinicchayaṃ ekattha samāharitvā anākulaṃ katvā dassayissaṃ dassayissāmīti yojanā.

Tattha vasanti etthāti vatthu. Kiṃ taṃ? Buddhādiratanaṃ. Tañhi yasmā saraṇagatā sappurisā saraṇagamanasamaṅgino hutvā buddhādiratanaṃ ārammaṇaṃ katvā tasmiṃ ārammaṇe vasanti āvasanti nivasanti, tasmā ‘‘vatthū’’ti vuccati. Ārammaṇañhi ādhāro, ārammaṇikaṃ ādheyyoti. Ito parānipi vatthusaddassa vacanatthādīni ācariyehi vuttāni, tānipi tattha tattha vuttanayeneva veditabbāni. Idha pana ganthavitthārapariharaṇatthaṃ ettakameva vuttanti veditabbanti. Tiṇṇaṃ samūhoti tayaṃ, tayo aṃsā avayavā assāti vā tayaṃ. Kiṃ taṃ? Samudāyo. Vatthūnaṃ tayanti **vatthuttayaṃ**. Kiṃ taṃ? Buddhādiratanattayaṃ. Namassāmīti **namassitvā,** anaminti **namassitvā**. Buddhādiratanañhi ārammaṇaṃ katvā cittassa uppajjanakāle tvā-paccayo paccuppannakāliko hoti, tasmā paṭhamo viggaho kato, pāḷimuttavinicchayaṃ ekattha dassanakāle atītakāliko, tasmā dutiyo viggaho. Teneva ca kāraṇena atthayojanāyapi paccuppannakālaatītakālavasena yojanā katā.

Sarati hiṃsatīti **saraṇaṃ**. Kiṃ taṃ? Buddhādiratanattayaṃ. Tañhi saraṇagatānaṃ sappurisānaṃ bhayaṃ santāsaṃ dukkhaṃ duggativinipātaṃ saṃkilesaṃ sarati hiṃsati vināseti, tasmā ‘‘saraṇa’’nti vuccati. Vuttañhi bhagavatā –

‘‘Yasmiṃ, mahānāma, samaye ariyasāvako tathāgataṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hotī’’tiādi (a. ni. 6.10; 11.11),

> ‘‘Evaṃ buddhaṃ sarantānaṃ;
> Dhammaṃ saṅghañca bhikkhavo;
> Bhayaṃ vā chambhitattaṃ vā;
> Lomahaṃso na hessatī’’ti ca. (saṃ. ni. 1.249);

Yasmā pana ‘‘saraṇa’’nti idaṃ padaṃ ‘‘nātha’’nti padassa vevacanabhūtaṃ kitasuddhanāmapadaṃ hoti, na kitamattapadaṃ, tasmā dhātvattho antonīto. ‘‘Sara hiṃsāya’’nti hi vuttaṃ hiṃsatthaṃ gahetvā sabbapāṇīnaṃ saraṇaṃ hiṃsakaṃ vatthuttayaṃ namassitvā viññāyamāne aniṭṭhappasaṅgato sabbapāṇīnaṃ saraṇaṃ saraṇībhūtaṃ nāthabhūtaṃ vatthuttayaṃ namassitvāti viññāyamāneyeva yujjati, teneva ca kāraṇena atthayojanāyampi tathā yojanā katā. **Sabba-**saddo niravasesatthavācakaṃ sabbanāmapadaṃ. Saha avena yo vattatīti sabboti kate pana sakala-saddo viya samudāyavācakaṃ samāsanāmapadaṃ hoti. Pāṇo etesaṃ atthīti pāṇino, pāṇoti cettha jīvitindriyaṃ adhippetaṃ. Sabbe pāṇino sabbapāṇino, tesaṃ **sabbapāṇīnaṃ**. Ettāvatā vatthuttayassa sabbalokasaraṇabhāvaṃ, tatoyeva ca namassanārahabhāvaṃ, namassanārahe ca katāyanamassanakiriyāya yathādhippetatthasiddhikarabhāvaṃ, attano kiriyāya ca khettaṅgatabhāvaṃ dasseti.

Evaṃ sahetukaṃ ratanattayapaṇāmaṃ dassetvā idāni pakaraṇārambhassa sanimittaṃ mukhyapayojanaṃ dassetumāha **‘‘vinaye pāṭavatthāya, yogāvacarabhikkhūna’’**nti. Ettha ca **vinaye pāṭavatthāyā**ti mukhyapayojanadassanaṃ, taṃdassanena ca anusaṅgikapayojanampi vibhāvitameva hoti kāraṇe siddhe kāriyassa sijjhanato. **Yogāvacarabhikkhūna**nti bāhiranimittadassanaṃ, tasmiṃ dassite ajjhattikanimittampi dīpitameva hoti ārammaṇe ñāte ārammaṇikassa ñātabbato. Tattha vividhā nayā etthāti vinayo,

duvidhapātimokkhaduvidhavibhaṅgapañcavidhapātimokkhuddesapañcaāpattikkhandhasattaāpattikkhandhādayo vividhā anekappakārā nayā ettha santīti attho. Atha vā visesā nayā etthāti vinayo, daḷhīkammasithilakaraṇapayojanā anupaññattinayādayo visesā nayā ettha santīti attho. Atha vā vinetīti vinayo. Kāyo vineti kāyavācāyo, iti kāyavācānaṃ vinayanato vinayo. Vuttañhi aṭṭhakathāyaṃ –

> ''Vividhavisesanayattā;
> Vinayanato ceva kāyavācānaṃ;
> Vinayatthavidūhi ayaṃ;
> Vinayo 'vinayo'ti akkhāto''ti. (pārā. aṭṭha. 1.paṭhamamahāsaṅgītikathā; dha. sa. aṭṭha. nidānakathā; dī. ni. aṭṭha. 1.paṭhamamahāsaṅgītikathā);

Ko so? Vinayapiṭakaṃ. Tasmiṃ **vinaye**. Paṭati viyattabhāvaṃ gacchatīti paṭu. Ko so? Paṇḍito. Paṭuno bhāvo pāṭavaṃ. Kiṃ taṃ? Ñāṇaṃ. Asati kāraṇānurūpaṃ bhavatīti attho. Ko so? Payojanaṃ. Pāṭavameva attho pāṭavattho, tassa **pāṭavatthāya,** vinayapiṭake kosallañāṇapayojanāyāti vuttaṃ hoti. Yuñjanaṃ yogo, kammaṭṭhānamanasikāro. Avacarantīti avacarā, yoge avacarā yogāvacarā, kammaṭṭhānikā bhikkhū. Saṃsāre bhayaṃ ikkhantīti bhikkhū, yogāvacarā ca te bhikkhū cāti yogāvacarabhikkhū, tesaṃ **yogāvacarabhikkhūnaṃ**. Etena vinaye paṭubhāvo nāma bhikkhūnaṃyeva attho hoti, na gahaṭṭhatāpasaparibbājakādīnaṃ. Bhikkhūsu ca kammaṭṭhāne niyuttānaṃ lajjipesalabhikkhūnaṃyeva, na vissaṭṭhakammaṭṭhānānaṃ alajjibhikkhūnanti imamatthaṃ dasseti.

Evaṃ pakaraṇārambhassa sanimittaṃ payojanaṃ dassetvā idāni sahetukaṃ abhidheyyaṃ dassetuṃ **''vippakiṇṇamanekattha, pāḷimuttavinicchaya''**nti āha. Tattha **vippakiṇṇaṃ anekatthā**ti iminā pakaraṇārambhassa hetuṃ dasseti hetumantavisesanattā, imassa anekatthavippakiṇṇattāyeva ācariyassa ārambho hoti, na avippakiṇṇe sati. Vakkhati hi ''samāharitvā ekattha dassayissa''nti (vi. saṅga. aṭṭha. ganthārambhakathā). **Pāḷimuttavinicchaya**nti iminā pakaraṇābhidheyyaṃ. Tattha kirati vikkhipatīti kiṇṇo, pakārena kiṇṇo pakiṇṇo, vividhena pakiṇṇo vippakiṇṇo. Ko so? Pāḷimuttavinicchayo, taṃ **vippakiṇṇaṃ**.

Anekatthāti ettha saṅkhyāvācako sabbanāmiko eka-saddo, na eko aneke. Bahvatthavācako anekasaddo. Ekantaekavacanantopi eka-saddo na-itinipātena yuttattā bahuvacananto jātoti. Tattha **anekattha** bahūsūti attho, pārājikakaṇḍaṭṭhakathādīsu anekesu pakaraṇesūti vuttaṃ hoti. Porāṇaṭīkāyaṃ pana **anekatthā**ti anekesu sikkhāpadapadesesūti attho dassito, evañca sati upari ''samāharitvā ekatthā''ti vakkhamānattā ''anekatthavippakiṇṇaṃ ekattha samāharitvā''ti imesaṃ padānaṃ sahayogībhūtattā anekesu sikkhāpadapadesesu vippakiṇṇaṃ ekasmiṃ sikkhāpadapadese samāharitvāti attho bhaveyya, so ca attho ayutto. Kasmā? Anekesu pakaraṇesu vippakiṇṇaṃ ekasmiṃ pakaraṇe samāharitvāti attho amhehi vutto. Atha pana ''ekatthā''ti imassa ''ekato''ti atthaṃ vikappetvā anekesu sikkhāpadapadesesu vippakiṇṇaṃ ekato samāharitvāti atthaṃ gaṇheyya, so attho yutto bhaveyya.

Pakaṭṭhānaṃ āḷīti pāḷi, uttamānaṃ vacanānaṃ anukkamoti attho. Atha vā attatthaparatthādibhedaṃ atthaṃ pāleti rakkhatīti pāḷi, laḷānamaviseso. Kā sā? Vinayatanti. Muccatīti mutto, pāḷito mutto pāḷimutto. Chindiyate anenāti chayo, nīharitvā chayo nicchayo, visesena nicchayo vinicchayo, khilamaddanākārena pavatto saddanayo atthanayo ca. Pāḷimutto ca so vinicchayo cāti pāḷimuttavinicchayo, taṃ **pāḷimuttavinicchayaṃ**. Idañca ''ānagarā khadiravana''ntiādīsu viya yebhuyyanayavasena vuttaṃ katthaci pāḷivinicchayassapi dissanato. Porāṇaṭīkāyaṃ pana pāḷivinicchayo ca pāḷimuttavinicchayo ca pāḷimuttavinicchayoti evaṃ ekadesasarūpekasesavasena vā etaṃ vuttanti daṭṭhabbanti dutiyanayopi vutto, evañca sati pāḷivinicchayapāḷimuttavinicchayehi aññassa vinicchayassa abhāvā kimetena ganthagarukarena pāḷimuttaggahaṇena. Visesanañhi sambhavabyabhicāre ca sati sātthakaṃ siyāti paṭhamanayova ārādhanīyo hoti.

Evaṃ sahetukaṃ abhidheyyaṃ dassetvā idāni karaṇappakāraṃ dasseti **''samāharitvā''**tiādinā. Duvidho hettha karaṇappakāro ekatthasamāharaṇaanākulakaraṇavasena. So duvidhopi tena pakārena pakaraṇassa katattā ''karaṇappakāro''ti vuccati. Tattha samāharissāmīti **samāharitvā,** saṃ-saddo saṅkhepattho, tasmā saṅkhipiya āharissāmīti attho. Anāgatakālikavasena paccamānena ''dassayissa''nti padena samānakālattā anāgatakāliko idha tvā-paccayo vutto. **Ekatthā**ti ekasmiṃ idha vinayasaṅgahappakaraṇe. **Ekatthā**ti vā ekato. **Dassayissa**nti dassayissāmi, ñāpayissāmīti attho. Ākulati byākulatīti ākulo, na ākulo anākulo, pubbāparabyākiṇṇavirahito pāḷimuttavinicchayo. **Anākula**nti pana bhāvanapuṃsakaṃ, tasmā karadhātumayena katvāsaddena yojetvā dassanakiriyāya sambandhitabbaṃ.

Evaṃ ratanattayapaṇāmādikaṃ pubbakaraṇaṃ dassetvā idāni ye pāḷimuttavinicchaye dassetukāmo, tesaṃ anukkamakaraṇatthaṃ mātikaṃ ṭhapento **''tatrāyaṃ mātikā''**tiādimāha. Mātikāya hi asati dassitavinicchayā vikiranti vidhaṃsenti yathā taṃ suttena asaṅgahitāni pupphāni. Santiyā pana mātikāya dassitavinicchayā na vikiranti na vidhaṃsenti yathā taṃ suttena saṅgahitāni pupphāni. Taṃ taṃ atthaṃ jānitukāmehi mātikānusārena gantvā icchiticchitavinicchayaṃ patvā so so attho jānitabbo hoti, tasmā sukhaggahaṇatthaṃ mātikā ṭhapitā. Tattha **tatrā**ti tasmiṃ pāḷimuttavinicchaye. **Aya**nti ayaṃ mayā vakkhamānā. Mātā viyāti **mātikā**. Yathā hi puttā mātito pabhavanti, evaṃ niddesapadāni uddesato pabhavanti, tasmā uddeso mātikā viyāti ''mātikā''ti vuccati.

Divāseyyātiādīsu **divāseyyā** divāseyyavinicchayakathā. **Parikkhāro** parikkhāravinicchayakathā…pe… **pakiṇṇakaṃ** pakiṇṇakavinicchayakathāti yojanā. Teneva vakkhati ''divāsayanavinicchayakathā samattā''tiādi. **Iti-**saddo idamattho vā nidassanattho vā parisamāpanattho vā. Tesu idamatthe kā sā? Divāseyyā…pe… pakiṇṇakaṃ iti ayanti. Nidassanatthe kathaṃ sā? Divāseyyā…pe… pakiṇṇakaṃ iti daṭṭhabbāti. Parisamāpanatthe sā kittakena parisamattā? Divāseyyā…pe… pakiṇṇakaṃ iti ettakena parisamattāti attho. Imesaṃ pana divāseyyādipadānaṃ vākyaviggahaṃ katvā atthe idha vuccamāne atipapañco bhavissati, sotūnañca dussallakkhaṇīyo, tasmā tassa tassa niddesassa ādimhiyeva yathānurūpaṃ vakkhāma.

Ganthārambhakathāvaṇṇanā niṭṭhitā.

1. Divāseyyavinicchayakathā

1. Evaṃ pāḷimuttavinicchayakathānaṃ mātikaṃ ṭhapetvā idāni yathāṭhapitamātikānukkamena niddisanto **''tattha divāseyyāti divānipajjana''**ntiādimāha. Tattha **tatthā**ti tesu mātikāpadesu samabhiniviṭṭhassa ''divāseyyā''ti padassa ''divānipajjana''nti attho

daṭṭhabboti yojanā. Tattha **divā-**saddo ahavācako ākāranto nipāto. Vuttañhi abhidhānappadīpikāyaṃ ‘‘ānukūlyetu saddhañca, nattaṃ doso divā tvahe’’ti. Sayanaṃ seyyā, karajakāyagatarūpānaṃ uddhaṃ anuggantvā dīghavasena vitthārato pavattanasaṅkhāto iriyāpathaviseso. Divākālasmiṃ seyyā **divāseyyā**. Aruṇuggamanato paṭṭhāya yāva sūriyatthaṅgamanā, etasmiṃ kāle sayanairiyāpathakaraṇanti. Tenāha ‘‘divānipajjananti attho’’ti.

Tatrāti tasmiṃ divāsayane ayaṃ vakkhamāno vinicchayo veditabboti yojanā. **‘‘Anujānāmi…pe… vacanato’’**ti (pārā. 77) ayaṃ paṭhamapārājikasikkhāpadassa vinītavatthūsu āgato bhagavatā āhaccabhāsito ñāpakapāṭho. Tattha **divā paṭisallīyantenā**ti divā nipajjantena. **Dvāraṃ saṃvaritvā paṭisallīyitu**nti dvāraṃ pidahitvā nipajjituṃ. **‘‘Divā…pe… nipajjitabba**nti ñāpyaṃ. Nanu pāḷiyaṃ ‘‘ayaṃ nāma āpattī’’ti na vuttā, atha kathamettha āpatti viññāyatīti codanaṃ sandhāyāha **‘‘ettha ca kiñcāpī’’**tiādi. Tattha **etthā**ti etasmiṃ divānipajjane. **Ca-**saddo vākyārambhajotako, **kiñcāpi-**saddo nipātasamudāyo, yadipītyattho. Pāḷiyaṃ ayaṃ nāma āpattīti kiñcāpi na vuttā, pana tathāpi asaṃvaritvā nipajjantassa aṭṭhakathāyaṃ (pārā. aṭṭha. 1.77) dukkaṭaṃ yasmā vuttaṃ, tasmā ettha āpatti viññāyatīti yojanā. Evaṃ santepi asati bhagavato vacane kathaṃ aṭṭhakathāyaṃ vuttaṃ siyāti āha **‘‘vivaritvā…pe… anuññātattā’’**ti. Etena bhagavato anujānanampi taṃ akarontassa āpattikāraṇaṃ hotīti dasseti.

Tattha **‘‘uppanne vatthumhī**ti itthiyā kataajjhācāravatthusmi’’nti vimativinodaniyaṃ (vi. vi. ṭī. 1.77) vuttaṃ, sāratthadīpaniyaṃ (sārattha. ṭī. 2.77) pana ‘‘methunavatthusmiṃ uppanne’’ti vuttaṃ, porāṇaṭīkāyampi tameva gahetvā ‘‘uppanne methunavatthusmi’’nti vuttaṃ, tadetaṃ vicāretabbaṃ methunalakkhaṇassa abhāvā. Nanu sikkhāpadapaññāpanaṃ nāma buddhavisayo, atha kasmā aṭṭhakathāyaṃ dukkaṭaṃ vuttanti āha **‘‘bhagavato’’**tiādi. Na kevalaṃ upālittherādīhi eva aṭṭhakathā ṭhapitā, atha kho pāḷito ca atthato ca buddhena bhagavatā vutto. Na hi bhagavatā abyākataṃ tantipadaṃ nāma atthi, sabbesaṃyeva attho kathito, tasmā sambuddheneva tiṇṇaṃ piṭakānaṃ atthavaṇṇanakkamopi bhāsitoti daṭṭhabbaṃ. Tattha tattha hi bhagavatā pavattitā pakiṇṇakadesanāyeva aṭṭhakathāti.

Kiṃ panettha etaṃ divā dvāraṃ asaṃvaritvā nipajjantassa dukkaṭāpattiāpajjanaṃ aṭṭhakathāyaṃ vuttattā eva siddhaṃ, udāhu aññenapīti āha **‘‘atthāpattī’’**tiādi. Etaṃ dukkaṭāpattiāpajjanaṃ na kevalaṃ aṭṭhakathāyaṃ vuttattā eva siddhaṃ, atha kho ‘‘atthāpatti divā āpajjati, no ratti’’nti (pari. 323) iminā parivārapāṭhenapi siddhaṃ hotīti yojanā. Katarasmiṃ pana vatthusmiṃ idaṃ sikkhāpadaṃ vuttanti? ‘‘Tena kho pana samayena aññataro bhikkhu vesāliyaṃ mahāvane kūṭāgārasālāyaṃ divā vihāragato dvāraṃ vivaritvā nipanno ahosi. Tassa aṅgamaṅgāni vātupatthaddhāni ahesuṃ. Tena kho pana samayena sambahulā itthiyo gandhañca mālañca ādāya vihāraṃ āgamiṃsu vihārapekkhikāyo. Atha kho tā itthiyo taṃ bhikkhuṃ passitvā aṅgajāte abhinisīditvā yāvadatthaṃ katvā ‘purisusabho vatāya’nti vatvā gandhañca mālañca āropetvā pakkamiṃsu. Bhikkhū kilinnaṃ passitvā bhagavato etamatthaṃ ārocesuṃ. Pañcahi, bhikkhave, ākārehi aṅgajātaṃ kammaniyaṃ hoti rāgena, vaccena, passāvena, vātena, uccāliṅgapāṇakadaṭṭhena. Imehi kho, bhikkhave, pañcahākārehi aṅgajātaṃ kammaniyaṃ hoti. Aṭṭhānametaṃ, bhikkhave, anavakāso, yaṃ tassa bhikkhuno rāgena aṅgajātaṃ kammaniyaṃ assa, arahaṃ so, bhikkhave, bhikkhu, anāpatti bhikkhave tassa bhikkhuno. Anujānāmi bhikkhave divā paṭisallīyantena dvāraṃ saṃvaritvā paṭisallīyitu’’nti (pārā. 77) etasmiṃ vatthusmiṃ idaṃ vuttanti daṭṭhabbaṃ.

2. Idāni dvāravisesaṃ dassetuṃ **‘‘kīdisa’’**ntiādimāha. Tattha **parivattakadvāramevā**ti saṃvaraṇavivaraṇavasena ito cito ca parivattanayoggadvārameva. **Rukkhasūcikaṇṭakadvāra**nti rukkhasūcidvāraṃ kaṇṭakadvārañca. ‘‘Rukkhasūcidvārakaṇṭakadvāra’’micceva vā pāṭho. Yaṃ ubhosu passesu rukkhatthambhe nikhanitvā tattha vijjhitvā majjhe dve tisso rukkhasūciyo pavesetvā karonti, taṃ **rukkhasūcidvāraṃ** nāma. Pavesananikkhamanakāle apanetvā thakanayoggaṃ ekāya, bahūhi vā kaṇṭakasākhāhi kataṃ **kaṇṭakadvāraṃ** nāma. Gāmadvārassa pidhānatthaṃ padarena vā kaṇṭakasākhādīhi vā katassa kavāṭassa udukkhalapāsakarahitatāya ekena saṃvarituṃ vivarituñca asakkuṇeyyassa heṭṭhā ekaṃ cakkaṃ yojenti, yena parivattamānakakavāṭaṃ sukhathakanakaṃ hoti, taṃ sandhāya vuttaṃ **‘‘cakkalakayuttadvāra’’**nti. Cakkameva hi lātabbatthena saṃvaraṇavivaraṇatthāya gahetabbatthena cakkalakaṃ, tena yuttakavāṭampi cakkalakaṃ nāma, tena yuttadvāraṃ **cakkalakayuttadvāraṃ**.

Mahādvāresu pana dve tīṇi cakkalakāni yojetīti āha **‘‘phalakesū’’**tiādi. **Kiṭikāsū**ti veḷupesikādīhi kaṇṭakasākhādīhi ca katathakanakesu. **Saṃsaraṇakiṭikadvāra**nti cakkalakayantena saṃsaraṇakiṭikāyuttamahādvāraṃ. **Gopphetvā**ti āvuṇitvā, rajjūhi ganthetvā vā. **Ekaṃ dussasāṇidvāramevā**ti ettha kilañjasāṇidvārampi saṅgahaṃ gacchati. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. pārājika 76-77) pana ‘‘dussadvāraṃ sāṇidvārañca dussasāṇidvāraṃ. Dussasāṇi kilañjasāṇītiādinā vuttaṃ sabbampi dussasāṇiyameva saṅgahetvā vuttaṃ, ekasadisattā ekanti vutta’’nti vuttaṃ.

3. Evaṃ dvāravisesaṃ dassetvā idāni yattakena dvāraṃ saṃvutaṃ hoti, taṃ pamāṇaṃ dassetuṃ **‘‘kittakena’’**tyādimāha. Tattha **sūcī**ti majjhe chiddaṃ katvā pavesitā. **Ghaṭikā**ti upari yojitā. Idāni yattha dvāraṃ saṃvaritvā nipajjituṃ na sakkā hoti, tattha kātabbavidhiṃ dassetuṃ **‘‘sace bahūnaṃ vaḷañjanaṭṭhānaṃ hotī’’**tiādi vuttaṃ. Bahūnaṃ avaḷañjanaṭṭhānepi ekaṃ āpucchitvā nipajjituṃ vaṭṭatiyeva. **Atha bhikkhū…pe… nisinnā hontī**ti idaṃ tattha bhikkhūnaṃ sannihitabhāvadassanatthaṃ vuttaṃ, na sesairiyāpathasamaṅgitānivattanatthaṃ, tasmā nipannepi ābhogaṃ kātuṃ vaṭṭati. Nipajjitvā niddāyante pana ābhogaṃ kātuṃ na vaṭṭati. Asantapakkhe ṭhitattā raho nisajjāya viya dvārasaṃvaraṇaṃ nāma mātugāmānaṃ pavesanivāraṇatthaṃ anuññātanti āha **‘‘kevalaṃ bhikkhuniṃ vā’’**tiādi.

Ettha ca taṃ yuttaṃ, evaṃ sabbatthapi yo yo theravādo vā aṭṭhakathāvādo vā pacchā vuccati, so sova pamāṇanti gahetabbanti idaṃ aṭṭhakathāvacanato atirekaṃ ācariyassa vacanaṃ. Ito pubbāparavacanaṃ aṭṭhakathāvacanameva. Tattha **taṃ yutta**nti ‘‘kurundaṭṭhakathāyaṃ pana…pe… na vattatī’’ti yaṃ vacanaṃ aṭṭhakathācariyehi vuttaṃ, taṃ vacanaṃ yuttanti attho. **Evaṃ…pe… gahetabba**nti yathā cettha kurundiyaṃ vuttavacanaṃ yuttaṃ, evaṃ sabbatthapi vinicchaye yo yo theravādo vā aṭṭhakathāvādo vā pacchā vuccati, so sova pamāṇanti gahetabbaṃ, pure vutto theravādo vā aṭṭhakathāvādo vā pamāṇanti na gahetabbanti adhippāyo. Idaṃ vacanaṃ aṭṭhāne vuttaṃ viya dissati. Kathaṃ? Yaṃ tāva vuttaṃ, taṃ yuttanti. Taṃ imasmiṃ āpucchanaābhogakaraṇavinicchaye aññassa ayuttassa aṭṭhakathāvādassa vā theravādassa vā abhāvā vattuṃ na sakkā. Na hi pubbavākye ‘‘bhikkhū evā’’ti avadhāraṇaṃ kataṃ, atha kho āsannavasena vā paṭṭhānavasena vā ‘‘bhikkhū cīvarakammaṃ’’iccādikaṃyeva vuttaṃ. Yampi vuttaṃ ‘‘evaṃ sabbatthapī’’tyādi, tampi anokāsaṃ. Imasmiṃ vinicchaye aññassa aṭṭhakathāvādassa vā ācariyavādassa vā avacanato pure pacchābhāvo ca na dissati, ayaṃ ‘‘pamāṇa’’nti gahetabbo, ayaṃ ‘‘na gahetabbo’’ti vattabbabhāvo ca.

Upari pana ‘‘ko muccati, ko na muccatī’’ti imassa pañhassa vissajjane mahāpaccarivādo ca kurundivādo ca mahāaṭṭhakathāvādo cāti

tayo aṭṭhakathāvādā āgatā, eko mahāpadumattheravādo, tasmā tattheva yuttāyuttabhāvo ca pamāṇāpamāṇabhāvo ca gahetabbāgahetabbabhāvo ca dissati, tasmā tasmiṃyeva ṭhāne vattabbaṃ siyā, suvimalavipulapaññāveyyattiyasamannāgatena pana ācariyāsabhena avattabbaṭṭhāne vuttaṃ na siyā, tasmā upari aṭṭhakathāvādasaṃsandanāvasāne mahāpadumattherena vuttanti imassa vacanassa pacchato vuttaṃ siyā, taṃ pacchā lekhakehi parivattetvā likhitaṃ bhaveyya, pārājikakaṇḍaṭṭhakathāyañca idaṃ vacanaṃ vuttaṃ. Ṭīkāyañca imasmiṃ ṭhāne na vuttaṃ, upariyeva vuttaṃ, ''yo ca yakkhagahitako, yo ca bandhitvā nipajjāpito''ti imassa aṭṭhakathāvādassa pacchimattā soyeva pamāṇato gahetabbo. Tathā ca vakkhati ''sabbattha yo yo aṭṭhakathāvādo vā theravādo vā pacchā vuccati, so soyeva pamāṇato daṭṭhabbo''ti, tasmā idamettha vicāretvā gahetabbaṃ.

4. Idāni dvāraṃ saṃvaraṇassa antarāye sati asaṃvaritvāpi nipajjituṃ vaṭṭatīti dassetuṃ **''atha dvārassa''**tyādimāha. **Nisseṇiṃ āropetvā**ti uparimatalaṃ āropetvā visaṅkharitvā bhūmiyaṃ pātetvā, chaḍḍetvā vā nipajjituṃ vaṭṭati. Idaṃ ekābaddhatāya vuttaṃ. **Dvepi dvārāni jaggitabbānī**ti ettha sace ekasmiṃ dvāre kavāṭaṃ vā natthi, heṭṭhā vuttanayena saṃvarituṃ vā na sakkā, itaraṃ dvāraṃ asaṃvaritvā nipajjituṃ vaṭṭati. **Dvārapālassā**ti dvārakoṭṭhake mahādvāre, nisseṇimūle vā ṭhatvā dvārajagganakassa. **Pacchimānaṃ bhāro**ti ekābaddhavasena āgacchante sandhāya vuttaṃ. Asaṃvutadvāre antogabbhe vāti yojetabbaṃ. **Bahi vā**ti gabbhato bahi. **Nipajjanakālepi…pe… vaṭṭatiyevā**ti ettha dvārajagganakassa tadadhīnattā tadā tassa tattha sannihitāsannihitabhāvaṃ anupadhāretvāpi ābhogaṃ kātuṃ vaṭṭatiyevāti vadanti.

Yena kenaci parikkhitteti ettha parikkhepassa ubbedhato pamāṇaṃ sahaseyyappahonake vuttasadisameva. Vuttañhi samantapāsādikāyaṃ (pāci. aṭṭha. 51) ''yañhi senāsanaṃ upari pañcahi chadanehi aññena vā kenaci sabbameva paṭicchannaṃ, ayaṃ sabbacchannā nāma seyyā…pe… yaṃ pana senāsanaṃ bhūmito paṭṭhāya yāva chadanaṃ āhacca pākārena vā aññena vā kenaci antamaso vatthenapi parikkhittaṃ, ayaṃ sabbaparicchannā nāma seyyā. Chadanaṃ anāhacca sabbantimena pariyāyena diyaḍḍhahatthubbedhena pākārādinā parikkhittāpi sabbaparicchannāyevāti kurundaṭṭhakathāyaṃ vutta''nti. ''Diyaḍḍhahatthubbedho vaḍḍhakihatthena gahetabbo''ti sāratthadīpaniyaṃ (sārattha. ṭī. pācittiya 3.51) vimativinodaniyañca (vi. vi. ṭī. pācittiya 2.50-51) vuttaṃ. **Mahāpariveṇa**nti mahantaṃ aṅgaṇaṃ. Tena bahujanasañcaraṇaṭṭhānaṃ dasseti. Tenāha **''mahābodhī''**tiādi.

Aruṇe uggate vuṭṭhāti, anāpatti anāpattikhettabhūtāya rattiyā suddhacittena nipannattā. **Pabujjhitvā puna supati, āpattī**ti aruṇe uggate pabujjhitvā aruṇuggamanaṃ ñatvā vā añatvā vā anuṭṭhahitvā sayitasantānena supati, uṭṭhahitvā kattabbassa dvārasaṃvaraṇādino akatattā akiriyasamuṭṭhānā āpatti hoti anāpattikhette katanipajjanakiriyāya anaṅgattā. Ayañhi āpatti īdise ṭhāne akiriyā, divā dvāraṃ asaṃvaritvā nipajjanakkhaṇe kiriyākiriyā ca acittakā cāti veditabbā. Purāruṇā pabujjhitvāpi yāva aruṇuggamanā sayantassapi purimanayena āpattiyeva.

Aruṇe uggate vuṭṭhahissāmīti…pe… āpattiyevāti ettha kadā assa āpattīti? Vuccate – na tāva rattiyaṃ, ''divā āpajjati, no ratti''nti (pari. 323) vuttattā anādariyadukkaṭā na muccatīti vuttadukkaṭaṃ pana divāsayanadukkaṭameva na hoti anādariyadukkaṭattā eva. ''Aruṇuggamane pana acittakaṃ akiriyasamuṭṭhānaṃ āpattiṃ āpajjatīti veditabba''nti vimativinodaniyaṃ (vi. vi. ṭī. 1.77) vuttaṃ, sāratthadīpaniyampi (sārattha. ṭī. pārājika 2.77) ''yathāpariccheddameva vuṭṭhātīti aruṇe uggateyeva uṭṭhahati. Tassa āpattīti asuddhacitteneva nipannattā niddāyantassapi aruṇe uggate divāpaṭisallānamūlikā āpatti. 'Evaṃ nipajjanto anādariyadukkaṭāpi na muccatī'ti vuttattā asuddhacittena nipajjanto aruṇuggamanato puretaraṃ uṭṭhahantopi anuṭṭhahantopi nipajjanakāleyeva anādariyadukkaṭaṃ āpajjati, divāpaṭisallānamūlikaṃ pana dukkaṭaṃ aruṇeyeva āpajjatī''ti vuttaṃ, tasmā evaṃ nipajjantassa dve dukkaṭāni āpajjantīti veditabbaṃ.

Sace dvāraṃ saṃvaritvā aruṇe uggate uṭṭhahissāmīti nipajjati, dvāre ca aññehi aruṇuggamanakāle vivaṭepi tassa anāpattiyeva dvārapidahanassa rattidivābhāgesu visesābhāvā. Āpattiāpajjanasseva kālaviseso icchitabbo, na tapparihārassāti gahetabbaṃ. ''Dvāraṃ saṃvaritvā rattiṃ nipajjatī''ti (pārā. aṭṭha. 1.77) hi vuttaṃ. Divā saṃvaritvā nipannassa kenaci vivaṭepi dvāre anāpattiyeva, attanāpi anuṭṭhahitvāva sati paccaye vivaṭepi anāpattīti vadanti, idampi vimativinodaniyameva (vi. vi. ṭī. 1.77) vuttaṃ.

Yathāpariccheddameva vuṭṭhātīti aruṇe uggateyeva vuṭṭhāti, āpattiyevāti mūlāpattiṃ sandhāya vuttaṃ. Anādariyaāpatti pana purāruṇā uṭṭhitassapi tassa hoteva ''dukkaṭā na muccatī''ti vuttattā. **Dukkaṭā na muccatī**ti ca purāruṇā uṭṭhahitvā mūlāpattiyā muttopi anādariyadukkaṭā na muccatīti adhippāyo.

5. **Niddāvasena nipajjatī**ti niddābhibhūtatāya ekapassena nipajjati. ''Niddāvasena nipajjatī''ti vohāravasena vuttaṃ, pādānaṃ pana bhūmito amocitattā ayaṃ nipanno nāma hotīti teneva anāpatti vuttā. **Apassāya supantassā**ti kaṭiṭṭhito uddhaṃ piṭṭhikaṇṭake appamattakaṃ padesaṃ bhūmiṃ aphusāpetvā supantassa. Kaṭiṭṭhiṃ pana bhūmiṃ phusāpentassa sayanaṃ nāma na hoti. Piṭṭhipasāraṇalakkhaṇā hi seyyā dīghā, vandanādīsupi tiriyaṃ piṭṭhikaṇṭakānaṃ pasāritattā nipajjanamevāti āpatti pariharitabbāva. Vandanāpi hi pādamūle nipajjatītiādīsu nipajjanameva vuttā. **Sahasā vuṭṭhātī**ti pakkhalitā patito viya sahasā vuṭṭhāti, **tassapi anāpatti** patanakkhaṇe avisayattā, visaye jāte sahasā vuṭṭhitattā ca. Yassa pana visaññitāya pacchāpi avisayo eva, tassa anāpattiyeva patanakkhaṇe viya. **Tattheva sayati, na vuṭṭhātī**ti iminā visayepi akaraṇaṃ dasseti, teneva tassa āpattīti vuttaṃ.

Idāni aṭṭhakathāvādasaṃsandanaṃ kātuṃ **''ko muccati, ko na muccatī''**tiādimāha. Tattha **mahāpaccariya**ntiādīsu **paccarī**ti uḷumpaṃ vuccati, tasmiṃ nisīditvā katattā tameva nāmaṃ jātaṃ. Kurundivallivihāro nāma atthi, tattha katattā **kurundī**ti nāmaṃ jātaṃ. **Mahāaṭṭhakathā** nāma saṅgītittayamāruḷhā tepiṭakassa buddhavacanassa aṭṭhakathā. Yā mahāmahindattherena tambapaṇṇidīpaṃ ābhatā, tambapaṇṇiyehi therehi pacchā sīhaḷabhāsāya abhisaṅkhatā ca hoti. **Ekabhaṅgenā**ti ekapassabhañjanena pāde bhūmito amocetvā ekapassena sarīraṃ bhañjitvā nipannoti vuttaṃ hoti. Mahāaṭṭhakathāyaṃ pana mahāpadumattherena vuttanti sambandho. Tena mahāaṭṭhakathāya likhitamahāpadumattheravāde ''aya''nti dasseti. ''Mucchitvā patitattā avisayattā āpatti na dissatī''ti therena vuttaṃ. Ācariyā pana yathā yakkhagahitako bandhitvā nipajjāpito ca paravaso hoti, evaṃ aparavasattā mucchitvā patito kañcikālaṃ jānitvā nipajjatīti anāpattiṃ na vadanti, visaññite pana sati anāpattiyeva.

Dve janātiādi mahāaṭṭhakathāyameva vacanaṃ, tadeva pacchā vuttattā pamāṇaṃ. Yakkhagahitaggahaṇeneva cettha visaññibhūtopi saṅgahito, ekabhaṅgena nipanno pana anipannattā āpattito muccatiyevāti gahetabbaṃ. Sāratthadīpaniyañca (sārattha. ṭī. 2.77) ''yo ca yakkhagahitako, yo ca bandhitvā nipajjāpito''ti imassa aṭṭhakathāvādassa pacchimattā soyeva pamāṇato gahetabbo, tathā ca vakkhati ''sabbattha yo yo aṭṭhakathāvādo vā pacchā vuccati, so soyeva pamāṇato gahetabbo''ti. Imasmiṃ ṭhāne imassa aṭṭhakathāpāṭhassa ānītattā

imasmiṃ vinayasaṅgahappakaraṇepi imasmiṃyeva ṭhāne so pāṭho vattabboti no khanti. Ettha ca ''rattiṃ dvāraṃ vivaritvā nipanno aruṇe uggate uṭṭhāti, anāpattī''tiādivacanato aruṇuggamane saṃsayavinodanatthaṃ aruṇakathā vattabbā. Tatridaṃ vuccati –

''Ko esa aruṇo nāma;
Kena so aruṇo bhave;
Kīdiso tassa vaṇṇā tu;
Saṇṭhānaṃ kīdisaṃ bhave.

''Kismiṃ kāle ca dese ca, aruṇo samugacchati;
Kiṃ paccakkhasiddho eso, udāhu anumānato''ti.

Tattha **ko esa aruṇo nāmā**ti ettha esa aruṇo nāma sūriyassa pabhāviseso. Vuttañhetaṃ abhidhānappadīpikāyaṃ –

''Sūrassodayato pubbuṭṭhitaraṃsi siyāruṇo''ti;

Taṭṭīkāyañca ''sūrassa udayato pubbe uṭṭhitaraṃsi aruṇo nāma siyā''ti. Vimativinodanīnāmikāyaṃ vinayaṭīkāyañca (vi. vi. ṭī. 1.463) ''aruṇoti cettha sūriyuggamanassa purecaro vaḍḍhanaghanaratto pabhāvisesoti daṭṭhabbo''ti vuttaṃ, tasmā sūriyappabhāyeva aruṇo nāma, na aññoti daṭṭhabbaṃ. **Kena so aruṇo bhave**ti ettha aruṇo vaṇṇo assāti aruṇo, kiñcirattavaṇṇasamannāgatoti attho. Atha vā arati gacchati rattavaṇṇabhāvena pavattatīti aruṇo. Vuttañhetaṃ abhidhānappadīpikāṭīkāyaṃ ''aruṇavaṇṇatāya arati gacchatīti aruṇo''ti. **Kīdiso tassa vaṇṇo**ti ettha abyattarattavaṇṇo tassa vaṇṇo bhave. Vuttañhi abhidhānappadīpikāyaṃ ''aruṇo kiñcirattothā''ti. Taṭṭīkāyañca ''kiñciratto abyattarattavaṇṇo aruṇo nāma yathā macchassa akkhī''ti. Vimativinodaniyañca (vi. vi. ṭī. 1.463) ''vaḍḍhanaghanaratto pabhāviseso''ti, tasmā sūriyassa rattappabhāyeva aruṇo nāma, na setappabhādayoti daṭṭhabbaṃ. Yadi evaṃ pātimokkhaṭṭhapanakkhandhakavaṇṇanāya vimativinodaniyaṃ (vi. vi. ṭī. cūḷavagga 2.383) ''pāḷiyaṃ pana **nandimukhiyā**ti odātadisāmukhatāya tuṭṭhamukhiyā''ti vuttaṃ, taṃ kathaṃ yujjeyyāti, no na yujjeyya. Tattha hi aruṇuggatakāle aruṇobhāsena odātadisāmukhabhāvo vutto, na aruṇobhāsassa odātabhāvo. Vuttañhetaṃ udānaṭṭhakathāyaṃ (udā. aṭṭha. 23) **''nandimukhiyā**ti aruṇassa uggatattā eva aruṇobhāya sūriyālokūpajīvino satte nandāpanamukhiyā rattiyā jātāya vibhāyamānāyāti attho''ti.

Jātakaṭṭhakathāyañca –

''Jighaññarattiṃ aruṇasmimuhate;
Yā dissati uttamarūpavaṇṇinī;
Tathūpamā maṃ paṭibhāsi devate;
Ācikkha me taṃ katamāsi accharā''ti. (jā. aṭṭha. 5.21.254);

Imassa gāthāya atthavaṇṇanāyaṃ ''tattha **jighaññaratti**nti pacchimarattiṃ, rattipariyosāneti attho. **Uhate**ti aruṇe uggate. **Yā**ti yā puratthimā disā rattavaṇṇatāya uttamarūpadharā hutvā dissatī''ti. Evaṃ aruṇuggatasamaye puratthimadisāya rattavaṇṇatā vuttā, tasmā tasmiṃ samaye aruṇassa uṭṭhitattā puratthimāya disāya rattabhāgo sūriyālokassa patthaṭattā sesadisānaṃ odātabhāvo viññāyati.

Saṇṭhānaṃ kīdisaṃ bhaveti ettha aruṇassa pāṭekkaṃ saṇṭhānaṃ nāma natthi rasmimattattā. Yattakaṃ padesaṃ pharati, tattakaṃ tassa saṇṭhānanti daṭṭhabbaṃ. Atha vā puratthimadisāsaṇṭhānaṃ. Vuttañhi jātakaṭṭhakathāyaṃ (jā. aṭṭha. 5.21.255) ''puratthimadisā rattavaṇṇatāya uttamarūpadharā hutvā dissatī''ti.

Kismiṃ kāle ca dese ca, aruṇo samugacchatīti ettha esa aruṇo sūriyuggamanassa pure kāle puratthimadisāyaṃ uggacchati. Vuttañhetaṃ udānaṭṭhakathāyaṃ (udā. aṭṭha. 23) **''uddhaste aruṇe**ti uggate aruṇe, aruṇo nāma puratthimadisāyaṃ sūriyodayato puretarameva uṭṭhitobhāso''ti. Abhidhānappadīpikāyañca ''sūrassodayato pubbuṭṭhitaraṃsī''ti.

Kiṃ paccakkhasiddho eso, udāhu anumānatoti ettha ayaṃ aruṇo nāma paccakkhasiddho eva, na anumānasiddho. Kasmā viññāyatīti ce? Cakkhuviññāṇagocaravaṇṇāyatanabhāvato. Akkhassa patīti paccakkhaṃ, cakkhurūpānaṃ abhimukhabhāvena āpāthagatattā cakkhuviññāṇaṃ hoti. Vuttañhetaṃ bhagavatā ''cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa''nti (ma. ni. 1.204, 400; 3.421, 425, 426; saṃ. ni. 2.43, 44, 45, saṃ. ni. 4.60; kathā. 465, 467), tasmā ayaṃ aruṇavaṇṇo cakkhunā disvā jānitabbato paccakkhasiddhoyeva hoti, na evaṃ sati evaṃ bhaveyyāti anumānena punappunaṃ cintanena siddhoti. Imaṃ pañhavissajjanaṃ sādhukaṃ manasi karitvā paṇḍitehi rattobhāsoyeva aruṇoti paccetabbo sallakkhetabboti.

Kasmā pana imasmiṃ ṭhāne aruṇakathā vuttāti? Imissā aruṇakathāya mahāvisayabhāvato. Kathaṃ? Uposathikā upāsakā ca upāsikāyo ca aruṇuggamanaṃ tathato ajānantā anuggateyeva aruṇe uggatasaññāya khādanīyaṃ vā khādanti, bhojanīyaṃ vā bhuñjanti, mālāgandhādīni vā dhārenti, tato tesaṃ sīlaṃ bhijjati. Sāmaṇerā tatheva vikālabhojanaṃ bhuñjitvā sīlavināsaṃ pāpuṇanti. Nissayapaṭipannakā bhikkhū ācariyupajjhāyehi vinā bahisīme carantā nissayappassambhanaṃ pāpuṇanti, antovasse bhikkhū upacārasīmato bahigacchantā vassacchedaṃ, tecīvarikā bhikkhū abaddhasīmāyaṃ cīvarena vippavasantā nissaggiyapācittiyaṃ, tathā sattabbhantarasīmāyaṃ, sahaseyyappahonakaṭṭhāne anupasampannamātugāmehi saha sayantā pācittiyaṃ, tathā yāvakālikaṃ bhuñjantā bhikkhū, pārivāsikādayo vattaṃ nikkhipantā ratticchedaṃ. Evamādianekādīnavasambhavato lajjipesalānaṃ bhikkhūnaṃ tathato aruṇuggamanassa jānanatthaṃ vuttāti daṭṭhabbā.

Keci pana bhikkhū aḍḍharattisamaye ghaṭisuññattā aḍḍharattikālaṃ atikkamma aññadivaso hoti, tasmā tasmiṃ kāle aruṇaṃ uṭṭhitaṃ nāma hotīti maññamānā aḍḍharattiṃ atikkamma khādanīyabhojanīyādīni bhuñjanti, te pana buddhasamayaṃ ajānantā vedasamayameva manasi karontā evaṃ karonti, tasmā tesaṃ taṃkaraṇaṃ pamāṇaṃ na hoti. Bahavo pana bhikkhū aruṇassa paccakkhabhāvaṃ ajānantā anumānavasena cintituñca asakkontā anussavavaseneva paravacanaṃ saddahantā amhākaṃ ācariyā aruṇuggamanavelāyaṃ uṭṭhāya gacchantā sūriyuggamanavelāyaṃ dvisahassadaṇḍappamāṇaṃ ṭhānaṃ pāpuṇanti, tisahassadaṇḍappamāṇaṃ ṭhānaṃ pāpuṇantīti ca vadanti. Imamhā vihārā asukaṃ nāma vihāraṃ asukaṃ nāma cetiyaṃ asukaṃ nāma gāmaṃ pāpuṇantītiādīni ca vadantīti evaṃ anussavavacanaṃ

vadanti, tampi appamāṇaṃ. Kasmā? Addhānaṃ nāma balavantassa javasampannassa ca rassaṃ hoti, dubbalassa santassa ca dīghaṃ hoti. Vuttañhi bhagavatā –

> ''Dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ;
> Dīgho bālāna saṃsāro, saddhammaṃ avijānata''nti. (dha. pa. 60);

Tasmā addhānaṃ nāma sabbesaṃ ekasadisaṃ na hotīti aruṇuggamanassa lakkhaṇaṃ bhavituṃ na sakkā, na ca te āyasmanto piṭakattayato kiñci sādhakabhūtaṃ vacanaṃ āharanti, asakkhikaṃ aḍḍaṃ karonti viya yathājjhāsayameva vadantīti pamāṇaṃ na hoti.

Aññe pana –

> ''Atītarattiyā yāmo;
> Pacchimoḍḍhamamussa vā;
> Bhāviniyādippahāro;
> Tadaḍḍhaṃ vājjatehya hoti –

Kaccāyanasārappakaraṇāgataṃ gāthaṃ vatvā atītarattiyā pacchimo yāmo ajja pariyāpanno, tasmā pacchimayāmassa ādito paṭṭhāya aruṇaṃ uggacchatī''ti vadanti. Ayaṃ vādo sakāraṇasaññāpakattā purimehi balavā hoti, evaṃ santepi ayuttoyeva. Kasmā? Ayañhi gāthā bāhirasaddasatthe jaṅgadāsappakaraṇe vuttanayena ajja bhavā ajjatanīti vuttaajjavohārassa pavattanakālaṃ dassetuṃ vuttā, na piṭakattaye vuttassa aruṇuggamanassa kālaṃ dassetuṃ, tasmā aññasādhyassa aññasādhakena sādhitattā ayuttoyeva.

Apare pana ''pahāro yāmasaññito''ti abhidhānappadīpikāyaṃ vuttattā pahārayāmasaddānaṃ ekatthattā tattheva ''tiyāmā saṃvarī bhave''ti vuttattā rattiyā ca tiyāmabhāvato pāḷiyañca (udā. 45; cūḷava. 383) ''abhikkantā, bhante, ratti, nikkhanto pacchimo yāmo, uddhasto aruṇo''ti āgatattā idāni rattiyā catūsu pahāresu tatiyappahārassa avasāne aruṇo uggato, tasmā avasesaekappahāramatto kālo divasabhāgaṃ bhajatīti vadeyyuṃ, ayaṃ vādo tatiyavādatopi balavataro. Kasmā? Ñāpakañāpyānaṃ anurūpabhāvato. Tathā hi ''pahāro yāmasaññito''ti ayaṃ ñāpako pahārayāmānaṃ ekatthabhāvassa anurūpo, ''tiyāmā saṃvarībhave''ti ayaṃ rattiyā tiyāmabhāvassa, ''pāḷiyañcā''tiādi tatiyappahārassa avasāne aruṇuggamanassa, tathāpi ayuttoyeva hoti. Kasmā? ''Avasesaekappahāramatto kālo divasabhāgaṃ bhajatī''ti vacanassa viruddhattā. Majjhimadese hi dasaghaṭikāpamāṇassa kālassa ekappahārattā sabbā ratti tiyāmāva hoti, na catuyāmā, idāni pana paccantavisayesu sattaṭṭhaghaṭikāmattassa kālassa ekappahārakatattā catuppahārā bhavati, tasmā majjhimadesavohāraṃ gahetvā abhidhānappadīpikāyañca ''tiyāmā saṃvarī bhave''ti vuttaṃ, pāḷiyañca (udā. 45; cūḷava. 383) ''nikkhanto pacchimo yāmo, uddhasto aruṇo''ti, tasmā rattipariyosāneyeva aruṇo uggatoti daṭṭhabbo. Tathā hi vuttaṃ vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.201) ''tathā pārivāsikādīnampi aruṇaṃ anuṭṭhāpetvā vattaṃ nikkhipantānaṃ ratticchedo vutto, uggate aruṇe nikkhipitabbanti hi vutta''nti.

Sahaseyyasikkhāpadepi (pāci. 52-54) ''anupasampannehi saha nivutthabhāvaparimocanatthaṃ purāruṇā nikkhamitvā''tiādi vuttaṃ. Evaṃ cīvaravippavāsādīsu ca sabbattha rattipariyosāne āgamanavasena aruṇuggamanaṃ dassitaṃ, na atītāruṇavasenāti. Jātakaṭṭhakathāyampi (jā. aṭṭha. 5.21.255) ''rattipariyosāneti attho''ti. Na kevalaṃ majjhimadesesu rattiyāyeva tippahārabhāvo hoti, atha kho divasassapi. Tathā hi vuttaṃ aṭṭhasāliniyaṃ (dha. sa. aṭṭha. nidānakathā) ''sammāsambuddhassa abhidhammadesanāpariyosānañca tesaṃ bhikkhūnaṃ sattappakaraṇauggahaṇañca ekappahāreneva hotī''ti, mūlaṭīkāyañca (dha. sa. mūlaṭī. nidānakathāvaṇṇanā) **''ekappahārenāti** ettha **pahāro**ti divasassa tatiyabhāgo vuccatī''ti, tasmā eko rattidivo chappahāro hotīti viññāyati. Evaṃ majjhimadesavohārena tiyāmasaṅkhātassa tippahārassa avasāne sabbarattipariyosāne uṭṭhitaṃ aruṇaṃ paccantadesavohārena tippahārassa avasāneti gahetvā ekappahārāvasesakāle aruṇo uggatoti vuttattā ayampi vādo ayuttoyeva hotīti daṭṭhabbo.

Bahavo pana paṇḍitā ''khuddasikkhānissaye vuttaṃ –

> 'Setaruṇañca paṭhamaṃ, dutiyaṃ nandiyāvaṭṭaṃ;
> Tatiyaṃ tambavaṇṇañca, catutthaṃ gadrabhaṃ mukha'nti. –

Imaṃ gāthaṃ nissāya ekarattiyaṃ aruṇo catukkhattuṃ uṭṭhahati, tattha paṭhamaṃ setavaṇṇaṃ hoti, dutiyaṃ nandiyāvaṭṭapupphavaṇṇaṃ hoti, tatiyaṃ tambavaṇṇaṃ hoti, catutthaṃ gadrabhamukhavaṇṇaṃ hotī''ti vatvā rattobhāsato puretaraṃ atītarattikāleyeva vattanikkhipanādikammaṃ karonti. Tesaṃ taṃ karaṇaṃ anisammakāritaṃ āpajjati. Ayañhi gāthā neva pāḷiyaṃ dissati, na aṭṭhakathāyaṃ, na ṭīkāsu, kevalaṃ nissaye eva, nissayesu ca ekasmiṃyeva khuddasikkhānissaye dissati, na aññanissayesu, tatthāpi neva pubbāparasambandho dissati, na hetuphalādibhāvo, na ca liṅganiyamoti na nissayakārācariyena ṭhapitā bhaveyya, atha kho pacchā aññehi lekhakehi vā attano icchānurūpaṃ likhitā bhaveyya, tasmā ayaṃ gāthā kuto ābhatā pāḷito vā aṭṭhakathāto vā ṭīkāto vā vinayato vā suttantato vā abhidhammato vāti pabhavaṃ apariyesitvā nissaye diṭṭhamattameva sārato gahetvā pāḷiyaṭṭhakathāṭīkāsu vuttavacanaṃ anisāmetvā katattā anisammakāritaṃ āpajjati.

Tatrāyaṃ pāḷi ''tena kho pana samayena buddho bhagavā sītāsu hemantikāsu rattīsu antaraṭṭhakāsu himapātasamaye rattiṃ ajjhokāse ekacīvaro nisīdi, na bhagavantaṃ sītaṃ ahosi. Nikkhante paṭhame yāme sītaṃ bhagavantaṃ ahosi, dutiyaṃ bhagavā cīvaraṃ pārupi, na bhagavantaṃ sītaṃ ahosi. Nikkhante majjhime yāme sītaṃ bhagavantaṃ ahosi, tatiyaṃ bhagavā cīvaraṃ pārupi, na bhagavantaṃ sītaṃ ahosi. Nikkhante pacchime yāme uddhaste aruṇe nandimukhiyā rattiyā sītaṃ bhagavantaṃ ahosi, catutthaṃ bhagavā cīvaraṃ pārupi, na bhagavantaṃ sītaṃ ahosī''ti. Ayaṃ mahāvagge (mahāva. 346) cīvarakkhandhakāgatā vinayapāḷi. Pāḷiyaṃ **nandimukhiyā**ti tuṭṭhimukhiyā, pasannadisāmukhāyāti attho. Ayaṃ taṃsaṃvaṇṇanāya vimativinodanīpāṭho (vi. vi. ṭī. mahāvagga 2.346).

''Tena kho pana samayena buddho bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Tena kho pana samayena bhagavā tadahuposathe bhikkhusaṅghaparivuto nisinno hoti. Atha kho āyasmā ānando abhikkantāya rattiyā nikkhante paṭhame yāme uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca – abhikkantā, bhante ratti, nikkhanto paṭhamo yāmo, ciranisinno bhikkhusaṅgho, uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkhanti. Evaṃ vutte bhagavā tuṇhī ahosi. Dutiyampi kho āyasmā ānando abhikkantāya rattiyā nikkhante majjhime yāme uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ

paṇāmetvā bhagavantaṃ etadavoca – abhikkantā, bhante, ratti, nikkhanto majjhimo yāmo, ciranisinno bhikkhusaṅgho, uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkhanti. Dutiyampi bhagavā tuṇhī ahosi. Tatiyampi kho āyasmā ānando abhikkantāya rattiyā nikkhante pacchime yāme uddhaste aruṇe nandimukhiyā rattiyā uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca – abhikkantā, bhante, ratti, nikkhanto pacchimo yāmo, uddhastaṃ aruṇaṃ, nandimukhī ratti, ciranisinno bhikkhusaṅgho, uddisatu bhante bhagavā bhikkhūnaṃ pātimokkhanti. Aparisuddhā, ānanda, parisā''ti (cūḷava. 383). Ayaṃ cūḷavagge pātimokkhaṭṭhapanakkhandhakāgatā aparāpi vinayapāḷi.

Nandimukhiyā rattiyāti aruṇuṭṭhitakāle pītimukhā viya ratti khāyati. Tenāha ''nandimukhiyā''ti (cūḷava. aṭṭha. 383) ayaṃ taṃsaṃvaṇṇanābhūtasamantapāsādikaṭṭhakathāpāṭho. **Abhikkantā**ti parikkhīṇā. **Uddhaste aruṇe**ti uggate aruṇasīse. **Nandimukhiyā**ti tuṭṭhimukhiyā. Ayaṃ taṃsaṃvaṇṇanābhūtasāratthadīpanīpāṭho (sārattha. ṭī. cūḷavagga 3.383). Pāḷiyaṃ **nandimukhiyā**ti odātadisāmukhitāya tuṭṭhamukhiyā. Ayaṃ taṃsaṃvaṇṇanāya (vi. vi. ṭī. cūḷavagga 2.283) vimativinodanīpāṭho.

''Tatiyampi kho āyasmā ānando abhikkantāyarattiyā nikkhante pacchime yāme uddhaste aruṇe nandimukhiyā rattiyā uṭṭhāyāsanā ekaṃsaṃ cīvaraṃ katvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca – abhikkantā, bhante, ratti, nikkhanto pacchimo yāmo, uddhasto aruṇo, nandimukhī ratti, ciranisinnā āgantukā bhikkhū, paṭisammodatu, bhante, bhagavā āgantuke bhikkhū''ti. Ayaṃ udānāgatā suttantapāḷi (udā. 45). **Uddhaste aruṇe**ti uggate aruṇe. Aruṇo nāma puratthimadisāyaṃ sūriyodayato puretarameva uṭṭhitobhāso. **Nandimukhiyā rattiyā**ti aruṇassa uggatattā eva aruṇobhāya sūriyālokūpajīvino satte nandāpanamukhiyā rattiyā jātāya, vibhāyamānāyāti attho. Ayaṃ taṃsaṃvaṇṇanābhūtā udānaṭṭhakathā (udā. aṭṭha. 23).

Iti ettakāsu vinayasuttantāgatāsu pāḷiyaṭṭhakathāṭīkāsu ekasmimpiṭhāne aruṇo catukkhattuṃ uggatoti natthi, ekavārameva vutto. Catubbidhavaṇṇasamannāgatotipi natthi, ekavaṇṇo eva vutto. Jātakaṭṭhakathāyampi (jā. aṭṭha. 5.21.255) rattavaṇṇo eva vutto, na setavaṇṇādiko. **Nandimukhī**ti ca satte nandāpanadisāmukhī ratti eva vuttā, na aruṇassa nandiyāvaṭṭapupphasadisavaṇṇatā. Tenāha ''satte nandāpanamukhiyā rattiyā''ti. Evaṃ abhidhānappadīpikāpakaraṇavacanena viruddhattā pāḷiyaṭṭhakathādīhi asaṃsandanato dubbalasādhakattā ca ayampi vādo ayuttoyevāti daṭṭhabbo, tasmā sammāsambuddhassa āṇaṃ anatikkantena lajjibhikkhunā yadi kenaci appaṭicchanne vivaṭokāse hoti, macchakkhisamānaabyattarattobhāsassa paññāyamānakālato paṭṭhāya vattanikkhipanādikammaṃ kātabbaṃ.

Yadi pana pabbatādinā paṭicchannaṭṭhānaṃ hoti, yattakena kālena vivaṭaṭṭhāne rattobhāso paññāyati, sūriyamaṇḍalassa dissanakālato ekaghaṭikāmattena vā dvighaṭikāmattena vā tattakaṃ kālaṃ sallakkhetvā imasmiṃ kāle aruṇo uggato bhaveyyāti takketvā kātabbaṃ, saṃsayaṃ anicchantena tatopi kañcikālaṃ adhivāsetvā nissaṃsayakāle kattabbaṃ, ayaṃ tattha sāmīci. Ayaṃ pana vādo yathāvuttappakaraṇavacanehi suṭṭhu saṃsandati yathā gaṅgodakena yamunodakaṃ, tasmā paṇḍitehi punappunaṃ pubbāparaṃ āloḷentena manasi kātabbo. Evaṃ manasi karitvā aruṇapaṭisaṃyuttesu ṭhānesu saṃsayo chinditabbo, saṃsayaṃ chinditvā visāradena hutvā taṃ taṃ kammaṃ kātabbanti.

Visuddhatthāya sīlassa, bhikkhūnaṃ piyasīlinaṃ;
Katāruṇakathā esā, na sārambhādikāraṇā.

Tasmā suṭṭhūpadhāretvā, yuttaṃ gaṇhantu sādhavo;
Ayuttañce chaḍḍayantu, mā hontu dummanādayoti.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Divāseyyavinicchayakathālaṅkāro nāma

Paṭhamo paricchedo.

2. Parikkhāravinicchayakathā

6. Evaṃ divāseyyavinicchayaṃ kathetvā idāni parikkhāravinicchayaṃ kathetuṃ **''parikkhāroti samaṇaparikkhāro''**tiādimāha. Tattha divāseyyavinicchayakathāya ādimhi vuttaṃ ''tatthā''ti padaṃ ānetvā tattha tesu mātikāpadesu samabhiniviṭṭhassa ''parikkhāro''ti padassa ''samaṇaparikkhāro''ti attho daṭṭhabboti yojanā, esa nayo ito parepi. Samaṇaparikkhāro vutto, na gihiparikkhāroti adhippāyo. Parisamantato kariyateti **parikkhāro,** chattādiko. **Tatrā**ti samaṇaparikkhāre. Kappatīti kappiyo, na kappiyo akappiyo, kappiyo ca akappiyo ca kappiyākappiyo, samāhāradvandepi pulliṅgamicchanti paṇḍitā. Kappiyākappiyo ca so parikkhāro ceti tathā, tassa vinicchayo **kappiyākappiyaparikkhāravinicchayo**.

Keci tālapaṇṇacchattanti idaṃ upalakkhaṇamattaṃ. Sabbampi hi chattaṃ tathākariyamānaṃ na vaṭṭati. Tenevāha vajirabuddhiṭīkāyaṃ (vajira. ṭī. pārājika 85) ''sabbaparikkhāresu vaṇṇamaṭṭhavikāraṃ karontassa dukkaṭanti dīpentena na vaṭṭatīti vuttanti veditabba''nti. **Na vaṇṇamaṭṭhatthāyā**ti iminā thirakaraṇatthaṃ ekavaṇṇasuttena vinandhiyamānaṃ yadi vaṇṇamaṭṭhaṃ hoti, tattha na dosoti dasseti. **Āraggenā**ti nikhādanamukhena. Yadi na vaṭṭati, tādisaṃ chattadaṇḍaṃ labhitvā kiṃ kātabbanti āha **''ghaṭakaṃ vā''**tiādi. **Suttakena vā daṇḍo veṭhetabbo**ti yathā lekhā na paññāyati, tathā veṭhetabbo. **Daṇḍabunde**ti daṇḍamūle, chattadaṇḍassa heṭṭhimakoṭiyanti attho. **Chattamaṇḍalika**nti chattassa anto khuddakamaṇḍalaṃ, chattapañjare maṇḍalākārena baddhadaṇḍavalayaṃ vā. **Ukkiritvā**ti ninnaṃ, unnataṃ vā katvā uṭṭhāpetvā. **Sā vaṭṭatī**ti sā lekhā rajjukehi bandhantu vā mā vā, bandhituṃ yuttaṭṭhānattā vaṭṭati. Tena vuttaṃ ācariyabuddhadattamahātherena –

''Chattaṃ paṇṇamayaṃ kiñci, bahi anto ca sabbaso;
Pañcavaṇṇena suttena, sibbituṃ na ca vaṭṭati.

''Chindituṃ aḍḍhacandaṃ vā, paṇṇe makaradantakaṃ;

Ghaṭakaṃ vāḷarūpaṃ vā, lekhā daṇḍe na vaṭṭati.

''Sibbituṃ ekavaṇṇena, chattaṃ suttena vaṭṭati;
Thiratthaṃ pañcavaṇṇena, pañjaraṃ vā vinandhituṃ.

''Ghaṭakaṃ vāḷarūpaṃ vā, lekhā vā pana kevalā;
Chinditvā vāpi ghaṃsitvā, dhāretuṃ pana vaṭṭati.

''Ahicchattakasaṇṭhānaṃ, daṇḍabundamhi vaṭṭati;
Ukkiritvā katā lekhā, bandhanatthāya vaṭṭatī''ti.

Tassa vaṇṇanāyampi **chattaṃ paṇṇamayaṃ kiñcī**ti tālapaṇṇādipaṇṇacchadanaṃ yaṃ kiñci chattaṃ. **Bahī**ti upari. **Anto**ti heṭṭhā. **Sibbitu**nti rūpaṃ dassetvā sūcikammaṃ kātuṃ. **Paṇṇe**ti chadanapaṇṇe. **Aḍḍhacanda**nti aḍḍhacandākāraṃ. **Makaradantaka**nti makaradantākāraṃ, yaṃ ''girikūṭa''nti vuccati. Chinditum na vaṭṭatīti sambandho. Mukhavaṭṭiyā nāmetvā baddhapaṇṇakoṭiyā vā matthakamaṇḍalakoṭiyā vā girikūṭādiṃ karonti, iminā taṃ paṭikkhittaṃ. **Daṇḍe**ti chattadaṇḍe. **Ghaṭaka**nti ghaṭākāro. **Vāḷarūpaṃ vā**ti byagghādivāḷānaṃ rūpakaṃ vā. **Lekhā**ti ukkiritvā vā chinditvā vā cittakammavasena vā katarāji. Pañcavaṇṇānaṃ suttānaṃ antare nīlādiekavaṇṇena suttena thiratthaṃ chattaṃ anto ca bahi ca sibbituṃ vā chattadaṇḍaggāhakasalākapañjaraṃ thiratthaṃ vinandhituṃ vā vaṭṭatīti yojanā. **Pañcavaṇṇānaṃ ekavaṇṇena thiratthanti** iminā anekavaṇṇehi suttehi vaṇṇamaṭṭhatthāya sibbituñca vinandhituñca na vaṭṭatīti dīpeti. Potthakesu pana ''pañcavaṇṇenā''ti pāṭho dissati, tassa ekavaṇṇena pañcavaṇṇena vā suttena thiratthaṃ sibbituṃ vinandhituṃ vā vaṭṭatīti yojanā kātabbā hoti.

Ettha ca heṭṭhā vuttena ''pañcavaṇṇena suttena sibbituṃ na ca vaṭṭatī''ti pāṭhena ca ''keci tālapaṇṇacchattaṃ anto vā bahi vā pañcavaṇṇena suttena sibbetvā vaṇṇamaṭṭhaṃ karonti, taṃ na vaṭṭati, ekavaṇṇe pana nīlena vā pītakena vā yena kenaci suttena anto vā bahi vā sibbituṃ, chattadaṇḍaggāhakaṃ salākapañjaraṃ vā vinandhituṃ vaṭṭati, tañca kho thirakaraṇatthaṃ, na vaṇṇamaṭṭhatthāyā''ti aṭṭhakathāpāṭhena ca virujjhati, tasmā so na gahetabbo.

Lekhā vā pana kevalāti yathāvuttappakārā sakalā lekhā vā. **Chinditvā**ti ukkiritvā kataṃ chinditvā. **Ghaṃsitvā**ti cittakammādivasena kataṃ ghaṃsitvā. **Daṇḍabundamhī**ti chattadaṇḍassa pañjare gāhaṇatthāya phālitabundamhi, mūleti attho. Ayamettha nissandehe vuttanayo. Khuddasikkhāgaṇṭhipade pana ''chattapiṇḍiyā mūle''ti vuttaṃ. **Ahicchattakasaṇṭhāna**nti phullaahicchattakākāraṃ. Rajjukehi gāhāpetvā daṇḍe bandhanti, tasmiṃ bandhanaṭṭhāne **valayamiva ukkiritvā**ti valayaṃ viya upaṭṭhāpetvā. **Bandhanatthāyā**ti vātena yathā na calati, evaṃ rajjūhi daṇḍe pañjarassa bandhanatthāya. Ukkiritvā katā lekhā vaṭṭatīti yojanā. Yathā vātappahārena acalanatthaṃ chattamaṇḍalikaṃ rajjukehi gāhāpetvā daṇḍe bandhanti, tasmiṃ bandhanaṭṭhāne valayamiva ukkiritvā lekhaṃ ṭhapenti, sā vaṭṭatīti. Sacepi na bandhati, bandhanārahaṭṭhānattā valayaṃ ukkiritvā vaṭṭatīti gaṇṭhipade vattantīti āgataṃ, tasmā pakkharaṇesu āgatanayeneva chatte paṭipajjitabbanti.

7. Cīvare pana **nānāsuttakehī**ti (sārattha. ṭī. 2.85; vi. vi. ṭī. 1.85) nānāvaṇṇehi suttehi. Idañca tathā karontānaṃ vasena vuttaṃ, ekavaṇṇasuttakenapi na vaṭṭatiyeva. ''Pakatisūcikammameva vaṭṭatī''ti hi vuttaṃ. **Paṭṭamukhe**ti dvinnaṃ paṭṭānaṃ saṅghaṭitaṭṭhānaṃ sandhāyetaṃ vuttaṃ. **Pariyante**ti cīvarapariyante. Anuvātaṃ sandhāyetaṃ vuttaṃ. **Veṇī**ti varakasīsākārena sibbanaṃ. **Saṅkhalika**nti dviguṇasaṅkhalikākārena sibbanaṃ, biḷālasaṅkhalikākārena sibbanaṃ vā. Veṇiṃ vā saṅkhalikaṃ vā karontīti karaṇakiriyāya sambandho. **Agghiyaṃ** nāma cetiyasaṇṭhānaṃ, yaṃ ''agghiyatthambho''ti vadanti. **Gayā** nāma mūle tanukaṃ agge mahantaṃ katvā gadākārena sibbanaṃ. **Muggaro** nāma mūle ca agge ca ekasadisaṃ katvā muggarākārena sibbanaṃ. **Kakkaṭakkhīni ukkirantī**ti gaṇṭhikapaṭṭapāsakapaṭṭānaṃ ante pāḷibaddhaṃ katvā kakkaṭakānaṃ akkhisaṇṭhānaṃ paṭṭhapenti, karontīti attho. **''Koṇasuttapiḷakā**ti gaṇṭhikapāsakapaṭṭānaṃ koṇehi nīhaṭasuttānaṃ koṭiyo''ti tīsupi gaṇṭhipadesu vuttaṃ. Kathaṃ pana tā piḷakā duviññeyyarūpā kātabbāti? Koṇehi nīhaṭasuttānaṃ antesu ekavāraṃ gaṇṭhikakaraṇena vā puna nivattetvā sibbanena vā duviññeyyasabhāvaṃ katvā suttakoṭiyo rassaṃ katvā chinditabbā. Dhammasirittherena pana ''koṇasuttā ca piḷakā, duviññeyyāva kappare''ti vuttaṃ, tathā ācariyabuddhadattattherenapi ''suttā ca piḷakā tattha, duviññeyyāva dīpitā''ti vuttaṃ, tasmā tesaṃ matena koṇasuttā ca piḷakā ca koṇasuttapiḷakāti evamettha attho daṭṭhabbo.

Vimativinodaniyampi (vi. vi. ṭī. 1.85) **koṇasuttapiḷakā**ti gaṇṭhikapāsakapaṭṭānaṃ koṇehi bahi niggatasuttānaṃ piḷakākārena ṭhapitakoṭiyoti keci vadanti, te piḷake chinditvā duviññeyyā kātabbāti tesaṃ adhippāyo. Keci pana ''koṇasuttā ca piḷakā cāti dveyevā''ti vadanti, tesaṃ matena gaṇṭhikapāsakapaṭṭānaṃ koṇato koṇaṃ nīhaṭasuttā koṇasuttā nāma. Samantato pana pariyantena gatā caturassasuttā piḷakā nāma. Taṃ duvidhampi keci cīvarato visuṃ paññānatthāya vikārayuttaṃ karonti, taṃ nisedhāya ''duviññeyyarūpā vaṭṭatī''ti vuttaṃ, na pana sabbathā acakkhugocarabhāvena sibbanatthāya tathāsibbanassa asakkuṇeyyattā, yathā pakaticīvarato vikāro na paññāyati, evaṃ sibbitabbanti adhippāyo. Rajanakammato pubbe paññāyamānopi viseso cīvare ratte ekavaṇṇato na paññāyatīti āha **''cīvare ratte''**ti.

8. **Maṇinā**ti nīlamaṇiādipāsāṇena, aṃsabaddhakakāyabandhanādikaṃ acīvarattā saṅkhādīhi ghaṃsituṃ vaṭṭatīti vadanti. **Kaṇṇasuttaka**nti cīvarassa dīghato tiriyañca sibbitānaṃ catūsu kaṇṇesu koṇesu ca nikkhantānaṃ suttasīsānametaṃ nāmaṃ, taṃ chinditvāva pārupitabbaṃ. Tenāha **''rajitakāle chinditabba''**nti. Bhagavatā anuññātaṃ ekaṃ kaṇṇasuttampi atthi, taṃ pana nāmena sadisampi ito aññamevāti dassetuṃ **''yaṃ panā''**tiādi vuttaṃ. **Lagganatthāyā**ti cīvararajjuyaṃ cīvarabandhanatthāya. Vimativinodaniyaṃ (vi. vi. ṭī. 1.85) ettakameva vuttaṃ.

Sāratthadīpaniyaṃ (sārattha. ṭī. 2.85) pana **''pāsakaṃ katvā bandhitabba**nti rajanakāle bandhitabbaṃ, sesakāle mocetvā ṭhapetabba''nti vuttaṃ. Vinayasaṅgahappakaraṇassa porāṇaṭīkāyampi idameva gahetvā vuttaṃ, taṃ pana cīvarakkhandhake (mahāva. 344) ''majjhena laggenti, ubhato galati, bhagavato etamatthaṃ ārocesuṃ. Anujānāmi, bhikkhave, kaṇṇe bandhitunti. Kaṇṇo jīrati. Bhagavato etamatthaṃ ārocesuṃ. Anujānāmi, bhikkhave, kaṇṇasuttaka''nti evaṃ anuññātacīvararajjuyaṃ rajitvā pasāritacīvarassa olambakasuttaṃ sandhāya vuttanti daṭṭhabbaṃ.

Gaṇṭhiketi cīvarapārupanakāle pāsake laggāpanatthaṃ kate dantādimaye gaṇṭhike. **Piḷakā**ti binduṃ binduṃ katvā uṭṭhāpetabbapiḷakā.

Vuttañhetaṃ vinayavinicchayappakaraṇe –

‘‘Nānāvaṇṇehi suttehi, maṇḍanatthāya cīvaraṃ;
Samaṃ satapadādīnaṃ, sibbituṃ na ca vaṭṭati.

‘‘Pattassa pariyante vā, tathā pattamukhepi ca;
Veṇiṃ saṅkhalikaṃ vāpi, karoto hoti dukkaṭaṃ.

‘‘Paṭṭampi gaṇṭhipāsānaṃ, aṭṭhakoṇādikaṃ vidhiṃ;
Tatthagghiyagadārūpaṃ, muggarādiṃ karonti ca.

‘‘Tattha kakkaṭakakkhīni, uṭṭhāpenti na vaṭṭati;
Suttā ca piḷakā tattha, duviññeyyāva dīpitā.

‘‘Catukoṇāva vaṭṭanti, gaṇṭhipāsakapaṭṭakā;
Kaṇṇakoṇesu suttāni, ratte chindeyya cīvare.

‘‘Sūcikammavikāraṃ vā, aññaṃ vā pana kiñcipi;
Cīvare bhikkhunā kātuṃ, kārāpetuṃ na vaṭṭati.

‘‘Yo ca pakkhipati bhikkhu cīvaraṃ,
Kañjipiṭṭhakhaliallikādisu;
Vaṇṇamaṭṭhamabhipatthayaṃ paraṃ;
Tassa natthi pana mutti dukkaṭā.

‘‘Sūcihatthamalādīnaṃ, karaṇe cīvarassa ca;
Tathā kiliṭṭhakāle ca, dhovanatthaṃ tu vaṭṭati.

‘‘Rajane pana gandhaṃ vā, telaṃ vā lākhameva vā;
Kiñci pakkhipituṃ tattha, bhikkhuno na ca vaṭṭati.

‘‘Saṅkhena maṇinā vāpi, aññenapi ca kenaci;
Cīvaraṃ na ca ghaṭṭeyya, ghaṃsitabbaṃ na doṇiyā.

‘‘Cīvaraṃ doṇiyaṃ katvā, nātighaṭṭeyya muṭṭhinā;
Rattaṃ paharituṃ kiñci, hattheheva ca vaṭṭati.

‘‘Gaṇṭhike pana lekhā vā, piḷakā vā na vaṭṭati;
Kappabinduvikāro vā, pāḷikaṇṇikabhedato’’ti.

Vinayasāratthasandīpaniyampi **samaṃ satapadādīna**nti satapadādīhi sadisaṃ. Tulyatthe karaṇavacanappasaṅge sāmivacanaṃ. **Paṭṭassa pariyante vā**ti anuvātassa ubhayapariyante vā. **Paṭṭamukhepi vā**ti dvinnaṃ āyāmavitthārapaṭṭānaṃ saṅghaṭitaṭṭhāne, kaṇṇepi vā ekasseva vā paṭṭassa ūnapūraṇatthaṃ ghaṭitaṭṭhānepi vā. **Veṇī**ti kudrūsasīsākārena sibbanaṃ. Keci ‘‘varakasīsākārenā’’ti vadanti. **Saṅkhalika**nti biḷāladāmasadisasibbanaṃ. Keci ‘‘satapadisadisa’’nti vadanti.

Paṭṭampīti pattampi. Aṭṭhakoṇādiko vidhi pakāro etassāti **aṭṭhakoṇādikavidhi,** taṃ. **Aṭṭhakoṇādika**nti vā gāthābandhavasena niggahitāgamo. ‘‘Aṭṭhakoṇādikaṃ vidhi’’nti etaṃ ‘‘paṭṭa’’nti etassa samānādhikaraṇavisesanaṃ, kiriyāvisesanaṃ vā. ‘‘Karontī’’ti iminā sambandho. Atha vā **paṭṭa**nti ettha bhummatthe upayogavacanaṃ, paṭṭeti attho. Imasmiṃ pakkhe **aṭṭhakoṇādika**nti upayogavacanaṃ. **Vidhi**nti etassa visesanaṃ. Idha vakkhamānacatukoṇasaṇṭhānato aññaṃ aṭṭhakoṇādikaṃ nāma. **Tatthā**ti tasmiṃ paṭṭadvaye. **Agghiyagadārūpa**nti agghiyasaṇṭhānañceva gadāsaṇṭhānañca sibbanaṃ. **Muggara**nti laguḷasaṇṭhānasibbanaṃ. **Ādi-**saddena cetiyādisaṇṭhānānaṃ gahaṇaṃ.

Tatthāti paṭṭadvaye tasmiṃ ṭhāne. **Kakkaṭakakkhīnī**ti kuḷīrakacchisadisāni sibbanavikārāni. **Uṭṭhāpentī**ti karonti. **Tatthā**ti tasmiṃ gaṇṭhikapāsakapaṭṭake. **Suttā**ti koṇato koṇaṃ sibbitasuttā ceva caturasse sibbitasuttā ca. **Piḷakā**ti tesameva suttānaṃ nivattetvā sibbitakoṭiyo ca. **Duviññeyyāvā**ti rajanakāle duviññeyyarūpā anoḷārikā dīpitā vaṭṭantīti. Yathāha ‘‘koṇasuttapiḷakā ca cīvare ratte duviññeyyarūpā vaṭṭantī’’ti (pārā. aṭṭha. 1.85).

Gaṇṭhikapaṭṭikā pāsapaṭṭikāti yojanā. **Kaṇṇakoṇesu suttānī**ti cīvarakaṇṇe suttā ceva pāsakapaṭṭānaṃ koṇesu suttāni ca acchindati. Ettha ca cīvare āyāmato vitthārato ca sibbitvā anuvātato bahi nikkhamitasuttaṃ cīvaraṃ rajitvā sukkhāpanakāle rajjuyā vā cīvaravaṃse vā bandhitvā olambituṃ anuvāte bandhasuttāni ca kaṇṇasuttāni nāma. Yathāha ‘‘cīvarassa kaṇṇasuttakaṃ na ca vaṭṭati, rajitakāle chinditabbaṃ, yaṃ pana ‘anujānāmi bhikkhave kaṇṇasuttaka’nti evaṃ anuññātaṃ, taṃ anuvāte pāsakaṃ katvā bandhitabbaṃ rajanakāle lagganatthāyā’’ti (pārā. aṭṭha. 1.85).

Sūcikammavikāraṃ vāti cīvaramaṇḍanatthāya nānāsuttakehi satapadisadisaṃ sibbantā āgantukapaṭṭaṃ ṭhapenti, evarūpaṃ sūcikammavikāraṃ vā. **Aññaṃ vā pana kiñcipī**ti aññampi yaṃ kiñci mālākammamigapakkhipadādikaṃ sibbanavikāraṃ. **Kātu**nti sayaṃ kātuṃ. **Kārāpetu**nti aññena vā kārāpetuṃ.

Yo bhikkhu paraṃ uttamaṃ vaṇṇamaṭṭhamabhipatthayanto kañjikapiṭṭhakhaliallikādīsu cīvaraṃ pakkhipati, tassa pana bhikkhuno dukkaṭā mokkho na viijjatīti yojanā. **Kañjika**nti vāyanatantamakkhanaṃ kañjikasadisā sulākañjikaṃ. **Piṭṭha**nti taṇḍulapiṭṭhaṃ. Taṇḍulapiṭṭhehi pakkā **khali. Allikā**ti niyyāso. **Ādi-**saddena lākhādīnaṃ gahaṇaṃ. Cīvarassa karaṇe karaṇakāle samuṭṭhitānaṃ sūcihatthamalādīnaṃ kiliṭṭhakāle dhovanatthañca kañjikapiṭṭhakhaliallikādīsu pakkhipati, vaṭṭatīti yojanā.

Tatthāti yena kasāvena cīvaraṃ rajati, tasmiṃ rajane cīvarassa sugandhabhāvatthāya **gandhaṃ vā** ujjalabhāvatthāya **telaṃ vā** vaṇṇatthāya **lākhaṃ vā. Kiñcī**ti evarūpaṃ yaṃ kiñci. **Maṇinā**ti pāsāṇena. **Aññenapi ca kenacī**ti yena ujjalaṃ hoti, evarūpena muggarādinā aññenapi kenaci vatthunā. **Doṇiyā**ti rajanambaṇe **na ghaṃsitabbaṃ** hatthena gāhāpetvā na gahetabbaṃ. Rattaṃ cīvaraṃ hatthehi kiñci thokaṃ paharituṃ vaṭṭatīti yojanā. Yattha pakkarajanaṃ pakkhipanti, sā rajanadoṇī. Tattha aṃsabaddhakakāyabandhanādiṃ ghaṭṭetuṃ vaṭṭatīti gaṇṭhipade vuttaṃ.

Gaṇṭhiketi veḷudantavisāṇādimayagaṇṭhike. **Lekhā vā**ti vaṭṭādibhedā lekhā vā. **Piḷakā**ti sāsapabījasadisā khuddakabubbuḷā. **Pāḷikaṇṇikabhedato**ti maṇikāvaḷirūpapupphakaṇṇikarūpabhedato. ''Kappabinduvikāro vā na vaṭṭatīti yojanā''ti vuttaṃ, tasmā tatheva cīvare paṭipajjitabbaṃ.

9. **Patte vā thālake vā**tiādīsu **thālake**ti tambādimaye puggalike tividhepi kappiyathālake. **Na vaṭṭatī**ti maṇivaṇṇakaraṇapayogo na vaṭṭati, telavaṇṇapayogo pana vaṭṭati. **Telavaṇṇo**ti samaṇasāruppavaṇṇaṃ sandhāya vuttaṃ, maṇivaṇṇaṃ pana pattaṃ aññena kataṃ labhitvā paribhuñjituṃ vaṭṭatīti vadanti. **Pattamaṇḍale**ti tipusīsādimaye pattaṭṭhapanakamaṇḍale. ''Na bhikkhave vicitrāni pattamaṇḍalāni dhāretabbāni rūpakākiṇṇāni bhittikammakatānī''ti (cūḷava. 253) vuttattā **''bhittikammaṃ na vaṭṭatī''**ti vuttaṃ. ''Anujānāmi, bhikkhave, makaradantakaṃ chinditu''nti (cūḷava. 253) vuttattā **''makaradantakaṃ pana vaṭṭatī''**ti vuttaṃ. Tenāhu porāṇā –

> ''Thālakassa ca pattassa, bahi antopi vā pana;
> Āraggena katā lekhā, na ca vaṭṭati kācipi.
>
> ''Āropetvā bhamaṃ pattaṃ, majjitvā ce pacanti ca;
> 'Maṇivaṇṇaṃ karissāma', iti kātuṃ na vaṭṭati.
>
> ''Pattamaṇḍalake kiñci;
> Bhittikammaṃ na vaṭṭati;
> Na doso koci tatthassa;
> Kātuṃ makaradantaka''nti.

Vinayasāratthasandīpaniyampi **āraggenā**ti ārakaṇṭakaggena, sūcimukhena vā. **Kācipi lekhā**ti vaṭṭakagomuttādisaṇṭhānā yā kācipi rāji. **Bhamaṃ āropetvā**ti bhame allīyāpetvā. **Pattamaṇḍalake**ti patte chavirakkhaṇatthāya tipusīsādīhi kate pattassa heṭṭhā ādhārādīnaṃ upari kātabbe pattamaṇḍalake. **Bhittikamma**nti nānākārarūpakakammavicittaṃ. Yathāha ''na, bhikkhave, vicitrāni pattamaṇḍalāni dhāretabbāni rūpakākiṇṇāni bhittikammakatānī''ti. **Tatthā**ti tasmiṃ pattamaṇḍale. **Assā**ti bhikkhussa. **Makaradantaka**nti girikūṭanti vuttaṃ, tasmā evaṃ pattathālakādīsu paṭipajjitabbaṃ.

Dhamakaraṇa…pe… lekhā na vaṭṭatīti āraggena dinnalekhā na vaṭṭati, jātihiṅgulikādivaṇṇehi katalekhā pana vaṭṭati. **Chattamukhavaṭṭiya**nti dhamakaraṇassa hatthena gahaṇatthaṃ katassa chattākārassa mukhavaṭṭiyaṃ. ''Parissāvanabandhaṭṭhāne''ti keci. Vinayavinicchayepi –

> ''Na dhammakaraṇacchatte, lekhā kācipi vaṭṭati;
> Kucchiyaṃ vā ṭhapetvā taṃ, lekhaṃ tu mukhavaṭṭiya''nti. –

Vuttaṃ. Taṭṭīkāyaṃ pana ''mukhavaṭṭiyā yā lekhā parissāvanabandhanatthāya anuññātā, taṃ lekhaṃ ṭhapetvā dhamakaraṇacchatte vā kucchiyaṃ vā kāci lekhā na vaṭṭatīti yojanā''ti vuttaṃ, tasmā tattha vuttanayeneva dhamakaraṇe paṭipajjitabbaṃ.

10. Kāyabandhane pana **kakkaṭakkhīnī**ti kakkaṭakassa akkhisadisāni. **Makaramukha**nti makaramukhasaṇṭhānaṃ. **Deḍḍubhasīsa**nti udakasappasīsasadisasaṇṭhānāni. **Acchīnī**ti kuñjaracchisaṇṭhānāni. **Ekameva vaṭṭatī**ti ettha ekarajjukaṃ dviguṇatiguṇaṃ katvā bandhituṃ na vaṭṭati, ekameva pana satavārampi sarīraṃ parikkhipitvā bandhituṃ vaṭṭati. ''Bahurajjuke ekato katvā ekena nirantaraṃ veṭhetvā kataṃ bahurajjukanti na vattabbaṃ, taṃ vaṭṭatī''ti vuttattā taṃ murajasaṅkhaṃ na gacchatīti veditabbaṃ. Murajañhi nānāvaṇṇehi suttehi murajavaṭṭisaṇṭhānaṃ veṭhetvā karonti. Idaṃ pana murajaṃ maddavīṇasaṅkhātaṃ pāmaṅgasaṇṭhānañca dasāsu vaṭṭati ''kāyabandhanassa dasā jīranti. Anujānāmi, bhikkhave, murajaṃ maddavīṇa''nti (cūḷava. 278) vuttattā.

Vidheti dasāpariyosāne thirabhāvāya dantavisāṇasuttādīhi kate vidhe. Sāratthadīpaniyaṃ (sārattha. ṭī. 2.85) pana ''kāyabandhanassa pāsante dasāmūle tassa thirabhāvatthaṃ kattabbe dantavisāṇādimaye vidhe''ti vuttaṃ. **Aṭṭhamaṅgalāni** nāma saṅkho, cakkaṃ, puṇṇakumbho, gayā, sirīvaccho, aṅkuso, dhajaṃ, sovatthikanti. Macchayugaḷachattanandiyāvaṭṭādivasenapi vadanti. **Paricchedalekhāmattanti** dantādīhi katassa vidhassa ubhosu koṭīsu kātabbaparicchedarājimattaṃ. Vinayavinicchayappakaraṇepi –

> ''Suttaṃ vā diguṇaṃ katvā, koṭṭenti ca tahiṃ tahiṃ;
> Kāyabandhanasobhatthaṃ, taṃ na vaṭṭati bhikkhuno.
>
> ''Dasāmukhe daḷhatthāya, dvīsu antesu vaṭṭati;
> Mālākammalatākamma-cittikampi na vaṭṭati.
>
> ''Akkhīni tattha dassetvā;
> Koṭṭite pana kā kathā.

Kakkaṭakkhīni vā tattha;
Uṭṭhāpetuṃ na vaṭṭati.

''Ghaṭaṃ deḍḍubhasīsaṃ vā, makarassa mukhampi vā;
Vikārarūpaṃ yaṃ kiñci, na vaṭṭati dasāmukhe.

''Ujukaṃ macchakaṇṭaṃ vā, maṭṭhaṃ vā pana paṭṭikaṃ;
Khajjūripattakākāraṃ, katvā vaṭṭati koṭṭitaṃ.

''Paṭṭikā sūkarantanti, duvidhaṃ kāyabandhanaṃ;
Rajjukā dussapaṭṭādi, sabbaṃ tassānulomikaṃ.

''Murajaṃ maddavīṇañca, deḍḍubhañca kalābukaṃ;
Rajjuyo ca na vaṭṭanti, purimā dvedasā siyuṃ.

''Dasā pāmaṅgasaṇṭhānā, niddiṭṭhā kāyabandhane;
Ekā dviticatasso vā, vaṭṭanti na tato paraṃ.

''Ekarajjumayaṃ vuttaṃ, muninā kāyabandhanaṃ;
Tañca pāmaṅgasaṇṭhānaṃ, ekampi ca na vaṭṭati.

''Rajjuke ekato katvā, bahū ekāya rajjuyā;
Nirantarañhi veṭhetvā, kataṃ vaṭṭati bandhituṃ.

''Dantakaṭṭhavisāṇaṭṭhi-lohaveḷunaḷabbhavā;
Jatusaṅkhamayā sutta-phalajā vidhakā matā.

''Kāyabandhanavidhepi, vikāro na ca vaṭṭati;
Tattha tattha pariccheda-lekhāmattaṃ tu vaṭṭatī''ti. –

Vuttaṃ.

Vinayasāratthasandīpaniyampi **tahiṃ tahi**nti paṭṭikāya tattha tattha. **Ta**nti tathākoṭṭitadiguṇasuttakāyabandhanaṃ. Antesu daḷhatthāya dasāmukhe diguṇaṃ katvā koṭṭenti, vaṭṭatīti yojanā. **Cittakampī**ti mālākammalatākammacittayuttampi kāyabandhanaṃ. **Akkhīnī**ti kuñjarakkhīni. **Tatthā**ti kāyabandhane na vaṭṭatīti kā kathā. **Uṭṭhāpetu**nti ukkirituṃ.

Ghaṭanti ghaṭasaṇṭhānaṃ. **Deḍḍubhasīsaṃ vā**ti udakasappasīsaṃ mukhasaṇṭhānaṃ vā. Yaṃ kiñci vikārarūpaṃ dasāmukhe na vaṭṭatīti yojanā. Ettha ca ubhayapassesu macchakaṇṭakayuttaṃ macchassa piṭṭhikaṇṭakaṃ viya yassā paṭṭikāya vāyanaṃ hoti, idaṃ kāyabandhanaṃ **macchakaṇṭakaṃ** nāma. Yassa khajjūripattasaṇṭhānamiva vāyanaṃ hoti, taṃ **khajjūripattakākāraṃ** nāma.

Pakativikārā paṭṭikā **sūkarantaṃ** nāma kuñcikākosasaṇṭhānaṃ. **Tassa** duvidhassa kāyabandhanassa. Tattha rajjukā sūkarantānulomikā, dussapaṭṭaṃ paṭṭikānulomikaṃ. **Ādi-**saddena muddikakāyabandhanaṃ gahitaṃ, tañca sūkarantānulomikaṃ. Yathāha ''ekarajjukaṃ pana muddikakāyabandhanañca sūkarantaṃ anulometī''ti (cūḷava. aṭṭha. 278). Tattha rajjukā nāma ekāvaṭṭā, bahurajjukassa akappiyabhāvaṃ vakkhati. Muddikakāyabandhanaṃ nāma caturassaṃ akatvā sajjitanti gaṇṭhipade vuttaṃ.

Murajaṃ nāma murajavaṭṭisaṇṭhānaṃ veṭhetvā kataṃ. **Veṭhetvā**ti nānāsuttehi veṭhetvā. Sikkhābhājanavinicchaye pana ''bahukā rajjuyo ekato katvā ekāya rajjuyā veṭhita''nti vuttaṃ. **Maddavīṇaṃ** nāma pāmaṅgasaṇṭhānaṃ. **Deḍḍubhakaṃ** nāma udakasappasadisaṃ. **Kalābukaṃ** nāma bahurajjukaṃ. **Rajjuyo**ti ubhayakoṭiyaṃ ekato abandhā bahurajjuyo, tathābandhā kalābukaṃ nāma hoti. **Na vaṭṭantī**ti murajādīni imāni sabbāni kāyabandhanāni na vaṭṭanti. **Purimā dve**ti murajaṃ maddavīṇanāmañcāti dve. ''Dasāsu siyu''nti vattabbe gāthābandhavasena vaṇṇalopena ''dasā siyu''nti vuttaṃ. Yathāha ''murajaṃ maddavīṇanti idaṃ dasāsuyeva anuññāta''nti.

Pāmaṅgasaṇṭhānāti pāmaṅgadāmaṃ viya caturassasaṇṭhānā. **Ekarajjumaya**nti nānāvaṭṭe ekato vaṭṭetvā kataṃ rajjumayaṃ kāyabandhanaṃ vattuṃ vaṭṭatīti ''rajjukā dussapaṭṭādī''ti ettha ekavaṭṭarajjukā gahitā. Idha pana nānāvaṭṭe ekato vaṭṭetvā katā ekāva rajju gahitā. **Tañcā**ti taṃ vā nayampi ekarajjukakāyabandhanaṃ pāmaṅgasaṇṭhānena ganthitaṃ. **Ekampi ca na vaṭṭatī**ti kevalampi na vaṭṭati.

Bahū rajjuke ekato katvāti yojanā. **Vaṭṭati bandhitu**nti murajaṃ kalābukañca na hoti, rajjukakāyabandhanameva hotīti adhippāyo. Ayaṃ pana vinicchayo ''bahurajjuke ekato katvā ekena nirantaraṃ veṭhetvā kataṃ bahurajjukanti na vattabbaṃ, taṃ vaṭṭatī''ti aṭṭhakathāgato idha vutto. Sikkhābhājanavinicchaye ''bahurajjuyo ekato katvā ekāya veṭhitaṃ murajaṃ nāmā''ti yaṃ vuttaṃ, taṃ iminā virujjhanato na gahetabbaṃ.

Danta-saddena hatthidantā vuttā. **Jatū**ti lākhā. **Saṅkhamaya**nti saṅkhanābhimayaṃ. **Vidhakā matā**ti ettha **vedhikā**tipi pāṭho, vidhapariyāyo. **Kāyabandhanavidhe**ti kāyabandhanassa dasāya thirabhāvatthaṃ kaṭṭhadantādīhi kate vidhe. **Vikāro** aṭṭhamaṅgalādiko. **Tattha tatthā**ti tasmiṃ tasmiṃ ṭhāne. **Tu-**saddena ghaṭākāropi vaṭṭatīti dīpetīti attho pakāsito, tasmā tena nayena kāyabandhanavicāro kātabboti.

11. **Añjaniyaṃ** ''ujukamevā''ti vuttattā caturassādisaṇṭhānāpi vaṅkagatikā **na vaṭṭati. Sipāṭikāyā**ti vāsiādibhaṇḍapakkhipane. Vinayavinicchayappakaraṇe pana –

''Mālākammalatākamma-nānārūpavicittitā;
Na ca vaṭṭati bhikkhūnaṃ, añjanī janarañjanī.

''Tādisaṃ pana ghaṃsitvā, veṭhetvā suttakena vā;
Vaḷañjantassa bhikkhussa, na doso koci vijjati.

''Vaṭṭā vā caturassā vā, aṭṭhaṃsā vāpi añjanī;
Vaṭṭatevāti niddiṭṭhā, vaṇṇamaṭṭhā na vaṭṭati.

''Tathāñjanisalākāpi, añjanithavikāya ca;
Nānāvaṇṇehi suttehi, cittakammaṃ na vaṭṭati.

''Ekavaṇṇena suttena, sipāṭiṃ yena kenaci;
Yaṃ kiñci pana sibbetvā, vaḷañjantassa vaṭṭatī''ti. –

Āgataṃ.

Taṭṭīkāyampi **mālā…pe… cittitā**ti mālākammalatākammehi ca migapakkhirūpādinānārūpehi ca vicittitā. **Janarañjanī**ti bālajanapalobhinī. **Aṭṭhaṃsā vāpī**ti ettha **api-**saddena soḷasaṃsādīnaṃ gahaṇaṃ. **Vaṇṇamaṭṭhā**ti mālākammādivaṇṇamaṭṭhā. Añjanīsalākāpi tathā vaṇṇamaṭṭhā na vaṭṭatīti yojanā. Añjanīthavikāya ca nānāvaṇṇehi suttehi cittakammaṃ na vaṭṭatīti pāṭho yujjati, ''thavikāpi vā''ti pāṭho dissati, so na gahetabbo. ''Pītādinā yena kenaci ekavaṇṇena suttena pilotikādimayaṃ kiñcipi sipāṭikaṃ sibbetvā vaḷañjantassa vaṭṭatīti yojanā''ti āgataṃ.

12. **Ārakaṇṭakā**dīsu **ārakaṇṭake**ti potthakādiabhisaṅkharaṇatthaṃ kate dīghamukhasatthake. Bhamakārānaṃ dāruādilikhanasatthakanti keci. **Vaṭṭamaṇika**nti vaṭṭaṃ katvā uṭṭhāpetabbabubbuḷakaṃ. **Añña**nti iminā piḷakādiṃ saṅgaṇhāti. **Pipphalike**ti yaṃ kiñci chedanake khuddakasatthe. **Maṇika**nti ekavaṭṭamaṇi. **Piḷaka**nti sāsapamattikāmuttarājisadisā bahuvaṭṭalekhā. Imasmiṃ adhikāre avuttattā lekhaniyaṃ yaṃ kiñci vaṇṇamaṭṭhaṃ vaṭṭatīti vadanti. Vajirabuddhiṭīkāyaṃ pana ''kuñcikāya senāsanaparikkhārattā suvaṇṇarūpiyamayāpi vaṭṭatīti chāyā dissati. 'Kuñcikāya vaṇṇamaṭṭhakammaṃ na vaṭṭatī'ti (pārā. aṭṭha. 1.85) vacanato aññe kappiyalohādimayāva kuñcikā kappanti pariharaṇīyaparikkhārattā''ti vuttaṃ. **Ārakaṇṭako** potthakādikaraṇasatthakajāti, **āmaṇḍasārako** āmalakaphalamayoti vadanti.

Valitakanti nakhacchedanakāle daḷhaggahaṇatthaṃ valiyuttameva karonti. **Tasmā taṃ vaṭṭatī**ti iminā aññampi vikāraṃ daḷhīkammādiatthāya karonti, na vaṇṇamaṭṭhatthāya, taṃ vaṭṭatīti dīpitaṃ, tena ca kattaradaṇḍakoṭiyaṃ aññamaññaṃ saṅghaṭṭanena saddaniccharaṇatthāya katavalayādikaṃ avuttampi yato upapannaṃ hoti. Ettha ca **daḷhīkammādī**ti **ādi-**saddena parissayavinodanādiṃ saṅgaṇhāti, tena kattarayaṭṭhikoṭiyaṃ katavalayānaṃ aññamaññasaṅghaṭṭanena saddaniccharaṇaṃ dīghajātikādiparissayavinodanatthaṃ hoti, tasmā vaṭṭatīti dīpeti. Tenāha ācariyavaro –

''Maṇikaṃ piḷakaṃ vāpi, pipphale ārakaṇṭake;
Ṭhapetuṃ pana yaṃ kiñci, na ca vaṭṭati bhikkhuno.

''Daṇḍakepi pariccheda-lekhāmattaṃ tu vaṭṭati;
Valitvā ca nakhacchedaṃ, karontīti hi vaṭṭatī''ti.

Tassa vaṇṇanāyampi **maṇika**nti thūlabubbuḷaṃ. **Pīḷaka**nti sukhumabubbuḷaṃ. **Pipphale**ti vatthacchedanasatthe. **Ārakaṇṭake**ti pattadhāravalayānaṃ vijjhanakaṇṭake. **Ṭhapetu**nti uṭṭhāpetuṃ. **Yaṃ kiñcī**ti sesavaṇṇamaṭṭhampi ca. **Daṇḍake**ti pipphalidaṇḍake. Yathāha ''pipphalikepi maṇikaṃ vā piḷakaṃ vā yaṃ kiñci ṭhapetuṃ na vaṭṭati, daṇḍake pana paricchedalekhā vaṭṭatī''ti. **Paricchedalekhāmatta**nti āṇibandhanaṭṭhānaṃ patvā paricchindanatthaṃ ekāva lekhā vaṭṭatīti. **Valitvā**ti ubhayakoṭimukhaṃ katvā majjhe valiyo gāhetvā nakhacchedaṃ yasmā karonti, tasmā vaṭṭatīti yojanāti āgatā.

Uttarāraṇiyaṃ maṇḍalanti uttarāraṇiyā pavesanatthaṃ āvāṭamaṇḍalaṃ hoti. Dantakaṭṭhacchedanavāsiyaṃ ujukameva bandhitunti sambandho. Ettha ca **ujukamevā**ti iminā vaṅkaṃ katvā bandhituṃ na vaṭṭatīti dasseti, teneva añjaniyampi tathā dassitaṃ. **Ubhosu passesu** ekapasse vāti vacanaseso, vāsidaṇḍassa ubhosu passesu daṇḍakoṭīnaṃ acalanatthaṃ bandhitunti attho. Kappiyalohena caturassaṃ vā aṭṭhaṃsaṃ vā kātuṃ vaṭṭatīti yojanā.

13. **Āmaṇḍasārake**ti āmalakaphalāni pisitvā tena kakkena katatelabhājane. Tattha kira pakkhittaṃ telaṃ sītaṃ hoti. Tathā hi vuttaṃ ācariyena –

''Uttarāraṇiyaṃ vāpi, dhanuke pelladaṇḍake;
Mālākammādi yaṃ kiñci, vaṇṇamaṭṭhaṃ na vaṭṭati.

''Saṇḍāse dantakaṭṭhānaṃ, tathā chedanavāsiyā;
Dvīsu passesu lohena, bandhituṃ pana vaṭṭati.

''Tathā kattaradaṇḍepi, cittakammaṃ na vaṭṭati;
Vaṭṭalekhāva vaṭṭanti, ekā vā dvepi heṭṭhato.

''Visāṇe nāḷiyaṃ vāpi, tathevāmaṇḍasārake;

Telabhājanake sabbaṃ, vaṇṇamaṭṭhaṃ tu vaṭṭatī''ti.

Ṭīkāyampi araṇisahite bhantakiccakaro daṇḍo **uttarāraṇī** nāma. **Vāpī**ti **pi-**saddena adharāraṇiṃ saṅgaṇhāti. Udukkhaladaṇḍassetaṃ adhivacanaṃ. Añchanakayantadhanu **dhanukaṃ** nāma. Musalamatthakapīḷanadaṇḍako **pelladaṇḍako** nāma. **Saṇḍāse**ti aggisaṇḍāse. Dantakaṭṭhānaṃ chedanavāsiyā tathā yaṃ kiñci vaṇṇamaṭṭhaṃ na vaṭṭatīti sambandho. **Dvīsu passesū**ti vāsiyā ubhosu passesu. **Lohenā**ti kappiyalohena. **Bandhituṃ vaṭṭatī**ti ujukameva vā caturassaṃ vā aṭṭhaṃsaṃ vā bandhituṃ vaṭṭati. **Saṇḍāse**ti aggisaṇḍāseti nissandehe vuttaṃ. Aṭṭhakathāyaṃ panettha sūcisaṇḍāso dassito. **Heṭṭhā**ti heṭṭhā ayopaṭṭavalaye. ''Upari ahicchattakamakuḷamatta''nti aṭṭhakathāyaṃ vuttaṃ. **Visāṇe**ti telāsiñcanakagavayamahiṃsādisiṅge. **Nāḷiyaṃ vāpī**ti veḷunāḷikādināḷiyaṃ. **Api-**saddena alābuṃ saṅgaṇhāti. **Āmaṇḍasārake**ti āmalakacuṇṇamayatelaghaṭe. **Telabhājanake**ti vuttappakāreyeva telabhājane. **Sabbaṃ vaṇṇamaṭṭhaṃ vaṭṭatī**ti pumitthirūparahitaṃ mālākammādi sabbaṃ vaṇṇamaṭṭhaṃ vaṭṭatīti āgataṃ.

Bhūmattharaṇeti kaṭasārādimaye parikammakatāya bhūmiyā attharitabbaattharaṇe. **Pānīyaghaṭe**ti iminā sabbabhājane saṅgaṇhāti. **Sabbaṃ…pe… vaṭṭatī**ti yathāvuttesu mañcādīsu itthipurisarūpampi vaṭṭati. Telabhājanesuyeva itthipurisarūpānaṃ paṭikkhipitattā telabhājanena saha agaṇetvā visuṃ mañcādīnaṃ gahitattā cāti vadanti. Kiñcāpi vadanti, etesaṃ pana mañcādīnaṃ hatthena āmasitabbabhaṇḍattā itthirūpamettha na vaṭṭatīti gahetabbaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. pārājika 85) pana ''tālavaṇṭabījaniādīsu vaṇṇamaṭṭhakammaṃ vaṭṭatī''ti vuttaṃ. Kiñcāpi tāni kuñcikā viya pariharaṇīyāni, atha kho uccāvacāni na dhāretabbānīti paṭikkhepābhāvato vuttaṃ. Kevalañhi tāni ''anujānāmi bhikkhave vidhūpanañca tālavaṇṭañcā''tiādinā vuttāni. Gaṇṭhipade pana ''telabhājanesu vaṇṇamaṭṭhakammaṃ vaṭṭati, senāsanaparikkhārattā vutta''nti vuttaṃ. Ācariyabuddhadattattherenapi vuttameva –

''Pānīyassa uḷuṅkepi, doṇiyaṃ rajanassapi;
Ghaṭe phalakapīṭhepi, valayādhārakādike.

''Tathā pattapidhāne ca, tālavaṇṭe ca bījane;
Pādapuñchaniyaṃ vāpi, sammuñjaniyameva ca.

''Mañce bhūmatthare pīṭhe, bhisibimbohanesu ca;
Mālākammādikaṃ cittaṃ, sabbameva ca vaṭṭatī''ti.

14. Evaṃ samaṇaparikkhāresu kappiyākappiyaṃ kathetvā idāni senāsane kathetuṃ **''senāsane panā''**tyādimāha. Ettha **pana-**saddo visesajotako. Tena sabbaratanamayampi vaṇṇamaṭṭhakammaṃ vaṭṭati, kimaṅgaṃ pana aññavaṇṇamaṭṭhakammanti atthaṃ joteti. Yadi evaṃ kismiñci paṭisedhetabbe santepi tathā vattabbaṃ siyāti āha **''senāsane kiñci paṭisedhetabbaṃ natthī''**ti. Vuttampi cetaṃ ācariyabuddhadattattherena –

''Nānāmaṇimayatthambha-kavāṭadvārabhittikaṃ;
Senāsanamanuññātaṃ, kā kathā vaṇṇamaṭṭhake.

''Sovaṇṇiyaṃ dvārakavāṭabaddhaṃ;
Suvaṇṇanānāmaṇibhittibhūmiṃ;
Na kiñci ekampi nisedhanīyaṃ;
Senāsanaṃ vaṭṭati sabbamevā''ti.

Samantapāsādikāyampi paṭhamasaṅghādisesavaṇṇanāyaṃ (pārā. aṭṭha. 2.281) ''senāsanaparibhogo pana sabbakappiyo, tasmā jātarūparajatamayā sabbepi senāsanaparikkhārā āmāsā. Bhikkhūnaṃ dhammavinayavaṇṇanaṭṭhāne ratanamaṇḍape karonti phalikatthambhe ratanadāmapaṭimaṇḍite. Tattha sabbupakaraṇāni bhikkhūnaṃ paṭijaggituṃ vaṭṭantī''ti āgataṃ. Tassā vaṇṇanāyaṃ pana vimativinodaniyaṃ (vi. vi. ṭī. 1.281) **''sabbakappiyo**ti yathāvuttasuvaṇṇādimayānaṃ senāsanaparikkhārānaṃ āmasanagopanādivasena paribhogo sabbathā kappiyoti adhippāyo. Tenāha 'tasmā'tiādi. 'Bhikkhūnaṃ dhammavinayavaṇṇanaṭṭhāne'ti vuttattā saṅghikameva suvaṇṇamayaṃ senāsanaṃ senāsanaparikkhārā ca vaṭṭanti, na puggalikānīti veditabba''nti vaṇṇitaṃ.

Senāsanakkhandhakavaṇṇanāyampi samantapāsādikāyaṃ (cūḷava. aṭṭha. 320) **'sabbaṃ pāsādaparibhoga**nti suvaṇṇarajatādivicitrāni kavāṭāni mañcapīṭhāni tālavaṇṭāni suvaṇṇarajatamayapānīyaghaṭapānīyasarāvāni yaṃ kiñci cittakammakataṃ, sabbaṃ vaṭṭati. Pāsādassa dāsidāsaṃ khettaṃ vatthuṃ gomahiṃsaṃ demāti vadanti, pāṭekkaṃ gahaṇakiccaṃ natthi, pāsāde paṭiggahite paṭiggahitameva hoti. Gonakādīni saṅghikavihāre vā puggalikavihāre vā mañcapīṭhesu attharitvā paribhuñjituṃ na vaṭṭanti, dhammāsane pana gihivikatanīhārena labbhanti, tatrāpi nipajjituṃ na vaṭṭatī''ti āgataṃ. Tassā vaṇṇanāyaṃ pana vimativinodaniyaṃ (vi. vi. ṭī. cūḷavagga 2.320) **''suvaṇṇarajatādivicitrānī**ti saṅghikasenāsanaṃ sandhāya vuttaṃ, puggalikaṃ pana suvaṇṇādivicitraṃ bhikkhussa sampaṭicchitumeva na vaṭṭati 'na tvevāhaṃ bhikkhave kenaci pariyāyena jātarūparajataṃ sāditabba'nti (mahāva. 299) vuttattā, tenevettha aṭṭhakathāyaṃ 'saṅghikavihāre vā puggalikavihāre vā'ti na vuttaṃ, gonakādiakappiyabhaṇḍavisayeva evaṃ vuttaṃ, ekabhikkhussapi tesaṃ gahaṇe dosābhāvā''ti vaṇṇitaṃ.

Tasmiṃyeva khandhake aṭṭhakathāyaṃ (cūḷava. aṭṭha. 321) ''sacepi rājarājamahāmattādayo ekappahāreneva mañcasataṃ vā mañcasahassaṃ vā denti, sabbe kappiyamañcā sampaṭicchitabbā, sampaṭicchitvā vuḍḍhapaṭipāṭiyā saṅghikaparibhogena paribhuñjathāti dātabbā, puggalikavasena na dātabbā''ti āgataṃ. Tassā vaṇṇanāyaṃyeva vimativinodaniyaṃ **''kappiyamañcā sampaṭicchitabbā**ti iminā suvaṇṇādivicittaṃ akappiyamañcaṃ 'saṅghassā'ti vuttepi sampaṭicchituṃ na vaṭṭatīti dasseti, 'vihārassa demā'ti vutte saṅghasseva vaṭṭati, na puggalassa khettādi viyāti daṭṭhabba''nti vaṇṇitaṃ, tasmā bhagavato āṇaṃ sampaṭicchantehi lajjipesalabahussutasikkhākāmabhūtehi bhikkhūhi suṭṭhu manasikātabbamidaṃ ṭhānaṃ.

Nanu ca senāsane viruddhasenāsanaṃ nāma paṭisedhetabbaṃ atthi, atha kasmā ''senāsane kiñci paṭisedhetabbaṃ natthī''ti vuttanti codanaṃ sandhāyāha **''aññatra viruddhasenāsanā''**ti. Tassattho – **viruddhasenāsanā** viruddhasenāsanaṃ **aññatra** ṭhapetvā aññaṃ vaṇṇamaṭṭhakammādikammaṃ sandhāya senāsane kiñci paṭisedhetabbaṃ natthīti vuttaṃ, na tadabhāvoti. Yadi evaṃ taṃ

viruddhasenāsanaṃ ācariyena vattabbaṃ, katamaṃ viruddhasenāsanaṃ nāmāti pucchāyamāha **''viruddha…pe… vuccatī''**ti. Tattha **aññesa**nti sīmassāmikānaṃ. **Rājavallabhehī**ti lajjipesalānaṃ uposathādiantarāyakarā alajjino bhinnaladdhikā ca bhikkhū adhippetā tehi saha uposathādikaraṇāyogato. Tena ca ''sīmāyā''ti vuttaṃ. **Tesaṃ lajjiparisā**ti tesaṃ sīmassāmikānaṃ anubalaṃ dātuṃ samatthā lajjiparisā. **Bhikkhūhi kata**nti yaṃ alajjīnaṃ senāsanabhedanādikaṃ lajjibhikkhūhi kataṃ, **taṃ** sabbaṃ **sukatameva** alajjiniggahatthāya pavattetabbato.

Ettha ca siyā – ''aññesaṃ sīmāyā''ti aṭṭhakathāyaṃ vuttaṃ, sīmā nāma bahuvidhā, katarasīmaṃ sandhāyāti? Baddhasīmaṃ sandhāyāti daṭṭhabbaṃ. Kathaṃ viññāyatīti ce? ''Mā amhākaṃ uposathapavāraṇānaṃ antarāyamakatthā''ti aṭṭhakathāyameva vuttattā, sāratthadīpaniyampi (sārattha.ṭī. 2.85) ''uposathapavāraṇānaṃ antarāyakarā alajjino rājakulūpakā vuccantī''ti vuttattā, uposathādivinayakammakhettabhūtāya eva sīmāya idha adhippetattā. Yadi evaṃ gāmasīmasattabbhantarasīmaudakukkhepasīmāyopi taṃkhettabhūtā eva, tasmā tāpi sandhāyāti vattabbanti? Na vattabbaṃ tāsaṃ abaddhasīmattā, na te tāsaṃ sāmikā, baddhasīmāyeva bhikkhūnaṃ kiriyāya siddhattā tāsaṃyeva te sāmikā. Tena vuttaṃ **''yaṃ pana sīmassāmikehi bhikkhūhī''**ti. Yaṃ pana vadanti ''upacārasīmāpi taṃkhettabhūtā''ti, taṃ na gahetabbaṃ, tassā tadakkhettabhāvaṃ upari sīmāvinicchayakathādīsu (vi. saṅga. aṭṭha. 156 ādayo) kathayissāma. Apica gāmasīmāya aññesaṃ senāsanakaraṇassa paṭisedhitumayuttattā sattabbhantaraudakukkhepasīmānañca sabbadā atiṭṭhanato baddhasīmāyeva adhippetāti viññāyatīti.

Chindāpeyya vā bhindāpeyya vā, anupavajjoti idaṃ sabbamattikāmayakuṭī viya sabbathā anupayogārahaṃ sandhāya vuttaṃ. Yaṃ pana pañcavaṇṇasuttehi vinaddhachattādikaṃ, tattha akappiyabhāgova chinditabbo, na tadavaseso, tassa kappiyattāti chindanto upavajjova hoti. Teneva vuttaṃ ''ghaṭakampi vāḷarūpampi chinditvā dhāretabba''ntiādi.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Parikkhāravinicchayakathālaṅkāro nāma

Dutiyo paricchedo.

3. Bhesajjādikaraṇavinicchayakathā

15. Evaṃ parikkhāravinicchayaṃ kathetvā idāni bhesajjakaraṇaparittapaṭisanthārānaṃ vinicchayaṃ kathetuṃ **''bhesajjā''**tiādimāha. Tattha bhisakkassa idaṃ kammaṃ bhesajjaṃ. Kiṃ taṃ? Tikicchanaṃ. Kariyate karaṇaṃ, bhesajjassa karaṇaṃ **bhesajjakaraṇaṃ,** vejjakammakaraṇanti vuttaṃ hoti. Parisamantato tāyati rakkhatīti **parittaṃ,** ārakkhāti attho. Paṭisantharaṇaṃ **paṭisanthāro,** attanā saddhiṃ aññesaṃ sambandhakaraṇanti attho. Tattha yo vinicchayo mātikāyaṃ ''bhesajjakaraṇampi ca parittaṃ, paṭisanthāro''ti (vi. saṅga. aṭṭha. ganthārambhakathā) mayā vutto, tasmiṃ samabhiniviṭṭhe bhesajjakaraṇavinicchaye. Sahadhammo etesanti **sahadhammikā,** tesaṃ, ekassa satthuno sāsane sahasikkhamānadhammānanti attho. Atha vā sahadhamme niyuttā **sahadhammikā,** tesaṃ, sahadhammasaṅkhāte sikkhāpade sikkhamānabhāvena niyuttānanti attho. Vivaṭṭanissitasīlādiyuttabhāvena samattā **samasīlasaddhāpaññānaṃ**. Etena dussīlānaṃ bhinnaladdhikānañca akātumpi labbhatīti dasseti.

Ñātakapavāritaṭṭhānato vāti attano vā tesaṃ vā ñātakapavāritaṭṭhānato. Na kariyitthāti akatā, ayuttavasena akatapubbā viññatti **akataviññatti**. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. pārājika 186) pana **''akataviññattiyā**ti na viññattiyā. Sā hi ananuññātattā katāpi akatā viyāti **akataviññatti,** 'vadeyyātha bhante yenattho'ti evaṃ akataṭṭhāne viññatti akataviññattīti likhita''nti vuttaṃ. Sāratthadīpaniyaṃ (sārattha. ṭī. 2.185) ''gilānassa atthāya appavāritaṭṭhānato viññattiyā anuññātattā katāpi akatā viyāti **akataviññatti,** 'vada bhante paccayenā'ti evaṃ akatapavāraṇaṭṭhāne ca viññatti **akataviññattī''**ti.

16. **Paṭiyādiyatī**ti sampādeti. **Akātuṃ na vaṭṭatī**ti ettha dukkaṭanti vadanti, ayuttatāvasena panettha akaraṇappaṭikkhepo vutto, na āpattivasenāti gahetabbaṃ. **Sabbaṃ parikammaṃ anāmasantenā**ti mātugāmasarīrādīnaṃ anāmāsattā vuttaṃ. **Yāva ñātakā na passantī**ti yāva tassa ñātakā na passanti. ''Titthiyabhūtānaṃ mātāpitūnaṃ sahatthā dātuṃ na vaṭṭatī''ti vajirabuddhiṭīkāyaṃ (vajira. ṭī. pārājika 186) vuttaṃ.

17. Pitu bhaginī **pitucchā**. Mātu bhātā **mātulo. Nappahontī**ti kātuṃ na sakkontīti ṭīkāsu vuttaṃ. ''Tesaṃyeva santakaṃ bhesajjaṃ gahetvā kevalaṃ yojetvā dātabba''nti vatvā ''sace pana nappahonti yācanti ca, detha no bhante, tumhākaṃ paṭidassāmā''ti vuttattā pana tesaṃ bhesajjassa appahonakattā bhesajjameva yācantīti aṭṭhakathādhippāyo dissati, vīmaṃsitabbo. **Na yācantī**ti lajjāya na yācanti, gāravena vā. ''Ābhogaṃ katvā''ti vuttattā aññathā dentassa āpattiyeva. Sāratthadīpaniyaṃ (sārattha. ṭī. 2.18) pana **''ābhogaṃ katvā**ti idaṃ kattabbakaraṇadassanavasena vuttaṃ, ābhogaṃ pana akatvāpi dātuṃ vaṭṭatīti tīsu gaṇṭhipadesu likhita''nti vuttaṃ. Porāṇaṭīkāyampi tadeva gahetvā likhitaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. 1.185) pana taṃ vacanaṃ paṭikkhittaṃ. Vuttañhi tattha keci pana ''ābhogaṃ akatvāpi dātuṃ vaṭṭatīti vadanti, taṃ na yuttaṃ bhesajjakaraṇassa, pāḷiyaṃ 'anāpatti bhikkhu pārājikassa, āpatti dukkaṭassā'ti evaṃ antarāpattidassanavasena sāmaññato paṭikkhittattā, aṭṭhakathāyaṃ avuttappakārena karontassa sutteneva āpattisiddhāti daṭṭhabbā. Teneva aṭṭhakathāyampi 'tesaññeva santaka'ntiādi vutta''nti.

Ete dasa ñātake ṭhapetvāti tesaṃ puttanattādayopi tappaṭibaddhattā ñātakā evāti tepi ettheva saṅgahitā. Tena **aññesa**nti iminā aññātakānaṃ gahaṇaṃ veditabbaṃ. Tenevāha **''etesaṃ puttaparamparāyā''**tiādi. **Kulaparivaṭṭā**ti kulānaṃ paṭipāṭi, kulaparamparāti vuttaṃ hoti. **Bhesajjaṃ karontassā**ti yathāvuttavidhinā karontassa, ''tāvakālikaṃ dassāmī''ti ābhogaṃ akatvā dentassapi pana antarāpattidukkaṭaṃ vinā micchājīvanaṃ vā kuladūsanaṃ vā na hotiyeva. Tenāha **''vejjakammaṃ vā kuladūsakāpatti vā na hotī''**ti. Ñātakānañhi santakaṃ yācitvāpi gahetuṃ vaṭṭati, tasmā tattha kuladūsanādi na siyā. Sāratthadīpaniyampi (sārattha. ṭī. 2.185) ''mayhaṃ dassanti karissantīti paccāsāya karontassapi yācitvā gahetabbaṭṭhānatāya ñātakesu vejjakammaṃ vā kuladūsakāpatti vā na hotīti vadantī''ti vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. pārājika 186) pana ''vejjakammaṃ vā kuladūsakāpatti vā na hotīti vacanato yāva sattamo kulaparivaṭṭo, tāva bhesajjaṃ kātuṃ vaṭṭatīti vadantī''ti ettakameva vuttaṃ. **Sabbapadesu vinicchayo veditabbo**ti ''cūḷamātuyā''tiādīsu sabbapadesu cūḷamātuyā sāmikotiādinā yojetvā heṭṭhā vuttanayeneva vinicchayo veditabbo.

Upajjhāyassa āharāmāti idaṃ upajjhāyena mama ñātakānaṃ bhesajjaṃ āharathāti āṇattehi kattabbavidhidassanatthaṃ vuttaṃ. Iminā ca sāmaṇerādīnaṃ apaccāsāyapi parajanassa bhesajjakaraṇaṃ na vaṭṭatīti dasseti. **Vuttanayeneva pariyesitvā**ti iminā ''bhikkhācāravattena vā''tiādinā, ''ñātisāmaṇerehi vā''tiādinā ca vuttamatthaṃ atidisati. **Apaccāsīsantenā**ti (vi. vi. ṭī. 1.185) āgantukacorādīnaṃ karontenapi manussā nāma upakārakā hontīti attano tehi lābhaṃ apatthayantena, paccāsāya karontassa pana vejjakammakuladūsanādinā doso hotīti adhippāyo. Evañhi upakāre kate sāsanassa guṇaṃ ñatvā pasīdanti, saṅghassa vā upakārakā hontīti karaṇe pana doso natthi. Keci pana ''apaccāsīsantena āgantukādīnaṃ paṭikkhittapuggalānampi dātuṃ vaṭṭatī''ti vadanti, taṃ na yuttaṃ kattabbākattabbaṭṭhānavibhāgassa niratthakattappasaṅgato apaccāsīsantena ''sabbesampi dātuṃ kātuñca vaṭṭatī''ti ettakamattasseva vattabbato. Apaccāsīsanañca micchājīvakuladūsanādidosanisedhanatthameva vuttaṃ na bhesajjakaraṇasaṅkhātāya imissā antarāpattiyā muccanatthaṃ āgantukacorādīnaṃ anuññātānaṃ dāneneva tāya āpattiyā muccanatoti gahetabbaṃ.

18. Teneva apaccāsīsantenapi akātabbaṭṭhānaṃ dassetuṃ **''saddhaṃ kula''**ntiādi vuttaṃ. **''Bhesajjaṃ ācikkhathā''**ti vuttepi **''aññamaññaṃ pana kathā kātabbā''**ti idaṃ pariyāyattā vaṭṭati. Evaṃ heṭṭhā vuttanayena **idañcidañca gahetvā karontī**ti iminā pariyāyena kathentassapi nevatthi dosoti ācariyā. **Pucchantī**ti iminā diṭṭhadiṭṭharogīnaṃ pariyāyenapi vatvā vicaraṇaṃ ayuttanti dasseti. Pucchitassapi pana paccāsīsantassa pariyāyakathāpi na vaṭṭatīti vadanti. **Samullapesī**ti apaccāsīsanto eva aññamaññaṃ kathaṃ samuṭṭhāpesi. **Ācariyabhāgo**ti vinayācāraṃ akopetvā bhesajjācikkhaṇena vejjācariyabhāgo ayanti atthoti vimativinodaniyaṃ (vi. vi. ṭī. 1.185) vuttaṃ.

Sāratthadīpaniyaṃ (sārattha. ṭī. 2.185) pana ''vinayalakkhaṇaṃ ajānantassa anācariyassa tadanurūpavohārāsambhavato īdisassa lābhassa uppatti nāma natthīti 'ācariyabhāgo nāma aya'nti vuttaṃ. Vinaye pakataññunā ācariyena labhitabbabhāgo ayanti vuttaṃ hotī''ti vuttaṃ. ''Pupphapūjanatthāya dinnepi akappiyavohārena vidhānassa ayuttattā 'kappiyavasenā'ti vuttaṃ, 'pupphaṃ āharathā'tiādinā kappiyavohāravasenāti attho''ti sāratthadīpaniyaṃ (sārattha. ṭī. 2.185) vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. 1.185) pana ''pupphapūjanatthāyapi sampaṭicchiyamānaṃ rūpiyaṃ attano santakattabhajanena nissaggiyamevāti āha **'kappiyavasena gāhāpetvā'**ti. 'Amhākaṃ rūpiyaṃ na vaṭṭati, pupphapūjanatthaṃ pupphaṃ vaṭṭatī'tiādinā paṭikkhipitvā kappiyena kammena gāhāpetvāti attho''ti vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. pārājika 186) pana **''kappiyavasenā**ti amhākaṃ pupphaṃ ānethātiādinā. 'Pūjaṃ akāsī'ti vuttattā sayaṃ gahetuṃ na vaṭṭatīti vadantī''ti ettakameva vuttaṃ. Ayamettha bhesajjakaraṇavinicchayakathālaṅkāro.

19. Evaṃ bhesajjakaraṇavinicchayaṃ kathetvā idāni parittakaraṇavinicchayaṃ kathetumāha **''paritte panā''**tiādi. Tattha yadi ''parittaṃ karothā''ti vutte karonti, bhesajjakaraṇaṃ viya gihikammaṃ viya ca hotīti ''na kātabba''nti vuttaṃ. ''Parittaṃ bhaṇathā''ti vutte pana dhammajjhesanattā anajjhiṭṭhenapi bhaṇitabbo dhammo, pageva ajjhiṭṭhenāti ''kātabba''nti vuttaṃ, **cāletvā suttaṃ parimajjitvā**ti parittaṃ karontena kātabbavidhiṃ dasseti. **Cāletvā suttaṃ parimajjitvā**ti idaṃ vā ''parittāṇaṃ ettha pavesemī''ti cittena evaṃ kate parittāṇā ettha pavesitā nāma hotīti vuttaṃ. **Vihārato…pe… dukkaṭa**nti idaṃ aññātake gahaṭṭhe sandhāya vuttanti vadanti. **Pādesu udakaṃ ākiritvā**ti idaṃ tasmiṃ dese cārittavasena vuttaṃ. Tattha hi pāḷiyā nisinnānaṃ bhikkhūnaṃ pādesu rogavūpasamanādiatthāya udakaṃ siñcitvā parittaṃ kātuṃ suttañca ṭhapetvā ''parittaṃ bhaṇathā''ti vatvā gacchanti. Evañhi kariyamāne yadi pāde apanenti, manussā taṃ ''avamaṅgala''nti maññanti ''rogo na vūpasamessatī''ti. Tenāha **''na pādā apanetabbā''**ti.

Matasarīradassane viya kevale susānadassanepi idaṃ jātānaṃ sattānaṃ vayagamanaṭṭhānanti maraṇasaññā uppajjatīti āha **''sīvathikadassane…pe… maraṇassatiṃ paṭilabhissāmāti gantuṃ vaṭṭatī''**ti. Lesakappaṃ akatvā samuppannasuddhacittena ''parivāratthāya āgacchantū''ti vuttepi gantuṃ vaṭṭatīti vimativinodaniyaṃ (vi. vi. ṭī. 1.185) vuttaṃ. Etena asubhadassananti vacanamattena lesakappaṃ katvā evaṃ gate matassa ñātakā pasīdissanti, dānaṃ dassanti, mayaṃ lābhaṃ labhissāma, upaṭṭhākaṃ labhissāmāti asuddhacittena gantuṃ na vaṭṭatīti dasseti. Kammaṭṭhānasīsena pana ''maraṇassatiṃ labhissāmā''tiādinā suddhacittena pakkositepi apakkositepi gantuṃ vaṭṭatīti dīpeti. Tālapaṇṇassa parittalekhanaṭṭhānattā parittasuttassa parittakaraṇasaññāṇattā tāni disvā amanussā parittasaññāya apakkamantīti āha **''tālapaṇṇaṃ pana parittasuttaṃ vā hatthe vā pāde vā bandhitabba''**nti.

Ettha ca ādito paṭṭhāya yāva ''āṭānāṭiyaparittaṃ (dī. ni. 3.275 ādayo) vā bhaṇitabba''nti ettakoyeva vinayaṭṭhakathābhato pāḷimuttaparittakaraṇavinicchayo, na pana tato paraṃ vutto, tasmā ''idha panā''tiādiko kathāmaggo samantapāsādikāyaṃ natthi, tīsu ṭīkāsupi taṃsaṃvaṇṇanānayo natthi, tathāpi so suttaṭṭhakathāyaṃ āgatovāti taṃ dassetuṃ **''idha pana āṭānāṭiyasuttassa parikammaṃ veditabba''**ntiādimāha. Tattha **idhā**ti ''āṭānāṭiyaparittaṃ vā bhaṇitabba''nti vacane. **Panā**ti visesatthe nipāto. Dīghanikāye pāthikavagge āgatassa āṭānāṭiyaparittassa parikammaṃ evaṃ veditabbanti yojanā. Yadi paṭhamameva na vattabbaṃ, atha kiṃ kātabbanti āha **''mettasutta''**ntiādi. Evañhi laddhāsevanaṃ hutvā atiojavantaṃ hoti.

Piṭṭhaṃ vā maṃsaṃ vāti **vā**-saddo aniyamattho, tena macchakhaṇḍapūvakhajjakādayo saṅgaṇhāti. **Otāraṃ labhantī**ti attanā piyāyitakhādanīyanibaddhavasanaṭṭhānalābhatāya avatāraṇaṃ labhanti. **Haritūpalitta**nti allagomayalittaṃ. Idañhi porāṇakacārittaṃ bhūmivisuddhakaraṇaṃ. **Parisuddhaṃ…pe… nisīditabba**nti iminā parittakārakassa bhikkhuno mettākaruṇāvasena cittavisuddhipi icchitabbāti dasseti. Evañhi sati upari vakkhamānaubhayato rakkhāsaṃvidhānena sameti. Ṭīkāyaṃ (dī. ni. ṭī. 3.282) pana ''sarīrasuddhipi icchitabbāti dassetī''ti vuttaṃ. Tadetaṃ vicāretabbaṃ. Na hi ''kāyasuddhimattena amanussānaṃ piyo hotī''ti vuttaṃ, mettāvaseneva pana vuttaṃ. Vuttañhetaṃ bhagavatā ''mettāya, bhikkhave, cetovimuttiyā…pe… ekādasānisaṃsā pāṭikaṅkhā. Katame ekādasa? Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hotī''tiādi (a. ni. 11.15; pari. 331; mi. pa. 4.4.6).

Parittakārako…pe… samparivāritenāti idaṃ parittakaraṇo bāhirato ārakkhāsaṃvidhānaṃ, ''metta…pe… vattabba''nti abbhantarato ārakkhāsaṃvidhānaṃ, evaṃ ubhayato rakkhāsaṃvidhānaṃ hoti. Evañhi amanussā parittakārakassa antarāyaṃ kātuṃ na visahanti. **Maṅgalakathā vattabbā**ti amanussānaṃ tosanatthāya paṇṇākāraṃ katvā mahāmaṅgalakathā kathetabbā. Evaṃ upari vakkhamānena **''tuyhaṃ paṇṇākāratthāya mahāmaṅgalakathā vuttā''**ti vacanena sameti. Ṭīkāyaṃ pana ''pubbupacāravasena vattabbā''ti vuttaṃ. **Sabbasannipāto**ti tasmiṃ vihāre tasmiṃ gāmakkhette sabbesaṃ bhikkhūnaṃ sannipāto **ghosetabbo** ''cetiyaṅgaṇe sabbehi sannipatitabba''nti. **Anāgantuṃnāma na labhatī**ti amanusso buddhāṇābhayena rājāṇābhayena anāgantuṃ na labhati catunnaṃ mahārājūnaṃ āṇāṭṭhāniyattā. Gahitakāpadesena amanussova pucchito hotīti **''amanussagahitako 'tvaṃ ko nāmo'ti pucchitabbo''**ti vuttaṃ. **Mālāgandhādīsū**ti mālāgandhādipūjāsu. **Āsanapūjāyā**ti cetiye buddhāsanapūjāya. **Piṇḍapāte**ti bhikkhusaṅghassa piṇḍapātadāne. Evaṃ vatthuppadesena cetanā vuttā, tasmā pattidānaṃ sambhavati.

Devatānanti yakkhasenāpatīnaṃ. Vuttañhi āṭānāṭiyasutte (dī. ni. 3.283, 293) ''imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ ujjhāpetabba''ntiādi. **Āṭā**ti dabbimukhasakuṇā. Te āṭā nadanti etthāti āṭānādaṃ, devanagaraṃ, āṭānāde kataṃ **āṭānādiyaṃ,** suttaṃ. Ṭīkāyaṃ (dī. ni. ṭī. 3.282) **''parittaṃ bhaṇitabba**nti etthāpi 'mettacittaṃ purecārikaṃ katvā'ti ca 'maṅgalakathā vattabbā'ti ca 'vihārassa upavane'ti ca evamādi sabbaṃ gihīnaṃ parittakaraṇe vuttaṃ parikammaṃ kātabbamevā''ti vuttaṃ, evaṃ sati aṭṭhakathāyaṃ (dī. ni. aṭṭha. 3.282) ''etaṃ tāva gihīnaṃ parikamma''nti vatvā ''sace pana bhikkhū''tiādinā visesatthajotakena pana-saddena saha vuccamānaṃ ''idaṃ bhikkhūnaṃ parikamma''nti vacanaṃ niratthakaṃ viya hoti. Avisese hi sati bhedo kātabbo na siyā. Bhikkhūnañca yathāvuttāva bāhirārakkhā dukkarā hoti, tasmā gihīnaṃ parittakaraṇe vuttaparikamme asampajjamānepi aṭṭhakathāyaṃ vuttanayeneva kātuṃ vaṭṭatīti no mati.

Idaṃ pana idha āgataṃ āṭānāṭiyasuttaparikammaṃ sutvā ''idaṃ suttaṃ amanussānaṃ amanāpaṃ, sajjhāyantassa parittaṃ karontassa amanussā antarāyaṃ kareyyu''nti maññamānā porāṇā catūhi mahārājehi ārocitaṃ sabbaññubuddhena desitaṃ mūlabhūtaṃ dīghanikāye āgataṃ āṭānāṭiyasuttaṃ (dī. ni. 3.275 ādayo) pahāya mūlasuttato gāthāchakkameva gahetvā avasesaṃ sabbaṃ suttaṃ ṭhapetvā aññagāthāyo pakkhipitvā ''āṭānāṭiyaparitta''nti ṭhapesuṃ, tampi parittaṃ amūlabhūtattā ekenākārena dhāretuṃ asakkontā keci saṃkhittena dhārenti, keci vitthārena, keci ekaccā gāthāyo pakkhipanti, keci nikkhipanti, keci bhikkhū taṃmissakaparittampi maṅgalakaraṇakālādīsu vattumavisahantā taṃ ṭhapetvā aññasuttāniyeva bhaṇanti, sabbametaṃ ayuttaṃ viya dissati. Kasmā? Cattāropi mahārājāno imaṃ āṭānāṭiyaṃ rakkhaṃ saṃvidahamānā buddhasāsane amanussānaṃ pasādāya, catassannaṃ parisānaṃ aviheṭhanāya eva saṃvidahiṃsu, na aññena kāraṇena. Vuttañhi tattha ''tattha santi uḷārā yakkhānivāsino, ye imasmiṃ bhagavato pāvacane appasannā, tesaṃ pasādāya uggaṇhātu bhante bhagavā āṭānāṭiyaṃ rakkhaṃ bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāyā''ti (dī. ni. 3.276).

Sammāsambuddhenapi imassa suttassa nigamane ''uggaṇhātha bhikkhave āṭānāṭiyaṃ rakkhaṃ, pariyāpuṇātha bhikkhave āṭānāṭiyaṃ rakkhaṃ, dhāretha bhikkhave āṭānāṭiyaṃ rakkhaṃ, atthasaṃhitā bhikkhave āṭānāṭiyā rakkhā bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāyā''ti (dī. ni. 3.295) bhikkhūnaṃ dhāraṇaṃ uyyojitaṃ ānisaṃsañca pakāsitaṃ. Aṭṭhakathācariyehi ca ''buddhabhāsite ekakkharampi ekapadampi apanetabbaṃ nāma natthī''ti vuttaṃ, tasmā catūhi mahārājehi saṃvidahitaṃ sammāsambuddhena āhaccabhāsitaṃ tisso saṅgītiyo āruḷhaṃ pakatiāṭānāṭiyasuttameva dhāretuṃ sajjhāyituñca yuttaṃ, na bhagavatā abhāsitaṃ tisso saṅgītiyo anāruḷhaṃ missakasuttanti. Dīghanikāyaṭṭhakathāyaṃ (dī. ni. aṭṭha. 3.282) āgataṃ idaṃ āṭānāṭiyaparittaparikammaṃ pana pakatisajjhāyanavācanādiṃ sandhāya aṭṭhakathācariyehi na vuttaṃ, atha kho gahaṭṭhaṃ vā pabbajitaṃ vā amanussehi gahitakāle mocāpanatthāya lokiyehi mantaṃ viya bhaṇanaṃ sandhāya vuttaṃ. Vuttañhi tattha ''amanussagahitako tvaṃ ko nāmosīti pucchitabbo''tiādi (dī. ni. aṭṭha. 3.282).

Āṭānāṭiyā rakkhā ca nāma na sakalasuttaṃ, atha kho ''vipassissa ca namatthū''ti padaṃ ādiṃ katvā catunnaṃ mahārājūnaṃ vasena catukkhattuṃ āgataṃ ''jinaṃ vandāma gotama''nti padaṃ pariyosānaṃ katvā vuttasuttekadesoyeva. Kathaṃ viññāyatīti ce? ''Atha kho vessavaṇo mahārājā bhagavato adhivāsanaṃ viditvā imaṃ āṭānāṭiyaṃ rakkhaṃ abhāsī''ti ārabhitvā yathāvuttasuttekadesassa avasāne ''ayaṃ kho mārisā āṭānāṭiyā rakkhā''ti niyyātitattā. Tasmā yathā nāma byagghādayo attano bhakkhaṃ vilumpantānaṃ balavaduṭṭhacittā bhavanti, evaṃ attanā gahitamanussaṃ mocāpentānaṃ amanussā paduṭṭhacittā honti. Iti tathā mocāpetuṃ āraddhakāle bhikkhūnaṃ parissayavinodanatthaṃ imaṃ āṭānāṭiyaparittaparikammaṃ aṭṭhakathācariyehi vuttanti daṭṭhabbaṃ. Ayaṃ parittakaraṇavinicchayakathālaṅkāro.

20. **Anāmaṭṭhapiṇḍapāto**ti (vi. vi. ṭī. 1.185) ettha amasiyitthāti āmaṭṭho, na āmaṭṭho **anāmaṭṭho**. Piṇḍaṃ piṇḍaṃ hutvā patatīti **piṇḍapāto**. Anāmaṭṭho ca so piṇḍapāto cāti tathā, aggahitaaggo, aparibhutto piṇḍapātoti attho. Sacepi **kahāpaṇagghanako hotī**ti iminā dāyakehi bahubyañjanena sampādetvā sakkaccaṃ dinnabhāvaṃ dīpeti. Tena vuttaṃ **''saddhādeyyavinipātanaṃ natthī''**ti, evaṃ sakkaccaṃ saddhāya dinnaṃ mahagghabhojanampi mātāpitūnaṃ datvā saddhādeyyavinipātanaṃ nāma na hoti, pageva appagghabhojaneti adhippāyo. Mātādipañcakaṃyeva vatvā bhesajjakaraṇe viya aparesampi dasannaṃ dātuṃ vaṭṭatīti avuttattā aññesaṃ ñātakānampi pesetvā dātuṃ na vaṭṭatīti siddhaṃ, ''vihāraṃ sampattassa pana yassa kassaci āgantukassa vā''iccādivakkhamānattā vihāraṃ sampattānaṃ ñātakānampi āgantukasāmaññena dātuṃ vaṭṭatīti ca. **Thālake**ti saṅghike kaṃsādimaye thālake. Pattopi ettha saṅgayhati. **Na vaṭṭatī**ti iminā dukkaṭanti dasseti. **Dāmarikacorassā**ti rajjaṃ patthentassa pākaṭacorassa. Adīyamānepi ''na dentī''ti kujjhantīti sambandho.

Āmisassa dhammassa ca alābhena attano parassa ca antare sambhavantassa chiddassa vivarassa paṭisantharaṇaṃ pidahanaṃ **paṭisanthāro**. So pana dhammāmisavasena duvidho. Tattha āmisapaṭisanthāraṃ sandhāya **''kassa kātabbo, kassa na kātabbo''**ti vuttaṃ. **Āgantukassa vā…pe… kātabboyevā**ti vuttamatthaṃ pākaṭaṃ kātuṃ **''āgantukaṃ tāvā''**tiādimāha. **Khīṇaparibbaya**nti iminā agatibhāvaṃ karuṇāṭṭhānatañca dasseti. Tena ca tabbidhurānaṃ samiddhānaṃ āgantukattepi dātuṃ na vaṭṭatīti siddhaṃ hoti. **''Apaccāsīsantenā''**ti vatvā paccāsīsanappakāraṃ dassetuṃ **''manussā nāmā''**tiādi vuttaṃ. Ananuññātānaṃ pana apaccāsīsantenapi dātuṃ na vaṭṭati saddhādeyyavinipātattā, paccāsāya pana sati kuladūsanampi hoti. **Ubbāsetvā**ti samantato tiyojanaṃ vilumpante manusse palāpetvā. **Varapotthakacittattharaṇa**nti anekappakāraṃ itthipurisādiuttamarūpavicittaṃ attharaṇaṃ. Ayaṃ paṭisanthāravinicchayakathālaṅkāro.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Bhesajjādivinicchayakathālaṅkāro nāma

Tatiyo paricchedo.

4. Viññattivinicchayakathā

21. Evaṃ bhesajjādivinicchayaṃ kathetvā idāni viññattivinicchayaṃ kathetuṃ **''viññattīti yācanā''**tiādimāha. Tattha viññāpanā **viññatti,** ''iminā no attho''ti viññāpanā, yācanāti vuttaṃ hoti. Tenāha ''viññattīti yācanā''ti. **Tatra** viññattiyaṃ **ayaṃ** mayā vakkhamāno **vinicchayo** veditabboti yojanā. **Mūlacchejjāyā**ti (vi. vi. ṭī. 1.342) parasantakabhāvato mocetvā attano eva santakakaraṇavasena. Evaṃ

yācato aññātakaviññattidukkaṭañceva dāsapaṭiggahadukkaṭañca hoti ''dāsidāsapaṭiggahaṇā paṭivirato (dī. ni. 1.10, 194) hotī''ti vacanaṃ nissāya aṭṭhakathāyaṃ paṭikkhittattā. Nātakapavāritaṭṭhānato pana dāsaṃ mūlacchejjāya yācantassa sādiyanavaseneva dukkaṭaṃ. **Sakakamma**nti pāṇavadhakammaṃ. Idañca pāṇātipātadosaparihārāya vuttaṃ, na viññattiparihārāya. **Aniyametvāpi na yācitabbā**ti sāmīcidassanatthaṃ vuttaṃ, suddhacittena pana hatthakammaṃ yācantassa āpatti nāma natthi. **Yadicchakaṃ kārāpetuṃ vaṭṭatī**ti ''hatthakammaṃ yācāmi, dethā''tiādinā ayācitvāpi vaṭṭati, sakiccapasutampi evaṃ kārāpentassa viññatti natthi eva, sāmīcidassanatthaṃ pana vibhajitvā vuttaṃ.

Sabbakappiyabhāvadīpanatthanti sabbaso kappiyabhāvadassanatthaṃ. **Mūlaṃ dethāti vattuṃ vaṭṭatī**ti ''mūlaṃ dassāmā''ti paṭhamaṃ vuttattā viññatti vā ''mūla''nti vacanassa kappiyākappiyavatthusāmaññavacanattā akappiyavacanaṃ vā niṭṭhitabhatikiccānaṃ dāpanato akappiyavatthusādiyanaṃ vā na hotīti katvā vuttaṃ. **Mūlacchejjāya vā**ti idaṃ idha thambhādīnaṃ dāsidāsādibhāvābhāvato vuttaṃ. **Anajjhāvutthaka**nti apariggahitaṃ, assāmikanti attho.

22. **Na kevalañca…pe… cīvarādīni kārāpetukāmenā**tiādīsu cīvaraṃ kārāpetukāmassa aññātakaappavāritatantavāyehi hatthakammayācanavasena vāyāpane viññattipaccayā dukkaṭābhāvepi cīvaravāyāpanasikkhāpadena yathārahaṃ pācittiyadukkaṭāni hontīti veditabbaṃ. **Akappiyakahāpaṇādi na dātabba**nti kappiyamukhena laddhampi tattha kammakaraṇatthāya imassa kahāpaṇaṃ dehīti vatvā ''dātuṃ vaṭṭatī''ti vuttaṃ. Pubbe katakammassa dāpane kiñcāpi doso na dissati, tathāpi asāruppamevāti vadanti. Katakammatthāyapi kappiyavohārena pariyāyato bhatiṃ dāpentassa natthi doso, sāratthadīpaniyaṃ (sārattha. ṭī. 1.342) pana **''akappiyakahāpaṇādi na dātabba**nti kiñcāpi akappiyakahāpaṇādiṃ asādiyantena kappiyavohārato dātuṃ vaṭṭati, tathāpi sāruppaṃ na hoti, manussā ca etassa santakaṃ kiñci atthīti viheṭhetabbaṃ maññantīti akappiyakahāpaṇādidānaṃ paṭikkhitta''nti vuttaṃ. **Tatheva pācetvā**ti hatthakammavaseneva pācetvā. ''Kiṃ bhante''ti ettakepi pucchite yadatthāya paviṭṭho, taṃ kathetuṃ labhati pucchitapañhattā.

23. **Vatta**nti cārittaṃ, āpatti pana na hotīti adhippāyo. **Kappiyaṃ kārāpetvā paṭiggahetabbānī**ti sākhāya makkhikabījanena paṇṇādichede bījagāmakopanassa ceva tattha laggarajādiappaṭiggahitakassa ca parihāratthāya vuttaṃ, tadubhayāsaṅkāya asati tathā akaraṇe doso natthi. Sāratthadīpaniyaṃ (sārattha. ṭī. 1.342) pana **''kappiyaṃ kārāpetvā paṭiggahetabbānī**ti sākhāya laggarajasmiṃ patte patitepi sākhaṃ chinditvā khāditukāmatāyapi sati sukhaparibhogatthaṃ vutta''nti vuttaṃ. Nadiyādīsu udakassa apariggahitattā **''āharāti vattuṃ vaṭṭatī''**ti vuttaṃ. **Gehato…pe… neva vaṭṭatī**ti pariggahitudakattā viññattiyā dukkaṭaṃ hotīti adhippāyo. **''Na āhaṭaṃ paribhuñjitu''**nti vacanato viññattiyā āpannaṃ dukkaṭaṃ desetvāpi taṃ vatthuṃ paribhuñjantassa paribhoge paribhoge dukkaṭameva, pañcannampi sahadhammikānaṃ na vaṭṭati.

''Alajjīhi pana bhikkhūhi vā sāmaṇerehi vā hatthakammaṃ na kāretabba''nti sāmaññato vuttattā attano atthāya yaṃ kiñci hatthakammaṃ kāretuṃ na vaṭṭati. Yaṃ pana alajjī nivāriyamānopi bījanādiṃ karoti, tattha doso natthi, cetiyakammādīni pana tehi kārāpetuṃ vaṭṭatīti vimativinodaniyaṃ (vi. vi. ṭī. 1.342) vuttaṃ. Sāratthadīpaniyaṃ (sārattha. ṭī. 2.342) pana **''alajjīhi…pe… na kāretabba**nti idaṃ uttaribhaṅgādhikārattā ajjhoharaṇīyaṃ sandhāya vuttaṃ, bāhiraparibhogesu pana alajjīhipi hatthakammaṃ kāretuṃ vaṭṭatī''ti vuttaṃ. Ettha ca ''alajjīhi sāmaṇerehī''ti vuttattā ''sañcicca āpattiṃ āpajjatī''ti (pari. 359) alajjilakkhaṇaṃ ukkaṭṭhavasena upasampanne paṭicca upalakkhaṇato vuttanti taṃlakkhaṇavirahitānaṃ sāmaṇerādīnaṃ liṅgatthenagotrabhupariyosānānaṃ bhikkhupaṭiññānaṃ dussīlānampi sādhāraṇavasena alajjilakkhaṇaṃ yathāṭhapitapaṭipattiyā atiṭṭhanamevāti gahetabbaṃ.

24. **Goṇaṃ pana…pe… āharāpentassa dukkaṭa**nti viññattikkhaṇe viññattipaccayā, paṭilābhakkhaṇe goṇānaṃ sādiyanapaccayā ca dukkaṭaṃ. Goṇañhi attano atthāya aviññattiyā laddhampi sāditum na vaṭṭati ''hatthigavāssavaḷavapaṭiggahaṇā paṭivirato hotī''ti (dī. ni. 1.10, 194) vuttattā. Tenevāha **''ñātakapavāritaṭṭhānatopi mūlacchejjāya yācituṃ na vaṭṭatī''**ti. Ettha ca viññattidukkaṭābhāvepi akappiyavatthuyācanepi paṭiggahaṇepi dukkaṭameva. **Rakkhitvā**ti corādiupaddavato rakkhitvā. **Jaggitvā**ti tiṇaannādīhi posetvā. **Na sampaṭicchitabba**nti attano atthāya gosādiyanassa paṭikkhittattā vuttaṃ.

25. **Ñātakapavāritaṭṭhāne pana vaṭṭatī**ti sakaṭassa sampaṭicchitabbattā mūlacchejjavasena yācituṃ vaṭṭati. **Tāvakālikaṃ vaṭṭatī**ti ubhayatthāpi vaṭṭatīti atthoti vimativinodaniyaṃ (vi. vi. ṭī. 1.342) vuttaṃ. Sāratthadīpaniyaṃ (sārattha. ṭī. 2.342) pana **''sakaṭaṃ dethāti… pe… na vaṭṭatī**ti mūlacchejjavasena sakaṭaṃ dethāti vattuṃ na vaṭṭati. **Tāvakālikaṃ vaṭṭatī**ti tāvakālikaṃ katvā sabbattha yācituṃ vaṭṭatī''ti vuttaṃ. Vāsiādīni puggalikānipi vaṭṭantīti āha **''esa nayo vāsī''**tiādi. Valliādīsu ca parapariggahitesu esa nayoti yojetabbaṃ. **Garubhaṇḍappahonakesuyevā**ti idaṃ viññattiṃ sandhāya vuttaṃ, adinnādāne pana tiṇasalākaṃ upādāya parapariggahitaṃ theyyacittena gaṇhato avahāro eva, bhaṇḍagghena kāretabbo. **Valliādīsū**ti ettha **ādi-**saddena pāḷiāgatānaṃ veḷumuñjapabbajatiṇamattikānaṃ saṅgaho daṭṭhabbo. Tattha ca yasmiṃ padese haritālajātihiṅgulikādi appakampi mahagghaṃ hoti, tattha taṃ tālapakkappamāṇato ūnampi garubhaṇḍameva, viññāpetuñca na vaṭṭati.

26. **Sā**ti viññatti. **Parikathā**dīsu ''senāsanaṃ sambādha''ntiādinā pariyāyena kathanaṃ **parikathā** nāma. Ujukameva akathetvā ''bhikkhūnaṃ kiṃ pāsādo na vaṭṭatī''tiādinā adhippāyo yathā vibhūto hoti, evaṃ kathanaṃ **obhāso** nāma. Senāsanādiatthaṃ bhūmiparikammādikaraṇavasena paccayuppādāya nimittakaraṇaṃ **nimittakammaṃ** nāma. Tīsu paccayesu viññattiādayo dassitā, gilānapaccaye pana kathanti āha **''gilānapaccaye panā''**tiādi. Tathā uppannaṃ pana bhesajjaṃ roge vūpasante bhuñjituṃ vaṭṭati, na vaṭṭatīti? Tattha vinayadharā ''bhagavatā rogasīsena paribhogassa dvāraṃ dinnaṃ, tasmā arogakālepi bhuñjituṃ vaṭṭati, āpatti na hotī''ti vadanti, suttantikā pana ''kiñcāpi āpatti na hoti, ājīvaṃ pana kopeti, tasmā sallekhapaṭipattiyaṃ ṭhitassa na vaṭṭati, sallekhaṃ kopetī''ti vadantīti.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Viññattivinicchayakathālaṅkāro nāma

Catuttho paricchedo.

5. Kulasaṅgahavinicchayakathā

27. Evaṃ viññattivinicchayaṃ kathetvā idāni kulasaṅgahavinicchayaṃ kathetuṃ **''kulasaṅgaho''**tiādimāha. Tattha saṅgaṇhanaṃ saṅgaho, kulānaṃ saṅgaho **kulasaṅgaho,** paccayadāyakādīnaṃ gihīnaṃ anuggahakaraṇaṃ. Anuggahattho hettha saṅgaha-saddo yathā ''puttadārassa saṅgaho''ti (khu. pā. 5.6; su. ni. 265).

28. Tattha **koṭṭana**nti sayaṃ chindanaṃ. **Koṭṭāpana**nti ''imaṃ chindā''ti aññesaṃ chedāpanaṃ. **Āḷiyā bandhana**nti yathā gacchamūle udakaṃ santiṭṭhati, tathā samantato bandhanaṃ. **Udakassā**ti akappiyaudakassa ''kappiyaudakasiñcana''nti visuṃ vakkhamānattā, tañca ārāmādiatthaṃ ropane akappiyavohāresupi kappiyavohāresupi kappiyaudakasiñcanādi vaṭṭatīti vakkhamānattā idhāpi vibhāgaṃ katvā kappiyaudakasiñcanādi visuṃ dassitaṃ. Ettha ca katamaṃ akappiyaudakaṃ, katamaṃ pana kappiyaudakanti? Sappāṇakaṃ akappiyaudakaṃ, appāṇakaṃ kappiyaudakanti. Kathaṃ viññāyatīti ce, ''yo pana bhikkhu jānaṃ sappāṇakaṃ udakaṃ tiṇaṃ vā mattikaṃ vā siñceyya vā siñcāpeyya vā pācittiya''nti vacanato. Yathā koṭṭanakhaṇanādikāyikakiriyāpi akappiyavohāre saṅgahitā, evaṃ mātikāujukaraṇādikappiyavohārepīti āha **''sukkhamātikāya ujukaraṇa''**nti. **Hatthapādamukhadhovananahaānodakasiñcana**nti imināpi pakārantarena kappiyaudakasiñcanameva dasseti. Akappiyavohāre koṭṭanakhaṇanādivasena sayaṃ karaṇassapi kathaṃ saṅgahoti? Akappiyanti vohariyatīti **akappiyavohāro**ti akappiyabhūtaṃ karaṇakārāpanādi sabbameva saṅgahitaṃ, na pana akappiyavacanamattanti daṭṭhabbaṃ. Kappiyavohārepi eseva nayo. **Sukkhamātikāya ujukaraṇa**nti iminā purāṇapaṇṇādīnaṃ haraṇampi saṅgahitanti daṭṭhabbaṃ. Kudālādīni bhūmiyaṃ ṭhapetvā ṭhānato hatthena gahetvā ṭhānameva pākaṭataranti **''obhāso''**ti vuttaṃ.

29. Mahāpaccarivādaṃ patiṭṭhāpetukāmo pacchā vadati. **Vanatthāyā**ti idaṃ keci ''vatatthāyā''ti paṭhanti, tesaṃ vatiatthāyāti attho. Vajirabuddhiṭīkāyampi tatheva vuttaṃ, ''ārāmaropā vanaropā, ye narā setukārakā''ti (saṃ. ni. 1.47) vacanato pana taṃ vicāretabbaṃ. Akappiyavohārepi ekaccaṃ vaṭṭatīti dassetuṃ **''na kevalañca sesa''**ntiādimāha. **Yaṃ kiñci mātika**nti sukkhamātikaṃ vā asukkhamātikaṃ vā. **Kappiyaudakaṃ siñcitu**nti iminā ''kappiyaudakaṃ siñcathā''ti vattumpi vaṭṭatīti dasseti. **Sayaṃ ropetumpi vaṭṭatī**ti iminā ''ropehī''ti vattumpi vaṭṭatītipi siddhaṃ.

30. **Pācittiyañceva dukkaṭañcā**ti pathavīkhaṇanapaccayā pācittiyaṃ, kulasaṅgahapaccayā dukkaṭaṃ. **Akappiyavohārenā**ti ''idaṃ khaṇa, idaṃ ropehī''ti akappiyavohārena. **Dukkaṭamevā**ti kulasaṅgahapaccayā dukkaṭaṃ. **Ubhayatrā**ti kappiyākappiyapathaviyaṃ.

Sabbatthāti kulasaṅgahaparibhogaārāmādiatthāya ropite. **Dukkaṭampī**ti na kevalaṃ pācittiyameva. **Kappiyenā**ti kappiyaudakena. **Tesaṃyeva dvinna**nti kulasaṅgahaparibhogānaṃ. **Dukkaṭa**nti kulasaṅgahatthāya sayaṃ siñcane, kappiyavohārena vā akappiyavohārena vā siñcāpane dukkaṭaṃ, paribhogatthāya sayaṃ siñcane, akappiyavohārena siñcāpane ca dukkaṭaṃ. **Payogabahulatāyā**ti sayaṃ karaṇe, kāyapayogassa kārāpane vacīpayogassa bahuttena. **Āpattibahulatā veditabbā**ti ettha sayaṃ siñcane dhārāpacchedagaṇanāya āpattigaṇanā veditabbā. Siñcāpane pana punappunaṃ āṇāpentassa vācāya vācāya āpatti, sakiṃ āṇattassa bahusiñcane ekāva.

Ocinane dukkaṭapācittiyānīti kulasaṅgahapaccayā dukkaṭaṃ, bhūtagāmapātabyatāya pācittiyaṃ. **Aññatthā**ti vatthupūjādiatthāya ocinane. **Sakiṃ āṇatto**ti akappiyavohārena āṇatto. **Pācittiyamevā**ti akappiyavohārena āṇattattā bhūtagāmasikkhāpadena (pāci. 90-91) pācittiyaṃ. Kappiyavacanena pana vatthupūjādiatthāya ocināpentassa anāpattiyeva.

31. Ganthanena nibbattaṃ dāmaṃ **ganthimaṃ**. Esa nayo sesesupi. **Na vaṭṭatī**ti kulasaṅgahatthāya, vatthupūjādiatthāya vā vuttanayena karontassa kārāpentassa ca dukkaṭanti attho. **Vaṭṭatī**ti vatthupūjādiatthāya vaṭṭati, kulasaṅgahatthāya pana kappiyavohārena kārāpentassapi dukkaṭameva. **Purimanayenevā**ti ''bhikkhussa vā''tiādinā vuttanayena. Dhammāsanavitāne baddhakaṇṭakesu pupphāni vinivijjhitvā ṭhapentīti sambandho. Uparūpari vijjhitvā chattasadisaṃ katvā āvuṇanato **''chattādhichattaṃ viyā''**ti vuttaṃ. ''Kadalikkhandhamhī''tiādinā vuttaṃ sabbameva sandhāya **''taṃ atioḷārikamevā''**ti vuttaṃ, sabbattha karaṇe, akappiyavohārena kārāpane ca dukkaṭamevāti attho. **Pupphavijjhanatthaṃ kaṇṭakampi bandhituṃ na vaṭṭatī**ti imassa upalakkhaṇattā pupphadāmolambakādiatthāya rajjubandhanādipi na vaṭṭatīti keci vadanti. Aññe pana ''pupphavijjhanatthaṃ kaṇṭakanti visesitattā tadatthaṃ kaṇṭakameva bandhituṃ na vaṭṭati, tañca aṭṭhakathāpamāṇenā''ti vadanti, vīmaṃsitvā gahetabbaṃ. **Pupphapaṭicchakaṃ** nāma dantādīhi kataṃ pupphādhānaṃ. Etampi nāgadantakampi sachiddameva gahetabbaṃ. **Asokapiṇḍiyā**ti asokasākhānaṃ, pupphānaṃ vā samūhe. Sāratthadīpaniyaṃ (sārattha. ṭī. 2.431) pana **''asokapiṇḍiyā**ti asokapupphamañjarikāyā''ti vuttaṃ. **Dhammarajju** nāma cetiyaṃ vā bodhiṃ vā pupphappavesanatthaṃ āvijjhitvā bandharajju. Vimativinodaniyaṃ (vi. vi. ṭī. 1.431) pana **''dhammarajju** nāma cetiyādīni parikkhipitvā tesañca rajjuyā ca antarā pupphappavesanatthāya bandharajju. Sithilavaṭṭitāya vā vaṭṭiyā abbhantare pupphappavesanatthāya evaṃ bandhātipi vadantī''ti vuttaṃ.

Matthakadāmanti dhammāsanādimatthake palambakadāmaṃ. **Tesaṃyevā**ti uppalādīnaṃ eva. **Vākena vā**ti pupphanāḷaṃ phāletvā pupphena ekābaddhaṭṭhitavākena daṇḍena ca ekābaddheneva. Etena pupphaṃ bījagāmasaṅgahaṃ na gacchati pañcasu bījesu apaviṭṭhattā paṇṇaṃ viya, tasmā kappiyaṃ akārāpetvāpi vikopane doso natthi. Yañca chinnassapi makuḷassa vikasanaṃ, tampi atitaruṇassa abhāvā vuḍḍhilakkhaṇaṃ na hoti, pariṇatassa pana makuḷassa pattānaṃ sinehe pariyādānaṃ gate visuṃbhāvo eva vikāso, teneva chinnamakuḷavikāso achinnamakuḷavikāsato parihīno, milātaniyutto vā dissati. Yañca milātassa udakasaññoge amilānatāpajjanaṃ, tampi tambulapaṇṇādīsu samānaṃ vuḍḍhilakkhaṇaṃ na hoti. Pāḷiaṭṭhakathāsu ca na katthaci pupphānaṃ kappiyakaraṇaṃ āgataṃ, tasmā pupphaṃ sabbathā abījamevāti viññāyati, vīmaṃsitvā gahetabbaṃ.

''Pasibbake viyā''ti vuttattā pupphaṃ pasibbake vā pasibbakasadisaṃ bandhe yattha katthaci cīvare vā pakkhipituṃ vaṭṭatīti siddhaṃ. Sāratthadīpaniyaṃ (sārattha. ṭī. 2.431) pana **''khandhe ṭhapitakāsāvassā**ti khandhe ṭhapitasaṅghāṭiṃ sandhāya vuttaṃ. Tañhi tathābandhituṃ sakkā bhaveyya. Iminā ca aññampi tādisaṃ kāsāvaṃ vā vatthaṃ vā vuttanayena bandhitvā tattha pupphāni pakkhipituṃ vaṭṭatīti siddhaṃ. Aṃsabhaṇḍikapasibbake pakkhittasadisattā veṭhimaṃ nāma na jātaṃ, tasmā sithilabandhassa antarantarā pakkhipitumpi vaṭṭatīti vadantī''ti vuttaṃ. **Heṭṭhā daṇḍakaṃ pana bandhituṃ na vaṭṭatī**ti rajjuādīhi bandhanaṃ sandhāya vuttaṃ, pupphasseva pana acchinnadaṇḍakehi bandhituṃ vaṭṭati eva.

Pupphapaṭe ca daṭṭhabbanti pupphapaṭaṃ karontassa dīghato pupphadāmassa haraṇapaccāharaṇavasena pūraṇaṃ sandhāya vuttaṃ, tiriyato haraṇaṃ pana vāyimaṃ nāma hoti, na purimaṃ. **''Purimaṭṭhānaṃ atikkāmetī''**ti sāmaññato vuttattā purimaṃ pupphakoṭiṃ phusāpetvā vā aphusāpetvā vā parikkhipanavasena atikkāmentassa āpattiyeva. **Bandhituṃ vaṭṭatī**ti puppharahitāya suttavākakoṭiyā bandhituṃ vaṭṭati. **Ekavāraṃ haritvā parikkhipitvā**ti idaṃ pubbe vuttacetiyādiparikkhepaṃ pupphapaṭakaraṇañca sandhāya vuttaṃ,

tasmā cetiyaṃ vā bodhiṃ vā parikkhipantena ekavāraṃ parikkhipitvā purimaṭṭhānaṃ sampatte aññassa dātabbaṃ, tenapi ekavāraṃ parikkhipitvā tatheva kātabbaṃ. Pupphapaṭaṃ karontena ca haritvā aññassa dātabbaṃ, tenapi tatheva kātabbaṃ. Sacepi dveyeva bhikkhū ubhosu passesu ṭhatvā pariyāyena haranti, vaṭṭatiyevāti vadanti.

Parehi pūritanti dīghato pasāritaṃ. **Vāyitu**nti tiriyato harituṃ, taṃ pana ekavārampi na labhati. **Pupphāni ṭhapentenā**ti aganthitāni pākatikapupphāni aññamaññaṃ phusāpetvāpi ṭhapentena. Pupphadāmaṃ pana pūjanatthāya bhūmiyaṃ ṭhapentena phusāpetvā vā aphusāpetvā vā diguṇaṃ katvā ṭhapetuṃ na vaṭṭatīti vadanti.

32. **Ghaṭikadāmaolambako**ti heṭṭhābhāge ghaṭikākārayutto, dārughaṭikākāro vā olambako. Sāratthadīpaniyaṃ (sārattha. ṭī. 2.431) pana **''ghaṭikadāmaolambako**ti ante ghaṭikākārayutto yamakadāmaolambako''ti vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. pārājika 431) pana **''ghaṭikadāmaolambako**ti yamakadāmaolambakoti likhita''nti vuttaṃ, ekekaṃ pana dāmaṃ nikkhantasuttakoṭiyāva bandhitvā olambituṃ vaṭṭati, pupphadāmadvayaṃ saṅghaṭitukāmenapi nikkhantasuttakoṭiyāva suttakoṭiṃ saṅghaṭituṃ vaṭṭati. **Aḍḍhacandākārena mālāguṇaparikkhepo**ti aḍḍhacandākārena mālāguṇassa punappunaṃ haraṇapaccāharaṇavasena pūretvā parikkhipanaṃ, teneva taṃ purime paviṭṭhaṃ, tasmā etampi aḍḍhacandākāraṃ punappunaṃ haraṇapaccāharaṇavasena pūretuṃ na vaṭṭati. Ekavāraṃ pana aḍḍhacandākārakaraṇe mālāguṇaṃ harituṃ vaṭṭatīti vadanti. **Pupphadāmakaraṇa**nti ettha suttakoṭiyaṃ gahetvāpi ekato kātuṃ na vaṭṭatīti vadanti. Suttamayaṃ geṇḍukaṃ nāma, geṇḍukakharapattadāmānaṃ paṭikkhittattā celādīhi katadāmampi na vaṭṭati akappiyānulomattāti vadanti. **Parasantakaṃ deti, dukkaṭamevā**ti vissāsaggāhena parasantakaṃ gahetvā dentaṃ sandhāya vuttaṃ. **Thullaccaya**nti ettha bhaṇḍadeyyampi hoti.

33. **Tañca kho vatthupūjanatthāyā**ti mātāpitūnampi pupphaṃ dentena vatthupūjanatthāyeva dātabbanti dasseti. **''Maṇḍanatthāya pana sivaliṅgādipūjanatthāyā''**ti ettakameva vuttattā ''imaṃ vikkiṇitvā jīvissantī''ti mātāpitūnaṃ vaṭṭati, sesañātakānaṃ tāvakālikameva dātuṃ vaṭṭati. **Kassacipī**ti ñātakassa vā aññātakassa vā kassacipi. **Ñātisāmaṇerehevā**ti tesaṃ gihiparikammamocanatthaṃ vuttaṃ. **Itare**ti aññātakā. Tehipi sāmaṇerehi ācariyupajjhāyānaṃ vattasīsena haritabbaṃ. **Sampattānaṃ sāmaṇerānaṃ upaḍḍhabhāgaṃ dātuṃ vaṭṭatī**ti saṅghikassa lābhassa upacārasīmaṭṭhasāmaṇerānampi santakattā tesampi upaḍḍhabhāgo labbhatevāti katvā vuttaṃ. **Cūḷaka**nti upaḍḍhabhāgatopi upaḍḍhaṃ. Catutthabhāgassetaṃ adhivacanaṃ. **Sāmaṇerā…pe… ṭhapentī**ti idaṃ arakkhitaagopitaṃ sandhāya vuttaṃ. Sāratthadīpaniyaṃ pana ''vassaggena abhājanīyaṃ sandhāya vutta''nti vuttaṃ. **Tattha tatthā**ti magge vā cetiyaṅgaṇe vā.

34. **Sāmaṇerehi dāpetuṃ na labhantī**ti idaṃ sāmaṇerehi gihikammaṃ kāritaṃ viya hotīti vuttaṃ, na pana pupphadānaṃ hotīti sāmaṇerānampi na vaṭṭanato. Vuttañca **''sayamevā''**tiādi. Na hi taṃ pupphadānaṃ nāma siyā. Yadi hi tathā āgatānaṃ tesaṃ dānaṃ pupphadānaṃ nāma bhaveyya, sāmaṇerehipi dātuṃ na labbheyya. **Sayamevā**ti sāmaṇerā sayameva. **Yāgubhattādīni ādāyā**ti idaṃ bhikkhūnaṃ atthāya yāgubhattādisampādanaṃ sandhāya vuttattā **''na vaṭṭatī''ti avisesena vuttaṃ. Avisesena vutta**nti iminā sabbesampi na vaṭṭatīti dasseti.

35. **Vuttanayenevā**ti ''mātāpitūnaṃ tāva haritvāpi harāpetvāpi pakkositvāpi pakkosāpetvāpi dātuṃ vaṭṭati, sesañātakānaṃ pakkosāpetvāva. Mātāpitūnañca harāpentena ñātisāmaṇereheva harāpetabbaṃ. Itare pana yadi sayameva icchanti, vaṭṭatī''ti imaṃ pupphadāne vuttanayaṃ phaladānepi atidisati, tasmā phalampi mātāpitūnaṃ haraṇaharāpanādinā dātuṃ vaṭṭati, sesañātīnaṃ pakkosāpetvāva. Idāni ''yo haritvā vā harāpetvā vā…pe… issaravatāya dadato thullaccaya''nti (pārā. aṭṭha. 2.436-437) imaṃ pupphadāne vuttanayaṃ phaladāne saṅkhipitvā dassento **''kulasaṅgahatthāya panā''**tiādimāha. **Khīṇaparibbayāna**nti āgantuke sandhāya vuttaṃ. **Phalaparicchedenā**ti ''ettakāni phalāni dātabbānī''ti evaṃ phalaparicchedena vā. **Rukkhaparicchedena vā**ti ''imehi rukkhehi dātabbānī''ti evaṃ rukkhaparicchedena vā. Paricchinnesupi pana rukkhesu ''idha phalāni sundarāni, ito gaṇhathā''ti vadantena kulasaṅgaho kato nāma hotīti āha **''evaṃ pana na vattabba''**nti. **Rukkhacchallī**ti rukkhattaco, sā ''bhājanīyabhaṇḍa''nti vuttā. **Vuttanayenā**ti pupphaphalādīsu vuttanayena kulasaṅgaho hotīti dasseti.

36. Tesaṃ tesaṃ gihīnaṃ gāmantaradesantarādīsu sāsanapaṭisāsanaharaṇaṃ **jaṅghapesaniyaṃ**. Tenāha **''gihīnaṃ dūteyyaṃ sāsanaharaṇakamma''**nti. Dūtassa kammaṃ **dūteyyaṃ. Paṭhamaṃ sāsanaṃ aggahetvāpi…pe… pade pade dukkaṭa**nti idaṃ ''tassa sāsanaṃ ārocessāmī''ti iminā adhippāyena gamanaṃ sandhāya vuttaṃ. Tassa pana sāsanaṃ paṭikkhipitvā sayameva kāruññe ṭhito gantvā attano patirūpaṃ sāsanaṃ āroceti, anāpatti. Gihīnañca kappiyasāsanaṃ harituṃ vaṭṭatīti sambandho. **Imehi pana aṭṭhahi kuladūsakakammehī**ti pupphadānaṃ phaladānaṃ cuṇṇadānaṃ mattikadānaṃ dantakaṭṭhadānaṃ veḷudānaṃ paṇṇadānaṃ jaṅghapesanikanti imehi yathāvuttehi. **Pabbājanīyakammakato**ti kuladūsanapaccayā katapabbājanīyakammo.

37. **Sekkhabhūmiyaṃ vā**ti iminā jhānabhūmimpi saṅgaṇhāti. **Tiṇṇaṃ vivekāna**nti kāyacittaupadhivivekabhūtānaṃ tiṇṇaṃ vivekānaṃ. Piṇḍāya caraṇassa bhojanapariyosānattā vuttaṃ **''yāva bhojanapariyosāna''**nti. Bhutvā āgacchantassapi puna vuttanayeneva paṇidhāya cīvarasaṇṭhāpanādīni karontassa dukkaṭamevāti daṭṭhabbaṃ.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Kulasaṅgahavinicchayakathālaṅkāro nāma

Pañcamo paricchedo.

6. Macchamaṃsavinicchayakathā

38. Evaṃ kulasaṅgahavinicchayaṃ kathetvā idāni macchamaṃsavinicchayaṃ kathetuṃ **''macchamaṃsesu panā''**tiādi vuttaṃ. Tattha thale ṭhapitamatte marati, kevaṭṭādīhi vā māriyatīti maccho. Macchassa idanti macchaṃ, masiyate āmasiyateti maṃsaṃ, macchañca maṃsañca **macchamaṃsāni,** tesu. Macchamaṃsesu pana vinicchayo evaṃ veditabboti yojanā. **Macchaggahaṇenā**ti ettha niddhāraṇaṃ na kātabbaṃ. **Pana-**saddo pakkhantarattho, divāseyyādīsu vinicchayato aparo macchamaṃsesu vinicchayo veditabboti attho. Gayhate anenāti gahaṇaṃ. Kiṃ taṃ? Saddo, macchaiti gahaṇaṃ macchaggahaṇaṃ, tena **macchaggahaṇena,** macchasaddenāti attho. **Maṃsesu pana…**

pe… akappiyānīti ettha manussamaṃsaṃ samānajātimaṃsato paṭikkhittaṃ. Hatthiassānaṃ maṃsāni rājaṅgato, sunakhaahīnaṃ jegucchabhāvato, sesānaṃ vāḷamigattā bhikkhūnaṃ paribandhavimocanatthaṃ paṭikkhittanti daṭṭhabbaṃ.

Tikoṭiparisuddhanti diṭṭhasutaparisaṅkitasaṅkhātāhi tīhi koṭīhi tīhi ākārehi tīhi kāraṇehi parisuddhaṃ, vimuttanti attho. Tattha adiṭṭhaasutāni cakkhuviññāṇasotaviññāṇānaṃ anārammaṇabhāvato jānitabbāni. Aparisaṅkitaṃ pana kathaṃ jānitabbanti āha **''aparisaṅkitaṃ panā''**tiādi, tīṇi parisaṅkitāni ñatvā tesaṃ paṭipakkhavasena aparisaṅkitaṃ jānitabbanti attho. Idāni tāni tīṇi parisaṅkitāni ca evaṃ parisaṅkite sati bhikkhūhi kattabbavidhiñca tena vidhinā aparisaṅkite sati kattabbabhāvañca vitthārato dassetuṃ **''katha''**ntiādimāha. Tattha disvā parisaṅkitaṃ **diṭṭhaparisaṅkitaṃ** nāma. Sutvā parisaṅkitaṃ **sutaparisaṅkitaṃ** nāma. Adisvā asutvā takkena anumānena parisaṅkitaṃ **tadubhayavinimuttaparisaṅkitaṃ** nāma. Taṃ tividhampi parisaṅkitasāmaññena ekā koṭi hoti, tato vimuttaṃ **aparisaṅkitaṃ** nāma. Evaṃ adiṭṭhaṃ asutaṃ aparisaṅkitaṃ macchamaṃsaṃ tikoṭiparisuddhaṃ hoti.

Jālaṃ macchabandhanaṃ. **Vāgurā** migabandhinī. **Kappatī**ti yadi tesaṃ vacanena saṅkā nivattati, vaṭṭati, na taṃ vacanaṃ lesakappaṃ kātuṃ vaṭṭati. Teneva vakkhati ''yattha ca nibbematiko hoti, taṃ sabbaṃ kappatī''ti. **Pavattamaṃsa**nti āpaṇādīsu pavattaṃ vikkāyikaṃ vā matamaṃsaṃ vā. **Maṅgalādīna**nti **ādi-**saddena āhunapāhunādike saṅgaṇhāti. **Bhikkhūnaṃyeva atthāya akata**nti ettha aṭṭhānappayutto **eva-**saddo, bhikkhūnaṃ atthāya akatamevāti sambandhitabbaṃ, tasmā bhikkhūnañca maṅgalādīnañcāti missetvā katampi na vattatīti veditabbaṃ. Keci pana ''yathāṭhitavasena avadhāraṇaṃ gahetvā vaṭṭatī''ti vadanti, taṃ na sundaraṃ. **Yattha ca nibbematiko hotī**ti bhikkhūnaṃ atthāya katepi sabbena sabbaṃ parisaṅkitābhāvamāha.

39. Tamevatthaṃ āvikātuṃ **''sace panā''**tiādi vuttaṃ. **Itaresaṃ vaṭṭatī**ti ajānantānaṃ vaṭṭati, jānatovettha āpatti hotīti. **Teyevā**ti ye uddissa kataṃ, teyeva. Uddissa katamaṃsaparibhogato akappiyamaṃsaparibhoge visesaṃ dassetuṃ **''akappiyamaṃsaṃ panā''**tiādi vuttaṃ. Purimasmiṃ sacittakāpatti, itarasmiṃ acittakā. Tenāha **''akappiyamaṃsaṃ ajānitvā bhuñjantassapi āpattiyevā''**ti. ''Paribhogakāle pucchitvā paribhuñjissāmīti vā gahetvā pucchitvāva paribhuñjitabba''nti (vi. saṅga. aṭṭha. 39) vacanato akappiyamaṃsaṃ ajānitvā paṭiggaṇhantassa paṭiggahaṇe anāpatti siddhā. Ajānitvā paribhuñjantasseva hi āpatti vuttā. **Vattanti vadantī**ti iminā āpatti natthīti dasseti.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Macchamaṃsavinicchayakathālaṅkāro nāma

Chaṭṭho paricchedo.

7. Anāmāsavinicchayakathā

40. Evaṃ macchamaṃsavinicchayaṃ kathetvā idāni anāmāsavinicchayaṃ kathetuṃ **''anāmāsa''**ntiādimāha. Tattha āmasiyateti āmāsaṃ, na āmāsaṃ **anāmāsaṃ,** aparāmasitabbanti attho. **Pāripanthikā**ti vikuppanikā, antarāyikāti vuttaṃ hoti. **Nadīsotena vuyhamānaṃ mātara**nti etaṃ ukkaṭṭhapariccheddadassanatthaṃ vuttaṃ. Aññāsu pana itthīsu kāruññādhippāyena mātari vuttanayena paṭipajjantassa nevatthi dosoti vadanti. ''Mātara''nti vuttattā aññāsu na vaṭṭatīti vadantāpi atthi. **Ettha gaṇhāhīti na vattabbā**ti gehassitapemena kāyappaṭibaddhena phusane dukkaṭaṃ sandhāya vuttaṃ. Kāruññena pana vatthādiṃ gahetuṃ asakkontiṃ ''gaṇhāhī''ti vadantassapi avasabhāvappattito udake nimujjantiṃ kāruññena sahasā anāmāsanti acintetvā kesādīsu gahetvā mokkhādhippāyena ākaḍḍhatopi anāpattiyeva. Na hi mīyamānaṃ mātaraṃ upekkhituṃ vaṭṭati. Aññātikāya itthiyāpi eseva nayo. Ukkaṭṭhāya mātuyāpi āmāso na vaṭṭatīti dassanatthaṃ ''mātara''nti vuttaṃ. Tassa kātabbaṃ pana aññāsampi itthīnaṃ karontassapi anāpattiyeva anāmāsatte visesābhāvā.

Tiṇaṇḍupakanti hiriverādimūlehi kesālaṅkāratthāya katacumbaṭakaṃ. **Tālapaṇṇamuddika**nti tālapaṇṇehi kataṃ aṅgulimuddikaṃ. Tena tālapaṇṇādimayaṃ kaṭisuttakaṇṇapiḷandhanādi sabbaṃ na vaṭṭatīti siddhaṃ. **Parivattetvā**ti attano nivāsanapārupanabhāvato apanetvā, cīvaratthāya pariṇāmetvāti vuttaṃ hoti. **Cīvaratthāya pādamūle ṭhapetī**ti idaṃ nidassanamattaṃ. Paccattharaṇavitānādiatthampi vaṭṭatiyeva, pūjādiatthaṃ tāvakālikampi āmasituṃ vaṭṭati. **Sīsapasādhanadantasūcī**ti idaṃ sīsālaṅkāratthāya paṭapilotikāhi katasīsapasādhanakañceva dantasūciādi cāti dve tayo. Sīsapasādhanaṃ sipāṭikopakaraṇatthāya ceva dantasūciṃ sūciupakaraṇatthāya ca gahetabbanti yathākkamaṃ atthaṃ dasseti. Kesakalāpaṃ bandhitvā tattha tiriyaṃ pavesanatthāya katā sūci eva sīsapasādhanakadantasūcīti ekameva katvā sipāṭikāya pakkhipitvā pariharitabbasūciyeva tassa tassa kiccassa upakaraṇanti sipāṭikasūciupakaraṇaṃ, evaṃ vā yojanā kātabbā.

Potthakarūpanti sudhādīhi kataṃ pārājikavatthubhūtānaṃ tiracchānagatitthīnaṃ saṇṭhānena katampi anāmāsameva. Itthirūpāni dassetvā kataṃ vatthubhittiādiñca itthirūpaṃ anāmasitvā vaḷañjetuṃ vaṭṭati. Evarūpe hi anāmāse kāyasaṃsaggarāge asati kāyappaṭibaddhena āmasato doso natthi. **Bhinditvā**ti ettha hatthena aggahetvāva kenaci daṇḍādinā bhinditabbaṃ. Ettha ca anāmāsampi daṇḍapāsāṇādīhi bhedanassa aṭṭhakathāyaṃ vuttattā, pāḷiyampi āpadāsu mokkhādhippāyassa āmasanepi anāpattiyā vuttattā ca sappiniādivāḷamigīhi gahitapāṇakānaṃ mocanatthāya taṃ taṃ sappiniādivatthuṃ daṇḍādīhi paṭikkhipitvā gahetuṃ, mātuādiṃ udake mīyamānaṃ vatthādīhi gahetuṃ, asakkontiṃ kesādīsu gahetvā kāruññena ukkhipituñca vaṭṭatīti ayamattho gahetabbova. ''Aṭṭhakathāyaṃ **'na tveva āmasitabbā'**ti idaṃ pana vacanaṃ amīyamānaṃ vatthuṃ sandhāya vuttanti ayaṃ amhākaṃ khantī''ti vimativinodaniyaṃ (vi. vi. ṭī. 1.281) vuttaṃ.

41. **Maggaṃ adhiṭṭhāyā**ti ''maggo aya''nti maggasaññaṃ uppādetvāti attho. **Paññapetvā dentī**ti idaṃ sāmīcivasena vuttaṃ, tehi pana ''āsanaṃ paññapetvāva nisīdathā''ti vutte sayameva paññapetvā nisīdituṃ vaṭṭati. **Tattha jātakānī**ti acchinditvā bhūtagāmabhāveneva ṭhitāni. **''Kīḷantenā''**ti vuttattā sati paccaye āmasantassa anāpatti, idañca gihisantakaṃ sandhāya vuttaṃ, bhikkhusantakaṃ pana paribhogārahaṃ sabbathā āmasituṃ na vaṭṭati durūpaciṇṇattā. **Tālapanasādīnī**ti cettha **ādi-**saddena nāḷikeralabujatipusaalābukumbhaṇḍapussaphalaeḷālukaphalānaṃ saṅgaho daṭṭhabbo. ''Yathāvuttaphalānaṃyeva cettha kīḷādhippāyena āmasanaṃ na vaṭṭatī''ti vuttattā pāsāṇasakkharādīni kīḷādhippāyenapi āmasituṃ vaṭṭati. **Anupasampannānaṃ dassāmī**ti idaṃ apaṭiggahetvā gahaṇaṃ sandhāya vuttaṃ. Attanopi atthāya paṭiggahetvā gahaṇe doso natthi anāmāsattābhāvā.

42. **Muttā**ti (ma. ni. ṭī. 1.2 pathavīvāravaṇṇanā; sārattha. ṭī. 2.281) hatthikumbhajātikā aṭṭhavidhā muttā. Tathā hi hatthikumbhaṃ, varāhadāṭhaṃ, bhujagasīsaṃ, valāhakaṃ, veḷu, macchasiro, saṅkho, sippīti aṭṭha muttāyoniyo. Tattha **hatthikumbhajā** pītavaṇṇā pabhāhīnā. **Varāhadāṭhā** varāhadāṭhāvaṇṇāva. **Bhujagasīsajā** nīlādivaṇṇā suvisuddhā vaṭṭalā ca. **Valāhakajā** bhāsurā dubbibhāgā rattibhāge andhakāraṃ vidhamentiyo tiṭṭhanti, devūpabhogā eva ca honti. **Veḷujā** karakaphalasamānavaṇṇā na bhāsurā, te ca veḷū amanussagocareyeva padese jāyanti. **Macchasirajā** pāṭhīnapiṭṭhisamānavaṇṇā vaṭṭalā laghavo ca tejavantā honti pabhāvihīnā ca, te ca macchā samuddamajjheyeva jāyanti. **Saṅkhajā** saṅkhaudaracchavivaṇṇā kolaphalappamāṇāpi honti pabhāvihīnāva. **Sippijā** pabhāvisesayuttā honti nānāsaṇṭhānā. Evaṃ jātito aṭṭhavidhāsu muttāsu yā macchasaṅkhasippijā, tā sāmuddikā. Bhujagajāpi kāci sāmuddikā honti, itarā asāmuddikā. Yasmā bahulaṃ sāmuddikāva muttā loke dissanti, tatthāpi sippijāva, itarā kadāci kāci, tasmā sammohavinodaniyaṃ (vibha. aṭṭha. 173) ''muttāti sāmuddikā muttā''ti vuttaṃ.

Maṇīti veḷuriyādito añño jotirasādibhedo sabbo maṇi. **Veḷuriyo**ti allaveḷuvaṇṇo maṇi, ''majjārakkhimaṇḍalavaṇṇo''tipi vadanti. **Saṅkho**ti sāmuddikasaṅkho. **Silā**ti muggavaṇṇā atisiniddhā kāḷasilā. Maṇivohāraṃ agatā rattasetādivaṇṇā sumaṭṭhāpi silā anāmāsā evāti vadanti. Sāratthadīpaniyaṃ (sārattha. ṭī. 2.281) pana **''saṅkho**ti sāmuddikasaṅkho. **Silā**ti kāḷasilāpaṇḍusilāsetasilādibhedā sabbāpi silā''ti vuttaṃ. **Pavāḷaṃ** samuddato jātanātirattamaṇi. **Rajata**nti kahāpaṇamāsādibhedaṃ jatumāsādiṃ upādāya sabbaṃ vuttāvasesarūpiyaṃ gahitaṃ. **Jātarūpa**nti suvaṇṇaṃ. **Lohitaṅko**ti rattamaṇi. **Masāragalla**nti kabaravaṇṇo maṇi. ''Marakata''ntipi vadanti.

Bhaṇḍamūlatthāyāti pattacīvarādimūlatthāya. **Kuṭṭharogassā**ti nidassanamattaṃ. Tāya vūpasametabbassa yassa kassaci rogassa atthāya vaṭṭatiyeva. ''Bhesajjatthañca aviddhāyeva muttā vaṭṭatī''ti tīsupi gaṇṭhipadesu vuttā. Bhesajjatthāya pisitvā yojitānaṃ muttānaṃ ratanabhāvavijahanato gahaṇakkhaṇepi ratanākārena apekkhābhāvā **''bhesajjatthāya pana vaṭṭatī''**ti vuttaṃ. Yāva pana tā muttā ratanarūpena tiṭṭhanti, tāva āmasituṃ na vaṭṭanti. Evaṃ aññampi ratanapāsāṇaṃ pisitvā bhesajje yojanatthāya gahetuṃ vaṭṭati eva. Jātarūparajataṃ pana missetvā yojanabhesajjatthāyapi sampaṭicchituṃ na vaṭṭati. Gahaṭṭhehi yojetvā dinnampi yadi bhesajje suvaṇṇādirūpena tiṭṭhati, viyojetuñca sakkā, tādisaṃ bhesajjampi na vaṭṭati. Taṃ abbohārikattagatañce vaṭṭati. **''Jātiphalikaṃ upādāyā''**ti vuttattā sūriyakantacandakantādikaṃ jātipāsāṇaṃ maṇimhi eva saṅgahitanti daṭṭhabbaṃ. **Ākaramutto**ti ākarato muttamatto. **Bhaṇḍamūlatthaṃ sampaṭicchituṃ vaṭṭatī**ti imināva āmasitumpi vaṭṭatīti dasseti. **Pacitvā kato**ti kācakārehi pacitvā kato.

Dhamanasaṅkho ca dhotaviddho ca ratanamisso cāti yojetabbaṃ. **Viddho**tiādibhāvena katachiddo. **Ratanamisso**ti kañcanalatādivicitto muttādiratanakhacito ca. Etena dhamanasaṅkhato añño ratanasammisso anāmāsoti dasseti. Silāyampi eseva nayo. **Pānīyasaṅkho**ti iminā thālakādiākārena katasaṅkhamayabhājanāni bhikkhūnaṃ sampaṭicchituṃ vaṭṭantīti siddhaṃ. **Sesa**nti ratanamissaṃ ṭhapetvā avasesaṃ. Muggavaṇṇaṃyeva ratanasammissaṃ karonti, na aññanti āha **''muggavaṇṇāvā''**ti, muggavaṇṇā ratanasammissāva na vaṭṭatīti vuttaṃ hoti. **Sesā**ti ratanasammissaṃ ṭhapetvā avasesā silā.

Bījato paṭṭhāyāti dhātupāsāṇato paṭṭhāya. **Suvaṇṇacetiya**nti dhātukaraṇḍakaṃ. **Paṭikkhipī**ti ''dhātuṭṭhapanatthāya gaṇhathā''ti avatvā ''tumhākaṃ gaṇhathā''ti pesitattā paṭikkhipi. Vimativinodaniyaṃ (vi. vi. ṭī. 1.281) pana **''paṭikkhipī**ti suvaṇṇamayassa dhātukaraṇḍakassa buddhādirūpassa ca attano santakakaraṇe nissaggiyattā vutta''nti vuttaṃ. **Suvaṇṇabubbuḷaka**nti suvaṇṇatārakaṃ. **''Rūpiyachaḍḍakaṭṭhāne''**ti vuttattā rūpiyachaḍḍakassa jātarūparajataṃ āmasitvā chaḍḍetuṃ vaṭṭatīti vuttaṃ. **Keḷāpayitu**nti āmasitvā ito cito ca sañcāretuṃ. **Vutta**nti mahāaṭṭhakathāyaṃ vuttaṃ. **Kacavarameva harituṃ vaṭṭatī**ti gopakā vā hontu aññe vā, hatthenapi puñchitvā kacavaraṃ apanetuṃ vaṭṭati, ''malampi pamajjituṃ vaṭṭatiyevā''ti sāratthadīpaniyaṃ (sārattha. ṭī. 2.281) vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. 1.281) pana **''kacavarameva harituṃ vaṭṭatī**ti gopakā vā hontu aññe vā, hatthenapi puñchitvā kacavaraṃ apanetuṃ vaṭṭati, malampi majjituṃ vaṭṭati evāti vadanti, taṃ aṭṭhakathāya na sameti keḷāyanasadisattā''ti vuttaṃ. Kathaṃ na sameti? Mahāaṭṭhakathāyaṃ cetiyagharagopakā rūpiyachaḍḍakaṭṭhāne ṭhitāti tesaṃyeva keḷāyanaṃ anuññātaṃ, na aññesaṃ, tasmā ''gopakā vā hontu aññe vā''ti vacanaṃ mahāaṭṭhakathāya na sameti.

Kurundiyaṃ pana tampi paṭikkhittaṃ, suvaṇṇacetiye kacavarameva harituṃ vaṭṭatīti ettakameva anuññātaṃ, tasmā sāvadhāraṇaṃ katvā vuttattā ''hatthenapi puñchitvā''ti ca ''malampi pamajjituṃ vaṭṭati evā''ti ca vacanaṃ kurundaṭṭhakathāya na sameti, tasmā vicāretabbametanti. **Ārakūṭaloha**nti suvaṇṇavaṇṇo kittimalohaviseso. Tividhañhi kittimalohaṃ – kaṃsalohaṃ vaṭṭalohaṃ ārakūṭalohanti. Tattha tiputambe missetvā kataṃ **kaṃsalohaṃ** nāma, sīsatambe missetvā kataṃ **vaṭṭalohaṃ,** rasatutthehi rañjitaṃ tambaṃ **ārakūṭalohaṃ** nāma. ''Pakatirasatambe missetvā kataṃ ārakūṭa''nti ca sāratthadīpaniyaṃ (sārattha. ṭī. 2.281) vuttaṃ. Taṃ pana ''jātarūpagatika''nti vuttattā uggaṇhato nissaggiyampi hotīti keci vadanti, rūpiyesu pana agaṇitattā nissaggiyaṃ na hoti, āmasane sampaṭicchane ca dukkaṭamevāti veditabbaṃ. **Sabbopi kappiyo**ti yathāvuttasuvaṇṇādimayānaṃ senāsanaparikkhārānaṃ āmasanagopanādivasena paribhogo sabbathā kappiyoti adhippāyo. Tenāha **''tasmā''**tiādi. ''Bhikkhūnaṃ dhammavinayavaṇṇanaṭṭhāne''ti vuttattā saṅghikameva suvaṇṇādimayaṃ senāsanaṃ senāsanaparikkhārā ca vaṭṭanti, na puggalikānīti gahetabbaṃ. **Paṭijaggituṃ vaṭṭantī**ti senāsanapaṭibandhato vuttaṃ.

43. **Sāmikānaṃ pesetabba**nti sāmikānaṃ sāsanaṃ pesetabbaṃ. **Bhinditvā**ti paṭhamameva anāmasitvā pāsāṇādinā kiñcimattaṃ bhedaṃ katvā pacchā kappiyabhaṇḍatthāya adhiṭṭhahitvā hatthena gahetuṃ vaṭṭati. Tenāha **''kappiyabhaṇḍaṃ karissāmīti sampaṭicchituṃ vaṭṭatī''**ti. Etthāpi tañca viyojetvā āmasitabbaṃ. **Phalakajālikādīnī**ti ettha saraparittāṇaya hatthena gahetabbaṃ. Kiṭikāphalakaṃ akkhirakkhaṇatthāya ayalohādīhi jālākārena katvā sīsādīsu paṭimuñcitabbaṃ jālikaṃ nāma. **Ādi-**saddena kavacādikaṃ saṅgaṇhāti. **Anāmāsānī**ti macchajālādiparūparodhaṃ sandhāya vuttaṃ, na saraparittāṇaṃ tassa āvudhabhaṇḍattābhāvā. Tena vakkhati ''parūparodhanivāraṇañhī''tiādi (vi. saṅga. aṭṭha. 43). **Āsanassā**ti cetiyassasamantā kataparibhaṇḍassa. **Bandhissāmī**ti kākādīnaṃ adūsanatthāya bandhissāmi.

''Bherisaṅghāṭoti saṅghaṭitacammabherī. **Vīṇāsaṅghāṭo**ti saṅghaṭitacammavīṇā''ti sāratthadīpaniyaṃ (sārattha. ṭī. 2.281) vuttaṃ. ''Cammavinaddhā vīṇābheriādīnī''ti mahāaṭṭhakathāyaṃ vuttavacanato visesābhāvā **''kurundiyaṃ panā''**tiādinā tato visesassa vattumāraddhattā ca bheriādīnaṃ vinaddhopakaraṇasamūho bherivīṇāsaṅghāṭoti veditabbo ''saṅghaṭitabboti saṅghāṭo''ti katvā. **Tucchapokkhara**nti avinaddhacammabherivīṇānaṃ pokkharaṃ. **Āropitacamma**nti pubbe āropitaṃ hutvā pacchā tato apanetvā visuṃ ṭhapitamukhacammamattaṃ, na sesopakaraṇasahitaṃ, taṃ pana saṅghātoti ayaṃ viseso. **Onahitu**nti bheripokkharādīni cammaṃ āropetvā cammavaddhiādīhi sabbehi upakaraṇehi vinandhituṃ. **Onahāpetu**nti tatheva aññehi vinandhāpetuṃ.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Anāmāsavinicchayakathālaṅkāro nāma

Sattamo paricchedo.

8. Adhiṭṭhānavikappanavinicchayakathā

44. Evaṃ anāmāsavinicchayakathaṃ kathetvā idāni adhiṭṭhānavikappanavinicchayaṃ kathetuṃ **''adhiṭṭhānavikappanesu panā''**tiādimāha. Tattha adhiṭṭhiyate adhiṭṭhānaṃ, gahaṇaṃ sallakkhaṇanti attho. Vikappiyate vikappanā, saṅkappanaṃ cintananti attho. Tattha **''ticīvaraṃ adhiṭṭhātu**nti nāmaṃ vatvā adhiṭṭhātuṃ. **Na vikappetu**nti nāmaṃ vatvā na vikappetuṃ. Esa nayo sabbattha. Tasmā ticīvaraṃ adhiṭṭhahantena 'imaṃ saṅghāṭiṃ adhiṭṭhāmī'tiādinā nāmaṃ vatvā adhiṭṭhātabbaṃ. Vikappentena pana 'imaṃ saṅghāṭi'ntiādinā tassa tassa cīvarassa nāmaṃ aggahetvāva 'imaṃ cīvaraṃ tuyhaṃ vikappemī'ti vikappetabbaṃ. Ticīvaraṃ vā hotu aññaṃ vā, yadi taṃ taṃ nāmaṃ gahetvā vikappeti, avikappitaṃ hoti, atirekacīvaraṭṭhāne tiṭṭhatī''ti sāratthadīpaniyaṃ (sārattha. ṭī. 2.469) vuttaṃ.

Vimativinodaniyaṃ (vi. vi. ṭī. 1.469) pana **''ticīvaraṃ adhiṭṭhātu**nti saṅghāṭiādināmena adhiṭṭhātuṃ. **Na vikappetu**nti iminā nāmena na vikappetuṃ, etena vikappitaticīvaro tecīvariko na hoti, tassa tasmiṃ adhiṭṭhitaticīvare viya avippavāsādinā kātabbavidhi na kātabboti dasseti, na pana vikappane doso''ti vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. pārājika 469) pana **''ticīvaraṃ adhiṭṭhātu**nti ettha ticīvaraṃ ticīvarādhiṭṭhānena adhiṭṭhātabbayuttakaṃ, yaṃ vā ticīvarādhiṭṭhānena adhiṭṭhātuṃ na vikappetuṃ anujānāmi, tassa adhiṭṭhānakālaparicchedābhāvato sabbakālaṃ icchantassa adhiṭṭhātuṃyeva anujānāmi, taṃ kālaparicchedaṃ katvā vikappetuṃ nānujānāmi, sati pana paccaye yadā tadā vā paccuddharitvā vikappetuṃ vaṭṭatīti 'anāpatti antodasāhaṃ adhiṭṭheti vikappetī'ti vacanato siddhaṃ hotī''ti vuttaṃ.

Imesu pana tīsu ṭīkāvādesu tatiyavādo yuttataro viya dissati. Kasmā? Pāḷiyā aṭṭhakathāya ca saṃsandanato. Kathaṃ? Pāḷiyañhi kataparicchedāsuyeva dvīsu vassikasāṭikakaṇḍupaṭicchādīsu tato paraṃ vikappetunti vuttaṃ, tato aññesu na vikappetuṃ icceva, tasmā tesu asati paccaye niccaṃ adhiṭṭhātabbameva hoti, na vikappetabbanti ayaṃ pāḷiyā adhippāyo dissati, itarāsu pana dvīsu anuññātakāleyeva adhiṭṭhātabbaṃ, ''tato paraṃ vikappetu''nti evaṃ pāḷiyā saṃsandati, aṭṭhakathāyaṃ ticīvaraṃ ticīvarasaṅkhepena pariharato adhiṭṭhātumeva anujānāmi, na vikappetuṃ. Vassikasāṭikaṃ pana cātumāsato paraṃ vikappetumeva, na adhiṭṭhātuṃ, evañca sati yo ticīvare ekena cīvarena vippavasitukāmo hoti, tassa cīvarādhiṭṭhānaṃ paccuddharitvā vippavāsasukhatthaṃ vikappanāya okāso dinno hotīti.

Paṭhamavāde ''na vikappetu''nti nāmaṃ vatvā ''na vikappetu''nti attho vutto, evaṃ sante ''tato paraṃ vikappetu''nti ettha tato paraṃ nāmaṃ vatvā vikappetunti attho bhaveyya, so ca attho vikappanādhikārena vutto, ''nāmaṃ vatvā''ti ca visesane kattabbe sati ''na vikappetu''nti ca ''tato paraṃ vikappetu''nti ca bhedavacanaṃ na siyā, sabbesupi cīvaresu nāmaṃ avatvāva vikappetabbato, dutiyavāde ca ''na vikappetu''nti iminā nāmena na vikappetunti vuttaṃ, na anujānāmīti pāṭhaseso. Paṭhame ca ''ticīvaraṃ vā hotu aññaṃ vā, yadi taṃ taṃ nāmaṃ gahetvā vikappeti, avikappitaṃ hoti, atirekacīvaraṭṭhāne tiṭṭhatī''ti. Dutiye ca ''na pana vikappane doso''ti, tañca aññamaññaviruddhaṃ viya dissati, tasmā vicāretabbametaṃ.

Tato paraṃ vikappetunti cātumāsato paraṃ vikappetvā paribhuñjitunti tīsu gaṇṭhipadesu vuttaṃ. Keci pana ''tato paraṃ vikappetvā yāva āgāmisaṃvacchare vassānaṃ cātumāsaṃ, tāva ṭhapetuṃ anuññāta''ntipi vadanti. ''Tato paraṃ vikappetuṃ anujānāmīti ettāvatā vassikasāṭikaṃ kaṇḍupaṭicchādiñca taṃ taṃ nāmaṃ gahetvā vikappetuṃ anuññātanti evamattho na gahetabbo. Tato paraṃ vassikasāṭikādināmasseva abhāvato, kasmā tato paraṃ vikappentenapi nāmaṃ gahetvā na vikappetabbaṃ. Ubhinnampi tato paraṃ vikappetvā paribhogassa anuññātattā tathāvikappitaṃ aññanāmena adhiṭṭhahitvā paribhuñjitabbanti tīsupi gaṇṭhipadesu vutta''nti sāratthadīpaniyaṃ (sārattha. ṭī. 2.469) vuttaṃ. Vimativinodaniyampi (vi. vi. ṭī. 1.469) **''tato para**nti cātumāsato paraṃ vikappetvā paribhuñjituṃ anuññātanti keci vadanti. Aññe pana 'vikappetvā yāva āgāmivassānaṃ tāva ṭhapetuṃ vaṭṭatī'ti vadanti. Apare pana 'vikappane na doso, tathā vikappitaṃ parikkhārādināmena adhiṭṭhahitvā paribhuñjitabba'nti vadantī''ti vuttaṃ.

Vajirabuddhiṭīkāyaṃ (vajira. ṭī. pārājika 469) pana ''vassikasāṭikaṃ tato paraṃ vikappetuṃyeva, nādhiṭṭhātuṃ. Vatthañhi katapariyositaṃ antocātumāse vassānadivasaṃ ādiṃ katvā antodasāhe adhiṭṭhātuṃ anujānāmi, cātumāsato uddhaṃ attano santakaṃ katvā ṭhapetukāmena vikappetuṃ anujānāmīti attho''ti vuttaṃ. Idhāpi pacchimavādo pasatthataroti dissati, kasmā? Suviññeyyattā, purimesu pana ācariyānaṃ adhippāyoyeva duviññeyyo hoti nānāvādasseva kathitattā. **Muṭṭhipañcaka**nti muṭṭhiyā upalakkhitaṃ pañcakaṃ muṭṭhipañcakaṃ, catuhatthe minitvā pañcamaṃ hatthamuṭṭhiṃ katvā minitabbanti adhippāyo. Keci pana ''muṭṭhihatthānaṃ pañcakaṃ muṭṭhipañcakaṃ. Pañcapi hatthā muṭṭhī katvāva minitabbā''ti vadanti. **Muṭṭhittika**nti etthāpi eseva nayo. Dvihatthena antaravāsakena timaṇḍalaṃ paṭicchādetuṃ sakkāti āha **''pārupanenapī''**tiādi. **Atireka**nti sugatacīvarato atirekaṃ. **Ūnaka**nti muṭṭhipañcakādito ūnakaṃ. Tena ca tesu ticīvarādhiṭṭhānaṃ na ruhatīti dasseti.

Imaṃ saṅghāṭiṃ paccuddharāmīti imaṃ saṅghāṭiadhiṭṭhānaṃ ukkhipāmi, pariccajāmīti attho. Sāratthadīpaniyaṃ (sārattha. ṭī. 2.469) pana **''paccuddharāmī**ti ṭhapemi, pariccajāmīti vā attho''icceva vuttaṃ. **Kāyavikāraṃ karontenā**ti hatthena cīvaraṃ parāmasantena, cālentena vā. **Vācāya adhiṭṭhātabbā**ti ettha kāyenapi cāletvā vācampi bhinditvā kāyavācāhi adhiṭṭhānampi saṅgahitanti veditabbaṃ, ''kāyena aphusitvā''ti vattabbattā ahatthapāsahatthapāsavasena duvidhaṃ adhiṭṭhānaṃ. Tattha **''hatthapāso** nāma aḍḍhateyyahattho vuccati. 'Dvādasahattha'nti keci vadanti, taṃ idha na sametī''ti vimativinodaniyaṃ (vi. vi. ṭī. 1.469) vuttaṃ. ''Idāni sammukhāparammukhābhedena duvidhaṃ adhiṭṭhānaṃ dassetuṃ **''sace hatthapāse**tiādi vuttaṃ. Sāratthadīpaniyaṃ (sārattha. ṭī. 2.469) pana ''hatthapāseti ca idaṃ dvādasahatthaṃ sandhāya vuttaṃ, tasmā dvādasahatthabbhantare ṭhitaṃ 'ima'nti vatvā adhiṭṭhātabbaṃ, tato paraṃ 'eta'nti vatvā adhiṭṭhātabbanti keci vadanti, gaṇṭhipadesu panettha na kiñci vuttaṃ, pāḷiyaṃ aṭṭhakathāyañca sabbattha 'hatthapāso'ti aḍḍhateyyahattho vuccati, tasmā idha visesavikappanāya kāraṇaṃ gavesitabba''nti vuttaṃ. Evaṃ pāḷiyaṭṭhakathāsupi aḍḍhateyyahatthameva hatthapāso vutto, ṭīkācariyehi ca tadeva sampaṭicchito, tasmā aḍḍhateyyahatthabbhantare ṭhitaṃ cīvaraṃ ''ima''nti, tato bahibhūtaṃ ''eta''nti vatvā adhiṭṭhātabbaṃ.

''Sāmantavihāreti idaṃ ṭhapitaṭṭhānasallakkhaṇayogge ṭhitaṃ sandhāya vuttaṃ, tato dūre ṭhitampi ṭhapitaṭṭhānaṃ sallakkhentena adhiṭṭhātabbameva. Tatthāpi cīvarassa ṭhapitabhāvasallakkhaṇameva pamāṇaṃ. Na hi sakkā niccassa ṭhānaṃ sallakkhetuṃ, ekasmiṃ vihāre ṭhapetvā tato aññasmiṃ ṭhapitanti adhiṭṭhātuṃ na vaṭṭati. Keci pana 'tathāpi adhiṭṭhite na doso'ti vadanti, taṃ aṭṭhakathāya na sameti, vīmaṃsitabba''nti vimativinodaniyaṃ (vi. vi. ṭī. 1.469) vuttaṃ. Sāratthadīpaniyaṃ (sārattha. ṭī. 2.469) pana **''sāmantavihāro** nāma yattha tadaheva gantvā nivattetuṃ sakkā. Sāmantavihāreti idaṃ desanāsīsamattaṃ, tasmā ṭhapitaṭṭhānaṃ sallakkhetvā dūre ṭhitampi adhiṭṭhātabbanti vadanti. **Ṭhapitaṭṭhānaṃ sallakkhetvā**ti ca idaṃ ṭhapitaṭṭhānasallakkhaṇaṃ anucchavikanti katvā vuttaṃ, cīvarasallakkhaṇamevettha pamāṇa''nti vuttaṃ. Vajirabuddhiṭīkāyañca (vajira. ṭī. pārājika 469) ''saṅghāṭi uttarāsaṅgo antaravāsakanti adhiṭṭhitānadhiṭṭhitānaṃ samānameva nāmaṃ. 'Ayaṃ saṅghāṭī'tiādīsu anadhiṭṭhitā vuttā. 'Ticīvarena vippavaseyyā'ti ettha adhiṭṭhitā vuttā. **Sāmantavihāre**ti gocaragāmato vihāreti dhammasiritthero. Dūratarepi labbhatevāti ācariyā. Anugaṇṭhipadepi 'sāmantavihāreti desanāsīsamattaṃ, tasmā ṭhapitaṭṭhānaṃ sallakkhetvā dūre ṭhitampi adhiṭṭhātabba'nti vuttaṃ. **Sāmantavihāro** nāma yattha tadaheva gantvā nivattituṃ sakkā. Rattivippavāsaṃ rakkhantena tato dūre ṭhitaṃ adhiṭṭhātuṃ na vaṭṭati, evaṃ kira mahāaṭṭhakathāyaṃ vuttanti. Keci 'cīvaravaṃse ṭhapitaṃ aññe parivattetvā nāgadante ṭhapeti, taṃ ajānitvā adhiṭṭhahantassapi ruhati cīvarassa sallakkhitattā'ti vadantī''ti, tasmā ācariyānaṃ matabhedaṃ saṃsanditvā gahetabbaṃ.

Adhiṭṭhahitvā ṭhapitavatthehīti parikkhāracoḷanāmena adhiṭṭhahitvā ṭhapitavatthehi. Teneva ''imaṃ paccuddharāmī''ti parikkhāracoḷassa paccuddhāraṃ dasseti, etena ca tecīvarikadhutaṅgaṃ pariharantena paṃsukūlādivasena laddhaṃ vatthaṃ dasāhabbhantare katvā rajitvā pārupitumasakkontena parikkhāracoḷavasena adhiṭṭhahitvāva dasāhamatikkamāpetabbaṃ, itarathā nissaggiyaṃ hotīti dasseti, teneva ''rajitakālato pana paṭṭhāya nikkhipituṃ na vaṭṭati, dhutaṅgacoro nāma hotī''ti visuddhimagge (visuddhi. 1.25) vuttaṃ. **Puna adhiṭṭhātabbānī**ti idañca saṅghāṭiāditicīvaranāmena adhiṭṭhahitvā paribhuñjitukāmassa vasena vuttaṃ, itarassa pana purimādhiṭṭhānameva alanti veditabbaṃ. **Puna adhiṭṭhātabba**nti iminā kappabindupi dātabbanti dasseti. **Adhiṭṭhānakiccaṃ natthī**ti iminā kappabindudānakiccampi natthīti dasseti, **mahantataramevā**tiādi sabbādhiṭṭhānasādhāraṇalakkhaṇaṃ. Tattha puna adhiṭṭhātabbanti anadhiṭṭhitacīvarassa ekadesabhūtattā anadhiṭṭhitañce, adhiṭṭhitassa appabhāvena ekadesabhūtaṃ adhiṭṭhitasaṅkhameva gacchati, tathā adhiṭṭhitañce, anadhiṭṭhitassa ekadesabhūtaṃ anadhiṭṭhitasaṅkhaṃ gacchatīti lakkhaṇaṃ. Na kevalañcettha dutiyapaṭṭameva, atha kho tatiyapaṭṭādikampi. Yathāha ''anujānāmi bhikkhave…pe… utuddhaṭānaṃ dussānaṃ catugguṇaṃ saṅghāṭiṃ…pe… paṃsukūle yāvadattha''nti (mahāva. 348).

Muṭṭhipañcakāditicīvarappamāṇayuttaṃ sandhāya **''ticīvaraṃ panā''**tiādi vuttaṃ. **Parikkhāracoḷaṃ adhiṭṭhātu**nti parikkhāracoḷaṃ katvā adhiṭṭhātuṃ. **Avasesā bhikkhū**ti vakkhamānakāle nisinnā bhikkhū. **Tasmā vaṭṭatī**ti yathā ''anujānāmi, bhikkhave, ticīvaraṃ adhiṭṭhātuṃ, na vikappetu''nti (mahāva. 358) vuttaṃ, evaṃ parikkhāracoḷampi vuttaṃ, na cassa ukkaṭṭhaparicchedo vutto, na ca saṅkhāparicchedo, tasmā tīṇipi cīvarāni paccuddharitvā imāni cīvarāni parikkhāracoḷāni adhiṭṭhahitvā paribhuñjituṃ vaṭṭatīti attho. **Nidhānamukhameta**nti etaṃ parikkhāracoḷādhiṭṭhānaṃ nidhānamukhaṃ ṭhapanamukhaṃ, atirekacīvaraṭṭhapanakāraṇanti attho. Kathaṃ ñāyatīti ce, tena kho pana samayena bhikkhūnaṃ paripuṇṇaṃ hoti ticīvaraṃ, attho ca hoti parissāvanehipi thavikāhipi. Etasmiṃ vatthusmiṃ ''anujānāmi, bhikkhave, parikkhāracoḷaka''nti anuññātattā bhikkhūnañca ekameva parissāvanaṃ, thavikā vā vaṭṭati, na dve vā tīṇi vāti paṭikkhepābhāvato vikappanūpagapacchimappamāṇāni, atirekappamāṇāni vā parissāvanādīni parikkhārāni kappantīti siddhaṃ. Paṭhamaṃ ticīvarādhiṭṭhānena adhiṭṭhātabbaṃ, puna pariharituṃ asakkontena paccuddharitvā parikkhāracoḷaṃ adhiṭṭhātabbaṃ, na tveva āditova idaṃ vuttaṃ. Baddhasīmāya avippavāsasīmāsammutisambhavato cīvaravippavāse nevatthi dosoti na tattha dupparihāroti āha **''abaddhasīmāya dupparihāra''**nti.

45. Atirittappamāṇāya chedanakaṃ pācittiyanti āha **''anatirittappamāṇā''**ti. **Tato paraṃ paccuddharitvā vikappetabbā**ti vassikamāsato paraṃ adhiṭṭhānaṃ paccuddharitvā vikappetabbā, iminā catunnaṃ vassikamāsānaṃ upari adhiṭṭhānaṃ tiṭṭhatīti viññāyati, asato paccuddharāyogā, yañca mātikāṭṭhakathāyaṃ (kaṅkhā. aṭṭha. kathinasikkhāpadavaṇṇanā) ''vassikasāṭikā vassānamāsātikkamenāpi kaṇḍupaṭicchādi ābādhavūpasamenāpi adhiṭṭhānaṃ vijahantī''ti vuttaṃ, taṃ samantapāsādikāyaṃ natthi, parivāraṭṭhakathāyañca ''atthāpatti hemante āpajjati, no gimhe''ti ettha na taṃ vuttaṃ, kattikapuṇṇamāsiyā pacchime pāṭipadadivase vikappetvā ṭhapitaṃ vassikasāṭikaṃ nivāsento hemante āpajjati. Kurundiyaṃ pana ''kattikapuṇṇamadivase apaccuddharitvā hemante āpajjatī''ti vuttaṃ, tampi suvuttaṃ. ''Cātumāsaṃ adhiṭṭhātuṃ, tato paraṃ vikappetu''nti hi vuttaṃ. Tattha mahāaṭṭhakathāyaṃ nivāsanapaccayā dukkaṭaṃ vuttaṃ, kurundaṭṭhakathāyaṃ pana apaccuddhārapaccayā, tasmā kurundiyaṃ vuttanayenapi vassikasāṭikā vassānātikkamepi adhiṭṭhānaṃ na vijahatīti paññāyati. Adhiṭṭhānavijahanesu ca vassānamāsaābādhānaṃ vigame vijahanaṃ mātikāṭṭhakathāyampi na uddhaṭaṃ, tasmā samantapāsādikāyaṃ (pārā. aṭṭha. 2.469) āgatanayena yāva paccuddhārā adhiṭṭhānaṃ tiṭṭhatīti gahetabbaṃ.

Nahānatthāya anuññātattā **''vaṇṇabhedamattarattāpi cesā vaṭṭatī''**ti vuttaṃ. **Dve pana na vaṭṭantī**ti iminā saṅghāṭiādīsupi dutiyaadhiṭṭhānaṃ na ruhati, taṃ atirekacīvaraṃ hotīti dasseti. Mahāpaccariyaṃ cīvaravasena paribhogakiccassa abhāvaṃ sandhāya ''anāpattī''ti vuttā senāsanaparibhogatthāya dinnapaccattharaṇe viya. Yaṃ pana ''paccattharaṇampi adhiṭṭhātabba''nti vuttaṃ, taṃ senāsanatthāyevāti niyamitaṃ na hoti navasu cīvaresu gahitattā, tasmā attano nāmena adhiṭṭhahitvā nidahitvā parikkhāracoḷaṃ viya yathā tathā viniyujjitamevāti gahetabbaṃ, **pāvārokojavoti** imesampi paccattharaṇādinā lokepi voharaṇato senāsanaparikkhāratthāya dinnapaccattharaṇato visuṃ gahaṇaṃ kataṃ. Sace avasāne aparāvassikasāṭikā uppannā hoti, purimavassikasāṭikaṃ paccuddharitvā vikappetvā adhiṭṭhātabbāti vadanti.

Nisīdanamhi **pamāṇayutta**nti ''dīghato sugatavidatthiyā dve vidatthiyo, vitthārato diyaḍḍhaṃ, dasā vidatthī''tiiminā pamāṇena yuttaṃ, taṃ pana majjhimapurisahatthasaṅkhātena vaḍḍhakīhatthena dīghato tihatthaṃ hoti, vitthārato chaḷaṅgulādhikadvihatthaṃ, dasā vidatthādhikahatthaṃ, idāni manussānaṃ pakatihatthena dīghato vidatthādhikacatuhatthaṃ hoti, vitthārato navaṅgulādhikatihatthaṃ, dasā chaḷaṅgulādhikadvihatthā, tato ūnaṃ vaṭṭati, na adhikaṃ ''taṃ atikkāmayato chedanakaṃ pācittiya''nti (pāci. 533) vuttattā. Kaṇḍupaṭicchādiyā **pamāṇikā**ti ''dīghato catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo''ti (pāci. 538) vuttattā evaṃ vuttappamāṇayuttā, sā pana vaḍḍhakīhatthena dīghato chahatthā hoti, vitthārato tihatthā, idāni pakatihatthena pana dīghato navahatthā hoti, tiriyato vidatthādhikacatuhatthāti veditabbā. **Vikappanūpagapacchimacīvarappamāṇaṃ parikkhāracoḷa**nti ettha pana vikappanūpagapacchimacīvarappamāṇaṃ nāma sugataṅgulena dīghato aṭṭhaṅgulaṃ hoti, tiriyato caturaṅgulaṃ, vaḍḍhakīhatthena dīghato ekahatthaṃ hoti, tiriyato vidatthippamāṇaṃ, idāni pakatihatthena pana dīghato vidatthādhikahatthaṃ hoti, tiriyato chaḷaṅgulādhikavidatthippamāṇaṃ. Tenāha **''tassa pamāṇa''**ntiādi.

Bhesajjatthāyātiādīsu attano santakabhāvato mocetvā ṭhapitaṃ sandhāya **''anadhiṭṭhitepi natthi āpattī''**ti vuttaṃ, ''idaṃ bhesajjatthāya, idaṃ mātuyā''ti vibhajitvā sakasantakabhāvato mocetvā ṭhapentena adhiṭṭhānakiccaṃ natthīti adhippāyo. ''Iminā bhesajjaṃ cetāpessāmi, idaṃ mātuyā dassāmī''ti ṭhapentena pana adhiṭṭhātabbamevāti vadanti. **Senāsanaparikkhāratthāya dinnapaccattharaṇe**ti ettha anivāsetvā apārupitvā kevalaṃ mañcapīṭhesuyeva attharitvā paribhuñjiyamānaṃ paccattharaṇaṃ attano santakampi anadhiṭṭhātuṃ vaṭṭatīti vadanti, heṭṭhā pana paccattharaṇampi adhiṭṭhātabbamevāti avisesena vuttattā attano santakaṃ adhiṭṭhātabbamevāti amhākaṃ khanti, vīmaṃsitvā gahetabbaṃ. **Tante ṭhitaṃyeva adhiṭṭhātabba**nti ettha pacchā vītaṭṭhānaṃ adhiṭṭhitameva hoti, puna adhiṭṭhānakiccaṃ natthi. Sace pana paricchedaṃ dassetvā antarantarā vītaṃ hoti, puna adhiṭṭhātabbanti vadanti. **Eseva nayo**ti vikappanūpagappamāṇamatte vīte tante ṭhitaṃyeva adhiṭṭhātabbanti attho.

46. **''Hīnāyāvattanenā**ti 'sikkhaṃ appaccakkhāya gihibhāvūpagamanenā'ti tīsupi gaṇṭhipadesu vuttaṃ, taṃ yuttaṃ aññassa dāne viya cīvare nirālayabhāveneva pariccattattā. Keci pana 'hīnāyāvattanenāti bhikkhuniyā gihibhāvūpagamanenevāti etamatthaṃ gahetvā bhikkhu pana vibbhamantopi yāva sikkhaṃ na paccakkhāti, tāva bhikkhuyevāti adhiṭṭhānaṃ na vijahatī'ti vadanti, taṃ na gahetabbaṃ 'bhikkhuniyā hīnāyāvattanenā'ti visesetvā avuttattā. Bhikkhuniyā hi gihibhāvūpagamanena adhiṭṭhānavijahanaṃ visuṃ vattabbaṃ natthi tassā vibbhamaneneva assamaṇībhāvato. **Sikkhāpaccakkhānenā**ti pana idaṃ sace bhikkhuliṅge ṭhitova sikkhaṃ paccakkhāti, tassa kāyalaggampi cīvaraṃ adhiṭṭhānaṃ vijahatīti dassanatthaṃ vutta''nti sāratthadīpaniyaṃ (sārattha. ṭī. 2.469) vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. 1.469) pana **''hīnāyāvattanenā**ti idaṃ antimavatthuṃ ajjhāpajjitvā bhikkhupaṭiññāya ṭhitassa ceva titthiyapakkantassa ca bhikkhuniyā ca bhikkhunibhāve nirapekkhatāya gihiliṅgatitthiyaliṅgaggahaṇaṃ sandhāya vuttaṃ. Sikkhaṃ appaccakkhāya gihibhāvūpagamanaṃ sandhāya vuttanti keci vadanti, taṃ na yuttaṃ, tadāpi tassa upasampannattā cīvarassa ca tassa santakattā vijahanato''ti vuttaṃ, iti imāni dve vacanāni aññamaññaviruddhāni hutvā dissanti.

Aṭṭhakathāyaṃ pana ''hīnāyāvattanena sikkhāpaccakkhānenā''ti (pārā. aṭṭha. 2.469) visuṃ vuttattā hīnāyāvattante sati sikkhaṃ appaccakkhantepi cīvaraṃ adhiṭṭhānaṃ vijahati, sikkhaṃ paccakkhante sati hīnāya anāvattantepīti adhippāyo dissati, tasmā sikkhaṃ appaccakkhāya kevalaṃ gihibhāvaṃ upagacchantassa kiñcāpi bhikkhubhāvo atthi, cīvarassa ca tassa santakattā vijahanaṃ, tathāpi ''hīnāyāvattanenā''ti vuttattā gihibhāvūpagamaneneva adhiṭṭhānavijahanaṃ siyā yathā taṃ liṅgaparivattanena. Gihibhāvaṃ anupagantvā ca kevalaṃ sikkhāpaccakkhānaṃ karontassa kiñcāpi bhikkhuliṅgaṃ atthi, cīvarassa ca tassa santakattā vijahanaṃ, tathāpi ''sikkhāpaccakkhānenā''ti vuttattā sikkhāpaccakkhāneneva adhiṭṭhānavijahanaṃ siyā yathā taṃ paccuddharaṇe, tasmā bhikkhu vā hotu bhikkhunī vā, hīnāyāvattissāmīti cittena gihiliṅgaggahaṇena cīvaraṃ adhiṭṭhānaṃ vijahati. Sikkhāpaccakkhānena pana bhikkhusseva cīvaraṃ bhikkhuniyā sikkhāpaccakkhānābhāvāti ayamamhākaṃ khanti. Antimavatthuajjhāpannakatitthiyapakkantakānaṃ pana cīvarassa adhiṭṭhānavijahanaṃ aṭṭhakathāyaṃ anāgatattā tesañca hīnāyāvattānavohārābhāvā vicāretabbaṃ.

Kaniṭṭhaṅgulinakhavasenāti heṭṭhimaparicchedaṃ dasseti. **Orato parato**ti ettha ca **''orato chiddaṃ adhiṭṭhānaṃ bhindati, parato na bhindatī''**ti vuttaṃ. Kathaṃ oraparabhāvo veditabboti? Yathā nadīparicchinne padese manussānaṃ vasanadisābhāge tīraṃ orimaṃ nāma hoti, itaradisābhāge tīraṃ pārimaṃ nāma, tathā bhikkhūnaṃ nivāsanapārupanaṭṭhānabhūtaṃ cīvarassa majjhaṭṭhānaṃ yathāvuttavidatthiādippamāṇassa padesassa oraṃ nāma, cīvarapariyantaṭṭhānaṃ paraṃ nāma, iti lokato vā yathā ca orato bhogaṃ parato antaṃ katvā cīvaraṃ ṭhapetabbanti vutte bhikkhuno abhimukhaṭṭhānaṃ oraṃ nāma, itaraṭṭhānaṃ paraṃ nāma, evaṃ bhikkhūnaṃ nivāsanapārupanaṭṭhānaṃ oraṃ nāma, itaraṃ paraṃ nāma. Evaṃ sāsanato vā oraparabhāvo veditabbo. Teneva **yo pana dubbalaṭṭhāne paṭhamaṃ aggaḷaṃ datvā pacchā dubbalaṭṭhānaṃ chinditvā apaneti, adhiṭṭhānaṃ na bhijjati. Maṇḍalaparivattanepi eseva nayo**ti sakalasmiṃ cīvare adhiṭṭhānabhijjanābhijjanabhāvo dassito. Tena vuttaṃ vimativinodaniyaṃ (vi. vi. ṭī. 1.469) **''esa nayo**ti iminā pamāṇayuttesu yattha katthaci chidde adhiṭṭhānaṃ vijahatītiādiatthaṃ saṅgaṇhātī''ti.

Khuddakaṃ cīvaranti muṭṭhipañcakādibhedappamāṇato anūnameva khuddakacīvaraṃ. **Mahantaṃ vā khuddakaṃ karotī**ti ettha tiṇṇaṃ cīvarānaṃ catūsu passesu yasmiṃ padese chiddaṃ adhiṭṭhānaṃ na vijahati, tasmiṃ padese samantato chinditvā khuddakaṃ karontassa adhiṭṭhānaṃ na vijahatīti adhippāyo. Vimativinodaniyaṃ pana vuttaṃ **''mahantaṃ vā khuddakaṃ vā karotī**ti ettha atimahantaṃ cīvaraṃ muṭṭhipañcakādipacchimappamāṇayuttaṃ katvā samantato chindanenapi vicchindanakāle chijjamānaṭṭhānaṃ chiddasaṅkhaṃ na gacchati, adhiṭṭhānaṃ na vijahati evāti sijjhati, 'ghaṭetvā chindati na bhijjatī'ti vacanena ca sameti. Parikkhāracoḷaṃ pana vikappanūpagapacchimappamāṇato ūnaṃ katvā chiddaṃ adhiṭṭhānaṃ vijahati adhiṭṭhānassa anissayattā, tāni puna baddhāni ghaṭitāni puna adhiṭṭhātabbamevāti veditabbaṃ. Keci pana 'vassikasāṭikacīvare dvidhā chinne yadipi ekekaṃ khaṇḍaṃ pacchimappamāṇaṃ hoti, ekasmiṃyeva khaṇḍe adhiṭṭhānaṃ tiṭṭhati, na itarasmiṃ, dve pana na vaṭṭantī'ti vuttattā nisīdanakaṇḍupaṭicchādīsupi eseva nayoti vadantī''ti.

47. Sammukhe pavattā **sammukhā**ti paccattavacanaṃ, tañca vikappanāvisesanaṃ, tasmā ''sammukhe''ti bhummatthe nissakkavacanaṃ katvāpi atthaṃ vadanti, abhimukheti attho. Atha vā sammukhena attano vācāya eva vikappanā **sammukhāvikappanā**. Parammukhena vikappanā **parammukhāvikappanā**ti karaṇatthenapi attho daṭṭhabbo. Ayameva pāḷiyā sameti. **Sannihitāsannihitabhāva**nti āsannadūrabhāvaṃ. **Ettāvatā nidhetuṃ vaṭṭatī**ti ettakeneva vikappanākiccassa niṭṭhitattā atirekacīvaraṃ na hotīti dasāhātikkame nissaggiyaṃ na janetīti adhippāyo. **Paribhuñjituṃ…pe… na vaṭṭatī**ti sayaṃ apaccuddhāraṇaparibhuñjane pācittiyaṃ, adhiṭṭhahane paresaṃ vissajjane ca dukkaṭañca sandhāya vuttaṃ. **Paribhogādayopi vaṭṭantī**ti paribhogavissajjanaadhiṭṭhānāni vaṭṭanti. **Api-**saddena nidhetumpi vaṭṭatīti attho. Etena paccuddhārepi kate cīvaraṃ adhiṭṭhātukāmena vikappitacīvarameva hoti, na atirekacīvaraṃ, taṃ pana ticīvarādināmena adhiṭṭhātukāmena adhiṭṭhahitabbaṃ, itarena vikappitacīvarameva katvā paribhuñjitabbanti dasseti.

Keci pana ''yaṃ vikappitacīvaraṃ, taṃ yāva paribhogakālā apaccuddharāpetvā nidahetabbaṃ, paribhogakāle pana sampatte paccuddharāpetvā adhiṭṭhahitvā paribhuñjitabbaṃ. Yadi hi tato pubbepi paccuddharāpeyya, paccuddhāreneva vikappanāya vigatattā atirekacīvaraṃ nāma hoti, dasāhātikkame patteva nissaggiyaṃ, tasmā yaṃ aparibhuñjitvā ṭhapetabbaṃ, tadeva vikappetabbaṃ. Paccuddhāre ca kate antodasāheyeva adhiṭṭhātabbaṃ. Yañca aṭṭhakathāyaṃ (pārā. aṭṭha. 2.469) 'tato paraṃ paribhogādi vaṭṭatī'tiādi vuttaṃ, taṃ pāḷiyā virujjhatī''ti vadanti, taṃ tesaṃ matimattameva. Pāḷiyañhi ''antodasāhaṃ adhiṭṭheti vikappetī''ti (pārā. 469) ca ''sāmaṃ cīvaraṃ vikappetvā apaccuddhāraṇaṃ paribhuñjeyya pācittiya''nti (pāci. 373) ca ''anāpatti so vā deti, tassa vā vissāsanto paribhuñjatī''ti (pāci. 376) ca sāmaññato vuttattā, aṭṭhakathāyañca (pārā. aṭṭha. 2.469) ''imaṃ cīvaraṃ vā vikappanaṃ vā paccuddharāmī''tiādinā paccuddhāraṃ adassetvā ''mayhaṃ santakaṃ paribhuñja vā vissajjehi vā yathāpaccayaṃ karohī''ti evaṃ attano santakattaṃ amocetvāva

paribhogādivasena paccuddhārassa vuttattā, ‘‘tato pabhuti paribhogādayopi vaṭṭantī’’ti adhiṭṭhānaṃ vināpi visuṃ paribhogassa nidhānassa ca vuttattā vikappanānantarameva paccuddharāpetvā anadhiṭṭhahitvā eva ca ticīvararahitaṃ vikappanārahaṃ cīvaraṃ paribhuñjituñca nidahituñca idaṃ pāṭekkaṃ vinayakammanti khāyati. Apica bahūnaṃ pattānaṃ vikappetuṃ paccuddharetuñca vuttattā paccuddhāre tesaṃ atirekapattatā dassitāti sijjhati tesu ekasseva adhiṭṭhātabbato, tasmā aṭṭhakathāyaṃ āgatanayeneva gahetabbaṃ.

Mittoti daḷhamitto. **Sandiṭṭho**ti diṭṭhamatto, na daḷhamitto. **Paññattikovido na hotī**ti evaṃ vikappite anantarameva evaṃ paccuddharitabbanti vinayakammaṃ na jānāti. Tenāha **‘‘na jānāti paccuddharitu’’**nti. Imināpi cetaṃ veditabbaṃ ‘‘vikappanāsamanantarameva paccuddhāro kātabbo’’ti. **Vikappitavikappanā nāmesā vaṭṭatī**ti adhiṭṭhitaadhiṭṭhānaṃ viyāti adhippāyo.

48. Evaṃ cīvare adhiṭṭhānavikappanānayaṃ dassetvā idāni patte adhiṭṭhānavikappanānayaṃ dassento **‘‘patte panā’’**tiādimāha. Tattha patati piṇḍapāto etthāti patto, jinasāsanabhāvo bhikkhābhājanaviseso. Vuttañhi ‘‘pattaṃ pakkhe dale patto, bhājane so gate tisū’’ti, tasmiṃ **patte. Panā**ti pakkhantaratthe nipāto. **Nayo**ti adhiṭṭhānavikappanānayo. Cīvare vuttaadhiṭṭhānavikappanānayato aññabhūto ayaṃ vakkhamāno patte adhiṭṭhānavikappanānayo veditabboti yojanā. Pattaṃ adhiṭṭhahantena pamāṇayuttova adhiṭṭhātabbo, na appamāṇayuttoti sambandho. Tena pamāṇato ūnādhike patte adhiṭṭhānaṃ na ruhati, tasmā tādisaṃ pattaṃ bhājanaparibhogena paribhuñjitabbanti dasseti. Vakkhati hi ‘‘ete bhājanaparibhogena paribhuñjitabbā, na adhiṭṭhānūpagā na vikappanūpagā’’ti.

Dve magadhanāḷiyoti ettha magadhanāḷi nāma yā māgadhikāya tulāya aḍḍhaterasapalaparimitaṃ udakaṃ gaṇhāti. Sīhaḷadīpe pakatināḷito khuddakā hoti, damiḷanāḷito pana mahantā. Vuttañhetaṃ samantapāsādikāyaṃ (pārā. aṭṭha. 2.602) ‘‘magadhanāḷi nāma aḍḍhaterasapalā hotīti andhakaṭṭhakathāyaṃ vuttaṃ. Sīhaḷadīpe pakatināḷi mahantā, damiḷanāḷi khuddakā, magadhanāḷipamāṇayuttā, tāya magadhanāḷiyā diyaḍḍhanāḷi ekā sīhaḷanāḷi hotīti mahāaṭṭhakathāyaṃ vutta’’nti. Atha vā magadhanāḷi nāma yā pañca kuḍuvāni ekañca muṭṭhiṃ ekāya ca muṭṭhiyā tatiyabhāgaṃ gaṇhāti. Vuttañhetaṃ sāratthadīpaniyaṃ (sārattha. ṭī. 2.598-602) ‘‘magadhanāḷi nāma chapasatā nāḷīti keci. ‘Aṭṭhapasatā’ti apare. Tattha purimānaṃ matena tipasatāya nāḷiyā dve nāḷiyo ekā magadhanāḷi hoti. Pacchimānaṃ catupasatāya nāḷiyā dve nāḷiyo ekā magadhanāḷi. Ācariyadhammapālattherena pana pakatiyā catumuṭṭhikaṃ kuḍuvaṃ, catukuḍuvaṃ nāḷikaṃ, tāya nāḷiyā soḷasa nāḷiyo doṇaṃ, taṃ pana magadhanāḷiyā dvādasa nāḷiyo hontīti vuttaṃ, tasmā tena nayena magadhanāḷi nāma pañca kuḍuvāni ekañca muṭṭhiṃ ekāya muṭṭhiyā tatiyabhāgañca gaṇhātīti veditabba’’nti. Tattha kuḍuvoti pasato. Vuttañhi abhidhānappadīpikāyaṃ –

> ‘‘Kuḍuvo pasato eko;
> Pattho te caturo siyuṃ;
> Āḷhako caturo patthā;
> Doṇaṃ vā caturāḷhaka’’nti.

Atha vā magadhanāḷi nāma yā catukuḍuvāya nāḷiyā catasso nāḷiyo gaṇhāti. Vuttañhetaṃ vimativinodaniyaṃ (vi. vi. ṭī. 1.602) **‘‘damiḷanāḷī**ti purāṇakanāḷiṃ sandhāya vuttaṃ. Sā ca catumuṭṭhikehi kuḍuvehi aṭṭhakuḍuvā, tāya nāḷiyā dve nāḷiyo magadhanāḷi gaṇhāti, purāṇā pana sīhaḷanāḷi tisso nāḷiyo gaṇhātīti vadanti, tesaṃ matena magadhanāḷi idāni vattamānāya catukuḍuvāya damiḷanāḷiyā catunāḷikā hoti, tato magadhanāḷito upaḍḍhañca purāṇadamiḷanāḷisaṅkhātaṃ patthaṃ nāma hoti, etena ca omako nāma patto patthodanaṃ gaṇhātīti pāḷivacanaṃ sameti. Lokiyehipi –

> ‘Lokiyaṃ magadhañceti, patthadvayamudāhaṭaṃ;
> Lokiyaṃ soḷasapalaṃ, māgadhaṃ diguṇaṃ mata’nti. (vi. vi. ṭī. 1.602) –

Evaṃ loke nāḷiyā magadhanāḷi diguṇāti dassitā. Evañca gayhamāne omakapattassa ca yāpanamattodanagāhikā ca siddhā hoti. Na hi sakkā aṭṭhakuḍuvato ūnodanagāhinā pattena athūpīkataṃ piṇḍapātaṃ pariyesitvā yāpetuṃ. Teneva vuttaṃ verañjakaṇḍaṭṭhakathāyaṃ ‘pattho nāma nāḷimattaṃ hoti, ekassa purisassa alaṃ yāpanāyā’ti’’. Vuttampi hetaṃ jātakaṭṭhakathāyaṃ (jā. aṭṭha. 5.21.192) ‘‘patthodano nālamayaṃ duvinna’’nti, ‘‘ekassa dinnaṃ dvinnaṃ tiṇṇaṃ pahotī’’ti ca, tasmā idha vuttanayānusārena gahetabbanti. **Ālopassa ālopassa anurūpa**nti odanassa catubhāgamattaṃ. Vuttañhetaṃ majjhimanikāye brahmāyusuttasaṃvaṇṇanāyaṃ (ma. ni. aṭṭha. 2.387) ‘‘byañjanassa mattā nāma odanacatutthabhāgo’’ti. **Odanagatikānī**ti odanassa gati gati yesaṃ tāni odanagatikāni. **Gatī**ti ca okāso odanassa antopavisanasīlattā odanassa okāsoyeva tesaṃ okāso hoti, na aññaṃ attano okāsaṃ gavesantīti attho. **Bhājanaparibhogenā**ti udakāharaṇādinā bhājanaparibhogena.

Evaṃ pamāṇato adhiṭṭhānūpagavikappanūpagapattaṃ dassetvā idāni pākato mūlato ca taṃ dassetuṃ **‘‘pamāṇayuttānampī’’**tiādimāha. Tattha **ayopatto pañcahi pākehi patto**ti kammārapakkaṃyeva anadhiṭṭhahitvā samaṇasāruppanīlavaṇṇakaraṇatthāya punappunaṃ nānāsambhārehi pacitabbo, ayopattassa atikakkhaḷattā kammārapākena saddhiṃ pañcavārapakkoyeva samaṇasāruppanīlavaṇṇo hoti. **Mattikāpatto dvīhi pākehi pakko**ti etthāpi eseva nayo. Tassa pana mudukattā kumbhakārakapākena saddhiṃ dvivārapakkopi samaṇasāruppanīlavaṇṇo hoti. Evaṃ katoyeva hi patto adhiṭṭhānūpago vikappanūpago ca hoti, nākato. Tena vakkhati ‘‘pāke ca mūle ca suniṭṭhiteyeva adhiṭṭhānūpago hoti. Yo adhiṭṭhānūpago, sveva vikappanūpago’’ti (vi. saṅga. aṭṭha. 48). **So hatthaṃ āgatopi anāgatopi adhiṭṭhātabbo vikappetabbo**ti etena dūre ṭhitampi adhiṭṭhātuṃ vikappetuñca labhati, ṭhapitaṭṭhānasallakkhaṇameva pamāṇanti dasseti. Idāni tamevatthaṃ vitthāretumāha **‘‘yadi hī’’**tiādi. **Hi**-saddo vitthārajotako. Tattha **pacitvā ṭhapessāmī**ti kāḷavaṇṇapākaṃ sandhāya vuttaṃ.

Idāni pattādhiṭṭhānaṃ dassetumāha **‘‘tattha dve pattassa adhiṭṭhānā’’**tiādi. Tattha **sāmantavihāre**ti idaṃ upalakkhaṇavasena vuttaṃ, tato dūre ṭhitampi adhiṭṭhātabbameva. **Ṭhapitaṭṭhānaṃ sallakkhetvā**ti idampi upacāramattaṃ, pattasallakkhaṇamevettha pamāṇaṃ.

Idāni adhiṭṭhānavijahanaṃ dassetuṃ **‘‘evaṃ appamattassa’’**tyādimāha. Tattha **patte vā chiddaṃ hotī**ti mukhavaṭṭito heṭṭhā dvaṅgulamattokāsato paṭṭhāya yattha katthaci chiddaṃ hoti.

Sattannaṃ dhaññānanti –

''Sāli vīhi ca kudrūso;
Godhūmo varako yavo;
Kaṅgūti satta dhaññāni;
Nīvārādī tu tabbhidā''ti. –

Vuttānaṃ sattavidhānaṃ dhaññānaṃ.

49. Evaṃ pattādhiṭṭhānaṃ dassetvā idāni pattavikappanaṃ dassetuṃ **''vikappane panā''**tiādimāha. Taṃ cīvaravikappane vuttanayeneva veditabbaṃ.

50. Evaṃ vikappanānayaṃ dassetvā idāni patte bhinne kattabbavidhiṃ dassetumāha **''evaṃ adhiṭṭhahitvā''**iccādi. Tattha **apatto**ti iminā adhiṭṭhānavijahanampi dasseti. Pañcabandhanepi patte aparipuṇṇapāke patte viya adhiṭṭhānaṃ na ruhati. **''Tipupaṭṭena vā''**ti vuttattā tambalohādikappiyalohehi ayopattassa chiddaṃ chādetuṃ vaṭṭati. Teneva **''lohamaṇḍalakenā''**ti vuttaṃ. **Suddhehi…pe… na vaṭṭatī**ti idaṃ uṇhabhojane pakkhitte vilīyamānattā vuttaṃ. **Phāṇitaṃ jhāpetvā pāsāṇacuṇṇena bandhituṃ vaṭṭatī**ti pāsāṇacuṇṇena saddhiṃ phāṇitaṃ pacitvā tathāpakkena pāsāṇacuṇṇena bandhituṃ vaṭṭati. **Aparibhogenā**ti ayuttaparibhogena. **''Anujānāmi bhikkhave ādhāraka''**nti vuttattā mañcapīṭhādīsu yattha katthaci ādhārakaṃ ṭhapetvā tattha pattaṃ ṭhapetuṃ vaṭṭati ādhārakaṭṭhapanokāsassa aniyamitattāti vadanti.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Adhiṭṭhānavikappanavinicchayakathālaṅkāro nāma

Aṭṭhamo paricchedo.

9. Cīvaravippavāsavinicchayakathā

51. Evaṃ adhiṭṭhānavikappanavinicchayakathaṃ dassetvā idāni cīvarena vināvāsavinicchayakaraṇaṃ dassetuṃ **''cīvarenavināvāso''**tyādimāha. Tattha cīyatīti cīvaraṃ, cayaṃ sañcayaṃ karīyatīti attho, ariyaddhajo vatthaviseso. Idha pana ticīvarādhiṭṭhānena adhiṭṭhahitvā dhāritaṃ cīvarattayameva. **Vinā**ti vajjanatthe nipāto. Vasanaṃ vāso, vinā vāso vināvāso, cīvarena vināvāso **cīvaravināvāso,** ''cīvaravippavāso''ti vattabbe vatticchāvasena, gāthāpādapūraṇatthāya vā aluttasamāsaṃ katvā evaṃ vuttanti daṭṭhabbaṃ. Tathā ca vakkhati ''ticīvarādhiṭṭhānena…pe… vippavāso''ti, ''imaṃ saṅghāṭiṃ adhiṭṭhāmi, imaṃ uttarāsaṅgaṃ adhiṭṭhāmi, imaṃ antaravāsakaṃ adhiṭṭhāmī''ti evaṃ nāmena adhiṭṭhitānaṃ tiṇṇaṃ cīvarānaṃ ekekena vippavāsoti attho, ekenapi vinā vasituṃ na vaṭṭati, vasantassa bhikkhuno saha aruṇuggamanā cīvaraṃ nissaggiyaṃ hoti, pācittiyañca āpajjatīti sambandho. **Vasitabba**nti ettha vasanakiriyā catuiriyāpathasādhāraṇā, tasmā kāyalaggaṃ vā hotu alaggaṃ vā, aḍḍhateyyaratanassa padesassa anto katvā tiṭṭhantopi carantopi nisinnopi nipannopi hatthapāse katvā vasanto nāma hoti.

Evaṃ sāmaññato avippavāsalakkhaṇaṃ dassetvā idāni gāmādipannarasokāsavasena visesato dassetumāha **''gāmi''**ccādi. Tattha **gāmanivesanāni** pākaṭāneva. **Udosito** nāma yānādīnaṃ bhaṇḍānaṃ sālā. **Aṭṭo** nāma paṭirājādipaṭibāhanatthaṃ iṭṭhakāhi kato bahalabhittiko catupañcabhūmiko patissayaviseso. **Māḷo** nāma ekakūṭasaṅgahito caturassapāsādo. **Pāsādo** nāma dīghapāsādo. **Hammiyaṃ** nāma muṇḍacchadanapāsādo, **muṇḍacchadanapāsādo**ti ca candikaṅgaṇayutto pāsādoti vuccati. **Sattho** nāma jaṅghasattho vā sakaṭasattho vā. **Khettaṃ** nāma pubbaṇṇāparaṇṇānaṃ viruhanaṭṭhānaṃ. **Dhaññakaraṇaṃ** nāma khalamaṇḍalaṃ. **Ārāmo** nāma pupphārāmo phalārāmo. **Vihārā**dayo pākaṭā eva. Tattha nivesanādīni gāmato bahi sannivitṭhāni gahitānīti veditabbaṃ. Antogāme ṭhitānañhi gāmaggahaṇena gahitattā gāmaparihāroyevāti. Gāmaggahaṇena ca nigamanagarānipi gahitāneva honti.

Parikhāya vā parikkhittoti iminā samantā nadītaḷākādiudakena parikkhittopi parikkhittoyevāti dasseti. **Taṃ pamāṇaṃ atikkamitvā**ti gharassa upari ākāse aḍḍhateyyaratanappamāṇaṃ atikkamitvā. **Sabhāye vā vatthabba**nti iminā sabhāsaddassa pariyāyo sabhāyasaddo napuṃsakaliṅgo atthīti dasseti. Sabhāsaddo hi itthiliṅgo, sabhāyasaddo napuṃsakaliṅgoti. **Dvāramūle vā**ti nagarassa dvāramūle vā. **Tesa**nti sabhāyanagaradvāramūlānaṃ. Tassā vīthiyā sabhāyadvārānaṃ gahaṇeneva tattha sabbānipi gehāni, sā ca antaravīthi gahitāyeva hoti. Ettha ca dvāravīthigharesu vasantena gāmappavesanasahaseyyādidosaṃ pariharitvā suppaṭicchannatādiyutteneva bhavitabbaṃ. Sabhā pana yadi sabbesaṃ vasanatthāya papāsadisā katā, antarārāme viya yathāsukhaṃ vasituṃ vaṭṭatīti veditabbaṃ. **Atiharitvā ghare nikkhipatī**ti vīthiṃ muñcitvā ṭhite aññasmiṃ ghare nikkhipati. Tenāha **''vīthihatthapāso na rakkhatī''**ti. **Purato vā pacchato vā hatthapāse**ti gharassa hatthapāsaṃ sandhāya vadati.

Evaṃ gāmavasena vippavāsāvippavāsaṃ dassetvā idāni nivesanavasena dassento **''sace ekakulassa santakaṃ nivesanaṃ hotī''**tiādimāha. Tattha **ovarako** nāma gabbhassa abbhantare aññho gabbhoti vadanti, gabbhassa vā pariyāyavacanametaṃ. Idāni udositādivasena dassento **''udositi''**ccādimāha. Tattha **vuttanayenevā**ti ''ekakulassa santako udosito hoti parikkhitto cā''tiādinā nivesane vuttanayena. **Eva-**saddo visesanivatti attho. Tena viseso natthīti dasseti.

Idāni yesu viseso atthi, te dassento **''sace ekakulassa nāvā''**tiādimāha. Tattha **pariyādiyitvā**ti vinivijjhitvā, ajjhottharitvā vā. Vuttamevatthaṃ vibhāveti **''antopaviṭṭhenā''**tiādinā. Tattha **antopaviṭṭhenā**ti gāmassa, nadiyā vā antopaviṭṭhena. ''Satthenā''ti pāṭhaseso. **Nadīparihāro labbhatī**ti ettha ''visuṃ nadīparihārassa avuttattā gāmādīhi aññattha viya cīvarahatthapāsoyeva nadīparihāro''ti tīsupi gaṇṭhipadesu vuttaṃ. Añňe pana ''iminā aṭṭhakathāvacanena nadīparihāropi visuṃ siddhoti nadīhatthapāso na vijahitabbo''ti vadanti. Yathā pana ajjhokāse sattabbhantaravasena araññaparihāro labbhati, evaṃ nadiyaṃ udakukkhepavasena nadīparihāro labbhatīti katvā aṭṭhakathāyaṃ nadīparihāro visuṃ avutto siyā sattabbhantaraudakukkhepasīmānaṃ araññanadīsu abaddhasīmāvasena labbhamānattā. Evañca sati samuddajātassaresupi parihāro avuttasiddho hoti nadiyā samānalakkhaṇattā, nadīhatthapāso na vijahitabboti pana atthe sati nadiyā ativitthārattā bahusādhāraṇattā ca antonadiyaṃ cīvaraṃ ṭhapetvā nadīhatthapāse ṭhitena cīvarassa pavattiṃ jānituṃ na sakkā bhaveyya. Esa nayo samuddajātassaresupi. Antoudakukkhepe vā tassa hatthapāse vā ṭhitena pana sakkāti ayaṃ amhākaṃ attanomati,

vicāretvā gahetabbaṃ. **Vihārasīma**nti avippavāsasīmaṃ sandhāyāha. Ettha ca vihārassa nānākulasantakabhāvepi avippavāsasīmāparicchedabbhantare sabbattha cīvaraavippavāsasambhavato padhānattā tattha satthaparihāro na labbhatīti **''vihāraṃ gantvā vasitabba''**nti vuttaṃ. **Satthasamīpe**ti idaṃ yathāvuttaabbhantaraparicchedavasena vuttaṃ.

Yasmā ''nānākulassa parikkhitte khette cīvaraṃ nikkhipitvā khettadvāramūle vā tassa hatthapāse vā vatthabba''nti vuttaṃ, tasmā dvāramūlato aññattha khettepi vasantena cīvaraṃ nikkhipitvā hatthapāse katvāyeva vasitabbaṃ.

Vihāro nāma saparikkhitto vā aparikkhitto vā sakalo āvāsoti vadanti. **Yasmiṃ vihāre**ti ettha pana ekagehameva vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. 1.491-494) pana **''vihāro** nāma upacārasīmā. **Yasmiṃ vihāre**ti tassa antopariveṇādiṃ sandhāya vutta''nti vuttaṃ. Ekakulādisantakatā cettha kārāpakānaṃ vasena veditabbā.

Yaṃ majjhanhike kāle samantā chāyā pharatīti yadā mahāvīthiyaṃ ujukameva gacchantaṃ sūriyamaṇḍalaṃ majjhanhikaṃ pāpuṇāti, tadā yaṃ okāsaṃ chāyā pharati, taṃ sandhāya vuttaṃ. Vimativinodaniyaṃ pana **''chāyāya phuṭṭhokāsassā**ti ujukaṃ avikkhittaleḍḍupātabbhantaraṃ sandhāya vadatī''ti vuttaṃ. **Agamanapathe**ti tadaheva gantvā nivattetuṃ asakkuṇeyyake samuddamajjhe ye dīpakā, tesūti yojanā. **Itarasmi**nti puratthimadisāya cīvare.

52. **Nadiṃ otaratī**ti hatthapāsaṃ muñcitvā otarati. **Nāpajjatī**ti paribhogapaccayā dukkaṭaṃ nāpajjati. Tenāha **''so hī''**tiādi. **Aparibhogārahattā**ti iminā nissaggiyacīvaraṃ anissajjitvā paribhuñjantassa dukkaṭaṃ acittakanti siddhaṃ. **Ekaṃ pārupitvā ekaṃ aṃsakūṭe ṭhapetvā gantabba**nti idaṃ bahūnaṃ sañcaraṇaṭṭhāne evaṃ akatvā gamanaṃ na sāruppanti katvā vuttaṃ, na āpattiaṅgattā. Bahigāme ṭhapetvāpi apārupitabbatāya vuttaṃ **''vinayakammaṃ kātabba''**nti. Atha vā vihāre sabhāgaṃ bhikkhuṃ na passati, evaṃ sati āsanasālaṃ gantvā vinayakammaṃ kātabbanti yojanā. Āsanasālaṃ gacchantena kiṃ tīhi cīvarehi gantabbanti āha **''santaruttarenā''**ti naṭṭhacīvarassa santaruttarasādiyanato. Saṅghāṭi pana kiṃ kātabbāti āha **''saṅghāṭiṃ bahigāme ṭhapetvā''**ti. Uttarāsaṅge ca bahigāme ṭhapitasaṅghāṭiyañca paṭhamaṃ vinayakammaṃ katvā pacchā uttarāsaṅgaṃ nivāsetvā antaravāsake kātabbaṃ. Ettha ca bahigāme ṭhapitassapi vinayakammavacanato parammukhāpi ṭhitaṃ nissajjituṃ, nissaṭṭhaṃ dātuñca vaṭṭatīti veditabbaṃ.

Daharānaṃ gamane saussāhattā **''nissayo pana na paṭippassambhatī''**ti vuttaṃ. **Muhuttaṃ…pe… paṭippassambhatī**ti saussāhatte gamanassa upacchinnattā vuttaṃ, tesaṃ pana purāruṇā uṭṭhahitvā saussāhena gacchantānaṃ aruṇe antarā uṭṭhitepi na paṭippassambhati ''yāva aruṇuggamanā sayantī''ti vuttattā. Teneva **''gāmaṃ pavisitvā…pe… na paṭippassambhatī''**ti vuttaṃ. **Aññamaññassa vacanaṃ aggahetvā**tiādimhi saussāhattā gamanakkhaṇe paṭippassaddhi na vuttā. **Dhenubhayenā**ti taruṇavacchagāvīnaṃ ādhāvitvā siṅgena paharaṇabhayena. **Nissayo ca paṭippassambhatī**ti ettha dhenubhayādīhi ṭhitānaṃ yāva bhayavūpasamā ṭhātabbato ''antoaruṇeyeva gamissāmī''ti niyametuṃ asakkuṇeyyattā vuttaṃ. Yattha pana evaṃ niyametuṃ sakkā, tattha antarā aruṇe uggatepi nissayo na paṭippassambhati bhesajjatthāya gāmaṃ paviṭṭhadaharānaṃ viya.

Antosīmāyaṃ gāmanti avippavāsasīmāsammutito pacchā patiṭṭhāpitagāmaṃ sandhāya vadati gāmañca gāmūpacārañca ṭhapetvā sammannitabbato. **Paviṭṭhāna**nti ācariyantevāsikānaṃ visuṃ visuṃ gatānaṃ avippavāsasīmattā **neva cīvarāni nissaggiyāni honti,** saussāhatāya **na nissayo paṭippassambhati**. **Antarāmagge**ti dhammaṃ sutvā āgacchantānaṃ antarāmagge.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Cīvaravippavāsavinicchayakathālaṅkāro nāma

Navamo paricchedo.

10. Bhaṇḍapaṭisāmanavinicchayakathā

53. Evaṃ cīvaravippavāsavinicchayaṃ kathetvā idāni bhaṇḍapaṭisāmanavinicchayaṃ kathetuṃ **''bhaṇḍassa paṭisāmana''**ntiādimāha. Tattha bhaḍitabbaṃ bhājetabbanti **bhaṇḍaṃ,** bhaḍitabbaṃ icchitabbanti vā **bhaṇḍaṃ,** bhaṇḍanti paribhaṇḍanti sattā etenāti vā **bhaṇḍaṃ,** mūladhanaṃ, parikkhāro vā. Vuttañhi abhidhānappadīpikāyaṃ –

''Bhājanādiparikkhāre, bhaṇḍaṃ mūladhanepi cā''ti.

Tassa bhaṇḍassa, paṭisāmiyate **paṭisāmanaṃ,** rakkhaṇaṃ gopananti attho. Tenāha **''paresaṃ bhaṇḍassa gopana''**nti. **Mātu kaṇṇapiḷandhanaṃ tālapaṇṇampī**ti pi-saddo sambhāvanattho. Tena pageva aññātakānaṃ santakanti dasseti. **Gihisantaka**nti iminā pañcannaṃ sahadhammikānaṃ santakaṃ paṭisāmetuṃ vaṭṭatīti dīpeti. **Bhaṇḍāgārikasīsenā**ti etena vissāsaggāhādinā gahetvā paṭisāmentassa anāpattīti dasseti. Tena vakkhati ''attano atthāya gahetvā paṭisāmetabba''nti. **Chandenapi bhayenapī**ti vaḍḍhakīādīsu chandena, rājavallabhādīsu bhayena balakkārena pātetvā gatesu ca paṭisāmetuṃ vaṭṭatīti yojetabbaṃ.

Saṅgopanatthāya attano hatthe nikkhittassa bhaṇḍassa guttaṭṭhāne paṭisāmanapayogaṃ vinā ''nāhaṃ gaṇhāmī''tiādinā aññasmiṃ payoge akate rajjasaṅkhobhādikāle ''na dāni tassa dassāmi, na mayhaṃ dāni dassatī''ti ubhohipi sakasakaṭṭhāne nisīditvā dhuranikkhepe katepi avahāro natthi. Keci panettha ''pārājikameva paṭisāmanapayogassa katattā''ti vadanti, taṃ tesaṃ matimattaṃ, na sārato paccetabbaṃ. Paṭisāmanakāle hissa theyyacittaṃ natthi, ''na dāni tassa dassāmī''ti theyyacittuppattikkhaṇe ca sāmino dhuranikkhepacittappavattiyā hetubhūto kāyavacīpayogo natthi, yena so āpattiṃ āpajjeyya. Na hi akiriyasamuṭṭhānā ayaṃ āpattīti. **Dāne saussāho, rakkhati tāvā**ti avahāraṃ sandhāya avuttattā ''nāhaṃ gaṇhāmī''tiādinā musāvādakaraṇe pācittiyameva hoti, na dukkaṭaṃ theyyacittābhāvena sahapayogassapi abhāvatoti gahetabbaṃ.

Yadipi mukhena dassāmīti vadati…pe… pārājikanti ettha katarapayogena āpatti, na tāva paṭhamena bhaṇḍapaṭisāmanapayogena tadā theyyacittabhāvā, nāpi ''dassāmī''ti kathanapayogena tadā theyyacitte vijjamānepi payogassa kappiyattāti? Vuccate – sāminā ''dehī''ti

bahuso yāciyamānopi adatvā yena payogena attano adātukāmataṃ sāmikassa ñāpesi, yena ca so adātukāmo ayaṃ vikkhipatīti ñatvā dhuraṃ nikkhipati, teneva payogenassa āpatti. Na hettha upanikkhittabhaṇḍe pariyāyena mutti atthi. Adātukāmatāya hi ‘‘kadā te dinnaṃ, kattha te dinna’’ntiādipariyāyavacanenapi sāmikassa dhurenikkhipāpite āpattiyeva. Teneva aṭṭhakathāyaṃ vuttaṃ ‘‘kiṃ tumhe bhaṇatha… pe… ubhinnaṃ dhuranikkhepena bhikkhuno pārājika’’nti. Parasantakassa parehi gaṇhāpane eva hi pariyāyato mutti, na sabbatthāti gahetabbaṃ. **Attano hatthe nikkhittattā**ti ettha attano hatthe sāminā dinnatāya bhaṇḍāgārikaṭṭhāne ṭhitattā ca ṭhānācāvanepi natthi avahāro, theyyacittena pana gahaṇe dukkaṭato na muccatīti veditabbaṃ. **Eseva nayo**ti avahāro natthi, bhaṇḍadeyyaṃ pana hotīti adhippāyo.

54. **Pañcannaṃ sahadhammikāna**nti bhikkhubhikkhunīsikkhamānasāmaṇerasāmaṇerīnaṃ. Etena na kevalaṃ gihīnaṃ eva, atha kho tāpasaparibbājakādīnampi santakaṃ paṭisāmetuṃ na vaṭṭatīti dasseti. **Naṭṭhepi gīvā na hoti,** kasmā? Asampaṭicchāpitattāti attho. Dutiye **eseva nayo**ti gīvā na hoti, kasmā? Ajānitattā. Tatiye ca **eseva nayo**ti gīvā na hoti, kasmā? Paṭikkhipitattā. Ettha ca kāyena vā vācāya vā cittena vā paṭikkhittopi paṭikkhittoyeva nāma hoti.

Tasseva gīvā hoti, na sesabhikkhūnaṃ, kasmā? Tasseva bhaṇḍāgārikassa bhaṇḍāgāre issarabhāvato. **Bhaṇḍāgārikassa gīvā na hoti** alasajātikasseva pamādena haritattā. Dutiye **bhaṇḍāgārikassa gīvā na hoti** tassa anārocitattā. **Naṭṭhe tassa gīvā** tena ṭhapitattā. **Tasseva gīvā,** na aññesaṃ tena bhaṇḍāgārikena sampaṭicchitattā ṭhapitattā ca. **Natthi gīvā** tena paṭikkhipitattā. **Naṭṭhaṃ sunaṭṭhameva** bhaṇḍāgārikassa asampaṭicchāpanato. **Naṭṭhe gīvā** tena ṭhapitattā. **Sabbaṃ tassa gīvā** tassa bhaṇḍāgārikassa pamādena haraṇato. **Tattheva upacāre vijjamāne**ti bhaṇḍāgārikassa samīpeyeva uccārapassāvaṭṭhāne vijjamāne.

55. **Mayi ca mate saṅghassa ca senāsane vinaṭṭhe**ti ettha kevalaṃ saṅghassa senāsanaṃ mā vinassīti iminā adhippāyena vivaritumpi vaṭṭatiyevāti vadanti. ‘‘Taṃ māressāmī’’ti ettake vuttepi **vivarituṃ vaṭṭati** ‘‘gilānapakkhe ṭhitattā avisayo’’ti vuttattā. Maraṇato hi paraṃ gelaññaṃ avisayattañca natthi. ‘‘Dvāraṃ chinditvā harissāmā’’ti ettake vuttepi vivarituṃ vaṭṭatiyeva. **Sahāyehi bhavitabba**nti tehipi bhikkhācārādīhi pariyesitvā attano santakampi kiñci kiñci dātabbanti vuttaṃ hoti. **Ayañhi sāmīcī**ti bhaṇḍāgāre vasantānaṃ idaṃ vattaṃ. **Lolamahāthero**ti mando momūho ākiṇṇavihārī sadā kīḷāpasuto vā mahāthero.

56. **Itarehī**ti tasmiṃyeva gabbhe vasantehi bhikkhūhi. Vihārarakkhaṇavāre niyutto **vihāravāriko,** vuḍḍhapaṭipāṭiyā attano vāre vihārarakkhaṇako. **Nivāpa**nti bhattavetanaṃ. **Corānaṃ paṭipathaṃ gatesū**ti corānaṃ āgamanaṃ ñatvā ‘‘paṭhamataraṃyeva gantvā saddaṃ karissāmā’’ti corānaṃ abhimukhaṃ gatesu. ‘‘Corehi haṭabhaṇḍaṃ āharissāmā’’ti tesaṃ anupathaṃ gatesupi eseva nayo. **Nibaddhaṃ katvā**ti ‘‘asukakule yāgubhattaṃ vihāravārikānaṃyevā’’ti evaṃ niyamanaṃ katvā. **Dve tisso yāgusalākā ca cattāri pañca salākabhattāni ca labhamānovā**ti idaṃ nidassanamattaṃ, tato ūnaṃ vā hotu adhikaṃ vā, attano ca veyyāvaccakarassa ca yāpanamattaṃ labhanameva pamāṇanti gahetabbaṃ. **Nissitake jaggāpentī**ti attano attano nissitake bhikkhācariyāya posentā nissitakehi vihāraṃ jaggāpenti. **Asahāyassā**ti sahāyarahitassa. ‘‘Asahāyassa adutiyassā’’ti pāṭho yutto. Pacchimaṃ purimasseva vevacanaṃ. Asahāyassa vā attadutiyassa vāti imasmiṃ pana pāṭhe ekena ānītaṃ dvinnaṃ nappahotīti attadutiyassapi vāro nivāritoti vadanti, taṃ ‘‘yassa sabhāgo bhikkhu bhattaṃ ānetvā dātā natthī’’ti iminā na sameti, vīmaṃsitabbaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. 1.112) pana **‘‘attadutiyassā**ti appicchassa. Attāsarīrameva dutiyo, na aññoti hi attadutiyo, tadubhayassapi atthassa vibhāvanaṃ ‘yassā’tiādi. Etena sabbena ekekassa vāro na pāpetabboti dassetī’’ti vuttaṃ.

Pākavattatthāyāti niccaṃ pacitabbayāgubhattasaṅkhātavattatthāya. **Ṭhapentī**ti dāyakā ṭhapenti. **Taṃ gahetvā**ti taṃ ārāmikādīhi dīyamānaṃ bhāgaṃ gahetvā. **Upajīvantena ṭhātabba**nti abbhokāsikarukkhamūlikenapi pākavattaṃ upanissāya jīvantena attano pattacīvararakkhaṇatthāya vihāravāre sampatte ṭhātabbaṃ. **Na gāhāpetabbo**ti ettha yassa abbhokāsikassapi attano adhikaparikkhāro ce ṭhapito atthi, cīvarādisaṅghikabhāgepi ālayo atthi, sopi gāhāpetabbo. **Paripucchan**ti pucchitapañhavissajjanaṃ, aṭṭhakathaṃ vā. **Diguṇa**nti aññehi labbhamānato dviguṇaṃ. **Pakkhavārenā**ti aḍḍhamāsavārena.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Bhaṇḍapaṭisāmanavinicchayakathālaṅkāro nāma

Dasamo paricchedo.

11. Kayavikkayasamāpattivinicchayakathā

57. Evaṃ bhaṇḍapaṭisāmanavinicchayaṃ kathetvā idāni kayavikkayavinicchayaṃ kathento **‘‘kayavikkayasamāpattī’’**tiādimāha. Tattha kayanaṃ kayo, parabhaṇḍassa gahaṇaṃ, vikkayanaṃ vikkayo, sakabhaṇḍassa dānaṃ, kayo ca vikkayo ca **kayavikkayaṃ**. Samāpajjanaṃ **samāpatti,** tassa duvidhassa kiriyassa karaṇaṃ. Tassarūpaṃ dasseti **‘‘iminā’’**tiādinā.

Sesañātakesu saddhādeyyavinipātasambhavato tadabhāvaṭṭhānampi dassetuṃ **‘‘mātaraṃ vā pana pitaraṃ vā’’**tiādi vuttaṃ. Tena viññattisaddhādeyyavinipātanañca na hoti ‘‘iminā idaṃ dehī’’ti vadantoti dasseti, kayavikkayaṃ pana āpajjati ‘‘iminā idaṃ dehī’’ti vadantoti dasseti. Iminā ca upari aññātakantyādinā ca sesañātakaṃ ‘‘imaṃ dehī’’ti vadato viññatti na hoti, ‘‘imaṃ gaṇhāhī’’ti pana dadato saddhādeyyavinipātanaṃ, ‘‘iminā imaṃ dehī’’ti kayavikkayaṃ āpajjato nissaggiyanti ayampi attho dassito hoti migapadavalañjananyāyena. **Tasmā**iccādikepi ‘‘mātāpitūhi saddhiṃ kayavikkayaṃ, sesañātakehi saddhiṃ dve āpattiyo, aññātakehi saddhiṃ tisso āpattiyo’’ti vattabbe teneva nyāyena ñātuṃ sakkāti katvā na vuttanti daṭṭhabbaṃ, aññathā abyāpitadoso siyā.

‘‘Idaṃ bhattaṃ bhuñjitvā idaṃ karothā’’ti vutte pubbāparasambandhāya kiriyāya vuttattā ‘‘iminā idaṃ dehī’’ti vuttasadisaṃ hoti. Idaṃ bhattaṃ bhuñja, idaṃ nāma karohī’’ti vā, ‘‘idaṃ bhattaṃ bhuttosi, idaṃ nāma karohi, idaṃ bhattaṃ bhuñjissasi, idaṃ nāma karohī’’ti pana vutte asambandhāya kiriyāya vuttattā kayavikkayo na hoti. Vighāsādānaṃ bhattadāne ca anapekkhattā saddhādeyyavinipātanaṃ na hoti, kārāpane hatthakammamattattā viññatti na hoti, tasmā vaṭṭati. **‘‘Ettha cā’’**tiādinā asatipi nissaggiyavatthumhi pācittiyaṃ desetabbanti dasseti.

Agghaṃ pucchituṃ vaṭṭati, ettāvatā kayavikkayo na hotīti attho. **Gaṇhituṃ vaṭṭatī**ti ''iminā idaṃ dehī''ti avuttattā kayavikkayo na hoti, mūlassa atthitāya viññattipi na hoti. **Patto na gahetabbo** parabhaṇḍassa mahagghatāya. Evaṃ sati kathaṃ kātabboti āha **''mama vatthu appagghanti ācikkhitabba''**nti. **Bhaṇḍaṃ agghāpetvā kāretabbataṃ āpajjati** theyyāvahārasambhavato, ūnamāsakaṃ ce agghati, dukkaṭaṃ. Māsakato paṭṭhāya yāva ūnapañcamāsakaṃ ce agghati, thullaccayaṃ. Pañcamāsakaṃ ce agghati, pārājikanti vuttaṃ hoti. **Deti, vaṭṭati** puññatthāya dinnattā adhikassa. **Kappiyakārakassa pana…pe… vaṭṭati** ubhato kappiyabhaṇḍattā. Ekato ubhato vā ce akappiyabhaṇḍaṃ hoti, na vaṭṭati. **''Mā gaṇhāhī''ti vattabbo,** kasmā? Kappiyakārakassa achekattā.

Aññena appaṭiggahitena attho, kasmā? Sattāhakālikattā telassa. Paṭiggahitatelaṃ sattāhaparamaṃ eva ṭhapetabbaṃ, tasmā tato paraṃ ṭhapitukāmassa appaṭiggahitatelena attho hoti. **Appaṭiggahitaṃ dūseyya,** aniyamitakālaṃ appaṭiggahitatelaṃ nāḷiyaṃ avasiṭṭhapaṭiggahitatelaṃ attano kālaṃ vattāpeyya.

58. **Idaṃ pattacatukkaṃ veditabba**nti akappiyapattacatukkaṃ vuttaṃ, pañcamo pana kappiyo. Tena vakkhati ''ayaṃ patto sabbakappiyo buddhānampi paribhogāraho''ti. **Ayaṃ patto mahāakappiyo nāma,** kasmā? Rūpiyaṃ uggaṇhitvā ayabījaṃ samuṭṭhāpetvā tena lohena pattassa kāritattā, evaṃ bījato paṭṭhāya dūsitattā. Yathā ca tatiyapārājikavisaye thāvarapayogesu pāsasūlādīsu mūlato paṭṭhāya kāritesu kismiñci daṇḍamatte vā vākamatte vā avasiṭṭhe sati na muccati, sabbasmiṃ naṭṭheyeva muccati, evamidhāpi bījato paṭṭhāya katattā tasmiṃ patte kismiñci patte avasiṭṭhepi kappiyo bhavituṃ na sakkā. Tathā ca vakkhati ''sacepi taṃ vināsetvā thālakaṃ kāreti, tampi akappiya''ntyādi. Evaṃ santepi dutiyapatte viya mūle ca mūlassāmikānaṃ, patte ca pattassāmikānaṃ dinne kappiyo kātuṃ sakkā bhaveyya nu khoti āsaṅkāyamāha **''na sakkā kenaci upāyena kappiyo kātu''**nti. Tassattho – dutiyapattaṃ rūpiyaṃ paṭiggaṇhitvā gihīhi pariniṭṭhāpitameva kiṇāti, na bījato paṭṭhāya dūseti, tasmā dutiyapatto kappiyo kātuṃ sakkā, idha pana bījato paṭṭhāya dūsitattā tena bhikkhunā taṃ pattaṃ puna ayapāsāṇabījaṃ kātuṃ asakkuṇeyyattā, paṭiggahitarūpiyassa ca vaḷañjitattā puna sāmikānaṃ dātuṃ asakkuṇeyyattā na sakkā kenaci upāyena kappiyo kātunti.

Idāni taṃ asakkuṇeyyattaṃ aññena pakārena vitthāretuṃ **''sacepī''**tiādimāha. Iminā kiñcipi ayavatthumhi avasiṭṭhe sati akappiyova hotīti dasseti. Tena vuttaṃ vimativinodaniyaṃ (vi. vi. ṭī. 1.591) **''rūpiyaṃ uggaṇhitvā**ti idaṃ ukkaṭṭhavasena vuttaṃ, muttādidukkaṭavatthumpi uggaṇhitvā kāritampi pañcannaṃ na vaṭṭati eva. **Samuṭṭhāpetī**ti sayaṃ gantvā vā 'imaṃ kahāpaṇādiṃ kammakārānaṃ datvā bījaṃ samuṭṭhāpehī'ti aññaṃ āṇāpetvā vā samuṭṭhāpeti. **Mahāakappiyo**ti attanāva bījato paṭṭhāya dūsitattā aññassa mūlassāmikassa abhāvato vuttaṃ. So hi corehi acchinnopi puna laddho jānantassa kassacīpi na vaṭṭati. Yadi hi vaṭṭeyya, taḷākādīsu viya 'acchinno vaṭṭatī'ti ācariyā vadeyyuṃ. **Na sakkā kenaci upāyenā**ti saṅghassa vissajjanena corādiacchindanenapi kappiyo kātuṃ na sakkā, idañca tena rūpena ṭhitaṃ tammūlakena vatthamuttādirūpena ṭhitañca sandhāya vuttaṃ. Dukkaṭavatthumpi hi tammūlakakappiyavatthu ca na sakkā kenaci tena rūpena kappiyaṃ kātuṃ. Yadi pana so bhikkhu tena kappiyavatthunā, dukkaṭavatthunā vā puna rūpiyaṃ cetāpeyya, taṃ rūpiyaṃ nissajjāpetvā aññesaṃ kappiyaṃ kātumpi sakkā bhaveyyāti daṭṭhabba''nti. Yaṃ pana sāratthadīpaniyaṃ papañcitaṃ, yañca tameva gahetvā porāṇaṭīkāyaṃ papañcitaṃ, taṃ vitthāretvā vuccamānaṃ ativitthāritañca bhavissati, sotūnañca dubbiññeyyaṃ, tasmā ettakameva vadimha, atthikehi pana tesu tesu pakaraṇesu oloketvā gahetabbanti.

Dutiyapatte **pañcannampi sahadhammikānaṃ na kappatī**ti rūpiyassa paṭiggahitattā, kayavikkayassa ca katattā. **Sakkā pana kappiyo kātu**nti gihīhi pariniṭṭhāpitapattasseva kiṇitattā, bījato paṭṭhāya adūsitattā, mūlamūlassāmikānañca pattapattassāmikānañca vijjamānattā. Yathā pana sakkā hoti, taṃ dassetuṃ **''mūle''**tiādimāha.

Tatiyapatte **sadisoyevā**ti ''pañcannampi sahadhammikānaṃ na vaṭṭati, sakkā pana kappiyo kātu''nti imaṃ nayaṃ niddisati. Nanu tatiyapatto kappiyavohārena gahito, atha kasmā akappiyoti codanaṃ sandhāyāha **''kappiyavohārena gahitopi dutiyapattasadisoyeva, mūlassa sampaṭicchitattā akappiyo''**ti. Dutiyacodanaṃ pana sayameva vadati. Ettha ca ''dutiyapattasadisoyevā''ti vuttattā mūle ca mūlassāmikānaṃ, patte ca pattassāmikānaṃ dinne kappiyo hoti, kappiyabhaṇḍaṃ datvā gahetvā paribhuñjituṃ vaṭṭatīti daṭṭhabbo. **Mūlassa anissaṭṭhattā**ti yena uggahitamūlena patto kīto, tassa mūlassa saṅghamajjhe anissaṭṭhattā. Etena rūpiyameva nissajjitabbaṃ, na tammūlakaṃ arūpiyanti dasseti. Yadi hi tena sampaṭicchitamūlaṃ saṅghamajjhe nissaṭṭhaṃ siyā, tena kappiyena kammena ārāmikādīhi gahetvā dinnapatto rūpiyapaṭiggāhakaṃ ṭhapetvā sesānaṃ vaṭṭeyya.

Catutthapatte **dubbicāritattā**ti ''ime kahāpaṇe datvā idaṃ dehī''ti gahitattā gihisantakānaṃ kahāpaṇānaṃ duṭṭhuvicāritattā etassa vicāraṇakassa bhikkhuno eva na vaṭṭatīti attho. **Mūlassa asampaṭicchitattā**ti etena mūlassa gihisantakattaṃ dasseti, teneva pattassa rūpiyasaṃvohārena anuppannatañca dasseti, tena ca tassa pattassa nissajjiyābhāvaṃ, bhikkhussa ca pācittiyābhāvaṃ dīpeti, tena ca dubbicāritamattena dukkaṭamattabhāvaṃ pakāseti. **Nissajjī**ti idañca dānavasena vuttaṃ, na vinayakammavasena. Teneva ca **''sappissa pūrāpetvā''**ti vuttaṃ.

Pañcamapatte **sabbakappiyo**ti attano ca pañcannaṃ sahadhammikānañca buddhapaccekabuddhānañca kappiyo. Tenāha **''buddhānampi paribhogāraho''**ti.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Kayavikkayasamāpattivinicchayakathālaṅkāro nāma

Ekādasamo paricchedo.

12. Rūpiyādipaṭiggahaṇavinicchayakathā

59. Evaṃ kayavikkayasamāpattivinicchayaṃ kathetvā idāni rūpiyādipaṭiggahaṇavinicchayaṃ kathento **''rūpiyādipaṭiggaho''**tiādimāha. Tattha saññāṇatthāya kataṃ rūpaṃ ettha atthīti rūpiyaṃ, yaṃ kiñci vohārūpagaṃ dhanaṃ. Tena vuttaṃ samantapāsādikāyaṃ (pārā. aṭṭha. 2.583-584) ''idha pana yaṃ kiñci vohāragamanīyaṃ kahāpaṇādi adhippeta''nti. Paṭhamaṃ ādīyatītiādi, kiṃ taṃ? Rūpiyaṃ, rūpiyaṃ ādi yesaṃ teti rūpiyādayo, dāsidāsakhettavatthuādayo, paṭiggahaṇaṃ paṭiggaho, sampaṭicchananti attho.

Rūpiyādīnaṃ paṭiggaho **rūpiyādipaṭiggaho**. Jātasamaye uppannaṃ rūpameva rūpaṃ assa bhavati, na vikāramāpajjatīti **jātarūpaṃ,** suvaṇṇaṃ. Dhavalasabhāvatāya sattehi rañjiyateti **rajataṃ,** sajjhu. Jātarūpena kato māsako **jātarūpamāsako**. Rajatena kato māsako **rajatamāsako**ti idaṃ catubbidhameva nissaggiyavatthu hoti, na lohamāsakādayoti āha **''tambalohādīhi…pe… saṅgahito''**ti. **Tambalohādīhī**ti **ādi-**saddena kaṃsalohavaṭṭalohatipusīsādīhi katopi **lohamāsakoyevā**ti dasseti. Kiṃ idameva nissaggiyavatthu hoti, udāhu muttādayopīti āha **''muttā…pe… dukkaṭavatthū''**ti. Imesaṃ dvinnaṃ vatthūnaṃ ko visesoti āha **''tattha nissaggiyavatthuṃ… pe… dukkaṭamevā''**ti. Tattha nissaggiyavatthu attano atthāya nissaggiyaṃ pācittiyaṃ, sesānaṃ atthāya dukkaṭaṃ, dukkaṭavatthu sabbesaṃ atthāya dukkaṭamevāti yojanā.

Idāni tesu vatthūsu kappiyākappiyavinicchayaṃ vitthārato dassetuṃ āha **''tatrāyaṃ vinicchayo''**ti. Tattha **sampaṭicchituṃ na vaṭṭati,** kasmā? ''Idaṃ saṅghassa dammī''ti akappiyavohārena dinnattā. **Datvā pakkamati, vaṭṭati,** kasmā? Saṅghassa hatthe adatvā vaḍḍhakīādīnaṃ hatthe dinnattā. **Evampi vaṭṭati** gihīnaṃ hatthe ṭhapitattā. **Paṭikkhipituṃ na vaṭṭati** saṅghagaṇapuggalānaṃ anāmasitattā. **''Na vaṭṭatī''ti paṭikkhipitabbaṃ** ''tumhe gahetvā ṭhapethā''ti vuttattā. **Paṭiggahaṇepi paribhogepi āpattī**ti ''saṅghassa dammī''ti vuttattā paṭiggahaṇe pācittiyaṃ, paribhoge dukkaṭaṃ. **Sveva sāpattiko**ti dukkaṭāpattiṃ sandhāya vadati. **Vadati, vaṭṭati** ''tumhe paccaye paribhuñjathā''ti kappiyavohārena vuttattā. **Cīvaratthāya dinnaṃ cīvareyeva upanetabbaṃ,** kasmā? Yathā dāyakā vadanti, tathā paṭipajjitabbattā. Senāsanapaccayassa itarapaccayattayato visesaṃ dassento **''senāsanatthāyā''**tiādimāha. Iminā avissajjiyaavebhaṅgiyabhāvaṃ dasseti. Evaṃ santepi āpadāsu kattabbavidhiṃ dassento **''sace panā''**tiādimāha.

60. Evaṃ nissaggiyavatthūsu kattabbavidhiṃ dassetvā idāni dukkaṭavatthūsu kattabbavidhiṃ dassento **''sace koci mayha''**ntyādimāha. Ettha pana **paṭiggahaṇepi paribhogepi āpattī**ti dukkaṭameva sandhāya vuttaṃ. Taḷākassapi khettasaṅgahitattā tassa paṭiggahaṇepi āpatti vuttā. **''Cattāro paccaye paribhuñjathāti detī**ti ettha 'bhikkhusaṅghassa cattāro paccaye paribhuñjituṃ taḷākaṃ dammī'ti vā 'catupaccayaparibhogatthaṃ taḷākaṃ dammī'ti vā vadati, vaṭṭatiyeva. 'Ito taḷākato uppanne paccaye dammī'ti vutte pana vattabbameva natthī''ti sāratthadīpaniyaṃ (sārattha. ṭī. 2.537-539) vuttaṃ. Vimativinodaniyampi (vi. vi. ṭī. 1.538-539) tatheva vatvā ''idañca saṅghassa dīyamānaññeva sandhāya vuttaṃ, puggalassa pana evampi dinnaṃ taḷākakhettādi na vaṭṭati. Suddhacittassa pana udakaparibhogatthaṃ kūpapokkharaṇiādayo vaṭṭanti. 'Saṅghassa taḷākaṃ atthi, taṃ katha'nti hi ādinā sabbattha saṅghavaseneva vutta''nti vuttaṃ. **Hatthe bhavissatī**ti vase bhavissati.

Kappiyakārakaṃ ṭhapethāti vutteti sāmīcivasena vuttaṃ, avuttepi ṭhapentassa na doso atthi. Tenāha **''udakaṃ vāretuṃ labbhatī''**ti. Yasmā parasantakaṃ bhikkhūnaṃ nāsetuṃ na vaṭṭati, tasmā **''na sassakāle''**ti vuttaṃ. Sassakālepi tāsetvā muñcituṃ vaṭṭati, amuñcato pana bhaṇḍadeyyaṃ. **Janapadassa sāmiko**ti imināva yo taṃ janapadaṃ vicāreti, tenapi acchinditvā dinnaṃ vaṭṭatiyevāti vadanti. **Puna detī**ti acchinditvā puna deti, evampi vaṭṭatīti sambandho. Iminā yena kenaci issarena ''pariccattamidaṃ bhikkhūhi assāmika''nti saññāya attano gahetvā dinnaṃ vaṭṭatīti dasseti. **Udakavāhaka**nti udakamātikaṃ. Kappiyavohārepi vinicchayaṃ vakkhāmīti pāṭhaseso. **Udakavasenā**ti udakaparibhogatthaṃ. **Suddhacittāna**nti udakaparibhogatthameva. Idaṃ sahatthena ca akappiyavohārena ca karonte sandhāya vuttaṃ. ''Sassasampādanattha''nti evaṃ asuddhacittānampi pana sayaṃ akatvā kappiyavohārena āṇāpetuṃ vaṭṭati eva. **Kappiyakārakaṃ ṭhapetuṃ na vaṭṭatī**ti idaṃ sahatthādinā katataḷākattā assāruppanti vuttaṃ. Ṭhapentassa pana taṃ paccayaṃ paribhuñjantassa vā saṅghassa āpatti na paññāyati, aṭṭhakathāpamāṇena vā ettha āpatti gahetabbā. Alajjinā kārāpite vattabbameva natthīti āha **''lajjibhikkhunā''**ti, mattikuddharaṇādīsu kārāpitesūti adhippāyo.

61. **Navasasse**ti akatapubbe kedāre. **Kahāpaṇe**ti iminā dhaññuṭṭhāpane tasseva akappiyanti dasseti. **Aparicchinnabhāge**ti ''ettake bhūmibhāge ettako bhāgo dātabbo''ti evaṃ aparicchinnabhāge. Dhaññuṭṭhāpane kasati, payogepi dukkaṭameva, na kahāpaṇuṭṭhāpane viya. ''Kasatha vapathā''ti vacanena sabbesampi akappiyaṃ siyāti āha **''avatvā''**ti. **Ettako nāma bhāgo**ti ettha ettako kahāpaṇoti idampi sandhāya vadati. Tathāvuttepi hi tadā kahāpaṇānaṃ avijjamānattā āyatiṃ uppajjamānaṃ aññesaṃ vaṭṭati eva. Tenāha **''tasseva taṃ akappiya''**nti. Tassa pana sabbapayogesu paribhoge ca dukkaṭaṃ. Keci pana dhaññaparibhoge eva āpatti, na pubbabhāgeti vadanti, taṃ na yuttaṃ, yena minanarakkhaṇādinā payogena pacchā dhaññaparibhoge āpatti hoti tassa payogassa karaṇe anāpattiyā ayuttattā. Pariyāyakathāya pana sabbattha anāpatti. Teneva **''ettakehi vīhīhi idañcidañca āharathā''**ti niyamavacane akappiyaṃ vuttaṃ. Kahāpaṇavicāraṇepi eseva nayo. ''Vatthu ca evarūpaṃ nāma saṃvijjati, kappiyakārako natthīti vattabba''ntiādivacanañcettha sādhakaṃ. **Rajjuyā vā daṇḍena vā**ti ettha ''pādehipi minituṃ na vaṭṭatī''ti vadanti. **Khale vā ṭhatvā rakkhatī**ti ettha pana thenetvā gaṇhante disvā ''mā gaṇhathā''ti nivārento rakkhati nāma, sace pana avicāretvā kevalaṃ tuṇhībhūtova rakkhaṇatthāya olokento tiṭṭhati, vaṭṭati. ''Sacepi tasmiṃ tuṇhībhūte corikāya haranti, 'mayaṃ bhikkhusaṅghassa ārocessāmā'ti evaṃ vattumpi vaṭṭatī''ti vadanti. **Nīharāpeti paṭisāmetī**ti etthāpi ''sace pariyāyena vadati, vaṭṭatī''ti vadanti. Apubbassa anuppāditattā aññesaṃ vaṭṭatīti āha **''tassevetaṃ akappiya''**nti.

Sabbesaṃ akappiyaṃ, kasmā? Kahāpaṇānaṃ vicāritattāti ettha sāratthadīpaniyaṃ (sārattha. ṭī. 2.537-539) evaṃ vicāraṇā katā – nanu ca dubbicāritamattena tassevetaṃ akappiyaṃ, na sabbesaṃ rūpiyasaṃvohāre catutthapatto viya. Vuttañhi tattha (pārā. aṭṭha. 2.589) ''yo pana rūpiyaṃ asampaṭicchitvā 'therassa pattaṃ kiṇitvā dehī'ti pahitakappiyakārakena saddhiṃ kammārakulaṃ gantvā pattaṃ disvā 'ime kahāpaṇe gahetvā imaṃ dehī'ti kahāpaṇe dāpetvā gahito, ayaṃ patto etasseva bhikkhuno na vaṭṭati dubbicāritattā, aññesaṃ pana vaṭṭati mūlassa asampaṭicchitattā''ti, tasmā **yaṃ te āharanti, sabbesaṃ akappiyaṃ**. **Kasmā? Kahāpaṇānaṃ vicāritattā**ti idaṃ kasmā vuttanti? Ettha keci vadanti ''kahāpaṇe sādiyitvā vicāritaṃ sandhāya evaṃ vutta''nti, saṅghikattā ca nissajjituṃ na sakkā, tasmā sabbesaṃ na kappatīti tesaṃ adhippāyo. Keci pana ''asādiyitvāpi kahāpaṇānaṃ vicāritattā rūpiyasaṃvohāro kato hoti, saṅghikattā ca nissajjituṃ na sakkā, tasmā sabbesaṃ na kappatī''ti vadanti. Gaṇṭhipadesu pana tīsupi idaṃ vuttaṃ ''catutthapatto gihisantakānaṃyeva kahāpaṇānaṃ vicāritattā aññesaṃ kappati, idha pana saṅghikānaṃ vicāritattā sabbesaṃ na kappatī''ti. Sabbesampi vādo tena tena pariyāyena yuttoyevāti.

62. **Catusāladvāre**ti bhojanasālaṃ sandhāya vuttaṃ.

63. **''Vanaṃ dammi, araññaṃ dammī''ti vutte pana vaṭṭatī**ti ettha nivāsaṭṭhānattā puggalassapi suddhacittena gahetuṃ vaṭṭati. **Sīmaṃ demā**ti vihārasīmādisādhāraṇavacanena vuttattā ''vaṭṭatī''ti vuttaṃ. **Pariyāyena kathitattā**ti ''gaṇhāhī''ti avatvā ''sīmā gatā''ti pariyāyena kathitattā. Pakatibhūmikaraṇatthaṃ **''heṭṭhā gahitaṃ paṃsu''**ntiādi vuttaṃ. **Dāsaṃ dammī**ti ettha ''manussaṃ dammīti vutte vaṭṭatī''ti vadanti. **Veyyāvaccakaran**tiādinā vutte puggalassapi dāsaṃ gahetuṃ vaṭṭati ''anujānāmi bhikkhave ārāmika''nti visesetvā anuññātattā. Tañca kho pilindavacchena gahitaparibhuttakkamena, na gahaṭṭhānaṃ dāsaparibhogakkamena. Khettādayo pana sabbe saṅghasseva vaṭṭanti pāḷiyaṃ puggalikavasena gahetuṃ ananuññātattāti daṭṭhabbaṃ. **Kukkuṭasūkare…pe… vaṭṭatī**ti ettha

kukkuṭasūkaresu dīyamānesu ‘‘imehi amhākaṃ attho natthi, sukhaṃ jīvantu, araññe vissajjethā’’ti vattuṃ vaṭṭati. **Vihārassa demā**ti saṅghikavihāraṃ sandhāya vuttaṃ. ‘‘Khettavatthupaṭiggahaṇā paṭivirato hotī’’tiādinā (dī. ni. 1.10, 194) suttantesu āgatapaṭikkhepo bhagavatā āpattiyāpi hetubhāvena katoti bhagavato adhippāyaṃ jānantehi saṅgītikārakamahātherehi khettapaṭiggahaṇādinissito ayaṃ sabbopi pāḷimuttavinicchayo vuttoti gahetabbo.

64. **Cīvaracetāpanna**nti cīvaramūlaṃ. **Pahiṇeyyā**ti peseyya. **Cetāpetvā**ti parivattetvā. **Acchādehī**ti vohāravacanametaṃ, itthannāmassa bhikkhuno dehīti ayaṃ panettha attho. **Ābhata**nti ānītaṃ.

Imasmiṃ ṭhāne sāratthadīpaniyaṃ (sārattha. ṭī. 2.528-531) evaṃ vicāraṇā katā – ettha ca yaṃ vuttaṃ mātikāṭṭhakathāyaṃ (kaṅkhā. aṭṭha. rājasikkhāpadavaṇṇanā) ‘‘iminā cīvaracetāpannena cīvaraṃ cetāpetvā itthannāmaṃ bhikkhuṃ cīvarena acchādehīti idaṃ āgamanasuddhiṃ dassetuṃ vuttaṃ. Sace hi ‘idaṃ itthannāmassa bhikkhuno dehī’ti peseyya, āgamanassa asuddhattā akappiyavatthuṃ ārabbha bhikkhunā kappiyakārakopi niddisitabbo na bhaveyyā’’ti, tattha āgamanassa suddhiyā vā asuddhiyā vā visesappayojanaṃ na dissati. Satipi hi āgamanassa asuddhabhāve dūto attano kusalatāya kappiyavohārena vadati, kappiyakārako na niddisitabboti idaṃ natthi, na ca dūtena kappiyavohāravasena vutte dāyakena ‘‘idaṃ kathaṃ pesita’’nti īdisī vicāraṇā upalabbhati, avicāretvā ca taṃ na sakkā jānituṃ. Yadi pana āgamanassa asuddhattā kappiyakārako niddisitabbo na bhaveyya, cīvarānaṃ atthāya dūtassa hatthe akappiyavatthumhi pesite sabbattha dāyakena kathaṃ pesitanti pucchitvāva kappiyakārako niddisitabbo bhaveyya, tasmā asatipi āgamanasuddhiyaṃ sace so dūto attano kusalatāya kappiyavohāravasena vadati, dūtasseva vacanaṃ gahetabbaṃ. Yadi hi āgamanasuddhiyevettha pamāṇaṃ, mūlassāmikena kappiyavohāravasena pesitassa dūtassa akappiyavohāravasena vadatopi kappiyakārako niddisitabbo bhaveyya, tasmā sabbattha dūtavacanameva pamāṇanti gahetabbaṃ. **Iminā cīvaracetāpannenā**tiādinā pana imamatthaṃ dasseti ‘‘kappiyavasena ābhatampi cīvaramūlaṃ īdisena dūtavacanena akappiyaṃ hoti, tasmā taṃ paṭikkhipitabba’’nti. Tenevāha ‘‘tena bhikkhunā so dūto evamassa vacanīyotiādī’’ti.

Vimativinodaniyaṃ (vi. vi. ṭī. 1.538-539) pana evaṃ vuttaṃ – yaṃ vuttaṃ mātikāṭṭhakathāyaṃ (kaṅkhā. aṭṭha. rājasikkhāpadavaṇṇanā) ‘‘iminā cīvaracetāpannena cīvaraṃ cetāpetvā itthannāmaṃ bhikkhuṃ cīvarena acchādehīti idaṃ āgamanasuddhiṃ dassetuṃ vuttaṃ. Sace hi ‘idaṃ itthannāmassa bhikkhuno dehī’ti peseyya, āgamanassa asuddhattā akappiyavatthuṃ ārabbha bhikkhunā kappiyakārakopi niddisitabbo na bhaveyyā’’ti, taṃ nissaggiyavatthudukkaṭavatthubhūtaṃ akappiyacīvaracetāpannaṃ ‘‘asukassa bhikkhuno dehī’’ti evaṃ āgamanasuddhiyā asati, sikkhāpade āgatanayena dūtavacane ca asuddhe sabbathā paṭikkhepoyeva kātuṃ vaṭṭati, na pana ‘‘cīvarañca kho mayaṃ paṭiggaṇhāmā’’ti vattuṃ, tadanusārena veyyāvaccakarañca niddisituṃ āgamanadūtavacanānaṃ ubhinnaṃ asuddhattā, pāḷiyaṃ āgatanayena pana āgamanasuddhiyā sati dūtavacane asuddhepi sikkhāpade āgatanayena sabbaṃ kātuṃ vaṭṭatīti dassanatthaṃ vuttaṃ. Tena ca yathā dūtavacanāsuddhiyampi āgamane suddhe veyyāvaccakaraṃ niddisituṃ vaṭṭati, evaṃ āgamanāsuddhiyampi dūtavacane suddhe vaṭṭati evāti ayamattho atthato siddhova hoti. Ubhayasuddhiyaṃ vattabbameva natthīti ubhayāsuddhipakkhameva sandhāya mātikāṭṭhakathāyaṃ (kaṅkhā. aṭṭha. rājasikkhāpadavaṇṇanā) ‘‘kappiyakārakopi niddisitabbo na bhaveyyā’’ti vuttanti veditabbaṃ.

Yaṃ panettha sāratthadīpaniyaṃ (sārattha. ṭī. 2.237-539) ‘‘āgamanassa suddhiyā vā asuddhiyā vā visesappayojanaṃ na dissatī’’tiādi vuttaṃ, taṃ mātikāṭṭhakathāvacanassa adhippāyaṃ asallakkhetvā vuttaṃ yathāvuttanayena āgamanasuddhiādinā sappayojanattā. Yo panettha ‘‘mūlassāmikena kappiyavohāravasena, pesitadūtassa akappiyavohārena vadatopi kappiyakārako niddisitabbo bhaveyyā’’ti aniṭṭhappasaṅgo vutto, so aniṭṭhappasaṅgo eva na hoti abhimatattā. Tathā hi sikkhāpade eva ‘‘paṭiggaṇhatu āyasmā cīvaracetāpanna’’nti akappiyavohārena vadato dūtassa kappiyena kammena veyyāvaccakaro niddisitabbo vutto āgamanassa suddhattā, āgamanassapi asuddhiyaṃ pana kappiyenapi kammena veyyāvaccakaro na niddisitabbovāti attheva āgamanassa suddhiasuddhiyā payojanaṃ. Kathaṃ pana dūtavacanena āgamanasuddhi viññāyatīti? Nāyaṃ bhāro. Dūtena hi akappiyavohārena vutte eva āgamanasuddhi gavesitabbā, na itarattha. Tattha ca tassa vacanakkamena pucchitvā ca yuttiādīhi ca sakkā viññātuṃ. Idhāpi hi sikkhāpade ‘‘cīvaracetāpannaṃ ābhata’’nti dūtavacaneneva cīvaraṃ kiṇitvā dātuṃ pesitabhāvo viññāyati. Yadi hi sabbathā āgamanasuddhi na viññāyati, paṭikkhepo eva kattabboti.

Suvaṇṇaṃ rajataṃ kahāpaṇo māsakoti imāni hi cattāri nissaggiyavatthūni, muttā maṇi veḷuriyo saṅkho silā pavāḷaṃ lohitaṅko masāragallaṃ satta dhaññāni dāsidāsaṃ khettaṃ vatthu pupphārāmaphalārāmādayoti imāni dukkaṭavatthūni ca attano vā cetiyasaṅghagaṇapuggalānaṃ vā atthāya sampaṭicchituṃ na vaṭṭanti, tasmā taṃ sādituṃ na vaṭṭatīti dassanatthaṃ ‘‘na kho mayaṃ āvuso cīvaracetāpannaṃ paṭiggaṇhāmā’’ti vuttaṃ. Cīvarañca kho mayaṃ paṭiggaṇhāmā’’tiādi dūtavacanassa akappiyattepi āgamanasuddhiyā paṭipajjanavidhidassanatthaṃ vuttaṃ. **Kālena kappiya**nti yuttapattakālena yadā no attho hoti, tadā kappiyaṃ cīvaraṃ paṭiggaṇhāmāti attho. **Veyyāvaccakaro**ti kiccakaro, kappiyakārakoti attho. **‘‘Veyyāvaccakaro niddisitabbo’’**ti idaṃ ‘‘atthi panāyasmato koci veyyāvaccakaro’’ti kappiyavacanena vuttattā anuññātaṃ. Sace pana dūto ‘‘ko imaṃ gaṇhāti, kassa vā demī’’ti vadati, na niddisitabbo. **Ārāmiko vā upāsako vā**ti idaṃ sāruppatāya vuttaṃ, ṭhapetvā pana pañca sahadhammike yo koci kappiyakārako vaṭṭati. **Eso kho āvuso bhikkhūnaṃ veyyāvaccakaro**ti idaṃ dūtena ‘‘atthi panāyasmato koci veyyāvaccakaro’’ti pucchitattā pucchāsabhāgena bhikkhussa kappiyavacanadassanatthaṃ vuttaṃ. Evameva hi bhikkhunā vattabbaṃ, na vattabbaṃ **‘‘tassa dehī’’**tiādi. Teneva pāḷiyaṃ ‘‘na vattabbo tassa dehī’’tiādimāha. Vimativinodaniyaṃ (vi. vi. ṭī. 1.538-539) pana ‘‘eso kho…pe… na vattabbo tassa dehītiādi akappiyavatthusādiyanaparimocanatthaṃ vutta’’nti vuttaṃ.

Āṇatto so mayāti yathā tumhākaṃ cīvarena atthe sati cīvaraṃ dassati, evaṃ vuttoti attho. Vimativinodaniyaṃ pana ‘‘saññattotiādi evaṃ dūtena puna vutte eva codetuṃ vaṭṭati, na itarathāti dassanatthaṃ vutta’’nti vuttaṃ. Ettha pana pāḷiyaṃ ‘‘saññatto so mayā’’ti āgatattā evaṃ vutto, purimavākye pana vinayasaṅgahappakaraṇe (vi. saṅga. aṭṭha. 64) ‘‘āṇatto so mayā’’ti pariyāyavacanena parivattitvā ṭhapitattā tathā vutto, tena ca kappiyakārakassa saññāpitabhāve dūtena bhikkhussa puna ārocite eva bhikkhunā kappiyakārako codetabbo hoti, na anārociteti dasseti.

Attho me āvuso cīvarenāti codanālakkhaṇanidassanametaṃ. Idaṃ vā hi vacanaṃ vattabbaṃ, tassa vā attho yāya kāyaci bhāsāya vattabbo. **Dehi me cīvara**ntiādīni pana na vattabbākāradassanatthaṃ vuttāni. Etāni hi vacanāni, etesaṃ vā attho yāya kāyaci bhāsāya na vattabbo. ‘‘Evaṃ vadanto ca paṭikkhittattā vattabhede dukkaṭaṃ āpajjati, codanā pana hotiyevā’’ti mahāgaṇṭhipade majjhimagaṇṭhipade ca vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. 1.538-539) pana ‘‘na vattabbo ‘dehi me cīvaraṃ…pe… cetāpehi me cīvara’nti idaṃ dūtenābhatarūpiyaṃ paṭiggahetuṃ attanā niddiṭṭhakappiyakārakattāva ‘dehi me cīvaraṃ…pe… cetāpehi me cīvara’nti vadanto rūpiyassa

pakatattā tena rūpiyena parivattetvā 'dehi cetāpehī'ti rūpiyasaṃvohāraṃ samāpajjanto nāma hotīti taṃ dosaṃ dūrato parivajjetuṃ vuttaṃ rūpiyapaṭiggāhakena saṅghamajjhe nissaṭṭharūpiye viya. Vuttañhi tattha 'na vattabbo imaṃ vā imaṃ vā āharā'ti (pārā. aṭṭha. 2.583-584), tasmā na idaṃ viññattidose parivajjetuṃ vuttanti veditabbaṃ 'attho me āvuso cīvarenā'tipi avattabbatāppasaṅgato. Teneva dūtaniddiṭṭhesu rūpiyasaṃvohārasaṅkābhāvato aññaṃ kappiyakārakaṃ ṭhapetvāpi āharāpetabba''nti vuttaṃ. Tatthāpi ''dūtena ṭhapitarūpiyena cetāpetvā cīvaraṃ āharāpehī''ti avatvā kevalaṃ ''cīvaraṃ āharāpehī''ti evaṃ āharāpetabbanti adhippāyo gahetabboti vuttaṃ.

Iccetaṃ kusalanti evaṃ yāvatatiyaṃ codento taṃ cīvaraṃ abhinipphādetuṃ sakkoti attano paṭilābhavasena, iccetaṃ kusalaṃ sādhu suṭṭhu sundaraṃ. **Catukkhattuṃ pañcakkhattuṃ chakkhattuparamaṃ tuṇhībhūtena uddissa ṭhātabba**nti ṭhānalakkhaṇanidassanametaṃ. **Chakkhattuparama**nti ca bhāvanapuṃsakavacanametaṃ. **Chakkhattuparama**nti etena cīvaraṃ uddissa tuṇhībhūteneva ṭhātabbaṃ, na aññaṃ kiñci kātabbanti idaṃ ṭhānalakkhaṇaṃ. Teneva **''na āsanetiādī''**ti aṭṭhakathāyaṃ vuttaṃ. Saddasatthe pana –

> ''Kiriyāvisesanaṃ satthe, vuttaṃ dhātuvisesanaṃ;
> Bhāvanapuṃsakantyeva, sāsane samudīrita''nti. –
>
> Vacanato kiriyāvisesanameva sāsanavohārena bhāvanapuṃsakaṃ nāma jātaṃ;
> ''Muduṃ pacatiiccatra, pacanaṃ bhavatīti ca;
> Sukhaṃ sayatiiccatra, karoti sayananti cā''ti. –

Vacanato kiriyāvisesanapadena tulyādhikaraṇabhūtaṃ kiriyāvisesyapadaṃ akammakampi sakammakampi bhūdhātukaradhātūhi sambandhitabbaṃ hotīti iminā ñāyena chakkhattuparamaṃ ṭhānaṃ bhavitabbaṃ, chakkhattuparamaṃ ṭhānaṃ kātabbanti attho. Etena chakkhattuparamaṃ evaṃ ṭhānaṃ bhavitabbaṃ, na tato adhikaṃ, chakkhattuparamaṃ eva ṭhānaṃ kātabbaṃ, na tato uddhanti imamatthaṃ dasseti. **Na āsane nisīditabba**nti ''idha bhante nisīdathā''ti vuttepi na nisīditabbaṃ. **Na āmisaṃ paṭiggahetabba**nti ''yāgukhajjakādibhedaṃ kiñci āmisaṃ gaṇhatha bhante''ti yāciyamānenapi na gaṇhitabbaṃ. **Na dhammo bhāsitabbo**ti ''maṅgalaṃ vā anumodanaṃ vā bhāsathā''ti yāciyamānenapi kiñci na bhāsitabbaṃ, kevalaṃ ''kiṃkāraṇā āgatosī''ti pucchiyamānena ''jānāhi āvuso''ti vattabbo.

Ṭhānaṃ bhañjatīti āgatakāraṇaṃ bhañjati kopeti. **Ṭhāna**nti ṭhitiyā ca kāraṇassa ca nāmaṃ, tasmā āsane nisīdanena ṭhānaṃ kuppati, āgatakāraṇampi, āmisapaṭiggahaṇādīsu pana āgatakāraṇameva bhañjati, na ṭhānaṃ. Tenāha ''āgatakāraṇaṃ bhañjatī''ti. Keci pana ''āmisapaṭiggahaṇādinā ṭhānampi bhañjatī''ti vadanti, taṃ aṭṭhakathāya na sameti, ṭīkāyampi nānāvāde dassetvā ṭhānabhañjanaṃ vuttaṃ, taṃ aṭṭhakathāvacanena asaṃsandanato ganthagarubhayena na vadimha. Idāni yā tisso codanā, cha ca ṭhānāni vuttāni, tattha vuddhihāniṃ dassento **''sace catukkhattuṃ codetī''**tiādimāha. Yasmā ca ekacodanāvuddhiyā dvinnaṃ ṭhānānaṃ hāni vuttā, tasmā codanā dviguṇaṃ ṭhānanti lakkhaṇaṃ dassitaṃ hoti. Iti iminā lakkhaṇena tikkhattuṃ codetvā chakkhattuṃ ṭhātabbaṃ, dvikkhattuṃ codetvā aṭṭhakkhattuṃ ṭhātabbaṃ, sakiṃ codetvā dasakkhattuṃ ṭhātabbaṃ.

Tatra tatra ṭhāne tiṭṭhatīti idaṃ codakassa ṭhitaṭṭhānato apakkamma tatra tatra uddissa ṭhānaṃyeva sandhāya vuttaṃ. **Ko pana vādo nānādivasesū**ti nānādivasesu evaṃ karontassa ko pana vādo, vattabbameva natthīti adhippāyo. **''Sāmaṃ vā gantabbaṃ, dūto vā pāhetabbo**ti idaṃ sabhāvato codetuṃ anicchantenapi kātabbamevā''ti vadanti. **Na taṃ tassa bhikkhuno kiñci atthaṃ anubhotī**ti taṃ cīvaracetāpannaṃ assa bhikkhuno kiñci appamattakampi kammaṃ na nipphādeti. **Yuñjantāyasmanto saka**nti āyasmanto attano santakaṃ dhanaṃ pāpuṇantu. Vimativinodaniyaṃ (vi. vi. ṭī. 1.538-539) pana **''yatassa cīvaracetāpanna**ntiādi yena attanā veyyāvaccakaro niddiṭṭho, cīvarañca anipphāditaṃ, tassa kattabbadassanaṃ. Evaṃ bhikkhunā vatthusāmikānaṃ vutte codetvā denti, vaṭṭati 'sāmikā codetvā dentī'ti (pārā. 541) anāpattiyaṃ vuttattā. Teneva so sayaṃ acodetvā upāsakādīhi pariyāyena vatvā codāpeti, tesu satakkhattumpi codetvā cīvaraṃ dāpentesu tassa anāpatti siddhā hoti sikkhāpadassa anāṇattikattā''ti vuttaṃ.

65. Kenaci aniddiṭṭho attano mukheneva byāvaṭabhāvaṃ veyyāvaccakarattaṃ patto **mukhavevaṭiko, avicāretukāmatāyā**ti iminā vijjamānampi dātuṃ anicchantā ariyāpi vañcanādhippāyaṃ vinā vohārato natthīti vadantīti dasseti. Sāratthadīpaniyaṃ (sārattha. ṭī. 2.537-539) pana **''avicāretukāmatāyā**ti imasmiṃ pakkhe 'natthamhākaṃ kappiyakārako'ti idaṃ tādisaṃ karonto kappiyakārako natthīti iminā adhippāyena vutta''nti vuttaṃ. Bhesajjakkhandhake meṇḍakaseṭṭhivatthumhi (mahāva. 299) vuttaṃ ''santi bhikkhave''tiādivacanameva **meṇḍakasikkhāpadaṃ** nāma. Tattha hi meṇḍakena nāma seṭṭhinā ''santi hi bhante maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantuṃ, sādhu bhante bhagavā bhikkhūnaṃ pātheyyaṃ anujānātū''ti yācitena bhagavatā ''anujānāmi bhikkhave pātheyyaṃ pariyesituṃ. Taṇḍulo taṇḍulatthikena, muggo muggatthikena, māso māsatthikena, loṇaṃ loṇatthikena, guḷo guḷatthikena, telaṃ telatthikena, sappi sappitthikenā''ti vatvā idaṃ vuttaṃ ''santi, bhikkhave, manussā saddhā pasannā, te kappiyakārakānaṃ hatthe hiraññaṃ upanikkhipanti 'iminā yaṃ ayyassa kappiyaṃ, taṃ dethā'ti. Anujānāmi, bhikkhave, yaṃ tato kappiyaṃ, taṃ sāditumṃ, na tvevāhaṃ, bhikkhave, kenaci pariyāyena jātarūparajataṃ sāditabbaṃ pariyesitabbanti vadāmī''ti. ''Kappiyakārakānaṃ hatthe hiraññaṃ nikkhipantī''ti etthāpi bhikkhussa ārocanaṃ atthiyeva, aññathā aniddiṭṭhakappiyakārakapakkhaṃ bhajatīti na codetabbo siyā, idaṃ pana dūtena niddiṭṭhakappiyakārake sandhāya vuttaṃ, na pana bhikkhunā niddiṭṭhe vā aniddiṭṭhe vā. Tenevāha **''ettha codanāya parimāṇaṃ natthī''**tiādi. Yadi mūlaṃ sandhāya codeti, taṃ sāditameva siyāti āha **''mūlaṃ asādiyantenā''**ti.

Aññātakaappavāritesu viya paṭipajjitabbanti idaṃ attanā codanāṭṭhānañca na kātabbanti dassanatthaṃ vuttaṃ. **Piṇḍapātādīnaṃ atthāyāti** iminā cīvaratthāyeva na hotīti dasseti. **Eseva nayo**ti iminā vatthusāminā niddiṭṭhakappiyakārakesupi piṇḍapātādīnampi atthāya dinne ca ṭhānacodanādisabbaṃ heṭṭhā vuttanayeneva kātabbanti dasseti.

66. **Upanikkhittasādiyane panā**tiādīsu ''idaṃ ayyassa hotū''ti evaṃ sammukhā vā ''amukasmiṃ nāma ṭhāne mama hiraññasuvaṇṇaṃ atthi, taṃ tuyhaṃ hotū''ti evaṃ parammukhā vā ṭhitassa kevalaṃ vācāya vā hatthamuddāya vā ''tuyha''nti vatvā pariccattassa kāyavācāhi appaṭikkhipitvā cittena sādiyanaṃ upanikkhittasādiyanaṃ nāma. **Sādiyatī**ti vuttamevatthaṃ vibhāveti **''gaṇhitukāmo hotī''**ti.

Idaṃ guttaṭṭhānanti ācikkhitabbanti paccayaparibhogaṃyeva sandhāya ācikkhitabbaṃ. ‘‘Idha nikkhipā’’ti vutte ‘‘uggaṇhāpeyya vā’’ti vuttalakkhaṇena nissaggiyaṃ hotīti āha **‘‘idha nikkhipāhīti na vattabba’’**nti. Atha vā ‘‘idaṃ guttaṭṭhāna’’nti ācikkhanto ṭhānassa guttabhāvameva dasseti, na vatthuṃ parāmasati, tasmā ācikkhitabbaṃ. ‘‘Idha nikkhipāhī’’ti pana vadanto nikkhipitabbaṃ vatthuṃ nikkhipāhīti vatthuṃ parāmasati nāma, tasmā na vattabbaṃ. Parato **idaṃ gaṇhā**ti etthāpi eseva nayo. **Kappiyañca akappiyañca nissāya ṭhitaṃ hotī**ti yasmā tato uppannapaccayaparibhogo kappati, tasmā kappiyaṃ nissāya ṭhitaṃ, yasmā pana dubbicāraṇāya tato uppannapaccayaparibhogo na kappati, tasmā akappiyaṃ nissāya ṭhitanti veditabbaṃ. Atha vā idaṃ dhanaṃ yasmā ‘‘nayidaṃ kappatī’’ti paṭikkhittaṃ, tasmā kappiyaṃ nissāya ṭhitaṃ, yasmā pana sabbaso avissajjitaṃ, tasmā akappiyaṃ nissāya ṭhitaṃ. Atha vā taṃ dhanaṃ yasmā pacchā suṭṭhuvicāraṇāya satiyā kappiyaṃ bhavissati, dubbicāraṇāya satiyā akappiyaṃ bhavissati, tasmā kappiyañca akappiyañca nissāya ṭhitaṃ hotīti. Vimativinodaniyaṃ pana **‘‘eko sataṃ vā sahassaṃ vā**tiādi rūpiye heṭṭhimakoṭiyā pavattanākāraṃ dassetuṃ vutta’’nti ca ‘‘na pana evaṃ paṭipajjitabbamevāti dassetuṃ, ‘idha nikkhipāhī’ti vutte uggaṇhāpanaṃ hotīti āha ‘idha nikkhipāhī’ti na vattabba’’nti ca ‘‘kappiyañca…pe… hotīti yasmā asāditattā tato uppannapaccayā vaṭṭanti, tasmā kappiyaṃ nissāya ṭhitaṃ, yasmā pana dubbicāraṇāya sati tato uppannaṃ na kappati, tasmā akappiyaṃ nissāya ṭhitanti veditabba’’nti ca vuttaṃ.

67. **Saṅghamajjhe nissajjitabba**nti yasmā rūpiyaṃ nāma akappiyaṃ, tasmā saṅghassa vā gaṇassa vā puggalassa vā nissajjitabbanti na vuttaṃ. Yasmā pana taṃ paṭiggahitamattameva hoti, na tena kiñci kappiyabhaṇḍaṃ cetāpitaṃ, tasmā upāyena paribhogadassanatthaṃ ‘‘saṅghamajjhe nissajjitabba’’nti (pārā. 584) vuttaṃ. **Na tena kiñci kappiyabhaṇḍaṃ cetāpita**nti iminā cetāpitañce, natthi paribhogūpāyo uggahetvā anissaṭṭharūpiyena cetāpitattā. Īdisañhi saṅghamajjhe nissajjanaṃ katvāva chaḍḍetvā pācittiyaṃ desāpetabbanti dasseti. Keci pana ‘‘yasmā nissaggiyavatthuṃ paṭiggahetvāpi cetāpitaṃ kappiyabhaṇḍaṃ saṅghe nissaṭṭhaṃ kappiyakārakehi nissaṭṭharūpiyena parivattetvā ānītakappiyabhaṇḍasadisaṃ hoti, tasmā vināva upāyaṃ bhājetvā paribhuñjituṃ vaṭṭatī’’ti vadanti, taṃ pattacatukkādikathāya na sameti. Tattha hi rūpiyena parivattitapattassa aparibhogova dassito, na nissajjanavicāroti. **Kappiyaṃ ācikkhitabba**nti pabbajitānaṃ sappi vā telaṃ vā vaṭṭati upāsakāti evaṃ ācikkhitabbaṃ.

Ārāmikānaṃ vā pattabhāganti idaṃ gihīnaṃ hatthagatopi soyeva bhāgoti katvā vuttaṃ. Sace pana tena aññaṃ parivattetvā ārāmikā denti, paribhuñjituṃ vaṭṭatīti majjhimagaṇṭhipade cūḷagaṇṭhipade ca vuttaṃ. **Tato haritvā**ti aññesaṃ pattabhāgato haritvā. **Kasiṇaparikamma**nti ālokakasiṇaparikammaṃ. **Mañcapīṭhādīni vā**ti ettha tato gahitamañcapīṭhādīni parivattetvā aññaṃ ce gahitaṃ, vaṭṭatīti vadanti. **Chāyāpī**ti bhojanasālādīnaṃ chāyāpi. **Paricchedātikkantā**ti gehaparicchedaṃ atikkantā, chāyāya gatagataṭṭhānaṃ gehaṃ na hotīti adhippāyo. **Maggenapī**ti ettha sace añño maggo natthi, maggaṃ adhiṭṭhahitvā gantuṃ vaṭṭatīti vadanti. **Kītāyā**ti tena vatthunā kītāya. **Upanikkhepaṃ ṭhapetvā saṅgho paccaye paribhuñjatīti** sace upāsako ‘‘atibahu etaṃ hiraññaṃ, idaṃ bhante ajjeva na vināsetabba’’nti vatvā sayaṃ upanikkhepaṃ ṭhapeti, aññena vā ṭhapāpeti, evaṃ upanikkhepaṃ ṭhapetvā tato uppannapaccayaṃ paribhuñjanto saṅgho paccaye paribhuñjati, tena vatthunā gahitattā **‘‘akappiya’’**nti vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. 1.583-584) pana **‘‘upanikkhepaṃ ṭhapetvā**ti kappiyakārakehi vaḍḍhiyā payojanaṃ sandhāya vuttaṃ. **Akappiya**nti tena vatthunā gahitattā vutta’’nti vuttaṃ.

Sace so chaḍḍetīti yattha katthaci khipati, athāpi na chaḍḍeti, sayaṃ gahetvā gacchati, na vāretabbo. **No ce chaḍḍetī**ti atha neva gahetvā gacchati, na chaḍḍeti, ‘‘kiṃ mayhaṃ iminā byāpārenā’’ti yenakāmaṃ pakkamati, tato yathāvuttalakkhaṇo rūpiyachaḍḍako samannitabbo. **Yo na chandāgati**ntiādīsu lobhavasena taṃ vatthuṃ attano vā karonto attānaṃ vā ukkaṃsento chandāgatiṃ nāma gacchati. Dosavasena ‘‘nevāyaṃ mātikaṃ jānāti, na vinaya’’nti paraṃ apasādento dosāgatiṃ nāma gacchati. Mohavasena pamuṭṭho pamuṭṭhassatibhāvaṃ āpajjanto mohāgatiṃ nāma gacchati. Rūpiyapaṭiggāhakassa bhayena chaḍḍetuṃ avisahanto bhayāgatiṃ nāma gacchati. Evaṃ akaronto na chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati nāmāti veditabbo.

68. **Patitokāsaṃ asamannārahantena chaḍḍetabba**nti idaṃ nirapekkhabhāvadassanaparanti veditabbaṃ, tasmā patitaṭṭhāne ñātepi tassa gūthaṃ chaḍḍentassa viya nirapekkhabhāvoyevettha pamāṇanti veditabbaṃ. **Asantasambhāvanāyā**ti attani avijjamānauttarimanussadhammārocanaṃ sandhāya vuttaṃ. **Theyyaparibhogo** nāma anarahassa paribhogo. Bhagavatā hi attano sāsane sīlavato paccayā anuññātā, na dussīlassa. Dāyakānampi sīlavato eva pariccāgo, na dussīlassa attano kārānaṃ mahapphalabhāvassa paccāsīsanato. Iti satthārā ananuññātattā dāyakehi ca apariccattattā dussīlassa paribhogo theyyaparibhogo. Iṇavasena paribhogo **iṇaparibhogo,** paṭiggāhakato dakkhiṇāvisuddhiyā abhāvato iṇaṃ gahetvā paribhogo viyāti attho. **Tasmā**ti ‘‘sīlavato’’tiādinā vuttamevatthaṃ kāraṇabhāvena paccāmasati. **Cīvaraṃ paribhoge paribhoge**ti kāyato mocetvā paribhoge paribhoge. Purebhatta…pe… pacchimayāmesu paccavekkhitabbanti sambandho. Tathā asakkontena yathāvuttakālavisesavasena ekasmiṃ divase catukkhattuṃ tikkhattuṃ dvikkhattuṃ sakiṃyeva vā paccavekkhitabbaṃ.

Sacassa appaccavekkhatova aruṇo uggacchati, iṇaparibhogaṭṭhāne tiṭṭhatīti ettha hiyyo yaṃ mayā cīvaraṃ paribhuttaṃ, taṃ yāvadeva sītassa paṭighātāya…pe… hirikopinapaṭicchādanatthaṃ. Hiyyo yo mayā piṇḍapāto paribhutto, so neva davāyātiādinā sace atītaparibhogapaccavekkhaṇaṃ na kareyya, iṇaparibhogaṭṭhāne tiṭṭhatīti vadanti, taṃ vīmaṃsitabbaṃ. **Senāsanampi paribhoge paribhoge**ti pavese pavese. Evaṃ pana asakkontena purebhattādīsu paccavekkhitabbaṃ, taṃ heṭṭhā vuttanayeneva sakkā viññātunti idha visuṃ na vuttaṃ. **Satipaccayatā**ti satiyā paccayabhāvo. Paṭiggahaṇassa paribhogassa ca paccavekkhaṇasatiyā paccayabhāvo yujjati, paccavekkhitvāva paṭiggahetabbaṃ paribhuñjitabbañcāti attho. Tenevāha **‘‘satiṃ katvā’’**tiādi. **Evaṃ santepī**ti yadipi dvīsupi ṭhānesu paccavekkhaṇā yuttā, evaṃ santepi. Apare panāhu **‘‘satipaccayatā**ti sati bhesajjaparibhogassa paccayabhāve, paccayeti attho. **Evaṃ santepī**ti paccaye satipī’’ti, taṃ tesaṃ matimattaṃ. Tathā hi paccayasannissitasīlaṃ paccavekkhaṇāya visujjhati, na paccayasabbhāvamattena.

Nanu ca **‘‘paribhoge karontassa anāpattī’’**ti iminā pātimokkhasaṃvarasīlaṃ vuttaṃ, tasmā paccayasannissitasīlassa pātimokkhasaṃvarasīlassa ca ko visesoti? Vuccate – purimesu tāva tīsu paccayesu viseso pākaṭoyeva, gilānapaccaye pana yathā vatiṃ katvā rukkhamūle gopite tassa phalānipi rakkhitāneva honti, evameva paccavekkhaṇāya paccayasannissitasīle rakkhite tappaṭibaddhaṃ pātimokkhasaṃvarasīlampi nipphannaṃ nāma hoti. Gilānapaccayaṃ appaccavekkhitvā paribhuñjantassa sīlaṃ bhijjamānaṃ pātimokkhasaṃvarasīlameva bhijjati, paccayasannissitasīlaṃ pana pacchābhattapurimayāmādīsu yāva aruṇuggamanā appaccavekkhantasseva bhijjati. Purebhattañhi appaccavekkhitvāpi gilānapaccayaṃ paribhuñjantassa anāpatti, idametesaṃ nānākaraṇanti sāratthadīpaniyaṃ (sārattha. ṭī. 2.585) āgataṃ.

Vimativinodaniyaṃ (vi. vi. ṭī. 1.585) pana **''theyyaparibhogo**ti paccayassāminā bhagavatā ananuññātattā vuttaṃ. **Iṇaparibhogo**ti bhagavatā anuññātampi kattabbaṃ akatvā paribhuñjanato vuttaṃ. Tena ca paccayasannissitasīlaṃ vipajjatīti dasseti. **Paribhoge paribhoge**ti kāyato mocetvā mocetvā paribhoge. Pacchimayāmesu paccavekkhitabbanti yojanā. **Iṇaparibhogaṭṭhāne tiṭṭhatī**ti ettha 'hiyyo yaṃ mayā cīvaraṃ paribhutta'ntiādināpi atītapaccavekkhaṇā vaṭṭatīti vadanti. **Paribhoge paribhoge**ti udakapatanaṭṭhānato antopavesanesu nisīdanasayanesu ca. **Satipaccayatā vaṭṭatī**ti paccavekkhaṇasatiyā paccayattaṃ laddhuṃ vaṭṭati. Paṭiggahaṇe ca paribhoge ca paccavekkhaṇāsati avassaṃ laddhabbāti dasseti. Tenāha **'satiṃ katvā'**tiādi. Keci pana 'satipaccayatā paccaye sati bhesajjaparibhogassa kāraṇe satī'ti evampi atthaṃ vadanti, tesampi paccaye satīti paccayasabbhāvasallakkhaṇe satīti evamattho gahetabbo paccayasabbhāvamattena sīlassa asujjhanato. **Paribhoge akarontasseva āpattī**ti iminā pātimokkhasaṃvarasīlassa bhedo dassito, na paccayasannissitasīlassa tassa atītapaccavekkhaṇāya visujjhanato. Etasmiṃ pana sesapaccayesu ca iṇaparibhogādivacanena paccayasannissitasīlasseva bhedoti evamimesaṃ nānākaraṇaṃ veditabba''nti āgataṃ.

Etesu dvīsu pakaraṇesu ''iṇaparibhogaṭṭhāne tiṭṭhatī''ti ettha hiyyo yaṃ mayā cīvaraṃ paribhuttanti…pe… vadantīti āgataṃ. Imaṃ pana nayaṃ nissāya idāni ekacce paṇḍitā ''ajjapāto paribhuttaṃ sāyaṃ paccavekkhantena ajja yaṃ mayā cīvaraṃ paribhuttantiādinā atītavasena paccavekkhaṇā kātabbā''ti vadanti. Keci ''hiyyo paribhuttameva atītavasena paccavekkhaṇā kātabbā, na ajja paribhuttaṃ, taṃ pana paccuppannavasena paccavekkhaṇāyevā''ti vadanti. Tattha mūlavacane evaṃ vicāraṇā kātabbā. Kathaṃ? Idaṃ hiyyotyādivacanaṃ suttaṃ vā suttānulomaṃ vā ācariyavādo vā attanomati vāti. Tattha na tāva suttaṃ hoti ''suttaṃ nāma sakale vinayapiṭake pāḷī''ti vuttattā imassa ca vacanassa na pāḷibhūtattā. Na ca suttānulomaṃ ''suttānulomaṃ nāma cattāro mahāpadesā''ti (pārā. aṭṭha. 1.45) vuttattā imassa ca mahāpadesabhāvābhāvato. Na ca ācariyavādo ''ācariyavādo nāma dhammasaṅgāhakehi pañcahi arahantasatehi ṭhapitā pāḷivinimuttā okkantavinicchayappavattā aṭṭhakathātantī''ti vacanato imassa ca aṭṭhakathāpāṭhabhāvābhāvato. Na ca attanomati ''attanomati nāma suttasuttānulomaācariyavāde muñcitvā anumānena attano buddhiyā nayaggāhena upaṭṭhitākārakathanaṃ, apica suttantābhidhammavinayaṭṭhakathāsu āgato sabbopi theravādo attanomati nāmā''ti vuttattā imassa ca aṭṭhakathāsu āgatattheravādabhāvābhāvato.

Iti –

> ''Catubbidhañhi vinayaṃ, mahātherā mahiddhikā;
> Nīharitvā pakāsesuṃ, dhammasaṅgāhakā purā''ti. (pārā. aṭṭha. 1.45) –

Vuttesu catubbidhavinayesu anantogadhattā idaṃ vacanaṃ vicāretabbaṃ. Tena vuttaṃ sāratthadīpaniyaṃ (sārattha. ṭī. 2.585) ṭīkācariyena ''taṃ vīmaṃsitabba''nti. Atha vā ''nayaggāhena upaṭṭhitākārakathana''nti iminā lakkhaṇena tesaṃ tesaṃ ācariyānaṃ upaṭṭhitākāravasena kathanaṃ attanomati siyā, evampi vicāretabbameva. ''Attanomati ācariyavāde otāretabbā. Sace tattha otarati ceva sameti ca, gahetabbā. Sace neva otarati na sameti, na gahetabbā. Ayañhi attanomati nāma sabbadubbalā''ti (pārā. aṭṭha. 1.45) vacanato imassa ca vacanassa aṭṭhakathāvacane anotaraṇato appavisanato. Vuttañhi aṭṭhakathāyaṃ ''sacassa appaccavekkhatova aruṇo uggacchati, iṇaparibhogaṭṭhāne tiṭṭhatī''ti.

Aparo nayo – kiṃ idaṃ vacanaṃ pāḷivacanaṃ vā aṭṭhakathāvacanaṃ vā ṭīkāvacanaṃ vā ganthantaravacanaṃ vāti. Tattha na tāva pāḷivacanaṃ, na aṭṭhakathāvacanaṃ, na ganthantaravacanaṃ, atha kho ṭīkāvacananti. Hotu ṭīkāvacanaṃ, sakavacanaṃ vā paravacanaṃ vā adhippetavacanaṃ vā anadhippetavacanaṃ vāti. Tattha na sakavacanaṃ hoti, atha kho paravacanaṃ. Tenāha ''vadantī''ti. Na ṭīkācariyena adhippetavacanaṃ hoti, atha kho anadhippetavacanaṃ. Tenāha ''taṃ vīmaṃsitabba''nti. Tehi pana ācariyehi atītaparibhogapaccavekkhaṇāti idaṃ atītapaabhogavasena paccavekkhaṇā atītaparibhogapaccavekkhaṇāti parikappetvā atītavācakena saddena yojetvā kataṃ bhaveyya. Atīte paribhogo atītaparibhogo, atītaparibhogassa paccavekkhaṇā atītaparibhogapaccavekkhaṇāti evaṃ pana kate atītaparibhogassa paccuppannasamīpattā paccuppannavācakena saddena kathanaṃ hoti yathā taṃ nagarato āgantvā nisinnaṃ purisaṃ ''kuto āgacchasī''ti vutte ''nagarato āgacchāmī''ti paccuppannavācakasaddena kathanaṃ.

Vinayasuttantavisuddhimaggādīsu (ma. ni. 1.23; visuddhi. 1.18) ca ''paṭisaṅkhā yoniso cīvaraṃ paṭisevatī''ti vattamānavacaneneva pāṭho hoti, na atītavacanena, atītaparibhogoti ca imasmiṃyeva divase pacchābhattādikālaṃ upādāya purebhattādīsu paribhogo icchitabbo, na hiyyo paribhogo. Kathaṃ viññāyatīti ce? Aṭṭhakathāpamāṇena. Vuttañhi aṭṭhakathāyaṃ (pārā. aṭṭha. 2.585) ''piṇḍapāto ālope ālope, tathā asakkontena purebhattapacchābhattapurimayāmapacchimayāmesu. Sacassa appaccavekkhatova aruṇo uggacchati, iṇaparibhogaṭṭhāne tiṭṭhatī''ti. Etena piṇḍapātaṃ ālope ālope paccavekkhanto bhojanakiriyāya apariniṭṭhitattā mukhyato paccuppannapaccavekkhaṇā hoti, purebhattādīsu catūsu koṭṭhāsesu paccavekkhanto bhojanakiriyāya pariniṭṭhitattā atītapaccavekkhaṇā hotīti dasseti. Sā pana paccuppannasamīpattā vattamānavacanena vidhīyati. Yadi hi hiyyo paribhuttāni atītapaccavekkhaṇena paccavekkhitabbāni siyuṃ, atītadutiyadivasatatiyadivasādimāsasaṃvaccharādiparibhuttānipi paccavekkhitabbāni siyuṃ, evañca sati yathāvuttaaṭṭhakathāvacanaṃ niratthakaṃ siyā, tasmā aṭṭhakathāvacanameva pamāṇaṃ kātabbaṃ. Yathāha –

> ''Buddhena dhammo vinayo ca vutto;
> Yo tassa puttehi tatheva ñāto;
> So yehi tesaṃ matimaccajantā;
> Yasmā pure aṭṭhakathā akaṃsu.
>
> ''Tasmā hi yaṃ aṭṭhakathāsu vuttaṃ;
> Taṃ vajjayitvāna pamādalekhaṃ;
> Sabbampi sikkhāsu sagāravānaṃ;
> Yasmā pamāṇaṃ idha paṇḍitāna''nti. (pārā. aṭṭha. 1.ganthārambhakathā);

Yasmā ca sabbāsavasuttādīsu (ma. ni. 1.23) bhagavatā desitakāle bhikkhukattukattā nāmayogattā vattamānapaṭhamapurisavasena ''paṭisaṅkhā yoniso cīvaraṃ paṭisevatī''ti desitā, tadanukaraṇena bhikkhūnaṃ paccavekkhaṇakāle attakattukattā amhayogattā vattamānauttamapurisavasena ''paṭisaṅkhā yoniso cīvaraṃ paṭisevāmī''ti paccavekkhitabbā hoti, ''sītassa paṭighātāyā''tiādīni tadatthasampadānapadāni ca ''paṭisevati, paṭisevāmī''ti vuttapaṭisevanakiriyāyameva sambandhitabbāni honti, tāni ca kiriyāpadāni

paccuppannavasena vā paccuppannasamīpaatītavasena vā vattamānavibhattiyuttāni honti, tasmā paccuppannaparibhuttānaṃ vā atītaparibhuttānaṃ vā paccayānaṃ paccavekkhaṇakāle ''paṭisevāmī''ti vacanaṃ bhagavato vacanassa anugatattā upapannamevāti daṭṭhabbaṃ.

Anuvacanepi evaṃ vicāraṇā kātabbā – ''ajja pāto paribhuttaṃ sāyaṃ paccavekkhantena ajja yaṃ mayā cīvaraṃ paribhuttantiādinā atītavasena paccavekkhaṇā kātabbā''ti ye vadanti, te evaṃ pucchitabbā – kiṃ bhavanto bhagavatā atītaparibhuttesu atītavasena paccavekkhaṇā desitāti? Na desitā. Kathaṃ desitāti? ''Paccavekkhatī''ti paccuppannavaseneva desitāti. Kiṃ bhonto bhagavato kāle atītaparibhuttesu paccavekkhaṇā natthīti? Atthi. Atha kasmā bhagavatā paccuppannavaseneva paccavekkhaṇā desitāti? Paccuppannasamīpavasena vā sāmaññavasena vā desitāti. Evaṃ sante bhagavato anukaraṇena idānipi atītaparibhuttānaṃ paccayānaṃ paccuppannavasena paccavekkhaṇā kātabbāti. Ye pana evaṃ vadanti ''hiyyo paribhuttānameva atītapaccavekkhaṇā kātabbā, na ajja paribhuttānaṃ, tesaṃ pana paccuppannapaccavekkhaṇāyevā''ti, te evaṃ vattabbā – kiṃ bhonto yathā tumhe vadanti, evaṃ pāḷiyaṃ atthīti? Natthi. Aṭṭhakathāyaṃ atthīti? Natthi. Evaṃ sante sāṭṭhakathesu tepiṭakesu buddhavacanesu asaṃvijjamānaṃ tumhākaṃ vacanaṃ kathaṃ paccetabbanti? Ācariyaparamparāvasena. Hotu tumhākaṃ ācariyaladdhivasena kathanaṃ, kālo nāma tividho atīto anāgato paccuppannoti. Tattha pariniṭṭhitakiriyā atīto nāma, abhimukhakiriyā anāgato nāma, āraddhaaniṭṭhitakiriyā paccuppanno nāma. Tenāhu porāṇā –

> ''Āraddhāniṭṭhito bhāvo, paccuppanno suniṭṭhito;
> Atītānāgatuppāda-mappattābhimukhā kiriyā''ti.

Tattha ajja vā hotu hiyyo vā tato pubbe vā, paribhuttapaccayo supariniṭṭhitabhuñjanakiriyattā atīto nāma. Tattha hiyyo vā tato pubbe vā paribhuttapaccayo atikkantaaruṇuggamanattā na paccavekkhaṇāraho, paccavekkhitopi appaccavekkhitoyeva hoti, iṇaparibhogaṭṭhāne tiṭṭhati. Vuttañhi aṭṭhakathāyaṃ ''sacassa appaccavekkhatova aruṇo uggacchati, iṇaparibhogaṭṭhāne tiṭṭhatī''ti. Ajjeva pana cīvarañca senāsanañca paribhoge paribhoge, piṇḍapātaṃ ālope ālope, bhesajjaṃ paṭiggahaṇe paribhoge ca paccavekkhato apariniṭṭhitabhuñjanakiriyattā paccuppannaparibhuttapaccavekkhaṇā nāma hoti. Pure paribhuttaṃ tato pacchā catūsu koṭṭhāsesu paccavekkhato supariniṭṭhitabhuñjanakiriyattā atītaparibhuttapaccavekkhaṇā nāma hoti. Ettakaṃ paccavekkhaṇāya khettaṃ, na tato pubbe pacchā vā. Yathāha aṭṭhakathāyaṃ ''sīlavato appaccavekkhitaparibhogo iṇaparibhogo nāma. Tasmā cīvaraṃ paribhoge paribhoge…pe… bhesajjassa paṭiggahaṇepi paribhogepi satipaccayatā vaṭṭatī''ti, tasmā hiyyo paribhuttassa iṇaparibhogattā taṃ anāmasitvā ajja paribhuttesu atītapaccuppannesu bhagavato vacanassa anukaraṇena vattamānavibhattiyuttena ''paṭisevāmī''ti kiriyāpadena paccavekkhaṇā sūpapannā hotīti daṭṭhabbā. Īdisapaccavekkhaṇameva sandhāya vimativinodaniyādīsu (vi. vi. ṭī. 1.585) ''paccayasannissitasīlassa atītapaccavekkhaṇāya visujjhanato''ti vuttaṃ.

Evaṃ paccayasannissitasīlassa suddhiṃ dassetvā idāni teneva pasaṅgena sabbāpi suddhiyo dassetuṃ **''catubbidhā hi suddhī''**tiādimāha. Tattha sujjhati etāyāti suddhi, yathādhammaṃ desanāva suddhi **desanāsuddhi**. Vuṭṭhānassapi cettha desanāya eva saṅgaho daṭṭhabbo. Chinnamūlāpattīnaṃ pana abhikkhutāpaṭiññāyeva desanā. Adhiṭṭhānavisiṭṭho saṃvarova suddhi **saṃvarasuddhi**. Dhammena samena paccayānaṃ pariyeṭṭhi eva suddhi **pariyeṭṭhisuddhi**. Catūsu paccayesu vuttavidhinā paccavekkhaṇāva suddhi **paccavekkhaṇasuddhi**. Esa tāva suddhīsu samāsanayo. Suddhimantesu sīlesu pana desanā suddhi etassāti **desanāsuddhi**. Sesesupi eseva nayo. **Na punevaṃ karissāmī**ti ettha **eva**nti saṃvarabhedaṃ sandhāyāha. **Pahāyā**ti vajjetvā, akatvāti attho. Vimativinodaniyaṃ pana ''sujjhati desanādīhi, sodhīyatīti vā suddhi, catubbidhasīlaṃ. Tenāha **'desanāya sujjhanato'**tiādi. Ettha desanāggahaṇena vuṭṭhānampi chinnamūlānaṃ abhikkhutāpaṭiññāpi saṅgahitā. Chinnamūlāpattīnampi hi pārājikāpattivuṭṭhānena heṭṭhāparirakkhitaṃ bhikkhusīlaṃ visuddhaṃ nāma hoti. Tena tesaṃ maggapaṭilābhopi sampajjatī''ti vuttaṃ.

Tattha desīyati uccārīyatīti **desanā,** disī uccāraṇeti dhātu, desīyati ñāpīyati etāyāti vā **desanā,** disa pekkhaneti dhātu. Ubhayathāpi viratipadhānakusalacittasamuṭṭhito desanāvacībhedasaddo. Saṃvaraṇaṃ **saṃvaro,** saṃ-pubba vara saṃvaraṇeti dhātu, satipadhāno cittuppādo. Pariyesanā **pariyeṭṭhi,** pari-pubba isa pariyesaneti dhātu, vīriyapadhāno cittuppādo. Paṭi punappunaṃ ogāhetvā ikkhanā **paccavekkhaṇā,** paṭi-pubba ava-pubba ikkha dassanaṅkesūti dhātu, paññāpadhāno cittuppādo. Tesu desanāya vacībhedasaddabhāvato vacībhedaṃ kātuṃ asakkontassa ca dutiyakaṃ alabhantassa ca na sampajjati, sesā pana cittuppādamattabhāvato vacībhedaṃ kātuṃ asakkontassapi dutiyakaṃ alabhantassapi sampajjanti eva, tasmā gilānādikālesu paccavekkhaṇāpāṭhaṃ paṭhitumasakkontenapi atthaṃ manasi katvā citteneva paccavekkhaṇā kātabbāti.

Dātabbaṭṭhena dāyaṃ, taṃ ādiyantīti **dāyādā,** ananuññātesu sabbena sabbaṃ paribhogābhāvato anuññātesuyeva ca paribhogasabbhāvabhāvato bhikkhūhi paribhuñjitabbapaccayā bhagavato santakā. **Dhammadāyādasuttañcettha sādhaka**nti ''dhammadāyādā me, bhikkhave, bhavatha, mā āmisadāyādā, atthi me tumhesu anukampā, kinti me sāvakā dhammadāyādā bhaveyyuṃ, no āmisadāyādā''ti evaṃ pavattaṃ dhammadāyādasuttañca (ma. ni. 1.29) ettha etasmiṃ atthe sādhakaṃ. Avītarāgānaṃ taṇhāvasīkatāya paccayaparibhoge sāmibhāvo natthi, tadabhāvena vītarāgānaṃ tattha sāmibhāvo yathāruci paribhogasabbhāvato. Tathā hi te paṭikūlampi appaṭikūlākārena appaṭikūlampi paṭikūlākārena tadubhayampi vajjetvā ajjhupekkhaṇākārena paccaye paribhuñjanti, dāyakānañca manorathaṃ paripūrenti. Tenāha **''te hi taṇhāya dāsabyaṃ atītattā sāmino hutvā paribhuñjantī''**ti. Yo panāyaṃ sīlavato puthujjanassa paccavekkhitaparibhogo, so iṇaparibhogassa paccanīkattā ānaṇyaparibhogo nāma hoti. Yathā pana iṇāyiko attano ruciyā icchitaṃ desaṃ gantuṃ na labhati, evaṃ iṇaparibhogayutto lokato nissarituṃ na labhatīti tappaṭipakkhattā sīlavato paccavekkhitaparibhogo ānaṇyaparibhogoti vuccati, tasmā nippariyāyato catuparibhogavinimutto visuṃyevāyaṃ paribhogoti veditabbo, so idha visuṃ na vutto, dāyajjaparibhogeyeva vā saṅgahaṃ gacchatīti. Sīlavāpi hi imāya sikkhāya samannāgatattā sekkhotveva vuccati.

Sabbesanti ariyānaṃ puthujjanānañca. Kathaṃ puthujjanānaṃ ime paribhogā sambhavantīti? Upacāravasena. Yo hi puthujjanassapi sallekhapaṭipattiyaṃ ṭhitassa paccayagedhaṃ pahāya tattha anupalittena cittena paribhogo, so sāmiparibhogo viya hoti. Sīlavato pana paccavekkhitaparibhogo dāyajjaparibhogo viya hoti dāyakānaṃ manorathassāvirādhanato. Tena vuttaṃ ''dāyajjaparibhogeyeva vā saṅgahaṃ gacchatī''ti. Kalyāṇaputhujjanassa paribhoge vattabbameva natthi tassa sekkhasaṅgahato. Sekkhasutta ñhetassa (a. ni. 3.86) atthassa sādhakaṃ.

Vimativinodaniyaṃ (vi. vi. ṭī. 1.585) pana ''dātabbaṭṭhena dāyaṃ, taṃ ādiyantīti **dāyādā**. **Sattannaṃ sekkhāna**nti ettha kalyāṇaputhujjanāpi saṅgahitā tesaṃ ānaṇyaparibhogassa dāyajjaparibhoge saṅgahitattāti veditabbaṃ. **Dhammadāyādasutta**nti

‘‘dhammadāyādā me, bhikkhave, bhavatha, mā āmisadāyādā’’tiādinā pavattaṃ suttaṃ (ma. ni. 1.29). Tattha ‘‘mā me āmisadāyādāti evaṃ me-saddaṃ ānetvā attho veditabbo. Evañhi yathāvuttatthasādhakaṃ hotī’’ti vuttaṃ. Tattha me mama āmisadāyādā catupaccayabhuñjakāti bhagavato sambandhabhūtassa sambandhībhūtā paccayā vuttā, tasmā dāyakehi dinnāpi paccayā bhagavatā anuññātattā bhagavato paccayāyeva hontīti etassa atthassa dhammadāyādasuttaṃ sādhakaṃ hotīti atthoti vuttaṃ.

Lajjinā saddhiṃ paribhogo nāma lajjissa santakaṃ gahetvā paribhogo. **Alajjinā saddhi**nti etthāpi eseva nayo. **Ādito paṭṭhāya hi alajjī nāma natthī**ti iminā diṭṭhadiṭṭhesuyeva āsaṅkā na kātabbāti dasseti. **Attano bhārabhūtā** saddhivihārikādayo. Tepi nivāretabbāti yo passati, tena nivāretabbāti pāṭho. Aṭṭhakathāyaṃ pana **‘‘yopi attano bhārabhūtena alajjinā saddhiṃ paribhogaṃ karoti, sopi nivāretabbo’’**ti pāṭho dissati, tathāpi atthato ubhayathāpi yujjati. Attano saddhivihārikādayopi alajjibhāvato nivāretabbā. Alajjīhi saddhivihārikādīhi ekasambhogaṃ karontā aññepi nivāretabbāva. **Sace na oramati, ayampi alajjīyeva hotī**ti ettha evaṃ nivārito so puggalo alajjinā saddhiṃ paribhogato oramati viramati, iccetaṃ kusalaṃ. No ce oramati, ayampi alajjīyeva hoti, tena saddhiṃ paribhogaṃ karonto sopi alajjīyeva hotīti attho. Tena vuttaṃ **‘‘evaṃ eko alajjī alajjisatampi karotī’’**ti. **Adhammiyo**ti anesanādīhi uppanno. **Dhammiyo**ti bhikkhācariyādīhi uppanno. **Saṅghasseva detī**ti bhattaṃ aggahetvā attanā laddhasalākaṃyeva deti.

Vimativinodaniyaṃ pana **‘‘lajjinā saddhiṃ paribhogo**ti dhammāmisavasena missībhāvo. **Alajjinā saddhi**nti etthāpi eseva nayo. **Ādito paṭṭhāya hi alajjī nāma natthī**ti iminā diṭṭhadiṭṭhesu āsaṅkā nāma na kātabbā, diṭṭhasutādikāraṇe sati eva kātabbāti dasseti. **Attano bhārabhūtā** saddhivihārikādayo. **Sace na oramatī**ti agatigamanavasena dhammāmisaparibhogato na oramati. **Āpatti nāma natthī**ti idaṃ alajjīnaṃ dhammenuppannapaccayaṃ dhammakammañca sandhāya vuttaṃ. Tesampi hi kuladūsanādisamuppannaṃ paccayaṃ paribhuñjantānaṃ vaggakammādīni karontānañca āpatti eva. **‘Dhammiyādhammiyaparibhogo paccayavaseneva veditabbo’**ti vuttattā heṭṭhā lajjiparibhogālajjiparibhogā paccayavasena ekakammādivasena ca vuttā evāti veditabbaṃ. Teneva duṭṭhadosasikkhāpadaṭṭhakathāyaṃ (pārā. aṭṭha. 2.385-386) codakacuditakabhāve ṭhitā dve alajjino dhammaparibhogampi sandhāya ‘ekasambhogaparibhogā hutvā jīvathā’ti vuttā tesaṃ aññamaññaṃ dhammāmisāparibhoge virodhābhāvā. Lajjīnameva hi alajjinā saha tadubhayaparibhogo na vaṭṭatī’’ti vuttaṃ.

Sace pana lajjī alajjiṃ paggaṇhāti…pe… antaradhāpetīti ettha kevalaṃ paggaṇhitukāmatāya evaṃ kātuṃ na vaṭṭati, dhammassa pana sāsanassa sotūnañca anuggahatthāya vaṭṭatīti veditabbaṃ. Purimanayena **‘‘so āpattiyā kāretabbo’’**ti vuttattā imassa āpattiyevāti vadanti. Uddesaggahaṇādinā dhammassa paribhogo **dhammaparibhogo**. Dhammānuggahena gaṇhantassa āpattiyā abhāvepi thero tassa alajjibhāvaṃyeva sandhāya **‘‘pāpo kirāya’’**ntiādimāha. **Tassa pana santike**ti mahārakkhitattherassa santike.

Vimativinodaniyaṃ (vi. vi. ṭī. 1.585) pana imasmiṃ ṭhāne vitthārato vinicchitaṃ. Kathaṃ? **Dhammaparibhogo**ti ‘‘ekakammaṃ ekuddeso’’tiādinā vuttasaṃvāso ceva nissayaggahaṇādiko sabbo nirāmisaparibhogo ca veditabbo. **‘‘Na so āpattiyā kāretabbo’’**ti vuttattā lajjino alajjipaggahe āpattīti veditabbaṃ. **Itaropī**ti lajjīpi. Tassāpi attānaṃ paggaṇhantassa alajjino, iminā ca lajjino vaṇṇabhaṇanādilābhaṃ paṭicca āmisagarukatāya vā gehassitapemena vā taṃ alajjiṃ paggaṇhanto lajjī sāsanaṃ antaradhāpeti nāmāti dasseti. Evaṃ gahaṭṭhādīsu upatthambhito alajjī balaṃ labhitvā pesale abhibhavitvā na cirasseva sāsanaṃ uddhammaṃ ubbinayaṃ karotīti.

Dhammaparibhogopi tattha vaṭṭatīti iminā āmisaparibhogato dhammaparibhogova garuko, tasmā ativiya alajjīvivekena kātabboti dasseti. ‘‘Dhammānuggahena uggaṇhituṃ vaṭṭatī’’ti vuttattā alajjussannatāyasāsane osakkante, lajjīsu ca appahontesu alajjiṃ pakatattaṃ gaṇapūrakaṃ gahetvā upasampadādikaraṇena ceva keci alajjino dhammāmisaparibhogena saṅgahetvā sesālajjigaṇassa niggahena ca sāsanaṃ paggaṇhitumpi vaṭṭati eva.

Keci pana ‘‘koṭiyaṃ ṭhito ganthoti vuttattā ganthapariyāpuṇanameva dhammaparibhogo, na ekakammādi, tasmā alajjīhi saddhiṃ uposathādikaṃ kammaṃ kātuṃ vaṭṭati, āpatti natthī’’ti vadanti, taṃ na yuttaṃ, ekakammādīsu bahūsu dhammaparibhogesu alajjināpi saddhiṃ kattabbāvatthāyattaṃ dhammaparibhogaṃ dassetuṃ idha nidassanavasena ganthasseva samuddhaṭattā. Na hi ekakammādiko vidhi dhammaparibhogo na hotīti sakkā vattuṃ anāmisattā dhammāmisesu apariyāpannassa ca kassaci abhāvā. Teneva aṭṭhasāliniyaṃ dhammapaṭisanthārakathāyaṃ (dha. sa. aṭṭha. 1351) ‘‘kammaṭṭhānaṃ kathetabbaṃ, dhammo vācetabbo…pe… abbhānavuṭṭhānamānattaparivāsā dātabbā, pabbajjāraho pabbājetabbo, upasampadāraho upasampādetabbo…pe… ayaṃ dhammapaṭisanthāro nāmā’’ti evaṃ saṅghakammādipi dhammakoṭṭhāse dassitaṃ. Tesu pana dhammakoṭṭhāsesu yaṃ gaṇapūrakādivasena alajjino apekkhitvā uposathādi vā tesaṃ santikā dhammuggahaṇanissayaggahaṇādi vā karīyati, taṃ dhammo ceva paribhogo cāti dhammaparibhogoti vuccati, etaṃ tathārūpapaccayaṃ vinā kātuṃ na vaṭṭati, karontassa alajjiparibhogo ca hoti dukkaṭañca. Yaṃ pana alajjisataṃ anapekkhitvā tajjanīyādiniggahakammaṃ vā parivāsādiupakārakammaṃ vā uggahaparipucchādānādi vā karīyati, taṃ dhammo eva, no paribhogo, etaṃ anurūpānaṃ kātuṃ vaṭṭati, āmisadāne viya āpatti natthi. Nissayadānampi terasasammutidānādi ca vattapaṭipattisādiyanādiparibhogassapi hetuttā na vaṭṭati.

Yo pana mahāalajjī uddhammaṃ ubbinayaṃ satthusāsanaṃ karoti, tassa saddhivihārikādīnaṃ upasampadādi upakārakammampi uggahaparipucchādānādi ca kātuṃ na vaṭṭati, āpatti eva hoti, niggahakammameva kātabbaṃ. Teneva alajjipaggahopi paṭikkhitto. Dhammāmisaparibhogavivajjanenapi hi dummaṅkūnaṃ puggalānaṃ niggahova adhippeto, so ca pesalānaṃ phāsuvihārasaddhammaṭṭhitivinayānuggahādiatthāya etadatthattā sikkhāpadapaññattiyā, tasmā yaṃ yaṃ dummaṅkūnaṃ upatthambhāya, pesalānaṃ aphāsuvihārāya, saddhammaparihānādiatthāya hoti, taṃ sabbampi paribhogo vā hotu aparibhogo vā kātuṃ na vaṭṭati, evaṃ karontā sāsanaṃ antaradhāpenti, āpattiñca āpajjanti, dhammāmisaparibhogesu cettha alajjīhi ekakammādidhammaparibhogo eva pesalānaṃ aphāsuvihārāya saddhammaparihānādiatthāya hoti, na tathā āmisaparibhogo. Na hi alajjīnaṃ paccayaparibhogamattena pesalānaṃ aphāsuvihārādi hoti, yathāvuttadhammaparibhogena pana hoti. Tapparivajjanena ca phāsuvihārādayo. Tathā hi katasikkhāpadavītikkamā alajjipuggalā uposathādīsu paviṭṭhā ‘‘tumhe kāyadvāre ceva vacīdvāre ca vītikkamaṃ karothā’’tiādinā bhikkhūhi vattabbā honti. Yathā vinayañca atiṭṭhantā saṅghato bahikaraṇādivasena suṭṭhu niggahetabbā, tathā akatvā tehi saha saṃvasantāpi alajjinova honti ‘‘ekopi alajjī alajjisatampi karotī’’tiādivacanato (pārā. aṭṭha. 2.585). Yadi hi te evaṃ aniggahitā siyuṃ, saṅghe kalahādiṃ vaḍḍhetvā uposathādisāmaggikammapaṭibāhanādinā pesalānaṃ aphāsuṃ katvā kamena te devadattavajjiputtakādayo viya parisaṃ vaḍḍhetvā attano vippaṭipattiṃ dhammato vinayato dīpentā saṅghabhedādimpi katvā na cirasseva sāsanaṃ antaradhāpeyyuṃ. Tesu pana saṅghato bahikaraṇādivasena niggahitesu sabbopi ayaṃ upaddavo na hoti. Vuttañhi ‘‘dussīlapuggale nissāya uposatho na tiṭṭhati, pavāraṇā na tiṭṭhati, saṅghakammāni na pavattanti, sāmaggī na hoti…pe… dussīlesu pana niggahitesu sabbopi ayaṃ upaddavo na hoti, tato pesalā

bhikkhū phāsu viharantī''ti, tasmā ekakammādidhammaparibhogova āmisaparibhogatopi ativiya alajjīvivekena kātabbo, āpattikaro ca saddhammaparihānihetuttāti veditabbaṃ.

Apica ''uposatho na tiṭṭhati, pavāraṇā na tiṭṭhati, saṅghakammāni na pavattantī''ti evaṃ alajjīhi saddhiṃ saṅghakammākaraṇassa aṭṭhakathāyaṃ pakāsitattāpi cetaṃ sijjhati. Tathā parivattaliṅgassa bhikkhuno bhikkhunupassayaṃ gacchantassa paṭipattikathāyaṃ ''ārādhikā ca honti saṅgāhikā lajjiniyo, tā kopetvā aññattha na gantabbaṃ. Gacchati ce, gāmantaranadīpārarattivippavāsagaṇamhā ohīyanāpattīhi na muccati…pe… alajjiniyo honti, saṅgahaṃ pana karonti, tāpi pariccajitvā aññattha gantuṃ labhatī''ti evaṃ alajjinīsu dutiyikāgahaṇādīsu saṃvāsāpattiparihārāya nadīpārāgamanādigarukāpattiṭṭhānānaṃ anuññātattā tatopi alajjisaṃvāsāpatti eva saddhammaparihāniyā hetubhūto garukatarāti viññāyati. Na hi lahukāpattiṭṭhānaṃ vā anāpattiṭṭhānaṃ vā parihariituṃ garukāpattiṭṭhānavītikkamaṃ ācariyā anujānanti. Tathā asaṃvāsapadassa aṭṭhakathāyaṃ ''sabbehipi lajjipuggalehi samaṃ sikkhitabbabhāvato samasikkhātā nāma. Ettha yasmā sabbepi lajjino etesu kammādīsu saha vasanti, na ekopi tato bahiddhā sandissati, tasmā tāni sabbānipi gahetvā eso saṃvāso nāmā''ti evaṃ lajjīheva ekakammādisaṃvāso vaṭṭatīti pakāsito.

Yadi evaṃ kasmā asaṃvāsikesu alajjī na gahitoti? Nāyaṃ virodho, ye gaṇapūrake katvā kataṃ kammaṃ kuppati, tesaṃ pārājikādiapakatattānaññeva asaṃvāsikattena gahitattā. Alajjino pana pakatattabhūtāpi santi, te ce gaṇapūrakā hutvā kammaṃ sādhenti, kevalaṃ katvā agatigamanena karontānaṃ āpattikarā honti sabhāgāpattiāpannā viya aññamaññaṃ. Yasmā alajjitañca lajjitañca puthujjanānaṃ cittakkhaṇapaṭibaddhaṃ, na sabbakālikaṃ. Sañcicca hi vītikkamacitte uppanne alajjino ''na puna īdisaṃ karissāmī''ti cittena lajjino honti.

Tesu ca ye pesalehi ovadiyamānāpi na oramanti, punappunaṃ karonti, te eva asaṃvasitabbā, na itare lajjidhamme okkantattā, tasmāpi alajjino asaṃvāsikesu agaṇetvā tapparivajjanatthaṃ sodhetvāva uposathādikaraṇaṃ anaññātaṃ. Tathā hi ''pārisuddhiṃ āyasmanto ārocetha, pātimokkhaṃ uddisissāmī''tiādinā (mahāva. 134) aparisuddhāya parisāya uposathakaraṇassa ayuttatā pakāsitā, ''yassa siyā āpatti, so āvikareyya…pe… phāsu hotī''ti (mahāva. 134) evaṃ alajjimpi lajjidhamme patiṭṭhāpetvā uposathakaraṇappakāro ca vutto, ''kaccittha parisuddhā…pe… parisuddhetthāyasmanto''ti (pārā. 233) ca pārisuddhiuposathe ''parisuddho ahaṃ, bhante, parisuddhoti maṃ dhārethā''ti (mahāva. 168) ca evaṃ uposathaṃ karontānaṃ parisuddhatā ca pakāsitā, vacanamattena anoramantānañca uposathapavāraṇaṭṭhapanavidhi ca vutto, sabbathā lajjidhammaṃ anokkamantehi saṃvāsassa ayuttatāya nissayadānaggahaṇapaṭikkhepo, tajjanīyādiniggahakammakaraṇaukkhepanīyakammakaraṇena sānuvattakaparisassa alajjissa asaṃvāsikattapāpanavidhi ca vutto, tasmā yathāvuttehi suttantanayehi, aṭṭhakathāvacanehi ca pakatattehipi apakatattehipi sabbehi alajjīhi ekakammādisaṃvāso na vaṭṭati, karontānaṃ āpatti eva dummaṅkūnaṃ puggalānaṃ niggahatthāyeva sabbasikkhāpadānaṃ paññattattāti niṭṭhamettha gantabbaṃ. Teneva dutiyasaṅgītiyaṃ pakatattāpi alajjino vajjiputtakā yasattherādīhi mahantena vāyāmena saṅghato viyojitā. Na hi tesu pārājikādiasaṃvāsikāpatti atthi, tehi dīpitānaṃ dasannaṃ vatthūnaṃ lahukāpattivisayattāti vuttaṃ.

Tassa santiketi mahārakkhitattherassa santike.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Rūpiyādipaṭiggahaṇavinicchayakathālaṅkāro nāma

Dvādasamo paricchedo.

13. Dānalakkhaṇādivinicchayakathā

69. Evaṃ rūpiyādipaṭiggahaṇavinicchayaṃ kathetvā idāni dānavissāsaggāhalābhapariṇāmanavinicchayaṃ kathetuṃ **''dānavissāsaggāhehī''**tiādimāha. Tattha dīyate **dānaṃ,** cīvarādivatthuṃ ārammaṇaṃ katvā pavatto alobhappadhāno kāmāvacarakusalakiriyacittuppādo. Sasanaṃ **sāso,** sasu hiṃsāyanti dhātu, hiṃsananti attho, vigato sāso etasmā gāhāti **vissāso**. Gahaṇaṃ gāho, vissāsena gāho **vissāsaggāho**. Visesane cettha karaṇavacanaṃ, vissāsavasena gāho, na theyyacittavasenāti attho. Lacchateti lābho, cīvarādivatthu, tassa **lābhassa**. Pariṇamiyate **pariṇāmanaṃ,** aññesaṃ atthāya pariṇatassa attano, aññassa vā pariṇāmanaṃ, dāpananti attho. **Dānavissāsaggāhehi lābhassa pariṇāmana**nti ettha uddese samabhiniviṭṭhassa ''dāna''nti padassa atthavinicchayo tāva paṭhamaṃ evaṃ veditabboti yojanā. Attano santakassa cīvarādiparikkhārassa dānanti sambandho. **Yassa kassacī**ti sampadānaniddeso, yassa kassaci paṭiggāhakassāti attho.

Yadidaṃ ''dāna''nti vuttaṃ, tattha kiṃ lakkhaṇanti āha **''tatridaṃ dānalakkhaṇa''**nti. ''Idaṃ tuyhaṃ demī''ti vadatīti idaṃ tivaṅgasampannaṃ dānalakkhaṇaṃ hotīti yojanā. Tattha **ida**nti deyyadhammanidassanaṃ. **Tuyha**nti paṭiggāhakanidassanaṃ. **Demī**ti dāyakanidassanaṃ. **Dadāmī**tiādīni pana pariyāyavacanāni. Vuttañhi ''deyyadāyakapaṭiggāhakā viya dānassā''ti, ''tiṇṇaṃ sammukhībhāvā kusalaṃ hotī''ti ca. ''Vatthupariccāgalakkhaṇattā dānassā''ti idaṃ pana ekadesalakkhaṇakathanameva, kiṃ evaṃ dīyamānaṃ sammukhāyeva dinnaṃ hoti, udāhu parammukhāpīti āha **''sammukhāpi parammukhāpi dinnaṃyeva hotī''**ti. **Tuyhaṃ gaṇhāhī**tiādīsu ayamattho – ''gaṇhāhī''ti vutte ''demī''ti vuttasadisaṃ hoti, tasmā mukhyato dinnattā **sudinnaṃ** hoti, ''gaṇhāmī''ti ca vutte mukhyato gahaṇaṃ hoti, tasmā **suggahitaṃ** hoti. ''Tuyhaṃ mayha''nti imāni pana paṭiggāhakapaṭibandhatākaraṇe vacanāni. **Tava santakaṃ karohī**tiādīni pana pariyāyato dānaggahaṇāni, tasmā **dudinnaṃ duggahitañca** hoti. Loke hi apariccajitukāmāpi puna gaṇhitukāmāpi ''tava santakaṃ hotū''ti niyyātenti yathā taṃ kusaraññho mātu rajjaniyyātanaṃ. Tenāha **''neva dātā dātuṃ jānāti, na itaro gahetu''**nti. **Sace panā**tiādīsu pana dāyakena paññattiyaṃ akovidatāya pariyāyavacane vuttepi paṭiggāhako attano paññattiyaṃ kovidatāya mukhyavacanena gaṇhāti, tasmā **''suggahita''**nti vuttaṃ.

Sace pana ekotiādīsu pana dāyako mukhyavacanena deti, paṭiggāhakopi mukhyavacanena paṭikkhipati, tasmā dāyakassa pubbe adhiṭṭhitampi cīvaraṃ dānavasena adhiṭṭhānaṃ vijahati, pariccattattā attano asantakattā atirekacīvarampi na hoti, tasmā dasāhātikkamepi āpatti na hoti. Paṭiggāhakassapi na paṭikkhipitattā attano santakaṃ na hoti, tasmā atirekacīvaraṃ na hotīti dasāhātikkamepi āpatti natthi. **Yassa pana ruccatī**ti ettha pana imassa cīvarassa assāmikattā paṃsukūlaṭṭhāne ṭhitattā yassa ruccati, tena paṃsukūlabhāvena gahetvā

paribhuñjitabbaṃ, paribhuñjantena pana dāyakena pubbaadhiṭṭhitampi dānavasena adhiṭṭhānassa vijahitattā puna adhiṭṭhahitvā paribhuñjitabbaṃ itarena pubbe anadhiṭṭhitattāti daṭṭhabbaṃ.

Itthannāmassa dehītiādīsu pana āṇatyatthe pavattāya pañcamīvibhattiyā vuttattā āṇattena paṭiggāhakassa dinnakāleyeva paṭiggāhakassa santakaṃ hoti, na tato pubbe, pubbe pana āṇāpakasseva, tasmā **''yo pahiṇati, tasseva santaka''**nti vuttaṃ. **Itthannāmassa dammī**ti pana paccuppannatthe pavattāya vattamānavibhattiyā vuttattā tato paṭṭhāya paṭiggāhakasseva santakaṃ hoti, tasmā **''yassa pahīyati, tassa santaka''**nti vuttaṃ. **Tasmā**ti iminā āyasmatā revatattherena āyasmato sāriputtassa cīvarapesanavatthusmiṃ bhagavatā desitesu adhiṭṭhānesu idha vuttalakkhaṇena asammohato jānitabbanti dasseti.

Tattha **dvādhiṭṭhitaṃ, svādhiṭṭhita**nti ca na ticīvarādhiṭṭhānaṃ sandhāya vuttaṃ, atha kho sāmike jīvante vissāsaggāhacīvarabhāvena ca sāmike mate matakacīvarabhāvena ca gahaṇaṃ sandhāya vuttaṃ, tato pana dasāhe anatikkanteyeva ticīvarādhiṭṭhānaṃ vā parikkhāracoḷādhiṭṭhānaṃ vā vikappanaṃ vā kātabbaṃ. **Yo pahiṇatī**ti dāyakaṃ sandhāyāha, **yassa pahīyatī**ti paṭiggāhakaṃ.

Pariccajitvā…pe… na labhati, āharāpento bhaṇḍagghena kāretabboti attho. **Attanā…pe… nissaggiya**nti iminā parasantakabhūtattaṃ jānanto theyyapasayhavasena acchindanto pārājiko hotīti dasseti. Porāṇaṭīkāyaṃ pana ''sakasaññāya vinā gaṇhanto bhaṇḍaṃ agghāpetvā āpattiyā kāretabbo''ti vuttaṃ. Sakasaññāya vināpi tāvakālikapaṃsukūlasaññādivasena gaṇhanto āpattiyā na kāretabbo. Aṭṭhakathāyaṃ pana pasayhākāraṃ sandhāya vadati. Tenāha **''acchindato nissaggiya''**nti. **Sace pana…pe… vaṭṭatī**ti tuṭṭhadānaṃ āha, **atha panā**tiādinā kupitadānaṃ. Ubhayathāpi sayaṃ dinnattā vaṭṭati, gahaṇe āpatti natthīti attho.

Mama santike…pe… evaṃ pana dātuṃ na vaṭṭatīti vatthupariccāgalakkhaṇattā dānassa evaṃ dadanto apariccajitvā dinnattā dānaṃ na hotīti na vaṭṭati, tato eva dukkaṭaṃ hoti. **Āharāpetuṃ pana vaṭṭatī**ti pubbe ''akarontassa na demī''ti vuttattā yathāvuttaupajjhāyaggahaṇādīni akaronte ācariyasseva santakaṃ hotīti katvā vuttaṃ. Karonte pana antevāsikassa santakaṃ bhaveyya sabbaso apariccajitvā dinnattā. Sakasaññāya vijjamānattā ''āharāpetuṃ vaṭṭatī''ti vuttaṃ siyā. Ṭīkāyaṃ (sārattha. ṭī. 2.635) pana ''evaṃ dinnaṃ bhatisadisattā āharāpetuṃ vaṭṭatī''ti vuttaṃ. Bhatisadise satipi kamme kate bhati laddhabbā hoti, tasmā āropetuṃ na vaṭṭeyya. Vimativinodaniyaṃ (vi. vi. ṭī. 1.635) pana **''āharāpetuṃ vaṭṭatī**ti kamme akate bhatisadisattā vutta''nti vuttaṃ, tena kamme kate āharāpetuṃ na vaṭṭatīti siddhaṃ. Upajjhaṃ gaṇhissatīti sāmaṇerassa dānaṃ dīpeti, tena ca sāmaṇerakāle datvā upasampannakāle acchindatopi pācittiyaṃ dīpeti. **Ayaṃ tāva dāne vinicchayo**ti iminā dānavinicchayādīnaṃ tiṇṇaṃ vinicchayānaṃ ekaparicchedakatabhāvaṃ dīpeti.

Vissāsaggāhalakkhaṇavinicchayakathā

70. **Anuṭṭhānaseyyā** nāma yāya seyyāya sayito **yāva jīvitindriyupacchedaṃ na pāpuṇāti,** tāva vuccati. **Dadamānena ca matakadhanaṃ tāva ye tassa dhane issarā gahaṭṭhā vā pabbajitā vā, tesaṃ dātabba**nti ettha ke gahaṭṭhā ke pabbajitā kena kāraṇena tassa dhane issarāti? Gahaṭṭhā tāva gilānupaṭṭhākabhūtā tena kāraṇena gilānupaṭṭhākabhāgabhūte tassa dhane issarā, yesañca vāṇijānaṃ hatthato kappiyakārakena pattādiparikkhāro gāhāpito, tesaṃ yaṃ dātabbamūlaṃ, te ca tassa dhane issarā, yesañca mātāpitūnaṃ atthāya paricchinditvā vatthāni ṭhapitāni, tepi tassa dhanassa issarā. Evamādinā yena yena kāraṇena yaṃ yaṃ parikkhāradhanaṃ yehi yehi gahaṭṭhehi labhitabbaṃ hoti, tena tena kāraṇena te te gahaṭṭhā tassa tassa dhanassa issarā.

Pabbajitā pana bāhirakā tatheva sati kāraṇe issarā. Pañcasu pana sahadhammikesu bhikkhū sāmaṇerā ca matānaṃ bhikkhusāmaṇerānaṃ dhanaṃ vināpi kāraṇena dāyādabhāvena labhanti, na itarā. Bhikkhunīsikkhamānasāmaṇerīnampi dhanaṃ tāyeva labhanti, na itare. Taṃ pana matakadhanabhājanaṃ catupaccayabhājanavinicchaye āvi bhavissati, bahū pana vinayadharattherā ''ye tassa dhanassa issarā gahaṭṭhā vā pabbajitā vā''ti pāṭhaṃ nissāya ''matabhikkhussa dhanaṃ gahaṭṭhabhūtā ñātakā labhantī''ti vinicchinanti, tampi vinicchayaṃ tassa ca yuttāyuttabhāvaṃ tattheva vakkhāma.

Anattamanassa santakanti ''duṭṭhu kataṃ tayā mayā adinnaṃ mama santakaṃ gaṇhantenā''ti vacībhedena vā cittuppādamattena vā domanassappattassa santakaṃ. **Yo pana paṭhamaṃyeva ''suṭṭhu kataṃ tayā mama santakaṃ gaṇhantenā''ti vacībhedena vā cittuppādamattena vā anumoditvā pacchā kenaci kāraṇena kupito, paccāharāpetuṃ na labhati. Yopi adātukāmo, cittena pana adhivāseti, na kiñci vadatī**ti ettha tu porāṇaṭīkāyaṃ (sārattha. ṭī. 2.131) **''cittena pana adhivāsetī**ti vuttamevatthaṃ vibhāvetuṃ **'na kiñci vadatī'**ti vutta''nti vuttaṃ. Evaṃ sati ''cittenā''ti idaṃ adhivāsanakiriyāya karaṇaṃ hoti. **Adātukāmo**ti etthāpi tameva karaṇaṃ siyā, tato ''cittena adātukāmo, cittena adhivāsetī''tivacanaṃ ocityasamposakaṃ na bhaveyya. Taṃ ṭhapetvā ''adātukāmo''ti ettha kāyenāti vā vācāyāti vā aññaṃ karaṇampi na sambhavati, tadasambhave sati visesatthavācako pana-saddopi niratthako. **Na kiñci vadatī**ti ettha tu vadanakiriyāya karaṇaṃ ''vācāyā''ti padaṃ icchitabbaṃ, tathā ca sati aññaṃ adhivāsanakiriyāya karaṇaṃ, aññaṃ vadanakiriyāya karaṇaṃ, aññā adhivāsanakiriyā, aññā vadanakiriyā, tasmā ''vuttamevatthaṃ vibhāvetu''nti vattuṃ na arahati, tasmā yopi cittena adātukāmo hoti, pana tathāpi vācāya adhivāseti, na kiñci vadatīti yojanaṃ katvā pana ''adhivāsetīti vuttamevatthaṃ pakāsetuṃ na kiñci vadatīti vutta''nti vattumarahati. Ettha tu pana-saddo arucilakkhaṇasūcanattho. ''Cittenā''ti idaṃ adātukāmakiriyāya karaṇaṃ, ''vācāyā''ti adhivāsanakiriyāya avadanakiriyāya ca karaṇaṃ. Adhivāsanakiriyā ca avadanakiriyāyeva. ''Adhivāsetī''ti vutte avadanakiriyāya apākaṭabhāvato taṃ pakāsetuṃ ''na kiñci vadatī''ti vuttaṃ, evaṃ gayhamāne pubbāparavacanattho ocityasamposako siyā, tasmā ettakavivarehi vicāretvā gahetabboti.

Lābhapariṇāmanavinicchayakathā

71. Lābhapariṇāmanavinicchaye **tumhākaṃ sappiādīni ābhatānī**ti tumhākaṃ atthāya ābhatāni sappiādīni. Pariṇatabhāvaṃ jānitvāpi vuttavidhinā viññāpentena tesaṃ santakameva viññāpitaṃ nāma hotīti āha **''mayhampi dethāti vadati, vaṭṭatī''**ti.

''Pupphampi āropetuṃ na vaṭṭatīti idaṃ pariṇataṃ sandhāya vuttaṃ, sace pana ekasmiṃ cetiye pūjitaṃ pupphaṃ gahetvā aññasmiṃ cetiye pūjeti, vaṭṭatī''ti sāratthadīpaniyaṃ (sārattha. ṭī. 2.660) vuttaṃ. Aṭṭhakathāyaṃ (pārā. aṭṭha. 2.660) pana niyametvā ''aññassa cetiyassa atthāya ropitamālāvacchato''ti vuttattā na kevalaṃ pariṇatabhāvoyeva kathito, atha kho niyametvā ropitabhāvopi. **Pupphampī**ti **pi**-saddena kuto mālāvacchanti dasseti. Vimativinodaniyaṃ (vi. vi. ṭī. 1.660) pana **''ropitamālāvacchato**ti kenaci niyametvā

ropitaṃ sandhāya vuttaṃ, anocitaṃ milāyamānaṃ ocinitvā yattha katthaci pūjetuṃ vaṭṭatī''ti vuttaṃ. **Ṭhitaṃ disvā**ti sesakaṃ gahetvā ṭhitaṃ disvā. **Imassa sunakhassa mā dehi, etassa dehī**ti idaṃ pariṇateyeva, tiracchānagatassa pariccajitvā dinne pana taṃ palāpetvā aññaṃ bhuñjāpetuṃ vaṭṭati, tasmā **''kattha demā**tiādinā ekenākārena anāpatti dassitā. Evaṃ pana apucchitepi 'apariṇataṃ ida'nti jānantena attano ruciyā yattha icchati, tattha dāpetuṃ vaṭṭatī''ti tīsupi gaṇṭhipadesu vuttaṃ. **Yattha icchatha, tattha dethā**ti etthāpi ''tumhākaṃ ruciyā''ti vuttattā yattha icchati, tattha dāpetuṃ labhati.

Parivāre (pari. aṭṭha. 329) pana **nava adhammikāni dānānī**ti saṅghassa pariṇataṃ aññasaṅghassa vā cetiyassa vā puggalassa vā pariṇāmeti, cetiyassa pariṇataṃ aññacetiyassa vā saṅghassa vā puggalassa vā pariṇāmeti, puggalassa pariṇataṃ aññapuggalassa vā saṅghassa vā cetiyassa vā pariṇāmetīti evaṃ vuttāni. **Nava paṭiggahā paribhogā cā**ti etesaṃyeva dānānaṃ paṭiggahā ca paribhogā ca. **Tīṇi dhammikāni dānānī**ti saṅghassa ninnaṃ saṅghasseva deti, cetiyassa ninnaṃ cetiyasseva deti, puggalassa ninnaṃ puggalasseva detīti imāni tīṇi. Paṭiggahapaṭibhogāpi tesaṃyeva paṭiggahā ca paribhogā cāti āgataṃ.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Dānalakkhaṇādivinicchayakathālaṅkāro nāma

Terasamo paricchedo.

14. Pathavīkhaṇanavinicchayakathā

72. Evaṃ dānavissāsaggāhalābhapariṇāmanavinicchayaṃ kathetvā idāni pathavīvinicchayaṃ kathetuṃ **''pathavī''**tyādimāha. Tattha pattharatīti **pathavī,** pa-pubba thara santharaṇeti dhātu, ra-kārassa va-kāro, sasambhārapathavī. Tappabhedamāha **''dve pathavī, jātā ca pathavī ajātā ca pathavī''**ti. Tāsaṃ visesaṃ dassetuṃ **''tattha jātā nāma pathavī''**tyādimāha. Tattha suddhapaṃsukā…pe… yebhuyyenamattikāpathavī jātā nāma pathavī hoti. Na kevalaṃ sāyeva, adaḍḍhā pathavīpi ''jātā pathavī''ti vuccati. Na kevalaṃ imā dveyeva, yopi paṃsupuñjo vā…pe… cātumāsaṃ ovaṭṭho, sopi ''jātā pathavī''ti vuccatīti yojanā. Itaratrapi eseva nayo.

Tattha suddhā paṃsukāyeva ettha pathaviyā atthi, na pāsāṇādayoti **suddhapaṃsukā**. Tathā **suddhamattikā**. Appā pāsāṇā etthāti **appapāsāṇā**. Itaresupi eseva nayo. Yebhuyyena paṃsukā etthāti **yebhuyyenapaṃsukā,** aluttasamāsoyaṃ, tathā **yebhuyyenamattikā**. Tattha muṭṭhippamāṇato upari **pāsāṇā**. Muṭṭhippamāṇā **sakkharā. Kathalā**ti kapālakhaṇḍādi. **Marumpā**ti kaṭasakkharā. **Vālukā** vālukāyeva. **Yebhuyyenapaṃsukā**ti ettha tīsu koṭṭhāsesu dve koṭṭhāsā paṃsu, eko pāsāṇādīsu aññatarakoṭṭhāso. **Adaḍḍhāpī**ti uddhanapattapacanakumbhakārātapādivasena tathā tathā adaḍḍhā, sā pana visuṃ natthi, suddhapaṃsuādīsu aññatarāvāti veditabbā. **Yebhuyyenasakkharā**ti bahutarasakkharā. Hatthikucchiyaṃ kira ekaṃ pacchipūraṃ āharāpetvā doṇiyaṃ dhovitvā pathaviyā yebhuyyenasakkharabhāvaṃ ñatvā sayaṃ bhikkhū pokkharaṇiṃ khaṇiṃsūti. Yāni pana majjhe ''appapaṃsuappamattikā''ti dve padāni, tāni yebhuyyenapāsāṇādipañcakameva pavisanti. Tesaññeva hi dvinnaṃ pabhedavacanametaṃ, yadidaṃ suddhapāsāṇādiādi.

Ettha ca kiñcāpi yebhuyyenapaṃsuṃ appapaṃsuñca pathaviṃ vatvā upaḍḍhapaṃsukāpathavī na vuttā, tathāpi paṇṇattivajjasikkhāpadesu sāvasesapaññattiyāpi sambhavato upaḍḍhapaṃsukāyapi pathaviyā pācittiyamevāti gahetabbaṃ. Keci pana ''sabbacchannādīsu upaḍḍhacchanne dukkaṭassa vuttattā idhāpi dukkaṭaṃ yujjatī''ti vadanti, taṃ na yuttaṃ pācittiyavatthukañca anāpattivatthukañca duvidhaṃ pathaviṃ ṭhapetvā aññissā dukkaṭavatthukāya tatiyāya pathaviyā abhāvato. Dveyeva hi pathaviyo vuttā ''jātā ca pathavī ajātā ca pathavī''ti, tasmā dvīsu aññatarāya pathaviyā bhavitabbaṃ. Vinayavinicchaye ca sampatte garukalahukesu garukeyeva ṭhātabbattā na sakkā ettha anāpattiyā bhavituṃ. Sabbacchannādīsu pana upaḍḍhe dukkaṭaṃ yuttaṃ tattha tādisassa dukkaṭavatthuno sambhavato. Vimativinodaniyampi (vi. vi. ṭī. pācittiya 2.86) ''appapaṃsumattikāya pathaviyā anāpattivatthubhāvena vuttattā upaḍḍhapaṃsumattikāyapi pācittiyamevāti gahetabbaṃ. Na hetaṃ dukkaṭavatthūti sakkā vattuṃ jātājātavinimuttāya tatiyāya pathaviyā abhāvato''ti vuttaṃ.

Khaṇantassa khaṇāpentassa vāti antamaso pādaṅguṭṭhakenapi sammajjanisalākāyapi sayaṃ vā khaṇantassa aññena vā khaṇāpentassa. **''Pokkharaṇiṃ khaṇā''ti vadati, vaṭṭatī**ti ''imasmiṃ okāse''ti aniyametvā vuttattā vaṭṭati. **''Imaṃ valliṃ khaṇā''**ti vuttepi pathavikhaṇanaṃ sandhāya pavattavohārattā imināva sikkhāpadena pācittiyaṃ, na bhūtagāmasikkhāpadena, ubhayampi sandhāya vutte pana dvepi pācittiyāni honti.

73. **Kuṭehī**ti ghaṭehi. **Tanukakaddamo**ti udakamissakakaddamo, so ca udakagatikattā vaṭṭati. **Udakapappaṭako**ti udake antobhūmiyaṃ paviṭṭhe tassa uparibhāgaṃ chādetvā tanukapaṃsu vā mattikā vā paṭalaṃ hutvā palavamānā uṭṭhāti, tasmiṃ udake sukkhepi taṃ paṭalaṃ vātena calamānaṃ tiṭṭhati, taṃ udakapappaṭako nāma. **Omakacātumāsa**nti ūnacātumāsaṃ. **Ovaṭṭha**nti devena ovaṭṭhaṃ. **Akatapabbhāre**ti avalañjanaṭṭhānadassanatthaṃ vuttaṃ. Tādise hi vammikassa sabbhāvoti. **Mūsikukkuraṃ** nāma mūsikāhi khaṇitvā bahi katapaṃsurāsi.

Eseva nayoti omakacātumāsaṃ ovaṭṭhoyeva vaṭṭatīti attho. **Ekadivasampi na vaṭṭatī**ti ovaṭṭhacātumāsato ekadivasātikkantopi vikopetuṃ na vaṭṭati. Heṭṭhabhūmisambandhepi ca gokaṇṭake bhūmito chinditvā chinditvā uggatattā accuggataṃ matthakato chindituṃ gahetuñca vaṭṭatīti vadanti. Sakaṭṭhāne atiṭṭhamānaṃ katvā pādehi madditvā āloḷitakaddamampi gahetuṃ vaṭṭati.

Acchadanantiādinā vuttattā ujukaṃ ākāsato patitavassodakena ovaṭṭhameva jātapathavī hoti, na chadanādīsu patitvā tato pavattaudakena tintanti veditabbaṃ. **Tato**ti purāṇasenāsanato. **Iṭṭhakaṃ gaṇhāmī**tiādi suddhacittaṃ sandhāya vuttaṃ. **''Udakenā**ti ujukaṃ ākāsatoyeva patitaudakena. Sace pana aññattha paharitvā patitena udakena temitaṃ hoti, vaṭṭatī''ti vadanti. **Maṇḍapatthambha**nti sākhāmaṇḍapatthambhaṃ.

74. **Uccāletvā**ti ukkhipitvā. **Tena apadesenā**ti tena lesena. **Avisayattā anāpattī**ti ettha sacepi nibbāpetuṃ sakkā hoti, paṭhamaṃ suddhacittena dinnattā dahatūti sallakkhetvāpi tiṭṭhati, anāpatti. **Mahāmattika**nti bhittilepanaṃ.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Pathavīkhaṇanavinicchayakathālaṅkāro nāma

Cuddasamo paricchedo.

15. Bhūtagāmavinicchayakathā

75. Evaṃ pathavivinicchayaṃ kathetvā idāni bhūtagāmavinicchayaṃ kathetuṃ **''bhūtagāmo''**tiādimāha. Tattha bhavanti ahuvuñcāti **bhūtā,** jāyanti vaḍḍhanti jātā vaḍḍhitā cāti attho. **Gāmo**ti rāsi, bhūtānaṃ gāmoti **bhūtagāmo,** bhūtā eva vā gāmo **bhūtagāmo,** patiṭṭhitaharitatiṇarukkhādīnametaṃ adhivacanaṃ. Tattha ''bhavantī''ti imassa vivaraṇaṃ ''jāyanti vaḍḍhantī''ti, ''ahuvu''nti imassa ''jātā vaḍḍhitā''ti. Evaṃ bhūta-saddo paccuppannātītavisayo hoti. Tenāha vimativinodaniyaṃ (vi. vi. ṭī. pācittiya 2.90) **''bhavantī**ti vaḍḍhanti, **ahuvu**nti babhuvū''ti. Idāni taṃ bhūtagāmaṃ dassento **''bhūtagāmoti pañcahi bījehi jātānaṃ rukkhalatādīnametaṃ adhivacana''**nti āha. **Latādīna**nti **ādi-**saddena osadhigacchādayo veditabbā.

Idāni tāni bījāni sarūpato dassento **''tatrimāni pañca bījānī''**tiādimāha. Tattha mūlameva bījaṃ **mūlabījaṃ**. Evaṃ sesesupi. Atha vā mūlaṃ bījaṃ etassāti **mūlabījaṃ,** mūlabījato vā nibbattaṃ **mūlabījaṃ**. Evaṃ sesesupi. Tattha paṭhamena viggahena bījagāmo eva labbhati, dutiyatatiyehi bhūtagāmo. Idāni te bhūtagāme sarūpato dassento **''tattha mūlabījaṃ nāmā''**tyādimāha. Tattha tesu pañcasu mūlabījādīsu haliddi…pe… bhaddamuttakaṃ mūlabījaṃ nāma. Na kevalaṃ imāniyeva mūlabījāni, atha kho ito aññānipi yāni vā pana bhūtagāmajātāni atthi santi, mūle jāyanti, mūle sañjāyanti, etaṃ bhūtagāmajātaṃ mūlabījaṃ nāma hotīti yojanā. Sesesupi eseva nayo. Vuttañhi aṭṭhakathāyaṃ (pāci. aṭṭha. 91) ''idāni taṃ bhūtagāmaṃ vibhajitvā dassento 'bhūtagāmo nāma pañca bījajātānī'tiādimāhā''ti. Tattha bhūtagāmo nāmāti bhūtagāmaṃ uddharitvā yasmiṃ sati bhūtagāmo hoti, taṃ dassetuṃ ''pañca bījajātānīti āhā''ti aṭṭhakathāsu vuttaṃ. Evaṃ santepi ''yāni vā panaññānipi atthi, mūle jāyantī''tiādīni na samenti. Na hi mūlabījādīni mūlādīsu jāyanti. Mūlādīsu jāyamānāni pana tāni bījajātāni, tasmā evamatthavaṇṇanā veditabbā – **bhūtagāmo nāmā**ti vibhajitabbapadaṃ. **Pañcā**ti tassa vibhāgaparicchedo. **Bījajātānī**ti paricchinnadhammanidassanaṃ, yato bījehi jātāni bījajātāni, rukkhādīnaṃ etaṃ adhivacananti ca. Yathā ''sālīnaṃ cepi odanaṃ bhuñjatī''tiādīsu (ma. ni. 1.76) sālitaṇḍulānaṃ odano sāliodanoti vuccati, evaṃ bījato sambhūto bhūtagāmo ''bīja''nti vuttoti veditabboti ca.

Phaḷubījanti pabbabījaṃ. Paccayantarasamavāye sadisaphaluppattiyā visesakāraṇabhāvato viruhaṇasamatthe sāraphale niruḷho bīja-saddo tadatthasaṃsiddhiyā mūlādīsupi kesuci pavattatīti mūlādito nivattanatthaṃ ekena bījasaddena visesetvā vuttaṃ **''bīja''**nti ''rūparūpaṃ, dukkhadukkha''nti ca yathā. Niddese ''yāni vā panaññānipi atthi, mūle jāyanti mūle sañjāyantī''ti ettha bījato nibbattena bījaṃ dassitaṃ, tasmā evamettha attho daṭṭhabbo – yāni vā panaññānipi atthi, āluvakaserukamalanīluppalapuṇḍarīkakuvalayakundapāṭalimūlādibhede mūle gacchavallirukkhādīni jāyanti sañjāyanti, tāni, yamhi mūle jāyanti ceva sañjāyanti ca, tañca pāḷiyaṃ (pāci. 91) vuttahaliddādi ca, sabbampi etaṃ mūlabījaṃ nāma, etena kāriyopacārena kāraṇaṃ dassitanti dasseti. Esa nayo khandhabījādīsu. Yevāpanakakhandhabījesu panettha ambāṭakaindasālanuhipālibhaddakakaṇikārādīni khandhabījāni. Ambilāvallicaturassavallikaṇaverādīni phaḷubījāni. Makacimallikāsumanajayasumanādīni aggabījāni. Ambajambupanasaṭṭhiādīni bījabījānīti daṭṭhabbāni. **Bhūtagāme bhūtagāmasaññī chindati vā chedāpeti vā**ti satthakāni gahetvā sayaṃ vā chindati, aññena vā chedāpeti. **Bhindati vā bhedāpeti vā**ti pāsāṇādīni gahetvā sayaṃ vā bhindati, aññena vā bhedāpeti. **Pacati vā pacāpeti vā**ti aggiṃ upasaṃharitvā sayaṃ vā pacati, aññena vā pacāpeti, pācittiyaṃ hotīti sambandho. Tattha āpattibhedaṃ dassento **''bhūtagāmañhī''**tiādimāha. Tattha **bhūtagāmaparimocita**nti bhūtagāmato viyojitaṃ.

76. **Sañcicca ukkhipituṃ na vaṭṭatī**ti ettha ''sañciccā''ti vuttattā sarīre laggabhāvaṃ ñatvāpi uṭṭhahati, ''taṃ uddharissāmī''ti saññāya abhāvato vaṭṭati. **Anantaka**ggahaṇena sāsapamattikā gahitā. Nāmañhetaṃ tassā sevālajātiyā. Mūlapaṇṇānaṃ abhāvena **''asampuṇṇabhūtagāmo nāmā''**ti vuttaṃ. **Abhūtagāmamūlattā**ti ettha bhūtagāmo mūlaṃ kāraṇaṃ etassāti bhūtagāmamūlo, bhūtagāmassa vā mūlaṃ kāraṇanti bhūtagāmamūlaṃ. Bījagāmo hi nāma bhūtagāmato sambhavati, bhūtagāmassa ca kāraṇaṃ hoti. Ayaṃ pana tādiso na hotīti ''abhūtagāmamūlattā''ti vuttaṃ.

Kiñcāpi hi tālanāḷikerādīnaṃ khāṇu uddhaṃ avaḍḍhanato bhūtagāmassa kāraṇaṃ na hoti, tathāpi bhūtagāmasaṅkhyūpagatanibbattapaṇṇamūlabījato sambhūtattā bhūtagāmato uppanno nāma hotīti bījagāmena saṅgahaṃ gacchati. **So bījagāmena saṅgahito**ti avaḍḍhamānepi bhūtagāmamūlattā vuttaṃ.

''Aṅkure harite''ti vatvā tamevatthaṃ vibhāveti **''nīlavaṇṇe jāte''**ti, nīlapaṇṇassa vaṇṇasadise paṇṇe jāteti attho, ''nīlavaṇṇe jāte''ti vā pāṭho gahetabbo. **Amūlakabhūtagāme saṅgahaṃ gacchatī**ti idaṃ nāḷikerassa āveṇikaṃ katvā vadati. ''Pānīyaghaṭādīnaṃ bahi sevālo udake aṭṭhitattā bījagāmānulomattā ca dukkaṭavatthū''ti vadanti. **Kaṇṇakampi abbohārikamevā**ti nīlavaṇṇampi abbohārikameva.

77. **Seleyyakaṃ** nāma silāya sambhūtā ekā gandhajāti. **Pupphitakālato paṭṭhāyā**ti vikasitakālato pabhuti. **Ahicchattakaṃ gaṇhanto**ti vikasitaṃ gaṇhanto. Makuḷaṃ pana rukkhattacaṃ akopentenapi gahetuṃ na vaṭṭati. **''Rukkhattacaṃ vikopetī**ti vuttattā rukkhe jātaṃ yaṃ kiñci ahicchattakaṃ rukkhattacaṃ avikopetvā matthakato chinditvā gahetuṃ vaṭṭatī''ti vadanti, tadayuttaṃ ''ahicchattakaṃ yāva makuḷaṃ hoti, tāva dukkaṭavatthū''ti vuttattā. **Rukkhato muccitvā**ti ettha ''yadipi kiñcimattaṃ rukkhe allīnā hutvā tiṭṭhati, rukkhato gayhamānā pana rukkhacchaviṃ na vikopeti, vaṭṭatī''ti vadanti. **Allarukkhato na vaṭṭatī**ti etthāpi rukkhattacaṃ avikopetvā matthakato tacchetvā gahetuṃ vaṭṭatīti veditabbaṃ. **Hatthakukkuccenā**ti hatthacāpallena. **Pānīyaṃ na vāsetabba**nti idaṃ attano atthāya nāmitaṃ sandhāya vuttaṃ. Kevalaṃ anupasampannassa atthāya nāmite pana pacchā tato labhitvā na vāsetabbanti natthi. Vimativinodaniyaṃ (vi. vi. ṭī. pācittiya 2.92) pana **''pānīyaṃ na vāsetabba**nti idaṃ attano pivanapānīyaṃ sandhāya vuttaṃ, aññesaṃ pana vaṭṭati anuggahitattā. Tenāha **attanā khāditukāmenā''**ti vuttaṃ. **''Yesaṃ rukkhānaṃ sākhā ruhatī**ti vuttattā yesaṃ sākhā na ruhati, tattha kappiyakaraṇakiccaṃ natthī''ti vadanti. Vimativinodaniyampi **''yesaṃ rukkhānaṃ sākhā ruhatī**ti mūlaṃ anotāretvā paṇṇamattaniggamanamattenāpi vaḍḍhati, tattha kappiyampi akaronto chinnanāḷikeraveḷudaṇḍādayo kopetuṃ vaṭṭatī''ti vuttaṃ. **''Caṅkamitaṭṭhānaṃ dassessāmī''**ti vuttattā kevalaṃ caṅkamanādhippāyena vā maggagamanādhippāyena vā akkamantassa, tiṇānaṃ

upari nisīdanādhippāyena nisīdantassa ca doso natthi.

78. **Samaṇakappehī**ti samaṇānaṃ kappiyavohārehi. Kiñcāpi bījādīnaṃ agginā phuṭṭhamattena, nakhādīhi vilikhanamattena ca aviruḷhidhammatā na hoti, tathāpi evaṃ kateyeva samaṇānaṃ kappatīti aggiparijitādayo samaṇavohārā nāma jātā, tasmā tehi samaṇavohārehi karaṇabhūtehi phalaṃ paribhuñjituṃ anujānāmīti adhippāyo. Abījanibbaṭṭabījānipi samaṇānaṃ kappantīti paññattapaṇṇattibhāvato samaṇavohārāicceva saṅkhaṃ gatāni. Atha vā aggiparijitādīnaṃ pañcannaṃ kappiyabhāvatoyeva pañcahi samaṇakappiyabhāvasaṅkhātehi kāraṇehi phalaṃ paribhuñjituṃ anujānāmīti evamettha adhippāyo veditabbo. **Aggiparijita**ntiādīsu ''paricita''ntipi paṭhanti. **Abījaṃ** nāma taruṇaambaphalādi. **Nibbaṭṭabījaṃ** nāma ambapanasādi, yaṃ bījaṃ nibbaṭṭetvā visuṃ katvā paribhuñjituṃ sakkā hoti. Nibbaṭṭetabbaṃ viyojetabbaṃ bījaṃ yasmiṃ, taṃ panasādi nibbaṭṭabījaṃ nāma. **''Kappiya''nti vatvāva kātabba**nti yo kappiyaṃ karoti, tena kattabbapakārasseva vuttattā bhikkhunā avuttepi kātuṃ vaṭṭatīti na gahetabbaṃ. Puna ''kappiyaṃ kāretabba''nti kārāpanassa paṭhamameva kathitattā bhikkhunā ''kappiyaṃ karohī''ti vutteyeva anupasampannena ''kappiya''nti vatvā aggiparijitādi kātabbanti gahetabbaṃ. ''Kappiyanti vacanaṃ pana yāya kāyaci bhāsāya vattuṃ vaṭṭatī''ti vadanti. ''Kappiyanti vatvāva kātabba''nti vacanato paṭhamaṃ ''kappiya''nti vatvā pacchā aggiādinā phusanādi kātabbanti veditabbaṃ. ''Paṭhamaṃ aggimhi nikkhipitvā, nakhādinā vā vijjhitvā taṃ anuddharitvāva kappiyanti vattuṃ vaṭṭatī''tipi vadanti.

Vimativinodaniyaṃ (vi. vi. ṭī. pācittiya 2.92) pana **''kappiyanti vatvāvā**ti pubbakālakiriyāvasena vuttepi vacanakkhaṇeva aggisatthādinā bījagāme vaṇaṃ kātabbanti vacanato pana pubbe kātuṃ na vaṭṭati, tañca dvidhā akatvā chedanabhedanameva dassetabbaṃ. Karontena ca bhikkhunā 'kappiyaṃ karohī'ti yāya kāyaci bhāsāya vutteyeva kātabbaṃ. Bījagāmaparimocanatthaṃ puna kappiyaṃ kāretabbanti kārāpanassa paṭhamameva adhikatattā''ti vuttaṃ.

Ekasmiṃ bīje vātiādīsu ''ekaṃyeva kāremīti adhippāye satipi ekābaddhattā sabbaṃ katameva hotī''ti vadanti. **Dāruṃ vijjhatī**ti ettha ''jānitvāpi vijjhati vā vijjhāpeti vā, vaṭṭatiyevā''ti vadanti. **Bhattasitthe vijjhatī**ti etthāpi eseva nayo. **''Taṃ vijjhati, na vaṭṭatī**ti rajjuādīnaṃ bhājanagatikattā''ti vadanti. **Marīcapakkādīhi ca missetvā**ti ettha bhattasitthasambandhavasena ekābaddhatā veditabbā, na phalānaṃyeva aññamaññasambandhavasena. **''Kaṭāhepi kātuṃ vaṭṭatī''**ti vuttattā kaṭāhato nīhaṭāya miñjāya vā bīje vā yattha katthaci vijjhituṃ vaṭṭati eva. **Bhindāpetvā kappiyaṃ kārāpetabba**nti bījato muttassa kaṭāhassa bhājanagatikattā vuttaṃ.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Bhūtagāmavinicchayakathālaṅkāro nāma

Pannarasamo paricchedo.

16. Sahaseyyavinicchayakathā

79. Evaṃ bhūtagāmavinicchayaṃ kathetvā idāni sahaseyyavinicchayaṃ kathetuṃ **''duvidhaṃ sahaseyyaka''**ntiādimāha. Tattha dve vidhā pakārā yassa sahaseyyakassa taṃ **duvidhaṃ,** saha sayanaṃ, saha vā sayati etthāti sahaseyyā, sahaseyyā eva **sahaseyyakaṃ** sakatthe ka-paccayavasena. Taṃ pana anupasampannenasahaseyyāmātugāmenasahaseyyāvasena duvidhaṃ. Tenāha ''duvidhaṃ sahaseyyaka''nti. **Dirattatiratta**nti ettha vacanasiliṭṭhatāmattena dirattaggahaṇaṃ katanti veditabbaṃ. Tirattañhi sahavāse labbhamāne diratte vattabbameva natthīti dirattaggahaṇaṃ visuṃ na payojeti. Tenevāha ''uttaridirattatirattanti bhagavā sāmaṇerānaṃ saṅgahakaraṇatthāya tirattaparihāraṃ adāsī''ti. Nirantaraṃ tirattaggahaṇatthaṃ vā dirattaggahaṇaṃ kataṃ. Kevalañhi ''tiratta''nti vutte aññattha vāsena antarikampi tirattaṃ gaṇheyya. Dirattavisiṭṭhaṃ pana tirattaṃ vuccamānaṃ tena anantarikameva tirattaṃ dīpeti. Vimativinodaniyampi (vi. vi. ṭī. pācittiya 2.50-51) ''dirattaggahaṇaṃ vacanālaṅkāratthaṃ. Nirantaraṃ tissova rattiyo sayitvā catutthadivasādīsu sayantasseva āpatti, na ekantarikādivasena sayantassāti dassanatthampīti daṭṭhabba''nti vuttaṃ. **Sahaseyyaṃ** ekato seyyaṃ. **Seyya**nti cettha kāyappasāraṇasaṅkhātaṃ sayanampi vuccati, yasmiṃ senāsane sayanti, tampi, tasmā **seyyaṃ kappeyyā**ti ettha senāsanasaṅkhātaṃ seyyaṃ pavisitvā kāyappasāraṇasaṅkhātaṃ seyyaṃ kappeyya sampādeyyāti attho. **Diyaḍḍhahatthubbedhenā**ti ettha diyaḍḍhahattho vaḍḍhakihatthena gahetabbo. **Pañcahi chadanehī**ti iṭṭhakāsilāsudhātiṇapaṇṇasaṅkhātehi pañcahi chadanehi. **Vācuggatavasenā**ti paguṇavasena.

Ekūpacāroti vaḷañjanadvārassa ekattaṃ sandhāya vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. pācittiya 2.50-51) pana **''ekūpacāro** ekena maggena pavisitvā abbhokāsaṃ anokkamitvā sabbattha anuparigamanayoggo, etaṃ bahudvārampi ekūpacārova. Yattha pana kuṭṭādīhi rundhitvā visuṃ dvāraṃ yojenti, nānūpacāro hoti. Sace pana rundhati eva, visuṃ dvāraṃ na yojenti, etampi ekūpacārameva mattikādīhi pihitadvāro viya gabbhoti gahetabbaṃ. Aññathā gabbhe pavisitvā pamukhādīsu nipannānupasampannehi sahaseyyāparimuttiyā gabbhadvāraṃ mattikādīhi pidahāpetvā uṭṭhite aruṇe vivarāpentassapi anāpatti bhaveyyā''ti vuttaṃ. Catusālaṃ ekūpacāraṃ hotīti sambandho. **Tesaṃ payoge payoge bhikkhussa āpattī**ti ettha keci ''anuṭṭhahanena akiriyasamuṭṭhānā āpatti vuttā, tasmiṃ khaṇe niddāyantassa kiriyābhāvā. Idañhi sikkhāpadaṃ siyā kiriyāya, siyā akiriyāya samuṭṭhāti. Kiriyāya samuṭṭhānatā cassa tabbahulavasena vuttā''ti vadanti. ''Yathā cetaṃ, evaṃ divāsayanampi. Anuṭṭhahanena, hi dvārāsaṃvaraṇena cetaṃ akiriyasamuṭṭhānampi hotī''ti vadanti, idañca yuttaṃ viya dissati, vīmaṃsitvā gahetabbaṃ.

80. **Uparimatalena saddhiṃ asambaddhabhittikassā**ti idaṃ sambaddhabhittike vattabbameva natthīti dassanatthaṃ vuttaṃ. Uparimatale sayitassa saṅkā eva natthīti **''heṭṭhāpāsāde''**tiādi vuttaṃ. **Nānūpacāre**ti yattha bahi nisseṇiṃ katvā uparimatalaṃ ārohanti, tādisaṃ sandhāya vuttaṃ **''uparimatalepī''**ti. Ākāsaṅgaṇe nipajjantassa āpattiabhāvato **''chadanabbhantare''**ti vuttaṃ. **Sabhāsaṅkhepenā**ti sabhākārena. **Aḍḍhakuṭṭake senāsane**ti ettha ''aḍḍhakuṭṭakaṃ nāma yattha upaḍḍhaṃ muñcitvā tīsu passesu bhittiyo baddhā honti, yattha vā ekasmiṃ passe bhittiṃ uṭṭhāpetvā ubhosu passesu upaḍḍhaṃ upaḍḍhaṃ katvā bhittiyo uṭṭhāpenti, tādisaṃ senāsana''nti tīsupi gaṇṭhipadesu vuttaṃ, gaṇṭhipade pana ''aḍḍhakuṭṭaketi chadanaṃ aḍḍhena asampattakuṭṭake''ti vuttaṃ, tampi no na yuttaṃ. Vimativinodaniyaṃ pana **''sabhāsaṅkhepenā**ti vuttasseva **aḍḍhakuṭṭake**ti iminā saṇṭhānaṃ dasseti. Yattha tīsu, dvīsu vā passesu bhittiyo baddhā, chadanaṃ vā asampattā aḍḍhabhitti, idaṃ aḍḍhakuṭṭakaṃ nāmā''ti vuttaṃ. **Vāḷasaṅghāṭo** nāma parikkhepassa anto thambhādīnaṃ upari vāḷarūpehi katasaṅghāṭo.

Parikkhepassa bahi gateti ettha yattha yasmiṃ passe parikkhepo natthi, tatthāpi parikkhepārahapadesato bahi gate anāpattiyevāti daṭṭhabbaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. pācittiya 2.50-51) pana **''parikkhepassa bahi gate**ti ettha yasmiṃ passe parikkhepo natthi, tattha sace bhūmito vatthu uccaṃ hoti, ubhato uccavatthuto heṭṭhā bhūmiyaṃ nibbakosabbhantarepi anāpatti eva tattha senāsanavohārābhāvato. Atha vatthu nīcaṃ bhūmisamameva senāsanassa heṭṭhimatale tiṭṭhati, tattha parikkheparahitadisāya nibbakosabbhantare sabbattha āpatti hoti, paricchedābhāvato parikkhepassa bahi eva anāpattīti daṭṭhabba''nti vuttaṃ. **Aparicchinnagabbhūpacāre**ti ettha majjhe vivaṭaṅgaṇavantāsu mahācatusālāsu yathā ākāsaṅgaṇaṃ anotaritvā pamukheneva gantvā sabbagabbhe pavisituṃ na sakkā hoti, evaṃ ekekagabbhassa dvīsu passesu kuṭṭaṃ nīharitvā kataṃ **paricchinnagabbhūpacāraṃ** nāma, idaṃ pana tādisaṃ na hotīti ''aparicchinnagabbhūpacāre''ti vuttaṃ. **Sabbagabbhepi pavisantī**ti gabbhūpacārassa aparicchinnattā ākāsaṅgaṇaṃ anotaritvāpi pamukheneva gantvā taṃ taṃ gabbhaṃ pavisanti. Atha kuto tassa parikkhepoyeva sabbaparicchinnattāti vuttanti āha **''gabbhaparikkhepoyeva hissa parikkhepo''**ti, idañca samantā gabbhabhittiyo sandhāya vuttaṃ. Catusālavasena hi sanniviṭṭhe senāsane gabbhapamukhaṃ visuṃ aparikkhittampi samantā ṭhitaṃ gabbhabhittīnaṃ vasena parikkhittaṃ nāma hoti.

81. Ekadisāya ujukameva dīghaṃ katvā sannivesito pāsādo **ekasālasanniveso**. Dvīsu tīsu catūsu vā disāsu siṅghāṭakasaṇṭhānādivasena katā **dvisālādisannivesā** veditabbā. Sālappabhedadīpanameva cettha purimato visesoti. **Aṭṭha pācittiyānī**ti upaḍḍhacchannaṃ upaḍḍhaparicchannaṃ senāsanaṃ dukkaṭavatthussa ādiṃ katvā pāḷiyaṃ dassitattā tato adhikaṃ sabbacchannaupaḍḍhaparicchannādikampi sabbaṃ pāḷiyaṃ avuttampi pācittiyasseva vatthubhāvena dassitaṃ sikkhāpadassa paṇṇattivajjattā, garuke ṭhātabbato cāti veditabbaṃ. **''Satta pācittiyānī''**ti pāḷiyaṃ vuttapācittiyadvayaṃ sāmaññato ekattena gahetvā vuttaṃ. Pāḷiyaṃ (pāci. 54) ''tatiyāya rattiyā purāruṇā nikkhamitvā puna sayatī''ti idaṃ ukkaṭṭhavasena vuttaṃ, anikkhamitvā purāruṇā uṭṭhahitvā antochadane nisinnassāpi puna divase sahaseyyena anāpatti eva. Ettha catubhāgo **cūḷakaṃ,** dvebhāgā **upaḍḍhaṃ,** tīsu bhāgesu dve bhāgā yebhuyyanti iminā lakkhaṇena cūḷakacchannaparicchannādīni veditabbāni. Idāni dutiyasikkhāpadepi yathāvuttanayaṃ atidisanto **''mātugāmena…pe… ayameva vinicchayo''**ti āha. ''Matitthiyā pārājikavatthubhūtāyapi anupādinnapakkhe ṭhitattā sahaseyyāpattiṃ na janetī''ti vadanti. ''Atthaṅgate sūriye mātugāme nipanne nipajjati, āpatti pācittiyassā''ti (pāci. 57) vacanato divā tassa sayantassa sahaseyyāpatti na hotiyevāti daṭṭhabbaṃ.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Sahaseyyavinicchayakathālaṅkāro nāma

Soḷasamo paricchedo.

17. Mañcapīṭhādisaṅghikasenāsanesupaṭipajjitabbavinicchayakathā

82. Evaṃ sahaseyyavinicchayaṃ kathetvā idāni saṅghike vihāre seyyāsu kattabbavinicchayaṃ kathetuṃ **''vihāre saṅghike seyya''**ntyādimāha. Tattha samaggaṃ kammaṃ samupagacchatīti saṅgho, ayameva vacanattho sabbasaṅghasādhāraṇo. Saṅghassa dinno **saṅghiko,** viharati etthāti **vihāro,** tasmiṃ. Sayanti etthāti **seyyā,** taṃ. Asantharīti **santharitvāna**. Pakkamanaṃ **pakkamo,** gamananti attho. ''Vihāre saṅghike seyyaṃ, santharitvāna pakkamo''ti imassa uddesapāṭhassa saṅghike vihāre…pe… pakkamananti attho daṭṭhabboti yojanā. **Tatrā**ti tasmiṃ pakkamane ayaṃ īdiso mayā vuccamāno vinicchayo veditabboti attho. Katamo so vinicchayoti āha **''saṅghike… pe… pācittiya''**nti. **Aparikkhittassa upacāro** nāma senāsanato dve leḍḍupātā. **Pācittiya**nti paṭhamaṃ pādaṃ atikkāmentassa dukkaṭaṃ, dutiyātikkame pācittiyaṃ. Kathaṃ viññāyaticcāha **''yo pana bhikkhu…pe… vacanato''**ti.

Tattha saṅghiko vihāro pākaṭo, seyyā apākaṭā, sā katividhāiccāha **''seyyā nāma…pe… dasavidhā''**ti. Tatthāpi katamā bhisi, katamā cimilikādayoti āha **''tattha bhisīti…pe… esa nayo paṇṇasanthāre''**ti. Tattha mañce attharitabbāti **mañcakabhisi,** evaṃ itaratra, **vaṇṇānurakkhaṇatthaṃ katā**ti paṭakhaṇḍādīhi sibbitvā katā. **Bhūmiyaṃ attharitabbā**ti cimilikāya sati tassā upari, asati suddhabhūmiyaṃ attharitabbā. **Sīhadhammādīnaṃ pariharaṇe eva paṭikkhepo**ti iminā mañcapīṭhādīsu attharitvā puna saṃharitvā ṭhapanādivasena attano atthāya pariharaṇameva na vaṭṭati, bhūmattharaṇādivasena paribhogo pana attano pariharaṇaṃ na hotīti dasseti. Khandhake hi ''antopi mañce paññattāni honti, bahipi mañce paññattāni hontī''ti evaṃ attano atthāya mañcādīsu paññapetvā pariharaṇavatthusmiṃ ''na, bhikkhave, mahācammāni dhāretabbāni sīhacammaṃ byagghacammaṃ dīpicammaṃ, yo dhāreyya, āpatti dukkaṭassā''ti (mahāva. 255) paṭikkhepo kato, tasmā vuttanayenevettha adhippāyo daṭṭhabbo. Sāratthadīpaniyaṃ (sārattha. ṭī. pācittiya 3.112) pana ''yadi evaṃ 'pariharaṇeyeva paṭikkhepo'ti idaṃ kasmā vuttanti codanaṃ katvā 'anujānāmi, bhikkhave, sabbaṃ pāsādaparibhoga'nti (cūḷava. 320) vacanato puggalikepi senāsane senāsanaparibhogavasena niyamitaṃ suvaṇṇaghaṭādikaṃ paribhuñjituṃ vaṭṭamānampi kevalaṃ attano santakaṃ katvā paribhuñjituṃ na vaṭṭati. Evamidaṃ bhūmattharaṇavasena paribhuñjituṃ vaṭṭamānampi attano santakaṃ katvā taṃ taṃ vihāraṃ haritvā paribhuñjituṃ na vaṭṭatīti dassanatthaṃ pariharaṇeyeva paṭikkhepo veditabbo''ti vuttaṃ.

Pāvāro kojavoti paccattharaṇatthāyeva ṭhapitā uggatalomā attharaṇavisesā. **Ettakameva vutta**nti aṭṭhakathāsu (pāci. aṭṭha. 116) vuttaṃ. ''Idaṃ aṭṭhakathāsu tathāvuttabhāvadassanatthaṃ vuttaṃ, aññampi tādisaṃ mañcapīṭhesu attharitabbaṃ attharaṇamevā''ti tīsupi gaṇṭhipadesu vuttaṃ. Mātikāṭṭhakathāyaṃ (kaṅkhā. aṭṭha. dutiyasenāsanasikkhāpadavaṇṇanā) pana ''paccattharaṇaṃ nāma pāvāro kojavo''ti niyametvā vuttaṃ, tasmā gaṇṭhipadesu vuttaṃ iminā na sameti, ''vīmaṃsitvā gahetabba''nti sāratthadīpaniyaṃ (sārattha. ṭī. pācittiya 3.116) vuttaṃ. Vīmaṃsite pana evamadhippāyo paññāyati – mātikāṭṭhakathāpi aṭṭhakathāyeva, tasmā mahāaṭṭhakathādīsu vuttanayena ''pāvāro kojavo''ti niyametvā vuttaṃ, evaṃ niyamane satipi yathā ''laddhātapatto rājakumāro''ti ātapattassa laddhabhāveyeva niyametvā vuttepi nidassananayavasena rājakakudhabhaṇḍasāmaññena samānā vālabījanādayopi vuttāyeva honti, evaṃ ''pāvāro kojavo''ti niyametvā vuttepi nidassananayavasena tehi mañcapīṭhesu attharitabbabhāvasāmaññena samānā aññe attharaṇāpi vuttāyeva honti, tasmā gaṇṭhipadesu vuttavacanaṃ aṭṭhakathāvacanassa paṭilomaṃ na hoti, anulomamevāti daṭṭhabbaṃ.

Imasmiṃ pana ṭhāne ''yena vihāro kārito, so vihārassāmiko''ti pāṭhaṃ nissāya ekacce vinayadharā ''saṅghikavihārassa vā puggalikavihārassa vā vihāradāyakoyeva sāmiko, soyeva issaro, tassa ruciyā eva vasituṃ labhati, na saṅghagaṇapuggalānaṃ ruciyā''ti vinicchayaṃ karonti, so vīmaṃsitabbo, kathaṃ ayaṃ pāṭho kimatthaṃ sādheti issaratthaṃ vā āpucchitabbatthaṃ vāti? Evaṃ vīmaṃsite ''bhikkhumhi sati bhikkhu āpucchitabbo''tiādivacanato āpucchitabbatthameva sādheti, na issaratthanti viññāyati.

Atha siyā ‘‘āpucchitabbatthe siddhe issarattho siddhoyeva hoti. Issarabhāvatoyeva hi so āpucchitabbo’’ti. Tatthevaṃ vattabbaṃ – ‘‘āpucchantena ca bhikkhumhi sati bhikkhu āpucchitabbo, tasmiṃ asati sāmaṇero, tasmiṃ asati ārāmiko’’tiādivacanato āyasmantānaṃ matena bhikkhupi sāmaṇeropi ārāmikopi vihārakārakopi tassa kule yo koci puggalopi issaroti āpajjeyya, evaṃ viññāyamānepi bhikkhumhi vā sāmaṇere vā ārāmike vā sati teyeva issarā, na vihārakārako. Tesu ekasmimpi asatiyeva vihārakārako issaro siyāti. Imasmiṃ pana adhikāre saṅghikaṃ senāsanaṃ rakkhaṇatthāya āpucchitabbaṃyeva vadati, na issarabhāvato āpucchitabbaṃ. Vuttañhi aṭṭhakathāyaṃ (pāci. aṭṭha. 116) ‘‘anāpucchaṃ vā gaccheyyāti ettha bhikkhumhi sati bhikkhu āpucchitabbo’’tiādi.

Athāpi evaṃ vadeyya ‘‘na sakalassa vākyapāṭhassa adhippāyatthaṃ sandhāya amhehi vuttaṃ, atha kho ‘vihārassāmiko’ti etassa padatthaṃyeva sandhāya vuttaṃ. Kathaṃ? Saṃ etassa atthīti sāmiko, vihārassa sāmiko **vihārassāmiko**. ‘Ko vihārassāmiko nāmā’ti vutte ‘yena vihāro kārito, so vihārassāmiko nāmā’ti vattabbo, tasmā vihārakārako dāyako vihārassāmiko nāmāti viññāyati, evaṃ viññāyamāne sati sāmiko nāma sassa dhanassa issaro, tassa ruciyā eva aññe labhanti, tasmā vihārassāmikabhūtassa dāyakassa ruciyā eva bhikkhū vasituṃ labhanti, na saṅghagaṇapuggalānaṃ ruciyāti imamatthaṃ sandhāya vutta’’nti. Te evaṃ vattabbā – mā āyasmanto evaṃ avacuttha, yathā nāma ‘‘ghaṭikāro brahmā’’ti vutto so brahmā idāni ghaṭaṃ na karoti, purimattabhāve pana karoti, tasmā ‘‘ghaṭaṃ karotī’’ti vacanatthena ‘‘ghaṭikāro’’ti nāmaṃ labhati. Iti pubbe laddhanāmattā pubbavohāravasena brahmabhūtopi ‘‘ghaṭikāro’’icceva vuccati, evaṃ so vihārakārako bhikkhūnaṃ pariccattakālato paṭṭhāya vihārassāmiko na hoti vatthupariccāgalakkhaṇattā dānassa, pubbe pana apariccattakāle vihārassa kārakattā vihārassāmiko nāma hoti, so evaṃ pubbe laddhanāmattā pubbavohāravasena ‘‘vihārassāmiko’’ti vuccati, na, pariccattassa vihārassa issarabhāvato. Teneva sammāsambuddhena ‘‘vihāradāyakānaṃ ruciyā bhikkhū vasantū’’ti avatvā senāsanapaññāpako anuññātoti daṭṭhabbo. Tathā hi vuttaṃ vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.295) ‘‘tesaṃ gehānīti ettha bhikkhūnaṃ vāsatthāya katampi yāva na denti, tāva tesaṃ santakaṃyeva bhavissatīti daṭṭhabba’’nti, tena dinnakālato paṭṭhāya tesaṃ santakāni na hontīti dasseti. Ayaṃ pana kathā pāṭhassa sammukhībhūtattā imasmiṃ ṭhāne kathitā. Vihāravinicchayo pana catupaccayabhājanavinicchaye (vi. saṅga. aṭṭha. 194 ādayo) āvi bhavissati. **Yo kocī**ti ñātako vā aññātako vā yo koci. Yena mañcaṃ pīṭhaṃ vā vinanti, taṃ **mañcapīṭhakavānaṃ**.

83. **Siluccayaleṇa**nti siluccaye leṇaṃ, pabbataguhāti attho. ‘‘Senāsanaṃ upacikāhi khāyita’’nti imasmiṃ vatthusmiṃ paññattattā vatthuanurūpavasena aṭṭhakathāyaṃ upacikāsaṅkāya abhāvena anāpatti vuttā. Vattakkhandhake (cūḷava. 360 ādayo) gamikavattaṃ paññāpentena ‘‘senāsanaṃ āpucchitabba’’nti vuttattā kevalaṃ itikattabbatāmattadassanatthaṃ **‘‘āpucchanaṃ pana vatta’’**nti vuttaṃ, na pana vattabhede dukkaṭanti dassanatthaṃ, teneva andhakaṭṭhakathāyaṃ ‘‘senāsanaṃ āpucchitabba’’nti ettha ‘‘yaṃ pāsāṇapiṭṭhiyaṃ vā pāsāṇatthambhesu vā katasenāsanaṃ yattha upacikā nārohanti, taṃ anāpucchantassapi anāpattī’’ti vuttaṃ. Tasmā yaṃ vuttaṃ gaṇṭhipade ‘‘tādise senāsane anāpucchā gacchantassa pācittiyaṃ natthi, gamikavatte senāsanaṃ anāpucchā gacchanto vattabhedo hoti, tasmā dukkaṭaṃ āpajjatī’’ti, taṃ na gahetabbaṃ.

Pacchimassa ābhogena mutti natthīti tassa pacchato gacchantassa aññassa abhāvato vuttaṃ. **Ekaṃ vā pesetvā āpucchitabba**nti ettha gamanacittassa uppannaṭṭhānato anāpucchitvā gacchante dutiyapāduddhāre pācittiyaṃ. **Maṇḍape vā**ti sākhāmaṇḍape vā padaramaṇḍape vā. **Rukkhamūle**ti yassa kassaci rukkhassa heṭṭhā. **Palujjatī**ti vinassati.

84. **Majjhe saṃkhittaṃ paṇavasaṇṭhānaṃ katvā baddha**nti erakapattādīhi veṇiṃ katvā tāya veṇiyā ubhosu passesu vitthataṭṭhāne bahuṃ veṭhetvā tato paṭṭhāya yāva majjhaṭṭhānaṃ, tāva antoākaḍḍhanavasena veṭhetvā majjhe saṃkhipitvā tattha tattha bandhitvā kataṃ. **Yattha kākā vā kulalā vā na ūhadantī**ti yattha dhuvanivāsena kulāvake katvā vasamānā ete kākakulalā, aññe vā sakuṇā taṃ senāsanaṃ na ūhadanti, tādise rukkhamūle nikkhipituṃ anujānāmīti attho.

85. **Navavāyimo**ti adhunā suttena vītakacchena paliveṭhitamañco. **Onaddho**ti kappiyacammena onaddho, sova **onaddhako** sakatthe ka-paccayavasena. Tena hi vassena sīghaṃ na nassati. **Ukkaṭṭhaabbhokāsiko**ti idaṃ tassa sukhapaṭipattidassanamattaṃ, ukkaṭṭhassāpi pana cīvarakuṭi vaṭṭateva. **Kāyānugatikattā**ti bhikkhuno tattheva nisinnabhāvaṃ dīpeti, tena ca vassabhayena sayaṃ aññattha gacchantassa āpattiṃ dasseti. Abbhokāsikānaṃ atemanatthāya niyametvā dāyakehi dinnampi attānaṃ rakkhantena rakkhitabbameva. ‘‘Yasmā pana dāyakehi dānakāleyeva satasahassagghanakampi kambalaṃ ‘pādapuñchaniṃ katvā paribhuñjathā’ti dinnaṃ tatheva paribhuñjituṃ vaṭṭati, tasmā idampi mañcapīṭhādisenāsanaṃ ‘ajjhokāsepi yathāsukhaṃ paribhuñjathā’ti dāyakehi dinnaṃ ce, sabbasmimpi kāle ajjhokāse nikkhipituṃ vaṭṭatīti vadantī’’ti sāratthadīpaniyaṃ (sārattha. ṭī. pācittiya 3.108-110) vuttaṃ. **Pesetvā gantabba**nti ettha ‘‘yo bhikkhu imaṃ ṭhānaṃ āgantvā vasati, tassa dethā’’ti vatvā pesetabbaṃ.

Valāhakānaṃ anuṭṭhitabhāvaṃ sallakkhetvāti iminā gimhānepi meghe uṭṭhite abbhokāse nikkhipituṃ na vaṭṭatīti dīpeti. **Tatra tatrā**ti cetiyaṅgaṇādike tasmiṃ tasmiṃ abbhokāse niyametvā nikkhittā. **Majjhato paṭṭhāya pādaṭṭhānābhimukhā**ti yattha samantato sammajjitvā aṅgaṇamajjhe sabbadā kacavarassa saṅkaḍḍhanena majjhe vālikā sañcitā hoti, tattha kattabbavidhidassanatthaṃ vuttaṃ, uccavatthupādaṭṭhānābhimukhaṃ, bhittipādaṭṭhānābhimukhaṃ vā vālikā haritabbāti attho. ‘‘Yattha vā pana koṇesu vālikā sañcitā, tattha tato paṭṭhāya aparadisābhimukhā haritabbā’’ti keci atthaṃ vadanti. Keci pana ‘‘sammaṭṭhaṭṭhānassa padavalañjena avikopanatthāya sayaṃ asammaṭṭhaṭṭhāne ṭhatvā attano pādābhimukhaṃ vālikā haritabbāti vutta’’nti vadanti. Tattha ‘‘majjhato paṭṭhāyā’’ti vacanassa payojanaṃ na dissati. Sāratthadīpaniyaṃ pana **‘‘pādaṭṭhānābhimukhā**ti nisīdantānaṃ pādaṭṭhānābhimukhanti keci, sammajjantassa pādaṭṭhānābhimukhanti apare, bahivālikāya agamananimittaṃ pādaṭṭhānābhimukhā haritabbāti vuttanti eke’’ti vuttaṃ. **Kacavaraṃ hatthehi gahetvā bahi chaḍḍetabba**nti iminā ‘‘kacavaraṃ chaḍḍessāmī’’ti vālikā na chaḍḍetabbāti dīpeti.

86. **Kappaṃ labhitvā**ti ‘‘gacchā’’ti vuttavacanena kappaṃ labhitvā. Therassa hi āṇattiyā gacchantassa anāpatti. **Purimanayenevā**ti ‘‘nisīditvā sayaṃ gacchanto’’tiādinā pubbe vuttanayeneva.

Aññattha gacchatīti taṃ maggaṃ atikkamitvā aññattha gacchati. Leḍḍupātupacārato bahi ṭhitattā **‘‘pāduddhārena kāretabbo’’**ti vuttaṃ, aññattha gacchantassa paṭhamapāduddhāre dukkaṭaṃ, dutiyapāduddhāre pācittiyanti attho. **Pākatikaṃ akatvā**ti apaṭisāmetvā. **Antarasannipāte**ti antarantarā sannipāte.

87. **Āvāsikānaṃyeva palibodho**ti ettha āgantukesu āgantvā kiñci avatvā tattha nisinnesupi nisīditvā ‘‘āvāsikāyeva uddharissantī’’ti gatesupi āvāsikānameva palibodho. Mahāpaccarivāde pana ‘‘idaṃ amhāka’’nti vatvāpi avatvāpi nisinnānamevāti adhippāyo.

Mahāaṭṭhakathāvāde ‘‘āpattī’’ti pācittiyameva vuttaṃ. Mahāpaccariyaṃ pana santharāpane pācittiyena bhavitabbanti anāṇattiyā paññattattā dukkaṭaṃ vuttaṃ. **Ussārako**ti sarabhāṇako. So hi uddhaṃuddhaṃ pāḷipāṭhaṃ sāreti pavattetīti ‘‘ussārako’’ti vuccati. ‘‘Idaṃ ussārakassa, idaṃ dhammakathikassā’’ti visuṃ paññattattā anāṇattiyā paññattepi pācittiyeneva bhavitabbanti adhippāyena **‘‘tasmiṃ āgantvā nisinne tassa palibodho’’**ti vuttaṃ. Keci pana vadanti ‘‘anāṇattiyā paññattepi dhammakathikassa anuṭṭhāpanīyattā pācittiyena bhavitabbaṃ, āgantukassa pana pacchā āgatehi vuḍḍhatarehi uṭṭhāpanīyattā dukkaṭaṃ vutta’’nti.

88. **Pādapuñchanī** nāma rajjukehi vā pilotikāya vā pādapuñchanatthaṃ katā. **Phalakapīṭhaṃ** nāma phalakamayaṃ pīṭhaṃ. Atha vā phalakañceva dārumayapīṭhañca. **Dārumayapīṭha**nti ca phalakamayameva pīṭhaṃ veditabbaṃ. **Pādakaṭhalika**nti adhotapādaṭṭhāpanakaṃ. **Ajjhokāse rajanaṃ pacitvā …pe… paṭisāmetabba**nti ettha theve asati rajanakamme niṭṭhite paṭisāmetabbaṃ. ‘‘Bhikkhu vā sāmaṇero vā ārāmiko vā lajjī hotīti vuttattā alajjiṃ āpucchitvā gantuṃ na vaṭṭatī’’ti vadanti. **Otāpento…pe… gacchatī**ti ettha ‘‘kiñcāpi ‘ettakaṃ dūraṃ gantabba’nti paricchedo natthi, tathāpi leḍḍupātaṃ atikkamma nātidūraṃ gantabba’’nti vadanti.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Mañcapīṭhādisaṅghikasenāsanesupaṭipajjitabba-

Vinicchayakathālaṅkāro nāma

Sattarasamo paricchedo.

18. Kālikavinicchayakathā

89. Evaṃ saṅghikasenāsanesu kattabbavinicchayaṃ kathetvā idāni catukālikavinicchayaṃ kathetuṃ **‘‘kālikānipi cattārī’’**tiādimāha. Tattha karaṇaṃ kāro, kiriyā. Kāro eva kālo ra-kārassa la-kāro yathā ‘‘mahāsālo’’ti. **Kālo**ti cettha paccuppannādikiriyā. Vuttañhi –

> ‘‘Āraddhāniṭṭhito bhāvo, paccuppanno suniṭṭhito;
> Atītānāgatuppāda-mappattābhimukhā kiriyā’’ti.

Ettha pana tassa tassa kiriyāsaṅkhātassa kālassa pabhedabhūto purebhattaekaahorattasattāhajīvikapariyantasaṅkhāto kālaviseso adhippeto. Kāle tasmiṃ tasmiṃ kālavisese paribhuñjitabbānīti **kālikāni**. **Pi-**saddo samuccayattho, tena kappiyā catubhūmiyoti samucceti. **Cattārī**ti saṅkhyāniddeso, tena kālikāni nāma cattāri eva honti, na tīṇi na pañcāti dasseti, idaṃ mātikāpadassa atthavivaraṇaṃ. Tattha uddese yaṃ mātikāyaṃ (vi. saṅga. aṭṭha. ganthārambhakathā) ‘‘kālikānipi cattārī’’ti evaṃ vuttaṃ, ettha etasmiṃ mātikāpade cattāri kālikāni veditabbānīti yojanā. Katamāni tānīti āha **‘‘yāvakālika’’**ntiādi. Yāvakālikaṃ…pe… yāvajīvikaṃ iti imāni vatthūni cattāri kālikāni nāmāti attho.

Idāni tesaṃ vatthuñca visesanañca nāmalābhahetuñca dassento **‘‘tattha purebhatta’’**ntiādimāha. Tattha tesu catūsu kālikesu yaṃ kiñci khādanīyaṃ bhojanīyaṃ yāvakālikaṃ, aṭṭhavidhapānaṃ yāmakālikaṃ, sappiādipañcavidhabhesajjaṃ sattāhakālikaṃ, sabbampi paṭiggahitaṃ yāvajīvikaṃ iti vuccatīti sambandho. **Yaṃ kiñci khādanīyabhojanīya**nti ettha atibyāpitaṃ pariharituṃ visesanamāha **‘‘purebhatta’’**ntyādi. Purebhattaṃ paṭiggahetvā paribhuñjitabbameva yāvakālikaṃ, na aññaṃ khādanīyaṃ bhojanīyantyattho. **Yāva… pe… paribhuñjitabbato**ti nāmalābhahetuṃ, etena yāva kālo assāti **yāvakālika**nti vacanatthaṃ dasseti. **Aṭṭhavidhaṃ pāna**nti ettha abyāpitaṃ pariharitumāha **‘‘saddhiṃ anulomapānehī’’**ti. **Yāva…pe… tabbato**ti nāmalābhahetuṃ, etena yāmo kālo assāti **yāmakālika**nti vacanatthaṃ dasseti. **Sattāhaṃ nidhetabbato**ti nāmalābhahetuṃ, etena sattāho kālo assāti **sattāhakālika**nti vacanatthaṃ dasseti. **Sabbampi paṭiggahita**nti ettha atibyāpitaṃ pariharituṃ **‘‘ṭhapetvā udaka’’**ntyāha. **Yāva…pe… paribhuñjitabbato**ti nāmalābhahetuṃ, tena yāvajīvaṃ kālo assāti **yāvajīvika**nti vacanatthaṃ dasseti.

Etthāha – ‘‘yo pana bhikkhu adinnaṃ mukhadvāraṃ āhāraṃ āhareyya aññatra udakadantaponā, pācittiya’’nti (pāci. 265) vacanato nanu udakaṃ appaṭiggahitabbaṃ, atha kasmā ‘‘ṭhapetvā udakaṃ avasesaṃ sabbampi paṭiggahita’’nti vuttanti? Saccaṃ, parisuddhaudakaṃ appaṭiggahitabbaṃ, kaddamādisahitaṃ pana paṭiggahetabbaṃ hoti, tasmā paṭiggahitesu antogadhabhāvato ‘‘ṭhapetvā udaka’’nti vuttanti. Evamapi ‘‘sabbampi paṭiggahita’’nti imināva siddhaṃ paṭiggahetabbassa udakassapi gahaṇatoti? Saccaṃ, tathāpi udakabhāvena sāmaññato ‘‘sabbampi paṭiggahita’’nti ettake vutte ekaccassa udakassa paṭiggahetabbabhāvato udakampi yāvajīvikaṃ nāmāti ñāyeyya, na pana udakaṃ yāvajīvikaṃ suddhassa paṭiggahetabbābhāvato, tasmā idaṃ vuttaṃ hoti – ekaccassa udakassa paṭiggahetabbabhāve satipi suddhassa appaṭiggahitabbattā taṃ udakaṃ ṭhapetvā sabbampi paṭiggahitaṃ yāvajīvikanti vuccatīti.

90. **Mūlakamūlādīni** upadesatoyeva veditabbāni, tāni pariyāyato vuccamānānipi na sakkā viññātuṃ. Pariyāyantarena hi vuccamāne taṃ taṃ nāmaṃ ajānantānaṃ sammohoyeva siyā, tasmā tattha na kiñci vakkhāma. **Khādanīye khādanīyattha**nti pūvādikhādanīye vijjamānaṃ khādanīyakiccaṃ khādanīyehi kātabbaṃ jighacchāharaṇasaṅkhātaṃ atthaṃ payojanaṃ **neva pharanti** na nipphādenti. Ekasmiṃ dese āhārakiccaṃ sādhentaṃ vā asādhentaṃ vā aparasmiṃ dese uṭṭhitabhūmirasādibhedena āhārajighacchāharaṇakiccaṃ asādhentampi vā sambhaveyyāti āha **‘‘tesu tesu janapadesū’’**tiādi. Keci pana ‘‘ekasmiṃ janapade āhārakiccaṃ sādhentaṃ sesajanapadesupi vikāle na kappati evāti dassanatthaṃ idaṃ vutta’’ntipi vadanti. **Pakatiāhāravasenā**ti aññehi yāvakālikehi ayojitaṃ attano pakatiyāva āhārakiccakaraṇavasena. **Sammohoyeva hotī**ti anekatthānaṃ nāmānaṃ appasiddhānañca sambhavato sammoho eva siyā. Tenevettha mayampi mūlakamūlādīnaṃ pariyāyantaradassane ādaraṃ na karimha upadesatova gahetabbato.

Yanti vaṭṭakandaṃ.

Muḷālanti thūlataruṇamūlameva.

Rukkhavalliādīnanti heṭṭhā vuttameva sampiṇḍetvā vuttaṃ.

Antopathavīgatoti sālakalyāṇikkhandhaṃ sandhāya vuttaṃ.

Sabbakappiyānīti mūlatacapattādīnaṃ vasena sabbaso kappiyāni, tesampi nāmavasena na sakkā pariyantaṃ dassetunti sambandho.

Acchivādīnaṃ aparipakkāneva phalāni yāvajīvikānīti dassetuṃ **''aparipakkānī''**ti vuttaṃ.

Harītakādīnaṃ aṭṭhīnīti ettha miñjaṃ paṭicchādetvā ṭhitāni kapālāni yāvajīvikānīti ācariyā. Miñjampi yāvajīvikanti eke. Vimativinodaniyaṃ (vi. vi. ṭī. pācittiya 2.248-249) pana **''harītakādīnaṃ aṭṭhīnī**ti ettha 'miñjaṃ yāvakālika'nti keci vadanti, taṃ na yuttaṃ aṭṭhakathāyaṃ avuttattā''ti vuttaṃ.

Hiṅgūti hiṅgurukkhato paggharitaniyyāso. Hiṅgujatuādayopi hiṅguvikatiyo eva. Tattha **hiṅgujatu** nāma hiṅgurukkhassa daṇḍapattāni pacitvā kataniyyāso. **Hiṅgusipāṭikaṃ** nāma hiṅgupattāni pacitvā kataniyyāso. ''Aññena missetvā kato''tipi vadanti. **Taka**nti aggakoṭiyā nikkhantasileso. **Takapattī**ti pattato nikkhantasileso. **Takapaṇṇī**ti palāse bhajjitvā katasileso. ''Daṇḍato nikkhantasileso''tipi vadanti.

91. **Yāmakālikesu panā**ti ettha kiñcāpi pāḷiyaṃ khādanīyabhojanīyapadehi yāvakālikameva saṅgahitaṃ, na yāmakālikaṃ, tathāpi ''anāpatti yāmakālikaṃ yāme nidahitvā bhuñjatī''ti idha ceva ''yāmakālikena bhikkhave sattāhakālikaṃ…pe… yāvajīvikaṃ tadahupaṭiggahitaṃ yāme kappati, yāmātikkante na kappatī''ti aññattha (mahāva. 305) ca vuttattā ''yāmakālika''ntivacanasāmatthiyato ca bhagavato adhippāyaññūhi aṭṭhakathācariyehi yāmakālikaṃ sannidhikārakaṃ pācittiyavatthumeva vuttanti daṭṭhabbaṃ.

Ṭhapetvā dhaññaphalarasanti ettha ''taṇḍuladhovanodakampi dhaññaphalarasoyevā''ti vadanti.

92. Sattāhakālike **pañca bhesajjānī**ti bhesajjakiccaṃ karontu vā mā vā, evaṃladdhavohārāni pañca. **''Gosappī''**tiādinā loke pākaṭaṃ dassetvā **''yesaṃ maṃsaṃ kappatī''**ti iminā aññesampi rohitamigādīnaṃ sappiṃ gahetvā dasseti. Yesañhi khīraṃ atthi, sappimpi tesaṃ atthiyeva, taṃ pana sulabhaṃ vā dullabhaṃ vā asammohatthaṃ vuttaṃ. Evaṃ navanītampi. ''Yesaṃ maṃsaṃ kappatī''ti ca idaṃ nissaggiyavatthudassanatthaṃ vuttaṃ, na pana yesaṃ maṃsaṃ na kappati, tesaṃ sappiādi na kappatīti dassanatthaṃ. Manussakhīrādīnipi hi no na kappanti.

93. **Yāva kālo nātikkamati, tāva paribhuñjituṃ vaṭṭatī**ti ettha **kālo**ti bhikkhūnaṃ bhojanakālo adhippeto, so ca sabbantimena paricchedena ṭhitamajjhanhiko. Ṭhitamajjhanhikopi hi kālasaṅgahaṃ gacchati, tato paṭṭhāya pana khādituṃ vā bhuñjituṃ vā na sakkā, sahasā pivituṃ sakkā bhaveyya, kukkuccakena pana na kattabbaṃ. Kālaparicchedajānanatthañca kālatthambho yojetabbo. Kālantare vā bhattakiccaṃ kātabbaṃ. **Paṭiggahaṇe**ti gahaṇameva sandhāya vuttaṃ. Paṭiggahitameva hi taṃ, sannihitaṃ na kappatīti puna paṭiggahaṇakiccaṃ natthi, teneva ''ajjhoharitukāmatāya gaṇhantassa paṭiggahaṇe''ti vuttaṃ. Mātikāṭṭhakathāyaṃ (kaṅkhā. aṭṭha. sannidhikārakasikkhāpadavaṇṇanā) pana ''ajjhoharissāmīti gaṇhantassa gahaṇe''icceva vuttaṃ.

Yanti yaṃ pattaṃ. **Sandissatī**ti yāguyā upari sandissati. Telavaṇṇe patte satipi nisnehabhāve aṅguliyā ghaṃsantassa vaṇṇavaseneva lekhā paññāyati, tasmā tattha anāpattīti dassanatthaṃ **''sā abbohārikā''**ti vuttaṃ. **Sayaṃ paṭiggahetvā apariccattameva hi dutiyadivase na vaṭṭatī**ti ettha paṭiggahaṇe anapekkhavissajjanena, anupasampannassa nirapekkhadānena vā vijahitapaṭiggahaṇaṃ pariccattameva hotīti ''apariccatta''nti iminā ubhayathāpi avijahitapaṭiggahaṇameva vuttaṃ, tasmā yaṃ parassa pariccajitvā adinnampi sace paṭiggahaṇe nirapekkhavissajjanena vijahitapaṭiggahaṇaṃ hoti, tampi dutiyadivase vaṭṭatīti veditabbaṃ. Yadi evaṃ ''patto duddhoto hotī''tiādīsu kasmā āpatti vuttāti? ''Paṭiggahaṇaṃ avissajjetvāva sayaṃ vā aññena vā tucchaṃ katvā na sammā dhovitvā niṭṭhāpite patte laggampi avijahitapaṭiggahaṇameva hotīti tattha āpattī''ti tīsupi gaṇṭhipadesu vuttaṃ. Keci pana ''sāmaṇerānaṃ pariccajantīti imasmiṃ adhikāre ṭhatvā 'apariccattamevā'ti vuttattā anupasampannassa pariccattameva vaṭṭati, apariccattaṃ na vaṭṭatīti āpannaṃ, tasmā nirālayabhāvena paṭiggahaṇe vijahitepi anupasampannassa apariccattaṃ na vaṭṭatī''ti vadanti. Taṃ yuttaṃ viya na dissati. Yadaggena hi paṭiggahaṇaṃ vijahati, tadaggena sannidhimpi na karoti vijahitapaṭiggahaṇassa appaṭiggahitasadisattā. Paṭiggahetvā nidahiteyeva ca sannidhipaccayā āpatti vuttā.

Vimativinodaniyaṃ (vi. vi. ṭī. pācittiya 2.252-253) pana **''apariccattamevā**ti nirapekkhatāya anupasampannassa adinnaṃ apariccattañca yāvakālikādivatthumeva sandhāya vadati, na pana taggatapaṭiggahaṇaṃ. Na hi vatthuṃ apariccajitvā tatthagatapaṭiggahaṇaṃ pariccajituṃ sakkā, na ca tādisaṃ vacanaṃ atthi, yadi bhaveyya, 'sace patto duddhoto hoti…pe… bhuñjantassa pācittiya'nti vacanaṃ virujjheyya. Na hi dhovanena āmisaṃ apanetuṃ vāyamantassa paṭiggahaṇe apekkhā vattati. Yena punadivase bhuñjato pācittiyaṃ janeyya, patte pana vattamānā apekkhā taggatike āmisepi vattati eva nāmāti āmise anapekkhatā ettha na labbhati, tato āmise avijahitapaṭiggahaṇaṃ punadivase pācittiyaṃ janetīti idaṃ vuttaṃ. Atha mataṃ 'yadaggenettha āmisānapekkhatā na labbhati, tadaggena paṭiggahaṇānapekkhatāpi na labbhatī'ti. Tathā sati yattha āmisāpekkhā atthi, tattha paṭiggahaṇāpekkhāpi na vigacchatīti āpannaṃ, evañca paṭiggahaṇe anapekkhavissajjanaṃ visuṃ na vattabbaṃ siyā, aṭṭhakathāyañcetampi paṭiggahaṇavijahanaṃ kāraṇattena abhimataṃ siyā. Idaṃ suṭṭhutaraṃ katvā visuṃ vattabbaṃ cīvarāpekkhāya vattamānāyapi paccuddhārena adhiṭṭhānavijahanaṃ viya. Etasmiñca upāye sati gaṇṭhikāhatapattesu avaṭṭanatā nāma na siyāti vuttovāyamattho, tasmā yaṃ vuttaṃ sāratthadīpaniyaṃ (sārattha. ṭī. pācittiya 3.252-253) 'yaṃ parassa pariccajitvā adinnampi sace paṭiggahaṇe nirapekkhavissajjanena vijahitapaṭiggahaṇaṃ hoti, tampi dutiyadivase vaṭṭatī'tiādi, taṃ na sārato paccetabba''nti vuttaṃ.

Pāḷiyaṃ (pāci. 255) ''sattāhakālikaṃ yāvajīvikaṃ āhāratthāya paṭiggaṇhāti, āpatti dukkaṭassā''tiādinā sannihitesu sattāhakālikayāvajīvikesu purebhattampi āhāratthāya ajjhoharaṇepi dukkaṭassa vuttattā yāmakālikepi ajjhohāre visuṃ dukkaṭena bhavitabbanti āha **''āhāratthāya ajjhoharato dukkaṭena saddhiṃ pācittiya''**nti. **Pakatiāmise**ti odanādikappiyāmise. **Dve**ti purebhattaṃ paṭiggahitaṃ yāmakālikaṃ purebhattaṃ sāmisena mukhena bhuñjato sannidhipaccayā ekaṃ, yāvakālikasaṃsaṭṭhatāya yāvakālikattabhajanena anatirittapaccayā ekanti dve **pācittiyāni. Vikappadvaye**ti sāmisanirāmisapakkhadvaye. **Thullaccayaṃ dukkaṭañca vaḍḍhatī**ti manussamaṃse thullaccayaṃ, sesaakappiyamaṃse dukkaṭaṃ vaḍḍhati.

Paṭiggahaṇapaccayā tāva dukkaṭanti ettha sannihitattā purebhattampi dukkaṭameva. Sati paccaye pana sannihitampi sattāhakālikaṃ yāvajīvikañca bhesajjatthāya gaṇhantassa paribhuñjantassa ca anāpattiyeva.

94. **Uggahitakaṃ katvā nikkhitta**nti apaṭiggahitaṃ sayameva gahetvā nikkhittaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. 1.622) **''uggahitaka**nti paribhogatthāya sayaṃ gahita''nti vuttaṃ. **Sayaṃ karotī**ti pacitvā karoti. **Purebhatta**nti tadahupurebhattameva vaṭṭati savatthukapaṭiggahitattā. **Sayaṃkata**nti navanītaṃ pacitvā kataṃ. **Nirāmisamevā**ti tadahupurebhattaṃ sandhāya vuttaṃ.

95. Ajja sayaṃkataṃ nirāmisameva bhuñjantassa kasmā sāmaṃpāko na hotīti āha **''navanītaṃ tāpentassā''**tiādi. **Pacchābhattaṃ paṭiggahitakehī**ti khīradadhīni sandhāya vuttaṃ. Uggahitakehi kataṃ abbhañjanādīsu upanetabbanti yojanā. **Ubhayesampī**ti pacchābhattaṃ paṭiggahitakhīradadhīhi ca purebhattaṃ uggahitakehi ca katānaṃ. **Esa nayo**ti nissaggiyaṃ na hotīti attho. **Akappiyamaṃsasappimhī**ti hatthiādīnaṃ sappimhi. **Kāraṇapatirūpakaṃ vatvā**ti ''sajātikānaṃ sappibhāvato''ti kāraṇapatirūpakaṃ vatvā. **Sappinayena veditabba**nti nirāmisameva sattāhaṃ vaṭṭatīti attho. **Etthā**ti navanīte. **Dhotaṃ vaṭṭatī**ti adhotañce, savatthukapaṭiggahitaṃ hoti, tasmā dhotaṃ paṭiggahetvā sattāhaṃ nikkhipituṃ vaṭṭatīti therānaṃ adhippāyo.

Mahāsīvattherassa pana vatthuno viyojitattā dadhiguḷikādīhi yuttatāmattena savatthukapaṭiggahitaṃ nāma na hoti, tasmā takkato uddhaṭamattameva paṭiggahetvā dhovitvā, pacitvā vā nirāmisameva katvā bhuñjiṃsūti adhippāyo, na pana dadhiguḷikādīhi saha vikāle bhuñjiṃsūti. Tenāha **''tasmā navanītaṃ paribhuñjantena…pe… savatthukapaṭiggahaṃ nāma na hotī''**ti. Tattha adhotaṃ paṭiggahetvāpi taṃ navanītaṃ paribhuñjantena dadhiādīni apanetvā paribhuñjitabbanti attho. Keci pana ''takkato uddhaṭamattameva khādiṃsū''ti vacanassa adhippāyaṃ ajānantā ''takkato uddhaṭamattaṃ adhotampi dadhiguḷikādisahitaṃ vikāle paribhuñjituṃ vaṭṭatī''ti vadanti, taṃ na gahetabbaṃ. Na hi dadhiguḷikādiāmisena saṃsaṭṭharasaṃ navanītaṃ paribhuñjituṃ vaṭṭatīti sakkā vattuṃ. **Navanītaṃ paribhuñjantenā**ti adhovitvā paṭiggahitanavanītaṃ paribhuñjantena. Dadhi eva **dadhigataṃ** yathā ''gūthagataṃ muttagata''nti (ma. ni. 2.119; a. ni. 9.11). ''Khayaṃ gamissatī''ti vacanato khīraṃ pakkhipitvā pakkasappiādipi vikāle kappatīti veditabbaṃ. **Khayaṃ gamissatī**ti nirāmisaṃ hoti, tasmā vikālepi vaṭṭatīti attho. **Ettāvatā**ti navanīte laggamattena visuṃ dadhiādivohāraṃ aladdhena appamattena dadhiādināti attho, etena visuṃ paṭiggahitadadhiādīhi saha pakkaṃ savatthukapaṭiggahitasaṅkhameva gacchatīti dasseti. **Tasmimpī**ti nirāmisabhūtepi. Kukkuccakānaṃ pana ayaṃ adhippāyo – paṭiggahaṇe tāva dadhiādīhi asambhinnarasattā bhattena sahitaguḷapiṇḍādi viya savatthukapaṭiggahitaṃ nāma hoti. Taṃ pana pacantena dhovitvāva pacitabbaṃ. Itarathā pacanakkhaṇe paccamānadadhiguḷikādīhi sambhinnarasatāya sāmaṃpakkaṃ jātaṃ, tesu khīṇesupi sāmaṃpakkameva hoti, tasmā nirāmisameva pacitabbanti. Teneva ''āmisena saddhiṃ pakkattā''ti kāraṇaṃ vuttaṃ.

Ettha cāyaṃ vicāraṇā – savatthukapaṭiggahitattābhāve āmisena saha bhikkhunā pakkassa sayaṃpākadoso vā parisaṅkīyati, yāvakālikatā vā. Tattha na tāva sayaṃpākadoso ettha sambhavati sattāhakālikattā. Yañhi tattha dadhiādi āmisagataṃ, taṃ parikkhīṇanti. Atha paṭiggahitadadhiguḷikādinā saha attanā pakkattā savatthukapakkaṃ viya bhaveyyāti parisaṅkīyati, tadā ''āmisena saha paṭiggahitattā''ti kāraṇaṃ vattabbaṃ, na pana ''pakkattā''ti, tathā ca upaḍḍhattherānaṃ matameva aṅgīkataṃ siyā. Tattha ca sāmaṇerādīhi pakkampi yāvakālikameva siyā paṭiggahitakhīrādiṃ pacitvā anupasampannehi katasappiādi viya, na ca taṃ yuttaṃ bhikkhācārena laddhanavanītādīnaṃ takkādiāmisasaṃsaṭṭhasambhavena aparibhuñjitabbattāppasaṅgato. Na hi gahaṭṭhā dhovitvā, sodhetvā vā patte ākirantīti niyamo atthi.

Aṭṭhakathāyañca ''yathā tattha patitataṇḍulakaṇādayo na paccanti, evaṃ…pe… puna pacitvā deti, purimanayeneva sattāhaṃ vaṭṭatī''ti iminā vacanenapetaṃ virujjhati, tasmā idha kukkuccakānaṃ kukkuccuppattiyā nimittameva na dissati. Yathā cettha, evaṃ ''lajjī sāmaṇero yathā tattha taṇḍulakaṇādayo na paccanti, evaṃ aggimhi vilīyāpetvā…pe… detī''ti vacanassāpi nimittaṃ na dissati. Yadi hi etaṃ yāvakālikasaṃsaggaparihārāya vuttaṃ siyā. Attanāpi tathā kātabbaṃ bhaveyya. Gahaṭṭhehi dinnasappiādīsu ca āmisasaṃsaggasaṅkā na vigaccheyya. Na hi gahaṭṭhā evaṃ vilīyāpetvā parissāvetvā kaṇataṇḍulādiṃ apanetvā puna pacanti. Apica bhesajjehi saddhiṃ khīrādiṃ pakkhipitvā yathā khīrādi khayaṃ gacchati, evaṃ parehi pakkabhesajjatelādipi yāvakālikameva siyā, na ca tampi yuttaṃ dadhiādikhayakaraṇatthaṃ ''puna pacitvā detī''ti vuttattā, tasmā mahāsīvattheravāde kukkuccaṃ akatvā adhotampi navanītaṃ tadahupi punadivasādīsupi pacituṃ, taṇḍulādimissaṃ sappiādiṃ attanāpi aggimhi vilīyāpetvā puna takkādikhayatthaṃ pacituñca vaṭṭati.

Tattha vijjamānassāpi paccamānakkhaṇe sambhinnarasassa yāvakālikassa abbohārikattena savatthukapaṭiggahitapurepaṭiggahitakānampi abbohārikatoti niṭṭhamettha gantabbanti. Teneva **''ettāvatā hi savatthukapaṭiggahitaṃ nāma na hotī''**ti vuttaṃ. Visuṃ paṭiggahitena pana khīrādinā āmisena navanītādiṃ missetvā bhikkhunā vā aññehi vā pakkatelādibhesajjaṃ savatthukapaṭiggahitasaṅkhameva gacchati tattha paviṭṭhayāvakālikassa abbohārikattābhāvā. Yaṃ pana purepaṭiggahitabhesajjehi saddhiṃ appaṭiggahitaṃ khīrādiṃ pakkhipitvā pakkatelādikaṃ anupasampanneheva pakkampi savatthukapaṭiggahitampi sannidhipi na hoti tattha pakkhittakhīrādimissāpi tasmiṃ khaṇe sambhinnarasatāya purepaṭiggahitattāpattito, sace pana appaṭiggahiteheva, aññehi vā pakkatelādīsupi āmisaraso paññāyati, taṃ yāvakālikaṃva hotīti veditabbaṃ. Ayaṃ kathāmaggo vimativinodaniyaṃ (vi. vi. ṭī. 1.622) āgato. Sāratthadīpaniyaṃ (sārattha. ṭī. 2.622) pana **''kukkuccāyanti kukkuccakā**ti iminā attanopi tattha kukkuccasabbhāvampi dīpeti. Teneva mātikāṭṭhakathāyaṃ (kaṅkhā. aṭṭha. bhesajjasikkhāpadavaṇṇanā) 'nibbaṭṭitasappi vā navanītaṃ vā pacituṃ vaṭṭatī'ti vutta''nti ettakameva āgato.

Uggahetvāti sayameva gahetvā. **Tāni paṭiggahetvā**ti tāni khīradadhīni paṭiggahetvā. **Gahita**nti taṇḍulādivigamatthaṃ puna pacitvā gahitanti attho. **Paṭiggahetvā ca ṭhapitabhesajjehī**ti atirekasattāhapaṭiggahitehi yāvajīvikabhesajjehi, etena tehi yuttampi sappiādi atirekasattāhapaṭiggahitaṃ na hotīti dasseti. **Vaddalisamaye**ti vassakālasamaye, anātapakāleti attho. Vuttanayena yathā taṇḍulādīni na paccanti, tathā lajjīyeva sampādetvā detīti lajjisāmaṇeraggahaṇaṃ. Apica alajjinā ajjhoharitabbaṃ yaṃ kiñci abhisaṅkharāpetuṃ na vaṭṭati, tasmāpi evamāha.

96. **Tile paṭiggahetvā katatela**nti attanā bhajjādīni akatvā katatelaṃ. Teneva **''sāmisampi vaṭṭatī''**ti vuttaṃ. **Nibbaṭṭītattā**ti yāvakālikato vivecitattā, etena elāabhāvato yāvakālikattābhāvaṃ, bhikkhuno savatthukapaṭiggahaṇena yāvakālikattupagamanañca dasseti. **Ubhayampī**ti attanā aññehi ca kataṃ.

Yāva aruṇuggamanā tiṭṭhati, nissaggiyanti sattame divase katatelaṃ sace yāva aruṇuggamanā tiṭṭhati, nissaggiyaṃ.

Acchavasanti dukkaṭavatthuno vasāya anuññātattā taṃsadisānaṃ dukkaṭavatthūnaṃyeva akappiyamaṃsasattānaṃ vasā anuññātā, na thullaccayavatthu manussānaṃ vasāti āha **''ṭhapetvā manussavasa''**nti. **Saṃsaṭṭha**nti parissāvitaṃ. **Tiṇṇaṃ dukkaṭāna**nti ajjhohāre

ajjhohāre tīṇi dukkaṭāni sandhāya vuttaṃ. Kiñcāpi paribhogatthāya vikāle paṭiggahaṇapacanaparissāvanādīsu pubbapayogesu pāḷiyaṃ, aṭṭhakathāyañca āpatti na vuttā, tathāpi ettha āpattiyā eva bhavitabbaṃ paṭikkhittassa karaṇato āhāratthāya vikāle yāmakālikādīnaṃ paṭiggahaṇe viya. ''Kāle paṭiggahitaṃ vikāle anupasampannenāpi nipakkaṃ saṃsaṭṭhañca paribhuñjantassa dvepi dukkaṭāni hontiyevā''ti vadanti.

Yasmā khīrādīni pakkhipitvā pakkabhesajjatele kasaṭaṃ āmisagatikaṃ, tena saha telaṃ paṭiggahetuṃ, pacituṃ vā bhikkhuno na vaṭṭati, tasmā vuttaṃ **''pakkatelakasaṭe viya kukkuccāyatī''**ti. ''Sace vasāya saha pakkattā na vaṭṭati, idaṃ kasmā vaṭṭatī''ti pucchantā **''bhante…pe… vaṭṭatī''**ti āhaṃsu, thero atikukkuccakatāya **''etampi āvuso na vaṭṭatī''**ti āha, roganiggahatthāya eva vasāya anuññātattaṃ sallakkhetvā pacchā **''sādhū''**ti sampaṭicchi.

97. **''Madhukarīhi madhumakkhikāhī**ti idaṃ khuddakabhamarānaṃ dvinnaṃ eva visesana''nti keci vadanti. Aññe pana ''daṇḍakesu madhukārikā madhukarimakkhikā nāma, tāhi saha tisso madhumakkhikajātiyo''ti vadanti. **Bhamaramakkhikā**ti mahāpaṭalakārikā. **Silesasadisa**nti sukkhatāya vā pakkatāya vā ghanībhūtaṃ. **Itara**nti tanukamadhu. **Madhupaṭala**nti madhurahitaṃ kevalaṃ madhupaṭalaṃ. ''Sace madhusahitaṃ paṭalaṃ paṭiggahetvā nikkhipanti. Paṭalassa bhājanaṭṭhāniyattā madhuno vasena sattāhātikkame nissaggiyaṃ hotī''ti vadanti, ''madhumakkhitaṃ pana madhugatikamevā''ti iminā taṃ sameti.

98. ''Phāṇitaṃ nāma ucchumhā nibbatta''nti pāḷiyaṃ (pāci. 260) avisesena vuttattā, aṭṭhakathāyañca ''ucchurasaṃ upādāya…pe… avatthukā ucchuvikati 'phāṇita'nti veditabbā''ti vacanato ucchurasopi nikkasaṭo sattāhakālikoti veditabbaṃ. Kenaci pana ''madhumhi cattāro kālikā yathāsambhavaṃ yojetabbā, ucchumhi cā''ti vatvā ''samakkhikaṇḍaṃ selakaṃ madhu yāvakālikaṃ, anelakaṃ udakasambhinnaṃ yāmakālikaṃ, asambhinnaṃ sattāhakālikaṃ, madhusitthaṃ parisuddhaṃ yāvajīvikaṃ, tathā ucchuraso sakasaṭo yāvakāliko, nikkasaṭo udakasambhinno yāmakāliko, asambhinno sattāhakāliko, suddhakasaṭaṃ yāvajīvika''nti ca vatvā uttaripi bahudhā papañcitaṃ. Tattha ''udakasambhinnaṃ madhu vā ucchuraso vā sakasaṭo yāvakāliko, nikkasaṭo udakasambhinno yāmakāliko''ti idaṃ neva pāḷiyaṃ, na aṭṭhakathāyaṃ dissati, ''yāvakālikaṃ samānaṃ garutarampi muddikājātirasaṃ attanā saṃsaṭṭhaṃ lahukaṃ yāmakālikabhāvaṃ upanentaṃ udakaṃ lahutaraṃ sattāhakālikaṃ attanā saṃsaṭṭhaṃ garutaraṃ yāmakālikabhāvaṃ upanetī''ti ettha kāraṇaṃ soyeva pucchitabbo. Sabbattha pāḷiyaṃ aṭṭhakathāyañca udakasambhinnena garutarassāpi lahubhāvopagamanaṃyeva dassitaṃ. Pāḷiyampi (mahāva. 284) hi ''anujānāmi, bhikkhave, gilānassa guḷaṃ, agilānassa guḷodaka''nti vadantena agilānena paribhuñjituṃ ayuttopi guḷo udakasambhinno agilānassapi vaṭṭatīti anuññāto.

Yampi ca ''ucchu ce, yāvakāliko, ucchuraso ce, yāmakāliko, phāṇitaṃ ce, sattāhakālikaṃ, taco ce, yāvajīviko''ti aṭṭhakathāvacanaṃ dassetvā ''ucchuraso udakasambhinno yāmakāliko''ti aññena kenaci vuttaṃ, tampi tathāvidhassa aṭṭhakathāvacanassa samantapāsādikāya vinayaṭṭhakathāya abhāvato na sārato paccetabbaṃ, tatoyeva ca ''ucchuraso udakasambhinnopi asambhinnopi sattāhakālikoyevā''ti keci ācariyā vadanti. Bhesajjakkhandhake ca ''anujānāmi, bhikkhave, ucchurasa''nti ettha tīsupi gaṇṭhipadesu avisesena vuttaṃ ''ucchuraso sattāhakāliko''ti. **Sayaṃkataṃ nirāmisameva vaṭṭatī**ti ettha aparissāvitaṃ paṭiggahitampi karaṇasamaye parissāvetvā, kasaṭaṃ apanetvā ca attanā katanti veditabbaṃ, ayaṃ sāratthadīpanīpāṭho (sārattha. ṭī. 2.623).

Vimativinodaniyaṃ (vi. vi. ṭī. 1.623) pana **ucchurasaṃ upādāyā**ti nikkasaṭarasassāpi sattāhakālikattaṃ dasseti ''ucchumhā nibbatta''nti pāḷiyaṃ sāmaññato vuttattā. Yaṃ pana **suttantaṭṭhakathāyaṃ** ''ucchu ce, yāvakāliko, ucchuraso ce, yāmakāliko, phāṇitaṃ ce, sattāhakālikaṃ, taco ce, yāvajīviko''ti vuttaṃ, taṃ ambaphalarasādimissatāya yāmakālikattaṃ sandhāya vuttanti gahetabbaṃ, avinayavacanattā taṃ appamāṇanti. Teneva **''purebhattaṃ paṭiggahitena aparissāvitaucchurasenā''**tiādi vuttaṃ. **Nirāmisameva vaṭṭati** tattha paviṭṭhayāvakālikassa abbohārikattāti idaṃ guḷe kate tattha vijjamānampi kasaṭaṃ pākena sukkhatāya yāvajīvikattaṃ bhajatīti vuttaṃ. Tassa yāvakālikatte hi sāmaṃpākena purebhattepi anajjhoharaṇīyaṃ siyāti. **''Savatthukapaṭiggahitattā''**ti idaṃ ucchurase cuṇṇavicuṇṇaṃ hutvā ṭhitakasaṭaṃ sandhāya vuttaṃ, tena ca ''aparissāvitena appaṭiggahitena anupasampannehi kataṃ sattāhaṃ vaṭṭatīti dassetī''ti vuttaṃ.

Jhāmaucchuphāṇitanti aggimhi ucchuṃ tāpetvā kataṃ. **Koṭṭitaucchuphāṇita**nti khuddānukhuddakaṃ chinditvā koṭṭetvā nippīḷetvā pakkaṃ. Taṃ tattha vijjamānampi kasaṭaṃ pakkakāle yāvakālikattaṃ vijahatīti āha **''taṃ yutta''**nti. **Sītodakena kata**nti madhukapupphāni sītodakena madditvā parissāvetvā pacitvā kataṃ. ''Aparissāvetvā kata''nti keci, tattha kāraṇaṃ na dissati. **Khīraṃ pakkhipitvā kataṃ madhukaphāṇitaṃ yāvakālika**nti ettha khīraṃ pakkhipitvā pakkatelaṃ kasmā vikāle vaṭṭatīti ce? Tele pakkhittaṃ khīraṃ telameva hoti, aññaṃ pana khīraṃ pakkhipitvā kataṃ khīrabhāvaṃ gaṇhātīti idamettha kāraṇaṃ. Yadi evaṃ khaṇḍasakkharampi khīraṃ pakkhipitvā karonti, taṃ kasmā vaṭṭatīti āha **''khaṇḍasakkharaṃ panā''**tiādi. Tattha **khīrajallika**nti khīrapheṇaṃ.

99. **''Madhukapupphaṃ panā''**tiādi yāvakālikarūpena ṭhitassāpi avaṭṭanakaṃ merayabījavatthuṃ dassetuṃ āraddhaṃ. Āhārakiccaṃ karontāni etāni kasmā evaṃ paribhuñjitabbānīti codanāparihārāya bhesajjodissaṃ dassentena tappasaṅgena sabbānipi odissakāni ekato dassetuṃ ''sattavidhañhī''tiādi vuttaṃ samantapāsādikāyaṃ (pārā. aṭṭha. 2.623). Vinayasaṅgahappakaraṇe pana taṃ na vuttaṃ, ''pacchābhattato paṭṭhāya sati paccayeti vuttattā paṭiggahitabhesajjāni dutiyadivasato paṭṭhāya purebhattampi sati paccayeva paribhuñjitabbāni, na āhāratthāya bhesajjatthāya paṭiggahitattā''ti vadanti. **Dvāravātapānakavāṭesū**ti mahādvārassa vātapānānañca kavāṭaphalakesu. Kasāve pakkhittāni tāni attano sabhāvaṃ pariccajantīti **''kasāve…pe… makkhetabbānī''**ti vuttaṃ, ghuṇapāṇakādiparihāratthaṃ makkhetabbānīti attho. **Adhiṭṭhetī**ti ''idāni mayhaṃ ajjhoharaṇīyaṃ na bhavissati, bāhiraparibhogatthāya bhavissatī''ti cittaṃ uppādetīti attho. Tenevāha **''sappiñca telañca vasañca muddhani telaṃ vā abbhañjanaṃ vā''**tiādi, evaṃ paribhoge anapekkhatāya paṭiggahaṇaṃ vijahatīti adhippāyo. Evaṃ aññesupi kālikesu anajjhoharitukāmatāya suddhacittena bāhiraparibhogatthāya niyamepi paṭiggahaṇaṃ vijahatīti idampi visuṃ ekaṃ paṭiggahaṇavijahananti daṭṭhabbaṃ.

Aññena bhikkhunā vattabboti ettha suddhacittena dinnattā sayampi āharāpetvā paribhuñjituṃ vaṭṭatiyeva. **Dvinnampi anāpattī**ti yathā aññassa santakaṃ ekena paṭiggahitaṃ sattāhātikkamepi nissaggiyaṃ na hoti parasantakabhāvato, evamidampi avibhattattā ubhayasādhāraṇampi vinibbhogābhāvato nissaggiyaṃ na hotīti adhippāyo. **Paribhuñjituṃ pana na vaṭṭatī**ti bhikkhunā paṭiggahitattā sattāhātikkame yassa kassaci bhikkhuno paribhuñjituṃ na vaṭṭati paṭiggahitasappiādīnaṃ paribhogassa sattāheneva paricchinnattā. ''Tāni paṭiggahetvā sattāhaparamaṃ sannidhikārakaṃ paribhuñjitabbānī''ti (pārā. 623) hi vuttaṃ.

''Āvuso imaṃ telaṃ sattāhamattaṃ paribhuñjituṃ vaṭṭatī''ti iminā yena paṭiggahitaṃ, tena antosattāheyeva parassa vissajjitabhāvaṃ dasseti. **Kassa āpattī**ti ''paṭhamaṃ tāva ubhinnaṃ sādhāraṇattā anāpatti vuttā, idāni pana ekena itarassa vissaṭṭhabhāvato ubhayasādhāraṇatā natthīti vibhattasadisaṃ hutvā ṭhitaṃ, tasmā ettha paṭiggahitassa sattāhātikkame ekassa āpattiyā bhavitabba''nti maññamāno ''kiṃ paṭiggahaṇapaccayā paṭiggāhakassa āpatti, udāhu yassa santakaṃ jātaṃ, tassā''ti pucchati. Nissaṭṭhabhāvatoyeva ca idha ''avibhattabhāvato''ti kāraṇaṃ avatvā **''yena pariggahitaṃ, tena vissajjitattā''**ti vuttaṃ, idañca vissaṭṭhābhāvato ubhayasādhāraṇataṃ pahāya ekassa santakaṃ hontampi yena paṭiggahitaṃ, tato aññassa santakaṃ jātaṃ, tasmā parasantakapaṭiggahaṇe viya paṭiggāhakassa paṭiggahaṇapaccayā natthi āpattīti dassanatthaṃ vuttaṃ, na pana ''yena paṭiggahitaṃ, tena vissajjitattā''ti vacanato avissajjite sati avibhattepi sattāhātikkame āpattīti dassanatthaṃ avissajjite avibhattabhāvatoyeva anāpattiyā siddhattā. Sace pana itaro yena paṭiggahitaṃ, tasseva antosattāhe attano bhāgampi vissajjeti, sattāhātikkame siyā āpatti yena paṭiggahitaṃ, tasseva santakabhāvamāpannattā. **''Itarassa appaṭiggahitattā''**ti iminā tassa santakabhāvepi aññehi paṭiggahitasakasantake viya tena appaṭiggahitabhāvato anāpattīti dīpeti, imaṃ pana adhippāyaṃ ajānitvā ito aññathā gaṇṭhipadakārādīhi papañcitaṃ, na taṃ sārato paccetabbaṃ, idaṃ sāratthadīpanīvacanaṃ (sārattha. ṭī. 2.625).

Vimativinodaniyaṃ (vi. vi. ṭī. 1.625) pana – **sace dvinnaṃ…pe… na vaṭṭatī**ti ettha pāṭho gaḷito, evaṃ panettha pāṭho veditabbo – sace dvinnaṃ santakaṃ ekena paṭiggahitaṃ avibhattaṃ hoti, sattāhātikkame dvinnampi anāpatti, paribhuñjituṃ pana na vaṭṭatīti. Aññathā pana saddappayogopi na saṅgahaṃ gacchati, ''gaṇṭhipadepi ca ayameva pāṭho dassito''ti sāratthadīpaniyaṃ (sārattha. ṭī. 2.625) vuttaṃ. **''Dvinnampi anāpattī''**ti avibhattattā vuttaṃ. **''Paribhuñjituṃ pana na vaṭṭatī''**ti idaṃ ''sattāhaparamaṃ sannidhikārakaṃ paribhuñjitabba''nti (pārā. 623) vacanato vuttaṃ. **''Yena paṭiggahitaṃ, tena vissajjitattā''**ti iminā upasampannassa dānampi sandhāya ''vissajjetī''ti idaṃ vuttanti dasseti. Upasampannassa nirapekkhadinnavatthumhi paṭiggahaṇassa avigatattepi sakasantakatā vigatāva hoti, tena nissaggiyaṃ na hoti. ''Attanāva paṭiggahitattaṃ sakasantakattañcā''ti imehi dvīhi kāraṇeheva nissaggiyaṃ hoti, na ekena. Anupasampannassa nirapekkhadāne pana tadubhayampi vijahati, paribhogopettha vaṭṭati, na sāpekkhadāne dānalakkhaṇābhāvato. ''Vissajjatī''ti etasmiñca pāḷipade kassaci adatvā anapekkhatāya chaḍḍanampi saṅgahitanti veditabbaṃ. **''Anapekkhā datvā''**ti idañca paṭiggahaṇavijahanavidhidassanatthameva vuttaṃ. Paṭiggahaṇe hi vijahite puna paṭiggahetvā paribhogo sayameva vaṭṭissati, tabbijahanañca vatthuno sakasantakatāpariccāgena hotīti. Etena ca vatthumhi ajjhoharaṇāpekkhāya sati paṭiggahaṇavissajjanaṃ nāma visuṃ na labbhatīti sijjhati. Itarathā hi ''paṭiggahaṇe anapekkhova paṭiggahaṇaṃ vissajjetvā puna paṭiggahetvā bhuñjatī''ti vattabbaṃ siyā, **''appaṭiggahitattā''**ti iminā ekassa santakaṃ aññena paṭiggahitampi nissaggiyaṃ hotīti dasseti. **Eva**nti ''puna gahessāmī''ti apekkhaṃ akatvā suddhacittena paricattataṃ parāmasati. **Paribhuñjantassa anāpattidassanattha**nti nissaggiyamūlikāhi pācittiyādiāpattīhi anāpattidassanatthanti adhippāyo. **Paribhoge anāpattidassanattha**nti ettha pana nissaṭṭhapaṭilābhassa kāyikaparibhogādīsu yā dukkaṭāpatti vuttā, tāya anāpattidassanatthanti adhippāyo.

100. Evaṃ catukālikapaccayaṃ dassetvā idāni tesu visesalakkhaṇaṃ dassento **''imesu panā''**tiādimāha. Tattha akappiyabhūmiyaṃ sahaseyyāpahonake gehe vuttaṃ saṅghikaṃ vā puggalikaṃ vā bhikkhussa, bhikkhuniyā vā santakaṃ yāvakālikaṃ yāmakālikañca ekarattampi ṭhapitaṃ **antovutthaṃ** nāma hoti, tattha pakkañca **antopakkaṃ** nāma hoti. Sattāhakālikaṃ pana yāvajīvikañca vaṭṭati. Paṭiggahetvā ekarattaṃ vītināmitaṃ pana yaṃ kiñci yāvakālikaṃ vā yāmakālikaṃ vā ajjhoharitukāmatāya gaṇhantassa pariggahaṇe tāva dukkaṭaṃ, ajjhoharato pana ekamekasmiṃ ajjhohāre sannidhipaccayā pācittiyaṃ hotīti attho. Idāni aññampi visesalakkhaṇaṃ dassento **''yāvakālikaṃ panā''**tiādimāha. Tattha **sambhinnarasānī**ti saṃsaṭṭharasāni. Dīghakālāni vatthūni rassakālena saṃsaṭṭhāni rassakālameva anuvattantīti āha **''yāvakālikaṃ pana…pe… tīṇipi yāmakālikādīnī''**ti. Itaresupi eseva nayo. **Tasmā**tiādīsu tadahupurebhattameva vaṭṭati, na tadahupacchābhattaṃ, na rattiyaṃ, na dutiyadivasādīsūti attho.

Kasmāti ce? Tadahupaṭiggahitena yāvakālikena saṃsaṭṭhattāti. Ettha ca ''yāvakālikena saṃsaṭṭhattā''ti ettakameva avatvā ''tadahupaṭiggahitenā''ti visesanassa vuttattā purepaṭiggahitayāvakālikena saṃsaṭṭhe sati tadahupurebhattampi na vaṭṭati, anajjhoharaṇīyaṃ hotīti viññāyati. **''Sambhinnarasa''**nti iminā sacepi saṃsaṭṭhaṃ, asambhinnarasaṃ sesakālikattayaṃ attano attano kāle vaṭṭatīti dasseti. **Yāmakālikenā**ti ettha ''tadahupaṭiggahitenā''ti tatiyantavisesanapadaṃ ajjhāharitabbaṃ, pubbavākyato vā anuvattetabbaṃ. Tassa phalaṃ vuttanayameva.

Potthakesu pana ''yāmakālikena saṃsaṭṭhaṃ pana itaradvayaṃ tadahupaṭiggahita''nti dissati, taṃ na sundaraṃ. Yattha natthi, tameva sundaraṃ, kasmā? Dutiyantañhi visesanapadaṃ itaradvayaṃ viseseti. Tato tadahupaṭiggahitameva sattāhakālikaṃ yāvajīvikañca yāmakālikena saṃsaṭṭhe sati yāva aruṇuggamanā vaṭṭati, na purepaṭiggahitānīti attho bhaveyya, so na yutto. Kasmā? Sattāhakālikayāvajīvikānaṃ asannidhijanakattā, ''dīghakālikāni rassakālikaṃ anuvattantī''ti iminā lakkhaṇena viruddhattā ca, tasmā tadahupaṭiggahitaṃ vā hotu purepaṭiggahitaṃ vā, sattāhakālikaṃ yāvajīvikañca tadahupaṭiggahitena yāmakālikena saṃsaṭṭhattā yāva aruṇuggamanā vaṭṭatīti attho yutto, evañca upari vakkhamānena ''sattāhakālikena pana tadahupaṭiggahitena saddhiṃ saṃsaṭṭhaṃ tadahupaṭiggahitaṃ vā purepaṭiggahitaṃ vā yāvajīvikaṃ sattāhaṃ kappatī''ti vacanena samaṃ bhaveyya.

Apica ''yāmakālikena saṃsaṭṭhaṃ pana itaradvayaṃ tadahu yāva aruṇuggamanā vaṭṭatī''ti pubbapāṭhena bhavitabbaṃ, taṃ lekhakehi aññesu pāṭhesu ''tadahupaṭiggahita''nti vijjamānaṃ disvā, idha tadahupadato paṭiggahitapadaṃ gaḷitanti maññamānehi pakkhipitvā likhitaṃ bhaveyya, ''tadahū''ti idaṃ pana ''yāva aruṇuggamanā''ti padaṃ viseseti, tena yāva tadahuaruṇuggamanā vaṭṭati, na dutiyāhādiaruṇuggamanāti atthaṃ dasseti. Teneva uparipāṭhepi ''sattāhakālikena pana tadahupaṭiggahitenā''ti rassakālikatthapadena tulyādhikaraṇaṃ visesanapadaṃ tameva viseseti, na dīghakālikatthaṃ yāvajīvikapadaṃ, tasmā ''tadahupaṭiggahitena sattāhakālikena saṃsaṭṭhaṃ tadahupaṭiggahitaṃ vā purepaṭiggahitaṃ vā yāvajīvikaṃ sattāhaṃ kappatī''ti vuttaṃ.

Dvīhapaṭiggahitenātiādīsupi ''dvīhapaṭiggahitena sattāhakālikena saṃsaṭṭhaṃ tadahupaṭiggahitaṃ vā purepaṭiggahitaṃ vā yāvajīvikaṃ chāhaṃ vaṭṭati, tīhapaṭiggahitena sattāhakālikena saṃsaṭṭhaṃ tadahupaṭiggahitaṃ vā purepaṭiggahitaṃ vā yāvajīvikaṃ pañcāhaṃ vaṭṭati, catūhapaṭiggahitena sattāhakālikena saṃsaṭṭhaṃ tadahupaṭiggahitaṃ vā purepaṭiggahitaṃ vā yāvajīvikaṃ caturāhaṃ vaṭṭati, pañcāhapaṭiggahitena sattāhakālikena saṃsaṭṭhaṃ tadahupaṭiggahitaṃ vā purepaṭiggahitaṃ vā yāvajīvikaṃ tīhaṃ vaṭṭati, chāhapaṭiggahitena sattāhakālikena saṃsaṭṭhaṃ tadahupaṭiggahitaṃ vā purepaṭiggahitaṃ vā yāvajīvikaṃ dvīhaṃ vaṭṭati, sattāhapaṭiggahitena sattāhakālikena saṃsaṭṭhaṃ tadahupaṭiggahitaṃ vā purepaṭiggahitaṃ vā yāvajīvikaṃ tadaheva vaṭṭatī''ti evaṃ sattāhakālikasseva atītadivasaṃ parihāpetvā sesadivasavasena yojetabbaṃ, na yāvajīvikassa. Na hi yāvajīvikassa hāpetabbo atītadivaso nāma atthi sati paccaye yāvajīvaṃ paribhuñjitabbato. Tenāha ''sattāhakālikampi attanā saddhiṃ saṃsaṭṭhaṃ yāvajīvikaṃ attano

sabhāvaññeva upanetī''ti. Kesuci potthakesu ''yāmakālikena saṃsaṭṭhaṃ pana itaradvayaṃ tadahupaṭiggahita''nti likhitaṃ pāṭhaṃ nissāya imasmimpi pāṭhe ''tadahupaṭiggahitanti idameva icchitabba'nti maññamānā ''purepaṭiggahita''nti pāṭhaṃ paṭikkhipanti. Kesuci ''purebhattaṃ paṭiggahitaṃ vā''ti likhanti, taṃ sabbaṃ yathāvuttanayaṃ amanasikarontā vibbhantacittā evaṃ karontīti daṭṭhabbaṃ.

Imesu catūsu kālikesu yāvakālikaṃ majjhanhikakālātikkame, yāmakālikaṃ pacchimayāmātikkame, sattāhakālikaṃ sattāhātikkame paribhuñjantassa āpattīti vuttaṃ. Katarasikkhāpadena āpatti hotīti pucchāyamāha **''kālayāma''**iccādi. Tassattho – yāvakālikaṃ kālātikkame paribhuñjantassa ''yo pana bhikkhu vikāle khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiya''nti iminā vikālebhojanasikkhāpadena (pāci. 248) āpatti hoti. Yāmakālikaṃ yāmātikkame paribhuñjantassa ''yo pana bhikkhu sannidhikārakaṃ khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiya''nti iminā sannidhisikkhāpadena (pāci. 253) āpatti hoti. Sattāhakālikaṃ sattāhātikkame paribhuñjantassa ''yāni kho pana tāni gilānānaṃ bhikkhūnaṃ paṭisāyanīyāni bhesajjāni, seyyathidaṃ, sappi navanītaṃ telaṃ madhu phāṇitaṃ, tāni paṭiggahetvā sattāhaparamaṃ sannidhikārakaṃ paribhuñjitabbāni, taṃ atikkāmayato nissaggiyaṃ pācittiya''nti iminā bhesajjasikkhāpadena (pārā. 622) āpatti hotīti.

Imāni cattāri kālikāni ekato saṃsaṭṭhāni sambhinnarasāni purimapurimakālikassa kālavasena paribhuñjitabbānīti vuttaṃ. Asambhinnarasāni ce honti, kathaṃ paribhuñjitabbānīti āha **''sace panā''**tiādi. Tassattho suviññeyyova.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Catukālikavinicchayakathālaṅkāro nāma

Aṭṭhārasamo paricchedo.

19. Kappiyabhūmivinicchayakathā

101. Evaṃ catukālikavinicchayaṃ kathetvā idāni kappiyakuṭivinicchayaṃ kathetuṃ **''kappiyā catubhūmiyo''**tiādimāha. Tattha kappantīti **kappiyā,** kappa sāmatthiyeti dhātu. Bhavanti etāsu antovutthaantopakkānīti bhūmiyo, catasso bhūmiyo **catubhūmiyo,** catasso kappiyakuṭiyoti attho. Katamā tāti āha **''ussāvanantikā…pe… veditabbā''**ti. Kathaṃ viññāyaticcāha **''anujānāmi…pe… vacanato''**ti. Idaṃ bhesajjakkhandhakapāḷiṃ (mahāva. 295) sandhāyāha. Tattha uddhaṃ sāvanā ussāvanā, ussāvanā anto yassā kappiyabhūmiyāti **ussāvanantikā**. Gāvo nisīdanti etthāti **gonisādikā,** go-saddūpapada ni-pubbasada visaraṇagatyāvasānesūti dhātu. Gahapatīhi dinnāti **gahapati,** uttarapadalopatatiyātappurisoyaṃ. Kammavācāya sammannitabbāti **sammutī**ti evamimāsaṃ viggaho kātabbo. **Tatthā**ti kappiyakuṭivinicchaye. **Taṃ pana avatvāpī**ti andhakaṭṭhakathāyaṃ vuttanayaṃ avatvāpi. **Pi-**saddena tathāvacanampi anujānāti. **Aṭṭhakathāsu vuttanayena vutte**ti sesaaṭṭhakathāsu vuttanayena ''kappiyakuṭiṃ karomā''ti vā ''kappiyakuṭī''ti vā vutte. **Sādhāraṇalakkhaṇa**nti sabbaaṭṭhakathānaṃ sādhāraṇaṃ ussāvanantikakuṭikaraṇalakkhaṇaṃ. **Caya**nti adhiṭṭhānaṃ uccavatthuṃ. **Yato paṭṭhāyā**ti yato iṭṭhakato silato mattikāpiṇḍato vā paṭṭhāya. **Paṭhamiṭṭhakādīnaṃ heṭṭhā na vaṭṭantī**ti paṭhamiṭṭhakādīnaṃ heṭṭhābhūmiyaṃ patiṭṭhāpiyamānā iṭṭhakādayo bhūmigatikattā ''kappiyakuṭiṃ karomā''ti vatvā patiṭṭhāpetuṃ na vaṭṭanti. Yadi evaṃ bhūmiyaṃ nikhaṇitvā ṭhapiyamānā thambhā kasmā tathā vatvā patiṭṭhāpetuṃ vaṭṭantīti āha **''thambhā pana…pe… vaṭṭantī''**ti.

Saṅghasantakamevāti vāsatthāya kataṃ saṅghikasenāsanaṃ sandhāya vadati. **Bhikkhusantaka**nti vāsatthāya eva kataṃ bhikkhussa puggalikasenāsanaṃ.

102. **Mukhasannidhī**ti iminā antovutthadukkaṭameva dīpeti.

Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.295) pana evaṃ vuttaṃ – **taṃ pana avatvāpī**ti **pi-**saddena tathāvacanampi anujānāti. **Aṭṭhakathāsū**ti andhakaṭṭhakathāvirahitāsu sesaṭṭhakathāsu. **Sādhāraṇalakkhaṇa**nti andhakaṭṭhakathāya saha sabbaṭṭhakathānaṃ samānaṃ. **Caya**nti adhiṭṭhānaṃ uccavatthuṃ. **Yato paṭṭhāyā**ti yato iṭṭhakādito paṭṭhāya cayaṃ ādiṃ katvā bhittiṃ uṭṭhāpetukāmāti attho. **''Thambhā pana upari uggacchanti, tasmā vaṭṭantī''**ti etena iṭṭhakapāsāṇā heṭṭhā patiṭṭhāpiyamānāpi yadi cayato, bhūmito vā ekaṅgulamattampi uggatā tiṭṭhanti, vaṭṭantīti siddhaṃ hoti.

Ārāmoti upacārasīmāparicchinno sakalo vihāro. **Senāsanānī**ti vihārassa anto tiṇakuṭiādikāni saṅghassa nivāsagehāni. **Vihāragonisādikā nāmā**ti senāsanagonisādikā nāma. Senāsanāni hi sayaṃ parikkhittānipi ārāmaparikkhepābhāvena ''gonisādikā''ti vuttā. **''Upaḍḍhaparikkhittopī''**ti iminā tato ūnaparikkhitto yebhuyyena aparikkhitto nāma, tasmā aparikkhittasaṅkhameva gacchatīti dasseti. **Etthā**ti upaḍḍhādiparikkhitte. **Kappiyakuṭi laddhuṃ vaṭṭatī**ti gonisādikāya abhāvena sesakappiyakuṭīsu tīsu yā kāci kappiyakuṭi kātabbāti attho.

Tesaṃ gehānīti ettha bhikkhūnaṃ vāsatthāya katampi yāva na denti, tāva tesaṃ santakaṃyeva bhavissatīti daṭṭhabbaṃ. **Vihāraṃ ṭhapetvā**ti upasampannānaṃ vāsatthāya kataṃ gehaṃ ṭhapetvāti attho. **Geha**nti nivāsagehaṃ. Tadaññaṃ pana uposathāgārādi sabbaṃ anivāsagehaṃ catukappiyabhūmivimuttā pañcamī kappiyabhūmi. Saṅghasantakepi hi etādise gehe suṭṭhu parikkhittārāmaṭṭhepi abbhokāse viya antovutthādidoso natthi. Yena kenaci channe paricchanne ca sahaseyyappahonake bhikkhussa, saṅghassa vā nivāsagehe antovutthādidoso, na aññattha. Tenāha **''yaṃ panā''**tiādi. Tattha **''saṅghikaṃ vā puggalikaṃ vā''**ti idaṃ kiñcāpi bhikkhubhikkhunīnaṃ sāmaññato vuttaṃ bhikkhūnaṃ pana saṅghikaṃ puggalikañca bhikkhunīnaṃ, tāsaṃ saṅghikaṃ puggalikañca bhikkhūnaṃ gihisantakaṭṭhāne tiṭṭhatīti veditabbaṃ.

Mukhasannidhīti antosannihitadoso hi mukhappavesananimittaṃ āpattiṃ karoti, nāññathā, tasmā ''mukhasannidhī''ti (vi. vi. ṭī. mahāvagga 2.295) vuttoti.

Tattha tattha khaṇḍā hontīti upaḍḍhato adhikaṃ khaṇḍā honti. **Sabbasmiṃ chadane vinaṭṭhe**ti tiṇapaṇṇādivassaparittāyake chadane vinaṭṭhe. Gopānasīnaṃ pana upari vallīhi baddhadaṇḍesu ṭhitesupi jahitavatthukā honti eva. **Pakkhapāsakamaṇḍala**nti ekasmiṃ

passe tiṇṇaṃ gopānasīnaṃ upari ṭhitatiṇapaṇṇādichadanaṃ vuccati.

103. **''Anupasampannassa datvā tassā''**tiādinā akappiyakuṭiyaṃ vutthampi anupasampannassa dinne kappiyaṃ hoti, sāpekkhadānañcettha vaṭṭati, paṭiggahaṇaṃ viya na hotīti dasseti. Antopakkasāmaṃpakkesu pana ''na, bhikkhave, antovutthaṃ antopakkaṃ sāmaṃpakkaṃ paribhuñjitabbaṃ, yo paribhuñjeyya, āpatti dukkaṭassa. Anto ce, bhikkhave, vutthaṃ antopakkaṃ sāmaṃpakkaṃ, tañce paribhuñjeyya, āpatti tiṇṇaṃ dukkaṭānaṃ. Anto ce, bhikkhave, vutthaṃ antopakkaṃ aññehi pakkaṃ, tañce paribhuñjeyya, āpatti dvinnaṃ dukkaṭānaṃ. Anto ce, bhikkhave, vutthaṃ bahipakkaṃ sāmaṃpakkaṃ, tañce paribhuñjeyya, āpatti dvinnaṃ dukkaṭānaṃ. Bahi ce, bhikkhave, vutthaṃ antopakkaṃ sāmaṃpakkaṃ, tañce paribhuñjeyya, āpatti dvinnaṃ dukkaṭānaṃ. Anto ce, bhikkhave, vutthaṃ bahipakkaṃ aññehi pakkaṃ, tañce paribhuñjeyya, āpatti dukkaṭassa. Bahi ce, bhikkhave, vutthaṃ antopakkaṃ aññehi pakkaṃ, tañce paribhuñjeyya, āpatti dukkaṭassa. Bahi ce, bhikkhave, vutthaṃ bahipakkaṃ sāmaṃpakkaṃ, tañce paribhuñjeyya, āpatti dukkaṭassa. Bahi ce, bhikkhave, vutthaṃ bahipakkaṃ aññehi pakkaṃ, tañce paribhuñjeyya, anāpattī''ti (mahāva. 274) vacanato ekaṃ tirāpattikaṃ, tīṇi durāpattikāni, tīṇi ekāpattikāni, ekaṃ anāpattikanti aṭṭha honti. Tattha **antovuttha**nti akappiyakuṭiyaṃ vutthaṃ. **Antopakkepi** eseva nayo. **Sāmaṃpakka**nti yaṃ kiñci āmisaṃ bhikkhussa pacituṃ na vaṭṭati. Tattha yaṃ vattabbaṃ, taṃ aṭṭhakathāyaṃ vuttameva.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Kappiyabhūmivinicchayakathālaṅkāro nāma

Ekūnavīsatimo paricchedo.

20. Paṭiggahaṇavinicchayakathā

104. Evaṃ kappiyabhūmivinicchayaṃ kathetvā idāni paṭiggahaṇavinicchayaṃ kathetuṃ **''khādanīyādipaṭiggāho''**tiādimāha. Tattha khādiyateti khādanīyaṃ, ṭhapetvā pañca bhojanāni sabbassa ajjhoharitabbassetaṃ adhivacanaṃ. **Ādi**saddena bhojanīyaṃ saṅgaṇhāti. Paṭiggahaṇaṃ sampaṭicchanaṃ paṭiggāho, khādanīyādīnaṃ paṭiggāho **khādanīyādipaṭiggāho**. Tenāha **''ajjhoharitabbassa yassa kassaci khādanīyassa vā bhojanīyassa vā paṭiggahaṇa''**nti. Pañcasu aṅgesu **uccāraṇamatta**nti ukkhipanamattaṃ, iminā paṭiggahitabbabhārassa pamāṇaṃ dasseti. Teneva tādisena purisena anukkhipanīyavatthusmiṃ paṭiggahaṇaṃ na ruhatīti dīpeti. **''Hatthapāso''**ti iminā āsannabhāvaṃ. Teneva ca dūre ṭhatvā abhiharantassa paṭiggahaṇaṃ na ruhatīti dīpeti. **Abhihāro**ti pariṇāmitabhāvo, tena ca tatraṭṭhakādīsu na ruhatīti dīpeti. **''Devo vā''**tiādinā dāyakato payogattayaṃ dasseti. **''Tañce''**tiādinā paṭiggāhakato payogadvayaṃ dasseti.

Idāni tesu pañcasu aṅgesu hatthapāsassa durājānatāya taṃ dassetumāha **''tatthi''**ccādi. Tattha aḍḍhateyyahattho hatthapāso nāmāti yojanā. **''Tassa orimantenā''**ti iminā ākāse ujuṃ ṭhatvā parena ukkhittaṃ gaṇhantassāpi āsannaṅgabhūtapādatalato paṭṭhāya hatthapāso paricchinditabbo, na sīsato paṭṭhāyāti dasseti. Tattha **''orimantenā''**ti imassa heṭṭhimantenāti attho gahetabbo.

Ettha ca pavāraṇasikkhāpadaṭṭhakathāyaṃ (pāci. aṭṭha. 238-239) ''sace pana bhikkhu nisinno hoti, āsannassa pacchimantato paṭṭhāyā''tiādinā paṭiggāhakānaṃ āsannaṅgassa pārimantato paṭṭhāya paricchedassa dassitattā idhāpi ākāse ṭhitassa paṭiggāhakassa āsannaṅgabhūtapādatalassa pārimantabhūtato paṇhipariyantassa heṭṭhimatalato paṭṭhāya, dāyakassa pana orimantabhūtato pādaṅgulassa heṭṭhimapariyantato paṭṭhāya hatthapāso paricchinditabboti daṭṭhabbaṃ. Imināva nayena bhūmiyaṃ nipajjitvā ussīsake nisinnassa hatthato paṭiggaṇhantassāpi āsannasīsaṅgassa pārimantabhūtato gīvantato paṭṭhāyeva hatthapāso minitabbo, na pādatalato paṭṭhāya. Evaṃ nipajjitvā dānepi yathānurūpaṃ veditabbaṃ. ''Yaṃ āsannataraṃ aṅga''nti (pāci. aṭṭha. 238-239) hi vuttaṃ. **Akallako**ti gilāno sahatthā paribhuñjituṃ asakkonto mukhena paṭiggaṇhāti. Vimativinodaniyaṃ (vi. vi. ṭī. pācittiya 2.265) pana **''akallako**ti gilāno gahetuṃ vā''ti ettakameva vuttaṃ, etena **akallako**ti gilāno vā atha vā gahetuṃ akallako asamatthoti attho dassito. Tenāha **''sacepi natthukaraṇiyaṃ dīyamānaṃ nāsāpuṭena akallako vā mukhena paṭiggaṇhātī''**ti.

105. **Ekadesenāpī**ti aṅguliyā phuṭṭhamattena.

Tañce paṭiggaṇhāti, sabbaṃ paṭiggahitamevāti veṇukoṭiyaṃ bandhitvā ṭhapitattā. Sace bhūmiyaṃ ṭhitameva ghaṭaṃ dāyakena hatthapāse ṭhatvā ''ghaṭaṃ dassāmī''ti dinnaṃ veṇukoṭiyā gahaṇavasena paṭiggaṇhāti, ubhayakoṭibaddhaṃ sabbampi paṭiggahitameva hoti. Bhikkhussa hatthe apīḷetvā pakatiyā pīḷiyamānaṃ ucchurasaṃ sandhāya ''gaṇhathā''ti vuttattā **''abhihāro na paññāyatī''**ti vuttaṃ, hatthapāse ṭhitassa pana bhikkhussa atthāya pīḷiyamānaṃ ucchuto paggharantaṃ rasaṃ gaṇhituṃ vaṭṭati. Doṇikāya sayaṃ paggharantaṃ ucchurasaṃ majjhe āvaritvā vissajjitampi gaṇhituṃ vaṭṭati. **Paṭiggahaṇasaññāyā**ti ''mañcādinā paṭiggahessāmī''ti uppāditasaññāya, iminā ''paṭiggaṇhāmī''ti vācāya vattabbakiccaṃ natthīti dasseti.

Yattha katthaci aṭṭhakathāsu, padesesu vā. **Asaṃhārime phalake**ti thāmamajjhimena asaṃhāriye. ''Tintiṇikādipaṇṇesūti vacanato sākhāsu paṭiggahaṇaṃ ruhatīti daṭṭhabba''nti sāratthadīpaniyaṃ (sārattha. ṭī. pācittiya 3.265) vuttaṃ. Porāṇaṭīkāyampi tatheva vuttaṃ, tadetaṃ vicāretabbaṃ. Aṭṭhakathāyañhi ''bhūmiyaṃ atthatesu sukhumesu tintiṇikādipaṇṇesu paṭiggahaṇaṃ na ruhatī''ti vuttaṃ. Taṃ tintiṇikādipaṇṇānaṃ sukhumattā tattha ṭhapitaāmisassa asaṇṭhahanato bhūmiyaṃ ṭhapitasadisattā ''na ruhatī''ti vuttaṃ, tintiṇikādisākhāsu ṭhapitepi evameva siyā, tasmā ''sākhāsu paṭiggahaṇaṃ ruhatī''ti vacanaṃ ayuttaṃ viya dissati. Aṭṭhakathāyaṃ ''na ruhatī''ti kiriyāpadassa ''kasmā''ti hetupariyesane sati na aññaṃ pariyesitabbaṃ, ''sukhumesū''ti vuttaṃ visesanapadaṃyeva hetumantavisesanaṃ bhavati, tasmā tintiṇikapaṇṇādīsu paṭiggahaṇaṃ na ruhati, kasmā? Tesaṃ sukhumattā. Aññesu pana paduminīpaṇṇādīsu ruhati, kasmā? Tesaṃ oḷārikattāti hetuphalasambandho icchitabboti dissati, tasmā ''tadetaṃ vicāretabba''nti vuttaṃ. Tathā hi vuttaṃ aṭṭhakathāyaṃ ''na hi tāni sandhāretuṃ samatthānīti mahantesu pana paduminīpaṇṇādīsu ruhatī''ti.

106. **Puñchitvā paṭiggahetvā**ti puñchitepi rajanacuṇṇāsaṅkāya sati paṭiggahaṇatthāya vuttaṃ, nāsati. **Taṃ panā**ti patitarajaṃ appaṭiggahetvā upari gahitapiṇḍapātaṃ. **Anāpattī**ti durūpaciṇṇādidoso natthi. Pubbābhogassa anurūpavasena **''anupasampannassa datvā…pe… vaṭṭatī''**ti vuttaṃ. Yasmā pana taṃ ''aññassa dassāmī''ti cittuppādamattena parasantakaṃ na hoti, tasmā tassa adatvāpi

paṭiggahetvā paribhuñjituṃ vaṭṭati. ''Anupasampannassa dassāmī''tiādipi vinayadukkaṭassa parihārāya vuttaṃ, tathā akatvā gahitepi paṭiggahetvā paribhuñjato anāpattiyeva. **Bhikkhussa detī**ti aññassa bhikkhussa deti. **Kañjika**nti khīrarasādiṃ yaṃ kiñci dravaṃ sandhāya vuttaṃ. Hatthato mocetvā puna gaṇhāti, uggahitakaṃ hotīti āha **''hatthato amocentenevā''**ti. **Āluḷentāna**nti āloḷentānaṃ, ayameva vā pāṭho. Āharitvā bhūmiyaṃ ṭhapitattā abhihāro natthīti āha **''patto paṭiggahetabbo''**ti.

107. **Paṭhamataraṃ uḷuṅkato thevā patte patantī**ti ettha ''yathā paṭhamataraṃ patitatheve doso natthi, tathā ākiritvā apanentānaṃ pacchā patitathevepi abhihaṭattā nevatthi doso''ti vadanti. **Carukenā**ti khuddakabhājanena. **''Abhihaṭattā**ti dīyamānakkhaṇaṃ sandhāya vuttaṃ. Datvā apanayanakāle pana chārikā vā bindūni vā patanti, puna paṭiggahetabbaṃ abhihārassa vigatattā''ti vadanti, taṃ yathā na patati, tathā apanessāmīti paṭiharante yujjati, pakatisaññāya apanente abhihāro na chijjati, supatitaṃ. Paṭiggahitameva hi taṃ hoti. **Mukhavaṭṭiyāpi gahetuṃ vaṭṭatī**ti abhihariyamānassa pattassa mukhavaṭṭiyā uparibhāge hatthaṃ pasāretvā phusituṃ vaṭṭati. **Pādena pelletvā**ti pādena ''paṭiggahessāmī''ti saññāya akkamitvā. **Kecī**ti abhayagirivāsino. **Vacanamattamevā**ti paṭibaddhaṃ paṭibaddhapaṭibaddhanti saddamattameva nānaṃ, kāyapaṭibaddhameva hoti, tasmā tesaṃ vacanaṃ na gahetabbanti adhippāyo. **Esa nayo**ti ''paṭibaddhapaṭibaddhampi kāyapaṭibaddhamevā''ti ayaṃ nayo. Tathā ca tattha kāyapaṭibaddhe tappaṭibaddhe ca thullaccayameva vuttaṃ.

Tena āharāpetunti yassa bhikkhuno santikaṃ gataṃ, taṃ ''idha naṃ ānehī''ti āṇāpetvā tena āharāpetuṃ itarassa vaṭṭatīti attho. **Tasmā**ti yasmā mūlaṭṭhasseva paribhogo anuññāto, tasmā. Taṃ divasaṃ hatthena gahetvā dutiyadivase paṭiggahetvā paribhuñjantassa uggahitakapaṭiggahitaṃ hotīti āha **''anāmasitvā''**ti. Appaṭiggahitattā **''sannidhipaccayā anāpattī''**ti vuttaṃ. Appaṭiggahetvā paribhuñjantassa adinnamukhadvārāpatti hotīti āha **''paṭiggahetvā pana paribhuñjitabba''**nti. **''Na tato para**nti tadaheva sāmaṃ appaṭiggahitaṃ sandhāya vuttaṃ, tadaheva paṭiggahitaṃ pana punadivasādīsu appaṭiggahetvāpi paribhuñjituṃ vaṭṭatī''ti vadanti.

108. **Khīyantī**ti khayaṃ gacchanti, tesaṃ cuṇṇehi thullaccayaappaṭiggahaṇāpattiyo na hontīti adhippāyo. **Satthakenā**ti paṭiggahitasatthakena. **Navasamuṭṭhita**nti eteneva ucchuādīsu abhinavalaggattā abbohārikaṃ na hotīti dasseti. **Eseva nayo**ti sannidhidosādiṃ sandhāya vadati. Tenāha **''na hī''**tiādi. Kasmā panettha uggahitapaccayā, sannidhipaccayā vā doso na siyāti āha **''na hi taṃ paribhogatthāya pariharantī''**ti. Iminā ca bāhiraparibhogatthaṃ sāmaṃ gahetvā vā anupasampannena dinnaṃ vā pariharituṃ vaṭṭatīti dīpeti, tasmā pattasammakkhanādiatthaṃ sāmaṃ gahetvā pariharitatelādiṃ sace paribhuñjitukāmo hoti, paṭiggahetvā paribhuñjantassa anāpatti. Abbhantaraparibhogatthaṃ pana sāmaṃ gahitaṃ paṭiggahetvā paribhuñjantassa uggahitapaṭiggahaṇaṃ hoti, appaṭiggahetvā paribhuñjantassa adinnamukhadvārāpatti hoti. Abbhantaraparibhogatthameva anupasampannena dinnaṃ gahetvā pariharantassa siṅgīloṇakappo viya sannidhipaccayā āpatti hoti. Keci pana ''thāmamajjhimassa purisassa uccāraṇamattaṃ hotītiādinā vuttapañcaṅgasampattiyā paṭiggahaṇassa ruhaṇato bāhiraparibhogatthampi sace anupasampannehi dinnaṃ gaṇhāti, paṭiggahitamevā''ti vadanti. Evaṃ sati idha bāhiraparibhogatthaṃ anupasampannena dinnaṃ gahetvā pariharantassa sannidhipaccayā āpatti vattabbā siyā. ''Na hi taṃ paribhogatthāya pariharantī''ti ca na vattabbaṃ, tasmā bāhiraparibhogatthaṃ gahitaṃ paṭiggahitaṃ nāma na hotīti veditabbaṃ.

Yadi evaṃ pañcasu paṭiggahaṇaṅgesu ''paribhogatthāyā''ti visesanaṃ vattabbanti? Na vattabbaṃ. Paṭiggahaṇañhi paribhogatthameva hotīti ''paribhogatthāyā''ti visuṃ avatvā ''tañce bhikkhu kāyena vā kāyapaṭibaddhena vā paṭiggaṇhātī''ti ettakameva vuttaṃ. Apare pana ''satipi paṭiggahaṇe 'na hi taṃ paribhogatthāya pariharantī'ti idha aparibhogatthāya pariharaṇe anāpatti vuttā''ti vadanti. Tena ca paṭiggahaṇaṅgesu pañcasu samiddhesu ajjhoharitukāmatāya gahitameva paṭiggahitaṃ nāma hoti ajjhoharitabbesuyeva paṭiggahaṇassa anuññātattāti dasseti. Tathā bāhiraparibhogatthāya gahetvā ṭhapitatelādiṃ ajjhoharitukāmatāya sati paṭiggahetvā paribhuñjituṃ vaṭṭatīti dasseti. **Udukkhalamusalādīni khīyantī**ti ettha udukkhalamusalānaṃ khayena pisitakoṭṭitabhesajjesu sace āgantukavaṇṇo paññāyati, na vaṭṭati. **Suddhaṃ udakaṃ hotī**ti rukkhasākhādīhi gaḷitvā patanaudakaṃ sandhāya vuttaṃ.

109. **Patto vāssa paṭiggahetabbo**ti etthāpi pattagataṃ chupitvā dentassa hatthe laggena āmisena dosābhāvatthaṃ pattapaṭiggahaṇanti abbhantaraparibhogatthameva pattapaṭiggahaṇaṃ veditabbaṃ. **Yaṃ sāmaṇerassa patte patati…pe… paṭiggahaṇaṃ na vijahatī**ti ettha punappunaṃ gaṇhantassa attano patte pakkhittameva attano santakanti sanniṭṭhānakaraṇato hatthagataṃ paṭiggahaṇaṃ na vijahati. Paricchinditvā dinnaṃ pana gaṇhantassa gahaṇasamayeyeva attano santakanti sanniṭṭhānassa katattā hatthagataṃ paṭiggahaṇaṃ vijahati. **Kesañci atthāya bhattaṃ pakkhipatī**ti ettha anupasampannassa atthāya pakkhipantepi āgantvā gaṇhissatīti sayameva pakkhipitvā ṭhapanato paṭiggahaṇaṃ na vijahati. Anupasampannassa hatthe pakkhittaṃ pana anupasampanneneva ṭhapitaṃ nāma hotīti paṭiggahaṇaṃ vijahati pariccattabhāvato. Tena vuttaṃ **''sāmaṇera…pe… pariccattattā''**ti. **Kesañcī**tiādīsu anupasampannānaṃ atthāya katthaci ṭhapiyamānampi hatthato muttamatte eva paṭiggahaṇaṃ na vijahati, atha kho bhājane patitameva paṭiggahaṇaṃ vijahati. Bhājanañca bhikkhunā punadivasatthāya apekkhitamevāti taggatampi āmisaṃ duddhotapattagataṃ viya paṭiggahaṇaṃ vijahatīti saṅkāya ''sāmaṇerassa hatthe pakkhipitabba''nti vuttanti veditabbaṃ. Īdisesu hi yutti na gavesitabbā, vuttanayeneva paṭipajjitabbaṃ.

110. **Pattagatā yāgū**ti iminā pattamukhavaṭṭiyā phuṭṭhepi kuṭe yāgu paṭiggahitā, uggahitā vā na hoti bhikkhuno anicchāya phuṭṭhattāti dasseti. **Āropetī**ti hatthaṃ phusāpeti. **Paṭiggahaṇūpagaṃ bhāraṃ** nāma thāmamajjhimassa purisassa ukkhepārahaṃ. Kiñcāpi avissajjetvāva aññena hatthena pidahantassa doso natthi, tathāpi na pidahitabbanti aṭṭhakathāpamāṇeneva gahetabbaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. pācittiya 2.265) pana **''na pidahitabba**nti hatthato muttaṃ sandhāya vuttaṃ, hatthagataṃ pana itarena hatthena pidahato, hatthato muttampi vā aphusitvā upari pidhānaṃ pātentassa na doso''ti vuttaṃ.

111. **Paṭiggaṇhātī**ti chāyatthāya upari dhāriyamānā mahāsākhā yena kenaci chijjeyya, tattha laggarajaṃ mukhe pāteyya vāti kappiyaṃ kārāpetvā paṭiggaṇhāti.

Macchikavāraṇatthanti ettha ''sacepi sākhāya laggarajaṃ patte patati, sukhena paribhuñjituṃ sakkāti sākhāya paṭiggahitattā abbhantaraparibhogatthamevidha paṭiggahaṇanti mūlapaṭiggahaṇameva vaṭṭatī''ti vuttaṃ. Apare pana ''macchikavāraṇatthanti vacanamattaṃ gahetvā bāhiraparibhogatthaṃ gahita''nti vadanti. **Kuṇḍake**ti mahāghaṭe. **Tasmimpī**ti cāṭighaṭepi. **Anupasampannaṃ gāhāpetvā**ti tameva ajjhoharaṇīyaṃ bhaṇḍaṃ anupasampannena gāhāpetvā.

Therassa pattaṃ dutiyattherassāti ''therassa pattaṃ mayhaṃ dethā''ti tena attano pariccajāpetvā dutiyattherassa deti. **Tuyhaṃ yāguṃ mayhaṃ dehī**ti ettha evaṃ vatvā sāmaṇerassa pattaṃ gahetvā attanopi pattaṃ tassa deti. **Ettha panā**ti ''paṇḍito sāmaṇero''tiādipattaparivattanakathāyaṃ. **Kāraṇaṃ upaparikkhitabba**nti yathā mātuādīnaṃ telādīni haranto tathārūpe kicce

anupasampannena aparivattetvāva paribhuñjituṃ labhati, evamidha pattaparivattanaṃ akatvā paribhuñjituṃ kasmā na labhatīti kāraṇaṃ vīmaṃsitabbanti attho. Ettha pana ''sāmaṇerehi gahitataṇḍulesu parikkhīṇesu avassaṃ amhākaṃ sāmaṇerā saṅgahaṃ karontīti cittuppatti sambhavati, tasmā taṃ parivattetvāva paribhuñjitabbaṃ. Mātāpitūnaṃ atthāya pana chāyatthāya vā gahaṇe paribhogāsā natthi, tasmā taṃ vaṭṭatī''ti kāraṇaṃ vadanti. Teneva ācariyabuddhadattattherenapi vuttaṃ –

''Mātāpitūnamatthāya, telādiṃ haratopi ca;
Sākhaṃ chāyādiatthāya, imassa na visesatā.

''Tasmā hissa visesassa, cintetabbaṃ tu kāraṇaṃ;
Tassa sālayabhāvaṃ tu, visesaṃ takkayāmaha''nti.

Idamevettha yuttataraṃ avassaṃ tathāvidhavitakkuppattiyā sambhavato. Na hi sakkā ettha vitakkaṃ sodhetunti. Mātādīnaṃ atthāya haraṇe pana nāvassaṃ tathāvidhavitakkuppattīti sakkā vitakkaṃ sodhetuṃ. Yattha hi vitakkaṃ sodhetuṃ sakkā, tattha nevatthi doso. Teneva vakkhati ''sace pana sakkoti vitakkaṃ sodhetuṃ, tato laddhaṃ khāditumpi vaṭṭatī''ti. Vimativinodaniyaṃ (vi. vi. ṭī. pācittiya 2.265) pana **''ettha panā**ti pattaparivattane. **Kāraṇa**nti ettha yathā sāmaṇerā ito amhākampi dentīti vitakko uppajjati, na tathā aññatthāti kāraṇaṃ vadanti, tañca yuttaṃ. Yassa pana tādiso vitakko natthi, tena aparivattetvāpi bhuñjituṃ vaṭṭatī''ti vuttaṃ.

112. **Niccāletu**nti cāletvā pāsāṇasakkharādiapanayanaṃ kātuṃ. **Uddhanaṃ āropetabba**nti anaggikaṃ uddhanaṃ sandhāya vuttaṃ. Uddhane paccamānassa āluḷane upari apakkataṇḍulā heṭṭhā pavisitvā paccantīti āha **''sāmaṃpākañceva hotī''**ti.

113. **Ādhārake patto ṭhapito**ti appaṭiggahitāmiso patto puna paṭiggahaṇatthāya ṭhapito. **Cāletī**ti vinā kāraṇaṃ cāleti, satipi kāraṇe bhikkhūnaṃ paribhogārahaṃ cāletuṃ na vaṭṭati. Kiñcāpi ''anujānāmi, bhikkhave, amanussikābādhe āmakamaṃsaṃ āmakalohita''nti (mahāva. 264) tādise ābādhe attano atthāya āmakamaṃsapaṭiggahaṇaṃ anuññātaṃ, ''āmakamaṃsapaṭiggahaṇā paṭivirato hotī''ti (dī. ni. 1.10, 194) ca sāmaññato paṭikkhittaṃ, tathāpi attano, aññassa vā bhikkhuno atthāya aggahitattā **''sīhavighāsādiṃ…pe… vaṭṭatī''**ti vuttaṃ. **Sakkoti vitakkaṃ sodhetu**nti ''mayhampi detī''ti vitakkassa anuppannabhāvaṃ sallakkhetuṃ sakkoti, ''sāmaṇerassa dassāmī''ti suddhacittena mayā gahitanti vā sallakkhetuṃ sakkoti. **Sace pana mūlepi paṭiggahitaṃ hotī**ti ettha ''gahetvā gate mayhampi dadeyyunti saññāya sace paṭiggahitaṃ hotī''ti vadanti.

114. **Koṭṭhāse karotī**ti ''bhikkhū sāmaṇerā ca attano attano abhirucitaṃ koṭṭhāsaṃ gaṇhantū''ti sabbesaṃ samake koṭṭhāse karoti. **Gahitāvasesa**nti sāmaṇerehi gahitakoṭṭhāsato avasesaṃ. **Gaṇhitvā**ti ''mayhaṃ idaṃ gaṇhissāmī''ti gahetvā. Idha **gahitāvasesaṃ** nāma tena gaṇhitvā puna ṭhapitaṃ.

Paṭiggahetvāti tadahu paṭiggahetvā. Teneva **''yāvakālikena yāvajīvikasaṃsagge doso natthī''**ti vuttaṃ. Sace pana purimadivase paṭiggahetvā ṭhapitā hoti, sāmisena mukhena tassā vaṭṭiyā dhūmaṃ pivituṃ na vaṭṭati. **Samuddodakenā**ti appaṭiggahitasamuddodakena.

Himakarakā nāma kadāci vassodakena saha patanakā pāsāṇalekhā viya ghanībhūtā udakavisesā, tesu paṭiggahaṇakiccaṃ natthi. Tenāha **''udakagatikā evā''**ti. Yasmā katakaṭṭhi udakaṃ pasādetvā visuṃ tiṭṭhati, tasmā **''abbohārika''**nti vuttaṃ. Iminā appaṭiggahitāpattīhi abbohārikaṃ, vikālabhojanāpattīhipi abbohārikanti dasseti. **Laggatī**ti sukkhe mukhe ca hatthe ca mattikāvaṇṇaṃ dassentaṃ laggati. **Bahala**nti hatthamukhesu alagganakampi paṭiggahetabbaṃ.

Vāsamattanti reṇukhīrābhāvaṃ dasseti. **Pānīyaṃ gahetvā**ti attanoyeva atthāya gahetvā. Sace pana pītāvasesakaṃ tattheva ākirissāmīti gaṇhāti, puna paṭiggahaṇakiccaṃ natthi. **Ākirati, paṭiggahetabba**nti puppharasassa paññāyanato vuttaṃ. **Vikkhambhetvā**ti viyūhitvā, apanetvāti attho.

115. **Mahābhūtesū**ti pāṇasarīrasannissitesu pathavīādimahābhūtesu. **Sabbaṃ vaṭṭatī**ti attano paresañca sarīrasannissitaṃ sabbaṃ vaṭṭati, akappiyamaṃsānulomatāya thullaccayādiṃ na janetīti adhippāyo. **Patatī**ti attano sarīrato chijjitvā patati. ''Rukkhato chinditvā''ti vuttattā mattikatthāya pathaviṃ khaṇituṃ, aññampi yaṃ kiñci mūlapaṇṇādivisabhesajjaṃ chinditvā chārikaṃ akatvāpi appaṭiggahitampi paribhuñjituṃ vaṭṭatīti daṭṭhabbaṃ.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Paṭiggahaṇavinicchayakathālaṅkāro nāma

Vīsatimo paricchedo.

21. Pavāraṇāvinicchayakathā

116. Evaṃ paṭiggahaṇavinicchayaṃ kathetvā idāni pavāraṇāvinicchayaṃ kathetuṃ **''paṭikkhepapavāraṇā''**tiādimāha. Tattha paṭikkhipanaṃ paṭikkhepo, asampaṭicchananti attho. Pavāriyate pavāraṇā, paṭisedhanantyattho. Paṭikkhepasaṅkhātā pavāraṇā **paṭikkhepapavāraṇā**. Atha vā paṭikkhepavasena pavāraṇā **paṭikkhepapavāraṇā**. Pañcannaṃ bhojanānaṃ aññataraṃ bhuñjantassa aññasmiṃ bhojane abhihaṭe paṭikkhepasaṅkhātā pavāraṇāti sambandho.

117. **Yaṃ asnātī**ti yaṃ bhuñjati. **Ambilapāyāsādīsū**ti **ādi-**saddena khīrapāyāsādiṃ saṅgaṇhāti. Tattha **ambilapāyāsa**ggahaṇena takkādiambilasaṃyuttā ghanayāgu vuttā. **Khīrapāyāsa**ggahaṇena khīrasaṃyuttā yāgu saṅgayhati. **Pavāraṇaṃ janetī**ti anatirittabhojanāpattinibandhanaṃ paṭikkhepaṃ sādheti. Katopi paṭikkhepo anatirittabhojanāpattinibandhano na hoti, akataṭṭhāneyeva tiṭṭhatīti āha **''pavāraṇaṃ na janetī''**ti.

''Yāgu-saddassa pavāraṇajanakayāguyāpi sādhāraṇattā 'yāguṃ gaṇhathā'ti vuttepi pavāraṇā hotīti pavāraṇaṃ janetiyevāti vutta''nti tīsupi gaṇṭhipadesu vuttaṃ. Taṃ parato tattheva ''bhattamissakaṃ yāguṃ āharitvā''ti ettha vuttakāraṇena na sameti. Vuttañhi tattha – heṭṭhā ayāguke nimantane udakakañjikakhīrādīhi saddhiṃ madditaṃ bhattameva sandhāya ''yāguṃ gaṇhathā''ti vuttattā pavāraṇā hoti. ''Bhattamissakaṃ yāguṃ āharitvā''ti ettha pana visuṃ yāguyā vijjamānattā pavāraṇā na hotīti. Tasmā tattha vuttanayeneva khīrādīhi saddhiṃ madditaṃ bhattameva sandhāya ''yāguṃ gaṇhathā''ti vuttattā yāguyāva tattha abhāvato pavāraṇā hotīti evamettha kāraṇaṃ vattabbaṃ. Evañhi sati parato ''yenāpucchito, tassa atthitāyā''ti aṭṭhakathāya vuttakāraṇenapi saṃsandati, aññathā gaṇṭhipadesuyeva pubbāparavirodho āpajjati, aṭṭhakathāya ca na sametīti. **Sace…pe… paññāyatī**ti iminā vuttappamāṇassa macchamaṃsakhaṇḍassa nahāruno vā sabbhāvamattaṃ dasseti. **Tāhī**ti puthukāhi.

Sālivīhiyavehi katasattūti yebhuyyanayena vuttaṃ, satta dhaññāni pana bhajjitvā katopi sattuyeva. Tenevāha **''kaṅguvaraka…pe… sattusaṅgahameva gacchatī''**ti. **Sattumodako**ti sattuyo piṇḍetvā kato apakko sattuguḷo. Vimativinodaniyaṃ (vi. vi. ṭī. pācittiya 2.238-239) pana **''sattumodako**ti sattuṃ temetvā kato apakko, sattuṃ pana pisitvā piṭṭhaṃ katvā temetvā pūvaṃ katvā pacanti, taṃ na pavāretī''ti vuttaṃ.

Pañcannaṃ bhojanānaṃ aññataravasena vippakatabhojanabhāvassa upacchinnattā **''mukhe sāsapamattampi…pe… na pavāretī''**ti vuttaṃ. ''Akappiyamaṃsaṃ paṭikkhipati, na pavāretī''ti vacanato sace saṅghikaṃ lābhaṃ attano apāpuṇantaṃ jānitvā vā ajānitvā vā paṭikkhipati, na pavāreti paṭikkhipitabbasseva paṭikkhittattā, alajjisantakaṃ paṭikkhipantopi na pavāreti. **Avatthutāyā**ti anatirittāpattisādhikāya pavāraṇāya avatthubhāvato. Etena paṭikkhipitabbasseva paṭikkhittabhāvaṃ dīpeti. Yañhi paṭikkhipitabbaṃ hoti, tassa paṭikkhepo āpattiyā aṅgaṃ na hotīti taṃ pavāraṇāya avatthūti vuccati.

118. **Āsannataraṃ aṅga**nti hatthapāsato bahi ṭhatvā onamitvā dentassa sīsaṃ āsannataraṃ hoti, tassa orimantena paricchinditabbaṃ.

Upanāmetīti iminā kāyābhihāraṃ dasseti. **Apanāmetvā**ti abhimukhaṃ haritvā. **Idaṃ bhattaṃ gaṇhāti vadatī**ti kiñci apanāmetvā vadati. Kevalaṃ vācābhihārassa anadhippetattā gaṇhathāti gahetuṃ āraddhaṃ. Hatthapāsato bahi ṭhitassa satipi dātukāmatābhihāre paṭikkhipantassa dūrabhāveneva pavāraṇāya abhāvato therassapi dūrabhāvamattaṃ gahetvā pavāraṇāya abhāvaṃ dassento **''therassa dūrabhāvato''**tiādimāha, na pana therassa abhihārasambhavato. Sacepi gahetvā gato hatthapāse ṭhito hoti, kiñci pana avatvā ādhāraṭṭhāne ṭhitattā abhihāro nāma na hotīti **''dūtassa ca anabhiharaṇato''**ti vuttaṃ. ''Gahetvā āgatena 'bhattaṃ gaṇhathā'ti vutte abhihāro nāma hotīti 'sace pana gahetvā āgato bhikkhu…pe… pavāraṇā hotī'ti vutta''nti tīsupi gaṇṭhipadesu vuttaṃ. Keci pana ''pattaṃ kiñcipi upanāmetvā 'imaṃ bhattaṃ gaṇhathā'ti vuttanti gahetabba''nti vadanti, taṃ yuttaṃ viya dissati vācābhihārassa idha anadhippetattā.

Parivesanāyāti bhattagge. **Abhihaṭāva hotī**ti parivesakeneva abhihaṭā hoti. **Tato dātukāmatāya gaṇhantaṃ paṭikkhipantassa pavāraṇā hotī**ti ettha aggaṇhantampi paṭikkhipato pavāraṇā hotiyeva. Kasmā? Dātukāmatāya abhihaṭattā, ''tasmā sā abhihaṭāva hotī''ti hi vuttaṃ. Teneva tīsupi gaṇṭhipadesu ''dātukāmābhihāre sati kevalaṃ 'dassāmī'ti gahaṇameva abhihāro na hoti, 'dassāmī'ti gaṇhantepi agaṇhantepi dātukāmatābhihārova abhihāro hoti, tasmā gahaṇasamaye vā aggahaṇasamaye vā taṃ paṭikkhipato pavāraṇā hotī''ti vuttaṃ. Idāni tassa asati dātukāmatābhihāre gahaṇasamayepi paṭikkhipato pavāraṇā na hotīti dassetuṃ **''sace panā''**tiādi vuttaṃ. Kaṭacchunā anukkhittampi pubbe eva abhihaṭattā pavāraṇā hotīti **''abhihaṭāva hotī''**ti vuttaṃ. **Uddhaṭamatte**ti bhājanato viyojitamatte. **Dvinnaṃ samabhārepī**ti parivesakassa ca aññassa ca bhattapacchibhāraggahaṇe sambhūtepīti attho.

119. **Rasaṃ gaṇhathā**ti ettha kevalaṃ maṃsarasassa apavāraṇājanakassa nāmena vuttattā paṭikkhipato pavāraṇā na hoti. **Maccharasa**ntiādīsu maccho ca rasañcāti atthasambhavato, vatthunopi tādisattā pavāraṇā hoti. ''Idaṃ gaṇhathā''tipi avatvā tuṇhībhūtena abhihaṭaṃ paṭikkhipatopi hoti eva.

Karambakoti missakādhivacanametaṃ. Yañhi bahūhi missetvā karonti, so ''karambako''ti vuccati, so sacepi maṃsena missetvā kato hoti, ''karambakaṃ gaṇhathā''ti apavāraṇārahassa nāmena vuttattā paṭikkhipato pavāraṇā na hoti. ''Maṃsakarambakaṃ gaṇhathā''ti vutte pana ''maṃsamissakaṃ gaṇhathā''ti vuttaṃ hoti, tasmā pavāraṇāva hoti.

120. **''Uddissakata''nti maññamāno**ti ettha ''vatthuno kappiyattā akappiyasaññāya paṭikkhepatopi acittakattā imassa sikkhāpadassa pavāraṇā hotī''ti vadanti. ''Heṭṭhā ayāguke nimantane udakakañjikakhīrādīhi saddhiṃ madditaṃ bhattameva sandhāya 'yāguṃ gaṇhathā'ti vuttattā pavāraṇā hoti, 'bhattamissakaṃ yāguṃ āharitvā'ti ettha pana visuṃ yāguyā vijjamānattā pavāraṇā na hotī''ti vadanti. **Ayamettha adhippāyo**ti ''yenāpucchito''tiādinā vuttamevatthaṃ sandhāya vadati. **Kāraṇaṃ panettha duddasa**nti ettha eke tāva vadanti ''yasmā yāgumissakaṃ nāma bhattameva na hoti, khīrādikampi hotiyeva, tasmā karambake viya pavāraṇāya na bhavitabbaṃ, evañca sati 'yāgu bahutarā vā hoti samasamā vā, na pavāreti, yāgu mandā, bhattaṃ bahutaraṃ, pavāretī'ti ettha kāraṇaṃ duddasa''nti. Keci pana vadanti ''yāgumissakaṃ nāma bhattaṃ, tasmā taṃ paṭikkhipato pavāraṇāya eva bhavitabbaṃ, evañca sati 'idha pavāraṇā hoti, na hotī'ti ettha kāraṇaṃ duddasa''nti.

Yathā cettha kāraṇaṃ duddasaṃ, evaṃ parato ''missakaṃ gaṇhathā''ti etthāpi kāraṇaṃ duddasamevāti veditabbaṃ. Na hi pavāraṇappahonakassa appabahubhāvo pavāraṇāya bhāvābhāvanimittaṃ, kiñcarahi pavāraṇājanakassa nāma gahaṇamevettha pamāṇaṃ, tasmā ''idañca karambakena na samānetabba''ntiādinā yampi kāraṇaṃ vuttaṃ, tampi pubbe vuttena saṃsandiyamānaṃ na sameti. Yadi hi missakanti bhattamissakeyeva ruḷhaṃ siyā, evaṃ sati yathā ''bhattamissakaṃ gaṇhathā''ti vutte bhattaṃ bahutaraṃ vā samaṃ vā appataraṃ vā hoti, pavāretiyeva, evaṃ ''missakaṃ gaṇhathā''ti vuttepi appatarepi bhatte pavāraṇāya bhavitabbaṃ ''missaka''nti bhattamissakeyeva ruḷhattā. Tathā hi ''missakanti bhattamissakeyeva ruḷhavohārattā idaṃ pana bhattamissakamevāti vutta''nti tīsupi gaṇṭhipadesu vuttaṃ. Atha missakanti bhattamissake ruḷhaṃ na hoti, missakabhattaṃ pana sandhāya ''missakaṃ gaṇhathā''ti vuttanti. Evampi yathā ayāguke nimantane khīrādīhi sammadditaṃ bhattameva sandhāya ''yāguṃ gaṇhathā''ti vutte pavāraṇā hoti, evamidhāpi missakabhattameva sandhāya ''missakaṃ gaṇhathā''ti vutte bhattaṃ appaṃ vā hotu, bahu vā, pavāraṇā eva siyā, tasmā missakanti bhattamissake ruḷhaṃ vā hotu, missakaṃ sandhāya bhāsitaṃ vā, ubhayathāpi pubbenāparaṃ na sametīti kimettha kāraṇacintāya. Īdisesu pana ṭhānesu aṭṭhakathāpamāṇeneva gantabbanti ayaṃ amhākaṃ khanti.

Vimativinodaniyaṃ (vi. vi. ṭī. pācittiya 2.238-239) pana **''uddissakatanti maññamāno**ti ettha vatthuno kappiyattā 'pavāritova hotī'ti

vuttaṃ. Tañce uddissakatameva hoti, paṭikkhepo natthi. **Ayametthādhippāyo**ti ‘yenāpucchito’tiādinā vuttamevatthaṃ sandhāya vadati. **Kāraṇaṃ panettha duddasa**nti bhattassa bahutarabhāve pavāraṇāya sambhavakāraṇaṃ duddasaṃ, aññathā karambakepi macchādibahubhāve pavāraṇā bhaveyyāti adhippāyo. Yathā cettha kāraṇaṃ duddasaṃ, evaṃ parato ‘missakaṃ gaṇhathā’ti etthāpi kāraṇaṃ duddasamevāti daṭṭhabbaṃ. Yañca ‘idaṃ pana bhattamissakamevā’tiādi kāraṇaṃ vuttaṃ, tampi ‘appataraṃ na pavāretī’ti vacanena na sametī’’ti ettakameva vuttaṃ.

‘‘Visuṃ katvā detīti bhattassa upari ṭhitaṃ rasādiṃ visuṃ gahetvā detī’’ti tīsupi gaṇṭhipadesu vuttaṃ. Kehici pana ‘‘yathā bhattasitthaṃ na patati, tathā gāḷhaṃ hatthena pīḷetvā parissāvetvā detī’’ti vuttaṃ. Tatthāpi kāraṇaṃ na dissati. Yathā hi bhattamissakaṃ yāguṃ āharitvā ‘‘yāguṃ gaṇhathā’’ti vatvā yāgumissakaṃ bhattampi dentaṃ paṭikkhipato pavāraṇā na hoti, evamidhāpi bahukhīrarasādīsu bhattesu ‘‘khīraṃ gaṇhathā’’tiādīni vatvā dinnāni khīrādīni vā detu khīrādimissakaṃ bhattaṃ vā, ubhayathāpi pavāraṇāya na bhavitabbaṃ, tasmā ‘‘visuṃ katvā detī’’ti tenākārena dentaṃ sandhāya vuttaṃ, na pana bhattamissakaṃ katvā dīyamānaṃ paṭikkhipato pavāraṇā hotīti dassanatthanti gahetabbaṃ. Yadi pana bhattamissakaṃ katvā dīyamāne pavāraṇā hotīti adhippāyena aṭṭhakathāyaṃ ‘‘visuṃ katvā detī’’ti vuttaṃ, evaṃ sati aṭṭhakathāyevettha pamāṇanti gahetabbaṃ, na pana kāraṇantaraṃ gavesitabbaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. pācittiya 2.238-239) pana **‘‘visuṃ katvā detī**ti ‘rasaṃ gaṇhathā’tiādinā vācāya visuṃ katvā detīti attho gahetabbo, na pana kāyena rasādiṃ viyojetvāti tathā aviyojitepi paṭikkhipato pavāraṇāya asambhavato apavāraṇāpahonakassa nāmena vuttattā bhattamissakayāguṃ āharitvā ‘yāguṃ gaṇhathā’ti vuttaṭṭhānādīsu viya, aññathā ettha yathā pubbāparaṃ na virujjhati, tathā adhippāyo gahetabbo’’ti vuttaṃ.

Nāvā vā setu vātiādimhi nāvādiabhiruhanādikkhaṇe kiñci ṭhatvāpi abhiruhanādikātabbattepi gamanatapparatāya ṭhānaṃ nāma na hoti, janasammaddena pana anokāsādibhāvena ṭhātuṃ na vaṭṭati. **Acāletvā**ti vuttaṭṭhānato aññasmiṃ pīṭhappadese vā uddhaṃ vā apelletvā, tasmiṃ eva pana ṭhāne parivattetuṃ labhati. Tenāha **‘‘yena passenā’’**tiādi. Sace ukkuṭikaṃ nisinno pāde amuñcitvāpi bhūmiyaṃ nisīdati, iriyāpathaṃ vikopento nāma hotīti ukkuṭikāsanaṃ avikopetvā sukhena nisīdituṃ **‘‘tassa pana heṭṭhā…pe… nisīdanakaṃ dātabba’’**nti vuttaṃ. **‘‘Āsanaṃ acāletvā**ti pīṭhe phuṭṭhokāsato ānisadamaṃsaṃ amocetvā anuṭṭhahitvāti vuttaṃ hoti. Adinnādāne viya ṭhānācāvanaṃ na gahetabba’’nti tīsupi gaṇṭhipadesu vuttaṃ.

121. **Akappiyakata**nti ettha akappiyakatasseva anatirittabhāvato kappiyaṃ akārāpetvā tasmiṃ patte pakkhittaṃ mūlaphalādiyeva atirittaṃ na hoti, akappiyabhojanaṃ vā kuladūsanādinā uppannaṃ. Sesaṃ pana pattapariyāpannaṃ atirittameva hoti, paribhuñjituṃ vaṭṭati, taṃ pana mūlaphalādiṃ paribhuñjitukāmena tato nīharitvā kappiyaṃ kārāpetvā aññasmiṃ bhājane ṭhapetvā atirittaṃ kārāpetvā paribhuñjitabbaṃ.

122. **So puna kātuṃ na labhatī**ti tasmiṃyeva bhājane kariyamānaṃ paṭhamaṃ katena saddhiṃ kataṃ hotīti puna soyeva kātuṃ na labhati, añño labhati. Aññasmiṃ pana bhājane tena vā aññena vā kātuṃ vaṭṭati. Tenāha **‘‘yena akataṃ, tena kātabbaṃ, yañca akataṃ, taṃ kātabba’’**nti. **Tenāpī**ti ettha **pi-**saddo na kevalaṃ aññenevāti imamatthaṃ dīpeti. **Evaṃ kata**nti aññasmiṃ bhājane kataṃ.

Pesetvāti anupasampannassa hatthe pesetvā. Imassa vinayakammabhāvato **‘‘anupasampannassa hatthe ṭhitaṃ na kātabba’’**nti vuttaṃ.

Sace pana āmisasaṃsaṭṭhānīti ettha sace mukhagatenāpi anatirittena āmisena saṃsaṭṭhāni honti, pācittiyamevāti veditabbaṃ, tasmā pavāritena bhojanaṃ atirittaṃ kārāpetvā bhuñjantenapi yathā akatena missaṃ na hoti, evaṃ mukhañca hatthañca suddhaṃ katvā bhuñjitabbaṃ. Kiñcāpi apavāritassa purebhattaṃ yāmakālikādīni āhāratthāya paribhuñjatopi anāpatti, pavāritassa pana pavāraṇamūlakaṃ dukkaṭaṃ hotiyevāti ‘‘yāmakālikaṃ…pe… ajjhohāre ajjhohāre āpatti dukkaṭassā’’ti pāḷiyaṃ (pāci. 240) vuttaṃ.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Paṭikkhepapavāraṇāvinicchayakathālaṅkāro nāma

Ekavīsatimo paricchedo.

22. Pabbajjāvinicchayakathā

123. Evaṃ paṭikkhepapavāraṇāvinicchayaṃ kathetvā idāni pabbajjāvinicchayaṃ kathetuṃ **‘‘pabbajjāti ettha panā’’**tyādimāha. Tattha paṭhamaṃ vajitabbāti **pabbajjā,** upasampadāto paṭhamaṃ upagacchitabbāti attho. Pa-pubba vaja gatimhīti dhātu. **Kulaputta**nti ācārakulaputtaṃ sandhāya vadati. Ye puggalā paṭikkhittā, te vajjetvāti sambandho. **Pabbajjādosavirahito**ti pabbajjāya antarāyakarehi pañcābādhādidosehi virahito. **Nakhapiṭṭhippamāṇa**nti ettha kaniṭṭhaṅgulinakhapiṭṭhi adhippetā. **‘‘Tañce nakhapiṭṭhippamāṇampi vaḍḍhanapakkhe ṭhitaṃ hoti, na pabbājetabbo**ti iminā sāmaññalakkhaṇaṃ dassitaṃ, tasmā yattha katthaci sarīrāvayavesu nakhapiṭṭhippamāṇaṃ vaḍḍhanakapakkhe ṭhitaṃ ce, na vaṭṭatīti siddhaṃ. Evañca sati nakhapiṭṭhippamāṇampi avaḍḍhanakapakkhe ṭhitaṃ ce, sabbattha vaṭṭatīti āpannaṃ, tañca na sāmaññato adhippetanti padesaviseseyeva niyametvā dassento **‘sace panā’**tiādimāha. Sace hi avisesena nakhapiṭṭhippamāṇaṃ avaḍḍhanakapakkhe ṭhitaṃ vaṭṭeyya, ‘nivāsanapārupanehi pakatipaṭicchannaṭṭhāne’ti padesaniyamaṃ na kareyya, tasmā nivāsanapārupanehi pakatipaṭicchannaṭṭhānato aññattha nakhapiṭṭhippamāṇaṃ avaḍḍhanakapakkhe ṭhitampi na vaṭṭatīti siddhaṃ. Nakhapiṭṭhippamāṇato khuddakataraṃ pana avaḍḍhanakapakkhe vā vaḍḍhanakapakkhe vā ṭhitaṃ hotu, vaṭṭati nakhapiṭṭhippamāṇato khuddakatarassa vaḍḍhanakapakkhe avaḍḍhanakapakkhe vā ṭhitassa mukhādīsuyeva paṭikkhittattā’’ti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.88) vuttaṃ.

Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 88-89) pana ‘‘paṭicchannaṭṭhāne nakhapiṭṭhippamāṇaṃ avaḍḍhanakapakkhe ṭhitaṃ hoti, vaṭṭatīti vuttattā appaṭicchannaṭṭhāne tādisampi na vaṭṭati, paṭicchannaṭṭhānepi ca vaḍḍhanakapakkhe ṭhitaṃ na vaṭṭatīti siddhameva hoti. Pākaṭaṭṭhānepi pana nakhapiṭṭhippamāṇato ūnataraṃ avaḍḍhanakaṃ vaṭṭatīti ye gaṇheyyuṃ, tesaṃ taṃ gahaṇaṃ paṭisedhetuṃ **‘mukhe panā’**tiādi vutta’’nti vuttaṃ. **Godhā…pe… na vaṭṭatī**ti iminā tādisopi rogo kuṭṭheyeva antogadhoti dasseti. Gaṇḍepi iminā nayena vinicchayo veditabbo. Tattha pana mukhādīsu kolaṭṭhimattato khuddakataropi gaṇḍo na vaṭṭatīti visuṃ na dassito. ‘‘Appaṭicchannaṭṭhāne

avaḍḍhanakapakkhe ṭhitepi na vaṭṭatī''ti ettakameva hi tattha vuttaṃ, tathāpi kuṭṭhe vuttanayena mukhādīsu kolaṭṭhippamāṇato khuddakataropi gaṇḍo na vaṭṭatīti viññāyati, tasmā **avaḍḍhanakapakkhe ṭhitepī**ti ettha **pi-**saddo avuttasampiṇḍanattho, tena kolaṭṭhimattato khuddakataropi na vaṭṭatīti ayamattho dassitoyevāti amhākaṃ khanti. **Pakativaṇṇe jāte**ti rogahetukassa vikāravaṇṇassa abhāvaṃ sandhāya vuttaṃ.

Kolaṭṭhimattakoti badaraṭṭhippamāṇo. ''Sañjātachaviṃ kāretvā''ti pāṭho, vijjamānachaviṃ kāretvāti attho. Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.88-89) pana **''sacchaviṃ kāretvā**ti vijjamānachaviṃ kāretvāti attho, sañchavinti vā pāṭho, sañjātachaanti attho. Gaṇḍādīsu vūpasantesupi taṃ ṭhānaṃ vivaṇṇampi hoti, taṃ vaṭṭatī''ti vuttaṃ.

Padumapuṇḍarīkapattavaṇṇanti rattapadumasetapadumapupphadalavaṇṇaṃ. **Kuṭṭhe vuttanayenevā**ti ''paṭicchannaṭṭhāne avaḍḍhanakaṃ vaṭṭati, aññattha na kiñci vaṭṭatī''ti vuttanayaṃ dasseti. **Sosabyādhī**ti khayarogo. **Yakkhummādo**ti kadāci āgantvā bhūmiyaṃ pātetvā hatthamukhādikaṃ avayavaṃ bhūmiyaṃ ghaṃsanako yakkhova rogo.

124. **Mahāmatto**ti mahatiyā issariyamattāya samannāgato. **''Na dānāhaṃ devassa bhaṭo''ti āpucchatī**ti rañña eva dinnaṃ ṭhānantaraṃ sandhāya vuttaṃ. Yo pana rājakammikehi amaccādīhi ṭhapito, amaccādīnaṃ eva vā bhaṭo hoti, tena taṃ taṃ amaccādimpi āpucchituṃ vaṭṭatīti.

125. **''Dhajabandho''**ti vuttattā apākaṭacoro pabbājetabboti viññāyati. Tena vakkhati ''ye pana ambalabujādicorakā''tiādi. **Evaṃ jānantī**ti ''sīlavā jāto''ti jānanti.

126. **Bhinditvā**ti andubandhanaṃ bhinditvā. **Chinditvā**ti saṅkhalikabandhanaṃ chinditvā. **Muñcitvā**ti rajjubandhanaṃ muñcitvā. **Vivaritvā**ti gāmabandhanādīsu gāmadvārādīni vivaritvā. **Apassamānānaṃ vā palāyatī**ti purisaguttiyaṃ purisānaṃ gopakānaṃ apassamānānaṃ palāyati.

129. **Purimanayenevā**ti ''kasāhato katadaṇḍakammo''ti ettha vuttanayeneva.

130. **Palātopī**ti iṇassāmikānaṃ āgamanaṃ ñatvā bhayena palātopi iṇāyiko. **Gīvā hoti** iṇāyikabhāvaṃ ñatvā anādarena iṇamuttake bhikkhubhāve pavesitattā.

Upaḍḍhupaḍḍhanti thokaṃ thokaṃ. **Dātabbamevā**ti iṇāyikena dhanaṃ sampajjatu vā, mā vā, dāne saussāheneva bhavitabbaṃ, aññehi ca bhikkhūhi ''mā dhuraṃ nikkhipāhī''ti vatvā sahāyakehi bhavitabbanti dasseti. Dhuranikkhepena hissa bhaṇḍagghena kāretabbatā siyāti.

131. **Dāsacārittaṃ āropetvā kīto**ti iminā dāsabhāvaparimocanatthāya kītaṃ nivatteti. Tādiso hi dhanakkītopi adāso eva. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 97) pana **''desacāritta**nti sāvanapaṇṇāropanādikaṃ taṃ taṃ desacāritta''nti vuttaṃ. **Tattha tattha cārittavasenā**ti tasmiṃ tasmiṃ janapade dāsapaṇṇajjhāpanādinā adāsakaraṇaniyāmena. Abhisekādīsu sabbabandhanāni mocāpenti, taṃ sandhāya **''sabbasādhāraṇenā''**ti vuttaṃ.

Sace sayameva paṇṇaṃ āropenti, na vaṭṭatīti tā bhujissitthiyo ''mayampi vaṇṇadāsiyo homā''ti attano rakkhaṇatthāya sayameva rājūnaṃ dāsipaṇṇe attano nāmaṃ likhāpenti, tāsaṃ puttāpi rājadāsāva honti, tasmā te pabbājetuṃ na vaṭṭati. **Tehi adinnā na pabbājetabbā**ti yattakā tesaṃ sāmino, tesu ekena adinnepi na pabbājetabbā. **Bhujisse katvā pana pabbājetuṃ vaṭṭatī**ti yassa vihārassa te ārāmikā dinnā, tasmiṃ vihāre saṅghaṃ ñāpetvā phātikammena dhanādiṃ katvā bhujisse katvā pabbājetuṃ vaṭṭati. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 97) pana ''devadāsiputte vaṭṭatīti likhitaṃ. 'Ārāmikañce pabbājetukāmo, aññamekaṃ datvā pabbājetabba'nti vuttaṃ. Mahāpaccarivādassa ayamidha adhippāyo, 'bhikkhusaṅghassa ārāmike demā'ti dinnattā na te tesaṃ dāsā, 'ārāmiko ca neva dāso na bhujisso'ti vattabbato na dāsoti likhitaṃ. Takkāsiñcanaṃ sīhaḷadīpe cārittaṃ, te ca pabbājetabbā saṅghassārāmikattā. Nissāmikaṃ dāsaṃ attanāpi bhujissaṃ kātuṃ labhatī''ti vuttaṃ.

Sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.97) pana **''takkaṃ sīse āsittakasadisāva hontī**ti yathā adāse karontā takkena sīsaṃ dhovitvā adāsaṃ karonti, evaṃ ārāmikavacanena dinnattā adāsāva teti adhippāyo. 'Takkāsiñcanaṃ pana sīhaḷadīpe cāritta'nti vadanti. **Neva pabbājetabboti vutta**nti kappiyavacanena dinnepi saṅghassa ārāmikadāsattā evaṃ vutta''nti vuttaṃ. Vimativinodaniyampi (vi. vi. ṭī. mahāvagga 2.97) **''takkaṃ sīse āsittakasadisāva hontī**ti kesuci janapadesu adāse karontā takkaṃ sīse āsiñcanti, tena kira te adāsā honti, evamidampi ārāmikavacanena dinnampīti adhippāyo. Tathā dinnepi saṅghassa ārāmikadāso evāti **'neva pabbājetabbo'**ti vuttaṃ. **'Tāvakāliko nāma'**ti vuttattā kālaparicchedaṃ katvā vā pacchāpi gahetukāmatāya vā dinnaṃ sabbaṃ tāvakālikamevāti gahetabbaṃ. **Nissāmikadāso** nāma yassa sāmikulaṃ aññātikaṃ maraṇena parikkhīṇaṃ, na koci tassa dāyādo, so pana samānajātikehi vā nivāsagāmavāsīhi vā issarehi vā bhujisso katova pabbājetabbo. Devadāsāpi dāsā eva. Te hi katthaci dese rājadāsā honti, katthaci vihāradāsā vā, tasmā pabbājetuṃ na vaṭṭatī''ti vuttaṃ.

Sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.97) pana **''nissāmikadāso** nāma yassa sāmikā saputtadārā matā honti, na koci tassa pariggāhako, sopi pabbājetuṃ na vaṭṭati, taṃ pana attanāpi bhujissaṃ kātuṃ vaṭṭati. Ye vā pana tasmiṃ raṭṭhe sāmino, tehipi kārāpetuṃ vaṭṭati, 'devadāsiputtaṃ pabbājetuṃ vaṭṭatī'ti tīsupi gaṇṭhipadesu vuttaṃ. 'Dāsassa pabbajitvā attano sāmike disvā palāyantassa āpatti natthī'ti vadantī''ti vuttaṃ. Vimativinodaniyaṃ pana ''dāsampi pabbājetvā sāmike disvā paṭicchādanatthaṃ apanento padavārena adinnādānāpattiyā kāretabbo, dāsassa pana palāyato anāpattī''ti vuttaṃ.

132. Hatthacchinnakādivatthūsu **kaṇṇamūle**ti sakalassa kaṇṇassa chedaṃ sandhāyāha. **Kaṇṇasakkhalikāyā**ti kaṇṇacūḷikāya. **Yassa pana kaṇṇāvaṭṭe**ti heṭṭhā kuṇḍalādiṭhapanachiddaṃ sandhāya vuttaṃ. ''Taṅhi saṅghaṭṭanakkhamaṃ. **Ajapadake**ti ajapadanāsikaṭṭhikoṭiyaṃ. Tato hi uddhaṃ na vicchindituṃ sakkā hoti. **Sandhetu**nti avirūpasaṇṭhānaṃ sandhāya vuttaṃ, virūpaṃ pana parisadūsakaṃ āpādeti.

Khujjasarīroti vaṅkasarīro. Brahmuno viya ujukaṃ gattaṃ sarīraṃ yassa so **brahmujugatto,** bhagavā. **Avaseso satto**ti iminā lakkhaṇena rahitasatto. Etena ṭhapetvā mahāpurisaṃ cakkavattiñca itare sattā khujjapakkhikāti dasseti. Yebhuyyena hi sattā khandhe kaṭiyaṃ jāṇūsūti tīsu ṭhānesu namanti, te kaṭiyaṃ namantā pacchato namanti, dvīsu ṭhānesu namantā purato namanti, dīghasarīrā pana ekena passena vaṅkā honti, eke mukhaṃ unnāmetvā nakkhattāni gaṇayantā viya caranti, eke appamaṃsalohitā sūlasadisā honti, eke purato pabbhārā honti, pavedhamānā gacchanti. **Parivaṭumo**ti samantato vaṭṭakāyo. Etena evarūpā eva vāmanakā na vaṭṭantīti dasseti.

133. **Aṭṭhisirācammasarīro**ti aṭṭhisirācammamattasarīro. **Kūṭakūṭasīso**ti anekesu ṭhānesu piṇḍitamaṃsataṃ dassetuṃ āmeḍitaṃ kataṃ. Tenāha **''tālaphalapiṇḍisadisenā''**ti. Tālaphalānaṃ mañjarī **piṇḍi** nāma. **Anupubbatanukena sīsenā**ti cetiyathūpikā viya kamena kisena sīsena. Mahāveḷupabbaṃ viya ādito paṭṭhāya yāva pariyosānā avisamathūlena sīsena samannāgato **nāḷisīso** nāma. **Kappasīso**ti gajamatthakaṃ viya dvidhā bhinnasīso. **''Kaṇṇikakeso vā''**ti imassa vivaraṇaṃ **''pāṇakehī''**tiādi. Makkaṭasseva nalāṭepi kesānaṃ uṭṭhitabhāvaṃ sandhāyāha **''sīsalomehī''**tiādi.

Makkaṭabhamukoti nalāṭalomehi avibhattalomabhamuko. **Akkhicakkehī**ti akkhimaṇḍalehi. **Kekaro**ti tiriyaṃ passanako. **Udakatārakā**ti olokentānaṃ udake paṭibimbikacchāyā. Udakabubbuḷanti keci. **Akkhitārakā**ti abhimukhe ṭhitānaṃ chāyā. Akkhibhaṇḍakātipi vadanti. **Atipiṅgalakkhi** majjārakkhi. **Madhupiṅgala**nti madhuvaṇṇapiṅgalaṃ. **Nippakhumakkhī**ti ettha **pakhuma-**saddo akkhidalalomesu niruḷho, tadabhāvā nippakhumakkhi. **Akkhipākenā**ti akkhidalapariyantesu pūtitāpajjanarogena.

Cipiṭanāsikoti anunnatanāsiko. **Paṭaṅgamaṇḍūko** nāma mahāmukhamaṇḍūko. **Bhinnamukho**ti upakkamukhapariyosāno, sabbadā vivaṭamukho vā. **Vaṅkamukho**ti ekapasse apakkamma ṭhitaheṭṭhimahanukaṭṭhiko. **Oṭṭhacchinnako**ti ubhosu oṭṭhesu yattha katthaci jātiyā vā pacchā vā satthādinā apanītamaṃsena oṭṭhena samannāgato. **Eḷamukho**ti niccapaggharitalālāmukho.

Bhinnagaloti avanatagalo. **Bhinnauro**ti atininnauramajjho. Evaṃ **bhinnapiṭṭhī**ti. **Sabbañceta**nti ''kacchugatto''tiādiṃ sandhāya vuttaṃ. Ettha ca vinicchayo kuṭṭhādīsu vutto evāti āha **''vinicchayo''**tiādi.

Vātaṇḍikoti aṇḍakesu vuddhirogena samannāgato, aṇḍavātarogena uddhutabījaṇḍakosena samannāgato vā. Yassa nivāsanena paṭicchannampi uṇṇataṃ pakāsati, sova na pabbājetabbo. **Vikaṭo**ti tiriyaṃ gamanapādehi samannāgato, yassa caṅkamato jāṇukā bahi nigacchanti. **Saṅghaṭṭo**ti gacchato parivattanapādehi samannāgato, yassa caṅkamato jāṇukā anto pavisanti. **Mahājaṅgho**ti thūlajaṅgho. **Mahāpādo**ti mahantena pādatalena yutto. **Pādavemajjhe**ti piṭṭhipādavemajjhe. Etena aggapādo ca paṇhi ca sadisāvāti dasseti.

134. **Majjhe saṃkuṭitapādattā**ti kuṇṭhapādatāya kāraṇaṃ dasseti, **agge saṃkuṭitapādattā**ti kuṇṭhapādatāya. Kuṇṭhapādasseva caṅkamanavibhāvanaṃ **''piṭṭhipādaggena caṅkamanto''**ti. **''Pādassa bāhirantenā''**ti ca **''abbhantarantenā''**ti ca idaṃ pādatalassa ubhohi pariyantehi caṅkamanaṃ sandhāya vuttaṃ.

Mammananti khalitavacanaṃ, yo ekamevakkharaṃ catupañcakkhattuṃ vadati, tassetaṃ adhivacanaṃ, ṭhānakaraṇavisuddhiyā abhāvena aphuṭṭhakkharavacanaṃ. Vacanānukaraṇena hi so ''mammano''ti vutto. Yo ca karaṇasampannopi ekamevakkharaṃ hikkārabahuso vadati, sopi idheva saṅgayhati. Yo vā pana taṃ niggahetvāpi anāmeḍitakkharameva sithilaṃ siliṭṭhavacanaṃ vattuṃ samattho, so pabbājetabbo. **Āpattito na muccantī**ti ñatvā karontāva na muccanti. Jīvitantarāyādiāpadāsu aruciyā kāyasāmaggiṃ dentassa anāpatti.

135. Abhabbapuggalakathāsu ''yo kāḷapakkhe itthī hoti, juṇhapakkhe puriso, ayaṃ **pakkhapaṇḍako''**ti keci vadanti. Aṭṭhakathāyaṃ pana ''kāḷapakkhe paṇḍako hoti, juṇhapakkhe panassa pariḷāho vūpasammatī''ti apaṇḍakapakkhe pariḷāhavūpasamasseva vuttattā paṇḍakapakkhe ussannapariḷāhatā paṇḍakabhāvāpattīti viññāyatīti vīmaṃsitvā yuttataraṃ gahetabbaṃ. Itthibhāvo pumbhāvo vā natthi etassāti **abhāvako**. **''Tasmiṃyevassa pakkhe pabbajjā vāritā**ti ettha apaṇḍakapakkhe pabbājetvā paṇḍakapakkhe nāsetabbo''ti tīsupi gaṇṭhipadesu vuttaṃ. Keci pana ''apaṇḍakapakkhe pabbajito sace kilesakkhayaṃ pāpuṇāti, na nāsetabbo''ti vadanti, taṃ tesaṃ matimattaṃ. Paṇḍakassa hi kilesakkhayāsambhavato, khīṇakilesassa ca paṇḍakabhāvānāpaāto. Ahetukapaṭisandhikathāyañhi avisesena paṇḍakassa ahetukapaṭisandhitā vuttā, āsittausūyapakkhapaṇḍakānañca paṭisandhito paṭṭhāyeva paṇḍakabhāvo, na pavattiyaṃyevāti vadanti. Teneva ahetukapaṭisandhiniddese jaccandhabadhirādayo viya paṇḍako jātisaddena visesetvā na niddiṭṭho. Catutthapārājikasaṃvaṇṇanāyañca (pārā. aṭṭha. 2.233) abhabbapuggale dassentena paṇḍakatiracchānagataubhatobyañjanakā tayo vatthuvipannā ahetukapaṭisandhikā, tesaṃ saggo avārito, maggo pana vāritoti avisesato vuttanti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.109) āgataṃ.

Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.109) pana paṇḍakavatthusmiṃ āsittausūyapakkhapaṇḍakā tayopi purisabhāvaliṅgādiyuttā ahetukapaṭisandhikā, te ca kilesapariyuṭṭhānassa balavatāya napuṃsakapaṇḍakasadisattā ''paṇḍakā''ti vuttā, tesu āsittausūyapaṇḍakānaṃ dvinnaṃ kilesapariyuṭṭhānaṃ yonisomanasikārādīhi vītikkamato nivāretumpi sakkā, tena te pabbājetabbāti vuttā. Pakkhapaṇḍakassa pana kāḷapakkhe ummādo viya kilesapariḷāho avattharanto āgacchati, vītikkamaṃ patvā eva ca nivattati, tasmā tasmiṃ pakkhe so na pabbājetabboti vutto, tadetaṃ vibhāgaṃ dassetuṃ **''yassa paresa''**nti vuttaṃ. Tattha **āsittassā**ti mukhe āsittassa attanopi asucimuccanena pariḷāho vūpasammati. **Usūyāya uppannāyā**ti usūyāya vasena attano sevetukāmatārāge uppanne asucimuttiyā pariḷāho vūpasammati.

''Bījāni apanītānī''ti vuttattā bījesu ṭhitesu nimittamatte apanīte paṇḍako na hoti. Bhikkhunopi anābādhapaccayā tadapanayane thullaccayameva, na paṇḍakattaṃ. Bījesu pana apanītesu aṅgajātampi rāgena kammaniyaṃ na hoti, pumabhāvo vigacchati, massuādipurisaliṅgampi upasampadāpi vigacchati, kilesapariḷāhopi dunnivāravītikkamo hoti napuṃsakapaṇḍakassa viya, tasmā īdiso upasampannopi nāsetabboti vadanti. Yadi evaṃ kasmā bījuddharaṇe pārājikaṃ na paññattanti? Ettha tāva keci vadanti ''paññattamevetaṃ bhagavatā 'paṇḍako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo'ti vuttattā''ti. Keci pana ''yasmā bījuddharaṇakkhaṇe paṇḍako na hoti, tasmā tasmiṃ khaṇe pārājikaṃ na paññattaṃ. Yasmā pana so uddhaṭabījo bhikkhu aparena samayena vuttanayena paṇḍakattaṃ āpajjati, abhāvako hoti, upasampadāya avatthu, tato eva cassa upasampadā vigacchati, tasmā esa paṇḍakattupagamanakālato paṭṭhāya jātiyā napuṃsakapaṇḍakena saddhiṃ yojetvā 'upasampanno nāsetabbo'ti abhabboti vutto, na tato pubbe. Ayañca kiñcāpi sahetuko, bhāvakkhayena panassa ahetukasadisatāya maggopi na uppajjatī''ti vadanti. Apare pana ''pabbajjato pubbe upakkamena paṇḍakabhāvamāpannaṃ sandhāya 'upasampanno nāsetabbo'ti vuttaṃ, upasampannassa pana pacchā upakkamena

upasampadāpi na vigacchatī''ti, taṃ na yuttaṃ. Yadaggena hi pabbajjato pubbe upakkamena abhabbo hoti, tadaggena pacchāpi hotīti vīmaṃsitvā gahetabbaṃ.

Itthattādi bhāvo natthi etassāti **abhāvako. Pabbajjā na vāritā**ti ettha **pabbajjā**ggahaṇeneva upasampadāpi gahitā. Tenāha ''yassa cettha pabbajjā vāritā''tiādi. **Tasmiṃ** yevassa **pakkhe pabbajjā vāritā**ti ettha pana apaṇḍakapakkhepi pabbajjāmattameva labhati, upasampadā pana tadāpi na vaṭṭati, paṇḍakapakkhe pana āgato liṅganāsanāya nāsetabboti veditabbanti vuttaṃ.

136. **Ubhatobyañjanamassa atthīti ubhatobyañjanako**ti iminā asamānādhikaraṇavisayo bāhiratthasamāsoyaṃ, purimapade ca vibhattialopoti dasseti. **Byañjana**nti cettha purisanimittaṃ itthinimittañca adhippetaṃ. Atha ubhatobyañjanakassa ekameva indriyaṃ hoti, udāhu dveti? Ekameva hoti, na dve. Kathaṃ viññāyatīti ce? ''Yassa itthindriyaṃ uppajjati, tassa purisindriyaṃ uppajjatīti, no. Yassa vā pana purisindriyaṃ uppajjati, tassa itthindriyaṃ uppajjatīti, no''ti (yama. 3.indriyayamaka.188) ekasmiṃ santāne indriyabhūtabhāvadvayassa uppattiyā abhidhamme paṭisedhitattā, tañca kho itthiubhatobyañjanakassa itthindriyaṃ, purisaubhatobyañjanakassa purisindriyanti. Yadi evaṃ dutiyabyañjanassa abhāvo āpajjati indriyañhi byañjanassa kāraṇaṃ vuttaṃ, tañca tassa natthīti? Vuccate – na tassa indriyaṃ dutiyabyañjanakāraṇaṃ. Kasmā? Sadā abhāvato. Itthiubhatobyañjanakassa hi yadā itthiyā rāgacittaṃ uppajjati, tadā purisabyañjanaṃ pākaṭaṃ hoti, itthibyañjanaṃ paṭicchannaṃ guḷhaṃ hoti, tathā itarassa itaraṃ. Yadi ca tesaṃ indriyaṃ dutiyabyañjanakāraṇaṃ bhaveyya, sadāpi byañjanadvayaṃ tiṭṭheyya, na pana tiṭṭhati, tasmā veditabbametaṃ ''na tassa taṃ byañjanakāraṇaṃ, kammasahāyaṃ pana rāgacittamevettha kāraṇa''nti. Yasmā cassa ekameva indriyaṃ hoti, tasmā itthiubhatobyañjanako sayampi gabbhaṃ gaṇhāti, parampi gaṇhāpeti. Purisaubhatobyañjanako paraṃ gaṇhāpeti, sayaṃ pana na gaṇhātīti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.116) āgataṃ.

Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.116) pana – **itthiubhatobyañjanako**ti itthindriyayutto, itaro pana purisindriyayutto. Ekassa hi bhāvadvayaṃ saha na uppajjati yamake (yama. 3.indriyayamaka.188) paṭikkhittattā. Dutiyabyañjanaṃ pana kammasahāyena akusalacitteneva bhāvarahitaṃ uppajjati. Pakatitthipurisānampi kammameva byañjanaliṅgānaṃ kāraṇaṃ, na bhāvo tassa kenaci paccayena paccayattassa paṭṭhāne avuttattā. Kevalaṃ bhāvasahitānaṃyeva byañjanaliṅgānaṃ pavattadassanatthaṃ aṭṭhakathāsu (dha. sa. aṭṭha. 632-633) ''itthindriyaṃ paṭicca itthiliṅgādīnī''tiādinā indriyassa byañjanakāraṇattena vuttaṃ. Idha pana akusalabalena indriyaṃ vināpi byañjanaṃ uppajjatīti veditabbaṃ. Ubhinnampi ce tesaṃ ubhatobyañjanakānaṃ. Yadā itthiyā rāgo uppajjati, tadā purisabyañjanaṃ pākaṭaṃ hoti, itaraṃ paṭicchannaṃ. Yadā purise rāgo uppajjati, tadā itthibyañjanaṃ pākaṭaṃ hoti, itaraṃ paṭicchannanti āgataṃ.

137. Theyyāya saṃvāso etassāti **theyyasaṃvāsako**. So ca na saṃvāsamattasseva thenako idhādhippeto, atha kho liṅgassa tadubhayassa ca thenakopīti āha **''tayo theyyasaṃvāsakā''**tiādi. **Na yathāvuḍḍhaṃ vandanaṃ sādiyatī**ti yathāvuḍḍhaṃ bhikkhūnaṃ vā sāmaṇerānaṃ vā vandanaṃ na sādiyati. **Yathāvuḍḍhaṃ vandanaṃ sādiyatī**ti attanā musāvādaṃ katvā dassitavassānurūpaṃ yathāvuḍḍhaṃ vandanaṃ sādiyati. **Bhikkhuvassagaṇanādiko**ti iminā na ekakammādikova idha saṃvāso nāmāti dasseti.

138. **Rāja…pe… bhayenā**ti ettha **bhaya-**saddo paccekaṃ yojetabbo ''rājabhayena dubbhikkhabhayenā''tiādinā. **Saṃvāsaṃ nādhivāseti, yāva so suddhamānaso**ti rājabhayādīhi gahitaliṅgatāya so suddhamānaso yāva saṃvāsaṃ nādhivāsetīti attho. Yo hi rājabhayādiṃ vinā kevalaṃ bhikkhū vañcetvā tehi saddhiṃ saṃvasitukāmatāya liṅgaṃ gaṇhāti, so asuddhacittatāya liṅgaggahaṇeneva theyyasaṃvāsako nāma hoti. Ayaṃ pana tādisena asuddhacittena bhikkhū vañcetukāmatāya abhāvato yāva saṃvāsaṃ nādhivāseti, tāva theyyasaṃvāsako nāma na hoti. Teneva ''rājabhayādīhi gahitaliṅgānaṃ 'gihī maṃ samaṇoti jānantū'ti vañcanacitte satipi bhikkhūnaṃ vañcetukāmatāya abhāvā doso na jāto''ti tīsupi gaṇṭhipadesu vuttaṃ. Keci pana ''vūpasantabhayatā idha suddhacittatā''ti vadanti, evañca sati so vūpasantabhayo yāva saṃvāsaṃ nādhivāseti, tāva theyyasaṃvāsako na hotīti ayamattho viññāyati. Imasmiñca atthe viññāyamāne avūpasantabhayassa saṃvāsasādiyanepi theyyasaṃvāsako na hotīti āpajjeyya, na ca aṭṭhakathāyaṃ avūpasantabhayassa saṃvāsasādiyanepi atheyyasaṃvāsakatā dassitā. **Sabbapāsaṇḍiyabhattāni bhuñjanto**ti ca iminā avūpasantabhayenapi saṃvāsaṃ asādiyanteneva bhavitabbanti dīpeti. Teneva tīsupi gaṇṭhipadesu vuttaṃ ''yasmā vihāraṃ āgantvā saṅghikaṃ gaṇhantassa saṃvāsaṃ pariharituṃ dukkaraṃ, tasmā 'sabbapāsaṇḍiyabhattāni bhuñjanto'ti idaṃ vutta''nti. Tasmā rājabhayādīhi gahitaliṅgatāyevettha suddhacittatāti gahetabbaṃ.

Sabbapāsaṇḍiyabhattānīti sabbasāmayikānaṃ sādhāraṇaṃ katvā vīthicatukkādīsu ṭhapetvā dātabbabhattāni. **Kāyaparihāriyānī**ti kāyena pariharitabbāni. **Abbhuggacchantī**ti abhimukhaṃ gacchanti. **Kammantānuṭṭhānenā**ti kasigorakkhādikammākaraṇena. **Tadeva pattacīvaraṃ ādāya vihāraṃ gacchatī**ti cīvarāni nivāsanapārupanavasena ādāya, pattañca aṃsakūṭe laggetvā vihāraṃ gacchati.

Nāpi sayaṃ jānātīti ''yo evaṃ pabbajati, so theyyasaṃvāsako nāma hotī''ti vā ''evaṃ kātuṃ na labhatī''ti vā ''evaṃ pabbajito samaṇo nāma na hotī''ti vā na jānāti. **Yo evaṃ pabbajati, so theyyasaṃvāsako nāma hotī**ti idaṃ pana nidassanamattaṃ. **Anupasampannakāleyevā**ti iminā upasampannakāle sutvā sacepi nāroceti, theyyasaṃvāsako na hotīti dīpeti.

Sikkhaṃ appaccakkhāya…pe… theyyasaṃvāsako na hotīti idaṃ bhikkhūhi dinnaliṅgassa apariccattattā na liṅgatthenako hoti, liṅgānurūpassa saṃvāsassa sāditattā nāpi saṃvāsatthenako hotīti vuttaṃ. **Eko bhikkhu kāsāye saussāhova odātaṃ nivāsetvā**ti etthāpi idameva kāraṇaṃ daṭṭhabbaṃ. Parato **''sāmaṇero saliṅge ṭhito''**tiādinā sāmaṇerassa vuttavidhānesupi atheyyasaṃvāsapakkhe ayameva nayo. **''Bhikkhuniyāpi eseva nayo''**ti vuttamevatthaṃ **''sāpi gihibhāvaṃ patthayamānā''**tiādinā vibhāveti.

Sace koci vuḍḍhapabbajitoti sāmaṇeraṃ sandhāya vuttaṃ. **Mahāpeḷādīsū**ti etena gihisantakaṃ dassitaṃ. **Sāmaṇerapaṭipāṭiyā… pe… theyyasaṃvāsako na hotī**ti ettha kiñcāpi theyyasaṃvāsako na hoti, pārājikaṃ pana āpajjatiyeva. Sesamettha uttānamevāti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.110) vuttaṃ.

Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.110) pana – theyyāya liṅgaggahaṇamattampi idha saṃvāso evāti āha **''tayo theyyasaṃvāsakā''**ti. **Na yathāvuḍḍhaṃ vandana**nti bhikkhūnaṃ sāmaṇerānaṃ vā vandanaṃ na sādiyati. **Yathāvuḍḍhaṃ vandana**nti attanā musāvādena dassitavassakkamena bhikkhūnaṃ vandanaṃ sādiyati. Daharasāmaṇero pana vuḍḍhasāmaṇerānaṃ, daharabhikkhū ca vuḍḍhānaṃ vandanaṃ sādiyantopi theyyasaṃvāsako na hoti. **Imasmiṃ atthe**ti saṃvāsatthenakatthe. **Bhikkhuvassānī**ti idaṃ saṃvāsatthenake vuttapāṭhavasena vuttaṃ, sayameva pana pabbajitvā sāmaṇeravassāni gaṇentopi ubhayatthenako eva. Na kevalañca

purisova, itthīpi bhikkhūnīsu evaṃ paṭipajjati, theyyasaṃvāsikāva. Ādikammikāpi cettha na muccanti. Upasampannesu eva paññattāpattiṃ paṭicca ādikammikā vuttā, tenevettha ādikammikopi na mutto.

Rāja…pe… bhayenāti ettha **bhaya-**saddo paccekaṃ yojetabbo. **Yāva so suddhamānaso**ti ''iminā liṅgena bhikkhū vañcetvā tehi saṃvasissāmī''ti asuddhacittābhāvena suddhacitto. Tena hi asuddhacittena liṅge gahitamatte pacchā bhikkhūhi saha saṃvasatu vā mā vā, liṅgatthenako hoti. Pacchā saṃvasantopi abhabbo hutvā saṃvasati, tasmā ubhayatthenakopi liṅgatthenake eva pavisatīti veditabbaṃ. Yo pana rājādibhayena suddhacittova liṅgaṃ gahetvā vicaranto pacchā ''bhikkhuvassāni gaṇetvā jīvassāmī''ti asuddhacittaṃ uppādeti, so cittuppādamattena theyyasaṃvāsako na hoti suddhacittena gahitaliṅgattā. Sace pana so bhikkhūnaṃ santikaṃ gantvā sāmaṇeravassagaṇanādiṃ karoti, tadā saṃvāsatthenako, ubhayatthenako vā hotīti daṭṭhabbaṃ. Yaṃ pana parato ''saha dhuranikkhepena ayampi theyyasaṃvāsakovā''ti vuttaṃ, taṃ bhikkhūhi saṅgamma saṃvāsādhivāsanavasena dhuranikkhepaṃ sandhāya vuttaṃ. Tena vuttaṃ **''saṃvāsaṃ nādhivāseti, yāvā''**ti, tassa tāva theyyasaṃvāsako nāma na vuccatīti sambandho daṭṭhabbo. Ettha ca corādibhayaṃ vināpi kīḷādhippāyena liṅgaṃ gahetvā bhikkhūnampi santike pabbajitālayaṃ dassetvā vandanādiṃ asādiyantopi ''sobhati nu kho me pabbajitaliṅga''ntiādinā suddhacittena gaṇhantopi theyyasaṃvāsako na hotīti daṭṭhabbaṃ.

Sabbapāsaṇḍiyabhattānīti sabbasāmayikānaṃ sādhāraṇaṃ katvā paññattāni bhattāni. Idañca bhikkhūnaññeva niyamitabhattaggahaṇe saṃvāsopi sambhaveyyāti sabbasādhāraṇabhattaṃ vuttaṃ. Saṃvāsaṃ pana asādiyitvā abhikkhukavihārādīsu vihārabhattādīni bhuñjantopi theyyasaṃvāsako na hoti eva. **Kammantānuṭṭhānenā**ti kasiādikammākaraṇena. **Pattacīvaraṃ ādāyā**ti bhikkhuliṅgavasena sarīrena dhāretvā.

Yo evaṃ pabbajati, so theyyasaṃvāsako nāma hotīti idaṃ nidassanamattaṃ. ''Theyyasaṃvāsako''ti pana nāmaṃ ajānantopi ''evaṃ kātuṃ na vaṭṭatī''ti vā ''karonto samaṇo nāma na hotī''ti vā ''yadi ārocessāmi, chaḍḍayissanti ma''nti vā ''yena kenaci pabbajjā me na ruhatī''ti jānāti, theyyasaṃvāsako hoti. Yo pana paṭhamaṃ ''pabbajjā evaṃ me gahitā''ti saññī kevalaṃ antarā attano setavatthanivāsanādivippakāraṃ pakāsetuṃ lajjanto na katheti, so theyyasaṃvāsako na hoti. **Anupasampannakāleyevā**ti ettha avadhāraṇena upasampannakāle theyyasaṃvāsakalakkhaṇaṃ ñatvā vañcanāyapi nāroceti, theyyasaṃvāsako na hotīti dīpeti. So hi suddhacittena gahitaliṅgattā liṅgatthenako na hoti, laddhūpasampadattā tadanuguṇasseva saṃvāsassa sāditattā saṃvāsatthenakopi na hoti. Anupasampanno pana liṅgatthenako hoti, saṃvāsārahassa liṅgassa gahitattā saṃvāsasādiyanamattena saṃvāsatthenako hoti.

Saliṅge ṭhitoti saliṅgabhāve ṭhito. **Theyyasaṃvāsako na hotī**ti bhikkhūhi dinnaliṅgassa apariccattattā liṅgatthenako na hoti. Bhikkhupaṭiññāya apariccattattā saṃvāsatthenako na hoti. Yaṃ pana mātikāṭṭhakathāyaṃ (kaṅkhā. aṭṭha. paṭhamapārājikavaṇṇanā) ''liṅgānurūpassa saṃvāsassa sāditattā nāpi saṃvāsatthenako''ti kāraṇaṃ vuttaṃ, tampi idameva kāraṇaṃ sandhāya vuttaṃ. Itarathā sāmaṇerassāpi bhikkhuvassagaṇanādīsu liṅgānurūpasaṃvāso eva sāditoti saṃvāsatthenakatā na siyā bhikkhūhi dinnaliṅgassa ubhinnampi sādhāraṇattā. Yathā cettha bhikkhu, evaṃ sāmaṇeropi pārājikaṃ samāpanno sāmaṇerapaṭiññāya apariccattattā saṃvāsatthenako na hotīti veditabbo. **Sobhatīti sampaṭicchitvā**ti kāsāvadhāraṇe dhuraṃ nikkhipitvā gihibhāvaṃ sampaṭicchitvā.

Sace koci vuḍḍhapabbajitoti sāmaṇeraṃ sandhāya vuttaṃ. **Mahāpeḷādīsū**ti vilīvādimayesu gharadvāresu ṭhapitesu bhattabhājanavisesesu. Etena vihāre bhikkhūhi saddhiṃ vassagaṇanādīnaṃ akaraṇaṃ dassetīti vuttaṃ.

139. Titthiyapakkantakakathāyaṃ **tesaṃ liṅge ādinnamatte titthiyapakkantako hotī**ti ''titthiyo bhavissāmī''ti gatassa liṅgaggahaṇeneva tesaṃ laddhipi gahitāyeva hotīti katvā vuttaṃ. Kenaci pana ''tesaṃ liṅge ādinnamatte laddhiyā gahitāyapi aggahitāyapi titthiyapakkantako hotī''ti vuttaṃ, taṃ na gahetabbaṃ. Na hi ''titthiyo bhavissāmī''ti gatassa liṅgasampaṭicchanato aññaṃ laddhiggahaṇaṃ nāma atthi. Liṅgasampaṭicchaneneva hi so gahitaladdhiko hoti. Teneva ''vīmaṃsanatthaṃ kusacīrādīni…pe… yāva na sampaṭicchati, tāva taṃ laddhi rakkhati, sampaṭicchitamatte titthiyapakkantako hotī''ti vuttaṃ. **Naggova ājīvakānaṃ upassayaṃ gacchati, padavāre padavāre dukkaṭa**nti ''ājīvako bhavissa''nti asuddhacittena gamanapaccayā dukkaṭaṃ vuttaṃ. Naggena hutvā gamanapaccayāpi padavāre dukkaṭā na muccatiyevāti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.110) vuttaṃ.

Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.110) pana – titthiyapakkantakādikathāsu **tesaṃ liṅge ādinnamatte**ti vīmaṃsādiadhippāyaṃ vinā ''titthiyo bhavissāmī''ti sanniṭṭhānavasena liṅge kāyena dhāritamatte. **Sayamevā**ti titthiyānaṃ santikaṃ agantvā sayameva saṅghārāmepi kusacīrādīni nivāseti. **Ājīvako bhavissanti…pe… gacchatī**ti ājīvakānaṃ santike tesaṃ pabbajanavidhinā ''ājīvako bhavissāmī''ti gacchati. Tassa hi titthiyabhāvūpagamanaṃ pati sanniṭṭhāne vijjamānepi ''gantvā bhavissāmī''ti parikappitattā padavāre dukkaṭameva vuttaṃ. **Dukkaṭa**nti pāḷiyā avuttepi methunādīsu vuttapubbapayogadukkaṭānulomato vuttaṃ. Etena ca sanniṭṭhānavasena liṅge sampaṭicchite pārājikaṃ, tato purimapayoge thullaccayañca vattabbameva. Thullaccayakkhaṇe nivattantopi āpattiṃ desāpetvā muccati evāti daṭṭhabbaṃ. Yathā cettha, evaṃ saṅghabhedepi lohituppādepi bhikkhūnaṃ pubbapayogādīsu dukkaṭathullaccayapārājikāhi muccanasīmā ca veditabbā. Sāsanaviruddhatāyettha ādikammikānampi anāpatti na vuttā. Pabbajjāyapi abhabbatādassanatthaṃ panete aññe ca pārājikakaṇḍe visuṃ sikkhāpadena pārājikādiṃ adassetvā idha abhabbesu eva vuttāti veditabbaṃ.

Taṃ laddhīti titthiyavese seṭṭhabhāvaggahaṇameva sandhāya vuttaṃ. Tesañhi titthiyānaṃ sassatādiggāhaṃ gaṇhantopi liṅge asampaṭicchite titthiyapakkantako na hoti, taṃ laddhiṃ aggahetvāpi ''etesaṃ vatacariyā sundarā''ti liṅgaṃ sampaṭicchanto titthiyapakkantako hoti eva. **Laddhiyā abhāvenā**ti bhikkhubhāve sālayatāya titthiyabhāvūpagamanaladdhiyā abhāvena. Etena ca āpadāsu kusacīrādiṃ pārupantassapi naggassa viya anāpattīti dasseti. **Upasampannabhikkhunā kathito**ti ettha saṅghabhedakopi upasampannabhikkhunāva kathito, mātughātakādayo pana anupasampannenātipi daṭṭhabbanti āgataṃ.

140. Tiracchānakathāyaṃ **''yo koci amanussajātiyo, sabbova imasmiṃ atthe tiracchānagatoti veditabbo''**ti etena eso manussajātiyo eva bhagavato sāsane pabbajituṃ vā upasampajjituṃ vā labhati, na tato aññeti dīpeti. Tenāha bhagavā ''tumhe khottha nāgā aviruḷhidhammā imasmiṃ dhammavinaye''ti (mahāva. 111).

141. Ānantariyakathāyaṃ tiracchānādiamanussajātito manussajātikānaññeva puttesu mettādayopi tikkhavisadā honti lokuttaraguṇā viyāti āha **''manussitthibhūtā janikā mātā''**ti. Yathā manussānaññeva kusalapavatti tikkhavisadā, evaṃ akusalapavattipīti āha **''sayampi manussajātikenevā''**tiādi. Atha vā yathā samānajātiyassa vikopane kammaṃ garutaraṃ, na tathā vijātiyassāti āha **''manussitthibhūtā''**ti.

Puttasambandhena mātupitusamaññā, dattakittimādivasenapi puttavohāro loke dissati, so ca kho pariyāyatoti nippariyāyasiddhataṃ dassetuṃ **''janikā mātā''**ti vuttaṃ. Yathā manussattabhāve ṭhitasseva kusaladhammānaṃ tikkhavisadasūrabhāvāpatti yathā taṃ tiṇṇampi bodhisattānaṃ bodhittayanibbattiyaṃ, evaṃ manussattabhāve ṭhitasseva akusaladhammānampi tikkhavisadasūrabhāvāpattīti āha **''sayampi manussajātikenevā''**ti. **Ānantariyenā**ti ettha cutianantaraṃ niraye paṭisandhiphalaṃ anantaraṃ nāma, tasmiṃ anantare janakattena niyuttaṃ ānantariyaṃ, tena. Atha vā cutianantaraṃ phalaṃ anantaraṃ nāma, tasmiṃ anantare niyuttaṃ, tannibbattanena anantarakaraṇasīlaṃ, anantarappayojanaṃ vā ānantariyaṃ, tena **ānantariyena mātughātakakammena**. Pitughātakepi ''yena manussabhūto janako pitā sayampi manussajātikeneva satā sañcicca jīvitā voropito, ayaṃ ānantariyena pitughātakakammena pitughātako''tiādinā sabbaṃ veditabbanti āha **''pitughātakepi eseva nayo''**ti.

Parivattitaliṅgampi mātaraṃ vā pitaraṃ vā jīvitā voropentassa ānantariyakammaṃ hotiyeva. Satipi hi liṅgaparivatte so eva ekakammanibbatto bhavaṅgappabandho jīvitappabandho, na aññoti. Yo pana sayaṃ manusso tiracchānabhūtaṃ pitaraṃ vā mātaraṃ vā, sayaṃ vā tiracchānabhūto manussabhūtaṃ, tiracchānoyeva vā tiracchānabhūtaṃ jīvitā voropeti, tassa kammaṃ ānantariyaṃ na hoti, bhāriyaṃ pana hoti, ānantariyaṃ āhacceva tiṭṭhati. Eḷakacatukkaṃ saṅgāmacatukkaṃ coracatukkañcettha kathetabbaṃ. ''Eḷakaṃ māremī''ti abhisandhināpi hi eḷakaṭṭhāne ṭhitaṃ manusso manussabhūtaṃ mātaraṃ vā pitaraṃ vā mārento ānantariyaṃ phusati maraṇādhippāyeneva ānantariyavatthuno vikopitattā. Eḷakābhisandhinā, pana mātāpitiabhisandhinā vā eḷakaṃ mārento ānantariyaṃ na phusati ānantariyavatthuno abhāvato. Mātāpitiabhisandhinā mātāpitaro mārento phussateva. Esa nayo itarasmimpi catukkadvaye. Yathā ca mātāpitūsu, evaṃ arahantesu etāni catukkāni veditabbāni. Sabbattha hi purimaṃ abhisandhicittaṃ appamāṇaṃ, vadhakacittaṃ, pana tadārammaṇajīvitindriyañca pamāṇaṃ. Katānantariyakammo ca ''tassa kammassa vipākaṃ paṭibāhessāmī''ti sakalacakkavāḷaṃ mahācetiyappamāṇehi kañcanathūpehi pūretvāpi sakalacakkavāḷaṃ pūretvā nisinnassa bhikkhusaṅghassa mahādānaṃ datvāpi buddhassa bhagavato saṅghāṭikaṇṇaṃ amuñcanto vicaritvāpi kāyassa bhedā nirayameva upapajjati, pabbajjañca na labhati. Pitughātake **vesiyā putto**ti upalakkhaṇamattaṃ, kulitthiyā aticāriniyā puttopi attano pitaraṃ ajānitvā ghāntentopi pitughātakova hoti.

Arahantaghātakakamme **avasesa**nti anāgāmiādikaṃ. Ayamettha saṅkhepo, vitthāro pana tatiyapārājikavaṇṇanāto gahetabbo.

''Duṭṭhacittenā''ti vuttamevatthaṃ vibhāveti **''vadhakacittenā''**ti. Vadhakacetanāya hi dūsitaṃ cittaṃ idha duṭṭhacittaṃ nāma. **Lohitaṃ uppādetī**ti ettha tathāgatassa abhejjakāyatāya parūpakkamena cammacchedaṃ katvā lohitapaggharaṇaṃ nāma natthi, sarīrassa pana antoyeva ekasmiṃ ṭhāne lohitaṃ samosarati, āghātena pakuppamānaṃ sañcitaṃ hoti. Devadattena paviddhasilato bhijjitvā gatā sakkhalikāpi tathāgatassa pādantaṃ pahari, pharasunā pahaṭo viya pādo antolohitoyeva ahosi. Jīvako pana tathāgatassa ruciyā satthakena cammaṃ chinditvā tamhā ṭhānā duṭṭhalohitaṃ nīharitvā phāsumakāsi, tenassa puññakammameva ahosi. Tenāha **''jīvako viyā''**tiādi.

Atha ye parinibbute tathāgate cetiyaṃ bhindanti, bodhiṃ chindanti, dhātumhi upakkamanti, tesaṃ kiṃ hotīti? Bhāriyaṃ kammaṃ hoti ānantariyasadisaṃ. Sadhātukaṃ pana thūpaṃ vā paṭimaṃ vā bādhamānaṃ bodhisākhaṃ chindituṃ vaṭṭati. Sacepi tattha nilīnā sakuṇā cetiye vaccaṃ pātenti, chindituṃ vaṭṭatiyeva. Paribhogacetiyato hi sarīracetiyaṃ garutaraṃ. Cetiyavatthuṃ bhinditvā gacchante bodhimūlepi chinditvā harituṃ vaṭṭati. Yā pana bodhisākhā bodhigharaṃ bādhati, taṃ geharakkhaṇatthaṃ chindituṃ na labhati. Bodhiatthāya hi gehaṃ, na gehatthāya bodhi. Āsanagharepi eseva nayo. Yasmiṃ pana āsanaghare dhātu nihitā hoti, tassa rakkhaṇatthāya taṃ sākhaṃ chindituṃ vaṭṭati. Bodhijagganatthaṃ ojoharaṇasākhaṃ vā pūtiṭṭhānaṃ vā chindituṃ vaṭṭatiyeva, satthu rūpakāyapaṭijaggane viya puññampi hoti.

Saṅghabhede **catunnaṃ kammāna**nti apalokanādīnaṃ catunnaṃ kammānaṃ. **Ayaṃ saṅghabhedako**ti pakatattaṃ bhikkhuṃ sandhāya vuttaṃ. Pubbe eva pārājikaṃ samāpanno vā vatthādidosena vipannupasampado vā saṅghaṃ bhindantopi ānantariyaṃ na phusati, saṅgho pana bhinnova hoti, pabbajjā cassa na vāritāti daṭṭhabbaṃ.

Bhikkhunīdūsane **icchamāna**nti odātavatthavasanaṃ icchamānaṃ. Tenevāha **''gihibhāve sampaṭicchitamatteyevā''**ti. Neva pabbajjā atthīti yojanā. Yo ca paṭikkhitte abhabbe ca puggale ñatvā pabbājeti, upasampādeti vā, dukkaṭaṃ. Ajānantassa sabbattha anāpattīti veditabbaṃ.

142. Gabbhamāsehi saddhiṃ vīsati vassāni assāti **gabbhavīso**. **Hāyanavaḍḍhana**nti gabbhamāsesu adhikesu uttari hāyanaṃ, ūnesu vaḍḍhananti veditabbaṃ. **Ekūnavīsativassa**nti dvādasa māse mātukucchismiṃ vasitvā mahāpavāraṇāya jātakālato paṭṭhāya ekūnavīsativassaṃ. **Pāṭipadadivase**ti pacchimikāya vassūpagamanadivase. ''Tiṃsarattidivo māso''ti (a. ni. 3.71; 8.43; vibha. 1023) vacanato **''cattāro māsā parihāyantī''**ti vuttaṃ. **Vassaṃ ukkaḍḍhantī**ti vassaṃ uddhaṃ kaḍḍhanti, tatiyasaṃvacchare ekamāsassa adhikattā māsapariccajanavasena vassaṃ uddhaṃ kaḍḍhantīti attho, tasmā tatiyo saṃvaccharo terasamāsiko hoti. Saṃvaccharassa pana dvādasamāsikattā aṭṭhārasasu vassesu adhikamāse visuṃ gahetvā **''cha māsā vaḍḍhantī''**ti vuttaṃ. **Tato**ti chamāsato. **Nikkaṅkhā hutvā**ti adhikamāsehi saddhiṃ paripuṇṇavīsativassattā nibbematikā hutvā. Yaṃ pana vuttaṃ tīsupi gaṇṭhipadesu ''aṭṭhārasannaṃyeva vassānaṃ adhikamāse gahetvā gaṇitattā sesavassadvayassapi adhikadivasāni honti, tāni adhikadivasāni sandhāya 'nikkaṅkhā hutvā'ti vutta''nti, taṃ na gahetabbaṃ. Na hi dvīsu vassesu adhikadivasāni nāma visuṃ upalabbhanti tatiye vasse vassukkaḍḍhanavasena adhikamāse pariccatteyeva atirekamāsasambhavato, tasmā dvīsu vassesu atirekadivasāni visuṃ na sambhavanti.

''Te dve māse gahetvā vīsati vassāni paripuṇṇāni hontī''ti kasmā vuttaṃ, ekūnavīsativassamhi ca puna aparasmiṃ vasse pakkhitte vīsati vassāni paripuṇṇāni hontīti āha **''ettha pana…pe… vutta''**nti. Anekatthattā nipātānaṃ **pana-**saddo hisaddattho, ettha hīti vuttaṃ hoti. Idañhi vuttassevatthassa samatthanavasena vuttaṃ. Iminā ca imaṃ dīpeti – yaṃ vuttaṃ ''ekūnavīsativassaṃ sāmaṇeraṃ nikkhamanīyapuṇṇamāsiṃ atikkamma pāṭipadadivase upasampādentī''ti, tattha gabbhamāsepi gahetvā dvīhi māsehi aparipuṇṇavīsativassaṃ sandhāya ''ekūnavīsativassa''nti vuttaṃ, tasmā adhikamāsesu dvīsu gahitesu eva vīsati vassāni paripuṇṇāni nāma hontīti. **Tasmā**ti yasmā gabbhamāsāpi gaṇanūpagā honti, tasmā. **Ekavīsativasso hotī**ti jātadivasato paṭṭhāya vīsativasso samāno gabbhamāsehi saddhiṃ ekavīsativasso hoti. **Aññaṃ upasampādetī**ti upajjhāyo, kammavācācariyo vā hutvā upasampādetīti sāratthadīpaniyaṃ (sārattha. ṭī. pācittiya 3.406) āgataṃ.

Gabbhe sayitakālena saddhiṃ vīsatimaṃ vassaṃ paripuṇṇamassāti **gabbhavīso. Nikkhamanīyapuṇṇamāsī**ti sāvaṇamāsassa puṇṇamiyā āsāḷhīpuṇṇamiyā anantarapuṇṇamī. **Pāṭipadadivase**ti pacchimikāya vassūpanāyikāya, dvādasa māse mātukucchismiṃ vasitvā

mahāpavāraṇāya jātaṃ upasampādentīti attho. ''Tiṃsarattidivo māso, dvādasamāsiko saṃvaccharo''ti vacanato **''cattāro māsā parihāyantī''**ti vuttaṃ. **Vassaṃ ukkaḍḍhantī**ti vassaṃ uddhaṃ kaḍḍhanti, ''ekamāsaṃ adhikamāso''ti chaḍḍetvā vassaṃ upagacchantīti attho, tasmā tatiyo tatiyo saṃvaccharo terasamāsiko hoti. **Te dve māse gahetvā**ti nikkhamanīyapuṇṇamāsato yāva jātadivasabhūtā mahāpavāraṇā, tāva ye dve māsā anāgatā, tesaṃ atthāya adhikamāsato laddhe dve māse gahetvā. Tenāha ''yo pavāretvā vīsativasso bhavissatī''tiādi. **''Nikkaṅkhā hutvā''**ti idaṃ aṭṭhārasannaṃ vassānaṃ eva adhikamāse gahetvā tato vīsatiyā vassesupi cātuddasīnaṃ atthāya catunnaṃ māsānaṃ parihāpanena sabbathā paripuṇṇavīsativassataṃ sandhāya vuttaṃ.

Pavāretvā vīsativasso bhavissatīti mahāpavāraṇādivase atikkante gabbhavassena saha vīsativasso bhavissatīti attho. **Tasmā**ti yasmā gabbhamāsāpi gaṇanūpagā honti, tasmā. **Ekavīsativasso**ti jātiyā vīsativassaṃ sandhāya vuttaṃ. **Aññaṃ upasampādetī**ti upajjhāyo, ācariyo vā hutvā upasampādeti. **Sopī**ti upasampādentopi anupasampannoti vimativinodaniyaṃ (vi. vi. ṭī. pācittiya 2.406) āgataṃ.

Ettha siyā – aṭṭhakathāṭīkāsu ''aṭṭhārasasu vassesu cha māsā vaḍḍhantī''ti vuttaṃ, idāni pana ''ekūnavīsatiyā vassesu satta māsā adhikā''ti vadanti, kathamettha viññātabbanti? Vuccate – aṭṭhakathāṭīkāsu sāsanavohārena lokiyagatiṃ anupagamma tīsu tīsu saṃvaccharesu māsachaḍḍanaṃ gahetvā ''aṭṭhārasasu vassesu cha māsā vaḍḍhantī''ti vuttaṃ, idāni pana vedavohārena candasūriyagatisaṅkhātaṃ tithiṃ gahetvā gaṇento ''ekūnavīsatiyā vassesu satta māsā adhikā''ti vadantīti, taṃ vassūpanāyikakathāyaṃ āvi bhavissati.

143. Mātā vā matā hotīti sambandho. **Soyevā**ti pabbajjāpekkho eva.

144. **''Ekasīmāyañca aññepi bhikkhū atthīti** iminā ekasīmāyaṃ bhikkhumhi asati bhaṇḍukammārocanakiccaṃ natthīti dasseti. **Khaṇḍasīmāya vā ṭhatvā nadīsamuddādīni vā gantvā pabbājetabbo**ti etena sabbe sīmaṭṭhakabhikkhū āpucchitabbā, anāpucchā pabbājetuṃ na vaṭṭatīti dīpeti.

145. **Anāmaṭṭhapiṇḍapāta**nti aggahitaaggaṃ piṇḍapātaṃ. **Sāmaṇerabhāgasamako āmisabhāgo**ti ettha kiñcāpi sāmaṇerānaṃ āmisabhāgassa samakameva dīyamānattā visuṃ sāmaṇerabhāgo nāma natthi, heṭṭhā gacchantaṃ pana bhattaṃ kadāci mandaṃ bhaveyya, tasmā upari aggahetvā sāmaṇerapāḷiyāva gahetvā dātabboti adhippāyo. Niyatapabbajjasseva cāyaṃ bhāgo dīyati. Teneva **''apakkaṃ patta''**ntiādi vuttaṃ. Aññe vā bhikkhū dātukāmā hontīti sambandho.

146. **Sayaṃ pabbājetabbo**ti kesacchedanādīni sayaṃ karontena pabbājetabbo. Kesacchedanaṃ kāsāyacchādanaṃ saraṇadānanti hi imāni tīṇi karonto ''pabbājetī''ti vuccati, tesu ekaṃ dve vāpi karonto tathā voharīyatiyeva, tasmā **etaṃ pabbājehī**ti kesacchedanaṃ kāsāyacchādanañca sandhāya vuttaṃ. **Upajjhāyaṃ uddissa pabbājetī**ti etthāpi eseva nayo. **Khaṇḍasīmaṃ netvā**ti bhaṇḍukammārocanapariharaṇatthaṃ vuttaṃ. Tena sabhikkhuke vihāre aññampi ''etassa kese chindā''ti vattuṃ na vaṭṭati. **Pabbājetvā**ti kesacchedanaṃ sandhāya vadati. **Bhikkhuto añño pabbājetuṃ na labhatī**ti saraṇadānaṃ sandhāya vuttaṃ. Tenevāha **''sāmaṇero panā''**tiādīti sāratthadīpaniyaṃ (sāratthа ṭī. mahāvagga 3.34) āgataṃ. Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.34) pana – **sayaṃ pabbājetabbo**ti ettha ''kesamassuṃ ohāretvā''tiādivacanato kesacchedanakāsāyacchādanasaraṇadānāni pabbajanaṃ nāma, tesu pacchimadvayaṃ bhikkhūhi eva kātabbaṃ, kāretabbaṃ vā. **Pabbājehī**ti idaṃ tividhampi sandhāya vuttaṃ. **Khaṇḍasīmaṃ netvā**ti bhaṇḍukammārocanapariharaṇatthaṃ. Bhikkhūnañhi anārocetvā ekasīmāya ''etassa kese chindā''ti aññaṃ āṇāpetumpi na vaṭṭati. **Pabbājetvā**ti kesādicchedanameva sandhāya vuttaṃ ''kāsāyāni acchādetvā''ti visuṃ vuttattā. **Pabbājetuṃ na labhatī**ti saraṇadānaṃ sandhāya vuttaṃ. Anupasampannena bhikkhuāṇattiyā dinnampi saraṇaṃ na ruhatīti vuttaṃ.

Vajirabuddhiṭīkāyampi (vajira ṭī. mahāvagga 34) – **khaṇḍasīmaṃ netvā**ti bhaṇḍukammārocanapariharaṇatthaṃ vuttaṃ, tena sabhikkhuke vihāre aññampi ''etassa kese chindā''ti vattuṃ na vaṭṭati. **''Pabbājetvā''**ti imassa adhippāyapakāsanatthaṃ **''kāsāyāni acchādetvā ehī''**ti vuttaṃ. Upajjhāyo ce kesamassuoropanādīni akatvā pabbajjatthaṃ saraṇāni deti, na ruhati pabbajjā. Kammavācāya sāvetvā upasampādeti, ruhati upasampadā. Apattacīvarānaṃ upasampadāsiddhidassanato, kammavipattiyā abhāvato cetaṃ yujjatevāti eke. Hoti cettha –

> ''Saliṅgasseva pabbajjā, viliṅgassāpi cetarā;
> Apetapubbavesassa, taṃdvayā iti cāpare''ti.

Bhikkhunā hi sahatthena vā āṇattiyā vā dinnameva kāsāvaṃ vaṭṭati, adinnaṃ na vaṭṭatīti pana santesveva kāsāvesu, nāsantesu asambhavatoti tesaṃ adhippāyoti āgato.

Bhabbarūpoti bhabbasabhāvo. Tamevatthaṃ pariyāyantarena vibhāveti **''sahetuko''**ti. **Ñāto**ti pākaṭo. **Yasassī**ti parivārasampattiyā samannāgato.

Vaṇṇasaṇṭhānagandhāsayokāsavasena asucijegucchapaṭikūlabhāvaṃ pākaṭaṃ karontenāti sambandho. Tattha **kesā** nāmete vaṇṇatopi paṭikūlā, saṇṭhānatopi gandhatopi āsayatopi okāsatopi paṭikūlā. Manuññepi hi yāgupatte vā bhattapatte vā kesavaṇṇaṃ kiñci disvā ''kesamissakamidaṃ, haratha na''nti jigucchanti, evaṃ kesā **vaṇṇato** paṭikūlā. Rattiṃ bhuñjantāpi kesasaṇṭhānaṃ akkavākaṃ vā makacivākaṃ vā chupitvā tatheva jigucchanti, evaṃ **saṇṭhānatopi** paṭikūlā. Telamakkhanapupphadhūmādisaṅkhāravirahitānañca kesānaṃ **gandho** paramajeguccho hoti. Tato jegucchataro aggimhi pakkhittānaṃ. Kesā hi vaṇṇasaṇṭhānato appaṭikūlāpi siyuṃ, **gandhena** pana paṭikūlāyeva. Yathā hi daharassa kumārakassa vaccaṃ vaṇṇato haliddivaṇṇaṃ, saṇṭhānato haliddipiṇḍisaṇṭhānaṃ. Saṅkaraṭṭhāne chaḍḍitañca uddhumātakakāḷasunakhasarīraṃ vaṇṇato tālapakkavaṇṇaṃ, saṇṭhānato vaṭṭetvā vissaṭṭhamudiṅgasaṇṭhānaṃ, dāṭhāpissa sumanamakuḷasadisā, taṃ ubhayampi vaṇṇasaṇṭhānato siyā appaṭikūlaṃ, gandhena pana paṭikūlameva, evaṃ kesāpi siyuṃ vaṇṇasaṇṭhānato appaṭikūlā, gandhena pana paṭikūlāyevāti.

Yathā pana asuciṭṭhāne gāmanissandena jātāni sūpeyyapaṇṇāni nāgarikamanussānaṃ jegucchāni honti aparibhogāni, evaṃ kesāpi pubbalohitamuttakarīsapittasemhādinissandena jātattā paramajegucchāti. Evaṃ **āsayatopi** paṭikūlā. Ime ca kesā nāma gūtharāsimhi uṭṭhitakaṇṇakā viya ekatiṃsakoṭṭhāsarāsimhi jātā, te susānasaṅkāraṭṭhānādīsu jātasākaṃ viya, parikhādīsu jātakamalakuvalayādipupphaṃ

viya ca asuciṭṭhāne jātattā paramajegucchāti evaṃ **okāsato** paṭikūlātiādinā nayena tacapañcakassa vaṇṇādivasena paṭikūlabhāvaṃ pakāsentenāti attho.

Nijjīvanissattabhāvaṃ vā pākaṭaṃ karontenāti ime kesā nāma sīsakaṭāhapaliveṭhanacamme jātā, tattha yathā vammikamatthake jātesu kuṇṭhatiṇesu na vammikamatthako jānāti ''mayi kuṇṭhatiṇāni jātānī''ti, nāpi kuṇṭhatiṇāni jānanti ''mayaṃ vammikamatthake jātānī''ti. Evameva na sīsakaṭāhapaliveṭhanacammaṃ jānāti ''mayi kesā jātā''ti, nāpi kesā jānanti ''mayaṃ sīsakaṭāhapaliveṭhanacamme jātā''ti, aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti ''kesā nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano abyākato suñño nissatto thaddho pathavīdhātū''tiādinā nayena nijjīvanissattabhāvaṃ pakāsentena. **Pubbe**ti purimabuddhānaṃ santike. **Madditasaṅkhāro**ti nāmarūpavavatthānena ceva paccayapariggahavasena ca ñāṇena parimadditasaṅkhāro. **Bhāvitabhāvano**ti kalāpasammasanādinā sabbaso kusalabhāvanāya pūraṇena bhāvitabhāvano. **Adinnaṃ na vaṭṭatī**ti ettha ''pabbajjā na ruhatīti vadantī''ti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.34) vuttaṃ.

Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.34) pana – **yasassī**ti parivārasampanno. **Nijjīvanissattabhāva**nti ''kesā nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano abyākato suñño nissatto thaddho pathavīdhātū''tiādinayaṃ saṅgaṇhāti, sabbaṃ visuddhimagge (visuddhi. 1.311) āgatanayena gahetabbaṃ. **Pubbe**ti pubbabuddhuppādesu. **Madditasaṅkhāro**ti vipassanāvasena vuttaṃ. **Bhāvitabhāvano**ti samathavasenapi.

Kāsāyāni tikkhattuṃ vā…pe… paṭiggāhāpetabboti ettha ''sabbadukkhanissaraṇatthāya imaṃ kāsāvaṃ gahetvā''ti vā ''taṃ kāsāvaṃ datvā''ti vā vatvā ''pabbājetha maṃ, bhante, anukampaṃ upādāyā''ti evaṃ yācanapubbakaṃ cīvaraṃ paṭicchāpeti. **Athāpī**tiādi tikkhattuṃ paṭiggāhāpanato paraṃ kattabbavidhidassanaṃ, **athāpī**ti tato parampīti attho. Keci pana ''cīvaraṃ appaṭiggāhāpetvā pabbājanappakārabhedadassanatthaṃ **'athāpī'**ti vuttaṃ. **Athāpī**ti atha vāti attho''ti vadanti. **Adinnaṃ na vaṭṭatī**ti iminā pabbajjā na ruhatīti dasseti.

147. **Pāde vandāpetvā**ti pādābhimukhaṃ namāpetvā. Dūre vandantopi hi pāde vandatīti vuccatīti. **Upajjhāyena vā**ti ettha yassa santike upajjhaṃ gaṇhāti, ayaṃ **upajjhāyo**. Yaṃ ābhisamācārikesu vinayanatthāya ācariyaṃ katvā niyyātenti, ayaṃ **ācariyo**. Sace pana upajjhāyo sayameva sabbaṃ sikkhāpeti, aññampi na niyyāteti, upajjhāyovassa ācariyopi hoti. Yathā upasampadākāle sayameva kammavācaṃ vācento upajjhāyova kammavācācariyopi hotīti vuttaṃ.

Anuññātaupasampadāti ñatticatutthakammena anuññātaupasampadā. **Ṭhānakaraṇasampada**nti ettha uraādīni ṭhānāni, saṃvutādīni karaṇānīti veditabbāni. Anunāsikantaṃ katvā dānakāle antarāvicchedaṃ akatvā dātabbānīti dassetuṃ **''ekasambandhānī''**ti vuttaṃ. **Vicchinditvā**ti ma-kārantaṃ katvā dānasamaye vicchedaṃ katvā.

148. **Sabbamassa kappiyākappiyaṃ ācikkhitabba**nti dasasikkhāpadavinimuttaṃ parāmāsāparāmāsādibhedaṃ kappiyākappiyaṃ ācikkhitabbaṃ. **Ābhisamācārikesu vinetabbo**ti iminā ''sekhiyaupajjhāyavattādiābhisamācārikasīlamanena pūretabbaṃ. Tattha ca kattabbassa akaraṇe, akattabbassa ca karaṇe daṇḍakammāraho hotīti dīpetīti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.34) vuttaṃ. Anunāsikantaṃ katvā dānakāle antarāvicchedo na kātabboti āha **''ekasambandhānī''**ti. **Ābhisamācārikesu vinetabbo**ti iminā sekhiyavattākkhandhakavattesu, aññesu ca sukkavissaṭṭhiādilokavajjasikkhāpadesu ca sāmaṇerehi vattitabbaṃ, tattha avattamāno alajjī daṇḍakammāraho ca hotīti dassetīti vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.34).

Urādīni **ṭhānāni** nāma, saṃvutādīni **karaṇāni** nāma. Anunāsikantaṃ katvā ekasambandhaṃ katvā dānakāle antarā aṭṭhatvā vattabbaṃ, vicchinditvā dānakālepi yathāvuttaṭṭhāne eva vicchedo, aññatra na vaṭṭatīti likhitaṃ, anunāsikante dīyamāne khalitvā ''buddhaṃ saraṇaṃ gacchāmī''ti ma-kārena missībhūte khette otiṇṇattā vaṭṭatīti **upatissatthero**. Missaṃ katvā vattuṃ vaṭṭati, vacanakāle pana anunāsikaṭṭhāne vicchedaṃ akatvā vattabbanti **dhammasiritthero**. ''Evaṃ kammavācāyampī''ti vuttaṃ. **Ubhatosuddhiyāva vaṭṭatī**ti ettha mahāthero patitadantādikāraṇatāya acaturassaṃ katvā vadati, byattasāmaṇero samīpe ṭhito pabbajjāpekkhaṃ byattaṃ vadāpeti, mahātherena avuttaṃ vadāpetīti na vaṭṭati. Kammavācāya itaro bhikkhu ce vadati, vaṭṭatīti. Saṅgho hi kammaṃ karoti, na puggaloti. Na, nānāsīmapavattakammavācāsāmaññanayena paṭikkhipitabbattā. Atha therena caturassaṃ vuttaṃ pabbajjāpekkhaṃ vattuṃ asakkontaṃ sāmaṇero sayaṃ vatvā vadāpeti, ubhatosuddhi eva hoti therena vuttasseva vuttattā. ''Buddhaṃ saraṇaṃ gacchanto asādhāraṇe buddhaguṇaṃ, dhammaṃ saraṇaṃ gacchanto nibbānaṃ, saṅghaṃ saraṇaṃ gacchanto sekkhadhammaṃ asekkhadhammañca saraṇaṃ gacchatī''ti aggahitaggahaṇavasena yojanā kātabbā. Aññathā saraṇattayasaṅkaradoso. **Sabbamassa kappiyākappiya**nti dasasikkhāpadavinimuttaṃ parāmāsāparāmāsādibhedaṃ. **''Ābhisamācārikesu vinetabbo''**ti vacanato sekhiyaupajjhāyavattādiābhisamācārikasīlamanena pūretabbaṃ. Tattha cārittassa akaraṇe, vārittassa karaṇe daṇḍakammāraho hotī''ti dīpetīti vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 34) āgato.

Anujānāmi bhikkhave sāmaṇerānaṃ dasa sikkhāpadānītiādīsu sikkhitabbāni padāni **sikkhāpadāni,** sikkhākoṭṭhāsāti attho. Sikkhāya vā padāni **sikkhāpadāni,** adhisīlaadhicittaadhipaññāsikkhānaṃ adhigamupāyoti attho. Atthato pana kāmāvacarakusalacittasampayuttā viratiyo, taṃsampayuttadhammā panettha taggahaṇeneva gahetabbā. **Pāṇo**ti paramatthato jīvitindriyaṃ, tassa atipātanaṃ pabandhavasena pavattituṃ adatvā satthādīhi atikkamma abhibhavitvā pātanaṃ **pāṇātipāto,** pāṇavadhoti attho. So pana atthato pāṇe pāṇasaññino jīvitindriyupacchedakaupakkamasamuṭṭhāpikā vadhakacetanāva, tasmā pāṇātipātā veramaṇi, verahetutāya verasaṅkhātaṃ pāṇātipātādipāpadhammaṃ maṇati nīharatīti virati **''veramaṇī''**ti vuccati. Viramati etāyāti vā ''viramatī''ti vattabbe niruttinayena ''veramaṇī''ti samādānavirati vuttā. Esa nayo sesesupi.

Adinnassa ādānaṃ **adinnādānaṃ,** theyyacetanā. **Abramhacariya**nti aseṭṭhacariyaṃ, maggenamaggapaṭipattisamuṭṭhāpikā methunacetanā. **Musā**ti abhūtavatthu, tassa vādo abhūtaṃ ñatvāva bhūtato viññāpanacetanā **musāvādo**. Piṭṭhapūvādinibbattā surā ceva pupphāsavādibhedaṃ merayañca **surāmerayaṃ**. Tadeva madanīyaṭṭhena majjañceva pamādakāraṇaṭṭhena pamādaṭṭhānañca, taṃ yāya cetanāya pivati, tassā evaṃ adhivacanaṃ.

Aruṇuggamanato paṭṭhāya yāva majjhanhikā, ayaṃ ariyānaṃ bhojanassa kālo nāma, tadañño **vikālo**. Bhuñjitabbaṭṭhena **bhojana**nti idha sabbaṃ yāvakālikaṃ vuccati, tassa ajjhoharaṇaṃ idha uttarapadalopena bhojananti adhippetaṃ. Vikāle bhojanaṃ ajjhoharaṇaṃ

vikālabhojanaṃ, vikāle vāyāvakālikassa bhojanaṃ ajjhoharaṇaṃ **vikālabhojana**ntipi attho gahetabbo, taṃ atthato vikāle yāvakālikaajjhoharaṇacetanāva.

Sāsanassa ananulomattā visūkaṃ paṭāṇībhūtaṃ dassanaṃ **''visūkadassanaṃ,** naccagītādidassanasavanānañceva vaṭṭakayuddhajūtakīḷādisabbakīḷānañca nāmaṃ. **Dassana**nti cettha pañcannampi viññāṇānaṃ yathāsakaṃ visayassa ālocanasabhāvatāya dassanasaddena saṅgahetabbattā savanampi saṅgahitaṃ. Naccagītavāditasaddehi cettha attano naccanagāyanādīnipi saṅgahitānīti daṭṭhabbaṃ.

Mālāti baddhamabaddhaṃ vā pupphaṃ, antamaso suttādimayampi alaṅkāratthāya piḷandhiyamānaṃ mālātveva vuccati. **Gandha**nti vāsacuṇṇādivilepanato aññaṃ yaṃ kiñci gandhajātaṃ. **Vilepana**nti pisitvā gahitaṃ chavirāgakaraṇañceva gandhajātañca. **Dhāraṇaṃ** nāma piḷandhanaṃ. **Maṇḍanaṃ** nāma ūnaṭṭhānapūraṇaṃ. Gandhavasena, chavirāgavasena vā sādiyanaṃ **vibhūsanaṃ** nāma, mālādīsu vā dhāraṇādīni yathākkamaṃ yojetabbāni. Tesaṃ dhāraṇādīnaṃ ṭhānaṃ kāraṇaṃ vītikkamacetanā.

Uccāti ucca-saddena samānattho nipāto. **Uccāsayanaṃ** vuccati pamāṇātikkantaṃ āsandādi. **Mahāsayanaṃ** akappiyattharaṇehi atthataṃ salohitavitānañca. Etesu hi āsanaṃ sayanañca uccāsayanamahāsayanasaddehi gahitāni uttarapadalopena. **Jātarūparajatapaṭiggahaṇā**ti ettha **rajata**saddena dārumāsakādi sabbaṃ rūpiyaṃ saṅgahitaṃ. Muttāmaṇiādayopettha dhaññakkhettavatthādayo ca saṅgahitāti daṭṭhabbā. **Paṭiggahaṇa-**saddena pana paṭiggāhāpanasādiyanānipi saṅgahitāni.

149. **Senāsanaggāho ca paṭippassambhantī**ti iminā vassacchedaṃ dasseti. Upasampannānampi pārājikasamāpattiyā saraṇagamanādisāmaṇerabhāvassapi vinassanato senāsanaggāho ca paṭippassambhati, saṅghalābhampi te na labhantīti veditabbaṃ. **Purimikāya puna saraṇāni gahitānī**ti saraṇagahaṇena saha tadahevassa vassūpagamanampi dasseti. **Pacchimikāya vassāvāsika**nti vassāvāsikalābhaggahaṇadassanamattamevetaṃ, tato purepi vā pacchāpi vā vassāvāsikañca cīvaramāsesu saṅghe uppannakālacīvarañca purimikāya upagantvā avipannasīlo sāmaṇero labhati eva. **Sace pacchimikāya gahitānī**ti pacchimikāya vassūpagamanañca chinnavassatañca dasseti. Tassa hi kālacīvaralābho na pāpuṇāti, tasmā **''apaloketvā lābho dātabbo''**ti vuttaṃ. Vassāvāsikalābho pana yadi senāsanassāmikā dāyakā senāsanaguttatthāya pacchimikāya upagantvā vattaṃ katvā attano senāsane vasantassapi vassāvāsikaṃ dātabbanti vadanti, anapaloketvāpi dātabbova. Yaṃ pana sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.108) **''pacchimikāya vassāvāsikaṃ lacchatī**ti pacchimikāya puna vassaṃ upagatattā lacchatī''ti vuttaṃ, tampi vassāvāsike dāyakānaṃ imaṃ adhippāyaṃ nissāya vuttañce, sundaraṃ, saṅghikaṃ, kālacīvarampi sandhāya vuttañce, na yujjatīti veditabbaṃ.

Na ajānitvāti ''surā''ti ajānitvā pivato pāṇātipātāveramaṇiādisabbasīlabhedaṃ saraṇabhedañca na āpajjati. Akusalaṃ pana surāpānāveramaṇisīlabhedo ca hoti mālādidhāraṇādīsu viyāti daṭṭhabbaṃ. **Itarānī**ti vikālabhojanāveramaṇiādīni. Tānipi hi sañcicca vītikkamantassa taṃ taṃ bhijjati eva, itarītaresaṃ pana abhijjanena nāsanaṅgāni na honti. Teneva **''etesu bhinnesū''**ti bhedavacanaṃ vuttaṃ.

Accayaṃ desāpetabboti ''accayo maṃ bhante accāgamā''tiādinā saṅghamajjhe desāpetvā saraṇasīlaṃ dātabbanti adhippāyo pārājikattā tesaṃ. Tenāha **''liṅganāsanāya nāsetabbo''**ti. **Ayameva hi nāsanā idhādhippetā**ti liṅganāsanākāraṇehi pāṇātipātādīhi avaṇṇabhāsanādīnaṃ saha patitattā vuttaṃ. Nanu ca kaṇṭakasāmaṇeropi micchādiṭṭhiko eva, tassa ca heṭṭhā daṇḍakammanāsanāva vuttā, idha pana micchādiṭṭhikassa liṅganāsanā vuccati, ko imesaṃ bhedoti codanaṃ manasi nidhāyāha **''sassatucchedānañhi aññataradiṭṭhiko''**ti. Ettha cāyaṃ adhippāyo – yo hi ''attā issaro''ti vā ''nicco dhuvo''tiādinā vā ''attā ucchijjissati vinassissatī''tiādinā vā titthiyaparikappitaṃ yaṃ kiñci sassatucchedadiṭṭhiṃ daḷhaṃ gahetvā voharati, tassa sā pārājikaṭṭhānaṃ hoti, so ca liṅganāsanāya nāsetabbo. Yo pana īdisaṃ diṭṭhiṃ aggahetvā sāsanikova hutvā kevalaṃ buddhavacanādhippāyaṃ viparītato gahetvā bhikkhūhi ovadiyamānopi appaṭinissajjitvā voharati, tassa sā diṭṭhi pārājikaṃ na hoti, so pana kaṇṭakanāsanāya eva nāsetabboti vimativinodaniyaṃ. Imasmiṃ ṭhāne sāratthadīpaniyaṃ dasasikkhāpadato paṭṭhāya vitthārato vaṇṇanā āgatā, sā porāṇaṭīkāyaṃ sabbaso potthakaṃ āruḷhā, tasmā idha na vitthārayimha.

150. **''Attano pariveṇa**nti idaṃ puggalikaṃ sandhāya vutta''nti gaṇṭhipadesu vuttaṃ. Ayaṃ panettha gaṇṭhipadakārānaṃ adhippāyo – **vassaggena pattasenāsana**nti iminā tassa vassaggena pattaṃ saṅghikasenāsanaṃ vuttaṃ. **Attano pariveṇa**nti imināpi tasseva puggalikasenāsanaṃ vuttanti. Ayaṃ panettha amhākaṃ khanti – **yattha vā vasatī**ti iminā saṅghikaṃ vā hotu puggalikaṃ vā, tassa nibaddhavasanakasenāsanaṃ vuttaṃ. **Yattha vā paṭikkamatī**ti iminā pana yaṃ ācariyupajjhāyassa vasanaṭṭhānaṃ upaṭṭhānādinimittaṃ nibaddhaṃ pavisati, taṃ ācariyupajjhāyānaṃ pavisanaṭṭhānaṃ vuttaṃ, tasmā tadubhayaṃ dassetuṃ **''ubhayenapi attano pariveṇañca vassaggena pattasenāsanañca vutta''**nti āha. Tattha **attano pariveṇa**nti iminā ācariyupajjhāyānaṃ nivāsanaṭṭhānaṃ dassitaṃ, **vassaggena pattasenāsana**nti iminā pana tassa vasanaṭṭhānaṃ, tasmā tadubhayampi saṅghikaṃ vā hotu puggalikaṃ vā, āvaraṇaṃ kātabbamevāti. **Mukhadvārika**nti mukhadvārena bhuñjitabbaṃ. **Daṇḍakammaṃ katvā**ti daṇḍakammaṃ yojetvā. Daṇḍenti vinenti etenāti daṇḍo, soyeva kattabbattā kammanti **daṇḍakammaṃ,** āvaraṇādi. **Daṇḍakammamassa karothā**ti assa daṇḍakammaṃ yojetha āṇāpetha. **Daṇḍakamma**nti vā niggahakammaṃ, tasmā niggahamassa karothāti vuttaṃ hoti. Esa nayo sabbattha īdisesu ṭhānesu.

Senāsanaggāho ca paṭippassambhantīti iminā chinnavasso hotīti dīpeti. **Sace ākiṇṇadosova hoti, āyatiṃ saṃvare na tiṭṭhati, nikkaḍḍhitabbo**ti ettha sace yāvatatiyaṃ vuccamāno na oramati, saṅghaṃ apaloketvā nāsetabbo, puna pabbajjaṃ yācamānopi apaloketvā pabbājetabboti vadanti. **Pacchimikāya vassāvāsikaṃ lacchatī**ti pacchimikāya puna vassaṃ upagatattā lacchati. **Apaloketvā lābho dātabbo**ti chinnavassatāya vuttaṃ. **Itarāni pañca sikkhāpadānī**ti vikālabhojanādīni pañca. **Accayaṃ desāpetabbo**ti ''accayo maṃ bhante accāgamā''tiādinā nayena desāpetabboti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.108) vuttaṃ.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Pabbajjāvinicchayakathālaṅkāro nāma

Dvāvīsatimo paricchedo.

Upasampadāvinicchayakathā

Evaṃ pabbajjāvinicchayaṃ kathetvā tadanantaraṃ upasampadāvinicchayo kathetabbo, evaṃ santepi aṭṭhakathāyaṃ upasampadāvinicchayakathā pāḷivaṇṇanāvaseneva āgatā, no pāḷimuttakavinicchayavasena, imassa pana pakaraṇassa pāḷimuttakavinicchayakathābhūtattā tamakathetvā nissayavinicchayo eva ācariyena kathito, mayaṃ pana upasampadāvinicchayassa atisukhumattā atigambhīrattā sudullabhattā sāsanānuggahatthaṃ ācariyena avuttampi samantapāsādikato nīharitvā vimativinodanīādippakaraṇesu āgatavinicchayena alaṅkaritvā taṃ vinicchayaṃ kathayissāma.

Tena kho pana samayenāti yena samayena bhagavatā ‘‘na bhikkhave anupajjhāyako’’tiādisikkhāpadaṃ apaññattaṃ hoti, tena samayena. **Anupajjhāyaka**nti upajjhaṃ agāhāpetvā sabbena sabbaṃ upajjhāyavirahitaṃ, evaṃ upasampannā neva dhammato na āmisato saṅgahaṃ labhanti, te parihāyantiyeva, na vaḍḍhanti. **Na bhikkhave anupajjhāyako**ti upajjhaṃ agāhāpetvā nirupajjhāyako na upasampādetabbo, **yo upasampādeyya, āpatti dukkaṭassā**ti sikkhāpadapaññattito paṭṭhāya evaṃ upasampādentassa āpatti hoti, kammaṃ pana na kuppati. Keci ‘‘kuppatī’’ti vadanti, taṃ na gahetabbaṃ. ‘‘Saṅghena upajjhāyenā’’tiādīsupi ubhatobyañjanakupajjhāyapariyosānesu eseva nayo.

Apattakā hatthesu piṇḍāya carantīti yo hatthesu piṇḍo labbhati, tadatthāya caranti. **Seyyathāpi titthiyā**ti yathā ājīvakanāmakā titthiyā. Sūpabyañjanehi missetvā hatthesu ṭhapitapiṇḍameva hi te bhuñjanti. **Āpatti dukkaṭassā**ti evaṃ upasampādentasseva āpatti hoti, kammaṃ pana na kuppati, acīvarakādivatthūsupi eseva nayo.

Yācitakenāti ‘‘yāva upasampadaṃ karoma, tāva dethā’’ti yācitvā gahitena, tāvakālikenāti attho. Īdisena hi pattena vā cīvarena vā pattacīvarena vā upasampādentasseva āpatti hoti, kammaṃ pana na kuppati, tasmā paripuṇṇapattacīvarova upasampādetabbo. Sace tassa natthi, ācariyupajjhāyā cassa dātukāmā honti, aññe vā bhikkhū, nirapekkhehi vissajjetvā adhiṭṭhānūpagaṃ pattacīvaraṃ dātabbaṃ.

Gottenapi anussāvetunti ‘‘mahākassapassa upasampadāpekkho’’ti evaṃ gottaṃ vatvā anussāvetuṃ anujānāmīti attho. **Dve ekānussāvane**ti dve ekato anussāvane, ekena ekassa, aññena itarassāti evaṃ dvīhi vā ācariyehi ekena vā ekakkhaṇe kammavācaṃ anussāventehi upasampādetuṃ anujānāmīti attho. **Dve tayo ekānussāvane kātuṃ, tañca kho ekena upajjhāyenā**ti dve vā tayo vā jane purimanayeneva ekato anussāvane kātuṃ anujānāmi, tañca kho anussāvanakiriyaṃ ekena upajjhāyena anujānāmīti attho. Tasmā ekena ācariyena dve vā tayo vā anussāvetabbā. Dvīhi vā tīhi vā ācariyehi visuṃ visuṃ ekena ekassāti evaṃ ekappahāreneva dve tisso vā kammavācā kātabbā. Sace pana nānācariyā nānupajjhāyā honti, tissatthero sumanattherassa saddhivihārikaṃ, sumanatthero tissattherassa saddhivihārikaṃ anussāveti, aññamaññañca gaṇapūrakā honti, vaṭṭati. Sace nānupajjhāyā honti, eko ācariyo hoti, ‘‘na tveva nānupajjhāyenā’’ti paṭikkhittattā na vaṭṭati. Idaṃ sandhāya hi esa paṭikkhepo.

Paṭhamaṃ upajjhaṃ gāhāpetabboti ettha vajjāvajjaṃ upanijjhāyatīti upajjhā, taṃ **upajjhaṃ** ‘‘upajjhāyo me, bhante, hohī’’ti evaṃ vadāpetvā gāhāpetabbo. **Vitthāyantī**ti vitthaddhagattā honti. **Yaṃ jāta**nti yaṃ tava sarīre jātaṃ nibbattaṃ vijjamānaṃ, taṃ saṅghamajjhe pucchante santaṃ atthīti vattabbantiādi. **Ullumpatu ma**nti uddharatu maṃ.

Tāvadevāti upasampannasamanantarameva. **Chāyā metabbā**ti ekaporisā vā dviporisā vāti chāyā metabbā. **Utuppamāṇaṃ ācikkhitabba**nti ‘‘vassāno hemanto gimho’’ti utuppamāṇaṃ ācikkhitabbaṃ. Ettha ca utuyeva utuppamāṇaṃ. Sace vassānādayo aparipuṇṇā honti, yattakehi divasehi yassa yo utu aparipuṇṇo, te divase sallakkhetvā so divasabhāgo ācikkhitabbo. Atha vā ‘‘ayaṃ nāma utu, so ca kho paripuṇṇo aparipuṇṇo vā’’ti evaṃ utuppamāṇaṃ ācikkhitabbaṃ, ‘‘pubbaṇho vā sāyanho vā’’ti evaṃ **divasabhāgo ācikkhitabbo. Saṅgītī**ti idameva sabbaṃ ekato katvā ‘‘tvaṃ kiṃ labhasi, kā te chāyā, kiṃ utuppamāṇaṃ, ko divasabhāgo’’ti puṭṭho ‘‘idaṃ nāma labhāmi vassaṃ vā hemantaṃ vā gimhaṃ vā, ayaṃ me chāyā, idaṃ utuppamāṇaṃ, ayaṃ divasabhāgoti vadeyyāsī’’ti evaṃ ācikkhitabbaṃ.

Ohāyāti chaḍḍetvā. **Dutiyaṃ dātu**nti upasampadamāḷakato pariveṇaṃ gacchantassa dutiyakaṃ dātuṃ anujānāmi, cattāri ca akaraṇīyāni ācikkhitunti attho. **Paṇḍupalāso**ti paṇḍuvaṇṇo patto. **Bandhanā pavutto**ti vaṇṭato patito. **Abhabbo haritatthāyā**ti puna harito bhavituṃ abhabbo. **Puthusilā**ti mahāsilā. Ayaṃ samantapāsādikato nīharitvā ābhato upasampadāvinicchayo.

Anupajjhāyādivatthūsu **sikkhāpadaṃ apaññatta**nti ‘‘na anupajjhāyako upasampādetabbo’’ti (mahāva. 117) idheva paññāpiyamānaṃ sikkhāpadaṃ sandhāya vuttaṃ. **Kammaṃ pana na kuppatī**ti idaṃ upajjhāyābhāvepi ‘‘itthannāmassa upasampadāpekkhā itthannāmena upajjhāyenā’’ti matassa vā vibbhantassa vā purāṇaupajjhāyassa, aññassa vā yassa kassaci avijjamānassapi nāmena sabbattha upajjhāyakittanassa katattā vuttaṃ. Yadi hi upajjhāyakittanaṃ na kareyya, ‘‘puggalaṃ na parāmasatī’’ti vuttakammavipatti eva siyā. Teneva pāḷiyaṃ (mahāva. 117) ‘‘anupajjhāyaka’’nti vuttaṃ, aṭṭhakathāyampi (mahāva. aṭṭha. 117) assa ‘‘upajjhāyaṃ akittetvā’’ti avatvā ‘‘upajjhāyaṃ agāhāpetvā sabbena sabbaṃ upajjhāyavirahitaṃ’’ icceva attho vutto. Pāḷiyaṃ **saṅghena upajjhāyenā**ti ‘‘ayaṃ itthannāmo saṅghassa upasampadāpekkho, itthannāmo saṅghaṃ upasampadaṃ yācati saṅghena upajjhāyenā’’ti evaṃ kammavācāya saṅghameva upajjhāyaṃ kittetvāti attho. Evaṃ **gaṇena upajjhāyenā**ti etthāpi ‘‘ayaṃ itthannāmo gaṇassa upasampadāpekkho’’tiādinā yojanā veditabbā. Evaṃ vuttepi kammaṃ na kuppati eva dukkaṭasseva vuttattā, aññathā ‘‘so ca puggalo anupasampanno’’ti vadeyya. Tenāha **‘‘saṅghenā’’**tiādi. Tattha paṇḍakādiupajjhāyehi kariyamānesu kammesu paṇḍakādike vināva yadi pañcavaggādigaṇo pūrati, kammaṃ na kuppati, itarathā kuppatīti veditabbaṃ.

Apattacīvaravatthūsupi pattacīvarānaṃ abhāvepi ‘‘paripuṇṇassa pattacīvara’’nti kammavācāya sāvitattā kammakopaṃ avatvā dukkaṭameva vuttaṃ. Itarathā sāvanāya hāpanato kammakopo eva siyā. Keci pana ‘‘paṭhamaṃ anuññātakammavācāyaṃ upasampannā viya idānipi ‘paripuṇṇassa pattacīvara’nti avatvā kammavācāya upasampannāpi sūpasampannā evā’’ti vadanti, taṃ na yuttaṃ. Anuññātakālato paṭṭhāya hi aparāmasanaṃ sāvanāya hāpanavipatti eva hoti ‘‘itthannāmo saṅghaṃ upasampadaṃ yācatī’’ti padassa hāpane viya. Tampi hi pacchā anuññātaṃ, ‘‘saṅghaṃ, bhante, upasampadaṃ yācāmī’’tiādivākyena ayācetvā tampi upasampādento ‘‘ayaṃ itthannāmo saṅghaṃ upasampadaṃ yācatī’’ti vatvāva yadi kammavācaṃ karoti, kammaṃ sukatameva hoti. No ce, vipannaṃ. Sabbapacchā hi anuññātakammavācato kiñcipi parihāpetuṃ na vaṭṭati, sāvanāya hāpanameva hoti, aññe vā bhikkhū dātukāmā hontīti sambandho, ayamettha vimativinodaniyā (vi. vi. ṭī. mahāvagga 2.117) ābhato vinicchayo. Sāratthadīpanīvinicchayo pana idheva antogadhā hoti appatarattā avisesattā ca.

Vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 117) pana ‘‘keci kuppatīti vadanti, taṃ na gahetabba’’nti yaṃ vuttaṃ, taṃ ‘‘pañcavaggakaraṇīyañce, bhikkhave, kammaṃ, bhikkhunipañcamo kammaṃ kareyya, akammaṃ na ca karaṇīya’’ntiādinā (mahāva. 390) nayena vuttattā paṇḍakānaṃ gaṇapūraṇabhāve eva kammaṃ kuppati, na sabbanti katvā suvuttaṃ, itarathā ‘‘paṇḍakupajjhāyena kammaṃ kareyya, akammaṃ na ca karaṇīya’’ntiādikāya pāḷiyā bhavitabbaṃ siyā. Yathā aparipuṇṇapattacīvarassa upasampādanakāle kammavācāyaṃ ‘‘paripuṇṇassa pattacīvara’’nti asantaṃ vatthuṃ kittetvā upasampadāya katāya tasmiṃ asantepi upasampadā ruhati, evaṃ ‘‘ayaṃ buddharakkhito āyasmato dhammarakkhitassa upasampadāpekkho’’ti avatthuṃ paṇḍakupajjhāyādiṃ, asantaṃ vā vatthuṃ kittetvā katāyapi gaṇapūrakānamatthitāya upasampadā ruhateva. ‘‘Na, bhikkhave, paṇḍakupajjhāyena upasampādetabbo, yo upasampādeyya, āpatti dukkaṭassa, so ca puggalo anupasampanno’’tiādivacanassa abhāvā ayamattho siddhova hoti. Na hi buddhā vattabbayuttaṃ na vadanti. Tena vuttaṃ ‘‘yo pana bhikkhu jānaṃ ūnavīsativassaṃ …pe… so ca puggalo anupasampanno’’tiādi (pāci. 403). Tathā ‘‘byattena bhikkhunā paṭibalena saṅgho ñāpetabbo’’ti (mahāva. 71) vacanato theyyasaṃvāsakādiācariyehi anussāvanāya katāya upasampadā na ruhati tesaṃ abhikkhuttāti vacanampi na gahetabbaṃ.

Kiñca bhiyyo – ‘‘imāni cattāri kammāni pañcahākārehi vipajjantī’’tiādinā (pari. 482) nayena kammānaṃ sampattivipattiyā kathiyamānāya ‘‘sattahi ākārehi kammāni vipajjanti vatthuto vā ñattito vā anussāvanato vā sīmato vā parisato vā upajjhāyato vā ācariyato vā’’ti akathitattā na gahetabbaṃ. ‘‘Parisato vā’’ti vacanena ācariyupajjhāyānaṃ vā saṅgaho katoti ce? Na, ‘‘dvādasahi ākārehi parisato kammāni vipajjantī’’ti etassa vibhaṅge tesamanāmaṭṭhattā, ayamattho yasmā tattha tattha sarūpena vuttapāḷivaseneva sakkā jānituṃ, tasmā nayamukhaṃ dassetvā saṃkhittoti ayamassa yuttigavesanāti vuttaṃ.

Tatridaṃ vicāretabbaṃ – anupajjhāyakaṃ upasampādentā te bhikkhū yathāvuttanayena abhūtaṃ vatthuṃ kittayiṃsu, udāhu musāvādabhayā tāneva padāni na sāvesunti. Kiñcettha – yadi tāva upajjhāyābhāvato na sāvesuṃ, ‘‘puggalaṃ na parāmasatī’’ti vuttavipattippasaṅgo hoti, atha sāvesuṃ, musāvādo nesaṃ bhavatīti? Vuccate – sāvesuṃyeva yathāvuttavipattippasaṅgabhayā, ‘‘kammaṃ pana na kuppatī’’ti aṭṭhakathāyaṃ vuttattā ca. Na, musāvādassa asambhavato, musāvādenapi kammasambhavato ca. Na hi sakkā musāvādena kammavipattisampattiṃ kātunti. Tasmā ‘‘anupajjhāyakaṃ upasampādentī’’ti vacanassa ca ubhayadosavinimutto attho pariyesitabbo.

Ayañcettha yutti – yathā pubbe pabbajjupasampadupajjhāyesu vijjamānesupi upajjhāyaggahaṇakkamena aggahitattā ‘‘tena kho pana samayena bhikkhū anupajjhāyaka’’ntiādi vuttaṃ, tathā idhāpi upajjhāyassa vijjamānasseva sato aggahitattā ‘‘anupajjhāyakaṃ upasampādentī’’ti vuttaṃ. Kammavācācariyena pana ‘‘gahito tena upajjhāyo’’ti saññāya upajjhāyaṃ kittetvā kammavācaṃ sāvetabbaṃ. Kenaci vā kāraṇena kāyasāmaggiṃ adentassa upajjhāyassa chandaṃ gahetvā kammavācaṃ sāveti, upajjhāyo vā upasampadāpekkhassa upajjhaṃ datvā pacchā upasampanne tasmiṃ tādise vatthusmiṃ samanuyuñjiyamāno vā asamanuyuñjiyamāno vā upajjhāyadānato pubbe eva sāmaṇero paṭijānāti, sikkhāpaccakkhātako vā antimavatthuajjhāpannako vā paṭijānāti, chandahārakādayo viya upajjhāyo vā aññasīmāgato hoti. Kammavācā ruhatīti vatvā ‘‘anujānāmi bhikkhave paccantimesu janapadesu vinayadharapañcamena gaṇena upasampada’’nti vuttattā. Keci ‘‘vinayadharapañcamena upajjhāyena sannihiteneva bhavitabba’’nti vadantīti porāṇaganṭhipade vuttaṃ. So ca pāṭho appamāṇo majjhimesu janapadesu tassa vacanassābhāvato. Asannihitepi upajjhāye kammavācā ruhatīti āpajjatīti ce? Na. Kasmā? Kammasampattiyaṃ ‘‘puggalaṃ parāmasatī’’ti vuttapāṭhova no pamāṇaṃ. Na hi tattha asannihito upajjhāyasaṅkhāto puggalo parāmasanaṃ arahati, tasmā tattha saṅghaparāmasanaṃ viya puggalaparāmasanaṃ veditabbaṃ. Saṅghena gaṇena upajjhāyena upasampādenti tesaṃ atthato puggalattā, paṇḍakādiupajjhāyena upasampādenti upasampādanakāle aviditattāti porāṇā.

Apattacīvaraṃ upasampādentīti kammavācācariyo ‘‘paripuṇṇassa pattacīvara’’nti saññāya, kevalaṃ atthasampattiṃ anapekkhitvā santapadanīhārena vā ‘‘paripuṇṇassa pattacīvara’’nti kammavācaṃ sāveti. Yathā etarahi matavippavuttamātāpitikopi ‘‘anuññātosi mātāpitūhī’’ti puṭṭho ‘‘āma bhante’’ti vadati, kiṃ bahunā? Ayaṃ panettha sāro – ‘‘tasmiṃ samaye cattāri kammāni pañcahākārehi vipajjantī’’ti lakkhaṇassa na tāva paññattattā anupajjhāyakādiṃ upasampādenti. Vajjanīyapuggalānaṃ avuttattā paṇḍakupajjhāyādiṃ upasampādenti, terasantarāyapucchāya adassanattā apattacīvarakaṃ upasampādenti, ‘‘anujānāmi bhikkhave ñatticatutthena kammena upasampādetu’’nti (mahāva. 69) evaṃ sabbapaṭhamaṃ anuññātāya kammavācāya ‘‘paripuṇṇassa pattacīvara’’nti avacanamettha sādhakanti veditabbaṃ. Tañhi vacanaṃ anukkamenānuññātanti.

Idaṃ tāva sabbathā hotu, ‘‘mūgaṃ pabbājenti badhiraṃ pabbājentī’’ti idaṃ kathaṃ sambhavitumarahati ādito paṭṭhāya ‘‘anujānāmi bhikkhave imehi tīhi saraṇagamanehi pabbajja’’ntiādinā anuññātattāti? Vuccate – ‘‘evañca pana, bhikkhave, pabbājetabboti, evaṃ vadehīti vattabbo…pe… tatiyampi saṅghaṃ saraṇaṃ gacchāmī’’ti ettha ‘‘evaṃ vadehīti vattabbo’’ti imassa vacanassa micchā atthaṃ gahetvā mūgaṃ pabbājesuṃ. ‘‘Evaṃ vadehī’’ti taṃ pabbajjāpekkhaṃ āṇāpetvā sayaṃ upajjhāyena vattabbo ‘‘tatiyampi saṅghaṃ saraṇaṃ gacchāmī’’ti, so pabbajjāpekkhā tathā āṇatto upajjhāyavacanassa anu anu vadatu vā mā vā, tattha tattha bhagavā ‘‘kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti upajjhāyo. Dinno hoti chando, dinnā hoti pārisuddhi, dinnā hoti pavāraṇā’’ti vadati. Tadanumānena vā kāyena tena pabbajjāpekkhena viññattaṃ hoti saraṇagamananti vā lokepi kāyena viññāpento evaṃ vadatīti vuccati, taṃ pariyāyaṃ gahetvā mūgaṃ pabbājentīti veditabbaṃ. Porāṇaganṭhipade ‘‘mūgaṃ kathaṃ pabbājentīti pucchaṃ katvā tassa kāyapasādasambhavato kāyena pahāraṃ datvā hatthamuddāya viññāpetvā pabbājesu’’nti vuttaṃ. Kiṃ bahunā?

Ayaṃ panettha sāro – yathā pubbe pabbajjādhikāre vattamāne pabbajjābhilāpaṃ upacchinditvā ‘‘paṇḍako, bhikkhave, anupasampanno na upasampādetabbo’’tiādinā (mahāva. 109) nayena upasampadavaseneva abhilāpo kato. Theyyasaṃvāsakapade asambhavato kiñcāpi so na kato, pabbajjāva tattha katā, sabbattha pana upasampadābhilāpena adhippetā tadanubhāvato upasampadāya, pabbajjāya vāritāya upasampadā vāritā hotīti katvā, tathā idha upasampadādhikāre vattamāne upasampadābhilāpaṃ upacchinditvā upasampadameva sandhāya pabbajjābhilāpo katoti veditabbo. Kāmaṃ so na kattabbo, mūgapade asambhavato tassa vasena ādito paṭṭhāya upasampadābhilāpova kattabbo viya dissati, tathāpi tasseva mūgapadassa vasena ādito paṭṭhāya pabbajjābhilāpova kato micchāgahaṇanivāraṇatthaṃ. Kathaṃ? ‘‘Mūgo, bhikkhave, apatto osāraṇaṃ, tañce saṅgho osāreti, sosārito’’ti (mahāva. 396) vacanato hi mūgo upasampanno hotīti siddhaṃ, so kevalaṃ upasampannova hoti, na pana pabbajito tassa pabbajjāya asambhavatoti micchāgāho hoti, taṃ parivajjāpetvā yo upasampanno, so pabbajitova hoti. Pabbajito pana atthi koci upasampanno, atthi koci anupasampannoti imaṃ sammāgāhaṃ uppādeti bhagavāti veditabbaṃ.

Apica tesaṃ hatthacchinnādīnaṃ pabbajitānaṃ supabbajitabhāvadīpanatthaṃ, pabbajjābhāvasaṅkānivāraṇatthañcettha pabbajjābhilāpo kato. Kathaṃ? ‘‘Na, bhikkhave, hatthacchinno pabbājetabbo’’tiādinā (mahāva. 119) paṭikkhepena, ‘‘pabbajitā

supabbajitā''ti vuttaṭṭhānābhāvena ca tesaṃ pabbajjābhāvasaṅkā bhaveyya, yathā pasaṅkā bhave, tathā pasaṅkaṃ ṭhapeyya. Khandhake upasampadaṃ sandhāya ''hatthacchinno, bhikkhave, apatto osāraṇaṃ, tañce saṅgho osāreti, sosārito''tiādinā (mahāva. 396) nayena bhagavā nivāreti. Teneva nayena pabbajitā panete sabbepi supabbajitā evāti dīpeti. Aññathā sabbepete upasampannāva honti, na pabbajitāti ayamaniṭṭhappasaṅgo āpajjati. Kathaṃ? ''Hatthacchinno, bhikkhave, na pabbājetabbo, pabbajito nāsetabbo''ti vā ''na, bhikkhave, hatthacchinno pabbājetabbo, yo pabbājeyya, āpatti dukkaṭassa, so ca apabbajito''ti (mahāva. 119) vā tantiyā ṭhapitāya campeyyakkhandhake ''sosārito''ti vuttattā kevalaṃ ''ime hatthacchinnādayo upasampannāva honti, na pabbajitā''ti vā ''upasampannāpi ce pabbajitā, nāsetabbā''ti vā aniṭṭhakoṭṭhāso āpajjatīti adhippāyo.

Idaṃ panettha vicāretabbaṃ – ''so ca apabbajito''ti vacanābhāvato mūgassa pabbajjāsiddhipasaṅgato pabbajjāpi ekatosuddhiyā hotīti ayamaniṭṭhakoṭṭhāso kathaṃ nāpajjatīti? Pabbajjābhilāpena upasampadā idhādhippetāti sammāgāhena nāpajjatīti, aññathā yathābyañjanaṃ atthe gahite yathāpaññattadukkaṭābhāvasaṅkhāto aparo aniṭṭhakoṭṭhāso āpajjati. Kathaṃ? ''Na, bhikkhave, mūgo pabbājetabbo, yo pabbājeyya, āpatti dukkaṭassā''ti vuttadukkaṭaṃ pabbajjāpariyosāne hoti, na tassāvippakatāya. Pubbapayogadukkaṭameva hi paṭhamaṃ āpajjati, tasmā mūgassa pabbajjāpariyosānasseva abhāvato imassa dukkaṭassa okāso ca na sabbakālaṃ sambhaveyya, upasampadāvasena pana atthe gahite sambhavati kammanibbattito. Teneva pāḷiyaṃ ''na, bhikkhave, paṇḍako upasampādetabbo, yo upasampādeyya, āpatti dukkaṭassā''ti dukkaṭaṃ na paññattaṃ. Apaññattattā pubbapayogadukkaṭameva cettha sambhavati, netaraṃ. Ettāvatā siddhametaṃ pabbajjābhilāpena upasampadāva tattha adhippetā, na pabbajjāti. Etthāha sāmaṇerapabbajjā na kāyapayogato hotīti kathaṃ paññāyatīti? Vuccate – kāyena viññāpetītiādittikā dassanatoti āgato.

''Gottenapi anussāvetu''nti (mahāva. 122) vacanato yena vohārena voharati, tena vaṭṭatīti siddhaṃ, tasmā ''ko nāmo te upajjhāyo''ti puṭṭhenapi gottameva nāmaṃ katvā vattabbanti siddhaṃ hoti, tasmā catubbidhesu nāmesu yena kenaci nāmena anussāvanā kātabbāti vadanti. Ekassa bahūni nāmāni honti, tattha ekaṃ nāmaṃ ñattiyā, ekaṃ anussāvanāya kātuṃ na vaṭṭati, atthato byañjanato ca abhinnāhi anussāvanāhi bhavitabbanti. Kiñcāpi ''itthannāmo itthannāmassa āyasmato''ti pāḷiyaṃ ''āyasmato''ti padaṃ pacchā vuttaṃ, kammavācāpāḷiyaṃ pana ''ayaṃ buddharakkhito āyasmato dhammarakkhitassā''ti paṭhamaṃ likhanti, taṃ uppaṭipāṭiyā vuttanti na paccetabbaṃ. Pāḷiyaṅhi ''itthannāmo itthannāmassā''ti atthamattaṃ dassitaṃ, tasmā pāḷiyaṃ avuttopi ''ayaṃ buddharakkhito āyasmato dhammarakkhitassā''ti kammavācāpāḷiyaṃ payogo dassito. ''Na me diṭṭho ito pubbe iccāyasmā sāriputto''ti ca ''āyasmā sāriputto atthakusalo''ti ca paṭhamaṃ ''āyasmā''ti payogassa dassanatoti vadanti. Katthaci ''āyasmato buddharakkhitassā''ti vatvā katthaci kevalaṃ ''buddharakkhitassā''ti sāveti, sāvanaṃ hāpetīti na vuccati nāmassa ahāpitattāti eke. Sace katthaci ''āyasmato buddharakkhitassā''ti vatvā katthaci ''buddharakkhitassāyasmato''ti sāveti, pāṭhānurūpattā khettameva otiṇṇantipi eke. Byañjanabhedappasaṅgato anussāvanānaṃ taṃ na vaṭṭatīti vadanti. Sace pana sabbaṭṭhānepi ekeneva pakārena vadati, vaṭṭati.

Ekānussāvaneti ettha ekato anussāvanaṃ etesanti ekānussāvanāti asamānādhikaraṇavisayo bāhiratthasamāsoti daṭṭhabbaṃ. Tenevāha ''dve ekato anussāvane''ti. Tattha **ekato**ti ekakkhaṇeti attho, vibhattialopena cāyaṃ niddeso. **Purimanayeneva ekato anussāvane kātu**nti ''ekena ekassa, aññena itarassā''tiādinā pubbe vuttanayena dvīhi vā tīhi vā ācariyehi ekena vā ekato anussāvane kātuṃ. Vajjāvajjaṃ upanijjhāyatīti upajjhāti iminā upajjhāyasaddasamānattho upajjhāsaddopīti atthaṃ dassetīti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.123).

Gottenāpīti ''āyasmato pippalissa upasampadāpekkho''ti evaṃ nāmaṃ avatvā gottanāmenapīti attho, tena ''ko nāmo te upajjhāyo''ti puṭṭhena gottanāmena ''āyasmā kassapo''ti vattabbanti siddhaṃ hoti. Tasmā aññampi yaṃ kiñci tassa nāmaṃ pasiddhaṃ, tasmiṃ vā khaṇe sukhaggahaṇatthaṃ nāmaṃ paññāpitaṃ, taṃ sabbaṃ gahetvāpi anussāvanā kātabbā. Yathā upajjhāyassa, evaṃ upasampadāpekkhassāpi gottādināmena taṅkhaṇikanāmena ca anussāvanaṃ kātuṃ vaṭṭati, tasmimpi khaṇe ''ayaṃ tisso''ti vā ''nāgo''ti vā nāmaṃ karontehi anusāsakasammutito paṭhamameva kātabbaṃ. Evaṃ akatvāpi antarāyikadhammānusāsanapucchanakālesu ''kinnāmosi, ahaṃ bhante nāgo nāma, ko nāmo te upajjhāyo, upajjhāyo me bhante tisso nāmā''tiādinā viññāpentena ubhinnampi citte ''mametaṃ nāma''nti yathā saññaṃ uppajjati, evaṃ viññāpetabbaṃ. Sace pana tasmiṃ khaṇe pakatināmena vatvā pacchā ''tisso nāmā''ti apubbanāmena anussāveti, na vaṭṭati.

Tattha ca kiñcāpi upajjhāyasseva nāmaṃ aggahetvā yena kenaci nāmena ''tissassa upasampadāpekkho''tiādināpi puggale parāmaṭṭhe kammaṃ sukatameva hoti anupajjhāyakādīnaṃ upasampadākammaṃ viya upajjhāyassa abhāvepi abhabbattepi kammavācāya puggale parāmaṭṭhe kammassa sijjhanato. Upasampadāpekkhassa pana yathāsakaṃ nāmaṃ vinā aññena nāmena anussāvite kammaṃ kuppati, so anupasampannova hoti. Tattha ṭhito aññо anupasampanno viya gahitanāmassa vatthupuggalassa tattha abhāvā, etassa ca nāmassa anussāvanāya avuttattā. Tasmā upasampadāpekkhassa pakatināmaṃ parivattetvā apubbena nāgādināmena anussāvitukāmena paṭikacceva ''tvaṃ nāgo''tiādinā viññāpetvā anusāsanaantarāyikadhammāpucchanakkhaṇesupi tassa ca saṅghassa ca yathā pākaṭaṃ hoti, tathā pakāsetvāva nāgādināmena anussāvetabbaṃ. Ekassa bahūni nāmāni honti, tesu ekaṃ gahetuṃ vaṭṭati.

Yaṃ pana upasampadāpekkhaupajjhāyānaṃ ekattha gahitaṃ nāmaṃ tadeva ñattiyā, sabbattha anussāvanāsu ca gahetabbaṃ. Gahitato hi aññasmiṃ gahite byañjanaṃ bhinnaṃ nāma hoti, kammaṃ vipajjati. Atthato hi byañjanato ca abhinnā eva ñatti anussāvanā ca vaṭṭanti. Upajjhāyanāmassa pana purato ''āyasmato tissassā''tiādinā āyasmantapadaṃ sabbattha yojetvāpi anussāveti. Tathā ayojitepi doso natthi.

Pāḷiyaṃ (mahāva. 126) pana kiñcāpi ''itthannāmassa āyasmato''ti pacchato ''āyasmato''ti padaṃ vuttaṃ, tathāpi ''āyasmā sāriputto atthakusalo''tiādinā nāmassa purato 'āyasmantapada'yogassa dassanato puratova payogo yuttataro, tañca ekattha yojetvā aññattha ayojitepi ekattha purato yojetvā aññattha pacchato yojanepi sāvanāya hāpanaṃ nāma na hoti nāmassa ahāpitattā. Teneva pāḷiyampi ''itthannāmassa āyasmato''ti ekattha yojetvā ''itthannāmena upajjhāyenā''tiādīsu ''āyasmato''ti na yojitanti vadanti. Tañca kiñcāpi evaṃ, tathāpi sabbaṭṭhānepi ekeneva pakārena yojetvā eva vā ayojetvā vā anussāvanaṃ pasatthataranti gahetabbaṃ.

Ekato saheva ekasmiṃ khaṇe anussāvanaṃ etesanti ekānussāvanā, upasampadāpekkhā, ete **ekānussāvane** kātuṃ. Tenāha ''ekatoanusāvane''ti. Idañca ekaṃ padaṃ vibhattialopena daṭṭhabbaṃ. **Ekena vā**ti dvinnampi ekasmiṃ khaṇe ekāya eva kammavācāya anussāvane ekena ācariyenāti attho. ''Ayaṃ buddharakkhito ca ayaṃ dhammarakkhito ca āyasmato saṅgharakkhitassa upasampadāpekkho''tiādinā nayena ekena ācariyena dvinnamekasmiṃ khaṇe anussāvananayo daṭṭhabbo, imināva nayena tiṇṇampi ekena ācariyena ekakkhaṇe anussāvanaṃ veditabbaṃ.

Purimanayeneva ekato anussāvane kātunti ‘‘ekena ekassa, aññena itarassā’’tiādinā pubbe vuttanayena dvinnaṃ dvīhi vā tiṇṇaṃ tīhi vā ācariyehi, ekena vā ācariyena tayopi ekatoanussāvane kātunti attho. **‘‘Tañca kho ekena upajjhāyena, na tveva nānupajjhāyenā’’**ti idaṃ ekena ācariyena dvīhi vā tīhi vā upajjhāyehi dve vā tayo vā upasampadāpekkhe ekakkhaṇe ekāya anussāvanāya ekānussāvane kātuṃ na vaṭṭatīti paṭikkhepapadaṃ, na pana nānācariyehi nānupajjhāyehi tayo ekānussāvane kātuṃ na vaṭṭatīti āha **‘‘sace pana nānācariyā nānupajjhāyā…pe… vaṭṭatī’’**ti. Yañcettha ‘‘tissatthero sumanattherassa saddhivihārikaṃ, sumanatthero tissattherassa saddhivihārika’’nti evaṃ upajjhāyehi aññamaññaṃ saddhivihārikānaṃ anussāvanakaraṇaṃ vuttaṃ, taṃ upalakkhaṇamattaṃ. Tasmā sace tissatthero sumanattherassa saddhivihārikaṃ, sumanatthero nandattherassa saddhivihārikaṃ anussāveti, aññamaññañca gaṇapūrakā honti, vaṭṭati eva. Sace pana upajjhāyo sayameva attano saddhivihārikaṃ anussāveti, ettha vattabbameva natthi, kammaṃ sukatameva hoti, anupajjhāyakassapi yena kenaci anussāvite upasampadā hoti, kimaṅgaṃ pana saupajjhāyakassa upajjhāyeneva anussāvaneti daṭṭhabbaṃ. Teneva navaṭṭanapakkhaṃ dassetuṃ **‘‘sace panā’’**tiādimāha.

Upajjhāti upajjhāyasaddasamānattho ākāranto upajjhāsaddoti dasseti. Upajjhāya-saddo eva vā upajjhā, upayogapaccattavacanesu ya-kāra lopaṃ katvā evaṃ vutto karaṇavacanādīsu upajjhāsaddassa payogābhāvāti daṭṭhabbaṃ. Pāḷiyaṃ **attanāva attānaṃ sammannitabba**nti attanāva kattubhūtena karaṇabhūtena attānameva kammabhūtaṃ pati sammannanakiccaṃ kātabbaṃ, **attāna**nti vā paccatte upayogavacanaṃ, attanāva attā sammannitabboti attho. Na kevalañca ettheva, aññatrāpi terasasammutiādīsu imināva lakkhaṇena attanāva attā sammannitabbova. Apica sayaṃ kammārahattā attānaṃ muñcitvā catuvaggādiko gaṇo sabbattha icchitabbo.

Saccakāloti ‘‘nigūhissāmī’’ti vañcanaṃ pahāya saccasseva te icchitabbakālo. **Bhūtakālo**ti vañcanāya abhāvepi manussattādivatthuno bhūtatāya avassaṃ icchitabbakālo, itarathā kammakopādiantarāyo hotīti adhippāyo. **Maṅkū**ti adhomukho. **Uddharatū**ti anupasampannabhāvato upasampattiyaṃ patiṭṭhapetūti attho.

Sabbakammavācāsu atthakosallatthaṃ panettha upasampadakammavācāya evamattho daṭṭhabbo – **suṇātū**ti savanāṇattiyaṃ paṭhamapurisekavacanaṃ. Tañca kiñcāpi yo so saṅgho savanakiriyāyaṃ niyojīyati, tassa sammukhattā ‘‘suṇāhī’’ti majjhimapurisavacanena vattabbaṃ, tathāpi yasmā saṅghasaddasannidhāne paṭhamapurisappayogova saddavidūhi samāciṇṇo bhavantabhagavantaāyasmādisaddasannidhānesu viya ‘‘adhivāsetu me bhavaṃ gotamo (pārā. 22), etassa sugata kālo, yaṃ bhagavā sāvakānaṃ sikkhāpadaṃ paññapeyya (pārā. 21), pakkamatāyasmā (pārā. 436), suṇantu me āyasmanto’’tiādīsu (mahāva. 168). Tasmā idha paṭhamapurisappayogo kato. Atha vā gāravavasenetaṃ vuttaṃ. Garuṭṭhāniyesu hi gāravavasena majjhimapurisapayoguppattiyampi paṭhamapurisappayogaṃ payujjanti ‘‘desetu sugato dhamma’’ntiādīsu (dī. ni. 2.66; ma. ni. 2.338; mahāva. 8) viyāti daṭṭhabbaṃ. Keci pana ‘‘bhante āvusoti pade apekkhitvā idha paṭhamapurisappayogo’’ti vadanti, taṃ na sundaraṃ ‘‘ācariyo me, bhante, hohi (mahāva. 77), iṅghāvuso upāli, imaṃ pabbajitaṃ anuyuñjāhī’’tiādīsu (pārā. 517) tappayogepi majjhimapurisappayogasseva dassanato.

Meti yo sāveti, tassa attaniddese sāmivacanaṃ. **Bhante**ti ālapanatthe vuḍḍhesu sagāravavacanaṃ, **‘‘āvuso’’**ti padaṃ pana navakesu. Tadubhayampi nipāto ‘‘tumhe bhante tumhe āvuso’’ti bahūsupi samānarūpattā. **Saṅgho**ti avisesato catuvaggādike pakatattapuggalasamūhe vattati. Idha pana paccantimesu janapadesu pañcavaggato paṭṭhāya, majjhimesu janapadesu dasavaggato paṭṭhāya saṅghoti gahetabbo. Tatrāyaṃ piṇḍattho – bhante, saṅgho mama vacanaṃ suṇātūti. Idañca navakatarena vattabbavacanaṃ. Sace pana anussāvako sabbehi bhikkhūhi vuḍḍhataro hoti, ‘‘suṇātu me, āvuso saṅgho’’ti vattabbaṃ. Sopi ce ‘‘bhante’’ti vadeyya, navakataro vā ‘‘āvuso’’ti, kammakopo natthi. Keci pana ‘‘ekattha ‘āvuso’ti vatvā aññattha ‘bhante’ti vuttepi natthi doso ubhayenapi ālapanassa sijjhanato’’ti vadanti.

Idāni yamatthaṃ ñāpetukāmo ‘‘suṇātū’’ti saṅghaṃ savane niyojeti, taṃ ñāpento **‘‘ayaṃ itthannāmo’’**tiādimāha. Tattha **aya**nti upasampadāpekkhassa hatthapāse sannihitabhāvadassanaṃ, tena ca hatthapāse ṭhitasseva upasampadā ruhatīti sijjhati hatthapāsato bahi ṭhitassa ‘‘aya’’nti na vattabbato. Teneva anusāsakasammutiyaṃ so hatthapāsato bahi ṭhitattā ‘‘aya’’nti na vutto, tasmā upasampadāpekkho anupasampanno hatthapāse ṭhapetabbo. **Ayaṃ itthannāmo**ti ayaṃ-saddo ca avassaṃ payujjitabbo, so ca imasmiṃ paṭhamanāmapayoge evāti gahetabbaṃ. **‘‘Itthannāmo’’**ti idaṃ aniyamato tassa nāmadassanaṃ, ubhayenapi ayaṃ buddharakkhitotiādināmaṃ dasseti. ‘‘Upasampadāpekkho’’ti bhinnādhikaraṇavisaye bahubbīhisamāso, upasampadaṃ me saṅgho apekkhamānoti attho. Tassa ca upajjhāyataṃ samaṅgibhāvena dassetuṃ ‘‘itthannāmassa āyasmato’’ti vuttaṃ. Etena ‘‘ayaṃ buddharakkhito āyasmato dhammarakkhitassa saddhivihārikabhūto upasampadāpekkho’’ti evamādinā nayena nāmayojanāya saha attho dassito. Ettha ca ‘‘āyasmato’’ti padaṃ avatvāpi ‘‘ayaṃ buddharakkhito dhammarakkhitassa upasampadāpekkho’’ti vattuṃ vaṭṭati. Teneva pāḷiyaṃ ‘‘itthannāmena upajjhāyenā’’ti ettha ‘‘āyasmato’’ti padaṃ na vuttaṃ. Yañcettha vattabbaṃ, taṃ heṭṭhā vuttameva.

Nanu cettha upajjhāyopi upasampadāpekkho viya hatthapāse ṭhito eva icchitabbo, atha kasmā ‘‘ayaṃ itthannāmo imassa itthannāmassa upasampadāpekkho’’ti evaṃ upajjhāyassa nāmaparāmasanepi idaṃ-saddappayogo na katoti? Nāyaṃ virodho upajjhāyassa abhāvepi kammakopābhāvato. Kevalañhi kammanibbattiyā santapadavasena avijjamānassapi upajjhāyassa nāmakittanaṃ anupajjhāyassa upasampadādīsupi karīyati, tasmā upajjhāyassa asannihitāyapi tapparāmasanamatteneva kammasiddhito ‘‘imassā’’ti niddisituṃ na vaṭṭatīti.

Parisuddho antarāyikehi dhammehīti abhabbattādikehi upasampadāya avatthukarehi ceva pañcābādhahatthacchinnādīhi āpattikarehi ca antarāyikasabhāvehi parimutto. Evaṃ vutte eva āpattimattakarehi pañcābādhādīhi aparimuttassapi upasampadā ruhati, nāññathā. **Paripuṇṇassa pattacīvara**nti paripuṇṇamassa upasampadāpekkhassa pattacīvaraṃ. Evaṃ vutte eva apattacīvarassapi upasampadā ruhati, nāññathā. **Upasampadaṃ yācatī**ti ‘‘saṅghaṃ, bhante, upasampadaṃ yācāmī’’tiādinā (mahāva. 126) yācāpitabhāvaṃ sandhāya vuttaṃ. Evaṃ tena saṅghe ayācitepi ‘‘itthannāmo saṅghaṃ upasampadaṃ yācatī’’ti vutte eva kammaṃ avipannaṃ hoti, nāññathā. **Upajjhāyenā**ti upajjhāyena karaṇabhūtena, itthannāmaṃ upajjhāyaṃ katvā kammabhūtaṃ upasampadaṃ dātuṃ nipphādetuṃ kattubhūtaṃ saṅghaṃ yācatīti attho. Yācadhātuno pana dvikammakattā ‘‘saṅghaṃ upasampada’’nti dve kammapadāni vuttāni.

Yadi saṅghassa pattakallanti ettha patto kālo imassa kammassāti pattakālaṃ, apalokanādicatubbidhaṃ saṅghagaṇakammaṃ, tadeva sakatthe ya-paccayena **‘‘pattakalla’’**nti vuccati. Idha pana ñatticatutthaupasampadākammaṃ adhippetaṃ, taṃ kātuṃ saṅghassa pattakallaṃ jātaṃ. **Yadī**ti anumatigahaṇavasena kammassa pattakallataṃ ñāpeti, yo hi koci tattha apattakallataṃ maññissati, so vakkhati. Imameva hi atthaṃ sandhāya anussāvanāsu ‘‘yassāyasmato khamati…pe… so bhāseyyā’’ti (mahāva. 127) vuttaṃ. Tadetaṃ pattakallaṃ vatthusampadā, antarāyikehi dhammehi cassa parisuddhatā, sīmāsampadā, parisāsampadā, pubbakiccaniṭṭhānanti imehi pañcahi aṅgehi saṅgahitaṃ.

Tattha **vatthusampadā** nāma yathāvuttehi ekādasaabhabbapuggalehi ceva antimavatthuajjhāpannehi ca añño paripuṇṇavīsativasso anupasampannabhūto manussapuriso. Etasmiñhi puggale sati eva idaṃ saṅghassa upasampadākammaṃ pattakallaṃ nāma hoti, nāsati, katañca kuppameva hoti.

Antarāyikehi dhammehi cassa parisuddhatā nāma yathāvuttasseva upasampadāvatthubhūtassa puggalassa ye ime bhagavatā paṭikkhittā pañcābādhaphuṭṭhatādayo mātāpitūhi ananuññātatāpaayosānā ceva hatthacchinnādayo ca dosadhammā kārakasaṅghassa āpattādiantarāyahetutāya ''antarāyikā''ti vuccanti, tehi antarāyikehi dosadhammehi parimuttatā, imissā ca sati eva idaṃ kammaṃ pattakallaṃ nāma hoti, nāsati, kataṃ pana kammaṃ sukatameva hoti ṭhapetvā ūnavīsativassaṃ puggalaṃ.

Sīmāsampadā pana uposathakkhandhake (mahāva. 138 ādayo) vakkhamānanayena sabbadosarahitāya baddhābaddhavaseneva duvidhāya sīmāya vasena veditabbā. Tādisāya hi sīmāya sati eva idaṃ kammaṃ pattakallaṃ nāma hoti, nāsati, katañca kammaṃ vipajjati.

Parisāsampadā pana ye ime upasampadākammassa sabbantimena paricchedena kammappattā dasahi vā pañcahi vā anūnāpārājikaṃ anāpannā anukkhittā ca samānasaṃvāsakā bhikkhū, tesaṃ ekasīmāya hatthapāsaṃ avijahitvā ṭhānaṃ, chandārahānañca chandassa ānayanaṃ, sammukhībhūtānañca appaṭikosanaṃ, upasampadāpekkharahitānaṃ uposathakkhandhake paṭikkhittānaṃ gahaṭṭhādianupasampannānañceva pārājikukkhittakanānāsaṃvāsakabhikkhunīnañca vajjanīyapuggalānaṃ saṅghassa hatthapāse abhāvo cāti imehi catūhi aṅgehi saṅgahitā. Evarūpāya ca parisāsampadāya sati eva idaṃ pattakallaṃ nāma hoti, nāsati. Tattha purimānaṃ tiṇṇaṃ aṅgānaṃ aññatarassapi abhāve kataṃ kammaṃ vipajjati, na pacchimassa.

Pubbakiccaniṭṭhānaṃ nāma yānimāni ''paṭhamaṃ upajjhaṃ gāhāpetabbo''tiādinā pāḷiyaṃ (mahāva. 126) vuttāni ''upajjhāgāhāpanaṃ, pattacīvarācikkhaṇaṃ, tato taṃ hatthapāsato bahi pesetvā anusāsakasammutikammakaraṇaṃ, sammatena ca gantvā anusāsanaṃ, tena ca paṭhamataraṃ āgantvā saṅghassa ñattiṃ ñāpetvā upasampadāpekkhaṃ 'āgacchāhī'ti hatthapāse eva abbhānaṃ, tena bhikkhūnaṃ pāde vandāpetvā upasampadāyācāpanaṃ, tato antarāyikadhammapucchakasammutikammakaraṇaṃ, sammatena ca pucchana''nti imāni aṭṭha pubbakiccāni, tesaṃ sabbesaṃ yāthāvato karaṇena niṭṭhānaṃ. Etasmiñca pubbakiccaniṭṭhāpane sati eva idaṃ saṅghassa upasampadākammaṃ pattakallaṃ nāma hoti, nāsati. Etesu pana pubbakammesu akatesupi kataṃ kammaṃ yathāvuttesu vatthusampattiādīsu vijjamānesu akuppameva hoti. Tadevamettha pattakallaṃ imehi pañcahi aṅgehi saṅgahitanti veditabbaṃ. Imināva nayena heṭṭhā vuttesu, vakkhamānesu ca sabbesu kammesu pattakallatā yathārahaṃ yojetvā ñātabbā.

Itthannāmaṃ upasampādeyyāti upasampadānipphādanena taṃsamaṅgiṃ kareyya karotūti patthanāyaṃ, vidhimhi vā idaṃ daṭṭhabbaṃ. Yathā hi ''devadattaṃ sukhāpeyyā''ti vutte sukhamassa nipphādetvā taṃ sukhasamaṅginaṃ kareyyāti attho hoti, evamidhāpi upasampadamassa nipphādetvā taṃ upasampadāsamaṅginaṃ kareyyāti attho. Payojakabyāpāre cetaṃ. Yathā sukhayantaṃ kiñci suddhakattāraṃ koci hetukattā sukhahetunipphādanena sukhāpeyyāti vuccati, evamidhāpi upasampajjantaṃ suddhakattāraṃ puggalaṃ hetukattubhūto saṅgho upasampadāhetunipphādanena upasampādeyyāti vutto. Etena ca sukhaṃ viya sukhadāyakena saṅghena puggalassa dīyamānā tathāpavattaparamatthadhamme upādāya ariyajanapaññattā upasampadā nāma sammutisaccatā atthīti samatthitaṃ hoti. Ettha ca ''itthannāmo saṅghaṃ upasampadaṃ yācatī''ti (mahāva. 127) vuttattā parivāsādīsu viya yācanānuguṇaṃ ''itthannāmassa upasampadaṃ dadeyyā''ti avatvā ''itthannāmaṃ upasampādeyyā''ti vuttattā idaṃ upasampadākammaṃ dāne asaṅgahetvā kammalakkhaṇe eva saṅgahitanti daṭṭhabbaṃ. Iminā nayena ''itthannāmaṃ upasampādeti, upasampanno saṅghenā''ti etthāpi attho veditabbo. Kevalañhi tattha vattamānakālaatītakālavasena, idha pana anāmaṭṭhakālavasenāti ettakameva viseso.

Esā ñattīti ''saṅgho ñāpetabbo''ti vuttañāpanā esā. Idañca anussāvanānampi sabbhāvasūcanatthaṃ vuccati. Avassañcetaṃ vattabbameva. Ñattikamme eva taṃ na vattabbaṃ. Tattha pana yya-kāre vuttamatte eva ñattikammaṃ niṭṭhitaṃ hotīti daṭṭhabbaṃ. **Khamatī**ti ruccati. **Upasampadā**ti saṅghena dīyamānā nipphādiyamānā upasampadā, yassa khamati, so tuṇhassāti yojanā. **Tuṇhī**ti ca akathanatthe nipāto, akathanako **assa** bhaveyyāti attho. Khamati saṅghassa itthannāmassa upasampadāti pakatena sambandho. Tattha kāraṇamāha **''tasmā tuṇhī''**ti. Tattha ''āsī''ti seso. Yasmā ''yassa nakkhamati, so bhāseyyā''ti tikkhattuṃ vuccamānopi saṅgho tuṇhī niravo ahosi, tasmā khamati saṅghassāti attho. **Eva**nti iminā pakārena. Tuṇhībhāvenevetaṃ saṅghassa ruccanabhāvaṃ dhārayāmi, bujjhāmi jānāmīti attho. **Iti**-saddo parisamāpanatthe kato, so ca kammavācāya anaṅgaṃ, tasmā anussāvakena ''dhārayāmī''ti ettha mi-kārapariyosānameva vatvā niṭṭhapetabbaṃ, iti-saddo na payujjitabboti daṭṭhabbaṃ. Iminā nayena sabbakammavācānamattho veditabbo.

Ekaporisā vātiādi sattānaṃ sarīrachāyaṃ pādehi minitvā jānanappakāradassanaṃ. Chasattapadaparimitā hi chāyā ''porisā''ti vuccati, idañca utuppamāṇācikkhaṇādi ca āgantukehi saddhiṃ vīmaṃsitvā vuḍḍhanavabhāvaṃ ñatvā vandanavandāpanādikaraṇatthaṃ vuttaṃ. Eti āgacchati, gacchati cāti utu, sova pamīyate anena saṃvaccharanti pamāṇanti āha **''utuyeva utuppamāṇa''**nti. **Aparipuṇṇā**ti upasampadādivasena aparipuṇṇā. Yadi utuvemajjhe upasampādito, tadā tasmiṃ utumhi avasiṭṭhadivasācikkhaṇaṃ divasabhāgācikkhaṇanti dasseti. Tenāha **''yattakehi divasehi yassa yo utu aparipuṇṇo, te divase''**ti. Tattha yassa taṅkhaṇaṃ laddhūpasampadassa puggalassa sambandhī yo utu yattakehi divasehi aparipuṇṇo, te divaseti yojanā.

Chāyādikameva sabbaṃ saṅgahetvā gāyitabbato kathetabbato saṅgītīti āha **''idamevā''**tiādi. Tattha ekato katvā ācikkhitabbaṃ. **Tvaṃ kiṃ labhasī**ti tvaṃ upasampādanakāle kataravassaṃ, katarautuñca labhasi, katarasmiṃ te upasampadā laddhāti attho. **Vassa**nti vassānautu, idañca saṃvaccharācikkhaṇaṃ vinā vuttampi na viññāyatīti iminā utuācikkhaṇeneva sāsanavassesu vā kaliyugavassādīsu vā sahassime vā satime vā asukautuṃ labhāmīti dassitanti daṭṭhabbaṃ. **Chāyā**ti idaṃ pāḷiyaṃ āgatapaṭipāṭiṃ sandhāya vuttaṃ, vattabbakammato pana kaliyugavassādīsu sabbadesapasiddhesu asukavasse asukautumhi asukamāse asukakaṇhe vā sukke vā pakkhe asuke tithivāravisesayutte pubbaṇhādidivasabhāge ettake chāyāpamāṇe, nāḍikāpamāṇe vā mayā upasampadā laddhāti vadeyyāsīti evaṃ ācikkhitabbaṃ. Idaṃ suṭṭhu uggahetvā āgantukehi vuḍḍhapaṭipāṭiṃ ñatvā paṭipajjāhīti vattabbaṃ. Iti ettako kathāmaggo vimativinodaniyaṃ āgato. Vajirabuddhiṭīkānayo pana ekacco idheva saṅgahaṃ gato, ekacco asanniṭṭhānavinicchayattā saṃsayahetuko hoti, tasmā idha na gahitoti.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Upasampadāvinicchayakathālaṅkāro.

23. Nissayavinicchayakathā

151. Evaṃ upasampadāvinicchayaṃ kathetvā idāni nissayavinicchayaṃ kathetuṃ **''nissayoti ettha panā''**tiādimāha. Tattha nissayanaṃ **nissayo,** sevanaṃ bhajanantyattho. Nipubbasi sevāyanti dhātu bhāvasādhano, na ''nissāya naṃ vasatīti nissayo''ti idha viya avuttakammasādhano. Tattha hi sevitabbo puggalo labbhati, idha pana sevanakiriyāti. Idāni taṃ nissayaṃ pucchāpubbaṅgamāya vissajjanāya vitthārato ṭhapetuṃ **''kena dātabbo''**tiādimāha. Tattha **kena dātabbo, kena na dātabbo**ti nissayadāyakaṃ kattāraṃ pucchati, **kassa dātabbo, kassa na dātabbo**ti nissayapaṭiggāhakaṃ sampadānaṃ, **kathaṃ gahito hoti, kathaṃ paṭippassambhatī**ti kāraṇaṃ, **nissāya kena vasitabbaṃ, kena na vasitabba**nti nissayapaṭipannakaṃ. Tato pucchānukkamena vissajjetuṃ **''tattha''**tyādimāha. Na kevalaṃ ettheva, atha kho nissayamuccanaṅgepi ''byattenā''ti āgato.

Tattha ettha ca ko visesoti āha **''ettha ca 'byatto'ti iminā parisupaṭṭhāpako bahussuto veditabbo''**ti. Idāni parisupaṭṭhāpakalakkhaṇaṃ dassetuṃ **''parisupaṭṭhāpakena hī''**tiādimāha. Tattha **abhivinaye**ti sakale vinayapiṭake. **Vinetu**nti sikkhāpetuṃ. **Dve vibhaṅgā paguṇā vācuggatā kātabbā**ti idaṃ paripucchāvasena uggaṇhanaṃ sandhāya vuttanti vadanti. Ekassa pamuṭṭhaṃ, itaresaṃ paguṇaṃ bhaveyyāti āha **''tīhi janehi saddhiṃ parivattanakkhamā kātabbā''**ti. **Abhidhamme**ti nāmarūpaparicchede. **Heṭṭhimā vā tayo vaggā**ti mahāvaggato heṭṭhā sagāthāvaggo nidānavaggo khandhavaggoti ime tayo vaggā. ''Dhammapadampi saha vatthunā uggahetuṃ vaṭṭatī''ti mahāpaccariyaṃ vuttattā jātakabhāṇakena sāṭṭhakathaṃ jātakaṃ uggahetvāpi dhammapadaṃ saha vatthunā uggahetabbameva.

Pañcahi bhikkhave aṅgehi samannāgatenātiādīsu **na sāmaṇero upaṭṭhāpetabbo**ti upajjhāyena hutvā sāmaṇero na upaṭṭhāpetabbo. **Asekkhena sīlakkhandhenā**ti asekkhassa sīlakkhandhopi asekkho sīlakkhandho nāma. Asekkhassa ayanti hi asekkho, sīlakkhandho. Evaṃ sabbattha. Evañca katvā vimuttiñāṇadassanasaṅkhātassa paccavekkhaṇañāṇassapi vasena apekkhitvā uppannā ayaṃ kathā. **Asekkhasīla**nti ca na aggaphalasīlameva adhippetaṃ, atha kho yaṃ kiñci asekkhasantāne pavattasīlaṃ lokiyalokuttaramissakassa sīlassa idhādhippetattā. Samādhikkhandhādīsupi vimuttikkhandhapariyosānesu ayameva nayo, tasmā yathā sīlasamādhipaññākkhandhā lokiyamissakā kathitā, evaṃ vimuttikkhandhopīti tadaṅgavimuttiādayopi veditabbā, na paṭippassaddhivimutti eva. Vimuttiñāṇadassanaṃ pana lokiyameva. Teneva saṃyuttanikāyaṭṭhakathāyaṃ (saṃ.ni. aṭṭha. 1.1.135) vuttaṃ ''purimehi catūhi padehi lokiyalokuttarasīlasamādhipaññāvimuttiyo kathitā, vimuttiñāṇadassanaṃ paccavekkhaṇañāṇaṃ hoti, taṃ lokiyamevā''ti.

Assaddhotiādīsu tīsu vatthūsu saddhā etassa natthīti **assaddho**. Natthi etassa hirīti **ahiriko,** akusalasamāpattiyā ajigucchamānassetaṃ adhivacanaṃ. Na ottappatīti **anottappī,** akusalasamāpattiyā na bhāyatīti vuttaṃ hoti. Kucchitaṃ sīdatīti **kusīto,** hīnavīriyassetaṃ adhivacanaṃ. Āraddhaṃ vīriyaṃ etassāti **āraddhavīriyo,** sammappadhānayuttassetaṃ adhivacanaṃ. Muṭṭhā sati etassāti **muṭṭhassatī,** naṭṭhassatīti vuttaṃ hoti. Upaṭṭhitā sati etassāti **upaṭṭhitassatī,** niccaṃ ārammaṇābhimukhapavattasatissetaṃ adhivacanaṃ.

Adhisīle sīlavipanno ca ajjhācāre ācāravipanno ca āpajjitvā avuṭṭhito adhippeto. Sassatucchedasaṅkhātaṃ antaṃ gaṇhāti, gāhayatīti vā **antaggāhikā,** micchādiṭṭhi. **Purimāni dve padānī**ti ''na paṭibalo hoti antevāsiṃ vā saddhivihāriṃ vā gilānaṃ upaṭṭhātuṃ vā upaṭṭhāpetuṃ vā, anabhirataṃ vūpakāsetuṃ vā vūpakāsāpetuṃ vā''ti imāni dve padāni.

Abhi visiṭṭho uttamo samācāro abhisamācāro, abhisamācārova ābhisamācārikoti ca sikkhitabbato sikkhāti ca **ābhisamācārikasikkhā**. Abhisamācāraṃ vā ārabbha paññattā sikkhā **ābhisamācārikasikkhā,** khandhakavattapariyāpannasikkhāyetaṃ adhivacanaṃ. Maggabrahmacariyassa ādibhūtāti **ādibrahmacariyakā,** ubhatovibhaṅgapariyāpannasikkhāyetaṃ adhivacanaṃ. Teneva ''ubhatovibhaṅgapariyāpannaṃ vā ādibrahmacariyakaṃ, khandhakavattapariyāpannaṃ ābhisamācārika''nti visuddhimagge (visuddhi. 1.11) vuttaṃ, tasmā **sekkhapaṇṇattiya**nti ettha sikkhitabbato sekkhā, bhagavatā paññattattā paṇṇatti, sabbāpi ubhatovibhaṅgapariyāpannā sikkhāpadapaṇṇatti ''sekkhapaṇṇattī''ti vuttāti gahetabbaṃ. Teneva gaṇṭhipadepi vuttaṃ **''sekkhapaṇṇattiya**nti pārājikamādiṃ katvā sikkhitabbasikkhāpadapaññattiya''nti. Sesamettha uttānatthamevāti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.84).

Upajjhāyācariyakathāyaṃ **na sāmaṇero upaṭṭhāpetabbo**ti upajjhāyena hutvā na pabbājetabbo. Asekkhassa ayanti **asekkho,** lokiyalokuttaro sīlakkhandho. **Antaggāhikāyā**ti sassatucchedakoṭṭhāsaggāhikāya. **Pacchimāni dve**ti appassuto hoti, duppañño hotīti imāni dve aṅgāni. **Pacchimāni tīṇī**ti na paṭibalo uppannaṃ kukkuccaṃ dhammato vinodetuṃ, āpattiṃ na jānāti, āpattivuṭṭhānaṃ na jānātīti imāni tīṇi. Kukkuccassa hi pāḷiaṭṭhakathānayasaṅkhātadhammato vinodetuṃ appaṭibalatā nāma abyattattā eva hotīti sāpi āpattiaṅgameva vuttā.

Abhi visiṭṭho uttamo samācāro abhisamācāro, vattappaṭipattisīlaṃ, taṃ ārabbha paññattā khandhakasikkhāpadasaṅkhātā sikkhā **ābhisamācārikā**. Sikkhāpadampi hi tadatthaparipūraṇatthikehi uggahaṇādivasena sikkhitabbato sikkhāti vuccati. Maggabrahmacariyassa ādibhūtā kāraṇabhūtā **ādibrahmacariyakā,** ubhatovibhaṅgapariyāpannasikkhāpadaṃ. Tenevettha visuddhimaggepi (visuddhi. 1.11) ''ubhatovibhaṅgapariyāpannaṃ sikkhāpadaṃ ādibrahmacariyakaṃ, khandhakavattapariyāpannaṃ ābhisamācārika''nti vuttaṃ, tasmā **sekkhapaṇṇattiya**nti ettha sikkhitabbato sekkhā, bhagavatāva paññattattā paññatti. Sabbāpi ubhatovibhaṅgapariyāpannā sikkhāpadapaṇṇatti ''sekkhapaṇṇattī''ti vuttāti gahetabbaṃ. **Nāmarūpaparicchede**ti ettha kusalattikādīhi vuttaṃ jātibhūmipuggalasampayogavatthārammaṇakammadvāralakkhaṇarasādibhedehi vedanākkhandhādicatubbidhaṃ sanibbānaṃ nāmaṃ, bhūtopādāyabhedaṃ rūpañca paricchinditvā jānanapaññā, tappakāsako ca gantho nāmarūpaparicchedo nāma. Iminā abhidhammatthakusalena bhavitabbanti dasseti. **Sikkhāpetu**nti uggaṇhāpetunti vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.84) vuttaṃ.

153. **Āyasmato nissāya vacchāmī**ti ettha **āyasmato**ti upayogatthe sāmivacanaṃ, āyasmantaṃ nissāya vasissāmīti attho. Yaṃ pana vuttaṃ samantapāsādikāyaṃ (mahāva. aṭṭha. 76) ''byatto…pe… vuttalakkhaṇoyevā''ti, taṃ parisūpaṭṭhākabahussutaṃ sandhāya vadati. **Pabbajjāupasampadadhammantevāsikehi pana…pe… tāva vattaṃ kātabba**nti pabbajjācariyaupasampadācariyadhammācariyānaṃ etehi yathāvuttavattaṃ kātabbaṃ. Tattha yena sikkhāpadāni dinnāni, ayaṃ **pabbajjācariyo**. Yena upasampadakammavācā vuttā, ayaṃ **upasampadācariyo**. Yo uddesaṃ vā paripucchaṃ vā deti, ayaṃ **dhammācariyo**ti veditabbaṃ. Sesamettha uttānatthameva.

154. Nissayapaṭippassaddhikathāyaṃ **disaṃ gato**ti puna āgantukāmo, anāgantukāmo vā hutvā vāsatthāya kañci disaṃ gato. **Bhikkhussa sabhāgata**nti pesalabhāvaṃ. **Oloketvā**ti upaparikkhitvā. **Vibbhante…pe… tattha gantabba**nti ettha ''sace kenaci

karaṇīyena tadaheva gantuṃ asakkonto 'katipāhena gamissāmī'ti gamane saussāho hoti, rakkhatī''ti vadanti. **Mā idha paṭikkamī**ti mā idha pavisi. **Tatreva vasitabba**nti tattheva nissayaṃ gahetvā vasitabbaṃ. **Taṃyeva vihāraṃ…pe… vasituṃ vaṭṭatī**ti ettha upajjhāyena pariccattattā upajjhāyasamodhānaparihāro natthi, tasmā upajjhāyasamodhānagatassapi ācariyassa santike gahitanissayo na paṭippassambhati.

Ācariyamhā nissayapaṭippassaddhīsu ācariyo pakkanto vā hotīti ettha ''pakkantoti disaṃ gato''tiādinā upajjhāyassa pakkamane yo vinicchayo vutto, so tattha vuttanayeneva idhāpi sakkā viññātunti taṃ avatvā **''koci ācariyo āpucchitvā pakkamatī''**tiādinā aññoyeva nayo āraddho. Ayañca nayo upajjhāyapakkamanepi veditabboyeva. Īdisesu hi ṭhānesu ekatthavuttalakkhaṇaṃ aññatthāpi daṭṭhabbaṃ. **Sace dve leḍḍupāte atikkamitvā nivattati, paṭippassaddho hotī**ti ettha ettāvatā disāpakkanto nāma hotīti antevāsike anikkhittadhurepi nissayo paṭippassambhati. **Ācariyupajjhāyā dve leḍḍupāte atikkamma aññasmiṃ vihāre vasantī**ti bahiupacārasīmāyaṃ antevāsikasaddhivihārikānaṃ vasanaṭṭhānato dve leḍḍupāte atikkamma aññasmiṃ senāsane vasanti, antoupacārasīmāyaṃ pana dve leḍḍupāte atikkamitvāpi vasato nissayo na paṭippassambhati. ''Sacepi ācariyo muñcitukāmova hutvā nissayapaṇāmanāya paṇāmetī''tiādi sabbaṃ upajjhāyassa āṇattiyampi veditabbanti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.83) vuttaṃ.

153. **Sāhū**ti sādhu sundaraṃ. **Lahū**ti agaru, subharatāti attho. **Opāyika**nti upāyapaṭisaṃyuttaṃ, evaṃ paṭipajjanaṃ nittharaṇupāyoti attho. **Patirūpa**nti sāmīcikammamidanti attho. **Pāsādikenā**ti pasādāvahena, kāyavacīpayogena sampādehīti attho. **Kāyenā**ti etadatthaviññāpakaṃ hatthamuddādiṃ dassento kāyena viññāpeti. **''Sādhū''ti sampaṭicchanaṃ sandhāyā**ti upajjhāyena ''sāhū''tiādīsu vuttesu saddhivihārikassa ''sādhū''ti sampaṭicchanavacanaṃ sandhāya ''kāyena viññāpetī''tiādi vuttanti adhippāyo. **Āyācanadānamattenā**ti saddhivihārikassa paṭhamaṃ āyācanamattena, tato upajjhāyassa ca ''sāhū''tiādinā vacanamattenāti attho. Ācariyassa santike nissayaggahaṇe **āyasmato nissāya vacchāmī**ti āyasmantaṃ nissāya vasissāmīti attho.

154. Nissayapaṭippassaddhikathāyaṃ **yo vā ekasambhogaparibhogo, tassa santike nissayo gahetabbo**ti iminā lajjīsu eva nissayaggahaṇaṃ niyojeti alajjīsu paṭikkhittattā. Ettha ca paribhogasaddena ekakammādiko saṃvāso gahito paccayaparibhogassa sambhogasaddena gahitattā. Etena ca sambhogasaṃvāsānaṃ alajjīhi saddhiṃ na kattabbataṃ dasseti. **Parihāro natthī**ti āpattiparihāro natthi. **Tādiso**ti yattha nissayo gahitapubbo, yo ca ekasambhogaparibhogo, tādiso. **Tathā vutta**nti ''lahuṃ āgamissatī''ti vuttañceti attho. **Cattāri pañca divasānī**ti idaṃ upalakkhaṇamattaṃ. Yadi ekāhadvīhena sabhāgatā paññāyati, ñātadivase gahetabbova. Athāpi catupañcāhenapi na paññāyati, yattakehi divasehi paññāyati, tattakāni atikkāmetabbāni. Sabhāgataṃ olokemīti pana leso na kātabbo. **Daharā suṇantī**ti ettha asutvāpi ''āgamissati, kenaci antarāyena cirāyantī''ti saññāya satipi labbhateva parihāro. Tenāha **''idhevāhaṃ vasissāmīti pahiṇati, parihāro natthī''**ti. **Ekadivasampi parihāro natthī**ti gamane nirussāhaṃ sandhāya vuttaṃ, saussāhassa pana senāsanapaṭisāmanādivasena katipāhe gatepi na doso.

Tatreva vasitabbanti tatra sabhāgaṭṭhāne eva nissayaṃ gahetvā vasitabbaṃ. **Taṃyeva vihāraṃ…pe… vasituṃ vaṭṭatī**ti iminā upajjhāye saṅgaṇhanteyeva taṃsamodhāne nissayapaṭippassaddhi vuttā, tasmiṃ pana kodhena vā gaṇanirapekkhatāya vā asaṅgaṇhante aññesu gahito nissayo na paṭippassambhatīti dasseti.

Ācariyamhā nissayapaṭippassaddhiyaṃ vutto ''koci ācariyo''tiādiko nayo upajjhāyapakkamanādīsupi netvā tattha ca vutto idhāpi netvā yathārahaṃ yojetabbo. **Dve leḍḍupāte atikkamma aññasmiṃ vihāre vasantī**ti upacārasīmato bahi aññasmiṃ vihāre antevāsikādīnaṃ vasanaṭṭhānato dve leḍḍupāte atikkamitvā vasanti. Tena bahiupacārepi antevāsikādīnaṃ vasanaṭṭhānato dvinnaṃ leḍḍupātānaṃ antare āsanne padese vasati, nissayo na paṭippassambhatīti dasseti. Antoupacārasīmāyaṃ pana dve leḍḍupāte atikkamitvā vasato nissayo na paṭippassambhatevāti vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.83) vuttaṃ.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Nissayavinicchayakathālaṅkāro nāma

Tevīsatimo paricchedo.

24. Sīmāvinicchayakathā

156. Evaṃ nissayavinicchayaṃ kathetvā idāni sīmāvinicchayaṃ kathetuṃ **''sīmāti ettha''**tyādimāha. Tattha **sīmā**ti sinīyate samaggena saṅghena kammavācāya bandhīyateti sīmā. Si bandhaneti dhātu, ma-paccayo, kiyādigaṇoyaṃ. Vibhāgavantānaṃ sabhāvavibhāvanaṃ vibhāgena vinā na hotīti āha **''sīmā nāmesā…pe… hotī''**ti. Tattha baddhasīmaṃ tāva dassetuṃ **''tattha ekādasa''**tyādimāha.

Vīsativaggakaraṇīyaparamattā saṅghakammassa heṭṭhimantato yattha kammārahena saddhiṃ ekavīsati bhikkhū nisīdituṃ sakkonti, tattake padese sīmaṃ bandhituṃ vaṭṭati, na tato oranti āha **''atikhuddakā nāma yattha ekavīsati bhikkhū nisīdituṃ na sakkontī''**ti. **Puratthimāya disāyā**ti idaṃ nidassanamattaṃ, tassaṃ pana disāyaṃ nimitte asati yattha atthi, tato paṭṭhāya paṭhamaṃ ''puratthimāya anudisāya, dakkhiṇāya disāyā''tiādinā samantā vijjamānaṭṭhānesu nimittāni kittetvā puna ''puratthimāya anudisāyā''ti paṭhamakittitaṃ paṭikittetuṃ vaṭṭati tīhi nimittehi siṅghāṭakasaṇṭhānāyapi sīmāya sammannitabbato. **Tikhattuṃ sīmamaṇḍalaṃ sambandhantenā**ti vinayadharena sayaṃ ekasmiṃyeva ṭhāne ṭhatvā kevalaṃ nimittakittanavacaneneva sīmamaṇḍalaṃ samantā nimittena nimittaṃ bandhantenāti attho. Taṃtaṃnimittaṭṭhānaṃ agantvāpi hi kittetuṃ vaṭṭati. Tiyojanaparamāyapi sīmāya samantato tikkhattuṃ anuparigamanassa ekadivasena dukkarattā vinayadharena sayaṃ adiṭṭhampi pubbe bhikkhūhi yathāvavatthitaṃ nimittaṃ ''pāsāṇo bhante''tiādinā kenaci vuttānusārena sallakkhetvā ''eso pāsāṇo nimitta''ntiādinā kittetumpi vaṭṭati eva.

Saṃsaṭṭhaviṭapāti iminā aññamaññassa āsannataṃ dīpeti. **Baddhā hotī**ti pacchimadisābhāge sīmaṃ sandhāya vuttaṃ. Ekaratanamattā suviññeyyatarā hotīti katvā vuttaṃ **''pacchimakoṭiyā hatthamattā sīmantarikā ṭhapetabbā''**ti. Ekaṅgulimattāpi sīmantarikā vaṭṭatiyeva. Tattakenapi hi sīmā asambhinnāva hoti. **Dvinnaṃ sīmānaṃ nimittaṃ hotī**ti nimittassa sīmato bāhirattā

sīmasambhedo na hotīti vuttaṃ. **Sīmasaṅkaraṃ karotī**ti vaḍḍhitvā sīmappadesaṃ paviṭṭhe dvinnaṃ sīmānaṃ gataṭṭhānassa duviññeyyattā vuttaṃ, na, pana tattha kammaṃ kātuṃ na vaṭṭatīti dassanatthaṃ. Na hi sīmā tattakena asīmā hoti, dve pana sīmā pacchā vaḍḍhitarukkhena ajjhotthaṭattā ekābaddhā honti, tasmā ekattha ṭhatvā kammaṃ karontehi itaraṃ sodhetvā kātabbaṃ. **Tassā padesa**nti yattha ṭhatvā bhikkhūhi kammaṃ kātuṃ sakkā hoti, tādisaṃ padesaṃ, yattha pana ṭhitehi kammaṃ kātuṃ na sakkā hoti, tādisaṃ padesaṃ antokaritvā bandhantā sīmāya sīmaṃ saṃbhindanti nāma. **Na kammavācaṃ vaggaṃ karontī**ti kammavācaṃ na bhindanti, kammaṃ na kopentīti adhippāyo.

158. **Suddhapaṃsupabbato**ti na kenaci kato sayaṃjātova vutto. Tathā sesāpi. **Itaropī**ti suddhapaṃsupabbatādiko pabbatopi. **Hatthippamāṇo**ti ettha bhūmito uggatapadesena hatthippamāṇaṃ gahetabbaṃ. Sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.138) pana vajirabuddhiṭīkāyañca (vajira. ṭī. mahāvagga 138) **''hatthippamāṇo nāma pabbato** heṭṭhimakoṭiyā aḍḍhaṭṭhamaratanubbedho''ti vuttaṃ. **Catūhi vā tīhi vā**ti sīmabhūmiyaṃ catūsu, tīsu vā disāsu ṭhitehi, ekissā eva pana disāya ṭhitehi tato bahūhipi sammannituṃ na vaṭṭati, dvīhi pana dvīsu disāsu ṭhitehipi na vaṭṭati. **Tasmā**ti yasmā ekena na vaṭṭati, tasmā. **Taṃ bahiddhā katvā**ti kittitanimittassa asīmattā antosīmāya karaṇaṃ ayuttanti vuttaṃ. Tenāha **''sace''**tiādi.

Dvattiṃsapalaguḷapiṇḍappamāṇatā saṇṭhānato gahetabbā, na tulagaṇanāvasena, bhārato palaparimāṇañca magadhatulāya gahetabbaṃ, sā ca lokiyatulāya dviguṇāti vadanti. Sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.138) pana **''dvattiṃsapalaguḷapiṇḍappamāṇatā** tulatāya gahetabbā, na tulagaṇanāyā''ti vuttaṃ. **Atimahantopī**ti bhūmito hatthippamāṇaṃ anugantvā heṭṭhābhūmiyaṃ otiṇṇaghanato anekayojanappamāṇopi. Sace hi tato hatthippamāṇaṃ kūṭaṃ uggacchati, pabbatasaṅkhameva gacchati. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 138) – **sace ekābaddho hoti, na kātabbo**ti ettha catūsu disāsu catunnaṃ pabbatakūṭānaṃ heṭṭhā piṭṭhipāsāṇasadise pāsāṇe ṭhitattā ekābaddhabhāve satipi pathavito uddhaṃ tesaṃ sambandhe asati heṭṭhā pathavīgatasambandhamatte abbohārikaṃ katvā kittetuṃ vaṭṭati. Teneva ''piṭṭhipāsāṇo atimahantopi pāsāṇasaṅkhyameva gacchatī''ti vuttaṃ. Pathavito heṭṭhā tassa mahantabhāve gayhamāne pabbatameva hotīti anugaṇṭhipade vuttaṃ. Cinitvā katapaṃsupuñje tiṇagumbarukkhā ce jāyanti, pabbato hotīti dhammasiritthero, nevāti upatissattheroti vuttaṃ. **Pāsāṇo**ti sudhāmayapāsāṇopi vaṭṭatīti vadanti, vīmaṃsitabbaṃ iṭṭhakāya paṭikkhittattā. **Sopī**ti khāṇuko viya uṭṭhitapāsāṇopi. **Catupañcarukkhanimittamattampī**ti ekaccesu nimittasaddo natthīti vuttaṃ.

Antosārānanti tasmiṃ khaṇe taruṇatāya sāre aviṭṭhamānepi pariṇāmena bhavissamānasārepi sandhāya vuttaṃ. Tādisānañhi sūcidaṇḍakappamāṇapariṇāhānaṃ catupañcamattānampi vanaṃ vaṭṭati. **Antosāramissakāna**nti antosārehi rukkhehi sammissānaṃ. Etena tacasārarukkhamissakānampi vanaṃ vaṭṭatīti dasseti. **Catupañcarukkhamattampī**ti sārarukkhe sandhāya vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 138) pana ''ettha tayo ce sārarukkhā honti, dve asārā, sārarukkhānaṃ bahuttaṃ icchitabbaṃ. Susānampi idha vanamevāti saṅkhyaṃ gacchati sayaṃjātattāti vuttaṃ. Keci pana 'catūsu dve antosārā ce, vaṭṭati, antosārā adhikā, samā vā, vaṭṭati, tasmā bahūsupi dve ce antosārā atthi, vaṭṭatī'ti vadantī''ti vuttaṃ. **Vanamajjhe vihāraṃ karontī**ti rukkhaghaṭāya antare rukkhe acchinditvā vatiādīhi vihāraparicchedaṃ katvāva antorukkhantaresu eva pariveṇapaṇṇasālādīnaṃ karaṇavasena yathā antovihārampi vanameva hoti, evaṃ vihāraṃ karontīti attho. Yadi hi sabbaṃ rukkhaṃ chinditvā vihāraṃ kareyyuṃ, vihārassa avanattā taṃ parikkhipitvā ṭhitavanaṃ ekattha kittetabbaṃ siyā, idha pana antopi vanattā ''vanaṃ na kittetabba''nti vuttaṃ. Sace hi taṃ kittenti, ''nimittassa upari vihāro hotī''tiādinā anantare vuttadoso āpajjati. **Ekadesa**nti vanekadesaṃ, rukkhavirahitaṭṭhāne katavihārassa ekapasse ṭhitavanassa ekadesanti attho.

Sūcidaṇḍakappamāṇoti vaṃsadaṇḍappamāṇo. ''Lekhanidaṇḍappamāṇo''ti keci. Mātikāṭṭhakathāyaṃ (kaṅkhā. aṭṭha. dubbalasikkhāpadavaṇṇanā) pana avebhaṅgiyavinicchaye ''yo koci aṭṭhaṅgulasūcidaṇḍamattopi veḷu…pe… garubhaṇḍa''nti vuttattā tanutaro veḷudaṇḍoti ca sūcidaṇḍoti ca gahetabbaṃ. **Vaṃsanaḷakasarāvādīsū**ti veḷupabbe vā naḷapabbe vā kapallakādimattikabhājanesu vāti attho. **Taṅkhaṇampī**ti taruṇapotake amilāyitvā viruhanajātike sandhāya vuttaṃ. Ye pana pariṇatā samūlaṃ uddharitvā ropitāpi chinnasākhā viya milāyitvā cirena navamūlaṅkuruppattiyā jīvanti, miyantiyeva vā, tādise kittetuṃ na vaṭṭati. **Eta**nti navamūlasākhāniggamanaṃ. Sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.138) pana **''sūcidaṇḍakappamāṇo**ti sīhaḷadīpe lekhanidaṇḍappamāṇoti vadanti, so ca kaniṭṭhaṅguliparimāṇoti daṭṭhabba''nti vuttaṃ.

Majjheti sīmāya mahādisānaṃ anto. **Koṇa**nti sīmāya catūsu koṇesu dvinnaṃ dvinnaṃ maggānaṃ sambandhaṭṭhānaṃ. **Parabhāge kittetuṃ vaṭṭatī**ti tesaṃ catunnaṃ koṇānaṃ bahi nikkhamitvā ṭhitesu aṭṭhasu maggesu ekissā disāya ekaṃ, aññissā disāya cāparanti evaṃ cattāropi maggā catūsu disāsu kittetuṃ vaṭṭatīti adhippāyo. Evaṃ pana kittitamattena kathaṃ ekābaddhatā vigacchatīti viññāyati. Parato gataṭṭhānepi ete eva te cattāro maggā. ''Cattāro maggā catūsu disāsu gacchantī''ti hi vuttaṃ, tasmā ettha kāraṇaṃ vicinitabbanti vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.138) vuttaṃ. Vicinanto pana evaṃ kāraṇaṃ paññāyati – pubbavākyepi ''vihāraṃ parikkhipitvā cattāro maggā''ti, paravākyepi ''vihāramajjhena nibbijjhitvā gatamaggopī''ti vihārameva sandhāya vutto, tasmā idhāpi ''koṇaṃ nibbijjhitvā gataṃ panā''ti (mahāva. aṭṭha. 138) aṭṭhakathāyaṃ vuttattā ete maggā vihārassa koṇameva nibbijjhiṃsu, na aññamaññaṃ missiṃsu, tasmā ekābaddhabhāvābhāvā catunnaṃ maggānaṃ catūsu ṭhānesu kittetuṃ vaṭṭatīti. Sāratthadīpaniyaṃ pana **''parabhāge kittetuṃ vaṭṭatī**ti bahi nikkhamitvā ṭhitesu aṭṭhasu maggesu ekissā disāya ekaṃ, aparāya ekanti evaṃ catūsu ṭhānesu kittetuṃ vaṭṭatī''ti ettakameva vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 138) pana **''parabhāge**ti ettha etehi baddhaṭṭhānato gatattā vaṭṭati, tathā dīghamaggepi gahitaṭṭhānato gataṭṭhānassa aññattāti vadantī''ti vuttaṃ. Tampi ekābaddhanimittattā vicāretabbaṃ.

Uttarantiyā bhikkhuniyāti idañca pāḷiyaṃ bhikkhunīnaṃ nadīpāragamane nadīlakkhaṇassa āgatattā vuttaṃ, bhikkhūnaṃ antaravāsakatemanamattampi vaṭṭatiyeva. Sāratthadīpaniyampi (sārattha. ṭī. mahāvagga 3.138) ''bhikkhuniyā eva gahaṇañcettha bhikkhunīvibhaṅge bhikkhunīvasena nadīlakkhaṇassa pāḷiyaṃ āgatattā teneva nayena dassanatthaṃ kataṃ. **Sīmaṃ bandhantānaṃ nimittaṃ hotī**ti ayaṃ vuttalakkhaṇā nadī samuddaṃ vā pavisatu taḷākaṃ vā, pabhavato paṭṭhāya nimittaṃ hotī''ti vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 138) pana ''antaravāsako temiyatīti vuttattā tattakappamāṇaudakeyeva kātuṃ vaṭṭatīti keci. 'Temiyatī'ti iminā heṭṭhimakoṭiyā nadīlakkhaṇaṃ vuttaṃ, evarūpāya nadiyā yasmiṃ ṭhāne cattāro māse appaṃ vā bahuṃ vā udakaṃ ajjhottharitvā pavattati, tasmiṃ ṭhāne appodakepi ṭhatvā kātuṃ vaṭṭatīti eke''ti vuttaṃ.

Nadīcatukkepi eseva nayoti iminā ekattha kittetvā aññattha parato gataṭṭhānepi kittetuṃ na vaṭṭatīti dasseti. Teneva ca ''asammissā nadiyo pana catassopi kittetuṃ vaṭṭatī''ti asammissaggahaṇaṃ kataṃ. **Ajjhottharitvā āvaraṇaṃ pavattatiyevā**ti āvaraṇaṃ ajjhottharitvā

sandatiyeva. **Apavattamānā**ti asandamānudakā. Āvaraṇañhi patvā nadiyā yattake padese udakaṃ asandamānaṃ santiṭṭhati, tattha nadīnimittaṃ kātuṃ na vaṭṭati, upari sandamānaṭṭhāneyeva vaṭṭati. Asandamānaṭṭhāne pana udakanimittaṃ kātuṃ vaṭṭati. Ṭhitameva hi udakaṃ udakanimitte vaṭṭati, na sandamānaṃ. Tenevāha **''pavattanaṭṭhāne nadīnimittaṃ, apavattanaṭṭhāne udakanimittaṃ kātuṃ vaṭṭatī''**ti. ''Pavattanaṭṭhāne nadīnimittanti vuttattā setuto parato tattakaṃ udakaṃ yadi pavattati, nadī evāti vadanti. Jātassarādīsu ṭhitodakaṃ jātassarādipadesena antarikampi nimittaṃ kātuṃ vaṭṭati nadīpārasīmāya nimittaṃ viya. Sace so padeso kālantarena gāmakhettabhāvaṃ pāpuṇāti, tattha aññaṃ sīmaṃ sammannituṃ vaṭṭatī''ti vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 138) vuttaṃ. **Mūle**ti ādikāle. **Nadiṃ bhinditvā**ti yathā udakaṃ anicchantehi kassakehi mahoghe nivaṭṭetuṃ na sakkā, evaṃ kūlaṃ bhinditvā. **Nadiṃ bhinditvā**ti vā mātikāmukhadvārena nadīkūlaṃ bhinditvā.

Ukkhepimanti dīgharajjunā kūṭehi ussiñcanīyaṃ. **Ukkhepima**nti vā kūpato viya ukkhipitvā gahetabbaṃ. **Ukkhepima**nti vā uddharitvā gahetabbakaṃ.

Asammissehīti sabbadisāsu ṭhitapabbatehi eva vā pāsāṇādīsu aññatarehi vā nimittantarābyavahitehi. **Sammissehī**ti ekattha pabbato, aññattha pāsāṇoti evaṃ ṭhitehi aṭṭhahi. **Nimittānaṃ satenāpī**ti iminā ekissāyeva disāya bahūnipi nimittāni ''puratthimāya disāya kiṃ nimittaṃ, pabbato, bhante. Puna puratthimāya disāya kiṃ nimittaṃ, pāsāṇo, bhante''tiādinā (mahāva. aṭṭha. 138) kittetuṃ vaṭṭatīti dasseti. **Siṅghāṭakasaṇṭhānā**ti tikoṇā. **Siṅghāṭakasaṇṭhānā**ti vā tikoṇaracchāsaṇṭhānā. **Caturassā**ti samacaturassā. **Mudiṅgasaṇṭhānā** pana āyatacaturassā, ekakoṭiyaṃ saṅkocitā, tadaññāya vitthiṇṇā vā hoti. **Mudiṅgasaṇṭhānā**ti vā mudiṅgabherī viya majjhe vitthatā ubhosu koṭīsu saṅkocitā hoti.

159. Evaṃ baddhasīmāya nimittasampattiyuttataṃ dassetvā idāni parisasampattiyuttataṃ dassetuṃ **''parisasampattiyuttā nāmā''**tiādimāha. Tattha **sabbantimena paricchedenā**ti sabbaheṭṭhimena gaṇanaparicchedena, appataro ce gaṇo hotīti adhippāyo. Imassa pana sīmāsammutikammassa catuvaggakaraṇīyattā **''catūhi bhikkhūhī''**ti vuttaṃ. **Sannipatitā**ti samaggā hutvā aññamaññassa hatthapāsaṃ avijahitvā sannipatitā. Iminā ''catuvaggakaraṇīye kamme cattāro bhikkhū pakatattā kammappattā, te āgatā hontī''ti vuttaṃ paṭhamasampattilakkhaṇaṃ dasseti. **Yāvatikā tasmiṃ gāmakkhette**ti yasmiṃ padese sīmaṃ bandhitukāmā, tasmiṃ ekassa gāmabhojakassa āyuppattiṭṭhānabhūte gāmakkhette ṭhitā bhikkhūti sambandho. **Baddhasīmaṃ vā nadīsamuddajātassare vā anokkamitvā**ti etena etā baddhasīmādayo gāmasīmato sīmantarabhūtā, na tāsu ṭhitā gāmasīmāya kammaṃ karontānaṃ vaggaṃ karonti, tasmā na tesaṃ chando āharitabboti dasseti. **Te sabbe hatthapāse vā katvā**ti vaggakammapariharaṇatthaṃ sannipatituṃ samatthe te gāmakkhettaṭṭhe sabbe bhikkhū saṅghassa hatthapāse katvāti attho. **Chandaṃ vā āharitvā**ti sannipatituṃ asamatthānaṃ chandaṃ āharitvā. Tasmiṃ gāmakkhette yadipi sahassabhikkhū honti, tesu cattāroyeva kammappattā, avasesā chandārahā, tasmā anāgatānaṃ chando āharitabboti attho, iminā ''chandārahānaṃ chando āhaṭo hotī''ti vuttaṃ dutiyasampattilakkhaṇamāha. ''Sammukhībhūtā na paṭikkosantī''ti vuttaṃ tatiyasampattilakkhaṇaṃ pana imesaṃ sāmatthiyena vuttaṃ hoti.

160. Evaṃ baddhasīmāya parisasampattiyuttataṃ dassetvā idāni kammavācāsampattiyuttataṃ dassetuṃ **''kammavācāsampattiyuttā nāmā''**tiādimāha. Tattha **''suṇātu me''**tiādīnaṃ attho heṭṭhā upasampadakammavācāvaṇṇanāyaṃ vuttova. **Evaṃ vuttāyā**ti evaṃ iminā anukkamena uposathakkhandhake (mahāva. 138-139) bhagavatā vuttāya. **Parisuddhāyā**ti ñattidosaanaussāvanadosehi parisamantato suddhāya. **Ñattidutiyakammavācāyā**ti ekāya ñattiyā ekāya anussāvanāya kariyamānattā ñatti eva dutiyā imissā kammavācāyāti ñattidutiyakammavācā, tāya. **Nimittānaṃ anto sīmā hoti, nimittāni sīmato bahi honti** nimittāni bahi katvā heṭṭhā pathavīsandhāraudakaṃ pariyantaṃ katvā sīmāya gatattā.

161. Evaṃ samānasaṃvāsakasīmāsammutiyā kammavācāsampattiṃ dassetvā idāni adhiṭṭhitatecīvarikānaṃ bhikkhūnaṃ cīvare sukhaparibhogatthaṃ bhagavatā paññattaṃ avippavāsasīmāsammutikammavācāsampattiṃ dassento **''evaṃ baddhāya ca''**tyādimāha. Tattha **ticīvarena avippavāsaṃ sammanneyyā**ti yathā adhiṭṭhitatecīvariko bhikkhu antosīmāyaṃ ticīvarena vippavasantopi avippavāsoyeva hoti, dutiyakathinasikkhāpadena (pārā. 471 ādayo) āpatti na hoti, evaṃ taṃ samānasaṃvāsakasīmaṃ ticīvarena avippavāsaṃ sammanneyyāti attho. **Ṭhapetvā gāmañca gāmūpacārañcā**ti yadi tissā samānasaṃvāsakasīmāya anto gāmo atthi, taṃ gāmañca gāmūpacārañca ṭhapetvā tato vinimuttaṃ taṃ samānasaṃvāsakasīmaṃ ticīvarena avippavāsaṃ sammanneyyāti attho.

Sīmasaṅkhyaṃyeva gacchatīti avippavāsasīmasaṅkhyaṃyeva gacchati. **Ekampi kulaṃ paviṭṭhaṃ vā**ti abhinavakatagehesu sabbapaṭhamaṃ ekampi kulaṃ paviṭṭhaṃ atthi. **Agataṃ vā**ti porāṇakagāme aññesu kulesu gehāni chaḍḍetvā gatesupi ekampi kulaṃ agataṃ atthīti attho.

162. Evaṃ saṅkhepena sīmāsammutiṃ dassetvā puna vitthārena dassento **''ayamettha saṅkhepo, ayaṃ pana vitthāro''**tiādimāha. **Sīmāya upacāraṃ ṭhapetvā**ti āyatiṃ bandhitabbāya sīmāya nesaṃ vihārānaṃ paricchedato bahi sīmantarikappahonakaṃ upacāraṃ ṭhapetvā. Baddhā sīmāyesu vihāresu, te **baddhasīmā. Pāṭiyekka**nti paccekaṃ. **Baddhasīmāsadisānī**ti yathā baddhasīmāsu ṭhitā aññamaññaṃ chandādiṃ anapekkhitvā paccekaṃ kammaṃ kātuṃ labhanti, evaṃ gāmasīmāsu ṭhitāpīti dasseti. **Antonimittagatehi panā**ti ekassa gāmassa upaḍḍhaṃ antokattukāmatāya sati sabbesaṃ āgamane payojanaṃ natthīti katvā vuttaṃ. **Āgantabba**nti ca sāmīcivasena vuttaṃ, nāyaṃ niyamo ''āgantabbamevā''ti. Tenevāha **''āgamanampi anāgamanampi vaṭṭatī''**ti. Abaddhāya hi sīmāya nānāgāmakkhettānaṃ nānāsīmasabhāvattā tesaṃ anāgamanepi vaggakammaṃ na hoti, tasmā anāgamanampi vaṭṭati. Baddhāya pana sīmāya ekasīmabhāvato puna aññasmiṃ kamme kariyamāne antosīmagatehi āgantabbamevāti āha **''avippavāsasīmā…pe… āgantabba''**nti. Nimittakittanakāle asodhitāyapi sīmāya nevatthi doso nimittakittanassa apalokanādīsu aññatarābhāvato.

Bherisaññaṃ vāti sammannanapariyosānaṃ karomāti vatvāti likhitaṃ. Tena tādise kāle taṃ kappatīti siddhaṃ hoti. **Bherisaññaṃ vā saṅkhasaññaṃ vā**ti pana tesaṃ saddaṃ sutvā idāni saṅgho sīmaṃ bandhatīti ñatvā āgantukabhikkhūnaṃ taṃ gāmakkhettaṃ appavesanatthaṃ, ārāmikādīnañca tesaṃ nivāraṇatthaṃ kammavācāraddhakāleyeva saññā karīyati, evaṃ sati taṃ karaṇaṃ sappayojanaṃ hoti. Teneva ''bherisaṅkhasaddaṃ katvā''ti avatvā ''bherisaṅkhasaññaṃ katvā''ti saññāggahaṇaṃ kataṃ. **''Saññaṃ katvā''**ti ca pubbakālakiriyaṃ vatvā **''kammavācāya sīmā bandhitabbā''**ti aparakālakiriyaṃ vadati, pariyosānakāle pana sabbatūriyātālikasaṅghuṭṭhaṃ katvā devamanussānaṃ anumodanaṃ kāretabbaṃ hotīti veditabbaṃ.

163. Bhaṇḍukammāpucchanaṃ sandhāya **pabbajjā**ggahaṇaṃ. **Sukhakaraṇattha**nti sabbesaṃ sannipātanaparissamaṃ pahāya

appatarehi sukhakaraṇatthaṃ. **Ekavīsati bhikkhū gaṇhātī**ti vīsativaggakaraṇīyaparamattā saṅghakammassa kammārahena saddhiṃ ekavīsati bhikkhū gaṇhāti. Idañca nisinnānaṃ vasena vuttaṃ. Heṭṭhimantato hi yattha ekavīsati bhikkhū nisīdituṃ sakkonti, tattake padese sīmaṃ bandhituṃ vaṭṭati. Idañca kammārahena saha abbhānakārakānampi pahonakatthaṃ vuttaṃ. **Nimittupagā pāsāṇā ṭhapetabbā**ti idaṃ yathārucitaṭṭhāne rukkhanimittādīnaṃ dullabhatāya vaḍḍhitvā ubhinnaṃ baddhasīmānaṃ saṅkarakaraṇato ca pāsāṇanimittassa ca tadabhāvato yattha katthaci ānetvā ṭhapetuṃ sukaratāya ca vuttaṃ. Tathā **sīmantarikapāsāṇā ṭhapetabbā**ti etthāpi. **Caturaṅgulappamāṇāpī**ti yathā khaṇḍasīmaparicchedato bahi nimittapāsāṇaṃ caturaṅgulamattaṃ ṭhānaṃ samantā nigacchati, avasesaṃ ṭhānaṃ antokhaṇḍasīmāyaṃ hotiyeva, evaṃ tesu ṭhapitesu caturaṅgulamattā sīmantarikā hotīti daṭṭhabbaṃ.

Sīmantarikapāsāṇāti sīmantarikāya ṭhapitanimittapāsāṇā. Te pana kittentena dakkhiṇato anupariyāyanteneva kittetabbā. Kathaṃ? Khaṇḍasīmato hi pacchimāya disāya puratthimābhimukhena ṭhatvā ''puratthimāya disāya kiṃ nimitta''nti tattha sabbāni nimittāni anukkamena kittetvā, tathā uttarāya disāya dakkhiṇābhimukhena ṭhatvā ''dakkhiṇāya disāya kiṃ nimitta''nti anukkamena kittetvā, tathā puratthimāya disāya pacchimābhimukhena ṭhatvā ''pacchimāya disāya kiṃ nimitta''nti anukkamena kittetvā, tathā dakkhiṇāya disāya uttarābhimukhena ṭhatvā ''uttarāya disāya kiṃ nimitta''nti tattha sabbāni nimittāni anukkamena kittetvā puna pacchimāya disāya puratthimābhimukhena ṭhatvā purimakittitaṃ vuttanayena puna kittetabbaṃ. Evaṃ bahūnampi khaṇḍasīmānaṃ sīmantarikapāsāṇā paccekaṃ kittetabbā. **Tato**ti pacchā. **Avasesanimittānī**ti mahāsīmāya bāhirantaresu avasesanimittāni. **Na sakkhissantī**ti avippavāsasīmāya baddhabhāvaṃ asallakkhetvā ''samānasaṃvāsakasīmameva samūhanissāmā''ti vāyamantā na sakkhissanti. Baddhāya hi avippavāsasīmāya taṃ samūhanitvā ''samānasaṃvāsakasīmaṃ samūhanissāmā''ti katāyapi kammavācāya asamūhatāva hoti sīmā. Paṭhamañhi avippavāsaṃ samūhanitvā pacchā sīmā samūhanitabbā. Khaṇḍasīmato paṭṭhāya bandhanaṃ āciṇṇaṃ, āciṇṇakaraṇeneva ca sammoho na hotīti āha **''khaṇḍasīmatova paṭṭhāya bandhitabbā''**ti. **Ubhinnampi na kopentī**ti ubhinnampi kammaṃ na kopenti. **Evaṃ baddhāsu pana… pe… sīmantarikā hi gāmakkhettaṃ bhajatī**ti na āvāsavasena sāmaggiparicchedo, kintu sīmāvasenevāti dassanatthaṃ vuttaṃ.

Kuṭigeheti bhūmiyaṃ katatiṇakuṭiyaṃ. **Udukkhala**nti udukkhalāvāṭasadisakhuddakāvāṭaṃ. **Nimittaṃ na kātabba**nti rāji vā udukkhalaṃ vā nimittaṃ na kātabbaṃ. Idañca yathāvuttesu aṭṭhasu nimittesu anāgatattena na vaṭṭatīti siddhampi ''avinassakasaññāṇamida''nti saññāya koci mohena nimittaṃ kareyyāti dūrato vipattiparihāratthaṃ vuttaṃ. **Nimittupagapāsāṇe ṭhapetvā**ti sañcārimanimittassa kampanatāya vuttaṃ. Evaṃ upari ''bhittiṃ akittetvā''tiādīsupi siddhamevatthaṃ punappunaṃ kathane kāraṇaṃ veditabbaṃ. Sīmāvipatti hi upasampadādisabbakammavipattimūlanti tassa dvāraṃ sabbathāpi pidahanavasena vattabbaṃ. Sabbaṃ vatvāva idha ācariyā vinicchayaṃ kathesunti daṭṭhabbaṃ.

Bhittinti iṭṭhakadārumattikāmayaṃ. Silāmayāya pana bhittiyā nimittupagaṃ ekaṃ pāsāṇaṃ taṃtaṃdisāya kittetuṃ vaṭṭati. Anekasilāhi cinitaṃ sakalaṃ bhittiṃ kittetuṃ na vaṭṭati ''eso pāsāṇo nimitta''nti ekavacanena vattabbato. **Antokuṭṭamevā**ti ettha antokuṭṭepi nimittānaṃ ṭhitokāsato anto eva sīmāti gahetabbaṃ. **Pamukhe nimittapāsāṇe ṭhapetvā**ti gabbhābhimukhepi bahipamukhe gabbhavitthārappamāṇe ṭhāne pāsāṇe ṭhapetvā sammannitabbā. Evañhi gabbhapamukhānaṃ antare ṭhitakuṭṭampi upādāya anto ca bahi ca caturassasaṇṭhānāva sīmā hoti. **Bahī**ti sakalassa kuṭileṇassa samantato bahi.

Anto ca bahi ca sīmā hotīti majjhe ṭhitabhittiyā saha caturassasīmā hoti. **Uparipāsādeyeva hotī''**ti iminā gabbhassa ca pamukhassa ca antarā ṭhitabhittiyā ekattā tattha ca ekavīsatiyā bhikkhūnaṃ okāsābhāvena heṭṭhā na otarati, uparibhitti pana sīmaṭṭhāva hotīti dasseti. **Heṭṭhā na otaratī**ti bhittito oraṃ nimittāni ṭhapetvā kittitattā heṭṭhā ākāsappadesaṃ na otarati, upari kate pāsādeti attho. **Heṭṭhimatale kuṭṭo**ti heṭṭhimatale catūsu disāsu ṭhitakuṭṭo. Sace hi dvīsu, tīsu eva vā disāsu kuṭṭo tiṭṭheyya, heṭṭhā na otarati. **Heṭṭhāpi otaratī**ti sace heṭṭhā antobhittiyaṃ ekavīsatiyā bhikkhūnaṃ okāso hoti, otarati. Otaramānā ca na uparisīmappamāṇena otarati, samantā bhittippamāṇena otarati. Catunnaṃ pana bhittīnaṃ bāhirantaparicchedena heṭṭhābhūmibhāge udakapariyantaṃ katvā otarati, na pana bhittīnaṃ bahi kesaggamattampi ṭhānaṃ. **Pāsādabhittito**ti uparimatale bhittito. **Otaraṇānotaraṇaṃ vuttanayeneva veditabba**nti sace heṭṭhā ekavīsatiyā bhikkhūnaṃ okāso hoti, otarati, no ce, na otaratīti adhippāyoti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.138) vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.138) pana ''uparisīmappamāṇassa antogadhānaṃ heṭṭhimatale catūsu disāsu kuṭṭānaṃ tulārukkhehi ekasambandhataṃ, tadanto pacchimasīmappamāṇatādiñca sandhāya vutta''nti vuttaṃ. Kiñcāpettha niyyūhakādayo nimittānaṃ ṭhitokāsatāya bajjhamānakkhaṇe sīmā na honti, baddhāya pana sīmāya sīmaṭṭhāva hontīti daṭṭhabbā.

Pariyantathambhānanti nimittagatapāsāṇatthambhe sandhāya vuttaṃ. **Uparimatalena sambaddho hotī**ti idaṃ kuṭṭānaṃ antarā sīmaṭṭhānaṃ thambhānaṃ abhāvato vuttaṃ. Yadi hi bhaveyyuṃ, kuṭṭe uparimatalena asambandhepi sīmaṭṭhathambhānaṃ upari ṭhito pāsādo sīmaṭṭhova hoti. Sace pana bahūnaṃ thambhapantīnaṃ upari katapāsādassa heṭṭhāpathaviyaṃ sabbabāhirāya thambhapantiyā anto nimittapāsāṇe ṭhapetvā sīmā baddhā hoti, ettha kathanti? Etthāpi ''yaṃ tāva sīmaṭṭhathambheheva dhāriyamānānaṃ tulānaṃ uparimatalaṃ, sabbaṃ taṃ sīmaṭṭhameva, ettha vivādo natthi, yaṃ pana sīmaṭṭhathambhapantiyā, asīmaṭṭhāya bāhirathambhapantiyā ca samadhuraṃ dhārayamānānaṃ tulānaṃ uparimatalaṃ, tattha upaḍḍhaṃ sīmā''ti keci vadanti. ''Sakalampi gāmasīmā''ti apare. ''Baddhasīmā evā''ti aññe. Tasmā kammaṃ karontehi garūhi nirāsaṅkaṭṭhāne ṭhatvā sabbaṃ taṃ āsaṅkaṭṭhānaṃ sodhetvāva kammaṃ kātabbaṃ, sanniṭṭhānakāraṇaṃ vā gavesitvā tadanuguṇaṃ kātabbaṃ.

Tālamūlakapabbateti tālakkhandhamūlasadise heṭṭhā thūlo hutvā kamena kiso hutvā uggato hintālamūlasadiso nāma hoti. **Vitānasaṇṭhāno**ti ahicchattakasaṇṭhāno. **Paṇavasaṇṭhāno**ti majjhe tanuko, heṭṭhā ca upari ca vitthiṇṇo. **Heṭṭhā vā majjhe vā**ti mudiṅgasaṇṭhānassa heṭṭhā, paṇavasaṇṭhānassa majjhe. **Sappaphaṇasadiso pabbato**ti sappaphaṇo viya khujjo, mūlaṭṭhānato aññattha avanatasīso. **Ākāsapabbhāra**nti bhittiyā aparikkhittapabbhāraṃ. **Sīmappamāṇo**ti anto ākāsena saddhiṃ pacchimasīmappamāṇo. **So ca pāsāṇo sīmaṭṭho**ti iminā īdisehi susirapāsāṇaleṇakuṭṭādīhi paricchinne bhūmibhāge eva sīmā patiṭṭhāti, na aparicchinne. Te pana sīmaṭṭhattā sīmā honti, na sarūpena sīmaṭṭhamañcādi viyāti dasseti. Sace pana so susirapāsāṇo bhūmiṃ anāhacca ākāsagato olambati, sīmā na otarati. Susirapāsāṇo pana sayaṃ sīmāpaṭibaddhattā sīmā hoti, kathaṃ pana pacchimappamāṇarahitehi etehi susirapāsāṇādīhi sīmā na otaratīti idaṃ saddhātabbanti? Aṭṭhakathāpamāṇato.

Apicettha susirapāsāṇabhittianusārena mūsikādīnaṃ viya sīmāya heṭṭhimatale otaraṇakiccaṃ natthi, heṭṭhā pana pacchimasīmappamāṇe ākāse dvaṅgulamattabahalehi pāsāṇabhittiādīhipi uparimatalaṃ āhacca ṭhitehi sabbaso, yebhuyyena vā paricchinne sati upari bajjhamānā sīmā tehi pāsāṇādīhi antaritāya tapparicchinnāya heṭṭhābhūmiyāpi uparimatalena saddhiṃ ekakkhaṇe patiṭṭhāti, nadīpārasīmā viya nadīantaritesu ubhosu tīresu leṇādīsu apanītesupi heṭṭhā otiṇṇasīmā yāva sāsanantaradhānā na vigacchati, paṭhamaṃ

pana upari sīmāya baddhāya pacchā leṇādikatesupi heṭṭhābhūmiyaṃ sīmā otarati eva, keci taṃ na icchanti, evaṃ ubhayattha patiṭṭhitā ca sā sīmā ekāva hoti gottādijāti viya byattibhedesūti gahetabbaṃ. Sabbā eva hi baddhasīmā abaddhasīmā ca attano attano pakatinissayake gāmāraññādike khette yathāparicchedaṃ sabbattha sākalyena ekasmiṃ khaṇe byāpinī paramatthato avijjamānampi te te nissayabhūte paramatthadhamme, taṃ taṃ kiriyāvisesampi vā upādāya lokiyehi sāsanikehi ca yathārahaṃ ekattena paññattattā sanissayekarūpā eva. Tathā hi eko gāmo araññaṃ nadī jātassaro samuddoti evaṃ loke, ‘‘sammatā sā sīmā saṅghena, agāmake ce, bhikkhave, araññe samantā sattabbhantarā, ayaṃ tattha samānasaṃvāsā ekūposathā’’tiādinā sāsane ca ekavohāro dissati, na paramatthato. Ekassa anekadhammesu byāpanamatthi kasiṇekadesādivikappāsamānatāya ekattahānitoti ayaṃ no mati.

Assa heṭṭhāti sappaphaṇapabbatassa heṭṭhā ākāsapabbhāre. **Leṇassā**ti leṇaṃ ce kataṃ, tassa leṇassāti attho. Tameva puna leṇaṃ pañcahi pakārehi vikappetvā otaraṇānotaraṇavinicchayaṃ dassetuṃ āha **‘‘sace pana heṭṭhā’’**tiādi. Tattha ‘‘heṭṭhā’’ti imassa ‘‘leṇaṃ hotī’’ti iminā sambandho. Heṭṭhā leṇañca ekasmiṃ padeseti āha **‘‘anto’’**ti, pabbatassa anto, pabbatamūleti attho. Tameva antosaddaṃ sīmāparicchedena visesetuṃ **‘‘uparimassa sīmāparicchedassa pārato’’**ti vuttaṃ. Pabbatapādaṃ pana apekkhitvā ‘‘orato’’ti vattabbepi sīmānissayaṃ pabbataggaṃ sandhāya ‘‘pārato’’ti vuttanti daṭṭhabbaṃ. Teneva ‘‘bahi leṇa’’nti ettha bahisaddaṃ visesento **‘‘uparimassa sīmāparicchedassa orato’’**ti āha. **Bahisīmā na otaratī**ti ettha **bahī**ti pabbatapāde leṇaṃ sandhāya vuttaṃ. Leṇassa ca bahibhūte uparisīmāparicchedassa heṭṭhābhāge sīmā na otaratīti attho. **Anto sīmā**ti leṇassa ca pabbatapādassa ca anto attano otaraṇārahaṭṭhāne na otaratīti attho. ‘‘Bahi sīmā na otarati, anto sīmā na otaratī’’ti cettha attano otaraṇārahaṭṭhāne leṇābhāvena sīmāya sabbathā anotaraṇameva dassitanti gahetabbaṃ. Tattha hi anotarantī upari eva hotīti ayaṃ vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.138) āgato vinicchayo.

Sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.138) pana **‘‘antoleṇaṃ hotī**ti pabbatassa antoleṇaṃ hotī’’ti ettakameva āgato. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 138) na **‘‘antoleṇa**nti pabbatassa antoleṇaṃ. Dvāraṃ pana sandhāya **‘pārato orato’**ti vuttaṃ, sabbathāpi sīmato bahileṇena otaratīti adhippāyo’’ti āgato. Ayaṃ pana antoleṇabahileṇavinicchayo gambhīro duddaso duranubodhoti ācariyā vadanti, tathāpi vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.138) āgataṃ nayaṃ nissāya suṭṭhu vinicchitabbo viññūhīti. **Bahi patitaṃ asīmā**tiādinā uparipāsādādīsu athiranissayesu ṭhitā sīmāpi tesaṃ vināsena vinassatīti dassitanti daṭṭhabbaṃ.

Pokkharaṇiṃ khaṇanti, sīmāyevāti ettha sace heṭṭhā umaṅganadī sīmappamāṇato anūnā paṭhamameva pavattā hoti, sīmā ca pacchā baddhā nadito upari eva hoti, nadiṃ āhacca pokkharaṇiyā ca khatāya sīmā vinassatīti daṭṭhabbaṃ. **Heṭṭhāpathavītale**ti anantarā bhūmivivare.

Sīmamāḷaketi khaṇḍasīmaṅgaṇe. **Vaṭarukkho**ti idaṃ pārohopatthambhena atidūrampi gantuṃ samatthasākhāsamaṅgitāya vuttaṃ. Sabbarukkhalatādīnampi sambandho na vaṭṭati eva. Teneva nāvārajjusetusambandhopi paṭikkhitto. **Tato**ti tato sākhato. **Mahāsīmāya pathavītala**nti ettha āsannatarampi gāmasīmaṃ aggahetvā baddhasīmāya eva gahitattā gāmasīmabaddhasīmānaṃ aññamaññaṃ rukkhādisambandhepi sambhedadoso natthi aññamaññaṃ nissayanissitabhāvena pavattitoti gahetabbaṃ. Yadi hi tāsampi sambandhadoso bhaveyya, kathaṃ gāmasīmāya baddhasīmā sammannitabbā bhaveyya? Yassā hi sīmāya yāya sīmāya saddhiṃ sambandhe doso bhaveyya, sā tattha bandhitumeva na vaṭṭati baddhasīmaudakukkhepasīmāsu baddhasīmā viya, attano anissayabhūtagāmasīmādīsu udakukkhepasīmā viya ca, teneva ‘‘sace pana rukkhassa sākhā vātato nikkhantapāroho vā bahinadītīre vihārasīmāya vā gāmasīmāya vā patiṭṭhito’’tiādinā udakukkhepasīmāya attano anissayabhūtagāmasīmādīhi eva sambandhadoso dassito, na nadīsīmāya, evamidhāpīti daṭṭhabbaṃ. Ayañcattho upari pākaṭo bhavissati. **Āhaccā**ti phusitvā.

Mahāsīmaṃ vā sodhetvāti mahāsīmagatānaṃ sabbesaṃ bhikkhūnaṃ hatthapāsānayanachandāharaṇādivasena sakalaṃ mahāsīmaṃ sodhetvā. Etena sabbavipattiyo mocetvā pubbe suṭṭhu baddhānampi dvinnaṃ baddhasīmānaṃ pacchā rukkhādisambandhena uppajjanato īdiso pāḷimuttako sambandhadoso atthīti dasseti, so ca ‘‘na, bhikkhave, sīmāya sīmā sambhinditabbā’’tiādinā baddhasīmānaṃ aññamaññaṃ sambhedajjhottharaṇaṃ paṭikkhipitvā ‘‘anujānāmi bhikkhave sīmaṃ sammannantena sīmantarikaṃ ṭhapetvā sīmaṃ sammannitu’’nti (mahāva. 148) ubhinnaṃ baddhasīmānaṃ antarā sīmantarikaṃ ṭhapetvā bandhituṃ anujānanena sambhedajjhottharaṇe viya tāsaṃ aññamaññaṃ phusitvā tiṭṭhanavasena bandhanampi na vaṭṭatīti siddhattā baddhānampi tāsaṃ pacchā aññamaññaṃ ekarukkhādīhi phusitvā ṭhānampi na vaṭṭatīti bhagavato adhippāyaññūhi saṅgītikārakehi niddhārito bandhanakāle paṭikkhittassa sambandhadosassa anulomena akappiyānulomattā. Ayaṃ pana sambandhadoso pubbe suṭṭhu baddhānaṃ pacchā sañjātattā bajjhamānakkhaṇe viya asīmattaṃ kātuṃ na sakkoti, tasmā rukkhādisambandhe apanītamatte tā sīmā pākatikā honti. Yathā cāyaṃ pacchā na vaṭṭati, evaṃ bajjhamānakkhaṇepi tāsaṃ rukkhādisambandhe sati tā bandhituṃ na vaṭṭatīti daṭṭhabbaṃ.

Keci pana **mahāsīmaṃ vā sodhetvā**ti ettha ‘‘mahāsīmagatā bhikkhū yathā taṃ sākhaṃ vā pārohaṃ vā kāyakāyapaṭibaddhehi na phusanti, evaṃ sodhanameva idhādhippetaṃ, na sakalasīmāsodhana’’nti vadanti, taṃ na yuttaṃ aṭṭhakathāya virujjhanato. Tathā hi ‘‘mahāsīmāya pathavītalaṃ vā tatthajātakarukkhādīni vā āhacca tiṭṭhatī’’ti evaṃ sākhāpārohānaṃ mahāsīmaṃ phusitvā ṭhānameva sambandhadose kāraṇattena vuttaṃ, na pana tattha ṭhitabhikkhūhi sākhādīnaṃ phusanaṃ. Yadi hi bhikkhūnaṃ sākhādiṃ phusitvā ṭhānameva kāraṇaṃ siyā, ‘‘tassa sākhaṃ vā tato niggatapārohaṃ vā mahāsīmāya paviṭṭhaṃ tatraṭṭho koci bhikkhu phusitvā tiṭṭhatī’’ti bhikkhuphusanameva vattabbaṃ siyā. Yañhi tattha mahāsīmāsodhane kāraṇaṃ, tadeva tasmiṃ vākye padhānato dassetabbaṃ. Na hi āhaccaṭṭhitameva sākhādiṃ phusitvā ṭhito bhikkhu sodhetabbo ākāsaṭṭhasākhādiṃ phusitvā ṭhitabhikkhussapi sodhetabbato, kiṃ niratthakena āhaccaṭṭhānavacanena, ākāsaṭṭhasākhāsu ca bhikkhuphusanameva kāraṇattena vuttaṃ, sodhanañca tasseva bhikkhussa hatthapāsānayanādivasena sodhanaṃ vuttaṃ. Idha pana ‘‘mahāsīmaṃ sodhetvā’’ti sakalasīmāsādhāraṇavacanena sodhanaṃ vuttaṃ, api ca sākhādiṃ phusitvā ṭhitabhikkhumattasodhane abhimate ‘‘mahāsīmāya pathavītala’’nti visesasīmopādānaṃ niratthakaṃ siyā yattha katthaci antamaso ākāsepi ṭhatvā sākhādiṃ phusitvā ṭhitassa sodhetabbato.

Chinditvā bahiṭṭhakā kātabbāti tattha patiṭṭhitabhāvaviyojanavacanato ca visabhāgasīmānaṃ phusaneneva sakalasīmāsodhanahetuko aṭṭhakathāsiddhoyaṃ eko sambandhadoso atthevāti gahetabbo. Teneva udakukkhepasīmākathāyampi (mahāva. aṭṭha. 147) ‘‘vihārasīmāya vā gāmasīmāya vā patiṭṭhito’’ti ca ‘‘nadītīre pana khāṇukaṃ koṭṭetvā tattha baddhanāvāya vā na vaṭṭatī’’ti ca ‘‘sace pana setu vā setupādā vā bahitīre patiṭṭhitā, kammaṃ kātuṃ na vaṭṭatī’’ti ca evaṃ visabhāgāsu gāmasīmāsu sākhādīnaṃ phusanameva saṅkaradosakāraṇattena vuttaṃ, na bhikkhuphusanaṃ. Tathā hi ‘‘antonadiyaṃ jātarukkhe bandhitvā kammaṃ kātabba’’nti nadiyaṃ nāvābandhanaṃ anuññātaṃ udakukkhepanissayattena nadīsīmāya sabhāgattā. Yadi hi bhikkhūnaṃ phusanameva paṭicca sabbattha sambandhadoso vutto siyā, nadiyampi bandhanaṃ paṭikkhipitabbaṃ bhaveyya. Tatthāpi hi bhikkhuphusanaṃ

kammakopakāraṇaṃ hoti, tasmā sabhāgasīmāsu pavisitvā bhūmiādiṃ phusitvā, aphusitvā vā sākhādimhi ṭhite taṃ sākhādiṃ phusantova bhikkhu sodhetabbo. Visabhāgasīmāsu pana sākhādimhi phusitvā ṭhite taṃ sākhādiṃ aphusantāpi sabbe bhikkhū sodhetabbā, aphusitvā ṭhite pana taṃ sākhādiṃ phusantāva bhikkhū sodhetabbāti niṭṭhamettha gantabbaṃ.

Yaṃ panettha keci ''baddhasīmānaṃ dvinnaṃ aññamaññaṃ viya baddhasīmagāmasīmānampi tadaññāsampi sabbāsaṃ samānasaṃvāsakasīmānaṃ aññamaññaṃ rukkhādisambandhe sati tadubhayampi ekasīmaṃ viya sodhetvā ekattheva kammaṃ kātabbaṃ, aññathā kataṃ kammaṃ vipajjati, natthettha sabhāgavisabhāgabhedo''ti vadanti, taṃ tesaṃ matimattaṃ sabhāgasīmānaṃ aññamaññaṃ sambandhadosābhāvassa visabhāgasīmānameva tabbhāvassa suttasuttānulomādivinayanayehi siddhattā. Tathā hi ''anujānāmi, bhikkhave, sīmaṃ sammannitu''nti (mahāva. 138) gāmasīmāyameva baddhasīmaṃ sammannituṃ anuññātattā tāsaṃ nissayanissitabhāvena sabhāgatā, sambhedajjhottharaṇadosābhāvo ca suttatova siddho. Bandhanakāle pana anuññātassa sambandhassa anulomato pacchā sañjātarukkhādisambandhopi tāsaṃ vaṭṭati eva. ''Yaṃ, bhikkhave…pe… kappiyaṃ anulometi, akappiyaṃ paṭibāhati, taṃ vo kappatī''ti (mahāva. 305) vuttattā evaṃ tāva gāmabaddhasīmānaṃ aññamaññaṃ sabhāgatā, sambhedādidosābhāvo ca suttasuttānulomato siddho, iminā eva nayena araññasīmasattabbhantarasīmānaṃ nadīādisīmaudakukkhepasīmānañca suttasuttānulomato aññamaññaṃ sabhāgatā, sambhedādidosābhāvo ca siddhoti veditabbo.

Baddhasīmāya pana aññāya baddhasīmāya nadīādisīmāsu ca bandhituṃ paṭikkhepasiddhito ceva udakukkhepasattabbhantarasīmānaṃ nadīādīsu eva kātuṃ niyamanasuttasāmatthiyena baddhasīmagāmasīmāsu karaṇapaṭikkhepasiddho ca tāsaṃ aññamaññasabhāgatā uppattikkhaṇe pacchā ca rukkhādīhi sambhedādidosasambhavo ca vuttanayena suttasuttānulomatova sijjhanti. Teneva aṭṭhakathāyaṃ visabhāgasīmānameva vaṭarukkhādivacanehi sambandhadosaṃ dassetvā sabhāgānaṃ baddhasīmagāmasīmādīnaṃ sambandhadoso na dassito. Na kevalañca na dassito, atha kho tāsaṃ sabhāgasīmānaṃ rukkhādisambandhepi dosābhāvopi pāḷiaṭṭhakathāsu ñāpito eva. Tathā hi pāḷiyaṃ (mahāva. 138) ''pabbatanimittaṃ pāsāṇanimittaṃ vananimittaṃ rukkhanimitta''ntiādinā vaḍḍhanakanimittāni anuññātāni, tena nesaṃ rukkhādinimittānaṃ vaḍḍhane baddhasīmagāmasīmānaṃ saṅkaradosābhāvo ñāpitova hoti, dvinnaṃ pana baddhasīmānaṃ īdiso sambandho na vaṭṭati. Vuttañhi ''ekarukkhopi dvinnaṃ sīmānaṃ nimittaṃ hoti, so pana vaḍḍhanto sīmasaṅkaraṃ karoti, tasmā na kātabbo''ti. ''Anujānāmi, bhikkhave, tiyojanaparamaṃ sīmaṃ bandhitu''nti (mahāva. 140) vacanatopi cāyaṃ ñāpito. Tiyojanaparamāya hi sīmāya samantā pariyantesu rukkhalatāgumbādīhi baddhagāmasīmānaṃ niyamena aññamaññaṃ sambandhassa sambhavato ''īdisaṃ sambandhaṃ vināsetvāva sīmā sammannitabbā''ti aṭṭhakathāyampi na vuttaṃ.

Yadi cettha rukkhādisambandhena kammavipatti bhaveyya, avassameva vattabbaṃ siyā. Vipattiparihāratthañhi ācariyā nirāsaṅkaṭṭhānesupi ''bhittiṃ akittetvā''tiādinā siddhamevatthaṃ punappunaṃ avocuṃ, idha pana ''vanamajjhe vihāraṃ karonti, vanaṃ na kittetabba''ntiādinā rukkhalatādīhi nirantare vanamajjhepi sīmābandhanamavocuṃ. Tathā thambhānaṃ upari katapāsādādīsu heṭṭhā thambhādīhi ekābaddhesu uparimatalādīsu sīmābandhanaṃ bahudhā vuttaṃ, tasmā baddhasīmagāmasīmānaṃ rukkhādisambandho tehi mukhatova vihito, apica gāmasīmānampi pāṭekkaṃ baddhasīmāsadisatāya ekāya gāmasīmāya kammaṃ karontehi dabbatiṇamattenapi sambandhā gāmantaraparamparā araññanadīsamuddā ca sodhetabbāti sakalaṃ dīpaṃ sodhetvāva kātabbaṃ siyā. Evaṃ pana asodhetvā paṭhamamahāsaṅgītikālato pabhuti katānaṃ upasampadādikammānaṃ sīmāsammutīnañca vipajjanato sabbesampi bhikkhūnaṃ anupasampannasaṅkāpasaṅgo ca dunnivāro hoti, na cetaṃ yuttaṃ, tasmā vuttanayena visabhāgasīmānameva rukkhādisambandhadoso, na baddhasīmagāmasīmādīnaṃ sabhāgasīmānanti gahetabbaṃ.

Mahāsīmāsodhanassa dukkaratāya khaṇḍasīmāyameva yebhuyyena saṅghakammakaraṇanti āha **''sīmamāḷake''**tiādi. Mahāsaṅghasannipātesu pana khaṇḍasīmāya appahonakatāya mahāsīmāya kamme kariyamānepi ayaṃ nayo gahetabbova. **Ukkhipāpetvā**ti iminā kāyapaṭibaddhena sīmaṃ phusantopi sīmaṭṭhova hotīti dasseti. **Purimanayepī**ti khaṇḍasīmato mahāsīmaṃ paviṭṭhasākhānayepi. Sīmaṭṭharukkhasākhāya nisinno sīmaṭṭhova hotīti āha **'hatthapāsameva ānetabbo''**ti. Ettha ca ''rukkhasākhādīhi aññamaññasambandhāsu etāsu khaṇḍasīmāya tayo bhikkhū, mahāsīmāya dveti evaṃ dvīsu sīmāsu sīmantarikaṃ aphusitvā, hatthapāsañca avijahitvā ṭhitehi pañcahi bhikkhūhi upasampadādi kammaṃ kātuṃ vaṭṭatī''ti keci vadanti, taṃ na yuttaṃ ''nānāsīmāyaṃ ṭhitacatuttho kammaṃ kareyya, akammaṃ na ca karaṇīya''ntiādivacanato (mahāva. 389). Tenevetthāpi mahāsīmaṃ sodhetvā māḷakasīmāyameva kammakaraṇaṃ vihitaṃ. Aññathā bhinnasīmaṭṭhatāya tatraṭṭhassa gaṇapūrakattābhāvā kammakopova hotīti.

Yadi evaṃ kathaṃ chandapārisuddhiāharaṇavasena mahāsīmāsodhananti? Tampi vinayaññū na icchanti, hatthapāsānayanabahisīmakaraṇavasena panettha sodhanaṃ icchanti, dinnassapi chandassa anāgamanena mahāsīmaṭṭho kammaṃ kopetīti. Yadi cassa chandādi nāgacchati, kathaṃ so kammaṃ kopessatīti? Dvinnaṃ visabhāgasīmānaṃ sambandhadosato, so ca sambandhadoso aṭṭhakathāvacanappamāṇato. Na hi vinaye sabbattha yutti sakkā ñātuṃ buddhagocarattāti veditabbaṃ. Keci pana ''sace dvepi sīmāyo pūretvā nirantaraṃ ṭhitesu bhikkhūsu kammaṃ karontesu ekāya eva sīmāya gaṇo ca upasampadāpekkho ca anussāvako ca ekato tiṭṭhati, kammaṃ sukatameva hoti. Sace pana kammāraho vā anussāvako vā sīmantaraṭṭho hoti, kammaṃ vipajjatī''ti vadanti, tañca baddhasīmagāmasīmādisabhāgasīmāsu eva yujjati. Yāsu aññamaññaṃ rukkhādisambandhesupi doso natthi, yāsu pana atthi, na tāsu, visabhāgasīmāsu rukkhādisambandhe sati ekattha ṭhito itaraṭṭhānaṃ kammaṃ kopeti eva aṭṭhakathāya sāmaññato sodhanassa vuttattāti amhākaṃ khanti, vīmaṃsitvā gahetabbaṃ.

Sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.138) **''ukkhipāpetvā kātuṃ na vaṭṭatī**ti khaṇḍasīmāya anto ṭhitattā rukkhassa tattha ṭhito hatthapāsameva ānetabboti ukkhipāpetvā kātuṃ na vaṭṭatī''ti vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 138) pana **''ukkhipāpetvā kātuṃ na vaṭṭati,** kasmā? Anto ṭhitattā. Rukkhassa hi heṭṭhā pathavīgataṃ mūlaṃ khaṇḍasīmāyeva hoti. Abbohārikaṃ vāti apare. 'Majjhe pana chinne mahāsīmāya ṭhitaṃ mūlaṃ mahāsīmameva bhajati, khaṇḍasīmāya ṭhitaṃ khaṇḍasīmameva bhajati tadāyattapathavīādīhi anuggahitattā'ti ca vuttaṃ. 'Sīmāya pacchā uṭṭhitarukkhe nisīditvā kammaṃ kātuṃ vaṭṭati pacchā sīmāyaṃ katagehe viyā'ti vatvā 'bandhanakāle ṭhite rukkhe nisīditvā kātuṃ na vaṭṭati uparisīmāya agamanato'ti kāraṇaṃ vadanti. Evaṃ sati bandhanakāle puna ārohaṇaṃ nāma natthi, bandhitakāle eva ārohatīti āpajjati pacchā uṭṭhitarukkho pana tappaṭibaddhattā sīmāsaṅkhameva gato. Evaṃ pubbe uṭṭhitarukkhopīti gahetabbaṃ. ''Yaṃ kiñcī''ti vacanato tiṇādipi saṅgahitaṃ, mahātherāpi tiṇaṃ sodhetvāva karontī''ti vuttaṃ.

Na otaratīti paṇavasaṇṭhānapabbatādīsu heṭṭhā pamāṇarahitaṃ ṭhānaṃ na otarati. Kiñcāpi panettha bajjhamānakkhaṇe uddhampi pamāṇarahitapabbatādi nārohati, tathāpi taṃ pacchā sīmaṭṭhatāya sīmā hoti. Heṭṭhā paṇavasaṇṭhānādi pana upari baddhāyapi sīmāya sīmasaṅkhaṃ na gacchati, tasseva vasena ''na otaratī''ti vuttaṃ, itarathā orohaṇārohaṇānaṃ sādhāraṇavasena ''na otaratī''tiādinā

vattabbato. **Jātaṃ yaṃ kiñcī**ti niṭṭhitasīmāya upari jātaṃ vijjamānaṃ pubbe ṭhitaṃ pacchā sañjātaṃ paviṭṭhañca yaṃ kiñci saviññāṇakāviññāṇakaṃ sabbampīti attho. Antosīmāya hi hatthikkhandhādisaviññāṇakesu nisinnopi bhikkhu sīmaṭṭhova hoti. **Baddhāya sīmāyā**ti idañca pakaraṇavasena upalakkhaṇato vuttaṃ. Abaddhasīmāsupi sabbāsu ṭhitaṃ taṃ sīmāsaṅkhameva gacchati. **Ekasambandhena gata**nti rukkhalatāditatrajātamevasandhāya vuttaṃ. Tādisañhi ''ito gata''nti vattabbataṃ arahati.

Yaṃ pana ''ito gata''nti vā ''tato āgata''nti vā vattuṃ asakkuṇeyyaṃ ubhosu baddhasīmagāmasīmāsu udakukkhepanadīādīsu ca tiriyaṃ patitarajjudaṇḍādi, tattha kiṃ kātabbanti? Ettha pana ''baddhasīmāya patiṭṭhitabhāgo baddhasīmā, gāmasīmāya patiṭṭhitabhāgo gāmasīmā tadubhayasīmaṭṭhapabbatādi viya, baddhasīmato uṭṭhitavaṭarukkhassa pārohe, gāmasīmāya gāmasīmato uṭṭhitavaṭarukkhassa pārohe ca baddhasīmāya patiṭṭhitepi eseva nayo. Mūle patiṭṭhitakālato paṭṭhāya hi 'ito gataṃ, tato āgata'nti vattuṃ asakkuṇeyyato so bhāgo yathāpaviṭṭhasīmaṭṭhasaṅkhameva gacchati. Tesaṃ rukkhapārohānaṃ antarā pana ākāsaṭṭhasākhā bhūmiyaṃ sīmāparicchedappamāṇena tadubhayasīmā hotī''ti keci vadanti. Yasmā panassā sākhāya pāroho paviṭṭhasīmāya pathaviyaṃ mūlehi patiṭṭhahitvāpi yāva sākhaṃ vinā ṭhātuṃ na sakkoti, tāva mūlasīmaṭṭhataṃ na vijahati. Yadā pana saṇṭhātuṃ sakkoti, tadāpi pārohamattameva paviṭṭhasīmataṃ samupeti, tasmā sabbopi ākāsaṭṭhasākhābhāgo purimasīmaṭṭhataṃ na vijahati tato āgatabhāgassa avijahitattāti amhākaṃ khanti. Udakukkhepanadīādīsupi eseva nayo. Tattha ca visabhāgasīmāya eva paviṭṭhe sakalasīmāsodhanaṃ, sabhāgāya paviṭṭhe phusitvā ṭhitamattabhikkhusodhanañca sabbaṃ pubbe vuttanayameva.

164. Ettha ca nadīpārasīmākathāya **pārayatī**ti ajjhottharati. Nadiyā ubhosu tīresu patiṭṭhahamānā sīmā nadīajjhottharā nāma hotīti āha **''nadiṃ ajjhottharamāna''**nti. Antonadiyañhi sīmā na otarati. Nadīlakkhaṇe pana asati otarati. Sā ca tadā nadīpārasīmā na hotīti āha **''nadiyā lakkhaṇaṃ nadīnimitte vuttanayamevā''**ti. **Assā**ti bhaveyya. Avassaṃ labbhaneyyā pana dhuvanāvāva hotīti sambandho. **Na nāvāyā**ti iminā nāvaṃ vināpi sīmā baddhā subaddhā eva hoti, āpattiparihāratthā nāvāti dasseti.

Rukkhasaṅghāṭamayoti anekarukkhe ekato ghaṭetvā katasetu. Rukkhaṃ chinditvā katoti pāṭhaseso. **''Sabbanimittānaṃ anto ṭhitabhikkhū hatthapāse katvā**ti idaṃ ubhinnaṃ tīrānaṃ ekagāmakhettabhāvaṃ sandhāya vuttaṃ. **Pabbatasaṇṭhānā**ti ekato uggatadīpasikharattā samantapāsādikāyaṃ vuttaṃ.

165. Sīmāsamūhanakathāyaṃ **so**ti bhikkhunisaṅgho. **Dvepī**ti dve samānasaṃvāsaavippavāsasīmāyo. **Avippavāsasīmā**ti mahāsīmaṃ sandhāya vadati. Tattheva yebhuyyena avippavāsāti. **Avippavāsaṃ ajānantāpī**ti idaṃ mahāsīmāya vijjamānāvijjamānattaṃ, tassā bāhiraparicchedañca ajānantānaṃ vasena vuttaṃ. Evaṃ ajānantehipi antosīmāya ṭhatvā kammavācāya katāya sā sīmā samūhatāva hotīti āha **''samūhanituñceva bandhituñca sakkhissantī''**ti. **Nirāsaṅkaṭṭhāne**ti khaṇḍasīmārahitaṭṭhāne. Idañca mahāsīmāya vijjamānāyapi kammakaraṇasukhatthaṃ khaṇḍasīmā icchitāti taṃ cetiyaṅgaṇādibahusannipātaṭṭhāne na bandhatīti vuttaṃ. Tatthāpi sā baddhā subaddhā eva mahāsīmā viya. **Paṭibandhituṃ pana na sakkhissantevā**ti idaṃ khaṇḍasīmāya asamūhatattā, tassā avijjamānattassa ajānanato ca mahāsīmābandhanaṃ sandhāya vuttaṃ. Khaṇḍasīmā pana nirāsaṅkaṭṭhāne bandhituṃ sakkhissanteva. **Sīmāsambhedaṃ katvā**ti khaṇḍasīmāya vijjamānapakkhe sīmāya sīmaṃ ajjhottharaṇasambhedaṃ katvā avijjamānapakkhepi sambhedasaṅkāya anivattanena sambhedasaṅkaṃ katvā. **Avihāraṃ kareyyu**nti saṅghakammānārahaṃ kareyyuṃ. Pubbe hi cetiyaṅgaṇādinirāsaṅkaṭṭhāne kammaṃ kātuṃ sakkā, idāni tampi vināsitanti adhippāyo. **Na samūhanitabbā**ti khaṇḍasīmaṃ ajānantehi na samūhanitabbā. **Ubhopi na jānantī**ti ubhinnaṃ padesaniyamaṃ vā tāsaṃ dvinnampi vā aññatarāya vā vijjamānataṃ vā avijjamānataṃ vā na jānanti, sabbattha saṅkā eva hoti. **Neva samūhanituṃ, na bandhituṃ sakkhissantī**ti idaṃ nirāsaṅkaṭṭhāne ṭhatvā samūhanituṃ sakkontāpi mahāsīmaṃ paṭibandhituṃ na sakkhissantīti imamatthaṃ sandhāya vuttaṃ. **Na ca sakkā…pe… kammavācā kātu**nti idaṃ sīmābandhanakammavācaṃ sandhāya vuttaṃ. **Tasmā**ti yasmā bandhituṃ na sakkā, tasmā na samūhanitabbāti attho.

Keci pana ''īdisesupi vihāresu chapañcamatte bhikkhū gahetvā vihārakoṭito paṭṭhāya vihāraparikkhepassa anto ca bahi ca samantā leḍḍupāte sabbattha mañcappamāṇe okāse nirantaraṃ ṭhatvā paṭhamaṃ avippavāsasīmaṃ, tato samānasaṃvāsakasīmañca samūhananavasena sīmāya samugghāte kate tasmiṃ vihāre khaṇḍasīmāya, mahāsīmāya vā ṭhitavijjamānatte sati avassaṃ ekasmiṃ mañcaṭṭhāne tāsaṃ majjhagatā te bhikkhū tā samūhaneyyuṃ, tato gāmasīmā eva avasisseyya. Na hettha sīmāya, tapparicchedassa vā jānanaṃ aṅgaṃ. Sīmāya pana antoṭhānaṃ 'samūhanissāmā'ti kammavācākaraṇañcettha aṅgaṃ. Aṭṭhakathāyaṃ 'khaṇḍasīmaṃ pana jānantā avippavāsaṃ ajānantāpi samūhanituñceva bandhituñca sakkhissantī'ti evaṃ mahāsīmāya paricchedassa ajānanepi samūhananassa vuttattā gāmasīmāya eva ca avasiṭṭhāya tattha yathāruci duvidhampi sīmaṃ bandhituñceva upasampadādikammaṃ kātuñca vaṭṭatī''ti vadanti, taṃ yuttaṃ viya dissati, vīmaṃsitvā gahetabbanti vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.144) āgato vinicchayo. Sāratthadīpaniyaṃ (sāratthā. ṭī. mahāvagga 3.144) pana **''avippavāsasīmā na samūhantabbā**ti mahāsīmaṃ sandhāya vadati. **Nirāsaṅkaṭṭhānesu ṭhatvā**ti cetiyaṅgaṇādīnaṃ khaṇḍasīmāya anokāsattā vuttaṃ. Khaṇḍasīmañhi bandhantā tādisaṃ ṭhānaṃ pahāya aññasmiṃ vivitte okāse bandhanti. **Appeva nāma samūhanituṃ sakkhissantī**ti avippavāsasīmaṃyeva samūhanituṃ sakkhissanti, na khaṇḍasīmaṃ. **Paṭibandhituṃ pana na sakkhissantevā**ti khaṇḍasīmāyaṃ aññātattā na sakkhissanti. **Na samūhanitabbā**ti khaṇḍasīmaṃ ajānantehi na samūhanitabbā''ti vuttaṃ.

166. Evaṃ baddhasīmāvinicchayaṃ kathetvā idāni abaddhasīmāvinicchayaṃ dassetuṃ **''abaddhasīmā panā''**ti āha. Sā katividhāti āha **''gāmasīmā sattabbhantarasīmā udakukkhepasīmāti tividhā''**ti. Pāḷiyaṃ (mahāva. 147) ''asammatāya, bhikkhave, sīmāyā''tiādinā gāmasīmā eva baddhasīmāya khettaṃ araññanadīādayo viya sattabbhantaraudakukkhepādīnaṃ, sā ca gāmasīmā baddhasīmāya rahitaṭṭhāne sayameva samānasaṃvāsā hotīti dasseti. ''Yā tassa gāmassa gāmasīmā''ti ettha gāmaparikkhepassa anto ca bahi ca khettavatthuaraññapabbatādikaṃ sabbaṃ gāmakkhettaṃ sandhāya **''gāmassā''**ti vuttaṃ, na antaragharameva, tasmā tassa sakalassa gāmakkhettassa sambandhanīyā gāmasīmāti evamattho gahetabbo. Yo hi so antaragharakhettādīsu anekesu bhūmibhāgesu ''gāmo''ti ekattena lokajanehi paññatto gāmavohāro, sova idha ''gāmasīmā''tipi vuccatīti adhippāyo. Gāmo eva hi gāmasīmā. Imināva nayena upari araññaṃ nadī samuddo jātassaroti, evaṃ tesu tesu bhūmippadesesu ekattena lokajanapaññattānameva araññādīnaṃ araññasīmādibhāvo veditabbo, loke pana gāmasīmādivohāro gāmādīnaṃ mariyādāyameva vattuṃ vaṭṭati, na gāmakkhettādīsu sabbattha. Sāsane pana te gāmādayo itaranivattiatthena sayameva attano mariyādāti katvā gāmo eva gāmasīmā, araññameva araññasīmā, samuddo eva samuddasīmāti sīmāvohārena vuttāti veditabbo. Pāḷiyaṃ **nigamassa vā**ti idaṃ gāmasīmappabhedaṃ upalakkhaṇavasena dassetuṃ vuttaṃ. Tenāha **''nagarampi gahitamevā''**ti.

Baliṃ labhantīti idaṃ yebhuyyavasena vuttaṃ. ''Ayaṃ gāmo ettako karīsabhāgo''tiādinā pana rājapaṇṇesu āropitesu bhūmibhāgesu

yasmiṃ yasmiṃ taḷākamātikāsusānapabbatādike padese baliṃ na gaṇhanti, sopi gāmasīmā eva. Rājādīhi paricchinnabhūmibhāgo hi sabbova ṭhapetvā nadīloṇijātassare gāmasīmāti veditabbā. Tenāha **''paricchinditvā rājā kassaci detī''**ti. Sace pana tattha rājā kañci padesaṃ gāmantarena yojeti, so paviṭṭhagāmasīmataṃ eva bhajati. Nadījātassare vināsetvā taḷākādibhāvaṃ vā pūretvā khettādibhāvaṃ vā pāpitesupi eseva nayo.

Ye pana gāmā rājacorādibhayapīḷitehi manussehi chaḍḍitā cirampi nimmanussā tiṭṭhanti, samantā pana gāmā santi, tepi pāṭekkaṃ gāmasīmāva. Tesu hi rājāno samantagāmavāsīhi kasāpetvā vā yehi kehici kasitaṭṭhānaṃ likhitvā vā baliṃ gaṇhanti, aññena vā gāmena ekībhāvaṃ upanenti, ye pana gāmā rājūhipi pariccattā gāmakhettānantarikā mahāaraññena ekībhūtā, te agāmakāraññasīmataṃ pāpuṇanti, purimā gāmasīmā vinassati, rājāno pana ekasmiṃ araññādipadese mahantaṃ gāmaṃ katvā anekasahassāni kulāni vāsāpetvā tattha vāsīnaṃ bhogagāmāti samantā bhūtagāme paricchinditvā denti, purāṇanāmaṃ pana paricchedañca na vināsenti, tepi paccekaṃ gāmasīmā eva, ettāvatā purimagāmasīmataṃ na vijahanti. **Sā ca itarā cā**tiādi ''samānasaṃvāsā ekūposathā''ti pāḷipadassa (mahāva. 143) adhippāyavivaraṇaṃ. Tattha hi sā ca rājicchāvasena parivattetvā samuppannā abhinavā, itarā ca aparivattā pakatigāmasīmā yathā baddhasīmāya sabbaṃ saṅghakammaṃ kātuṃ vaṭṭati, evametāpi sabbakammārahatāsadisena baddhasīmāsadisā samānasaṃvāsā ekūposathāti adhippāyo. Sāmaññato ''baddhasīmāsadisā''ti vutte ticīvarāvippavāsasīmaṃ baddhasīmaṃ eva maññantīti taṃsadisatānivattanamukhena uparisattabbhantarasīmāya taṃsadisatāpi atthīti dassananayassa idheva pasaṅgaṃ dassetuṃ **''kevala''**ntiādi vuttaṃ.

Viñjhāṭavisadise araññeti yattha ''asukagāmassa idaṃ khetta''nti gāmavohāro natthi, yattha ca neva kasanti na vapanti, tādise araññe. Macchabandhānaṃ agamanapathā nimmanussāvāsā samuddantaradīpakāpi ettheva saṅgayhanti. Yaṃ yañhi agāmakkhettabhūtaṃ nadīsamuddajātassaravirahitapadesaṃ, taṃ sabbaṃ araññasīmāti veditabbaṃ. Sā ca sattabbhantarasīmaṃ vinā sayameva samānasaṃvāsā baddhasīmāsadisā, nadīādisīmāsu viya sabbamettha saṅghakammaṃ kātuṃ vaṭṭati. Nadīsamuddajātassarānaṃ tāva aṭṭhakathāyaṃ ''attano sabhāveneva baddhasīmāsadisā''tiādinā vuttattā sīmatā siddhā. Araññassa pana sīmatā kathanti? Sattabbhantarasīmānujānanasuttādisāmatthiyato. Yathā hi gāmasīmāya vaggakammaparihāratthaṃ bahū baddhasīmāyo anuññātā, tāsañca dvinnaṃ antarā aññamaññaṃ asambhedatthaṃ sīmantarikā anuññātā, evamidha araññepi sattabbhantarasīmā. Tāsañca dvinnaṃ antarāpi sīmantarikāya pāḷiaṭṭhakathāsu vidhānasāmatthiyato araññassapi sabhāveneva nadīādīnaṃ viya sīmabhāvo tattha vaggakammaparihāratthameva sattabbhantarasīmāya anuññātattāva siddhoti veditabbaṃ. Tattha sīmāyameva hi ṭhitā sīmaṭṭhānaṃ vaggakammaṃ karonti, na asīmāyaṃ ākāse ṭhitā viya ākāsaṭṭhānaṃ. Evameva hi sāmatthiyaṃ gahetvā ''sabbā, bhikkhave, nadī asīmā''tiādinā (mahāva. 147) paṭikkhittabaddhasīmānampi nadīsamuddajātassarānaṃ attano sabhāveneva sīmabhāvo aṭṭhakathāyaṃ (mahāva. aṭṭha. 147) vuttoti gahetabbo.

Athassa ṭhitokāsatoti tassa bhikkhussa ṭhitokāsato. Sacepi hi bhikkhusahassaṃ tiṭṭhati, tassa ṭhitokāsassa bāhirantato paṭṭhāya bhikkhūnaṃ vaggakammaparihāratthaṃ sīmāpekkhāya uppannāya tāya saha sayameva uppannā sattabbhantarasīmā samānasaṃvāsakāti adhippāyo. Yattha pana khuddake araññe mahantehi bhikkhūhi paripuṇṇatāya vaggakammasaṅkābhāvena sattabbhantarasīmāpekkhā natthi, tattha sattabbhantarasīmā na uppajjati. Kevalāraññasīmāyameva, tattha saṅghena kammaṃ kātabbaṃ. Nadīādīsupi eseva nayo. Vakkhati hi ''sace nadī nātidīghā hoti, pabhavato paṭṭhāya yāva mukhadvārā sabbattha saṅgho nisīdati, udakukkhepasīmāya kammaṃ natthī''tiādi (vi. saṅga. aṭṭha. 167), iminā eva ca vacanena vaggakammaparihāratthaṃ sīmāpekkhāya sati eva udakukkhepasattabbhantarasīmā uppajjanti, nāsatīti daṭṭhabbaṃ.

Keci pana ''samantā abbhantaraṃ minitvā paricchedakaraṇeneva sīmā sañjāyati, na sayamevā''ti vadanti, taṃ na gahetabbaṃ. Yadi hi abbhantaraparicchedakaraṇappakārena sīmā uppajjeyya, abaddhasīmāva na siyā bhikkhūnaṃ kiriyāpakārasiddhito. Apica vaḍḍhakihatthānaṃ pakatihatthānañca loke anekavidhattā, vinaye ''īdisaṃ hatthapamāṇa''nti avuttattā ca ''yena kenaci minite bhagavatā anuññātena nu kho hatthena minitaṃ, na nu kho''ti sīmāya vipattisaṅkā bhaveyya, minantehi ca anumattampi ūnamadhikamakatvā minituṃ asakkuṇeyyatāya vipatti eva siyā, parisavasena cāyaṃ vaḍḍhamānā tesaṃ minanena vaḍḍhati, hāyati vā. Saṅghe ca kammaṃ katvā gate ayaṃ bhikkhūnaṃ payogena samuppannā sīmā tesaṃ payogena vigacchati na vigacchati ca, kathaṃ baddhasīmā viya yāva sāsanantaradhānā na tiṭṭheyya, ṭhitiyā ca purāṇavihāresu viya sakalepi visuṃ araññe katasīmā sambhedasaṅkā na bhaveyya, tasmā sīmāpekkhāya eva samuppajjati, tabbigamena vigacchatīti gahetabbaṃ. Yathā cettha, evaṃ udakukkhepasīmāyampi nadīādīsupi.

Tatthāpi hi majjhimapuriso na paññāyati, tathā sabbathāmena khipanaṃ, ubhayatthapi ca yassaṃ disāyaṃ sattabbhantarassa, udakukkhepassa vā okāso nappahoti, tattha kathaṃ minanaṃ, khipanaṃ vā bhaveyya, gāmakkhettādīsu pavisanato akhette sīmā paviṭṭhā kinnāma sīmā na vipajjeyya. Apekkhāya sīmuppattiyaṃ pana yato pahoti, tattha sattabbhantaraudakukkhepasīmā sayameva paripuṇṇā jāyanti. Yato pana nappahoti, tattha attano khettappamāṇeneva jāyanti, na bahi. Yaṃ panettha abbhantaraminanappamāṇassa vālukādikhipanakammassa ca dassanaṃ, taṃ sayaṃjātasīmānaṃ ṭhitaṭṭhānassa paricchedanatthaṃ kataṃ gāmūpacāragharūpacārajānanatthaṃ leḍḍusuppādikhipanavidhānadassanaṃ viya. Teneva mātikāṭṭhakathāyaṃ (kaṅkhā. aṭṭha. ūnavīsativassasikkhāpadavaṇṇanā) ''sīmaṃ vā sammannati, udakukkhepaṃ vā paricchindatī''ti vuttaṃ. Evaṃ katepi tassa paricchedassa yāthāvato ñātuṃ asakkuṇeyyattena puthulato ñatvā anto tiṭṭhantehi nirāsaṅkaṭṭhāne ṭhātabbaṃ, aññaṃ bahi karontehi atidūre nirāsaṅkaṭṭhāne pesetabbaṃ.

Apare pana ''sīmāpekkhāya kiccaṃ natthi, maggagamananahānādiatthehi ekabhikkhusmimpi araññe vā nadīādīsu vā paviṭṭhe taṃ parikkhipitvā sattabbhantaraudakukkhepasīmā sayameva pabhā viya padīpassa samuppajjati. Gāmakkhettādīsu tasmiṃ otiṇṇamatte vigacchati. Tenevettha dvinnaṃ saṅghānaṃ visuṃ kammaṃ karontānaṃ sīmādvayassa antarā sīmantarikaṃ aññaṃ sattabbhantaraṃ udakukkhepañca ṭhapetuṃ anuññātaṃ. Sīmāpariyante hi kenaci kammena pesitassa bhikkhuno samantā sañjātā sīmā itaresaṃ sīmāya phusitvā sīmāsambhedaṃ kareyya, so mā hotūti vā, itarathā hatthacaturaṅgulamattāyapettha sīmantarikāya anujānitabbato. Apica sīmantarikāya ṭhitassa ubhayattha kammakopavacanatopi cetaṃ sijjhati tampi parikkhipitvā sayameva sañjātāya sīmāya ubhinnampi sīmānaṃ, ekāya eva vā saṅkarato. Itarathā tassa kammakopavacanaṃ na yujjeyya. Vuttañhi mātikāṭṭhakathāyaṃ (kaṅkhā. aṭṭha. nidānavaṇṇanā) 'paricchedabbhantare hatthapāsaṃ vijahitvā ṭhitopi paricchedato bahi aññaṃ tattakaṃyeva paricchedaṃ anatikkamitvā ṭhitopi kammaṃ kopetī'ti. Kiñca agāmakāraññe ṭhitassa kammakaraṇicchāvirahitassapi bhikkhuno sattabbhantaraparicchinne abbhokāse cīvaravippavāso bhagavatā anuññāto, so ca paricchedo sīmā, evaṃ apekkhaṃ vinā samuppannā. Tenevettha 'ayaṃ sīmā cīvaravippavāsaparihārampi labhatī'ti (mahāva. aṭṭha. 147) vuttaṃ, tasmā kammakaraṇicchaṃ vināpi vuttanayena samuppatti gahetabbā''ti

vadanti. Taṃ na yuttaṃ padīpapabhā viya sabbapuggalānampi paccekaṃ sīmāsambhavena saṅghe, gaṇe vā kammaṃ karonte tattha ṭhitānaṃ bhikkhūnaṃ samantā paccekaṃ samuppannānaṃ anekasīmānaṃ aññamaññaṃ saṅkaradosappasaṅgato. Parisavasena cassā vaḍḍhi hāni ca sambhavati, pacchā āgatānaṃ abhinavasīmantaruppatti eva, gatānaṃ samantā ṭhitasīmāvināso ca bhaveyya.

Pāḷiyaṃ (mahāva. 147) pana ''samantā sattabbhantarā, ayaṃ tattha samānasaṃvāsā''tiādinā ekā eva sattabbhantarā udakukkhepā ca anuññātā, na cesā sīmā sabhāvena, kāraṇasāmatthiyena vā pabhā viya padīpassa uppajjati, kintu bhagavato anujānaneneva. Bhagavā ca imā anujānanto bhikkhūnaṃ vaggakammaparihārena kammakaraṇasukhatthameva anuññāsīti kathaṃ nahānādikiccena paviṭṭhānampi samantā tāsaṃ sīmānaṃ samuppatti payojanābhāvā, payojane ca ekaṃ eva payojananti kathaṃ paccekaṃ bhikkhugaṇanāya anekasīmāsamuppatti. ''Ekasīmāya hatthapāsaṃ avijahitvā ṭhitā''ti (kaṅkhā. aṭṭha. nidānavaṇṇanā) hi vuttaṃ. Yaṃ pana dvinnaṃ sīmānaṃ antarā tattakaparicchedeneva sīmantarikāṭhapanavacanaṃ, tattha ṭhitānaṃ kammakopavacanañca, tampi imāsaṃ sīmānaṃ paricchedassa dubbodhatāya sīmāya sambhedasaṅkaṃ kammakopasaṅkañca dūrato pariharituṃ vuttaṃ.

Yo ca cīvaravippavāsatthaṃ bhagavatā abbhokāse dassito sattabbhantaraparicchedo, so sīmā eva na hoti, khettataḷākādiparicchedo viya ayamettha eko paricchedova. Tattha ca bahūsu bhikkhūsu ekato ṭhitesu tesaṃ visuṃ visuṃ attano ṭhitaṭṭhānato paṭṭhāya samantā sattabbhantaraparicchedabbhantare eva cīvaraṃ ṭhapetabbaṃ, na parisapariyantato. Parisapariyantato paṭṭhāya hi abbhantare gayhamāne sattabbhantarapariyosāne ṭhapitacīvaraṃ majjhe ṭhitassa sattabbhantarato bahi hotīti taṃ aruṇuggamane nissaggiyaṃ siyā. Sīmā pana parisapariyantatova gahetabbā. Cīvaravippavāsaparihāropettha ajjhokāsaparicchedassa vijjamānattā vutto, na pana yāva sīmāparicchedaṃ labbhamānattā mahāsīmāya avippavāsasīmāvohāro viya. Mahāsīmāyampi hi gāmagāmūpacāresu cīvaraṃ nissaggiyaṃ hoti, idhāpi majjhe ṭhitassa sīmāpariyante nissaggiyaṃ hoti, tasmā yathāvuttasīmāpekkhāvaseneva tāsaṃ sattabbhantaraudakukkhepasīmānaṃ uppatti, tabbigamena vināso ca gahetabboti amhākaṃ khanti, vīmaṃsitvā gahetabbaṃ. Añño vā pakāro ito yuttataro gavesitabbo.

Idha pana ''arañňe samantā sattabbhantarā''ti evaṃ pāḷiyaṃ (mahāva. 147), ''viñjhāṭavisadise arañňe samantā sattabbhantarā''ti aṭṭhakathāyañca (mahāva. aṭṭha. 147) rukkhādinirantarepi arañňe sattabbhantarasīmāya vihitattā attano nissayabhūtāya arañňasīmāya saha etissā rukkhādisambandhe dosābhāvo, pageva agāmake rukkheti nissitepi padese cīvaravippavāsassa rukkhaparihāraṃ vināva ajjhokāsaparihāro ca anumatoti siddhoti veditabbaṃ.

Upacāratthāyāti sīmantarikatthāya. Sattabbhantarato adhikaṃ vaṭṭati, ūnakaṃ pana na vaṭṭati eva sattabbhantaraparicchedassa dubbijānattā. Tasmā saṅghaṃ vinā ekenapi bhikkhunā bahi tiṭṭhantena aññaṃ sattabbhantaraṃ atikkamitvā dūre eva ṭhātabbaṃ. Itarathā kammakopasaṅkarato. Udakukkhepepi eseva nayo. Teneva vakkhati ''ūnakaṃ pana na vaṭṭatī''ti (vi. saṅga.aṭṭha. 167). Idañcettha sīmantarikāvidhānaṃ dvinnaṃ baddhasīmānaṃ sīmantarikānujānanasuttānulomato siddhanti daṭṭhabbaṃ. Kiñcāpi hi bhagavatā nidānavasena ekagāmanissitānaṃ ekasabhāgānañca dvinnaṃ baddhasīmānameva aññamaññaṃ sambhedaajjhottharaṇadosaparihārāya sīmantarikā anuññātā, tathāpi tadanulomato ekaṃ arañňasīmaṃ nadīādisīmañca nissitānaṃ ekasabhāgānaṃ dvinnaṃ sattabbhantarasīmānampi udakukkhepasīmānampi aññamaññaṃ sambhedajjhottharaṇaṃ, sīmantarikaṃ vinā abyavadhānena ṭhānañca bhagavatā anabhimatamevāti ñatvā aṭṭhakathācariyā idhāpi sīmantarikāvidhānamakaṃsu. Visabhāgasīmānampi hi ekasīmānissitattaṃ ekasabhāgattañcāti dvīhaṅgehi samannāgame sati eva sīmantarikaṃ vinā ṭhānaṃ sambhedāya hoti, nāsatīti daṭṭhabbaṃ. Sīmantarikavidhānasāmatthiyeneva cetāsaṃ rukkhādisambandhopi baddhasīmā viya aññamaññaṃ na vaṭṭatīti ayampi nayato dassitovāti gahetabbaṃ.

167. **Sabhāvenevā**ti iminā gāmasīmā viya abaddhasīmāti dasseti. **Sabbamettha saṅghakammaṃ kātuṃ vaṭṭatī**ti samānasaṃvāsā ekūposathāti dasseti. **Yena kenacī**ti antamaso sūkarādinā sattena. Mahoghena pana uṇṇataṭṭhānato ninnaṭṭhāne patantena khato khuddako vā mahanto vā lakkhaṇayutto ''jātassaro''tveva vuccati. Etthapi khuddake udakukkhepakiccaṃ natthi. Samudde pana sabbattha udakukkhepasīmāyameva kammaṃ kātabbaṃ sodhetuṃ dukkarattā. **Puna tatthā**ti lokavohārasiddhīsu eva tāsu nadīādīsu tīsu abaddhasīmāsu puna vaggakammaparihāratthaṃ sāsanavohārasiddhāya abaddhasīmāya paricchedaṃ dassentoti adhippāyo. Pāḷiyaṃ (mahāva. 147) ''yaṃ majjhimassa purisassā''tiādīsu udakaṃ ukkhipitvā khipīyati etthāti udakukkhepo, udakassa patanokāso, tasmā **udakukkhepā,** ayañhettha padasambandhavasena attho – parisapariyantato paṭṭhāya samantā yāva majjhimassa purisassa udakukkhepo udakassa patanaṭṭhānaṃ, tāva yaṃ taṃ paricchinnaṭṭhānaṃ, ayaṃ tattha nadīādīsu aparā samānasaṃvāsā udakukkhepasīmāti.

Tassa antoti tassa udakukkhepaparicchinnassa ṭhānassa anto. Na kevalañca tasseva anto, tato bahipi, ''ekassa udakukkhepassa anto ṭhātuṃ na vaṭṭatī''ti vacanaṃ udakukkhepaparicchedassa dubbijānato kammakopasaṅkā hotīti. Teneva mātikāṭṭhakathāyaṃ (kaṅkhā. aṭṭha. nidānavaṇṇanā) ''paricchedabbhantare hatthapāsaṃ vijahitvā ṭhitopi paricchedato bahi aññaṃ tattakaṃyeva paricchedaṃ anatikkamitvā ṭhitopi kammaṃ kopeti, idaṃ sabbaaṭṭhakathāsu sanniṭṭhāna''nti vuttaṃ. Yaṃ panettha sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.147) **''tassa antohatthapāsaṃ vijahitvā ṭhito kammaṃ kopetī**ti iminā paricchedato bahi yattha katthaci ṭhito kammaṃ na kopetī''ti vatvā mātikāṭṭhakathāvacanampi paṭikkhipitvā ''neva pāḷiyaṃ na aṭṭhakathāyaṃ upalabbhatī''tiādi bahu papañcitaṃ, taṃ na sundaraṃ idha aṭṭhakathāvacanena mātikāṭṭhakathāvacanassa nayato saṃsandanato saṅghaṭanato. Tathā hi dvinnaṃ udakukkhepapaacchedānamantarā vidatthicaturaṅgulamattampi sīmantarikaṃ aṭhapetvā ''añño udakukkhepo sīmantarikāya ṭhapetabbo, ''tato adhikaṃ vaṭṭati eva, ūnakaṃ pana na vaṭṭatī''ti evaṃ idheva vuttena iminā aṭṭhakathāvacanena sīmantarikopacāre udakukkhepato ūnake ṭhapite sīmāya sīmāsambhedato kammakopopi vutto eva. Yadaggena ca evaṃ vutto, tadaggena ca tattha ekabhikkhuno pavesepi sati tassa sīmaṭṭhabhāvato kammakopo vutto eva hoti. Aṭṭhakathāyaṃ ''ūnakaṃ pana na vaṭṭatī''ti kathanañcetaṃ udakukkhepaparicchedassa dubbijānantenapi sīmāsambhedasaṅkāparihāratthaṃ vuttaṃ. Sattabbhantarasīmānamantarā tattakaparicchedeneva sīmantarikavidhānavacanatopi etāsaṃ dubbijānaparicchedatā, tattha ca ṭhitānaṃ kammakopasaṅkā sijjhati. Kammakopasaṅkaṭṭhānampi ācariyā dūrato parihāratthaṃ ''kammakopaṭṭhāna''nti vatvāva ṭhapesunti gahetabbaṃ.

Sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.147) pana – **aparicchinnāyā**ti baddhasīmāvasena akataparicchedāya. **Yena kenaci khaṇitvā akato**ti antamaso tiracchānenapi khaṇitvā akato. **Tassa antohatthapāsaṃ vijahitvā ṭhito kammaṃ kopetī**ti iminā paricchedato bahi yattha katthaci ṭhito kammaṃ na kopetīti dīpeti. Yaṃ pana vuttaṃ mātikāṭṭhakathāyaṃ (kaṅkhā. aṭṭha. nidānavaṇṇanā) ''paricchedabbhantare hatthapāsaṃ vijahitvā ṭhitopi paricchedato bahi aññaṃ tattakaṃyeva paricchedaṃ anatikkamitvā ṭhitopi kammaṃ kopeti, idaṃ sabbaaṭṭhakathāsu sanniṭṭhāna''nti. Tattha **aññaṃ tattakaṃyeva paricchedaṃ anatikkamitvā ṭhitopi kammaṃ kopetī**ti idaṃ neva pāḷiyaṃ, na aṭṭhakathāyaṃ upalabbhati, yadi cetaṃ dvinnaṃ saṅghānaṃ visuṃ uposathādikammakaraṇādhikāre vuttattā

udakukkhepato bahi aññaṃ udakukkhepaṃ anatikkamitvā uposathādikaraṇatthaṃ ṭhito saṅgho sīmāsambhedasambhavato kammaṃ kopetīti iminā adhippāyena vuttaṃ siyā, evampi yujjeyya. Teneva mātikāṭṭhakathāya līnatthappakāsaniyaṃ (kaṅkhā. ṭī. nidānavaṇṇanā) vuttaṃ ''aññaṃ tattakaṃyeva paricchedanti dutiyaṃ udakukkhepaṃ anatikkantopi kopeti. Kasmā? Attano udakukkhepasīmāya paresaṃ udakukkhepasīmāya ajjhotthaṭattā sīmāsambhedo hoti, tasmā kopetī''ti. ''Idaṃ sabbaaṭṭhakathāsu sanniṭṭhāna''nti ca imināva adhippāyena vuttanti gahetabbaṃ sabbāsupi aṭṭhakathāsu sīmāsambhedassa anicchitattā. Teneva hi ''attano ca aññesañca udakukkhepaparicchedassa antarā aññо udakukkhepo sīmantarikatthāya ṭhapetabbo''ti vuttaṃ. Aññe panettha aññathāpi papañcenti, taṃ na gahetabbaṃ.

Sabbattha saṅgho nisīdatīti hatthapāsaṃ avijahitvā nisīdati. **Udakukkhepasīmāya kammaṃ natthī**ti yasmā sabbopi nadīpadeso bhikkhūhi ajjhotthaṭo, tasmā samantato nadiyā abhāvā udakukkhepappayojanaṃ natthi. Udakukkhepappamāṇā sīmantarikā suviññeyyatarā hoti, sīmāsambhedasaṅkā ca na siyāti sāmīcidassanatthaṃ **''aññо udakukkhepo sīmantarikatthāya ṭhapetabbo''**ti vuttaṃ. Yattakena pana sīmāsambhedo na hoti, tattakaṃ ṭhapetuṃ vaṭṭatiyeva. Tenevāhu porāṇā ''yattakena sīmāsambhedo na hoti, tattakampi ṭhapetuṃ vaṭṭatī''ti. **Ūnakaṃ pana na vaṭṭatī**ti idampi udakukkhepasīmāya parisavasena vaḍḍhanato sīmāsambhedasaṅkā siyāti tannivāraṇatthameva vuttanti vuttaṃ.

Vajirabuddhiṭīkāyampi (vajira. ṭī. mahāvagga 147) – **yaṃ majjhimassa purisassa samantā udakukkhepā**ti pana etissā nadiyā catuvaggādīnaṃ saṅghānaṃ visuṃ catuvaggakaraṇīyādikammakaraṇakāle sīmāparicchedadassanatthaṃ vuttaṃ ticīvarena vippavāsāvippavāsaparicchedadassanatthampi sattabbhantarasīmāya paricchedadassanaṃ viyāti ācariyā, tasmā udakukkhepaparicchedābhāvepi antonadiyaṃ kammaṃ kātuṃ vaṭṭatīti siddhaṃ. Ayaṃ pana viseso – tattha nāvāgato ce, nāvāyaṃ vuttanayena, satthagato ce, satthe vuttanayena. So ce atirekacātumāsanivuttho ce, gāme vuttanayena ticīvarāvippavāso veditabbo. Tatthāpi ayaṃ viseso – sace sattho udakukkhepassa anto hoti, udakukkhepasīmā pamāṇanti eke. Satthova pamāṇanti ācariyā. **Sace panettha bahū bhikkhū**tiādimhi keci adhiṭṭhānuposathaṃ, keci gaṇuposathaṃ, keci saṅghuposathanti vattukāmatāya ''bahū saṅghā''ti avatvā ''bhikkhū''ti vuttaṃ. **Ūnakaṃ pana na vaṭṭatī**ti ettha sīmāsambhedasambhavatoti upatissatthero. Ṭhapente hi ūnakaṃ na ṭhapetabbaṃ, ''aṭṭhapetumpi vaṭṭati evā''ti vuttanti vuttaṃ.

Tanti sīmaṃ. **Sīghameva atikkamatī**ti iminā taṃ anatikkamitvā anto eva parivattamānāya kātuṃ vaṭṭatīti dasseti. Etadatthameva hi vālikādīhi sīmāparicchindanaṃ, itarathā bahi parivattā nu kho, no vāti kammakopasaṅkā bhaveyyāti. **Aññissā anussāvanā**ti kevalāya nadīsīmāya anussāvanā. **Antonadiyaṃ jātarukkhe vā**ti udakukkhepaparicchedassa bahi ṭhite rukkhe vā. Bahinadītīrameva hi visabhāgasīmattā abandhitabbaṭṭhānaṃ, na antonadī nissayattena sabhāgattā. Teneva ''bahinadītīre vihārasīmāya vā''tiādinā tīrameva abandhitabbaṭṭhānattena dassitaṃ, na pana nadī. **Jātarukkhepi ṭhitehī**ti idaṃ antoudakukkhepaṭṭhaṃ sandhāya vuttaṃ. Na hi bahiudakukkhepe bhikkhūnaṃ ṭhātuṃ vaṭṭati.

Rukkhassāti tasseva antoudakukkhepaṭṭhassa rukkhassa. **Sīmaṃ vā sodhetvā**ti yathāvuttaṃ vihāre baddhasīmaṃ gāmasīmañca tattha ṭhitabhikkhūnaṃ hatthapāsānayanabahisīmakaraṇavaseneva sodhetvā. Yathā ca udakukkhepasīmāyaṃ kammaṃ karontehi, evaṃ baddhasīmāyaṃ vā gāmasīmāyaṃ vā kammaṃ karontehipi udakukkhepasīmaṭṭhe sodhetvāva kātabbaṃ. Eteneva sattabbhantaraararaññasīmāhipi saddhiṃ udakukkhepasīmāya, imāya ca saddhiṃ tāsaṃ rukkhādisambandhadosopi nayato dassitova hoti. Imināva nayena sattabbhantarasīmāya baddhasīmagāmasīmāhipi saddhiṃ, etāsañca sattabbhantarasīmāya saddhiṃ sambandhadoso ñātabbo. Aṭṭhakathāyaṃ panetaṃ sabbaṃ vuttanayatova sakkā viññātunti aññamaññāsannānamevettha dassitaṃ.

Tatridaṃ suttānulomato nayaggahaṇamukhaṃ – yathā hi baddhasīmāyaṃ sammatā baddhasīmā vipattisīmā hotīti tāsaṃ aññamaññaṃ rukkhādisambandho na vaṭṭati, evaṃ nadīādīsu sammatāpi baddhasīmā vipattisīmāva hotīti tāhipi saddhiṃ tassā rukkhādisambandho na vaṭṭatīti sijjhati. Iminā nayena sattabbhantarasīmāya gāmanadīādīhi saddhiṃ, udakukkhepasīmāya ca araññādīhi saddhiṃ rukkhādisambandhassanavaṭṭanakabhāvo ñātabbo, evametā bhagavatā anuññātā baddhasīmasattabbhantaraudakukkhepasīmā aññamaññañceva attano nissayavirahitāhi itarītarāsaṃ nissayasīmāhi ca rukkhādisambandhe sati sambhedadosamāpajjatīti suttānulomanayo ñātabbova.

Attano attano pana nissayabhūtagāmādīhi saddhiṃ baddhasīmādīnaṃ tissannaṃ uppattikāle bhagavatā anuññātassa sambhedajjhottharaṇassa anulomanato rukkhādisambandhopi anuññātova hotīti daṭṭhabbaṃ. Yadi evaṃ udakukkhepabaddhasīmādīnaṃ antarā kasmā sīmantarikā na vihitāti? Nissayabhedasabhāvabhedehi sayameva bhinnattā. Ekanissayaekasabhāvānameva hi sīmantarikāya vināsaṃ karotīti vuttovāyamattho. Eteneva nadīnimittaṃ katvā baddhāya sīmāya saṅghe kammaṃ karonte nadiyampi yāva gāmakkhettaṃ āhacca ṭhitāya udakukkhepasīmāya aññesaṃ kammaṃ kātuṃ vaṭṭatīti siddhaṃ hoti. Yā panetā lokavohārasiddhā gāmāraññanadīsamuddajātassarasīmā pañca, tā aññamaññaṃ rukkhādisambandhepi sambhedadosaṃ nāpajjati tathā lokavohārābhāvato. Na hi gāmādayo gāmantarādīhi nadīādīhi ca rukkhādisambandhamattena sambhinnāti loke voharanti. Lokavohārasiddhānañca lokavohāratova sambhedo vā asambhedo vā gahetabbo, na aññathā. Teneva aṭṭhakathāyaṃ tāsaṃ aññamaññaṃ katthacipi sambhedanayo na dassito, sāsanavohārasiddho eva dassitoti.

Ettha pana baddhasīmāya tāva ''heṭṭhā pathavīsandhārakaṃ udakaṃ pariyantaṃ katvā sīmā gatā hotī''tiādinā adhobhāgaparicchedo aṭṭhakathāyaṃ sabbathā dassito, gāmasīmādīnaṃ pana na dassito. Kathamayaṃ jānitabboti? Keci tāvettha ''gāmasīmādayopi baddhasīmā viya pathavīsandhārakaṃ udakaṃ āhacca tiṭṭhatī''ti vadanti.

Keci pana taṃ paṭikkhipitvā ''nadīsamuddajātassarasīmā, tāva tannissitaudakukkhepasīmā ca pathaviyā uparitale heṭṭhā ca udakena ajjhottharaṇappadese eva tiṭṭhanti, na tato heṭṭhā udakassa ajjhottharaṇābhāvā. Sace pana udakoghādinā yojanappamāṇampi ninnaṭṭhānaṃ hoti, nadīsīmādayova honti, na tato heṭṭhā. Tasmā nadīādīnaṃ heṭṭhā bahitīramukhena umaṅgena, iddhiyā vā paviṭṭho bhikkhu nadiyaṃ ṭhitānaṃ kammaṃ na kopeti, so pana āsannagāme bhikkhūnaṃ kammaṃ kopeti. Sace pana so ubhinnaṃ tīragāmānaṃ majjhe nisinno hoti, ubhayagāmaṭṭhānaṃ kammaṃ kopeti. Sace pana tīraṃ gāmakkhettaṃ na hoti, agāmakāraññameva. Tattha pana tīradvayepi sattabbhantarasīmaṃ vinā kevalāya khuddakāraññasīmāyameva kammaṃ kopeti. Sace sattabbhantarasīmāya karonti, tadā yadi tesaṃ sattabbhantarasīmāya paricchedo etassa nisinnokāsassa parato ekaṃ sattabbhantaraṃ atikkamitvā ṭhito na kammakopo. No ce, kammakopo. Gāmasīmāyaṃ pana antoumaṅge vā bile vā khaṇitvā vā yattha pavisituṃ sakkā, yattha vā suvaṇṇamaṇiādiṃ khaṇitvā gaṇhanti, gahetuṃ sakkāti vā sambhāvanā hoti, tattakaṃ heṭṭhāpi gāmasīmā, tattha iddhiyā anto nisinnopi kammaṃ kopeti. Yattha pana

pakatimanussānaṃ pavesasambhāvanāpi natthi, taṃ sabbaṃ yāva pathavīsandhārakaudakā araññasīmāva, na gāmasīmā. Araññasīmāyampi eseva nayo. Tatthapi hi yattake padese pavesasambhāvanā, tattakameva uparitale araññasīmā pavattati. Tato pana heṭṭhā na araññasīmā tattha uparitalena saha ekāraññavohārābhāvato. Na hi tattha paviṭṭhaṃ araññaṃ paviṭṭhoti voharanti, tasmā tatraṭṭho upari araññaṭṭhānaṃ kammaṃ na kopeti umaṅganadiyaṃ ṭhito viya uparinadiyaṃ ṭhitānaṃ. Ekasmiñhi cakkavāḷe gāmanadīsamuddajātassare muñcitvā tadavasesaṃ amanussāvāsaṃ devabrahmalokaṃ upādāya sabbaṃ araññameva. 'Gāmā vā araññā vā'ti vuttattā hi nadīsamuddajātassarādipi araññameva. Idha pana nadīādīnaṃ visuṃ sīmābhāvena gahitattā tadavasesameva araññaṃ gahetabbaṃ. Tattha ca yattake padese ekaṃ araññanti voharanti, ayamekā araññasīmā. Indapurañhi sabbaṃ ekāraññasīmā, tathā asurayakkhapurādi. Ākāsaṭṭhadevabrahmavimānāni pana samantā ākāsaparicchinnāni paccekaṃ araññasīmā samuddamajjhe pabbatadīpakā viya. Tattha sabbattha sattabbhantarasīmāyaṃ, araññasīmāyameva vā kammaṃ kātabbaṃ, tasmā idhāpi upariaraññatalena saddhiṃ heṭṭhāpathaviyā ekāraññavohārābhāvā visuṃ araññasīmāti gahetabbaṃ. Tenevettha gāmanadīādisīmākathāya aṭṭhakathāyaṃ (mahāva. aṭṭha. 138) 'iddhimā bhikkhu heṭṭhāpathavitale ṭhito kammaṃ kopetī'ti baddhasīmāyaṃ dassitanayo na dassito''ti vadanti.

Idañcetāsaṃ gāmasīmādīnaṃ heṭṭhāpamāṇadassanaṃ suttādivirodhābhāvā yuttaṃ viya dissati, vīmaṃsitvā gahetabbaṃ. Evaṃ gahaṇe ca gāmasīmāyaṃ sammatā baddhasīmā uparigāmasīmaṃ, heṭṭhā udakapariyantaṃ araññasīmañca avattharatīti tassā araññasīmāpi khettanti sijjhati. Bhagavatā ca ''sabbā, bhikkhave, nadī asīmā''tiādinā (mahāva. 147) nadīsamuddajātassarā baddhasīmāya akhettabhāvena vuttā, na pana araññaṃ, tasmā araññampi baddhasīmāya khettamevāti gahetabbaṃ. Yadi evaṃ kasmā tattha sā na bajjhatīti? Payojanābhāvā. Sīmāpekkhānantarameva hi sattabbhantarasīmāya sambhavato, tassā ca upari sammatāya baddhasīmāya sambhedajjhottharaṇānulomato vipattisīmā eva siyā. Gāmakkhette pana ṭhatvā agāmakāraññekadesampi antokaritvā sammatā kiñcāpi susammatā agāmakāraññe bhagavatā vihitāya sattabbhantarasīmāyapi anivattanato, tattha pana kammaṃ kātuṃ paviṭṭhānampi tato bahi kevalāraññe karontānampi antarā tīṇi sattabbhantarāni ṭhapetabbāni. Aññathā vipatti eva siyāti sabbathā niratthakameva agāmake araññe baddhasīmākaraṇanti veditabbaṃ.

Antonadiyaṃ paviṭṭhasākhāyāti nadiyā pathavītalaṃ āhacca ṭhitāya sākhāyapi, pageva anāhacca ṭhitāya. Pārohepi eseva nayo. Etena sabhāganadīsīmaṃ phusitvā ṭhitena visabhāgasīmāsambandhasākhādinā udakukkhepasīmāya sambandho na vaṭṭatīti dasseti. Eteneva mahāsīmaṃ gāmasīmañca phusitvā ṭhitena sākhādinā māḷakasīmāya sambandho na vaṭṭatīti ñāpitoti daṭṭhabbo. **Antonadiyaṃyevā**ti setupādānaṃ tīraṭṭhitattaṃ nivatteti. Tena udakukkhepaparicchedato bahinadiyaṃ patiṭṭhitattepi sambhedābhāvaṃ dasseti. Tenāha **''bahitīre patiṭṭhitā''**tiādi. Yadi hi udakukkhepato bahi antonadiyampi patiṭṭhitatte sambhedo bhaveyya, tampi paṭikkhipitabbaṃ bhaveyya kammakopassa samānattā, na ca paṭikkhittaṃ, tasmā sabbattha attano nissayasīmāya sambhedadoso natthevāti gahetabbaṃ.

Āvaraṇena vāti dāruādīni khaṇitvā udakanivāraṇena. **Koṭṭakabandhanena vā**ti mattikādīhi pūretvā katasetubandhanena vā, ubhayenāpi āvaraṇameva dasseti. ''Nadiṃ vināsetvā''ti vuttamevatthaṃ vibhāveti **''heṭṭhā pāḷi baddhā''**ti, heṭṭhā nadiṃ āvaritvā pāḷi baddhāti attho. **Chaḍḍitodaka**nti atirittodakaṃ. **Nadiṃ otaritvā sandanaṭṭhānato**ti iminā taḷākanadīnaṃ antarā pavattanaṭṭhāne na vaṭṭatīti dasseti. **Uppatitvā**ti tīrādibhindanavasena vipulā hutvā. **Vihārasīma**nti baddhasīmaṃ.

Agamanapatheti tadaheva gantvā nivattituṃ asakkuṇeyye. **Araññasīmāsaṅkhyameva gacchatī**ti lokavohārasiddhaṃ agāmakāraññasīmaṃ sandhāya vadati. **Tatthā**ti pakatiyā macchabandhānaṃ gamanapathesu dīpakesu.

Taṃ ṭhānanti tesaṃ āvāṭādīnaṃ kataṭṭhānameva, na akatanti attho. **Loṇī**ti samuddodakassa uppattiveganinno mātikākārena pavattanako.

Sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.147) pana – **gacchantiyā pana nāvāya kātuṃ na vaṭṭatī**ti ettha udakukkhepamanatikkamitvā parivattamānāya kātuṃ vaṭṭatīti veditabbaṃ. **Sīmaṃ vā sodhetvā**ti ettha sīmāsodhanaṃ nāma gāmasīmādīsu ṭhitānaṃ hatthapāsānayanādi. ''Nadiṃ vināsetvā taḷākaṃ karontī''ti vuttamevatthaṃ vibhāveti **''heṭṭhā pāḷi baddhā''**ti, heṭṭhā nadiṃ āvaritvā pāḷi baddhāti attho. **Chaḍḍitodaka**nti taḷākarakkhaṇatthaṃ ekamantena chaḍḍitamudakaṃ. **Deve avassante**ti dubbuṭṭhikāle vassānepi deve avassante. **Uppatitvā**ti uttaritvā. **Gāmanigamasīmaṃ ottharitvā pavattatī**ti vuttappakāre vassakāle cattāro māse abbocchinnā pavattati. **Vihārasīma**nti baddhasīmaṃ sandhāya vadati.

Agamanapatheti yattha tadaheva gantvā paccāgantuṃ na sakkoti, tādise padese. **Araññasīmāsaṅkhyameva gacchatī**ti sattabbhantarasīmaṃ sandhāya vadati. **Tesa**nti macchabandhānaṃ. **Gamanapariyantassa orato**ti gamanapariyantassa orimabhāge dīpakaṃ pabbataṅca sandhāya vuttaṃ, na samuddappadesanti vuttaṃ.

Sambhindantīti yattha catūhi bhikkhūhi nisīdituṃ na sakkā, tattha tato paṭṭhāya yāva kesaggamattampi attano sīmāya karontā sambhindanti, catunnampi bhikkhūnaṃ pahonakato paṭṭhāya yāva sakalampi antokarontā ajjhottharantīti veditabbaṃ. **Saṃsaṭṭhaviṭapā**ti aññamaññaṃ sibbitvā ṭhitamahāsākhamūlā, etena aññamaññassa atiāsannataṃ dīpeti. Sākhāya sākhaṃ phusantāpi hi dūraṭṭhāpi siyuṃ, tato ekaṃsato sambhedalakkhaṇaṃ na dassitaṃ siyāti taṃ dassetuṃ viṭapaggahaṇaṃ kataṃ. Evañhi bhikkhūnaṃ nisīdituṃ appahonakaṭṭhānaṃ attano sīmāya antosīmaṭṭhaṃ karitvā purāṇavihāraṃ karontā sīmāya sīmaṃ sambhindanti nāma, na tato paranti dassitameva hoti. **Baddhā hotī**ti porāṇakavihārasīmaṃ sandhāya vuttaṃ. **Taṃ amba**nti aparena samayena purāṇavihāraparikkhepādīnaṃ vinaṭṭhattā ajānantānaṃ taṃ purāṇavihārasīmāya nimittabhūtaṃ ambaṃ. Attano sīmāya antosīmaṭṭhaṃ karitvā purāṇavihārasīmaṭṭhaṃ jambuṃ kittetvā ambajambūnaṃ antare yaṃ ṭhānaṃ, taṃ attano sīmāya pavesetvā baddhāti attho. Ettha ca purāṇasīmāya nimittabhūtassa gāmaṭṭhassa ambarukkhassa antosīmaṭṭhāya jambuyā saha saṃsaṭṭhaviṭapattepi sīmāya bandhanakāle vipatti vā pacchā gāmasīmāya saha sambhedo vā kammavipatti vā nāhosīti mukhatova vuttanti veditabbaṃ.

Padesanti saṅghassa nisīdanappahonakaṃ padesaṃ. **Sīmantarikaṃ ṭhapetvā**tiādinā sambhedajjhottharaṇaṃ katvā baddhasīmāpi aññamaññaṃ phusāpetvā abyavadhānena baddhasīmāpi asīmā evāti dasseti, tasmā ekadvaṅgulamattāpi sīmantarikā vaṭṭati eva. Sā pana dubbodhāti aṭṭhakathāsu caturaṅgulādikā vuttāti daṭṭhabbaṃ. **Dvinnaṃ sīmāna**nti dvinnaṃ baddhasīmānaṃ. **Nimittaṃ hotī**ti nimittassa sīmato bāhirattā bandhanakāle tāva sambhedadoso natthīti adhippāyo. Na kevalañca nimittakato eva saṅkaraṃ karoti, atha kho sīmantarikāya ṭhito aññopi rukkho karoti eva, tasmā appamattikāya sīmantarikāya vaḍḍhanakarukkhādayo na vaṭṭanti eva. Ettha ca upari dissamānakhandhasākhādipavesesu eva saṅkaradosassa sabbattha dassitattā adissamānānaṃ mūlānaṃ pavesepi bhūmigatikattā doso natthīti sijjhati. Sace pana mūlānipi dissamānāni neva pavisanti, saṅkarova, pabbatapāsāṇā pana dissamānāpi bhūmigatikāyeva. Yadi pana

bandhanakāle eva eko thūlarukkho ubhayampi sīmaṃ āhacca tiṭṭhati, pacchā baddhā asīmā hotīti daṭṭhabbaṃ.

Sīmasaṅkaranti sīmasambhedaṃ. Yaṃ panettha sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.148) vuttaṃ **''sīmasaṅkaraṃ karotī**ti vaḍḍhitvā sīmappadesaṃ paviṭṭhe dvinnaṃ sīmānaṃ gataṭṭhānassa dubbiññeyyattā vutta''nti, taṃ na yuttaṃ gāmasīmāyapi saha saṅkaraṃ karotīti vattabbato. Tatthāpi hi nimitte vaḍḍhite gāmasīmabaddhasīmānaṃ gataṭṭhānaṃ dubbiññeyyameva hoti. Tattha pana avatvā dvinnaṃ baddhasīmānameva saṅkarassa vuttattā yathāvuttasambandhadosova saṅkarasaddena vuttoti gahetabbaṃ. Pāḷiyaṃ (mahāva. 148) pana nidānavasena ''yesaṃ, bhikkhave, sīmā pacchā sammatā, tesaṃ taṃ kammaṃ adhammika''ntiādinā pacchā sammatāya asīmatte vuttepi dvīsu gāmasīmāsu ṭhatvā dvīhi saṅghehi sambhedaṃ vā ajjhottharaṇaṃ vā katvā sīmantarikaṃ aṭṭhapetvā vā rukkhapārohādisambandhaṃ aviyojetvā vā ekasmiṃ khaṇe kammavācāniṭṭhāpanavasena ekato sammatānaṃ dvinnampi sīmānaṃ asīmatā pakāsitāti veditabbaṃ.

Sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.148) **''saṃsaṭṭhaviṭapā**ti iminā aññamaññassa āsannataṃ dīpeti. **Baddhā hotī**ti pacchimadisābhāge sīmaṃ sandhāya vuttaṃ. **Tassā padesa**nti yattha ṭhatvā bhikkhūhi kammaṃ kātuṃ sakkā hoti, tādisaṃ padesaṃ. Yattha pana ṭhitehi kammaṃ kātuṃ na sakkā hoti, tādisaṃ padesaṃ anto karitvā bandhantā sīmāya sīmaṃ sambhindanti nāma. **Dvinnaṃ sīmānaṃ nimittaṃ hotī**ti nimittassa sīmato bāhirattā sīmasambhedo na hotīti vuttaṃ. **Sīmasaṅkaraṃ karotī**ti vaḍḍhitvā sīmappadesaṃ paviṭṭhe dvinnaṃ sīmānaṃ gataṭṭhānassa duviññeyyattā vuttaṃ, na ca pana tattha kammaṃ kātuṃ na vaṭṭatīti dassanatthaṃ. Na hi sīmā tattakena asīmā hoti, dve pana sīmā pacchā vaḍḍhitena rukkhena ajjhotthaṭā ekābaddhā honti, tasmā ekattha ṭhatvā kammaṃ karontehi itaraṃ sodhetvā kātabba''nti vuttaṃ.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Sīmāvinicchayakathālaṅkāro nāma

Catuvīsatimo paricchedo.

Sīmābandhanavinicchayakathā

Evaṃ sīmāvinicchayaṃ kathetvā pāḷiyaṃ sīmakathāya uposathakkhandhakapariyāpannattā uposathakkhandhakānantarañca pavāraṇakkhandhakassa āgatattā tadanukkamena sīmāvinicchayato uposathapavāraṇavinicchayaṃ kathetumāraddhepi sāsanavuddhikaraṇatthaṃ upasampadādivinayakammakaraṇaṭṭhānabhūtaṃ sīmaṃ bandhitukāmānaṃ lajjipesalabahussutasikkhākāmabhikkhūnaṃ paññāsativīriyajananatthaṃ sīmābandhanakathā amhehi ārabhīyate. Tattha apalokanādicatubbidhakammakaraṇaṭṭhānabhūtā sīmā nāma baddhaabaddhavasena duvidhā hoti. Tatthāpi baddhasīmā khaṇḍasīmā, samānasaṃvāsakasīmā, avippavāsasīmāti tibbidhā hoti, tathā abaddhasīmāpi gāmasīmā, udakukkhepasīmā, sattabbhantarasīmāti. Vuttañhetaṃ ācariyabuddhadattattherena vinayavinicchaye –

''Khaṇḍasamānasaṃvāsā-vippavāsāti bhedato;
Iti baddhā tidhā vuttā, abaddhāpi tidhā matā.

''Gāmato udakukkhepā, sattabbhantaratopi ca;
Tattha gāmaparicchedo, gāmasīmāti vuccatī''ti.

Tattha baddhasīmaṃ bandhitukāmena atikhuddikā, atimahatī, khaṇḍanimittā, chāyānimittā, animittā, bahisīme ṭhitasammatā, nadiyā sammatā, samudde sammatā, jātassare sammatā, sīmāya sīmaṃ sambhindantena sammatā, sīmāya sīmaṃ ajjhottharantena sammatāti vuttā imā ekādasa vipattisīmāyo atikkamitvā nimittasampatti, parisasampatti, kammavācāsampattīti vuttāya tividhasampattiyā yuttaṃ katvā paṭhamaṃ kittitanimittena sabbapacchimakittitanimittaṃ sambandhaṃ katvā bandhitabbā. Vuttañhetaṃ aṭṭhakathācariyena kaṅkhāvitaraṇiyaṃ (kaṅkhā. aṭṭha. nidānavaṇṇanā) ''tattha ekādasa vipattisīmāyo atikkamitvā tividhasampattiyuttā nimittena nimittaṃ sambandhitvā sammatā sīmā baddhasīmā nāmā''ti. Etena etesu ekādasasu vipattīsu ekāyapi yuttāya, tividhasampattīsu ekāyapi ayuttāya, nimittena nimittaṃ asambandhaṃ katvā sammatāya ca sati sīmā na hotīti dasseti.

Evaṃ sīmaṃ bandhitukāmena bhikkhunā sabbalakkhaṇaparipūratthaṃ mahanto ussāho karaṇīyo hoti, tasmā sīmābandhanakāle tīsu sampattīsu parisasampattisiddhiyā paṭhamaṃ tāva gāmasīmā upaparikkhitabbā. Etthāha ''nanu baddhasīmā vā bandhitabbā, atha kasmā gāmasīmā upaparikkhitabbā''ti? Gāmasīmāyaṃ ṭhatvā baddhasīmāya bandhitabbato. Vuttañhetaṃ bhagavatā ''asammatāya, bhikkhave, sīmāya aṭṭhapitāya yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharati, yā tassa vā gāmassa gāmasīmā, nigamassa vā nigamasīmā, ayaṃ tattha samānasaṃvāsā ekūposathā''ti (mahāva. 147). Idha pāḷiyaṃ sarūpena anāgatampi aṭṭhakathāyaṃ (mahāva. aṭṭha. 147) ''gāmaggahaṇena cettha nagarampi gahitameva hotī''ti vuttattā nagarasīmāpi gahitā hoti, tasmā yasmiṃ abaddhasīmavihāre bhikkhū yaṃ gāmaṃ upanissāya viharanti, tassa gāmassa paricchedo gāmasīmā nāma. Yaṃ nigamaṃ upanissāya viharanti, tassa nigamassa paricchedo nigamasīmā nāma. Yaṃ nagaraṃ upanissāya viharanti, tassa nagarassa paricchedo nagarasīmā nāma. Tā sabbāpi gāmasīmāti vuccanti. Tesaṃ bhikkhūnaṃ samānasaṃvāsā ekūposathabaddhasīmā viya ekato uposathādisaṅghakammakaraṇārahā honti, īdiseyeva ca padese sīmaṃ bandhitumarahati, na uposathādisaṅghakammānarahe padeseti vuttaṃ hoti.

Tattha ''yattake padese tassa tassa gāmassa gāmabhojakā baliṃ labhanti, so padeso appo vā hotu mahanto vā, gāmasīmātveva saṅkhyaṃ gacchatī''ti aṭṭhakathāyaṃ vacanato gāmādibhojakānaṃ balilabhanaṭṭhānaṃ gāmasīmā hoti, idañca yebhuyyavasena vuttaṃ. Baliṃ alabhantopi rājapaṇṇe āropitapadese tassa gāmassa gāmasīmāyeva. Vuttañhi vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.147) **''baliṃ labhantī**ti idaṃ yebhuyyavasena vuttaṃ. 'Ayaṃ gāmo ettako karīsabhāgo'tiādinā pana rājapaṇṇesu āropitesu bhūmibhāgesu yasmiṃ yasmiṃ taḷākamātikāsusānapabbatādike padese baliṃ na gaṇhanti, sopi gāmasīmā eva. Rājādīhi paricchinnabhūmibhāgo hi sabbova ṭhapetvā nadīloṇijātassare gāmasīmāti veditabbo''ti. Ayaṃ pakatigāmasīmā nāma. ''Yampi ekasmiṃyeva gāmakkhette ekaṃ padesaṃ, 'ayaṃ visuṃgāmo hotū'ti paricchinditvā rājā kassaci deti, sopi visuṃgāmasīmā hotiyevā''ti aṭṭhakathāyaṃ (mahāva. aṭṭha. 147) vacanato rājā ''pakatigāmakkhetteyeva pakatigāmato visuṃ pakatigāmena asammisso gāmo hotū''ti yaṃ padesaṃ deti, so padeso

visuṃgāmasīmā nāma. Iti pakatigāmasīmā ca rājūnaṃ icchāvasena pavattā visuṃgāmasīmā ca baddhasīmā viya sabbakammārahā, tasmā abhinavabaddhasīmaṃ bandhitukāmehi pakatigāmasīmaṃ vā visuṃgāmasīmaṃ vā sodhetvā kattabbaṃ hoti. Tathā hi vuttaṃ aṭṭhakathāyaṃ ''tasmā sā ca itarā ca pakatigāmanagaranigamasīmā baddhasīmāsadisāyeva hontī''ti. Vimativinodaniyañca (vi. vi. ṭī. mahāvagga 2.147) ''tattha hi sā ca rājicchāvasena parivattitvā samuppannā abhinavā ca itarā ca aparivattā pakatigāmasīmā, yathā baddhasīmāyaṃ sabbaṃ saṅghakammaṃ kātuṃ vaṭṭati, evametāpi sabbakammārahatāsadisena baddhasīmāsadisā, sā samānasaṃvāsā ekūposathāti adhippāyo''ti vuttaṃ.

Keci pana ācariyā ''mayaṃ sīmaṃ bandhitukāmā, tasmā ettako bhūmiparicchedo visuṃ khettaṃ hotū''ti rājānaṃ āpucchitvā tena okāse kate ''idaṃ ṭhānaṃ visuṃgāmakkhettaṃ hotī''ti manasi katvā tatraṭṭheyeva bhikkhū ca hatthapāsānayanādinā sodhetvā sīmāsamūhanasīmābandhanādīni karonti, taṃ karaṇaṃ ''ayaṃ visuṃgāmo hotūti paricchinditvā rājā kassaci detī''ti aṭṭhakathāvacanena, ''sā ca rājicchāvasena parivattitvā samuppannā abhinavā cā''ti āgatena vimativinodanīṭīkāvacanena ca samentaṃ viya na dissati. Kathaṃ? Aṭṭhakathāvacane tāva ''ayaṃ visuṃgāmo hotū''ti iminā na kevalaṃ purimagāmoyeva gāmo hotu, atha kho idāni paricchinnapadesopi visuṃyeva gāmo hotūti ekaṃyeva gāmakkhettaṃ dve gāme karotīti dasseti. ''Rājā kassaci detī''ti iminā gāmabhojakassa dinnabhāvaṃ pakāseti, idha pana neva dve gāme karoti, na ca gāmabhojakassa deti, kevalaṃ bhikkhūnaṃ anumatiyā yāvakālikavaseneva okāsaṃ karoti, evaṃ aṭṭhakathāvacanenapi samentaṃ viya na dissati. Vimativinodanīṭīkāvacanenapi ''rājicchāvasena parivattitvā''ti iminā agāmabhūtaṃ khettaṃ rājicchāvasena parivattitvā gāmo hotīti dasseti. ''Abhinavā cā''ti iminā purāṇagāmasīmā ca abhinavagāmasīmā cāti purimagāmena amissaṃ visuṃgāmalakkhaṇaṃ dasseti. Idha pana rājicchāvasena parivattitvā khettassa visuṃgāmabhūtabhāvo ca abhinavabhāvena visuṃgāmalakkhaṇañca na dissati, evaṃ ṭīkāvacanenapi samentaṃ viya na dissati.

Vinayavinicchayaṭīkāyañca **''gāmaparicchedo**ti sabbadisāsu sammā paricchinditvā 'imassa padesassa ettako karo'ti evaṃ karena niyamito gāmappadeso''ti evaṃ āyavaseneva paricchindanaṃ vuttaṃ, na anumatikaraṇamattena, tasmā visuṃgāmalakkhaṇaṃ appattatāya pakatigāmena saṅkaro hoti, na tattha uposathādisaṅghakammaṃ kātumarahati, uposathādisaṅghakammakaraṇārahapadeseyeva sīmāsamūhananasīmābandhanakammampi karaṇārahaṃ hoti ñattidutiyakammattā tesaṃ kammānaṃ, tasmā tesaṃ ācariyānaṃ taṃ karaṇaṃ aññe ācariyā na icchanti. Aññe pana ācariyā ''taṃ paricchinnappadesaṃ 'visuṃgāmo hotū'ti rājā kassaci deti, gāmabhojako ca tato baliṃ paṭiggaṇhāti, tadā visuṃgāmo hoti, na tato pubbe''ti vadanti. Tesaṃ taṃ vacanaṃ ''evaṃ karena niyamito padeso''ti vinicchayaṭīkāvacanañca ''gāmādīnaṃ karaggāhaparicchinno samantato padeso gāmasīmā''ti sīmālaṅkāraganṭhivacanañca sandhāya vuttaṃ siyā, tesu pana ''imassa padesassa ettako karo''ti evaṃ karaparicchindanaṃ vuttaṃ, na gāmabhojakassa baliggahaṇaṃ. Aṭṭhakathāyañca ''rājā kassaci detī''ti dānameva vadati, na ''gāmabhojako ca baliṃ gaṇhātī''ti paṭiggahaṇaṃ, tasmā tampi vacanaṃ aññe paṇḍitā na sampaṭicchanti, tasmā pathavissaro rājā ''imasmiṃ gāmakkhette ettakakarīsamatto padeso purimagāmato visuṃgāmo hotū''ti paricchinditvā deti, ettāvatā so padeso baliṃ paṭiggahito vā hotu appaṭiggahito vā, visuṃgāmo nāma hotīti daṭṭhabbo.

Evaṃ pakatigāmalakkhaṇañca visuṃgāmalakkhaṇañca tathato ñatvā baddhasīmaṃ bandhitukāmo yadi pakatigāmasīmā nātivitthārā hoti sukharakkhitā, tameva pakatigāmasīmaṃ suṭṭhu rakkhāpetvā suṭṭhu sodhetvā sīmāsamūhananasīmāsammutikammāni kātabbāni. Yadi pana pakatigāmasīmā ativitthārā hoti, nigamasīmā, nagarasīmā vā honti, bahūnaṃ bhikkhūnaṃ nisinnaṭṭhānasañcaraṇaṭṭhānattā sodhetuṃ vā rakkhituṃ vā na sakkonti, evañca sati pathavissararājūhi paricchinnāya visuṃgāmasīmāya suṭṭhu sodhetvā surakkhitaṃ katvā sīmāsamūhananasīmāsammutikammaṃ kātabbaṃ. Kathaṃ pana suṭṭhu sodhanañca suṭṭhu rakkhaṇañca kātabbaṃ? Sīmaṃ bandhitukāmena hi sāmantavihāresu bhikkhū tassa tassa vihārassa sīmāparicchedaṃ pucchitvā baddhasīmavihārānaṃ sīmāya sīmantarikaṃ, abaddhasīmavihārānaṃ sīmāya upacāraṃ ṭhapetvā disācārikabhikkhūnaṃ nissañcārasamaye sace ekasmiṃ gāmakkhette sīmaṃ bandhitukāmā, ye tattha baddhasīmavihārā, tesu bhikkhūnaṃ ''mayaṃ ajja sīmaṃ bandhissāma, tumhe sakasakasīmāya paricchedato mā nikkhamathā''ti pesetabbaṃ. Ye abaddhasīmavihārā, tesu bhikkhū ekajjhaṃ sannipātetabbā, chandārahānaṃ chando āharāpetabbo. Evaṃ sannipatitesu pana bhikkhūsu chandārahānaṃ chande āhaṭe tesu tesu maggesu ca nadītitthagāmadvārādīsu ca āgantukabhikkhūnaṃ sīghaṃ sīghaṃ hatthapāsānayanatthañca bahisīmakaraṇatthañca ārāmike ceva samaṇuddese ca ṭhapetvā bherisaññaṃ vā saṅkhasaññaṃ vā katvā sīmā samūhanitabbāti.

Nanu ca idaṃ sodhanaṃ rakkhaṇañca sīmāsammutikāleyeva aṭṭhakathāyaṃ vuttaṃ, atha kasmā idha sīmāsamūhanane vuttanti? Imassapi sīmāsamūhananakammassa ñattidutiyakammattā parisasampattijananatthaṃ vuttanti daṭṭhabbaṃ. Evaṃ santepi idaṃ sīmāsamūhananakammaṃ nāma yadi porāṇā baddhasīmā atthi, tadaṭṭhakasaṅghe hatthapāsagate aññesu bhikkhūsu gāmasīmaṃ paviṭṭhesupi kammabhedo natthi. Yadi porāṇā baddhasīmā natthi, evampi sati kevalaṃ gāmasīmābhūtattā sīmāsamūhananakamme asampajjantepi doso natthi, atha kasmā sodhanā vuttāti? Saccaṃ, tathāpi samūhanitabbā porāṇasīmāparicchedassa duviññeyyattā. Sace hi mahatiyā porāṇabaddhasīmāya ekasmiṃ padese sīmaṃ samūhanissāmāti saṅghe sannipatite tassāyeva sīmāya aññasmiṃ padese bhikkhumhi paviṭṭhe ajānantassapi kammaṃ vipajjati, tasmā mahussāhena sodhetabbāvāti daṭṭhabbaṃ. Evaṃ gāmasīmasodhanaṃ ''parisasampattiyā yuttā nāma sabbantimena paricchedena catūhi bhikkhūhi sannipatitvā yāvatikā tasmiṃ gāmakkhette baddhasīmaṃ vā nadīsamuddajātassare vā anokkamitvā ṭhitā bhikkhū, te sabbe hatthapāse vā katvā chandaṃ vā āharitvā sammatā''ti kaṅkhāvitaraṇiyaṃ (kaṅkhā. aṭṭha. nidānavaṇṇanā) āgatattā parisasampattikāraṇaṃ hotīti viññāyati. Tato ''sīmāya sīmaṃ sambhindantena sammatā, sīmāya sīmaṃ ajjhottharantena sammatā''ti vuttehi dvīhi vipattidosehi muccanatthaṃ sīmasamūhananakammaṃ kātabbaṃ.

Sīmāya asamūhatāya sati kathaṃ vipattidvayaṃ āpajjeyyāti, tathā sodhitāyapi gāmasīmāya. Yadi porāṇabaddhasīmā vijjamānā bhaveyya, tassā vijjamānabhāvaṃ ajānantā navaṃ baddhasīmaṃ bandheyyuṃ. Porāṇasīmāya hi nimittaṃ anto katvā tassa samīpe porāṇasīmāya anto ṭhitaṃ aññaṃ nimittaṃ katvā navaṃ baddhasīmaṃ bandheyyuṃ, sīmāya sīmaṃ sambhindantena sammatā nāma hoti. Tena vuttaṃ kaṅkhāvitaraṇiyaṃ (kaṅkhā. aṭṭha. nidānavaṇṇanā) **''sīmāya sīmaṃ sambhindantena sammatā** nāma attano sīmāya paresaṃ sīmaṃ sambhindantena sammatā. Sace hi porāṇakassa vihārassa puratthimāya disāya ambo ceva jambū cāti dve rukkhā aññamaññaṃ saṃsaṭṭhaviṭapā honti, tesu ambassa pacchimadisābhāge jambū. Vihārasīmā ca jambuṃ anto katvā ambaṃ kittetvā baddhā hoti, atha pacchā tassa vihārassa puratthimadisāyaṃ vihāre kate sīmaṃ bandhantā bhikkhū ambaṃ anto katvā jambuṃ kittetvā bandhanti, sīmāya sīmā sambhinnā nāma hotī''ti. Porāṇasīmāya ca ekadesaṃ vā sakalaporāṇasīmaṃ vā anto karitvā navaṃ sīmaṃ bandheyyuṃ, sīmāya sīmaṃ ajjhottharantena sammatā nāma. Vuttañhetaṃ kaṅkhāvitaraṇiyaṃ (kaṅkhā. aṭṭha. nidānavaṇṇanā) **''sīmāya sīmaṃ ajjhottharantena sammatā** nāma attano sīmāya paresaṃ sīmaṃ ajjhottharantena sammatā. Sace hi paresaṃ baddhasīmaṃ sakalaṃ vā tassā padesaṃ vā anto katvā attano sīmaṃ sammannanti, sīmāya sīmaṃ ajjhottharitā nāma hotī''ti.

Yasmiṃ padese cattāro bhikkhū nisīditvā kammaṃ kātuṃ na sakkonti, tattha tato paṭṭhāya yāva kesaggamattampi aññesaṃ porāṇabaddhasīmappadesaṃ attano sīmāya anto karonto sīmāya sīmaṃ sambhindati nāma. Catunnaṃ bhikkhūnaṃ nisīdituṃ pahonakaṭṭhānato paṭṭhāya yāva sakalampi aññesaṃ porāṇabaddhasīmāpadesaṃ attano sīmāya anto karonto sīmāya sīmaṃ ajjhottharati nāma. Vuttañhetaṃ kaṅkhāvitaraṇiyā līnatthapakāsaniyaṃ (kaṅkhā. abhi. ṭī. nidānavaṇṇanā) **''tassā padesa**nti tassā ekadesaṃ, yattha ṭhatvā catūhi bhikkhūhi kammaṃ kātuṃ sakkā hoti, tādisaṃ ekadesanti vuttaṃ hoti. Yattha pana ṭhitehi kammaṃ kātuṃ na sakkā, tādisaṃ padesaṃ anto karitvā sīmāya sīmaṃ sambhindanti nāma, na tu ajjhottharanti nāmāti gahetabba''nti. Vimativinodaniyampi (vi. vi. ṭī. mahāvagga 2.148) ''yattha catūhi bhikkhūhi nisīdituṃ na sakkā, tattakato paṭṭhāya yāva kesaggamattampi attano sīmāya karontā sambhindanti, catunnampi bhikkhūnaṃ pahonakato paṭṭhāya yāva sakalampi anto karontā ajjhottharantīti veditabba''nti vuttaṃ.

Evaṃ hotu, tasmiṃ gāmasīmaparicchede porāṇakasīmāya vijjamānāya vipattidvayamocanatthaṃ sīmāsamūhananakammaṃ sātthakaṃ, avijjamānāya kathaṃ sātthakaṃ bhaveyyāti saṅkānivattanatthaṃ sīmāsamūhananakammaṃ akatvā abhinavasīmāya bajjhamānāya saṅkā uppajjeyya, bhagavato dharamānakālato paṭṭhāya yāvajjatanā gaṇanapathaṃ vītikkantā bhikkhū upasampadādikammakaraṇatthaṃ tasmiṃ tasmiṃ padese sīmaṃ bandhanti. Sā sīmā ettha atthi, ettha natthīti na sakkā jānituṃ, tasmā ''amhākaṃ sīmābandhanaṭṭhāne porāṇakasīmā bhaveyya nu kho''ti saṅkā bhaveyya, evaṃ sati sā abhinavasīmā ca āsaṅkanīyā hotīti sīmāyaṃ kataṃ upasampadādikammampi āsaṅkanīyaṃ hoti, tasmā saṅkānivattanatthaṃ abhinavasīmaṃ bandhitukāmehi yatipuṅgavehi avassaṃ sīmāsamūhananakammaṃ kātabbaṃ hoti. Samūhanantehi pana ''sīmaṃ, bhikkhave, samūhanantena paṭhamaṃ ticīvarena avippavāso samūhantabbo, pacchā sīmā samūhantabbā''ti (mahāva. 144) vacanato paṭhamaṃ avippavāsasīmā samūhanitabbā, tato samānasaṃvāsakasīmā samūhanitabbā. Tasmiṃ samūhananakāle ca ''khaṇḍasīmāyaṃ ṭhatvā avippavāsasīmā na samūhantabbā, tathā avippavāsasīmāya ṭhatvā khaṇḍasīmāpi. Khaṇḍasīmāya pana ṭhitena khaṇḍasīmāva samūhanitabbā, tathā itarāya ṭhitena itarā''ti aṭṭhakathāyaṃ (mahāva. aṭṭha. 144) vacanato khaṇḍasīmāyaṃ ṭhatvāva khaṇḍasīmā samūhanitabbā, mahāsīmāyameva ṭhatvā mahāsīmā samūhanitabbā, aññissā sīmāya ṭhatvā aññā sīmā na samūhanitabbā. Aṭṭhakathāyaṃ **avippavāsasīmā**ti mahāsīmaṃ vadati tattheva yebhuyyena cīvarena vippavasanato.

''Tattha sace khaṇḍasīmañca avippavāsasīmañca jānanti, samūhanituñceva bandhituñca sakkhissanti. Khaṇḍasīmaṃ pana jānantā avippavāsaṃ ajānantāpi samūhanituñceva bandhituñca sakkhissanti. Khaṇḍasīmaṃ pana ajānantā avippavāsaṃyeva jānantā cetiyaṅgaṇabodhiyaṅgaṇauposathāgārādīsu nirāsaṅkaṭṭhānesu ṭhatvā appeva nāma samūhanituṃ sakkhissanti, paṭibandhituṃ pana na sakkhissanteva. Sace bandheyyuṃ, sīmāsambhedaṃ katvā vihāraṃ avihāraṃ kareyyuṃ, tasmā na samūhanitabbā. Ye pana ubhopi na jānanti, teneva samūhanituṃ na bandhituṃ sakkhissanti. Ayañhi sīmā nāma kammavācāya vā asīmā hoti sāsanantaradhānena vā, na ca sakkā sīmaṃ ajānantehi kammavācā kātuṃ, tasmā na samūhanitabbā, sādhukaṃ pana ñatvāyeva samūhanitabbā ca bandhitabbā cā''ti aṭṭhakathāyaṃ (mahāva. aṭṭha. 144) vacanato ''idāni sīmaṃ samūhanissāmā''ti paricchinnāya gāmasīmāya anto khaṇḍasīmamahāsīmānaṃ atthibhāvaṃ vā natthibhāvaṃ vā tāsaṃ sīmānaṃ paricchedañca na jānanti, evaṃ ajānantā bhikkhū tā porāṇasīmāyo samūhanituṃ na sakkuṇeyyuṃ, porāṇasīmaṃ samūhanituṃ asakkontā ca kathaṃ abhinavasīmaṃ bandhituṃ sakkuṇissantīti paramparehi ācariyehi sammā vinicchitaṃ anulomanayaṃ nissāya mahantaṃ ussāhaṃ karitvā aṅgaṃ aparihāpetvā sammā vihitanayena porāṇasīmaṃ samūhanituṃ sakkhissanti.

Kathaṃ? Tasmiṃ sīmāsamūhananakāle yadi pakatigāmasīmāyaṃ āraddhaṃ, taṃ pakatigāmaparicchedaṃ, yadi visuṃgāmasīmāyaṃ āraddhaṃ, taṃ visuṃgāmaparicchedaṃ aññesaṃ bhikkhūnaṃ appavisanatthāya samantato susaṃvihitārakkhaṃ kārāpetvā kammavācaṃ sāvetuṃ samatthena byattibalasampannena vinayadharena saha samānasaṃvāsake lajjipesale imassa kammassa catuvaggakaraṇīyattā cattāro bhikkhū kammappatte bhikkhūnaṃ pakatattabhāvassa dubbiññeyyattā vā tato adhikappamāṇe bhikkhū gahetvā idāni bandhitabbāya sīmāya nimittānaṃ vihāraparikkhepassa ca anto ca sabbattha bahi ca samantā leḍḍupātamatte padese sabbattha mañcappamāṇe mañcappamāṇe ṭhāne hatthapāsaṃ avijahitvā tiṭṭhantā, nisīdantā vā hutvā paṭhamaṃ avippavāsasīmāsamūhananakammavācaṃ, tato samānasaṃvāsakasīmāsamūhananakammavācaṃ sāvetvā sīmāya samugghāte kate porāṇasīmāsu vijjamānāsupi pacchimantena ekavīsatiyā bhikkhūnaṃ nisīdanārahattā sīmāya mañcappamāṇe mañcappamāṇe ṭhāne tiṭṭhantā bhikkhū avassaṃ tāsu sīmāsu tiṭṭhantā bhaveyyuṃ, tasmā sīmaṭṭhā hutvā sīmāsamūhananakammavācaṃ vatvā tā sīmā samūhaneyyuṃ. Tato porāṇabaddhasīmānaṃ samūhatattā gāmasīmāyeva avasiṭṭhā bhaveyyāti. Vuttañhetaṃ vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.144) ''keci pana īdisesu vihāresu chapañcamatte bhikkhū gahetvā vihārakoṭito paṭṭhāya vihāraparikkhepassa anto ca bahi ca samantā leḍḍupāte sabbattha mañcappamāṇe mañcappamāṇe okāse nirantaraṃ ṭhatvā paṭhamaṃ avippavāsasīmaṃ, tato samānasaṃvāsakasīmañca samūhananavasena sīmāya samugghāte kate tasmiṃ vihāre khaṇḍasīmāya mahāsīmāya ca vijjamānatte satipi avassaṃ ekasmiṃ mañcaṭṭhāne tāsaṃ majjhagatā te bhikkhū tā samūhaneyyuṃ, tato gāmasīmā eva avasisseyyā''ti.

''Sādhukaṃ pana ñatvāyeva samūhanitabbā ceva bandhitabbā cā''ti aṭṭhakathāyaṃ (mahāva. aṭṭha. 144) vacanato sīmaṃ jānantāyeva samūhanituṃ sakkhissanti, kathaṃ ajānantāti. Imasmiṃ sīmāsamūhananādhikāre sīmaṃ vā sīmāparicchedaṃ vā jānanabhāvo aṅgaṃ na hoti, antosīmāyaṃ ṭhitabhāvo, ''sīmaṃ samūhanissāmā''ti kammavācākaraṇanti idameva dvayaṃ aṅgaṃ hoti, tasmā iminā aṅgadvayena sampanne sati imaṃ ajānantāpi samūhanituṃ sakkontīti. Iminā aṅgadvayena sampanne sati sīmaṃ ajānantānaṃ samūhanituṃ samatthabhāvo kathaṃ viññātabboti? Aṭṭhakathāyaṃ ''khaṇḍasīmaṃ pana jānantā avippavāsaṃ ajānantāpi samūhanituñceva bandhituñca sakkhissantī''ti evaṃ mahāsīmāya paricchedaṃ ajānanaṭṭhānepi samūhananassa vuttattā vimativinodaniyampi (vi. vi. ṭī. mahāvagga 2.144) ''na hettha sīmāya, tapparicchedassa vā jānanaṃ aṅgaṃ, sīmāya pana antoṭhānaṃ, 'samūhanissāmā'ti kammavācākaraṇañca aṅgaṃ. Aṭṭhakathāyaṃ (mahāva. aṭṭha. 144) 'khaṇḍasīmaṃ pana jānantā avippavāsaṃ ajānantāpi samūhanituñceva bandhituñca sakkhissantī'ti evaṃ mahāsīmāya paricchedassa ajānanepi samūhananassa vuttattā''ti vuttaṃ. Tato porāṇabaddhasīmānaṃ samūhatattā gāmasīmāyeva avasiṭṭhā bhaveyyāti tasmiṃ avasiṭṭhāya tato paraṃ kiṃ kātabbanti. Gāmasīmāya avasiṭṭhāya sati taṃ gāmasīmaṃ pubbe vuttanayena sodhanaṃ rakkhaṇañca katvā tissaṃ gāmasīmāyaṃ khaṇḍasīmaṃ mahāsīmañca yathāruci bandhituṃ labhati, sīmaṃ abandhitvāva kevalāya gāmasīmāya upasampadādisaṅghakammañca kātumpi labhati.

Vuttañhi vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.144) – ''gāmasīmāya eva ca avasiṭṭhāya tattha yathāruci duvidhampi sīmaṃ bandhituñceva upasampadādikammaṃ kātuñca vaṭṭatīti vadanti, taṃ yuttaṃ viya dissati, vīmaṃsitvā gahetabba''nti. Tasmā yadi saṭṭhihatthāyāmaṃ cattālīsahatthavitthāraṃ khaṇḍasīmameva kattukāmā honti, ettake padese mañcaṭṭhānaṃ gaṇhanto pamāṇayuttako mañcoti sabbapacchimappamāṇayutto mañco. So hi pakatividatthiyā navavidatthiko, aṭṭhavidatthiko vā hoti. Tato khuddako mañco sīsupadhānaṃ ṭhapetvā pādaṃ pasāretvā nipajjituṃ nappahotīti sabbapacchimamañcassa āyāmappamāṇassa samantapāsādikāyaṃ vuttattā tato adhikāyāmopi hotiyeva. Mañcassa vitthāro pana āyāmassa upaḍḍho hoti, tasmā mañcappamāṇaṭṭhānaṃ āyāmato pañcahatthaṃ,

vitthārato pañcavidatthikanti gahetvā tena pamāṇena gaṇhanto saṭṭhihatthāyāmaṃ sīmaṭṭhānaṃ catuvīsatimañcakaṃ hoti, cattālīsahatthavitthāraṃ aṭṭhamañcakaṃ hoti. Evaṃ gaṇhanto dakkhiṇuttarāyāmo mañco hoti, saṭṭhihatthāyāmaṃ sīmaṭṭhānaṃ dvādasamañcakaṃ hoti, cattālīsahatthavitthāraṃ soḷasamañcakaṃ hoti. Evaṃ gaṇhanto pācīnapacchimāyāmo mañco hoti. Duvidhepi āyāmaṃ vitthārena guṇitaṃ karonto sakalaṃ antosīmaṭṭhānaṃ dvānahuttarasatamañcakaṃ hoti, bahisīmaṭṭhānampi samantato ekamañcakaṃ vā dvitimañcakaṃ vā gahetabbaṃ. Tena saha gaṇanaṃ vaḍḍhetabbaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.144) pana ''samantā leḍḍupāto''ti vuttaṃ, taṃ pana mahāsīmābandhanakāle vihāraparikkhepassa bahiupacāraṃ sandhāya vuttaṃ siyā. Khaṇḍasīmāyapi dūrato samūhanane doso natthi, dukkarattā pana kārakānaṃ pamāṇaṃ jānitabbaṃ. Kalyāṇiyaṃ nāma sīmāyaṃ pana āyāmato ca vitthārato ca pañcahatthappamāṇaṃ ṭhānaṃ ekakoṭṭhāsaṃ katvā samūhanati. Tampi pacchimamañcappamāṇato adhikamevāti katvā kataṃ. Idāni amheti vuttaṭṭhānaṃ pana pakaraṇanayena saṃsandanattā yuttataranti daṭṭhabbaṃ.

Samūhananākāro pana evaṃ veditabbo – idāni bandhitabbāya sīmāya nimittānaṃ anto ca bahi ca yathāvuttanayena samūhanitabbasīmaṭṭhānaṃ ādāsatalaṃ viya samaṃ suddhaṃ vimalaṃ katvā yathāvuttamañcappamāṇaṃ mañcappamāṇaṃ ṭhānaṃ aṭṭhapadakalekhaṃ viya rajjunā vā daṇḍena vā lekhaṃ kārāpetvā lekhānusārena tambamattikacuṇṇena vā setamattikacuṇṇena vā vaṇṇavisesaṃ kārāpetvā panti panti koṭṭhāsaṃ koṭṭhāsaṃ kārāpetvā pubbe vuttanayena ārakkhaṃ sodhanañca kārāpetvā ''idāni sīmaṃ samūhanissāmā''ti cattāro vā taduttari vā samānasaṃvāsakabhikkhū gahetvā paṭhamapantiyaṃ paṭhamakoṭṭhāse mañcaṭṭhāne ṭhatvā paṭhamaṃ avippavāsasīmāsamūhananakammavācaṃ, tato samānasaṃvāsakasīmāsamūhananakammavācaṃ sāvetvā tasmiṃ koṭṭhāseyeva aññamaññassa ṭhitaṭṭhānaṃ parivattetvā parivattetvā tikkhattuṃ vā sattakkhattuṃ vā samūhanitvā tato nikkhamitvā paṭhamapantiyaṃyeva dutiyakoṭṭhāse ṭhatvā tatheva katvā tato paṭhamapantiyaṃyeva anulomanayena yāva antimakoṭṭhāsā ekekasmiṃ koṭṭhāse tatheva katvā paṭhamapantiyā parikkhīṇāya dutiyapantiyā antimakoṭṭhāse ṭhatvā tatheva katvā tato paṭṭhāya dutiyapantiyaṃyeva paṭilomanayena yāva ādikoṭṭhāsā tatheva katvā evaṃ tatiyapantiādīsupi ekadā anulomato ekadā paṭilomato gantvā sabbāsu pantīsu sabbasmiṃ koṭṭhāse parikkhīṇe idaṃ sīmāsamūhananakammaṃ niṭṭhitaṃ nāma hoti. ''Cattāro taduttari vā''ti idaṃ pana imassa kammassa catuvaggakaraṇīyattā vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.144) pana bhikkhūnaṃ pakatattabhāvassa duviññeyyattā lajjīpesalabhikkhūnañca dullabhattā ''chapañcamatte''ti vuttaṃ.

Kalyāṇīsīmāyaṃ pana sīhaḷadīpato abhinavasikkhaṃ gahetvā nivattantehi garahavivādamattampi alabhantehi dhammacetiyaraññā vicinitvā gahitehi cuddasahi bhikkhūhi katanti pāsāṇalekhāyaṃ āgataṃ. Ratanapūranagare pana sirīsudhammarājādhipatināmakassa cūḷaaggarājino kāle mahāsīhaḷappattoti vissuto sirīsaddhammakittināmako mahātheravaro attano vasanaṭṭhānassa avidūre pabbatamatthake sīmaṃ bandhanto attano nissitake aggahetvā attanā abhirucite lajjipesalabahussutasikkhākāmabhūte aññe mahāthere gahetvā attacatutthova hutvā kammaṃ karotīti vadanti. Taṃ imassa kammassa catuvaggakaraṇīyattā tesañca therānaṃ pakatattabhāve nirāsaṅkattā kataṃ bhaveyya, evaṃ santepi bhikkhūnaṃ pakatattabhāvassa dubbiññeyyattā catuvaggakaraṇīyakammassa atirekacatuvaggena karaṇe dosābhāvato atirekabhikkhūhi katabhāvo pasatthataro hoti. Teneva ca kāraṇena vimativinodanīnāmikāyaṃ vinayaṭīkāyaṃ (vi. vi. ṭī. mahāvagga 2.144) ''chapañcamatte bhikkhū gahetvā''ti vuttaṃ, kalyāṇīsīmāyañca cuddasahi bhikkhūhi katanti daṭṭhabbaṃ. Evaṃ niṭṭhitepi pana sīmāsamūhananakamme nānāvādānaṃ nānācariyānaṃ nānānikāyānaṃ nānādesavāsikānaṃ bhikkhūnaṃ cittārādhanatthaṃ garahavivādamocanatthañca punappunaṃ tehipi bhikkhūhi tatheva kārāpetabbaṃ. Vuttañhi aṭṭhakathāyaṃ (pari. aṭṭha. 482-483; vi. saṅga. aṭṭha. 251) ''punappunaṃ pana kātabbaṃ. Tañhi kuppassa kammassa kammaṃ hutvā tiṭṭhati, akuppassa thirakammabhāvāya hotī''ti. Teneva ca kāraṇena haṃsāvatīnagare anekapaṇḍarahatthisāmimahādhammarājā sahapuññakammabhūtato mahācetiyato catūsu disāsu sīmāsamūhananakāle rāmaññadesavāsīhi mahātherehi ca marammadesavāsīhi mahātherehi ca visuṃ visuṃ kārāpesīti daṭṭhabbaṃ.

Yadi pana mahāsīmaṃ bandhitukāmo hoti, tadā usabhamattaṃ vā dviusabhamattaṃ vā taduttari vā padesaṃ sallakkhetvā ''ettake ṭhāne vihāraṃ karissāmā''ti parikkhepaṃ kārāpetvā tassa vihāraparikkhepassa anto ca sabbattha bahi ca samantā leḍḍupātaṭṭhāne mañcappamāṇe mañcappamāṇe okāse heṭṭhā vuttanayena pantikoṭṭhāse katvā kammappattehi bhikkhūhi saddhiṃ nirantaraṃ ṭhatvā paṭhamaṃ avippavāsasīmā tato samānasaṃvāsakasīmā ca samūhanitabbā. Evaṃ sīmāya samugghāte kate tasmiṃ vihāre khaṇḍasīmāya mahāsīmāya ca vijjamānatte sati avassaṃ ekasmiṃ mañcaṭṭhāne tāsaṃ majjhagatā te bhikkhū tā samūhaneyyuṃ, tato gāmasīmā eva avasisseyya, tassaṃ gāmasīmāyaṃ khaṇḍasīmāmahāsīmāvasena duvidhā sīmā yathāruci bandhitabbā. Bandhanākāraṃ pana upari vakkhāma.

Kasmā pana nimittānaṃ bahipi sīmāsamūhananaṃ kataṃ, nanu nimittānaṃ antoyeva abhinavasīmā icchitabbāti tattheva sambhedajjhottharaṇavimocanatthaṃ porāṇakasīmāya samūhananaṃ kātabbanti? Saccaṃ, duviññeyyattā pana evaṃ katanti daṭṭhabbaṃ. Duviññeyyo hi porāṇakasīmāya vijjamānāvijjamānabhāvo, tasmā yadi nimittānaṃ antoyeva sīmāsamūhananaṃ kareyya, tato bahi porāṇakasīmā tiṭṭheyya, tato appamattakaṃ ṭhānaṃ anto paviseyya, taṃ ṭhānaṃ kammavācāpāṭhakena saha sīmāsamūhananakārakasaṅghassa patiṭṭhahanappahonakaṃ na bhaveyya, evaṃ sante sā porāṇakasīmā asamūhatāva bhaveyya. Taṃ samūhatasaññāya sīmāsammannanakāle antonimittaṭṭhānaṃ sammanneyyuṃ, taṃ asamūhataporāṇasīmākoṭipaviṭṭhattā sīmāya sīmaṃ sambhedadoso, yadi pana taṃ ṭhānaṃ catunnaṃ nisinnappahonakaṃ bhaveyya, sīmāya sīmaṃ ajjhottharaṇadoso, yadipi anto na pavisati, nirantaraṃ phuṭṭhamattaṃ hoti, evampi sīmāsaṅkaradosoti imasmā dosattayā vimocanatthaṃ nimittānaṃ bahipi sīmāsamūhananaṃ kataṃ. Teneva vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.144) ''bahi ca samantā leḍḍupāte''tiādi vuttanti daṭṭhabbaṃ.

Keci pana ācariyā samantā nimittānaṃ anto rajjupasāraṇaṃ katvā anto ṭhatvā rajjuyā heṭṭhā pāde pavesetvā rajjuto bahi kiñcimattaṃ ṭhānaṃ atikkamitvā sīmāsamūhananaṃ karonti, tadetaṃ vicāretabbaṃ. Pādaggaṭṭhapanamattena porāṇasīmāsamugghāto na hoti, atha kho kammavācāpāṭhakena saha kammapattasaṅghassa patiṭṭhānena kammavācāya pāṭhanena ca samugghāto hoti. Vuttañhi vimativinodanippakaraṇe (vi. vi. ṭī. mahāvagga 2.144) ''sīmāya pana antoṭhānaṃ, 'samūhanissāmā'ti kammavācāya karaṇañcettha aṅga''nti, tasmā ekadesena antopaviṭṭhāya ca ekasambandhena ṭhitāya porāṇakabaddhasīmāya samugghāte akate vuttanayena dosattayato na mucceyya, tasmā nimittato bahipi ṭhatvā samūhananakaraṇabhāvova pāsaṃsataro hoti. Aññe pana ācariyā kammakārakabhikkhūnaṃ padavalañjasambandhaṃ katvā samūhananti, taṃ garukaraṇavasena katanti gayhamāne doso natthi. Ekacce pana therā ''kārakasaṅghassa akkantaṭṭhāneyeva sīmā samūhatā, na anakkantaṭṭhāneti saññāya paṭhamataraṃ sālaṃ karitvā pacchā sīmāya samūhatāya thambhaṭṭhāne akkamituṃ na labhati, tasmā asamūhatā sīmā''ti vadanti.

Pubbepi sirīkhettanagare mahāsattadhammarājassa kāle tena raññā katassa nandanavihārassa purato tassa rañño aggamahesiyā sīmāya patiṭṭhāpitāya paṭhamaṃ jetavanasālaṃ katvā pacchā sīmaṃ samūhaniṃsu, tadā tasmiṃ nagare mahārukkhamūliko nāma eko gaṇapāmokkhatthero ''sace thambhaṃ viijhitvā pāde ṭhapetuṃ sakkhissāmi, evaṃ sante ahaṃ āgacchissāmī''ti vatvā nāgacchati. Sabbe

therā ‘‘na thambhamattena porāṇasīmā tiṭṭhati, thambhassa samantato ṭhatvā kammavācāya katāya sīmā samūhatā hotī’’ti vatvā tassa vacanaṃ aggahetvā samūhaniṃsu ceva bandhiṃsu ca. Haṃsāvatīnagare dhammacetiyaraññо kalyāṇiyasīmābandhanakālepi paṭhamaṃ sālaṃ karitvāva pacchā samūhaniṃsu, na ca pāḷiaṭṭhakathāṭīkādīsu ‘‘padavalañjasambandhaṃ katvā sīmā samūhanitabbā’’ti pāṭho atthi, ‘‘mañcappamāṇe mañcappamāṇe ṭhāne’’ti (vi. vi. ṭī. mahāvagga 2.144) pana atthi. Porāṇasīmāya anto ṭhatvā ekasmiṃ ṭhāne sīmāsamūhananakammavācāya katāya sakalāpi sīmā samūhatāva hoti, tasmā ‘‘padavalañjasambandhaṃ katvā samūhanitabba’’nti vacanaṃ paṇḍitā na sampaṭicchanti. Īdisaṃ pana vacanaṃ garukaraṇavasena vuttanti gayhamāne kiñcāpi doso natthi, tathāpi sissānusissānaṃ diṭṭhānugatiāpajjanakāraṇaṃ hoti. Te hi ‘‘amhākaṃ ācariyā evaṃ kathenti, evaṃ karontī’’ti daḷhīkammavasena gahetvā tathā akate sīmā samūhatā na hotīti maññanti, tasmā pakaraṇāgatanayavaseneva karaṇaṃ varaṃ pasatthaṃ hotīti daṭṭhabbaṃ.

Aparampi imasmiṃ sīmāsamūhananādhikāre dhammagāravehi vinayadharehi cintetabbaṃ gambhīraṃ duddasaṃ ṭhānaṃ atthi, taṃ katamanti ce? ‘‘Anujānāmi, bhikkhave, tiyojanaparamaṃ sīmaṃ sammannitu’’nti (mahāva. 140) vacanato nānāgāmakkhettāni avattharitvā sammatā tiyojanikādikāyo mahāsīmāyo bhagavatā anuññātā atthi, atha ekaṃ gāmakkhettaṃ sodhetvā ārakkhaṃ datvā sīmāya samūhatāya yadi tato aññesu gāmakkhettesu bhikkhū santi, na gāmasīmā baddhasīmaṃ paricchindituṃ sakkoti, tasmā te bhikkhū tasmiṃ kamme vaggaṃ kareyyuṃ, evaṃ sati sīmā samūhatā na bhaveyya, tāya asamūhatāya sati abhinavasīmā sammannitabbā na bhaveyya, iti idaṃ ṭhānaṃ dujjānaṃ duddasaṃ, tasmā pāsāṇacchattaṃ viya bhagavato āṇaṃ garuṃ karontehi lajjipesalabahussutasikkhākāmabhūtehi vinayavidūhi suṭṭhu cintetabbanti.

Imasmiṃ adhikāre cintento gavesanto vicinanto idaṃ kāraṇaṃ dissati – tiyojanikādimahāsīmāyo iddhimantānaṃ bhikkhūnaṃ dharamānakāle sannipatituṃ vā visodhetuṃ vā sakkuṇeyyabhāvato tamārabbha bhagavatā anujānitā bhaveyyuṃ. Sabbasmiṃ kāle sabbasmiṃ padese sabbe bhikkhū tādisaṃ mahāsīmaṃ sodhetuṃ vā sannipatituṃ vā na sakkā, na ca bhagavā asakkuṇeyyaṃ alabbhaneyyaṃ kāraṇaṃ vadeyya. Bhagavato dharamānakāle rājagahanagare aṭṭhārasa mahāvihārā ekasīmāva dhammasenāpatisāriputtattherena sammatāti. Sīhaḷadīpe mahāvihārasīmā anurādhapuraṃ antokatvā pavattā mahāmahindattherena sammatāti ca pakaraṇesu dissati, na tathā imasmiṃ nāma dese dviyojanikā vā tiyojanikā vā sīmā asukena bhikkhunā sammatāti dissati. Imasmiñca marammadese tādisānaṃ sīmānaṃ natthibhāvo upaparikkhitvā jānitabbo. Tathā hi anekasataanekasahassavassakālato uppannā baddhasīmā pāsāṇathambhanimittena saha tasmiṃ tasmiṃ padese dissanti. Arimaddanapure ca anuruddhamahārājena sammannāpitā dvāsaṭṭhayādhikasatahatthāyāmā sattacattālīsādhikasatahatthavitthārā mahāsīmā nimittena saha dissati. Ratanapūranagare ca narapatijeyyasūramahārājakāle aṭṭhasattatādhikacatusatakaliyuge sammannitā sīmā pāsāṇalekhāya saddhiṃ dissati. Yadi tiyojanaparamādimahāsīmāyo atthi, porāṇācariyā navaṃ navaṃ baddhasīmaṃ na bandheyyuṃ, atha ca pana bandhanti, tāsu ca navasīmāsu upasampadādisaṅghakammaṃ karonti, tato eva ca gaṇanapathamatikkantā bhikkhū paramparato vaḍḍhentā yāvajjatanā sāsanaṃ patiṭṭhapenti. Iminā ca kāraṇena imasmiṃ padese tiyojanā sīmāyo natthīti viññāyati.

Atha vā ‘‘vihāraparikkhepassa anto ca bahi ca samantā leḍḍupāte’’ti vihāraparikkhepassa anto ca vihārūpacārabhūte bahi leḍḍupāte ca ṭhāneyeva sīmāsamūhananassa vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.144) vuttattāpi tādisā mahāsīmāyo natthīti viññāyati. Yadi atthi, sīmāsamūhananaṃ pakaraṇācariyā na katheyyuṃ. Kathentāpi samantā tiyojanaṃ ṭhānaṃ sodhetvā sīmāsamūhananaṃ kareyyuṃ, tathā pana akathetvā vihāravihārūpacāresuyeva sīmāsamūhananassa kathitattā tiyojanikādayo mahāsīmāyo natthīti viññāyati.

Atha vā ‘‘khaṇḍasīmaṃ pana jānantā avippavāsaṃ ajānantāpi samūhanituñceva bandhituñca sakkhissantī’’ti aṭṭhakathāyaṃ (mahāva. aṭṭha. 144) vacanatopi tesu tesu janapadesu tiyojanikādikāyo mahāsīmāyo natthīti viññāyati. Kathaṃ? Yadi tādisā sīmāyo atthi, sakalampi taṃ sīmaṃ asodhetvā sīmāsamūhananaṃ aṭṭhakathācariyā na katheyyuṃ, atha ca pana khaṇḍasīmaṃ jānantā avippavāsaṃ ajānantāpi sīmaṃ samūhanituṃ bandhituñca samatthabhāvaṃ kathenti, sā kathā khandhasīmāya sīmantarikantaritamattā hutvā tasmiṃ gāmakkhette avippavāsasīmā bhaveyya, tasmā tasmiṃ ṭhāne ṭhatvā samūhanituṃ samatthabhāvena aṭṭhakathācariyehi kathīyati, na nānāgāmakkhettāni avattharitvā sammatāya tiyojanikādibhedāya sīmāya aññesu gāmakkhettesu aññesu bhikkhūsu santesupi samūhanituṃ samatthabhāvena, tena ñāyati ‘‘na sabbesu ṭhānesu tiyojanikādibhedāyo mahāsīmāyo na santī’’ti. Īdisāni kāraṇāni bhagavato āṇaṃ garuṃ karontehi vinayatthavidūhi vinayadharehi punappunaṃ cintetabbāni upaparikkhitabbāni, ito aññānipi kāraṇāni gavesitabbānīti.

Ito parampi ‘‘sace aññānipi gāmakkhettāni antokātukāmā, tesu gāmesu ye bhikkhū vasanti, tehipi āgantabba’’ntiādivacanato (mahāva. aṭṭha. 138) ekasmiṃyeva gāmakkhette sīmaṃ na bandhanti, atha kho aññānipi gāmakkhettāni antokaritvāpi bandhanti, tasmā idāni sammannitabbāya sīmāya nissayabhūtaṃ pakatigāmakkhettaṃ vā visuṃgāmakkhettaṃ vā sodhitanti manasi na kātabbaṃ. Kaṅkhacchedanatthaṃ sīmāsamūhananakammavācābhaṇanasamaye tena gāmakkhettena sambandhesu aññesu gāmakkhettesu vasante bhikkhūpi yācitvā tato gāmakkhettato bahi dūre vāsāpetabbā. Evañhi karonte aññāni gāmakkhettāni antokaritvā porāṇasīmāya vijjamānāyapi te vaggaṃ kātuṃ na sakkonti. Tato sīmāsamūhananakammavācā sampajjati, tasmā evarūpo sukhumo nipuṇo attho vinayadharehi cintetabbo. Evaṃ sīmāsamūhananavidhānena sīmāya sīmaṃ sambhindantena sammatā, sīmāya sīmaṃ ajjhottharantena sammatāti vuttehi dvīhi vipattidosehi muttā hoti.

Tato ‘‘atikhuddikā atimahantī’’ti (pari. 486) vuttehi vipattidosehi vimuccanatthaṃ sīmāya pamāṇaṃ jānitabbaṃ. Kathaṃ? Sīmā nāma ekavīsatiyā bhikkhūnaṃ nisīdituṃ appahonte sati atikhuddikā nāma hoti, sammatāpi sīmā na hoti. Tiyojanato paraṃ kesaggamattampi ṭhānaṃ anto karonte sati atimahatī nāma hoti, sammatāpi sīmā na hoti, tasmā ekavīsatiyā bhikkhūnaṃ nisīdanappahonakato paṭṭhāya tiyojanaṃ anatikkamitvā yattha yaṃ pamāṇaṃ saṅgho icchati, tattha taṃ pamāṇaṃ katvā sīmā sammannitabbā. Kathaṃ viññāyatīti ce? ‘‘Tattha atikhuddikā nāma yattha ekavīsati bhikkhū nisīdituṃ na sakkonti. Atimahantī nāma antamaso kesaggamattenapi tiyojanaṃ atikkamitvā sammatā’’ti kaṅkhāvitaraṇiyaṃ (kaṅkhā. aṭṭha. nidānavaṇṇanā) vacanato viññāyati. Evaṃ sīmāya pamāṇaggahaṇena ‘‘atikhuddikā atimahantī’’ti vuttehi dvīhi dosehi muttā hoti.

Tato ‘‘khaṇḍanimittā chāyānimittā animittā’’ti (pari. 486) vuttehi tīhi vipattidosehi vimuccanatthaṃ nimittakittanaṃ kātabbaṃ, tattha asambandhakittanena nimittā sīmā khaṇḍanimittā nāma. Kathaṃ? Sīmāya catūsu disāsu ṭhapitanimittesu puratthimadisāya nimittaṃ kittetvā anukkamena dakkhiṇapacchimauttaradisāsu nimittāni kittetvā puna puratthimadisāya nimittaṃ kittetabbaṃ, evaṃ kate akhaṇḍanimittā nāma hoti. Yadi pana puratthimadisāya nimittaṃ kittetvā anukkamena dakkhiṇapacchimauttaradisāsu nimittāni kittetvā ṭhapeti, puna puratthimadisāya nimittaṃ na kitteti, evaṃ **khaṇḍanimittā** nāma hoti. Aparāpi **khaṇḍanimittā** nāma yā animittupagapāsāṇaṃ vā bahisārarukkhaṃ vā khāṇukaṃ vā paṃsupuñjaṃ vā antarā ekaṃ nimittaṃ katvā sammatā. Pabbatacchāyādīsu

yaṃ kiñci chāyaṃ nimittaṃ katvā sammatā **chāyānimittā** nāma. Sabbaso nimittaṃ akittetvā sammatā **animittā** nāma. Imehi tīhi dosehi vimuccanatthāya nimittakittanaṃ kātabbaṃ.

Kathaṃ? Kammavācāya porāṇasīmāsamūhananaṃ katvā parisuddhāya kevalāya gāmasīmāya saṅghena yathājjhāsayaṃ gahitappamāṇassa sīmamaṇḍalassa catūsu vā disāsu aṭṭhasu vā disāsu nimittupage heṭṭhimaparicchedena dvattiṃsapalaguḷapiṇḍappamāṇe, ukkaṭṭhaparicchedena hatthippamāṇato ūnappamāṇe pāsāṇe ṭhapetvā nimittānaṃ anto ṭhitena kammavācāpāṭhakena vinayadharena ''puratthimāya disāya kiṃ nimitta''nti pucchitabbaṃ. Aññena ''pāsāṇo, bhante''ti vattabbaṃ. Puna vinayadharena ''eso pāsāṇo nimitta''nti vatvā kittetabbaṃ. Iminā nayena sīmamaṇḍalaṃ padakkhiṇaṃ karontena ''puratthimāya anudisāya, dakkhiṇāya disāya, dakkhiṇāya anudisāya, pacchimāya disāya, pacchimāya anudisāya, uttarāya disāya, uttarāya anudisāya kiṃ nimittaṃ? Pāsāṇo, bhante. Eso pāsāṇo nimitta''nti kittetvā puna ''puratthimāya disāya kiṃ nimittaṃ? Pāsāṇo, bhante. Eso pāsāṇo nimitta''nti kittetvā niṭṭhapetabbaṃ. Vuttañhi kaṅkhāvitaraṇiyaṃ (kaṅkhā. aṭṭha. nidānavaṇṇanā) ''khaṇḍanimittā nāma aghaṭitanimittā vuccatī''tiādi. Evaṃ nimittakittanena ''khaṇḍanimittā chāyānimittā animittā''ti vuttehi tīhi vipattidosehi vimuttā hoti.

Tato paraṃ ''bahisīme ṭhitasammatā''ti (pari. 486) vuttavipattidosato vimuccanatthaṃ sīmāsammutikammavācāpāṭhakāle saṅghassa ṭhitaṭṭhānaṃ jānitabbaṃ. Kathaṃ? Yadi nimittāni kittetvā saṅgho nimittānaṃ bahi ṭhatvā kammavācāya sīmaṃ sammannati, bahisīme ṭhitasammatā nāma hoti, sīmā na hoti, tasmā nimittāni kittetvā saṅghena nimittānaṃ anto ṭhatvā kammavācāya sīmā sammannitabbā. Vuttañhetaṃ kaṅkhāvitaraṇiyaṃ ''bahisīme ṭhitasammatā nāma nimittāni kittetvā nimittānaṃ bahi ṭhitena sammatā''ti. Evaṃ sīmāsammannanaṭṭhānaniyamena ''bahisīme ṭhitasammatā''ti (pari. 486) vuttavipattidosato muttā hoti.

Tato paraṃ ''nadiyaṃ sammatā, samudde sammatā, jātassare sammatā''ti (pari. 486) vuttehi tīhi vipattidosehi ca vimuccanatthaṃ evaṃ manasi kātabbaṃ – ''sabbā, bhikkhave, nadī asīmā, sabbo samuddo asīmo, sabbo jātassaro asīmo''ti (mahāva. 147) bhagavatā vacanato nadīsamuddajātassaresu sammatā sīmā na hoti, porāṇasīmavigatāya suddhāya gāmasīmāya sammatā eva sīmā hoti, tasmā gāmasīmāyameva baddhasīmā sammannitabbā, na nadīādīsūti. Vuttañhi kaṅkhāvitaraṇiyaṃ (kaṅkhā. aṭṭha. nidānavaṇṇanā) ''nadiyā samudde jātassare sammatā nāma etesu nadīādīsu sammatā''tiādi. Ettāvatā ''ayaṃ sīmā atikhuddikā, atimahantī, khaṇḍanimittā, chāyānimittā, animittā, bahisīme ṭhitasammatā, nadiyaṃ sammatā, samudde sammatā, jātassare sammatā, sīmāya sīmaṃ sambhindantena sammatā, sīmāya sīmaṃ ajjhottharantena sammatā''ti (pari. 486) vuttehi ekādasahi dosehi vimuttā hutvā ''abbhā mahikā dhūmo rajo rāhū''ti vuttehi pañcahi upakkilesehi muttaṃ candamaṇḍalaṃ viya, sūriyamaṇḍalaṃ viya ca suparisuddhā hoti.

Tividhasampatti nāma nimittasampattiparisasampattikammavācāsampattiyo. Tāsu ''pabbatanimittaṃ pāsāṇanimittaṃ vananimittaṃ rukkhanimittaṃ magganimittaṃ vammikanimittaṃ nadīnimittaṃ udakanimitta''nti (mahāva. 138) vuttesu aṭṭhasu nimittesu tassaṃ tassaṃ disāyaṃ yathāladdhāni nimittāni kittetvā sammannitabbā. Vuttañhi kaṅkhāvitaraṇiyaṃ (kaṅkhā. aṭṭha. nidānavaṇṇanā) ''puratthimāya disāya kiṃnimittaṃ? Pāsāṇo, bhante. Eso pāsāṇo nimittantiādinā nayena kittetvā sammatā''ti. Tesu ca aṭṭhasu nimittesu rukkhanimittādīnaṃ yathājjhāsayaṭṭhānesu dullabhabhāvato vaḍḍhitvā dvinnaṃ baddhasīmānaṃ saṅkarakaraṇato ca pāsāṇanimittassa pana tathā saṅkarakaraṇābhāvato yathicchitaṭṭhānaṃ āharitvā ṭhapetuṃ sukarabhāvato ca sīmaṃ bandhantehi bhikkhūhi sīmamaṇḍalassa samantā nimittūpagā pāsāṇā ṭhapetabbā. Tena vuttaṃ mahāvaggaṭṭhakathāyaṃ (mahāva. aṭṭha. 138) ''taṃ bandhantehi samantā nimittūpagā pāsāṇā ṭhapetabbā''ti. Vimativinodaniyañca (vi. vi. ṭī. mahāvagga 2.138) **''nimittūpagā pāsāṇā ṭhapetabbā**ti idaṃ yathārucitaṭṭhāne rukkhanimittādīnaṃ dullabhatāyā''tiādi. Ettāvatā nimittasampattisaṅkhātaṃ paṭhamaṅgaṃ sūpapannaṃ hoti.

Tato sīmāsammutikaraṇatthaṃ sabbantimena paricchedena cattāro bhikkhū sannipatitvā yāvatā tasmiṃ gāme baddhasīmaṃ vā nadīsamuddajātassare vā anokkamitvā ṭhitā bhikkhū santi, sabbe te hatthapāse vā katvā chandaṃ vā āharitvā yā sīmā sammatā, sā parisasampattiyuttā nāma hoti. Tena vuttaṃ kaṅkhāvitaraṇiyaṃ (kaṅkhā. aṭṭha. nidānavaṇṇanā) ''parisasampattiyuttā nāma sabbantimena paricchedena catūhi bhikkhūhi sannipatitvā''tiādi. Atha taṃ sīmaṃ bandhantā bhikkhū sāmantavihāresu vasante bhikkhū tassa tassa vihārassa sīmāparicchedaṃ pucchitvā ye baddhasīmavihārā, tesaṃ sīmāya sīmantarikaṃ ṭhapetvā, ye abaddhasīmavihārā, tesaṃ sīmāya upacāraṃ ṭhapetvā disācārikabhikkhūnaṃ nissañcārasamaye yadi ekasmiṃyeva gāmakkhette sīmaṃ bandhitukāmā, tasmiṃ ye bhikkhū baddhasīmavihārā, tesaṃ pesetabbaṃ ''ajja mayaṃ sīmaṃ bandhissāma, tumhe sakasakasīmāparicchedato mā nikkhamathā''ti. Ye abaddhasīmavihārā, te sabbe ekajjhaṃ sannipātāpetabbā, chandārahānaṃ chando āharitabbo.

Yadi aññaṃ gāmakkhettampi antokattukāmā, tattha nivāsino bhikkhū samānasaṃvāsakasīmāsammannanakāle āgantumpi anāgantumpi vaṭṭanti. Avippavāsasīmāsammannanakāle pana antonimittagatehi bhikkhūhi āgantabbaṃ, anāgacchantānaṃ chando āharitabbo. Vuttañhetaṃ samantapāsādikāyaṃ (mahāva. aṭṭha. 138) ''taṃ bandhitukāmehi sāmantavihāresu bhikkhū''tiādi. Evaṃ bhikkhūsu sannipatitesu chandārahānaṃ chande āhaṭe tesu tesu maggesu nadītitthagāmadvārādīsu ca āgantukabhikkhūnaṃ sīghaṃ sīghaṃ hatthapāsānayanatthañca bahisīmakaraṇatthañca ārāmikasāmaṇere ṭhapetvā bherisaññaṃ vā saṅkhasaññaṃ vā kārāpetvā nimittakittanānantaraṃ vuttāya ''suṇātu me, bhante saṅgho''tiādikāya (mahāva. 139) kammavācāya sīmā bandhitabbā. Vuttañhi aṭṭhakathāyaṃ (mahāva. aṭṭha. 138) ''evaṃ sannipatitesu pana bhikkhūsū''tiādi. Ettāvatā parisasampattisaṅkhātaṃ dutiyaṅgaṃ sūpapannaṃ hoti.

Tato paraṃ kammavācāpāṭhasamaye ''sīmaṃ, bhikkhave, sammannantena paṭhamaṃ samānasaṃvāsakasīmā sammannitabbā, pacchā ticīvarena avippavāso sammannitabbo''ti (mahāva. 144) vacanato paṭhamaṃ samānasaṃvāsakasīmā sammannitabbā, pacchā avippavāsasīmā sammannitabbā, samānasaṃvāsakakammavācāpariyosāneyeva nimittāni bahi katvā nimittānaṃ antopamāṇeneva samānasaṃvāsakasīmā catunahutādhikadvilakkhayojanaputhulaṃ mahāpathaviṃ vinivijjhitvā pathavīsandhārakaudakaṃ pariyantaṃ katvā gatā. Tena vuttaṃ samantapāsādikāyaṃ ''kammavācāpariyosāneyeva…pe… gatā hotī''ti. Avippavāsakammavācāpariyosāne avippavāsasīmā yadi antosīmāya gāmo atthi, gāmañca gāmūpacārañca muñcitvā samānasaṃvāsakasīmāya gataparicchedeneva gatā. Iti ticīvarena avippavāsasīmā gāmañca gāmūpacārañca na avattharati, samānasaṃvāsakasīmāva avattharati, samānasaṃvāsakasīmā attano dhammatāya gacchati. Avippavāsasīmā pana yattha samānasaṃvāsakasīmā, tattheva gacchati. Tena vuttaṃ samantapāsādikāyaṃ ''iti bhikkhūnaṃ avippavāsasīmā…pe… gacchatī''ti. Tasmā –

> ''Suṇātu me, bhante saṅgho, yāvatā samantā nimittā kittitā. Yadi saṅghassa pattakallaṃ, saṅgho etehi nimittehi sīmaṃ sammanneyya samānasaṃvāsaṃ ekūposathaṃ, esā ñatti.

''Suṇātu me, bhante saṅgho, yāvatā samantā nimittā kittitā, saṅgho etehi nimittehi sīmaṃ sammannati samānasaṃvāsaṃ ekūposathaṃ. Yassāyasmato khamati etehi nimittehi sīmāya sammuti samānasaṃvāsāya ekūposathāya, so tuṇhassa. Yassa nakkhamati, so bhāseyya. Sammatā sā sīmā saṅghena etehi nimittehi samānasaṃvāsā ekūposathā, khamati saṅghassa, tasmā tuṇhī. Evametaṃ dhārayāmī''ti (mahāva. 139).

Esā samānasaṃvāsakakammavācā,

''Suṇātu me, bhante saṅgho, yā sā saṅghena sīmā sammatā samānasaṃvāsā ekūposathā. Yadi saṅghassa pattakallaṃ, saṅgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammanneyya ṭhapetvā gāmañca gāmūpacārañca, esā ñatti.

''Suṇātu me, bhante saṅgho, yā sā saṅghena sīmā sammatā samānasaṃvāsā ekūposathā. Saṅgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannati ṭhapetvā gāmañca gāmūpacārañca. Yassāyasmato khamati etissā sīmāya ticīvarena avippavāsasammuti ṭhapetvā gāmañca gāmūpacārañca, so tuṇhassa. Yassa nakkhamati, so bhāseyya. Sammatā sā sīmā saṅghena ticīvarena avippavāsā ṭhapetvā gāmañca gāmūpacārañca, khamati saṅghassa, tasmā tuṇhī. Evametaṃ dhārayāmī''ti (mahāva. 144).

Esā avippavāsakammavācā ñattidosaanussāvanādose anuṭṭhapetvā suṭṭhu bhaṇitabbā. Ettāvatā kammavācāsampattisaṅkhātaṃ tatiyaṅgaṃ sūpapannaṃ hoti.

Evamayaṃ sīmā anto maṇivimānaṃ bahi rajataparikkhittaṃ vimānasāmikadevaputtoti imehi tīhi aṅgehi sampannaṃ candamaṇḍalaṃ viya, anto kanakavimānaṃ bahi phalikaparikkhittaṃ vimānasāmikadevaputtoti imehi tīhi aṅgehi sampannaṃ sūriyamaṇḍalaṃ viya ca nimittasampattiparisasampattikammavācāsampattisaṅkhātehi tīhi aṅgehi sampannā hutvā ativiya sobhati virocati, jinasāsanassa ciraṭṭhitikāraṇabhūtā hutvā tiṭṭhatīti daṭṭhabbaṃ. Vuttañhetaṃ uposathakkhandhakapāḷiyaṃ ''sīmaṃ, bhikkhave, sammannantena paṭhamaṃ samānasaṃvāsakasīmā sammannitabbā''tiādi.

''Nimittena nimittaṃ sambandhitvā''ti ettha pana pubbe vuttanayeneva puratthimadisato paṭṭhāya padakkhiṇaṃ katvā sabbanimittāni kittetvā uttarānudisaṃ patvā tattheva aṭṭhapetvā pubbe kittitaṃ puratthimadisāya nimittaṃ puna kittetvā sammatāti attho. Evaṃ sammatā ayaṃ sīmā ekādasahi vipattīhi muttā, tīhi sampattīhi samannāgatā hutvā sabbākārasampannā pañcavassasahassaparimāṇakālaṃ aparimāṇaṃ bhikkhūnaṃ apalokanādicatubbidhakammakaraṇaṭṭhānabhūtā baddhasīmā hotīti daṭṭhabbā.

Yadi pana sakhaṇḍasīmaṃ mahāsīmaṃ bandhitukāmā, pubbe vuttanayena suṭṭhu sodhetvā samūhanitaporāṇasīmāya kevalāya pakatigāmasīmāya vā visuṃgāmasīmāya vā bandhitabbā, tāsu ca dvīsu sīmāsupabbajjupasampadādīnaṃ saṅghakammānaṃ sukhakaraṇatthaṃ sīmā paṭhamaṃ bandhitabbā, taṃ pana bandhantehi vattaṃ jānitabbaṃ. Sace hi bodhicetiyabhattasālādīni sabbavatthūni patiṭṭhāpetvā katavihāre bandhanti, vihāramajjhe bahūnaṃ samosaraṇaṭṭhāne abandhitvā vihārapaccante vivittokāse bandhitabbā. Akatavihāre bandhantehi bodhicetiyādīnaṃ sabbavatthūnaṃ patiṭṭhānaṃ sallakkhetvā yathā patiṭṭhitesu vatthūsu vihārapaccante vivittokāse hoti, evaṃ bandhitabbā. Tathā hi vuttaṃ samantapāsādikāyaṃ (mahāva. aṭṭha. 138) ''imaṃ pana samānasaṃvāsakasīmaṃ sammannantehī''tiādi.

Kittakappamāṇā pana khaṇḍasīmā bandhitabbāti? Heṭṭhimaparicchedena sace ekavīsati bhikkhū gaṇhāti, vaṭṭati, tato oraṃ na vaṭṭati. Paraṃ bhikkhusahassaṃ gaṇhantīpi vaṭṭati. Vuttañhi aṭṭhakathāyaṃ (mahāva. 138) ''sā heṭṭhimaparicchedenā''tiādi. **Ekavīsati bhikkhū**ti ca nisinne sandhāya vuttaṃ, idañca abbhānakaraṇakāle kammārahabhikkhunā saddhiṃ vīsatigaṇassa saṅghassa nisīdanappahonakatthaṃ vuttaṃ. Vuttañhi vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.138) ''ekavīsati bhikkhū''tiādi. Taṃ khaṇḍasīmaṃ bandhantehi bhikkhūhi sīmamāḷakassa samantā nimittūpagā pāsāṇā ṭhapetabbā. Antokhaṇḍasīmāyameva ṭhatvā khaṇḍasīmā bandhitabbā. ''Eso pāsāṇo nimitta''nti evaṃ nimittāni kittetvā kammavācāya sīmā bandhitabbā, tassāyeva sīmāya daḷhīkammatthaṃ avippavāsakammavācā kātabbā. Vuttañhi aṭṭhakathāyaṃ (mahāva. aṭṭha. 138) ''taṃ bandhantehī''tiādi. Evaṃ khaṇḍasīmaṃ sammannitvā bahi sīmantarikapāsāṇā ṭhapetabbā. Sīmantarikā pacchimakoṭiyā ekaratanappamāṇā vaṭṭati, vidatthippamāṇāpi caturaṅgulappamāṇāpi vaṭṭati. Sace pana vihāro mahā hoti, dvepi tissopi tatuttaripi khaṇḍasīmāyo bandhitabbā. Vuttañhi aṭṭhakathāyaṃ ''sīmaṃ sammannitvā''tiādi.

Evaṃ khaṇḍasīmaṃ sammannitvā mahāsīmāsammutikāle khaṇḍasīmato nikkhamitvā mahāsīmāya ṭhatvā samantā anupariyāyantehi sīmantarikapāsāṇā kittetabbā, tato avasesanimittāni kittetvā hatthapāsaṃ avijahantehi kammavācāya samānasaṃvāsakasīmaṃ sammannitvā tassa daḷhīkammatthaṃ avippavāsakammavācāpi kātabbā. Tathā hi vuttaṃ aṭṭhakathāyaṃ (mahāva. aṭṭha. 138) ''evaṃ khaṇḍasīmaṃ sammannitvā''tiādi.

''Samantā anupariyāyantehi sīmantarikapāsāṇā kittetabbā''ti vuttaṃ. Kathaṃ kittetabbāti? Dakkhiṇato anupariyāyanteneva kittetabbā. Tathā hi khaṇḍasīmato pacchimāya disāya puratthābhimukhena ṭhatvā ''puratthimāya disāya kiṃ nimitta''nti tattha sabbāni nimittāni anukkamena kittetvā tathā uttarāya disāya dakkhiṇābhimukhena ṭhatvā ''dakkhiṇāya disāya kiṃ nimitta''nti anukkamena kittetvā tathā puratthimāya disāya pacchimābhimukhena ṭhatvā ''pacchimāya disāya kiṃ nimitta''nti anukkamena kittetvā tathā dakkhiṇāya disāya uttarābhimukhena ṭhatvā ''uttarāya disāya kiṃ nimitta''nti tattha sabbāni nimittāni anukkamena kittetvā puna pacchimāya disāya puratthābhimukhena ṭhatvā purimaṃ kittitaṃ vuttanayeneva puna kittetabbaṃ. Evaṃ bahūnampi khaṇḍasīmānaṃ sīmantarikapāsāṇā paccekaṃ kittetabbā, tato pacchā avasesanimittānīti mahāsīmāya bāhirabandhanesu nimittāni. Evaṃ sīmantarikapāsāṇā mahāsīmāya anto nimittāni honti dvinnaṃ sīmānaṃ saṅkaradosāpagamanatthaṃ sīmantarikapāsāṇānaṃ ṭhapetabbattā. Evaṃ samantā anupariyāyantena sīmantarikapāsāṇā kittetabbā. Tathāhi vuttaṃ vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.138) **''sīmantarikapāsāṇā**ti sīmantarikāya ṭhapitanimittapāsāṇā, te pana kittentena padakkhiṇato anupariyāyanteneva kittetabbā''tiādi.

Kiṃ iminā anukkameneva sīmā sammannitabbā, udāhu aññenapi anukkamena sammannitabbāti? Sace pana khaṇḍasīmāya nimittāni kittetvā tato sīmantarikāya nimittāni kittetvā mahāsīmāya nimittāni kittenti, evaṃ tīsu ṭhānesu nimittāni kittetvā yaṃ sīmaṃ icchanti, taṃ paṭhamaṃ bandhituṃ vaṭṭati. Evaṃ santepi yathāvuttanayena khaṇḍasīmatova paṭṭhāya bandhitabbā. Tathā hi vuttaṃ aṭṭhakathāyaṃ (mahāva. aṭṭha. 138) ''sace pana khaṇḍasīmāya nimittānī''tiādi. Evaṃ khaṇḍasīmamahāsīmabandhanena bhikkhūnaṃ ko guṇoti ce? Evaṃ baddhāsu pana sīmāsu khaṇḍasīmāya ṭhitā bhikkhū mahāsīmāyaṃ kammaṃ karontānaṃ bhikkhūnaṃ kammaṃ na kopenti, mahāsīmāya vā ṭhitā khaṇḍasīmāya kammaṃ karontānaṃ, sīmantarikāya pana ṭhitā ubhinnampi na kopenti. Gāmakkhette ṭhatvā kammaṃ karontānaṃ

pana sīmantarikāya ṭhitā kopenti. Sīmantarikā hi gāmakkhettaṃ bhajati. Tathā hi vuttaṃ aṭṭhakathāyaṃ ''evaṃ baddhāsu pana sīmāsū''tiādi, evaṃ baddhasīmavihāresu vasantā bhikkhū ticīvarādhiṭṭhānena adhiṭṭhitehi ticīvarehi vinā yathāruci vasituṃ labhanti. Sace pana gāmo atthi, gāmagāmūpacāresu na labhatīti daṭṭhabbaṃ.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Sīmābandhanavinicchayakathālaṅkāro.

25. Uposathapavāraṇāvinicchayakathā

168. Evaṃ sīmāvinicchayaṃ kathetvā idāni uposathapavāraṇāvinicchayaṃ kathetuṃ **''uposathapavāraṇāti ettha''**tyādimāha. Tattha uposathasaddo tāva –

''Uddese pātimokkhassa, paṇṇattiyamuposatho;
Upavāse ca aṭṭhaṅge, uposathadine siyā''ti. –

Vacanato pātimokkhuddese paṇṇattiyaṃ upavāse aṭṭhaṅgasīle uposathadine ca vattati. Tathā hesa ''āyāmāvuso kappina uposathaṃ gamissāmā''tiādīsu (dī. ni. aṭṭha. 1.150; ma. ni. aṭṭha. 3.85) pātimokkhuddese āgato, ''uposatho nāma nāgarājā''tiādīsu (dī. ni. 2.246) paṇṇattiyaṃ, ''suddhassa ve sadā pheggu, suddhassa uposatho sadā''tiādīsu (ma. ni. 1.79) upavāse, ''evaṃ aṭṭhaṅgasamannāgato kho, visākhe, uposatho upavuttho''tiādīsu (a. ni. 8.43) aṭṭhaṅgasīle. ''Na, bhikkhave, uposathe sabhikkhukāāvāsā abhikkhuko āvāso''tiādīsu (pāci. 1048) uposathadine vattati. ''Pārisuddhiuposatho adhiṭṭhānuposatho''tiādīsu pārisuddhiadhiṭṭhānesupi vattati. Te pana pātimokkhuddese antogadhāti katvā visuṃ na vuttā. Idha pana pātimokkhuddese uposathadine ca vattati. Tattha pātimokkhuddese upavasanaṃ **uposatho,** sīlena upetā hutvā vasanantyattho. Uposathadine upavasanti etthāti **uposatho,** etasmiṃ divase sīlena upetā hutvā vasantītyattho.

Pavāraṇā-saddo pana ''pavāraṇā paṭikkhepe, kathitājjhesanāya cā''ti abhidhānappadīpikāyaṃ vacanato paṭikkhepe ajjhesane ca vattati. Tattha ''yo pana bhikkhu bhuttāvī pavārito anatirittaṃ khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiya''ntiādīsu (pāci. 238) paṭikkhepe, ''saṅgho pavāreyyā''tiādīsu (mahāva. 210) ajjhesane, ''ajjapavāraṇā cātuddasī''tiādīsu (mahāva. aṭṭha. 212) pavāraṇādivase. So pana ajjhesanadivasoyevāti visuṃ na vutto. Idha pana ajjhesane vattati, tasmā pavārīyate **pavāraṇā,** pakārena icchīyatetyattho. Pa-pubba varadhātu curādigaṇikāyaṃ.

Ettha ca kiñcāpi pāḷiyaṃ uposathakkhandhakānantaraṃ vassūpanāyikakkhandhako, tadanantaraṃ pavāraṇakkhandhako saṅgīto, tathāpi uposathapavāraṇakammānaṃ yebhuyyena samānattā yamakamiva bhūtattā missetvā kathento suviññeyyo hoti sallahukagantho cāti mantvā khandhakadvayasaṅgahitaṃ atthaṃ ekeneva paricchedena dasseti ācariyo. Tattha cātuddasiko pannarasiko sāmaggīuposathoti divasavasena tayo uposathā hontīti sambandho. Catuddasiyaṃ niyutto **cātuddasiko,** evaṃ **pannarasiko. Sāmaggīuposatho** nāma saṅghasāmaggikadivase kātabbauposatho. **Hemantagimhavassānaṃ tiṇṇaṃ utūna**nti ettha **hemantautu** nāma aparakattikakāḷapakkhassa pāṭipadato paṭṭhāya phaggunapuṇṇamapariyosānā cattāro māsā. **Gimhautu** nāma phaggunassa kāḷapakkhapāṭipadato paṭṭhāya āsāḷhipuṇṇamapariyosānā cattāro māsā. **Vassānautu** nāma āsāḷhassa kāḷapakkhapāṭipadato paṭṭhāya aparakattikapuṇṇamapariyosānā cattāro māsā. **Tatiyasattamapakkhesu dve dve katvā cha cātuddasikā**ti hemantassa utuno tatiye ca sattame ca pakkhe dve cātuddasikā, migasiramāsassa kāḷapakkhe, māghamāsassa kāḷapakkhe cāti attho. Evaṃ gimhassa utuno tatiye cittamāsassa kāḷapakkhe sattame jeṭṭhamāsassa kāḷapakkhe ca, vassānassa utuno tatiye sāvaṇassa kāḷapakkhe ca sattame assayujamāsassa kāḷapakkhe cāti attho. **Sesā pannarasikā**ti sesā aṭṭhārasa pannarasikā.

Hoti cettha –

''Kattikassa ca kāḷamhā;
Yāva phaggunapuṇṇamā;
Hemantakāloti viññeyyo;
Aṭṭha honti uposathā.

''Phaggunassa ca kāḷamhā;
Yāva āsāḷhipuṇṇamā;
Gimhakāloti viññeyyo;
Aṭṭha honti uposathā.

''Āsāḷhassa ca kāḷamhā;
Yāva kattikapuṇṇamā;
Vassakāloti viññeyyo;
Aṭṭha honti uposathā.

''Utūnaṃ pana tiṇṇannaṃ, pakkhe tatiyasattame;
Catuddasoti pātimokkhaṃ, uddisanti nayaññuno''ti. (kaṅkhā. abhi. ṭī. nidānavaṇṇanā);

Evaṃ ekasaṃvacchare catuvīsati uposathāti evaṃ iminā vuttanayena hemantādīnaṃ tiṇṇaṃ utūnaṃ ekekasmiṃ utumhi paccekaṃ aṭṭhaaṭṭhauposathattā ututtayasamodhānabhūte ekasmiṃ saṃvacchare catuvīsati uposathā hontīti attho. **Idaṃ tāva pakaticāritta**nti idaṃ ekasmiṃ saṃvacchare chacātuddasikaaṭṭhārasapannarasikauposathakaraṇaṃ tāva paṭhamaṃ pakatiyā sabhāvena cārittaṃ kātabbaṃ kammaṃ hoti, na bahutarāvāsikādinā kāraṇena kātabbanti attho.

Tathārūpapaccaye sati aññasmimpi cātuddase uposathaṃ kātuṃ vaṭṭatīti ''sakiṃ pakkhassa cātuddase vā pannarase vā pātimokkhaṃ uddisitu''nti (mahāva. 136) vacanato ''yo pana āgantukehi āvāsikānaṃ anuvattitabba''ntiādivacanato (mahāva. 178) ca tathārūpapaccaye sati aññasmimpi cātuddase uposathaṃ kātuṃ vaṭṭatīti attho. Tattha **saki**nti ekavāraṃ. **Āvāsikānaṃ anuvattitabba**nti āvāsikehi ''ajjuposatho cātuddaso''ti pubbakicce kariyamāne anuvattitabbaṃ, na paṭikkositabbaṃ. **Ādi-**saddena ''āvāsikehi āgantukānaṃ anuvattitabba''nti vacanaṃ, ''anujānāmi, bhikkhave, tehi bhikkhūhi dve tayo uposathe cātuddasike kātuṃ, kathaṃ mayaṃ tehi bhikkhūhi paṭhamataraṃ pavāreyyāmā''ti (mahāva. 240) vacanañca saṅgaṇhāti. Ettha ca paṭhamasuttassa ekekassa utuno tatiyasattamapakkhassa cātuddase vā avasesassa pannarase vā sakiṃ pātimokkhaṃ uddisitabbanti. Pakaticārittavasenapi atthasambhavato ''āgantukehī''tiādīni suttāni dassitānīti veditabbaṃ. **Tathārūpapaccaye satī**ti aññasmimpi cātuddase uposathaṃ kātuṃ anurūpe āvāsikā bahutarā hontīti evamādike paccaye sati. **Aññasmimpi cātuddase**ti tiṇṇaṃ utūnaṃ tatiyasattamapakkhacātuddasato aññasmiṃ cātuddase.

Tatrāyaṃ pāḷi (mahāva. 178) –

> ''Idha pana, bhikkhave, āvāsikānaṃ bhikkhūnaṃ cātuddaso hoti, āgantukānaṃ pannaraso. Sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ anuvattitabbaṃ. Sace samasamā honti, āgantukehi āvāsikānaṃ anuvattitabbaṃ. Sace āgantukā bahutarā honti, āvāsikehi āgantukānaṃ anuvattitabbaṃ.
>
> ''Idha pana, bhikkhave, āvāsikānaṃ bhikkhūnaṃ pannaraso hoti, āgantukānaṃ cātuddaso. Sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ anuvattitabbaṃ. Sace samasamā honti, āgantukehi āvāsikānaṃ anuvattitabbaṃ. Sace āgantukā bahutarā honti, āvāsikehi āgantukānaṃ anuvattitabbaṃ.
>
> ''Idha pana, bhikkhave, āvāsikānaṃ bhikkhūnaṃ pāṭipado hoti, āgantukānaṃ pannaraso. Sace āvāsikā bahutarā honti, āvāsikehi āgantukānaṃ nākāmā dātabbā sāmaggī, āgantukehi nissīmaṃ gantvā uposatho kātabbo. Sace samasamā honti, āvāsikehi āgantukānaṃ nākāmā dātabbā sāmaggī, āgantukehi nissīmaṃ gantvā uposatho kātabbo. Sace āgantukā bahutarā honti, āvāsikehi āgantukānaṃ sāmaggī vā dātabbā, nissīmaṃ vā gantabbaṃ.
>
> ''Idha pana, bhikkhave, āvāsikānaṃ bhikkhūnaṃ pannaraso hoti, āgantukānaṃ pāṭipado. Sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ sāmaggī vā dātabbā, nissīmaṃ vā gantabbaṃ. Sace samasamā honti, āgantukehi āvāsikānaṃ sāmaggī vā dātabbā, nissīmaṃ vā gantabbaṃ. Sace āgantukā bahutarā honti, āgantukehi āvāsikānaṃ nākāmā dātabbā sāmaggī, āvāsikehi nissīmaṃ gantvā uposatho kātabbo''ti.

Tatrāyaṃ aṭṭhakathā (mahāva. aṭṭha. 178) –

Āvāsikānaṃ bhikkhūnaṃ cātuddaso hoti, āgantukānaṃ pannarasoti ettha yesaṃ pannaraso, te tiroraṭṭhato vā āgatā, atītaṃ vā uposathaṃ cātuddasikaṃ akaṃsūti veditabbā. **Āvāsikānaṃ anuvattitabba**nti āvāsikehi ''ajjuposatho cātuddaso''ti pubbakicce kariyamāne anuvattitabbaṃ, na paṭikkositabbaṃ. **Nākāmā dātabbā**ti na anicchāya dātabbāti.

''Anujānāmi bhikkhave''tiādimhi ayaṃ pavāraṇakkhandhakāgatā pāḷi (mahāva. 240) – idha pana, bhikkhave, sambahulā sandiṭṭhā sambhattā bhikkhū aññatarasmiṃ āvāse vassaṃ upagacchanti, tesaṃ sāmantā aññe bhikkhū bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā vassaṃ upagacchanti ''mayaṃ tesaṃ bhikkhūnaṃ vassaṃvutthānaṃ pavāraṇāya pavāraṇaṃ ṭhapessāmā''ti. Anujānāmi, bhikkhave, tehi bhikkhūhi dve tayo uposathe cātuddasike kātuṃ, kathaṃ mayaṃ tehi bhikkhūhi paṭhamataraṃ pavāreyyāmāti.

Tatrāyaṃ aṭṭhakathā (mahāva. aṭṭha. 240) – **dve tayo uposathe cātuddasike kātu**nti ettha catutthapañcamā dve, tatiyo pana pakatiyāpi cātuddasikoyevāti, tasmā tatiyacatutthā vā tatiyacatutthapañcamā vā dve tayo cātuddasikā kātabbā. Atha catutthe kate suṇanti, pañcamo cātuddasiko kātabbo, evampi dve cātuddasikā honti. Evaṃ karontā bhaṇḍanakārakānaṃ terase vā cātuddase vā ime pannarasīpavāraṇaṃ pavāressantīti.

Tattha ayaṃ sāratthadīpanīpāṭho (sārattha. ṭī. mahāvagga 3.240) – **catutthe kate suṇantī**ti catutthe pannarasikuposathe kate amhākaṃ pavāraṇaṃ ṭhapessantīti suṇanti. **Evampi dve cātuddasikā hontī**ti tatiyena saddhiṃ dve cātuddasikā hontīti.

Tatrāyaṃ vimativinodanīpāṭho (vi. vi. ṭī. mahāvagga 2.240) – **dve cātuddasikā hontī**ti tatiyapakkhe cātuddasiyā saddhiṃ dve cātuddasikā honti. **Bhaṇḍanakārakānaṃ terase vā cātuddase vā ime pannarasīpavāraṇaṃ pavāressantī**ti iminā yathāsakaṃ uposathakaraṇadivasato paṭṭhāya bhikkhūnaṃ cātuddasīpannarasīvohāro, na candagatisiddhiyā tithiyā vasenāti dasseti. Kiñcāpi evaṃ ''anujānāmi, bhikkhave, rājūnaṃ anuvattitu''nti (mahāva. 186) vacanato panettha lokiyānaṃ tithiṃ anuvattantehipi attano uposathakkamena cātuddasiṃ pannarasiṃ vā pannarasiṃ cātuddasiṃ vā karonteheva anuvattitabbaṃ, na pana soḷasamadivasaṃ vā terasamadivasaṃ vā uposathadivasaṃ karontehi. Teneva pāḷiyampi (mahāva. 240) ''dve tayo uposathe cātuddasike kātu''nti vuttaṃ. Aññathā ''dvādasiyaṃ, terasiyaṃ vā uposatho kātabbo''ti vattabbato. ''Sakiṃ pakkhassa cātuddase vā pannarase vā''tiādivacanampi (mahāva. 136) upavuttakkameneva vuttaṃ, na tithikkamenāti gahetabbanti.

Na kevalaṃ uposathadivasāyeva tayo honti, atha kho pavāraṇādivasāpīti āha **''purimavassaṃvutthānaṃ panā''**tiādi. **Mā**iti cando vuccati tassa gatiyā divasassa minitabbato, so ettha sabbakalāpapāripūriyā puṇṇoti **puṇṇamā**. Pubbakattikāya puṇṇamā **pubbakattikapuṇṇamā,** assayujapuṇṇamā. Sā hi pacchimakattikaṃ nivattetuṃ evaṃ vuttā. **Tesaṃyevā**ti purimavassaṃvutthānaṃyeva. **Bhaṇḍanakārakehī**ti kalahakārakehi. **Paccukkaḍḍhantī**ti ukkaḍḍhanti, bhaṇḍanakārake anuvādavasena assayujapuṇṇamādiṃ pariccajantā pavāraṇaṃ kāḷapakkhaṃ juṇhapakkhanti uddhaṃ kaḍḍhantīti attho, ''suṇantu me, āyasmanto āvāsikā, yadāyasmantānaṃ pattakallaṃ, idāni uposathaṃ kareyyāma, pātimokkhaṃ uddiseyyāma, āgame kāḷe pavāreyyāmā''ti, ''suṇantu me, āyasmanto āvāsikā, yadāyasmantānaṃ pattakallaṃ, idāni uposathaṃ kareyyāma, pātimokkhaṃ uddiseyyāma, āgame juṇhe pavāreyyāmā''ti (mahāva. 240) ca evaṃ ñattiyā pavāraṇaṃ uddhaṃ kaḍḍhantīti vuttaṃ hoti.

Athāti anantaratthe nipāto. Catuddasannaṃ pūraṇo **cātuddaso,** divaso. Yaṃ sandhāya ''āgame kāḷe pavāreyyāmā''ti ñattiṃ ṭhapayiṃsu. **Pacchimakattikapuṇṇamā vā**ti komudicātumāsinipuṇṇamadivaso vā. Yaṃ sandhāya ''āgame juṇhe pavāreyyāmā''ti ñattiṃ ṭhapayiṃsu. Tasmiṃ pana āgame juṇhe komudiyā cātumāsiniyā avassaṃ pavāretabbaṃ. Na hi taṃ atikkamitvā pavāretuṃ labbhati. Vuttañhetaṃ ''te ce, bhikkhave, bhikkhū bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā tampi juṇhaṃ anuvaseyyuṃ. Tehi, bhikkhave, bhikkhūhi sabbeheva āgame juṇhe komudiyā cātumāsiniyā akāmā pavāretabba''nti (mahāva. 240). Tenevāha **''pacchimavassaṃvutthānañca pacchimakattikapuṇṇamā eva vā''**ti. Yadi hi taṃ atikkamitvā pavāreyya, dukkaṭāpattiṃ āpajjeyyuṃ. Vuttañhetaṃ ''na ca, bhikkhave, apavāraṇāya pavāretabbaṃ aññatra saṅghasāmaggiyā''ti (mahāva. 233). Visuddhipavāraṇāyogato **pavāraṇādivasā**. **Pi-**saddena na kevalaṃ pavāraṇādivasāva, atha kho tadaññe uposathadivasāpi hontīti dasseti. **Idampī**ti pavāraṇattayampi. **Tathārūpapaccaye**ti bahutarāvāsikādipaccaye. **Dvinnaṃ kattikapuṇṇamāna**nti pubbakattikapacchimakattikasaṅkhātānaṃ dvinnaṃ assayujakomudipuṇṇamānaṃ.

Idāni yo so sāmaggiuposathadivaso vutto, tañca tappasaṅgena sāmaggipavāraṇādivasañca dassento **''yadā panā''**tiādimāha. Tattha **osārite tasmiṃ bhikkhusmi**nti ukkhittake bhikkhusmiṃ osārite, taṃ gahetvā sīmaṃ gantvā āpattiṃ desāpetvā kammavācāya kammapaṭippassaddhivasena pavesiteti vuttaṃ hoti. **Tassa vatthussā**ti tassa adhikaraṇassa. Tadā ṭhapetvā cuddasapannarase aññe yo koci divaso uposathadivaso nāma hotīti sambandho. Kasmāti āha **''tāvadeva uposatho kātabbo. 'Pātimokkhaṃ uddisitabba'nti vacanato''**ti. Tattha **tāvadevā**ti taṃ divasameva. **Vacanato**ti kosambakakkhandhake (mahāva. 475) vuttattā. Yatra pana pattacīvarādīnaṃ atthāya appamattakena kāraṇena vivadantā uposathaṃ vā pavāraṇaṃ vā ṭhapenti, tattha tasmiṃ adhikaraṇe vinicchite ''samaggā jātamhā''ti antarā sāmaggiuposathaṃ kātuṃ na labhanti, karontehi anuposathe uposatho kato nāma hoti.

Kattikamāsabbhantareti ettha **kattikamāso** nāma pubbakattikamāsassa kāḷapakkhapāṭipadato paṭṭhāya yāva aparakattikapuṇṇamā, tāva ekūnatiṃsarattidivā, tassa abbhantare. Tato pure vā pana pacchā vā vaṭṭati. **Ayamevā**ti yo koci divasoyeva. Idhāpi kosambakakkhandhake sāmaggiyā sadisāva sāmaggī veditabbā. Ye pana kismiñcideva appamattake pavāraṇaṃ ṭhapetvā samaggā honti, tehi pavāraṇāyameva pavāraṇā kātabbā, tāvadeva na kātabbā, karontehi apavāraṇāya pavāraṇā katā nāma hoti, ''na kātabbāyevā''ti niyamena yadi karoti, dukkaṭanti dasseti. Tattha hi uposathakaraṇe dukkaṭaṃ. Vuttañhetaṃ ''na, bhikkhave, anuposathe uposatho kātabbo aññatra saṅghasāmaggiyā''ti (mahāva. 183).

169. **Saṅghe uposatho** nāma ekasīmāyaṃ sannipatitena catuvaggādisaṅghena kattabbo uposatho, so ca pātimokkhuddesoyeva. **Gaṇe uposatho** nāma ekasīmāyaṃ sannipatitehi dvīhi, tīhi vā bhikkhūhi kattabbo uposatho, so ca pārisuddhiuposathoyeva. **Puggale uposatho** nāma ekasīmāyaṃ nisinnena ekena bhikkhunā kattabbo uposatho, so ca adhiṭṭhānuposathoyeva. Tenāha **''kārakavasena aparepi tayo uposathā''**ti. Kattabbākāravasena vuttesu tīsu uposathesu **suttuddeso** nāma pātimokkhuddeso. So duvidho ovādapātimokkhuddeso ca āṇāpātimokkhuddeso ca. Tatra ovādova pātimokkhaṃ, tassa uddeso sarūpena kathanaṃ **ovādapātimokkhuddeso**. ''Imasmiṃ vītikkame ayaṃ nāma āpattī''ti evaṃ āpattivasena āṇāpanaṃ paññāpanaṃ **āṇā**. Sesaṃ anantarasadisameva.

Tattha ovādapātimokkhuddeso nāma –

> ''Khanti paramaṃ tapo titikkhā;
> Nibbānaṃ paramaṃ vadanti buddhā;
> Na hi pabbajito parūpaghātī;
> Na samaṇo hoti paraṃ viheṭhayanto.
>
> ''Sabbapāpassa akaraṇaṃ, kusalassa upasampadā;
> Sacittapariyodapanaṃ, etaṃ buddhāna sāsanaṃ.
>
> ''Anupavādo anupaghāto, pātimokkhe ca saṃvaro;
> Mattaññutā ca bhattasmiṃ, pantañca sayanāsanaṃ;
> Adhicitte ca āyogo, etaṃ buddhāna sāsana''nti. (dī. ni. 2.90; dha. pa. 183-185) –

Imā tisso gāthā.

Tattha **khanti paramaṃ tapo**ti adhivāsanakhanti nāma paramaṃ tapo. **Titikkhā**ti khantiyā eva vevacanaṃ, titikkhāsaṅkhātā adhivāsanakhanti uttamaṃ tapoti attho. **Nibbānaṃ paramaṃ vadantī**ti sabbākārena pana nibbānaṃ paramanti vadanti buddhā. **Na hi pabbajito parūpaghātī**ti yo adhivāsanakhantivirahitattā paraṃ upaghāteti bādhati vihiṃsati, so pabbajito nāma na hoti. Catutthapādo pana tasseva vevacanaṃ. ''Na hi pabbajito''ti etassa hi **na samaṇo hotī**ti vevacanaṃ. ''Parūpaghātī''ti etassa **paraṃ viheṭhayanto**ti vevacanaṃ. Atha vā **parūpaghātī**ti sīlūpaghātī. Sīlañhi uttamaṭṭhena paranti vuccati. Yo ca samaṇo paraṃ yaṃ kañci sattaṃ viheṭhayanto parūpaghātī hoti attano sīlavināsako, so pabbajito nāma na hotīti attho. Atha vā yo adhivāsanakhantiyā abhāvā parūpaghātī hoti, paraṃ antamaso ḍaṃsamakasampi sañcicca jīvitā voropeti, **so na hi pabbajito**. Kiṃ kāraṇā? Malassa apabbajitattā. ''Pabbājayamattano malaṃ, tasmā 'pabbajito'ti vuccatī''ti (dha. pa. 388) idañhi pabbajitalakkhaṇaṃ. Yopi na heva kho upaghāteti na māreti, apica daṇḍādīhi viheṭheti, sopi **paraṃ viheṭhayanto na samaṇo hoti**. Kiṃkāraṇā? Vihesāya asamitattā. ''Samitattā hi pāpānaṃ, samaṇoti pavuccatī''ti (dha. pa. 265) idañhi samaṇalakkhaṇaṃ.

Dutiyagāthāya **sabbapāpassā**ti sabbākusalassa. **Akaraṇa**nti anuppādanaṃ. **Kusalassā**ti catubhūmakakusalassa. **Upasampadā**ti upasampādanaṃ paṭilābho. **Sacittapariyodapana**nti attano cittassa vodāpanaṃ pabhassarabhāvakaraṇaṃ sabbaso parisodhanaṃ, taṃ pana arahattena hoti, iti sīlasaṃvarena sabbapāpaṃ pahāya lokiyalokuttarāhi samathavipassanāhi kusalaṃ sampādetvā arahattaphalena cittaṃ pariyodapetabbanti **etaṃ buddhāna sāsanaṃ** ovādo anusiṭṭhi.

Tatiyagāthāya **anupavādo**ti vācāya kassaci anupavadanaṃ. **Anupaghāto**ti kāyena kassaci upaghātākaraṇaṃ. **Pātimokkhe**ti yaṃ taṃ pātimokkhaṃ paatimokkhaṃ atipamokkhaṃ uttamasīlaṃ. Pāti vā agativisesehi mokkheti duggatibhayehi, yo vā naṃ pāti, taṃ mokkhetīti pātimokkhanti vuccati, tasmiṃ **pātimokkhe ca. Saṃvaro**ti sattannaṃ āpattikkhandhānaṃ avītikkamalakkhaṇo saṃvaro. **Mattaññutā**ti

paṭiggahaṇaparibhogavasena pamāṇaññutā. **Pantañca sayanāsana**nti janasaṅghaṭṭanavirahitaṃ nijjanasambādhaṃ vivittaṃ senāsanañca. Ettha ca dvīhiyeva paccayehi catupaccayasantoso dīpitoti veditabbo paccayasantosasāmaññena itaradvayassapi lakkhaṇahāranayena jotitattā. **Adhicitte ca āyogo**ti vipassanāpādakaṃ aṭṭhasamāpatticittaṃ adhicittaṃ, tatopi maggaphalacittameva adhicittaṃ, tasmiṃ yathāvutte adhicitte āyogo ca anuyogo cāti attho. **Etaṃ buddhāna sāsana**nti etaṃ parassa anupavadanaṃ, anupaghātanaṃ, pātimokkhasaṃvaro, paṭiggahaṇaparibhogesu mattaññutā, aṭṭhasamāpattivasibhāvāya vivittasenāsanasevanañca buddhānaṃ sāsanaṃ ovādo anusiṭṭhīti. Imā pana tisso gāthāyo sabbabuddhānaṃ pātimokkhuddesagāthā hontīti veditabbā, taṃ buddhā eva uddisanti, na sāvakā. ''Suṇātu me bhante saṅgho''tiādinā (mahāva. 134) nayena vuttaṃ **āṇāpātimokkhaṃ** nāma, taṃ sāvakā eva uddisanti, na buddhā. Idameva ca imasmiṃ atthe pātimokkhanti adhippetaṃ.

Anupagato nāma tattheva upasampanno, asatiyā purimikāya **anupagato** vā. **Cātumāsiniya**nti catumāsiyaṃ. Sā hi catunnaṃ māsānaṃ pāripūribhūtāti cātumāsī, sā eva ''cātumāsinī''ti vuccati, tassaṃ cātumāsiniyaṃ, pacchimakattikapuṇṇamāsiyanti attho. **Kāyasāmaggi**nti kāyena samaggabhāvaṃ, hatthapāsūpagamananti vuttaṃ hoti.

Ayaṃ panettha vinicchayo – sace purimikāya pañca bhikkhū vassaṃ upagatā pacchimikāyapi pañca, purimehi ñattiṃ ṭhapetvā pavārite pacchimehi tesaṃ santike pārisuddhiuposatho kātabbo, na ekasmiṃ uposathagge dve ñattiyo ṭhapetabbā. Sace pacchimikāya upagatā cattāro tayo dve eko vā hoti, eseva nayo. Atha purimikāya cattāro, pacchimikāyapi cattāro tayo dve eko vā, eseva nayo. Atha purimikāya tayo, pacchimikāya tayo dve eko vā, eseva nayo. Idañhettha lakkhaṇaṃ – sace purimikāya upagatehi pacchimikāya upagatā thokatarā ceva honti samasamā ca, saṅghapavāraṇāya ca gaṇaṃ pūrenti, saṅghapavāraṇāvasena ñatti ṭhapetabbā. Sace pana pacchimikāya eko hoti, tena saddhiṃ te cattāro honti, catunnaṃ saṅghañattiṃ ṭhapetvā pavāretuṃ na vaṭṭati. Gaṇañattiyā pana so gaṇapūrako hoti, tasmā gaṇavasena ñattiṃ ṭhapetvā purimehi pavāretabbaṃ. Itarena tesaṃ santike pārisuddhiuposatho kātabbo. Sace purimikāya dve, pacchimikāya dve vā eko vā, etthāpi eseva nayo. Sace purimikāyapi eko, pacchimikāyapi eko, ekena ekassa santike pavāretabbaṃ, ekena pārisuddhiuposatho kātabbo. Sace purimehi vassūpagatehi pacchā vassūpagatā ekenapi adhikatarā honti, paṭhamaṃ pātimokkhaṃ uddisitvā pacchā thokatarehi tesaṃ santike pavāretabbaṃ. Kattikacātumāsinipavāraṇāya pana sace paṭhamavassūpagatehi mahāpavāraṇāya pavāritehi pacchā upagatā adhikatarā vā samasamā vā honti, pavāraṇāñattiṃ ṭhapetvā pavāretabbaṃ, tehi pavārite pacchā itarehi pārisuddhiuposatho kātabbo. Atha mahāpavāraṇāya pavāritā bahū honti, pacchā vassūpagatā thokā vā eko vā, pātimokkhe uddiṭṭhe pacchā tesaṃ santike tena pavāretabbanti.

Ṭhapetvā pana pavāraṇādivasaṃ aññasmiṃ kāleti aññasmiṃ uposathadivase. **Uddiṭṭhamatte pātimokkhe**ti ''pariyositamatte uddissamāne''ti apariyosite āgate sati avasesassa pātimokkhassa sotabbattā pārisuddhiuposathaṃ kātuṃ na vaṭṭati. **Avuṭṭhitāyā**tiādīnipi pātimokkhassa niṭṭhitakālameva parisāya visesetvā vadati. **Samasamā vā**ti purimehi samaparimāṇā. **Thokatarā vā**ti purimehi thokataraparimāṇā. Etena bahutaresu āgatesu puna pātimokkhaṃ uddisitabbaṃ, na pārisuddhiuposatho kātabboti dasseti.

Ekaṃsaṃ uttarāsaṅgaṃ karitvāti ekasmiṃ aṃse sādhukaṃ uttarāsaṅgaṃ karitvāti attho. Suttanipātaṭṭhakathāyaṃ (su. ni. aṭṭha. 2.345) pana **''ekaṃsaṃ cīvaraṃ katvā**ti ettha pana puna saṇṭhāpanena evaṃ vuttaṃ. **Ekaṃsa**nti ca vāmaṃsaṃ pārupitvā ṭhitassetaṃ adhivacanaṃ. Yato yathā vāmaṃsaṃ pārupitvā ṭhitaṃ hoti, tathā cīvaraṃ katvāti evamassa attho veditabbo''ti vuttaṃ. **Añjaliṃ paggahetvā**ti dasanakhasamodhānasamujjalaṃ añjaliṃ ukkhipitvā. Sace pana tattha pārivāsikopi atthi, saṅghanavakaṭṭhāne nisīditvā tattheva nisinnena attano pāḷiyā pārisuddhiuposatho kātabbo. Pātimokkhe pana uddisiyamāne pāḷiyā anisīditvā pāḷiṃ vihāya hatthapāsaṃ amuñcantena nisīditabbaṃ. Pavāraṇāyapi eseva nayo.

Sabbaṃ pubbakaraṇīyanti sammajjanādinavavidhaṃ pubbakiccaṃ. Iminā bahūnaṃ vasanaṭṭhāneyeva uposathadivase pubbakiccaṃ kātabbaṃ na hoti, atha kho ekassa vasanaṭṭhānepi kātabbaṃyevāti dasseti. Yathā ca sabbo saṅgho sabhāgāpattiṃ āpajjitvā ''suṇātu me, bhante saṅgho…pe… paṭikarissatī''ti (mahāva. 171) ñattiṃ ṭhapetvā uposathaṃ kātuṃ labhati, evametthāpi tīhi ''suṇantu me, āyasmantā, ime bhikkhū sabhāgaṃ āpattiṃ āpannā, yadā aññaṃ bhikkhuṃ suddhaṃ anāpattikaṃ passissanti, tadā tassa santike taṃ āpattiṃ paṭikarissantī''ti gaṇañattiṃ ṭhapetvā, dvīhipi ''aññaṃ suddhaṃ passitvā paṭikarissāmā''ti vatvā uposathaṃ kātuṃ vaṭṭati. Ekenapi ''parisuddhaṃ labhitvā paṭikarissāmī''ti ābhogaṃ katvā kātuṃ vaṭṭati.

Tadahūti tasmiṃ ahu, tasmiṃ divaseti attho. **Nānāsaṃvāsakehī**ti laddhinānāsaṃvāsakehi. **Anāvāso** nāma navakammasālādiko yo koci padeso. **Aññatra saṅghenā**ti saṅghappahonakehi bhikkhūhi vinā. **Aññatra antarāyā**ti pubbe vuttaṃ dasavidhamantarāyaṃ vinā. Sabbantimena pana paricchedena attacatutthe vā antarāye vā sati gantuṃ vaṭṭati. Yathā ca āvāsādayo na gantabbā, evaṃ sace vihāre uposathaṃ karonti, uposathādhiṭṭhānatthaṃ sīmāpi nadīpi na gantabbā. Sace panettha koci bhikkhu hoti, tassa santikaṃ gantuṃ vaṭṭati, vissaṭṭhauposathāpi āvāsā gantuṃ vaṭṭati. Evaṃ gato adhiṭṭhātumpi labhati. Āraññakenapi bhikkhunā uposathadivase gāme piṇḍāya caritvā attano vihārameva āgantabbaṃ. Sace aññaṃ vihāraṃ okkamati, tattha uposathaṃ katvāva āgantabbaṃ, akatvā āgantuṃ na vaṭṭati, yaṃ jaññā ''ajjeva tattha gantuṃ sakkomī''ti evarūpo pana āvāso gantabbo. Tattha bhikkhūhi saddhiṃ uposathaṃ karontenapi hi iminā neva uposathantarāyo kato bhavissatīti.

170. **Bahi uposathaṃ katvā āgatenā**ti nadiyā vā sīmāya vā yattha katthaci uposathaṃ katvā āgatena chando dātabbo, ''kato mayā uposatho''ti acchituṃ na labhatīti adhippāyo. **Kiccapasuto vā**ti gilānupaṭṭhānādikiccapasuto vā. **Saṅgho nappahotī**ti dvinnaṃ dvinnaṃ antarā hatthapāsaṃ avijahitvā paṭipāṭiyā ṭhātuṃ nappahoti.

''Adhammena vagga''nti ettha ekasīmāya catūsu bhikkhūsu vijjamānesu pātimokkhuddesova anuññāto, tīsu dvīsu ca pārisuddhiuposathova, idha pana tathā akatattā ''adhammenā''ti vuttaṃ. Yasmā pana chandapārisuddhi saṅghe eva āgacchati, na gaṇe na puggale, tasmā ''vagga''nti vuttaṃ. Sace pana dve saṅghā ekasīmāyaṃ aññamaññaṃ chandaṃ āharitvā ekasmiṃ khaṇe visuṃ saṅghakammaṃ karonti, ettha kathanti? Keci pana ''taṃ vaṭṭatī''ti vadanti, taṃ na gahetabbaṃ vaggakammattā. Vaggakammaṃ karontānañhi chandapārisuddhi aññattha na gacchati tathā vacanābhāvā, visuṃ visuṃ kammakaraṇatthameva sīmāya anuññātattā cāti gahetabbaṃ. Vihārasīmāya pana saṅghe vijjamānepi kenaci paccayena khaṇḍasīmāya tīsu, dvīsu vā pārisuddhiuposathaṃ karontesu kammaṃ dhammena samaggameva bhinnasīmaṭṭhattāti daṭṭhabbaṃ.

''Anujānāmi, bhikkhave, tadahuposathe pārisuddhiṃ dentena chandampi dātuṃ, santi saṅghassa karaṇīya''nti (mahāva. 165) vuttattā

bhagavato āṇaṃ karontena **''chandaṃ dammī''**ti vuttaṃ. ''Chandahārako ce, bhikkhave, dinne chande tattheva pakkamati, aññassa dātabbo chando''tiādivacanato (mahāva. 165) puna attano chandadānaparissamavinodanatthaṃ **''chandaṃ me harā''**ti vuttaṃ. ''Chandahārako ce, bhikkhave, dinne chande saṅghappatto sañcicca nāroceti, āhaṭo hoti chando, chandahārakassa āpatti dukkaṭassā''ti vuttattā dukkaṭato taṃ mocetuṃ **''chandaṃ me ārocehī''**ti vuttaṃ. **Kāyena vā vācāya vā ubhayena vā viññāpetabbo**ti manasāva acintetvā kāyappayogaṃ karontena yena kenaci aṅgapaccaṅgena vā, vācaṃ pana nicchāretuṃ sakkontena tatheva vācāya vā, ubhayathāpi sakkontena kāyavācāhi vā viññāpetabbo, jānāpetabboti attho. **''Ayamattho''**tivacanato pana yāya kāyacipi bhāsāya viññāpetuṃ vaṭṭati.

Pārisuddhidānepi chandadāne vuttasadisova vinicchayo, taṃ pana dentena paṭhamaṃ santī āpatti desetabbā. Na hi sāpattiko samāno ''pārisuddhiṃ dammi, pārisuddhiṃ me hara, pārisuddhiṃ me ārocehī''ti vattumarahati. ''Santi saṅghassa karaṇīyānī''ti vattabbe vacanavipallāsena **''santi saṅghassa karaṇīya''**nti vuttaṃ. **Tesañca attano ca chandapārisuddhiṃ detī**ti ettha chando ca pārisuddhi ca chandapārisuddhi ca **chandapārisuddhi,** taṃ detīti sarūpekasesena attho daṭṭhabbo. **Itarā**ti aññesaṃ chandapārisuddhi. **Biḷālasaṅkhalikā chandapārisuddhī**ti ettha **biḷālasaṅkhalikā** nāma biḷālabandhanaṃ. Tattha hi saṅkhalikāya paṭhamavalayaṃ dutiyavalayaṃyeva pāpuṇāti, na tatiyaṃ, evamayampi chandapārisuddhi dāyakena yassa dinnā, tato aññattha na gacchati, tasmā sā biḷālasaṅkhalikasadisattā ''biḷālasaṅkhalikā''ti vuttā. Biḷālasaṅkhalikāggahaṇañcettha yāsaṃ kāsañci saṅkhalikānaṃ upalakkhaṇamattanti daṭṭhabbaṃ.

173. Pavāraṇādānepi eseva nayo. Ayaṃ pana viseso – tattha ''chandaṃ me ārocehī''ti, idha pana ''mamatthāya pavārehī''ti. Tattha chandahārake saṅghassa hatthaṃ upagatamatteyeva āgatā hoti. Idha pana evaṃ dinnāya pavāraṇāya pavāraṇāhārakena saṅghaṃ upasaṅkamitvā evaṃ pavāretabbaṃ ''tisso, bhante, bhikkhu…pe… paṭikarissāmī''ti. Vimativinodaniyaṃ **''evametaṃ dhārayāmi, sutā kho panāyasmantehī**ti ettha 'evametaṃ dhārayāmī'ti vatvā uddiṭṭhaṃ kho āyasmanto nidānaṃ, sutā kho panāyasmantehi cattāro pārājikā dhammā''tiādinā vattabbaṃ. Mātikāṭṭhakathāyañhi evameva vuttaṃ. **Sutenā**ti sutapadena.

174. Nidānuddese aniṭṭhite pātimokkhaṃ niddiṭṭhaṃ nāma na hotīti āha **''dutiyādīsu uddesesū''**tiādi.

175. **Tīhipi vidhīhī**ti osāraṇakathanasarabhaññehi. Ettha ca atthaṃ bhaṇitukāmatāya vā bhaṇāpetukāmatāya vā suttassa otāraṇaṃ **osāraṇaṃ** nāma. Tasseva atthappakāsanā **kathanaṃ** nāma. Kevalaṃ pāṭhasseva sarena bhaṇanaṃ **sarabhaññaṃ** nāma. **Sajjhāyaṃ adhiṭṭhahitvā**ti ''sajjhāyaṃ karomī''ti cittaṃ uppādetvā. **Osāretvā pana kathentenā**ti sayameva pāṭhaṃ vatvā pacchā atthaṃ kathentena. **Navavidha**nti saṅghagaṇapuggalesu tayo, suttuddesapārisuddhiadhiṭṭhānavasena tayo, cātuddasīpannarasīsāmaggivasena tayoti navavidhaṃ. **Catubbidha**nti adhammenavaggādi catubbidhaṃ. **Duvidha**nti bhikkhubhikkhunīnaṃ pātimokkhavasena duvidhaṃ pātimokkhaṃ. **Navavidha**nti bhikkhūnaṃ pañca, bhikkhunīnaṃ cattāroti navavidhaṃ pātimokkhuddesaṃ. **Katimī**ti katisaddāpekkhaṃ itthiliṅgaṃ daṭṭhabbaṃ.

Utuvasseyevāti hemantagimhesuyeva. **Viññāpetī**ti ettha manasā cintetvā kāyavikārakaraṇameva viññāpananti daṭṭhabbaṃ. Pāḷiyaṃ **aññassa dātabbā pārisuddhī**ti pārisuddhidāyakena puna aññassa bhikkhuno santike dātabbā. ''Bhūtaṃ eva sāmaṇerabhāvaṃ ārocetī''ti vuttattā ūnavīsativassakāle upasampannassa, antimavatthuajjhāpannasikkhāpaccakkhātakādīnaṃ vā yāva bhikkhupaṭiññā vaṭṭati, tāva tehi āhaṭāpi chandapārisuddhi āgacchati. Yadā pana te attano sāmaṇerādibhāvaṃ paṭijānanti, tato paṭṭhāya nāgacchatīti dassitanti daṭṭhabbaṃ. Pāḷiyampi (mahāva. 164) hi ''dinnāya pārisuddhiyā saṅghappatto vibbhamati…pe… paṇḍako paṭijānāti, tiracchānagato paṭijānāti, ubhatobyañjanako paṭijānāti, āhaṭā hoti pārisuddhī''ti vuttattā paṇḍakādīnaṃ bhikkhupaṭiññāya vattamānakālesu pana chandapārisuddhiyāva āgamanaṃ siddhameva. Tenāha **''esa nayo sabbatthā''**ti. Ummattakakhittacittavedanāṭṭānaṃ pana pakatattā antarāmagge ummattakādibhāve paṭiññātepi tesaṃ saṅghappattamatteneva chandādi āgacchatīti dasseti.

Bhikkhūnaṃ hatthapāsanti iminā gaṇapuggalesu chandapārisuddhiyā anāgamanaṃ dasseti. ''Saṅghappatto''ti hi pāḷiyaṃ (mahāva. 165) vuttaṃ. Saṅghasannipātato paṭhamaṃ kātabbaṃ **pubbakaraṇaṃ** saṅghasannipāte kātabbaṃ **pubbakicca**nti daṭṭhabbaṃ. Pāḷiyaṃ ''no ce adhiṭṭhaheyya, āpatti dukkaṭassā''ti ettha asañcicca assatiyā anāpatti. Yathā cettha, evaṃ uparipi, yattha pana acittakāpatti atthi, tattha vakkhāma. **Paññattaṃ hotī**ti iminā na sāpattikena uposatho kātabboti visuṃ paṭikkhepābhāvepi yathāvuttasuttasāmatthiyato paññattamevāti dasseti. Iminā eva nayena ''aṭṭhānametaṃ, bhikkhave, anavakāso, yaṃ tathāgato aparisuddhāya parisāya uposathaṃ kareyya, pātimokkhaṃ uddiseyyā''tiādisuttanayatova (a. ni. 8.20; udā. 45; cūḷava. 386) alajjīhi saddhiṃ uposathakaraṇampi paṭikkhittameva alajjīniggahatthattā sabbasikkhāpadānanti daṭṭhabbaṃ. **Pārisuddhidānapaññāpanenā**ti iminā sāpattikena pārisuddhipi na dātabbāti dīpitaṃ hoti.

176. **Ubhopi dukkaṭa**nti ettha sabhāgāpattibhāvaṃ ajānitvā kevalaṃ āpattināmeneva desentassa paṭiggaṇhantassa ca acittakameva dukkaṭaṃ hotīti vadanti. Yathā saṅgho sabhāgāpattiṃ āpannoti ñattiṃ ṭhapetvā uposathaṃ kātuṃ labhati, evaṃ tayopi ''suṇantu me, āyasmantā, ime bhikkhū sabhāgaṃ āpattiṃ āpannā''tiādinā vuttanayānusāreneva gaṇañattiṃ ṭhapetvā dvīhi aññamaññaṃ ārocetvā uposathaṃ kātuṃ vaṭṭati. Ekena pana sāpattikena dūraṃ gantvāpi paṭikātumeva vaṭṭati, asampāpuṇantena ''bhikkhū labhitvā paṭikarissāmī''ti uposatho kātabbo, paṭikaritvā ca puna uposatho kātabbo. **Kenaci karaṇīyena gantvā**ti sīmāparicchedato bahibhūtaṃ gāmaṃ vā araññaṃ vā gantvāti attho. Eteneva uposathañattiyā ṭhapanakāle samaggā eva te ñattiṃ ṭhapesunti siddhaṃ. Teneva pāḷiyaṃ (mahāva. 172) ''uddiṭṭhaṃ suuddiṭṭha''nti sabbapannarasakesupi vuttaṃ.

Sace pana vuḍḍhataro hotīti pavāraṇadāyako bhikkhu vuḍḍhataro hoti. **Evañhi tena tassatthāya pavāritaṃ hotī**ti ettha evaṃ tena appavāritepi tassa saṅghappattamattena saṅghassa pavāraṇākammaṃ samaggakammameva hotīti daṭṭhabbaṃ. **Tena ca bhikkhunā**ti pavāraṇadāyakena bhikkhunā. **Bahūpi samānavassikā ekato pavāretuṃ labhantī**ti ekasmiṃ saṃvacchare laddhupasampadatāya samānupasampadavassā sabbe ekato pavāretuṃ labhantīti attho.

Ettha pana paṇḍitehi cintetabbaṃ vicāretabbaṃ kāraṇaṃ atthi, kiṃ pana tanti? Idāni pātimokkhuddesakāle –

''Sammajjanī padīpo ca, udakaṃ āsanena ca;
Uposathassa etāni, pubbakaraṇanti vuccati.

''Chandapārisuddhiutukkhānaṃ, bhikkhugaṇanā ca ovādo;

Uposathassa etāni, pubbakiccanti vuccati.

''Uposatho yāvatikā ca bhikkhū kammappattā;
Sabhāgāpattiyo ca na vijjanti;
Vajjanīyā ca puggalā tasmiṃ na honti;
Pattakallanti vuccatī''ti. (mahāva. aṭṭha. 168) –

Imā gāthāyo dhammajjhesakena pāṭhaṃyeva bhaṇāpetvā pātimokkhuddesako atthaṃ katheti. Tato pubbakaraṇapubbakiccāni sammā niṭṭhāpetvā ''desitāpattikassa samaggassa bhikkhusaṅghassa anumatiyā pātimokkhaṃ uddisituṃ ārādhanaṃ karomā''ti imaṃ vākyaṃ pāṭhameva ajjhesakena bhaṇāpetvā atthaṃ avatvāva ''sādhū''ti vatvā pātimokkhaṃ uddisati. Pavāraṇāyapi eseva nayo. ''Pavāraṇāya etānī''ti ca ''pavāraṇaṃ kātu''nti ca imāni padāniyeva visiṭṭhāni.

Kiṃ imāni dhammajjhesakassa vacanāni, udāhu pātimokkhuddesakassāti? Kiñcettha – yadi dhammajjhesakassa vacanāni, evaṃ sati gāthāttayaṃ vatvā tāsaṃ atthampi so eva kathetvā etāni pubbakaraṇāni ca etāni pubbakiccāni ca saṅghena katāni, idañca saṅghassa pattakallaṃ samānītaṃ, tasmā ''uddisatu, bhante, pātimokkha''nti teneva vattabbaṃ siyā. Atha pātimokkhuddesakassa vacanāni, evañca sati ''saṅgho, bhante, theraṃ pātimokkhuddesaṃ ajjhesati, uddisatu, bhante, thero pātimokkha''nti dhammajjhesakena yāvatatiyaṃ ajjhosāpetvā ''sammajjanī…pe… vuccatī''ti gāthaṃ vatvā iti ''aṭṭhakathācariyehi vuttāni etāni pubbakaraṇāni katānī''ti pucchitvā dhammajjhesakena ''āma, bhante''ti vutte ''chandapārisuddhi …pe… vuccatī''ti gāthaṃ vatvā iti ''aṭṭhakathācariyehi vuttāni etāni pubbakiccāni katānī''ti pucchitvā ''āma, bhante''ti vutte ''uposatho…pe… vuccatī''ti gāthaṃ vatvā iti ''aṭṭhakathācariyehi vuttaṃ idaṃ pattakallaṃ samānīta''nti pucchitvā ''āma bhante''ti vutte ''pubbakaraṇapubbakiccāni sammā niṭṭhāpetvā pattakalle samānīte samaggassa bhikkhusaṅghassa anumatiyā pātimokkhaṃ uddisituṃ ārādhanaṃ mayaṃ karomā''ti pātimokkhuddesakena vattabbaṃ siyā, evaṃ sati ajjhesakaajjhesitabbānaṃ vacanaṃ asaṅkarato jānitabbaṃ bhaveyyāti.

Ettha ca gāthāttayassa aṭṭhakathācariyehi vuttabhāvo aṭṭhakathāyameva āgato. Pacchimavākyaṃ pana neva pāḷiyaṃ, na aṭṭhakathāyaṃ, na ṭīkādīsu dissati. Khuddasikkhāpakaraṇepi –

''Pubbakicce ca karaṇe;
Pattakalle samānite;
Suttaṃ uddisati saṅgho;
Pañcadhā so vibhāvito''ti ca.

''Pubbakicce ca karaṇe;
Pattakalle samānite;
Ñattiṃ vatvāna saṅghena;
Kattabbevaṃ pavāraṇā''ti ca. –

Vuttaṃ, na vuttaṃ tathā. Mūlasikkhāpakaraṇeyeva tathā vuttaṃ, tasmā ācariyānaṃ attanomati bhaveyya.

Tattha ''pubbakaraṇapubbakiccāni sammā niṭṭhāpetvā''ti iminā purimagāthādvayassa atthameva kathetvā tatiyagāthāya attho na kathito. ''Desitāpattikassā''ti iminā ca āpattiyā desitabhāvoyeva kathito, na sabbaṃ pattakallaṃ. Āpattiyā desitabhāve ca sabhāgāpattiyā desitabhāvoyeva pattakallasmiṃ antogadho, na itaro. Vuttañhi kaṅkhāvitaraṇiyaṃ (kaṅkhā. aṭṭha. nidānavaṇṇanā) ''etāsu hi sabhāgāpattīsu avijjamānāsu, visabhāgāpattīsu vijjamānāsupi pattakallaṃ hotiyevā''ti. ''Pubbakaraṇapubbakiccāni sammā niṭṭhāpetvā desitāpattikassa samaggassa bhikkhusaṅghassa anumatiyā pātimokkhaṃ uddisituṃ ārādhanaṃ karomā''ti ettakeyeva vutte avasesāni tīṇi pattakallaṅgāni. Seyyathidaṃ – uposatho, yāvatikā ca bhikkhū kammappattā, vajjanīyā ca puggalā tasmiṃ na hontīti (mahāva. aṭṭha. 168). Tesu asantesupi uposatho kātabboti āpajjati, na pana kātabbo. Tena vuttaṃ ''na, bhikkhave, anuposathe uposatho kātabbo, yo kareyya, āpatti dukkaṭassā''ti (mahāva. 183) ca, ''anujānāmi, bhikkhave, catunnaṃ pātimokkhaṃ uddisitu''nti (mahāva. 168) ca, ''na, bhikkhave, sagahaṭṭhāya parisāya pātimokkhaṃ uddisitabba''ntiādi (mahāva. 154) ca, tasmā uposathadivasesu saṅghe sannipatite sace pubbeva sammato dhammajjhesako atthi, iccetaṃ kusalaṃ. No ce, ekaṃ byattaṃ paṭibalaṃ bhikkhuṃ saṅghena sammannāpetvā tena dhammajjhesakena pātimokkhuddesakaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – saṅgho, bhante, theraṃ pātimokkhuddesaṃ ajjhesati, uddisatu thero pātimokkhaṃ. Dutiyampi, bhante, saṅgho…pe… tatiyampi, bhante, saṅgho…pe… uddisatu thero pātimokkhanti tikkhattuṃ yācāpetvā tato pātimokkhuddesakena –

''Sammajjanī padīpo ca, udakaṃ āsanena ca;
Uposathassa etāni, pubbakaraṇanti vuccatīti. (mahāva. aṭṭha. 168; kaṅkhā. aṭṭha. nidānavaṇṇanā) –

Aṭṭhakathācariyehi vuttāni cattāri pubbakaraṇāni, kiṃ tāni katānī''ti pucchite dhammajjhesakena ''āma, bhante''ti vutte puna pātimokkhuddesakena –

''Chandapārisuddhiutukkhānaṃ, bhikkhugaṇanā ca ovādo;
Uposathassa etāni, pubbakiccanti vuccatīti. (mahāva. aṭṭha. 168; kaṅkhā. aṭṭha. nidānavaṇṇanā) –

Aṭṭhakathācariyehi vuttāni pañca pubbakiccāni, kiṃ tāni katānī''ti pucchite dhammajjhesakena ''āma bhante''ti vutte puna pātimokkhuddesakena –

''Uposatho yāvatikā ca bhikkhū kammappattā;
Sabhāgāpattiyo ca na vijjanti;
Vajjanīyā ca puggalā tasmiṃ na honti;
Pattakallanti vuccatīti. (mahāva. aṭṭha. 168; kaṅkhā aṭṭha. nidānavaṇṇanā) –

Aṭṭhakathācariyehi vuttāni cattāri pattakallaṅgāni, kiṃ tāni samānītānī''ti pucchite dhammajjhesakena ''āma, bhante''ti vutte puna pātimokkhuddesako ''pubbakaraṇapubbakiccāni sammā niṭṭhāpetvā pattakallaṅge samānīte saṅghassa anumatiyā pātimokkhaṃ uddisissāmā''ti vatvā ''sādhu sādhū''ti bhikkhusaṅghena sampaṭicchite ''suṇātu me, bhante, saṅgho''tiādinā pātimokkhuddesako pātimokkhaṃ uddisatīti ayamamhākaṃ khanti.

Ettha ca ''dhammajjhesakena…pe… evamassa vacanīyo''ti vuttaṃ, so dhammajjhesakena vacanīyabhāvo kathaṃ veditabboti? ''Na, bhikkhave, saṅghamajjhe anajjhiṭṭhena pātimokkhaṃ uddisitabbaṃ, yo uddiseyya, āpatti dukkaṭassā''ti (mahāva. 154) vacanatoti. ''Saṅghena sammannāpetvā''ti vuttaṃ, taṃ kathanti? ''Ajjhesanā cettha saṅghena sammatadhammajjhesakāyattā vā saṅghattherāyattā vā''ti aṭṭhakathāyaṃ vuttattā. ''Saṅgho, bhante, theraṃ pātimokkhuddesaṃ ajjhesati, uddisatu, bhante, thero pātimokkha''nti ayaṃ ajjhesanākāro kuto labbhatīti? Pāḷito. Pāḷiyaṅhi (mahāva. 155) ''te theraṃ ajjhesanti, uddisatu, bhante, thero pātimokkha''nti āgato.

Sace pana dhammajjhesako vuḍḍhataro, pātimokkhuddesako navako, ''saṅgho, āvuso, āyasmantaṃ pātimokkhuddesaṃ ajjhesati, uddisatu āyasmā pātimokkha''nti vattabbaṃ. Taṃ kuto labbhati? Pāḷitoyeva. Pāḷiyaṅhi (mahāva. 155) ''eteneva upāyena yāva saṅghanavakaṃ ajjhesanti uddisatu āyasmā pātimokkha''nti āgato. Tato ''pātimokkhuddesakena sammajjanī…pe… pucchite dhammajjhesakena 'āma, bhante'ti vutte''ti idaṃ kuto labbhatīti? Pāḷito aṭṭhakathāto ca. Nidānapāḷiyampi hi ''kiṃ saṅghassa pubbakicca''nti āgataṃ, aṭṭhakathāyampi (kaṅkhā. aṭṭha. nidānavaṇṇanā) **''kiṃ saṅghassa pubbakicca**nti saṅgho uposathaṃ kareyyāti… pe… evaṃ dvīhi nāmehi navavidhaṃ pubbakiccaṃ dassitaṃ, kiṃ taṃ katanti pucchatī''ti āgatanti.

Nanu cetaṃ antonidāneyeva āgataṃ, atha kasmā pātimokkhuddesakena pubbabhāge vattabbanti? Saccaṃ, tathāpi tadanulomato jānitabbato vattabbaṃ. Aṭṭhakathāyaṅhi imā gāthāyo sammajjanādīnaṃ pubbakaraṇādibhāvaṅāpakabhāveneva vuttā, na pātimokkhārambhakāle bhaṇitabbabhāvena. Atha ca pana idāni bhaṇanti, evaṃ sante kimatthaṃ bhaṇantīti cintāyaṃ antonidāne ''kiṃ saṅghassa pubbakicca''nti vuttapucchānulomena pubbakaraṇādīnaṃ niṭṭhabhāvapucchanatthaṃ bhaṇantīti jānitabbaṃ. Vuttaṅhi ''evaṃ vuttaṃ catubbidhaṃ pubbakaraṇaṃ katvāva uposatho kātabbo''ti (vi. saṅga. aṭṭha. 177), tasmā pāḷiaṭṭhakathānulomato iminā anukkamena kate sati dhammajjhesako paññāyati, tassa ajjhesanākāro paññāyati, pātimokkhuddesako paññāyati, tassa pubbakaraṇādīnaṃ niṭṭhabhāvapucchanaṃ paññāyati, dhammajjhesakassa vissajjanaṃ paññāyati, tāni niṭṭhāpetvā pātimokkhuddesakassa pātimokkhaṃ uddisituṃ paṭiññā paññāyati, evaṃ imesaṃ gāthāvākyānaṃ vacane payojanaṃ paññāyatīti katvā paṇḍitehi vinayaññūhi cirapaṭicchanno ayaṃ kathāmaggo paṭipajjitabboti. Pavāraṇāyapi eseva nayo.

Pāḷiyaṭṭhakathādīnaṅhi, anurūpaṃ imaṃ nayaṃ;
Punappunaṃ cintayantu, paṇḍitā vinayaññuno.

Punappunaṃ cintayitvā, yuttaṃ ce dhārayantu taṃ;
No ce yuttaṃ chaḍḍayantu, sammāsambuddhasāvakāti.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Uposathapavāraṇāvinicchayakathālaṅkāro nāma

Pañcavīsatimo paricchedo.

26. Vassūpanāyikavinicchayakathā

179. Evaṃ uposathapavāraṇāvinicchayaṃ kathetvā idāni vassūpanāyikavinicchayaṃ kathetuṃ **''vassūpanāyikāti ettha''**tyādimāha. Tattha vasanaṃ **vassaṃ**. Kiṃ taṃ? Vasanakiriyā bhāvatthe ṇya-paccayavasena. Upanayanaṃ **upanayo**. Ko so? Upagamanakiriyā, vassassa upanayo **vassūpanayo,** so etissā paññattiyā atthi, tasmiṃ vā vijjatīti **vassūpanāyikā**. Kā sā? Vassūpanāyikapaññatti. Atha vā upanayati etāyāti **upanāyikā** majjhe dīghavasena. Vassassa upanāyikā **vassūpanāyikā,** sā eva pure bhavā **purimā** bhavatthe ima-paccayavasena, sā eva **purimikā** sakatthe ka-paccayavasena, tasmiṃ pare itthiliṅge a-kārassa i-kārādeso. Pacchā bhavā **pacchimā,** sāva **pacchimikā**.

Assatiyā pana vassaṃ na upetīti ''imasmiṃ vihāre imaṃ temāsaṃ vassaṃ upemī''ti vacībhedaṃ katvā na upeti. ''Na, bhikkhave, asenāsanikena vassaṃ upagantabbaṃ, yo upagaccheyya, āpatti dukkaṭassā''ti (mahāva. 204) vacībhedaṃ katvā vassūpagamanaṃ sandhāya paṭikkhepo, na ālayakaraṇavasena upagamanaṃ sandhāyāti vadanti. Pāḷiyaṃ pana avisesena vuttattā aṭṭhakathāyaṅca dutiyapārājikasaṃvaṇṇanāyaṃ (pārā. aṭṭha. 1.84) ''vassaṃ upagacchantena hi nālakapaṭipadaṃ paṭipannenapi pañcannaṃ chadanānaṃ aññatarena channeyeva sadvārabandhe senāsane upagantabbaṃ, tasmā vassakāle sace senāsanaṃ labhati, iccetaṃ kusalaṃ. No ce labhati, hatthakammaṃ pariyesitvāpi kātabbaṃ. Hatthakammaṃ alabhantena sāmampi kātabbaṃ, na tveva asenāsanikena vassaṃ upagantabba''nti (mahāva. 204) daḷhaṃ katvā vuttattā asenāsanikassa nāvādiṃ vinā aññattha ālayamattena upagantuṃ na vaṭṭatīti amhākaṃ khanti. Nāvāsatthavajesuyeva hi ''anujānāmi, bhikkhave, nāvāya vassaṃ upagantu''ntiādinā (mahāva. 203) sati, asati vā senāsane vassūpagamanassa visuṃ anuññātattā ''na, bhikkhave, asenāsanikena vassaṃ upagantabba''nti (mahāva. 204) ayaṃ paṭikkhepo. **Tattha na labhatī**ti asati senāsane ālayavasenapi nāvādīsu upagamanaṃ vuttaṃ. Catūsu hi senāsanesu vihārasenāsanaṃ idhādhippetaṃ, na itarattayaṃ.

Ṭaṅkitamañcādibhedā kuṭīti ettha **ṭaṅkitamañco** nāma dīghe mañcapāde majjhe vijjhitvā aṭaniyo pavesetvā kato mañco, tassa idaṃ upari, idaṃ heṭṭhāti natthi. Parivattetvā atthatopi tādisova hoti, taṃ susāne devaṭṭhāne ca ṭhapenti, catunnaṃ pāsāṇānaṃ upari pāsāṇaṃ attharitvā kataṃ gehampi ''ṭaṅkitamañco''ti vuccati.

''Idha vassaṃ upemī''ti tikkhattuṃ vattabbanti satthassa avihārattā ''imasmiṃ vihāre''ti avatvā ''idha vassaṃ upemī''ti ettakameva vattabbaṃ. **Satthe pana vassaṃ upagantuṃ na vaṭṭatī**ti kuṭikādīnaṃ abhāvena ''idha vassaṃ upemī''ti vacībhedaṃ katvā upagantuṃ na vaṭṭati, ālayakaraṇamatteneva vaṭṭatīti adhippāyo. **Vippakiratī**ti visuṃ visuṃ gacchati. **Tīsu ṭhānesu natthi vassacchede**

āpattīti tehi saddhiṃ gacchantasseva natthi āpatti, tehi viyujjitvā gamane pana āpattiyeva, pavāretuñca na labhati.

Pavisanadvāraṃ yojetvāti sakavāṭabaddhameva yojetvā. **Purimikāya…pe… na pakkamitabbā**ti iminā āsāḷhīpuṇṇamāya anantare pāṭipadadivase purimavassaṃ upagantvā vassānautuno catūsu māsesu sabbapacchimamāsaṃ ṭhapetvā purimaṃ temāsaṃ vasitabbaṃ. Sāvaṇapuṇṇamiyā anantare pāṭipadadivase pacchimavassaṃ upagantvā sabbapaṭhamamāsaṃ ṭhapetvā pacchimaṃ temāsaṃ vasitabbaṃ. Evaṃ avasitvā purimikāya vassaṃ upagatena bhikkhunā mahāpavāraṇāya anto aruṇaṃ anuṭṭhāpetvā pacchimikāya upagatena cātumāsinipavāraṇāya anto aruṇaṃ anuṭṭhāpetvā antarā cārikaṃ pakkameyya, upacārasīmātikkameyeva tassa bhikkhuno dukkaṭāpatti hotīti dasseti. Imamatthaṃ pāḷiyā samatthetuṃ **''na bhikkhave…pe… vacanato''**ti vuttaṃ. Yadi evaṃ vassaṃ upagantvā sati karaṇīye pakkamantassa sabbathāpi āpattiyeva siyāti codanaṃ sandhāyāha **''vassaṃ upagantvā panā''**tiādi. Evaṃ sante tadaheva sattāhakaraṇīyena pakkamantasseva anāpatti siyā, na dvīhatīhaṃ vasitvā pakkamantassāti āha **''ko pana vādo''**tiādi.

180. Idāni sattāhakaraṇīyalakkhaṇaṃ vitthārato dassetuṃ **''anujānāmi bhikkhave''**tiādimāha. Tattha ''anujānāmi, bhikkhave, sattannaṃ sattāhakaraṇīyena pahite gantuṃ, na tveva appahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā upāsakassa upāsikāyā''ti (mahāva. 187) ekaṃ, ''anujānāmi, bhikkhave, sattannaṃ sattāhakaraṇīyena appahitepi gantuṃ, pageva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā mātuyā ca pitussa cā''ti (mahāva. 198) ekaṃ, ''sace pana bhikkhuno bhātā vā aññо vā ñātako gilāno hotī''ti ekaṃ, ''ekasmiṃ vihāre bhikkhūhi saddhiṃ vasanto bhikkhubhattiko''ti ekaṃ, ''sace bhikkhussa…pe… anabhirati vā kukkuccaṃ vā diṭṭhigataṃ vā uppannaṃ hotī''ti ekaṃ, ''koci bhikkhu garudhammaṃ ajjhāpanno hoti parivāsāraho''ti ekaṃ, ''bhikkhuniyāpi mānattārahāyā''ti ekaṃ, ''sāmaṇero upasampajjitukāmo…pe… sikkhamānā vā…pe… sāmaṇerī vā''ti ekaṃ, ''bhikkhussa bhikkhuniyā vā saṅgho kammaṃ kattukāmo tajjanīyaṃ vā''ti ekaṃ, ''sacepi kataṃyeva hoti kamma''nti ekaṃ, ''anujānāmi, bhikkhave, saṅghakaraṇīyena gantu''nti (mahāva. 199) ekanti ekādasa ṭhānāni honti. Tattha paṭhamatatiyacatutthavasena tīsu ṭhānesu pahite eva gantabbaṃ, no appahite. Sesesu aṭṭhasu appahitepi gantabbaṃ, pageva pahite. Vuttañhi vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.199) **''gantabba**nti saṅghakaraṇīyena appahitepi gantabba''nti. Ettha ca anupāsakehipi sāsanabhāvaṃ ñātukāmehi pahite tesaṃ pasādavaḍḍhisampattehipi sattāhakaraṇīyena gantuṃ vaṭṭatīti gahetabbaṃ. **Bhikkhubhattiko**ti bhikkhunissitako. So pana yasmā bhikkhūhi saddhiṃ vasati, tasmā vuttaṃ **''bhikkhūhi saddhiṃ vasanto''**ti.

181. **Apicetthā**ti apica etthāti chedo, ettha etasmiṃ sattāhakaraṇīyavinicchaye apica aparo ayaṃ īdiso pāḷimuttakanayo vassūpanāyikakkhandhakapāḷito mutto nayo veditabboti yojanā. Samantapāsādikāyaṃ (mahāva. aṭṭha. 199) pana ''pāḷimuttakaratticchedavinicchayo''ti dissati. Tathā hi vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.199) **''ratticchedavinicchayo**ti sattāhakaraṇīyena gantvā bahiddhā aruṇuṭṭhāpanasaṅkhātassa ratticchedassa vinicchayo''ti. Sāratthadīpaniyampi (sārattha. ṭī. mahāvagga 3.199) ''sattāhakaraṇīyena gantvā bahiddhā aruṇuṭṭhāpanaṃ ratticchedo''ti. **Animantitena gantuṃ na vaṭṭatī**ti ettha animantitattā sattāhakiccaṃ adhiṭṭhahitvā gacchantassapi vassacchedo ceva dukkaṭañca hotīti veditabbaṃ. Yathāvuttañhi ratticchedakāraṇaṃ vinā tirovihāre vasitvā āgamissāmīti gacchato vassacchedaṃ vadanti. **Gantuṃ vaṭṭatī**ti antoupacārasīmāyaṃ ṭhiteneva sattāhakaraṇīyanimittaṃ sallakkhetvā iminā nimittena gantvā ''sattāhabbhantare āgacchissāmī''ti ābhogaṃ katvā gantuṃ vaṭṭati. Purimakkhaṇe ābhogaṃ katvā gamanakkhaṇe visaritvā gatepi doso natthi, ''sakaraṇīyo pakkamatī''ti (mahāva. 207) vuttattā sabbathā ābhogaṃ akatvā gatassa vassacchedoti vadanti. Yo pana sattāhakaraṇīyanimittābhāvepi ''sattāhabbhantare āgamissāmī''ti ābhogaṃ katvā gantvā sattāhabbhantare āgacchati, tassa āpattiyeva, vassacchedo natthi sattāhassa sannivattattāti vadanti, vīmaṃsitvā gahetabbaṃ.

Bhaṇḍakanti cīvarabhaṇḍaṃ. **Pahiṇantī**ti cīvaradhovanādikammena pahiṇanti. **Sampāpuṇituṃ na sakkoti, vaṭṭatī**ti ettha ''ajjeva āgamissāmī''ti sāmantavihāraṃ gantvā puna āgacchantassa antarāmagge sace aruṇuggamanaṃ hoti, vassacchedopi na hoti, ratticchedadukkaṭañca natthīti vadanti, tadaheva āgamane saussāhattā vassacchedo vā āpatti vā na hotīti adhippāyo. **Ācariyaṃ passissāmīti pana gantuṃ labhatī**ti ''agilānampi ācariyaṃ, upajjhāyaṃ vā passissāmī''ti sattāhakaraṇīyena gantuṃ labhati, nissayācariyaṃ dhammācariyañca, pageva upasampadācariyaupajjhāye. **Sace naṃ ācariyo ''ajja mā gacchā''ti vadati, vaṭṭatī**ti evaṃ sattāhakaraṇīyena āgatānaṃ antosattāheyeva puna āgacchantaṃ sace ācariyo, upajjhāyo vā ''ajja mā gacchā''ti vadati, vaṭṭati, sattāhātikkamepi anāpattīti adhippāyo. Vassacchedo pana hotiyevāti daṭṭhabbaṃ sattāhassa bahiddhā vītināmitattā.

Sace dūraṃ gato sattāhavārena aruṇo uṭṭhāpetabboti iminā vassacchedakāraṇe sati sattāhakaraṇīyena gantumpi vaṭṭatīti dīpeti. Ettha cha divasāni bahiddhā vītināmetvā sattame divase purāruṇā eva antoupacārasīmāyaṃ pavisitvā aruṇaṃ uṭṭhāpetvā punadivase sattāhaṃ adhiṭṭhāya gantabbanti adhippāyo. Keci pana ''sattame divase āgantvā aruṇaṃ anuṭṭhāpetvā tadaheva divasabhāgepi gantuṃ vaṭṭatī''ti vadanti, taṃ na gahetabbaṃ ''aruṇo uṭṭhāpetabbo''ti vuttattā. Sattame divase tattha aruṇuṭṭhāpanameva hi sandhāya pāḷiyaṃ (mahāva. 199) ''sattāhaṃ sannivatto kātabbo''ti vuttaṃ. Aruṇaṃ anuṭṭhāpetvā gacchanto ca anto appavisitvā bahiddhāva sattāhaṃ vītināmento ca samucchinnavasso eva bhavissati aruṇassa bahi eva uṭṭhāpitattā. Itarathā ''aruṇo uṭṭhāpetabbo''ti vacanaṃ niratthakaṃ siyā. ''Sattāhavārena antovihāre pavisitvā aruṇaṃ anuṭṭhāpetvā gantabba''nti vattabbato aññesu ca ṭhānesu aruṇuṭṭhāpanameva vuccati. Vakkhati hi cīvarakkhandhake (mahāva. aṭṭha. 364) ''ekasmiṃ vihāre vasanto itarasmiṃ sattāhavārena aruṇameva uṭṭhāpetī''ti.

Athāpi yaṃ te vadeyyuṃ ''sattame divase yadā kadāci paviṭṭhena taṃdivasanissito atītāruṇo uṭṭhāpito nāma hotīti imamatthaṃ sandhāya aṭṭhakathāyaṃ vutta''nti, taṃ saddagatiyāpi na sameti. Na hi uṭṭhite aruṇe pacchā paviṭṭho tassa payojako uṭṭhāpako bhavitumarahati. Yadi bhaveyya, ''vassaṃ upagantvā pana aruṇaṃ anuṭṭhāpetvā tadaheva sattāhakaraṇīyena pakkamantassā''pīti (mahāva. aṭṭha. 207) ettha ''aruṇaṃ anuṭṭhāpetvā''ti vacanaṃ virujjheyya. Tenapi taṃdivasanissitassa aruṇassa uṭṭhāpitattā ārāmmakassapi bhikkhuno sāyanhasamaye aṅgayuttaṃ arāmmaṃ gantvā tadā eva nivattantassa aruṇo uṭṭhāpito dhutaṅgañca visodhitaṃ siyā, na cetaṃ yuttaṃ aruṇuggamanakāle eva aruṇuṭṭhāpanassa vuttattā. Vuttañhi ''kālasseva pana nikkhamitvā aṅgayutte ṭhāne aruṇaṃ uṭṭhāpetabbaṃ. Sace aruṇuṭṭhānavelāyaṃ tesaṃ ābādho vaḍḍhati, tesaṃ eva kiccaṃ kātabbaṃ, na dhutaṅgavisuddhikena bhavitabba''nti (visuddhi. 1.31). Tathā pārivāsikādīnampi aruṇaṃ anuṭṭhāpetvā vattaṃ nikkhipantānaṃ ratticchedo vutto. ''Uggate aruṇe nikkhipitabba''nti (cūḷava. aṭṭha. 97) hi vuttaṃ. Sahaseyyasikkhāpadepi anupasampannehi saha nivutthabhāvaparimocanatthaṃ ''purāruṇā nikkhamitvā''tiādi (pāci. 54) vuttaṃ. Evaṃ cīvaravippavāsādīsu ca sabbattha rattipariyosāne āgāmiaruṇavaseneva aruṇuṭṭhānaṃ dassitaṃ, na atītāruṇavasena, tasmā vuttanayenevettha aruṇuṭṭhāpanaṃ veditabbaṃ aññathā vassacchedattā.

Yaṃ pana vassaṃ upagatassa tadaheva aruṇaṃ anuṭṭhāpetvā sakaraṇīyassa pakkamanavacanaṃ, taṃ vassaṃ upagatakālato paṭṭhāya yadā kadāci nimitte sati gamanassa anuññātattā yuttaṃ, na pana sattāhavārena gatassa aruṇaṃ anuṭṭhāpetvā tadahevagamanaṃ ''aruṇo

uṭṭhāpetabbo''ti vuttattā. Yathā vā ''sattāhānāgatāya pavāraṇāya sakaraṇīyo pakkamati, āgaccheyya vā so, bhikkhave, bhikkhu taṃ āvāsaṃ na vā āgaccheyyā''tiādinā (mahāva. 207) pacchimasattāhe anāgamane anuññātepi aññasattāhesu taṃ na vaṭṭati. Evaṃ paṭhamasattāhe aruṇaṃ anuṭṭhāpetvā gamane anuññātepi tato paresu sattāhesu āgatassa aruṇaṃ anuṭṭhāpetvā gamanaṃ na vaṭṭati evāti niṭṭhamettha gantabbaṃ.

Sace pavāritakāle vassāvāsikaṃ dentītiādinā vassāvāsikacīvarampi kathinacīvaraṃ viya vassaṃvutthavihārapaṭibaddhanti viññāyati. **''Yadi sattāhavārena aruṇaṃ uṭṭhāpayiṃsu, gahetabba''**nti pana vuttattā sattāhakaraṇīyena gantvā sattāhabbhantare āgatā labhanti. Kathinānisaṃsacīvaraṃ pana saṅghaṃ anāpucchā te na labhanti. Vakkhati hi ''sattāhakaraṇīyena gatāpi bhājanīyabhaṇḍaṃ labhantūti vā evarūpaṃ adhammikavattaṃ na kātabba''nti (vi. saṅga. aṭṭha. 182). **Idha āhaṭa**nti vihārato bahi āgataṭṭhāne ānītaṃ.

Vāḷehi ubbāḷhā honti, gaṇhantipi paripātentipīti ettha **gaṇhantī**ti gahetvā khādanti. **Paripātentī**ti palāpenti, anubandhantīti attho. Imesu ''gāḷehi ubbāḷhā hontī''tiādīsu saṅghabhedapariyantesu vatthūsu kevalaṃ anāpatti hoti, pavāretuṃ pana na labhatīti daṭṭhabbaṃ. **Sace panā**tiādīsu yasmā nānāsīmāyaṃ dvīsu āvāsesu vassaṃ upagacchantassa ''dutiye vasissāmī''ti upacārato nikkhantamatte paṭhamo senāsanaggāho paṭippassambhati, tasmā pāḷiyaṃ (mahāva. 207) ''tassa, bhikkhave, bhikkhuno purimikā ca na paññāyatī''ti paṭhamaṃ senāsanaggāhaṃ sandhāya vuttaṃ. Dutiyasenāsanaggāhe pana purimikā paññāyateva, tattheva temāsaṃ vasanto purimavassaṃvuttho eva hoti. Tato vā pana dutiyadivasādīsu ''paṭhamasenāsane vasissāmī''ti upacārātikkame purimikāpi na paññāyatīti daṭṭhabbaṃ.

Paṭissavassa visaṃvādanapaccayā hontampi dukkaṭaṃ satiyeva paṭissave hotīti āha **''tassa tassa paṭissavassa visaṃvāde dukkaṭa''**nti. Tenevāha **''tañca kho…pe… visaṃvādanapaccayā''**ti. Pāḷiyaṃ (mahāva. 207) ''so sattāhānāgatāya pavāraṇāya sakaraṇīyo pakkamatī''ti vuttattā pavāraṇādivasepi sattāhakaraṇīyaṃ vinā gantuṃ na vaṭṭatīti daṭṭhabbaṃ. Imasmiṃ ṭhāne ''navamito paṭṭhāya gantuṃ vaṭṭatī''ti aṭṭhakathāvacanaṃ kacci uposathadivasato upanidhāya navamī icchitabbā, udāhu lokiyatithivasenāti āsaṅkanti. Tatrevaṃ vinicchitabbaṃ – purimabhaddapadamāsakāḷapakkhauposathadivasaṃ upanidhāya icchitabbā, na lokiyatithivasena. Bhaddapadamāsassa hi kāḷapakkhauposathadivasaṃ mariyādaṃ katvā tadanantarapāṭipadadivasato paṭṭhāya gaṇiyamāne sati yo divaso navamo hoti, tato paṭṭhāyāti vuttaṃ hoti. Tithipekkhāya pana itthiliṅgavohāro, tato navamito paṭṭhāya anāgatasattāhe pavāraṇā hoti.

Sattāhaṃ anāgatāya assāti **sattāhānāgatā**. Kā sā? Pavāraṇā. Assayujamāsassa sukkapakkhanavamiyaṃ sattāhakaraṇīyaṃ adhiṭṭhāya gacchanto bhikkhu antovassassa sattāhamattāvasiṭṭhattā sattamaaruṇe uggatamatte vutthavasso hoti, dasamiyaṃ chāhamattaṃ, ekādasamiyaṃ pañcāhamattaṃ, dvādasiyaṃ caturāhamattaṃ, terasiyaṃ tīhamattaṃ, cuddasiyaṃ dvīhamattaṃ, pannarasiyaṃ ekāhamattaṃ avasiṭṭhaṃ hoti, tasmā pavāraṇādivasassa pariyosānabhūtaaruṇasmiṃ uggate vutthavasso hoti, tasmā tesaṃ bhikkhūnaṃ kukkuccavinodanatthaṃ bhagavā dhammassāmī ''so sattāhānāgatāya pavāraṇāya sakaraṇīyo pakkamati, āgaccheyya vā so, bhikkhave, bhikkhu taṃ āvāsaṃ na vā āgaccheyya, tassa, bhikkhave, bhikkhuno purimikā ca paññāyati, paṭissave ca anāpattī''ti (mahāva. 207) āha. **Sattāhānāgatāya komudiyā cātumāsiniyā**ti etthāpi eseva nayo. Tattha **komudiyā cātumāsiniyā**ti pacchimakattikapuṇṇamāyaṃ. Sā hi kumudānaṃ atthitāya **komudī,** catunnaṃ vassikamāsānaṃ pariyosānattā **cātumāsinī**ti vuccati. Tadā hi kumudāni supupphitāni honti, tasmā kumudā ettha pupphantīti komudīti vuccati, kumudavatīti vuttaṃ hoti.

182. Antovassavattakathāyaṃ **nibaddhavattaṃ ṭhapetvā**ti sajjhāyamanasikārādīsu nirantarakaraṇīyesu kattabbaṃ katikavattaṃ katvā. **Kasāvaparibhaṇḍa**nti kasāvehi bhūmiparikammaṃ. **Vatta**nti katikavattaṃ.

Evarūpaṃ adhammikavattaṃ na kātabbanti nānāverajjakā hi bhikkhū sannipatanti, tattha keci dubbalā appathāmā evarūpaṃ vattaṃ anupāletuṃ na sakkonti, tasmā idha āgatañca catutthapārājikavaṇṇanāyaṃ (pārā. aṭṭha. 2.227) āgataṃ āvāsaṃ vā maṇḍapaṃ vā sīmaṃ vā yaṃ kiñci ṭhānaṃ paricchinditvā ''yo imamhā āvāsā paṭhamaṃ pakkamissati, taṃ 'arahā'ti jānissāmā''ti katāya katikāya yo ''maṃ 'arahā'ti jānantū''ti tamhā ṭhānā paṭhamaṃ pakkamati, pārājiko hoti. Yo pana ācariyupajjhāyānaṃ vā kiccena mātāpitūnaṃ vā kenacideva karaṇīyena bhikkhācāravattaṃ vā uddesaparipucchādīnaṃ atthāya aññena vā tādisena karaṇīyena taṃ ṭhānaṃ atikkamitvā gacchati, anāpatti. Sacepissa evaṃ gatassa pacchā icchācāro uppajjati ''na dānāhaṃ tattha gamissāmi, evaṃ maṃ arahāti sambhāvessantī''ti, anāpattiyeva.

Yopi kenacideva karaṇīyena taṃ ṭhānaṃ patvā sajjhāyamanasikārādivasena aññavihito vā hutvā corādīhi vā anubaddho meghaṃ vā uṭṭhitaṃ disvā anovassakaṃ pavisitukāmo taṃ ṭhānaṃ atikkamati, anāpatti, yānena vā iddhiyā vā gacchantopi pārājikaṃ nāpajjati, padagamaneneva āpajjati. Tampi yehi saha katikā katā, tehi saddhiṃ apubbaṃ acarimaṃ gacchanto nāpajjati. Evaṃ gacchantā hi sabbepi aññamaññaṃ rakkhanti. Sacepi maṇḍaparukkhamūlādīsu kiñci ṭhānaṃ paricchindanti ''yo ettha nisīdati vā caṅkamati vā, taṃ 'arahā'ti jānissāma'', pupphāni vā ṭhapetvā, ''yo imāni gahetvā pūjaṃ karissati, taṃ 'arahā'ti jānissāmā''tiādinā nayena katikā katā hoti, tatrāpi icchācāravasena tathā karontassa pārājikameva. Sacepi upāsakena antarāmagge vihāro vā kato hoti, cīvarādīni vā ṭhapitāni honti ''ye arahanto, te imasmiṃ vihāre vasantu, cīvarādīni vā gaṇhantū''ti, tatrāpi icchācāravasena vasantassa vā tāni vā gaṇhantassa pārājikameva, etaṃ pana adhammikakatikavattaṃ, tasmā na kātabbaṃ, aññaṃ vā evarūpaṃ ''imasmiṃ temāsabbhantare sabbeva āraññakā hontu piṇḍapātikadhutaṅgādiavasesadhutaṅgadharā vā, atha vā sabbeva khīṇāsavā hontū''ti evamādi. Nānāverajjakā hi bhikkhū sannipatanti. Tattha keci dubbalā appathāmā evarūpaṃ vattaṃ anupāletuṃ na sakkonti, tasmā evarūpampi vattaṃ na kātabbaṃ. ''Imaṃ temāsaṃ sabbeheva na uddisitabbaṃ, na paripucchitabbaṃ, na pabbājetabbaṃ, mūgabbataṃ gaṇhitabbaṃ, bahisīmaṭṭhassapi saṅghalābho dātabbo''ti evamādikampi na kattabbameva.

Tividhampīti pariyattipaṭipattipaṭivedhavasena tividhampi. **Sodhetvā pabbājethā**ti bhabbe ācārakulaputte upaparikkhitvā pabbājetha. **Bhasse mattaṃ jānitvā**ti vacane pamāṇaṃ ñatvā. **Dasakathāvatthu** nāma appicchākathā santuṭṭhikathā pavivekakathā asaṃsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathāti.

Viggahasaṃvattanikaṃ vacanaṃ **viggāhikaṃ. Caturārakkhaṃ ahāpentā**ti buddhānussati mettā asubhaṃ maraṇānussatīti imaṃ caturārakkhaṃ ahāpentā. **Dantakaṭṭhakhādanavattaṃ ācikkhitabba**nti ettha idaṃ dantakaṭṭhakhādanavattaṃ – yo devasikaṃ saṅghamajjhe osarati, tena sāmaṇerādīhi āharitvā bhikkhūnaṃ yathāsukhaṃ bhuñjanatthāya dantakaṭṭhamāḷake nikkhittesu dantakaṭṭhesu divase divase ekameva dantakaṭṭhaṃ gahetabbaṃ. Yo pana devasikaṃ na osarati, padhānaghare vasitvā dhammassavane vā uposathagge vā dissati, tena pamāṇaṃ sallakkhetvā cattāri pañca dantakaṭṭhāni attano vasanaṭṭhāne ṭhapetvā khāditabbāni. Tesu khīṇesu sace punapi

dantakaṭṭhamāḷake bahūni hontiyeva, punapi āharitvā khāditabbāni. Yadi pana pamāṇaṃ asallakkhetvā āharati, tesu akhīṇesuyeva māḷake khīyati, tato keci therā ‘‘yehi gahitāni, te paṭiharantū’’ti vadeyyuṃ, keci ‘‘khādantu, puna sāmaṇerā āharissantī’’ti, tasmā vivādaparihāratthaṃ pamāṇaṃ sallakkhetabbaṃ, gahaṇe pana doso natthi. Maggaṃ gacchantenapi ekaṃ vā dve vā thavikāya pakkhipitvā gantabbanti. Bhikkhācāravattaṃ piṇḍapātikavatte āvibhavissati.

Antogāme…pe… na kathetabbāti ettha catūsu paccayesu cīvare ca piṇḍapāte ca viññattipi na vaṭṭati nimittobhāsaparikathāpi. Senāsane viññattimeva na vaṭṭati, sesāni tīṇi vaṭṭanti. Gilānapaccaye sabbampi vaṭṭati. Evaṃ santepi ājīvaṃ sodhentehi bhikkhūhi suṭṭhu rakkhitabbāti. Iminā ājīvapārisuddhisīlaṃ dassitaṃ. **Rakkhitindriyehi bhavitabba**nti indriyasaṃvarasīlaṃ. **Khandhakavattañca sekhiyavattañca pūretabba**nti pātimokkhasaṃvarasīlaṃ. Paccayasannissitasīlaṃ pana tīhipi sāmatthiyato dassitaṃ. Iti catupārisuddhisīlapaṭisaṃyuttā evarūpā niyyānikakathā bahukāpi vattabbāti adhippāyo.

Imasmiṃ vassūpanāyikavisaye tesu tesu nagaresu tasmiṃ tasmiṃ rājakāle apariyantā vivādakathā hoti. Kathaṃ? Vassūpanāyikakkhandhake (mahāva. 186) ‘‘tena kho pana samayena rājā māgadho seniyo bimbisāro vassaṃ ukkaḍḍhitukāmo bhikkhūnaṃ santike dūtaṃ pāhesi ‘yadi panāyyā āgame juṇhe vassaṃ upagaccheyyu’nti. Bhagavato etamatthaṃ ārocesuṃ, ‘anujānāmi, bhikkhave, rājūnaṃ anuvattitu’’’nti vacanaṃ nissāya bhagavatā adhimāsaṃ paññattanti maññamānā vedasamayena saṃsanditvā gayhamānā anekavihitaṃ vivādaṃ karonti. Vedasamaye kira dve adhimāsāni yācādhimāsañca pattādhimāsañca. Tattha kaliyugagaṇane ekūnavīsatigaṇanena bhājite dvepañcaṭṭhadasaterasasoḷasaṭṭhārasavasena sattadhā seso hoti, tesaṃ vasena cammādhimāsa pañcādhimāsa pasvādhimāsa dasādhimāsa terasādhimāsa soḷasādhimāsa aṭṭhārasādhimāsāti voharanti. Aṭṭhārasādhimāsaṃ pana avasānādhimāsantipi voharanti. Tesu pasusoḷasāni apatteyeva adhimāsapatanakaliyuge saṃvaccharamāsādivisamabhayena yācitvā māsassa ākaḍḍhitabbato **yācādhimāsa**nti voharanti, sesāni pana pañcamatteyeva adhimāsapatanakaliyuge māsassa ākaḍḍhitabbato **pattādhimāsa**nti. Tatretaṃ yācādhimāsalakkhaṇaṃ – tathato ajānantā pāḷiyā saṃsanditvā bimbisāraraññā bhagavato yācitādhimāsattā yācādhimāsaṃ nāma bhavati, tasmā dvīsu eva yācādhimāsesu divasena saha māso ākaḍḍhitabbo, na itaresūti vadanti, aññe pana pañcasu pattādhimāsesu eva saha divasena māso ākaḍḍhitabbo, na yācādhimāsesūti.

Apare pana – ‘‘dvemā, bhikkhave, vassūpanāyikā purimikā pacchimikāti, aparajjugatāya āsāḷhiyā purimikā upagantabbā, māsagatāya āsāḷhiyā pacchimikā upagantabbā’’ti tasmiṃyeva vassūpanāyikakkhandhake (mahāva. 184) āgatāya pāḷiyā atthaṃ ayoniso gahetvā tithinakkhattayoge eva vassūpagamanaṃ bhagavatā anuññātaṃ, tasmā āsāḷhipuṇṇamāya anantarabhūto pāṭipadadivaso puṇṇātithiyā ca yutto hotu, pubbāsāḷhauttarāsāḷhasaṅkhātesu dvīsu nakkhattesu ekekena yutto ca, evaṃbhūto kālo yadi vinā divasena māsakaḍḍhane sampajjati, tathā ca sati māsamattākaḍḍhanameva kātabbaṃ, yadi na sampajjati, saha divasena māsākaḍḍhanaṃ, ayaṃ piṭakena ca vedena ca anulomo vinicchayoti vadanti.

Tatrāpyeke vadanti – ‘‘mā iti cando vuccati tassa gatiyā divasassa minitabbato, so ettha sabbakalāpāripūriyā puṇṇoti puṇṇamā’’tiādinā vinayatthamañjūsādīsu (kaṅkhā. abhi. ṭī. nidānavaṇṇanā) āgamanato puṇṇātithiyogopi puṇṇamiyā eva icchitabbo, na pāṭipade, tathā nakkhattayogopi āsāḷhisukkapakkhassa pannarase uposathe ‘‘uttarāsāḷhanakkhatte, evaṃ dhātu patiṭṭhitā’’ti mahāvaṃse vacanatoti. Tattha purimā vadanti – evaṃ sante uposathadivaseyeva candaggāho ca sūriyaggāho ca bhaveyya, idāni pana kāḷapakkhapāṭipadādīsuyeva candaggāho, sukkapakkhapāṭipadādīsuyeva sūriyaggāho paññāyati, tasmā pāṭipadeyeva tithinakkhattayogo icchitabboti. Pacchimāpi vadanti – tumhādisānaṃ vādīnaṃ vacanena pubbe ākaḍḍhitabbadivasānaṃ anākaḍḍhitattā divasapuñjabhāvena evaṃ hoti, saccato pana uposathadivaseyeva candaggāho sūriyaggāho ca icchitabboti. Hotu, yathā icchatha, tathā vadatha, evaṃ bhūtapubbo sāṭṭhakathe tepiṭake buddhavacane atthīti? Atthi. Gandhārajātake (jā. aṭṭha. 3.7.75 gandhārajātakavaṇṇanā) hi uposathadivase candaggāho dvikkhattuṃ āgato. Tañhi jātakaṃ tīsu piṭakesu suttapariyāpannaṃ, pañcasu nikāyesu khuddakanikāyapariyāpannaṃ, navasu sāsanaṅgesu jātakapariyāpannanti. Evaṃ vutte purimakā paṭivacanaṃ dātuṃ na sakkuṇeyyunti.

Athekacce ‘‘piṭakattaye adhikamāsāyeva santi, na adhikadivasā sāratthadīpaniyaṃ (sārattha. ṭī. pācittiya 3.404) ‘yaṃ pana vuttaṃ tīsupi gaṇṭhipadesu aṭṭhārasannaṃyeva vassānaṃ adhikamāse gahetvā gaṇitattā sesavassadvayassapi adhikāni divasāni honteva, tāni adhikadivasāni sandhāya nikkaṅkhā hutvāti vuttanti, taṃ na gahetabbaṃ. Na hi dvīsu vassesu adhikadivasā nāma visuṃ upalabbhanti tatiye vasse vassukkaḍḍhanavasena adhikamāse pariccatteyeva adhikamāsasambhavato, tasmā dvīsu vassesu atirekadivasā nāma visuṃ na sambhavantī’ti vacanato’’ti vadanti. Athaññe vadanti – piṭakattaye adhikadivasāti āgatā atthi vajirabuddhiṭīkāyaṃ (vajira. ṭī. pācittiya 404) ‘‘avasesānaṃ dvinnaṃ vassānaṃ adhikadivasāni honteva, tasmā nikkaṅkhā hutvā upasampādentī’’ti vacanatoti. Ito parampi vividhena ākārena kathenti. Suddhavedikāpi evaṃ vadanti, vinayadharā bhikkhū vinayasamayavasena vadanti. Amhākaṃ pana vedasamaye hatthagataganaṇanavaseneva jānitabbanti alamatipapañcena. Atthikehi tivassādhikasahassakaliyuge dhammarājena pucchitattā kataṃ adhimāsapakaraṇaṃ oloketvā jānitabbaṃ.

Idha pana adhippetavinicchayameva kathayāma. Paṭhamadutiyavādesu na bimbisārarājā bhagavantaṃ adhimāsapaññāpanaṃ yācati, na ca bhagavā paññapeti, na ‘‘tasmiṃ vasse idaṃ nāma adhimāsaṃ hotī’’ti vā ‘‘māsamattaṃ vā sahadivasaṃ vā ākaḍḍhitabba’’nti vā pāḷiyaṃ aṭṭhakathāṭīkāsu ca atthi, rājā pana upakaṭṭhāya vassūpanāyikāya vedasamaye vassukkaḍḍhanasambhavato bhikkhūnaṃ paṭhamaāsāḷhamāse vassaṃ anupagantvā dutiyaāsāḷhamāse upagamanatthaṃ ‘‘yadi panāyyā āgame juṇhe vassaṃ upagaccheyyu’’nti dūtaṃ pāhesi. Yadi pana upagaccheyyuṃ, sādhu vatāti sambandhitabbaṃ. Bhikkhū pana rañño pahitasāsanaṃ bhagavato ārocesuṃ. Bhagavā pana vassukkaḍḍhane bhikkhūnaṃ guṇaparihāniyā abhāvato ‘‘anujānāmi, bhikkhave, rājūnaṃ anuvattitu’’nti (mahāva. 186) avoca. Tena vuttaṃ aṭṭhakathāyaṃ (mahāva. aṭṭha. 185) **‘‘anujānāmi bhikkhave rājūnaṃ anuvattitu**nti ettha vassukkaḍḍhanabhikkhūnaṃ kāci parihāni nāma natthītianuvattituṃ anuññāta’’nti. Vimativinodaniyañca (vi. vi. ṭī. mahāvagga 2.185) vuttaṃ **‘‘parihānī**ti guṇaparihānī’’ti, tasmā yācādhimāso vā hotu pattādhimāso vā, yasmiṃ yasmiṃ kāle anuvattanena bhikkhūnaṃ sīlādiguṇampi parihāni natthi, tasmiṃ tasmiṃ kāle anuvattitabbaṃ.

Kathaṃ pana anuvattitabbaṃ, kathaṃ na anuvattitabbaṃ? Yadi anuvattante pubbe upavutthadivasato idāni upavasitabbauposathadivaso cātuddaso vā pannaraso vā hoti, tathā sati anuvattitabbaṃ. Yadi pana terasamo vā soḷasamo vā hoti, na anuvattitabbaṃ. Anuvattanto hi anuposathe uposathakato hoti, tato ‘‘na, bhikkhave, anuposathe uposatho kātabbo, yo kareyya, āpatti dukkaṭassā’’ti (mahāva. 183) vuttadukkaṭaṃ āpajjati, tasmā sīlaguṇaparihānisambhavato na anuvattitabbaṃ. Vuttañhi vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.240) ‘‘anujānāmi, bhikkhave, rājūnaṃ anuvattitunti vacanato panettha lokiyānaṃ tithiṃ anuvattantehipi attano

uposathakkamena cātuddasiṃ pannarasiṃ vā, pannarasiṃ cātuddasiṃ vā karonteheva anuvattitabbaṃ, na pana soḷasamadivasaṃ vā terasamadivasaṃ vā uposathadivasaṃ karontehī''ti.

Tatiyacatutthavādepi ''kati vassūpanāyikā''ti saṃsayantānaṃ saṃsayavinodanatthaṃ ''dvemā, bhikkhave, vassūpanāyikā purimikā pacchimikā''ti (mahāva. 184) bhagavā avoca. Tato tāsaṃ dvinnaṃ vassūpanāyikānaṃ upagamanakālaṃ dassetuṃ ''aparajjugatāya āsāḷhiyā purimikā upagantabbā, māsagatāya āsāḷhiyā pacchimikā upagantabbā''ti vuttaṃ. Tatrāyaṃ piṇḍattho – āsāḷhipuṇṇamiyā anantare pāṭipadadivase purimikā upagantabbā, sāvaṇapuṇṇamiyā anantare pāṭipadadivase pacchimikā upagantabbāti. Tena vuttaṃ aṭṭhakathāyaṃ (mahāva. aṭṭha. 184) ''tasmā āsāḷhipuṇṇamāya anantare pāṭipadadivase, āsāḷhipuṇṇamito vā aparāya puṇṇamāya anantare pāṭipadadivaseyeva vihāraṃ paṭijaggitvā pānīyaṃ paribhojanīyaṃ upaṭṭhāpetvā sabbaṃ cetiyavandanādisāmīcikammaṃ niṭṭhāpetvā 'imasmiṃ vihāre imaṃ temāsaṃ vassaṃ upemī'ti sakiṃ vā dvattikkhattuṃ vā vācaṃ nicchāretvā vassaṃ upagantabba''nti, sāratthadīpaniyampi (sārattha. ṭī. mahāvagga 3.184) **''aparajjū**ti āsāḷhito aparaṃ dinaṃ, pāṭipadanti attho''ti, vimativinodaniyampi (vi. vi. ṭī. mahāvagga 2.184) **''aparasmiṃ divase**ti dutiye pāṭipadadivase''ti evaṃ pāḷiaṭṭhakathāṭīkāsu pāṭipadadivaseyeva vassūpagamanaṃ vuttaṃ, na vuttaṃ ''amukatithiyoge''ti vā ''amukanakkhattayoge''ti vā, tasmā pāṭipadadivase pāto aruṇuggamanato paṭṭhāya sakaladivasaṃ sakalaratti yāva dutiyaaruṇuggamanā yathārucite kāle vassaṃ upagantabbanti daṭṭhabbaṃ. Tato eva vassūpanāyikakāle puṇṇātithiyā yogo, uttarāsāḷhanakkhattena yogo hotūti vadantānaṃ vacanaṃ vinayaviruddhaṃ hoti, taṃ vacanaṃ gahetvā puṇṇātithiyogaṃ uttarāsāḷhanakkhattayogañca āgametvā vassaṃ upagantvāpi tathāgatena apaññattaṃ paññapeti nāmāti daṭṭhabbaṃ.

Evaṃ pāḷiaṭṭhakathāṭīkāsu ca puṇṇātithiyoge eva vassaṃ upagantabbaṃ, na ekāya tithiyā yutteti vā uttarāsāḷhanakkhattayogeyeva, na sāvaṇanakkhattayogeti vā anāgatameva chāyaṃ gahetvā tathāgatena paññattaṃ viya potthakesu likhitvā kehici ṭhapitattā sakalaṃ vinayapiṭakaṃ apassantā vedasāmayikā taṃ vacanaṃ saddahitvā vassūpagamanakāle puṇṇātithiuttarāsāḷhayogameva gavesantā māsadivasena saha ākaḍḍhitabbakālepi māsamattameva ākaḍḍhanti, māsamattameva ākaḍḍhitabbakālepi saha divasena ākaḍḍhanti, tasmā evaṃvādino bhikkhū ''apaññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpetī''ti vattabbataṃ āpajjanti, tasmā bhagavati gāravasahitā lajjino paṇḍitā evaṃ na gaṇhantīti. Tithinakkhattayogo pana uposathadivaseyeva bahudhā piṭakattaye āgato, porāṇavedaganthesu ca pasaṃsito, kadāci pana vohārakālo tithiyā nakkhattena ca visamo hoti, tasmā taṃ sametuṃ adhimāsapatanakāle māsampi divasampi ākaḍḍhanti, tasmā aññasmiṃ kāle visamepi ākaḍḍhanakāle samāpetabbaṃ. Evaṃ sati māsautusaṃvaccharānaṃ samabhāvo hotīti daṭṭhabbaṃ.

Pañcamachaṭṭhavādesu **adhimāso**ti aṭṭhārasavassato adhikamāsaṃ gahetvā vutto, tasmā ''adhiko māso **adhimāso''**ti kammadhārayasamāsattā pulliṅgaṃ katvā vutto. Pubbe pana māsapuñjato adhikaghaṭiyo gahetvā vutto, tasmā ''māsato adhikaṃ **adhimāsa''**nti abyayībhāvasamāsattā napuṃsakaliṅgaṃ katvā vuttaṃ. Idha pana ''porāṇakattherā ekūnavīsativassaṃ sāmaṇeraṃ nikkhamanīyapuṇṇamāsiṃ atikkamma pāṭipadadivase upasampādenti, taṃ kasmāti? Vuccate – ekasmiṃ vasse cha cātuddasikauposathadivasā honti, iti vīsatiyā vassesu cattāro māsā parihāyanti, rājāno tatiye tatiye vasse vassaṃ upakaḍḍhanti, iti aṭṭhārasasu vassesu cha māsā vaḍḍhanti, tato uposathavasena parihīne cattāro māse apanetvā dve māsā avasesā honti, te dve māse gahetvā vīsati vassāni paripuṇṇāni hontīti nikkaṅkhā hutvā nikkhamanīyapuṇṇamāsiṃ atikkamma pāṭipade upasampādentī''ti aṭṭhakathāvacane (pāci. aṭṭha. 404) **''nikkaṅkhā hutvā**ti adhikamāsehi saddhiṃ paripuṇṇavīsativassattā nibbematikā hutvā''ti attho sāratthadīpaniyaṃ (sārattha. ṭī. pācittiya 3.404) vutto.

Tatra nanu ca ''tīsupi gaṇṭhipadesu aṭṭhārasannaṃ…pe… vutta''nti vuttaṃ, taṃ kathanti codanaṃ sandhāya ''yaṃ pana vuttaṃ… pe… taṃ na gahetabba''nti kiñcāpi vuttaṃ, tathāpi taṃ gaṇṭhipadesu vuttavacanaṃ na gahetabbanti attho, kasmā na gahetabbanti āha **''na hī''**tiādi. Hi yasmā na upalabbhanti, tasmā na gahetabbanti yojanā. Kathaṃ viññāyatīti āha **''tatiye''**tiādi. Pariccatteyeva sambhavato, apariccatte asambhavato na upalabbhantīti byatirekavasena hetuphalayojanā. **Tasmā**tiādi laddhaguṇaṃ.

Vajirabuddhiṭīkāyaṃ pana gaṇṭhipadesu vuttameva gahetvā vadati. Etāni vacanāni sāmaṇerānaṃ vīsativassaparipuṇṇabhāvasādhakāniyeva honti, na adhimāsapatanavāresu sadivasamāsākaḍḍhanabhāvasādhakāni, tasmā imāni āharitvā taṃ adhikaraṇaṃ vinicchituṃ na sakkonti. Bhikkhū pana bahūnaṃ sannipāte kiñci pāṭhaṃ āharitvā kathetuṃ samattho sobhatīti katvā īdisaṃ pāṭhaṃ āharanti. Sutasannicayapaṇḍitā pana icchitatthassa asādhakattā evarūpaṃ na āharanti. Suddhavedikānampi vacane vinayadharā vinayameva jānanti, na bāhirasamayaṃ. Ayaṃ pana kathā bāhirasamaye pavattā, tasmā vinayadharānaṃ avisayoti maññantā vadanti.

Vinayadharā pana ekacce vinayameva jānanti, ekacce sakalaṃ piṭakattayaṃ jānanti, ekacce sabāhirasamayaṃ piṭakattayaṃ jānanti, tasmā kathetuṃ samatthabhāvoyeva pamāṇaṃ. Vedikānampi vacanaṃ vedappakaraṇāgatameva pamāṇaṃ. Na yaṃ kiñci hatthagataganamattaṃ, tasmā yadā pathavissaro rājā sadivasaṃ māsaṃ ākaḍḍhitukāmo ''jeṭṭhamāsakāḷapakkhauposathaṃ pannarasiyaṃ karontū''ti yācissati, tadā ''sakiṃ pakkhassa cātuddase vā pannarase vā''ti vacanato pannarasiyaṃ uposathakaraṇe doso natthi, yadā suddhamāsameva ākaḍḍhitukāmo ''cātuddasiyaṃ karontū''ti yācissati, evaṃ sati pakatiyāpi jeṭṭhamāsakāḷapakkhuposatho cātuddasoyevāti katvā doso natthi, ubhayathāpi uposatho sukatoyeva hoti, tasmā anuvattitabbo. Tato paraṃ paṭhamāsāḷhamāsassa juṇhapakkhepi kāḷapakkhepi dutiyāsāḷhamāsassa juṇhapakkhepi pannarasīuposathaṃ katvā pāṭipadadivase tithiyogaṃ vā nakkhattayogaṃ vā anoloketvā pāto aruṇuggamanānantarato paṭṭhāya yāva puna aruṇuggamanā sakaladivasarattiyaṃ yathājjhāsayaṃ vassaṃ upagacchanto sūpagatova hoti, natthi koci dosoti daṭṭhabbo. Bhavatvevaṃ, pātova vassaṃ upagacchanto atthīti? Atthi. Vuttañhetaṃ senāsanakkhandhakavaṇṇanāyaṃ (cūḷava. aṭṭha. 318) ''sace pātova gāhite senāsane aññо vitakkacāriko bhikkhu āgantvā senāsanaṃ yācati, 'gahitaṃ, bhante, senāsanaṃ, vassūpagato saṅgho, ramaṇīyo vihāro, rukkhamūlādīsu yattha icchatha, tattha vasathā'ti vattabbo''ti.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Vassūpanāyikavinicchayakathālaṅkāro nāma

Chabbīsatimo paricchedo.

Paṭhamo bhāgo niṭṭhito.

Namo tassa bhagavato arahato sammāsambuddhassa

Vinayālaṅkāra-ṭīkā (dutiyo bhāgo)

27. Upajjhāyādivattavinicchayakathā

Upajjhāyavattakathāvaṇanā

183. Evaṃ vassūpanāyikavinicchayaṃ kathetvā idāni upajjhāyavattādivattakathaṃ kathetuṃ **''vattanti etthā''**tiādimāha. Tattha vattetabbaṃ pavattetabbanti **vattaṃ,** saddhivihārikādīhi upajjhāyādīsu pavattetabbaṃ ābhisamācārikasīlaṃ. **Taṃ** katividhanti āha **''vattaṃ nāmetaṃ…pe… bahuvidha''**nti. **Vaccakuṭivatta**nti ettha **iti-**saddo ādyattho. Tena saddhivihārikavattaantevāsikavattaanumodanavattāni saṅgayhanti. Vuttañhi tattha tattha aṭṭhakathāsu ''cuddasa khandhakavattānī''ti. Vattakkhandhake (cūḷava. 356) ca pāḷiyaṃ āgatameva, tattha pana āgantukavattato paṭṭhāya āgataṃ, idha upajjhāyavattato. Ito aññānipi pañcasattati sekhiyavattāni dveasīti mahāvattāni ca vattameva. Tesu pana sekhiyavattāni mahāvibhaṅge āgatāni, mahāvattāni kammakkhandhakapārivāsikakkhandhakesu (cūḷava. 75 ādayo), tasmā idha cuddasa khandhakavattāniyeva dassitāni. Tesu upajjhāyavattaṃ paṭhamaṃ dassento **''tattha upajjhāyavattaṃ tāva evaṃ veditabba''**ntyādimāha.

Tattha ko upajjhāyo, kenaṭṭhena upajjhāyo, kathaṃ gahito upajjhāyo, kena vattitabbaṃ upajjhāyavattaṃ, katamaṃ taṃ vattanti? Tattha **ko upajjhāyo**ti ''anujānāmi, bhikkhave, byattena bhikkhunā paṭibalena dasavassena vā atirekadasavassena vā upasampādetu''ntiādivacanato (mahāva. 76) byattibalasampanno upasampadato paṭṭhāya dasavasso vā atirekadasavasso vā bhikkhu upajjhāyo. **Kenaṭṭhena upajjhāyo**ti vajjāvajjaṃ upanijjhāyatīti **upajjhāyo,** saddhivihārikānaṃ khuddakaṃ vajjaṃ vā mahantaṃ vajjaṃ vā bhuso cintetīti attho. **Kathaṃ gahito hoti upajjhāyo**ti saddhivihārikena ekaṃsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā ''upajjhāyo me, bhante, hohī''ti tikkhattuṃ vutte sace upajjhāyo ''sāhū''ti vā ''lahū''ti vā ''opāyika''nti vā ''patirūpa''nti vā ''pāsādikena sampādehī''ti vā imesu pañcasu padesu yassa kassaci padassa vasena kāyena vā vācāya vā kāyavācāhi vā ''gahito tayā upajjhāyo''ti upajjhāyaggahaṇaṃ viññāpeti, gahito hoti upajjhāyo. Tattha **sāhū**ti sādhu. **Lahū**ti agaru, subharatāti attho. **Opāyika**nti upāyapaṭisaṃyuttaṃ, evaṃ paṭipajjanaṃ nittharaṇupāyoti attho. **Patirūpa**nti sāmīcikammamidanti attho. **Pāsādikenā**ti pasādāvahena kāyavacīpayogena sampādehīti attho.

Kena vattitabbaṃ upajjhāyavattanti gahitaupajjhāyena saddhivihārikena vattitabbaṃ. **Katamaṃ taṃ vatta**nti idaṃ āgatameva, tattha **kālasseva uṭṭhāya upāhanā omuñcitvā**ti sacassa paccūsakāle caṅkamanatthāya vā dhotapādapariharaṇatthāya vā paṭimukkā upāhanā pādagatā honti, tā kālasseva uṭṭhāya apanetvā. **Tādisameva mukhadhovanodakaṃ dātabba**nti utumpi sarīrasabhāve ca ekākāre tādisameva dātabbaṃ.

Saguṇaṃ katvāti uttarāsaṅgaṃ saṅghāṭiñcāti dve cīvarāni ekato katvā tā dvepi saṅghāṭiyo dātabbā. Sabbañhi cīvaraṃ saṅghaṭitattā saṅghāṭīti vuccati. Tena vuttaṃ **''saṅghāṭiyo dātabbā''**ti. **Padavītihārehī**ti ettha padaṃ vītiharati etthāti **padavītihāro,** padavītihāraṭṭhānaṃ. Dutavilambitaṃ akatvā samagamanena dvinnaṃ padānaṃ antare muṭṭhiratanamattaṃ. Padānaṃ vā vītiharaṇaṃ abhimukhaṃ haritvā nikkhepo **padavītihāro**ti evamettha attho daṭṭhabbo. **Na upajjhāyassa bhaṇamānassa antarantarā kathā opātetabbā**ti antaraghare vā aññatra vā bhaṇamānassa aniṭṭhite tassa vacane aññā kathā na samuṭṭhāpetabbā. **Ito paṭṭhāyā**ti ''na upajjhāyassa bhaṇamānassā''ti ettha na-kārato paṭṭhāya. Tena **nātidūre**tiādīsu na-kārapaṭisiddhesu āpatti natthīti dasseti. **Sabbattha dukkaṭāpattī**ti āpadāummattakhittacittavedanāṭṭatādīhi vinā paṇṇattiṃ ajānitvāpi vadantassa gilānassa ca dukkaṭameva. Āpadāsu hi antarantarā kathā vattuṃ vaṭṭati, evamaññesu na-kārapaṭisiddhesu īdisesu, itaresu pana gilānopi na muccati. **Sabbattha dukkaṭāpatti veditabbā**ti ''īdisesu gilānopi na muccatī''ti dassanatthaṃ vuttaṃ. Aññampi hi yathāvuttaṃ upajjhāyavattaṃ anādariyena akarontassa agilānassa vattabhede sabbattha dukkaṭameva, teneva vakkhati ''agilānena hi saddhivihārikena saṭṭhivassenapi sabbaṃ upajjhāyavattaṃ kātabbaṃ, anādariyena akarontassa vattabhede dukkaṭaṃ. Na-kārapaṭisaṃyuttesu pana padesu gilānassapi paṭikkhittakiriyaṃ karontassa dukkaṭamevā''ti. **Āpattisāmantā bhaṇamāno**ti padasodhamma(pāci. 44 ādayo)-duṭṭhullādivasena (pārā. 283) āpattiyā āsannavācaṃ bhaṇamāno. **Āpattiyā āsannavāca**nti ca āpattijanakameva vacanaṃ sandhāya vadati. Yāya hi vācāya āpattiṃ āpajjati, sā vācā āpattiyā āsannāti vuccati.

Cīvarena pattaṃ veṭhetvāti ettha ''uttarāsaṅgassa ekena kaṇṇena veṭhetvā''ti gaṇṭhipadesu vuttaṃ. **Heṭṭhāpīṭhaṃ vā parāmasitvā**ti idaṃ pubbe tattha ṭhapitapattādinā asaṅghaṭṭanatthāya vuttaṃ. Cakkhunā oloketvāpi aññesaṃ abhāvaṃ ñatvāpi ṭhapetuṃ vaṭṭati eva. **Caturaṅgulaṃ kaṇṇaṃ ussāretvā**ti kaṇṇaṃ caturaṅgulappamāṇaṃ atirekaṃ katvā evaṃ cīvaraṃ saṅgharitabbaṃ. **Obhoge kāyabandhanaṃ kātabba**nti kāyabandhanaṃ saṅgharitvā cīvarabhoge pakkhipitvā ṭhapetabbaṃ. **Sace piṇḍapāto hotī**ti ettha yo gāmeyeva vā antaraghare vā paṭikkamane vā bhuñjitvā āgacchati, piṇḍaṃ vā na labhati, tassa piṇḍapāto na hoti, gāme abhuttassa pana laddhabhikkhassa vā hoti, tasmā ''sace piṇḍapāto hotī''tiādi vuttaṃ. Tattha **gāme**ti gāmapariyāpanne tādise kismiñci padese. **Antaraghare**ti antogehe. **Paṭikkamane**ti āsanasālāyaṃ. Sacepi tassa na hoti, bhuñjitukāmo ca hoti, udakaṃ datvā attanā laddhatopi piṇḍapāto upanetabbo. Tikkhattuṃ pānīyena pucchitabboti sambandho, ādimhi majjhe anteti evaṃ tikkhattuṃ pucchitabboti attho. **Upakaṭṭho**ti āsanno. **Dhotavālikāyā**ti udakena gataṭṭhāne nirajāya parisuddhavālikāya.

Niddhūmeti jantāghare jalamānaaggidhūmarahite. Jantāgharañhi nāma himapātabahukesu desesu tappaccayarogapīḷādinivāraṇatthaṃ sarīrasedatāpanaṭṭhānaṃ. Tattha kira andhakārapaṭicchannatāya bahūpi ekato pavisitvā cīvaraṃ nikkhipitvā aggitāpaparihārāya mattikāya mukhaṃ limpitvā sarīraṃ yāvadatthaṃ sedetvā cuṇṇādīhi ubbaṭṭetvā nahāyanti. Teneva pāḷiyaṃ (mahāva. 66) ''cuṇṇaṃ sannetabba''ntiādi vuttaṃ. **Sace ussahatī**ti sace pahoti. Vuttamevatthaṃ vibhāveti **''kenaci gelaññena anabhibhūto hotī''**ti. **Apaṭighaṃsantenā**ti bhūmiyaṃ apaṭighaṃsantena. **Kavāṭapīṭha**nti kavāṭapīṭhañca piṭṭhasaṅghātañca acchupantena. **Santānaka**nti yaṃ kiñci kīṭakulāvakamakkaṭakasuttādi. **Ullokā paṭhamaṃ ohāretabba**nti ullokato paṭhamaṃ ullokaṃ ādiṃ katvā avaharitabbanti attho. **Ullokanti** ca uddhaṃ olokanaṭṭhānaṃ, uparibhāganti attho. **Ālokasandhikaṇṇabhāgā**ti ālokasandhibhāgā ca kaṇṇabhāgā ca, abbhantarabāhiravātapānakavāṭakāni ca gabbhassa ca cattāro koṇā sammajjitabbāti attho.

Aññattha netabboti yattha vihārato sāsane anabhirati uppannā, tato aññattha kalyāṇamittādisampattiyuttaṭṭhāne netabbo. **Na ca acchinne theve pakkamitabba**nti rajitacīvarato yāva appamattakampi rajanaṃ gaḷati, na tāva pakkamitabbaṃ. **Na upajjhāyaṃ anāpucchā ekaccassa patto dātabbo**tiādi sabbaṃ upajjhāyassa visabhāgapuggalānaṃ vasena kathitaṃ. Ettha ca **visabhāgapuggalāna**nti lajjino vā alajjino vā upajjhāyassa avaḍḍhikāme sandhāya vuttaṃ. Sace pana upajjhāyo alajjī ovādampi na gaṇhāti, lajjino ca etassa visabhāgā honti, tattha upajjhāyaṃ vihāya lajjīheva saddhiṃ āmisādiparibhogo kātabbo. Upajjhāyādibhāvo hettha nappamāṇanti daṭṭhabbaṃ. **Pariveṇaṃ gantvā**ti upajjhāyassa pariveṇaṃ gantvā. **Susāna**nti idaṃ upalakkhaṇaṃ. Upacārasīmato bahi gantukāmena anāpucchā gantuṃ na vaṭṭati. **Vuṭṭhānamassa āgametabba**nti gelaññato vuṭṭhānaṃ assa āgametabbaṃ.

Upajjhāyavattakathāvaṇṇanā niṭṭhitā.

Ācariyavattakathāvaṇṇanā

184. Ācariyavattakathāyaṃ ko ācariyo, kenaṭṭhena ācariyo, katividho ācariyo, kathaṃ gahito ācariyo, kena vattitabbaṃ ācariyavattaṃ, katamaṃ taṃ vattanti? Tattha **ko ācariyo**ti ‘‘anujānāmi, bhikkhave, dasavassaṃ nissāya vatthuṃ dasavassena nissayaṃ dātu’’ntiādivacanato (mahāva. 77) byattibalasampanno dasavasso vā atirekadasavasso vā bhikkhu ācariyo. **Kenaṭṭhena ācariyo**ti antevāsikena ābhuso caritabboti **ācariyo,** upaṭṭhātabboti attho. **Katividho ācariyo**ti nissayācariyapabbajjācariyaupasampadācariyadhammācariyavasena catubbidho. Tattha nissayaṃ gahetvā taṃ nissāya vatthabbo **nissayācariyo**. Pabbajitakāle sikkhitabbasikkhāpako **pabbajjācariyo**. Upasampadakāle kammavācānussāvako **upasampadācariyo**. Buddhavacanasikkhāpako **dhammācariyo** nāma. **Kathaṃ gahito hoti ācariyo**ti antevāsikena ekaṃsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā ‘‘ācariyo me, bhante, hohi, āyasmato nissāya vacchāmī’’ti tikkhattuṃ vutte ācariyo ‘‘sāhū’’ti vā ‘‘lahū’’ti vā ‘‘opāyika’’nti vā ‘‘patirūpa’’nti vā ‘‘pāsādikena sampādehī’’ti vā kāyena viññāpeti, vācāya viññāpeti, kāyavācāhi viññāpeti, gahito hoti ācariyo.

Kena vattitabbaṃ ācariyavattanti antevāsikena vattitabbaṃ ācariyavattaṃ. Byattena bhikkhunā pañca vassāni nissāya vatthabbaṃ, abyattena yāvajīvaṃ. Ettha sacāyaṃ bhikkhu vuḍḍhataraṃ ācariyaṃ na labhati, upasampadāya saṭṭhivasso vā sattativasso vā hoti, navakatarassapi byattassa santike ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā ‘‘ācariyo me, āvuso, hohi, āyasmato nissāya vacchāmī’’ti evaṃ tikkhattuṃ vatvā nissayo gahetabbo. Gāmappavesanaṃ āpucchantenapi ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā ‘‘gāmappavesanaṃ āpucchāmi ācariyā’’ti vattabbaṃ. Esa nayo sabbaāpucchanesu. **Katamaṃ taṃ vatta**nti ettha upajjhāyavattato aññaṃ natthīti āha **‘‘idameva ca…pe… ācariyavattanti vuccatī’’**ti. Nanu upajjhācariyā bhinnapadatthā, atha kasmā idameva ‘‘ācariyavatta’’nti vuccatīti āha **‘‘ācariyassa kattabbattā’’**ti. Yathā ekopi bhikkhu mātubhātābhūtattā ‘‘mātulo’’ti ca dhamme sikkhāpakattā ‘‘ācariyo’’ti ca vuccati, evaṃ ekameva vattaṃ upajjhāyassa kattabbattā ‘‘upajjhāyavatta’’nti ca ācariyassa kattabbattā ‘‘ācariyavatta’’nti ca vuccatīti adhippāyo. Evaṃ santepi nāme bhinne attho bhinno siyāti āha **‘‘nāmamattameva hettha nāna’’**nti. Yathā ‘‘indo sakko’’tiādīsu nāmamattameva bhinnaṃ, na attho, evametthāpīti daṭṭhabboti.

Idāni tasmiṃ vatte saddhivihārikaantevāsikānaṃ vasena labbhamānaṃ kañci visesaṃ dassento **‘‘tattha yāva cīvararajana’’**ntyādimāha. Tato upajjhāyācariyānaṃ vasena visesaṃ dassetuṃ **‘‘upajjhāye’’**tyādimāha. Tesu vattaṃ sādiyantesu āpatti, asādiyantesu anāpatti, tesu ajānantesu, ekassa bhārakaraṇepi anāpattīti ayamettha piṇḍattho. Idāni antevāsikavisesavasena labbhamānavisesaṃ dassetumāha **‘‘ettha cā’’**tiādi.

Ācariyavattakathāvaṇṇanā niṭṭhitā.

Saddhivihārikavattakathāvaṇṇanā

Saddhivihārikavatte ko saddhivihāriko, kenaṭṭhena saddhivihāriko, kena vattitabbaṃ saddhivihārikavattaṃ, katamaṃ taṃ vattanti? Tattha **ko saddhivihāriko**ti upasampanno vā hotu sāmaṇero vā, yo upajjhaṃ gaṇhāti, so saddhivihāriko nāma. **Kenaṭṭhena saddhivihāriko**ti upajjhāyena saddhiṃ vihāro etassa atthīti saddhivihārikoti atthena. **Kena vattitabbaṃ saddhivihārikavatta**nti upajjhāyena vattitabbaṃ. Tena vuttaṃ vattakkhandhake (mahāva. 378) ‘‘tena hi, bhikkhave, upajjhāyānaṃ saddhivihārikesu vattaṃ paññapessāmi, yathā upajjhāyehi saddhivihārikesu vattitabba’’nti. **Katamaṃ taṃ vatta**nti idāni pakaraṇāgataṃ. Imasmiṃ pana pakaraṇe saṅkheparucittā, ācariyasaddhivihārikaantevāsikavattānañca samānattā dvepi ekato vuttā, tathāpi vattakkhandhake visuṃ visuṃ āgatattā visuṃ visuṃyeva kathayāma.

Saṅgahetabbo anuggahetabboti uddesādīhissa saṅgaho ca anuggaho ca kātabbo. Tattha **uddeso**ti pāḷivacanaṃ. **Paripucchā**ti pāḷiyā atthavaṇṇanā. **Ovādo**ti anotiṇṇe vatthusmiṃ ‘‘idaṃ karohi, idaṃ mā karitthā’’ti vacanaṃ. **Anusāsanī**ti otiṇṇe vatthusmiṃ. Apica otiṇṇe vā anotiṇṇe vā paṭhamaṃ vacanaṃ **ovādo,** punappunaṃ vacanaṃ **anusāsanī**ti daṭṭhabbaṃ. **Sace upajjhāyassa patto hotī**ti sace atirekapatto hoti. Esa nayo sabbattha. **Parikkhāro**ti aññopi samaṇaparikkhāro. Idha **ussukkaṃ** nāma dhammiyena nayena uppajjamānaupāyapariyesanaṃ. Ito paraṃ dantakaṭṭhadānaṃ ādiṃ katvā ācamanakumbhiyā udakasiñcanapariyosānaṃ vattaṃ gilānasseva saddhivihārikassa kātabbaṃ. Anabhirativūpakāsanādi pana agilānassapi kattabbameva. **Cīvaraṃ rajantenā**ti ‘‘evaṃ rajeyyāsī’’ti upajjhāyato upāyaṃ sutvā rajantena. Sesaṃ vuttanayeneva veditabbaṃ. **Saṅgahetabbo anuggahetabbo**tiādīsu anādariyaṃ paṭicca dhammāmisehi asaṅgaṇhantānaṃ ācariyupajjhāyānaṃ dukkaṭaṃ vattabhedattā. Teneva parivārepi (pari. 322) ‘‘na dento āpajjatī’’ti vuttaṃ. Sesaṃ suviññeyyameva.

Saddhivihārikavattakathāvaṇṇanā niṭṭhitā.

Antevāsikavattakathāvaṇṇanā

Antevāsikavatte ko antevāsiko, kenaṭṭhena antevāsiko, katividhā antevāsikā, kena vattitabbaṃ antevāsikavattaṃ, katamaṃ taṃ vattanti? Tattha **ko antevāsiko**ti upasampanno vā hotu sāmaṇero vā, yo ācariyassa santike nissayaṃ gaṇhāti, yo vā ācariyassa ovādaṃ gahetvā pabbajati, yo vā tenānussāvito hutvā upasampajjati, yo vā tassa santike dhammaṃ pariyāpuṇāti, so sabbo antevāsikoti veditabbo.

Tattha paṭhamo nissayantevāsiko nāma, dutiyo pabbajjantevāsiko nāma, tatiyo upasampadantevāsiko nāma, catuttho dhammantevāsiko nāma. Aññattha pana sippantevāsikopi āgato, so idha nādhippeto. **Kenaṭṭhena antevāsiko**ti ante vasatīti antevāsiko aluttasamāsavasena. **Katividhā antevāsikā**ti yathāvuttanayena catubbidhā antevāsikā.

Kena vattitabbaṃ antevāsikavattanti catubbidhehi ācariyehi antevāsikesu vattitabbaṃ. Yathāha vattakkhandhake (cūḷava. 382) ''tena hi, bhikkhave, ācariyānaṃ antevāsikesu vattaṃ paññapessāmi, yathā ācariyehi antevāsikesu vattitabba''nti. **Katamaṃ taṃ vatta**nti yaṃ bhagavatā vattakkhandhake vuttaṃ, idha ca saṅkhepena dassitaṃ, taṃ vattanti. Idha pana attho saddhivihārikavatte vuttanayeneva veditabbo. Ayaṃ pana viseso – etesu pabbajjantevāsiko ca upasampadantevāsiko ca ācariyassa yāvajīvaṃ bhāro, nissayantevāsiko ca dhammantevāsiko ca yāva samīpe vasanti, tāvadeva, tasmā ācariyehipi tesu sammā vattitabbaṃ. Ācariyantevāsikesu hi yo yo na sammā vattati, tassa tassa āpatti veditabbā.

Antevāsikavattakathāvaṇṇanā niṭṭhitā.

Āgantukavattakathāvaṇṇanā

185. Āgantukavatte āgacchatīti āgantuko, tena vattitabbanti **āgantukavattaṃ**. ''Idāni ārāmaṃ pavisissāmī''ti iminā upacārasīmāsamīpaṃ dasseti, tasmā upacārasīmāsamīpaṃ patvā upāhanāomuñcanādi sabbaṃ kātabbaṃ. **Gahetvā**ti upāhanadaṇḍakena gahetvā. **Upāhanapuñchanacoḷakaṃ pucchitvā upāhanā puñchitabbā**ti ''katarasmiṃ ṭhāne upāhanapuñchanacoḷaka''nti āvāsike bhikkhū pucchitvā. **Pattharitabba**nti sukkhāpanatthāya ātape pattharitabbaṃ. **Sace navako hoti, abhivādāpetabbo**ti tassa vasse pucchite yadi daharo hoti, sayameva vandissati, tadā iminā vandāpito hoti. **Nilloketabbo**ti oloketabbo. **Bahi ṭhitenā**ti bahi nikkhamantassa ahino vā amanussassa vā maggaṃ ṭhatvā ṭhitena nilloketabbo. Sesaṃ pubbe vuttanayeneva veditabbaṃ.

Āgantukavattakathāvaṇṇanā niṭṭhitā.

Āvāsikavattakathāvaṇṇanā

186. Āvāsikavatte āvasatīti āvāsiko, tena vattitabbanti **āvāsikavattaṃ**. Tattha **āvāsikena bhikkhunā āgantukaṃ bhikkhuṃ vuḍḍhataraṃ disvā āsanaṃ paññapetabba**ntiādi pāḷiyaṃ (cūḷava. 359) āgatañca aṭṭhakathāyaṃ āgatañca (cūḷava. aṭṭha. 359) gahetabbaṃ, gahetvā vuttattā pākaṭameva, upāhanapuñchanaṃ pana attano rucivasena kātabbaṃ. Teneva hettha **''sace ussahatī''**ti vuttaṃ, tasmā upāhanā apuñchantassapi anāpatti. **Senāsanaṃ paññapetabba**nti ettha ''kattha mayhaṃ senāsanaṃ pāpuṇātī''ti pucchitena senāsanaṃ paññapetabbaṃ, ''etaṃ senāsanaṃ tumhākaṃ pāpuṇātī''ti evaṃ ācikkhitabbanti attho. Papphoṭetvā pattharituṃ pana vaṭṭatiyeva. Etena mañcapīṭhādiṃ papphoṭetvā pattharitvā upari paccattharaṇaṃ datvā dānampi senāsanapaññāpanamevāti dasseti. Mahāāvāsepi attano santikaṃ sampattassa āgantukassa vattaṃ akātuṃ na labbhati. Sesaṃ purimasadisameva.

Āvāsikavattakathāvaṇṇanā niṭṭhitā.

Gamikavattakathāvaṇṇanā

187. Gamikavatte gantuṃ bhabboti gamiko, tena vattitabbanti **gamikavattaṃ**. Tatrāyaṃ anuttānapadavaṇṇanā – **dārubhaṇḍa**nti senāsanakkhandhake (cūḷava. 322) vuttaṃ mañcapīṭhādi. **Mattikābhaṇḍampi rajanabhājanādi sabbaṃ** tattha vuttappabhedameva. Taṃ sabbaṃ aggisālāyaṃ vā aññatarasmiṃ vā guttaṭṭhāne paṭisāmetvā gantabbaṃ, anovassake pabbhārepi ṭhapetuṃ vaṭṭati. **Senāsanaṃ āpucchitvā pakkamitabba**nti ettha yaṃ pāsāṇapiṭṭhiyaṃ vā pāsāṇatthambhesu vā katasenāsanaṃ, yattha upacikā nārohanti, taṃ anāpucchantassapi anāpatti. **Catūsu pāsāṇesū**tiādi upacikānaṃ uppattiṭṭhāne paṇṇasālādisenāsane kattabbākāradassanatthaṃ vuttaṃ. **Appeva nāma aṅgānipi seseyyu**nti ayaṃ ajjhokāse ṭhapitamhi ānisaṃso. Ovassakagehe pana tiṇesu ca mattikāpiṇḍesu ca upari patantesu mañcapīṭhānaṃ aṅgānipi vinassanti.

Gamikavattakathāvaṇṇanā niṭṭhitā.

Bhattaggavattakathāvaṇṇanā

188. Vattakkhandhake imasmiṃ ṭhāne anumodanavattaṃ āgataṃ, tato bhattaggavattaṃ. Sāratthadīpaniyañca (sārattha. ṭī. cūḷavagga 3.373-374) ''imasmiṃ vattakkhandhake (cūḷava. 356) āgatāni āgantukāvāsikagamiyānumodanabhattaggapiṇḍacārikāraññikasenāsanajantāgharavaccakuṭiupajjhāyācariyasaddhivihārikaantevāsikavattāni cuddasa mahāvattāni nāmā''ti anukkamo vutto, idha pana vinayasaṅgahappakaraṇe gamikavattato bhattaggavattaṃ āgataṃ, anumodanavattaṃ pana visuṃ avatvā bhattaggavatteyeva antogadhaṃ katvā pacchā vuttaṃ bhattaggaṃ gantvā bhatte bhutteyeva anumodanākaraṇato, pāḷiyañca aññesu vattesu viya ''tena hi, bhikkhave, bhikkhunā anumodanavattaṃ paññāpessāmī''ti visuṃ vattabhāvena anāgatattā bhattaggavatteyeva antogadhanti ācariyassa adhippāyo siyā. Imassa ca vinayālaṅkārapakaraṇassa tassā vaṇṇanābhūtattā saṃvaṇṇetabbakkameneva saṃvaṇṇanaṃ kathayissāma.

Bhuñjitabbanti **bhattaṃ**. Ajati gacchati pavattati etthāti aggaṃ. ''Ādikoṭṭhāsakoṭīsu, puratoggaṃ vare tīsū''ti abhidhānappadīpikāyaṃ āgatepi **''rājagga**nti rājārahaṃ, **salākagga**nti salākaggahaṇaṭṭhāna''ntiādīsu aññatthesupi pavattanato bhattassa aggaṃ bhattaggaṃ, bhattaparivisanaṭṭhānaṃ, bhattagge vattitabbaṃ vattaṃ **bhattaggavatta**nti viggaho. Tattha **ārāme kālo ārocito hotī**ti ''kālo bhante, niṭṭhitaṃ bhatta''nti ārocito hoti. **Timaṇḍalaṃ paṭicchādentenā**ti dve jāṇumaṇḍalāni nābhimaṇḍalañca paṭicchādentena. **Parimaṇḍalaṃ nivāsetvā**ti samantato maṇḍalaṃ nivāsetvā. Uddhaṃ nābhimaṇḍalaṃ, adho jāṇumaṇḍalaṃ paṭicchādentena jāṇumaṇḍalassa heṭṭhā jaṅghaṭṭhito paṭṭhāya aṭṭhaṅgulamattaṃ nivāsanaṃ otāretvā nivāsetabbaṃ, tato paraṃ otārentassa dukkaṭanti vuttaṃ, yathānisinnassa jāṇumaṇḍalato heṭṭhā caturaṅgulamattaṃ paṭicchannaṃ hotīti mahāpaccariyaṃ vuttaṃ. **Kāyabandhanaṃ bandhitvā**ti tassa nivāsanassa upari kāyabandhanaṃ bandhitvā ''na, bhikkhave, akāyabandhanena gāmo pavisitabbo, yo paviseyya, āpatti dukkaṭassā''ti (cūḷava. 278) vuttattā. **Saguṇaṃ katvā**ti idaṃ upajjhāyavatte vuttameva. **''Gaṇṭhikaṃ paṭimuñcitvā**ti pāsake gaṇṭhikaṃ pavesetvā antogāmo vā hotu

vihāro vā, manussānaṃ parivisanaṭṭhānaṃ gacchantena cīvaraṃ pārupitvā kāyabandhanaṃ bandhitvā gamanameva vaṭṭatī''ti mahāaṭṭhakathāsu vuttaṃ. Ettha ca **manussānaṃ parivisanaṭṭhāna**nti yattha antovihārepi manussā saputtadārā āvasitvā bhikkhū netvā bhojenti.

Suppaṭicchannenāti na sasīsaṃ pārutena, atha kho gaṇṭhikaṃ paṭimuñcitvā anuvātantena gīvaṃ paṭicchādetvā ubho kaṇṇe samaṃ katvā paṭisaṃharitvā yāva maṇibandhā paṭicchādentena. **Susaṃvutenā**ti hatthaṃ vā pādaṃ vā akīḷāpentena, suvinītenāti attho. **Okkhittacakkhunā**ti heṭṭhākhittacakkhunā. Yo anādariyaṃ paṭicca tahaṃ tahaṃ olokento bhiyyo taṃ taṃ disābhāgaṃ pāsādaṃ kūṭāgāraṃ vīthiṃ olokento gacchati, āpatti dukkaṭassa. Ekasmiṃ pana ṭhāne ṭhatvā hatthiassādiparissayābhāvaṃ oloketuṃ vaṭṭati. **Appasaddenā**ti ettha kittāvatā appasaddo hoti? Dvādasahatthe gehe ādimhi saṅghatthero majjhe dutiyatthero ante tatiyattheroti evaṃ nisinnesu saṅghatthero dutiyena saddhiṃ manteti, dutiyatthero tassa saddañceva suṇāti, kathañca vavatthapeti, tatiyatthero pana saddameva suṇāti, kathaṃ na vavatthapeti, ettāvatā appasaddo hoti. Sace pana tatiyatthero kathaṃ vavatthapeti, mahāsaddo nāma hoti.

Na ukkhittakāyāti na ukkhepena, itthambhūtalakkhaṇe karaṇavacanaṃ, ekato vā ubhato vā ukkhittacīvaro hutvāti attho. Antoindakhīlato paṭṭhāya na evaṃ gantabbaṃ. Nisinnakāle pana dhamakaraṇaṃ nīharantenapi cīvaraṃ anukkhipitvāva nīharitabbaṃ. **Na ujjagghikāyā**ti na mahāhasitaṃ hasanto, vuttanayenevettha karaṇavacanaṃ. **Na kāyappacālaka**nti kāyaṃ acāletvā kāyaṃ paggahetvā niccalaṃ katvā ujukena kāyena samena iriyāpathena. **Na bāhuppacālaka**nti bāhuṃ acāletvā bāhuṃ paggahetvā niccalaṃ katvā. **Na sīsappacālaka**nti sīsaṃ acāletvā sīsaṃ paggahetvā niccalaṃ ujuṃ ṭhapetvā. **Na khambhakato**ti khambhakato nāma kaṭiyaṃ hatthaṃ ṭhapetvā katakhambho. **Na ukkuṭikāyā**ti ettha ukkuṭikā vuccati paṇhiyo ukkhipitvā aggapādehi vā aggapāde ukkhipitvā paṇhehiyeva vā bhūmiṃ phusantassa gamanaṃ. Karaṇavacanaṃ panettha vuttalakkhaṇameva. **Na oguṇṭhitenā**ti sasīsaṃ pārutena. **Na pallatthikāyā**ti na dussapallatthikāya. Ettha āyogapallatthikāpi dussapallatthikā eva. **Na there bhikkhū anupakhajjā**ti there bhikkhū atiallīyitvā na nisīditabbaṃ. **Na saṅghāṭiṃ ottharitvā**ti na saṅghāṭiṃ attharitvā nisīditabbaṃ.

Sakkaccanti satiṃ upaṭṭhāpetvā. **Pattasaññī**ti patte saññaṃ katvā. **Samasūpako** nāma yattha bhattassa catutthabhāgappamāṇo sūpo hoti. **Samatitthika**nti samapuṇṇaṃ samabharitaṃ. **Thūpīkataṃ piṇḍapātaṃ paṭiggaṇhāti, āpatti dukkaṭassā**ti ettha **thūpīkato** nāma pattassa antomukhavaṭṭilekhaṃ atikkamitvā kato, patte pakkhitto bharito pūritoti attho. Evaṃ kataṃ aggahetvā antomukhavaṭṭilekhāsamappamāṇo gahetabbo. ''Yaṃ kañci yāguṃ vā bhattaṃ vā phalāphalaṃ vā āmisajātikaṃ samatitthikameva gahetabbaṃ, tañca kho adhiṭṭhānupagena pattena, itarena pana thūpīkatampi vaṭṭati. Yāmakālikasattāhakālikayāvajīvikāni pana adhiṭṭhānupagapatte thūpīkatānipi vaṭṭanti. Yaṃ pana dvīsu pattesu bhattaṃ gahetvā ekasmiṃ pūretvā vihāraṃ pesetuṃ vaṭṭatī''ti mahāpaccariyaṃ vuttaṃ. Yaṃ patte pakkhipiyamānaṃ pūvaucchukhaṇḍaphalāphalādi heṭṭhā orohati, taṃ thūpīkataṃ nāma na hoti. Pūvavaṭaṃsakaṃ ṭhapetvā piṇḍapātaṃ denti, thūpīkatameva hoti. Pupphavaṭaṃsakatakkolakaṭukaphalādivaṭaṃsake pana ṭhapetvā dinnaṃ thūpīkataṃ na hoti. Bhattassa upari thālakaṃ vā pattaṃ vā ṭhapetvā pūretvā gaṇhāti, thūpīkataṃ nāma na hoti. Kurundiyampi vuttaṃ ''thālake vā patte vā pakkhipitvā taṃ pattamatthake ṭhapetvā denti, pāṭekkabhājanaṃ vaṭṭati. Idha anāpattiyaṃ gilāno na āgato, tasmā gilānassapi thūpīkataṃ na vaṭṭati, sabbattha pana paṭiggahetumeva na vaṭṭati, paṭiggahitaṃ pana bhuñjituṃ vaṭṭatī''ti.

''Sakkacca''nti ca ''pattasaññī''ti ca ubhayaṃ vuttanayameva. **Sapadāna**nti tattha tattha odhiṃ akatvā anupaṭipāṭiyā. Samasūpake vattabbaṃ vuttameva. **Thūpakato**ti matthakato, vemajjhatoti attho. **Na sūpaṃ vā byañjanaṃ vā**tiādi pākaṭameva. Viññattiyaṃ vattabbaṃ natthi. Ujjhānasaññīsikkhāpadepi gilāno na muñcati. **Nātimahanto kabaḷo**ti mayūraṇḍaṃ atimahantaṃ, kukkuṭaṇḍaṃ atikhuddakaṃ, tesaṃ vemajjhappamāṇo. **Parimaṇḍalaṃ ālopo**ti nātidīgho ālopo. **Anāhaṭe**ti anāharite, mukhadvāraṃ asampāpiteti attho. **Sabbo hattho**ti ettha hatthasaddo tadekadesesu aṅgulīsu daṭṭhabbo ''hatthamuddo''tiādīsu viya samudāye pavattavohārassa avayave pavattanato. Ekaṅgulimpi mukhe pakkhipituṃ na vaṭṭati. **Na sakabaḷenā**ti ettha dhammaṃ kathento harītakaṃ vā laṭṭhimadhukaṃ vā mukhe pakkhipitvā katheti, yattakena vacanaṃ paripuṇṇaṃ hoti, tattake mukhamhi sante kathetuṃ vaṭṭati.

Piṇḍukkhepakanti piṇḍaṃ ukkhipitvā ukkhipitvā. **Kabaḷāvacchedaka**nti kabaḷaṃ avachinditvā avachinditvā. **Avagaṇḍakāraka**nti makkaṭo viya gaṇḍe katvā katvā. **Hatthaniddhunaka**nti hatthaṃ niddhunitvā niddhunitvā. **Sitthāvakāraka**nti sitthāni avakiritvā avakiritvā. **Jivhānicchāraka**nti jivhaṃ nicchāretvā nicchāretvā. **Capucapukāraka**nti ''capucapū''ti evaṃ saddaṃ katvā katvā. **Surusurukāraka**nti ''surusurū''ti evaṃ saddaṃ katvā katvā. **Hatthanillehaka**nti hatthaṃ nillehitvā nillehitvā. Bhuñjantena hi aṅgulimattampi nillehituṃ na vaṭṭati, ghanayāguphāṇitapāyāsādike pana aṅgulīhi gahetvā aṅguliyo mukhe pavesetvā bhuñjituṃ vaṭṭati. Pattanillehakaoṭṭhanillehakesupi eseva nayo, tasmā aṅguliyāpi patto na nillehitabbo, ekaoṭṭhopi jivhāya na nillehitabbo, oṭṭhamaṃsehi eva pana gahetvā anto pavesetuṃ vaṭṭati.

Na sāmisena hatthena pānīyathālakoti etaṃ paṭikūlavasena paṭikkhittaṃ, tasmā saṅghikampi puggalikampi gihisantakampi attano santakampi saṅkhampi sarāvampi āmisamakkhitaṃ na gahetabbameva, gaṇhantassa dukkaṭaṃ. Sace pana hatthassa ekadeso āmisamakkhito na hoti, tena padesena gahetuṃ vaṭṭati. **Na sasitthakaṃ pattadhovanaṃ antaraghare chaḍḍetabba**nti ettha **uddharitvā vā**ti sitthāni ekato uddharitvā ekasmiṃ ṭhāne rāsiṃ katvā udakaṃ chaḍḍeti. Bhinditvā vā udakagatikāni katvā chaḍḍeti, paṭiggahena sampaṭicchanto naṃ paṭiggahe chaḍḍeti, bahi nīharitvā vā chaḍḍeti, evaṃ chaḍḍentassa anāpatti. **Na tāva therena udaka**nti idaṃ hatthadhovanaudakaṃ sandhāya vuttaṃ. Antarā pipāsitena, pana gale vilaggāmisena vā pānīyaṃ pivitvā na dhovitabbāti.

Bhattaggavattakathāvaṇṇanā niṭṭhitā.

Anumodanavattakathāvaṇṇanā

Anumodanavatte anu punappunaṃ modiyate pamodiyateti anumodanā. Kā sā? Dhammakathā. Anumodanāya kattabbaṃ vattaṃ **anumodanavattaṃ**. **Pañcame nisinne**ti anumodanatthāya nisinne. Upanisinnakathā nāma bahūsu sannipatitesu parikathākathanaṃ. Sesaṃ suviññeyyameva.

Anumodanavattakathāvaṇṇanā niṭṭhitā.

Piṇḍacārikavattakathāvaṇṇanā

189. Piṇḍacārikavatte piṇḍitabbo saṅgharitabboti piṇḍo, piṇḍapāto. Piṇḍāya caraṇaṃ sīlamassāti piṇḍacārī, so eva piṇḍacāriko sakatthe kapaccayavasena. Piṇḍacārikena vattitabbaṃ vattaṃ **piṇḍacārikavattaṃ**. Tatrāyamanuttānapadavaṇṇanā – **nivesanaṃ** nāma itthikumārikādīnaṃ vasanaṭṭhānaṃ. Yasmā pavisananikkhamanadvāraṃ asallakkhetvā sahasā pavisanto visabhāgārammaṇaṃ vā passeyya, parissayo vā bhaveyya, tasmā **''nivesanaṃ…pe… pavisitabba''**nti vuttaṃ. Atidūre tiṭṭhanto apassanto vā bhaveyya, ''aññassa gehe tiṭṭhatī''ti vā maññeyya. Accāsanne tiṭṭhanto apassitabbaṃ vā passeyya, asuṇitabbaṃ vā suṇeyya, tena manussānaṃ agāravo vā appasādo vā bhaveyya, tasmā **''nātidūre nāccāsanne ṭhātabba''**nti vuttaṃ. Aticiraṃ tiṭṭhanto adātukāmānaṃ manopadoso bhaveyya, aññattha bhikkhā ca parikkhayeyya, atilahukaṃ nivattanto dātukāmānaṃ puññahāni ca bhaveyya, bhikkhuno ca bhikkhāya asampajjanaṃ, tasmā **''nāticiraṃ ṭhātabbaṃ, nātilahukaṃ nivattitabbaṃ, ṭhitena sallakkhetabba''**nti vuttaṃ. Sallakkhaṇākāraṃ dasseti **''sace kammaṃ vā nikkhipatī''**tiādinā. Tattha **kammaṃ vā nikkhipatī**ti kappāsaṃ vā suppaṃ vā musalaṃ vā yañca gahetvā kammaṃ karonti, ṭhitā vā nisinnā vā honti, taṃ nikkhipati. **Parāmasatī**ti gaṇhāti. **Ṭhapeti vā**ti ''tiṭṭhatha bhante''ti vadantī ṭhapeti nāma. **Avakkārapātī**ti atirekapiṇḍapātaṃ apanetvā ṭhapanatthāya ekā samuggapāti. Ettha ca **samuggapāti** nāma samuggapuṭasadisā pāti. Sesaṃ vuttanayameva.

Piṇḍacārikavattakathāvaṇṇanā niṭṭhitā.

Āraññikavattakathāvaṇṇanā

190. Āraññikavatte na ramanti janā etthāti araññaṃ. Vuttañhi –

''Ramaṇīyāni araññāni, yattha na ramatī jano;
Vītarāgā ramissanti, na te kāmagavesino''ti. (dha. pa. 99);

Araññe vasatīti āraññiko, tena vattitabbaṃ vattaṃ **āraññikavattaṃ**. Tatrāyaṃ visesapadānamattho – **kālasseva uṭṭhāyā**ti araññasenāsanassa gāmato dūrattā vuttaṃ, teneva kāraṇena ''pattaṃ gahetvā cīvaraṃ pārupitvā gacchanto parissamo hotī''ti vuttaṃ. **Pattaṃ thavikāya pakkhipitvā aṃse laggetvā cīvaraṃ khandhe karitvā** araññamaggo na dussodhano hoti, tasmā kaṇṭakasarīsapādiparissayavimocanatthaṃ **upāhanā ārohitvā**. Araññaṃ nāma yasmā corādīnaṃ vicaraṭṭhānaṃ hoti, tasmā **''dārubhaṇḍaṃ mattikābhaṇḍaṃ paṭisāmetvā dvāravātapānaṃ thaketvā vasanaṭṭhānato nikkhamitabba''**nti vuttaṃ. Ito parāni bhattaggavattapiṇḍacārikavattesu vuttasadisāneva. Gāmato nikkhamitvā sace bahigāme udakaṃ natthi, antogāmeyeva bhattakiccaṃ katvā, atha bahigāme atthi, bhattakiccaṃ katvā pattaṃ dhovitvā vodakaṃ katvā thavikāya pakkhipitvā cīvaraṃ saṅgharitvā aṃse karitvā upāhanā ārohitvā gantabbaṃ.

Bhājanaṃ alabhantenātiādi araññasenāsanassa dullabhadabbasambhārattā vuttaṃ, **aggi upaṭṭhāpetabbo**tiādi vāḷamigasarīsapādibāhiraparissayakāle ca vātapittādiajjhattapaassayakāle ca icchitabbattā. Bahūnaṃ pana vasanaṭṭhāne tādisāni sulabhāni hontīti āha **''gaṇavāsino pana tena vināpi vaṭṭatī''**ti. Kattaradaṇḍo nāma parissayavinodano hoti, tasmā araññe viharantena avassaṃ icchitabboti vuttaṃ **''kattaradaṇḍo upaṭṭhāpetabbo''**ti. Nakkhattāneva nakkhattapadāni. Corādīsu āgantvā ''ajja, bhante, kena nakkhattena cando yutto''ti pucchitesu ''na jānāmā''ti vutte kujjhanti, tasmā vuttaṃ **''nakkhattapadāni uggahetabbāni sakalāni vā ekadesāni vā''**ti, tathā disāmūḷhesu ''katamāyaṃ, bhante, disā''ti pucchitesu, tasmā **''disākusalena bhavitabba''**nti.

Āraññikavattakathāvaṇṇanā niṭṭhitā.

Senāsanavattakathāvaṇṇanā

191. Senāsanavatte sayanti etthāti senaṃ, sayananti attho. Āvasanti etthāti āsanaṃ. Senañca āsanañca senāsanaṃ. Senāsanesu kattabbaṃ vattaṃ **senāsanavattaṃ**. Idha pana yaṃ vattabbaṃ, taṃ upajjhāyavattakathāyaṃ (vi. saṅga. aṭṭha. 183) vuttameva. Tattha pana upajjhāyena vutthavihāro vutto, idha pana attanā vutthavihāroti ayameva viseso. **Na vuḍḍhaṃ anāpucchā**ti ettha tassa ovarake tadupacāre ca āpucchitabbanti vadanti. **Bhojanasālādīsupi evameva paṭipajjitabba**nti bhojanasālādīsupi uddesadānādi āpucchitvāva kātabbanti attho.

Senāsanavattakathāvaṇṇanā niṭṭhitā.

Jantāgharavattakathāvaṇṇanā

192. Jantāgharavatte jāyatīti jaṃ, kiṃ taṃ? Sarīraṃ. Jaṃ tāyati rakkhatīti jantā, kā sā? Tikicchā. Gayhateti gharaṃ, kiṃ taṃ? Nivesanaṃ, jantāya sarīratikicchāya kataṃ gharaṃ jantāgharaṃ, jantāghare kattabbaṃ vattaṃ **jantāgharavattaṃ**. Tattha **paribhaṇḍa**nti bahijagati. Sesaṃ upajjhāyavatte vuttanayattā suviññeyyameva.

Jantāgharavattakathāvaṇṇanā niṭṭhitā.

Vaccakuṭivattakathāvaṇṇanā

193. Vaccakuṭivatte vaccayate ūhadayateti vaccaṃ, karīsaṃ. Kuṭīyati chindīyati ātapo etāyāti kuṭi, vaccatthāya katā kuṭi vaccakuṭi, vaccakuṭiyā vattitabbaṃ vattaṃ **vaccakuṭivattaṃ,** idha ca vattakkhandhake ācamanavattaṃ paṭhamaṃ āgataṃ, pacchā vaccakuṭivattaṃ. Imasmiṃ pana pakaraṇe paṭhamaṃ vaccaṃ katvā pacchā ācamatīti adhippāyena vaccakuṭivattaṃ paṭhamaṃ āgataṃ, tasmā tadanukkamena kathayissāma. **Dantakaṭṭhaṃ khādantenā**ti ayaṃ vaccakuṭiyāpi sabbattheva paṭikkhepo. **Nibaddhagamanatthāyā**ti attanā nibaddhagamanatthāya. **Puggalikaṭṭhānaṃ vā**ti attano vihāraṃ sandhāya vuttaṃ. Sesaṃ suviññeyyamevāti.

Vaccakuṭivattakathāvaṇṇanā niṭṭhitā.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Upajjhāyavattādivattavinicchayakathālaṅkāro nāma

Sattavīsatimo paricchedo.

28. Catupaccayabhājanīyavinicchayakathā

Cīvarabhājanakathāvaṇṇanā

194. Evaṃ upajjhāyādivattasaṅkhātāni cuddasa khandhakavattāni kathetvā idāni catunnaṃ paccayānaṃ bhājanaṃ kathento **''catupaccayabhājana''**ntiādimāha. Tattha **catū**ti saṅkhyāsabbanāmapadaṃ. Paṭicca eti sītapaṭighātādikaṃ phalaṃ etasmāti paccayo, cīvarādi, paccayo ca paccayo ca paccayā, cattāro paccayā catupaccayaṃ, bhājīyate vibhājīyate bhājanaṃ. Catupaccayassa bhājanaṃ **catupaccayabhājanaṃ**. Tenāha **''cīvarādīnaṃ catunnaṃ paccayānaṃ bhājana''**nti. **Tattha** tasmiṃ catupaccayabhājane samabhiniviṭṭhe **cīvarabhājane tāva** paṭhamaṃ **cīvarapaṭiggāhako…pe… veditabbo**. Kasmā? Saṅghikacīvarassa dukkarabhājanattāti sambandho. Tattha āgatāgataṃ cīvaraṃ paṭiggaṇhāti, paṭiggahaṇamattamevassa bhāroti **cīvarapaṭiggāhako**. Cīvarapaṭiggāhakena paṭiggahitaṃ cīvaraṃ nidahati, nidahanamattamevassa bhāroti **cīvaranidahako**. Bhaṇḍāgāre niyutto **bhaṇḍāgāriko**. Cīvarādikassa bhaṇḍassa ṭhapanaṭṭhānabhūtaṃ agāraṃ **bhaṇḍāgāraṃ**. Cīvaraṃ bhājeti bhāgaṃ karotīti **cīvarabhājako**. Cīvarassa bhājanaṃ vibhāgakaraṇaṃ **cīvarabhājanaṃ,** vibhajanakiriyā.

Tattha ''cīvarapaṭiggāhako veditabbo''ti vutto, so kuto labbhateti āha **''pañcahaṅgehi…pe… sammannitabbo''**ti. Kathaṃ viññāyatīti āha **''anujānāmi…pe… vacanato''**ti. Chandanaṃ **chando,** icchanaṃ pihananti attho. Gamanaṃ karaṇaṃ gati, kiriyā. Gāreyhā gati agati, chandena agati **chandāgati**. Sesesupi eseva nayo. Kathaṃ chandāgatiṃ gacchatīti āha **''tattha pacchā āgatānampī''**tiādi. Evamitaresupi. Pañcamaṅgaṃ pana satisampajaññayuttābhāvaṃ dasseti. Sukkapakkhepi ito paṭipakkhavasena veditabbo. Tenāha **''tasmā''**tiādi.

Imāya kammavācāya vā apalokanena vāti idaṃ imassa sammutikammassa lahukakammattā vuttaṃ. Tathā hi vuttaṃ parivāraṭṭhakathāyaṃ (pari. aṭṭha. 482) ''avasesā terasa sammutiyo senāsanaggāhamatakacīvaradānādisammutiyo cāti etāni lahukakammāni apaloketvāpi kātuṃ vaṭṭantī''ti. **Antovihāre sabbasaṅghamajjhepi khaṇḍasīmāyampi sammannituṃ vaṭṭatī**ti ettha **antovihāre**ti baddhasīmavihāraṃ sandhāya vuttaṃ. Na hi abaddhasīmavihāre apalokanādicatubbidhakammaṃ kātuṃ vaṭṭati dubbisodhanattā. **Dhuravihāraṭṭhāne**ti vihāradvārassa sammukhaṭṭhāne.

197. Bhaṇḍāgārasammutiyaṃ **vihāramajjheyevā**ti avippavāsasīmāsaṅkhātamahāsīmā vihārassa majjheyeva sammannitabbā. Imasmiṃ pana ṭhāne imaṃ pana bhaṇḍāgāraṃ khaṇḍasīmaṃ gantvā khaṇḍasīmāyaṃ nisinnehi sammannituṃ na vaṭṭati, vihāramajjheyeva ''suṇātu me, bhante, saṅgho, yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ vihāraṃ bhaṇḍāgāraṃ sammanneyyā''tiādinā nayena ''kammavācāya vā apalokanena vā sammannitabba''nti vacanaṃ nissāya ñattidutiyakammaṃ upacārasīmāyaṃ kātuṃ vaṭṭatīti gahetvā kathinadānakammampi abaddhasīmābhūte vihāre upacārasīmāyaṃ karonti, ekacce ñattikammampi tatheva gahetvā abaddhasīmavihāre upacārasīmāmatteyeva uposathapavāraṇaṃ karonti, tadayuttaṃ, kāraṇaṃ panettha kathinavinicchayakathāyaṃ (vi. saṅga. aṭṭha. 226) āvi bhavissati.

198. **Tulābhūto**ti tulāsadiso. **Ida**nti sāmaṇerānaṃ upaḍḍhapaṭivīsadānaṃ. Imaṃ kira pāṭhaṃ amanasikarontā idāni kālacīvarampi sāmaṇerānaṃ upaḍḍhapaṭivīsaṃ denti. **Phātikamma**nti pahonakakammaṃ, yattakena vinayāgatena sammuñjanībandhanādihatthakammena vihārassa ūnatā na hoti, tattakaṃ katvāti attho. **Sabbesa**nti tatruppādavassāvāsikaṃ gaṇhantānaṃ sabbesaṃ bhikkhūnaṃ sāmaṇerānañca. **Bhaṇḍāgāracīvarepī**ti akālacīvaraṃ sandhāya vuttaṃ. **Ukkuṭṭhiṃ karontī**ti mahāsaddaṃ karonti. **Eta**nti ukkuṭṭhiyā katāya samabhāgadānaṃ. **Virajjhitvā karontī**ti kattabbakālesu akatvā yathārucitakkhaṇe karonti. **Samapaṭivīso dātabbo**ti karissāmāti yācantānaṃ paṭiññāmattenapi samako koṭṭhāso dātabbo.

Atirekabhāgenāti dasa bhikkhū honti, sāṭakāpi daseva, tesu eko dvādasa agghati, sesā dasagghanakā. Sabbesu dasagghanakavasena kuse pātite yassa bhikkhuno dvādasagghanako kuso pātito, so ''ettakena mama cīvaraṃ pahotī''ti tena atirekabhāgena gantukāmo hoti. Ettha ca **ettakena mama cīvaraṃ pahotī**ti dvādasagghanakena mama cīvaraṃ paripuṇṇaṃ hoti, na tato ūnenāti sabbaṃ gahetukāmoti attho. Bhikkhū ''atirekaṃ āvuso saṅghassa santaka''nti vadanti, taṃ sutvā bhagavā ''saṅghike ca gaṇasantake ca appakaṃ nāma natthi, sabbattha saṃyamo kātabbo, gaṇhantenapi kukkuccāyitabba''nti dassetuṃ **''anujānāmi, bhikkhave, anukkhepe dinne''**ti āha. Tattha anukkhepo nāma yaṃ kiñci anukkhipitabbaṃ anuppadātabbaṃ kappiyabhaṇḍaṃ, yattakaṃ tassa paṭivīse adhikaṃ, tattake agghanake yasmiṃ kismiñci kappiyabhaṇḍe dinneti atthoti imamatthaṃ saṅkhepena dassetuṃ **''sace dasa bhikkhū honti''**tyādi vuttaṃ.

Vikalake tosetvāti ettha cīvaravikalakaṃ puggalavikalakanti dve vikalakā. Tattha **cīvaravikalakaṃ** nāma sabbesaṃ pañca pañca vatthāni pattāni, sesānipi atthi, ekekaṃ pana na pāpuṇāti, chinditvā dātabbāni. Chindantehi ca aḍḍhamaṇḍalādīnaṃ vā upāhanathavikādīnaṃ vā pahonakāni khaṇḍāni katvā dātabbāni, heṭṭhimaparicchedena caturaṅgulavitthārampi anuvātappahonakāyāmaṃ khaṇḍaṃ katvā dātuṃ vaṭṭati. Aparibhogaṃ pana na kātabbanti evamettha cīvarassa appahonakabhāvo cīvaravikalakaṃ. Chinditvā dinne panetaṃ tositaṃ hoti. Atha kusapāto kātabbo, sacepi ekassa bhikkhuno koṭṭhāse ekaṃ vā dve vā vatthāni nappahonti, tattha aññaṃ sāmaṇakaṃ parikkhāraṃ ṭhapetvā yo tena tussati, tassa taṃ bhāgaṃ datvā pacchā kusapāto kātabbo. Idampi cīvaravikalakanti andhaṭṭhakathāyaṃ vuttaṃ.

Puggalavikalakaṃ nāma dasa dasa bhikkhū gaṇetvā vaggaṃ karontānaṃ eko vaggo na pūrati, aṭṭha vā nava vā honti, tesaṃ aṭṭha vā nava vā koṭṭhāsā ''tumhe ime gahetvā visuṃ bhājethā''ti dātabbā. Evamayaṃ puggalānaṃ appahonakabhāvo puggalavikalakaṃ nāma. Visuṃ dinne pana taṃ tositaṃ hoti, evaṃ tosetvā kusapāto kātabboti. Atha vā **vikalake tosetvā**ti yo cīvaravibhāgo ūnako, taṃ aññena parikkhārena samaṃ katvā kusapāto kātabboti imamatthaṃ dasseti **''sace sabbesaṃ pañca pañca vatthānī''**tiādinā.

199. Ito paraṃ tesu tesu vatthūsu āgatavasena aṭṭhakathāyaṃ vuttesu vinicchayesu santesupi tesaṃ vinicchayānaṃ

aṭṭhamātikāvinicchayato avimuttattā aṭṭhamātikāvinicchayesveva pakkhipitvā dassetuṃ **''idāni aṭṭhimā, bhikkhave''**tiādimāha. Yā tā aṭṭha mātikā bhagavatā vuttā, tāsaṃ aṭṭhannaṃ mātikānaṃ vasena vinicchayo idāni veditabboti yojanā. **Parikkhepārahaṭṭhānena paricchinnā**ti iminā aparikkhittassa vihārassa dhuvasannipātaṭṭhānādito paṭhamaleḍḍupātassa anto upacārasīmāti dasseti. Idāni dutiyaleḍḍupātassa antopi upacārasīmāyevāti dassetuṃ **''apicā''**tiādi āraddhaṃ. Dhuvasannipātaṭṭhānampi pariyantagatameva gahetabbaṃ. ''Evaṃ sante tiyojane ṭhitā lābhaṃ gaṇhissantī''tiādinā ime lābhaggahaṇādayo upacārasīmāvaseneva hoti, na avippavāsasīmāvasenāti dasseti, tena ca imāni lābhaggahaṇādīniyeva upacārasīmāyaṃ kattabbāni, na apalokanakammādīni cattāri kammāni, tāni pana avippavāsasīmādīsuyeva kattabbānīti pakāseti. Tathā hi vuttaṃ sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.379) ''bhikkhunīnaṃ ārāmappavesanasenāsanapucchanādi parivāsamānattārocanavassacchedanissayasenāsanaggāhādi vidhānanti idaṃ sabbaṃ imissāyeva upacārasīmāya vasena veditabba''nti.

Lābhatthāya ṭhapitā sīmā **lābhasīmā**. Loke gāmasīmādayo viya lābhasīmā nāma visuṃ pasiddhā natthi, kenāyaṃ anuññātāti āha **''neva sammāsambuddhenā''**tiādi. Etena nāyaṃ sāsanavohārasiddhā, lokavohārasiddhā evāti dasseti. **Janapadaparicchedo**ti idaṃ lokapasiddhasīmāsaddatthavasena vuttaṃ, paricchedabbhantarampi sabbaṃ janapadasīmāti gahetabbaṃ. Janapado eva **janapadasīmā,** evaṃ raṭṭhasīmādīsupi. Tenāha **''āṇāpavattiṭṭhāna''**ntiādi. **Pathavīvemajjhagatassā**ti yāva udakapariyantā khaṇḍasīmattā vuttaṃ. Upacārasīmādīsu pana abaddhasīmāsu heṭṭhāpathaviyaṃ sabbattha ṭhitānaṃ na pāpuṇāti, kūpādipavesārahaṭṭhāne ṭhitānaññeva pāpuṇātīti heṭṭhā sīmakathāyaṃ vuttanayeneva taṃtaṃsīmaṭṭhabhāvo veditabbo. Cakkavāḷasīmāya dinnaṃ pathavīsandhārakaudakaṭṭhānepi ṭhitānaṃ pāpuṇāti sabbattha cakkavāḷavohārattāti. Samānasaṃvāsaavippavāsasīmāsu dinnassa idaṃ nānattaṃ – ''avippavāsasīmāya dammī''ti dinnaṃ gāmaṭṭhānaṃ na pāpuṇāti. Kasmā? ''Ṭhapetvā gāmañca gāmūpacārañcā''ti (mahāva. 144) vuttattā. ''Samānasaṃvāsakasīmāyadammī''ti dinnaṃ pana gāme ṭhitānampi pāpuṇātīti.

200-1. **Buddhādhivuttho**ti buddhena bhagavatā adhivuttho. **Ekasmi**nti ekasmiṃ vihāre. **Pākavatta**nti nibaddhadānaṃ. **Vattatī**ti pavattati. **Tehi vattabba**nti yesaṃ sammukhe esa deti, tehi bhikkhūhi vattabbaṃ.

202. **Dutiyabhāge pana therāsanaṃ āruḷhe**ti yāva saṅghanavakaṃ ekavāraṃ sabbesaṃ bhāgaṃ datvā cīvare aparikkhīṇe puna sabbesaṃ dātuṃ dutiyabhāge therassa dinneti attho. **Pubbe vuttanayenā**ti ''tuyheva bhikkhu tāni cīvarānī''ti (mahāva. 363) bhagavatā vuttanayena. **Paṃsukūlikānampi vaṭṭatī**ti ''tuyhaṃ demā''ti avatvā, 'bhikkhūnaṃ dema, therānaṃ demā''ti vuttattā ''paṃsukūlikānampi vaṭṭatī''ti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.379) vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.379) pana **paṃsukūlikānampi vaṭṭatī**ti ettha ''tuyhaṃ demā''ti avuttattāti kāraṇaṃ vadanti. Yadi evaṃ ''saṅghassa demā''ti vuttepi vaṭṭeyya, ''bhikkhūnaṃ dema, therānaṃ dema, saṅghassa demā''ti vacanato bhedo na dissati, vīmaṃsitabbamettha kāraṇanti. **Pārupituṃ vaṭṭatī**ti paṃsukūlikānaṃ vaṭṭati. **Sāmikehi vicāritamevā**ti upāhanatthavikādīnamatthāya vicāritameva.

203. **Upaḍḍhaṃ dātabba**nti yaṃ ubhatosaṅghassa dinnaṃ, tato upaḍḍhaṃ bhikkhūnaṃ upaḍḍhaṃ bhikkhunīnaṃ dātabbaṃ. Sacepi eko bhikkhu hoti, ekā vā bhikkhunī, antamaso anupasampannassapi upaḍḍhameva dātabbaṃ. **''Bhikkhusaṅghassa ca bhikkhunīnañca dammī''ti vutte pana na majjhe bhinditvā dātabba**nti ettha yasmā bhikkhunipakkhe saṅghassa paccekaṃ aparāmaṭṭhattā bhikkhunīnaṃ gaṇanāya bhāgo dātabboti dāyakassa adhippāyoti sijjhati, tathā dānañca bhikkhūpi gaṇetvā dinne eva yujjati. Itarathā hi ''kittakaṃ bhikkhūnaṃ dātabbaṃ, kittakaṃ bhikkhunīna''nti na viññāyati, tasmā ''bhikkhusaṅghassā''ti vuttavacanampi ''bhikkhūna''nti vuttavacanasadisamevāti āha **''bhikkhū ca bhikkhuniyo ca gaṇetvā dātabba''**nti. Tenāha **''puggalo…pe… bhikkhusaṅghaggahaṇena gahitattā''**ti. **''Bhikkhusaṅghassa ca bhikkhunīnañca tuyhañcā''ti vutte pana puggalo visuṃ na labhatī**ti idaṃ aṭṭhakathāpamāṇeneva gahetabbaṃ, na hettha visesakāraṇaṃ upalabbhati. Tathā hi ''ubhatosaṅghassa ca tuyhañca dammī''ti vutte sāmaññavisesavacanehi saṅgahitattā yathā puggalo visuṃ labhati, evamidhāpi ''bhikkhusaṅghassa ca tuyhañcā''ti sāmaññavisesavacanasabbhāvato bhavitabbameva visuṃ puggalapaṭivīsenāti viññāyati, tasmā aṭṭhakathāvacanamevettha pamāṇaṃ. **Pāpuṇanaṭṭhānato ekameva labhatī**ti attano vassaggena pattaṭṭhānato ekameva koṭṭhāsaṃ labhati. Tattha kāraṇamāha **''kasmā? Bhikkhusaṅghaggahaṇena gahitattā''**ti, bhikkhusaṅghaggahaṇeneva puggalassapi gahitattāti adhippāyoti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.379) vuttaṃ.

Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.379) pana bhikkhusaṅghasaddena bhikkhūnaññeva gahitattā, puggalassa pana ''tuyhañcā''ti visuṃ gahitattā ca tatthassa aggahitattā daṭṭhabbā, ''bhikkhūnañca bhikkhunīnañca tuyhañcā''ti vuttaṭṭhānasadisattāti adhippāyo. Puggalappadhāno hettha saṅgha-saddo daṭṭhabbo. Keci pana ''bhikkhusaṅghaggahaṇena gahitattā''ti pāṭhaṃ likhanti, taṃ na sundaraṃ tassa visuṃ lābhaggahaṇe kāraṇavacanattā. Tathā hi ''visuṃ saṅghaggahaṇena gahitattā''ti visuṃ puggalassapi bhāgaggahaṇe kāraṇaṃ vuttaṃ. Yathā cettha puggalassa aggahaṇaṃ, evaṃ upari ''bhikkhusaṅghassa ca tuyhañcā''tiādīsupi visuṃ saṅghādisaddehi puggalassa aggahaṇaṃ daṭṭhabbaṃ. Yadi hi gahaṇaṃ siyā, saṅghatopi visumpīti bhāgadvayaṃ labheyya ubhayattha gahitattāti vuttaṃ. **Pūjetabba**ntiādi gihikammaṃ na hotīti dassanatthaṃ vuttaṃ. **Bhikkhusaṅghassa harā**ti idaṃ piṇḍapātaharaṇaṃ sandhāya vuttaṃ. Tenāha **''bhuñjituṃ vaṭṭatī''**ti. **''Bhikkhusaṅghassa harā''ti vuttepi haritabba**nti īdisaṃ gihiveyyāvaccaṃ na hotīti katvā vuttaṃ.

204. **Antohemante**ti iminā anatthate kathine vassānaṃ pacchime māse dinnaṃ purimavassaṃvutthānaññeva pāpuṇāti, tato paraṃ hemante dinnaṃ pacchimavassaṃvutthānampi vutthavassattā pāpuṇāti, hemantato pana paraṃ piṭṭhisamaye ''vassaṃvutthasaṅghassā''ti evaṃ paricchinditvā dinnaṃ anantare vasse vā tato paresu vā yattha katthaci tasmiṃ bhikkhubhāve vutthavassānaṃ sabbesaṃ pāpuṇāti. Ye pana sabbathā avutthavassā, tesaṃ na pāpuṇātīti dasseti. **Lakkhaṇaññū vadantī**ti vinayalakkhaṇaññuno ācariyā vadanti. **Lakkhaṇaññū vadantī**ti idaṃ sanniṭṭhānavacanaṃ, aṭṭhakathāsu anāgatattā pana evaṃ vuttaṃ. **Bahiupacārasīmāyaṃ…pe… sabbesaṃ pāpuṇātī**ti yattha katthaci vutthavassānaṃ sabbesaṃ pāpuṇātīti adhippāyo. Teneva mātikāṭṭhakathāyampi (kaṅkha. aṭṭha. akālacīvarasikkhāpadavaṇṇanā) ''sace pana bahiupacārasīmāyaṃ ṭhito 'vassaṃvutthasaṅghassa dammī'ti vadati, yattha katthaci vutthavassānaṃ sabbesaṃ sampattānaṃ pāpuṇātī''ti vuttaṃ. Gaṇṭhipadesu pana ''vassāvāsassa ananurūpe padese ṭhatvā vuttattā vassaṃvutthānañca avutthānañca sabbesaṃ pāpuṇātī''ti vuttaṃ, taṃ na gahetabbaṃ. Na hi ''vassaṃvutthasaṅghassa dammī''ti vutte avutthavassānaṃ pāpuṇāti. **Sabbesampī**ti tasmiṃ bhikkhubhāve vutthavassānaṃ sabbesampīti attho daṭṭhabbo ''vassaṃvutthasaṅghassā''ti vuttattā. **Sammukhībhūtānaṃ sabbesampī**ti etthāpi eseva nayo. **Evaṃ vadatī**ti vassaṃvutthasaṅghassa dammīti vadati. **Atītavassa**nti anantarātītavassaṃ.

205. Idāni ''ādissa detī''ti padaṃ vibhajanto **''ādissa detīti etthā''**tiādimāha. Tattha yāguyā vā…pe… bhesajje vā ādisitvā

paricchinditvā dento dāyako ādissa deti nāmāti yojanā. Sesaṃ pākaṭameva.

206. Idāni ‘‘puggalassa detī’’ti padaṃ vibhajanto āha **‘‘puggalassa deti etthā’’**tiādi. Saṅghato ca gaṇato ca vinimuttassa attano kulūpakādipuggalassa dento dāyako puggalassa deti nāma. Taṃ pana puggalikadānaṃ parammukhā vā hoti sammukhā vā. Tattha parammukhā dento ‘‘idaṃ cīvaraṃ itthannāmassa dammī’’ti nāmaṃ uddharitvā deti, sammukhā dento ca bhikkhuno pādamūle cīvaraṃ ṭhapetvā ‘‘idaṃ, bhante, tumhākaṃ dammī’’ti vatvā deti, tadubhayathāpi dento puggalassa deti nāmāti attho. Na kevalaṃ ekasseva dento puggalassa deti nāma, atha kho antevāsikādīhi saddhiṃ dentopi puggalassa deti nāmāti dassetuṃ **‘‘sace panā’’**tiādimāha. Tattha **uddesaṃ gahetuṃ āgato**ti tassa santike uddesaṃ aggahitapubbassapi uddesaṃ gaṇhissāmīti āgatakālato paṭṭhāya antevāsikabhāvūpagamanato vuttaṃ. **Gahetvā gacchanto**ti pariniṭṭhitauddeso hutvā gacchanto. **Vattaṃ katvā uddesaparipucchādīni gahetvā vicarantāna**nti idaṃ ‘‘uddesantevāsikāna’’nti imasseva visesanaṃ. Tena uddesakāle āgantvā uddesaṃ gahetvā gantvā aññattha nivasante anibaddhacārike nivatteti.

Evaṃ cīvarakkhandhake (mahāva. 379) āgataaṭṭhamātikāvasena cīvaravibhajanaṃ dassetvā idāni tasmiṃyeva cīvarakkhandhake majjhe āgatesu vatthūsu āgatanayaṃ nivattetvā dassento **‘‘sace koci bhikkhū’’**tiādimāha. **Tattha kiṃ kātabba**nti pucchāya **tasseva tāni cīvarānī**ti vissajjanā, sesāni ñāpakādivasena vuttāni. **Pañca māse**ti accantasaṃyoge upayogavacanaṃ. **Vaḍḍhiṃ payojetvā ṭhapitaupanikkhepato**ti vassāvāsikatthāya veyyāvaccakarehi vaḍḍhiṃ payojetvā ṭhapitaupanikkhepato. **Tatruppādato**ti nāḷikerārāmāditatruppādato. Aṭṭhakathāyaṃ pana ‘‘idaṃ idha vassaṃvutthasaṅghassa demāti vā vassāvāsikaṃ demāti vā vatvā dinnaṃ taṃ anatthatakathinassapi pañca māse pāpuṇātī’’ti vuttaṃ, taṃ vassāvāsikalābhavasena uppanne labbhamānavisesaṃ dassetuṃ vuttaṃ. Tattha **idhā**ti abhilāpamattamevetaṃ, idha-saddaṃ vinā ‘‘vassaṃvutthasaṅghassa demā’’ti vuttepi so eva nayo. **Anatthatakathinassapi pañca māse pāpuṇātī**ti vassāvāsikalābhavasena uppannattā anatthatakathinassapi vutthavassassa pañca māse pāpuṇāti, tato paraṃ pana uppannavassāvāsikaṃ pucchitabbaṃ ‘‘kiṃ atītavasse idaṃ vassāvāsikaṃ, udāhu anāgatavasse’’ti. Tattha **tato para**nti pañcamāsato paraṃ, gimhānassa paṭhamadivasato paṭṭhāyāti attho.

Ṭhitikā pana na tiṭṭhatīti ettha aṭṭhitāya ṭhitikāya puna aññasmiṃ cīvare uppanne sace eko bhikkhu āgacchati, majjhe chinditvā dvīhipi gahetabbaṃ. Ṭhitāya pana ṭhitikāya puna aññasmiṃ cīvare uppanne sace navakataro āgacchati, ṭhitikā heṭṭhā gacchati. Sace vuḍḍhataro āgacchati, ṭhitikā uddhaṃ ārohati. Atha añño natthi, puna attano pāpetvā gahetabbaṃ. **Duggahitānī**ti aggahitāni, saṅghikāneva hontīti attho. **‘‘Pātite kuse’’**ti ekakoṭṭhāse kusadaṇḍake pātitamatte sacepi bhikkhusahassaṃ hoti, gahitameva nāma cīvaraṃ. ‘‘Nākāmā bhāgo dātabbo’’ti aṭṭhakathāvacanaṃ (mahāva. aṭṭha. 363), tattha **gahitameva nāmā**ti ‘‘imassa idaṃ patta’’nti kiñcāpi na viditaṃ, te pana bhāgā atthato tesaṃ pattāyevāti adhippāyo.

Sattāhavārena aruṇameva uṭṭhāpetīti idaṃ nānāsīmavihāresu kattabbanayena ekasmimpi vihāre dvīsu senāsanesu nivutthabhāvadassanatthaṃ vuttaṃ, aruṇuṭṭhāpaneneva tattha vuttho hoti, na pana vassacchedaparihārāya. Antoupacārasīmāya hi yattha katthaci aruṇaṃ uṭṭhāpento attanā gahitasenāsanaṃ appaviṭṭhopi vutthavasso eva hoti. Gahitasenāsane pana nivuttho nāma na hoti, tattha aruṇuṭṭhāpane sati hoti. Tenāha **‘‘purimasmiṃ bahutaraṃ nivasati nāmā’’**ti. Etena ca itarasmiṃ sattāhavārenapi aruṇuṭṭhāpane sati eva appataraṃ nivasati nāma hoti, nāsatīti dīpitaṃ hoti. **Ida**nti ekādhippāyadānaṃ. **Nānālābhehī**tiādīsu nānā visuṃ visuṃ lābho etesūti nānālābhā, dve vihārā, tehi **nānālābhehi**. Nānā visuṃ visuṃ pākārādīhi paricchinno upacāro etesanti nānūpacārā, tehi **nānūpacārehi**. **Ekasīmavihārehī**ti ekasīmāyaṃ dvīhi vihārehīti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.364) vuttaṃ. **Nānālābhehī**ti visuṃ visuṃ nibaddhavassāvāsikalābhehi. **Nānūpacārehī**ti nānāparikkhepanānādvārehi. **Ekasīmavihārehī**ti dvinnaṃ vihārānaṃ ekena pākārena parikkhittattā ekāya upacārasīmāya antogatehi dvīhi vihārehīti vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.364). **Senāsanaggāho paṭippassambhatī**ti paṭhamaṃ gahito paṭippassambhati. **Tatthā**ti yattha senāsanaggāho paṭippassambhati, tattha.

207. **Bhikkhussa kālakate**ti ettha kālakata-saddo bhāvasādhanoti āha **‘‘kālakiriyāyā’’**ti. Pāḷiyaṃ gilānupaṭṭhākānaṃ cīvaradāne sāmaṇerānaṃ ticīvarādhiṭṭhānābhāvā ‘‘cīvarañca pattañcā’’tiādi sabbattha vuttaṃ.

208. Sacepi sahassaṃ agghati, gilānupaṭṭhākānaññeva dātabbanti sambandho. **Añña**nti ticīvarapattato aññaṃ. **Appaggha**nti atijiṇṇādibhāvena nihīnaṃ. **Tato**ti avasesaparikkhārato. **Sabba**nti pattaṃ cīvarañca. **Tattha tattha saṅghassevā**ti tasmiṃ tasmiṃ vihāre saṅghasseva. Bhikkhuno kālakataṭṭhānaṃ sandhāya ‘‘idhā’’ti vattabbe ‘‘tatthā’’ti vuttattā vicchāvacanattā ca parikkhārassa ṭhapitaṭṭhānaṃ vuttanti viññāyati. Pāḷiyaṃ **avissajjikaṃ avebhaṅgika**nti āgatānāgatassa cātuddisassa saṅghasseva santakaṃ hutvā kassaci avissajjikaṃ avebhaṅgikañca bhavituṃ anujānāmīti attho. **‘‘Sante patirūpe gāhake’’**ti vuttattā gāhake asati adatvā bhājitepi subhājitamevāti daṭṭhabbaṃ. **Dakkhiṇodakaṃ pamāṇa**nti ettha sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.376) tāva **‘‘yattha pana dakkhiṇodakaṃ pamāṇa**nti bhikkhū yasmiṃ raṭṭhe dakkhiṇodakapaṭiggahaṇamattenapi deyyadhammassa sāmino hontīti adhippāyo’’ti vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.376) pana **‘‘dakkhiṇodakaṃ pamāṇa**nti ettakāni cīvarāni dassāmīti paṭhamaṃ udakaṃ pātetvā pacchā denti, taṃ yehi gahitaṃ, te bhāginova hontīti adhippāyo’’ti vuttaṃ. **Parasamudde**ti jambudīpe. Tambapaṇṇidīpaṅhi upādāyesa evaṃ vutto.

‘‘Matakacīvaraṃ adhiṭṭhātī’’ti ettha maggaṃ gacchanto tassa kālakiriyaṃ sutvā avihāraṭṭhāne ce dvādasahatthabbhantare aññesaṃ bhikkhūnaṃ abhāvaṃ ñatvā ‘‘idaṃ cīvaraṃ mayhaṃ pāpuṇātī’’ti adhiṭṭhāti, svādhiṭṭhitaṃ. Tena kho pana samayena aññataro bhikkhu bahubhaṇḍo bahuparikkhāro kālakato hoti. Bhagavato etamatthaṃ ārocesuṃ, ‘‘bhikkhussa, bhikkhave, kālakate saṅgho sāmī pattacīvare. Apica gilānupaṭṭhākā bahupakārā, anujānāmi, bhikkhave, ticīvarañca pattañca gilānupaṭṭhākānaṃ dātuṃ. Yaṃ tattha lahubhaṇḍaṃ lahuparikkhāraṃ, taṃ sammukhībhūtena saṅghena bhājetuṃ. Yaṃ tattha garubhaṇḍaṃ garuparikkhāraṃ, taṃ āgatānāgatassa cātuddisassa saṅghassa avissajjikaṃ avebhaṅgika’’nti (mahāva. 369) iminā pāṭhena bhagavā sabbaññū bhikkhūnaṃ āmisadāyajjaṃ vicāresi.

Tattha ticīvarapattaavasesalahubhaṇḍagarubhaṇḍavasena āmisadāyajjaṃ tividhaṃ hoti. Tesu **ticīvarapattaṃ** gilānupaṭṭhākassa bhāgo hoti, **avasesalahubhaṇḍaṃ** sammukhībhūtasaṅghassa, pañcavīsatividha **garubhaṇḍaṃ** cātuddisasaṅghassa. Iminā ito tividhabhaṇḍato aññaṃ bhikkhubhaṇḍaṃ nāma natthi, imehi tividhehi puggalehi aññо dāyādo nāma natthīti dasseti. Idāni pana vinayadharā ‘‘bhikkhūnaṃ akappiyabhaṇḍaṃ gihibhūtā ñātakā labhantī’’ti vadanti, taṃ kasmāti ce? ‘‘Ye tassa dhane issarā gahaṭṭhā vā pabbajitā vā, tesaṃ dātabba’’nti aṭṭhakathāyaṃ āgatattāti. Saccaṃ āgato, so pana pāṭho vissāsaggāhavisaye āgato, na dāyajjagahaṇaṭṭhāne. ‘‘Gahaṭṭhā vā pabbajitā vā’’icceva āgato, na ‘‘ñātakā aññātakā vā’’ti, tasmā ñātakā vā hontu aññātakā vā, ye taṃ gilānaṃ upaṭṭhahanti, te

gilānupaṭṭhākabhāgabhūtassa dhanassa issarā gahaṭṭhapabbajitā, antamaso mātugāmāpi. Te sandhāya ''tesaṃ dātabba''nti vuttaṃ, na pana ye gilānaṃ nupaṭṭhahanti, te sandhāya. Vuttañhi aṭṭhakathāyaṃ (mahāva. aṭṭha. 369) ''gilānupaṭṭhāko nāma gihī vā hotu pabbajito vā, antamaso mātugāmopi, sabbe bhāgaṃ labhantī''ti.

Atha vā yo bhikkhu attano jīvamānakāleyeva sabbaṃ attano parikkhāraṃ nissajjitvā kassaci ñātakassa vā aññātakassa vā gahaṭṭhassa vā pabbajitassa vā adāsi, koci ca ñātako vā aññātako vā gahaṭṭho vā pabbajito vā vissāsaṃ aggahesi, tādise sandhāya ''ye tassa dhanassa issarā gahaṭṭhā vā pabbajitā vā, tesaṃ dātabba''nti vuttaṃ, na pana atādise ñātake. Vuttañhi aṭṭhakathāyaṃ (mahāva. aṭṭha. 369) ''sace pana so jīvamānoyeva sabbaṃ attano parikkhāraṃ nissajjitvā kassaci adāsi, koci vā vissāsaṃ aggahesi, yassa dinnaṃ, yena ca gahitaṃ, tasseva hoti, tassa ruciyā eva gilānupaṭṭhākā labhantī''ti. Evaṃ hotu, kappiyabhaṇḍe pana kathanti? Tampi ''gihiñātakānaṃ dātabba''nti pāḷiyaṃ vā aṭṭhakathāyaṃ vā ṭīkāsu vā natthi, tasmā vicāretabbametaṃ.

Cīvarabhājanakathāvaṇṇanā niṭṭhitā.

Piṇḍapātabhājanakathāvaṇṇanā

209. Idāni piṇḍapātabhājanavinicchayaṃ kathetuṃ **''piṇḍapātabhājane panā''**tiādimāha. Tattha senāsanakkhandhake senāsanabhājaneyeva paṭhamaṃ āgatepi catupaccayabhājanavinicchayattā paccayānukkamena piṇḍapātabhājanaṃ paṭhamaṃ dasseti. Piṇḍapātabhājane pana saṅghabhattādīsu ayaṃ vinicchayoti sambandho. Kathaṃ etāni saṅghabhattādīni bhagavatā anuññātānīti āha **''anujānāmi…pe… anuññātesū''**ti. Saṅghassa atthāya ābhataṃ bhattaṃ **saṅghabhattaṃ** yathā ''āgantukassa ābhataṃ bhattaṃ āgantukabhatta''nti. Saṅghato uddissa uddisitvā dātabbaṃ bhattaṃ **uddesabhattaṃ**. Nimantetvā dātabbaṃ bhattaṃ **nimantanabhattaṃ**. Salākaṃ pātetvā gāhetabbaṃ bhattaṃ **salākabhattaṃ**. Pakkhe pakkhadivase dātabbaṃ bhattaṃ **pakkhabhattaṃ**. Uposathe uposathadivase dātabbaṃ bhattaṃ **uposathabhattaṃ**. Pāṭipade uposathadivasato dutiyadivase dātabbaṃ bhattaṃ **pāṭipadabhatta**nti viggaho. **Ṭhitikā nāma natthī**ti saṅghattherato paṭṭhāya vassaggena gāhaṇaṃ ṭhitikā nāma.

Attano vihāradvāreti vihārassa dvārakoṭṭhakasamīpaṃ sandhāya vuttaṃ. **Bhojanasālāyā**ti bhattuddesaṭṭhānabhūtāya bhojanasālāyaṃ. **Vassaggenā**ti vassakoṭṭhāsena. **Dinnaṃ panā**ti vatvā yathā so dāyako vadati, taṃ vidhiṃ dassetuṃ **''saṅghato bhante''**tiādimāha. **Antaraghare**ti antogehe. **Antoupacāragatāna**nti ettha gāmadvāravīthicatukkesu dvādasahatthabbhantaraṃ upacāro nāma.

Antaragharassa upacāre pana labbhamānavisesaṃ dassetuṃ **''gharūpacāro cetthā''**tiādimāha. **Ekavaḷañja**nti ekena dvārena vaḷañjitabbaṃ. **Nānānivesanesū**ti nānākulassa nānūpacāresu nivesanesu. Lajjī pesalo agatigamanaṃ vajjetvā medhāvī ca upaparikkhitvā uddisatīti āha **''pesalo lajjī medhāvī icchitabbo''**ti. **Nisinnassapi niddāyantassapī**ti anādare sāmivacanaṃ, vuḍḍhatare niddāyante navakassa gāhitaṃ suggāhitanti attho. **Ticīvaraparivāraṃ vā**ti ettha ''udakamattalābhī viya aññopi uddesabhattaṃ alabhitvā vatthādianekappakārakaṃ labhati ce, tasseva ta''nti gaṇṭhipadesu vuttaṃ. Attano rucivasena yaṃ kiñci vatvā āharituṃ vissajjitattā **vissaṭṭhadūto** nāma. **Yaṃ icchatī**ti ''uddesabhattaṃ dethā''tiādīni vadanto yaṃ icchati. **Pucchāsabhāgenā**ti pucchāsadisena.

''Ekā kūṭaṭṭhitikā nāma hotī''ti vatvā tameva ṭhitikaṃ vibhāvento **''rañño vā hī''**tiādimāha. Aññehi uddesabhattādīhi amissetvā visuṃyeva ṭhitikāya gahetabbattā **''ekacārikabhattānī''**ti vuttaṃ. **Theyyāya harantī**ti pattahārakā haranti. **Gīvā hotī**ti āṇāpakassa gīvā hoti. **Sabbaṃ pattassāmikassa hotī**ti cīvarādikampi sabbaṃ pattassāmikasseva hoti, ''mayā bhattameva sandhāya vuttaṃ, na cīvarādi''nti vatvā gahetuṃ vaṭṭatīti attho. **Manussānaṃ vacanaṃ kātuṃ vaṭṭatīti vuttā gacchantī**ti manussānaṃ vacanaṃ kātuṃ vaṭṭatīti tena bhikkhunā vuttā gacchanti. **Akatabhāgo nāmā**ti āgantukabhāgo nāma, adinnapubbabhāgoti attho. **Sabbo saṅgho paribhūñjatūti vutte**ti ettha ''paṭhamameva 'sabbasaṅghikabhattaṃ dethā'ti vatvā pacchā 'sabbo saṅgho paribhuñjatū'ti avuttepi bhājetvā paribhuñjitabba''nti gaṇṭhipadesu vuttaṃ. **Kiṃ āharīyatīti avatvā**ti ''katarabhattaṃ tayā āharīyatī''ti dāyakaṃ apucchitvā. **Pakatiṭhitikāyā**ti uddesabhattaṭhitikāya.

Piṇḍapātabhājanakathāvaṇṇanā niṭṭhitā.

Nimantanabhattakathāvaṇṇanā

210. ''Ettake bhikkhū saṅghato uddisitvā dethā''tiādīni avatvā ''ettakānaṃ bhikkhūnaṃ bhattaṃ dethā''ti vatvā dinnaṃ saṅghikaṃ nimantanaṃ nāma. **Piṇḍapātikānampi vaṭṭatī**ti bhikkhāpariyāyena vuttattā vaṭṭati. **Paṭipāṭiyā**ti laddhapaṭipāṭiyā. **Vicchinditvā**ti ''bhattaṃ gaṇhathā''ti padaṃ avatvā. Tenevāha **''bhattanti avadantenā''**ti. **Ālopasaṅkhepenā**ti ekekapiṇḍavasena. Ayañca nayo nimantaneyeva, na uddesabhatte. Tassa hi ekassa pahonakappamāṇaṃyeva bhājetabbaṃ, tasmā uddesabhatte ālopaṭṭhitikā nāma natthi.

Āruḷhāyeva mātikaṃ. Saṅghato aṭṭha bhikkhūti ettha ye mātikaṃ āruḷhā, te aṭṭha bhikkhūti yojetabbaṃ. Uddesabhattanimantanabhattādisaṅghikabhattamātikāsu nimantanabhattamātikāya ṭhitikāvasena āruḷhe bhattuddesakena vā sayaṃ vā saṅghato uddisāpetvā gahetvā gantabbaṃ, na attanā rucite gahetvāti adhippāyo. **Mātikaṃ āropetvā**ti ''saṅghato gaṇhāmī''tiādinā vuttamātikābhedaṃ dāyakassa viññāpetvāti attho. **''Ekavāra**nti yāva tasmiṃ āvāse vasanti bhikkhū, sabbe labhantī''ti gaṇṭhipadesu vuttaṃ. Ayaṃ panettha adhippāyo – **ekavāra**nti na ekadivasaṃ sandhāya vuttaṃ, yattakā pana bhikkhū tasmiṃ āvāse vasanti, te sabbe. Ekasmiṃ divase gahitabhikkhū aññadā aggahetvā yāva ekavāraṃ sabbe bhikkhū bhojitā hontīti jānāti ce, ye jānanti, te gahetvā gantabbanti. **Paṭibaddhakālato paṭṭhāyā**ti tattheva vāsassa nibaddhakālato paṭṭhāya.

Nimantanabhattakathāvaṇṇanā niṭṭhitā.

Salākabhattakathāvaṇṇanā

211. **Upanibandhitvā**ti likhitvā. **Gāmavasenapī**ti yebhuyyena samalābhagāmavasenapi. **Bahūni salākabhattānī**ti tiṃsaṃ vā

cattārīsaṃ vā bhattāni. Sace hontīti ajjhāharitvā yojetabbaṃ. **Sallakkhetvā**ti tāni bhattāni pamāṇavasena sallakkhetvā. **Niggahena datvā**ti dūraṃ gantuṃ anicchantassa niggahena sampaṭicchāpetvā. **Puna vihāraṃ āgantvā**ti ettha vihāraṃ anāgantvā bhattaṃ gahetvā pacchā vihāre attano pāpetvā bhuñjitumpi vaṭṭati. **Ekagehavasenā**ti vīthiyampi ekapasse gharapāḷiyā vasena. **Uddisitvāpī**ti ''asukakule salākabhattāni tuyhaṃ pāpuṇantī''ti vatvā.

212. **Vāragāme**ti atidūrattā vārena gantabbagāme. **Saṭṭhito vā paṇṇāsato vā**ti daṇḍakammatthāya udakaghaṭaṃ sandhāya vuttaṃ. **Vihāravāro**ti sabbabhikkhūsu bhikkhāya gatesu vihārarakkhaṇavāro. **Nesa**nti vihāravārikānaṃ. **Phātikammamevā**ti vihārarakkhaṇakiccassa pahonakapaṭipādanameva. Dūrattā niggahetvāpi vārena gahetabbo gāmo **vāragāmo**. Vihāravāre niyuttā **vihāravārikā,** vārena vihārarakkhaṇakā. **Aññathatta**nti pasādaññathattaṃ. **Phātikammameva bhavantī**ti vihārarakkhaṇatthāya saṅghena dātabbā atirekalābhā honti. **Ekasseva pāpuṇantī**ti divase divase ekekasseva pāpitānīti attho. **Saṅghanavakena laddhakāle**ti divase divase ekekassa pāpitāni dve tīṇi ekacārikabhattāni teneva niyāmena attano pāpuṇanaṭṭhāne saṅghanavakena laddhakāle.

Yassa kassaci sammukhībhūtassa pāpetvāti ettha ''yebhuyyena ce bhikkhū bahisīmagatā honti, sammukhībhūtassa yassa kassaci pāpetabbaṃ sabhāgattā ekena laddhaṃ sabbesaṃ hoti, tasmimpi asati attano pāpetvā dātabba''nti gaṇṭhipadesu vuttaṃ. **Rasasalāka**nti ucchurasasalākaṃ. **Salākavasena pana gāhitattā na sāditabbā**ti idaṃ asāruppavasena vuttaṃ, na dhutaṅgabhedavasena. ''Saṅghato nirāmisasalākā…pe… vaṭṭatiyevā''ti hi visuddhimagge (visuddhi. 1.26) vuttaṃ. Sāratthadīpaniyampi (sārattha. ṭī. cūḷavagga 3.325) – saṅghato nirāmisasalākāpi vihāre pakkabhattampi vaṭṭatiyevāti sādhāraṇaṃ katvā visuddhimagge (visuddhi. 1.26) vuttattā, ''evaṃ gāhite sāditabbaṃ, evaṃ na sāditabba''nti visesetvā avuttattā ca ''bhesajjādisalākāyo cettha kiñcāpi piṇḍapātikānampi vaṭṭanti, salākavasena pana gāhitattā na sāditabbā''ti ettha adhippāyo vīmaṃsitabbo. Yadi hi bhesajjādisalākā salākavasena gāhitā na sāditabbā siyā, ''saṅghato nirāmisasalākā vaṭṭatiyevā''ti na vadeyya, ''atirekalābho saṅghabhattaṃ uddesabhatta''ntiādivacanato (mahāva. 128) ca ''atirekalābhaṃ paṭikkhipāmī''ti salākavasena gāhetabbaṃ bhattameva paṭikkhittaṃ, na bhesajjaṃ. Saṅghabhattādīni hi cuddasa bhattāniyeva tena na sāditabbānīti vuttāni. Khandhakabhāṇakānaṃ vā matena idha evaṃ vuttanti gahetabbanti vuttaṃ. Aggato dātabbā bhikkhā **aggabhikkhā. Aggabhikkhāmatta**nti ekakaṭacchubhikkhāmattaṃ. **Laddhā vā aladdhā vā svepi gaṇheyyāsī**ti laddhepi appamattatāya vuttaṃ. Tenāha **''yāvadatthaṃ labhati…pe… alabhitvā sve gaṇheyyāsīti vattabbo''**ti. **Aggabhikkhamatta**nti hi ettha **matta-**saddo bahubhāvaṃ nivatteti.

Salākabhattaṃ nāma vihāreyeva uddisīyati vihārameva sandhāya dīyamānattāti āha **''vihāre apāpitaṃ panā''**tiādi. **Tatra āsanasālāyā**ti tasmiṃ gāme āsanasālāya. **Vihāraṃ ānetvā gāhetabba**nti tathā vatvā tasmiṃ divase dinnabhattaṃ vihārameva ānetvā ṭhitikāya gāhetabbaṃ. **Tatthā**ti tasmiṃ disābhāge. **Taṃ gahetvā**ti taṃ vāragāmasalākaṃ attanā gahetvā. **Tenā**ti yo attano pattavāragāme salākaṃ disāgamikassa adāsi, tena. **Anatikkamanteyeva tasmiṃ tassa salākā gāhetabbā**ti yasmā upacārasīmaṭṭhasseva salākā pāpuṇāti, tasmā tasmiṃ disaṃgamike upacārasīmaṃ anatikkanteyeva tassa disaṃgamikassa pattasalākā attano pāpetvā gāhetabbā.

Devasikaṃ pāpetabbāti upacārasīmāyaṃ ṭhitassa yassa kassaci vassaggena pāpetabbā. Evaṃ etesu anāgatesu āsannavihāre bhikkhūnaṃ bhuñjituṃ vaṭṭati, itarathā saṅghikaṃ hoti. **Anāgatadivase**ti ettha kathaṃ tesaṃ bhikkhūnaṃ āgatānāgatabhāvo viññāyatīti ce? Yasmā tato tato āgatā bhikkhū tasmiṃ gāme āsanasālāya sannipatanti, tasmā tesaṃ āgatānāgatabhāvo sakkā viññātuṃ. **Amhākaṃ gocaragāme**ti salākabhattadāyakānaṃ gāme. **Bhuñjituṃ āgacchantī**ti ''mahāthero ekakova vihāre ohīno avassaṃ sabbasalākā attano pāpetvā ṭhito''ti maññamānā āgacchanti.

Salākabhattakathāvaṇṇanā niṭṭhitā.

Pakkhikabhattādikathāvaṇṇanā

213. Abhilakkhitesu catūsu pakkhadivasesu dātabbaṃ bhattaṃ **pakkhikaṃ. Abhilakkhitesū**ti ettha **abhī**ti upasāramattaṃ, lakkhaṇiyesuiccevattho, uposathasamādānadhammassavanapūjāsakkārādikaraṇatthaṃ lakkhitabbesu sallakkhetabbesu upalakkhetabbesūti vuttaṃ hoti. **Sve pakkhoti ajjapakkhikaṃ na gāhetabba**nti aṭṭhamiyā bhuñjitabbaṃ, sattamiyā bhuñjanatthāya na gāhetabbaṃ, dāyakehi niyamitadivaseneva gāhetabbanti attho. Tenāha **''sace panā''**tiādi. **Sve lūkha**nti ajja āvāhamaṅgalādikaraṇato atipaṇītaṃ bhojanaṃ karīyati, sve tathā na bhavissati, ajjeva bhikkhū bhojessāmāti adhippāyo. Sāratthadīpaniyaṃ (sārattha. ṭī. cūḷavagga 3.325) pana aññathā vuttaṃ. Pakkhikabhattato uposathikabhattassa bhedaṃ dassento āha **''uposathaṅgāni samādiyitvā''**tiādi. Uposathe dātabbaṃ bhattaṃ **uposathikaṃ**.

Pakkhikabhattādikathāvaṇṇanā niṭṭhitā.

Āgantukabhattādikathāvaṇṇanā

214. **Nibandhāpita**nti ''asukavihāre āgantukā bhuñjantū''ti niyamitaṃ. **Gamiko āgantukabhattampī**ti gāmantarato āgantvā avūpasantena gamikacittena vasitvā puna aññattha gacchantaṃ sandhāya vuttaṃ, āvāsikassa pana gantukāmassa gamikabhattameva labbhati. **''Lesaṃ oḍḍetvā''**ti vuttattā lesābhāvena yāva gamanaparibandho vigacchati, tāva bhuñjituṃ vaṭṭatīti ñāpitanti daṭṭhabbaṃ.

Dhurabhattādikathāvaṇṇanā

215. **Taṇḍulādīni pesenti…pe… vaṭṭatī**ti abhihaṭabhikkhattā vaṭṭati.

216. **Tathā paṭiggahitattā**ti bhikkhānāmena paṭiggahitattā. **Pattaṃ pūretvā thaketvā dinna**nti ''guḷakabhattaṃ demā''ti dinnaṃ. Sesaṃ suviññeyyameva.

Piṇḍapātabhājanakathāvaṇṇanā niṭṭhitā.

Gilānapaccayabhājanakathāvaṇṇanā

217. Ito paraṃ paccayānukkamena senāsanabhājanakathāya vattabbāyapi tassā mahāvisayattā, gilānapaccayabhājanīyakathāya pana appavisayattā, piṇḍapātabhājanīyakathāya anulomattā ca tadanantaraṃ taṃ dassetumāha **''gilānapaccayabhājanīyaṃ panā''**tiādi. Tattha **rājarājamahāmattā**ti upalakkhaṇamattamevetaṃ. Brāhmaṇamahāsālagahapatimahāsālādayopi evaṃ karontiyeva. **Ghaṇṭiṃ paharitvā**tiādi heṭṭhā vuttanayattā ca pākaṭattā ca suviññeyyameva. **Upacārasīmaṃ…pe… bhājetabba**nti idaṃ saṅghaṃ uddissa dinnattā vuttaṃ. **Kumbhaṃ pana āvajjetvā**ti kumbhaṃ disāmukhaṃ katvā. **Sace thinaṃ sappi hotī**ti kakkhaḷaṃ sappi hoti. **Thokaṃ thokampi pāpetuṃ vaṭṭatī**ti evaṃ kate ṭhitikāpi tiṭṭhati. **Siṅgiveramaricādibhesajjampi avasesapattathālakādisamaṇaparikkhāropī**ti iminā na kevalaṃ bhesajjameva gilānapaccayo hoti, atha kho avasesaparikkhāropi gilānapaccaye antogadhoyevāti dasseti.

Gilānapaccayabhājanakathāvaṇṇanā niṭṭhitā.

Senāsanaggāhakathāvaṇṇanā

218. Senāsanabhājanakathāyaṃ **senāsanaggāhe vinicchayo**ti senāsanabhājanamevāha. Tattha utukāle senāsanaggāho ca vassāvāse senāsanaggāho cāti kālavasena senāsanaggāho nāma duvidho hotīti yojanā. Tattha **utukāle**ti hemantagimhānautukāle. **Vassāvāse**ti vassānakāle. Bhikkhuṃ uṭṭhāpetvā senāsanaṃ dātabbaṃ, akālo nāma natthi dāyakehi ''āgatānāgatassa cātuddisassa saṅghassa dammī''ti dinnasaṅghikasenāsanattā. **Ekekaṃ pariveṇa**nti ekekassa bhikkhussa ekekaṃ pariveṇaṃ. **Tatthā**ti tasmiṃ laddhapariveṇe. **Dīghasālā**ti caṅkamanasālā. **Maṇḍalamāḷo**ti upaṭṭhānasālā. **Anudahatī**ti pīḷeti. **Adātuṃ na labhatī**ti iminā sañcicca adentassa paṭibāhane pavisanato dukkaṭanti dīpeti. **Jambudīpe panā**ti ariyadese bhikkhū sandhāya vuttaṃ. Te kira tathā paññāpenti.

219. **Na gocaragāmo ghaṭṭetabbo**ti vuttamevatthaṃ vibhāveti **''na tattha manussā vattabbā''**tiādinā. **Vitakkaṃ chinditvā**ti ''iminā nīhārena gacchantaṃ disvā nivāretvā paccaye dassantī''ti evarūpaṃ vitakkaṃ anuppādetvā. **Tesu ce eko**ti tesu manussesu eko paṇḍitapuriso. **Bhaṇḍapaṭicchādana**nti paṭicchādanabhaṇḍaṃ, sarīrapaṭicchādanaṃ cīvaranti attho. **Suddhacittattāva anavajja**nti idaṃ pucchitakkhaṇe kāraṇācikkhaṇaṃ sandhāya vuttaṃ na hoti asuddhacittassapi pucchitapañhavissajjane dosābhāvā. Evaṃ pana gate maṃ pucchissantīti saññāya agamanaṃ sandhāya vuttanti daṭṭhabbaṃ.

Paṭijaggitabbānīti khaṇḍaphullābhisaṅkharaṇasammajjanādīhi paṭijaggitabbāni. **Muṇḍavedikāyā**ti cetiyassa hammiyavedikāya ghaṭākārassa upari caturassavedikāya. **Kattha pucchitabba**nti pucchāya yato pakatiyā labbhati, tattha pucchitabbanti vissajjanā. **Kasmā pucchitabba**ntiādi yato pakatiyā labbhati, tatthāpi pucchanassa kāraṇasandassanatthaṃ vuttaṃ. **Paṭikkammā**ti vihārato apasakkitvā. Tamatthaṃ dassento **''yojanadviyojanantare hotī''**ti āha. **Upanikkhepa**nti khettaṃ vā nāḷikerādirāmaṃ vā kahāpaṇādīni vā ārāmikānaṃ niyyātetvā ''ito uppannā vaḍḍhi vassāvāsikatthāya hotū''ti dinnaṃ. **Vattaṃ katvā**ti tasmiṃ senāsane kattabbavattaṃ katvā. **Iti saddhādeyye**ti evaṃ heṭṭhā vuttanayena saddhāya dātabbe vassāvāsikalābhavisayeti attho.

Vatthu panāti tatruppāde uppannarūpiyaṃ, tañca ''tato catupaccayaṃ paribhuñjathā''ti dinnakhettādito uppannattā kappiyakārakānaṃ hatthe ''kappiyabhaṇḍaṃ paribhuñjathā''ti dāyakehi dinnavatthusadisaṃ hotīti āha **''kappiyakārakānañhī''**tiādi. **Saṅghasuṭṭhutāyā**ti saṅghassa hitāya. **Puggalavaseneva kātabba**nti parato vakkhamānanayena bhikkhū cīvarena kilamanti, ettakaṃ nāma taṇḍulabhāgaṃ bhikkhūnaṃ cīvaraṃ kātuṃ ruccatītiādinā puggalaparāmāsavaseneva kātabbaṃ, ''saṅgho cīvarena kilamatī''tiādinā pana saṅghaparāmāsavasena na kātabbaṃ. **Kappiyabhaṇḍavasenā**ti sāmaññato vuttamevatthaṃ vibhāvetuṃ **''cīvarataṇḍulādivaseneva cā''**ti vuttaṃ. **Ca**-kāro cettha panasaddatthe vattati, na samuccayattheti daṭṭhabbaṃ. Puggalavaseneva kappiyabhaṇḍavasena ca apalokanappakāraṃ dassetuṃ **''taṃ pana evaṃ kattabba''**ntiādi vuttaṃ.

Cīvarapaccayaṃ sallakkhetvāti saddhādeyyatatruppādavasena tasmiṃ vassāvāse labbhamānacīvarasaṅkhātaṃ paccayaṃ ''ettaka''nti paricchinditvā. **Senāsanassā**ti senāsanaggāhāpaṇassa. **Vutta**nti mahāaṭṭhakathāyaṃ vuttaṃ. Kasmā evaṃ vuttanti āha **''evañhī''**tiādi, senāsanaggāhāpakassa attanāva attano gahaṇaṃ asāruppaṃ, tasmā ubho aññamaññaṃ gāhessantīti adhippāyo. Sammatasenāsanaggāhāpakassa āṇattiyā aññena gahitopi gāho ruhatiyevāti veditabbaṃ. **Aṭṭhapi soḷasapi jane sammannituṃ vaṭṭatī**ti visuṃ visuṃ sammannituṃ vaṭṭati, udāhu ekatoti? Ekatopi vaṭṭati. Ekakammavācāya sabbepi ekato sammannituṃ vaṭṭati. Niggahakammameva hi saṅgho saṅghassa na karoti. Sammutidānaṃ pana bahūnampi ekato kātuṃ vaṭṭati. Teneva sattasatikakkhandhake ubbāhikasammutiyaṃ aṭṭhapi janā ekato sammatāti. **Āsanaghara**nti paṭimāgharaṃ. **Maggo**ti upacārasīmabbhantaragate gāmābhimukhamagge katasālā vuccati, evaṃ pokkharaṇirukkhamūlādīsupi. Rukkhamūlādayo channā kavāṭabaddhāva senāsanaṃ. Ito parāni suviññeyyāni.

220. Mahālābhapariveṇakathāyaṃ **labhantī**ti tatra vāsino bhikkhū labhanti. **Vijaṭetvā**ti ekekassa pahonakappamāṇena viyojetvā. **Āvāsesū**ti senāsanesu. **Pakkhipitvā**ti ettha **pakkhipanaṃ** nāma tesu vasantānaṃ ito uppannavassāvāsikadānaṃ. **Pavisitabba**nti aññehi bhikkhūhi tasmiṃ mahālābhe pariveṇe vasitvā cetiye vattaṃ katvāva lābho gahetabboti adhippāyo.

221. **Paccayaṃ vissajjetī**ti cīvarapaccayaṃ nādhivāseti. **Ayampī**ti tena vissajjitapaccayopi. **Pādamūle ṭhapetvā sāṭakaṃ dentī**ti paccayadāyakā denti. Etena gahaṭṭhehi pādamūle ṭhapetvā dinnampi paṃsukūlikānampi vaṭṭatīti dasseti. **Atha vassāvāsikaṃ demāti vadantī**ti ettha ''paṃsukūlikānaṃ na vaṭṭatī''ti ajjhāharitvā yojetabbaṃ. **Vassaṃ vutthabhikkhūna**nti paṃsukūlikato aññesaṃ bhikkhūnaṃ. **Upanibandhitvā gāhetabba**nti ''imasmiṃ rukkhe vā maṇḍape vā vasitvā cetiye vattaṃ katvā gaṇhathā''ti evaṃ upanibandhitvā gāhetabbaṃ.

Pāṭipadaaruṇatotiādi vassūpanāyikadivasaṃ sandhāya vuttaṃ. Antarāmuttakaṃ pana pāṭipadaṃ atikkamitvāpi gāhetuṃ vaṭṭati. ''Kattha nu kho vasissāmi, kattha vasantassa phāsu bhavissati, kattha vā paccaye labhissāmī''ti evaṃ uppannena vitakkena caratīti **vitakkacāriko**. Idāni yaṃ dāyakā pacchimavassaṃvutthānaṃ vassāvāsikaṃ deti, tattha paṭipajjanavidhiṃ dassetuṃ **''pacchimavassūpanāyikadivase panā''**tiādi āraddhaṃ. **Āgantuko ce bhikkhū**ti cīvare gāhite pacchā āgato āgantuko bhikkhu. **Pattaṭṭhāne**ti vassaggena āgantukabhikkhuno pattaṭṭhāne. **Paṭhamavassūpagatā**ti āgantukassa āgamanato puretarameva pacchimikāya vassūpanāyikāya vassūpagatā. **Laddhaṃ laddha**nti punappunaṃ dāyakānaṃ santikā āgatāgatasāṭakaṃ.

Sādiyantāpi hi teneva vassāvāsikassa sāminoti chinnavassattā vuttaṃ. Paṭhamameva katikāya katattā **''neva adātuṃ labhantī''**ti vuttaṃ, dātabbaṃ vārentānaṃ gīvā hotīti adhippāyo. **Tesameva dātabba**nti vassūpagatesu aladdhavassāvāsikānaṃ ekaccānameva dātabbaṃ. **Bhatiniviṭṭha**nti bhatiṃ katvā viya niviṭṭhaṃ pariyiṭṭhaṃ. **Bhatiniviṭṭha**nti vā pānīyupaṭṭhānādibhatiṃ katvā laddhaṃ. **Saṅghikaṃ pana**tiādi kesañci vādadassanaṃ. Tattha **saṅghikaṃ pana apalokanakammaṃ katvā gāhita**nti tatruppādaṃ sandhāya vuttaṃ. Tattha **apalokanakammaṃ katvā gāhita**nti ''chinnavassāvāsikañca idāni uppajjanakavassāvāsikañca imesaṃ dātuṃ ruccatī''ti anantare vuttanayena apalokanaṃ katvā gāhitaṃ saṅghena dinnattā **vibbhantopi labhateva,** pageva chinnavasso. **Paccayavasena gāhitaṃ** pana temāsaṃ vasitvā gahetuṃ attanā dāyakehi ca anumatattā bhatiniviṭṭhampi chinnavassopi vibbhantopi **na labhatī**ti keci ācariyā **vadanti**. Idañca pacchā vuttattā pamāṇaṃ, teneva vassūpanāyikadivase evaṃ dāyakehi dinnaṃ vassāvāsikaṃ gahitabhikkhuno vassacchedaṃ akatvā vāsova heṭṭhā vihito, na pānīyupaṭṭhānādibhatikaraṇamattaṃ. Yadi hi taṃ bhatiniviṭṭhameva siyā, bhatikaraṇameva vidhātabbaṃ, tasmā vassaggena gāhitaṃ chinnavassādayo na labhantīti veditabbaṃ.

''Idha, bhikkhave, vassaṃvuttho bhikkhu vibbhamati, saṅghasseva ta''nti (mahāva. 374-375) vacanato **''vataṭṭhāne…pe… saṅghikaṃ hotī''**ti vuttaṃ. **Saṅghikaṃ hotī**ti etena vutthavassānampi vassāvāsikabhāgo saṅghikato amocito tesaṃ vibbhamena saṅghiko hotīti dasseti. **Manusse**ti dāyakamanusse. **Labhatī**ti ''mama pattabhāvaṃ etassa dethā''ti dāyake sampaṭicchāpenteneva saṅghikato viyojitaṃ hotīti vuttaṃ. **Varabhāgaṃ sāmaṇerassā**ti tassa paṭhamagāhattā, therena pubbe paṭhamabhāgassa gahitattā, idāni gayhamānassa dutiyabhāgattā ca vuttaṃ.

222. Idāni antarāmuttasenāsanaggāhaṃ dassetuṃ **''ayamaparopī''**tyādimāha. Tattha **aparopī**ti pubbe vuttasenāsanaggāhadvayato aññopīti attho. Nanu ca ''ayaṃ senāsanaggāho nāma duvidho hoti utukāle ca vassāvāse cā''ti vutto, atha kasmā ''ayamaparopī''tyādi vuttoti codanaṃ sandhāyāha **''divasavasena hī''**tiādi. **Aparajjugatāya āsāḷhiyā**ti paṭhamavassūpanāyikadivasabhūtaṃ āsāḷhipuṇṇamiyā pāṭipadaṃ sandhāya vuttaṃ, **māsagatāya āsāḷhiyā**ti dutiyavassūpanāyikadivasabhūtasāvaṇapuṇṇamiyā pāṭipadaṃ. **Aparajjugatāya pavāraṇā**ti assayujapuṇṇamiyā pāṭipadaṃ.

223. **Utukāle paṭibāhituṃ na labhatī**ti hemantagimhesu aññe sampattabhikkhū paṭibāhituṃ na labhati. **Navakamma**nti navakammasammuti. **Akata**nti aparisaṅkhataṃ. **Vippakata**nti aniṭṭhitaṃ. **Ekaṃ mañcaṭṭhānaṃ datvā**ti ekaṃ mañcaṭṭhānaṃ puggalikaṃ datvā. **Tibhāga**nti tatiyabhāgaṃ. Evaṃ vissajjanampi thāvarena thāvaraṃ parivattanaṭṭhāneyeva pavisati, na itarathā sabbasenāsanavissajjanato. **Sace saddhivihārikādīnaṃ dātukāmo hotī**ti sace so saṅghassa bhaṇḍaṭhapanaṭṭhānaṃ vā aññesaṃ bhikkhūnaṃ vasanaṭṭhānaṃ vā dātuṃ na icchati, attano saddhivihārikādīnaññeva dātukāmo hoti, tādisassa ''tuyhaṃ puggalikameva katvā jaggāhī''ti na sabbaṃ dātabbanti adhippāyo. Tatthassa kattabbavidhiṃ dassento āha **''kamma''**ntiādi. **Evañhī**tiādimhi cayānurūpaṃ tatiyabhāge vā upaḍḍhabhāge vā gahite taṃ bhāgaṃ dātuṃ labhatīti attho. **Yenā**ti tesu dvīsu tīsu bhikkhūsu yena. **So sāmī**ti tassā bhūmiyā vihārakaraṇe sova sāmī, taṃ paṭibāhitvā itarena na kātabbanti adhippāyo.

224. **Akataṭṭhāne**ti senāsanato bahi cayādīnaṃ akataṭṭhāne. **Cayaṃ vā pamukhaṃ vā**ti saṅghikasenāsanaṃ nissāya tato bahi bandhitvā ekaṃ senāsanaṃ vā. **Bahikuṭṭe**ti kuṭṭato bahi, attano kataṭṭhāneti attho. Sesaṃ suviññeyyameva.

Senāsanaggāhakathāvaṇṇanā niṭṭhitā.

Catupaccayasādhāraṇakathāvaṇṇanā

225. Catupaccayasādhāraṇakathāyaṃ **sammatena appamattakavissajjakenā**ti ñattidutiyakammavācāya vā apalokanakammena vā sammatena appamattakavissajjakasammutiladdhena. **Avibhattaṃ saṅghikabhaṇḍanti pucchitabbakiccaṃ natthīti ettha avibhattaṃ saṅghikabhaṇḍa**nti kukkuccuppattiākāradassanaṃ, evaṃ kukkuccaṃ katvā pucchitabbakiccaṃ natthi, apucchitvāva dātabbanti adhippāyo. Kasmāti ce? Ettakassa saṅghikabhaṇḍassa vissajjanatthāyeva samaggassa saṅghassa anumatiyā katasammutikammattā. **Guḷapiṇḍe…pe… dātabbo**ti ettha guḷapiṇḍaṃ tālapakkappamāṇanti veditabbaṃ. **Piṇḍāya paviṭṭhassapī**ti idaṃ upalakkhaṇamattaṃ. Aññena kāraṇena bahisīmagatassapi eseva nayo. **Odanapaṭivīso**ti saṅghabhattādisaṅghikaodanapaṭivīso. **Antoupacārasīmāyaṃ ṭhitassā**ti anādare sāmivacanaṃ, antoupacārasīmāyaṃ ṭhitasseva gāhetuṃ vaṭṭati, na bahiupacārasīmaṃ pattassāti attho. Vuttañhetaṃ aṭṭhakathāyaṃ (cūḷava. aṭṭha. 325) ''bahiupacārasīmāya ṭhitānaṃ gāhethāti vadanti, na gāhetabba''nti. **Antogāmaṭṭhānampī**ti ettha **pi**-saddo avuttasampiṇḍanattho, antogāmaṭṭhānampi bahigāmaṭṭhānampi gāhetuṃ vaṭṭatīti attho. Sambhāvanattho vā, tena antogāmaṭṭhānampi gāhetuṃ vaṭṭati, pageva bahigāmaṭṭhānanti.

Catupaccayasādhāraṇakathāvaṇṇanā niṭṭhitā.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Catupaccayabhājanīyavinicchayakathālaṅkāro nāma

Aṭṭhavīsatimo paricchedo.

Vihāravinicchayakathāvaṇṇanā

Idāni catupaccayantogadhattā vihārassa catupaccayabhājanakathānantaraṃ vihāravinicchayakathā ārabhīyate. Tatridaṃ vuccati –

''Ko vihāro kenaṭṭhena;
Vihāro so katividho;
Kena so kassa dātabbo;
Kathaṃ ko tassa issaro.

''Kena so gāhito kassa;
Anuṭṭhāpaniyā kati;
Katihaṅgehi yuttassa;
Dhuvavāsāya dīyate''ti.

Tattha **ko vihāro**ti catūsu paccayesu senāsanasaṅkhāto catūsu senāsanesu vihārasenāsanasaṅkhāto bhikkhūnaṃ nivāsabhūto patissayaviseso. **Kenaṭṭhena vihāro**ti viharanti etthāti **vihāro,** iriyāpathadibbabrahmaariyasaṅkhātehi catūhi vihārehi ariyā ettha viharantītyattho. **So katividho**ti saṅghikavihāragaṇasantakavihārapuggalikavihāravasena tibbidho. Vuttañhetaṃ samantapāsādikāyaṃ ''cātuddisaṃ saṅghaṃ uddissa bhikkhūnaṃ dinnaṃ vihāraṃ vā pariveṇaṃ vā āvāsaṃ vā mahantampi khuddakampi abhiyuñjato abhiyogo na ruhati, acchinditvā gaṇhitumpi na sakkoti. Kasmā? Sabbesaṃ dhuranikkhepābhāvato. Na hettha sabbe cātuddisā bhikkhū dhuranikkhepaṃ karontīti. Dīghabhāṇakādibhedassa pana gaṇassa, ekapuggalassa vā santakaṃ abhiyuñjitvā gaṇhanto sakkoti te dhuraṃ nikkhipāpetuṃ, tasmā tattha ārāme vuttanayeneva vinicchayo veditabbo''ti. Iminā dāyakasantako vihāro nāma natthīti dīpeti.

Kena so dātabboti khattiyena vā brāhmaṇena vā yena kenaci so vihāro dātabbo. **Kassa dātabbo**ti saṅghassa vā gaṇassa vā puggalassa vā dātabbo. **Kathaṃ dātabbo**ti yadi saṅghassa deti, ''imaṃ vihāraṃ āgatānāgatassa cātuddisassa saṅghassa dammī''ti, yadi gaṇassa, ''imaṃ vihāraṃ āyasmantānaṃ dammī''ti, yadi puggalassa, ''imaṃ vihāraṃ āyasmato dammī''ti dātabbo. **Ko tassa issaro**ti yadi saṅghassa deti, saṅgho tassa vihārassa issaro. Yadi gaṇassa deti, gaṇo tassa issaro. Yadi puggalassa deti, puggalo tassa issaroti. Tathā hi vuttaṃ aṭṭhakathāyaṃ ''dīghabhāṇakādikassa pana gaṇassa ekapuggalassa vā santaka''nti.

Kena so gāhitoti senāsanaggāhāpakena so vihāro gāhito. Vuttañhetaṃ bhagavatā ''anujānāmi, bhikkhave, pañcahaṅgehi samannāgataṃ senāsanaggāhāpakaṃ sammannituṃ, yo na chandāgatiṃ gaccheyya, na dosāgatiṃ gaccheyya, na mohāgatiṃ gaccheyya, evañca, bhikkhave, sammannitabbo, paṭhamaṃ bhikkhu yācitabbo, yācitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

> ''Suṇātu me, bhante, saṅgho, yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ bhikkhuṃ senāsanaggāhāpakaṃ sammanneyya, esā ñatti.
>
> ''Suṇātu me, bhante, saṅgho, saṅgho itthannāmaṃ bhikkhuṃ senāsanaggāhāpakaṃ sammannati. Yassāyasmato khamati itthannāmassa bhikkhuno senāsanaggāhāpakassa sammuti, so tuṇhassa. Yassa nakkhamati, so bhāseyya.
>
> ''Sammato saṅghena itthannāmo bhikkhu senāsanaggāhāpako, khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī''ti (cūḷava. 317).

Kassa so gāhitoti bhikkhūnaṃ so vihāro gāhito. Vuttañhetaṃ bhagavatā ''anujānāmi, bhikkhave, paṭhamaṃ bhikkhū gaṇetuṃ, bhikkhū gaṇetvā seyyā gaṇetuṃ, seyyā gaṇetvā seyyaggena gāhetu''nti (cūḷava. 318). **Anuṭṭhāpaniyā katī**ti cattāro anuṭṭhāpanīyā vuḍḍhataro gilāno bhaṇḍāgāriko saṅghato laddhasenāsanoti. Vuttañhetaṃ kaṅkhāvitaraṇiyaṃ (kaṅakhā. aṭṭha. anupakhajjasikkhāpadavaṇṇanā) ''vuḍḍho hi attano vuḍḍhatāya anuṭṭhāpanīyo, gilāno gilānatāya, saṅgho pana bhaṇḍāgārikassa vā dhammakathikavinayadharagaṇavācakācariyānaṃ vā bahūpakāratataṃ guṇavisiṭṭhatañca sallakkhetvā dhuvavāsatthāya vihāraṃ sallakkhetvā sammannitvā deti, tasmā yassa saṅghena dinno, sopi anuṭṭhāpanīyo''ti.

Katihaṅgehi yuttassa dhuvavāsāya dīyateti ukkaṭṭhaparicchedena dvīhi aṅgehi yuttassa dhuvavāsatthāya vihāro dīyate. Katamehi dvīhi? Bahūpakāratāya guṇavisiṭṭhatāya ceti. Kathaṃ viññāyatīti ce? **''Bahūpakārata**nti bhaṇḍāgārikatādibahuupakārabhāvaṃ, na kevalaṃ idamevāti āha **'guṇavisiṭṭhatañcā'**ti. Tena bahūpakārattepi guṇavisiṭṭhattābhāve guṇavisiṭṭhattepi bahūpakārattābhāve dātuṃ vaṭṭatīti dassetī''ti vinayatthamañjūsāyaṃ (kaṅakhā. abhi. ṭī. anupakhajjasikkhāpadavaṇṇanā) vacanato. Omakaparicchedena ekena aṅgena yuttassapi. Katamena ekena aṅgena? Bahūpakāratāya vā guṇavisiṭṭhatāya vā. Kathaṃ viññāyatīti ce? **''Bahūpakārataṃ guṇavisiṭṭhatañca sallakkhento**ti bhaṇḍāgārikassa bahūpakārataṃ, dhammakathikādīnaṃ guṇavisiṭṭhatañca sallakkhento''ti sāratthadīpaniyaṃ (sārattha. ṭī. pācittiya 3.119-121) vacanato.

Senāsanaggāho pana duvidho utukāle ca vassāvāse cāti kālavasena. Atha vā tayo senāsanaggāhā purimako pacchimako antarāmuttakoti. Tesaṃ viseso heṭṭhā vuttova. ''Utukāle senāsanaggāho antarāmuttako ca taṅkhaṇapaṭisallāno cāti dubbidho. Vassāvāse senāsanaggāho purimako ca pacchimako cāti dubbidhoti cattāro senāsanaggāhā''ti ācariyā vadanti, taṃ vacanaṃ pāḷiyampi aṭṭhakathāyampi na āgataṃ. Pāḷiyaṃ (cūḷava. 318) pana ''tayome, bhikkhave, senāsanaggāhā purimako pacchimako antarāmuttako''icceva āgato, aṭṭhakathāyampi (cūḷava. aṭṭha. 318) ''tīsu senāsanaggāhesu purimako ca pacchimako cāti ime dve gāhā thāvarā, antarāmuttake ayaṃ vinicchayo''ti āgato.

Idāni pana ekacce ācariyā ''imasmiṃ kāle sabbe vihārā saṅghikāva, puggalikavihāro nāma natthi. Kasmā? Vihāradāyakānaṃ vihāradānakāle kulūpakā 'imaṃ vihāraṃ āgatānāgatassa cātuddisassa saṅghassa demā'ti vacībhedaṃ kārāpenti, tasmā navavihārāpi saṅghikā eva. Ekaccesu vihāresu evaṃ avatvā dentesupi 'tasmiṃ jīvante puggaliko hoti, mate saṅghikoyevā'ti vuttattā porāṇakavihārāpi saṅghikāva hontī''ti vadanti. Tatrevaṃ vicāretabbo – vacībhedaṃ kārāpetvā dinnavihāresupi dāyakā saṅghaṃ uddissa karontā nāma appakā, ''imaṃ nāma bhikkhuṃ imaṃ nāma theraṃ vasāpessāmī''ti cintetvā puttadāramittāmaccādīhi sammantetvā patiṭṭhāpenti, patiṭṭhānakāle avadantāpi dānakāle yebhuyyena vadanti. Atha pana kulūpakā dānakāle sikkhāpetvā vadāpenti, evaṃ vadantāpi dāyakā appakā saṅghaṃ uddissa denti, bahutarā attano kulūpakameva uddissa denti. Evaṃ sante kulūpakānaṃ vacanaṃ navasu adhammikadānesu ''puggalassa pariṇataṃ saṅghassa pariṇāmetī''ti (pārā. 660; pāci. 492) vuttaṃ ekaṃ adhammikadānaṃ āpajjati. ''Tasmiṃ jīvante puggaliko, mate saṅghiko''ti ayaṃ pāṭho mūlapuggalikavisaye na āgato, mūlasaṅghikavihāraṃ jaggāpetuṃ puggalikakārāpanaṭṭhāne āgato, tasmā navavihārāpi puggalaṃ uddissa dinnā santiyeva. Porāṇakavihārāpi mūle puggalikavasena dinnā saddhivihārikādīnaṃ puggalikavaseneva dīyamānāpi tasmiṃ jīvanteyeva vissāsavasena gayhamānāpi puggalikā hontiyeva, tasmā sabbaso puggalikavihārassa abhāvavādo vicāretabbova.

Aññe pana ācariyā ''imasmiṃ kāle saṅghikavihārā nāma na santi, sabbe puggalikāva. Kasmā? Navavihārāpi patiṭṭhāpanakāle dānakāle

ca kulūpakabhikkhuṃyeva uddissa katattā puggalikāva, porāṇakavihārāpi sissānusissehi vā aññehi vā puggalehi eva pariggahitattā, na kadāci saṅghena pariggahitattā puggalikāva honti, na saṅghikā''ti vadanti. Tatrāpyevaṃ vicāretabbaṃ – navavihārepi patiṭṭhānakālepi dānakālepi ekacce saṅghaṃ uddissa karonti, ekacce puggalaṃ. Pubbeva puggalaṃ uddissa katepi atthakāmānaṃ paṇḍitānaṃ vacanaṃ sutvā puggalikadānato saṅghikadānameva mahapphalataranti saddahitvā saṅghike karontāpi dāyakā santi, puggalikavasena paṭiggahite porāṇakavihārepi keci bhikkhū maraṇakāle saṅghassa niyyātenti. Keci kassaci adatvā maranti, tadā so vihāro saṅghiko hoti. Savatthukamahāvihāre pana karontā rājarājamahāmattādayo ''pañcavassasahassaparimāṇaṃ sāsanaṃ yāva tiṭṭhati, tāva mama vihāre vasitvā saṅgho cattāro paccaye paribhuñjatū''ti paṇidhāya cirakālaṃ saṅghassa paccayuppādakaraṃ gāmakhettādikaṃ ''amhākaṃ vihārassa demā''ti denti, vihārassāti ca vihāre vasanakasaṅghassa uddissa denti, na kulūpakabhūtassa ekapuggalassa eva, tasmā yebhuyyena saṅghikā dissanti, pāsāṇesu akkharaṃ likhitvāpi ṭhapenti, tasmā sabbaso saṅghikavihārābhāvavādopi vicāretabbova.

Apare pana ācariyā ''imasmiṃ kāle vihāradāyakasantakāva, tasmā dāyakāyeva vicāretuṃ issarā, na saṅgho, na puggalo. Vihāradāyake asantepi tassa puttadhītunattapanattādayo yāva kulaparamparā tassa vihārassa issarāva honti. Kasmāti ce? 'Yena vihāro kārito, so vihārasāmiko'ti (pāci. aṭṭha. 116) āgatattā ca 'tassa vā kule yo koci āpucchitabbo'ti (pāci. aṭṭha. 116) ca vacanato vihārassāmibhūto dāyako vā tassa vaṃse uppanno vā vicāretuṃ issaro. 'Pacchinne kulavaṃse yo tassa janapadassa sāmiko, so acchinditvā puna deti cittalapabbate bhikkhunā nīhaṭaṃ udakavāhakaṃ aḷanāgarājamahesī viya, evampi vaṭṭatī'ti aṭṭhakathāyaṃ (pārā. aṭṭha. 2.538-539) vacanato vihāradāyakassa kulavaṃse pacchinnepi tassa janapadassa issaro rājā vā rājamahāmatto vā yo koci issaro vā vihāraṃ vicāretuṃ yathājjhāsayaṃ dātuṃ vaṭṭatī''ti vadanti, tampi aññe paṇḍitā nānujānanti.

Kathaṃ? ''Yena vihāro kārito, so vihārasāmiko''ti vacanaṃ pubbavohāravasena vuttaṃ, na idāni issaravasena yathā jetavanaṃ, pattassāmikotyādi. Yathā hi jetassa rājakumārassa vanaṃ uyyānaṃ jetavananti viggahe kate yadipi anāthapiṇḍikena kiṇitvā vihārapatiṭṭhāpanakālato paṭṭhāya rājakumāro tassa uyyānassa issaro na hoti, tathāpi anāthapiṇḍikena kiṇitakālato pubbe issarabhūtapubbattā pubbavohāravasena sabbadāpi jetavanantveva voharīyati. Yathā ca pattassa sāmiko pattassāmikoti viggahe kate yadipi dāyakehi kiṇitvā bhikkhussa dinnakālato paṭṭhāya kammāro pattassa issaro na hoti, tathāpi dāyakena kiṇitakālato pubbe issarabhūtapubbattā pubbavohāravasena pattassāmikotveva voharīyati, evaṃ yadipi bhikkhussa dinnakālato paṭṭhāya dāyako vihārassa issaro na hoti vatthupariccāgalakkhaṇattā dānassa, tathāpi dānakālato pubbe issarabhūtapubbattā pubbavohāravasena vihārassāmikotveva voharīyati, na mukhyato issarabhāvatoti viññāyati, tasmā saṅghassa vā gaṇassa vā puggalassa vā dinnakālato paṭṭhāya saṅghādayo paṭiggāhakā eva vicāretuṃ issarā, na dāyako.

Kathaṃ viññāyatīti ce? Santesupi anāthapiṇḍikādīsu vihāradāyakesu ''anujānāmi, bhikkhave, pañcahaṅgehi samannāgataṃ bhikkhuṃ senāsanaggāhāpakaṃ sammannitu''ntiādinā (cūḷava. 317) saṅghena sammataṃ senāsanaggāhāpakaṃ anujānitvā, ''anujānāmi, bhikkhave… pe… seyyaggena gāhetu''ntiādinā (cūḷava. 318) senāsanaggāhāpakasseva vicāretuṃ issarabhāvassa vacanato ca ''dve bhikkhū saṅghikaṃ bhūmiṃ gahetvā sodhetvā saṅghikaṃ senāsanaṃ karonti, yena sā bhūmi paṭhamaṃ gahitā, so sāmī''ti ca ''ubhopi puggalikaṃ karonti, soyeva sāmī''ti ca ''yo pana saṅghikaṃ vallimattampi aggahetvā āharimena upakaraṇena saṅghikāya bhūmiyā puggalikavihāraṃ kāreti, upaḍḍhaṃ saṅghikaṃ upaḍḍhaṃ puggalika''nti ca saṅghapuggalānaṃyeva sāmibhāvassa aṭṭhakathāyaṃ vuttattā ca viññāyati.

''Tassa vā kule yo koci āpucchitabbo''ti aṭṭhakathāvacanampi tesaṃ vihārassa issarabhāvadīpakaṃ na hoti, atha kho gamiko bhikkhu disaṃ gantukāmo vihāre āpucchitabbabhikkhusāmaṇeraārāmikesu asantesu te āpucchitvā gantabbabhāvameva dīpeti. Vuttañhetaṃ aṭṭhakathāyaṃ ''imaṃ pana dasavidhampi seyyaṃ saṅghike vihāre santharitvā vā santharāpetvā vā pakkamantena āpucchitvā pakkamitabbaṃ, āpucchantena ca bhikkhumhi sati bhikkhu āpucchitabbo…pe… tasmiṃ asati ārāmiko, tasmimpi asati yena vihāro kārito, so vihārassāmiko, tassa vā kule yo koci āpucchitabbo''ti. Evaṃ ārāmikassapi āpucchitabbato olokanatthāya vattasīseneva āpucchitabbo, na tesaṃ saṅghikasenāsanassa issarabhāvatoti daṭṭhabbaṃ.

''Pacchinne kulavaṃse''tyādivacanañca akappiyavasena katānaṃ akappiyavohārena paṭiggahitānaṃ khettavatthutaḷākādīnaṃ akappiyattā bhikkhūhi pariccattānaṃ kappiyakaraṇatthāya rājādīhi gahetvā puna tesaṃyeva bhikkhūnaṃ dānameva dīpeti, na tesaṃ rājādīnaṃ tehi bhikkhūhi aññesaṃ saṅghagaṇapuggalacetiyānaṃ dānaṃ. Yadi dadeyyuṃ, adhammikadānaadhammikapaaggahaadhammikaparibhogā siyuṃ. Vuttañhetaṃ parivāre (pari. aṭṭha. 329) ''nava adhammikāni dānāni saṅghassa pariṇataṃ aññasaṅghassa vā cetiyassa vā puggalassa vā pariṇāmeti, cetiyassa pariṇataṃ aññacetiyassa vā saṅghassa vā puggalassa vā pariṇāmeti, puggalassa pariṇataṃ aññapuggalassa vā saṅghassa vā cetiyassa vā pariṇāmetī''ti. Aṭṭhakathāyañca (pari. aṭṭha. 329) **''nava adhammikāni dānānī**ti…pe… evaṃ vuttāni. **Nava paṭiggahaparibhogā**ti etesaṃyeva dānānaṃ paṭiggahā ca paribhogā cā''ti vuttaṃ. Tasmā yadi rājādayo issarāti gahetvā aññassa deyyuṃ, tampi dānaṃ adhammikadānaṃ hoti, taṃ dānaṃ paṭiggahā ca adhammikapaṭiggahā honti, taṃ dānaṃ paribhuñjantā ca adhammikaparibhogā hontīti daṭṭhabbaṃ.

Athāpi evaṃ vadeyyuṃ ''vihāradānaṃ saṅghassa, aggaṃ buddhena vaṇṇitantiādīsu (cūḷava. 295, 315) 'saṅghassā'ti ayaṃ saddo 'dāna'nti ettha sāmisambandho na hoti, atha kho sampadānameva, 'dāyakassā'ti pana sāmisambandho ajjhāharitabbo, tasmā sāmibhūto dāyakova issaro, na sampadānabhūto saṅgho''ti. Te evaṃ vattabbā – ''vihāradānaṃ saṅghassā''ti idaṃ dānasamaye pavattavasena vuttaṃ, na dinnasamaye pavattavasena. Dānakāle hi dāyako attano vatthubhūtaṃ vihāraṃ saṅghassa pariccajitvā deti, tasmā tasmiṃ samaye dāyako sāmī hoti, saṅgho sampadānaṃ, dinnakāle pana saṅghova sāmī hoti vihārassa paṭiggahitattā, na dāyako pariccattattā, tasmā saṅgho vicāretuṃ issaro. Tenāha bhagavā ''pariccattaṃ taṃ, bhikkhave, dāyakehī''ti (cūḷava. 273). Idaṃ pana saddalakkhaṇagarukā saddahissantīti vuttaṃ, atthato pana cīvarādīnaṃ catunnaṃ paccayānaṃ dānakāleyeva dāyakasantakabhāvo dinnakālato paṭṭhāya paṭiggāhakasantakabhāvo sabbesaṃ pākaṭo, tasmā idampi vacanaṃ dāyakasantakabhāvasādhakaṃ na hotīti daṭṭhabbaṃ.

Evaṃ hotu, tathāpi ''sace bhikkhūhi pariccattabhāvaṃ ñatvā sāmiko vā tassa puttadhītaro vā añño vā koci vaṃse uppanno puna kappiyavohārena deti, vaṭṭatī''ti aṭṭhakathāyaṃ (pārā. aṭṭha. 2.538-539) vuttattā vihārassāmikabhūtadāyakassa vā tassa puttadhītādīnaṃ vaṃse uppannānaṃ vā dātuṃ issarabhāvo siddhoyevāti. Na siddho. Kasmāti ce? Nanu vuttaṃ ''bhikkhūhi pariccattabhāvaṃ ñatvā''ti, tasmā akappiyattā bhikkhūhi pariccattameva kappiyakaraṇatthāya dāyakādīhi puna kappiyavohārena deti, vaṭṭati. Yathā appaṭiggahitattā bhikkhūhi aparibhuttameva khādanīyabhojanīyaṃ bhikkhusantakaṃyeva āpattimocanatthaṃ dāyakādayo paṭiggahāpeti, na paribhuttaṃ, yathā ca bījagāmapariyāpannaṃyeva bhikkhusantakaṃ bījagāmabhūtagāmabhāvato parimocanatthaṃ kappiyakārakādayo kappiyaṃ karonti, na apariyāpannaṃ, evaṃ akappiyaṃ bhikkhūhi pariccattaṃyeva taḷākādikaṃ kappiyakaraṇatthaṃ dāyakādayo puna denti, na

apariccattaṃ, tasmā idampi vacanaṃ kappiyakaraṇattaṃyeva sādheti, na issarattanti viññāyati.

Tathāpi evaṃ vadeyyuṃ ‘‘jātibhūmiyaṃ jātibhūmikā upāsakā āyasmantaṃ dhammikattheraṃ sattahi jātibhūmikavihārehi pabbājayiṃsūti vacanato dāyako vihārassa issaroti viññāyati. Issarattāyeva hi te theraṃ pabbājetuṃ sakkā, no anissarā’’ti, na kho panevaṃ daṭṭhabbaṃ. Kasmā? ‘‘Jātibhūmikā upāsakā’’icceva hi vuttaṃ, na ‘‘vihāradāyakā’’ti, tasmā tasmiṃ dese vasantā bahavo upāsakā āyasmantaṃ dhammikattheraṃ ayuttacārittā sakalasattavihārato pabbājayiṃsu, na attano vihāradāyakabhāvena issarattā, tasmā idampi udāharaṇaṃ na issarabhāvadīpakaṃ, atha kho aparādhānurūpakaraṇabhāvadīpakanti daṭṭhabbaṃ. Evaṃ yadā dāyako vihāraṃ patiṭṭhāpetvā deti, tassa muñcacetanaṃ patvā dinnakālato paṭṭhāya so vā tassa vaṃse uppanno vā janapadassāmikarājādayo vā issarā bhavituṃ vā vicāretuṃ vā na labhanti, paṭiggāhakabhūto saṅgho vā gaṇo vā puggalo vā soyeva issaro bhavituṃ vā vicāretuṃ vā labhatīti daṭṭhabbaṃ.

Tattha dāyakādīnaṃ issaro bhavituṃ alabhanabhāvo kathaṃ viññāyatīti ce? ‘‘Vatthupariccāgalakkhaṇattā dānassa, pathavādivatthupariccāgena ca puna gahaṇassa ayuttattā’’ti vimativinodaniyaṃ vacanato ‘‘anujānāmi, bhikkhave, yaṃ dīyamānaṃ patati, taṃ sāmaṃ gahetvā paribhuñjituṃ, pariccattaṃ taṃ, bhikkhave, dāyakehī’’ti (cūḷava. 273) bhagavatā vuttattā ca ‘‘pariccattaṃ taṃ, bhikkhave, dāyakehīti vacanena panettha parasantakābhāvo dīpito’’ti aṭṭhakathāyaṃ vuttattā ca viññāyati. Saṅghādīnaṃ issaro bhavituṃ labhanabhāvo kathaṃ ñātabboti ce? Saṅghiko nāma vihāro saṅghassa dinno hoti pariccatto, ‘‘puggalike puggalikasaññī aññassa puggalike āpatti dukkaṭassa, attano puggalike anāpattī’’ti pācittiyapāḷiyaṃ (pāci. 117, 127) āgamanato ca ‘‘antamaso caturaṅgulapādakaṃ gāmadārakehi paṃsvāgārakesu kīḷantehi katampi saṅghassa dinnato paṭṭhāya garubhaṇḍaṃ hotī’’ti (cūḷava. aṭṭha. 321) samantapāsādikāyaṃ vacanato ca ‘‘abhiyogepi cettha cātuddisaṃ saṅghaṃ uddissa bhikkhūnaṃ dinnaṃ vihāraṃ vā pariveṇaṃ vā āvāsaṃ vā mahantampi khuddakampi abhiyuñjato abhiyogo na ruhati, acchinditvā gaṇhitumpi na sakkoti. Kasmā? Sabbesaṃ dhuranikkhepābhāvato. Na hettha sabbe cātuddisā bhikkhū dhuranikkhepaṃ karontīti. Dīghabhāṇakādibhedassa pana gaṇassa ekapuggalassa vā santakaṃ abhiyuñjitvā gaṇhanto sakkoti te dhuraṃ nikkhipāpetu’’nti dutiyapārājikavaṇṇanāyaṃ (pārā. aṭṭha. 1.102) vacanato ca viññāyati.

Kathaṃ dāyakādīnaṃ vicāretuṃ alabhanabhāvo viññāyatīti ce? Santesupi veḷuvanavihārādidāyakesu tesaṃ vicāraṇaṃ ananujānitvā ‘‘anujānāmi, bhikkhave, pañcahaṅgehi samannāgataṃ bhikkhuṃ senāsanaggāhāpakaṃ sammannitu’’nti bhikkhusseva senāsanaggāhāpakasammutianujānato ca bhaṇḍanakārakesu kosambakabhikkhūsu sāvatthiṃ āgatesu anāthapiṇḍikena ca visākhāya mahāupāsikāya ca ‘‘kathāhaṃ, bhante, tesu bhikkhūsu paṭipajjāmī’’ti (mahāva. 468) evaṃ jetavanavihāradāyakapubbārāmavihāradāyakabhūtesu ārocitesupi tesaṃ senāsanavicāraṇaṃ avatvā āyasmatā sāriputtattherena ‘‘kathaṃ nu kho, bhante, tesu bhikkhūsu senāsane paṭipajjitabba’’nti ārocite ‘‘tena hi, sāriputta, vivittaṃ senāsanaṃ dātabba’’nti vatvā ‘‘sace pana, bhante, vivittaṃ na hoti, kathaṃ paṭipajjitabba’’nti vutte ‘‘tena hi vivittaṃ katvāpi dātabbaṃ, na tvevāhaṃ, sāriputta, kenaci pariyāyena vuḍḍhatarassa bhikkhuno senāsanaṃ paṭibāhitabbanti vadāmi, yo paṭibāheyya, āpatti dukkaṭassā’’ti (mahāva. 473) therasseva senāsanassa vicāraṇassa anuññātattā ca viññāyati.

Kathaṃ pana saṅghādīnaṃ senāsanaṃ vicāretuṃ labhanabhāvo viññāyatīti? ‘‘Evañca, bhikkhave, sammannitabbo – paṭhamaṃ bhikkhu yācitabbo, yācitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

Suṇātu me, bhante, saṅgho…pe… sammato saṅghena itthannāmo bhikkhu senāsanaggāhāpako, khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmīti (cūḷava. 317).

Evaṃ saṅghena senāsanaggāhāpakaṃ sammannāpetvā puna tena saṅghasammatena senāsanaggāhāpakena senāsanaggāhakavidhānaṃ anujānituṃ anujānāmi, bhikkhave, paṭhamaṃ bhikkhū gaṇetuṃ, bhikkhū gaṇetvā seyyā gaṇetuṃ, seyyā gaṇetvā seyyaggena gāhetu’’nti vacanato saṅghikasenāsanassa saṅghena vicāretuṃ labhanabhāvo viññāyati.

‘‘Dīghabhāṇakādibhedassa pana gaṇassa ekapuggalassa vā dinnavihārādiṃ acchinditvā gaṇhante dhuranikkhepasambhavā pārājika’’nti aṭṭhakathāyaṃ (pārā. aṭṭha. 1.102) āgamanato ca ‘‘attano puggalike anāpattī’’ti pāḷiyaṃ (pāci. 117) āgamanato ca ‘‘yasmiṃ pana vissāso ruhati, tassa santakaṃ attano puggalikamiva hotīti mahāpaccariādīsu vutta’’nti aṭṭhakathāyaṃ (pāci. aṭṭha. 112) vacanato ca gaṇassa dinno gaṇasantakavihāro gaṇeneva vicārīyate, no dāyakādīhi. Puggalassa dinno puggalikavihāropi paṭiggāhakapuggaleneva vicārīyate, no dāyakādīhīti viññāyati. Evaṃ vinayapāḷiyaṃ aṭṭhakathāṭīkāsu ca vihārassa saṅghikagaṇasantakapuggalikavasena tividhasseva vacanato ca tesaṃyeva saṅghagaṇapuggalānaṃ vihāravicāraṇassa anuññātattā ca dāyakasantakassa vihārassa visuṃ avuttattā ca dāyakānaṃ vihāravicāraṇassa ananuññātattā ca saṅghādayo eva vihārassa issarā honti, teyeva ca vicāretuṃ labhantīti daṭṭhabbaṃ.

Evaṃ hotu, tesu paṭiggāhakabhūtesu saṅghagaṇapuggalesu so vihāro kassa santako hoti, kena ca vicāretabboti? Vuccate – saṅghikavihāre tāva ‘‘āgatānāgatassa cātuddisassa saṅghassa dammī’’ti dinnattā paṭiggāhakesu kālakatesupi tadaññe cātuddisasaṅgho ca anāgatasaṅgho ca issaro, tassa santako, tena vicāretabbo. Gaṇasantake pana tasmiṃ gaṇe yāva ekopi atthi, tāva gaṇasantakova, tena avasiṭṭhena bhikkhunā vicāretabbo. Sabbesu kālakatesu yadi sakalagaṇo vā taṃgaṇapariyāpannaavasiṭṭhapuggalo vā jīvamānakāleyeva yassa kassaci dinno, yena ca vissāsaggāhavasena gahito, so issaro. Sacepi sakalagaṇo jīvamānakāleyeva aññagaṇassa vā saṅghassa vā puggalassa vā deti, te aññagaṇasaṅghapuggalā issarā honti. Puggalikavihāre pana so vihārassāmiko attano jīvamānakāleyeva saṅghassa vā gaṇassa vā puggalassa vā deti, te issarā honti. Yo vā pana tassa jīvamānasseva vissāsaggāhavasena gaṇhāti, sova issaro hotīti daṭṭhabbo.

Kathaṃ viññāyatīti ce? Saṅghike vihārassa garubhaṇḍattā avissajjiyaṃ avebhaṅgikaṃ hoti, na kassaci dātabbaṃ. Gaṇasantakapuggalikesu pana tesaṃ sāmikattā dānavissāsaggāhā ruhanti, ‘‘tasmā so jīvamānoyeva sabbaṃ attano parikkhāraṃ nissajjitvā kassaci adāsi, koci vā vissāsaṃ aggahesi. Yassa dinnaṃ, yena ca gahitaṃ, tasseva hotī’’ti ca ‘‘dvinnaṃ santakaṃ hoti avibhattaṃ, ekasmiṃ kālakate itaro sāmī, bahūnampi santake eseva nayo’’ti (mahāva. aṭṭha. 369) ca aṭṭhakathāyaṃ vuttattā viññāyati.

Evaṃ pana vissajjetvā adinnaṃ ‘‘mamaccayena asukassa hotū’’ti dānaṃ accayadānattā na ruhati. Vuttañhetaṃ aṭṭhakathāyaṃ (cūḷava. aṭṭha. 419) ‘‘sace hi pañcasu sahadhammikesu yo koci kālaṃ karonto ‘mamaccayena mayhaṃ parikkhāro upajjhāyassa hotu, ācariyassa hotu, saddhivihārikassa hotu, antevāsikassa hotu, mātu hotu, pitu hotu, aññassa vā kassaci hotū’ti vadati, tesaṃ na hoti, saṅghasseva hoti. Na hi pañcannaṃ sahadhammikānaṃ accayadānaṃ ruhati, gihīnaṃ pana ruhatī’’ti. Ettha ca ekacce pana vinayadharā ‘‘gihīnanti padaṃ

sampadānanti gahetvā bhikkhūnaṃ santakaṃ accayadānavasena gihīnaṃ dadante ruhati, pañcannaṃ pana sahadhammikānaṃ dento na ruhatī''ti vadanti. Evaṃ sante mātāpitūnaṃ dadantopi ruheyya tesaṃ gihibhūtattā. ''Atha ca pana 'mātu hotu, pitu hotu, aññassa vā kassaci hotū'ti vadati, tesaṃ na hotī''ti vacanato na ruhatīti viññāyati, tasmā ''gihīnaṃ panā''ti idaṃ na sampadānavacanaṃ, atha kho sāmivacanamevāti daṭṭhabbaṃ. Tena gihīnaṃ pana santakaṃ accayadānaṃ ruhatīti sambandho kātabbo.

Kiñca bhiyyo – ''sace hi pañcasu sahadhammikesu yo koci kālaṃ karonto mamaccayena mayhaṃ parikkhāro''ti ārabhitvā ''na hi pañcannaṃ sahadhammikānaṃ accayadānaṃ ruhati, gihīnaṃ pana ruhatī''ti vuttattā sāmyatthe chaṭṭhībahuvacanaṃ samatthitaṃ bhavati. Yadi evaṃ ''gihīna''nti padassa asampadānatte sati katamaṃ sampadānaṃ hotīti? ''Yassa kassacī''ti padaṃ. Vuttañhi aṭṭhakathāyaṃ (cūḷava. aṭṭha. 419) ''mātu hotu, pitu hotu, aññassa vā kassaci hotū''ti. Ayamattho ajjukavatthunā (pārā. 158) dīpetabbo. Evaṃ jīvamānakāleyeva datvā matesu vinicchayo amhehi ñāto, kassaci adatvā matesu vinicchayo kathaṃ ñātabboti? Tatthāpi saṅghike tāva heṭṭhā vuttanayena saṅghova issaro, gaṇasantake pana ekaccesu avasesā issarā, sabbesu matesu saṅghova issaro. Vuttañhi aṭṭhakathāyaṃ (mahāva. aṭṭha. 369) ''sabbesu matesu saṅghikaṃ hotī''ti. Puggalike pana vihārassa garubhaṇḍattā avissajjiyaṃ avebhaṅgikaṃ saṅghikameva hoti.

Kathaṃ viññāyatīti ce? ''Bhikkhussa, bhikkhave, kālakate saṅgho sāmī pattacīvare, apica gilānupaṭṭhākā bahūpakārā, anujānāmi, bhikkhave, saṅghena ticīvarañca pattañca gilānupaṭṭhākānaṃ dātuṃ. Yaṃ tattha lahubhaṇḍaṃ lahuparikkhāraṃ, taṃ sammukhībhūtena saṅghena bhājetuṃ. Yaṃ tattha garubhaṇḍaṃ garuparikkhāraṃ, taṃ āgatānāgatassa cātuddisassa saṅghassa avissajjiyaṃ avebhaṅgika''nti (mahāva. 369) tena bhagavatā jānatā passatā arahatā sammāsambuddhena vuttattā viññāyati. Evampi ''garubhaṇḍaṃ garuparikkhāraṃ''icceva bhagavatā vuttaṃ, na ''vihāra''nti, tasmā kathaṃ vihārassa garubhaṇḍabhāvoti viññāyatīti? ''Vihāro vihāravatthu, idaṃ dutiyaṃ avebhaṅgika''nti pāḷiyaṃ,

> ''Dvisaṅgahāni dve honti, tatiyaṃ catusaṅgahaṃ;
> Catutthaṃ navakoṭṭhāsaṃ, pañcamaṃ aṭṭhabhedanaṃ.
>
> ''Iti pañcahi rāsīhi, pañcanimmalalocano;
> Pañcavīsavidhaṃ nātho, garubhaṇḍaṃ pakāsayī''ti. (cūḷava. aṭṭha. 321) –

Aṭṭhakathāyañca vuttattā viññāyati.

Iti dāyako vihāraṃ katvā kulūpakabhikkhussa deti, tassa muñcacetanuppattito pubbakāle dāyako vihārassāmiko hoti, dātuṃ vā vicāretuṃ vā issaro, muñcacetanuppattito paṭṭhāya paṭiggāhakabhikkhu sāmiko hoti, paribhuñjituṃ vā aññesaṃ dātuṃ vā issaro. So puggalo attano jīvamānakkhaṇeyeva saddhivihārikādīnaṃ nissajjitvā deti, tadā te saddhivihārikādayo sāmikā honti, paribhuñjituṃ vā aññassa vā dātuṃ issarā. Yadi pana kassaci adatvāva kālaṃ karoti, tadā saṅghova tassa vihārassa sāmiko hoti, na dāyako vā puggalo vā, saṅghānumatiyā eva puggalo paribhuñjituṃ labhati, na attano issaravatāyāti daṭṭhabbo.

Evaṃ mūlatoyeva saṅghassa dinnattā saṅghikabhūtavihāro vā mūle gaṇapuggalānaṃ dinnattā gaṇasantakapuggalikabhūtopi tesaṃ gaṇapuggalānaṃ aññassa nissajjanavasena adatvā kālakatattā pacchā saṅghikabhāvaṃ pattavihāro vā saṅghena vicāretabbo hoti. Saṅghenapi bhagavato anumatiyā senāsanaggāhāpakaṃ sammannitvā gāhāpetabbo. Vuttañhetaṃ senāsanakkhandhake (cūḷava. 317) ''atha kho bhikkhūnaṃ etadahosi 'kena nu kho senāsanaṃ gāhetabba'nti. Bhagavato etamatthaṃ ārocesuṃ – 'anujānāmi, bhikkhave, pañcahaṅgehi samannāgataṃ bhikkhuṃ senāsanaggāhāpakaṃ sammannitu'nti''ādi.

Imasmiṃ ṭhāne ''senāsanaggāho nāma vassakālavasena senāsanaggāho, utukālavasena senāsanaggāho, dhuvavāsavasena senāsanaggāhoti tividho hoti. Tesu vassakālavasena senāsanaggāho purimavassavasena senāsanaggāho, pacchimavassavasena senāsanaggāhoti duvidho. Utukālavasena senāsanaggāhopi antarāmuttakavasena senāsanaggāho, taṅkhaṇapaṭisallānavasena senāsanaggāhoti duvidho''ti ācariyā vadanti, etaṃ pāḷiyā ca aṭṭhakathāya ca asamentaṃ viya dissati. Pāḷiyañhi (cūḷava. 318) ''atha kho bhikkhūnaṃ etadahosi 'kati nu kho senāsanaggāho'ti. Bhagavato etamatthaṃ ārocesuṃ – tayome, bhikkhave, senāsanaggāhā purimako pacchimako antarāmuttako. Aparajjugatāya āsāḷhiyā purimako gāhetabbo, māsagatāya āsāḷhiyā pacchimako gāhetabbo, aparajjugatāya pavāraṇāya āyatiṃ vassāvāsatthāya antarāmuttako gāhetabbo. Ime kho, bhikkhave, tayo senāsanaggāhā''ti evaṃ āgato, aṭṭhakathāyampi (cūḷava. aṭṭha. 318) ''tīsu senāsanaggāhesu purimako ca pacchimako cāti ime dve gāhā thāvarā. Antarāmuttake ayaṃ vinicchayo…pe… ayaṃ tāva antovasse vassūpanāyikādivasena pāḷiyaṃ āgatasenāsanaggāhakathā, ayaṃ pana senāsanaggāho nāma duvidho hoti utukāle ca vassāvāse cā''ti evaṃ āgato, tasmā saṅghena sammatasenāsanaggāhāpakena vicāretabbā.

Senāsanaggāho nāma utukāle senāsanaggāho, vassāvāse senāsanaggāhoti duvidho. Tattha utukālo nāma hemantautugimhautuvasena aṭṭha māsā, tasmiṃ kāle bhikkhū aniyatāvāsā honti, tasmā ye yadā āgacchanti, tesaṃ tadā bhikkhū uṭṭhāpetvā senāsanaṃ dātabbaṃ, akālo nāma natthi. Ayaṃ utukāle senāsanaggāho nāma. Vassāvāse senāsanaggāho pana ''purimako pacchimako antarāmuttako''ti pāḷiyaṃ āgatanayena tividho hoti. Antarāmuttakopi hi āyatiṃ vassāvāsatthāya gāhitattā vassāvāse senāsanaggāhameva pavisati, na utukāle senāsanaggāho. Vuttañhi bhagavatā ''aparajjugatāya pavāraṇāya āyatiṃ vassāvāsatthāya antarāmuttako gāhetabbo''ti. Taṅkhaṇapaṭisallānavasena senāsanaggāhoti ca neva pāḷiyaṃ na aṭṭhakathāyaṃ visuṃ āgato, utukāle senāsanaggāhoyeva tadaṅgasenāsanaggāhotipi taṅkhaṇapaṭisallānavasena senāsanaggāhotipi vadanti, tasmā utukālavasena senāsanaggāhopi ''antarāmuttakavasena senāsanaggāho taṅkhaṇapaṭisallānavasena senāsanaggāhoti dubbidho''ti na vattabbo.

Athāpi vadanti ''yathāvuttesu pañcasu senāsanaggāhesu cattāro senāsanaggāhā pañcaṅgasamannāgatena senāsanaggāhāpakasammutiladdhena bhikkhunā antoupacārasīmaṭṭhena hutvā antosīmaṭṭhānaṃ bhikkhūnaṃ yathāvinayaṃ vicāretabbā honti, te pana vicāraṇā yāvajjakālā thāvarā hutvā na tiṭṭhanti, dhuvavāsavasena vicāraṇameva yāvajjakālā thāvaraṃ hutvā tiṭṭhatī''ti, tampi tathā na sakkā vattuṃ. Kasmā? Senāsanaggāhāpakabhede ''dhuvavāsavasena senāsanaggāho''ti pāḷiyaṃ aṭṭhakathāyañca natthi. Dhuvavāsavasena vicāraṇañca sammutiladdhena senāsanaggāhāpakena vicāretabbaṃ na hoti, atha kho samaggena saṅghena apalokanakammavasena duvaṅgasamannāgatassa bhikkhussa anuṭṭhāpanīyaṃ katvā dānameva, tasmā samaggo saṅgho bahūpakāratāguṇavisiṭṭhatāsaṅkhātehi dvīhi aṅgehi samannāgataṃ bhikkhuṃ apalokanakammavasena sammannitvā tassa phāsukaṃ

āvāsaṃ dhuvavāsavasena anuṭṭhāpanīyaṃ katvā deti, taṃ yāvajjakālā thāvaraṃ hutvā tiṭṭhatīti vattabbaṃ.

Samaggo saṅghova dhuvavāsavasena deti, na senāsanaggāhāpakoti ayamattho kathaṃ ñātabboti ce? ''Saṅgho pana bhaṇḍāgārikassa vā dhammakathikavinayadharādīnaṃ vā gaṇavācakaācariyassa vā bahūpakārataṃ guṇavisiṭṭhatañca sallakkhento dhuvavāsatthāya vihāraṃ sammannitvā detī''ti (pāci. aṭṭha. 120; kaṅkhā. aṭṭha. anupakhajjasikkhāpadavaṇṇanā) ''saṅgho pana bahussutassa uddesaparipucchādīhi bahūpakārassa bhāranitthārakassa phāsukaṃ āvāsaṃ anuṭṭhāpanīyaṃ katvā detī''ti ca ''saṅgho pana bhaṇḍāgārikassa vā dhammakathikavinayadharagaṇavācakācariyānaṃ vā bahūpakārataṃ guṇavisiṭṭhatañca sallakkhetvā dhuvavāsatthāya vihāraṃ sallakkhetvā sammannitvā detī''ti ca ''bahussutassa saṅghabhāranitthārakassa bhikkhuno anuṭṭhāpanīyasenāsanampī''ti (pari. aṭṭha. 495-496) ca **''apalokanakammaṃ** nāma sīmaṭṭhakaṃ saṅghaṃ sodhetvā chandārahānaṃ chandaṃ āharitvā samaggassa saṅghassa anumatiyā tikkhattuṃ sāvetvā kattabbaṃ kamma''nti ca aṭṭhakathāsu (pari. aṭṭha. 482) vacanato sādhukaṃ nissaṃsayena ñātabboti.

Kathaṃ pana apalokanakammena dātabbabhāvo viññāyatīti? ''Bahussutassa saṅghabhāranitthārakassa bhikkhuno anuṭṭhāpanīyasenāsanampi saṅghakiccaṃ karontānaṃ kappiyakārakādīnaṃ bhattavetanampi apalokanakammena dātuṃ vaṭṭatī''ti parivāraṭṭhakathāyaṃ (pari. aṭṭha. 495-496) kammavagge āgatattā viññāyati. Kathaṃ pana duvaṅgasamannāgatassa bhikkhunoyeva dātabbabhāvo viññāyatīti? **''Bahūpakārata**nti bhaṇḍāgārikatādibahauupakārabhāvaṃ. Na kevalaṃ idamevāti āha **'guṇavisiṭṭhatañcā'**tiādi. Tena bahūpakārattepi guṇavisiṭṭhattābhāve, guṇavisiṭṭhattepi bahūpakārattābhāve dātuṃ na vaṭṭatīti dassetī''ti vinayatthamañjūsāyaṃ (kaṅkhā. aṭṭha. ṭī. anupakhajjasikkhāpadavaṇṇanā) vuttattā viññāyati.

Kasmā pana senāsanaggāhāpakena vicāretabbo senāsanaggāho yāvajjakālā na tiṭṭhatīti? Pañcaṅgasamannāgatassa senāsanaggāhāpakassa bhikkhuno dullabhattā, nānādesavāsīnaṃ nānācariyakulasambhavānaṃ bhikkhūnaṃ ekasambhogaparibhogassa dukkarattā ca imehi dvīhi kāraṇehi na tiṭṭhati. Vuttañhetaṃ bhagavatā ''anujānāmi, bhikkhave, pañcahaṅgehi samannāgataṃ bhikkhuṃ senāsanaggāhāpakaṃ sammannituṃ, yo na chandāgatiṃ gaccheyya, na dosāgatiṃ gaccheyya, na mohāgatiṃ gaccheyya, na bhayāgatiṃ gaccheyya, gahitāgahitañca jāneyyā''ti (cūḷava. 317). Aṭṭhakathāyampi (pāci. aṭṭha. 122) ''evarūpena hi sabhāgapuggalena ekavihāre vā ekapariveṇe vā vasantena attho natthī''ti vuttaṃ. Kasmā pana dhuvavāsatthāya dānavicāro yāvajjakālā tiṭṭhatīti? Pañcaṅgasamannāgatābhāvepi sīmaṭṭhakassa samaggassa saṅghassa anumatiyā kattabbattā. Vuttañhi ''apalokanakammaṃ nāma sīmaṭṭhakaṃ saṅghaṃ sodhetvā chandārahānaṃ chandaṃ āharitvā samaggassa saṅghassa anumatiyā tikkhattuṃ sāvetvā kattabbaṃ kamma''nti (pari. aṭṭha. 482).

Utukāle saṅghikasenāsane vasantena āgato bhikkhu na paṭibāhetabbo aññatra anuṭṭhāpanīyā. Vuttañhi bhagavatā ''anujānāmi, bhikkhave, vassānaṃ temāsaṃ paṭibāhituṃ, utukālaṃ pana na paṭibāhitu''nti (cūḷava. 318). ''Aññatra anuṭṭhāpanīyā''ti vuttaṃ, katame anuṭṭhāpanīyāti? Cattāro anuṭṭhāpanīyā vuḍḍhataro, bhaṇḍāgāriko, gilāno, saṅghato laddhasenāsano ca. Tattha **vuḍḍhataro** bhikkhu tasmiṃ vihāre antosīmaṭṭhakabhikkhūsu attanā vuḍḍhatarassa aññassa abhāvā yathāvuḍḍhaṃ kenaci anuṭṭhāpanīyo. **Bhaṇḍāgāriko** saṅghena sammannitvā bhaṇḍāgārassa dinnatāya saṅghassa bhaṇḍaṃ rakkhanto gopento vasati, tasmā so bhaṇḍāgāriko kenaci anuṭṭhāpanīyo. **Gilāno** gelaññābhibhūto attano laddhasenāsane vasanto kenaci anuṭṭhāpanīyo. **Saṅghato laddhasenāsano** samaggena saṅghena dinnasenāsanattā kenaci anuṭṭhāpanīyo. Vuttañhi aṭṭhakathāyaṃ (mahāva. aṭṭha. 343) ''cattāro hi na vuṭṭhāpetabbā vuḍḍhataro, bhaṇḍāgāriko, gilāno, saṅghato laddhasenāsanoti. Tattha vuḍḍhataro attano vuḍḍhatāya navakatarena na vuṭṭhāpetabbo, bhaṇḍāgāriko saṅghena sammannitvā bhaṇḍāgārassa dinnatāya, gilāno attano gilānatāya, saṅgho pana bahussutassa uddesaparipucchādīhi bahūpakārassa bhāranitthārakassa phāsukaṃ āvāsaṃ anuṭṭhāpanīyaṃ katvā deti, tasmā so upakārakatāya ca saṅghato laddhatāya ca na vuṭṭhāpetabbo''ti. Ṭhapetvā ime cattāro avasesā vuṭṭhāpanīyāva honti.

Aparasmiṃ bhikkhumhi āgate vuṭṭhāpetvā senāsanaṃ dāpetabbaṃ. Vuttañhi aṭṭhakathāyaṃ (cūḷava. aṭṭha. 318) ''utukāle tāva keci āgantukā bhikkhū purebhattaṃ āgacchanti, keci pacchābhattaṃ paṭhamayāmaṃ vā majjhimayāmaṃ vā pacchimayāmaṃ vā, ye yadā āgacchanti, tesaṃ tadāva bhikkhū uṭṭhāpetvā senāsanaṃ dātabbaṃ, akālo nāma natthī''ti. Etarahi pana saddhā pasannā manussā vihāraṃ katvā appekacce paṇḍitānaṃ vacanaṃ sutvā ''saṅghe dinnaṃ mahapphala''nti ñatvā cātuddisaṃ saṅghaṃ ārabbha ''imaṃ vihāraṃ āgatānāgatassa cātuddisassa saṅghassa demā''ti vatvā denti, appekacce attanā pasannaṃ bhikkhuṃ ārabbha vihāraṃ katvāpi dānakāle tena uyyojitā hutvā cātuddisaṃ saṅghaṃ ārabbha vuttanayena denti, appekacce karaṇakālepi dānakālepi attano kulūpakabhikkhumeva ārabbha pariccajanti, tathāpi dakkhiṇodakapātanakāle tena sikkhāpitā yathāvuttapāṭhaṃ vacībhedaṃ karonti, cittena pana kulūpakasseva denti, na sabbasaṅghasādhāraṇatthaṃ icchanti.

Imesu tīsu dānesu paṭhamaṃ pubbakālepi dānakālepi saṅghaṃ uddissa pavattattā sabbasaṅghikaṃ hoti. Dutiyaṃ pubbakāle puggalaṃ uddissa pavattamānampi dānakāle saṅghaṃ uddissa pavattattā saṅghikameva. Tatiyaṃ pana pubbakālepi dānakālepi kulūpakapuggalameva uddissa pavattati, na saṅghaṃ, kevalaṃ bhikkhunā vuttānusāreneva vacībhedaṃ karonti. Evaṃ sante ''kiṃ ayaṃ vihāro cittavasena puggaliko hoti, vacībhedavasena saṅghiko''ti cintāyaṃ ekacce evaṃ vadeyyuṃ –

> ''Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;
> Manasā ce pasannena, bhāsati vā karoti vā;
> Tato naṃ sukhamanveti, chāyāva anapāyinīti. (dha. pa. 2) –

Vacanato cittavasena puggaliko hotī''ti. Aññe ''yathā dāyakā vadanti, tathā paṭipajjitabbanti (cūḷava. aṭṭha. 325) vacanato vacībhedavasena saṅghiko hotī''ti.

Tatrāyaṃ vicāraṇā – idaṃ dānaṃ pubbe puggalassa pariṇataṃ pacchā saṅghassa pariṇāmitaṃ, tasmā ''saṅghiko''ti vutte navasu adhammikadānesu ''puggalassa pariṇataṃ saṅghassa pariṇāmetī''ti (pārā. 660) vuttaṃ aṭṭhamaṃ adhammikadānaṃ hoti, tassa dānassa paṭiggahāpi paribhogāpi adhammikapaṭiggahā adhammikaparibhogā honti. ''Puggaliko''ti vutte tīsu dhammikadānesu ''puggalassa dinnaṃ puggalasseva detī''ti vuttaṃ tatiyadhammikadānaṃ hoti, tassa paṭiggahāpi paribhogāpi dhammikapaṭiggahā dhammikaparibhogā honti, tasmā puggalikapakkhaṃ bhajati. Appekacce suttantikādigaṇe pasīditvā vihāraṃ kāretvā gaṇassa denti ''imaṃ vihāraṃ āyasmantānaṃ dammī''ti. Appekacce puggale pasīditvā vihāraṃ katvā puggalassa denti ''imaṃ vihāraṃ āyasmato dammī''ti. Ete pana gaṇasantakapuggalikā vihārā dānakālato paṭṭhāya paṭiggāhakasantakāva honti, na dāyakasantakā. Tesu gaṇasantako tāva ekaccesu matesu

avasesānaṃ santako, tesu dharamānesuyeva kassaci denti, tassa santako. Kassaci adatvā sabbesu matesu saṅghiko hoti. Vuttañhi aṭṭhakathāyaṃ (mahāva. aṭṭha. 369) ‘‘dvinnaṃ santakaṃ hoti avibhattaṃ, ekasmiṃ kālakate itaro sāmī, bahūnaṃ santakepi eseva nayo. Sabbesu matesu saṅghikaṃva hotī’’ti.

Puggalikavihāropi yadi so paṭiggāhakapuggalo attano jīvamānakāleyeva saddhivihārikādīnaṃ deti, koci vā tassa vissāsena taṃ vihāraṃ aggahesi, tassa santako hoti. Kassaci adatvā kālakate saṅghiko hoti. Vuttañhi aṭṭhakathāyaṃ ‘‘so jīvamānoyeva sabbaṃ attano parikkhāraṃ nissajjitvā kassaci adāsi, koci vā vissāsaṃ aggahesi. Yassa dinno, yena ca gahito, tasseva hotī’’ti. Pāḷiyañca (mahāva. 369) ‘‘bhikkhussa, bhikkhave, kālakate saṅgho sāmī pattacīvare, apica gilānupaṭṭhākā bahūpakārā. Anujānāmi, bhikkhave, saṅghena ticīvarañca pattañca gilānupaṭṭhākānaṃ dātuṃ, yaṃ tattha lahubhaṇḍaṃ lahuparikkhāraṃ, taṃ sammukhībhūtena saṅghena bhājetuṃ, yaṃ tattha garubhaṇḍaṃ garuparikkhāraṃ, taṃ āgatānāgatassa cātuddisassa saṅghassa avissajjiyaṃ avebhaṅgika’’nti (mahāva. 369) vuttaṃ, tasmā iminā nayena vinicchayo kātabbo.

Saṅghike pana pāḷiyaṃ āgatānaṃ ‘‘purimako pacchimako antarāmuttako cā’’ti (cūḷava. 318) vuttānaṃ tiṇṇaṃ senāsanaggāhānañca aṭṭhakathāyaṃ (cūḷava. aṭṭha. 318) āgatānaṃ ‘‘utukāle ca vassāvāse cā’’ti vuttānaṃ dvinnaṃ senāsanaggāhānañca etarahi asampajjanato anuṭṭhāpanīyapāḷiyaṃ āgatassa attano sabhāvena anuṭṭhāpanīyassa dhuvavāsatthāya saṅghena dinnatāya anuṭṭhāpanīyassa vaseneva vinicchayo hoti. Vuḍḍhataragilānā hi attano sabhāvena anuṭṭhāpanīyā honti. Vuttañhetaṃ aṭṭhakathāyaṃ (mahāva. aṭṭha. 343) ‘‘vuḍḍhataro attano vuḍḍhatāya navakatarena na vuṭṭhāpetabbo, gilāno attano gilānatāyā’’ti. Bhaṇḍāgārikadhammakathikādayo dhuvavāsatthāya saṅghena dinnatāya anuṭṭhāpanīyā honti. Vuttañhi ‘‘saṅgho pana bhaṇḍāgārikassa vā dhammakathikavinayadharādīnaṃ vā…pe… dhuvavāsatthāya vihāraṃ sammannitvā deti, tasmā yassa saṅghena dinno, sopi anuṭṭhāpanīyo’’ti (pāci. aṭṭha. 120; kaṅkhā. aṭṭha. anupakhajjasikkhāpadavaṇṇanā). So evaṃ veditabbo – etarahi saṅghikavihāresu saṅghattheresu yathākammaṅgatesu tasmiṃ vihāre yo bhikkhu vuḍḍhataro, sopi ‘‘ayaṃ vihāro mayā vasitabbo’’ti vadati. Yo tattha byatto paṭibalo, sopi tatheva vadati. Yena so vihāro kārito, sopi ‘‘mayā pasīditapuggalo āropetabbo’’ti vadati. Saṅghopi ‘‘mayameva issarā, tasmā amhehi icchitapuggalo āropetabbo’’ti vadati. Evaṃdvidhā vā tidhā vā catudhā vā bhinnesu mahantaṃ adhikaraṇaṃ hoti.

Tesu vuḍḍhataro ‘‘na tvevāhaṃ, bhikkhave, kenaci pariyāyena vuḍḍhatarassa āsanaṃ paṭibāhitabbanti vadāmi, yo paṭibāheyya, āpatti dukkaṭassā’’ti pāḷipāṭhañca (mahāva. 473; cūḷava. 316), ‘‘vuḍḍhataro attano vuḍḍhatāya navakatarena na vuṭṭhāpetabbo’’ti aṭṭhakathāvacanañca (pāci. aṭṭha. 119 ādayo; kaṅkhā. aṭṭha. anupakhajjasikkhāpadavaṇṇanā) gahetvā ‘‘ahameva ettha vuḍḍhataro, mayā vuḍḍhataro añño natthi, tasmā ahameva imasmiṃ vihāre vasitumanucchaviko’’ti saññī hoti. Byattopi ‘‘bahussutassa saṅghabhāranitthārakassa bhikkhuno anuṭṭhāpanīyasenāsanampī’’ti parivāraṭṭhakathāvacanañca (pari. aṭṭha. 495-496), ‘‘anujānāmi, bhikkhave, byattena bhikkhunā paṭibalena dasavassena vā atirekadasavassena vā upasampādetuṃ, nissayaṃ dātu’’ntiādipāḷivacanañca (mahāva. 76, 82) gahetvā ‘‘ahameva ettha byatto paṭibalo, na mayā añño byattataro atthi, tasmā ahameva imassa vihārassa anucchaviko’’ti saññī. Vihārakārakopi ‘‘yena vihāro kārito, so vihārasāmikoti vinayapāṭho (pāci. aṭṭha. 116) atthi, mayā ca bahuṃ dhanaṃ cajitvā ayaṃ vihāro kārito, tasmā mayā pasannapuggalo āropetabbo, na añño’’ti saññī. Saṅghopi ‘‘saṅghiko nāma vihāro saṅghassa dinno hoti pariccatto’’tiādipāḷivacanañca (pāci. 116, 121, 126, 131), antamaso caturaṅgulapādakaṃ gāmadārakehi paṃsvāgārakesu kīḷantehi katampi saṅghassa dinnakālato paṭṭhāya garubhaṇḍaṃ hotī’’tiādiaṭṭhakathāvacanañca (cūḷava. aṭṭha. 321) gahetvā ‘‘ayaṃ vihāro saṅghiko saṅghasantako, tasmā amhehi abhirucitapuggalova āropetabbo, na añño’’ti saññī.

Tattha vuḍḍhatarassa vacanepi ‘‘na tvevāhaṃ, bhikkhave’’tyādivacanaṃ (cūḷava. 316) tesu tesu āsanasālādīsu aggāsanassa vuḍḍhatarārahattā bhattaṃ bhuñjitvā nisinnopi bhikkhu vuḍḍhatare āgate vuṭṭhāya āsanaṃ dātabbaṃ sandhāya bhagavatā vuttaṃ, na dhuvavāsaṃ sandhāya. ‘‘Vuḍḍhataro attano vuḍḍhatāya’’tyādivacanañca (pāci. aṭṭha. 120; kaṅkhā. aṭṭha. anupakhajjasikkhāpadavaṇṇanā) yathāvuḍḍhaṃ senāsane dīyamāne vuḍḍhatare āgate navakataro vuṭṭhāpetabbo, vuṭṭhāpetvā vuḍḍhatarassa senāsanaṃ dātabbaṃ, vuḍḍhataro pana navakatarena na vuṭṭhāpetabbo. Kasmā? ‘‘Attano vuḍḍhataratāyā’’ti utukāle yathāvuḍḍhaṃ senāsanadānaṃ sandhāya vuttaṃ, na dhuvavāsatthāya dānaṃ sandhāya, tasmā idampi vacanaṃ upaparikkhitabbaṃ, na sīghaṃ anujānitabbaṃ.

Byattavacanepi ‘‘bahussutassa saṅghabhāranitthārakassa’’tyādivacanañca (pari. aṭṭha. 445-496) na bahussutamattena saṅghikavihārassa issarabhāvaṃ sandhāya vuttaṃ, atha kho tassa bhikkhussa bahūpakārataṃ guṇavisiṭṭhatañca sallakkhetvā saṅghena phāsukaṃ āvāsaṃ anuṭṭhāpanīyaṃ katvā dinne so bhikkhu kenaci tamhā vihārā anuṭṭhāpanīyo hoti, imamatthaṃ sandhāya vuttaṃ. ‘‘Anujānāmi, bhikkhave’’tyādivacanañca (mahāva. 82) nissayācariyānaṃ lakkhaṇaṃ pakāsetuṃ bhagavatā vuttaṃ, na saṅghikavihārassa issarattaṃ, tasmā idampi vacanaṃ upaparikkhitabbaṃ, na sīghaṃ anujānitabbaṃ.

Dāyakavacanaṃ pana nānujānitabbaṃ paṭibāhitabbaṃ. Kasmā? ‘‘Yena vihāro kārito’’tyādipāṭhassa amukhyavohārattā. Yathā hi puthujjanakāle rūpādīsu sañjanassa bhūtapubbattā bhūtapubbagatiyā arahāpi ‘‘satto’’ti, evaṃ dānakālato pubbe tassa vihārassa sāmibhūtapubbattā dāyako ‘‘vihārasāmiko’’ti vuccati, na issarattā. Na hi sakale vinayapiṭake aṭṭhakathāṭīkāsu ca ‘‘vissajjetvā dinnassa vihārassa dāyako issaro’’ti vā ‘‘dāyakena vicāretabbo’’ti vā ‘‘dāyakasantakavihāro’’ti vā pāṭho atthi, ‘‘saṅghiko, gaṇasantako, puggaliko’’icceva atthi, tasmā tassa vacanaṃ nānujānitabbaṃ.

Saṅghassa vacanepi ‘‘saṅghiko nāma vihāro’’tyādivacanaṃ (pāci. 116, 121, 126, 131) saṅghasantakabhāvaṃ saṅghena vicāretabbabhāvaṃ dīpeti, saṅgho pana vicārento pañcaṅgasamannāgataṃ bhikkhuṃ senāsanaggāhāpakaṃ sammannitvā tena yathāvuḍḍhaṃ vicāretabbo vā hoti, samaggena saṅghena duvaṅgasamannāgatassa bhikkhuno apalokanakammena dhuvavāsatthāya dātabbo vā. Tesu pañcaṅgasamannāgatassa bhikkhuno dullabhattā senāsanaggāhāpakasammutiyā abhāve sati duvaṅgasamannāgato bhikkhu pariyesitabbo. Evaṃ pana apariyesitvā bhaṇḍāgārikatādibahaūpakāratāyuttassa bahussutatādiguṇavisiṭṭhatāvirahassa bhikkhuno āmisagarukatādivasena saṅghena vihāro dātabbo na hoti, tasmā saṅghavacanampi upaparikkhitabbaṃ, na tāva anujānitabbaṃ.

Atha tīṇipi vacanāni saṃsandetabbāni. Tattha saṅghassa issarattā saṅgho pucchitabbo ‘‘ko puggalo tumhehi abhirucito’’ti, pucchitvā ‘‘eso’’ti vutte ‘‘kasmā abhirucito’’ti pucchitvā ‘‘eso puggalo amhe cīvarādipaccayehi anuggahetā, amhākaṃ ñātisālohito, upajjhāyo, ācariyo, saddhivihāriko, antevāsiko, samānupajjhāyako, samānācariyako, piyasahāyo, lābhī, yasassī, tasmā amhehi abhirucito’’ti vutte ‘‘na ettāvatā dhuvavāsatthāya vihāro dātabbo’’ti paṭikkhipitabbo. Atha ‘‘eso puggalo sabbehi amhehi vuḍḍhataro aggāsanaṃ aggodakaṃ aggapiṇḍaṃ arahati, dhuvavāsatthāya vihāro pana tassa dātabboti aṭṭhakathācariyehi na vutto’’ti vatvā paṭikkhipitabbo. Atha

‘‘dhammakathiko, vinayadharo, gaṇavācakaācariyo’’ti vutte ‘‘eso dhuvavāsatthāya dinnavihārassa anucchaviko, etassa dātabbo’’ti anumoditabbo. Kathaṃ viññāyatīti ce? ‘‘Saṅgho pana bhaṇḍāgārikassa vā dhammakathikavinayadharādīnaṃ vā gaṇavācakaācariyassa vā bahūpakāratam guṇavisiṭṭhatañca sallakkhento dhuvavāsatthāya vihāraṃ sammannitvā detī’’ti vacanato viññāyati (pāci. aṭṭha. 129; kaṅkhā. aṭṭha. anupakhajjasikkhāpadavaṇṇanā).

Idha pana sādhakapāṭhe ‘‘bhaṇḍāgārikassa vā’’ti vijjamāne kasmā sādhyavacane bhaṇḍāgāriko na vuttoti? Etarahi bhaṇḍāgārassa abhāvā. Yadi kesuci vihāresu bhaṇḍāgāraṃ sammanneyya, so bhaṇḍāgāravihāre nisinno saṅghassa pattacīvararakkhaṇādikaṃ upakāraṃ kareyya, tassa bahūpakāratam sallakkhento saṅgho bhaṇḍāgārikassa phāsukaṃ āvāsaṃ etarahipi dhuvavāsatthāya dadeyya, so tassa visuṃ dhuvavāsavihāroti. Ettha sādhakapāṭhe ‘‘dhammakathikavinayadharādīnaṃ vā’’tiādisaddena bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito byatto medhāvī lajjī kukkuccako sikkhākāmoti vuttaguṇavante saṅgaṇhāti. Athāpi ‘‘eso puggalo bahussuto uddesaparipucchādīhi bhikkhūnaṃ bahūpakāro saṅghabhāranitthārako’’ti vadati, ‘‘sādhu esopi phāsukāvāsassa araho, anuṭṭhāpanīyaṃ katvā dhuvavāsatthāya vihāro etassapi dātabbo’’ti vatvā anumoditabbo. Kathaṃ viññāyatīti ce? ‘‘Saṅgho pana bahussutassa uddesaparipucchādīhi bahūpakārassa bhāranitthārakassa phāsukaṃ āvāsaṃ anuṭṭhāpanīyaṃ katvā detī’’ti (mahāva. aṭṭha. 343) vacanato viññāyati.

Athāpi ‘‘ayaṃ puggalo dhammakathiko vinayadharo gaṇavācakācariyo saṅghassa bahūpakāro visiṭṭhaguṇayutto’’ti vadati, ‘‘sādhu etassapi puggalassa dhuvavāsatthāya vihāraṃ sallakkhetvā sammannitvāva dātabbo’’ti vatvā anumoditabbo. Kathaṃ viññāyatīti ce? ‘‘Saṅgho pana bhaṇḍāgārikassa vā dhammakathikavinayadharādīnaṃ vā gaṇavācakācariyassa vā bahūpakāratam guṇavisiṭṭhatañca sallakkhetvā dhuvavāsatthāya vihāraṃ sammannitvā detī’’ti (pāci. aṭṭha. 120; kaṅkhā. aṭṭha. anupakhajjasikkhāpadavaṇṇanā) vacanato viññāyati.

Athāpi ‘‘eso puggalo bahussuto saṅghabhāranitthārako’’ti vadati, ‘‘sādhu etassapi anuṭṭhāpanīyaṃ katvā dātabbo’’ti vatvā anumoditabbo. Kathaṃ viññāyatīti ce? ‘‘Bahussutassa saṅghabhāranitthārakassa bhikkhuno anuṭṭhāpanīyasenāsanampī’’ti parivāraṭṭhakathāyaṃ (pari. aṭṭha. 495-496) vuttattā viññāyati. Tato ‘‘evaṃ duvaṅgasampanno puggalo antosīmaṭṭho vā bahisīmaṭṭho vā’’ti pucchitvā ‘‘antosīmaṭṭho’’ti vutte ‘‘sādhu suṭṭhu tassa dātabbo’’ti sampaṭicchitabbaṃ. ‘‘Bahisīmaṭṭho’’ti vutte ‘‘na dātabbo’’ti paṭikkhipitabbaṃ. Kasmāti ce? ‘‘Na, bhikkhave, nissīme ṭhitassa senāsanaṃ gāhetabbaṃ, yo gāheyya, āpatti dukkaṭassā’’ti (cūḷava. 318) vacanatoti.

Atha ‘‘duvaṅgasamannāgate antosīmaṭṭhe asati ekaṅgasamannāgato antosīmaṭṭho atthī’’ti pucchitvā ‘‘atthī’’ti vutte ‘‘sādhu suṭṭhu etassa dātabbo’’ti sampaṭicchitabbaṃ. Kathaṃ viññāyatīti ce? **‘‘Bahūpakāratam guṇavisiṭṭhatañca sallakkhento**ti bhaṇḍāgārikassa bahūpakāratam dhammakathikādīnaṃ guṇavisiṭṭhatañca sallakkhento’’ti sāratthadīpaniyaṃ (sārattha. ṭī. pācittiya 3.119-121) ekekaṅgavasena āgatattā viññāyati. ‘‘Antosīmaṭṭho ekaṅgasamannāgatopi natthi, bahisīmaṭṭhova atthī’’ti vutte ‘‘āgantvā antosīme ṭhitassa dātabbo’’ti vattabbo. Kasmāti ce? ‘‘Asampattānampi upacārasīmaṃ paviṭṭhānaṃ antevāsikādīsu gaṇhantesu dātabbamevā’’ti aṭṭhakathāyaṃ (mahāva. aṭṭha. 379) vacanato viññāyati.

Sace pana ekaṅgayuttabhāvena vā duvaṅgayuttabhāvena vā samānā dve tayo bhikkhū antosīmāyaṃ vijjamānā bhaveyyuṃ, kassa dātabboti? Vaḍḍhatarassāti. Kathaṃ viññāyatīti ce? ‘‘Na ca, bhikkhave, saṅghikaṃ yathāvuḍḍhaṃ paṭibāhitabbaṃ, yo paṭibāheyya, āpatti dukkaṭassā’’ti (cūḷava. 311) vacanatoti. Sace pana antosīmāyaṃ ekaṅgayutto vā duvaṅgayutto vā bhikkhu natthi, sabbeva āvāsikā bālā abyattā, evaṃ sati kassa dātabboti? Yo taṃ vihāraṃ āgacchati āgantuko bhikkhu, so ce lajjī hoti pesalo bahussuto sikkhākāmo, so tehi āvāsikehi bhikkhūhi aññattha agamanatthaṃ saṅgahaṃ katvā so āvāso dātabbo.

Ayamattho kathaṃ jānitabboti ce? ‘‘Idha pana, bhikkhave, aññatarasmiṃ āvāse sambahulā bhikkhū viharanti bālā abyattā, te na jānanti uposathaṃ vā uposathakammaṃ vā pātimokkhaṃ vā pātimokkhuddesaṃ vā. Tattha añño bhikkhu āgacchati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito byatto medhāvī lajjī kukkuccako sikkhākāmo, tehi, bhikkhave, bhikkhūhi so bhikkhu saṅgahetabbo anuggahetabbo upalāpetabbo upaṭṭhāpetabbo cuṇṇena mattikāya dantakaṭṭhena mukhodakena. No ce saṅgaṇheyyuṃ anuggaṇheyyuṃ upalāpeyyuṃ upaṭṭhāpeyyuṃ cuṇṇena mattikāya dantakaṭṭhena mukhodakena, āpatti dukkaṭassā’’ti (mahāva. 163) sammāsambuddhena paññattattā, aṭṭhakathāyañca (mahāva. aṭṭha. 163) **‘‘saṅgahetabbo**ti ‘sādhu, bhante, āgatattha, idha bhikkhā sulabhā sūpabyañjanaṃ atthi, vasatha anukkaṇṭhamānā’ti evaṃ piyavacanena saṅgahetabbo, punappunaṃ tathākaraṇavasena **anuggahetabbo,** ‘āma vasissāmī’ti paṭivacanadāpanena **upalāpetabbo**. Atha vā catūhi paccayehi saṅgahetabbo ceva anuggahetabbo ca, piyavacanena upalāpetabbo, kaṇṇasukhaṃ ālapitabboti attho, cuṇṇādīhi **upaṭṭhāpetabbo. Āpatti dukkaṭassā**ti sace sakalopi saṅgho na karoti, sabbesaṃ dukkaṭaṃ. Idha neva therā, na daharā muccanti, sabbehi vārena upaṭṭhātabbo, attano vāre anupaṭṭhahantassa āpatti. Tena pana mahātherānaṃ pariveṇasammajjanadantakaṭṭhadānādīni na sāditabbāni. Evampi sati mahātherehi sāyaṃpātaṃ upaṭṭhānaṃ āgantabbaṃ. Tena pana tesaṃ āgamanaṃ ñatvā paṭhamataraṃ mahātherānaṃ upaṭṭhānaṃ gantabbaṃ. Sacassa saddhiṃcarā bhikkhū upaṭṭhākā atthi, ‘mayhaṃ upaṭṭhākā atthi, tumhe appossukkā viharathā’ti vattabbaṃ. Athāpissa saddhiṃ carā natthi, tasmiṃyeva pana vihāre eko vā dve vā vattasampannā vadanti ‘mayhaṃ therassa kattabbaṃ karissāma, avasesā phāsu viharantū’ti, sabbesaṃ anāpattī’’ti vuttattā. Evaṃ tādisaṃ bahisīmato antosīmamāgataṃ lajjīpesalabahussutasikkhākāmabhūtaṃ bhikkhuṃ antosīmāya dhuvanivāsatthāya phāsukaṃ āvāsaṃ anuṭṭhāpanīyaṃ katvā dātabboti viññāyati.

Nanu ca ‘‘na, bhikkhave, nissīme ṭhitassa senāsanaṃ gāhetabbaṃ, yo gāheyya, āpatti dukkaṭassā’’ti (cūḷava. 318) bhagavatā vuttaṃ, atha kasmā nissīmato āgatassa dhuvavāsatthāya vihāro dātabboti? Vuccate – ‘‘nissīme ṭhitassā’’ti idaṃ anādare sāmivacanaṃ, tasmā nissīme ṭhitaṃyeva senāsanaṃ na gāhetabbanti attho daṭṭhabbo, na nissīme ṭhitassa tassa bhikkhussa antosīmaṃ paviṭṭhassapi senāsanaṃ na gāhetabbanti attho, tasmā pubbe bahisīmāyaṃ ṭhitepi idāni antosīmaṃ paviṭṭhakālato paṭṭhāya catupaccayabhāgo labbhati. Vuttañhi aṭṭhakathāyaṃ (mahāva. aṭṭha. 379) ‘‘asukavihāre kira bahuṃ cīvaraṃ uppannanti sutvā yojanantarikavihāratopi bhikkhū āgacchanti, sampattasampattānaṃ ṭhitaṭṭhānato paṭṭhāya dātabba’’nti. Antosīmaṭṭhesu pātimokkhaṃ uddisituṃ asakkontesu yattha pātimokkhuddesako atthi, so āvāso gantabbo hoti. Antovassepi pātimokkhuddesakena vinā vassaṃ vasituṃ na labhati. Yattha pātimokkhuddesako atthi, tattha gantvā vassaṃ vasitabbaṃ, tasmā bahisīmato āgatopi lajjīpesalabahussutasikkhākāmabhikkhu saṅgahetabbo hoti. Vuttañhetaṃ bhagavatā –

‘‘Idha pana, bhikkhave, aññatarasmiṃ āvāse tadahuposathe sambahulā bhikkhū viharanti bālā abyattā, te na jānanti uposathaṃ vā

uposathakammaṃ vā pātimokkhaṃ vā pātimokkhuddesaṃ vā. Tehi, bhikkhave, bhikkhūhi eko bhikkhu sāmantā āvāsā sajjukaṃ pāhetabbo ‘gacchāvuso saṃkhittena vā vitthārena vā pātimokkhaṃ pariyāpuṇitvā āgacchā’ti. Evañcetaṃ labhetha, iccetaṃ kusalaṃ. No ce labhetha, tehi, bhikkhave, bhikkhūhi sabbeheva yattha jānanti uposathaṃ vā uposathakammaṃ vā pātimokkhaṃ vā pātimokkhuddesaṃ vā, so āvāso gantabbo. No ce gaccheyyuṃ, āpatti dukkaṭassa. Idha pana, bhikkhave, aññatarasmiṃ āvāse sambahulā bhikkhū vassaṃ vasanti bālā abyattā, te na jānanti uposathaṃ vā uposathakammaṃ vā pātimokkhaṃ vā pātimokkhuddesaṃ vā. Tehi, bhikkhave, bhikkhūhi eko bhikkhu sāmantā āvāsā sajjukaṃ pāhetabbo ‘gacchāvuso saṃkhittena vā vitthārena vā pātimokkhaṃ pariyāpuṇitvā āgacchā’ti. Evañcetaṃ labhetha, iccetaṃ kusalaṃ. No ce labhetha, eko bhikkhu sattāhakālikaṃ pāhetabbo ‘gacchāvuso saṃkhittena vā vitthārena vā pātimokkhaṃ pariyāpuṇitvā āgacchā’ti. Evañcetaṃ labhetha, iccetaṃ kusalaṃ. No ce labhetha, na, bhikkhave, tehi bhikkhūhi tasmiṃ āvāse vassaṃ vasitabbaṃ, vaseyyuṃ ce, āpatti dukkaṭassāti’’ (mahāva. 163).

Evaṃ bahisīmato āgatassapi saṅghassa upakāraṃ kātuṃ sakkontassa visiṭṭhaguṇayuttassa dātabbabhāvo viññāyati, tasmā ‘‘amhākaṃ gaṇo na hoti, amhākaṃ vaṃso paveṇī na hoti, amhākaṃ sandiṭṭhasambhatto na hotī’’tiādīni vatvā na paṭikkhipitabbo. Gaṇādibhāvo hi appamāṇaṃ, yathāvuttabahūpakāratādibhāvoyeva pamāṇaṃ. Sāmaggikaraṇato paṭṭhāya hi samānagaṇo hoti. Tathā hi ukkhittānuvattakānaṃ laddhinānāsaṃvāsakānampi laddhivissajjanena tividhaukkhepanīyakammakatānaṃ kammanānāsaṃvāsakānampi osāraṇaṃ katvā sāmaggikaraṇena saṃvāso bhagavatā anuññāto. Alajjiṃ pana bahussutampi saṅgahaṃ kātuṃ na vaṭṭati. So hi alajjīparisaṃ vaḍḍhāpeti, lajjīparisaṃ hāpeti. Bhaṇḍanakārakaṃ pana vihāratopi nikkaḍḍhitabbaṃ. Tathā hi ‘‘bhaṇḍanakārakakalahakārakameva sakalasaṅghārāmato nikkaḍḍhituṃ labhati. So hi pakkhaṃ labhitvā saṅghampi bhindeyya. Alajjīādayo pana attano vasanaṭṭhānatoyeva nikkaḍḍhitabbā, sakalasaṅghārāmato nikkaḍḍhituṃ na vaṭṭatī’’ti aṭṭhakathāyaṃ (pāci. aṭṭha. 128) vuttaṃ.

Vuḍḍhāpacāyanādisāmaggirasarahitaṃ visabhāgapuggalampi saṅgahaṃ kātuṃ na labhati. Vuttañhi ‘‘evarūpena hi visabhāgapuggalena ekavihāre vā ekapariveṇe vā vasantena attho natthi, tasmā sabbatthevassa nivāso vārito’’ti (pāci. aṭṭha. 122), tasmā āvāsiko vā hotu āgantuko vā, sagaṇo vā hotu aññagaṇo vā, bahussutasīlavantabhūto bhikkhu saṅgahetabbo. Vuttañhi bhagavatā –

> ‘‘Bahussutaṃ dhammadharaṃ, sappaññaṃ buddhasāvakaṃ;
> Nekkhaṃ jambonadasseva, ko taṃ nanditumarahati;
> Devāpi naṃ pasaṃsanti, brahmunāpi pasaṃsito’’ti. (a. ni. 4.6) –

Ayaṃ antosīmaṭṭhena saṅghena bahūpakāratāguṇavisiṭṭhatāsaṅkhātehi guṇehi yuttassa saṅghabhāranitthārakassa bhikkhuno phāsukaṃ āvāsaṃ anuṭṭhāpanīyaṃ katvā dāne vinicchayo.

Yadā pana saṅghatthero jarādubbalatāya vā rogapīḷitatāya vā vivekajjhāsayatāya vā gaṇaṃ apariharitukāmo aññassa dātukāmo, attano accayena vā kalahavivādābhāvamicchanto saddhivihārikādīnaṃ niyyātetukāmo hoti, tadā na attano issaravatāya dātabbaṃ, ayaṃ vihāro saṅghiko, tasmā saṅghaṃ sannipātāpetvā taṃ kāraṇaṃ ācikkhitvā bahūpakāratāguṇavisiṭṭhatāyuttapuggalo vicināpetabbo. Tato saṅgho cattāri agatigamanāni anupagantvā bhagavato ajjhāsayānurūpaṃ lajjīpesalabahussutasikkhākāmabhūtaṃ puggalaṃ vicinitvā ‘‘ayaṃ bhikkhu imassa vihārassa anucchaviko’’ti āroceti. Mahātherassapi tameva ruccati, iccetaṃ kusalaṃ. No ce ruccati, attano bhārabhūtaṃ vuttappakāraaṅgaviyuttaṃ puggalaṃ dātukāmo hoti. Evaṃ sante saṅgho chandādiagatiṃ na gacchati, puggalova gacchati, tasmā saṅghasseva anumatiyā vihāro dātabbo.

Sace pana saṅgho yaṃ kañci āmisaṃ labhitvā yathāvuttaguṇaviyuttassa bhikkhuno dātukāmo hoti, puggalo pana bhagavato ajjhāsayānurūpaṃ vuttappakāraaṅgayuttabhūtasseva bhikkhussa dātukāmo, tadā puggalopi saṅghapariyāpannoyevāti katvā dhammakammakārakassa puggalasseva anumatiyā vihāro dātabbo, na saṅghānumatiyā. Vuttañhetaṃ aṭṭhakathāyaṃ (pārā. aṭṭha. 2.538-539) ‘‘sace saṅgho kiñci labhitvā āmisagarukatāya na nivāreti, eko bhikkhu nivāreti, sova bhikkhu issaro. Saṅghikesu hi kammesu yo dhammakammaṃ karoti, sova issaro’’ti. Vuttañhi –

> ‘‘Chandā dosā bhayā mohā;
> Yo dhammaṃ ativattati;
> Nihīyati tassa yaso;
> Kāḷapakkheva candimā.

> ‘‘Chandā dosā bhayā mohā;
> Yo dhammaṃ nātivattati;
> Āpūrati tassa yaso;
> Sukkapakkheva candimā’’ti. (dī. ni. 3.246; a. ni. 4.17-18; pāri. 382, 386);

Yadā pana theropi kiñci avatvā yathākammaṅgato, saṅghopi na kassaci vicāreti, evaṃ saṅghikavihāre abhikkhuke suññe vattamāne tasmiṃ dese yena kenaci sāsanassa vuddhimicchantena ācariyena antosīmaṭṭhakā bhikkhū evaṃ samussāhetabbā ‘‘mā tumhe āyasmanto evaṃ akattha, antosīmaṭṭhakesu bhikkhūsu bahūpakāratādiyuttaṃ puggalaṃ vicinatha, vicinitvā labhantā tassa puggalassa samaggena saṅghena dhuvavāsatthāya vihāraṃ anuṭṭhāpanīyaṃ katvā detha, no ce antosīmaṭṭhakesu bhikkhūsu alattha, atha bahisīmaṭṭhakesu bhikkhūsu vicinatha. Bahisīmaṭṭhakesu bhikkhūsu vicinitvā yathāvuttaaṅgayuttapuggale labbhamāne taṃ puggalaṃ antosīmaṃ pavesetvā antosīmaṭṭhakassa saṅghassa anumatiyā dhuvavāsatthāya vihāraṃ sammannitvā anuṭṭhāpanīyaṃ katvā detha. Evaṃ karontā hi tumhe āyasmanto appicchakathā-santosakathā-sallekhakathā-pavivittakathāvīriyārambhakathā-sīlakathā-samādhikathā-paññākathā-vimuttikathā-vimuttiñāṇadassanakathāsaṅkhātadasakathāvatthusampannaṃ puggalaṃ upanissāya assutapubbaṃ dhammaṃ suṇissatha, sutapubbaṃ dhammaṃ pariyodāpissatha, kaṅkhaṃ vinodissatha, diṭṭhiṃ ujuṃ karissatha, cittaṃ pasādessatha. Yassa lajjino pesalassa bahussutassa sikkhākāmassa bhikkhuno bhikkhaṃ anusikkhamānā saddhāya vaḍḍhissanti, sīlena vaḍḍhissanti, sutena vaḍḍhissanti, cāgena vaḍḍhissanti, paññāya vaḍḍhissantī’’ti. Vuttañhetaṃ visuddhimagge (visuddhi. 1.14) ‘‘katamo upanissayagocaro dasakathāvatthuguṇasamannāgato kalyāṇamitto, yaṃ nissāya assutaṃ suṇāti, sutaṃ pariyodapeti, kaṅkhaṃ vitarati, diṭṭhiṃ ujuṃ karoti, cittaṃ pasādeti. Yassa vā anusikkhamāno saddhāya vaḍḍhati, sīlena vaḍḍhati, sutena vaḍḍhati, cāgena vaḍḍhati, paññāya vaḍḍhati, ayaṃ vuccati upanissayagocaro’’ti. Evaṃ samussāhetvā dhammakathaṃ katvā antosīmaṭṭhakasaṅgheneva dhuvavāsavihāro dāpetabboti.

Evaṃ jinasāsanassa, vaḍḍhikāmo supesalo;
Akāsi paññavā bhikkhu, suṭṭhu āvāsanicchayanti.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Vihāravinicchayakathālaṅkāro.

29. Kathinatthāravinicchayakathā

226. Evaṃ catupaccayabhājanavinicchayaṃ kathetvā idāni kathinavinicchayaṃ kathetumāha **''kathinanti ettha panā''**tiādi. Tattha **kathina**nti katamaṃ kathinaṃ? Samūhapaññatti. Na hi paramatthato kathinaṃ nāma eko dhammo atthi, purimavassaṃvutthā bhikkhū, anūnapañcavaggasaṅgho, cīvaramāso, dhammena samena uppannacīvarantiādīsu yesu nāmarūpesu samuppajjamānesu tesaṃ nāmarūpadhammānaṃ samūhasamavāyasaṅkhātaṃ samūhapaññattimattameva kathinaṃ. Ayamattho kathaṃ jānitabboti? ''Tesaññeva dhammānaṃ saṅgaho samavāyo nāmaṃ nāmakammaṃ nāmadheyyaṃ nirutti byañjanaṃ abhilāpo, yadidaṃ kathina''nti parivārapāḷiyaṃ (pari. 412) āgatattā ca, **''tesaññeva dhammāna**nti yesu rūpādidhammesu sati kathinaṃ nāma hoti, tesaṃ samodhānaṃ missībhāvo. **Nāmaṃ nāmakamma**ntiādinā pana 'kathina'nti idaṃ bahūsu dhammesu nāmamattaṃ, na paramatthato eko dhammo atthīti dassetī''ti aṭṭhakathāyaṃ (pari. aṭṭha. 412) āgatattā ca, **''yesu rūpādidhammesū**ti purimavassaṃvutthā bhikkhū, pañcahi anūno saṅgho, cīvaramāso, dhammena samena samuppannaṃ cīvaranti evamādīsu yesu rūpārūpadhammesu. **Satī**ti santesu. **Missībhāvo**ti saṃsaggatā samūhapaññattimattaṃ. Tenāha na paramatthato eko dhammo atthīti dassetī''ti vimativinodaniyaṃ (vi. vi. ṭī. parivāra 2.412) āgatattā ca jānitabboti.

Kenaṭṭhena kathinanti? Thiraṭṭhena. Kasmā thiranti? Anāmantacāraasamādānacāragaṇabhojanayāvadatthacīvarayocatatthacīvaruppādasaṅkhāte pañcānisaṃse antokaraṇasamatthatāya. Vuttañhi sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.306) ''pañcānisaṃse antokaraṇasamatthatāya thiranti attho''ti, tathā vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.306) vajirabuddhiṭīkāyañca (vajira. ṭī. mahāvagga 306). Atha vā kenaṭṭhena kathinanti? Saṅgaṇhanaṭṭhena. Kathaṃ saṅgaṇhātīti? Pañcānisaṃse aññattha gantuṃ adatvā saṅgaṇhāti saṅkhipitvā gaṇhāti. Vuttañhi vinayatthamañjūsāyaṃ (kaṅkhā. abhi. ṭī. kathinasikkhāpadavaṇṇanā) ''pañcānisaṃse aññattha gantuṃ adatvā saṅgaṇhanaṭṭhena kathina''nti.

Kathina-saddo kāya dhātuyā kena paccayena sijjhatīti? Ṭīkācariyā dhātupaccaye acintetvā anipphannapāṭipadikavaseneva vaṇṇenti, tasmā ayaṃ saddo ruḷhīsuddhanāmabhūto anipphannapāṭipadikasaddoti vuccati. Kathaṃ viññāyatīti ce? Tīsupi vinayaṭīkāsu (sārattha. ṭī. mahāvagga 3.306; vi. vi. ṭī. mahāvagga 2.306; vajira. ṭī. mahāvagga 306; kaṅkhā. abhi. ṭī. kathinasikkhāpadavaṇṇanā) ''thiranti attho'' icceva vaṇṇitattā. Pañcānisaṃse antokaraṇasamatthatāyāti pana thiratā cassa hetupadameva. Atha vā kathina-saddo kathadhātuyā inapaccayena sijjhati. Kathaṃ? Katha saṅgahaṇetimassa laddhadhātusaññādissa pañcānisaṃse aññattha gantuṃ adatvā saṅgaṇhātīti atthe ''ina sabbatthā''ti yogavibhāgena vā ''supato cā''ti ettha ca-saddena vā inapaccayaṃ katvā parakkharaṃ netvā kathinasaddato syuppattādimhi kate rūpaṃ. Kathaṃ viññāyatīti ce? ''Saṅgaṇhanaṭṭhenā''ti vuttaṃ kaṅkhāvitaraṇīṭīkāpāṭhaṃ nissāya viññāyati. Atha vā kaṭha kicchajīvaneti dhātuto inapaccayaṃ katvā sijjhati. Ayamattho ''kaṭha kicchajīvane, muddhajadutiyanto dhātu, ino''ti abhidhānappadīpikāṭīkāyaṃ vuttattā viññāyati.

Bahū pana paṇḍitā imaṃ pāṭhaṃyeva gahetvā ''kathina-saddo muddhajadutiyantoyeva hoti, na dantajo''ti vadanti ceva likhanti ca, na panevaṃ ekantato vattabbaṃ. Kasmā? Abhidhānappadīpikāṭīkāyaṃ kakkhaḷapariyāyaṃ guṇasaddabhūtaṃ kaṭhinasaddaṃ sandhāya vuttaṃ, na sāsanavohārato nāmasaddabhūtaṃ. Tenevāha ''pañcakaṃ kakkhaḷe''ti. Anekesu pana pāḷiaṭṭhakathādipotthakesu jinasāsanavohārato nāmasaddabhūto kathina-saddo dantajoyeva yebhuyyena paññāyati, teneva ca kāraṇena abhidhānappadīpikāṭīkāyampi vaṇṇavipariyāye kathinantipi vuttaṃ. Atha vā kattha silāghāyanti dhātuto inapaccayaṃ katvā sasaṃyogatthakāraṃ nisaṃyogaṃ katvā sijjhati. Ayamattho silāghādisuttassa vuttiyaṃ ''silāgha katthane''ti vacanato, saddanītiyañca ''katthanaṃ pasaṃsana''nti vaṇṇitattā ca viññāyati. Idañca vacanaṃ ''idañhi kathinavattaṃ nāma buddhappasattha''nti aṭṭhakathāvacanena (mahāva. aṭṭha. 306) sameti. Ācariyā pana ''kaṭhadhātu inapaccayo''ti vikappetvā ''kaṭha samatthane''ti atthaṃ vadanti, taṃ ṭīkāsu (sārattha. ṭī. mahāvagga 3.306; vi. vi. ṭī. mahāvagga 2.306; vajira. ṭī. mahāvagga 306; kaṅkhā. abhi. ṭī. kathinasikkhāpadavaṇṇanā) ''thiranti attho''ti vacanaṃ anapekkhitvā ''pañcānisaṃse antokaraṇasamatthatāyā''ti hetumeva atthabhāvena gahetvā vuttaṃ siyā, taṃ pana thirabhāvassa hetuyeva.

Kathaṃ viggaho kātabboti? Ayaṃ kathina-saddo catūsu padesu nāmapadaṃ, pañcasu nāmesu suddhanāmaṃ, catūsu suddhanāmesu ruḷhīsuddhanāmaṃ, dvīsu pāṭipadikasaddesu anipphannapāṭipadikasaddao, tasmā viggaho na kātabbo. Vuttañhi –

''Ruḷhīkhyātaṃ nipātañcu-pasaggālapanaṃ tathā;
Sabbanāmikametesu, na kato viggaho chasū''ti.

Ayamattho ''kathinanti…pe… thiranti attho''ti ṭīkāsu (sārattha. ṭī. mahāvagga 3.306; vi. vi. ṭī. mahāvagga 2.306; vajira. ṭī. mahāvagga 306; kaṅkhā. abhi. ṭī. kathinasikkhāpadavaṇṇanā) vacanato viññāyati. Atha vā pañcānisaṃse aññattha gantuṃ adatvā kathati saṅgaṇhātīti **kathinaṃ,** ayaṃ vacanattho yathāvuttavinayatthamañjūsāpāṭhavasena (kaṅkhā. abhi. ṭī. kathinasikkhāpadavaṇṇanā) viññāyati. Atha vā kaṭhati kicchena jīvatīti kathino, rukkho, tassa esoti kathino, thirabhāvo, so etassa atthīti **kathinaṃ,** paññattijātaṃ ṭha-kārassa tha-kāraṃ katvā kathinanti vuttaṃ. Ayaṃ nayo ''kaṭha kicchajīvane''ti dhātvatthasaṃvaṇṇanāya ca ''pañcānisaṃse antokaraṇasamatthatāya thiranti attho''ti ṭīkāvacanena (sārattha. ṭī. mahāvagga 3.306; vi. vi. ṭī. mahāvagga 2.306; vajira. ṭī. mahāvagga 306; kaṅkhā. abhi. kathinasikkhāpadavaṇṇanā) ca sametīti daṭṭhabbo. Atha vā kathīyate silāghate pasaṃsīyate buddhādīhīti **kathinaṃ,** ayaṃ nayo ''kattha silāghāya''nti dhātvatthasaṃvaṇṇanāya ca ''idañhi kathinavattaṃ nāma buddhappasattha''nti (mahāva. aṭṭha. 306) aṭṭhakathāvacanena ca sametīti daṭṭhabbo.

Ettha pana saṅkheparucittā ācariyassa saddalakkhaṇaṃ avicāretvā atthameva pucchaṃ katvā vissajjetuṃ **''kathinaṃ attharituṃ ke labhanti, ke na labhantī''**tiādimāha. Tattha **ke labhantī**ti ke sādhentīti attho. **Pañca janā labhantī**ti pañca janā sādhenti. Kathinadussassa

hi dāyakā pacchimakoṭiyā cattāro honti, eko paṭiggāhakoti. ‘‘Tatra, bhikkhave, yvāyaṃ catuvaggo bhikkhusaṅgho ṭhapetvā tīṇi kammāni upasampadaṃ pavāraṇaṃ abbhāna’’nti campeyyakkhandhake (mahāva. 388) vuttattā na pañcavaggakaraṇīyanti gahetabbaṃ. **Paṭhamappavāraṇāya pavāritā**ti idaṃ vassacchedaṃ akatvā vassaṃvutthabhāvasandassanatthaṃ vuttaṃ antarāyena apavāritānampi vutthavassānaṃ kathinatthārasambhavato. Teneva ‘‘appavāritā vā’’ti avatvā **‘‘chinnavassā vā pacchimikāya upagatā vā na labhantī’’**ti ettakameva vuttaṃ. **Aññasmiṃ vihāre vutthavassāpi na labhantī**ti nānāsīmāya aññasmiṃ vihāre vutthavassā imasmiṃ vihāre kathinatthāraṃ na labhantīti attho. **Sabbe**ti chinnavassādayo, anupagatāpi tattheva saṅgahitā. **Ānisaṃsa**nti kathinānisaṃsacīvaraṃ. Ekaṃ atthatacīvaraṃyeva hi kathinacīvaraṃ nāma hoti, avasesāni cīvarāni vā sāṭakā vā kathinānisaṃsāyeva nāma. Vakkhati hi ‘‘avasesakathinānisaṃse balavavatthāni vassāvāsikaṭhitikāya dātabbānī’’ti. (Vi. saṅga. aṭṭha. 226) **itaresa**nti purimikāya upagatānaṃ.

So ce pacchimikāya upasampajjati, gaṇapūrako ceva hoti, ānisaṃsañca labhatīti iminā sāmaṇerānaṃ vassūpagamanaṃ anuññātaṃ hoti. So hi purimikāya vassūpagatattā ānisaṃsaṃ labhati, pacchimikāya pana upasampajjitattā gaṇapūrako hotīti. **Sace purimikāya upagatā kathinatthārakusalā na hontī**tiādinā ‘‘aṭṭhadhammakovido bhikkhu, kathinatthāramarahatī’’ti vinayavinicchaye (vi. vi. 2704) āgatattā sayaṃ ce aṭṭhadhammakusalo, sayameva attharitabbaṃ. No ce, aññe aṭṭhadhammakusale pariyesitvā netabbā, evaṃ akatvā kathinaṃ attharituṃ na vaṭṭatīti dasseti. **Kathinaṃ attharāpetvā**ti sakāritavacanena tehi bāhirato āgatattherehi sayaṃ kathinaṃ na attharitabbaṃ, sabbapubbakiccādikaṃ saṃvidahitvā te purimikāya vassūpagatā antosīmaṭṭhabhikkhūyeva attharāpetabbāti dasseti, aññathā añño kathinaṃ attharati, añño ānisaṃsaṃ labhatīti āpajjati, na panevaṃ yujjati. Vakkhati hi ‘‘ānisaṃso pana itaresaṃyeva hotī’’ti. **Dānañca bhuñjitvā**ti khādanīyabhojanīyabhūtaṃ annapānādidānaṃ bhuñjitvā. Na hi te vatthudānaṃ labhanti.

Kathinacīvaraṃ demāti dātuṃ vaṭṭatīti ettha ‘‘saṅghassa kathinacīvaraṃ demā’’ti vattabbaṃ. Evañhi sati ‘‘idaṃ saṅghassa kathinadussaṃ uppanna’’nti (mahāva. 307) kammavācāya sameti. Atha ca pana pubbe kataparicayattā ‘‘saṅghassā’’ti avuttepi sampadānaṃ pākaṭanti katvā avuttaṃ siyāti. Ettheke ācariyā vadanti ‘‘saṅghassāti avuttepi kāle dinnaṃ saṅghikaṃ hotī’’ti, tatrevaṃ vattabbaṃ ‘‘na kāle dinnaṃ sabbaṃ saṅghikaṃ hotī’’ti. Kathaṃ viññāyatīti ce? ‘‘Yañca kālepi saṅghassa vā idaṃ akālacīvaranti, puggalassa vā idaṃ tuyhaṃ dammītiādinā nayena dinnaṃ, etaṃ akālacīvaraṃ nāmā’’ti kaṅkhāvitaraṇiyaṃ (kaṅkhā. aṭṭha. akālacivarasikkhāpadavaṇṇanā) āgatattā puggalikampi hotīti viññāyati, tasmā parammukhāpi nāmaṃ vatvā sammukhāpi pādamūle ṭhapetvā dinnaṃ puggalikameva hoti, na saṅghikaṃ. Vuttaṅhetaṃ aṭṭhakathāyaṃ (mahāva. aṭṭha. 379) **‘‘puggalassa detī**ti ‘imaṃ cīvaraṃ itthannāmassa dammī’ti evaṃ parammukhā vā, pādamūle ṭhapetvā ‘imaṃ, bhante, tumhākaṃ dammī’ti evaṃ sammukhā vā detī’’ti. Evaṃ puggalike sati taṃ cīvaraṃ saṅghassa bhājetabbaṃ hoti vā na hoti vāti? So puggalo attano saddhivihārikaantevāsikabhūtassa saṅghassa vā aññassa sahadhammikasaṅghassa vā bhājetukāmo bhājeyya, abhājetukāmo ‘‘bhājetū’’ti na kenaci vacanīyo. Kathaṃ viññāyatīti ce? ‘‘Na hi puggalassa ādissa dinnaṃ kenaci bhājanīyaṃ hotī’’ti ṭīkāsu āgamanato viññāyati. Atheke ācariyā evaṃ vadanti ‘‘kathinassa ekaṃ mūlaṃ saṅghoti (pari. 408) vuttattā puggalaṃ uddissa dinnepi saṅghāyattaṃ saṅghikaṃ hoti. Yathā kiṃ ‘sīmāya dammi, senāsanassa dammī’ti vuttepi taṃ dānaṃ saṅghikaṃ hoti, yathā ca ‘kathinacīvaraṃ dammī’ti vutte saṅghikaṃ hotī’’ti.

Tatrevaṃ vicāretabbaṃ – ‘‘kathinassa ekaṃ mūlaṃ saṅgho’’ti vacanaṃ (pari. 408) kathinassa mūlaṃ kathinassa kāraṇaṃ dasseti. Yathā hi mūle vijjamāne rukkho tiṭṭhati, avijjamāne na tiṭṭhati, tasmā mūlaṃ rukkhassa kāraṇaṃ hoti, patiṭṭhaṃ hoti, evaṃ saṅghe vijjamāne kathinaṃ hoti, no avijjamāne, tasmā saṅgho kathinassa mūlaṃ kathinassa kāraṇaṃ nāma hoti. Kathaṃ saṅghe vijjamāne kathinaṃ hoti? Sabbantimena paricchedena catuvaggabhūtena saṅghena atthārārahassa bhikkhuno ñattidutiyakammavācāya kathinacīvare dinneyeva tena cīvarena atthataṃ kathinaṃ nāma hoti, no adinne, tasmā catuvaggasaṅghe alabbhamāne sahassakkhattuṃ ‘‘kathinaṃ dammī’’ti vuttepi kathinaṃ nāma na hoti, tasmā upacārasīmāya paricchinne vihāre eko vā dve vā tayo vā cattāro vā bhikkhū viharanti, tattha kathinacīvare uppanne aññato pariyesitvā catuvaggasaṅgho eko paṭiggāhakoti pañcannaṃ bhikkhūnaṃ pūraṇe sati kathinaṃ attharituṃ labhati, nāsati, evaṃ saṅghe vijjamāneyeva kathinaṃ nāma hoti, no avijjamāne, tasmā saṅghassa kathinassa mūlabhūtataṃ kāraṇabhūtataṃ sandhāya ‘‘kathinassa ekaṃ mūlaṃ saṅgho’’ti vuttaṃ. ‘‘Kathina’’nti vutte saṅghikaṃyeva hoti, no puggalikanti adhippāyo etasmiṃ pāṭhe na labbhati. Yathā kiṃ ‘‘kiccādhikaraṇassa ekaṃ mūlaṃ saṅgho’’ti (cūḷava. 219) ettha apalokanakammañattikammañattidutiyakammañatticatutthakammasaṅkhātaṃ kiccādhikaraṇaṃ catuvaggādike saṅghe vijjamāneyeva hoti, no avijjamāne, tasmā saṅghassa kiccādhikaraṇassa mūlabhūtataṃ kāraṇabhūtataṃ sandhāya ‘‘kiccādhikaraṇassa ekaṃ mūlaṃ saṅgho’’ti vuccati, evaṃsampadamidaṃ daṭṭhabbaṃ.

Yadipi vuttaṃ ‘‘yathā ‘sīmāya dammi, senāsanassa dammī’tiādīsu taṃ dānaṃ saṅghāyattameva hoti, tathā ‘kathina dammī’ti vutte puggalaṃ uddissa dinnepi saṅghāyattameva saṅghikameva hotī’’ti, tathāpi evaṃ vicāraṇā kātabbā – ‘‘sīmāya dammi, senāsanassa dammī’’tiādīsu sīmā ca senāsanañca dānapaṭiggāhakā na honti, tasmā sīmaṭṭhassa ca senāsanaṭṭhassa ca saṅghassa āyattaṃ hoti, puggalo pana dānapaṭiggāhakova, tasmā ‘‘imaṃ kathinacīvaraṃ itthannāmassa bhikkhuno dammī’’ti parammukhā vā tassa bhikkhuno pādamūle ṭhapetvā sammukhā vā dinnaṃ kathaṃ saṅghāyattaṃ saṅghasantakaṃ bhaveyya, evaṃ saṅghassa apariṇataṃ puggalikacīvaraṃ saṅghassa pariṇāmeyya, navasu adhammikadānesu ekaṃ bhaveyya, tassa cīvarassa paṭiggahopi navasu adhammikapaṭiggahesu eko bhaveyya, tassa cīvarassa paribhogopi navasu adhammikaparibhogesu eko bhaveyya. Kathaṃ viññāyatīti ce? **Nava adhammikāni dānānī**ti saṅghassa pariṇataṃ aññasaṅghassa vā cetiyassa vā puggalassa vā pariṇāmeti, cetiyassa pariṇataṃ aññacetiyassa vā saṅghassa vā puggalassa vā pariṇāmeti, puggalassa pariṇataṃ aññapuggalassa vā saṅghassa vā cetiyassa vā pariṇāmeti, ‘‘nava adhammikā paribhogā’’ti āgataṃ parivārapāḷiñca (pari. 329) **‘‘nava paṭiggahaparibhogā**ti etesaṃyeva dānānaṃ paṭiggahā ca paribhogā cā’’ti āgataṃ aṭṭhakathañca (pari. aṭṭha. 329) oloketvā viññāyatīti.

Athāpi evaṃ vadanti – dāyako saṅghattherassa vā ganthadhutaṅgavasena abhiññātassa vā bhattuddesakassa vā pahiṇati ‘‘amhākaṃ bhattaggahaṇatthāya aṭṭha bhikkhū gahetvā āgacchathā’’ti, sacepi ñātiupaṭṭhākehi pesitaṃ hoti, ime tayo janā pucchituṃ na labhanti. Āruḷhāyeva mātikaṃ, saṅghato aṭṭha bhikkhū uddisāpetvā attanavamehi gantabbaṃ. Kasmā? Bhikkhusaṅghassa hi ete bhikkhū nissāya lābho uppajjatīti. Ganthadhutaṅgādīhi pana anabhiññāto āvāsikabhikkhu pucchituṃ labhati, tasmā tena ‘‘kiṃ saṅghato gaṇhāmi, udāhu ye jānāmi, tehi saddhiṃ āgacchāmī’’ti mātikaṃ āropetvā yathā dāyakā vadanti, tathā paṭipajjitabbanti (cūḷava. aṭṭha. 325), īdisesu ṭhānesu ‘‘saṅghassa lābho puggalaṃ upanissāya uppajjatī’’ti vacanaṃ upanidhāya ‘‘saṅghassa lābho puggalaṃ nissāya uppajjati, puggalassa pattalābho saṅghaṃ āmasitvā dento saṅghāyatto hotī’’ti viññāyatīti.

Imasmimpi vacane evaṃ vicāraṇā kātabbā – tasmiṃ tu nimantane na puggalaṃyeva nimanteti, atha kho sasaṅghaṃ puggalaṃ nimanteti. Tattha tu ‘‘saṅgha’’nti avatvā ‘‘aṭṭha bhikkhū’’ti vuttattā ‘‘kiṃ saṅghato gaṇhāmi, udāhu ye jānāmi, tehi saddhiṃ āgacchāmī’’ti

anabhiññāto puggalo pucchituṃ labhati. Saṅghattherassa pana saṅghaṃ pariharitvā vasitattā ''aṭṭha bhikkhū''ti vutte saṅghaṃ ṭhapetvā aññesaṃ gahaṇakāraṇaṃ natthi, ganthadhutaṅgavasena abhiññātapuggalopi saṅghassa puññanissitattā ''aṭṭha bhikkhū''ti vutte saṅghatoyeva gaṇhāti, bhattuddesakassapi devasikaṃ saṅghasseva bhattavicāraṇattā ''aṭṭha bhikkhū''ti vutte saṅghaṃ ṭhapetvā aññesaṃ gahaṇakāraṇaṃ natthi. Evaṃ ''aṭṭha bhikkhū gahetvā āgacchathā''ti saha saṅghena nimantitattā ''ime tayo janā pucchituṃ na labhantī''ti vuttaṃ, na ''tvaṃ āgacchāhī''ti puggalasseva nimantane satipi saṅghaṃ gahetvā āgantabbatoti. Evaṃ ''aṭṭha bhikkhū gahetvā āgacchathā''ti sasaṅghasseva puggalassa nimantitattā saṅgho gahetabbo hoti, na ''tumhe āgacchathā''ti puggalasseva nimantitattā, tasmā ''puggalassa lābho saṅghāyatto''ti na sakkā vattuṃ, aṭṭhakathādīsu pakaraṇesupi ''puggalaṃ nissāya saṅghassa lābho uppajjati'' icceva vutto, na ''puggalassa lābho saṅghāyatto''ti. Cīvaralābhakhettabhūtāsu aṭṭhasu mātikāsu ca ''saṅghassa detī''ti ca visuṃ, ''puggalassa detī''ti ca visuṃ āgataṃ. **Puggalassa detī**ti ''imaṃ cīvaraṃ itthannāmassa dammī''ti evaṃ parammukhā vā, pādamūle ṭhapetvā ''imaṃ bhante tumhākaṃ dammī''ti evaṃ sammukhā vā detīti.

Idāni pana cīvaraṃ dātukāmā upāsakā vā upāsikāyo vā sayaṃ anāgantvā puttadāsādayo āṇāpentāpi ''imaṃ cīvaraṃ itthannāmassa therassa dethā''ti vatvā puggalasseva dāpenti, sāmaṃ gantvā dadantāpi pādamūle ṭhapetvā vā hatthe ṭhapetvā vā hatthena phusāpetvā vā dadanti ''imaṃ, bhante, cīvaraṃ tumhe uddissa ettakaṃ dhanaṃ pariccajitvā kataṃ, evañca evañca hatthakammaṃ katvā sampāditaṃ, tasmā tumhe nivāsatha pārupatha paribhuñjathā''tiādīni vadanti, tassa puggalassa paribhogakaraṇameva icchanti, na saṅghassa dānaṃ. Keci atuṭṭhakathampi kathenti. Evaṃ puggalameva uddissa dinnacīvarassa saṅghena āyattakāraṇaṃ natthi. ''Sace pana 'idaṃ tumhākañca tumhākaṃ antevāsikānañca dammī'ti evaṃ vadati, therassa ca antevāsikānañca pāpuṇātī''ti (mahāva. aṭṭha. 379) āgamanato evaṃ vatvā dente pana ācariyantevāsikānaṃ pāpuṇāti, anantevāsikassa pana na pāpuṇāti. ''Uddesaṃ gahetuṃ āgato gahetvā gacchanto ca atthi, tassapi pāpuṇātī''ti āgamanato bahisīmaṭṭhassa dhammantevāsikassapi pāpuṇāti. ''Tumhehi saddhiṃ nibaddhacārikabhikkhūnaṃ dammīti vutte uddesantevāsikānaṃ vattaṃ katvā uddesaparipucchādīni gahetvā vicarantānaṃ sabbesaṃ pāpuṇātī''ti (mahāva. aṭṭha. 379) āgamanato evaṃ vatvā dente dhammantevāsikānaṃ vattapaṭipattikārakānañca antevāsikānaṃ pāpuṇāti. Evaṃ dāyakānaṃ vacanānurūpameva dānassa pavattanato ''yathā dāyakā vadanti, tathā paṭipajjitabba''nti (cūḷava. aṭṭha. 325) aṭṭhakathācariyā vadanti.

Evaṃ idāni dāyakā yebhuyyena puggalasseva denti, satesu sahassesu ekoyeva paṇḍito bahussuto dāyako saṅghassa dadeyya, puggalikacīvarañca saṅghikabhavanatthāya akariyamānaṃ na ñattiyā kammavācāya ca arahaṃ hoti. Kathaṃ viññāyatīti ce? Ñattikammavācāvirodhato. Kathaṃ virodhoti ce? Ñattiyā kammavācāya ca ''idaṃ saṅghassa kathinadussaṃ uppanna''nti kathinacīvarassa saṅghikabhāvo vutto, idāni pana taṃ cīvaraṃ ''puggalassa dinnaṃ puggalika''nti vacanatthānurūpato puggalikaṃ hoti, evampi virodho. ''Saṅgho imaṃ kathinadussaṃ itthannāmassa bhikkhuno dadeyya kathinaṃ attharitu''nti ettha ca saṅghoti dhātuyā kattā hoti, bhikkhunoti sampadānaṃ, idha pana saṅghassa tasmiṃ kathinacīvare anissarabhāvato saṅgho kattā na hoti, bhikkhu paṭiggāhalakkhaṇābhāvato sampadānaṃ na hoti, evampi virodho. Dāyakena pana saṅghassa pariccattattā saṅghikabhūtaṃ kathinacīvaraṃ yasmiṃ kāle saṅgho kathinaṃ attharituṃ aṭṭhaṅgasamannāgatassa bhikkhuno deti, tasmiṃ kāle ñattidutiyakammavācaṃ idāni manussā ''ñattī''ti voharanti, tañca cīvaraṃ ''ñattiladdhacīvara''nti, taṃ cīvaradāyakañca ''ñattiladdhadāyako''ti, tasmā saṅghikacīvarameva ñattiladdhaṃ hoti, no puggalikacīvaraṃ. Ñattiladdhakālato pana paṭṭhāya taṃ cīvaraṃ puggalikaṃ hoti. Kasmā? Atthārakapuggalassa cīvarabhāvatoti.

Athāpi vadanti ''dinnanti pāṭhañca 'sādhentī'ti pāṭhañca 'ānisaṃsaṃ labhantī'ti pāṭhañca upanidhāya ayamattho viññāyatī''ti, tatthāyamācariyānamadhippāyo – ''dinnaṃ idaṃ saṅghenā''ti ettha dā-dhātuyā saṅghenāti kattā, idanti kammaṃ, imassa kathinacīvarassa saṅghikattā saṅghena dinnaṃ hoti, tena viññāyati ''kathina''nti vutte saṅghikaṃ hotīti. **''Kathinatthāraṃ ke labhantī**ti ettha **ke labhantī**ti ke sādhentīti attho. Pañca janā sādhentī''ti vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 306) vuttaṃ. Tattha **pañca janā**ti saṅgho vutto, imināpi viññāyati ''kathinanti vutte saṅghikaṃ hotī''ti. **Ānisaṃsaṃ labhantī**ti ettha ca saṅghikattā sabbe sīmaṭṭhakabhikkhū ānisaṃsaṃ labhanti, imināpi viññāyati ''kathinanti vutte saṅghikaṃ hotī''ti.

Tatrāpyevaṃ vicāraṇā kātabbā – pubbedāyakā cattāropi paccaye yebhuyyena saṅghasseva denti, tasmā saṅghassa catupaccayabhājanakathā ativitthārā hoti. Appakato pana puggalassa denti, tasmā saṅghassa dinnaṃ kathinacīvaraṃ saṅghena atthārakassa puggalassa dinnaṃ sandhāya vuttaṃ. **Sādhentī**ti ca kathinadussassa dāyakā cattāro, paṭiggāhako ekoti pañca janā kathinadānakammaṃ sādhentīti vuttaṃ. **Ānisaṃsaṃ labhantī**ti idañca atthārakassa ca anumodanānañca bhikkhūnaṃ ānisaṃsalābhameva vuttaṃ, na etehi pāṭhehi ''kathina''nti vutte saṅghikaṃ hotīti attho viññātabbo hotīti daṭṭhabbo. Saṅghassa uppannacīvaraṃ saṅghena atthārakassa dinnabhāvo kathaṃ viññāyatīti? ''Idaṃ saṅghassa kathinadussaṃ uppannaṃ, saṅgho imaṃ kathinadussaṃ itthannāmassa bhikkhuno deti kathinaṃ attharitu''nti vuttaṃ pāḷipāṭhañca (mahāva. 307) ''saṅgho ajja kathinadussaṃ labhitvā punadivase deti, ayaṃ nicayasannidhī''ti vuttaṃ aṭṭhakathāpāṭhañca disvā viññāyatīti. Saṅghasantakabhūtaṃ cīvarameva dānakiriyāya kammaṃ, saṅgho kattā, puggalo sampadānaṃ bhavituṃ arahabhāvo ca yathāvuttapāḷipāṭhameva upanidhāya viññāyatīti.

Evaṃ sante puggalassa dinnaṃ puggalikacīvaraṃ saṅghikaṃ kātuṃ kathaṃ paṭipajjitabbanti? Sace so paṭiggāhakapuggalo dāyakānaṃ evaṃ vadati ''upāsaka dānaṃ nāma puggalassa dinnato saṅghassa dinnaṃ mahapphalataraṃ hoti, tasmā saṅghassa dehi, saṅghassa datvā puna saṅghena atthārārahassa bhikkhuno kammavācāya datvā tena puggalena yathāvinayaṃ atthateyeva kathinaṃ nāma hoti, na puggalassa datvā puggalena sāmaṃyeva atthate, tasmā saṅghassa dehī''ti uyyojetvā saṅghassa dāpitepi taṃ cīvaraṃ saṅghikaṃ hoti kathinatthārārahaṃ. Yadi pana dāyako appassutatāya ''nāhaṃ, bhante, kiñci jānāmi, imaṃ cīvaraṃ tumhākameva dammī''ti vakkhati, evaṃ sati puggalikavaseneva sampaṭicchitvā tena puggalena taṃ cīvaraṃ saṅghassa dinnampi saṅghikaṃ hoti.

Yadi evaṃ samaṇeneva samaṇassa dinnaṃ cīvaraṃ kathaṃ kathinatthārārahaṃ bhaveyyāti? No na bhaveyya. Vuttañhetaṃ aṭṭhakathāyaṃ (mahāva. aṭṭha. 306) ''kathinaṃ kena dinnaṃ vaṭṭati? Yena kenaci devena vā manussena vā pañcannaṃ vā sahadhammikānaṃ aññatarena dinnaṃ vaṭṭatī''ti. Atha kasmā paramparabhūtehi ācariyehi ñattiladdhacīvarato avasesāni cīvarāni saṅghassa bhājetvā eva paribhuñjitānīti? Vuccate – ekacce bhikkhū ācariyaparamparāgataanausāreneva paṭipajjanti, keci bahūnaṃ kiriyaṃ disvā diṭṭhānugativasena paṭipajjanti, bahussutāpi keci therā aruccantāpi paveṇibhedabhayena paṭipajjanti, apare rucivasena atthañca adhippāyañca pariṇāmetvā gaṇhanti, pakaraṇamevānugatabhikkhū pana yathāpakaraṇāgatameva atthaṃ gahetvā saṅghikañca puggalikañca amissaṃ katvā, kālacīvarañca akālacīvarañca amissaṃ katvā gaṇhanti. Bhikkhunivibhaṅge (pāci. 738) ''thūlanandā bhikkhunī akālacīvaraṃ 'kālacīvara'nti adhiṭṭhahitvā bhājāpessati, atha bhagavā nissaggiyapācittiyāpattiṃ paññapesī''ti āgataṃ, tasmā lajjīpesalabahussutasikkhākāmabhūtena bhikkhunā aneka-pāḷiaṭṭhakathādayo pakaraṇe oloketvā saṃsanditvā pakaraṇamevānugantabbaṃ, na aññesaṃ kiriyaṃ saddahitabbaṃ, na ca anugantabbaṃ. Bhagavato hi dharamānakāle vā tato pacchā vā pubbe dāyakā yebhuyyena

cattāro paccaye saṅghasseva denti, tasmā saṅghikasenāsanassa saṅghikacīvarassa ca bāhullato pubbācariyā saṅghassa bhājetvā eva paribhuñjiṃsu.

Idāni pana dāyakā yebhuyyena cattāro paccaye puggalasseva denti, tasmā senāsanampi abhinavabhūtaṃ puggalikameva bahulaṃ hoti, cīvarampi puggalikameva bahulaṃ. Daliddāpi suttakantanakālato paṭṭhāya ''imaṃ cīvaraṃ kathinakāle itthannāmassa bhikkhuno dassāmī''ti cintetvā ca tatheva vatvā ca sabbakiccāni karonti, mahaddhanā ca sāṭakassa kīṇitakālato paṭṭhāya tatheva cintetvā kathetvā karonti, dānakāle ca ''imaṃ cīvaraṃ itthannāmassa dehī''ti puttadāsādayo vā pesenti, sāmaṃ vā gantvā cīvaraṃ tassa bhikkhussa pādamūle vā hatthe vā ṭhapetvā ''imaṃ cīvaraṃ tuyhaṃ dammī''ti vatvā vā cintetvā vā denti, satesu vā sahassesu vā eko paṇḍitapuriso ''puggalassa dinnadānato saṅghassa dinnaṃ mahapphala''nti ñatvā ''imaṃ kathinacīvaraṃ saṅghassa dammī''ti vatvā vā cintetvā vā deti, tassa sā dakkhiṇā saṅghagatā hoti. Sace pana dāyako puggalassa dātukāmo hoti, puggalo pana tassa mahapphalabhāvamicchanto dakkhiṇā-vibhaṅgasuttādidhammadesanāya (ma. ni. 3.376 ādayo) puggalikadānato saṅghikadānassa mahapphalabhāvaṃ jānāpetvā ''imaṃ tava cīvaraṃ saṅghassa dehī''ti uyyojeti, dāyakopi tassa vacanaṃ sampaṭicchitvā ''imaṃ kathinacīvaraṃ saṅghassa dammī''ti vatvā vā cintetvā vā deti, evampi sā dakkhiṇā saṅghagatā hoti.

Yadi pana bhikkhunā uyyojitopi duppañño dāyako tassa vacanaṃ anādiyitvā puggalasseva deti, tassa sā dakkhiṇā puggalagatā hoti. Atha pana so puggalo sayaṃ sampaṭicchitvā puna saṅghassa pariccajati, evampi taṃ cīvaraṃ saṅghikaṃ hoti, taṃ saṅghikavasena bhājetabbaṃ. Yadi pana dāyakopi puggalasseva deti, puggalopi sampaṭicchitvā na pariccajati, evaṃ sante taṃ cīvaraṃ puggalikaṃ hoti, na kathinakālamattena vā kathinavacanamattena vā saṅghikaṃ hoti. Idāni pana iminā nayena puggalikacīvaraṃyeva bahulaṃ hoti. Evaṃ santepi ācariyaparamparā paveṇiṃ abhinditukāmā saṅghikaṃ viya katvā bhājetvā paribhuñjiṃsu. Yadi mukhyato saṅghikaṃ siyā, saṅghena dinnato paraṃ ekasūcimattampi puggalo adhikaṃ gaṇhituṃ na labheyya.

Ekacce therā saṅghikanti pana vadanti, bhājanakāle pana issaravatāya yathāruci vicārenti, ekacce bhikkhū mukhyasaṅghikanti maññamānā abhājetukāmampi puggalaṃ abhibhavitvā bhājāpenti, tassa puggalassa mātā pitā ñātakā upāsakādayo ''amhākaṃ puttassa dema, amhākaṃ ñātakabhikkhussa dema, amhākaṃ kulūpakassa demā''ti, aññepi saddhā pasannā dāyakā ''itthannāmassa puggalassa demā''ti vicāretvā parammukhāpi ''imaṃ cīvaraṃ itthannāmassa dammī''ti vatvā sammukhāpi pādamūle vā hatthe vā ṭhapetvā denti, evarūpaṃ cīvaraṃ puggalikaṃ hoti, saṅghaṃ āmasitvā avuttattā saṅghāyattaṃ na hoti, ''kathinaṃ dassāmī''ti vā ''kathinaṃ dātuṃ gato''ti vā ''kathinacīvara''nti vā pubbāparakālesu vacanaṃ pana mukhyakathinabhūtassa saṅghikacīvarassa kāle dinnattā tadupacārato vohāramattaṃ hoti. Yathā kiṃ? ''Uposathika''nti vuttaṃ bhattaṃ cuddasasu saṅghikabhattesu antogadhaṃ mukhyasaṅghikaṃ hoti, samādinnauposathā dāyakā sāyaṃ bhuñjitabbabhattabhāgaṃ saṅghassa denti, taṃ saṅgho salākabhattaṃ viya ṭhitikaṃ katvā bhuñjati, iti saṅghassa dinnattā saṅghikaṃ hoti. Idāni pana dāyakā attano attano kulūpakassa vā ñātibhikkhussa vā uposathadivasesu bhattaṃ denti, taṃ saṅghassa adinnattā saṅghikaṃ na hoti. Evaṃ santepi uposathadivase dinnattā mukhyavasena pavattauposathabhattaṃ viya tadupacārena ''uposathabhatta''nti voharīyati, evaṃsampadamidaṃ daṭṭhabbaṃ.

Evaṃ imasmiṃ kāle yebhuyyena puggalasseva dinnattā puggalikabhūtaṃ cīvaraṃ ñattikammavācārahaṃ na hoti, saṅghikameva ñattikammavācārahaṃ hoti, tadeva ca pañcānisaṃsakāraṇaṃ hoti, tasmā paṇḍitena puggalena ''upāsakā saṅghe detha, saṅghe dinnaṃ mahapphalaṃ hotī''tiādinā niyojetvā dāpetabbaṃ, sayaṃ vā sampaṭicchitvā saṅghassa pariccajitabbaṃ. Evaṃ pariccajitattā saṅghikabhūtaṃ cīvaraṃ ñattikammavācārahañca hoti pañcānisaṃsanipphādakañca. Evaṃ niyojanañca ''saṅghe gotami dehi, saṅghe te dinne ahañceva pūjito bhavissāmi saṅgho cā''ti (ma. ni. 3.376) bhagavatā vuttavacanaṃ anugataṃ hotīti daṭṭhabbaṃ.

Parikammaṃ karontānaṃ bhikkhūnaṃ yāgubhattañca dātuṃ vaṭṭatīti idaṃ pucchitattā doso natthīti katvā vuttaṃ, apucchite pana evaṃ kathetuṃ na vaṭṭati. **Khalimakkhitasāṭako**ti ahatavatthaṃ sandhāya vuttaṃ. **Suṭṭhu dhovitvā**tiādinā sapubbakaraṇaṃ atthāraṃ dasseti. Dhovanasibbanarajanakappakaraṇena hi vicāraṇachedanabandhanānipi dassitāniyeva honti, atthāradassanena paccuddhāraadhiṭṭhānānipi dasseti. **Sūciādīni cīvarakammupakaraṇāni sajjetvā bahūhi bhikkhūhi saddhi**nti idaṃ pana sibbanassa upakaraṇanidassanaṃ. **Tadahevā**ti idaṃ pana karaṇasannidhimocanatthaṃ vuttaṃ. Dāyakassa hatthato sāṭakaṃ laddhadivaseyeva saṅghena atthārakassa bhikkhuno dātabbaṃ, evaṃ adente nicayasannidhi hoti. Atthārakenapi saṅghato laddhadivaseyeva kathinaṃ attharitabbaṃ, evaṃ akaronte karaṇasannidhi hoti.

Aññāni ca bahūni ānisaṃsavatthāni detīti iminā attharitabbasāṭakoyeva kathinasāṭako nāma, tato aññe sāṭakā bahavopi kathinānisaṃsāyeva nāmāti dasseti. Etena ca ''kathinānisaṃso''ti vatthāniyeva vuttāni na agghoti dīpeti. Yadi aggho vutto siyā, evaṃ sati ''bahvānisaṃsāni kathinavatthāni detī''ti vattabbaṃ, evaṃ pana avatvā ''bahūni kathinānisaṃsavatthāni detī''ti vuttaṃ, tena ñāyati ''na aggho vutto''ti, tasmā bahvānisaṃsabhāvo agghavasena na gahetabbo, atha kho vatthavaseneva gahetabboti. **Itaro**ti añño dāyako. **Tathā tathā ovaditvā saññāpetabbo**ti ''upāsaka dānaṃ nāma saṅghassa dinnakālato paṭṭhāya mahapphalaṃ hoti mahānisaṃsaṃ, atthāro pana bhikkhūnaṃ upakāratthāya bhagavatā anuññāto, tasmā ñattiladdhampi aladdhampi mahapphalamevā''ti vā ''upāsaka ayampi dāyako saṅghasseva deti, tvampi saṅghasseva desi, bhagavatā ca –

> 'Yo sīlavā sīlavantesu dadāti dānaṃ;
> Dhammena laddhaṃ supasannacitto;
> Abhisaddahaṃ kammaphalaṃ uḷāraṃ;
> Taṃ ve dānaṃ vipulaphalanti brūmī'ti. (ma. ni. 3.382) –

Vuttaṃ, tasmā saṅghassa dinnakālato paṭṭhāya mahapphalamevā''ti vā itiādīni vatvā saññāpetabbo.

Yassa saṅgho kathinacīvaraṃ deti, tena bhikkhunā kathinaṃ attharitabbanti yojanā. Yo jiṇṇacīvaro hoti bhikkhu, tassa dātabbanti sambandho. Imasmiṃ ṭhāne idāni bhikkhū –

> ''Paṭiggahaṇañca sappāyaṃ, ñatti ca anusāvanaṃ;
> Kappabindu paccuddhāro, adhiṭṭhānattharāni ca;
> Niyojanānumodā ca, iccayaṃ kathine vidhī''ti. –

Imaṃ gāthaṃ āharitvā kathinadānakammavācāya paṭhamaṃ kathinacīvarassa paṭiggahaṇañca sappāyapucchanañca karonti, tadayuttaṃ viya dissati. Kasmāti ce? ‘‘Aṭṭhahaṅgehi samannāgato puggalo bhabbo kathinaṃ attharituṃ…pe… pubbakaraṇaṃ jānāti, paccuddhāraṃ jānāti, adhiṭṭhānaṃ jānāti, atthāraṃ jānāti, mātikaṃ jānāti, palibodhaṃ jānāti, uddhāraṃ jānāti, ānisaṃsaṃ jānātī’’ti parivārapāḷiyañca (pari. 409),

> ‘‘Aṭṭhadhammavido bhikkhu, kathinatthāramarahati;
> Pubbapaccuddhārādhiṭṭhā-natthāro mātikāti ca;
> Palibodho ca uddhāro, ānisaṃsā panaṭṭhime’’ti. (vi. vi. 2704, 2706) –

Vinayavinicchayappakaraṇe ca āgatesu aṭṭhasu aṅgesu anāgatattā ca ‘‘pubbakaraṇaṃ sattahi dhammehi saṅgahitaṃ dhovanena vicāraṇena chedanena bandhanena sibbanena rajanena kappakaraṇenā’’ti parivārapāḷiyañca (pari. 408),

> ‘‘Dhovanañca vicāro ca, chedanaṃ bandhanampi ca;
> Sibbanaṃ rajanaṃ kappaṃ, pubbakiccanti vuccatī’’ti. (vi. vi. 2707) –

Vinayavinicchayappakaraṇe ca vuttesu sattasu pubbakaraṇesu anāgatattā ca.

Na kevalañca pakaraṇesu anāgatameva, atha kho yuttipi na dissati. Kathaṃ? Paṭiggahaṇaṃ nāma ‘‘yo pana bhikkhu adinnaṃ mukhadvāraṃ āhāraṃ āhāreyya aññatra udakadantaponā, pācittiya’’nti (pāci. 265) yāvakālikādīsu ajjhoharitabbesu catūsu kālikavatthūsu bhagavatā vuttaṃ, na cīvare, taṃ pana pādamūle ṭhapetvā dinnampi parammukhā dinnampi labbhateva. Vuttañhi aṭṭhakathāyaṃ (mahāva. aṭṭha. 379) ‘‘imaṃ cīvaraṃ itthannāmassa dammīti evaṃ parammukhā vā pādamūle ṭhapetvā ‘imaṃ tumhāka’nti evaṃ sammukhā vā detī’’ti, tasmā paṭiggahaṇakiccaṃ natthi, dāyakena cīvare dinne saṅghassa cittena sampaṭicchanamattameva pamāṇaṃ hoti.

Sappāyapucchanañca evaṃ karonti – ekena bhikkhunā ‘‘bhonto saṅghā saṅghassa kathine sampatte kassa puggalassa sappāyārahaṃ hotī’’ti pucchite eko bhikkhu nāmaṃ vatvā ‘‘itthannāmassa therassa sappāyārahaṃ hotī’’ti vadati, sappāyaiti ca nivāsanapārupanatthaṃ gahetvā vadanti. Etasmiṃ vacane saddato ca atthato ca adhippāyato ca yutti gavesitabbā hoti. Kathaṃ? Saddato vaggabhede satiyeva bahuvacanaṃ kattabbaṃ, na abhede, evaṃ saddato. Sappāyaitivacanañca anurūpattheyeva vattabbaṃ, na nivāsanapārupanatthe, evaṃ atthato. Idañca cīvaraṃ saṅgho kathinaṃ attharituṃ puggalassa deti, na nivāsanapārupanatthaṃ. Vuttañhi pāḷiyaṃ (mahāva. 307) ‘‘saṅgho imaṃ kathinadussaṃ itthannāmassa bhikkhuno deti kathinaṃ attharitu’’nti, tasmā yutti gavesitabbā hoti. ‘‘Paṭiggahaṇañca sappāya’’ntiādigāthāpi katthaci pāḷiyaṃ aṭṭhakathāṭīkādīsu ca na dissati, tasmā idha vuttanayeneva paṭipajjitabbaṃ.

Sace bahū jiṇṇacīvarā, vuḍḍhassa dātabbanti idaṃ kathinacīvarassa saṅghikattā ‘‘na ca, bhikkhave, saṅghikaṃ yathāvuḍḍhaṃ paṭibāhitabbaṃ, yo paṭibāheyya, āpatti dukkaṭassā’’ti iminā pāḷinayena (cūḷava. 311) vuttaṃ. Eteneva nayena sabbesu balavacīvaresu santesupi vuḍḍhasseva dātabbanti siddhaṃ. **Vuḍḍhesu…pe… dātabba**nti karaṇasannidhimocanatthaṃ vuttaṃ. Tenevāha **‘‘sace vuḍḍho’’**tyādi. Navakatarenapi hi karaṇasannidhiṃ mocetvā kathine atthate anumodanaṃ karontassa saṅghassa pañcānisaṃsalābho hotīti. **Apicā**tiādinā saṅghena kattabbavattaṃ dasseti. Vacanakkamo pana evaṃ kātabbo – kathinadussaṃ labhitvā saṅghe sīmāya sannipatite ekena bhikkhunā ‘‘bhante, saṅghassa idaṃ kathinadussaṃ uppannaṃ, saṅgho imaṃ kathinadussaṃ kathannāmassa bhikkhuno dadeyya kathinaṃ attharitu’’nti vutte aññena ‘‘yo jiṇṇacīvaro, tassā’’ti vattabbaṃ, tato purimena ‘‘bahū jiṇṇacīvarā’’ti vā ‘‘natthi idha jiṇṇacīvarā’’ti vā vutte aparena ‘‘tena hi vuḍḍhassā’’ti vattabbaṃ, puna purimena ‘‘ko ettha vuḍḍho’’ti vutte itarena ‘‘itthannāmo bhikkhū’’ti vattabbaṃ, puna purimena ‘‘so bhikkhu tadaheva cīvaraṃ katvā attharituṃ sakkotī’’ti vutte itarena ‘‘so sakkotī’’ti vā ‘‘saṅgho mahātherassa saṅgahaṃ karissatī’’ti vā vattabbaṃ, puna purimena ‘‘so mahāthero aṭṭhahi aṅgehi samannāgato’’ti vutte itarena ‘‘āma samannāgato’’ti vattabbaṃ, tato ‘‘sādhu suṭṭhu tassa dātabba’’nti vutte byattena bhikkhunā paṭibalena saṅgho ñātabbo.

Ettha ca ‘‘bhante, saṅghassā’’tiādivacanaṃ ‘‘suṇātu me, bhante, saṅgho, idaṃ saṅghassa kathinadussaṃ uppannaṃ, yadi saṅghassa pattakallaṃ, saṅgho imaṃ kathinadussaṃ itthannāmassa bhikkhuno dadeyya kathinaṃ attharitu’’nti imāya ñattipāḷiyā sameti. ‘‘Yo jiṇṇacīvaro, tassā’’tiādi ‘‘saṅghena kassā’’tiādi ‘‘saṅghena kassa dātabbaṃ, yo jiṇṇacīvaro hotī’’tiādinā aṭṭhakathāvacanena (mahāva. aṭṭha. 306) sameti. ‘‘So mahāthero aṭṭhahaṅgehi samannāgato’’tiādi ‘‘aṭṭhahaṅgehi samannāgato puggalo bhabbo kathinaṃ attharitu’’ntiādikāya parivārapāḷiyā (pari. 409) sametīti daṭṭhabbaṃ. Yassa pana dīyati, tassa ñattidutiyakammavācāya dātabbanti sambandho. Iminā imassa kathinadānakammassa garukattā na apalokanamattena dātabbanti imamatthaṃ pakāseti. Garukalahukānaṃ bhedo kammākammavinicchayakathāyaṃ āvi bhavissati.

Evaṃ dinne pana kathine paccuddharitabbā adhiṭṭhātabbā vācā bhinditabbāti sambandho. **Sace taṃ kathinadussaṃ niṭṭhitaparikammameva hotī**ti iminā kathinadussaṃ nāma na kevalaṃ pakatisāṭakameva hoti, atha kho pariniṭṭhitasattavidhapubbakiccacīvarampi hotīti dasseti, tasmā niṭṭhitacīvarasmiṃ dinne sattavidhapubbakiccakaraṇena attho natthi, kevalaṃ paccuddharaṇādīniyeva kātabbāni. Sace pana kiñci apariniṭṭhitaṃ hoti, antamaso kappabindumattampi, taṃ niṭṭhāpetvāyeva paccuddharaṇādīni kātabbāni. Gaṇṭhikapaṭṭapāsakapaṭṭāni pana sibbanantogadhāni, tānipi niṭṭhāpetvāyeva kātabbāni. Aniṭṭhāpento aniṭṭhitasibbanakiccameva hoti. Vuttañhi aṭṭhakathāyaṃ (pārā. aṭṭha. 2.462-463) ‘‘tattha **kata**nti sūcikammapariyosānena kataṃ, **sūcikammapariyosānaṃ** nāma yaṃ kiñci sūciyā kattabbaṃ. Pāsakapaṭṭaganṭhikapaṭṭapariyosānaṃ katvā sūciyā paṭisāmana’’nti. **Idañhi kathinavattaṃ nāma buddhappasattha**nti ‘‘atthatakathinānaṃ vo bhikkhave pañca kappissantī’’tiādinā pasatthaṃ.

Katapariyositaṃ pana kathinaṃ gahetvāti –

> ‘‘Dhovanañca vicāro ca, chedanaṃ bandhanampi ca;
> Sibbanaṃ rajanaṃ kappaṃ, pubbakiccanti vuccatī’’ti. (vi. vi. 2707) –

Vuttāni sattavidhapubbakaraṇāni katvā pariyosāpitaṃ kathinacīvaraṃ gahetvā. Atthārakena bhikkhunā paccuddharitabbā adhiṭṭhātabbā vācā bhinditabbāti sambandho. Saṅghāṭiyā kathinaṃ attharitukāmo bhikkhu pubbe ticīvarādhiṭṭhānena adhiṭṭhitaṃ porāṇikaṃ saṅghāṭiṃ ‘‘imaṃ saṅghāṭiṃ paccuddharāmī’’ti vatvā paccuddharitabbā, tato anadhiṭṭhitaṃ navaṃ saṅghāṭiṃ ‘‘imaṃ saṅghāṭiṃ adhiṭṭhāmī’’ti vatvā

adhiṭṭhātabbā, tato attharaṇakāle tameva adhiṭṭhitasaṅghāṭiṃ ‘‘imāya saṅghāṭiyā kathinaṃ attharāmī’’ti vācā bhinditabbāti attho. Esa nayo itaresu. Etena kathinatthāraṇaṃ nāma vacībhedakaraṇameva hoti, na kiñci kāyavikārakaraṇanti imamatthaṃ dīpeti. Tathā hi vuttaṃ vinayatthamañjūsāyaṃ (kaṅkhā. abhi. ṭī. kathinasikkhāpadavaṇṇanā) **‘‘attharitabba**nti attharaṇaṃ kātabbaṃ, tañca kho tathāvacībhedakaraṇamevāti daṭṭhabba’’nti.

Tattha paccuddhāro tividho ‘‘imaṃ saṅghāṭiṃ paccuddharāmī’’ti saṅghāṭiyā paccuddhāro, ‘‘imaṃ uttarāsaṅgaṃ paccuddharāmī’’ti uttarāsaṅgassa paccuddhāro, ‘‘imaṃ antaravāsakaṃ paccuddharāmī’’ti antaravāsakassa paccuddhāroti. Vuttañhetaṃ parivāre (pari. 408) ‘‘paccuddhāro tīhi dhammehi saṅgahito saṅghāṭiyā uttarāsaṅgena antaravāsakenā’’ti. Adhiṭṭhānaṃ tividhaṃ ‘‘imaṃ saṅghāṭiṃ adhiṭṭhāmī’’ti saṅghāṭiyā adhiṭṭhānaṃ, ‘‘imaṃ uttarāsaṅgaṃ adhiṭṭhāmī’’ti uttarāsaṅgassa adhiṭṭhānaṃ, ‘‘imaṃ antaravāsakaṃ adhiṭṭhāmī’’ti antaravāsakassa adhiṭṭhānanti. Vuttañhetaṃ parivāre (pari. 408) ‘‘adhiṭṭhānaṃ tīhi dhammehi saṅgahitaṃ saṅghāṭiyā uttarāsaṅgena antaravāsakenā’’ti.

Atha vā adhiṭṭhānaṃ duvidhaṃ kāyena adhiṭṭhānaṃ, vācāya adhiṭṭhānanti. Tattha porāṇikaṃ saṅghāṭiṃ ‘‘imaṃ saṅghāṭiṃ paccuddharāmī’’ti paccuddharitvā navaṃ saṅghāṭiṃ hatthena gahetvā ‘‘imaṃ saṅghāṭiṃ adhiṭṭhāmī’’ti cittena ābhogaṃ katvā kāyavikārakaraṇena kāyena vā adhiṭṭhātabbaṃ, vacībhedaṃ katvā vācāya vā adhiṭṭhātabbaṃ. Vuttañhi aṭṭhakathāyaṃ (pārā. aṭṭha. 2.469; kaṅkhā. aṭṭha. kathinasikkhāpadavaṇṇanā) ‘‘tattha yasmā dve cīvarassa adhiṭṭhānāni kāyena vā adhiṭṭheti, vācāya vā adhiṭṭhetīti vuttaṃ, tasmā…pe… adhiṭṭhātabbā’’ti. Atha vā adhiṭṭhānaṃ duvidhaṃ sammukhādhiṭṭhānaparammukhādhiṭṭhānavasena. Tattha yadi cīvaraṃ hatthapāse ṭhitaṃ hoti, ‘‘imaṃ saṅghāṭiṃ adhiṭṭhāmī’’ti vacībhedaṃ katvā adhiṭṭhātabbaṃ, atha antogabbhe vā sāmantavihāre vā hoti, ṭhapitaṭṭhānaṃ sallakkhetvā ‘‘etaṃ saṅghāṭiṃ adhiṭṭhāmī’’ti vacībhedaṃ katvā adhiṭṭhātabbaṃ. Vuttañhi aṭṭhakathāyaṃ (pārā. aṭṭha. 2.469; kaṅkhā. aṭṭha. kathinasikkhāpadavaṇṇanā) ‘‘tatra duvidhaṃ adhiṭṭhānaṃ sace hatthapāse hotī’’tiādi, vinayatthamañjūsāyañca (kaṅkhā. abhi. ṭī. kathinasikkhāpadavaṇṇanā) **‘‘duvidha**nti sammukhāparammukhābhedena duvidha’’nti.

Atthāro katividho? Atthāro ekavidho. Vacībhedakaraṇeneva hi atthāro sampajjati, na kāyavikārakaraṇena. Ayamattho yathāvutta-parivārapāḷiyā ca **‘‘attharitabba**nti attharaṇaṃ kātabbaṃ, tañca kho tathāvacībhedakaraṇamevāti daṭṭhabba’’nti vinayatthamañjūsāvacanena ca viññāyati. Atha vā atthāro tividho vatthuppabhedena. Tattha yadi saṅghāṭiyā kathinaṃ attharitukāmo hoti, porāṇikā saṅghāṭi paccuddharitabbā, navā saṅghāṭi adhiṭṭhātabbā, ‘‘imāya saṅghāṭiyā kathinaṃ attharāmī’’ti vācā bhinditabbā. Atha uttarāsaṅgena kathinaṃ attharitukāmo hoti, porāṇako uttarāsaṅgo paccuddharitabbo, navo uttarāsaṅgo adhiṭṭhātabbo, ‘‘iminā uttarāsaṅgena kathinaṃ attharāmī’’ti vācā bhinditabbā. Atha antaravāsakena kathinaṃ attharitukāmo hoti, porāṇako antaravāsako paccuddharitabbo, navo antaravāsako adhiṭṭhātabbo, ‘‘iminā antaravāsakena kathinaṃ attharāmī’’ti vācā bhinditabbā. Vuttañhetaṃ parivāre (pari. 413) ‘‘sace saṅghāṭiyā’’tiādi.

Ettha siyā – kiṃ pana ‘‘imaṃ saṅghāṭiṃ paccuddharāmī’’ti visesaṃ katvāva paccuddharitabbā, udāhu ‘‘imaṃ paccuddharāmī’’ti sāmaññatopi paccuddharitabbāti? Parikkhāracoḷādhiṭṭhānena adhiṭṭhitaṃ cīvaraṃ ‘‘imaṃ paccuddharāmī’’ti sāmaññato paccuddharitabbaṃ, na ‘‘imaṃ saṅghāṭiṃ paccuddharāmī’’ti visesato paccuddharitabbaṃ. Kasmā? Pubbe aladdhanāmattā. Ticīvarādhiṭṭhānena adhiṭṭhitaṃ pana cīvaraṃ visesatoyeva paccuddharitabbaṃ, na sāmaññato. Kasmā? Paṭiladdhavisesanāmattā. Idha pana kathinādhikāre pubbeva ticīvarādhiṭṭhānena adhiṭṭhitattā visesatoyeva paccuddharitabbanti daṭṭhabbaṃ. Vuttañhetaṃ parivāre (pari. 408) kathinādhikāre ‘‘paccuddhāro tīhi dhammehi saṅgahito saṅghāṭiyā uttarāsaṅgena antaravāsakenā’’ti. Kiṃ pana niccatecīvarikoyeva kathinaṃ attharituṃ labhati, udāhu avatthātecīvarikopīti? Tecīvariko duvidho dhutaṅgatecīvarikavinayatecīvarikavasena. Tattha dhutaṅgatecīvariko ‘‘atirekacīvaraṃ paṭikkhipāmi, tecīvarikaṅgaṃ samādiyāmī’’ti adhiṭṭhahitvā dhāraṇato sabbakālameva dhāreti. Vinayatecīvariko pana yadā ticīvarādhiṭṭhānena adhiṭṭhahitvā dhāretukāmo hoti, tadā tathā adhiṭṭhahitvā dhāreti. Yadā pana parikkhāracoḷādhiṭṭhānena adhiṭṭhahitvā dhāretukāmo hoti, tadā tathā adhiṭṭhahitvā dhāreti, tasmā ticīvarādhiṭṭhānassa dupparihārattā sabbadā dhāretuṃ asakkonto hutvā parikkhāracoḷavasena dhārentopi taṃ paccuddharitvā āsanne kāle ticīvarādhiṭṭhānena adhiṭṭhahantopi kathinaṃ attharituṃ labhatiyevāti daṭṭhabbaṃ.

Kacci nu bho kathinadānakammavācābhaṇanasīmāyameva kathinaṃ attharitabbaṃ, udāhu aññasīmāyāti? Yadi kathinadānakammavācābhaṇanabaddhasīmā vassūpanāyikakhettabhūtaupacārasīmāya anto ṭhitā, evaṃ sati tasmiṃyeva sīmamaṇḍale attharaṇaṃ kātabbaṃ. Kathaṃ viññāyatīti ce? ‘‘Pariniṭṭhitapubbakaraṇameva ce dāyako saṅghassa deti, sampaṭicchitvā kammavācāya dātabbaṃ. Tena ca tasmiṃyeva sīmamaṇḍale adhiṭṭhahitvā attharitvā saṅgho anumodāpetabbo’’ti vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 308) āgatattā viññāyatīti. Yadi evaṃ ‘‘tasmiṃyeva sīmamaṇḍale’’icceva ṭīkāyaṃ vuttattā ‘‘yasmiṃ kismiñci sīmamaṇḍale kammavācaṃ bhaṇitvā tasmiṃyeva sīmamaṇḍale attharitabba’’nti vattabbaṃ, na ‘‘kathinadānakammavācābhaṇanabaddhasīmā vassūpanāyikakhettabhūtaupacārasīmāya anto ṭhitā’’ti visesaṃ katvā vattabbanti? Na na vattabbaṃ. Kammavācābhaṇanasīmā hi baddhasīmābhūtā, kathinatthārasīmā pana upacārasīmābhūtā, upacārasīmā ca nāma baddhasīmaṃ avattharitvāpi gacchati, tasmā sā sīmā baddhasīmā ca hoti upacārasīmā cāti tasmiṃyeva sīmamaṇḍale kathinadānakammavācaṃ bhaṇitvā tattheva attharaṇaṃ kātabbaṃ, na yasmiṃ kismiñci sīmamaṇḍale kammavācaṃ bhaṇitvā tattheva attharaṇaṃ kattabbanti daṭṭhabbaṃ. Evampi ‘‘upacārasīmāya’’icceva vattabbaṃ, na ‘‘vassūpanāyikakhettabhūtaupacārasīmāyā’’ti, tampi vattabbameva. Tesaṃ bhikkhūnaṃ vassūpanāyikakhettabhūtāya eva upacārasīmāya kathinatthāraṃ kātuṃ labhati, na aññaupacārasīmāya. Vuttañhi aṭṭhakathāyaṃ (mahāva. aṭṭha. 306) ‘‘aññasmiṃ vihāre vutthavassāpi na labhantīti mahāpaccariyaṃ vutta’’nti.

Yathicchasi, tathā bhavatu, api tu khalu ‘‘kammavācābhaṇanasīmā baddhasīmābhūtā, kathinatthārasīmā upacārasīmābhūtā’’ti tumhehi vuttaṃ, tathābhūtabhāvo kathaṃ jānitabboti? Vuccate – kathinatthārasīmāyaṃ tāva upacārasīmābhūtabhāvo ‘‘sace pana ekasīmāya bahū vihārā honti, sabbe bhikkhū sannipātetvā ekattha kathinaṃ attharitabba’’nti imissā aṭṭhakathāya (mahāva. aṭṭha. 306) atthaṃ saṃvaṇṇetuṃ **‘‘ekasīmāyā**ti ekaupacārasīmāyāti attho yujjatī’’ti vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 306) āgatattā viññāyati. Kammavācābhaṇanasīmāya baddhasīmābhūtabhāvo pana ‘‘te ca kho hatthapāsaṃ avijahitvā ekasīmāyaṃ ṭhitā. Sīmā ca nāmesā baddhasīmā abaddhasīmāti duvidhā hotī’’ti kaṅkhāvitaraṇiyaṃ (kaṅkhā. aṭṭha. nidānavaṇṇanā) āgatattā ca ‘‘sīmā ca nāmesā katamā, yattha hatthapāsaṃ avijahitvā ṭhitā kammappattā nāma hontīti anuyogaṃ sandhāya sīmaṃ dassento vibhāgavantānaṃ sabhāvavibhāvanaṃ vibhāgadassanamukheneva hotīti **‘sīmā ca nāmesā’**tiādimāhā’’ti vinayatthamañjūsāyaṃ (kaṅkhā. abhi. ṭī. nidānavaṇṇanā) āgatattā ca viññāyati.

Tattha katividhā baddhasīmā, katividhā abaddhasīmāti? Tividhā baddhasīmā khaṇḍasīmāsamānasaṃvāsasīmāavippavāsasīmāvasena. Tividhā abaddhasīmā gāmasīmāudakukkhepasīmāsattabbhantarasīmāvasenāti daṭṭhabbā. Kathaṃ viññāyatīti ce? ''Evaṃ ekādasa vipattisīmāyo atikkamitvā tividhasampattiyuttā nimittena nimittaṃ sambandhitvā sammatā sīmā baddhasīmāti veditabbā. Khaṇḍasīmā samānasaṃvāsasīmā avippavāsasīmāti tassāyeva bhedo. Abaddhasīmā pana gāmasīmā sattabbhantarasīmā udakukkhepasīmāti tividhā''ti kaṅkhāvitaraṇiyaṃ (kaṅkhā. aṭṭha. nidānavaṇṇanā) āgatattā viññāyati. Evaṃ tīsu baddhasīmāsu, tīsu abaddhasīmāsūti chasuyeva sīmāsu kammappattasaṅghassa catuvaggakaraṇīyādikammassa kattabbabhāvavacanato suddhāya upacārasīmāya kammavācāya abhaṇitabbabhāvo viññāyati. Antoupacārasīmāya baddhasīmāya sati taṃ baddhasīmaṃ avattharitvāpi upacārasīmāya gamanato sā baddhasīmā kammavācābhaṇanārahā ca hoti kathinatthārārahā cāti veditabbaṃ.

Nanu ca pannarasavidhā sīmā aṭṭhakathāsu (mahāva. aṭṭha. 379; kaṅkhā. aṭṭha. akālacīvarasikkhāpadavaṇṇanā) āgatā, atha kasmā chaḷeva vuttāti? Saccaṃ, tāsu pana pannarasasu sīmāsu upacārasīmā saṅghalābhavibhajanādiṭṭhānameva hoti, lābhasīmā tatruppādagahaṇaṭṭhānameva hotīti imā dve sīmāyo saṅghakammakaraṇaṭṭhānaṃ na honti, nigamasīmā nagarasīmā janapadasīmā raṭṭhasīmā rajjasīmā dīpasīmā cakkavāḷasīmāti imā pana sīmāyo gāmasīmāya samānagatikā gāmasīmāyameva antogadhāti na visuṃ vuttāti daṭṭhabbaṃ. Ettha ca upacārasīmāya baddhasīmaṃ avattharitvā gatabhāvo kathaṃ jānitabboti? ''Upacārasīmā parikkhittassa vihārassa parikkhepena, aparikkhittassa parikkhepārahaṭṭhānena paricchinnā''ti aṭṭhakathāyaṃ (mahāva. aṭṭha. 379) vuttattā parikkhepaparikkhepārahaṭṭhānānaṃ anto baddhasīmāya vijjamānāya taṃ avattharitvā upacārasīmā gatā. Tathā hi ''imissā upacārasīmāya 'saṅghassa dammī'ti dinnaṃ pana khaṇḍasīmasīmantarikāsu ṭhitānampi pāpuṇātī''ti (mahāva. aṭṭha. 379) vuttaṃ. Tena ñāyati ''upacārasīmāya anto ṭhitā baddhasīmā upacārasīmāpi nāma hotī''ti. Hotu, evaṃ sati antoupacārasīmāyaṃ baddhasīmāya sati tattheva kathinadānakammavācaṃ vācāpetvā tattheva kathinaṃ attharitabbaṃ bhaveyya, antoupacārasīmāyaṃ baddhasīmāya avijjamānāya kathaṃ karissantīti? Antoupacārasīmāyaṃ baddhasīmāya avijjamānāya bahiupacārasīmāyaṃ vijjamānabaddhasīmaṃ vā udakukkhepalabhanaṭṭhānaṃ vā gantvā kammavācaṃ vācāpetvā puna vihāraṃ āgantvā vassūpanāyikakhettabhūtāya upacārasīmāyaṃ ṭhatvā kathinaṃ attharitabbanti daṭṭhabbaṃ.

Nanu ca bho evaṃ sante aññissā sīmāya ñatti, aññissā atthāro hoti, evaṃ sante ''pariniṭṭhitapubbakaraṇameva ce dāyako saṅghassa deti, sampaṭicchitvā kammavācāya dātabbaṃ. Tena ca tasmiṃyeva sīmamaṇḍale adhiṭṭhahitvā attharitvā saṅgho anumodāpetabbo''ti vuttena vajirabuddhiṭīkāvacanena (vajira. ṭī. mahāvagga 308) virujjhatīti? Nanu avocumha ''kammavācābhaṇanasīmā baddhasīmābhūtā, kathinatthārasīmā upacārasīmābhūtā''ti. Tasmā vajirabuddhiṭīkāvacanena na virujjhati. Tattha pubbe yebhuyyena baddhasīmavihārattā samaggaṃ saṅghaṃ sannipātetvā kammavācaṃ vācāpetvā upacārasīmabaddhasīmabhūte tasmiṃyeva vihāre attharaṇaṃ sandhāya vuttaṃ. Baddhasīmavihāre ahontepi antoupacārasīmāyaṃ baddhasīmāya vijjamānāya tattheva sīmamaṇḍale kammavācaṃ vācāpetvā tattheva attharitabbabhāvo amhehipi vuttoyeva. Yadi pana na ceva baddhasīmavihāro hoti, na ca antoupacārasīmāyaṃ baddhasīmā atthi, evarūpe vihāre kammavācaṃ vācāpetuṃ na labhati, aññaṃ baddhasīmaṃ vā udakukkhepaṃ vā gantvā kammavācaṃ vācāpetvā attano vihāraṃ āgantvā vassūpanāyikakhettabhūtāya upacārasīmāya ṭhatvā kathinaṃ attharitabbaṃ. Evameva paramparabhūtā bahavo ācariyavarā karontīti daṭṭhabbaṃ.

Apare pana ācariyā ''baddhasīmavirahāya suddhaupacārasīmāya sati tassaṃyeva upacārasīmāyaṃ ñattikammavācāpi vācetabbā, kathinaṃ attharitabbaṃ, na aññissā sīmāya ñatti, aññissā attharaṇaṃ kātabba''nti vadanti. Ayaṃ pana nesamadhippāyo – **''kathinatthatasīmāya**nti upacārasīmaṃ sandhāya vutta''nti vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 306) kathinatthāraṭṭhānabhūtāya sīmāya upacārasīmābhāvo vutto, tassaṃyeva ṭīkāyaṃ (vajira. ṭī. mahāvagga 308) pubbe niddiṭṭhapāṭhe ''tasmiṃyeva sīmamaṇḍale adhiṭṭhahitvā attharitvā saṅgho anumodāpetabbo''ti kammavācābhaṇanasīmāyameva attharitabbabhāvo ca vutto, tasmā aññissā sīmāya ñatti, aññissā attharaṇaṃ na kātabbaṃ, tassaṃyeva upacārasīmāyaṃ kammavācaṃ sāvetvā tasmiṃyeva atthāro kātabbo, upacārasīmato bahi ṭhitaṃ baddhasīmaṃ gantvā attharaṇakiccaṃ natthīti.

Tatrevaṃ vicāraṇā kātabbā – idaṃ bhāsantaresu ''ñattī''ti kathitaṃ kathinadānakammaṃ catūsu saṅghakammesu ñattidutiyakammaṃ hoti, ñattidutiyakammassa navasu ṭhānesu kathinadānaṃ, garukalahukesu garukaṃ, yadi ''upacārasīmāyaṃ cattāri saṅghakammāni kātabbānī''ti pakaraṇesu āgataṃ abhavissā, evaṃ sante tesaṃ ācariyānaṃ vacanānurūpato upacārasīmāyaṃ kathinadānañattikammavācaṃ vācetabbaṃ abhavissā, na pana pakaraṇesu ''upacārasīmāyaṃ cattāri saṅghakammāni kātabbānī''ti āgataṃ, atha kho ''saṅghalābhavibhajanaṃ, āgantukavattaṃ katvā ārāmappavisanaṃ, gamikassa bhikkhuno senāsanaāpucchanaṃ, nissayapaappassambhanaṃ, pārivāsikamānattacārikabhikkhūnaṃ aruṇuṭṭhāpanaṃ, bhikkhunīnaṃ ārāmappavisanaāpucchanaṃ iccevamādīni eva upacārasīmāya kattabbānī''ti āgataṃ, tasmā kathinadānañattidutiyakammavācā kevalāyaṃ upacārasīmāyaṃ na vācetabbāti siddhā. Kathaṃ viññāyatīti ce? ''Avippavāsasīmā nāma tiyojanāpi hoti, evaṃ sante tiyojane ṭhitā lābhaṃ gaṇhissanti, tiyojane ṭhatvā āgantukavattaṃ pūretvā ārāmaṃ pavisitabbaṃ bhavissati, gamiko tiyojanaṃ gantvā senāsanaṃ āpucchissati, nissayapaṭipannassa bhikkhuno tiyojanātikkame nissayo paṭippassambhissati, pārivāsikena tiyojanaṃ atikkamitvā aruṇaṃ uṭṭhapetabbaṃ bhavissati, bhikkhuniyā tiyojane ṭhatvā ārāmappavisanaṃ āpucchitabbaṃ bhavissati, sabbampetaṃ upacārasīmāya paricchedavaseneva kātuṃ vaṭṭati, tasmā upacārasīmāyameva bhājetabba''nti evamādiaṭṭhakathāpāṭhato (mahāva. aṭṭha. 379) viññāyatīti.

Athevaṃ vadeyyuṃ – ''upacārasīmā ñattidutiyakammavācāya ṭhānaṃ na hotī''ti tumhehi vuttaṃ, atha ca pana katapubbaṃ atthi. Tathā hi cīvarapaṭiggāhakasammuticīvaranidahakasammuticīvarabhājakasammutīnaṃ ''suṇātu me…pe… dhārayāmīti imāya kammavācāya vā apalokanena vā antovihāre sabbasaṅghamajjhepi khaṇḍasīmāyapi sammannituṃ vaṭṭatiyevā''ti upacārasīmāyaṃ ñattidutiyakammavācāya nipphādetabbabhāvo aṭṭhakathāyaṃ (vi. saṅga. aṭṭha. 194) āgato. Bhaṇḍāgārassa pana ''imaṃ pana bhaṇḍāgāraṃ khaṇḍasīmaṃ gantvā khaṇḍasīmāya nisinnehi sammannituṃ na vaṭṭati, vihāramajjheyeva 'suṇātu me, bhante, saṅgho, yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ vihāraṃ bhaṇḍāgāraṃ sammanneyyā'tiādinā nayena kammavācāya vā apalokanena vā sammannitabba''nti aṭṭhakathāyaṃ (vi. saṅga. aṭṭha. 197) upacārasīmāyameva ñattidutiyakammavācāya sammannitabbabhāvo āgatoti.

Te evaṃ vattabbā – sacepi aṭṭhakathāyaṃ āgataṃ ''antovihāre''ti pāṭho ''vihāramajjhe''ti pāṭho ca upacārasīmaṃ sandhāya vuttoti maññamānā tumhe āyasmanto evaṃ avacuttha, te pana pāṭhā upacārasīmaṃ sandhāya aṭṭhakathācariyehi na vuttā, atha kho avippavāsasīmāsaṅkhātaṃ mahāsīmaṃ sandhāya vuttā. Kathaṃ viññāyatīti ce? Khaṇḍasīmāya vakkhamānattā. Khaṇḍasīmāya hi mahāsīmā eva paṭiyogī hoti. Upacārasīmāti ayamattho kathaṃ jānitabboti ce? ''Imaṃ pana samānasaṃvāsakasīmaṃ sammannantehi pabbajjūpasampadādīnaṃ saṅghakammānaṃ sukhakaraṇatthaṃ paṭhamaṃ khaṇḍasīmā sammannitabbā…pe… evaṃ baddhāsu pana sīmāsu khaṇḍasīmāya ṭhitā bhikkhū mahāsīmāya kammaṃ karontānaṃ na kopenti, mahāsīmāya vā ṭhitā khaṇḍasīmāya kammaṃ

karontānaṃ. Sīmantarikāya pana ṭhitā ubhinnampi na kopentī''ti vuttaaṭṭhakathāpāṭhavasena (mahāva. aṭṭha. 138) jānitabboti. Atha vā tehi āyasmantehi ābhatabhaṇḍāgārasammutipāṭhavasenapi ayamattho viññāyati. Kathaṃ? Cīvarapaṭiggāhakādipuggalasammutiyo pana antovihāre sabbasaṅghamajjhepi khaṇḍasīmāyampi sammannituṃ vaṭṭati, bhaṇḍāgārasaṅkhātavihārasammuti pana vihāramajjheyevāti aṭṭhakathāyaṃ vuttaṃ, tattha visesakāraṇaṃ pariyesitabbaṃ.

Tatrevaṃ visesakāraṇaṃ paññāyati – ''aññissā sīmāya vatthu aññissā kammavācā''ti vattabbadosaparihāratthaṃ vuttaṃ. Puggalasammutiyo hi puggalassa vatthuttā yadi mahāsīmabhūte antovihāre kattukāmā honti, sabbasaṅghamajjhe taṃ vatthubhūtaṃ puggalaṃ hatthapāse katvā kareyyuṃ. Yadi khaṇḍasīmāya kattukāmā, taṃ vatthubhūtaṃ puggalaṃ khaṇḍasīmaṃ ānetvā tattha sannipatitakammappattasaṅghassa hatthapāse katvā kareyyuṃ. Ubhayathāpi yathāvuttadoso natthi, bhaṇḍāgārasammuti pana bhaṇḍāgārassa vihārattā khaṇḍasīmaṃ ānetuṃ na sakkā, tasmā yadi taṃ sammutiṃ khaṇḍasīmāyaṃ ṭhatvā kareyyuṃ, vatthu mahāsīmāyaṃ hoti, kammavācā khaṇḍasīmāyanti yathāvuttadoso hoti, tasmiñca dose sati vatthuvipannattā kammaṃ vipajjati, tasmā mahāsīmabhūtavihāramajjheyeva sā sammuti kātabbāti aṭṭhakathācariyānaṃ mati, na upacārasīmāya ñattidutiyakammaṃ kātabbanti.

Athāpi evaṃ vadeyyuṃ ''vihārasaddena avippavāsasīmabhūtā mahāsīmāva vuttā, na upacārasīmā''ti idaṃ vacanaṃ kathaṃ paccetabbanti? Imināyeva aṭṭhakathāvacanena. Yadi hi upacārasīmā vuttā bhaveyya, upacārasīmā nāma baddhasīmaṃ avattharitvāpi pavattā āvāsesu vā bhikkhūsu vā vaḍḍhantesu aniyamavasena vaḍḍhati, tasmā khaṇḍasīmaṃ avattharitvā pavattanato vihārena saha khaṇḍasīmā ekasīmāyeva hoti, evaṃ sati vihāre ṭhitaṃ bhaṇḍāgāraṃ khaṇḍasīmāya ṭhatvā sammannituṃ sakkā bhaveyya, na pana sakkā ''khaṇḍasīmāya nisinnehi sammannituṃ na vaṭṭatī''ti aṭṭhakathāyaṃ (mahāva. aṭṭha. 343) paṭisiddhattā. Tena ñāyati ''imasmiṃ ṭhāne vihārasaddena avippavāsasīmabhūtā mahāsīmā vuttā, na upacārasīmā''ti. Upacārasīmāya aniyamavasena vaḍḍhanabhāvo kathaṃ jānitabboti? ''Upacārasīmā parikkhittassa vihārassa parikkhepena, aparikkhittassa parikkhepārahaṭṭhānena paricchinnā hoti. Apica bhikkhūnaṃ dhuvasannipātaṭṭhānato vā pariyante ṭhitabhojanasālato vā nibaddhavasanakaāvāsato vā thāmamajjhimassa purisassa dvinnaṃ leḍḍupātānaṃ anto upacārasīmā veditabbā, sā pana āvāsesu vaḍḍhantesu vaḍḍhati, parihāyantesu parihāyati. Mahāpaccariyaṃ pana 'bhikkhūsupi vaḍḍhantesu vaḍḍhatī'ti vuttaṃ, tasmā sace vihāre sannipatitabhikkhūhi saddhiṃ ekābaddhā hutvā yojanasatampi pūretvā nisīdanti, yojanasatampi upacārasīmāva hoti, sabbesaṃ lābho pāpuṇātī''ti aṭṭhakathāyaṃ (mahāva. aṭṭha. 379) vacanatoti.

Yadi evaṃ upacārasīmāya kathinatthatabhāvo kasmā vuttoti? Kathinattharaṇaṃ nāma na saṅghakammaṃ, puggalakammameva hoti, tasmā vassūpanāyikakhettabhūtāya upacārasīmāya kātabbā hoti. Ñattikammavācā pana saṅghakammabhūtā, tasmā upacārasīmāya kātuṃ na vaṭṭati, suvisodhitaparisāya baddhābaddhasīmāyameva vaṭṭatīti daṭṭhabbaṃ. Nanu ca bho ''kathinaṃ attharituṃ ke labhanti, ke na labhanti? Gaṇanavasena tāva pacchimakoṭiyā pañca janā labhanti, uddhaṃ satasahassampi, pañcannaṃ heṭṭhā na labhantī''ti aṭṭhakathāyaṃ vuttaṃ, atha kasmā ''kathinattharaṇaṃ nāma na saṅghakammaṃ, puggalakammameva hotī''ti vuttanti? ''Na saṅgho kathinaṃ attharati, na gaṇo kathinaṃ attharati, puggalo kathinaṃ attharatī''ti parivāre (pari. 414) vuttattā ca apalokanakammādīnaṃ catunnaṃ saṅghakammānaṃ ṭhānesu apaviṭṭhattā ca. Aṭṭhakathāyaṃ pana kathinatthārassa upacārabhūtaṃ kathinadānakammavācābhaṇanakālaṃ sandhāya vuttaṃ. Tasmiñhi kāle kathinadāyakā cattāro, paṭiggāhako ekoti pacchimakoṭiyā pañca honti, tato heṭṭhā na labhatīti. Ñattikammavācāya saṅghakammabhāvo kathaṃ jānitabboti? ''Catunnaṃ saṅghakammānaṃ ñattidutiyakammassa navasu ṭhānesu kathinadāna''nti āgatattā, ''suṇātu me, bhante, saṅgho, idaṃ saṅghassa kathinadussaṃ uppanna''ntiādinā vuttattā cāti.

Apare pana ācariyā ''bhāsantaresu ñattīti vuttā kathinadānakammavācā atthārakiriyāya pavisati, atthārakiriyā ca upacārasīmāyaṃ kātabbā, tasmā kathinadānakammavācāpi upacārasīmāyaṃ kātabbāyevā''ti vadanti, tesaṃ ayamadhippāyo – mahāvaggapāḷiyaṃ (mahāva. 306) ''evañca pana, bhikkhave, kathinaṃ attharitabba''nti ārabhitvā ''byattena bhikkhunā paṭibalena saṅgho ñāpetabbo…pe… evaṃ kho, bhikkhave, atthataṃ hoti kathina''nti kathinadānañattikammavācāto paṭṭhāya yāva anumodanā pāṭho āgato, parivārapāḷiyañca (pari. 412) ''kathinatthāro jānitabbo''ti uddesassa niddese ''sace saṅghassa kathinadussaṃ uppannaṃ hoti, saṅghena kathaṃ paṭipajjitabbaṃ, atthārakena kathaṃ paṭipajjitabbaṃ, anumodakena kathaṃ paṭipajjitabba''nti pucchaṃ nīharitvā ''saṅghena ñattidutiyena kammena kathinatthārakassa bhikkhuno dātabbaṃ…pe… anumodāmā''ti ñattito paṭṭhāya yāva anumodanā pāṭho āgato, tasmā ñattito paṭṭhāya yāva anumodanā sabbo vidhi kathinatthārakiriyāyaṃ pavisati, tato kathinatthārakiriyāya upacārasīmāyaṃ kattabbāya sati ñattisaṅkhātakathinadānakammavācāpi upacārasīmāyaṃ kattabbāyevāti.

Tatrevaṃ vicāraṇā kātabbā – atthārakiriyāya visuṃ anāgatāya sati ''sabbo vidhi atthārakiriyāyaṃ pavisatī''ti vattabbaṃ bhaveyya, atha ca pana mahāvaggapāḷiyañca parivārapāḷiyañca atthārakiriyā visuṃ āgatāyeva, tasmā ñattisaṅkhātā kathinadānakammavācā atthārakiriyāyaṃ na pavisati, kevalaṃ atthārakiriyāya upacārabhūtattā pana tato paṭṭhāya anukkamena vuttaṃ. Yathā ''anujānāmi, bhikkhave, sīmaṃ sammannitu''nti sīmāsammutiṃ anujānitvā ''evañca pana, bhikkhave, sammannitabbā''ti sīmāsammutividhiṃ dassento ''paṭhamaṃ nimittā kittetabbā…pe… evametaṃ dhārayāmī''ti nimittakittanena saha sīmāsammutikammavācā desitā, tattha nimittakittanaṃ sīmāsammutikammaṃ na hoti, kammavācāyeva sīmāsammutikammaṃ hoti, tathāpi sīmāsammutikammavācāya upacārabhāvato saha nimittakittanena sīmāsammutikammavācā desitā. Yathā ca upasampadākammavidhiṃ desento ''paṭhamaṃ upajjhaṃ gāhāpetabbo…pe… evametaṃ dhārayāmī''ti upajjhāyagāhāpanādinā saha upasampadākammaṃ desitaṃ, tattha upajjhāyagāhāpanādi upasampadākammaṃ na hoti, ñatticatutthakammavācāyeva upasampadākammaṃ hoti, tathāpi upasampadākammassa samīpe bhūtattā upajjhāyagāhāpanādinā saha ñatticatutthakammavācā desitā, evamettha kathinadānakammavācā atthārakiriyā na hoti, tathāpi atthārakiriyāya upacārabhūtattā kathinadānañattidutiyakammavācāya saha kathinatthārakiriyā desitā, tasmā kathinadānakammavācā atthārakiriyāyaṃ na pavisatīti daṭṭhabbaṃ.

Atha vā ñattidutiyakammavācā ca atthāro cāti ime dve dhammā atulyakiriyā atulyakattāro atulyakammā atulyakālā ca honti, tena viññāyati ''bhāsantaresu ñattīti vuttā ñattidutiyakammavācā atthārakiriyāyaṃ na pavisatī''ti. Tattha kathaṃ atulyakiriyā honti? Kammavācā dānakiriyā hoti, atthāro pannarasadhammānaṃ kāraṇabhūtā atthārakiriyā, evaṃ atulyakiriyā. Kathaṃ atulyakattāroti? Kammavācāya kattā saṅgho hoti, atthārassa kattā puggalo, evaṃ atulyakattāro honti. Kathaṃ atulyakammā honti? Kammavācāya kammaṃ kathinadussaṃ hoti, atthārassa kammaṃ kathinasaṅkhātā samūhapaññatti, evaṃ atulyakammā honti. Kathaṃ atulyakālā honti? Kathinadānakammavācā pubbakaraṇapaccuddhāraadhiṭṭhānānaṃ pubbe hoti, atthāro tesaṃ pacchā, evaṃ atulyakālā hontīti. Atha vā atthāro ''imāya saṅghāṭiyā kathinaṃ attharāmī''tiādinā vacībhedasaṅkhātena ekena dhammena saṅgahito, na ñattianussāvanādinā anekehi dhammehi saṅgahito. Vuttañhetaṃ parivāre (pari. 408) ''atthāro ekena dhammena saṅgahito vacībhedenā''ti. Imināpi kāraṇena jānitabbaṃ ''na ñatti atthāre paviṭṭhā''ti.

Aññe pana ācariyā evaṃ vadanti – ‘‘kathinatthāraṃ ke labhanti, ke na labhantīti? Gaṇanavasena tāva pacchimakoṭiyā pañca janā labhanti, uddhaṃ satasahassampi, pañcannaṃ heṭṭhā na labhantī’’ti aṭṭhakathāyaṃ (mahāva. aṭṭha. 306) āgatattā ‘‘heṭṭhimantato pañca bhikkhū kathinatthāraṃ labhanti, tato appakatarā na labhantī’’ti viññāyati. **‘‘Pañcannaṃ janānaṃ vaṭṭatī**ti pacchimakoṭiyā cattāro kathinadussassa dāyakā, eko paṭiggāhakoti pañcannaṃ janānaṃ vaṭṭatī’’ti kaṅkhāvitaraṇīṭīkāyaṃ (kaṅkhā. abhi. ṭī. kathinasikkhāpadavaṇṇanā) āgatattā tasmiṃ vākye ‘‘vaṭṭatī’’ti kiriyāya kattā ‘‘so kathinatthāro’’ti vuccati, tasmā atthāroti iminā ‘‘imāya saṅghāṭiyā kathinaṃ attharāmī’’ti vuttaattharaṇakiriyā na adhippetā, catūhi bhikkhūhi atthārakassa bhikkhuno ñattiyā dānaṃ adhippetanti viññāyati. ‘‘Kathinatthāraṃ ke labhanti…pe… uddhaṃ satasahassanti idaṃ atthārakassa bhikkhuno saṅghassa kathinadussadānakammaṃ sandhāya vutta’’nti vinayavinicchayaṭīkāyaṃ vuttaṃ. Tasmimpi pāṭhe ñattiyā dinnaṃyeva sandhāya ‘‘pañca janā atthāraṃ labhantī’’ti idaṃ vacanaṃ aṭṭhakathācariyehi vuttaṃ, ‘‘imāya saṅghāṭiyā kathinaṃ attharāmī’’tiādi puggalassa attharaṇaṃ sandhāya na vuttanti ṭīkācariyassa adhippāyo. Evaṃ kaṅkhāvitaraṇīṭīkā-vinayavinicchayaṭīkākārakehi ācariyehi ‘‘ñattidutiyakammaṃ atthāro nāmā’’ti vinicchitattā upacārasīmāyaṃ kathinadānañattikammavācākaraṇaṃ yuttanti viññāyatīti vadanti.

Tatrevaṃ vicāraṇā kātabbā – ‘‘ñattidutiyakammaṃyeva atthāro nāmā’’ti ṭīkācariyā na vadeyyuṃ. Vadeyyuṃ ce, aṭṭhakathāya viruddho siyā. Kathaṃ viruddhoti ce? ‘‘Chinnavassā vā pacchimikāya upagatā vā na labhanti, aññasmiṃ vihāre vutthavassāpi na labhantīti mahāpaccariyaṃ vutta’’nti aṭṭhakathāyaṃ (mahāva. aṭṭha. 306) āgatattā ‘‘te chinnavassādayo kathinatthāraṃ na labhantī’’ti viññāyati. Yadi ñattidutiyakammaṃ atthāro nāma siyā, evaṃ sati te bhikkhū ñattidutiyakammepi gaṇapūrakabhāvena appaviṭṭhā siyuṃ. Atha ca pana ‘‘purimikāya upagatānaṃ pana sabbe gaṇapūrakā hontī’’ti aṭṭhakathāya (mahāva. aṭṭha. 306) vuttattā te ñattidutiyakamme paviṭṭhāva honti, tasmā aṭṭhakathācariyo pañcānisaṃsahetubhūtaṃ ‘‘imāya saṅghāṭiyā kathinaṃ attharāmī’’tiādikaṃ vacībhedaṃyeva ‘‘atthāro’’ti vadati, na ñattidutiyakammaṃ, tasmā te chinnavassādayo pañcānisaṃsahetubhūtaṃ kathinatthāraṃ na labhanti, ñattidutiyakamme pana catuvaggasaṅghapūrakabhāvaṃ labhantīti viññāyati. Punapi vuttaṃ aṭṭhakathāyaṃ ‘‘sace purimikāya upagatā cattāro vā honti tayo vā dve vā eko vā, itare gaṇapūrake katvā kathinaṃ attharitabba’’nti. Evaṃ alabbhamānakathinatthāreyeva chinnavassādayo gaṇapūrake katvā ñattidutiyakammavācāya kathinadussaṃ dāpetvā purimikāya upagatehi kathinassa attharitabbabhāvato ‘‘ñattidutiyakammaṃyeva atthāro nāmāti ṭīkācariyā na vadeyyu’’nti avacimhāti.

Nanu ca bho imasmimpi aṭṭhakathāvacane ‘‘itare gaṇapūrake katvā kathinaṃ attharitabba’’nti vacanena catuvaggasaṅghena kattabbaṃ ñattidutiyakammaṃyeva ‘‘atthāro’’ti vuttanti? Na, pubbāparavirodhato. Pubbe hi chinnavassādīnaṃ kathinaṃ attharituṃ alabbhamānabhāvo vutto, idha ‘‘ñattidutiyakammaṃ atthāro’’ti vutte tesampi labbhamānabhāvo vutto bhaveyya, na aṭṭhakathācariyā pubbāparaviruddhaṃ katheyyuṃ, tasmā ‘‘katvā’’ti padaṃ ‘‘attharitabba’’nti padena sambajjhantena samānakālavisesanaṃ akatvā pubbakālavisesanameva katvā sambandhitabbaṃ, evaṃ sati pubbavacanenāparavacanaṃ gaṅgodakena yamunodakaṃ viya saṃsandati, pacchāpi ca ‘‘kammavācaṃ sāvetvā kathinaṃ attharāpetvā dānañca bhuñjitvā gamissantī’’ti visuṃ kammavācāsāvanaṃ visuṃ kathinattharaṇaṃ pubbāparānukkamato vuttaṃ, tasmā ñattidutiyakammaṃ atthāro nāma na hoti, kevalaṃ atthārassa kāraṇameva upacārameva hotīti daṭṭhabbaṃ. Kiñca bhiyyo – ‘‘na saṅgho kathinaṃ attharati, na gaṇo kathinaṃ attharati, puggalo kathinaṃ attharatī’’ti parivāravacanena (pari. 414) ayamattho jānitabboti.

Yadi evaṃ kaṅkhāvitaraṇīṭīkā-vinayavinicchayaṭīkāsu āgatapāṭhānaṃ adhippāyo kathaṃ bhāsitabbo bhaveyya. Nanu kaṅkhāvitaraṇīṭīkāyaṃ ‘‘vaṭṭatī’’ti imissā kiriyāya kattā ‘‘so kathinatthāro’’ti vutto, vinayavinicchayaṭīkāyañca ‘‘kathinadussadānakamma’’nti padaṃ ‘‘sandhāyā’’ti kiriyāya kammaṃ, kathinatthāro…pe… idaṃ ‘‘vutta’’nti kiriyāya kammaṃ hoti. Evaṃ ṭīkāsu nītatthato āgatapāṭhesu santesu ‘‘ñattidutiyakammaṃyeva atthāro nāmāti ṭīkācariyā na vadeyyu’’nti na vattabbanti? Yenākārena aṭṭhakathāvacanena ṭīkāvacanañca pubbāparaaṭṭhakathāvacanañca aviruddhaṃ bhaveyya, tenākārena ṭīkāpāṭhānaṃ adhippāyo gahetabbo. Kathaṃ? Kaṅkhāvitaraṇīaṭṭhakathāyaṃ (kaṅkhā. aṭṭha. kathinasikkhāpadavaṇṇanā) ‘‘so sabbantimena paricchedena pañcannaṃ janānaṃ vaṭṭatī’’ti āgato, tasmiṃ aṭṭhakathāvacane codakena codetabbassa atthitāya taṃ pariharituṃ **‘‘pañcannaṃ janānaṃ vaṭṭatī**ti pacchimakoṭiyā cattāro kathinadussassa dāyakā, eko paṭiggāhakoti pañcannaṃ janānaṃ vaṭṭatī’’ti pāṭho ṭīkācariyena vutto, kathaṃ codetabbaṃ atthīti? Bho aṭṭhakathācariya ‘‘so sabbantimena paricchedena pañcannaṃ janānaṃ vaṭṭatī’’ti vutto, evaṃ sati pañcannaṃ kathinatthārakānaṃ eva so kathinatthāro vaṭṭati, na ekadviticatupuggalānanti attho āpajjati, evaṃ sati ‘‘na saṅgho kathinaṃ attharati, na gaṇo kathinaṃ attharati, puggalo kathinaṃ attharatī’’ti āgatapāḷiyā virujjhanato āgamavirodho āpajjati, taṃ codanaṃ pariharanto **‘‘pañcannaṃ janānaṃ vaṭṭatī**ti pacchimakoṭiyā cattāro kathinadussassa dāyakā, eko paṭiggāhakoti pañcannaṃ janānaṃ vaṭṭatī’’ti pāṭho ṭīkācariyena vutto. Tatthāyamadhippāyo – bho codakācariya aṭṭhakathācariyena kathinatthārakāle pañcannaṃ atthārakānaṃ bhikkhūnaṃ vasena ‘‘so sabbantimena paricchedena pañcannaṃ janānaṃ vaṭṭatī’’ti pāṭho na vutto, atha kho saṅghena atthārakassa kathinadussadānakāle pacchimakoṭiyā cattāro kathinadussassa dāyakā, eko paṭiggāhakoti pañcannaṃ dāyakapaṭiggāhakapuggalānaṃ atthitāya so pacchā kattabbo atthāro vaṭṭati, kāraṇasampattiyā phalasampatti hoti, tasmā tasmiṃ aṭṭhakathāvacane āgamavirodho nāpajjatīti.

Vinayavinicchayaṭīkāyampi ‘‘kathinatthāraṃ ke labhanti, ke na labhantīti? Gaṇanavasena tāva pacchimakoṭiyā pañca janā labhanti, uddhaṃ satasahassampi, pañcannaṃ heṭṭhā na labhantī’’ti aṭṭhakathāvacane parehi pucchitabbassa atthitāya taṃ pucchaṃ vissajjetuṃ ‘‘idaṃ atthārakassa bhikkhuno saṅghassa kathinadussadānakammaṃ sandhāya vutta’’nti pāṭho ṭīkācariyena vutto. Kathaṃ pucchitabbanti ce? Bho aṭṭhakathācariya ‘‘heṭṭhimakoṭiyā pañcannaṃ janānaṃ vaṭṭatī’’ti idaṃ vacanaṃ kiṃ pañcānisaṃsassa kāraṇabhūtaṃ ‘‘imāya saṅghāṭiyā kathinaṃ attharāmī’’tiādiatthārakiriyaṃ sandhāya vuttaṃ, udāhu atthārassa kāraṇabhūtaṃ kathinadussadānakammanti. Kathaṃ vissajjanāti? Bho bhadramukha ‘‘heṭṭhimakoṭiyā pañcannaṃ janānaṃ vaṭṭatī’’ti idaṃ pañcānisaṃsassa kāraṇabhūtaṃ ‘‘imāya saṅghāṭiyā kathinaṃ attharāmī’’tiādikaṃ atthārakiriyaṃ sandhāya aṭṭhakathācariyena na vuttaṃ, atha kho atthārassa kāraṇabhūtaṃ kathinadānakammaṃ sandhāya vuttanti. Tatrāyamadhippāyo – saṅghena atthārakassa dinnadussena eva kathinatthāro sambhavati, na ṭhitikāya laddhacīvarena vā puggalikacīvarena vā sambhavati, tañca kathinadussadānakammaṃ cattāro kathinadussadāyakā, eko paṭiggāhakoti pañcasu bhikkhūsu vijjamānesuyeva sampajjati, na tato ūnesūti pacchimakoṭiyā pañcannaṃ vaṭṭati, kāraṇasiddhiyā phalasiddhi hoti, teneva ca kāraṇena ‘‘kathinadussadānakammaṃ vutta’’nti mukhyavasena avatvā ‘‘sandhāya vutta’’nti upacāravasenāha. Evaṃ vutteyeva aṭṭhakathāvacanassa pubbāparavirodho natthi, aṭṭhakathāvacanena ca ṭīkāvacanaṃ viruddhaṃ na hotīti daṭṭhabbaṃ, ‘‘apalokanādisaṅghakammakaraṇatthaṃ baddhasīmā bhagavatā anuññātā’’ti iminā vinayalakkhaṇena ca sameti.

‘‘Imāya saṅghāṭiyā kathinaṃ attharāmī’’tiādikā pana atthārakiriyā apalokanādīsu catūsu saṅghakammesu appaviṭṭhā, adhiṭṭhānādayo viya pañcānisaṃsalābhakāraṇabhūtā puggalakiriyāva hotīti vassūpanāyikakhettabhūtāya antoupacārasīmāya kātabbā, tasmā antoupacārasīmāyaṃ baddhasīmāya avijjamānāya bahiupacārasīmāyaṃ baddhasīmaṃ vā udakukkhepasattabbhantaralabhamānaṭṭhānaṃ vā gantvā ñattidutiyakammena kathinadussaṃ dāpetvā puna vihāraṃ āgantvā antoupacārasīmāyameva kathinattharaṇaṃ pubbācariyehi kataṃ,

taṃ sukatameva hotīti daṭṭhabbaṃ. Evaṃ aggahetvā suddhaupacārasīmāyameva ñattidutiyakammaṃ kātabbanti gayhamāne sati tesaṃ āyasmantānaṃ diṭṭhānugatiṃ āpajjamānā sissānusissā dhuvavāsatthāya vihāradānādiapalokanakammaṃ vā uposathapavāraṇādiñattikammaṃ vā sīmāsammannanādiñattidutiyakammaṃ vā upasampadādiñatticatutthakammaṃ vā upacārasīmāyameva kareyyuṃ, evaṃ karontā bhagavato sāsane mahantaṃ jaṭaṃ mahantaṃ gumbaṃ mahantaṃ visamaṃ kareyyuṃ, tasmā tamakaraṇatthaṃ yuttito ca āgamato ca anekāni kāraṇāni āharitvā kathayimhāti.

Sāsane gāravaṃ katvā, saddhammassānulomato;
Mayā kataṃ vinicchayaṃ, sammā cintentu sādhavo.

Punappunaṃ vicintetvā, yuttaṃ ce hoti gaṇhantu;
No ce yuttaṃ mā gaṇhantu, sammāsambuddhasāvakāti.

Ito parānipi kāraṇasādhakāni āharanti ācariyā, tesaṃ paṭivacanena ativitthāro bhavissati, upacārasīmāya catunnaṃ saṅghakammānaṃ kataṭṭhānabhāvo pubbe vuttova, tasmā taṃ vacanaṃ manasi katvā saṃsayaṃ akatvā dhāretabboti.

''Imāya saṅghāṭiyā kathinaṃ attharāmī''ti vācā bhinditabbāti kiṃ ettakena vacībhedena kathinaṃ atthataṃ hoti, udāhu añño koci kāyavikāro kātabbo? Na kātabbo. Ettakeneva hi vacībhedena atthataṃ hoti, kathinaṃ. Vuttañhetaṃ parivāre (pari. 408) ''atthāro ekena dhammena saṅgahito vacībhedenā''ti.

Evaṃ kathinatthāraṃ dassetvā anumodāpanaanumodane dassento **''tena kathinatthārakenā''**tiādimāha. Tattha yena bhikkhunā ''imāya saṅghāṭiyā kathinaṃ attharāmī''tiādinā vacībhedena kathinaṃ atthataṃ, tena ''kathinassa atthārā pannarasa dhammā jāyantī''ti parivāre (pari. 403) āgatattā kathinatthārena saheva pañca ānisaṃsā āgatā, atha kasmā saṅghaṃ anumodāpetīti? Kiñcāpi atthārakassa bhikkhuno pañca ānisaṃsā āgatā, saṅghassa pana anāgatā, tasmā saṅghassa ca āgamanatthaṃ saṅghaṃ anumodāpeti, saṅgho ca anumodanaṃ karoti, evaṃ kate ubhinnampi ānisaṃsā āgatā honti. Vuttañhetaṃ parivāre (pari. 403) ''dvinnaṃ puggalānaṃ atthataṃ hoti kathinaṃ atthārakassa ca anumodakassa cā''ti. Ettha ca kathinatthārakabhikkhuto vuḍḍhataro bhikkhu tasmiṃ saṅghe atthi, idha vuttanayena atthārakena ''bhante''ti vattabbaṃ, anumodakena ''āvuso''ti. Yadi pana kathinatthārako bhikkhu sabbesaṃ vuḍḍhataro hoti, tena ''āvuso''ti vattabbaṃ, itarehi ''bhante''ti, evaṃ sesanayadvayepi. Evaṃ sabbesaṃ atthataṃ hoti kathinanti. Imesu pana saṅghapuggalesu ye tasmiṃ vihāre purimikāya vassaṃ upagantvā paṭhamapavāraṇāya pavāritā, teyeva anumodituṃ labhanti, chinnavassā vā pacchimikāya upagatā vā aññasmiṃ vihāre vutthavassā vā na labhanti, ananumodantāpi ānisaṃsaṃ na labhanti.

Evaṃ kathinatthāraṃ dassetvā idāni cīvaravibhāgaṃ dassetuṃ **''evaṃ atthate pana kathine''**tiādimāha. Tattha **sace kathinacīvarena saddhiṃ ābhataṃ ānisaṃsa**nti iminā ekaṃ atthatacīvarameva kathinacīvaraṃ nāma, tato aññaṃ tena saddhiṃ ābhataṃ sabbaṃ cīvaraṃ kathinānisaṃsacīvaraṃ nāmāti dasseti. Vakkhati hi ''avasesakathinānisaṃse balavavatthānī''tiādi. Tena ñāyati ''vatthameva idha ānisaṃso nāma, na aggho, kathinasāṭakena saddhiṃ ābhatānaṃ aññasāṭakānaṃ bahulavasena attharitabbaṃ, na kathinasāṭakassa mahagghavasenā''ti. **Bhikkhusaṅgho anissaro,** atthatakathino bhikkhuyeva issaro. Kasmā? Dāyakehi vicāritattā. **Bhikkhusaṅgho issaro,** kasmā? Dāyakehi avicāritattā, mūlakathinassa ca saṅghe dinnattā. **Avasesakathinānisaṃse**ti tassa dinnavatthehi avasesakathinānisaṃsavatthe. **Balavavatthānī**ti attharitabbakathinasāṭakaṃyeva ahataṃ vā ahatakappaṃ vā dātuṃ vaṭṭati, ānisaṃsacīvaraṃ pana yathāsatti yathābalaṃ purāṇaṃ vā abhinavaṃ vā dubbalaṃ vā balavaṃ vā dātuṃ vaṭṭati, tasmā tesu dubbalavatthe ṭhitikāya dinne laddhabhikkhussa upakārakaṃ na hoti, tasmā upakāraṇayoggāni balavavatthāni dātabbānīti adhippāyo. **Vassāvāsikaṭhitikāya dātabbānī**ti yattakā bhikkhū vassāvāsikacīvaraṃ labhiṃsu, te ṭhapetvā tesaṃ heṭṭhato paṭṭhāya yathākkamaṃ dātabbāni. **Therāsanato paṭṭhāyā**ti yattakā bhikkhū tissaṃ kathinatthatasīmāyaṃ santi, tesu jeṭṭhakabhikkhuto paṭṭhāya dātabbāni. Āsanaggahaṇaṃ pana yathāvuḍḍhaṃ nisinne sandhāya kataṃ. Etena vassāvāsikakathinānisaṃsānaṃ samānagatikataṃ dīpeti. **Garubhaṇḍaṃ na bhājetabba**nti kathinasāṭakena saddhiṃ ābhatesu mañcapīṭhādikaṃ garubhaṇḍaṃ na bhājetabbaṃ, saṅghikavaseneva paribhuñjitabbanti attho. Tattha garubhaṇḍavinicchayo anantarakathāyaṃ āvi bhavissati.

Imasmiṃ pana ṭhāne vattabbaṃ atthi. Kathaṃ? Idāni bhikkhū kathinānisaṃsacīvaraṃ kusapātaṃ katvā vibhajanti, taṃ yuttaṃ viya na dissatīti. Kasmāti ce? ''Avasesakathinānisaṃse balavavatthāni vassāvāsikaṭhitikāya dātabbāni, ṭhitikāya abhāve therāsanato paṭṭhāya dātabbānī''ti vacanatoti. Evaṃ sante kattha kusapāto kātabboti? Bhaṇḍāgāre ṭhapitacīvareti. Kathaṃ viññāyatīti ce? **''Ussannaṃ hotī**ti bahu rāsikataṃ hoti, bhaṇḍāgāraṃ na gaṇhāti. **Sammukhībhūtenā**ti antoupacārasīmāyaṃ ṭhitena. **Bhājetu**nti kālaṃ ghosāpetvā paṭipāṭiyā bhājetuṃ…pe… evaṃ ṭhapitesu cīvarapaṭivīsesu kuso pātetabbo''ti aṭṭhakathāyaṃ (mahāva. aṭṭha. 343) vuttattā, tasmā imissaṃ aṭṭhakathāyaṃ vuttanayeneva bhājetabbanti amhākaṃ khanti.

Ekacce pana bhikkhū ekekassa ekekasmiṃ cīvare appahonte cīvaraṃ parivattetvā akappiyavatthuṃ gahetvā bhājenti, taṃ atioḷārikameva. Aññepi ekaccānaṃ cīvarānaṃ mahagghatāya ekaccānaṃ appagghatāya samagghaṃ kātuṃ na sakkāti tatheva karonti, tampi oḷārikameva. Tattha hi akappiyavatthunā parivattanepi tassa vicāraṇepi bhāgaggahaṇepi āpattiyeva hoti. Eke ''kathinaṃ nāma dubbicāraṇīya''nti vatvā attharaṇaṃ na karonti, puggalikavaseneva yathājjhāsayaṃ vicārenti, taṃ pana yadi dāyakehi puggalasseva dinnaṃ, puggalena ca saṅghassa apariccajitaṃ, evaṃ sati attano santakattā yuttaṃ viya dissati. Yadi pana saṅghassa vā gaṇassa vā dinnaṃ, puggalassa dinnepi saṅghassa vā gaṇassa vā pariccajitaṃ, evaṃ sante saṅghagaṇānaṃ santakattā ayuttaṃ bhaveyya. Apare pana kathinavasena paṭiggahite vicāretuṃ dukkaranti maññamānā ''na mayaṃ kathinavasena paṭiggaṇhāma, vassāvāsikabhāveneva paṭiggaṇhāmā''ti vatvā yathāruci vicārenti, tampi ayuttaṃ. Vassāvāsikampi hi saṅghassa dinnaṃ saṅghikaṃ hotiyeva, puggalassa dinnaṃ puggalikaṃ. Kathaṃ viññāyatīti ce? ''Sace pana tesaṃ senāsane paṃsukūliko vasati, āgatañca taṃ disvā 'tumhākaṃ vassāvāsikaṃ demā'ti vadanti, tena saṅghassa ācikkhitabbaṃ. Sace tāni kulāni saṅghassa dātuṃ na icchanti, 'tumhākaṃyeva demā'ti vadanti, sabhāgo bhikkhu 'vattaṃ katvā gaṇhāhī'ti vattabbo, paṃsukūlikassa panetaṃ na vaṭṭatī''ti aṭṭhakathāyaṃ (cūḷava. aṭṭha. 318; vi. saṅga. aṭṭha. 219) vuttattā.

Vassāvāsikaṃ duvidhaṃ saddhādeyyatatruppādavasena. Vuttañhi aṭṭhakathāyaṃ (cūḷava. aṭṭha. 318) ''iti saddhādeyye dāyakamanussā pucchitabbā, tatruppāde pana kappiyakārakā pucchitabbā''ti. Saddhādeyyavassāvāsikampi savihārāvihāravasena duvidhaṃ. Vuttañhetaṃ aṭṭhakathāyaṃ (cūḷava. aṭṭha. 318) ''mahāpadumatthero panāha na evaṃ kātabbaṃ. Manussā hi attano āvāsapaṭijagganatthāya paccayaṃ denti, tasmā aññehi bhikkhūhi tattha pavisitabba''nti, ''yesaṃ pana senāsanaṃ natthi, kevalaṃ paccayameva denti, tesaṃ

paccayaṃ avassāvāsike senāsane gāhetuṃ vaṭṭatī''ti ca. Tatruppādavassāvāsikaṃ nāma kappiyakārakānaṃ hatthe kappiyavatthupaabhuñjanatthāya dinnavatthuto nibbattaṃ. Vuttampi cetaṃ aṭṭhakathāyaṃ (cūḷava. aṭṭha. 318) ''kappiyakārakānañhi hatthe 'kappiyabhaṇḍaṃ paribhuñjathā'ti dinnavatthuto yaṃ yaṃ kappiyaṃ, taṃ sabbaṃ paribhuñjituṃ anuññāta''nti. Evaṃ vassāvāsikacīvarampi pubbe yebhuyyena saṅghasseva denti, tasmā ''kathinacīvaraṃ demā''ti vutte kathinacīvarabhāvena paṭiggahetabbaṃ, ''vassāvāsikaṃ demā''ti vutte vassāvāsikacīvarabhāveneva paṭiggahetabbaṃ. Kasmā? ''Yathā dāyakā vadanti, tathā paṭipajjitabba''nti (cūḷava. aṭṭha. 325) vacanato.

Kiñci avatvā hatthe vā pādamūle vā ṭhapetvā gate kiṃ kātabbanti? Tattha sace ''idaṃ vatthu cetiyassa vā saṅghassa vā parapuggalassa vā atthāya pariṇata''nti jāneyya, tesaṃ atthāya paṭiggahetabbaṃ. Atha ''mamatthāya pariṇata''nti jāneyya, attano atthāya paṭiggahetabbaṃ. Vuttañhetaṃ parivāre (pari. 329) ''nava adhammikadānānī''tiādi. Atha na kiñci jāneyya, attano hatthe vā pādamūle vā kiñci avatvā ṭhapitaṃ tasseva puggalikaṃ hoti. Na hi cetiyādīnaṃ atthāya pariṇataṃ kiñci avatvā bhikkhussa hatthe vā pādamūle vā ṭhapetīti. Vuttañhetaṃ samantapāsādikāyaṃ (mahāva. aṭṭha. 379) **''puggalassa detī**ti 'imaṃ cīvaraṃ itthannāmassa dammī'ti evaṃ parammukhā vā pādamūle ṭhapetvā 'imaṃ, bhante, tumhākaṃ dammī'ti evaṃ sammukhā vā detī''tiādi.

''Imissaṃ aṭṭhakathāyaṃ vuttanayeneva bhājetabba''nti vuttaṃ, kathaṃ bhājetabbanti? ''Avasesakathinānisaṃse balavavatthāni vassāvāsikaṭhitikāya dātabbānī''ti vuttattā ye bhikkhū imasmiṃ vasse vassāvāsikaṃ na labhiṃsu, tesaṃ heṭṭhato paṭṭhāya ekekaṃ cīvaraṃ vā sāṭakaṃ vā dātabbaṃ. Atha cīvarānaṃ vā sāṭakānaṃ vā avasiṭṭhesu santesu puna therāsanato paṭṭhāya dutiyabhāgo dātabbo. Tato cīvaresu vā sāṭakesu vā khīṇesu ye labhanti, tesu pacchimassa vassādīni sallakkhetabbāni. Na kevalaṃ tasmiṃ kathinatthatadivase dinnadussāni eva kathinānisaṃsāni nāma honti, atha kho yāva kathinassa ubbhārā saṅghaṃ uddissa dinnacīvarānipi saṅghikena tatruppādena ārāmikehi ābhatacīvarānipi kathinānisaṃsāniyeva honti. Tasmā tādisesu cīvaresu uppajjamānesu yathāvuttasallakkhitavassassa bhikkhuno heṭṭhato paṭṭhāya punappunaṃ gāhetabbaṃ. ''Ṭhitikāya abhāve therāsanato paṭṭhāya dātabbānī''ti (mahāva. aṭṭha. 306) vacanato tasmiṃ vasse vassāvāsikacīvarānaṃ anuppajjanato vā uppajjamānesupi ṭhitikāya agāhāpanato vā vassāvāsikaṭhitikāya abhāve sati laddhabbakathinānisaṃse tassaṃ upacārasīmāyaṃ sabbe bhikkhū paṭipāṭiyā nisīdāpetvā therāsanato paṭṭhāya ṭhitikaṃ katvā ekekassa bhikkhuno ekekaṃ cīvaraṃ vā sāṭakaṃ vā dātabbaṃ. Saṅghanavakassa dānakālepi mahātherā āgacchanti, ''bhante, vīsativassānaṃ dīyati, tumhākaṃ ṭhitikā atikkantā''ti na vattabbā, ṭhitikaṃ ṭhapetvā tesaṃ datvā pacchā ṭhitikāya dātabbaṃ. Dutiyabhāge pana therāsanaṃ āruḷhe pacchā āgatānaṃ paṭhamabhāgo na pāpuṇāti, dutiyabhāgato vassaggena dātabbo. Ayaṃ ṭhitikāvicāro catupaccayabhājanakathāto (vi. saṅga. aṭṭha. 202) gahetabboti.

Nanu ca bho ekaccāni kathinānisaṃsacīvarāni mahagghāni, ekaccāni appagghāni honti, kathaṃ ekekassa ekekasmiṃ dinne agghasamattaṃ bhaveyyāti? Vuccate – bhaṇḍāgāracīvarabhājane agghasamattaṃ icchitabbaṃ. Tathā hi vuttaṃ cīvarakkhandhake (mahāva. 343) ''tena kho pana samayena saṅghassa bhaṇḍāgāre cīvaraṃ ussannaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, sammukhībhūtena saṅghena bhājetuṃ…pe… atha kho cīvarabhājakānaṃ bhikkhūnaṃ etadahosi 'kathaṃ nu kho cīvaraṃ bhājetabba'nti. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, paṭhamaṃ uccinitvā tulayitvā vaṇṇāvaṇṇaṃ katvā bhikkhū gaṇetvā vaggaṃ bandhitvā cīvarapaṭivīsaṃ ṭhapetu''nti. Aṭṭhakathāyañca (mahāva. aṭṭha. 343) **''uccinitvā**ti 'idaṃ thūlaṃ, idaṃ saṇhaṃ, idaṃ ghanaṃ, idaṃ tanukaṃ, idaṃ paribhuttaṃ, idaṃ aparibhuttaṃ, idaṃ dīghato ettakaṃ, puthulato ettaka'nti evaṃ vatthāni vicinitvā. **Tulayitvā**ti 'idaṃ ettakaṃ agghati, idaṃ ettaka'nti evaṃ agghaparicchedaṃ katvā. **Vaṇṇāvaṇṇaṃ katvā**ti sace sabbesaṃ ekekameva dasadasaagghanakaṃ pāpuṇāti, iccetaṃ kusalaṃ. No ce pāpuṇāti, yaṃ nava vā aṭṭha vā agghati, taṃ aññena ekaagghanakena ca dviagghanakena ca saddhiṃ bandhitvā etena upāyena same paṭivīse ṭhapetvāti attho. **Bhikkhū gaṇetvā vaggaṃ bandhitvā**ti sace ekekassa dīyamāne divaso na pahoti, dasa dasa bhikkhū gaṇetvā dasa dasa cīvarapaṭivīse ekavaggaṃ bandhitvā ekaṃ bhaṇḍikaṃ katvā evaṃ cīvarapaṭivīsaṃ ṭhapetuṃ anujānāmīti attho. Evaṃ ṭhapitesu cīvarapaṭivīsesu kuso pātetabbo''ti vuttaṃ. Tena ñāyati ''bhaṇḍāgāracīvarabhājane agghasamattaṃ icchitabbaṃ, kusapāto ca kātabbo''ti.

Imasmiṃ pana kathinānisaṃsacīvarabhājane agghasamattaṃ na icchitabbaṃ, kusapāto ca na kātabbo. Tathā hi vuttaṃ kathinakkhandhakaṭṭhakathāyaṃ (mahāva. aṭṭha. 306) ''evaṃ atthate pana kathine sace kathinacīvarena saddhiṃ ābhataṃ ānisaṃsaṃ dāyakā 'yena amhākaṃ kathinaṃ gahitaṃ, tasseva demā'ti denti, bhikkhusaṅgho anissaro. Atha avicāretvāva datvā gacchanti, bhikkhusaṅgho issaro, tasmā sace kathinatthārakassa sesacīvarānipi dubbalāni honti, saṅghena apaloketvā tesampi atthāya vatthāni dātabbāni, kammavācā pana ekāyeva vaṭṭati. Avasesakathinānisaṃse balavavatthāni vassāvāsikaṭhitikāya dātabbāni. Ṭhitikāya abhāve therāsanato paṭṭhāya dātabbāni''icceva vuttaṃ, na vuttaṃ ''agghaparicchedaṃ katvā''ti vā ''kusapāto kātabbo''ti vā. Tena ñāyati ''kathinānisaṃsacīvarāni vassāvāsikaṭhitikāya vā vuḍḍhatarato vā paṭṭhāyeva dātabbāni, neva agghasamattaṃ kātabbaṃ, na kuso pātetabbo''ti.

Idāni pana vassāvāsikabhāvena adinnattā vassāvāsikaṭhitikāya akatattā ca kathinatthatacīvarato ca kathinatthārakassa avasesacīvaratthāya dinnavatthato ca avasesakathinānisaṃse balavavatthāni vuḍḍhatarato paṭṭhāya ekassa bhikkhussa ekaṃ vatthaṃ dātabbaṃ, tesu pana varaṃ varaṃ vuḍḍhassa dātabbaṃ. Kathaṃ viññāyatīti ce? ''Pacchimavassūpanāyikadivase pana sace kālaṃ ghosetvā sannipatite saṅghe koci dasahatthaṃ vatthaṃ āharitvā vassāvāsikaṃ deti, āgantuko sace bhikkhusaṅghatthero hoti, tassa dātabbaṃ. Navako ce hoti, sammatena bhikkhunā saṅghatthero vattabbo 'sace, bhante, icchatha, paṭhamabhāgaṃ muñcitvā idaṃ vatthaṃ gaṇhathā'ti. Amuñcantassa na dātabbaṃ. Sace pana pubbe gāhitaṃ muñcitvā gaṇhāti, dātabbaṃ. Eteneva upāyena dutiyattherato paṭṭhāya parivattetvā pattaṭṭhāne āgantukassa dātabbaṃ. Sace paṭhamavassūpagatā dve tīṇi cattāri pañca vā vatthāni alatthuṃ, laddhaṃ laddhaṃ eteneva upāyena vissajjāpetvā yāva āgantukassa samakaṃ hoti, tāva dātabbaṃ. Tena pana samake laddhe avasiṭṭho anubhāgo therāsane dātabbo''ti senāsanakkhandhakaṭṭhakathāyaṃ (cūḷava. aṭṭha. 318) vacanato taṃsaṃvaṇṇanābhūtāyaṃ vimativinodaniyañca (vi. vi. ṭī. cūḷavagga 2.318) **''āgantuko sace bhikkhū**ti cīvare gāhite pacchā āgato āgantuko bhikkhu. **Pattaṭṭhāne**ti vassaggena pattaṭṭhāne. **Paṭhamavassūpagatā**ti āgantukassa āgamanato puretarameva pacchimikāya vassūpanāyikāya vassūpagatā. **Laddhaṃ laddha**nti dāyakānaṃ santikā āgatāgatasāṭaka''nti vacanato, vajirabuddhiṭīkāyañca (vajira. ṭī. cūḷavagga 318) **''paṭhamabhāgaṃ muñcitvā**ti idaṃ ce paṭhamagāhitavatthuto mahagghaṃ hotīti likhita''nti vacanato ca viññāyati. Evaṃ aṭṭhakathāyaṃ ṭīkāsu ca vassāvāsikadāne pacchā ābhataṃ mahagghavatthaṃ mahātherato paṭṭhāya parivattetvā tehi anicchitaṃyeva vassaggena pattassa pacchā āgatassa bhikkhuno dātabbabhāvassa vuttattā varaṃ varaṃ vuḍḍhassa dātabbanti viññāyati.

''Sace paṭhamavassūpagatā dve tīṇi cattāri pañca vā vatthāni alatthu''nti vatthagaṇanāya eva vuttattā, agghagaṇanāya avuttattā ca

kathinānisaṃsavatthassa ca vassāvāsikagatikabhāvassa vacanato kathinānisaṃsavatthāni vatthagaṇanāvaseneva bhājetabbāni, na agghasamabhāvenāti ca daṭṭhabbāni, teneva ca kāraṇena ''yo bahūni kathinānisaṃsavatthāni deti, tassa santakeneva attharitabba''nti (mahāva. aṭṭha. 306) vuttaṃ. Bahūni hi kathinānisaṃsavatthāni vibhajanakāle saṅghassa upakārakāni hontīti.

Pāḷiaṭṭhakathādīhi, netvā vuttaṃ vinicchayaṃ;
Kathine cīvare mayhaṃ, cintayantu vicakkhaṇā.

Cintayitvā punappunaṃ, yuttaṃ ce dhārayantu taṃ;
Ayuttañce ito aññaṃ, pariyesantu kāraṇanti.

''Yo ca tattha cīvaruppādo, so nesaṃ bhavissatī''ti cīvarasseva atthatakathinānaṃ bhikkhūnaṃ santakabhāvassa bhagavatā vuttattā cīvarato aññāni saṅghaṃ uddissa dinnāni piṇḍapātādīni vatthūni upacārasīmaṃ paviṭṭhassa āgatāgatassa saṅghassa santakaṃ honti. Tathā hi vuttaṃ aṭṭhakathāyaṃ (mahāva. aṭṭha. 306) ''kathinaṃ attharāpetvā dānañca bhuñjitvā gamissanti, ānisaṃso pana itaresaṃyeva hotī''ti. ''Anujānāmi, bhikkhave, sāmaṇerānaṃ upaḍḍhapaṭivīsaṃ dātu''nti (mahāva. 343) pāṭhaṃ upanissāya kathinānisaṃsacīvarampi sāmaṇerānaṃ upaḍḍhapaṭivīsaṃyeva denti, na panevaṃ kātabbaṃ. Bhaṇḍāgāre ṭhapitañhi akālacīvarameva sāmaṇerānaṃ upaḍḍhapaṭivīsaṃ katvā dātabbaṃ. Vassāvāsikakathinānisaṃsādikālacīvaraṃ pana samakameva dātabbaṃ. Vuttañhetaṃ cīvarakkhandhakaṭṭhakathāyaṃ (mahāva. aṭṭha. 343) **''sāmaṇerānaṃ upaḍḍhapaṭivīsa**nti ettha ye sāmaṇerā attissarā bhikkhusaṅghassa kattabbakammaṃ na karonti, uddesaparipucchāsu yuttā ācariyupajjhāyānaṃyeva vattapaṭipattiṃ karonti, aññesaṃ na karonti, etesaṃyeva upaḍḍhabhāgo dātabbo. Ye pana purebhattañca pacchābhattañca bhikkhusaṅghasseva kattabbakiccaṃ karonti, tesaṃ samako dātabbo. Idañca piṭṭhisamaye uppannena bhaṇḍāgāre ṭhapitena akālacīvareneva kathitaṃ, kālacīvaraṃ pana samakameva dātabba''nti.

Kacci nu kho sāmaṇerā vassaṃ upagatā, yena ānisaṃsaṃ labheyyunti? Āma upagatāti. Kathaṃ viññāyatīti? ''Atha cattāro bhikkhū upagatā, eko paripuṇṇavasso sāmaṇero, so ce pacchimikāya upasampajjati, gaṇapūrako ceva hoti, ānisaṃsañca labhatī''ti aṭṭhakathāyaṃ (mahāva. aṭṭha. 306) vacanato vajirabuddhiṭīkāyañca (vajira. ṭī. mahāvagga 306) ''pacchimikāya upasampanno paṭhamapavāraṇāya pavāretumpi labhati, vassiko ca hoti, ānisaṃsañca labhatīti sāmaṇerānaṃ vassūpagamanaṃ anuññātaṃ hoti. Sāmaṇerā kathinānisaṃsaṃ labhantīti vadantī''ti vacanatoti.

Tatruppādesu kathinānisaṃsesu yadi ārāmikā taṇḍulādīhi vatthāni cetāpenti, vatthehipi taṇḍulādīni cetāpenti, tattha kathaṃ paṭipajjitabbanti? Vibhajanakāle vijjamānavatthuvasena kātabbaṃ. Tathā hi vuttaṃ vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 306) ''tatruppādena taṇḍulādinā vatthūsu cetāpitesu atthatakathinānameva tāni vatthāni pāpuṇanti. Vatthehi pana taṇḍulādīsu cetāpitesu sabbesaṃ tāni pāpuṇantīti vutta''nti. ''Sace pana ekasīmāyaṃ bahū vihārā hontī''ti ettha katarasīmā adhippetāti? Upacārasīmā. Upacārasīmāyaṃyeva hi saṅghalābhavibhajanādikaṃ sijjhati. Vuttañhetaṃ vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 306) **''kathinatthatasīmāya**nti upacārasīmaṃ sandhāya vuttaṃ, upacārasīmaṭṭhassa matakacīvarādibhāgiyatāya baddhasīmāya tatruppādābhāvato viññeyyametaṃ 'upacārasīmāva adhippetā'ti''.

Evaṃ kathinatthāraṃ dassetvā saṅghe rucitāya mātikāpalibodhaubbhāre adassetvāva ante ānisaṃsaṃ dassetuṃ **''atthatakathinānaṃ vo bhikkhave''**tiādimāha. Tattha aṭṭhavidhā mātikā pakkamanantikā, niṭṭhānantikā, sanniṭṭhānantikā, nāsanantikā, savanantikā, āsāvacchedikā, sīmātikkantikā, sahubbhārāti. Tattha atthatakathino bhikkhu katapariyositaṃ cīvaraṃ ādāya ''imaṃ vihāraṃ na paccessāmī''ti pakkamati, tassa bhikkhuno upacārasīmātikkameneva kathinubbhāro bhavati, pañcānisaṃsāni alabhaneyyo hoti. Ayaṃ kathinubbhāro pakkamanamevassa antabhūtattā **pakkamanantiko** nāma hoti.

Atthatakathino bhikkhu aniṭṭhitameva attano bhāgabhūtaṃ cīvaraṃ ādāya aññaṃ vihāraṃ gato, tassa bahiupacārasīmagatassa evaṃ hoti ''imasmiṃyeva vihāre imaṃ cīvaraṃ kāressāmi, na purāṇavihāraṃ paccessāmī''ti, so bahisīmāyameva taṃ cīvaraṃ kāreti, tassa bhikkhuno tasmiṃ cīvare niṭṭhite kathinubbhāro hoti. Ayaṃ kathinubbhāro cīvaraniṭṭhānamevassa antoti **niṭṭhānantiko** nāma.

Bhikkhu atthatakathino akatacīvaramādāya pakkamati, tassa bahiupacārasīmagatassa evaṃ hoti ''imaṃ cīvaraṃ neva kāressāmi, porāṇavihārañca na paccessāmī''ti, tassa bhikkhuno tena sanniṭṭhānena kathinubbhāro hoti. Ayaṃ kathinubbhāro sanniṭṭhānamevassa antoti **sanniṭṭhānantiko** nāma.

Atthatakathino bhikkhu akatameva cīvaraṃ ādāya pakkamati, bahisīmagatassa tassa evaṃ hoti ''idhevimaṃ cīvaraṃ kāressāmi, na ca porāṇavihāraṃ paccessāmī''ti, tassa cīvaraṃ kurumānaṃ corādīhi nassati, agyādīhi vinassati, kathinubbhāro hoti. Ayaṃ kathinubbhāro nāsanamevassa antoti **nāsanantiko** nāma.

Atthatakathino bhikkhu akatacīvaramādāya ''imaṃ vihāraṃ paccessāmī''ti cintetvā pakkamati, tassa bahisīmagatassa evaṃ hoti ''idhevimaṃ cīvaraṃ kāressāmī''ti, so katacīvaro suṇāti ''vihāre kira saṅghena kathinaṃ ubbhata''nti, tena savanamattenassa kathinaṃ ubbhataṃ hoti. Ayaṃ kathinabbhāro savanamevassa antoti **savanantiko** nāma.

Atthatakathino bhikkhu aññattha paccāsācīvarakāraṇā pakkamati, tassa bahisīmagatassa evaṃ hoti ''idha bahisīmāyameva cīvarapaccāsaṃ payirupāsāmi, na vihāraṃ paccessāmī''ti, so tattheva taṃ cīvarapaccāsaṃ payirupāsati, so taṃ cīvarapaccāsaṃ alabhamāno cīvarāsā pacchijjati, teneva tassa bhikkhuno kathinubbhāro bhavati. Ayaṃ kathinubbhāro āsāvacchedasahitattā **āsāvacchediko** nāma.

Atthatakathino bhikkhu akatacīvaraṃ ādāya ''imaṃ vihāraṃ paccessāmī''ti cintetvā pakkamati, so bahisīmagato taṃ cīvaraṃ kāreti, so katacīvaro ''vihāraṃ paccessāmī''ti cintento bahiupacārasīmāyameva kathinubbhārakālaṃ vītināmeti, tassa kathinubbhāro bhavati. Ayaṃ kathinubbhāro cīvarakālassa antimadivasasaṅkhātāya sīmāya atikkantattā **sīmātikkantiko** nāma.

Atthatakathino bhikkhu cīvaraṃ ādāya ''imaṃ vihāraṃ paccessāmī''ti cintetvā pakkamati, so katacīvaro ''vihāraṃ paccessāmī''ti cintento paccāgantvā vihāre kathinubbhāraṃ pappoti, tassa bhikkhuno vihāre bhikkhūhi saha kathinubbhāro bhavati. Ayaṃ kathinubbhāro

vihāre bhikkhūhi saha katattā **sahubbhāro** nāma. Ayaṃ aṭṭhavidho kathinubbhāro aṭṭha mātikā nāma. Vuttañhetaṃ kathinakkhandhakapāḷiyaṃ (mahāva. 310) ''aṭṭhimā, bhikkhave, mātikā kathinassa ubbhārāya pakkamanantikā niṭṭhānantikā sanniṭṭhānantikā nāsanantikā savanantikā āsāvacchedikā sīmātikkantikā sahubbhārāti. Bhikkhu atthatakathino katacīvaramādāya pakkamati 'na paccessa'nti, tassa bhikkhuno pakkamanantiko kathinubbhāro''tiādi, vinayavinicchayappakaraṇe ca –

> ''Pakkamanañca niṭṭhānaṃ, sanniṭṭhānañca nāsanaṃ;
> Savanamāsā ca sīmā ca, sahubbhāroti aṭṭhimā''ti. (vi. vi. 2709);

Palibodho duvidho āvāsapalibodho, cīvarapalibodhoti. Tattha ''yasmiṃ vihāre kathinaṃ atthataṃ hoti, tasmiṃ vasissāmī''ti aññattha gacchantopi ''puna taṃ vihāraṃ āgacchissāmī''ti sāpekkho hoti. Ayaṃ **āvāsapalibodho** nāma. Tassa bhikkhuno cīvaraṃ akataṃ vā hoti apariyositaṃ vā, ''aññato cīvaraṃ lacchāmī''ti āsā vā anupacchinnā hoti. Ayaṃ **cīvarapalibodho** nāma. Vuttañhetaṃ kathinakkhandhake (mahāva. 325) ''katame ca, bhikkhave, dve kathinassa palibodhā? Āvāsapalibodho ca cīvarapalibodho ca. Kathañca, bhikkhave, āvāsapalibodho hoti? Idha, bhikkhave, bhikkhu vasati vā tasmiṃ āvāse, sāpekkho vā pakkamati 'paccessa'nti, evaṃ kho, bhikkhave, āvāsapalibodho hoti. Kathañca, bhikkhave, cīvarapalibodho hoti? Idha, bhikkhave, bhikkhuno cīvaraṃ akataṃ vā hoti vippakataṃ vā, cīvarāsā vā anupacchinnā, evaṃ kho, bhikkhave, cīvarapalibodho hotī''ti.

Ubbhāro duvidho aṭṭhamātikāubbhāraantarubbhāravasena. Tattha bahiupacārasīmagatānaṃ bhikkhūnaṃ vasena vuttā satta kathinubbhārā ca bahiupacārasīmaṃ gantvā nivattetvā kathinatthatavihāre antarubbhāraṃ patvā bhikkhūhi saha antarubbhārassa katattā sahubbhārasaṅkhāto eko kathinubbhāro cāti ime aṭṭha kathinubbhārā aṭṭhamātikāya paviṭṭhattā **aṭṭhamātikāubbhāro** nāma. Bahisīmaṃ agantvā tasmiṃyeva vihāre nisīditvā kathinubbhāraṃ ñattidutiyakammavācāya kathinubbhāro aṭṭhamātikāya appaviṭṭho hutvā kālaparicchedaṃ appatvā antarāyeva katattā **antarubbhāro** nāma.

Antarubbhārasahubbhārā ñattidutiyakammavācāyeva katā, evaṃ sante ko tesaṃ visesoti? Antarubbhāro bahisīmaṃ agantvā antosīmāyameva ṭhitehi bhikkhūhi kato. Sahubbhāro bahisīmaṃ gatena bhikkhunā paccāgantvā taṃ antarubbhāraṃ patvā tehi antosīmaṭṭhehi bhikkhūhi saha katoti ayametesaṃ viseso. Pakkamanantikādayo satta kathinubbhārā na kammavācāya katā, kevalaṃ dvinnaṃ palibodhānaṃ upacchedena pañcahi ānisaṃsehi vigatattā kathinubbhārā nāma honti. Vuttañhetaṃ ācariyabuddhadattattherena vinayavinicchaye –

> ''Aṭṭhannaṃ mātikānaṃ vā, antarubbhāratopi vā;
> Ubbhārāpi duve vuttā, kathinassa mahesinā''ti.

Taṭṭīkāyampi **''aṭṭhannaṃ mātikāna**nti bahisīmagatānaṃ vasena vuttā. Pakkamanantikādayo satta mātikā bahisīmaṃ gantvā antarubbhāraṃ sampattassa vasena vuttā, sahubbhāro imāsaṃ aṭṭhannaṃ mātikānaṃ vasena ca. **Antarubbhāratopi vā**ti bahisīmaṃ agantvā tattheva vasitvā kathinubbhārakammena ubbhatakathinānaṃ vasena labbhanato antarubbhāroti mahesinā kathinassa ubbhārā duve vuttāti yojanā. Bahisīmaṃ gantvā āgatassa vasena saubbhāro, bahisīmaṃ agatānaṃ vasena antarubbhāroti ekoyeva ubbhāro dvidhā vutto''ti vuttaṃ.

Kasmā pana antarubbhāravasena kammavācāya kathinaṃ ubbhatanti? Mahādānaṃ dātukāmehi upāsakehi āgatassa saṅghassa akālacīvaraṃ dātukāmehi yācitattā. Vuttañhi bhikkhunīvibhaṅgapāḷiyaṃ (pāci. 925) ''tena kho pana samayena aññatarena upāsakena saṅghaṃ uddissa vihāro kārāpito hoti, so tassa vihārassa mahe ubhatosaṅghassa akālacīvaraṃ dātukāmo hoti. Tena kho pana samayena ubhatosaṅghassa kathinaṃ atthataṃ hoti. Atha kho so upāsako saṅghaṃ upasaṅkamitvā kathinuddhāraṃ yācī''tiādi. Kathaṃ pana kammavācā kātabbāti? ''Suṇātu me, bhante, saṅgho, yadi saṅghassa pattakallaṃ, saṅgho kathinaṃ uddhareyya, esā ñatti. Suṇātu me, bhante, saṅgho, saṅgho kathinaṃ uddharati. Yassāyasmato khamati kathinassa uddhāro, so tuṇhassa. Yassa nakkhamati, so bhāseyya. Ubbhataṃ saṅghena kathinaṃ, khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī''ti evaṃ kātabbāti. Vuttañhi bhikkhunīvibhaṅge ''anujānāmi, bhikkhave, kathinaṃ uddharituṃ, evañca pana, bhikkhave, kathinaṃ uddharitabbaṃ. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo – suṇātu me…pe… dhārayāmī''ti.

Etena ca kathinubbhārena pubbe kataṃ kathinadussadānañattidutiyakammavācaṃ ubbhatanti vadanti, na pana kathinadussadānañattidutiyakammaṃ ubbhataṃ, atha kho atthārakammamevāti daṭṭhabbaṃ. Yadi hi kathinadussadānañattidutiyakammaṃ ubbhataṃ bhaveyya, tāya kammavācāya kathinadussadānassa sijjhanato imāya kathinubbhārakammavācāya taṃ pubbe dinnadussaṃ puna āharāpetabbaṃ siyā, na pañcānisaṃsavigamanaṃ. Yasmā pana imāya kathinubbhārakammavācāya pañcānisaṃsavigamanameva hoti, na pubbe dinnakathinadussassa puna āharāpanaṃ. Tena viññāyati ''pañcānisaṃsalābhakāraṇaṃ attharaṇakammameva imāya kathinabbhārakammavācāya uddharīyati, na kathinadussadānañattidutiyakammavācāti, tasmā kathinubbhārakammavācākaraṇato pacchā saṅghassa uppannaṃ cīvaraṃ akālacīvaraṃ hoti, saṅgho pañcānisaṃse na labhati, cīvaraṃ sabbasaṅghikaṃ hutvā āgatāgatassa saṅghassa bhājanīyaṃ hotīti daṭṭhabbaṃ. Ayamattho kathinadussadānañattidutiyakammavācāya ca kathinubbhārakammavācāya ca atthañca adhippāyañca suṭṭhu vinicchinitvā pubbāparaṃ saṃsanditvā paccetabboti.

Ettha siyā – kathinubbhāraṃ yācantānaṃ sabbesaṃ kathinubbhāro dātabbo, udāhu ekaccānanti, kiñcettha – yadi tāva sabbesaṃ dātabbo, kathinubbhārakammena pañcānisaṃsavigamanato saṅghassa lābhantarāyo bhaveyya, atha ekaccānaṃ mukholokanaṃ viya siyāti? Yadi kathinatthāramūlakalābhato kathinubbhāramūlakalābho mahanto bhaveyya, tesaṃ yācantānaṃ kathinubbhāro dātabbo. Yadi appako, na dātabbo. Yadi samo, kulappasādatthāya dātabboti. Tathā hi vuttaṃ aṭṭhakathāyaṃ (pāci. aṭṭha. 927) ''kīdiso kathinuddhāro dātabbo, kīdiso na dātabboti? Yassa atthāramūlako ānisaṃso mahā, ubbhāramūlako appo, evarūpo na dātabbo. Yassa pana atthāramūlako ānisaṃso appo, ubbhāramūlako mahā, evarūpo dātabbo. Samānisaṃsopi saddhāparipālanatthaṃ dātabbovā''ti. Imināpi viññāyati ''pañcānisaṃsānaṃ kāraṇabhūtaṃ atthārakammameva uddharīyati, na kathinadussadānabhūtaṃ ñattidutiyakamma''nti.

Ānisaṃsakathāyaṃ **pañcā**ti idāni vuccamānā anāmantacārādayo pañca kiriyā. **Kappissantī**ti kappā bhavissanti, anāpattikāraṇā bhavissantīti attho. **Anāmantacāro**ti anāmantetvā caraṇaṃ. Yo hi dāyakehi bhattena nimantito hutvā sabhatto samāno vihāre santaṃ bhikkhuṃ anāmantetvā kulesu cārittaṃ āpajjati, tassa bhikkhuno cārittasikkhāpadena pācittiyāpatti hoti, sā āpatti atthatakathinassa na hotīti

attho. Tattha cārittasikkhāpadaṃ nāma ‘‘yo pana bhikkhu nimantito sabhatto samāno santaṃ bhikkhuṃ anāpucchā purebhattaṃ vā pacchābhattaṃ vā kulesu cārittaṃ āpajjeyya aññatra samayā, pācittiyaṃ. Tatthāyaṃ samayo cīvaradānasamayo cīvarakārasamayo, ayaṃ tattha samayo’’ti acelakavagge pañcamasikkhāpadaṃ (pāci. 299-300). **Cīvaravippavāso**ti tiṇṇaṃ cīvarānaṃ aññatarena vā sabbena vā vinā hatthapāse akatvā aruṇuṭṭhāpanaṃ, evaṃ karotopi dutiyakathinasikkhāpadena āpatti na hotīti adhippāyo. Tattha ca dutiyakathinasikkhāpadaṃ nāma ‘‘niṭṭhitacīvarasmiṃ pana bhikkhunā ubbhatasmiṃ kathine ekarattampi ce bhikkhu ticīvarena vippavaseyya aññatra bhikkhusammutiyā, nissaggiyaṃ pācittiya’’nti āgataṃ nissaggiyesu dutiyasikkhāpadaṃ (pārā. 472).

Gaṇabhojananti etena gaṇabhojanasikkhāpadena anāpatti vuttāti sambandho. Tattha gaṇabhojanaṃ nāma ‘‘amhākaṃ bhattaṃ dethā’’ti bhikkhūnaṃ viññattiyā vā ‘‘amhākaṃ bhattaṃ gaṇhathā’’ti dāyakānaṃ nimantanena vā akappiyavohārena cattāro vā atirekā vā bhikkhū ekato paṭiggaṇhitvā ekato bhuñjanaṃ. Gaṇabhojanasikkhāpadaṃ nāma ‘‘gaṇabhojane aññatra samayā pācittiyaṃ. Tatthāyaṃ samayo gilānasamayo cīvaradānasamayo cīvarakārasamayo addhānagamanasamayo nāvābhiruhanasamayo mahāsamayo samaṇabhattasamayo, ayaṃ tattha samayo’’ti āgataṃ bhojanavagge dutiyasikkhāpadaṃ (pāci. 215). **Anadhiṭṭhitaṃ avikappitaṃ vaṭṭatī**ti paṭhamakathinasikkhāpadena āpatti na hotīti adhippāyo. Tattha paṭhamakathinasikkhāpadaṃ nāma ‘‘niṭṭhitacīvarasmiṃ pana bhikkhunā ubbhatasmiṃ kathine dasāhaparamaṃ atirekacīvaraṃ dhāretabbaṃ, taṃ atikkāmayato nissaggiyaṃ pācittiya’’nti āgataṃ nissaggiyesu paṭhamasikkhāpadaṃ (pārā. 472). **Kathinatthatasīmāyā**ti upacārasīmaṃ sandhāya vuttaṃ. **Matakacīvara**nti matassa cīvaraṃ. **Tatruppādenā**ti saṅghasantakena ārāmuyyānakhettavatthuādinā. **Yaṃ saṅghikaṃ cīvaraṃ uppajjati, taṃ tesaṃ bhavissatī**ti iminā cīvarameva kathinatthārakānaṃ bhikkhūnaṃ santakaṃ hoti, tato aññaṃ piṇḍapātabhesajjādikaṃ āgatāgatassa saṅghassa santakaṃ hotīti dasseti.

Evaṃ aṭṭhaṅgasampanno, lajjī bhikkhu supesalo;
Kareyya kathinatthāraṃ, ubbhārañcāpi sādhukanti.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Kathinatthāravinicchayakathālaṅkāro nāma

Ekūnatiṃsatimo paricchedo.

30. Garubhaṇḍavinicchayakathā

227. Evaṃ kathinavinicchayaṃ kathetvā idāni garubhaṇḍādivinicchayaṃ dassetuṃ **‘‘garubhaṇḍānīti etthā’’**tiādimāha. Tattha **garū**ti –

‘‘Pume ācariyādimhi, garu mātāpitūsupi;
Garu tīsu mahante ca, dujjarālahukesu cā’’ti. –

Vuttesu anekatthesu alahukavācako. **Bhaṇḍa-**saddo ‘‘bhājanādiparikkhāre, bhaṇḍaṃ mūladhanepi cā’’ti ettha bhājanādiparikkhārattho hoti. Vacanattho pana garanti uggacchanti uggatā pākaṭā hontīti garūni, bhaḍitabbāni icchitabbānīti bhaṇḍāni, garūni ca tāni bhaṇḍāni cāti **garubhaṇḍāni,** ārāmādīni vatthūni. Iti ādinā nayena senāsanakkhandhake bhagavatā dassitāni imāni pañca vatthūni garubhaṇḍāni nāmāti yojetabbaṃ.

Mañcesu **masārako**ti mañcapāde vijjhitvā tattha aṭaniyo pavesetvā kato. **Bundikābaddho**ti aṭanīhi mañcapāde ḍaṃsāpetvā pallaṅkasaṅkhepena kato. **Kuḷīrapādako**ti assameṇḍakādīnaṃ pādasadisehi pādehi kato. Yo vā pana koci vaṅkapādako, ayaṃ vuccati ‘‘kuḷīrapādako’’ti. **Āhaccapādako**ti ayaṃ pana ‘‘āhaccapādako nāma mañco aṅge vijjhitvā kato hotī’’ti evaṃ parato pāḷiyaṃyeva (pāci. 131) vutto, tasmā aṭaniyo vijjhitvā tattha pādasikhaṃ pavesetvā upari āṇiṃ datvā katamañco āhaccapādakoti veditabbo. Pīṭhepi eseva nayo.

Uṇṇabhisiādīnaṃ pañcannaṃ aññatarāti uṇṇabhisi coḷabhisi vākabhisi tiṇabhisi paṇṇabhisīti imesaṃ pañcannaṃ bhisīnaṃ aññatarā. **Pañca bhisiyo**ti pañcahi uṇṇādīhi pūritabhisiyo. Tūlagaṇanāya hi etāsaṃ gaṇanā. Tattha uṇṇaggahaṇena na kevalaṃ eḷakalomameva gahitaṃ, ṭhapetvā pana manussalomaṃ yaṃ kiñci kappiyākappiyamaṃsajātīnaṃ pakkhicatuppadānaṃ lomaṃ, sabbaṃ idha uṇṇaggahaṇeneva gahitaṃ, tasmā channaṃ cīvarānaṃ, channaṃ anulomacīvarānañca aññatarena bhisicchaviṃ katvā taṃ sabbaṃ pakkhipitvā bhisiṃ kātuṃ vaṭṭati. Eḷakalomāni pana apakkhipitvā kambalameva catugguṇaṃ vā pañcaguṇaṃ vā pakkhipitvā katāpi uṇṇabhisisaṅkhameva gacchati. Coḷabhisiādīsu yaṃ kiñci navacoḷaṃ vā purāṇacoḷaṃ vā saṃharitvā vā anto pakkhipitvā vā katā **coḷabhisi,** yaṃ kiñci vākaṃ pakkhipitvā katā **vākabhisi,** yaṃ kiñci tiṇaṃ pakkhipitvā katā **tiṇabhisi,** aññatra suddhatamālapattaṃ yaṃ kiñci paṇṇaṃ pakkhipitvā katā **paṇṇabhisī**ti veditabbā. Tamālapattaṃ pana aññena missameva vaṭṭati, suddhaṃ na vaṭṭati. Bhisiyā pamāṇaniyamo natthi, mañcabhisi pīṭhabhisi bhūmattharaṇabhisi caṅkamanabhisi pādapuñchanabhisīti etāsaṃ anurūpato sallakkhetvā attano rucivasena pamāṇaṃ kātabbaṃ. Yaṃ panetaṃ uṇṇādipañcavidhatūlampi bhisiyaṃ vaṭṭati, taṃ masūrakepi vaṭṭatīti kurundiyaṃ vuttaṃ. Tattha **masūrake**ti cammamayabhisiyaṃ. Etena masūrakaṃ paribhuñjituṃ vaṭṭatīti siddhaṃ hoti.

Bimbohane tīṇi tūlāni rukkhatūlaṃ latātūlaṃ poṭakītūlanti. Tattha **rukkhatūla**nti simbalirukkhādīnaṃ yesaṃ kesañci rukkhānaṃ tūlaṃ. **Latātūla**nti khīravalliādīnaṃ yāsaṃ kāsañci latānaṃ tūlaṃ. **Poṭakītūla**nti poṭakītiṇādīnaṃ yesaṃ kesañci tiṇajātikānaṃ antamaso ucchunaḷādīnampi tūlaṃ. Sāratthadīpaniyaṃ (sārattha. ṭī. cūḷavagga 3.297) pana **‘‘poṭakītūla**nti erakatiṇatūla’’nti vuttaṃ, etehi tīhi sabbabhūtagāmā saṅgahitā honti. Rukkhavallitiṇajātiyo hi muñcitvā aññho bhūtagāmo nāma natthi, tasmā yassa kassaci bhūtagāmassa tūlaṃ bimbohane vaṭṭati, bhisiṃ pana pāpuṇitvā sabbampetaṃ ‘‘akappiyatūla’’nti vuccati na kevalañca bimbohane etaṃ tūlameva, haṃsamorādīnaṃ sabbasakuṇānaṃ, sīhādīnaṃ sabbacatuppadānañca lomampi vaṭṭati. Piyaṅgupupphabakuḷapupphādi pana yaṃ kiñci pupphaṃ na vaṭṭati. Tamālapattaṃ suddhameva na vaṭṭati, missakaṃ pana vaṭṭati, bhisīnaṃ anuññātaṃ pañcavidhaṃ uṇṇāditūlampi vaṭṭati. Addhakāyikāni pana bimbohanāni na vaṭṭanti. **Addhakāyikānī**ti upaḍḍhakāyappamāṇāni, yesu kaṭito paṭṭhāya yāva sīsaṃ upadahanti ṭhapenti. Sīsappamāṇaṃ pana vaṭṭati, **sīsappamāṇaṃ** nāma yassa vitthārato tīsu kaṇṇesu dvinnaṃ kaṇṇānaṃ antaraṃ miniyamānaṃ

vidatthi ceva caturaṅgulañca hoti, majjhaṭṭhānaṃ muṭṭhiratanaṃ hoti, dīghato pana diyaḍḍharatanaṃ vā dviratanaṃ vāti kurundiyaṃ vuttaṃ, ayaṃ sīsappamāṇassa ukkaṭṭhaparicchedo, ito uddhaṃ na vaṭṭati, heṭṭhā pana vaṭṭatīti aṭṭhakathāyaṃ (cūḷava. aṭṭha. 297) vuttaṃ. Tattha ''tīsu kaṇṇesu dvinnaṃ kaṇṇāna''nti pāṭhaṃ upanidhāya bimbohanassa ubhosu antesu ṭhapetabbacoḷakaṃ tikoṇameva karonti ekacce. ''Idañca ṭhānaṃ gaṇṭhiṭṭhāna''nti vadanti.

Vimativinodaniyaṃ (vi. vi. ṭī. cūḷavagga 2.297) pana **''sīsappamāṇaṃ** nāma yattha gīvāya saha sakalaṃ sīsaṃ ṭhapetuṃ sakkā, tassa ca muṭṭhiratanaṃ vitthārappamāṇanti dassento **'vitthārato'**tiādimāha. Idañca bimbohanassa ubhosu antesu ṭhapetabbacoḷappamāṇadassanaṃ, tassa vasena bimbohanassa vitthārappamāṇaṃ paricchijjati, taṃ vaṭṭaṃ vā caturassaṃ vā katvā sibbitaṃ yathā koṭito koṭi vitthārato puthulaṭṭhānaṃ muṭṭhiratanappamāṇaṃ hoti, evaṃ sibbitabbaṃ, ito adhikaṃ na vaṭṭati. Taṃ pana antesu ṭhapitacoḷaṃ koṭiyā koṭiṃ āhacca diguṇaṃ kataṃ tikaṇṇaṃ hoti, tesu tīsu kaṇṇesu dvinnaṃ kaṇṇānaṃ antaraṃ vidatthicaturaṅgulaṃ hoti, majjhaṭṭhānaṃ koṭito koṭiṃ āhacca muṭṭhiratanaṃ hoti, idamassa ukkaṭṭhappamāṇa''nti vuttattā bimbohanassa ubhosu antesu ṭhapetabbacoḷakaṃ pakatiyāyeva tikaṇṇaṃ na hoti, atha kho koṭiyā koṭiṃ āhacca diguṇakatakāleyeva hoti, tasmā taṃ coḷakaṃ vaṭṭaṃ vā hotu caturassaṃ vā, diguṇaṃ katvā miniyamānaṃ tikaṇṇameva hoti, dvinnañca kaṇṇānaṃ antaraṃ caturaṅgulādhikavidatthimattaṃ hoti, tassa ca coḷakassa majjhaṭṭhānaṃ muṭṭhiratanaṃ hoti, tasseva coḷakassa pamāṇena bimbohanassa majjhaṭṭhānampi muṭṭhiratanaṃ hotīti viññāyatīti.

''Kambalameva…pe… uṇṇabhisisaṅkhameva gacchatīti sāmaññato vuttattā gonakādiakappiyampi uṇṇamayattharaṇaṃ bhisiyaṃ pakkhipitvā sayituṃ vaṭṭatīti daṭṭhabbaṃ. **Masūrake**ti cammamayabhisiyaṃ, cammamayaṃ pana bimbohanaṃ tūlapuṇṇampi na vaṭṭatī''ti ca vimativinodaniyaṃ (vi. vi. ṭī. cūḷavagga 2.297) vuttaṃ. Sāratthadīpaniyaṃ (sārattha. ṭī. cūḷavagga 3.297) pana **''sīsappamāṇa**nti yattha galavāṭakato paṭṭhāya sabbasīsaṃ upadahanti, taṃ sīsappamāṇaṃ hoti, tañca ukkaṭṭhaparicchedato tiriyaṃ muṭṭhiratanaṃ hotīti dassetuṃ **'yattha vitthārato tīsu kaṇṇesū'**tiādimāha. **Majjhaṭṭhānaṃ muṭṭhiratanaṃ hotī**ti bimbohanassa majjhaṭṭhānaṃ tiriyato muṭṭhiratanappamāṇaṃ hotī''ti vuttaṃ. **Arañjaro**ti bahuudakagaṇhanakā mahācāṭi. Jalaṃ gaṇhituṃ alanti **arañjaro,** vaṭṭacāṭi viya hutvā thokaṃ dīghamukho majjhe paricchedaṃ dassetvā katoti gaṇṭhipadesu vuttaṃ. Vuttañhetaṃ aṭṭhakathāyanti ajjhāhārasambandho.

Dvisaṅgahāni dve hontīti dve paṭhamadutiyaavissajjiyāni ''ārāmo ārāmavatthū''ti ca ''vihāro vihāravatthū''ti ca vuttadvedvevatthusaṅgahāni honti. **Tatiyaṃ avissajjiyaṃ** ''mañco pīṭhaṃ bhisi bimbohana''nti vuttacatuvatthusaṅgahaṃ hoti. **Catutthaṃ avissajjiyaṃ** ''lohakumbhī lohabhāṇakaṃ lohavārako lohakaṭāhaṃ vāsi pharasu kuṭhārī kudālo nikhādana''nti vuttanavakoṭṭhāsavantaṃ hoti. **Pañcamaṃ avissajjiyaṃ** ''valli veḷu muñjaṃ pabbajaṃ tiṇaṃ mattikā dārubhaṇḍaṃ mattikābhaṇḍa''nti vuttaaṭṭhabhedanaṃ aṭṭhapabhedavantaṃ hotīti yojanā. **Pañcanimmalalocano**ti maṃsacakkhudibbacakkhudhammacakkhubuddhacakkhusamantacakkhūnaṃ vasena nimmalapañcalocano.

Senāsanakkhandhake avissajjiyaṃ kīṭāgirivatthusmiṃ avebhaṅgiyanti ettha ''senāsanakkhandhake gāmakāvāsavatthusmiṃ avissajjiyaṃ kīṭāgirivatthusmiṃ avebhaṅgiya''nti vattabbaṃ. Kasmā? Dvinnampi vatthūnaṃ senāsanakkhandhake āgatattā. **Senāsanakkhandhake**ti ayaṃ sāmaññādhāro. **Gāmakāvāsavatthusmiṃ kīṭāgirivatthusmi**nti visesādhāro. Ayamattho pāḷiṃ oloketvā paccetabbo. Teneva hi samantapāsādikāyaṃ (cūḷava. aṭṭha. 321) ''senāsanakkhandhake''ti avatvā ''idha''icceva vuttaṃ, **idhā**ti iminā gāmakāvāsavatthuṃ dasseti, kīṭāgirivatthu pana sarūpato dassitameva. Sāmaññādhāro pana taṃsaṃvaṇṇanābhāvato avuttopi sijjhatīti na vuttoti viññāyati.

228. **Thāvarena ca thāvaraṃ, garubhaṇḍena ca garubhaṇḍa**nti ettha pañcasu koṭṭhāsesu purimadvayaṃ **thāvaraṃ,** pacchimattayaṃ **garubhaṇḍa**nti veditabbaṃ. **Samakameva detī**ti ettha ūnakaṃ dentampi vihāravatthusāmantaṃ gahetvā dūrataraṃ dukkhagopaṃ vissajjetuṃ vaṭṭatīti daṭṭhabbaṃ. Vakkhati hi ''bhikkhūnañce mahagghataraṃ…pe… sampaṭicchituṃ vaṭṭatī''ti. **Jānāpetvā**ti bhikkhusaṅghassa jānāpetvā, apaloketvāti attho. **Nanu tumhākaṃ bahutaraṃ rukkhāti vattabba**nti idaṃ sāmikesu attano bhaṇḍassa mahagghataṃ ajānitvā dentesu taṃ ñatvā theyyacittena gaṇhato avahāro hotīti vuttaṃ. **Vihārena vihāro parivattetabbo**ti savatthukena aññesaṃ bhūmiyaṃ katapāsādādinā, avatthukena vā savatthukaṃ parivattetabbaṃ, avatthukaṃ pana avatthukeneva parivattetabbaṃ kevalaṃ pāsādassa bhūmito athāvarattā. Evaṃ thāvaresupi thāvaravibhāgaṃ ñatvāva parivattetabbaṃ.

''Kappiyamañcā sampaṭicchitabbāti iminā suvaṇṇādivicittaṃ akappiyamañcaṃ 'saṅghassā'ti vuttepi sampaṭicchituṃ na vaṭṭatīti dasseti. 'Vihārassa demā'ti vutte saṅghassa vaṭṭati, na puggalassa khettādi viyāti daṭṭhabba''nti vimativinodaniyaṃ (vi. vi. ṭī. cūḷavagga 2.321) vuttaṃ. Sāratthadīpaniyaṃ (sārattha. ṭī. cūḷvagga 3.321) pana **''kappiyamañcā sampaṭicchitabbā**ti 'saṅghassa demā'ti dinnaṃ sandhāya vuttaṃ. Sace pana 'vihārassa demā'ti vadanti, suvaṇṇarajatamayādiakappiyamañcepi sampaṭicchituṃ vaṭṭatī''ti vuttaṃ. **Na kevalaṃ…pe… parivattetuṃ vaṭṭantī**ti iminā athāvarena thāvarampi athāvarampi parivattetuṃ vaṭṭatīti dasseti. Thāvarena athāvarameva hi parivattetuṃ na vaṭṭati. **''Akappiyaṃ vā mahagghaṃ kappiyaṃ vā**ti ettha **akappiyaṃ** nāma suvaṇṇamayamañcādi akappiyabhisibimbohanāni ca. **Mahagghaṃ kappiyaṃ** nāma dantamayamañcādi, pāvārādikappiyaattharaṇādīni cā''ti sāratthadīpaniyaṃ vuttaṃ, vimativinodaniyaṃ pana **''akappiyaṃ vā**ti āsandiādi, pamāṇātikkantaṃ bimbohanādi ca. **Mahagghaṃ kappiyaṃ vā**ti suvaṇṇādivicittaṃ kappiyavohārena dinna''nti vuttaṃ.

229. **''Kāḷaloha …pe… bhājetabbo''**ti vuttattā vaṭṭakaṃsalohamayampi bhājanaṃ puggalikampi sampaṭicchitumpi pariharitumpi vaṭṭati puggalānaṃ pariharitabbasseva bhājetabbattāti vadanti, taṃ upari ''kaṃsalohavaṭṭalohabhājanavikati saṅghikaparibhogena vā gihivikaṭā vā vaṭṭatī''tiādikena mahāpaccarivacanena virujjhati. Imassa hi ''vaṭṭalohakaṃsalohānaṃ yena kenaci kato sīhaḷadīpe pādaggaṇhanako bhājetabbo''ti vuttassa mahāaṭṭhakathāvacanassa paṭikkhepāya taṃ mahāpaccarivacanaṃ pacchā dassitaṃ, tasmā vaṭṭalohakaṃsalohamayaṃ yaṃ kiñci pādaggaṇhanakavārakampi upādāya abhājanīyameva, gihīhi dīyamānampi puggalassa sampaṭicchitumpi na vaṭṭati. **Pārihāriyaṃ na vaṭṭatī**ti pattādiparikkhāraṃ viya sayameva paṭisāmetvā paribhuñjituṃ na vaṭṭati. Gihisantakaṃ viya ārāmikādayo ce sayameva gopetvā viniyogakāle ānetvā paṭidenti, paribhuñjituṃ vaṭṭati, ''paṭisāmetvā bhikkhūnaṃ dethā''ti vattumpi vaṭṭatīti.

Paṇṇasūci nāma lekhanīti vadanti. **Attanā laddhānipī**tiādinā paṭiggahaṇe doso natthi, pariharitvā paribhogova āpattikaroti dasseti. Yathā cettha, evaṃ upari bhājanīyavāsiādīsu attano santakesupi.

Anāmāsampīti suvaṇṇādimayampi, sabbaṃ taṃ āmasitvā paribhuñjituṃ vaṭṭati.

Upakkhareti upakaraṇe. **Sikharaṃ** nāma yena paribbhamantā chindanti. **Pattabandhako** nāma pattassa gaṇṭhiādikārako. ''Paṭimānaṃ suvaṇṇādipattakārako''tipi vadanti.

''Aḍḍhabāhūti kapparato paṭṭhāya yāva aṃsakūṭa''nti gaṇṭhipadesu vuttaṃ. **''Aḍḍhabāhu** nāma vidatthicaturaṅgulantipi vadantī''ti sāratthadīpaniyaṃ (sārattha. ṭī. cūḷavagga 2.321) vuttaṃ. Vajirabuddhiṭīkāyampi (vajira. ṭī. cūḷavagga 321) **''aḍḍhabāhū**ti kapparato paṭṭhāya yāva aṃsakūṭanti likhita''nti vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. cūḷavagga 2.321) pana **''aḍḍhabāhuppamāṇā** nāma aḍḍhabāhumattā, aḍḍhabyāmamattātipi vadantī''ti vuttaṃ. **Yottānī**ti cammarajjukā. **Tatthajātakā**ti saṅghikabhūmiyaṃ jātā.

''Aṭṭhaṅgulasūcidaṇḍamattoti dīghaso aṭṭhaṅgulamatto pariṇāhato paṇṇasūcidaṇḍamatto''ti sāratthadīpaniyaṃ (sārattha. ṭī.. Cūḷavagga 3.321) vimativinodaniyaṃ pana (vi. vi. ṭī. cūḷavagga 2.321) **''aṭṭhaṅgulasūcidaṇḍamatto**ti saradaṇḍādisūciākāratanudaṇḍakamattopī''ti vuttaṃ. **Aṭṭhaṅgulappamāṇo**ti dīghato aṭṭhaṅgulappamāṇo. **Rittapotthakopī**ti alikhitapotthakopi, idañca paṇṇappasaṅgena vuttaṃ.

Āsandikoti caturassapīṭhaṃ vuccati ''uccakampi āsandika''nti (cūḷava. 297) vacanato. Ekatobhāgena dīghapīṭhameva hi aṭṭhaṅgulapādakaṃ vaṭṭati, caturassāsandiko pana pamāṇātikkantopi vaṭṭatīti veditabbo. **Sattaṅgo** nāma tīsu disāsu apassayaṃ katvā katamañco, ayampi pamāṇātikkantopi vaṭṭati. **Bhaddapīṭha**nti vettamayaṃ pīṭhaṃ vuccati. **Pīṭhikā**ti pilotikabandhaṃ pīṭhameva. **Eḷakapādapīṭhaṃ** nāma dārupaṭikāya uparipāde ṭhapetvā bhojanaphalakaṃ viya katapīṭhaṃ vuccati. **Āmaṇḍakavaṇṭakapīṭhaṃ** nāma āmalakākārena yojitabahaupādapīṭhaṃ. Imāni tāva pāḷiyaṃ āgatapīṭhāni. Dārumayaṃ pana sabbampi pīṭhaṃ vaṭṭati.

''Ghaṭṭanaphalakaṃ nāma yattha ṭhapetvā rajitacīvaraṃ hatthena ghaṭṭenti. **Ghaṭṭanamuggaro** nāma anuvātādighaṭṭanatthaṃ katoti vadantī''ti sāratthadīpaniyaṃ (sārattha. ṭī. cūḷavagga 3.321) vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. cūḷavagga 2.321) **''ghaṭṭanaphalakaṃ ghaṭṭanamuggaro**ti idaṃ rajitacīvaraṃ ekasmiṃ maṭṭhe daṇḍamuggare veṭhetvā ekassa maṭṭhaphalakassa upari ṭhapetvā upari aparena maṭṭhaphalakena nikkujjitvā eko upari akkamitvā tiṭṭhati, dve janā upariphalakaṃ dvīsu koṭīsu gahetvā aparāparaṃ ākaḍḍhanavikaḍḍhanaṃ karonti, etaṃ sandhāya vuttaṃ. Hatthe ṭhapāpetvā hatthena paharaṇaṃ pana niṭṭhitarajanassa cīvarassa allakāle kātabbaṃ, idaṃ pana phalakamuggarehi ghaṭṭanaṃ sukkhakāle thaddhabhāvavimocanatthanti daṭṭhabba''nti vuttaṃ. **''Ambaṇa**nti phalakehi pokkharaṇīsadisakatapānīyabhājanaṃ. **Rajanadoṇī**ti yattha pakkarajanaṃ ākiritvā ṭhapentī''ti sāratthadīpaniyaṃ. Vimativinodaniyaṃ pana **''ambaṇa**nti ekadoṇikanāvāphalakehi pokkharaṇīsadisaṃ kataṃ. Pānīyabhājanantipi vadanti. **Rajanadoṇī**ti ekadārunāva kataṃ rajanabhājanaṃ. **Udakadoṇī**ti ekadārunāva kataṃ udakabhājana''nti vuttaṃ.

''Bhūmattharaṇaṃ kātuṃ vaṭṭatīti akappiyacammaṃ sandhāya vuttaṃ. **Paccattharaṇagatika**nti iminā mañcapīṭhepi attharituṃ vaṭṭatīti dīpeti. Pāvārādipaccattharaṇampi garubhaṇḍanti eke. Noti apare, vīmaṃsitvā gahetabba''nti sāratthadīpaniyaṃ (sārattha. ṭī. cūḷavagga 3.321) vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. cūḷavagga 321) pana **''daṇḍamuggaro** nāma 'yena rajitacīvaraṃ pothenti, tampi garubhaṇḍamevā'ti vuttattā, 'paccattharaṇagatika'nti vuttattā ca api-saddena pāvārādipaccattharaṇaṃ sabbaṃ garubhaṇḍamevāti vadanti. Eteneva suttena aññathā atthaṃ vatvā pāvārādipaccattharaṇaṃ na garubhaṇḍaṃ, bhājanīyameva, senāsanatthāya dinnapaccattharaṇameva garubhaṇḍanti vadanti. Upaparikkhitabba''nti vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. cūḷavagga 2.321) pana **''bhūmattharaṇaṃ kātuṃ vaṭṭatī**ti akappiyacammaṃ sandhāya vuttaṃ. Tattha bhūmattharaṇasaṅkhepena sayitumpi vaṭṭatiyeva. **Paccattharaṇagatika**nti iminā mañcādīsu attharitabbaṃ mahācammaṃ eḷakacammaṃ nāmāti dassetī''ti vuttaṃ. **Chattamuṭṭhipaṇṇa**nti tālapaṇṇaṃ sandhāya vuttaṃ. **Pattakaṭāha**nti pattapacanakaṭāhaṃ. **Gaṇṭhikā**ti cīvaragaṇṭhikā. **Vidho**ti kāyabandhanavidho.

Idāni vinayatthamañjūsāyaṃ (kaṅkhā. abhi. ṭī. dubbalasikkhāpadavaṇṇanā) āgatanayo vuccate – **ārāmo** nāma pupphārāmo vā phalārāmo vā. **Ārāmavatthu** nāma tesaṃyeva ārāmānaṃ atthāya paricchinditvā ṭhapitokāso. Tesu vā ārāmesu vinaṭṭhesu tesaṃ porāṇakabhūmibhāgo. **Vihāro** nāma yaṃ kiñci pāsādādisenāsanaṃ. **Vihāravatthu** nāma tassa patiṭṭhānokāso. **Mañco** nāma masārako bundikābaddho kuḷīrapādako āhaccapādakoti imesaṃ pubbe vuttānaṃ catunnaṃ mañcānaṃ aññataro. **Pīṭhaṃ** nāma masārakādīnaṃyeva catunnaṃ pīṭhānaṃ aññataraṃ. **Bhisi** nāma uṇṇabhisiādīnaṃ pañcannaṃ bhisīnaṃ aññataraṃ. **Bimbohanaṃ** nāma rukkhatūlalatātūlapoṭakītūlānaṃ aññatarena puṇṇaṃ. **Lohakumbhī** nāma kāḷalohena vā tambalohena vā yena kenaci katakumbhī. **Lohabhāṇakā**dīsupi eseva nayo. Ettha pana **bhāṇaka**nti arañjaro vuccati. **Vārako**ti ghaṭo. **Kaṭāhaṃ** kaṭāhameva. **Vāsi**ādīsu valliādīsu ca duviññeyyaṃ nāma natthi…pe….

Tattha thāvarena thāvaranti vihāravihāravatthunā ārāmaārāmavatthuṃ vihāravihāravatthuṃ. **Itarenā**ti athāvarena, pacchimarāsittayenāti vuttaṃ hoti. **Akappiyenā**ti suvaṇṇamayamañcādinā ceva akappiyabhisibimbohanehi ca. **Mahagghakappiyenā**ti dantamayamañcādinā ceva pāvārādinā ca. **Itara**nti athāvaraṃ. **Kappiyaparivattanena parivattetu**nti yathā akappiyaṃ na hoti, evaṃ parivattetuṃ…pe… evaṃ tāva thāvarena thāvaraparivattanaṃ veditabbaṃ. **Itarena itaraparivattane** pana mañcapīṭhaṃ mahantaṃ vā hotu, khuddakaṃ vā, antamaso caturaṅgulapādakaṃ gāmadārakehi paṃsvāgārakesu kīḷantehi katampi saṅghassa dinnakālato paṭṭhāya garubhaṇḍaṃ hoti…pe… satagghanakena vā sahassagghanakena vā mañcena aññaṃ mañcasatampi labhati, parivattetvā gahetabbaṃ. Na kevalaṃ mañcena mañcoyeva, ārāmaārāmavatthuvihāravihāravatthupīṭhabhisibimbohanānipi parivattetuṃ vaṭṭanti. Esa nayo pīṭhabhisibimbohanesupi.

Kāḷalohatambalohakaṃsalohavaṭṭalohānanti ettha kaṃsalohaṃ vaṭṭalohañca kittimalohaṃ. Tīṇi hi kittimalohāni kaṃsalohaṃ vaṭṭalohaṃ hārakūṭanti. Tattha tiputambe missetvā kataṃ **kaṃsalohaṃ**. Sīsatambe missetvā kataṃ **vaṭṭalohaṃ**. Rasatambe missetvā kataṃ **hārakūṭaṃ**. Tena vuttaṃ ''kaṃsalohaṃ vaṭṭalohañca kittimaloha''nti. **Tato atireka**nti tato atirekagaṇhanako. **Sārako**ti majjhe makuḷaṃ dassetvā mukhavaṭṭivitthataṃ katvā piṭṭhito nāmetvā kātabbaṃ ekaṃ bhājanaṃ. Sarāvantipi vadanti. Ādi-saddena kañcanakādīnaṃ gihiupakaraṇānaṃ gahaṇaṃ. Tāni hi khuddakānipi garubhaṇḍāneva gihiupakaraṇattā. Pi-saddena pageva mahantānīti dasseti, imāni pana bhājanīyāni bhikkhupakaraṇattāti adhippāyo. Yathā ca etāni, evaṃ kuṇḍikāpi bhājanīyā. Vakkhati hi ''yathā ca mattikābhaṇḍe, evaṃ lohabhaṇḍepi kuṇḍikā bhājanīyakoṭṭhāsameva bhajatī''ti. **Saṅghikaparibhogenā**ti āgantukānaṃ vuḍḍhatarānaṃ datvā paribhogena. **Gihivikaṭā**ti gihīhi vikatā paññattā, attano vā santakakaraṇena virūpaṃ katā. **Puggalikaparibhogena na vaṭṭatī**ti āgantukānaṃ adatvā attano santakaṃ viya gahetvā paribhuñjituṃ na vaṭṭati. **Pipphaliko**ti kattari. **Ārakaṇṭakaṃ** sūcivedhakaṃ. **Tāḷaṃ**

yantaṃ. **Kattarayaṭṭhivedhako** kattarayaṭṭhivalayaṃ. **Yathā tathā ghanakataṃ loha**nti lohavaṭṭi lohaguḷo lohapiṇḍi lohacakkalikanti evaṃ ghanakataṃ lohaṃ. **Khīrapāsāṇamayānī**ti mudukakhīravaṇṇapāsāṇamayāni.

Gihivikaṭānipi na vaṭṭanti anāmāsattā. **Pi-**saddena pageva saṅghikaparibhogena vā puggalikaparibhogena vāti dasseti. Senāsanaparibhogo pana sabbakappiyo, tasmā jātarūpādimayaā sabbāpi senāsanaparikkhārā āmāsā. Tenāha **''senāsanaparibhoge panā''**tiādi.

Sesāti tato mahattarī vāsi. **Yā panā**ti yā kuṭhārī pana. **Kudālo** antamaso caturaṅgulamattopi garubhaṇḍameva. **Nikhādanaṃ** caturassamukhaṃ vā hotu doṇimukhaṃ vā vaṅkaṃ vā ujukaṃ vā, antamaso sammuñjanīdaṇḍavedhanampi, daṇḍabandhañce, garubhaṇḍameva. Tenāha ''kudālo daṇḍabandhanikhādanaṃ vā agarubhaṇḍaṃ nāma natthī''ti. **Sipāṭikā** nāma khurakoso, sikharaṃ pana daṇḍabandhanikhādanaṃ anulometīti āha **''sikharampi nikhādaneneva saṅgahita''**nti. Sace pana vāsi adaṇḍakaṃ phalamattaṃ, bhājanīyaṃ. **Upakkhare**ti vāsiādibhaṇḍe.

Pattabandhako nāma pattassa gaṇṭhikādikārako. ''Paṭimānaṃ suvaṇṇādipattakārako''tipi vadanti. Tipucchedanakasatthaṃ suvaṇṇacchedanakasatthaṃ kataparikammacammacchindanakakhuddakasatthanti imāni cettha tīṇi pipphalikaṃ anulomantīti āha **''ayaṃ pana viseso''**tiādi. **Itarānī**ti mahākattariādīni.

Aḍḍhabāhuppamāṇāti kapparato paṭṭhāya yāva aṃsakūṭappamāṇā, vidatthicaturaṅgulappamāṇāti vuttaṃ hoti. **Tatthajātakā**ti saṅghikabhūmiyaṃ jātā, ārakkhasaṃvidhānena rakkhitattā rakkhitā ca sā mañjūsādīsu pakkhittaṃ viya yathā taṃ na nassati, evaṃ gopanato gopitā cāti **rakkhitagopitā**. Tatthajātakāpi pana arakkhitā garubhaṇḍameva na hoti. **Saṅghakamme ca cetiyakamme ca kate**ti iminā saṅghasantakena cetiyasantakaṃ rakkhituṃ parivattituñca vaṭṭatīti dīpeti. **Suttaṃ panā**ti vaṭṭitañceva avaṭṭitañca suttaṃ.

Aṭṭhaṅgulasūcidaṇḍamattoti antamaso dīghaso aṭṭhaṅgulamatto pariṇāhato sīhaḷa-paṇṇasūcidaṇḍamatto. **Etthā**ti veḷubhaṇḍe. Daḍḍhaṃ gehaṃ yesaṃ teti **daḍḍhagehā. Na vāretabbā**ti ''mā gaṇhitvā gacchathā''ti na nisedhetabbā. Desantaragatena sampattavihāre saṅghikāvāse ṭhapetabbā.

Avasesañca chadanatiṇanti muñjapabbajehi avasesaṃ yaṃ kiñci chadanatiṇaṃ. **Aṭṭhaṅgulappamāṇopī**ti vitthārato aṭṭhaṅgulappamāṇo. Likhitapotthako pana garubhaṇḍaṃ na hoti. **Kappiyacammānī**ti migādīnaṃ cammāni. **Sabbaṃ cakkayuttayāna**nti rathasakaṭādikaṃ sabbaṃ cakkayuttayānaṃ. Visaṅkhatacakkaṃ pana yānaṃ bhājanīyaṃ. **Anuññātavāsi** nāma yā sipāṭikāya pakkhipitvā pariharituṃ sakkāti vuttā. **Muṭṭhipaṇṇaṃ** tālapattaṃ. Taṅhi muṭṭhinā gahetvā pariharantīti ''muṭṭhipaṇṇa''nti vuccati. **''Muṭṭhipaṇṇa**nti chattacchadapaṇṇamevā''ti keci. **Araṇīsahita**nti araṇīyugaḷaṃ, uttarāraṇī adharāraṇīti araṇīdvayanti attho. **Phātikammaṃ katvā**ti antamaso taṃagghanakavālikāyapi thāvaraṃ vaḍḍhikammaṃ katvā. **Kuṇḍikā**ti ayakuṇḍikā ceva tambalohakuṇḍikā ca. **Bhājanīyakoṭṭhāsameva bhajatī**ti bhājanīyapakkhameva sevati, na tu garubhaṇḍanti attho. Kañcanako pana garubhaṇḍamevāti adhippāyo.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Garubhaṇḍavinicchayakathālaṅkāro nāma

Tiṃsatimo paricchedo.

31. Codanādivinicchayakathā

230. Evaṃ garubhaṇḍavinicchayaṃ kathetvā idāni codanādivinicchayaṃ kathetuṃ **''codanādivinicchayoti ettha panā''**tiādimāha. Tattha codīyate **codanā,** dosāropananti attho. **Ādi-**saddena sāraṇādayo saṅgaṇhāti. Vuttañhetaṃ kammakkhandhake (cūḷava. 4, 5) ''codetvā kataṃ hoti, sāretvā kataṃ hoti, āpattiṃ ropetvā kataṃ hotī''ti. **''Codetuṃ pana ko labhati, ko na labhatī''**ti idaṃ anuddhaṃsanādhippāyaṃ vināpi codanālakkhaṇaṃ dassetuṃ vuttaṃ. **Sīlasampanno**ti idaṃ dussīlassa vacanaṃ appamāṇanti adhippāyena vuttaṃ. Bhikkhunīnaṃ pana bhikkhuṃ codetuṃ anissarattā **'bhikkhunimevā'**ti vuttaṃ. Satipi bhikkhunīnaṃ bhikkhūsu anissarabhāve tāhi katacodanāpi codanārahattā codanāyevāti adhippāyena **''pañcapi sahadhammikā labhantī''**ti vuttaṃ. **Bhikkhussa sutvā codetī**tiādinā codako yesaṃ sutvā codeti, tesampi vacanaṃ pamāṇamevāti sampaṭicchitattā tesaṃ codanāpi ruhatevāti dassetuṃ ''thero suttaṃ nidassesī''ti sāratthadīpaniyaṃ (sārattha. ṭī. 2.385-386) vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. 1.386) pana ''amūlakacodanāpasaṅgena samūlakacodanālakkhaṇādiṃ dassetuṃ **'codetuṃ pana ko labhati, ko na labhatī'**tiādi āraddhaṃ. **'Bhikkhussa sutvā codetī'**tiādisuttaṃ yasmā ye codakassa aññesaṃ vipattiṃ pakāsenti, tepi tasmiṃ khaṇe codakabhāve ṭhatvāva pakāsenti, tesañca vacanaṃ gahetvā itaropi yasmā codetuñca asampaṭicchantaṃ tehi titthiyasāvakapariyosānehi paṭhamacodakehi sampaṭicchāpetuñca labhati, tasmā idha sādhakabhāvena uddhaṭanti veditabba''nti vuttaṃ.

Garukānaṃ dvinnanti pārājikasaṅghādisesānaṃ. **Avasesāna**nti thullaccayādīnaṃ pañcannaṃ āpattīnaṃ. **Micchādiṭṭhi** nāma ''natthi dinna''ntiādinayappavattā dasavatthukā diṭṭhi. ''Antavā loko anantavā loko''tiādikā antaṃ gaṇhāpakadiṭṭhi **antaggāhikā** nāma. **Ājīvahetu paññattānaṃ channa**nti ājīvahetupi āpajjitabbānaṃ uttarimanussadhamme pārājikaṃ, sañcaritte saṅghādiseso, ''yo te vihāre vasati, so arahā''ti pariyāyena thullaccayaṃ, bhikkhussa paṇītabhojanaviññattiyā pācittiyaṃ, bhikkhuniyā paṇītabhojanaviññattiyā pāṭidesanīyaṃ, sūpodanaviññattiyā dukkaṭanti imesaṃ parivāre (pari. 287) vuttānaṃ channaṃ. Na hetā āpattiyo ājīvahetu eva paññattā sañcarittādīnaṃ aññathāpi āpajjitabbato. Ājīvahetupi etāsaṃ āpajjanaṃ sandhāya evaṃ vuttaṃ, ājīvahetupi paññattānanti attho. Diṭṭhivipattiājīvavipattīhi codentopi tammūlikāya āpattiyā eva codeti.

''Kasmā maṃ na vandasī''ti pucchite ''assamaṇosi, asakyaputtiyosī''ti avandanakāraṇassa vuttattā antimavatthuṃ ajjhāpanno na vanditabboti vadanti. Codetukāmatāya eva avanditvā attanā vattabbassa vuttamatthaṃ ṭhapetvā avandiyabhāve taṃ kāraṇaṃ na hotīti cūḷaganṭhipade majjhimaganṭhipade ca vuttaṃ. Antimavatthuajjhāpannassa avandiyesu avuttattā tena saddhiṃ sayantassa sahaseyyāpattiyā

abhāvato, tassa ca paṭiggahaṇassa ruhanato tadeva yuttataranti viññāyati. Kiñcāpi yāva so bhikkhubhāvaṃ paṭijānāti, tāva vanditabbo, yadā pana ‘‘assamaṇomhī’’ti paṭijānāti, tadā na vanditabboti ayamettha viseso veditabbo. Antimavatthuṃ ajjhāpannassa hi bhikkhubhāvaṃ paṭijānantasseva bhikkhubhāvo, na tato paraṃ. Bhikkhubhāvaṃ appaṭijānanto hi anupasampannapakkhaṃ bhajati. Yasmā āmisaṃ dento attano icchitaṭṭhāneyeva deti, tasmā paṭipāṭiyā nisinnānaṃ yāgubhattādīni dentena ekassa codetukāmatāya adinnepi codanā nāma na hotīti āha **‘‘na tāva tā codanā hotī’’**ti.

231. Codetabboti cudito, cudito eva **cuditako,** aparādhavanto puggalo. Codetīti **codako,** aparādhapakāsako. Cuditako ca codako ca cuditakacodakā. **Ubbāhikāyā**ti ubbahanti viyojenti etāya alajjīnaṃ tajjaniṃ vā kalahaṃ vāti ubbāhikā, saṅghasammuti, tāya. Vinicchinanaṃ nāma tāya sammatabhikkhūhi vinicchinanameva. Alajjussannāya hi parisāya samathakkhandhake āgatehi dasahaṅgehi samannāgatā dve tayo bhikkhū tattheva vuttāya ñattidutiyakammavācāya sammannitabbā. Vuttañhetaṃ samathakkhandhake (cūḷava. 231-232) –

> ‘‘Tehi ce, bhikkhave, bhikkhūhi tasmiṃ adhikaraṇe vinicchiyamāne anantāni ceva bhassāni jāyanti, na cekassa bhāsitassa attho viññāyati. Anujānāmi, bhikkhave, evarūpaṃ adhikaraṇaṃ ubbāhikāya vūpasametuṃ. Dasahaṅgehi samannāgato bhikkhu ubbāhikāya sammannitabbo, sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu, bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpassa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā, ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso, vinaye kho pana cheko hoti asaṃhīro, paṭibalo hoti ubho atthapaccatthike assāsetuṃ saññāpetuṃ nijjhāpetuṃ pekkhetuṃ passituṃ pasādetuṃ, adhikaraṇasamuppādavūpasamakusalo hoti, adhikaraṇaṃ jānāti, adhikaraṇasamudayaṃ jānāti, adhikaraṇanirodhaṃ jānāti, adhikaraṇanirodhagāminipaṭipadaṃ jānāti. Anujānāmi, bhikkhave, imehi dasahaṅgehi samannāgataṃ bhikkhuṃ ubbāhikāya sammannituṃ.
>
> ‘‘Evañca pana, bhikkhave, sammannitabbo. Paṭhamaṃ bhikkhu yācitabbo, yācitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –
>
> ‘‘Suṇātu me, bhante, saṅgho, amhākaṃ imasmiṃ adhikaraṇe vinicchiyamāne anantāni ceva bhassāni jāyanti, na cekassa bhāsitassa attho viññāyati. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmañca itthannāmañca bhikkhuṃ sammanneyya ubbāhikāya imaṃ adhikaraṇaṃ vūpasametuṃ, esā ñatti.
>
> ‘‘Suṇātu me, bhante, saṅgho, amhākaṃ imasmiṃ adhikaraṇe vinicchiyamāne anantāni ceva bhassāni jāyanti, na cekassa bhāsitassa attho viññāyati. Saṅgho itthannāmañca itthannāmañca bhikkhuṃ sammannati ubbāhikāya imaṃ adhikaraṇaṃ vūpasametuṃ. Yassāyasmato khamati itthannāmassa ca itthannāmassa ca bhikkhuno sammuti ubbāhikāya imaṃ adhikaraṇaṃ vūpasametuṃ, so tuṇhassa. Yassa nakkhamati, so bhāseyya.
>
> ‘‘Sammato saṅghena itthannāmo ca itthannāmo ca bhikkhu ubbāhikāya imaṃ adhikaraṇaṃ vūpasametuṃ, khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Tehi ca sammatehi visuṃ vā nisīditvā tassā eva vā parisāya ‘‘aññehi na kiñci kathetabba’’nti sāvetvā taṃ adhikaraṇaṃ vinicchitabbaṃ. **Tumhāka**nti cuditakacodake sandhāya vuttaṃ.

‘‘Kimhīti kismiṃ vatthusmiṃ. **Kimhi nampi na jānāsī**ti kimhi nanti vacanampi na jānāsi. **Nāssa anuyogo dātabbo**ti nāssa pucchā paṭipucchā dātabbā’’ti sāratthadīpaniyaṃ (sārattha. ṭī. 2.385-386) vuttaṃ, vimativinodaniyaṃ (vi. vi. ṭī. 1.386) pana – **kimhī**ti kismiṃ vatthusmiṃ, kataravipattiyanti attho. **Kimhi naṃ nāmā**ti idaṃ ‘‘katarāya vipattiyā etaṃ codesī’’ti yāya kāyaci viññāyamānāya bhāsāya vuttepi codakassa vinaye apakataññutāya ‘‘sīlācāradiṭṭhiājīvavipattīsu katarāyāti maṃ pucchatī’’ti viññātuṃ asakkontassa pucchā, na pana ‘‘kimhī’’tiādipadatthamattaṃ ajānantassa. Na hi anuvijjako codakaṃ bālaṃ aparicitabhāsāya ‘‘kimhi na’’nti pucchati. **Kimhi nampi na jānāsī**ti idampi vacanamattaṃ sandhāya vuttaṃ na hoti. ‘‘Kataravipattiyā’’ti vutte ‘‘asukāya vipattiyā’’ti vattumpi ‘‘na jānāsī’’ti vacanassa adhippāyameva sandhāya vuttanti gahetabbaṃ. Teneva vakkhati ‘‘nāssa anuyogo dātabbo’’ti.

‘‘Tassa nayo dātabbo’’ti **tassā**ti bālassa lajjissa. ‘‘Tassa nayo dātabbo’’ti vatvā ca ‘‘kimhi naṃ codesīti sīlavipattiyā’’tiādi adhippāyappakāsanameva nayadānaṃ vuttaṃ, na pana **kimhi-naṃ-padānaṃ**pariyāyamattadassanaṃ. Na hi bālo ‘‘kataravipattiyaṃ naṃ codesī’’ti imassa vacanassa atthe ñātepi vipattippabhedaṃ, attanā codiyamānaṃ vipattisarūpañca jānituṃ sakkoti, tasmā teneva ajānanena alajjī apasādetabbo. **Kimhi na**nti idampi upalakkhaṇamattaṃ. Aññena vā yena kenaci ākārena aviññutaṃ pakāsetvā vissajjetabbova. ‘‘Dummaṅkūnaṃ puggalānaṃ niggahāyā’’tiādivacanato **‘‘alajjīniggahatthāya…pe… paññatta’’**nti vuttaṃ. **Ehitī**ti eti, **hi-**kāro ettha āgamo daṭṭhabbo, āgamissatīti attho. **Diṭṭhasantānenā**ti diṭṭhaniyāmena. **Alajjissa paṭiññāya eva kātabba**nti vacanapaṭivacanakkameneva dose āvibhūtepi alajjissa ‘‘asuddho aha’’nti dosasampaṭicchanapaṭiññāya eva āpattiyā kātabbanti attho. Keci pana ‘‘alajjissa etaṃ natthīti suddhapaṭiññāya eva anāpattiyā kātabbanti ayamettha attho saṅgahito’’ti vadanti, taṃ na yuttaṃ anuvijjakasseva niratthakattāpattito, codakeneva alajjipaṭiññāya ṭhātabbato. Dosopagamapaṭiññā eva hi idha paṭiññāti adhippetā, teneva vakkhati ‘‘etampi natthi, etampi natthīti paṭiññaṃ na detī’’tiādi.

Tadatthadīpanatthanti alajjissa dose āvibhūtepi tassa dosopagamapaṭiññāya eva kātabbatādīpanatthaṃ. Vivādavatthusaṅkhāte atthe paccatthikā **atthapaccatthikā. Saññaṃ datvā**ti tesaṃ kathāpacchedatthaṃ abhimukhakaraṇatthañca saddaṃ katvā. **Vinicchituṃ ananucchaviko**ti asuddhoti saññāya codakapakkhe paviṭṭhattā anuvijjakabhāvato bahibhūtattā anuvijjituṃ asakkuṇeyyattaṃ sandhāya vuttaṃ. Sandehe eva hi sati anuvijjituṃ sakkā, asuddhaladdhiyā pana sati cuditakena vuttaṃ sabbaṃ asaccatopi paṭibhāti, kathaṃ tattha anuvijjanā siyāti.

Tathā nāsitakova bhavissatīti iminā vinicchayampi adatvā saṅghato viyojanaṃ nāma liṅganāsanā viya ayampi eko nāsanappakāroti dasseti. **Ekasambhogaparibhogā**ti idaṃ attano santikā tesaṃ vimocanatthaṃ vuttaṃ, na pana tesaṃ aññamaññasambhoge yojanatthaṃ.

Viraddhaṃ hotīti sañcicca āpattiṃ āpanno hoti. **Ādito paṭṭhāya alajjī nāma natthī**ti idaṃ ''pakkhānaṃ anurakkhaṇatthāya paṭiññaṃ na detī''ti imassa alajjīlakkhaṇasambhavassa karaṇavacanaṃ. Paṭicchāditakālato paṭṭhāya alajjī nāma eva, purimo lajjibhāvo na rakkhatīti attho. **Paṭiññaṃ na detī**ti ''sace mayā katadosaṃ vakkhāmi, mayhaṃ anuvattakā bhijjissantī''ti paṭiññaṃ na deti. **Ṭhāne na tiṭṭhatī**ti lajjiṭṭhāne na tiṭṭhati, kāyavācāsu vītikkamo hoti evāti adhippāyo. Tenāha **''vinicchayo na dātabbo''**ti, pubbe pakkhikānaṃ paṭiññāya vūpasamitassapi adhikaraṇassa duvūpasantatāya ayampi tathā nāsitakova bhavissatīti adhippāyo.

232. **Adinnādānavatthuṃ vinicchinantena pañcavīsati avahārā sādhukaṃ sallakkhetabbā**ti ettha **pañcavīsati avahārā** nāma pañca pañcakāni, tattha **pañca pañcakāni** nāma nānābhaṇḍapañcakaṃ ekabhaṇḍapañcakaṃ sāhatthikapañcakaṃ pubbapayogapañcakaṃ theyyāvahārapañcakanti. Tathā hi vuttaṃ kaṅkhāvitaraṇiyaṃ (kaṅkhā. aṭṭha. dutiyapārājikavaṇṇanā) ''te pana avahārā pañca pañcakāni samodhānetvā sādhukaṃ sallakkhetabbā''tiādi. Tattha nānābhaṇḍapañcakaekabhaṇḍapañcakāni padabhājane (pārā. 92) vuttānaṃ ''ādiyeyya, hareyya, avahareyya, iriyāpathaṃ vikopeyya, ṭhānā cāveyyā''ti imesaṃ padānaṃ vasena labbhanti. Tathā hi vuttaṃ porāṇehi –

> ''Ādiyanto harantova;
> Haranto iriyāpathaṃ;
> Vikopento tathā ṭhānā;
> Cāventopi parājiko''ti.

Tattha nānābhaṇḍapañcakaṃ saviññāṇakaaviññāṇakavasena daṭṭhabbaṃ, itaraṃ saviññāṇakavaseneva. Kathaṃ? **Ādiyeyyā**ti ārāmaṃ abhiyuñjati, āpatti dukkaṭassa. Sāmikassa vimatiṃ uppādeti, āpatti thullaccayassa. Sāmiko ''na mayhaṃ bhavissatī''ti dhuraṃ nikkhipati, āpatti pārājikassa. **Hareyyā**ti aññassa bhaṇḍaṃ haranto sīse bhāraṃ theyyacitto āmasati, dukkaṭaṃ. Phandāpeti, thullaccayaṃ. Khandhaṃ oropeti, pārājikaṃ. **Avahareyyā**ti upanikkhittaṃ bhaṇḍaṃ ''dehi me bhaṇḍa''nti vuccamāno ''nāhaṃ gaṇhāmī''ti bhaṇati, dukkaṭaṃ. Sāmikassa vimatiṃ uppādeti, thullaccayaṃ. Sāmiko ''na mayhaṃ bhavissatī''ti dhuraṃ nikkhipati, pārājikaṃ. **Iriyāpathaṃ vikopeyyā**ti ''sahabhaṇḍahārakaṃ nessāmī''ti paṭhamaṃ pādaṃ atikkāmeti, thullaccayaṃ. Dutiyaṃ pādaṃ atikkāmeti, pārājikaṃ. **Ṭhānā cāveyyā**ti thalaṭṭhaṃ bhaṇḍaṃ theyyacitto āmasati, dukkaṭaṃ. Phandāpeti, thullaccayaṃ. Ṭhānā cāveti, pārājikaṃ. Evaṃ tāva nānābhaṇḍapañcakaṃ veditabbaṃ. Sassāmikassa pana dāsassa vā tiracchānagatassa vā yathāvuttena abhiyogādinā nayena ādiyanaharaṇa avaharaṇa iriyāpathavikopana ṭhānācāvanavasena **ekabhaṇḍapañcakaṃ** veditabbaṃ. Tenāhu porāṇā –

> ''Tattha nānekabhaṇḍānaṃ, pañcakānaṃ vasā pana;
> Ādiyanādipañcakā, duvidhāti udīritā''ti.

Katamaṃ **sāhatthikapañcakaṃ**? Sāhatthiko āṇattiko nissaggiyo atthasādhako dhuranikkhepoti. Tathā hi vuttaṃ –

> ''Sāhatthāṇattiko ceva, nissaggiyotthasādhako;
> Dhuranikkhepako cāti, idaṃ sāhatthapañcaka''nti.

Tattha **sāhatthiko** nāma parassa bhaṇḍaṃ sahatthā avaharati. **Āṇattiko** nāma ''asukassa bhaṇḍaṃ avaharā''ti aññaṃ āṇāpeti. **Nissaggiyo** nāma suṅkaghātaparikappitokāsānaṃ anto ṭhatvā bahi pātanaṃ. **Atthasādhako** nāma ''asukassa bhaṇḍaṃ yadā sakkosi, tadā taṃ avaharā''ti āṇāpeti. Tattha sace paro anantarāyiko hutvā taṃ avaharati, āṇāpakassa āṇattikkhaṇeyeva pārājikaṃ. Parassa vā pana telakumbhiyā pādagghanakaṃ telaṃ avassaṃ pivanakāni upāhanādīni pakkhipati, hatthato muttamatteyeva pārājikaṃ. **Dhuranikkhepo** pana ārāmābhiyogaupanikkhittabhaṇḍavasena veditabbo. Tāvakālikabhaṇḍadeyyāni adentassapi eseva nayoti idaṃ sāhatthikapañcakaṃ.

Katamaṃ **pubbapayogapañcakaṃ**? Pubbapayogo sahapayogo saṃvidāvahāro saṅketakammaṃ nimittakammanti. Tena vuttaṃ –

> ''Pubbasahapayogo ca, saṃvidāharaṇaṃ tathā;
> Saṅketakammaṃ nimittaṃ, idaṃ sāhatthapañcaka''nti.

Tattha āṇattivasena **pubbapayogo** veditabbo. Ṭhānācāvanavasena, khilādīni saṅkāmetvā khettādiggahaṇavasena ca **sahapayogo** veditabbo. **Saṃvidāvahāro** nāma ''asukaṃ nāma bhaṇḍaṃ avaharissāmā''ti saṃvidahitvā sammantayitvā avaharaṇaṃ. Evaṃ saṃvidahitvā gatesu hi ekenapi tasmiṃ bhaṇḍe ṭhānā cāvite sabbesaṃ avahāro hoti. **Saṅketakammaṃ** nāma sañjānanakammaṃ. Sace hi purebhattādīsu yaṃ kiñci kālaṃ paricchinditvā ''asukasmiṃ kāle itthannāmaṃ bhaṇḍaṃ avaharā''ti vutto saṅketato apacchā apure taṃ avaharati, saṅketakārakassa saṅketakaraṇakkhaṇeyeva avahāro. **Nimittakammaṃ** nāma saññuppādanatthaṃ akkhinikhaṇanādinimittakaraṇaṃ. Sace hi evaṃ katanimittato apacchā apure ''yaṃ avaharā''ti vutto, taṃ avaharati, nimittakārakassa nimittakkhaṇeyeva avahāroti idaṃ pubbapayogapañcakaṃ.

Katamaṃ **theyyāvahārapañcakaṃ**? Theyyāvahāro pasayhāvahāro parikappāvahāro paṭicchannāvahāro kusāvahāroti. Tena vuttaṃ –

> ''Theyyā pasayhā parikappā, paṭicchannā kusā tathā;
> Avahārā ime pañca, theyyāvahārapañcaka''nti.

Tattha yo sandhicchedādīni katvā adissamāno avaharati, kūṭatulākūṭamānakūṭakahāpaṇādīhi vā vañcetvā gaṇhāti, tassevaṃ gaṇhato avahāro **theyyāvahāro**ti veditabbo. Yo pana pasayha balakkārena paresaṃ santakaṃ gaṇhāti gāmaghātakādayo viya, attano pattabalito vā vuttanayeneva adhikaṃ gaṇhāti rājabhaṭādayo viya, tassevaṃ gaṇhato avahāro **pasayhāvahāro**ti veditabbo. Parikappetvā gahaṇaṃ pana **parikappāvahāro** nāma.

So bhaṇḍokāsassa vasena duvidho. Tatrāyaṃ **bhaṇḍaparikappo** – sāṭakatthiko antogabbhaṃ pavisitvā ''sace sāṭako bhavissati, gaṇhissāmi. Sace suttaṃ, na gaṇhissāmī''ti parikappetvā andhakāre pasibbakaṃ gaṇhāti. Tatra ce sāṭako hoti, uddhāreyeva pārājikaṃ. Suttañce hoti, rakkhati. Bahi nīharitvā muñcitvā ''sutta''nti ñatvā puna āharitvā ṭhapeti, rakkhatiyeva. ''Sutta''nti ñatvāpi yaṃ laddhaṃ, taṃ gahetabbanti gacchati, padavārena kāretabbo. Bhūmiyaṃ ṭhapetvā gaṇhāti, uddhāre pārājikaṃ. ''Coro coro''ti anubandho chaḍḍetvā

palāyati, rakkhati. Sāmikā disvā gaṇhanti, rakkhatiyeva. Añño ce gaṇhāti, bhaṇḍadeyyaṃ. Sāmikesu nivattantesu sayaṃ disvā paṃsukūlasaññāya ''pagevetaṃ mayā gahitaṃ, mama dāni santaka''nti gaṇhantassapi bhaṇḍadeyyameva. Tattha yvāyaṃ ''sace sāṭako bhavissati, gaṇhissāmī''tiādinā nayena pavatto parikappo, ayaṃ bhaṇḍaparikappo nāma. **Okāsaparikappo** pana evaṃ veditabbo – ekacco pana paraparivenādīni paviṭṭho kiñci lobhaneyyabhaṇḍaṃ disvā gabbhadvārapamukhaheṭṭhā pāsādadvārakoṭṭhakarukkhamūlādivasena paricchedaṃ katvā ''sace maṃ etthantare passissanti, daṭṭhukāmatāya gahetvā vicaranto viya dassāmi. No ce passissanti, harissāmī''ti parikappeti, tassa taṃ ādāya parikappitaparicchedaṃ atikkantamatte avahāro hoti. Iti yvāyaṃ vuttanayeneva pavatto parikappo, ayaṃ okāsaparikappo nāma. Evamimesaṃ dvinnaṃ parikappānaṃ vasena parikappetvā gaṇhato avahāro parikappāvahāroti veditabbo.

Paṭicchādetvā pana avaharaṇaṃ **paṭicchannāvahāro**. So evaṃ veditabbo – yo bhikkhu uyyānādīsu paresaṃ omuñcitvā ṭhapitaṃ aṅgulimuddikādiṃ disvā ''pacchā gaṇhissāmī''ti paṃsunā vā paṇṇena vā paṭicchādeti, tassa ettāvatā uddhāro natthīti na tāva avahāro hoti. Yadā pana sāmikā vicinantā apassitvā ''sve jānissāmā''ti sālayāva gatā honti, athassa taṃ uddharato uddhāre avahāro. ''Paṭicchannakāleyeva etaṃ mama santaka''nti sakasaññāya vā ''gatādāni te, chaḍḍitabhaṇḍaṃ ida''nti paṃsukūlasaññāya vā gaṇhantassa pana bhaṇḍadeyyaṃ. Tesu dutiyatatiyadivase āgantvā vicinitvā adisvā dhuranikkhepaṃ katvā gatesupi gahitaṃ bhaṇḍadeyyameva. Pacchā ñatvā codiyamānassa adadato sāmikānaṃ dhuranikkhepe avahāro hoti. Kasmā? Yasmā tassa payogena tehi na diṭṭhaṃ. Yo pana tathārūpaṃ bhaṇḍaṃ yathāṭhāne ṭhitaṃyeva appaṭicchādetvā theyyacitto pādena akkamitvā kaddame vā vālikāya vā paveseti, tassa pavesitamatteyeva avahāro.

Kusaṃ saṅkāmetvā pana avaharaṇaṃ **kusāvahāro** nāma. Sopi evaṃ veditabbo – yo bhikkhu vilīvamayaṃ vā tālapaṇṇamayaṃ vā katasaññāṇaṃ yaṃ kiñci kusaṃ pātetvā cīvare bhājiyamāne attano koṭṭhāsassa samīpe ṭhitaṃ samagghataraṃ vā mahagghataraṃ vā samasamaṃ vā agghena parassa koṭṭhāsaṃ haritukāmo attano koṭṭhāse patitaṃ kusaṃ parassa koṭṭhāse pātetukāmatāya uddharati, rakkhati tāva. Parassa koṭṭhāse pātite rakkhateva. Yadā pana tasmiṃ patite parassa koṭṭhāsato parassa kusaṃ uddharati, uddhaṭamatte avahāro. Sace paṭhamataraṃ parassa koṭṭhāsato kusaṃ uddharati, attano koṭṭhāse pātetukāmatāya uddhāre rakkhati, pātanepi rakkhati. Attano koṭṭhāsato pana attano kusaṃ uddharato uddhāreyeva rakkhati, taṃ uddharitvā parakoṭṭhāse pātentassa hatthato muttamatte avahāro hoti, ayaṃ kusāvahāro. Ayamettha saṅkhepo, vitthāro pana samantapāsādikato (pārā. aṭṭha. 1.92) gahetabbo.

Tulayitvāti upaparikkhitvā.

Sāmīcīti vattaṃ, āpatti pana natthīti adhippāyo.

Mahājanasammaddoti mahājanasaṅkhobho. **Bhaṭṭhe janakāye**ti apagate janakāye. **''Idañca kāsāvaṃ attano santakaṃ katvā etasseva bhikkhuno dehī''**ti kiṃ kāraṇā evamāha? Cīvarassāmikena dhuranikkhepo kato, tasmā tassa adinnaṃ gahetuṃ na vaṭṭati. Avahārakopi vippaṭisārassa uppannakālato paṭṭhāya cīvarassāmikaṃ pariyesanto vicarati ''dassāmī''ti, cīvarassāmikena ca ''mameta''nti vutte etenapi avahārakena ālayo pariccatto, tasmā evamāha. Yadi evaṃ cīvarassāmikoyeva ''attano santakaṃ gaṇhāhī''ti kasmā na vuttoti? Ubhinnaṃ kukkuccavinodanatthaṃ. Kathaṃ? Avahārakassa ''mayā sahatthena na dinnaṃ, bhaṇḍadeyyameta''nti kukkuccaṃ uppajjeyya, itarassa ''mayā paṭhamaṃ dhuranikkhepaṃ katvā pacchā adinnaṃ gahita''nti kukkuccaṃ uppajjeyyāti.

Samagghanti appagghaṃ.

Dāruatthaṃ pharatīti dārūhi kattabbakiccaṃ sādheti. **Mayi sante**tiādi sabbaṃ raññā pasādena vuttaṃ, therena pana ''ananucchavikaṃ kata''nti na maññitabbaṃ.

Ekadivasaṃ dantakaṭṭhacchedanādinā yā ayaṃ agghahāni vuttā, sā bhaṇḍassāminā kiṇitvā gahitameva sandhāya vuttā. Sabbaṃ panetaṃ aṭṭhakathācariyappamāṇena gahetabbaṃ. Pāsāṇañca sakkharañca **pāsāṇasakkharaṃ**.

''Dhāreyya atthaṃ vicakkhaṇo''ti imasseva vivaraṇaṃ **''āpattiṃ vā anāpattiṃ vā''**tiādi. ''Sikkhāpadaṃ samaṃ tenā''ti ito pubbe ekā gāthā –

> ''Dutiyaṃ adutiyena, yaṃ jinena pakāsitaṃ;
> Parājitakilesena, pārājikapadaṃ idhā''ti.

Tāya saddhiṃ ghaṭetvā adutiyena parājitakilesena jinena dutiyaṃ yaṃ idaṃ pārājikapadaṃ pakāsitaṃ, idha tena samaṃ anekanayavokiṇṇaṃ gambhīratthavinicchayaṃ aññaṃ kiñci sikkhāpadaṃ na vijjatīti yojanā. Tattha **parājitakilesenā**ti santāne puna anuppattidhammatāpādane catūhi maggañāṇehi saha vāsanāya samucchinnasabbakilesena. Vimativinodaniyaṃ (vi. vi. ṭī. 1.159) pana **''parājitakilesenā**ti vijitakilesena, nikilesenāti attho''ti vuttaṃ. **Idhā**ti imasmiṃ sāsane.

Tenāti tena dutiyapārājikasikkhāpadena. **Attho** nāma pāḷiattho. **Vinicchayo** nāma pāḷimuttavinicchayo. Attho ca vinicchayo ca **atthavinicchayā,** te gambhīrā yasminti **gambhīratthavinicchayaṃ . Vatthumhi otiṇṇeti** codanāvasena vā attanāva attano vītikkamārocanavasena vā saṅghamajjhe adinnādānavatthusmiṃ otiṇṇe. **Etthā**ti otiṇṇe vatthusmiṃ. **Vinicchayo**ti āpattānāpattiniyamanaṃ. **Avatvāvā**ti ''tvaṃ pārājikaṃ āpanno''ti avatvāva. **Kappiyepi ca vatthusmi**nti attanā gahetuṃ kappiye mātupituādisantakepi vatthusmiṃ. **Lahuvattino**ti theyyacittuppādena lahuparivattino. **Āsīvisa**nti sīghameva sakalasarīre pharaṇasamatthavisaṃ.

233. Pakatimanussehi uttaritarānaṃ buddhādiuttamapurisānaṃ adhigamadhammoti uttarimanussadhammo, tassa paresaṃ ārocanaṃ **uttarimanussadhammārocanaṃ**. Taṃ vinicchinantena cha ṭhānāni sodhetabbānīti yojanā. Tattha **kiṃ te adhigata**nti adhigamapucchā. **Kinti te adhigata**nti upāyapucchā. **Kadā te adhigata**nti kālapucchā. **Kattha te adhigata**nti okāsapucchā. **Katame te kilesā pahīnā**ti pahīnakilesapucchā. **Katamesaṃ tvaṃ dhammānaṃ lābhī**ti paṭiladdhadhammapucchā. Idāni tameva chaṭṭhānavisodhanaṃ vitthāretumāha **''sace hī''**tiādi. Tattha **ettāvatā**ti ettakena byākaraṇavacanamattena na sakkāro kātabbo. Byākaraṇañhi ekassa ayāthāvatopi hotīti. **Imesu chasu ṭhānesu sodhanatthaṃ evaṃ vattabbo**ti yathā nāma jātarūpapatirūpakampi jātarūpaṃ viya khāyatīti jātarūpaṃ nighaṃsanatāpanachedanehi sodhetabbaṃ, evameva idāneva vuttesu chasu ṭhānesu pakkhipitvā sodhanatthaṃ vattabbo. **Vimokkhādīsū**ti

ādi-saddena samāpattiñāṇadassanamaggabhāvanāphalasacchikiriyādiṃ saṅgaṇhāti. **Pākaṭo hoti** adhigatavisesassa satisammosābhāvato. Sesapucchāsupi **''pākaṭo hotī''**ti pade eseva nayo.

Sabbesañhi attanā adhigatamaggena pahīnā kilesā pākaṭā hontīti idaṃ yebhuyyavasena vuttaṃ. Kassaci hi attanā adhigatamaggavajjhakilesesu sandeho uppajjatiyeva mahānāmassa sakkassa viya. So hi sakadāgāmī samānopi ''tassa mayhaṃ, bhante, evaṃ hoti – ko su nāma me dhammo ajjhattaṃ appahīno, yena me ekadā lobhadhammāpi cittaṃ pariyādāya tiṭṭhanti, dosadhammāpi cittaṃ pariyādāya tiṭṭhanti, mohadhammāpi cittaṃ pariyādāya tiṭṭhantī''ti (ma. ni. 1.175) bhagavantaṃ pucchi. Ayaṃ kira rājā sakadāgāmimaggena lobhadosamohā niravasesā pahīyantīti saññī ahosīti.

Yāya paṭipadāya yassa ariyamaggo āgacchati, sā pubbabhāgapaṭipatti **āgamanapaṭipadā. Sodhetabbā**ti suddhā, udāhu na suddhāti vicāraṇavasena sodhetabbā. **''Na sujjhatī**ti tattha tattha pamādapaṭipattisambhavato. **Apanetabbo**ti attano paṭiññāya apanetabbo''ti sāratthadīpaniyaṃ (sārattha. ṭī. 2.197-198). Vimativinodaniyaṃ (vi. vi. ṭī. 1.197) pana **''na sujjhatī**ti pucchiyamāno paṭipattikkamaṃ ullaṅghitvā kathesi. **Apanetabbo**ti tayā vuttakkamenāyaṃ dhammo na sakkā adhigantunti adhigatamānato apanetabbo''ti vuttaṃ. ''Sujjhatī''ti vatvā sujjhanākāraṃ dassetuṃ **''dīgharatta''**ntiādi vuttaṃ. **Paññāyatī**ti etthāpi ''yadī''ti padaṃ ānetvā yadi so bhikkhu tāya paṭipadāya paññāyatīti sambandho. Catūsu paccayesu alaggattā **''ākāse pāṇisamena cetasā''**ti vuttaṃ. Vuttasadisaṃ byākaraṇaṃ hotīti yojanā. Tattha **vuttasadisa**nti tassa bhikkhuno byākaraṇaṃ imasmiṃ sutte vuttena sadisaṃ, samanti attho. **Khīṇāsavassa paṭipattisadisā paṭipatti hotī**ti dīgharattaṃ suvikkhambhitakilesattā, idañca arahattaṃ paṭijānantassa vasena vuttaṃ. Tenāha **''khīṇāsavassa nāmā''**tiādi. **Khīṇāsavassa nāma…pe… na hotī**ti pahīnavipallāsattā, jīvitanikantiyā ca abhāvato na hoti, puthujjanassa pana appahīnavipallāsattā jīvitanikantisabbhāvato ca appamattakenapi hoti, evaṃ suvikkhambhitakilesassa vattanasekkhadhammapaṭijānanaṃ iminā bhayuppādanena, ambilādidassane kheḷuppādādinā ca na sakkā vīmaṃsituṃ, tasmā tassa vacaneneva taṃ saddhātabbaṃ.

Ayaṃ bhikkhu sampannaveyyākaraṇoti idaṃ na kevalaṃ abhāyanakameva sandhāya vuttaṃ ekaccassa sūrajātikassa puthujjanassapi abhāyanato, rajjanīyārammaṇānaṃ badarasāḷavādiaabalamaddanādīnaṃ upayojanepi kheḷuppādāditaṇhuppattirahitaṃ sabbathā suvisodhitameva sandhāya vuttanti veditabbaṃ.

234. **''Nīharitvā**ti sāsanato nīharitvā''ti sāratthadīpaniyaṃ (sārattha. ṭī. 2.45) vuttaṃ, vimativinodaniyaṃ (vi. vi. ṭī. 1.45) pana **''nīharitvā**ti pāḷito uddharitvā''ti. Tathā hi ''pañcahupāli, aṅgehi samannāgatena bhikkhunā nānuyuñjitabbaṃ. Katamehi pañcahi? Suttaṃ na jānāti, suttānulomaṃ na jānātī''tiādipāḷito (pari. 442) suttaṃ suttānulomañca nīhariṃsu, ''anāpatti evaṃ amhākaṃ ācariyānaṃ uggaho paripucchāti bhaṇatī''ti evamādito ācariyavādaṃ, ''āyasmā upāli evamāha 'anāpatti āvuso supinantenā''ti (pārā. 78) evamādito attanomatiṃ nīhariṃsu. Sā ca therassa attanomati suttena saṅgahitattā suttaṃ jātaṃ, evamaññāpi suttādīhi saṅgahitāva gahetabbā, netarāti veditabbaṃ. Atha vā **nīharitvā**ti vibhajitvā, sāṭṭhakathaṃ sakalaṃ vinayapiṭakaṃ suttādīsu catūsu padesesu pakkhipitvā catudhā vibhajitvā vinayaṃ pakāsesuṃ tabbinimuttassa abhāvāti adhippāyo. Vajirabuddhiṭīkāyampi (vajira. ṭī. pārājika 45) **''nīharitvā**ti ettha sāsanato nīharitvāti attho…pe… tāya hi attanomatiyā thero etadaggaṭṭhapanaṃ labhati. Apica vuttañhetaṃ bhagavatā 'anupasampannena paññattena vā apaññattena vā vuccamāno…pe… anādariyaṃ karoti, āpatti dukkaṭassā'ti. Tattha hi **paññattaṃ** nāma suttaṃ, sesattayaṃ **apaññattaṃ** nāma. Tenāyaṃ 'catubbidhañhi vinayaṃ, mahātherā'ti gāthā suvuttā''ti vuttaṃ.

Vuttanti milindapañhe nāgasenattherena vuttaṃ. Pajjate anena atthoti padaṃ, bhagavatā kaṇṭhādivaṇṇuppattiṭṭhānaṃ āhacca visesetvā bhāsitaṃ padaṃ **āhaccapadaṃ,** bhagavatoyeva vacanaṃ. Tenāha **''āhaccapada**nti suttaṃ adhippeta''nti sāratthadīpaniyaṃ (sārattha. ṭī. 2.45) vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. 1.45) pana ''kaṇṭhādivaṇṇuppattiṭṭhānakaraṇādīhi nīharitvā attano vacīviññattiyāva bhāsitaṃ vacanaṃ **āhaccapada''**nti vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. pārājika 45) pana ''aṭṭha vaṇṇaṭṭhānāni āhacca vuttena padanikāyenāti attho, udāhaṭena kaṇṭhokkantena padasamūhenāti adhippāyo''ti vuttaṃ. ''Idaṃ kappati, idaṃ na kappatī''ti evaṃ avisesetvā ''yaṃ bhikkhave mayā 'idaṃ na kappatī'ti appaṭikkhittaṃ, tañce akappiyaṃ anulometi, kappiyaṃ paṭibāhati, taṃ vo na kappatī''tiādinā (mahāva. 305) vuttasāmaññalakkhaṇaṃ idha rasoti adhippetanti āha **''rasoti suttānuloma''**nti. **Raso**ti sāro ''pattaraso''tiādīsu (dha. sa. 628-630) viya, paṭikkhittānuññātasuttasāroti attho. **Raso**ti vā lakkhaṇaṃ paṭivatthukaṃ anuddharitvā lakkhaṇānulomena vuttattā. **Rasenā**ti tassa āhaccabhāsitassa rasena, tato uddhaṭena vinicchayenāti attho. Suttachāyā viya hi suttānulomanti. Dhammasaṅgāhakapabhutiācariyaparamparato ānītā aṭṭhakathātanti idha ''ācariyavaṃso''ti adhippetāti āha **''ācariyavaṃsoti ācariyavādo''**ti, ācariyavādo ''ācariyavaṃso''ti vutto pāḷiyaṃ vuttānaṃ ācariyānaṃ paramparāya ābhatova pamāṇanti dassanatthaṃ. **Adhippāyo**ti kāraṇopapattisiddho uhāpohanayapavatto paccakkhādipamāṇapatirūpako. **Adhippāyo**ti ettha ''attanomatī''ti keci atthaṃ vadanti.

Vinayapiṭake pāḷīti idha adhikāravasena vuttaṃ, sesapiṭakesupi suttādicatunayā yathānurūpaṃ labbhanteva.

''Mahāpadesāti mahāokāsā. Mahantāni vinayassa patiṭṭhāpanaṭṭhānāni, yesu patiṭṭhāpito vinayo vinicchinīyati asandehato, mahantāni vā kāraṇāni **mahāpadesā,** mahantāni vinayavinicchayakāraṇānīti vuttaṃ hoti. Atthato pana 'yaṃ bhikkhave'tiādinā vuttāsādhippāyā pāḷiyeva mahāpadesāti vadanti. Tenevāha **'ye bhagavatā evaṃ vuttā'**tiādi. Ime ca mahāpadesā khandhake āgatā, tasmā tesaṃ vinicchayakathā tattheva āvi bhavissatīti idha na vuccatī''ti sāratthadīpaniyaṃ (sārattha. ṭī. 2.45) vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. 1.45) pana **''mahāpadesā**ti mahāokāsā mahāvisayā, te atthato 'yaṃ bhikkhavetiādipāḷivasena akappiyānulomato kappiyānulomato ca puggalehi nayato tathā tathā gayhamānā atthanayā eva. Te hi bhagavatā sarūpato avuttesupi paṭikkhittānulomesu anuññātānulomesu ca sesesu kiccesu nivattipavattihetutāya mahāgocarāti 'mahāpadesā'ti vuttā, na pana 'yaṃ bhikkhave mayā idaṃ na kappatī'tiādinā vuttā sādhippāyā pāḷiyeva tassā sutte paviṭṭhattā. 'Suttānulomampi sutte otāretabbaṃ…pe… suttameva balavatara'nti (pārā. aṭṭha. 1.45) hi vuttaṃ. Na hesā sādhippāyā pāḷi sutte otāretabbā, na gahetabbā vā hoti. Yenāyaṃ suttānulomaṃ siyā, tasmā imaṃ pāḷiadhippāyaṃ nissāya puggalehi gahitā yathāvuttaatthāva suttānulomaṃ, taṃpakāsakattā pana ayaṃ pāḷipi suttānulomanti gahetabbaṃ. Tenāha **'ye bhagavatā evaṃ vuttā'**tiādi. 'Yaṃ bhikkhave'tiādipāḷinayena hi puggalehi gahitabbā ye akappiyānulomādayo atthā vuttā, te mahāpadesāti attho''ti vuttaṃ.

Vajirabuddhiṭīkāyampi (vajira. ṭī. pārājika 45) ''parivāraṭṭhakathāyaṃ idha ca kiñcāpi 'suttānulomaṃ nāma cattāro mahāpadesā'ti vuttaṃ, atha kho mahāpadesanayasiddhaṃ paṭikkhittāpaṭikkhittaṃ anuññātānanuññātaṃ kappiyākappiyanti atthato vuttaṃ hoti. Tattha yasmā 'ṭhānaṃ okāso padesoti kāraṇavevacanāni 'aṭṭhānametaṃ, ānanda, anavakāso'tiādi sāsanato, 'niggahaṭṭhāna'nti ca

‘asandiṭṭhiṭṭhāna’nti ca ‘asandiṭṭhi ca pana padeso’ti ca lokato, tasmā mahāpadesāti mahākāraṇānīti attho. Kāraṇaṃ nāma ñāpako hetu idhādhippetaṃ, mahantabhāvo pana tesaṃ mahāvisayattā mahābhūtānaṃ viya. Te duvidhā vinayamahāpadesā suttantikamahāpadesā cāti. Tattha vinayamahāpadesā vinaye yogaṃ gacchanti, itare ubhayatthāpi, teneva parivāre (pari. 442) anuyogavatte ‘dhammaṃ na jānāti, dhammānulomaṃ na jānātī’ti’’ vuttaṃ. Tattha **dhamma**nti ṭhapetvā vinayapiṭakaṃ avasesaṃ piṭakadvayaṃ, **dhammānuloma**nti suttantike cattāro mahāpadesetiādi.

Yadi sāpi tattha tattha bhagavatā pavattitā pakiṇṇakadesanāva aṭṭhakathā, sā pana dhammasaṅgāhakehi paṭhamaṃ tīṇi piṭakāni saṅgāyitvā tassa atthavaṇṇanānurūpeneva vācanāmaggaṃ āropitattā ‘‘ācariyavādo’’ti vuccati ‘‘ācariyā vadanti saṃvaṇṇenti pāḷiṃ etenā’’ti katvā. Tenāha **‘‘ācariyavādo nāma…pe… aṭṭhakathātantī’’**ti. Tisso hi saṅgītiyo āruḷhoyeva buddhavacanassa atthasaṃvaṇṇanābhūto kathāmaggo mahāmahindattherena tambapaṇṇidīpaṃ ābhato, pacchā tambapaṇṇiyehi mahātherehi sīhaḷabhāsāya ṭhapito nikāyantaraladdhisaṅkaraparihāraṇatthaṃ. Bhagavato pakiṇṇakadesanābhūtā ca suttānulomabhūtā ca aṭṭhakathā yasmā dhammasaṅgāhakattherehi pāḷivaṇṇanākkamena saṅgahetvā vuttā, tasmā ācariyavādoti vuttā. Etena ca aṭṭhakathā suttasuttānulomesu atthato saṅgayhatīti veditabbaṃ. Yathā ca esā, evaṃ attanomatipi pamāṇabhūtā. Na hi bhagavato vacanaṃ vacanānulomañca anissāya aggasāvakādayopi attano ñāṇabalena suttābhidhammavinayesu kiñci sammutiparamatthabhūtaṃ atthaṃ vattuṃ sakkonti, tasmā sabbampi vacanaṃ sutte suttānulome ca saṅgayhati. Visuṃ pana aṭṭhakathādīnaṃ saṅgahitattā tadavasesaṃ suttasuttānulomato gahetvā catudhā vinayo niddiṭṭho.

Kiñcāpi attanomati suttādīhi saṃsanditvāva parikappīyati, tathāpi sā na suttādīsu visesato niddiṭṭhāti āha **‘‘suttasuttānulomaācariyavāde muñcitvā’’**ti. **Anubuddhiyā**ti suttādīniyeva anugatabuddhiyā. **Nayaggāhenā**ti suttādito labbhamānanayaggahaṇena. Attanomatiṃ sāmaññato paṭhamaṃ dassetvā idāni tameva visesetvā dassento **‘‘apicā’’**tiādimāha. Tattha **‘‘suttantābhidhammavinayaṭṭhakathāsū’’**ti vacanato piṭakattayassapi sādhāraṇā esā kathāti veditabbā. **Theravādo**ti mahāsumattherādīnaṃ gāho. Idāni tattha paṭipajjitabbākāraṃ dassento āha **‘‘taṃ panā’’**tiādi. Tattha **atthenā**ti attanā nayato gahitena atthena. **Pāḷi**nti attano gāhassa nissayabhūtaṃ sāṭṭhakathaṃ pāḷiṃ. **Pāḷiyā**ti tappaṭikkhepatthaṃ parenābhatāya sāṭṭhakathāya pāḷiyā, attanā gahitaṃ atthaṃ nissāya, pāḷiñca saṃsanditvāti attho. **Ācariyavāde**ti attanā parena ca samuddhaṭaaṭṭhakathāya. **Otāretabbā**ti ñāṇena anuppavesetabbā. **Otarati ceva sameti cā**ti attanā uddhaṭehi saṃsandanavasena otarati, parena uddhaṭena sameti. **Sabbadubbalā**ti asabbaññupuggalassa dosavāsanāya yāthāvato atthasampaṭipattiabhāvato vuttaṃ.

Pamādapāṭhavasena ācariyavādassa suttānulomena asaṃsandanāpi siyāti āha **‘‘itaro na gahetabbo’’**ti. **Samentameva gahetabba**nti ye suttena saṃsandanti, evarūpāva atthā mahāpadesato uddharitabbāti dasseti tathā tathā uddhaṭaatthānaṃyeva suttānulomattā. Tenāha **‘‘suttānulomato hi suttameva balavatara’’**nti. Atha vā suttānulomassa suttekadesattepi sutte viya ‘‘idaṃ kappati, idaṃ na kappatī’’ti paricchinditvā āhaccabhāsitaṃ kiñci natthīti āha **‘‘suttā…pe… balavatara’’**nti. **Appaṭivattiya**nti appaṭibāhiyaṃ. **Kārakasaṅghasadisa**nti pamāṇattā saṅgītikārakasaṅghasadisaṃ. **‘‘Buddhānaṃ ṭhitakālasadisa’’**nti iminā buddhānaṃyeva kathitadhammabhāvaṃ dasseti, dharamānabuddhasadisanti vuttaṃ hoti. Sutte hi paṭibāhite buddhova paṭibāhito hoti. **‘‘Sakavādī suttaṃ gahetvā kathetī**ti sakavādī attano suttaṃ gahetvā voharati. **Paravādī suttānuloma**nti aññanikāyavādī attano nikāye suttānulomaṃ gahetvā kathetī’’ti sāratthadīpaniyaṃ (sārattha. ṭī. 2.45) vuttaṃ.

Vimativinodaniyaṃ (vi. vi. ṭī. 1.45) pana **‘‘sakavādī suttaṃ gahetvā kathetī**tiādīsu yo yathābhūtamatthaṃ gahetvā kathanasīlo, so sakavādī. **Sutta**nti saṅgītittayāruḷhaṃ pāḷivacanaṃ. **Paravādī**ti mahāvihāravāsī vā hotu aññanikāyavāsī vā, yo viparītato atthaṃ gahetvā kathanasīlo, sova idha ‘paravādī’ti vutto. **Suttānuloma**nti saṅgītittayāruḷhaṃ vā anāruḷhaṃ vā yaṃ kiñci vipallāsato vā vañcanāya vā ‘saṅgītittayāgatamida’nti dassiyamānaṃ suttānulomaṃ. Keci ‘aññanikāye suttānuloma’nti vadanti, taṃ na yuttaṃ sakavādīparavādīnaṃ ubhinnampi saṅgītittayāruḷhasuttādīnameva gahetabbato. Tathā hi vakkhati ‘tisso saṅgītiyo āruḷhaṃ pāḷiāgataṃ paññāyati, gahetabba’ntiādi (pārā. aṭṭha. 1.45). Na hi sakavādī aññanikāyasuttādiṃ pamāṇato gaṇhāti. Yena tesu suttādīsu dassitesu tattha ṭhātabbaṃ bhaveyya, vakkhati ca ‘paro tassa akappiyabhāvasādhakaṃ suttato bahuṃ kāraṇañca vinicchayañca dasseti…pe… sādhūti sampaṭicchitvā akappiyeyeva ṭhātabba’nti (pārā. aṭṭha. 1.45), tasmā paravādināpi saṅgītittaye anāruḷhampi anāruḷhamicceva dassīyati, kevalaṃ tassa tassa suttādino saṅgītittaye anāgatassa kūṭatā, āgatassa ca byañjanacchāyāya aññathā adhippāyayojanā ca visesā, tattha ca yaṃ kūṭaṃ, taṃ apanīyati. Yaṃ aññathā yojitaṃ, taṃ tassa viparītatādassanatthaṃ tadaññena suttādinā saṃsandanā karīyati. Yo pana paravādinā gahito adhippāyo suttantādinā saṃsandati, so sakavādināpi attano gāhaṃ vissajjetvā gahetabboti ubhinnampi saṅgītittayāgatameva suttaṃ pamāṇanti veditabbaṃ. Teneva kathāvatthupakaraṇe ‘sakavāde pañca suttasatāni paravāde pañcā’ti, suttasahassampi adhippāyaggahaṇanānattena saṅgītittayāgatameva gahitaṃ, na nikāyantare’’ti vuttaṃ.

Vajirabuddhiṭīkāyaṃ (vajira. ṭī. pārājika 45) pana **‘‘paravādī**ti amhākaṃ samayavijānanako aññanikāyikoti vuttaṃ. **Paravādī suttānuloma**nti kathaṃ? ‘Aññatra udakadantaponā’ti suttaṃ sakavādissa, tadanulomato nāḷikeraphalassa udakampi udakameva hotīti paravādī ca.

> ‘Nāḷikerassa yaṃ toyaṃ, purāṇaṃ pittavaḍḍhanaṃ;
> Tameva taruṇaṃ toyaṃ, pittaghaṃ balavaḍḍhana’nti. –

Evaṃ paravādinā vutte sakavādī dhaññaphalassa gatikattā, āhāratthassa ca pharaṇato ‘yāvakālikameva ta’nti vadanto paṭikkhipatī’’ti. **Khepaṃ vā garahaṃ vā akatvā**ti ‘‘kiṃ iminā’’ti khepaṃ paṭikkhepaṃ chaḍḍanaṃ vā ‘‘kimesa bālo vadati, kimesa bālo jānātī’’ti garahaṃ nindaṃ vā akatvā. **Suttānuloma**nti attanā avuttaṃ aññanikāye suttānulomaṃ. **‘‘Sutte otāretabba**nti sakavādinā sutte otāretabba’’nti sāratthadīpaniyaṃ (sārattha. ṭī. 2.45). Vimativinodaniyaṃ (vi. vi. ṭī. 1.45) pana **‘‘sutte otāretabba**nti yassa suttassa anulomanato idaṃ suttānulomaṃ akāsi, tasmiṃ, tadanurūpe vā aññatarasmiṃ sutte attanā gahitaṃ suttānulomaṃ atthato saṃsandanavasena otāretabbaṃ. ‘Iminā ca iminā ca kāraṇena imasmiṃ sutte saṃsandatī’ti saṃsandetvā dassetabbanti attho’’ti vuttaṃ. **Suttasmiṃyeva ṭhātabba**nti attano sutteyeva ṭhātabbaṃ. **Aya**nti sakavādī. **Paro**ti paravādī. **Ācariyavādo sutte otāretabbo**ti yassa suttassa saṃvaṇṇanāvasena ayaṃ ācariyavādo pavatto, tasmiṃ, tādise ca aññasmiṃ sutte pubbāparaatthasaṃsandanavasena otāretabbaṃ. **Gārayhācariyavādo**ti pamādalikhito, bhinnaladdhikehi ca ṭhapito, esa nayo sabbattha.

Vajirabuddhiṭīkāyaṃ (vajira. ṭī. pārājika 45) pana – **paro ācariyavāda**nti ‘‘suṅkaṃ pariharatīti ettha upacāraṃ okkamitvā kiñcāpi

pariharati, avahāro evā''ti aṭṭhakathāvacanato ''tathā karonto pārājikamāpajjatī''ti paravādinā vutte sakavādī ''suṅkaṃ pariharati, āpatti dukkaṭassā''ti suttaṃ tattheva āgatamahāaṭṭhakathāvacanena saddhiṃ dassetvā paṭisedheti. Tathā karontassa dukkaṭamevāti. **Paro attanomati**nti ettha **''purebhattaṃ parasantakaṃ avaharā**ti purebhattameva harissāmīti vāyamantassa pacchābhattaṃ hoti, purebhattapayogova so, tasmā mūlaṭṭho na muccatīti tumhākaṃ theravādattā mūlaṭṭhassa pārājikamevā''ti paravādinā vutte sakavādī ''taṃ saṅketaṃ pure vā pacchā vā taṃ bhaṇḍaṃ avaharati, mūlaṭṭhassa anāpattī''ti suttaṃ dassetvā paṭikkhipati.

Paro suttanti ''aniyatahetudhammo sammattaniyatahetudhammassa ārammaṇapaccayena paccayo''ti suttaṃ paṭṭhāne likhitaṃ dassetvā ''ariyamaggassa na nibbānamevārammaṇa''nti paravādinā vutte sakavādī ārammaṇattikādisuttānulomena otaratīti paṭikkhipati. Suttānulome otarantaṃyeva hi suttaṃ nāma, netaraṃ. Tena vuttaṃ ''pāḷiāgataṃ paññāyatī''ti ettakenapi siddhe **''tisso saṅgītiyo āruḷhaṃ pāḷiāgataṃ paññāyatī''**tiādi. Tādisañhi pamādalekhanti ācariyo. ''Appamādo amatapadaṃ, pamādo maccuno pada''nti (dha. pa. 21) vacanato dinnabhojane bhuñjitvā parissayāni parivajjitvā satiṃ paccupaṭṭhapetvā viharanto nicco hotīti. Evarūpassa atthassa āruḷhampi suttaṃ na gahetabbaṃ. Tena vuttaṃ ''no ce tathā paññāyatī''ti siddhepi **''no ce tathā paññāyati, na otarati na sametī**ti. **Bāhirakasuttaṃ vā''**ti vuttattā attano suttampi atthena asamentaṃ na gahetabbaṃ. **Paro ācariyavāda**ntiādīsu dvīsu nayesu pamādalekhavasena tattha tattha āgataṭṭhakathāvacanaṃ theravādehi saddhiṃ yojetvā veditabbaṃ.

Athāyaṃ ācariyavādaṃ gahetvā katheti, paro suttanti paravādinā ''mūlabījaṃ nāma haliddi siṅgiveraṃ vacā…pe… bīje bījasaññī chindati vā chedāpeti vā bhindati vā…pe… āpatti pācittiyassā''ti (pāci. 91) tumhākaṃ pāṭhattā ''haliddiganṭhiṃ chindantassa pācittiya''nti vutte sakavādī ''yāni vā panaññāni atthi mūle jāyanti, mūle sañjāyantī''tiādiṃ dassetvā tassa aṭṭhakathāsaṅkhātena ācariyavādena paṭikkhipati. Na hi gaṇṭhimhi gaṇṭhi jāyatīti. **Paro suttānuloma**nti paravādinā ''anāpatti evaṃ amhākaṃ ācariyānaṃ uggaho''ti vacanassānulomato ''amhākaṃ porāṇabhikkhū ekapāsāde gabbhaṃ thaketvā anupasampannena sayituṃ vaṭṭatīti tathā katvā āgatā, tasmā amhākaṃ vaṭṭatīti tumhesu eva ekaccesu vadantesu ''tumhākaṃ na kiñci vattuṃ sakkā''ti vutte sakavādī ''suttaṃ suttānulomañca uggahitakānaṃyeva ācariyānaṃ uggaho pamāṇa''ntiādiaṭṭhakathāvacanaṃ dassetvā paṭisedheti. **Paro attanomati**nti ''dvāraṃ vivaritvā anāpucchā sayitesu ke muccantī''ti ettha pana dvepi janā muccanti – yo ca yakkhagahitako, yo ca bandhitvā nipajjāpitoti tumhākaṃ theravādattā aññe sabbepi yathā tathā vā nipannādayopi muccantīti paṭisedheti.

Atha panāyaṃ attanomatiṃ gahetvā katheti, paro suttanti ''āpattiṃ āpajjantī''ti paravādinā vutte sakavādī ''divā kilantarūpo mañce nisinno pāde bhūmito amocetvāva niddāvasena nipajjati, tassa anāpattī''tiādiaṭṭhakathāvacanaṃ dassetvā ekabhaṅgena nipannādayopi muccantīti paṭisedheti.

Athāyaṃ attanomatiṃ gahetvā katheti, paro suttānulomanti ''domanassampāhaṃ devānaminda duvidhena vadāmi sevitabbampi asevitabbampītiādivacanehi (dī. ni. 2.360) saṃsandanato sadārapose doso tumhākaṃ natthi, tena vuttaṃ 'puttadārassa saṅgaho''ti (khu. pā. 5.6; su. ni. 265) paravādinā vutte ''kiñcāpi sakavādī bahussuto na hoti, atha kho rāgasahiteneva akusalena bhavitabba''nti paṭikkhipati. Sesesupi iminā nayena aññathāpi anurūpato yojetabbaṃ, idaṃ sabbaṃ upatissattherādayo āhu. Dhammasiritthero pana ''ettha **paro**ti vutto aññanikāyiko, so pana attano suttādīniyeva āharati, tāni sakavādī attano suttādimhi otāretvā sace sameti, gaṇhāti. No ce, paṭikkhipatī''ti vadatīti āgataṃ.

Nanu ca ''suttānulomato suttameva balavatara''nti heṭṭhā vuttaṃ, idha pana ''suttaṃ suttānulome otāretabba''ntiādi kasmā vuttanti? Nāyaṃ virodho, ''suttānulomato suttameva balavatara''nti idañhi sakamateyeva suttaṃ sandhāya vuttaṃ. Tattha hi sakamatipariyāpannameva suttādiṃ sandhāya ''attanomati sabbadubbalā, attanomatito ācariyavādo balavataro, ācariyavādato suttānulomaṃ balavataraṃ, suttānulomato suttameva balavatara''nti ca vuttaṃ. Idha pana paravādinā ānītaṃ aññanikāye suttaṃ sandhāya ''suttānulome suttaṃ otāretabba''ntiādi vuttaṃ, tasmā paravādinā ānītaṃ suttādi attano suttānulomaācariyavādaattanomatīsu otāretvā samentaṃyeva gahetabbaṃ, itaraṃ na gahetabbanti ayaṃ nayo idha vuccatīti na koci pubbāparavirodhoti ayaṃ sāratthadīpaniyāgato (sārattha. ṭī. 2.45) nayo. Vimativinodaniyaṃ (vi. vi. ṭī. 1.45) pana ''yaṃ kiñci kūṭasuttaṃ bāhirakasuttādivacanaṃ na gahetabbanti dassetuṃ suttaṃ suttānulome otāretabbantiādi vutta''nti vuttaṃ.

Bāhirakasuttanti tisso saṅgītiyo anāruḷhaguḷhavessantarādīni ca mahāsaṅghikanikāyavāsīnaṃ suttāni. **Vedallādīna**nti **ādi-**saddena guḷhaummaggādiggahaṇaṃ veditabbaṃ. Itaraṃ gārayhasuttaṃ na gahetabbaṃ. ''Attanomatiyameva ṭhātabba''nti iminā aññanikāyato ānītasuttatopi sakanikāye attanomatiyeva balavatarāti dasseti. ''Sakavādī suttaṃ gahetvā katheti, paravādī suttamevā''ti evamādinā samānajātikānaṃ vasena vāro na vutto. Suttassa sutteyeva otāraṇaṃ bhinnaṃ viya hutvā na paññāyati, vuttanayeneva ca sakkā yojetunti.

Idāni sakavādīparavādīnaṃ kappiyākappiyādibhāvaṃ sandhāya vivāde uppanne tattha paṭipajjitabbavidhiṃ dassento āha **''atha panāyaṃ kappiyanti gahetvā kathetī''**tiādi. Atha vā evaṃ suttasuttānulomādimukhena sāmaññato vivādaṃ dassetvā idāni visesato vivādavatthuṃ tabbinicchayamukhena suttādiñca dassetuṃ **''atha panāyaṃ kappiya''**ntiādi vuttaṃ. Tattha **sutte ca suttānulome ca otāretabba**nti sakavādinā attanoyeva sutte ca suttānulome ca otāretabbaṃ. **Paro kāraṇaṃ na vindatī**ti paravādī kāraṇaṃ na labhati. **Suttato bahuṃ kāraṇañca vinicchayañca dassetī**ti paravādī attano suttato bahuṃ kāraṇañca vinicchayañca āharitvā dasseti, **''sādhūti sampaṭicchitvā akappiyeyeva ṭhātabba''**nti iminā attano nikāye suttādīni alabhantena sakavādinā paravādīvacaneyeva ṭhātabbanti vadati. **Sutte ca suttānulome cā**ti ettha **ca-**kāro vikappanattho, tena ācariyavādādīnampi saṅgaho. Tenāha ''kāraṇañca vinicchayañca dassetī''ti. Tattha **kāraṇa**nti suttādinayaṃ nissāya attanomatiyā uddhaṭaṃ hetuṃ. **Vinicchaya**nti aṭṭhakathāvinicchayaṃ.

Dvinnampi kāraṇacchāyā dissatīti sakavādīparavādīnaṃ ubhinnampi kappiyākappiyabhāvasādhakaṃ kāraṇapatirūpakacchāyā dissati. Tattha **kāraṇacchāyā**ti suttādīsu ''kappiya''nti gāhassa, ''akappiya''nti gāhassa ca nimittabhūtena kicchena paṭipādanīyaṃ avibhūtakāraṇaṃ kāraṇacchāyā, kāraṇapatirūpakanti attho. Yadi dvinnampi kāraṇacchāyā dissati, kasmā akappiyeyeva ṭhātabbanti āha **''vinayañhi patvā''**tiādi. ''Vinayaṃ patvā''ti vuttamevatthaṃ pākaṭataraṃ katvā dassento āha **''kappiyākappiyavicāraṇaṃ āgammā''**ti. **Rundhitabba**ntiādīsu dubbiññeyyavinicchaye kappiyākappiyabhāve sati ''kappiya''nti gahaṇaṃ rundhitabbaṃ, ''akappiya''nti gahaṇaṃ **gāḷhaṃ kātabbaṃ,** aparāparappavattaṃ kappiyaggahaṇaṃ **sotaṃ pacchinditabbaṃ,** garukabhāvasaṅkhate akappiyeyeva ṭhātabbanti attho. Atha vā **rundhitabba**nti kappiyasaññāya vītikkamakāraṇaṃ rundhitabbaṃ, taṃnivāraṇacittaṃ daḷhataraṃ kātabbaṃ. **Sotaṃ pacchinditabba**nti tattha vītikkamappavatti pacchinditabbā. **Garukabhāve**ti akappiyabhāveti attho.

Bahūhi suttavinicchayakāraṇehīti bahūhi suttehi ceva tato ānītavinicchayakāraṇehi ca. Atha vā suttena aṭṭhakathāvinicchayena ca laddhakāraṇehi. **Attano gahaṇaṃ na vissajjetabba**nti sakavādinā attano ''akappiya''nti gahaṇaṃ na vissajjetabbanti attho.

Idāni vuttamevatthaṃ nigamento **''eva''**ntiādimāha. Tattha **yo**ti sakavādīparavādīsu yo koci. Keci pana ''sakavādīsuyeva yo koci idhādhippeto''ti vadanti, evaṃ sante ''atha panāyaṃ kappiyanti gahetvā kathetī''tiādīsu sabbattha ubhopi sakavādinoyeva siyuṃ heṭṭhā vuttasseva nigamanavasena ''eva''ntiādinā vuttattā, tasmā taṃ na gahetabbaṃ. **Atirekakāraṇaṃ labhatī**ti ettha suttādīsu purimaṃ purimaṃ atirekakāraṇaṃ nāma, yo vā suttādīsu catūsu bahutaraṃ kāraṇaṃ labhati, so atirekakāraṇaṃ labhati nāma.

Suṭṭhu pavatti etassāti, suṭṭhu pavattati sīlenāti vā **suppavatti**. Tenāha **''suppavattīti suṭṭhu pavatta''**nti. Vācāya uggataṃ **vācuggataṃ,** vacasā suggahitanti vuttaṃ hoti. Atha vā **vācuggata**nti vācāya uggataṃ, tattha nirantaraṃ ṭhitanti attho. **Suttato**ti imassa vivaraṇaṃ **''pāḷito''**ti. Ettha ca ''suttaṃ nāma sakalaṃ vinayapiṭaka''nti vuttattā puna **suttato**ti tadatthapaṭipādakaṃ suttābhidhammapāḷivacanaṃ adhippetaṃ. **Anubyañjanaso**ti imassa vivaraṇaṃ **''paripucchato ca aṭṭhakathāto cā''**ti. Pāḷiṃ anugantvā atthassa byañjanato pakāsanato **''anubyañjana''**nti hi paripucchā aṭṭhakathā ca vuccati. Ettha ca aṭṭhakathāya visuṃ gahitattā **''paripucchā''**ti theravādo vutto. Atha vā **paripucchā**ti ācariyassa santikā pāḷiyā atthasavanaṃ. **Aṭṭhakathā**ti pāḷimuttakavinicchayo. Tadubhayampi pāḷiṃ anugantvā atthassa byañjanato ''anubyañjana''nti vuttaṃ.

Vinayeti vinayācāre. Teneva vakkhati **''vinayaṃ ajahanto avokkamanto''**tiādi. Tattha patiṭṭhānaṃ nāma sañcicca āpattiyā anāpajjanādinā hotīti āha **''lajjibhāvena patiṭṭhito''**ti, tena lajjī hotīti vuttaṃ hoti. Vinayadharassa lakkhaṇe vattabbe kiṃ iminā lajjibhāvenāti āha **''alajjī hī''**tiādi. Tattha **bahussutopī**ti iminā paṭhamalakkhaṇasamannāgamaṃ dasseti. **Lābhagarukatāyā**ti iminā vinaye ṭhitatāya abhāve paṭhamalakkhaṇayogā kiccakaro na hoti, atha kho akiccakaro anatthakaro evāti dasseti. Saṅghabhedassa pubbabhāge pavattakalahassetaṃ adhivacanaṃ **saṅgharājī**ti. **Kukkuccako**ti aṇumattesupi vajjesu bhayadassanavasena kukkuccaṃ uppādento. **Tantiṃ avisaṃvādetvā**ti pāḷiṃ aññathā akatvā. **Avokkamanto**ti anatikkamanto.

Vitthunatīti atthaṃ adisvā nitthunati, vitthambhati vā. **Vipphandatī**ti kampati. **Santiṭṭhituṃ na sakkotī**ti ekasmiṃyeva atthe patiṭṭhātuṃ na sakkoti. Tenāha **''yaṃ yaṃ parena vuccati, taṃ taṃ anujānātī''**ti. **Sakavādaṃ chaḍḍetvā paravādaṃ gaṇhātī**ti ''ucchumhi kasaṭaṃ yāvajīvikaṃ, raso sattāhakāliko, tadubhayavinimutto ca ucchu nāma visuṃ natthi, tasmā ucchupi vikāle vaṭṭatī''ti paravādinā vutte tampi gaṇhāti. **Ekekaloma**nti palitaṃ sandhāya vuttaṃ. **Yamhī**ti yasmiṃ puggale. **Parikkhayaṃ pariyādāna**nti atthato ekaṃ.

Ācariyaparamparāti ācariyānaṃ vinicchayaparamparā. Teneva vakkhati ''attanomatiṃ pahāya…pe… yathā ācariyo ca ācariyācariyo ca pāḷiñca paripucchañca vadanti, tathā ñātuṃ vaṭṭatī''ti. Na hi ācariyānaṃ nāmamattato paramparajānane payojanaṃ atthi. **Pubbāparānusandhito**ti pubbavacanassa aparavacanena saha atthasambandhajānanato. **Atthato**ti saddatthapiṇḍatthaadhippetatthādito. **Kāraṇato**ti tadatthupapattito. **Ācariyaparampara**nti imasseva vevacanaṃ ''theravādaṅga''nti, therapaṭipāṭinti attho. **Dve tayo parivaṭṭā**ti dve tayo paramparā.

Imehi ca pana tīhi lakkhaṇehīti ettha paṭhamena lakkhaṇena vinayassa suṭṭhu uggahitabhāvo vutto, dutiyena tattha lajjibhāvena ceva acalatāya ca suppatiṭṭhitatā, tatiyena pāḷiaṭṭhakathāsu sarūpena anāgatānampi tadanulomato ācariyehi dinnanayato vinicchinituṃ samatthatā. **Otiṇṇe vatthusmi**nti codanāvasena vītikkamavatthusmiṃ saṅghamajjhe otiṇṇe. **Codakena ca cuditakena ca vutte vattabbe**ti evaṃ otiṇṇavatthuṃ nissāya codakena ''diṭṭhaṃ suta''ntiādinā, cuditakena ''atthī''tiādinā ca yaṃ vattabbaṃ, tasmiṃ vattabbe vutteti attho. **Vatthu oloketabba**nti tassa tassa sikkhāpadassa vatthu oloketabbaṃ. ''Tiṇena vā paṇṇena vā…pe… yo āgaccheyya, āpatti dukkaṭassā''ti hidaṃ nissaggiye aññātakaviññattisikkhāpadassa (pārā. 517) vatthusmiṃ paññattaṃ.

Thullaccayadubbhāsitāpattīnaṃ mātikāya anāgatattā **''pañcannaṃ āpattīnaṃ aññatara''**nti vuttaṃ. **Tikadukkaṭa**nti ''anupasampanne upasampannasaññī ujjhāyati khīyati, āpatti dukkaṭassā''tiādinā (pāci. 106) āgataṃ tikadukkaṭaṃ. **Aññataraṃ vā āpatti**nti ''kāle vikālasaññī, āpatti dukkaṭassa, kāle vematiko, āpatti dukkaṭassā''tiādikaṃ (pāci. 250) dukadukkaṭaṃ sandhāya vuttaṃ.

Antarāpattinti ettha tasmiṃ tasmiṃ sikkhāpade āgatavatthuvītikkamaṃ vinā aññasmiṃ vatthuvītikkame nidānato pabhuti vinītavatthupariyosānā antarantarā vuttā āpatti. Idha pana ''vatthuṃ oloketī''ti visuṃ gahitattā tadavasesā antarāpattīti gahitā. **Paṭilātaṃ ukkhipatī**ti idampi visibbanasikkhāpade (pāci. 350) āgataṃ, tattha ḍayhamānaṃ alātaṃ aggikapālādito bahi patitaṃ avijjhātameva paṭiukkhipati, puna yathāṭhāne ṭhapetīti attho. Vijjhātaṃ pana paṭikkhipantassa pācittiyameva.

Anāpattinti ettha antarantarā vuttā anāpattipi atthi, ''anāpatti, bhikkhave, iddhimassa iddhivisaye''tiādi viya sāpi saṅgayhati. **Sikkhāpadantaresū**ti vinītavatthuṃ antokatvā ekekasmiṃ sikkhāpadantare.

Pārājikāpattīti na vattabbanti idaṃ āpannapuggalena lajjidhamme ṭhatvā yathābhūtaṃ āvikaraṇepi dubbinicchayaṃ adinnādānādiṃ sandhāya vuttaṃ. Yaṃ pana methunādīsu vijānanaṃ, taṃ vattabbameva. Tenāha **''methunadhammavītikkamo hī''**tiādi. Yo pana alajjitāya paṭiññaṃ adatvā vikkhepaṃ karoti, tassa āpatti na sakkā oḷārikāpi vinicchinituṃ. Yāva so yathābhūtaṃ nāvikaroti, saṅghassa ca āpattisandeho na vigacchati, tāva nāsitakova bhavissati. **Sukhumā**ti attanopi duviññeyyasabhāvassa lahuparivattino cittassa sīghaparivattitāya vuttaṃ. **Sukhumā**ti vā cittaparivattiyā sukhumatāya sukhumā. Tenāha **''cittalahukā''**ti, cittaṃ viya lahukāti attho. Atha vā cittaṃ lahu sīghaparivatti etesanti **cittalahukā. Te**ti te vītikkame. **Taṃvatthuka**nti te adinnādānamanaussaviggahavītikkamā vatthu adhiṭṭhānaṃ kāraṇametassāti taṃvatthukaṃ.

Yaṃ ācariyo bhaṇati, taṃ karohītiādi sabbaṃ lajjīpesalaṃ kukkuccakameva sandhāya vuttaṃ. Yo yāthāvato pakāsetvā suddhimeva gavesati, **tenapi. Pārājikosīti na vattabbo**ti anāpattikoṭiyāpi saṅkiyamānattā vuttaṃ. Teneva **''pārājikacchāyā''**ti vuttaṃ. **''Sīlāni sodhetvā**ti yaṃvatthukaṃ kukkuccaṃ uppannaṃ, taṃ amanasikaritvā avasesasīlāni sodhetvā''ti sāratthadīpaniyaṃ (sārattha. ṭī. 2.45) vuttaṃ, vimativinodaniyaṃ (vi. vi. ṭī. 1.45) pana **''sīlāni sodhetvā**ti yasmiṃ vītikkame pārājikāsaṅkā vattati, tattha pārājikābhāvapakkhaṃ gahetvā desanāvuṭṭhānagāminīnaṃ āpattīnaṃ sodhanavasena sīlāni sodhetvā''ti. Pākaṭabhāvato sukhavalañjatāya ca **''dvattiṃsākāraṃ tāva manasi karohī''**ti vuttaṃ, upalakkhaṇavasena vā. Aññasmiṃ kammaṭṭhāne kataparicayena tameva manasi kātabbaṃ. Yaṃ kiñci vā

abhirucitaṃ manasi kātuṃ vaṭṭateva. **Kammaṭṭhānaṃ ghaṭayatī**ti antarantarā khaṇḍaṃ adassetvā cittena saddhiṃ ārammaṇabhāvena cirakālaṃ ghaṭayati. **Saṅkhārā pākaṭā hutvā upaṭṭhahantī**ti vipassanākammaṭṭhāniko ce, tassa saṅkhārā pākaṭā hutvā upaṭṭhahanti.

Sace katapārājikavītikkamo bhaveyya, tassa satipi asaritukāmatāya vippaṭisāravatthuvasena punappunaṃ taṃ upaṭṭhahatīti cittekaggataṃ na vindati. Tena vuttaṃ **''kammaṭṭhānaṃ na ghaṭayatī''**tiādi. **Kammaṭṭhānaṃ na ghaṭayatī**ti cittakkhobhādibahulassa suddhasīlassapi cittaṃ na samādhiyati, taṃ idha pārājikamūlanti na gahetabbaṃ. Katapāpamūlakena vippaṭisārenevettha cittassa asamādhiyanaṃ sandhāya ''kammaṭṭhānaṃ na ghaṭayatī''tiādi vuttaṃ. Tenāha **''vippaṭisāraggināʼ''**tiādi. **Attanā**ti cittena karaṇabhūtena puggalo kattā jānāti, paccatte vā karaṇavacanaṃ, attā sayaṃ jānātīti attho. **Aññā ca devatā jānantī**ti ārakkhadevatāhi aññā paracittaviduniyo devatā jānanti.

Imasmiṃ ṭhāne paṇḍitehi vicāretabbaṃ kāraṇaṃ atthi. Kathaṃ? Idāni ekacce vinayadharā paṭhamapārājikavisaye vatthumhi otiṇṇe itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā codiyamāne cuditakaṃ bhikkhuṃ pucchitvā paṭiññāya adīyamānāya taṃ bhikkhuṃ susāne ekakameva sayāpenti, evaṃ sayāpiyamāno so bhikkhu sace bhayasantāsavirahito sabbarattiṃ tasmiṃ susāne sayituṃ vā nisīdituṃ vā sakkoti, taṃ ''parisuddho eso''ti vinicchinanti. Sace pana bhayasantāsappatto sabbarattiṃ sayituṃ vā nisīdituṃ vā na sakkoti, taṃ ''asuddho''ti vinicchinanti, taṃ ayuttaṃ viya dissati. Kasmāti ce? Aṭṭhakathāya viruddhoti, aṭṭhakathāyaṃ dutiyatatiyapārājikavisaye eva tathārūpo vicāro vutto, na paṭhamacatautthapārājikavisaye. Vuttañhi tattha ''methunadhammavītikkamo hi uttarimanussadhammavītikkamo ca oḷāriko, adinnādānamanussaviggahavītikkamā pana sukhumā cittalahukā, te sukhumeneva āpajjati, sukhumena rakkhati, tasmā visesena taṃvatthukaṃ kukkuccaṃ pucchiyamāno''ti. Ṭīkāyañca (sārattha. ṭī. 2.45) vuttaṃ **''taṃvatthuka**nti te adinnādānamanussaviggahavītikkamā vatthu adhiṭṭhānaṃ kāraṇametassāti taṃvatthuka''nti, idampi ekaṃ kāraṇaṃ.

Tatthāpi aññe paṇḍitepi vinicchināpetvā tesampi pārājikacchāyādissaneyeva tathā vinicchayo kātabbo, na suddhabhāvadissane. Vuttañhi aṭṭhakathāyaṃ ''āpattīti avatvā 'sacassa ācariyo dharati…pe… atha daharassapi pārājikacchāyāva upaṭṭhāti, tenapi 'pārājikosī'ti na vattabbo. Dullabho hi buddhuppādo, tato dullabhatarā pabbajjā ca upasampadā ca, evaṃ pana vattabba''nti, idamekaṃ. Nisīdāpiyamānopi vivittokāseyeva nisīdāpetabbo, na susāne. Vuttañhi tattha ''vivittaṃ okāsaṃ sammajjitvā divāvihāraṃ nisīditvā''tiādi, idamekaṃ. Vivittokāse nisīdāpiyamānopi divāyeva nisīdāpetabbo, na rattiṃ. Tathā hi vuttaṃ ''divasaṃ atikkantampi na jānāti, so divasātikkame upaṭṭhānaṃ āgato evaṃ vattabbo''ti, idamekaṃ.

Īdisaṃ vidhānaṃ sayaṃ ārocite eva vidhātabbaṃ, na parehi codiyamāne. Tathā hi vuttaṃ ''evaṃ katavītikkamena bhikkhunā sayameva āgantvā ārocite paṭipajjitabba''nti. Atha kasmā idāni evaṃ karontīti? Gihīnaṃ asakkhikaaṭṭakaraṇe udake nimujjāpanaṃ viya maññamānā evaṃ karonti. Tampi māyākusalā manussā vividhehi upāyehi vitathaṃ karonti, tasmā saccampi hoti, asaccampi hoti. Teneva ca kāraṇena mahosadhapaṇḍitādayo bodhisattā asakkhikampi aṭṭaṃ udakanimujjāpanādinā na vinicchinanti, ubhinnaṃ vacanaṃ parisaṃ gāhāpetvā tesaṃ vacanañca kiriyañca pariggahetvā saccañca vitathañca ñatvāva vinicchinanti. Sāsane pana bhikkhū sūrajātikāpi santi, bhīrukajātikāpi santi. Susānañca nāma pakatimanussānampi bhayasantāsakaraṃ hoti, rattikāle pana ativiya bhayānakaṃ hutvā upaṭṭhāti, evaṃbhūte susāne rattiyaṃ eko asahāyo hutvā nipajjāpiyamāno bhīrukajātiko bhikkhu parisuddhasīlopi samāno kiṃ na bhāyeyya, kathaṃ sabbarattiṃ sayituṃ vā nisīdituṃ vā sakkuṇeyya, tathārūpaṃ bhikkhuṃ ''aparisuddho''ti vadanto kathaṃ kiccakaro bhavissati.

Alajjī pana sūrajātiko attano vajjaṃ paṭicchādetukāmo bhāyantopi abhāyanto viya hutvā ''sace vikāraṃ dassessāmi, anatthaṃ me karissantī''ti anatthabhayena adhivāsetvā sayituṃ vā nisīdituṃ vā sakkuṇeyya, evarūpaṃ puggalaṃ ''parisuddho''ti vadanto kathaṃ suvinicchito bhavissatīti. Idampi ekaṃ kāraṇaṃ.

Athāpi vadeyyuṃ – yathā udake nimujjāpitamanussānaṃ asaccavādīnaṃ devatānubhāvena kumbhīlādayo āgantvā gaṇhantā viya upaṭṭhahanti, tasmā asaccavādino sīghaṃ plavanti, saccavādīnaṃ pana na upaṭṭhahanti, tasmā te sukhena nisīdituṃ sakkonti, evaṃ tesampi bhikkhūnaṃ aparisuddhasīlānaṃ devatānubhāvena sīhabyagghādayo āgatā viya paññāyanti, tasmā te sabbarattiṃ sayituṃ vā nisīdituṃ vā na sakkonti. Parisuddhasīlānaṃ pana tathā na paññāyanti, tasmā te sabbarattiṃ devatāhi rakkhitā hutvā bhayasantāsarahitā susāne sayituṃ vā nisīdituṃ vā sakkonti, evaṃ devatā sakkhiṃ katvā vinicchitattā suvinicchitameva hotīti, tampi tathā na sakkā vattuṃ. Kasmā? Aṭṭhakathāṭīkādīsu tathā avuttattā. Aṭṭhakathāyañhi ''vivittaṃ okāsaṃ sammajjitvā divāvihāraṃ nisīditvā sīlāni sodhetvā 'dvattiṃsākāraṃ tāva manasikarohī'ti vattabbo. Sace tassa arogaṃ sīlaṃ kammaṭṭhānaṃ ghaṭayati, saṅkhārā pākaṭā hutvā upaṭṭhahanti, upacārappanāppattaṃ viya cittaṃ ekaggaṃ hoti, divasaṃ atikkantampi na jānāti…pe… yassa pana sīlaṃ bhinnaṃ hoti, tassa kammaṭṭhānaṃ na ghaṭayati, patodābhitunnaṃ viya cittaṃ kampati, vippaṭisāraggināʼ ḍayhati, tattapāsāṇe nisinno viya taṅkhaṇaññeva vuṭṭhātī''ti ettakameva vuttaṃ.

Ṭīkāyampi (sārattha. ṭī. 2.45) **''kammaṭṭhānaṃ ghaṭayatī**ti antarantarā khaṇḍaṃ adassetvā cittena saddhiṃ ārammaṇabhāvena cirakālaṃ ghaṭayati. **Saṅkhārā pākaṭā upaṭṭhahantī**ti vipassanākammaṭṭhāniko ce, tassa saṅkhārā pākaṭā hutvā upaṭṭhahanti. Sace katapārājikavītikkamo bhaveyya, tassa satipi asaritukāmatāya vippaṭisāravatthuvasena punappunaṃ taṃ upaṭṭhahatīti cittekaggataṃ na vindatī''ti ettakameva vuttaṃ.

Vimativinodaniyampi (vi. vi. ṭī. 1.45) **''kammaṭṭhānaṃ ghaṭayatī**ti vippaṭisāramūlakena vikkhepena antarantarā khaṇḍaṃ adassetvā pabandhavasena cittena saṅghaṭayati. **Saṅkhārā**ti vipassanākammaṭṭhānavasena vuttaṃ. Sāpattikassa hi paguṇampi kammaṭṭhānaṃ na suṭṭhu upaṭṭhāti. Pageva pārājikassa. Tassa hi vippaṭisāraninnatāya cittaṃ ekaggaṃ na hoti. Ekassa pana vitakkavikkhepādibahulassa suddhasīlassapi cittaṃ na samādhiyati, taṃ idha pārājikamūlanti na gahetabbaṃ. Katapāpamūlakena vippaṭisārenevettha cittassa asamādhiyanaṃ sandhāya **'kammaṭṭhānaṃ na ghaṭayatī'**tiādi vutta''nti ettakameva vuttaṃ, na vuttaṃ ''devatānubhāvenā''tiādi, tasmā yadi buddhasāsane sagāravo sikkhākāmo bhikkhu dutiyatatiyapārājikavisaye attano kañci vītikkamaṃ disvā ''pārājikaṃ āpanno nu kho ahaṃ, na nu kho''ti saṃsayapakkhando vinayadharaṃ upasaṅkamitvā taṃ vītikkamaṃ yathābhūtaṃ ācikkhitvā puccheyya, tato vinayadharena aṭṭhakathāyaṃ vuttanayeneva ''sabbaṃ pubbavidhānaṃ katvā vivittaṃ okāsaṃ sammajjitvā divāvihāraṃ nisīditvā sīlāni sodhetvā dvattiṃsākāre tāva manasikarohī''ti ettakameva vattabbo, na vattabbo ''susāne seyyaṃ kappehī''tiādi. Āgatakālepi aṭṭhakathāyaṃ āgatanayeneva pucchitvā aṭṭhakathāyaṃ āgatanayenevassa suddhāsuddhabhāvo vattabboti daṭṭhabbaṃ.

Evaṃ hotu, evaṃ sante idāni paṭhamapārājikavisaye codentānaṃ kathaṃ vinicchayo kātabboti? Codakena vatthusmiṃ ārocite

cuditako pucchitabbo ‘‘santametaṃ, no’’ti evaṃ vatthuṃ upaparikkhitvā bhūtena vatthunā codetvā sāretvā ñattisampadāya anussāvanasampadāya taṃ adhikaraṇaṃ vūpasametabbaṃ. Evampi alajjī nāma ‘‘etampi natthi, etampi natthī’’ti vadeyya, paṭiññaṃ na dadeyya, atha kiṃ kātabbanti? Evampi alajjissa paṭiññāya eva āpattiyā kāretabbaṃ yathā taṃ tipiṭakacūḷābhayattherenāti. Vuttañhetaṃ aṭṭhakathāyaṃ (pārā. aṭṭha. 2.385-386) ‘‘evaṃ lajjinā codiyamāno alajjī bahūsupi vatthūsu uppannesu paṭiññaṃ na deti, so ‘neva suddho’ti vattabbo, na ‘asuddho’ti, jīvamatako nāma āmakapūtiko nāma cesa. Sace panassa aññampi tādisaṃ vatthu uppajjati, na vinicchitabbaṃ, tathā nāsitakova bhavissatī’’tiādi.

235. Evaṃ vinayadharalakkhaṇañca chaṭṭhānaolokanañca viditvā idāni…pe… vinicchayo veditabboti yojanā. Kimatthanti āha **‘‘yā sā…pe… jānanattha’’**nti. Yā sā pubbe vuttappabhedā codanā atthi, tassāyeva sampattivipattijānanatthaṃ ādimajjhapaayosānādīnaṃ vasena vinicchayo veditabbo, na avuttacodanāpabhedajānanatthanti attho. **Seyyathida**nti pucchanatthe nipāto, so vinicchayo katamoti attho.

Codanāya kati mūlāni, kati vatthūni, kati bhūmiyoti ettha ‘‘katihākārehī’’tipi vattabbaṃ. Vuttañhetaṃ parivāre (pari. 362) codanākaṇḍe ‘‘codanāya kati mūlāni, kati vatthūni, kati bhūmiyo, katihākārehi codetī’’ti. **Mettacitto vakkhāmi, no dosantaro**ti etassapi parato ‘‘codanāya imā pañca bhūmiyo. Katamehi dvīhākārehi codeti, kāyena vā codeti, vācāya vā codeti, imehi dvīhākārehi codetī’’ti vattabbaṃ. Kasmā? Codanākaṇḍe (pari. 362) tathā vijjamānatoti. **Pannarasasu dhammesu patiṭṭhātabba**nti parisuddhakāyasamācāratā, parisuddhavacīsamācāratā, mettacitte paccupaṭṭhitatā, bahussutatā, ubhayapātimokkhasvāgatatā, kālena vacanatā, bhūtena vacanatā, saṇhena vacanatā, atthasañhitena vacanatā, mettacitto hutvā vacanatā, kāruññatā, hitesitā, anukampatā, āpattivuṭṭhānatā, vinayapurekkhāratāti. Vuttañhetaṃ upālipañcake (pari. 436) ‘‘codakenupāli bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ – parisuddhakāyasamācāro nu khomhi…pe… parisuddhavacīsamācāro nu khomhi…pe… mettaṃ nu kho me cittaṃ paccupaṭṭhitaṃ sabrahmacārīsu…pe… bahussuto nu khomhi sutadharo sutasannicayo…pe… ubhayāni kho me pātimokkhāni vitthārena svāgatāni…pe… kālena vakkhāmi, no akālena, bhūtena vakkhāmi, no abhūtena, saṇhena vakkhāmi, no pharusena, atthasañhitena vakkhāmi, no anatthasañhitena, mettacitto vakkhāmi, no dosantaro…pe… kāruññatā, hitesitā, anukampatā, āpattivuṭṭhānatā, vinayapurekkhāratā’’ti.

Tattha **kāruññatā**ti kāruṇikabhāvo. Iminā karuṇā ca karuṇāpubbabhāgo ca dassito. **Hitesitā**ti hitagavesanatā. **Anukampatā**ti tena hitena saṃyojanatā. **Āpattivuṭṭhānatā**ti āpattito vuṭṭhāpetvā suddhante patiṭṭhāpanatā. Vatthuṃ codetvā sāretvā paṭiññaṃ āropetvā yathāpaṭiññāya kammakaraṇaṃ **vinayapurekkhāratā** nāma. Amūlakampi samūlakampi ‘‘mūla’’nti gahetvā vadantīti āha **‘‘dve mūlānī’’**ti. **Kālena vakkhāmī**tiādīsu eko ekaṃ okāsaṃ kāretvā codento **kālena vadati** nāma. Saṅghamajjhe gaṇamajjhe salākaggayāguaggavitakkamāḷakabhikkhācāramaggaāsanasālādīsu, upaṭṭhākehi parivāritakkhaṇe vā codento **akālena vadati** nāma. Tacchena vatthunā codento **bhūtena vadati** nāma. Tucchena codento **abhūtena vadati** nāma. ‘‘Ambho mahallaka parisāvacara paṃsukūlika dhammakathika patirūpaṃ tava ida’’nti vadanto **pharusena vadati** nāma. ‘‘Bhante, mahallakā parisāvacarā paṃsukūlikā dhammakathikā patirūpaṃ tumhākaṃ ida’’nti vadanto **saṇhena vadati** nāma. Kāraṇanissitaṃ katvā vadanto **atthasañhitena vadati** nāma. **Mettacitto vakkhāmi, no dosantaro**ti mettacittaṃ upaṭṭhāpetvā vakkhāmi, na duṭṭhacitto hutvā. **Sacce ca akuppe cā**ti vacīsacce ca akuppatāya ca. Cuditakena hi saccañca vattabbaṃ, kopo ca na kātabbo, attanā ca na kucchitabbaṃ, paro ca na ghaṭṭetabboti attho.

Imasmiṃ ṭhāne ‘‘saṅghena otiṇṇānotiṇṇaṃ jānitabbaṃ – anuvijjakena yena dhammena yena vinayena yena satthusāsanena taṃ adhikaraṇaṃ vūpasammati, tathā taṃ adhikaraṇaṃ vūpasametabba’’nti vattabbaṃ. Vuttañhetaṃ codanākaṇḍe (pari. 363) ‘‘codakena kathaṃ paṭipajjitabbaṃ? Cuditakena kathaṃ paṭipajjitabbaṃ? Saṅghena kathaṃ paṭipajjitabbaṃ? Anuvijjakena kathaṃ paṭipajjitabbaṃ? Codakena kathaṃ paṭipajjitabbanti? Codakena pañcasu dhammesu patiṭṭhāya paro codetabbo. Kālena vakkhāmi no akālena, bhūtena vakkhāmi no abhūtena, saṇhena vakkhāmi no pharusena, atthasañhitena vakkhāmi no anatthasañhitena, mettacitto vakkhāmi no dosantaroti. Codakena evaṃ paṭipajjitabbaṃ. Cuditakena kathaṃ paṭipajjitabbanti? Cuditakena dvīsu dhammesu patiṭṭhātabbaṃ sacce ca akuppe ca. Cuditakena evaṃ paṭipajjitabbaṃ. Saṅghena kathaṃ paṭipajjitabbanti? Saṅghena otiṇṇānotiṇṇaṃ jānitabbaṃ. Saṅghena evaṃ paṭipajjitabbaṃ. Anuvijjakena kathaṃ paṭipajjitabbanti? Anuvijjakena yena dhammena yena vinayena yena satthusāsanena taṃ adhikaraṇaṃ vūpasammati, tathā taṃ adhikaraṇaṃ vūpasametabbaṃ. Anuvijjakena evaṃ paṭipajjitabba’’nti.

Aṭṭhakathāyampi (pari. aṭṭha. 362-363) **‘‘codanāya ko ādī**tiādipucchānaṃ vissajjane **sacce akuppe cā**ti ettha sacce patiṭṭhātabbaṃ akuppe ca, yaṃ kataṃ vā akataṃ vā, tadeva vattabbaṃ, na codake vā anuvijjake vā saṅghe vā kopo uppādetabbo. **Otiṇṇānotiṇṇaṃ jānitabba**nti otiṇṇañca anotiṇṇañca vacanaṃ jānitabbaṃ. Tatrāyaṃ jānanavidhi – ettakā codakassa pubbakathā, ettakā pacchimakathā, ettakā cuditakassa pubbakathā, ettakā pacchimakathāti jānitabbā. Codakassa pamāṇaṃ gaṇhitabbaṃ, cuditakassa pamāṇaṃ gaṇhitabbaṃ, anuvijjakassa pamāṇaṃ gaṇhitabbaṃ. Anuvijjako appamattakampi ahāpento ‘āvuso, samannāharitvā ujuṃ katvā āharā’ti vattabbo, saṅghena evaṃ paṭipajjitabbaṃ. **Yena dhammena yena vinayena yena satthusāsanena taṃ adhikaraṇaṃ vūpasammatī**ti ettha **dhammo**ti bhūtaṃ vatthu. **Vinayo**ti codanā ceva sāraṇā ca. **Satthusāsana**nti ñattisampadā ceva anussāvanasampadā ca. Etena hi dhammena ca vinayena ca satthusāsanena ca adhikaraṇaṃ vūpasammati, tasmā anuvijjakena bhūtena vatthunā codetvā āpattiṃ sāretvā ñattisampadāya ceva anussāvanasampadāya ca taṃ adhikaraṇaṃ vūpasametabbaṃ, anuvijjakena evaṃ paṭipajjitabba’’nti āgataṃ, tasmā vattabbamettakaṃ dvayanti.

Evaṃ ekadesena codanākaṇḍanayaṃ dassetvā idāni ekadeseneva mahāsaṅgāmanayaṃ dassento **‘‘anuvijjakena codako pucchitabbo’’**tiādimāha. Tattha **yaṃ kho tvaṃ, āvuso, imaṃ bhikkhuṃ codesi, kimhi naṃ codesī**ti codanāsāmaññato vuttaṃ, pāḷiyaṃ (mahāva. 237) pana pavāraṇaṭṭhapanavasena codanaṃ sandhāya ‘‘yaṃ kho tvaṃ, āvuso, imassa bhikkhuno pavāraṇaṃ ṭhapesī’’ti vuttaṃ. Sesaṃ suviññeyyameva.

Evaṃ ekadesena mahāsaṅgāmanayaṃ dassetvā idāni ekadeseneva cūḷasaṅgāmanayaṃ dassetuṃ **‘‘saṅgāmāvacarena bhikkhunā’’**tiādimāha. Tattha **saṅgāmāvacarena bhikkhunā**ti **saṅgāmo** vuccati adhikaraṇavinicchayatthāya saṅghasannipāto. Tatra hi attapaccatthikā ceva sāsanapaccatthikā ca uddhammaṃ ubbinayaṃ satthusāsanaṃ dīpentā samosaranti vesālikā vajjiputtakā viya. Yo bhikkhu tesaṃ paccatthikānaṃ laddhiṃ madditvā sakavādadīpanatthāya tattha avacarati, ajjhogāhetvā vinicchayaṃ pavatteti, so **saṅgāmāvacaro** nāma yasatthero viya, tena saṅgāmāvacarena bhikkhunā saṅghaṃ upasaṅkamantena nīcacittena saṅgho upasaṅkamitabbo. **Nīcacittenā**ti mānaddhajaṃ nipātetvā nihatamānacittena. **Rajoharaṇasamenā**ti pādapuñchanasamena, yathā rajoharaṇassa saṃkiliṭṭhe vā asaṃkiliṭṭhe vā pāde puñchiyamāne neva rāgo na doso, evaṃ iṭṭhāniṭṭhesu arajjantena adussantenāti attho. **Yathāpatirūpe āsane**ti

yathāpatirūpaṃ āsanaṃ ñatvā attano pāpuṇanaṭṭhāne therānaṃ bhikkhūnaṃ piṭṭhiṃ adassetvā nisīditabbaṃ.

Anānākathikenāti nānāvidhaṃ taṃ taṃ anatthakathaṃ akathentena. **Atiracchānakathikenā**ti diṭṭhasutamutampi rājakathādikaṃ tiracchānakathaṃ akathentena. **Sāmaṃ vā dhammo bhāsitabbo**ti saṅghasannipātaṭṭhāne kappiyākappiyasannissitā vā rūpārūpaparicchedasamathacāravipassanācāraṭṭhānanisajjavattādinissitā vā kathā **dhammo** nāma. Evarūpo dhammo sayaṃ vā bhāsitabbo, paro vā ajjhesitabbo. Yo bhikkhu tathārūpiṃ kathaṃ kathetuṃ pahoti, so vattabbo ''āvuso, saṅghamajjhamhi pañhe uppanne tvaṃ katheyyāsī''ti. **Ariyo vā tuṇhībhāvo nātimaññitabbo**ti ariyā tuṇhī nisīdantā na bālaputhujjanā viya nisīdanti, aññataraṃ kammaṭṭhānaṃ gahetvāva nisīdanti. Iti kammaṭṭhānamanasikāravasena tuṇhībhāvo ariyo tuṇhībhāvo nāma, so nātimaññitabbo, ''kiṃ kammaṭṭhānānuyogenā''ti nāvajānitabbo, attano patirūpaṃ kammaṭṭhānaṃ gahetvāva nisīditabbanti attho.

Na upajjhāyo pucchitabboti ''ko nāma tuyhaṃ upajjhāyo''ti na pucchitabbo. Esa nayo sabbattha. **Na jātī**ti ''khattiyajātiyo tvaṃ brāhmaṇajātiyo''ti evaṃ jāti na pucchitabbā. **Na āgamo**ti ''dīghabhāṇako tvaṃ majjhimabhāṇako''ti evaṃ āgamo na pucchitabbo. **Kulapadeso**pi khattiyakulādivaseneva veditabbo. **Atrassa pemaṃ vā doso vā**ti tatra puggale etesaṃ kāraṇānaṃ aññataravasena pemaṃ vā bhaveyya doso vā.

No parisakappikenāti parisakappakena parisānuvidhāyakena na bhavitabbaṃ, yaṃ parisāya ruccati, tadeva cetetvā kappetvā na kathetabbanti attho. **Na hatthamuddā dassetabbā**ti kathetabbe ca akathetabbe ca saññājananatthaṃ hatthavikāro na kātabbo.

Atthaṃ anuvidhiyantenāti vinicchayapaṭivedhameva sallakkhentena, ''idaṃ suttaṃ upalabbhati, imasmiṃ vinicchaye idaṃ vakkhāmī''ti evaṃ paritulayantena nisīditabbanti attho. **Na ca āsanā vuṭṭhātabba**nti na āsanā vuṭṭhāya sannipātamaṇḍale vicaritabbaṃ. Vinayadhare hi uṭṭhite sabbā parisā vuṭṭhahanti, tasmā na vuṭṭhātabbaṃ. **Na vītihātabba**nti na vinicchayo hāpetabbo. **Na kummaggo sevitabbo**ti na āpatti dīpetabbā. **Asāhasikena bhavitabba**nti na sahasā kārinā bhavitabbaṃ, na sahasā duruttavacanaṃ kathetabbanti attho. **Vacanakkhamenā**ti duruttavācaṃ khamanasīlena. **Hitaparisakkinā**ti hitesinā hitagavesinā karuṇā ca karuṇāpubbabhāgo ca upaṭṭhāpetabboti ayaṃ padadvayepi adhippāyo. **Anasuruttenā**ti na asuruttena, asuruttaṃ vuccati viggāhikakathāsaṅkhātaṃ asundaravacanaṃ, taṃ na kathetabbanti attho. **Attā pariggahetabbo**ti ''vinicchinituṃ vūpasametuṃ sakkhissāmi nu kho, no''ti evaṃ attā pariggahetabbo, attano pamāṇaṃ jānitabbanti attho. **Paro pariggahetabbo**ti ''lajjiyā nu kho ayaṃ parisā sakkā saññāpetuṃ, udāhu no''ti evaṃ paro pariggahetabbo. **Codako pariggahetabbo**ti ''dhammacodako nu kho, no''ti evaṃ pariggahetabbo. **Cuditako pariggahetabbo**ti ''dhammacuditako nu kho, no''ti evaṃ pariggahetabbo. **Adhammacodako pariggahetabbo**ti tassa pamāṇaṃ jānitabbaṃ. Sesesupi eseva nayo.

Vuttaṃ ahāpentenāti codakacuditakehi vuttavacanaṃ ahāpentena. **Avuttaṃ apakāsentenā**ti anosaṭaṃ vatthuṃ apakāsentena. **Mando hāsetabbo**ti mando momūḷho paggaṇhitabbo, ''nanu tvaṃ kulaputto''ti uttejetvā anuyogavattaṃ kathāpetvā tassa anuyogo gaṇhitabbo. **Bhīru assāsetabbo**ti yassa saṅghamajjhaṃ vā gaṇamajjhaṃ vā anosaṭapubbattā sārajjaṃ uppajjati, tādiso ''mā bhāyi, vissattho kathayāhi, mayaṃ te upatthambhā bhavissāmā''ti vatvāpi anuyogavattaṃ kathāpetabbo. **Caṇḍo nisedhetabbo**ti apasāretabbo tajjetabbo. **Asuci vibhāvetabbo**ti alajjiṃ pakāsetvā āpattiṃ desāpetabbo. **Ujumaddavenā**ti yo bhikkhu uju sīlavā kāyavaṅkādirahito, so maddaveneva upacaritabbo. **Dhammesu ca puggalesu cā**ti ettha yo dhammagaruko hoti, na puggalagaruko, ayameva dhammesu ca puggalesu ca majjhattoti veditabbo. Sesaṃ suviññeyyameva.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Codanādivinicchayakathālaṅkāro nāma

Ekatiṃsatimo paricchedo.

32. Garukāpattivuṭṭhānavinicchayakathā

Paṭicchannaparivāsakathā

236. Evaṃ codanādivinicchayaṃ kathetvā idāni garukāpattivuṭṭhānavinicchayaṃ kathetuṃ **''garukāpattivuṭṭhāna''**ntiādimāha. Tattha garu alahukaṃ paṭikaraṇaṃ etissā āpattiyāti garukā, āpajjitabbāti āpatti, garukā ca sā āpatti cāti garukāpatti, vuṭṭhahate vuṭṭhānaṃ, garukāpattiyā vuṭṭhānaṃ **garukāpatti vuṭṭhānaṃ**. Kiṃ taṃ? Saṅghādisesāpattito parisuddhabhāvo. Tenāha **''parivāsamānattādīhi vinayakammehi garukāpattito vuṭṭhāna''**nti. Kiñcāpi catubbidho parivāso, appaṭicchannaparivāso pana idha nādhippetoti āha **''tividho parivāso''**ti. Tathā hi vuttaṃ samantapāsādikāyaṃ (cūḷava. aṭṭha. 75) ''tattha catubbidho parivāso – appaṭicchannaparivāso paṭicchannaparivāso suddhantaparivāso samodhānaparivāsoti. Tesu 'yo so, bhikkhave, aññopi aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, tassa cattāro māse parivāso dātabbo'ti evaṃ mahākhandhake (mahāva. 86) vutto titthiyaparivāso **appaṭicchannaparivāso** nāma. Tattha yaṃ vattabbaṃ, taṃ vuttameva. Ayaṃ pana idha anadhippeto''ti. Ito paraṃ aṭṭhakathāyaṃ vuttanayeneva suviññeyyoti tasmā dubbiññeyyaṭṭhāneyeva vaṇṇayissāma.

237. **Evaṃ yo yo āpanno hoti, tassa tassa nāmaṃ gahetvā kammavācā kātabbā**ti etena pāḷiyaṃ sabbasādhāraṇavasena ''suṇātu me, bhante, saṅgho, ayaṃ itthannāmo bhikkhū''ti ca ''yadi saṅghassa pattakallaṃ, saṅgho itthannāmassa bhikkhuno''ti ca āgatepi kammavācābhaṇanakāle tathā abhaṇitvā ''ayaṃ buddharakkhito bhikkhū''ti ca ''imassa buddharakkhitassa bhikkhuno''ti ca evaṃ sakasakanāmaṃ uddharitvāva kammavācā kātabbāti dasseti.

Māḷakasīmāyameva vattaṃ samādātabbaṃ, na tato bahi. Kasmā? ''Aññattha kammavācā aññattha samādāna''nti vattabbadosappasaṅgato. Asamādinnavattassa ārocanāsambhavato, māḷakasīmāya sannipatitānaṃ bhikkhūnaṃ ekassapi anārocane sati ratticchedasambhavato ca. **Parivāsaṃ samādiyāmi, vattaṃ samādiyāmī**ti imesu dvīsu padesu ekekena vā ubhohi padehi vā samādātabbaṃ. Kathaṃ viññāyatīti ce? ''Ekapadenapi cettha nikkhitto hoti parivāso, dvīhi pana sunikkhittoyeva, samādānepi eseva

nayo''ti vakkhamānattā. **Samādiyitvā tattheva saṅghassa ārocetabbaṃ,** na tattha anārocetvā aññattha gantabbaṃ. Kasmā? Vuṭṭhitāya parisāya puna sannipātetuṃ dukkarattā, ekassapi bhikkhuno anārocetvā aruṇuṭṭhāpane sati ratticchedakarattā.

Ārocentena evaṃ ārocetabbanti sambandho. ''Ahaṃ bhante…pe… saṅgho dhāretū''ti ettakameva vatvā yācane viya ''dutiyampi tatiyampī''ti avuttattā accāyikakaraṇe sati ekavāraṃ ārocitepi upapannamevāti daṭṭhabbaṃ. **Vediyāmahaṃ bhante, vediyatīti maṃ saṅgho dhāretū**ti ettha **''vediyāmī**ti cittena sampaṭicchitvā sukhaṃ anubhavāmi, na tappaccayā ahaṃ dukkhitoti adhippāyo''ti sāratthadīpaniyaṃ (sārattha. ṭī. cūḷavagga 3.97) vuttaṃ. Ettha ca ''sukhaṃ vedemi vedana''ntiādīsu viya **pi-**saddo anubhavanattho hoti. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. cūḷavagga 97) pana ''vediyāmīti jānemi, cittena sampaṭicchitvā sukhaṃ anubhavāmi, na tappaccayā ahaṃ dukkhitoti adhippāyoti likhita''nti vuttaṃ. Ettha pana ''dīpaṅkaro lokavidū''tiādīsu viya ñāṇattho anubhavanattho ca. Vimativinodaniyaṃ (vi. vi. ṭī. cūḷavagga 2.97) pana **''vediyāmaha**nti jānāpemahaṃ, ārocemīti attho, anubhavāmītipissa atthaṃ vadanti. Purimaṃ pana pasaṃsanti ārocanavacanattā''ti. Ettha tu –

> ''Sampannaṃ sālikedāraṃ, suvā khādanti brāhmaṇa;
> Paṭivedemi te brahme, na naṃ vāretumussahe''ti. –

Ādīsu viya ārocanatthoti daṭṭhabbo.

Ārocetvā…pe… nikkhipitabbanti dukkaṭaparimocanatthaṃ vuttaṃ. Keci pana ''tadaheva puna vattaṃ samādiyitvā aruṇaṃ uṭṭhāpetukāmassa ratticchedaparihāratthampī''ti vadanti. Yassa māḷake nārocitaṃ, tassa ārocetvā nikkhipitabbaṃ. Yassa ārocitaṃ, tassa puna ārocanakiccaṃ natthi, kevalaṃ nikkhipitabbameva. ''Sabhāgā bhikkhū vasantī''ti vuttattā visabhāgānaṃ vasanaṭṭhāne vattaṃ asamādiyitvā bahi eva kātumpi vaṭṭatīti daṭṭhabbaṃ. **Dve leḍḍupāte atikkamitvā**ti idaṃ vihāre bhikkhūnaṃ sajjhāyādisaddasavanūpacāravijahanatthaṃ vuttaṃ, **mahāmaggato okkammā**ti idaṃ maggapaṭipannānaṃ bhikkhūnaṃ savanūpacārātikkamanatthaṃ, **gumbena vā**tiādi dassanūpacāravijahanatthaṃ. **Sopi kenaci kammena purearuṇe eva gacchatī**ti iminā ārocanāya katāya sabbesu bhikkhūsu bahivihāraṃ gatesupi ūnegaṇecaraṇadoso vā vippavāsadoso vā na hoti ārocanatthattā sahavāsassāti dasseti. Tenāha **''ayañcā''**tiādi. Anikkhittavattena antoupacāragatānaṃ sabbesampi ārocetabbā. **''Ayaṃ nikkhittavattassa parihāro''**ti vuttaṃ, tattha **nikkhittavattassā**ti vattaṃ nikkhipitvā parivasantassāti attho. Ayaṃ panettha therassa adhippāyo – vattaṃ nikkhipitvā parivasantassa upacāragatānaṃ sabbesaṃ ārocanakiccaṃ natthi, diṭṭharūpānaṃ sutasaddānaṃ ārocetabbaṃ, adiṭṭhaasutānampi antodvādasahatthagatānaṃ ārocetabbaṃ. Idaṃ vattaṃ nikkhipitvā parivasantassa lakkhaṇanti. **Therassā**ti mahāpadumattherassa.

238. **Kukkuccavinodanatthāyā**ti imesu paṭicchannadivasappamāṇena parivasitadivasesu ''siyuṃ nu kho tividharatticchedakāraṇayuttāni kānici divasāni, evaṃ sati aparipuṇṇaparivāsadivasattā na mānattāraho bhaveyya, asati ca mānattārahabhāve mānattaṃ dinnampi adinnaṃyeva bhaveyya, evañca sati āpannāpattito vuṭṭhānaṃ na bhaveyyā''ti imassa vinayakukkuccassa vinodanatthāya. Ekena vā dvīhi vā tīhi vā divasehi adhikatarāni divasāni parivasitvā nanu cāyaṃ parivutthaparivāso, tasmānena mānattameva yācitabbaṃ, atha kasmā vattaṃ samādiyitvā mānattaṃ yācitabbanti āhāti codanaṃ manasi karontena vuttaṃ **''ayañhi vatte samādinne''**tiādi. Hi yasmā ayaṃ bhikkhu vatte samādinne eva mānattāraho hoti, na asamādinne, iti tasmā vattaṃ samādiyitvā mānattaṃ yācitabbanti sambandho. Nanu ca kammavācāyaṃ ''so parivutthaparivāso saṅghaṃ mānattaṃ yācati''icceva vuttaṃ, na vuttaṃ ''samādinnavatto''ti, atha kasmā ''vatte samādinne eva mānattāraho hotī''ti vuttanti codanaṃ sandhāyāha **''nikkhittavattena parivutthattā''**ti. Yasmā ayaṃ bhikkhu nikkhittavattena hutvā parivuttho hoti, no anikkhittavattena, tasmā nikkhittavattena hutvā parivutthattā ayaṃ bhikkhu vatte samādinne eva mānattāraho hoti, no asamādinneti yojanā. Tathā hi vuttaṃ **''anikkhittavattassa pana puna samādānakiccaṃ natthi. So hi paṭicchannadivasātikkameneva mānattāraho hoti, tasmā tassa mānattaṃ dātabbamevā''**ti.

Catūhi pañcahi vā bhikkhūhi saddhinti ūnegaṇecaraṇadosā vimuccanatthaṃ. **Parikkhittassa vihārassa parikkhepato**tiādi kiñcāpi pāḷiyaṃ natthi, atha kho aṭṭhakathācariyānaṃ vacanena tathā eva paṭipajjitabbanti ca vuttaṃ. **''Atthibhāvaṃ sallakkhetvā**ti dvādasahatthe upacāre sallakkhetvā, anikkhittavattānaṃ upacārasīmāya āgatabhāvaṃ sallakkhetvā sahavāsādikaṃ veditabbanti ca vuttaṃ. 'Nikkhipantena ārocetvā nikkhipitabbaṃ payojanaṃ atthī'ti ca vuttaṃ, na pana taṃ payojanaṃ dassita''nti vajirabuddhiṭīkāyaṃ (vajira. ṭī. cūḷavagga 97) vuttaṃ, vattabhedadukkaṭā muccanapayojanaṃ hotīti veditabbaṃ.

239. **Abbhānaṃ kātuṃ na vaṭṭatī**ti katampi akatameva hotīti attho. **''Tenāpi vattaṃ samādiyitvā ārocetvā abbhānaṃ yācitabba''**nti vuttattā abbhānayācanatthaṃ mānattassa samādiyanakālepi ārocetabbameva. Pubbe mānattacāritakāle ārocitamevāti anārocetvā abbhānaṃ na yācitabbanti viññāyati. Evaṃ mānattayācanakālepi parivāsaṃ samādiyitvā ārocetabbamevāti daṭṭhabbaṃ.

240. **Ciṇṇamānatto bhikkhu abbhetabbo**ti ciṇṇamānattassa ca abbhānārahassa ca ninnānākaraṇattā vuttaṃ. Aññathā ''abbhānāraho abbhetabbo''ti vattabbaṃ siyā. Ukkhepanīyakammakatopi attano laddhiggahaṇavasena sabhāgabhikkhumhi sati tassa anārocāpetuṃ na labhati.

''Anantarāyikassa pana antarāyikasaññāya chādayato acchannāvā''ti pāṭho. Averibhāvena sabhāgo **averisabhāgo**. ''Sabhāgasaṅghādisesaṃ āpannassa pana santike āvi kātuṃ na vaṭṭatī''ti pasaṅgato idheva pakāsitaṃ. Lahukesu paṭikkhepo natthi. Tattha ñattiyā āvi katvā uposathaṃ kātuṃ anuññātattā lahukasabhāgaṃ āvi kātuṃ vaṭṭatīti. Sabhāgasaṅghādisesaṃ pana ñattiyā ārocanaṃ na vaṭṭatīti kira. ''Tassa santike taṃ āpattiṃ paṭikarissatīti (mahāva. 171) vuttattā lahukassevāyaṃ samanuññātā. Na hi sakkā suddhassa ekassa santike saṅghādisesassa paṭikaraṇaṃ kātu''nti likhitaṃ. Lahukesupi sabhāgaṃ āvi kātuṃ na vaṭṭatīti. Tasmā eva hi ñattiyā āvikaraṇaṃ anuññātaṃ, itarathā taṃ niratthakaṃ siyā. Aññamaññārocanassa vaṭṭati, tato na vaṭṭatīti dīpanatthameva ñattiyā āvikaraṇamanuññātaṃ, teneva idha **''sabhāgasaṅghādisesaṃ āpannassā''**tiādi vuttaṃ, ayamattho ''ettāvatā te dve nirāpattikā honti, tesaṃ santike sesehi sabhāgāpattiyo desetabbā''ti vacanena kaṅkhāvitaraṇiyampi (kaṅkhā. aṭṭha. nidānavaṇṇanā) pakāsitova. Saṅghādisesaṃ pana ñattiyā ārocetvā uposathaṃ kātuṃ vaṭṭati. Tassā ñattiyā ayamattho – yadā suddhaṃ bhikkhuṃ passissati, tassa santike aññamaññārocanavasena paṭikarissati, evaṃ paṭikate ''na ca, bhikkhave, sāpattikena pātimokkhaṃ sotabbaṃ, yo suṇeyya, āpatti dukkaṭassā''ti (cūḷava. 386) vuttāpattito mokkho hoti, tasmā ''garukaṃ vā hotu lahukaṃ vā, ñattiyā āvi kātuṃ vaṭṭatī''ti vuttaṃ. Ubhosu nayesu yuttataraṃ gahetabbaṃ. **''Nāmañceva āpatti cā**ti tena tena vītikkamenāpannāpatti **āpatti. Nāma**nti tassā āpattiyā nāma''nti likhitaṃ. **Ārocetvā**

nikkhipitabbanti ettha ārocanaṃ vattabhedadukkaṭapariharaṇappayojananti veditabbaṃ.

''Satiyeva antarāye antarāyikasaññī chādeti, acchannā hoti. Antarāyikassa pana antarāyikasaññāya vā anantarāyikasaññāya vā chādayato acchannāvā''tipi pāṭho. **Averī**ti hitakāmo. **Uddhaste aruṇe**ti uṭṭhite aruṇe. **Suddhassa santike**ti sabhāgasaṅghādisesaṃ anāpannassa santike. **Vatthu**nti asucimocanādivītikkamaṃ. **Sukkavissaṭṭhīti vatthu ceva gottañcā**ti ''sukkavissaṭṭhī''ti idaṃ asucimocanalakkhaṇassa vītikkamassa pakāsanato vatthu ceva hoti, sajātiyasādhāraṇavijātiyavinivattasabhāvāya sukkavissaṭṭhiyā eva pakāsanato gottañca hotīti attho. Gaṃ tāyatīti hi gottaṃ. **Saṅghādisesoti nāmañceva āpatti cā**ti saṅghādisesoti tena tena vītikkamena āpannassa āpattinikāyassa nāmapakāsanato nāmañceva hoti, āpattisabhāvato āpatti ca.

Suddhassāti sabhāgasaṅghādisesaṃ anāpannassa, tato vuṭṭhitassa vā. **Aññasmi**nti suddhantaparivāsavasena āpattivuṭṭhānato aññasmiṃ āpattivuṭṭhāne. Paṭicchādiyitthāti paṭicchannā. Kā sā? Āpatti. Divasādīhi paricchinditvā vasanaṃ parivāso. Ko so? Vinayakammakaraṇaṃ. Paṭicchannāya āpattiyā parivāso **paṭicchannaparivāso**.

Paṭicchannaparivāsakathā niṭṭhitā.

Suddhantaparivāsakathā

242. Sujjhanaṃ suddho, ko so? Āpattivigamo. Amati osānabhāvaṃ gacchatīti anto, suddho anto yassa parivāsassāti suddhanto, suddhanto ca so parivāso cāti **suddhantaparivāso,** suddhakālaṃ pariyantaṃ katvā asuddhakālappamāṇena paricchinditvā kataparivāso.

Suddhantaparivāsakathā niṭṭhitā.

Odhānasamodhānaparivāsakathā

243. Samodhīyate samodhānaṃ, nānākālikā nānāvatthukā āpattiyo agghādivasena samodhānaṃ ekīkaraṇaṃ, samodhānetvā kato parivāso **samodhānaparivāso**ti viggaho. Kammavācāyaṃ ''paṭikassito saṅghena itthannāmo bhikkhu antarā sambahulānaṃ āpattīnaṃ appaṭicchannānaṃ mūlāyapaṭikassanā, khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī''ti ettha gatyatthadhātuyā kammani ca nayanatthadhātuyā kammani ca tadatthasampadāne ca vibhattipariṇāme cāti imesu catūsu ṭhānesu āyādesassa vuttattā, paṭipubbakasadhātuyā ca nayanatthattā ''mūlāyā''ti idaṃ ''paṭikassito''ti ettha kammaṃ, tasmā ''paṭikassito…pe… mūlāya'' iti ettakameva bhavitabbaṃ, na ''mūlāyapaṭikassanā''ti evaṃ maññamānā saddaviduno ''paṭikassanā''ti idaṃ adhikanti vā vadeyyuṃ makkheyyuṃ vā, na panetaṃ vattabbaṃ. Navapāṭhesuyeva ayaṃ pāṭho saddalakkhaṇayutto vā ayutto vāti cintetabbo, na pana pāḷiyaṭṭhakathādito āgatesu porāṇapāṭhesu. Tesu pana kathaṃ yojiyamāno ayaṃ pāṭho saddayuttiyā ca atthayuttiyā ca samannāgato bhaveyyāti yojanākāroyeva cintetabbo. Ayañca pāṭho porāṇapāḷipāṭhova, tasmā ''mūlāyapaṭikassanā''ti idaṃ karaṇavasena vipariṇāmetvā ''mūlāyapaṭikassanāya paṭikassito''ti yojetabbaṃ.

Kathaṃ panetassa porāṇapāṭhabhāvo jānitabboti? Pakaraṇe āgatattā. Vuttañhi vimativinodaniyaṃ (vi. vi. ṭī. cūḷavagga 2.102) ''pāḷiyaṃ paṭikassito saṅghena udāyi bhikkhu antarā ekissā āpattiyā…pe… mūlāyapaṭikassanāti idaṃ karaṇavasena vipariṇāmetvā mūlāyapaṭikassanāya paṭikassitoti yojetabba''nti. Atha vā ''mūlāya paṭikassanā mūlāyapaṭikassanā''ti aluttasamāsavasena uttarapadena samāsaṃ katvā saṅghena itthannāmo bhikkhu antarā sambahulānaṃ āpattīnaṃ appaṭicchannānaṃ hetu paṭikassito. Sā mūlāyapaṭikassanā khamati saṅghassāti yojetabbaṃ. Tathā hi vuttaṃ tattheva (vi. vi. ṭī. cūḷavagga 2.102) ''atha vā mūlāyapaṭikassanā khamati saṅghassāti uttarapadena saha paccattavaseneva yojetumpi vaṭṭatī''ti.

Taṃ dentena paṭhamaṃ mūlāya paṭikassitvā pacchāparivāso dātabboti ettha taṃ odhānasamodhānaparivāsaṃ dentena paṭhamaṃ taṃ bhikkhuṃ mūlāya paṭikassitvā mūladivase ākaḍḍhitvā tassa antarāpattiyā samodhānaparivāso dātabboti attho. Yathā kiṃ vimativinodaniyaṃ (vi. vi. ṭī. cūḷavagga 2.102) ''udāyiṃ bhikkhuṃ antarā ekissā āpattiyā…pe… mūlāya paṭikassitvāti ettha antarā ekissā āpattiyā hetubhūtāya udāyiṃ bhikkhuṃ mūlāya paṭikassitvā mūladivase ākaḍḍhitvā tassā antarāpattiyā samodhānaparivāsaṃ detūti yojanā''ti vuttaṃ. Mahāsumattheravāde **āvikārāpetvā vissajjetabbo**ti tassa atekicchabhāvaṃ teneva saṅghassa pākaṭaṃ kāretvā lajjīgaṇato viyojanavasena vissajjetabboti attho.

Odhānasamodhānaparivāsakathā niṭṭhitā.

Agghasamodhānaparivāsakathā

244. Agghena agghavasena arahavasena samodhānaṃ agghasamodhānaṃ, āpannāsu sambahulāsu āpattīsu yā āpattiyo ciratarappaṭicchannāyo, tāsaṃ agghena samodhāya tāsaṃ rattiparicchedavasena avasesānaṃ ūnatarappaṭicchannānaṃ āpattīnaṃ parivāso dīyati, ayaṃ vuccati **agghasamodhāno . Sataṃ āpattiyo**ti kāyasaṃsaggādivasena ekadivase āpannā sataṃ āpattiyo. **Dasasata**nti sahassaāpattiyo. Rattisataṃ chādayitvānāti yojetabbaṃ. **''Agghasamodhāno** nāma sabhāgavatthukāyo sambahulā āpattiyo āpannassa bahurattiṃ paṭicchāditāpattiyaṃ nikkhipitvā dātabbo, itaro nānāvatthukānaṃ vasenāti ayametesaṃ viseso''ti vajirabuddhiṭīkāyaṃ (vajira. ṭī. cūḷavaggga 102) vuttaṃ.

Agghasamodhānaparivāsakathā niṭṭhitā.

246. Liṅgaparivattanakakathāyaṃ yadi kassaci bhikkhuno itthiliṅgaṃ pātu bhaveyya, kiṃ tena puna upajjhā gahetabbā, puna upasampadā kātabbā, kiṃ bhikkhūpasampadāto paṭṭhāya vassagaṇanā kātabbā, udāhu ito paṭṭhāyāti pucchāya sati taṃ pariharitumāha **''sace''**tiādi. Evaṃ sante sā bhikkhunī bhikkhūnaṃ majjheyeva vasitabbaṃ bhaveyyāti codanaṃ sandhāyāha **''appatirūpa''**ntiādi. Evaṃ sante bhikkhubhūtakāle āpajjitāpattiyo kathaṃ kātabbāti codanaṃ manasi katvā āha **''yā desanāgāminiyo vā''**tiādi. Tattha **bhikkhūnaṃ bhikkhunīhi sādhāraṇā**ti sañcarittādayo. **Asādhāraṇā**ti sukkavissaṭṭhiādayo. Hotu bhagavato anuññātavasena liṅge parivatte asādhāraṇāpattīhi vuṭṭhitabhāvo, puna pakatiliṅge uppanne puna āpatti siyāti āsaṅkaṃ pariharituṃ **''puna pakatiliṅge''**tiādi vuttaṃ. Idāni

tamatthaṃ pāḷiyā sādhetuṃ **''vuttañceta''**ntiādimāha. Tassattho paṭhamapārājikavaṇṇanāya ṭīkāsu (sārattha. ṭī. 2.69; vajira. ṭī. pārājika 69) vuttanayeneva daṭṭhabbo, idha pana garukāpattivuṭṭhānakathābhūtattā sāyeva kathā vuccate.

247. Tattha **bhikkhunīhi sādhāraṇāya paṭicchannāya āpattiyā**ti sañcarittādiāpattiyā, hetvatthe cetaṃ karaṇavacanaṃ. **Parivasantassā**ti anādare sāmivacanaṃ. **Pakkhamānattameva dātabbaṃ,** na puna parivāso dātabbo bhikkhunibhāve aparivāsārahattāti adhippāyo. **Mānattaṃ carantassā**ti anādareyeva sāmivacanaṃ, chārattamānatte āciṇṇeyeva parivattati, puna pakkhamānattameva dātabbanti. Tena vakkhati ''sace ciṇṇamānattassā''tiādi. **Akusalavipāke parikkhīṇe**ti purisindriyassa antaradhānaṃ sandhāya vuttaṃ. Itthindriyapatiṭṭhānaṃ pana kusalavipākameva. Vuttañhi aṭṭhakathāyaṃ ''ubhayampi akusalena antaradhāyati, kusalena paṭilabbhatī''ti. **Chārattaṃ mānattameva dātabbaṃ,** na parivāso dātabbo, na vā pakkhamānattaṃ dātabbaṃ.

''Ayaṃ pana viseso''ti vatvā taṃ visesaṃ dassetumāha **''sace''**tiādi. **Parivāsadānaṃ natthi, chārattaṃ mānattameva dātabbaṃ**. Kasmā? Bhikkhunikāle paṭicchannattā. Bhikkhukāle channāyeva hi āpatti parivāsārahā hoti, no bhikkhunikāleti ayametāsaṃ viseso. **Pakkhamānattaṃ carantiyā**ti anādare sāmivacanaṃ, pakkhamānatte āciṇṇeyevāti attho. Tathā hi vakkhati ''ciṇṇamānattāyā''tiādi. **Chārattaṃ mānattaṃ carantassā**tiādi vuttanayameva.

Parivāsavinicchayakathā

Idāni saṅghādisesāpatti yasmā sāvasesagarukāpatti hoti satekicchā, tasmā yathā nāma rogāturo puggalo kiñci attano hitasukhakāraṇaṃ kātuṃ na sakkoti, tamenaṃ kāruṇiko tikicchako karuṇāsañcodito tikicchaṃ katvā gelaññato vuṭṭhāpetvā hitasukhaṃ janeti, evaṃ saṅghādisesāpattisamaṅgī puggalo āṇāvītikkamantarāyikabhāvato saggamokkhamaggaṃ sodhetuṃ na sakkoti, tamenaṃ mahākāruṇiko bhagavā mahākaruṇāya sañcoditamānaso anekehi nayehi āpattito vuṭṭhānaṃ katvā saggamokkhasukhe patiṭṭhapeti, bhagavato adhippāyaññuno aṭṭhakathācariyāpi anekehi kāraṇehi bhagavato vacanassa atthaṃ pakāsetvā visuddhakāmānaṃ nayaṃ denti, tathā ṭīkācariyādayopi. Evaṃ dinne pana naye yoniso manasi kātuṃ sakkontā paṇḍitā yathānusiṭṭhaṃ paṭipajjanti, asakkontā aññathā atthaṃ gahetvā na yathānusiṭṭhaṃ paṭipajjanti, tesaṃ diṭṭhānugatiṃ anugacchantā sissādayopi tatheva karonti, tasmā bhagavato vacanañca pubbenāparaṃ saṃsanditvā aṭṭhakathāṭīkādivacanañca sammā tulayitvā tathato bhagavato adhippāyaṃ ñatvā yathānusiṭṭhaṃ paṭipajjantehi garukāpattito vuṭṭhahanatthaṃ yogo karaṇīyo.

Tasmā yadā bhikkhū āgacchanti vinayadharassa santikaṃ ''garukāpattivuṭṭhānaṃ karissāmā''ti, tadā vinayadharena ''tvaṃ katarāpattiṃ āpanno''ti pucchitabbo. ''Saṅghādisesaṃ āpanno''ti vutte ''katarasaṅghādisesa''nti pucchitvā ''imaṃ nāmā''ti vutte sukkavissaṭṭhiyaṃ mocetukāmacetanā, upakkamo, muccananti tīṇi aṅgāni. Kāyasaṃsagge manussitthī, itthisaññitā, kāyasaṃsaggarāgo, tena rāgena vāyāmo, hatthaggāhādisamāpajjananti pañca aṅgāni. Duṭṭhullavācāyaṃ manussitthī, itthisaññitā, duṭṭhullavācassādarāgo, tena rāgena obhāsanaṃ, taṅkhaṇavijānananti pañca aṅgāni. Attakāme manussitthī, itthisaññitā, attakāmapāricariyāya rāgo, tena rāgena vaṇṇabhaṇanaṃ, taṅkhaṇavijānananti pañca aṅgāni. Sañcaritte yesu sañcarittaṃ samāpajjati, tesaṃ manussajātikatā, nālaṃvacanīyatā, paṭiggaṇhanavīmaṃsanapaccāharaṇānīti pañca aṅgāni. Kuṭikāre ullittādīnaṃ aññataratā, heṭṭhimapamāṇasambhavo, adesitavatthukatā, pamāṇātikkantatā, attuddesikatā, vāsāgāratā, lepaghaṭanāti satta pamāṇayuttādīsu chadhā aṅgāni. Vihārakāre tāniyeva cha aṅgāni. Duṭṭhadose yaṃ codeti, tassa upasampannoti saṅkhyupagamanaṃ, tasmiṃ suddhasaññitā, yena pārājikena codeti, tassa diṭṭhādivasena amūlakatā, cāvanādhippāyena sammukhācodanā, tassa taṅkhaṇavijānananti pañca aṅgāni. Aññabhāgiye aññabhāgiyassa adhikaraṇassa kañcidesaṃ lesamattaṃ upādiyanatā, purimāni pañcāti cha aṅgāni. Saṅghabhede bhedāya parakkamanaṃ, dhammakammena samanubhāsanaṃ, kammavācāpariyosānaṃ, appaṭinissajjananti cattāri aṅgāni. Bhedānuvattake aṅgesu yathā tattha parakkamanaṃ, evaṃ idha anuvattananti cattāri aṅgāni. Dubbace aṅgesu yathā tattha parakkamanaṃ, evaṃ idha avacanīyakaraṇatāti cattāri aṅgāni. Kuladūsake aṅgesu yathā tattha parakkamanaṃ, evaṃ idha chandādīhi pāpananti cattāri aṅgāni. Iti imāni aṅgāni sodhetvā sace aṅgapāripūrī hoti, ''saṅghādiseso''ti vattabbo. No ce, ''nāyaṃ saṅghādiseso, thullaccayādīsu aññatarāpattī''ti vatvā ''nāyaṃ vuṭṭhānagāminī, desanāgāminī ayaṃ āpatti, tasmā patirūpassa bhikkhussa santike desehī''ti vatvā desāpetabbo.

Atha pana anāpatticchāyā paññāyati, ''anāpattī''ti vatvā uyyojetabbā. Sace pana saṅghādisesacchāyā paññāyati, ''tvaṃ imaṃ āpattiṃ āpajjitvā chādesi, na chādesī''ti pucchitvā ''na chādemī''ti vutte ''tena hi tvaṃ na parivāsāraho, mānattārahova hotī''ti vattabbo. ''Chādemī''ti pana vutte ''dasasu ākāresu aññatarakāraṇena chādesi, udāhu aññakāraṇenā''ti pucchitvā ''dasasu aññatarakāraṇenā''ti vutte ''evampi mānattāraho hoti, na parivāsāraho''ti vattabbo. Atha ''aññakāraṇenā''ti vadati, evaṃ santepi ''tvaṃ āpattiāpannabhāvaṃ jānanto paṭicchādesi, udāhu ajānanto''ti pucchitvā ''ajānanto paṭicchādemī''ti vutte ca ''āpattiāpannabhāvaṃ saranto paṭicchādesi, udāhu visaritvā paṭicchādesī''ti pucchitvā ''visaritvā paṭicchādemī''ti vutte ca ''āpattiāpannabhāve vematiko hutvā paṭicchādesi, udāhu nibbematiko hutvā''ti pucchitvā ''vematiko hutvā''ti vutte ca ''na tvaṃ parivāsāraho, mānattārahova hotī''ti vattabbo.

Atha ''jānanto paṭicchādemī''ti vutte ca ''saranto paṭicchādemī''ti vutte ca ''nibbematiko hutvā paṭicchādemī''ti vutte ca ''tvaṃ parivāsāraho''ti vattabbo. Vuttañhetaṃ samuccayakkhandhake (cūḷava. 144) ''so evaṃ vadati 'yāyaṃ, āvuso, āpatti jānapaṭicchannā, dhammikaṃ tassā āpattiyā parivāsadānaṃ, dhammattā ruhati. Yā ca khvāyaṃ, āvuso, āpatti ajānappaṭicchannā, adhammikaṃ tassā āpattiyā parivāsadānaṃ, adhammattā na ruhati. Ekissā, āvuso, āpattiyā bhikkhu mānattāraho'''ti ca, ''so evaṃ vadati 'yāyaṃ āpatti saramānapaṭicchannā, dhammikaṃ tassā āpattiyā parivāsadānaṃ, dhammattā ruhati. Yā ca khvāyaṃ āpatti asaramānapaṭicchannā, adhammikaṃ tassā āpattiyā parivāsadānaṃ, adhammattā na ruhati. Ekissā, āvuso, āpattiyā bhikkhu mānattāraho'''ti ca, ''so evaṃ vadati 'yāyaṃ, āvuso, āpatti nibbematikapaṭicchannā, dhammikaṃ tassā āpattiyā parivāsadānaṃ, dhammattā ruhati. Yā ca khvāyaṃ, āvuso, āpatti vematikapaṭicchannā, adhammikaṃ tassā āpattiyā parivāsadānaṃ, adhammattā na ruhati. Ekissā, āvuso, āpattiyā bhikkhumānattāraho'''ti ca.

Evaṃ parivāsārahabhāvaṃ pakāsetvā ''ayaṃ bhikkhu parivāsāraho, tīsu parivāsesu kataraparivāsāraho''ti cintetvā ''bhikkhu tvaṃ kati āpattiyo chādesī''ti pucchitvā ''ekaṃ āpatti''nti vā ''dve tīṇi tatuttari vā āpattiyo chādemī''ti vā vutte ''katīhaṃ tvaṃ āpattiṃ paṭicchādesī''ti pucchitvā ''ekāhamevāhaṃ paṭicchādemī''ti vā ''dvīhaṃ tīhaṃ tatuttari vā paṭicchādemī''ti vā vutte ''yāvatīhaṃ paṭicchādesi, tāvatīhaṃ tvaṃ paṭivasissasī''ti vattabbo. Vuttañhetaṃ bhagavatā ''yāvatīhaṃ jānaṃ paṭicchādeti, tāvatīhaṃ tena bhikkhunā akāmā parivatthabba''nti. Tato ''ayaṃ bhikkhu āpattipariyantaṃ jānāti, tasmā paṭicchannaparivāsāraho''ti (pārā. 442) ñatvā tadanurūpā kammavācā kātabbā.

Ettha ca āpattipariyantapucchanaṃ kammavācākaraṇatthameva hoti, rattipariyantapucchanaṃ pana tadatthañceva suddhantaparivāsassa ananurūpabhāvadassanatthañca hoti. Vuttañhi aṭṭhakathāyaṃ (cuḷava. aṭṭha. 102) ‘‘so duvidho cūḷasuddhanto mahāsuddhantoti, duvidhopi cesa rattipariccheḍaṃ sakalaṃ vā ekaccaṃ vā ajānantassa ca asarantassa ca tattha vematikassa ca dātabbo. Āpattipariyantaṃ pana ‘ahaṃ ettakā āpattiyo āpanno’ti jānātu vā, mā vā, akāraṇameta’’nti. Tato tassa bhikkhuno nisīdanaṭṭhānaṃ jānitabbaṃ. Duvidhañhi nisīdanaṭṭhānaṃ anikkhittavattena nisīditabbaṭṭhānaṃ, nikkhittavattena nisīditabbaṭṭhānanti.

Tattha appabhikkhuke vihāre sabhāgabhikkhūnaṃ vasanaṭṭhāne upacārasīmāpariccchinno antovihāro anikkhittavattena nisīditabbaṭṭhānaṃ hoti. Upacārasīmaṃ atikkamma mahāmaggato okkamma gumbavatipaṭicchannaṭṭhānaṃ nikkhittavattena nisīditabbaṭṭhānaṃ hoti. Vuttañhi aṭṭhakathāyaṃ (cūḷava. aṭṭha. 102) ‘‘sace appabhikkhuko vihāro hoti, sabhāgā bhikkhū vasanti, vattaṃ anikkhipitvā vihāreyeva rattipariggaho kātabbo. Atha na sakkā sodhetuṃ, vuttanayeneva vattaṃ nikkhipitvā paccūsasamaye ekena bhikkhunā saddhiṃ mānattavaṇṇanāyaṃ vuttanayeneva upacārasīmaṃ atikkamitvā mahāmaggā okkamma paṭicchannaṭṭhāne nisīditvā antoaruṇeyeva vuttanayeneva vattaṃ samādiyitvā tassa bhikkhuno parivāso ārocetabbo’’ti. ‘‘Mānattavaṇṇanāyaṃ vuttanayenevā’’ti ca ‘‘sace appabhikkhuko vihāro hoti, sabhāgā bhikkhū vasanti, vattaṃ anikkhipitvā antovihāreyeva rattiyo gaṇetabbā. Atha na sakkā sodhetuṃ, vuttanayeneva vattaṃ nikkhipitvā paccūsasamaye catūhi pañcahi vā bhikkhūhi saddhiṃ parikkhittassa vihārassa parikkhepato, aparikkhittassa parikkhepārahaṭṭhānato dve leḍḍupāte atikkamitvā mahāmaggato okkamma gumbena vā vatiyā vā paṭicchannaṭṭhāne nisīditabba’’nti (vi. saṅga. aṭṭha. 238) idaṃ vacanaṃ sandhāya vuttaṃ.

Tattha **appabhikkhuko vihāro hotī**ti idaṃ bahubhikkhuke vihāre aññe bhikkhū gacchanti, aññe bhikkhū āgacchanti, tasmā ratticchedavattabhedakāraṇāni sodhetuṃ dukkarattā vuttaṃ. Vakkhati hi ‘‘atha na sakkā sodhetu’’nti. **Sabhāgā bhikkhū vasantī**ti idaṃ visabhāgānaṃ verībhikkhūnaṃ santike vattaṃ ārocento pakāsetukāmo hoti, tasmā vuttaṃ. Vuttañhi aṭṭhakathāyaṃ (cūḷava. aṭṭha. 102; vi. saṅga. aṭṭha. 236) ‘‘tasmā averisabhāgassa santike ārocetabbā. Yo pana visabhāgo hoti sutvā pakāsetukāmo, evarūpassa upajjhāyassapi santike nārocetabbā’’ti, tasmā visabhāgānaṃ vasanaṭṭhāne vattaṃ asamādiyitvā bahiyeva kātumpi vaṭṭatīti daṭṭhabbaṃ. **Vihāreyevā**ti antoupacārasīmāyameva. Vakkhati hi ‘‘atha na sakkā…pe… upacārasīmaṃ atikkamitvā’’ti. **Rattipariggaho kātabbo**ti rattigaṇanā kātabbā. Vuttañhi mānattavaṇṇanāyaṃ ‘‘rattiyo gaṇetabbā’’ti. **Atha na sakkā sodhetu**nti bahubhikkhukattā vā vihārassa visabhāgānaṃ vasanaṭṭhānattā vā ratticchedavattābhedakāraṇānipi sodhetuṃ na sakkā. **Vattaṃ nikkhipitvā**ti parivāsavattaṃ nikkhipitvā. **Paccūsasamaye**ti pacchimayāmakāle aruṇodayato puretarameva. Tathā hi vakkhati ‘‘antoaruṇeyeva vuttanayena vattaṃ samādiyitvā tassa bhikkhuno parivāso ārocetabbo’’ti. **Ekena bhikkhunā saddhi**nti vippavāsaratticchedavimuccanatthaṃ vinā pakatattena sabhikkhukaāvāsaaakkhukaanāvāsagamanasaṅkhātavattabhedavimuccanatthañca vuttaṃ. Tathā hi vuttaṃ ‘‘na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā abhikkhuko anāvāso gantabbo aññatra pakatattena aññatra antarāyā’’ti (cūḷava. 76).

Mānattavaṇṇanāyaṃ vuttanayenāti ‘‘parikkhittassa vihārassa parikkhepato, aparikkhittassa parikkhepārahaṭṭhānato dve leḍḍupāte atikkamitvā’’ti vuttanayena. Yadi evaṃ visamamidaṃ nayadassanaṃ, parikkhepaparikkhepārahaṭṭhāne eva hi upacārasīmā hoti, kasmā tattha upacārasīmato dveleḍḍupātātikkamo vutto, idha pana upacārasīmātikkamo evāti? Saccaṃ, tathāpi vihāre bhikkhūnaṃ sajjhāyādisaddasavanasabbhāvato suvidūrātikkamo vutto, idha pana upacārasīmato atikkamamattopi atikkamoyevāti katvā vutto. Buddhamataññuno hi aṭṭhakathācariyā. Tathā hi vuttaṃ vajirabuddhiṭīkāyaṃ (vajira. ṭī. cūḷavagga 97) ‘‘parikkhittassa vihārassa parikkhepatotiādi kiñcāpi pāḷiyaṃ natthi, atha kho aṭṭhakathācariyānaṃ vacanena tathā eva paṭipajjitabbanti ca vutta’’nti.

Mānattavaṇṇanāyaṃ **catūhi pañcahi vā bhikkhūhi saddhi**nti idaṃ pana ūnegaṇecaraṇaratticchedavimuccanatthaṃ vuttaṃ. **Dve leḍḍupāte atikkamitvā**tiādi aññesaṃ bhikkhūnaṃ savanūpacāradassanūpacāravijahanatthaṃ vuttaṃ. Tenevāha ṭīkācariyo **‘‘dve leḍḍupāte atikkamitvā**ti idaṃ vihāre bhikkhūnaṃ sajjhāyādisaddasavanūpacāravijahanatthaṃ vuttaṃ, **‘mahāmaggato okkammā**ti idaṃ maggapaṭipannānaṃ bhikkhūnaṃ savanūpacāravijahanatthaṃ, **gumbena vā**tiādi dassanūpacāravijahanattha’’nti. Tasmā yathāvuttaṃ duvidhaṃ ṭhānaṃ parivasantamānattacārikabhikkhūhi nisīditabbaṭṭhānaṃ hoti. Tesu ca yadi antovihāreyeva nisīditvā parivasati, upacārasīmagatānaṃ sabbesaṃ bhikkhūnaṃ ārocetabbaṃ hoti. Atha bahiupacārasīmāyaṃ, diṭṭharūpānaṃ sutasaddānaṃ ārocetabbaṃ. Adiṭṭhaasutānampi antodvādasahatthagatānaṃ ārocetabbameva. Vuttañhi vajirabuddhiṭīkāyaṃ ‘‘vattaṃ nikkhipitvā vasantassa upacārasīmagatānaṃ sabbesaṃ ārocanakiccaṃ natthi, diṭṭharūpānaṃ sutasaddānaṃ ārocetabbaṃ. Adiṭṭhaassutānampi antodvādasahatthagatānaṃ ārocetabbaṃ. Idaṃ vattaṃ nikkhipitvā vasantassa lakkhaṇanti vutta’’nti. Idañca vattaṃ anikkhipitvā vasantassa antovihāreyeva rattipariggahassa ca nikkhipitvā vasantassa upacārasīmaṃ atikkamitvā vattasamādānassa ca aṭṭhakathāyaṃ vuttattā vuttaṃ. Upacāro pana antosīmāya ṭhitānaṃ sakalaupacārasīmā hoti, bahiupacārasīmāya ṭhitānaṃ dvādasahatthamattaṃ. Teneva hi uddesabhattādisaṅghalābho yadi antosīmāya uppajjati, sīmaṭṭhakasaṅghassa hoti. Yadi bahisīmāyaṃ, dvādasahatthabbhantare pattabhikkhūnaṃ, tasmā upacāravasenapi esa attho viññāyati. Tathā hi vuttaṃ vajirabuddhiṭīkāyaṃ (vajira. ṭī. cūḷavagga 97) **‘‘atthibhāvaṃ sallakkhetvā**ti dvādasahatthe upacāre sallakkhetvā anikkhittavattānaṃ upacārasīmāya āgatabhāvaṃ sallakkhetvā sahavāsādikaṃ veditabbanti ca vutta’’nti.

Evaṃ anikkhittavattānaṃ hutvā parivasantānaṃ antovihāreyeva vasanassa, nikkhittavattānaṃ hutvā parivasantānaṃ vihārato bahi dve leḍḍupāte atikkamitvā vasanassa ca aṭṭhakathādīsu pakaraṇesu āgatattā tathāgatanayo pakaraṇāgatanayo hoti. Idāni pana ācariyā anikkhittavattassa ca ratticchedavattabhedadose pariharituṃ atidukkarattā, nikkhittavattassa ca devasikaṃ paccūsasamaye bahisīmagamanassa dukkhattā, vāḷasarīsapādiparisayassa ca āsaṅkitabbabhāvato ratticchedavattabhedapariharaṇavasena lakkhaṇapāripūrimeva manasi karontā nikkhittavattāpi samānā antovihāreyeva parivāsavasanañca mānattacaraṇañca karonti.

Ekacce ācariyā bahiupacārasīmāyaṃ patirūpaṭṭhāne pakatattānaṃ bhikkhūnaṃ vasanasālaṃ kārāpetvā pārivāsikabhikkhūnaṃ nipajjanamañcaṃ sabbato channapariccchinnaṃ sadvārabandhanaṃ suguttaṃ kārāpetvā taṃ padesaṃ vatiyā parikkhipāpetvā sāyanhasamaye tattha gantvā upaṭṭhākasāmaṇerādayo nivattāpetvā purimayāme vā majjhimayāme vā samantato saddachijjanakāle pakatattabhikkhū sālāyaṃ nipajjāpetvā pārivāsikabhikkhū vattaṃ samādāpetvā ārocāpetvā attano attano mañcakesu nipajjāpetvā pacchimayāmakāle uṭṭhāpetvā aruṇe uṭṭhite ārocāpetvā vattaṃ nikkhipāpenti. Esa nayo pakaraṇesu anāgatattā ācariyānaṃ matena katattā **ācariyanayo** nāma. Esa nayopi yathārutato pakaraṇesu anāgatopi pakaraṇānulomavasena ratticchedavattabhedadose pariharitvā lajjipesalehi bahussutehi sikkhākāmehi vinaye pakataññūhi vicārito samāno sundaro pasatthova hoti, tasmā ‘‘anulomanayo’’tipi vattuṃ vaṭṭati.

Nanu ca anikkhittavattānaṃyeva antovihāre vasanaṃ aṭṭhakathāyaṃ vuttaṃ, atha kasmā nikkhittavattāpi samānā vasantīti? Saccaṃ, tattha pana appabhikkhukattā sabhāgabhikkhūnaṃ vasanaṭṭhānattā ca ratticchedavattabhedadose ca pariharituṃ sakkuṇeyyabhāvato sakalarattindivampi vattaṃ anikkhipitvā vasanaṃ vuttaṃ, idha pana tathā asakkuṇeyyabhāvato divā vattaṃ nikkhipitvā rattiyaṃ samādiyanto āgantukānaṃ anāgamanakālabhāvato, saddachijjanakālabhāvato ca ratticchedādidose pariharituṃ sakkuṇeyyattā tadanulomoyeva hotīti mantvā ācariyā evaṃ karontīti daṭṭhabbaṃ.

Evaṃ hotu, bahiupacārasīmāya vasantānaṃ paṭicchannaṭṭhāne nisīdanameva aṭṭhakathāyaṃ vuttaṃ, na pakatattasālākaraṇamañcakaraṇādīni, atha kasmā etāni karontīti? Saccaṃ, tathāpi pakatattasālākaraṇaṃ pārivāsikānaṃ bhikkhūnaṃ pakatattehi bhikkhūhi vippavāsaratticchedavattabhedadosapariharaṇatthaṃ, taṃ ‘‘tayo kho, upāli, pārivāsikassa bhikkhuno ratticchedā sahavāso, vippavāso, anārocanā’’ti vuttapāṭhaṃ (cūḷava. 83) anulometi. Mañcakaraṇaṃ sahavāsaratticchedavattabhedadosapariharaṇatthaṃ, taṃ ‘‘na, bhikkhave, pārivāsikena bhikkhunā pakatattena bhikkhunā saddhiṃ ekacchanne āvāse vatthabbaṃ, na ekacchanne anāvāse vatthabbaṃ, na ekacchanne āvāse vā anāvāse vā vatthabba’’nti vuttapāṭhañca (cūḷava. 81) yathāvuttapāṭhañca anulometi. Ādi-saddena sāyanhasamaye gamanādīni saṅgaṇhāti. Tesu aṭṭhakathāyaṃ paccūsasamaye gamane eva vuttepi sāyanhasamaye gamanaṃ rattigamanassa bahuparissayattā parissayavinodanatthaṃ, taṃ ‘‘antarāyato parimuccanatthāya gantabbamevā’’ti vuttaṃ aṭṭhakathāpāṭhaṃ (cūḷava. aṭṭha. 76) anulometi. Upaṭṭhākasāmaṇerādīnaṃ nivattāpanaṃ anupasampannena sahaseyyasaṅkānivattanatthaṃ, taṃ ‘‘yo pana bhikkhu anupasampannena sahaseyyaṃ kappeyya, pācittiya’’nti vuttaṃ mātikāpāṭhaṃ (pāci. 49) anulometi. Purimayāme vā majjhimayāme vā samantato saddachijjanakāle pakatattabhikkhū sālāyaṃ nipajjāpetvā pārivāsikabhikkhūnaṃ vattasamādāpanaṃ aññabhikkhūnaṃ saddasavanavivajjanatthaṃ, taṃ anārocanaratticchedadosapariharaṇatthaṃ, taṃ yathāvuttaratticchedapāṭhaṃ anulometi.

Nanu ca aṭṭhakathāyaṃ antoaruṇeyeva vattasamādāpanaṃ vuttaṃ, atha kasmā ‘‘purimayāmamajjhimayāmesū’’ti vuttanti? Nāyaṃ doso, hiyyoaruṇuggamanato paṭṭhāya hi yāva ajjaaruṇuggamanā eko rattindivo ajjaaruṇassa anto nāma, ajjaaruṇato paṭṭhāya pacchākālo aruṇassa bahi nāma, tasmā purimamajjhimayāmesu katavattasamādānampi aruṇodayato pure katattā antoaruṇe kataṃyeva hoti. Vattaṃ asamādiyitvā nipajjane ca sati niddāvasena aruṇuggamanakālaṃ ajānitvā vattasamādānaṃ atikkantaṃ bhaveyya, tasmā puretarameva samādānaṃ katvā nipajjanaṃ ñāyāgataṃ hoti, ‘‘antoaruṇeyeva vuttanayeneva vattaṃ samādiyitvā’’ti vuttaaṭṭhakathāpāṭhañca (cūḷava. aṭṭha. 102) anulometi.

Evaṃ hotu, evaṃ santepi kasmā ‘‘ārocāpetvā’’ti vuttaṃ, nanu māḷakasīmāyaṃ samādinnakāleyeva vattamārocitanti? Saccaṃ ārocitaṃ, ayaṃ pana bhikkhu divā vattaṃ nikkhipitvā nisinno, idāni samādinno, tasmā māḷakasīmāya ārocitampi puna ārocetabbaṃ hoti. Idampi ‘‘antoaruṇeyeva vuttanayeneva vattaṃ samādiyitvā tassa bhikkhuno parivāso ārocetabbo’’ti pāṭhaṃ (cūḷava. aṭṭha. 102) anulometi. Atha ‘‘attano attano mañcakesu nipajjāpetvā’’ti kasmā vuttaṃ, nanu aññamaññassa mañcesu nipajjamānāpi pakatattasālato nibbodakapatanaṭṭhānato bahi nipajjamānā sahavāsaraaācchedadosato muttāyevāti? Na panevaṃ daṭṭhabbaṃ. Na hi pārivāsiko pakatattabhikkhūheva ekacchanne nipanno sahavāsaratticchedappatto hoti, atha kho aññamaññampi hotiyeva. Vuttañcetaṃ samantapāsādikāyaṃ (cūḷava. aṭṭha. 81) ‘‘sace hi dve pārivāsikā ekato vaseyyuṃ, te aññamaññassa ajjhācāraṃ ñatvā agāravā vā vippaṭisārino vā hutvā pāpiṭṭhataraṃ vā āpattiṃ āpajjeyyuṃ vibbhameyyuṃ vā, tasmā nesaṃ sahaseyyā sabbappakārena paṭikkhittā’’ti. ‘‘Pacchimayāmakāle uṭṭhāpetvā aruṇe uṭṭhite ārocāpetvā vattaṃ nikkhipāpentī’’ti ettha aruṇe anuṭṭhiteyeva vattanikkhipane kariyamāne ratticchedo hoti, sā ratti gaṇanūpagā na hoti, tasmā paṭhamaparicchede vuttaṃ aruṇakathāvinicchayaṃ oloketvā aruṇuggamanabhāvo suṭṭhu jānitabbo.

‘‘Ārocāpetvā vattaṃ nikkhipāpetabba’’nti vuttaṃ. Kasmā ārocāpeti, nanu samādinnakāleyeva ārocitanti? Saccaṃ, tathāpi pārivāsikavattasamādānakāle ārocitesu bhikkhūsu ekacce nikkhipanakāle gacchanti, aññe āgacchanti, evaṃ parisasaṅkamanampi siyā, tathā ca sati abhinavāgatānaṃ sabbhāvā ārocetabbaṃ hoti, asati pana abhinavāgatabhikkhumhi ārocanakiccaṃ natthi. Evaṃ santepi ārocane dosābhāvato puna ārocanaṃ ñāyāgataṃ hoti, mānattacaraṇakāle pana samādāne ārocitepi nikkhipane avassaṃ ārocetabbameva. Kasmā? Divasantarabhāvato. ‘‘Devasikaṃ ārocetabba’’nti (cūḷava. aṭṭha. 90) hi vuttaṃ. Evaṃ santepi sāyaṃ samādānakāle ārocessati, tasmā nikkhipane ārocanakiccaṃ natthīti ce? Na, sāyaṃ samādānakāle ete bhikkhū āgacchissantipi, na āgacchissantipi, anāgatānaṃ kathaṃ ārocetuṃ labhissati, anārocane ca sati ratticchedo siyā, tasmā tasmiṃ divase aruṇe uṭṭhite vattanikkhipanato pureyeva ārocetabbanti no mati, suṭṭhutaraṃ upadhāretvā gahetabbaṃ. Evaṃ pakaraṇāgatanayena vā pakaraṇānulomaācariyanayena vā sammāsambuddhassa āṇaṃ patiṭṭhāpentena vinayakovidena bahussutena lajjīpesalabhūtena vinayadharena visuddhikāmānaṃ pesalānaṃ bhikkhūnaṃ sīlavisuddhatthāya suṭṭhu vicāretvā parivāsavattāmānattacaraṇavattāni ācikkhitabbānīti.

Imasmiṃ ṭhāne lajjībhikkhūnaṃ parivāsādikathāya kusalatthaṃ nānāvādanayo vuccate – keci bhikkhū ‘‘pakatattasālaṃ kurumānena tassā sālāya majjhe thambhaṃ nimittaṃ katvā tato dvādasahatthamattaṃ padesaṃ sallakkhetvā yathā paññatte pārivāsikānaṃ mañce nipannassa bhikkhussa gīvā tassa padesassa upari hoti, tathā paññāpetabbo. Evaṃ kate sukataṃ hotī’’ti vadanti karonti ca. Ekacce ‘‘mañce nipannassa bhikkhussa kaṭi tassa padesassa upari hoti, yathā paññāpetabbo, evaṃ kate sukataṃ hotī’’ti vadanti karonti ca, taṃ vacanaṃ neva pāḷiyaṃ, na aṭṭhakathāṭīkādīsu vijjati, kevalaṃ tesaṃ parikappameva. Ayaṃ pana nesaṃ adhippāyo siyā – ‘‘dvādasahatthaṃ pana upacāraṃ muñcitvā nisīdituṃ vaṭṭatī’’ti aṭṭhakathāyaṃ vuttavacanañca ‘‘atha dvādasahatthaṃ upacāraṃ okkamitvā ajānantasseva gacchati, ratticchedo hoti eva, vattabhedo pana natthī’’ti aṭṭhakathāvacanañca (cūḷava. aṭṭha. 97) ‘‘adiṭṭhaassutānampi antodvādasahatthagatānaṃ ārocetabba’’nti vuttaṭīkāvacanañca (sārattha. ṭī. cūḷavagga 3.97) ‘‘adiṭṭhaassutānampi antodvādasahatthagatānaṃ ārocetabbaṃ, ‘idaṃ vattaṃ nikkhipitvā vasantassa lakkhaṇa’nti vutta’’nti vuttavajirabuddhiṭīkāvacanañca (vajira. ṭī. cūḷavagga 97) **‘‘atthibhāvaṃ sallakkhetvā**ti dvādasahatthe upacāre sallakkhetvā, anikkhittavattānaṃ upacārasīmāya āgatabhāvaṃ sallakkhetvā sahavāsādikaṃ veditabba’’nti vuttaṃ vajirabuddhiṭīkāvacanañca passitvā ayoniso atthaṃ gahetvā sabbattha dvādasahatthameva pamāṇaṃ, tato ūnampi adhikampi na vaṭṭati, tasmā yathāvuttanayena majjhe thambhato dvādasahatthamatte padese nipannassa bhikkhussa gīvā vā kaṭi vā hotu, evaṃ sante dvādasahatthappadese pārivāsikabhikkhu hoti, tato sahavāsato vā vippavāsato vā ratticchedavattabhedadosā na hontīti.

Tatrevaṃ yuttāyuttavicāraṇā kātabbā. Yathāvuttapāṭhesu paṭhamapāṭhassa ayamadhippāyo – pakatattabhikkhumhi chamāya nisinne yadi pārivāsikabhikkhu āsane nisīditukāmo, pakatattassa bhikkhuno nisinnaṭṭhānato dvādasahatthaṃ upacāraṃ muñcitvāva nisīdituṃ vaṭṭati, na dvādasahatthabbhantareti. Etena dvīsupi chamāya nisinnesu dvādasahatthabbhantarepi vaṭṭati, dvādasahatthappadesato bahi nisīdanto āsanepi nisīdituṃ vaṭṭatīti dasseti. Tenāha **‘‘na chamāya nisinne**ti pakatatte bhūmiyaṃ nisinne itarena antamaso tiṇasantharepi uccatare vālikatalepi vā na nisīditabbaṃ, dvādasahatthaṃ pana upacāraṃ muñcitvā nisīdituṃ vaṭṭatī’’ti (cūḷava. aṭṭha. 81). Iti pakatatte

chamāya nisinne pārivāsikena nisīditabbaṭṭhānadīpako ayaṃ pāṭho, na mañcapaññāpanaṭṭhānasayanaṭṭhānadīpako, taṃ pubbāparaparipuṇṇaṃ sakalaṃ pāṭhaṃ anoloketvā ekadesamattameva passitvā parikappavasena ayoniso adhippāyaṃ gaṇhanti.

Dutiyapāṭhassa pana ayamadhippāyo – bahi upacārasīmāya paṭicchannaṭṭhāne vattaṃ samādiyitvā nisinne bhikkhusmiṃ tassa nisinnaṭṭhānato dvādasahatthaṃ upacāraṃ okkamitvā tassa ajānantasseva añño bhikkhu gacchati, tassa pārivāsikassa bhikkhuno ratticchedo hoti, vattabhedo pana natthi. Kasmā ratticchedo hoti? Upacāraṃ okkamitattā. Kasmā na vattabhedo? Ajānantattāti. Etena bahiupacārasīmāya upacāro dvādasahatthappamāṇo hoti ārocanakkhettabhūtoti dasseti. Tenāha ''gumbena vā vatiyā vā paṭicchannaṭṭhāne nisīditabbaṃ, antoaruṇeyeva vuttanayena vattaṃ samādiyitvā ārocetabbaṃ. Sace añño koci bhikkhu kenacideva karaṇīyena taṃ ṭhānaṃ āgacchati, sace esa taṃ passati, saddaṃ vāssa suṇāti, ārocetabbaṃ. Anārocentassa ratticchedo ceva vattabhedo ca. Atha dvādasahatthaṃ upacāraṃ okkamitvā ajānantasseva gacchati, ratticchedo hoti eva, vattabhedo pana natthī''ti (cūḷava. aṭṭha. 97). Iti ayampi pāṭho ārocanakkhettadīpako hoti, na mañcapaññāpanādidīpakoti daṭṭhabbaṃ.

Tatiyapāṭhassa pana ayamadhippāyo – kiṃ bahiupacārasīmāya vattasamādānaṭṭhānaṃ āgatabhikkhūnaṃ diṭṭharūpānaṃ sutasaddānaṃyeva ārocetabbanti pucchāya sati adiṭṭhaassutānampi antodvādasahatthagatānaṃ ārocetabbanti vissajjetabbanti. Etena adiṭṭhaassutānaṃ pana antodvādasahatthagatānaṃyeva ārocetabbaṃ, na bahidvādasahatthagatānaṃ, diṭṭhasutānaṃ pana antodvādasahatthagatānampi bahidvādasahatthagatānampi ākāsādigatānampi ārocetabbamevāti dasseti. Tenāha ''ayaṃ panettha therassa adhippāyo – vattaṃ nikkhipitvā parivasantassa upacāragatānaṃ sabbesaṃ ārocanakiccaṃ natthi, diṭṭharūpānaṃ sutasaddānaṃ ārocetabbaṃ, adiṭṭhaassutānampi antodvādasahatthagatānaṃ ārocetabbaṃ. Idaṃ vattaṃ nikkhipitvā parivasantassa lakkhaṇa''nti (sārattha. ṭī. cūḷavagga 3.97). Iti ayampi pāṭho ārocetabbalakkhaṇadīpako hoti, na mañcapaññāpanādidīpakoti. Catutthapāṭhassa adhippāyopi tatiyapāṭhassa adhippāyasadisova.

Pañcamapāṭhassa pana ayamadhippāyo – **atthibhāvaṃ sallakkhetvā**ti ettha etasmiṃ aṭṭhakathāvacane nikkhittavattānaṃ bhikkhūnaṃ attano nisinnaṭṭhānato dvādasahatthe upacāre aññesaṃ bhikkhūnaṃ atthibhāvaṃ sallakkhetvā anikkhittavattānaṃ upacārasīmāya aññesaṃ bhikkhūnaṃ āgatabhāvaṃ sallakkhetvā sahavāsādikaṃ veditabbaṃ. **Ādi-**saddena vippavāsaanārocanaūnegaṇecaraṇāni saṅgaṇhāti. Ayañca yasmā gaṇassa ārocetvā bhikkhūnañca atthibhāvaṃ sallakkhetvā vasi, tasmā nikkhittavattānaṃ bahiupacārasīmāya samādinnattā attano nisinnaṭṭhānato dvādasahatthe upacāre aññesaṃ bhikkhūnaṃ atthibhāvaṃ sallakkhetvā anikkhittavattānaṃ antovihāre samādinnattā upacārasīmāya aññesaṃ bhikkhūnaṃ āgatabhāvaṃ sallakkhetvā sahavāsavippavāsaanārocanaūnegaṇecaraṇasaṅkhātāni vattacchedakāraṇāni veditabbānīti. Vuttañhi aṭṭhakathāyaṃ (cūḷava. aṭṭha. 97) ''ayañca yasmā gaṇassa ārocetvā bhikkhūnañca atthibhāvaṃ sallakkhetvāva vasi, tenassa ūnegaṇecaraṇadoso vā vippavāso vā na hotī''ti. Iti ayañca pāṭho pakatattabhikkhūsu gatesupi vattaṃ ārocetvā bhikkhūnaṃ atthibhāvaṃ sallakkhetvā vasitattā dosābhāvameva dīpeti, na mañcapaññāpanādīni. Iti imesaṃ pāṭhānaṃ ayoniso adhippāyaṃ gahetvā ''sabbattha dvādasahatthameva pamāṇa''nti maññamānā vicāriṃsu, tesaṃ diṭṭhānugatiṃ āpajjamānā sissānusissādayopi tatheva karonti, tadetaṃ appamāṇaṃ.

Kathaṃ? Yaṃ tattha pakatattasālāya majjhe thambhaṃ nimittaṃ katvā dvādasahatthaṃ miniṃsu, tadappamāṇaṃ. Na hi thambhena vā sālāya vā sahavāso vā vippavāso vā vutto, atha kho pakatattabhikkhunāva. Vuttañhi samantapāsādikāyaṃ (cūḷava. aṭṭha. 83) ''tattha **sahavāso**ti yvāyaṃ pakatattena bhikkhunā saddhiṃ ekacchannetiādinā nayena vutto ekato vāso. **Vippavāso**ti ekakasseva vāso''ti. Yañhi tato dvādasahatthamattaṭṭhāne bhikkhussa gīvāṭṭhapanaṃ vā kaṭiṭṭhapanaṃ vā vadanti, tadapi appamāṇaṃ. Bahiupacārasīmāya hi parivasantassa bhikkhussa sakalasarīraṃ pakatattabhikkhūnaṃ antodvādasahatthe upacāre ṭhapetabbaṃ hoti, na ekadesamattaṃ.

Tesaṃ pana ayamadhippāyo siyā – dvādasahatthappadesato sakalasarīrassa antokaraṇe sati sahavāso bhaveyya, bahikaraṇe sati vippavāso, tena upaḍḍhaṃ anto upaḍḍhaṃ bahi hotūti, taṃ micchāñāṇavasena hoti. Na hi sahavāsadoso dvādasahatthena kathito, atha kho ekacchanne sayanena. Vuttañhetaṃ bhagavatā pārivāsikakkhandhake (cūḷava. 81) ''na, bhikkhave, pārivāsikena bhikkhunā pakatattena bhikkhunā saddhiṃ ekacchanne āvāse vatthabbaṃ, na ekacchanne anāvāse vatthabbaṃ, na ekacchanne āvāse vā anāvāse vā vatthabba''nti. Aṭṭhakathāyampi (cūḷava. aṭṭha. 81) vuttaṃ **''ekacchanne āvāse''**tiādīsu **āvāso** nāma vasanatthāya katasenāsanaṃ. **Anāvāso** nāma cetiyagharaṃ bodhigharaṃ sammuñjaniaṭṭako dāruaṭṭako pānīyamāḷo vaccakuṭi dvārakoṭṭhakoti evamādi. Tatiyapadena tadubhayampi gahitaṃ, 'etesu yattha katthaci ekacchanne chadanato udakapatanaṭṭhānaparicchinne okāse ukkhittako vasituṃ na labhati, pārivāsiko pana antoāvāseyeva na labhatī'ti mahāpaccariyaṃ vuttaṃ. Mahāaṭṭhakathāyaṃ pana 'avisesena udakapātena vārita'nti vuttaṃ. Kurundiyaṃ 'etesu ettakesu pañcavaṇṇachadanabaddhaṭṭhānesu pārivāsikassa ca ukkhittakassa ca pakatattena saddhiṃ udakapātena vārita'nti vuttaṃ, tasmā nānūpacārepi ekacchanne na vaṭṭati. Sace panettha tadahupasampannepi pakatatte paṭhamaṃ pavisitvā nipanne saṭṭhivassopi pārivāsiko pacchā pavisitvā jānanto nipajjati, ratticchedo ceva vattabhedadukkaṭañca, ajānantassa ratticchedova, na vattabhedadukkaṭaṃ. Sace pana tasmiṃ paṭhamaṃ nipanne pacchā pakatatto pavisitvā nipajjati, pārivāsiko ca jānāti, ratticchedo ceva vattabhedadukkaṭañca. No ce jānāti, ratticchedova, na vattabhedadukkaṭanti, tasmā sālāyapi vihārepi chadanato udakapatanaṭṭhānato muttamatteyeva sahavāsadoso na vijjatīti daṭṭhabbaṃ.

Ekacce pana majjhimatthambhato dvādasahatthāyāmena daṇḍakena cakkaṃ bhamitvā samantato bāhire lekhaṃ karonti, evaṃ kate sā bāhiralekhā āvaṭṭato dvāsattatihatthamattā hoti, tato taṃ padesaṃ dvādasahatthena daṇḍakena minitvā bhājiyamānaṃ chabhāgameva hoti, tato tesaṃ chabhāgānaṃ sīmāya ekekasmiṃ mañce paññapiyamāne chaḷeva mañcaṭṭhānāni honti, tasmā ekasmiṃ vaṭṭamaṇḍale cha bhikkhūyeva apubbaṃ acarimaṃ vasituṃ labhanti, na tato uddhanti vadanti. Kasmā pana evaṃ karontīti? Pubbe vuttanayena ''sabbattha dvādasahatthamattameva pamāṇa''nti gahitattā. Evaṃ kira nesamadhippāyo – pārivāsiko pakatattassa bhikkhuno dvādasahatthabbhantare sayamāno sahavāso siyā, bāhire sayamāno vippavāso, tathā aññamaññassapīti. Evaṃ karontānaṃ pana nesaṃ sakaadhippāyopi na sijjhati, kuto bhagavato adhippāyo.

Kathaṃ? Pārivāsiko bhikkhu pakatattabhikkhūnañca aññamaññassa ca dvādasahatthamatte padese hotūti nesamadhippāyo. Atha pana majjhimatthambhaṃ nimittaṃ katvā miniyamānā samantato bāhiralekhā thambhatoyeva dvādasahatthamattā hoti, na pakatattabhikkhūhi. Te hi thambhato bahi ekaratanadvitiratanādiṭṭhāne ṭhitā, bāhiratopi lekhāyeva thambhato dvādasahatthamattā hoti, na tassūpari nipannabhikkhu. So hi dviratanamattenapi tiratanamattenapi lekhāya antopi hoti bahipi. Aññamaññassapi chabhāgasīmāyeva aññamaññassa dvādasahatthamattā hoti, na tassūpari paññattamañco vā tattha nipannabhikkhu vā. Mañco hi ekaratanamattena vā dviratanamattena vā sīmaṃ atikkamitvā ṭhito, bhikkhūpi sayamānā na sīmāya upariyeva sayanti, vidatthimattena vā ratanamattena vā sīmaṃ atikkamitvā vā

appatvā vā sayanti, tasmā te pārivāsikā bhikkhū pakatattabhikkhūnampi aññamaññassapi dvādasahatthamattaṭṭhāyino na honti, tato ūnāva honti, tasmā sakaadhippāyopi na sijjhati.

Bhagavato pana adhippāyo – yadi appabhikkhukādiaṅgasampannattā vihārassa vattaṃ anikkhipitvā antovihāreyeva parivasati, evaṃ sati pakatattena bhikkhunā na ekacchanne āvāse vasitabbaṃ. Yadi tādisaāvāse vā anāvāse vā chadanato udakapatanaṭṭhānassa anto sayeyya, sahavāso nāma, ratticchedo hotīti ayamattho yathāvutta-pāḷiyā ca aṭṭhakathāya ca pakāsetabbo. Na ekacchanne āvāse dvīhi vatthabbaṃ. Yadi vaseyya, vuḍḍhassa ratticchedoyeva, navakassa ratticchedo ceva vattabhedadukkaṭañca hoti. Samavassā ce, ajānantassa ratticchedoyeva, jānantassa ubhayampīti ayamattho ''tayo kho, upāli, pārivāsikassa bhikkhuno ratticchedā sahavāso vippavāso anārocanā''ti ca ''na, bhikkhave, pārivāsikena bhikkhunā pārivāsikena vuḍḍhatarena saddhiṃ na ekacchanne āvāse vatthabba''nti (cūḷava. 82) ca **''vuḍḍhatarenā**ti ettha…pe… sace hi dve pārivāsikā ekato vaseyyuṃ, te aññamaññassa ajjhācāraṃ ñatvā agāravā vā vippaṭisārino vā hutvā pāpiṭṭhataraṃ vā āpattiṃ āpajjeyyuṃ vibbhameyyuṃ vā, tasmā nesaṃ sahaseyyā sabbappakārena paṭikkhittā''ti (cūḷava. aṭṭha. 81) ca imehi pāḷiaṭṭhakathāpāṭhehi pakāsetabbo. Vippavāsepi pārivāsikena abhikkhuke āvāse na vatthabbaṃ, pakatattena vinā abhikkhuko āvāso na gantabbo, bahisīmāyaṃ bhikkhūnaṃ vasanaṭṭhānato dvādasahatthappamāṇassa upacārassa anto nisīditabbanti bhagavato adhippāyo.

Ayamattho ''na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā abhikkhuko āvāso gantabbo aññatra pakatattena aññatra antarāyā''tiādi (cūḷava. 76) ca ''tayo kho, upāli…pe… anārocanā''ti ca ''cattāro kho, upāli, mānattacārikassa bhikkhuno ratticchedā sahavāso, vippavāso, anārocanā, ūnegaṇecaraṇa''nti (cūḷava. 92) ca **''vippavāso**ti ekakasseva vāso''ti ca ''ayañca yasmā gaṇassa ārocetvā bhikkhūnañca atthibhāvaṃ sallakkhetvāva vasi, tenassa ūnegaṇecaraṇadoso vā vippavāso vā na hotī''ti ca **''atthibhāvaṃ sallakkhetvā**ti dvādasahatthe upacāre sallakkhetvā, anikkhittavattānaṃ upacārasīmāya āgatabhāvaṃ sallakkhetvā sahavāsādikaṃ veditabba''nti ca āgatehi pāḷiyaṭṭhakathā-vajirabuddhiṭīkāpāṭhehi pakāsetabbo, tasmā vihāre parivasantassa upacārasīmāya abbhantare yattha katthaci vasantassa natthi vippavāso, bahiupacārasīmāyaṃ parivasantassa bhikkhūnaṃ nisinnapariyantato dvādasahatthabbhantare vasantassa ca natthi vippavāsoti, tañca parivāsakāle ''ekena bhikkhunā saddhi''nti vacanato ekassapi bhikkhuno, mānattacaraṇakāle ''catūhi pañcahi vā bhikkhūhi saddhi''nti (cūḷava. aṭṭha. 102) vacanato ca catunnaṃ pañcannampi bhikkhūnaṃ hatthapāsabhūte dvādasahatthabbhantarepi vasituṃ labhati, natthi vippavāsoti daṭṭhabbaṃ.

Vattaṃ samādiyitvā tesaṃ bhikkhūnaṃ ārocitakālato pana paṭṭhāya kenaci karaṇīyena tesu bhikkhūsu gatesupi yathāvuttaaṭṭhakathāpāṭhanayena vippavāso na hoti. Tathā hi vuttaṃ vimativinodaniyaṃ (vi. vi. ṭī. cūḷavagga 2.97) **''sopi kenaci kammena purearuṇe eva gacchatī**ti iminā ārocanāya katāya sabbesupi bhikkhūsu bahivihāraṃ gatesu ūnegaṇecaraṇadoso vā vippavāsadoso vā na hoti ārocitattā sahavāsassāti dasseti. Tenāha **'ayañcā'**tiādī''ti. Apare pana ācariyā ''bahisīmāya vattasamādānaṭṭhāne vatiparikkhepopi pakatattabhikkhūheva kātabbo, na kammārahabhikkhūhi. Yathā loke bandhanāgārādi daṇḍakārakehi eva kattabbaṃ, na daṇḍārahehi, evamidhāpī''ti vadanti, tampi aṭṭhakathādīsu na dissati. Na hi vatiparikkhepo daṇḍakammatthāya kārito, atha kho dassanūpacāravijahanatthameva. Tathā hi vuttaṃ sāratthadīpaniyaṃ (sārattha. ṭī. cūḷavagga 3.97) **''gumbena vā vatiyā vā paṭicchannaṭṭhāne**ti dassanūpacāravijahanattha''nti. Tathā vimativinodaniyampi (vi. vi. ṭī. cūḷavagga 2.97) **''gumbena vā**tiādi dassanūpacāravijahanattha''nti. Ito paraṃ aṭṭhakathāyaṃ vuttanayeneva parivāsadānañca mānattadānañca veditabbaṃ. Yattha pana saṃsayitabbaṃ atthi, tattha saṃsayavinodanatthāya kathetabbaṃ kathayāma.

Ekacce bhikkhū evaṃ vadanti – pārivāsiko bhikkhu vuḍḍhataropi samāno vatte samādinne navakaṭṭhāne ṭhito. Tathā hi vuttaṃ ''yattha pana nisīdāpetvā parivisanti, tattha sāmaṇerānaṃ jeṭṭhakena, bhikkhūnaṃ saṅghanavakena hutvā nisīditabba''nti (cūḷava. aṭṭha. 75) tasmā ārocitakālādīsu ''ahaṃ bhante''icceva vattabbaṃ, na ''ahaṃ āvuso''ti. Tatrevaṃ vicāraṇā kātabbā – pārivāsikādayo bhikkhū seyyāpariyantaāsanapariyantabhāgitāya navakaṭṭhāne ṭhitā, na ekantena navakabhūtattā. Tathā hi vuttaṃ bhagavatā ''anujānāmi, bhikkhave, pārivāsikānaṃ bhikkhūnaṃ pañca yathāvuḍḍhaṃ uposathaṃ pavāraṇaṃ vassikasāṭikaṃ oṇojanaṃ bhatta''nti (cūḷava. 75). Aṭṭhakathāyañca (cūḷava. aṭṭha. 81) ''pakatattaṃ bhikkhuṃ disvā āsanā vuṭṭhātabbaṃ, pakatatto bhikkhu āsanena nimantetabbo''ti etissā pāḷiyā saṃvaṇṇanāya **''vuṭṭhātabbaṃ, nimantetabbo**ti tadahupasampannampi disvā vuṭṭhātabbameva, vuṭṭhāya ca 'ahaṃ iminā sukhanisinno vuṭṭhāpito'ti parammukhena na gantabbaṃ, 'idaṃ ācariya āsanaṃ, ettha nisīdathā'ti evaṃ nimantetabboyevā''ti ettheva ''ācariyā''ti ālapanaviseso vutto, na aññattha. Yadi vuḍḍhatarenapi ''bhante''icceva vattabbo siyā, idhāpi ''idaṃ, bhante, āsana''nti vattabbaṃ bhaveyya, na pana vuttaṃ, tasmā na tesaṃ taṃ vacanaṃ sārato paccetabbaṃ. Imasmiṃ pana vinayasaṅgahappakaraṇe (vi. saṅga. aṭṭha. 237) ''ārocentena sace navakataro hoti, 'āvuso'ti vattabbaṃ. Sace vuḍḍhataro, 'bhante'ti vattabba''nti vuttaṃ, idañca ''ekena bhikkhunā saddhi''nti heṭṭhā vuttattā taṃ paṭiggāhakabhūtaṃ pakatattaṃ bhikkhuṃ sandhāya vuttanti daṭṭhabbaṃ.

Bahavo pana bhikkhū pārivāsikaṃ bhikkhuṃ saṅghamajjhe nisīdāpetvā vattaṃ yācāpetvā kammavācāpariyosāne samādāpetvā ārocanamakāretvā saṅghamajjhato nikkhamāpetvā parisapariyante nisīdāpetvā tattha nisinnena ārocāpetvā vattaṃ nikkhipāpenti, evaṃ karontānañca nesaṃ ayamadhippāyo – ayaṃ bhikkhu vatte asamādinne vuḍḍhaṭṭhāniyopi hoti, tasmā yācanakāle ca kammavācāsavanakāle ca vattasamādānakāle ca saṅghamajjhe nisīdanāraho hoti, vatte pana samādinne navakaṭṭhāniyo, tasmā na saṅghamajjhe nisīdanāraho, āsanapariyantabhāgitāya parisapariyanteyeva nisīdanārahoti, tadetaṃ evaṃ vicāretabbaṃ – ayaṃ bhikkhu saṅghamajjhe nisīdamāno āsanaṃ gahetvā yathāvuḍḍhaṃ nisinno na hoti, atha kho kammārahabhāvena āsanaṃ aggahetvā añjaliṃ paggahetvā ukkuṭikameva nisinno hoti, kammāraho ca nāma saṅghamajjheyeva ṭhapetabbo hoti, no bahi, tasmā ''saṅghamajjhe nisīdanāraho na hotī''ti na sakkā vattuṃ tasmiṃ kāle, nikkhamāpite ca vattārocanavattanikkhipanānaṃ aniṭṭhitattā aññamaññaṃ āhacca suṭṭhu nisinnaṃ bhikkhusaṅghaṃ pariharitumasakkuṇeyyattā, cīvarakaṇṇapādapiṭṭhiādīhi bādhitattā agāravakiriyā viya dissati, ārocanakiriyañca vattanikkhipanañca saṅghamajjheyeva kattabbaṃ pariyante nisīditvā karonto aṭṭhakathāvirodho hoti. Vuttañhi aṭṭhakathāyaṃ (cūḷava. aṭṭha. 97) ''vattaṃ samādiyitvā tattheva saṅghassa ārocetabbaṃ…pe… ārocetvā sace nikkhipitukāmo, vuttanayeneva saṅghamajjhe nikkhipitabba''nti. Kasmā? Samādānaṭṭhāneyeva ārocāpetvā tattheva nikkhipāpetvā niṭṭhitasabbakiccameva nikkhamāpetvā attano āsane nisīdāpento ñāyāgatoti amhākaṃ khanti.

Tathā sāyaṃ vattārocanakāle bahūsu pārivāsikesu vuḍḍhataraṃ paṭhamaṃ samādāpetvā ārocāpetvā anukkamena sabbapacchā navakataraṃ samādāpenti ārocāpenti, pāto nikkhipanakāle pana navakataraṃ paṭhamaṃ ārocāpetvā nikkhipāpenti, tato anukkamena vuḍḍhataraṃ sabbapacchā ārocāpetvā nikkhipāpenti. Tesaṃ ayamadhippāyo siyā – yadā dasa bhikkhū pakatattā dasa bhikkhū pārivāsikā honti, tadā vuḍḍhatarena paṭhamaṃ samādiyitvā ārocite tassa ārocanaṃ avasesā ekūnavīsati bhikkhū suṇanti, dutiyassa aṭṭhārasa, tatiyassa

sattarasāti anukkamena hāyitvā sabbanavakassa ārocanaṃ dasa pakatattā suṇanti sesānaṃ apakatattabhāvato. Tato nikkhipanakāle sabbanavako pubbe attanā ārocitānaṃ dasannaṃ bhikkhūnaṃ ārocetvā nikkhipati, tato paṭilomena dutiyo ekādasannaṃ, tatiyo dvādasannanti anukkamena vaḍḍhitvā sabbajeṭṭhako attanā pubbe ārocitānaṃ ekūnavīsatibhikkhūnaṃ ārocetvā nikkhipati, evaṃ yathānukkamena nikkhipanaṃ hoti. Sabbajeṭṭhake pana paṭhamaṃ nikkhitte sati pubbe attanā ārocitānaṃ navannaṃ bhikkhūnaṃ tadā apakatattabhāvato ārocitānaṃ santike nikkhipanaṃ na hoti, tathā sesānaṃ. Tesaṃ pana ekaccānaṃ ūnaṃ hoti, ekaccānaṃ adhikaṃ, tasmā yathāvuttanayena sabbanavakato paṭṭhāya anukkamena nikkhipitabbanti.

Evaṃvādīnaṃ pana tesamāyasmantānaṃ vāde pakatattāyeva bhikkhū ārocetabbā honti, no apakatattā. Pubbe ārocitānaṃyeva santike vattaṃ nikkhipitabbaṃ hoti, no anārocitānaṃ. Evaṃ pana pakatattāyeva bhikkhū ārocetabbā na honti, atha kho apakatattāpi ‘‘sace dve pārivāsikā gataṭṭhāne aññamaññaṃ passanti, ubhohi aññamaññassa ārocetabba’’nti aṭṭhakathāyaṃ vuttattā. Pubbe ārocitānampi anārocitānampi santike ārocetvā nikkhipitabbameva ‘‘sace so bhikkhu kenacideva karaṇīyena pakkanto hoti, yaṃ aññaṃ sabbapaṭhamaṃ passati, tassa ārocetvā nikkhipitabba’’nti (cūḷava. aṭṭha. 102) vuttattā, tasmā tathā akarontepi sabbesaṃ ārocitattā natthi doso. Appekacce bhikkhū ‘‘pakatattassevāyaṃ ārocanā’’ti maññamānā sāyaṃ vuḍḍhapaṭipāṭiyā vattaṃ samādiyitvā ārocetvā attano sayanaṃ pavisitvā dvārajagganasayanasodhanādīni karontā aññesaṃ ārocitaṃ na suṇanti. Appekacce pāto sayaṃ ārocetvā nikkhipitvā aññesaṃ ārocanaṃ vā nikkhipanaṃ vā anāgametvā bhikkhācārādīnaṃ atthāya gacchanti, evaṃ karontānaṃ tesaṃ ārocanaṃ ekaccānaṃ asutabhāvasambhavato sāsaṅko hoti pārivāsikānaṃ aññamaññārocanassa pakaraṇesu āgatattā. Na kevalaṃ sāratthadīpaniyaṃyeva, atha kho vajirabuddhiṭīkāyampi (vajira. ṭī. cūḷavagga 76) ‘‘sace dve pārivāsikā gataṭṭhāne aññamaññaṃ passanti, ubhohipi aññamaññassa ārocetabbaṃ avisesena ‘āgantukena ārocetabbaṃ, āgantukassa ārocetabba’nti vuttattā’’ti vuttaṃ.

Tathā appekacce pakatattā bhikkhū pārivāsikesu bhikkhūsu sāyaṃ vattasamādānatthaṃ pakatattasālato nikkhamitvā attano attano sayanasamīpaṃ gatesu attano sayanapaññāpanapaakkhāraṭhapanaaññamaññaālāpasallāpakaraṇādivasena āḷolentā pārivāsikānaṃ vattārocanaṃ na suṇanti, na manasi karonti. Appekacce pāto vattanikkhipanakāle pārivāsikabhikkhūsu vattārocanavattanikkhipanāni karontesupi niddāpasutā hutvā na suṇanti. Evaṃ karontānampi tesaṃ ekaccānaṃ assutasambhavato vattārocanaṃ sāsaṅkaṃ hotīti. Hotu sāsaṅkaṃ, suṇantānaṃ assutasambhavepi ārocakānaṃ sammāārocanena vattassa paripuṇṇattā ko dosoti ce? Ārocakānaṃ sammā ārocitattā vatte paripuṇṇepi vattabhedadukkaṭatova vimutto siyā, na ratticchedato. Vuttañhi samantapāsādikāyaṃ (cūḷava. aṭṭha. 76) ‘‘sace vāyamantopi sampāpuṇituṃ vā sāvetuṃ vā na sakkoti, ratticchedova hoti, na vattabhedadukkaṭa’’nti.

Athaññe bhikkhū vattaṃ samādiyitvā rattiṃ nipannā niddābhāvena manussasaddampi suṇanti, bheriādisaddampi suṇanti, sakaṭanāvādiyānasaddampi suṇanti, te tena saddena āsaṅkanti ‘‘bhikkhūnaṃ nu kho aya’’nti, te tena kāraṇena ratticchedaṃ maññanti. Kasmā? ‘‘Ayañca nesaṃ chattasaddaṃ vā ukkāsitasaddaṃ vā khipitasaddaṃ vā sutvā āgantukabhāvaṃ jānāti, gantvā ārocetabbaṃ. Gatakāle jānantenapi anubandhitvā ārocetabbameva. Sampāpuṇituṃ asakkontassa ratticchedova hoti, na vattabhedadukkaṭa’’nti (cūḷava. aṭṭha. 76) vuttattāti. Te evaṃ saññāpetabbā – māyasmanto evaṃ maññittha, nāyaṃ pāṭho bahisīmaṭṭhavasena vutto, atha kho upacārasīmaṭṭhavasena vutto. Vuttañhi tattheva ‘‘yepi antovihāraṃ appavisitvā upacārasīmaṃ okkamitvā gacchantī’’ti. Tatthapi āgantukabhāvassa jānitattā ratticchedo hoti, tasmā dūresaddasavanamattena ratticchedo natthi, ‘‘ayaṃ bhikkhūnaṃ saddo, ayaṃ bhikkhūhi vāditabherighaṇṭādisaddo, ayaṃ bhikkhūhi pājitasakaṭanāvādisaddo’’ti nisinnaṭṭhānato jānantoyeva ratticchedakaro hoti. Tenāha ‘‘āyasmā karavīkatissatthero ‘samaṇo aya’nti vavatthānameva pamāṇa’’nti.

Divā dūre gacchantaṃ janakāyaṃ disvāpi ‘‘ime bhikkhū nu kho’’ti parikappentā ratticchedaṃ maññanti, tampi akāraṇaṃ. Kasmā? ‘‘Bhikkhū’’ti vavatthānassa abhāvā. Vuttañhi aṭṭhakathāyaṃ ‘‘nadīādīsu nāvāya gacchantampi paratīre ṭhitampi ākāse gacchantampi pabbatathalaaraññādīsu dūre ṭhitampi bhikkhuṃ disvā sace ‘bhikkhū’ti vavatthānaṃ atthi, nāvādīhi vā gantvā mahāsaddaṃ katvā vā vegena anubandhitvā vā ārocetabba’’nti. Iti bhikkhuṃ disvāpi ‘‘bhikkhū’’ti vavatthānameva pamāṇaṃ. Abhikkhuṃ pana ‘‘bhikkhū’’ti vavatthāne santepi vā asantepi vā kiṃ vattabbaṃ atthi, bahavo pana bhikkhū idaṃ rūpadassanaṃ saddasavanañca āsaṅkantā ‘‘pabhāte sati taṃ dvayaṃ bhaveyya, tasmā manussānaṃ gamanakālasaddakaraṇakālato pubbeyeva vattaṃ nikkhipitabba’’nti maññamānā anuggateyeva aruṇe vattaṃ nikkhipanti, tadayuttaṃ ratticchedattāti.

Atha pana vinayadharena ‘‘kittakā te āpattiyo, chādesi, kīvatīhaṃ paṭicchādesī’’ti puṭṭho samāno ‘‘ahaṃ, bhante, āpattipariyantaṃ na jānāmi, rattipariyantaṃ na jānāmi, āpattipariyantaṃ nassarāmi, rattipariyantaṃ nassarāmi, āpattipariyante vematiko, rattipariyante vematiko’’ti vutte ‘‘ayaṃ bhikkhu suddhantaparivāsāraho’’ti ñatvā tassapi duvidhattā cūḷasuddhantamahāsuddhantavasena ‘‘tesu ayaṃ bhikkhu imassa araho’’ti ñāpanatthaṃ upasampadato paṭṭhāya anulomakkamena vā ārocitadivasato paṭṭhāya paṭilomakkamena vā ‘‘kittakaṃ kālaṃ tvaṃ ārocanaāvikaraṇādivasena suddho’’ti pucchitvā ‘‘āma bhante, ettakaṃ kālaṃ ahaṃ suddhomhī’’ti vutte ‘‘ayaṃ bhikkhu ekaccaṃ rattipariyantaṃ jānāti, tasmā cūḷasuddhantāraho’’ti ñatvā tassa suddhakālaṃ apanetvā asuddhakālavasena pariyantaṃ katvā cūḷasuddhantaparivāso dātabbo. Ayaṃ uddhampi ārohati, adhopi orohati. Yo pana anulomavasena vā paṭilomavasena vā pucchiyamāno ‘‘sakalampi rattipariyantaṃ ahaṃ na jānāmi nassarāmi, vematiko homī’’ti vutte ‘‘ayaṃ bhikkhu sakalampi rattipariyantaṃ na jānāti, tasmā mahāsuddhantāraho’’ti ñatvā tassa upasampadato paṭṭhāya yāva vattasamādānā ettakaṃ kālaṃ pariyantaṃ katvā mahāsuddhantaparivāso dātabbo. Uddhaṃārohanaadhoorohanabhāvo panesaṃ aṭṭhakathāyaṃ (cūḷava. aṭṭha. 102) vuttoyeva. Ito parampi vidhānaṃ aṭṭhakathāyaṃ āgatanayeneva daṭṭhabbaṃ.

Idāni pana bahavo bhikkhū ‘‘ayaṃ cūḷasuddhantāraho, ayaṃ mahāsuddhantāraho’’ti avicinantā antokammavācāyaṃ ‘‘āpattipariyantaṃ na jānāti, rattipariyantaṃ na jānāti, āpattipariyantaṃ nassarati, rattipariyantaṃ nassarati, āpattipariyante vematiko, rattipariyante vematiko’’ti avisesavacanameva manasi karontā ‘‘imāya kammavācāya dinnaṃ suddhantaparivāsaṃ gahetvā pañcāhamattaṃ vā dasāhamattaṃ vā parivasitvā apariyantarattipaṭicchāditāhi apariyantāhi āpattīhi mokkho hotī’’ti maññantā pañcāhamattaṃ vā dasāhamattaṃ vā parivasitvā mānattaṃ yācanti, evaṃ karontā te bhikkhū sahassakkhattuṃ parivasantāpi āpattito na mucceyyuṃ. Kasmāti ce? Pāḷiyā ca aṭṭhakathāya ca virujjhanato. Vuttañhi pāḷiyaṃ (pārā. 442) ‘‘yāvatīhaṃ jānaṃ paṭicchādeti, tāvatīhaṃ tena bhikkhunā akāmā parivatthabbaṃ. Parivutthaparivāsena bhikkhunā uttari chārattaṃ bhikkhumānattāya paṭipajjitabbaṃ. Ciṇṇamānatto bhikkhu yattha siyā vīsatigaṇo bhikkhusaṅgho, tattha so bhikkhu abbhetabbo’’ti, tasmā paṭicchannadivasamattaṃ aparivasitvā mānattāraho nāma na hoti, amānattārahassa mānattadānaṃ na ruhati, aciṇṇamānatto abbhānāraho na hoti, anabbhānārahassa abbhānaṃ na ruhati, anabbhito bhikkhu āpattimutto pakatatto na hotīti ayamettha bhagavato adhippāyo.

Aṭṭhakathāyaṃ (cūḷava. aṭṭha. 102) pana cūḷasuddhante ‘‘taṃ gahetvā parivasantena yattakaṃ kālaṃ attano suddhiṃ jānāti, tattakaṃ apanetvā avasesaṃ māsaṃ vā dvimāsaṃ vā parivasitabba’’nti, mahāsuddhante ‘‘taṃ gahetvā gahitadivasato yāva upasampadadivaso, tāva rattiyo gaṇetvā parivasitabba’’nti vuttaṃ, tasmā paṭicchannarattippamāṇaṃ parivasantoyeva mānattāraho hoti, na pañcāhadasāharattippamāṇamattaṃ parivasantoti ayaṃ aṭṭhakathācariyānaṃ adhippāyo. Teneva ca kāraṇena desanāārocanādīhi sabbakālaṃ āpattiṃ sodhetvā vasantānaṃ lajjīpesalānaṃ sikkhākāmānaṃ bhikkhūnaṃ suddhantaparivāsaṃ dātuṃ ayuttarūpo, desanāārocanādīhi āpattiṃ asodhetvā pamādavasena cirakālaṃ vasantānaṃ janapadavāsikādīnaṃ dātuṃ yuttarūpoti veditabbaṃ. Etthāpi avasesavinicchayo aṭṭhakathāyaṃ vuttanayeneva veditabbo.

Atha pana vinayadharena ‘‘tvaṃ, āvuso, kataraāpattiṃ āpanno, kati rattiyo te chāditā’’ti puṭṭho ‘‘ahaṃ, bhante, saṅghādisesaṃ āpattiṃ āpajjitvā pakkhamattaṃ paṭicchāditā, tenāhaṃ saṅghaṃ pakkhaparivāsaṃ yācitvā saṅghena dinne pakkhaparivāse parivasitvā anikkhittavattova hutvā antarā saṅghādisesāpattiṃ āpajjitvā pañcāhamattaṃ chāditā’’ti vutte ‘‘ayaṃ bhikkhu samodhānaparivāsāraho, tīsu ca samodhānaparivāsesu odhānasamodhānāraho’’ti ñatvā ‘‘tena hi bhikkhu tvaṃ mūlāyapaṭikassanāraho’’ti vatvā taṃ mūlāya paṭikassitvā parivutthadivase adivase katvā antarā paṭicchanne pañca divase mūlāpattiyā paṭicchannesu divasesu samodhānetvā odhānasamodhāno dātabbo. Ito parāni odhānasamodhāne vattabbavacanāni pāḷiyaṃ aṭṭhakathāyañca vuttanayeneva veditabbāni.

Atha pana vinayadharena puṭṭho ‘‘ahaṃ, bhante, sambahulā saṅghādisesā āpattiyo āpajjiṃ, sambahulā āpattiyo ekāhappaṭicchannāyo…pe… sambahulā āpattiyo dasāhappaṭicchannāyo’’ti vutte ‘‘ayaṃ bhikkhu agghasamodhānāraho’’ti ñatvā tāsaṃ āpattīnaṃ yā āpattiyo ciratarappaṭicchannāyo, tāsaṃ agghena samodhānaparivāso dātabbo. Tatrevaṃ vadanti – ‘‘yā āpattiyo ciratarappaṭicchannāyo, tāsaṃ agghena samodhānaparivāso dātabbo’’ti vutto, evaṃ sante pakkhappaṭicchannamāsappaṭicchannādīsu kathanti? Tesupi ‘‘yā āpattiyo pakkhappaṭicchannāyo, yā āpattiyo māsappaṭicchannāyo’’ti vattabboti. Yadi evaṃ pāḷivirodho āpajjati. Pāḷiyañhi dasāhappaṭicchannapariyosānā eva āpatti dassitā, na pakkhappaṭicchannamāsappaṭicchannādayoti? Saccaṃ, pāḷiyaṃ tathādassanaṃ pana nayadassanamattaṃ. Tathā hi vuttaṃ aṭṭhakathāyaṃ (cūḷava. aṭṭha. 102) ‘‘pañcadasa divasāni paṭicchannāya ‘pakkhappaṭicchanna’nti vatvā yojanā kātabbā…pe… evaṃ yāva saṭṭhisaṃvaccharaṃ, atirekasaṭṭhisaṃvaccharappaṭicchannanti vā tato vā bhiyyopi vatvā yojanā kātabbā’’ti. Mahāpadumattherenapi vuttaṃ ‘‘ayaṃ samuccayakkhandhako nāma buddhānaṃ ṭhitakālasadiso, āpatti nāma paṭicchannā vā hotu appaṭicchannā vā samakaūnataraatirekappaṭicchannā vā, vinayadharassa kammavācaṃ yojetuṃ samatthabhāvoyevettha pamāṇa’’nti, tasmā pakkhappaṭicchannādīnaṃ kammavācākaraṇe kukkuccaṃ na kātabbanti.

Hotu, evampi pakkhappaṭicchannaṃ pariyantaṃ katvā katāya kammavācāya tato uddhaṃ āpatti natthīti kathaṃ jāneyyāti? Idāni sikkhākāmā bhikkhū devasikampi desanārocanāvikaraṇāni karonti ekāhikadvīhikādivasenapi, kiccapasutā hutvā tathā asakkontāpi uposathadivasaṃ nātikkamanti, gilānādivasena tadatikkantāpi atikkantabhāvaṃ jānanti, tasmā tadatikkantabhāve sati atirekapakkhappaṭicchannamāsappaṭicchannādivasena vaḍḍhetvā kammavācaṃ kareyya, tadatikkantabhāve pana asati pakkhappaṭicchannapariyantā hoti, tasmā pakkhapariyantakammavācākaraṇaṃ ñāyāgataṃ hotīti daṭṭhabbaṃ.

Evaṃ hotu, tathāpi yadetaṃ ‘‘sambahulā āpattiyo ekāhappaṭicchannāyo…pe… sambahulā āpattiyo pakkhappaṭicchannāyo’’ti vuttaṃ, tattha imināyeva anukkamena mayā paṭicchāditā āpattiyo hontīti kathaṃ jāneyya, ajānane ca sati ‘‘yā ca khvāyaṃ, āvuso, āpatti ajānappaṭicchannā, adhammikaṃ tassā āpattiyā parivāsadānaṃ, adhammattā na ruhatī’’ti idaṃ āpajjatīti? Nāpajjati. Tattha hi āpattiyā āpannabhāvaṃ ajānanto hutvā paṭicchādeti, tasmā ‘‘āpatti ca hoti āpattisaññī cā’’ti vuttaāpattisaññitābhāvā appaṭicchannameva hoti, tasmā appaṭicchannāya āpattiyā parivāsadānaṃ adhammikaṃ hoti. Idha pana ‘‘ettakā rattiyo mayā chāditā’’ti channakālameva na jānāti, tadajānabhāve satipi parivāsadānaṃ ruhati. Teneva ca kāraṇena suddhantaparivāse (cūḷava. 156-157) ‘‘āpattipariyantaṃ na jānāti, rattipariyantaṃ na jānāti, āpattipariyantaṃ nassarati, rattipariyantaṃ nassarati, āpattipariyante vematiko, rattipariyante vematiko’’ti rattipariyantassa ajānanaasaraṇavematikabhāve satipi parivāsadānaṃ vuttaṃ, tasmā chāditakālaṃ tathato ajānantopi ‘‘sambahulā āpattiyo ekāhappaṭicchannāyo…pe… sambahulā āpattiyo pakkhappaṭicchannāyo’’ti ettha appaviṭṭhassa abhāvā sampajjatiyevāti daṭṭhabbaṃ.

Athāpi evaṃ vadeyyuṃ – ‘‘sambahulā āpattiyo ekāhappaṭicchannāyo…pe… sambahulā āpattiyo pakkhappaṭicchannāyo’’ti vutte tesu divasesu āpattiyo atthi paṭicchannāyopi, atthi appaṭicchannāyopi, atthi cirappaṭicchannāyopi, atthi acirappaṭicchannāyopi, atthi ekāpi, atthi sambahulāpi, sabbā tā āpattiyo eteneva padena saṅgahitā siyunti? Saṅgahitā eva. Na hettha saṃsayo kātabbo. Vuttañhetaṃ aṭṭhakathāyaṃ (cūḷava. aṭṭha. 102) ‘‘aññasmiṃ pana āpattivuṭṭhāne idaṃ lakkhaṇaṃ – yo appaṭicchannaṃ āpattiṃ ‘paṭicchannā’ti vinayakammaṃ karoti, tassa āpatti vuṭṭhāti. Yo paṭicchannaṃ ‘appaṭicchannā’ti vinayakammaṃ karoti, tassa na vuṭṭhāti. Acirappaṭicchannaṃ ‘cirappaṭicchannā’ti karontassapi vuṭṭhāti, cirappaṭicchannaṃ ‘acirappaṭicchannā’ti karontassa na vuṭṭhāti. Ekaṃ āpattiṃ āpajjitvā ‘sambahulā’ti karontassapi vuṭṭhāti ekaṃ vinā sambahulānaṃ abhāvato. Sambahulā pana āpajjitvā ‘ekaṃ āpajji’nti karontassa na vuṭṭhātī’’ti, tasmā etehi padehi sabbāsaṃ paṭicchannāpattīnaṃ saṅgahitattā tāhi āpattīhi vuṭṭhānaṃ sambhavatīti daṭṭhabbaṃ.

Atha pana vinayadharena puṭṭho ‘‘ahaṃ, bhante, sambahulā saṅghādisesā āpattiyo āpajjiṃ ekaṃ sukkavissaṭṭhiṃ, ekaṃ kāyasaṃsaggaṃ, ekaṃ duṭṭhullavācaṃ, ekaṃ attakāmaṃ, ekaṃ sañcarittaṃ, ekaṃ kuṭikāraṃ, ekaṃ vihārakāraṃ, ekaṃ duṭṭhadosaṃ, ekaṃ aññabhāgiyaṃ, ekaṃ saṅghabhedaṃ, ekaṃ bhedānuvattakaṃ, ekaṃ dubbacaṃ, ekaṃ kuladūsaka’’nti vutte ‘‘ayaṃ bhikkhu missakasamodhānaparivāsāraho’’ti ñatvā aṭṭhakathāyaṃ (cūḷava. aṭṭha. 102) āgatanayena parivāso dātabbo. Etthāha – agghasamodhānamissakasamodhānānaṃ ko viseso, kiṃ nānākaraṇanti? Vuccate – agghasamodhānaparivāso acirappaṭicchannā āpattiyo cirappaṭicchannāyaṃ āpattiyaṃ samodhānetvā tassā cirappaṭicchannāya āpattiyā agghavasena dīyati, missakasamodhānaparivāso nānāvatthukā āpattiyo samodhānetvā tāsaṃ missakavasena dīyati, ayametesaṃ viseso. Atha vā agghasamodhāno sabhāgavatthūnaṃ āpattīnaṃ samodhānavasena hoti, itaro visabhāgavatthūnanti ācariyā. Tenevāha ācariyavajirabuddhitthero (vajira. ṭī. cūḷavagga 102) **‘‘agghasamodhāno** nāma sabhāgavatthukāyo sambahulā āpattiyo āpannassa bahurattiṃ paṭicchāditāpattiyaṃ nikkhipitvā dātabbo, itaro nānāvatthukānaṃ vasenāti ayametesaṃ viseso’’ti.

Atha siyā ‘‘evaṃ cirappaṭicchannāyo ca acirappaṭicchannāyo ca nānāvatthukāyo āpattiyo āpajjantassa ko parivāso dātabbo agghasamodhāno vā missakasamodhāno vā, atha tadubhayā vā’’ti. Kiñcettha – yadi agghasamodhānaṃ dadeyya, cirappaṭicchannāhi ca acirappaṭicchannāhi ca sabhāgavatthukāhi āpattīhi vuṭṭhito bhaveyya, cirappaṭicchannāhi ca acirappaṭicchannāhi ca no visabhāgavatthukāhi. Yadi ca missakasamodhānaṃ dadeyya, samānakālappaṭicchannāhi visabhāgavatthūhi āpattīhi vuṭṭhito bhaveyya, no asamānakaālappaṭicchannāhi sabhāgavatthukāhi ca, atha tadubhayampi dadeyya, ‘‘ekasmiṃ kamme dve parivāsā dātabbā’’ti neva pāḷiyaṃ,

na aṭṭhakathāyaṃ vuttanti? Vuccate – idañhi sabbampi parivāsādikaṃ vinayakammaṃ vatthuvasena vā gottavasena vā nāmavasena vā āpattivasena vā kātuṃ vaṭṭatiyeva.

Tattha sukkavissaṭṭhīti **vatthu** ceva **gotta**ñca. Saṅghādisesoti **nāma**ñceva **āpatti** ca. Tattha ''sukkavissaṭṭhiṃ kāyasaṃsagga''ntiādivacanenāpi ''nānāvatthukāyo''ti vacanenapi vatthu ceva gottañca gahitaṃ hoti, ''saṅghādiseso''ti vacanenapi ''āpattiyo''ti vacanenapi nāmañceva āpatti ca gahitā hoti, tasmā agghasamodhānavasena parivāse dinne ''ahaṃ, bhante, sambahulā saṅghādisesā āpattiyo āpajji''ntiādivacaneneva vatthussa ca gottassa ca nāmassa ca āpattiyā ca gahitattā cirappaṭicchannāhi acirappaṭicchannāhi ca sabhāgavatthukāhi ca visabhāgavatthukāhi ca sabbāhi āpattīhi vuṭṭhātīti daṭṭhabbaṃ. Vuttañhetaṃ samantapāsādikāyaṃ ''ettha ca 'saṅghādisesā āpattiyo āpajjiṃ nānāvatthukāyo'tipi 'saṅghādisesā āpattiyo āpajji'ntipi evaṃ pubbe vuttanayena vatthuvasenapi gottavasenapi nāmavasenapi āpattivasenapi yojetvā kammavācaṃ kātuṃ vaṭṭatiyevāti ayaṃ missakasamodhāno''ti, imasmiñca vinayasaṅgahappakaraṇe (vi. saṅga. aṭṭha. 245) tatheva vatvā ''tasmā na idha visuṃ kammavācaṃ yojetvā dassayissāma, pubbe sabbāpattisādhāraṇaṃ katvā yojetvā dassitāya eva kammavācāya nānāvatthukāhipi āpattīhi vuṭṭhānasambhavato sāyevettha kammavācā ala''nti.

Yadi evaṃ ācariyavajirabuddhittherena dvinnaṃ viseso na vattabbo, atha kasmā vuttoti? Tīsu samodhānaparivāsesu odhānasamodhāno mūlāyapaṭikassanāya odhūnitakāleyeva dātabbo, agghasamodhānamissakasamodhānaparivāsā pana visuṃyeva dātabbā. ''Evaṃ dinne etesaṃ ko viseso''ti cintāyaṃ visesasambhavamattadassanatthaṃ vutto. Aṭṭhakathāyaṃ pana parivāsādikammassa lakkhaṇaṃ dassetuṃ ''vatthuvasena vā''tiādimāha, tasmā lakkhaṇavaseneva sabhāgavatthukāhipi āpattīhi vuṭṭhānaṃ sambhavati. Teneva ca kāraṇena sāratthadīpanināmikāyaṃ vinayaṭīkāyañca vimativinodanināmikāyaṃ vinayaṭīkāyañca na koci viseso vuttoti daṭṭhabbo.

Yadi evaṃ missakasamodhānakammavācāyapi cirappaṭicchannāhi acirappaṭicchannāhipi āpattīhi vuṭṭhānaṃ sambhaveyya. Tatthapi hi ''ahaṃ, bhante, sambahulā saṅghādisesā āpattiyo āpajjiṃ nānāvatthukāyo''tipi ''ekā sukkavissaṭṭhi…pe… ekā kuladūsakā''tipi vattabbaṃ. Evaṃ sati ''sambahulā''tipi ''saṅghādisesā āpattiyo''tipi vatthugottanāmāpattīhi kittanasambhavato cirappaṭicchannāhipi acirappaṭicchannāhipi āpattīhi vuṭṭhānaṃ sambhaveyyāti? Na panevaṃ daṭṭhabbaṃ. Vatthādikittanañhi sabbāpattīnaṃ gaṇhanatthaṃ hoti. Evaṃ gaṇhantepi paṭicchannakālassa akathitattā ''ettakaṃ nāma kālaṃ parivasitabba''nti na paññāyati, tasmiṃ apaññāyamāne tena pamāṇena parivāso na hoti, tasmiṃ asati āpattito vuṭṭhānaṃ na sambhavati, tasmā missakasamodhānakammavācāya cirappaṭicchannāhipi acirappaṭicchannāhipi āpattīhi vuṭṭhānaṃ na sambhavatīti daṭṭhabbaṃ.

Parivāsavinicchayakathā niṭṭhitā.

Mānattavinicchayakathā

Mānattakathāyampi mānattaṃ nāma appaṭicchannamānattaṃ paṭicchannamānattaṃ pakkhamānattaṃ samodhānamānattanti catubbidhaṃ hoti. Tattha yo bhikkhu saṅghādisesaṃ āpattiṃ āpajjitvā taṃ divasameva āroceti, ekarattimattampi na paṭicchādeti, tassa parivāsaṃ adatvāva dinnaṃ mānattaṃ **appaṭicchannamānattaṃ** nāma. Yo āpajjitvā dasahi ākārehi vinā taṃ divasaṃ nāroceti, ekarattādivasena paṭicchādeti, tattha yathāpaṭicchannadivasaṃ parivāsaṃ datvā parivutthaparivāsassa dinnaṃ mānattaṃ **paṭicchannamānattaṃ** nāma. Āpattiṃ āpajjitvā paṭicchannāya vā appaṭicchannāya vā bhikkhuniyā pakkhamattameva dinnaṃ mānattaṃ **pakkhamānattaṃ** nāma. Bhikkhu pana paṭicchannāya āpattiyā parivasitvā anikkhittavattakāleyeva puna āpajjitvā na paṭicchādeti, tassa mūlāya paṭikassitvā parivutthadivase adivase katvā appaṭicchāditattā samodhānaparivāsaṃ adatvā dinnaṃ mānattaṃ **samodhānamānattaṃ** nāma. Mānattārahakālepi mānattacaraṇakālepi abbhānārahakālepi eseva nayo. Tesu tīṇi mānattāni aṭṭhakathāyaṃ vuttanayena suviññeyyattā na vuttāni. Pakkhamānattaṃ pacchā āgamissati.

Yāni pana parivāsamānattāni anavaṭṭhitattā puthujjanassa gihiādivasena parivattane sati puna dātabbādātabbabhāve saṅkitabbāni, tāni dassetuṃ pāḷiyaṃ anekehi pakārehi vitthārato vuttāni. Tesu bhikkhūnaṃ saṃsayavinodanatthāya ekadesaṃ dassetuṃ **''sace kocī''**tiādimāha. Tattha **vibbhamatī**ti virūpo hutvā bhamati, hīnāyāvattati gihī hotīti attho. **Sāmaṇero hotī**ti upasampannabhāvaṃ jahitvā sāmaṇerabhāvaṃ upagacchati. Tattha pārājikappattabhāvena vā ''gihīti maṃ dhārethā''tiādinā sikkhāpaccakkhānena vā gihī hoti. Tesu paṭhamena puna upasampadāya abhabbattā puna parivāso na ruhatiyeva, dutiyena pana puna upasampadāya bhabbattā **''so ce puna upasampajjatī''**ti vuttaṃ. Itaro pana pārājikappattabhāvena sāmaṇero na hoti. Kasmā? Saraṇagamanādīnaṃ vinassanato. Vuttañhi vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.108) ''upasampannānampi pārājikasamaāpattiyā saraṇagamanādisāmaṇerabhāvassapi vinassanato senāsanaggāho ca paṭippassambhati, saṅghalābhampi tena labhantīti veditabba''nti, gihī pana hutvā puna sāmaṇerabhāvamattaṃ laddhabbaṃ hoti. ''Sāmaṇeroti maṃ dhārethā''tiādinā pana sikkhāpaccakkhāne kate siyā sāmaṇerabhāvo, tatopi puna upasampajjitukāmatāya sati siyā upasampannabhāvo. ''Gihīti maṃ dhārethā''tiādinā sikkhāpaccakkhānaṃ katvā gihibhāvaṃ upagatepi puna sāmaṇerapabbajjaṃ pabbajitvā sāmaṇero hoti. Tato puna upasampajjituṃ laddhabbattā ''puna upasampajjatī''ti vutto. Tesaṃ bhikkhubhāve parivāse aniṭṭhitepi gihisāmaṇerabhāvaṃ pattattā parivāso na ruhati upasampannānameva parivāsassa bhagavatā paññattattāti attho.

Evaṃ sante puna upasampajjantassa kiṃ parivāso puna dātabboti āha **''so ce puna upasampajjatī''**tiādi. Tassattho – so vibbhantako so vā sāmaṇero puna upasampannabhāvaṃ upagacchati, purimaṃ pubbe bhikkhubhūtakāle dinnaṃ parivāsadānaṃ eva idāni parivāsadānaṃ hoti. Yo parivāso pubbe bhikkhubhūtakāle dinno, so parivāso sudinno, dudinno na hoti. Yo yattako kālo parivuttho, so tattako kālo suparivutthoyeva hoti, na duparivuttho, tasmā avaseso kālo parivasitabboti. Idaṃ vuttaṃ hoti – pubbe bhikkhukāle pakkhappaṭicchannāya āpattiyā parivāsaṃ gahetvā dasadivasamattaṃ parivasitvā aniṭṭhiteyeva parivāse vibbhamitvā sāmaṇero vā hutvā puna upasampannena avasesapañcadivase parivasitvā parivāso niṭṭhāpetabboti. Mānattārahādīsupi eseva nayo. Ummattakādīsupi tasmiṃ kāle ajānantattā ''parivāso na ruhatī''ti vuttaṃ. Tiṇṇampi ukkhittakānaṃ kammanānāsaṃvāsakattā tehi sahasaṃvāsoyeva natthīti ukkhittakānaṃ parivāso na ruhatīti vuttaṃ.

Sace puna osārīyatīti ukkhepanīyakammaṃ paṭippassambhanavasena samānasaṃvāsakabhāvaṃ pavesīyati. ''Sace kassaci bhikkhuno itthiliṅgaṃ pātubhavatī''tiādīsu aṭṭhakathāyaṃ vuttanayeneva attho suviññeyyo hoti. Yaṃ pana vuttaṃ ''pakkhamānattaṃ pacchā āgamissatī''ti, tatrevaṃ jānitabbaṃ – **pakkhamānatta**nti bhikkhuniyā dātabbamānattaṃ. Taṃ pana paṭicchannāyapi

appaṭicchannāyapi āpattiyā aḍḍhamāsamattameva dātabbaṃ. Vuttañhetaṃ ‘‘garudhammaṃ ajjhāpannāya bhikkhuniyā ubhatosaṅghe pakkhamānattaṃ caritabba’’nti (pāci. 149; cūḷava. 403; a. ni. 8.51). Taṃ pana bhikkhunīhi attano sīmaṃ sodhetvā vihārasīmāya vā vihārasīmaṃ sodhetuṃ asakkontīhi khaṇḍasīmāya vā sabbantimena paricchedena catuvaggagaṇaṃ sannipātāpetvā dātabbaṃ. Sace ekā āpatti hoti, ekissā vasena, sace dve vā tisso vā sambahulā vā ekavatthukā vā nānāvatthukā vā, tāsaṃ tāsaṃ vasena vatthugottanāmaāpattīsu yaṃ yaṃ icchati, taṃ taṃ ādāya yojanā kātabbā.

Tatridaṃ ekāpattivasena mukhamattanidassanaṃ – tāya āpannāya bhikkhuniyā bhikkhunisaṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhunīnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo ‘‘ahaṃ, ayye, ekaṃ āpattiṃ āpajjiṃ gāmantaraṃ, sāhaṃ, ayya,e ekissā āpattiyā gāmantarāya pakkhamānattaṃ yācāmī’’ti. Evaṃ tikkhattuṃ yācāpetvā byattāya bhikkhuniyā paṭibalāya saṅgho ñāpetabbo ‘‘suṇātu me, ayye, saṅgho, ayaṃ itthannāmā bhikkhunī ekaṃ āpattiṃ āpajji gāmantaraṃ, sā saṅghaṃ ekissā āpattiyā gāmantarāya pakkhamānattaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmāya bhikkhuniyā ekissā āpattiyā gāmantarāya pakkhamānattaṃ dadeyya, esā ñatti. Suṇātu me, ayye, saṅgho…pe… dutiyampi. Tatiyampi etamatthaṃ vadāmi. Suṇātu me, ayye, saṅgho…pe… bhāseyya. Dinnaṃ saṅghena itthannāmāya bhikkhuniyā ekissā āpattiyā gāmantarāya pakkhamānattaṃ, khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’’ti.

Kammavācāpariyosāne vattaṃ samādiyitvā bhikkhumānattakathāyaṃ vuttanayeneva saṅghassa ārocetvā nikkhittavattaṃ vasitukāmāya tatheva saṅghassa majjhe vā pakkantāsu bhikkhunīsu ekabhikkhuniyā vā dutiyikāya vā santike vuttanayeneva nikkhipitabbaṃ. Aññissā pana āgantukāya santike ārocetvā nikkhipitabbaṃ, nikkhittakālato paṭṭhāya pakatattaṭṭhāne tiṭṭhati.

Puna samādiyitvā aruṇaṃ uṭṭhapentiyā pana bhikkhunīnaṃyeva santike vasituṃ na labbhati. ‘‘Ubhatosaṅghe pakkhamānattaṃ caritabba’’nti hi vuttaṃ, tasmā assā ācariyupajjhāyāhi vihāraṃ gantvā saṅgāhakapakkhe ṭhito eko mahāthero vā dhammakathiko vā bhikkhu vattabbo ‘‘ekissā bhikkhuniyā vinayakammaṃ kattabbamatthi, tatra no ayyā cattāro bhikkhū pesethā’’ti. Saṅgahaṃ akātuṃ na labbhati, ‘‘pesessāmā’’ti vattabbaṃ. Catūhi pakatattabhikkhunīhi mānattacāriniṃ bhikkhuniṃ gahetvā antoaruṇeyeva nikkhipitvā gāmūpacārato dve leḍḍupāte atikkamitvā maggā okkamma gumbavatiādīhi paṭicchanne ṭhāne nisīditabbaṃ, vihārūpacāratopi dve leḍḍupātā atikkamitabbā. Catūhi pakatattabhikkhūhipi tattha gantabbaṃ, gantvā pana bhikkhunīhi saddhiṃ na ekaṭṭhāne nisīditabbaṃ, paṭikkamitvā avidūre ṭhāne nisīditabbaṃ. Kurundimahāpaccarīsu pana ‘‘bhikkhunīhi byattaṃ ekaṃ vā dve vā upāsikāyo bhikkhūhipi ekaṃ vā dve vā upāsake attarakkhaṇatthāya gahetvā gantabba’’nti vuttaṃ. Kurundiyaṃyeva ca ‘‘bhikkhunupassayassa ca vihārassa ca upacāraṃ muñcituṃ vaṭṭatī’’ti vuttaṃ, ‘‘gāmassā’’ti na vuttaṃ.

Evaṃ nisinnesu pana bhikkhunīsu ca bhikkhūsu ca tāya bhikkhuniyā ‘‘mānattaṃ samādiyāmi, vattaṃ samādiyāmī’’ti vattaṃ samādiyitvā bhikkhunisaṅghassa tāva evaṃ ārocetabbaṃ ‘‘ahaṃ, ayye, ekaṃ āpattiṃ āpajjiṃ gāmantaraṃ, sāhaṃ saṅghaṃ ekissā āpattiyā gāmantarāya pakkhamānattaṃ yāciṃ, tassā me saṅgho ekissā āpattiyā gāmantarāya pakkhamānattaṃ adāsi, sāhaṃ mānattaṃ carāmi, vediyāmahaṃ ayye, vediyatīti maṃ saṅgho dhāretū’’ti.

Tato bhikkhusaṅghassa santikaṃ gantvā evaṃ ārocetabbaṃ ‘‘ahaṃ, ayyā, ekaṃ āpattiṃ āpajjiṃ…pe… vediyāmahaṃ ayyā, vediyatīti maṃ saṅgho dhāretū’’ti. Idhāpi yāya kāyaci bhāsāya ārocetuṃ vaṭṭati. Ārocetvā ca bhikkhunisaṅghasseva santike nisīditabbaṃ, ārocitakālato paṭṭhāya bhikkhūnaṃ gantuṃ vaṭṭati. Sace sāsaṅkā hoti, bhikkhuniyo tattheva ṭhānaṃ paccāsīsanti, ṭhātabbaṃ. Sace añño bhikkhu vā bhikkhunī vā taṃ ṭhānaṃ eti, passantiyā ārocetabbaṃ. No ce āroceti, ratticchedo ceva vattabhedadukkaṭañca. Sace ajānantiyā eva upacāraṃ okkamitvā gacchati, ratticchedova hoti, na vattabhedadukkaṭaṃ. Sace bhikkhuniyo upajjhāyādīnaṃ vattakaraṇatthaṃ pageva gantukāmā honti, rattivippavāsagaṇaohīyanagāmantarāpattirakkhaṇatthaṃ ekaṃ bhikkhuniṃ ṭhapetvā gantabbaṃ, tāya aruṇe uṭṭhite tassā santike vattaṃ nikkhipitabbaṃ. Etenupāyena akhaṇḍā pañcadasa rattiyo mānattaṃ caritabbaṃ.

Anikkhittavattāya pana pārivāsikakkhandhake vuttanayeneva sammā vattitabbaṃ. Ayaṃ pana viseso – ‘‘āgantukassa ārocetabba’’nti ettha yattakā purebhattaṃ vā pacchābhattaṃ vā taṃ gāmaṃ bhikkhū vā bhikkhuniyo vā āgacchanti, sabbesaṃ ārocetabbaṃ. Anārocentiyā ratticchedo ceva vattabhedadukkaṭañca. Sacepi rattiṃ koci bhikkhu taṃ gāmūpacāraṃ okkamitvā gacchati, ratticchedo hotiyeva, ajānanapaccayā pana vattabhedato muccati. Kurundīādīsu pana ‘‘anikkhittavattabhikkhūnaṃ vuttanayeneva kathetabba’’nti vuttaṃ, taṃ pārivāsikavattādīnaṃ upacārasīmāya paricchinnattā yuttataraṃ dissati. Uposathe ārocetabbaṃ, pavāraṇāya ārocetabbaṃ, catunnaṃ bhikkhūnañca bhikkhunīnañca devasikaṃ ārocetabbaṃ. Sace bhikkhūnaṃ tasmiṃ gāme bhikkhācāro sampajjati, tattheva gantabbaṃ. No ce sampajjati, aññatra caritvāpi tatra āgantvā attānaṃ dassetvā gantabbaṃ, bahigāme vā saṅketaṭṭhānaṃ kātabbaṃ ‘‘asukasmiṃ nāma ṭhāne amhe passissatī’’ti. Tāya saṅketaṭṭhānaṃ gantvā ārocetabbaṃ, saṅketaṭṭhāne adisvā vihāraṃ gantvā ārocetabbaṃ. Vihāre sabbabhikkhūnaṃ ārocetabbaṃ. Sace sabbesaṃ sakkā na hoti ārocetuṃ, bahi upacārasīmāya ṭhatvā bhikkhuniyo pesetabbā, tāhi ānītānaṃ catunnaṃ bhikkhūnaṃ ārocetabbaṃ. Sace vihāro dūro hoti sāsaṅko, upāsake ca upāsikāyo ca gahetvā gantabbaṃ. Sace pana ayaṃ ekā vasati, rattivippavāsaṃ āpajjati, tasmāssā ekā pakatattā bhikkhunī sammannitvā dātabbā ekacchanne vasanatthāya.

Evaṃ akhaṇḍaṃ mānattaṃ caritvā vīsatigaṇe bhikkhunisaṅghe vuttanayeneva abbhānaṃ kātabbaṃ. ‘‘Sace mānattaṃ caramānā antarāpattiṃ āpajjati, mūlāya paṭikassitvā tassā āpattiyā mānattaṃ dātabba’’nti kurundiyaṃ vuttaṃ, idaṃ pakkhamānattaṃ nāma. Idaṃ pana pakkhamānattaṃ samantapāsādikāyaṃ (cūḷava. aṭṭha. 102) pāḷimuttavinayavinicchayabhāvena āgatampi imasmiṃ vinayasaṅgahappakaraṇe ācariyena anuddhaṭaṃ. Ayaṃ panācariyassa adhippāyo siyā – idaṃ pakkhamānattaṃ bhikkhuniyoyeva sandhāya bhagavatā visuṃ paññattaṃ, bhikkhūhi asādhāraṇaṃ, imasmiñca kāle bhikkhunisaṅgho natthi, tasmā ganthassa lahubhāvatthaṃ idampi aññampi īdisaṃ ajjhupekkhitabbanti. Amhehi pana bhikkhunisaṅghe avijjamānepi ‘‘bhikkhusaṅgho bhikkhunīhi samādātabbavattaṃ jānissati. ‘Dubbalajātikā hi bhīrukajātikā bhikkhuniyo bhagavato āṇaṃ patiṭṭhāpentiyo evarūpaṃ dukkaraṃ durabhisambhavaṃ vattaṃ samādayiṃsu, kimaṅgaṃ pana maya’nti manasi karontā bhagavato āṇaṃ patiṭṭhāpentā parivāsādivattaṃ samādiyissantī’’ti mantvā ācariyena anuddhaṭampi imasmiṃ vinayālaṅkārappakaraṇe uddhaṭaṃ, tasmā sammāsambuddhe sañjātasaddhāpemagāravādiyuttehi satthusāsanakarehi bhikkhūhi sammā sikkhitabbaṃ. Ito parāni aṭṭhakathāyaṃ āgatanayeneva veditabbāni.

Mānattavinicchayakathā niṭṭhitā.

248. Pārivāsikavattakathāyaṃ **navakataraṃ pārivāsika**nti attanā navakataraṃ pārivāsikaṃ. Pārivāsikassa hi attanā navakataraṃ

pārivāsikaṃ ṭhapetvā aññe mūlāyapaṭikassanāraha mānattāraha mānattacārika abbhānārahāpi pakatattaṭṭhāneyeva tiṭṭhanti. Tenāha **''antamaso mūlāyapaṭikassanārahādīnampī''**ti. **Antamaso mūlāyapaṭikassanārahādīnampī**ti **ādi-**saddena mānattārahamānattacārikaabbhānārahe saṅgaṇhāti. Te hi pārivāsikānaṃ, pārivāsikā ca tesaṃ pakatattaṭṭhāne eva tiṭṭhanti. **Adhotapādaṭṭhapanaka**nti yattha ṭhatvā pāde dhovanti, tādisaṃ dāruphalakakhaṇḍādiṃ. **Pādaghaṃsana**nti sakkharakathalādiṃ. Pāde ghaṃsanti etenāti **pādaghaṃsanaṃ,** sakkharakathalādi. Vuttañhi bhagavatā ''anujānāmi, bhikkhave, tisso pādaghaṃsaniyo sakkharaṃ kathalaṃ samuddapheṇa''nti (cūḷava. 269). **Saddhivihārikānampi sādiyantassā**ti saddhivihārikānampi abhivādanādiṃ sādiyantassa. **Vattaṃ karontī**ti ettakamattasseva vuttattā saddhivihārikādīhipi abhivādanādiṃ kātuṃ na vaṭṭati. ''Mā maṃ gāmappavesanaṃ āpucchathā''ti vutte anāpucchāpi gāmaṃ pavisituṃ vaṭṭati.

Yo yo vuḍḍhoti pārivāsikesu bhikkhūsu yo yo vuḍḍho. **Navakatarassa sāditu**nti pārivāsikanavakatarassa abhivādanādiṃ sādituṃ. **''Pārisuddhiuposathe kariyamāne''**ti idaṃ pavāraṇadivasesu saṅghe pavārente anupagatachinnavassādīhi kariyamānaṃ pārisuddhiuposathampi sandhāya vuttaṃ. **Tatthevā**ti saṅghanavakaṭṭhāneyeva. **Attano pāḷiyā pavāretabba**nti attano vassaggena pattapāḷiyā pavāretabbaṃ, na pana sabbesu pavāritesūti attho.

Oṇojanaṃ nāma vissajjanaṃ, taṃ pana pārivāsikena pāpitassa attanā sampaṭicchitasseva punadivasādiatthāya vissajjanaṃ kātabbaṃ. Asampaṭicchitvā ce vissajjeti, na labhatīti vuttaṃ. **Yadi pana na gaṇhāti na vissajjetī**ti yadi purimadivase attano na gaṇhāti, gahetvā ca na vissajjeti.

Catussālabhattanti bhojanasālāya paṭipāṭiyā dīyamānaṃ bhattaṃ. **Hatthapāse ṭhitenā**ti dāyakassa hatthapāse ṭhitena, paṭiggahaṇaruhanaṭṭhāneti adhippāyo. **Mahāpeḷabhattepī**ti mahantesu bhattapacchiādibhājanesu ṭhapetvā dīyamānabhattesupi. Ito parampi pārivāsikavattaṃ pāḷiyaṃ (cūḷava. 75) āgatanayeneva veditabbaṃ. Tattha pana aṭṭhakathāyaṃ āgatanayeneva attho suviññeyyo hoti, tasmā dubbiññeyyaṭṭhāneyeva kathayissāma.

''Na sāmaṇero upaṭṭhāpetabbo''ti ettha dubbidhaṃ sāmaṇeraṃ dassetuṃ **''añño''**tiādimāha. ''Na bhikkhuniyo ovaditabbā''ti ettha laddhasammutikena āṇattopi garudhammehi aññehi vā ovadituṃ na labhatīti āha **''paṭibalassa vā bhikkhussa bhāro kātabbo''**ti. Āgatā bhikkhuniyo vattabbāti sambandho. **Savacanīya**nti sadosaṃ. **Jeṭṭhakaṭṭhānaṃ na kātabba**nti padhānaṭṭhānaṃ na kātabbaṃ. Kiṃ tanti āha **''pātimokkhuddesakenā''**tiādi.

Rajehi hatā upahatā bhūmi etissāti **rajohatabhūmi,** rajokiṇṇabhūmīti attho. **Paccaya**nti vassāvāsikalābhaṃ sandhāya vuttaṃ. **Ekapasse ṭhatvā**ti pāḷiṃ vihāya bhikkhūnaṃ pacchato ṭhatvā. **Senāsanaṃ na labhatī**ti seyyapariyantabhāgitāya vassaggena gaṇhituṃ na labhati. **Assā**ti bhaveyya. ''Āgantukena ārocetabbaṃ, āgantukassa ārocetabba''nti avisesena vuttattā sace dve pārivāsikā gataṭṭhāne aññamaññaṃ passanti, ubhohipi aññamaññassa ārocetabbaṃ. Yathā bahi disvā ārocitassa bhikkhuno vihāraṃ āgatena puna ārocanakiccaṃ natthi, evaṃ aññavihāraṃ gatenapi tattha pubbe ārocitassa puna ārocanakiccaṃ natthīti vadanti. **Avisesenā**ti pārivāsikassa ca ukkhittakassa ca avisesena.

Obaddhanti palibuddhaṃ. **Sahavāso**ti vuttappakāre channe bhikkhunā saddhiṃ sayanameva adhippetaṃ, na sesairiyāpathakappanaṃ. Sesamettha suviññeyyameva.

Pāpiṭṭhatarāti pārājikāpattīti ukkaṃsavasena vuttaṃ. Sañcarittādipaṇṇattivajjato pana sukkavissaṭṭhādikā lokavajjāva. Tatthapi saṅghabhedādikā pāpiṭṭhatarā eva. **Kammanti pārivāsikakammavācā**ti etena ''kammabhūtā vācā kammavācā''ti kammavācāsaddassa atthopi siddhoti veditabbo. **Savacanīyanti** ettha **sa-**saddo ''santi''atthaṃ vadati, attano vacanena attano pavattanakammanti evamettha attho daṭṭhabbo, ''mā pakkamāhī''ti vā ''ehi vinayadharānaṃ sammukhībhāva''nti vā evaṃ attano āṇāya pavattanakakammaṃ na kātabbanti adhippāyo. Evañhi kenaci savacanīye kate anādarena atikkamituṃ na vaṭṭati, buddhassa saṅghassa āṇā atikkantā nāma hoti. **Rajohatabhūmī**ti paṇṇasālāvisesanaṃ. **Paccaya**nti vassāvāsikacīvaraṃ. **Senāsanaṃ na labhatī**ti vassaggena na labhati. **Apaṇṇakapaṭipadā**ti aviraddhapaṭipadā. **Sace vāyamantopī**ti ettha avisayabhāvaṃ ñatvā avāyamantopi saṅgayhati. **Avisesenā**ti pārivāsikukkhittakānaṃ sāmaññena. **Pañcavaṇṇachadanabandhanaṭṭhānesū**ti pañcappakārachadanehi channaṭṭhānesu. **Obaddha**nti uṭṭhānādibyāpārapaṭibaddhaṃ, pīḷitanti attho. **Mañce vā pīṭhe vā**ti ettha **vā**saddo samuccayattho. Tena taṭṭikācammakhaṇḍādīsu dīghāsanesupi nisīdituṃ na vaṭṭatīti dīpitaṃ hoti. **Na vattabhedadukkaṭa**nti vuḍḍhatarassa jānantassapi vattabhede dukkaṭaṃ natthīti dasseti. **Vattaṃ nikkhipāpetvā**ti idampi parivāsādimeva sandhāya vuttaṃ, na sesakammāni.

''Senāsanaṃ na labhati seyyapariyantabhāgitāya. Uddesādīni dātumpi na labhatīti vadanti. 'Tadahupasampannepi pakatatte'ti vacanato anupasampannehi vasituṃ vaṭṭati. **Samavassā**ti etena apacchā apurimaṃ nipajjane dvinnampi vattabhedāpattibhāvaṃ dīpeti. **Attano attano navakatara**nti pārivāsikādinavakataraṃ. Paṭhamaṃ saṅghamajjhe parivāsaṃ gahetvā nikkhittavattena puna ekassapi santike samādiyituṃ nikkhipituñca vaṭṭati, mānatte pana nikkhipituṃ vaṭṭati. Ūnegaṇecaraṇadosattā na gahetunti eke. Paṭhamaṃ ādinnavattaṃ ekassa santike yathā nikkhipituṃ vaṭṭati, tathā samādiyitumpi vaṭṭatīti porāṇaganṭhipade''ti vajirabuddhiṭīkāyaṃ (vajira. ṭī. cūḷavagga 76) vuttanti.

Idaṃ ettha yaṃ vattaṃ ''catunavutipārivāsikavatta''nti pārivāsikakkhandhakapāḷiyaṃ (cūḷava. 75) āgataṃ, samantapāsādikāyampi ettakāya pāḷiyā (cūḷava. aṭṭha. 75-84) vaṇṇanaṃ vatvā ''pārivāsikavattakathā niṭṭhitā''ti āha. Imasmiṃ vinayasaṅgahapakaraṇe (vi. saṅga. aṭṭha. 248) pana ''na chamāyaṃ caṅkamante caṅkame caṅkamitabba''nti imassānantaraṃ ''pārivāsikacatuttho ce, bhikkhave''tiādīni aggahetvā ''na, bhikkhave, pārivāsikena bhikkhunā sāditabba''ntiādīni paṭhamaṃ paññattapadāni gahetvā tesaṃ padānaṃ saṃvaṇṇanaṃ katvā ''idaṃ pārivāsikavatta''nti aññathā anukkamo vutto, so pāḷiyā ca aṭṭhakathāya ca na sameti. Ācariyassa pana ayamadhippāyo siyā – ''pārivāsikacatuttho ce, bhikkhave''tiādīni pārivāsikabhikkhūnaṃ samādiyitabbāni na honti, atha kho kammakārakānaṃ bhikkhūnaṃ kattabbākattabbakammadassanametaṃ, tasmā pārivāsikavatte na pavesetabbaṃ. ''Na, bhikkhave, pārivāsikena bhikkhunā sāditabba''ntiādīni pana pārivāsikabhikkhūnaṃ sammāvattitabbavattāniyeva honti, tasmā imāniyeva pārivāsikavatte pavesetabbānīti. Amhehi pana pāḷiaṭṭhakathāṭīkāsu āgatānukkamena paṭhamaṃ paññattavattānaṃ atthaṃ paṭhamaṃ dassetvā pacchā paññattapadānaṃ attho pacchā vuttoti daṭṭhabbo.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Garukāpattivuṭṭhānavinicchayakathālaṅkāro nāma

Dvattiṃsatimo paricchedo.

33. Kammākammavinicchayakathā

249. Evaṃ garukāpattivuṭṭhānavinicchayakathaṃ kathetvā idāni kammākammavinicchayakathaṃ kathetuṃ **''kammākammanti ettha panā''**tiādimāha. Tattha samaggena saṅghena karīyate tanti kammaṃ, apalokanādicatubbidhavinayakammaṃ. Itarasmimpi eseva nayo. A-kāro vuddhiattho, na vuddhippattaṃ kammaṃ akammaṃ. Kammañca akammañca **kammākammaṃ** vajjāvajjaṃ viya, phalāphalaṃ viya ca. Tattha ca **kamma**nti apalokanakammañattikammadvayaṃ. **Akamma**nti ñattidutiyakammañatticatautthakammadvayaṃ. Atha vā **kamma**nti catūsupi etesu lahukakammaṃ. **Akamma**nti garukakammaṃ. Kammākammanti ettha pana vinicchayo evaṃ veditabboti yojanā. Tattha **panā**ti pakkhantaratthe nipāto, garukāpattivuṭṭhānavinicchayakathāpakkhato aññо kammākammavinicchayakathāpakkho veditabboti vā mayā vuccateti vā attho.

Cattāri kammānīti ettha **cattārī**ti paricchedanidassanaṃ. Tena vinayakammāni nāma cattāri eva honti, na ito ūnādhikānīti dasseti. **Kammānī**ti paricchinnakammanidassanaṃ. **Apalokanakamma**ntiādīni paricchinnakammānaṃ uddesakathanaṃ. Tattha apalokīyate āyācīyate apalokanaṃ, apapubbalokadhātu āyācanatthe, yupaccayo bhāvatthavācako. Apalokanavasena kattabbaṃ kammaṃ **apalokanakammaṃ,** sīmaṭṭhakasaṅghaṃ apaloketvā saṅghānumatiyā kattabbaṃ kammaṃ. Ñāpanā ñatti, saṅghassa jānāpanāti attho. Ñattiyā kattabbaṃ kammaṃ **ñattikammaṃ,** anussāvanaṃ akatvā suddhañattiyāyeva kattabbakammaṃ. Dvinnaṃ pūraṇī dutiyā, ñatti dutiyā etassa kammassāti ñattidutiyaṃ, ñattidutiyañca taṃ kammañcāti **ñattidutiyakammaṃ,** ekāya ñattiyā ekāya anussāvanāya kattabbakammaṃ. Catunnaṃ pūraṇī catutthī, ñatti catutthī etassa kammassāti ñatticatutthaṃ, ñatticatutthañca taṃ kammañcāti **ñatticatutthakammaṃ,** ekāya ñattiyā tīhi anussāvanāhi kattabbakammaṃ. Tena vakkhati ''apalokanakammaṃ nāma sīmaṭṭhakasaṅghaṃ sodhetvā''tiādi.

Evaṃ cattāri kammāni uddisitvā parivāre (pari. 482 ādayo) kammavagge āgatanayeneva tesaṃ catunnaṃ kammānaṃ vipattikāraṇāni pucchitvā vissajjetuṃ **''imāni cattāri kammāni katihākārehi vipajjanti? Pañcahākārehi vipajjantī''**tiādimāha. Tattha **vatthuto**ti vinayakammassa kāraṇabhūtavatthuto. **Ñattito anussāvanato**ti dvepi kammavācāyameva. **Sīmato**ti kammakaraṇaṭṭhānabhūtabaddhasīmato. **Parisato**ti kammappattachandārahabhūtakārakasaṅghato. Tāniyeva hi pañca sabbesaṃ vinayakammānaṃ vipattikāraṇāni honti.

Tato taṃ kammavipattikāraṇabhūtaṃ vatthuṃ pāḷinayena vitthāretuṃ **''sammukhākaraṇīyaṃ kammaṃ asammukhā karoti, vatthuvipannaṃ adhammakamma''**ntyādimāha. Tattha sammukhākaraṇīyaṃ paṭipucchākaraṇīyaṃ paṭiññāyakaraṇīyanti imesaṃ tiṇṇaṃ atathākaraṇena, sativinayo amūḷhavinayo tassapāpiyasikā tajjanīyakammaṃ niyasakammaṃ pabbājanīyakammaṃ paṭisāraṇīyakammaṃ ukkhepanīyakammaṃ parivāso mūlāyapaṭikassanā mānattaṃ abbhānaṃ upasampadanti imesaṃ terasakammānaṃ aññakammārahassa aññakammakaraṇena, uposatho pavāraṇāti imesaṃ dvinnaṃ adivase karaṇena, paṇḍako theyyasaṃvāsako titthiyapakkantako tiracchānagato mātughātako pitughātako arahantaghātako lohituppādako saṅghabhedako bhikkhunidūsako ubhatobyañjanako ūnavīsativasso antimavatthuajjhāpannapubboti imesaṃ terasannaṃ puggalānaṃ upasampadākammakaraṇena iti imāni ekatiṃsa kammāni **vatthuvipannaṃ adhammakammaṃ** hoti. Ñattito pañca, anussāvanato pañcāti imāni dasa kāraṇāni antokammavācāyameva labhanti, sīmato ekādasa kāraṇāni sīmāsammutivasena labhanti, parisato dvādasa kāraṇāni catuvaggapañcavaggadasavaggavīsativaggasaṅkhātesu catūsu saṅghesu ekekasmiṃ kammapattachandārahasammukhībhūtasaṅkhātānaṃ tiṇṇaṃ tiṇṇaṃ saṅghānaṃ vasena labhantīti.

Evaṃ kammavipattikāraṇāni dassetvā puna catuvaggasaṅghādīsu sannisinnānaṃ bhikkhūnaṃ visesanāmaṃ dassetuṃ **''catuvaggakaraṇe kamme''**tiādimāha. Taṃ suviññeyyameva.

250. Tato paraṃ catunnaṃ kammānaṃ ṭhānaṃ saṅkhepato dassetuṃ **''apalokanakammaṃ kati ṭhānāni gacchatī''**tiādimāha. Tampi suviññeyyameva.

251. Tato tāniyeva kammāni tesu ṭhānesu pavattāni vitthārato pakāsetukāmo **''ayaṃ tāva pāḷinayo. Ayaṃ panettha ādito paṭṭhāya vinicchayakathā''**tiādimāha. Tattha tassaṃ vinicchayakathāyaṃ catūsu kammesu katamaṃ apalokanakammaṃ nāmāti pucchāyaṃ taṃ dassetumāha **''apalokanakammaṃ nāmā''**tiādi. Tattha **sīmaṭṭhakasaṅghaṃ sodhetvā**ti avippavāsasaṅkhātamahāsīmaṭṭhakaṃ saṅghaṃ sodhetvā. Na hi khaṇḍasīmāya sannipatite saṅghe sodhetabbakiccaṃ atthi, avippavāsasīmāsaṅkhātāya mahāsīmāya pana vitthārattā bahūnaṃ bhikkhūnaṃ vasanaṭṭhānattā samaggabhāvatthaṃ sodhetabbaṃ hoti. **Chandārahānaṃ chandaṃ āharitvā**ti tissaṃ sīmāyaṃ catuvaggādigaṇaṃ pūretvā hatthapāsaṃ avijahitvā ṭhitehi bhikkhūhi aññesaṃ hatthapāsaṃ anāgatānaṃ pakatattabhikkhūnaṃ chandaṃ āharitvā. Vuttañhi ''catuvaggakaraṇe kamme cattāro bhikkhū pakatattā kammappattā, avasesā pakatattā chandārahā''ti (pari. 497). **Samaggassa saṅghassa anumatiyā**ti chandassa āharitattā hatthapāsaṃ āgatāpi anāgatāpi sabbe bhikkhū samaggāyeva honti, tasmā samaggassa saṅghassa anumatiyā. **Tikkhattuṃ sāvetvā**ti ''suṇātu me, bhante, saṅgho''tiādinā kammavācaṃ abhaṇitvā ''ruccati saṅghassa. Dutiyampi…pe… tatiyampi ruccati saṅghassā''ti tikkhattuṃ sāvetvā kattabbakammaṃ apalokanakammaṃ nāmāti yojanā. **Vuttanayenevā**ti apalokanakamme vuttanayeneva. Iminā ''sīmaṭṭhakasaṅghaṃ sodhetvā, chandārahānaṃ chandaṃ āharitvā''ti idaṃ dvayaṃ atidisati. Itaresupi eseva nayo.

Tattha tesu catūsu kammesu kiṃ aññakammaṃ itarakammavasena kātabbanti codanaṃ sandhāyāha **''tatra''**iccādi. Evaṃ hotu, evaṃ sante avisesena sabbampi kammaṃ aññavasena kattabbanti āha **''ñattidutiyakammaṃ panā''**tiādi. Tattha **pana**-saddo visesatthajotako, ñattidutiyakamme pana viseso atthīti attho. Ito parāni suviññeyyāneva. Paṭikkhittameva aṭṭhakathāyanti ajjhāhārasambandho. Yadi evaṃ akkharaparihīnādīsu santesu kammakopo siyāti codanaṃ manasi katvā āha **''sace panā''**tiādi. Tattha **akkharaparihīna**nti ''suṇātu me''tiādīsu su-kāra ṇā-kāra tu-kārādīnaṃ bhassanaṃ. **Padaparihīna**nti suṇātūtiādīnaṃ vibhatyantapadānaṃ bhassanaṃ. **Duruttapadaṃ**

pana upari vakkhati.

Idāni punappunavacane payojanaṃ dassento **''idaṃ akuppakamme daḷhikammaṃ hoti, kuppakamme kammaṃ hutvā tiṭṭhatī''**ti āha. Tattha **ida**nti idaṃ punappunaṃ vuttakammaṃ. **Akuppakamme**ti akuppe ṭhānārahe purekatakamme. **Daḷhikammaṃ hotī**ti thiratarakammaṃ hoti ekāya rajjuyā bandhitabbabhāre dutiyatatiyādirajjūhi bandhanaṃ viya. **Kuppakamme**ti akkharaparihīnādivasena kuppe aṭṭhānārahe purekatakamme. **Kammaṃ hutvā tiṭṭhatī**ti punappunaṃ vutte sati tesaṃ akkharaparihīnādīnaṃ sodhitattā parisuddhakammaṃ hutvā tiṭṭhati. **Akuppakamme kuppakamme**ti vā bhāvenabhāvalakkhaṇatthe bhummavacanaṃ. Puretaraṃ katakammasmiṃ akuppakamme sati pacchā idaṃ punappunaṃ vuttakammaṃ daḷhikammaṃ hoti, purekatakammasmiṃ kuppakamme sati idaṃ punappunaṃ vuttakammaṃ akuppaṃ ṭhānārahaṃ parisuddhakammaṃ hutvā tiṭṭhatīti. Imaṃ pāṭhaṃ nissāya ācariyavarā ekapuggalampi anekakkhattuṃ upasampadakammaṃ karonti. Kasmā pana te bhikkhū lajjīpesalabahussutasikkhākāmabhūtānaṃ attano ācariyupajjhāyānaṃ santike sikkhaṃ gaṇhantīti? Na te attano ācariyupajjhāyānaṃ santikā laddhasikkhaṃ paccakkhāya aññaṃ gaṇhanti, atha kho tāya eva saddhiṃ diguṇatiguṇaṃ karonti. Evaṃ santepi purimasikkhāya asaddahantāyeva kareyyuṃ, no saddahantāti? No asaddahantā, saddahantāpi te bhikkhū punappunakaraṇe yuttitopi āgamatopi ādīnavaṃ apassantā ānisaṃsameva passantā karontīti.

Kathaṃ yuttito ānisaṃsaṃ passanti? Yathā hi loke abhisittampi rājānaṃ punappunābhisiñcane ādīnavaṃ na passanti, atha kho abhisekānubhāvena rājiddhippattatādīhi kāraṇehi ānisaṃsameva passanti, yathā ca sāsane cetiyaṃ vā paṭimaṃ vā niṭṭhitasabbakiccaṃ ''anekajātisaṃsāra''ntiādīhi bhagavato vacanehi abhisekamaṅgalaṃ karontāpi punappunakaraṇe ādīnavaṃ apassantā atirekataraṃ mahiddhikatāmahānubhāvatādiānisaṃsameva passantā punappunaṃ karontiyeva, evameva kataupasampadakammaṃ bhikkhuṃ punadeva kammavācābhaṇane ādīnavaṃ apassantā pubbe katakammasmiṃ vatthuādīsu pañcasu aṅgesu ekasmimpi aṅge aparipuṇṇe sati kammakopasambhavato idāni katakammena paripuṇṇaaṅge sati kammasampattisambhavañca pubbeva kammasampattisambhavepi daḷhikammathiratarasambhavañca ānisaṃsaṃ passantā karonti. Kathaṃ āgamato ānisaṃsaṃ passanti? Yathāvuttaparivāraṭṭhakathāpāṭhavinayasaṅgahapāṭhesu duruttapadassa sodhanatthaṃ punappunaṃ vattabbabhāvassa upalakkhaṇanayena vacanato. Sesañattidosaanussāvanadosānañca vatthuvipattisīmavipattiparisavipattidosānañca sodhanaṃ dassitaṃ hoti. Teneva ca kāraṇena ayampi pacchimapāṭho ācariyena vutto. Tassattho heṭṭhā vuttova. Iti pubbe katakammassa kopasambhavepi idāni katakammena sampajjanasaṅkhātaṃ ānisaṃsaṃ āgamato passantīti daṭṭhabbaṃ.

Keci pana ācariyā imaṃ ''punappunaṃ vattuṃ vaṭṭatīti pāṭhaṃ tasmiṃyeva paṭhamakammakaraṇakāle duruttasodhanatthaṃ vattabbataṃ sandhāya vuttaṃ, na cirakāle''ti vadanti, tadetaṃ vacanaṃ neva aṭṭhakathāyaṃ āgataṃ, na ṭīkādīsu vinicchitaṃ, tesaṃ matimattameva, tasmā na gahetabbaṃ. Apica tasmiṃ khaṇe punappunaṃ vacanatopi aparabhāge vacanaṃ mahapphalaṃ hoti mahānisaṃsaṃ. Tasmiñhi kāle punappunaṃ bhaṇane ñattidosaanussāvanadosāni pacchimabhaṇane suṭṭhu bhaṇanto sodhetuṃ sakkuṇeyya, na vatthuvipattisīmavipattiparisavipattidosāni. Tasmiñhi khaṇe tameva vatthu, sā eva sīmā, sā eva parisā, tasmā tāni punappunavacanena sodhetumasakkuṇeyyāni honti. Aparabhāge karonto pana pubbe aparipuṇṇavīsativassabhāvena vatthuvipattibhūtepi idāni paripuṇṇavīsativassattā vatthusampatti hoti, pubbe sīmasaṅkarādibhāvena sīmavipattisambhavepi idāni tadabhāvatthāya suṭṭhu sodhitattā sīmasampatti hoti, pubbe vaggakammādivasena parisavipattisambhavepi idāni tadabhāvatthāya suṭṭhu sodhitattā parisasampatti hoti, evaṃ pañca vipattiyo sodhetvā pañca sampattiyo sampādetvā kātuṃ sakkuṇeyyato paṭhamakāle punappunaṃ bhaṇanatopi aparabhāge bhaṇanaṃ mahapphalaṃ hoti mahānisaṃsanti veditabbaṃ.

Yadi evaṃ upasampadasikkhāya daharo bhaveyyāti? Na bhaveyya. Kasmā? Porāṇasikkhaṃ appaccakkhitvā tāya eva patiṭṭhitattāti. Evaṃ santepi purekatakammassa sampajjanabhāvena tiṭṭhante sati tāya ṭhitattā adaharo siyā. Purimakammassa asampajjanabhāvena idāni katakammeyeva upasampadabhāvena tiṭṭhante sati kasmā daharo na bhaveyyāti? Evaṃ sante daharo bhaveyya. Evaṃ daharo samāno purimasikkhāya vassaṃ gaṇetvā yathāvuḍḍhaṃ vandanādīni sampaṭicchanto mahāsāvajjo bhaveyyāti? Evaṃ purimasikkhāya aṭṭhitabhāvaṃ pacchimasikkhāya eva laddhupasampadabhāvaṃ tathato jānanto evaṃ karonto sāvajjo hoti, evaṃ pana ajānanto ''purimasikkhāyameva ṭhito''ti maññitvā evaṃ karonto anavajjoti veditabbo. Kathaṃ viññāyatīti ce? **''Anāpatti ūnavīsativassaṃ paripuṇṇasaññī**ti ettha kiñcāpi upasampādentassa anāpatti, puggalo pana anupasampannova hoti. Sace pana so dasavassaccayena aññaṃ upasampādeti, taṃ ce muñcitvā gaṇo pūrati, sūpasampanno. Sopi ca yāva na jānāti, tāvassa neva saggantarāyo, na mokkhantarāyo. Ñatvā pana puna upasampajjitabba''nti samantapāsādikāyaṃ (pāci. aṭṭha. 406) āgatattā viññāyati. Evaṃ vatthuvipannattā kammakopato anupasampannassa puggalassa upajjhāyo bhavituṃ yuttakāle puna upasampajjanena upasampannabhūtabhāvassa aṭṭhakathāyaṃ āgatattā iminā nayena sīmavipannapaasavipannañattivipannaanussāvanavipannabhūtattā kammakopato pubbe anupasampannabhūtaṃ puggalampi aparabhāge vuḍḍhippattikālepi pañca vipattidosāni sodhetvā puna upasampadakammavācākaraṇena upasampādetuṃ vaṭṭati. Sopi puggalo pubbakammakāle anupasampanno hutvāpi aparakammakāle upasampanno hotīti daṭṭhabbo.

Ekacce pana bhikkhū porāṇasikkhaṃ paccakkhāya navasikkhameva gaṇhiṃsu, te pana bhikkhū navasikkhāvasena daharāva bhavanti, evaṃ karaṇañca ativiya guṇavisiṭṭhaṃ attano navakataraṃ bhikkhuṃ disvā tasmiṃ puggale payirupāsitukāmo taṃ puggalaṃ attanā vuḍḍhataraṃ kātukāmo attānaṃ daharaṃ kātukāmo hutvā dhammagāravena karonto yutto bhaveyya. Atha pana sikkhāsampannaṃ kattukāmo evaṃ kareyya, sikkhā nāma pañcaṅgasamannāgate sati sampajjati, sīlavisuddhiyeva kāraṇaṃ hoti, tasmā yadi purimasikkhā aṭṭhitā bhaveyya, paccakkhānakiccaṃ natthi, sayameva patitā hoti. Purimasikkhāya ṭhitāya sati vibbhamitukāmoyeva paccakkhānaṃ kareyya, na bhikkhubhavitukāmo, so pana catupārisuddhisīlameva parisuddhaṃ kareyya, tasmā porāṇasikkhāya paccakkhānaṃ ayuttaṃ viya dissati. Tato porāṇasikkhaṃ paccakkhāya navasikkhāgahaṇato punappunaṃ karaṇaṃyeva yuttataraṃ dissati. Kasmā? Porāṇasikkhaṃ paccakkhāya navasikkhāgahaṇe purimakammaṃ asampajjitvā pacchimakammasampajjane sati kiñcāpi purimasikkhā natthi, yā paccakkhātabbā, tathāpi navasikkhāya sampajjitattā doso natthi, daharabhāvaṃ pattopi yuttarūpoyeva.

Yadi purimakammampi pacchimakammampi sampajjatiyeva, evaṃ sati purimasikkhāya paccakkhānaṃ niratthakaṃ. Pacchimasikkhāya ṭhitopi daharabhāvaṃ pattattā ayuttarūpo. Yadi pana purimakammameva sampajjati, na pacchimakammaṃ, evaṃ sati pubbe ṭhitaporāṇasikkhāpi paccakkhānena patitā. Pacchimasikkhāpi pacchimakammassa pañcannaṃ vipattīnaṃ aññatarena yogato na sampajjati, tasmā purimasikkhāya ca patitattā pacchimasikkhāya ca aladdhattā ubhato bhaṭṭhattā ayuttova hoti. Porāṇasikkhaṃ appaccakkhāya navasikkhāgahaṇe pana sati purimakammaṃ sampannaṃ hutvā pacchimakammaṃ asampannaṃ hontampi purimasikkhāya patiṭṭhitoyeva, purimaṃ asampannaṃ hutvā pacchimaṃ sampannampi pacchimasikkhāya ṭhito eva. Purimapacchimakammadvayampi pañcahaṅgehi sampannampi daḷhikammathiratarabhūtāya purimasikkhāya ṭhitoyeva so bhikkhu hoti, tasmā purimasikkhaṃ paccakkhāya

navasikkhāgahaṇato purimasikkhaṃ appaccakkhāya punappunaṃ navasikkhāgahaṇaṃ yuttataraṃ hotīti daṭṭhabbaṃ.

Imaṃ pana punappunaṃ karontānaṃ ācariyānaṃ vādaṃ amanasikarontā aññe ācariyā anekappakāraṃ anicchitakathaṃ kathenti. Kathaṃ? Ekacce therā evaṃ vadanti ''kiṃ ime bhikkhū evaṃ karontā pārājikappattaṃ bhikkhuṃ puna sikkhāya patiṭṭhāpessāmāti maññantī''ti. Te therā punappunaṃ kammavācaṃ bhaṇante bhikkhū disvā ''ime bhikkhū iminā kāraṇena evaṃ karontī''ti cintetvā evamāhaṃsu. Ekacce pana therā ''kasmā ime bhikkhū punappunaṃ karonti, yathā nāma asani ekavārameva patantī satte jīvitakkhayaṃ pāpeti, evameva bhagavato āṇābhūtā kammavācā ekavāraṃ bhaṇamānā kammaṃ sijjhāpeti, na anekavāra''nti, tepi ''kammasijjhanatthāya punappunaṃ bhaṇantī''ti cintetvā evamāhaṃsu. Bahavo pana bhikkhū punappunaṃ karonte disvā evaṃ vadanti ''ime bhikkhū ācariyupajjhāyehi dinnasikkhaṃ asaddahantā evaṃ karonti, ācariyupajjhāyaguṇāparādhakā ete samaṇā''ti. Te ''pubbasikkhaṃ asaddahitvā punappunaṃ karontī''ti maññantā evamāhaṃsu.

Apare pana therā ''paṭhamaṃ upasampadakammavācābhaṇanakāleyeva punappunaṃ vattabbaṃ, na aparabhāge''ti, tattha kāraṇaṃ heṭṭhā vuttameva. Aññe evamāhaṃsu ''ñattidutiyakammavācāyameva punappunaṃ vattabbanti aṭṭhakathāyaṃ vuttaṃ, na ñatticatutthakamme, atha ca panime bhikkhū ñatticatutthakammabhūtāya upasampadakammavācāya punappunaṃ karonti, etaṃ aṭṭhakathāya na sametī''ti, taṃ nītatthameva gahetvā vadiṃsu. Neyyatthato pana iminā nayena catūsupi kammesu punappunaṃ kātabbanti dasseti. Kammasaṅkarameva hi ñattidutiyakamme visesato vadati, punappunaṃ vattabbabhāvo pana sabbesūti daṭṭhabbo. Teneva hi ñatticatutthakammavācāya upasampannaṭṭhāneyeva pubbe anupasampannassa puggalassa pacchā upasampajjitabbabhāvo aṭṭhakathāyaṃ vuttoti.

Paṭipucchākaraṇīyādīsupīti ettha **ādi**saddena paṭiṃññāya karaṇīyādayo saṅgaṇhāti. Tattha **paṭipucchāya karaṇīyaṃ appaṭipucchā karotī**ti pucchitvā codetvā sāretvā kātabbaṃ apucchitvā acodetvā asāretvā karoti. **Paṭiññāya karaṇīyaṃ appaṭiññāya karotī**ti paṭiññaṃ āropetvā yathādinnāya paṭiññāya kātabbaṃ apaṭiññāya paṭiññaṃ akarontassa vilapantassa balakkārena karoti. **Sativinayārahassā**ti dabbamallaputtattherasadisassa khīṇāsavassa. **Amūḷhavinayārahassā**ti gaggabhikkhusadisassa ummattakassa. **Tassapāpiyasikakammārahassā**ti upavāḷabhikkhusadisassa ussannapāpassa. **Tajjanīyakammārahassā**ti paṇḍakalohitakabhikkhusadisassa bhaṇḍanakārakassa. **Niyasakammārahassā**ti seyyasakabhikkhusadisassa abhiṇhāpattikassa. **Pabbājanīyakammārahassā**ti assajipunabbasukabhikkhusadisassa kuladūsakassa. **Paṭisāraṇīyakammārahassā**ti sudhammabhikkhusaasassa upāsake jātiādīhi dūsentassa. **Ukkhepanīyakammārahassā**ti channabhikkhusadisassa āpattiṃ apassantassa āpattiṃ adesentassa ariṭṭhabhikkhusadisassa micchādiṭṭhiṃ avissajjentassa. **Parivāsārahassā**ti paṭicchannasaṅghādisesāpattikassa. **Mūlāyapaṭikassanārahassā**ti antarāpattiṃ āpannassa. **Mānattāraha**nti appaṭicchannasaṅghādisesāpattikaṃ. **Abbhānāraha**nti ciṇṇamānattaṃ bhikkhuṃ. **Upasampādetī**ti upasampadakammaṃ karoti.

Anuposathe uposathaṃ karotīti anuposathadivase uposathaṃ karoti. Uposathadivaso nāma ṭhapetvā kattikamāsaṃ avasesesu ekādasasu māsesu bhinnassa saṅghassa sāmaggidivaso ca yathāvuttā cātuddasapannarasā ca, etaṃ tippakārampi uposathadivasaṃ ṭhapetvā aññasmiṃ divase uposathaṃ karonto anuposathe uposathaṃ karoti nāma. Yatra hi pattacīvarādiatthāya appamattakena kāraṇena vivadantā uposathaṃ vā pavāraṇaṃ vā ṭhapenti, tattha tasmiṃ adhikaraṇe vinicchite ''samaggā jātamhā''ti antarā sāmaggīuposathaṃ kātuṃ na labhanti, karontehi anuposathe uposatho kato nāma hoti.

Appavāraṇāya pavāretīti appavāraṇadivase pavāreti. Pavāraṇadivaso nāma ekasmiṃ kattikamāse bhinnassa saṅghassa sāmaggidivaso ca paccukkaḍḍhitvā ṭhapitadivaso ca dve ca puṇṇamāsiyo, etaṃ catubbidhaṃ pavāraṇadivasaṃ ṭhapetvā aññasmiṃ divase pavārento appavāraṇāya pavāreti nāma. Idhāpi appamattakassa vivādassa vūpasame sāmaggīpavāraṇaṃ kātuṃ na labhanti. Karontehi appavāraṇāya pavāraṇā katā hotīti ayaṃ aṭṭhakathāpāṭho (pari. aṭṭha. 483).

''Ummattakassa bhikkhuno ummattakasammuti ummattakena yācitvā kate asammukhāpi dātuṃ vaṭṭati, tattha nisinnepi na kuppati niyamābhāvato. Asammukhā kate pana dosābhāvaṃ dassetuṃ **'asammukhā kataṃ sukataṃ hotī'**ti vuttaṃ. Dūtena upasampadā pana sammukhā kātuṃ na sakkā kammavācānānattasambhavato. Pattanikkujjanādayo hatthapāsato apanītamattepi kātuṃ vaṭṭanti. **Saṅghasammukhatā**tiādīsu yāvatikā bhikkhū kammappattā, te āgatā honti, chandārahānaṃ chando āhato hoti, sammukhībhūtā na paṭikkosanti, ayaṃ **saṅghasammukhatā**. Yena dhammena yena vinayena yena satthusāsanena saṅgho kammaṃ karoti, ayaṃ **dhammasammukhatā vinayasammukhatā**. Tattha **dhammo**ti bhūtaṃ vatthu. **Vinayo**ti codanā ceva sāraṇā ca. **Satthusāsanaṃ** nāma ñattisampadā ceva anussāvanasampadā ca. Yassa saṅgho kammaṃ karoti, tassa sammukhābhāvo **puggalasammukhatā**. Kattikamāsassa pavāraṇamāsattā **'ṭhapetvā kattikamāsa'**nti vuttaṃ. **Paccukkaḍḍhitvā ṭhapitadivaso cā**ti kāḷapakkhe cātuddasiṃ pannarasiṃ vā sandhāya vuttaṃ. **Dve puṇṇamāsiyo**ti paṭhamapacchimavassūpagatānaṃ vasena vutta''nti sāratthadīpaniyaṃ (sārattha. ṭī. parivāra 3.483) āgataṃ.

''Ṭhapitauposathapavāraṇānaṃ kattikamāse sāmaggiyā katāya sāmaggīpavāraṇaṃ muñcitvā uposathaṃ kātuṃ na vaṭṭatīti āha **'ṭhapetvā kattikamāsa'**nti. Sace pana tesaṃ nānāsīmāsu mahāpavāraṇāya visuṃ pavāritānaṃ kattikamāsabbhantare sāmaggī hoti, sāmaggīuposatho eva tehi kātabbo, na pavāraṇā ekasmiṃ vasse katapavāraṇānaṃ puna pavāraṇāya avihitattā. **Sāmaggīdivaso hotī**ti anuposathadivase sāmaggīkaraṇaṃ sandhāya vuttaṃ. Sace pana cātuddasiyaṃ pannarasiyaṃ vā saṅgho sāmaggiṃ karoti, tadā sāmaggīuposathadivaso na hoti, cātuddasīpannarasīuposathova hoti. Upari pavāraṇāyapi eseva nayo. **Paccukkaḍḍhitvā ṭhapitadivaso cā**ti bhaṇḍanakārakehi upaddutā vā kenacideva karaṇīyena pavāraṇasaṅgahaṃ vā katvā ṭhapito kāḷapakkhacātuddasīdivaso ca. **Dve ca puṇṇamāsiyo**ti pubbakattikapuṇṇamā pacchimakattikapuṇṇamā cāti dve puṇṇamāsiyo. **Etaṃ catubbidha**nti puṇṇamāsidvayena saddhiṃ sāmaggīpavāraṇaṃ cātuddasīpavāraṇañca sampiṇḍetvā, idañca pakaticārittavasena vuttaṃ. Tathārūpapaccaye pana sati ubhinnaṃ puṇṇamāsīnaṃ purimā dve cātuddasiyo, kāḷapakkhacātuddasiyā anantarā pannarasīpīti imepi tayo divasā pavāraṇādivasā evāti imaṃ sattavidhampi pavāraṇādivasaṃ ṭhapetvā aññasmiṃ divase pavāretuṃ na vaṭṭatī''ti vimativinodaniyaṃ (vi. vi. ṭī. parivāra 2.483) āgataṃ.

Evaṃ vatthuvipattivinicchayaṃ dassetvā idāni ñattivipattivinicchayaṃ anussāvanavipattivinicchayañca dassento **''ñattito vipattiyaṃ panā''**tiādimāha. Tattha pañcamañattivipattiyaṃ ''pacchā vā ñattiṃ ṭhapetī''ti etassa saṃvaṇṇanāyaṃ **anussāvanakammaṃ katvā**ti paṭhamaṃ anussāvanaṃ sāvetvā ''esā ñattī''ti anussāvanānantarameva sakalaṃ ñattiṃ vatvā, pariyosāne ''esā ñattī''ti vatvāti adhippāyo.

252. Catutthaanussāvanavipattisaṃvaṇṇanāyaṃ **''yvāya**nti byañjanappabhedo adhippeto. **Dasadhā byañjanabuddhiyā pabhedo**ti ettha dasadhā dasavidhena byañjanānaṃ pabhedoti yojetabbaṃ. Kenāyaṃ pabhedoti āha **'byañjanabuddhiyā'**ti. Yathādhippetatthabyañjanato byañjanasaṅkhātānaṃ akkharānaṃ janikā buddhi byañjanabuddhi, tāya **byañjanabuddhiyā,** akkharasamuṭṭhāpakacittabhedenevāti attho. Yaṃ vā saṃyogaparaṃ katvā vuccati, idampi garukanti yojanā''ti vimativinodaniyaṃ vuttaṃ.

Sāratthadīpaniyaṃ (sārattha. ṭī. parivāra 3.485) pana ''ṭhānakaraṇāni sithilāni katvā uccāretabbamakkharaṃ **sithilaṃ,** tāniyeva dhanitāni asithilāni katvā uccāretabbamakkharaṃ **dhanitaṃ**. Dvimattakālaṃ **dīghaṃ,** ekamattakālaṃ **rassaṃ. Dasadhā byañjanabuddhiyā pabhedo**ti evaṃ sithilādivasena byañjanabuddhiyā akkharuppādakacittassa dasappakārena pabhedo. Sabbāni hi akkharāni cittasamuṭṭhānāni yathādhippetatthabyañjanato byañjanāni ca. Saṃyogo paro etasmāti saṃyogaparo. Na saṃyogaparo **asaṃyogaparo** 'āyasmato buddharakkhitatherassa yassa na khamatī'ti ettha ta-kāra na-kārasahitāro asaṃyogaparo. **Karaṇānī**ti kaṇṭhādīni'' iti ettakaṃ vuttaṃ.

Puna vimativinodaniyaṃ (vi. vi. ṭī. parivāra 2.485) ''tattha **āyasmato**tiādīsu sarānantaritāni sa-kāra ma-kārādibyañjanāni 'saṃyogo'ti vuccanti. Yo saṃyogo paro yassa a-kārādino, so **saṃyogaparo** nāma. **Rassa**nti a-kārādibyañjanarahitaṃ padaṃ. **Asaṃyogapara**nti 'yassa na khamatī'tiādīsu sa-kāra na-kārādibyañjanasahitaṃ padaṃ sandhāya vuttaṃ. Ta-kārassa tha-kāraṃ akatvā 'suṇātu me'tiādiṃ avatvā vaggantare sithilameva katvā 'suṇāṭu me'tiādiṃ vadantopi duruttaṃ karotiyeva ṭhapetvā anurūpaṃ ādesaṃ. Yañhi 'saccikatthaparamatthenā'ti vattabbe 'saccikaṭṭhaparamaṭṭhenā'ti ca 'atthakathā'ti ca vattabbe 'aṭṭhakathā'ti ca tattha tattha vuccati, tādisaṃ pāḷiaṭṭhakathādīsu diṭṭhapayogaṃ tadanurūpañca vattuṃ vaṭṭati, tato aññaṃ na vaṭṭati. Tenāha **'anukkamāgataṃ paveṇiṃ avināsentenā'**tiādi. **'Dīghe vattabbe rassa'**ntiādīsu 'bhikkhūna'nti vattabbe 'bhikkhuna'nti vā 'bahūsū'ti vattabbe 'bahusū'ti vā 'nakkhamatī'ti vattabbe 'na khamatī'ti vā 'upasampadāpekkho'ti vattabbe 'upasampadāpekho'ti vā evaṃ anurūpaṭṭhānesu eva dīgharassādirassadīghādivasena parivattetuṃ vaṭṭati, na pana 'nāgo'ti vattabbe 'nago'ti vā 'saṅgho'ti vattabbe 'sagho'ti vā 'tisso'ti vattabbe 'tiso'ti vā 'yācatī'ti vattabbe 'yācantī'ti vā evaṃ ananurūpaṭṭhānesu vattuṃ. Sambandhaṃ pana vavatthānañca sabbathāpi vaṭṭatīti gahetabba''nti āgataṃ. Sesāni aṭṭhakathāyaṃ vuttanayeneva suṭṭhu sallakkhetabbāni.

253. Sīmavipattivinicchayo pana heṭṭhā sīmakathāyaṃ sabbena kathito, tasmā tattha vuttanayeneva gahetabbo.

Parisavipattikathāya **catuvaggakaraṇe**ti catuvaggena saṅghena kattabbe. **Anissāritā**ti uposathaṭṭhapanādinā vā laddhinānāsaṃvāsakabhāvena vā na bahikatā. Aṭṭhakathāyañhi **''apakatattassā**ti ukkhittakassa vā yassa vā uposathapavāraṇā ṭhapitā hontī''ti (pari. aṭṭha. 425) vuttattā ṭhapitauposathapavāraṇo bhikkhu apakatatto evāti gahetabbaṃ. **Parisuddhasīlā**ti pārājikaṃ anāpannā adhippetā. Parivāsādikammesu pana garukaṭṭhāpi apakatattā evāti gahetabbaṃ. **Avasesā…pe… chandārahāva hontī**ti hatthapāsaṃ vijahitvā ṭhite sandhāya vuttaṃ, avijahitvā ṭhitā pana chandārahā na honti, tepi catuvaggādito adhikā hatthapāsaṃ vijahitvāva chandārahā honti, tasmā saṅghato hatthapāsaṃ vijahitvā ṭhiteneva chando vā pārisuddhi vā dātabbā.

Sāratthadīpaniyaṃ (sārattha. ṭī. parivāra 3.488) pana ''anukkhittā pārājikaṃ anāpannā ca pakatattāti āha **'pakatattā anukkhittā'**tiādi. Tattha **anissāritā**ti purimapadasseva vevacanaṃ. **Parisuddhasīlā**ti pārājikaṃ anāpannā. **Na tesaṃ chando vā pārisuddhi vā etī**ti tīsu dvīsu vā nisinnesu ekassa vā dvinnaṃ vā chandapārisuddhi āhaṭāpi anāhaṭāva hotīti adhippāyo''ti āgato. Evaṃ pāḷiyañca aṭṭhakathāya ca catunnampi kammānaṃ sampatti ca vipatti ca āgatā, ṭīkācariyehi ca vinicchitā, tasmā aṭṭhakathāyaṃ vuttanayeneva cattāri kammāni kattabbāni, na avuttanayena. Vuttañhi samantapāsādikāyaṃ (pārā. aṭṭha. 1. ganthārambhakathā; 2.431) –

''Buddhena dhammo vinayo ca vutto;
Yo tassa puttehi tatheva ñāto;
So yehi tesaṃ matimaccajantā;
Yasmā pure aṭṭhakathā akaṃsu.

''Tasmā hi yaṃ aṭṭhakathāsu vuttaṃ;
Taṃ vajjayitvāna pamādalekhaṃ;
Sabbampi sikkhāsu sagāravānaṃ;
Yasmā pamāṇaṃ idha paṇḍitāna''nti.

Imasmiñhi kammavagge apalokanādīnaṃ catunnaṃ kammānaṃ karaṇaṭṭhānaṃ ekādasavipattisīmavimuttaṃ baddhasīmabhūtaṃyeva vuttaṃ, ''ekādasahi ākārehi sīmato kammāni vipajjantī''ti (pari. 486) vacanato na abaddhaupacārasīmabhūtaṃ. Na hi tattha ekādasavipatti atthi. Aṭṭhakathāyampi (pari. aṭṭha. 482) **''apalokanakammaṃ** nāma sīmaṭṭhakasaṅghaṃ sodhetvā chandārahānaṃ chandaṃ āharitvā samaggassa saṅghassa anumatiyā tikkhattuṃ sāvetvā kattabbaṃ kamma''nti apalokanakammassāpi baddhasīmāyameva kattabbabhāvo vutto, na upacārasīmāyaṃ. Na hi tattha sīmaṭṭhakasaṅghasodhanañca chandārahānañca atthi, antosīmaṃ paviṭṭhapaviṭṭhānaṃ saṅghalābho dātabboyeva hoti, tasmā ''ñattikammabhūtaṃ uposathapavāraṇākammaṃ abaddhasīmavihārepi kattabba''nti gaṇhantānaṃ ācariyānaṃ vādopi ''ñattidutiyakammabhūtaṃ kathinadānakammaṃ upacārasīmāyameva kattabba''nti gaṇhantānaṃ ācariyānaṃ vādopi pāḷivirodho aṭṭhakathāvirodho ca hotīti veditabbo. Yamettha vattabbaṃ, taṃ uposathapavāraṇakathāvaṇṇanāyañca kathinakathāvaṇṇanāyañca vuttaṃ, atthikehi tattha suṭṭhu oloketvā saṃsayo vinodetabbo.

Idāni sabbe bhikkhū lekhakārehi paricayavasena sabbaganthānaṃ ādimhi likhitaṃ mahānamakkārapāṭhaṃ saraṇagamanassa, kammavācāya ca ārambhakāle mahatā ussāhena bhaṇanti, so pana pāṭho neva saraṇagamanapariyāpanno, na kammavācāpariyāpanno, nāpi kammavācāya pubbakaraṇapariyāpanno, tasmiṃ abhaṇitepi na saraṇagamanassa vā kammavācāya vā hāni atthi, na bhaṇite vaḍḍhi, tasmā pakaraṇācariyā saraṇagamanārambhepi kammavācārambhepi tassa mahānamakkārapāṭhassa vaṇṇanaṃ na vadanti, vadanto pana ''bhagavato arahato sammāsambuddhassa'' iti padānaṃ attho visuddhimaggasamantapāsādikāsāratthadīpanīādippakaraṇesu ''bhagavā arahaṃ sammāsambuddho'' itipadānaṃ attho viya vitthārena vattabbo siyā, evaṃ santepi bhagavato yathābhūtaguṇadīpanavasena pavattattā sabbepi ācariyā sabbesu ganthārambhesu tikkhattuṃ maṅgalatthaṃ bhaṇanti. Bhaṇantehi ca pana na-kāra mo-kārādīnaṃ ṭhānakaraṇādisampadaṃ ahāpentena sithiladhanitadīgharassādivisesaṃ manasi karontena samaṇasāruppena parimaṇḍalena padabyañjanena bhaṇitabbo hoti, na atiāyatakena gītasaddasadisena saddena. Vuttañhetaṃ bhagavatā ''na, bhikkhave, āyatakena gītassarena dhammo

gāyitabbo, yo gāyeyya, āpatti dukkaṭassā''ti (cūḷava. 249).

''Ekamatto bhave rasso, dvimatto dīghamuccate;
Timatto tu pluto ñeyyo, byañjanañcaḍḍhamattika''nti. –

Saddappakaraṇācariyehi vuttaṃ saddalakkhaṇaṃ nissāya na-kārādīsu rassabhūte asare ekamattaṃ, na-byañjane aḍḍhamattaṃ sampiṇḍetvā diyaḍḍhamattakālaṃ pamāṇaṃ katvā uccārīyate. Mo-kārādīsu dīghabhūte o-kārādisare dvimattaṃ, ma-kārādibyañjane aḍḍhamattaṃ sampiṇḍetvā aḍḍhateyyamattākālaṃ pamāṇaṃ katvā uccārīyate, na tato uddhanti. Nanu ''pluto timatto ñeyyo''ti vuttanti? Saccaṃ, sā pana dūrato avhāyanādīsuyeva labbhati, nāññattha. Vuttañhi kārikāyaṃ –

''Dūrato avhāne gīte, tatheva rodanepi ca;
Plutā timattikā vuttā, sabbete nettha gayhare''ti. –

Kittakena pana kālena ekamattā viññeyyāti? Akkhinimisaummisamattakālenāti ācariyā. Eke pana ācariyā ''aṅguliphoṭanakālappamāṇenā''ti vadanti. Vuttañhi ācariyadhammasenāpatittherena –

''Pamāṇaṃ ekamattassa, nimisummisatobravuṃ;
Aṅguliphoṭakālassa, pamāṇenāpi abravu''nti.

Evaṃ saddasatthācariyehi vacanato suddharassasaraṭṭhāne ekamattāpamāṇaṃ, sabyañjanarassasaraṭṭhāne diyaḍḍhamattāpamāṇaṃ, suddhadīghasaraṭṭhāne dvimattāpamāṇaṃ, sabyañjanadīghasaraṭṭhāne aḍḍhateyyamattāpamāṇaṃ kālaṃ sallakkhetvā uccārīyate.

Idāni pana bhikkhū mahānamakkārabhaṇane balavaussāhaṃ katvā bhaṇantā rassaṭṭhānesu dvitimattākālaṃ dīghaṭṭhānesu catupañcamattākālaṃ saraṃ paṭhapetvā bhaṇanti, tadayuttaṃ viya dissati. Apare paṭhamavāre bhaṇitvā ''sammāsambuddhassā''ti pariyosānapadaṃ patvāpi tattha aṭṭhapetvā puna ''namo tassā''ti bhaṇitvā sa-kāre ṭhapetvā thokaṃ vissamitvā dutiyavāre ''bhagavato''ti idaṃ ādiṃ katvā yāva pariyosānaṃ bhaṇitvā ṭhapenti. Tatiyavāre pana ādito paṭṭhāya pariyosāne ṭhapenti. Evaṃ bhaṇantañca bahū pasaṃsanti, evaṃ pana kātabbanti neva pāḷiyaṃ, na aṭṭhakathāyaṃ vijjati. Yathā ñatticatutthakamme kariyamāne tīṇi anussāvanāni saddato ca atthato ca abhinnāni aññamaññaṃ saṅkaravirahitāni katvā bhaṇitabbāni, evaṃ mahānamakkārapāṭhe tikkhattuṃ bhaññamāne tayo vārā saddato ca atthato ca abhinne katvā saṅkaravirahite katvā ādito ārabhitvā pariyosāne ṭhapetabbā hontīti.

Tatrāyamekeevaṃ vadanti – yathā nāma javena gacchantassa ṭhātabbaṭṭhānaṃ patvāpi sahasā ṭhātuṃ na sakkoti, ekapādamattaṃ gantvā tiṭṭhati, evaṃ ādito bhaṇantassa balavaussāhattā pariyosāne pattepi ṭhapetuṃ na sakkoti, ''namo tassā''ti dvipadamattaṃ bhaṇitvā sakkotīti. Evaṃ sante dutiyatatiyavāresu kasmā sakkotīti? Tadā pana dutiyavāre thokaṃ vissamitattā laddhassāso hutvā sakkotīti. Evaṃ te āyasmanto sayameva attānaṃ vighātaṃ pāpenti. Na hi ''mahānamakkāraṃ bhaṇantena paṭhamavāre balavaussāhena bhaṇitabbo''ti bhagavatā paññatto, dhammasaṅgāhakattherehi vā ṭhapito atthi. Evaṃ sante yathā pātimokkhuddesakena pātimokkhaṃ uddisantena yattakā bhikkhū pātimokkhaṃ suṇanti, tesaṃ savanappamāṇena yāva pariyosānā uddisituṃ attano sarappamāṇaṃ gahetvā pātimokkho uddisitabbo, evaṃ kammavācaṃ bhaṇantenapi sīmamaṇḍale nisinnabhikkhūnaṃ savanappamāṇena yāva pariyosānā attano sarappamāṇaṃ gahetvā bhaṇitabbāti.

Apare pana ācariyā mo-kārādīsu o-kārantapadesu aññesaṃ padānaṃ atirekena sarena dvattikkhattuṃ anukaraṇasaddaṃ anubandhāpayamānā bhaṇanti, tesaṃ ācariyānaṃ tādisaṃ bhaṇanaṃ sutvā paricayappattā aññe bhikkhū vā gahaṭṭhā vā aññesaṃ ācariyānaṃ kammavācaṃ na garuṃ karonti, tāya kammavācāya upasampadā alabhitabbā viya maññanti, tādisaṃ pana bhaṇanaṃ tesaṃ ācariyānaṃ sissānusissā eva tathā bhaṇanti, na aññe ācariyā. Te pana porāṇācariyānaṃ sarasampannānaṃ anukaraṇasaddarahitampi sahitaṃ viya khāyamānaṃ suṇantānaṃ atimanorathaṃ saddaṃ sutvā diṭṭhānugatiṃ āpajjantā evaṃ karonti maññe. Na hi vinaye vā saddasatthesu vā tathā bhaṇitabbanti atthi, tasmā vicāretabbametanti.

Bahū pana bhikkhū ''sithilaṃ dhanitañca dīgharassa''ntiādinā vinaye kathitavinicchayañca ''ettha pañcasu vaggesū''tiādinā saddasatthesu katavinicchayañca ajānantā piṭakattayakovidānaṃ vinayadharabahussutattherānaṃ santikā aladdhopadesā hutvā tattha tattha upasampadaṃ karontānaṃ bhikkhūnaṃ vacanameva gahetvā heyyopādeyyaṃ ajānantā pubbe paradesato āgatānaṃ puññavantānaṃ sarasampannānaṃ mahātherānaṃ anosarena bhaṇamānānaṃ saraṃ sutvā tesaṃ theravarānaṃ matiṃ apucchitvāva yathādiṭṭhaṃ yathāsutaṃ likhitvā ṭhapentā anukkamena paṇḍitehi hasitabbaṃ ayuttaṃ kathaṃ dīpentā ''imasmiṃ ṭhāne byagghiyā saddasadisaṃ saddaṃ karonti, imasmiṃ ṭhāne sakuṇiyā saddasadisaṃ saddaṃ karonti, imasmiṃ ṭhāne tambulakasaṭapātaṃ karonti, imasmiṃ ṭhāne dakkhiṇato namantā bhaṇanti, imasmiṃ ṭhāne vāmato namantā bhaṇanti, imasmiṃ ṭhāne vilāsaṃ kurumānā bhaṇantī''tiādīni vatvā tadeva saddahantā rukkhamūlaumaṅgaleṇādīsu nisīditvā tameva vacanaṃ anusikkhantā tadanurūpaṃ kammavācaṃ bhaṇantā ''ahaṃ kammavācākusalo''ti vatvā bālajane saññāpetvā tesaṃ tesaṃ upasampadāpekkhānaṃ kammavācaṃ bhaṇanti, ime bhikkhū bhagavato āṇaṃ atikkāmenti, sāsanaṃ osakkāpentīti daṭṭhabbā.

Athāparepi bhikkhū gāmakāvāsādīsu vasantā paṇḍitānaṃ santike apayirupāsamānā vatthusampattimpi vatthuvipattimpi ñattianussāvanasīmaparisasampattimpi vipattimpi tathato ajānantā bahavo sisse ṭhapetvā pabbajjañca upasampadañca karontā parisaṃ vaḍḍhāpenti, tepi bhagavato sāsanaṃ osakkāpenti, tasmā bhagavato āṇaṃ karontehi lajjīpesalehi bahussutehi sikkhākāmehi sappurisabhikkhūhi evarūpānaṃ bhikkhūnaṃ sahāyakehi upatthambhakehi ekasambhogasaṃvāsakarehi na bhavitabbaṃ. Idāni bhikkhū –

''Ca-kārantaṃ sa-kārantaṃ, ta-kārantasamaṃ vade;
Ña-kārantaṃ la-kārantaṃ, na-kārantasamaṃ vade''ti. –

Imaṃ silokaṃ upanissāya saraṇagamanepi ''buddhaṃ saraṇaṃ gacchāmī''ti pāṭhaṃ ''buddhaṃ saraṇaṃ gacchāmī''ti paṭhanti. Kammavācāyampi ''paṭhamaṃ upajjhaṃ gāhāpetabbo''tiādipāṭhaṃ ''paṭhamaṃ upajjhaṃ gāhāpetabbo''tiādinā paṭhanti. Ettha yuttitopi āgamatopi kāraṇaṃ cintetabbaṃ.

Tatrāyaṃ yutticintā – ‘‘ca-kārantaṃ sa-kārantaṃ, ta-kārantasamaṃ vade’’ti ettha ca-kāro tālujo, ta-kāro dantajo, evamete akkharā ṭhānatopi asamānā. Ca-kāro jivhāmajjhakaraṇo, ta-kāro jivhaggakaraṇo, evaṃ karaṇatopi asamānā. Ca-kāro dutiyavaggapariyāpanno, ta-kāro catutthavaggapariyāpanno, evaṃ vaggatopi asamānā. Saṃyogakkharavasena na pubbakkharā sutiṃ labhantā saravisesaṃ pāpuṇanti, teneva ca-kārena saddasatthakārācariyā ‘‘saṃyoge pare rassatta’’nti ca ‘‘saṃyogapubbā e-kāro-kārā rassāiva vattabbā’’ti ca vadanti. Evaṃ sante kathaṃ asamānaṭṭhānikena asamānakaraṇena asamānavaggena saṃyogakkharena laddhasutikā akkharā tato aññena asamānaṭṭhānikena asamānakaraṇena asamānavaggena saṃyogakkharena laddhasamānasutikā bhaveyyuṃ. Na kevalañca ete akkharā asamānaṭṭhānikā asamānakaraṇā asamānavaggāva honti, atha kho anāsannaṭṭhānikā anāsannakaraṇā anāsannavaggā ca honti. Yathā ca vīṇaṃ vādentānaṃ dūre tantissarena tato dūre tantissaro asamāno hoti, evaṃ dūraṭṭhānikena akkharena dūrakaraṇena tato dūraṭṭhāniko dūrakaraṇo samānasutiko kathaṃ bhaveyya, vaggakkharānañca aññamaññaṃ asaṅkaravasena asamānasutivasena pavattanato ‘‘vaggantaṃ vā vagge’’ti sutte niggahitassa vaggantakaraṇe sati aññavaggasmiṃ pare aññavaggantaṃ na pāpuṇāti, ‘‘vagge ghosāghosānaṃ tatiyapaṭhamā’’ti suttena ca asadisadvebhāvakaraṇe aññavagge aññavaggadvebhāvo na hoti.

Yadi ca ca-kārantakkharo ta-kārantakkharena samānasutiko siyā, evaṃ sati kiṃ ca-kārantakkharalekhanena sabbattha ta-kārantameva likheyya, tathā pana alikhitvā payogānurūpaṃ paṭhamakkharassa sadisadvebhāvaṭṭhāne ‘‘kacco kaccāyano’’ti, asadisadvebhāvaṭṭhāne ‘‘vaccho vacchāyano’’ti tatiyakkharassa sadisadvebhāvaṭṭhāne ‘‘majjaṃ sammajja’’nti, asadisadvebhāvaṭṭhāne ‘‘upajjhā upajjhāyo’’ti samānaṭṭhānasamānakaraṇasamānavaggakkharānameva dvebhāvo likhīyati, no itaresaṃ, tasmā payogānurūpaṃ ca-kāranta ja-kārantaṭṭhānesu sakavaggasutivaseneva vattabbaṃ, na aññavaggasutivasena. Sa-kārante pana sa-kārassa ta-kārena samānaṭṭhānikattā samānakaraṇattā ca vaggaavaggavasena bhinnepi avaggakkharānaṃ vaggakkharehi sādhāraṇattā ca avaggakkharānaṃ vaggakkharānaṃ viya visuṃ sutiyā abhāvato ca sa-kārantassa ta-kārantabhaṇanaṃ yuttaṃ siyā. Sa-kāropi hi dantajo, ta-kāropi, sa-kāropi jivhaggakaraṇo, ta-kāropi, tasmā samānaṭṭhānikānaṃ samānakaraṇānaṃ akkharānaṃ samānasutibhāvo yutto. Ña-kāranta la-kārantānaṃ na-kārantabhaṇanepi iminā nayena ña-kāranta na-kārantānaṃ asamānasutibhāvo la-kāranta na-kārantānaṃ samānasutibhāvo daṭṭhabboti. Ayamettha yutticintā.

Āgamacintā pana evaṃ kātabbā –

> ‘‘Ca-kārantaṃ sa-kārantaṃ, ta-kārantasamaṃ vade;
> Ña-kārantaṃ la-kārantaṃ, na-kārantasamaṃ vade’’ti. –

Ayaṃ siloko kuto pabhavo, kattha āgato, kena kāritoti? Tattha **kuto pabhavo**ti bhagavantasmā vā dhammasaṅgāhakattherehi vā aṭṭhakathācariyehi vā pabhavo. **Kattha āgato**ti vinaye vā suttante vā abhidhamme vā pāḷiyaṃ vā aṭṭhakathāya vā ṭīkādīsu vā āgato. **Kena kārito**ti nettiniruttipeṭakopadesakaccāyanappakaraṇakārakena āyasmatā mahākaccāyanattherena vā mukhamattadīpanikārakena vajirabuddhācariyena vā padarūpasiddhikārakena buddhapiyācariyena vā saddanītippakaraṇakārakena aggavaṃsācariyena vā tadaññasatthakārakehi mahātherehi vā kāritoti evaṃ āgamacintāyaṃ sati ayaṃ siloko bhagavantasmā pabhavo dhammasaṅgāhakattherehi vā aṭṭhakathācariyehi vāti na paññāyati. ‘‘Vinaye vā suttante vā abhidhamme vā pāḷiyaṃ vā aṭṭhakathāya vā ṭīkāsu vā āgato’’ti hi na sakkā vattuṃ. Kaccāyanācariyādīhi saddasatthakārakehi ācariyehi katotipi na dissati. Evaṃ sante appāṭihīrakataṃ idaṃ vacanaṃ āpajjati.

Evaṃ pana mayaṃ cintayimhā – rāmaññadese kira sakabhāsāyaṃ ca-kāranta ña-kārantā na santi, teneva rāmaññadesiyā bhikkhū ‘‘sacca’’iti imaṃ pāṭhaṃ vadantā ‘‘satca’’iti vadanti, ‘‘pañcaṅga’’iti pāṭhaṃ vadantā ‘‘pancaṅga’’iti vadanti, tasmā attano visaye avijjamānaṃ ca-kāranta ña-kārantaṃ yathāpāṭhaṃ vattumasakkontehi tehi bhikkhūhi sakabhāsānurūpato ayaṃ siloko kārito bhavissatīti. Evaṃ santepi marammabhāsāya ca-kāranta ña-kārantapadānaṃ sutivisesavasena visuṃ paññāyanato marammadesiyā bhikkhū taṃ silokaṃ anuvattitvā ‘‘buddhaṃ saraṇaṃ gacchāmī’’ti vā ‘‘paṭhamaṃ upatjhaṃ gāhāpetabbo’’ti vā ‘‘hetupatcayo ārammaṇapatcayo’’ti vā vattuṃ na arahanti. Rāmaññadesiyāpi sakabhāsāya visuṃ avijjamānampi ca-kāranta ña-kārantapadaṃ sakabhāsākathanakāleyeva bhāsānurūpaṃ ta-kāranta na-kārantabhāvena kathetabbaṃ, māgadhabhāsākathanakāle pana māgadhabhāsāya ca-kāranta ña-kārantapadānaṃ visuṃ payogadassanato māgadhabhāsānurūpaṃ ca-kāranta ña-kārantapadānaṃ visuṃ sutivasena yathāpāṭhameva kathetabbānīti no mati. Ayamettha āgamacintā.

> Jinasāsanamārabbha, kathāyaṃ kathitā mayā;
> Yuttāyuttaṃ cintayantu, paṇḍitā jinasāvakā.
>
> Yuttāyuttaṃ cintayitvā, yuttañce dhārayantu taṃ;
> Ayuttañce pajahantu, mānadosavivajjitāti.

254. Evaṃ catunnaṃ kammānaṃ sampattivipattiṃ dassetvā idāni tesaṃ kammānaṃ ṭhānappabhedaṃ dassento **‘‘apalokanakammaṃ katamāni pañca ṭhānāni gacchatī’’**tiādimāha. Tattha vinicchayo aṭṭhakathāyaṃ vuttanayeneva veditabbo. Anuttānapadatthameva dassayissāma. **‘‘Etarahi sacepi sāmaṇero’’**tiādīsu buddhādīnaṃ avaṇṇabhāsanampi akappiyādiṃ kappiyādibhāvena dīpanampi diṭṭhivipattiyaṃyeva pavisati, teneva vakkhati ‘‘taṃ laddhiṃ vissajjāpetabbo’’ti. Bhikkhūnampi eseva nayo. **Micchādiṭṭhiko**ti buddhavacanādhippāyaṃ viparītato gaṇhanto, so eva **‘‘antaggāhikāya diṭṭhiyā samannāgato’’**ti vutto. Keci pana ‘‘sassatucchedānaṃ aññataradiṭṭhiyā samannāgato’’ti vadanti, taṃ na yuttaṃ. Sassatucchedagāhassa sāmaṇerānaṃ liṅganāsanāya kāraṇattena heṭṭhā aṭṭhakathāyameva vuttattā idha ca daṇḍakammanāsanāya eva adhippetattā. **Kāyasambhogasāmaggī**ti sahaseyyapaṭiggahaṇādi. **Sorato**ti subhe rato, suṭṭhu oratoti vā **sorato. Nivātavuttī**ti nīcavutti.

Tassāpi dātabboti vijjamānaṃ mukharādibhāvaṃ nissāya appaṭipucchitvāpi paṭiññaṃ aggahetvāpi āpattiṃ anāropetvāpi desitāyapi āpattiyā khuṃsanādito anoramantassa dātabbova. Oramantassa pana khamāpentassa na dātabbo. **Brahmadaṇḍassa dāna**nti kharadaṇḍassa ukkaṭṭhadaṇḍassa dānaṃ. Tajjanīyādikamme hi kate ovādānusāsanippadānapaṭikkhepo natthi, dinnabrahmadaṇḍe pana tasmiṃ saddhiṃ tajjanīyakammādikatehi paṭikkhittampi kātuṃ na vaṭṭati ‘‘neva vattabbo’’tiādinā ālāpasallāpamattassapi na-kārena paṭikkhitattā. Tañhi disvā bhikkhū gīvaṃ parivattetvā olokanamattampi na karonti, evaṃ vivajjetabbaṃ nimmadanakaraṇatthameva tassa daṇḍassa anuññātattā. Teneva channattheropi ukkhepanīyādikammakatopi abhāyitvā brahmadaṇḍe dinne ‘‘saṅghenāhaṃ sabbathā vivajjito’’ti mucchito papati. Yo pana brahmadaṇḍakatena saddhiṃ ñatvā saṃsaṭṭho avivajjetvā viharati, tassa dukkaṭamevāti gahetabbaṃ. Aññathā brahmadaṇḍavidhānassa niratthakatāpasaṅgato. **Tenā**ti brahmadaṇḍakatena. Yathā tajjanīyādikammakatehi, evameva tato adhikampi

saṅghaṃ ārādhentena sammā vattitabbaṃ, tañca ‘‘sorato nivātavuttī’’tiādinā sarūpato dassitameva. Tenāha **‘‘sammā vattitvā khamāpentassa brahmadaṇḍo paṭippassambhetabbo’’**ti. **Paṭisaṅkhā**ti paṭisaṅkhāya, ñāṇena upaparikkhitvā.

Yaṃ taṃ bhagavatā avandiyakammaṃ anuññātanti sambandho. ‘‘Tassa bhikkhuno daṇḍakammaṃ kātu’’nti sāmaññato anuññātappakāraṃ dassetvā puna visesato anuññātappakāraṃ dassetuṃ **‘‘atha kho’’**tiādi pāḷiuddhaṭāti veditabbaṃ. **Imassa apalokanakammassa ṭhānaṃ hotī**ti apalokanakammasāmaññassa pavattiṭṭhānaṃ hoti. Visesabyatirekena avijjamānampi tadaññattha appavattiṃ dassetuṃ visesanissitaṃ viya voharīyati. **‘‘Kammaññeva lakkhaṇa’’**nti iminā osāraṇādivasena gahitāvasesānaṃ sabbesaṃ apalokanakammasāmaññalakkhaṇavasena gahitattā ‘‘kammaññeva lakkhaṇamassāti kammalakkhaṇa’’nti nibbacanaṃ dasseti, idañca vuttāvasesānaṃ kammānaṃ niṭṭhānaṭṭhānaṃ saṅkhārakkhandhadhammāyatanādīni viya vuttāvasesakhandhāyatanānanti daṭṭhabbaṃ. Teneva vakkhati ‘‘ayaṃ panettha pāḷimuttakopi kammalakkhaṇavinicchayo’’tiādi. Yathā cettha, evaṃ upari ñattikammādīsupi kammalakkhaṇaṃ vuttanti veditabbaṃ. Sāratthadīpaniyaṃ (sārattha. ṭī. parivāra 3.495-496) pana ‘‘kammameva lakkhaṇanti **kammalakkhaṇaṃ**. Osāraṇanissāraṇabhaṇḍukammādayo viya kammañca hutvā aññañca nāmaṃ na labhati, kammameva hutvā upalakkhīyatīti kammalakkhaṇanti vuccatī’’ti vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. parivāra 495-496) pana ‘‘imassa apalokanakammassa ṭhānaṃ hotīti evampi apalokanakammaṃ pavattatīti attho. Kammaññeva lakkhaṇanti **kammalakkhaṇaṃ**. Osāraṇanissāraṇabhaṇḍukammādayo viya kammañca hutvā aññañca nāmaṃ na labhati, kammameva hutvā upalakkhīyatīti **kammalakkhaṇaṃ** upanissayo viya. Hetupaccayādilakkhaṇavimutto hi sabbo paccayaviseso tattha saṅgayhatī’’ti vuttaṃ. **Tassa karaṇa**nti avandiyakammassa karaṇavidhānaṃ. **Na vanditabbo**ti, iminā vandantiyā dukkaṭanti dassetīti daṭṭhabbaṃ. Saṅghena kataṃ katikaṃ ñatvā maddanaṃ viya hi saṅghasammutiṃ anādarena atikkamantassa āpatti eva hoti.

255. **Bhikkhusaṅghassapi panetaṃ labbhatiyevā**ti avandiyakammassa upalakkhaṇamattena gahitattā bhikkhusaṅghassapi kammalakkhaṇaṃ labbhati eva. Salākadānaṭṭhānaṃ **salākaggaṃ** nāma, yāgubhattānaṃ bhājanaṭṭhānāni **yāgaggabhattaggāni** nāma. Etesupi hi ṭhānesu sabbo saṅgho uposathe viya sannipatito, kammañca vaggakammaṃ na hoti, ‘‘mayametaṃ na jānimhā’’ti pacchā khīyantāpi na honti, khaṇḍasīmāya pana kate khīyanti. Saṅghikapaccayañhi acchinnacīvarādīnaṃ dātuṃ apalokentehi upacārasīmaṭṭhānaṃ sabbesaṃ anumatiṃ gahetvāva kātabbaṃ. Yo pana visabhāgapuggalo dhammikaṃ apalokanaṃ paṭibāhati, taṃ upāyena bahiupacārasīmagataṃ vā katvā khaṇḍasīmaṃ vā pavisitvā kātuṃ vaṭṭati. Yaṃ sandhāya ‘‘apalokanakammaṃ karotī’’ti sāmaññato dasseti, taṃ apalokanakammaṃ sarūpato dassetuṃ āha **‘‘acchinnacīvaraṃ’’**iccādi. Yadi apaloketvāva cīvaraṃ dātabbaṃ, kiṃ pana appamattakavissajjakasammutiyāti āha **‘‘appamattakavissajjakena panā’’**tiādi. **Nāḷi vā upaḍḍhanāḷi vā**ti divase divase apaloketvā dātabbassa pamāṇadassanaṃ. Tena yāpanamattameva apaloketabbaṃ, na adhikanti dasseti. **Ekadivasaṃyeva vā**tiādi dasavīsatidivasānaṃ ekasmiṃ divaseyeva dātabbaparicchedadassanaṃ. Tena ‘‘yāvajīva’’nti vā ‘‘yāvarogā vuṭṭhahatī’’ti vā evaṃ apaloketuṃ na vaṭṭatīti dasseti. **Iṇapalibodha**nti iṇavatthuṃ dātuṃ vaṭṭatīti sambandho. Tañca iṇāyikehi palibuddhassa lajjīpesalassa sāsanupakārakassa pamāṇayuttameva kappiyabhaṇḍaṃ niyametvā bhikkhūhi apaloketvā dātabbaṃ, na pana sahassaṃ vā satasahassaṃ vā mahāiṇaṃ. Tādisañhi bhikkhācariyavattena sabbehi bhikkhūhi tādisassa bhikkhuno pariyesitvā dātabbaṃ.

‘‘Chattaṃ vā vedikaṃ vāti ettha **vedikā**ti cetiyassa upari caturassacayo vuccati. **Chatta**nti tato uddhaṃ valayāni dassetvā kato aggacayo vuccatī’’ti sāratthadīpaniyaṃ (sārattha. ṭī. parivāra 3.495-496) vuttaṃ. **Cetiyassa upanikkhepato**ti cetiyassa paṭijagganatthāya vaḍḍhiyā payojetvā kappiyakārakehi ṭhapitavatthuto. **Saṅghikenapī**ti na kevalañca tatruppādato paccayadāyakehi catupaccayatthāya saṅghassa dinnavatthunāpīti attho. **Saṅghabhattaṃ kātuṃ na vaṭṭatī**ti mahādānaṃ dadantehipi kariyamānaṃ saṅghabhattaṃ viya kāretuṃ na vaṭṭatīti adhippāyo. **‘‘Yathāsukhaṃ paribhuñjituṃ ruccatī’’**ti vuttattā attano attano paribhogapahonakaṃ appaṃ vā bahuṃ vā gahetabbaṃ, adhikaṃ pana gahetuṃ na labhati.

Uposathadivaseti nidassanamattaṃ, yasmiṃ kismiñci divasepi kataṃ sukatameva hoti. Karontena ‘‘yaṃ imasmiṃ vihāre antosīmāya saṅghasantakaṃ…pe… yathāsukhaṃ paribhuñjituṃ mayhaṃ ruccatī’’ti evaṃ katikā kātabbā. Tathā dvīhi tīhipi ‘‘āyasmantānaṃ ruccatī’’ti vacanameva hettha viseso. **Tesampī**ti rukkhānaṃ. **Sā eva katikā**ti visuṃ katikā na kātabbāti attho.

Tesanti rukkhānaṃ, saṅgho sāmīti sambandho. **Purimavihāre**ti purime yathāsukhaṃ paribhogatthāya katakatike vihāre. **Pariveṇāni katvā jaggantī**ti yattha arakkhiyamāne phalāphalāni rukkhā ca vinassanti, tādisaṃ ṭhānaṃ sandhāya vuttaṃ, tattha saṅghassa katikā na pavattatīti adhippāyo. Yehi pana rukkhabījāni ropetvā ādito paṭṭhāya paṭijaggitā, tepi dasamabhāgaṃ datvā ropakeheva paribhuñjitabbāni. **Tehī**ti jaggitehi.

Tatthāti tasmiṃ vihāre. **Mūle**tiādikāle, pubbeti attho. **Dīghā katikā**ti aparicchinnakālā yathāsukhaṃ paribhogatthāya katikā. **Nikkukkuccenā**ti ‘‘abhājitamida’’nti kukkuccaṃ akatvāti attho. **Khīyanamattameva ta**nti tena khīyanena bahuṃ khādantānaṃ doso natthi attano paribhogappamāṇasseva gahitattā, khīyantepi attano pahonakaṃ gahetvā khāditabbanti adhippāyo.

Gaṇhathāti na vattabbāti tathā vutte teneva bhikkhunā dinnaṃ viya maññeyyuṃ. Taṃ nissāya micchājīvasambhavo hotīti vuttaṃ. Tenāha **‘‘anuvicaritvā’’**tiādi. **Upaḍḍhabhāgo**ti ekassa bhikkhuno paṭivīsato upaḍḍhabhāgo, dentena ca ‘‘ettakaṃ dātuṃ saṅgho anuññāsī’’ti evaṃ attānaṃ parimocetvā yathā te saṅghe eva pasīdanti, evaṃ vatvā dātabbaṃ. **Apaccāsīsantenā**ti gilānagamikissarādīnaṃ anuññātapuggalānampi attano santakaṃ dentena apaccāsīsanteneva dātabbaṃ. Ananuññātapuggalānaṃ pana apaccāsīsantenapi dātuṃ na vaṭṭatīti. Saṅghikameva yathākatikāya dāpetabbaṃ. Attano santakampi paccayadāyakādayo sayameva vissāsena gaṇhanti, na vāretabbā, ‘‘laddhakappiya’’nti tuṇhī bhavitabbaṃ. **Pubbe vuttamevā**ti ‘‘kuddho hi so rukkhepi chindeyyā’’tiādinā tuṇhībhāve kāraṇaṃ pubbe vuttameva, tehi kataanatthābhāvepi kāruññena tuṇhī bhavituṃ vaṭṭati, ‘‘gaṇhathā’’tiādi pana vattuṃ na vaṭṭati.

Garubhaṇḍattā…pe… na dātabbanti jīvarukkhānaṃ ārāmaṭṭhāniyattā dārūnañca gehasambhārānupagatattā ‘‘sabbaṃ tvameva gaṇhāti dātuṃ na vaṭṭatī’’ti vuttaṃ. **Akatāvāsaṃ vā katvā**ti pubbe avijjamānaṃ senāsanaṃ katvā. **Jaggitakāle**ti phalavāre sampatte. **Jagganakāle**ti jaggituṃ āraddhakāle.

256. **Ñattikammaṭṭhānabhede**ti ñattikammassa ṭhānabhede.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Kammākammavinicchayakathālaṅkāro nāma

Tettiṃsatimo paricchedo.

34. Pakiṇṇakavinicchayakathā

Evaṃ kammākammavinicchayakathaṃ kathetvā idāni pakiṇṇakavinicchayakathaṃ kathetuṃ **''idāni pakiṇṇakakathā veditabbā''**tiādimāha. Tattha pakārena kiṇṇāti pakiṇṇā, divāseyyāti kathā viya visuṃ visuṃ appavattitvā ekasmiṃyeva paricchede karaṇavasena pavattā gaṇabhojanakathādayo. **Pakiṇṇakā** sakatthe ka-paccayavasena.

Tatrāyaṃ pakiṇṇakamātikā –

Gaṇabhojanakathā ca, paramparā ca bhojanā;
Anāpucchā paṃsukūlaṃ, tato acchinnacīvaraṃ.

Paṭibhānacittaṃ vippa-katabhojanameva ca;
Uddisantuddisāpentā, tivassantarikā tathā.

Dīghāsanaṃ gilānupa-ṭṭhānaṃ maraṇavaṇṇakaṃ;
Attapātanamappacca-vekkhitvā nisinnaṃ tathā.

Davāya silāviṭṭhanaṃ, dāyāḷimpanakaṃ tathā;
Micchādiṭṭhikulābhataṃ, gopakadānameva ca.

Dhammikāyācanā ceva, uccārādīna chaḍḍanaṃ;
Nhāne rukkhaghaṃsanāni, valikādīna dhāraṇaṃ.

Dīghakesā ādāsādi, naccādyaṅgacchedādi ca;
Patto sabbapaṃsukūlaṃ, parissavana naggiyaṃ.

Gandhapupphaṃ āsittakaṃ, maḷorikekabhājanaṃ;
Celapati pādaghaṃsī, bījanī chattameva ca.

Nakhālomā kāyabandhā, nivāsanapārupanā;
Kāja dantakaṭṭhañceva, rukkhārohanakampi ca.

Chandāropā lokāyatā, khipitaṃ lasuṇaṃ tathā;
Na akkamitabbādīni, avandiyā ca vandiyā.

Vandanākārakathā ca, āsandādikathāpi ca;
Uccāsanamahāsanaṃ, pāsādaparibhogakaṃ.

Upāhanaṃ yānañceva, cīvaraṃ chinnacīvaraṃ;
Akappiyacīvarañca, cīvarassa vicāraṇā.

Daṇḍakathinakañceva, gahapaticīvaraṃ tathā;
Chacīvaraṃ rajanādi, atirekañca cīvaraṃ.

Aṭṭhavaraṃ nisīdanaṃ, adhammakammameva ca;
Okāso saddhādeyyo ca, santaruttarakopi ca.

Cīvaranikkhepo ceva, satthavatthikammaṃ tathā;
Nahāpito dasabhāgo, pātheyyaṃ padesopi ca.

Saṃsaṭṭhaṃ pañcabhesajjaṃ, dutiyaṃ vasā mūlakaṃ;
Piṭṭhaṃ kasāva paṇṇañca, phalañca jatu loṇakaṃ.

Cuṇṇaṃ amanussābādhaṃ, añjanaṃ natthumeva ca;
Dhūmanettaṃ telapākaṃ, sedaṃ lohitamocanaṃ.

Pādabbhañjaṃ gaṇḍābādho, visañca gharadinnako;
Duṭṭhagahaṇiko paṇḍu-rogo chavidosopi ca.

Abhisannadosakāyo, loṇasuvīrako tathā;
Antovutthādikathā ca, uggahitapaṭiggaho.

Tato nihatakathā ca, purebhattapaṭiggaho;

Vanaṭṭhaṃ pokkharaṭṭhañca, tathā akatakappataṃ.

Yāgukathā guḷakathā, mahāpadesameva ca;
Ānisaṃsakathā ceti, pakiṇṇakamhi āgatā.

Gaṇabhojanakathā

1. Tattha gaṇitabbo saṅkhyātabboti gaṇo, yo koci samūho, idha pana catuvaggādigaṇo adhippeto. Bhuñjate bhojanaṃ, byavaharaṇabhāvasaṅkhātā bhojanakiriyā, gaṇassa bhojanaṃ gaṇabhojanaṃ, tasmiṃ. **Gaṇabhojane pācittiyaṃ hotī**ti ettha janakahetumhi bhummavacanaṃ. **Aññatra samayā**ti gilānādisattavidhaṃ samayaṃ ṭhapetvā. Imassa sikkhāpadassa viññattiṃ katvā bhuñjanavatthusmiṃ paññattattā viññattito gaṇabhojanaṃ vatthuvaseneva pākaṭanti taṃ avatvā ''gaṇabhojanaṃ nāma yattha…pe… nimantitā bhuñjantī''ti nimantanavasenevassa padabhājane gaṇabhojanaṃ vuttaṃ. Kiñci pana sikkhāpadaṃ vatthuanurūpampi siyāti ''padabhājane vuttanayeneva gaṇabhojanaṃ hotī''ti kesañci āsaṅkā bhaveyyāti tannivattanatthaṃ **''gaṇabhojanaṃ dvīhi ākārehi pasavatī''**ti vuttaṃ. **Ekato gaṇhantī**ti ettha aññamaññassa dvādasahatthaṃ amuñcitvā ṭhitā ekato gaṇhanti nāmāti gahetabbaṃ. ''Amhākaṃ catunnampi bhattaṃ dehī'ti vā viññāpeyyu''nti vacanato, heṭṭhā ''tvaṃ ekassa bhikkhuno bhattaṃ dehi, tvaṃ dvinnanti evaṃ viññāpetvā''ti vacanato ca attano atthāya aññena viññattampi sādiyantassa gaṇabhojanaṃ hotiyevāti daṭṭhabbaṃ. **Evaṃ viññattito pasavatī**ti ettha viññattiyā sati gaṇantassa ekato hutvā gahaṇe iminā sikkhāpadena āpatti, visuṃ gahaṇe paṇītabhojanasūpodanaviññattīhi āpatti veditabbā.

Pañcannaṃ bhojanānaṃ nāmaṃ gahetvāti ettha ''bhojanaṃ gaṇhathāti vuttepi gaṇabhojanaṃ hotiyevā''ti vadanti. ''Heṭṭhā addhānagamanavatthusmiṃ, nāvābhiruhanavatthusmiñca 'idheva, bhante, bhuñjathā'ti vutte yasmā kukkuccāyantā na paṭiggaṇhiṃsu, tasmā 'bhuñjathā'ti vuttepi gaṇabhojanaṃ hotiyevā''ti tīsupi gaṇṭhipadesu vuttaṃ. ''Pañcannaṃ bhojanānaṃ nāmaṃ gahetvā nimantetī''ti vuttattā pana ''odanaṃ bhuñjathā''ti vā ''bhattaṃ bhuñjathā''ti vā bhojananāmaṃ gahetvāva vutte gaṇabhojanaṃ hoti, na aññathā. ''Idheva, bhante, bhuñjathā''ti etthāpi ''odana''nti vā ''bhatta''nti vā vatvāva te evaṃ nimantesunti gahetabbaṃ. Gaṇavasena vā nimantitattā te bhikkhū apakataññutāya kukkuccāyantā na paṭiggaṇhiṃsūti ayaṃ amhākaṃ khanti, vīmaṃsitvā yuttataraṃ gahetabbaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. pācittiya 2.217-218) pana **''yena kenaci vevacanenā**ti vuttattā 'bhojanaṃ gaṇhathā'tiādisāmaññanāmenapi gaṇabhojanaṃ hoti. Yaṃ pana pāḷiyaṃ addhānagamanādivatthūsu 'idheva bhuñjathā'ti vuttavacanassa kukkuccāyanaṃ, tampi odanādināmaṃ gahetvā vuttattā eva katanti veditabba''nti vuttaṃ.

Kurundīvacane **vicāretī**ti pañcakhaṇḍādivasena saṃvidahati. **Ghaṭṭetī**ti anuvātaṃ chinditvā hatthena, daṇḍakena vā ghaṭṭeti. **Suttaṃ karotī**ti suttaṃ vaṭṭeti. **Valetī**ti daṇḍake vā hatthe vā āvaṭṭeti. ''Abhinavasseva cīvarassa karaṇaṃ idha **cīvarakammaṃ** nāma, purāṇacīvare sūcikammaṃ cīvarakammaṃ nāma na hotī''ti vadanti. Vimativinodaniyaṃ (vi. vi. ṭī. pācittiya 2.217-218) pana **''āgantukapaṭṭa**nti acchinditvā anvādhiṃ āropetvā karaṇacīvaraṃ sandhāya vuttaṃ. **Ṭhapetī**ti ekaṃ antaṃ cīvare bandhanavasena ṭhapeti. **Paccāgataṃ sibbatī**ti tasseva dutiyaantaṃ parivattitvā āhataṃ sibbati. **Āgantukapaṭṭaṃ bandhatī**ti cīvarena laggaṃ karonto punappunaṃ tattha tattha suttena bandhati. **Ghaṭṭetī**ti pamāṇena gahetvā daṇḍādīhi ghaṭṭeti. **Suttaṃ karotī**ti suttaṃ tiguṇādibhāvena vaṭṭeti. **Valetī**ti anekaguṇasuttaṃ hatthena vā cakkadaṇḍena vā vaṭṭeti ekattaṃ karoti. **Parivattanaṃ karotī**ti parivattanadaṇḍayantakaṃ karoti. Yasmiṃ suttaguḷaṃ pavesetvā veḷunāḷikādīsu ṭhapetvā paribbhamāpetvā suttakoṭito paṭṭhāya ākaḍḍhantī''ti vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. pācittiya 209-218) na ''āgantukapaṭṭaṃ moghasuttena sibbitvā ṭhapenti. Tattha anuvāte yathā ekatalaṃ hoti, tathā hatthehi ghaṭṭeti. **Valetī**ti āvaṭṭeti. **Parivattana**nti suttaṃ gaṇhantānaṃ sukhaggahaṇatthaṃ suttaparivattanaṃ karoti, paṭṭaṃ sibbantānaṃ sukhasibbanatthaṃ paṭṭaparivattanañca, navacīvarakārako idhādhippeto, na itaro''ti vuttaṃ.

Animantitacatutthanti animantito catuttho yassa bhikkhucatukkassa, taṃ animantitacatutthaṃ. Evaṃ sesesupi. Tenāha **''pañcannaṃ catukkāna''**nti, ''catutthe āgate na yāpentīti vacanato sace añño koci āgacchanto natthi, cattāroyeva ca tattha nisinnā yāpetuṃ na sakkonti, na vaṭṭatī''ti vadanti. Gaṇabhojanāpattijanakanimantanabhāvato **''akappiyanimantana''**nti vuttaṃ. **Sampavesetvā**ti nisīdāpetvā. **Gaṇo bhijjatī**ti gaṇo āpattiṃ na āpajjatīti adhippāyo. Vimativinodaniyaṃ (vi. vi. ṭī. pācittiya 2.220) pana **''sampavesetvā**ti tehi yojetvā. **Gaṇo bhijjatī**ti nimantitasaṅgho na hotīti attho''ti vuttaṃ.

''Yattha cattāro bhikkhū…pe… bhuñjantī''ti imāya pāḷiyā saṃsandanato **''itaresaṃ pana gaṇapūrako hotī''**ti vuttaṃ. **Avisesenā**ti ''gilāno vā cīvarakārako vā''ti avisesetvā sabbasādhāraṇavacanena. **Tasmā**ti avisesitattā.

Adhivāsetvā gatesūti ettha akappiyanimantanādhivāsanakkhaṇe pubbapayoge dukkaṭampi natthi, viññattito pasavane pana viññattikkhaṇe itarasikkhāpadehi dukkaṭaṃ hotīti gahetabbaṃ. **Bhutvā gatesū**ti ettha āgatesupi bhojanakicce niṭṭhite gaṇhituṃ vaṭṭati. **Tāni ca tehi ekato na gahitānī**ti yehi bhojanehi visaṅketo natthi, tāni bhojanāni tehi bhikkhūhi ekato na gahitāni ekena pacchā gahitattā. **Mahāthere**ti bhikkhū sandhāya vuttaṃ. **Nimantanaṃ sādiyathā**ti nimantanabhattaṃ paṭiggaṇhatha. **Yānī**ti kummāsādīni tehi bhikkhūhi ekena pacchā gahitattā ekato na gahitāni. **Bhattuddesakena paṇḍitena bhavitabbaṃ…pe… mocetabbā**ti etena bhattuddesakena akappiyanimantane sādite sabbesampi sāditaṃ hoti, ekato gaṇhantānaṃ gaṇabhojanāpatti ca hotīti dasseti. Dūtassa dvāre āgantvā puna ''bhattaṃ gaṇhathā''ti vacanabhayena **''gāmadvāre aṭṭhatvā''**ti vuttaṃ. **Tattha tattha gantvā**ti antaravīthiādīsu tattha tattha ṭhitānaṃ santikaṃ gantvā. Bhikkhūnaṃ atthāya gharadvāre ṭhapetvā dīyamānepi eseva nayo. **Nivattathāti vutte pana nivattituṃ vaṭṭatī**ti ''nivattathā''ti vicchinditvā pacchā ''bhattaṃ gaṇhathā''ti vuttattā vaṭṭati.

Paramparabhojanakathā

2. Paramparabhojanakathāyaṃ pana parassa parassa bhojanaṃ **paramparabhojanaṃ**. Kiṃ taṃ? Paṭhamaṃ nimantitabhattaṃ ṭhapetvā aññassa bhojanakiriyā. Paramparabhojanaṃ gaṇabhojanaṃ viya viññattito ca nimantanato ca na pasavatīti āha **''paramparabhojanaṃ panā''**tiādi. **Pana-**saddo visesatthajotako. Vikappanāvaseneva taṃ bhattaṃ asantaṃ nāma hotīti anupaññattivasena vikappanaṃ aṭṭhapetvā yathāpaññattasikkhāpadameva ṭhapitaṃ. Parivāre (pari. 86) pana vikappanāyaṃ anujānanampi anupaññattisadisanti katvā ''catasso anupaññattiyo''ti vuttaṃ, mahāpaccariyādīsu vuttanayaṃ pacchā vadanto pāḷiyā saṃsandanato parammukhāvikappanameva patiṭṭhāpeti. Keci pana ''tadā attano santike ṭhapetvā bhagavantaṃ aññassa abhāvato thero sammukhāvikappanaṃ nākāsi, bhagavatā ca visuṃ sammukhāvikappanā na vuttā, tathāpi sammukhāvikappanāpi vaṭṭatī''ti vadanti. Teneva

mātikāṭṭhakathāyampi (kaṅkhā. aṭṭha. paramparabhojanasikkhāpadavaṇṇanā) ‘‘yo bhikkhu pañcasu sahadhammikesu aññatarassa ‘mayhaṃ bhattapaccāsaṃ tuyhaṃ dammī’ti vā ‘vikappemī’ti vā evaṃ sammukhā vā ‘itthannāmassa dammī’ti vā ‘vikappemī’ti vā evaṃ parammukhā vā paṭhamanimantanaṃ avikappetvā pacchā nimantitakule laddhabhikkhato ekasitthampi ajjhoharati, pācittiya’’nti vuttaṃ.

Pañcahi bhojanehi nimantitassa yena yena paṭhamaṃ nimantito, tassa tassa bhojanato uppaṭipāṭiyā avikappetvā vā parassa parassa bhojanaṃ paramparabhojananti āha **‘‘sace pana mūlanimantanaṃ heṭṭhā hoti, pacchimaṃ pacchimaṃ upari, taṃ uparito paṭṭhāya bhuñjantassa āpattī’’**ti. Hatthaṃ anto pavesetvā sabbaheṭṭhimaṃ gaṇhantassa majjhe ṭhitampi antohatthagataṃ hotīti āha **‘‘hatthaṃ pana…pe… yathā yathā vā bhuñjantassa anāpattī’’**ti. Khīrassa rasassa ca bhattena amissaṃ hutvā upari ṭhitattā **‘‘khīraṃ vā rasaṃ vā pivato anāpattī’’**ti vuttaṃ.

‘‘Mahāupāsakoti gehassāmiko. Mahāaṭṭhakathāyaṃ ‘āpattī’ti vacanena kurundiyaṃ ‘vaṭṭatī’ti vacanaṃ viruddhaṃ viya dissati. Dvinnampi adhippāyo mahāpaccariyaṃ vibhāvito’’ti mahāgaṇṭhipade vuttaṃ.

Sabbe nimantentīti akappiyanimantanavasena nimantenti. ‘‘Paramparabhojanaṃ nāma pañcannaṃ bhojanānaṃ aññatarena bhojanena nimantito, taṃ ṭhapetvā aññaṃ pañcannaṃ bhojanānaṃ aññataraṃ bhojanaṃ bhuñjati, etaṃ paramparabhojanaṃ nāmā’’ti vuttattā satipi bhikkhācariyāya paṭhamaṃ laddhabhāve ‘‘piṇḍāya caritvā laddhaṃ bhattaṃ bhuñjati, āpattī’’ti vuttaṃ.

Vimativinodaniyaṃ (vi. vi. ṭī. pācittiya 2.229) pana **‘‘khīraṃ vā rasaṃ vā**ti pañcabhojanāmissaṃ bhattato upari ṭhitaṃ sandhāya vuttaṃ. Taṅhi abhojanattā uppaṭipāṭiyā pivatopi anāpatti. Tenāha **‘bhuñjantenā’**tiādī’’ti vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. pācittiya 229) pana ‘‘ettha ‘mahāupāsako bhikkhū nimanteti…pe… pacchā laddhaṃ bhattaṃ bhuñjantassa āpatti. Piṇḍāya caritvā laddhabhattaṃ bhuñjati, āpattī’ti aṭṭhakathāyaṃ vacanato, ‘kālasseva piṇḍāya caritvā bhuñjimhā’ti pāḷito, khandhake ‘na ca, bhikkhave, aññatra nimantane aññassa bhojjayāgu paribhuñjitabbā, yo bhuñjeyya, yathādhammo kāretabbo’ti vacanato ca nimantetvā vā pavedetu animantetvā vā, paṭhamagahitanimantitassa bhikkhuno paṭhamanimantanabhojanato aññaṃ yaṃ kiñci parasantakaṃ bhojanaṃ paramparabhojanāpattiṃ karoti. Attano santakaṃ, saṅghagaṇato laddhaṃ vā agahaṭṭhasantakaṃ vaṭṭati, nimantanato paṭhamaṃ nibaddhattā pana niccabhattādiparasantakampi vaṭṭatī’’ti vuttaṃ.

Anāpucchākathā

3. Anāpucchākathāyaṃ **‘‘pakativacanenā**ti ettha yaṃ dvādasahatthabbhantare ṭhitena sotuṃ sakkā bhaveyya, taṃ pakativacanaṃ nāma. **Āpucchitabbo**ti ‘ahaṃ itthannāmassa gharaṃ gacchāmī’ti vā ‘cārittakaṃ āpajjāmī’ti vā īdisena vacanena āpucchitabbo. Sesamettha uttānameva. Pañcannaṃ bhojanānaṃ aññatarena nimantanasādiyanaṃ, santaṃ bhikkhuṃ anāpucchā, bhattiyagharato aññagharappavesanaṃ, majjhanhikānatikkamo, samayassa vā āpadānaṃ vā abhāvoti imāni panettha pañca aṅgānī’’ti sāratthadīpaniyaṃ (sārattha. ṭī. pācittiya 3.298) ettakameva vuttaṃ, vimativinodaniyaṃ (vi. vi. ṭī. pacittiya 2.298) pana **‘‘pariyesitvā ārocanakiccaṃ natthī**ti vuttattā yo apariyesitabbo upasaṅkamituṃ yuttaṭṭhāne dissati, so sacepi pakativacanassa savanūpacāraṃ atikkamma ṭhito, upasaṅkamitvā āpucchitabbo. Tenāha **‘apica…pe… yaṃ passati, so āpucchitabbo’**tiādi. Anāpattivāre cettha antarārāmādīnaññeva vuttattā vihārato gāmavīthiṃ anuññātakāraṇaṃ vinā atikkamantassāpi āpatti hoti, na pana gharūpacāraṃ atikkamantasseva. Yaṃ pana pāḷiyaṃ ‘aññassa gharūpacāraṃ okkamantassa…pe… paṭhamapādaṃ ummāraṃ atikkāmetī’tiādi vuttaṃ, taṃ gāme paviṭṭhaṃ sandhāya vuttaṃ, tathāpi aññassa gharūpacāraṃ anokkamitvā vīthimajjheneva gantvā icchiticchitagharadvārābhimukhe ṭhatvā manusse oloketvā gacchantassapi pācittiyameva. Tattha keci ‘vīthiyaṃ atikkamantassa gharūpacāragaṇanāya āpattiyo’ti vadanti. Aññe pana ‘yāni kulāni uddissa gato, tesaṃ gaṇanāyā’ti. Pañcannaṃ bhojanānaṃ aññatarena nimantanasādiyanaṃ, santaṃ bhikkhuṃ anāpucchanā, bhattiyagharato aññagharūpasaṅkamanaṃ, majjhanhikānatikkamo, samayāpadānaṃ abhāvoti imānettha pañca aṅgānī’’ti. Vikālagāmappavesanepi **‘‘aparikkhittassa gāmassa upacāro adinnādāne vuttanayeneva veditabbo’’**ti iminā dutiyaleḍḍupāto idha upacāroti dasseti. Sesamettha uttānameva. Santaṃ bhikkhuṃ anāpucchanā, anuññātakāraṇābhāvo, vikāle gāmappavesananti imāni panettha tīṇi aṅgāni.

Paṃsukūlakathā

4. Paṃsukūlakathāyaṃ **abhinne sarīre**ti abbhuṇhe allasarīre. ‘‘Abbhuṇhe’’ti imināpi vuttameva pariyāyabhedamantarena vibhāvetuṃ **‘‘allasarīre’’**ti vuttaṃ.

Visabhāgasarīreti itthisarīre. Visabhāgasarīrattā accāsannena na bhavitabbanti āha **‘‘sīse vā’’**tiādi. **Vaṭṭatī**ti visabhāgasarīrepi attanāva vuttavidhiṃ kātuṃ sāṭakañca gahetuṃ vaṭṭati. Keci pana ‘‘kiñcāpi iminā sikkhāpadena anāpatti, itthirūpaṃ pana āmasantassa dukkaṭa’’nti vadanti. **‘‘Yathākammaṃ gato**ti tato petattabhāvato matabhāvaṃ dasseti. **Abbhuṇhe**ti āsannamaraṇatāya sarīrassa uṇhasamaṅgitaṃ dasseti, tenevāha **‘allasarīre’**ti. Kuṇapasabhāvaṃ upagatampi bhinnameva allabhāvato bhinnattā. **Visabhāgasarīre**ti itthisarīre. **‘Sīse vā’**tiādi adhakkhake ubbhajāṇumaṇḍale padese cittavikārappattiṃ sandhāya vuttaṃ, yattha katthaci anāmasantena kataṃ sukatameva. Matasarīrampi hi yena kenaci ākārena sañcicca phusantassa anāmāsadukkaṭamevāti vadanti, taṃ yuttameva. Na hi apārājikavatthukepi cittādiitthirūpe bhavantaṃ dukkaṭaṃ pārājikavatthubhūte matitthisarīre nivattatī’’ti vimativinodaniyaṃ (vi. vi. ṭī. 1.135) vutta.

Imasmiṃ ṭhāne ācariyena avuttāpi paṃsukūlakathā paṃsukūlasāmaññena veditabbā. Sā hi cīvarakkhandhake (mahāva. 340) evaṃ āgatā ‘‘tena kho pana samayena ye te bhikkhū gahapaticīvaraṃ sādiyanti, te kukkuccāyantā paṃsukūlaṃ na sādiyanti ‘ekaṃyeva bhagavatā cīvaraṃ anuññātaṃ, na dve’ti. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, gahapaticīvaraṃ sādiyantena paṃsukūlampi sādiyituṃ, tadubhayenapāhaṃ, bhikkhave, santuṭṭhiṃ vaṇṇemī’’ti. Tattha **‘‘ekaṃyeva bhagavatā cīvaraṃ anuññātaṃ, na dve**ti te ‘kira itarītarena cīvarenā’ti etassa ‘gahapatikena vā paṃsukūlena vā’ti evaṃ atthaṃ sallakkhiṃsu. Tattha pana **itarītarenapī**ti appagghenapi mahagghenapi yena kenacīti attho’’ti aṭṭhakathāyaṃ vutto, tasmā dhutaṅgaṃ asamādiyitvā vinayapaṃsukūlamattasādiyakena bhikkhunā gahapaticīvarampi sāditabbaṃ hoti, paṃsukūladhutaṅgadharassa pana gahapaticīvaraṃ na vaṭṭati ‘‘gahapaticīvaraṃ paṭikkhipāmi, paṃsukūlikaṅgaṃ samādiyāmī’’ti samādānatoti daṭṭhabbaṃ.

Tena kho pana samayena sambahulā bhikkhū kosalesu janapadesu addhānamaggappaṭipannā honti. Ekacce bhikkhū susānaṃ

okkamiṃsu paṃsukūlāya, ekacce bhikkhū nāgamesuṃ. Ye te bhikkhū susānaṃ okkamiṃsu paṃsukūlāya, te paṃsukūlāni labhiṃsu. Ye te bhikkhū nāgamesuṃ, te evamāhaṃsu ''amhākampi, āvuso, bhāgaṃ dethā''ti. Te evamāhaṃsu ''na mayaṃ, āvuso, tumhākaṃ bhāgaṃ dassāma, kissa tumhe nāgamitthā''ti. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, nāgamentānaṃ nākāmā bhāgaṃ dātunti. Tattha **nāgamesu**nti yāva te susānato āgacchanti, tāva te na acchiṃsu, pakkamiṃsuyeva. **Nākāmā bhāgaṃ dātu**nti na anicchāya dātuṃ. Yadi pana icchanti, dātabbo.

Tena kho pana samayena sambahulā bhikkhū kosalesu janapadesu addhānamaggappaṭipannā honti. Ekacce bhikkhū susānaṃ okkamiṃsu paṃsukūlāya, ekacce bhikkhū āgamesuṃ. Ye te bhikkhū susānaṃ okkamiṃsu paṃsukūlāya, te paṃsukūlāni labhiṃsu. Ye te bhikkhū āgamesuṃ, te evamāhaṃsu ''amhākampi, āvusā,e bhāgaṃ dethā''ti. Te evamāhaṃsu ''na mayaṃ, āvuso, tumhākaṃ bhāgaṃ dassāma, kissa tumhe na okkamitthā''ti. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, āgamentānaṃ akāmā bhāgaṃ dātunti.

Tena kho pana samayena sambahulā bhikkhū kosalesu janapadesu addhānamaggappaṭipannā honti. Ekacce bhikkhū paṭhamaṃ susānaṃ okkamiṃsu paṃsukūlāya, ekacce bhikkhū pacchā okkamiṃsu. Ye te bhikkhū paṭhamaṃ susānaṃ okkamiṃsu paṃsukūlāya, te paṃsukūlāni labhiṃsu. Ye te bhikkhū pacchā okkamiṃsu, te na labhiṃsu. Te evamāhaṃsu ''amhākampi, āvuso, bhāgaṃ dethā''ti. Te evamāhaṃsu ''na mayaṃ, āvuso, tumhākaṃ bhāgaṃ dassāma, kissa tumhe pacchā okkamitthā''ti. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, pacchā okkantānaṃ nākāmā bhāgaṃ dātunti.

Tena kho pana samayena sambahulā bhikkhū kosalesu janapadesu addhānamaggappaṭipannā honti. Te sadisā susānaṃ okkamiṃsu paṃsukūlāya. Ekacce bhikkhū paṃsukūlāni labhiṃsu, ekacce bhikkhū na labhiṃsu. Ye te bhikkhū na labhiṃsu, te evamāhaṃsu ''amhākampi, āvuso, bhāgaṃ dethā''ti. Te evamāhaṃsu ''na mayaṃ, āvuso, tumhākaṃ bhāgaṃ dassāma, kissa tumhe na labhitthā''ti. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, sadisānaṃ okkantānaṃ akāmā bhāgaṃ dātunti.

Tattha **āgamesu**nti upacāre acchiṃsu. Tenāha bhagavā ''anujānāmi, bhikkhave, āgamentānaṃ akāmā bhāgaṃ dātu''nti. **Upacāre**ti susānassa āsannappadese. Yadi pana manussā ''idhāgatā eva gaṇhantū''ti denti, saññāṇaṃ vā katvā gacchanti ''sampattā gaṇhantū''ti. Sampattānaṃ sabbesampi pāpuṇāti. Sace chaḍḍetvā gatā, yena gahitaṃ, so eva sāmī. **Sadisā susānaṃ okkamiṃsū**ti sabbe samaṃ okkamiṃsu, ekadisāya vā okkamiṃsūtipi attho.

Tena kho pana samayena sambahulā bhikkhū kosalesu janapadesu addhānamaggappaṭipannā honti. Te katikaṃ katvā susānaṃ okkamiṃsu paṃsukūlāya. Ekacce bhikkhū paṃsukūlāni labhiṃsu, ekacce bhikkhū na labhiṃsu. Ye te bhikkhū na labhiṃsu, te evamāhaṃsu ''amhākampi, āvuso, bhāgaṃ dethā''ti. Te evamāhaṃsu ''na mayaṃ, āvuso, tumhākaṃ bhāgaṃ dassāma, kissa tumhe na labhitthā''ti. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, katikaṃ katvā okkantānaṃ akāmā bhāgaṃ dātunti. Tattha **te katikaṃ katvā**ti ''laddhaṃ paṃsukūlaṃ sabbe bhājetvā gaṇhissāmā''ti bahimeva katikaṃ katvā. **Chaḍḍetvā gatā**ti kiñci avatvāyeva chaḍḍetvā gatā. Etena ''bhikkhū gaṇhantū''ti chaḍḍite eva akāmā bhāgadānaṃ vihitaṃ, kevalaṃ chaḍḍite pana katikāya asati ekato bahūsu paviṭṭhesu yena gahitaṃ, tena akāmā bhāgo na dātabboti dasseti. Samānā disā puratthimādibhedā etesanti sadisāti āha **''ekadisāya vā okkamiṃsū''**ti.

Acchinnacīvarakathā

5. Acchinnacīvarakathāyaṃ **anupubbakathā**ti anupubbena vinicchayakathā. Sesaparikkhārānaṃ saddhivihārikehi gahitattā nivāsanapārupanameva avasiṭṭhanti āha **''nivāsanapārupanamattaṃyeva haritvā''**ti. Saddhivihārikānaṃ tāva āgamanassa vā anāgamanassa vā ajānanatāya vuttaṃ **''therehi neva tāva…pe… bhuñjitabba''**nti. **Paresampi atthāya labhantī**ti attano cīvaraṃ dadamānā sayaṃ sākhābhaṅgena paṭicchādentīti tesaṃ atthāyapi bhañjituṃ labhanti. ''Tiṇena vā paṇṇena vā paṭicchādetvā āgantabba''nti vacanato īdisesu bhūtagāmapātabyatāpi anuññātāyeva hotīti āha **''neva bhūtagāmapātabyatāya pācittiyaṃ hotī''**ti. **Na tesaṃ dhāraṇe dukkaṭa**nti tesaṃ titthiyadhajānaṃ dhāraṇepi dukkaṭaṃ natthi.

Yāni ca nesaṃ vatthāni dentīti sambandho. Therānaṃ sayameva dinnattā vuttaṃ **''acchinnacīvaraṭṭhāne ṭhitattā''**ti. Yadi laddhiṃ gaṇhāti, titthiyapakkantako nāma hoti. Tasmā vuttaṃ **''laddhiṃ aggahetvā''**ti. ''No ce hoti, saṅghassa vihāracīvaraṃ vā…pe… āpatti dukkaṭassā''ti iminā antarāmagge paviṭṭhavihārato nikkhamitvā aññattha attano abhirucitaṭṭhānaṃ gacchantassa dukkaṭaṃ vuttaṃ, iminā ca ''yaṃ āvāsaṃ paṭhamaṃ upagacchatī''ti vuttaṃ antarāmagge ṭhitavihārampi sace naggo hutvā gacchati, dukkaṭamevāti veditabbaṃ. Yadi evaṃ tattha kasmā na vuttanti ce? Anokāsattā. Tattha hi ''anujānāmi, bhikkhave, acchinnacīvarassa vā…pe… cīvaraṃ viññāpetu''nti iminā sambandhena saṅghikampi cīvaraṃ nivāsetuṃ pārupituñca anujānanto ''yaṃ āvāsaṃ paṭhamaṃ…pe… gahetvā pārupitu''nti āha, tasmā tattha anokāsattā dukkaṭaṃ na vuttaṃ.

Vihāracīvaranti senāsanacīvaraṃ. **Cimilikāhī**ti paṭapilotikāhi. **Tassa uparī**ti bhūmattharaṇassa upari. **Videsagatenā**ti aññaṃ cīvaraṃ alabhitvā videsagatena. **Ekasmiṃ…pe… ṭhapetabba**nti ettha sesena gahetvā āgatattā ṭhapentena ca saṅghikaparibhogavaseneva ṭhapitattā aññasmiṃ senāsane niyamitampi aññattha ṭhapetuṃ vaṭṭatīti vadanti. **Paribhogenevā**ti aññaṃ cīvaraṃ alabhitvā paribhuñjanena.

Paribhogajiṇṇanti yathā tena cīvarena sarīraṃ paṭicchādetuṃ na sakkā, evaṃ jiṇṇaṃ. **Kappiyavohārenā**ti kayavikkayāpattito mocanatthaṃ vuttaṃ. ''Viññāpentassā''ti imasseva atthaṃ vibhāveti **''cetāpentassa parivattāpentassā''**ti. Attano dhanena hi viññāpanaṃ nāma parivattanamevāti adhippāyo. Saṅghavasena pavāritānaṃ viññāpane vattaṃ dasseti **''pamāṇameva vaṭṭatī''**ti. Saṅghavasena hi pavārite sabbesaṃ sādhāraṇattā adhikaṃ viññāpetuṃ na vaṭṭati. **Yaṃ yaṃ pavāretī**ti yaṃ yaṃ cīvarādiṃ dassāmīti pavāreti. **Viññāpanakiccaṃ natthī**ti vinā viññattiyā dīyamānattā viññāpetvā kiṃ karissatīti adhippāyo. **Aññassatthāyā**ti etthapi ''ñātakānaṃ pavāritāna''nti idaṃ anuvattatiyevāti āha **''attano ñātakapavārite''**tiādi. Vikappanupagacīvaratā, samayābhāvo, aññātakaviññatti, tāya ca paṭilābhoti imānettha cattāri aṅgāni.

Vimativinodaniyaṃ (vi. vi. ṭī. 1.515) pana pāḷiyaṃ **dhammanimantanā**ti samaṇesu vattabbācāradhammamattavasena nimantanā, dātukāmatāya katanimantanā na hotīti attho. Teneva ''viññāpessatī''ti vuttaṃ. Aññātakaappavāritato hi viññatti nāma hoti.

''Tiṇena vā paṇṇena vā paṭicchādetvā āgantabba''nti iminā bhūtagāmavikopanaṃ anuññātanti āha **''nevabhūtagāmapātabyatāyā''**tiādi. Paṭhamaṃ suddhacittena liṅgaṃ gahetvā pacchā laddhiṃ gaṇhantopi titthiyapakkantako evāti āha **''nivāsetvāpi laddhi na gahetabbā''**ti.

Yaṃ āvāsaṃ paṭhamaṃ upagacchatīti etthapi vihāracīvarādiatthāya pavisantenapi tiṇādīhi paṭicchādetvāva gantabbaṃ, ''na tveva naggena āgantabba''nti sāmaññato dukkaṭassa vuttattā. **Cimilikāhī**ti paṭapilotikāhi. **Paribhogenevā**ti aññaṃ cīvaraṃ alabhitvā paribhuñjanena. **Paribhogajiṇṇa**nti yathā taṃ cīvaraṃ paribhuñjiyamānaṃ obhaggavibhaggatāya asāruppaṃ hoti, evaṃ jiṇṇaṃ.

Aññassatthāyāti etthapi ''ñātakānaṃ pavāritāna''nti idaṃ anuvattatevāti āha **''attano ñātakapavārite''**tiādi. Idha pana aññassa acchinnanaṭṭhacīvarassa atthāya aññātakaappavārite viññāpentassa nissaggiyena anāpattīti attho gahetabbo, itarathā ''ñātakānaṃ pavāritāna''nti iminā viseso na bhaveyya, teneva anantarasikkhāpade vakkhati ''aṭṭhakathāsu (pārā. aṭṭha. 2.526) pana ñātakapavāritaṭṭhāne…pe… pamāṇameva vaṭṭatīti vuttaṃ, taṃ pāḷiyā na sametī''ti ca ''yasmā panidaṃ sikkhāpadaṃ aññassatthāya viññāpanavatthusmiṃyeva paññattaṃ, tasmā idha 'aññassatthāyā'ti na vutta''nti ca. Vikappanupagacīvaratā, samayābhāvo, aññātakaviññatti, tāya ca paṭilābhoti imānettha cattāri aṅgāni.

''Tañce aññātako gahapati vā gahapatānī vā bahūhi cīvarehi abhihaṭṭhuṃ pavāreyya, santaruttaraparamaṃ tena bhikkhunā tato cīvaraṃ sāditabbaṃ, tato ce uttari sādiyeyya, nissaggiyaṃ pācittiya''nti imasmiṃ taduttarisikkhāpade (pārā. 523) **abhihaṭṭhu**nti ettha **abhī**ti upasaggo, haritunti attho, gaṇhitunti vuttaṃ hoti. **Pavāreyyā**ti icchāpeyya, icchaṃ ruciṃ uppādeyya vadeyya nimanteyyāti attho. Abhihaṭṭhuṃ pavārentena pana yathā vattabbaṃ. Taṃ ākāraṃ dassetuṃ ''yāvattakaṃ icchasi, tāvattakaṃ gaṇhāhī''ti evamassa padabhājanaṃ vuttaṃ. Atha vā yathā ''nekkhammaṃ daṭṭhu khemato''ti ettha disvāti attho, evamidhapi **abhihaṭṭhuṃ pavāreyyā**ti abhiharitvā pavāreyyāti attho. Tattha kāyābhihāro vācābhihāroti duvidho abhihāro. Kāyena vā hi vatthādīni abhiharitvā pādamūle ṭhapetvā ''yattakaṃ icchasi, tattakaṃ gaṇhāhī''ti vadanto pavāreyya, vācāya vā ''amhākaṃ dussakoṭṭhāgāraṃ paripuṇṇaṃ, yattakaṃ icchasi, tattakaṃ gaṇhāhī''ti vadanto pavāreyya, tadubhayampi ekajjhaṃ katvā ''abhihaṭṭhuṃ pavāreyyā''ti vuttaṃ.

Santaruttaraparamanti saantaraṃ uttaraṃ paramaṃ assa cīvarassāti santaruttaraparamaṃ, nivāsanena saddhiṃ pārupanaṃ ukkaṭṭhaparicchedo assāti vuttaṃ hoti. **Tato cīvaraṃ sāditabba**nti tato abhihaṭacīvarato ettakaṃ cīvaraṃ gahetabbaṃ, na ito paranti attho. Yasmā pana acchinnasabbacīvarena tecīvarikeneva bhikkhunā evaṃ paṭipajjitabbaṃ, aññena aññathāpi, tasmā taṃ vibhāgaṃ dassetuṃ ''sace tīṇi naṭṭhāni hontī''tiādinā nayenassa padabhājanaṃ vuttaṃ.

Tatrāyaṃ vinicchayo – yassa tīṇi naṭṭhāni, tena dve sāditabbāni, ekaṃ nivāsetvā ekaṃ pārupitvā aññaṃ sabhāgaṭṭhānato pariyesissati. Yassa dve naṭṭhāni, tena ekaṃ sāditabbaṃ. Sace pakatiyāva santaruttarena carati, dve sāditabbāni, evaṃ ekaṃ sādiyanteneva samo bhavissati. Yassa tīsu ekaṃ naṭṭhaṃ, na sāditabbaṃ. Yassa pana dvīsu ekaṃ naṭṭhaṃ, ekaṃ sāditabbaṃ. Yassa ekaṃyeva hoti, tañca naṭṭhaṃ, dve sāditabbāni. Bhikkhuniyā pana pañcasupi naṭṭhesu dve sāditabbāni, catūsu naṭṭhesu ekaṃ sāditabbaṃ, tīsu naṭṭhesu kiñci na sāditabbaṃ, ko pana vādo dvīsu vā ekasmiṃ vā. Yena kenaci hi santaruttaraparamatāya ṭhātabbaṃ, tato uttari na labbhatīti idamettha lakkhaṇaṃ.

Sesakaṃ āharissāmīti dve cīvarāni katvā sesaṃ puna āharissāmīti attho. **Na acchinnakāraṇā**ti bāhusaccādiguṇavasena denti. **Ñātakāna**ntiādīsu ñātakānaṃ dentānaṃ sādiyantassa, pavāritānaṃ dentānaṃ sādiyantassa, attano dhanena sādiyantassa anāpattīti attho. Aṭṭhakathāsu pana ''ñātakapavāritaṭṭhāne pakatiyā bahumpi vaṭṭati, acchinnakāraṇā pamāṇameva vaṭṭatī''ti vuttaṃ, taṃ pāḷiyā na sameti. Yasmā panidaṃ sikkhāpadaṃ aññassatthāya viññāpanavatthusmiṃyeva paññattaṃ, tasmā idha ''aññassatthāyā''ti na vuttaṃ. Sesaṃ uttānatthameva. Samuṭṭhānādīsu idampi chasamuṭṭhānaṃ, kiriyaṃ, nosaññāvimokkhaṃ, acittakaṃ, paṇṇattivajjaṃ, kāyakammavacīkammaṃ, ticittaṃ, tivedananti.

Sattame pāḷiyaṃ **paggāhikasāla**nti dussavāṇijakānaṃ āpaṇaṃ, ''paggāhitasāla''ntipi paṭhanti. **Abhīti upasaggo**ti tassa visesatthābhāvaṃ dasseti. Tenāha **''haritunti attho''**ti. Varasaddassa icchāyaṃ vattamānattā āha **''icchāpeyyā''**ti. **Daṭṭhu khemato**ti ettha gāthābandhavasena anunāsikalopo daṭṭhabbo. **Saantara**nti antaravāsakasahitaṃ. **Uttara**nti uttarāsaṅgaṃ. **Assa cīvarassā**ti sāditabbacīvarassa. **Acchinnasabbacīvarenā**ti acchinnāni sabbāni tīṇi cīvarāni assāti acchinnasabbacīvaro, tenāti attho. Yassa hi acchindanasamaye tīṇi cīvarāni sannihitāni honti, tāni sabbāni acchinnānīti so ''acchinnasabbacīvaro''ti vuccati. Teneva **''acchinnasabbacīvarena tecīvarikenā''**ti vuttaṃ. **Tecīvarikenā**ti hi acchindanasamaye ticīvarassa sannihitabhāvaṃ sandhāya vuttaṃ, na pana vinaye tecīvarikābhāvaṃ, dhutaṅgatecīvarikabhāvaṃ vā sandhāya. **Evaṃ paṭipajjitabba**nti ''santaruttaraparamaṃ tena bhikkhunā tato cīvaraṃ sāditabba''nti vuttavidhinā paṭipajjitabbaṃ. **Aññenā**ti acchinnaasabbacīvarena. Yassa tīsu cīvaresu ekaṃ vā dve vā cīvarāni acchinnāni honti, tenāti attho. **Aññathāpī**ti ''santaruttaraparama''nti vuttavidhānato aññathāpi. Yassa hi tīsu dve cīvarāni acchinnāni honti, ekaṃ sāditabbaṃ, ekasmiṃ acchinne na sāditabbanti na tassa santaruttaraparamasādiyanaṃ sambhavati. Ayameva ca attho padabhājanena vibhāvito. Tenāha **''taṃ vibhāgaṃ dassetu''**nti.

Keci pana ''tecīvarikenāti vuttattā ticīvaraṃ parikkhāracoḷavasena adhiṭṭhahitvā paribhuñjato tasmiṃ naṭṭhe bahūnipi gahetuṃ labhatī''ti vadanti, taṃ na gahetabbaṃ. Padabhājanassa hi adhippāyaṃ dassentena yasmā pana ''acchinnasabbacīvarena…pe… taṃ vibhāgaṃ dassetu''nti vuttaṃ, padabhājane ca na tādiso attho upalabbhati, tasmā taṃ na gahetabbameva. Yampi mātikāṭṭhakathāyaṃ (kaṅkhā. aṭṭha. tatuttarisikkhāpadavaṇṇanā) vuttaṃ ''yassa adhiṭṭhitaticīvarassa tīṇi naṭṭhānī''ti, tatthapi adhiṭṭhitaggahaṇaṃ sarūpakathanamattanti gahetabbaṃ, na pana ticīvarādhiṭṭhānena adhiṭṭhitacīvarassevāti evamattho gahetabbo pāḷiyaṃ aṭṭhakathāyañca tathā atthassāsambhavato. Na hi ticīvarādhiṭṭhānena adhiṭṭhitacīvarasseva idaṃ sikkhāpadaṃ paññattanti sakkā viññātuṃ. Purimasikkhāpadena hi acchinnacīvarassa aññātakaviññattiyā anuññātattā pamāṇaṃ ajānitvā viññāpanavatthusmiṃ pamāṇato sādiyanaṃ anujānantena bhagavatā idaṃ sikkhāpadaṃ paññattaṃ, tasmā parikkhāracoḷikassa bahumpi sāditumṃ vaṭṭatīti ayamattho neva pāḷiyā sameti, na ca bhagavato adhippāyaṃ anulometi.

Yassa tīṇi naṭṭhāni, tena dve sāditabbānīti ettha yassa ticīvarato adhikampi cīvaraṃ aññattha ṭhitaṃ atthi, tadā tassa cīvarassa alabbhanīyabhāvato tenapi sāditumṃ vaṭṭatīti veditabbaṃ. **Pakatiyāva santaruttarena caratī**ti sāsaṅkasikkhāpadavasena vā avippavāsasammutivasena vā tatiyassa alābhena vā carati. ''Dve naṭṭhānī''ti adhikārattā vuttaṃ **''dve sāditabbānī''**ti. **Ekaṃ**

sādiyanteneva samo bhavissatīti tiṇṇaṃ cīvarānaṃ dvīsu naṭṭhesu ekaṃ sādiyantena samo bhavissati ubhinnampi santaruttaraparamatāya avaṭṭhānato. **Yassa ekaṃyeva hotī**ti aññena kenaci kāraṇena vinaṭṭhasesacīvaraṃ sandhāya vuttaṃ.

''Sesakaṃ tumheva hotūti dentī''ti vuttattā ''pamāṇayuttaṃ gaṇhissāma, sesakaṃ āharissāmā''ti vatvā gahetvā gamanasamayepi ''sesakampi tumhākaṃyeva hotū''ti vadanti, laddhakappiyameva. **Pavāritāna**nti acchinnakālato pubbeyeva pavāritānaṃ. **Pāḷiyā na sametī**ti santaruttaraparamato uttari sādiyane anāpattidassanatthaṃ ''anāpatti ñātakānaṃ pavāritāna''nti vuttattā na sameti. Santaruttaraparamaṃ sādiyantassa hi āpattippasaṅgoyeva natthi, sati ca sikkhāpadena āpattippasaṅge anāpatti yuttā dassetunti adhippāyo. Keci pana **''pamāṇameva vaṭṭatī**ti idaṃ sallekhadassanatthaṃ vutta''nti vadanti.

Yasmā panidaṃ…pe… na vuttanti etthāyamadhippāyo – ''aññassatthāyā''ti vuccamāne aññesaṃ atthāya pamāṇaṃ atikkamitvāpi gaṇhituṃ vaṭṭatīti āpajjati, tañca aññassatthāya viññāpanavatthusmiṃ paññattattā vatthunā saṃsandiyamānaṃ na sameti. Na hi yaṃ vatthuṃ nissāya sikkhāpadaṃ paññattaṃ, tasmiṃyeva anāpattivacanaṃ yuttanti. Gaṇṭhipadesu pana tīsupi ''imassa sikkhāpadassa attano sādiyanapaṭibaddhatāvasena pavattattā 'aññassatthāyā'ti vattuṃ okāsoyeva natthi, tasmā na vutta''nti kathitaṃ. Idha ''aññassatthāyā''ti avuttattā aññesaṃ atthāya ñātakapavāritesu adhikaṃ viññāpentassa āpattīti ce? Na, tattha purimasikkhāpadeneva anāpattisiddhito. Tatuttaritā, acchinnādikāraṇatā, aññātakaviññatti, tāya ca paṭilābhoti imānettha cattāri aṅgāni.

Vimativinodaniyaṃ (vi. vi. ṭī. 1.522-524) pana ''pāḷiyaṃ **paggāhikasāla**nti dussāpaṇaṃ. Tañhi vāṇijakehi dussāni paggahetvā dassanaṭṭhānatāya 'paggāhikasālā'ti vuccati. **Assa cīvarassā**ti sāditabbacīvarassa. **Tecīvarikenā**ti iminā acchinnaticīvarato aññassa vihārādīsu nihitassa cīvarassa abhāvaṃ dasseti. Yadi bhaveyya, viññāpetuṃ na vaṭṭeyya, tāvakālikaṃ nivāsetvā attano cīvaraṃ gahetabbaṃ. Tāvakālikampi alabhantassa bhūtagāmavikopanaṃ katvā tiṇapaṇṇehi chadanaṃ viya viññāpanampi vaṭṭati eva. **Aññenā**ti acchinnaasabbacīvarena. 'Dve naṭṭhānī'ti adhikārato vuttaṃ **'dve sāditabbānī'**ti. **Pāḷiyā na sametī**ti 'anāpatti ñātakānaṃ pavāritāna'nti (pārā. 526) imāya pāḷiyā na sameti tatuttari viññāpanaāpattippasaṅge eva vuttattā. **Aññassatthāyāti na vutta**nti idaṃ aññassatthāya tatuttari viññāpane nissaggiyaṃ pācittiyaṃ hotīti imamatthaṃ dīpeti. Tañca pācittiyaṃ yesaṃ atthāya viññāpeti, tesaṃ vā siyā viññāpakasseva vā, na tāva tesaṃ, tehi aviññāpitattā, nāpi viññāpakassa, attānaṃ uddissa aviññattattā. Tasmā aññassatthāya viññāpentassapi nissaggiyaṃ pācittiyaṃ na dissati. Pāḷiyaṃ pana imassa sikkhāpadassa attano sādiyanapaṭibaddhatāvasena pavattattā 'aññassatthāyā'ti anāpattivāre na vuttanti vadanti, tañca yuttaṃ viya dissati, vīmaṃsitvā gahetabbaṃ. Tatuttaricīvaratā, acchinnādikāraṇatā, aññātakaviññatti, tāya ca paṭilābhoti imānettha cattāri aṅgānī''ti.

Idaṃ tatuttarisikkhāpadavinicchayaṃ ācariyena avuttampi acchinnacīvarādhikāreyeva pavattattā amhehi gahitaṃ, aññātakaviññattisikkhāpadassa samayesu acchinnacīvarakāle aññātakānaṃ viññāpetabbabhāvo bhagavatā vutto, tehi dinnacīvarassa mattaso gahitabhāvo tatuttarisikkhāpadena vutto. Tasmā acchinnacīvaraadhikāroyeva hotīti.

Cīvaraacchindanavinicchayakathā

Ito paraṃ acchindanasāmaññena cīvaraacchindanavinicchayaṃ vakkhāma – tattha **yampi tyāha**nti yampi te ahaṃ. So kira ''mama pattacīvaraupāhanapaccattharaṇāni vahanto mayā saddhiṃ cārikaṃ pakkamissatī''ti adāsi. Tenevamāha ''mayā saddhiṃ janapadacārikaṃ pakkamissatī''ti. **Acchindī**ti balakkārena aggahesi, sakasaññāya gahitattā panassa pārājikaṃ natthi, kilametvā gahitattā āpatti paññattā.

Sayaṃ acchindati, nissaggiyaṃ pācittiyanti ekaṃ cīvaraṃ ekābaddhāni ca bahūni acchindato ekā āpatti, ekato abaddhāni visuṃ visuṃ ṭhitāni bahūni acchindato, ''saṅghāṭiṃ āhara, uttarāsaṅgaṃ āharā''ti evaṃ āharāpayato ca vatthugaṇanāya āpattiyo. ''Mayā dinnāni sabbāni āharā''ti vadatopi ekavacaneneva sambahulā āpattiyo.

Aññaṃ āṇāpeti, āpatti dukkaṭassāti ''cīvaraṃ gaṇhā''ti āṇāpeti, ekaṃ dukkaṭaṃ. Āṇatto bahūni gaṇhāti, ekaṃ pācittiyaṃ. ''Saṅghāṭiṃ gaṇha, uttarāsaṅgaṃ gaṇhā''ti vadato vācāya vācāya dukkaṭaṃ. ''Mayā dinnāni sabbāni gaṇhā''ti vadato ekavācāya sambahulā āpattiyo.

Aññaṃ parikkhāranti vikappanupagapacchimaṃ cīvaraṃ ṭhapetvā yaṃ kiñci antamaso sūcimpi. Veṭhetvā ṭhapitasūcīsupi vatthugaṇanāya dukkaṭāni. Sithilaveṭhitāsu evaṃ. Gāḷhaṃ katvā baddhāsu pana ekameva dukkaṭanti mahāpaccariyaṃ vuttaṃ. Sūcighare pakkhittāsupi eseva nayo. Thavikāya pakkhipitvā sithilabaddhagāḷhabaddhesu tikaṭukādīsu bhesajjesupi eseva nayo.

So vā detīti ''bhante, tumhākaṃyeva idaṃ sāruppa''nti evaṃ vā deti. Atha vā pana ''āvuso, mayaṃ tuyhaṃ 'vattapaṭipattiṃ karissati, amhākaṃ santike upajjhaṃ gaṇhissati, dhammaṃ pariyāpuṇissatī'ti cīvaraṃ adamhā, sodāni tvaṃ na vattaṃ karosi, na upajjhaṃ gaṇhāsi, na dhammaṃ pariyāpuṇāsī''ti evamādīhi vutto ''bhante, cīvaratthāya maññe bhaṇatha, idaṃ vo cīvara''nti deti, evampi so vā deti. Disāpakkantaṃ vā pana daharaṃ ''nivattetha na''nti bhaṇati, so na nivattati. ''Cīvaraṃ gahetvā rundhathā''ti evaṃ ce nivattati, sādhu. Sace ''pattacīvaratthāya maññe tumhe bhaṇatha, gaṇhatha na''nti deti, evampi soyeva deti. Vibbhantaṃ vā disvā ''mayaṃ tuyhaṃ 'vattaṃ karissatī'ti pattacīvaraṃ adamhā, sodāni tvaṃ vibbhamitvā carasī''ti vadati, itaro ''gaṇhatha tumhākaṃ pattacīvara''nti deti, evampi so vā deti. ''Mama santike upajjhaṃ gaṇhantasseva te demi, aññattha gaṇhantassa na demi. Vattaṃ karontasseva demi, akarontassa na demi. Dhammaṃ pariyāpuṇantasseva demi, apariyāpuṇantassa na demi. Avibbhamantasseva demi, vibbhamantassa na demī''ti evaṃ pana dātuṃ na vaṭṭati, dadato dukkaṭaṃ, āharāpetuṃ pana vaṭṭati. Cajitvā dinnaṃ acchinditvā gaṇhanto bhaṇḍagghena kāretabbo. Sesamettha uttānameva. Ayaṃ samantapāsādikato uddhaṭavinicchayo.

Yampi tyāhanti ettha **ya**nti kāraṇavacanaṃ, tasmā evamettha sambandho veditabbo – ''mayā saddhiṃ janapadacārikaṃ pakkamissatīti yaṃ kāraṇaṃ nissāya ahaṃ te, āvuso, cīvaraṃ adāsiṃ, taṃ na karosī''ti kupito anattamano acchindīti. **Ya**nti vā cīvaraṃ parāmasati. Tattha ''mayā saddhiṃ janapadacārikaṃ pakkamissatīti yampi te ahaṃ cīvaraṃ adāsiṃ, taṃ cīvaraṃ gaṇhissāmī''ti kupito anattamano acchindīti sambandhitabbaṃ.

Āṇatto bahūni gaṇhāti, ekaṃ pācittiyanti ''cīvaraṃ gaṇhā''ti āṇattiyā ekacīvaravisayattā ekameva pācittiyaṃ. **Vācāya vācāya dukkaṭa**nti ettha acchinnesu vatthugaṇanāya pācittiyāni. **Ekavācāya sambahulā āpattiyo**ti idaṃ acchinnesu vatthugaṇanāya āpajjitabbaṃ

pācittiyāpattiṃ sandhāya vuttaṃ, āṇattiyā āpajjitabbaṃ pana dukkaṭaṃ ekameva.

Evanti iminā ''vatthugaṇanāya dukkaṭānī''ti idaṃ parāmasati. **Eseva nayo**ti sithilaṃ gāḷhañca pakkhittāsu āpattiyā bahuttaṃ ekattañca atidisati.

Āvuso mayantiādīsu gaṇhitukāmatāya evaṃ vuttepi teneva dinnattā anāpatti. **Amhākaṃ santike upajjhaṃ gaṇhissatī**ti idaṃ sāmaṇerassapi dānaṃ dīpeti, tasmā kiñcāpi pāḷiyaṃ ''bhikkhussa sāmaṃ cīvaraṃ datvā''ti vuttaṃ, tathāpi anupasampannakāle datvāpi upasampannakāle acchindantassa pācittiyamevāti veditabbaṃ. Acchindanasamaye upasampannabhāvoyeva hettha pamāṇaṃ. **Detī**ti tuṭṭho vā kupito vā deti. **Ruddhathā**ti nivāretha. **Evaṃ pana dātuṃ na vaṭṭatī**ti ettha evaṃ dinnaṃ na tāva ''tassa santaka''nti anadhiṭṭhahitvāva paribhuñjitabbanti veditabbaṃ. **Āharāpetuṃ pana vaṭṭatī**ti evaṃ dinnaṃ bhatisadisattā āharāpetuṃ vaṭṭati. **Cajitvā dinna**nti vuttanayena adatvā anapekkhena hutvā tasseva dinnaṃ. **Bhaṇḍagghena kāretabbo**ti sakasaññāya vinā gaṇhanto bhaṇḍaṃ agghāpetvā āpattiyā kāretabbo. Vikappanupagapacchimacīvaratā, sāmaṃ dinnatā, sakasaññitā, upasampannatā, kodhavasena acchindanaṃ vā acchindāpanaṃ vāti imānettha pañca aṅgāni. Ayaṃ sāratthadīpanīpāṭho (sārattha. ṭī. 2.635).

Vimativinodaniyaṃ (vi. vi. ṭī. 1.631) pana **''yampi…pe… acchindī**ti ettha yaṃ te ahaṃ cīvaraṃ adāsiṃ, taṃ 'mayā saddhiṃ pakkamissatī'ti saññāya adāsiṃ, na aññathāti kupito acchindīti evaṃ ajjhāharitvā yojetabbaṃ. **Ekaṃ dukkaṭa**nti yadi āṇatto avassaṃ acchindati, āṇattikkhaṇe eva pācittiyaṃ. Yadi na acchindati, tadā eva dukkaṭanti daṭṭhabbaṃ. **Ekavācāya sambahulāpattiyo**ti yadi āṇatto anantarāyena acchindati, āṇattikkhaṇeyeva vatthugaṇanāya pācittiyāpattiyo payogakaraṇakkhaṇeyeva āpattiyā āpajjitabbato, cīvaraṃ pana acchinneyeva nissaggiyaṃ hoti. Yadi so na acchindati, āṇattikkhaṇe ekameva dukkaṭanti daṭṭhabbaṃ. Evamaññatthapi īdisesu nayo ñātabbo. **Upajjhaṃ gaṇhissatī**ti sāmaṇerassa dānaṃ dīpeti, tena ca sāmaṇerakāle datvā upasampannakāle acchindatopi pācittiyaṃ dīpeti. ''Bhikkhussa sāmaṃ cīvaraṃ datvā''ti idaṃ ukkaṭṭhavasena vuttaṃ. **Āharāpetuṃ pana vaṭṭatī**ti kamme akate bhatisadisattā vuttaṃ. Vikappanupagapacchimacīvaratā, sāmaṃ dinnatā, sakasaññitā, upasampannatā, kodhavasena acchindanaṃ vā acchindāpanaṃ vāti imānettha pañca aṅgānī''ti vuttaṃ.

Paṭibhānacittakathā

6. Paṭibhānacittakathāyaṃ aṭṭhakathāyaṃ vuttanayeneva suviññeyyanti sāratthadīpaniyaṃ na kiñci vuttaṃ, vimativinodaniyaṃ (vi. vi. ṭī. cūḷavagga 2.299) pana **''karohīti vattuṃ na vaṭṭatī**ti āṇattiyā eva paṭikkhittattā dvārapālaṃ 'kiṃ na karosī'tiādinā pariyāyena vattuṃ vaṭṭati. **Jātakapakaraṇa**nti jātakapaṭisaṃyuttaṃ itthipurisādi yaṃ kiñci rūpaṃ adhippetaṃ. **'Parehi kārāpetu'**nti vuttattā buddharūpampi sayaṃ kātuṃ na labhatī''ti vuttaṃ.

Vippakatabhojanakathā

7. Vippakatabhojanakathāyampi sāratthadīpanī vimativinodanī vajirabuddhiṭīkāsu na kiñci vuttaṃ. Paṭhamaṃ kataṃ pakataṃ, vi aniṭṭhitaṃ pakataṃ vippakataṃ, vippakataṃ bhojanaṃ yena so **vippakatabhojano,** paṭhamaṃ bhuñjitvā aniṭṭhitabhojanakicco bhikkhu. Vuttena bhikkhunā pavisitabbanti sambandho. **Rittahatthampi uṭṭhāpetuṃ na vaṭṭatī**ti ettha kāraṇamāha **''vippakatabhojanoyeva hi so hotī''**ti, yāgukhajjakādīsupi pītesu khāditesupi bhattassa abhuttattā aniṭṭhitabhojanakicco hoti. **Pavārito hoti, tena vattabbo**ti pavāritena āsanā vuṭṭhitena bhuñjituṃ alabhamānattā attano santike udake asante vattabboti attho. Sesaṃ suviññeyyameva.

Uddisantauddisāpanakathā

8. Uddisantauddisāpanakathāyaṃ **uddisantenā**ti uddesaṃ dentena, pāḷiṃ vācentenāti attho. **Uddisāpentenā**ti uddesaṃ gaṇhantena, pāḷiṃ vācāpentenāti attho. **Uccatarepī**ti **pi-**saddena samānāsanaṃ sampiṇḍeti. **Nīcatarepī**ti etthāpi eseva nayo.

Tivassantarikakathā

9. Tivassantarikakathāyaṃ tīṇi vassāni tivassaṃ, tīṇi vā vassāni tivassāni, tivassānaṃ antaraṃ tivassantaraṃ, tivassantare ṭhitoti tivassantaro, tena **tivassantarena, antara-**saddo majjhatthavācako, ṇa-paccayo ṭhitatthe. Tenāha vajirabuddhiṭīkāyaṃ (vajira. ṭī. cūḷavagga 320) **''tivassantarenā**ti tiṇṇaṃ vassānaṃ anto ṭhitenā''ti. Aṭṭhakathāyaṃ (cūḷava. aṭṭha. 320) pana sarūpameva dassento **''tivassantaro nāmā''**tiādimāha. **Ime sabbe**ti sabbe tividhā ime samānāsanikā. Sesaṃ suviññeyyameva.

Dīghāsanakathā

10. Dīghāsanakathāyaṃ **saṃhārimaṃ vā**ti saṃharituṃ yuttaṃ kaṭasārakādi. **Asaṃhārimaṃ vā**ti saṃharituṃ asakkuṇeyyaṃ pāsāṇādi āsanaṃ. Tenāha sāratthadīpaniyaṃ (sārattha. ṭī. cūḷavagga 3.320) **''dīghāsanaṃ** nāma mañcapīṭhavinimuttaṃ yaṃ kiñci tiṇṇannaṃ ekato sukhaṃ nisīdituṃ pahotī''ti. Kasmā pana ''tiṇṇannaṃ pahotī''ti vuttaṃ, nanu dvinnaṃ pahonakāsanampi dīghamevāti codanaṃ sandhāyāha **''anujānāmi…pe… ettakaṃ pacchimaṃ dīghāsananti hi vutta''**nti. Dvinnaṃ pahonake hi adīghāsane samānāsanikeheva saha nisīdituṃ vaṭṭati, tiṇṇannaṃ pahonakato paṭṭhāya gahite dīghāsane pana asamānāsanikehipi saha nisīdituṃ vaṭṭati. Yadi evaṃ paṇḍakādīhipi saha nisīdituṃ vaṭṭeyyāti codanaṃ manasi katvā āha **''anujānāmi, bhikkhave, ṭhapetvā paṇḍaka''**ntiādi. Tattha attho suviññeyyova.

Gilānupaṭṭhānakathā

11. Gilānupaṭṭhānakathāyaṃ **palipanno**ti nimuggo, makkhitoti attho. **Uccāretvā**ti ukkhipitvā. **Samānācariyako**ti ettha ''sacepi ekassa ācariyassa eko antevāsiko hoti, eko saddhivihāriko, etepi aññamaññaṃ samānācariyakā evā''ti vadanti. **Bhesajjaṃ yojetuṃ asamattho hotī**ti vejjena ''idañcidañca bhesajjaṃ gahetvā iminā yojetvā dātabba''nti vutte tathā kātuṃ asamatthoti attho. **Nīhātu**nti nīharituṃ, chaḍḍetunti attho. Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.365-366) pana **''bhūmiyaṃ paribhaṇḍaṃ akāsī**ti gilānena

nipannabhūmiyaṃ kiliṭṭhaṭṭhānaṃ dhovitvā haritūpalittaṃ kāresīti attho. **Bhesajjaṃ yojetuṃ asamattho**ti parehi vuttavidhimpi kātuṃ asamattho''ti vuttaṃ.

Maraṇavaṇṇakathā

12. Maraṇavaṇṇakathāyaṃ **maraṇatthikāva hutvā**ti imassa kāyassa bhedena saggapāpanādhippāyattā atthato maraṇatthikāva hutvā. **Maraṇatthikabhāvaṃ ajānantā**ti ''evaṃ adhippāyino maraṇatthikā nāma hontī''ti attano maraṇatthikabhāvaṃ ajānantā. Na hi te attano cittappavattiṃ na jānanti. **Vohāravasenā**ti pubbabhāgavohāravasena, maraṇādhippāyassa sanniṭṭhāpakacetanākkhaṇe karuṇāya abhāvato kāruññena pāse baddhasūkaramocanaṃ viya na hotīti adhippāyo. ''Yathāyunā''ti vuttamevatthaṃ **yathānusandhinā**ti pariyāyantarena vuttaṃ, yathānusandhinā yathāyuparicchedenāti vuttaṃ hoti. Atha vā **yathānusandhinā**ti yathānuppabandhena, yāva tasmiṃ bhave santānassa anuppabandho avicchinnapavatti hoti, tāva ṭhatvāti vuttaṃ hoti.

Vimativinodaniyaṃ (vi. vi. ṭī. 1.180) **''vohāravasenā**ti pubbabhāgavohāravasena maraṇādhippāyassa sanniṭṭhāpakacetanākkhaṇe karuṇāya abhāvato, kāruññena pāse baddhasūkaramocanaṃ viya na hotīti adhippāyo. 'Yathāyunā'ti vuttamevatthaṃ **yathānusandhinā**ti pariyāyantarena vutta''nti vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. pārājika 180) pana **''maraṇatthikāva hutvā**ti imassa kāyassa bhedena saggapāpanādhippāyattā atthato maraṇatthikāva hutvā. ''Evaṃadhippāyino maraṇatthikā nāma hontī''ti attano maraṇatthikabhāvaṃ ajānantā āpannā pārājikaṃ. Na hi te attano cittappavattiṃ na jānantīti vuccanti. **Vohāravasenā**ti pubbabhāge vohāravasena, sanniṭṭhāne panetaṃ natthi, pāse baddhasūkaramocane viya na hoti. **Yathānusandhinā**ti antarā amaritvāti attho''ti vuttaṃ.

Attapātanakathā

13. Attapātanakathāyaṃ **vibhattibyattayenā**ti vibhattivipariṇāmena. **Visesādhigamo**ti samādhi vipassanā ca. Ativiya pākaṭattā **''hatthappatto viya dissatī''**ti vuttaṃ. **Upacchindatī**ti visesādhigamassa vikkhepo mā hotūti āhāraṃ upacchindati. **Visesādhigama**nti lokuttaradhammapaṭilābhaṃ. **Byākaritvā**ti ārocetvā. **Upacchindati, na vaṭṭatī**ti yasmā sabhāgānaṃ lajjībhikkhūnaṃyeva ariyā attanā adhigatavisesaṃ tādise kāraṇe sati ārocenti, te ca bhikkhū appatirūpāya anesanāya paccayaṃ na pariyesanti, tasmā tehi pariyesitapaccaye kukkuccaṃ uppādetvā āhāraṃ upacchindituṃ na vaṭṭatīti attho. Sabhāgānañhi byākatattā upacchindituṃ na labhati. Te hi kappiyakhettaṃ ārocenti. Teneva ''sabhāgānañhi lajjībhikkhūnaṃ kathetuṃ vaṭṭatīti idaṃ 'upacchindati, na vaṭṭatī'ti imassa kāraṇaṃ dassentena vutta''nti tīsupi gaṇṭhipadesu vuttaṃ. Atha vā **visesādhigamaṃ byākaritvā**ti idaṃ visesassa adhigatabhāvadassanatthaṃ vuttaṃ, adhigamantarāyaṃ āsaṅkanteneva ca āhārupacchedo kātabboti anuññātattā adhigatena na kātabboti dassetuṃ **''visesādhigamaṃ byākaritvā āhāraṃ upacchindati, na vaṭṭatī''**ti vuttaṃ. Kiṃ pana ariyā attanā adhigatavisesaṃ aññesaṃ ārocentīti imissā codanāya **''sabhāgānañhi lajjībhikkhūnaṃ kathetuṃ vaṭṭatī''**ti vuttaṃ, ayamettha yuttataroti amhākaṃ khanti, gaṇṭhipadepi ayamattho dassitoyevāti.

Vimativinodaniyampi (vi. vi. ṭī. 1.182-183) **''vibhattibyattayenā**ti vibhattivipariṇāmena. **Visesādhigamo**ti samādhi vipassanā ca. **Visesādhigama**nti lokuttaradhammapaṭilābhaṃ. **Byākaritvā**ti ārocetvā, idañca visesassa adhigatabhāvadassanatthaṃ vuttaṃ. Adhigatavisesā hi diṭṭhānugatiāpajjanatthaṃ lajjībhikkhūnaṃ avassaṃ adhigamaṃ byākaronti, adhigatavisesena pana abyākaritvāpi āhāraṃ upacchindituṃ na vaṭṭati, adhigamantarāyavinodanatthameva āhārupacchedassa anuññātattā tadadhigame so na kātabbova. Kiṃ panādhigamaṃ ārocetuṃ vaṭṭatīti āha sabhāgānañhītiādī''ti vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. pārājika 181-183) ''hatthappatto viya dissati, 'tassa vikkhepo mā hotū'ti **upacchindati, visesādhigamaṃ byākaritvā** tappabhavaṃ sakkāraṃ lajjāyanto **āhāraṃ upacchindati** sabhāgānaṃ byākatattā. Te hi kappiyakhettaṃ ārocentī''ti vuttaṃ.

Appaccavekkhitvānisinnakathā

14. Appaccavekkhitvā nisinnakathāyaṃ **appaṭivekkhitvā**ti anupaparikkhitvā. **Uddhaṃ vā adho vā saṅkamantī**ti pacchā āgatānaṃ okāsadānatthaṃ nisinnapāḷiyā uddhaṃ vā adho vā gacchanti. **Paṭivekkhaṇakiccaṃ natthī**ti pacchā āgatehi upaparikkhaṇakiccaṃ natthi. Heṭṭhā kismiñci vijjamāne sāṭakaṃ valiṃ gaṇhātīti āha **''yasmiṃ vali na paññāyatī''**ti. Paṭivekkhaṇañcetaṃ gihīnaṃ santakeyevāti daṭṭhabbaṃ. Vimativinodaniyampi (vi. vi. ṭī. 1.180) ''heṭṭhā kismiñci vijjamāne sāṭakaṃ valiṃ gaṇhātīti āha **'yasmiṃ vali na paññāyatī'**ti. Paṭivekkhaṇañcetaṃ gihīnaṃ santake evāti daṭṭhabba''nti ettakameva vuttaṃ, vajirabuddhiṭīkāyampi (vajira. ṭī. pārājika 180) **''appaṭivekkhitvā**ti avicāretvā. Heṭṭhimabhāge hi kismiñci vijjamāne vali paññāyatī''ti ettakameva.

Davāyasilāvijjhanakathā

15. Davāyasilāvijjhanakathāyaṃ **davā**saddo hasādhippāyavācako. Paṭipubbavidha-dhātu pavaṭṭanatthoti āha **''hasādhippāyena pāsāṇo na pavaṭṭetabbo''**ti. **Silā**saddassa pāsāṇavācakattā so eva na paṭivijjhitabboti codanaṃ sandhāyāha **''na kevalañcā''**tiādi. Yadi evaṃ sabbesampi atthāya na vaṭṭeyyāti āha **''cetiyādīnaṃ atthāyā''**tiādi. **Dhovanadaṇḍaka**nti bhaṇḍadhovanadaṇḍaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. 1.182-183) pana **''bhaṇḍakaṃ vā dhovantā**ti cīvaraṃ vā dhovantā. **Dhovanadaṇḍaka**nti cīvaradhovanadaṇḍa''nti vuttaṃ.

Dāyālimpanakathā

16. Dāyālimpanakathāyaṃ **alla…pe… pācittiya**nti sukkhaṭṭhānepi aggiṃ pātetvā iminā adhippāyena ālimpentassa pācittiyameva. **Dukkaṭa**nti sukkhaṭṭhāne vā sukkhaṃ ''asukkha''nti avavatthapetvā vā aggiṃ pātentassa dukkaṭaṃ. Kīḷādhippāyepi eseva nayo, kīḷādhippāyo ca paṭapaṭāyamānasaddassādavaseneva veditabbo. Paṭipakkhabhūto aggi **paṭaggi. Parittakaraṇa**nti ārakkhakaraṇaṃ. **Sayaṃ vā uṭṭhita**nti vāteritānaṃ veḷuādīnaṃ aññamaññasaṅghaṭṭanena samuṭṭhitaṃ. **Nirupādāno**ti indhanarahito. Vimativinodaniyaṃ (vi. vi. ṭī. 1.190) pana **''khiḍḍādhippāyenapi dukkaṭa**nti sukkhatiṇādīsu aggikaraṇaṃ sandhāya vuttaṃ. Allesu pana kīḷādhippāyenapi karontassa pācittiyameva. Paṭipakkhabhūto, paṭimukhaṃ gacchanto vā aggi **paṭaggi,** tassa allatiṇādīsupi dānaṃ anuññātaṃ. Taṃ dentena dūratova āgacchantaṃ dāvaggiṃ disvā vihārassa samantato ekakkhaṇe akatvā ekadesato paṭṭhāya vihārassa samantato saṇikaṃ jhāpetvā yathā mahantopi aggi vihāraṃ pāpuṇituṃ na sakkoti, evaṃ vihārassa samantā abbhokāsaṃ katvā paṭaggi dātabbo. So ḍāvaggino paṭipathaṃ gantvā ekato hutvā tena saha nibbāti. **Parittakaraṇa**nti samantā rukkhatiṇādicchedanaparikhākhaṇanādiārakkhakaraṇaṃ. Tenāha

‘tiṇakuṭikānaṃ samantā bhūmitacchana’ntiādī’’ti, vajirabuddhiṭīkāyaṃ (vajira. ṭī. pārājika 190) pana **‘‘paritta**nti rakkhaṇaṃ, taṃ dassetuṃ **‘samantā bhūmitacchana’**ntiādi vutta’’nti ettakameva vuttaṃ.

Micchādiṭṭhikulābhatakathā

17. Micchādiṭṭhikulābhatakathāyaṃ natthi saddhā etesūti assaddhā, maccharino, tesu **assaddhesu**. Micchādiṭṭhiyā yuttāni kulāni **micchādiṭṭhikulāni,** majjhelopatatiyātappurisasamāso, ‘‘natthi dinna’’ntiādinayappavattāya dasavatthukāya micchādiṭṭhiyā yuttakulāni, tesu. Micchādiṭṭhikulesu labhitvāti sambandho. Asakkaccakārīnaṃ tesaṃ sakkaccakaraṇena, appaṇītadāyīnaṃ tesaṃ paṇītadānena bhavitabbamettha kāraṇenāti kāraṇaṃ upaparikkhitvāva bhuñjituṃ yuttanti āha **‘‘anupaparikkhitvā neva attanā bhuñjitabbaṃ, na paresaṃ dātabba’’**nti. Yena kāraṇena bhavitabbaṃ, taṃ dassetuṃ **‘‘visamissampi hī’’**tiādi vuttaṃ. Na kevalaṃ piṇḍapātamevāti āha **‘‘yampī’’**tiādi. Tattha kāraṇamāha **‘‘apihitavatthusmimpi hī’’**tiādi. Tato aññampi dasseti **gandhahaliddādimakkhito**tiādinā. Tatthapi kāraṇaṃ dassetumāha **‘‘sarīre rogaṭṭhānānī’’**tiādi.

Gopakadānakathā

18. Gopakadānakathāyaṃ paresaṃ santakaṃ gopeti rakkhatīti gopako, tassa dānaṃ **gopakadānaṃ,** uyyānapālakādīhi bhikkhūnaṃ dātabbadānaṃ. Tattha **paṇṇaṃ āropetvā**ti ‘‘ettakeheva rukkhehi ettakameva gahetabba’’nti paṇṇaṃ āropetvā, likhitvāti vuttaṃ hoti. **Nimittasaññaṃ katvā**ti saṅketaṃ katvā. **Dārakā**ti tesaṃ puttanattādayo dārakā. Aññepi ye keci gopakā honti, te sabbepi vuttā. Sabbatthapi gihīnaṃ gopakadāne yattakaṃ gopakā denti, tattakaṃ gahetabbaṃ. Saṅghike pana yathāparicchedameva gahetabbanti dīpitattā **‘‘atthato eka’’**nti vuttaṃ. Vimativinodaniyampi (vi. vi. ṭī. 1.156) **‘‘paṇṇaṃ āropetvā**ti ‘ettake rukkhe rakkhitvā tato ettakaṃ gahetabba’nti paṇṇaṃ āropetvā. **Nimittasaññaṃ katvā**ti saṅketaṃ katvā. **Dārakā**ti tesaṃ puttanattādayo ye keci gopenti, te sabbepi idha ‘dārakā’ti vuttā’’ti, vajirabuddhiṭīkāyaṃ (vajira. ṭī. pārājika 156) pana **‘‘ārāmarakkhakā**ti vissatthavasena gahetabbaṃ. **Adhippāyaṃ ñatvā**ti ettha yassa dānaṃ paṭiggaṇhantaṃ bhikkhuṃ, bhāgaṃ vā sāmikā na rakkhanti na daṇḍenti, tassa dānaṃ appaṭicchādetvā gahetuṃ vaṭṭatīti idha sanniṭṭhānaṃ, tampi ‘na vaṭṭati saṅghike’ti vutta’’nti vuttaṃ.

Yatthāti yasmiṃ āvāse. **Aññesaṃ abhāva**nti aññesaṃ āgantukabhikkhūnaṃ abhāvaṃ. **Tatthā**ti tādise āvāse. **Bhājetvā khādantī**ti āgantukānampi sampattānaṃ bhājetvā khādantīti adhippāyo. **Catūsu paccayesu sammā upanentī**ti ambaphalādīni vikkiṇitvā cīvarādīsu catūsu paccayesu sammā upanenti. **Cīvaratthāya niyametvā dinnā**ti ‘‘imesaṃ rukkhānaṃ phalāni vikkiṇitvā cīvaresuyeva upanetabbāni, na bhājetvā khāditabbānī’’ti evaṃ niyametvā dinnā. **Tesupi āgantukā anissarā**ti paccayaparibhogatthāya niyametvā dinnattā bhājetvā khādituṃ anissarā. **Na tesu…pe… ṭhātabba**nti ettha āgantukehi heṭṭhā vuttanayena bhājetvā khāditabbanti adhippāyo. **Tesaṃ katikāya ṭhātabba**nti ‘‘bhājetvā na khāditabba’’nti vā ‘‘ettakesu rukkhesu phalāni gaṇhissāmā’’ti vā ‘‘ettakāni phalāni gaṇhissāmā’’ti vā ‘‘ettakānaṃ divasānaṃ abbhantare gaṇhissāmā’’ti vā ‘‘na kiñci gaṇhissāmā’’ti vā evaṃ katāya āvāsikānaṃ katikāya āgantukehi ṭhātabbaṃ. Mahāaṭṭhakathāyaṃ ‘‘anissarā’’ti vacanena dīpitoyeva attho mahāpaccariyaṃ **‘‘catunnaṃ paccayāna’’**ntiādinā vitthāretvā dassito. **Paribhogavasenevā**ti ettha **eva-**saddo aṭṭhānappayutto, paribhogavasena tameva bhājetvāti yojetabbaṃ. **Ettha** etasmiṃ vihāre, raṭṭhevā.

Senāsanapaccayanti senāsanañca tadatthāya niyametvā ṭhapitañca. **Lāmakakoṭiyā**ti lāmakaṃ ādiṃ katvā, lāmakasenāsanato paṭṭhāyāti vuttaṃ hoti. Senāsanepi tiṇādīni lāmakakoṭiyāva vissajjetabbāni, senāsanaparikkhārāpi lāmakakoṭiyāva vissajjetabbā. **Mūlavatthucchedaṃ pana katvā na upanetabba**nti iminā kiṃ vuttaṃ hoti? Tīsupi gaṇṭhipadesu tāva idaṃ vuttaṃ ‘‘sabbāni senāsanāni na vissajjetabbānīti vuttaṃ hotī’’ti. Lāmakakoṭiyā vissajjantehipi senāsanabhūmiyo na vissajjetabbāti ayamattho vutto hotīti no khanti. Vīmaṃsitvā yaṃ ruccati, taṃ gahetabbaṃ.

Dhammasantakena buddhapūjaṃ kātuṃ, buddhasantakena vā dhammapūjaṃ kātuṃ vaṭṭati na vaṭṭatīti? ‘‘Tathāgatassa kho etaṃ, vāseṭṭha, adhivacanaṃ dhammakāyo itipī’’ti ca ‘‘yo kho, vakkali, dhammaṃ passati, so maṃ passatī’’ti (saṃ. ni. 3.87) ca vacanato vaṭṭatīti vadanti. Keci pana ‘‘evaṃ sante ‘yo, bhikkhave, maṃ upaṭṭhaheyya, so gilānaṃ upaṭṭhaheyyā’ti (mahāva. 365) vacanato buddhasantakena gilānassapi bhesajjaṃ kātuṃ yuttanti āpajjeyya, tasmā na vaṭṭatī’’ti vadanti, taṃ akāraṇaṃ. Na hi ‘‘yo, bhikkhave, maṃ upaṭṭhaheyya, so gilānaṃ upaṭṭhaheyyā’’ti (mahāva. 365) iminā attano ca gilānassa ca ekasadisatā, tadupaṭṭhānassa vā samaphalatā vuttā. Ayañhettha attho – ‘‘yo maṃ ovādānusāsanīkaraṇena upaṭṭhaheyya, so gilānaṃ upaṭṭhaheyya, mama ovādakārakena gilāno upaṭṭhātabbo’’ti (mahāva. aṭṭha. 365). Bhagavato ca gilānassa ca upaṭṭhānaṃ ekasadisanti evaṃ panettha attho na gahetabbo, tasmā ‘‘yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā’’ti (dī. ni. 2.216) vacanato ‘‘ahañca kho panidāni ekakova ovadāmi anusāsāmi, mayi parinibbute imāni caturāsīti buddhasahassāni tumhe ovadissanti anusāsissantī’’ti (dī. ni. aṭṭha. 2.216) vuttattā ca bahussutaṃ bhikkhuṃ pasaṃsantena ca ‘‘yo bahussuto, na so tumhākaṃ sāvako nāma, buddho nāma esa cundā’’ti vuttattā dhammagarukattā ca tathāgatassa pubbanayo eva pasatthataroti amhākaṃ khanti. Vimativinodaniyampi **‘‘yatthā**ti yasmiṃ āvāse. **Aññesa**nti aññesaṃ āgantukānaṃ. **Tesupi āgantukā anissarā**ti senāsane nirantaraṃ vasantānaṃ cīvaratthāya dāyakehi, bhikkhūhi vā niyametvā dinnattā bhājetvā khādituṃ anissarā. Āgantukehipi icchantehi tasmiṃ vihāre vassānādīsu pavisitvā cīvaratthāya gahetabbaṃ. **Tesaṃ katikāya ṭhātabba**nti sabbāni phalāphalāni abhājetvā ‘ettakesu rukkhesu phalāni bhājetvā paribhuñjissāma, aññesu phalāphalehi senāsanāni paṭijaggissāmā’ti vā ‘piṇḍapātādipaccayaṃ sampādessāmā’ti vā ‘kiñcipi abhājetvā catupaccayatthāyeva upanemā’ti vā evaṃ sammā upanentānaṃ āvāsikānaṃ katikāya āgantukehi ṭhātabbaṃ. Mahāaṭṭhakathāyaṃ ‘anissarā’ti vacanena dīpito eva attho, mahāpaccariyaṃ ‘catunnaṃ paccayāna’ntiādinā vitthāretvā dassito. **Paribhogavasenevā**ti ettha **eva-**saddo aṭṭhānappayutto, paribhogavasena tameva bhājetvāti yojetabbaṃ. **Etthā**ti etasmiṃ vihāre, raṭṭhe vā. **Senāsanapaccaya**nti senāsanañca tadatthāya niyametvā ṭhapitañca. ‘Ekaṃ vā dve vā varasenāsanāni ṭhapetvā’ti vuttamevatthaṃ puna byatirekamukhena dassetuṃ **‘mūlavatthucchedaṃ pana katvā na upanetabba’**nti vuttaṃ, senāsanasaṅkhātavatthuno mūlacchedaṃ katvā sabbāni senāsanāni na vissajjetabbānīti attho. Keci panettha ‘ekaṃ vā dve vā varasenāsanāni ṭhapetvā lāmakato paṭṭhāya vissajjantehipi senāsanabhūmiyo na vissajjetabbāti ayamattho vutto’ti vadanti, tampi yuttameva imassapi atthassa avassaṃ vattabbato, itarathā keci saha vatthunāpi vissajjetabbaṃ maññeyyu’’nti.

Vajirabuddhiṭīkāyaṃ (vajira. ṭī. pārājika 153) **‘‘ettha** etasmiṃ vihāre paracakkādibhayaṃ āgataṃ. **Mūlavatthuchedanti** ‘sabbasenāsanānaṃ ete issarā’ti vacanato itare anissarāti dīpitaṃ hoti. **Ayameva bhikkhu issaro**ti yattha so icchati, tattha attaṅātahetuṃ labhatīti kira attho, api ca ‘daharo’ti vadanti. **Savatthuka**nti saha bhūmiyāti vuttaṃ hotī’’ti.

Dhammikārakkhayācanakathā

19. Dhammikārakkhayācanakathāyaṃ **''gīvāyevā**ti āṇattiyā abhāvato. **Tesaṃ anatthakāmatāyā**ti 'coro'ti vuttaṃ mama vacanaṃ sutvā keci daṇḍissanti, jīvitā voropessantīti evaṃ saññāya. Etena kevalaṃ bhayena vā parikkhāraggahaṇatthaṃ vā sahasā 'coro'ti vutte daṇḍitepi na dosoti dasseti. Rājapurisānañhi 'coro aya'nti uddissakathane eva gīvā. Bhikkhūnaṃ, pana ārāmikādīnaṃ vā sammukhā 'asuko coro evamakāsī'ti kenaci vuttavacanaṃ nissāya ārāmikādīsu rājapurisānaṃ vatvā daṇḍāpentesupi bhikkhussa na gīvā rājapurisānaṃ avuttattā, yesañca vuttaṃ, tehi sayaṃ corassa adaṇḍitattāti gahetabbaṃ. 'Tvaṃ etassa santakaṃ acchindā'ti āṇattopi hi sace aññena acchindāpeti, āṇāpakassa anāpatti visaṅketattā. **Attano vacanakara**nti idaṃ sāmīcivasena vuttaṃ. Vacanaṃ akarontānaṃ rājapurisānampi 'iminā gahitaparikkhāraṃ āharāpehi, mā cassa daṇḍaṃ karohī'ti uddissa vadantassapi daṇḍe gahitepi na gīvā eva daṇḍaggahaṇassa paṭikkhittattā 'asukabhaṇḍaṃ avaharā'ti āṇāpetvā vippaṭisāre uppanne puna paṭikkhipane (pārā. 121) viya. Dāsādīnaṃ sampaṭicchane viya tadatthāya aḍḍakaraṇe bhikkhūnampi dukkaṭanti āha **'kappiyaaḍḍo nāma, na vaṭṭatī'**ti. Kenaci pana bhikkhunā khettādiatthāya vohārikānaṃ santikaṃ gantvā aḍḍe katepi taṃ khettādisampaṭicchane viya sabbesaṃ akappiyaṃ na hoti pubbe eva saṅghasantakattā. Bhikkhusseva pana payogavasena āpattiyo honti. Dāsādīnampi pana atthāya rakkhaṃ yācituṃ vohārikena puṭṭhena saṅghassa uppannaṃ kappiyakkamaṃ vattuṃ ārāmikādīhi ca aḍḍaṃ kārāpetuṃ vaṭṭati eva. Vihāravatthādikappiyaaḍḍaṃ pana bhikkhunā sayampi kātuṃ vaṭṭatī''ti vimativinodaniyaṃ (vi. vi. ṭī. pācittiya 2.679) āgato.

Vajirabuddhiṭīkāyaṃ (vajira. ṭī. pācittiya 681) **''gīvā**ti kevalaṃ gīvā eva hoti, na pārājikaṃ. **Kārāpetvā dātabbā**ti ettha sace āvudhabhaṇḍaṃ hoti, tassa dhārā na kārāpetabbā, aññena pana ākārena saññāpetabba''nti vuttaṃ.

Uccārādichaḍḍanakathā

20. Uccārādichaḍḍanakathāyaṃ aṭṭhame uccārādichaḍḍane ''uccārādibhāvo, anapalokanaṃ, vaḷañjanaṭṭhānaṃ, tirokuṭṭapākāratā, chaḍḍanaṃ vā chaḍḍāpanaṃ vāti imāni panettha pañca aṅgāni, navame haritūpari chaḍḍane **sabbesa**nti bhikkhussa bhikkhuniyā ca. Idha khettapālakā ārāmādigopakā ca sāmikā evā''ti ettakameva sāratthadīpaniyaṃ (sārattha. ṭī. pācittiya 3.830) vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. pācittiya 2.830) pana ''aṭṭhame vaḷañjiyamānatirokuṭṭāditā, anapaloketvā uccārādīnaṃ chaḍḍanādīti dve aṅgāni. Navame 'matthakacchinnanāḷikerampī'ti vuttattā haritūpari chaḍḍanameva paṭikkhittaṃ. Tenāha **'anikkhittabījesū'**tiādi. Yattha ca chaḍḍetuṃ vaṭṭati, tattha harite vaccādiṃ kātumpi vaṭṭati eva. **Sabbesa**nti bhikkhubhikkhunīna''nti vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. pācittiya 832) pana ''sāmike apaloketvāva chaḍḍetīti katthaci potthake natthi, katthaci atthi, atthibhāvova seyyo kiriyākiriyattā sikkhāpadassa. Idha khettapālakā ārāmādigopakā ca **sāmikā** eva. 'Saṅghassa khette ārāme ca tattha kacavaraṃ na chaḍḍetabbanti katikā ce natthi, bhikkhussa chaḍḍetuṃ vaṭṭati saṅghapariyāpannattā, na bhikkhunīnaṃ. Tāsampi bhikkhunisaṅghasantake vuttanayena vaṭṭati, na tattha bhikkhussa. Evaṃ santepi sāruppavaseneva kātabbanti vutta''nti vuttaṃ.

Bhikkhuvibhaṅge pana sekhiyavaṇṇanāyaṃ (pāci. aṭṭha. 651) **''asañciccā**ti paṭicchannaṭṭhānaṃ gacchantassa sahasā uccāro vā passāvo vā nikkhamati, asañciccakato nāma, anāpatti. **Na harite**ti ettha yampi jīvarukkhassa mūlaṃ pathaviyaṃ dissamānaṃ gacchati, sākhā vā bhūmilaggā gacchati, sabbaṃ haritasaṅkhātameva, khandhe nisīditvā appaharitaṭṭhāne pātetuṃ vaṭṭati. Appaharitaṭṭhānaṃ olokentasseva sahasā nikkhamati, gilānaṭṭhāne ṭhito hoti, vaṭṭati. **Appaharite kato**ti appaharitaṃ alabhantena tiṇaṇḍupakaṃ vā palālaṇḍupakaṃ vā ṭhapetvā katopi pacchā haritaṃ ottharati, vaṭṭatiyeva. 'Kheḷena cettha siṅghāṇikāpi saṅgahitā'ti mahāpaccariyaṃ vuttaṃ. **Na udake**ti etaṃ paribhogaudakameva sandhāya vuttaṃ. Vaccakuṭisamauddādiudakesu pana aparibhogesu anāpatti. Deve vassante samantato udakogho hoti, anudakaṭṭhānaṃ olokentasseva nikkhamati, vaṭṭati. Mahāpaccariyaṃ vuttaṃ etādise kāle anudakaṭṭhānaṃ alabhantena kātuṃ vaṭṭatī''ti vuttaṃ. Tassaṃ vaṇṇanāyaṃ vimativinodaniyañca (vi. vi. ṭī. pācittiya 2.652) **''kheḷena cettha siṅghāṇikāpi saṅgahitā**ti ettha udakagaṇḍusakaṃ katvā ucchukacavarādiñca mukheneva harituṃ udakesu chaḍḍetuṃ vaṭṭatīti daṭṭhabba''nti vuttaṃ.

Imasmiṃ ṭhāne paṇḍitehi vicāretabbaṃ atthi – ''vaccakuṭisamuddādiudakesu pana aparibhogesu anāpattī''ti aṭṭhakathāyaṃ vuttaṃ, evaṃ sante nadījātassarādīsu āpatti vā anāpatti vāti. Tattha **samuddādī**ti **ādi-**saddena nadījātassarāpi saṅgahitāva, tasmā anāpattīti ce? Na cevaṃ daṭṭhabbaṃ. Yadi hi **samuddādī**ti ettha **ādi-**saddena nadījātassarāpi saṅgahitā, evaṃ sati ṭīkācariyā vadeyyuṃ, na pana vadanti, aṭṭhakathāyañca ''vaccakuṭisamuddādiudakesū''ti ettakameva vadeyya, tathā pana avatvā ''aparibhogesū''ti hetumantavisesanapadampi gahitaṃ. Tena ñāyati ''ādisaddena aparibhogāni candanikādiudakāni eva gahitāni, na paribhogāni nadījātassarādiudakānī''ti. Tena ca vaccakuṭisamuddādiudakāni aparibhogattā anāpattikarāni honti, nadījātassarādiudakāni pana paribhogattā āpattikarānīti. Kathaṃ pana ''aparibhogesū''ti imassa padassa hetumantapadabhāvo jānitabboti? Yuttito āgamato ca. Kathaṃ yuttito? ''Vaccakuṭisamuddādiudakāni paribhogānipi santi, aparibhogānipī''ti abyabhicāriyabhāvato. Byabhicāre hi sambhave eva sati visesanaṃ sātthakaṃ siyā. Kathaṃ āgamato? Vuttañhetaṃ ācariyabuddhadattattherena vinayavinicchaye (vi. vi. 1954) ''tesaṃ aparibhogattā''ti. Tasmā ādi-saddena aparibhogāniyeva udakāni gahitāni, na paribhogāni. Vuttañhetaṃ vinayavinicchayaṭīkāyaṃ **''vaccakuṭisamuddādiudakesū**ti ettha **ādi-**saddena sabbaṃ aparibhogajalaṃ saṅgayhati, teneva tesaṃ aparibhogattameva kāraṇamāhā''ti, tasmā manussānaṃ paribhogesu nadījātassarataḷākapokkharaṇiyādiudakesu uccārapassāvādikaraṇaṃ na vaṭṭatīti jānitabbametaṃ. ''Deve vassante samantato udakogho hoti, anudakaṭṭhānaṃ olokentasseva nikkhamati, vaṭṭati. Mahāpaccariyaṃ vuttaṃ etādise kāle anudakaṭṭhānaṃ alabhantena kātuṃ vaṭṭatīti vutta''nti aṭṭhakathāyaṃ āgatattā mahantesu nadījātassarādīsu nāvādīhi gatakāle tādise kāraṇe sati ''tīraṃ upanehī''ti vatvā ''upanetuṃ asakkuṇeyyaṭṭhāne udakepi kātuṃ vaṭṭati, anāpattī''ti aṭṭhakathānulomato viññāyati, upaparikkhitvā gahetabbaṃ.

Nahānerukkhādighaṃsanakathā

21. Nahāne rukkhādighaṃsananti ettha **aṭṭhapadākārenā**ti aṭṭhapadaphalakākārena, jūtaphalakasadisanti vuttaṃ hoti. **Mallakamūlakasaṇṭhānenā**ti kheḷamallakamūlasaṇṭhānena. Vimativinodaniyaṃ (vi. vi. ṭī. cūḷavagga 2.243) pana **''aṭṭhapadākārenā**ti jūtaphalake aṭṭhagabbharājiākārena. **Mallakamūlasaṇṭhānenā**ti kheḷamallakamūlasaṇṭhānena. Idañca vaṭṭādhārakaṃ sandhāya vuttaṃ. Kaṇṭake uṭṭhāpetvā katavaṭṭakapālassetaṃ adhivacanaṃ. **Puthupāṇika**nti muṭṭhiṃ akatvā vikasitahatthatalehi piṭṭhiparikammaṃ vuccati. Etameva sandhāya **hatthaparikamma''**nti vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. cūḷavagga 244) pana ''puthupāṇinā kattabbaṃ kammaṃ **puthupāṇikamma''**nti vuttaṃ.

Evaṃ pāḷianusāreneva nahāne kattabbākattabbaṃ dassetvā idāni nahānatitthe nahāyantānaṃ bhikkhūnaṃ nahānavidhiṃ dassento

''idaṃ panettha nahānavatta''ntiādimāha. Tattha passantānaṃ appasādāvahanato, gihipurisānaṃ kammaṃ viyāti garahitabbabhāvato ca vuttaṃ **''yattha vā tattha vā…pe… na otaritabba''**nti. Aññesu sammukhībhūtesu anudakasāṭakena nahāyituṃ dukkarattā **''sabbadisā pana oloketvā vivittabhāvaṃ ñatvā''**ti vuttaṃ. Evampi khāṇugumbalatādīhi paṭicchannāpi hutvā tiṭṭheyyunti āha **''khāṇu…pe… ukkāsitvā''**ti. Uddhaṃmukhena cīvarāpanayanaṃ harāyitabbaṃ siyāti vuttaṃ **''avakujja…pe… apanetvā''**ti. Tato kāyabandhanaṭṭhapanavattamāha **''kāyabandhana''**ntyādinā. Tato udakasāṭikāya sati taṃ nivāsetvā otaritabbaṃ siyā, tāya asatiyā kiṃ kātabbanti codanaṃ sandhāyāha **''sace''**tiādi. Tattha pubbe ''ṭhitakeneva na otaritabba''nti ahirikākārassa paṭisiddhattā idha hirimantākāraṃ dasseti **udakante ukkuṭikaṃ nisīditvā nivāsanaṃ mocetvā**ti. Uṇṇaṭṭhāne, samaṭṭhāne vā pasārite sati vā tena aññattha gaccheyyāti āha **''sace ninnaṭṭhāna''**ntiādi.

Otarantena kiṃ kātabbanti pucchaṃ sandhāya **''otarantena saṇika''**ntyādi. Tattha pubbe ''vegena na otaritabba''nti paṭisiddhānurūpamāha **''saṇika''**nti. Atigambhīraṃ gacchanto udakoghataraṅgavātādīhi paharanto calitakāyo siyā, atiuttāne nisīdanto appaṭicchannakāyo siyāti vuttaṃ **''nābhippamāṇamattaṃ otaritvā''**ti. Attano hatthavikārādīhi vīciṃ uṭṭhāpento, saddañca karonto uddhaṭacapalabhāvo siyāti vuttaṃ **''vīciṃ anuṭṭhapentena saddaṃ akarontena nivattitvā''**ti. Nivattitvā kiṃ kātabbanti āha **āgatadisābhimukhena nimujjitabba''**nti, abhimukhena hutvāti pāṭhaseso. Idāni tapphalaṃ dassento **''eva''**ntyādimāha. Tato ummujjantena kiṃ kātabbanti pucchāyamāha **''ummujjantenapī''**tiādi. Sesaṃ suviññeyyameva. **Cīvaraṃ pārupitvāva ṭhātabbaṃ,** kasmāti ce? Na tāva kāyato udakaṃ otarati, tasmā thokaṃ kālaṃ uttarāsaṅgaṃ cīvaraṃ ubhohi hatthehi ante gahetvā purato katvā ṭhātabbaṃ. Tato kāyassa sukkhabhāvaṃ ñatvā cīvaraṃ pārupitvā yathāruci gantabbanti.

Valikādikathā

22. Valikādikathāyaṃ **''muttolambakādīna**nti **ādi-**saddena kuṇḍalādiṃ saṅgaṇhāti. **Palambakasutta**nti yaññopacitākārena olambakasutta''nti sāratthadīpaniyaṃ (sārattha. ṭī. cūḷavagga 3.245). Vimativinodaniyaṃ (vi. vi. ṭī. cūḷavagga 2.245) pana **''muttolambakādīna**nti **ādi-**saddena kuṇḍalādiṃ saṅgaṇhāti. **Palambakasutta**nti brāhmaṇānaṃ yaññopacitasuttādiākāraṃ vuccati. **Valaya**nti hatthapādavalaya''nti vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. cūḷavagga 245) pana ''kaṇṇato nikkhantamuttolambakādīnaṃ kuṇḍalādīnanti likhitaṃ. 'Kāyūra'nti pāḷipāṭho. 'Keyūrādīnī'ti ācariyenuddhaṭa''nti vuttaṃ.

Dīghakesakathā

23. Dīghakesakathāyaṃ sāratthadīpaniyaṃ na kiñci vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. cūḷavagga 2.246) pana **''dvaṅgule**ti upayogabahuvacanaṃ, dvaṅgulappamāṇaṃ atikkāmetuṃ na vaṭṭatīti attho. Ettha ca dumāsassa vā dvaṅgulassa vā atikkantabhāvaṃ ajānantassapi kesamassugaṇanāya acittakāpattiyo hontīti vadanti. **Kocchenā**ti usīrahīrādīni bandhitvā samakaṃ chinditvā gahitakocchena. **Cikkalenā**ti silesayuttatelena. **Uṇhābhitattarajasirānampī**ti uṇhābhitattānaṃ rajokiṇṇasirānaṃ. **Addahatthenā**ti allahatthenā''ti vuttaṃ.

Upari pana pāḷiyaṃ (cūḷava. 275) ''tena kho pana samayena chabbaggiyā bhikkhū massuṃ kappāpenti. Massuṃ vaḍḍhāpenti. Golomikaṃ kārāpenti. Caturassakaṃ kārāpenti. Parimukhaṃ kārāpenti. Aḍḍhadukaṃ kārāpenti. Dāṭhikaṃ ṭhapenti. Sambādhe lomaṃ saṃharāpenti. Manussā ujjhāyanti khīyanti vipācenti 'seyyathāpi gihī kāmabhogino'ti. Bhagavato etamatthaṃ ārocesuṃ – na, bhikkhave, massu kappāpetabbaṃ. Na massu vaḍḍhāpetabbaṃ. Na golomikaṃ kārāpetabbaṃ. Na caturassakaṃ kārāpetabbaṃ. Na parimukhaṃ kārāpetabbaṃ. Na aḍḍhadukaṃ kārāpetabbaṃ. Na dāṭhikā ṭhapetabbā. Na sambādhe lomaṃ saṃharāpetabbaṃ, yo saṃharāpeyya, āpatti dukkaṭassā''ti āgataṃ. Aṭṭhakathāyampi (cūḷava. aṭṭha. 275) **''massuṃ kappāpentī**ti kattariyā massuṃ chedāpenti. **Massuṃ vaḍḍhāpentī**ti massuṃ dīghaṃ kārenti. **Golomika**nti hanukamhi dīghaṃ katvā ṭhapitaṃ eḷakamassu vuccati. **Caturassaka**nti catukoṇaṃ. **Parimukha**nti udare lomasaṃharaṇaṃ. **Aḍḍhaduka**nti udare lomarājiṭṭhapanaṃ. **Āpatti dukkaṭassā**ti massukappāpanādīsu sabbattha āpatti dukkaṭassā''ti vuttaṃ.

Puna pāḷiyaṃ (cūḷava. 275) ''tena kho pana samayena bhikkhū sakkharikāyapi madhusitthakenapi nāsikālomaṃ gāhāpenti, nāsikā dukkhā honti. Anujānāmi, bhikkhave, saṇḍāsanti. Tena kho pana samayena chabbaggiyā bhikkhū palitaṃ gāhāpenti. Manussā ujjhāyanti khīyanti vipācenti 'seyyathāpi gihī kāmabhogino'ti. Bhagavato etamatthaṃ ārocesuṃ – na, bhikkhave, palitaṃ gāhāpetabbaṃ, yo gāhāpeyya, āpatti dukkaṭassā''ti āgataṃ. ''Sakkharādīhi nāsikālomaggāhāpane āpatti natthi, anurakkhaṇatthaṃ pana saṇḍāso anuññāto''ti aṭṭhakathāyaṃ vuttaṃ. **''Na, bhikkhave, palitaṃ gāhāpetabba**nti ettha bhamukāya vā nalāṭe vā dāṭhikāya vā uggantvā bībhacchaṃ ṭhitaṃ, tādisaṃ lomaṃ palitaṃ vā apalitaṃ vā gāhāpetuṃ vaṭṭatī''ti ca vuttaṃ.

Ādāsādikathā

24. Ādāsādikathāyaṃ **ādāso** nāma maṇḍanapakatikānaṃ manussānaṃ attano mukhacchāyādassanatthaṃ kaṃsalohādīhi kato bhaṇḍaviseso. **Udakapatto** nāma udakaṭṭhapanako pātisarāvādiko bhājanaviseso. **Kaṃsapattādīnī**ti ādāsabhāvena akatāni parisuddhabhāvena ālokakarāni vatthūni. **Ādi-**saddena suvaṇṇarajatajātiphalikādayo saṅgaṇhāti, **kañjiyādīnī**ti ettha **ādi-**saddena dravajātikāni telamadhukhīrādīni. **Ābādhapaccayā**ti attano mukhe uppannavaṇapaccayā. Tenāha **''sañchavi nu kho me vaṇo''**tiādi. Āyuṃ saṅkharotīti āyusaṅkhāro. Ko so? Attabhāvo, taṃ **āyusaṅkhāraṃ,** taṃ olokento kenākārena olokeyyāti pucchāyamāha **''jiṇṇo nu khomhi noti eva''**nti. Tassattho – mama attabhāvo jiṇṇo nu kho vā, no jiṇṇo nu kho vāti evaṃ iminā manasikārena kammaṭṭhānasīsena oloketuṃ vaṭṭati. ''Sobhati nu kho me attabhāvo, no vā''ti evaṃ pavattena attasinehavasena oloketuṃ na vaṭṭatīti.

Na mukhaṃ ālimpitabbanti vippasannachavivaṇṇakarehi mukhalepanehi na limpitabbaṃ. **Na ummadditabba**nti nānāummaddanehi na ummadditabbaṃ. **Na cuṇṇetabba**nti mukhacuṇṇakena na makkhetabbaṃ. **Na manosilikāya mukhaṃ lañjetabba**nti manosilāya tilakādilañjanāni na kātabbāni. Na kevalaṃ manosilāyameva, haritālādīhipi tāni na vaṭṭantiyeva. **Aṅgarāgādayo** pākaṭāyeva.

Naccādikathā

25. Naccādikathāyaṃ **''sādhugīta**nti aniccatādipaṭisaṃyuttagītaṃ. **Caturassena vattenā**ti paripuṇṇena uccāraṇavattena. Taraṅgavattādīnaṃ uccāraṇavidhānāni naṭṭhappayogānī''ti sāratthadīpaniyaṃ (sārattha. ṭī. cūḷavagga 3.248-249) vuttaṃ,

vimativinodaniyampi (vi. vi. ṭī. cūḷavagga 2.248-249) **''sādhugīta**nti aniccatādipaṭisaññuttaṃ gītaṃ. **Caturassena vattenā**ti paripuṇṇena uccāraṇavattena. Taraṅgavattādīnaṃ sabbesaṃ sāmaññalakkhaṇaṃ dassetuṃ **'sabbesaṃ…pe… lakkhaṇa'**nti vuttaṃ. Yattakāhi mattāhi akkharaṃ paripuṇṇaṃ hoti, tatopi adhikamattāyuttaṃ katvā kathanaṃ **vikārakathanaṃ** nāma, tathā akatvā kathanameva lakkhaṇanti attho''ti vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. cūḷavagga 248-249) pana **''sādhugītaṃ** nāma parinibbutaṭṭhāne gītanti likhitaṃ. **Dantagītaṃ** gāyitukāmānaṃ vākkaraṇīyaṃ. Dantagītassa vibhāvanatthaṃ **'yaṃ gāyissāmā'**tiādimāha. **Caturassavattaṃ** nāma catupādagāthāvattaṃ. 'Taraṅgavattādīni uccāraṇavidhānāni naṭṭhappayogānī'ti likhita''nti vuttaṃ.

Aṅgacchedādikathā

26. Aṅgacchedādikathāyaṃ ''attano aṅgajātaṃ chindantasseva thullaccayaṃ, tato aññaṃ chindantassa dukkaṭaṃ, ābādhapaccayā chindantassa anāpattī''ti aṭṭhakathāyaṃ vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. cūḷavagga 2.251) pana **''aṅgajāta**nti bījavirahitaṃ purisanimittaṃ. Bīje hi chinne opakkamikapaṇḍako nāma abhabbo hotīti vadanti. Eke pana 'bījassapi chedanakkhaṇe dukkaṭāpatti eva, kamena purisindriyādike antarahite paṇḍako nāma abhabbo hoti, tadā liṅganāsanāya nāsetabbo'ti vadanti. **Tādisaṃ vā dukkhaṃ uppādentassā**ti muṭṭhippahārādīhi attano dukkhaṃ uppādentassā''ti vuttaṃ.

Pattakathā

28. Pattakathāyaṃ **''bhūmiādhārake**ti valayādhārake. **Dāruādhārakadaṇḍādhārakesū**ti ekadārunā kataādhārake, bahūhi daṇḍakehi kataādhārake vāti attho. Tīhi daṇḍehi kato pana na vaṭṭati. **Bhūmiyaṃ pana nikkujjitvā ekameva ṭhapetabba**nti ettha 'dve ṭhapentena upari ṭhapitapattaṃ ekena passena bhūmiyaṃ phusāpetvā ṭhapetuṃ vaṭṭatī'ti vadanti. **Ālindakamiḍḍhikādīna**nti pamukhamiḍḍhikādīnaṃ. **Parivattetvā tattheva patiṭṭhātī**ti ettha 'parivattetvā tatiyavāre tattheva miḍḍhiyā patiṭṭhātī'ti gaṇṭhipadesu vuttaṃ. **Paribhaṇḍante**ti ettha **paribhaṇḍaṃ** nāma gehassa bahikuṭṭapādassa thirabhāvatthaṃ katā tanukamiḍḍhikā vuccati. **Tanukamiḍḍhikāyā**ti khuddakamiḍḍhikāya. Miḍḍhantepi ādhārake ṭhapetuṃ vaṭṭati. 'Anujānāmi, bhikkhave, ādhāraka'nti hi vacanato miḍḍhādīsu yattha katthaci ādhārakaṃ ṭhapetvā tattha pattaṃ ṭhapetuṃ vaṭṭati ādhārake ṭhapanokāsassa aniyamitattāti vadanti. **'Pattamāḷo** nāma vaṭṭetvā pattānaṃ agamanatthaṃ vaṭṭaṃ vā caturassaṃ vā iṭṭhakādīhi parikkhipitvā kato'ti gaṇṭhipadesu vuttaṃ. **Ghaṭika**nti upari yojitaṃ aggaḷaṃ. **Tāvakālikaṃ paribhuñjituṃ vaṭṭatī**ti sakideva gahetvā tena āmisaṃ paribhuñjitvā chaḍḍetuṃ vaṭṭatīti adhippāyo. **Ghaṭikaṭāhe**ti bhājanakapāle. Pāḷiyaṃ **abhuṃ me**ti ettha bhavatīti bhū, vaḍḍhi. Na bhūti **abhū,** avaḍḍhi. Bhayavasena pana sā itthī **'abhu'**nti āha, vināso mayhanti attho. **Chavasīsassa patta**nti chavasīsamayaṃ pattaṃ. Pakativikārasambandhe cetaṃ sāmivacanaṃ. Abhedepi vā tadupacāravasenevāyaṃ vohāro 'silāputtakassa sarīra'ntiādīsu viya. **Cabbetvā**ti khāditvā. **Ekaṃ udakagaṇḍusaṃ gahetvā**ti vāmahattheneva pattaṃ ukkhipitvā mukhena gaṇḍusaṃ gahetvā. **Ucchiṭṭhahatthenā**ti sāmisena hatthena. **Ettāvatā**ti ekagaṇḍusaṃ gahaṇamattena. **Luñcitvā**ti tato maṃsaṃ uddharitvā. Etesu sabbesu paṇṇattiṃ jānātu vā, mā vā, āpattiyevā''ti sāratthadīpaniyaṃ (sārattha. ṭī. cūḷavagga 3.253-255) vuttaṃ.

Vimativinodaniyaṃ (vi. vi. ṭī. cūḷavagga 2.252) pana **''gihivikaṭānī**ti gihisantakāni. Pāḷiyaṃ **na acchupiyantī**ti na phussitāni honti. **Rūpakākiṇṇāni** itthirūpādiākiṇṇāni. **Bhūmiādhārake**ti dantādīhi kate valayādhārake. Etassa valayādhārakassa anucchavitāya ṭhapitā pattā na parivattantīti 'tayo patte ṭhapetuṃ vaṭṭatī'ti vuttaṃ. Anuccataṅhi sandhāya ayaṃ 'bhūmiādhārako'ti vutto. **Dāruādhārakadaṇḍādhārakesū**ti ekadārunā kataādhārake ca bahūhi daṇḍakehi kataādhārake ca, ete ca uccatarā honti pattehi saha patanasabhāvā, tena **'susajjitesū'**ti vuttaṃ. **Bhamakoṭisadisenā**ti yattha dhamakaraṇḍiṃ pavesetvā likhanti, tassa bhamakassa koṭiyā sadiso. Tādisassa dāruādhārakassa avitthiṇṇatāya ṭhapitopi patto patatīti 'anokāso'ti vutto. **Ālindakamiḍḍhikādīna**nti pamukhamiḍḍhikādīnaṃ, uccavatthukānanti attho. **Bāhirapasse**ti pāsādādīnaṃ bahikuṭṭe. **Tanukamiḍḍhikāyā**ti vedikāya. Sabbattha pana hatthappamāṇato abbhantare ṭhapetuṃ vaṭṭati, ādhārake pana tato bahipi vaṭṭati. **Aññena pana bhaṇḍakenā**ti aññena bhārabhaṇḍena bhaṇḍakena. **'Bandhitvā olambitu'**nti ca vuttattā pattatthavikāya aṃsabaddhako yathā laggitaṭṭhānato na parigaḷati, tathā sabbathāpi bandhitvā ṭhapetuṃ vaṭṭati. **Bandhitvāpi upari ṭhapetuṃ na vaṭṭatī**ti 'upari nisīdantā ottharitvā bhindantī'ti vuttaṃ. **Tattha ṭhapetuṃ vaṭṭatī**ti nisīdanasaṅkābhāvato vuttaṃ. **Bandhitvā vā**ti bandhitvā ṭhapitachatte vā. **Yo kocī**ti bhattapūropi tucchapattopi. **Pariharitu**nti divase divase piṇḍāya caraṇatthāya ṭhapetuṃ. Pattaṃ alabhantena pana ekadivasaṃ piṇḍāya caritvā bhuñjitvā chaḍḍetuṃ vaṭṭati. Paṇṇapuṭādīsupi eseva nayo. **Chavasīsassa patto**ti chavasīsamayo patto, pakativikārasambandhe cetaṃ sāmivacanaṃ. **Cabbetvā**ti niṭṭhubhitvā. 'Paṭiggahaṃ katvā'ti vuttattā ucchiṭṭhahatthena udakaṃ gahetvā pattaṃ paripphositvā dhovanaghaṃsanavasena hatthaṃ dhovituṃ vaṭṭati. Ettakena hi pattaṃ paṭiggahaṃ katvā hattho dhovito nāma na hoti. **Ekaṃ udakagaṇḍusaṃ gahetvā**ti pattaṃ aphusitvā tattha udakameva ucchiṭṭhahatthena ukkhipitvā gaṇḍusaṃ katvā, vāmahattheneva vā pattaṃ ukkhipitvā mukhena gaṇḍusaṃ gahetumpi vaṭṭati. **Bahi udakena vikkhāletvā**ti dvīsu aṅgulīsu āmisamattaṃ vikkhāletvā bahi gahetumpi vaṭṭati. **Paṭikhāditukāmo**ti ettha sayaṃ na khāditukāmopi aññesaṃ khādanārahaṃ ṭhapetuṃ labhati. **Tattheva katvā**ti patteyeva yathāṭhapitaṭṭhānato anuddharitvā. **Luñcitvā**ti tato maṃsameva niravasesaṃ uppaṭṭetvā''ti vuttaṃ.

Vajirabuddhiṭīkāyaṃ (vajira. ṭī. cūḷavagga 254) pana **''ālindakamiḍḍhikādīna**nti pamukhamiḍḍhikādīnaṃ. **Parivattetvā tatthevā**ti ettha 'parivattetvā tatiyavāre tattheva miḍḍhikāya patiṭṭhātī'ti likhitaṃ. **Paribhaṇḍaṃ** nāma gehassa bahikuṭṭapādassa thirabhāvatthaṃ katā tanukamiḍḍhikā vuccati, ettha **'parivattetvā patto bhijjatī**ti adhikaraṇabhedāsaṅkāraabhāve ṭhāne ṭhapetuṃ vaṭṭatī'ti likhitaṃ. Pattamāḷo vattetvā pattānaṃ apatanatthaṃ vaṭṭaṃ vā caturassaṃ vā iṭṭhakādīhi parikkhipitvā māḷakacchannena kato. 'Pattamaṇḍalikā pattapacchikā kālapaṇṇādīhi katā'ti ca likhitaṃ. Miḍḍhante ādhārake ṭhapetuṃ vaṭṭati pattasandhāraṇatthaṃ vuttattā. Mañce ādhārakepi na vaṭṭati nisīdanapaccayā vāritattā. Āsannabhūmikattā **olambetuṃ vaṭṭati**. 'Aṃsakūṭe laggetvāti (cūḷava. aṭṭha. 254) vacanato aggahatthe laggetvā aṅke ṭhapetuṃ na vaṭṭatī'ti keci vadanti, na sundaraṃ. **Na kevalaṃ yassa patto**tiādi yadi hatthena gahitapatte bhedasaññā, pageva aññena sarīrāvayavenāti katvā vuttaṃ. Pāḷiyaṃ pana pacuravohāravasena vuttaṃ. Ghaṭikapālamayaṃ **ghaṭikaṭāhaṃ. Chavasīsassa patta**nti 'silāputtakassa sarīraṃ, khīrassa dhārā'tiādivohāravasena vuttaṃ, mañce nisīdituṃ āgatoti attho. **Pisācillikā**ti pisācadārakātipi vadanti. **Dinnakameva** paṭiggahitameva. **Cabbetvā**ti khāditvā. Aṭṭhīni ca kaṇṭakāni ca **aṭṭhikaṇṭakāni**. Etesu sabbesu paṇṇattiṃ jānātu vā, mā vā, āpattiyevāti likhita''nti vuttaṃ.

Sabbapaṃsukūlādikathā

29. Sabbapaṃsukūlādikathāyaṃ paṃsu viya kucchitabhāvena ulati pavattatīti paṃsukūlaṃ, sabbaṃ taṃ etassāti **sabbapaṃsukūliko,** pattacīvarādikaṃ sabbaṃ samaṇaparikkhāraṃ paṃsukūlaṃyeva katvā dhāraṇasīloti attho. Samaṇaparikkhāresu katamaṃ paṃsukūlaṃ

katvā dhāretuṃ vaṭṭatīti pucchaṃ sandhāyāha **''ettha pana cīvarañca mañcapīṭhañca paṃsukūlaṃ vaṭṭatī''**ti. Tattha ca cīvaraṃ vinayavasena ca dhutaṅgasamādānavasena ca vaṭṭati, mañcapīṭhaṃ vinayavaseneva. Katamaṃ paṃsukūlaṃ na vaṭṭatīti āha **''ajjhoharaṇīyaṃ pana dinnameva gahetabba''**nti, na adinnaṃ, tasmā paṃsukūlaṃ na vaṭṭatīti adhippāyo. Ettha ca **''ajjhoharaṇīya''**nti vacanena piṇḍapātagilānapaccayabhesajjapaakkhāravasena ubhopi paccaye dasseti.

Parissāvanakathā

30. Parissāvanakathāyaṃ **addhānamaggo** nāma sabbantimaparicchedena aḍḍhayojanappamāṇo, tattakaṃ maggaṃ parissāvanaṃ aggahetvā gacchantopi aññena aparissāvanakena bhikkhunā yāciyamāno hutvā adentopi na vaṭṭati, āpattiyeva. ''Anujānāmi, bhikkhave, parissāvana''nti anujānitvā ''coḷakaṃ nappahoti. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, kaṭacchuparissāvana''nti (cūḷava. 258) vuttattā pakatiparissāvanato kaṭacchuparissāvanaṃ khuddakanti viññāyati. Pakatiparissāvanassa vidhānaṃ aṭṭhakathāyaṃ na vuttaṃ, kaṭacchuparissāvanassa pana vidhānaṃ **''kaṭacchuparissāvanaṃ** nāma tīsu daṇḍakesu vinandhitvā kata''nti (cūḷava. aṭṭha. 258) vuttaṃ. Kaṭacchuparissāvanaṃ vatvā puna ''coḷakaṃ nappahoti. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, dhamakaraṇa''nti (cūḷava. 258) vuttattā kaṭacchuparissāvanatopi dhamakaraṇo khuddakataroti viññāyati. Dhamakaraṇassa vidhānaṃ heṭṭhā parikkhārakathāyaṃ vuttameva. ''Bhikkhū navakammaṃ karonti, parissāvanaṃ na sammati. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, daṇḍaparissāvana''nti (cūḷava 259) vuttattā pakatiparissāvanatopi daṇḍaparissāvanaṃ mahantataranti viññāyati. ''Daṇḍaparissāvanaṃ na sammati. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, ottharaka''nti (cūḷava. 259) vacanato daṇḍaparissāvanatopi ottharakaṃ mahantataranti viññāyati. Tesaṃ pana dvinnampi parissāvanānaṃ vidhānaṃ aṭṭhakathāyaṃ (cūḷava. aṭṭha. 259) āgatameva.

Naggakathā

31. Naggakathāyaṃ **na naggena naggo abhivādetabbo**ti naggena navakatarena bhikkhunā naggo vuḍḍhataro bhikkhu na abhivādetabbo na vanditabbo. Kasmā? ''Na, bhikkhave, naggena naggo abhivādetabbo, yo abhivādeyya, āpatti dukkaṭassā''ti (cūḷava. 261) bhagavatā vacanato na abhivādetabboti yojanā. Ettha pana **vadi** abhivādanathutīsūti dhātussa curādigaṇattā ṇe-paccayo hoti, na hetvatthattā.

> ''Akammakehi dhātūhi, bhāve kiccā bhavanti te;
> Sakammakehi kammatthe, arahasakkatthadīpakā''ti. –

Vacanato kammatthe tabba-paccayoti daṭṭhabbo. **Na naggena abhivādetabba**nti ettha tu naggena bhikkhunā na abhivādetabbanti ettakameva yojanā. Nanu ca bho –

> ''Kiccā dhātuhyakammehi, bhāveyeva napuṃsake;
> Tadantā pāyato kamme, sakammehi tiliṅgikā''ti. –

Vacanato, imissā ca dhātuyā sakammattā kammaṃ ajjhāharitabbaṃ, kammānurūpañca liṅgaṃ ṭhapetabbaṃ, atha kasmā ettakameva yojanā katāti? Kammavacanicchābhāvato. Vuttañhi –

> ''Kammassāvacanicchāyaṃ, sakammākhyātapaccayā;
> Bhāvepi taṃ yathā gehe, devadattena paccate''ti.

Yathā ākhyātapaccayasaṅkhātā vibhattiyo sakammakadhātuto bhavantāpi kammavacanicchāya asati kammaṃ avatvā bhāvatthameva vadanti, evaṃ kiccapaccayāpi sakammakadhātuto bhavantāpi kammavacanicchāyābhāvato kammaṃ avatvā bhāvatthameva vadanti, tasmā kammañca anajjhāharitaṃ, kammānurūpañca liṅgaṃ na ṭhapitaṃ, bhāvatthānurūpameva ṭhapitanti daṭṭhabbaṃ. Ettha hi ''ayaṃ nāma puggalo abhivādetabbo''ti acintetvā sāmaññato kattārameva gahetvā ṭhapitoti veditabbo.

Na naggena naggo abhivādāpetabboti ettha pana naggena vuḍḍhatarena bhikkhunā naggo navakataro bhikkhu na abhivādāpetabbo, na vandāpetabboti yojanā. Ettha hi sakāritassa kiccapaccayassa diṭṭhattā, dhātuyā ca sakammakattā navakataro bhikkhu dhātukattā hoti, vuḍḍhataro bhikkhu dhātukammaṃ, puna kāritasambandhe vuḍḍhataro bhikkhu kāritakattā hoti, navakataro bhikkhu kāritakammaṃ. Vuttañhi –

> ''Hetukriyāya sambandhī-bhāvā kammanti manyate;
> Hetukriyāpadhānattā, aññathānupapattito''ti.

Na naggena abhivādāpetabbanti ettha tu naggena vuḍḍhatarena bhikkhunā na abhivādāpetabbaṃ, na vandāpetabbanti yojanā, etthāpi kammavacanicchāyābhāvato vuttanayena bhāveyeva kiccapaccayo hotīti daṭṭhabbo. Nanu vandāpake sati vandāpetabbo labbhatiyeva, atha ''kasmā kammavacanicchāyābhāvato''ti vuttanti? ''Vatticchānupubbikā saddapaṭipattī''ti vacanato vatticchābhāvato na vuttanti. Vuttañhetaṃ pubbācariyehi –

> ''Vatticchā na bhave santa-mapyasantampi sā bhave;
> Taṃ yathānudarā kaññā, samuddo kuṇḍikāti cā''ti.

Itaresupi suviññeyyameva. Paṭicchādenti aṅgamaṅgāni etāhīti **paṭicchādiyo**.

Gandhapupphakathā

32. Gandhapupphakathāyaṃ **''gandhagandhaṃ pana gahetvā kavāṭe pañcaṅguliṃ dātuṃ vaṭṭatī''**ti vacanato gandhe dinne paṭiggahituṃ vaṭṭati, no limpitunti siddhaṃ. Idāni pana manussā bhikkhū bhojetvā hatthadhovanāvasāne hatthavāsatthāya gandhavilepanaṃ denti, taṃ bhikkhū paṭiggahetvā ekacce hatthameva limpenti, ekacce kāyampi mukhampi ālimpenti, ''sugandho vatā''tiādīni vatvā haṭṭhapahaṭṭhākāraṃ karonti, taṃ vaṭṭati, na vaṭṭatīti? ''Kavāṭe pañcaṅgulikaṃ dātuṃ vaṭṭatī''ti vihāre kavāṭadhūpanamattasseva vuttattā kāyadhūpanassa avuttattā, ''mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā veramaṇī''ti vacanassānulomato ca na vaṭṭatīti dissati, vīmaṃsitvā gahetabbaṃ. **''Pupphaṃ gahetvā vihāre ekamantaṃ nikkhipitu''**nti vacanato pupphe dinne gahetuṃ vaṭṭati, na piḷandhanādīni kātunti siddhaṃ. Idāni pana bhikkhūsu gandhapupphesu laddhesu ''surabhigandhaṃ vatidaṃ puppha''ntiādīni vatvā pahaṭṭhākāraṃ katvā siṅghanti, taṃ vaṭṭati, na vaṭṭatīti? Tampi vihāreyeva ekamantaṃ ṭhapanassa vuttattā siṅghitabbādibhāvassa avuttattā, mālāgandhādipāṭhassa anulomato ca na vaṭṭatīti dissati, vīmaṃsitvā gahetabbaṃ. ''Ekamantaṃ nikkhipitu''nti vacanassa pana sāmatthiyato cetiyapaṭimāpūjanādīni ca kātuṃ vaṭṭatīti viññāyati.

Āsittakūpadhānakathā

33. Āsittakūpadhānakathāyaṃ manussānaṃ bharaṇasīlataṃ sandhāya **''tambalohena vā rajatena vā''**ti vuttaṃ, vikappanatthena pana **vā**-saddena hiraññena vā suvaṇṇena vātiādiṃ saṅgaṇhāti. **Paṭikkhittattā panā**ti bhagavatā pana āsittakūpadhānassa sāmaññavasena paṭikkhittattā. Na kevalaṃ ratanapeḷā eva na vaṭṭati, atha kho **dārumayāpī**ti. Ettha **pi**-saddo sampiṇḍanattho, taṃ na vilīvamayatālapaṇṇamayavettamayādikaṃ sampiṇḍeti.

Maḷorikakathā

34. Maḷorikakathāyaṃ **''anujānāmi, bhikkhave, maḷorika''**nti gilāno bhikkhu bhuñjamāno na sakkoti hatthena pattaṃ sandhāretuṃ, tasmā anuññātaṃ. Pubbe pattasaṅgopanatthaṃ ādhārako anuññāto, idāni bhuñjanatthaṃ. **Daṇḍādhārako vuccatī**ti daṇḍādhārako padhānato maḷorikoti vuccati. Yaṭṭhi…pe… pīṭhādīnipi ādhārakasāmaññena ettheva paviṭṭhānīti sambandho. Ādhārakaṃ nāma chiddaṃ viddhampi atthi, aviddhampi atthi, tesu katamaṃ vaṭṭatīti āha **''ādhārasaṅkhepagamanato hi…pe… vaṭṭatiyevā''**ti.

Ekabhājanādikathā

35. Ekabhājanādikathāyaṃ **ekatobhuñjanaṃ** nāma ekabhājanasmiṃ ekakkhaṇeyeva sahabhuñjanaṃ, na nānābhājane. Ekabhājanasmimpi na nānākkhaṇeti āha **''sace panā''**tiādi. **Tasmiṃ apagate** tassa apagatattā **itarassa sesakaṃ bhuñjituṃ vaṭṭati**. Iminā ekakkhaṇe abhuñjanabhāvaṃ dasseti. **Itarassapī**tiādīsu **itarassapī**ti itarītarakathanaṃ, sesabhuñjakaitarato itarassāti attho. Tena paṭhamaṃ gahetvā gatabhikkhumevāha. **Tasmiṃ khīṇe** tassa khaṇattā paṭhamaṃ gahitavatthussa khīṇattā **puna gahetuṃ vaṭṭati**. Iminā sahaabhuñjanabhāvaṃ dasseti.

Na ekamañce nipajjitabbaṃ satipi nānāattharaṇe ''na ekamañce tuvaṭṭitabbaṃ, yo tuvaṭṭeyya, āpatti dukkaṭassā''ti (cūḷava. 264) vacanato. **Na ekattharaṇe nipajjitabbaṃ** satipi nānāmañce ''na ekattharaṇā tuvaṭṭitabba''nti (cūḷava. 264) vacanato, pageva ubhinnaṃ ekatteti attho. Yadi evaṃ nānāmañcanānāattharaṇesu asantesu kathaṃ anāpatti siyāti cintāyamāha **''vavatthānaṃ panā''**tiādi. **Ekattharaṇapāvuraṇehī**ti ettha pana ayaṃ ekattharaṇapāvuraṇasaddo na catthasamāso hoti, atha kho bāhiratthasamāsoti āha **''ekaṃ attharaṇañceva pāvuraṇañca etesanti ekattharaṇapāvuraṇā''**ti, tipadatulyādhikaraṇabāhiratthasamāsoyaṃ. Kesametamadhivacanantyāha **''ekaṃ antaṃ attharitvā ekaṃ pārupitvā nipajjantānametaṃ adhivacana''**nti, evaṃ nipajjantānaṃ bhikkhūnaṃ etaṃ ekattharaṇapāvuraṇapadaṃ adhivacanaṃ hotīti adhippāyo. Kesaṃ pana antanti āha **''saṃhārimāna''**ntiādi.

Celapaṭikakathā

36. Celapaṭikakathāyaṃ **celapaṭika**nti celasantharaṃ. Kiṃ pana bhagavato sikkhāpadapaññāpane kāraṇanti? ''Bodhirājakumāro kira 'sace ahaṃ puttaṃ lacchāmi, akkamissati me bhagavā celapaṭika'nti iminā ajjhāsayena santhari, abhabbo cesa puttalābhāya, tasmā bhagavā na akkami. Yadi akkameyya, pacchā puttaṃ alabhanto 'nāyaṃ sabbaññū'ti diṭṭhiṃ gaṇheyya, idaṃ tāva bhagavato anakkamane kāraṇaṃ. Yasmā pana bhikkhūpi ye ajānantā akkameyyuṃ, te gihīnaṃ paribhūtā bhaveyyuṃ, tasmā bhikkhū paribhavato mocetuṃ sikkhāpadaṃ paññapesi, idaṃ sikkhāpadapaññāpane kāraṇa''nti aṭṭhakathāyaṃ (cūḷava. aṭṭha. 268) vuttaṃ.

Sāratthadīpaniyaṃ (sārattha. ṭī. cūḷavagga 3.268) pana **''bhagavā tuṇhī ahosī**ti 'kissa nu kho atthāya rājakumārena ayaṃ mahāsakkāro kato'ti āvajjento puttapatthanāya katabhāvaṃ aññāsi. So hi rājaputto aputtako, sutañcānena ahosi 'buddhānaṃ kira adhikāraṃ katvā manasā icchitaṃ labhantī'ti, so 'sacāhaṃ puttaṃ labhissāmi, sammāsambuddho imaṃ celapaṭikaṃ akkamissati. No ce labhissāmi, na akkamissatī'ti patthanaṃ katvā santharāpesi. Atha bhagavā 'nibbattissati nu kho etassa putto'ti āvajjetvā 'na nibbattissatī'ti addasa. Pubbe kira so ekasmiṃ dīpe vasamāno bhariyāya samānacchando anekasakuṇapotake khādi. 'Sacassa mātugāmo puññavā bhaveyya, puttaṃ labheyya, ubhohi pana samānacchandehi hutvā pāpakammaṃ kataṃ, tenassa putto na nibbattissatīti aññāsi. Dusse pana akkante 'buddhānaṃ adhikāraṃ katvā patthitaṃ labhantīti loke anussavo, mayā ca mahāadhikāro kato, na ca puttaṃ labhāmi, tuccham idaṃ vacana'nti micchāgāhaṃ gaṇheyya. Titthiyāpi 'natthi samaṇānaṃ akattabbaṃ nāma, celapaṭikampi maddantā āhiṇḍantī'ti ujjhāyeyyuṃ, etarahi ca akkamantesu bahū bhikkhū paracittaviduno, te bhabbattaṃ jānitvā akkamissanti. Abhabbataṃ jānitvā na akkamissanti. Anāgate pana upanissayo mando bhavissati, anāgataṃ na jānissanti. Tesu akkamantesu sace patthitaṃ samijjhissati, iccetaṃ kusalaṃ. No ce ijjhissati, 'pubbe bhikkhusaṅghassa adhikāraṃ katvā icchiticchitaṃ labhanti, idāni na labhanti, teyeva maññe bhikkhū paṭipattipūrakā ahesuṃ, ime pana paṭipattiṃ pūretuṃ na sakkontī'ti manussā vippaṭisārino bhavissantīti imehi tīhi kāraṇehi bhagavā akkamituṃ anicchanto tuṇhī ahosi. **Pacchimaṃ janataṃ tathāgato anukampatī**ti idaṃ pana thero vuttesu kāraṇesu tatiyakāraṇaṃ sandhāyāhā''ti vuttaṃ.

Pāḷiyaṃ (cūḷava. 268) ''yāciyamānena celapaṭikaṃ akkamitu''nti vacanato yāciyamānena eva akkamitabbaṃ, no ayāciyamānenāti siddhaṃ, tatthapi ''maṅgalatthāyā''ti (cūḷava. 268) vacanato maṅgalatthāya yāciyamānena akkamitabbaṃ, na sirisobhaggādiatthāya yāciyamānenāti ca, tatthapi ''gihīna''nti (cūḷava. 268) vacanato gihīnaṃ eva celasantharaṃ akkamitabbaṃ, na pabbajitānanti ca. Aṭṭhakathāyaṃ (cūḷava. aṭṭha. 268) **''yā kāci itthī apagatagabbhā vā hotu, garugabbhā vā''**ti aniyamavācakena **vā**-saddena vacanato na kevalaṃ imā dveyeva gahetabbā, atha kho ''patiṭṭhitagabbhā vā vijātiputtā vā''tiādinā yā kāci maṅgalikāyo itthiyopi purisāpi gahetabbā.

''Evarūpesu ṭhānesū''ti vuttattā na kevalaṃ yathāvuttaṭṭhānesuyeva, atha kho taṃsadisesu yesu kesuci maṅgalaṭṭhānesu yesaṃ kesañci gihīnaṃ maṅgalatthāya yāciyamānānaṃ celasantharaṃ akkamituṃ vaṭṭatīti sijjhati, vīmaṃsitvā gahetabbaṃ. Pāḷiyaṃ (cūḷava. 268) ''anujānāmi, bhikkhave, dhotapādakaṃ akkamitu''nti sāmaññavasena vacanato, aṭṭhakathāyañca (cūḷava. aṭṭha. 268) ''taṃ akkamituṃ vaṭṭatī''ti avisesena vuttattā dhotapādakaṃ ayāciyamānenapi bhikkhunā akkamitabbanti siddhaṃ, **''dhotehi pādehi akkamanatthāyā''**ti pana vuttattā adhotehi akkamituṃ na vaṭṭatīti ca, vīmaṃsitvā gahetabbaṃ.

Pādaghaṃsanīyakathā

37. Pādaghaṃsanīyakathāyaṃ paṭhamaṃ tāva akappiyapādaghaṃsaniṃ dassetuṃ **''katakaṃ na vaṭṭatī''**ti āha. Katakaṃ nāma kīdisanti pucchāya sati vuttaṃ **''katakaṃ nāma padumakaṇṇikākāra''**ntiādi. Kasmā paṭikkhittanti vuttaṃ **''bāhulikānuyogattā''**ti. Tato kappiyapādaghaṃsaniyo dassetumāha **''anujānāmi, bhikkhave, tisso pādaghaṃsaniyo''**tiādi. Sesaṃ suviññeyyameva.

Bījanīkathā

38. Bījanīkathāyaṃ paṭhamaṃ tāva akappiyabījaniṃ dassetuṃ **''camarīvālehi katabījanī na vaṭṭatī''**ti āha. Tato kappiyachabījaniyo dassetuṃ **''makasabījanīādi vaṭṭatī''**ti āha. Tattha **kappiyachabījaniyo** nāma makasabījanī, vākamayabījanī, usīramayabījanī, morapiñchamayabījanī, vidhūpanaṃ, tālavaṇṭañcāti. Tāsaṃ visesaṃ dassetuṃ **''vidhūpananti bījanī vuccatī''**tiādimāha. Usīramayaṃ morapiñchamayañca suviññeyyattā na vuttaṃ. **''Bījani**nti caturassabījaniṃ. **Tālavaṇṭa**nti tālapattādīhi kataṃ maṇḍalikabījani''nti sāratthadīpaniyaṃ (sārattha. ṭī. cūḷavagga 3.269) vuttaṃ.

Chattakathā

39. Chattakathāyaṃ **chattaṃ** nāma tīṇi chattāni setacchattaṃ, kilañjacchattaṃ, paṇṇacchattanti. Tattha **setacchatta**nti vatthapaliguṇṭhitaṃ paṇḍaracchattaṃ. **Kilañjacchatta**nti vilīvacchattaṃ. **Paṇṇacchatta**nti tālapaṇṇādīhi yehi kehici kataṃ. **Maṇḍalabaddhaṃ salākabaddha**nti idaṃ pana tiṇṇampi chattānaṃ pañjaradassanatthaṃ vuttaṃ. Tāni hi maṇḍalabaddhāni ceva honti salākabaddhāni ca. Yampi tatthajātakadaṇḍena kataṃ ekapaṇṇacchattaṃ hoti, tampi chattameva. **''Vilīvacchatta**nti veṇuvilīvehi kataṃ chattaṃ. **Tatthajātakadaṇḍakena kata**nti tālapaṇṇaṃ saha daṇḍakena chinditvā tameva chattadaṇḍaṃ karonti gopālakādayo viya, taṃ sandhāyetaṃ vutta''nti sāratthadīpaniyaṃ (sārattha. ṭī. pācittiya 3.634) vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. pācittiya 2.634) pana **''vilīvacchatta**nti veṇupesikāhi kataṃ. **Maṇḍalabaddhānī**ti dīghasalākāsu tiriyaṃ valayākārena salākaṃ ṭhapetvā suttehi baddhāni dīghañca tiriyañca ujukameva salākāyo ṭhapetvā daḷhabaddhāni ceva tiriyaṃ ṭhapetvā dīghadaṇḍakeheva saṅkocārahaṃ katvā sutteheva tiriyaṃ baddhāni. **Tatthajātakadaṇḍakena kata**nti saha daṇḍakena chinnatālapaṇṇādīhi kata''nti vuttaṃ. Idha pana chattadhārakapuggalavasena vuttaṃ, tasmā agilānassa bhikkhuno chattaṃ dhāretuṃ na vaṭṭati. Sesaṃ suviññeyyameva.

Nakhakathā

40. Nakhakathāyaṃ dīghanakhadhāraṇapaccayā uppanne vatthusmiṃ ''na, bhikkhave, dīghā nakhā dhāretabbā, yo dhāreyya, āpatti dukkaṭassā''ti (cūḷava. 274) vacanato dhārentassa āpatti. ''Nakhenapi nakhaṃ chindanti, mukhenapi nakhaṃ chindanti, kuṭṭepi ghaṃsanti, aṅguliyo dukkhā honti. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, nakhacchedana''nti (cūḷava. 274) vacanato nakhacchedanasatthakaṃ dhāretuṃ vaṭṭati. Heṭṭhā ca ''nakhacchedanaṃ valitakaṃyeva karonti, tasmā taṃ vaṭṭatī''ti aṭṭhakathāyaṃ (pārā. aṭṭha. 1.85) vuttaṃ. **''Valitaka**nti nakhacchedanakāle daḷhaggahaṇatthaṃ valīhi yuttameva karonti, tasmā taṃ vaṭṭatī''ti vimativinodaniyaṃ (vi. vi. ṭī. 1.85) vuttaṃ. **Maṃsappamāṇenā**ti aṅgulaggamaṃsappamāṇena. **Vīsatimaṭṭha**nti vīsatipi hatthapādanakhe likhitamaṭṭhe karonti. Sesaṃ suviññeyyameva.

Lomakathā

Lomakathāyaṃ ''sambādhelomaṃ saṃharāpenti. Manussā ujjhāyanti khīyanti vipācenti seyyathāpi gihī kāmabhogino''ti vatthusmiṃ uppanne ''na, bhikkhave…pe… dukkaṭassā''ti (cūḷava. 275) vacanato saṃharāpentassa āpatti. Aññatarassa bhikkhuno sambādhe vaṇo hoti, bhesajjaṃ na tiṭṭhatīti imissā aṭṭhuppattiyā ''anujānāmi, bhikkhave, ābādhapaccayā sambādhe lomaṃ saṃharāpetu''nti (cūḷava. 275) vacanato ābādhapaccayā bhesajjapatiṭṭhāpanatthāya sambādhe lomaṃ harāpentassa anāpatti. ''Seyyathāpi pisācillikā''ti manussānaṃ ujjhāyanapaccayā ''na, bhikkhave, dīghaṃ nāsikālomaṃ dhāretabbaṃ, yo dhāreyya, āpatti dukkaṭassā''ti (cūḷava. 275) vacanato dhāraṇapaccayā āpatti. ''Anujānāmi, bhikkhave, saṇḍāsa''nti anurakkhaṇatthāya saṇḍāso anuññāto, tasmā nāsikālomaṃ saṇḍāsena harāpetuṃ vaṭṭati. **Palita**nti paṇḍarakesaṃ. **Gāhetuṃ na vaṭṭati** ''mā me jarābhāvo hotū''ti manasi katattā. **Bībhacchaṃ hutvā**ti virūpaṃ hutvā. **Palitaṃ vā apalitaṃ vā**ti paṇḍaraṃ vā apaṇḍaraṃ vā. **Gāhāpetuṃ vaṭṭati** appasādāvahattāti.

Kāyabandhanakathā

41. Kāyabandhanakathāyaṃ **akāyabandhanenā**ti abandhitakāyabandhanena. Bhikkhunāti seso. Atha vā **akāyabandhanenā**ti abandhitakāyabandhano hutvāti itthambhūtatthe karaṇavacanaṃ yathā ''bhinnena sīsena paggharantena lohitena paṭivisake ujjhāpesī''ti. Tenāha **''abandhitvā nikkhamantena yattha sarati, tattha bandhitabba''**nti. **Kāyabandhanaṃ** nāma cha kāyabandhanāni kalābukaṃ, deḍḍubhakaṃ, murajaṃ, maddavīṇaṃ, paṭṭikaṃ, sūkarantakanti. Tattha **kalābukaṃ** nāma bahurajjukaṃ. **Deḍḍubhakaṃ** nāma udakasappasīsasadisaṃ. **Murajaṃ** nāma murajavaṭṭisaṇṭhānaṃ veṭhetvā kataṃ. **Maddavīṇaṃ** nāma pāmaṅgasaṇṭhānaṃ. Īdisañhi ekampi na vaṭṭati, pageva bahūni. Tasmā paṭikkhittāni akappiyakāyabandhanāni nāma cattāri honti, paṭṭikaṃ, sūkarantakanti imāni dve kāyabandhanāni bhagavatā anuññātāni kappiyakāyabandhanāni nāma, tassa pakativītā vā macchakaṇṭakavāyimā vā paṭṭikā vaṭṭati, sesā kuñjaracchikādibhedā na vaṭṭati. **Sūkarantakaṃ** nāma kuñcikakosakasaṇṭhānaṃ hoti, ekarajjukaṃ, pana muddikakāyabandhanañca sūkarantakaṃ anulometi. Imehi pana dvīhi saddhiṃ aṭṭha kāyabandhanāni honti. ''Anujānāmi, bhikkhave, murajaṃ maddavīṇa''nti idaṃ dasāsuyeva anuññātanti pāmaṅgadasā cettha catunnaṃ upari na vaṭṭati. **Sobhakaṃ** nāma veṭhetvā mukhavaṭṭisibbanaṃ. **Guṇakaṃ** nāma mudiṅgasaṇṭhānena sibbanaṃ. Evaṃ sibbitā hi anto thirā hontīti vuccati. **Pavanantoti** pāsanto vuccati. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. cūḷavagga 277-278) pana ''muddikakāyabandhanaṃ nāma caturassaṃ akatvā sajjitaṃ. **Pāmaṅgadasā** caturassā. **Mudiṅgasaṇṭhānenā**ti

saṅghāṭiyā mudiṅgasibbanākārena varakasīsākārena. **Pavanantoti** pāsanto, ‘dasāmūla’nti ca likhitaṃ. Akāyabandhanena sañcicca vā asañcicca vā gāmappavesane āpatti. Saritaṭṭhānato bandhitvā pavisitabbaṃ, nivattitabbaṃ vāti likhita’’nti vuttaṃ.

Nivāsanapārupanakathā

42. Nivāsanapārupanakathāyaṃ **hatthisoṇḍādivasena gihinivatthaṃ na nivāsetabba**nti ettha **hatthisoṇḍakaṃ** (cūḷava. aṭṭha. 280; kaṅkhā. aṭṭha. parimaṇḍalasikkhāpadavaṇṇanā) nāma nābhimūlato hatthisoṇḍasaṇṭhānaṃ olambakaṃ katvā nivatthaṃ coḷikaitthīnaṃ nivāsanaṃ viya. **Macchavāḷakaṃ** nāma ekato dasantaṃ ekato pāsantaṃ olambitvā nivatthaṃ. **Catukaṇṇakaṃ** nāma uparito dve, heṭṭhato dveti evaṃ cattāro kaṇṇe dassetvā nivatthaṃ. **Tālavaṇṭakaṃ** nāma tālavaṇṭākārena sāṭakaṃ olambitvā nivāsanaṃ. **Satavalikaṃ** nāma dīghasāṭakaṃ anekakkhattuṃ obhujitvā ovaṭṭikaṃ karontena nivatthaṃ, vāmadakkhiṇapassesu vā nirantaraṃ valiyo dassetvā nivatthaṃ. Sace pana jāṇuto paṭṭhāya ekaṃ vā dve vā valiyo paññāyanti, vaṭṭati. **Saṃvelliyaṃ nivāsentī**ti mallakammakārādayo viya kacchaṃ bandhitvā nivāsenti, evaṃ nivāsetuṃ gilānassapi maggappaṭipannassapi na vaṭṭati. **Setapaṭapārutādivasena na gihipārutaṃ pārupitabba**nti ettha yaṃ kiñci setapaṭapārutaṃ paribbājakapārutaṃ ekasāṭakapārutaṃ soṇḍapārutaṃ antepurikapārutaṃ mahājeṭṭhakapārutaṃ kuṭipavesakapārutaṃ brāhmaṇapārutaṃ pāḷikārakapārutanti evamādi parimaṇḍalalakkhaṇato aññathā pārutaṃ sabbametaṃ **gihipārutaṃ** nāma, tasmā yathā setapaṭā aḍḍhapālakaniganṭhā pārupanti, yathā ca ekacce paribbājakā uraṃ vivaritvā dvīsu aṃsakūṭesu pāvuraṇaṃ ṭhapenti, yathā ca ekasāṭakā manussā nivatthasāṭakassa ekena antena piṭṭhiṃ pārupitvā ubho kaṇṇe ubhosu aṃsakūṭesu ṭhapenti, yathā ca surāsoṇḍādayo sāṭakena gīvaṃ parikkhipitvā ubho ante ure vā olambenti, piṭṭhiyaṃ vā khipenti, yathā ca antepurikāyo akkhitārakamattaṃ dassetvā oguṇṭhikaṃ pārupanti, yathā ca mahājeṭṭhā dīghasāṭakaṃ nivāsetvā tasseva ekena antena sakalasarīraṃ pārupanti, yathā ca kassakā khettakuṭiṃ pavisantā sāṭakaṃ paliveṭhetvā upakacchake pakkhipitvā tasseva ekena antena sarīraṃ pārupanti, yathā ca brāhmaṇā ubhinnaṃ upakacchakānaṃ antare sāṭakaṃ pavesetvā aṃsakūṭesu pārupanti, yathā ca pāḷikārako bhikkhu ekaṃsapārupanena pārutaṃ vāmabāhuṃ vivaritvā cīvaraṃ aṃsakūṭe āropeti. Evaṃ apārupitvā sabbepi ete aññe ca evarūpe pārupanadose vajjetvā nibbikāraṃ parimaṇḍalaṃ pārupitabbaṃ. Tathā apārupitvā ārāme vā antaraghare vā anādarena yaṃ kiñci vikāraṃ karontassa dukkaṭaṃ.

Kājakathā

43. Kājakathāyaṃ **muṇḍaveṭhī**ti yathā rañño kuhiñci gacchanto parikkhārabhaṇḍaggahaṇamanussāti adhippāyo. **Ubhatokāja**nti ekasmiṃyeva kāje purato ca pacchato ca ubhosu bhāgesu laggetvā vahitabbabhāraṃ. **Ekatokāja**nti ekato pacchatoyeva laggetvā vahitabbabhāraṃ. **Antarākāja**nti majjhe laggetvā dvīhi vahitabbabhāraṃ. **Sīsabhārā**dayo sīsādīhi vahitabbabhārādayo eva. **Olambaka**nti hatthena olambitvā vahitabbabhāraṃ. Etesu ubhatokājameva na vaṭṭati, sesā vaṭṭanti.

Dantakaṭṭhakathā

44. Dantakaṭṭhakathāyaṃ dantakaṭṭhassa akhādane pañca dose, khādane pañcānisaṃse ca dassetvā bhagavatā bhikkhūnaṃ dantakaṭṭhaṃ anuññātaṃ. Tattha **pañca dosā** nāma acakkhussaṃ, mukhaṃ duggandhaṃ, rasaharaṇiyo na visujjhanti, pittaṃ semhaṃ bhattaṃ pariyonandhati, bhattamassa nacchādetīti. Tattha **acakkhussa**nti cakkhūnaṃ hitaṃ na hoti, parihāniṃ janeti. **Nacchādetī**ti na ruccati. **Pañcānisaṃsā** vuttapaṭipakkhato veditabbā. Tato dīghadantakaṭṭhakhādane ca atimadāhakadantakaṭṭhakhādane ca dukkaṭaṃ paññapetvā aṭṭhaṅgulaparamaṃ caturaṅgulapacchimaṃ dantakaṭṭhaṃ anuññātaṃ. Tattha aṭṭhaṅgulaṃ paramaṃ etassa dantakaṭṭhassāti **aṭṭhaṅgulaparamaṃ**. Caturaṅgulaṃ pacchimaṃ pamāṇaṃ etassa dantakaṭṭhassāti **caturaṅgulapacchimaṃ. Atimadāhaka**nti atikhuddakaṃ. Aṭṭhaṅgulaṃ mahādantakaṭṭhaṃ nāma, caturaṅgulaṃ khuddakadantakaṭṭhaṃ nāma, pañcachasattaṅgulaṃ majjhimadantakaṭṭhaṃ nāma. Tena vuttaṃ ‘‘duvidhena udakena tividhena dantakaṭṭhenā’’ti. **‘‘Aṭṭhaṅgulaparama**nti manussānaṃ pamāṇaṅgulena aṭṭhaṅgulaparama’’nti aṭṭhakathāya (cūḷava. aṭṭha. 282) māha.

Ettha ca **pamāṇaṅgulenā**ti idaṃ pakatiaṅgulenāti gahetvā manussānaṃ pakatiaṅgulena aṭṭhaṅgulato adhikappamāṇaṃ dantakaṭṭhaṃ na vaṭṭatīti vadanti. Tattakameva ca katvā khādanti. Aṭṭhakathāyaṃ pana ‘‘manussānaṃ pamāṇaṅgulena’’ icceva vuttaṃ, na ‘‘pakatiaṅgulenā’’ti. Tasmā yaṃ vaḍḍhakihatthato aṅgulaṃ pamāṇaṃ katvā manussā gehādīni minanti, tena manussānaṃ pamāṇaṅgulabhūtena vaḍḍhakiaṅgulena aṭṭhaṅgulaparamanti attho gahetabbo. Vuttañhi sāratthadīpaniyaṃ (sārattha. ṭī. cūḷavagga 3.280-282) **‘‘pamāṇaṅgulenā**ti vaḍḍhakiaṅgulaṃ sandhāya vutta’’nti. Vimativinodaniyañca (vi. vi. ṭī. cūḷavagga 2.282) **‘‘pamāṇaṅgulenā**ti vaḍḍhakiaṅgulena, keci pana ‘pakatiaṅgulenā’ti vadanti, taṃ caturaṅgulapacchimavacanena sameti. Na hi pakatiaṅgulena caturaṅgulappamāṇaṃ dantakaṭṭhaṃ kaṇṭhe avilaggaṃ khāditum sakkā’’ti.

Rukkharohanakathā

45. Rukkhārohanakathāyaṃ puriso pamāṇo yassa rukkhassāti **poriso,** uddhaṃ ukkhipitahatthena saddhiṃ manussakāyappamāṇo pañcahatthamattaucco rukkhapadeso, taṃ **porisaṃ rukkhaṃ,** avayave samudāyavohāro yathā ‘‘samuddo diṭṭho’’ti, ābhuso padanti gacchanti pavattantīti **āpadā,** parissayā. Yāva attho atthi etasmiṃ rukkheti **yāvadattho,** rukkho, attha-saddo payojanavācako. Yāva tasmiṃ rukkhe bhikkhussa attho payojanaṃ atthi, tāva abhiruhitabboti adhippāyo. Sesaṃ suviññeyyameva.

Chandāropanakathā

46. Chandāropanakathāyaṃ **chandaso**ti sakkaṭabhāsāya. **Na āropetabba**nti vācanāmaggaṃ na āropetabbaṃ. **Sakāya niruttiyā**ti māgadhabhāsāya. Tattha santehi katāti sakkaṭā, aṭṭhakavāmakādīhi samitapāpehi isīhi katāti attho. Atha vā sakkaritabbā pūjitabbāti sakkaṭā manussānaṃ hitasukhāvahanato, tadatthikehi manussehi pūjitabbāti attho. Bhāsīyateti bhāsā, sakkaṭā ca sā bhāsā cāti **sakkaṭabhāsā**. Vedattayagatā nirutti, sassa esāti **sakā,** bhagavato vacanantyattho. Magadhe jātā **māgadhikā,** ādikappakāle magadharaṭṭhe jātāti attho. Uccateti utti, nīharitvā utti **nirutti,** piṭakattayato nīharitvā kathīyatetyattho. Vuttañhetaṃ porāṇehi –

‘‘Sā māgadhī mūlabhāsā;
Narā yāyādikappikā;

Brahmāno cāssutālāpā;
Sambuddhā cāpi bhāsare''ti.

Sesaṃ suviññeyyameva.

Lokāyatakathā

47. Lokāyatakathāyaṃ lokiyanti patiṭṭhahanti puññāpuññāni tabbipāko cāti loko, sattaloko. Ābhuso yatanti vīriyaṃ karonti etthāti āyataṃ, lokassa āyataṃ **lokāyataṃ,** sattānaṃ bhuso vīriyakaraṇaṭṭhānantyattho. Kiṃ taṃ? Titthiyasatthaṃ. **Sabbaṃ ucchiṭṭhaṃ,** kasmā? Sakuṇādīhi paribhuttapubbattā. **Sabbaṃ anucchiṭṭhaṃ** imassa avasesabhojanassa kenaci aparibhuttapubbattā. **Seto kāko** aṭṭhissa setattā, **kāḷo bako** pādassa kāḷattāti. Natthi attho etthāti niratthakaṃ, niratthakameva kāraṇaṃ niratthakakāraṇaṃ. Tena paṭisaṃyuttaṃ **niratthakakāraṇapaṭisaṃyuttaṃ**. Taranti etthāti titthaṃ, paṭṭanaṃ. Titthaṃ viyāti titthaṃ, laddhi, taṃ etesaṃ atthīti titthiyā, viparītadassanā. Sāsanti attano sāvake etthāti satthaṃ, titthiyānaṃ satthaṃ **titthiyasatthaṃ. Na tiracchānavijjā pariyāpuṇitabbā**ti ettha **tiracchānavijjā** nāma yā kāci bāhirakā anatthasañhitā. **Na pariyāpuṇitabbā**ti attanā na pariyāpuṇitabbā. **Na vācetabbā**ti paresaṃ na vācetabbā. Sesaṃ suviññeyyameva.

Khipitakathā

48. Khipitakathāyaṃ khipīyitthāti khipito. Khipi abyattasaddeti dhātu. Bhāvenabhāvalakkhaṇattā tasmiṃ **khipite**ti vibhatyantaṃ. ''Yasmiṃ kismiñci puggale''ti lakkhaṇavantakattā ajjhāharitabbo. **Jīvā**ti jīva pāṇadhāraṇeti dhātu, vibhattilopo. Yasmiṃ kismiñci puggale khipite bhikkhunā ''jīvā''ti vacanaṃ na vattabbaṃ, bhikkhusmiṃ khipite gihinā ''jīvatha bhante''ti vuccamāne sati ''ciraṃ jīvā''ti bhikkhunā vattuṃ vaṭṭatīti yojanā. ''Vuccamāne''ti ettha pana lakkhaṇassa kammavācakattā tena samānādhikaraṇaṃ kammabhūtaṃ ''bhikkhusmi''nti lakkhaṇavantakammaṃ ajjhāharitabbaṃ yathā kiṃ ''gosu duyhamānāsu puriso āgato''ti. Apare pana ācariyā īdisesu ṭhānesu ''santesū''ti padaṃ ajjhāharitvā idameva lakkhaṇapadaṃ, ''gosu duyhamānāsū''ti padadvayaṃ pana ''santesū''ti ettha pakativikativasena kattā evāti vadanti, vīmaṃsitvā gahetabbaṃ.

Lasuṇakathā

49. Lasuṇakathāyaṃ ''lasuṇaṃ nāma māgadhaka''nti (pāci. 795) pāḷiyaṃ āgataṃ. Aṭṭhakathāyaṃ (pāci. aṭṭha. 795) pana **''māgadhaka**nti magadhesu jātaṃ. Magadharaṭṭhe jātalasuṇameva hi idha lasuṇanti adhippetaṃ, tampi bhaṇḍikalasuṇameva, na ekadvitimiñjakaṃ. Kurundiyaṃ pana 'jātidesaṃ avatvā 'māgadhakaṃ nāma bhaṇḍikalasuṇa'nti vutta''nti vuttaṃ. Sace dve tayo bhaṇḍike ekatoyeva saṅkharitvā ajjhoharati, ekaṃ pācittiyaṃ. Bhinditvā ekekaṃ miñjaṃ khādantiyā pana payogagaṇanāya pācittiyāni, idaṃ bhikkhunīnaṃ vasena pācittiyaṃ, bhikkhussa pana dukkaṭaṃ.

Palaṇḍukādīnaṃ vaṇṇena vā miñjāya vā nānattaṃ veditabbaṃ. Vaṇṇena tāva **palaṇḍuko** nāma paṇḍuvaṇṇo hoti. **Bhañjanako** lohitavaṇṇo, haritako haritavaṇṇo, miñjāya pana palaṇḍukassa ekā miñjā hoti, bhañjanakassa dve, haritakassa tisso, cāpalasuṇo amiñjako. Aṅkuramattameva hi tassa hoti. Mahāpaccariyādīsu pana ''palaṇḍukassa tīṇi miñjāni, bhañjanakassa dve, haritakassa eka''nti vuttaṃ. Ete palaṇḍukādayo sabhāveneva vaṭṭanti, sūpasampākādīsu pana māgadhakampi vaṭṭati. Tañhi paccamānesu muggasūpādīsu vā macchamaṃsavikatiyā vā telādīsu vā badarasāḷavādīsu vā ambilapākādīsu vā uttaribhaṅge vā yattha katthaci antamaso yāgupattepi pakkhipituṃ vaṭṭatīti vuttaṃ. **''Sabhāvenevā**ti sūpasampākādiṃ vināva. **Badarasāḷavaṃ** nāma badaraphalāni sukkhāpetvā cuṇṇetvā kattabbā khādanīyavikatī''ti sāratthadīpaniyaṃ (sārattha. ṭī. pācittiya 3.793-797) vuttaṃ.

Naakkamitabbādikathā

50. Naakkamitabbādikathāyaṃ **''paribhaṇḍakatabhūmi** nāma saṇhamattikāhi katā kāḷavaṇṇādibhūmi. **Senāsanaṃ** mañcapīṭhādikāyeva. **Tatheva vaḷañjetuṃ vaṭṭatī**ti aññehi āvāsikehi bhikkhūhi paribhuttanīhārena paribhuñjituṃ vaṭṭati. 'Nevāsikā pakatiyā anatthatāya bhūmiyā ṭhapenti ce, tesampi anāpattiyevā'ti gaṇṭhipadesu vuttaṃ. 'Dvārampī'tiādinā vuttadvāravātapānādayo aparikammakatāpi na apassayitabbā. **Lomesū**ti lomesu phusantesū''ti sāratthadīpaniyaṃ (sārattha. ṭī. cūḷavagga 3.324) vuttaṃ. Vimativinodaniyampi (vi. vi. ṭī. cūḷavagga 2.324) **''paribhaṇḍakatabhūmi vā**ti kāḷavaṇṇādikatasaṇhabhūmi vā. **Senāsanaṃ vā**ti mañcapīṭhādi vā. **Tatheva vaḷañjetuṃ vaṭṭatī**ti iminā nevāsikehi dhotapādādīhi vaḷañjanaṭṭhāne sañcicca adhotapādādīhi vaḷañjantasseva āpatti paññattāti dasseti, **'dvārampī'**tiādinā sāmaññato vuttattā dvāravātapānādayo aparikammakatāpi na apassayitabbā. Ajānitvā apassayantassapi idha lomagaṇanāya āpattī''ti vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. cūḷavagga 323-324) ''nevāsikā pakatiyā anatthatāya bhūmiyā ṭhapenti ce, tesampi anāpattiyevāti likhitaṃ, dvāravātapānādayo aparikammakatāpi na apassayitabbāti likhita''nti vuttaṃ.

Avandiyavandiyakathā

51. Avandiyavandiyakathāyaṃ idha pakaraṇācariyena senāsanakkhandhakapāḷivasena dasa avandiyā, tayo vandiyā ca vuttā, aṭṭhakathāṭīkāsu ca na kiñci vuttā, tasmā idha āgatanayeneva attho daṭṭhabbo. Parivārapāḷiyaṃ (pari. 467 ādayo) pana upālipañcake pañcapañcakavasena pañcavīsati avandiyā, pañca vandiyā ca vuttā. Kathaṃ? ''Kati nu kho, bhante, avandiyāti? Pañcime, upāli, avandiyā. Katame pañca? Antaragharaṃ paviṭṭho avandiyo, racchagato avandiyo, otamasiko avandiyo, asamannāharanto avandiyo, sutto avandiyo. Ime kho, upāli, pañca avandiyā. Aparepi, upāli, pañca avandiyā. Katame pañca? Yāgupāne avandiyo, bhattagge avandiyo, ekāvatto avandiyo, aññavihito avandiyo, naggo avandiyo. Ime kho, upāli, pañca avandiyā. Aparepi, upāli, pañca avandiyā. Katame pañca? Khādanto avandiyo, bhuñjanto avandiyo, uccāraṃ karonto avandiyo, passāvaṃ karonto avandiyo, ukkhittako avandiyo. Ime kho, upāli, pañca avandiyā. Aparepi, upāli, pañca avandiyā. Katame pañca? Pureupasampannena pacchāupasampanno avandiyo, anupasampanno avandiyo, nānāsaṃvāsako vuḍḍhataro adhammavādī avandiyo, mātugāmo avandiyo, paṇḍako avandiyo. Ime kho, upāli, pañca avandiyā. Aparepi, upāli, pañca avandiyā. Katame pañca? Pārivāsiko avandiyo, mūlāyapaṭikassanāraho avandiyo, mānattāraho avandiyo, mānattacāriko avandiyo, abbhānāraho avandiyo. Ime kho, upāli, pañca avandiyā''ti.

‘‘Kati nu kho, bhante, vandiyāti? Pañcime, upāli, vandiyā. Katame pañca? Pacchāupasampannena pureupasampanno vandiyo, nānāsaṃvāsako vuḍḍhataro dhammavādī vandiyo, ācariyo vandiyo, upajjhāyo vandiyo, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya tathāgato arahaṃ sammāsambuddho vandiyo. Ime kho, upāli, pañca vandiyā’’ti.

Aṭṭhakathāyañca (pari. aṭṭha. 467) **‘‘otamasito**ti andhakāragato. Tañhi vandantassa mañcapādādīsupi nalāṭaṃ paṭihaññeyya. **Asamannāharanto**ti kiccappasutattā vandanaṃ asamannāharanto. **Sutto**ti niddaṃ okkanto. **Ekāvatto**ti ekato āvatto sapattapakkhe ṭhito verī visabhāgapuggalo vuccati, ayaṃ avandiyo. Ayañhi vandiyamāno pādenapi pahareyya. **Aññavihito**ti aññaṃ cintayamāno. **Khādanto**ti piṭṭhakhajjakādīni khādanto. **Uccārañca passāvañca karonto** anokāsagatattā avandiyo. **Ukkhittako**ti tividhenapi ukkhepanīyakammena ukkhittako avandiyo, tajjanīyādikammakatā pana cattāro vanditabbā, uposathapavāraṇāpi tehi saddhiṃ labbhanti. Ādito paṭṭhāya ca vuttesu avandiyesu naggañca ukkhittakañca vandantasseva hoti āpatti, itaresaṃ pana asāruppaṭṭhena ca antarā vuttakāraṇena ca vandanā paṭikkhittā. Ito paraṃ pacchāupasampannādayo dasapi āpattivatthubhāveneva avandiyā. Te vandantassa hi niyameneva āpatti. Iti imesu pañcasu pañcakesu terasa jane vandantassa anāpatti, dvādasannaṃ vandanāya āpatti. **Ācariyo vandiyo**ti pabbajjācariyo upasampadācariyo nissayācariyo uddesācariyo ovādācariyoti ayaṃ pañcavidhopi ācariyo vandiyo’’ti āgato.

‘‘Antarā vuttakāraṇenāti tañhi vandantassa mañcapādādīsu nalāṭaṃ paṭihaññeyyātiādinā vuttakāraṇenā’’ti sāratthadīpaniyaṃ (sārattha. ṭī. parivāra 3.467) vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭi. parivāra 2.467) pana **‘‘mañcapādādīsupi nalāṭaṃ paṭihaññeyyā**ti andhakāre cammakhaṇḍaṃ paññapetvā vandituṃ onamantassa nalāṭaṃ vā akkhi vā mañcādīsu paṭihaññati. Etena vandatopi āpattiabhāvaṃ vatvā vandanāya sabbathā paṭikkhepābhāvañca dīpeti. Evaṃ sabbattha suttantarehi appaṭikkhittesu. Naggādīsu pana vandituṃ na vaṭṭatīti. **Ekato āvatto**ti ekasmiṃ dosāgatipakkhe parivatto, paviṭṭhoti attho. Tenāha **‘sapattapakkhe ṭhito’**ti. **Vandiyamāno**ti onamitvā vandiyamāno. Vanditabbesu uddesācariyo nissayācariyo ca yasmā navakāpi honti, tasmā ‘te vuḍḍhā eva vandiyā’ti vanditabbā’’ti āgataṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. parivāra 467) **‘‘ekāvatto**tipi paṭhanti, tassa kuddho kodhābhibhūtoti kira attho. Ekavatthotipi keci, uttarāsaṅgaṃ apanetvā ṭhitoti kira attho. Taṃ sabbaṃ aṭṭhakathāyaṃ uddhaṭapāḷiyā virujjhati. Ekāvattoti hi uddhaṭaṃ, tasmā na gahetabbaṃ. **Antarā vuttakāraṇenā**ti kiccappasutattā asamannāharanto ‘nalāṭaṃ paṭihaññeyyā’tiādivuttakāraṇenā’’ti āgataṃ.

Dutiyagāthāsaṅgaṇikaṭṭhakathāyaṃ (pari. aṭṭha. 477) **‘‘dasa puggalā nābhivādetabbā**ti senāsanakkhandhake vuttā dasa janā. **Añjalisāmīcena cā**ti sāmīcikammena saddhiṃ añjali ca tesaṃ na kātabbo. Neva pānīyapucchanatālavaṇṭaggahaṇādi khandhakavattaṃ tesaṃ dassetabbaṃ, na añjali paggaṇhitabboti attho. **Dasannaṃ dukkaṭa**nti tesaṃyeva dasannaṃ evaṃ karontassa dukkaṭaṃ hotī’’ti āgataṃ, tasmā añjalikammamattampi nesaṃ na kattabbanti.

‘‘Navakatarena, bhante, bhikkhunā vuḍḍhatarassa bhikkhuno pāde vandantena kati dhamme ajjhattaṃ upaṭṭhāpetvā pādā vanditabbāti? Navakatarenupāli, bhikkhunā vuḍḍhatarassa bhikkhuno pāde vandantena pañca dhamme ajjhattaṃ upaṭṭhāpetvā pādā vanditabbā. Katame pañca? Navakatarenupāli, bhikkhunā vuḍḍhatarassa bhikkhuno pāde vandantena ekaṃsaṃ uttarāsaṅgaṃ katvā añjaliṃ paggahetvā ubhohi pāṇitalehi pādāni parisambāhantena pemañca gāravañca upaṭṭhāpetvā pādā vanditabbā. Navakatarenupāli, bhikkhunā vuḍḍhatarassa bhikkhuno pāde vandantena ime pañca dhamme ajjhattaṃ upaṭṭhāpetvā pādā vanditabbā’’ti (pari. 469) imasmiṃ ṭhāne sammāsambuddhena āyasmato upālissa vandanānayova ācikkhito.

Pañcapatiṭṭhitena vanditvāti ettha pañcasarūpañca kathitaṃ. Kathaṃ? Vuḍḍhatarassa pāde vandantena ubho aṃse vivaritvā vanditabbā, na ca ubho aṃse pārupitvā vanditabbā, atha kho ekaṃsaṃ uttarāsaṅgaṃ karitvā vanditabbāti. Etena saṅghāṭi pana ekaṃsaṃ katāpi akatāpi natthi dosoti pakāsito hoti. ‘‘Dasanakhasamodhānasamujjalaṃ karapuṭasaṅkhātaṃ añjaliṃ paggahetvāva vanditabbā, na hatthatalapakāsanamattena vā na hatthamuṭṭhipakāsanādinā vā vanditabbā’’ti ca ‘‘na ekena hatthena cīvarakaṇṇachupanādimattena vanditabbā, atha kho ubhohi pāṇitalehi pādāni parisambāhantena vanditabbā’’ti ca ‘‘evaṃ vandantehi na duṭṭhacittañca anādarañca upaṭṭhāpetvā vanditabbā, atha kho pemañca gāravañca upaṭṭhāpetvā pādā vanditabbā’’ti ca evaṃ vandanānayo ācikkhito hoti.

Kathaṃ pañcapatiṭṭhitasarūpaṃ kathitaṃ? Idha ekaṃsaṃ uttarāsaṅgaṃ karitvāti ekaṃ, añjaliṃ paggahetvāti ekaṃ, ubhohi pāṇitalehi pādāni parisambāhantenāti ekaṃ, pemañca upaṭṭhāpetvāti ekaṃ, gāravañca upaṭṭhāpetvāti ekaṃ, evaṃ pañcapatiṭṭhitasarūpaṃ kathitaṃ hoti. Tenāha ‘‘pañca dhamme ajjhattaṃ upaṭṭhāpetvā pādā vanditabbā’’ti. Evaṃ sakalalokassa hitasukhakārakena dhammassāminā kāyapaṇāmamanopaṇāmavasena mahato hitasukhassa pavattanatthaṃ āyasmato upālittherassa ācikkhitena vandanānayena vandituṃ vaṭṭati.

Idāni pana ācariyā abhinavaāgatānaṃ daharānañca sāmaṇerānañca vandanānayaṃ sikkhantā na imaṃ āhaccabhāsitaṃ pāḷiṃ gahetvā sikkhanti, atha kho paveṇīāgatanayaṃyeva gahetvā sikkhanti. Kathaṃ? Yadi ṭhatvā vandatha, dve pādatalāni samaṃ bhūmiyaṃ patiṭṭhāpetvā dve hatthatalāni samaṃ phusāpetvā nalāṭe patiṭṭhāpetvā vanditabbābhimukhaṃ onamitvā vandathāti, ayaṃ nayo ‘‘evaṃ mahāsatto suvaṇṇakadali viya bārāṇasinagarābhimukhaṃ onamitvā mātāpitaro vanditvā’’ti imaṃ jātakaṭṭhakathāvacanañca ‘‘dasanakhasamodhānasamujjalaṃ añjaliṃ paggayha sirasmiṃ patiṭṭhāpetvā’’tiādiaṭṭhakathāvacanañca anulometi. Idha pana dve pādatalāni, dve hatthatalāni, nalāṭañcāti pañcasu patiṭṭhitānīti sarūpaṃ vadanti. Yadi nisīditvā vandatha, paṭhamaṃ dve pādatalāni bhūmiyaṃ samaṃ patiṭṭhāpetvā dve jāṇumaṇḍalāni samaṃ ussāpetvā dve kapparāni dvinnaṃ jāṇūnaṃ upari samaṃ ṭhapetvā dve hatthatalāni samaṃ phusitāni katvā añjalisaṅkhātaṃ karapuṭaṃ sirasaṅkhāte nalāṭe patiṭṭhāpetvā vandatha. Tato onamitvā dve jāṇumaṇḍalāni ca dve kapparāni ca bhūmiyaṃ samaṃ patiṭṭhāpetvā dve hatthatalāni pasāretvā samaṃ bhūmiyaṃ ṭhapetvā sīsaṃ ubhinnaṃ hatthapiṭṭhīnaṃ upari katvā bhūmiyaṃ patiṭṭhāpetvā vandathāti. Ettha tu dve pādatalāni ekaṃ katvā, tathā dve jāṇumaṇḍalāni ekaṃ, dve kapparāni ekaṃ, dve hatthatalāni ekaṃ, sīsaṃ ekaṃ katvā pañcapatiṭṭhitasarūpaṃ kathenti. Esa nayo pāḷiaṭṭhakathāṭīkāsu na diṭṭho.

Samīpaṃ gantvā pādānaṃ vandanakāle pana ekacce paṭhamaṃ attano sīsaṃ hatthena parāmasitvā tena hatthadvayena therānaṃ jāṇumaṇḍalaṃ cīvarassa upariyeva sambāhanti. Ekacce paṭhamaṃ therānaṃ jāṇumaṇḍalaṃ sacīvaraṃyeva parāmasitvā teneva hatthadvayena attano sīsaṃ parāmasanti. Ekacce chupanamattameva karonti. Esapi nayo na kismiñci diṭṭho. Rāmaññadesiyā pana bhikkhū evaṃ samīpaṃ gantvā vandanakāle therānaṃ pādaggaṃ apassantāpi pariyesitvā cīvarato nīharitvā pādaggameva punappunaṃ hatthena sambāhitvā sīsena pavaṭṭetvā cumbitvā lehitvā cirappavāsāgatapiyamanāpaupajjhāyaṃ vā ācariyaṃ vā passantā viya katvā vandanti. Taṃ kiriyaṃ parivārapāḷiyaṃ ‘‘ubhohi pāṇitalehi pādāni parisambāhantena pemañca gāravañca upaṭṭhāpetvā pādā vanditabbā’’ti āgatapāḷiyā saṃsandati viya dissati. Tepi na sabbe pāḷiṃ passanti, paveṇīvaseneva karonti, tasmā sabbesaṃ hitatthaṃ pāḷinayo amhehi uddhaṭo. Paveṇīāgatanayato hi pāḷinayo balavataro, tasmā bhagavato āṇaṃ garuṃ karontehi sappurisehi pāḷinayo samāsevitabboti amhākaṃ khanti,

vīmaṃsitvā gahetabbaṃ.

Āsandādikathā

55. Āsandādikathāyaṃ **caturassapīṭha**nti samacaturassaṃ. **Aṭṭhaṅgulapādaṃ vaṭṭatī**ti aṭṭhaṅgulapādakameva vaṭṭati. **Pamāṇātikkantopi vaṭṭatī**ti samacaturassameva sandhāya vuttaṃ. Āyatacaturassā pana sattaṅgapañcaṅgāpi uccapādā na vaṭṭanti. Vetteheva caturassādiākārena kataṃ bhaddapīṭhanti āha **''vettamayapīṭha''**nti. **Dārupaṭṭikāya uparī**ti aṭaniākārena ṭhitadārupaṭalassa heṭṭhā. Uddhaṃ pādaṃ katvā pavesanakālañhi sandhāya ''uparī''ti vuttaṃ. Eḷakassa pacchimapādadvayaṃ viya vaṅkākārena ṭhitattā panetaṃ **''eḷakapādapīṭha''**nti (vi. vi. ṭī. cūḷavagga 2.297) vuttaṃ.

Uccāsayanamahāsayanakathā

56. Uccāsayanamahāsayanakathāyaṃ **''vāḷarūpānī**ti āharimāni vāḷarūpāni, 'akappiyarūpākulo akappiyamañco pallaṅko'ti sārasamāse vuttaṃ. **Dīghalomako mahākojavo**ti caturaṅgulādhikalomo kāḷakojavo. 'Caturaṅgulādhikāni kira tassa lomānī'ti vacanato caturaṅgulato heṭṭhā vaṭṭatīti vadanti. **Vānacitro uṇṇāmayattharaṇo**ti bhitticchedādivasena vicitro uṇṇāmayattharaṇo. **Ghanapupphako uṇṇāmayattharaṇo**ti uṇṇāmayalohitattharaṇo. **Pakatitūlikā**ti rukkhatūlalatātūlapoṭakītūlasaṅkhātānaṃ tiṇṇaṃ tūlānaṃ aññatarapuṇṇā tūlikā. **'Uddalomī**ti ubhatodasaṃ uṇṇāmayattharaṇaṃ. **Ekantalomī**ti ekatodasaṃ uṇṇāmayattharaṇa'nti dīghanikāyaṭṭhakathāyaṃ vuttaṃ. Sārasamāse pana **'uddalomī**ti ekatouggatapupphaṃ. **Ekantalomī**ti ubhatouggatapuppha'nti vuttaṃ. **'Koseyyakaṭṭissamaya**nti koseyyakasaṭamaya'nti ācariyadhammapālattherena vuttaṃ. **Suddhakoseyya**nti ratanaparisibbanarahitaṃ. Dīghanikāyaṭṭhakathāyaṃ panettha 'ṭhapetvā tūlikaṃ sabbāneva gonakādīni ratanaparisibbitāni na vaṭṭantī'ti vuttaṃ. Tattha 'ṭhapetvā tūlika'nti etena ratanaparisibbanarahitāpi tūlikā na vaṭṭatīti dīpeti. 'Ratanaparisibbitāni na vaṭṭantī'ti iminā pana yāni ratanaparisibbitāni, tāni bhūmattharaṇavasena yathānurūpaṃ mañcādīsu ca upanetuṃ vaṭṭatīti dīpitanti veditabbaṃ. Ettha ca vinayapariyāyaṃ patvā garuke ṭhātabbattā idha vuttanayenevettha vinicchayo veditabbo. Suttantikadesanāya pana gahaṭṭhānampi vasena vuttattā tesaṃ saṅgaṇhanatthaṃ 'ṭhapetvā tūlikaṃ…pe… vaṭṭatī'ti vuttanti apare.

Ajinacammehīti ajinamigacammehi. Tāni kira cammāni sukhumatarāni, tasmā dupaṭṭatipaṭṭāni katvā sibbanti. Tena vuttaṃ **'ajinappaveṇī'**ti. Uttaraṃ uparibhāgaṃ chādetīti **uttaracchado,** vitānaṃ, tañca lohitavitānaṃ idhādhippetanti āha **'uparibaddhena rattavitānenā'**ti, 'rattavitānesu ca kāsāvaṃ vaṭṭati, kusumbhādirattameva na vaṭṭatī'ti gaṇṭhipadesu vuttaṃ. **Mahāupadhāna**nti pamāṇātikkantaṃ upadhānaṃ. Ettha ca kiñcāpi dīghanikāyaṭṭhakathāyaṃ 'alohitakāni dvepi vaṭṭantiyeva, tato uttari labhitvā aññesaṃ dātabbāni. Dātumasakkonto mañce tiriyaṃ attharitvā uparipaccattharaṇaṃ datvā nipajjitumpi labhatī'ti avisesena vuttaṃ, senāsanakkhandhakavaṇṇanāyaṃ (cūḷava. aṭṭha. 297) pana 'agilānassa sīsūpadhānañca pādūpadhānañcāti dvayameva vaṭṭati. Gilānassa bimbohanāni santharitvā upari ca paccattharaṇaṃ datvā nipajjitumpi vaṭṭatī'ti vuttattā gilānoyeva mañce tiriyaṃ attharitvā nipajjituṃ vaṭṭatīti veditabbaṃ. **Abhinissāya nisīditu**nti apassāya nisīditu''nti ettako vinicchayo sāratthadīpaniyaṃ āgato.

Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.254) – pana **vāḷarūpānī**ti āharimāni vāḷarūpāni. **Caturaṅgulādhikānī**ti uddalomīekantalomīhi visesadassanaṃ. Caturaṅgulato hi ūnāni kira uddalomīādīsu pavisanti. **Vānacitro uṇṇāmayattharaṇo**ti nānāvaṇṇehi uṇṇāmayasuttehi bhitticchedādivasena vāyitvā katacittattharaṇo. **Ghanapupphako**ti bahalarāgo. **Pakatitūlikā**ti tūlapuṇṇā bhisi. **Vikatikā**ti sīharūpādivasena vānacitrāva gayhati. **''Uddalomī**ti ubhatodasaṃ uṇṇāmayattharaṇaṃ. **Ekantalomī**ti ekantadasaṃ uṇṇāmayattharaṇa''nti dīghanikāyaṭṭhakathāyaṃ vuttaṃ. **Koseyyakaṭṭissamaya**nti kosiyasuttānaṃ antarā suvaṇṇamayasuttāni pavesetvā vītaṃ, suvaṇṇasuttaṃ kira kaṭṭissaṃ kasaṭanti ca vuccati. Teneva ''koseyyakasaṭamaya''nti ācariyadhammapālattherena vuttanti vadanti. **Ratanaparisibbita**nti suvaṇṇalittaṃ. **Suddhakoseyya**nti ratanaparisibbanarahitaṃ.

Ajinamigacammānaṃ atisukhumattā dupaṭṭatipaṭṭāni katvā sibbantīti vuttaṃ **''ajinappaveṇī''**ti. **Rattavitānenā**ti sabbarattena vitānena. Yaṃ pana nānāvaṇṇaṃ vānacittaṃ vā lepacittaṃ vā, taṃ vaṭṭati. Ubhatolohitakūpadhānepi eseva nayo. **Citraṃ vā**ti idaṃ pana sabbathā kappiyattā vuttaṃ, na pana ubhatoupadhānesu akappiyattā. Na hi lohitakasaddo citte vaṭṭati. Paṭaliggahaṇeneva cittakassapi attharaṇassa saṅgahetabbappasaṅgato. Kāsāvaṃ pana lohitaṅgavohāraṃ na gacchati, tasmā vitānepi ubhatoupadhānepi vaṭṭati. **Sace pamāṇayutta**ntiādi aññassa pamāṇātikkantassa bimbohanassa paṭikkhittabhāvadassanatthaṃ vuttaṃ, na pana uccāsayanamahāsayanabhāvadassanatthaṃ tathā avuttattā, taṃ pana upadhānaṃ uposathikānaṃ gahaṭṭhānaṃ vaṭṭati. Uccāsayanamahāsayanameva hi tadā tesaṃ na vaṭṭati. Dīghanikāyaṭṭhakathādīsu kiñcāpi ''ṭhapetvā tūlikaṃ sabbāneva gonakādīni ratanaparisibbitāni na vaṭṭantī''ti vuttaṃ, vinayaṭṭhakathā eva pana kappiyākappiyabhāve pamāṇanti gahetabbaṃ. **Abhinissāyā**ti apassāyāti vuttaṃ.

Pāsādaparibhogakathā

Pāsādaparibhogakathāyaṃ sāratthadīpaniyaṃ vajirabuddhiṭīkāyañca na kiñci vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. cūḷavagga 2.320) pana **''suvaṇṇarajatādivicitrānī**ti saṅghikasenāsanaṃ sandhāya vuttaṃ. Puggalikaṃ pana suvaṇṇādivicitraṃ bhikkhussa sampaṭicchitumeva na vaṭṭati 'na kenaci pariyāyena jātarūparajataṃ sāditabba'nti (mahāva. 299) vuttattā. Tenevettha aṭṭhakathāyaṃ (cūḷava. aṭṭha. 320) 'saṅghikavihāre vā puggalikavihāre vā'ti vuttaṃ. Gonakādiakappiyabhaṇḍavisaye eva vuttaṃ ekabhikkhussapi tesaṃ gahaṇe dosābhāvā''ti vuttaṃ.

Upāhanakathā

Upāhanakathāyaṃ **''addāriṭṭhakavaṇṇā**ti abhinavāriṭṭhaphalavaṇṇā, udakena tintakākapattavaṇṇātipi vadanti. **Uṇṇāhi katapādukā**ti uṇṇālomamayakambalehi, uṇṇālomehi eva vā katapādukā. **Kāḷasīho**ti kāḷamukhavānarajāti. Sesamettha pāḷito ca aṭṭhakathāto ca suviññeyyamevā''ti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.246) vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.246) pana **''addāriṭṭhakavaṇṇā**ti allāriṭṭhaphalavaṇṇā, tintakākapakkhavaṇṇātipi vadanti. **Rajana**nti uparilittanīlādivaṇṇaṃ sandhāya vuttaṃ. Tenāha **'coḷakena puñchitvā'**ti. Tañhi tathā puñchite vigacchati. Yaṃ pana cammassa duggandhāpanayanatthaṃ kāḷarattādirajanehi rañjitattā kāḷarattādivaṇṇaṃ hoti, taṃ coḷādīhi apanetuṃ na sakkā cammagatikameva, tasmā taṃ vaṭṭatīti daṭṭhabbaṃ. **Khallaka**nti

sabbapaṇhipidhānacammaṃ aparigaḷanatthaṃ paṇhiyā uparibhāge apidhāya āropanabandhanamattaṃ vaṭṭati. **Vicitrā**ti saṇṭhānato vicitrapaṭṭā adhippetā, na vaṇṇato sabbaso apanetabbesu khallakādīsu paviṭṭhattā. Biḷālasadisamukhattā mahāulūkā **pakkhibiḷālā**ti vuccanti, tesaṃ cammaṃ nāma pakkhalomameva. **Uṇṇāhi katapādukā**ti ettha uṇṇāmayakambalehi katapādukā saṅgayhanti. **Kāḷasīho**ti kāḷamukhavānarajāti. **Cammaṃ na vaṭṭatī**ti nisīdanattharaṇaṃ kātuṃ na vaṭṭati, bhūmattharaṇādivasena paribhogo vaṭṭatevā''ti vuttaṃ.

Vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 259) pana **''migamātuko**ti tassa nāmaṃ, vātamigoti ca tassa nāmaṃ. **'Kāḷasīho** kāḷamukho kapī'ti likhitaṃ. **Cammaṃ na vaṭṭatī**ti yena pariyāyena cammaṃ vaṭṭissati, so parato āvibhavissati. 'Attano puggalikavasena paccāhāro paṭikkhitto'ti vuttaṃ. 'Na, bhikkhave, kiñci cammaṃ dhāretabba'nti ettāvatā siddhe 'na, bhikkhave, gocamma'nti idaṃ parato 'anujānāmi, bhikkhave, sabbapaccantimesu janapadesu cammāni attharaṇānī'ti (mahāva. 259) ettha anumatippasaṅgabhayā vuttanti veditabba''nti vuttaṃ.

Yānakathā

Yānakathāyaṃ ''anujānāmi, bhikkhave, purisayuttaṃ hatthavaṭṭaka''nti (mahāva. 253) ettha anujānāmi, bhikkhave, purisayuttaṃ, anujānāmi, bhikkhave, hatthavaṭṭakanti evaṃ paccekaṃ vākyaparisamāpanaṃ adhippetanti āha **''purisayuttaṃ itthisārathi vā…pe… purisā vā, vaṭṭatiyevā''**ti. **''Pīṭhakasivika**nti pīṭhakayānaṃ. **Pāṭaṅki**nti andolikāyetaṃ adhivacana''nti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.253) vuttaṃ, **''pīṭhakasivika**nti phalakādinā kataṃ pīṭhakayānaṃ. **Paṭapotalikaṃ** andolikā. Sabbampi yānaṃ upāhanenapi gantuṃ asamatthassa gilānassa anuññāta''nti vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.253).

Cīvarakathā

57. Cīvarakathāyaṃ **''ahatakappāna**nti ekavāradhotānaṃ. **Utuddhaṭāna**nti ututo dīghakālato uddhaṭānaṃ hatavatthakānaṃ, pilotikānanti vuttaṃ hoti. **Pāpaṇike**ti antarāpaṇato patitapilotikacīvare. **Ussāho karaṇīyo**ti pariyesanā kātabbā. Paricchedo panettha natthi, paṭṭasatampi vaṭṭati. Sabbamidaṃ sādiyantassa bhikkhuno vasena vuttaṃ. **Aggaḷaṃ tunna**nti ettha uddharitvā allīyāpanakhaṇḍaṃ **aggaḷaṃ,** suttena saṃsibbitaṃ **tunnaṃ,** vaṭṭetvā karaṇaṃ **ovaṭṭikaṃ. Kaṇḍupakaṃ** vuccati muddikā. **Daḷīkamma**nti anuddharitvāva upassayaṃ katvā allīyāpanakaṃ vatthakhaṇḍa''nti aṭṭhakathāyaṃ āgataṃ. Sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.348) pana **''acchupeyya**nti patiṭṭhapeyyaṃ. **Hatavatthakāna**nti kālātītavatthānaṃ. **Uddharitvā allīyāpanakhaṇḍa**nti dubbalaṭṭhānaṃ apanetvā allīyāpanavatthakhaṇḍa''nti vuttaṃ. **Diguṇaṃ saṅghāṭi**nti dupaṭṭaṃ saṅghāṭiṃ. **Ekacciya**nti ekapaṭṭaṃ aggapaṭṭaṃ. **Aggaḷaṃ ajjhāpessa**nti jiṇṇaṭṭhāne pilotikakhaṇḍaṃ laggāpeyyaṃ.

Chinnacīvarakathā

Chinnacīvarakathāyaṃ **tīsu pana cīvaresu dve vā ekaṃ vā chinditvā kātabba**nti ettha ''anujānāmi, bhikkhave, chinnakaṃ saṅghāṭiṃ chinnakaṃ uttarāsaṅgaṃ chinnakaṃ antaravāsaka''nti (mahāva. 345) vacanato pañcakhaṇḍasattakhaṇḍādivasena chinditvāva kātabbaṃ, na acchinditvāti attho. **Sace nappahoti, āgantukapaṭṭaṃ dātabba**nti ettha yadi chinditvā kate tiṇṇampi cīvarānaṃ atthāya sāṭako nappahoti, dve cīvarāni chinnakāni kātabbāni, ekaṃ cīvaraṃ acchinnakaṃ kattabbaṃ. Dvīsu cīvaresu chinditvā katesu sāṭako nappahoti, dve cīvarāni acchinnakāni, ekaṃ cīvaraṃ chinnakaṃ kātabbaṃ. Ekasmimpi cīvare chinditvā kate sāṭako nappahoti, evaṃ sati acchinditvā āgantukapaṭṭaṃ dātabbanti attho. Tamatthaṃ pāḷiyā sādhetuṃ **''vuttañheta''**ntiādimāha. Tattha **anvādhikampi āropetu**nti evaṃ appahonte sati āgantukapaṭṭampi āropetuṃ anujānāmīti attho.

Akappiyacīvarakathā

Akappiyacīvarakathāyaṃ ''naggiyaṃ kusacīraṃ phalakacīraṃ kesakambalaṃ vāḷakambalaṃ ulūkapakkhikaṃ ajinakkhipa''nti imāni titthiyasamādānattā thullaccayavatthūnīti bhagavatā paṭikkhittāni. Tattha **naggiya**nti naggabhāvo acelakabhāvo. **Kusacīra**nti kusena ganthetvā katacīvaraṃ. **Vākacīra**nti tāpasānaṃ vakkalaṃ. **Phalakacīra**nti phalakasaṇṭhānāni phalakāni sibbitvā katacīvaraṃ. **Kesakambala**nti kesehi tante vāyitvā katakambalaṃ. **Vālakambala**nti cāmarīvālehi vāyitvā katakambalaṃ. **Ulūkapakkhika**nti ulūkasakuṇassa pakkhehi katanivāsanaṃ. **Ajinakkhipa**nti salomaṃ sakhuraṃ ajinamigacammaṃ. Tāni titthiyaddhajabhūtāni acīvarabhāvena pākaṭānīti ācariyena idha na vuttāni. Potthako pana apākaṭoti taṃ vatvā sabbanīlakādīni dukkaṭavatthukāni vuttāni. **''Tipaṭṭacīvarassa vā majjhe dātabbānī''**ti vuttattā tipaṭṭacīvaraṃ dhāretuṃ vaṭṭatīti siddhaṃ. Tipaṭṭādīnañca bahupaṭṭacīvarānaṃ antare īdisāni asāruppavaṇṇāni paṭapilotikāni kātabbānīti dasseti. **Kañcukaṃ** nāma sīsato paṭimuñcitvā kāyāruḷhavatthaṃ. Tenāha **''phāletvā rajitvā paribhuñjituṃ vaṭṭatī''**ti. **Veṭhana**nti sīsaveṭhanaṃ. **Tirīṭa**nti makuṭaṃ. Tassa visesaṃ dassetuṃ **''tirīṭakaṃ panā''**tiādimāha.

Cīvaravicāraṇakathā

Cīvaravicāraṇakathāyaṃ ''paṇḍito, bhikkhave, ānando, mahāpañño, bhikkhave, ānando. Yatra hi nāma mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānissati, kusimpi nāma karissati, aḍḍhakusimpi nāma karissati, maṇḍalampi nāma karissati, aḍḍhamaṇḍalampi nāma karissati, vivaṭṭampi nāma karissati, anuvivaṭṭampi nāma karissati, gīveyyakampi nāma karissati, jaṅgheyyakampi nāma karissati, bāhantampi nāma karissati, chinnakaṃ bhavissati, satthalūkhaṃ samaṇasāruppaṃ paccatthikānañca anabhicchita''nti (mahāva. 345) vacanato ''passasi tvaṃ, ānanda, magadhakhettaṃ acchibaddhaṃ pāḷibaddhaṃ mariyādabaddhaṃ siṅghāṭakabaddha''nti bhagavato saṃkhittena vuttavacanaṃ sutvā āyasmā ānando bhagavato ajjhāsayānurūpaṃ sambahulānaṃ bhikkhūnaṃ cīvaraṃ saṃvidahi. Tathā idānipi evarūpaṃ cīvaraṃ saṃvidahitabbaṃ.

Tattha **''acchibaddha**nti caturassakedārabaddhaṃ. **Pāḷibaddha**nti āyāmato ca vitthārato ca dīghamariyādabaddhaṃ. **Mariyādabaddha**nti antarantarā rassamariyādabaddhaṃ. **Siṅghāṭakabaddha**nti mariyādāya mariyādaṃ vinivijjhitvā gataṭṭhāne siṅghāṭakabaddhaṃ, catukkasaṇṭhānanti attho. **Yatra hi nāmā**ti yo nāma. **Kusimpi nāmā**tiādīsu **kusī**ti āyāmato ca vitthārato ca anuvātādīnaṃ dīghapaṭṭānametaṃ adhivacanaṃ. **Aḍḍhakusī**ti antarantarārassapaṭṭānaṃ nāmaṃ. **Maṇḍala**nti pañcakhaṇḍikassa cīvarassa ekekasmiṃ khaṇḍe mahāmaṇḍalaṃ. **Aḍḍhamaṇḍala**nti khuddakamaṇḍalaṃ. **Vivaṭṭa**nti maṇḍalañca aḍḍhamaṇḍalañca ekato katvā sibbitaṃ majjhimakhaṇḍaṃ. **Anuvivaṭṭa**nti tassa ubhosu passesu dve khaṇḍāni. **Gīveyyaka**nti gīvāveṭhanaṭṭhāne daḷhīkaraṇatthaṃ

aññasuttasaṃsibbitaṃ āgantukapaṭṭaṃ. **Jaṅgheyyaka**nti jaṅghapāpuṇanaṭṭhāne tatheva saṃsibbitaṃ paṭṭaṃ. Gīvāṭṭhāne ca jaṅghaṭṭhāne ca paṭṭānametaṃ nāmanti. **Bāhanta**nti anuvivaṭṭānaṃ bahi ekekaṃ khaṇḍaṃ. Iti pañcakhaṇḍikacīvarenetaṃ vicāritanti. Atha vā **anuvivaṭṭa**nti vivaṭṭassa ekapassato dvinnaṃ ekapassato dvinnanti catunnampi khaṇḍānametaṃ nāmaṃ. **Bāhanta**nti suppamāṇaṃ cīvaraṃ pārupantena saṃharitvā bāhāya upari ṭhapitā ubho antā bahimukhā tiṭṭhanti, tesaṃ etaṃ nāmaṃ. Ayameva hi nayo mahāaṭṭhakathāyaṃ vutto''ti aṭṭhakathāyaṃ (mahāva. aṭṭha. 345) āgato.

Cīvarasibbanakathā

Daṇḍakathinenacīvarasibbanakathāyaṃ – tena kho pana samayena bhikkhū tattha tattha khīlaṃ nikkhanitvā sambandhitvā cīvaraṃ sibbenti, cīvaraṃ vikaṇṇaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, kathinaṃ kathinarajjuṃ, tattha tattha obandhitvā cīvaraṃ sibbetunti. Visame kathinaṃ pattharanti, kathinaṃ paribhijjati…pe… na, bhikkhave, visame kathinaṃ pattharitabbaṃ, yo patthareyya, āpatti dukkaṭassāti.

Chamāya kathinaṃ pattharanti, kathinaṃ paṃsukitaṃ hoti. Anujānāmi, bhikkhave, tiṇasanthārakanti. Kathinassa anto jīrati. Anujānāmi, bhikkhave, anuvātaṃ paribhaṇḍaṃ āropetunti. Kathinaṃ nappahoti. Anujānāmi, bhikkhave, daṇḍakathinaṃ bidalakaṃ salākaṃ vinandhanarajjuṃ vinandhanasuttakaṃ vinandhitvā cīvaraṃ sibbetunti. Suttantarikāyo visamā honti. Anujānāmi, bhikkhave, kaḷimbhakanti. Suttā vaṅkā honti. Anujānāmi, bhikkhave, moghasuttakanti.

Tena kho pana samayena bhikkhū adhotehi pādehi kathinaṃ akkamanti, kathinaṃ dussati. Bhagavato etamatthaṃ ārocesuṃ – na, bhikkhave, adhotehi pādehi kathinaṃ akkamitabbaṃ, yo akkameyya, āpatti dukkaṭassāti.

Tena kho pana samayena bhikkhū allehi pādehi kathinaṃ akkamanti, kathinaṃ dussati. Bhagavato etamatthaṃ ārocesuṃ – na, bhikkhave, allehi pādehi kathinaṃ akkamitabbaṃ, yo akkameyya, āpatti dukkaṭassāti.

Tena kho pana samayena bhikkhū saupāhanā kathinaṃ akkamanti, kathinaṃ dussati. Bhagavato etamatthaṃ ārocesuṃ – na, bhikkhave, saupāhanena kathinaṃ akkamitabbaṃ. Yo akkameyya, āpatti dukkaṭassāti.

Tena kho pana samayena bhikkhū cīvaraṃ sibbantā aṅguliyā paṭiggaṇhanti, aṅguliyo dukkhā honti. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, paṭiggahanti.

Tena kho pana samayena chabbaggiyā bhikkhū uccāvace paṭiggahe dhārenti suvaṇṇamayaṃ rūpiyamayaṃ. Manussā ujjhāyanti khīyanti vipācenti ''seyyathāpi gihī kāmabhogino''ti. Bhagavato etamatthaṃ ārocesuṃ – na, bhikkhave, uccāvacā paṭiggahā dhāretabbā, yo dhāreyya, āpatti dukkaṭassāti. Anujānāmi, bhikkhave, aṭṭhimayaṃ…pe… saṅkhanābhimayanti.

Tena kho pana samayena sūciyopi satthakāpi paṭiggahāpi nassanti. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, āvesanavitthakanti. Āvesanavitthake samākulā honti. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, paṭiggahathavikanti. Aṃsabaddhako na hoti…pe… anujānāmi, bhikkhave, aṃsabaddhakaṃ bandhanasuttakanti.

Tena kho pana samayena bhikkhū abbhokāse cīvaraṃ sibbantā sītenapi uṇhenapi kilamanti. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, kathinasālaṃ kathinamaṇḍapanti. Kathinasālā nīcavatthukā hoti, udakena ottharīyati. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, uccavatthukaṃ kātunti. Cayo paripatati. Anujānāmi, bhikkhave, cinituṃ tayo caye iṭṭhakacayaṃ, silācayaṃ, dārucayanti. Ārohantā vihaññanti. Anujānāmi, bhikkhave, tayo sopāne iṭṭhakasopānaṃ, silāsopānaṃ, dārusopānanti. Ārohantā paripatanti. Anujānāmi, bhikkhave, ālambanabāhanti. Kathinasālāya tiṇacuṇṇaṃ paripatati. Anujānāmi, bhikkhave, ogumphetvā ullittāvalittaṃ kātuṃ setavaṇṇaṃ kāḷavaṇṇaṃ gerukaparikammaṃ mālākammaṃ latākammaṃ makaradantakaṃ pañcapaṭikaṃ cīvararajjunti.

Tena kho pana samayena bhikkhū cīvaraṃ sibbetvā tatheva kathinaṃ ujjhitvā pakkamanti, undūrehipi upacikāhipi khajjati. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, kathinaṃ saṅgharitunti. Kathinaṃ paribhijjati. Anujānāmi, bhikkhave, goghaṃsikāya kathinaṃ saṅgharitunti. Kathinaṃ viniveṭhiyati. Anujānāmi, bhikkhave, bandhanarajjunti.

Tena kho pana samayena bhikkhū kuṭṭepi thambhepi kathinaṃ ussāpetvā pakkamanti, paripatitvā kathinaṃ bhijjati. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, bhittikhīle vā nāgadante vā laggetunti. Ayaṃ khuddakavatthukhandhake āgato pāḷipāṭho.

''Kathinanti nisseṇimpi, tattha attharitabbakaṭasārakakilañjānaṃ aññatarampi. **Kathinarajju**nti yāya dupaṭṭacīvaraṃ sibbantā kathine cīvaraṃ vibandhanti. **Kathinaṃ nappahotī**ti dīghassa bhikkhuno pamāṇena kataṃ kathinaṃ ittarassa bhikkhuno cīvaraṃ patthariyamānaṃ nappahoti, antoyeva hoti, daṇḍake na pāpuṇātīti attho. **Daṇḍakathina**nti tassa majjhe ittarassa bhikkhuno pamāṇena aññaṃ nisseṇiṃ bandhituṃ anujānāmīti attho. **Bidalaka**nti daṇḍakathinappamāṇena kaṭasārakassa pariyante paṭisaṃharitvā duguṇakaraṇaṃ. **Salāka**nti dupaṭṭacīvarassa antare pavesanasalākaṃ. **Vinandhanarajju**nti mahānisseṇiyā saddhiṃ khuddakanisseṇiṃ vinandhituṃ rajjuṃ. **Vinandhanasuttaka**nti khuddakanisseṇiyā cīvaraṃ vinandhituṃ suttakaṃ. **Vinandhitvā cīvaraṃ sibbitu**nti tena suttakena tattha cīvaraṃ vinandhitvā sibbetuṃ. **Visamā hontī**ti kāci khuddakā honti, kāci mahantā. **Kaḷimbhaka**nti pamāṇasaññākaraṇaṃ yaṃ kiñci tālapaṇṇādiṃ. **Moghasuttaka**nti vaḍḍhakīnaṃ dārūsu kāḷasuttena viya haliddisuttena saññākaraṇaṃ. **Aṅguliyā paṭiggaṇhantī**ti sūcimukhaṃ aṅguliyā paṭicchanti. **Paṭiggaha**nti aṅgulikosakaṃ. **Āvesanavitthakaṃ** nāma yaṃ kiñci pāticaṅkoṭakādi. **Uccavatthuka**nti paṃsuṃ ākiritvā uccavatthukaṃ kātuṃ anujānāmīti attho. **Ogumphetvā ullittāvalittaṃ kātu**nti chadanaṃ odhunitvā ghanadaṇḍakaṃ katvā anto ceva bahi ca mattikāya limpitunti attho. **Goghaṃsikāyā**ti veḷuṃ vā rukkhadaṇḍakaṃ vā anto katvā tena saddhiṃ saṃharitunti attho. **Bandhanarajju**nti tathā saṃharitassa bandhanarajju''nti ayaṃ aṭṭhakathāpāṭho (cūḷava. aṭṭha. 256).

''Anuvātaṃ paribhaṇḍanti kilañjādīsu karotīti gaṇṭhipadesu vuttaṃ. **Bidalaka**nti duguṇakaraṇasaṅkhātassa kiriyāvisesassa adhivacanaṃ. Kassa duguṇakaraṇaṃ? Yena kilañjādinā mahantaṃ kathinaṃ atthataṃ, tassa. Tañhi daṇḍakathinappamāṇena pariyante

saṃharitvā duguṇaṃ kātabbaṃ. **Paṭiggaha**nti aṅgulikañcukaṃ. **Pāti** nāma paṭiggahasaṇṭhānena kato bhājanaviseso. **Na sammatī**ti nappahoti. **Nīcavatthukaṃ cinitu**nti bahikuṭṭassa samantato nīcavatthukaṃ katvā cinitu''nti sāratthadīpaniyaṃ (sārattha. ṭī. cūḷavagga 3.260-262).

''Nisseṇimpīti catūhi daṇḍehi cīvarappamāṇena āyatacaturassaṃ katvā baddhapaṭalampi. Ettha hi cīvarakoṭiyo samakaṃ bandhitvā cīvaraṃ yathāsukhaṃ sibbanti. **Tattha attharitabba**nti tassā nisseṇiyā upari cīvarassa upatthambhanatthāya attharitabbaṃ. Kathinasaṅkhātāya nisseṇiyā cīvarassa bandhanakarajju kathinarajjūti majjhimapadalopī samāsoti āha **''yāyā''**tiādi. Tattha yasmā dvinnaṃ paṭalānaṃ ekasmiṃ adhike jāte tattha valiyo honti, tasmā dupaṭṭacīvarassa paṭaladvayampi samakaṃ katvā bandhanakarajju kathinarajjūti veditabbaṃ. Pāḷiyaṃ (cūḷava. 256) **kathinassa anto jīratī**ti kathine baddhassa cīvarassa pariyanto jīratī''ti vimativinodaniyaṃ vuttaṃ.

''Bidalakaṃ nāma diguṇakaraṇasaṅkhātassa kiriyāvisesassa adhivacanaṃ. Kassa diguṇakaraṇaṃ? Yena kilañjādinā mahantaṃ kathinaṃ atthataṃ, tassa. Tañhi daṇḍakathinappamāṇena pariyante saṃharitvā diguṇaṃ kātabbaṃ, aññathā khuddakacīvarassa anuvātaparibhaṇḍādividhānakaraṇe hatthassa okāso na hoti. Salākāya sati dvinnaṃ cīvarānaṃ aññataraṃ ñatvā sibbitāsibbitaṃ sukhaṃ paññāyati. Daṇḍakathine kate na bahūhi sahāyehi payojanaṃ. 'Asaṃkuṭitvā cīvaraṃ samaṃ hoti, koṇāpi samā hontī'ti likhitaṃ, 'haliddisuttena saññākaraṇa'nti vuttattā 'haliddisuttena cīvaraṃ sibbetumpi vaṭṭatī'ti siddhaṃ. Tattha hi keci akappiyasaññino. **Paṭiggaho** nāma aṅgulikoso. **Pātī**ti paṭiggahasaṇṭhānaṃ. **Paṭiggahathavika**nti aṅgulikosathavika''nti vajirabuddhiṭīkāyaṃ (vajira. ṭī. cūḷavagga 256) āgataṃ.

Gahapaticīvarādikathā

Gahapaticīvarādikathāyaṃ ''anujānāmi, bhikkhave, gahapaticīvaraṃ, yo icchati, paṃsukūliko hotu, yo icchati, gahapaticīvaraṃ sādiyatu, itarītarenapāhaṃ, bhikkhave, santuṭṭhiṃ vaṇṇemī''ti (mahāva. 337) vacanato asamādinnadhutaṅgo yo bhikkhu paṃsukūlaṃ dhāretuṃ icchati, tena paṃsukūlikena bhavitabbaṃ. Yo pana gihīhi dinnaṃ gahapaticīvaraṃ sādiyituṃ icchati, tena gahapaticīvarasādiyakena bhavitabbaṃ. Samādinnadhutaṅgo pana bhikkhu ''gahapaticīvaraṃ paṭikkhipāmi, paṃsukūlikaṅgaṃ samādiyāmī''ti adhiṭṭhahanato gahapaticīvaraṃ sādiyituṃ na vaṭṭati. **Gahapaticīvara**nti gahapatīhi dinnaṃ cīvaraṃ. **Itarītarenapī**ti appagghenapi mahagghenapi yena kenacīti attho.

''Itarītarenāti itarena itarena. **Itara-**saddo pana aniyamavacano dvikkhattuṃ vuccamāno yaṃkiñci-saddehi samānattho hotīti vuttaṃ **appagghenapi mahagghenapi yena kenacī''**ti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.337), ''anujānāmi, bhikkhave, pāvāraṃ, anujānāmi, bhikkhave, koseyyapāvāraṃ, anujānāmi, bhikkhave, kojava''nti (mahāva. 337) vacanato pāvārādīnipi sampaṭicchituṃ vaṭṭati. Tattha **pāvāro**ti salomako kappāsādibhedo. **Anujānāmi, bhikkhave, kojava**nti ettha pakatikojavameva vaṭṭati, mahāpiṭṭhiyakojavaṃ na vaṭṭati. **Kojava**nti uṇṇāmayo pāvārasadiso. **''Mahāpiṭṭhi kojava**nti hatthipiṭṭhīsu attharitabbatāya 'mahāpiṭṭhiya'nti laddhasamaññaṃ caturaṅgulapupphaṃ kojava''nti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.337) vuttaṃ. Vimativinodaniyampi (vi. vi. ṭī. mahāvagga 2.337) **''mahāpiṭṭhiyakojava**nti hatthipiṭṭhiyaṃ attharitabbatāya 'mahāpiṭṭhiya'nti laddhasamaññaṃ uṇṇāmayattharaṇa''nti vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 337) pana **''mahāpiṭṭhiyakojavaṃ** nāma atirekacaturaṅgulapupphaṃ kirā''ti vuttaṃ. ''Anujānāmi, bhikkhave, kambala''nti (mahāva. 338) vacanato aḍḍhakāsiyādīni mahagghānipi kambalāni vaṭṭanti. **Aḍḍhakāsiya**nti ettha **kāsī**ti sahassaṃ vuccati, taṃagghanako kāsiyo. Ayaṃ pana pañca satāni agghati, tasmā aḍḍhakāsiyoti vutto.

Chacīvarakathā

Chacīvarakathāyaṃ ''anujānāmi, bhikkhave, cha cīvarāni khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sāṇaṃ bhaṅga''nti (mahāva. 339) vacanato khomādīni cha cīvarāni dukūlādīni cha anulomacīvarāni ca vaṭṭanti. Tattha **''khoma**nti khomasuttehi vāyitaṃ khomapaṭṭacīvaraṃ. **Kappāsika**nti kappāsato nibbattasuttehi vāyitaṃ. **Koseyya**nti kosakārakapāṇakehi nibbattasuttehi vāyitaṃ. **Kambala**nti uṇṇāmayacīvaraṃ. **Sāṇa**nti sāṇasuttehi katacīvaraṃ. **Bhaṅga**nti khomasuttādīni sabbāni, ekaccāni vā missetvā katacīvaraṃ. Bhaṅgampi vākamayamevāti keci. Dukūlaṃ paṭṭuṇṇaṃ somārapaṭaṃ cīnapaṭaṃ iddhijaṃ devadinnanti imāni pana cha cīvarāni etesaṃyeva anulomānīti visuṃ na vuttāni. **Dukūla**ñhi sāṇassa anulomaṃ vākamayattā. Paṭṭuṇṇadese sañjātavatthaṃ **paṭṭuṇṇaṃ**. 'Paṭṭuṇṇakoseyyaviseso'ti hi abhidhānakose vuttaṃ. Somāradese cīnadese ca jātavatthāni **somāracīnapaṭāni**. Paṭṭuṇṇādīni tīṇi koseyyassa anulomāni pāṇakehi katasuttamayattā. **Iddhijaṃ** ehibhikkhūnaṃ puññiddhiyā nibbattacīvaraṃ, taṃ khomādīnaṃ aññataraṃ hotīti tesaṃ eva anulomaṃ. Devatāhi dinnaṃ cīvaraṃ **devadinnaṃ**. Kapparukkhe nibbattaṃ jāliniyā devakaññāya anuruddhattherassa dinnavatthasadisaṃ, tampi khomādīnaṃyeva anulomaṃ hoti tesu aññatarabhāvato''ti sāratthadīpaniyaṃ (sārattha. ṭī. 2.462-463) vuttaṃ.

Vimativinodaniyaṃ (vi. vi. ṭī. 1.463) pana **''khoma**nti khomasuttehi vāyitaṃ khomapaṭacīvaraṃ, taṃ vākamayanti vadanti. Kappāsasuttehi vāyitaṃ **kappāsikaṃ**. Evaṃ sesānipi. **Kambala**nti eḷakādīnaṃ lomamayasuttena vāyitaṃ paṭaṃ. **Bhaṅga**nti khomasuttādīni sabbāni, ekaccāni vā missetvā vāyitaṃ cīvaraṃ, bhaṅgampi vākamayamevāti keci. Dukūlaṃ paṭṭuṇṇaṃ somārapaṭaṃ cīnapaṭaṃ iddhijaṃ devadinnanti imāni cha cīvarāni etesaññeva anulomānīti visuṃ na vuttāni. **Dukūla**ñhi sāṇassa anulomaṃ vākamayattā. 'Paṭṭuṇṇaṃ koseyyaviseso'ti abhidhānakose vuttaṃ. Somāradese cīnadese ca jātavatthāni **somāracīnapaṭāni**. Paṭṭuṇṇādīni tīṇi koseyyassa anulomāni pāṇakehi katasuttamayattā. **Iddhija**nti ehibhikkhūnaṃ puññiddhiyā nibbattacīvaraṃ, kapparukkhehi nibbattaṃ, devadinnañca khomādīnaṃ aññataraṃ hotīti tesaṃ sabbesaṃ anulomānī''ti vuttaṃ.

Rajanādikathā

Rajanādikathāyaṃ ''anujānāmi, bhikkhave, cha rajanāni mūlarajanaṃ khandharajanaṃ tacarajanaṃ pattarajanaṃ puppharajanaṃ phalarajana''nti vacanato imesu chasu rajanesu ekakena cīvaraṃ rajitabbaṃ, na chakaṇena vā paṇḍumattikāya vā rajitabbaṃ. Tāya rajitacīvaraṃ dubbaṇṇaṃ hoti. Charajanānaṃ sarūpaṃ heṭṭhā parikkhārakathāyaṃ vuttameva. Tattha **chakaṇenā**ti gomayena. **Paṇḍumattikāyā**ti tambamattikāya. ''Anujānāmi, bhikkhave, rajanaṃ pacituṃ cullaṃ rajanakumbhi''nti (mahāva. 344) vacanato sītudakāya cīvaraṃ na rajitabbaṃ. Tāya hi rajitacīvaraṃ duggandhaṃ hoti. Tattha **sītudakā**ti apakkarajanaṃ vuccati. ''Anujānāmi, bhikkhave, uttarāḷumpaṃ bandhitu''nti vacanato uttarāḷumpaṃ bandhituṃ vaṭṭati. Tattha **uttarāḷumpa**nti vaṭṭādhārakaṃ, rajanakumbhiyā majjhe ṭhapetvā taṃ ādhārakaṃ parikkhipitvā rajanaṃ pakkhipituṃ anujānāmīti attho. Evañhi kate rajanaṃ na uttarati. Tattha

''rajanakumbhiyā majjhe ṭhapetvāti antorajanakumbhiyā majjhe ṭhapetvā. Evaṃ vaṭṭādhārake antorajanakumbhiyā pakkhitte majjhe udakaṃ tiṭṭhati, vaṭṭādhārakato bahi samantā antokumbhiyaṃ rajanacchalli. **Pakkhipitu**nti rajanacchalliṃ pakkhipitu''nti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.344) vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.344) pana **''evañhi kate**ti vaṭṭādhārassa anto rajanodakaṃ, bahi challikañca katvā viyojane kate. **Na uttaratī**ti kevalaṃ udakato pheṇuṭṭhānābhāvā na uttaratī''ti vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 344) pana ''gomaye āpatti natthi, virūpattā vāritaṃ. Kuṅkumapupphaṃ na vaṭṭatīti vadantī''ti vuttaṃ.

''Anujānāmi, bhikkhave, udake vā nakhapiṭṭhikāya vā thevakaṃ dātu''nti (mahāva. 344) vacanato tathā katvā rajanassa pakkāpakkabhāvo jānitabbo. Tattha **udake vā nakhapiṭṭhikāya vā**ti sace paripakkaṃ hoti, udakapātiyā dinno thevo sahasā na visarati, nakhapiṭṭhiyampi avisaranto tiṭṭhati. ''Anujānāmi, bhikkhave, rajanuḷuṅkaṃ daṇḍakathālaka''nti (mahāva. 344) vacanato rajanassa olokanakāle kumbhiyā rakkhaṇatthaṃ uḷuṅkadaṇḍakathālikāni icchitabbāni. Tattha **rajanuḷuṅka**nti rajanauḷuṅkaṃ. **Daṇḍakathālaka**nti daṇḍameva daṇḍakaṃ. ''Anujānāmi, bhikkhave, rajanakolambaṃ rajanaghaṭa''nti (mahāva. 344) vacanato tānipi icchitabbāni. Tattha **rajanakolamba**nti rajanakuṇḍaṃ. Tattha **rajanakuṇḍa**nti pakkarajanaṭṭhapanakaṃ mahāghaṭaṃ. ''Anujānāmi, bhikkhave, rajanadoṇika''nti (mahāva. 344) vacanato pātiyampi patte cīvare maddante cīvarassa paribhijjanato cīvararakkhaṇatthaṃ rajanadoṇikā icchitabbā. ''Anujānāmi, bhikkhave, tiṇasantharaka''nti (mahāva. 344) vacanato chamāya cīvare patthariyamāne cīvarassa paṃsukitattā tato rakkhaṇatthaṃ tiṇasantharaṃ kātabbaṃ. ''Anujānāmi, bhikkhave, cīvaravaṃsaṃ cīvararajju''nti (mahāva. 344) vacanato tiṇasanthārake upacikādīhi khajjamāne cīvaravaṃse vā cīvararajjuyā vā cīvaraṃ pattharitabbaṃ majjhena cīvare laggite rajanassa ubhato gaḷitattā.

''Anujānāmi, bhikkhave, kaṇṇe bandhitu''nti (mahāva. 344) vacanato kaṇṇe bandhitabbaṃ cīvarassa kaṇṇe bandhiyamāne kaṇṇassa jiṇṇattā. ''Anujānāmi, bhikkhave, kaṇṇasuttaka''nti (mahāva. 344) vacanato kaṇṇasuttakena bandhitabbaṃ evaṃ bandhante rajanassa ekato gaḷitattā. ''Anujānāmi, bhikkhave, samparivattakaṃ samparivattakaṃ rajetuṃ, na ca acchinne theve pakkamitu''nti (mahāva. 344) vacanato tathā rajitabbaṃ. Yāva rajanabindu gaḷitaṃ na chijjati, tāva na aññatra gantabbaṃ. ''Anujānāmi, bhikkhave, udake osāretu''nti (mahāva. 344) vacanato patthinnaṃ cīvaraṃ udake osāretabbaṃ. Tattha **patthinna**nti atirajitattā thaddhaṃ. **Udake osāretu**nti udake pakkhipitvā ṭhapetuṃ. Rajane pana nikkhante taṃ udakaṃ chaḍḍetvā cīvaraṃ madditabbaṃ. ''Anujānāmi, bhikkhave, pāṇinā ākoṭetu''nti (mahāva. 344) vacanato pharusaṃ cīvaraṃ pāṇinā ākoṭetabbaṃ. ''Na, bhikkhave, acchinnakāni cīvarāni dhāretabbāni, yo dhāreyya, āpatti dukkaṭassā''ti (mahāva. 344) vacanato acchinnakāni cīvarāni dantakāsāvāni na dhāretabbāni. Tattha **dantakāsāvānī**ti ekaṃ vā dve vā vāre rajitvā dantavaṇṇāni dhārenti.

Atirekacīvarakathā

Atirekacīvarakathāyaṃ ''na, bhikkhave, atirekacīvaraṃ dhāretabbaṃ, yo dhāreyya, yathādhammo kāretabbo''ti (mahāva. 347) vacanato niṭṭhitacīvarasmiṃ ubbhatasmiṃ kathine dasāhato paraṃ atirekacīvaraṃ dhārentassa nissaggiyaṃ pācittiyaṃ. ''Anujānāmi, bhikkhave, dasāhaparamaṃ atirekacīvaraṃ dhāretu''nti (mahāva. 347) vacanato ubbhatepi kathine dasāhabbhantare dhārentassa atthatakathinānaṃ anubbhatepi kathine pañcamāsabbhantare tato parampi dasāhabbhantare anatthatakathinānampi dasāhabbhantare atirekacīvaraṃ anāpatti. ''Anujānāmi, bhikkhave, atirekacīvaraṃ vikappetu''nti (mahāva. 347) vacanato dasāhato paraṃ vikappetvā atirekacīvaraṃ dhāretuṃ vaṭṭati. Kittakaṃ pana cīvaraṃ vikappetabbanti? ''Anujānāmi, bhikkhave, āyāmena aṭṭhaṅgulaṃ sugataṅgulena caturaṅgulavitthataṃ pacchimaṃ cīvaraṃ vikappetu''nti (mahāva. 358) vacanato sabbantimena paricchedena sugataṅgulena aṭṭhaṅgulāyāmaṃ caturaṅgulavitthāraṃ cīvaraṃ vikappetuṃ vaṭṭati. Tattha **sugataṅgulaṃ** nāma majjhimapurisaṅgulasaṅkhātena vaḍḍhakīaṅgulena tivaṅgulaṃ hoti, manussānaṃ pakatiaṅgulena aḍḍhapañcakaṅgulaṃ, tasmā dīghato vaḍḍhakīhatthena ekahatthaṃ pakatihatthena diyaḍḍhahatthaṃ vitthārato vaḍḍhakīhatthena vidatthippamāṇaṃ pakatihatthena chaḷaṅgulādhikavidatthippamāṇaṃ pacchimaṃ cīvaraṃ vikappetuṃ vaṭṭati, tato ūnappamāṇaṃ na vaṭṭati, adhikappamāṇaṃ pana vaṭṭatīti daṭṭhabbaṃ.

Aṭṭhavarakathā

Aṭṭhavarakathāyaṃ ''anujānāmi, bhikkhave, vassikasāṭikaṃ āgantukabhattaṃ gamikabhattaṃ gilānabhattaṃ gilānupaṭṭhākabhattaṃ gilānabhesajjaṃ dhuvayāguṃ bhikkhunisaṅghassa udakasāṭika''nti vacanato imāni aṭṭha dānāni sampaṭicchituṃ vaṭṭati. Tattha nikkhittacīvarā hutvā kāyaṃ ovassantānaṃ bhikkhūnaṃ naggiyaṃ asuci jegucchaṃ paṭikūlaṃ hoti, tasmā vassikasāṭikā anuññātā. Āgantuko bhikkhu na vīthikusalo hoti, na gocarakusalo, kilanto piṇḍāya carati, tasmā āgantukabhattaṃ anuññātaṃ, gamiko bhikkhu attano bhattaṃ pariyesamāno satthā vā vihāyissati, yattha vā vāsaṃ gantukāmo bhavissati, tattha vikālena upagacchissati, kilanto addhānaṃ gamissati, tasmā gamikabhattaṃ. Gilānassa bhikkhuno sappāyāni bhojanāni alabhantassa ābādho vā abhivaḍḍhissati, kālakiriyā vā bhavissati, tasmā gilānabhattaṃ. Gilānupaṭṭhāko bhikkhu attano bhattaṃ pariyesamāno gilānassa ussūre bhattaṃ nīharissati, tasmā gilānupaṭṭhākabhattaṃ. Gilānassa bhikkhuno sappāyāni bhesajjāni alabhantassa ābādho vā abhivaḍḍhissati, kālakiriyā vā bhavissati, tasmā gilānabhesajjaṃ. Yasmā bhagavatā andhakavinde dasānisaṃse sampassamānena yāgu anuññātā, tasmā dhuvayāgu. Yasmā mātugāmassa naggiyaṃ asuci jegucchaṃ paṭikūlaṃ hoti, tasmā bhikkhunisaṅghassa udakasāṭikā anuññātā.

Nisīdanādikathā

Nisīdanādikathāyaṃ ''anujānāmi, bhikkhave, kāyaguttiyā cīvaraguttiyā senāsanaguttiyā nisīdana''nti (mahāva. 353) vacanato kāyādīnaṃ asucimuccanādito gopanatthāya nisīdanaṃ dhāretuṃ vaṭṭati. Tassa vidhānaṃ heṭṭhā vuttameva. ''Anujānāmi, bhikkhave, yāvamahantaṃ paccattharaṇaṃ ākaṅkhati, tāvamahantaṃ paccattharaṇaṃ kātu''nti vacanato atikhuddakena nisīdanena senāsanassa agopanattā mahantampi paccattharaṇaṃ kātuṃ vaṭṭati. ''Anujānāmi, bhikkhave, yassa kaṇḍu vā pīḷakā vā assāvo vā thullakacchu vā ābādho, kaṇḍupaṭicchādi''nti vacanato īdisesu ābādhesu santesu cīvarādiguttatthāya kaṇḍupaṭicchādi vaṭṭati. Tattha pamāṇaṃ heṭṭhā vuttameva. ''Anujānāmi, bhikkhave, mukhapuñchanacoḷa''nti (mahāva. 355) vacanato mukhasodhanatthāya mukhapuñchanacoḷaṃ vaṭṭati. Tampi heṭṭhā vuttameva. ''Anujānāmi, bhikkhave, parikkhāracoḷaka''nti vacanato ticīvare paripuṇṇe parissāvanathavikādīhi atthe sati parikkhāracoḷaṃ vaṭṭati. ''Anujānāmi, bhikkhave, ticīvaraṃ adhiṭṭhātuṃ na vikappetuṃ, vassikasāṭikaṃ vassānaṃ cātumāsaṃ adhiṭṭhātuṃ tato paraṃ vikappetuṃ, nisīdanaṃ adhiṭṭhātuṃ na vikappetuṃ, paccattharaṇaṃ adhiṭṭhātuṃ na vikappetuṃ, kaṇḍupaṭicchādiṃ yāva ābādhā adhiṭṭhātuṃ tato paraṃ vikappetuṃ, mukhapuñchanacoḷaṃ adhiṭṭhātuṃ na vikappetuṃ, parikkhāracoḷaṃ adhiṭṭhātuṃ na

vikappetu''nti (mahāva. 358) vacanato vuttanayena adhiṭṭhānañca vikappanā ca kātabbā. Ayamettha saṅkhepo, vitthāro pana heṭṭhā vuttova.

Adhammakammakathā

58. Adhammakammakathāyaṃ **na, bhikkhave…pe… dukkaṭassā**ti idaṃ ''tena kho pana samayena chabbaggiyā bhikkhū saṅghamajjhe adhammakammaṃ karonti. Bhagavato etamatthaṃ ārocesuṃ – na, bhikkhave, adhammakammaṃ kātabbaṃ, yo kareyya, āpatti dukkaṭassā''ti (mahāva. 154) imaṃ uposathakkhandhake āgatapāṭhaṃ sandhāya vuttaṃ. **Anujānāmi…pe… paṭikkositu**nti tatheva āgataṃ ''bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, adhammakamme kayiramāne paṭikkositu''nti imaṃ. Tattha **karontiyevā**ti paññattampi sikkhāpadaṃ madditvā adhammakammaṃ karontiyevāti attho. ''Anujānāmi…pe… paṭikkositu''nti evaṃ adhammakamme kayiramāne sati ''pesalehi bhikkhūhi taṃ adhammakammaṃ akataṃ, kammaṃ dukkaṭaṃ kammaṃ puna kātabba''nti evaṃ paṭikkositabbaṃ, na tuṇhībhāvena khamitabbanti attho. **Iti vacanato**ti idaṃ pana pubbapāṭhaṃ gahetvā iti vacanato. **Adhammakammaṃ na kātabba**nti aparapāṭhaṃ gahetvā iti vacanato kayiramānañca adhammakammaṃ bhikkhūhi nivāretabbanti dvidhā yojanā kātabbā.

Nivārentehi cātiādi pana ''tena kho pana samayena pesalā bhikkhū chabbaggiyehi bhikkhūhi adhammakamme kayiramāne paṭikkosanti, chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, diṭṭhimpi āvikātu''nti (mahāva. 154) pāṭhañca ''tesaṃyeva santike diṭṭhiṃ āvikaronti, chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. Bhagavato etamatthaṃ ārocesuṃ – anujānāmi, bhikkhave, catūhi pañcahi paṭikkosituṃ, dvīhi tīhi diṭṭhiṃ āvikātuṃ, ekena adhiṭṭhātuṃ na metaṃ khamatī''ti ime pāṭhe sandhāya vuttaṃ. **Vacanato**ti idaṃ pana pāḷiyaṃ tīṇi sampadānāni gahetvā tīhi kiriyāpadehi visuṃ visuṃ yojetabbaṃ. Sabbañcetaṃ anupaddavatthāya vuttaṃ, na āpattisabbhāvatoti yojanā. Kathaṃ anupaddavasambhavoti? Niggahakammaṃ kātuṃ asakkuṇeyyabhāvato, aññassa upaddavassa ca nivāraṇato. Tena vuttaṃ vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 154) **''tesaṃ anupaddavatthāyā**ti saṅgho saṅghassa kammaṃ na karoti, aññopi upaddavo bahūnaṃ hoti, tasmā vutta''nti.

Okāsakatakathā

59. Okāsakatakathāyaṃ **na, bhikkhave, anokāsakato**tiādi ''tena kho pana samayena chabbaggiyā bhikkhū anokāsakataṃ bhikkhuṃ āpattiyā codenti. Bhagavato etamatthaṃ ārocesuṃ – na, bhikkhave, anokāsakato bhikkhu āpattiyā codetabbo, yo codeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, okāsaṃ kārāpetvā āpattiyā codetuṃ, karotu āyasmā okāsaṃ, ahaṃ taṃ vattukāmo''ti (mahāva. 153) idaṃ pāṭhaṃ sandhāya vuttaṃ. Adhippāyesu **cāvanādhippāyo**ti, sāsanato cāvetukāmo. **Akkosādhippāyo**ti paraṃ akkositukāmo paribhāsitukāmo. **Kammādhippāyo**ti tajjanīyādikammaṃ kattukāmo. **Vuṭṭhānādhippāyo**ti āpattito vuṭṭhāpetukāmo. **Uposathappavāraṇaṭṭhapanādhippāyo**ti uposathaṃ, pavāraṇaṃ vā ṭhapetukāmo. **Anuvijjanādhippāyo**ti upaparikkhitukāmo. **Dhammakathādhippāyo**ti dhammaṃ desetukāmo. Iti paraṃ codentānaṃ bhikkhūnaṃ adhippāyabhedo anekavidho hotīti attho. **Purimesu catūsu adhippāyesū**ti cāvanādhippāyaakkosādhippāyakammādhippāyavuṭṭhānādhippāyesu okāsaṃ akārāpentassa dukkaṭaṃ. Kārāpetvāpi sammukhā codentassa yathānurūpaṃ saṅghādisesapācittiyadukkaṭāni, asammukhā pana dukkaṭamevāti ayamettha piṇḍattho. Sesaṃ suviññeyyameva.

''Ṭhapanakkhettaṃ pana jānitabba''nti vatvā taṃ dassento **''suṇātu me''**tiādimāha. Anuvijjakassa anuvijjanādhippāyena vadantassa okāsakammaṃ natthīti yojanā. Dhammakathikassa anodissa kammaṃ kathentassa okāsakammaṃ natthi. Sace pana odissa katheti, āpatti, tasmā taṃ dassetvā gantabbanti yojetabbaṃ. Sesaṃ suviññeyyameva.

Saddhādeyyavinipātanakathā

60. Saddhādeyyavinipātanakathāyaṃ ''mātāpitaroti kho, bhikkhave, vadamāne kiṃ vadeyyāma. Anujānāmi, bhikkhave, mātāpitūnaṃ dātuṃ, na ca, bhikkhave, saddhādeyyaṃ vinipātetabbaṃ, yo vinipāteyya, āpatti dukkaṭassā''ti (mahāva. 361) vacanato dāyakehi saddhāya bhikkhussa dinnaṃ vinipātetvā gihīnaṃ dātuṃ na vaṭṭati. **''Na ca, bhikkhave, saddhādeyya**nti ettha sesañātīnaṃ dento vinipātetiyeva. Mātāpitaro pana sace rajje ṭhitāpi patthayanti, dātabba''nti aṭṭhakathāyaṃ (mahāva. aṭṭha. 361) vuttattā bhātubhaginīādīnaṃ ñātakānampi dātuṃ na vaṭṭati. Vuttañhi ācariyadhammasirittherena khuddasikkhāyaṃ –

> ''Na labbhaṃ vinipātetuṃ, saddhādeyyañca cīvaraṃ;
> Labbhaṃ pitūnaṃ sesānaṃ, ñātīnampi na labbhatī''ti.

Kayavikkayasamāpattisikkhāpadavaṇṇanāyampi ''mātaraṃ pana pitaraṃ vā 'imaṃ dehī'ti vadato viññatti na hoti, 'imaṃ gaṇhāhī'ti vadato saddhādeyyavinipātanaṃ na hoti. Aññātakaṃ 'imaṃ dehī'ti vadato viññatti hoti, 'imaṃ gaṇhāhī'ti vadato saddhādeyyavinipātanaṃ hoti. 'Iminā imaṃ dehī'ti kayavikkayaṃ āpajjato nissaggiyaṃ hotī''ti aṭṭhakathāyaṃ (pārā. aṭṭha. 2.595) vuttaṃ. Tattha ''sesañātakesu saddhādeyyavinipātasambhavato tadabhāvaṭṭhānampi dassetuṃ 'mātaraṃ pana pitaraṃ vā'ti vutta''nti vimativinodaniyaṃ (vi. vi. ṭī. 1.593-595) vuttaṃ.

Santaruttarakathā

61. Santaruttarakathāyaṃ **antara-**saddo majjhavācako. Vasati sīlenāti vāsako, ''antare vāsako antaravāsako''ti vattabbe ''rūpabhavo rūpa''ntiādīsu viya uttarapadalopīsamāsavasena ''antaro''ti vutto. Uttarasaddo uparivācako, ābhuso sajjatīti āsaṅgo, ''uttare āsaṅgo uttarāsaṅgo''ti vattabbe vuttanayena ''uttaro''ti vutto, antaro ca uttaro ca antaruttarā, saha antaruttarehi yo vattatīti **santaruttaro,** sahapubbapadabhinnādhikaraṇadvipadabahubbīhisamāso. Atha vā saha antarena ca uttarena ca yo vattatīti **santaruttaro,** tipadabahubbīhisamāso. Saṅghāṭiṃ ṭhapetvā antaravāsakauttarāsaṅgamattadharo hutvā gāmo na pavisitabboti attho. ''Paribbājakamadakkhi tidaṇḍakenā''tiādīsu viya itthambhūtalakkhaṇe cetaṃ karaṇavacanaṃ, tasmā antaravāsakaṃ timaṇḍalaṃ paṭicchādentena parimaṇḍalaṃ nivāsetvā kāyabandhanaṃ bandhitvā saṅghāṭiñca uttarāsaṅgañca diguṇaṃ katvā pārupitvā gāmo pavisitabbo.

Cīvaranikkhepakathā

62. Cīvaranikkhepakathāyaṃ saṃharīyateti saṅghāṭi, tassā **saṅghāṭiyā,** bhāvayoge kammatthe chaṭṭhī. **Nikkhepāyā**ti ṭhapanāya, saṅghāṭiṃ aggahetvā vihāre ṭhapetvā gamanāya pañca kāraṇāni hontīti attho. **Gilāno vā hotī**ti gahetvā gantuṃ asamattho gilāno vā hoti. **Vassikasaṅketaṃ vā hotī**ti ''vassikakālo aya''nti saṅketaṃ vā kataṃ hoti. **Nadīpāragataṃ vā hotī**ti nadiyā pāraṃ gantvā bhuñjitabbaṃ hoti. **Aggaḷaguttivihāro vā hotī**ti aggaḷaṃ datvāpi dātabbo suguttavihāro vā hoti. **Atthatakathinaṃ vā hotī**ti tasmiṃ vihāre kathinaṃ atthataṃ vā hoti atthatakathinānaṃ asamādānacārasambhavato. Sesaṃ suviññeyyameva. **Āraññikassa pana vihāro na sugutto hotī**ti appabhikkhukattā corādīnaṃ gamanaṭṭhānato ca. **Bhaṇḍukkhalikāyā**ti cīvarādiṭṭhapanabhaṇḍukkhalikāya. Sesaṃ suviññeyyaṃ.

Satthakammavatthikammakathā

63. Satthakammavatthikammakathāyaṃ **satthakammaṃ vā vatthikammaṃ vā**ti ettha yena kenaci satthādinā chindanādi **satthakammaṃ** nāma hoti. Yena kenaci cammādinā vatthipīḷanaṃ **vatthikammaṃ** nāma. ''Sambādhe dahanakammaṃ paṭikkhepābhāvā vaṭṭatī''ti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.279). Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.279) pana **''vatthipīḷana**nti yathā vatthigatatelādi antosarīre ārohanti, evaṃ hatthena vatthimaddana''nti vuttaṃ.

Vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 279) pana **''sambādhe**ti vaccamagge, bhikkhussa bhikkhuniyā ca passāvamaggepi anulomato dahanaṃ paṭikkhepābhāvā vaṭṭati. Satthavatthikammānulomato na vaṭṭatīti ce? Na, paṭikkhittapaṭikkhepā, paṭikkhipitabbassa tapparamatādīpanato. Kiṃ vuttaṃ hoti? Pubbe paṭikkhittampi satthakammaṃ sampiṇḍetvā pacchā 'na, bhikkhave…pe… thullaccayassā'ti dvikkhattuṃ satthakammassa parikkhepo kato. Tena sambādhassa sāmantā dvaṅgulaṃ paṭikkhipitabbaṃ nāma satthavatthikammato uddhaṃ natthīti dasseti. Kiñca bhiyyo – pubbe sambādheyeva satthakammaṃ paṭikkhittaṃ, pacchā sambādhassa sāmantā dvaṅgulampi paṭikkhittaṃ, tasmā tasseva paṭikkhepo, netarassāti siddhaṃ. Ettha **'satthaṃ** nāma satthahārakaṃ vāssa pariyeseyyā'tiādīsu (pārā. 167) viya yena chindati, taṃ sabbaṃ. Tena vuttaṃ 'kaṇṭakena vā'tiādi. Khārudānaṃ panettha bhikkhunīvibhaṅge pasākhe pamukhe anuññātanti veditabbaṃ, eke pana 'satthakammaṃ vā'ti pāṭhaṃ vikappetvā vatthikammaṃ karonti. Vatthīti kiṃ? Agghikā vuccati, tāya chindanaṃ vatthikammaṃ nāmāti ca atthaṃ vaṇṇayanti, te 'satthahārakaṃ vāssa pariyeseyyā'ti imassa padabhājanīyaṃ dassetvā paṭikkhipitabbā. **Aṇḍavuddhī**ti vātaṇḍakā, **ādānavattī**ti anāhavattī''ti vuttaṃ. Sesaṃ aṭṭhakathāyaṃ vuttanayeneva veditabbaṃ.

Nahāpitapubbakathā

64. Nahāpitapubbakathāyaṃ nahāpito pubbeti nahāpitapubbo, pubbe nahāpito hutvā idāni bhikkhubhūtoti attho. Tena **nahāpitapubbena** bhikkhunā. **Khurabhaṇḍa**nti khurādinahāpitabhaṇḍaṃ, ''laddhātapatto rājakumāro''tiādīsu viya upalakkhaṇanayoyaṃ. ''Na, bhikkhave, pabbajitena akappiyaṃ samādapetabbaṃ, yo samādapeyya, āpatti dukkaṭassa. Na ca, bhikkhave, nahāpitapubbena khurabhaṇḍaṃ pariharitabbaṃ, yo parihareyya, āpatti dukkaṭassā''ti (mahāva. 303) ca dvidhā paññatti, tasmā nahāpitapubbena vā anahāpitapubbena vā pabbajitena nāma akappiyasamādapanaṃ na kātabbaṃ. Nahāpitapubbena pana bhikkhunā khurena abhilakkhitaṃ khurabhaṇḍaṃ, khurabhaṇḍakhurakosanisitapāsāṇakhurathavikādayo na pariharitabbā eva. Sesaṃ aṭṭhakathāyaṃ vuttanayeneva veditabbaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 300) pana ''na, bhikkhave, pabbajitena akappiye samādapetabbanti vuttattā anupasampannassapi na kevalaṃ dasasu eva sikkhāpadesu, atha kho yaṃ bhikkhussa na kappati, tasmimpīti adhippāyo''ti vuttaṃ.

Dasabhāgakathā

65. Dasabhāgakathāyaṃ **saṅghikānī**ti saṅghasantakāni **bījāni. Puggalikāyā**ti puggalassa santakāya bhūmiyā. **Bhāgaṃ datvā**ti mūlabhāgasaṅkhātaṃ dasamabhāgaṃ bhūmisāmikānaṃ datvā. **Paribhuñjitabbānī**ti tesaṃ bījānaṃ phalāni ropakehi paribhuñjitabbānīti attho. Sesaṃ suviññeyyameva. **Idaṃ kira jambudīpe porāṇakacāritta**nti ādikappakāle paṭhamakappikā manussā bodhisattaṃ mahāsammataṃ nāma rājānaṃ katvā sabbepi attano attano taṇḍulaphalasālikhettato pavattataṇḍulaphalāni dasa koṭṭhāse katvā ekaṃ koṭṭhāsaṃ bhūmisāmikabhūtassa mahāsammatarājino datvā paribhuñjiṃsu. Tato paṭṭhāya jambudīpikānaṃ manussānaṃ cāritattā vuttaṃ. Teneva sāratthadīpanīnāmikāyampi vinayaṭīkāyaṃ (vajira. ṭī. mahāvagga 304) **''dasabhāgaṃ datvā**ti dasamabhāgaṃ datvā. Tenevāha 'dasa koṭṭhāse katvā eko koṭṭhāso bhūmisāmikānaṃ dātabbo'ti'' vuttaṃ.

Pātheyyakathā

66. Pātheyyakathāyaṃ ''anujānāmi, bhikkhave''tiādi bhaddiyanagare amitaparibhogabhūtena meṇḍakaseṭṭhinā abhiyācito hutvā anuññātaṃ, idha pana paṭhamaṃ ''anujānāmi, bhikkhave, pañca gorase khīraṃ dadhiṃ takkaṃ navanītaṃ sappi''nti (mahāva. 299) pañca gorasā anuññātā. Tato paraṃ seṭṭhino abhiyācanānurūpaṃ vatvā anujānituṃ **''santi, bhikkhave, maggā kantārā''**tiādimāha. Sesaṃ aṭṭhakathāyaṃ vuttanayeneva veditabbaṃ. **Tathā alabhantena aññātakaappavāritaṭṭhānato yācitvāpi gahetabba**nti etena evarūpesu kālesu viññattipaccayā doso natthīti dasseti. **''Ekadivasena gamanīye magge ekabhattatthāya pariyesitabba''**nti vuttattā pana tato upari yācanaṃ na vaṭṭatīti dassitaṃ. **''Dīghe addhāne''**tiādinā sace māsagamanīye magge sattāhagamanīyo eva kantāro hoti, tattha sattāhayāpanīyamattameva pātheyyaṃ pariyesitabbaṃ, tato paraṃ piṇḍacārikādivasena subhikkhasulabhapiṇḍamaggattā na pariyesitabbanti.

Mahāpadesakathā

67. Mahāpadesakathāyaṃ mahāpadesā nāma appaṭikkhittā dve, ananuññātā dveti cattāroti dassento **''yaṃ bhikkhave''**tiādimāha. Tesu appaṭikkhittepi akappiyānulomakappiyānulomavasena dve, tathā ananuññātepīti.

Tattha **''parimaddantā**ti upaparikkhantā. Paṭṭaṇṇudese sañjātavatthaṃ **paṭṭuṇṇaṃ**. 'Paṭṭuṇṇaṃ koseyyaviseso'ti hi abhidhānakose vuttaṃ. Cīnadese somāradese ca sañjātavatthāni cīnasomārapaṭāni. Paṭṭuṇṇādīni tīṇi koseyyassa anulomāni pāṇakehi katasuttamayattā. **Iddhimayaṃ** ehibhikkhūnaṃ puññiddhiyā nibbattacīvaraṃ, taṃ khomādīnaṃ aññataraṃ hotīti tesaṃyeva anulomaṃ. Devatāhi dinnacīvaraṃ **devadattiyaṃ,** taṃ kapparukkhe nibbattaṃ jāliniyā devakaññāya anuruddhattherassa dinnavatthasadisaṃ, tampi

khomādīnaṃyeva anulomaṃ hoti tesu aññatarabhāvato. **Dve paṭāni desanāmena vuttānī**ti tesaṃ sarūpadassanamattametaṃ, nāññanivattanapadaṃ paṭṭuṇṇapaṭṭassapi desanāmeneva vuttattā. **Tumbā**ti tīṇi bhājanāni. **Phalakatumbo** lābuādi. **Udakatumbo** udakukkhipanakuṭako. **Kilañjacchatta**nti veḷuvilīvehi vāyitvā katachatta''nti sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.305) vuttaṃ.

''Yāvakālikapakkānanti pakke sandhāya vuttaṃ. Āmāni pana anupasampannehi sītudake madditvā parissāvetvā dinnapānaṃ pacchābhattampi kappati eva. Ayañca attho mahāaṭṭhakathāyaṃ sarūpato avuttoti āha **'kurundiyaṃ panā'**tiādi. **Ucchuraso nikasaṭo**ti idaṃ pātabbatāsāmaññena yāmakālikakathāyaṃ vuttaṃ, taṃ pana sattāhakālikamevāti gahetabbaṃ. **Ime cattāro rasā**ti phalapattapupphaucchurasā cattāro''ti vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.300) vuttaṃ. **''Dve paṭā desanāmenevā**ti cīnapaṭasomārapaṭāni. **Tīṇī**ti paṭṭuṇṇena saha tīṇi. **Iddhimayaṃ** ehibhikkhūnaṃ nibbattaṃ. **Devadattiyaṃ** anuruddhattherena laddha''nti vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 305).

Saṃsaṭṭhakathā

Saṃsaṭṭhakathāyaṃ **tadahupaṭiggahitaṃ kāle kappatī**tiādi sabbaṃ sambhinnarasaṃ sandhāya vuttaṃ. Sace hi challimpi apanetvā sakaleneva nāḷikeraphalena saddhiṃ pānakaṃ paṭiggahitaṃ hoti, nāḷikeraṃ apanetvā taṃ vikālepi kappati. Upari sappipiṇḍaṃ ṭhapetvā sītalapāyāsaṃ denti, yaṃ pāyāsena asaṃsaṭṭhaṃ sappi, taṃ apanetvā sattāhaṃ paribhuñjituṃ vaṭṭati. Baddhamadhuphāṇitādīsupi eseva nayo. Takkolajātiphalādīhi alaṅkaritvā piṇḍapātaṃ denti, tāni uddharitvā dhovitvā yāvajīvaṃ paribhuñjitabbāni, yāguyaṃ pakkhipitvā dinnasiṅgiverādīsupi, telādīsu pakkhipitvā dinnalaṭṭhimadhukādīsupi eseva nayo. Evaṃ yaṃ yaṃ asambhinnarasaṃ hoti, taṃ taṃ ekato paṭiggahitampi yathā suddhaṃ hoti, tathā dhovitvā vā tacchetvā vā tassa tassa kālassa vasena paribhuñjituṃ vaṭṭati.

Sace pana sambhinnarasaṃ hoti saṃsaṭṭhaṃ, na vaṭṭati. Yāvakālikañhi attanā saddhiṃ sambhinnarasāni tīṇipi yāmakālikādīni attano sabhāvaṃ upaneti. Yāmakālikaṃ dvepi sattāhakālikādīni attano sabhāvaṃ upaneti. Sattāhakālikaṃ attanā saddhiṃ saṃsaṭṭhaṃ yāvajīvikaṃ attano sabhāvaññeva upaneti, tasmā tena tadahupaṭiggahitena saddhiṃ tadahupaṭiggahitaṃ vā purepaṭiggahitaṃ vā yāvajīvikaṃ sattāhaṃ kappati, dvīhapaṭiggahitena chāhaṃ…pe… sattāhapaṭiggahitena tadaheva kappatīti veditabbaṃ. Tasmāyeva hi ''sattāhakālikena, bhikkhave, yāvajīvikaṃ tadahupaṭiggahita''nti avatvā ''paṭiggahitaṃ sattāhaṃ kappatī''ti vuttaṃ.

Kālayāmasattāhātikkamesu cettha vikālabhojanasannidhibhesajjasikkhāpadānaṃ vasena āpattiyo veditabbā. Imesu ca pana catūsu kālikesu yāvakālikaṃ yāmakālikanti idameva dvayaṃ antovutthakañceva sannidhikārakañca hoti, sattāhakālikañca yāvajīvikañca akappiyakuṭiyaṃ nikkhipitumpi vaṭṭati, sannidhimpi na janetīti. Sesaṃ sabbattha uttānatthameva.

Pañcabhesajjakathā

Pañcabhesajjakathāyaṃ ''anujānāmi, bhikkhave, tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjitu''nti (mahāva. 261) vacanato sāradikena ābādhena phuṭṭhānaṃ bhikkhūnaṃ yāgupi pītā uggacchati, bhattampi bhuttaṃ uggacchati, te tena kisā honti lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthatagattā. Tesaṃ yaṃ bhesajjañceva assa bhesajjasammatañca, lokassa āhāratthañca phareyya, na ca oḷāriko āhāro paññāyeyya. Tatrimāni pañca bhesajjāni. Seyyathidaṃ – sappi navanītaṃ telaṃ madhu phāṇitaṃ, tāni bhesajjāni kāle paṭiggahetvā kāle paribhuñjituṃ vaṭṭati. Tattha **''sāradikena ābādhenā**ti saradakāle uppannena pittābādhena. Tasmiñhi kāle vassodakenapi tementi, kaddamampi maddanti, antarantarā ābādhopi kharo hoti, tena tesaṃ pittaṃ koṭṭhabbhantaragataṃ hoti. **Āhāratthañca phareyyā**ti āhāratthaṃ sādheyyā''ti aṭṭhakathāyaṃ (mahāva. aṭṭha. 260) vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.260) **''pittaṃ koṭṭhabbhantaragataṃ hotī**ti bahisarīre byāpetvā ṭhitaṃ abaddhapittaṃ koṭṭhabbhantaragataṃ hoti, tena pittaṃ kupitaṃ hotīti adhippāyo''ti vuttaṃ.

Vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 260) **''yaṃ bhesajjañceva assā**ti parato 'tadubhayena bhiyyosomattāya kisā hontī'tiādinā virodhadassanato nidānānapekkhaṃ yathālābhavasena vuttanti veditabbaṃ. Yathānidānaṃ kasmā na vuttanti ce? Tadaññāpekkhādhippāyato. Sabbabuddhakālepi hi sappiādīnaṃ sattāhakālikabhāvāpekkhoti. Tathā vacanena bhagavato adhippāyo. Teneva 'āhāratthañca phareyya, na ca oḷāriko āhāro paññāyeyyā'ti vuttaṃ. Tathā hi kāle paṭiggahetvā kāle paribhuñjitunti ettha ca kālaparicchedo na kato, kutoyeva pana labbhā tadaññāpekkhādhippāyo bhagavatā mūlabhesajjādīni tāni paṭiggahetvā yāvajīvanti kālaparicchedo. Yaṃ pana 'anujānāmi, bhikkhave, tāni bhesajjāni kāle paṭiggahetvā kāle paribhuñjitu'nti (mahāva. 260) vacanaṃ, taṃ 'sannidhiṃ katvā aparāparasmiṃ divase kāle eva paribhuñjituṃ anujānāmī'ti adhippāyato vuttanti veditabbaṃ. Aññathā atisayattā bhagavato 'yaṃ bhesajjañceva assā'tiādivitakkuppādo na sambhavati. Paṇītabhojanānumatiyā pasiddhattā ābādhānurūpasappāyāpekkhāya vuttānīti ce? Tañca na, 'bhiyyosomattāyā'ti kisādibhāvāpattidassanato. Yathā ucchurasaṃ upādāya phāṇitanti vuttaṃ, tathā navanītaṃ upādāya sappīti vattabbato navanītaṃ visuṃ na vattabbanti ce? Na visesadassanādhippāyato. Yathā phāṇitaggahaṇena siddhepi parato ucchuraso visuṃ anuññāto ucchusāmaññato guḷodakaṭṭhāne ṭhapanādhippāyato, tathā navanīte visesavidhidassanādhippāyato navanītaṃ visuṃ anuññātanti veditabbaṃ. Visesavidhi panassa bhesajjasikkhāpadaṭṭhakathāvasena (pārā. aṭṭha. 2.619-621) veditabbo. Vuttañhi tattha 'pacitvā sappiṃ katvā paribhuñjitukāmena adhotampi pacituṃ vaṭṭatī'ti. Tattha sappi pakkāva hoti, nāpakkā, tathā phāṇitampi. Navanītaṃ apakkamevā''tiādi.

Dutiyabhesajjakathā

Dutiyabhesajjakathāyaṃ ''anujānāmi, bhikkhave, tāni pañca bhesajjāni paṭiggahetvā kālepi vikālepi paribhuñjitu''nti (mahāva. 261) vacanato ''tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjantānaṃ tesaṃ bhikkhūnaṃ yānipi tāni pākatikāni lūkhāni bhojanāni, tāni nacchādenti, pageva senesitāni. Te tena ceva sāradikena ābādhena phuṭṭhā iminā ca bhattācchādakena tadubhayena bhiyyosomattāya kisā hontī''ti imasmiṃ vatthusmiṃ kālepi vikālepīti anuññātattā vikālepi paribhuñjituṃ vaṭṭati. Tattha **''nacchādentī**ti na jīranti, na vātarogaṃ paṭippassambhetuṃ sakkonti. **Senesitānī**ti siniddhāni. **Bhattācchādakenā**ti bhattaṃ arocikenā''ti aṭṭhakathāyaṃ (mahāva. aṭṭha. 261) vuttaṃ, ṭīkāsu (sārattha. ṭī. mahāvagga 3.261; vi. vi. ṭī. mahāvagga 2.261-262) pana **''nacchādentī**ti ruciṃ na uppādentī''ti ettakameva vuttaṃ, mahāvibhaṅge (pārā. 622) pana ''yāni kho pana tāni gilānānaṃ bhikkhūnaṃ paṭisāyanīyāni bhesajjāni. Seyyathidaṃ – sappi navanītaṃ telaṃ madhu phāṇitaṃ, tāni paṭiggahetvā sattāhaparamaṃ sannidhikārakaṃ paribhuñjitabbāni, taṃ atikkāmayato nissaggiyaṃ pācittiya''nti vacanato imesaṃ pañcabhesajjānaṃ sattāhakālikabhāvo veditabbo, idha pana aṭṭhuppattivasena vuttoti.

Vasābhesajjakathā

Vasābhesajjakathāyaṃ ‘‘anujānāmi, bhikkhave, vasāni bhesajjāni acchavasaṃ macchavasaṃ susukāvasaṃ sūkaravasaṃ gadrabhavasaṃ kāle paṭiggahitaṃ kāle nippakkaṃ kāle saṃsaṭṭhaṃ telaparibhogena paribhuñjituṃ. Vikāle ce, bhikkhave, paṭiggahitaṃ vikāle nippakkaṃ vikāle saṃsaṭṭhaṃ, tañce paribhuñjeyya, āpatti tiṇṇaṃ dukkaṭānaṃ. Kāle ce, bhikkhave, paṭiggahitaṃ vikāle nippakkaṃ vikāle saṃsaṭṭhaṃ, tañce paribhuñjeyya, āpatti dvinnaṃ dukkaṭānaṃ. Kāle ce, bhikkhave, paṭiggahitaṃ kāle nippakkaṃ vikāle saṃsaṭṭhaṃ, tañce paribhuñjeyya, āpatti dukkaṭassa. Kāle ce, bhikkhave, paṭiggahitaṃ kāle nippakkaṃ kāle saṃsaṭṭhaṃ, tañce paribhuñjeyya, anāpattī’’ti (mahāva. 262). Tattha **‘‘kāle paṭiggahita**ntiādīsu majjhanhike avītivatte paṭiggahetvā pacitvā parissāvetvā cāti attho. **Telaparibhogena paribhuñjitu**nti sattāhakālikatelaparibhogena paribhuñjitu’’nti aṭṭhakathāyaṃ (mahāva. aṭṭha. 262) vuttaṃ, ṭīkāsu (sārattha. ṭī. mahāvagga 3.262; vi. vi. ṭī. mahāvagga 2.261-262) pana **‘‘susukā**ti samudde bhavā ekā macchajāti, kumbhilātipi vadanti. **Saṃsaṭṭha**nti parissāvitaṃ. **Telaparibhogenā**ti sattāhakālikaparibhogaṃ sandhāya vutta’’nti vuttaṃ. Ayamettha saṅkhepo, vitthāro pana heṭṭhā catukālikakathāyaṃ vuttoyeva.

Mūlabhesajjakathā

Mūlabhesajjakathāyaṃ ‘‘anujānāmi, bhikkhave, mūlāni bhesajjāni, haliddiṃ siṅgiveraṃ vacaṃ vacattaṃ ativisaṃ kaṭukarohiṇiṃ usīraṃ bhaddamuttakaṃ, yāni vā panaññānipi atthi mūlāni bhesajjāni neva khādanīye khādanīyatthaṃ pharanti, na bhojanīye bhojanīyatthaṃ pharanti, tāni paṭiggahetvā yāvajīvaṃ pariharituṃ, sati paccaye paribhuñjituṃ. Asati paccaye paribhuñjantassa āpatti dukkaṭassā’’ti. Tattha **vacatta**nti setavacaṃ. Sesaṃ heṭṭhā vuttameva.

Piṭṭhabhesajjakathā

Piṭṭhabhesajjakathāyaṃ ‘‘anujānāmi, bhikkhave, nisadaṃ nisadapotaka’’nti (mahāva. 263) vacanato pisitehi cuṇṇakatehi mūlabhesajjehi atthe sati nisadañca nisadapotakañca pariharituṃ vaṭṭati. Tattha **nisadaṃ nisadapotaka**nti pisanasilā ca pisanapoto ca. Nisadanti pisanti cuṇṇavicuṇṇaṃ karonti mūlabhesajjādayo etthāti **nisadaṃ,** pisanasilā. Nisadanti pisanti cuṇṇavicuṇṇaṃ karonti mūlabhesajjādayo etenāti nisadaṃ, posetabboti poto, dārako. Khuddakappamāṇatāya poto viyāti poto, nisadañca taṃ poto cāti nisadapoto, **taṃ nisadapotakaṃ**. Nipubbasada cuṇṇakaraṇeti dhātu.

Kasāvabhesajjakathā

Kasāvabhesajjakathāyaṃ ‘‘anujānāmi, bhikkhave, kasāvāni bhesajjāni nimbakasāvaṃ kuṭajakasāvaṃ paṭolakasāvaṃ phaggavakasāvaṃ nattamālakasāvaṃ, yāni vā panaññānipi atthi kasāvāni bhesajjāni neva khādanīye khādanīyatthaṃ pharanti, na bhojanīye bhojanīyatthaṃ pharanti, tāni paṭiggahetvā yāvajīvaṃ pariharituṃ, sati paccaye paribhuñjituṃ, asati paccaye paribhuñjantassa āpatti dukkaṭassā’’ti (mahāva. 263) vacanato tānipi kasāvabhesajjāni paṭiggahetvā yāvajīvaṃ pariharituṃ sati paccaye paribhuñjituṃ vaṭṭati. Tattha **phaggava**nti latājāti. **Nattamāla**nti karañjaṃ. **‘‘Kasāvehī**ti tacādīni udake tāpetvā gahitaūsarehī’’ti vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.263) vuttaṃ.

Paṇṇabhesajjakathā

Paṇṇabhesajjakathāyaṃ ‘‘anujānāmi, bhikkhave, paṇṇāni bhesajjāni nimbapaṇṇaṃ kuṭajapaṇṇaṃ paṭolapaṇṇaṃ nattamālapaṇṇaṃ phaggavapaṇṇaṃ sulasipaṇṇaṃ kappāsapaṇṇaṃ, yāni vā panaññānipi atthi paṇṇāni bhesajjāni neva khādanīye khādanīyatthaṃ pharanti, na bhojanīye bhojanīyatthaṃ pharanti, tāni paṭiggahetvā yāvajīvaṃ pariharituṃ, sati paccaye paribhuñjituṃ, asati paccaye paribhuñjantassa āpatti dukkaṭassā’’ti (mahāva. 263) vacanato khādanīyabhojanīyatthaṃ apharantāni tānipi paṇṇāni paṭiggahetvā yāvajīvaṃ pariharituṃ, sati paccaye paribhuñjituṃ vaṭṭati. **Acchavasa**ntiādīsu nissaggiyavaṇṇanāyaṃ (pārā. aṭṭha. 2.623) vuttanayeneva attho veditabbo. Mūlabhesajjādivinicchayopi khuddakavaṇṇanāyaṃ vuttoyeva, tasmā idha yaṃ yaṃ pubbe avuttaṃ, taṃ tadeva vaṇṇayissāma.

Phalabhesajjakathā

Phalabhesajjakathāyaṃ ‘‘anujānāmi, bhikkhave, phalāni bhesajjāni biḷaṅgaṃ pippaliṃ maricaṃ harītakaṃ vibhītakaṃ āmalakaṃ goṭṭhaphalaṃ, yāni vā panaññānipi atthi phalāni bhesajjāni neva khādanīye khādanīyatthaṃ pharanti, na bhojanīye bhojanīyatthaṃ pharanti, tāni paṭiggahetvā yāvajīvaṃ pariharituṃ, sati paccaye paribhuñjituṃ, asati paccaye paribhuñjantassa āpatti dukkaṭassā’’ti (mahāva. 263) vacanato khādanīyabhojanīyatthaṃ apharantāni tāni phalāni paṭiggahetvā yāvajīvaṃ pariharituṃ, sati paccaye paribhuñjitumpi vaṭṭati.

Jatubhesajjakathā

Jatubhesajjakathāyaṃ ‘‘anujānāmi, bhikkhave, jatūni bhesajjāni hiṅguṃ hiṅgujatuṃ hiṅgusipāṭikaṃ takaṃ takapattiṃ takapaṇṇiṃ sajjulasaṃ, yāni vā panaññānipi atthi jatūni bhesajjāni neva khādanīye khādanīyatthaṃ pharanti, na bhojanīye bhojanīyatthaṃ pharanti, tāni paṭiggahetvā yāvajīvaṃ pariharituṃ, sati paccaye paribhuñjituṃ, asati paccaye paribhuñjantassa āpatti dukkaṭassā’’ti (mahāva. 263) vacanato tāni jatūni bhesajjāni paṭiggahetvā yāvajīvaṃ pariharituṃ, sati paccaye paribhuñjituṃ vaṭṭati. Tattha **hiṅguhiṅgujatuhiṅgusipāṭikā** hiṅgujātiyoyeva. **Takatakapattitakapaṇṇayo** lākhājātiyo.

Vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 263) pana **‘‘hiṅgujatu** nāma hiṅgurukkhassa daṇḍapallavapavāḷapākanipphannā. **Hiṅgusipāṭikā** nāma tassa mūlasākhapākanipphannā. **Takaṃ** nāma tassa rukkhassa tacapākodakaṃ. **Takapattī**ti tassa pattapākodakaṃ. **Takapaṇṇī**ti tassa phalapākodakaṃ. Atha vā **‘takaṃ** nāma lākhā. **Takapattī**ti kittimalohasākhā. **Takapaṇṇī**ti pakkalākhā’ti likhitaṃ. **Sati paccaye**ti ettha satipaccayatā gilānāgilānavasena dvidhā veditabbā. Vikālabhojanasikkhāpadassa hi anāpattivāre yāmakālikādīnaṃ tiṇṇampi avisesena satipaccayatā vuttā. Imasmiṃ khandhake ‘anujānāmi, bhikkhave, gilānassa guḷaṃ agilānassa guḷodakaṃ. Anujānāmi, bhikkhave, gilānassa loṇasovīrakaṃ, agilānassa udakasambhinna’nti (mahāva. 273) vuttaṃ, tasmā siddhaṃ ‘satipaccayatā

gilānāgilānavasena duvidhā'ti, aññathā asati paccaye guḷodakādi āpajjati, tato ca pāḷivirodho. **Āhāratthanti** āhārapayojanaṃ, āhārakiccayāpananti atthoti ca. **Telaparibhogenāti** sattāhakālikaparibhogena. **Piṭṭhehīti** pisitatelehi. **Koṭṭhaphalanti** koṭṭharukkhassa phalaṃ, madanaphalaṃ vāti ca likhita''nti vuttaṃ.

Loṇabhesajjakathā

Loṇabhesajjakathāyaṃ ''anujānāmi, bhikkhave, loṇāni bhesajjāni sāmuddikaṃ kāḷaloṇaṃ sindhavaṃ ubbhidaṃ bilaṃ, yāni vā panaññānipi atthi loṇāni bhesajjāni neva khādanīye khādanīyatthaṃ pharanti, na bhojanīye bhojanīyatthaṃ pharanti, tāni paṭiggahetvā yāvajīvaṃ pariharituṃ, sati paccaye paribhuñjituṃ, asati paccaye paribhuñjantassa āpatti dukkaṭassā''ti (mahāva. 263) vacanato tāni loṇāni paṭiggahetvā yāvajīvaṃ pariharituṃ, sati paccaye paribhuñjituṃ vaṭṭati. Tattha **sāmuddanti** samuddatīre vālukaṃ viya santiṭṭhati. **Kāḷaloṇanti** pakatiloṇaṃ. **Sindhavanti** setavaṇṇaṃ pabbate uṭṭhahati. **Ubbhidanti** bhūmito aṅkuraṃ viya uṭṭhahati. **Bilanti** dabbasambhārehi saddhiṃ pacitaṃ, taṃ rattavaṇṇaṃ. Sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.263) pana **''ubbhidaṃ** nāma ūsarapaṃsumaya''nti vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.263) pana **''ubbhidanti** ūsarapaṃsumayaṃ loṇaṃ. **Bilanti** loṇaviseso''ti vuttaṃ. Vajirabuddhiṭīkāyampi tatheva vuttaṃ.

Cuṇṇakathā

Cuṇṇakathāyaṃ ''anujānāmi, bhikkhave, yassa kaṇḍu vā pīḷakā vā assāvo vā thullakacchu vā ābādho kāyo vā duggandho cuṇṇāni bhesajjāni, agilānassa chakaṇaṃ mattikaṃ rajananippakkaṃ. Anujānāmi, bhikkhave, udukkhalaṃ musala''nti (mahāva. 264). **''Kāyo vā duggandhoti** kassaci assādīnaṃ viya kāyagandho hoti, tassapi sirīsakosumbādicuṇṇāni vā gandhacuṇṇāni vā sabbāni vaṭṭanti. **Chakaṇanti** gomayaṃ. **Rajananippakkanti** rajanakasaṭaṃ, pākatikacuṇṇampi koṭṭetvā udakena temetvā nhāyituṃ vaṭṭati, etampi rajananippakkasaṅkhameva gacchatī''ti aṭṭhakathāyaṃ (mahāva. aṭṭha. 264) vuttaṃ. Sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.264) pana **''chakaṇanti** gomayaṃ. **Pākatikacuṇṇaṃ** nāma apakkakasāvacuṇṇaṃ. Tena ṭhapetvā gandhacuṇṇaṃ sabbaṃ vaṭṭatīti vadantī''ti vuttaṃ. Vimativinodaniyampi (vi. vi. ṭī. mahāvagga 2.264-265) **''chakaṇanti** gomayaṃ. **Pākatikacuṇṇanti** apakkakasāvacuṇṇaṃ, gandhacuṇṇaṃ pana na vaṭṭatī''ti vuttaṃ. Vajirabuddhiṭīkāyampi (vajira. ṭī. mahāvagga 264) **''chakaṇanti** gomayaṃ. **Pākatikacuṇṇaṃ** nāma apakkakasāvacuṇṇaṃ. Tena ṭhapetvā gandhacuṇṇaṃ sabbaṃ vaṭṭatīti vadantī''ti vuttaṃ. ''Anujānāmi, bhikkhave, cuṇṇacālini''nti (mahāva. 264) vacanato gilānānaṃ bhikkhūnaṃ cuṇṇehi bhesajjehi cālitehi atthe sati cuṇṇacālinī vaṭṭati. ''Anujānāmi, bhikkhave, dussacālini''nti (mahāva. 264) vacanato saṇhehi cuṇṇehi atthe sati dussacālinī vaṭṭati. **''Cuṇṇacālini**nti udukkhale koṭṭitacuṇṇaparissāvani''nti vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.264-265) vuttaṃ. Vajirabuddhiṭīkāyampi (vajira. ṭī. mahāvagga 264) **''cālitehīti** parissāvitehī''ti vuttaṃ.

Amanussikābādhakathā

Amanussikābādhakathāyaṃ ''anujānāmi, bhikkhave, amanussikābādhe āmakamaṃsaṃ āmakamaṃsalohita''nti (mahāva. 264) vacanato yassa bhikkhuno āmakamaṃsaṃ khāditassa āmakalohitaṃ pivitassa so amanussābādho paṭippassambhati, tassa anāpatti. Tattha **āmakamaṃsañca khādi, āmakalohitañca pivīti** na taṃ bhikkhu khādi, na pivi, amanusso khāditvā ca pivitvā ca pakkanto. Tena vuttaṃ ''tassa so amanussikābādho paṭippassambhī''ti.

Añjanakathā

Añjanakathāyaṃ ''anujānāmi, bhikkhave, añjanaṃ kāḷañjanaṃ rasañjanaṃ sotañjanaṃ gerukaṃ kapalla''nti (mahāva. 265) vacanato bhikkhūnaṃ cakkhuroge sati añjanādīni vaṭṭanti. Tattha **''añjanan**ti sabbasaṅgāhikavacanametaṃ. **Kāḷañjanan**ti ekā añjanajāti. **Rasañjanan**ti nānāsambhārehi kataṃ. **Sotañjanan**ti nadīsotādīsu uppajjanakaañjanaṃ. **Geruko** nāma suvaṇṇageruko. **Kapallan**ti dīpasikhato gahitamasī''ti aṭṭhakathāyaṃ (mahāva. aṭṭha. 264) vuttaṃ. Sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.265) **''suvaṇṇagerukoti** suvaṇṇatutthādī''ti vuttaṃ. Vimativinodaniyampi (vi. vi. ṭī. mahāvagga 2.264-265) tatheva vuttaṃ. ''Anujānāmi, bhikkhave, candanaṃ tagaraṃ kāḷānusāriyaṃ tālīsaṃ bhaddamuttaka''nti (mahāva. 265) vacanato añjanūpapisanehi atthe sati imāni candanādīni vaṭṭanti. Tattha **''candanan**ti lohitacandanādikaṃ yaṃ kiñci candanaṃ. **Tagarādīni** pākaṭāni. Aññānipi nīluppalādīni vaṭṭantiyeva. **Añjanūpapisanehīti** añjanehi saddhiṃ ekato pisitabbehi. Na hi kiñci añjanūpapisanaṃ na vaṭṭatī''ti aṭṭhakathāyaṃ (mahāva. aṭṭha. 264) ṭīkāyaṃ (sārattha. ṭī. mahāvagga 3.265) pana **''añjanūpapisanan**ti añjanatthāya upapisitabbaṃ yaṃ kiñci cuṇṇajātī''ti vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.264-265) pana ''pāḷiyaṃ **añjanūpapisanan**ti añjane upanetuṃ pisitabbabhesajja''nti vuttaṃ.

''Anujānāmi, bhikkhave, añjani''nti (mahāva. 265) vacanato añjanaṭhapanaṭṭhānaṃ vaṭṭati. ''Na, bhikkhave, uccāvacā añjanī dhāretabbā, yo dhāreyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, aṭṭhimayaṃ dantamayaṃ visāṇamayaṃ naḷamayaṃ veḷumayaṃ kaṭṭhamayaṃ jatumayaṃ lohamayaṃ saṅkhanābhimaya''nti (mahāva. 265) vacanato etāni kappiyāni. Tattha **aṭṭhimayan**ti manussaṭṭhiṃ ṭhapetvā avasesaaṭṭhimayaṃ. **Dantamayan**ti hatthidantādisabbadantamayaṃ. **Visāṇamayepi** akappiyaṃ nāma natthi. **Naḷamayādayo** ekantakappiyāyeva.

''Anujānāmi, bhikkhave, apidhāna''nti (mahāva. 265) vacanato añjanīapidhānampi vaṭṭati. ''Anujānāmi, bhikkhave, suttakena bandhitvā añjaniyā bandhitu''nti (mahāva. 265) vacanato apidhānaṃ suttakena bandhitvā añjaniyā bandhitabbaṃ. ''Anujānāmi, bhikkhave, suttakena sibbetu''nti (mahāva. 265) vacanato apatanatthāya añjanīsuttakena sibbetuṃ vaṭṭati. ''Anujānāmi, bhikkhave, añjanisalāka''nti (mahāva. 265) vacanato añjanisalākampi vaṭṭati. ''Na, bhikkhave, uccāvacā añjanisalākā dhāretabbā, yo dhāreyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, aṭṭhimayaṃ…pe… saṅkhanābhimaya''nti (mahāva. 265) vacanato etāyeva añjanisalākā vaṭṭanti. ''Anujānāmi, bhikkhave, salākaṭṭhāniya''nti (mahāva. 265) vacanato añjanisalākaṭṭhāniyampi vaṭṭati. Tattha **salākaṭṭhāniyan**ti yattha salākaṃ odahanti, taṃ susiradaṇḍakaṃ vā thavikaṃ vā anujānāmīti attho. ''Anujānāmi, bhikkhave, añjanitthavika''nti (mahāva. 265) vacanato thavikampi vaṭṭati. ''Anujānāmi, bhikkhave, aṃsabaddhakaṃ bandhanasuttaka''nti (mahāva. 265) vacanato añjanitthavikāya aṃse lagganatthāya aṃsabaddhakampi bandhanasuttakampi vaṭṭati.

Natthukathā

Natthukathāyaṃ ‘‘anujānāmi, bhikkhave, muddhani telaka’’nti (mahāva. 266) vacanato sīsābhitāpassa bhikkhuno muddhani telaṃ vaṭṭati. ‘‘Anujānāmi, bhikkhave, natthukamma’’nti (mahāva. 266) vacanato nakkhamanīye sati natthukammaṃ vaṭṭati. ‘‘Anujānāmi, bhikkhave, natthukaraṇi’’nti (mahāva. 266) vacanato natthuyā agaḷanatthaṃ natthukaraṇī vaṭṭati. ‘‘Na, bhikkhave, uccāvacā natthukaraṇī dhāretabbā, yo dhāreyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, aṭṭhimayaṃ…pe… saṅkhanābhimaya’’nti (mahāva. 266) vacanato etāyeva natthukaraṇiyo vaṭṭanti. ‘‘Anujānāmi, bhikkhave, yamakanatthukaraṇi’’nti (mahāva. 266) vacanato natthu visamaṃ āsiñcayanti ce, yamakanatthukaraṇiṃ dhāretabbaṃ. Tattha **yamakanatthukaraṇi**nti samaso tāhi dvīhi panāḷikāhi ekaṃ natthukaraṇiṃ.

Dhūmanettakathā

Dhūmanettakathāyaṃ ‘‘anujānāmi, bhikkhave, dhūmaṃ pātu’’nti (mahāva. 266) vacanato yamakanatthukaraṇiyā nakkhamanīye sati dhūmaṃ pātuṃ vaṭṭati. ‘‘Anujānāmi, bhikkhave, dhūmanetta’’nti (mahāva. 266) vacanato tameva vaṭṭiṃ ālimbetvā pivanapaccayā kaṇṭhe dahantena dhūmanettadhūmo pivitabbo. ‘‘Na, bhikkhave, uccāvacāni dhūmanettāni dhāretabbāni, yo dhāreyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, aṭṭhimayaṃ…pe… saṅkhanābhimaya’’nti (mahāva. 266) vacanato etāni eva dhūmanettāni dhāretabbāni. ‘‘Anujānāmi, bhikkhave, apidhāna’’nti (mahāva. 266) vacanato pāṇakādiappavisanatthaṃ dhūmanettatthavikampi vaṭṭati. ‘‘Anujānāmi, bhikkhave, yamakatthavika’’nti (mahāva. 266) vacanato ekato ghaṃsiyamāne sati yamakatthavikaṃ vaṭṭati. ‘‘Anujānāmi, bhikkhave, aṃsabaddhakaṃ bandhanasuttaka’’nti (mahāva. 266) vacanato dhūmanettatthavikassa aṃsabaddhabandhanasuttaṃ vaṭṭati.

Telapākakathā

Telapākakathāyaṃ ‘‘anujānāmi, bhikkhave, telapāka’’nti (mahāva. 267) vacanato vātābādhe sati telapāko vaṭṭati. Tattha **anujānāmi, bhikkhave, telapāka**nti yaṃ kiñci bhesajjapakkhittaṃ sabbaṃ anuññātameva hoti. ‘‘Na, bhikkhave, atipakkhittamajjaṃ telaṃ pātabbaṃ, yo piveyya, yathādhammo kāretabbo. Anujānāmi, bhikkhave, yasmiṃ telapāke majjassa na vaṇṇo na gandho na raso paññāyati, evarūpaṃ majjapakkhittaṃ telaṃ pātu’’nti (mahāva. 267) vacanato yasmiṃ telapāke pakkhittassa majjassa vaṇṇo vā gandho vā raso vā na paññāyati, tādisaṃ telaṃ pivitabbaṃ. Tattha **atipakkhittamajjānī**ti ativiya khittamajjāni, bahuṃ majjaṃ pakkhipitvā yojitānīti attho. ‘‘Anujānāmi, bhikkhave, abbhañjanaṃ adhiṭṭhātu’’nti (mahāva. 267) vacanato atipakkhittamajjattā apivitabbe tele sati abbhañjanaṃ adhiṭṭhātuṃ vaṭṭati. ‘‘Anujānāmi, bhikkhave, tīṇi tumbāni lohatumbaṃ kaṭṭhatumbaṃ phalatumba’’nti (mahāva. 267) vacanato telapakkabhājanāni imāni tīṇi tumbāni vaṭṭanti.

Sedakammakathā

Sedakammakathāyaṃ ‘‘anujānāmi, bhikkhave, sedakamma’’nti (mahāva. 267) vacanato aṅgavāte sati sedakammaṃ kātuṃ vaṭṭati. Tattha **aṅgavāto**ti hatthapāde vāto. Nakkhamanīyo hoti, ‘‘anujānāmi, bhikkhave, sambhāraseda’’nti (mahāva. 267) vacanato sedakammena nakkhamanīye sati sambhārasedaṃ kātuṃ vaṭṭati. Tattha **sambhāraseda**nti nānāvidhapaṇṇasambhārasedaṃ. Nakkhamanīyo hoti, ‘‘anujānāmi, bhikkhave, mahāseda’’nti (mahāva. 267) vacanato sambhārasedanakkhamanīye sati mahāsedaṃ kātuṃ vaṭṭati. Tattha **mahāseda**nti mahantaṃ sedaṃ, porisappamāṇaṃ āvāṭaṃ aṅgārānaṃ pūretvā paṃsuvālikādīhi pidahitvā tattha nānāvidhāni vātaharaṇapaṇṇāni santharitvā telamakkhitena gattena tattha nipajjitvā samparivattantena sarīraṃ sedetuṃ anujānāmīti attho. Nakkhamanīyo hoti, ‘‘anujānāmi, bhikkhave, bhaṅgodaka’’nti (mahāva. 267) vacanato mahāsedena nakkhamanīye sati bhaṅgodakaṃ kātuṃ vaṭṭati. Tattha **bhaṅgodaka**nti nānāpaṇṇabhaṅgakuthitaṃ udakaṃ, tehi paṇṇehi ca udakena ca siñcitvā siñcitvā sedetabbo. Nakkhamanīyo hoti, ‘‘anujānāmi, bhikkhave, udakakoṭṭhaka’’nti (mahāva. 267) vacanato bhaṅgodakena nakkhamanīye sati udakakoṭṭhakaṃ kātuṃ vaṭṭati. Tattha **udakakoṭṭhaka**nti udakakoṭṭhe cāṭiṃ vā doṇiṃ vā uṇhodakassa pūretvā tattha pavisitvā sedakammakaraṇaṃ anujānāmīti attho.

Lohitamocanakathā

Lohitamocanakathāyaṃ ‘‘anujānāmi, bhikkhave, lohitaṃ mocetu’’nti (mahāva. 267) vacanato pabbavāte sati lohitaṃ mocetuṃ vaṭṭati. Tattha **pabbavāto hotī**ti pabbe pabbe vāto vijjhati. **Lohitaṃ mocetu**nti satthakena lohitaṃ mocetuṃ. Nakkhamanīyo hoti, anujānāmi, bhikkhave, lohitaṃ mocetvā visāṇena gāhetunti (mahāva. 267).

Pādabbhañjanakathā

Pādabbhañjanakathāyaṃ ‘‘anujānāmi, bhikkhave, pādabbhañjana’’nti (mahāva. 267) vacanato pādesu phalitesu pādabbhañjanaṃ pacitabbaṃ. Nakkhamanīyo hoti, ‘‘anujānāmi, bhikkhave, pajjaṃ abhisaṅkharitu’’nti (mahāva. 267) vacanato pādabbhañjanatelena nakkhamanīye sati pajjaṃ abhisaṅkharitabbaṃ. **Tattha pajjaṃ abhisaṅkharitu**nti yena phalitapādā pākatikā honti, taṃ nāḷikerādīsu nānābhesajjāni pakkhipitvā pajjaṃ abhisaṅkharituṃ, pādānaṃ sappāyabhesajjaṃ pacitunti attho.

Gaṇḍābādhakathā

Gaṇḍābādhakathāyaṃ ‘‘anujānāmi, bhikkhave, satthakamma’’nti (mahāva. 267) vacanato gaṇḍābādhe sati satthakammaṃ kātabbaṃ. ‘‘Anujānāmi, bhikkhave, kasāvodaka’’nti (mahāva. 267) vacanato kasāvodakena atthe sati kasāvodakaṃ dātabbaṃ. ‘‘Anujānāmi, bhikkhave, tilakakka’’nti (mahāva. 267) vacanato tilakakkena atthe sati tilakakkaṃ dātabbaṃ. **Tilakakkena attho**ti piṭṭhehi tilehi attho. ‘‘Anujānāmi bhikkhave kabaḷika’’nti (mahāva. 267) vacanato kabaḷikāya atthe sati kabaḷikā dātabbā. Tattha **kabaḷika**nti vaṇamukhe sattupiṇḍaṃ pakkhipituṃ. ‘‘Anujānāmi, bhikkhave, vaṇabandhanacoḷa’’nti (mahāva. 267) vacanato vaṇabandhanacoḷena atthe sati vaṇabandhanacoḷaṃ dātabbaṃ. ‘‘Anujānāmi, bhikkhave, sāsapakuṭṭena phositu’’nti (mahāva. 267) vacanato sace vaṇo kuṇḍavatī, sāsapakuṭṭena phositabbaṃ. Tattha **sāsapakuṭṭenā**ti sāsapapiṭṭhena.

‘‘Anujānāmi, bhikkhave, dhūmaṃ kātu’’nti (mahāva. 267) vacanato yadi vaṇo kilijjittha, dhūmaṃ kātuṃ vaṭṭati. ‘‘Anujānāmi, bhikkhave, loṇasakkharikāya chinditu’’nti (mahāva. 267) vacanato yadi vaḍḍhamaṃsaṃ vuṭṭhāti, chinditabbaṃ. Tattha **vaḍḍhamaṃsa**nti adhikamaṃsaṃ āṇī viya uṭṭhahati. **Loṇasakkharikāya chinditu**nti khārena chindituṃ. ‘‘Anujānāmi, bhikkhave, vaṇatela’’nti (mahāva.

267) vacanato yadi vaṇo na ruhati, vaṇaruhanatelaṃ pacitabbaṃ. ''Anujānāmi, bhikkhave, vikāsikaṃ sabbaṃ vaṇapaṭikamma''nti (mahāva. 267) vacanato yadi telaṃ gaḷati, vikāsikaṃ dātabbaṃ, sabbaṃ vaṇapaṭikammaṃ kātabbaṃ. Tattha **vikāsika**nti telarundhanapilotikaṃ. **Sabbaṃ vaṇapaṭikamma**nti yaṃ kiñci vaṇapaṭikammaṃ nāma atthi, sabbaṃ anujānāmīti attho. Mahāvikaṭakathā pubbe vuttāva.

Sāmaṃ gahetvāti idaṃ na kevalaṃ sappadaṭṭhasseva, aññasmimpi daṭṭhavise sati sāmaṃ gahetvā paribhuñjitabbaṃ, aññesu pana kāraṇesu paṭiggahitameva vaṭṭati.

Visapītakathā

Visapītakathāyaṃ ''anujānāmi, bhikkhave, gūthaṃ pāyetu''nti (mahāva. 268) vacanato pītavisaṃ bhikkhuṃ gūthaṃ pāyetuṃ vaṭṭati. ''Anujānāmi, bhikkhave, yaṃ karonto paṭiggaṇhāti, sveva paṭiggaho kato, na puna paṭiggahetabbo''ti (mahāva. 268) vacanato tadeva vaṭṭati. Aṭṭhakathāyaṃ (mahāva. aṭṭha. 268) pana **na puna paṭiggahetabbo**ti sace bhūmippatto, paṭiggahāpetabbo, appattaṃ pana gahetuṃ vaṭṭati.

Gharadinnakābādhakathā

Gharadinnakābādhakathāyaṃ ''anujānāmi, bhikkhave, sītāloḷiṃ pāyetu''nti (mahāva. 269) vacanato gharadinnakābādhassa bhikkhuno sītāloḷiṃ pāyetuṃ vaṭṭati. Tattha **gharadinnakābādho**ti vasīkaraṇapāṇakasamuṭṭhitarogo. Ṭīkāyaṃ (sārattha. ṭī. mahāvagga 3.269) pana **''gharadinnakābādho** nāma vasīkaraṇatthāya gharaṇiyā dinnabhesajjasamuṭṭhito ābādho. Tenāha 'vasīkaraṇapāṇakasamuṭṭhitarogo'ti. **Ghara-**saddo cettha abhedena gharaṇiyā vattamāno adhippeto''ti vuttaṃ. Vimativinodaniyampi (vi. vi. ṭī. mahāvagga 2.267-269) **''gharadinnakābādho** nāma gharaṇiyā dinnavasīkaraṇabhesajjasamuṭṭhito ābādho''ti vuttaṃ. **Sītāloḷi**nti naṅgalena kasantassa phāle laggamattikaṃ udakena āloḷetvā pāyetuṃ anujānāmīti attho.

Duṭṭhagahaṇikakathā

Duṭṭhagahaṇikakathāyaṃ ''anujānāmi, bhikkhave, āmisakhāraṃ pāyetu''nti (mahāva. 269) vacanato duṭṭhagahaṇikassa bhikkhuno āmisakhāraṃ pāyetuṃ vaṭṭati. Tattha **duṭṭhagahaṇiko**ti vipannagahaṇiko, kicchena uccāro nikkhamatīti attho. **Āmisakhāra**nti sukkhodanaṃ jhāpetvā tāya chārikāya paggharitaṃ khārodakaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. mahāvagga 2.267-269) pana **''tāya chārikāya paggharitaṃ khārodaka**nti parissāvane taṃ chārikaṃ pakkhipitvā udake abhisiñcite tato chārikato heṭṭhā paggharitaṃ khārodaka''nti vuttaṃ.

Paṇḍurogābādhakathā

Paṇḍurogābādhakathāyaṃ ''anujānāmi, bhikkhave, muttaharītakaṃ pāyetu''nti (mahāva. 269) vacanato paṇḍurogābādhassa bhikkhuno muttaharītakaṃ pāyetuṃ vaṭṭati. Tattha **muttaharītaka**nti gomuttaparibhāvitaṃ harītakaṃ.

Chavidosābādhakathā

Chavidosābādhakathāyaṃ ''anujānāmi, bhikkhave, gandhālepaṃ kātu''nti (mahāva. 269) vacanato chavidosābādhassa bhikkhuno gandhālepaṃ kātuṃ vaṭṭati.

Abhisannakāyakathā

Abhisannakāyakathāyaṃ ''anujānāmi, bhikkhave, virecanaṃ pātu''nti (mahāva. 269) vacanato abhisannakāyassa bhikkhuno virecanaṃ pātuṃ vaṭṭati. Tattha **abhisannakāyo**ti ussannadosakāyo. Acchakañjiyā attho hoti, ''anujānāmi, bhikkhave, acchakañjiya''nti (mahāva. 269) vacanato acchakañjiyaṃ pātuṃ vaṭṭati. Tattha **acchakañjiya**nti taṇḍulodakamaṇḍo. Akaṭayūsena attho hoti, ''anujānāmi, bhikkhave, akaṭayūsa''nti (mahāva. 269) vacanato akaṭayūsaṃ pātuṃ vaṭṭati. Tattha **akaṭayūsa**nti asiniddho muggapacitapānīyo. Sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.269) pana vimativinodaniyañca (vi. vi. ṭī. mahāvagga 2.267-269) **''akaṭayūsenā**ti anabhisaṅkhatena muggayūsenā''ti vuttaṃ. Kaṭākaṭena attho hoti, ''anujānāmi, bhikkhave, kaṭākaṭa''nti (mahāva. 269) vacanato kaṭākaṭaṃ pāyetuṃ vaṭṭati. Tattha **kaṭākaṭa**nti sova dhotasiniddho. Sāratthadīpaniyaṃ (sārattha. ṭī. mahāvagga 3.269) vimativinodaniyañca (vi. vi. ṭī. mahāvagga 2.267-269) **''kaṭākaṭenā**ti mugge pacitvā acāletvāva parissāvitena muggayūsenā''ti vuttaṃ. Paṭicchādanīyena attho hoti, ''anujānāmi, bhikkhave, paṭicchādanīya''nti (mahāva. 269) vacanato paṭicchādanīyaṃ pātuṃ vaṭṭati. Tattha **paṭicchādanīyenā**ti maṃsarasena.

Loṇasovīrakakathā

Loṇasovīrakakathāyaṃ ''anujānāmi, bhikkhave, gilānassa loṇasovīrakaṃ, agilānassa udakasambhinnaṃ pānaparibhogena paribhuñjitu''nti (mahāva. 273) vacanato gilānena bhikkhunā loṇasovīrakaṃ pātabbaṃ, agilānena udakasambhinnaṃ katvā paribhuñjitabbaṃ, tañca ''pānaparibhogenā''ti vacanato vikālepi vaṭṭati.

Tattha **loṇasovīrakaṃ** nāma sabbarasābhisaṅkhataṃ ekaṃ bhesajjaṃ, taṃ kira karonto harītakāmalakavibhītakakasāve sabbadhaññāni sabbaaparaṇṇāni sattannampi dhaññānaṃ odanaṃ kadaliphalādīni sabbaphalāni vettaketakakhajjūrikaḷīrādayo sabbakaḷīre macchamaṃsakhaṇḍāni anekāni ca madhuphāṇitasindhavaloṇatikaṭukādīni bhesajjāni pakkhipitvā kumbhimukhaṃ limpitvā ekaṃ dve tīṇi saṃvaccharāni ṭhapenti, taṃ paripaccitvā jamburasavaṇṇaṃ hoti, vātakāsakuṭṭhapaṇḍubhagaṇḍalādīnaṃ siniddhabhojanabhuttānañca uttarapānaṃ bhattajīraṇakabhesajjaṃ tādisaṃ natthi, taṃ panetaṃ bhikkhūnaṃ pacchābhattampi vaṭṭati, gilānānaṃ pākatikameva. Agilānānaṃ pana udakasambhinnaṃ pānaparibhogenāti.

Sāratthadīpaniyaṃ (sārattha. ṭī. 2.191-192) pana ''pānaparibhogenāti vuttattā loṇasovīrakaṃ yāmakālika''nti vuttaṃ. Vimativinodaniyaṃ (vi. vi. ṭī. 1.192) pana ''pānaparibhogena vaṭṭatīti sambandho. Evaṃ pana vuttattā loṇasovīrakaṃ yāmakālikanti keci vadanti, keci pana 'gilānānaṃ pākatikameva, agilānānaṃ pana udakasambhinna'nti vuttattā guḷaṃ viya sattāhakālika''nti vuttaṃ. Vajirabuddhiṭīkāyaṃ (vajira. ṭī. mahāvagga 263) pana ''avisesena satipaccayatā vuttā. Imasmiṃ khandhake 'anujānāmi, bhikkhave, gilānassa guḷaṃ, agilānassa guḷodakaṃ, gilānassa loṇasovīrakaṃ, agilānassa udakasambhinna'nti (mahāva. 284) vuttaṃ, tasmā siddhaṃ 'satipaccayatā gilānāgilānavasena duvidhā'ti'' vuttaṃ.

Antovutthādikathā

Antovutthādikathāyaṃ ''tena kho pana samayena bhagavato udaravātābādho hoti, atha kho āyasmā ānando 'pubbepi bhagavato udaravātābādho tekaṭulayāguyā phāsu hotī'ti sāmaṃ tilampi taṇḍulampi muggampi viññāpetvā anto vāsetvā anto sāmaṃ pacitvā bhagavato upanāmesi 'pivatu bhagavā tekaṭulayāgu'nti. Jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālaṃ viditvā pucchanti, kālaṃ viditvā na pucchanti, atthasañhitaṃ tathāgatā pucchanti, no anatthasañhitaṃ, anatthasañhite setughāto tathāgatānaṃ. Dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti 'dhammaṃ vā desessāma, sāvakānaṃ vā sikkhāpadaṃ paññapessāmā'ti.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi 'kutāyaṃ, ānanda, yāgū'ti. Atha kho āyasmā ānando bhagavato etamatthaṃ ārocesi. Vigarahi buddho bhagavā ananucchavikaṃ, ānanda, ananulomikaṃ appatirūpaṃ assamaṇakaṃ akappiyaṃ akaraṇīyaṃ, kathañhi nāma tvaṃ, ānanda, evarūpāya bāhullāya cetessasi, yadapi, ānanda, anto vutthaṃ, tadapi akappiyaṃ. Yadapi anto pakkaṃ, tadapi akappiyaṃ. Yadapi sāmaṃ pakkaṃ, tadapi akappiyaṃ. Netaṃ, ānanda, appasannānaṃ vā pasādāya…pe… vigarahitvā dhammiṃ kathaṃ katvā bhikkhū āmantesi – na, bhikkhave, anto vutthaṃ anto pakkaṃ sāmaṃ pakkaṃ paribhuñjitabbaṃ, yo paribhuñjeyya, āpatti dukkaṭassa. Anto ce, bhikkhave, vutthaṃ anto pakkaṃ sāmaṃ pakkaṃ, tañce paribhuñjeyya, āpatti tiṇṇaṃ dukkaṭānaṃ. Anto ce, bhikkhave, vutthaṃ anto pakkaṃ aññehi pakkaṃ, tañce paribhuñjeyya, āpatti dvinnaṃ dukkaṭānaṃ. Anto ce, bhikkhave, vutthaṃ bahi pakkaṃ sāmaṃ pakkaṃ, tañce paribhuñjeyya, āpatti dvinnaṃ dukkaṭānaṃ. Bahi ce, bhikkhave, vutthaṃ anto pakkaṃ sāmaṃ pakkaṃ, tañce paribhuñjeyya, āpatti dvinnaṃ dukkaṭānaṃ. Anto ce, bhikkhave, vutthaṃ bahi pakkaṃ aññehi pakkaṃ, tañce paribhuñjeyya, āpatti dukkaṭassa. Bahi ce, bhikkhave, vutthaṃ anto pakkaṃ aññehi pakkaṃ, tañce paribhuñjeyya, āpatti dukkaṭassa. Bahi ce, bhikkhave, vutthaṃ bahi pakkaṃ sāmaṃ pakkaṃ, tañce paribhuñjeyya, āpatti dukkaṭassa. Bahi ce, bhikkhave, vutthaṃ bahi pakkaṃ aññehi pakkaṃ, tañce paribhuñjeyya, anāpattī''ti (mahāva. 274) vacanato sahaseyyappahonake ṭhāne vutthatā, tattha pakkatā, upasampannena sāmaṃ pakkatāti imesaṃ tiṇṇaṃ aṅgānaṃ sambhave sati tisso āpattiyo, dvinnaṃ sambhave dve āpattiyo, ekassa aṅgassa sambhave ekā āpattīti veditabbaṃ.

Anto vutthanti akappiyakuṭiyaṃ vutthaṃ. **Sāmaṃ pakka**nti ettha yaṃ kiñci āmisaṃ bhikkhuno pacituṃ na vaṭṭati. Sacepissa uṇhayāguyā sulasipaṇṇāni vā siṅgiveraṃ vā loṇaṃ vā pakkhipanti, tampi cāletuṃ na vaṭṭati. ''Yāguṃ nibbāpemī''ti pana cāletuṃ vaṭṭati. Uttaṇḍubhattaṃ labhitvāpi pidahituṃ na vaṭṭati. Sace pana manussā pidahitvāva denti, vaṭṭati. ''Bhattaṃ vā mā nibbāyatū''ti pidahituṃ vaṭṭati. ''Anujānāmi, bhikkhave, puna pākaṃ pacitu''nti (mahāva. 274) vacanato pubbe anupasampannehi pakkaṃ puna pacituṃ vaṭṭati. Vuttañhi aṭṭhakathāyaṃ (mahāva. aṭṭha. 274) ''khīratakkādīsu pana sakiṃ kuthitesu aggiṃ dātuṃ vaṭṭati punapākassa anuññātattā''ti. ''Anujānāmi, bhikkhave, anto vāsetu''nti (mahāva. 274) vacanato dubbhikkhasamaye taṇḍulādīni anto vāsetuṃ vaṭṭati. ''Anujānāmi, bhikkhave, anto pacitu''nti (mahāva. 274) vacanato dubbhikkhasamaye anto pacituṃ vaṭṭati. ''Anujānāmi, bhikkhave, sāmaṃ pacitu''nti (mahāva. 274) vacanato dubbhikkhasamaye sāmampi pacituṃ vaṭṭati. ''Anujānāmi, bhikkhave, anto vutthaṃ anto pakkaṃ sāmaṃ pakka''nti (mahāva. 274) vacanato dubbhikkhasamaye tīṇipi vaṭṭanti.

Uggahitapaṭiggahitakathā

Uggahitapaṭiggahitakathāyaṃ ''anujānāmi, bhikkhave, yattha phalakhādanīyaṃ passati, kappiyakārako ca na hoti, sāmaṃ gahetvā haritvā kappiyakārake passitvā bhūmiyaṃ nikkhipitvā paṭiggahāpetvā paribhuñjituṃ, anujānāmi, bhikkhave, uggahitaṃ paṭiggahitu''nti (mahāva. 275) vacanato tathā katvā paribhuñjituṃ vaṭṭati, āpatti na hotīti.

Tatonīhaṭakathā

Tato nīhaṭakathāyaṃ ''paṭiggaṇhatha, bhikkhave, paribhuñjatha. Anujānāmi, bhikkhave, tato nīhaṭaṃ bhuttāvinā pavāritena anatirittaṃ paribhuñjitu''nti (mahāva. 276) vacanato yasmiṃ dāne nimantitā hutvā bhikkhū bhuñjanti, tato dānato nīhaṭaṃ bhojanaṃ pavāritena bhikkhunā bhuñjitabbaṃ, na pavāritasikkhāpadena āpatti hoti. Vuttañhi aṭṭhakathāyaṃ (mahāva. aṭṭha. 276) **''tato nīhaṭa**nti yattha nimantitā bhuñjanti, tato nīhaṭa''nti.

Purebhattapaṭiggahitakathā

Purebhattapaṭiggahitakathāyaṃ ''paṭiggaṇhatha, bhikkhave, paribhuñjatha, anujānāmi, bhikkhave, purebhattaṃ paṭiggahitaṃ bhuttāvinā pavāritena anatirittaṃ paribhuñjitu''nti (mahāva. 277) vacanato purebhattaṃ paṭiggahetvā nikkhipitaṃ pavāritena bhikkhunā atirittaṃ akatvā bhuñjituṃ vaṭṭati, pavāritasikkhāpadena āpatti na hoti.

Vanaṭṭhapokkharaṭṭhakathā

Vanaṭṭhapokkharaṭṭhakathāyaṃ ''tena kho pana samayena āyasmato sāriputtassa kāyaḍāhābādho hoti. Atha kho āyasmā mahāmoggallāno yenāyasmā sāriputto tenupasaṅkami, upasaṅkamitvā āyasmantaṃ sāriputtaṃ etadavoca 'pubbe te, āvuso sāriputta, kāyaḍāhābādho kena phāsu hotī'ti. Bhisehi ca me, āvuso, muḷālikāhi cāti…pe… atha kho āyasmato sāriputtassa bhise ca muḷālikāyo ca paribhuttassa kāyaḍāhābādho paṭippassambhi…pe… paṭiggaṇhatha, bhikkhave, paribhuñjatha. Anujānāmi, bhikkhave, vanaṭṭhaṃ pokkharaṭṭhaṃ bhuttāvinā pavāritena anatirittaṃ paribhuñjitu''nti (mahāva. 278) vacanato vanaṭṭhaṃ pokkharaṭṭhaṃ pavāritena bhikkhunā paribhuñjituṃ vaṭṭati, pavāritasikkhāpadena āpatti na hoti. Tattha **vanaṭṭhaṃ pokkharaṭṭha**nti vane ceva paduminigacche ca jātaṃ.

Akatakappakathā

Akatakappakathāyaṃ ‘‘anujānāmi, bhikkhave, abījaṃ nibbaṭṭabījaṃ akatakappaṃ phalaṃ paribhuñjitu’’nti (mahāva. 278) vacanato abījañca nibbaṭṭabījañca phalaṃ aggisatthanakhehi samaṇakappaṃ akatvāpi paribhuñjituṃ vaṭṭati. Tattha **abīja**nti taruṇaphalaṃ, yassa bījaṃ aṅkuraṃ na janeti. **Nibbaṭṭabīja**nti bījaṃ nibbaṭṭetvā apanetvā paribhuñjitabbakaṃ ambapanasādi, tāni phalāni kappiyakārake asati kappaṃ akatvāpi paribhuñjituṃ vaṭṭati.

Yāgukathā

Yāgukathāyaṃ ‘‘dasayime, brāhmaṇa, ānisaṃsā yāguyā. Katame dasa, yāguṃ dento āyuṃ deti, vaṇṇaṃ deti, sukhaṃ deti, balaṃ deti, paṭibhānaṃ deti, yāgupītā khudaṃ paṭihanati, pipāsaṃ vineti, vātaṃ anulometi, vatthiṃ sodheti, āmāvasesaṃ pāceti. Ime kho, brāhmaṇa, dasānisaṃsā yāguyāti.

‘Yo saññatānaṃ paradattabhojinaṃ;
Kālena sakkacca dadāti yāguṃ;
Dasassa ṭhānāni anuppavecchati;
Āyuñca vaṇṇañca sukhaṃ balañca.

‘Paṭibhānamassa upajāyate tato;
Khuddaṃ pipāsañca byapaneti vātaṃ;
Sodheti vatthiṃ pariṇāmeti bhattaṃ;
Bhesajjametaṃ sugatena vaṇṇitaṃ.

‘Tasmā hi yāguṃ alameva dātuṃ;
Niccaṃ manussena sukhatthikena;
Dibbāni vā patthayatā sukhāni;
Mānussasobhagyatamicchatā vā’ti.

Atha kho bhagavā taṃ brāhmaṇaṃ imāhi gāthāhi anumoditvā uṭṭhāyāsanā pakkāmi. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi – anujānāmi, bhikkhave, yāguñca madhugoḷakañcā’’ti (mahāva. 282) vacanato yāguñca madhugoḷakañca sampaṭicchituṃ vaṭṭati. Anumodanāgāthāya ‘‘patthayataṃ icchata’’nti padānaṃ ‘‘alameva dātu’’nti iminā sambandho. Sace pana ‘‘patthayatā icchatā’’ti pāṭho atthi, soyeva gahetabbo. ‘‘Na, bhikkhave, aññatra nimantitena aññassa bhojjayāgu paribhuñjitabbā, yo paribhuñjeyya, yathādhammo kāretabbo’’ti (mahāva. 283) vacanato tathā bhuñjantassa paramparabhojanasikkhāpadena āpatti hoti. **Bhojjayāgū**ti yā pavāraṇaṃ janeti. **Yathādhammo kāretabbo**ti paramparabhojanena kāretabbo.

Guḷakathā

Guḷakathāyaṃ ‘‘anujānāmi, bhikkhave, gilānassa guḷaṃ, agilānassa guḷodaka’’nti (mahāva. 284) vacanato gilāno bhikkhu guḷapiṇḍaṃ vikālepi khādituṃ vaṭṭati. Agilāno pana udakasambhinnaṃ katvā guḷodakaparibhogena paribhuñjituṃ vaṭṭati. **‘‘Gilānassa guḷa**nti tathārūpena byādhinā gilānassa pacchābhattaṃ guḷaṃ anujānāmīti attho’’ti aṭṭhakathāyaṃ (mahāva. aṭṭha. 284) vuttaṃ. ‘‘Tathārūpena byādhinā’’ti vuttattā yathārūpena byādhinā gilānassa guḷo paribhuñjitabbo hoti, tathārūpena eva byādhinā gilānassāti vuttaṃ viya dissati, vīmaṃsitvā gahetabbaṃ.

Ettakāsu kathāsu yā yā saṃvaṇṇetabbappakaraṇe na dissati, sā sā amhehi pesalānaṃ bhikkhūnaṃ kosallatthaṃ pāḷito ca aṭṭhakathāto ca gahetvā ṭīkācariyānaṃ vacanehi alaṅkaritvā ṭhapitā, tasmā nikkaṅkhā hutvā paṇḍitā upadhārentu.

Catumahāpadesakathā

67. **Yaṃ bhikkhave**tiādi mahāpadesakathā nāma. Tattha mahante atthe upadissati etehīti **mahāpadesā,** mahantā vā atthā padissanti paññāyanti etthāti **mahāpadesā,** mahantānaṃ vā atthānaṃ padeso pavattidesoti **mahāpadesā**. Ke te? Imeyeva cattāro pāṭhā, atthā vā. Tena vuttaṃ **‘‘ime cattāro mahāpadese’’**tiādi. Tattha **dhammasaṅgāhakattherā**ti mahākassapādayo. **Suttaṃ gahetvā**ti ‘‘ṭhapetvā dhaññaphalarasa’’ntiādikaṃ suttaṃ gahetvā upadhārento. **Satta dhaññānī**ti –

‘‘Sāli vīhi ca kudrūso, godhumo varako yavo;
Kaṅgūti satta dhaññāni, nīvārādī tu tabbhidā’’ti –.

Vuttāni satta dhaññāni. **Sabbaṃ aparaṇṇa**nti muggamāsādayo. **Aṭṭha pānānī**ti ambapānaṃ jambupānaṃ cocapānaṃ mocapānaṃ sālukapānaṃ muddikapānaṃ madhukapānaṃ phārusakapānañca.

Iminā nayenāti suttānulomanayena. Vuttañhetaṃ aṭṭhakathāyaṃ **‘‘suttānulomaṃ** nāma cattāro mahāpadesā’’ti. **Pāḷiñca aṭṭhakathañca anapekkhitvā**ti pāḷiyaṃ nītatthato āgatameva aggahetvā. **Aññānipī**ti tato aññānipi. Etena mahāpadesā nāma na kevalaṃ yathāvuttā eva, atha kho anekāni nānappakārāni vinayadharassa ñāṇānubhāvappakāsitānīti dasseti.

Ānisaṃsakathā

68. Ānisaṃsakathāyaṃ vinayaṃ dhāretīti **vinayadharo,** sikkhanavācanamanasikāravinicchayanatadanulomakaraṇādinā vinayapariyattikusalo bhikkhu. Vinayapariyattimūlaṃ etesanti **vinayapariyattimūlakā**. Ke te? Pañcānisaṃsā. Vinayapariyattiyeva mūlaṃ kāraṇaṃ katvā labhitabbaānisaṃsā, na aññapariyattiṃ vā paṭipattiādayo vā mūlaṃ katvāti attho. Atha vā pariyāpuṇanaṃ pariyatti, vinayassa pariyatti vinayapariyatti, sā mūlaṃ etesanti **vinayapariyattimūlakā,** vinayapariyāpuṇanahetubhavā ānisaṃsāti attho.

''Kataṃe''tiādinā tesaṃ pañcānisaṃsādīnaṃ sarūpaṃ pucchitvā **''attano''**tiādinā vissajjetvā taṃ vacanaṃ pāḷiyā samatthetuṃ **''vuttañheta''**ntiādimāha.

Evaṃ pañcānisaṃsānaṃ sarūpaṃ dassetvā idāni teyeva vitthārato dassetuṃ **''kathamassā''**tiādinā pucchitvā **''idhekacco''**tiādinā vissajjeti. Tattha attano sīlakkhandhasuguttabhāvo nāma āpattianāpajjanabhāveneva hoti, no aññathāti āpattiāpajjanakāraṇaṃ dassetvā tadabhāvena anāpajjanaṃ dassetuṃ **''āpattiṃ āpajjanto chahākārehi āpajjatī''**tiādimāha. Tattha –

> ''Sañcicca āpattiṃ āpajjati;
> Āpattiṃ parigūhati;
> Agatigamanañca gacchati;
> Ediso vuccati alajjipuggalo''ti. (pari. 359) –

Vuttena alajjīlakkhaṇena na lajjati na hirīyatīti alajjī, tassa bhāvo **alajjitā**. Natthi ñāṇaṃ etassāti aññāṇaṃ, tassa bhāvo **aññāṇatā**. Kukatassa bhāvo kukkuccaṃ, tena pakato kukkuccapakato, tassa bhāvo **kukkuccapakatatā**. Kappatīti kappiyaṃ, na kappiyaṃ akappiyaṃ, tasmiṃ **akappiye**, kappiyaṃ iti saññā yassa so kappiyasaññī, tassa bhāvo **kappiyasaññitā**. Itaraṃ tappaṭipakkhato kātabbaṃ, imesu pañcasu padesu yakāralopo, tasmā ''alajjitāya āpattiṃ āpajjatī''tiādinā yojetabbāni. Hetvatthe cetaṃ nissakkavacanaṃ. Saratīti sati, samussanaṃ sammoso. Satiyā sammoso satisammoso, tasmā **satisammosā**. Hetvatthe cetaṃ karaṇavacanaṃ. Idāni tāni kāraṇāni vitthārato dassetuṃ **''katha''**ntyādimāha. Taṃ nayānuyogena viññeyyameva.

Ariṭṭho iti bhikkhu ariṭṭhabhikkhu, kaṇṭako iti sāmaṇero kaṇṭakasāmaṇero, vesāliyā jātā vesālikā, vajjīnaṃ puttā vajjiputtā, vesālikā ca te vajjiputtā cāti vesālikavajjiputtā, ariṭṭhabhikkhu ca kaṇṭakasāmaṇero ca vesālikavajjiputtā ca **ariṭṭhabhikkhukaṇṭakasāmaṇeravesālikavajjiputtakā**. Parūpahāro ca aññāṇañca kaṅkhāvitaraṇañca **parūpahāraaññāṇakaṅkhāvitaraṇā**. Ke te? Vādā. Te ādi yesaṃ teti parūpahāraaññāṇakaṅkhāvitaraṇādayo. Vadanti etehīti vādā, parūpahāraaññāṇakaṅkhāvitaraṇādayo vādā etesanti parū…pe… vādā. Ke te? Micchāvādino. Ariṭṭha…pe… puttā ca parūpahāra…pe… vādā ca mahāsaṅghikādayo ca sāsanapaccatthikā nāmāti samuccayadvandavasena yojanā kātabbā. Sesaṃ suviññeyyameva.

Ānisaṃsakathā niṭṭhitā.

Iti vinayasaṅgahasaṃvaṇṇanābhūte vinayālaṅkāre

Pakiṇṇakavinicchayakathālaṅkāro nāma

Catuttiṃsatimo paricchedo.

Nigamanakathāvaṇṇanā

Nigamagāthāsu paṭhamagāthāyaṃ saddhammaṭṭhitikāmena sāsanujjotakārinā parakkamabāhunā narindena ajjhesito so ahaṃ vinayasaṅgahaṃ akāsinti yojanā.

Dutiyatatiyagāthāyaṃ **teneva** parakkamabāhunarindeneva **kārite ramme** ramaṇīye **pāsādasatamaṇḍite** pāsādānaṃ satena paṭimaṇḍite **nānādumagaṇākiṇṇe bhāvanābhiratālaye** bhāvanāya abhiratānaṃ bhikkhūnaṃ ālayabhūte **sītalūdakasampanne jetavane** jetavananāmake vihāre **vasaṃ** vasanto hutvā, atha vā **vasaṃ** vasanto **sohaṃ** so ahaṃ **yogīnaṃ hitaṃ** hitabhūtaṃ **sāraṃ** sāravantaṃ **imaṃ** īdisaṃ **vinayasaṅgahaṃ** akāsinti yojanā.

Sesagāthāsu **iminā** ganthakaraṇena **yaṃ puññaṃ** mayhaṃ **siddhaṃ, aññaṃ** ito ganthakaraṇato aññabhūtaṃ yaṃ puññaṃ **mayā pasutaṃ** hoti, etena puññakammena dutiye attasambhave tāvatiṃse pamodento sīlācāraguṇe rato pañcakāmesu alaggo devaputto hutvā **paṭhamaṃ** paṭhamabhūtaṃ **phalaṃ** sotāpattiphalaṃ patvāna antime attabhāvamhi lokaggapuggalaṃ **nāthaṃ** nāthabhūtaṃ sabbasattahite rataṃ **metteyyaṃ** metteyyanāmakaṃ **munipuṅgavaṃ** munisettaṃ disvāna tassa dhīrassa saddhammadesanaṃ sutvā **aggaṃ phalaṃ** arahattaphalaṃ **adhigantvā** labhitvā jinasāsanaṃ **sobheyyaṃ** sobhāpeyyanti ayaṃ pākaṭayojanā.

Etissāya pana yojanāya sati ācariyavarassa vacanaṃ na sampaṭicchanti paṇḍitā. Kathaṃ? Ettha hi ito dutiyabhave tāvatiṃsabhavane devaputto hutvā sotāpattiphalaṃ patvā antimabhave metteyyassa bhagavato dhammadesanaṃ sutvā arahattaphalaṃ labheyyanti ācariyassa patthanā, sā ayuttarūpā hoti. Sotāpannassa hi sattabhavato uddhaṃ paṭisandhi natthi, tāvatiṃsānañca devānaṃ bhavasatenapi bhavasahassenapi bhavasatasahassenapi metteyyassa bhagavato uppajjanakālo appattabbo hoti. Athāpi vadeyya ''antarā brahmaloke nibbattitvā metteyyassa bhagavato kāle manusso bhaveyyā''ti, evampi na yujjati. Na hi brahmalokagatānaṃ ariyānaṃ puna kāmabhavūpapatti atthi. Vuttañhi abhidhamme yamakappakaraṇe (yama. 2.anusayayamaka. 312) ''rūpadhātuyā cutassa kāmadhātuṃ upapajjantassa satteva anusayā anusentī''ti. Athāpi vadeyya ''brahmalokeyeva ṭhatvā aggaphalaṃ labheyyā''ti, tathā ca ācariyassa vacane na dissati, ''sobheyyaṃ jinasāsana''nti vuttattā bhikkhubhūtattameva dissati. Na hi bhikkhubhūto sāsanaṃ sobhāpetuṃ sakkoti. Abhidhammatthavibhāvaniyañca –

> ''Jotayantaṃ tadā tassa, sāsanaṃ suddhamānasaṃ;
> Passeyyaṃ sakkareyyañca, garuṃ me sārisambhava''nti. –

Bhikkhubhūtameva vuttaṃ. Athāpi vadeyya ''antarā dīghāyuko bhummadevo hutvā tadā manusso bhaveyyā''ti, evampi ekassa buddhassa sāvakabhūto ariyapuggalo puna aññassa buddhassa sāvako na bhaveyyāti, ācariyo pana sabbapariyattidharo anekaganthakārako anekesaṃ ganthakārakānaṃ therānaṃ ācariyapācariyabhūto, tena na kevalaṃ idheva imā gāthāyo ṭhapitā, atha kho sāratthadīpanīnāmikāya vinayaṭīkāya avasāne ca ṭhapitā, tasmā bhavitabbamettha kāraṇenāti vīmaṃsitabbametaṃ.

Atha vā iminā…pe… devaputto hutvā paṭhamaṃ tāva phalaṃ yathāvuttaṃ tāvatiṃse pamodanasīlācāraguṇe rataṃ pañcakāmesu alaggabhāvasaṅkhātaṃ ānisaṃsaṃ patvāna antime attabhāvamhi…pe… sobheyyanti yojanā. Atha vā iminā…pe… pañcakāmesu alaggo hutvā antime attabhāvamhi…pe… saddhammadesanaṃ sutvā paṭhamaṃ phalaṃ sotāpattiphalaṃ patvā tato paraṃ aggaphalaṃ arahattaphalaṃ adhigantvā jinasāsanaṃ sobheyyanti yojanā. Yathā amhākaṃ bhagavato dhammacakkappavattanasuttantadhammadesanaṃ sutvā aññātakoṇḍaññatthero sotāpattiphalaṃ patvā pacchā arahattaphalaṃ adhigantvā jinasāsanaṃ sobhesi, evanti attho. Ito aññānipi nayāni yathā therassa vacanānukūlāni, tāni paṇḍitehi cintetabbāni.

Nigamanakathāvaṇṇanā niṭṭhitā.

Nigamanakathā

1. Jambudīpatale ramme, marammavisaye sute;
Tambadīparaṭṭhe ṭhitaṃ, puraṃ ratananāmakaṃ.

2. Jinasāsanapajjotaṃ, anekaratanākaraṃ;
Sādhujjanānamāvāsaṃ, soṇṇapāsādalaṅkataṃ.

3. Tasmiṃ ratanapuramhi, rājānekaraṭṭhissaro;
Sirīsudhammarājāti, mahāadhipatīti ca.

4. Evaṃnāmo mahātejo, rajjaṃ kāresi dhammato;
Kārāpesi rājā **maṇi-cūḷaṃ** mahantacetiyaṃ.

5. Tassa kāle brahāraññe, **tiriyo** nāma **pabbato**;
Pubbakāraññavāsīnaṃ, nivāso bhāvanāraho.

6. Aṭṭhārasahi dosehi, mutto pañcaṅgupāgato;
Araññalakkhaṇaṃ patto, baddhasīmāyalaṅkato.

7. Tasmiṃ pabbate vasanto, mahāthero supākaṭo;
Tipeṭakālaṅkāroti, dvikkhattuṃ laddhalañchano.

8. Tebhātukanarindānaṃ, garubhūto supesalo;
Kusalo pariyattimhi, paṭipattimhi kārako.

9. Sohaṃ lajjīpesalehi, bhikkhūhi abhiyācito;
Sāsanassopakārāya, akāsiṃ sīlavaḍḍhanaṃ.

10. **Vinayālaṅkāraṃ** nāma, lajjīnaṃ upakārakaṃ;
Suṭṭhu vinayasaṅgaha-vaṇṇanaṃ sādhusevitaṃ.

11. Rūpachiddanāsakaṇṇe, sampatte jinasāsane;
Chiddasuññasuññarūpe, kaliyugamhi āgate.

12. Niṭṭhāpitā ayaṃ ṭīkā, mayā sāsanakāraṇā;
Dvīsu soṇṇavihāresu, dvikkhattuṃ laddhaketunā.

13. Iminā puññakammena, aññena kusalena ca;
Ito cutāhaṃ dutiye, attabhāvamhi āgate.

14. Himavantapadesamhi, pabbate gandhamādane;
Āsanne maṇiguhāya, mañjūsakadumassa ca.

15. Tasmiṃ hessaṃ bhummadevo, atidīghāyuko varo;
Paññāvīriyasampanno, buddhasāsanamāmako.

16. Yāva tiṭṭhati sāsanaṃ, tāva cetiyavandanaṃ;
Bodhipūjaṃ saṅghapūjaṃ, kareyyaṃ tuṭṭhamānaso.

17. Bhikkhūnaṃ paṭipannānaṃ, veyyāvaccaṃ kareyyahaṃ;
Pariyattābhiyuttānaṃ, kaṅkhāvinodayeyyahaṃ.

18. Sāsanaṃ paggaṇhantānaṃ, rājūnaṃ sahāyo assaṃ;
Sāsanaṃ niggaṇhantānaṃ, vāretuṃ samattho assaṃ.

19. Sāsanantaradhāne tu, mañjūsaṃ rukkhamuttamaṃ;
Nandamūlañca pabbhāraṃ, niccaṃ pūjaṃ kareyyahaṃ.

20. Yadā tu paccekabuddhā, uppajjanti mahāyasā;
Tadā tesaṃ niccakappaṃ, upaṭṭhānaṃ kareyyahaṃ.

21. Teneva attabhāvena, yāva buddhuppādā ahaṃ;
Tiṭṭhanto buddhuppādamhi, manussesu bhavāmahaṃ.

22. Metteyyassa bhagavato, pabbajitvāna sāsane;
Tosayitvāna jinaṃ taṃ, labhe byākaraṇuttamaṃ.

23. Byākaraṇaṃ labhitvāna, pūretvā sabbapāramī;
Anāgatamhi addhāne, buddho hessaṃ sadevaketi.

Vinayālaṅkāraṭīkā samattā.

Namo tassa bhagavato arahato sammāsambuddhassa

Vinayavinicchayaṭīkā

(Paṭhamo bhāgo)

Ganthārambhakathā

(Ka)

Ādiccavaṃsambarapātubhūtaṃ;
Byāmappabhāmaṇḍaladevacāpaṃ;
Dhammambunijjhāpitapāpaghammaṃ;
Vandāmahaṃ **buddha** mahambuvantaṃ.

(Kha)

Pasannagambhīrapadāḷisotaṃ;
Nānānayānantataraṅgamālaṃ;
Sīlādikhandhāmitamacchagumbaṃ;
Vandāmahaṃ **dhamma** mahāsavantiṃ.

(Ga)

Sīloruvelaṃ dhutasaṅkhamālaṃ;
Santosatoyaṃ samathūmicittaṃ;
Padhānakiccaṃ adhicittasāraṃ;
Vandāmahaṃ **saṅgha** mahāsamuddaṃ.

(Gha)

Ye tantidhammaṃ munirājaputtā;
Yāvajjakālaṃ paripālayantā;
Saṃvaṇṇanaṃ nimmalamānayiṃsu;
Te pubbake cācariye namāmi.

(Ṅa)

Yo dhammasenāpatitulyanāmo;
Tathūpamo sīhaḷadīpadīpo;
Mamaṃ mahāsāmimahāyatindo;
Pāpesi vuḍḍhiṃ jinasāsanamhi.

(Ca)

Ṭīkā katā aṭṭhakathāya yena;
Samantapāsādikanāmikāya;
Aṅguttarāyaṭṭhakathāya ceva;
Satthantarassāpi ca **jotisatthaṃ**.

(Cha)

Nikāyasāmaggividhāyakena;
Raññā **parakkantibhujena** sammā;
Laṅkissarenāpi katopahāraṃ;
Vande **garuṃ** gāravabhājanaṃ taṃ.

(Ja)

Namassamānohamalatthamevaṃ;
Vatthuttayaṃ vanditavandaneyyaṃ;
Yaṃ puññasandohamamandabhūtaṃ;
Tassānubhāvena hatantarāyo.

(Jha)

Yo **buddhaghosā**cariyāsabhena;
Viññuppasatthenapi suppasattho;
So **buddhadattā**cariyābhidhāno;
Mahākavī theriyavaṃsadīpo.

(Ña)

Akāsi yaṃ **vinayavinicchaya**vhayaṃ;
Sauttaraṃ pakaraṇamuttamaṃ hitaṃ;
Apekkhataṃ vinayanayesu pāṭavaṃ;
Purāsi yaṃ vivaraṇamassa sīhaḷaṃ.

(Ṭa)

Yasmā na dīpantarikānamatthaṃ;
Sādheti bhikkhūnamasesato taṃ;

Tasmā hi sabbattha yatīnamatthaṃ;
Āsīsamānena dayālayena.

(Ṭha)

Sumaṅgalattheravarena yasmā;
Sakkacca kalyāṇamanorathena;
Nayaññunāraññanivāsikena;
Ajjhesito sādhuguṇākarena.

(Ḍa)

Ākaṅkhamānena cirappavattiṃ;
Dhammassa dhammissaradesitassa;
Coḷappadīpena ca **buddhamitta-**
Ttherena saddhādiguṇoditena.

(Ḍha)

Tathā **mahākassapa**avhayena;
Therena sikkhāsu sagāravena;
Kudiṭṭhimattebhavidārakena;
Sīhena coḷāvanipūjitena.

(Ṇa)

Yo **dhammakittī**ti pasatthanāmo;
Tenāpi saddhena upāsakena;
Sīlādinānāguṇamaṇḍitena;
Saddhammakāmenidha paṇḍitena.

(Ta)

Saddhena paññāṇavatā vaḷattā-;
Maṅgalyavaṃsena mahāyasena;
Āyācito **vāṇijabhāṇunā**pi;
Varaññunā sādhuguṇodayena.

(Tha)

Tasmā tamāropiya pāḷibhāsaṃ;
Nissāya pubbācariyopadesaṃ;
Hitvā nikāyantaraladdhidosaṃ;
Katvātivitthāranayaṃ samāsaṃ.

(Da)

Avuttamatthañca pakāsayanto;
Pāṭhakkamañcāpi avokkamanto;
Saṃvaṇṇayissāmi tadatthasāraṃ;
Ādāya ganthantaratopi sāraṃ.

(Dha)

Ciraṭṭhitiṃ patthayatā janānaṃ;
Hitāvahassāmalasāsanassa;
Mayā samāsena vidhīyamānaṃ;
Saṃvaṇṇanaṃ sādhu suṇantu santoti.

Ganthārambhakathāvaṇṇanā

1-5

. Suvipulāmalasaddhāpaññādiguṇasamudayāvahaṃ sakalajanahitekahetujinasāsanaṭṭhitimūlabhūtaṃ vinayappakaraṇamidamārabhantoyamācariyo pakaraṇārambhe ratanattayappaṇāmapakaraṇābhidhānābhidheyyakaraṇappakārapayojananimittakattuparimāṇādīni dassetumāha **''vanditvā''**tiādi. Tattha **ratanattayaṃ** nāma.

''Cittīkataṃ mahagghañca, atulaṃ dullabhadassanaṃ;
Anomasattaparibhogaṃ, ratanaṃ tena vuccatī''ti. (dī. ni. aṭṭha. 2.33; saṃ. ni. aṭṭha. 3.5.223; khu. pā. aṭṭha. 6.3; su. ni. aṭṭha. 1.226; mahāni. aṭṭha. 50) –

Niddiṭṭhasabhāvaṃ

''Buddho sabbaññutaññāṇaṃ, dhammo lokuttaro nava;
Saṅgho maggaphalaṭṭho ca, iccetaṃ ratanattaya''nti. –

Vibhāvitappabhedaṃ sakalabhavadukkhavinivāraṇaṃ tibhavenekapaṭisaraṇaṃ vatthuttayaṃ.

Tassa **paṇāmo** nāma paṇāmakiriyānipphādikā cetanā. Sā tividhā kāyapaṇāmo vacīpaṇāmo manopaṇāmoti. Tattha **kāyapaṇāmo** nāma ratanattayaguṇānussaraṇapubbikā añjalikammādikāyakiriyāvasappavattikā kāyaviññattisamuṭṭhāpikā cetanā. **Vacīpaṇāmo** nāma tatheva pavattā nānāvidhaguṇavisesavibhāvanasabhāvathomanākiriyāvasappavattikā vacīviññattisamuṭṭhāpikā cetanā. **Manopaṇāmo** nāma ubhayaviññattiyo asamuṭṭhāpetvā kevalaṃ guṇānussaraṇena cittasantānassa tanninnatapponatappabbhāratāya gāravabahumānanavasappavattisādhikā cetanā.

Imassa tāva ratanattayapaṇāmassa dassanaṃ yathādhippetatthasādhanatthaṃ. Guṇātisayayogena hi paṇāmārahe ratanattaye kato paṇāmo puññavisesabhāvato icchitatthābhinipphattivibandhakena upaghātakena, upapīḷakena ca apuññakammena upanīyamānassa upaddavajālassa vinivāraṇena yathāladdhasampattinimittakassa

puññakammassa anubalappadānena ca tabbipākasantatiyā āyusukhabalādivaḍḍhanena ca cirakālappavattihetukoti yathādhippetapakaraṇanipphattinibandhanako hoti. Athāpi sotūnañca vandanīyavandanāpubbakenārambhena anantarāyena uggahaṇadhāraṇādikkamena pakaraṇāvabodhappayojanasādhanatthaṃ. Apica sotūnameva viññātasatthukānaṃ bhagavato yathābhūtaguṇavisesānussavanena samupajātappasādānaṃ pakaraṇe gāravuppādanatthaṃ, aviññātasatthukānaṃ pana pakaraṇassa svākhyātatāya tappabhave satthari gāravuppādanatthañca sotujanānuggahameva padhānaṃ katvā ācariyehi ganthārambhe thutippaṇāmaparidīpakānaṃ gāthāvākyānaṃ nikkhepo vidhīyati. Itarathā vināpi tannikkhepaṃ kāyamanopaṇāmenāpi yathādhippetappayojanasiddhito kimetena ganthagāravakarenāti ayamettha saṅkhepo. Vitthārato pana paṇāmappayojanaṃ **sāratthadīpaniyā**dīsu (sārattha. ṭī. 1.ganthārambhakathāvaṇṇanā; vi. vi. ṭī. 2.ganthārambhakathāvaṇṇanā) dassitanayeneva ñātabbaṃ.

Abhidhānakathanaṃ pana vohārasukhatthaṃ. **Abhidheyyassa** samuditena pakaraṇena paṭipādetabbassa kathanaṃ pakaraṇassa ārabhitabbasabhāvadassanatthaṃ. Viditāninditasāṭthakasukarānuṭṭhānābhi dheyyameva hi pakaraṇaṃ parikkhakajanā ārabhitabbaṃ maññantīti. **Karaṇappakāra**sandassanaṃ sotujanasamussāhanatthaṃ. Anākulamasaṃkiṇṇatādippakārena hi viracitaṃ pakaraṇaṃ sotāro sotumussahantīti. **Payojana**kathanaṃ pana pakaraṇajjhāyane sotujanasamuttejanatthaṃ. Asati hi payojanakathane aviññātappayojanā ajjhāyane byāvaṭā na hontīti. **Nimitta**kathanaṃ sarikkhakajanānaṃ pakaraṇe gāravuppādanatthaṃ. Pasatthakāraṇuppanneyeva hi pakaraṇe sarikkhakā gāravaṃ janentīti.

Kattukathanaṃ puggalagarukassa pakaraṇe gāravo puggalagāravenapi hotūti. **Parimāṇa**kathanaṃ asajjhāyanādipasutānaṃ sampahaṃsanatthaṃ. Pakaraṇaparimāṇassavanena hi te sampahaṭṭhā ''kittakamidamappakaṃ na cireneva parisamāpessāmā''ti sajjhāyanādīsu vattantīti. **Ādi**-saddena sakkaccasavananiyojanaṃ saṅgahitaṃ, taṃ sabbasampattinidānasutamayañāṇanipphādanatthaṃ. Asakkaccaṃ suṇamānassa ca savanābhāvato taṃhetukassa sutamayañāṇassāpi abhāvoti. Tathā hi vikkhittacitto puggalo sabbasampattiyā vuccamānopi ''na mayā sutaṃ, puna bhaṇitabba''nti bhaṇati.

Tattha paṭhamagāthāyaṃ tāva **''vanditvā''**ti iminā tividhopi paṇāmo avisesato dassito. Visesato pana **''seṭṭhaṃ, appaṭipuggalaṃ, bhavābhāvakaraṃ, niraṅgaṇa''**nti imehi catūhi padehi vacīpaṇāmo, **''sirasā''**ti iminā kāyappaṇāmo, **''buddhaṃ, dhammaṃ, gaṇañcā''**ti imehi pana tīhi padehi paṇāmakiriyāya kammabhūtaṃ ratanattayaṃ dassitanti daṭṭhabbaṃ.

''Vinayassavinicchaya''nti iminā abhidhānaṃ dassitaṃ aluttasamāsena vinayavinicchayanāmassa dassanato. Tassa anvatthabhāvena saddappavattinimittabhūtaṃ sakalenānena pakaraṇena paṭipādetabbamabhidheyyampi teneva dassitaṃ. **''Samāsenā''**ti ca **''anākulamasaṃkiṇṇaṃ, madhuratthapadakkama''**nti ca etehi karaṇappakāro dassito. **''Hitatthāyā''**ti ca **''paṭubhāvakaraṃ vinayakkame''**ti ca **''apāraṃ otarantāna''**ntiādinā ca payojanaṃ. **''Bhikkhūnaṃ bhikkhunīna''**nti iminā bāhiranimittaṃ dassitaṃ. Abbhantaranimittaṃ pana bāhiranimittabhūtabhikkhubhikkhunivisayā karuṇā, sā ācariyassa pakaraṇārambheneva viññāyatīti visuṃ na vuttā. **''Pavakkhāmī''**ti iminā samānādhikaraṇabhāvena labbhamāno ''aha''nti suddhakattā sāmaññena dassito. Visesato pana pakaraṇāvasāne –

> ''Racito **buddhadattena,** suddhacittena dhīmatā;
> Suciraṭṭhitikāmena, sāsanassa mahesino''ti. (u. vi. 961) –

Imāya gāthāya ceva ''iti tambapaṇṇiyena paramaveyyākaraṇena tipiṭakanayavidhikusalena paramakavivarajana hadayapadumavanavikasanakarena kavivarāsabhena paramaratikaravaramadhuravacanuggārena uragapurena **buddhadattena** racitoyaṃ vinayavinicchayo''ti (vi. vi. 3183) iminā vākyena ca dassito – ''mādisāpi kavī honti, buddhadatte divaṅgate''tiādinā pacchimakehi ca pasatthatarehi kavivarehi abhitthutaguṇo **bhadantabuddhadattācariyo** veditabbo. Hetukattā ca tattheva vakkhamāno pakaraṇajjhesane katādhīno **buddhasīhamahā**thero, so –

> ''Vuttassa buddhasīhena;
> Vinayassa vinicchayo;
> Buddhasīhaṃ samuddissa;
> Mama saddhivihārikaṃ;
> Katoyaṃ pana bhikkhūnaṃ;
> Hitatthāya samāsato''ti. (vi. vi. 3177-3178) –

Evaṃ dassito.

Uttarappakaraṇassa hetukattā pana **saṅghapāla**mahāthero, sopi –

> ''Khantisoraccasosilya-buddhisaddhādayādayo;
> Patiṭṭhitā guṇā yasmiṃ, ratanānīva sāgare.
>
> ''Vinayācārayuttena, tena sakkacca sādaraṃ;
> Yācito **saṅghapālena,** therena thiracetasā.
>
> ''Suciraṭṭhitikāmena, vinayassa mahesino;
> Bhikkhūnaṃ pāṭavatthāya, vinayassavinicchaye;
> Akāsiṃ paramaṃ etaṃ, **uttaraṃ** nāma nāmato''ti. (u. vi. 965-968) –

Evaṃ dassito. Na kevalamete dveyeva mahātherā hetukattāro, atha kho **mahāvaṃsā**dīsu –

> ''Buddhassa viya gambhīra-
> Ghosattā taṃ viyākaruṃ;
> **'Buddhaghoso'**ti yo so hi;
> Buddho viya mahītale''ti. –

Ādinā nayena abhitthutaguṇo tipiṭakapariyattiyā aṭṭhakathākāro **bhadantabuddhaghosā**cariyo ca anussutivasena ''hetukattā''ti veditabbo.

Kathaṃ? Ayaṃ kira **bhadantabuddhadattā**cariyo laṅkādīpato sajātibhūmiṃ jambudīpamāgacchanto **bhadantabuddhaghosāca**riyaṃ jambudīpavāsikehi paṭipattiparāyanehi yuttabyattaguṇopetehi mahātheravarehi katārādhanaṃ sīhaḷaṭṭhakathaṃ parivattetvā sakalajanasādhāraṇāya mūlabhāsāya tipiṭakapariyattiyā aṭṭhakathaṃ likhituṃ laṅkādīpaṃ gacchantaṃ antarāmagge disvā sākacchāya samupaparikkhitvā sabbalokātītena asadisena paṇḍiccaguṇena ratananidhidassane paramadaliddo viya balavaparitosaṃ patvā aṭṭhakathamassa kātukāmataṃ ñatvā ''tumhe yathādhippetapariyantalikhitamaṭṭhakathaṃ amhākaṃ pesetha, mayamassā pakaraṇaṃ likhāmā''ti tassa sammukhā paṭijānitvā tena ca ''sādhu tathā kātabba''nti ajjhesito abhidhammaṭṭhakathāya **abhidhammāvatāraṃ,** vinayaṭṭhakathāya **sauttaraṃ vinayavinicchayapakaraṇañca** akāsīti anussuyyateti.

''Samāsenā''ti iminā ca parimāṇampi sāmaññena dassitaṃ vitthāraparimāṇe tassa parimāṇasāmaññassa viññāyamānattā. Visesato pana paricchedaparimāṇaṃ ganthaparimāṇanti duvidhaṃ. Tattha paricchedaparimāṇaṃ imasmiṃ pakaraṇe kathāvohārena vuccati.

Seyyathidaṃ? – Pārājikakathā saṅghādisesakathā aniyatakathā nissaggiyakathā pācittiyakathā pāṭidesanīyakathā sekhiyakathāti bhikkhuvibhaṅgakathā sattavidhā, tato aniyatakathaṃ vajjetvā tatheva bhikkhunivibhaṅgakathā chabbidhā, mahākhandhakakathādikā bhikkhunikkhandhakakathāvasānā vīsatividhā khandhakakathā, kammakathā, kammavipattikathā, pakiṇṇakavinicchayo, kammaṭṭhānabhāvanāvidhānanti **vinayavinicchaye kathāparicchedo sattatiṃsa**.

Uttarappakaraṇe ca vuttanayena bhikkhuvibhaṅge sattavidhā kathā, bhikkhunivibhaṅge chabbidhā, tadanantarā vipattikathā, adhikaraṇapaccayakathā, khandhakapañhākathā, samuṭṭhānasīsakathā, āpattisamuṭṭhānakathā, ekuttaranayakathā, sedamocanakathā, vibhaṅgadvayanidānādikathā, sabbaṅgalakkhaṇakathā, parivārasaṅkalanakathāti **chattiṃsa kathāparicchedā**.

Nissandehe pana ''aṭṭhatiṃsa kathāpariccheda''ti vuttaṃ, taṃ ekuttaranaye adassitehipi dvādasakapannarasakanayehi saha soḷasapariccheda gahetvā appakaṃ ūnamadhikaṃ gaṇanūpagaṃ na hotīti katvā vuttanti daṭṭhabbaṃ. Ubhayattha kathāpariccheda parimāṇaṃ **tesattatividhaṃ** hoti. **Nissandehe** ''pañcasattatividhā''ti vacane parihāro vuttanayova. Ganthaparimāṇaṃ pana vinayavinicchaye **asītiganthādhikāni cattāri ganthasahassāni**, uttare **paññāsaganthādhikāni nava ganthasatāni** honti. Tena vuttaṃ **uttarāvasāne** –

> ''Gāthā catusahassāni, satañca ūnavīsati;
> Parimāṇatoti viññeyyo, vinayassavinicchayo.
>
> Paññāsādhikasaṅkhāni, nava gāthāsatāni hi;
> Gaṇanā uttarassāyaṃ, chandasānuṭṭhubhena tū''ti. (u. vi. 969-970);

Iccevaṃ vinayavinicchayo uttaro cāti dve pakaraṇāni tiṃsādhikāni pañcagāthāsahassāni. Ettha ca **vinayavinicchayo** nāma ubhatovibhaṅgakhandhakāgatavinicchayasaṅgāhakapakaraṇaṃ. Tato paraṃ parivāratthasaṅgāhakapakaraṇaṃ **uttaro** nāma. Teneva vakkhati –

> ''Yo mayā racito sāro, vinayassavinicchayo;
> Tassa dāni karissāmi, sabbānuttaramuttara''nti. (u. vi. 2)

Taṃ kasmā uttaranāmena vohariyatīti? Pañhuttaravasena ṭhite parivāre tatheva saṅgahetabbepi tena pakārena pārājikakathāmattaṃ dassetvā –

> ''Ito paṭṭhāya muñcitvā, pañhāpucchanamattakaṃ;
> Vissajjanavaseneva, hoti atthavinicchayo''ti. (u. vi. 14) –

Vatvā pañhaṃ pahāya tato paṭṭhāya uttaramattasseva dassitattā tathā voharīyanti.

''Tasmā vinayanūpāya''ntiādinā pana sotujanaṃ sakkaccasavane niyojeti. Sakkaccasavanapaṭibaddhā hi sabbāpi lokiyalokuttarasampattīti ayamettha samudāyattho. Ayaṃ pana avayavattho – so yasmā atthayojanakkamena padayojanaṃ katvā vaṇṇite suviññeyyo hoti, tasmā tathā padayojanaṃ katvā atthavaṇṇanaṃ karissāma –

Seṭṭhaṃ appaṭipuggalaṃ buddhañceva bhavābhāvakaraṃ dhammañceva niraṅgaṇaṃ gaṇañceva sirasā vanditvā bhikkhūnaṃ bhikkhunīnañca hitatthāya samāsena samāhito vinayassavinicchayaṃ vakkhāmīti yojanā.

Tattha **seṭṭha**nti sabbe ime pasatthā ayametesaṃ atisayena pasatthoti seṭṭho. Tathā hi so bhagavā ''ahañhi brāhmaṇa jeṭṭho seṭṭho lokassā''ti (pārā. 11) verañjabrāhmaṇassa attano jeṭṭhaseṭṭhabhāvassa parijānanavinicchayahetubhūtāhi jhānādīhi niratisayaguṇasampattīhi samannāgatattā –

> ''Tvameva asi sambuddho, tuvaṃ satthā anuttaro;
> Sadevakasmiṃ lokasmiṃ, natthi te paṭipuggalo. (dī. ni. 2.370);
>
> Tuvaṃ buddho tuvaṃ satthā, tuvaṃ mārābhibhū muni;
> Tuvaṃ anusaye chetvā, tiṇṇo tāresimaṃ pajaṃ.
>
> Upadhī te samatikkantā, āsavā te padālitā;
> Sīhosi anupādāno, pahīnabhayabheravo. (ma. ni. 2.400; su. ni. 550-551; theragā. 839-940);
>
> Mahāvīra mahāpaññā, iddhiyā yasasā jala;
> Sabbaverabhayātīta, pāde vandāmi cakkhumā''ti. (saṃ. ni. 1.159; dha. pa. aṭṭha. 1.56); –

Ādīhī nānānayehi sadevakena lokena abhitthaviyatāya pasatthatamo, tameva seṭṭhaṃ pasatthatamanti attho.

Appaṭipuggalanti natthi etassa paṭipuggalo adhiko, sadiso vāti appaṭipuggalo. Tathā hi guṇavasena anantāparimāṇāsu lokadhātūsu attanā adhikassa, sadisassa vā puggalassa abhāvato –

> ''Na me ācariyo atthi, sadiso me na vijjati;
> Sadevakasmiṃ lokasmiṃ, natthi me paṭipuggalo''ti. (mahāva. 11) –

Attanāva attano aviparīto appaṭipuggalabhāvo paṭiññāto, tasmā taṃ appaṭipuggalaṃ sabbalokuttamanti attho.

Buddhanti anantamaparimeyyaṃ ñeyyamaṇḍalamanavasesaṃ buddhavāti buddho, etena anekakappakoṭisatasahassaṃ sambhatapuññañāṇasambhārānubhāvasiddhidhammarūpakāyasirivilāsapaṭimaṇḍito saddhammavaracakkavattī sammāsambuddho dassito. Atha vā cattāri saccāni sayaṃ vicitopacitapāramitāpāripācitena savāsanānavasesakilesappahāyakena sayambhuñāṇena bujjhīti **buddho**. Yathāha –

> ''Abhiññeyyaṃ abhiññātaṃ, bhāvetabbañca bhāvitaṃ;
> Pahātabbaṃ pahīnaṃ me, tasmā buddhosmi brāhmaṇā''ti. (ma. ni. 2.392, 399; su. ni. 563; theragā. 828);

Vitthāro panassa ''bujjhitā saccānīti buddho, bodhetā pajāyāti buddho''tiādinā (mahāni. 192; cūḷani. pārāyanatthutigāthāniddesa 97; paṭi. ma. 1.162) **niddesā**dīsu vuttanayena veditabbo. Saddasiddhi sāsanikānaṃ avagamanatthe vattamānā budha-dhātuto ''bhāvakammesu ta'' iti ito tātivattamāne ''budhagamāditthe kattarī''ti iminā **kaccāyana**suttena kattari tappaccayavidhānato veditabbā. Lokiyānaṃ pana bodhanatthadhātūnampi gamanatthatāya vuttattā gatyatthākammakādi suttato kattari tappaccayakaraṇena veditabbā.

Atha vā dhātūnaṃ anekatthatāya budha-iccayaṃ dhātu jāgaraṇavikasanatthesu vattamāno akammakoti ''pabuddho puriso, pabuddhaṃ paduma''ntiādīsu viya buddhavā aññāṇaniddāvigamena ñāṇacakkhūni ummīlanto pabuddho, guṇehi vā vikasitoti kattari siddhena buddha-saddena ''buddho''ti tibhavanekacūḷāmaṇipādapaṅkajarāgaratano bhagavā lokanātho vuccati, imasmiṃ pakkhepi gatyatthādisutte akammakaggahaṇena paccayavidhānaṃ daṭṭhabbaṃ.

Atha vā sakammakānaṃ dhātūnaṃ kammavacanicchāya abhāve akammakabhāvato ''phalaṃ sayameva pakka''ntiādīsu viya bodhanattheyeva budha-dhātuto kattari vidhānaṃ sijjhati. Atha vā nīlaguṇayogena paṭādīsu nīlavohāro viya bhāvasādhanaṃ buddha-saddaṃ gahetvā buddhaguṇayogato ''buddho''ti voharīyati. Evamanekadhā siddhena buddha-saddena vuccamānaṃ taṃ bhagavantaṃ taṃ dhammarājanti attho.

''Seṭṭhaṃ appaṭipuggala''nti padadvayaṃ ''buddha''nti etassa visesanaṃ. Ettha ca ''buddhaṃ, seṭṭhaṃ, appaṭipuggala''nti imehi tīhi padehi nayato ''itipi so bhagavā arahaṃ sammāsambuddho''tiādinā (dī. ni. 1.157; 3.6; ma. ni. 1.147, 144; 3.434; saṃ. ni. 1.249; 5.479; a. ni. 5.14, 30; 6.25, 26; netti. 93), ''yo vadataṃ pavaro manujesu, sakyamunī bhagavā katakicco''tiādīhi (vi. va. 886) ca anekehi suttapadehi dassitadūrāvidūrasantikanidānahetuphalasattopakārāvatthādhammattha-lokuddhārattikattayasaṅgahitaṃ suparisuddhaṃ buddhaguṇasamudayaṃ niravasesaṃ dasseti. Ayameva hi buddhaguṇānaṃ niravasesato dassanūpāyo, yadidaṃ nayadassanaṃ. Itarathā paṭipadavaṇṇanāya aparimitānaṃ buddhaguṇānaṃ ko hi nāma samattho pariyantaṃ gantuṃ. Yathāha –

> ''Buddhopi buddhassa bhaṇeyya vaṇṇaṃ;
> Kappampi ce aññamabhāsamāno;

Khīyetha kappo ciradīghamantare;
Vaṇṇo na khīyetha tathāgatassā''ti. (dī. ni. aṭṭha. 3.141; ma. ni. aṭṭha. 2.425; udā. aṭṭha. 53; apa. aṭṭha. 2.7.20; bu. vaṃ. aṭṭha. 4.4; cariyā. aṭṭha. nidānakathā, pakiṇṇakakathā; dī. ni. ṭī. 1.ganthārambhakathāvaṇṇanā; ma. ni. ṭī. 1.ganthārambhakathāvaṇṇanā; saṃ. ni. ṭī. 1.1.ganthārambhakathāvaṇṇanā; a. ni. ṭī. 1.1.ganthārambhakathāvaṇṇanā; vajira. ṭī. ganthārambhakathāvaṇṇanā; sārattha. ṭī. 1.ganthārambhakathāvaṇṇanā; netti. ṭī. ganthārambhakathāvaṇṇanā);

Evametehi tīhi padehi niravasesaguṇasaṃkittanathutiyā vasena ''vanditvā''ti iminā paṇāmassa ca vuttattā imāya aḍḍhagāthāya buddharatanasaṅkhātapaṭhamavandanīyavatthuvisayā thutipaṇāmasabhāvā vandanā dassitāti daṭṭhabbaṃ.

Tadanantaraṃ dhammaratanassa paṇāmaṃ dassetumāha **''bhavābhāvakaraṃ dhamma''**nti. Ettha **bhava**-saddena dve bhavā vuttā kammabhavo, upapattibhavoti. Tattha kammabhavo bhavati etasmā phalanti **''bhavo''**ti vuccati. Vipākakkhandhakaṭattārūpasaṅkhāto pana upapattibhavo avijjāṭaṇhupādānasaṅkhārādisahakārikāraṇayuttena kusalākusalacetanāsaṅkhātakammabhavapaccayena yathārahaṃ bhavatīti **''bhavo''**ti vuccati. So pana kāmabhavarūpabhavaarūpabhavasaññībhavaasaññībhavanevasaññīnāsaññībhava- ekavokārabhavacatuvokārabhavapañcavokārabhavavasena navavidho. Evametesu navasu bhavesu dasavidhopi dhammo attānaṃ dhārentassa puggalasantānassa anupādisesanibbānadhātuyā paraṃ appaṭisandhikatāsādhanena bhavesu, bhavassa vā abhāvaṃ karotīti **bhavābhāvakaro,** taṃ, aparāparajātippabandhassa hetusamugghātena appavattidhammatāpādakanti attho.

Dhammanti attānaṃ dhārente catūsu apāyesu, saṃsāre ca apatamāne dhāretīti dhammo, so catumaggaphalanibbānasaṅkhātanavalokuttaradhammo ca tappaṭipādako navaṅgasāsanāparanāmadheyyacaturāsītisahassadhammakkhandhappabhedabhinno pariyattidhammo cāti dasavidho. Sopi nippariyāyadhammo, pariyāyadhammo cāti duvidho. Tattha nippariyāyadhammo nāma apāye, saṃsāre vā padhānahetubhūtānaṃ uddhambhāgiyānaṃ, orambhāgiyānañca dasannaṃ saṃyojanānaṃ samucchindanena maggadhammo, tassa taṃkiccanipphattinimittabhāvena nibbānadhammo cāti pañcavidhopi nippariyāyena puggalasantānaṃ dhāretīti katvā ''nippariyāyadhammo''ti vuccati. Cattāri pana sāmaññaphalāni paṭippassaddhipahānena maggānuguṇappavattiyā, pariyatti ca magganibbānādhigamassa mūlakāraṇabhāvatoti pañcavidhopi **pariyāyadhammo** nāma.

Ettāvatā ''svākkhāto bhagavatā dhammo''tiādinā (saṃ. ni. 1.249; a. ni. 3.76; dī. ni. 3.6; a. ni. 6.10, 25, 26), ''rāgavirāgamanejamasoka''ntiādīhi (vi. va. 887) ca suttantehi vuttassa, **tadaṭṭhakathādīsu** ca vaṇṇitassa saraṇānussaraṇavasenāpi saggamokkhasampattipaṭilābhakāraṇassa anavasesassa dhammaratanaguṇassa nayato uddiṭṭhattā ca ''vanditvā''ti iminā paṇāmassa dassitattā ca dhammaratanasaṅkhātassa dutiyassa vandanīyassa thutipaṇāmasabhāvā vandanā dassitāti daṭṭhabbaṃ.

Tadanantaraṃ saṅgharatanassa vandanāsandassanatthaṃ vuttaṃ **''gaṇañceva niraṅgaṇa''**nti. Ettha ''rāgo aṅgaṇaṃ doso aṅgaṇaṃ moho aṅgaṇa''nti (vibha. 924) vuttehi rāgādiaṅgaṇehi tadaṅgavikkhambhanasamucchedapaṭippassaddhinissaraṇavimuttivasena niggato vimuttoti **niraṅgaṇo,** taṃ niraṅgaṇaṃ. Ariyavaṃse sīlasamādhipaññāvimuttivimuttiñāṇadassanasaṅkhātehi guṇagaṇehi gaṇīyatīti **gaṇo,** taṃ.

Ettāvatā ''suppaṭipanno bhagavato sāvakasaṅgho''tiādinā (saṃ. ni. 1.249; a. ni. 3.76; dī. ni. 3.6; a. ni. 6.10, 25, 26;), ''yattha ca dinnaṃ mahapphalamāhu, catūsu sucīsu purisayugesū''tiādīhi (vi. va. 888) ca tehi tehi suttapadehi vuttānaṃ, **tadaṭṭhakathā**dīsu ca vaṇṇitānaṃ vimalātulanikhilavisālapesalasīlādinānappakārānagghasaṅgharatanaguṇānaṃ saṃkittanasabhāvāya thutiyā ca ''vanditvā''ti etena yathāvuttasarūpapabhedapaṇāmassa vuttattā ca saṅgharatanasaṅkhātatatiyavandanīyavatthuvisayā thutippaṇāmasaṅkhātā vandanā dassitāti veditabbā. **Sirasā**ti attappasādagāravāvahantena muddhanā. **Vanditvā**ti paṇamitvā thomitvā vā.

Evaṃ paṭhamagāthāya vandanīyassa ratanattayassa thutippaṇāmasaṅkhātaṃ vandanaṃ dassetvā tadanantarāya sandassetabbapayojanādipaṭipādikāya gāthāya ''bhikkhūna''nti iminā kiñcāpi saṃsāre bhayaṃ ikkhatīti ''bhikkhū''ti kalyāṇaputhujjanena saddhiṃ aṭṭha ariyapuggalā vuccanti, **pāḷiyaṃ** (pārā. 44-45; vibha. 510) pana ''bhinnapaṭaṃ dhāretīti bhikkhu, bhikkhanasīloti bhikkhū''tiādinā bhikkhusaddassa atthuddhāravasena nibbacanantarāni dassetvā pātimokkhasaṃvarasaṃvaraṇārahasseva adhippetabhāvaṃ dassetuṃ ''samaggena saṅghena ñatticatutthena kammena akuppena ṭhānārahena upasampanno, ayaṃ imasmiṃ atthe adhippeto bhikkhū''ti dassitā sikkhākāmā sāsanāvacārā kulaputtā idhādhippetā, tesaṃ bhikkhūnañca. **Bhikkhunīnañcā**ti aṭṭhavācikaupasampadākammena ubhatosaṅghe upasampannātādisāyeva kuladhītaro dassitā. Ekatopasampannāpi sāmaññena gayhanti. **Ekatopasampannā**ti ca bhikkhunisaṅghe upasampajjitvā yāva bhikkhusaṅghe na upasampajjanti, tāva, bhikkhunī ca liṅgaparivattanena bhikkhunibhāvappattā adhippetā, tāsaṃ bhikkhunīnañca.

Hitatthāyāti sabbasampattinipphādakaraṇatthāya hinoti gacchati yathādhippetaphalasādhane pavattatīti hitanti arogatādikāraṇaṃ amatosadhādi vuccati. Idha pana saggamokkhasampattisiddhikāraṇaṃ pātimokkhasaṃvarasīlarakkhanaṃ vuccati, tadatthāya.

Samāhito sammā āhito pavattito vinicchayamaggo etenāti ''samāhito''ti pakaraṇakārako dassito. Atha vā sammā āhitaṃ vinayavinicchaye ṭhapitaṃ pavattitaṃ cittametassāti ''samāhitacitto''ti vattabbe uttarapadalopena **''samāhito''**ti vutto. Paramagambhīrasuduttaravinayapiṭakatthavinicchaye pavattanārahassa iminā visesanena attani samāhitacittappavattinimittabhūto attano ñāṇassa padaṭṭhānabhūto samādhi dassito tena samādhinā samāhito hutvāti attho.

Pavakkhāmīti pakārena vakkhāmi, yena pakārena vinayavinicchaye vutte ajjatanā mandasatimativīriyā paṭipajjanakā gambhīrataraṃ vinayapiṭakatthavinicchayaṃ sukhena uggaṇhituṃ, dhāretuñca sakkonti, tādisena pakāravisesena vakkhāmīti attho. **Samāsenā**ti samasanaṃ saṃkhipanaṃ samāso, tena, saṃkhittarucikānamugghāṭitaññūnaṃ katādhikārānaṃ ñāṇuttarānaṃ puggalānañca papañcabhīrukānaṃ gahaṇadhāraṇe mandayantānaṃ mandabuddhīnañca upakārakena nātivitthārakkamenāti attho. **Vinayassā**ti vinayapiṭakassa. Tañhi –

''Vividhavisesanayattā;
Vinayanato ceva kāyavācānaṃ;
Vinayatthavidūhi ayaṃ;
Vinayo 'vinayo'ti akkhāto''ti. (dī. ni. aṭṭha. 1.paṭhamasaṅgītikathā; pārā. aṭṭha. 1.paṭhamamahāsaṅgītikathā; dha. sa. aṭṭha. nidānakathā) –

Vuttehi atthavisesehi ''vinayo''ti vuccati. Tassa evaṃ sandassitasabhāvassa ''vinayo nāma sāsanassa āyū''ti (dī. ni. aṭṭha. 1.paṭhamasaṅgītikathā; pārā. aṭṭha. 1.paṭhamasaṅgītikathā; khu. pā. aṭṭha. 5.paṭhamamahāsaṅgītikathā) saṅgītikārakehi mahākassapādīhi abhitthutaguṇassa vinayapiṭakuttamassa. **Vinicchaya**nti visesena, vividhena vā ākārena vippaṭipattinīharaṇavasena cīyati vibhajīyatīti ''vinicchayo''ti laddhanāmaṃ vibhajanaṃ, vinayavinicchayaṃ nāma pakaraṇanti vuttaṃ hoti. **''Vinayassavinicchaya''**nti ca aluttasamāsoyaṃ ''devānaṃpiyatisso, kaṇṭhekāḷo''tiādīsu viya.

Evaṃ dutiyagāthāya kattunimittapayojanābhidhānābhidheyyapakaraṇappakārekadesaṃ dassetvā sakkaccasavanakāraṇanidassanamukhenāpi pakaraṇappakārādiṃ dassetumāha **''anākula''**miccādi. Tattha **anākula**nti natthi ettha saddato, atthato, vinicchayato vā ākulaṃ pubbāparavirodho, missatā vāti anākulo, vinayavinicchayo, taṃ vadato me nibodhathāti sambandho. **Asaṃkiṇṇa**nti nikāyantaraladdhīhi asammissaṃ.

Madhuratthapadakkamanti padānaṃ kamo padakkamo, padagati, saddānamuccāraṇanti attho. Madhuro attho ca padakkamo ca yassa so madhuratthapadakkamo, taṃ –

''Padāsattaṃ padatthānaṃ, madhuratthamudīritaṃ;
Yena majjanti dhīmanto, madhuneva madhubbatā''ti. –

Iminā lakkhaṇena saddānamatthānañca vasena padāsattāparanāmadheyyamādhuriyālaṅkārena samalaṅkatattā madhuratthapadakkamaṃ.

Paṭubhāvakaranti paṭati gacchati pajānātīti paṭu, paññavā, paṭuno bhāvo, saddappavattinimittabhūtā paññā, taṃ paṭubhāvaṃ paññāvisesaṃ karoti janetīti paṭubhāvakaro, taṃ, paññāvisesajanakanti attho. Etaṃ vinayassa vinicchayanti yojanā. **Parama**nti uttamaṃ. **Vinayakkame**ti vinayapiṭake, tadatthe ca, pavattikkame paṭubhāvakaranti attho.

Evaṃ tatiyagāthāya pakaraṇaguṇāpadesena sotujanaṃ samussāhetvā idāni **''apāra''**ntiādicatutthagāthāya pakaraṇañca tannissayaṃ vinayapiṭakañca

nāvāsāgarabhāvena dassetvā tirobhūtopameyyopamānabhedena rūpakālaṅkārena pakaraṇaguṇaṃ pakāsento sotujanaṃ samuttejeti. Tattha **apāra**nti natthi pāraṃ etassāti apāro, vinayasāgaro. So hi purimabuddhuppādesu sāsanaṃ pasīditvā vinayapiṭake uggahaṇadhāraṇapaṭipādanapaṭipattivasena akatādhikārehi puggalehi duradhigamanīyadhammatthaniruttipaṭibhānapariyantatāya ''apāro''ti vuccati.

Otarantānanti sajjhāyanasavanadhāraṇādivasena ajjhogāhantānaṃ. **Sāra**nti nibbānasampāpakabhāvena sārabhūtāya ariyamaggasambhārāya pubbabhāgapaṭipattiyā mūlabhūtapātimokkhasaṃvarasaṅkhātasīlasārappakāsakatāya sāraṃ. **Vinayasāgara**nti vinayapiṭakasaṅkhātaṃ sāgaraṃ. Vinayo hi sikkhāpadapaññattiyā kālappattajānanassāpi dhammasenāpatiādīnampi avisayattā atigambhīrātivitthiṇṇabhāvena sāgaro viyāti sāgaro, vinayo ca so sāgaro cāti vinayasāgaro, taṃ, agādhāpāraguṇayogato sāgaropamaṃ vinayapiṭakanti attho.

Dutiyagāthāya ''bhikkhūnaṃ bhikkhunīna''nti vatvāpi ''hitatthāyā''ti iminā sambandhattā ca vākyantarehi antaritabhāvena dūrattā ca taṃ anādiyitvā ettha vinayasāgarajjhogāhanatadatthapaṭipajjanārahakattuvisesasandassanatthāya **''bhikkhūnaṃ bhikkhunīna''**nti puna vuttanti daṭṭhabbaṃ. Nāvā viya bhūto **nāvābhūto,** taṃ, nāvāṭṭhāniyaṃ mahānāvāsadisanti attho. **Manorama**nti mano ramati ettha, etenāti vā manoramo, taṃ, ajjhāyanavohārapasutānaṃ paṭipattipariyānānañca sādhūnaṃ manoramanti attho.

Ettāvatā pakaraṇaguṇasaṃkittanena sotujanaṃ samuttejetvā idāni sakkaccasavane niyojento **''tasmā vinayanūpāya''**ntiādimāha. Tattha **tasmā**ti yasmā yathāvuttaṃ anākulatādividhānagghaguṇālaṅkārapaṭimaṇḍitaṃ, tena hetunāti attho. **Vinayanūpāya**nti vividhākārena, visesanayato vā kāyavācānaṃ nayanaṃ damanaṃ akattabbato nivattetvā kattabbesu niyojanaṃ vinayanaṃ, upecca taṃ phalaṃ āyati uppajjatīti upāyo, hetu, vinayanassa upāyo vinayanūpāyo, taṃ, kāyajīvitānapekkhānaṃ sikkhākāmānaṃ pesalānaṃ bhikkhūnaṃ bhikkhunīnaṃ kāyavācānaṃ ananulomikavipphanditāpanayanasaṅkhātadamanassa kāraṇabhūtanti vuttaṃ hoti.

Ettāvatā attanā kattumicchite pakaraṇe paṇḍitānaṃ pavattihetubhūtānaṃ anākulatādiguṇānaṃ vibhāvanavasena ''anākula''ntiādivisesanāni vatvā idāni sakkaccasavanāvabodhe visayaṃ visesitabbaṃ dassetumāha **''vinayassavinicchaya''**nti. Ettha ca dutiyagāthāya ''vinayassavinicchaya''nti ''pavakkhāmī''ti kiriyāya kammadassanavasena vuttaṃ, taṃ idha ānetvā sambandhiyamānampi dūrasambandhaṃ hotīti tamanānetvā ''nibodhathā''ti imissā kiriyāya kammasandassanatthaṃ ''vinayassavinicchaya''nti vuttattā punaruttidosābhāvoti daṭṭhabbaṃ.

Avikkhittena cittenāti ettha vividhe ārammaṇe khittaṃ pesitaṃ vikkhittaṃ, uddhaccavicikicchādiparetaṃ asamāhitaṃ cittaṃ, na vikkhittaṃ avikkhittaṃ, tappaṭipakkhaṃ samāhitaṃ kusalacittaṃ, tena, etassa pakaraṇuttamassa savanādibyāpāraṃ vinā nānārammaṇesu pavattivasena vikkhepamanāpannena samāhitena cittenāti attho. ''Avikkhittena…pe… nibodhathā''ti vadantena ca ''avikkhittassāyaṃ dhammo, nāyaṃ dhammo vikkhittassā''ti vacanato vikkhittassa dhammesu dāyādābhāvato attano pakaraṇatthabhūtāya adhisīlasikkhāya sammāpaṭipajjanāpadeso kato hoti.

Vadato meti ettha ''gāravena cā''ti pāṭhaseso. Tatthāyamattho – bhāsamāne mayi gāravena, yathāvuttena kāraṇena cāti sāmibhummānamavisesatāya ''me''ti sāmivacanassa ''mayī''ti atthasambhavato ayamattho vutto. Pakaraṇassa anākulatādiguṇasamannāgatattā ca vattari mayi gāravena ca samāhitena cetasāti adhippāyo. **Nibodhathā**ti vākyatthapadatthaṃ sandhāyabhāsitatthabhāvatthādivasena nisesato bodhatha, sakkaccaṃ sutvā vinayavinicchayaṃ bujjhatha vijānāthāti attho, cintābhāvanāmayañāṇānaṃ mūlabhūtapakaraṇavisayaṃ sutamayañāṇaṃ nipphādethāti adhippāyo.

Ganthārambhakathāvaṇṇanā niṭṭhitā.

Bhikkhuvibhaṅgo

Pārājikakathā

Paṭhamapārājikakathāvaṇṇanā

6. Evaṃ pañcahi gāthāhi ratanattayapaṇāmādiṃ dassetvā idāni yathāpaṭiññātavinicchayaṃ dassetumāha **''tividhe''**tiādi. Tattha **''tividhe''**tiādinā paṭhamapārājikasikkhāpadavinicchayaṃ dasseti. **Tividhe**ti vaccapassāvamukhamaggānaṃ vasena tippakāre **magge**ti iminā sambandho. **Tilamattampī**ti tilabījamattampi aṅgajātanti sambandho. **Magge**ti vaccapassāvānaṃ nikkhamanadvāratāya, annapānapittasemhādīnaṃ pavesananikkhamanadvāratāya ca maggavohāragate sarīrappadese, allokāseti sambandho. ''Maggesu tilamattampi, tīsu sevanacetano''ti vattabbepi ''tividhe''ti pakāravācividhasaddopādānena sajātisaṅgahavasena tīhi rāsīhi saṅgahetvā pabhedavasena tiṃsavidho maggo dassito hoti.

Seyyathidaṃ? Pārājikavatthubhūtamukhādimaggānaṃ nissayabhūte satte dassetuṃ ''tisso itthiyo manussitthī amanussitthī tiracchānagatitthī''tiādinā (pārā. 56) nayena **pāḷiyaṃ** dassitamanussāmanussatiracchānagatitthīnaṃ paccekaṃ tiṇṇaṃ maggānaṃ vasena nava maggā, tatheva dassitānaṃ tiṇṇaṃ ubhatobyañjanakānaṃ vasena nava maggā, tiṇṇaṃ pana paṇḍakānaṃ mukhamaggavaccamaggānaṃ vasena paccekaṃ dve dve maggāti cha maggā, tathā tiṇṇaṃ pana purisānanti evaṃ tiṃsavidho hoti.

Sevanacetanoti sevane methunapayoge cetanā assāti viggaho, methunarāgūpasaṃhitāya cetanāya samannāgatoti attho. **Allokāse**ti tiṃsamaggānamaññatare magge pakativātena asamphuṭṭhe allapadese, iminā bāhiraṃ pārājikakkhettaṃ na hotīti dīpeti. Visesanassa visesāpekkhattā dutiyagāthāya ''sasikkho so''ti padadvayaṃ āharitvā ''sevanacetano sasikkho so bhikkhū''ti yojetabbaṃ.

Aṅge sarīre jātanti **aṅgajātaṃ,** purisanimittaṃ. Satipi avasesasarīrāvayavānaṃ tathābhāve ruḷhivasena tadeva tathā vuttaṃ. **Pavesento**ti dvayaṃdvayasamāpattisaṅkhātakāyikakiriyaṃ nipphādento. **Parājito**ti dullabhāya khaṇasampattiyā laddhabbato dullabhā lokiyalokuttaraguṇasampattisukhato parihāpetvā kilesasapattehi parājayamāpāditoti attho.

Ayamettha yojanā – sasikkho sevanacetano tividhe magge allokāse aṅgajātaṃ tilamattampi pavesento so bhikkhu parājito hotīti. Ettāvatā –

> ''Yo pana bhikkhu bhikkhūnaṃ sikkhāsājīvasamāpanno sikkhaṃ apaccakkhāya dubbalyaṃ anāvikatvā methunaṃ dhammaṃ paṭiseveyya, antamaso tiracchānagatāyapi, pārājiko hoti asaṃvāso''ti (pārā. 44) –

Bhagavatā paññattasikkhāpadaṃ saṅgahitanti daṭṭhabbaṃ.

7. Evaṃ imissā gāthāya attūpakkamamūlakaṃ pārājikaṃ dassetvā idāni ''bhikkhupaccatthikā manussitthiṃ bhikkhussa santike ānetvā vaccamaggena (pārā. 58) aṅgajāte abhinisīdentī''tiādinayappavattaṃ paropakkamamūlakaṃ pārājikañca dassetumāha **''pavesana''**ntiādi. Tattha **pavesana**nti bhikkhupaccatthikehi suttapamattādimanussitthiādīnamaññataraṃ ānetvā yathāvuttamaggānamaññataraṃ maggaṃ yathā pavisati, tathā bhikkhuno aṅgajāte abhinisīdāpane sambhavantaṃ maggappavesanamāha. Pavesanaṃ sādiyanto sasikkho soti yojanā. Ettha ''pavesanaṃ sādiyati adhivāseti, tasmiṃ khaṇe sevanacittaṃ upaṭṭhāpetī''ti (pārā. aṭṭha. 1.58) **aṭṭhakathā**vacanato aggato yāva mūlaṃ pavesentesu assādacittaṃ upaṭṭhāpento taṅkhaṇeyeva sāsanato cutoti attho. **Paviṭṭha**ntiādīsu padesupi evameva yojanā.

Paviṭṭhanti paviṭṭhakkhaṇo. ''Paviṭṭha''ntiādinā tāya tāya kiriyāya upalakkhito khaṇo gahetabbo. Tenevettha accantasaṃyoge upayogavacanaṃ kataṃ. **Ṭhita**nti ettha ''sukkavissaṭṭhisamaye''ti aṭṭhakathāvacanassa sabbathā byāpārarahitaṃ kālaṃ sandhāya vuttattā sukkavissaṭṭhisamayopi gahetabbo. Teneva **gaṇṭhipade** vuttanayena paviṭṭhassa ca yāva uddharaṇārambho, tāva sambhavanto ṭhitakālopi gahetabbo. **Uddharaṇa**nti nīharaṇakālo.

Vāti vikappe, **apī**ti samuccaye, so **vā**-saddena vikappitānaṃ pakkhānaṃ tulyabalataṃ joteti. Iti imehi dvīhipi ''so ce pavesanaṃ sādiyati, paviṭṭhaṃ sādiyatī''tiādinā (pārā. 58) **pāḷiyaṃ** āgatanayena labbhamānaṃ pavesanādiekakkhaṇampi sādiyanapaccayā āpajjamānaṃ pārājikaṃ dasseti. **Sasikkho**ti sikkhāya saha vattatīti sasikkho, apaccakkhātasikkhoti attho. **Sādiyanto**ti sevanacittaṃ upaṭṭhāpento. **So** bhikkhu. **Ṭhapetvā kiriya**nti attūpakkamanaṃ vinā. **Cuto**ti ''bhikkhupaccatthikehi katamidaṃ, na mayā''ti lesena na muccati, sādiyanacitte sati sāsanato cutoyeva hotīti adhippāyo.

Ettha ca **sasikkho**ti idaṃ ‘‘sikkhaṃ apaccakkhāya dubbalyaṃ anāvikatvā’’ti (pārā. 44) sikkhāpadapāṭhassa atthadassanavasena niddiṭṭhaṃ. Tassa **padabhājane** (pārā. 45), **tadaṭṭhakathāya** ca vibhattaṃ sikkhāpaccakkhānaṃ saṅkhepato evaṃ veditabbaṃ – cittakhettakālapayogapuggalavijānanavasena sikkhāpaccakkhānaṃ hoti, na tadabhāvena. Upasampannabhāvato cavitukāmatācitteneva hi sikkhāpaccakkhānaṃ hoti, na davā vā ravā vā vadantassa. Evaṃ cittavasena sikkhāpaccakkhānaṃ hoti, na tadabhāvena.

Tathā ‘‘buddhaṃ paccakkhāmi, dhammaṃ paccakkhāmi, saṅghaṃ paccakkhāmi, sikkhaṃ, vinayaṃ, pātimokkhaṃ, uddesaṃ, upajjhāyaṃ, ācariyaṃ, saddhivihārikaṃ, antevāsikaṃ, samānupajjhāyakaṃ, samānācariyakaṃ, sabrahmacāriṃ paccakkhāmī’’ti evaṃ vuttānaṃ buddhādīnaṃ catuddasannaṃ, ‘‘gihīti maṃ dhārehi, upāsako, ārāmiko, sāmaṇero, titthiyo, titthiyasāvako, assamaṇo, asakyaputtiyoti maṃ dhārehī’’ti evaṃ vuttānaṃ gihiādīnaṃ aṭṭhannañcāti imesaṃ bāvīsatiyā khettapadānaṃ yassa kassaci savevacanassa vasena tesu yaṃ kiñci vattukāmassa yaṃ kiñci vadato sikkhāpaccakkhānaṃ hoti, na rukkhādīnaṃ aññatarassa nāmaṃ gahetvā sikkhaṃ paccakkhantassa. Evaṃ khettavasena sikkhāpaccakkhānaṃ hoti, na tadabhāvena.

Tattha yadetaṃ ‘‘paccakkhāmī’’ti ca ‘‘maṃ dhārehī’’ti cāti vuttaṃ vattamānakālavacanaṃ, yāni ca ‘‘alaṃ me buddhena, kiṃ nu me buddhena, na mamattho buddhena, sumuttāhaṃ buddhenā’’tiādinā nayena ākhyātavasena kālaṃ anāmasitvā purimehi cuddasahi padehi saddhiṃ yojetvā vuttāni ‘‘alaṃ me’’tiādīni cattāri padāni, tesaṃyeva savevacanānaṃ vasena paccakkhānaṃ hoti, na ‘‘paccakkhāsi’’nti vā ‘‘paccakkhissa’’nti vā ‘‘maṃ dhāresī’’ti vā ‘‘maṃ dhāressatī’’ti vā ‘‘yaṃ nūnāhaṃ paccakkheyya’’nti vātiādīni atītānāgataparikappavacanāni bhaṇantassa. Evaṃ vattamānakālavasena ceva anāmaṭṭhakālavasena ca paccakkhānaṃ hoti, na tadabhāvena.

Payogo pana duvidho kāyiko ca vācasiko ca. Tattha ‘‘buddhaṃ paccakkhāmī’’tiādinā nayena yāya kāyaci bhāsāya vacībhedaṃ katvā vācasikapayogeneva paccakkhānaṃ hoti, na akkharalikhanaṃ vā hatthamuddādidassanaṃ vā kāyapayogaṃ karontassa. Evaṃ vācasikapayogeneva paccakkhānaṃ hoti, na tadabhāvena.

Puggalo pana duvidho yo ca paccakkhāti, yassa ca paccakkhāti. Tattha yo paccakkhāti, so sace ummattakakhittacittavedanaṭṭānaṃ aññataro na hoti. Yassa pana paccakkhāti, so sace manussajātiko hoti, na ca ummattakādīnaṃ aññataro, sammukhībhūto ca sikkhāpaccakkhānaṃ hoti. Na hi asammukhībhūtassa dūtena vā paṇṇena vā ārocanaṃ ruhati. Evaṃ yathāvuttassa puggalassa vasena paccakkhānaṃ hoti, na tadabhāvena.

Vijānanampi niyamitāniyamitavasena duvidhaṃ. Tattha yassa, yesaṃ vā niyametvā ‘‘imassa, imesaṃ vā ārocemī’’ti vadati. Sace te yathā pakatiyā loke manussā vacanaṃ sutvā āvajjanasamaye jānanti, evaṃ tassa vacanānantarameva tassa ‘‘ayaṃ ukkaṇṭhito’’ti vā ‘‘gihibhāvaṃ patthayatī’’ti vā yena kenaci ākārena sikkhāpaccakkhānabhāvaṃ jānanti, paccakkhātāva hoti sikkhā. Atha aparabhāge ‘‘kiṃ iminā vutta’’nti cintetvā jānanti, aññe vā jānanti, apaccakkhātāva hoti sikkhā. Aniyametvā ārocentassa pana sace vuttanayena yo koci manussajātiko vacanatthaṃ jānāti, paccakkhātāva hoti sikkhā. Evaṃ vijānanavasena paccakkhānaṃ hoti, na tadabhāvena. Yo pana antamaso davāyapi paccakkhāti, tena apaccakkhātāva hoti sikkhā.

Iti imesaṃ vuttappakārānaṃ cittādīnaṃ vasena apaccakkhātasikkho ‘‘sasikkho’’ti vutto.

8-10. ‘‘Idāni santhatena santhatassa ghaṭṭane upādinnakaghaṭṭanābhāvato doso natthī’’ti pāpabhikkhūnaṃ lesakappanaṃ paṭikkhipituṃ ‘‘bhikkhupaccatthikā manussitthiṃ bhikkhussa santike ānetvā vaccamaggena, passāvamaggena, mukhena aṅgajātaṃ abhinisīdenti santhatāya asanthatassā’’tiādinā (pārā. 61) nayena **pāḷiyaṃ** vuttasanthatavārānamatthaṃ saṅgaṇhanto āha **‘‘santhatenā’’**tiādi. Tattha **santhatenā**ti cammacoḷatipupaṭṭādīhi paṭicchāditena. **‘‘Pavesento’’**ti iminā santhatavārassa paropakkamaṃ nissāya dassanamupalakkhaṇanti attūpakkamepi yojetabbataṃ dasseti, tassa vakkhamānena ‘‘parājito’’ti iminā sambandho. **‘‘Tathevā’’**ti iminā pavesentotiādippakāraṃ parāmasati.

Evaṃ pavesento kadā parājito hotīti āha **‘‘upādinnenā’’**tiādi. Ettha **upādinnenā**ti taṇhādiṭṭhīhi upetena kammunā attano phalabhāveneva ādinnaṃ gahitanti upādinnaṃ, etena attano aṅgajātassa, vatthupuggalānaṃ maggassa ca ghaṭṭanaṭṭhānagataṃ kāyappasādaṃ dasseti. Imināva aṅgajātagataṃ anaṭṭhakāyappasādaṃ cammakhilaṃ, piḷakādi ca gahetabbaṃ. ‘‘Upādinnakaṃ nāma kāyindriya’’nti **gaṇṭhipade** vuttaṃ. Tabbipariyāyena ‘‘anupādinnaka’’nti tappaṭicchādakaṃ coḷādi vuttaṃ. Upādinnena upādinne, anupādinne vā pārājikakkhette ghaṭṭite, anupādinnakena vā upādinne anupādinne vā pārājikakkhette ghaṭṭiteti yojanā. Ettha ca karaṇavacanantāni padāni ‘‘aṅgajātenā’’ti imassa visesanāni.

Ettāvatā santhatacatukkavasena attūpakkame sati pārājikakkhette pārājikaṃ dassetvā idāni parūpakkamepi dassetumāha **‘‘sace’’**tiādi. **Etthā**ti etesu catūsu vikappesu. **Pārājikakkhette paviṭṭhe tū**ti ettha **tu**-saddena pavesanaṭṭhituddhārakkhaṇattayaṃ samuccinoti. Yaṃtaṃ-saddānaṃ niccasambandhattā hi ‘‘so’’ti taṃ-saddopādāne ‘‘yo’’ti yaṃ-saddopi ajjhāharitabbo, sāmatthiyena sampiṇḍanattho apisaddo ca. Ayamettha atthayojanā – bhikkhupaccatthikehi ānetvā bhikkhuno aṅgajāte abhinisīdāpitamanussitthiādīnaṃ tīsu maggesu aññataramaggasaṅkhātaṃ pārājikakkhettaṃ paviṭṭhe vā **tu**-saddena sampiṇḍitapavesanaṭṭhituddhārānamaññatarakkhaṇe vā sace yo **sādiyati,** sappamukhādippavesanakāle viya anuttasitvā kāmarāgapipāsābhibhūto yadi sādiyati, sopi bhikkhu parājito hotīti yojanā. **‘‘Sace sādiyatī’’**ti iminā sāsaṅkavacanena na sādiyati, anāpattīti sūcitaṃ hoti.

‘‘Pārājikakkhette’’ti iminā byavacchinne aññasmiṃ ṭhāne vītikkamantassa imasmiṃyeva vikappe sambhavantiyo itarāpattiyo dassetumāha **‘‘khette’’**tiādi. ‘‘Etthā’’ti ānetvā sambandhanīyaṃ. **‘‘Khette’’**ti sāmaññaniddesepi heṭṭhā ‘‘pārājikakkhette’’ti visesitattā, uparithullaccayādīnañca vidhīyamānattā aññathānupapattilakkhaṇāya sāmatthiyā thullaccayadukkaṭānaṃ khetteti ayamattho labbhati. ‘‘Kaṇṇacchiddakkhināsāsū’’tiādinā nayena vakkhamānesu jīvamānakasarīragatathullaccayadukkaṭakkhettesūti vuttaṃ hoti.

Imesu dvīsu khettesu ‘‘santhatādinā santhatādiṃ pavesentassa upādinnādīhi upādinnādīnaṃ ghaṭṭane adhivāsentassa anāpattī’’ti vattumasakkuṇeyyatāya pārājikakkhette vuttasabbavikappe ettha yojentehi evaṃ yojetabbaṃ – thullaccayakkhette santhate vā asanthate vā santhatena vā asanthatena vā aṅgajātena sevantassa upādinne vā anupādinne vā upādinnena, tathā anupādinnena vā ghaṭṭite thullaccayaṃ tassa viniddiseti. Evaṃ dukkaṭakkhette santhate vā…pe… ghaṭṭite dukkaṭañca tassa viniddiseti yojetabbaṃ.

Iha sabbattha tīsupi khettesu **upādinna**-saddena anaṭṭhakāyappasādaṃ aṅgajātañca tatthajātacammakhilapiḷakā ca gayhanti, dukkaṭakkhette pana aṅguliādiitarāvayavāpi. Tīsupi khettesu **anupādinna**-saddena aṅgajātādipaṭicchāditavatthādayo ca gayhanti, dukkaṭakkhette pana nimitte naṭṭhakāyappasādacammakhilapiḷakaromādīni. Imāni ca anupādinnāni. Aṅgajātetaropādinnāvayave ca tīsupi khettesu pavesentassa dukkaṭameva.

11. Ettāvatā jīvamānasarīre santhatāsanthatavasena paccekaṃ tividhesupi pārājikathullaccayadukkaṭakkhettesu santhatāsanthatavaseneva duvidhena nimittena sevantassa paropakkame sati sādiyantassa labbhamānapārājikathullaccayadukkaṭāpattiyo yathāsambhavaṃ dassetvā idāni ‘‘matasarīre pana tathā tathā sevantānaṃ doso natthī’’ti pāpabhikkhūnaṃ lesokāsapaṭibāhanatthaṃ **pāḷiyaṃ** dassitesu yathāvuttesu tīsu khettesu labbhamānā tisso āpattiyo dassetumāha **‘‘mate’’**tiādi.

Tattha **‘‘mate’’**ti etassa ‘‘manussitthiādīnaṃ sarīre’’ti ajjhāharitvā atthayojanā kātabbā. Iminā **‘‘akkhāyite’’**tiādinā dassitānaṃ nimittānaṃ nissayaṃ dassitaṃ hoti. ‘‘Nimittamattaṃ sesetvā’’tiādinā nayena vakkhamānagāthāyaṃ viya sakalasarīre khāditepi nimittassa vijjamānāvijjamānabhāvoyeva āpattiyābhāvābhāvassa pamāṇanti ‘‘akkhāyite’’ti etena ‘‘mate’’ti etaṃ avisesetvā ‘‘nimitte’’ti ajjhāharitvā taṃ tena visesitabbaṃ. Atha vā ‘‘nimittamatta’’ntiādinā vakkhamānagāthāya ‘‘nimitte’’ti padaṃ ānetvā yojetabbaṃ.

Akkhāyiteti sabbathā akkhāyite pārājikavatthubhūte nimitte. **Yebhuyyakkhāyitepi cā**ti kiñci kiñci khāditvā bahukāvasiṭṭhe nimitte. ‘‘Yassa catūsu bhāgesu tibhāgamattaṃ khāditaṃ, taṃ nimittaṃ yebhuyyakkhāyitaṃ nāmā’’ti vadanti. **Methuna**nti rāgapariyuṭṭhānena sadisabhāvāpattiyā mithunānaṃ idaṃ methunaṃ, matitthiādīnaṃ rāgapariyuṭṭhānena sadisattābhāvepi tattha vītikkamo ruḷhiyā ‘‘methuna’’nti vuccati.

Pārājikotiparājito, parājayamāpannoti attho. Ayañhi pārājika-saddo sikkhāpadāpattipuggalesu vattati. Tattha ‘‘aṭṭhānametaṃ ānanda anavakāso, yaṃ tathāgato vajjīnaṃ vā vajjiputtakānaṃ vā kāraṇā sāvakānaṃ pārājikaṃ sikkhāpadaṃ paññattaṃ samūhaneyyā’’ti (pārā. 43) evaṃ sikkhāpade vattamāno veditabbo. ‘‘Āpatti tvaṃ bhikkhu āpanno pārājika’’nti (pārā. 67) āpattiyā. ‘‘Na mayaṃ pārājikā, yo avahaṭo, so pārājiko’’ti (pārā. 155) evaṃ puggale. ‘‘Pārājikena dhammena anuddhaṃseyyā’’tiādīsu (pārā. 384) pana dhamme vattatīti vadanti. Yasmā pana tattha dhammoti katthaci āpatti, katthaci sikkhāpadameva adhippetaṃ, tasmā so visuṃ na vattabbo.

Tattha sikkhāpadaṃ yo taṃ atikkamati taṃ parājeti, tasmā ‘‘pārājika’’nti vuccati. Āpatti pana yo naṃ ajjhāpajjati taṃ parājeti, tasmā ‘‘pārājikā’’ti vuccati. Puggalo yasmā parājito parājayamāpanno, tasmā ‘‘pārājiko’’ti vuccati. Sikkhāpadāpattīsu pārājika-saddo parājetīti ‘‘pārājiko’’ti kattusādhano, puggale pana parājīyatīti kammasādhanoti veditabbo. **‘‘Naro’’**ti iminā pubbe vuttabhikkhuyeva adhippeto. Sāmaññajotanā visese avatiṭṭhatīti.

12. **Yebhuyyakkhāyite**ti catūsu koṭṭhāsesu ekakoṭṭhāsāvasesaṃ katvā khādite. **Upaḍḍhakkhāyite**ti samabhāgāvasesaṃ khādite. Thūlo accayo **thullaccayo,** soyeva āpajjīyatīti **āpattīti thullaccayāpatti**. Pācittiyādayo sandhāyettha thullaccayavohāro, na pārājikasaṅghādiseseti daṭṭhabbaṃ. **Sese**ti avasese upakacchakādīsu. Vuttañhi **aṭṭhakathāyaṃ** ‘‘avasesasarīre upakacchakādīsu dukkaṭa’’nti (pārā. aṭṭha. 1.59-60). Duṭṭhu katanti **dukkaṭaṃ, dukkaṭa**-saddo niyatanapuṃsakattā itthiliṅgassāpi **āpatti**-saddassa saliṅgena visesanaṃ hoti.

13. **Nimittamattaṃ sesetvā khāyitepī**ti ettha tiṇṇamaññataraṃ nimittaṃ sesetvā sakalasarīre khāditepi. **Pi**-saddo byatireke, pageva itareti dīpeti. Tasmiṃ **nimitte** akkhāyite vā yebhuyyakkhāyite vāti dvidhā vuttesu tīsu nimittesu aññatarasmiṃ nimitte methunaṃ sevatopi **parājayo** pārājikāpatti hotīti adhippāyo. **Sevatopī**ti ettha **pi**-saddo apekkhāyaṃ. Tasmā na kevalaṃ heṭṭhā vuttānamevāti apekkhati. Santhatādayo vikappā yathāvuttanayena etthāpi yojetabbā.

14. ‘‘Uddhumātādisampatte’’ti ettha ‘‘yadā pana sarīraṃ uddhumātakaṃ hoti kuthitaṃ nīlamakkhikāsamākiṇṇaṃ kimikulasamākulaṃ navahi vaṇamukhehi paggharitapubbakuṇapabhāvena upagantumpi asakkuṇeyyaṃ, tadā pārājikavatthuñca thullaccayavatthuñca jahati, tādise sarīre yattha katthaci upakkamato dukkaṭamevā’’ti (pārā. aṭṭha. 1.59-60) **aṭṭhakathā**vacanato **sabbatthāpi cā**ti akkhāyitādisabbavikappopagatāni pārājikathullaccayadukkaṭakkhettāni gahitānīti daṭṭhabbaṃ. Tatthāpi vītikkamo anāpatti na hotīti dassetumāha **‘‘dukkaṭa’’**nti. **‘‘Khāyitakkhāyita’’**ntiādīsu khāyitakkhāyitañca nāmetaṃ sabbaṃ matasarīrakeyeva veditabbaṃ, na jīvamāneti yojetabbaṃ.

15. Jīvamāne kathanti āha **‘‘chinditvā panā’’**tiādi. Tattha **vaṇasaṅkhepato**ti vaṇasaṅgahato. **Tasmi**nti yattha ṭhitaṃ nimittaṃ uppāṭitaṃ, tasmiṃ padese. Ettha dutiyo **pana**-saddo idha adassitaṃ aṭṭhakathāyaṃ āgatanayena viññāyamānaṃ atthavisesaṃ joteti. **Aṭṭhakathāya**hi ‘‘yadipi nimittaṃ sabbaso khāyitaṃ, chavicammampi natthi, nimittasaṇṭhānaṃ paññāyati, pavesanaṃ jāyati, pārājikamevā’’ti evaṃ ajīvamāne vuttavinicchayānusārena jīvamānepi chavicammamattaṃ ce sabbaso uppāṭitaṃ, nimittasaṇṭhānaṃ paññāyati, pavesanakkhamaṃ hoti, tattha sevantassa pārājikamevāti viññāyamānamatthaṃ joteṭīti vuttaṃ hoti.

16. Tato nimittatoti sambandho. **Patitāyā**ti patitāyaṃ, ayameva vā pāṭho. **Nimittato**ti nimittappadesato patitāyaṃ maṃsapesiyanti sambandho. Chinditvā vā tacchetvā vā patitāyaṃ tassaṃ nimittamaṃsapesiyanti attho. Methunarāgena upakkamantassa dukkaṭaṃ viniddiseti yojanā.

17. **‘‘Nakhapiṭṭhippamāṇepī’’**tiādigāthāya ‘‘chinditvā’’tiādikā aṭṭhakathā ānetvā sambandhitabbā. **Satī**ti ettha ‘‘avasiṭṭhe’’ti pāṭhaseso. **Jīvamāne**ti ettha ‘‘sarīre’’ti pāṭhaseso. Jīvamānasarīre pana chinditvā tacchetvā nimitte uppāṭite nakhapiṭṭhippamāṇepi maṃse, nhārumhi vā avasiṭṭhe sati methunaṃ paṭisevanto parājitoti yojanā.

18. ‘‘Kaṇṇacchiddakhī’’ti gāthāya ‘‘jīvamāne’’ti ānetvā sambandhitabbaṃ, ‘‘sarīre’’ti pāṭhaseso. ‘‘Assagomahisādīna’’ntiādinā assādīnaṃ vakkhamānattā pārisesato ‘‘manussāna’’nti labbhati. Manussānaṃ jīvamānasarīre kaṇṇa…pe… vaṇesu vāti yojanā. **Vatthikose**ti muttapathabbhantare. **Vaṇesu vā**ti satthakādīhi katavaṇesu. **Aṅgajāta**nti tilamattampi aṅgajātekadesaṃ. **Rāgā**ti methunarāgena.

19. **Avasesasarīrasmi**nti kaṇṇacchiddādiyathāvuttasarīrāvayavavajjitasarīrappadese. Tenāha **‘‘upakacchūrukādisū’’**ti **upakacchaṃ** nāma bāhumūlantaraṃ. **Ūrukādisū**ti ūruvemajjhādīsu. **Ādi**-saddena vuttāvasesaṃ sarīrappadesaṃ saṅgaṇhāti. ‘‘Aṅgajāta’’nti ānetvā sambandhitabbaṃ. ‘‘Pavesetvā’’ti sāmatthiyā labbhati, aṅgajātaṃ tilabījamattaṃ pavesetvāti vuttaṃ hoti. **Vasā methunarāgassa sevamānassā**ti methunarāgena vītikkamantassāti attho. ‘‘Santhatenā’’tiādinā vuttappakāro etthāpi yojetabbo.

20. **Assagomahisādīna**nti **ādi**-saddena gokaṇṇagavajādayo saṅgahitā. Assādayo pākaṭāyeva. ‘‘Matāna’’nti vakkhamānattā ‘‘jīvamānāna’’nti sāmatthiyā labbhati. **Seva**nti ‘‘vasā methunarāgassā’’ti anuvattamānattā methunarāgavasena tilabījamattampi aṅgajātappadesaṃ pavesento thullaccayaṃ phuseti yojanā. Ettha ca ‘‘oṭṭhagadrabhadantīnaṃ, assagomahisādina’’nti pāṭhena bhavitabbaṃ. Evañhi sati aṭṭhakathāvasāne niddiṭṭhena pakāratthavācinā **ādi**-saddena thullaccayavītikkamārahanāsāvatthikosavanto avuttā sabbepi sattā gayhanti. ‘‘Assagomahisādīna’’nti paṭhamapādāvasāne niddiṭṭhena **ādi**-saddena oṭṭhagadrabhadantīnampi saṅgaho hotīti tesaṃ punavacanaṃ niratthakaṃ siyāti.

21. Tathā sevamānassa dukkaṭanti sambandho. **Sabbatiracchāna**nti tiriyaṃ añcanti vaḍḍhantīti tiracchā, sabbe ca te tiracchācāti sabbatiracchā, tesaṃ sabbatiracchānaṃ. **‘‘Tathā’’**ti iminā ‘‘vasā methunarāgassā’’tiādīnaṃ parāmaṭṭhattā sabbatiracchānānaṃ akkhiādīsu tilabījamattampi aṅgajātappadesaṃ methunarāgena pavesentassa dukkaṭanti vuttaṃ hoti. Etthāpi santhatādivikappe niddosabhāvo na sakkā vattunti tampi yojetabbaṃ.

22. Evaṃ tiracchānānaṃ jīvamānakasarīre labbhamānā āpattiyo dassetvā tesaṃyeva matasarīrepi sambhavanakaāpattiyo dassetumāha **‘‘tesa’’**ntiādi. **‘‘Tesa’’**nti iminā manussatiracchānagatānaṃ gahaṇanti vadanti. Manussānaṃ matāmatasarīre pārājikathullaccayadukkaṭakkhettesu tissannaṃ āpattīnaṃ dassitattā, puna gahaṇe payojanābhāvā te vajjetvā anuvattamānasabbatiracchānanti iminā yojetabbaṃ, tesaṃ sabbatiracchānagatānanti attho. **Allasarīresū**ti uddhumātakādibhāvamasampattesu allamatasarīresu **tividhe khettasmiṃ** asanthate, santhate vā sati methunarāgassa vasā sevato tividhāpi āpatti siyāti anuvattamānapadehi saha yojanā.

Tividhe khettasminti matamanussasarīre vuttanayena akkhāyitayebhuyyakkhāyitabhede maggattayasaṅkhāte pārājikakkhette ca yebhuyyakkhāyitaupaḍḍhakkhāyitabhede tasmiṃyeva maggattayasaṅkhāte ca, akkhāyitayebhuyyakkhāyitabhede kaṇṇacchiddakkhināsāvatthikosavaṇasaṅkhāte ca thullaccayakkhette upaḍḍhakkhāyitayebhuyyakkhāyitabhede tasmiṃyeva kaṇṇacchiddakkhināsāvatthikosavaṇasaṅkhāte ca, akkhāyitayebhuyyakkhāyitaupaḍḍhakkhāyita yebhuyyakkhāyitabhede avasesasarīrasaṅkhāte dukkaṭakkhette cāti tividhepi khette. **Satī**ti vijjamāne. Santhate vā asanthate vā methunarāgassa vasā sevato yathārahaṃ pārājikathullaccayadukkaṭasaṅkhātā tividhā āpatti bhaveyyāti attho.

Etesameva ca uddhumātādibhāvaṃ sampatte sarīre santhatādivuttavikappayuttesu tīsu maggesu yattha katthaci methunarāgena sevato āpajjitabbadukkaṭañca uddhumātādisampatte sabbatthāpi ca dukkaṭanti manussasarīre vuttanayena viññātuṃ sakkāti imasmiṃ tiracchānagatasarīre visesamattaṃ dassetuṃ ‘‘tesaṃ allasarīresū’’tiādīnaṃ vuttattā dukkaṭaṃ pubbe vuttanayena veditabbaṃ. Yathāha **aṭṭhakathāyaṃ** ‘‘kuthitakuṇape pana pubbe vuttanayeneva sabbattha dukkaṭa’’nti.

23. Bahi chupantassāti yojanā. **Nimittaṃ** muttakaraṇaṃ. **‘‘Itthiyā’’**ti sāmaññena vuttepi catutthagāthāya ‘‘tiracchānagatitthiyā’’ti vakkhamānattā pārisesato iminā manussāmanussitthīnameva gahaṇaṃ, iminā amanussitthiyāpi gahaṇassa. Imissānantaragāthāya ito ‘‘itthiyā’’ti anuvattite tatrāpi amanussitthiyāpi gahaṇaṃ siyāti tampi vajjetvā kāyasaṃsaggasaṅghādisesassa vatthubhūtaṃ manussitthimeva dassetuṃ tattha vuttaṃ ‘‘itthiyā’’tiadhikavacanameva ñāpakanti veditabbaṃ.

Mahāaṭṭhakathāyaṃ (pārā. aṭṭha. 1.59-60) ‘‘itthinimittaṃ methunarāgena mukhena chupati, thullaccaya’’nti sāmaññena vuttattā ca **dhammakkhandhake** ‘‘na ca bhikkhave rattacittena aṅgajātaṃ chupitabbaṃ, yo chupeyya, āpatti thullaccayassā’’ti (mahāva. 252) sāmaññavacanato ca uddhumātādibhāvamasampattāya allamatamanussitthiyā ca akkhāyite vā yebhuyyakkhāyite vā nimitte sati pārājikavatthubhāvato tatthāpi bahi chupantassa thullaccayanti ayamatthopi matāmatavisesaṃ akatvā ‘‘itthiyā’’ti imināva sāmaññavacanena gahetabbo.

24. **Nimittenā**ti attano aṅgajātena. **Mukhenā**ti pakatimukhena. **Nimittaṃ itthiyā**ti jīvamānakamanussitthiyā aṅgajātaṃ. Yasmā pana kāyasaṃsaggasikkhāpadavinītavatthūsu **matitthivatthumhi** matitthiyā sarīre kāyasaṃsaggarāgena yo chupati, tassa ‘‘anāpatti bhikkhu saṅghādisesassa, āpatti thullaccayassā’’ti (pārā. 281) vuttattā matamanussitthī na gahetabbā. Tatheva **yakkhivatthumhi** kāyasaṃsaggarāgena yakkhiniyā sarīraṃ yena phuṭṭhaṃ, tassa ‘‘anāpatti bhikkhu saṅghādisesassa, āpatti thullaccayassā’’ti vuttattā, idheva upari dutiyasaṅghādisese ‘‘paṇḍake yakkhipetīsu, tassa thullaccayaṃ siyā’’ti (vi. vi. 341) vakkhamānattā ca amanussitthīpi na gahetabbā. Tena vuttaṃ ‘‘jīvamānakamanussitthiyā aṅgajāta’’nti. Anto pavesetukāmatāya sati kāyasaṃsaggarāgāsambhavato ‘‘kāyasaṃsaggarāgenā’’ti iminā ca bahi chupitukāmatā viññāyatīti ‘‘bahī’’ti anuvattanaṃ vināpi tadattho labbhati. **Garuka**nti saṅghādiseso.

25. Tatheva bahi chupantassāti yojanā, anto appavesetvā bahiyeva chupantassāti vuttaṃ hoti. **Ubhayarāgenā**ti kāyasaṃsaggarāgena, methunarāgena vā. **Purisassāpī**ti jīvamānakapurisassapi. **Pi**-saddo na kevalaṃ vuttanayena itthiyā nimittaṃ phusantasseva āpatti, atha kho purisassāpīti dīpeti. **‘‘Nimitta’’**nti muttakaraṇameva vuccati. ‘‘Jīvamānakapurisassā’’ti ayaṃ viseso kuto labbhatīti ce? ‘‘Kāyasaṃsaggarāgena vā methunarāgena vā jīvamānakapurisassa vatthikosaṃ appavesento nimittena nimittaṃ

chupati, dukkaṭa''nti ito **aṭṭhakathā**vacanato (pārā. aṭṭha. 1.59-60) labbhati.

26. Aciravatitarantānaṃ gunnaṃ piṭṭhiṃ abhiruhantā chabbaggiyā bhikkhū methunarāgena aṅgajātena aṅgajātaṃ chupiṃsūti imasmiṃ vatthumhi ''na ca bhikkhave rattacittena aṅgajātaṃ chupitabbaṃ, yo chupeyya, āpatti thullaccayassā''ti (mahāva. 252) āgatanayaṃ dassetumāha **''nimittenā''**tiādi. Etthāpi ''tathā''ti imassānuvattanato ''bahī''ti labbhati. Attano **nimittena** tiracchānagatitthiyā nimittaṃ methunarāgato bahi chupantassa thullaccayaṃ hotīti yojanā.

27. ''Methunarāgato''ti iminā byavacchinnamatthaṃ dassetumāha **''kāyasaṃsaggarāgenā''**tiādi. Etthāpi **''kāyasaṃsaggarāgenā''**tivacanasāmatthiyā bahi chupanaṃ veditabbaṃ. **Nimittassā**ti passāvamaggassa. **Chupane**ti phusane.

28. **Tamāvaṭṭakate**ti ettha ''taṃ āvaṭṭakate''ti padacchedo. **Āvaṭṭakate**ti vivaṭe. ''Mukhe''ti sambandhisaddattā, aññassa sambandhino ca aniddiṭṭhattā sutānulomikānaṃ sutasambandhasseva balavattā ca purimānantaragāthāya ''tiracchānagatitthiyā mukhe''ti kiñcāpi sutasseva sambandho viññāyati, tathāpi imāya gāthāya **vinītavatthumhi** (pārā. 73) **''aññataro bhikkhu sivathikaṃ gantvā chinnasīsaṃ passitvā vaṭṭakate mukhe acchupantaṃ aṅgajātaṃ pavesesī''**ti dassitachinnasīsavatthussa saṅgahitattā manussamukhameva gahetabbaṃ siyā. Tiracchānagatānaṃ, pana amanussānañca mukhe tathā paveso niddosoti vattumasakkuṇeyyattā tatthāpi idameva upalakkhaṇanti pārājikappahonakānaṃ sabbesaṃ mukheti daṭṭhabbaṃ. Taṃ aṅgajātaṃ. Tattha āvaṭṭakate pārājikappahonakānaṃ **mukhe ākāsagataṃ katvā** katthaci aphusāpetvā **nīharantassa** ukkhipantassa dukkaṭanti yojanā. Atha vā tiracchānānaṃ āvaṭṭakate mukheti yojetvā tadaññasaṅgaho upalakkhaṇavasena kātabbo.

29. **Tathā**ti ''ākāsagataṃ katvā''ti yathāvuttappakāraṃ parāmasati. **Catūhi passehī**ti sahatthe karaṇavacanaṃ. **''Passehī''**ti sambandhisaddattā ''nimittassā''ti sāmatthiyā labbhati. **''Itthiyā''**ti sāmaññasaddattā ''sabbassā''ti pāṭhaseso. Jātivācakattā ekavacanaṃ. **''Catūhi passehi, heṭṭhimattala''**nti ca imesaṃ sambandhipadassa aniddesepi methunapārājikādhikārattā ca santhatacatukkassa aṭṭhakathāvasāne imāya gāthāya saṅgahitassa imassa vinicchayassa pariyosāne ''yathā ca itthinimitte vuttaṃ, evaṃ sabbattha lakkhaṇaṃ veditabba''nti (pārā. aṭṭha. 1.61-62) nimittavinicchayassātidesassa katattā ca sāmatthiyena ''nimittassā''ti labbhati. Idameva **''pavesetvā''**ti etassa ādhāravasena gahetabbaṃ. ''Aṅgajāta''nti anuvattati.

Evaṃ vākyaṃ pūretvā ''yathā āvaṭṭakate mukhe aṅgajātaṃ pavesetvā tamākāsagataṃ katvā nīharantassa dukkaṭaṃ, tathā sabbassā **itthiyā** nimitte passāvamaggasaṅkhāte aṅgajātaṃ pavesetvā tassa catūhi passehi saha **heṭṭhimattalaṃ** cattāro passe, heṭṭhimattalañca acchupantaṃ ākāsagataṃ katvā nīharantassa dukkaṭa''nti yojetvā attho vattabbo.

30. **Uppāṭitoṭṭhamaṃsesū**ti uppāṭitaṃ oṭṭhamaṃsaṃ yesanti viggaho. **Tesu** dantesu. **Bahinikkhantakesu vā**ti pakatiyā oṭṭhamaṃsato bahi nikkhamitvā ṭhitesu vā dantesu. **Vāyamantassā**ti aṅgajātena chupantassa.

31. **Aṭṭhisaṅghaṭṭanaṃ katvā**ti nimittamaṃsasannissayāni aṭṭhīni saṅghaṭṭetvā. **Magge**ti aṭṭhisaṅghātamaye magge. **Duvidharāgato**ti methunarāgena vā kāyasaṃsaggarāgena vā. **Vāyamantassā**ti aṅgajātaṃ pavesetvā cārentassa.

32. **Āliṅgantassā**ti parissajantassa. **Hatthagāhā**dīsu **hattho** nāma kapparato paṭṭhāya yāva agganakhā. Hatthassa, tappaṭibandhassa ca gahaṇaṃ **hatthaggāho**. Avasesasarīrassa, tappaṭibandhassa ca parāmasanaṃ **parāmāso. Nissandehe** pana ''mātugāmassa sarīrassa vā tappaṭibandhassa vā hatthena gahaṇaṃ hatthaggāho''ti vuttaṃ, taṃ aṭṭhakathāya na sameti. Tasmā yathāvuttanayasseva aṭṭhakathāsu āgatattā soyeva sārato paccetabbo. Parāmasepi ''hatthena sarīrassa, tappaṭibandhassa ca parāmasana''nti yaṃ tattha vuttaṃ, tampi na yujjati. Avasesasarīrāvayavenāpi parāmasato dukkaṭameva hotīti. **Cumbanādīsū**ti **ādi-**saddena veṇiggāhādiṃ saṅgaṇhāti. **''Ayaṃ nayo''**ti etena ''itthiyā methunarāgena hatthaggāhādīsu dukkaṭa''nti imamatthaṃ atidisati.

33. Manussāmanussehi aññesu tiracchānagatesu heṭṭhimaparicchedena methunadhammapārājikavatthubhūte satte dassetumāha **''apade''**tiādi. **''Apade, dvipade, catuppade''**ti imehi visesanehi visesitabbaṃ ''sattanikāye''ti idaṃ vattabbaṃ. **Apade** sattanikāye. **Ahayo**ti thalacaresu ukkaṭṭhaparicchedato hatthigilanake ajagare upādāya heṭṭhimaparicchedena nāgā ca. **Macchā**ti jalajesu uparimakoṭiyā pañcasatayojanikāni timirapiṅgalādimacche upādāya heṭṭhimantato pāṭhīnapāvusādayo macchā ca. **Dvipade** sattanikāye. **Kapotā**ti uparimakoṭiyā garuḷe upādāya heṭṭhimantato kapotākapotapakkhī ca. Pārāvatāti keci. **Catuppade** sattanikāye. **Godhā**ti uparimakoṭiyā hatthiṃ upādāya heṭṭhimantato godhā cāti **ime** sattā. **Heṭṭhā**ti heṭṭhimaparicchedato. **Pārājikassavatthū**ti methunadhammapārājikassa vatthūnīti pāṭhaseso.

34. **Sevetukāmatā** methunasevāya taṇhā, tāya methunarāgasaṅkhātāya sampayuttaṃ cittaṃ **sevetukāmatācittaṃ. Magge**ti vaccamaggādīnaṃ aññatare **magge**. Maggassa attano muttakaraṇassa pavesanaṃ. Pabbajjāya, pātimokkhasaṃvarasīlassa vā ante vināse bhavoti **antimo,** pārājikāpanno puggalo, tassa vatthu antimabhāvassa kāraṇattā pārājikāpatti **antimavatthū**ti vuccati, tadeva paṭhamaṃ catunnaṃ pārājikānaṃ ādimhi desitattā paṭhamantimavatthu, tassa **paṭhamantimavatthuno,** paṭhamapārājikassāti vuttaṃ hoti.

35. Sāmantā āpattisamīpe bhavaṃ **sāmantaṃ,** pārājikāpattiyā samīpe pubbabhāge bhavanti attho. **Sesānaṃ pana tiṇṇampī**ti avasesānaṃ adinnādānādīnaṃ tiṇṇaṃ pārājikadhammānaṃ. Thullaccayaṃ sāmantamiti udīritanti sambandho. Kathamudīritaṃ? ''Phandāpeti, āpatti thullaccayassā''ti (pārā. 94) dutiye, ''manussaṃ uddissa opātaṃ khaṇati, patitvā dukkhavedanaṃ uppādeti, āpatti thullaccayassā''ti, tatiye, ''paṭivijānantassa āpatti pārājikassa, appaṭivijānantassa āpatti thullaccayassā''ti (pārā. 215) catutthe samudīritaṃ.

Ettha ca catutthapārājikassa thullaccayāpattiyā sāmantāpattibhāvo yassa uttarimanussadhammaṃ samullapati, so yāva na paṭivijānāti, tāva samullapanapaccayā thullaccayāpattisambhāve, samullapite tasmiṃ samullapitamatthe paṭivijānante pārājikāpattisambhāve ca yujjati. So ca ''appaṭivijānantassa vutte thullaccaya''nti imināva saṅgahitoti daṭṭhabbaṃ.

36. **Ajānantassa** vātūpatthaddhaṃ aṅgajātaṃ disvā attano ruciyā vītikkamaṃ katvā mātugāmesu gacchantesu ajānamānassa, mahāvane divā niddupagatabhikkhuno viya parehi kiriyamānaṃ ajānantassāti vuttaṃ hoti. **Tathevā**ti iminā ''anāpattīti ñātabba''nti idamākaḍḍhati. **Assādiyantassā**ti bhikkhupaccatthikesu abhibhavitvā vītikkamaṃ karontesu ca kārāpentesu ca, sappamukhaṃ paviṭṭhakāle viya uttasitvā anadhivāsentassa ca, mahāvane divāvihāropagatabhikkhuno viya paropakkamaṃ ñatvāpi kāye ādittaaggiṇā viya uttasitvā anadhivāsentassāti attho. ''Ajānantassā''ti ettha api-saddo yojetabbo. Buddhasāsane khīrasāgarasalilanimmale sabbapaṭhamaṃ pātubhūtattā ādi ca taṃ vītikkamasaṅkhātaṃ kammañcāti **ādikammaṃ,** taṃ etassa atthīti ādikammī, ettha sudinno bhikkhu, tassa **ādikamminoti** gahetabbo. Uparipi imesaṃ padānaṃ āgatāgataṭṭhāne imināva nayena attho veditabbo. Idha ca upari sabbasikkhāpadesu ca nidānādivasena sattarasavidho sādhāraṇavinicchayo pakiṇṇake saṅkhepato, uttare vitthārato ca āvi bhavissati. Tasmā ettha na dassitoti veditabbaṃ.

37-38. **Vinaye**ti vinayapiṭake. **Anayūparame**ti neti pāpeti sīlasampadaṃ samādhisampadaṃ paññāsampadañcāti **nayo,** kāyavacīdvārehi avītikkamasaṅkhāto saṃvaro, tappaṭipakkho asaṃvaro **anayo** nāma, tassa uparamo nivatti etthāti anayūparamo, vinayo, tattha anayūparame vinaye.

Tato eva **parame** ukkaṭṭhe. Anayassa vā uparame nivattane **parame** ukkaṭṭheti gahetabbaṃ. Parā uttamā mā sāsanasirī etthāti **paramo,** vinayoti evampi gahetabbaṃ. ''Vinayo nāma sāsanassa āyū''ti (dī. ni. aṭṭha. 1.paṭhamasaṅgītikathā; pārā. aṭṭha. 1.paṭhamasaṅgītikathā; khu. pā. aṭṭha. 5.mahāsaṅgītikathā; theragā. aṭṭha. 1.251) vacanato uttamasāsanasampattiyutteti attho.

Sujanassāti sobhaṇo jano sujano, sikkhākāmo adhisīlasikkhāya sobhamāno piyasīlo kulaputto, tassa nayane nayanūpame vinayeti sambandho. Anayūparamattā, paramattā ca sujanassa kulaputtassa **nayane** nayanūpame. **Sukhānayane**ti lokiyalokuttarabhedaṃ sukhaṃ ānetīti sukhānayanaṃ, tasmiṃ. Idañca ''nayane''ti etassa visesanaṃ.

Etaṃ visesanaṃ kimatthanti ce? Upamābhāvena gahitapakatinayanato idha sambhavantaṃ visesaṃ dassetunti veditabbaṃ. Kataro so visesoti ce? Pakatinayanaṃ rāgadosādikilesūpanissayo hutvā diṭṭhadhammikasamparāyikadukkhassa ca paccayo hoti. Idaṃ pana vinayanayanaṃ imassa kulaputtassa evaṃ ahutvā ekaṃsena mokkhāvahanasukhasseva paccayo hotīti imassa visesassa dassanatthaṃ. Yathā vinayamavirādhetvā paṭipajjanena sijjhanakasīlasaṃvaramūlakaavippaṭisārādianupādisesaparinibbānāvasā- naphalasampattivasena uppajjanakalokiyalokuttarasukhāvahane vinayeti vuttaṃ hoti.

Padhānaratoti ettha ‘‘apī’’ti pāṭhaseso. Padhāne vinayābhiyoge ratopi, vinaye ajjhāyanasavanacintanādivasena vāyamantopīti attho. Atha vā ‘‘virāgo seṭṭho dhammāna’’nti (dha. pa. 273; netti. 170; kathā. 872) vacanato **padhānaṃ** nibbānaṃ, tasmiṃ ratoti attho. **Sāramate**ti ‘‘sāra’’nti adhimate. Atha vā sāraṃ apheggumataṃ mahāvihāravāsīnaṃ ācariyamataṃ etthāti **‘‘sāramato’’**ti vinayavinicchayo vutto, tasmiṃ. **Idhā**ti imasmiṃ vinayavinicchaye. **Rato**ti accantābhirato. **‘‘Na rato’’**ti ettha na-kāraṃ ‘‘ramate’’ti osānapadena yojetvā yo pana na rameteti sambandho.

Theranavamajjhimabhikkhubhikkhunīnaṃ antare **yo pana** puggalo niccaparivattanasavanānussaraṇacintanavasena **na ramate na** kīḷati, so puggalo **vinaye padhānaratopi** vinayapiṭake ajjhayanasavanādivasena yuttapayuttopi paṭu hoti kiṃ, na hotevāti dasseti. Vinayapiṭake pāṭavamākaṅkhantehi paṭhamaṃ tāvettha sakkaccaṃ abhiyogo kātabboti adhippāyo.

Imamevatthaṃ ānisaṃsapāraṃpariyapayojanena saha dassetumāha **‘‘ima’’**ntiādi. **Ima**nti vuccamānaṃ vinayavinicchayaṃ, ‘‘avedī’’ti iminā sambandho. ‘‘Yo’’ti pāṭhaseso. Yo kulaputto satisampajaññasaddhāsampanno **imaṃ** vinayavinicchayaṃ sammā **avedi** aññāsi. Kiṃ bhūtanti āha **‘‘hitavibhāvana’’**nti. Lokiyalokuttarasampattiyā mūlasādhanattā sīlamidha hitaṃ nāma, taṃ vibhāveti pakāsetīti hitavibhāvanoti viggaho. ‘‘Sīle patiṭṭhāya…pe… vijaṭaye jaṭa’’nti (saṃ. ni. 1.23, 192; mi. pa. 2.1.9) vuttattā sabbakilesajaṭāvijaṭanalokuttaraññānassa padaṭṭhānasopacārasābhiññārūpārūpaaṭṭhasamādhīnaṃ padaṭṭhānatāya sabbalokiyalokuttaraguṇasampadānaṃ mūlabhūtesu catupārisuddhisīlesu padhānaṃ pātimokkhasaṃvarasīlaṃ, tappakāsakattā ayaṃ vinayavinicchayo ‘‘hitavibhāvano’’ti vutto.

Bhāvananti bhāvīyati punappunaṃ cetasi nivesīyatīti bhāvano, bhāvanīyoti vuttaṃ hoti. Hitavibhāvakattāyeva hitatthīhi punappunaṃ citte vāsetabboti vuttaṃ hoti, taṃ evaṃvidhaṃ vinayavinicchayaṃ. **Surasambhava**nti rasīyati assādīyatīti raso, saddaraso attharaso karuṇādiraso vimuttiraso ca, sobhaṇo raso etassāti **suraso,** vinayavinicchayo, taṃ surasaṃ. **Bhavaṃ** bhavantaṃ, santanti vuttaṃ hoti, surasaṃ samānaṃ, surasaṃ bhūtanti attho. Kiṃ vuttaṃ hoti? ‘‘Sileso pasādo samatā madhuratā sukhumālatā atthabyatti udāratā ojo kanti samādhī’’ti evaṃ vuttehi kavijanehi assādetabbasilesādidasavidhasaddajīvitaguṇasaṅkhātasaddarasasampattīhi ca sabhāvākhyānaṃ upamā rūpakaṃ dīpakaṃ āvuttīti evamādikkamaniddiṭṭhapañcatiṃsaatthālaṅkāresu anurūpasabhāvākhyānādippadhānaatthālaṅkārasaṅkhātaattharasasampattīhi ca yathāsambhavaṃ pakāsitabbakaruṇārasaabbhutarasasantarasādīhi ca yuttattā surasaṃ imaṃ vinayavinicchayanti vuttaṃ hoti.

Atha vā iminā pakaraṇena padhānato vidhīyamānapātimokkhasaṃvarasīlassa ekantena samādhisaṃvattanikattā samādhissa ca paññāya padaṭṭhānattā paññāya ca nibbānapāpanato mūlakāraṇaṃ hutvā kamena nibbānāmataphalarasasampadāyakaṃ imaṃ vinayavinicchayaṃ paramassādanīyarūpena dhitivimuttirasena surasabhūtanti vuttaṃ hotīti ca veditabbaṃ. **Sambhava**nti ettha **saṃ** vuccati sukhaṃ kāyikaṃ cetasikañca, taṃ bhavati etasmāti sambhavo, vinayavinicchayo, taṃ, kāyacittasukhānaṃ mūlakāraṇabhūtaṃ, vuttanayena surasattā ca yathāvuttarasasampadasāramahussavena sambhūtamānasikasukhassa, taṃsamuṭṭhānarūpanissayakāyikasukhassa ca pabhavabhūtanti attho. Ettāvatā imassa vinayavinicchayassa sammā viññātabbatāya kāraṇaṃ dassitaṃ hoti.

Evaṃ nānāguṇaratanākaraṃ imaṃ vinayavinicchayaṃ sampajānanto so kulaputto kiṃ hotīti ce? Pālinā upālinā samo bhavati. **Pālinā**ti sāsanaṃ pāletīti **‘‘pālo’’**ti vinayo vuccati, vuttañhi ‘‘vinayo nāma sāsanassa āyū’’ti (dī. ni. aṭṭha. 1.paṭhamasaṅgītikathā; pārā. aṭṭha. 1.paṭhamasaṅgītikathā; khu. pā. aṭṭha. 5.mahāsaṅgītikathā; theragā. aṭṭha. 1.251) so assa atthīti **pālī,** pariyattipaṭipattipaṭivedhavasena tividhasāsanassa jīvitabhūtavinayapaññattisaṅkhātasāsanadharattā ‘‘pālī’’ti laddhanāmena upālinā, ‘‘etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ vinayadharānaṃ yadidaṃ upālī’’ti (a. ni. 1.219, 228) catuparisamajjhe nisinnena saddhammavaracakkavattinā sammāsambuddhena mukhapadumaṃ vikāsetvā pakāsitaetadaggaṭṭhānena visesato sāyanarakkhanakabhāvena paṭiladdhapālītināmadheyyena upālimahātherena samo hotīti vuttaṃ hoti.

Kasmiṃ visaye samo bhavatīti ce? Sāsane. **Sāsane**ti yathāvutte tividhe sāsane, tatrāpi thāvarajaṅgamasakalavatthuvitthārādharamaṇḍalasadise paṭipattipaṭivedhadvayadhāre pariyattisāsane, tatthāpi vinayakathādhikārattā labbhamāne vinayapiṭakasaṅkhātapariyattisāsanekadese samo bhavatīti attho.

Kiṃbhūte sāsane? Mārabalisāsane. Mārassa bali **mārabali,** māragocaro, tassa sāsanaṃ hiṃsakaṃ **mārabalisāsanaṃ,** tasmiṃ. Khandhādīsu pañcasu māresu padhānabhūtakāmarāgādipabhavakilesamārassa gocarabhāvena balisaṅkhātaitthisarīrādinissayaphoṭṭhabbādivisayassa pariccajāpanatthaṃ ‘‘yo pana bhikkhu…pe… asaṃvāso’’tiādinā (pārā. 44) nayena vuttattā tassa mārabalissa hiṃsakaṃ hotīti mārabalisāsananāmadheyyavinayapaññattisaṅkhātasāsaneti attho.

Atha vā ‘‘baḷisenapi jālena, hatthena kuminena vā’’ti **udakaṭṭhakathāya** vakkhamānattā baḷisa-saddena macchamāraṇakaṇṭakamāha, taṃ mārassa baḷisaṃ asati khipati vajjetīti **mārabaḷisāsanaṃ,** tasmiṃ, ‘‘samantapāso mārassā’’ti vuttattā saṃsārasāgare parivattamānakasaṃkilesadāsaputhujjanasaṅkhātamacche gaṇhituṃ māramahākevaṭṭena pakkhittabaḷisasaṅkhātaitthirūpasaddādipañcakāmaguṇā- misāvutakāmarāgādikilesamahābaḷisaṃ tadaṅgappahānavītikkamappahānādivasena pajahante vinayapaññattisaṅkhāte sāsaneti adhippāyo.

Ettha ca sāramate **idha** imasmiṃ vinayavinicchaye yo pana na ramate, so puggalo anayūparame tato eva **parame** uttame sujanassa sukhānayane **nayane** nayanupame vinaye **rato** abhirato **padhānaratopi** vinaye ajjhāyanādīsu yogamāpajjantopi **paṭu hoti** paṭutaro hoti kiṃ, na hoteva. Tasmā vinaye pāṭavatthinā ettheva sakkaccābhiyogo kātabboti saṅkhepato sādhippāyā atthayojanā veditabbā. Atha vā padhāne catubbidhe sammappadhāne vīriye **rato** abhirato **yo pana** naro sāramate **idha** imasmiṃ vinayavinicchaye yato ramate, ato tasmā so anayūparame sujanassa sukhānayane vinaye **paṭu hoti** kusalo hotīti yojanāti no khanti.

Hitavibhāvanaṃ hitappakāsakaṃ **bhāvanaṃ** bhāvanīyaṃ āsevitabbaṃ **surasambhavaṃ** surasaṃ samānaṃ surasaṃ bhūtaṃ **sambhavaṃ** sukhahetukaṃ **imaṃ** vinayavinicchayaṃ yo **avedi** aññāsi, so puggalo **mārabaḷisāsane** māravisayappahānakare, atha vā mārabaḷisassa mārassa vatthukāmāmisāvutakilesakāmabaḷisassa asane vajjamāne **sāsane** tividhepi jinasāsane, tatthāpi paṭipattipaṭivedhānaṃ patiṭṭhānabhūte pariyattisāsane, tatrāpi sakalasāsanassa jīvitasamāne vinayapaññattisaṅkhātapariyattisāsanekadese **pālinā** vinayapariyattiyaṃ etadagge ṭhapanena sāsanapālane taṃmūlabhāvato pālasaṅkhātavinayapariyattiyā pasatthatarena **upālinā** upālimahātherena samo bhavatīti yojanā.

Iti vinayatthasārasandīpaniyā

Vinayavinicchayavaṇṇanāya

Paṭhamapārājikakathāvaṇṇanā niṭṭhitā.

Dutiyapārājikakathāvaṇṇanā

39. Idāni dutiyaṃ pārājikavinicchayaṃ dassetumāha **‘‘ādiyanto’’**tiādi. Tattha ‘‘theyyacittenā’’ti pāṭhaseso. So ca paccattekavacanantehi sabbapadehi yojetabbo, theyyacittena **ādiyanto** parājitoti sambandho. Parasantakaṃ ārāmādiṃ abhiyuñjitvā sāmikaṃ parājetvā theyyacittena gaṇhanto tadatthāya kate pubbapayoge dukkaṭaṃ, sāmikassa vimatuppādane thullaccayañca āpajjitvā tassa ca attano ca dhuranikkhepena pātimokkhasaṃvarasīlasampattiyā adāyādo hutvā parājito hotīti vuttaṃ hoti.

‘‘Tathā’’ti ca **‘‘apī’’**ti ca **‘‘parājito’’**ti ca ‘‘theyyacittenā’’ti iminā saha ekato katvā **‘‘haranto’’**tiādīhi catūhipi padehi yojetabbaṃ. Theyyacittena **harantopi** tathā parājitoti yojanā sīsādīhi parasantakaṃ bhaṇḍaṃ haranto theyyacittena bhaṇḍassa āmasane dukkaṭañca phandāpane thullaccayañca āpajjitvā sīsato khandhoharaṇādipayogaṃ karontopi tathā parājito hotīti attho.

Theyyacittena **avaharantopi** tathā parājitoti yojanā. Ayaṃ panettha attho – aññehi saṅgopanādiṃ sandhāya attani upanikkhittabhaṇḍaṃ ‘‘dehi me bhaṇḍa’’nti codiyamāno ‘‘na mayā gahita’’ntiādinā musā vatvā theyyacittena gaṇhantopi tassa vimatuppādane thullaccayamāpajjitvā tatheva dhuranikkhepena parājito hotīti. ‘‘Nāhaṃ aggahesi’’ntiādinā avajānitvā paṭikkhipitvā haranto ‘‘avaharanto’’ti vutto.

Theyyacittena **iriyāpathaṃ vikopentopi** tathā parājitoti yojanā. Yaṃ pana aññesaṃ bhaṇḍaharaṇakamanussādīnamaññataraṃ ‘‘tena bhaṇḍena saha gaṇhāmī’’ti bhaṇḍaṃ harantaṃ theyyacittena nivāretvā attanā icchitadisābhimukhaṃ katvā tassa pakatiiriyāpathaṃ vikopentopi paṭhamapāduddhārena thullaccayamāpajjitvā dutiyapadavārātikkamena tatheva parājito hotīti attho.

Theyyacittena **ṭhānā cāventopi** tathā parājitoti yojanā. Thalādīsu ṭhitaṃ bhaṇḍaṃ theyyacittena avaharitukāmatāya ṭhitaṭṭhānato apanentopi dutiyapariyesanādīsu āmasanāvasānesu sabbesupi payogesu dukkaṭāni ca phandāpane thullaccayañca āpajjitvā upari vakkhamānappakāresu viya ṭhitaṭṭhānato kesaggamattampi apanento tatheva parājito hotīti attho.

Evametāya gāthāya ''ādiyeyya hareyya avahareyya iriyāpathaṃ vikopeyya ṭhānācāveyya saṅketaṃ vītināmeyyā''ti (pārā. 92) padabhājanāgatesu chasu padesu ādo pañca padāni saṅgahetvā chaṭṭhaṃ padaṃ kasmā na saṅgahitanti ce? Ayaṃ gāthā na taṃpadabhājanaṃ dassetuṃ vuttā, atha kho tesaṃ padānaṃ vinicchayaṃ sandhāya **aṭṭhakathāsu** (pārā. aṭṭha. 1.92) vuttapañcavīsatiavahāre dassetuṃ tadavayavabhūtapañcapañcakāni dassetukāmena vuttā, tasmā ettha chaṭṭhaṃ padaṃ na vuttanti daṭṭhabbaṃ. Atha vā vakkhamāne tatiyapañcake nissaggiyāvahārapadena, pañcamapañcake parikappāvahārapadena ca saṅgayhamānattā ettha nānekabhaṇḍapañcakadvayaṃ asaṅkarato dassetuṃ chaṭṭhaṃ padaṃ na gahitanti veditabbaṃ.

40. Imasmiṃ adinnādānapārājike vatthumhi otiṇṇe kattabbavinicchayassa pañcavīsatiavahārānaṃ aṅgāni honti, te ca nānābhaṇḍapañcakaṃ ekabhaṇḍapañcakaṃ sāhatthikapañcakaṃ pubbapayogapañcakaṃ theyyāvahārapañcakanti niddiṭṭhā pañcapañcakabhedā, tattha imāya gāthāya nānekabhaṇḍapañcakadvayappabhede dasa avahāre saṅgahetvā avasesapañcakattayaṃ dassetuṃ **''tatthā''**ti āraddhaṃ. Tattha **tatthā**ti tissaṃ gāthāyaṃ. **Nānekabhaṇḍāna**nti nānā, eko ca bhaṇḍo yesanti viggaho. Saviññāṇakaaviññāṇakabhaṇḍavasena nānābhaṇḍapañcakañca saviññāṇakabhaṇḍavaseneva ekabhaṇḍapañcakañca veditabbaṃ. Pañca parimāṇā yesante **pañcakā,** tesaṃ. **Avahārā**ti avaharaṇāni, corakammānīti vuttaṃ hoti. **Ete**ti anantaragāthāya ''ādiyanto''tiādinā niddiṭṭhā ādiyantādayo. Paṭipattisantāne visesaṃ vinicchayaṃ bhāveti uppādetīti vibhāvī, vinayadharo, tena **vibhāvinā. Viññātabbā**ti paresaṃ ārāmādisaviññāṇakavatthūni vā dāsamayūrādiṃ kevalaṃ saviññāṇakavatthumattaṃ vā avaharituṃ katā yathāvuttasarūpā ādiyanādayo ṭhānācāvanapariyosānā pañca avahārā yathāvuttanānābhaṇḍaekabhaṇḍavisayā hutvā pavattantīti nānābhaṇḍapañcakaṃ ekabhaṇḍapañcakanti dasa avahārā bhavantīti vinayadharena otiṇṇassa vatthuno vinicchayopakārakattā tathato ñātabbāti attho.

41. Evaṃ pañcavīsati avahāre dassetuṃ vattabbesu pañcasu pañcakesu nānekabhaṇḍapañcakāni dve dassetvā idāni avasesapañcakattayaṃ dassetumāha **''sāhatthā''**tiādi. Tattha **sāhattho**ti sako hattho, tena nibbatto, tassa vā sambandhīti sāhattho, avahāro, corena sahatthā kato avahāroti attho. **Āṇattiko cevā**ti āṇattiyā nibbatto āṇattiko, avahāro, corassa ''imaṃ nāma bhaṇḍaṃ gaṇhā''ti yassa kassaci āṇāpanena siddho avahāro ca. **Nissaggo**ti nissajjanaṃ nissaggo, avahāro, suṅkaghātaṭṭhāne, parikappitokāse vā ṭhatvā bhaṇḍassa bahi pātananti vuttaṃ hoti.

Atthasādhakoti pārājikāpattisaṅkhātaṃ atthaṃ sādhetīti atthasādhako, so avahāro ca yathāṇattikaṃ avirādhetvā ekaṃsena avaharantassa ''asukassa bhaṇḍaṃ avaharā''ti avisesena vā avaharitabbavatthuviseso gahaṇakālo gahaṇadeso gahaṇākāro cāti evamādivisesānamaññatarena visesetvā vā āṇāpanañca ekaṃsena pādagghanakatelapivanakaṃ upāhanādikiñcivatthuṃ telabhājanādīsu pātanādippayogo cāti evamādippayogo ca kiriyāsiddhiyā puretarameva pārājikasaṅkhātassa atthassa sādhanato atthasādhako avahāro cāti vuttaṃ hoti.

Dhuranikkhepanañcāti dhurassa nikkhepanaṃ dhuranikkhepanaṃ, tañca avahāro, parasantakānaṃ ārāmādīnaṃ abhiyogavisaye ca upanikkhittassa bhaṇḍādino visaye ca corassa sāmino vissajjane ca sāmino ca, yadā kadāci yathākathañci gaṇhissāmīti gahaṇe nirussāhabhāvasaṅkhāto dhuranikkhepāvahāro cāti vuttaṃ hoti. Iti idaṃ dhuranikkhepanañca yathāvuttappakāraṃ sāhatthādicatukkañca pañcannaṃ avahārānaṃ samūho **pañcakaṃ,** sāhatthādipañcakaṃ **''sāhatthapañcaka''**nti vuccati. **Ādi-**saddo luttaniddiṭṭhoti veditabbaṃ.

42. **Pubbasahapayogā cā**ti ettha ''pubbapayogo sahapayogo''ti payoga-saddo paccekaṃ yojetabbo. ''Āṇattivasena pubbapayogo veditabbo''ti **aṭṭhakathā**vacanato (pārā. aṭṭha. 1.92) yathāṇattikamavirādhetvā gaṇhato ''asukassa itthannāmaṃ bhaṇḍaṃ avaharā''ti āṇāpanaṃ **pubbapayogo** nāma avahāro. Kāyena, vācāya vā payujjanaṃ āṇāpanaṃ **payogo,** āṇattassa bhaṇḍaggahaṇato pubbattā pubbo ca so payogo cāti **pubbapayogo** avahāroti daṭṭhabbaṃ. ''Ṭhānācāvanavasena sahapayogo veditabbo''ti **aṭṭhakathā**vacanassa upalakkhaṇapadattā ṭhānācāvanañca parāyattabhūmigahaṇe khīlasaṅkamanādikañca sahapayogo avahāroti veditabbo.

Saṃvidāharaṇanti bahūhi ekato hutvā ''idaṃ nāma bhaṇḍaṃ avaharissāmā''ti saṃvidahitvā sabbehi, ekato vā sabbesaṃ anumatiyā ekena vā gantvā parasantakassa theyyacittena haraṇasaṅkhāto saṃvidāvahāro ca. Samaṃ ekī hutvā visuṃ ekenāpi theyyacittena pāde vā pādārahe vā gahite katamantanānaṃ sabbesampi pārājikaṃ hotīti daṭṭhabbaṃ. Saṃvidahitvā mantetvā avaharaṇaṃ **saṃvidāharaṇaṃ**. Niruttinayena saddasiddhi veditabbā. ''Saṃvidāharaṇa''nti ''saṃvidāvahāro''ti imassa vevacanaṃ. ''Sambahulā saṃvidahitvā eko bhaṇḍaṃ avaharati, āpatti sabbesaṃ pārājikassā''ti (pārā. 118) vacanato evaṃ sahakatamantanesu ekenāpi theyyacittena pāde vā pādārahe vā gahite katamantanānaṃ sabbesaṃ pārājikaṃ hotīti daṭṭhabbaṃ.

Saṅketakammanti pubbaṇhādikālaparicchedena sañjānanaṃ **saṅketo,** tena kataṃ kammaṃ avaharaṇaṃ saṅketakammaṃ nāma. Taṃ pana purebhattādīsu kañci kālaṃ paricchinditvā ''imasmiṃ kāle itthannāmaṃ bhaṇḍaṃ avaharā''ti vutte tasmiṃyeva kāle taṃyeva yathāvuttaṃ bhaṇḍaṃ avaharati ce, saṅketakārakassa saṅketakkhaṇeyeva pārājikanti saṅkhepato veditabbaṃ.

Nemittanti parabhaṇḍāvahārassa hetuttā akkhinikhaṇanādi **nimittaṃ** nāma, tena nibbattaṃ nemittaṃ, avaharaṇasaṅkhātakammaṃ avahāro. ''Mayā akkhimhi nikhaṇite vā bhamumhi ukkhitte vā itthannāmaṃ bhaṇḍaṃ avaharā''ti āṇattena taṃ nimittaṃ disvā vuttameva bhaṇḍaṃ vuttaniyāmamavirādhetvā gahitaṃ ce, nimittakārakassa nimittakaraṇakkhaṇeyeva pārājikaṃ hoti. Vuttaniyāmaṃ virādhetvā gahitaṃ ce, nimittakārako muccati, avahārakasseva pārājikaṃ. Pubbapayogo ādi yassa taṃ **pubbapayogādi,** pubbapayogādi ca taṃ pañcakañcāti viggaho.

43. Theyyañca pasayhañca parikappo ca paṭicchanno ca kuso ca **theyyapasayhaparikappapaṭicchannakusā,** te ādī upapadabhūtā yesaṃ avahārānaṃ te **theyya… pe… kusādikā**, avahārā, iminā theyyāvahāro ca…pe… kusāvahāro cāti vuttaṃ hoti. Tattha **theyyāvahāro**ti **theno** vuccati coro, tassa bhāvo **theyyaṃ,** ettha na-kāralopo niruttinayena daṭṭhabbo, tena avaharaṇaṃ theyyāvahāro, sandhicchedādivasena adissamānena gahaṇañca kūṭamānakūṭakahāpaṇādīhi vañcetvā gahaṇañca theyyāvahāro.

Pasayha abhibhavitvā avaharaṇaṃ **pasayhāvahāro,** gāmavilopakā viya sāmike abhibhavitvā gahaṇañca rājabhaṭādayo viya abhibhavitvā nibaddhakaraggahaṇe adhikaggahaṇañca pasayhāvahāro.

Vatthasuttādikaṃ paricchijja kappetvā avaharaṇaṃ **parikappāvahāro,** so ca bhaṇḍokāsaparikappavasena duvidho hoti. Tattha nikkhittabhaṇḍaṃ andhakārappadesaṃ pavisitvā suttādibhaṇḍāni tattha nikkhittāni, te peḷādayo gaṇhantassa ''vatthāni ce gaṇhissāmi, suttāni ce na gaṇhissāmī''tiādinā nayena parikappetvā ukkhipanaṃ bhaṇḍaparikappapubbakattā **bhaṇḍaparikappāvahāro** nāma. Ārāmapariveṇādīni pavisitvā lobhanīyaṃ bhaṇḍaṃ disvā gabbhapāsādatalapamukhamāḷakapākāradvārakoṭṭhakādiṃ yaṃ kiñci ṭhānaṃ parikappetvā ''etthantare diṭṭho ce, oloketuṃ gahitaṃ viya dassāmi, no ce, harissāmī''ti parikappetvā ādāya gantvā parikappitaṭṭhānātikkamo okāsaparikappapubbakattā **okāsaparikappāvahāro** nāmāti saṅkhepato veditabbo.

Tiṇapaṇṇādīhi paṭicchannassa bhaṇḍassa avaharaṇaṃ **paṭicchannāvahāro,** uyyānādīsu kīḷamānehi vā saṅghaparivisantehi vā manussehi omuñcitvā ṭhapitaṃ alaṅkārādikaṃ yaṃ kiñci bhaṇḍaṃ disvā ''oṇamitvā gaṇhante āsaṅkantī''ti ṭhatvā tiṇapaṇṇapaṃsuvālukādīhi paṭicchādetvā sāmikesu pariyesitvā adisvā sālayesu gatesu pacchā theyyacittena gahaṇañca tadeva bhaṇḍaṃ kaddamādīsu theyyacittena aṅguṭṭhādīhi pīḷetvā osīdāpetvā heṭṭhābhāgena phuṭṭhaṭṭhānaṃ uparibhāgena atikkamanañca paṭicchannāvahāroti vuttaṃ hoti.

Kusena avahāro **kusāvahāro,** theyyacittena kusaṃ saṅkāmetvā parakoṭṭhāsassa agghena mahantassa vā samasamassa vā gahaṇanti attho. Yo pana bhikkhu kusapātanena saṅghassa cīvaresu bhājiyamānesu attano koṭṭhāsena samaṃ vā adhikaṃ vā ūnakaṃ vā agghena pañcamāsakaṃ vā atirekapañcamāsakaṃ vā agghanakaṃ aññassa koṭṭhāsaṃ avaharitukāmo attano koṭṭhāse patitaṃ kusaṃ parakoṭṭhāse pātetukāmo uddharati, taṅkhaṇe ca parassa koṭṭhāse pātitakkhaṇe ca na pārājikaṃ anāpajjitvā parakoṭṭhāsato paranāmalikhitaṃ kusaṃ ukkhipento tato kesaggamattampi apanāmeti, pārājiko hoti. Yadi paṭhamaṃ parakoṭṭhāsato kusaṃ uddharati, uddhaṭakkhaṇe ca attano koṭṭhāse pātitakkhaṇe ca sakanāmalikhitaṃ kusaṃ uddharaṇakkhaṇe ca pārājikaṃ anāpajjitvā parakoṭṭhāse pātanakkhaṇe hatthato kesaggamattampi mutte pārājiko hoti.

Yadi dvepi kuse paṭicchādetvā sabbesu bhikkhūsu sakasakakoṭṭhāsaṃ ādāya gatesu yasmiṃ kusaṃ paṭicchādesi, tassa sāmikena āgantvā ''mayhaṃ kuso kasmā na dissatī''ti vutte coro ''mayhampi kuso na dissatī''ti vatvā attano koṭṭhāsaṃ tassa santakaṃ viya dassetvā tasmiṃ vivaditvā vā avivaditvā vā gahetvā gate itaraṃ koṭṭhāsaṃ uddharati ce, uddhaṭakkhaṇeyeva pārājiko hoti. Yadi paro ''mayhaṃ koṭṭhāsaṃ tuyhaṃ na demi, tvaṃ tuyhaṃ koṭṭhāsaṃ vicinitvā gaṇhāhī''ti vadati, evaṃ vutte so attano assāmikabhāvaṃ jānantopi parassa koṭṭhāsaṃ uddharati, uddhaṭakkhaṇe pārājiko hoti. Yadi paro vivādabhīrukattā ''kiṃ vivādenā''ti cintetvā ''mayhaṃ vā pattaṃ hotu

tuyhaṃ vā, varakoṭṭhāsaṃ tvaṃ gaṇhāhī''ti vadeyya, dinnakaṃ nāma gahitaṃ hotīti pārājikaṃ na hotīti. Yadi ''tava ruccanakaṃ gaṇhāhī''ti vutto vivādabhayena attano pattaṃ varabhāgaṃ ṭhapetvā lāmakabhāgaṃ gahetvā gato, coro pacchā gaṇhanto vicitāvasesaṃ nāma aggahesīti pārājiko na hoti. Evaṃ kusāvahāravinicchayo veditabbo. Ayamettha pañcavīsatiyā avahāresu saṅkhepo, vitthāro pana **samantapāsādikāya** vinayasaṃvaṇṇanāya vuttanayeneva veditabbo.

44. Ettāvatā adinnādānapārājikassa vinicchayāvayavarūpena uggahetabbe pañcavīsati avahāre dassetvā idāni adinnādānavinicchaye sampatte sahasā āpattiṃ anāropetvā paṭhamaṃ oloketabbāni pañca ṭhānāni dassetuṃ **''vatthukālagghadese cā''**tiādi āraddhaṃ.

Tattha **vatthu** nāma avahaṭabhaṇḍaṃ. Kiṃ vuttaṃ hoti? Avahārakena ''mayā itthannāmaṃ bhaṇḍaṃ avahaṭa''nti vuttepi tassa bhaṇḍassa sassāmikaassāmikabhāvaṃ upaparikkhitvā sassāmikaṃ ce, avahārakāle tesaṃ sālayabhāvaṃ vā nirālayabhāvaṃ vā niyametvā sālayakāle ce gahitaṃ, bhaṇḍaṃ agghāpetvā māsakaṃ vā ūnamāsakaṃ vā hoti, dukkaṭena, atirekamāsakaṃ vā ūnapañcamāsakaṃ vā hoti, thullaccayena, pañcamāsakaṃ vā atirekapañcamāsakaṃ vā hoti, pārājikena kātabbo. Sāmikānaṃ nirālayakāle ce gahitaṃ, natthi pārājikaṃ. Bhaṇḍasāmike pana bhaṇḍaṃ āharāpente taṃ vā bhaṇḍaṃ tadagghanakaṃ vā dātabbanti.

Kālo nāma avahārakālo. Bhaṇḍaṃ nāmetaṃ kadāci mahagghaṃ hoti, kadāci samagghaṃ. Tasmā avahaṭabhaṇḍassa agghaṃ paricchindantehi avahaṭakālānurūpaṃ katvā paricchindanatthaṃ kālavinicchayo kātabboti vuttaṃ hoti.

Aggho nāma avahaṭabhaṇḍassa aggho. Ettha ca sabbadā bhaṇḍānaṃ aggho samānarūpo na hoti, navabhaṇḍaṃ mahagghaṃ hoti, purāṇaṃ ce samagghaṃ. Tasmā avahārakāle bhaṇḍassa navabhāvaṃ vā purāṇabhāvaṃ vā niyametvā aggho paricchinditabboti adhippāyo.

Deso cāti bhaṇḍāvahāradeso. Ettha ca sabbassāpi bhaṇḍassa uṭṭhānadese samagghaṃ hutvā aññattha mahagghattā avahaṭabhaṇḍe agghaṃ paricchinditvā tadanurūpā āpattiyo niyamantehi agghaṃ paricchindanatthāya avahāradesaṃ niyametvā tasmiṃ dese agghavasena tadanurūpā āpattiyo kāretabbāti adhippāyo.

Paribhogo nāma avahaṭabhaṇḍe avahārato pubbe parehi kataparibhogo. Ettha ca yassa kassaci bhaṇḍassa paribhogena aggho parihāyatīti bhaṇḍasāmikaṃ pucchitvā tasmiṃ bhaṇḍe navepi ekavārampi yena kenaci pakārena paribhutte parihāpetvā aggho paricchinditabboti vuttaṃ hoti.

Evamādinā nayena etāni pañca ṭhānāni upaparikkhitvāva vinicchayo kātabboti dassetumāha **''pañcapi ñatvā etāni kattabbo paṇḍitena vinicchayo''**ti.

45. Ettāvatā adinnādānavinicchayāvayavabhūte pañcavīsati avahāre ca pañcaṭṭhānāvalokanañca dassetvā idāni anāgate pāpabhikkhūnaṃ lesokāsapidahanatthaṃ parasantakaṃ yaṃ kiñci vatthuṃ yattha katthaci ṭhitaṃ yena kenaci pakārena gaṇhato mokkhābhāvaṃ dassetukāmena tathāgatena yā panetā –

Bhūmaṭṭhañca thalaṭṭhañca;
Ākāsaṭṭha mathāparaṃ;
Vehāsaṭṭho dakaṭṭhañca;
Nāvā yānaṭṭhameva ca.

Bhārā rāma vihāraṭṭhaṃ;
Khetta vatthuṭṭhameva ca;
Gāmā raññaṭṭha mudakaṃ;
Dantapono vanappati.

Haraṇako panidhi ceva;
Suṅkaghātakaṃ pāṇakā;
Apadaṃ dvipadañceva;
Catuppadaṃ bahuppadaṃ.

Ocarakoṇirakkho ca;
Saṃvidāharaṇampi ca;
Saṅketakammaṃ nimitta-
Miti tiṃ settha mātikā. –

Nikkhittā, tāsaṃ yathākkamaṃ **padabhājane, tadaṭṭhakathāya** ca āgatanayena vinicchayaṃ dassetukāmo paṭhamaṃ tāva bhūmaṭṭhe vinicchayaṃ dassetumāha **''dutiyaṃ vāpī''**tiādi.

Tattha dutiyaṃ theyyacittena pariyesato dukkaṭanti sambandho. Evaṃ sabbapadesu. Upari sañjātāhi rukkhalatāhi, iṭṭhakapāsāṇādīhi ca sañchannaṃ mahānidhiṃ uddharitukāmena ''mayā ekeneva na sakkā''ti attano aññaṃ sahāyaṃ pariyesituṃ theyyacittena sayitaṭṭhānā uṭṭhānādīsu sabbapayogesu dukkaṭaṃ hotīti attho. **Kudālaṃ** bhūmikhaṇanatthāya **piṭakaṃ vāpi** paṃsuuddharaṇatthāya yaṃ kiñci bhājanaṃ. Imesu dvīsu kudālassa ce daṇḍo natthi, daṇḍatthāya rukkhato daṇḍaṃ chindato ca kudālo ce na hoti, kudālakaraṇatthāya ayobījaṃ uddharaṇatthāya akappiyapathaviṃ khaṇantassapi pacchikaraṇatthāya paṇṇāni chindatopi piṭakavāyanatthāya valliṃ chindatopi ubhayatthāpi pariyesane musā bhaṇatopi dukkaṭañceva pācittiyañca, itarapayogesu dukkaṭamevāti veditabbaṃ.

Gacchatoti dutiyādiṃ pariyesitvā laddhā vā aladdhā vā nidhiṭṭhānaṃ gacchantassa pade pade **dukkaṭa**nti attho. Ettha ca ''theyyacitto dutiyaṃ vā pariyesatī''tiādi **pāḷiyaṃ** (pārā. 94) ''theyyacitto''ti vuttattā, idha ''theyyacittenā''ti vacanato ''imaṃ nidhiṃ labhitvā buddhapūjaṃ vā karissāmi, saṅghabhattaṃ vā karissāmī''ti evamādinā nayena kusalacittappavattiyā sati anāpattīti daṭṭhabbaṃ. **Pubbayogato**ti adinnādānassa pubbapayogabhāvato, dutiyapariyesanādīsu pubbapayogesu dukkaṭanti attho.

Dukkaṭañca aṭṭhavidhaṃ hoti pubbapayogadukkaṭaṃ sahapayogadukkaṭaṃ anāmāsadukkaṭaṃ durupaciṇṇadukkaṭaṃ vinayadukkaṭaṃ ñātadukkaṭaṃ ñattidukkaṭaṃ paṭissavadukkaṭanti. Tattha ''theyyacitto dutiyaṃ vā kudālaṃ vā piṭakaṃ vā pariyesati gacchati vā, āpatti dukkaṭassā''ti vuttaṃ **pubbapayogadukkaṭaṃ** nāma. Idha pācittiyaṭṭhāne pācittiyaṃ, itaresu pubbapayogesu dukkaṭaṃ. ''Tatthajātakaṃ kaṭṭhaṃ vā lataṃ vā chindati, āpatti dukkaṭassā''ti vuttaṃ **sahapayogadukkaṭaṃ**. Idha adinnādānasahitapayogattā pācittiyavatthumhi, itaratra ca dukkaṭamevāti ayamettha viseso. Muttāmaṇiādīsu dasasu ratanesu, sāliādīsu sattasu dhaññesu, sabbesu ca āvudhabhaṇḍādīsu āmasanapaccayā dukkaṭaṃ **anāmāsadukkaṭaṃ**. Kadalināḷikerapanasādirukkhaṭṭhameva phalaṃ āmasantassa vuttaṃ dukkaṭaṃ **durupaciṇṇadukkaṭaṃ**. Upacaraṇaṃ **upaciṇṇaṃ,** parāmasananti attho. Duṭṭhu upaciṇṇaṃ durupaciṇṇaṃ, durupaciṇṇe dukkaṭaṃ durupaciṇṇadukkaṭaṃ. Bhikkhācārakāle patte rajasmiṃ patite pattaṃ appaṭiggahetvā vā adhovitvā vā bhikkhāpaṭiggahaṇena dukkaṭaṃ **vinayadukkaṭaṃ,** vinaye paññattaṃ dukkaṭaṃ vinayadukkaṭaṃ. Kiñcāpi avasesadukkaṭānipi vinaye paññattāneva, tathāpi ruḷhiyā mayūrādisaddehi morādayo viya idameva tathā vuccati. ''Sutvā na vadanti, āpatti dukkaṭassā''ti vuttaṃ **ñātadukkaṭaṃ** nāma. Ekādasasu samanubhāsanāsu ''ñattiyā dukkaṭa''nti vuttaṃ **ñattidukkaṭaṃ**. ''Tassa bhikkhave bhikkhuno purimikā ca na paññāyati, paṭissave ca āpatti dukkaṭassā''ti (mahāva. 207) vuttaṃ **paṭissavadukkaṭaṃ** nāma. Imesu aṭṭhasu dukkaṭesu idha āpajjitabbaṃ dukkaṭaṃ pubbapayogadukkaṭaṃ nāma. Tenāha ''pubbayogato''ti. Gāthābandhasukhatthaṃ upasaggaṃ anādiyitvā ''pubbapayogato''ti vattabbe ''pubbayogato''ti vuttanti gahetabbaṃ.

Ettha ca kiñcāpi imesu dukkaṭesu asaṅgahitāni ubhatovibhaṅgāgatāni divāseyyādidukkaṭāni ceva khandhakāgatāni ca bahūni dukkaṭāni santi, tāni panettha vinayadukkaṭeyeva saṅgahitabbāni. ''Vinaye paññattaṃ dukkaṭaṃ vinayadukkaṭa''nti hi **sāratthadīpaniyaṃ** (sārattha. ṭī. 2.94) vuttanti. **Aṭṭhakathāyaṃ** (pārā. aṭṭha. 1.94) pana rajokiṇṇadukkaṭasseva ''vinayadukkaṭa''nti gahaṇaṃ upalakkhaṇamattaṃ. Itarathā aṭṭha dukkaṭānīti gaṇanāparicchedoyeva niratthako siyāti pubbapayoge dukkaṭādīnampi vinayadukkaṭeyeva saṅgahetabbabhāvepi katipayāni dassetvā itaresamekato dassanatthaṃ tesaṃ visuṃ gahaṇaṃ suttaṅgasaṅgahitattepi geyyagāthādīnaṃ aṭṭhannaṃ visuṃ dassanaṃ viyāti veditabbaṃ.

46. **Tatthajātakaṃ kaṭṭhaṃ vā**ti tasmiṃ ciranihitanidhūpari jātaṃ allaṃ sukkhaṃ kaṭṭhaṃ vā. **Lataṃ vā**ti tādisaṃ valliṃ vā. Idaṃ upalakkhaṇaṃ tiṇādīnaṃ

khuddakagacchānañca gahetabbattā. **Ubhayatthāpī**ti alle ca sukkhe cāti vuttaṃ hoti. Allarukkhādīni chindato pācittiyaṃ ahutvā dukkaṭamattassa bhavane kāraṇaṃ dasseti **''sahapayogato''**ti. Avahārena sahitapayogattā pācittiyaṭṭhānepi dukkaṭamevāti vuttaṃ hoti. ''Sahapayogato ubhayatthāpi dukkaṭa''nti vadanto paṭhamagāthāya dassitapubbapayogato imāya dassitasahapayogassa visesaṃ dasseti.

47. **Pathavi**nti kappiyaṃ vā akappiyaṃ vā pathaviṃ. Akappiyapathaviṃ khaṇato sahapayogattā dukkaṭameva. **Byūhato**ti paṃsuṃ ekato rāsiṃ karontassa. ''Viyūhati ekapasse rāsiṃ karotī''ti **aṭṭhakathā**vacanato ūha-iccetassa dhātuno vitakke uppannattepi dhātūnamanekatthattā vi-upasaggavasena idha rāsikaraṇe vattatīti gahetabbaṃ. Rāsibhūtaṃ paṃsuṃ kudālena vā hatthena vā pacchiyā vā uddharantassa ca apanentassa ca payogagaṇanāya dukkaṭaṃ **paṃsumeva vā**ti ettha avuttasamuccayatthena **vā**-saddena saṅgahitanti daṭṭhabbaṃ. **Āmasantassā**ti nidhikumbhiṃ hatthena parāmasantassa. **Vā**ti samuccaye. **Dukkaṭa**nti duṭṭhu kataṃ kiriyaṃ satthārā vuttaṃ virādhetvā khalitvā katattāti dukkaṭaṃ. Vuttañcetaṃ **parivāre** (pari. 339) –

> ''Dukkaṭanti hi yaṃ vuttaṃ, taṃ suṇohi yathātathaṃ;
> Aparaddhaṃ viraddhañca, khalitaṃ yañca dukkaṭa''nti.

Duṭṭhu vā virūpaṃ kataṃ kiriyāti dukkaṭaṃ. Vuttampi cetaṃ **parivāre** (pari. 339) –

> ''Yaṃ manusso kare pāpaṃ, āvi vā yadi vā raho;
> 'Dukkaṭa'nti pavedenti, tenetaṃ iti vuccatī''ti.

Evaṃ ''tatthajātaka''ntiādigāthādvayāgataṃ chedanadukkaṭaṃ khaṇanadukkaṭaṃ byūhanadukkaṭaṃ uddharaṇadukkaṭaṃ āmasanadukkaṭanti pañcasu sahapayogadukkaṭesu purimapurimapayogehi āpannā dukkaṭāpattiyo pacchimaṃ pacchimaṃ dukkaṭaṃ patvā paṭipassambhanti, taṃtaṃpayogāvasāne lajjidhammaṃ okkamitvā oramati ce, taṃtaṃdukkaṭamattaṃ desetvā parisuddho hoti. Dhuranikkhepamakatvā phandāpentassa thullaccayaṃ patvā āmasanadukkaṭaṃ paṭipassambhatīti **mahāaṭṭhakathāyaṃ** (pārā. aṭṭha. 1.94) vuttaṃ. Yathāpāḷiyā gayhamāne purimapurimāpattīnaṃ paṭipassaddhi ''ñattiyā dukkaṭaṃ, dvīhi kammavācāhi thullaccayā paṭipassambhantī''ti **pāḷiyaṃ** (pārā. 414, 421, 428, 439) āgatattā anussāvanāya eva labbhatīti daṭṭhabbaṃ. Imassa pana suttassa anulomavasena **mahāaṭṭhakathāyaṃ** vuttā imasmiṃ adinnādānasikkhāpadepi āpattipaṭipassaddhi pamāṇanti niṭṭhamettha gantabbaṃ.

48. ''Phandāpeti, āpatti thullaccayassa. Ṭhānā cāveti, āpatti pārājikassā''ti (pārā. 94) vuttaṃ ṭhānācāvane pārājikañca tassa sāmantāpattibhūtaṃ thullaccayañca ṭhānabhedaviññāpanamukhena vattabbanti idāni taṃ dassetumāha **''mukhepāsa''**ntiādi. Tattha **mukhe** kumbhimukhavaṭṭiyaṃ. **Pāsaṃ pavesetvā**ti bandhanaṃ pāsaṃ pakkhipitvā. **Khāṇuke**ti ayokhāṇumhi, khadirakhāṇuke vā. Baddhakumbhiyā ṭhānabhedo bandhanānaṃ vasā ñeyyoti sambandho.

49. Idāni ṭhānabhedaṃ dasseti **''dve''**tiādinā. **''Ekasmiṃ khāṇuke''**ti iminā dvīsu disāsu vā tīsu catūsu vā disāsu khāṇuke khaṇitvā baddhakhāṇugaṇanāya sambhavanto ṭhānabhedo upalakkhito hoti. Valayaṃ…pe… katāya vā dve ṭhānānīti yojanā. **Vā**ti samuccaye upalakkhito hoti.

50. Evaṃ ṭhānabhedaṃ dassetvā idāni ṭhānavasena āpajjitabbā āpattiyo dassetumāha **''uddharantassā''**tiādi. **Saṅkhali**nti dāmaṃ. **Thullaccaya**nti ekassa santike desetabbāsu āpattīsu thūlattā, accayattā ca thullaccayaṃ nāma. Vuttañhetaṃ **parivāre** –

> ''Thullaccayanti yaṃ vuttaṃ;
> Taṃ suṇohi yathātathaṃ;
> Ekassa mūle yo deseti;
> Yo ca taṃ paṭigaṇhati;
> Accayo tena samo natthi;
> Tenetaṃ iti vuccatī''ti. (pari. 339);

Ettha ca thūlaccayanti vattabbe ''samparāye ca (saṃ. ni. 1.49) suggati, taṃ hoti kaṭukapphala''ntiādīsu (dha. pa. 66) viya lakārassa dvittaṃ, saṃyoge ūkārassa rasso ca veditabbo. **Tato** saṅkhalikabhedato paraṃ. **Ṭhānā cāvetī**ti ṭhitaṭṭhānato kesaggamattampi apaneti. Ettha ca **nāvaṭṭhakathāyaṃ** ''uddhaṃ vā adho vā tiriyaṃ vā antamaso kesaggamattampi saṅkāmeti, āpatti pārājikassā''ti (pārā. 99) vuttanayena ''tiriya''nti vuttā catasso disā, uddhamadho cāti chaṭṭhānāni. Tāsu ekaṃ disaṃ apanīyamānāya kumbhiyā taṃdisābhimukhaṃ itaradisāyaṃ ṭhitapasse orimadisāya ṭhitapassena phuṭṭhokāsassa kesaggamattampi anatikkante phandāpanavasena thullaccayaṃ hoti, atikkante ṭhānā cāvitattā pārājikaṃ hotīti veditabbo. Imameva sandhāyāha **''ṭhānā cāveti ce cuto''**ti. Eseva nayo phandanarahitāya nidhikumbhiyā ṭhānācāvanepi.

51. Evaṃ paṭhamaṃ bandhanaṃ chinditvā pacchā kumbhiggahaṇe nayaṃ dassetvā idāni paṭhamaṃ kumbhiṃ apanetvā pacchā bandhanāpanayane nayaṃ dassetumāha **''paṭhama''**ntiādi. **So nayo**ti ''paṭhamuddhāre thullaccayaṃ, dutiyuddhāre pārājika''nti tamevatthamatidisati.

52. **Valaya**nti kumbhiyā baddhasaṅkhalikāya mūle pavesitaṃ valayaṃ. Mūle ghaṃsanto ito cito ca sāretīti yojanā. **Ghaṃsanto**ti phusāpento. **Ito cito ca sāretī**ti orato ca pārato ca sañcāleti. **Rakkhatī**ti ettha ''sīlaṃ bhikkhu''nti pāṭhaseso, pārājikaṃ nāpajjatīti vuttaṃ hoti. **Tatthā**ti tasmiṃ mūle. **Khegataṃ karontovā**ti sabbapassato mūlaṃ aphusāpetvā ākāsagataṃ karontova. **Parājito**ti ṭhānācāvanassa katattā parājayamāpanno hoti.

53. Kumbhimatthake jātanti yojanā. Cirakālaṃ nihitattā mūlehi kumbhiṃ vinandhitvā ṭhitanti attho. Samīpe jātaṃ rukkhaṃ chindatoti yojanā. Ettha ca ''tatthajātakaṃ kaṭṭhaṃ vā''tiādikāya gāthāya nidhimatthake bhūmiyaṃ ṭhitarukkhalatādiṃ chindantassa āpatti vuttā, imāya pana gāthāya bhūmiṃ nikhaṇitvā otiṇṇakāle nidhiṃ vinandhitvā ṭhitamūlaṃ allarukkhaṃ, khāṇukaṃ vā gahetvā āhāti punaruttidosābhāvo veditabbo. **''Atatthaja''**nti iminā sahapayogābhāvamāha. Imināva purimagāthāya vuttaṃ kaṭṭhalatādīni nidhisambandhāni ce, yathāvuttadukkaṭassa vatthūni, samīpāni ce, pācittiyasseva vatthūnīti dīpeti.

54. Idāni evaṃ pariyesitvā diṭṭhanidhibhājanaṃ ṭhitaṭṭhānato acāletvā antoṭhitaṃ bhaṇḍamattaṃ gaṇhato vinicchayaṃ dassetumāha **''antokumbhigata''**ntiādi. Tattha **phandāpetī**ti antocāṭiyā pakkhitte attano bhājane pakkhipituṃ rāsikaraṇādivasena phandāpeti. **Apabyūhati vā**ti heṭṭhā ṭhitaṃ gaṇhituṃ upari ṭhitāni apanento viyūhati vā. Atha vā apabyūhantoti (pārā. aṭṭha. 1.94) aṭṭhakathāvacanassa dvidhā karontoti **gaṇṭhipade** attho vuttoti attano bhājane pakkhipituṃ ito cito ca rāsiṃ karontoti attho veditabbo. **Tatthevā**ti antokumbhiyameva.

55. **Haranto**ti avaharanto. **Muṭṭhiṃ chindatī**ti attano bhājanaṃ pakkhipitvā gaṇhituṃ asakkuṇeyyo antokumbhimhi hatthaṃ otāretvā kumbhigatabhaṇḍena yathā abaddhaṃ hoti, tathā muṭṭhiyā paricchindati, kumbhigataṃ muṭṭhiyā gaṇhanto kumbhigatena muṭṭhigataṃ yathā asammissaṃ hoti, tathā paricchinditvā pādagghanakaṃ vā atirekapādagghanakaṃ vā gaṇhātīti vuttaṃ hoti. Attano bhājane gataṃ katvā vā chindatīti yojanā. Attano bhājanagataṃ katvā kumbhigatena yathā asammissaṃ hoti, tathā paricchindatīti attho, sace attano bhājanagataṃ hutvā kumbhigatena asammissaṃ bhaṇḍaṃ pañcamāsakaṃ vā atirekapañcamāsakaṃ vā agghati, pārājikoti vuttaṃ hoti.

56. **Hāraṃ vā**ti muttāhāraṃ vā. **Pāmaṅgaṃ vā**ti suvaṇṇamayaṃ, rajatamayaṃ vā pāmaṅgaṃ dāmaṃ. **Suttāru**ḷhanti sutte āruḷhaṃ suttāruḷhaṃ, suttañca suttāruḷhañca suttāruḷhanti ekadesasarūpekaseso daṭṭhabbo. ''Suttena āvutassāpi suttamayassāpi etaṃ adhivacana''nti **aṭṭhakathā**vacanato (pārā. aṭṭha. 1.94) paṭhamamuttāhāraṃ vinā suvaṇṇarajatapavāḷādimaṇikaṃ vā suttesu āvuṇitvā katā nānāvaliyo ceva suttamayāni ca bhaṇḍāni gahetabbāni. Kumbhiyā ṭhitanti pāṭhaseso. **Phandāpetī**ti theyyacittena gaṇhitukāmatāya cāleti. **Yathāvatthu**nti vītikkamānurūpaṃ thullaccayaṃ hotīti adhippāyo. **Ṭhānā cāvetī**ti ṭhitaṭṭhānato kesaggamattampi atikkāmeti. **Cuto**ti pātimokhasaṃvarasīlā parihīnoti attho.

Aparipuṇṇāya kumbhiyāekadesaṭṭhaṃ bhaṇḍaṃ tato tato kesaggamattampi ṭhānaṃ apanetvā tattheva antokumbhiyā aññaṃ ṭhānaṃ nentassa ca tattheva ākāsagataṃ karontassa ca ''attano bhājanagataṃ vā karoti, muṭṭhiṃ vā chindatī''ti (pārā. 94) etehi sadisattā vatthumhi pādaṃ agghante pārājikā hotīti **mahāaṭṭhakathāyaṃ** (pārā. aṭṭha. 1.94) idaṃ sanniṭṭhānaṃ. Bhājanatale koṭiṃ ṭhapetvā kamena sakalabhājanakucchiṃ teneva pūretvā mukhavaṭṭiyā ekā koṭi nikkhittā ce, tathāṭhapitassa hārādino sakalabhājanaṃ aṭṭhānanti koṭiṃ gahetvā ujukaṃ ukkhipantassa osānakoṭi bhājanatalato kesaggamattampi ākāsagataṃ karoto ca mukhavaṭṭiyaṃ ghaṃsitvā ākaḍḍhantassa sakalabhājanodaraṃ khepetvā mukhavaṭṭiyā ṭhapitakoṭiyā phuṭṭhaṭṭhānaṃ aparāya koṭiyā kesaggamattampi atikkāmayato ca bhājanakucchiyā upaḍḍhaṃ vatthādinā kenaci pūretvā tassopari ṭhapitahārādisuttāruḷhassa ṭhitokāsameva ṭhānanti tato kesaggamattaṃ apanentassapi pārājikaṃ hotīti vuttaṃ hoti.

57. **Sappiādīsū**ti bhājanagatesu sappiādidravavatthūsu yaṃ kiñci. **Pādapūraṇa**nti pādaṃ pūretīti pādapūraṇaṃ, pādagghanakanti attho. Pivato parājayoti sambandho. Kaḍāti ce? Ekeneva payogena pītamatte pādapūraṇeti yojanā. ''Mukhagataṃ vinā''ti pāṭhaseso. Tattha **ekeneva payogenā**ti dhuranikkhepamakatvā ekābaddhaṃ katvā ākaḍḍhetvā pivanapayogena. ''Mukhagataṃ vinā''ti iminā sace galagateneva pādo pūrati, antogalaṃ paviṭṭheti vuttaṃ hoti. Mukhagatena pūrati, mukhagataṃ bhājanagatena viyojetvā oṭṭhesu pihitesūti vuttaṃ hoti. Veḷunaḷādīhi ākaḍḍhetvā pivantassa nāḷagatena pūrati, nāḷagataṃ bhājanagatena viyojetvā nāḷikoṭiyaṃ aṅguliyā pihitāyanti vuttaṃ hoti. Idaṃ ''attano bhājanagataṃ vā karoti, muṭṭhiṃ vā chindatī''ti (pārā. 94) vuttanayassa anulomavasena mahāpaccariyādīsu (pārā. aṭṭha. 1.94) aṭṭhakathāsu vuttanayena gahetabbanti adhippāyo.

''Ekeneva payogena pītamatte parājayo''ti iminā sappiādīsu mahagghesu tattakeneva pādapūraṇañce hoti, ekavārameva mukhena vā sappiādinā vā bhājanagatena ekābaddhabhāve chinnamattepi attano bhājane kumbhiṃ paṇāmetvā pakkhittena kumbhigate chinnamattepi pārājiko hotīti gahetabbaṃ.

58. ''Dhuranikkhepaṃ katvā punappunaṃ pivantassa na parājayo''ti iminā dhuranikkhepamakatvā punappunaṃ pivato parājayoti sāmatthiyā vuttaṃ hoti. Dhuranikkhepaṃ akatvā punappunaṃ mukhena gahetvā vā puṭādīhi vā gahetvā pādapūraṇamattaṃ pivantassa parājayo hotīti gahetabbaṃ.

59-60. Sace khipati theyyacittoti sambandho. **Yaṃ kiñci bhaṇḍaka**nti telapivanārahaṃ dukūlasāṭakacammakhaṇḍādikaṃ bhaṇḍaṃ. **Telakumbhiyaṃ** parassāti labbhati. **Taṃ** nikkhittabhaṇḍaṃ. **Dhuva**nti ekaṃsena. Tāvade vinassatīti sambandho. **Tāvade**ti tasmiṃ khaṇeyeva. Katarasmiṃ khaṇeti āha **''hatthato muttamatte''**ti, telassa pītakālaṃ anāgamma pubbapayogattā paṭhamameva hotīti adhippāyo. **Vinassatī**ti sīlavināsaṃ pāpuṇāti. **Āviñjetvā**ti paṇāmetvā. **Gāḷetī**ti paggharāpeti. ''Sāḷetī''tipi paṭhanti, soyeva attho. Sāḷa savaneti dhātu. **Tathā**ti ''theyyacitto vinassatī''ti ākaḍḍhati, theyyacittena evaṃ karontassa pārājiko hotīti vuttaṃ hoti.

61. **Ta**nti telassa okiraṇabhāvaṃ ñatvā paṭhamameva tucchabhājane theyyacittena nikkhittaṃ pādagghanakatelapivanakaṃ taṃ vatthādibhaṇḍaṃ. **''Uddharantovā''**ti sāvadhāraṇavacanena ''pītamatte parājayo''ti dassitaṃ mahāaṭṭhakathāmataṃ paṭikkhittaṃ hoti. **Dhaṃsito**ti ''sāsanakapparukkhā pātito, pārājikāpannoti adhippāyo. ''Theyyacitto''ti ākaḍḍhanatthaṃ ''tathā''ti āṇetvā sambandhanīyaṃ. Iminā suddhacittena gopanatthāya tucchabhājane vatthādiṃ nikkhipitvā aññena taṃ anoloketvā tele āsitte pacchā suddhacitteneva uddharato na dosoti dīpitaṃ hoti.

62. **Tatthevā**ti ṭhitaṭṭhāneyeva. **Bhindato**ti ṭhānā acāvetvā tiṇajjhāpakassa viya bhikkhuno ṭhānācāvanādhippāyaṃ vinā pāsāṇādinā kenaci paharitvā bhindato. ''Mantosadhānubhāvena bhindato''ti ca vadanti. **Chaḍḍentassā**ti achaḍḍetukāmassāpi sato paripuṇṇatelaghaṭādīsu cāpallena vālukaṃ vā udakaṃ vā okiritvā uttarāpentassāti attho. ''Udakamātikaṃ ghaṭābhimukhaṃ katvā opilāpentassā''ti vadanti. Ṭhānācāvanādhippāye satipi theyyacittābhāvena pārājikā na vijjati, bhaṇḍadeyyaṃ pana hotīti sannitṭhānaṃ. **Jhāpentassā**ti kaṭṭhāni pakkhipitvā jhāpentassa. **Aparibhogaṃ karontassā**ti uccārapassāvādimokiritvā aparibhogaṃ karontassa. **Dukkaṭa**nti etesu bhindanādīsu catūsupi ṭhānesu **padabhājaniyaṃ** dukkaṭameva āgatattā vuttaṃ.

Bhūmaṭṭhakathāvaṇṇanā.

63. Idāni thalaṭṭhe vinicchayaṃ dassetumāha **''ṭhapita''**ntiādi. Tattha **pattharitvā**ti attharitvā. Ettha **ca**-saddo avuttasampiṇḍanattho, tena thale rāsikatadhaññādīsu vinicchayo nimikumbhiyā vuttavinicchayānusārena viññātuṃ sakkāti taṃ sarūpato avuttaṃ samuccinoti. **Attharaṇādika**nti paccattharaṇādikaṃ. **Veṭhetvā uddharantassā**ti kilañjasaṃharaṇaniyāmena vaṭṭetvā saṃharitvā uddharantassa. **Mutte ṭhānā**ti kamena saṃharitvā ṭhitaṭṭhānato kesaggamattampi mutte sati. **Parābhavo**ti sāsanato parihīno.

64. Evaṃ attharitvā ṭhapitavatthādīnaṃ saṃharitvā gahaṇe vinicchayaṃ dassetvā tiriyato ākaḍḍhane vinicchayaṃ dassetumāha **''orimantenā''**tiādi. **Pi, vā**ti pakārantarameva samuccinoti. **Ujukaṃ kaḍḍhatopi vā**ti attharitvā ṭhapitavatthādikaṃ catūsu disāsu ekaṃ disaṃ ujukamākaḍḍhato ca pārājikaṃ hoti. Kaḍāti ce? Etthāpi orimantena phuṭṭhamokāsaṃ pārimantato atikkante pārājikanti yojanā. **Orimantena phuṭṭhamokāsa**nti gahetvā ākaḍḍhantassa attano ṭhitadisāgatapariyantena phusitvā ṭhitaṭṭhānaṃ. **Pārimantato**ti pārimantena, karaṇatthe to-paccayo.

Thalaṃ nāma paṭicchannāpaṭicchannabhūmipāsādapabbatatalādīni, tatraṭṭhaṃ dhaññādibhaṇḍaṃ **thalaṭṭhaṃ** nāma hoti. Tattha sabbattha vinicchayo vuttanayena veditabbo.

Thalaṭṭhakathāvaṇṇanā.

65-6. **Paricchedā**ti ṭhānaparicchedā. Sesaṃ suviññeyyameva.

67-8. **Khegata**nti ākāsagataṃ. **Assā**ti morassa. **Ta**nti moraṃ.

69. **Ṭhānā**ti yathāparicchinnā chabbidhā ṭhānā. **Tassā**ti morassa phandāpaneti yojanā. **Tassā**ti vā bhikkhussa thullaccayamudīritaṃ.

70. Aggahetvā hatthena leḍḍukhipanādipayogena moraṃ tāsetvā ṭhitaṭṭhānato apaneti. **Attano ṭhānā**ti morassa attano chappakāraṭṭhānā. **Sayaṃ ṭhānā**ti bhikkhu sakaṭṭhānā, samaṇabhāvatoti vuttaṃ hoti.

71-2. Idāni ''ṭhānā cāveti ce mora''nti dassitaṃ ṭhānācāvanaṃ vibhāvetumāha **''phuṭṭhokāsa''**ntiādi.

73. **Kare nilīyatī**ti pasāritahatthatale nisīdati.

75. **Uḍḍetvā**ti ākāsaṃ uppatitvā.

76. **Aṅge nilīna**nti aṃsakūṭādisarīrāvayave nilīnaṃ. **Pāde**ti attano paṭhamuddhārapāde. **Dutiye** pāde.

77. **Pādāna**nti dvinnaṃ pādānaṃ. **Kalāpassā**ti bhūmiyaṃ phusiyamānassa kalāpaggassa.

78. **Tato pathavito**ti tīhi avayavehi patiṭṭhitapathavippadesato, na paṭhamato tattha dukkaṭattā, na dutiyato tattha thullaccayattā, tatiyā pana ṭhānā kesaggamattampi cāvayato pārājikanti vuttaṃ hoti.

Ettāvatā –

> ''Pañjare ṭhitaṃ moraṃ saha pañjarena uddharati, pārājikaṃ. Yadi pana pādaṃ nagghati, sabbattha agghavasena kattabbaṃ. Antovatthumhi carantaṃ moraṃ theyyacitto padasā bahivatthuṃ nīharanto dvāraparicchedaṃ atikkāmeti, pārājikaṃ. Vaje ṭhitabalibaddassa hi vajo viya antovatthu tassa ṭhānaṃ. Hatthena pana gahetvā antovatthusmimpi ākāsagataṃ karontassa pārājikameva. Antogāme carantampi gāmaparicchedaṃ atikkāmentassa pārājikaṃ. Sayameva nikkhamitvā gāmūpacāre vā vatthūpacāre vā carantaṃ pana theyyacitto kaṭṭhena vā kathalāya vā utrāsetvā aṭavībhimukhaṃ karoti, moro uḍḍetvā antogāme vā antovatthumhi vā chadanapiṭṭhe vā nilīyati, rakkhati. Sace pana aṭavībhimukho uḍḍeti vā gacchati vā, 'aṭaviṃ pavesetvā gahessāmī'ti parikappe asati pathavito kesaggamattampi uppatitamatte vā dutiyapadavāre vā pārājikaṃ. Kasmā? Yasmā gāmato nikkhamantassa ṭhitaṭṭhānameva ṭhānaṃ hotī''ti (pārā. aṭṭha. 1.96) –

Aṭṭhakathāgato vinicchayo upalakkhitoti veditabbaṃ. Kapiñjarādiparasantakasakuṇesu ca eseva vinicchayo daṭṭhabbo.

79. **Patte**ti dvāre bhikkhāya ṭhitaṃ bhikkhuno hatthagate patte. **Tassa** theyyacittassa.

80. **Anuddharitvāvā**ti patte patitaṃ suvaṇṇādiṃ hatthena anukkhipitvāva paṭhamapadavāre thullaccayaṃ gammamānattā na vuttaṃ.

81. **Hatthe**ti hatthatale. **Vatthe**ti cīvare. **Matthake**ti sirasi. Gāthāchandavasena vā-sadde ākārassa rassattaṃ. **Patiṭṭhita**nti patitaṃ. **Ta**nti chijjamānaṃ taṃ suvaṇṇakhaṇḍādi. Yadi ākāse gacchantaṃ, patantaṃ vā hatthena gaṇhāti. Gahitahatthe ṭhitaṭṭhānameva ṭhānaṃ, tato kesaggamattampi apanentassa pārājikaṃ. Tathā gahetvā theyyacittena gacchato dutiyapāduddhāre. Vatthādīsu patitepi eseva nayo.

Ākāsaṭṭhakathāvaṇṇanā.

82. **Mañcapīṭhādīsū**ti ettha **ādi-**saddena mañcapīṭhasadise vehāsabhūte aṭṭavitānādayo saṅgaṇhāti. **Āmāsampī**ti hatthena vā kāyena vā āmasitabbaṃ vatthādiñca. **Anāmāsampī**ti tathā aparāmasitabbaṃ suvaṇṇādiṃ. **Āmasantassā**ti hatthādīhi parāmasantassa. **''Dukkaṭa''**nti iminā phandāpane thullaccayañca ṭhānācāvane pārājikañca heṭṭhā thalaṭṭhe vuttanayena viññātuṃ sakkāti atidisati. Ṭhānaparicchedo pana mañcādīhi eva ukkhipantassa catunnaṃ pādānaṃ vasena, tatraṭṭhameva gaṇhantassa mañcassa catūsu pādasīsesu phusitvā majjhe aphusitvā ṭhitassa khalimakkhitathaddhasāṭakassa catunnaṃ pādasīsānaṃ vasena, aṭanīsu phusitvā ṭhitassa aṭanīnaṃ vasena vā veditabbo.

83. **Vaṃse**ti cīvaravaṃse, iminā cīvaranikkhepanatthāya ṭhapitarukkhadaṇḍasalākārajjuādayo upalakkhitā. **Orato**ti attano ṭhitadisābhimukhato. **Bhoga**nti saṃharitvā cīvaraṃ tassa nāmetvā ṭhapitamajjhaṭṭhānaṃ. **Anta**nti nāmetvā ekato kataṃ, ubhayānaṃ vā antaṃ. **Pārato katvā**ti vaṃsato parabhāge katvā.

84. **Cīvarena phuṭṭhokāso**ti cīvarena phuṭṭhaṭṭhānaṃ. **Tassā**ti tathā ṭhapitassa cīvarassa. **So sakalo** cīvaravaṃso ṭhānaṃ na tu hotīti matoti sambandho.

85-6. Orimantena phuṭṭhaṃ vā taṃ okāsanti sambandho. Cīvarabhogaṃ gahetvā theyyacittena attano abhimukhaṃ ākaḍḍhato attano ṭhitadisāya cīvaravaṃse cīvarena phusitvā ṭhitaṭṭhānapariyantaṃ itarena atikkāmayato cutīti sambandho. **Itarena** pārimantena bhittidisāya cīvarassa phuṭṭhokāsapariyantaṃ itarena phuṭṭhaṃ taṃ okāsaṃ orimantena atikkāmayato vā cutīti yojanā. **Itarenā**ti pārimantena bhittipasse cīvaravaṃse phusitvā ṭhitacīvarapariyantena. **Phuṭṭhaṃ** cīvaravaṃsokāsaṃ. **Orimantenā**ti attano ṭhitadisāya cīvaravaṃse phusitvā ṭhapitacīvarappadesena. **Atikkāmayato**ti kesaggamattampi atikkāmentassa.

Evaṃ dīghantākaḍḍhane sambhavantaṃ vikappaṃ dassetvā idāni tiriyantena atikkamanavidhiṃ dassetumāha **''dakkhiṇantenā''**tiādi. **Punā**ti atha vā. Dakkhiṇantena phuṭṭhaṭṭhānaṃ vāmantena atikkāmayato cutīti yojanā. Cīvaraṃ harituṃ cīvarābhimukhaṃ ṭhitassa attano dakkhiṇapasse cīvarakoṭiyā phuṭṭhaṃ cīvaraṭṭhitappadesaṃ vāmapasse cīvarantena atikkāmayato pārājikamevāti attho. Vāmantena phuṭṭhaṭṭhānaṃ itarena atikkāmayato vā cutīti yojanā. **Vāmantena phuṭṭhaṭṭhāna**nti cīvarābhimukhaṃ ṭhitassa vāmapasse cīvarantena phuṭṭhaṃ cīvaraṭṭhitappadesaṃ. **Itarena** dakkhiṇapasse cīvarantena atikkāmayato vā **cuti** pārājikā hotīti attho.

87. **Vaṃsato**ti cīvarena phusitvā ṭhitacīvaravaṃsappadesato. ''Kesaggamatta''nti katthaci potthake likhanti, taṃ na gahetabbaṃ. **''Ukkhitte''**ti bhummekavacanantena samānādhikaraṇattā paccattekavacanantatā na yujjatīti. ''Kesaggamatte ukkhitte''ti katthaci pāṭho dissati, so ca pamāṇaṃ.

88. Vimocento thullaccayaṃ phuseti yojanā. Cīvaravaṃse phusāpetvā, aphusāpetvā vā rajjuyā bandhitvā ṭhapitacīvaraṃ gaṇhitukāmo theyyacittena bandhanaṃ mocento thullaccayaṃ āpajjatīti attho. **Mutte**ti muttamatte. Pārājiko hoti ṭhānā cutabhāvatoti adhippāyo.

89. **Veṭhetvā**ti ettha ''vaṃsamevā''ti sāmatthiyato labbhati. Cīvaravaṃsaṃ paliveṭhetvā tattheva ṭhapitacīvaraṃ nibbeṭhentassa bhikkhunopi ayaṃ nayoti sambandho. **Nibbeṭhentassā**ti viniveṭhentassa. **Ayaṃ nayo**ti ''nibbeṭhentassa thullaccayaṃ, nibbeṭhite pārājika''nti yathāvuttanayamatidisati. Valayaṃ chindato vāpi ayaṃ nayoti sambandho. ''Bhikkhuno, vaṃse, ṭhapitaṃ, cīvara''nti ca ānetvā yojetabbaṃ. Cīvaravaṃse pavesetvā ṭhapitaṃ cīvaravalayaṃ yathā chinnamatte ṭhānā cavati, tathā chindantassa bhikkhuno chedane thullaccayaṃ, chinne pārājikanti attho. **Mocentassāpyayaṃ nayo**ti etthāpi ''valaya''nti iminā saddhiṃ ''bhikkhuno''tiādipadāni yojetabbāni. Cīvaravaṃse ṭhapitaṃ cīvaraṃ valayaṃ mocentassāpi thullaccayapārājikāni pubbe vuttanayāneva.

Iha purimena **api**-saddena yathāvuttapakāradvaye sampiṇḍite itarena **api**-saddena avuttasampiṇḍanamantarena atthavisesābhāvato avuttamatthaṃ sampiṇḍeti, tena ''ākāsagataṃ vā karoti, nīharati vā''ti pakāradvayaṃ saṅgaṇhāti. Tena rukkhamūle pavesetvā ṭhapitanidhisaṅkhalikavalayamiva cīvaravaṃse sabbaṭṭhānehipi aphusāpetvā cīvaravalayaṃ ākāsagataṃ karontassāpi cīvaravaṃsakoṭiyā bahi nīharantassāpi thullaccayapārājikāni vuttanayeneva ñātabbānīti eteyeva saṅgaṇhāti. ''Valayaṃ chindato vāpi, mocentassa vāpi, valayaṃ ākāsagataṃ vā karoti, nīharati vā''ti imesu catūsu vikappesu ekampi tathā akatvā cīvaravalayaṃ cīvaravaṃse ghaṃsetvā ito cito ca sañcārentassa cīvaravalayassa sabbopi cīvaravaṃso ṭhānanti ''ṭhānācāvanaṃ natthī''ti vuttabyatirekavasena dassitabbanti gahetabbaṃ.

90. **Ṭhapitassa hī**ti ettha pasiddhisūcakaṃ **hi**-saddaṃ ānetvā ''cīvare viya hī''ti yojetvā visesatthajotakaṃ **tu**-saddaṃ ānetvā ''ṭhapitassa tū''ti yojetabbaṃ. Atha vā nipātānamanekatthattā yathāṭhāne ṭhitānameva visesatthe **hi**-saddo, pasiddhiyaṃ **tu**-saddo ca yojetabbo. Vinicchayo veditabboti yojanā. Dīghato vā tiriyato vā pasāretvā cīvaravaṃse nikkhittassa cīvarassa vinicchayo pana saṃharitvā cīvaravaṃse ṭhapitacīvaravinicchayo viya vutto, ''orimantena…pe… pārājikaṃ bhave''ti gāthāttaye vuttanayena veditabboti attho.

91. **Sikkāyā**ti olambikādhāre. Yaṃ bhaṇḍakanti sambandho. **Pakkhipitvā**ti nivesetvā. **Laggitaṃ hotī**ti olambitaṃ hoti. **''Sikkāto taṃ haranto vā cuto''**ti etasmiṃ vikappe sikkāya phuṭṭhaṭṭhānavasena ṭhānācāvanaṃ veditabbaṃ. Dutiyavikappe sikkāya, bandhanaṭṭhānassa ca bhittipasse phuṭṭhaṭṭhānaṃ yadi siyā, tassa ca vasena ṭhānācāvanaṃ veditabbaṃ.

92-3. **Kuntādī**ti **ādi-**saddena bhindivālādi dīghavatthu gahetabbaṃ. Taṭṭikākhāṇukā viya bhittiyaṃ paṭipāṭiyā nivesitāni migasiṅgāni vā sūlāni vā **nāgadantā** nāma. **Agge vā**ti kuntaphalakoṭiyaṃ vā. **Bunde vā**ti kuntadantamūle vā. **Parikaḍḍhato**ti ujukaṃ ākaḍḍhato.

Phuṭṭhokāsanti tasmiṃ tasmiṃ nāgadante phuṭṭhaṭṭhānaṃ atikkāmayato kesaggamattena parājayo siyāti sambandho, ṭhapitaṭṭhapitaṭṭhānaṃ vihāya kesaggamattampi atikkāmayato pārājikanti attho. Kesaggena antarena hetunā parājayoti gahetabbaṃ, kesaggamattampi apanayanahetu pārājikaṃ hotīti attho.

94-5. Evaṃ dīghato ākaḍḍhane, ukkhipane ca vinicchayaṃ dassetvā tiriyaṃ ākaḍḍhane, parato nayane ca vinicchayaṃ dassetumāha **''pākārābhimukho''**tiādi. **Ākaḍḍhatī**ti attano ṭhitaṭṭhānābhimukhaṃ āviñchati. **Orimantaphuṭṭhokāsa**nti orimantena phuṭṭhokāsaṃ, attano disāya kuntadaṇḍena phuṭṭhokāsanti attho. Ettha accayanakiriyāsambandhe sāmivacanappasaṅge upayogavacanaṃ. ''Sakammakadhātuppayoge upayogavacanassa māgadhikavohāre dassanato kammattheyeva upayogavacana''nti eke vadanti, etaṃ kaccāyanalakkhaṇena samānaṃ. **Itarantaccaye**ti itarantena kato accayoti itarantaccayo, majjhepadalopasamāso, pārimantena kattabbātikkame kateti attho. Kesaggena cutoti yojanā. Yathāvuttoyeva attho.

Parato pellantassāti parato katvā pellantassa, bhittipassābhimukhaṃ katvā nippīḷentassāti attho. **Tathevā**ti ''kesaggena cuto''ti ākaḍḍhati. **Ṭhapitepi ca** kuntādimhi ayaṃ nayoti yojanā. ''Kesaggenā''tiādinā ayameva vinicchayanayo vattabboti attho.

96. Tālassa phalaṃ cālentassa **assa** bhikkhuno **yena** phalena **vatthu** pañcamāsakaṃ pūrati, **tasmiṃ** phale bandhanā mutte pārājikaṃ bhaveti yojanā.

97. **Tālassa piṇḍiṃ chindatī**ti tālaphalakaṇṇikaṃ chindati. Yāya vatthu pūrati, tassā chinnamattāya ''assa pārājikaṃ siyā''ti heṭṭhā vuttanayo idhāpi yojetabbo. Tālapiṇḍi sace ākāsagatā hoti, piṇḍimūlameva ṭhānaṃ. Paṇṇadaṇḍe vā paṇṇe vā apassāya ṭhitā ce, ṭhitaṭṭhānehi saha piṇḍimūlaṃ gahetvā ṭhānabhedaṃ ñatvā ṭhānācāvanena pārājikampi daṭṭhabbaṃ. **Eseva nayo**ti ''yena vatthu pūrati, tasmiṃ bandhanā mutte assa pārājikaṃ siyā''ti yathāvutto eva nayo. Etesu sabbesu ṭhānesu pārājikavītikkamato pubbabhāgānantarappayoge thullaccayañca sahapayoge pācittiyaṭṭhāne dukkaṭañca tatopi pubbapayoge pācittiyaṭṭhāne pācittiyañca dukkaṭañca gamanadutiyapariyesanādiavasesapayogesu adinnādānapubbakattā dukkaṭañca asammuyhantehi veditabbaṃ.

Vehāsaṭṭhakathāvaṇṇanā.

98. Udake nidhiṭṭhānaṃ gacchatoti sambandho. Agambhīrodake nidhiṭṭhānaṃ padavārena gacchato pade pade pubbapayoge **dukkaṭaṃ** hotīti yojanā. **Gambhīre pana tathā**ti ''padavārena gacchato dukkaṭa''nti yathāvuttamatidisati. **Gacchato**ti tarato, hatthaṃ acāletvā tarantassa padavāragaṇanāya, hatthena ca vāyamantassa ''padavārenā''ti idaṃ upalakkhaṇanti katvā hatthavāragaṇanāya padavāragaṇanāya dukkaṭāni veditabbāni. Tena vuttaṃ **aṭṭhakathāyaṃ** ''gambhīre hatthehi vā pādehi vā payogaṃ karontassa hatthavārehi vā padavārehi vā payoge payoge dukkaṭa''nti (pārā. aṭṭha. 1.98).

Ummujjanādisūti ettha **ādi-**saddena nimujjanaṃ saṅgaṇhāti. Etthāpi ‘‘tathā’’ti anuvattamānattā payoge payoge dukkaṭanti ayamattho veditabbo. Nihitakumbhiyā gahaṇatthaṃ nimujjanummujjanesupi hatthavārena, padavārena, hatthapadavārehi ca dukkaṭamevāti vuttaṃ hoti. Tenāha **aṭṭhakathāyaṃ** ‘‘eseva nayo kumbhigahaṇatthaṃ nimujjanummujjanesū’’ti (pārā. aṭṭha. 1.98).

Imissā gāthāya ‘‘nidhiṭṭhānaṃ gacchato dukkaṭa’’nti vacanato tathā gacchantassa udakasappacaṇḍamacchadassanena bhāyitvā palāyantassa gamanassa atadatthattā anāpattīti byatirekena viññāyati. Ettha dutiyapariyesanādisabbapayogesu pācittiyaṭṭhāne pācittiyañca pācittiyena saha dukkaṭañca avasesapayogesu suddhadukkaṭañca sahapayoge bhājanāmasane anāmāsadukkaṭañca phandāpane thullaccayañca ṭhānācāvane pārājikañca nidhikumbhiyā vuttanayena viññātuṃ sakkāti na vuttanti daṭṭhabbaṃ. Tattha ṭhānabhedo pañcadhā hoti, idha pīḷetvā osāretuṃ sakkuṇeyyattā adhodisāya saha chabbidhaṃ hotīti ayametesaṃ viseso.

99. **Tattha jātakapupphesū**ti tasmiṃ jale ruḷhesu uppalādikusumesu, niddhāraṇe bhummaṃ. **Yena pupphenā**ti niddhāritabbaṃ. **Chindato**ti ettha vattamānakālavasena atthaṃ aggahetvā ‘‘chinnavato’’ti bhūtavasena attho gahetabbo. Evaṃ aggahite antimassa payogassa yāva anuparamo, thullaccayārahattā pārājikavacanassa vatthuvirodhitāya ca imasseva pacchimakusumassa kantanakāle pupphanāḷapasse tacamattepi acchinne pārājikaṃ natthīti dassetuṃ ‘‘ekanāḷa…pe… parirakkhatī’’ti ettheva anantare vuccamānanayassa viruddhattā ca imaṃ vinicchayaṃ dassetuṃ likhitassa ‘‘yasmiṃ pupphe vatthu pūrati, tasmiṃ chinnamatte pārājika’’nti (pārā. aṭṭha. 1.98) **aṭṭhakathā**vacanassa viruddhattā ca vattamānakālamagahetvā bhūtakālasseva gahetabbattā ‘‘kadā devadatta āgatosī’’ti pañhassa ‘‘esohamāgacchāmi, āgacchantaṃ mā maṃ vijjhā’’ti uttare viya vattamānasamīpe vattamānevāti bhūte vattamānabyapadesato vuttanti daṭṭhabbaṃ.

100. **‘‘Uppalajātiyā’’**ti iminā ‘‘padumajātiyā’’ti byatirekato vuttattā ‘‘padumajātikānaṃ pana daṇḍe chinne abbhantare suttaṃ acchinnampi rakkhatī’’ti (pārā. aṭṭha. 1.98) **aṭṭhakathā**nayo saṅgahitoti daṭṭhabbaṃ. **Ekanāḷassa vā passe**ti ‘‘nāḷassa ekapasse’’ti vattabbe gāthābandhasukhatthaṃ vuttanti veditabbaṃ. **Tato**ti nāḷato.

101. Bhārabaddhakusumesu vinicchayassa vakkhamānattā **chinditvā ṭhapitesū**ti abaddhakusumavasena gahetabbaṃ. **Pubbe vuttanayenā**ti tatrajātakakusumesu vuttavinicchayānusārena. ‘‘Yena pupphena pūrati, tasmiṃ chinnamatte’’ti avatvā gahitamatte pārājikanti yojanā cettha viseso.

102. Bhāraṃ katvā baddhāni **bhārabaddhānī**ti majjhapadalopīsamāso. **Pupphānī**ti pādagghanakāni uppalādikusumāni. **Chasvākāresū**ti udake osīdāpetuṃ sakkuṇeyyattā adhodisāya saha catasso disā, uddhanti imāsu chasu disāsu, niddhāraṇe bhummaṃ. **Kenaci ākārenā**ti niddhāretabbadassanaṃ. Ṭhānācāvanassa sādhakatamattā karaṇeyeva karaṇavacanaṃ. **Nassatī**ti pādagghanakapupphānaṃ ṭhānācāvanena pārājikamāpajjitvā lokiyalokuttarānaṃ anavasesaguṇānaṃ patiṭṭhānabhūtaṃ pātimokkhasaṃvarasīlaṃ nāsetvā sayaṃ guṇamaraṇena mīyatīti attho.

103. **Pupphānaṃ kalāpa**nti pādagghanakauppalādikusumakalāpaṃ. **Udakaṃ cāletvā**ti yathā vīci uṭṭhāti, tathā cāletvā. **Pupphaṭṭhānā**ti pupphānaṃ ṭhitaṭṭhānā. **Cāvetī**ti kalāpaṃ kesaggamattampi apaneti. ‘‘Pupphaṃ ṭhānā cāvetī’’ti katthaci potthakesu pāṭho dissati. Pupphakalāpasseva gahitattā purimoyeva gahetabbo.

104. **‘‘Ettha gataṃ gahessāmī’’**ti saha pāṭhasesena yojanā. **Parikappetī**ti ‘‘ettha gataṃ gahessāmī’’ti ṭhānaṃ paricchinditvā takketi. **Rakkhatī**ti ṭhānācāvanepi sati so parikappo pārājikāpattito taṃ bhikkhuṃ rakkhati. **Gataṭṭhānā**ti pupphakalāpena gataṃ sampattañca taṃ ṭhānañcāti viggaho. **‘‘Uddharanto’’**ti etena ‘‘pupphānaṃ kalāpa’’nti ānetvā sambandhitabbaṃ. **‘‘Kataṭṭhānā’’**tipi pāṭho, katā pupphānaṃ ṭhānā uddharantoti sambandho. Udakaṃ cāletvā vīciyo uṭṭhāpetvā vīcippahārena udakapiṭṭhena parikappitaṭṭhānaṃ sampattaṃ pupphakalāpaṃ ṭhitaṭṭhānā uddharanto kesaggamattampi ṭhānā cāventoti attho. **‘‘Ṭhānā’’**ti idaṃ ‘‘bhaṭṭho’’ti iminā sambandhanīyaṃ. **Bhaṭṭho nāma pavuccatī**ti attanā samādāya rakkhiyamānā pātimokkhasaṃvarasīlasaṅkhātasabbaguṇaratanaṅkurābhinibbattaṭṭhānā patito nāma hotīti pavuccati.

105. **Jalato accuggatassā**ti ettha ‘‘pupphassā’’ti sāmatthiyā labbhati. Jalapiṭṭhito accuggatassa pupphassa sakalajalaṃ ṭhānaṃ, kaddamapiṭṭhito paṭṭhāya udakapiṭṭhipariyantaṃ pupphadaṇḍena pharitvā ṭhitaṃ sabbamudakaṃ ṭhānanti vuttaṃ hoti. **Uppāṭetvā**ti pupphaggaṃ ākaḍḍhitvā uppīḷetvā. **Tato**ti tasmā pupphaṭṭhānabhūtasakalajalarāsito. **Uju**nti ujuṃ katvā. **Uddharato**ti uppāṭentassa.

106. **Nāḷante**ti uppāṭitapupphanāḷassa mūlakoṭiyā. **Jalato**ti udakapiṭṭhito. Muttamatte kesaggamattaṃ dūraṃ katvāti pāṭhasesayojanā kātabbā. ‘‘Jalato’’ti paṭhamatatiyapādesu dvikkhattuṃ vacanaṃ atthāvisesepi padāvuttialaṅkāre aḍḍhayamakavasena vuttattā punaruttidoso na hotīti veditabbaṃ. ‘‘Muttamatte, amutte’’ti ca sambandhitabbaṃ, atthānaṃ vā visesato ubhayattha vuttanti veditabbaṃ. Tasmiṃ nāḷanteti sambandho.

107. **Tassa** nāmetvā uppāṭitassa. Saha gacchena uppāṭitassāpi ayameva vinicchayo. Idha pana sabbapupphapaṇṇanāḷāni mūlato pabhuti paṭhamaṃ ṭhitaṭṭhānato apanāmanavasena ṭhānācāvanaṃ veditabbaṃ. Evaṃ pupphādīni uppāṭentassa bhūtagāmavikopanāpattiyā ṭhāne sahapayogadukkaṭaṃ hotīti veditabbaṃ.

108-9. Baḷisādimacchaggahaṇopakaraṇānaṃ vacanato, jale ṭhitamatamacchānaṃ vinicchayassa ca vakkhamānattā **maccheti** jīvamānakamacchānaṃ gahaṇaṃ. Upalakkhaṇavasena vā avuttasamuccayattha **vā**-saddena vā khipakādīni macchavadhopakaraṇāni vuttānevāti daṭṭhabbaṃ. **Vatthū**ti pādo. **Tasmiṃ** macche. Uddhaṭoyeva **uddhaṭamatto,** maccho, tasmiṃ. **Jalā**ti udakato kesaggamattampi apanetvā ukkhittamatteti vuttaṃ hoti.

110. Pupphānaṃ viya macchānampi ṭhitaṭṭhānameva ṭhānanti aggahetvā sakalajalaṃ ṭhānaṃ katvā kasmā vuttanti āha **‘‘ṭhānaṃ salilajānaṃ hī’’**tiādi. Salile jātā **salilajā,** iti pakaraṇato macchāyeva vuccanti. Atthappakaraṇasaddantarasannidhānādīhi saddā visesatthaṃ vadantīti. **Hī**ti pasiddhiyaṃ. **Kevala**nti avadhāraṇe, jalamevāti vuttaṃ hoti. Iminā bahiudakaṃ nivattitaṃ hoti. Sakalaṃ jalameva ṭhānaṃ yasmā, tasmā salilaṭṭhaṃ jalā vimocento pārājiko hotīti hetuhetumantabhāvena yojanā veditabbā. Āpannaṃ parājetīti **pārājikā,** āpatti, sā etassa atthīti **pārājiko,** puggalo.

111. **Nīraṃ** udakaṃ. Vārimhi jale jāto **vārijo,** iti pakaraṇato macchova gayhati. Eteneva ākāse uppatitamaccho, gocaratthāya ca thalamuggatakummādayo upalakkhitāti veditabbaṃ. Tesaṃ gahaṇe vinicchayo ākāsaṭṭhathalaṭṭhakathāya vuttanayena veditabbo. **Bhaṇḍagghena viniddise**ti dukkaṭādivatthuno bhaṇḍassa agghavasena dukkaṭathullaccayapārājikāpattiyo vadeyyāti attho.

112. **Taḷāke**ti sarasmiṃ, iminā ca vāpipokkharaṇisobbhādijalāsayā saṅgayhanti. **Nadiyā**ti ninnagāya, iminā ca kandarādayo saṅgayhanti. **Ninne**ti āvaṭe. **Macchavisaṃ nāmā**ti ettha **nāma-**saddo saññāyaṃ. Macchavisanāmakaṃ madanaphalādikaṃ daṭṭhabbaṃ. **Gate**ti visapakkhipake macchaghātake gate.

114. **Sāmikesū**ti visaṃ yojetvā gatesu macchasāmikesu. **Āharantesū**ti āharāpentesu. **Bhaṇḍadeyya**nti bhaṇḍañca taṃ deyyañcāti viggaho, attanā gahitavatthuṃ vā tadagghanakaṃ vā bhaṇḍaṃ dātabbanti attho.

115. **Maccheti** matamacche. **Sese**ti namatamacche.

116. **Amatesu** gahitesūti pakaraṇato labbhati, nimittatthe cetaṃ bhummaṃ. **Anāpattiṃ vadantī**ti adinnādānāpattiyā anāpattiṃ vadanti, māraṇappattiyā pācittiyaṃ hoteva. Ayañca vinicchayo arakkhitaagopitesu assāmikataḷākādīsu veditabbo.

Udakaṭṭhakathāvaṇṇanā.

117. **Nāva**nti ettha ‘‘nāvā nāma yāya taratī’’ti (pārā. 99) vacanato jalatāraṇārahaṃ antamaso ekampi vahantaṃ rajanadoṇiveṇukalāpādikaṃ veditabbaṃ. **Nāvaṭṭhaṃ** nāma **bhaṇḍaṃ** yaṃ kiñci indriyabaddhaṃ vā anindriyabaddhaṃ vā. **‘‘Thenetvā gaṇhissāmī’’**ti iminā ‘‘theyyacittassā’’ti imamatthaṃ viññāpeti. **Pāduddhāre**ti dutiyapariyesanādiatthaṃ gacchantassa pade pade. **Dosā**ti dukkaṭāpattiyo. **Vuttā**ti ‘‘nāvaṭṭhaṃ bhaṇḍaṃ avaharissāmī’ti theyyacitto dutiyaṃ vā pariyesati gacchati vā, āpatti dukkaṭassā’’ti (pārā. 99) **padabhājaniyaṃ** bhagavatā vuttā, iminā pubbapayogasahapayogadukkaṭāni, phandāpane thullaccayaṃ, ṭhānācāvane pārājikañca upalakkhaṇavasena dassitanti veditabbaṃ.

118. **Caṇḍasote**ti vegena gacchante udakappavāhe, ‘‘caṇḍasote’’ti iminā bandhanaṃ vinā sabhāvena aṭṭhitabhāvassa sūcanato **‘‘bandhanameva ṭhāna’’**nti vuttaṭṭhānapariccheddassa kāraṇaṃ dassitanti veditabbaṃ. Yasmā caṇḍasote baddhā, tasmā bandhanamekameva ṭhānaṃ matanti vuttaṃ hoti. **Tasmi**nti bandhane. **Dhīrā** vinayadharā.

119-120. **''Niccale udake nāva-mabandhanamavaṭṭhita''**nti iminā chadhā ṭhānaparicchedassa labbhamānatte kāraṇaṃ dasseti. Nāvaṃ kaḍḍhato tassa pārājikanti sambandho. Punapi kiṃ karontoti āha **''ekenantena samphuṭṭha''**ntiādi. Taṃ nāvaṃ atikkāmayatoti sambandho. Etthāpi ''kaḍḍhitavato atikkamitavato''ti bhūtavasena attho yojetabbo. Yamettha vattabbaṃ, taṃ heṭṭhā vuttanayameva.

121. Evaṃ catupassākaḍḍhane vinicchayaṃ dassetvā idāni uddhaṃ, adho ca ukkhipanaosīdāpanesu vinicchayaṃ dassetumāha **''tathā''**tiādi. **Tathā**ti ''tassa pārājika''nti ākaḍḍhati. Kasmiṃ kāleti āha **''uddhaṃ kesaggamattampī''**tiādi. **Adhonāvātala**nti nāvātalassa adho adhonāvātalaṃ, tasmiṃ uddhaṃ kesaggamattampi udakamhā vimociteti iminā sambandho. Tena phuṭṭhaṃ kesaggamattampi mukhavaṭṭiyā vimociteti yojanā. **Tenā**ti adhonāvātalena phuṭṭhe udake mukhavaṭṭiyā karaṇabhūtāya kesaggamattampi vimociteti gahetabbaṃ.

122. Tīre bandhitvā pana niccale jale ṭhapitā **yā** nāvā, **tassā** nāvāya **ṭhānaṃ** bandhanañca ṭhitokāso cāti dvidhā matanti yojanā.

123. **Pubbaṃ** paṭhamaṃ bandhanassa vimocane thullaccayaṃ hotīti yojanā. **Kenacupāyenā**ti ''purato pacchato vāpī''tiādikkamena yathāvuttopāyachakkesu yena kenaci upāyenāti attho. **Ṭhānā cāveti** nāvaṃ.

124. **Paṭhamaṃ ṭhānā cāvetvā**ti ''purato pacchato vā''tiādinā yathāvuttesu chasu ākāresu aññatarena ākārena nāvaṃ ṭhapitaṭṭhānato paṭhamaṃ cāvetvā. **Eseva ca nayo**ti nāvāya paṭhamaṃ ṭhitaṭṭhānato cāvane thullaccayaṃ, pacchā bandhanamocane pārājikanti eseva nayo netabboti attho. Ettha ca ''tīre bandhitvā niccale udake ṭhapitanāvāya bandhanañca ṭhitokāso cāti dve ṭhānāni, taṃ paṭhamaṃ bandhanā moceti, thullaccayaṃ. Pacchā channaṃ ākārānaṃ aññatarena ṭhānā cāveti, pārājikaṃ. Paṭhamaṃ ṭhānā cāvetvā pacchā bandhanamocanepi eseva nayo''ti (pārā. 99) **aṭṭhakathāyaṃ** vuttavinicchayo saṅgahito. Āmasanaphandāpanesu dukkaṭathullaccayāni heṭṭhā kumbhiyaṃ vuttanayeneva ñātuṃ sakkuṇeyyattā na vuttānīti veditabbaṃ. Evamuparipi.

125. **Ussāretvā**ti udakato thalaṃ āropetvā. **Nikujjitvā**ti adhomukhaṃ katvā. Thale ṭhapitāya nāvāya mukhavaṭṭiyā phuṭṭhokāso eva ṭhānanti yojanā. **Hī**ti viseso, tena jalaṭṭhato thalaṭṭhāya nāvāya vuttaṃ visesaṃ joteti.

126. Ettha adho osīdāpanassa alabbhamānatāya taṃ vinā itaresaṃ pañcannaṃ ākārānaṃ vasena ṭhānācāvanaṃ dassetumāha **''ñeyyo''**tiādi. **Yato kutocī**ti tiriyaṃ catassannaṃ, uparidisāya ca vasena yaṃ kiñci disābhimukhaṃ kesaggamattampi atikkamento.

127. **Ukkujjitāyapī**ti uddhaṃmukhaṃ ṭhapitāyapi. **Ghaṭikāna**nti dārukhaṇḍānaṃ. **''Tathā''**ti iminā ''ñeyyo ṭhānaparicchedo''tiādinā vuttanayaṃ atidisati. So pana ukkujjitvā bhūmiyaṃ ṭhapitanāvāya yujjati. Ghaṭikānaṃ upari ṭhapitāya pana nāgadantesu ṭhapitakunte vuttavinicchayo yujjati.

128. **''Theyyā''**ti idaṃ ''pājentassā''ti visesanaṃ. **Titthe**ti titthāsannajale. **Arittenā**ti kenipātena. **Phiyenā**ti pājanaphalakena. **Pājentassā**ti pesentassa. **''Taṃ pājetī''**tipi pāṭho dissati, **taṃ** nāvaṃ yo **pājeti,** tassa **parājayo**ti attho.

129-30. **Chatta**nti ātapavāraṇaṃ. **Paṇāmetvā**ti yathā vātaṃ gaṇhāti, tathā paṇāmetvā. **Ussāpetvāva cīvara**nti cīvaraṃ uddhaṃ uccāretvā vā. Gāthāchandavasena 'va'iti rassattaṃ. **Laṅkārasadisa**nti pasāritapaṭasarikkhakaṃ. **Samīraṇa**nti mālutaṃ. **Na doso tassa vijjatī**ti idaṃ vātassa avijjamānakkhaṇe evaṃ karoto pacchā āgatena vātena nītanāvāya vasena vuttaṃ. Vāyamāne pana vāte evaṃ karontassa āpattiyevāti daṭṭhabbaṃ.

131-2. Sayameva upāgatanti sambandho. Gāmasamīpe titthaṃ **gāmatitthaṃ. Ta**nti nāvaṃ. **Ṭhānā**ti chattena vā cīvarena vā gahitavātena gantvā gāmatitthe ṭhitaṭṭhānā. **Acālento**ti phandāpanampi akaronto, iminā thullaccayassāpi abhāvaṃ dasseti. **''Acāvento''**tipi pāṭho, ṭhitaṭṭhānato kesaggamattampi anapanentoti attho, iminā pārājikābhāvaṃ dasseti. **Kiṇitvā**ti mūlena vikkiṇitvā. **Sayameva ca gacchanti**nti ettha **ca**-kāro vattabbantarasamuccaye. Tathā paṇāmitachattena vā ussāpitacīvarena vā gahitavātena attanā gacchantiṃ. **Ṭhānā cāvetī**ti attanā icchitadisābhimukhaṃ katvā pājanavasena gamanaṭṭhānā cāveti.

Nāvaṭṭhakathāvaṇṇanā.

133-4. Yanti etenāti **yānaṃ**. Ramayatīti **ratho**. Vahati, vuyhati, vahanti etenāti vā **vayhaṃ**. ''Upari maṇḍapasadisaṃ padaracchannaṃ, sabbapāliguṇṭhimaṃ vā chādetvā''ti (pārā. aṭṭha. 1.100) **aṭṭhakathāyaṃ** vuttanayena kataṃ sakaṭaṃ vayhaṃ nāma. **Sandamānikā**ti ''ubhosu passesu suvaṇṇarajatādimayā gopānasiyo datvā garuḷapakkhakanayena katā sandamānikā''ti (pārā. aṭṭha. 1.100) **aṭṭhakathāyaṃ** vuttanayena katayānaviseso. **Ṭhānā cāvanayogasmi**nti ṭhānā cāvanappayoge.

135-6. Dasaṭṭhānācāvanavasena pārājikaṃ vadantehi paṭhamaṃ ṭhānabhedassa ñātabbattā taṃ dassetvā āpattibhedaṃ dassetumāha **''yānassa dukayuttassā''**tiādi. **Dukayuttassā**ti dukaṃ goyugaṃ yuttassa yassāti, yutte yasminti vā viggaho. **Dasa ṭhānānī**ti dvinnaṃ goṇānaṃ aṭṭha pādā, dve ca cakkānīti etesaṃ dasannaṃ patiṭṭhitaṭṭhānānaṃ vasena dasa ṭhānāni vadeyyāti attho. Eteneva nayena catuyuttādiyāne aṭṭhārasāti ṭhānabhedassa nayo dassito hoti. **Yānaṃ pājayato**ti sakaṭādiyānaṃ pesayato. ''Dhureti yugāsanne''ti aṭṭhakathāya **gaṇṭhipade** vuttaṃ. Rathīsāya yugena saddhiṃ bandhanaṭṭhānāsanneti vuttaṃ hoti. **''Dhura''**nti ca yugasseva nāmaṃ. ''Dhuraṃ chaḍḍetvā, dhuraṃ āropetvā''ti (pārā. aṭṭha. 1.100) **aṭṭhakathā**vacanato taṃsahacariyāya sambandhanaṭṭhānampi dhuraṃ nāma. Idha pana gaṅgā-saddo viya gaṅgāsamīpe dhurasamīpe pājakassa nisajjārahaṭṭhāne dhurassa vattamānatā labbhati.

Goṇānaṃ pāduddhāre tassa thullaccayaṃ viniddiseti yojanā. Idañca goṇānaṃ avilomakālaṃ sandhāya vuttaṃ. Vilomakāle sambhavantaṃ visesaṃ jotetuṃ **''thullaccayaṃ tu''** iccatra **tu**-saddena **aṭṭhakathāyaṃ** ''sace pana goṇā 'nāyaṃ amhākaṃ sāmiko'ti ñatvā dhuraṃ chaḍḍetvā ākaḍḍhantā tiṭṭhanti vā phandanti vā, rakkhati tāva. Goṇe puna ujukaṃ paṭipādetvā dhuraṃ āropetvā daḷhaṃ yojetvā pācanena vijjhitvā pājentassa vuttanayeneva tesaṃ pāduddhārena thullaccaya''nti vuttaviseso saṅgahitoti daṭṭhabbo. **Cakkānaṃ hī**ti ettha adhikena **hi**-saddena ''sacepi sakaddame magge ekaṃ cakkaṃ kaddame laggaṃ hoti, dutiyaṃ cakkaṃ goṇā parivattentā pavattenti, ekassa pana ṭhitattā na tāva avahāro hoti. Goṇe pana puna ujukaṃ paṭipādetvā pājentassa ṭhitacakke kesaggamattaṃ phuṭṭhokāsaṃ atikkante pārājika''nti (pārā. aṭṭha. 1.100) **aṭṭhakathāyaṃ** vuttaviseso dassito hotīti daṭṭhabbaṃ.

137-9. Ettāvatā yuttayānavinicchayaṃ dassetvā idāni ayuttayānavinicchayaṃ dassetumāha **''ayuttakassā''**tiādi. Dhurena upatthambhaniyaṃ ṭhitassa tassa ayuttakassāpi ca yānakassa upatthambhanicakkakānaṃ vasena tīṇeva ṭhānāni bhavantīti yojanā. Tattha **ayuttakassā**ti goṇehi ayuttakassa. **Dhurenā**ti yathāvuttanayena dhurayuttaṭṭhānasamīpadesena, sakaṭasīsenāti vuttaṃ hoti. **Upatthambhaniya**nti sakaṭasīsopatthambhaniyā upari ṭhitassa. Upatthambhayati dhuranti upatthambhanī. Sakaṭassa pacchimabhāgopatthambhanatthaṃ dīyamānaṃ daṇḍadvayaṃ pacchimopatthambhanī nāma, purimabhāgassa dīyamānassa upatthambhanī purimopatthambhanī nāmāti ayamupatthambhanīnaṃ viseso. Idha purimopatthambhanī adhippetā. **''Upatthambhanicakkakānaṃ vasena tīṇeva ṭhānānī''**ti idaṃ heṭṭhā akappakatāya upatthambhaniyā vasena vuttaṃ, kappakatāya pana vasena ''cattārī''ti vattabbaṃ.

''Tathā''ti iminā ''ṭhānāni tīṇevā''ti ākaḍḍhati, dārucakkadvayavasena tīṇi ṭhānānīti attho. **''Dārūna''**nti iminā bahuvacananiddesena rāsikatadārūnaṃ dārukassa ekassāpi phalakassāpi gahaṇaṃ veditabbaṃ. **''Bhūmiyampi dhureneva, tatheva ṭhapitassa cā''**ti iminā tīṇiyeva ṭhānānīti atidisati. Ettha dhuracakkānaṃ patiṭṭhitokāsavasena tīṇi ṭhānāni. Ettha ca **upariṭṭhapitassa cā**ti **ca**-kāraṃ ''bhūmiyaṃ ṭhapitassā''ti etthāpi yojetvā samuccayaṃ kātuṃ sakkāti. Tattha adhikavacanena ca-kārena **aṭṭhakathāyaṃ** ''yaṃ pana ayuttakaṃ dhure ekāya, pacchato ca dvīhi upatthambhanīhi upatthambhetvā ṭhapitaṃ, tassa tiṇṇaṃ upatthambhanīnaṃ, cakkānañca vasena pañca ṭhānāni. Sace dhure upatthambhanī heṭṭhābhāge kappakatā hoti, cha ṭhānānī''ti (pārā. aṭṭha. 1.100) vuttavinicchayaṃ saṅgaṇhāti.

Purato pacchato vāpīti ettha ''kaḍḍhitvā''ti pāṭhaseso. **Api**-saddena ''ukkhipitvāpī''ti avuttaṃ samuccinoti. Yo pana purato kaḍḍhitvā ṭhānā cāveti, yo vā pana pacchato kaḍḍhitvā ṭhānā cāveti, yo vā pana ukkhipitvā ṭhānā cāvetīti yojanā. **Tiṇṇa**nti ime tayo gahitā, ''tesa''nti sāmatthiyā labbhati, tesaṃ tiṇṇaṃ puggalānanti vuttaṃ hoti. Kadā kiṃ hotīti āha **''thullaccayaṃ tu…pe… parājayo''**ti. **''Ṭhānā cāve''**ti idaṃ ''thullaccaya''nti imināpi sambandhanīyaṃ. **Tu**-saddassa visesajotanatthaṃ upāttattā sāvasesaṭṭhānācāvane phandāpanathullaccayaṃ, niravasesaṭṭhānācāvane pana kate ṭhānācāvanapārājikā vuttā hotīti daṭṭhabbaṃ.

140. **Akkhānaṃ sīsakehī**ti akkhassa ubhayakoṭīhi. ''Jātyākhyāyamekasmiṃ bahuvacanamaññatarāya''miti vacanato ekasmiṃ atthe bahuvacanaṃ yujjati. **''Ṭhitassā''**ti etassa visesanassa ''yānassā''ti visesitabbaṃ sāmatthiyā labbhati. ''Ṭhānāni dve''ti vuttattā yathā sakaṭadhuraṃ bhūmiṃ na phusati, evaṃ uccataresu dvīsu tulādidārūsu dve akkhasīse āropetvā ṭhapitaṃ yānameva gayhati.

141. **Kaḍḍhanto**ti dvinnaṃ akkhasīsānaṃ ādhārabhūtesu dārūsu ghaṃsitvā ito cito ca kaḍḍhanto. **Ukkhipanto**ti ujuṃ ṭhitaṭṭhānato uccārento. **Phuṭṭhokāsaccaye**ti phuṭṭhokāsato kesaggamattātikkame. **Aññassā**ti yathāvuttappakārato itarassa. **Yassa kassaci** rathādikassa yānassa.

142. **Akkhuddhīna**nti catunnaṃ akkharuddhanakaāṇīnaṃ. Akkhassa ubhayakoṭīsu cakkāvuṇanaṭṭhānato anto dvīsu sakaṭabāhāsu akkharuddhanatthāya dve aṅguliyo viya ākoṭitā catasso āṇiyo akkhuddhi nāma. **Dhurassā**ti dhurabandhanaṭṭhānāsannassa rathasīsaggassa. **Taṃ** yānaṃ. **Vā**-saddena passe vā gahetvā kaḍḍhanto, majjhe vā gahetvā ukkhipentoti kiriyantaraṃ vikappeti. **Gahetvā**ti ettha ''kaḍḍhanto''ti pāṭhaseso. **Ṭhānā cāvetī**ti **uddhīsu** gahetvā kaḍḍhanto attano disāya uddhiantena phuṭṭhaṭṭhānaṃ itarena uddhipariyantena kesaggamattampi atikkāmeti.

''Uddhīsu vā''ti sāsaṅkavacanena anuddhikayānassāpi vijjamānattaṃ sūcitaṃ hoti. **Aṭṭhakathāyaṃ** ''atha uddhikhāṇukā na honti, samameva bāhaṃ katvā majjhe vijjhitvā akkhasīsāni pavesitāni honti, taṃ heṭṭhimatalassa samantā sabbaṃ pathaviṃ phusitvā tiṭṭhati, tattha catūsu disāsu, uddhañca phuṭṭhaṭṭhānātikkamavasena pārājikaṃ veditabba''nti (pārā. aṭṭha. 1.100) vuttavinicchayañca byatirekavasena saṅgaṇhāti.

143. **Nābhiyā**ti nābhimukhena. **Ekameva siyā ṭhāna**nti ekaṃ nābhiyā phuṭṭhaṭṭhānameva ṭhānaṃ bhavatīti attho. ''Ekamassa siyā ṭhāna''nti potthakesu dissati, tato purimapāṭhova sundarataro. **Paricchedopī**ti ettha **pi**-saddo visesatthajotako, paricchedo panāti attho. **Pañcadhā**ti nābhiyā catupassapariyantaṃ, uddhañca pañcadhā, ṭhānācāvanākāro hotīti attho.

144. **Ṭhānāni dve**ti nemiyā, nābhiyā ca phuṭṭhaṭṭhānavasena dve ṭhānāni. **Assā**ti cakkassa. **Tesaṃ** dvinnaṃ ṭhānānaṃ. Bhittiādiṃ apassāya ṭhapitacakkassāpi hi **aṭṭhakathāyaṃ** vutto ayampi vinicchayo vutto, yopi iminā ca pāṭhena dassito hoti.

145. **Anārakkha**nti sāmikena asaṃvihitārakkhaṃ. **Adhodetvā**ti goṇe apesetvā. **Vaṭṭati,** pārājikaṃ na hotīti adhippāyo. Sāmike āharāpente pana bhaṇḍadeyyaṃ hoti.

Yānaṭṭhakathāvaṇṇanā.

146. Bhāraṭṭhakathāya **sīsakkhandhakaṭolambavasā**ti evaṃnāmakānaṃ sarīrāvayavānaṃ vasena bhāro catubbidho hoti. Tattha sīsabhārādīsu asammohatthaṃ sīsādīnaṃ paricchedo veditabbo – sīsassa tāva purimagale galavāṭako piṭṭhigale kesañci kesante āvaṭṭo hoti, galasseva ubhosu passesu kesañci kesāvaṭṭā oruyha jāyanti, ye ''kaṇṇacūḷikā''ti vuccanti, tesaṃ adhobhāgo cāti ayaṃ heṭṭhimaparicchedo, tato upari **sīsaṃ,** etthantare ṭhitabhāro **sīsabhāro** nāma.

Ubhosu passesu kaṇṇacūḷikāhi paṭṭhāya heṭṭhā, kapparehi paṭṭhāya upari, piṭṭhigalāvaṭṭato ca galavāṭakato ca paṭṭhāya heṭṭhā, piṭṭhivemajjhāvaṭṭato ca uraparicchedamajjhe hadayaāvāṭato ca paṭṭhāya upari **khandho,** etthantare ṭhitabhāro **khandhabhāro** nāma.

Piṭṭhivemajjhāvaṭṭato, pana hadayaāvāṭato ca paṭṭhāya heṭṭhā yāva pādanakhasikhā, ayaṃ **kaṭi**paricchedo, etthantare samantato sarīre ṭhitabhāro **kaṭibhāro** nāma.

Kapparato paṭṭhāya pana heṭṭhā yāva hatthanakhasikhā, ayaṃ **olambaka**paricchedo, etthantare ṭhitabhāro **olambako** nāma.

Bharatīti **bhāro,** bharati etena, etasminti vā **bhāro,** iti yathāvuttasīsādayo avayavā vuccanti. Bhāre tiṭṭhatīti **bhāraṭṭhaṃ**. Iti sīsādīsu ṭhitaṃ bhaṇḍaṃ vuccati. ''Bhāroyeva bhāraṭṭha''nti (pārā. aṭṭha. 1.101) **aṭṭhakathā**vacanato bharīyatīti **bhāro,** kammani siddhena bhāra-saddena bhaṇḍameva vuccati.

147. **Sirasmiṃyevā**ti yathāpariccchinne sirasi eva. **Sāretī**ti anukkhipanto ito cito ca sāreti. **Thullaccayaṃ siyā**ti phandāpanathullaccayaṃ bhaveyya.

148. **Khandha**nti yathāpariccchinnameva khandhaṃ. **Oropite**ti ohārite. **Sīsato**ti ettha ''uddha''nti pāṭhaseso, yathāpariccchinnasīsato uparīti attho. **Kesaggamattampī**ti kesaggamattaṃ dūraṃ katvā. **Pi**-saddo pageva tato adhikanti dīpeti. **Mocentopī**ti kesaggena aphusantaṃ apanento. Etthāpi **pi**-saddena na kevalaṃ khandhaṃ oropentasseva pārājikaṃ, apica kho mocentopi parājitoti heṭṭhā vuttamapekkhati. Pasibbakādiyamakabhāraṃ pana sīse ca piṭṭhiyañcāti dvīsu ṭhānesu ṭhitattā dvīhi ṭhānehi apanayanena pārājikaṃ hoti, tañca **''sīsato mocento''**ti imināva ekadesavasena saṅgahitanti daṭṭhabbaṃ.

149-50. Evaṃ sīsabhāre vinicchayaṃ dassetvā tadanantaraṃ uddesakkamesu khandhabhārādīsu vinicchaye dassetabbepi avasāne vuttaolambakabhāre vinicchayaṃ dassetvā ādyantabhārānaṃ vuttanayānusārena sesesupi vinicchayaṃ atidisitumāha **''bhāra''**ntiādi. **Suddhamānaso**ti pātarāsādikāraṇena atheyyacitto, hatthagatabhāraṃ theyyacittena bhūmiyaṃ ṭhapananissajjanādiṃ karontassa hatthato muttamatte pārājikanti idametena upalakkhitanti daṭṭhabbaṃ.

Ettha vuttanayenevāti sīsabhāraolambakabhāresu vuttānusārena. **Sesesupi bhāresū**ti khandhabhārādikesupi. **Matisārena** sāramatinā. **Veditabbo vinicchayo**ti yathāpariccchinnesu ṭhānesu ṭhitaṃ pādagghanakaṃ yaṃ kiñci vatthuṃ theyyacittena ''gaṇhissāmī''ti āmasantassa dukkaṭaṃ, ṭhānā acāvetvā phandāpentassa thullaccayaṃ, yathāpariccchinnaṭṭhānātikkamanavasena vā uddhaṃukkhipanavasena vā ṭhānā cāventassa pārājikaṃ hotīti ayaṃ vinicchayo veditabboti attho.

Bhāraṭṭhakathāvaṇṇanā.

151-3. Idāni ārāmaṭṭhavinicchayaṃ dassetumāha **''dukkaṭa''**ntiādi. **Ārāma**nti campakādipupphārāmañca ambādiphalārāmañcāti dvīsu ārāmesu yaṃ kañci ārāmaṃ. Āramanti ettha pupphādikāminoti viggaho, taṃ **ārāmaṃ, abhi**-saddayoge upayogavacanaṃ. **Abhiyuñjato**ti parāyattabhāvaṃ jānanto ''mama santaka''nti aṭṭaṃ katvā gaṇhituṃ theyyacittena sahāyādibhāvatthaṃ dutiyakapariyesanādivasena abhiyuñjantassa dukkaṭaṃ muninā vuttanti iminā sambandhanīyaṃ, adinnādānassa pubbapayogattā sahapayogagaṇanāya dukkaṭanti bhagavatā vuttanti attho. **Dhammaṃ caranto**ti aṭṭaṃ karonto. **Paraṃ** sāmikaṃ **parājeti ce,** sayaṃ sāsanato **parājito**ti yojanā.

Tassāti bhaṇḍasāmino. **Vimatiṃ janayantassā**ti ''iminā saha aṭṭaṃ katvā mama santakaṃ labhissāmi vā, na vā''ti saṃsayaṃ uppādentassa corassa. Yopi dhammaṃ caranto sayaṃ parajjati, tassa ca thullaccayanti yojanā.

Sāmino dhuranikkhepeti ''ayaṃ thaddho kakkhaḷo jīvitabrahmacariyantarāyampi me kareyya, alaṃ dāni mayhaṃ iminā ārāmenā''ti sāmino dhuranikkhepe sati, attano ''na dassāmī''ti dhuranikkhepe cāti yojanā. Evaṃ ubhinnaṃ dhuranikkhepe pārājikaṃ. **Tassā**ti abhiyuñjantassa. **Sabbesaṃ kūṭasakkhīnañcā**ti **ca**-kāro luttaniddiṭṭhoti veditabbo. Corassa assāmikabhāvaṃ ñatvāpi tadāyattakaraṇatthaṃ yaṃ kiñci vadantā kūṭasakkhino, tesaṃ sabbesampi bhikkhūnaṃ pārājikaṃ hotīti attho.

Ārāmaṭṭhakathāvaṇṇanā.

154. Vihāraṭṭhakathāyaṃ **vihāra**nti upalakkhaṇattā ''pariveṇaṃ vā, āvāsaṃ vā''ti ca gahetabbaṃ. **Saṅghika**nti cātuddisaṃ saṅghaṃ uddissa bhikkhūnaṃ dinnattā saṅghasantakaṃ. **Kañcī**ti khuddakaṃ, mahantaṃ vāti attho. Acchinditvāna gaṇhituṃ abhiyuñjantassa pārājikā na sijjhatītipi pāṭhasesayojanā. Hetuṃ dasseti **''sabbesaṃ dhuranikkhepābhāvato''**ti, sabbasseva cātuddisikasaṅghassa dhuranikkhepassa asambhavatoti attho. ''Vihāra''nti ettakameva avatvā ''saṅghika''nti visesanena dīghabhāṇakādibhedassa gaṇassa, ekapuggalassa vā dinnavihārādiṃ acchinditvā gaṇhante dhuranikkhepasambhavā pārājikanti vuttaṃ hoti. Ettha vinicchayo ārāme viya veditabbo. Imesu tatraṭṭhabhaṇḍe vinicchayo bhūmaṭṭhathalaṭṭhaākāsaṭṭhavehāsaṭṭhesu vuttanayena ñātuṃ sakkāti na vuttoti veditabbo.

Vihāraṭṭhakathāvaṇṇanā.

155-6. Khettaṭṭhe **sīsānī**ti valliyo. **Nidampitvānā**ti yathā dhaññamattaṃ hatthagataṃ hoti, tathā katvā. **Asitenā**ti dāttena. **Lāyitvā**ti dāyitvā. Sabbakiriyāpadesu **''sāliādīnaṃ sīsānī''**ti sambandhanīyaṃ. Sāliādīnaṃ sīsāni nidampitvā gaṇhato yasmiṃ bīje gahite vatthu pūrati, tasmiṃ bandhanā mocite tassa pārājikaṃ bhaveti yojanā. Asitena lāyitvā gaṇhato yasmiṃ sīse gahite…pe… bhave, karena chinditvā gaṇhato yassaṃ muṭṭhiyaṃ gahitāyaṃ…pe… bhaveti yojanā. **Bīje**ti vīhādiphale. **Vatthu pūratī**ti pādagghanakaṃ hotīti. **Muṭṭhiya**nti sīsamuṭṭhiyaṃ, bījamuṭṭhiyaṃ vā. **Bandhanā mocite**ti bandhanaṭṭhānato mocite.

157. **Daṇḍo vā**ti vatthupūrakavīhidaṇḍo vā. Acchinno rakkhatīti sambandho. **Taco vā**ti tassa daṇḍassa ekapasse challi vā acchinno rakkhaticceva sambandho. **Vā-**

ggahaṇena idhāvuttaṃ **aṭṭhakathā**gataṃ (pārā. aṭṭha. 1.104) ''vāko''ti idaṃ saṅgaṇhāti. **Vāko** nāma daṇḍe vā tace vā bāhiraṃ. Idhāpi taco vā acchinno rakkhatīti yojanā. **Vīhināḷampi vā**ti gahitadhaññasālisīsena patiṭṭhitaṃ vīhikudrūsādigacchānaṃ nāḷaṃ, tacagabbhoti vuttaṃ hoti. **Dīgha**nti dīghaṃ ce hoti. **''Anikkhantovā''**ti iminā ''daṇḍo''ti sambandho. ''Tato''ti pāṭhaseso. Tato dīghavīhināḷato sabījavīhisīsadaṇḍo sabbaso chinno chinnakoṭiyā kesaggamattampi bahi anikkhantoti attho. **Rakkhatī**ti taṃ bhikkhuṃ dukkaṭathullaccayapārājikavatthūnaṃ anurūpāpattito pāleti. Mutto ce, na rakkhatīti attho.

Vuttañcetaṃ **aṭṭhakathāyaṃ** ''vīhināḷaṃ dīghampi hoti, yāva antonāḷato vīhisīsadaṇḍako na nikkhamati, tāva rakkhati. Kesaggamattampi nāḷato daṇḍakassa heṭṭhimatale nikkhantamatte bhaṇḍagghavasena kāretabbo''ti (pārā. 1.104). Tathā imināva vinicchayena **aṭṭhakathāyaṃ** ''lāyitabbavatthupūrakavīhisīsamuṭṭhiyā mūle chinnepi sīsesu acchinnavīhisīsaggehi saddhiṃ jaṭetvā ṭhitesu rakkhati, jaṭaṃ vijaṭetvā viyojitesu yathāvuttapārājikādiāpattiyo hontī''ti evamādiko vinicchayo ca sūcitoti gahetabbo.

158. **Madditvā**ti vīhisīsāni madditvā. **Papphoṭetvā**ti bhusādīni ophunitvā. Ito sāraṃ gaṇhissāmīti parikappetīti yojanā. **Ito**ti vīhisīsato. **Sāraṃ gaṇhissāmī**ti sārabhāgaṃ ādiyissāmi. Sace parikappetīti yojanā. **Rakkhatī**ti vatthupahonakappamāṇaṃ dāttena lāyitvā vā hatthena chinditvā vā ṭhānā cāvetvā gahitampi yāva parikappo na niṭṭhāti, tāva āpattito rakkhatīti attho.

159. **Maddanepī**ti vīhisīsamaddanepi. **Uddharaṇepī**ti palālāpanayanepi. **Papphoṭanepī**ti bhusādikacavarāpanayanepi. **Doso natthī**ti agghavasena pārājikādiāpattiyo na bhavanti, sahapayogadukkaṭaṃ pana hoteva. **Attano…pe… parājayo**ti attano paṭhamaṃ parikappitākārena sabbaṃ katvā sārabhāgaṃ gaṇhituṃ attano bhājane pakkhittamatte yathāvuttapārājikādayo hontīti attho.

160. Ettāvatā ''khettaṭṭhaṃ nāma bhaṇḍaṃ khette catūhi ṭhānehi nikkhittaṃ hoti bhūmaṭṭhaṃ thalaṭṭhaṃ ākāsaṭṭhaṃ vehāsaṭṭha''nti (pārā. 104) vuttāni khettaṭṭhāni cattāri yathāvuttasadisānīti tāni pahāya ''tatthajātaka''ntiādi **pāḷiyaṃ** āgate tatrajāte vinicchayaṃ dassetvā idāni ''khettaṃ nāma yattha pubbaṇṇaṃ vā aparaṇṇaṃ vā jāyatī''ti (pārā. 104) evamāgate khettepi vinicchayaṃ dassetumāha **''jāna''**ntiādi. **Jāna**nti parasantakabhāvaṃ jānanto. **Khīla**nti appitakkharaṃ vā itaraṃ vā pāsāṇādikhīlaṃ. **Saṅkāmetī**ti parāyattabhūmiṃ sāmikā yathā passanti, tathā vā aññathā vā attano santakaṃ kātukāmatāya kesaggamattampi ṭhānaṃ yathā sasantakaṃ hoti, tathā theyyacittena nikhaṇatīti attho.

161. Taṃ pārājikattaṃ tassa kadā hotīti āha **''sāmikānaṃ tu dhuranikkhepane satī''**ti. ''Hotī''ti pāṭhaseso. **Tu**-saddena ''attano vā''ti visesassa saṅgahitattā sāmino nirālayabhāvasaṅkhātadhuranikkhepe ca ''sāmikassa na dassāmī''ti attano dhuranikkhepe ca tassa pārājikattaṃ hotīti attho. **Evamudīrita**nti ''kesaggamattampī''ti evaṃ niyamitaṃ kathitaṃ.

162. **Yā panā**ti yā bhūmi pana. **Tesu** dvīsu khīlesu. **Ādo thullaccaya**nti paṭhame khīle saṅkāmite so bhikkhu thullaccayaṃ āpajjati. **Dutiye**ti dutiye khīle saṅkāmite parājayo hotīti yojanā. Bahūhi khīlehi gahetabbaṭṭhāne pariyantakhīlesu dvīsu vinicchayo ca eteneva vutto hoti. Ettha pana ante khīladvayaṃ vinā avasesakhīlanikhaṇane ca itaresu tadatthesu sabbapayogesu ca dukkaṭaṃ hotīti viseso.

163-4. ''Mamedaṃ santaka''nti ñāpetukāmoti sambandho. Parasantakāya bhūmiyā parāyattabhāvaṃ ñatvāva theyyacittena kesaggamattampi ṭhānaṃ gaṇhitukāmatāya ''ettakaṃ ṭhānaṃ mama santaka''nti rajjuyā vā yaṭṭhiyā vā minitvā parassa ñāpetukāmoti attho. **Yehi dvīhi payogehī**ti sabbapacchimakehi rajjupasāraṇayaṭṭhipātanānamaññatarehi dvīhi payogehi. **Tesū**ti niddhāraṇe bhummaṃ.

Idha **rajjuṃ vāpī**ti vikappattha**vā**-saddena ''yaṭṭhiṃ vā''ti yojetabbepi avuttasamuccayatthaṃ adhikavacanabhāvena vutta**pi**-saddena idhāvuttamariyādavatīnaṃ vinicchayassa ñāpitattā yathāvuttarajjuyaṭṭhivinicchayesu viya parasantakāya bhūmiyā kesaggamattampi ṭhānaṃ theyyacittena gaṇhitukāmatāya vatipāde nikhaṇitvā vā sākhāmattena vā vatiṃ karontassa mariyādaṃ vā bandhantassa pākāraṃ vā cinantassa paṃsumattikā vā vaḍḍhentassa pubbapayoge pācittiyaṭṭhāne pācittiyañca dukkaṭañca sahapayoge kevaladukkaṭañca pacchimapayogesu dvīsu paṭhamapayoge thullaccayañca avasānapayoge pārājikañca hotīti vinicchayopi saṅgahitoti daṭṭhabbaṃ.

Khettaṭṭhakathāvaṇṇanā.

165. Vatthaṭṭhādīsu **vatthaṭṭhassā**ti ettha ''vatthu nāma ārāmavatthu vihāravatthū''ti (pārā. 105) **padabhājane** vuttattā pupphādiārāme kātuṃ saṅkharitvā ṭhapitabhūmi ca pubbakatārāmānaṃ vināse tucchabhūmi ca vihāraṃ kātuṃ abhisaṅkhatā bhūmi ca naṭṭhavihārabhūmi cāti evaṃ vibhāgavati vasati ettha uparopo vā vihāro vāti ''vatthū''ti vuccati iccevaṃ duvidhaṃ vatthuñca ''vatthuṭṭhaṃ nāma bhaṇḍaṃ vatthusmiṃ catūhi ṭhānehi nikkhittaṃ hoti bhūmaṭṭhaṃ thalaṭṭhaṃ ākāsaṭṭhaṃ vehāsaṭṭha''nti (pārā. 105) vacanato evaṃ catubbidhaṃ bhaṇḍañcāti idaṃ dvayaṃ vatthu ca vatthuṭṭhañca vatthuvatthuṭṭhanti vattabbe ekadesasarūpekasesavasena samāsetvā, u-kārassa ca akāraṃ katvā ''vatthaṭṭhassā''ti dassitanti gahetabbaṃ. Yathāvuttaduvidhavatthuno, vatthaṭṭhassa ca bhaṇḍassāti attho. **Khettaṭṭhe**ti etthāpi ayameva samāsoti khette ca khettaṭṭhe cāti gahetabbaṃ. Nāvaṭṭhādivohārepi eseva nayo. **Gāmaṭṭhepi cā**ti ''gāmaṭṭhaṃ nāma bhaṇḍaṃ gāme catūhi ṭhānehi nikkhittaṃ hoti bhūmaṭṭhaṃ…pe… vehāsaṭṭha''nti (pārā. 106) vutte catubbidhe gāmaṭṭhabhaṇḍepīti attho.

Vatthaṭṭhagāmaṭṭhakathāvaṇṇanā.

166. Araññaṭṭhakathāyaṃ **''tiṇaṃ vā''**tiādipadānaṃ ''tatthajātaka''nti padena sambandho. **Tatthajātaka**nti ''araññaṃ nāma yaṃ manussānaṃ pariggahitaṃ hotī''ti (pārā. aṭṭha. 1.107) vacanato tatthajātaṃ yaṃ kiñci manussasantakaṃ sāmikānaṃ akāmā agahetabbato sārakkhe araññe uppannanti attho. **Tiṇaṃ vā**ti parehi lāyitvā ṭhapitaṃ vā attanā lāyitabbaṃ vā gehacchādanārahaṃ tiṇaṃ vā. **Paṇṇaṃ vā**ti evarūpameva gehacchādanārahaṃ tālapaṇṇādipaṇṇaṃ vā. **Lataṃ vā**ti tathārūpameva vettalatādikaṃ valliṃ vā. Yā pana dīghā hoti, mahārukkhe ca gacche ca vinivijjhitvā vā veṭhetvā vā gatā, sā mūle chinnāpi avahāraṃ na janeti, agge chinnāpi. Yadā pana aggepi mūlepi chinnā hoti, tadā avahāraṃ janeti. Sace pana veṭhetvā ṭhitā hoti, veṭhetvā ṭhitā pana rukkhato mocitamattā avahāraṃ janetīti ayamettha viseso. Sāmikena avissajjitālayaṃ challivākādiavasesabhaṇḍañca imināva upalakkhitvā saṅgahitanti veditabbaṃ. **Kaṭṭhameva vā**ti dāruṃ vā. **Bhaṇḍaggheneva kātabbo**ti ettha antobhūtahetutthavasena kāretabboti attho gahetabbo. Tenāha **aṭṭhakathāyaṃ** ''bhaṇḍagghena kāretabbo''ti. Avahaṭatiṇādibhaṇḍesu agghavasena māsakaṃ vā ūnamāsakaṃ vā hoti, dukkaṭaṃ. Atirekamāsakaṃ vā ūnapañcamāsakaṃ vā hoti, thullaccayaṃ. Pañcamāsakaṃ vā atirekapañcamāsakaṃ vā hoti, pārājikaṃ. Pārājikaṃ ce anāpanno, āmasanadukkaṭaṃ, phandāpanathullaccayañca kāretabboti attho. **Gaṇhanto**ti avaharanto.

167-74. Idāni ''kaṭṭhameva vā''ti vuttarukkhadārūsu vinicchayaṃ dassetumāha **''mahagghe''**tiādi. **Mahaggheti** pañcamāsakaṃ vā atirekapañcamāsakaṃ vā agghakaṃ hutvā mahagghe. **Nassatī**ti theyyacittasamaṅgī hutvā chinnamattepi pārājikaṃ āpajjati. **Pi**-saddo avadhāraṇe. **''Kocipī''**ti iminā addhagatopi allaṃ vā hotu purāṇaṃ vā, tacchetvā ṭhapitaṃ na gahetabbamevāti attho.

Mūleti upalakkhaṇamattaṃ. ''Agge ca mūle ca chinno hotī''ti (pārā. aṭṭha. 1.107) **aṭṭhakathā**vacanato mūlañca aggañca chinditvāti gahetabbo. **Addhagata**nti jiṇṇagaḷitapatitatacaṃ, cirākālaṃ ṭhitanti vuttaṃ hoti.

Lakkhaṇeti attano santakaṃ ñāpetuṃ rukkhakkhandhe tacaṃ chinditvā katasallakkhaṇe. **Challiyonaddhe**ti samantato abhinavuppannāhi challīhi pariyonandhitvā adassanaṃ gamite. **Ajjhāvutthañcā**ti ettha ''geha''nti pāṭhaseso. Gehaṃ katañca ajjhāvutthañcāti yojanā. Gehaṃ kātuṃ araññasāmikānaṃ mūlaṃ datvā rukkhe kiṇitvā chinnadārūhi taṃ gehaṃ katañca paribhuttañcāti attho. **Vinassantañcā**ti etthāpi ''avasiṭṭhaṃ dāru''nti pāṭhaseso. Taṃ gehaṃ katvā avasiṭṭhaṃ vassātapādīhi vividhā jīritvā vinassamānaṃ, vipannadārunti vuttaṃ hoti. Gaṇhato na doso kocīti sambandho. ''Sāmikā nirālayā''ti gaṇhato kācipi āpatti natthīti attho. Kiṃkāraṇanti ce? Araññasāmikehi mūlaṃ gahetvā aññesaṃ dinnattā, tesañca nirālayaṃ chaḍḍitattāti idamettha kāraṇaṃ.

Vuttañhetaṃ **aṭṭhakathāyaṃ** ''gehādīnaṃ atthāya rukkhe chinditvā yadā tāni katāni, ajjhāvutthāni ca honti, dārūnipi araññe vassena ca ātapena ca vinassanti, īdisānipi disvā 'chaḍḍitānī'ti gahetuṃ vaṭṭati. Kasmā? Yasmā araññasāmikā etesaṃ anissarā. Yehi araññasāmikānaṃ deyyadhammaṃ datvā chinnāni, te eva issarā, tehi ca tāni chaḍḍitāni, nirālayā tattha jātā''ti (pārā. aṭṭha. 1.107). Evampi sati pacchā sāmikesu āharāpentesu bhaṇḍadeyyaṃ hotīti daṭṭhabbaṃ.

Yo cāti araññasāmikānaṃ deyyadhammaṃ pavisanto adatvā ''nikkhamanto dassāmī''ti rukkhe gāhāpetvā nikkhamanto yo ca bhikkhu. **Ārakkhaṭṭhānaṃ patvā**ti araññapālakā yattha nisinnā araññaṃ rakkhanti, taṃ ṭhānaṃ patvā. **''Cintento''**ti kiriyantarasāpekkhattā ''atikkameyyā''ti sāmatthiyato labbhati. Tasmā **citte kammaṭṭhānādīni katvā**ti ettha **ādi**-saddena pakāratthena kusalapakkhiyā vitakkā saṅgayhanti. Aññaṃ cintento vā ārakkhanaṭṭhānaṃ patvāyeva atikkāmeyyāti yojetvā

attho vattabbo. Tattha **aññaṃ cintento vā**ti aññaṃ vihito vā, iminā yathāvuttavitakkānaṃ saṅgaho. **Assā**ti ettha ''deyya''nti kitayoge kattari sāmivacanattā anenāti attho.

''Yocā''ti ettha avuttasamuccayatthena **ca**-saddena araññapavisanakāle yathāvuttanayena mūlaṃ adatvā araññaṃ pavisitvā dārūni gahetvā gamanakāle ''araññapālakā sace yācanti, dassāmī''ti parikappetvā gantvā tehi ayācitattā adatvā gacchantopi tatheva āgantvā ārakkhakesu kīḷāpasutesu vā niddāyantesu vā bahi nikkhantesu vā tattha ṭhatvā ārakkhake pariyesitvā adisvā gacchantopi tatheva āgantvā tattha niyuttaissarajanehi attano hatthato dātabbaṃ datvā vā attānaṃ sammānaṃ katvā vā pālake saññāpetvā vā pālake okāsaṃ yācitvā tehi dinnokāso vā gacchantopīti ettakā vuttena sadisattā saṅgahitāti daṭṭhabbā.

Varāhāti sūkarā. **Vagghā**ti byagghā. **Acchā**ti issā. **Taracchā**ti kāḷasīhā. **Ādi**-saddena dīpimattahatthisīhādayo vāḷamigā saṅgayhanti. Eteyeva varāhādayo samāgamavasena maraṇādianiṭṭhasamīpacāritāya upa aniṭṭhasamīpe davanti pavattantīti **''upaddavā''**ti vuccanti. Ārakkhaṭṭhānaṃ āgatakāle diṭṭhavarāhādiupaddavatoti vuttaṃ hoti. **Muccitukāmatāyā**ti mokkhādhippāyena. **''Tathevā''**ti iminā pavisanakāle deyyadhammaṃ adatvā ''nikkhamanakāle dassāmī''ti pavisitvā dāruṃ gahetvā ārakkhaṭṭhānaṃ pattoti purimagāthāya sāmatthiyato labbhamānoyevattho dassito. **Taṃ ṭhāna**nti taṃ ārakkhaṭṭhānaṃ. **Atikkāmetī**ti ''idaṃ taṃ ṭhāna''ntipi asallakkhaṇamattabhayupaddavo hutvā palāyanto atikkamati, bhaṇḍadeyyaṃ pana hotīti yojanā.

Suṅkaghātatoti etthāpi **pi**-saddo luttaniddiṭṭhoti veditabbo, suṅkagahaṇaṭṭhānatopīti attho. Suṅkassa rañño dātabbabhāgassa ghāto musitvā gahaṇamatto, suṅko haññati etthāti vā suṅkaghātoti viggaho. Suṅkaghātasarūpaṃ parato āvi bhavissati. **Tasmā**ti suṅkaghātato tassa garukattā eva. **Ta**nti taṃ suṅkaghātaṭṭhānaṃ. **Anokkamma gacchato**ti apavisitvā gacchantassa. **Dukkaṭaṃ uddiṭṭhaṃ** ''suṅkaṃ pariharati, āpatti dukkaṭassā''ti (pārā. 113).

Etanti yathāvuttaārakkhaṭṭhānaṃ. **Theyyacittena pariharantassā**ti theyyacittena pariharitvā dūrato gacchantassa. Ākāsenapi gacchato pārājikamanuddiṭṭhaṃ satthunāti sambandho.

Nanu ca ''idaṃ pana theyyacittena pariharantassa ākāsena gacchatopi pārājikamevā''ti (pārā. aṭṭha. 1.107) **aṭṭhakathāyaṃ** vuttavacanaṃ vinā **pāḷiyaṃ** ''araññaṭṭha''nti mātikāpadassa **vibhaṅge** ''tatthajātakaṃ kaṭṭhaṃ vā lataṃ vā tiṇaṃ vā pañcamāsakaṃ vā atirekapañcamāsakaṃ vā agghanakaṃ theyyacitto āmasati, āpatti dukkaṭassa. Phandāpeti, āpatti thullaccayassa. Ṭhānā cāveti, āpatti pārājikassā''ti (pārā. 106) sāmaññavacanato suṅkaghāte ''suṅkaṃ pariharati, āpatti dukkaṭassā''ti vacanaṃ viya ettha ārakkhaṭṭhānaṃ pariharantassa visuṃ vuttapārājikāpattivacane asatipi ''aṭṭhakathāya''nti avatvā ''satthunā''ti kasmā āhāti? Vuccate – aṭṭhakathācariyena tatheva vuttattā āha. Kasmā pana aṭṭhakathācariyena ''apaññattaṃ na paññapessāma, paññattaṃ na samucchindissāmā''ti (pārā. 565) pāḷipāṭhaṃ jānantenapi pāḷiyaṃ avuttapārājikaṃ niddiṭṭhanti? Ettha vinicchayaṃ bhikkhūhi puṭṭhena bhagavatā vuttanayassa mahāaṭṭhakathāya āgatattā tasseva nayassa samantapāsādikāyaṃ niddiṭṭhabhāvaṃ jānantena imināpi ācariyena idha ''satthunā''ti vuttanti gahetabbaṃ.

Atha vā ''suṅkaṃ pariharati, āpatti dukkaṭassā''ti vatvā ārakkhaṭṭhānavinicchaye avacanaṃ yathāvuttavisayassa adiṭṭhabhāvena vā siyā, imassa tathā anavajjatā vā siyā, vuttānusārena suviññeyyatā vā siyāti tayo vikappā. Tesu paṭhamavikappo sabbaññubhāvabādhanato dubbikappamattaṃ hoti. Dutiyavikappo lokavajjassa imassa anavajjabhāvo nāma anupapannoti anādātabbo. Pārisesato tatiyavikappo yujjati.

Tattha ''vuttānusārenā''ti kimettha vuttaṃ nāma, tadanusārena imassāpi suviññeyyatā kathanti ce? Paṭhamaniddiṭṭhe araññaṭṭhaniddese sāmaññena ''ṭhānā cāveti, āpatti pārājikassā''ti (pārā. 106) idaṃ vuttaṃ, na pana theyyacittena ārakkhaṭṭhānapariharaṇañca. ''Gamanakāle 'mūlaṃ datvā gamissāmī'ti pubbaparikappitaniyāmena adatvā gacchato parikappāvahārova hotī''ti ca ''taṃ pana yena kenaci ākārena parikappitaṭṭhānaṃ pahāya gamanaṃ ṭhānācāvanaṃ nāma hotevāti tena vatthunā pārājikameva hotī''ti ca ''ṭhānā cāveti, āpatti pārājikassā'ti iminā ca viññātatthameva hotī''ti ca visuṃ na vuttaṃ. Suṅkaṭṭhānapariharaṇaṃ pana ṭhānapariharaṇasabhāvattā sabhāvato īdisaṃva santampi idaṃ viya parikappitaṭṭhānaṃ na hotīti vakkhamānarājasammataṭṭhānato aññaṃ parikappitaṭṭhānaṃ samānampi theyyacittuppattimattena taṃ pariharitvā gacchantassa theyyacittena attano pattaṃ gaṇhantassa viya pārājikāya avatthutañca dukkaṭasseva vatthubhāvañca viññāpetuṃ ''suṅkaṃ pariharati, āpatti dukkaṭassā''ti vuttanti bhagavato adhippāyaññunā aṭṭhakathācariyena ''pārājikamevā''ti (pārā. aṭṭha. 1.107) vuttattā tena aṭṭhakathāyaṃ vuttanīhārameva dassetuṃ ayamācariyopi ''satthunā pārājikamanuddiṭṭha''nti āhāti niṭṭhamettha gantabbaṃ.

Tasmāti yasmā evaṃ pariharitvā theyyacittena dūrato vajjetvā gacchantassāpi pārājikappahonakatāya accantabhāriyaṃ hoti, tasmā. **Etthā**ti imasmiṃ araññārakkhaṭṭhāne. **''Visesenā''**ti idaṃ ''appamattena hotabba''nti iminā hetubhāvena sambandhanīyaṃ. **Satisampannacetasā**ti ca **piyasīlenā**ti ca ''bhikkhunā''ti etassa visesanaṃ. Asikkhākāmassa bhikkhuno imassa ovādassa abhājanatāya taṃ parivajjetumāha **''piyasīlenā''**ti. Piyasīlassāpi sativirahitassa pamattaṭṭhāne saraṇāsambhavā imassa abhājanatāya taṃ vajjetumāha **''satisampannacetasā''**ti.

Araññaṭṭhakathāvaṇṇanā.

175-6. **Toyadullabhakālasmi**nti toyaṃ dullabhaṃ yasmiṃ so toyadullabho, toyadullabho ca so kālo cāti toyadullabhakālo, tasmiṃ. **Āvajjetvā vā**ti udakabhājanaṃ nāmetvā vā. **Pavesetvā vā**ti attano bhājanaṃ tasmiṃ pakkhipitvā vā. **Chiddaṃ katvāpi vā**ti udakabhājane omaṭṭhādibhedaṃ chiddaṃ katvā vā gaṇhantassa bhaṇḍagghena viniddiseti vakkhamānena sambandhanīyaṃ.

Tathāti yathā toyadullabhakālasmiṃ bhājane rakkhitagopitaṃ udakaṃ avaharantassa pārājikaṃ vuttaṃ, teneva nīhārena. **Vāpiyaṃ vā**ti parasantakāya sārakkhāya vāpiyaṃ vā. **Taḷāke vā**ti tādise jātassare vā. Evaṃ sārakkhānaṃ pokkharaṇiādīnaṃ etehi vā avuttasamuccayena **vā**-saddena vā gahaṇaṃ veditabbaṃ. **Attano bhājanaṃ pavesetvā gaṇhantassā**ti upalakkhaṇapadanti bhājanagatajale ca idha ca telabhājane viya mukhena vā vaṃsādīhi vā ākaḍḍhitvā theyyacittena pivantassa yathāvatthukamāpattividhānaṃ veditabbaṃ.

177. **Mariyāda**nti vāpiādīnaṃ pāḷivaṭṭabandhaṃ. **Chindato**ti kudālādīhi paṃsuādīni uddharitvā dvidhā karontassa. Visesatthāvajotakena **tu**-saddena ''mariyādaṃ chinditvā dubbalaṃ katvā tassa chindanatthāya vīciyo uṭṭhāpetuṃ udakaṃ sayaṃ otaritvā vā gomahiṃse vā aññe manusse vā kīḷante dārake vā otāretvā vā attano dhammataya otiṇṇe tāsetvā vā udake ṭhitaṃ rukkhaṃ chinditvā vā chedāpetvā vā pātetvā vā pātāpetvā vā jalaṃ khobheti, tato uṭṭhitāhi vīcīhi mariyāde chinnepi teneva chinno hoti. Evameva gomahiṃsādayo mariyādaṃ ārohantenāpi aññehi ārohāpentenāpi tesaṃ khurehi mariyāde chinnepi, udakaniddhamanādiṃ pidahitvā vā pidahāpetvā vā vāpimariyādāya nīcaṭṭhānaṃ bandhitvā vā bandhāpetvā vā atirekajalāpagamanamaggato nīharitabbodakaṃ vāretvā vā bāhirato udakaṃ pavesetvā vā pūreti, oghena mariyāde chinnepi teneva chinnaṃ hotī''ti (pārā. aṭṭha. 1.108 atthato samānaṃ) evamādikaṃ **aṭṭhakathā**gatavisesaṃ saṅgaṇhāti. **Adinnādānapubbato**ti adinnādānassa pubbapayogattā. **Bhūtagāmena saddhimpī**ti bhūtagāmenapi saddhiṃ. **Api**-saddena pathavikhaṇanaṃ sampiṇḍeti. Mariyādaṃ chindanto tatthajātaṃ tiṇādiṃ chindati, bhūtagāmapācittiyena saddhiṃ dukkaṭaṃ. Jātapathaviṃ chindati, pathavikhaṇanapācittiyena saddhiṃ dukkaṭaṃ āpajjatīti adhippāyo.

178. **Kātabbo**ti ettha ''bhaṇḍagghena āpattiyā''ti pāṭhaseso. Antobhūtahetvatthavasena kāretabboti gahetabbo. Anto ṭhatvā chindanto bahiantena, bahi ṭhatvā chindanto antoantena, ubhayatthāpi ṭhatvā chindanto majjhato bhaṇḍagghena āpattiyā kāretabboti yojanā. Ayaṃ panettha attho – antovāpiyaṃ ṭhatvā mariyādaṃ chinditvā udake bahi nikkhamite nikkhantaudakagghena dukkaṭathullaccayapārājikāsu yathāpannāya āpattiyā kāretabbo. Bahi ṭhatvā mariyādaṃ chinditvā antovāpiyaṃ pavisantodakassa ṭhitaṭṭhānato cāvitakkhaṇe nikkhantaudakagghena āpattiyā kāretabbo. Kadāci anto kadāci bahi ṭhatvā mariyādaṃ majjhe ṭhapetvā chindanto majjhe ṭhitaṭṭhānaṃ chinditvā udakassa nīhaṭakkhaṇe nīhaṭaudakassa agghena āpattiyā kāretabboti.

Udakaṭṭhakathāvaṇṇanā.

179-80. **Vārenā**ti vārena vārena sāmaṇerā araññato yaṃ dantakaṭṭhaṃ saṅghassatthāya ānetvā sace ācariyānampi āharanti, yāva te dantakaṭṭhaṃ pamāṇena **chinditvā** saṅghassa ca ācariyānañca **na niyyādenti,** tāva araññato ābhatattā **taṃ sabbaṃ** saṅghassa ca sakasakaācariyānañca **ābhataṃ** dantakaṭṭhaṃ **tesameva ca** dantakaṭṭhahārakānaṃ sāmaṇerānaṃ **santakaṃ** hotīti atthayojanā.

181. **Tasmā**ti yasmā tesameva sāmaṇerānaṃ santakaṃ hoti, tasmā. **Taṃ** araññato ābhataṃ dantakaṭṭhañca saṅghassa garubhaṇḍañca dantakaṭṭhanti sambandho. Saṅghikāya bhūmiyaṃ uppannaṃ saṅghena rakkhitagopitattā garubhaṇḍabhūtaṃ dantakaṭṭhañcāti vuttaṃ hoti. **Gaṇhantassa cā**ti adhikaca-kārena ihāvuttassa **aṭṭhakathā**gatassa gaṇapuggalagihiparibaddha ārāmuyyānasaṅjātachinnāchinnarakkhitagopitadantakaṭṭhassa samuccitattā tañca theyyacittena gaṇhantassa avahaṭadantakaṭṭhassa agghavasena āpattiyo vattabbāti ayamattho dīpito hoti.

182. **Tehi** dantakaṭṭhahārakehi sāmaṇerehi. **Niyyāditan**ti mahāsaṅghassa paṭipāditaṃ.

183. Saṅghikakālato paṭṭhāya theyyacittena gaṇhatopi avahārābhāve kāraṇaṃ dassetumāha **''arakkhattā''**tiādi. Tattha **arakkhattā**ti saṅghikabhāvena laddhepi rakkhitagopitadantakaṭṭhe viya saṅghena katārakkhāyābhāvā. **Yathāvuḍḍhamabhājetabbato**ti saṅghikattassāpi sato yathāvuḍḍhaṃ paṭipāṭimanatikkamma bhājetabbaphalapupphādīnaṃ viya bhājetabbatābhāvato. **Sabbasādhāraṇattā cā**ti saṅghapariyāpannānaṃ sabbesameva sādhāraṇattā.

Idanti saṅghassa niyyāditadantakaṭṭhaṃ. **Aññaṃ viyā**ti aññaṃ gaṇapuggalādisantakaṃ rakkhitagopitadantakaṭṭhaṃ viya. Evaṃ corikāya gaṇhato avahārābhāve kāraṇena sādhitepi theyyacittena sakaparikkhārampi gaṇhato dukkaṭassa vuttattā tathā gaṇhanto dukkaṭā na muccatīti daṭṭhabbaṃ. Vattaṃ pana jānitabbaṃ – saṅghikadantakaṭṭhaṃ gaṇhantena padhānagharādīsu pavisitvā cirena osarantena bahi vītināmetabbadivase gaṇetvā taṃpamāṇena gahetabbaṃ, maggaṃ gacchantena ekaṃ dve dantakaṭṭhāni thavikāya pakkhipitvā gantabbaṃ, tattheva vasantena divase khāditabbadantakaṭṭhaṃ gahetabbanti.

Dantakaṭṭhakathāvaṇṇanā.

184. **''Aggiṃ vā detī''**tiādīsu ''rukkhe''ti pakaraṇato labbhati ''rukkho vinassatī''ti vakkhamānattā, rukkho ca ''vanappati nāma yo manussānaṃ pariggahito hoti rukkho paribhogo''ti (pārā. 110) **pāḷiyaṃ** āgatattā ca **aṭṭhakathāya** (pārā. aṭṭha. 1.110) ca vuttanayena ambalabujapanasādiko manussānaṃ paribhogāraho manussāyatto rakkhitagopitoyeva gahetabbo. **Aggiṃ vā detī**ti corikāya aggiṃ ālimpeti vā. **Satthena** rukkhe **samantato ākoṭetī**ti vāsipharasuādisatthena rukkhatacaṃ chindanto samantato āvāṭaṃ dasseti. **Maṇḍūkakaṇṭakanāmakaṃ visaṃ vā** rukkhe **ākoṭetī**ti corikāya rukkhaṃ nāsetukāmo rukkhe maṇḍūkakaṇṭakanāmakaṃ visaṃ paveseti.

185. **Yena vā tena vā**ti yathāvuttena vā avuttena vā yena kenaci upāyena. **Rukkho vinassatī**ti aggiṃ datvā jhāpito dhaññakalāpo viya, telakumbhī viya ca vināva ṭhānācāvanena yathāṭṭhitamevanassati. **''Ḍayhatī''**ti idaṃ ''aggiṃ detī''ti idaṃ sandhāya vuttaṃ. **Vinassatī**ti maṇḍūkakaṇṭakākoṭanādiavasesapayogaṃ sandhāya vuttanti daṭṭhabbaṃ ''theyyacitto chindati, pahāre pahāre āpatti dukkaṭassa, ekaṃ pahāraṃ anāgate āpatti thullaccayassa, tasmiṃ pahāre āgate āpatti pārājikassā''ti (pārā. 110) ṭhānācāvanena pārājikassa āgatattā. **Pakāsitan**ti ettha ''aṭṭhakathāya''nti labbhati. Pāṭhāgataṃ pārājikaṃ pana pārisesato ca sūcīyatīti tabbācakassa vā saṅgāhakassa vā vacanassa ihāvijjamānattā tattha vinicchayo pāsaṃsikopi ihāvutto.

Vanappatikathāvaṇṇanā.

186-7. ''Haraṇakaṃ nāma aññassa haraṇakaṃ bhaṇḍaṃ. Theyyacitto āmasati, āpatti dukkaṭassa. Phandāpeti, āpatti thullaccayassa. Ṭhānā cāveti, āpatti pārājikassā''ti (pārā. 111) vuttaharaṇakaniddese ''ṭhānā cāveti, āpatti pārājikassā''ti (pārā. 111) paṭhe ''ṭhāna''nti gahitasīsādiṭṭhānappabhedavasena **aṭṭhakathāya** (pārā. aṭṭha. 1.110) āgatavinicchayaṃ dassetumāha **''chinditvā mocetvā gaṇhato''**ti. Kiriyānaṃ sakammakattā ''alaṅkāra''nti pāṭhaseso. **Chinditvā**ti gīveyyakādiṃ. **Mocetvā**ti kaṇṇapiḷandhanādiṃ.

Sīsādīhi mocitamattasminti etthāpi visesitabbadassanatthaṃ ''alaṅkārasmi''nti tameva bhummekavacanantavasena gahetabbaṃ. **Ākaḍḍhanavikaḍḍhana**nti ettha abhimukhaṃ kaḍḍhanaṃ ākaḍḍhananti katvā attano samīpamāviñchanaṃ **ākaḍḍhanaṃ,** viparītaṃ kaḍḍhanaṃ vikaḍḍhananti katvā tabbiparītaṃ **vikaḍḍhanaṃ**.

188-9. **Valaya**nti avaṅkaṃ maṭṭhahatthūpagaṃ. **Kaṭakampi vā**ti anekavaṅke yojetvā bubbuḷādīni dassetvā vā adassetvā vā kataṃ hatthūpagaṃ. **Aggabāhu**nti kapparato paṭṭhāya aggahatthaṃ. **Aparāparaṃ cāretī**ti ito cito ca sañcāreti. **''Sāretī''**ti vā pāṭho, soyeva attho. **Taṃ** valayaṃ vā kaṭakaṃ vā. **Ākāsagataṃ karotī**ti sabbadisāhi yathā hatthaṃ na phusati, tathā ākāsagataṃ karoti. Nidhivalayassa pavesitarukkhamūle sabbadisāhi aphusantaṃ ākāsagatakaraṇe pārājikaṃ hoti, idha ''rakkhatī''ti kasmā vuttanti āha **''saviññāṇakato''**tiādi. **Idan**ti valayaṃ kaṭakañca.

190. **''Nivatthaṃ vattha''**nti iminā cīvarampi gayhati. **Parassa** vatthasāmikassa. **Paropī**ti vatthasāmikopi. **Tan**ti corena acchijjamānaṃ attanā nivatthavatthaṃ. **Lajjāya sahasā na muñcatī**ti lajjāya sīghataraṃ na pariccajati.

191. Coropi ākaḍḍhati, so paropi ākaḍḍhatīti yojanā. **So paro** corato añño, vatthasāmikoti attho. **Parassā**ti vatthasāmikassa.

192. ''Ṭhānā cāveyyā''ti pāṭhe **ṭhāna**-saddena saṅgahitasīsādiṭṭhānato harīyateti haraṇakanti vuttālaṅkārādibhaṇḍassa cāvanena pārājikaṃ dassetvā idāni tadeva haraṇakaṃ hārakena saha harantassa hārakassa ṭhitaṭṭhānato apanayanena ṭhānācāvanañca ''ṭhānā cāveyyā''ti imināva saṅgayhatīti tatthāpi vinicchayaṃ dassetumāha **''sabhaṇḍahāraka''**ntiādi. Bhaṇḍaṃ harati netīti **bhaṇḍahārako,** purisādiko, tena sahāti **sabhaṇḍahārakaṃ,** alaṅkāravatthādīni ādāya gacchantehi itthipurisādipāṇehi saheva. **Bhaṇḍa**nti tehi hariyamānattā haraṇakasaṅkhātavatthābharaṇādibhaṇḍaṃ. **Nentassā**ti ''nento assā''ti padacchedo. **Nento**ti ṭhitaṭṭhānato cāvetvā attanā icchitadisābhimukhaṃ pāpento. Assa paṭhame pāde atikkante thullaccayaṃ āpajjitvāti pāṭhasesayojanā. **Assā**ti imassa bhaṇḍahārakassa. Paṭhamapāde atikkante attanā paṭhamaṃ gantabbadisato corassābhimatadisaṃ gate thullaccayaṃ āpajjitvā dutiye atikkante cuto siyāti yojanā.

193. Theyyacetano sace tajjetvā parassa hatthato bhaṇḍaṃ pātāpeti, parassa hatthato bhaṇḍe muttamatte tajjetvā pātāpakassa parājayoti yojanā. **Bhaṇḍe muttamatte**ti bhaṇḍe hatthato kesaggamattampi muttakkhaṇe.

194. **Athāpī**ti atha vā. **Parikappetvā pātāpeti vā**ti ettha ''yaṃ mayhaṃ ruccati, taṃ gaṇhissāmī''ti vā ''evarūpaṃ ce hoti, gaṇhissāmī''ti visesetvā vā parikappetvā tajjetvā pāteti, dukkaṭaṃ. Evaṃ pātitaṃ bhaṇḍaṃ **tassa** corassa āmasane dukkaṭaṃ vuttanti yojanā.

195. **Yathāvatthu**nti bhaṇḍassa agghānurūpaṃ, thullaccayaṃ hotīti adhippāyo. **Chaḍḍitepī**ti tassa corabhāvaṃ jānitvā bhītatasitena attanā nīyamāne bhaṇḍe chaḍḍitepi sati. Teneva ṭhānācāvanaṃ kārāpitanti pārājikanti na gahetabbanti āha **''na doso''**ti. ''Tiṭṭha tiṭṭhā''ti vutte pana uttasitvā chaḍḍanaṃ tassa āṇattiyā vinā hotīti tattha tassa anāpattīti adhippāyo. Tathā vadato pana adinnādānapubbapayogattā dukkaṭameva.

196. **Tan**ti taṃ chaḍḍitaṃ bhaṇḍaṃ. **Taduddhāre**ti tassa chaḍḍitassa bhaṇḍassa uddhāre pārājikaṃ. Pārājikaṃ kadā siyāti āha **''sāmike sālaye gate''**ti. Nirālayaṃ chaḍḍitaṃ pana gaṇhato asati theyyacitte na dosoti byatirekato dasseti.

197. Sāmikassa sālayakāle gaṇhantassāpi pārājikābhāvappakāraṃ dassetumāha **''gaṇhato''**ti. Pubbagāthāya ''ta''nti idhānuvattate. **Sakasaññāyagaṇhato**ti ''tiṭṭha tiṭṭhā''ti vacanato uttasitvā sālayaṃ chaḍḍitaṃ taṃ vatthuṃ sakasaññāya gaṇhantassa. **Gahaṇe**ti sakasaññāya gahaṇahetu, sakasaññāya gahitabhaṇḍaṃ attano gahaṇakāraṇā bhikkhuṃ avahārāpattito rakkhatīti adhippāyo. Tenāha **''gahaṇe pana rakkhatī''**ti. Bhaṇḍadeyyaṃ pana hotīti yojanā. **''Tathā''**ti iminā gahaṇe rakkhatīti atidisati.

198-9. **Dhuranikkhepaṃ katvā**ti ''mayhaṃ kimetena bhaṇḍena, jīvitarakkhanameva varatara''nti nirālayo hutvā. Tenāha **''bhīto corā palāyatī''**ti. **Corā**ti ettha ca hetumhi nissakkaṃ. **Gaṇhato**ti ettha ''ta''nti pāṭhaseso, tathā chaḍḍitaṃ taṃ bhaṇḍanti attho. **Uddhāre dukkaṭa**nti vatthumhi anavajjepi theyyacittavasena dukkaṭaṃ hoti, asati theyyacitte dukkaṭampi na hotīti vuttaṃ hoti. **Āharāpente**ti ettha bhāvalakkhaṇe bhummaṃ, tasmiṃ bhaṇḍasāmini āharāpente satīti attho.

200. Nirālayena chaḍḍitavatthuno gahaṇe bhaṇḍadeyyañca adentassa parājayo ca kasmāti āha **''tassā''**tiādi. **Aññāsū**ti mahāpaccariyādīsu itarāsu aṭṭhakathāsu.

Haraṇakakathāvaṇṇanā.

201. Upanidhikathāya ''na gaṇhāmī''ti sampajānamusāvādaṃ bhāsatoti yojanā. Yena kenaci rahasi ''idaṃ mayhaṃ bhaṇḍaṃ paṭisāmetvā dehī''ti niyyāditaṃ bhaṇḍaṃ pacchā sāmikena ''dehi me taṃ bhaṇḍa''nti vutte accantamupagantuṃ ''nāhaṃ gaṇhāmī''ti sampajānamusāvādaṃ bhāsatoti attho. **Gaṇhāmī**ti aggahesiṃ. Accantā heso atīte vattamānappayogoyaṃ. ''Sampajānamusāvāde pācittiya''nti (pāci. 2) imassa sikkhāpadassa visaye kasmā dukkaṭaṃ vuttanti āha **''adinnādānapubbakattā''**tiādi. Tattha **adinnādānapubbakattā**ti adinnādānassa sahapayogavasena pubbaṅgamattā, na pubbapayogattā. Na hi adinnādānassa pubbapayoge pācittiyaṭṭhāne dukkaṭamatthīti. Tenevāha **aṭṭhakathāyaṃ** ''adinnādānassa payogattā''ti.

202. **Etassā**ti etassa samīpe. **Kiṃ nu dassatī**ti dassati kiṃ nu. **Vimatuppāde**ti hetumhi bhummaṃ. **Tassā**ti yassa bhikkhuno santike upanikkhittaṃ, tassa.

203. **Tasmi**nti yasmiṃ upanikkhittaṃ, tasmiṃ bhikkhumhi. **Dāne nirussāhe**ti attani nikkhittassa bhaṇḍassa sāmikassa dānavisaye ussāharahite sati, ''na dāni taṃ dassāmī''ti dhuranikkhepe kateti adhippāyo. Tenevāha **''ubhinnaṃ dhuranikkhepe''**ti. **Paro**ti bhaṇḍasāmiko. **Dhura**nti ''yena kenaci ākārena gaṇhissāmī''ti ussāhaṃ. **Nikkhipe**ti nikkhipeyya.

204. **Cittenādātukāmovā**ti ettha ''yo tassā''ti pāṭhaseso. **Ce**ti api-saddatthe. Yo coro cittena adātukāmova, tassa corassa ''dassāmī''ti mukhena vadatopīti yojanā. Atha vā **adātukāmo**ti ettha ''hutvā''ti pāṭhaseso. **Ce**ti vuttattho. **Evā**ti ''parājayo''ti iminā yujjati. **Cittena adātukāmo** hutvā mukhena ''dassāmī''ti vadatopi **sāmino dhuranikkhepe** sati **parājayo** hotevāti yojanā.

Upanidhikathāvaṇṇanā.

205. **Suṅkaghātassā**ti ''suṅkaghātaṃ nāma raññā ṭhapitaṃ hoti pabbatakhaṇḍe vā nadītitthe vā gāmadvāre vā''ti (pārā. 113) **pāḷiyaṃ** āgatassa ''suṅkaṃ tato hananti…pe… vināsentī''ti (pārā. aṭṭha. 1.113) **aṭṭhakathāyaṃ** niruttassa ''ito paṭṭhāya nīyamāne bhaṇḍe ettakato ettakaṃ rājabhāgaṃ gahetabba''nti rājādīhi taṃtaṃpadesasāmikehi niyamitassa pabbatakhaṇḍādiṭṭhānassa. **Bahī**ti suṅkagahaṇatthāya parikappitasīmato bahi. **Pātetī**ti ettha ''theyyacitto''ti pakaraṇato labbhati. ''Rājārahaṃ bhaṇḍa''nti pāṭhaseso. Yato kutoci bhaṇḍato pañcamāsakaṃ vā atirekapañcamāsakaṃ vā agghanako bhāgo rājādidesasāmikassa dātabbo hoti, tādisaṃ bhaṇḍaṃ theyyacitto yathā bahi patati, evaṃ khipatīti attho. **Dhuvaṃ patatī**ti etthāpi ''ta''nti pāṭhaseso, ''bhaṇḍa''nti pakaraṇato labbhati. Yathā khittaṃ taṃ bhaṇḍaṃ ekantena bahi patatīti. Hatthato **muttamatte** tasmiṃ bhaṇḍe.

206. ''Dhuvaṃ patatī''ti ettha byatirekaṃ dassetumāha **''taṃ rukkhe''**tiādi. **Ta**nti theyyāya bahi pātetuṃ khittaṃ bhaṇḍaṃ paṭihataṃ hutvāti yojanā. **Vātakkhittampi vā**ti pāṭho gahetabbo. ''Vātakkhitto''ti liṅgavipallāso vā daṭṭhabbo.

207. **Pacchā**ti patitaṭṭhāne thokaṃ cirāyitvā, iminā thokampi cirāyitamatte payogasādhiyaṃ kāriyaṃ siddhamevāti pārājikassa kāraṇaṃ sampannamevāti dasseti. Tenāha **''pārājikaṃ siyā''**ti.

208. **''Ṭhatvā''**tiādinā patitaṭṭhāne acirāyitvā gatepi tasmiṃ bahi patitaṭṭhānato itaratrāpi cirāyitena bahi pātanappayogena sādhiyaṃ kāriyaṃ siddhamevāti pārājikakāraṇassa siddhataṃ dasseti. Tenevāha **''parājayo''**ti. **''Atiṭṭhamāna''**ntiādinā yattha katthaci acirāyanena payogassa niratthakataṃ dasseti. Tenevāha **''rakkhatī''**ti.

209. **Ta**nti aṭṭhakathāvacanaṃ.

210. **Sayaṃ vā vaṭṭetī**ti anto ṭhito sayaṃ vā hatthena vā pādena vā yaṭṭhiyā vā bahisīmāya ninnaṭṭhānaṃ parivaṭṭeti. **Aṭṭhatvā**ti pavaṭṭitamatte anto katthacipi aṭṭhatvā. **Vaṭṭamāna**nti pavaṭṭantaṃ. **Gata**nti bahisīmaṃ kesaggamattaṭṭhānampi antosīmamatikkamamattaṃ.

211. Taṃ bhaṇḍaṃ sace anto ṭhatvā ṭhatvā bahi gacchatīti yojanā. Yadi antosīmāya ṭhatvā ṭhatvā bahisīmaṃ gacchatīti attho. **Rakkhatī**ti antosīmāya paṭhamagatinivattaneneva etassa bhikkhuno payogavegassa nivattattā, tato upari nivattanārahakāraṇassa aladdhabhāvena attanā ca gatattā tathā bahisīmappattaṃ taṃ bhaṇḍaṃ taṃmūlakapayojakaṃ bhikkhuṃ āpattiyā rakkhatīti adhippāyo. **Suddhacittena ṭhapite**ti ''evaṃ ṭhapite vaṭṭitvā gamissatī''ti theyyacittena vinā ''kevalaṃ ṭhapessāmī''ti cittena bahisīmābhimukhaṃ ninnaṭṭhānaṃ otāretvā ṭhapite. **Sayaṃ vaṭṭatī**ti bhaṇḍaṃ sayameva ninnaṭṭhānaṃ ninnaṃ hutvā bahisīmaṃ ce pavaṭṭantaṃ gacchati. **Vaṭṭatī**ti āpattiyā akaraṇato vaṭṭati.

212. **Gacchante**ti corassa payogaṃ vinā attanāva gacchante. **Ta**nti rājadeyyapañcamāsakaatirekapañcamāsakamattaṃ suṅkavantaṃ bhaṇḍaṃ. Nīhaṭepi nāvahāroti yojanā. Kevalaṃ theyyacittassa āpattiyā anaṅgabhāvato, yānādipayojakakāyavacīpayogassa abhāvato, bhaṇḍaṭṭhapitayānādino attanāva bahisīmappattattā, teneva bhaṇḍassāpi gatattā ca bhikkhuno avahāro natthīti attho.

213. **Payogena vinā**ti corassa sakapayogamantarena. **Avahāro na vijjatī**ti ettha yutti vuttanayāva.

214. **Maṇi**nti pādāraḥaṃ suṅkadātabbamaṇiratanaṃ, eteneva upalakkhaṇapadattā yaṃkiñci bhaṇḍaṃ saṅgahitameva. **Pārājikaṃ siyā**ti yānassa attanā pājitattāti adhippāyo. **Sīmātikkamane**ti suṅkaggahaṇassa niyamitaṭṭhānātikkamane.

215. **Mata**nti ''ettakabhaṇḍato ettakaṃ gahetabba''nti rājūhi anumataṃ. **Seso kathāmaggo**ti ''suṅkaṭṭhānaṃ patvā suṅkikesu niddāyamānesu, kīḷantesu, bahigatesu vā pariyesitvā adisvā gacchato na doso, bhaṇḍadeyyaṃ hotī''ti evamādiko vinicchayakathāmaggo. **Araññaṭṭhakathāsamo**ti ''yo cārakkhaṭṭhānaṃ patvā''tiādinā (vi. vi. 170) yathāvuttaaraññaṭṭhakathāya sadiso,

> ''Kammaṭṭhānaṃ citte katvā;
> Cintento aññavihito;
> Suṅkaṭṭhānaṃ patvā gacche;
> Bhaṇḍadeyyaṃ hotevassā''ti. –

Ādinā nayena vuccamānasadisoyeva. Teneva gatatthatāya idāni na vicārīyatīti adhippāyo.

Suṅkaghātakathāvaṇṇanā.

216. ''Pāṇo nāma manussapāṇo vuccatī''ti (pārā. 114) **pāḷito** ca ''tampi bhujissaṃ harantassa avahāro natthī''ti (pārā. aṭṭha. 1.114) **aṭṭhakathā**vacanato ca paradāsamanussoyeva adhippetoti tameva dassetumāha **''antojāta''**ntiādi. Gehadāsiyā kucchimhi dāsassa jāto **antojāto** nāma, taṃ vā. Dhanena kīto **dhanakkīto,** taṃ vā. **Dinnaṃ vā pana kenacī**ti mātulaayyakādīsu yena kenaci dāsaṃ katvā dinnaṃ vā. **Dāsa**nti paccekaṃ sambandhanīyaṃ. **Karamarānītaṃ vā dāsa**nti paravisayaṃ vilumpitvā ānetvā dāsabhāvāya gahitasaṅkhātaṃ karamarānītadāsaṃ vā. **Harantassa parājayo**ti ettha ''corikāya harissāmī''ti āmasane dukkaṭaṃ, phandāpane thullaccayaṃ āpajjitvā ṭhitaṭṭhānato kesaggamattampi atikkāmayato pārājikaṃ hotīti adhippāyo.

217. **Bhujissaṃ vā**ti yassa kassaci manussassa adāsabhūtaṃ. **Mānusa**nti manussajātikaṃ sattaṃ. **Āṭhapita**nti upanikkhittaṃ.

218. **Ta**nti antojātādīsu dāsesu yaṃ kañci dāsaṃ. **Palāyitukāmovā**ti palāpetukāmo nīharitukāmo. Atha vā taṃ dāsaṃ bhujehi ukkhipitvā ayaṃ palāyitukāmotipi attho gahetabbo. **Bhujehī**ti ubhohi hatthehi. **Taṃ ṭhitaṭṭhānato**ti tassa ṭhitaṭṭhānaṃ taṃṭhitaṭṭhānaṃ, tato taṃṭhitaṭṭhānato, corena attanā ṭhitaṭṭhānatoti attho na gahetabboti dassetumevaṃ vuttaṃ. **Kiñci saṅkāmetī**ti kesaggamattampi tato aññaṃ ṭhānaṃ pāpeti. **Bhujehi vā**ti ettha **vā**-saddo vakkhamānapakārantarāpekkho, ''saṅkāmeti vā''ti yojetabbaṃ.

219. **Tajjetvā**ti bhayakarena vacanena lesena, iṅgitena vā tāsetvā nentassa tassāti sambandho. **Padavārato**ti padavārena yuttā thullaccayādayo āpattiyo hontīti yojanā. Paṭhamapadavārayuttā thullaccayāpatti, dutiyapadavārayuttā pārājikāpatti hotīti attho.

220. **Hatthādīsū**ti **ādi**-saddena kesavatthādiṃ saṅgaṇhāti. **Ta**nti dāsaṃ. **Kaḍḍhatopī**ti ākaḍḍhatopi. **Parājayo**ti ''padavārato''ti anuvattamānattā paṭhamapadavāre thullaccayaṃ, dutiyapadavāre atikkante pārājikanti attho. **Ayaṃ nayo**ti ''padavārato yuttā thullaccayādayo āpattiyo hontī''ti vuttanayo.

221. **Vegasāvā**ti vegeneva, corassa vacanena kātabbavisesarahitena balavagamanavegenāti vuttaṃ hoti. Iminā anāpattibhāvassa kāraṇaṃ dasseti.

222. **Saṇika**nti mandagatiyā. **Vadatī**ti ''gaccha, yāhi, palāyā''tiādikaṃ vacanaṃ katheti. **Sopi cā**ti yo mandagatiyā gacchanto evaṃ vutto, sopi ca.

223. **Palāyitvā**ti sāmikaṃ pahāya gantvā. **Añña**nti sāmikāyattaṭṭhānato aññaṃ ṭhānaṃ. Sāpaṇaṃ vīthisannivesayuttaṃ **nigamampi vā**. **Tato**ti palāyitvā paviṭṭhagāmādito. **Ta**nti palāyitvā paviṭṭhaṃ taṃ dāsaṃ.

Pāṇakathāvaṇṇanā.

224. **Theyyā**ti theyyacittena. **Sappakaraṇḍa**nti sappasayanapeḷaṃ. **Yathāvatthu**nti thullaccayamāha. **Ṭhānato**ti sappapeḷāya ṭhitaṭṭhānato. **Cāvane**ti kesaggamattātikkame.

225. **Karaṇḍa**nti sappapeḷaṃ. **Ugghāṭetvā**ti vivaritvā. **Karaṇḍatalato**ti antopeḷāya talato. **Naṅguṭṭhe**ti naṅguṭṭhapariyante.

226. **Ghaṃsitvā**ti peḷāpasse phusāpetvā. **Sappakaraṇḍassa mukhavaṭṭito**ti karaṇḍapuṭamukhavaṭṭito. Tassa naṅguṭṭhe muttamatteti yojanā.

227. **Nāmato**ti nāmena, nāmaṃ vatvāti vuttaṃ hoti. **Pakkosantassā**ti avhāyantassa. **Tassā**ti pakkosakassa.

228. **Tathā**ti karaṇḍaṃ vivaritvā. Maṇḍūkamūsikānaṃ ravaṃ katvā nāmena pakkosantassāti yojanā. **Vā**-saddena lājāvikiraṇaaccharapahārādikaṃ saṅgaṇhāti.

229. **Mukha**nti sappakaraṇḍassa mukhaṃ. **Evameva ca karontassā**ti maṇḍūkasaññaṃ, mūsikasaññaṃ katvā vā lājā vikiritvā vā accharaṃ paharitvā vā nāmaṃ vatvā pakkosantassa. **Yena kenacī**ti vuttanīhārato yena vā tena vā.

230. **Na pakkosati ce**ti yathāvuttanayena yojetvā nāmaṃ vatvā na pakkosati. **Tassā**ti karaṇḍamukhavivarakassa bhikkhussa.

Apadakathāvaṇṇanā.

231. **Hatthi**nti hatthimhi, bhummatthe eva upayogavacanaṃ.

232. **Sālāya**nti hatthisālāyaṃ. Vasati etthāti **vatthu,** rājāgāraṃ, tassa anto **antovatthu,** antorājagehanti attho. **Aṅgaṇe**ti antorājaṅgaṇe. **Pi**-saddo ''antonagare''ti avuttampi sampiṇḍeti. **Vatthu cā**ti **ca**-saddena aṅgaṇaṃ samuccinoti. **Sakalaṃ aṅgaṇaṃ ṭhāna**nti hatthino vicaraṇayoggaṃ aṅgaṇaṭṭhānaṃ sandhāyāha, sakalasālāti gahetabbaṃ.

233. **Abaddhassā**ti yathāvuttasālārājavatthaṅgaṇāpekkhāya vuttaṃ. Abaddhassa hi hatthino sakalasālādayo ṭhānaṃ, tadatikkame ṭhānācāvanaṃ hotīti attho. **Hī**ti avadhāraṇe vā. **''Baddhassa hī''**ti yojanāya visesatthova daṭṭhabbo, baddhassa panāti vuttaṃ hoti. **Baddhassa panā**ti sālādīsu sannihitassa pana. **Ṭhitaṭṭhānañcā**ti sālādīsu ṭhitaṭṭhānañca, catūhi pādehi akkantaṭṭhānanti vuttaṃ hoti. **Bandhanañcā**ti gīvāya vā pacchā pādadvayabandhanavalaye vā ubhayattha vā bandhanaṭṭhānañca. **Tasmā**ti yasmā ṭhitaṭṭhānañca bandhanañca ṭhānanti cha vā pañca vā ṭhānāni labbhanti, tasmā. **Tesaṃ** ṭhānānaṃ. **Kāraye**ti ettha ''āpatti''nti sāmatthiyā labbhatīti. **Harato**ti hatthisālādito corikāya harantassa. **Kāraye**ti āmasane dukkaṭaṃ, ṭhānabhedagaṇanāya yāva pacchimaṭṭhānā purimesu thullaccayāni, antimaṭṭhānā kesaggamattampi cāvane pārājikaṃ kāreyyāti attho.

234. **Ṭhitaṭṭhāna**nti catūhi pādehi akkantaṭṭhānaṃ, idañca abaddhahatthiṃ sandhāya vuttaṃ. Baddhassa vinicchayo sālādīsu baddhassa vuttavinicchayasadisoti gatatthatāya na vutto.

235. **Ekaṃ ṭhāna**nti sayitaṭṭhānamattaṃ. **Tasmi**nti gaje. **Tassā**ti bhikkhussa. Turaṅgamahisādīsu dvipade ca bahuppade ca.

236. Eseva nayo ñeyyo, vattabbaṃ kiñcipi natthīti yojanā. Tattha **turaṅgā** assā. **Mahisā** lulāyā. **Ādi**-saddena gogadrabhaoṭṭhādicatuppadānaṃ saṅgaho. **Natthi kiñcipi vattabba**nti assasālārājāgāraṅgaṇabahinagarādīsu abandhitasayanaassādīnaṃ ṭhānabhedo yathāvuttasadisattā na vutto.

Bandhitvā ṭhapitaassassa pana sace so catūsu pādesu baddho hoti, bandhanānaṃ, khurānañca gaṇanāya aṭṭha ṭhānāni, sace mukhe ca baddho hoti, nava ṭhānāni, mukheyeva baddho, pañca ṭhānānīti ṭhānabhedo ca tatheva sasamigasūkarādicatuppadesu bandhitvā ṭhapitesu baddhabaddhaṭṭhānehi saha catūhi pādehi akkantaṭṭhānavasena labbhamāno ṭhānabhedo ca gomahisesu baddhesu evameva labbhamāno ṭhānabhedo ca vajādīsu padesesu pavesitesu dvāresu rukkhasūciyo apanetvā vā anapanetvā vā nāmaṃ vatvā vā avatvā vā pakkosantassa, sākhābhaṅgatiṇādīni dassetvā pakkositvā vā apakkositvā vā palobhentassa tāsetvā nikkhamantassa sappakaraṇḍake sappassa vuttanayena labbhamāno viseso ca netabbo. Iha sabbattha ṭhānabhedesu bahukesupi upantaṭṭhānesu thullaccayaṃ, antaṭṭhāne pārājikaṃ vuttasadisanti imassa sabbassa vinicchayassa ''eseva nayo''ti imināva gatattā, āhaṭato aviññāyamānassa kassaci visesassābhāvā ca vuttaṃ ''natthi kiñcipi vattabba''nti.

Dvipadepīti ''dvipadaṃ nāma manussā pakkhajātā''ti (pārā. 115) **pāḷiyaṃ** vuttā manussā ca mayūrādilomapakkhā ca vaggulīādicammapakkhā ca bhamarādiaṭṭhipakkhā cāti evamādike satte ca. **Bahuppade**ti ''bahuppadaṃ nāma vicchikā satapadī uccāliṅgapāṇakā''ti (pārā. 117) **pāḷiyaṃ** vuttabahuppadasatte cāti attho.

Ettāvatā pāpabhikkhūnaṃ lesokāsapidahanatthaṃ padabhājane vuttabhūmaṭṭhāditiṃsavinicchayamātikākathāsu pañcavīsati mātikākathā dassetvā avasiṭṭhāsu pañcamātikākathāsu saṃvidāvahāro, saṅketakammaṃ, nimittakammanti mātikattayakathā paṭhamameva adinnādānavinicchayasambhārabhūtānaṃ pañcavīsatiyā avahārānaṃ dassanaṭṭhāne ṭhatvā –

> ''Pubbasahapayogo ca, saṃvidāharaṇampi ca;
> Saṅketakammaṃ nemittaṃ, pubbayogādipañcaka''nti. (vi. vi. 42) –

Iminā saṅgahitāti taṃ pahāya avasese ocarako, oṇirakkhakoti kathādvaye ocaraṇakakathāya āṇattikappayogattā, tañca oṇirakkhakena kariyamānaṃ ṭhānācāvanaṃ sāhatthikena vā āṇattikena vā payogena hotīti tassāpi ''sāhatthāṇattiko cevā''ti sāhatthikapañcake paṭhamameva saṅgahitattā ca thalaṭṭhavehāsaṭṭhakathādīsu saṅgahitattā ca tañca dvayaṃ na vuttanti veditabbaṃ.

Tattha ''ocarako nāma bhaṇḍaṃ ocaritvā ācikkhatī''ti (pārā. 118) **pāḷiyaṃ** vutto corāpanapuriso ''ocarako''ti veditabbo. Ocaratīti **ocarako,** tattha tattha gantvā anto anupavisatīti vuttaṃ hotīti. ''Oṇirakkho nāma āhaṭaṃ bhaṇḍaṃ gopento''ti (pārā. 118) **pāḷiyaṃ** vutto muhuttaṃ attani ṭhapitassa parabhaṇḍassa rakkhako ''oṇirakkho''ti veditabbo. Oṇitaṃ rakkhatīti **oṇirakkho,** yo parena attano vasanaṭṭhāne ābhataṃ bhaṇḍaṃ ''idaṃ tāva bhante muhuttaṃ oloketha, yāvāhaṃ idaṃ nāma kiccaṃ katvā āgacchāmī''ti vutto rakkhati, tassetaṃ adhivacanaṃ.

Dvicatubahuppadakathāvaṇṇanā.

237. ''Pañcahi ākārehi adinnaṃ ādiyantassa āpatti pārājikassā''tiādinā (pārā. 122) nayena **pāḷiyaṃ** āgatāni pañcaṅgāni saṅgahetumāha **''paresa''**ntiādi. Tattha **''paresaṃ santakaṃ dhana''**nti iminā paramanussasantakatā, **''paresanti vijānitvā''**ti iminā parāyattabhāvassa jānanaṃ, **''garuka''**nti iminā pādaṃ vā atirekapādaṃ vā agghanakatā, **''theyyacittenā''**ti iminā theyyacittatā, **''ṭhānā cāvetī''**ti iminā pañcavīsatiyā avahārānaṃ aññatarassa samaṅgitāti evamettha pañcaṅgasaṅgaho veditabbo.

238. Ettāvatā tiṃsamātikākathāvinicchayaṃ saṅgahetvā idāni ''anāpatti sasaññissa vissāsaggāhe tāvakālike petapariggahe tiracchānagatapariggahe paṃsukūlasaññissā''tiādinā (pārā. 131) nayena **pāḷiyaṃ** āgataṃ anāpattivāraṃ saṅgahetumāha **''anāpattī''**tiādi. Tattha **sasaññissā**ti parasantakampi ''sasantaka''nti suddhasaññāya gaṇhantassa anāpattīti sabbattha yojetabbaṃ. Evaṃ gahitaṃ sāmikehi disvā yācite adentassa ubhinnaṃ dhuranikkhepena pārājikaṃ.

Tiracchānapariggaheti tiracchānehi pariggahitavatthumhi. Sacepi hi nāgagaruḷamāṇavakamāṇavikāpi manussavesena āpaṇaṃ pasāretvā nisinnā honti, bhikkhu ca theyyacittena tesaṃ santakaṃ gaṇhāti, anāpattīti vuttaṃ hoti. Sīhabyagghadīpibhutīhi vāḷamigehi gahitagocaraṃ paṭhamaṃ mocāpentassa taṃ muñcitvā attanopi hiṃsanato thokaṃ khāyite vārentassa doso natthi. Senādīsu tiracchānesu yena kenaci gahitaṃ gocaraṃ mocāpetuṃ vaṭṭati. Vuttañhetaṃ **aṭṭhakathāyaṃ** ''senādayopi āmisaṃ gahetvā gacchante pātāpetvā gaṇhituṃ vaṭṭatī''ti (pārā. aṭṭha. 1.131). Evameva dhammanideḍḍubhādīhi gahitamaṇḍūkādayo jīvitarakkhanatthāya mocāpetuṃ vaṭṭatīti veditabbaṃ.

Tāvakālikaggāheti ''paṭikarissāmī''ti tāvakālikaṃ gaṇhantassa evaṃ gahitaṃ sace bhaṇḍasāmiko puggalo vā gaṇo vā ''tumheva gaṇhathā''ti anujāneyya, vaṭṭati. Nānujāneyya, na gaṇheyya, dātabbaṃ. Adentassa ubhinnaṃ dhuranikkhepena pārājikaṃ. ''Saṅghasantakaṃ pana paṭidātumeva vaṭṭatī''ti **aṭṭhakathāyaṃ** vuttaṃ.

Vissāsaggāheti ''anujānāmi bhikkhave pañcahaṅgehi samannāgatassa vissāsaṃ gahetuṃ, sandiṭṭho ca hoti, sambhatto ca, ālapito ca, jīvati ca, gahite ca attamano hotī''ti (mahāva. 356) **pāḷiyaṃ** āgataṃ pañcahaṅgehi samannāgatassa santakaṃ vissāsena gaṇhantassa gahaṇe vinicchayo yathāvuttasuttavaṇṇanāyaṃ veditabbo. Yathāha **samantapāsādikāyaṃ** –

> Tattha sandiṭṭhoti diṭṭhamattakamitto. Sambhattoti daḷhamitto. Ālapitoti ''mama santakaṃ yaṃ icchasi, taṃ gaṇheyyāsi, āpucchitvā gahaṇe kāraṇaṃ natthī''ti vutto. Jīvatīti anuṭṭhānaseyyāya sayitopi yāva jīvitindriyupacchedaṃ na pāpuṇāti. Gahite ca attamanoti gahite tuṭṭhacitto hoti, evarūpassa santakaṃ ''gahite me attamano bhavissatī''ti jānantena gahetuṃ vaṭṭati. Anavasesapariyādānavasena cetāni pañcaṅgāni vuttāni, vissāsaggāho pana tīhaṅgehi ruhati – sandiṭṭho, jīvati, gahite attamano, sambhatto, jīvati, gahite attamano, ālapito, jīvati, gahite attamanoti.
>
> Yo pana jīvati, na ca gahite attamano hoti, tassa santakaṃ vissāsaggāhena gahitampi puna dātabbaṃ. Dadamānena ca matakadhanaṃ tāva ye tassa dhane issarā gahaṭṭhā vā pabbajitā vā, tesaṃ dātabbaṃ. Anattamanassa santakaṃ tasseva dātabbaṃ. Yo pana paṭhamaṃyeva ''suṭṭhu kataṃ tayā mama santakaṃ gaṇhantenā''ti vacībhedena vā cittuppādamattena vā anumoditvā pacchā kenaci kāraṇena kupito paccāharāpetuṃ na labhati. Yopi adātukāmova, cittena pana adhivāseti, na kiñci vadati, sopi puna paccāharāpetuṃ na labhati. Yo pana ''mayā tumhākaṃ santakaṃ gahitaṃ vā paribhuttaṃ vā''ti vutte ''gahitaṃ vā hotu paribhuttaṃ vā, mayā pana taṃ kenacideva karaṇīyena ṭhapitaṃ, taṃ pākatikaṃ kātuṃ vaṭṭatī''ti vadati, ayaṃ paccāharāpetuṃ labhatīti (pārā. aṭṭha. 1.131).

Petapariggaheti pettivisayuppannā ca maritvā tasmiṃyeva attabhāve nibbattā ca cātumahārājikādayo devā ca imasmiṃ atthe petā nāma, tesaṃ santakaṃ gaṇhantassa ca anāpattīti attho. Sacepi hi sakko devarājā āpaṇaṃ pasāretvā nisinno hoti, dibbacakkhuko ca bhikkhu taṃ ñatvā satasahassagghanakampi vatthaṃ tassa viravantasseva acchinditvā gaṇhituṃ vaṭṭati. Devapūjatthaṃ rukkhādīsu maṭṭhavatthādīni gaṇhato niddosatāya kimeva vattabbaṃ. Paṃsukūlasaññāya gaṇhatopi anāpatti. Tathā gahitampi sace sassāmikaṃ hoti, sāmike āharāpente dātabbanti upalakkhaṇato veditabbaṃ.

239. **Etthā**ti dutiyapārājikavinicchaye. **Ca-**saddena avuttasamuccayatthena avasesasikkhāpadavinicchaye saṅgaṇhāti. **Vattabbo**ti mātikaṭṭhakathādīsu viya avasāne kathetabbo. **Pāḷimuttavinicchayo**ti samuṭṭhānādiko taṃtaṃsikkhāpadapāḷiyaṃ anāgato upālittherādīhi ṭhapito vinicchayo.

240. **Parājitānekamalenā**ti aparimeyyakappakoṭisatasahassopacitapāramitāsambhūtena sabbaññutaññāṇapadaṭṭhānena āsavakkhayañāṇena saha vāsanāya samucchedappahānena parājitā rāgādayo anekakilesamalā yena so parājitānekamalo, tena parājitānekamalena. Jinena yaṃ dutiyaṃ pārājikaṃ vuttaṃ, **assa** dutiyapārājikassa ca attho mayā samāsena vutto. **Asesena** ativitthāranayena **vattuṃ** tassa atthaṃ kathetuṃ ko hi samatthoti yojanā. Ettha **ca-**saddo paṭhamapārājikasamuccayattho. **Hi-**saddo avadhāraṇe, tena asesena tadatthaṃ vattuṃ samattho nattheva aññatra tathāgatāti dīpeti.

Iti vinayatthasārasandīpaniyā

Vinayavinicchayavaṇṇanāya

Dutiyapārājikakathāvaṇṇanā niṭṭhitā.

Tatiyapārājikakathāvaṇṇanā

241-2. Evamatisukhumanayasamākulaṃ dutiyapārājikaṃ dassetvā idāni tatiyapārājikaṃ dassetumāha **''manussajāti''**ntiādi. Tattha **manussajāti**nti jāyatīti jāti, rūpārūpapaṭisandhi, manussesu jāti yassa so manussajāti, manussajātiko manussaviggahoti vuttaṃ hoti, taṃ manussajātiṃ.

Ettha ca **manussesū**ti kusalākusalamanassa ussannattā manussasaṅkhātesu naresu. ''Yaṃ mātukucchismiṃ paṭhamaṃ cittaṃ uppanna''nti (pārā. 172) **padabhājane** vuttanayena mātukucchimhi paṭhamaṃ uppajjamānapaṭisandhicittañca taṃsampayuttavedanāsaññāsaṅkhārasaṅkhātakhandhattayañca taṃsahajātāni –

> ''Tilatelassa yathā bindu, sappimaṇḍo anāvilo;
> Evaṃ vaṇṇappatibhāgaṃ, 'kalala'nti pavuccatī''ti. (pārā. aṭṭha. 2.172; vibha. aṭṭha. 26) –

Vuttāni jātiuṇṇaṃsumhi pasannatilatele vā sappimaṇḍe vā otāretvā ukkhipitvā vidhunite agge lambamānabinduppamāṇakalalasaṅkhātāni sabhāvakānaṃ kāyabhāvavatthudasakavasena tiṃsa rūpāni ca abhāvakānaṃ kāyavatthudasakavasena vīsati rūpāni cāti ayaṃ nāmarūpapaṭisandhi idha **''jātī''**ti gahitā. **''Yassā''**ti iminā aññapadena ''yāva maraṇakālā etthantare eso manussaviggaho nāmā''ti (pārā. 172) **padabhājane** vuttanayena paṭhamabhavaṅgato paṭṭhāya cuticittāsannabhavaṅgapariyantasantānasaṅkhātasatto gahito. Iminā manussaviggahassa paṭisandhito paṭṭhāya pārājikavatthubhāvaṃ dasseti.

Jānantoti ''satto aya''nti jānanto. **Jīvitā yo viyojaye**ti yo bhikkhu jīvitindriyā viyojeyya voropeyya, tassa jīvitindriyaṃ upacchindeyya uparodheyyāti vuttaṃ hoti. Tenāha **padabhājane** ''jīvitā voropeyyāti jīvitindriyaṃ upacchindati uparodhetī''ti (pārā. 172).

Tañca jīvitindriyaṃ rūpārūpavasena duvidhaṃ hoti. Tattha arūpajīvitindriyaṃ aviggahattā upakkamavisayaṃ na hoti. Rūpajīvitindriyupacchedena pana tadāyattavuttitāya taṃsamakālameva occhijjamānatāya ettha sāmaññena ubhayampi gahetabbaṃ. Idañca atītānāgataṃ na gahetabbaṃ tassa avijjamānattā. Upakkamavisayārahaṃ pana paccuppannameva gahetabbaṃ. Tañca khaṇasantatiaddhāvasena tividhaṃ hoti.

Tattha uppādaṭṭhitibhaṅgavasena khaṇattayapariyāpanno bhāvo **khaṇapaccuppannaṃ** nāma. Taṃ sarasabhaṅgabhūtattā sayaṃ bhijjamānaṃ upakkamasādhiyaṃ vināsavantaṃ na hoti. Ātape ṭhatvā gabbhaṃ paviṭṭhassa andhakāravigamantarañca sītena ovarakaṃ paviṭṭhassa visabhāgautusamuṭṭhānena sītapanūdantarañca rūpasantati **santatipaccuppannaṃ** nāma. Paṭisandhicutīnamantarāḷappavatti khandhasantati **addhāpaccuppannaṃ** nāma. Imasmiṃ dvaye upakkamasambhavo, taṃvasena upacchijjamānaṃ jīvitaṃ santānaparihānipaccayabhāvato santatiaddhāpaccuppannadvayaṃ yathāpariccchinnakālamappatvā upakkamavasena antarāyeva nirujjhati, tasmā santatiaddhāpaccuppannarūpajīvitindriyañca taṃnirodhena nirujjhamānaarūpajīvitindriyañcāti ubhayaṃ ettha ''jīvitā''ti gahitanti veditabbaṃ. Idameva sandhāyāha **padabhājane** ''santatiṃ vikopetī''ti (pārā. 172).

Imissāva pāṇātipātabhāve āpattibhāvato ettha ṭhatvā **aṭṭhakathāyaṃ** (pārā. aṭṭha. 2.172) pāṇapāṇātipātapāṇātipātīpāṇātipātappayogānaṃ vibhāgo dassito. Tattha **pāṇo**ti vohārato satto, paramatthato upacchijjamānaṃ jīvitindriyaṃ, taṃ ''jīvitā''ti iminā vuttaṃ. **Pāṇātipāto** nāma vadhakacetanā, so ca ''viyojaye''ti iminā sandassito. **Pāṇātipātī** nāma puggalo, so ca ''yo''ti iminā sandassito. **Pāṇātipātappayogo** pana –

> ''Vuttā pāṇātipātassa;
> Payogā cha mahesinā''ti –

Ādinā nayena idheva vakkhamānavibhāgattā vakkhamānanayeneva daṭṭhabbo.

Assa satthaṃ nikkhipeyya vāti yojanā. **Assā**ti manussajātikassa. ''Hatthapāse''ti pāṭhaseso. **Hatthapāso** nāma samīpoti. **Assā**ti samīpasambandhe sāmivacanaṃ.

Satthanti ettha jīvitavihiṃ sanupakaraṇabhāvena sammatā dhārāvantaasiādi ca dhārārahitayaṭṭhibhindivālalaguḷādi ca upalakkhaṇavasena gahetabbā. Sasati himsatīti satthaṃ. Tenevāha **padabhājane** ''asiṃ vā sattiṃ vā bhindivālaṃ vā laguḷaṃ vā pāsāṇaṃ vā satthaṃ vā visaṃ vā rajjuṃ vā''ti. Idhāvuttaṃ karapālikāchurikādi samukhaṃ ''satthaṃ vā''ti iminā saṅgahitaṃ. **Nikkhipeyyā**ti yathā bhogahetuṃ labhati, tathā upanikkhipeyya, attavadhāya icchitakkhaṇe yathā gaṇhāti, tathā samīpe teneva cittena ṭhapeyyāti vuttaṃ hoti. Iminā thāvarappayogo sandassito.

Maraṇe guṇaṃ vā vadeyyāti yojanā, maraṇatthāya maraṇe guṇaṃ vaṇṇetīti attho. ''Jīvite ādīnavaṃ dasseti, maraṇe guṇaṃ bhaṇatī''ti (pārā. 172) **padabhājane** vuttattā ''kiṃ tuyhiminā pāpakena dujjīvitena, yo tvaṃ na labhasi paṇītabhojanāni bhuñjitu''miccādinā nayena maraṇatthāya jīvite avaṇṇaṃ vadanto ca ''tvaṃ khosi upāsaka katakalyāṇo akatapāpo, mataṃ te jīvitā seyyo, ito tvaṃ kālakato vividhavihaṅgamavikūjite paramasurabhikusumabhūsitataruvaranicite paramaratikaralalitagatibhāsitavilapitasurayuvatigaṇavicarite varanandane accharāsaṅghaparivārito vicarissasī''tiādinā nayena maraṇatthāya maraṇānisaṃsaṃ dassento ca ''maraṇe guṇaṃ vadeyya''icceva vuccati.

Maraṇūpāyaṃ deseyyāti yojanā. Maraṇādhippāyeneva ''satthaṃ vā āhara, visaṃ vā khāda, rajjuyā vā ubbandhitvā kālaṅkarohī''ti **padabhājane** vuttasatthaharaṇāni ca avuttampi sobbhanarakapapātādīsu papatanañcāti evamādikaṃ maraṇūpāyaṃ ācikkheyya. ''Hoti ayampī''ti padacchedo, **apī**ti pubbe vuttadvayaṃ samuccinoti. **Dvedhā bhinnasilā viya asandheyyova so ñeyyo**ti dvidhā bhinnapāsāṇo viya bhagavato paṭipattipaṭivedhasāsanadvayena so paccuppanne attabhāve sandhātumasakkuṇeyyovāti ñātabboti attho.

243. **Thāvarādayo**ti **ādi-**saddena vijjāmayaiddhimayapayogadvayaṃ saṅgahitaṃ.

244. **Tatthā**ti tesu chasu payogesu. Sako hattho **sahattho,** tena nibbatto **sāhatthiko,** payogo. Idha **hattha**ggahaṇaṃ upalakkhaṇaṃ, tasmā hatthādinā attano aṅgapaccaṅgena nipphādito vadhappayogo sāhatthikoti veditabbo.

245. ''Tvaṃ taṃ evaṃ paharitvā mārehī''ti bhikkhuno parassa yaṃ āṇāpanaṃ, ayamāṇattiko nayoti yojanā. **Āṇattiko nayo**ti āṇattiyeva āṇattiko. Neti pavattetīti nayo, payogassetaṃ nāmaṃ.

246. **Dūra**nti dūraṭṭhaṃ. **Kāyena paṭibaddhenā**ti ettha kāyekadeso hatthādi kāyo avayave samudāyopacārato ''gāmo daḍḍho''ti yathā. Kāyapaṭibaddhaṃ cāpādikaṃ paṭibaddhaṃ nāma pubbapadalopena ''devadatto datto''ti yathā. Vā-saddo luttaniddiṭṭho, kāyena vā kāyapaṭibaddhena vāti vuttaṃ hoti, ''usuādinipātana''nti iminā sambandho. Vidhānaṃ **vidhi,** payogoti attho.

247. **Asañcārimupāyenā**ti asañcārimena niccalena upāyena. Opatanti etthāti **opāto,** so ādi yesaṃ apassenavisabhesajjasaṃvidhānādīnaṃ te **opātādayo,** tesaṃ vidhānaṃ **opātādividhānaṃ,** opātakkhaṇanādikiriyā.

248. **Vijjāyā**ti āthabbanavedāgatamaraṇamantasaṅkhātavijjāya. **Jappana**nti yathā paro na suṇāti, tathā punappunaṃ vacanaṃ.

249. Māraṇe samatthā yā kammavipākajā iddhi, ayaṃ iddhimayo payogo nāmāti samudīritoti yojanā. Kammavipāke jātā **kammavipākajā,** iddhi, yā ''nāgānaṃ nāgiddhi supaṇṇānaṃ supaṇṇiddhi yakkhānaṃ yakkhiddhī''tiādinā (pārā. aṭṭha. 2.172) bahudhā **aṭṭhakathāyaṃ** vuttā. Tattha diṭṭhadaṭṭhaphuṭṭhavisānaṃ nāgānaṃ disvā, ḍaṃsitvā, phusitvā ca parūpaghātakaraṇe **nāgiddhi** veditabbā. Evaṃ sesānampi. Iddhiyeva **iddhimayo,** bhāvanāmayo iddhippayogo panettha na gahetabbo. Vuttañhetaṃ **aṭṭhakathāyaṃ** –

> ''Keci pana bhāvanāmayiddhiyāpi parūpaghātakaraṇaṃ vadanti. Saha parūpaghātakaraṇena ca ādittagharūpari khittassa udakaghaṭassa bhedanaṃ viya iddhivināsañca icchanti, taṃ tesaṃ icchāmattameva. Kasmā? Yasmā taṃ kusalavedanāvitakkaparittattikādīhi na sameti. Kathaṃ? Ayañhi bhāvanāmayiddhi nāma catutthajjhānamayā kusalattike kusalā ceva abyākatā ca, pāṇātipāto akusalo. Vedanāttike adukkhamasukhasampayuttā, pāṇātipāto dukkhasampayutto. Vitakkattike avitakkaavicārā, pāṇātipāto savitakkasavicāro. Parittattike mahaggatā, pāṇātipāto parittoyevā''ti (pārā. aṭṭha. 2.172).

250. **Tatthā**ti tesu chabbidhesu payogesu. **Uddesopī**ti uddisanaṃ uddeso, taṃsahito payogopi uddesoti vuttaṃ hoti ''kunte pavesehī''ti yathā. Evaṃ vattabbatāya ca **anuddeso**ti tabbiparītavacanameva ñāpakanti veditabbaṃ. Ettha ekeko uddesopi anuddesopi hotīti tesamayaṃ bhedo pana duvidho hotīti paridīpitoti yojanā. Imesu chasu payogesveva ekekasseva uddissānuddissakiriyamānatāya duvidhabhāvato tesaṃ dvādasavidho bhedo **padabhājane** ca **aṭṭhakathāya** ca dīpito, tattha vinicchayamidāni dassayissāmīti adhippāyo.

251. **Bahūsupī**ti manussesu bahūsupi. **Tena kammenā**ti pahāradānasaṅkhātena kammena. **Bajjhatī**ti apāyaṃ netuṃ kammapāsena kammantaraṃ nivāretvā bajjhatīti attho.

252. **Pahārepī**ti paharaṇepi. **Dehino**ti manussaviggahassa. **Tassā**ti pahaṭassa.

253. **Pahaṭamatte vā**ti pahaṭakkhaṇe vā. **Pacchā**ti tappaccayā kālantare vā. **Ubhayathāpi ca mate**ti dvinnaṃ ākārānamaññatarena matepi. **Hantā** vadhako. **Pahaṭamattasmi**nti tasmiṃ maraṇārahapahārassa laddhakkhaṇeyeva, maraṇato pubbabhāgeyevāti mattasaddena dīpeti. Maraṇatthāya ca aññatthāya ca dinnesu anekesu pahāresu maraṇatthāya dinnappahāreneva yadā kadāci marissati, pahāradānakkhaṇeyeva pārājikaṃ hoti. Amaraṇādhippāyena dinnappahārabalena ce mareyya, na hotīti vuttaṃ hotīti.

254. **Dve payogā**ti uddissānuddissakiriyābhedabhinnā sāhatthikāṇattikā dve payogā.

255. **Karaṇassā**ti kiriyāya. **Viseso**ti nānattaṃ. **Āṇattiniyāmakā**ti āṇattiṃ niyāmenti vavatthāpentīti āṇattiniyāmakā.

256. **Tatthā**ti tesu āṇattiniyāmakesu chasu ākāresu. **Yobbanādi cā**ti **ādi-**saddena thāvariyamandakhiḍḍavuddhādiavatthāviseso saṅgahito.

257. Yaṃ mātikāya niddiṭṭhaṃ **satthaṃ, taṃ** katamaṃ?. **Sattamāraṇa**nti satte mārenti etenāti sattamāraṇaṃ, asiādivadhopakaraṇaṃ.

258. **Vijjhana**nti usuādīhi vijjhanaṃ. **Bhedana**nti kakacādīhi dvidhākaraṇaṃ. **Chedana**nti khaggādīhi dvidhākaraṇaṃ. **Tāḷana**nti muggarādīhi āghātanaṃ. **Evamādividho**ti evamādippakāro. **Aneko**ti bahuko bhedo. **Karaṇassa viseso** kiriyāvisesoti attho.

259-60. ''Purato paharitvāna mārehī''ti yo **bhāsito** āṇāpakena, tena āṇattena pacchato…pe… māriteti yojanā. **Vatthāṇatti visaṅketā**ti ettha ''yaṃ 'mārehī'ti…pe… tato''ti vatthuvisaṅketo dassito. ''Purato…pe… mārite''ti āṇattivisaṅketo dassito. **Mūlaṭṭho**ti āṇāpako. **Mūla**nti hi pubbakiriyānurūpaṃ āṇāpanaṃ, tattha ṭhitoti **mūlaṭṭho**.

261. Iminā visaṅkete āṇāpakassa anāpattiṃ dassetvā saṅkete avirādhite ubhinnampi pārājikaṃ dassetumāha **''vatthu''**ntiādi. Taṃ vatthuṃ avirajjhitvā mārite ubhayesaṃ…pe… udīrito, yathāṇatti ca mārite…pe… udīritoti yojanā. **Mārite** vatthusminti sāmatthiyā labbhati. **Ubhayesa**nti āṇāpakaāṇattānaṃ. **Yathākāla**nti āṇāpakassa āṇattikkhaṇaṃ, āṇattassa māraṇakkhaṇañca anatikkamitvā. Bandhanaṃ bandho, kammunā bandho **kammabandho**. Atha vā bajjhati etenāti bandho, kammameva bandho **kammabandho**.

264. **Visaṅketo nā**ti visaṅketo natthi, dvinnampi yathākālaparicchedaṃ kammabandhoyevāti attho.

265. **Sabbaso**ti sabbesu kālabhedesu, sabbaso veditabboti vā sambandho. **Sabbaso**ti sabbappakārena. **Vibhāvinā**ti paṇḍitena. So hi atthaṃ vibhāvetīti tathā vutto.

266-7-8. **''Imaṃ gāme ṭhita''**nti idaṃ taṃ sañjānituṃ vuttaṃ, na māraṇakkhaṇaṭṭhānaniyamatthāyāti ''yattha katthaci ṭhita''nti vatvāpi **''natthi tassa visaṅketo''**ti āha. **Tassā**ti āṇāpakassa. **''Tatthā''**ti vā pāṭho, tassaṃ āṇattiyanti attho. **''Gāmeyeva** ṭhitaṃ veriṃ mārehī''ti sāvadhāraṇaṃ āṇatto vane ce ṭhitaṃ māreti vā **''vaneyeva**

ṭhitaṃ veriṃ mārehī''ti sāvadhāraṇaṃ vutto gāme ṭhitaṃ ce māreti vāti yojanā. ''Bhikkhunā sāvadhāraṇa''nti ca potthakesu likhanti, taṃ aggahetvā **''vane vā sāvadhāraṇa''**nti pāṭhoyeva gahetabbo. Vigato saṅketo āṇattiniyāmo etthāti **visaṅketo**.

269. **Sabbadesesū**ti gāmavanaaṅgaṇagehādīsu sabbesu ṭhānesu. **Bhedato**ti nānattato.

270. ''Satthena pana mārehī''ti yena kenaci yo **āṇatto,** tena yena kenaci satthena mārite visaṅketo natthīti yojanā.

271-2. **Iminā vāsinā hī**ti ettha **hī**ti padapūraṇe. **''Iminā asinā** māreyyā''ti vutto **aññena asinā** māreti vā ''tvaṃ imassa asissa etāya dhārāya māraya'' iti vutto taṃ **veriṃ** sace **itarāya dhārāya** māreti **vā tharunā** māreti **vā tuṇḍena** māreti **vā,** tathā mārite visaṅketoyeva hotīti yojanā. **Tharunā**ti khaggamuṭṭhinā. **Tuṇḍenā**ti khaggatuṇḍena. **''Visaṅketovā''**ti saṅketavirādheneva pārājikaṃ na hotīti dassanapadametaṃ.

273. **Sabbāvudhakajātisū**ti idhāvuttakarapālikāchurikādisabbapaharaṇasāmaññesu. **Visesato**ti bhedato.

274. **Parenā**ti bhikkhunā. **So**ti āṇatto. **Nisinnaṃ naṃ māreti, visaṅketo na vijjatī**ti ''gacchantameva mārehī''ti sāvadhāraṇaṃ avuttattā ''nisinnopi soyevā''ti taṃ mārentassa visaṅketo na hoti, avadhāraṇaṃ antarena kathanaṃ taṃ sañjānāpetuṃ vuccatīti iriyāpathaniyāmakaṃ na hotīti adhippāyo.

275-6. Asati sāvadhāraṇe visaṅketābhāvaṃ dassetvā idāni sāvadhāraṇe iriyāpathantaresu visaṅketaṃ dassetumāha **''nisinnaṃyevā''**tiādi. ''Nisinnaṃyeva mārehī''ti vutto gacchantaṃ māreti, visaṅketanti ñātabbaṃ. ''Gacchantaṃyeva mārehī''ti vutto nisinnaṃ māreti, visaṅketanti ñātabbanti yojanā. Imameva yojanākkamaṃ sandhāyāha **''yathākkama''**nti.

277. **Vijjhitvā**ti sarādīhi vijjhitvā.

278. **Chinditvā**ti asiādīhi chinditvā. Puna **so**ti payogo.

279. **Karaṇesū**ti vijjhanādikiriyāvisesesu.

280-1. Ettāvatā āṇattiniyāmakaniddesaṃ dassetvā idāni dīghādiliṅgavasenāpi sambhavantaṃ visaṅketaṃ dassetumāha **''dīgha''**ntiādi. ''Dīghaṃ…pe… thūlaṃ mārehīti aniyametvā āṇāpetī''ti (pārā. aṭṭha. 2.174) **aṭṭhakathā**vacanato eva-kāraṃ vinā ''dīghaṃ mārehī''ti aniyametvā kenaci yo **āṇatto** hoti, sopi āṇatto yaṃ kiñci tādisaṃ sace māreti, natthi tattha visaṅketo, ubhinnampi parājayoti yojanā. Evaṃ **''rassa''**ntiādisabbapadehipi paccekaṃ yojanā kātabbā. **Aniyametvā**ti visaṅketābhāvassa hetudassanaṃ. **Eva**kāro vākyālaṅkāro. **Tatthā**ti āṇattikappayoge. ''Ubhinnampi parājayo''ti vuttattā āṇāpakaṃ vinā aññaṃ yathāvuttakkhaṇaṃ manussaviggahaṃ **''yaṃ kiñci tādisa''**nti iminā dasseti.

Sace āṇāpako āṇāpetvā attānameva māreti, āṇāpako dukkaṭaṃ āpajjitvā marati, āṇattassa pārājikaṃ. Āṇāpakena attānamuddissa āṇattiyā katāya āṇatto ajānitvā tādisaṃ aññaṃ māreti, okāsassa aniyamitattā āṇāpako muccati, itaro kammunā bajjhati. Yadi ''amukasmiṃ rattiṭṭhāne vā divāṭṭhāne vā nisinnaṃ īdisaṃ mārehī''ti okāsaṃ niyametvā āṇāpeti, tattha āṇāpakato aññasmiṃ mārite ubhinnampi pārājikaṃ. Tato bahi mārite vadhakasseva kammabandho. Āṇāpako attānameva uddissa āṇāpeti, itaro ca tameva tattha māreti, āṇāpakassa dukkaṭaṃ, āṇattassa pārājikaṃ. Sace aññattha māreti, mūlaṭṭho muccati. Ajānitvā aññaṃ tattha vā aññattha vā māreti, vadhako pārājikaṃ āpajjati, mūlaṭṭho muccati. Ānantariyavatthumhi ānantariyena saddhiṃ yojetabbaṃ.

282. Yo manussaṃ kañci uddissa sace opātaṃ khaṇati, tathā opātaṃ khaṇantassa tassa dukkaṭaṃ nāma āpatti hotīti ajjhāhārayojanā. Yojanā ca nāmesā yathārutayojanā, ajjhāhārayojanāti duvidhā. Tattha pāṭhāgatapadānameva yojanā **yathārutayojanā,** ūnapūraṇatthamajjhāhārapadehi saha pāṭhāgatapadānaṃ yojanā **ajjhāhārayojanā**ti veditabbā. **''Khaṇantassa ca opāta''**nti potthakesu pāṭho dissati. **''Khaṇantassa tathopāta'nti** pāṭho sundaro''ti **nissandehe** vuttaṃ. **''Āvāṭa**nti etassa 'opāta'nti pariyāyo''ti ca vuttaṃ. Tatopi –

> ''Manussaṃ kañci uddissa;
> Yo ce khaṇativāṭakaṃ;
> Khaṇato taṃ tathā tassa;
> Hoti āpatti dukkaṭa''nti. –

Pāṭho sundarataro. Jātapathaviṃ khaṇantassa pārājikapayogattā payogagaṇanāya dukkaṭaṃ.

283. **Tatthā**ti tasmiṃ āvāṭe. **Tassā**ti patitassa manussaviggahassa. **Dukkhassuppattiyā**ti dukkhuppattihetu. **Tassā**ti yena āvāṭo khato, tassa bhikkhuno. **Patitvā** so ce marati, tasmiṃ **mate tassa** bhikkhuno pārājikaṃ bhaveti yojanā.

284. **Aññasmi**nti yaṃ samuddissa āvāṭo khato, tato aññasmiṃ. **Anuddissaka**nti kiriyāvisesanaṃ, anuddissakaṃ katvāti attho. Opātavisesanaṃ ce, ''anuddissako opāto''ti padacchedo. ''Aggamakkhāyatī''tiādīsu (saṃ. ni. 5.139; a. ni. 4.34; 10.15; itivu. 90; netti. 170) viya o-kāraṭṭhāne a-kāro, ma-kārāgamo ca daṭṭhabbo, anodissako opāto khato hotīti attho.

285. ''Ettha patitvā yo koci maratū''ti anodissako opāto sace khato hoti, yattakā nipatitvā maranti ce, assa tattakā dosā hontīti yojanā. **''Yo koci''**ti iminā attano mātāpitaro ca saṅgahitā. **Dosā**ti kammabandhadosā, pārājikaṃ pana ekameva. **Assā**ti yena anodissa opāto khato, tassa.

286. **Ānantariyavatthusmiṃ** mateti pāṭhaseso, ''tattha patitvā''ti adhikāro, arahante, mātari, pitari ca tasmiṃ patitvā mate kālakateti attho. **Ānantariyaka**nti ettha sakatthe, kucchite, saññāyaṃ vā ka-paccayo daṭṭhabbo. **''Tathā''**ti iminā ''ānantariyavatthusmi''nti imasmiṃ samāsapade avayavabhūtampi ''vatthusmi''nti idañca ''tattha patitvā mate''ti idañca ākaḍḍhati. **Thullaccayādīnaṃ** vatthusmiṃ tattha patitvā mate **thullaccayādayo hontī**ti yojanā. Tasmiṃ āvāṭe patitvā yakkhādīsu matesu, pārājikavatthuno dukkhuppattiyañca thullaccayaṃ, manussaviggahe mate pārājikaṃ, tiracchāne mate pācittiyanti vuttaṃ hoti.

287. **Pāṇātipātā dve**ti dvinnaṃ matattā dve pāṇātipātā, ekena pārājikaṃ, itarena kammabandhoyeva. **Ekovekekadhaṃsane**ti mātu vā dārakassa vā maraṇe eko pāṇātipātova.

288. Corehi anubaddho **ettha** āvāṭe patitvā marissati ce, opātakhaṇakasseva pārājikaṃ hoti kirāti yojanā. **Kirā**ti anussavane arucisūcakaṃ.

289-90. **Verino** bhikkhuto aññe veripuggalā. **Tattha** tasmiṃ opāte sace manussaṃ **pātetvā mārenti,** tathā verino tattha sayameva patitaṃ manussaṃ bahi nīharitvā sace mārenti, tattha **opapātikā** manussā opāte nibbattitvā tato **nikkhantuṃ asakkontā matā ce** siyuṃ, **sabbattha ca** yathāvuttasabbavāresu opātakhaṇakasseva parājayoti yojanā. **Nibbattitvā hī**ti ettha **hī**ti padapūraṇe. Yattha yattha nipātasaddānaṃ attho na dassito, tattha tattha padapūraṇamattatā veditabbā.

291. **Yakkhādayo**ti **ādi**-saddena tiracchānānaṃ saṅgaho. **Vatthuvasā**ti thullaccayapācittiyānaṃ vatthubhūtayakkhatiracchānānaṃ vasā. **Thullaccayādayo**ti **ādi**-saddena pācittiyasaṅgaho.

293. **Ayaṃ nayo**ti ''anāpattī''ti yathāvutto nayo.

294-5. **Bajjhantī**ti sace avassaṃ bajjhanti. **Tatthā**ti tasmiṃ pāse. **''Hatthato muttamattasmi''**nti iminā payogassa atthasādhakataṃ dīpeti.

296. Yaṃ pana uddissa pāso **oḍḍito,** tato aññassa bandhane tu anāpatti pakāsitāti yojanā.

297. **Mudhā vāpī**ti amūlena vāpi. **Mūlaṭṭhassevā**ti pāsakārakasseva. **Kammabandho**ti pāṇātipāto. Bajjhati etenāti bandho, kammameva bandho kammabandho. Pārājikamatte vattabbepi yāva so vattati, tāva tattha bajjhitvā matasattesu paṭhamamatassa vasena pārājikaṃ, avasesānaṃ pāṇātipātasaṅkhātassa akusalarāsino sambhavato taṃ sabbaṃ saṅgahetvā sāmaññena dvayampi dassetumāha ''kammabandho''ti.

298. ''Sace yena laddho, so uggaḷitaṃ vā pāsaṃ saṇṭhapeti, tassa passena vā gacchante disvā vatiṃ katvā sammukhe paveseti, thaddhataraṃ vā pāsayaṭṭhiṃ ṭhapeti, daḷhataraṃ vā pāsarajjuṃ bandhati, thirataraṃ vā khāṇukaṃ ākoṭetī''ti (pārā. aṭṭha. 2.176) **aṭṭhakathā**gataṃ vinicchayaṃ saṅgahitumāha **''pāsamuggaḷitampi vā''**ti. Ettha avuttasamuccayatthena **pi**-saddena ''saṇṭhapetī''tiādikā ''bandhatī''ti dassitakiriyāvasānā payogā dassitā. **Thiraṃ vāpī**ti ettha **api**-saddo aṭṭhakathāya avasiṭṭhaṃ ''khāṇukaṃ ākoṭetī''ti kiriyaṃ samuccinoti ubhayatthapi pakārantaravikappatthattāti gahetabbā. **Eva**nti evaṃ sati. Yena pāso laddho, tenāpi evaṃ pāse katavisese satīti vuttaṃ hoti. **Ubhinna**nti pāsakārakassa ca idāni labhitvā paṭijaggantassa cāti ubhayesaṃ.

299-300. **Yo**ti pāsakārako, laddhapāsakoti imesaṃ yo koci. **Uggaḷāpetvā**ti vighāṭetvā, yathā tattha pāṇino na bajjhanti, evaṃ katvāti attho. **Tattha cā**ti puna saṇṭhapite pāse ca. Ko vimuccati? Yena laddho, so.

301-2. **Gopetvā**ti gopanahetu mokkho na hotīti yojanā. ''Sīhaṃ disvā bhayaṃ hotī''tiādīsu viya hetumhi tvā-paccayo daṭṭhabbo. **Tamaññо…pe… na ca muccatī**ti ettha **na cā**ti neva. **Nāsetvā sabbaso vā**ti so yathā yassa kassaci sattassa vināsopakaraṇaṃ na hoti, tathā chindanādīhi nāsetvā. **Taṃ** pāsayaṭṭhiṃ. Ko vimuccati? Pāsakārako.

303. **Sūlaṃ ropentassā**ti sūlaṃ nikhaṇantassa. **Sajjentassā**ti saṇṭhapentassa.

304. **Asañciccā**ti ettha ''katena payogenā''ti pāṭhaseso, ''matepi anāpattī''ti etehi sambandho. ''Imināhaṃ upakkamena imaṃ māressāmī''ti acetetvā apakappetvā avadhakacetano hutvā katena aññatthikenapi upakkamena pare matepi āpatti natthīti attho, **musalussāpanādivatthūsu** (pārā. 180) viya ayaṃ sattotisaññī hutvā ''iminā upakkamena imaṃ māressāmī''ti vītikkamasamuṭṭhāpakacetanāsampayuttavikapparahito hutvā aññatthikena payogena manusse matepi pārājikaṃ natthīti vuttaṃ hoti.

Ajānantassāti ''iminā ayaṃ marissatī''ti ajānantassa upakkamena pare matepi anāpatti, **visagatapiṇḍapātavatthumhi** (pārā. 181) viya ''idaṃ kāraṇa''nti ajānitvā katena manusse matepi anāpattīti vuttaṃ hoti. **''Tathā''**ti iminā ''anāpattī''ti ākaḍḍhati. **Amaraṇacittassa** amaraṇicchāsahitacittassa upakkamena pare matepi anāpatti **vuddhapabbajitādivatthūsu** (pārā. 180) viyāti attho. Ummattakādayo vuttasarūpāyeva.

305. **''Manussapāṇimhī''**ti iminā manussabhāvo aṅgabhāvena dassito. **''Sacassa cittaṃ maraṇūpasaṃhita''**nti iminā maraṇūpasaṃhitacittatā dassitā.

Iti vinayatthasārasandīpaniyā

Vinayavinicchayavaṇṇanāya

Tatiyapārājikakathāvaṇṇanā niṭṭhitā.

Catutthapārājikakathāvaṇṇanā

306-7. Evaṃ nātisaṅkhepavitthāranayena tatiyapārājikavinicchayaṃ dassetvā idāni catutthapārājikavinicchayaṃ dassetumāha **''asanta''**ntiādi. Tattha ''asanta''nti apekkhitvā ''attanī''ti ca ''jhānādibheda''nti apekkhitvā ''uttarimanussadhamma''nti ca ''samudācareyyā''ti apekkhitvā ''yo bhikkhū''ti ca sāmatthiyā labbhatīti ajjhāharitvā ''attani asanta''ntiādinā nayena yojetabbaṃ.

Attani asantanti tasmiṃ attabhāve attano santāne anuppāditatāya avijjamānaṃ. **Attassitameva katvā**ti attupanāyikaṃ katvā attani vijjamānaṃ viya katvā taṃ upanetvā. **Bhavaṃ adhiṭṭhāya ca vattamāna**nti paṭisandhito paṭṭhāya ca vattantaṃ bhavaṃ cittena adhiṭṭhahitvā takketvā, citte ṭhapetvāti vuttaṃ hoti. **Aññāpadesañca vinā**ti ''yo te vihāre vasatīdha bhikkhū''tiādinā nayena vakkhamānaṃ pariyāyakathaṃ ṭhapetvā. **Adhimānañca vinā**ti adiṭṭhe diṭṭhasaññitādisabhāvaṃ adhigatamānasaṅkhātaṃ ''adhigatauttarimanussadhammo ahamhī''ti adhimānañca ṭhapetvā. **Jhānādibheda**nti jhānādayo bhedā visesā yassa taṃ jhānādibhedaṃ, ''uttarimanussadhammo nāma jhānaṃ vimokkho samādhi samāpatti ñāṇadassanaṃ maggabhāvanā phalasacchi kiriyā kilesappahānaṃ vinīvaraṇatā cittassa suññāgāre abhiratī''ti (pārā. 198, 199) **padabhājane** vuttaṃ jhānādidhammavisesanti attho. ''Uttarimanussadhammanti uttarimanussānaṃ jhāyīnañceva ariyānañca dhamma''nti (pārā. aṭṭha. 2.197) **aṭṭhakathāya** vuttaṃ jhānalābhīhi ceva aṭṭhahi ariyapuggalehi ca adhigatattā tesaṃ santakanti saṅkhyaṃ gataṃ **uttarimanussadhammaṃ**.

Viññattipathe ṭhitassa kāyena vā vācāya vā yo bhikkhu samudācareyyāti ajjhāharitvā yojetabbaṃ. **Viññattipathe ṭhitassā**ti dvādasahatthabbhantare padese ṭhitassa ''itthiyā vā purisassa vā gahaṭṭhassa vā pabbajitassa vā''ti (pārā. 198) **padabhājane** vuttassa yassa kassaci. **Kāyena vā**ti hatthamuddādivasena kāyena vā. ''Sikkhāpaccakkhānaṃ hatthamuddāya sīsaṃ na otarati, idaṃ abhūtārocanaṃ hatthamuddāyapi otaratī''ti (pārā. aṭṭha. 2.215) **aṭṭhakathāyaṃ** vuttattā idha hatthamuddādihatthavikāro ca aṅgapaccaṅgacopanañca ''kāyenā''ti iminā gahetabbaṃ. **Vācāya vā**ti yo savanūpacāre ṭhito tena viññātuṃ sakkuṇeyyena yena kenaci vohārena vā. **Yo bhikkhū**ti yo upasampanno thero vā navo vā majjhimo vā. **Samudācareyyā**ti ''paṭhamaṃ jhānaṃ samāpajjāmī''tiādivacanappakāresu yaṃ kañci pakāraṃ vadeyya. **Tadatthe**ti tena vuttavākyassa atthe. **Ñātevā**ti ñāte eva. Mātugāmaṃ vā purisaṃ vā yaṃ kiñci uddissa vutte, teneva vā anuddissa vutte savanūpacāre ṭhitena yena kenaci manussabhūtena vacanasamanantarameva ''ayaṃ paṭhamajjhānalābhī''tiādike yathāvutte atthappakāre ñāteyeva. ''So''ti ajjhāharitvā ''so puna ruḷhibhāve abhabbo''ti yojetabbaṃ, attani avijjamānaguṇaṃ santaṃ viya katvā icchācāre ṭhatvā evaṃ kathitapuggalo sīle patiṭṭhāya uparūpari labbhamānalokiyalokuttaraguṇehi buddhisaṅkhātaṃ sāsane buddhimadhigantuṃ anarahoti attho. Kiṃ viyāti āha **''yatheva…pe… ruḷibhāve''**ti. **''Yathā''**ti etena sambandho ''tathā''ti, yathā tālo matthakacchinno abhabbo puna viruḷhiyā, sopi pārājikaṃ āpanno tatheva daṭṭhabboti attho.

308-9. Idāni ''ñāteva abhabbo''ti ca ''aññāpadesañca vinā''ti ca etasmiṃ vākyadvaye byatirekatthavasena sambhavantaṃ āpattibhedaṃ dassetumāha **''asantamevā''**tiādi.

Anantaranti ''paṭhamaṃ jhānaṃ samāpajjāmī''tiādivacanasamanantarameva. **So**ti dvādasahatthabbhantare ṭhatvā yena taṃ vacanaṃ sutaṃ, so paro puggalo. **Jānāti ce**ti ''ayaṃ paṭhamajjhānalābhī''tiādivasena tena vuttavacanappakārena atthaṃ avirādhetvā acireneva sace jānātīti attho. Yo pana jhānādīnaṃ attanā aladdhabhāvena vā āgame uggahaparipucchādivasena aparicitattā vā jhānādisarūpaṃ ajānantopi kevalaṃ ''jhānaṃ vimokkho samādhi samāpattī''tiādivacanānaṃ sutapubbattā tena ''paṭhamaṃ jhānaṃ samāpajjāmī''tiādivacane vutte ''jhānaṃ kira esa samāpajjatī''ti yadi ettakamatthampi jānāti, sopi ''jānāti''cceva **aṭṭhakathāyaṃ** (pārā. aṭṭha. 2.215) vuttoti gahetabbo. **Cuto hī**ti **hi**-saddo avadhāraṇe, attanā vutte tena tattakeyeva ñāte so asantaguṇadīpako pāpapuggalo phalasampattisampannaṃ imaṃ sāsanāmatamahāpādapaṃ āruyhāpi phalaṃ aparibhuñjitvā virādhetvā patitvā mato nāma hotīti vuttaṃ hoti. Imassevatthassa ''asanta''miccādinā paṭhamaṃ vuttassapi byatirekatthaṃ dassetuṃ anuvādavasena vuttattā punaruttidoso na hotīti daṭṭhabbaṃ.

Idāni taṃ byatirekatthaṃ dassetumāha **''no ce…pe… hotī''**ti. Yassa so āroceti, so **ce** na **jānāti, assa** asantaguṇadīpakassa musāvādino.

''Aññāpadesañca vinā''ti iminā dassitabyatirekatthassa bhāvābhāve sambhavantaṃ āpattibhedaṃ dassetumāha **''yo te''**tiādi. Yo bhikkhu **te** tava **idha** imasmiṃ vihāre vasatīti yojanā. **Dīpite**ti attano adhippāye pakāsite. **Jānāti ce**ti yo tathā vuttavacanaṃ assosi, so ''esa aññāpadesena attano jhānalābhitaṃ dīpetī''ti vā ''eso jhānalābhī''ti vā vacanasamanantarameva sace jānāti. **Assā**ti evaṃ kathitavacanavato tassa bhikkhuno. **Taṃ** tena vuttavacanaṃ. **Dukkaṭameva hoti,** na thullaccayanti attho. Attano āvāsakārānaṃ dāyakānaṃ aññassa pavattiṃ kathentassa viya attanoyeva asantaguṇaṃ santamiva katvā kathanākāro imāya gāthāya atthato vuttoti daṭṭhabbo.

Ettha ca **jhānalābhīti cā**ti avuttasamuccayatthena **ca**-saddena **pāḷiyaṃ** (pārā. 220) āgatā avasesapariyāyavārā ca saṅgahitāti daṭṭhabbaṃ. Tathā **jhānalābhī**ti ettha **jhāna**ggahaṇena vimokkhādīnañca upalakkhitattā jhānādidasavidhauttarimanussadhammavisayapariyāyakathaṃ sutavatā taṅkhaṇe tadatthe ñāte pariyāyasamullāpakena āpajjitabbaṃ thullaccayañca aviññāte vā cirena viññāte vā āpajjitabbaṃ dukkaṭañca imāya gāthāya atthato dassitamevāti daṭṭhabbaṃ.

310. **Eta**nti yathāvuttappakāraṃ jhānādibhedaṃ uttarimanussadhammaṃ. **Adhimānā**ti ''adhigatoha''nti evaṃ uppannamānā, adhikamānāti attho, ''ayaṃ dhammo

mayā adhigato''ti daḷhamuppannena mānena kathentassāti vuttaṃ hoti. **Vutto anāpattinayo**ti āpattiyā abhāvo **anāpatti,** sā eva nayo netabbo bujjhitabboti katvā, anāpattīti vuttaṃ hoti. ''Adhimānenā''ti **evaṃ vutto** bhagavatāti attho, ''adhigatadhammoha''nti adhimānena ''ahaṃ paṭhamajjhānalābhī''tiādīni vadantassa anāpattīti vuttaṃ hoti.

Ayamadhimāno kassa hoti, kassa na hotīti ce? Ariyānaṃ na hoti maggapaccavekkhaṇādīhi pañcahi paccavekkhaṇāhi saṅjātasomanassānaṃ vitiṇṇakaṅkhattā. Dussīlassāpi na hoti tassa ariyaguṇādhigame nirussāhattā. Susīlassāpi kammaṭṭhānānuyogarahitassa niddārāmatādimanuyuttassa na hoti vissaṭṭhabhāvanābhiyogattā. Suparisuddhāya sīlasampattiyā patiṭṭhāya samathabhāvanāmanuyuttassa rūpārūpasamāpattiyaṃ pattāsino vā vipassanābhiyuttassa sopakkilesodayabbayañāṇalābhino vā uppajjati. So samathavipassanābhāvanāhi kilesasamudācārassa abhāve uppanne te visesabhāgino bhavituṃ adatvā ṭhitibhāgino katvā ṭhapetīti veditabbo.

Panāti api-saddattho. **''Eva''**nti iminā ''anāpattinayo vutto''ti paccāmasati. **''Avattukāmassā''**ti idañca **pāḷiyaṃ** āgataṃ ''anullapanādhippāyassā''ti (pārā. 222, 225) idañca anatthantaraṃ. Avattukāmassāti evaṃ vuttoti yojanā. Kohaññena pāpicchāpakatassa ''jhānādīnaṃ lābhimhī''ti vadantassa ajjhāsayo ullapanādhippāyo nāma, tathā ahutvā sabrahmacārīsu aññaṃ byākarontassa evameva anāpattibhāvo vutto bhagavatāti attho. **Ādikassāpi** evaṃ vuttoti yojanā. ''Anāpatti ādikammikassā''ti (pārā. 222) ādikammikassāpi anāpattibhāvo vutto bhagavatāti attho. Imasmiṃ sikkhāpade vaggumudātīriyā bhikkhū ādikammikā. Avuttasamuccayatthena **tathā**-saddena idha avuttaummattakakhittacittavedanaṭṭā gahitā.

311. **Pāpicchatā**ti ''evaṃ maṃ jano sambhāvessatī''ti jhānalābhitādihetukāya sambhāvanāya sambhāvanānimittassa paccayapaṭilābhassa patthanāsaṅkhātāya pāpikāya lāmikāya icchāya samannāgatabhāvo ca. **Tassā**ti yaṃ jhānādibhedabhinnaṃ uttarimanussadhammaṃ samullapi, tassa dhammassa. **Asantabhāvo**ti attasantāne paccuppannajātiyaṃ anuppāditabhāvena avijjamānabhāvo. **Manussakassa ārocanañcevā**ti vuttavacanassa atthaṃ taṅkhaṇe jānanakassa manussajātikassa ''paṭhamaṃ jhānaṃ samāpajji''ntiādinā nayena savanūpacāre ṭhatvā ārocanañca. Naññāpadesena ārocanañcāti sambandho. ''Yo te vihāre vasati, so bhikkhu paṭhamaṃ jhānaṃ samāpajjī''tiādinā (pārā. 220) nayena pavattaññāpadesaṃ vinā ujukameva ārocanañca. **Tadeva ñāṇa**nti tadā eva ñāṇaṃ, acirāyitvā vuttakkhaṇeyeva jānananti attho. **Etthā**ti imasmiṃ catutthapārājikāpattiyaṃ. **Dhīrā** vinayadharā.

312. **Paṭhame dutiye cante**ti manussaviggahapārājikavajjite yathāvuttapārājikattaye. **Pariyāyo na vijjatī**ti pārājikāpattipathaṃ pariyāyavacanaṃ na labhati. ''Na panetare''ti idaṃ etthāpi yojetabbaṃ, itare pana tatiyapārājike pariyāyo na vijjatīti attho. ''Maraṇavaṇṇaṃ vā saṃvaṇṇeyyā''ti (pārā. 172) ca ''ambho purisa kiṃ tuyhiminā''tiādinā (pārā. 171) ca ''yo evaṃ marati, so dhanaṃ vā labhatī''tiādinā (pārā. 175) ca pariyāyena vadantassa pārājikamevāti vuttaṃ hoti. **Āṇatti** pārājikahetuāṇattikappayogo. **Na panetare**ti paṭhamacatutthapārājikadvaye pana pārājikahetubhūtā āṇatti na labhatīti attho.

313. **Ādī**ti paṭhamapārājikaṃ. **Ekasamuṭṭhāna**nti ekakāraṇaṃ. Samuṭṭhāti āpatti etasmāti samuṭṭhānaṃ, kāraṇaṃ kāyādi. Taṃ pana chabbidhaṃ kāyo, vācā, kāyavācā, kāyacittaṃ, vācācittaṃ, kāyavācācittanti. Tesaṃ vinicchayaṃ **uttare** (u. vi. 325 ādayo) yathāgatatṭhāneyeva ca vaṇṇayissāma. Tatridaṃ ekasamuṭṭhānaṃ ekaṃ kāyacittaṃ samuṭṭhānaṃ etassāti katvā. Tenāha **''duvaṅgaṃ kāyacittato''**ti. ''Taṃ samuṭṭhāna''nti ajjhāhāro. Yena samuṭṭhānena paṭhamapārājikāpatti uppajjati, taṃsamuṭṭhānasaṅkhātaṃ kāraṇaṃ. Aṅgajātasaṅkhātaṃ kāyañca sevanacittañcāti dvayaṃ aṅgaṃ avayavaṃ etassāti **duvaṅgaṃ,** tadubhayasabhāvanti attho yathā ''duvaṅgaṃ catutthajjhāna''nti. **Sesā**ti avasiṭṭhāni tīṇi pārājikāni. **Tisamuṭṭhānā**ti kāyacittaṃ, vācācittaṃ, kāyavācācittanti tisamuṭṭhānā tīṇi samuṭṭhānāni etesanti katvā. **Tesa**nti tesaṃ tiṇṇaṃ samuṭṭhānānaṃ. **Aṅgānī**ti avayavāni. **Satta** kāyo, cittaṃ, vācā, cittaṃ, kāyo, vācā, cittanti, taṃsabhāvāti vuttaṃ hoti.

314. **Ādī**ti methunadhammapaṭisevanacittasampayuttacetanāsabhāvaṃ paṭhamapārājikaṃ. Sukhopekkhāyutaṃ udīritanti yojanā. Iṭṭhālambaṇapaṭilābhādisomanassahetumhi sati sukhavedanāsampayuttaṃ hoti, tasmiṃ asati upekkhāvedanāya sampayuttaṃ hotīti vuttanti attho.

Tatiyaṃ dukkhavedananti tatiyaṃ manussaviggahapārājikaṃ dosacittasampayuttacetanāsabhāvattā dukkhavedanāya sampayuttanti attho.

Dutiyanti adinnādānacetanālakkhaṇaṃ dutiyapārājikaṃ. Lobhena parasantakaṃ corikāya gaṇhantassa somanassasampayuttaṃ hoti, kodhena abhibhūtassa vilumpitvā vā vilumpāpetvā vā gaṇhato domanassasampayuttaṃ hoti, somanassaṃ, domanassañca vinā aggahetukāmo viya hutvā udāsīnassa gaṇhato upekkhāsampayuttaṃ hotīti **''tivedanamudīrita''**nti āha.

Catutthañcāti uttarimanussadhammasamullapanacetanālakkhaṇaṃ catutthapārājikañca. Sambhāvanicchāya paccayāsāya vā tuṭṭhatuṭṭhasseva ''ahaṃ paṭhamaṃ jhānaṃ samāpajjāmī''tiādinā nayena attano uttarimanussadhammalābhitaṃ vadantassa somanassasampayuttaṃ hoti, aññapuggalesu paṭihatacittassa kalahapurekkhāratāya vadato domanassasampayuttaṃ hoti, paccayālābhena jighacchādidukkhaṃ sahitumasakkuṇeyyatāya udāsīnassa vadato upekkhāsampayuttaṃ hotīti **''tivedanamudīrita''**nti āha.

315. **Aṭṭha cittānī**ti lobhasahagatāni aṭṭha cittāni labbhareti yojanā, labbhantīti attho, cetanāsabhāvena paṭhamapārājikena sampayuttānīti vuttaṃ hoti. Evamuparipi. **Duve**ti paṭighasampayuttāni dve cittāni. **Dasa cittānī**ti lobhasahagatāni aṭṭha, dve paṭighasampayuttānīti. **Labbhare**ti sampayuttabhāvena labbhanti.

316. **Tasmā**ti yasmā yathāvuttacittehi sampayuttaṃ, tena hetunā. **Kriyā**ti karaṇena āpajjitabbattā kiriyā. Vītikkamasaññāya abhāvena muccanato saññāya vimokkho etassāti **saññāvimokkhaṃ. Lokavajjanti** lokena akusalabhāvato vajjanīyanti **dīpitaṃ** pakāsitaṃ.

317. **Āpattiyaṃyevā**ti **eva**kārena na sikkhāpadeti dasseti. **Idaṃ vidhāna**nti samuṭṭhānādikaṃ idaṃ yathāvuttaṃ vidhānaṃ. **Vibhāvinā**ti paññavatā vinayadharena.

318-9. **Mudupiṭṭhi cā**ti latā viya namitvā karaṇaṃ dassetvā naccituṃ samavāhitvā mudukatapiṭṭhiko ca. **Lambī cā**ti palambamānena dīghena aṅgajātena yutto. Lambatīti **lambaṃ,** aṅgajātaṃ, taṃ yassa atthi so lambī. Ime dvepi kāmapariḷāhāturabhāve sati attano aṅgajātaṃ attano mukhaṃ, vaccamaggañca pavesetvā vītikkamitumarahattā pārājikāpannasadisattā parivajjitā. **Mukhaggāhī**ti mukhena gahaṇaṃ **mukhaggāho,** so etassa atthīti mukhaggāhī, parassa aṅgajātaṃ mukhena gaṇhantoti attho. **Nisīdako**ti parassa aṅgajāte attano vaccamaggena nisīdanto. Ime dve sahavāsikānaṃ sīlavināsanato aññehi saṃvasituṃ anarahāti pārājikāpannasadisattā vivajjitā. **Tesa**nti asaṃvāsatāsāmaññena cattāro pārājikāpanne saṅgaṇhāti. ''Tesañca maggenamaggapaṭipattisāmaññena paṭhamapārājikāpannasseva anulomikāti gahetabbā'' iccevaṃ **nissandehe** vuttaṃ. Iminā ca akatavītikkamānampi mudupiṭṭhiādīnaṃ catunnaṃ anulomapārājikabhāvo vuttoti viññāyati.

Samantapāsādikāyaṃ pana –

> ''Aparānipi lambī, mudupiṭṭhiko, parassa aṅgajātaṃ mukhena gaṇhāti, parassa aṅgajāte abhinisīdatīti imesaṃ catunnaṃ vasena cattāri anulomapārājikānīti vadanti. Etāni hi yasmā ubhinnaṃ rāgavasena sadisabhāvūpagatānaṃ dhammo 'methunadhammo'ti vuccati, tasmā etena pariyāyena methunaṃ dhammaṃ appaṭisevitvāyeva kevalaṃ maggena maggappavesanavasena āpajjitabbattā methunadhammapārājikassa anulomentīti 'anulomapārājikānī'ti vuccantī''ti (pārā. aṭṭha. 2.233) –

Vuttattā ca tabbaṇṇanāya ca **sāratthadīpaniyaṃ** –

> ''Lambaṃdīghatāya palambamānaṃ aṅgajātametassāti lambī. So ettāvatā na pārājiko, atha kho yadā anabhiratiyā pīḷito attano aṅgajātaṃ mukhe vā vaccamagge vā paveseti, tadā pārājiko hoti. Mudukā piṭṭhi etassāti mudupiṭṭhiko, kataparikammāya mudukāya piṭṭhiyā samannāgato. Sopi yadā anabhiratiyā pīḷito attano aṅgajātaṃ attano mukhe paveseti tadā pārājiko hoti. Parassa aṅgajātaṃ mukhena gaṇhātīti yo anabhiratiyā pīḷito parassa suttassa vā pamattassa vā aṅgajātaṃ attano mukhena gaṇhāti. Parassa aṅgajāte abhinisīdatīti yo anabhiratiyā pīḷito parassa aṅgajātaṃ kammaniyaṃ disvā attano vaccamaggena tassūpari abhinisīdati, taṃ attano vaccamaggaṃ pavesetīti attho. Lambīādayo cattāro kiñcāpi paṭhamapārājikena saṅgahitā, yasmā pana ubhinnaṃ rāgapariyuṭṭhānasaṅkhātena pariyāyena methunaṃ dhammaṃ appaṭisevino honti, tasmā visuṃ vuttā''ti (sārattha. ṭī. 2.233) –

Vuttattā ca katavītikkamāyevete ''pārājikā''ti gahetabbā.

Bhikkhunīnañca cattārīti ettha ''asādhāraṇānī''ti pāṭhaseso, bhikkhūhi asādhāraṇāni bhikkhunīnameva niyatāni ubbhajāṇumaṇḍalikā, vajjapaṭicchādikā, ukkhittānuvattikā, aṭṭhavatthukāti cattāri pārājikāni ca. **Vibbhantā bhikkhunī saya**nti ettha ''tesaṃ anulomikā''ti ānetvā sambandhitabbaṃ. Tesaṃ catunnaṃ pārājikānaṃ

anulomikā sayaṃ vibbhantā bhikkhunī cāti yojanā. Cittavasikā hutvā attanā nivatthacīvarampi hi mātugāmānaṃ nivāsananīhārena sayameva nivāsetvā gihivesaṃ rocetvā gahitamatte sāsanato cutā bhikkhunī cāti vuttaṃ hoti. Evaṃkaraṇena gihibhāvāpannatāsāmaññena saṃvāsārahā na hontīti imesaṃ catunnaṃ pārājikānaṃ anulomikā jātā.

Tathāti yathā ime dassitā tena asaṃvāsārahatāya, bhikkhubhāvāya abhabbatāya ca pārājikāva, tathā ekādasa abhabbapuggalāpi hontīti attho. **Ekādasābhabbā**ti mātughātako, pitughātako, arahantaghātako, saṅghabhedako, lohituppādako, paṇḍako, tiracchānagato, ubhatobyañjanako, theyyasaṃvāsako, bhikkhunidūsako, titthiyapakkantakoti ekādasa. **Sabbete catuvīsati** ete sabbe catuvīsati puggalā samodhānato veditabbāti adhippāyo.

320. Ime catuvīsati pārājikā puggalā sīsacchinnova jīvituṃ idha bhikkhubhāvāya abhabbāti vuttāti yojanā.

321. Imesaṃ ekādasannaṃ abhabbatāya hetudassanatthamāha **''paṇḍako cā''**tiādi. **Paṇḍako cā**ti āsittapaṇḍako, usūyapaṇḍako, pakkhapaṇḍako, opakkamikapaṇḍako, napuṃsakapaṇḍakoti vutto pañcavidho paṇḍako ca. **Tiracchāno**ti tiriyaṃ añchati gacchatīti ''tiracchāno''ti gahito nāgasupaṇṇādiko sabbatiracchānayoniko ca. Yakkhādayo sabbe amanussāpi idha tiracchāneyeva saṅgahitāti veditabbā. **Ubhatobyañjanopi cā**ti itthipurisabyañjanasādhakehi ubhato kammato jātāni thanādikāni byañjanāni yassāti nirutto itthiubhatobyañjano, purisaubhatobyañjanoti duvidho ubhatobyañjano ca. **Vatthuvipannā**ti tabbhāvabhāvitāya bhikkhubhāvo vasati etthāti **vatthu,** puggalānaṃ bhikkhubhāvārahatā, sā pana pabbajjākkhandhakāgatasabbadosavirahitaguṇasampayuttatā, taṃ vipannaṃ paṇḍakabhāvādiyogena yesaṃ te ''vatthuvipannā''ti gahetabbā. **Hi**-saddo hetumhi. Yasmā vatthuvipannā, tasmā idha attabhāve pabbajjāya abhabbāti vuttaṃ hoti. **''Ahetupaṭisandhikā''**ti vacanena imesaṃ vipākāvaraṇayuttabhāvamāha, iminā etesaṃ maggādhigamassa vāritabhāvo dassitoti veditabbaṃ.

322. **Pañcānantarikā**ti kammāvaraṇena yuttatāya saggamokkhasampattito parihāyitvā maraṇānantaraṃ apāyapaṭisandhiyaṃ niyatā mātughātakādayo pañcānantarikā ca. **Theyyasaṃvāsopi cā**ti liṅgatthenako, saṃvāsatthenako, ubhayatthenakoti tividho theyyasaṃvāsako ca. **Dūsako**ti pakatattāya bhikkhuniyā methunaṃ paṭisevitvā tassā dūsitattā bhikkhuniṃ dūsetīti ''bhikkhunidūsako''ti vutto ca. **Titthipakkantako cā**ti titthiyānaṃ laddhiṃ, vesañca rocetvā taṃ gahetvā tesamantaraṃ paviṭṭho ca. Iti aṭṭha pana kiriyānaṭṭhāti yojanā. **Itī**ti idamatthattā imeti vuttaṃ hoti. Te imeti sambandho. Te ime aṭṭha pana mātuvadhādikiriyāya ihattabhāve bhikkhubhāvāya anarahā hutvā naṭṭhāti attho. Ettāvatā ekādasaabhabbānaṃ abhabbatāya kāraṇaṃ dassitaṃ hoti.

323. Mayā pārājikānaṃ sārabhūto yo ayaṃ vinicchayo vutto, **tassa** vinicchayassa **anusārena** anugamanena **sesopi** vinicchayo **budhena** paṇḍitena asesatova viññātuṃ sakkāti yojanā.

324. Paṭubhāvakare parame vividhehi nayehi yutte vinayapiṭake paramatthanayaṃ abhipatthayatā ayaṃ satataṃ pariyāpuṇitabboti yojanā. Tattha **vividhehi** nānappakārehi. **Nayehī**ti nīyanti vuttānusārena udīriyantīti ''nayā''ti vuttehi cakkapeyyālādīhi nayehi. **Paramatthanaya**nti paramo ca so attho cāti **paramattho,** paramo vā visesena nicchitabbo attho **paramattho,** soyeva vinicchayatthikānaṃ buddhiyā netabboti paramatthanayo, vinicchayūpāyo nīyati etenāti katvā ''paramatthanayo''ti vuccati, taṃ paramatthanayaṃ. **Abhipatthayatā**ti vinayapiṭake vinicchayaṃ vā tadupāyaṃ vā patthayatā, icchantenāti attho. ''Pariyāpuṇitabbo aya''nti padacchedo. Ma-kāro āgamasandhijo, o-kārassa a-kārādeso. **Pariyāpuṇitabbo**ti paṭhitabbo, sotabbo cintetabbo dhāretabboti vuttaṃ hoti. **Aya**nti vinayavinicchayo.

Iti vinayatthasārasandīpaniyā

Vinayavinicchayavaṇṇanāya

Catutthapārājikakathāvaṇṇanā niṭṭhitā.

Saṅghādisesakathāvaṇṇanā

325. Evaṃ nānānayapaṭimaṇḍitassa pārājikakaṇḍassa vinicchayaṃ dassetvā idāni tadanantaramuddiṭṭhassa terasakaṇḍassa vinicchayaṃ dassetumāha **''mocetukāmatā''**tiādi. Mocetuṃ kāmetīti **mocetukāmo,** tassa bhāvo **mocetukāmatā,** tāya sampayuttaṃ cittaṃ **mocetukāmatācittaṃ**. Ettha ''mocetukāmatā''ti iminā ekādasasu rāgesu ''mocanassādo''ti vuttaṃ imassa saṅghādisesassa mūlakāraṇaṃ sukkamocanavisayaṃ rāgamāha.

Ekādasa rāgā nāma ''mocanassādo, muccanassādo, muttassādo, methunassādo, phassassādo, kaṇḍuvanassādo, dassanassādo, nisajjassādo, vācassādo, gehassitapemaṃ, vanabhaṅgiya''nti evamāgatā. Idha **mocanaṃ** nāma sambhavadhātumocanaṃ, tadatthāya tabbisayarāgasampayuttavedanā **mocanassādo** nāma. Tenāha **aṭṭhakathāyaṃ** ''mocetuṃ assādo mocanassādo''ti. Muccamāne assādo muccanassādo, sambhavadhātumhi muccamāne taṃrāgasampayuttā vedanā **muccanassādo** nāma. Eteneva nayena muttassādādivācassādāvasānesu padesu atthakkamo veditabbo. Imehi navahi padehi assādasīsena kuntayaṭṭhiñāyena taṃsahacarito rāgo dassito. Yathāha **aṭṭhakathāyaṃ** ''navahi padehi sampayuttaassādasīsena rāgo vutto''ti.

Gehassitapemanti ettha gehaṭṭhā mātuādayo ādheyyaādhāravohārena **''gehā''**ti vuccanti. ''Mañcā ukkuṭṭhiṃ karontī''tiādīsu viya tannissito sinehapariyāyo rāgo ''gehassitapema''nti vutto. Iminā padena rāgassa sabhāvo sandassito. Vanato bhañjitvā ābhataṃ yaṃ kiñci phalapupphādi **vanabhaṅgiyaṃ** nāma. Idha pana rāgavasena paṭibaddhacittaṃ mātugāmehi virahadukkhāpanayanatthaṃ (pārā. aṭṭha. 2.240) tesaṃ ṭhāne ṭhapetvā dassanaphusanavasena vindituṃ rāgīhi gahetabbato tehi piḷandhitamālasahitaṃ tambūlanti evamādi ''vanabhaṅgiya''nti adhippetaṃ. Iminā patthitavisayagocaro rāgo tadāyattavatthuvasena sandassito. Yathāha **aṭṭhakathāyaṃ** ''ekena padena sarūpeneva rāgo, ekena padena vatthunā vutto. Vanabhaṅgo hi rāgassa vatthu, na rāgoyevā''ti (pārā. aṭṭha. 2.240).

''Mocetukāmatā''ti idameva avatvā ''citta''nti vacanena vītikkamasādhikāya kāyaviññattiyā samuṭṭhāpakaṃ rāgasampayuttaṃ cittavisesaṃ dasseti. Tena cittena samuṭṭhāpiyamānaṃ viññattisaṅkhātaṃ vītikkamaṃ **''vāyāmo''**ti iminā dasseti. **Vāyāmo** nāma taṃcittasampayuttavīriyaṃ. Ettha pana ''semho guḷo''tiādīsu viya phale hetūpacārañāyena vītikkamassa visesahetubhūtavīriyavācakena ca padena vītikkamova vuttoti daṭṭhabbaṃ. Ajjhattabāhiravatthughaṭṭanaṃ, ākāse kaṭikampananti sukkamocanattho vāyāmoti attho. Sukkassa mocanaṃ sukkamocanaṃ.

Ettha ca **sukkassā**ti ''sukkanti dasa sukkāni nīlaṃ pītakaṃ lohitakaṃ odātaṃ takkavaṇṇaṃ dakavaṇṇaṃ telavaṇṇaṃ khīravaṇṇaṃ dadhivaṇṇaṃ sappivaṇṇa''nti (pārā. 237) **padabhājane** vuttāni sattānaṃ pittādiāsayabhedena, pathavidhātuādīnaṃ catunnaṃ vā rasasoṇitamaṃsamedaaṭṭhiaṭṭhimiñjānaṃ channaṃ dehadhātūnaṃ vā bhedena anekadhā bhinne dasavidhe sukke aññatarassa sukkassāti attho. Mocanaṃ vissaṭṭhīti pariyāyaṃ, pakatiyā ṭhitasakaṭṭhānato mocananti attho. Yathāha **padabhājane** ''vissaṭṭhīti ṭhānato cāvanā vuccatī''ti (pārā. 237). Iha ''ṭhānaṃ nāma vatthisīsasaṅkhātaṃ muttakaraṇamūla''nti keci. ''Kaṭī''ti apare. ''Sakalakāyo''ti aññe. Imesaṃ tiṇṇaṃ vacanesu ''tatiyassa bhāsitaṃ subhāsita''nti (pārā. aṭṭha. 2.237) **aṭṭhakathāyaṃ** tatiyavādassa katapāsaṃsattā kesalomanakhadantānaṃ maṃsavinimuttaṭṭhānañca muttakarīsakheḷasiṅghāṇikāthaddhasukkhacammañca vajjetvā avasesaṃ sakalasarīraṃ kāyappasādabhāvajīvitindriyaabaddhapittānaṃ viya sambhavadhātuyā ca ṭhānanti veditabbaṃ.

''Sukkamocana''nti imināḳiṃ vuttaṃ hotīti? ''Ārogyatthāya, sukhatthāya, bhesajjatthāya, dānatthāya, puññatthāya, yaññatthāya, saggatthāya, bījatthāya, vīmaṃsatthāya, davatthāya mocetī''ti (pārā. 237) vuttadasavidhaadhippāyantogadhaaññataraadhippāyo hutvā ''rāgūpatthambhe, vaccūpatthambhe, passāvūpatthambhe, vātūpatthambhe, uccāliṅgapāṇakadaṭṭhūpatthambhe mocetī''ti (pārā. 237) vuttapañcavidhakālānamaññatarakāle ''ajjhattarūpe, bahiddhārūpe, ajjhattabahiddhārūpe, ākāse kaṭiṃ kampento mocetī''ti (pārā. 237) vuttacaturupāyānamaññatarena upāyena yathāvuttarāgapisācavasena vivaso hutvā yathāvuttanīlādidasavidhasambhavadhātūnamaññataraṃ yathāvuttaṭṭhānato khuddakamakkhikāya pivanamattampi sace mocetīti saṅkhepato gahetabbaṃ. Ettha ca **uccāliṅgapāṇakā** nāma lomasapāṇā, yesaṃ lome alline aṅgajātaṃ kammaniyaṃ hoti.

Aññatra supinantenāti supino eva supinanto, nissakkavacanappasaṅge karaṇavacanato supinantāti attho. **Supinā** nāma ''vātādidhātukkhobhavasena vā pubbānubhūtaitthirūpādivisayavasena vā iṭṭhāniṭṭhadevatānubhāvena vā puññena paṭilabhitabbaatthassa, apuññena pattabbānatthassa ca pubbanimittavasena vā hotī''ti (pārā. aṭṭha. 2.237) vuttesu catūsu kāraṇesu ekena kāraṇena kapiniddāya supine dissamānārammaṇato yaṃ sukkamocanaṃ hoti, taṃ avisayaṃ sukkamocanaṃ vināti vuttaṃ hoti.

Saṅghādisesova **saṅghādisesatā**. Saṅghādisesaṃ āpajjitvā tato vuṭṭhātukāmassa kulaputtassa ādimhi parivāsadānatthaṃ, majjhe ca mūlāyapaṭikassanena vinā vā saha

vā mānattadānatthaṃ, avasāne abbhānatthañca saṅgho esitabboti ''saṅgho ādimhi ceva sese ca icchitabbo assāti saṅghādiseso''ti (pārā. aṭṭha. 2.237; kaṅkhā. aṭṭha. sukkavissaṭṭhisikkhāpadavaṇṇanā) vuttattā saṅghādisesā nāma, sukkavissaṭṭhisaṅghādisesāpatti hotīti attho. Yathāha **padabhājane** ''saṅghova tassā āpattiyā parivāsaṃ deti, mūlāya paṭikassati, mānattaṃ deti, abbheti, na sambahulā, na ekapuggalo, tena vuccati 'saṅghādiseso'ti. Tasseva āpattinikāyassa nāmaṃ nāmakammaṃ adhivacanaṃ, tenapi vuccati 'saṅghādiseso''ti (pārā. 237). Ettha ca parivāsādikathā saṅghādisesāvasāne āgataṭṭhāneyeva āvi bhavissati.

326. Ettāvatā mūlasikkhāpadāgataṃ attūpakkamamūlakaṃ āpattiṃ dassetvā idāni imissā saṅghādisesāpattiyā parūpakkamenapi āpajjanaṃ dassetumāha **''parenā''**tiādi. **Upakkamāpetvā**ti aṅgajātassa gahaṇaṃ vā ghaṭṭanaṃ vā kāretvā.

327. **Sañciccā**ti ''upakkamāmi mocessāmī''ti cetetvā pakappetvā. **Upakkamantassā**ti ajjhattarūpādīsu tīsu yattha katthaci ghaṭṭentassa. **Samuddiṭṭha**nti ''ceteti upakkamati na muccati, āpatti thullaccayassā''ti (pārā. 262) **padabhājane** bhagavatā vuttanti adhippāyo.

328. Imissaṃ gāthāyaṃ ''attano aṅgajātaṃ upakkamantassā''ti iminā ajjhattarūpe vā bahiddhārūpe vā ajjhattabahiddhārūpe vā attano aṅgajātaṃ ghaṭṭentassāti imassa atthassa vuttattā aṅgajātaghaṭṭanena vinābhāvato iminā asaṅgayhamānassāpi ākāse kaṭikampanena sukkamocane saṅghādisesassa paṭhamagāthāyaṃ ''vāyāmo''ti sāmaññavacanena saṅgahitattā taṃ ṭhapetvā ''tena kho pana samayena aññatarassa bhikkhuno mocanādhippāyassa ākāse kaṭiṃ kampentassa asuci mucci…pe… asuci na mucci. Tassa kukkuccaṃ ahosi…pe… anāpatti bhikkhu saṅghādisesassa, āpatti thullaccayassā''ti **ākāsekaṭikampanavatthumhi** vuttattā amutte thullaccayaṃ saṅgahetumāha **''sañciccā''**tiādi.

Tattha **sañciccā**ti ''upakkamāmi mocessāmī''ti jānitvā sañjānitvāti attho. ''Upakkamantassā''ti sāmaññato taṃ visesetuṃ **''ākāse kampanenapī''**ti āha, kaṭikampanenāti gahetabbaṃ. Kathamidaṃ labbhatīti ce? Imāya kathāya saṅgahetabbavatthumhi ''ākāse kaṭiṃ kampentassā''ti (pārā. 266) pāṭhe ''kaṭiṃ kampentassā''ti vacanasahacarassa ''ākāse''ti vacanassa sannidhānabalena labbhati atthappakaraṇasaddantarasannidhānā saddānaṃ visesatthadīpanato.

329. **Vatthi**nti muttavatthiṃ, muttakaraṇassa vatthinti attho. **Kīḷāya pūretvā**ti gāmadārako viya kīḷitukāmatāya muttavatthiṃ daḷhaṃ gahetvā pūretvāti attho. Yathāha **vatthivatthumhi aṭṭhakathāyaṃ** ''te bhikkhū vatthiṃ daḷhaṃ gahetvā pūretvā pūretvā vissajjentā gāmadārakāviya passāvamakaṃsū''ti (pārā. aṭṭha. 2.264). ''Na vaṭṭatī''ti sāmaññena kasmā vuttanti? Tasmiṃ vatthusmiṃ vuttanayena mocanādhippāyena daḷhaṃ gahetvā pūretvā pūretvā vissajjentassa sukke mutte mocanādhippāyo ceteti, upakkamati, muccatīti aṅgānaṃ sampannattā saṅghādisesassa, amutte thullaccayassa sambhavato ubhayasaṅgahatthamāha.

330. **Upanijjhāyanavatthumhi** ''na ca bhikkhave sārattena mātugāmassa aṅgajātaṃ upanijjhāyitabbaṃ, yo upanijjhāyeyya, āpatti dukkaṭassā''ti (pārā. 266) **pāḷiyaṃ** ''mātugāmassā''ti sāmaññena vuttattā **''tissanna''**nti vadati. **Tissannaṃ pana itthīna**nti manussāmanussatiracchānagatavasena tissannaṃ itthīnaṃ. ''Aṅgajāta''nti visesetvā vuttattā **''nimitta''**nti muttakaraṇameva vuccati, paṭasatenāpi paṭicchāditaṃ vā appaṭicchāditaṃ vā yonimagganti attho. Tenāha **aṭṭhakathāyaṃ** ''sacepi paṭasataṃ nivatthā hoti, purato vā pacchato vā ṭhatvā 'imasmiṃ nāma okāse nimitta'nti upanijjhāyantassa dukkaṭameva. Anivatthānaṃ gāmadārikānaṃ nimittaṃ upanijjhāyantassa pana kimeva vattabba''nti (pārā. aṭṭha. 2.266). **Purato vā**ti ettha ''ṭhatvā''ti pāṭhaseso.

331. Ekena…pe… passato **ekaṃ** dukkaṭanti sambandho. ''Ekena payogena ekaṃ dukkaṭa''nti vacanato anekehi payogehi anekāni dukkaṭānīti byatirekato labbhati. Yathāha **aṭṭhakathāyaṃ** ''ito cito ca viloketvā punappunaṃ upanijjhāyantassa payoge payoge dukkaṭa''nti (pārā. aṭṭha. 2.266). Imissā aṭṭhakathāya ''ito cito cā''ti vuttattā **ummīlananimīlana**nti ettha ''vividhā taṃ anoloketvā tameva olokentassā''ti labbhati.

332. Amocanādhippāyassa muttasmiṃ anāpatti pakāsitāti yojanā. Mocanādhippāyaṃ vinā bhesajjakaraṇatthaṃ suddhacittena aṅgajāte bhesajjalepaṃ karontassa vā suddhacitteneva uccārapassāvādiṃ karontassa vā muttepi anāpattīti idaṃ ''anāpatti supinantena namocanādhippāyassā''tiādinā (pārā. 263) nayena **anāpattivāre** vuttamevāti attho.

Imasmiṃ pāṭhe ''anupakkamantassā''ti avuttepi imassa pāṭhassa purato ''ceteti na upakkamati muccati, anāpattī''ti (pārā. 262) ca ''na ceteti na upakkamati muccati, anāpattī''ti (pārā. 262) ca vacanato taṃ saṅgahetumāha **''anupakkamatopi ca muttasmiṃ anāpatti pakāsitā''**ti. Mocanassādarāgena pīḷito hutvā ''aho vata me mucceyyā''ti cintetvā vā evarūpamocanassādarāgapīḷāpubbaṅgamacitte asatipi kevalaṃ kāmavitakkamattena upahato hutvā tādisaajjhattikabāhiravatthūsu ghaṭṭanavasena vā ākāse kaṭikampanavasena vā upakkamaṃ akarontassa tādisacintābalena vā kāmavitakkabalena vā sukke muttepi anāpattīti idaṃ yathāvuttapāṭhavasena pakāsitanti attho.

Supinantena muttasmiṃ, anāpatti pakāsitāti ettha antasaddatthābhāvato supineti attho. Supine methunaṃ dhammaṃ paṭisevantassa vā mātugāmehi kāyasaṃsaggaṃ āpajjantassa vā sukke muttepi avisayattā anāpatti **pāḷiyaṃ** ''anāpatti bhikkhu supinantenā''ti (pārā. 263) iminā pakāsitāti attho.

Ettha ṭhatvā **aṭṭhakathāyaṃ** ''supine pana uppannāya assādacetanāya sacassa visayo hoti, niccalena bhavitabbaṃ. Na hatthena nimittaṃ kīḷāpetabbaṃ. Kāsāvapaccattharaṇarakkhanatthaṃ pana hatthapuṭena gahetvā jagganatthāya udakaṭṭhānaṃ gantuṃ vaṭṭatī''ti (pārā. aṭṭha. 2.262) vuttattā aṇḍapālikā kikīsakuṇā viya, vālapālikā camarī viya, ekanettapālako puriso viya ca kāyajīvitepi apekkhaṃ pahāya sīlaṃ rakkhitukāmena sikkhākāmena nibbānagāminipaṭipattiṃ pūretukāmena kulaputtena ''aññatra supinantā''ti (pārā. 237) vadato tathāgatassa adhippāyānukūlaṃ aṭṭhakathāto ñatvā appamattena paṭipajjitabbanti ayamatrānusāsanī.

Sukkavissaṭṭhikathāvaṇṇanā.

333. **Manussitthi**nti manussajātikaṃ itthiṃ, ''mātugāmo nāma manussitthī, na yakkhī, na petī, na tiracchānagatā, antamaso tadahujātāpi dārikā, pageva mahattarī''ti (pārā. 271) **padabhājane** vuttattā tadahujātakumārikābhāvenapi ṭhitaṃ jīvamānakamanussamātugāmanti vuttaṃ hoti. ''Manussitthi''nti sāmaññavacanena jīvamānakamanussitthinti ayaṃ viseso kuto labbhatīti? **Vinītavatthumhi** (pārā. 281 ādayo) matitthiyā kāyaṃ phusantassa thullaccayavacanato pārisesato labbhati. **Āmasanto**ti ''hatthaggāhaṃ vā veṇiggāhaṃ vā aññatarassa vā aññatarassa vā aṅgassa parāmasana''nti (pārā. 270) vuttattā hatthādiaṅgapaccaṅgaphusanādinānappakārānaṃ aññatarena pakārena āmasantoti attho. Attano kāyena itthiyā kāyassa saṃsagge missībhāve rāgo **kāyasaṃsaggarāgo**. Saṅghādiseso etassa atthīti **saṅghādisesiko,** kāyasaṃsaggasaṅghādiseso āpanno hotīti vuttaṃ hoti.

334. Kāyasaṃsaggarāgena itthiyā antamaso lomampi attano sarīre **lomena** phusantassa bhikkhuno saṅghādisesāpatti hotīti yojanā. Ettha (pārā. aṭṭha. 2.274) ''lomagaṇanāya saṅghādisesā hontī''ti kurundaṭṭhakathāmatassa aṭṭhitattā, ''koṭṭhāsagaṇanāya na hoti, itthigaṇanāya hotī''ti mahāaṭṭhakathāmatassa ṭhitattā saṅghasantake mañcapīṭhe paccattharaṇādinā kenaci appaṭicchādite phusantassa viya lomagaṇanāya ahutvā phuṭṭhalomānaṃ bahuttepi ekasmiṃ payoge ekā eva āpatti, bahūsu payogesu payogagaṇanāya āpattiyo hontīti sanniṭṭhānaṃ.

335. **Itthiyā**ti manussitthiyā. **Samphuṭṭho**ti hatthādisarīrāvayave saṃsaggaṃ samāpanno. Sevanacetano **vāyamitvā** kāyasaṃsaggarāgena attano kāyaṃ cāletvāti attho. **Saṅghādisesatā**ti ettha sakatthe taddhitappaccayo. **''Saṅghādisesitā''**ti pana pāṭho sundaro, saṅghādisesassa atthitā vijjamānabhāvoti attho. Saṅghādisesāpattiyā sabbhāvasaṅkhātā atthitā īpaccayatthe puggale saṅghādisesīsaddapavattinimittaṃ hotīti bhāvapaccayo tamatthavasena labbhati. Yathāhu ''yassa guṇassa hi bhāvā dabbe saddasanniveso, tadabhidhāne ttatādayo''ti.

336. **Ekena hatthena gahetvā**ti (kaṅkhā. aṭṭha. kāyasaṃsaggasikkhāpadavaṇṇanā) ettha ''kāyasaṃsaggarāgenā''ti ānetvā sambandhitabbaṃ. ''Manussitthi''nti ajjhāhāro. **Taṃ** manussitthiṃ. **Tattha tatthā**ti itthiyā tasmiṃ tasmiṃ sarīrāvayave. **''Ekāvāpattī''**ti paṭhamaṃ gahitahatthassa anapanītattā vuttaṃ. Gahitahatthaṃ pana mocetvā punappunaṃ phusantassa payogagaṇanāya āpatti hotīti byatirekato labbhati.

337. Ekena hatthena **aggahetvā** sīsato yāva pādaṃ, pādato yāva sīsañca kāyā hatthaṃ amocetvā divasampi taṃ itthiṃ phusantassa ekāvāpattīti yojanā. Etthāpi ''amocetvā''ti byatirekato mocetvā phusantassa payogagaṇanāya anekāpattiyoti labbhati.

338. Ekato gahitapañcaṅgulīnaṃ gaṇanāya sace āpatti siyā, ekassa mātugāmassa sarīraṃ rāgacittena phusantassa dvattiṃsakalāpakoṭṭhāsato byatirekassa sarīrassābhāvā dvattiṃsakalāpakoṭṭhāsagaṇanāya āpattiyā bhavitabbaṃ, tathā abhāvato idampi na hotīti dassanatthaṃ **''na hi koṭṭhāsato siyā''**ti āha.

340-1. **Itthiyā vimatissāpi** attano **kāyena itthiyā** kāyaṃ phusato tassa thullaccayaṃ siyā, itthiyā paṇḍakādisaññinopi attanopi **kāyena itthiyā** kāyaṃ phusato tassa

thullaccayaṃ siyā. **Ādi**-saddena purisatiracchānagatānaṃ saṅgaho. Itthiyā itthisaññino attano **kāyena** itthiyā kāyasambaddhaṃ phusato tassa thullaccayaṃ siyā. **Paṇḍake** paṇḍakasaññino attano **kāyena** paṇḍakassa kāyaṃ phusato tassa thullaccayaṃ siyā. **Yakkhipetīsu** yakkhipetisaññino attano **kāyena** tāsaṃ kāyaṃ phusato tassa thullaccayaṃ siyāti yojanā. Ettha ''paṇḍakaggahaṇena ubhatobyañjanakopi gayhatī''ti **vajirabuddhiṭṭīkāyaṃ** vuttaṃ. ''Itthiyā vematikassāpi paṇḍakādisaññinopi attano **kāyena** itthiyā kāyasambaddhaṃ phusato tassa thullaccayaṃ siyā''ti na yojetabbaṃ. Kasmā? Tathā yojanāyaṃ pāḷiyaṃ dukkaṭaṃ vuttaṃ, na thullaccayanti aniṭṭhappasaṅgato.

''Dukkaṭaṃ kāyasaṃsagge, tiracchānagatitthiyā''ti iminā **vinītavatthumhi** āgatanaye saṅgahitepi teneva nayena paṇḍake vimatiitthisaññitādiaññamatipakkhe ca purisatiracchānagatesu purisatiracchānagatasaññivimatipaṇḍakādiaññamatipakkhe ca iti imesaṃ tiṇṇaṃ kāyapaṭibaddhāmasanādīsu ca **padabhājane** vuttasabbadukkaṭāpattiyo upalakkhitāti daṭṭhabbaṃ.

342. Attano **kāyena paṭibaddhena** itthiyā kāyena paṭibaddhaṃ phusantassa bhikkhuno pana dukkaṭanti yojanā. Ettha **pi**-saddo vuttadukkaṭānaṃ samuccayattho. **Ca**-saddena pana avuttasamuccayatthena ''nissaggiyena kāyaṃ āmasati. Nissaggiyena kāyapaṭibaddhaṃ āmasati. Nissaggiyena nissaggiyaṃ āmasati, āpatti dukkaṭassā''ti (pārā. 276) **pāḷiyaṃ** āgatadukkaṭānaṃ saṅgaho veditabbo.

343-4. Na kevalaṃ padabhājanāgataitthisarīrādikameva anāmāsaṃ, **vinītavatthūsu** dārudhītalikavatthuanulomato potthalikādiitthirūpakañca nissaggiyavārānulomato asarīraṭṭhaṃ mātugāmehi paribhuttavatthābharaṇādiñca vibhaṅgakkhandhakādīsu vuttanayānusārena aṭṭhakathāgataṃ avasesaṃ anāmāsavatthuñca āmasantassa āpattiṃ saṅgahetumāha **''itthīna''**ntiādi.

''Itthīnaṃ itthirūpañcā''ti idaṃ ''itthikāya itthidhanaṃ (pārā. 34), saddhānaṃ saddhāparāyana''ntiādīsu viya lokavohāravasena vuttaṃ. Itthīnaṃ dārulohamayādikaṃ itthirūpañcāti yojanā. **Ādi**-saddena heṭṭhimaparicchedato mattikāya, piṭṭhena vā kataṃ mātugāmarūpaṃ saṅgaṇhāti. Mātugāmarūpaṃ yena kenaci dinnaṃ sabbaratanamayaṃ vinā avasesaṃ sādiyitvā bhinditvā samaṇasāruppaparikkhāraṃ kārāpetuṃ, aphusitvā paribhuñjitabbe vā yojetuṃ vaṭṭati.

''Vattha''nti iminā nivāsanapārupanadvayampi sāmaññena gahitaṃ. Idañca mātugāmena paribhuñjituṃ ṭhapitampi anāmāsameva, cīvaratthāya dinnaṃ sampaṭicchitvā gaṇhituṃ vaṭṭati. Heṭṭhimaparicchedena tiṇacumbaṭakaṃ, aṅguliyā paṇṇamuddikaṃ upādāya **alaṅkārameva**. Ettha ca vālakesavaṭṭakesesu pavesanakadantasūciādi kappiyabhaṇḍaṃ diyyamānaṃ samaṇasāruppaparikkhāratthāya gahetabbaṃ.

Tatthajātaphalaṃ khajjanti rukkhe ṭhitaṃ khāditabbaṃ panasanāḷikerādiphalañca manussehi rāsikataṃ paribhuñjitabbaphalañca ''manussehi rāsikatesupi eseva nayo''ti (pārā. aṭṭha. 2.281) **aṭṭhakathāyaṃ** vuttattā anāmāsanti upalakkhaṇato imināva gahetabbaṃ. Araññe rukkhato patitaṃ phalaṃ ''anupasampannassa dassāmī''ti gahetuṃ vaṭṭati. **''Muggādiṃ tatthajātaka''**nti upalakkhaṇapadattā gacchato viyuttampi gahetabbaṃ. **Muggādi**nti ettha ''aparaṇṇa''nti pāṭhaseso.

Sabbāni dhaññānīti ''sāli vīhi yavo kaṅgu, kudrūsavarakagodhumā''ti vuttāni satta dhaññāni. Khettamaggena gacchatā sālisīse hatthena aphusantena gantabbaṃ. Sace maggo sambādho hoti, sarīre dhaññaṃ phusantepi maggattā na doso. Vīthiyaṃ, gehaṅgaṇe vā dhaññesu pasāritesu apasakkitvā ce gantuṃ na sakkā, ''maggaṃ adhiṭṭhāya gantabba''nti (pārā. aṭṭha. 2.281) **aṭṭhakathā**vacanato ''imaṃ maggaṃ gamissāmī''ti gantuṃ vaṭṭati. ''Kulagehe dhaññamatthake ce āsanaṃ paññāpetvā dinnaṃ hoti, nisīdituṃ vaṭṭatī''ti (pārā. aṭṭha. 2.281 atthato samānaṃ) **aṭṭhakathāyaṃ** vuttaṃ. ''Āsanasālāyaṃ dhaññe vippakiṇṇe anukkamitvā ekamante pīṭhakaṃ paññāpetvā nisīditabbaṃ. Sace manussā tasmiṃ dhaññamatthake āsanaṃ paññāpetvā denti, nisīdituṃ vaṭṭatī''ti (pārā. aṭṭha. 2.281 atthato samānaṃ) **aṭṭhakathāyaṃ** vuttattā attanā tattha āsanaṃ paññāpetvā nisīdituṃ na vaṭṭati.

345. Dhamanasaṅkhādiṃ sabbaṃ pañcaṅgaturiyampi cāti sambandho. **Dhamanasaṅkho** nāma saddakaraṇasaṅkho. **Ādi**-saddena vaṃsasiṅgatāḷādīnaṃ saṅgaho. **Pañcaṅgaturiya**nti ātataṃ, vitataṃ, ātatavitataṃ, ghanaṃ, susiranti pañcaṅgasaṅkhātaṃ turiyaṃ. Tattha **ātataṃ** nāma cammapariyonaddhesu bheriādīsu ekato ākaḍḍhitvā onaddhaṃ ekatalaturiyaṃ. **Vitataṃ** nāma ubhato ākaḍḍhitvā onaddhaṃ ubhayatalaturiyaṃ. **Ātatavitataṃ** nāma ubhayato ca majjhato ca sabbato pariyonandhitaṃ. **Ghanaṃ** sammādi. **Samma**nti tāḷaṃ, ghaṇṭākiṅkaṇiādīnampi ettheva saṅgaho. **Susira**nti vaṃsādi.

Idha (pārā. aṭṭha. 2.281) **kurundaṭṭhakathāyaṃ** vuttanayena bheripokkharañca bheritalacammañca vīṇā ca vīṇāpokkharacammañca daṇḍo ca anāmāsaṃ. ''Pūjaṃ katvā cetiyaṅgaṇādīsu ṭhapitabheriyo acālentena avasesaṭṭhānaṃ sammajjitabbaṃ. Kacavarachaḍḍanakāle kacavaraṃ viya gahetvā ekasmiṃ ṭhāne ṭhapetabba''nti **mahāpaccariyaṃ** vuttaṃ. Turiyabhaṇḍesu yaṃ kiñci attano dīyamānaṃ taṃ parivattetvā kappiyaparikkhāraṃ gahetuṃ adhivāsetabbaṃ. Doṇi vā pokkharaṃ vā dantakaṭṭhanikkhipanatthāya, cammañca satthakosakaraṇatthāya gahetabbaṃ.

Ratanāni ca sabbānīti muttā maṇi veḷuriyo saṅkho silā pavāḷaṃ rajataṃ jātarūpaṃ lohitaṅko masāragallanti (pārā. aṭṭha. 2.281) vuttāni sabbāni ratanāni ca. Ettha ca viddhā, aviddhā vā sāmuddikādī sabbāpi **muttā** anāmāsā. Bhaṇḍamūlatthañca gaṇhituṃ na vaṭṭati. Antamaso jātiphalikaṃ upādāya nīlapītādibhedo sabbopi **maṇi** dhotaviddho anāmāso. Āhatākāreneva ṭhito aviddhādhoto maṇi pattādi bhaṇḍamūlatthaṃ adhivāsetuṃ vaṭṭatīti vuttaṃ. Mahāpaccariyaṃ pana paṭikkhittaṃ. Pacitvā kato kācamaṇiyeveko vaṭṭati. **Veḷuriye** ca maṇisadisoyeva vinicchayo.

Dhamanasaṅkho ''sabbaṃ dhamanasaṅkhādi''ntiādigāthāya turiyesu gahito. Ratanakhacito saṅkho anāmāso. Pānīyasaṅkho dhotopi adhotopi āmāso. Avasesasaṅkho pana añjanādibhesajjatthaṃ, pattādibhaṇḍamūlabhāvena ca adhivāsetuṃ vaṭṭati. Suvaṇṇena ekato viliyāpetvā katā muggavaṇṇā **silā** anāmāsā. Sesā silā khuddakanisānādikammatthaṃ adhivāsetuṃ vaṭṭati. **''Pavāḷaṃ** dhotamadhotañca viddhamaviddhañca sabbathā anāmāsaṃ, nāpi adhivāsetabba''nti **mahāpaccariyaṃ** vuttattā **pavāḷa**paṭimācetiyāni ceva potthakesu pavesetabbaāṇiyā mūle, aggeca pavesetabbaṃ padumādiākārena kataṃ vaṭṭañca na gahetabbaṃ na phusitabbaṃ.

Bījato paṭṭhāya **rajataṃ, jātarūpañca** kataṃ vā hotu akataṃ vā, sabbaso anāmāsaṃ, na ca sāditabbaṃ. Iminā kataṃ paṭimādikañca ārakūṭalohañca anāmāsanti vakkhati. Kaṭākatasuvaṇṇarajatānaṃ asādiyitabbatāya idha aṭṭhakathāya āgatattā uttarena rājaputtena kāretvā āhaṭaṃ suvaṇṇacetiyaṃ na vaṭṭatīti **mahāpadumattherena** paṭikkhittanti suvaṇṇapaṭimācetiyapotthakāvacchādakamaṇipadumavaṭṭādi yaṃ kiñci na sāditabbameva, na ca āmasitabbaṃ. Etena kataṃ senāsanopakaraṇaṃ pana paribhuñjituṃ vaṭṭati. Dhammamaṇḍape katampi paṭijaggituṃ vaṭṭati. Lohitavaṇṇo maṇi, **masāragalla**maṇi ca sabbathā anāmāso, na ca adhivāsetabboti **mahāpaccariyaṃ** vuttaṃ.

346. **Sabbamāvudhabhaṇḍa**nti khaggādi sabbaṃ āvudhopakaraṇaṃ pattādikappiyaparikkhāramūlatthāya dīyamānaṃ satthavāṇijāya akātabbattā na gahetabbaṃ, ''imaṃ gaṇhathā''ti dinnaṃ bhinditvā khaṇḍākhaṇḍikaṃ katvā ''khurādikappiyaparikkhāraṃ kāressāmī''ti sādituṃ vaṭṭati. Saṅgāmabhūmiyaṃ magge patitakhaggādiṃ disvā pāsāṇena bhinditvā ''khurādikappiyabhaṇḍāni kāressāmī''ti gaṇhituṃ vaṭṭati. Ususattiādikaṃ phalato daṇḍaṃ apanetvā kappiyaparikkhārakārāpanatthāya gahetabbaṃ.

Jiyāti dhanuguṇo. **Ca**-kārena imissā gāthāya avuttaṃ aṅkusatomarādiṃ parahiṃ sopakaraṇaṃ saṅgaṇhāti. **Dhanudaṇḍako**ti jiyāvirahito dhanudaṇḍako. Idaṃ parahiṃsopakaraṇabhaṇḍādikaṃ vihāre sammajjitabbaṭṭhāne ṭhapitaṃ ce, sāmikānaṃ vatvā tehi aggahitaṃ ce, acālentena sammajjitabbaṃ.

Jālañcāti macchajālapakkhijālādijālañca. Jālaṃ dīyamānaṃ chattaveṭhanatthaṃ, āsanacetiyādimatthake bandhanādipayojane sati tadatthañca gahetabbaṃ. **Saravāraṇaṃ** nāma phalakādikaṃ aññehi attano vijjhanatthāya vissaṭṭhasaranivāraṇaṃ vināsanoparodhakāraṇaṃ hotīti bhaṇḍamūlatthaṃ sādituṃ vaṭṭati. ''Dantakaṭṭhādhāraphalakādi yadicchitaṃ karomī''ti muṭṭhiṃ apanetvā gahetuṃ vaṭṭati.

347. **Cetiya**nti ettha ''suvaṇṇacetiya''nti idaṃ ''suvaṇṇapaṭibimbādī''ti anantaraṃ vuttattā labbhati. Suvaṇṇaggahaṇañcupalakkhaṇanti rajatamayañca gahetabbaṃ. **Ārakūṭaka**nti suvaṇṇavaṇṇaṃ lohavisesamāha. **''Anāmāsa''**nti idaṃ ''asampaṭicchiyaṃ vā''ti etassa upalakkhaṇaṃ.

348. Sabbaṃ vāditamiti sambandho. **Onahitu**nti cammavarattatantīhi bandhituṃ. **Onahāpetu**nti tatheva aññehi kārāpetuṃ. **Vādāpetu**nti aññehi vādāpetuṃ. **Vādetu**nti attanā vādetuṃ. **Vādita**nti vādanīyaṃ yathā ''karaṇīyaṃ kārita''nti, vādanārahaṃ turiyabhaṇḍanti attho. Idañca onahanādikiriyāya kammaṃ.

349. **Upahāraṃ karissāmā**ti pūjaṃ karissāma. Iti anumatiggahaṇatthāya. **Vattabbā**ti te vattāro vattabbāti yojanā.

350-1. **Dhuttiyā itthiyā**ti vipannācārāya loḷitthiyā. **Sayaṃ phusiyamānassā**ti bhikkhuno payogaṃ vinā itthiyā attanāva phusiyamānassa. **Kāyena avāyamitvā**ti tassā sarīrasamphassānubhavanatthaṃ attano kāyaṃ acāletvā. **Phassaṃ paṭivijānato**ti phassaṃ anubhavantassa.

Asañciccāti ettha ''phusane''ti pāṭhaseso, ''iminā upāyena imaṃ phusāmī''ti acetetvā. Kiṃ vuttaṃ hoti? ''Iminā pattapaṭiggahaṇādinā upāyena etissā sarīrasamphassaṃ anubhavissāmī''ti acintetvā pattathālakataṭṭakapaṇṇapuṭabhesajjādiṃ paṭiggaṇhāpentiyā hatthe attano hatthena phusanādīsu anāpattīti vuttaṃ hoti. ''Assatiyā''ti idaṃ pana imināva saṅgahitattā idha visuṃ na vuttaṃ, mātugāmassa sarīre phusanabhāvaṃ ajānitvā aññavihito hutvā satiṃ anupaṭṭhapetvā hatthapādapasāraṇādīsu phusantassāti attho.

Ajānantassāti dārakākāraṃ dārikaṃ ''mātugāmo''ti ajānitvā kenaci karaṇīyena phusantassa. **Mokkhādhippāyino cā**ti ''mokkhādhippāyo kāyena vāyamati, phassaṃ paṭivijānāti, anāpatti. Mokkhādhippāyo kāyena vāyamati, na ca phassaṃ paṭivijānāti, anāpatti. Mokkhādhippāyo na ca kāyena vāyamati, phassaṃ paṭivijānāti, anāpatti. Mokkhādhippāyo na ca kāyena vāyamati, na ca phassaṃ paṭivijānāti, anāpattī''ti (pārā. 279) vuttamokkhādhippāyavato catubbidhassa puggalassāti vuttaṃ hoti. ''Anāpattī''ti iminā sambandho.

Imesu yo mātugāmena āliṅganādipayogena ajjhottharayamāno taṃ attano sarīrato apanetvā muñcitukāmo hatthacālena, muṭṭhiādīhi vā paṭipaṇāmanaṃ, paharaṇādikañca payogaṃ karoti, ayaṃ **paṭhamo puggalo**. Attānamajjhottharituṃ āgacchantiṃ itthiṃ disvā paharaṇākārādisabbapayogaṃ dassetvā tāsetvā attano sarīraṃ phusituṃ adento **dutiyo**. Itthiyā ajjhottharitvā āliṅgito copanarahitaṃ maṃ ''anatthiko''ti mantvā ''sayameva palāyissatī''ti, ''acopanameva mokkhopāyo''ti ñatvā niccalova hutvā phassaṃ paṭivijānanto **tatiyo**. Attānaṃ ajjhottharitumāgacchantiṃ itthiṃ disvā dutiyo viya tāsetuṃ kāyappayogaṃ akatvā ''agate pātessāmi, paharitvā tāsessāmī''ti vā cintetvā niccalova hutvā tiṭṭhanto **catutthoti** veditabbo.

352. **Paṭhamenā**ti ettha ''pārājikenā''ti pāṭhaseso, kāyacittasamuṭṭhānanti vuttaṃ hoti. Idha cittaṃ nāma kāyasaṃsaggarāgasampayuttaṃ cittaṃ, sukkavissaṭṭhimhi mocetukāmatāya sampayuttaṃ cittaṃ.

Kāyasaṃsaggakathāvaṇṇanā.

353-4. **Duṭṭhullavācassādenā**ti duṭṭhu kucchitabhāvaṃ ulati gacchatīti **duṭṭhullā,** duṭṭhullā ca sā vācā cāti **duṭṭhullavācā,** vaccamaggapassāvamagge methunadhammapaṭisaṃyuttā vācā, yathāha ''duṭṭhullā nāma vācā vaccamaggapassāvamaggamethunadhammapaṭisaṃyuttā vācā''ti (pārā. 285), duṭṭhullavācāya assādo duṭṭhullavācassādo, tathāpavattavacīviññattisamuṭṭhāpakacittasampayuttā cetanā, tena sampayutto rāgo idha sahacariyena ''duṭṭhullavācassādo''ti vutto, tena, duṭṭhullavācassādasampayuttena rāgenāti attho. Iminā ''obhāsantassā''ti vakkhamānaobhāsanassa hetu dassito.

Itthiyā itthisaññino bhikkhunoti yojanā. **Itthiyā itthisaññino**ti ''mātugāmo nāma manussitthī, na yakkhī, na petī, na tiracchānagatā, viññū paṭibalā subhāsitadubbhāsitaṃ duṭṭhullāduṭṭhullaṃ ājānitu''nti **padabhājane** niddiṭṭhasarūpāya subhāsitadubbhāsitaṃ jānantiyā manussitthiyā itthisaññino bhikkhunoti attho. **''Dvinnaṃ maggāna''**nti etassa sambandhīvasena ''itthiyā''ti idaṃ sāmivasena yojetabbaṃ, yathāvuttasarūpassa mātugāmassa vaccamaggapassāvamagganti attho. **Vaṇṇāvaṇṇavasena cā**ti ''vaṇṇaṃ bhaṇati nāma dve magge thometi vaṇṇeti pasaṃsati. Avaṇṇaṃ bhaṇati nāma dve magge khuṃseti vambheti garahatī''ti niddese vuttanayena ubho magge uddissa thomanagarahaṇavasenāti vuttaṃ hoti.

Methunassa yācanādayo methunayācanādayo, tehi **methunayācanādīhi,** ''yācatipi āyācatipi pucchatipi paṭipucchatipi ācikkhatipi anusāsatipi akkosatipī''ti (pārā. 285) uddese vuttamethunayācanādivasenāti vuttaṃ hoti. Imehi dvīhi ''obhāsantassā''ti vuttaobhāsanā dassitā. **Obhāsantassā**ti uddesayantassa, pakāsentassāti attho. **''Viññu''**nti iminā obhāsanakiriyāya kammamāha, iminā visesitabbaṃ ''manussitthi''nti idaṃ pakaraṇato labbhati, yathādassitapadabhājanāgatasarūpaṃ viññuṃ paṭibalaṃ manussitthinti vuttaṃ hoti. **Antamaso hatthamuddāyapī**ti obhāsane antimaparicchedadassanaṃ. Duṭṭhullavacanassādabhāve sati yo vaccamaggapassāvamaggapaṭibaddhaṃ guṇadosaṃ vā methunadhammayācanādivasena vā duṭṭhullāduṭṭhullaṃ jānantiṃ manussitthiṃ heṭṭhimaparicchedena hatthamuddāyapi vadeyyāti attho.

Imasmiṃ gāthādvaye duṭṭhullavācassādena itthiyā itthisaññino viññuṃ taṃ itthiṃ dvinnaṃ maggānaṃ vaṇṇavasena antamaso hatthamuddāyapi obhāsantassa bhikkhuno garukaṃ siyāti ekaṃ vākyaṃ, tathā ''dvinnaṃ maggānaṃ avaṇṇavasenā''ti iminā ca ''methunayācanādīhī''ti iminā ca yojanāya vākyadvayanti evaṃ yojanāvasena tīṇi vākyāni honti.

Tattha paṭhamavākye **vaṇṇa**vacanena saṅgahitaṃ thomanādikathaṃ kathentassa saṅghādiseso hoti. ''Itthilakkhaṇena subhalakkhaṇena samannāgatāsī''ti ettakameva thomanatthaṃ vadato saṅghādiseso na hoti, ''tava vaccamaggo ca passāvamaggo ca īdiso subho susaṇṭhāno, tena nāma īdisena itthilakkhaṇena subhalakkhaṇena samannāgatāsī''ti vadantassa hoti. ''Vaṇṇeti, pasaṃsatī''ti padadvayañca ''thometī''ti padassa pariyāyo.

Dutiyavākye **avaṇṇa**padasaṅgahitaṃ khuṃsanādittaye **khuṃsanaṃ** nāma patodopamehi pharusavacanehi tudanaṃ. Yathāha **aṭṭhakathāyaṃ** ''khuṃsetīti vācāpatodena ghaṭṭetī''ti (pārā. aṭṭha. 2.285). Patujjatenenāti **''patodo''**tiagacchante assādayo pavattetuṃ vijjhanakapācanadaṇḍo vuccati. **Vambhanaṃ** nāma apasādanaṃ. **Apasādanaṃ** nāma guṇato parihāpanaṃ. Yathāha ''vambhetīti apasādetī''ti (pārā. aṭṭha. 2.285). **Garahā** nāma dosāropanaṃ. Yathāha ''garahatīti dosaṃ detī''ti (pārā. aṭṭha. 2.285). Imaṃ khuṃsanādipaṭisaṃyuttavacanaṃ vakkhamānesu ''sikharaṇīsi, sambhinnāsi, ubhatobyañjanāsī''ti imesu tīsu padesu aññatarena yojetvā kathentasseva saṅghādiseso, na itarassa.

Tatiyavākye **methunayācanā**divacanehi saṅgahitaṃ āyācanādiṃ karontassāpi saṅghādiseso. ''Yācati nāma dehi me arahasi me dātu''ntiādinā (pārā. 285) nayena ekekaṃ padaṃ ''dehi me methunaṃ dhamma''ntiādivasena methunadhammapadena saha ghaṭetvā methunadhammaṃ yācantasseva hoti.

''Kadā te mātā pasīdissati, kadā te pitā pasīdissati, kadā te devatāyo pasīdissanti, kadā te sukhaṇo sulayo sumuhutto bhavissatī''tiādiāyācanapadaniddese ekekaṃ padaṃ tattheva osāne vuttena ''kadā te methunaṃ dhammaṃ labhissāmī''ti padena ghaṭetvā methunaṃ yācantasseva hoti.

''Kathaṃ tvaṃ sāmikassa desi, kathaṃ jārassa desī''ti (pārā. 285) pucchāniddesavacanesu ca aññataraṃ methunadhammapadena ghaṭetvā pucchantasseva hoti.

''Evaṃ kira tvaṃ sāmikassa desi, evaṃ jārassa desī''ti (pārā. 285) paṭipucchāniddesavacanesu aññataraṃ methunadhammapadena ghaṭetvā visesetvā paṭipucchantasseva hoti.

''Kathaṃ dadamānā sāmikassa piyā hotī''ti pucchato mātugāmassa ''evaṃ dehi, evaṃ dentī sāmikassa piyā bhavissati manāpā cā''ti āṇattivacane, anusāsanivacane ca eseva nayo.

355. Akkosaniddesāgatesu ''animittāsi nimittamattāsi alohitāsi dhuvalohitāsi dhuvacoḷāsi paggharantīsi sikharaṇīsi itthipaṇḍakāsi vepurisikāsi sambhinnāsi ubhatobyañjanāsī''ti ekādasasu padesu ''sikharaṇīsi sambhinnāsi ubhatobyañjanāsī''ti padattayaṃ paccekaṃ āpattikaraṃ, iminā padattayena saha pubbe vuttāni vaccamaggapassāvamaggamethunadhammapadāni tīṇi cāti chappadānaṃ paccekaṃ āpattikarattā ito parāni animittādīni aṭṭha padāni ''animittāsi methunadhammaṃ dehī''tiādinā nayena methunadhammapadena saha ghaṭetvā vuttāneva āpattikarānīti veditabbāni, ''methunayācanādīhī''ti ettha **ādi-**saddasaṅgahitesu ''animittāsī''tiādīsu ekādasasu akkosapadesu antogadhattepi kevalaṃ āpattikarattā garutaraṃ padattayaṃ visuṃ saṅgahetabbanti ñāpetumāha **''sikharaṇīsī''**tiādi.

Sikharaṇīsīti ettha ''sikharaṇī asī''ti padacchedo. ''Asī''ti paccekaṃ yojetabbaṃ. **Tu-**saddo kevalayuttampi āpattikaraṃ hotīti visesaṃ joteti. Kevalenāpi akkosavacanenāti yojanā. **Sikharaṇīsī**ti bahi nikkhantaāṇimaṃsā bhavasi. **Sambhinnāsī**ti missībhūtavaccamaggapassāvamaggā. **Ubhatobyañjanāsī**ti itthinimittena, purisanimittena cāti ubhatobyañjanehi samannāgatā. ''Ayaṃ itthī, ayaṃ puriso''ti byañjayatīti **byañjanaṃ,** muttakaraṇāni. **Suṇantiyā**ti ettha ''viññumanussitthiyā''ti adhikārato labbhati, iminā akkositabbavatthu dassitaṃ hoti. Bhāsitaṃ **suṇantiyā** subhāsitadubbhāsitaṃ jānantiyā manussitthiyā visaye pavattaakkosavacanena saṅghādiseso hotīti attho.

356. Punappunaṃ obhāsantassa vācānaṃ gaṇanāya garukā siyunti yojanā. Ettha ''ekaṃ itthi''nti ajjhāharitabbaṃ. Ekavācāya bahū obhāsantassa ca itthīnaṃ gaṇanāya

garukā siyunti yojanā. Etthāpi ‘‘itthiyopī’’ti labbhati.

357. **Sā ce nappaṭijānātī**ti ettha ‘‘yaṃ suṇantiṃ manussitthiṃ dvinnaṃ maggānaṃ vaṇṇāvaṇṇavasena obhāsati, sā ce na paṭijānātī’’ti sāmatthiyā labbhamānaṃ ādāya yojetabbaṃ. Attano bhāsitaṃ duṭṭhullaṃ vuttasamanantarameva atthavasena sace na jānātīti attho. **Tassā**ti tassa duṭṭhullabhāsitabhikkhussa. Ubbhajāṇuṃ, adhakkhakaṃ vā ādissa bhaṇane cāpi tassa thullaccayaṃ siyāti yojanā. **Bhaṇane**ti dvinnaṃ maggānaṃ vaṇṇādikathane, ‘‘bhaṇato’’tipi likhanti, bhaṇantassa, bhaṇanahetūti attho. Hetumhi ayamantapaccayo ‘‘asambudha’’ntiādīsu (pārā. aṭṭha. 1.ganthārambhakathā) viya. **Ubbhajāṇu**nti jāṇuto uddhaṃ. **Akkheka**nti akkhakato heṭṭhā.

358. **Ubbhakkhaka**nti akkhakato uddhaṃ. **Adhojāṇumaṇḍala**nti jāṇumaṇḍalato adho. **Uddisa**nti uddissa. ‘‘Uddissubbhakkhaṃ vā tathā, adhojāṇumaṇḍala’’nti ca likhanti, so pāṭho sundaro. Vaṇṇādibhaṇane dukkaṭanti sambandho. ‘‘Viññumanussitthiyā’’ti adhikārato labbhati. **Kāyapaṭibaddhe vaṇṇādibhaṇane dukkaṭa**nti etthāpi eseva nayo. Vaccamaggapassāvamaggā saṅghādisesakkhettaṃ, adhakkhakaṃ ubbhajāṇumaṇḍalaṃ thullaccayakkhettaṃ, uddhakkhakaṃ adhojāṇumaṇḍalaṃ dukkaṭakkhettanti imesu tīsu khettesu akkhakañceva jāṇumaṇḍalañca thullaccayadukkaṭānaṃ dvinnaṃ avadhibhūtaṃ kattha saṅgayhatīti? Dukkaṭakkhetteyeva saṅgayhati. Yathāha **aṭṭhakathāyaṃ** ‘‘akkhakaṃ, pana jāṇumaṇḍalañca ettheva dukkaṭakkhette saṅgahaṃ gacchatī’’ti (pārā. aṭṭha. 2.286).

359. Paṇḍake yakkhipetīsu dvinnaṃ maggānaṃ vaṇṇādibhaṇane **tassa** bhaṇantassa thullaccayaṃ bhaveti adhikāravasena āgatapadehi saha yojetabbaṃ. **Paṇḍakādīsū**ti **ādi**-saddena yakkhipetīnaṃ gahaṇaṃ.

360. **Ubbhakkhaka…pe… ayaṃ nayo**ti ‘‘paṇḍakādīsū’’ti iminā yojetabbaṃ. **Ayaṃ nayo**ti ‘‘dukkaṭameva hotī’’ti vutto nayo. **Sabbatthā**ti saṅghādisesathullaccayadukkaṭakkhettavasena sabbesu khettesu.

361. Atthapurekkhāro hutvā obhāsatopi anāpattīti yojanā. Mātugāmānaṃ ‘‘animittāsī’’tiādīsu padesu atthakathanaṃ purekkhatvā ‘‘animittāsī’’tiādipadaṃ bhaṇantassa vā mātugāmehi saha aṭṭhakathaṃ sajjhāyantānaṃ vā anāpattīti attho. Dhammapurekkhāro hutvā obhāsato anāpattīti yojanā. Pāḷidhammaṃ vācentassa vā tāsaṃ suṇantīnaṃ sajjhāyanaṃ vā purekkhatvā ‘‘animittāsī’’tiādīsu padesu yaṃ kiñci pabbajitassa vā itarassa vā mātugāmassa kathentassa anāpattīti. **Purekkhatvānusāsani**nti ‘‘idāni animittāsi…pe… ubhatobyañjanāsi, appamādaṃ dāni kareyyāsi, yathā āyatimpi evarūpā nāhosī’’ti anusāsaniṃ purekkhatvā.

362. **Ummattakādīna**nti pittummattakayakkhummattakavasena dvinnaṃ ummattakānañca **ādi**-saddasaṅgahitassa imasmiṃ ādikammikassa udāyittherassa ca anāpattīti vuttaṃ hoti. ‘‘Idaṃ sikkhāpadaṃ tisamuṭṭhānaṃ kāyacittato ca vācācittato ca kāyavācācittato ca samuṭṭhāti. Kiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, lokavajjaṃ, kāyakammaṃ, vacīkammaṃ, akusalacitta’’nti (pārā. aṭṭha. 2.287) **aṭṭhakathāyaṃ** vuttapakiṇṇakavinicchayaṃ dasseti **‘‘samuṭṭhānādayo…pe… tulyāvā’’**ti. Vedanāya adinnādānena asamattā **‘‘vedanettha dvidhā matā’’**ti āha, sukhopekkhāvedanāvasena dvidhā matāti attho.

Duṭṭhullavācākathāvaṇṇanā.

363. **Kāmapāricariyāyā**ti methunadhammasaṅkhātena kāmena pāricariyāya, methunadhammena pāricariyāyāti attho. Atha vā kāmitā patthitāti **kāmā,** methunarāgavasena patthitāti attho, kāmā ca sā pāricariyā cāti kāmapāricariyā, tassā **kāmapāricariyāyā**tipi gahetabbaṃ, methunarāgacittena abhipatthitapāricariyāyātiattho. ‘‘Vaṇṇaṃ bhāsato’’ti iminā sambandho, ‘‘etadaggaṃ bhagini pāricariyānaṃ yā mādisaṃ sīlavantaṃ kalyāṇadhammaṃ brahmacāriṃ etena dhammena paricareyyā’’ti attano methunadhammena pāricariyāya guṇaṃ ānisaṃsaṃ kathentassāti vuttaṃ hoti. **Tasmiṃyeva khaṇe**ti tasmiṃ bhaṇitakkhaṇeyeva. **Sā ce jānātī**ti yaṃ uddissa abhāsi, sace sā vacanasamanantarameva jānāti.

364. **Sā** manussitthī no jānāti ce, tassa thullaccayanti sambandho. **Yakkhipetidevīsu** jānantīsu, paṇḍake ca jānante attakāmapāricariyāya vaṇṇaṃ bhāsato **tassa** bhikkhuno thullaccayaṃ hotīti yojanā. **Sese**ti purisatiracchānagatavisaye, yakkhiādīnaṃ ajānanavisaye ca attakāmapāricariyāya vaṇṇaṃ bhāsato tassa āpatti dukkaṭaṃ hotīti yojanā.

365. **Cīvarādīhī**ti cīvarapiṇḍapātādīhi. **Vatthukāmehī**ti taṇhāya vatthubhāvena vatthū ca kāmitattā kāmāti ca saṅkhātehi paccayehi.

366. Rāgo eva **rāgatā. ‘‘Rāgitā’’**ti vā pāṭho, rāgo assa atthīti rāgī, tassa bhāvo **rāgitā,** attakāmapāricariyāya rāgoti attho. **Obhāso**ti attakāmapāricariyāya guṇabhaṇanaṃ. **Tena rāgenā**ti kāmapāricariyāya rāgena. **Khaṇe tasmi**nti bhaṇitakkhaṇe. **Vijānana**nti yaṃ manussitthiṃ uddissa attakāmapāricariyāya vaṇṇaṃ bhaṇati, tāya tassa vacanatthassa vijānananti vuttaṃ hoti.

367. **Pañcaṅgānī**ti manussitthitā, taṃsaññitā, pāricariyāya rāgitā, tena rāgena obhāsanaṃ, khaṇe tasmiṃ vijānananti imāni **ettha** attakāmapāricariyasikkhāpade pañca aṅgāni, pañca āpattikāraṇānīti attho. **Assā**ti attakāmapāricariyasikkhāpadassa.

Attakāmapāricariyakathāvaṇṇanā.

368. ‘‘Paṭiggaṇhātī’’tiādikiriyāttayopādānasāmatthiyena tikkhattuṃ paṭipādanakaṃ ‘‘yo bhikkhū’’ti ca ‘‘garu hotī’’ti padasāmatthiyena ‘‘tassā’’ti ca labbhamānattā tividhehi saha ‘‘yo bhikkhu purisassa sandesaṃ paṭiggaṇhāti, vīmaṃsati paccāharati ce, tassa garu hotī’’ti ekaṃ vākyaṃ hoti. Evaṃ ‘‘itthiyāpi vā’’ti iminā yojanāyapi ekaṃ vākyaṃ hotīti imissā gāthāya vākyadvayaṃ yujjati.

Idha sandesakkamañca yojanākkamañca jānanatthaṃ paṭhamaṃ tāva itthīnañca bhariyānañca pabhedo ca sarūpañca vibhāvīyati – tesu **itthiyo** dasavidhā honti. Yathāha **padabhājane** ‘‘dasa itthiyo māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā gottarakkhitā dhammarakkhitā sārakkhā saparidaṇḍā’’ti. **Bhariyā ca** dasavidhā honti. Yathāha **padabhājane** ‘‘dasa bhariyāyo dhanakkītā chandavāsinī bhogavāsinī odapattakinī obhaṭacumbaṭā dāsī ca bhariyā ca kammakārī ca bhariyā ca dhajāhaṭā muhuttikā’’ti (pārā. 303). Imāsaṃ pabhedo ca sarūpāni ca saṅkhepato evaṃ veditabbāni –

Purisehi saha yathā saṃvāsaṃ na karoti, evaṃ mātarā rakkhitā **māturakkhitā**. Yathāha ‘‘māturakkhitā nāma mātā rakkhati gopeti issariyaṃ kāreti vasaṃ vattetī’’ti. **Piturakkhitādī**supi eseva nayo. Tattha yasmiṃ koṇḍaññādigotte jātā, tasmiṃyeva gotte jātehi rakkhitā **gottarakkhitā**. Yathāha ‘‘gottarakkhitā nāma sagottā rakkhantī’’tiādi. Ekaṃ satthāraṃ uddissa pabbajitehi vā ekagaṇapariyāpannehi vā rakkhitā **dhammarakkhitā** nāma. Yathāha ‘‘dhammarakkhitā nāma sahadhammikā rakkhantī’’tiādi (pārā. 304). **Sārakkhā** nāma ‘‘gabbhepi pariggahitā hoti ‘mayhaṃ esā’ti antamaso mālāguḷaparikkhittāpī’’ti **pāḷiyaṃ** vuttasarūpā. **Saparidaṇḍā** nāma ‘‘kehici daṇḍo ṭhapito hoti ‘yo itthannāmaṃ itthiṃ gacchati, tassa ettako daṇḍo’’ti vuttasarūpāti ayaṃ dasannaṃ itthīnaṃ sarūpasaṅkhepo. Imāsu dasasu sārakkhasaparidaṇḍānaṃ dvinnaṃ parapurisasevāyaṃ micchācāro hoti, itarāsaṃ na hoti. Imā dasapi pañcasīlaṃ rakkhantehi agamanīyā.

Dasasu bhariyāsu ‘‘dhanakkītā nāma dhanena kiṇitvā vāsetī’’ti vuttattā bhariyabhāvāya appakaṃ vā bahuṃ vā dhanaṃ datvā gahitā **dhanakkītā** nāma. ‘‘Chandavāsinī nāma piyo piyaṃ vāsetī’’ti vuttattā attaruciyā saṃvasitena purisena sampaṭicchitā **chandavāsinī** nāma. ‘‘Bhogavāsinī nāma bhogaṃ datvā vāsetī’’ti vuttattā udukkhalamusalādigehopakaraṇaṃ labhitvā bhariyabhāvaṃ gacchantī janapaditthī **bhogavāsinī** nāma. ‘‘Paṭavāsinī nāma paṭaṃ datvā vāsetī’’ti vuttattā nivāsanamattaṃ vā pārupanamattaṃ vā laddhā bhariyabhāvaṃ gacchantī daliddittthī **paṭavāsinī** nāma. **Odapattakinī** nāma ‘‘udakapattaṃ āmasitvā vāsetī’’ti (pārā. 304) vuttattā ‘‘idaṃ udakaṃ viya saṃsaṭṭhā abhejjā hothā’’ti vatvā ekasmiṃ udakapatte purisena saddhiṃ hatthaṃ otāretvā bhariyabhāvaṃ nīto mātugāmo vuccati. ‘‘Obhaṭacumbaṭā nāma cumbaṭaṃ oropetvā vāsetī’’ti (pārā. 304) vuttattā sīsato cumbaṭaṃ oropetvā bhariyabhāvamupanītā kaṭṭhahārikādiitthī **obhaṭacumbaṭā** nāma. **Dāsī ca bhariyā ca** nāma ‘‘dāsī ceva hoti bhariyā cā’’ti (pārā. 304) vuttattā bhariyaṃ katvā vāsitā ‘‘tasseva dāsī ca bhariyā cā’’ti vuttā. **Kammakārī ca bhariyā ca** nāma ‘‘kammakārī ceva hoti bhariyā cā’’ti (pārā. 304) vuttattā padhānitthinirapekkhena kuṭumbakiccaṃ kāretvā bhariyabhāvaṃ nītā bhariyā katakammā ‘‘kammakārī ca bhariyā cā’’ti vuttā. ‘‘Dhajāhaṭā nāma karamarānītā vuccatī’’ti (pārā. 304) vuttattā dhajaṃ ussāpetvā gacchantiyā mahāsenāya saddhiṃ gantvā paravisayaṃ vilumpantena pacchinditvā ānetvā bhariyabhāvamupanītā itthī **dhajāhaṭā** nāma. ‘‘Muhuttikā nāma taṅkhaṇikā vuccatī’’ti (pārā. 304) vuttattā acirakālaṃ saṃvāsatthāya gahitā itthī **muhuttikā** nāmāti ayaṃ dasannaṃ bhariyānaṃ sarūpasaṅkhepo. Yathāvuttāsu dasasu itthīsu aññataraṃ dasannaṃ bhariyānaṃ aññataraṭṭhāne ṭhapanatthamadhippetabhāvaṃ vattuṃ purisena ‘‘gaccha bhante itthannāmaṃ māturakkhitaṃ brūhi ‘hohi kira itthannāmassa bhariyā dhanakkītā’ti’’ādinā nayena dinnasandesaṃ ‘‘sādhu upāsakā’’tiādinā nayena vacībhedaṃ katvā vā sīsakampanādivasena vā paṭiggaṇhātīti āha **‘‘paṭiggaṇhāti sandesaṃ purisassā’’**ti.

Ettha **purisassā**ti upalakkhaṇattā ‘‘purisassa mātā bhikkhuṃ pahiṇatī’’tiādinā (pārā. 321) nayena **pāḷiyaṃ** vuttapurisassa mātāpituādayo ca gahetabbā. **Vīmaṃsatī**ti

evaṃ paṭiggahitasāsanaṃ tassāyeva ekaṃsena avirādhetvā vadantassa mātāpituādīnamaññatarassa vā ārocetīti attho. Etthāpi **vīmaṃsatī**ti upalakkhaṇattā ''paṭiggaṇhāti antevāsiṃ vīmaṃsāpetvā attanā paccāharati, āpatti saṅghādisesassā''ti (pārā. 338) vuttattā vīmaṃsāpetītipi gahetabbaṃ. **Paccāharatī**ti tathā āhaṭaṃ sāsanaṃ sutvā tassā itthiyā sampaṭicchite ca asampaṭicchite ca lajjāya tuṇhībhūtāya ca taṃ pavattiṃ paccāharitvā ācikkhatīti vuttaṃ hoti. Idhāpi **paccāharatī**ti upalakkhaṇattā ''paṭiggaṇhāti vīmaṃsati antevāsiṃ paccāharāpeti, āpatti saṅghādisesassā''ti (pārā. 338) vuttattā paccāharāpetīti ca gahetabbaṃ.

''Itthiyāpi vā''ti iminā yojetvā gahitadutiyavākye ca evameva attho vattabbo. Tattha sandesakkamo pana ''māturakkhitā bhikkhuṃ pahiṇati 'gaccha bhante itthannāmaṃ brūhi 'homi itthannāmassa bhariyā dhanakkītā'ti''ādipāḷinayena (pārā. 330) daṭṭhabbo. Etthāpi ''vīmaṃsāpeti paccāharāpetī''ti idañca vuttanayeneva gahetabbaṃ. Iminā niyāmena dasannaṃ itthīnaṃ nāmaṃ visuṃ visuṃ vatvā dasannaṃ bhariyānaṃ aññataratthāya dīyamānasandesakkamo yojetabbo. Idhāpi **itthiyāpi vā**ti upalakkhaṇattā ''māturakkhitāya mātā bhikkhuṃ pahiṇati 'gaccha bhante itthannāmaṃ brūhi 'hotu itthannāmassa bhariyā dhanakkītā''tiādipāḷivasena (pārā. 324) itthiyā mātupituādīnañca sandesakkamo yojetabbo.

370. **Taṃ** pavattiṃ. **Sañcarittā** sañcaraṇahetu. **Na muccatī**ti itthipurisānaṃ antare sāsanaṃ paṭiggahetvā sañcaraṇahetu āpajjitabbasaṅghādisesato na muccatīti attho.

371. **Aññaṃ vā**ti mātāpiturakkhitādīsu aññataraṃ vā. **''Bhāsato''**ti likhanti. ''Pesito''ti iminā viruddhattā taṃ pahāya ''bhāsatī''ti pāṭho gahetabbo. Pāṭhaseso vā kātabbo. ''Yo aññaṃ bhāsati ce, tassa bhāsatoti yojanā''ti **nissandehe** vuttaṃ. ''Mātarā rakkhitaṃ itthiṃ 'gaccha brūhī'ti yo pesito hoti, tassa piturakkhitaṃ vā aññaṃ vā bhāsato visaṅketovā''ti, ''mātarā…pe… brūhī'ti pesito hutvā piturakkhitaṃ vā aññaṃ vā bhāsato visaṅketovā''ti yojanā yuttatarāti amhākaṃ khanti.

372. **Paṭiggaṇhanatādīhī**ti paṭiggaṇhanameva paṭiggaṇhanatā. **Ādi**-saddena vīmaṃsanapaccāharaṇāni gahitāni. **Sañcaritte**ti sañcaraṇe. **Samāpanne**ti gate sati. **Garukāpattimādise**ti ettha ''tassā''ti seso. **Ādise**ti katheyya.

373. **Dvīhi thullaccayaṃ vutta**nti ettha dvīhi dvīhi aṅgehi sañcaritte samāpanne thullaccayaṃ vuttanti gahetabbaṃ. ''Paṭiggaṇhāti vīmaṃsati na paccāharati, āpatti thullaccayassa. Paṭiggaṇhāti na vīmaṃsati paccāharati, āpatti thullaccayassa. Na paṭiggaṇhāti vīmaṃsati paccāharati, āpatti thullaccayassā''ti (pārā. 338) dvīhi dvīhi aṅgehi thullaccayaṃ vuttanti attho. **Paṇḍakādīsū**ti paṇḍakayakkhipetīsu. **Tīhipi** aṅgehi sañcaritte samāpanne thullaccayaṃ vuttanti yojanā.

Ekenevāti ekeneva aṅgena. **Sabbatthā**ti māturakkhitādīsu sabbamātugāmesu ca **vinītavatthumhi** ''tena kho pana samayena aññataro puriso aññataraṃ bhikkhuṃ āṇāpesi 'gaccha bhante itthannāmaṃ itthiṃ vīmaṃsā'ti. So gantvā manusse pucchi 'kahaṃ itthannāmā'ti. Suttā bhanteti…pe… matā bhanteti. Nikkhantā bhanteti. Anitthī bhanteti. Itthipaṇḍakā bhanteti. Tassa kukkuccaṃ ahosi. Anāpatti bhikkhu saṅghādisesassa, āpatti dukkaṭassā''ti (pārā. 341) āgatāsu suttādīsu pañcasu ca.

374. **Anāpatti pakāsitā**ti cetiyādīsu kattabbaṃ nissāya itthiyā purisassa, purisena ca itthiyā dinnasāsanaṃ paṭiggahetvā vīmaṃsitvā paccāharitvā ārocentassa anāpattibhāvo ''anāpatti saṅghassa vā cetiyassa vā gilānassa vā karaṇīyena gacchati, ummattakassa ādikammikassā''ti (pārā. 340) **pāḷiyaṃ** vuttāti attho.

375. **Tathā tassā**ti manussajātikāya tassā. **Nanālaṃvacanīyatā**ti ''mamāya''nti vā niggahapaggahe vā nirāsaṅkaṃ vattuṃ nāharatīti **alaṃvacanīyā,** assāmikā, sā hi kenaci ''mayhaṃ esā''ti vattuṃ vā nirāsaṅkena niggahapaggahavacanaṃ vā vattuṃ asakkuṇeyyā, alaṃvacanīyā na bhavatīti **nālaṃvacanīyā,** sassāmikā, sā hi sāmikena tathā kātuṃ sakkuṇeyyāti **nālaṃvacanīyā,** nālaṃvacanīyā na bhavatīti **nanālaṃvacanīyā,** alaṃvacanīyapadena vuttā assāmikā eva, paṭisedhā dve pakatimatthaṃ gamayantīti, nanālaṃvacanīyāya bhāvo nanālaṃvacanīyatā, nirāsaṅkena avacanīyatā assāmikabhāvoti vuttaṃ hoti. Sañcarittavasena bhikkhunā vacanīyā na hotīti vā ''alaṃvacanīyā''tipi gahetabbameva. **Paṭiggaṇhanatādīnaṃ vasā**ti ettha cakāro luttaniddiṭṭho. Tato paṭiggaṇhanavīmaṃsanapaccāharaṇasaṅkhātānaṃ tiṇṇaṃ aṅgānaṃ vasena ca pubbe vuttamanussitthitā nanālaṃvacanīyatāti vuttānaṃ dvinnaṃ aṅgānaṃ vasena ca idaṃ sikkhāpadaṃ āpattikāraṇehi pañcahi aṅgehi yuttanti attho.

376. **Idaṃ** sañcarittasikkhāpadaṃ. Atha vā liṅgavipallāsena ca ayaṃ saṅghādisesoti gahetabbo. Kāyato, vācato, kāyavācato, kāyacittato, vācācittato, kāyavācācittato vā uppajjanato **chasamuṭṭhānaṃ**. Tato eva **acittakamudīritaṃ**. Missakasamuṭṭhānañhi acittakaṃ. Avasesacittesupi yasmiṃ citte asati acittakaṃ nāma hoti, taṃ dassetumāha **''alaṃvacaniyattaṃ vā''**tiādi. Gāthābandhavasena rasso, ''alaṃvacanīyatta''nti gahetabbaṃ. Yo sandesaṃ peseti, tasmiṃ paṭibaddhabhāvanti attho. **Paṇṇattiṃ vā**ti sañcarittasikkhāpadasaṅkhātaṃ paṇṇattiṃ vā ajānato acittakamudīritanti sambandho.

377. **Sāsana**nti mātugāmassa, purisassa vā sāsanaṃ. **Kāyavikārenā**ti sīsakampanādinā kāyavikārena. **Gahetvā**ti paṭiggahetvā. **Taṃ upagammā**ti paṭiggahitasāsanaṃ yassa vattabbaṃ hoti, taṃ mātugāmaṃ, purisaṃ vā upagamma. **Vīmaṃsitvā**ti taṃ kiccaṃ tīretvā. **Harantassā**ti paccāharantassa. **Kāyato siyā**ti vacībhedaṃ vinā paṭiggahaṇādīnaṃ kāyeneva katattā kāyasamuṭṭhānatova saṅghādiseso hotīti attho.

378. Itthiyā vacanaṃ sutvāti yojanā. **Yathā nisinnovā**ti pakatiyā nisinnaṭṭhāneyeva nisinno. **Taṃ** vacanaṃ. **Tatthevāgatassevā**ti yattha nisinno itthiyā sāsanaṃ paṭiggaṇhi, tameva āsanaṃ avijahitvā attanā nisinnaṭṭhānameva āgatassa sannisitabbapurisasseva, ettha ''ārocetvā''ti pāṭhaseso. Puna **''ārocentassā''**ti idaṃ tatthevāgatāya tassā eva itthiyā evaṃ yojetabbaṃ. Sāsanaṃ datvā gantvā puna tattheva āgatassa mātugāmasseva ñātamanantaraṃ kāyikakiriyaṃ vinā vacaneneva ārocentassāti attho. Idaṃ itthiyā sāsanaṃ paṭiggahaṇādivasena vuttaṃ.

Atha vā purisassa vacanaṃ sutvā yathānisinnova taṃ vacanaṃ itthiyā ārocetvā puna tatthevāgatasseva purisassa ārocentassāti evaṃ purisasandesaṃ paṭiggahaṇādivasenāpi yojanā kātabbā. Ettha ca **tatthevāgatassā**ti upalakkhaṇaṃ. Sāsanavacanamatteneva paṭiggahetvā, kiccantarena gantvā vā yadicchāvasena diṭṭhaṭṭhāne vā vatvā punapi tattheva diṭṭhaṭṭhāne puna ārocentassa ca vacaneneva samuṭṭhānabhāvo veditabbo.

379. ''Alaṃ…pe… ajānato''ti acittakattakāraṇaṃ vuttameva, kasmā puna ''ajānantassa paṇṇatti''nti vuttanti ce? Tadubhayassāpi visuṃ kāraṇābhāvaṃ viññāpetuṃ vuttanti veditabbaṃ. **Naṃ vidhi**nti sāsanaṃ paṭiggahetvā āharitvā ārocetvā paccāharitvā ārocanasaṅkhātaṃ vidhānaṃ. **Arahatopī**ti khīṇāsavassapi, sekhaputhujjanānaṃ pagevāti ayamattho sambhāvanatthena **api**-saddena jotito.

380. **Jānitvā**ti alaṃvacanīyabhāvaṃ vā paṇṇattiṃ vā ubhayameva vā jānitvā. **Tathā**ti kāyavācato karontassāti iminā yojetabbaṃ. **Sacittakehī**ti yathāvuttacittena sacittakehi. **Tehevā**ti kāyādīhi tehi eva, **''tīhevā''**tipi pāṭho.

Sañcarittakathāvaṇṇanā.

381-2. **Sayaṃyācitakehevā**ti ettha ''upakaraṇehī''ti pāṭhaseso, ''purisaṃ dethā''tiādinā nayena attanāva yācitvā gahitehi upakaraṇehevāti attho. Yathāha ''saññācikā nāma sayaṃ yācitvā purisampi purisattakarampi goṇampi sakaṭampi vāsimpi parasumpi kuṭhārimpi kudālampi nikhādanampī''ti. Ettha eva-kārena ayācitaṃ nivatteti. Tena assāmikanti dīpitaṃ hoti. **''Kuṭika''**nti iminā ''kuṭi nāma ullittā vā hoti avalittā vā ullittāvalittā vā''ti (pārā. 349) vuttattā bhūmito paṭṭhāya bhitticchadanāni paṭicchādetvā mattikāya vā sudhāya vā dvāravātapānādialepokāsaṃ ṭhapetvā anto littabhāvena ullittānāmakaṃ vā tathā bahi littabhāvena avalittānāmakaṃ vā anto ca bahi ca littabhāvena ullittāvalittānāmakaṃ vā kuṭinti vuttaṃ hoti.

Appamāṇikanti ''tatridaṃ pamāṇaṃ, dīghaso dvādasavidatthiyo sugatavidatthiyā, tiriyaṃ sattantarā''ti (pārā. 348) dīghaputhulānaṃ vuttappamāṇena atirekattā appamāṇikanti attho.

Ettha ca tilakkhaṇaṃ paṭivijjhitvā tīṇi kilesamūlāni uppāṭetvā kālattayavatta sabbadhamme paṭivijjhitvā tibhuvanekapaṭisaraṇabhūtassa bhagavato dhammarājassa aṅgulaṃ pamāṇamajjhimapurisassa aṅgulato tivaṅgulaṃ hoti, ekā vidatthi tisso vidatthiyo honti, ekaṃ ratanaṃ tīṇi ratanāni hontīti evaṃ niyamitā sugatavidatthi ca vaḍḍhakiratanena diyaḍḍharatanappamāṇā hoti. Yathāha **aṭṭhakathāyaṃ** ''sugatavidatthi nāma idāni majjhimassa purisassa tisso vidatthiyo vaḍḍhakihatthena diyaḍḍho hattho hotī''ti (pārā. aṭṭha. 2.348-349). Tasmā sugatavidatthiyā dvādasa vaḍḍhakihatthena aṭṭhārasa hatthā honti. ''Dīghaso dvādasa vidatthiyo sugatavidatthiyāti bāhirimena mānenā''ti (pārā. 349) **padabhājane** vuttattā antimaṃ sudhālepaṃ aggahetvā thusamattikapariyantena vā mahāmattikapariyantena vā bāhirantato aṭṭhārasahatthappamāṇaṃ, ''tiriyaṃ sattantarāti abbhantarimena mānenā''ti (pārā. 349) **padabhājane** vuttattā abbhantarimena puthulato dvādasaṅgulādhikadasahatthappamāṇañca kuṭiyā pamāṇanti gahetabbaṃ. Evaṃ ṭhitapamāṇato dīghato puthulato vā ubhato vā kesaggamattādhikāpi kuṭi āpattiyā aṅgaṃ hotīti dassetuṃ ''appamāṇika''nti āhāti saṅkhepato veditabbaṃ.

Attuddesanti uddisitabboti **uddeso,** attā uddeso etissāti attuddesā, kuṭi, taṃ attuddesaṃ. ''Attuddesanti attano atthāyā''ti **padabhājane** vuttattā ''mayhaṃ esā vāsatthāya bhavissatī''ti attānaṃ uddisitvāti attho. **''Karontassā''**ti idaṃ ''kārayamānenāti karonto vā kārāpento vā''ti **padabhājane** vuttanayena payojakakattuno ca gahetabbattā upalakkhaṇanti gahetabbaṃ. **Tathā**ti teneva pakārena, yehi assāmikatādīhi pakārehi yuttaṃ pamāṇātikkantaṃ kuṭiṃ karontassa āpatti, teheva pakārehi yuttaṃ adesitavatthukampi kuṭiṃ karontassāti. Iminā appamāṇikaṃ viya adesitavatthukampi visuṃyeva āpattiyā padhānaṅganti. Vasati etthāti **vatthu,** bhūmi, sā adesitā etissāti adesitavatthukā, kuṭi, taṃ **adesitavatthukaṃ**.

Kiṃ vuttaṃ hoti? Tena kuṭikārena bhikkhunā kuṭivatthuṃ sodhetvā samatalaṃ kāretvā saṅghaṃ upasaṅkamitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā ''ahaṃ bhante saññācikāya kuṭiṃ kattukāmo assāmikaṃ attuddesaṃ, sohaṃ bhante saṅghaṃ kuṭivatthuolokanaṃ yācāmī''ti tikkhattuṃ vatvā yācitena saṅghena vā saṅghena ñattidutiyāya kammavācāya sammatehi byattehi paṭibalehi dvīhi bhikkhūhi vā tena saddhiṃ gantvā kuṭivatthuṃ oloketvā sārambhabhāvaṃ vā aparikkamanabhāvaṃ vā ubhayameva vā passantehi ''māyidha karī''ti nivāretvā anārambhaṃ ce hoti saparikkamanaṃ, āgantvā saṅghassa ārocite kuṭikārakeneva bhikkhunā pubbe vuttanayena saṅghaṃ upasaṅkamitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā ''ahaṃ bhante saññācikāya kuṭiṃ kattukāmo assāmikaṃ attuddesaṃ, sohaṃ bhante saṅghaṃ kuṭivatthudesanaṃ yācāmī''ti tikkhattuṃ vatvā yācite vuḍḍhānumatena byattena bhikkhunā paṭibalena ñattidutiyāya kammavācāya desetvā niyyāditakuṭivatthussa abhāvā adesitavatthukaṃ, teneva assāmikatādipakārena yuttaṃ yathāvuttappakāraṃ kuṭikaṃ attanā yācitehi upakaraṇehi karontassa, kārāpentassa cāti vuttaṃ hoti.

Dve saṅghādisesā hontīti ''bhikkhū vā anabhineyya vatthudesanāya, pamāṇaṃ vā atikkāmeyya, saṅghādiseso''ti (pārā. 348) tulyabalatāsūcakena **vā**-saddena sampiṇḍitvā vuttaaṅgadvayasahitattā dve saṅghādisesā hontīti attho. Yathāha ''bhikkhu kuṭiṃ karoti adesitavatthukaṃ pamāṇātikkantaṃ anārambhaṃ saparikkamanaṃ, āpatti dvinnaṃ saṅghādisesāna''nti (pārā. 355) ca ''bhikkhukuṭiṃ karoti adesitavatthukaṃ anārambhaṃ saparikkamanaṃ, āpatti saṅghādisesassā''ti (pārā. 354) ca ''bhikkhu kuṭiṃ karoti pamāṇātikkantaṃ anārambhaṃ saparikkamanaṃ, āpatti saṅghādisesassā''ti (pārā. 355) ca vuttattā dvīsu aṅgesu ekaṃ ce, ekova saṅghādiseso hotīti. Taṃ pana ''sace ekavipannā sā, garukaṃ ekakaṃ siyā''ti vakkhati.

Sārambhādīsūti ettha **sārambha**-saddo sopaddavapariyāyo. Yathāha **aṭṭhakathāyaṃ** ''sārambhaṃ anārambhanti saupaddavaṃ anupaddava''nti (pārā. aṭṭha. 2.348-349). Ettha ''setaṃ chāgamārabhetha yajamāno''ti payoge viya ā-pubbassa rabhassa hiṃsatthepi dissamānattā kattusādhano **ārambha**-saddo hiṃsakānaṃ kipillikādisattānaṃ vācako bhavatīti taṃsahitaṭṭhānaṃ sārambhaṃ nāma hoti. Teneva **padabhājane**pi vuttaṃ ''sārambhaṃ nāma kipillikānaṃ vā āsayo hoti, upacikānaṃ vā, undūrānaṃ vā, ahīnaṃ vā, vicchikānaṃ vā, satapadīnaṃ vā, hatthīnaṃ vā, assānaṃ vā, sīhānaṃ vā, byagghānaṃ vā…pe… āsayo hotī''ti (pārā. 353).

Ādi-saddena aparikkamanaṃ saṅgaṇhāti. ''Saparikkamanaṃ nāma sakkā hoti yathāyuttena sakaṭena anuparigantuṃ, samantā nisseṇiyā anuparigantuṃ, etaṃ saparikkamanaṃ nāmā''ti (pārā. 353) vuttalakkhaṇavipariyāyato nibbakosassa udakapāṭaṭṭhāne ekaṃ cakkaṃ ṭhapetvā itaraṃ cakkaṃ bahi ṭhapetvā kuṭiṃ parikkhipitvā āvajjiyamānassa goyuttasakaṭassa vā nisseṇiyaṃ ṭhatvā kuṭiṃ chādayamānānaṃ nisseṇiyā vā parato gamitumasakkuṇeyyattā aparikkamananti veditabbaṃ.

Evaṃ vuttasārambhaaparikkamanasaṅkhātaaṅgadvayena yuttaṃ ce, dve dukkaṭāni honti. Yathāha ''bhikkhu kuṭiṃ karoti desitavatthukaṃ pamāṇikaṃ sārambhaṃ aparikkamanaṃ, āpatti dvinnaṃ dukkaṭāna''nti (pārā. 355). Ekaṃ ce, ekameva hoti. Yathāha ''bhikkhu kuṭiṃ karoti desitavatthukaṃ pamāṇikaṃ sārambhaṃ saparikkamanaṃ, āpatti dukkaṭassa. Bhikkhu kuṭiṃ karoti desitavatthukaṃ pamāṇikaṃ anārambhaṃ aparikkamanaṃ, āpatti dukkaṭassā''ti (pārā. 355) etaṃ tayampi ''sārambhādīsu dukkaṭa''nti sāmaññena saṅgahitanti daṭṭhabbaṃ.

Ekaṃ aṅgaṃ pamāṇikattaṃ vā desitavatthukattaṃ vā vipannaṃ etissāti **ekavipannā**. Pubbe vuttatthānaṃ saṅghādisesādipadānamattho vuttanayeneva veditabbo. **Sā**ti yathāvuttalakkhaṇakuṭi.

383. Idāni imasmiṃ sikkhāpade aṭṭhuppattiyaṃ ''te yācanabahulā viññattibahulā viharanti 'purisaṃ detha purisattakaraṃ dethā''tiādi**pāḷiyā** (pārā. 342) **aṭṭhakathāyaṃ** (pārā. aṭṭha. 2.342) āgataṃ kappiyākappiyavinicchayaṃ saṅkhepato dassetumāha **''purisa''**ntiādi. **Kammasahāyatthāyā**ti kismiñci kamme sahāyabhāvāya, kammakaraṇatthāyāti vuttaṃ hoti. ''Itthannāmaṃ kammaṃ kātuṃ purisaṃ laddhuṃ vaṭṭatī''ti yācituṃ vaṭṭatīti attho. Yathāha **aṭṭhakathāyaṃ** ''kammakaraṇatthāya 'purisaṃ dethā'ti yācituṃ vaṭṭatī''ti (pārā. aṭṭha. 2.342). **Mūlacchejjavasenā**ti sāmikānaṃ āyattabhāvasaṅkhātamūlassa chindanavasena, attano āyattabhāvakaraṇavasenāti vuttaṃ hoti.

384. **Avajja**nti vajjarahitaṃ, niddosanti attho. Migaluddakamacchabandhakādīnaṃ sakakammaṃ vajjakammaṃ nāma. Tasmā migaluddakādayo hatthakammaṃ yācantena pana ''tumhākaṃ hatthakammaṃ dethā''ti, ''hatthakammaṃ dātabba''nti sāmaññena avatvā ''itthannāmaṃ kammaṃ dātabba''nti visesetvāyeva yācitabbaṃ. Luddake vā itare vā nikkamme ayācitvāpi yathāruci kammaṃ kārāpetuṃ vaṭṭati. Hatthakammayācanāya sabbathāpi kappiyabhāvaṃ dīpetuṃ taṃtaṃsippike yācitvā mahantampi pāsādaṃ kārāpentena hatthakamme yācite attano anokāsabhāvaṃ ñatvā aññesaṃ karontānaṃ dātabbaṃ mūlaṃ diyyamānaṃ adhivāsetuṃ vaṭṭatīti vitthārato **aṭṭhakathāyaṃ** (pārā. aṭṭha. 2.342 atthatosamānaṃ) vuttattā kusalānaṃ atthaṃ aparihāpentena kappiyena sāruppena payogena yācitabbaṃ. Yācitakammaṃ kātuṃ asamatthehi karontānaṃ diyyamānaṃ hatthakammamūlaṃ kammaṃ kārāpetvā kammakārake dassetvā dāpetabbaṃ. Evaṃ yācanāya anavajjabhāve aṭṭhakathāgataṃ kāraṇaṃ dassetumāha **''hatthakammampī''**tiādi. **Pi**-saddo avadhāraṇe, padapūraṇe vā. **Hi**-saddo hetumhi. Yasmā idaṃ hatthakammaṃ kiñci vatthu na hoti, tasmā anavajjameva hatthakammaṃ yācituṃ pana vaṭṭatīti.

385. **Ñātakādike**ti ñātakapavārite. **Ṭhapetvā**ti vajjetvā. **Goṇamāyācamānassā**ti aññātakaappavārite tāvakālikaṃ vinā kevalaṃ kammakaraṇatthāya goṇaṃ yācantassa. **Tesupī**ti ñātakādīsupi mūlacchejjena goṇamāyācanassa dukkaṭanti yojanā. ''Tāvakālikanayena sabbattha vaṭṭatī''ti (pārā. aṭṭha. 2.342) **aṭṭhakathā**vacanato yāva kammakaraṇakālaṃ, tāva niyametvā ñātakaaññātakapavāritaappavārite sabbepi yācituṃ vaṭṭati. Tathā yācitvā vā ayācitvā vā gahito ce, rakkhitvā paṭijaggitvā sāmikānaṃ niyyādetabbo, goṇe vā naṭṭhe visāṇe vā bhinne sāmikesu asampaṭicchantesu bhaṇḍadeyyaṃ.

386. **Demā**ti ettha ''tumhāka''nti pāṭhaseso. ''Vihārassa demā'ti vutte pana 'ārāmikānaṃ ācikkhatha paṭijagganatthāyā'ti vattabba''nti (pārā. aṭṭha. 2.342) **aṭṭhakathāyaṃ** vuttaṃ. Sakaṭavinicchayassāpi goṇavinicchayena samānattā taṃ avatvā visesamattameva dassetumāha **''sakaṭaṃ…pe… vaṭṭatī''**ti. ''Tumhākaṃ demāti vutte''ti ānetvā sambandhitabbaṃ. Yathāha **aṭṭhakathāyaṃ** ''tumhākameva demāti vutte dārubhaṇḍaṃ nāma sampaṭicchituṃ vaṭṭatī''ti (pārā. aṭṭha. 2.342).

387. **Kuṭhārādīsū**ti ettha **ādi**-saddena nikhādanaṃ saṅgaṇhāti. Ayaṃ nayo veditabboti pāṭhaseso. ''Sakaṭaṃ goṇo viya tāvakālikaṃ akatvā aññātakaappavārite na yācitabbaṃ, mūlacchejjavasena aññātakaappavārite na yācitabbaṃ, tāvakālikaṃ yācitabba''nti vinicchayo ca ''sakaṭaṃ…pe… vaṭṭatī''ti visesavinicchayo cāti ayaṃ nayo vāsiādīsu ca veditabboti attho. **Anajjhāvutthaka**nti kenaci ''mameta''nti apariggahitaṃ, ''rakkhitagopitaṭṭhāneyeva hi viññatti nāma vuccatī''ti **aṭṭhakathā**vacanato arakkhitāgopitakanti vuttaṃ hoti. **Aṭṭhakathāya** valliādivinicchayampi vatvā ''anajjhāvutthakaṃ pana yaṃ kiñci āharāpetuṃ vaṭṭatī''ti (pārā. aṭṭha. 2.342) vuttattā **sabba**nti idha vuttagoṇādikañca vakkhamānavalliādikañca gahetabbaṃ. Iminā pubbe vuttavinicchayassa rakkhitagopitavisayattaṃ dīpitaṃ hoti. **Harāpetumpi vaṭṭatī**ti ettha **api**-saddena pageva kenaci haritvā dinnanti dīpeti.

388. **Valliādimhī**ti **ādi**-saddena vettamuñjatiṇamattikā saṅgaṇhāti. Ettha muñjapabbajatiṇaṃ vinā gehacchādanatiṇaṃ **tiṇaṃ** nāma. **Garubhaṇḍappahonake**ti ''valli aḍḍhabāhumattāpī''tiādinā nayena vuttalakkhaṇe garubhaṇḍappahonake. **Paresaṃ santakeyevā**ti avadhāraṇena na anajjhāvutthake dukkaṭanti byatirekato dīpeti.

389. **Paccayesū**ti cīvarapiṇḍapātasenāsanasaṅkhātesu tīsu paccayesu. Eva-kārena gilānapaccayasaṅkhāte catutthapaccaye viññatti vaṭṭatīti dīpeti. **Viññatti** nāma ''āhara, dehī''ti icchitapaccaye nāmaṃ vatvā yācanā. **Aṭṭhakathāyaṃ** vuttaṃ ''sabbena sabbaṃ na vaṭṭatī''ti (pārā. aṭṭha. 2.342) sāvadhāraṇatthaṃ dassetuṃ **''na ca vaṭṭatī''**ti vuttattā neva vaṭṭatīti attho gahetabbo.

Viññattiyā alabbhamānabhāvena samattā paccayesu tīsu anantaraṃ sahaniddiṭṭhapaccayattayato tatiyapaccayeyeva labbhamānavisesaṃ dassetuṃ **''tatiye parikathobhāsa**nimittāni ca labbhare''ti vuttattā avasiṭṭhadvaye pana parikathādayo na labbhantīti vuttaṃ hoti. Avutte catutthapaccayepi samuccayatthena ca-kārena parikathādittayaṃ labbhatīti siddhattā ''tīsvevā''ti eva-kārena byatirekamukhena viññattiyā ca anuññātattā catutthe gilānapaccaye parikathobhāsanimittakammaviññattiyo vaṭṭantīti siddhaṃ. Ettāvatā catutthe paccaye parikathādayo cattāropi vaṭṭanti, tatiyapaccaye viññattiṃ vinā sesattayaṃ vaṭṭati, purimapaccayadvaye sabbampi na vaṭṭatīti vuttanti daṭṭhabbaṃ.

Senāsanapaccaye **parikathādika**nti uposathāgārādikaraṇārahaṭṭhānaṃ oloketvā upāsakānaṃ suṇantānaṃ ''imasmiṃ vata okāse evarūpaṃ senāsanaṃ kātuṃ vaṭṭatī''ti

vā ''yutta''nti vā ''anurūpa''nti vā pavattā kathā **parikathā** nāma. ''Upāsakā tumhe kattha vasathā''ti pucchitvā ''pāsāde bhante''ti vutte ''bhikkhūnaṃ pana upāsakā pāsādo na vaṭṭatī''tiādinā nayena pavattā kathā **obhāso** nāma. Upāsakesu passamānesu bhūmiyaṃ rajjuṃ pasāretvā bhūmiṃ bhājetvā khāṇuke ākoṭetvā ''kimidaṃ bhante''ti vutte ''ettha āvāsaṃ karoma upāsakā''tiādikā kathā **nimittakathā** nāma. Gilānapaccaye ca iminā nayena yathārahaṃ veditabbaṃ. Sabbametaṃ **aṭṭhakathāya** (pārā. aṭṭha. 2.342) vuttaṃ.

390-3. Idāni kuṭikārassa bhikkhuno āpattidassanatthamāha **''adesite''**tiādi. Taṃ uttānatthameva. **Nisentassā**ti pāsāṇe ghaṃsitvā tikhiṇaṃ karontassa. **Pācittiyā sahā**ti ''bhūtagāmapātabyatāya pācittiya''nti (pāci. 90) vuttapācittiyena saddhiṃ.

Āpattinti pācittiyaṭṭhāne pācittiyañceva dukkaṭañca itaratra suddhapayogadukkaṭañcāti āpattiṃ.

Yā panāti yā kuṭi. **Paṭhame dutiye**ti ettha ''piṇḍehī''ti karaṇabahuvacanaṃ vibhattivacanavipariṇāmavasena ''piṇḍe''ti bhummekavacanantaṃ katvā yojetabbaṃ, ''nikkhitte''ti ajjhāharitabbaṃ, bhāvalakkhaṇe bhummaṃ, nikkhitte satīti attho.

394. ''Sace aññassā''ti padacchedo. **Vippakata**nti āraddhamaniṭṭhitaṃ. **''Anāpattī''**ti idaṃ niṭṭhite āpajjitabbasaṅghādisesābhāvaṃ sandhāyāha. Pubbapayogamattena hi pācittiyadukkaṭānipi honti, tāni pana desetabbāni. **''Tathā''**ti iminā ''anāpattī''ti ākaḍḍhati, tena saṅghādisesāpattiyā abhāvato pubbabhāge āpannānaṃ pācittiyadukkaṭānaṃ desetabbatā ca dīpitā hoti. **Taṃ kuṭi**nti taṃ vippakatakuṭiṃ.

395. **Aññaṃ** bhojanasālādiṃ. **Tathā**ti anāpattimāha.

396. **''Karoto''**ti iminā ''kārāpayato''tipi labbhati. Ubhayenāpi **''kriyato''**ti imassa kāraṇaṃ dasseti. **''Appamāṇika''**nti iminā saṅghādisesassa aṅgaṃ dasseti.

397. **Ta**nti ''appamāṇika''nti evaṃ paccāmasati. **''Kriyākriyato''**ti idaṃ kuṭiyā karaṇañca vatthudesanāya akaraṇañca upādāya vuttaṃ.

Kuṭikārasikkhāpadavaṇṇanā.

398. Vatthuṃ adesetvāti sambandho, ''tena vihārakārakena bhikkhunā vihāravatthuṃ sodhetvā saṅghaṃ upasaṅkamitvā''tiādinā (pārā. 367) **padabhājane** āgatanayena vihāraṃ kārāpentena bhikkhunā vihāravatthuṃ sodhetvā samatalaṃ kāretvā saṅghaṃ upasaṅkamma vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā ''ahaṃ bhante mahallakaṃ vihāraṃ kattukāmo sassāmikaṃ attuddesaṃ, sohaṃ bhante saṅghaṃ vihāravatthuolokanaṃ yācāmī''ti tikkhattuṃ yācitvā laddhe vuḍḍhe vā bhikkhū ñattidutiyāya kammavācāya saṅghena sammate vā bhikkhū netvā kataparikammaṃ vihāravatthuṃ dassetvā kuṭivatthuolokane viya gatabhikkhūhi oloketvā sārambhādibhāvaṃ upaparikkhitvā anārambhasaparikkamanabhāvaṃ ñatvā āgantvā saṅghassa ārocite puna tena saṅghaṃ upasaṅkamitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā ''ahaṃ bhante mahallakaṃ vihāraṃ kattukāmo sassāmikaṃ attuddesaṃ, sohaṃ bhante saṅghaṃ vihāravatthudesanaṃ yācāmī''ti tikkhattuṃ yācitvā saṅghena ñattidutiyāya kammavācāya vihāravatthu desetabbaṃ, tathā akatvāti vuttaṃ hoti. Iha sārambhādi paṭhamasikkhāpade vuttanayeneva veditabbaṃ.

Mahallakanti ''sassāmikabhāvena saññācikakuṭito mahantabhāvo etassa atthīti mahallako. Yasmā vā vatthuṃ desāpetvā pamāṇātikkamenāpi kātuṃ vaṭṭati, tasmā pamāṇamahantatāyapi mahallako''ti (pārā. aṭṭha. 2.366) **aṭṭhakathāyaṃ** vuttanayena mahantabhāvena yuttanti attho. **Vihāra**nti ''vihāro nāma ullitto vā hoti avalitto vā ullittāvalitto vā''ti (pārā. 371) **padabhājane** vuttappakāraṃ senāsananti attho. Viharanti asminti viggaho. Ullittādisarūpaṃ purimasikkhāpade vuttanayameva. Taṃ vihāraṃ yo kareyyāti yojanā. Kareyya vā kārāpeyya vāti pubbe vuttanayameva. **Attavāsattha**nti attano vāsaṃ paṭicca, iminā parassa vāsatthāya karoti, anāpattīti byatirekato viññāyati. **''Garuka''**nti ettha vatthudesanāya akārāpanena ''ekova saṅghādiseso hotī''ti pubbe vuttavikappattayaṃ na gahetabbaṃ. Idañca vakkhati ''pamāṇā…pe… saṅghādisesatā''ti (vi. vi. 399 ādayo).

399. **Kriyāsamuṭṭhānābhāva**nti pamāṇātikkamepi āpattiyā asambhavato kiriyāsamuṭṭhānassa idha abhāvo ñātabbo. **Kriya…pe… lakkhaye**ti ettha byatirekato adesitavatthukatāya akiriyāsamuṭṭhānatā anuññātā.

Mahallakavihārakathāvaṇṇanā.

401-3. **Tesū**ti catuvīsatiyā pārājikesu. **Bhikkhuno anurūpāni ekūnavīsatī**ti bhikkhunīnaṃ paṭiniyatā ubbhajāṇumaṇḍalikādayo cattāro tadanulomāya vibbhantabhikkhuniyā saha pañca pārājike vinā bhikkhuno anurūpā sesā ekūnavīsati pārājikā.

Imasmiṃ sikkhāpade **padabhājane** ''pārājikena dhammenāti catunnaṃ aññatarenā''ti (pārā. 386) vuttanayassa idha ''ekūnavīsatī''ti vacanaṃ virujjhatīti ce? Na virujjhati. Kasmā? Yasmā padabhājanaṃ pātimokkhuddesāgatamattaṃ gahetvā pavattaṃ, idaṃ pana buddhānumatiṃ gahetvā vinayapariyattipavattakānaṃ ācariyānaṃ mataṃ gahetvā pavattaṃ, tasmā na virujjhatīti gahetabbaṃ. Ācariyo sabbapārājikānaṃ ''brahmacariyā cāveyya''nti (pārā. 385) vuttaanuddhaṃsanassa ekantasādhanattā bhikkhunīnaṃ paṭiniyatasānulomapārājikapañcakaṃ vinā avasesaṃ sabbaṃ saṅgaṇhi, teneva vinayaṭṭhakathāya **gaṇṭhipadavivaraṇe** ''catunnaṃ aññatarenāti pātimokkhuddese eva āgate gahetvā vuttaṃ, itaresaṃ aññatarenāpi anuddhaṃsentassa saṅghādisesovā''ti vuttaṃ. Tasmā ''anuddhaṃseyyā''ti (pārā. 384) pāṭhe adhippāyaṃ gahetvā pavattattā imesaṃ ācariyānaṃ mataṃ pamāṇanti gahetabbaṃ. ''Tesu aññatarenā''ti vakkhamānattā ''ekūnavīsatī''ti ettha ''yānī''ti sāmatthiyā labbhati.

Aññatarena amūlakenāti yojanā. **Amūlakenā**ti codakassa dassanādīhi codanāmūlehi virahitattā amūlakaṃ, pārājikaṃ, tena. Yathāha **aṭṭhakathāyaṃ** ''yaṃ pārājikaṃ codakena cuditakamhi puggale neva diṭṭhaṃ na sutaṃ na parisaṅkitaṃ, idaṃ etesaṃ dassanasavanaparisaṅkāsaṅkhātānaṃ mūlānaṃ abhāvena amūlakaṃ nāmā''ti (pārā. aṭṭha. 2.385-386). Ettha ca maṃsacakkhunā vā dibbacakkhunā vā diṭṭhaṃ **diṭṭhaṃ** nāma. Pakatisotena vā dibbasotena vā sutaṃ **sutaṃ** nāma. Cittena parisaṅkitaṃ **parisaṅkitaṃ** nāma. Taṃ tividhaṃ diṭṭhasutamutaparisaṅkitavasena.

Tattha tādise kammaniye okāse mātugāmena saddhiṃ bhikkhuno aññathiyaṃ payogaṃ disvā aññathā gahetvā ''vītikkamanaṃ nu khoyamakāsī''ti gahaṇaṃ **diṭṭhaparisaṅkitaṃ** nāma. Kuṭṭatirohite bhikkhumhi mātugāmassa saddaṃ sutvā tattha aññassa viññupurisassa sabbhāvaṃ ajānitvā ''vītikkamanaṃ nu khoyamakāsī''ti evaṃ gahaṇaṃ **sutaparisaṅkitaṃ** nāma. Vihārapariyante taruṇamātugāmapurisānaṃ divasaṃ vītināmetvā gataṭṭhāne vippakiṇṇapupphāni oloketvā, maṃsasuragandhañca ghāyitvā ''idaṃ kassa kamma''nti upaparikkhantena bhikkhuno cetiyapūjitamālāgandhassa pītāriṭṭhassa bhikkhuno sarīragandhaṃ ghāyitvā ''taṃ etassa kammaṃ nu kho''ti kiriyamānasaṃsayo **mutaparisaṅkitaṃ** nāma. Evarūpassa diṭṭhasutaparisaṅkitamūlakassa abhāvato amūlakena pārājikenāti ayamettha saṅkhepo, vitthāro pana **samantapāsādikāya** (pārā. aṭṭha. 2.385-386) vuttanayena daṭṭhabbo.

Codetīti ''pārājikaṃ dhammaṃ āpannosī''tiādivacanena sayaṃ codeti. Codāpanaṃ pana vakkhati. **Cāvanacetano hutvā**ti ''appeva nāma naṃ imamhā brahmacariyā cāveyya''nti uppannena paraṃ sāsanā cāvetukāmena cittena samannāgato hutvā. **''Suddhaṃ vā asuddhaṃ vā''**ti idaṃ ''codetī''ti iminā vuttacodanākiriyāya kammaniddeso, ''aññaṃ bhikkhu''nti seso, pārājikamanāpannaṃ vā āpannaṃ vā aññaṃ bhikkhunti attho. **Yo**ti mātikāgatabhikkhu, ''duṭṭho doso appatīto''ti idaṃ ajjhāharitabbaṃ, uppannena dosalesena sayaṃ dūsito, paraṅca dūsento pītisukhādīhi apagato yo bhikkhūti attho. Vakkhamānena ''tassā''ti iminā sambandho.

''Kate okāsamhī''ti padacchedo, okāsaṃ ''kārāpetvā''ti (pārā. 389) pāṭhato antonītahetvatthatāya **''kate''**ti ''kārite''ti etassa pariyāyo hoti, ''okāsaṃ me karohi, ahaṃ taṃ vattukāmo''ti okāse kārāpiteti attho. ''Akate okāse''ti padacchedo, pubbe vuttoyevattho. **Dukkaṭāpattiyā sahā**ti okāsassa akārāpitattā dukkaṭāpattiyā saddhiṃ.

404-5. **Koṇṭhosī**ti dhuttosi. **Jeṭṭhabbatikosī**ti kālīdevīvataniyuttosi. Kālīdevī kira sirideviyā jeṭṭhā, tasmā tassā vatadharo jeṭṭhabbatiko vuccati. Taṃ pana vataṃ samādiyitvā pūrento sakalasarīre masiṃ makkhetvā kākapattāni muṭṭhiyaṃ katvā kālīdeviṃ phalake likhāpetvā taṃ kājakoṭiyaṃ bandhitvā ucchiṭṭhodakādiasucisannicitaoligallaṃ pavisitvā ''dussīlosi nissīlosi sīlavirahitosī''ti thomento vicaratīti.

Dussīlattā eva hīnajjhāsayatāya **pāpadhammo** lāmakasabhāvosi. Pūtinā kammena sīlavipattiyā anto paviṭṭhattā **antopūti**. Chahi dvārehi rāgādikilesānussavanena tintattā **avassuto**. Sesamettha uttānatthameva. **Garukaṃ niddise**ti ettha ''katokāsamhī''ti ca ''tatheva akatokāse, dukkaṭāpattiyā sahā''ti ca ānetvā sambandhitabbaṃ.

Evamuttaratrāpi.

406. **Sammukhā**ti cuditakassa sammukhā, avidūreti attho. **Hatthamuddāyā**ti muttapāṇādivasena. **Taṃ** hatthamuddāya kathitaṃ. **Paro**ti yaṃ codesi, so cuditako paro. **Bhikkhuno**ti codakassa bhikkhuno.

407. **Sammukhe ṭhatvā**ti cuditakassa āsanne ṭhatvā. **''Codāpentassā''**ti etassa kammabhāvato paroti idaṃ upayogantavasena sambandhitabbaṃ. Evamuttaratra. **Kenacī**ti aññena kenaci puggalena. **Tassa** codakassa. **''Codāpentassā''**ti puna vacanaṃ niyamatthaṃ.

408. **Sopī**ti uggahāpitattā codanaṃ karonto itaro payojjakapuggalopi. **Tesaṃ dvinnampī**ti payojakapayojjakānaṃ dvinnampi.

409. Vuttaṭṭhānaṃ paṇṇaṃ vā sandesaṃ vā haranto dūto nāma, so **''paṇṇaṃ vā sāsanaṃ vā pesetvā''**ti iminā saṅgayhatīti tasmiṃ visuṃ avattabbepi **''duta''**nti vacanena nissaṭṭhadūtamāha. Paṇṇaṃ vā adatvā ''evañca evañca vadā''ti sāsanañca adatvā ''taṃ codehī''ti atthamattameva datvā nissaṭṭho bhikkhu idha ''nissaṭṭhadūto''ti gahetabbo.

Atha vā **''dūta''**nti iminā codetuṃ uggahāpetvā, tamanuggahāpetvā vā nissaṭṭho bhikkhu dūtoyeva gahetabbo. **''Paṇṇa''**nti iminā pabbajitassa vā apabbajitassa vā kassaci hatthe codanaṃ likhitvā dinnapaṇṇaṃ gahetabbaṃ. **Sāsana**nti ''pārājikaṃ āpanno''tiādinā nayena vatvā pesiyamānaṃ sāsanaṃ gahetabbaṃ. Idaṃ tayampi dūre nisīditvā aññehi kārāpanato **''codāpentassā''**ti āha. ''Para''nti ānetvā sambandhitabbaṃ. Ettha okāsakārāpanaṃ natthi.

410. **Tathā**ti yathā amūlakena pārājikena sammukhā okāse kārite, akārite ca, tathā amūlakehi saṅghādisesehīti vuttaṃ hoti. ''Vutte sammukhā pare''ti bhummavasena adhikatena yojetabbaṃ, codeti codāpetīti vuttaṃ hotīti. **Pācittiyāpattī**ti okāse kārite kevalā, akārite dukkaṭena sahāti gahetabbaṃ. Sammukhā sesāpattīhi pare vutte cāvanasaññino dukkaṭaṃ hotīti yojanā. Okāsākārāpanenapi dukkaṭameva hoti.

411. **Akkosanādhippāyassā**ti khuṃsanādhippāyassa. **Akatokāsa**nti akāritokāsaṃ, ''para''nti iminā yojetabbaṃ. **Attanā**ti codakena, ''sayaṃ akāritokāsa''nti iminā yojetabbaṃ. **Saha pācittiyenā**ti ''omasavāde pācittiya''nti (pārā. 14) vuttapācittiyena saha. **Vadantassā**ti codentassa vā codāpentassa vā, ettha ''sammukhā''ti idaṃ vakkhamānassa ''asammukhā''ti etassa vipariyāyato labbhati, ca-kārena kāritokāsapakkhe dukkaṭena pācittiyasambandhī.

412. **Asammukhā vadantassā**ti ettha ''akkosanādhippāyassā''ti ānetvā sambandhitabbaṃ. ''Akatokāsamattanā''ti nānuvattati. **Sattahi āpattīhī**ti pārājikasaṅghādisesathullaccayapācittiyapāṭidesanīyadukkaṭadubbhāsitasaṅkhātesu sattasu āpattikkhandhesu yena kenacīti vuttaṃ hoti. **''Tathā''**ti iminā ''asammukhā''ti idaṃ saṅgaṇhāti. **Kamma**nti tajjanīyādisattavidhaṃ kammaṃ.

413. **Ummattakādīna**nti **ādi**-saddena ''anāpatti suddhe asuddhadiṭṭhissa asuddhe asuddhadiṭṭhissa ummattakassa ādikammikassā''ti (pārā. 390) vutte saṅgaṇhāti. **Pañcaṅgasaṃyuta**nti yaṃ codeti, tassa ''upasampanno''ti saṅkhyūpagamanaṃ, tasmiṃ suddhasaññitā, yena pārājikena codeti, tassa diṭṭhādivasena amūlakatā, cāvanādhippāyena sammukhā codanā, tassa taṅkhaṇavijānananti imehi pañcahi aṅgehi yuttaṃ hoti.

415. **Ida**nti ''sikkhāpada''nti seso, ''sikkhāpada''nti ca iminā tappaṭipādanīyā āpattiyeva gayhati. **Tisamuṭṭhāna**nti kāyacittato, vācācittato, kāyavācācittatoti sacittakehi tīhi samuṭṭhānato tisamuṭṭhānaṃ. Tenevāha **''sacitta''**nti. Paṭighacittānaṃ dvinnaṃ aññatarena sahitattā sacittakaṃ. Taṃsampayuttāya domanassavedanāya vasena **dukkhavedanaṃ**.

Duṭṭhadosakathāvaṇṇanā.

416. **Lesamatta**nti ''aññampi vatthuṃ lissati silissati vohāramatteneva īsakaṃ allīyatīti leso, jātiādīnaṃyeva aññatarakoṭṭhāsassetaṃ adhivacana''nti (pārā. aṭṭha. 2.391) aṭṭhakathāya dassitanibbacanesu ''leso nāma dasa lesā jātileso nāmaleso''tiādinā (pārā. aṭṭha. 394) nayena **padabhājane** vuttesu jātināmagottādīsu dasasu lesesu aññataralesamattanti vuttaṃ hoti.

Tattha **jāti** nāma khattiyabrāhmaṇādijāti. **Nāmaṃ** nāma imasmiṃ sikkhāpade ''chagalako dabbo mallaputto nāma, chagalikā mettiyā bhikkhunī nāmā''ti ṭhapitaṃ nāmaṃ viya codakehi ṭhapitanāmañca buddharakkhitādisakanāmañcāti duvidhaṃ nāmaṃ. **Gottaṃ** nāma gotamamoggallānādigottaṃ. **Liṅgaṃ** nāma dīghatādisaṇṭhānanānattañca kaṇhatādivaṇṇanānattañcāti idaṃ duvidhaliṅgaṃ. **Āpattileso** nāma lahukādirūpena ṭhitapācittiyādiāpatti. **Patto** nāma lohapattādi. **Cīvaraṃ** nāma paṃsukūlādi. **Upajjhāyo** nāma cuditakassa upajjhāyo. **Ācariyo** nāma cuditakassa pabbajjācariyādiko. **Senāsanaṃ** nāma cuditakasseva nivāsapāsādādikaṃ.

Codeyyāti aññakhattiyajātikaṃ puggalaṃ pārājikaṃ ajjhāpajjantaṃ disvā attano verikhattiyajātikaṃ puggalaṃ ''khattiyo mayā diṭṭho, pārājikaṃ dhammaṃ ajjhāpannosī''tiādinā nayena codeti. **Garukāpatti** nāma saṅghādiseso. **Sace cāvanacetano**ti ''appeva nāma naṃ imamhā brahmacariyā cāveyya''nti (pārā. 392) vuttattā sace imaṃ sāsanā cāveyyāmīti adhippāyo hutvā codetīti vuttaṃ hoti, iminā byatirekavasena na aññādhippāyoti vuttameva hotīti purimasikkhāpadaṭṭhakathāyaṃ dassitesu ''cāvanādhippāyo akkosādhippāyo''ti (pārā. aṭṭha. 2.389) evamādinānappakārādhippāyesu āpattiyā aṅgabhūtaṃ cāvanādhippāyaṃ dassetvā sesādhippāye paṭikkhipati.

417. **Tathāsaññī**ti ayaṃ pārājikamajjhāpannoyevāti tathāsaññī. ''Codeti vā codāpeti vā''ti vuttattā ''tathāsaññī''ti idaṃ ''codāpetī''ti imināpi yojetabbaṃ. **Seso**ti ettha ''pārājikāni vuttānī''tiādiṃ katvā ''sacittaṃ dukkhavedana''nti pariyantaṃ katvā dassitapaṭhamasikkhāpadavinicchayasaṅgāhakakathāpabandhena vuttasabbavinicchayesu taṃsikkhāpadaniyataṃ ''amūlakenā''ti idañca imasmiṃ sikkhāpade ''bhikkhumantimavatthunā…pe… anāpatti siyā''ti vuttamatthañca ṭhapetvā avasiṭṭhasabbavinicchayoti attho. **Anantarasamo mato** heṭṭhā anantaraṃ vuttasikkhāpadeneva sadisoti veditabbo.

Dutiyaduṭṭhadosakathāvaṇṇanā.

418. **Samaggassa saṅghassā**ti ''samaggo nāma saṅgho samānasaṃvāsako samānasīmāyaṃ ṭhito''ti **padabhājane** vuttattā cittena ca kāyena ca ekībhūtassa saṅghassāti vuttaṃ hoti. **Ca**-kāro padapūraṇo, eva-kārattho vā, nasamaggassāti byatirekattho veditabbo. **Bhedatthaṃ vāyameyyā**ti ''ime kathaṃ kadā bhijjissantī''ti rattindivaṃ cintetvā upāyaṃ gavesitvā pakkhapariyesanādiṃ kareyyāti attho. Vuttañhi **pāḷiyaṃ** ''bhedāya parakkameyyāti kathaṃ ime nānā assu vinā assu vaggā assūti pakkhaṃ pariyesati gaṇaṃ bandhatī''ti (pārā. 412).

Bhedahetunti ''idhupāli bhikkhu adhammaṃ 'dhammo'ti dīpeti, dhammaṃ 'adhammo'ti dīpetī''tiādinā (pari. 459) nayena **khandhake** vuttaṃ aṭṭhārasabhedakaravatthusaṅkhātaṃ saṅghabhedakāraṇamāha. Idameva hi **padabhājane** vuttaṃ ''bhedanasaṃvattanikaṃ vā adhikaraṇanti aṭṭhārasabhedakaravatthūnī''ti. **Gahetvā**ti paggayha. **Tiṭṭheyyā**ti nappaṭinissajjeyya. **Paridīpaya**nti ettha paridīpento, na paṭinissajjantoti attho. Yathāha ''tiṭṭheyyāti na paṭinissajjeyyā''ti.

419. **Bhikkhūhī**ti tassa saṅghabhedakassa parakkamanaṃ passantehi vā dūre ce, ṭhitaṃ pavattiṃ suṇantehi vā lajjīhi supesalehi sesabhikkhūhi. Vuttañhetaṃ ''bhikkhūhīti aññehi bhikkhūhi. Ye passanti ye suṇanti, tehi vattabbo''ti (pārā. 412). Tassa vadantehi evaṃ vattabbanti vacanākāradassanatthamāha ''māyasmā samaggassa saṅghassa bhedāya parakkami, bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha aṭṭhāsi, sametāyasmā saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī''ti (pārā. 411) pāṭhaṃ, taṃ ekadesasaṅgahavasena upalakkhetumāha **''bhedatthaṃ…pe… bhedakāraṇa''**nti. Iti vattabboti yojanā.

420. **Vuccamāno hī**ti ettha **hi**-saddo api-saddattho. **''Pī''**ti vā pāṭho, tehi lajjibhikkhūhi ''māyasmā''tiādinā nayena visuṃ tikkhattuṃ vuttopīti attho. **Nissajjeyya na ceva na**nti taṃ bhedāya parakkamanaṃ appaṭinissajjanapaccayā dukkaṭāpattiṃ āpajjitvāpi na vissajjeyyāti attho. Vuttañhetaṃ ''no ce paṭinissajjati, āpatti dukkaṭassā''ti (pārā. 412). Tathā hi appaṭinissajjanto hatthesu, pādesu ca gahetvā saṅghamajjhe ānetvā tatheva tikkhattuṃ vuttopi taṃ avissajjetvā dukkaṭāpattiṃ āpannoti iminā ca saṅgahito. Vuttañhetaṃ bhagavatā ''so bhikkhu saṅghamajjhampi ākaḍḍhitvā vattabbo 'māyasmā…pe… phāsu viharatī'ti. Dutiyampi vattabbo. Tatiyampi vattabbo. Sace paṭinissajjati, iccetaṃkusalaṃ. No ce paṭinissajjati, āpatti dukkaṭassā''ti. Idaṃ ubhayattha dukkaṭaṃ sāmaññena vakkhati ''tikkhattuṃ pana vuttassa, apariccajatopi ta''nti.

Samanubhāsitabboti ettha ''so bhikkhū''ti ānetvā sambandhitabbaṃ, ''yāvatatiya''nti seso, yathāha ''so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo''ti (pārā. 411), tathā saṅghamajjhepi tikkhattuṃ vuccamānopi no vissajjetvā dukkaṭaṃ āpanno so ādhānaggāhī bhikkhu saṅghena tikkhattuṃ vuttaṃ kammavācaṃ vatvā

samanubhāsitabboti attho. Yathāha **aṭṭhakathāyaṃ** ‘‘yāvatatiyaṃ samanubhāsitabboti yāva tatiyaṃ samanubhāsanaṃ, tāva samanubhāsitabbo, tīhi samanubhāsanakammavācāhi kammaṃ kātabba’’nti (pārā. aṭṭha. 2.411). **Ta**nti bhedāya parakkamanaṃ, bhedanasaṃvattanikaṃ adhikaraṇaṃ paggahetvā ṭhānañca. **Accaja**nti, ñatticatutthāya kammavācāya vuccamānāyapi accajanto. **Garukaṃ phuse**ti tatiyāya kammavācāya ‘‘so bhāseyyā’’ti **yya**kārappattāya saṅghādisesaṃ āpajjati.

421. Saṅghassa bhedāya parakkamantaṃ bhikkhuṃ disvā, sutvā, ñatvā ca avadantassa bhikkhuno dukkaṭanti yojanā.

422. Kīvadūre vasantehi sutvā gantvā vattabbanti āha **‘‘gantvā’’**tiādi. Addhayojanameva **addhayojanatā,** tato adhikaṃ vā. Gilānaṃ paṭicca addhayojanaṃ vuttaṃ, itaraṃ paṭicca **‘‘adhikaṃ dūrampi pana gantabba’’**nti vuttaṃ. Tenevāha **‘‘sace sakkotī’’**ti. **Tāvade**ti tadā eva, acirāyitvāti attho.

423. **Tikkhattuṃ pana vuttassā**ti ‘‘māyasmā’’tiādinā nayena visuñca saṅghamajjhe ca tikkhattuṃ vuttassāpi apariccajantassa. **Taṃ** bhedāya parakkamādikaṃ. Bhedappavattiyā sutakkhaṇe sayaṃ agantvā paṇṇaṃ vā sāsanaṃ vā pesentassa āpattiṃ dassetumāha **‘‘dūtaṃ vā’’**tiādi. Yathāha **aṭṭhakathāyaṃ** (pārā. aṭṭha. 2.411) ‘‘dūtaṃ vā paṇṇaṃ vā pesetvā vadatopi āpattimokkho natthī’’tiādi.

425. **Yyakāre pana sampatte**ti ‘‘yassa nakkhamati, so bhāseyyā’’ti (pārā. 413) tatiyakammavācāya ante **yya**kāre uccārite. **Passambhantī**ti paṭippassambhanti, vūpasamantīti attho. **Dukkaṭādayo**ti ñattiyā dukkaṭaṃ, dvīhi kammavācāhi dve ca thullaccayā. Yathāha ‘‘saṅghādisesaṃ ajjhāpajjantassa ñattiyā dukkaṭaṃ, dvīhi kammavācāhi thullaccayā paṭippassambhantī’’ti (pārā. 414). Tasmā ñattiyā pubbe bahi ca saṅghamajjhe ca tikkhattuṃ vuttepi appaṭinissajjanena āpannāni dve dukkaṭāni desetabbānīti viññāyati.

Imissā kammavācāya kiṃ āpannāpattiyo paṭippassambhanti, udāhu anāpannāti vicāraṇāya ‘‘yo avasāne paṭinissajjissati, so tā āpattiyo na āpajjati, tasmā anāpannā paṭippassambhantī’’ti (pārā. aṭṭha. 2.414) **mahāsumattherassa** vādaṃ ‘‘kimanāpannānaṃ paṭippassaddhiyā’’ti paṭibāhitvā ‘‘liṅgaparivattane asādhāraṇāpattiyo viya āpannā paṭippassambhantī’’ti **mahāpadumattherassa** vādo ṭhito.

426. **Akate pana kammasmi**nti yathāvuttasamanubhāsanakamme akate. **Apariccajatopi cā**ti taṃ saṅghabhedāya parakkamanaṃ apariccajantassāpi. **‘‘Saṅghādisesenā’’**ti iminā kammaṃ akatvā saṅghamajjhe ca bahi ca tikkhattuṃ vuccamānassa appaṭinissajjanena dukkaṭaṃ pana hotīti byatirekatova dasseti.

427. **Pubbe vā**ti ñattiyā pubbe visuṃ, saṅghamajjhe vā tikkhattuṃ vuccamānepi. **Taṅkhaṇepī**ti ñattikkhaṇe vā. Ñattiyā aniṭṭhitāyapi **pacchāpi,** imassa avadhiṃ dasseti **‘‘asampatte yyakārasmi’’**nti. **Paṭinissajjatopi ca** tassa saṅghādisesena anāpatti pakāsitāti paṭhamagāthāya pacchimaḍḍhaṃ idhānetvā yojetabbaṃ.

428. Ettāvatā ‘‘anāpatti asamanubhāsantassa paṭinissajjantassa ummattakassa khittacittassa vedanāṭṭassa ādikammikassā’’ti (pārā. 416) pāṭhe ‘‘paṭinissajjantassā’’ti padena gahitesu ‘‘ñattito’’tiādīsu vinicchayaṃ dassetvā taṃ nigametuṃ **‘‘paṭinissajjato vāpi ta’’**nti āha. Nigamanatthajotako evaṃ-saddo sāmatthiyā labbhati, evaṃ ‘‘ñattito’’tiādinā yathāvuttanayena paṭinissajjantassa vāti attho. **Ta**nti saṅghabhedappayogaṃ. **Asamanubhāsato vā**ti asamanubhāsiyamānassa. ‘‘Asamanubhāsiyato’’ti vattabbe vikaraṇapaccayalopena ‘‘asamanubhāsato’’ti vuttanti daṭṭhabbaṃ. Yathāha **aṭṭhakathāyaṃ** ‘‘asamanubhāsantassāti asamanubhāsiyamānassā’’ti (pārā. aṭṭha. 2.416). ‘‘Saṅghādisesena anāpatti pakāsitā’’ti anuvattamānattā icchitatthe siddhepi puna ‘‘anāpatti pakāsitā’’ti vacane punaruttatā āpajjatīti? Nāpajjati, padāvutti nāma alaṃkāro hotīti.

429. Imassa sikkhāpadassa atthuppattiyaṃ saṅghabhedatthaṃ pañca vatthūni yācantena devadattena ‘‘sādhu bhante bhikkhū yāvajīvaṃ macchamaṃsaṃ na khādeyyuṃ, yo macchamaṃsaṃ khādeyya, vajjaṃ naṃ phuseyyā’’ti (pārā. 409) vutte ‘‘alaṃ devadatta mayā tikoṭiparisuddhaṃ macchamaṃsaṃ anuññātaṃ adiṭṭhaṃ asutaṃ aparisaṅkita’’nti (pārā. 409) anuññātesu macchamaṃsesu kappiyākappiyavinicchayaṃ pubbe anokāsābhāvena avatvā pakataṃ sikkhāpadavinicchayaṃ niṭṭhāpetvā idāni pattāvasesaṃ taṃ dassetuṃ **‘‘yaṅhī’’**tiādi āraddhaṃ. ‘‘Taṃ tassā’’ti vakkhamānattā **‘‘ya’’**nti idaṃ ‘‘bhikkhu’’nti iminā ca ‘‘macchamaṃsa’’nti etena ca yojetabbaṃ. **Maccha**nti odakaṃ. **Maṃsa**nti thalajānaṃ maṃsaṃ. **Nibbematiko**ti ‘‘maṃ uddissa kata’’nti vā ‘‘saṅghaṃ uddissa kata’’nti vā uppannāya vimatiyā virahito.

430. **Samuddissa kata**nti saṅghaṃ vā attānaṃ vā uddissa kataṃ. **‘‘Ñatvā’’**ti iminā ajānitvā bhuñjantassa anāpattibhāvamāha.

431. Hatthīnaṃ assānaṃ acchānaṃ manussānaṃ ahīnaṃ kukkurānaṃ dīpīnaṃ sīhānaṃ byagghānaṃ taracchānaṃ maṃsaṃ akappiyaṃ hotīti yojanā.

432. Sacittakatā āpattiyāyeva yujjati, idha pana taṃhetukaṃ maṃsameva hetumhi phalūpacārena **sacittaka**nti gahitaṃ. Ettha cittaṃ nāma attānaṃ vā saṅghaṃ vā uddissa katabhāvajānanacittaṃ. **Sesa**nti anuddissakataṃ akappiyamaṃsaṃ. **Acittaka**nti vuttanayameva.

433. **Pucchitvāyevā**ti akappiyamaṃsaparihāratthaṃ dasasu maṃsesu nāmañca uddissakatassa parihāratthaṃ ubhayassāpi paṭiladdhākārañca pucchitvāyevāti attho. Odakesu macchesu akappiyābhāvato laddhākārova ñātabbo. Maṃse diṭṭhamatteyeva ‘‘idaṃ asukamaṃsa’’nti jānanti ce, apucchitepi doso natthi. Dāyakesu maṃsassābhāve laddhaniyāme apucchitepi doso natthi. Yathā vā tathā vā vimatiyā uppannāya appaṭiggāhetvā nisinne ‘‘kasmā na paṭiggaṇhathā’’ti pucchite vimatiyā uppannākāraṃ vatvā ‘‘mayaṃ tumhe vā itare bhikkhū vā uddissa na karimhā’’ti vatvā ‘‘amhākameva sandhāya kataṃ, paṇṇākāratthāya kataṃ, atithīnaṃ vā atthāya kata’’ntiādinā attanā laddhappakāraṃ vatvā ‘‘saṃsayaṃ akatvā paṭiggahetabba’’nti vadeyyuṃ ce, paṭiggahetuṃ vaṭṭatīti sabbamidaṃ **aṭṭhakathāya** vuttaṃ.

Bhikkhūnaṃ etaṃ vattanti yojanā. **Vattaṭṭhā**ti sammāsambuddhena mahākaruṇāya desitaṃ pātimokkhasaṃvarasīlaṃ visodhetvā paṭipajjane patiṭṭhitā. **‘‘Vinayaññuno’’**ti iminā vinayaṃ ajānitvā upadesappamāṇeneva vattaṃ pūrentehi vattassa virodhopi siyāti te nivatteti. **‘‘Vattaṭṭhā’’**ti visesanena vinayaṃ ñatvāpi apūraṇe nivatteti. Ubhayenapi attanā vuttavinicchayassa parisuddhabhāvaṃ dīpeti.

434. **Idaṃ samanubhāsana**nti yathāvuttasikkhāpadamāha. Samanubhāsanena sādhetabbā āpatti samanubhāsanā kāraṇūpacārena. Aññathā ekasamuṭṭhānādibhāvo na yujjati. **Ekasamuṭṭhānaṃ** kāyavācācittasaṅkhātaṃ ekaṃ samuṭṭhānaṃ etassāti katvā. **Kāyakamma**nti hatthamuddāvasena kāyena kātabbassa paṭinissajjanassa akatattā kāyakammaṃ. **Vacīkamma**nti vacasā kātabbassa akatattā vacīkammaṃ. **Akriya**nti yathāvuttanayena ‘‘saṅghabhedopakkamanivāraṇāya parakkamanaṃ paṭinissajjāmī’’ti kāyavikārena vā vacībhedena vā aviññāpanato akiriyaṃ nāma hotīti vuttaṃ hoti.

Saṅghabhedakathāvaṇṇanā.

435. **Kiñcipi vattabba**nti ‘‘eko vā dve vā tayo vā’ti vuttasaṅghabhedānuvattakabhikkhuṃ passantehi suṇantehi lajjibhikkhūhi visuñca saṅghamajjhe ca netvā tikkhattuṃyeva saṅghabhedānuvattanassa akattabbataṃ vatvā tato anoramantānaṃ ñatticatutthāya kammavācāya samanubhāsanakammaṃ kātabba’’nti idañca ‘‘tatiyānussāvanāya **yya**-kārappattāya āpajjanakasaṅghādisesato pubbe āpannā dukkaṭathullaccayā paṭippassambhantī’’ti idañca anāpattipakāro cāti imaṃ sādhāraṇavinicchayaṃ sandhāyāha. Vacanappakārabhedo pana attheva, so saṅkhepato **mātikāya** (pārā. 418-419) vitthārato **padabhājane** (pārā. 418-419) āgatanayena vattabbo. **Assā**ti dutiyasaṅghabhedasikkhāpadassa. **‘‘Samuṭṭhānā…pe… matā’’**ti iminā sādhāraṇavinicchayo atidiṭṭhoti daṭṭhabbaṃ.

Dutiyasaṅghabhedakathāvaṇṇanā.

436. **Uddesapariyāpanne**ti ettha ‘‘sikkhāpade’’ti seso, nidānapārājikasaṅghādisesaaniyatavitthārasaṅkhāte pañcavidhauddesalakkhaṇapātimokkhe antogadhasikkhāpadavisayeti attho. **‘‘Uddesapariyāpanne sikkhāpade’’**ti iminā ‘‘avacanīyamattānaṃ karotī’’ti imassa visayaṃ dasseti. **Bhikkhu dubbacajātiko**ti ettha ‘‘yo’’ti ajjhāhāro. ‘‘Dubbacajātikoti dubbacasabhāvo, vattuṃ asakkuṇeyyoti attho’’ti (pārā. aṭṭha. 2.425-426) **aṭṭhakathāya** vuttadovacassatāya hetubhūtapāpicchatādīhi ekūnavīsatiyā dhammehi samannāgato hutvā attani vuttaṃ anusiṭṭhiṃ sādaramaggahaṇena nāsanatā dovacassasabhāvoti attho. Vuttañhetaṃ **padabhājane** ‘‘dubbacajātiko hotīti dubbaco hoti dovacassakaraṇehi dhammehi samannāgato akkhamo appadakkhiṇaggāhī anusāsani’’nti (pārā. 426).

Avacanīyamattānaṃ karotīti ‘‘mā maṃ āyasmanto kiñci avacuttha kalyāṇaṃ vā pāpakaṃ vā, ahampāyasmante na kiñci vakkhāmi kalyāṇaṃ vā pāpakaṃ vā, viramathāyasmanto mama vacanāyā’’ti (pārā. 425) vuttanayena attānaṃ avacanīyaṃ karoti. **Garukaṃ siyā**ti ettha ‘‘tassā’’ti idaṃ ajjhāhāranayasambandhena labbhati. Tatrāyaṃ yojanā – dubbacajātiko yo bhikkhu uddesapariyāpanne sikkhāpade attānaṃ avacanīyaṃ karoti, tassa garukaṃ siyāti.

Kiṃ vuttaṃ hoti? Yo bhikkhu attano dovacassataṃ passantehi, suṇantehi ca lajjibhikkhūhi ‘‘mā āyasmā attānaṃ avacanīyaṃ akāsi…pe… aññamaññavuṭṭhāpanenā’’ti (pārā. 425) vuttanayena tikkhattuṃ vuttopi dukkaṭaṃ āpajjitvāpi na vissajjeti, ‘‘so bhikkhu saṅghamajjhampi ākaḍḍhitvā vattabbo’’ti (pārā. 426) vuttattā hatthe gahetvā ākaḍḍhitvāpi saṅghamajjhaṃ netvā tatheva tikkhattuṃ vutte dukkaṭaṃ āpajjitvāpi na vissajjeti, tassa dubbacajātikassa ñatticatutthāya kammavācāya kariyamāne samanubhāsanakamme tatiyāya kammavācāya **yya**kārappattāya pubbe vuttanayeneva ñattiyā dukkaṭaṃ, dvīhi kammavācāhi thullaccaye ca paṭippassambhayamāno saṅghādiseso hotīti vuttaṃ hoti.

437. **Dubbace**ti ettha ‘‘sikkhāpade’’ti seso, tathā **saṅghabhedakavaṇṇane**ti etthāpi. Saṅghabhedo eva **saṅghabhedako,** taṃ vaṇṇeti kathetīti saṅghabhedakavaṇṇanaṃ, kiṃ taṃ? Sikkhāpadaṃ, tañca paṭhamameva saṅghabhedakasikkhāpadaṃ gahetabbaṃ, tasmiṃ vuttanayenāti yojanā. Yathāha **aṭṭhakathāyaṃ** ‘‘samuṭṭhānādīni paṭhamasaṅghabhedasadisānevā’’ti (pārā. aṭṭha. 2.425-426). **‘‘Sabbo vinicchayo’’**ti etena idha dassitena ‘‘garukaṃ siyā’’ti etena saṅgahitaṃ saṅghādisesāvasānavinicchayaṃ vajjetvā ‘‘akate panā’’tiādigāthāttayena vuttaanāpattippakāre ca ‘‘idamekasamuṭṭhāna’’ntiādigāthāya vuttasamuṭṭhānādike ca atidisati.

Dubbacakathāvaṇṇanā.

438. **Yo** kuladūsako bhikkhu, so chandagāmitādīhi pāpento bhikkhuhi **kamme kariyamāne taṃ** chandagāmitādīhi pāpanaṃ accajanto **garukaṃ phuse** saṅghādisesaṃ āpajjatīti yojanā. ‘‘Kuladūsakoti kulāni dūseti pupphena vā phalena vā cuṇṇena vā mattikāya vā dantakaṭṭhena vā veḷuyā vā vejjikāya vā jaṅghapesanikena vā’’ti (pārā. 437) vacanato saddhāsampannakulāni lābhaṃ nissāya pupphadānādīhi saṅgaṇhitvā tathā akarontesu lajjibhikkhūsu kulānaṃ saddhādūsanato **kuladūsako,** bhikkhu.

Chandagāmitādīhi pāpentoti kuladūsanakammaṃ karontaṃ disvā vā sutvā vā avacanato āpajjitabbadukkaṭato muccanatthāya ‘‘āyasmā kho…pe… alante idha vāsenā’’ti vadante lajjī pesale bhikkhū ‘‘chandagāmino ca bhikkhū…pe… ekaccaṃ na pabbājentī’’ti chandagāmitādīhi catūhi agatigamanehi yojentoti attho. **Kamme kariyamāne**ti yathāvuttanayena attānaṃ garahantānaṃ bhikkhūnaṃ kariyamānaṃ akkosanañca paribhāsanañca ye passanti, ye ca suṇanti, tehi ‘‘māyasmā evaṃ avaca, na ca bhikkhū chandagāmino…pe… alante idha vāsenā’’ti tikkhattuṃ vuccamānopi dukkaṭaṃ āpajjitvāpi appaṭinissajjantaṃ hatthe gahetvā ākaḍḍhitvā saṅghamajjhaṃ ānetvā ‘‘māyasmā evaṃ avacā’’tiādinā nayeneva punapi tikkhattuṃ vutte dukkaṭaṃ āpajjitvāpi appaṭinissajjantassa ñatticatutthāya kammavācāya samanubhāsanakamme kariyamāneti vuttaṃ hoti. **Garukaṃ phuse**ti ñattiyā dukkaṭaṃ, dvīhi kammavācāhi thullaccaye ca paṭippassambhento tatiyakammavācāya ante **yya**kāre sampatte saṅghādisesaṃ āpajjatīti vuttaṃ hoti.

439-40. ‘‘Kulāni dūseti pupphena vā’’tiādinā (pārā. 437) nayena vuttakuladūsanopakaraṇabhūtacuṇṇapaṇṇādīsu vinicchayaṃ dassetumāha **‘‘cuṇṇa’’**ntiādi. **Cuṇṇa**nti sirīsapaṇṇādicuṇṇaṃ. **Paṇṇa**nti tambūlapaṇṇatālapaṇṇādikhāditabbākhāditabbapaṇṇaṃ. **Phala**nti tālapanasādiphalaṃ. **Puppha**nti campakādipupphaṃ. **Veḷu**nti andoḷikāpāṭaṃ kiraṇḍādikaṃ veḷuṃ. **Kaṭṭha**nti gehadāruṃ, indhanañca. **Mattika**nti pākatikaṃ, pañcavaṇṇaṃ vā mattikaṃ.

Attano santakaṃ, tāvakālikādivasena gahitaṃ vā cuṇṇaṃ…pe… mattikaṃ kulasaṅgahaṇatthāya dadato kuladūsanadukkaṭaṃ hotīti sambandho. **Theyyā**ti corikā. **‘‘Dadato’’**ti idaṃ sāmivacanaṃ **‘‘kātabbo’’**ti paccattavacanantaṃ visesitabbamapekkhitvā ‘‘dadanto’’ti vibhattivipariṇāmena paccattavacanantaṃ anuvattetabbaṃ. **Kātabbo**ti ettha kāretabboti attho. Iminā saṅghasantakaṃ, gaṇasantakaṃ, aññapuggalasantakañca cuṇṇādiṃ kulasaṅgahatthaṃ corikāya dento bhaṇḍagghena kāretabboti imaṃ vinicchayaṃ dasseti. **Saṅghaññasantake**ti saṅghaññasantakacuṇṇādiketi attho. Ettha **aññ**a-saddena gaṇapuggalānaṃ gahaṇaṃ.

441. **Saṅghikaṃ garubhaṇḍaṃ vā**ti saṅghasantakaṃ garubhaṇḍapahonakaṃ vā paṇṇādikaṃ. **Senāsananiyāmita**nti ‘‘ettakā phalarukkhādayo senāsane navakammatthāyā’’ti evaṃ niyamitaṃ vā. **Issaravatāye vā**ti **eva**kārena ‘‘theyyā’’ti idaṃ nivattitaṃ.

442. **Haritvā vā**ti attanāyeva haritvā vā. ‘‘Pupphaṃ dentassā’’ti iminā sambandho. Esa nayo uparipi. **Harāpetvā vā**ti aññassa hatthe pesetvā vā. **Pakkositvā vā**ti āmantetvā vā pakkosāpetvā vāti upalakkhaṇato labbhati. **Āgatassa vā**ti attanā eva āgatassa vā. **‘‘Kulasaṅgahaṇatthāyā’’**ti vacanena ‘‘evarūpe adhippāye asati vaṭṭatī’’ti vuttattā ‘‘cetiyaṃ pūjaṃ karontāpi ‘pūjessāmā’ti pupphāni gahetvā gacchantāpi tattha tattha sampattānaṃ cetiyapūjanatthāya denti, etampi pupphadānaṃ nāma na hotī’’tiādikaṃ (pārā. aṭṭha. 2.436-437) **aṭṭhakathā**gataṃ sabbaṃ vinicchayaṃ dassitaṃ hoti.

443. Evaṃ ussaggaṃ dassetvā apavādaṃ dassetumāha **‘‘haritvā vā’’**tiādi. **‘‘Harāpetvā’’**ti iminā yojetabbassa **vā**-saddassa avuttasampiṇḍanatthatāya ‘‘pakkositvā vā pakkosāpetvā vā, āgatānaṃ vā’’ti ca saṅgayhati. **Āgatassevā**ti **eva**kārena haritvā dānādiṃ nivatteti.

444. **Tañcā**ti mātāpituādīnaṃ taṃ pupphadānañca. **Vatthupūjattha**nti ratanattayapūjanatthaṃ. **Na panaññathā**ti aññena pakārena dātuṃ na vaṭṭati. Yena pakārena dātuṃ na vaṭṭati, koyaṃ pakāroti āha **‘‘sivādī’’**tiādi. **Sivādipūjanattha**nti mahissarādidevatāpūjanatthañca. **Maṇḍanattha**nti piḷandhanatthaṃ. Evaṃ adātabbappakāraniyamanena ‘‘imaṃ vikkiṇitvā jīvikaṃ kappessantī’’ti mātāpituādīnaṃ dātuṃ vaṭṭatīti vadanti.

445. **‘‘Phalādīsu …pe… vinicchayo’’**ti iminā ‘‘haritvā vā harāpetvā vā’’tiādinā pubbe vuttavinicchayo phalapaṇṇādīsu sabbattha samānoti dasseti.

446. **‘‘Pupphādibhājane’’**ti pupphaphalādīnaṃ bhājanakāle. **Sammatenā**ti pupphādibhājanatthaṃ **khandhake** vuttanayena saṅghena sammatena bhikkhunā. **Assā**ti bhājanaṭṭhānaṃ āgatassa. **Itarenā**ti saṅghasammutiṃ vinā pupphādīni bhājāpentena. **Ñāpetvā dātabba**nti sabbaṃ saṅghaṃ jānāpetvā dātabbaṃ.

447. **Upaḍḍhabhāva**nti ekena bhikkhunā laddhabbabhāgato upaḍḍhaṃ. **‘‘Thokaṃ thoka’’**nti iminā upaḍḍhatopi appataraṃ gahitaṃ.

448. **Paribbayavihīnassā**ti taṇḍulādijīvitavuttivayamūlarahitassa. **Sampattissariyassāpī**ti attano samīpamupagatassa issarassa ca. ‘‘Dātabbaṃ tu sakaṃ phala’’nti iminā sambandho. ‘‘Paribbayavihīnānaṃ, dātuṃ saparasantaka’’nti **khuddasikkhāya** āgataṃ, idha ‘‘sakaṃ phala’’nti vuttaṃ. Tattha paravacanena vissāsikānaṃ gahaṇaṃ, idha pana vissāsaggāhena gahetvā dīyamānampi sasantakamevāti ‘‘saka’’nti vuttanti gahetabbaṃ.

449-50. Yatra saṅghārāme saṅghena phalarukkhaparicchedaṃ katvā katikā katāti yojanā, ‘‘āgantukānaṃ ettakaṃ phalaṃ dātabba’’nti phalaparicchedaṃ katvā vā ‘‘ettakesu rukkhesu phalaṃ dātabba’’nti rukkhaparicchedaṃ katvā vā saṅghena katikā yena pakārena katāti attho. **Tatrāgatassapī**ti evaṃ ṭhapitakatikavattaṃ taṃ saṅghārāmaṃ phalatthāya āgatassāpi.

Yathāparicchedanti saṅghena tathākataphalarukkhaparicchedamanatikkamma. **Dadato**ti ocinitvā ṭhapitaphalaṃ, kappiyakārakehi ocināpetvā vā dentassa. Ocitaphale ca kappiyakārake ca asati phalatthāya āgatesu vattitabbavidhiṃ dassetumāha **‘‘dassetabbāpi vā’’**tiādi. ‘‘Vatvā’’ti seso. **Ca**-kāraṃ **api**-saddena ekato katvā ‘‘apicā’’ti yojanā. Evaṃ vatvā saṅghena paricchinnarukkhā dassetabbāti iminā ‘‘idha phalāni sundarāni, ito gaṇhathā’ti evaṃ pana na vattabba’’nti (pārā. aṭṭha. 2.436-437) **aṭṭhakathā** byatirekato dassitā hoti.

451. **‘‘Khaṇitvā’’**ti etena ‘‘khaṇāpetvā’’ti idampi saṅgahitaṃ, ‘‘kappiyabhūmi’’nti vakkhamānattā **pathavi**nti ettha ‘‘akappiya’’nti labbhati. Tenevāha **‘‘pācittiyenā’’**ti. **‘‘Mālāgaccha’’**nti iminā pupphūpage taruṇagacche ca mallikāsumanādigumbagāgacche ca saṅgaṇhāti. Yathāha **aṭṭhakathāya** ‘‘taruṇakā hi puppharukkhāpi pupphagacchāpi ‘mālāvacchā’tveva vuccantī’’ti (pārā. aṭṭha. 2.431). **Ādi**-saddena phalūpagarukkhe ca bhesajjarase osadhagacche ca saṅgaṇhāti. ‘‘Ropāpane’’ti vakkhamānattā **‘‘saya’’**nti idaṃ ‘‘ropane’’ti iminā yujjati.

‘‘Sayaṃ khaṇitvā’’ti kasmā na yujjatīti? ‘‘Khaṇāpetvā’’ti vakkhamānassa abhāvā ca ‘‘yo pana bhikkhu pathaviṃ khaṇeyya vā khaṇāpeyya vā, pācittiya’’nti (pāci. 85) vacanato khaṇāpane pācittiyena bhavitabbattā ca ‘‘khaṇitvā’’ti iminā ca khaṇanakhaṇāpanānaṃ dvinnameva gahetabbattā na yujjati. **Kuladūsane**ti kuladūsananimittaṃ. Akappiyapathaviṃ khaṇitvā, khaṇāpetvā ca sayaṃ mālāgacchādiropane kate **assa** mālāgacchādiropakassa bhikkhuno akappiyapathavīkhaṇanapaccayena **pācittiyena** saddhiṃ **kuladūsane** kuladūsananimittaṃ dukkaṭaṃ hotīti yojanā.

452. **‘‘Tathā’’**ti iminā ‘‘sayaṃ ropane’’ti idaṃ vinā avasesappakāraṃ saṅgaṇhāti. **‘‘Akappiyena vākyenā’’**ti idaṃ ‘‘akappiyapathaviṃ khaṇāpetvā’’ti iminā ca ‘‘ropāpane’’ti iminā ca yujjati. ‘‘Imaṃ bhūmiṃ khaṇa, imaṃ gacchaṃ ropehī’’tiādikaṃ akappiyaṃ vohāraṃ vatvā akappiyapathaviṃ khaṇāpetvā mālāgacchādiropanaṃ kārāpentassāpi tatheva pācittiyañca dukkaṭañca hotīti attho.

Khaṇanaropanehi dvīhi pācittiyadukkaṭāni avasiṭṭhehi tadatthikehi sabbavohārapayogabhedehi kiṃ hotīti āha **''sabbatthā''**tiādi. **Kuladūsane**ti nimitte, visaye vā bhummaṃ. Akappiyena vākyena pana pathaviṃ khaṇāpetvā akappiyena vākyena ropāpanepi tathā pācittiyena saha kuladūsane bhikkhuno dukkaṭaṃ vuttaṃ. **Sabbattha** ito paresupi tadatthikena sabbavohārabyāpāresu kuladūsananimittaṃ bhikkhuno dukkaṭaṃ vuttanti yojanā.

453. Kappiyabhūmiyā attanā khaṇane, akappiyavohārena khaṇāpane ca pācittiyābhāvato dukkaṭaṃyeva vuttanti āha **''ubhayattha cā''**tiādi. Ettha ''eva''nti seso, so yathāvuttamatthaṃ nigameti. Evaṃ yathāvuttanayena kappiyabhūmiyampi mālāgacchādiropanaropāpanasaṅkhātesu dvīsu ṭhānesu ca bhikkhuno dukkaṭaṃ vuttanti yojanā.

454. **Sadukkaṭā pācittī**ti ''āvāṭaṃ khaṇa, gacchaṃ ropehī''ti ekavāraṃ āṇatte bahū āvāṭe khaṇitvā bahūsu gacchesu ropitesupi āṇattiyā ekattā dukkaṭena saha pācittiyaṃ hotīti ayamattho akappiyabhūmiṃ sandhāya vutto. **''Suddhaṃ vā dukkaṭa''**nti idaṃ akappiyabhūmiyaṃ kappiyena vohārena āvāṭaṃ khaṇāpakassa ca kappiyabhūmiyaṃ akappiyavohārena āvāṭaṃ khaṇāpakassa ca ''imaṃ gacchaṃ ropehī''ti ekavārāṇattapaccayā āpajjitabbaṃ kuladūsanadukkaṭaṃ sandhāya vuttaṃ.

455. **Kappiyeneva vākyenā**ti ettha **kappiyavākyaṃ** nāma ''ettha āvāṭaṃ jāna, ettha āvāṭaṃ jānitabbaṃ, ettha āvāṭena bhavitabba''nti evarūpaṃ vākyañca ''imaṃ gacchaṃ ettha jāna, ayaṃ gaccho ettha jānitabbo''tiādivākyañca. **Eva**kārena akappiyavohārañca kappiyākappiyamissakavohārañca nivatteti. Pariyāyobhāsanimittakammaṃ pana ''itarattayaṃ vaṭṭatī''ti (pārā. aṭṭha. 2.431) **aṭṭhakathā**vacanato vaṭṭati. **Ubhayattha ca bhūmiyā**ti kappiyākappiyabhūmīsu dvīsu. **Ropane**ti ettha sambandhato, pakaraṇato ca ''mālāgacchādīna''nti labbhati.

''Vākyenā''ti vuttattā ''ropāpane''ti vattabbo, ''ropane''ti kimatthamāhāti ce? Suddhakattuniddesena payojakassāpi saṅgahetabbato gāthābandhavasena vuttaṃ. Iminā uparigāthāya ''sayaṃ ropetu''nti ettha ''saya''nti iminā visesetvā ''ropāpetu''nti idaṃ nivatteti. ''Paribhogatthāya hi kappiyabhūmiyaṃ vā akappiyabhūmiyaṃ vā kappiyavohārena ropāpane anāpattī''ti (pārā. aṭṭha. 2.431) **aṭṭhakathāvinicchayo** imāya gāthāya saṅgahitoti veditabbo. **Koci doso**ti pācittiyañca dukkaṭañcāti vuttadosesu ekopi doso na viijjatīti attho.

456-7. **''Sayaṃ ropetu''**nti idaṃ ''ārāmādīnamatthāyā''ti iminā sambandhitabbaṃ.

Ādi-saddena vanādiṃ saṅgaṇhāti. **Sayaṃ ropitassa vā**ti ettha **vā**-saddena ''ropāpitassā''ti idaṃ saṅgaṇhāti, etassa visesanatthaṃ ''kappiyena vohārenā''ti pāṭhaseso. Ayaṃ pana vinicchayo ''ārāmatthāya pana vanatthāya ca chāyatthāya ca akappiyavohāramattameva na vaṭṭati, sesaṃ vaṭṭatī''ti (pārā. aṭṭha. 2.431) **aṭṭhakathā**gatanayena veditabbo. Anto ārāmabhūsanatthāya, bahi araññatthāya viya chāyatthāya suddhacittena ''imaṃ jānā''tiādikappiyavohārena ropāpitarukkhe ca kappiyabhūmiyañca attanā kate vā akappiyavohārena kārāpite vā akappiyabhūmiyañca kappiyavohārena attanā kārāpite vā aññehi kate vā āvāṭe attanā ropite rukkhe ca phalaṃ paribhuñjituṃ icchati ce, paribhuñjituṃ vaṭṭatīti attho.

Ārāmādīnamatthāya kappiyabhūmiyaṃ sayaṃ ropitassa vā kappiyabhūmiyaṃ vā akappiyabhūmiyaṃ vā kappiyavohārena ropāpitassa vā rukkhassa yañca phalaṃ, taṃ phalaṃ paribhuñjituṃ bhikkhūnaṃ vaṭṭatīti yojanā. Katthaci potthakesu ''ārāmādīnamatthāyā''ti gāthāya likhitaṭṭhāne ''kulasaṅgahaṇatthāyā''tiādigāthā dissati. Sā pāḷikkamaviruddhattā aṭṭhānappayuttā, ''pupphāna''ntiādigāthāya purato vuccamānā pana ṭhānappayuttā hoti.

458. **Sabbatthā**ti ārāmādiatthāya pubbe viya attanā ropitesu, ropāpitesu ca sabbesu mālāgacchādīsu. **Akappiyodakeneva pācittī**ti ''yo pana bhikkhu jānaṃ sappāṇakaṃ udakaṃ tiṇaṃ vā mattikaṃ vā siñceyya vā siñcāpeyya vā, pācittiya''nti (pāci. 140) vuttā pācitti eva, na dukkaṭanti attho.

459. Idāni dukkaṭena saddhiṃ pācittiyavisayaṃ dasseti **''kula…pe… dukkaṭa''**nti. **Siñcato**ti kappiyodakeneva siñcato, siñcāpayato ca.

460. **Tesaṃyeva dvinnaṃ pana atthāyā**ti kuladūsanaparibhogānaṃ dvinnamatthāya. **Siñcane siñcāpane**ti ettha ''mālāgacchādīna''nti pakaraṇato labbhati. **Dukkaṭa**nti ettha ''kevala''nti seso.

461. **Ocināpane**ti aññehi pupphānaṃ ocināpane. **Sayamocinane cāpī**ti attanāva ocinane ca. **Sapācittiyadukkaṭa**nti ''bhūtagāmapātabyatāya pācittiya''nti (pāci. 90) vuttattā pupphocinanahetu pācittiyañca kuladūsanadukkaṭañca hotīti vuttaṃ hoti.

462. Pūjādiatthāya, kulasaṅgahatthāya ca pupphānaṃ ocinanaocināpanāni kārāpentassa āpattiyā āpajjanappakāraṃ dassetumāha **''pupphāna''**nti. ''Pupphānaṃ gaṇanāya pācittiyaṃ hotī''ti vuttattā **pupphamocinato**ti ettha ''visuṃ visu''nti seso. Ekekapupphaṃ ocinantassa pupphagaṇanāya pācittiyaṃ hotīti attho. ''Ekena payogena bahūni pupphāni ocinantassa pana payogagaṇanāya hotī''ti **aṭṭhakathāyaṃ** vuttaṃ idha byatirekato labbhati. **''Ocinato''**ti iminā ''ocināpayato''ti idañca kiriyāsāmaññe visesassa antogadhabhāvato vā upalakkhaṇato vā dassitanti.

Tattha ca pupphāni visuṃ visuṃ vatvā ocināpentassa pupphānaṃ gaṇanāya hotīti idameva āpajjati. Ekavāramāṇattena bahūni pupphāni bahūsu ca vāresu ocitesu āṇattigaṇanāya hotīti vinicchayo daṭṭhabbo. Idaṃ sabbappakāraṃ anantaravuttagāthāya dassitavidhimhi ca daṭṭhabbanti ñāpetumāha **''kulatthaṃ ce sadukkaṭā''**ti. **Kulattha**nti kulasaṅgahatthaṃ. ''Sadukkaṭā''ti vuttattā pācittiyañca dukkaṭañca pupphagaṇanāya hotīti siddhaṃ. Yathāha **aṭṭhakathāyaṃ** ''pupphagaṇanāya dukkaṭapācittiyānī''ti (pārā. aṭṭha. 2.431).

463. Ganthanaṃ **gantho,** tena nibbattaṃ **ganthimaṃ**. Esa nayo sabbattha. Ganthimādisarūpaṃ sayameva vakkhati. Saṅgahaṇaṃ **saṅgaho,** pupphānaṃ saṅgahoti viggaho.

464. Imāni ganthimādīni sarūpato dassetumāha **''tattha daṇḍena daṇḍaṃ vā''**tiādi. Tattha **tatthā**ti tesu chasu pupphasaṅgahesu. **''Daṇḍena daṇḍaṃ vā''**ti idaṃ sadaṇḍauppalādikusumaṃ sandhāyāha. **''Vaṇṭenapi ca vaṇṭaka''**nti idaṃ savaṇṭakarattakusumādiṃ sandhāyāha. **Karaṇaṃ sabba**nti kataṃ sabbaṃ. Idha sabbattha kappiyavidhivibhāgaṃ ''sabbameta''miccādigāthāyaṃ vakkhati.

465. **Suttādīhi gopphetvā**ti ettha ''vassikapupphādīnī''ti seso. Suttena vā kadalivākādīhi vā vassikādipupphe ganthitvā katapupphavikāro **gopphimaṃ** nāma. Ekato vaṇṭāni yassāti viggaho. **Ubhatovaṇṭikā**ti etthāpi eseva nayo. Appatthe vā sakatthe vā **ka**-kāro daṭṭhabbo. Itthiliṅgavisaye **ka**-kārato pubbākārassa **i**-kārādeso.

Sabbapupphānaṃ vaṇṭāni ekadisāya katvā ganthitapupphāvali **ekatovaṇṭikā** nāma, vaṇṭāni ubhayadisāya katvā ganthitapupphāvali **ubhatovaṇṭikā** nāmāti **taṃ** gopphimaṃ evaṃ duvidhaṃ hotīti attho. ''Vākaṃ vā valliṃ vā rajjuṃ vā diguṇaṃ katvā tattha nīpakadambādivaṇṭarahitāni pupphāni veṭhetvā gahaṇaṃ gopphimaṃ nāmā''ti (pārā. aṭṭha. 2.431 atthato samānaṃ) **aṭṭhakathāya** vuttaṃ.

466. **Bundesū**ti mūlesu. **Makulādika**nti ettha **ādi**-saddena vaṇṭarahitamadhukādipupphañca vaṇṭasahitamallikādipupphañca saṅgahitaṃ. **Sūciādīhī**ti ettha **ādi**-saddena tālahīrādiṃ saṅgaṇhāti. **Mālāvikatī**ti pupphamālāvikati. Sūciādīhi **makulādikaṃ** pupphaṃ bundesu vijjhitvā āvutā mālāvikati **vedhimaṃ** nāmāti vuccatīti yojanā.

467. **''Veṭhimaṃ** nāma pupphadāmapupphahatthakesu daṭṭhabba''nti (pārā. aṭṭha. 2.431) **aṭṭhakathāya** dassitappakāresu paṭhamappakāraṃ dasseti **''veṭhetvā kataṃ mālāguṇehi vā''**ti. Dhammadesanāya vā paṭimāya vā dhātuyā vā pūjaṃ kattukāmā muddhani ujukaṃ katvā mālādāmakalāpaṃ olambitvā agge ghaṭikākāradassanatthaṃ mālāvaliyo anekakkhattuṃ parikkhipantā veṭhenti, idaṃ evarūpaṃ mālāguṇakaraṇampi veṭhimaṃ nāmāti vuttaṃ hoti.

Aññappakāraṃ dasseti **''vākādīhi ca baddhaṃ vā''**ti, ''bandhitvā''tipi pāṭho, ''kata''nti iminā sambandho. Ekacce uppalādidīghadaṇḍakusumāni aṭṭha vā nava vā dasa vā kalāpaṃ katvā tesameva daṇḍānaṃ vākehi vā aññena yena kenaci daṇḍakagge ṭhapetvā vā visuṃ vā bandhitvā uppalahatthādiṃ karonti, tañca veṭhimaṃ nāmāti vuttaṃ hoti. Etaṃ dvayampi na vaṭṭati.

Kappiyakārakehi ocinitvā ṭhapitapupphāni sāṭake pakkhipitvā bhaṇḍikaṃ katvā bandhituṃ na vaṭṭati. Tesuyeva pupphesu acchinnena daṇḍena vā tasmiṃyeva daṇḍe acchinnavākena vā kalāpaṃ katvā bandhituṃ, aṃsabhaṇḍikāya pakkhipitvā gahetuñca vaṭṭati. Yathāha **aṭṭhakathāyaṃ** ''tesaṃyeva pana vākena vā daṇḍena bandhituṃ aṃsabhaṇḍikaṃ vā kātuṃ vaṭṭatī''ti. ''Vākena vā daṇḍena vā'ti ca idaṃ acchinditvā parikkhipitvā bandhanaṃ sandhāya vadantī''ti **sīhaḷaganṭhipade** vuttaṃ. Padumādipupphāni padumādipaṇṇesu nāḷehi pavesetvā nāḷehi bahi katvā paṇṇena pupphāni paṭicchādetvā paṇṇagge bandhituṃ vaṭṭati. ''Daṇḍe pana bandhituṃ na

vaṭṭatī''ti (pārā. aṭṭha. 2.431) ca **aṭṭhakathāya**meva vuttaṃ.

468. **Pupphamālāhi pūraṇe**ti pupphāvalīhi pūraṇe. Idaṃ kattha labbhatīti āha **''bodhi''**ntiādi. **Pupphapaṭaṃ** nāma mālāvaliyo tantaṃ viya pasāretvā vatthaṃ vāyantehi viya tiriyañca mālāvalīhi vāyitapaṭaṃ vuccati. Idaṃ pupphapaṭaṃ mālāvalīhi dīghaso pūraṇaṃ sandhāya purime gahitaṃ, tiriyato vāyanaṃ sandhāya vakkhamāne vāyimepi gahitanti punaruttābhāvo veditabbo. **Paṭādīna**nti **ādi**-saddena cetiyadhātukaraṇḍakavedikādīnaṃ gahaṇaṃ.

Parikkhepesu labbhatīti bodhikkhandhādīnaṃ punappunaṃ parikkhipanesu labbhati. Bodhikkhandhādayo pupphāvalīhi parikkhipantehi paṭhamavaddhaṭṭhāne pupphāvaliyā anatikkāmite purimaṃ nāma ṭhānaṃ yāva pāpuṇāti, tāva aññena gahetvā parikkhipantena āharitvā punapi tasmiṃ ṭhāne patte aññassa dānavasena bodhikkhandhaṃ, cetiyaṃ, dhātukaraṇḍakaṃ vā pupphakañcukena chādetuṃ vaṭṭatīti **aṭṭhakathāya** vuttaṃ. Sacepi dveyeva bhikkhū ubhosu passesu ṭhatvā pariyāyena haranti, vaṭṭatiyevāti vadanti. Pupphapaṭavāyanatthaṃ pasāriyamānapupphāvalīsu ca eseva vinicchayo.

Dīghapupphāvaliṃ nāgadantesu pakkhipitvā puna pakkhipituṃ na vaṭṭati. ''Nāgadantesu pana pupphavalayaṃ pavesetuṃ vaṭṭatī''ti vuttattā aññehi valayaṃ katvā dinnapupphāvalivalayaṃ dhātukaraṇḍathupikāya pavesetuṃ vaṭṭati. ''Mālāguṇehi pana bahūhipi kataṃ pupphadāmaṃ labhitvā āsanamatthakādīsu bandhituṃ vaṭṭatī''ti vuttattā pupphadāmapupphāvalīnaṃ puppharahitāya suttakoṭiyā rajjudaṇḍādīsu bandhituṃ vaṭṭati.

469. **Puppharūpaṃ** nāma ''gopphimapuppheheva hatthiassādirūpakāni karonti, tānipi vāyimaṭṭhāne tiṭṭhantī''ti (pārā. aṭṭha. 2.431) vuttattā taṃtaṃrūpasaṇṭhānaṃ katvā pupphāvaliyo nivesetvā kariyamānaṃ hatthiassādirūpaṃ. Imasmiṃ **aṭṭhakathā**pāṭhe ''tānipi vāyimaṭṭhāne tiṭṭhantī''ti vuttattā ca ''aññehi kataparicchede pana pupphāni ṭhapentena hatthiassādirūpakampi kātuṃ vaṭṭatī''ti (pārā. aṭṭha. 2.431) **aṭṭhakathā**pāṭhassa **sāratthadīpaniyaṃ** ''pupphāni ṭhapentenāti aganthitāni pākatikapupphāni ṭhapentena. Pupphadāmaṃ pana pūjanatthāya bhūmiyaṃ ṭhapentena phusāpetvā vā aphusāpetvā vā diguṇaṃ katvā ṭhapetuṃ na vaṭṭatī''ti (sārattha. ṭī. 2.431) vuttattā ca imaṃ hatthiādirūpaṃ pūrentena mālāvaliṃ aññehi kataparicchede sambandhitvā pāsāṇaāsanamañcapīṭhahatthirūpādimatthake ṭhapetvā pūjanappakāro **vāyima**nti viññāyati.

Pupphapaṭanti pubbe vuttappakāraṃ pupphapaṭaṃ pūrentena ekāpi pupphāvali parivattetvā na ṭhapetabbā, vāyantena aññehi pūritepi ekāpi pupphāvali na pātetabbā, idaṃ pūrimavāyimānaṃ nānākaraṇaṃ. **Ādi**ggahaṇena pupphajālaṃ saṅgaṇhāti, taṃ karontassa jālacchiddagaṇanāya dukkaṭaṃ hoti. ''Bhitticchattabodhitthambhādīsupi eseva nayo''ti vuttattā chattādīsu ca pupphajālaṃ na dātabbaṃ.

470. Imassa sikkhāpadassa sādhāraṇattā **''bhikkhūnaṃ bhikkhunīnañcā''**ti āha. **Buddhassapī**ti ettha **pi**-saddo sambhāvane, ''pūjattha''nti vattabbaṃ, buddhassa pūjatthāyapi kātuṃ vā kārāpetuṃ vā na vaṭṭatīti attho. Dhammasaṅgharatanānipi upalakkhaṇato saṅgayhanti. Sese kimeva vattabbanti byatirekattho.

471. **''Tathā''**ti iminā ''sayaṃ parehi vā kārāpetuṃ bhikkhūnañca bhikkhunīnañca buddhassapī''ti anantaragāthāya vuttamatidisati. **Kalambaka**nti dvinnaṃ dhanukānamantare olambakadāmaṃ. Yathāha **aṭṭhakathāyaṃ** ''kalambakoti aḍḍhacandanāgadantantare ghaṭikādāmaolambako vutto''ti (pārā. aṭṭha. 2.431). Ettha ca **ghaṭikādāmaolambako** nāma ante ghaṭikākārayutto yamakadāmaolambako. **Kātu**nti bandhituṃ na vaṭṭatīti yojanā. Ekekapupphadāmaṃ pana nikkhantasuttakoṭiyā pabandhitvā olambituṃ vaṭṭati. Pupphadāmadvayaṃ saṅghaṭitukāmenapi nikkhantasuttakoṭiyāva suttakoṭi saṅghaṭituṃ vaṭṭati. **Aḍḍhacandakameva vā**ti ''aḍḍhacandākārena mālāguṇaparikkhepo''ti **aṭṭhakathāya** vuttasarūpaṃ vā.

Ettha ca **aḍḍhacandākārena mālāguṇaparikkhepo** nāma aḍḍhacandākārena mālāguṇassa punappunaṃ haraṇapaccāharaṇavasena pūretvā parikkhipanaṃ. Teneva taṃ pūrime paviṭṭhaṃ. Tasmā etampi aḍḍhacandākāraṃ punappunaṃ haraṇapaccāharaṇavasena pūritaṃ na vaṭṭati, ekavāraṃ pana aḍḍhacandākārena mālāguṇaṃ harituṃ vaṭṭatīti vadanti. Kātuṃ na vaṭṭatīti sambandho. ''Tadubhayampi pūrimeyeva paviṭṭha''nti (pārā. aṭṭha. 2.431) **aṭṭhakathāyaṃ** vuttaṃ. **Aññehi pūrita**nti aññehi āyataṃ pasāretvā pūritaṃ pupphapaṭaṃ. **Vāyitumpi cā**ti tiriyaṃ ekapupphāvalimpi vāyituṃ ''na vaṭṭatī''ti imināva sambandho.

472. **Piṭṭhakācamaya**nti taṇḍulapiṭṭhādīhi katañceva kācamattikāya ca kataṃ pupphadāmaṃ. **Bheṇḍupupphamayampi cā**ti bheṇḍudaṇḍakehi mallikāsumanacampakādisadisaṃ katvā chiddehi katadāmañca. ''Geṇḍupupphamaya''ntipi likhanti. **Kharapattamaya**nti ettha **kharapattaṃ** nāma kuṅkuṭṭhakhacitaṃ pupphapaṭanti vadanti. **Kātu**nti ganthanaganthāpanādīni kātuṃ. Bheṇḍukharapattadāmānaṃ paṭikkhittattā celādīhi katadāmampi na vaṭṭati akappiyānulomattāti vadanti.

473. **Hīrādīhī**ti tālanāḷikerahīrādīhi. **Ādi**-saddena tiṇasalākādiṃ saṅgaṇhāti. **Paṭākattha**nti paṭākākārena pūjanatthaṃ. **''Vijjhantassā''**ti iminā kaṇṭakehi vijjhanaṃ, hīrādīhi āvuṇanañca saṅgahitaṃ.

475. **Asokapiṇḍiādīna**nti asokapupphamañjarikādīnaṃ. **Ādi**-saddena **aṭṭhakathāyaṃ** (pārā. aṭṭha. 2.431) eteheva saddhiṃ dassitaṃ jālavitānaṃ, chiddāni dassetvā katavedikā, nāgadantakaṃ, pupphacaṅkoṭakāpidhānaṃ, tālapaṇṇavalayādiñca saṅgaṇhāti. **Dhammarajjuyā**ti ettha **sāratthadīpaniyaṃ** ''dhammarajju nāma cetiyaṃ vā bodhiṃ vā pupphapavesanattha āvajjitvā baddharajjū'ti **mahāgaṇṭhipade, majjhimagaṇṭhipade** ca vuttaṃ, tasmā tathā baddhāya rajjuyā cetiyassa ca antare pupphāni pavesetuṃ vaṭṭatīti viññāyati. **Gaṇṭhipade** pana **'dhammarajju**nti sithilavaṭṭitaṃ rajjuṃ katvā bodhiṃ vā cetiyaṃ vā parikkhipitvā dhammāsane vā lambitvā tattha pupphāni pavesentī'ti vuttaṃ, tasmā sithilavaṭṭitāya rajjuyā antarepi pupphāni pavesetuṃ vaṭṭatīti viññāyati, vīmaṃsitvā yuttataraṃ gahetabbaṃ. Ubhayatthāpi panettha nevatthi virodhoti amhākaṃ khantī''ti (sārattha. ṭī. 2.431) likhitaṃ.

476. **Vijjhantassapī**ti **pi**-saddena dhammāsanavitānādīsu pupphapūjanatthaṃ sayaṃ kaṇṭakahīrādippavesanaṃ saṅgaṇhāti. ''Vitānādīsu pupphapūjanatthaṃ kaṇṭakahīrādippavesanaṃ na vaṭṭatī'ti idaṃ aṭṭhakathācariyappamāṇato gahetabba''nti **sāratthadīpaniyaṃ** vuttaṃ.

477. **Kappiyavacanaṃ** nāma ''evaṃ jāna, evaṃ kate sobheyya, yathā etāni pupphāni na vikiriyanti, tathā karohī''tiādi (pārā. aṭṭha. 2.431) **aṭṭhakathā**gataṃ kappiyavacanaṃ. **Vatthupūjane**ti ratanattayapūjane. Nimittādīsu **nimittaṃ** nāma pupphāni ca ganthanavāke ca gahetvā ganthituṃ jānantānaṃ samīpe ṭhapanaṃ. **Obhāso** nāma ''tumhehi piḷandhitakusumāni kasmā na vikirantī''ti vutte ''ganthitattā''ti ce vadati, nanu pūjanakapupphāni ganthituṃ na vaṭṭatītiādivacanāni. **Pariyāyo** nāma paṇḍitehi pupphāni yathā na vikiriyanti, tathā ganthitvā pūjetuṃ manāpantiādivacanaṃ. **Pakāsitā** aṭṭhakathāyaṃ.

478. ''Kulāni dūseti pupphena vā''tiādipāṭhe (pārā. 437) ''vejjikāya vā jaṅghapesanikena vā''ti (pārā. 437) vuttaṃ vejjakammādiṃ kuladūsanato visuṃ katvā ''na kevalaṃ…pe… kudācana''nti kasmā vuttanti? Visuṃ kātuṃ na vuttaṃ. Yojanā panettha evaṃ veditabbā ''na kevalamidameva vuttappakāraṃ pupphadānādikuladūsanaṃ kudācanaṃ akattabbaṃ, atha kho vejjakammādi kuladūsanampi kudācanaṃ na kattabba''nti. **Vejjakammādī**ti ettha **ādi**-saddena vakkhamānaparittodakasuttadānaanāmaṭṭhapiṇḍadānadūteyyajaṅghapesanike saṅgaṇhāti.

479. ''Kudācanaṃ na kattabba''nti sāmaññena nisedhetvā idāni **''kattabba''**miccādinā apavādavidhiṃ dasseti. **Pañcannaṃ sahadhammina**nti bhikkhubhikkhunisikkhamānasāmaṇerasāmaṇerīnaṃ pañcannaṃ saha saddhiṃ caritabbo pabbajjāsāsanadhammo etesaṃ atthīti ''sahadhammikā''ti saṅkhaṃ gatānaṃ. **Akataviññattiṃ katvāpī**ti aññātakaappavārite bhesajjaṃ yācitvāpi ''vadeyyātha bhante yenattho''ti evaṃ akataṭṭhāne viññatti **akataviññatti. Attano dhane**ti sasantakavisaye.

480. **''Tathā''**ti sahadhammikānaṃ vuttamatidisati. **Tadupaṭṭhākajantuno**ti tesaṃ dvinnaṃ mātāpitūnaṃ veyyāvaccakarassa. **Bhaṇḍukassā**ti gihilinge ṭhitassāpi pabbajjāpekkhassa. **Attano veyyāvaccakarassapī**ti attano kammakarassapi. Ettakānañca janānaṃ pañcasahadhammikānaṃ viya akataviññattiyāpi bhesajjaṃ kātabbanti vuttaṃ hoti.

481. **Jeṭṭhabhātā**ti attano pubbajo bhātā. **Kaniṭṭho**ti anujo bhātā. **Tathā bhaginiyo duve**ti jeṭṭhakaniṭṭhā dve bhaginiyo. **Cūḷamātā**ti mātu kaniṭṭhā. **Cūḷapitā**ti pitu kaniṭṭho. **Mahāmātā**ti mātu jeṭṭhā. **Mahāpitā** pitu jeṭṭhabhātā.

482. **Pitucchā**ti pitubhaginī jeṭṭhakaniṭṭhā. **Mātulo**ti mātu bhātā. Jeṭṭhakaniṭṭhe dve pitucchā, dve mātule ca ekato katvā **''dasā''**ti vuttaṃ. Bhesajjaṃ kātuṃ vaṭṭatīti sambandho.

484. ''Dassanti me ime''ti ābhogaṃ katvā vā dātabbanti yojanā.

485. **Etesaṃ** dasannaṃ ñātīnaṃ. **Yāva sattamā kulā**ti ettha kulaparicchedo kathaṃ gahetabboti? ''Saputtadāraṃ bhātu kuṭumbaṃ ekaṃ kulaṃ, evaṃ tassa puttassa vā dhītu vā kuṭumbaṃ ekaṃ kula''nti evamādinā nayena yāva sattamā kulaparivaṭṭā gahetabbā. ''Saputtapatibhaginiyā kuṭumbaṃ ekaṃ kulaṃ, tathā tassa puttassa vā dhītu vā kuṭumbaṃ ekaṃ kula''ntiādinā nayena yāva sattamā kulaparivaṭṭā gahetabbā. Cūḷamātādīnampi kulaparamparā iminā niyāmena gahetabbāti vadanti. **Kuladūsanaṃ na rūhatī**ti ''dātuṃ pupphaṃ panaññassa, āgatasseva ñātino''tiādinā (vi. vi. 443) nayena kathitavidhinā etesu pavattantassa kuladūsanaṃ na ruhatīti vuttaṃ hoti.

486. **Bhātujāyā**ti attano jeṭṭhassa vā kaniṭṭhassa vā bhātu bhariyā. **Bhaginisāmiko**ti attano jeṭṭhāya vā kaniṭṭhāya vā bhaginiyā sāmiko.

487. **Bhātuno**ti jeṭṭhassa, kaniṭṭhassa ca bhātuno. Anu pacchā jātāti **anujā,** kaniṭṭhabhaginī. ''Anujā''ti upalakkhaṇanti jeṭṭhāyapi saṅgaho. Jeṭṭhakaniṭṭhabhātūnaṃ bhariyā ca jeṭṭhakaniṭṭhabhaginīnaṃ sāmikā ca sace aññātakā hontīti yojanā. **Dethā**ti ettha ''imaṃ bhesajja''nti pāṭhaseso.

488. **Tesampi** bhātubhaginīnaṃ. **''Puttāna''**nti iminā dhītūnampi saṅgaho. **Katvā**ti vatvā. **Tumhākaṃ mātāpitūnaṃ dethā**ti etthāpi ''imaṃ bhesajja''nti pakaraṇato labbhati. **Mātāpitūna**nti ubhayasaṅgāhakavacanato ''tuyhaṃ mātu vā, tuyhaṃ pitu vā''ti yathāsambhavaṃ visuṃ visuñca vattabbaṃ. **Tesa**nti ca **tumhāka**nti ca sāmivacanaṃ. **Puttāna**nti ca **mātāpitūna**nti ca sampadānavacanaṃ.

489. Bhesajjakaraṇārahānaṃ vattabbatāya **''akallako''**ti idaṃ issarādipadehi paccekaṃ yojetabbaṃ. **Akallako**ti āturo. **Kallaṃ** vuccati sukhaṃ, taṃ etassa atthīti **kallako,** na kallako akallako. **Ñātijanujjhito vā**ti ñātijanena pariccatto vā.

490. **Etesaṃ sabbesa**nti issarādiāturānaṃ sabbesametesaṃ janānaṃ. **''Sādhunā''**ti vakkhamānattā **apaccāsīsatā satā**ti ettha **satā**ti kiriyāpadaṃ. ''Imasmiṃ kate ime mayhaṃ evarūpaṃ dassantī''ti attano atthāya paccāsīsanaṃ akarontenāti attho. Bhikkhusaṅghassa upakāraṭaṃ paccāsīsantena kātuṃ vaṭṭati. **Paṭisanthāro**ti āmisapaṭisanthāro, dhammapaṭisanthāroti duvidho paṭisanthāro. Ettha āmisapaṭisanthāro gayhati. Bhesajjaṃ āmisenapi hotīti dhammakathāya saṅgahopi yujjateva. Paṭisantharaṇaṃ paṭisanthāro. Paṭiladdhāmisassa ca dhammassa ca tesu ca attani ca patirūpenākārena samaṃ attharaṇaṃ pavattananti attho.

Aparo nayo – āmisassa ca dhammassa ca alābhena attano, parassa ca antare sambhavantassa chiddassa vivarassa bhedassa paṭisantharaṇaṃ pidahanaṃ saṅgahaṇaṃ **paṭisanthāro**. Ayañhi lokasannivāso alabbhamānena āmisena ca dhammena cāti dvīhi chiddo, tassa taṃ chiddaṃ yathā na paññāyati, evaṃ pīṭhassa viya paccattharaṇena āmisena, dhammena ca paṭisantharaṇaṃ ''āmisapaṭisanthāro, dhammapaṭisanthāro''ti vuccatīti. **Sādhunā**ti sāmīcippaṭipannatādiariyadhamme patiṭṭhitukāmena ariyācārena bhikkhunāti attho. **''Adhunā''**ti idaṃ imissā paṭipattiyā sabbakālaṃ paṭipajjitabbatāyapi pāpajanakaṇhakasaṃgāme imasmiṃ vipannakāle visesena appamattena pavattetabbanti adhippāyena vuttaṃ.

491-2. **Kenacī**ti upalakkhaṇattā upāsakena vā upāsikāya vāti attho. **Hatthenā**ti hatthāvayavā aṅguliyo vuttā samudāye pavattassa vohārassa avayave pavattanato. **Katvā**ti ettha ''paritta''nti pāṭhaseso, karotissa kiriyāsāmaññe vattanato bhaṇitvāti attho. **Tesameva ca santaka**nti parittaṃ bhaṇāpentānameva santakaṃ suttodakaṃ. Evaṃ vuttattā ''attano suttodakaṃ āharitvā puññatthāya idaṃ hatthena cāletvā, āmasitvā vā parittaṃ bhaṇathā''ti vutte kenaci parittodakaṃ suttaṃ kātabbaṃ. Kenaci ''parittodakasuttāni dethā''ti vutte bhikkhunā tesameva santakaṃ jalaṃ hatthena cāletvā suttakaṃ madditvā parittaṃ katvā dātabbanti yojanā.

493. **Anāmaṭṭhopī**ti hatthena anāmasitopi, apabbajitassa hatthato laddhā attanā vā aññena vā bhikkhunā agahitaggoti vuttaṃ hoti.

494. **Coradāmarikassa cā**ti gāmavilopakassa corassa ca.

495. **Paṇḍupalāsassā**ti pabbajjāpekkhassa bhaṇḍukassa, paṇḍuvaṇṇo palāso **paṇḍupalāso,** so viyāti paṇḍupalāso, taṃsadise tabbohāro ''sīhoyaṃ māṇavako''tiādīsu viya. Yathā paṇḍupalāso rukkhā patanābhimukho tiṭṭhati niyatapāto, evamayampi gihiliṅgato apagamābhimukho pabbajjūpagamane niyatova tiṭṭhatīti ''paṇḍupalāsasadiso''ti veditabbo.

Thālakepi cāti attano paribhogathālakepi. Idañca nidassanamattaṃ, pattopi gahitoyevāti daṭṭhabbaṃ. **Ṭhapetvā**ti ettha ''piṇḍapāta''nti upayogavasena sambandhanīyaṃ. **Taṃ panā**ti attano paribhogathālake ṭhapetvā diyyamānaṃ piṇḍapātaṃ. ''Mātāpitūna''nti (pārā. aṭṭha. 2.436-437) **aṭṭhakathā**vacanato ettha ''pituno''ti upalakkhaṇanti mātāpitūnampīti attho. Sace ekaseso icchito, ''pitūnampī''ti pāṭho yujjati.

496. **Jaṅghapesaniya**nti gihīnaṃ dūteyyasāsanaharaṇakammaṃ ''jaṅghapesaniya''nti vuccati. **Api cā**ti vuttasamuccayo.

497. Ettāvatā sāmaññavidhiṃ dassetvā idāni apavādavidhiṃ dassetuṃ **''bhaṇḍū''**tiādi vuttaṃ. **Sāsana**nti sandesaṃ. **Haritu**nti vuttaṭṭhānaṃ netuṃ.

498. **Aṭṭhavidhenapī**ti pupphadānādijaṅghapesaniyāvasānena aṭṭhappakārenapi. **Kuladūsanakammenā**ti kulānaṃ saddhāvināsakena anācārakammena. **Laddha**nti ettha ''bhojana''nti idaṃ ''bhuñjitu''nti ca ''ajjhohāresū''ti ca vuttattā, ''sesesupi ayaṃ nayo''ti vakkhamānattā ca labbhati. Pañcasu sahadhammikesu ekenāpi kuladūsanena kammena uppāditapaccayo sabbesampi na vaṭṭatīti **''pañcannaṃ sahadhammīnaṃ na ca vaṭṭatī''**ti sabbapaṭisedho kato.

499. **Sabbatthā**ti ''ajjhohāresū''ti etassa visesanaṃ, sabbesūti attho. ''Ajjhohāre ajjhohāre''ti **aṭṭhakathā**gataṃ saṅgaṇhāti. **''Ajjhohāresū''**ti idaṃ paragalaṃ kātabbaṃ āmisaṃ sandhāyāha. Sesapaccaye paṭicca paribhogavaseneva **''sesesū''**ti āha, anajjhoharaṇīyesu sesapaccayesūti attho. Kiṃ vuttaṃ hoti? Cīvarapaccaye sarīrato mocetvā paribhogaṭhānāya, senāsanapaccaye nibbakose udakapatanaṭṭhānato abbhantaraṃ paviṭṭhavāraṭhānāya, mañcapīṭhādisenāsane nisīdanasayanādiparibhogaṭhānāya, anajjhoharitvā abbhañjanālepanādivasena kātabbabhesajje sarīrato mocetvā vāraṭhānāyāti vuttaṃ hoti. **Ayaṃ nayo**ti ''dukkaṭaṃ paridīpita''nti vutto nayo.

500. **''Uppannapaccayā''**ti idaṃ ''abhūtārocanenā''ti idamapekkhitvā vuttaṃ. **''Katvā rūpiyavohāra''**nti idamapekkhitvā ''uppāditapaccayā''ti yojanā kātabbā. Rūpiyavohāravinicchayo nissaggiye āvi bhavissati. Abhūtārocanavinicchayo catutthapārājike vutto. **Samānāti pakāsitā**ti kuladūsanakammena uppāditapaccayehi sadisāti aṭṭhakathāyaṃ vuttāti attho. Iminā tatthāpi vinicchayo ettakoyevāti atidisati.

501. ''Saṃsāravāso dukkha''nti ñatvā nibbānādhigame mānasaṃ bandhitvā nibbānagāminiṃ paṭipadaṃ sandhāya sāsanāvatiṇṇena sikkhākāmena kulaputtena sevitakkhaṇeyeva jīvitaharaṇasamatthavisamissapūtimuttaṃ viya vajjanīyaṃ akappiyapaccayaṃ uppādetuṃ kariyamānaṃ akappiyopāyappakāraṃ ekato dassetumāha **''viññattī''**tiādi. Tattha **viññatti** yācanā. **Anuppadāna**nti piṇḍapaṭipiṇḍadānaṃ. **Vejjakammaṃ** vuttanayameva. **Anesanaṃ** nāma appicchatāya ananurūpena payogena paccayapariyesanaṃ.

Pāribhaṭyatā nāma issare sevituṃ parivāretvā tesaṃ cittarucitaṃ vilapantānaṃ paribhaṭānaṃ sevakajanānaṃ viya lābhatthikassa bhikkhuno paccayadāyakesu pavattīti veditabbo. Pari samantato bhaṭati sevatīti **paribhaṭo,** issarajanānaṃ samīpāvacaro sevakajano, paribhaṭo viyāti **paribhaṭo,** bhikkhu, paribhaṭassa kammaṃ **pāribhaṭyaṃ,** tassa bhāvo pāribhaṭyatā. Atha vā paribhaṭati dhāti viya kuladārake aṅke karaṇādivasena dhāretīti **paribhaṭo,** paribhaṭassa kammaṃ **pāribhaṭyaṃ,** tassa bhāvo pāribhaṭyatāti lābhāsāya bhikkhuno kuladārakesu ananulomikā pavatti vuccati.

Muggasūpatā nāma pakkamuggā viya pakkāpakkabījamissā lābhāsāya dāyakānaṃ cittārādhanatthāya saccālīkamissakatā. Yathā muggesu paccamānesu kocideva na paccati, bahavo paccanti, evameva yassa dāyakehi saddhiṃ kathentassa kiñcideva saccaṃ hoti, asaccameva bahukaṃ hoti, ayaṃ vuccati muggasūpasadisattā **''muggasūpo''**ti, tassa kammaṃ **muggasūpaṃ,** tassa bhāvo muggasūpatā. **Vatthuvijjakaṃ** nāma kūpavatthugehavatthuādīnaṃ ācikkhanaṃ. Vatthuvijjāyakānaṃ kataṃ vatthuvijjakaṃ.

502. **Jaṅghapesaniyaṃ, dūtakammañca** vuttanayameva. **Kuladūsana**nti vuttāvasesaṃ. **Abhūtārocanañca** vuttanayameva. **Buddhapaṭikuṭṭha**nti buddhehi paṭikkositaṃ garahitaṃ yathāvuttaṃ micchājīvañca avuttañca aṅgavijjānakkhattavijjāukkāpātadisāḍāhabhūmicālādibhedaṃ micchājīvanūpāyaṃ sabbaṃ. **Vivajjaye**ti visamiva, gūthamuttaṃ viya ca ārakā parivajjeyyāti attho. ''Sikkhākāmo kulaputto''ti sāmatthiyā labbhati.

503. **Paṭinissajjatopi ta**nti samanubhāsanakammato pubbe vā ñatticatutthāsu kammavācāsu antakammavācāya **yya**-kāraṃ appattāya vā kuladūsanakammaṃ pajahantassāti vuttaṃ hoti. **Saṅghabhedasama**nti paṭhamasaṅghabhedena samanti.

Kuladūsanakathāvaṇṇanā.

504. **''Jāna''**nti imassa ''bhikkhunā''ti etassa visesanattā jānatāti gahetabbaṃ. Pāḷiyā likhite **sīhaḷagaṇṭhipade** pana evarūpaṃ āpattiṃ āpannosmīti ñatvāti attho vutto. **Yāvatīha**nti yattakāni ahāni, ''chāditā''ti iminā sambandho, chādanakiriyāaccantasaṃyoge upayogavacanaṃ. **Chāditā**ti ''ahaṃ itthannāmaṃ āpattiṃ āpanno''ti sabrahmacārīnaṃ anārocanadivasena paṭicchāditā. **Āpattī**ti saṅghādisesāpatti. **Akāmā**ti aruciyāva saṅghādisesaṃ āpajjitvā akatapaṭikammassa saggamokkhānaṃ antarāyakarattāti adhippāyo. **Parivatthabba**nti parivāsaṃ samādāya vatthabbaṃ. Kittakaṃ kālanti āha **''tāvatīha''**nti, tattakāni ahānīti vuttaṃ hoti. Āpajjitvā yattakāni ahāni paṭicchādeti, tattakāneva ahānīti attho.

505-6. Āpatti kittakena paṭicchannā hotīti āha **''āpatti cā''**tiādi. Tattha **āpatti cā**ti saṅghādisesāpatti ca. **Anukkhitto cā**ti ukkhepanīyakammena sayaṃ anissārito ca. **Pahū cā**ti sayaṃ sabrahmacārīnaṃ santikaṃ gantvā ārocetuṃ pahoti ca. **Anantarāyiko cā**ti gamanavibandhakena rājacorādiantarāyena virahito ca. **Catusva pī**ti ettha ''etesū''ti seso, etesu catūsūti attho. **Taṃsaññī**ti āpattisaññī anukkhittasaññī pahusaññī anantarāyikasaññīti vuttaṃ hoti. **Tassa** evaṃsaññino imesu catūsu tathāsaññino puggalassa. **Chādetukāmatā**ti ācariyādīsu gāravena vā garahādibhayā vā ''na ārocessāmī''ti paṭicchādetukāmatā ca. **Chādana**nti tathā cintetvā ''ahaṃ itthannāmaṃ āpanno''ti avatvā paṭicchādanañcāti imehi dasahi aṅgehi. **''Bhikkhunā''**ti kattuniddesattā **channā**ti ettha chāditāti attho. Kālavidhiṃ dasseti **''aruṇuggamanenā''**ti, āpattiāpannadivasaṃ khepetvā aruṇuṭṭhānena saddhiṃ channā hotīti attho.

Dvebhāṇavāravaṇṇanā niṭṭhitā.

507. Evaṃ paṭicchannasaṅghādisesapaṭikammatthaṃ ''akāmā parivatthabba''nti vihitassa parivāsassa ko bhedo, ko pavattikkamoti āha **''tividho''**tiādi. So parivāso tividho dīpitoti sambandho. Kenāti āha **''tividhāpetacetasā''**ti. ''Tisso vidhā, seyyohamasmīti vidhā, sadisohamasmīti vidhā, hīnohamasmīti vidhā''ti (dī. ni. 3.305) vuttavidhāya mānanāmadheyyato tividhamānato apagatacittena sammāsambuddhenāti attho.

Paṭicchannā āpatti etassāti **paṭicchanno**. Arisādīnaṃ āgatigaṇattā tattha pakkhipanena a-kārapaccayo daṭṭhabbo. Teneva vakkhati ''paṭicchannāya dātabbo''tiādi.

Suddhantoti ''ubho koṭiyo sodhetvā dātabbaparivāso suddhanto nāmā''ti **pāḷigaṇṭhipade** vuttattā upasampadākālasaṅkhāto suddho pubbanto, ārocitakālasaṅkhāto suddho aparanto ca parivāsasamādānakāle vā parivasanakāle vā upaparikkhitvā diṭṭhā suddhā antā anāpattikālasaṅkhātā ubho koṭiyo assāti katvā **suddhanta**nāmako parivāso ca. Ettha ca bhedādiṃ vakkhati.

Sammā divasādīnaṃ odhānaṃ pakkhepo yattha so **samodhāno,** parivāso. Divasesu divase vā āpattīsu āpattiyo vā sabbā nānāvatthukā āpattiyo ekato katvā odhāya dātabbaparivāsoti attho. Etthāpi bhedādiṃ vakkhati.

508. **Tatrā**ti tesu tīsu parivāsesu. ''Yo''ti seso. **Itī**ti evamattho daṭṭhabbo. Yo paṭicchannaparivāso, ayanti evaṃ pakāsitoti yojanā.

509-10. Parivāsadānakāle vuccamānāya kammavācāya padhānalakkhaṇaṃ dassetumāha **''vatthugottavasenā''**tiādi. Tattha **''vatthū''**ti sukkamocanādiko vītikkamo vuccati. Ayameva sukkavissaṭṭhiādikaṃ gaṃ vācaṃ saññañca tāyati rakkhatīti katvā ''gotta''nti vuccati. Tañhi sajātiyasādhāraṇavijātiyavinivattanavasena aññattha gantuṃ adatvā vācaṃ saddaṃ, tabbisayaṃ saññañca rakkhati. Idaṃ vatthugottadvayavācakaṃ sukkavissaṭṭhikāyasaṃsaggavisesavacanañca ''nānāvatthukā''ti sāmaññavacanañcāti iminā vacanadvayenāti vuttaṃ hoti. Vuttañhetaṃ **aṭṭhakathāyaṃ** ''sukkavissaṭṭhiṃ kāyasaṃsagga'ntiādivacanenāpi 'nānāvatthukāyo'tiādivacanenāpi vatthuceva gottañca saṅgahita''nti (cūḷava. aṭṭha. 102). **Nāmāpattivasena vā**ti ettha saṅghādisesoti sajātisādhāraṇanāmaṃ, āpattīti sabbasādhāraṇanāmanti dvīhi nāmehi taṃtaṃvītikkamavasena āpajjitabbato tadeva āpattīti evamubhinnaṃ nāmāpattīnaṃ vasena vāti attho.

Kammavācā hi kātabbāti ''vatthugottavasenāpī''ti ettha **api**-saddo ''nāmāpattivasena vā''ti ettha saṅghādisesoti sajātisādhāraṇanāmaṃ, āpattīti sabbasādhāraṇanāmanti dvīhi nāmehīti idaṃ samuccinotīti ubhayaṃ ekato yojetvā kammavācā kātabbāti. ''Nāmāpattivasena vā''ti ettha vikappatthena **vā**-saddena, ''ahaṃ bhante sambahulā saṅghādisesā āpattiyo āpajjiṃ ekāhapaṭicchannāyo'ti evaṃ nāmamattavasena vā yojanā kātabbā''ti **aṭṭhakathāya** vuttavisesanivattanatthamattasaddavasena ca vatthugottavirahitena kevalena nāmāpattimattena payojetvā kātabbāyevāti vuttaṃ hoti. Kammavācāya karaṇappakāro pana **samuccayakkhandhake** āgatanayena āpannapuggalanāmena ca ekāhapaṭicchannādivacanena ca yojetvā daṭṭhabbo. Tassa dātabboti yojanā. ''Parivāso''ti pakaraṇato labbhati, paṭicchannāpattikassa puggalassa parivāso dātabboti attho.

Tena cāti laddhaparivāsena antosīmāya ukkuṭikaṃ nisinnena paggahitañjalinā bhikkhunā ca. **Samādiyitvā**ti etthāpi ''vatta''nti sāmatthiyā labbhati. ''Samādānepyayaṃ nayo''ti (vi. vi. 514) vakkhamānattā ''vattaṃ samādiyāmi, parivāsaṃ samādiyāmī''ti imesaṃ dvinnaṃ aññataraṃ vā dvayameva vā tikkhattuṃ vatvā **pārivāsikakkhandhake** vuttavattapūraṇatthaṃ samādiyitvāti vuttaṃ hoti. Ādito saṅghassa ārocetabbanti yojanā. Tathā vattaṃ samādiyitvā nisinnena paṭhamaṃ **saṅghassa** ''ahaṃ bhante ekaṃ āpattiṃ āpajjiṃ sañcetanikaṃ sukkavissaṭṭhiṃ ekāhapaṭicchannaṃ, sohaṃ saṅghaṃ ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhapaṭicchannāya ekāhaparivāsaṃ yāciṃ, tassa me saṅgho ekissā āpattiyā sañcetanikāya sukkavissaṭṭhiyā ekāhapaṭicchannāya ekāhaparivāsaṃ adāsi, sohaṃ parivasāmi, vedayāmāhaṃ bhante, vedayatīti maṃ saṅgho dhāretū''ti evaṃ **ārocetabbaṃ**.

''Imañca panatthaṃ gahetvā yāya kāyaci vācāya ārocetuṃ vaṭṭatiyevā''ti (cūḷava. aṭṭha. 102) **aṭṭhakathā**vacanato yāya kāyaci bhāsāyapi ārocetuṃ vaṭṭati.

511. **Punappunāgatāna**nti ettha ''bhikkhūna''nti seso. Pubbe ārocanaṭṭhānaṃ asampattānaṃ āgantukānaṃ bhikkhūnampi. **Ārocentovā**ti ekassa ārocane so ce vuḍḍhataro hoti, ''bhante''ti vatvā pubbe vuttanayeneva vatvā, navako ce, ''āvuso''ti vatvā avasāne ''maṃ āyasmā dhāretū''ti, dve ce honti, ''maṃ āyasmantā dhārentū''ti, tayo ce, ''maṃ āyasmanto dhārentū''ti vatvā ārocentova. **Rattiyā chedaṃ akatvā**ti ''pakatattena bhikkhunā saddhiṃ ekacchanne''tiādinā (cūḷava. 81) nayena vuttaekasenāsane pakatattena bhikkhunā saddhiṃ aruṇuṭṭhāpanavasena kariyamānena sahavāsena vā ''pakatattabhikkhūhi vinā ekakena vāso''ti vuttavippavāsena vā ''āgantukānaṃ ārocanāya akaraṇa''nti vuttaanārocanena vā sambhavantaṃ ratticchedamakatvā. **Vattabhedaṃ akatvā vā** pārivāsikakkhandhake pārivāsikassa paññattavattato ekampi ahāpetvā ca. **Sadā vase**ti parivāsaṃ vasituṃ parikappitā sabbadivasā yāva khiṇanti, tāva vaseyyāti attho.

512. **Tattha parivāso visodhetuṃ na sakkā ce**ti tassa vihārassa mahantattā āgate āgantukabhikkhū pariyesitvā ārocentena ratticchedaṃ akatvā parivāsaṃ sodhetuṃ na sakkā ce hoti. **Taṃ vattaṃ nikkhipitvāna**ti tathā samādinnaṃ vattaṃ upari vakkhamānanayena nikkhipitvā.

513. Kattha nikkhipeyyāti āha **''tatthā''**tiādi. **Tattheva saṅghamajjhe vā**ti attano yasmiṃ vattaṃ samādinnaṃ, tasmiṃyeva saṅghamajjhe vā. **Puggale vā**ti bhikkhūsu uṭṭhāya tattha tattha gatesu antosīmāyayeva ohīne ekabhikkhumhi vā asatiyā bahisīmaṃ gatena saritakkhaṇe attanā saddhiṃ gacchante tassāyeva parisāya parivāsadāne sammukhībhūte puggale vā āgantukabhikkhu ce, tassa vā santike ārocetvā vattaṃ nikkhipitabbanti vuttaṃ hoti. Kathaṃ nikkhipe'ti āha **''nikkhipāmī''**tiādi. **''Tathā''**ti iminā ''nikkhipāmī''ti etaṃ paccāmasati. **Taṃ vatta**nti attanā samādinnaṃ taṃ vattaṃ.

514. **Ayaṃ nayo**ti ''ekapadenāpi dvīhi padehi vā panā''ti evaṃ anantaroditanayo.

515-20. **Pakatattoti vuccatī**ti saggamokkhāvaraṇābhāvena pakato pubbasarūpeneva ṭhito attā etassāti ''pakatatto''ti kathīyati. **Paccūsakālasmi**nti aruṇato purimakāle.

Parikkhittavihārassāti ettha pākārādīhi parikkhittaṃ ekampi senāsanaṃ viharanti asminti katvā tathā vuccati. Dve leḍḍupāte atikkammāti yojanā. Leḍḍupātadvayassa avadhiṃ dasseti **''parikkhepato bahī''**ti, **''aparikkhittato parikkhepārahaṭṭhānā bahī''**ti ca.

Parikkhepārahaṭṭhānaṃ nāma katamanti? **Visuddhimagge** (visuddhi. 1.31) dhutaṅganiddese ''majjhimaṭṭhakathāyaṃ pana vihārassāpi gāmasseva upacāraṃ nīharitvā ubhinnaṃ leḍḍupātānaṃ abbhantarā minitabba'nti vuttaṃ. Idametthapamāṇa''nti vuttattā aparikkhittassa paṭhamaleḍḍupātaṃ hoti, gāme vuttena vidhinā vihārapariyante

ṭhitabhattasālagilānasālādisenāsane ce parikkhepo atthi, tattha vā, natthi ce, nibbakosassa udakapātaṭṭhāne ṭhitena mātugāmena chaḍḍitabbājanadhovanodakapatanaṭṭhāne vā senāsanato dūre cetiyaṅgaṇe, bodhiyaṅgaṇe vā ṭhatvā balamajjhimassa purisassa hatthaṃ pasāretvā attano balappamāṇena khittassa muṭṭhiyā gahitapāsāṇassa patanaṭṭhānaṃ vihārūpacāro nāma, tadeva pākārādīhi **parikkhepārahaṭṭhānaṃ** nāma. Tattha ṭhatvā tatheva khittassa pāsāṇassa patanaṭṭhānaṃ eko leḍḍupāto, tatthāpi ṭhatvā tatheva khittassa pāsāṇassa patanaṭṭhānaṃ eko leḍḍupātoti evaṃ dve leḍḍupātā gahetabbā.

Maggato okkamitvāti maggato apasakkitvā. **Gumbenā**ti rukkhagahanena vā latāgahanena vā. **Vatiyā**ti kaṇṭakasākhādīhi katāya vatiyā.

Vattamādāyāti pubbe vuttanayena vattaṃ samādiyitvā. **Ārocetvā**ti yathāvuttanayena ārocetvā.

Nikkhipitvāti pubbe vuttanayena vattaṃ nikkhipitvā. **Bhikkhū**ti attanā saddhiṃ hatthapāsadānatthāya āgato bhikkhu. **Yassa kassacī**ti ettha ''santike''ti seso.

Ārocetvā vāti attano navakataro ce, ''āvuso''ti, vuḍḍho ce, ''bhante''ti vatvā yathāvuttanayeneva ārocetvā. **Sesa**nti avasesavinicchayaṃ. **Samuccayassā**ti cūḷavaggāgatassa tatiyasamuccayakkhandhakassa. **Aṭṭhakathāyacā**ti ''sace añño koci bhikkhu kenacideva karaṇīyenā''tiādinā (cūḷava. aṭṭha. 102) **aṭṭhakathā**gatavinicchayenāpi.

Vibhāvayeti ''sace yaṃ bhikkhuṃ tattha āgataṃ passati, bhāsamānassa saddaṃ suṇāti, tassa ārocetabbaṃ. Tathā akarontassa ratticchedo ca vattabhedo ca hoti dukkaṭaṃ āpajjati. Sace so dvādasaratanabbhantaraṃ patvā tassa ajānantasseva pakkanto hoti, ratticchedova hoti, na vattabhedo. Sace attanā saddhiṃ āgato kenacideva karaṇīyena gato hoti, vihāraṃ gantvā yaṃ paṭhamaṃ passati, tassa santike ārocetvā vattaṃ nikkhipitabbaṃ. Evaṃ parikappitadivase puṇṇe kukkuccavinodanatthaṃ atireke ca divase vattaṃ pūretvā pariyosāne vatte asamādinne mānattāraho na hotīti saṅghaṃ upasaṅkamma vattaṃ samādiyitvā **khandhake** āgatanayeneva mānattaṃ yācitabbaṃ. Anikkhittavattena caritukāmassa puna vattasamādānaṃ kātabbaṃ na hotī''ti ettako viseso, imaṃ **aṭṭhakathā**gataṃ vinicchayaṃ pakāseyyāti vuttaṃ hotīti.

Paṭicchannaparivāsakathāvaṇṇanā.

521. **Na jānatī**ti ettha chandavasena rasso kato. **Āpattīnañca rattīnaṃ, paricchedaṃ na jānatī**ti bahū saṅghādisese āpajjitvāpi ''ettakāhaṃ āpattiyo āpanno''ti attano āpannasaṅghādisesāpattīnaṃ paricchedaṃ na jānāti, ''mayā āpannāpatti ettake divase paṭicchannā''ti divasaparicchedaṃ na jānāti.

522. Idāni tassa pabhedaṃ dassetumāha **''esevā''**tiādi. **Parisuddhehī**ti sakalasaṃkilesappahānena parisuddhasantānehi upālittherādipubbācariyehi. **Esova suddhanto**ti eso yathāvuttasarūpo suddhantaparivāso. **Cūḷasuddhantanāmo cā**ti ''yo upasampadato paṭṭhāya anulomakkamena vā''tiādinā (cūḷava. aṭṭha. 102) **aṭṭhakathāyaṃ** vuttanayena upasampadamāḷakato paṭṭhāya anulomavasena vā ārocitadivasato paṭṭhāya paṭilomavasena vā sarante ''kittakāni divasāni parisuddhoti sarasī''ti vinayadharehi pucchite ''ettakaṃ kālaṃ parisuddhosmī''ti vuttavato tena vuttasuddhadināni pariyantaṃ katvā dinno yāva upasampannadivaso, tāva bahudivasesu netabbaṃ mahāsuddhantaṃ sandhāya itaradinānaṃ pūretabbattā cūḷasuddhanto nāmāti vuttaṃ hoti.

''Ayañhi suddhantaparivāso nāma uddhampi ārohati, heṭṭhāpi orohati, idamassa lakkhaṇa''nti (cūḷava. aṭṭha. 102) vuttattā imaṃ parivāsaṃ parivasanato pacchā divasaṃ saranto parikappetvā yojetvā gahitadivasato vaḍḍheti vā hāpeti vā, ubhayatthāpi ''puna parivāsadānakiccaṃ natthī''ti (cūḷava. aṭṭha. 102) vacanato pubbe dinnaparivāsoyeva pamāṇaṃ. ''Etassa appaṭicchannaṃ 'paṭicchannā'ti vā acirapaṭicchannaṃ 'cirapaṭicchannā'ti vā asambahulampi 'sambahulā'ti vā viparītato gahetvā vinayakammaṃ karontassa āpattito vuṭṭhānaṃ hoti, paṭicchannaṃ 'appaṭicchannā'tiādivipariyāyena na hotī''ti (cūḷava. aṭṭha. 102 atthato samānaṃ) **aṭṭhakathā**gatanayo veditabbo.

Mahāsuddhantanāmakoti ''yo pana yathāvuttena anulomapaṭilomanayena pucchiyamānopi rattipariyantaṃ na jānāti, neva sarati, vematiko vā hoti, tassa dinno suddhantaparivāso mahāsuddhantoti vuccatī''ti (cūḷava. aṭṭha. 102) **aṭṭhakathāyaṃ** niddiṭṭhasarūpo mahāsuddhanto nāma. ''Ayaṃ uddhaṃ nārohati, heṭṭhā pana orohatī''ti vuttattā ayaṃ parivāso yāva upasampannadivaso, tāva pūretabbato tato uddhaṃ nārohati. Antarāḷe attano suddhakālaṃ parikappetvā sarati ce, tato paṭṭhāya nivattanato divasahānaṃ pana hoteva.

523. ''Aññataro bhikkhu sambahulā saṅghādisesā āpattiyo āpanno hoti, so āpattipariyantaṃ na jānāti, rattipariyantaṃ na jānātī''ti (cūḷava. 156) āgatavatthumhi imassa parivāsassa anuññātattā taṃ vatthuṃ saṅgahetuṃ ''āpattīnaṃ cā''tiādiṃ vatvāpi ''āpattipariyantaṃ pana 'ettakā ahaṃ āpattiyo āpanno'ti jānātu vā mā vā, akāraṇameta''nti (cūḷava. aṭṭha. 102) paṭisedhetvā **aṭṭhakathāyaṃ** padhānabhāvena vuttarattipariyantassa aparijānanamattameva pamāṇanti dassetumāha **''duvidhopī''**tiādi. **Duvidhopi ayaṃ** suddhantaparivāso ekaccaṃ rattiparicchedaṃ, sakalaṃ vā rattiparicchedaṃ ajānato vā vimatissa vā dātabboti yojanā.

Suddhantaparivāsakathāvaṇṇanā.

524. Itaropi so samodhānaparivāso tidhā matoti yojanā. Dhātusaddānaṃ anekatthattā ''odhāna''nti makkhanaṃ vuccati. Tenāha **aṭṭhakathāyaṃ** ''odhunitvā makkhetvā''ti (cūḷava. aṭṭha. 102). **''Samodhāna''**nti pakkhepo vuccati. Yathāha **aṭṭhakathāyaṃ** ''samodahitvā''ti. Odhānañca samodhānañca **odhānasamodhānaṃ,** taṃ yattha so parivāso **''odhānasamodhāno''**ti veditabbo. Arisādigaṇe antogadhattā hettha, upari ca evarūpe ṭhāne a-kārapaccayo daṭṭhabbo. Parivutthadivasānaṃ makkhanañca mūlāpattiyaṃ antarāpattīnaṃ pakkhipanañca yasmiṃ so parivāsoti vuttaṃ hoti. Tenevettha ''divase parivutthe tu, odhunitvā padīyate''ti vakkhati. Yathāha **aṭṭhakathāyaṃ** ''parivutthadivase odhunitvā makkhetvā purimāya āpattiyā mūladivasaparicchede pacchā āpannaṃ āpattiṃ samodahitvā''ti (cūḷava. aṭṭha. 102).

Agghapubbako missakapubbako samodhānaparivāsoti yojanā, agghasamodhānaparivāso missakasamodhānaparivāsoti vuttaṃ hoti. Aggho ca missako ca **agghamissakā,** te pubbakā etassāti **agghamissakapubbako,** samodhāno. Agghena samodhānaṃ **agghasamodhānaṃ,** taṃ yattha so **agghasamodhāno,** āpannāsu bahūsu sabbacirapaṭicchannāpattīnaṃ divasagaṇanaggheneva pacchā āpannaāpattīnaṃ pakkhepayuttaparivāsoti attho. Yathāha **aṭṭhakathāyaṃ** ''agghasamodhāno nāma sambahulāsu āpattīsu yā ekā vā dve vā tisso vā sambahulā vā āpattiyo sabbacirapaṭicchannāyo, tāsaṃ agghena samodhāya tāsaṃ rattiparicchedavasena avasesānaṃ ūnatarapaṭicchannānaṃ āpattīnaṃ parivāso diyyati, ayaṃ vuccati agghasamodhāno''ti (cūḷava. aṭṭha. 102). Missakānaṃ nānāvatthukānaṃ āpattīnaṃ samodhānaṃ **missakasamodhānaṃ,** taṃ yattha so parivāso **missakasamodhāno**. Missakānaṃ nānāvatthukānaṃ āpattīnaṃ ekato pakkhepayutto parivāsoti attho. Yathāha **aṭṭhakathāyaṃ** ''missakasamodhāno nāma yo nānāvatthukā āpattiyo ekato katvā diyyatī''ti (cūḷava. aṭṭha. 102).

525-7. Evaṃ tividhe samodhānaparivāse paṭhamaparivāsassa visesanabhūtatāya avayavānaṃ dvinnaṃ odhānasamodhānasaddānaṃ atthānuvādena tadubhayaodhānasamodhānasarūpaṃ vidhātumāha **''āpajjitvā…pe… pakāsito''**ti. Tattha paṭhamassa odhāna-saddasaṅkhātassa avayavassa atthasarūpānuvādamāha **''āpajjitvā…pe… padīyate''**ti. Dutiyāvayavasaṅkhātasamodhāna-saddassa atthasarūpānuvādamāha **''purimāpattiyā…pe… bhikkhuno''**ti. Teneva ubhayatthānuvāde **''bhikkhuno''**ti padadvayassa, **''padīyate dātabbo''**ti kiriyāpadadvayassa ca visuṃ visuṃ gahitattā punaruttidosābhāvo veditabbo. Evaṃ avayavatthānuvādena vidhātabbasamudāyaṃ dassetumāha **''esodhānasamodhānaparivāso pakāsito''**ti. Ettha **chādentassa hī**ti **hi**-saddo hetumhi. **Esodhānasamodhāno**ti ettha eta-saddasambandhena ''yo''ti labbhati.

Tatrāyaṃ yojanā – āpajjitvā…pe… odhunitvā yo yasmā padīyate, purimāpattiyā…pe… yo yasmā dātabbo, tasmā esodhānasamodhānaparivāso pakāsitoti.

Tattha **antarāpattiṃ āpajjitvā**ti paṭicchannāpattiyā parivasanto vā mānattāraho vā mānattaṃ caranto vā abbhānāraho vā hutvā kadāci aññaṃ saṅghādisesāpattiṃ āpajjitvā. **Chādentassā**ti paṭhamaṃ āpannāpattiyāpaṭicchāditakālena samaṃ vā ūnaṃ vā kālaṃ paṭicchādentassa. ''Mūlāyapaṭikassanena te parivutthadivase ca mānattaciṇṇadivase ca sabbe odhunitvā''ti (cūḷava. aṭṭha. 102) **aṭṭhakathā**vacanato ettha **''parivutthe''**ti upalakkhaṇattā ''mānattaciṇṇe cā''ti gahetabbaṃ. **Odhunitvā**ti ca mūlāyapaṭikassanavasena makkhetvā, adivase katvāti adhippāyo.

Yo yasmā padīyate, so parivāso saṭṭhivassāni parivasitvā mānattāraho hutvāpi antarāpattiṃ āpajjitvā ekāhampi paṭicchādite mūlāyapaṭikassanena te divase sabbe makkhetvā tāneva saṭṭhivassāni punapi yasmā padīyateti attho. Yathāha **aṭṭhakathāyaṃ** ''saṭṭhivassāni parivasitvā mānattāraho hutvāpi hi ekadivasaṃ antarāpattiṃ paṭicchādetvā punapi saṭṭhivassāni parivāsāraho hotī''ti (cūḷava. aṭṭha. 102).

Purimāpattiyāti tena āpannāsu sambahulāsu āpattīsu sabbāpattīnaṃ puretarameva paṭicchannāya āpattiyā. **Mūladivase**ti paṭhamaṃ vītikkamadivase. **Vinicchite**ti

''asukasaṃvacchare asukamāse asukadivase''ti niyamite. **Samodhāya** pakkhipitvā dātabboti sambandho. **Vidhānato yācamānassā**ti vidhānato saṅghena dātabboti yojetabbaṃ, **samuccayakkhandhake** vuttena vidhinā yācamānassa tattheva vuttavidhinā saṅghena dātabboti attho. ''Eso odhānasamodhānaparivāso''ti padacchedo.

528-9. Tathā vuccatīti sambandho. **Tāsaṃ agghavasena hī**ti **hi**-saddo hetumhi. **''So**ti taṃsaddasambandhena ''yo''ti labbhati. Tatrāyaṃ yojanā – sambahulā…pe… tāsaṃ agghavasena tato ūnapaṭicchannānaṃ āpattīnaṃ samodhāya yo yasmā padātabbo parivāso, tasmā so yathā avayavatthavasena ''odhānasamodhāno''ti parivāso vutto, tathā ''agghasamodhāno''ti vuccatīti.

Tattha **sambahulāsū**ti yāsaṃ āpattīnaṃ parivasitukāmo, tāsu sambahulāsu āpattīsu, niddhāraṇe bhummaṃ. **''Ekā vā''**tiādi niddhāriyaniddeso. **Tāsaṃ** āpattīnaṃ. **Agghavasenā**ti gaṇanavasena, rattiparicchedavasenāti vuttaṃ hoti. Yathāha **aṭṭhakathāyaṃ** ''tāsaṃ rattiparicchedavasenā''ti (cūḷava. aṭṭha. 102). ''Padātabbo''ti iminā sambandho. **Tato**ti cirapaṭicchannāpattito. **Ūnapaṭicchannānaṃ āpattīna**nti ettha upayogatthe sāmivacanaṃ, ūnapaṭicchannāyo āpattiyo samodhāyāti vuttaṃ hoti.

530. Nānā sukkavissaṭṭhiādīni vatthūni yāsaṃ tā **nānāvatthukā,** nānāvatthukā saññā yāsaṃ āpattīnaṃ tā **nānāvatthukasaññāyo. Sabbā**ti ettha ''yā''ti seso, sukkavissaṭṭhiādikuladūsanāvasānā yā sabbā terasa saṅghādisesā āpattiyoti attho. **Tā sabbā**ti ettha pi-saddo vattabbo. **Dātabbo**ti ettha ''parivāso''ti ānetvā sambandhitabbaṃ. Tā sabbāpi ekato katvā dātabbo parivāsoti yojanā. Tassa terasa saṅghādisesāpattiyopi ekato katvāti attho. ''Ahaṃ bhante sambahulā saṅghādisesā āpattiyo āpajjiṃ ekaṃ sukkavissaṭṭhiṃ…pe… ekaṃ kuladūsakaṃ, sohaṃ bhante saṅghaṃ tāsaṃ āpattīnaṃ samodhānaparivāsaṃ yācāmī''ti tikkhattuṃ yācanāya ca tadanurūpāya ñattiyā ca kammavācāsu ca nāmaṃ vatvā dātabbaparivāso **missako mato** ''missakasamodhānaparivāso''ti ñāto. Dve, tisso, catasso, atirekā ca āpannassāpi parivāsaṃ dentena iminā niyāmena vatthuṃ, nāmaṃ visesetvā gahetabbaṃ.

Samodhānaparivāsakathāvaṇṇanā.

531. **Parivutthaparivāsassā**ti tividhe parivāse aññatarassa vasena parivutthaparivāsassa. **Uttari cha rattiyo**ti parivāsato uttari cha rattiyo, cha divaseti vuttaṃ hoti, ''caritu''nti seso, caraṇakiriyāya accantasaṃyoge upayogavacanaṃ. Mānattaṃ deyyanti yojanā, ''saṅghenā''ti sāmatthiyā labbhati. **Samuccayakkhandhake** vuttanayena yojetvā chārattañca dātabbo, bhikkhumānanavidhi bhikkhussa dātabboti attho.

''Parivutthaparivāsassā''ti iminā paṭicchannamānattaṃ pakataṃ, tattha pabhede asati kasmā ''paṭicchannāpaṭicchannavasā duve''ti vuttanti? Pakatabhedamanapekkhitvā chārattamānatte labbhamānavisayabhedaṃ dassetuṃ vuttaṃ. Evañhi sati samodhānamānatte ca ''chārattaṃ mānattaṃ detū''ti (cūḷava. 128) **pāḷiyaṃ** vuttattā tampi gahetvā ''tidhā''ti kasmā na vuttanti? Tampi paṭicchannāpattiyā parivutthaparivāsasseva dātabbamānattanti paṭicchannamānattavacaneneva saṅgahitattā visuṃ na vuttaṃ. Teneva catubbidhe mānatte imehi dvīhi vinā dassetabbesu dvīsu mānattesu pakkhamānattamattaṃ ''chādentiyā''tiādigāthāya dassetvā samodhānamānattaṃ visuṃ na dassitanti daṭṭhabbaṃ.

534-6. **Viniddiṭṭhappakāra**nti ''parikkhittavihārassā''tiādinā yathāvuttagāthādvayena niddiṭṭhappakāraṃ. **Ādiyitvāna taṃ tesa**nti ettha ''santike''ti vakkhamānato labbhati. **Tesaṃ** catunnaṃ sammukhā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā taṃ vattaṃ samādiyitvāti attho. ''Taṃ tesaṃ santike''ti idaṃ ''ārocetvā''ti imināpi yujjati. Tesameva sammukhā nisinnena ''ahaṃ bhante ekaṃ āpattiṃ āpajjiṃ saṅcetanikaṃ sukkavissaṭṭhi''ntiādinā nayena **samuccayakkhandhakā**gataṃ ārocanaṃ katvā. Iminā antoaruṇe diṭṭhānaṃ aññesampi ārocanaṃ upalakkhitaṃ.

Nikkhipe santike tesaṃ vattanti ettha ''aruṇe uṭṭhite''ti ajjhāharitabbaṃ. Aruṇe uggate tesaṃ bhikkhūnaṃ sammukhā yathāvuttanayeneva nisīditvā ''vattaṃ nikkhipāmi, mānattaṃ nikkhipāmī''ti imesu dvīsu ekaṃ vā dvayameva vā vatvā vattaṃ nikkhipe.

537. **Tassa** mānattassa. **Ratticchedādiko**ti ettha **ādi**-saddena vattabhedo gahito. Aṭṭhakathāvasena pāḷivasenāti yojanā.

538. Vīsatiyā bhikkhūnaṃ vaggo samūho **vīsativaggo,** so eva **vīsativaggiko. Abbheyyā**ti osāreyya, abbhantaraṃ kareyyāti attho. **Vidhinā**ti samuccayakkhandhakāgatakkamena. **Abbhito**ti saṃvāsena anto kato, **pakatatto**ti pakatisabhāvo, āpattiṃ anāpannakālasadiso hotīti attho.

539. Āpattiṃ chādentiyā bhikkhuniyāti yojanā, ''āpajjitvā''ti seso, āpattiṃ āpajjitvā ''āpatti cā''tiādinā (vi. vi. 505) nayena pubbe dassitehi dasahi aṅgehi paṭicchādentiyā bhikkhuniyā attano āpattiṃ chādentiyā bhikkhuniyā. **Na ca āpattī**ti ettha **''attano''**ti iminā aññissā āpattiṃ paṭicchādentiyā vajjapaṭicchādikāsaṅkhātapārājikāpattīti dīpitaṃ hoti. **''Bhikkhuniyā''**ti iminā bhikkhussa dukkaṭāpattibhāvaṃ dīpeti.

541. Viruddhamatthaṃ nayati pajahatīti **vinayo,** vinicchayo, taṃ vinayapiṭakatthavinicchayavisesavisayaṃ sammohasaṅkhātaṃ viruddhaṃ paccatthikaṃ tadaṅgavasena pajahanato **vinayanaya**saṅkhātaṃ tato eva atibuddhidīpanaṃ, atisayena buddhiṃ dīpetīti **atibuddhidīpanaṃ,** taṃ vinayatthavinicchayakaṃ ñāṇapadīpaṃ visesena jālentaṃ. Vividhehi nayehi yuttatāya **vividhanayayutaṃ. Vinayanaye**ti vinayapiṭakassa parasantānapāpane, vinayavaṇṇanāyanti vuttaṃ hoti.

Iti vinayatthasārasandīpaniyā

Vinayavinicchayavaṇṇanāya

Saṅghādisesakathāvaṇṇanā niṭṭhitā.

Aniyatakathāvaṇṇanā

542-3. Idāni saṅghādisesakathānantaraṃ aniyatakathaṃ dassetumāha **''rahonisajjassādenā''**tiādi. Rahasi nisajjā **rahonisajjā,** tassā assādo rahonisajjassādo, tena **rahonisajjassādena,** methunadhammasannissitena kilesenāti attho. Vuttañhi **aṭṭhakathāyaṃ** ''rahonisajjassādoti methunadhammasannissitakileso vuccatī''ti (pārā. aṭṭha. 2.451). ''Raho nāma cakkhussa raho sotassa raho. Cakkhussa raho nāma na sakkā hoti akkhiṃ vā nikhaṇiyamāne bhamukaṃ vā ukkhipiyamāne sīsaṃ vā ukkhipiyamāne passituṃ. Sotassa raho nāma na sakkā hoti pakatikathā sotu''nti (pārā. 445) **padabhājane** vuttarahesu cakkhussa raho eva idhādhippeto. Yathāha **aṭṭhakathāyaṃ** ''kiñcāpi pāḷiyaṃ 'sotassa raho'ti āgataṃ, cakkhussa raheneva pana paricchedo veditabbo''ti (pārā. aṭṭha. 2.444-445).

Cakkhussa rahattā ''paṭicchanna''nti imampi paṭicchannattā eva ''alaṃkammaniya''nti imampi saṅgaṇhāti. Nisajjasaddopādānena ''āsane''ti idampi gahitameva. **''Mātugāmassa santikaṃ gantukāmo''**ti iminā ''mātugāmena saddhi''nti idampi gahitameva. Evaṃ sāmatthiyā labbhamānapadopādānena yo pana bhikkhu mātugāmena saddhiṃ eko ekāya raho paṭicchanne āsane alaṃkammaniye nisajjassādenāti vuttaṃ hoti. Cakkhussa rahabhāvena kuṭṭādipaṭicchanne teneva methunasevanakammassa anurūpe āsane tadahujātāyapi manussitthiyā saha nisajjassādarāgena samannāgato hutvāti attho. Ettha ''mātugāmassā''ti tadahujātampi itthiṃ gaṇhātīti kuto labbhatīti? ''Mātugāmo nāma manussitthī, na yakkhī, na petī, na tiracchānagatā, antamaso tadahujātāpi dārikā, pageva mahattarī''ti (pārā. 445) **padabhājanato** labbhati.

''Nivāsetī''ti iminā ''kāyabandhanaṃ bandhati, cīvaraṃ pārupatī''ti idaṃ lakkhīyati. **Sabbatthā**ti yathāvuttaṃ payogato pubbāparapayoge saṅgaṇhāti. Teneva **''payoge ca payoge cā''**ti vicchāpayogo kato. Nisīdato cassa dukkaṭanti yojanā. ''Ubhinnampi nisajjāya pācittiya''nti vakkhamānattā dukkaṭaṃ sandhāya ekakassa nisīdatoti gahetabbaṃ.

544. **Nisajjāya ubhinnampī**ti ettha ''saki''nti seso, ubhinnaṃ nisajjāpūraṇavasena aññamaññassa pure vā pacchā vā ekakkhaṇe vā mātugāmassa vā bhikkhussa vā ekavāraṃ nisajjāyāti vuttaṃ hoti. Vuttañhetaṃ **pāḷiyaṃ** ''mātugāme nisinne bhikkhu upanisinno vā hotī''tiādi (pārā. 445). Hoti pācittiyanti yojanā. Payogagaṇanāya ca honti pācittiyānīti gahetabbaṃ, mātugāmassa vā bhikkhuno vā ubhinnaṃ vā uṭṭhāyuṭṭhāya punappunaṃ upanisīdanapayogagaṇanāya cāti attho. ''Āpattīhipi tīhipī''ti vakkhamānattā **pācittiya**ggahaṇaṃ pārājikasaṅghādisesānaṃ upalakkhaṇaṃ hoti, tīsu ekaṃ hotīti vuttaṃ hoti. Ettha **''payogagaṇanāyā''**ti idaṃ pārājikāya na labbhati ekapayogeneva sijjhanato. Kāyasaṃsaggasaṅghādiseso, pana sarīrato punappunaṃ viyujjitvā phusanena pācittiyañca yathāvuttanayeneva labbhati.

Bahūsupi mātugāmesu **bahukāni** pācittiyāni hontīti yojanā. Bahūsu mātugāmesu nisinnesu nisinnānaṃ gaṇanāya ekeneva payogena bahūni pācittiyāni ca

saṅghādisesā ca honti. ''Payogagaṇanāya cā''ti imassa etthāpi yujjamānattā tāsu visuṃ visuṃ uṭṭhāyuṭṭhāya punappunaṃ nisīdantīsu, sayañca uṭṭhāyuṭṭhāya punappunaṃ nisīdato tāsaṃ gaṇanāya āpajjitabbāpattiyo payogagaṇanāya ca bahū hontīti idaṃ labbhati. Etthāpi pana pārājikaṃ na labbhati, saṅghādiseso, pācittiyañca labbhati.

545. Samīpe ṭhitopi andho anāpattiṃ na karotīti sotassa rahabhāve asatipi padhānabhūtassa ''cakkhussa raho''ti imassa aṅgassa vijjamānattā vuttaṃ **''antodvādasahatthake''**ti, iminā savanūpacāre vijjamānepīti vuttaṃ hoti. Itthīnaṃ tu satampi ca na karoti anāpattinti yojanā, viññuno purisassa asannihitabhāvenāti adhippāyo. **''Itthīnampi satampi cā''**ti likhanti, tatopi ayameva pāṭho sundaro. **Pi**-saddo vā tu-saddatthe daṭṭhabbo.

546. **Nipajjitvā**ti ettha ''samīpe''ti seso, ''niddāyantopī''ti etassa visesakena **''nipajjitvā''**ti iminā nisīditvā niddāyantoti imassa nivattitattā samīpe nisīditvā niddāyantopi anandho manussapuriso anāpattiṃ karotīti labbhati. **''Kevala''**nti visesanena balavaniddūpagato gahitoti tathā ahutvā antarantarā āpannāpanne vinicchinitvā pavattamānāya kapiniddāya niddāyantopi anāpattiṃ karotīti ayamattho labbhati. ''Pihitadvāragabbhassā''ti vattabbe majjhapadalopīsamāsavasena **''pihitagabbhassā''**ti vuttaṃ. **''Dvāre''**ti iminā dvārekadesabhūtaṃ ummāraṃ vā taṃsamīpaṃ vā upacārena vuttanti daṭṭhabbaṃ. Sace gabbho pihitadvāro na hoti, anāpattīti byatirekato dassitaṃ.

547. Imasmiṃ aniyatasikkhāpade **pāḷiyaṃ** anāpattivāre asatipi ''yo pana bhikkhu mātugāmena saddhiṃ raho paṭicchanne āsane nisajjaṃ kappeyya, pācittiya''nti (pāci. 285) pañcamassa acelakavaggassa catutthasikkhāpade anāpattivāre ''anāpatti yo koci viññū puriso dutiyo hoti, tiṭṭhati na nisīdati, arahopekkho, aññavihito nisīdati, ummattakassa ādikammikassā''ti (pāci. 288) vutte anāpattivāre saṅgahetumāha **''anandhe satī''**tiādi. ''Etassa samīpe''ti pakaraṇato labbhati. Idha pulliṅganiddesena puriso labbhati, ''tenāpi abālena bhavitabbaṃ, manussajātikena bhavitabba''nti idañca **''viññusmi''**nti iminā labbhati.
Andhasadisaniddūpagatapaṭipakkhavācianandhapadena ''aniddāyante''ti labbhati, manāpāmanāpaṃ jānante aniddāyante manussapurise dassanūpacārassa anto vijjamāneti attho.

''Nisajjapaccayā doso natthī''ti iminā sambandho, evarūpe raho āsane mātugāmena saddhiṃ nisinnapaccayā āpatti natthīti attho. **''Ṭhitassā''**ti imināpi tadeva padaṃ yojetabbaṃ. Viññumhi paṭibale manussapurise asannihitepi tathāvidhe raho āsane mātugāme āsane nisinnepi sayānepi ṭhitepi sayaṃ ṭhitassa nisajjāya abhāvā tappaccayā āpatti na hotīti attho. **Arahasaññino nisajjapaccayā doso natthī**ti raho āsane mātugāmena saddhiṃ nisajjantassāpi ''raho''ti saññārahitassa nisīdato nisajjapaccayā anāpattīti attho. Vikkhittacetaso nisajjapaccayā doso natthīti yojanā.

548. Ettāvatā pācittiyāpattimattato anāpattippakāraṃ dassetvā idāni imassa sikkhāpadassa aniyatavohārahetubhūtāhi tīhi āpattīhi anāpattipakāraṃ dassetumāha **''na doso''**tiādi. **Āpattīhipi tīhipī**ti ''nisajjaṃ bhikkhu paṭijānamāno tiṇṇaṃ dhammānaṃ aññatarena kāretabbo pārājikena vā saṅghādisesena vā pācittiyena vā''ti (pārā. 444) **pāḷiyaṃ** vuttāhi ''paṭhamapārājikāpattikāyasaṃsaggasaṅghādisesāpattipācittiyāpattī''ti imāhi tīhipi āpattīhīti vuttaṃ hotīti.

Paṭhamāniyatakathāvaṇṇanā.

549. Vattabbabhāvenādhikatadutiyāniyatavinicchayato paṭhamāniyate vuttavinicchayehi samaṃ vinicchayaṃ pahāya tattha avuttaṃ imasseva vinicchayavisesaṃ dassetumāha **''anandhā''**tiādi. Idha duṭṭhullavācāsaṅghādisesassāpi gahitattā tato anāpattikaraṃ dassetuṃ **''abadhiro''**ti vuttaṃ. **Anandho abadhiro**ti ''puriso''ti idaṃ sandhāya vuttaṃ. ''Itthī''ti idaṃ sandhāya ''anandhābadhirā''ti gahetabbaṃ. Evamuparipi. Tenāpi savanūpacārantogadhena bhavitabbanti dassetuṃ **''antodvādasahatthaṭṭho''**ti vuttaṃ.

550. **''Andho abadhiro anāpattiṃ na karotī''**ti idaṃ kāyasaṃsaggasaṅghādisesaṃ sandhāya vuttaṃ. **''Badhiro vāpi cakkhumā, na karoti anāpatti''**nti idaṃ pana duṭṭhullavācāsaṅghādisesaṃ sandhāya vuttanti evamettha sandhāya bhāsitattho veditabbo.

Purimāniyatakathāya avuttavisesassa dutiyāniyatakathāya vattumicchitattā ayampi viseso idha vattabbo. Koyaṃ viseso, yo idha vattabboti ce? Tattha ''paṭicchanne āsane alaṃkammaniye''ti (pārā. 444) vuttaṃ āsanaṅgadvayaṃ idha ''na heva kho pana paṭicchannaṃ āsanaṃ hoti nālaṃkammaniya''nti (pārā. 453) nisedhetvā ''alañca kho hoti mātugāmaṃ duṭṭhullāhi vācāhi obhāsitu''nti (pārā. 453) idaṃ apubbaṅgaṃ vuttaṃ. Tatra mātugāmoti antamaso tadahujātāpi dārikā gahitā, idha ''mātugāmo nāma manussitthī, na yakkhī, na petī, na tiracchānagatā, viññū paṭibalā subhāsitadubbhāsitaṃ duṭṭhullāduṭṭhullaṃ ājānitu''nti (pārā. 454) viññū paṭibalo mātugāmova vutto. Tattha ''pārājikena vā saṅghādisesena vā pācittiyena vā''ti (pārā. 444) tisso āpattiyo vuttā, idha ''nisajjaṃ bhikkhu paṭijānamāno dvinnaṃ dhammānaṃ aññatarena kāretabbo saṅghādisesena vā pācittiyena vā''ti (pārā. 453) dveyeva āpattiyo vuttā. Saṅghādisesesu ca tattha ''sā ce evaṃ vadeyya 'ayyo mayā diṭṭho nisinno mātugāmena saddhiṃ kāyasaṃsaggaṃ samāpajjanto'ti, so ca taṃ paṭijānāti, āpattiyā kāretabbo''ti (pārā. 448) kāyasaṃsaggasaṅghādisesova vutto, idha so ca vutto, ''sā ce evaṃ vadeyya 'ayyassa mayā sutaṃ nisinnassa mātugāmaṃ duṭṭhullāhi vācāhi obhāsentassā'ti, so ca taṃ paṭijānāti, āpattiyā kāretabbo''ti (pārā. 455) duṭṭhullavācāsaṅghādiseso ca vutto. Ettako ubhinnamaniyatānaṃ viseso.

Ayaṃ kasmā na vuttoti? Ayaṃ sambodhavatthuviseso vattumicchito pana aṭṭhakathāgatavinicchayavisesatoti tasmā na vuttoti daṭṭhabbo. **Tisamuṭṭhānamevidaṃ** kāyacittavācācittakāyavācācittavasena tīṇi samuṭṭhānāni etassāti katvā.

Imehipi dvīhi aniyatasikkhāpadehi sikkhāpadantaresu paññattāyeva āpattiyo, anāpattiyo ca dassitā, na koci āpattiviseso vutto, tasmā kimetesaṃ vacanenāti? Vuccate – vinayavinicchayalakkhaṇaṃ ṭhapetuṃ bhagavatā uppanne vatthumhi dve aniyatā paññattā. Kathaṃ? Evarūpāyapi saddheyyavacanāya upāsikāya vuccamāno paṭijānamānova āpattiyā kāretabbo, na appaṭijānamāno, tasmā ''yāya kāyaci āpattiyā yena kenaci codite paṭiññātakaraṇaṃyevaṅgaṃ kātabba''nti imehi sikkhāpadehi vinicchayalakkhaṇaṃ ṭhapitanti veditabbaṃ. Atha kasmā bhikkhunīnaṃ aniyataṃ na vuttanti? Idameva lakkhaṇaṃ sabbattha anugatanti na vuttaṃ.

Dutiyāniyatakathāvaṇṇanā.

Iti vinayatthasārasandīpaniyā

Vinayavinicchayavaṇṇanāya

Aniyatakathāvaṇṇanā niṭṭhitā.

Nissaggiyakathāvaṇṇanā

551. Evaṃ aniyatakathaṃ dassetvā idāni nissaggiyakathaṃ dassetumāha **''khoma''**ntiādi. **Khoma**nti evaṃnāmakaṃ cīvaraṃ. **Khoma**nti gacchavisesassa nāmaṃ, tassa vākehi katacīvaraṃ kāraṇopacāravohāravasena ''khoma''nti vuttaṃ. **Kappāsa**nti kappāsasuttamayaṃ cīvaraṃ, idampi vuttanayeneva ''kappāsa''nti vuccati. **Koseyyaṃ** nāma kosakārakimikosaṃ, kosena nibbattaṃ suttaṃ koseyyaṃ. Idha pana tena koseyyasuttena nibbattaṃ cīvaraṃ ''koseyya''nti vuttaṃ. **Sāṇa**nti sāṇavākasuttehi vāyitvā katacīvaraṃ. Idañca khomaṃ viya daṭṭhabbaṃ. **Bhaṅga**nti khomasuttādīni sabbāni, ekaccāni vā missetvā katacīvaraṃ. Idampi karaṇappakārena laddhanāmakaṃ. ''Bhaṅgaṃ nāma ekā gacchajāti, tassā vākamayasuttehi vāyitvā katacīvara''nti keci. Imasmiṃ pakkhe khomaṃ viya gahetabbaṃ. **Kambala**nti manussalomavāḷalomaṃ vinā sesalomehi vāyitvā katacīvaraṃ vuttanti. Idaṃ ''cīvaraṃ nāma channaṃ cīvarānaṃ aññataraṃ cīvara''nti (pārā. 463) **padabhājane** ca ''khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sāṇaṃ bhaṅga''nti (pārā. aṭṭha. 2.462-463) **aṭṭhakathāya** ca vuttaṃ sandhāyāha. **''Jātito''**ti idaṃ pamāṇādibhedassa vakkhamānattā vuttaṃ. **Jātito**ti khomādisāmaññato. Sāmaññañhi ''jātī''ti vuccati. Dīgharassathūlasukhumanīlapītādibhedabhinnānaṃ sabbesaṃ vatthāvayavānaṃ saṅgāhikakhomasuttamayatāsāmaññaṃ jātīti vuttaṃ hoti. Evaṃ sesesupi.

552. **Dukūla**nti evaṃnāmakaṃ rukkhavākamayacīvaraṃ. **Pattuṇṇa**nti pattuṇṇadese sañjātavatthaṃ. ''Pattuṇṇaṃ koseyyaviseso''ti **abhidhānakose** vuttaṃ. **Cina**nti cinadese uppannavatthaṃ. **Somārapaṭṭaka**nti somāradese uppannavatthaṃ. **''Somāracinapaṭaka''**ntipi likhanti, soyevattho. **Iddhija**nti ehibhikkhūnaṃ puññiddhiyā nibbattaṃ cīvaraṃ. **Devadinna**nti devatāhi dinnaṃ cīvaraṃ. Tañhi kapparukkhe nibbattaṃ, jāliniyā devakaññāya anuruddhattherassa dinnavatthasadisaṃ. **Tassā**ti jātito chabbidhassa kappiyacīvarassa. **Idaṃ** chabbidhacīvaraṃ yathārahaṃ anulomikaṃ vuttanti attho. Dukūlañhi sāṇassa anulomaṃ vākamayattā, pattuṇṇādīni koseyyassa anulomāni pāṇakehi katasuttamayattā, iddhijampi khomādīnaṃyeva aññataraṃ hotīti tesaṃ anulomaṃ, devadinnampi khomādīnaṃyeva anulomaṃ hoti tesaṃ

aññatarabhāvato. Yathāha –

> ''Sāṇassa tu dukūlañhi, iddhijaṃ devadinnakaṃ;
> Khomādīnaṃvasiṭṭhaṃtu, koseyyassānulomika''nti.

553. Tiṇṇaṃ cīvarānaṃ samāhāro **ticīvara**nti pamāṇayuttaṃ saṅghāṭiādināmena adhiṭṭhitacīvarasseva nāmattā tadeva vuccati. Gaṇanavasena yaṃ kiñci cīvarattayaṃ na vattabbaṃ. Samuddekadesopi yathā ''samuddo''ti vuccati, evaṃ adhiṭṭhitesu tīsu cīvaresu aññataraṃ ''ticīvara''nti vuccati. **Parikkhāracoḷa**nti saṅghāṭiādivisiṭṭhanāmehi anadhiṭṭhitaṃ ''anujānāmi bhikkhave āyāmena aṭṭhaṅgulaṃ sugataṅgulena caturaṅgulavitthataṃ pacchimaṃ cīvara''nti (pārā. 358) anuññātaṃ pacchimacīvarapariyantaṃ katvā katākatassa yassa kassaci cīvarassa ruḷhisaññā.

Mukhaṃ sandamānalālaṃ puñchati etenāti **mukhapuñchana**nti kapolato niccaṃ sandamānalālānaṃ puñchanatthāya anuññātassa cīvaravisesassa nāmaṃ. Nisīdanti etthāti **nisīdana**nti ca bhikkhūnaṃ attharitvā nisīdituṃ anuññātassa cīvarassa nāmaṃ. **Adhiṭṭheyyā**ti ''imaṃ kaṇḍuppaṭicchādi''ntiādinā (vi. vi. 585) vakkhamānanayena nāmaṃ gahetvā adhiṭṭheyyāti attho. **Paccattharaṇameva cā**ti saṅghike mañcapīṭhe sarīrasamphusanena āpajjitabbāya āpattiyā mocanatthāya tattha attharitvā paribhogatthāya anuññātaṃ paccattharaṇacīvarañca.

554. **Ekāha**nti vasanakiriyāya accantasaṃyoge upayogavacanaṃ. **Ticīvara**nti ticīvarena. **Vippavaseyyā**ti ''saṅghāṭiyā vā uttarāsaṅgena vā antaravāsakena vā''ti (pārā. 476) vuttattā ekadese samudāyopacāravasena avayavassa vacanato tiṇṇaṃ cīvarānaṃ aññatarenātipi vuttaṃ hoti. **''Tathā''**ti iminā ''vinā''ti idaṃ paccāmasati. **Adhiṭṭhā**ti adhiṭṭhāyāti gahetabbaṃ ''paṭisaṅkhā yoniso''ti (ma. ni. 1.22, 23; a. ni. 6.58) yathā, ettha ''vaḷañjiyamāna''nti seso, adhiṭṭhāya vaḷañjiyamānaṃ nisīdanaṃ tathā vinā catumāsaṃ na vaseyyāti yojanā.

555. **Kappiya**nti kappiyakāraṇaṃ nīlādivaṇṇabhedakaraṇaṃ. **Kappiya**nti ca kāraṇe kāriyūpacārena gahetabbaṃ. **Binduṃ datvā**ti ''nīlaṃ vā kaddamaṃ vā kāḷasāmaṃ vā''ti (pāci. 368) vuttalohamalādinā yena kenacipi maṅgulapiṭṭhippamāṇādikaṃ binduṃ datvā. **Tatthā**ti tesu adhiṭṭhātabbesu ticīvarādīsu, niddhāraṇe bhummaṃ. **Ticīvara**nti niddhāritabbaṃ. **Upapanna**nti yuttaṃ. **Pamāṇenā**ti anantaraṃ vakkhamānena pamāṇena. **Adhiṭṭhātabba**nti ''imaṃ saṅghāṭiṃ adhiṭṭhāmī''tiādinā vakkhamānanayena nāmaṃ vatvā adhiṭṭhātabbaṃ. **Eva**kārena pana nāmaṃ vatvā na vikappetabbanti dasseti. Esa nayo sesacīvaresupi. Vuttañhetaṃ bhagavatā ''anujānāmi bhikkhave ticīvaraṃ adhiṭṭhātuṃ, na vikappetu''ntiādi (mahāva. 358). Tasmā ticīvarādīni adhiṭṭhahantena ''imaṃ saṅghāṭiṃ adhiṭṭhāmī''tiādinā nāmaṃ vatvā adhiṭṭhātabbaṃ. Vikappentena pana ''imaṃ saṅghāṭi''ntiādinā tassa cīvarassa nāmaṃ aggahetvā ''imaṃ cīvaraṃ tuyhaṃ vikappemī''ti vikappetabbaṃ. Ticīvaraṃ vā hotu aññaṃ vā, yadi taṃ taṃ nāmaṃ gahetvā vikappeti, avikappitaṃ hoti atirekacīvaraṭṭhāne tiṭṭhati. Taṃ cīvaranti sambandho.

556-7. ''Upapannaṃ pamāṇenā''ti ettha vuttappamāṇaṃ dassetumāha **''pacchimantenā''**tiādi. Saṅghaṭitaṭṭhena **saṅghāṭi**. Vatthakhaṇḍāni sibbanakammena saṅghaṭetvā katattā ''saṅghāṭī''ti cīvarānaṃ sāmaññanāmaṃ. Idha pana ruḷhiyā antaravāsakādivisesanāmabyatiritte cīvaravisese vattati. **Muṭṭhipañcakā**ti ettha ekādīnamaṭṭhārasantānaṃ saṅkhyāsaddānaṃ saṅkhyeyye vattamānattā pañcasaddo cīvarappamāṇappakaraṇato labbhamānahatthasaṅkhātarataneyeva pavattati, teneva muṭṭhisaddopi uttarapadalopena muṭṭhiratane vattati. Pañcannaṃ pūraṇo **pañcamo,** muṭṭhiyā pañcamo **muṭṭhipañcamo**. Muṭṭhipañcamo parimāṇametissāti ''muṭṭhipañcamakā''ti vattabbe ma-kāralopena ''muṭṭhipañcakā''ti saṅghāṭi vuttā.

Muṭṭhittikāti ettha vuttanayena saṅkhyeyye vattamāno **ti**-saddo cīvarappamāṇappakaraṇato labbhamānahatthasaṅkhātarataneyeva vattati, teneva muṭṭhisaddopi uttarapadalopena muṭṭhiratane vattati. Tiṇṇaṃ pūraṇo **tatiyo,** muṭṭhiyā tatiyo **muṭṭhitatiyo,** muṭṭhitatiyo parimāṇametissāti ''muṭṭhitatiyakā''ti vattabbe tiya-paccayalopena ''muṭṭhittikā''ti saṅghāṭiyeva vuccati. Evamuparipi. **Tiriya**nti tiriyato.

Uttamantenāti ukkaṭṭhaparimāṇantena. **Satthuno cīvarūnāpī**ti ''tatridaṃ sugatassa sugatacīvarappamāṇaṃ, dīghaso nava vidatthiyo sugatavidatthiyā, tiriyaṃ cha vidatthiyo''ti (pāci. 548) vuttappamāṇasugatacīvarato ūnāpi. **Pi**-saddo sambhāvane, ukkaṭṭhaparicchedena tattakampi vaṭṭati, tato ce ūnaṃ vattabbameva natthīti attho. Antadvayasandassanena ubhayamajjhe yaṃ pahonakaruccanakappamāṇaṃ, taṃ gahetabbanti dasseti.

558. **Muṭṭhipañcaka**saddo pubbe vuttanayenidha dīghante vattati. Muṭṭhipañcako dīghanto yassa, yasmiṃ vā pamāṇeti viggaho, dīghantato muṭṭhipañcakappamāṇenāti vuttaṃ hoti. **''Muṭṭhipañcama''**ntipi likhanti. **Tiriyantato**ti vitthārantato. Aḍḍhahattho **aḍḍho** uttarapadalopena, so teyyo tatiyo yassa pamāṇassāti gahetabbaṃ, taṃ, aḍḍhateyyaratanappamāṇaṃ hotīti attho. **Dvihatthaṃ vā**ti dve hatthā yassa pamāṇassāti viggaho, dviratanappamāṇaṃ vā hotīti attho. Idañca ''tiriyaṃ dvihatthopi vaṭṭati. Pārupanenapi hi sakkā nābhiṃ paṭicchādetu''nti (pārā. aṭṭha. 2.469) **aṭṭhakathā**gatattā vuttaṃ. **''Sese antaravāsake''**ti idaṃ yathāvuttaparimāṇena parimitacīvaranidassanaṃ.

559. **Ahatāhatakappāna**nti ettha ''vatthāna''nti seso. **Ahatānaṃ vatthāna**nti navavatthānaṃ. Ahatato kiñci ūnāni **ahatakappāni,** tesaṃ navavohārūpagānaṃ katipayadhotānaṃ vatthānanti vuttaṃ hoti. **Saṅghāṭī**ti saṅghāṭināmakacīvaraṃ. **Diguṇā**ti dupaṭṭakatā.

560. **Utuddhaṭāna**nti atikkantadivasānaṃ, bahukālaṃ nivāsetvā pariccattānanti vuttaṃ hoti. Atha vā yāni ututo uddhaṭāni, tesaṃ vatthānanti gahetabbaṃ, tiṇṇaṃ utūnamaññataraṃ atikkamitvā ṭhitānaṃ purāṇavatthānanti vuttaṃ hoti. **Cīvarāna**nti cīvaratthāni vatthāneva gahitāni. **Catugguṇā**ti catupaṭṭā. **Sesā duve**ti antaravāsakauttarāsaṅgā dve. **Yathāsukha**nti yathāruci. **Paṃsukūla**nti susānādīsu patitapilotikacīvaraṃ.

561. **''Tīṇipī''**tiādīsu ''ticīvare kayiramāne sabbaṃ chinnakaṃ nappahotī''ti **pāḷiyaṃ** āgatavatthumhi ''anujānāmi bhikkhave dve chinnakāni ekaṃ achinnaka''nti (mahāva. 360) ādivacanato ''cīvara''nti seso. **Chinditabba**nti vatthāni chinditvā sibbetvā kātabbaṃ. **Pahoti ce**ti vatthāni chinditvā karaṇe yadi cīvarassa pahoti. **Sabbesū**ti tīsu cīvaresu. **Appahontesū**ti vatthānaṃ chinditvā sibbanena appahontesu. **Anvādhika**nti vatthe ūnātirekaṃ apanetvā āgantukapattasaṅkhātaṃ anuvātaṃ cīvarassa pariyante, majjhe ca yathārahaṃ dīgharassaparimāṇayuttaṃ alliyāpetabbanti vuttaṃ hoti.

562. **Acchinnaṃ vā**ti yathāvuttanayena acchinnaṃ vā. **Anādinna**nti anādinnaāgantukapattaṃ. **Ticīvara**nti tīsu cīvaresu ekekanti vuttaṃ hoti. **Dubbhogenā**ti duṭṭhu paribhogena. Yathā paribhuttaṃ nassati, tathā kiliṭṭhānaṃ dhovanādimakatvā nivāsanādinā paribhogena.

563-4. **Kusi**nti āyāmato ca vitthārato ca anuvātaṃ cīvaramajjhe tādisameva dīghapattañca. Vuttañhetaṃ **cīvarakkhandhaaṭṭhakathāyaṃ** ''kusīti āyāmato ca vitthārato ca anuvātādīnaṃ dīghapattānametaṃ adhivacana''nti (mahāva. aṭṭha. 345). **Aḍḍhakusi**nti anuvātasadisaṃ cīvaramajjhe tattha tattha rassapattaṃ. Vuttampi cetaṃ ''aḍḍhakusīti antarantarā rassapattānaṃ nāma''nti (mahāva. aṭṭha. 345). **Maṇḍala**nti ekekasmiṃ khaṇḍe mahāmaṇḍalaṃ. Vuttampi cetaṃ ''maṇḍalanti pañcakhaṇḍikacīvarassa ekekasmiṃ khaṇḍe mahāmaṇḍala''nti (mahāva. aṭṭha. 345). **Aḍḍhamaṇḍala**nti maṇḍalassa anto nivesiyamānaṃ khuddakamaṇḍalaṃ. Vuttampi cetaṃ ''aḍḍhamaṇḍalanti khuddakamaṇḍala''nti (mahāva. aṭṭha. 345). **Vivaṭṭa**nti maṇḍalaṃ, aḍḍhamaṇḍalañcāti dve ekato katvā sibbitaṃ vemajjhe khaṇḍaṃ. Vuttampi cetaṃ ''vivaṭṭanti maṇḍalañca aḍḍhamaṇḍalañca ekato katvā sibbitaṃ majjhimakhaṇḍa''nti (mahāva. aṭṭha. 345). **Anuvivaṭṭa**nti majjhimakhaṇḍassa ubhosu passesu sibbitaṃ tatheva dvimaṇḍalapattaṃ khaṇḍadvayaṃ. Vuttampi cetaṃ ''anuvivaṭṭanti tassa ubhosu passesu dve khaṇḍānī''ti (mahāva. aṭṭha. 345). **Bāhanta**nti tesaṃ anuvivaṭṭānaṃ bāhirapasse sibbitaṃ bāhirakhaṇḍadvayaṃ. Vuttampi cetaṃ ''bāhantanti tesaṃ anuvivaṭṭānaṃ bahi ekekaṃ khaṇḍa''nti (mahāva. aṭṭha. 345).

Pañcannaṃ samāhāro **pañcakaṃ,** dassitappakārapañcakhaṇḍehi sibbitacīvaraṃ pañcakaṃ nāma. **Ādi**-saddena sattakhaṇḍādīhi sibbitacīvarānaṃ gahaṇaṃ. Tenevetthāha **''kattabbaṃ tu ticīvara''**nti. Sattakhaṇḍassa cīvarassa ekaṃ majjhimakhaṇḍaṃ vivaṭṭanāmameva hoti, tassa ubhosu passesu dve dve khaṇḍāni cūḷānuvivaṭṭamahānuvivaṭṭasaṅkhātāni anuvivaṭṭanāmāneva honti. Vuttañcetaṃ **aṭṭhakathāyaṃ** ''atha vā anuvivaṭṭanti vivaṭṭassa ekapassato dvinnaṃ, ekapassato dvinnanti catunnampi khaṇḍānametaṃ nāma''nti (mahāva. aṭṭha. 345). **Bāhanta**nti dvīsu pariyantesu sibbanīyaṃ bāhirakhaṇḍadvayaṃ, tañca saṅghaṭetvā bāhamatthake ṭhapiyamānattā ''mañcā ukkuṭṭhiṃ karontī''tiādīsu viya ādheyye ādhāropacāravasena bāhāti ca cīvarassa pariyantāvayavattā ''anta''nti ca vuccati. Vuttampi cetaṃ ''bāhantanti suppamāṇaṃ cīvaraṃ pārupantena saṃharitvā bāhāya upari ṭhapitā ubho antā bahimukhā tiṭṭhanti, tesaṃ etaṃ nāma''nti (mahāva. aṭṭha. 345). Idaṃ sattakhaṇḍacīvarameva **mahāaṭṭhakathāyaṃ** vihitanti idānipi tadeva vaṭṭati. Vuttampi cetaṃ ''ayameva hi nayo mahāaṭṭhakathāyaṃ vutto''ti. Bhikkhunā kusiṃ…pe… bāhantampicāti sabbaṃ vidhiṃ dassetvāva chinnaṃ pañcakādippabhedakaṃ samaṇasāruppaṃ ticīvaraṃ kattabbanti yojanā.

565-6. Yathāvuttavidhiṃ avirādhetvā cīvaraṃ kappabinduṃ datvā saṅghāṭiādināmena adhiṭṭhāya paribhuñjantassa adhiṭṭhānaṃ kathaṃ bhijjatīti āha **''dānenā''**tiādi. **Dānenā**ti aññassa dānena. **Acchijjagāhenā**ti aññena acchinditvā gahaṇena. **Vissāsaggahaṇena cā**ti attani vissāsena aññassa gahaṇena. **Hīnāyāvattanenā**ti sikkhaṃ

appaccakkhāya gihibhāvūpagamanena aññassa dāne viya cīvare nirālayabhāveneva pariccattā.

Keci pana **''hīnāyāvattanenā**ti bhikkhuniyā gihibhāvūpagamanenāti evamatthaṃ gahetvā bhikkhu pana vibbhantopi yāva sikkhaṃ na paccakkhāti, tāva bhikkhuyevāti adhiṭṭhānaṃ na vijahatī''ti vadanti, taṃ na gahetabbaṃ ''bhikkhuniyā hīnāyāvattanenā''ti visesetvā avuttattā, bhikkhuniyā ca gihibhāvūpagamane adhiṭṭhānavijahanaṃ visuṃ vattabbanti natthi tassā vibbhamaneneva assamaṇibhāvato.

Sikkhāyāti bhikkhusikkhāya. **Pahānenā**ti paccakkhānena. Sikkhāpaccakkhānaṃ panettha sace bhikkhuliṅge ṭhito sikkhaṃ paccakkhāti, tassa kāyalaggampicīvaraṃ adhiṭṭhānaṃ vijahatīti dassanatthaṃ gahitaṃ. **''Sikkhāya ca pahānato''**ti ca likhanti, taṃ ''hīnāyāvattanenāpi, sikkhāya ca pahānato''ti pāṭhakkame sati yujjati. Yathāvutto pana pāṭho ''sikkhāya ca pahānena, hīnāyāvattanenapī''ti pāṭhakkame yujjati. Yathā tathā vā hotu, na koci virodho.

Paccuddhārenāti cīvarassa paccuddharaṇena. ''Kālakiriyāyā''ti **aṭṭhakathā**vacanato **vināsenā**ti cīvarasāmikassa jīvitavināsova vuccatīti. **Liṅgassa parivattanā**ti bhikkhussa itthiliṅgaparivattanā, bhikkhuniyā purisaliṅgaparivattanāti evaṃ ubhayathā liṅgassa parivattanena. **Sabbaṃ** navavidhampi cīvaraṃ. **Adhiṭṭhāna**nti ettha ''imehi aṭṭhahī''ti seso. Vuttovāyamattho **aṭṭhakathāyaṃ** ''tattha purimehi aṭṭhahi sabbacīvarāni adhiṭṭhānaṃ vijahantī''ti (pārā. aṭṭha. 2.469). **Bhijjatī**ti pajahati. Chiddassa bhāvo **chiddabhāvo,** tasmiṃ, chidde sati chidde jāteti vuttaṃ hoti. **Ticīvara**nti tīsu cīvaresu aññataranti vuttaṃ hoti. Ticīvarameva vāti gahetabbaṃ. Vuttañca ''chiddabhāvena pana ticīvarassevā''ti.

567. Kīvappamāṇe chidde jāteti āha **''kaniṭṭhassā''**tiādi. **''Kaniṭṭha…pe… māṇaka''**nti iminā heṭṭhimaparicchedaṃ dasseti.

568. **Eko tantupī**ti dīghato vā tiriyato vā ekampi suttaṃ.

569. Jiṇṇaṭṭhāne aggaḷaṃ dentena tecīvarikena vattitabbavidhiṃ dassetumāha **''paṭhama''**ntiādi. **Paṭhama**nti chinnaṭṭhānassa chindanato pubbeyeva. **Aggaḷaṃ datvā**ti vatthakhaṇḍaṃ alliyāpetvā. **Rakkhatī**ti ettha ''adhiṭṭhāna''nti anuvattate, ''tecīvariko bhikkhū''ti labbhati, evaṃ vatthakhaṇḍaṃ alliyāpento tecīvariko bhikkhu adhiṭṭhānaṃ rakkhatīti vuttaṃ hoti. Vipariyāyena adhiṭṭhānaṃ bhindatīti labbhati. Paṭhamaṃ dve koṭiyo ghaṭetvāti yojanā. Majjhe jiṇṇaṃ adhiṭṭhitacīvaraṃ majjhe chindanto tato pubbeyeva dve koṭiyo ekato ghaṭetvā sibbitvā. **Pacchā**ti koṭighaṭanato pacchā. **Chindatī**ti majjhaṃ ubhayakoṭiṃ kātuṃ chindati. **Rakkhatī**ti vuttappakārameva.

570. Ticīvare kattha jātaṃ chiddamadhiṭṭhānaṃ bhindatīti āha **''caturaṅgulā''**tiādi. Cattāri ca aṭṭha ca **caturaṭṭhaṃ,** catunnaṃ aṭṭhannaṃ vā aṅgulānaṃ samāhāro **caturaṭṭhaṅgulaṃ,** tasmāti gahetabbaṃ. Caturaṅgulā aṭṭhaṅgulāti yojanā. **Ora**nti abbhantaraṃ. Ekañca dve ca ekadve, tesaṃ **ekadvinnaṃ,** ''cīvarāna''nti pakaraṇato labbhati, ekassa cīvarassa, dvinnañca cīvarānanti yojanā. Yathāsaṅkhyānuddesavasena ekassa tiriyato caturaṅgulato oraṃ, dvinnaṃ tiriyato aṭṭhaṅgulato oranti yojanā. Vākyadvayepi ''chiddaṃ bhindatevā''ti yojetabbaṃ.

Ekassa cīvarassāti antaravāsakacīvarassa. **Tiriyato**ti vitthārato. **Caturaṅgulaṃ ora**nti caturaṅgulato abbhantare chiddaṃ adhiṭṭhānaṃ bhindati. **Dvinna**nti uttarāsaṅgasaṅghāṭīnaṃ. **Tiriyato**ti vitthārato. **Aṭṭhaṅgulato ora**nti aṭṭhaṅgulato abbhantare. Tiṇṇampi dīghato vidatthiyā oraṃ chiddaṃ adhiṭṭhānaṃ bhindatevāti yojanā. Ettha **vidatthi** vaḍḍhakividatthi gahetabbā. Evaṃ vuttaparicchedabbhantare chidde jāte tassa cīvarassa atirekacīvarattā dasāhamanatikkamitvā sūcikammaṃ katvā adhiṭṭhātabbaṃ. Tathā akarontena pana parikkhāracoḷaṃ adhiṭṭhātabbaṃ.

571. **''Nisīdanassā''**ti ''nisīdanacīvarassā''ti vattabbe uttarapadalopena vuttanti daṭṭhabbaṃ. **Diyaḍḍhā**ti ettha visesitabbā vidatthi ''dve vidatthiyo''ti ca ''sugatassa vidatthiyā''ti ca vuttasāmatthiyā labbhati. Aḍḍhena dutiyā **diyaḍḍhā,** dutiyaṃ aḍḍhametassāti ''dutiyaḍḍhā''ti vattabbe tiya-paccayalopena **''diyaḍḍhā''**ti vuttaṃ, aḍḍhadutiyāti vuttaṃ hoti. **''Sugatassa vidatthiyā''**ti pamāṇaniyamassa katattā vaḍḍhakividatthiyā tisso vidatthiyo ekā sugatavidatthi hoti. Idaṃ nisīdanacīvaraṃ dīghato vaḍḍhakihatthena tihatthaṃ, vitthārato chaḷaṅgulādhikadvihatthappamāṇaṃ hoti. ''Dasā vidatthī''ti (pāci. 533) vuttattā diyaḍḍhahatthā dasāti veditabbā.

572. **Catasso**ti etthāpi ''vidatthiyo''ti sāmatthiyāva labbhati. ''Kaṇḍuppaṭicchādiyā''ti vibhattipariṇāmena dīghatoti yojanā.

573. Aḍḍhaṃ teyyaṃ tatiyaṃ yassā sā **aḍḍhateyyā,** aḍḍhatatiyāti vuttaṃ hoti.

574. Tato uttariṃ **taduttariṃ,** tassa tassa vuttappamāṇato atirekaṃ. **Adhikacchedana**nti adhikassa pamāṇātirittaṭṭhānassa chedanaṃ assa pācittiyassa desanāyāti adhikacchedanaṃ, vuttappamāṇato adhikaṭṭhānaṃ chinditvā desetabbaṃ pācittiyaṃ. **Udīritaṃ** vuttaṃ pāḷiyāti attho.

575. **Appamāṇenā**ti guṇavasena appamāṇena sammāsambuddhena.

576. Sabbaṃ vaṭṭatīti sambandho. **''Sabba''**nti iminā **aṭṭhakathāya** āgataṃ nīlādiṃ saṅgaṇhāti. Mahantādibhedaṃ sabbaṃ paccattharaṇacīvaraṃ vaṭṭati.

577. ''Mukhapuñchanacoḷaṃ eka''nti padacchedo. Ekaṃ dhovitvā yāva sukkhāpīyati, tāva aññena mukhapuñchanena bhavitabbattā āha **''dvepi vaṭṭanti sabbathā''**ti.

579. Pamāṇato, gaṇanato ca atītāti **pamāṇagaṇanātītā**. ''Pamāṇātītā''ti vacanena vinayadharānaṃ appamāṇaguṇataṃ dasseti, ''gaṇanātītā''ti iminā atikkantagaṇanataṃ. Pakataṃ vinaye paṭhamaṃ kataṃ buddhena bhagavatā paññattaṃ jānantīti pakataññū, vinayadharā, te **pakataññuno**. Aparimāṇaguṇamaṇigaṇabhūsitaupālidāsakādimahātherācariyaparamparāgatā saṅkhyāpathātītā vinayadharāti vuttaṃ hoti.

580. **Sugataṭṭhaṅgulāyāma**nti vaḍḍhakiratanappamāṇadīghaṃ. **Caturaṅgulavitthata**nti vaḍḍhakividatthippamāṇavitthāraṃ. Vikappanupagaṃ pacchimaṃ cīvaraṃ nāma hoti. **Pacchimaṃ cīvara**nti parissāvanapaṭādīnaṃ visesanaṃ, pacchimacīvarappamāṇanti vuttaṃ hoti.

581. **Parissāvapaṭa**nti udakaparissāvanatthaṃ paṭaṃ. **Pattatthavika**nti pattakañcukaṃ. **Potthakatthavika**nti potthakakañcukaṃ. **Ādi**ggahaṇena pacchimappamāṇādiṃ yaṃ kiñci paṭaṃ, daṇḍapaṭañca saṅgaṇhāti.

582. **Adhiṭṭhātu**nti parikkhāracoḷaṃ adhiṭṭhātuṃ. **Ṭhapite**ti anadhiṭṭhāya ṭhapite. **Mahāpaccariyaṃ** pana ''anāpattī''ti (pārā. aṭṭha. 2.469) āha. **Natthi dosatā**ti doso eva dosatā. ''Attano santakabhāvato mocetvā ṭhapitaṃ sandhāya **mahāpaccariyaṃ** anāpatti vuttā''ti vadanti. ''Iminā bhesajjaṃ cetāpessāmi, idaṃ mātuyā dassāmī''ti ṭhapentena adhiṭṭhātabbaṃ. ''Idaṃ bhesajjassa, mātuyā''ti vibhajitvā sasantakabhāvato mocite adhiṭṭhānakiccaṃ natthīti adhippāyo. Hoti cettha –

> ''Yaṃ vatthaṃ bhikkhunā laddhaṃ, kataṃ mātādisantakaṃ;
> Nissaggiyaṃ na hotīti, tamāhu vinayaññuno''ti.

583. **Vassamāse caturo**ti vassāne caturo māse, adhiṭṭhānakiriyāya cattāro māse avicchedoti accantasaṃyoge upayogavacanaṃ. Vassike cattāro māse nivāsetabbā sāṭikā **vassikasāṭikā**.

584. Kaṇḍuṃ paṭicchādetīti **kaṇḍuppaṭicchādi,** kaṇḍurogāturassa bhikkhuno tappaṭicchādanatthamanuññātacīvarassetamadhivacanaṃ. Honti cettha –

> **''Mātikaṭṭhakathāya**ssā, kaṇḍucchādikasāṭiyā;
> Na kālātikkame vuttaṃ, adhiṭṭhānavivaṭṭanaṃ.
>
> Adhiṭṭhānapahānaṅge-su vuttattā visesato;
> Vīmaṃsitabbaṃ viññūhi, tattha yaṃ kāraṇaṃ siyā''ti.

586. **''Asammukhe etanti cā''**ti vacaneneva sammukhe ''ima''nti viññāyati. Vicakkhaṇo paccuddhareyyāti yojanā.

587. Adhiṭṭhitanti **adhiṭṭhānaṃ**.

588. **Iti sabbamida**nti evaṃ vuttaṃ idaṃ ticīvarādīnaṃ pamāṇādisabbavidhānaṃ. **Tecīvarikabhikkhuno**ti ticīvarādhiṭṭhānena adhiṭṭhitatecīvarikassa vinayatecīvarikassa. Tiṇṇaṃ cīvarānaṃ samāhāro **ticīvaraṃ,** tiṇṇaṃ ticīvarānaṃ samāhāroti ''titicīvara''nti vattabbe ekadesasarūpekasesanayena ''ticīvara''nti navacīvarāni saṅgahitāni, ticīvare niyutto tecīvarikoti vinayatecīvariko vuccati. Dhutaṅgatecīvarikassāpi ticīvare idameva vidhānanti sopi saṅgayhati. Aññesu vā pana chasu cīvaresu parikkhāracoḷaṃ ekaṃ aṃsakāsāvameva vaṭṭati. **Tathā vatvāvā**ti ''imaṃ parikkhāracoḷaṃ adhiṭṭhāmī''tiādinā nayena vatvā. **Taṃ** parikkhāracoḷaṃ. Parikkhāracoḷamassa atthi, tattha vā niyuttoti **parikkhāracoḷiko**.

589. ''Ticīvaraṃ pana parikkhāracoḷaṃ adhiṭṭhātuṃ vaṭṭati, na vaṭṭatī''ti anuyogaṃ katvā ''vaṭṭatī''ti (pārā. aṭṭha. 2.469) **aṭṭhakathāya** vuttattā idha **''ticīvara''**nti cīvarattayameva vuttaṃ. ''Sukhaparihāratthaṃ ekampi vikappetabba''nti vacanato ekadese samudāyopacāravasena ekampi vikappetabbameva hoti.

Parikkhāracoḷaṃ kātumpi vaṭṭatīti baddhasīmato bahi vasantena ekakena tecīvarikena antoaruṇe asatiyā tīsu cīvaresu hatthapāse akatesu nissaggiyaṃ pācittiyaṃ hotīti, vinayakammaṃ kātuṃ sabhāgapuggalānaṃ dullabhattā ca sukhaparihāratthaṃ tīsu ekaṃ vā sabbāni eva vā ticīvaranāmena katādhiṭṭhānāni paccuddharitvā parikkhāracoḷanāmena adhiṭṭhātumpi vaṭṭatīti vuttaṃ hoti.

Evaṃ aggahetvā ''sace ticīvaraṃ parikkhāracoḷādhiṭṭhānaṃ labheyya, udositasikkhāpade parihāro niratthako bhaveyyā''ti (pārā. aṭṭha. 2.469) vuttaṃ mahāpadumattherassa mataṃ dassetumāha **''evaṃ cudosite''**tiādi. **Evaṃ ce**ti evaṃ ticīvaraṃ parikkhāracoḷaṃ adhiṭṭhahitvā pariharituṃ vaṭṭati ce. **Udosite**ti imassa sikkhāpadassa anantare dutiyakathinasikkhāpade. **Vutto parihāro**ti ''ekakulassa gāmo hoti parikkhitto ca. Antogāme cīvaraṃ nikkhipitvā antogāme vatthabba''ntiādinā (pārā. 478) nayena **padabhājanā**vasāne vutto, idha ca ''gāmādīsu padesesū''tiādinā nayena anantaraṃ vakkhamāno ticīvarassa pariharaṇavidhi. **Niratthako**ti parikkhāracoḷanāmena adhiṭṭhitacīvarassa tena vidhinā ticīvaraṃ apariharantassāpi bhikkhuno anāpattibhāvato nippayojanoti attho.

590. Tappariharitumāha **''na''**iccādi. Na niratthakoti yojanā. Hetuṃ dassetumāha **''tecīvarikassevā''**tiādi. Yo ticīvaranāmena adhiṭṭhānaṃ apaccuddharitvā satiṃ upaṭṭhapetvā antoaruṇe cīvaraṃ hatthapāsato amocetvā aruṇaṃ uṭṭhāpeti, tādisassa **tecīvarikasseva** tasmiṃ sikkhāpade udositaparihārassa bhagavatā desitattāti attho. Yasmā tādisasseva tecīvarikassa udositasikkhāpade parihāro vutto, **tasmā. Taṃ sabbampī**ti taṃ navavidhaṃ sabbampi cīvaraṃ. **Parikkhāracoḷassā**ti parikkhāracoḷanāmena adhiṭṭhahitvā cīvaraṃ paribhuñjitukāmassa parikkhāracoḷanāmena adhiṭṭhātuṃ **vaṭṭati**.

591. Iminā udositaparihārassa aniratthakabhāvaṃ sādhetvā idāni ''ticīvaraṃ parikkhāracoḷanāmenāpi adhiṭṭhātuṃ vaṭṭatī''ti imassa adhikatthassa mahākāruṇikena anuññātabhāve kiriyantarānujānanasaṅkhātaadhikavacanassa ñāpakahetubhāvaṃ dassetumāha **''adhiṭṭhetī''**tiādi. Imasmiṃyeva sikkhāpade anāpattivāre ''anāpatti antodasāhaṃ adhiṭṭheti, vikappetī''ti pāṭhe anāpattibhāve ''adhiṭṭhetī''ti ettakeneva pariyatte (pārā. 469) ''vikappetī''ti kiriyantarānujānanena pakārantarenāpi doso natthīti adhippāyassa viññāpitattāti attho.

592. **Evaṃ karontassā**ti ticīvaranāmena adhiṭṭhānaṃ paccuddharitvā parikkhāracoḷanāmena adhiṭṭhahantassa. Idāni atippasaṅgaṃ dassetukāmassa codakassa adhippāyaṃ dassetumāha **''eva''**ntiādi. Mūlādhiṭṭhānaṃ pahāya kātabbappakārantarassāpi vijjamānattā ticīvaraṃ paccuddharitvā mukhapuñchanādikaṃ katvā adhiṭṭhahatopi doso na siyāti kasmā nāpajjatīti attho. Naiti atippasaṅganivāraṇe.

593. **Kiccavidhānato**ti tesaṃ mukhapuñchanādīnaṃ attano attano kiccassa sādhanato, tādisaṃ kiccavisesāpekkhaṃ vinā taṃtaṃnāmena adhiṭṭhātuṃ na yujjatīti adhippāyo. **Akiccassā**ti mukhapuñchanādikiccarahitassa. **Adhikassā**ti paccuddharitvā paṭhamaṃ adhiṭṭhānassa vijahitattā atirekassa. **Assā**ti ticīvarassa. **Adhiṭṭhānaṃ tu yujjatī**ti dasāhaṃ anatikkamitvā parikkhāracoḷanāmena adhiṭṭhānaṃ pana yujjati.

594. Nidhānassa mukhaṃ upāyoti **nidhānamukhaṃ,** antaravāsakāditaṃtaṃcīvaranāmena adhiṭṭhānato atirekaṃ yaṃ kiñci cīvaraṃ yathā ṭhapitaṃ āpattiṃ na karoti, tathā nidhānassa upāyoti attho. **Etaṃ** parikkhāracoḷādhiṭṭhānaṃ. **Mahāpaccariya**nti brāhmaṇatissabhaye bhikkhusaṅghaṃ jambudīpaṃ netuṃ sakkassa devānamindassa āṇattiyā visukammena nimmitamahāpaccariyaṃ nisīditvā likhitattā taṃnāmakāyaṃ vinayaṭṭhakathāyaṃ, ''mahāpaccariyādisū''tipi likhanti.

595. Parikkhāracoḷanāmena adhiṭṭhānavidhānassa vuttappamāṇaṃ katamanti āha **''cīvara''**ntiādi. ''Nidāne uppattito''ti padacchedo. **''Cīvaraṃ paripuṇṇa''**nti **nidāne** ''ticīvaraṃ sampuṇṇaṃ vijjati, idamatirekacīvaraṃ kiṃ kātabba''nti bhikkhūhi bhagavato ārocitavatthumhi. **Uppattito**ti parikkhāracoḷādhiṭṭhānassa uppannattā, anuññātattāti attho. ''Tena kho pana samayena bhikkhūnaṃ paripuṇṇaṃ hoti ticīvaraṃ, attho ca hoti parissāvanehipi thavikāhipi. Bhagavato etamatthaṃ ārocesuṃ. Anujānāmi bhikkhave parikkhāracoḷaka''nti (mahāva. 357) ettha **pāḷiyaṃ** evaṃ vippavāsasukhatthaṃ nāmenādhiṭṭhitaticīvaraṃ adhiṭṭhānaṃ paccuddharitvā parikkhāracoḷanāmena adhiṭṭhātuṃ vaṭṭatīti sādhanena tadekasādhanattā eva ekampi cīvaraṃ vikappetuṃ vaṭṭatīti vuttameva hoti. Tenevāha **aṭṭhakathāyaṃ** ''evañca sati yo ticīvare ekena cīvarena vippavasitukāmo hoti, tassa ticīvarādhiṭṭhānaṃ paccuddharitvā vippavāsasukhatthaṃ vikappanāya okāso dinno hotī''ti (pārā. aṭṭha. 2.469).

596-8. Ettāvatā kappiyacīvarañca tattha kattabbañca dassetvā idāni akappiyacīvaraṃ dassetumāha **''kusavākādī''**tiādi. **Kusa**nti dabbatiṇaṃ. **Vāka**nti rukkhādīnaṃ vākaṃ. **Ādi**-saddena phalakaṃ gahitaṃ, **cīra**-saddo cīvarapariyāyo, imasmiṃ kusādayo ganthetvā kate cīvareyeva vattati. **Kesajaṃ kambala**nti manussakesehi vītakambalañca. **Vālajaṃ kambala**nti assavālacamaravālehi vītakambalañca. **Ulūkapakkha**nti kosiyasakuṇapattaṃ. Idha pana taṃ ganthetvā katacīvarameva gahetabbaṃ. **Ajinakkhipe**ti ajinadīpicamme. ''Dhārayato thullaccaya''nti paccekaṃ sambandho.

Kadalidusseti kadalivākamayavatthe. **Erakadusse**ti erakamayavatthe. **Akkadusse**ti akkadaṇḍe vā tesaṃ suttāni vā gahetvā katavatthe. **Potthake**ti makacivākamayavatthe. **Tirīṭe vā**ti evaṃnāmake rukkhatace. **Veṭhane**ti sīsaveṭhane. **Kañcuke**ti kavace.

Sabbanīlaketi kevalanīlake. Esa nayo **mañjeṭṭhā**dīsu. **Mahānāmaratte**ti tanupadumadalavaṇṇaratte. **Mahāraṅgaratte**ti satapadivaṇṇaratte.

599. **Acchinnadasake**ti acchinnā dasā yassa, tasmiṃ cīvare. Esa nayo **dīghadase**pi. **Phaladase**ti phalasadisaganthitā dasā yassa, tasmiṃ. **Pupphadase**ti kaṇṇikaṃ bandhitvā vikāsetvā katā dasā yassa, tasmiṃ cīvareti attho. **Acchinnacīvarassā**ti naggaṃ katvā corehi viluttacīvarassa. **Etthā**ti kusavākādīsu, sabbanīlādīsu ca. **Kiñcī**ti ekampi akappiyaṃ natthi ananulomikaṃ natthi. ''Naggena etesu akappiyacīvaresu yaṃkiñci laddhaṃ, tena hirikopinaṃ paṭicchādetvā pacchā kappiyacīvare laddhe taṃ sadhivāsetvā idaṃ akappiyacīvaraṃ pariccajitabbaṃ. Sabbanīlakādivatthesu laddhesu kappiyarajanena rajitvā, taṃ vaṇṇaṃ nāsetvā vā kappiyavatthāni ubhayapassesu alliyāpetvā, paṭicchādetvā vā nivāsetuṃ vaṭṭatī''ti **aṭṭhakathāyaṃ** vuttaṃ.

600. **''Antodasāha''**nti idaṃ ''adhiṭṭhetī''tiādīhi sabbapadehipi yojetabbaṃ. **Vissajjetī**ti aññassa deti. Idha dānaṃ duvidhaṃ sammukhādānaṃ, parammukhādānanti. Paṭiggāhakaṃ disvā ''idaṃ tuyhaṃ dammī''ti dānaṃ **sammukhādānaṃ** nāma. Parammukhā ''idaṃ itthannāmassa dammī''ti dinnaṃ **parammukhādānaṃ**. ''Idaṃ tvaṃ gaṇhāhī''ti vā ''tuyhaṃ gaṇhāhī''ti vā vutte ''mayhaṃ gaṇhāmī''ti sace vadati, dānagahaṇadvayampi suddhaṃ. ''Idaṃ tava santakaṃ karohi, tava santakaṃ hotu, tava santakaṃ hotī''ti dāyakena vutte gaṇhantopi ''mama santakaṃ karomi, mama santakaṃ hotu, mama santakaṃ hotī''ti vadati ce, dānaṃ, gahaṇañca asuddhaṃ hoti. ''Tava santakaṃ karohī''ti vutte pana ''sādhu bhante mayhaṃ gaṇhāmī''ti vatvā gaṇhāti, gahaṇaṃ suddhaṃ. ''Idaṃ tuyhaṃ gaṇhāhī''ti vutte ''ahaṃ na gaṇhāmī''ti vadati, puna ''dinnaṃ mayā, tuyhaṃ gaṇhāhī''ti vutte itaropi puna paṭikkhipati, taṃ cīvaraṃ kassaci asantakattā dasāhātikkamenāpi nissaggiyaṃ na hotīti pacchā tesu dvīsu yo icchati, tena adhiṭṭhāya paribhuñjitabbanti sabbamidaṃ **aṭṭhakathāya** (pārā. aṭṭha. 2.469 atthato samānaṃ) vuttaṃ.

Adhiṭṭhitacīvare adhiṭṭhāne vematikena attano vimatiṃ paṭhamaṃ āvi katvā ''sace anadhiṭṭhitaṃ, evaṃ kate kappiyaṃ hotī''ti cintetvā nissajjetvā vinayakammaṃ karontassa musāvādadoso nāpajjati. Yathāha **aṭṭhakathāyaṃ** ''na hi evaṃ jānāpetvā vinayakammaṃ karontassa musāvādo hotī''ti (pārā. aṭṭha. 2.469). ''Keci 'tathā vematikacīvaraṃ aññena vissāsena gahetvā puna dātabba'nti vadanti, taṃ na sundara''nti (pārā. aṭṭha. 2.469 thokaṃ visadisaṃ) tattheva vuttaṃ.

Vinassatīti corādīhi vinassati. ''Nassati, ḍayhati, acchinditvā gaṇhantī''ti imānipi vināsappakārattā ''vinassatī''ti imināva saṅgayhanti. Tattha **''nassatī''**ti idaṃ corādīhi haṭaṃ sandhāya vuttaṃ, **''vinassatī''**ti idaṃ undūrakhāyitādiṃ sandhāya vuttaṃ, **''ḍayhatī''**ti agginā daḍḍhaṃ sandhāya. **Vissāse**ti ettha sandiṭṭho ca sambhatto ca ālapito ca jīvati ca gahite cattamano hotīti pañcaṅgasamannāgatena attani vissāsena aññena gahiteti attho. **Pakāsitā**ti ''anāpatti antodasāhaṃ adhiṭṭhetī''tiādinā (pārā.

469) nayena vuttā.

601. Idaṃ pana samuṭṭhānaṃ nāmena kathinasamuṭṭhānaṃ nāmāti attho. Idaṃ kathinasamuṭṭhānaṃ nāma kāyavācato ca kāyavācācittato ca samuṭṭhāti. Atirekacīvarabhāvassa jānanacittena paṇṇattijānanacitte asatipi āpattisambhavato **acittaṃ**. Anadhiṭṭhānato, avikappanato ca **akriyaṃ**. Kammaṭṭhānamanuyuñjanto vā cetiyādiṃ vandanto vā ekādasamaṃ aruṇaṃ uṭṭhāpeti, kusalacitto āpajjati, kalahādipasuto vā vītikkamaṃ jānanto vā uṭṭhāpeti, akusalacitto āpajjati, khīṇāsavo pana asatiyā vā paṇṇattiṃ ajānanto vā tathā karonto abyākatacitto āpajjatīti **ticittaṃ**. Vuttanayena kammaṭṭhānādimanuyuñjantassa somanassacittasamaṅgino sukhavedanā, upekkhācittasamaṅgino upekkhāvedanā, kalahādipasutassa domanassacittasamaṅgino dukkhavedanā hotīti **tivedanaṃ**. Esa nayo uparipi evarūpe ṭhāne yojetabbo.

Paṭhamakathinakathāvaṇṇanā.

602. **Gāmādīsu padesesu tipañcasū**ti ticīvarāni nikkhipitvā vippavāsena dosaṃ, uppajjanaṭṭhānañca dassetuṃ ''gāmo ekūpacāro''tiādinā (pārā. 477) nayena **pāḷiyaṃ** vuttagāmanivesanaudositaaṭṭamāḷapāsādahammiyanāvāsatthakhettadhaññakara- ṇaārāmavihārarukkhamūlaajjhokāsasaṅkhātesu pannarasasu cīvaranikkhepaṭṭhānesūti vuttaṃ hoti. Ettha **gāmo** nāma ekakuṭikādigāmo.

Nivesanaṃ nāma gāmato bahi catusālādiko geho. Tenāha **gaṇṭhipade** ''gāmanivesanānaṃ visesaṃ vadantā 'puna ekaparicchedaṃ katvā nivesitā bahugehā nivesanaṃ nāma hontī'ti vadanti, tasmā idaṃ nivesanādi sabbaṃ 'gāmato bahī'ti gahetabba''nti. Idañca tattheva vuttaṃ ''nivesanādikaṃ antogāme ce hoti, gāme vuttaparihārasseva labbhanato antogāmato bahī'ti gahetabba''nti.

Aṭṭhakathāyaṃ ''udositoti yānādīnaṃ bhaṇḍānaṃ sālā''ti (pārā. aṭṭha. 2.482-487) vuttasarūpaṃ **udositaṃ** nāma. ''Aṭṭoti paṭirājādipaṭibāhanatthaṃ iṭṭhakāhi kato bahalabhittiko catupañcabhūmiko patissayaviseso''ti (pārā. aṭṭha. 2.482-487) vuttasarūpo **aṭṭo** nāma. ''Māḷoti ekakūṭasaṅgahito caturassapāsādo''ti (pārā. aṭṭha. 482-487) vutto ekakaṇṇikasaṅgahito caturassageho **māḷo** nāma. **Pāsādo**ti dīghapāsādo. **Hammiya**nti muṇḍacchadanapāsādo. **Nāvā**ti yānappatti. **Satthanti** jaṅghasatthasakaṭasatthavasena duvidho janasamūho, so ca niviṭṭhāniviṭṭhavasena paccekaṃ duvidho. Tattha niviṭṭhe vatiādiparikkhepopi hoteva.

Khettanti yavakhettādikhettaṃ. **Dhaññakaraṇaṃ** khalaṃ. **Ārāmo** pupphārāmo, phalārāmo ca. **Vihāro**ti ekampi senāsanaṃ vuccati. ''Rukkho nāma yaṃ majjhantike kāle samantā chāyā pharatī''ti (pārā. 494) vuttappamāṇaparicchanno **rukkho. Ajjhokāso** nāma sattabbhantaro, so viñcāṭaviādiagāmakāraññe ca macchabandhānaṃ agamanapathe samuddadīpe ca labbhati. **Macchabandhānaṃ agamanapatho** nāma udakapiṭṭhiyā gantvā puna tadaheva gehaṃ āgantuṃ asakkuṇeyyatāya dūro samuddappadeso vuccati.

Ayaṃ gāmādiko paccekaṃ ekūpacāro, nānūpacāroti duvidho. Tattha ajjhokāsaṃ vinā gāmādiko taṃtaṃrājādisāmikakulānaṃ ekatthanānatthavasena ekakulasantako ce hoti, ekūpacāro. Nānākulasantako ce, nānūpacāro hoti. Vuttañhetaṃ ''gāmo ekūpacāro nāma ekakulassa gāmo hotī''tiādi (pārā. 478). **Aṭṭhakathāyampi** vuttaṃ ''ekakulassa gāmoti ekassa rañño vā bhojakassa vā gāmo''ti ca ''nānākulassa gāmoti nānārājūnaṃ vā bhojakānaṃ vā gāmo vesālīkusinārādisadiso''ti (pārā. aṭṭha. 2.479) ca.

Ekakulena kārāpito vihāro ekūpacāro, nānākulehi kārāpito nānūpacāro hoti. Yathāha **gaṇṭhipade** ''vihāre ekakulanānākulavohāro kārāpakānaṃ vasena vutto''ti. Ajjhokāse pana upacārabhedo abbhantaravasena veditabbo. Vuttañcetaṃ **pāḷiyaṃ** ''ajjhokāso ekūpacāro nāma agāmake araññe samantā sattabbhantarā ekūpacāro. Tato paraṃ nānūpacāro''ti. Idha ekaṃ **abbhantaraṃ** aṭṭhavīsatiratanaṃ hoti. Yathāha **aṭṭhakathāyaṃ** ''ekaṃ abbhantaraṃ aṭṭhavīsatihattha''nti (pārā. aṭṭha. 2.489). Evaṃ saṅkhepato vuttasarūpappabhedāni pannarasa ṭhānāni dassetumāha ''gāmādīsu padesesu tipañcasū''ti. Ayamettha saṅkhepo, vitthāro pana pāḷiaṭṭhakathāvaṇṇanato veditabbo.

''Ticīvarena vippavāseyyāti saṅghāṭiyā vā uttarāsaṅgena vā antaravāsakena vā. Antogāme cīvaraṃ nikkhipitvā''ti (pārā. 476, 478) vacanato ettha **ticīvara**nti tiṇṇaṃ cīvarānamaññatarameva cīvaraṃ vattabbaṃ. **Ekaratta**nti vippavāsakiriyāya accantasaṃyoge upayogavacanaṃ. **Api-**saddena kiṃ pana dirattādikanti dasseti.

Saṅghasammutiyā vināti ticīvaraṃ pariharituṃ asamatthena gilānena bhikkhunā saṅghaṃ vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggayha ''ahaṃ bhante gilāno, na sakkomi ticīvaraṃ ādāya pakkamituṃ, sohaṃ bhante saṅghaṃ ticīvarena avippavāsasammutiṃ yācāmī''ti tikkhattuṃ yācitena saṅghena tassa ñattidutiyāya kammavācāya dinnaṃ avippavāsasammutiṃ vināti vuttaṃ hoti. Tathā laddhasammutikassa gilānassa bhikkhuno tasmiṃ gelaññe avūpasante vā vūpasantepi cīvaranikkhepaṭṭhānaṃ āgamanakāle vā uppanne aññepi roge avūpasante tāyayeva sammutiyā na doso.

603. **Bhikkhuno**ti aladdhasammutikassa bhikkhuno. **Tena** cīvarena. **Vippavatthuṃ na vaṭṭatī**ti vinā vasituṃ na vaṭṭati. Kiṃ vuttaṃ hoti? ''Ekakulassa gāmo hoti parikkhitto ca, antogāme cīvaraṃ nikkhipitvā antogāme vatthabbaṃ. Aparikkhitto hoti, yasmiṃ ghare cīvaraṃ nikkhittaṃ hoti, tasmiṃ ghare vatthabbaṃ, hatthapāsā vā na vijahitabbaṃ. Nānākulassa gāmo hoti parikkhitto ca, yasmiṃ ghare cīvaraṃ nikkhittaṃ hoti, tasmiṃ ghare vatthabbaṃ sabhāye vā dvāramūle vā, hatthapāsā vā na vijahitabba''ntiādinā (pārā. 478) nayena **pāḷiyā** vuttaṭṭhānato bahi aruṇaṃ uṭṭhāpetuṃ na vaṭṭatīti vuttaṃ hoti.

Imasmiṃ pāṭhe **''parikkhitto''**ti idaṃ pākārena vā vatiyā vā parikhāya vā parikkhittaṃ sandhāya vuttaṃ. **Hatthapāsā vā**ti ettha **hatthapāsā** nāma aḍḍhatiyaratanaṃ hoti. Yathāha **aṭṭhakathāyaṃ** ''taṃ gharaṃ samantato hatthapāsā na vijahitabbaṃ, aḍḍhateyyaratanappamāṇā padesā uddhaṃ na vijahitabbanti vuttaṃ hotī''ti (pārā. aṭṭha. 2.477-478).

Vippavasantassa ko dosoti āha **''hoti…pe… aruṇuggame''**ti. Anuññātaṭṭhānato hi bahi cīvarena vinā aruṇaṃ uṭṭhāpentassa taṃ cīvaraṃ nissajjitabbaṃ hoti, taṃhetukā pācittiyāpattipi hotīti attho. Teneva vakkhati ''nissajjitvā…pe… viññunā''ti.

604. **Nhāyantassevā**ti cīvarassa hatthapāsato dūre nahāyantasseva, anādare sāmivacanaṃ.

606. Acchinnaṃ viluttaṃ cīvaraṃ yassa so **acchinnacīvaro,** bhikkhu, tassa ṭhānaṃ **acchinnacīvaraṭṭhānaṃ,** tasmiṃ.

607. **Nivāsetvā**ti ettha ''antaravāsaka''nti ca **gahetvā**ti ettha ''itarānī''ti ca seso. Idañca gantabbaṭṭhāne, āsanne magge ca manussasambādhe asati kattabbadassanaṃ. Itarattha nivāsetvā, pārupitvā ca saṅghāṭiṃ aṃse katvāva gantabbaṃ hoti. Vihāre sabhāgesu alabbhamānesu āsanasālampi gantvā sabhāgassa santike vinayakammaṃ kattabbanti **aṭṭhakathāyaṃ** (pārā. aṭṭha. 2.495 atthato samānaṃ) vuttaṃ. **''Nissajjitvā''**ti iminā ''idaṃ me bhante cīvaraṃ rattivippavutthaṃ aññatra bhikkhusammutiyā nissaggiyaṃ, imāhaṃ saṅghassa nissajjāmī''ti saṅghe vā ''idaṃ me bhante cīvaraṃ…pe… ahaṃ āyasmantānaṃ nissajjāmī''ti tiṇṇaṃ, dvinnaṃ vā santike vā ''idaṃ me āvuso…pe… imāhaṃ āyasmato nissajjāmī''ti ekassa santike vā vatvā nissajjitvāti vuttaṃ hoti. **Viññunā**ti evaṃ nissaggiyavatthunissajjanādinānappakāravidhijānanakena ñāṇavatāti attho.

608. **Taṃ** nissaggiyacīvaraṃ.

609. **''Adentassa ca nissaṭṭhaṃ dukkaṭa''**nti iminā ''byattena bhikkhunā paṭibalena āpatti paṭiggahetabbā, nissaṭṭhacīvaraṃ dātabba''nti vuttattā imaṃ vidhiṃ jānanatāya **byattena** yathāvidhiṃ kātuṃ samatthatāya **paṭibalena khandhake** (cūḷava. 239) āgatanayena āpattiṃ paṭiggahetvā nissaṭṭhacīvaraṃ hatthena gahetvā nisīdāpetvā sace saṅgho hoti, ''suṇātu me bhante saṅgho, idaṃ cīvaraṃ itthannāmassa bhikkhuno nissaggiyaṃ saṅghassa nissaṭṭhaṃ, yadi saṅghassa pattakallaṃ, saṅgho imaṃ cīvaraṃ itthannāmassa bhikkhuno dadeyyā''ti, sace tayo honti, ''suṇantu me āyasmantā, idaṃ cīvaraṃ itthannāmassa bhikkhuno nissaggiyaṃ āyasmantānaṃ nissaṭṭhaṃ, yadāyasmantānaṃ pattakallaṃ, āyasmantā imaṃ cīvaraṃ itthannāmassa bhikkhuno dadeyyu''nti, sace ekako hoti, ''imaṃ cīvaraṃ āyasmato dammī''ti dātabbaṃ, nissaṭṭhacīvaraṃ ''attanoyeva dinna''nti suddhasaññāya gahetvā adentassa dukkaṭaṃ hotīti vuttaṃ hoti.

Tassa santakabhāvaṃ ñatvā lesena vilumpantassa pana bhaṇḍagghavasena dukkaṭathullaccayapārājikāpattiyo honti. Yathāha **aṭṭhakathāyaṃ** ''tassa santakabhāvaṃ pana ñatvā lesena acchindanto bhaṇḍaṃ agghāpetvā kāretabbo''ti (pārā. aṭṭha. 2.469). **Pariyāputa**nti ''na bhikkhave nissaṭṭhacīvaraṃ na dātabbaṃ, yo na dadeyya, āpatti dukkaṭassā''ti (pārā. 470) **pāḷiyaṃ** vuttanti attho.

610-1. There dahare cāti etesu ubhosupi maggaṃ gacchantesūti yojanā. **''There''**ti iminā anissitabhāvamāha, **''dahare cā''**ti iminā nissitabhāvaṃ. **Ohīne**ti osakkite. Sace so thero nissayācariyo bhaveyyāti adhippāyenāha **''garu''**nti. **Tasmiṃ** dahare. **Vatthan**ti tassa hatthe ṭhitacīvaraṃ. **Na passambhatī**ti dhuranikkhepaṃ akatvā gamane saussāhattā nissayapaṭippassaddhi na hotīti adhippāyo. Teneva ''muhutta''ntiādimāha.

614. Paccuddhāre antoyevāruṇeti iminā sambandho, daharabhikkhuno dūrabhāvañca aruṇuggamanañca ñatvā cīvarassa anissaggiyatthaṃ tassa hatthe ṭhitabhāvaṃ sallakkhetvā purāruṇā paccuddhareti attho. **Vissajjetī**ti aññassa deti. **Vinassatī**ti corādīhi nassati.

Dutiyakathinakathāvaṇṇanā.

616. **Akālacīvara**nti ''akālacīvaraṃ nāma anatthate kathine ekādasamāse uppannaṃ, atthate kathine sattamāse uppannaṃ, kālepi ādissa dinna''nti (pārā. 500) vacanato anatthatakathine vihāre ''cīvaramāso''ti yo pubbakattikakāḷapakkhapāṭipadato paṭṭhāya yāva aparakattikapuṇṇamī, tāva māso vuccati, tato paresu ekādasasu māsesu uppannañca atthatakathine vihāre yo cīvaramāso, hemantā ca cattāro māsāti pañcamāsato bahi sattasu māsesu uppannañca atthatakathine pañca māsā yathāparicchinnakāle saṅghassa ca ''idaṃ akālacīvaraṃ dammī''ti puggalassa ca ''idaṃ tuyhaṃ dammī''ti dinnañceti idaṃ akālacīvaranti attho. ''Uppanna''nti seso, ''uppajjeyya saṅghato vā gaṇato vā ñātito vā mittato vā paṃsukūlato vā attano vā dhanenā''ti (pārā. 500) vacanato saṅghassa vā ''idaṃ suttantikagaṇassa dema, idaṃ ābhidhammikagaṇassa demā''tiādinā nayena gaṇassa vā dinnato attano vassaggena vā ñātiādito vā susānādipaṃsukūlakhettato vā attano santakena suttakappāsādikappiyavatthuto vā uppannacīvaranti attho.

Māsaparamaṃ nikkhipeti māso paramaṃ pamāṇaṃ etassa nikkhipanassāti māsaparamaṃ, nikkhipananti kiriyāvisesanaṃ kātabbaṃ, māsaparamaṃ nikkhipanaṃ kareyyāti vuttaṃ hoti. ''Ākaṅkhamānena bhikkhunā paṭiggahetabbaṃ, paṭiggahetvā khippameva kāretabbaṃ, no cassa pāripūrī, māsaparamaṃ tena bhikkhunā taṃ cīvaraṃ nikkhipitabbaṃ ūnassa pāripūriyā''ti (pārā. 500) vacanato evaṃ uppannaṃ cīvaraṃ icchantena paṭiggahetvā sace pahoti, dasāhamanatikkāmetvā kāretabbaṃ. Sace nappahoti, ūnassa paripūraṇatthaṃ māsaparamaṃ ṭhapetabbanti attho.

Kadā evaṃ nikkhipitabbanti āha **''sati paccāsāyā''**ti, ''paccāsā hoti saṅghato vā gaṇato vā ñātito vā mittato vā paṃsukūlato vā attano vā dhanenā''ti (pārā. 500) vuttasaṅghādito attano vassaggādito labheyya, tena ''imassa ūne paripuṇṇe kāressāmī''ti paccāsāya sati evaṃ nikkhipitabbanti attho. **Tato uddhaṃ ṭhapetuṃ na vaṭṭatī**ti māsato atirekakālaṃ nikkhipituṃ na vaṭṭati, nissaggiyapācittiyaṃ hotīti attho.

Yadi evaṃ ''tadahuppanne mūlacīvare paccāsācīvaraṃ uppajjati, dasāhā kāretabbaṃ…pe… vīse uppanne mūlacīvare paccāsācīvaraṃ uppajjati, dasāhā kāretabba''nti (pārā. 500) kasmā āhāti? Paccāsācīvarassa dasadivase atikkamma ṭhapetuṃ ayuttattā, mūlacīvarassa taggatikattā evaṃ vuttaṃ. Yathāha **aṭṭhakathāyaṃ** ''mūlacīvarassa uppannadivasato yāva vīsatimo divaso, tāva uppannaṃ paccāsācīvaraṃ mūlacīvaraṃ attano gatikaṃ karotī''ti (pārā. aṭṭha. 2.500).

Tatiyakathinakathāvaṇṇanā.

618-9. Bhikkhuniyā yo dhovāpetīti sambandho. ''Bhikkhunī nāma ubhatosaṅghe upasampannā''ti (pārā. 500) vacanato bhikkhunisaṅghe ñatticatutthāya kammavācāya, bhikkhusaṅghe ñatticatutthāya kammavācāyāti aṭṭhavācikāya upasampannā **bhikkhunī** nāma. **Bhutta**nti bhikkhunā attanā paribhuttaṃ rajitaṃ ādinnakappaṃ, ''paribhogaṃ karissāmī''ti antamaso sīsaṃ ṭhapetvā sayanamattenāpi purāṇabhūtaṃ cīvaranti attho. Yathāha **aṭṭhakathāyaṃ** ''rajitvā kappaṃ katvā ekavārampi nivatthaṃ vā pārutaṃ vā antamaso paribhogasīsena aṃse vā matthake vā katvā maggaṃ gato hoti, ussīsakaṃ vā katvā nipanno hoti, etampi purāṇacīvaramevā''ti (pārā. aṭṭha. 2.503-505). **Vattha**nti kāriye kāraṇopacāravasena cīvarameva āha.

Aññātikāyāti ''aññātikā nāma mātito vā pitito vā yāva sattamā pitāmahayugā asambaddhā''ti vacanato attano vā tassā vā mātu vā pitu vā paramparāya yāva sattamā yugā, etthantare yena kenaci ñātakena asambaddhabhāvena aññātikāyāti attho. Yathā cāha **aṭṭhakathāyaṃ** ''pitāmahoyeva pitāmahayugaṃ. Tato uddhaṃ sabbepi pubbapurisā pitāmahaggahaṇeneva gahitā. Evaṃ yāva sattamo puriso, tāva yā asambaddhā''ti (pārā. aṭṭha. 2.503-505). **Ākoṭāpetī**ti paharāpeti.

Tato dhovāpanādito. **Nissaggiyāpattī**ti nissaggiyassa āpatti nissaggiyāpatti, nissaggiyassa cīvarassa nāmena visiṭṭhā pācittiyāpatti hotīti attho. Idañca tiṇṇaṃ payogānaṃ ante āpajjitabbāya āpattiyā dassanaṃ. Tassa niyogena dhovanādiṃ karontiyā bhikkhuniyā tadatthaṃ sabbapubbapayogagaṇanāya bhikkhuno dukkaṭaṃ hotīti gahetabbo. Yathāha **aṭṭhakathāyaṃ** ''yāva naṃ dhovitvā ukkhipati, tāva bhikkhuniyā payoge payoge bhikkhussa dukkaṭa''nti (pārā. aṭṭha. 2.503-505). **Paṭhamenā**ti tīṇipi kārāpentassa yaṃ paṭhamaṃ kārāpeti, tenāti attho. **Dīpita**nti ''aññātikāya aññātikasaññī purāṇacīvaraṃ dhovāpeti rajāpeti ākoṭāpeti, nissaggiyena āpatti dvinnaṃ dukkaṭāna''ntiādinā (pārā. 506) desitaṃ. Iminā nayena dve kārāpentassa paṭhamena nissaggiyāpatti, dutiyena dukkaṭanti ayamattho saṅgayhati.

620. **''Dhovanatthāya detī''**ti iminā ''bhuttaṃ vattha''nti adhikārato labbhati.

621. **Sāmaṇeraniddesepī**ti ''sāmaṇerā''ti niddeso nāma yassa, tasmimpi, attanā paribhuttaṃ vatthaṃ dhovanatthāya detīti yojanā, attano paribhuttaṃ cīvaraṃ dhovanatthāya sāmaṇerassa detīti attho. **Pi**-saddo samuccayattho. **Upasampajjā**ti pubbakiriyāya ''dhovatī''ti aparakiriyā sāmatthiyā labbhati.

622. **Daharānañca bhikkhūna**nti attano navakatarānaṃ bhikkhūnaṃ. **Niyyādite** dinne. **Esa nayo**ti ''ekena pācittiyaṃ, avasiṭṭhehi dvīhi vā ekena vā sabbapayogesu dukkaṭaṃ hotī''ti nayo.

623. **Cīvare**ti paribhuttacīvare.

624. **''Dhovanappaccayāyevā''**ti iminā itaradvayassa tassa anāṇattiyā katattā tato anāpattibhāvamāha.

626. **Ñātikā**ti ettha ''paṭisaṅkhā yoniso''tiādīsu (ma. ni. 1.22-23, 422; a. ni. 6.58; 8.9; mahāni. 206; dha. sa. 1355; vibha. 518) viya gāthābandhavasena ya-kāralopo, ñātikāya bhikkhuniyāti attho. ''Ñātikā aññātisaññissā''ti padacchedo. **Paccattharaṇa**nti mañcapīṭhe attharitabbaṃ paccattharaṇacīvarañca.

627. **''Bhikkhunīnaṃ vasenā''**ti idaṃ bhikkhusaṅghepi upasampannā ce, pācittiyasambhavā vuttaṃ. Yathāha **aṭṭhakathāyaṃ** ''bhikkhūnaṃ santike upasampannāya pana yathāvatthukamevā''ti (pārā. aṭṭha. 2.506). Bhikkhunisaṅghe paṭhamaṃ upasampajjitvā pacchā bhikkhusaṅghe ce upasampajjati, kevalaṃ bhikkhusaṅghe upasampannāti na vuccatīti tā bhagavati dharamāne paṭhamaṃ pabbajitā pañcasatā sākiyāniyo vuccanti. Yathāha **aṭṭhakathāyaṃ** ''bhikkhūnaṃ santike upasampannā nāma pañcasatā sākiyāniyo''ti (pārā. aṭṭha. 2.506). Bhikkhuno liṅge parivatte tasseva upasampannakammassa anuññātattā sopi gahetabboyeva.

628. **Avuttā dhovatī**ti ''imaṃ cīvaraṃ dhovā''ti avuttā cīvaraṃ kiliṭṭhaṃ disvā avatvā ṭhapitaṭṭhānato cīvaraṃ gahetvā vā sayameva vatvā yācanādinayena vā anāṇattiyā ca gahetvā cīvaradhovanādiṃ kareyya ce. **Aparibhuttaṃ vā**ti heṭṭhā vuttanayena aparibhuttaṃ cīvaraṃ. **Aññaṃ vā**ti upāhanatthavikapattatthavikapotthakatthavikamañcapīṭhādiṃ yaṃ kiñci parikkhāraṃ.

Purāṇacīvaradhovāpanakathāvaṇṇanā.

629. Vikappanupagaṃ pacchimaṃ upādāya kiñci cīvaraṃ gaṇhatoti yojanā, ettha ''aññātikāya bhikkhuniyā hatthato''ti ca ''ñātikāya aññātikasaññissā''ti ca ''ekatoupasampannāya hatthato gaṇhātī''ti ca vakkhamānavacanasāmatthiyā labbhamānato pubbe vuttanayena aññātikāya ubhatosaṅghe upasampannāya bhikkhuniyā hatthato vikappanupagaratanavidatthippamāṇavatthato paṭṭhāya yaṃ kiñci cīvaraṃ gaṇhantassāti attho. **''Āpattī''**ti sāmaññena vuttepi ''nissaggiyā pācittiyāpattī''ti pakaraṇato ca ''nissaggiyāpattī''ti vakkhamānato ca labbhati. **Ṭhapetvā pārivattaka**nti ''pārivattakaṃ parittena vā vipulaṃ, vipulena vā paritta''nti (pārā. 514) vacanato **mahāpaccariyaṃ** ''antamaso harītakakhaṇḍenāpī''ti (pārā. aṭṭha. 2.514) vuttattā ca heṭṭhimantato harītakakhaṇḍampi datvā gahetabbaṃ ticīvarañca pārivattakaṃ nāma hoti, taṃ ṭhapetvāti vuttaṃ hoti. Parivattanaṃ **parivattaṃ,** taṃ etassa atthīti **pārivattakaṃ,** kayavikkayena gahetabbaṃ cīvaranti attho.

630. **Gahaṇatthāya payoge**ti gaṇhituṃ hatthapasāraṇādippayoge. **Pariyāputa**nti ''paṭiggaṇhāti payoge dukkaṭa''nti (pārā. 512) desitaṃ.

631. **Anupasampannahatthe**ti bhikkhubhikkhunito aññe sabbe anupasampannā gahitā. Yathāha **aṭṭhakathāyaṃ** ''sace pana sikkhamānāsāmaṇerasāmaṇeriupāsakaupāsikānaṃ hatthe pesitaṃ paṭiggaṇhāti, anāpattī''ti (pārā. aṭṭha. 2.512).

632. **Ekato**ti ettha bhikkhunisaṅghatoti gahetabbaṃ. Aññasmiṃ pakkhe pācittiyameva. Yathāha **aṭṭhakathāyaṃ** ''bhikkhūnaṃ santike upasampannāya pana pācittiyamevā''ti (pārā. aṭṭha. 2.513).

633. ''Pārivattakaṃ dassāmī''ti ābhogaṃ katvā gaṇhāti, doso na vijjatīti yojanā.

634. **Aññaṃ parikkhāra**nti thavikakāyabandhanādi avikappiyaṃ vā avikappanupagaṃ vā parikkhārameva gahetabbaṃ. Vikappanupagaṃ pana na vaṭṭati. Yathāha **aṭṭhakathāyaṃ** ''vikappanupagaṃ pacchimacīvarappamāṇaṃ pana paṭaparissāvanampi na vaṭṭatī''ti (pārā. aṭṭha. 2.514). Cīvarapaṭiggaṇhanaṃ kiriyā, pārivattakassa adānaṃ akiriyāti kiriyāya ca akiriyāya ca āpajjitabbato **kriyākriyaṃ**.

Cīvarapaṭiggahaṇakathāvaṇṇanā.

635. ''Aññātakaṃ appavārita''nti padacchedo. ''Gahapatiṃ vā gahapatāniṃ vā''ti pāṭhaseso. Vuttañhi bhagavatā ''aññātakaṃ gahapatiṃ vā gahapatāniṃ vā''ti (pārā. 516, 518). Pubbe vuttanayena yāva sattamā pitāmahayugā sambaddhaññātikatāya abhāvato **aññātakaṃ**. ''Yaṃ mayhaṃ gehe atthi, taṃ pavāremī''tiādinā nayena **appavāritaṃ**. ''Gahapati nāma yo koci agāraṃ ajjhāvasatī''ti (pārā. 519) **pāḷiyaṃ** vuttaṃ **gahapatiṃ vā**. ''Gahapatānī nāma yā kāci agāraṃ ajjhāvasatī''ti (pārā. 519) **pāḷiyaṃ** vuttaṃ gharaṇiṃ vāti attho.

Hoti nissaggiyāpattīti ''aññatra samayā viññāpeti, payoge dukkaṭaṃ, paṭilābhena nissaggiyaṃ hotī''ti (pārā. 519) **pāḷiyaṃ** vuttesu sabbesu pubbapayogesu dukkaṭena saddhiṃ nissaggiyapācittiyaṃ hotīti vuttaṃ hoti. **Aññatra samayā**ti ''tatthāyaṃ samayo, acchinnacīvaro vā hoti bhikkhu naṭṭhacīvaro vā''ti (pārā. 518) **mātikāya,** ''acchinnacīvaro nāma bhikkhussa cīvaraṃ acchinnaṃ hoti rājūhi vā corehi vā dhuttehi vā yehi kehici vā acchinnaṃ hoti. Naṭṭhacīvaro nāma bhikkhussa cīvaraṃ agginā vā daḍḍhaṃ hoti, udakena vā vūḷhaṃ hoti, undūrehi vā upacikāhi vā khāyitaṃ hotī''ti (pārā. 519) **padabhājane** ca niddiṭṭhasarūpakālato aññatrāti attho.

636. **Tikapācittiyaṃ vutta**nti ''aññātake aññātakasaññī, vematiko, ñātakasaññī aññatra samayā cīvaraṃ viññāpeti, nissaggiyaṃ pācittiya''nti (pārā. 520) pācittiyattayaṃ bhagavatā vuttaṃ. ''Ñātake aññātisaññissā''ti padacchedo. **Tatthā**ti tasmiṃ ñātake. **Vematikassā**ti ''ñātako nu kho, aññātako''ti vematikassa. Dvikadukkaṭaṃ tathevāti yojanā. **''Tathevā''**ti ''vutta''nti idaṃ ākaḍḍhati, ''ñātake aññātakasaññī, vematiko aññatra samayā cīvaraṃ viññāpeti, āpatti dukkaṭassā''ti (pārā. 520) desitanti attho.

637-8. Samaye viññāpentassa anāpattīti yojanā. Ettha ''cīvaraṃ aññātakaappavārita''nti ānetvā sambandhitabbaṃ, yathāpariccchinnakāladvayato aññatarasmiṃ kāle aññātakaappavāritaṃ cīvaraṃ viññāpentassa anāpattīti attho. **Ñātake vā pavārite**ti etthāpi ''attano''ti ajjhāhāro, ''samaye''ti iminā yojetabbaṃ, attano ñātakapavārite asamayepi cīvaraṃ viññāpentassa anāpattīti attho. **Aññassatthāyā**ti ettha ''attano''ti seso, attano ñātake, pavārite vā viññāpentassa anāpattīti yojanā, aññaṃ bhikkhuṃ nissāya attano ñātake vā pavārite vā cīvaraṃ viññāpentassa anāpattīti vuttaṃ hoti. Itaraṃ pakkhaṃ dasseti **''tassa ñātake vā pavārite vā''**ti. **Tassā**ti ''aññassā''ti vuttassa, ''viññāpentassa anāpattī''ti iminā yojetabbaṃ. **Vā**ti purimavikappāpekkhaṃ. Yaṃ sandhāya cīvaraṃ viññāpeti, tassa ñātake vā pavārite vā taṃyeva sandhāya cīvaraṃ viññāpentassa anāpattīti vuttaṃ hoti.

''Attano vā dhanenā''ti vuttaṃ anāpattiaṅgaṃ **ummattakādino**ti ettha **ādi-**saddena saṅgayhati, attano santakaṃ suttakappāsādikaṃ kappiyavatthuṃ datvā gaṇhitukāmatāya akappiyavohārena yācantassa ca anāpattīti attho.

Aññātakaviññattikathāvaṇṇanā.

639. **Appavāritamaññāti**nti ettha ''gahapatiṃ vā gahapatāniṃ vā''ti idaṃ sāmatthiyā labbhati. **Tatuttari**nti tato santaruttaraparamato uttarinti gahetabbaṃ, ''santaruttaraparamaṃ tena bhikkhunā tato cīvaraṃ sāditabba''nti (pārā. 523) vuttattā acchinnacīvarena sāditabbaantaravāsakauttarāsaṅgamattena adhikanti attho.

''Tato ce uttari sādiyeyyā''ti (pārā. 523) vacanato ''sādiyantassā''ti vattabbaṃ, evaṃ vattabbe ''viññāpentassā''ti kasmā vuttanti? Acchinnacīvarānaṃ bhikkhūnaṃ chabbaggiyehi bhikkhūhi cīvaraviññāpanavatthusmiṃ ''kathaṅhi nāma tumhe moghapurisā na mattaṃ jānitvā bahuṃ cīvaraṃ viññāpessathā''ti (pārā. 522) chabbaggiye bhikkhū garahitvā imassa sikkhāpadassa paññattattā ''sāditabba''nti ettha viññāpetabbanti attho hoti, teneva imasmiṃ **padabhājane** ''tato ce uttari sādiyeyyāti tatuttari viññāpetī''ti (pārā. 524) ca **āpattibhedasandassanaṭṭhāne** ''aññātake aññātakasaññī tatuttari cīvaraṃ viññāpeti, nissaggiyaṃ pācittiya''ntiādivacanato (pārā. 525) ca vuttaṃ. Yadi evaṃ sikkhāpadeyeva ''sāditabbaṃ, sādiyeyyā''ti ca ubhayattha ''viññāpetabbaṃ, viññāpeyyā''ti ca kasmā na vuttanti? Acchinnacīvarabhāvaṃ ñatvā aviññāpitepi abhiharitvā diyyamānampi adhivāsentena evameva sāditabbanti na vuttaṃ. Imasseva ca adhikaviññāpananisedhanatthaṃ vadantenāpi ''taṅce aññātako gahapati vā gahapatānī vā bahūhi cīvarehi abhihaṭṭhuṃ pavāreyya, santaruttaraparamaṃ tena bhikkhunā tato cīvaraṃ sāditabba''nti sāditabbaniyamappadhānaṃ vuttaṃ. Tasmā acchinnacīvarena attanā vā taṃ sandhāya aññena vā viññāpentenapi aviññāpentepi diyyamānaṃ sādiyantenāpi santaruttaraparamataṃ nātikkamitabbanti imasmiṃ sikkhāpade sandhāya bhāsitattoti sallakkhetabbanti ettakaṃ ñāpetuṃ ''sādiyantassā''ti avatvā ''viññāpentassā''ti vuttanti ācariyābhisandhi veditabbā.

640. Idāni viññāpane ca adhivāsane ca ubhayattheva niyamaṃ dassetuṃ ''sace tīṇi naṭṭhāni honti, dve sāditabbāni. Dve naṭṭhāni, ekaṃ sāditabbaṃ. Ekaṃ naṭṭhaṃ, na kiñci sāditabba''nti (pārā. 524) **padabhājane** vuttavinicchayaṃ dassetumāha **''yassā''**tiādi. ''Yassa tīṇipi naṭṭhāni, dve vā naṭṭhāni, ekaṃ vā naṭṭha''nti sambandhitvā yathākkamaṃ ''tena dve sāditabbāni, ekaṃ sāditabbaṃ, na kiñcipi sāditabba''nti yojanā kātabbā. Yassa tīṇipi cīvarāni naṭṭhāni, bahu ca diyyati, tena dveyeva cīvarāni sāditabbāni. Dve cīvarāni naṭṭhāni, ekaṃ sāditabbaṃ. Ekañce naṭṭhaṃ, na sāditabbaṃ, avasiṭṭhaṃ pacchā dhammena samena laddhanīhārena gahetabbanti attho. Yathāha **aṭṭhakathāyaṃ** ''sesaṃ sabhāgaṭṭhānato pariyesissatī''ti. ''Bhikkhuniyā pana pañcasupi naṭṭhesu dve sāditabbāni, catūsu naṭṭhesu ekaṃ sāditabbaṃ, tīsu naṭṭhesu kiñci na sāditabba''nti (pārā. aṭṭha. 2.522-524) **aṭṭhakathāyaṃ** vuttaṃ.

641-2. Sesakaṃ āharantassa anāpattīti ñātabbanti yojanā. Evamuparipi yojetabbaṃ. Cīvaraṃ yojetvā atirekaṃ vatthaṃ paccāharitvā ''dassāmī''ti bahumpi gahetvā gacchantassa anāpattīti attho. Atirekampi tumheyeva gaṇhathāti dinnaṃ gaṇhatopi anāpatti. Na acchinnakāraṇā dinneti yojanā, acchinnacīvarabhāvaṃ anuddissa bahūnaṃ cīvarānaṃ gahaṇanimittenāpi anāpattīti attho. Evameva ''na naṭṭhakāraṇā dentī''ti idampi dassitameva. Acchinnacīvare nissāya tatuttaricīvaraviññāpanavatthumhi imassa sikkhāpadassa paññattattā **anāpattivāre** ''aññassatthāyā''ti na gahitaṃ.

Tatuttarikathāvaṇṇanā.

643. **Kalyāṇakamyatāhetū**ti sundarassa mahagghassa kāmataṃ paṭicca cīvare vikappanaṃ āpajjeyyāti yojanā, ''kīdisena te bhante cīvarena attho''ti pubbe appavārito ''āyataṃ vā hotu vitthataṃ vā appitaṃ vā saṇhaṃ vā''ti (pārā. 529) **padabhājane** vuttavisiṭṭhakappaṃ adhikavidhānaṃ karotīti attho. **Tassa lābhā nissaggiyaṃ bhave**ti tathā appavāritena hutvā katena adhikavidhānena nipphannacīvarassa lābhappayogena dukkaṭanissaggiyapācittiyā honti.

644. **Mahagghaṃ …pe… viññāpetī**ti vīsatiagghanakaṃ cīvaraṃ dātukāmamhi upāsake, ''alaṃ mayhaṃ etena, dasagghanakaṃ vā appagghanakaṃ vā dehī''ti vadati.

645. ''Ñātake aññātisaññissā''ti padacchedo.

Paṭhamopakkhaṭakathāvaṇṇanā.

646. Paṭhamasikkhāpade ekena upāsakena pīḷā laddhā, idha dvīhīti ettakaṃ nānākaraṇaṃ. Sesaṃ paṭhamasikkhāpadasadisamevāti āha **''dutiyo…pe… vinicchayo''**ti. Upakkhaṭapadena lakkhitaṃ sikkhāpadaṃ **upakkhaṭaṃ,** dutiyañca taṃ upakkhaṭañcāti dutiyopakkhaṭaṃ, tasmiṃ **dutiyopakkhaṭe. Assā**ti dutiyopakkhaṭassa.

Dutiyopakkhaṭakathāvaṇṇanā.

647. **Raññā vā**ti rājato vā. Rājato bhoggaṃ bhuñjitabbaṃ assa atthīti **''rājabhoggo''**ti vutto, rājato bhattavettanalābhito yato kutoci dāyakā ābhatanti sambandho. **Na ca vaṭṭatī**ti ettha ''nissaggiyapācittiyabhāvato''ti ajjhāharitabbaṃ. Idha uttarikaraṇīyaṃ ''tikkhattu''ntiādigāthāya (vi. vi. 671) vakkhati.

648. Cīvaracetāpannavasena adhigatarajatādi yena kenaci pariyāyenāpi na sāditabbanti dassetumāha **''rajataṃ vā''**tiādi. Dhavalasabhāvatāya rājatīti **rajataṃ,** sajjhu. Jātaṃ rūpaṃ vaṇṇāyatanametassāti **jātarūpaṃ,** suvaṇṇaṃ. **Kiñcī**ti appamattakampi. Attano vā atthāya parassa vā atthāya diyyamānaṃ kiñci gaṇhituṃ na vaṭṭatīti yojanā.

649. Attano paṭiggahaṇe āpattiyā rūpiyagahaṇasikkhāpade vakkhamānattā aññassa atthāya gahaṇe āpattidassanatthamāha **''aññassatthāyā''**tiādi. Tattha **aññassatthāyā**ti aññassa puggalassa, gaṇassa, saṅghassa, cetiyassa, navakammassa vā atthāya. **Niddiṭṭha**nti āharitvā ''imaṃ gaṇhathā''ti vuttaṃ rajataṃ, jātarūpaṃ vā aññaṃ vā yaṃ kiñci nissaggiyadukkaṭavatthuṃ paṭiggaṇhato tassa bhikkhuno dukkaṭaṃ hotīti **mahāpaccariyaṃ** vuttanti yojanā.

650-1. Vuttamevatthaṃ sarūpato vibhāvetumāha **''netvā''**tiādi. **Netvā**ti ānetvā. **Akappiyaṃ bhaṇḍa**nti ''rajataṃ jātarūpaṃ vā''ti yathāvuttameva akappiyabhaṇḍaṃ. **Itth**anti vakkhamānappakārena. **Na ca vaṭṭatī**ti ettha ca-kārena vaṭṭati cāti anuññātaṃ katanti. Yathāha **aṭṭhakathāyaṃ** –

> ''Sace pana 'nayidaṃ bhikkhūnaṃ sampaṭicchituṃ vaṭṭatī'ti paṭikkhitte 'vaḍḍhakīnaṃ vā kammakarānaṃ vā hatthe bhavissati, kevalaṃ tumhe sukatadukkaṭaṃ jānāthā'ti vatvā tesaṃ hatthe datvā pakkamati, vaṭṭati. Athāpi 'mama manussānaṃ hatthe bhavissati, mayhameva vā hatthe bhavissati, kevalaṃ tumhe yaṃ yassa dātabbaṃ, tadatthāya peseyyāthā'ti vadati, evampi vaṭṭatī''ti (pārā. aṭṭha. 2.538-539).

652. **Vihārassā**ti ettha ''navakammassā''ti (pārā. aṭṭha. 2.538-539) **aṭṭhakathāyaṃ** vuttattā vattabbaṃ gāthābandhavasena na vuttaṃ.

654. **Rajataṃ jātarūpaṃ vā saṅghassā**ti ettha ''cattāro paccaye paribhuñjathāti dinna''nti seso. Yathāha **aṭṭhakathāyaṃ** ''sace pana koci bahumpi hiraññasuvaṇṇaṃ ānetvā 'idaṃ saṅghassa dammi, cattāro paccaye paribhuñjathā'ti vadati, taṃ ce saṅgho sampaṭicchati, paṭiggahaṇepi paribhogepi āpattī''ti (pārā. aṭṭha. 2.538-539). Evaṃ ābhataṃ tasmiṃ saṅghe yo koci bhikkhu ''nayidaṃ kappatī''ti sace paṭikkhipati, ''ayaṃ saṅghassa lābhantarāyaṃ karotī''ti vadantasseva āpatti hoti. Yathāha **aṭṭhakathāyaṃ** ''yo hi taṃ codeti, sveva sāpattiko hoti, tena pana ekena bahū anāpattikā katā''ti (pārā. aṭṭha. 2.538-539). Idha **sveva sāpattiko**ti ettha ''dukkaṭāpattikoti vuttaṃ hotī''ti **gaṇṭhipade** vuttaṃ. Imissā gāthāya **''saṅghassā''**ti alikhitvā ''bhikkhuno''ti ca likhanti, taṃ na sundaraṃ. Idāni dassitaaṭṭhakathāpāṭhe ''saṅgho sampaṭicchatī''ti (pārā. aṭṭha. 2.538-539) vuttattā ''saṅghassā''ti pāṭho sundaro.

655. **Taḷākassā**ti vāpiyā. Sassuppattinidānato taḷākaṃ khettaṃ, tato tassa gahaṇaṃ vā paribhogo vā na ca vaṭṭatīti yojanā. **Taḷākassa cā**ti ettha **ca**-kārena khettavatthu saṅgahitaṃ. **Na ca vaṭṭatī**ti ettha cakārena vaṭṭati cāti dassitaṃ hoti.

656. Taṃ katamanti āha **''cattāro''**tiādi. **Sabbampī**ti taḷākapokkharaṇikhettādi sabbampi.

658-9. **Aparicchinnabhāgasmi**nti ''imasmiṃ bhūmibhāge katassa kammehi ettako bhāgo deyyo''ti evaṃ pubbe aniyamitaāye bhūmibhāge. Akatapubbaṃ **navasassaṃ** nāma. **Ettakaṃ bhāgaṃ dethā**ti ettakaṃ kahāpaṇabhāgaṃ detha. **Uṭṭhāpetī**ti uppādeti.

''Kasatha vapathā''ti akappiyaṃ vācaṃ vatvāti yojanā. **Vapathāti cā**ti ettha **ca**-saddo idha avuttaṃ taṃkattuyogakāle vuccamānaṃ akappiyavacanantaraṃ samuccinoti. **Uppāditañcā**ti ettha **ca**-saddo kahāpaṇaṃ samuccinoti. **Sabba**nti tathā uppāditakahāpaṇañca evaṃ akappiyavohārena uppāditañcāti sabbaṃ.

660. Kasathādikaṃ vacanaṃ avatvā ''ettikāya bhūmiyā ettako nāma bhāgo''ti bhūmiṃ yo ca patiṭṭhāpeti, tassevetamakappiyanti vakkhamānena yojetabbaṃ. **Ca**-saddo ''yo panā''ti vakkhamānapuggalantarāpekkho.

661-2. Bhūmiyā sayameva pamāṇassa jānanatthaṃ tūti yojanā, ''ettake bhūmibhāge amhehi sassaṃ kataṃ, ettakaṃ nāma bhāgaṃ gaṇhathā''ti kasakehi vutte tesaṃ vacanaṃ asaddahitvā sayameva khettabhūmiyā pamāṇaṃ ñātukāmatāyāti attho. **Tu**-saddo imameva visesaṃ joteti. Yo pana mināti, tassevetamakappiyanti vakkhamānena yojetabbaṃ. **Rajjuyāpi ca daṇḍenā**ti ettha pādenāpi minituṃ na vaṭṭatīti vadanti. ''Rakkhatī''tiādikiriyāpadehipi evameva yojetabbaṃ.

Khale ṭhatvā rakkhatīti dhaññakaraṇe ṭhatvā aññe gaṇhituṃ adatvā pāleti. Kathaṃ rakkhituṃ vaṭṭati, kathaṃ rakkhituṃ na vaṭṭatīti? Taṃ pana vīhiṃ ''idaṃ vā ettakaṃ vā mā gaṇha, idaṃ gahetuṃ na labbhatī''ti vā ''ito apanehi, idha puñjaṃ karohī''ti vā evamādinā payogena ce rakkhati, taṃ akappiyaṃ. Sace ''mayi ṭhite rakkhitaṃ hotī''ti rakkhati, gaṇhante vā passitvā ''kiṃ karothā''ti bhaṇati, vaṭṭati. Rūpiyapaṭiggahaṇasikkhāpade dvāraṃ pidahitvā rakkhantena vasitabbanti hi vuttanti **gaṇṭhipade** vuttanayena veditabbo. Aññasmimpi **gaṇṭhipade** vuttaṃ ''thenetvā gaṇhante sati etaṃ bho pavattiṃ bhikkhusaṅghassa kiṃ ārocessāmīti paṭipucchituṃ vaṭṭatīti vadantī''ti. **Nīharāpetī**ti etthāpi sace pariyāyena vadati, vaṭṭatīti vadanti. **Tassevetamakappiya**nti idaṃ khettaminanādiṃ karontena laddhabbato aññassa abhinavuppāditassa abhāvā aññesaṃ vaṭṭatīti dvīsu **gaṇṭhipadesu** vuttaṃ.

663. ''Ettakehi vīhīhi idaṃ āharathā''ti vuttā sace āharantīti yojanā. Ettha **''tassevetamakappiya''**nti idaṃ dhaññassa vicāritattā vuttaṃ. Yathāha **aṭṭhakathāyaṃ** ''tasseva akappiyaṃ. Kasmā? Dhaññassa vicāritattā''ti (pārā. aṭṭha. 2.538-539).

664. **Hiraññenā**ti kahāpaṇena. **''Tamakappiya''**nti idaṃ kahāpaṇānaṃ vicāritattā vuttaṃ. Yathāha **aṭṭhakathāyaṃ** ''sabbesaṃ akappiyaṃ. Kasmā? Kahāpaṇānaṃ vicāritattā''ti (pārā. aṭṭha. 2.538-539).

665. **Pesakārakadāsaṃ vā**ti pesakārakasaṅkhātaṃ dāsaṃ vā, **pesakāro** tantavāyo. **Ārāmikānaṃ nāmena dente**ti ''ārāmikaṃ dammi, veyyāvaccakaraṃ dammī''tiādinā nayena dente.

666. Khīraṃ dadhi takkaṃ sappi navanītanti **pañcagorasā**.

667. **Ajikādīsū**ti **ādi**-saddena mahisaṃ saṅgaṇhāti.

669. **Paṭisiddhepī**ti paṭikkhittepi. **Mūlaṃ datvā**ti kappiyabhaṇḍamūlaṃ datvā. Kukkuṭādayo pana ''sukhena vasantū''ti araññeyeva vissajjetabbaṃ. Yathāha **aṭṭhakathāyaṃ** ''kukkuṭasūkare 'sukhaṃ jīvantū'ti araññe vissajjetuṃ vaṭṭatī''ti (pārā. aṭṭha. 2.538-539). Sūkaramayūrādīsupi laddhesu tesaṃ anurūpeyeva visaye vissajjetabbā.

671. ''Tikkhattu''ntiādigāthāya ko sambandho? ''Raññā vā rājabhoggenā''tiādigāthāya saṅgahitanayena rājarājāmaccabrāhmaṇagahapatādīsu yena kenaci attanā vā cīvaracetāpannena cīvaraṃ cetāpetvā ''itthannāmaṃ bhikkhuṃ cīvarena acchādehī''ti vatvā taṃ cīvaracetāpannasaṅkhātaṃ cīvaramūlaṃ datvā pahitadūtena vā bhikkhuṃ upasaṅkamitvā ''idaṃ kho bhante āyasmantaṃ uddissa cīvaracetāpannaṃ ābhataṃ, paṭiggaṇhātu āyasmā cīvaracetāpanna''nti yadi vucceyya, bhikkhunā ''na kho mayaṃ āvuso cīvaracetāpannaṃ paṭiggaṇhāma, cīvaraṅca kho mayaṃ paṭiggaṇhāma kālena kappiya''nti vutte sace tena ''atthi panāyasmato koci veyyāvaccakaro''ti vutte cīvaratthikena bhikkhunā ''eso kho āvuso bhikkhūnaṃ veyyāvaccakaro''ti ārāmike vā upāsake vā dassite yadi so tassa attanā āharitvā ''imassa bhikkhuno cīvarena atthe sati iminā cīvaraṃ cetāpetvā acchādehī''ti vatvā taṃ bhikkhuṃ upasaṅkamitvā ''yaṃ kho bhante āyasmā veyyāvaccakaraṃ niddisi, saññatto so mayā, upasaṅkamatu āyasmā kālena, cīvarena taṃ acchādessatī''ti yadi vadeyya, tena cīvaratthikena bhikkhunā kiṃ kātabbanti bhagavatā vuttanti āhāti ayamimissā gāthāya sambandho.

Tikkhattuṃ codanā vuttāti ''cīvaratthikena bhikkhave bhikkhunā veyyāvaccakaro upasaṅkamitvā dvattikkhattuṃ codetabbo sāretabbo 'attho me āvuso cīvarenā''ti tikkhattuṃ codanā kātabbāti vuttā.

Chakkhattuṃ ṭhānamabravīti ''dvattikkhattuṃ codayamāno sārayamāno taṃ cīvaraṃ abhinipphādeyya, iccetaṃ kusalaṃ, no ce abhinipphādeyya, catukkhattuṃ pañcakkhattuṃ chakkhattuparamaṃ tuṇhībhūtena uddissa ṭhātabba''nti (pārā. 538) vuttattā tikkhattuṃ upasaṅkamitvā ''attho me āvuso cīvarenā''ti katāya codanāya na nippajjeyya, tena puna gantvā yaṃ kiñci avatvā ''na āsane nisīditabbaṃ, na āmisaṃ paṭiggahetabbaṃ, na dhammo bhāsitabbo''ti (pārā. 539) vacanato ṭhānabhañjanakaṃ nisajjādiṃ kiñci akatvā ''kiṃ kāraṇaṃ āgatosī''ti pucchite ''jānāhi, āvuso''ti ettakamattaṃ vatvā ukkaṭṭhaparicchedena chakkhattuṃ ṭhānaṃ saddhammavaracakkavattinā

bhagavatā desitanti vuttaṃ hoti.

Yadi codetiyevāti sace ṭhānaṃ akatvā codanāmattaṃ karoti, cha abravīti yojanā, ''codanā''ti sāmatthiyato labbhati, chakkhattuṃ codetvā sakimpi na ṭhātabbanti vuttaṃ hoti.

Chacodanaṃ akatvā yo ṭhānameva karoti, tena kati ṭhānāni kātabbānīti āha **''codanādiguṇā ṭhitī''**ti, ''kātabbā''ti seso, ''abravī''ti iminā yojetabbaṃ, ''catukkhattuṃ codetvā catukkhattuṃ ṭhātabbaṃ, pañcakkhattuṃ codetvā dvikkhattuṃ ṭhātabbaṃ, chakkhattuṃ codetvā na ṭhātabba''nti (pārā. 539) vacanato, ''chakkhattuparama''nti (pārā. 539) vacanato ca chakkhattuṃ codanāya diguṇā dvādasakkhattukā ṭhiti hotīti siddhattā codanameva akatvā ṭhānamattameva karontassa dvādasakkhattuṃ vuttanayena ṭhātabbamevāti vuttaṃ hoti. Tato paraṃ kātabbaṃ adassetvā ettakeneva nivattetabbanti ñāpento ''tato ce uttari vāyamamāno taṃ cīvaraṃ abhinipphādeti, payoge dukkaṭaṃ, paṭilābhena nissaggiya''nti (pārā. 539) vuttanayā āpatti hotīti dasseti.

672. **''Acodetvā laddhe''**ti idaṃ upalakkhaṇaṃ ''aṭṭhatvā laddhe''ti ca gayhamānattā.

Rājasikkhāpadakathāvaṇṇanā.

Cīvaravaggo paṭhamo.

673. **''Ekenāpī''**ti iminā kiṃ pana dvīhi, bahūhi vāti vuttaṃ hoti. **Missetvā**ti antamaso vātena āhaṭenāpi kosiyaṃsunā missetvā. **Santhata**nti ''santhataṃ nāma santharitvā kataṃ hoti avāyima''nti (pārā. 544) **padabhājane** ca ''same bhūmibhāge kosiyaṃsūni uparūpari santharitvā kañjikādīhi siñcitvā kataṃ hotī''ti (pārā. aṭṭha. 2.542) **aṭṭhakathāya** ca vuttasarūpaṃ kañjikaṃ siñcitvā kosiyaṃsūni attharitvā yāva bahalamicchati, tāva vaḍḍhetvā nisīdananipajjanādiatthaṃ kātabbaṃ santhatanti attho. **Kosiyaṃsunā**ti kosiyakimikosiyassa idanti **kosiyaṃ,** suttaṃ, tassa suttassa aṃsu, tena kosiyaṃsunāti attho. **Kārāpentassā**ti upalakkhaṇattā ''karontassā''tipi gahetabbaṃ. Vuttañhetaṃ ''kārāpeyyāti ekenāpi kosiyaṃsunā missetvā karoti vā kārāpeti vā''ti (pārā. 544). Tenevāha ''paratthāya karontassa kārāpentassā''ti.

675. **Bhūmattharaṇa**nti parikammakatāya bhūmiyā chavirakkhanatthāya attharitabbaṃ attharaṇaṃ. **Bhisi** nāma mañcabhisi, pīṭhabhisīti dvayaṃ. **Bibbohanaṃ** upadhānaṃ.

Kosiyakathāvaṇṇanā.

676. **Kāḷakeḷakalomāna**nti ''kāḷakaṃ nāma dve kāḷakāni jātiyā kāḷakaṃ vā rajanakāḷakaṃ vā''ti (pārā. 549) vacanato evaṃ kāḷakānaṃ eḷakalomānaṃ. **Suddhāna**nti itaravaṇṇehi eḷakalomehi amissānaṃ. Yathāha **aṭṭhakathāyaṃ** ''suddhakāḷakānanti suddhānaṃ kāḷakānaṃ, aññehi amissitakāḷakānanti attho''ti (pārā. aṭṭha. 2.547). **Kareyyā**ti karontassa ca kārāpentassa cāti vuttaṃ hoti. Yathāha ''kārāpeyyāti karoti vā kārāpeti vā''ti. **Āpatti hotī**ti ''payoge dukkaṭaṃ, paṭilābhena nissaggiya''nti **pāḷiyaṃ** vuttaṃ pubbapayogadukkaṭañca nissaggiyapācittiyañca āha.

Suddhakāḷakakathāvaṇṇanā.

677. Odātaṃ tulaṃ vā bahuṃ vā sabbameva vā gahetvānāti yojanā. **Kapilampi vā**ti etthāpi evameva yojetabbaṃ. Ettha **sabbameva vā**ti santhatassa gahetabbaṃ sabbameva vā lomaṃ. **Karontassā**ti ettha ''santhata''nti adhikārato labbhati. ''Nava''nti idaṃ ''karontassā''ti padasāmatthiyena labbhati, navaṃ santhataṃ karontassāti attho, ''anāpattī''ti iminā sambandho. **Kapilampi vā**ti **vā**kārena pakārantarenāpi karontassa anāpattiṃ saṅgaṇhāti. Seyyathidaṃ? ''Navaṃ pana bhikkhunā santhataṃ kārayamānena dve bhāgā suddhakāḷakānaṃ eḷakalomānaṃ ādātabbā tatiyaṃ odātānaṃ catutthaṃ gocariyāna''nti (pārā. 553) **mātikāya** anuññātappakāro veditabbo.

Ettha **''odātaṃ kapilampi vā''**ti etassa ''bahuṃ vā''ti visesanena kāḷakānaṃ eḷakalomānaṃ yathāvuttabhāgadvayato adhikaṃ eḷakalomampi na gahetabbanti dīpeti kevalānaṃ kāḷakānaṃ eḷakalomānaṃ aggahetabbatāya paṭhamasikkhāpadeneva vuttattā. **''Sabbameva vā''**ti imināpi purimasikkhāpade viya ime odātādayo sabbe kevalā na gahetabbā na hontīti dassitaṃ hoti. **''Anāpattī''**ti iminā evaṃ akatvā aññena pakārena karontassa āpatti hotīti byatirekato dīpitaṃ hoti.

Seyyathidaṃ? Vuttañhetaṃ bhagavatā ''anādā ce bhikkhu dve bhāge suddhakāḷakānaṃ eḷakalomānaṃ tatiyaṃ odātānaṃ catutthaṃ gocariyānaṃ navaṃ santhataṃ kārāpeyya, nissaggiyaṃ pācittiya''nti. Yattakappamāṇehi eḷakalomehi navaṃ santhataṃ kātukāmo hoti, te lome catubhāgaṃ tulayitvā dve tule vā ūne vā kāḷakalome gahetvā ekaṃ tulaṃ odātehi vā ekaṃ tulaṃ gocariyehi vā kāḷakehi vā ūne katvā dvīhipi adhike vā katvā kāḷakalome vajjetvā dvīsu ekaṃ vā dve eva vā gahetvā kātuñca kārāpetuñca vaṭṭatīti vuttaṃ hoti. Evaṃ anāpattidassanena sabbopi sikkhāpadattho saṅgahitoti daṭṭhabbo.

678. **''Anukkamenā''**ti iminā imameva aggahetvā purimānantaraṃ vuttasikkhāpadadvayañca gahetabbanti dīpeti. Nissajjitvā laddhānipīti yojanā. ''Apī''ti iminā ''aññena kataṃ paṭilabhitvā paribhuñjati, āpatti dukkaṭassā''ti (pārā. 555) vuttadukkaṭañca ''nissaggiyaṃ cīvaraṃ anissajjitvā paribhuñjati, āpatti dukkaṭassā''ti (pārā. 468) paṭhamanissaggiyasikkhāpade vuttanayena ihāpi ''nissaggiyaṃ santhataṃ anissajjitvā paribhuñjati, āpatti dukkaṭassā''ti vuttampi dhammasaṅgahakārakehi peyyālavasena saṃkhittaṃ taṃ dukkaṭañcāti idaṃ dvayaṃ saṅgahitanti daṭṭhabbaṃ.

679. **Tatiyaṃ tu kriyākriya**nti idaṃ tatiyasikkhāpadaṃ pana ''dve bhāgā suddhakāḷakāna''ntiādinā (pārā. 554) vuttanayena aggahetvā kāḷakānaṃ atirekaggahaṇavasena ananuññātappakārena karaṇato kiriyākiriyaṃ nāma. Yathāha **aṭṭhakathāyaṃ** ''ādāya ca anādāya ca karaṇato kiriyākiriya''nti (pārā. aṭṭha. 2.552).

Dvebhāgakathāvaṇṇanā.

680. **Channaṃ vassānaṃ orenā**ti pubbe santhatassa katadivasato paṭṭhāya upari channaṃ vassānaṃ abbhantareti attho. **Hoti nissaggiyāpattī**ti chabbassantare katasanthataṃ nissaggiyaṃ hoti, kārakassa ca pācittiyaṃ hotīti attho. **Bhikkhusammutiṃ ṭhapetvā**ti santhataṃ gahetvā addhānamaggaṃ paṭipajjituṃ asamatthassa gilānassa ''ahaṃ bhante gilāno na sakkomi santhataṃ ādāya pakkamituṃ, sohaṃ bhante saṅghaṃ santhatasammutiṃ yācāmī''ti (pārā. 559) saṅghamajjhe nisajja añjaliṃ paggahetvā tikkhattuṃ yācite ñattidutiyāya kammavācāya gataṭṭhāne chabbassānaṃ antopi santhataṃ kātuṃ saṅghena dinnasammutiṃ vināti attho.

682. **Chabbassāni karontassā**ti ettha ''yadā paripuṇṇāni, tadā''ti seso, chabbassesu paripuṇṇesu santhataṃ karontassāti attho. Yathāha **aṭṭhakathāyaṃ** ''yadā chabbassāni paripuṇṇāni honti, tadā santhataṃ karotī''ti (pārā. aṭṭha. 2.557). **Taduddhampī**ti chabbassato uparipi. **Vitāne**ti vitānanimittaṃ karontassa. **Sāṇipākāre**ti pākārasadisatirokaraṇīyanimittaṃ karontassa. **Nissajjitvā katepi cā**ti purāṇasanthate aññassa datvā aññasmiṃ santhate orato channaṃ vassānaṃ katepi ca anāpattīti yojanā. Ayamanāpattivāro neva pāḷiyaṃ, na aṭṭhakathāsu dissati, tasmā so ācariyaparamparābhato ācariyena dassitoti viññāyati. Sādhāraṇavinicchayaṃ pana ''anantarassimassāpi, viseso nupalabbhatī''ti vakkhati.

Chabbassakathāvaṇṇanā.

683. **Anādāyā**ti navaṃ nisīdanasanthataṃ karontena bhikkhunā tassa vivaṇṇakaraṇatthāya **pāḷiyaṃ** ''purāṇasanthatassa sāmantā sugatavidatthi ādātabbā dubbaṇṇakaraṇāyā''ti (pārā. 567) yā ādātuṃ vuttā, taṃ purāṇasanthatassa chinnamukhāvattato sugatavidatthiṃ adatvā. Evametaṃ vuttanti kathaṃ viññāyatīti? ''Anādānavasenassa, sugatassa vidatthiyā''ti vakkhamānena viññāyati. **Santhate**ti ettha ''purāṇe''iti ca **kāretuṃ katañcā**ti ettha ''navaṃ nisīdanaṃ santhata''nti ca seso, purāṇe santhate asante sāmantā sugatavidatthiṃ anādāya navaṃ nisīdanasanthataṃ karontassa anāpatti. Aññassatthāya navaṃ nisīdanasanthataṃ kāretuṃ, navaṃ nisīdanasanthataṃ aññena kataṃ paṭilabhitvā paribhuñjituñca anāpattīti yojanā.

''Aññassatthāya kāretu''nti idamettha pācittiyeneva anāpattidassananti gahetabbaṃ. Tasmā ''aññassatthāya karoti vā kārāpeti vā, āpatti dukkaṭassā''ti (pārā. 569) vuttattā ca **aṭṭhakathāya,** tabbaṇṇanāsu ca adissamānattā vā taṃ na vattabbaṃ. ''Anāpatti chabbassāni karoti…pe… aññassatthāya karoti vā kārāpeti vā''ti (pārā. 564) anantarasikkhāpade vuttamoloketvā vā dukkaṭassa ca vihitattā pācittiyena anāpattibhāvaṃ sandhāya likhitanti viññāyati. **Katañca paribhuñjitu**nti ettha ''aññenā''ti vattabbaṃ, iminā ''aññena kataṃ paṭilabhitvā paribhuñjati, anāpattī''ti pāṭhova dassito.

684. Sugatassa vidatthiyā anādānavasena ca **assa** santhatassa karaṇena ca satthārā **etaṃ** sikkhāpadaṃ kiriyākiriyaṃ vuttanti yojanā.

685. Nanu ca imassa sikkhāpadassa **aṭṭhakathāya** ''samuṭṭhānādīni kiriyākiriyattā imassa sikkhāpadassa dvebhāgasikkhāpadasadisānī''ti (pārā. aṭṭha. 2.567) vuttāni, iha ''sañcarittasamā''ti kasmā vuttānīti? Vuccate – dvebhāgasikkhāpade ''samuṭṭhānādīnipi kosiyasikkhāpadasadisānevā''ti (pārā. aṭṭha. 2.552) **aṭṭhakathāya** vuttāni, kosiyasikkhāpade samuṭṭhānādīnaṃ sañcarittena samabhāvassa vuttattā, mūlameva saritvā kiriyākiriyasaṅkhātavisesassa visuṃ dassitattā avasiṭṭhavinicchayamattaṃ sandhāya evaṃ vuttanti gahetabbaṃ. Imaṃ visesaṃ muñcitvā avasiṭṭhavinicchayena dvīsu sikkhāpadesu sādhāraṇavinicchayassa avisesataṃ dassetumāha **''anantarassā''**tiādi.

Nisīdanasanthatakathāvaṇṇanā.

686-7. **Gacchante**ti tiyojanapūraṇaṭṭhānaṃ atikkamma gacchante. **Yāne**ti sakaṭādike. **Lomānī**ti eḷakalomāni. **Sāmikassā**ti yānādisāmino. **Ajānato**ti anādare sāmivacanaṃ. Addhānamaggapaṭipanno yo pana bhikkhu eḷakalomaṃ labhitvā ''tiyojanaparamaṃ sahatthā hāretabbānī''ti (pārā. 573) anuññātattā tiyojanabbhantare sahatthenāpi haritvā tiyojanātikkame paresaṃ yānādīsu sāmikesu ajānantesu ''ete harissantī''ti cintetvā yadi ṭhapeyyāti attho. **Tesū**ti yesu eḷakalomāni ṭhapitāni, tesu yānādīsu **tiyojanamatītesu** bhikkhussa payogaṃ vināpi tiyojanaṃ atikkantesu tassa **bhikkhuno āpatti** hotīti yojanā, tassa bhikkhuno ''paṭhamaṃ pādaṃ tiyojanaṃ atikkāmeti, āpatti dukkaṭassa. Dutiyaṃ pādaṃ atikkāmeti, nissaggiyaṃ pācittiya''nti (pārā. 573) vuttattā dukkaṭapācittiyā hontīti attho.

Ayaṃ nayoti bhikkhuno payogaṃ vinā yattha eḷakalomāni ṭhapitāni, **tesu** yānādīsu tiyojanaṃ atikkamantesu āpatti hotīti ayamattho daṭṭhabboti attho.

688. **Agacchante**ti tiyojanabbhantare ṭhite. **''Abhirūhitvā''**ti idaṃ anāpattikāraṇesu ekaṃ dassetumāha. ''Bhūmiyaṅhi ṭhatvā dento, avhāyanto vā purato gacchati, esevanayo''ti **aṭṭhakathāyaṃ** vuttaṃ. Anāpattivāre ''aññaṃ harāpetī''ti vacanato attanā pesite aññasmiṃ harante vaṭṭatīti dassetumāha **''sace sāreti vaṭṭatī''**ti. Tenevāha ''taṃ panaññaṃ harāpeti, vacanena virujjhatī''ti.

690. **Kaṇṇacchiddesū**ti attano kaṇṇabilesu.

691. Anāpattivāre ''katabhaṇḍa''nti vuttattā tattha antamaso suttakena baddhamattampi katabhaṇḍamevāti āha **''suttakena ca bandhitvā''**ti. **Veṇiṃ katvā**ti kudrūsasīsapalālaveṇisadisaṃ veṇiṃ katvā. **Āpatti paridīpitā**ti ''veṇiṃ katvā harati, idaṃ nidhānamukhaṃ nāma, āpattiyevā''ti (pārā. aṭṭha. 2.575) **aṭṭhakathāyaṃ** vuttaṃ.

692. **Suṅkaghāta**nti ettha ''taṃ ṭhāna''nti seso, yadi taṃ ṭhānaṃ suṅkaghātanti yojanā, tiyojanosānaṭṭhānaṃ yadi suṅkaghātaṭṭhānaṃ bhaveyyāti attho. **Anuppatvā**ti taṃ ṭhānaṃ patvā. Corādīhi upadduto vā gacchati, yo aññavihito vā gacchatīti yojanā. **Āpattī**ti ettha āpatti tassa gacchatoti labbhati. Ettha **''āpattī''**ti iminā sikkhāpadena āpattimāha. Imissā acittakatāya tesaṃ dvinnampi hoti. Adinnādānapārājikaṃ pana sacittakatāya etesaṃ na hoti. Tenāha **aṭṭhakathāyaṃ** ''yā hi tattha āpatti, sā idha anāpatti. Yā idha āpatti, sā tattha anāpattī''ti (pārā. aṭṭha. 2.572). Theyyacittena harato bhaṇḍagghavasena pārājikathullaccayadukkaṭesu ekaṃ hoti. Tenāha **aṭṭhakathāyaṃ** ''adinnādāne pana suṅkaghāte āpatti hotī''ti (pārā. aṭṭha. 2.572).

693. **Tiyojana**nti ettha haraṇakiriyāya accantasaṃyoge upayogavacanaṃ. **''Harantassā''**ti imassa kammadīpakaṃ ''lomānī''ti idaṃ pakaraṇato labbhati. ''Anāpatti pakāsitā''ti idaṃ sabbattha vakkhamānena sambandhanīyaṃ. Tāniyeva paccāharantassāti yojanā. **Tiyojana**nti ettha taṃyeva tiyojananti labbhati. Attanā gataṃ tiyojanaṃ puna tāneva lomāni gahetvā paccāgacchantassāti attho.

694. **Nivāsatthāya vā gantvā**ti tiyojanabbhantare vā sīmāya vā āvāse vasitukāmatāya gantvā. **Tato paraṃ harantassā**ti tasmiṃ āvāse uddesādiṃ alabhitvā tato paraṃ aññasmiṃ āvāse vasitukāmatāya punapi tiyojanaṃ harantassāti attho. Imināva nayena tatopi aññaṃ ṭhānaṃ, tatopi aññanti suddhacittena gatagataṭṭhānato punapi paramparaṃ ṭhānaṃ gamanavasena yojanasatampi harato doso natthīti idampi vuttaṃ hoti. Yathāha **aṭṭhakathāyaṃ** ''evaṃ yojanasatampi harantassa anāpattī''ti (pārā. aṭṭha. 2.575). **Acchinnaṃ vāpi labhitvā haratopī**ti ''corāvahaṭapariccattaṃ labhitvā harantassa. Idha sabbattheva ''nivāsatthāya vā gantvā''tiādike anāpattivāre paṭhamaladdhaṭṭhānato pabhuti atirekatiyojanampi harantassa anāpattīti attho viññāyati. **Nissaṭṭhaṃ labhitvā**ti nissajjitvā vinayakammaṃ katvā dinnaṃ labhitvā.

695. **Aññenā**ti tāni hārinā aññena. **Katabhaṇḍaka**nti ''kambalakojavasanthatādiṃ yaṃ kiñci antamaso suttakena baddhamattampī''ti (pārā. aṭṭha. 2.575) **aṭṭhakathāyaṃ** vuttaeḷakalomehi katabhaṇḍakaṃ.

696. **Idaṃ samuṭṭhāna**nti idaṃ eḷakalomasamuṭṭhānaṃ. Paṇṇattiṃ ajānanatāya vā ñatvāpi cīvarādiparikkhāresu lomassa allinabhāvaṃ ajānitvāpi vā tiyojanaṃ atikkāmentassa arahatopi imāya āpattiyā sambhavato **''acitta''**nti āha.

Eḷakalomakathāvaṇṇanā.

697. Eḷakalomadhovāpanakathā uttānāyeva.

Eḷakalomadhovāpanakathāvaṇṇanā.

698. **Gaṇheyya vā**ti ettha ''yo''ti seso. **''Gaṇheyya vā gaṇhāpeyya vā''**ti iminā ''tatthattano panatthāyā''ti vakkhamānattā ca ''nissajjitvā''tiādivacanato ca attano atthāya uggaṇheyya vā uggaṇhāpeyya vāti vuttaṃ hoti. **Vā**kārena ''upanikkhittaṃ vā sādiyeyyā''ti idaṃ saṅgaṇhāti, ''idaṃ ayyassa hotū''ti upanikkhittaṃ ce sādiyatīti attho.

Rajatanti aññattha sajjhu vuccati, idha pana vohārūpagakahāpaṇādi vuccati. Vuttañhetaṃ **pāḷiyaṃ** ''rajataṃ nāma kahāpaṇo lohamāsako dārumāsako jatumāsako, ye vohāraṃ gacchantī''ti (pārā. 584). Idha kahāpaṇādīnaṃ sarūpaṃ **aṭṭhakathāyaṃ** –

> ''Tattha kahāpaṇoti sovaṇṇamayo vā rūpiyamayo vā pākatiko vā. Lohamāsakoti tambalohādīhi katamāsako. Dārumāsakoti sāradārunā vā veḷupesikāya vā antamaso tālapaṇṇepi rūpaṃ chinditvā katamāsako. Jatumāsakoti lākhāya vā niyyāsena vā rūpaṃ samuṭṭhāpetvā katamāsako. 'Ye vohāraṃ gacchantī'ti iminā pana padena yo yo yattha yattha janapade yadā yadā vohāraṃ gacchati, antamaso aṭṭhimayopi cammamayopi rukkhaphalabījamayopi samuṭṭhāpitarūpopi asamuṭṭhāpitarūpopi sabbo saṅgahito''ti (pārā. aṭṭha. 2.583-584) –

Vuttanayena veditabbaṃ.

Ettha ca **pākatiko** nāma etarahi pakatikahāpaṇo. **Rukkhaphalabījamayo**ti tintiṇikādirukkhānaṃ phalabījena kato.

Jātarūpakaṃ suvaṇṇaṃ. Yathāha **pāḷiyaṃ** ''jātarūpaṃ nāma satthuvaṇṇo vuccatī''ti (pārā. 584). **Nissajjitvā**ti ettha ''tenā''ti labbhati, ''bhikkhunā''ti iminā yujjati, evaṃ sāditabhikkhunāti attho. **Nissajjitvā**ti attanā uggahitaṃ vā parena uggahāpitaṃ vā upanikkhipitassa sādiyanavasena sāditaṃ vā rajataṃ vā jātarūpaṃ vā ''tena bhikkhunā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā''ti (pārā. 584) vacanato saṅghamajjhe upasaṅkamitvā vuḍḍhānaṃ bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggayha ''ahaṃ bhante rūpiyaṃ paṭiggahesiṃ, idaṃ me nissaggiyaṃ, imāhaṃ nissajjāmī''ti nissajjitvāti vuttaṃ hoti.

Āpatti desetabbāvāti attanā eva āpannaṃ nissaggiyaṃ pācittiyaṃ tasmiṃ saṅghamajjhe evameva nisīditvā desetabbā. Evaṃ desitā āpatti saṅghānumatena byattena paṭibalena bhikkhunā paṭiggahetabbā. Vuttañhetaṃ ''byattena bhikkhunā paṭibalena āpatti paṭiggahetabbā''ti (pārā. 584).

699. **Rajata**nti rūpiyaṃ. **Jātarūpa**nti suvaṇṇaṃ. Iminā padadvayena katākataṃ sabbaṃ saṅgaṇhāti. **Ubhinnaṃ māsako**ti jātarūpamāsako, rajatamāsakopi cāti vuttaṃ hoti. Idha **rajatamāsako**ti ''rajata''nti **padabhājane** (pārā. 584) vuttakahāpaṇādi pañcappakāro māsako gahito. Yathāha **aṭṭhakathāyaṃ** ''vuttappakāro sabbopi

rajatamāsako''ti (pārā. aṭṭha. 2.583-584). Idha ''jātarūpamāsako''ti visuṃ gahitattā kahāpaṇapadena suvaṇṇakahāpaṇaṃ vajjetvā itaradvayameva vattabbaṃ. **''Nissaggiyāvaha''**nti idaṃ attano atthāya uggaṇhanauggaṇhāpanasādiyanāni karontaṃ sandhāyāha. ''Tatthā''tiādinā vakkhamānanayena dukkaṭāvahañca hoteva.

700-1. **Muttādīnaṃ** imasmiṃ sikkhāpadavibhaṅge avuttattepi **pācittiyakaṇḍe navamavagge** dutiyassa ratanasikkhāpadassa **padabhājane** ''ratanaṃ nāma muttā maṇi veluriyo saṅkho silā pavālaṃ rajataṃ jātarūpaṃ lohitaṅko masāragalla''nti (pāci. 506) vuttānaṃ dasannaṃ ratanānaṃ imasmiṃ sikkhāpade nissaggiyavatthuṃ katvā vuttaṃ rajataṃ, jātarūpañca vajjetvā avasiṭṭhānaṃ aṭṭhannaṃ ratanānaṃ dukkaṭavatthubhāvo imassa aṭṭhakathāyaṃ vavatthāpitoti dassanatthamāha **''muttā…pe… masāragalla''**nti. Ettha veluriyo gāthābandhavasena na vutto, so ekayoganiddiṭṭhānaṃ sattannaṃ ratanānaṃ gahaṇeneva gayhati. **Muttā**dayo yathādassitasarūpāyeva. Brahmajālādisuttantavasenāpi ''akappiyā''ti siddhānaṃ sattadhaññādīnaṃ paṭiggahaṇe āpattiṃ dassetumāha **''dhaññānī''**tiādi.

702. **Ratanasikkhāpadeyeva** ''ratanasammata''nti āgataṃ kappiyavatthuṃ paṭiggaṇhato anāpattibhāvaṃ dassetumāha **''muggamāsādika''**ntiādi.

703-4. Evaṃ tippakārena ṭhitaṃ vatthuṃ gaṇhato adhippāyanānattena sambhavantaṃ āpattippabhedaṃ dassetumāha **''tatthā''**tiādi. **Tatthā**ti tesu tīsu nissaggiyādivatthūsu. **Saṅghādīna**nti saṅghaganapuggalacetiyādīnaṃ. **Ta**nti nissaggiyavatthuṃ. **Sabbatthāyā**ti sabbesaṃ atthāyāti viggaho. Attano atthāya ca saṅghādīnamatthāya ca dukkaṭavatthuṃ gaṇhantassāpi dukkaṭameva hotīti attho. Avuttasamuccayenettha **ca**-saddena ''sabbampi nikkhipanatthāya bhaṇḍāgārikasīsena sampaṭicchato upari ratanasikkhāpade āgatavasena pācittiya''nti (pārā. aṭṭha. 2.583-584) **aṭṭhakathāya** vuttavinicchayavisesassa saṅgaho kato.

705. **Kahāpaṇādīna**nti **ādi**-saddena suvaṇṇādīnaṃ saṅgaho. **''Sahassa''**nti idaṃ upalakkhaṇaṃ, sahassampīti vuttaṃ hoti.

706. **Thavikādīsū**ti **ādi**-saddena sithilapūritāni bhājanāni gahitāni. **''Sithilabaddhesū''**ti visesanena byatirekavasena ''ghanabaddhe, pana ghanapūrite vā ekāva āpattī''ti (pārā. aṭṭha. 2.583-584) **aṭṭhakathā**sesaṃ dīpeti.

707. Upanikkhittasādiyanakammaṃ dassetumāha **''ida''**ntiādi. **Gaṇhitukāmopī**ti ettha ''hotū''ti seso. **Nisedhetabbamevā**ti kāyena vā vācāya vā ''idaṃ na kappatī''ti paṭikkhipitabbameva, evaṃ sati anāpattiyevāti attho. Ayamattho **aṭṭhakathāyaṃ** ''kāyavācāhi vā appaṭikkhipitvāpi suddhacitto hutvā 'nayidaṃ amhākaṃ kappatī'ti na sādiyati, anāpattiyevā''ti (pārā. aṭṭha. 2.583-584) āgatoyeva.

708. **Taṃ vatthu**nti tathā paṭikkhittaṃ vatthuṃ. **Ṭhapetvā yadi gacchatī**ti ''tumhe gaṇhatha vā, mā vā, dinnaṃ dinnamevā''ti sace so ṭhapetvāva gacchati. Yathā taṃ na vinassati, tathā taṃ gopayitabbanti yojanā. ''Añño tattha āgantvā pucchatī''tiādinā **aṭṭhakathāya** vuttanayena tatthāgatena kappiyakārakena ''kimida''nti pucchite sarūpaṃ āvi katvā ''gopayissāmahaṃ bhante, guttaṭṭhānaṃ dassethā''ti vutte ''imaṃ gahetvā ehī''ti avatvā sattabhūmikampi pāsādaṃ abhiruhitvā ''idha ṭhapehī''ti avatvā ''idaṃ guttaṭṭhāna''nti surakkhitaṭṭhānaṃ dassetvā tattha ṭhapite aggaḷaṃ datvā rakkhitabbanti vuttaṃ hoti.

709. Guttaṭṭhānaṃ gahetvā gacchantassa kappiyakārakassa avattabbavohāraṃ dassetumāha **''āharedamida''**ntiādi. **Akappiya**nti ettha ''vacana''nti labbhati. Evaṃ akappiyavacanaṃ avatvā surakkhitaṭṭhāne āharitvā ṭhapite kiṃ kātabbanti? Vikkāyike pattacīvarādikappiyabhaṇḍe āhaṭe ''amhākaṃ iminā attho, imassa evarūpaṃ mūlampi atthi, kappiyakārako eva natthī''ti vatvā tena ''ahaṃ kappiyakārako, mayhaṃ dassethā''ti vutte sace ruccati, dvāraṃ vivaritvā ''idaṃ gaṇhā''ti avatvā ''ettha ṭhapita''nti dassetvā tasmiṃ tassa agghappamāṇaṃ gahetvā dente adhivāsetabbaṃ. Atirekaṃ gaṇhante ''mayaṃ tumhākaṃ bhaṇḍaṃ na gaṇhāma, gacchathā''ti nīharitvā aggaḷaṃ datvā kappiyakārake laddhe ''amhākaṃ evarūpena attho, idaṃ nāma mūlaṃ atthī''ti vatvā tena kiṇitvā dinne adhivāsetabbanti **aṭṭhakathāyaṃ** vuttanayena paṭipajjitabbaṃ.

710. **Ṭhapetvā rūpiyaggāha**nti anantarasikkhāpade vakkhamānasarūpaṃ suvaṇṇādirūpiyaṃ paṭiggahetvā nissajjitvā desitāpattikaṃ puggalaṃ ṭhapetvā. **Nissaṭṭhaparivattita**nti ettha nissajjitvā āpattiyā desitāya ''sace tattha āgacchati ārāmiko vā upāsako vā''tiādinā (pārā. 584) **padabhājane** vuttanayena tatthāgataṃ kappiyakārakaṃ ''āvuso imaṃ jānā''ti vatvā ''iminā kiṃ āhariyyatū''ti tena vutte ''imaṃ vā imaṃ vā āharā''ti avatvā ''kappiyaṃ ācikkhitabbaṃ sappi vā telaṃ vā madhu vā phāṇitaṃ vā''ti (pārā. 584) vuttattā bhikkhūnaṃ kappiyavatthumatte ācikkhite tena nissaṭṭhavatthuṃ parivattetvā āhaṭaṃ kappiyabhaṇḍanti attho.

711. **Attano pattabhāgampī**ti tathā āhaṭe kappiyabhaṇḍe saṅghassa bhājiyamāne attano vassaggena attano pattakoṭṭhāsampi. **Paṭiggāhakabhikkhuno**ti rūpiyaṃ paṭiggahetvā āpajjitvā nissajjitvā desitāpattikassa bhikkhuno na vaṭṭatīti sambandho. **Aññato**ti attato aññasmā pabbajitamanussāmanussatiracchānagatitthipurisānaṃ aññatarato. **Laddha**nti tehi attanā laddhakoṭṭhāsato dinnavasenapi laddhaṃ taṃ vatthuṃ.

712. **Yaṃ kiñci paccaya**nti taṃ vatthuṃ parivattetvā gahitesu catūsu paccayesu aññatarampi paccayaṃ. Antamaso pathaviṃ khaṇitvā uppāditodakampi dārūhi ādittaaggimpi telena jalitapadīpampi rukkhe vā gehe vā pakatichāyampi tālapaṇṇampi upabhogaparibhogārahaṃ aññampi yaṃ kiñcīti **aṭṭhakathāya** vuttanayaṃ imināva saṅgahitanti gahetabbaṃ. Yathāha **aṭṭhakathāyaṃ** ''antamaso makkaṭādīhi tato haritvā araññe ṭhapitaṃ vā tesaṃ hatthato gaḷitvā tiracchānapariggahitampi paṃsukūlampi na vaṭṭatiyevā''tiādi (pārā. aṭṭha. 2.583-584), ''rūpiyapaṭiggāhakassa pana kenaci pariyāyena tato uppannapaccayaparibhogo na vaṭṭatī''ti (pārā. aṭṭha. 2.585) cāti. **Bhikkhuno**ti rūpiyapaṭiggāhakassa bhikkhussa.

713. **Ajjhārāme vā**ti upari vakkhamānalakkhaṇena paricchinne ajjhārāme vā. **Taṃ** rūpiyaṃ, ''patitaṃ disvā''ti seso. **Ajjhāvasathepi vā**ti vakkhamānalakkhaṇe antoāvāse ca. **Nikkhipantassā**ti ''yassa bhavissati, so harissatī''ti vutte ṭhāne tasmiṃ vatthusmiṃ gaṇanañca upalakkhaṇañca sallakkhetvā ṭhapentassa.

714. **Tikapācittiyaṃ vutta**nti ''rūpiye rūpiyasaññī, vematiko, arūpiyasaññī rūpiyaṃ paṭiggaṇhāti, nissaggiyaṃ pācittiya''nti (pārā. 586) bhagavatā pācittiyaṃ vuttaṃ. **Dukkaṭa**nti ettha ''dvikadukkaṭa''nti sāmatthiyā labbhati.

715. **Kriyākriya**nti gahaṇena āpajjanato kiriyaṃ. Paṭikkhepassa akaraṇato akiriyanti.

Rūpiyapaṭiggahaṇakathāvaṇṇanā.

716-7. **Nissaggiyassāpi vatthu**nti ''nissaggiyapācittiyassa vatthū''ti paṭhamasikkhāpade niddiṭṭhesu rajatādīsu catūsu aññataraṃ vatthuṃ. **Dukkaṭassa ca vatthuṃ vā**ti paṭhamaṃ dassitamuttādidukkaṭavatthūsu aññataraṃ vā, ihobhayattha hetuphalasambandhe sāmivacanaṃ. **Kappiyassa ca vatthuṃ vā**ti yathādassitesu eva muggamāsādikappiyavatthūsu aññataraṃ vā, iha avayavāvayavisambandhe sāmivacanaṃ. Avayavāvayavīnaṃ abhedepi bhedūpacāravasena yathā ''silāputtakassa sarīra''nti kappiyavatthunti vuttaṃ hoti ''kappiyena vatthunā''ti vakkhamānattā. Idānettha dukkaṭavatthuno, kappiyavatthuno ca nissaggiyavatthunā parivattitattā āpatti hotīti gahetabbaṃ. Nissaggiyavatthunā yo parivatteti, tassa āpattīti yojanā.

Dukkaṭassa vatthunā, kappiyena ca vatthunā vatthuṃ nissaggiyassa parivatteti, āpattīti yojanā. Idha ubhayatthāpi parivattitassa nissaggiyavatthuttā āpatti hoti. Evaṃ tīsupi ṭhānesu ''āpattī''ti sāmaññavacanena nissaggiyapācittiyameva vuttanti pakaraṇato labbhati.

718. Dukkaṭasseva vatthunā dukkaṭassa ca vatthuṃ vā parivatteti, dukkaṭanti yojanā. **''Vatthuṃ vā kappiyassā''**ti idaṃ vuttanayameva, kappiyavatthunti vuttaṃ hoti. Imassa kappiyavatthunopi dukkaṭavatthunā parivattitattā dukkaṭaṃ hotīti gahetabbaṃ.

719. **''Vatthunā kappiyassā''**ti idampi vuttanayameva. Kappiyavatthunāpi parivattite dukkaṭavatthuvasena dukkaṭaṃ hotīti āha **''tathā''**ti.

720. ''Tathā''ti iminā ''vatthuno''ti idaṃ ākaḍḍhati. **''Nissaggiyassā''**ti iminā pācittiyamāha. **Pubba**nti paṭhamaṃ, pubbe vuttarūpiyapaṭiggahaṇasikkhāpadeti vuttaṃ hoti. **Iminā**ti rūpiyasaṃvohārasikkhāpadena. Parivattanaṃ vāritanti sambandho.

721. **Rūpiyanti ca saññissā**ti ''rūpiyaṃ nāma satthuvaṇṇo kahāpaṇo lohamāsako dārumāsako jatumāsako, ye vohāraṃ gacchantī''ti (pārā. 589) **padabhājane** vuttesu rūpiyasaññitesu vatthūsu ''aññatara''nti saññissa. **Arūpiye**ti kharapattādimhi. **Tena** arūpiyena. ''Cetāpentassa arūpiya''nti padacchedo. ''Arūpiye rūpiyasaññī rūpiyaṃ cetāpeti, nissaggiyaṃ pācittiya''nti (pārā. 591) vuttattā rūpiyaparivattane dukkaṭassa abhāvato, pācittiyassa ca sambhavato rūpiyaṃ na gahetabbaṃ. Arūpiye rūpiyaṃ iti saññissa ca vimatissa ca arūpiyaṃ cetāpentassa tena dve dukkaṭāni hontīti yojanā.

722. **Arūpiye arūpiyanti saññissā**ti ettha ‘‘arūpiyaṃ parivattentassā’’ti seso. **Pañcahī**ti sahatthe karaṇavacanaṃ, ‘‘sahadhammikehī’’ti seso, pañcahi sahadhammikehi saddhinti attho. **Vadato**ti voharato, kayavikkayaṃ karontassāti attho. Bhikkhubhikkhunisāmaṇerasāmaṇerisikkhamānāsaṅkhātehi pañcahi sahadhammikehi arūpiyaṃ parivattentassa anāpattīti attho.

723. Saṃvohārena samuṭṭhānato **kriyasamuṭṭhānaṃ**.

Rūpiyasaṃvohārakathāvaṇṇanā.

724. **Kappiyaṃ** nāma ‘‘cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, antamaso cuṇṇapiṇḍopi dantakaṭṭhampi dasikasuttampī’’ti **padabhājane** vuttāni kappiyavatthūni. Yathāha **aṭṭhakathāyaṃ** ‘‘cīvarādīnaṃ kappiyabhaṇḍānaṃ vasena anekavidha’’nti. **Kappiyenevā**ti teneva kappiyena vatthunā. ‘‘Kayavikkayaṃ samāpajjeyyāti ‘iminā imaṃ dehi, iminā imaṃ āhara, iminā imaṃ parivattehi, iminā imaṃ cetāpehī’ti ajjhācaratī’’ti (pārā. 595) vacanato **‘‘parivattayato’’**ti imassa ‘‘kayavikkayaṃ samāpajjato’’ti pariyāyo.

Tattha aññassa hatthato kappiyavatthunā parivattetvā gahaṇaṃ **kayo** nāma. Attano hatthato kappiyavatthuṃ parivattetvā dānaṃ **vikkayo**. Yathāha **aṭṭhakathāyaṃ** ‘‘iminā imaṃ dehī’tiādinā hi nayena parassa kappiyabhaṇḍaṃ gaṇhanto kayaṃ samāpajjati, attano kappiyaṃ dento vikkaya’’nti. ‘‘Ṭhapetvā sahadhammike’’ti vuttattā **parivattayato**ti ettha aññehi saddhinti labbhati. Ettha **aññe** nāma gihino itthipurisā, sāsanato bāhirā pabbajitā ca. Tasmā ayaṃ kayavikkayo antamaso mātāpitūhipi na kātabboyeva. Yathāha **aṭṭhakathāyaṃ** ‘‘ayañhi kayavikkayo ṭhapetvā pañca sahadhammike avasesehi gihipabbajitehi antamaso mātāpitūhipi saddhiṃ na vaṭṭatī’’ti (pārā. aṭṭha. 2.595).

725. **Akappiyassa vatthussā**ti imasmiṃ sikkhāpade vuttacīvarādikappiyavatthuto aññassa nissaggiyadukkaṭavatthussa. **Tenevā**ti akappiyavatthunāyeva. ‘‘Kappiyassa cā’’ti pāṭhaseso, teneva akappiyena vatthunā kappiyassa vatthussa parivattanañcāti yojanā. Evañhi pāṭhasese akate akappiyena vatthunā kappiyassa parivattanaṃ kayavikkaye saṅgahetabbaṃ siyā, taṃ na yujjati tassa rūpiyasaṃvohāreyeva saṅgahitattā, idha ca ‘‘kappiyavatthusseva kappiyavatthunā parivattanaṃ kayavikkayo’’ti niyamitattā. **Niddiṭṭha**nti ‘‘akappiyabhaṇḍaparivattanañhi kayavikkayasaṅgahaṃ na gacchatī’’ti (pārā. aṭṭha. 2.594) **aṭṭhakathāyaṃ** niddiṭṭhanti attho.

726. **Tasmā**ti yasmā aññatra sahadhammikehi kappiyavatthussāpi kayavikkayo na vaṭṭati, akappiyassa, kappiyassa ca vatthuno akappiyeneva vatthunā parivattanañca rūpiyasaṃvohāre saṅgahitattā kayavikkayasaṅgahaṃ na gacchati, tasmā.

729. **Idaṃ nāmā**ti odanādikappiyavatthumeva āha.

730-1. ‘‘Gahetvā’’tiādigāthāya vatthulakkhaṇassa udāharaṇaṃ dassetvāva āpattibhedaṃ dassetumāha **‘‘vighāsāda’’**ntiādi. **Challi**nti rukkhatacaṃ. **Valli**nti lataṃ. **Kaṭṭha**nti indhanadāruṃ. **Dāru**nti gehasambhārādidāruṃ. Vipallāsenāpi vattabbaṃ ‘‘valliṃ vā pana challiṃ vā, dāruṃ vā kaṭṭhameva vā’’ti. **Vatthūna**nti tathā vatvā āharāpitānaṃ challiādivatthūnaṃ. Kayavikkaye āpattiyo hontīti yojanā, nissaggiyapācittiyāpattiyo hontīti vuttaṃ hoti.

732. ‘‘Iti evā’’ti padacchedo, ‘‘pivitvā’’tiādinā nayena pubbakāle vihitapaccayantaṃ akatvā vuttanayenevāti attho.

733. **Bhūmiyā limpane**ti yojanāyaṃ pana senāsanabhūmiyaṃ paribhaṇḍakaraṇakāḷakādivaṇṇakaraṇavasena lepane. **Vatthudhovane**ti cīvarādivatthūnaṃ dhovane. **Etthā**ti tesu vuttappakāresu. Etesaṃ gahaṇassa upalakkhaṇattā evarūpesu aññesu ṭhānesu.

734. **Aya**nti bhūmisodhanādivasena āpannā pācittiyāpatti.

735. **Ṭhapetvā bhaṇḍasāmika**nti ettha byatirekavasena aññassa kappiyakārassāti labbhati.

736. Bhāsato anāpattīti yojanā. Sesamettha uttānameva.

Kayavikkayakathāvaṇṇanā.

Kosiyavaggo dutiyo.

737. Kappiyā pattā mattikāyomayā jātito duveti yojanā. **Vaṇṇā**ti pamāṇāni. Yathāha **aṭṭhakathāyaṃ** ‘‘tayo pattassa vaṇṇāti tīṇi pattassa pamāṇānī’’ti (pārā. aṭṭha. 2.602). Tenāha **‘‘ukkaṭṭho majjhimomako’’**ti.

738. **Dvinnaṃ taṇḍulanāḷīna**nti sukoṭṭitānaṃ akhaṇḍānaṃ purāṇasālitaṇḍulānaṃ dve nāḷiyo gahetabbā. Yathāha **aṭṭhakathāyaṃ** ‘‘anupahatapurāṇasālitaṇḍulānaṃ sukoṭṭitaparisuddhāna’’nti (pārā. aṭṭha. 2.602). **Bhatta**nti avassāvitaṃ anuttaṇḍulaṃ akilinnaṃ apiṇḍitaṃ suvisadaṃ kundamakularāsisadisaṃ supakkodanameva gahetabbaṃ. Yathāha **aṭṭhakathāyaṃ** ‘‘anuttaṇḍulaṃ akilinnaṃ apiṇḍitaṃ suvisadaṃ kundamakularāsisadisaṃ avassāvitodana’’nti (pārā. aṭṭha. 2.602). **Magadhanāḷiyā**ti magadharaṭṭhe nāḷiyā, sā nāḷi tilānaṃ aṭṭhapasatāni gaṇhāti. Tenāhu porāṇā –

‘‘Khāridasadvayaṃ vāho, khārī doṇaṭṭhakadvayaṃ;
Dviaṭṭhanāḷiyo doṇo, nāḷekā pasataṭṭhakaṃ;
Lakkhaṃ tilānaṃ pasataṃ, etaṃ vuttaṃ pamāṇato’’ti.

‘‘Magadhanāḷi nāma aḍḍhaterasapalā hotī’’ti (pārā. aṭṭha. 2.602) **andhakaṭṭhakathāyaṃ** vuttaṃ. Tabbaṇṇanāya ‘‘aḍḍhaterasapalāni māsehi gahetabbānī’’ti vuttaṃ. Keci panāhu –

‘‘Catuppasatikā muṭṭhi, palañcetaṃ catugguṇaṃ;
Kuḍuvappasatañceva, cattāri ceva nāḷi tu.

‘‘Soyeva pattho cattāro, patthā aḷhakamuccate;
Aḷhakānampi cattāri, ‘doṇo’ti parikittito’’ti.

Ācariyā pana ‘‘aṭṭhapasatā māgadhanāḷī’’ti pubbapakkhameva rocayanti.

Khādanañca catubbhāganti tasmiṃ bhatte catudhā vibhatte ekabhāgamattaṃ hatthahāriyaghanamuggasūpanti attho. Yathāha **aṭṭhakathāyaṃ** ‘‘tassa odanassa catutthabhāgappamāṇo nātighano nātitanuko hatthahāriyo sabbasambhārasaṅkhato muggasūpo pakkhipitabbo’’ti (pārā. aṭṭha. 2.602).

Byañjanañca tadūpiyanti yāva carimālopaṃ, tāva sabbālopānurūpaṃ macchamaṃsādibyañjanañca. Yathāha **aṭṭhakathāyaṃ** ‘‘ālopassa ālopassa anurūpaṃ yāvacarimālopappahonakaṃ macchamaṃsādibyañjanaṃ pakkhipitabba’’nti. Ettha ca **ālopassa ālopassa anurūpa**nti ‘‘byañjanassa mattā nāma odanacatutthabhāgo’’ti (ma. ni. aṭṭha. 2.387) **brahmāyusuttassa aṭṭhakathāyaṃ** vuttattā ālopassa catutthabhāgappamāṇaṃ byañjanaṃ ālopassa anurūpanti gahetabbaṃ. Idha pana sūpasseva odanacatutthabhāgappamāṇaṃ dassetvā etassa lakkhaṇe dassite itarassāpi dassitameva hotīti byañjanassa tathā visesetvā pamāṇaṃ na dassitaṃ. Odane pakkhipitabbāni sappitelatakkarasakañjikādīni gaṇanūpagāni na honti.

739. **Taṃ sabba**nti yathāvuttabhattādiniravasesaṃ. **Gaṇhatī**ti vakkhamānehi tīhi pakārehi gaṇhāti. **Tassā**ti ukkaṭṭhassa pattassa. **Upaḍḍho**ti tasmiṃ patte gaṇhanakadabbasambhāragāhī patto taṃsahacariyena ‘‘upaḍḍho’’ti vutto. **Tadupaḍḍho cā**ti etthāpi eseva nayo. Tassa majjhimassa pattassa upaḍḍho tadupaḍḍhoti gahetabbaṃ.

740. Imesu tīsu pattesu ukkaṭṭhassa vuttaṃ odanādi sabbaṃ yasmiṃ patte pakkhittaṃ, tassa mukhavaṭṭimatthake puñjiyamānaṃ hīrakaṃ heṭṭhābhāge phusati, so **ukkaṭṭhamajjhimo** nāma, hīrato atirekaṃ tiṭṭhati, so **ukkaṭṭhomako** nāma, antopatte mukhavaṭṭiyā heṭṭhimantaṃ appatvā tiṭṭhati, so **ukkaṭṭhukkaṭṭho** nāma, evaṃ majjhimo ca omako ca paccekaṃ tividho hotīti sabbe nava pattā hontīti dassetumāha **''ukkaṭṭhassā''**tiādi. **Tassevā**ti ukkaṭṭhasseva. Omako ca majjhimo cāti **omakamajjhimā**. Idha majjhimo ca omako ca ukkaṭṭhasseva bhedo. Esa nayo itaradvayepi. ''Eva''nti iminā yathā ''ukkaṭṭhukkaṭṭho ukkaṭṭhomako ukkaṭṭhamajjhimo''ti yojetabbo, evaṃ majjhimomakānampi yathākkamayojanaṃ dasseti ''majjhimo majjhimukkaṭṭho majjhimomako, omakukkaṭṭho omakamajjhimo omakomako cā''ti.

741. **Tesū**ti navasu pattesu. **Tasmā**ti apattabhāvato. **Na gacchantī**ti ukkaṭṭhukkaṭṭhañca omakomakañcāti dve apekkhitvā bahuvacanaṃ kataṃ. Ete bhājanasaṅkhepena paribhuñjitabbāti. Yathāha **aṭṭhakathāyaṃ** ''tasmā ete bhājanaparibhogena paribhuñjitabbā''ti (pārā. aṭṭha. 2.602).

742. **Pattalakkhaṇasaṃyuta**nti ettha **pattalakkhaṇaṃ** nāma yathāvuttapamāṇayuttatā, ''ayopatto pañcahi pākehi pakko mattikāpatto dvīhi pākehi pakko''ti (pārā. aṭṭha. 2.608) vuttā pākasampatti, kiṇitvā gaṇhāti ce, tassa dātabbamūlassa asesetvā dinnabhāvo, chiddābhāvo, chinnarājīnaṃ abhāvoti pañcavidhaṃ. Hoti cettha –

> ''Pamāṇayuttatā pāka-sampatti dinnamūlatā;
> Acchiddārājitā ceti, pattalakkhaṇapañcaka''nti.

''Adhiṭṭhāya vā vikappetvā vā''ti **vā**-saddo yojetabbo. **Adhiṭṭhāyā**ti paṭhamaṃ paribhutte patte sati taṃ paccuddharitvā adhiṭṭhātabbapatto hatthapāse ce hoti, vakkhamānanayena ''imaṃ pattaṃ adhiṭṭhāmī''ti vacībhedakaraṇavasena vācāya vā vacībhedaṃ akatvā evameva cintetvā hatthena gahetvā phandāpentena kāyena vā dūre ce hatthapāsā hoti, ṭhapitaṭṭhānaṃ sallakkhetvā ''etaṃ pattaṃ adhiṭṭhāmī''ti vācā bhinditabbāti **aṭṭhakathāyaṃ** (pārā. aṭṭha. 2.608 atthato samānaṃ) vuttanayena ekakena vā pacchā satisammose sarāpetvā kukkuccaṃ vūpasametuṃ samatthassa puggalassa sannidhāne vā adhiṭṭhāyāti vuttaṃ hoti. ''Aññassa santike adhiṭṭhāne ayamānisaṃso – sacassa 'adhiṭṭhito nu kho me, no'ti vimati uppajjati, itaro sāretvā vimatiṃ chindissatī''ti (pārā. aṭṭha. 2.608) ayamattho **aṭṭhakathāyaṃ** vutto. ''Dve patte adhiṭṭhātuṃ na labhatī''ti **gaṇṭhipade** vuttaṃ.

Vikappetvāti (pāci. 373; pārā. aṭṭha. 2.608; kaṅkā. aṭṭha. vikappanasikkhāpadavaṇṇanā) ttha vikappetabbassa pattassa ekattabahuttaṃ, sannihitāsannihitattañca sallakkhetvā ekaṃ ce sannihitaṃ, ''imaṃ pattaṃ tuyhaṃ vikappemī''ti vā ''imaṃ pattaṃ tissassa bhikkhuno vikappemī''ti vā ādinā nayena ekaṃ vikappetvāti vuttaṃ hoti. Ettha ''paribhuñjeyyā''ti vuttattā, ''mayhaṃ santakaṃ paribhuñjehi vā vissajjehi vā yathāpaccayaṃ vā karohī''ti tena apaccuddhaṭe paribhuñjituṃ ayuttattā ''vikappetvā''ti paccuddhaṭaviseso gahetabbo.

743. **Dhāreyyā**ti anadhiṭṭhahitvā, avikappetvā ca paribhuñjitabbo. **Taṃ** kālaṃ pattaṃ atikkāmayatoti yojanā. **''Nissaggiya''**nti imināpi ''patta''nti idaṃ yujjati. **Patta**-saddo māgadhikānaṃ dviliṅgako, tasmā evaṃ vutto.

744. Adhiṭṭhitavikappitesu anantogadhattā atirekabhāvaṃ dassetumāha **''yaṃ patta''**ntiādi.

745. **Sammukhe**ti aḍḍhateyyahatthappadesato anto ṭhitaṃ pattaṃ. **Dūrasmi**nti aḍḍhateyyaratanato parabhāge ''antogabbhe vā uparipāsāde vā sāmantavihāre vā''ti **aṭṭhakathāyaṃ** vuttappakāre dūrepi. Yattha katthaci vikappanakālepi santikadūravacanabhedā evameva yojetvā vattabbā. ''Vikappetuṃ pana bahūnipi labbhatī''ti **gaṇṭhipade** vuttaṃ. **Ayaṃ nayo**ti ''imaṃ pattaṃ paccuddharāmī''tiādinayo.

746. Vācākāyavasena duvidhe adhiṭṭhāne vācādhiṭṭhānaṃ dassetvā kāyādhiṭṭhānaṃ dassetumāha **''ābhoga''**ntiādi. **Ābhoga**nti ''imaṃ pattaṃ adhiṭṭhāmī''ti ābhogaṃ. **''Manasā''**ti iminā na vacasāti vuttaṃ hoti. Kāyavikārova **kāyavikārakaṃ,** hatthena phandāpanādikāyakiriyāti attho. Eteneva kāyādhiṭṭhānaṃ hatthena apattabbe dūre na kātabbanti dasseti.

747-8. ''Jahati adhiṭṭhāna''nti padacchedo. **Dānato**ti aññassa dānena. **Bhedakato**ti bhijjanena. **Nāsato**ti pattasāmikassa kālakiriyāya. **Vibbhamato**ti sikkhaṃ apaccakkhāya gihibhāvūpagamanena. **Uddhārato**ti paccuddharaṇena. **Paccakkhato**ti sikkhāpaccakkhānena. **Parivattanato**ti liṅgaparivattanena. **Gāhato**ti vissāsaggahaṇena, acchinditvā gahaṇena ca.

Kaṅgusitthappamāṇenāti sattannaṃ dhaññānaṃ khuddakatarassa kaṅguno sitthappamāṇena. **Khenā**ti mukhavaṭṭiyā dvaṅgulato heṭṭhā ākāsapariyāyena chiddena. **Āṇiyā vā**ti ayomayāya āṇiyā vā.

750-1. **Maṇipatto**ti maṇinā kato. **Veḷuriyubbhavo**ti marakatamaṇimayo. **Phalikubbhavo**ti phalikapāsāṇena kato. **Kācamayo**ti kācamattikāmayo. **Kaṃsamayo**ti kaṃsalohena kato. **Tipumayo**ti kāḷatipumayo. **Sīsamayo**ti setatipumayo. Vipallāsena ca vadanti. **Sajjhumayo**ti rajatamayo.

752. **Ghaṭakaṭāho**ti ghaṭakapālaṃ. **Sīsakaṭāho**ti chavasīsakapālaṃ. **Tumba**nti alābu. **Assā**ti ekādasavidhassa pattassa. **Anulomika**nti akappiyavasena anulomaṃ. **Tatthā**ti tasmiṃ ekādasavidhe. Tambamayaṃ lohamayaṃ thālakaṃ pana vaṭṭatīti yojanā, pattoyeva na vaṭṭati, tambalohamayā thālakā pana vaṭṭantīti attho.

753. **Taṭṭikādīnī**ti **ādi**-saddena vaṭṭakādīnaṃ saṅgaho. **Vaṭṭaka**nti ca aḍḍhacandākāro lohādimayo bhājaniyaviseso. **Puggalassā**ti bhikkhussa. Gihī ca saṅgho ca **gihisaṅghā,** tesaṃ santakā **gihisaṅghikā**.

754. **Yaṃ kiñci patta**nti sattasu pattesu yaṃ kiñci pattaṃ. **Vodakaṃ katvā**ti vigatodakaṃ katvā. **Paṭisāmeyyā**ti nikkhepārahaṭṭhāne nikkhipanavasena, thavikāya pakkhipitvā bandhanavasena vā saṅgopeyya.

755. **Otāpetu**nti ātape, aggimhi vā tāpetuṃ. **Uṇhe**ti tasmiṃyeva uṇhe. **Na nidahetabbo**ti na jhāpetabbo. Sīsāpanayanameva na vaṭṭatīti na nidahetabboti attho adhikanivāraṇeneva viññāyati.

756. **Miḍḍhante**ti miḍḍhiyā ante. **Paribhaṇḍante**ti pamukhe mahāmiḍḍhiyā ante. **''Vitthiṇṇe**ti antamaso dvipattamattokāsavitthāre''ti keci. Ṭhapetuṃ pana vaṭṭatīti yojanā, valayādiādhārena vināpi ṭhapetuṃ vaṭṭatīti attho. ''Miḍḍhiyā pamukhe miḍḍhiyā ca kharabhūmipadesādīsu ca valayamatthake ṭhapetuṃ vaṭṭatī''ti vadanti.

757. **Dāruādhārake**ti udukkhalasadise dārumaye ādhāre. **Dve patte ṭhapetumpi vaṭṭatī**ti pattamatthake aparassāpi pattassa ṭhapanavasena dve patte ṭhapetumpi vaṭṭati. **Api**-saddena ekasmiṃ vattabbameva natthīti dasseti. **Ayameva nayo**ti ''dvepi patte ṭhapetuṃ vaṭṭatī''ti ayaṃ nayo. **Daṇḍabhūmiādhārakesū**ti ettha **daṇḍādhāro** nāma bahūhi daṇḍehi kato. **Bhūmiādhārako** nāma bhūmiyaṃ kato ālavālavalayākāro siliṭṭhādhāro. ''Dantavettalatādimayo bhūmiādhārako''ti keci.

758-9. **Taṭṭikāyā**ti tālapaṇṇādīhi katataṭṭikāya. **Potthake**ti makacivākamaye vā rukkhavākamaye vā attharaṇe. **Kaṭasārake**ti tālapaṇṇādīhi vīte attharaṇe. **Paribhaṇḍakatāyā**ti katagomayaparibhaṇḍāya. **Api**-saddena sudhākammaṃ katvā pāsāṇena ghaṃsitvā maṭṭhakatāya bhūmiyā vattabbameva natthīti dasseti. **Vālukāsu vā**ti leḍḍupāsāṇasakkharakapālādiamissāsu saṇhasukhumavālukāsūti vuttaṃ hoti. Tenevāha **''tathārūpāsū''**tiādi. Rajamhi santepi asantepi visuṃyeva ''kharabhūmiyā na ṭhapetabba''nti vuttattā **''sarajāyā''**ti iminā rajokiṇṇaṃ saṇhabhūmimāha. **Kharabhūmiyā**ti pharusabhūmiyā.

760. **Laggetu**nti olambetuṃ. Daṇḍakoṭiyā, nāgadantakoṭiyā ca pattamukhena pakkhipitvā ṭhapanampi **lagganaṃ** nāma. **Chattaṅkamañcapīṭhesū**ti chatte, aṅke, mañcapīṭhe ca.

761. **Aṭanīsū**ti aṅgesu. **Bandhitvā**ti thavikāya aṃsavaddhanakādinā yena kenaci bandhitvā. **Olambetumpī**ti laggetumpi. ''Ṭhapetuṃ uparī''ti padacchedo.

762. **Mañcapīṭhaṭṭake**ti mañcapīṭhesu ṭhapitapattā yathā na patanti, tathā aṭanimatthake dārunā parikkhepe kate mañcapīṭhaṭṭakā nāma honti, tādise mañcapīṭhaṭṭake ṭhapetuṃ vaṭṭatīti attho. **Bhattapūropī**ti bhattassa pūropi. **Api**-saddena yāgutelaparipūritassāpi saṅgaho. Tucchapatte vinicchayo yathāvuttoyeva. Pūraṇaṃ pūro, bhattassa pūro bhattapūro.

Tibhāṇavāravaṇṇanā niṭṭhitā.

763. **Kavāṭa**nti dvārakavāṭaphalakaṃ. ''Senāsane dvārakavāṭavātapānakavāṭādī''tiādīsu dvāraphalakaṃ ''kavāṭa''nti hi vuttaṃ. **Na paṇāmeyyā**ti na nāmeyya na cāleyya, na ca pidaheyyāti attho. Pattaṃ hatthe yassa so **pattahattho**ti bhinnādhikaraṇoyaṃ bāhiratthasamāso ''vajirapāṇī''tiādīsu viya. ''Paṇāmeyya assā''ti padacchedo.

764. **Na nīhareyya pattena calakānī**ti rasaṃ pivitvā pātitamadhukaphalaṭṭhikādi chaḍḍitāni bahi chaḍḍetuṃ pattena na nīhareyya. **Aṭṭhikāni vā**ti panasaṭṭhikolaṭṭhiādiaṭṭhikāni vā. **Ucchiṭṭhamudaka**nti mukhadhovanādikaṃ ucchiṭṭhamudakaṃ. Pattena nīharantassāti yojanā, bahi chaḍḍetuṃ taṃ patte āsiñcitvā harantassāti vuttaṃ hoti. Itarathā ucchiṭṭhapattadhovanodakampi teneva pattena bahi na nīharitabbaṃ siyā.

765. Paṭiggaheti mukhadhovanodakanti **paṭiggaho,** kheḷamallakova. **Mukhato nīhaṭa**nti mukhena chaḍḍitaṃ maṃsakhaṇḍādi yaṃ kiñci.

766. **Vinassatī**ti vibbhamena vā sikkhāpaccakkhānena vā kālakiriyāya vā vinassati. Atha vā **yo**ti paccattavacanaṃ ''yassā''ti sāmivasena pariṇāmetvā yassa bhikkhuno patto bhedena vā acchedena vā corikāya haraṇena vā nassati, tassa anāpattīti yojanā.

767. **Paṭhamassā**ti pattavaggassa paṭhamaṃ saṅgahitattā paṭhamassa. **Pattassā**ti pattasikkhāpadassa. **Paṭhamenā**ti cīvaravaggassa paṭhamaṃ saṅgahitattā paṭhamena kathinenāti sambandho. **Mahesinā**ti mahante sīlakkhandhādayo guṇe esi gavesīti mahesi. Paṭhamassa pattassa **samuṭṭhānādayo sabbe** idha aniddiṭṭhavinicchayā paṭhamena kathinena **samā** sadisā iti mahesinā **matā** anumatā anuññātāti yojanā.

Paṭhamapattakathāvaṇṇanā.

768. Pañca bandhanāni ūnāni yassa so **pañcabandhanaūno,** patto, tasmiṃ, abandhanañca ekadviticatubandhanañca ''pañcabandhanaūna''nti gahitaṃ. Yathāha **pāḷiyaṃ** ''ūnapañcabandhano nāma patto abandhano vā ekabandhano vā dvibandhano vā tibandhano vā catubandhano vā''ti (pārā. 613). Bandhane akatepi bandhanāraho vakkhamānalakkhaṇarājiyuttopi ''ūnapañcabandhanoyevā''ti gahetabbo. Ettha **abandhano** nāma yassa bandhanameva natthi, so. Tenevāha **aṭṭhakathāyaṃ** ''yasmā abandhanassapi pattassa pañca bandhanāni na pūrenti sabbaso natthitāyā''ti (pārā. aṭṭha. 2.612-613). Dvaṅgulappamāṇato ūnarājiyutto abandhanokāsopi ''abandhanoyevā''ti gahetabbo. Yathāha **pāḷiyaṃ** ''abandhanokāso nāma patto yassa dvaṅgulā rāji na hotī''ti (pārā. 613).

769. **Uddiṭṭha**nti ''bandhanokāso nāma patto yassa dvaṅgulā rāji hotī''ti (pārā. 613) **padabhājane** vuttaṃ. Dvaṅgulāya rājiyā ekañca bandhananti yojanā. ''Mukhavaṭṭito heṭṭhā bhaṭṭhā''ti **aṭṭhakathā**vacanato (pārā. aṭṭha. 2.612-613) ''sabbāpi rājiyo mukhavaṭṭito paṭṭhāya heṭṭhā bhaṭṭhāyeva gahetabbā''ti **nissandehe** vuttaṃ. Mukhavaṭṭiṃ vinā aññatthāpi ūnapañcabandhane vā ūnapañcabandhanokāse vā sati sopi patto ūnapañcabandhano na hotīti na sakkā vattuṃ, tasmā ''mukhavaṭṭito paṭṭhāyā''ti (pārā. aṭṭha. 2.612-613) **aṭṭhakathāyaṃ** niyametvā vacanaṃ vīmaṃsitabbaṃ. Idha pana tathā niyamo na dassito, tasmā ayameva vinicchayo sāmaññena vuttāya pāḷiyā aññadatthu saṃsandati sameti. **Ca**-kārassa avuttasamuccayatthattā dvaṅguladvaṅgulāhi dvīhi dve bandhanāni ca tīṇi bandhanāni cāti idampi vuttameva hoti. Yathāha **aṭṭhakathāyaṃ** ''yassa pana dve rājiyo, ekāyeva vā caturaṅgulā, tassa dve bandhanāni dātabbāni. Yassa tisso, ekāyeva vā chaḷaṅgulā, tassa tīṇi bandhanāni dātabbānī''ti (pārā. aṭṭha. 2.612-613).

Ūnapañcabandhanapattesu antimapattassa vibhāgaṃ dassetumāha **''bandhanāni cā''**tiādi. Mukhavaṭṭiyā aṭṭhaṅgulappamāṇānaṃ catunnaṃ rājīnaṃ cattāri bandhanāni cāti vuttaṃ hoti. Cakāro pubbe vuttasseva samuccayaṃ karoti. **Aṭṭhaṅgularājiyā tathā**ti mukhavaṭṭito paṭṭhāya aṭṭhaṅgulāyāmaṃ bhaṭṭhāya rājiyā dvaṅguladvaṅgulamatte ṭhāne teneva nīhārena baddhāni cattāri bandhanāni cāti attho.

770. Evaṃ ūnapañcabandhanapattaṃ dassetvā idāni paripuṇṇapañcabandhanapattaṃ dassetumāha **''pañca vā''**tiādi. Mukhavaṭṭiyā dvaṅguladvaṅgulāyāmaṃ otiṇṇā pañca rājiyo ca. **Vā**-saddena pañcabandhanavikappā dassitā. **Ekā vāpi dasaṅgulā**ti mukhavaṭṭito dasaṅgulāyāmā ekā vā rāji hoti. **Api**-saddena tassā rājiyā bandhano pañcabandhanapakkho dassito. **Ayaṃ patto**ti yassa pañca rājiyo vā tattha bandhanāni pañcabandhanāni vā, dasaṅgulā ekā rāji vā tattha bandhanāni pañcabandhanāni vā santi, ayaṃ patto pañcabandhano nāma.

771. Ettāvatā mattikāpatte vinicchayaṃ dassetvā idāni ayopatte dassetumāha **''ayopatto''**tiādi. Chiddāni paṭicchādetuṃ bandhitabbāni ayopaṭṭāni **lohamaṇḍalakāni** nāma. ''Bhaṇḍī''tipi tasseva pariyāyo. Bhaṇḍitabbaṃ bandhitvā chidde paṭicchāditepi yattha asaṇhatāya āmisaṃ tiṭṭhati, tādisopi apattoyevāti āha **''maṭṭho vaṭṭatī''**ti. **Ayocuṇṇena vāṇiyā**ti etthāpi ''maṭṭho vaṭṭatī''ti sambandhanīyaṃ.

772. Tassa nissaggiyaṃ saṅghassa nissaṭṭhaṃ taṃ pattaṃ tasmiṃ anukampāya agaṇhantassāti yojanā, ''saṅghamajjhe nissajjitabbo''ti (pārā. 613) vacanato saṅghamajjhe nissaṭṭhaṃ tassa taṃ pattaṃ **tasmiṃ** pattanissajjake puggale anukampāya agaṇhantassa.

773. **Dīyamāne tu pattasmi**nti ūnapañcabandhanena pattena viññāpitanavapatte bhikkhumhi taṃ pattaṃ saṅghamajjhe nissajjitvā āpattiṃ desetvā nisinne catasso agatiyo agamanaṃ, gahitāgahitajānananti imehi pañcahi aṅgehi samannāgatena bhikkhunā paṭhamaṃ saṅghaṃ yācitvā ñattidutiyāya kammavācāya saṅghena pattagāhakaṃ katvā sammatena nissaṭṭhapattaṃ hatthena gahetvā tasmiṃ saṅghe saṅghattherato paṭṭhāya anukkamena upasaṅkamma viññāyamānaṃ guṇaṃ vatvā paṇāmite. **Yassā**ti tasmiṃ saṅghamajjhe nisinnassa yassa bhikkhuno, rocanatthayoge sampadānavacanaṃ. **So** dīyamāno patto. **Taṃ** dīyamānaṃ pattaṃ.

774. **Dīpito**ti ''apattakassa na gāhetabbo''ti (pārā. 615) vutto. **Tatthā**ti tassaṃ bhikkhuparisāyaṃ. **Pattapariyanto**ti ettha ''evaṃ parivattetvā pariyante ṭhitapatto''ti (pārā. aṭṭha. 2.615) **aṭṭhakathāyaṃ** vuttattā tena pattaparivattanena āgato vā sabbehi aggahitattā āgato so eva vā patto pariyanto nāma hotīti attho. **Tassa bhikkhuno**ti pattaṃ nissajjitvā nisinnassa tassa bhikkhuno.

775. **Ta**nti attano dinnaṃ taṃ pariyantapattaṃ. **Appadese**ti mañcapīṭhādiaṭṭhāne. Yathāha **aṭṭhakathāyaṃ** ''mañcapīṭhachattanāgadantādike adese''ti (pārā. aṭṭha. 2.615). **Vissajjetī**ti aññassa deti. Attanā adāpetvā aññena taṃ pattaṃ sayameva attano gahetvā aññaṃ anurūpaṃ pattaṃ diyyamānaṃ gaṇhituṃ vaṭṭatīti **aṭṭhakathāyaṃ** vuttaṃ. **Abhogena paribhuñjatī**ti yāgurandhanādivasena paribhuñjati. Yathāha **aṭṭhakathāyaṃ** ''abhogenāti yāgurandhanarajanapacanādinā''ti (pārā. aṭṭha. 2.615). ''Antarāmagge pana byādhimhi uppanne aññasmiṃ bhājane asati mattikāya limpitvā yāguṃ vā pacituṃ udakaṃ vā tāpetuṃ vaṭṭatī''ti (pārā. aṭṭha. 2.615) **aṭṭhakathāyaṃ** vuttattā tādise ṭhāne tathāpi paribhuñjituṃ vaṭṭatīti ettha viseso.

776. **Naṭṭhe**ti attano paribhuñjiyamāne patte coraggahaṇādinā naṭṭhe. **Bhinne**ti bhedamupagate. **Anāpattī**ti aññaṃ pattaṃ viññāpentassa anāpatti. **Pakāsitā**ti ''anāpatti naṭṭhapattassa bhinnapattassa ñātakānaṃ pavāritānaṃ aññassatthāya attano dhanenā''tiādinā (pārā. 617) nayena **pāḷiyaṃ** desitā. Idha ''aññassatthāyā''ti vuttattā attano vaḷañjiyamāne patte satipi aññassatthāya pattaṃ viññāpetuṃ vaṭṭati. **Ñātakādīnaṃ gaṇhato**ti ettha ''santaka''nti labbhati. Attano dhanenāti yojanā. Ettha dhanaṃ nāma suttavatthādi kappiyavatthu.

777. Ettha viññāpanaṃ **kriyaṃ**.

Dutiyapattakathāvaṇṇanā.

778. **Sappiādiṃ bhesajja**nti ettha **pāḷiyaṃ** ''seyyathidaṃ? Sappi navanītaṃ telaṃ madhu phāṇita''nti (pārā. 622) uddisitvā ''sappi nāma gosappi vā ajikāsappi vā mahiṃsasappi vā, yesaṃ maṃsaṃ kappati, tesaṃ sappī''ti (pārā. 623) niddiṭṭhaṃ ghataṅca ''tesaṃyeva navanīta''nti (pārā. 623) niddiṭṭhaṃ navanītañca ''tilatelaṃ sāsapatelaṃ madhukatelaṃ eraṇḍakatelaṃ vasātela''nti (pārā. 623) niddiṭṭhaṃ telañca ''madhu nāma makkhikāmadhū''ti (pārā. 623) niddiṭṭhaṃ madhuñca ''phāṇitaṃ nāma ucchumhā nibbatta''nti (pārā. 623) niddiṭṭhaṃ guḷādiphāṇitañcāti etasmiṃ pañcabhesajjarāsimhi yaṃ yaṃ bhesajjanti attho. **Purebhatta**nti purebhatte. **Paṭigayhā**ti paṭiggahetvā.

779. **Taṃ** purebhattaṃ paṭiggahitaṃ bhesajjaṃ. **Sattāha**nti ettha ''vaṭṭatī''ti kiriyāya accantasaṃyoge upayogavacanaṃ. ''Sattāhaṃ atikkamantassā''ti padacchedo. **''Sattāhātikkame tassā''**ti vā pāṭho. Sattāhassa atikkamo sattāhātikkamo, tasmiṃ **sattāhātikkame. Tassā**ti bhesajjapaṭiggāhakassa bhikkhuno. **''Nissaggiya''**nti iminā pācittiyameva dassitaṃ. Nissaggiyavatthu bhājanagananāya āpattiṃ karoti. Ekasmiṃ bhājanepi visuṃ visuṃ ṭhapitāni navanītapiṇḍaguḷapiṇḍasakkaramadhupaṭalānipi

attano gaṇanāya āpattiṃ karonti.

780. **Gaṇhitvā**ti paṭiggahetvā. Sannidhīyatīti **sannidhi,** sannihitavatthu, tassa **kārakaṃ** karaṇaṃ aparāparadivasatthāya ṭhapanaṃ, taṃ katvā, pacchābhattaṃ paṭiggahitaṃ yathā aparaṃ divasaṃ gacchati, tathā katvā nikkhipitvāti attho. **Nirāmisaṃ sāyato**ti āmisena amissetvā bhuñjantassa.

781. **Uggahita**nti appaṭiggahāpetvā hatthena gahitaṃ. **Sarīrabhoge**ti bahi sarīraparibhogeneva.

782. **Gahitaṃ** paṭiggahitaṃ. **Tāpetvā**ti vilīyāpetvā.

783. **''Sayaṃ tāpeti…pe… na hoti so''**ti idaṃ sudhotanavanītaṃ sandhāya vuttaṃ, duddhotena pana dadhiguḷikādisahitena sāmaṃpāko hoteva. Navanītassa yaṃ sayaṃ tāpanaṃ, so sāmaṃpāko na hotīti yojanā.

784. **Yena kenacī**ti upasampannena, anupasampannena vā.

785. **''Sayaṃ karotī''**ti iminā anupasampannaṃ nivatteti. Tena kataṃ pana tadahu purebhattaṃ sāmisampi vaṭṭati. Yathāha **aṭṭhakathāyaṃ** ''purebhattaṃ paṭiggahitakhīrena vā dadhinā vā katasappi anupasampannena kataṃ sāmisampi tadahu purebhattaṃ vaṭṭatī''ti (pārā. aṭṭha. 2.622).

786. **Savatthukassā**ti ettha vatthu nāma khīradadhi.

787. **Assā**ti paṭiggahitakhīradadhīhi katasappimāha. **''Paṭiggahetvā tānī''ti vuttattā**ti idaṃ ''yāni kho pana tāni gilānānaṃ bhikkhūnaṃ paṭisāyanīyāni bhesajjāni, seyyathidaṃ? Sappi navanītaṃ telaṃ madhu phāṇitaṃ, tāni paṭiggahetvā''ti (pārā. 622) imasmiṃ **mātikāpāṭhe** ''yānī''ti vuttasappiādīnameva ''tāni paṭiggahetvā''ti vuttattāti vuttaṃ hoti, tattha khīradadhīnaṃ avuttattāti adhippāyo.

788. **Kappiyasappimhī**ti kappiyamaṃsānaṃ sattānaṃ ghate. **Akappiyasappimhī**ti akappiyamaṃsānaṃ sattānaṃ ghate, paṭiggahetvā sattāhe atikkanteti vuttaṃ hoti.

789. Tena sappinā akappiyena bhavitabbanti idaṃ dukkaṭaṃ kathaṃ hotīti āha **''sabbā''**tiādi. Akappiyaṃ maṃsaṃ yesaṃ te **akappiyamaṃsā,** manussādayo, sabbe ca te akappiyamaṃsā cāti **sabbākappiyamaṃsā,** tesaṃ.

790-1. Evaṃ ce vaṭṭati, ''yesaṃ maṃsaṃ kappati, tesaṃ sappī''ti kasmā pāḷiyaṃ vuttanti codanaṃ samuṭṭhāpetvā taṃ pariharitumāha **''yesa''**ntiādi. Tattha ''yesañhi kappati maṃsaṃ, tesaṃ sappī''ti **idaṃ** vacanaṃ **kiṃ** payojanaṃ sādhetīti vuttaṃ hoti. Idāni paricchedaniyamanasaṅkhātaṃ taṃpayojanañca tabbisayañca dassetumāha **''paṇītabhojanassā''**tiādi. Paṇītabhojanassa paricchedaniyāmananti yojanā. Sattāhakālike pañcavidhe bhesajjeti vuttaṃ hoti, niddhāraṇe bhummaṃ. **Nissaggiyassa vatthūna**nti niddhāritabbadassanaṃ. **Nissaggiyassā**ti ettha taṃhetukassa pācittiyassāti attho. **Vatthūna**nti sappinavanītadvayameva vuttaṃ. Sattāhakālike nissaggiyapācittiyassa vatthu nāma etesameva sappinavanītāni, paṇītabhojanañca tesameva khīradadhisappinavanītānīti dassetuṃ tathā vuttaṃ, na akappiyamaṃsasattānaṃ sappiādinivāraṇatthaṃ vuttanti ayaṃ pāḷiyaṃ tathāgatā dhippeto atthoti vuttaṃ hoti.

792. **Gahituggahitādike** uggahitapaṭiggahitādike navanītepi sabbo vinicchayo sappimhi vuttanayeneva veditabboti yojanā. **Ādi-**saddena purebhattaṃ, pacchābhattaṃ paṭiggahitakhīradadhīhi, uggahitakhīradadhīhi ca kataṃ navanītaṃ, tādisameva akappiyamaṃsanavanītañca saṅgahitaṃ. **Sabbo vinicchayo**ti āpattiādikaṃ sabbavinicchayaṃ saṅgaṇhāti. Yathāha **aṭṭhakathāyaṃ** ''sabbo āpattānāpattiparibhogāparibhoganayo''ti (pārā. aṭṭha. 2.622).

793-4. **Bhikkhūnaṃ ākirantī**ti ettha ''patte''ti sāmatthiyā labbhati. **Ādiccapakka**nti ātape vilīnaṃ. **Saṃsaṭṭhaṃ** parissāvitaṃ.

795-6. Tilatelaṃ sāsapatelaṃ madhukatelaṃ eraṇḍakatelaṃ. **Gahita**nti paṭiggahitaṃ. Purebhattaṃ sāmisampi nirāmisampi sāyitabbanti yojanā. **Tesaṃ vasā**ti sattāhātikkantānaṃ tesaṃ telānaṃ vasena, telabhājanagaṇanāyāti vuttaṃ hoti.

798. **Tesaṃ tiṇṇampī**ti eraṇḍamadhukasāsapabījānaṃ tiṇṇaṃ.

799. **Nissaggiyaṃ** pācittiyaṃ.

800. **Sāsapādīna**nti ettha **ādi-**saddena paṭilomena madhukeraṇḍakānaṃ gahaṇaṃ. **Gahetvā**ti paṭiggahetvā. Bhikkhunā telatthāyeva gahetvā ṭhapitānaṃ sāsapādīnaṃ sattāhātikkame dukkaṭaṃ siyāti yojanā.

801-2. Nāḷikerañca karañjañca **nāḷikerakaraṅjāni,** tesaṃ, nāḷikeraphalānaṃ, nattamālaṭṭhīnañca telanti sambandho. **Kuruvakassā**ti atasibījassa. Nimbañca kosambakañca **nimbakosambakāni,** tesaṃ, pucimandabījassa ca phandanabījassa ca telanti sambandho. **Bhallātakassā**ti evaṃnāmakassa rukkhabījassa. **Samayaccaye**ti sattāhātikkame.

803. **Yāvakālikabhedañcā**ti ettha ''yāvakālika''nti bhedo visesanaṃ yassāti viggaho, ''idaṃ vatthu''nti etassa ajjhoharaṇīyavisesitabbassa visesanaṃ. **Yāvajīvika**ntipi tasseva visesanaṃ. **Sesa**nti ''sāmaṃpākasavatthuka purebhattapacchābhattapaṭiggahitauggahitakavatthuvidhānaṃ sabba''nti (pārā. aṭṭha. 2.622) **aṭṭhakathāyaṃ** dassitaṃ sesaṃ visesappakārajātamāha. **Etthāpī**ti imasmiṃ telavinicchayepi.

804. **Acchassa** isassa. **Macchassa** jalajassa. **Varāhassa** sūkarassa. **Susukā**saṅkhātassa makarassa. Macchavacaneneva makarassa saṅgahitattepi vāḷamacchabhāvena visuṃ gahaṇanti **aṭṭhakathāyaṃ** vuttaṃ. **Gadrabhassa** kharassa. Imesaṃ **pañcannaṃ** sattānaṃ vasena pañcavidhānaṃ **vasānaṃ** telañca pañcappakāraṃ hotīti attho.

805. **Kappiyākappiyassa cā**ti kappiyākappiyamaṃsassa sattassāti vuttaṃ hoti, sabbameva vasātelaṃ vaṭṭatīti iminā sambandho. Ettha ''anujānāmi bhikkhave vasāni bhesajjāni acchavasaṃ macchavasaṃ susukāvasaṃ sūkaravasaṃ gadrabhavasa''nti (mahāva. 262) anuññātapāṭhe **acchavasā**ggahaṇena manussehi aññesaṃ sabbākappiyamaṃsasattānaṃ vasāya anuññātattā taṃ saṅgahetuṃ **akappiya**ggahaṇaṃ katanti daṭṭhabbaṃ. Yathāha **aṭṭhakathāyaṃ** ''acchavasa'nti vacanena ṭhapetvā manussavasaṃ sabbesaṃ akappiyamaṃsānaṃ vasā anuññātā''ti (pārā. aṭṭha. 2.623). Ettha akappiyamaṃsasattānaṃ maṃsānaṃ akappiyabhāvo ''maṃsesu hi dasa manussahatthiassasunakhaahisīhabyagghadīpiacchataracchānaṃ maṃsāni akappiyāni. Vasāsu ekā manussavasāva. Khīrādīsu akappiyaṃ nāma natthī''ti (pārā. aṭṭha. 2.623) **aṭṭhakathā**vacanato veditabbo. Akappiyavacanena manussavasāyapi gayhamānattā tasmiṃ nīharitumāha **''ṭhapetvā''**ti.

806. **Purebhatta**nti purebhatte. **Saṃsaṭṭhaṃ** parissāvitaṃ. ''Purebhatta''nti idaṃ ''paṭiggahetvāna, pakkaṃ, saṃsaṭṭha''nti imehi padehi paccekaṃ yojetabbaṃ. Yathāha **pāḷiyaṃ** ''kāle paṭiggahitaṃ kāle nippakkaṃ kāle saṃsaṭṭhaṃ telaparibhogena paribhuñjitu''nti (mahāva. 262).

807. **Taṃ katvā detī**ti apaṭiggahitavasaṃ gahetvā pacitvā telaṃ detīti attho. Tenāha **aṭṭhakathāyaṃ** ''anupasampannehi kataṃ nibbaṭṭitavasātelaṃ purebhattaṃ paṭiggahitaṃ purebhattaṃ sāmisampi vaṭṭatī''ti (pārā. aṭṭha. 2.623). Tato uddhaṃ sattāhamanatikkammāti gahetabbaṃ. Yathāha **aṭṭhakathāyaṃ** ''pacchābhattato paṭṭhāya sattāhaṃ nirāmisameva vaṭṭatī''ti (pārā. aṭṭha. 2.623). Idha ubhayatthāpi kāle, vikāle ca kappiyākappiyamaṃsavasānaṃ telaṃ diyyamānaṃ sukhumamaṃsacuṇṇādikaṃ abbohārikaṃ. Yathāha **aṭṭhakathāyaṃ** ''yaṃ pana tattha sukhumarajasadisaṃ maṃsaṃ vā nāru vā aṭṭhi vā lohitaṃ vā hoti, taṃ abbohārika''nti (pārā. aṭṭha. 2.623).

808. **Paṭiggahetu**nti ettha ''vasa''nti ca **kātu**nti ettha ''tela''nti ca pakaraṇato labbhati. **Kātu**nti ettha pacituṃ parissāvitunti ubhayamevāti attho. **''Na vaṭṭatī''**ti idaṃ paṭiggahaṇādipayogattaye visuṃ visuṃ dukkaṭattā vuttaṃ. Yathāha **pāḷiyaṃ** ''vikāle ce bhikkhave paṭiggahitaṃ vikāle nippakkaṃ vikāle saṃsaṭṭhaṃ, taṃ ce paribhuñjeyya, āpatti tiṇṇaṃ dukkaṭāna''nti (mahāva. 262). Imāni hi tīhi payogehi tīṇi dukkaṭāni honti. **Seso**ti uggahitakapaṭiggahitakasavatthukavisayo vinicchayo ca bhājanagaṇanāya āpattibhedo cāti evaṃpakāro vattabbaviseso.

809. **Gahita**nti paṭiggahitaṃ. **Madhukarīkata**nti madhumakkhikākhuddakamakkhikābhamaramakkhikāsaṅkhātāhi tīhi madhukarīhi kataṃ.

810. **Vatthūnaṃ gaṇanā**ti madhupaṭalena ṭhitaṃ ce, paṭalagaṇanāya, pīḷetvā bhājane pakkhipitvā ṭhapitaṃ ce, bhājanagaṇanāya, silesamiva patthinnaṃ ce, mahābhamaramadhukhaṇḍapiṇḍavasena, visuṃ visuṃ kate tesaṃ gaṇanāyāti attho.

811. **Ghanāghana**nti ettha guḷañca nānappakārā sakkarā ca ghanapakkaṃ nāma. Pakkatanukaṃ phāṇitaṃ aghanapakkaṃ nāma. Ucchusileso apakkaghanaṃ nāma. Ucchudaṇḍato pīḷitaraso apakkāghanaṃ nāma. ''Phāṇitaṃ nāma ucchumhā nibbatta''nti (pārā. 623) sādhāraṇapāḷivacanato, ''phāṇitaṃ nāma ucchurasaṃ upādāyā''ti (kaṅkhā. aṭṭha. bhesajjasikkhāpadavaṇṇanā; vi. saṅga aṭṭha. 98) **aṭṭhakathā**vacanato ca iha rasādīhi ucchupānampi saṅgahitaṃ. Keci ucchuno catukālikattaṃ vaṇṇayanti, taṃ na sārato paccetabbaṃ.

812. **Phāṇita**nti vuttappakāre tasmiṃ phāṇite aññataraṃ. **Gahitaṃ** paṭiggahitaṃ.

813. **Asaṃsaṭṭhenā**ti aparissāvitena. **Kataphāṇita**nti parissāvetvā attanā kataphāṇitaṃ. **Purebhattaṃ gahitenā**ti purebhattaṃ paṭiggahitena. ''Sayaṃ kata''nti (pārā. aṭṭha. 2.623) vuttattā **kata**nti ucchuraso gahetabbo.

816. **Katvā**ti pacitvā phāṇitaṃ katvā.

817. **Pacchābhattaṃ katañcāpī**ti pacchābhattaṃ attanā ca kataṃ anupasampannena ca kataṃ phāṇitampi.

818. **Kataṃ …pe… sītavārinā**ti sītudake madhukapupphāni pakkhipitvā ṭhapetvā madditvā parissāvitarasena kataṃ madhukaphāṇitaṃ.

819. **Assā**ti madhukaphāṇitassa. **Dukkaṭa**nti tadādhārabhājanagaṇanāya dukkaṭaṃ. Khīraṃ pakkhipitvā kataṃ madhukaphāṇitaṃ yāvakālikaṃ ce hoti, kathaṃ khaṇḍasakkarākataṃ sattāhakālikaṃ hotīti vicāraṇāyaṃ khīrajallikaṃ dhovitvā dhovitvā gayhamānattā vaṭṭatīti pariharanti. Yathāha **aṭṭhakathāyaṃ** ''khaṇḍasakkaraṃ pana khīrajallikaṃ apanetvā apanetvā sodhenti, tasmā vaṭṭatī''ti (pārā. aṭṭha. 2.623). ''Bījato paṭṭhāya na vaṭṭatī''ti paṭikkhittamadhukapupphamerayaṃ vinā āmakañca pakkañca madhukapupphaṃ purebhattaṃ vaṭṭatīti **aṭṭhakathāyaṃ** vuttaṃ.

820. **Sabbesaṃ pana phalāna**nti kadalikhajjūriādiphalānaṃ.

821. Sāmaññajotanāya visesepi avaṭṭhānato **''kālikā''**ti iminā ''pacchābhattaṃ sati paccaye''ti vacanasāmatthiyā yāvakālikavajjā tayo kālikā gahetabbā, ''purebhattaṃ yathāsukha''nti vacanasāmatthiyā cattāropi gahetabbā. Yāvakālikavajjā tayo **kālikā pacchābhattaṃ** vikāle **paccaye** pipāsādikāraṇe sati kevalampi paccekampi missetvāpi paribhuñjituṃ bhikkhussa vaṭṭanti. **Kālikā** cattāropi **purebhattaṃ** kāle yāvamajjhanhā kevalampi missetvāpi yathāsukhaṃ asatipi paccaye paribhuñjituṃ bhikkhussa vaṭṭantīti yojanā.

822. **Aruādīnī**ti vaṇādīni. **''Makkhetuṃ na vaṭṭatī''**ti iminā bāhiraparibhogopi nivārito.

823. **Anāpattivāre** ''antosattāha''nti adhikāre ''anupasampannassa cattena vantena muttena anapekkho datvā paṭilabhitvā paribhuñjatī''ti (pārā. 625) vuttattā **cajitvā**ti ettha ''antosattāhaṃ anupasampannassā''ti vattabbaṃ. **Labhitvā**ti ettha ''sattāhātikkamepī''ti sāmatthiyā labbhati. Tenāha **mahāpadumatthero** ''antosattāhe dinnassa hi puna paribhoge āpattiyeva natthi, sattāhātikkantassa pana paribhoge anāpattīti dassanatthamidaṃ vutta''nti. **Labhitvā**ti gahitatelena anupasampannena sakkaccaṃ, asakkaccaṃ vā dinnaṃ labhitvā. **Sāyitu**nti ettha ''labhatī''ti seso.

824. **''Anāpatti adhiṭṭhetī''**ti dvinnaṃ padānaṃ antare ''antosattāha''nti seso, sabbapadehipi yujjati. **Adhiṭṭhetī**ti sattāhabbhantare sappiñca telañca vasañca muddhani telaṃ vā abbhañjanaṃ vā, madhuṃ arumakkhanaṃ, phāṇitaṃ gharadhūpanaṃ bhavissatīti adhiṭṭheti. Adhiṭṭhitena anadhiṭṭhitaṃ ce missaṃ hoti, punapi adhiṭṭhātabbaṃ. **Vissajjetī**ti antosattāhe aññassa upasampannassa deti. Sace tathā dinnaṃ aññena appaṭiggahitattā, tena paṭiggahitampi itarassa dinnattā tesaṃ anāpattīti **aṭṭhakathāyaṃ** (pārā. aṭṭha. 2.625 atthato samānaṃ) vuttaṃ.

Vinassatīti sattāhabbhantare yena kenaci ākārena yathā aparibhogaṃ hoti, tathā corikāya haraṇādivasena nassati. Yathāha **aṭṭhakathāyaṃ** ''vinassatīti aparibhogaṃ hotī''ti (pārā. aṭṭha. 2.625). **Acchinditvā gaṇhatī**ti añño tasmiṃ sattāhabbhantare vilumpitvā gaṇhāti. **Vissāsaṃ gaṇhatī**ti tasmiṃyeva sattāhabbhantare añño vissāsaṃ gaṇhāti.

825. Akathinacittena satthunā samuṭṭhānādayo sabbeva paṭhamena kathinena samā pakāsitāti yojanā. **Akathinacittenā**ti mahākaruṇārasena tintatāya akakkasacittena, avihiṃsābhiratacittenāti vuttaṃ hoti. **Satthunā**ti diṭṭhadhammikasamparāyikādīhi atthehi sadevakaṃ lokaṃ anusāsatīti satthā, tena sabbaññunā dasabalena sammāsambuddhena.

Bhesajjasikkhāpadakathāvaṇṇanā.

826. **Gimhāna**nti ettha ''māsāna''nti sāmatthiyā labbhati, niddhāraṇe sāmivacanaṃ, gimhesu catūsu māsesūti attho. Niddhāritabbaṃ dasseti **''māso seso''**ti, ettha ''vattabbe kāle''ti seso. Phaggunamāsakaṇhapakkhapāṭipadato paṭṭhāya jeṭṭhamāsapuṇṇamipariyosānesu tīsu māsesu atikkantesūti attho. **Sesamāso** nāma jeṭṭhamāsassa kaṇhapakkhapāṭipadato paṭṭhāya āsāḷhimāsapuṇṇamipariyosāno. Gimhānaṃ māso sesoti vattabbe kāleti attho.

Imasmiṃ pacchime gimhamāse jeṭṭhamāsassa kaṇhapakkho vassikasāṭikā ce na laddhā, pariyesituṃ laddhaṃ kātuṃ khettaṃ, adhiṭṭhānanivāsanānaṃ akhettaṃ. Āsāḷhipurimapakkho pariyesanakaraṇanivāsanānaṃ khettaṃ, adhiṭṭhātuṃ akhettaṃ. Āsāḷhikaṇhapakkhapāṭipadato yāva pacchimakattikapuṇṇamī, idaṃ catunnampi khettanti ayamettha saṅkhepo.

Pariyeseyyāti ''ye manussā pubbe vassikasāṭikaṃ dentī''tiādinā (pārā. 628) **padabhājane** vuttanayena pubbe vassikasāṭikadāyakaṃ upasaṅkamma ''detha me vassikasāṭikacīvara''ntiādinā vacanena aviññāpetvā ''kālo vassikasāṭikāya samayo vassikasāṭikāya, aññepi manussā vassikasāṭikaṃ dentī''ti evaṃ satuppādamattakaraṇena pariyeseyya.

Sāṭikanti vassikasāṭikaṃ. **''Addhamāso seso''**ti idaṃ ''gimhāna''nti imināva yujjati. Tattha ''vattabbe kāle''ti ajjhāharitabbaṃ, āsāḷhimāsassa purimapakkheti attho. **Katvā**ti ettha ''laddha''nti sāmatthiyā labbhati. Yathāvuttanayena satuppādena vā avasesānaṃ saddhāsampannakulānaṃ vā santikā laddhaṃ sibbanarajanakappabindudānavasena niṭṭhāpetvāti vuttaṃ hoti. **Paridahe**ti nivāseyya.

827-8. **Piṭṭhisammate samaye**ti ''kattikapuṇṇamāsiyā pana pacchimapāṭipadadivasato paṭṭhāya yāva jeṭṭhamūlapuṇṇamā ime satta māsā piṭṭhisamayo nāmā''ti (pārā. aṭṭha. 2.628) evaṃ dassitesu sattasu māsesu. Ñātakāññātakādino satuppādaṃ katvāti yojanā. **Ādi-**saddena pavāritāpavāritānaṃ saṅgaho. Yathāha **aṭṭhakathāyaṃ** ''aññātakaappavāritaṭṭhānato''ti.

Tesuyevāti ñātakaañnātakapavāritaappavāritesu. **''Tathā''**ti iminā ''hoti nissaggiyāpattī''ti idaṃ dassitaṃ. Sā āpatti aññātakaappavāritesu aññātakaviññattisikkhāpadena hoti. Yathāha **aṭṭhakathāyaṃ** ''detha me vassikasāṭikacīvara'ntiādinā nayena viññattiṃ katvā nipphādentassa aññātakaviññattisikkhāpadena nissaggiyaṃ pācittiya''nti (pārā. aṭṭha. 2.628). Ñātakapavāritesu tena sikkhāpadena anāpatti, piṭṭhisamayattā iminā āpatti hoti. Aññātakaappavāritesu ca vakkhamānanayena vattabhedadukkaṭena saddhiṃ hotīti daṭṭhabbaṃ.

829-30. Aññātakādino katvā pana satuppādanti yojanā. **Ādi-**saddena appavāritānaṃ saṅgaho. **Kucchisaññite samaye**ti yathāvuttapiṭṭhisamaye sattamāse vinā itare pañca māsā vuttā. Yathāha **aṭṭhakathāyaṃ** ''jeṭṭhamūlapuṇṇamāsiyā pana pacchimapāṭipadadivasato paṭṭhāya yāva kattikapuṇṇamā ime pañca māsā kucchisamayo nāmā''ti (pārā. aṭṭha. 2.628). **Vatthan**ti vassikasāṭikaṃ. **Adinnapubbesū**ti yehi vassikasāṭikā na dinnapubbā, tesu, iminā vattabhedassa kāraṇamāha. Iha **vattabhedo** nāma

''ye manussā pubbe vassikasāṭikacīvaraṃ dentī''tiādivacanato (pārā. 628) dinnapubbesu kātabbassa satuppādassa adinnapubbesu karaṇaṃ. Byatirekato dinnapubbesu natthīti dīpitaṃ hoti.

Tatrāti aññātakādimhi. **''Nissaggiya''**nti iminā aññātakaviññattisikkhāpadena āpattiṃ āha. Yathāha kucchisamayacatukke ''viññattimpi katvā nipphādentassa aññātakaviññattisikkhāpadena nissaggiyaṃ pācittiya''nti. Ayaṃ pācittiyāpatti pakatiyā vassikasāṭikadāyakesupi hotīti idaṃ **aṭṭhakathāyaṃ** ''idaṃ pana pakatiyā vassikasāṭikadāyakesupi hotiyevā''ti (pārā. aṭṭha. 2.628) vacanato viññāyati.

831. **Ovassāpetī**ti ākāsato patitaudakeneva kāyaṃ temeti, iminā ''ghaṭādīhi osiñcituṃ vaṭṭatī''ti dīpitaṃ hoti. ''Nibbakosambunā nahāyituṃ vaṭṭatī''ti **gaṇṭhipadesu** vuttaṃ. **Satipi cīvare**ti vassikasāṭikāya satiyāpi. **''Pariyosāne dukkaṭa''**nti iminā bindugaṇanāyāti dīpeti. **Vivaṭaṅgaṇe**ti rukkhādinā kenaci anāvaṭaṭṭhāne.

832. **Māsasmi**nti gimhānaṃ pacchimamāsasmiṃ.

833. ''Acchinnacīvarassāti etaṃ vassikasāṭikameva sandhāya vutta''nti (pārā. aṭṭha. 2.630) **aṭṭhakathāyaṃ** vuttaṃ. Vassikasāṭikaṃ nivāsetvā nahāyantassa corupaddavo **āpadā** nāma. **Nhānakoṭṭhaka**nti nahānatthāya katakoṭṭhakaṃ. **''Vāpī''**ti iminā pokkharaṇijātassarādayo upalakkhitā. **Nhāyantassā**ti naggo hutvā nahāyantassāti pakaraṇato labbhati. ''Ākāsato patitaudakenevā''ti (pārā. aṭṭha. 2.629) **aṭṭhakathāyameva** vuttaṃ.

834. **Kriya**nti akāle pariyesanakaraṇaadhiṭṭhānanivāsanehi āpajjitabbato kiriyaṃ. Kāyena ca vācāya ca viññāpanādiṃ karontassa **kāyakammaṃ vacīkammaṃ** hoti.

Vassikasāṭikakathāvaṇṇanā.

835. ''Yo pana bhikkhu bhikkhussa sāmaṃ cīvaraṃ datvā''ti (pārā. 632) vacanato **sāma**nti ettha ''bhikkhū''ti ca **datvā**ti ettha ''bhikkhussa''iti ca labbhati. **Cīvara**nti channaṃ cīvarānaṃ aññataraṃ cīvaraṃ vikappanupagaṃ pacchimaṃ. ''Kupito anattamano acchindeyyā''ti (pārā. 632) vacanato **acchindantassā**ti ettha ''kupitassa anattamanassā''ti seso, kupitassa anattamanassa acchindantassa vā acchindāpentassa vāti attho. **Ta**nti attanā dinnacīvaraṃ. **''Sakasaññāyā''**ti iminā pārājikāya avatthubhāvaṃ dīpeti.

836. **Tathā**ti ekāyeva āpattīti dīpeti.

837. **Vatthāna**nti cīvarānaṃ. **Assā**ti bhikkhussa.

841. Saṅghāṭiṃ gaṇha, uttarāsaṅgaṃ gaṇhāti yojanā.

842. **Vikappanupagaṃ pacchima**nti ettha ''cīvara''nti labbhati. Āyāmato vaḍḍhakihatthaṃ tiriyaṃ tathā vidatthippamāṇaṃ vatthakhaṇḍaṃ heṭṭhimaparicchedato vikappanupagaṃ nāma. Aññaṃ kiñci parikkhāranti yojanā, antamaso sucimpīti vuttaṃ hoti. **Paraṃ** puggalaṃ. **Chindāpentassā**ti acchindāpentassa. Kāritantassa dvikammakattā ''para''nti ca ''parikkhāra''nti ca kammadvayagahaṇaṃ. **Aññ**anti parikkhāravisesanaṃ. **Dukkaṭaṃ** vatthugaṇanāya, vacanagaṇanāya ca.

844. **Eva**nti yathā anupasampanne anupasampannasaññino dukkaṭaṃ, evaṃ anupasampanne…pe… vematikassāpi dukkaṭanti yojanā. **Acchindantassā**ti ettha yathāvuttaṃ ''anupasampanne''ti idaṃ vibhattivipariṇāmena sāmivacanaṃ katvā ''dinna''nti ajjhāhārena saha yojetabbaṃ, ''cīvara''nti pakaraṇato labbhati, anupasampannassa dinnaṃ cīvaraṃ acchindantassāti vuttaṃ hoti.

845. **So vā**ti yassa cīvaraṃ dinnaṃ, so eva vā bhikkhu. Tuṭṭho vā duṭṭho vā so detīti yojanā. **Vissāsameva vā**ti vissāsaṃ katvā gaṇhatoti yojanā.

846. **Etthā**ti imasmiṃ sikkhāpade.

Cīvaracchindanakathāvaṇṇanā.

847. **Viññāpetvā**ti vatthavāyāpanaṃ sandhāya yācitvā. **Chabbidhaṃ sutta**nti **padabhājane** ''khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sāṇaṃ bhaṅga''nti (pārā. 638) āgataṃ chappakāraṃ suttaṃ. **Kambala**nti eḷakalomasuttaṃ. Sānulomāni chappakārasuttāni heṭṭhā cīvaravinicchaye vuttānusārena veditabbāni. Cīvaratthaṃ vatthaṃ **''cīvara''**nti vuttaṃ. **Tantavāyehī**ti kappiyākappiyehi pesakārehi. Potthakesu **''vāyāpetuṃ na vaṭṭatī''**ti pāṭho dissati, ''sace''ti iminā ayujjamānattā so apāṭho. **''Vāyāpeti na vaṭṭatī''**ti pāṭho yujjatīti sace vāyāpetīti yojanā, attano atthāya yadi vāyāpeyyāti attho.

848. **Tathā** akappiyo. Kīdisoti āha **''aññātakādiko''**ti. **Aññātakādiko**ti aññātako ādi yassa so aññātakādiko. **Ādi**-saddena appavārito gahito. Yo bhikkhu tantavāyassa aññātako, tena appavārito ca, tassa aññātakādiko bhikkhunā viññatto so tantavāyo akappiyoti attho.

849. **Akappiyenā**ti viññāpitena. **Vāyāpentassā**ti ettha ''payoge payoge dukkaṭaṃ, paṭilābhenā''ti seso. Yathāha ''vāyāpeti, payoge payoge dukkaṭaṃ. Paṭilābhena nissaggiya''nti (pārā. 638).

850. Kittake vīte nissaggiyaṃ hotīti āha **''vidatthimatte''**tiādi. **Hatthamatte**ti ratanamatte. **Padabhājane** ''paṭilābhena nissaggiya''nti vuttaṃ, idha ''vīte nissaggiya''nti kasmā āhāti? **Aṭṭhakathāyaṃ** vuttattā. Tatthāpi tathā kasmā vuttanti? Tadanantaraṃ attano santakattā vītavītaṭṭhānaṃ paṭiladdhameva hoti, **padabhājane**pi iminā adhippāyena paṭilābhena nissaggiyaṃ vuttaṃ, tasmā yāva cīvaraṃ vaḍḍhati, tāva iminā pamāṇena āpattiyo vaḍḍhanti. **Phalakepi cā**ti ettha **phalakaṃ** nāma turivītaṭṭhānaṃ, yattha saṃharitvā ṭhapenti. Phalake phalakepi ca nissaggiyaṃ vuttanti yojanā.

851. **Tenevā**ti viññattatantavāyeneva. **Kappiyaṃ sutta**nti aviññattiyā laddhasuttaṃ. Kappiyena tantavāyena akappiyasuttaṃ vāyāpentassa tatheva dukkaṭanti yojanā.

852. Ekantarikato vā kappiyākappiyeheva suttehi vīte dukkaṭanti yojanā, antarantarā akappiyasuttānaṃ pasāraṇena, vāyanena ca dukkaṭaṃ hotīti attho. Dīghato vā tiriyato vā kappiyākappiyeheva suttehi vīte dukkaṭanti yojanā, dīghato kappiyasuttaṃ pasāretvā tiriyaṃ akappiyasuttena vīte dukkaṭaṃ hotīti attho. **Vā**ggahaṇena vuttavipariyāyatopi yojetabbaṃ. Dīghato akappiyasuttaṃ pasāretvā tiriyato kappiyasuttena vīteti ayamettha vipariyāyo. **Vīte**ti ettha ''phalake phalake''ti anuvattetabbaṃ.

853. Kappiyākappiyehi tantavāyehi kappiyākappiyasuttaṃ missetvā **kate** vīte phalake phalake **tassa** bhikkhussa dukkaṭanti yojanā. **Ve**ti nipātamattaṃ, atha vā ve tasmiṃ **kate** vīteti attho.

854-5. **Te** kappiyākappiyatantavāyā paricchedaṃ dassetvā vāreneva akappiyasuttaṃ sace vinantīti yojanā. Akappiyena tantavāyena vīte. Chandānurakkhanatthaṃ **''vite''**ti vuttaṃ. **Pamāṇasmi**nti vikappanupagapacchimappamāṇasmiṃ. **Tadūne**ti tato vikappanupagapacchimappamāṇato ūne. **Itarenā**ti kappiyatantavāyena. **Ubhayatthā**ti pamāṇasmiṃ, tadūne ca dukkaṭaṃ evāti yojanā.

856. Sace kappiyākappiyatantavāyā **dvepi** vemaṃ ubhayakoṭiyā **gahetvā** ekatova vinanti vāti yojanā. Tiriyaṃ suttaṃ pavesetvā yena ākoṭento ghanabhāvaṃ sampādenti, taṃ **vemaṃ** vuccati.

857. **Sabbattha bhede**ti kappiyākappiyasuttatantavāyehi kate pamāṇatadūnaekantarikadīghatiriyappakāre sabbattha vārabhede. **Āpattibhedo**ti akappiyasuttehi āyāmavitthārato akappiyatantavāyena vītappadese pamāṇayutte pācittiyaṃ, itaratra dukkaṭanti bhedo.

858. **Kappiyo tantavāyo** nāma ñātako vā pavārito vā kappiyamūlena payojito vā.

859. ‘‘Anāpatti cīvaraṃ sibbetuṃ, āyoge, kāyabandhane, aṃsabaddhake, pattatthavikāya, parissāvane, ñātakānaṃ, pavāritānaṃ, aññassatthāya, attano dhanenā’’tiādikaṃ (pārā. 640) anāpattivāraṃ dassetumāha **‘‘anāpattī’’**tiādi. Idha niddiṭṭhova lakkhaṇena aniddiṭṭhampi veditabbaṃ. Ettha cīvaraṃ sibbetuṃ suttaṃ viññāpentassa anāpattīti yojanā. **Dhanaṃ** nāma taṇḍulādi kappiyavatthu. **‘‘Parissāvane’’**tiādīsu nimittatthe bhummaṃ, parissāvanādinimittaṃ suttañca tantavāye ca viññāpentassa anāpattīti vuttaṃ hoti.

Suttaviññattikathāvaṇṇanā.

860. **Appavāritaññātīna**nti appavāritānaṃ aññātīnaṃ, ‘‘kīdisena te bhante cīvarena attho, kīdisaṃ te cīvaraṃ vāyāpemī’’ti (pārā. 643) **padabhājane** vuttanayena appavāritānaṃ aññātīnanti attho. **Sameccā**ti upagantvā. **Vikappa**nti visiṭṭhaṃ kappaṃ adhikavidhānaṃ. **Āpajjatī**ti karoti, ‘‘idaṃ kho āvuso cīvaraṃ maṃ uddissa viyyati, āyatañca karotha, vitthatañca appitañca suvītañca suppavāyitañca suvilekhitañca suvitacchitañca karothā’’tiādinā (pārā. 642) nayena dāyakānaṃ adhippāyato adhikataraāyatādikaraṇatthaṃ vidhānaṃ karotīti vuttaṃ hoti.

Tattha **āyata**nti dīghaṃ. **Vitthata**nti puthulaṃ. **Appita**nti ghanaṃ. **Suvīta**nti suṭṭhu vītaṃ sabbaṭṭhānesu samaṃ katvā vītaṃ. **Suppavāyita**nti suṭṭhu pavāyitaṃ sabbaṭṭhāne samaṃ katvā tante pasāritaṃ. **Suvilekhita**nti lekhaniyā suṭṭhu vilikhitaṃ. **Suvitacchita**nti kocchena suṭṭhu vitacchitaṃ, suviniddhotanti attho.

861. Suttavaḍḍhanappakāraṃ dassetumāha **‘‘dīghāyatappitatthāyā’’**ti. Tena ca **padabhājane** ‘‘tassa vacanena āyataṃ vā vitthataṃ vā appitaṃ vā karoti, payoge dukkaṭaṃ, paṭilābhena nissaggiyaṃ hotī’’ti (pārā. 643) etaṃ āyatādittayameva vuttaṃ. **Suttavaḍḍhanake kate**ti ettha anantaraṃ vattabbena ‘‘payoge dukkaṭaṃ paṭilābhenā’’ti pāṭhasesena saha yojanā kātabbā, dāyakehi tulayitvā dinnappamāṇato suttaṃ vaḍḍhituṃ tena katena sabbenāpi payogena bhikkhuno dukkaṭañca paṭilābhena nissaggiyapācittiyañca hotīti attho.

862. Ñātakādīnaṃ tantavāyesu cīvare vikappaṃ āpajjantassa anāpattiṃ viniddiseti yojanā. **Attano dhanenā**ti ettha ‘‘payojitesū’’ti seso, **tantavāyesū**ti etassa visesanaṃ. Attano dhanena payojitesu tantavāyesu cīvare vikappaṃ āpajjantassa anāpattiṃ viniddiseti yojanā, attano santakaṃ kappiyavatthuṃ gahetvā vinantesu vikappaṃ āpajjantassāti attho. Aññassatthāya vinantesu vikappaṃ āpajjantassāti saha pāṭhasesena yojanā daṭṭhabbā.

863. Mahagghaṃ kattukāmino tantavāyehi appagghaṃ vāyāpentassa anāpattiṃ viniddiseti yojanā.

Pesakārakathāvaṇṇanā.

864. **Vassaṃvutthe bhikkhū uddissā**ti purimikāya vassūpagate bhikkhū uddisitvā. Pavāraṇāya pubbeva yaṃ cīvaraṃ dīyatīti sambandho. Idaṃ vuttaṃ hoti – ‘‘dasāhānāgataṃ kattikatemāsikapuṇṇama’’nti (pārā. 648) pāḷiyaṃ vuttaṃ mahāpavāraṇāuposathadivasassa puretarameva pubbakattikamāsassa juṇhapakkhapañcamiyaṃ yaṃ cīvaraṃ ‘‘accekacīvaraṃ nāma senāya vā gantukāmo hotī’’tiādinā (pārā. 649) **padabhājanā**gatesu gamikagilānagabbhiniabhinavuppannasaddhādīsu aññatarena dūtaṃ pesetvā vā attanā vā āgantvā ‘‘vassāvāsikaṃ dammī’’ti vatvā diyyatīti. **Taṃ hotaccekacīvara**nti taṃ accāyikacīvaraṃ nāma hoti.

865. **Pure pavāraṇāyevā**ti mahāpavāraṇāya puretarameva pañcamito paṭṭhāya yasmiṃ kismiñci divase. **Bhājetvā yadi gayhatī**ti ettha ‘‘yenā’’ti ca **na kātabbo**ti ettha ‘‘tenā’’ti ca **karoti ce**ti ettha ‘‘so vassaccheda’’nti ca sāmatthiyā labbhati. Bhājetvā yadi yena gayhati, tena vassacchedo na kātabbo. So vassacchedaṃ karoti ce, taṃ bhājetvā gahitacīvaraṃ saṅghikaṃ hotīti yojanā, chinnavassena taṃ cīvaraṃ saṅghasseva dātabbanti vuttaṃ hoti.

866. **‘‘Antosamayamevā’’**ti idaṃ ‘‘adhiṭṭhetī’’tiādīhi padehi paccekaṃ yojetabbaṃ. **Padabhājane** ‘‘cīvarakālasamayo nāma anatthate kathine vassānassa pacchimo māso, atthate kathine pañcamāsā’’ti vuttasamayabbhantareyeva taṃ accekacīvaraṃ.

867. **Kathine tu anatthate**ti yasmiṃ kathinaṃ anatthataṃ, tasmiṃ vihāreti vuttaṃ hoti. **Tu**-saddo visesatthajotako. Anadhiṭṭhāya avikappetvā pariharīyati ettha accekacīvaranti **parihāro,** māso, eko ca so māso cāti **ekamāso,** pubbakattikamāsassa pāṭipadadivasato paṭṭhāya yāva aparakattikamāsassa puṇṇamī, ayaṃ cīvarakālasamayoti vutto māso. Dasannaṃ ahānaṃ samāhāro **dasāhaṃ,** taṃ paramaṃ adhikaṃ etassāti **dasāhaparamo,** māso. ‘‘Dasāhānāgataṃ kattikatemāsikapuṇṇama’’nti (pārā. 648) **pāḷiyaṃ** vuttapubbakattikapuṇṇamipariyantadasāhādhikoti attho. Kathine anatthate tu dasāhaparamo ekamāsova tassa accāyikavatthassa parihāro matoti yojanā.

868. **Atthate kathine**ti kathinatthatavihāreti vuttaṃ hoti. Tassa accāyikavatthassāti sambandho. Dasāhaparamā pañca māsāti sambandho. Anatthatakathine vihāre yathāvuttacīvarakālasamayasaṅkhātavassānāvasānamāso ca kathinuddhāradivasasaṅkhātapacchimakattikakāḷapakkhapāṭipadato yāva phaggunamāsapuṇṇamī, tāva hemantā cattāro māsā cāti **pañca māsā. Pakāsitā**ti ‘‘anatthate kathine vassānassa pacchimo māso, atthate kathine pañca māsā’’ti (pārā. 649) dīpitā. **Dasāhaparamā**ti vuttatthoyeva. Atthate kathine dasāhaparamā pañca māsā **tassa** accāyikavatthassa **parihāro** kāloti munindena pakāsitāti yojanā.

Ayamubhayattha vuttā dasāhaparamatā **aṭṭhakathāyaṃ** ‘‘anatthate kathine ekādasadivasādhiko māso, atthate kathine ekādasadivasādhikā pañca māsā’’ti (pārā. aṭṭha. 2.650) vuttapāṭhena yathā na virujjhati, tathā vicāretvā gahetabbā. Evañhi pāṭhe sati na virujjhati –

> ‘‘Tassaccāyikavatthassa, kathine tu anatthate;
> Parihārekamāsekā-dasāhaparamo mato.
>
> Atthate kathine tassa, pañca māsā pakāsitā;
> Parihāro dinenekā-dasāhaparamā panā’’ti.

869. Paṭhamena kathinenāti yojanā. ‘‘Akriyaṃ acitta’’nti padacchedo. **Akriya**nti antosamaye adhiṭṭhānādiakaraṇaṃ.

Accekacīvarakathāvaṇṇanā.

870-1. **Bhikkhū**ti sāsaṅkasammate sappaṭibhaye āraññakasenāsane vasantaṃ bhikkhumāha. Yathāha ‘‘yāni kho pana tāni āraññakāni senāsanāni sāsaṅkasammatāni sappaṭibhayāni, tathārūpesu bhikkhu senāsanesu viharanto’’ti (pārā. 653). Pubbakattikapuṇṇamaṃ vasitvāti sambandho. **Pubbakattikapuṇṇamā** nāma assayujamāsassa juṇhapakkhapannarasī, ettha pana sahacariyanayena tadupalakkhitā purimikā tayo vassānamāsā vuccanti. **Puṇṇama**nti ettha vāsakiriyāya accantasaṃyoge upayogavacanaṃ. Purimikāya vassaṃ upagantvā acchinnavasso hutvā tayo māse vasitvāti attho. Yathāha **aṭṭhakathāyaṃ** ‘‘yasmā pana yo vassaṃ upagantvā yāva paṭhamakattikapuṇṇamaṃ vasatī’’ti (pārā. aṭṭha. 2.653-654).

‘‘Cīvara’’nti tiṇṇaṃ cīvarānaṃ aññataraṃ vuccati. Gāme ṭhapetvāti sambandho, ettha ‘‘kattikapuṇṇama’’nti ca ‘‘ākaṅkhamāno’’ti ca seso, aparakattikamāse kattikacorabhayena cīvaraṃ paṭisāmetukāmo bhikkhu āraññakasenāsanassa sāmantā gocaragāme nikkhipitvāti attho. Yathāha ‘‘upavassaṃ kho pana kattikapuṇṇamaṃ… pe… ākaṅkhamāno tiṇṇaṃ cīvarānaṃ aññataraṃ cīvaraṃ antaraghare nikkhipeyyā’’ti (pārā. 653).

‘‘Samantā gocaragāme’’ti idaṃ ‘‘antaraghare nikkhipeyyāti samantā gocaragāme nikkhipeyyā’’ti (pārā. 654) **padabhājane** vuttattā vuttaṃ. **‘‘Aparakattikamāse’’**ti ca ‘‘kattikapuṇṇamanti kattikacātumāsinī vuccatī’’ti (pārā. 654) **padabhājaniya**vasena vuttaṃ. Idhāpi hi ‘‘kattikapuṇṇama’’nti aparakattikajuṇhapakkhapannarasiyā vuccamānāyāpi sahacariyanayena taṃsahacarito catuttho māso vutto.

Ettāvatā purimikāya vassaṃ upagantvā mahāpavāraṇāya pavāretvā vuttalakkhaṇe āraññakasenāsane vasantassa āraññakassa bhikkhuno pacchimakattikamāse kattikacorabhaye sati tiṇṇaṃ cīvarānaṃ aññataraṃ gocaragāme ṭhapetvā āraññakaṅgaṃ pūrayato cīvarena vippavāso tasmiṃ māse na hotīti anuññātabhāvo dīpito. Tadeva pakāsetuṃ nikkhepopāyasandassanamukhena vakkhati ‘‘kattikeyeva māsasmiṃ… pe… vaṭṭatī’’ti.

Idāni asmiṃyeva māse tato aññattha tassa bhikkhuno kenaci karaṇīyena gacchato gāme ṭhapitena tena cīvarena vippavasato niddosabhāvaṃ anujānantena bhagavatā

''siyā ca tassa bhikkhuno…pe… tena cīvarena vippavasitabba''nti (pārā. 653) vuttamatthaṃ dassetumāha **''paccaye…pe… sammuti''**nti. **Paccaye sati tādise**ti ''siyā paccayo, siyā karaṇīya''nti (pārā. 654) vacanato tādise kicce satīti attho. **Chārattaparama**nti cha rattiyo paramā yassa vāsakammassa taṃ chārattaparamaṃ, kiriyāvisesanaṃ, chārattaparamaṃ vāsakammaṃ kātabbanti attho. **Tena vinā vasitabba**nti gāme nikkhittena tena cīvarena vinā tamhā āvāsā aññattha vasitabbaṃ. Tadeva pākaṭaṃ kātuṃ vakkhati ''aññattheva vasantassa, chārattaparamaṃ mata''nti.

Tatoti chārattato. **Uttari vasato**ti sattamaṃ aruṇaṃ uṭṭhāpetvā vasantassāti attho. Yathāha ''tato ce uttari vippavaseyyāti sattame aruṇuggamane nissaggiya''nti (pārā. 654). **Doso**ti nissaggiyapācittiyaṃ. **''Vinā saṅghassa sammuti''**nti iminā kiṃ vuttaṃ hoti? Udositasikkhāpade anupaññattiṃ katvā kosambiyaṃ gilānabhikkhuno ''anujānāmi bhikkhave gilānassa bhikkhuno ticīvarena avippavāsasammutiṃ dātu''nti (pārā. 473) anuññātattā gilānassa bhikkhuno saṅghena ñattidutiyāya kammavācāya purimameva yā avippavāsasammuti dinnā, taṃ vināti vuttaṃ hoti. Tena laddhasammutikena yāva rogo vūpasammati, tāva cirampi tena cīvarena vinā vasituṃ vaṭṭatīti adhippāyo. Yathāha **aṭṭhakathāyaṃ** ''aññatra bhikkhusammutiyāti yā udositasikkhāpade kosambakasammuti anuññātā, tassā sammutiyā aññatra. Sace sā laddhā hoti, chārattātirekampi vippavasituṃ vaṭṭatī''ti (pārā. aṭṭha. 2.653-654).

872-3. Cīvaranikkhepaṃ dassetumāha **''kattikeyeva…pe… pakāsito''**ti. **Kattikeyeva māsasmi**nti catunnaṃ vassānānaṃ māsānaṃ pacchime kattikamāseyeva idamekaṅgaṃ. **Paṭhamāya pavārito**ti dutiyamaṅgaṃ, idha paṭhamāya vassūpanāyikāya vassaṃ upagantvā pavāritoti yojanā, mahāpavāraṇāya pavāritoti vuttaṃ hoti. Yathāha **aṭṭhakathāyaṃ** ''purimikāya upagantvā mahāpavāraṇāya pavārito hotī''ti (pārā. aṭṭha. 2.653-654). **Pacchimena pamāṇena yutte**ti tatiyamaṅgaṃ. **Senāsane**ti etassa visesanaṃ. Iha āraññakasenāsanassa **pacchimappamāṇaṃ** nāma pākārena vā vatiyā vā parikhāya vā parikkhittassa gāmassa indakhīlasaṅkhātagāmadvārakoṭṭhakummārato vā aparikkhittassa gāmassa parikkhepārahaṭṭhānasaṅkhāte pariyantagehassa upacāre ṭhitassa thāmamajjhimassa purisassa balappamāṇena vissaṭṭhaleḍḍupātadvayato vā paṭṭhāya parikkhittassa vihārassa saparikkhepaṃ vā aparikkhittassa vihārassa yassaṃ disāyaṃ gāmo hoti, tattha gāmapariyantasenāsanaṃ vā cetiyaṃ vā bodhiṃ vā avadhiṃ katvā vihāragamanīyena pakatimaggena vidatthigambhīraṃ āropitena ācariyadhanunā pamitapañcadhanusatapamāṇadūranti saṅkhepato gahetabbaṃ.

Sāsaṅkasammateti catutthamaṅgaṃ, ''iha sappaṭibhaye''ti seso. ''Sāsaṅkasammatāni sappaṭibhayānī''ti (pārā. 653) hi pāḷi. Idaṃ dvayampi ''senāsane''ti etassa visesanaṃ. Ārāmaārāmūpacāresu corānaṃ nisinnasayitaṭṭhitabhuttapītaṭṭhānādīnaṃ dissamānatāya āsaṅkāsahite tattheva ārāmādīsu pahaṭamāritaviluttamanussānaṃ dissamānatāya visesena sahabhayatāya **sappaṭibhaye** āraññake senāsaneti attho. **Vasanto** bhikkhu. **Vasantovā**ti ettha **eva**kāro aṭṭhānappayutto. Tasmā tato ānetvā caturaṅgasamāyoge evāti yojetabbo. **Caturaṅgasamāyoge eva**ti yathāvuttānaṃ catunnaṃ aṅgānaṃ samāyoge sannipāte sati eva. Ettha **eva**kārena tassa aṅgassa abhāve alabbhamānataṃ dīpeti. **Pakāsito**ti ''tatrāyaṃ aṅgasampattī''tiādikāya (pārā. aṭṭha. 2.653-654) **aṭṭhakathāya** vutto.

874. **Taṃ** cīvaraṃ. **Māsameka**nti vassānassa pacchimamāsasaṅkhātaṃ ekaṃ māsaṃ. Yo gāmo sace purimabaddhāya avippavāsasīmāya anto hoti, tattha māsato atirekampi ṭhapetuṃ vaṭṭatīti (vajira. ṭī. pārājika 653 atthato samānaṃ) **vajirabuddhi**ttherena vuttaṃ.

875. **Aññatthevā**ti yassa āraññakasenāsanassa gocaragāme cīvaraṃ nikkhittaṃ, tato āraññakasenāsanato bahi eva. **Ayaṃ adhippāyo**ti ''yaṃ gāma''ntiādikāya diyaḍḍhagāthāya paṭipāditatthadvayasaṅkhāto adhippāyo. **Assā**ti sāsaṅkasikkhāpadassa. Evaṃ iminā sikkhāpadena ''cīvarena vinā kattikamāse araññe vaseyyā''ti anuññātattā ''chārattaparamaṃ tena bhikkhunā tena cīvarena vippavasitabba''nti (pārā. 653) iminā gocaragāme taṃ ṭhapetvā tasmiṃ āraññakāvāse vasitvā kenaci karaṇīyena tato āvāsato gantvā bahi vasato divasaparicchedassa viññāyamānattāyevāha **''paṭicchanno pakāsito''**ti.

876. ''Sace gocaragāmato puratthimāya disāya senāsanaṃ, ayañca pacchimaṃ disaṃ gato hotī''tiādinā (pārā. aṭṭha. 2.656) **aṭṭhakathāyaṃ** kathitaniyāmena vinicchayaṃ dassetumāha **''senāsanamathāgantvā''**tiādi. **Senāsana**nti attanā nivutthaṃ āraññakasenāsanaṃ. **Āgantvā**ti bahi gataṭṭhānato āgantvā. Gocaragāme cīvaraṃ nikkhipitvā tato puratthimāya disāya āraññakasenāsane viharato vihārā nikkhamma tato gocaragāmato pacchimadisāya dūraṭṭhānaṃ gatassa āgataṭṭhānato taṃ senāsanaṃ āgantvā vidūrattā sattamaṃ aruṇaṃ uṭṭhāpetuṃ asakkontassa bhikkhuno kiṃ vihitanti ayamettha yojanā.

877. **Gāmasīmampi vāgantvā**ti yattha cīvaraṃ nikkhittaṃ, taṃ gāmasīmampi purāruṇāyeva āgantvā. **Yattha katthacī**ti (pārā. aṭṭha. 2.656) sabhādevālayadvārakoṭṭhakādīsu yattha katthaci kappiyaṭṭhāne. ''Yattha katthacī''ti sāmaññena vuttattā tassā gāmasīmāya anto āraññakaṅgārakkhanārahaṃ dūraṭṭhānaṃ laddhaṃ ce, aṅgabhedaṃ akatvā tattha aruṇaṃ uṭṭhāpetabbaṃ. Dhutaṅge vijjamānepi āpattiṃ anāpajjituṃ antogāmepi aruṇaṃ uṭṭhāpetvā cīvarapavattiyeva ñātabbā. Yathāha **aṭṭhakathāyaṃ** ''gāmasīmampi okkamitvā sabhāyaṃ vā yattha katthaci vā vasitvā cīvarappavattiṃ ñatvā pakkamituṃ vaṭṭatī''ti (pārā. aṭṭha. 2.656).

878. **Evañcāpi asakkonto**ti aṅgabhedaṃ akatvā, katvā vā antogāmasīmāya aruṇaṃ uṭṭhāpetumpi gantuṃ asakkonto. **Ñatvā**ti attano cīvarassa ṭhapitaṭṭhānaṃ sallakkhetvā. **Tatthevā**ti ettha ''ṭhito''ti labbhati. **Khippa**nti sīghaṃ, purāruṇāti vuttaṃ hoti. Atireke ṭhāneti yojanā, yathāha **aṭṭhakathāyaṃ** ''atirekacīvaraṭṭhāne ṭhassatī''ti (pārā. aṭṭha. 2.656), ''atirekacīvaraṭṭhāne tiṭṭhatī''ti cintetvāti attho.

879. **Vissajjetī**ti sattamaaruṇuṭṭhānato puretarameva aññassa deti. Uparipi evameva vattabbaṃ.

880. **Sāsaṅkasammate** evaṃnāmake sikkhāpade samuṭṭhānādayo sabbe tena dutiyena kathinena samā iti munindena **matā** anumatā anuññātāti yojanā.

Sāsaṅkakathāvaṇṇanā.

881. **Jāna**nti ''saṅghassa demā''ti vacanena pariṇāmitabhāvaṃ yena kenaci ākārena jānanto. Yathāha **padabhājane** ''sāmaṃ vā jānātī''tiādi (pārā. 659). **Pariṇata**nti ettha **padabhājane** ''pariṇataṃ nāma 'dassāma karissāmā'ti vācā bhinnā hotī''ti vuttaniyāmena saṅghassa pariṇatanti attho. **Lābha**nti labhitabbaṃ cīvarādi yaṃ kiñci. Yathāha ''lābho nāma cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, antamaso cuṇṇapiṇḍopi dantakaṭṭhampi dasikasuttampī''ti. **Attano pariṇāmeyyā**ti ''bahū āvuso saṅghassa dāyakā, bahū saṅghassa bhattā, mayaṃ tumhe nissāya tumhe sampassantā idha viharāma. Tumhe ce amhākaṃ na dassatha, atha ko carahi amhākaṃ dassati. Dethāvuso amhākaṃ imāni cīvarānī''ti (pārā. 657) pāḷiyā āgatanayena attano pariṇāmeyyāti vuttaṃ hoti. **Tassa nissaggiya**nti ettha ''payoge dukkaṭaṃ, paṭilābhenā''ti seso. **Nissaggiya**nti idaṃ pariṇate pariṇatasaññiṃ sandhāya vuttaṃ. Vematikassa pana dukkaṭaṃ hoti. Yathāha ''pariṇate vematiko attano pariṇāmeti, āpatti dukkaṭassā''ti. Apariṇatasaññino anāpatti. Yathāha ''pariṇate apariṇatasaññī attano pariṇāmeti, anāpattī''ti.

882. **''Aññassa dehī''ti sace pariṇāmetī**ti tathā saṅghassa pariṇatabhāvaṃ jānanto ''aññassa dehī''ti yadi pariṇāmeti. **Suddhikaṃ pācittiya**nti nissajjitabbavatthurahitaṃ kevalaṃ pācittiyamattanti attho. **Suddhacittenā**ti savāsanānavasesakilesappahānena parisuddhacittena bhagavatā. **Pācittiyamudīrita**nti pācittiyesu aṭṭhamassa **sahadhammikavaggassa** avasāne ''yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ puggalassa pariṇāmeyya, pācittiya''nti (pāci. 490) desitaṃ.

883. **Ekaṃ cīvara**nti saṅghassa pariṇatacīvarato ekaṃ cīvaraṃ. **Cīvaraṃ vā**ti ettha **vā**-saddo paccayantaravikappattho. **Vā panā**ti ettha **vā**-saddo atthavikappattho. Ekaṃ cīvaraṃ vā aññaṃ vā paccayaṃ parassa, ekaṃ pana attano vā pariṇāmeyya ceti yojanā. **Saddhi**nti ekato, ekakkhaṇeti vuttaṃ hoti. Dve pācittiyo saddhiṃ siyunti yojanā, aññassa pariṇāmanena suddhapācittiyañca attano pariṇāmanena nissaggiyapācittiyañcāti dve pācittiyo ekakkhaṇe hontīti attho.

884. Pariṇāmetvā ṭhapite vinicchayaṃ dassetvā pariccajitvā dinne vinicchayaṃ dassetumāha **''saṅghassā''**tiādi. **''Parājayo''**ti idaṃ pādappahonakaṃ vatthuṃ sandhāya vuttaṃ. Yathāvatthuvasena pana dukkaṭathullaccayāpi vattabbā.

885. Aññassa cetiyassa **poṇaṃ** pariṇataṃ aññassa cetiyassa vā saṅghassa vā puggalassa vāpi pana pariṇāmeyyāti yojanā. **Saṅghassa puggalassā**ti padadvayepi evameva yojetabbaṃ. Yathāha ''saṅghassa pariṇataṃ aññasaṅghassa vā cetiyassa vā puggalassa vā pariṇāmeti, āpatti dukkaṭassā''tiādi (pāci. 492). Aññassa puggalassa poṇaṃ aññassa puggalassa pariṇāmeyyāti.

886. Imassa sabbasattavisayataṃ dassetumāha **''yo panā''**tiādi.

887. **Idaṃ** pariṇatasikkhāpadaṃ. **Tisamuṭṭhāna**nti kāyacittavācācittakāyavācācittasaṅkhātehi tīhi sacittakasamuṭṭhānehi samuṭṭhānato tisamuṭṭhānaṃ. Pariṇāmanapaccayā āpajjitabbato **kriyaṃ**. Saṅghādīnaṃ pariṇatantisaññāya abhāvena vimuccanato **saññāvimokkhaṃ**. Kāyaviññattivacīviññattīhi pariṇametabbato

kāyakammaṃ vacīkammaṃ.

Pariṇatakathāvaṇṇanā.

Pattavaggo tatiyo.

888. Ye imaṃ vinicchayaṃ taranti, te paññattimahāsamuddaṃ tarantīti yojanā. Paññattisaṅkhātaṃ vinayapiṭakameva mahāsamuddo viyāti **paññattimahāsamuddo,** taṃ. Evaṃ samudāyaṃ dassetvā tadavayave dassetumāha **''nekā''**tiādi. Nekāni nānappakārāni vattāni senāsanavattādīni khandhakāgatāni uggā uttuṅgā taraṅgamālā mahāvīciparamparā yassāti viggaho, nānappakārakhandhakavattasaṅkhātamahātaraṅgaparamparāya sajjitanti attho. Sīlaṃ pātimokkhasaṃvarādikameva anto velāvalayo yassa so **sīlanto,** taṃ, pātimokkhasaṃvarasīlādicatupārisuddhisīlameva paṭipādetabbatāya antaṃ velāvalayabhūtanti attho. Āpattiyo sattāpattikkhandhā, sīlācāradiṭṭhiājīvavipattiyo ca gāhakā makarādayo yassāti viggaho, sīlācārājīvadiṭṭhisampattisaṅkhātamudusattanāsakaāpattivipattisaṅkhā-tamātaṅgamakarādicaṇḍasattavantanti attho. Evaṃ ayaṃ gāthā samudāyāvayavānaṃ sabbesameva rūpakālaṅkārena viracitāti daṭṭhabbā.

Iti vinayatthasārasandīpaniyā

Vinayavinicchayavaṇṇanāya

Nissaggiyakathāvaṇṇanā niṭṭhitā.

Pācittiyakathāvaṇṇanā

889. Evaṃ nātivitthārasaṅkhepato nissaggiyavinicchayaṃ dassetvā idāni tadanantaraṃ niddiṭṭhassa pācittiyakaṇḍassa vinicchayaṃ dassetuṃ **''sampajānamusāvāde''**tiādi āraddhaṃ. **Sampajānamusāvāde**ti attano vacanassa musābhāvaṃ ñatvā, adiṭṭhaṃ ''diṭṭha''ntiādinā nayena musāvāde sampajānantassa musābhaṇanetipi attho gahetabbo. Yathāha **aṭṭhakathāyaṃ** ''jānitvā jānantassa ca musābhaṇane''ti (pāci. aṭṭha. 2). ''Musāvāde''ti hi nimittatthe bhummaṃ, musāvādanimittanti attho.

Davā bhaṇantassāti yojanā. Anupaparikkhitvā vegena diṭṭhampi ''adiṭṭhaṃ me''ti vadantassāti attho. Yathāha ''davā bhaṇati nāma sahasā bhaṇatī''ti padabhājanī**aṭṭhakathāyaṃ** ''sahasā bhaṇatīti avīmaṃsitvā anupadhāretvā vegena diṭṭhampi 'adiṭṭhaṃ me'ti bhaṇatī''ti (pāci. aṭṭha. 11). **Ravā bhaṇantassā**ti ''cīvara''nti vattukāmassa ''cīra''nti vacanaṃ viya mandattā momūhattā ''aññaṃ bhaṇissāmī''ti aññaṃ bhaṇantassa. Yathāha ''ravā bhaṇati nāma 'aññaṃ bhaṇissāmī'ti aññaṃ bhaṇatī''ti.

890. **Aññatthā**ti catutthapārājikādīsu. Attanā aladdhaṃ uttarimanussadhammaṃ ''laddhaṃ mayā''ti musā yassa bhaṇati, tena taṅkhaṇameva sutvā tadatthe ñāte pārājikassa, aññāte kālantarena ñāte ca pariyāyavacane ca ñāte thullaccayassa, pariyāyavacane aviññāte dukkaṭassa, duṭṭhadosasikkhāpade pārājikaṃ anāpannassa ''āpanno''ti musābhaṇane saṅghādisesassa, omasavādasikkhāpade dubbhāsitassa ca vuttattā āha **''musāvādassa kāraṇā pañca āpattiyo''**ti. Imāya pācittiyā saddhiṃ cha āpattikkhandhā honti.

Sampajānamusāvādakathāvaṇṇanā.

891-3. Vuttesu jātiādīsu dasasu akkosavatthūsūti yojanā, **padabhājane** vuttesu jātināmagottakammasippaābādhaliṅgakilesaāpattiakkosānaṃ vasena dasasu akkosavatthūsūti attho. Tesu kilesaṃ vinā sabbete hīnukkaṭṭhavasena dvippakārā honti. Yathāha **padabhājane** ''jāti nāma dve jātiyo hīnā ca jāti ukkaṭṭhā ca jātī''tiādi.

Tattha caṇḍālādijāti hīnā, khattiyabrāhmaṇajātiyo ukkaṭṭhā. Nāmesu avakaṇṇakajavakaṇṇakādināmāni dāsanāmattā hīnāni, buddharakkhitādināmāni ukkaṭṭhāni. Kosiyādigottaṃ hīnaṃ, gotamādigottaṃ ukkaṭṭhaṃ. Kammesu vaḍḍhakimaṇikārādikammāni hīnāni, kasivāṇijjāgorakkhakammāni ukkaṭṭhāni. Sippesu naḷakārakumbhakārādisippaṃ hīnaṃ, muddāgaṇanādisippaṃ ukkaṭṭhaṃ. Ābādhesu sabbepi ābādhā hīnā, apica madhumeho pīḷājanakattābhāvā ukkaṭṭho. Liṅgesu atidīghatādayo hīnā, nātidīghatādayo ukkaṭṭhā. Sabbepi kilesā hīnā. Sabbāpattiyopi hīnā, apica sotāpattisamāpatti ukkaṭṭhā. Akkosesu ''oṭṭhosi meṇḍosi goṇosī''tiādiko hīno, ''paṇḍitosi byattosī''tiādiko ukkaṭṭho.

Aññatraññāpadesenāti pariyāyakathanena vinā. **Omasantassā**ti vacanapatodena ovijjhantassa. **Sambuddhena pakāsitā**ti ''caṇḍālosi venosi nesādosi rathakārosi pukkusosī'ti bhaṇati, āpatti vācāya vācāya pācittiyassā''ti sāmaṃ sabbadhammāvabodhato ''sambuddho''ti paññātena bhagavatā desitā.

894. **Tehevā**ti jātiādīhi akkosavatthūheva. Aññāpadesena bhūtena vā…pe… āpannameva vā anupasampannaṃ akkosantassa dukkaṭaṃ sambuddhena pakāsitanti sambandho. Idha bhūtābhūtapadāni **tehī**ti apekkhitvā bahuvacanantāni yojetabbāni. Etena ''santi idhekacce''tiādidutiyavārattham (pāci. 26) dassentena dukkaṭasādhanatthena tadekakāriyaṃ tatiyaṃ **yenūnavārañca** catutthaṃ **na maya**ntiādivārañca saṅgahitanti daṭṭhabbaṃ. Yathāha **aṭṭhakathāyaṃ** ''santi idhekacce'ti vāre pana pariharitvā vuttabhāvena dukkaṭaṃ. Eseva nayo **'yenūna…pe… na maya'**nti vāresupī''ti (pāci. aṭṭha. 26).

Pāḷimuttapadehipīti etthāpi tatheva ''bhūtena vā''tiādīni padāni sambandhitabbāni. ''Corosi, gaṇṭhibhedakosī''tiādi **pāḷimuttapadaṃ** nāma. **Sabbatthā**ti sabbesu catūsu vāresu, pāḷimuttapadesu ca. Vuttañhi ''anupasampanne pana catūsupi vāresu dukkaṭameva. 'Corosi, gaṇṭhibhedakosī'tiādivacanehi pana upasampannepi anupasampannepi sabbavāresu dukkaṭamevā''ti (pāci. aṭṭha. 26). **''Anupasampanna''**nti iminā ''imasmiñca sikkhāpade ṭhapetvā bhikkhuṃ bhikkhuniādayo sabbe sattā anupasampannaṭṭhāne ṭhitā''ti (pāci. aṭṭha. 26) **aṭṭhakathāyaṃ** vuttā anupasampannā saṅgahitā. Tenevetthāpi vakkhati ''paviṭṭhānupasampannaṭṭhāne idha ca bhikkhunī''ti.

895. **Davakamyatā**ti ettha ''paṭisaṅkhā yoniso''tiādīsu (ma. ni. 1.22, 23, 422; a. ni. 6.58; 9.9; mahāni. 206; vibha. 518) viya ya-kāralopo. **Sabbatthā**ti sabbesu vuttapācittiyavatthūsu ca dukkaṭavatthūsu cāti sabbattheva. **Dubbhāsitamudīrita**nti ''caṇḍālosi…pe… pukkusosī'ti bhaṇati, āpatti vācāya vācāya dubbhāsitassā''ti (pāci. 32) vuttanti attho. Parammukhā pana pācittiyavatthūhi ca dukkaṭavatthūhi ca akkosane dukkaṭameva. Tathā davakamyatāya parammukhā vadantassāpi dubbhāsitamevāti ācariyā vadanti.

896-7. Atthaṃ purakkhatvā vadato bhikkhussa anāpattīti yojanā. **Dhammo** nāma ''caṇḍālosī''tiādipāḷiyeva. Yathāha **aṭṭhakathāyaṃ** ''pāḷiṃ vācento dhammapurekkhāro''ti (pāci. aṭṭha. 35). **Anusāsanī** nāma ''idānipi caṇḍālosi, mā pāpadhammaṃ akāsi, mā tamo tamaparāyano ahosī''tiādinā (pāci. aṭṭha. 35) nayena **aṭṭhakathāyaṃ** vuttasarūpāyeva anusāsanīpurekkhatāya ṭhatvā vadantassa cittassa lahuparivattitabhāvato antarā kodhe uppannepi anāpatti.

Etthāti imasmiṃ omasavādasikkhāpade. Paṭighasampayuttacitteneva āpajjitabbattā mānasikadukkhavedanāva hoti.

Omasavādakathāvaṇṇanā.

898. Duvidhākārato bhikkhupesuññe āpatti siyāti yojanā. Pisatīti **pisuṇā,** vācā, samagge satte avayavabhūte vagge bhinne karotīti attho. Pisuṇā eva **pesuññaṃ,** tāya vācāya samannāgato puggalo sahacariyanayena **pisuṇo,** tassa kammaṃ **pesuññaṃ,** bhikkhūnaṃ pesuññaṃ bhikkhupesuññaṃ, tasmiṃ **bhikkhupesuññe. Padabhājane** ''upasampanno upasampannassa sutvā upasampannassa pesuññaṃ upasaṃharati 'itthannāmo taṃ 'caṇḍālo…pe… pukkuso'ti bhaṇatī'ti āpatti…pe… pācittiyassā''ti (pāci. 39) vuttattā sayaṃ upasampanno hutvā upasampannassa jātiādīsu dasasu akkosavatthūsu aññatarena aññaṃ upasampannaṃ parammukhā akkosantassa sutvā tassa santikaṃ gantvā vakkhamānasarūpesu attano piyakāmatābhedādhippāyasaṅkhātesu dvīsu kāraṇesu aññatarakāraṇaṃ paṭicca ''asuko tuyhaṃ evaṃ vadatī''ti pesuññaṃ harati, tassa pesuññakathananimittaṃ pācittiyaṃ hotīti attho.

Duvidhākāratoti ettha **ākāra**-saddo kāraṇapariyāyo. Yathāha **aṭṭhakathāyaṃ** ''dvīhākārehīti dvīhi kāraṇehī''ti (pāci. aṭṭha. 38). Ettha **kāraṇaṃ** nāma

adhippāyaviseso. Taṃ kāraṇaṃ adhippāyamukhena dassetumāha **''attano''**tiādi. **Attano piyakāmassā**ti attano piyabhāvakāmassa pesuññaṃ bhaṇantassa, attano piyabhāvaṃ kāmayantassāti attho, tādisena adhippāyenāti vuttaṃ hoti. Yathāha **aṭṭhakathāyaṃ** ''evaṃ ahaṃ etassa piyo bhavissāmī''ti attano piyabhāvaṃ patthayamānassā''ti (pāci. aṭṭha. 38). **Parabhedatthinopi vā**ti akkosakassa ca attano pesuññavacanaṃ suṇantassa cāti ubhinnaṃ bhedaṃ icchantassāti attho, bhedādhippāyenāti vuttaṃ hoti. Yathāha **aṭṭhakathāyaṃ** ''parassa parena bhedaṃ icchantassā''ti (pāci. aṭṭha. 38).

899. Pariyāyanayena akkosantassa vacanassa…pe… dukkaṭanti yojanā, pariyāyaakkosavacanaṃ sutvā parassa santikaṃ gantvā vadantassa bhikkhuno dukkaṭaṃ hotīti attho. Yathāha ''itthannāmo santi idhekacce caṇḍālā…pe… bhaṇati, na so aññaṃ bhaṇati, taṃyeva bhaṇatīti āpatti vācāya vācāya dukkaṭassā''tiādi (pāci. 41). Pāḷimuttanayena akkosantassa vacanassa…pe… dukkaṭanti yojanā. Ettha ''corosi, gaṇṭhibhedakosī''tiādinā dassito **pāḷimuttanayo** nāma.

900. Anupasampannassa akkosaṃ upasampannaṃ haratopi ca tathā dukkaṭanti yojanā. **Ca**-saddena upasampannassa akkosaṃ anupasampannaṃ haratopi ca, anupasampannassa akkosaṃ anupasampannaṃ haratopi ca tathā dukkaṭanti vikappadvayañca samuccinoti. ''Idhāpi bhikkhuniṃ ādiṃ katvā sabbe anupasampannā nāmā''ti (pāci. aṭṭha. 38) **aṭṭhakathā**vacanato **''bhikkhunī''**ti upalakkhaṇaṃ.

901. **Na ceva piyakāmassā**ti piyabhāvaṃ akāmayantassa ca. **Na bhedatthinopi cā**ti bhedaṃ anicchantassa ca. **Pāpānaṃ garahatthāyā**ti ettha ''kevala''nti seso. Yathāha **aṭṭhakathāyaṃ** ''ekaṃ akkosantaṃ, ekañca khamantaṃ disvā 'aho nillajjo, īdisampi nāma āyasmantaṃ puna vattabbaṃ maññissatī'ti evaṃ kevalaṃ pāpagarahitāya bhaṇantassa anāpattī''ti (pāci. aṭṭha. 38).

Pesuññakathāvaṇṇanā.

903. **Aññenā**ti sāmaṇerādinā. ''Yañca padaṃ yañca anupadaṃ yañca anvakkharaṃ yañca anubyañjanaṃ, sabbametaṃ padaso nāmā''ti (pāci. 46) **padabhājane** vuttattā avayave samudāyopacāravasena **''piṭakattaya''**nti tadekadesapadādi eva vuttoti gahetabbo. Ettha padādisarūpaṃ **aṭṭhakathāya** veditabbaṃ. Vuttañhi tattha ''padanti eko gāthāpādo adhippeto. Anupadanti dutiyo pādo. Anvakkharanti ekekamakkharaṃ. Anubyañjananti purimabyañjanena sadisaṃ pacchābyañjana''nti (pāci. aṭṭha. 45). Idaṃ gāthāmayadesanaṃ sandhāya vuttaṃ. ''Yaṃ kiñci vā ekamakkharaṃ anvakkharaṃ, akkharasamūho anubyañjanaṃ, akkharānubyañjanasamūho padaṃ, paṭhamapadaṃ padameva, dutiyaṃ anupadanti evamettha nānākaraṇaṃ veditabba''ntipi (pāci. aṭṭha. 45) vuttaṃ. Idaṃ cuṇṇiyadesanaṃ sandhāya vuttaṃ.

Dhammanti buddhabhāsitādipāḷidhammaṃ. **Paṭisambhidāya**ñhi dhammapañcake pāḷipi dhammoti vuttā. **Dhammapañcakaṃ** nāma phalanibbattako hetu, ariyamaggo, bhāsitaṃ, kusalākusalaṃ ceti ete dhammasaññitāti niddiṭṭhaṃ. Ettha hi **bhāsita**nti pāḷi vuttā. Aṭṭhakathānissitopi ettheva saṅgahaṃ gacchati. So ca pubbe magadhabhāsāya ṭhito saṅgītittayāruḷho gahetabbo.

''Saha bhaṇantassa pācittiyaṃ siyā''ti iminā ''ekato paṭṭhapetvā ekato osāpentī''tiādinā (pāci. 46) **padabhājanā**gatanayena anupasampannena saddhiṃ ārabhitvā ekato uccāraṇavasena padaṃ vā anupadaṃ vā anvakkharaṃ vā anubyañjanaṃ vā vadato padādigaṇanāvasena pācittiyanti vuttaṃ hoti.

904. **Saṅgītiṃ anāruḷhesu** dhammesu **rājovādādayo** suttantā āpattijanakāyevāti mahāpaccariyādisu vuttāti yojanā. **Rājovādo** nāma eko suttanto. **Ādi**-saddena tikkhindriyādisuttantā gahitā.

905. Bhikkhusmimpi bhikkhuniyāpi ca anupasampannasaññino, vimatissa vā bhikkhussa tathā padasodhamme dukkaṭaṃ hotīti yojanā.

906-7. **Ekato uddisāpetī**ti ekato uddesaṃ gaṇhantehi anupasampannehi saddhiṃ uccāraṇavasena uddisāpeti. **Sajjhāyaṃ vā karotī**ti tathā ekato sajjhāyati.

''Sace ekagāthāya eko pādo na āgacchati, sesaṃ āgacchati, ayaṃ yebhuyyena paguṇagantho nāma. Esa nayo suttepi veditabbotī''ti (pāci. aṭṭha. 48) **aṭṭhakathā**vacanato **paguṇaganthanti** ettha ''yebhuyyenā''ti seso. **Opātetī**ti ''evaṃ bhaṇāhī''ti ekato bhaṇati. **Uddesa**nti uddisitabbaṃ. **Tenā**ti anupasampannena.

908. Yasmā idaṃ padasodhammasikkhāpadaṃ vācato ca samuṭṭhāti, vācācittadvayāpi ca samuṭṭhāti, tasmā idaṃ samuṭṭhānaṃ padasodhammasaññitanti vuttanti yojanā.

Padasodhammakathāvaṇṇanā.

909-10. Sabbacchannasabbapariccchanne senāsane tissannaṃ pana rattīnaṃ **yo pana** bhikkhu rattiyaṃ ṭhapetvā bhikkhuṃ aññena sace nipajjeyya, tassa pācittiyaṃ siyāti yojanā. ''Yaṃ kiñci paṭicchādanasamatthaṃ idha chadanañca pariccchannañca veditabba''nti (pāci. aṭṭha. 51) **aṭṭhakathāyaṃ** vuttattā chadanārahaṃ iṭṭhakāsilāsudhātiṇapaṇṇādīnaṃ yena kenaci sabbaso chāditaṃ senāsanaṃ **sabbacchannaṃ**. ''Bhūmito paṭṭhāya yāva chadanaṃ āhacca pākārena vā aññena vā kenaci antamaso vatthenapi parikkhitta''nti (pāci. aṭṭha. 51) **aṭṭhakathāyaṃ** vuttattā yena kenaci parikkhipitvā paṭicchāditasenāsanaṃ **sabbapariccchannaṃ**. ''Chadanaṃ anāhacca sabbantimena pariyāyena diyaḍḍhahatthubbedhena pākārādinā parikkhittāpi sabbapariccchannāyevā''ti (pāci. aṭṭha. 51) **kurundaṭṭhakathāyaṃ** vuttaṃ, taṃ ''diyaḍḍhā''tiādinā vakkhati.

Evaṃ sabbacchannasabbapariccchanne ekasmiṃ senāsane yo bhikkhu upasampannato aññena ekena vā anekehi vā tirattaṃ sahaseyyaṃ kappetvā catuttharattiṃ ādiṃ katvā sabbarattīsu sūriyatthaṅgamato paṭṭhāya sakalarattiyaṃ paṭhamaṃ vā pacchā vā apubbācarimaṃ vā piṭṭhiṃ pasāretvā sace ekasenāsane seyyaṃ kappeti, tassa devasikaṃ pācittiyaṃ hotīti idaṃ vidhānaṃ ''apicettha ekāvāsādikampi catukkaṃ veditabba''ntiādinā (pāci. aṭṭha. 51) **aṭṭhakathāyaṃ** vuttaṃ.

''Yebhuyyena paricchanne channe''ti imināpi evameva yojetvā attho veditabbo. ''Yassā pana upari bahutaraṃ ṭhānaṃ channaṃ, appaṃ acchannaṃ, samantato ca bahutaraṃ parikkhittaṃ, appaṃ aparikkhittaṃ, ayaṃ yebhuyyenachannā yebhuyyenapariccchannā nāmā''ti (pāci. aṭṭha. 51) **aṭṭhakathāyaṃ** vuttanayena yebhuyyena channapariccchannaṃ veditabbaṃ. Attho vuttanayoyeva. ''Yebhuyyena paṃsukā''ti etassa **aṭṭhakathāyaṃ** (pāci. aṭṭha. 86) tīsu dve yebhuyyaṃ nāma, idha pana padasodhamme ''yebhuyyena paguṇaṃ gantha''nti etassa **aṭṭhakathāyaṃ** (pāci. aṭṭha. 48) ''ekagāthāyā''tiādivivaraṇe viya catūsu tayopi bhāgā yebhuyyaṃ nāmāti veditabbaṃ.

911. Methunassa pahonakaṃ yaṃ pana vatthu paṭhamapārājikāya niddiṭṭhaṃ antamaso tiracchānagatenapi, **tena** paṭhamapārājikavatthunā puggalena saha nipajjitvā **āpatti** sahaseyyāpatti hotīti yojanā.

912-3. ''Ubho vā nipajjantī''ti vikappassa paṭhamagāthādvayeneva atthato dassitattā pubbāpariyavasenapi sambhavantaṃ dassetuṃ ''anupasampanne''tiādinā (pāci. 52-54) nayena dassitapakkhadvayaṃ nidassetumāha **''nipanne''**tiādi. **''Uṭṭhahitvā''**ti idaṃ vicchāvasena gahetabbaṃ. **Anupasampannagaṇanāyapi vā**ti bahūsu anupasampannesu tesaṃ gaṇanāya ca. Anupasampannesu bahūsu tesaṃ gaṇanāya ekassa bhikkhuno bahū āpattiyo hontīti evaṃ dassanena upasampannesu bahūsu ekasmiṃ anupasampanne sati tesañca tassa payogagaṇanāya āpajjitabbā bahū āpattiyo ca ubhosupi bahūsu ekekasseva upasampannassa anupasampannagaṇanāya bahū āpattiyo ca hontītipi dassitaṃ hoti.

914. Ekeneva dvārena vaḷañjitabbato ekūpacāre satagabbhepi senāsane upasampanno ekasmiṃ gabbhe vasanto attanā sayanagabbhe dvāraṃ pidahitvā vā apidahitvā vā catuttharattiyaṃ sayati ce, uparimatale, avasesagabbhesu ca sayantehi anupasampannehi pubbe vuttaāpattiniyamoyevāti dassanatthamāha **''sace pidhāyā''**tiādi. Gabbhadvāraṃ uttarapadalopena **''gabbha''**nti vuttaṃ. Catutthadivase atthaṅgate sūriye nipajjati, āpatti siyāti yojanā. ''Anupasampannena sahā''ti pakaraṇato labbhati. **Āpatti** pācittiyaṃ.

915. **Diyaḍḍhahatthubbedhenā**ti vaḍḍhakiratanena diyaḍḍharatanubbedhena. **Pākāro** nāma niṭṭhito. **Cayanaṃ** nāma vippakatapākārotipi vadanti. Iminā ca āḷindassa aggahaṇatthaṃ ''dasahatthubbedhāpi jagati parikkhepasaṅkhyaṃ na gacchatī''ti (pāci. aṭṭha. 51) aṭṭhakathā pamāṇanti vadanti. **Jagatī**ti āḷindaṃ. **Ādi**-saddena bhittipaṇṇāvaraṇādigahaṇaṃ.

916. **Dussakuṭiya**nti vatthakuṭiyaṃ.

917. ''Sabbacchannaparicchannādippabhedato yebhuyyādippabhedato''ti **ādi**-saddo paccekaṃ yojetabbo. Paṭhamena **ādi**-saddena sabbacchannayebhuyyaparicchannasabbacchannaupaḍḍhaparicchannasabbaparicchannayebhuyyacchanna- sabbaparicchannaupaḍḍhacchannasaṅkhātāni cattāri senāsanāni gahitāni. **Gāthāya** sarūpena vuttasabbacchannasabbaparicchannena saddhiṃ pañca senāsanāni dassitāni honti. Dutiyena **ādi**-saddena yebhuyyacchannayebhuyyaparicchanna yebhuyyacchannaupaḍḍhaparicchanna yebhuyyaparicchannaupaḍḍhacchannasaṅkhātāni tīṇi senāsanāni gahitāni. Ime aṭṭha vikappā labbhanti. Kasmā vuttaṃ ''satta pācittiyānī''ti? **Mahāaṭṭhakathāya** vuttattā. Yathāha **''mahāaṭṭhakathāyaṃ** pana 'sabbacchanne yebhuyyenaparicchanne pācittiyaṃ, sabbacchanne upaḍḍhaparicchanne pācittiyaṃ, yebhuyyenacchanne upaḍḍhaparicchanne pācittiyaṃ, sabbaparicchanne yebhuyyenacchanne pācittiyaṃ, sabbaparicchanne upaḍḍhacchanne pācittiyaṃ, yebhuyyenaparicchanne upaḍḍhacchanne pācittiyaṃ, pāḷiyaṃ vuttapācittiyena saddhiṃ satta pācittiyānī'ti vutta''nti (pāci. aṭṭha. 53).

Kasmā pana **aṭṭhakathāyaṃ** ''aṭṭha pācittiyānī''ti vatvā ''sattā''ti gaṇanaparicchedo katoti? **Nissandehe** tāva ''seyyā nāma sabbacchannā sabbaparicchannā, yebhuyyenacchannā yebhuyyenaparicchannā'ti (pāci. 52) **pāḷiyaṃ** āgatesu dvīsu vikappesu ekasmiṃ vuttapācittiyaṃ gahetvā pāḷiyaṃ vuttena pācittiyena 'sattā'ti vutta''nti parihāro dassito. **Sāratthadīpaniyaṅ**ca ''satta pācittiyānī'ti pāḷiyaṃ vuttapācittiyadvayaṃ sāmaññato ekattena gahetvā vuttaṃ. Visuṃ pana gayhamāne sabbacchanne sabbaparicchanne pācittiyaṃ, yebhuyyenacchanne yebhuyyenaparicchanne pācittiyanti aṭṭheva pācittiyāni hontī''ti (sārattha. ṭī. pācittiya 3.53) parihāro vutto.

Sabbayebhuyyaupaḍḍhapadesu channaparicchannapadehi yojitesu nava vikappā sambhavanti, tesu navame upaḍḍhacchannaupaḍḍhaparicchannavikappe dukkaṭassa dassitattā pārisesato itaresu aṭṭhasu aṭṭha pācittiyāneva sambhavanti. **Aṭṭhakathāyaṃ** pana appakaṃ ūnamadhikaṃ vā guṇanūpagaṃ na hotīti katvā ''sattā''ti vuttanti gahetabbaṃ. **Etthā**ti imasmiṃ sikkhāpade.

918. ''Aḍḍhacchanne aḍḍhaparicchanne''ti yojanā. ''Sabbaparicchanne cūḷacchanne''ti yathākkamena yojanā. Iminā **aṭṭhakathā**gatesu pañcasu vikappesu tatiyavikappaṃ dassetvā **ādi**-saddena sabbacchannādayo sesavikappā gahitā. Yathāha **aṭṭhakathāyaṃ** ''sabbacchanne cūḷakaparicchanne dukkaṭaṃ, yebhuyyenacchanne cūḷakaparicchanne dukkaṭaṃ, sabbaparicchanne cūḷakacchanne dukkaṭaṃ, yebhuyyenaparicchanne cūḷakacchanne dukkaṭaṃ, pāḷiyaṃ āgatadukkaṭena saha pañca dukkaṭānīhi vutta''nti (pāci. aṭṭha. 53). **Pāḷiyaṃ āgatadukkaṭaṃ** nāma imissāyeva gāthāya ādimhiyeva vuttadukkaṭaṃ. Yathāha ''upaḍḍhacchanne upaḍḍhaparicchanne āpatti dukkaṭassā''ti (pāci. 53).

Cūḷacchannādīni cettha evaṃ veditabbāni – yassa catūsu bhāgesu eko channo, sesā acchannā, idaṃ **cūḷakacchannaṃ**. Yassa tīsu bhāgesu dve channā, eko acchanno, idaṃ **yebhuyyenacchannaṃ**. Yassa dvīsu bhāgesu eko channo, eko acchanno, idaṃ **upaḍḍhacchannaṃ** nāma senāsanaṃ. **Cūḷaparicchannā**dīni iminā nayena veditabbāni. **Channādīhipī**ti sahatthe karaṇavacanaṃ. **Pi**-saddo samuccayattho. Sabbacūḷaparicchannachannādīhi catūhipi saha aḍḍhacchannaparicchanne pañcadhā dukkaṭaṃ paridīpitanti yojanā.

920. **Sabbacchannādike**ti ettha **ādi**-saddena ''sabbaparicchanne sabbaacchanne yebhuyyenaacchanne yebhuyyenaaparicchanne''ti (pāci. 54) **pāḷiyaṃ** vuttā anāpattivārasesā ca **aṭṭhakathāyaṃ** vuttā ''upaḍḍhacchanne cūḷakaparicchanne, upaḍḍhaparicchanne cūḷakacchanne, cūḷakacchanne cūḷakaparicchanne''ti (pāci. aṭṭha. 53) tayo anāpattivārā ca gahitā.

921. **Nipannepī**ti ettha **pi**-saddena ''bhikkhu nipanne anupasampanno nisīdati, ubho vā nisīdantī''ti (pāci. 54) **pāḷiyaṃ** vuttapakārantare samuccinoti.

Sahaseyyakathāvaṇṇanā.

922. **Api**-saddena pageva mahattariyāti dasseti. **Sahaseyyaṃ pakappeyyā**ti yathāvuttalakkhaṇaṃ sabbacchannasabbaparicchannādisenāsanaṃ pavisitvā sūriyatthaṅgamato paṭṭhāya pubbe vuttappakāreneva piṭṭhippasāraṇalakkhaṇaṃ seyyaṃ kappeyya.

923-4. **Deviyā**ti devitthiyā. **Tiracchānagatitthiyā**ti godhādikāya. **''Methunavatthubhūtāyā''**ti iminā methunadhammassa avatthubhūtāya sahaseyyāya dosābhāvaṃ dasseti. **Vatthūnaṃ gaṇanāyā**ti mātugāmassa gaṇanāya ca tāsañca attano ca payogagaṇanāya ca. **Assā**ti bhikkhussa. Mātugāmena tayo divase sahaseyyāya iminā sikkhāpadena āpattiṃ āpajjitvā catutthadivase sahaseyyāya dvīhipi sikkhāpadehi āpattiṃ āpajjatīti ettha dukkaṭavatthubhūtāya itthiyā tattheva sahaseyyāya iminā sikkhāpadena dukkaṭaṃ āpajjitvā catutthadivase rattiyaṃ sahaseyyāya iminā sikkhāpadena āpajjitabbadukkaṭena saha purimasikkhāpadena pācittiyaṃ āpajjatīti veditabbaṃ.

Dutiyasahaseyyakathāvaṇṇanā.

926. Chappañcavācāhi uddhaṃ itthiyā dhammaṃ bhaṇantassāti sambandho. **Itthiyā**ti ''mātugāmo nāma manussitthī, na yakkhī, na petī, na tiracchānagatā, viññū paṭibalā hoti subhāsitadubbhāsitaṃ duṭṭhullāduṭṭhullaṃ ājānitu''nti **pāḷiyaṃ** vuttamanussitthiyā. **Bhaṇantassā**ti vakkhamānalakkhaṇaṃ dhammaṃ chahi padehi uttari bhaṇantassa. **Viññuṃ purisaviggahaṃ vinā**ti ''viññū nāma purisaviggaho paṭibalo hoti subhāsitadubbhāsitaṃ duṭṭhullāduṭṭhullaṃ ājānitu''nti (pāci. 64) **pāḷiyaṃ** vuttasavanūpacāragatamanussapurisaṃ vinā. **Dhamma**nti vakkhamānappakārasarūpaṃ desanādhammaṃ.

927. Gāthāmayā, cuṇṇiyaganthamayāti duvidhā desanā, tattha **gāthāmayadesanāya** vācā nāma gāthāpādalakkhaṇāti dassetumāha **''gāthāpādo''**tiādi. Cuṇṇiyadesanāyaṃ pana vācāparicchedo vibhatyantavasena veditabbo. Tenāha **gaṇṭhipade** ''eko gāthāpādo'ti idaṃ gāthābandhameva sandhāya vuttaṃ, aññattha pana vibhattiantapadameva gahetabba''nti. **Padasodhammaṃ niddiṭṭhaṃ dhamma**nti piṭakattayaṃ. **''Aṭṭhakatha''**nti iminā saṅgītittayāruḷhaṃ porāṇaṭṭhakathaṃ gahetabbaṃ. Teneva **gaṇṭhipade** vuttaṃ ''aṭṭhakathaṃ dhammapadajātakādivatthuñcā''ti. Imināpi porāṇakaṃ saṅgītiāruḷhameva aṭṭhakathaṃ vuttanti vadanti. Aṭṭhakathādipāṭhaṃ ṭhapetvā damiḷādibhāsantarena yathāruci kathetuṃ vaṭṭatīti.

928. Padādīnaṃ vasā channaṃ vācānaṃ upari dhammaṃ desentassāti yojanā. **Desentassā**ti padasodhamme vuttalakkhaṇapadādisarūpāhi chahi vācāhi uttari dhammaṃ desentassa. **Padādigaṇanāyā**ti yathāvuttalakkhaṇapadaanupadaanvakkharaanubyañjanagaṇanāya.

929. **Purisaviggaha**nti manussapurisavesaṃ. Ettha **tiracchānagatā** nāma vesanimmānārahā iddhimantā nāgasupaṇṇā.

931. **Vadato**ti adhikaṃ dhammaṃ bhāsato.

932. **Itthirūpa**nti manussitthivesaṃ. **Tiracchānagatitthiyā**ti vuttasarūpāya tiracchānagatitthiyā.

933. Sayaṃ uṭṭhāya nisīditvā puna dhammaṃ desentassa anāpatti pakāsitāti sambandho. **Mātugāmassa vā tathā**ti ettha **''tathā''**ti iminā vuttappakārassa gahitattā uṭṭhāya nisinnassa mātugāmassa puna dhammaṃ desentassa anāpatti pakāsitāti vuttaṃ hoti. **''Uṭṭhāyā''**tiādinā iriyāpathaparivattanadassanena nānāiriyāpathepi anāpattiṃ dīpeti.

934. **Aññissā puna aññissā**ti ettha ''āgatāgatāyā''ti seso. Yathāha **aṭṭhakathāyaṃ** ''aññassa mātugāmassāti ekissā desetvā puna āgatāgatāya aññissāpi desetīti evaṃ ekāsane nisinno mātugāmasatasahassannampi desetīti attho''ti (pāci. aṭṭha. 66). Avuttasamuccayatthena **ca**-saddena ''pañhaṃ puṭṭho kathetī''ti (pāci. 66) idaṃ samuccinoti. ''Dīghanikāyo kimatthiyo bhante''ti pañhaṃ pucchato mātugāmassa sabbaṃ dīghanikāyaṃ vadatopi anāpatti. Yathāha **aṭṭhakathāyaṃ** ''pañhaṃ pucchati, pañhaṃ puṭṭho kathetīti mātugāmo 'dīghanikāyo nāma bhante kimatthaṃ dīpetī'ti pucchati, evaṃ pañhaṃ puṭṭho bhikkhu sabbaṃ cepi dīghanikāyaṃ katheti, anāpattī''ti (pāci. aṭṭha. 66). Ettha ca **sabbaṃ cepi dīghanikāyaṃ kathetī**ti yāva na niṭṭhāti, tāva punadivasepi katheti.

935. Dhammassa desanāya, viññumanussapurisassa asannihitakaraṇena ca āpajjitabbato **kriyākriyaṃ**.

Dhammadesanākathāvaṇṇanā.

936. **Mahaggataṃ** rūpārūpajjhānaṃ. **Paṇītaṃ** lokuttaradhammaṃ. Padhānabhāvaṃ nītanti paṇītaṃ. **Ārocentassā**ti ''paṭhamaṃ jhānaṃ samāpajjāmī''tiādinā (pārā.

201) nayena **catutthapārājike** vuttanayena vadantassa. Parinibbānakāle ca puṭṭhakāle ca bhikkhubhikkhunīnaṃ attanā laddhassa uttarimanussadhammassa ārocetabbattā **''ṭhapetvā bhikkhuniṃ bhikkhu''**nti vuttaṃ. ''Aññassā''ti seso. Yathāha **aṭṭhakathāyaṃ** ''upasampannassa bhūtaṃ ārocetīti uttarimanussadhammameva sandhāya vuttaṃ. Parinibbānakāle, hi antarā vā atikaḍḍhiyamānena upasampannassa bhūtaṃ ārocetuṃ vaṭṭatī''ti (pāci. aṭṭha. 77). **Bhūte**ti ettha ''uttarimanussadhamme ārocite''ti vattabbaṃ, nimittatthe bhummaṃ, attano santāne imasmiṃ attabhāve siddhauttarimanussadhammassa ārocananimittanti attho.

937. **No ce jānāti so vutta**nti yassa āroceti, so sace sutakkhaṇeyeva vuttanayeneva ''esa paṭhamajjhānassa lābhī''tiādinā nayena vuttaṃ no jānāti. **Pariyāyavacane**ti ''yo te vihāre vasati, so paṭhamassa jhānassa lābhī''ti evamādipariyāyavacane. Yassa uttarimanussadhammaṃ āroceti, so sace sutasamanantaraṃ ''esa evaṃ vadatī''ti vuttaṃ no jānāti, tādisassa ārocentassa bhikkhuno hoti āpatti dukkaṭanti sambandho. **Assa** bhūtassa pariyāyavacane ca bhikkhuno āpatti dukkaṭaṃ hotīti yojanā.

938. **Tathārūpe kāraṇe satī**ti parassa kāraṇabhāvaṃ ñatvāpi paṭipattiyā amoghabhāvadassanasamuttejanasampahaṃsanādikarasaṅkhāte kāraṇe sati. **Sabbassāpī**ti upasampannānupasampannassa sabbassa. **Sīlādi**nti sīlasutapariyattiguṇaṃ. **Vadato**ti ettha ''bhikkhuno''ti pakaraṇato labbhati.

939. **Tadasambhavā**ti diṭṭhisampannassa ummādādīnaṃ asambhavā. Yathāha **aṭṭhakathāyaṃ** ''diṭṭhisampannānaṃ ummādassa vā cittakkhepassa vā abhāvāti. Mahāpaccariyampi hi vicārita''nti (pāci. aṭṭha. 77). Ummattakapadassa avacane kāraṇaṃ vadanteneva khittacittādipadānaṃ avacane kāraṇañca upalakkhaṇato dassitamevāti daṭṭhabbaṃ. Ettha ca maggaphaladiṭṭhiyā samannāgatānaṃ ariyānameva hi ummattakādibhāvo natthi. Jhānalābhino pana tasmiṃ sati jhānā parihāyanti, tasmā tesaṃ abhūtārocanapaccayā anāpatti vattabbā, na bhūtārocanapaccayā.

940. Imissāpattiyā aññatra jhānamaggādilābhīnaṃ aññassa asambhavā **''kusalābyākateheva dvicitta''**nti vuttaṃ. Idañca ukkaṭṭhaparicchedena ariyapuggaleyeva sandhāya vuttaṃ. Paṇṇattiṃ ajānantā pana jhānalābhī puthujjanā nānāvatthumhi lobhavasena akusalacittenāpi na ārocentīti natthi, tasmā ''ticitta''nti vattabbaṃ siyā, tathāpi bahulena kusalābyākatānameva sambhavoti evaṃ vuttanti daṭṭhabbaṃ. **Dvivedanaṃ** sukhopekkhāvasena. Idañca sikkhāpadaṃ paṇṇattiajānanavasena acittakasamuṭṭhānaṃ hoti. Ariyā cettha paṇṇattiṃ jānantā vītikkamaṃ na karonti, puthujjanā pana paṇṇattiṃ jānitvāpi vītikkamaṃ karonti. Te ca satthuno āṇāvītikkamacetanāya balavaakusalabhāvato jhānā parihāyantīti daṭṭhabbaṃ.

Bhūtārocanakathāvaṇṇanā.

941. Bhikkhuno duṭṭhullaṃ āpattiṃ bhikkhusammutiṃ ṭhapetvā anupasampanne ārocentassa bhikkhuno āpattīti yojanā. **Duṭṭhullaṃ āpatti**nti saṅghādiseso. Nanu ca ''duṭṭhullā nāma āpatti cattāri ca pārājikāni terasa ca saṅghādisesā''ti (pāci. 79) **padabhājane** pārājikasaṅghādisesā dassitā, kasmā idha saṅghādisesova gahitoti? Vuccate – pārājikaṃ duṭṭhullasaddatthadassanatthaṃ vuttaṃ, idha pana saṅghādisesoyeva bhagavatā adhippetoti **aṭṭhakathāyaṃ** vicāritametaṃ. Vuttañhi tattha ''pārājikāni duṭṭhullasaddatthadassanatthaṃ vuttāni, saṅghādisesaṃ pana idha adhippeta''nti (pāci. aṭṭha. 78). Vakkhati ca ''idha saṅghādisesāva, duṭṭhullāpattiyo matā''ti. **Anupasampanne**ti ''bhikkhuñca bhikkhuniñca ṭhapetvā avaseso anupasampanno''ti (pāci. 80) **padabhājane** niddiṭṭhaanupasampannassa ārocentassāti vuttaṃ hoti.

Ṭhapetvā bhikkhusammutinti ''atthi bhikkhusammuti āpattipariyantā na kulapariyantā''tiādinā (pāci. 80) **padabhājane** dassitaṃ abhiṇhāpattikassa bhikkhuno āyatiṃ saṃvaratthaṃ hirottappajananatthaṃ āpattiyo vā upāsakakulāni vā ubhayameva vā paricchinditvā vā aparicchinditvā vā āpattiyo ārocetuṃ saṅghena saṅghamajjhe tikkhattuṃ sāvetvā katasammutiṃ ṭhapetvāti vuttaṃ hoti. Yathāha **aṭṭhakathāyaṃ** ''abhiṇhāpattikaṃ bhikkhuṃ disvā 'evamesa paresu hirottappenāpi āyatiṃ saṃvaraṃ āpajjissatī'ti tassa bhikkhuno hitesitāya tikkhattuṃ apaloketvā saṅghena kātabbā''ti (pāci. aṭṭha. 80).

942. **Ghaṭetvā vadantassevā**ti **eva**kāro yathāṭhāne yojetabbo. **Eva**kārena byavacchinnamatthaṃ vakkhati ''vatthu''ntiādinā. **''Asuciṃ mocetvā''**ti iminā vatthumāha, **''saṅghādisesa''**nti iminā āpattiṃ. Vajjameva **vajjatā**. ''Pācittiyāpattī''ti imassāyaṃ pariyāyo. ''Ayaṃ asuciṃ mocetvā saṅghādisesaṃ āpanno''ti vatthunā saddhiṃ ghaṭetvā āpattiṃ vadantassa **vajjatā** pācittiyāpatti hotīti yojanā.

943. **Suddhassā**ti pārājikamanāpannassa. **Vada**nti vadanahetu, vatthunā saddhiṃ saṅghādisesassa kathanatoti attho.

944. **Aduṭṭhullāyā**ti saṅghādisesato aññāya āpattiyā. **Duṭṭhullasaññino**ti saṅghādisesasaññino. **Sesā āpattiyopi vā**ti saṅghādisesaṃ vinā sese chaḷāpattikkhandhe.

945. **Tathā**ti dukkaṭaṃ atidisati. Pañcadhā mataṃ anupasampannassa duṭṭhullaṃ ajjhācāraṃ ārocentassa tathā dukkaṭanti yojanā. **Anupasampannassa pañcadhā mataṃ duṭṭhullaṃ ajjhācāra**nti ca pāṇātipātādipañcasikkhāpadavītikkamā gahitā. Keci pana ''sukkavissaṭṭhiādayo pañcā''ti vadanti, taṃ na gahetabbaṃ. Pāṇātipātādīni hi daseva sikkhāpadāni sāmaṇerānaṃ paññattāni. Tesaṃ paññattesuyeva ca sikkhāpadesu duṭṭhullāduṭṭhullavicāraṇā kātabbā, na ca sukkavissaṭṭhiādīni visuṃ tesaṃ paññattāni atthīti.

Atha bhikkhuno duṭṭhullasaṅkhātāni sukkavissaṭṭhiādīni anupasampannassa kiṃ nāma hontīti? Ajjhācāro nāma hontīti. Yathāha **aṭṭhakathāyaṃ** ''sukkavissaṭṭhi… pe… ajjhācāro nāmāti vutta''nti (pāci. aṭṭha. 82). Imināpi cetaṃ siddhaṃ ''anupasampannassa sukkavissaṭṭhiādi duṭṭhullaṃ nāma na hotī''ti. ''Ajjhācāro nāmā''ti hi vadanto anupasampannassa sukkavissaṭṭhiādi kevalaṃ ajjhācāro nāma hoti, na pana duṭṭhullo nāma ajjhācāroti dīpeti. ''Ajjhācāro nāmā''ti ca aṭṭhakathāyaṃ vuttattā, akattabbarūpattā ca anupasampannassa sukkavissaṭṭhiādīni daṇḍakammavatthupakkhaṃ bhajanti. Tāni ca aññassa anupasampannassa avaṇṇakāmatāya ārocento bhikkhu dukkaṭaṃ āpajjatīti vadanti. Idha pana **anupasampanna**ggahaṇena sāmaṇerasāmaṇerisikkhamānānaṃ gahaṇaṃ veditabbaṃ.

Aduṭṭhullaṃ ajjhācāranti yojanā. ''Anupasampannassā''ti ca ajjhāharitabbāni. Anupasampannassa yathāvuttehi pañcasikkhāpadehi aññaṃ vikālabhojanādiṃ **aduṭṭhullaṃ ajjhācāraṃ** vā. Yathāha ''anupasampannassa duṭṭhullaṃ vā aduṭṭhullaṃ vā ajjhācāra''ntiādi (pāci. 82).

946. **Kevalaṃ vatthuṃ vā ārocentassā**ti ''ayaṃ sukkavissaṭṭhiṃ āpanno''tiādinā nayena vatthumattaṃ ārocentassa. **Kevalaṃ āpattiṃ vā ārocentassā**ti ''ayaṃ pārājikaṃ āpanno, ayaṃ saṅghādisesaṃ āpanno''tiādinā nayena āpattimattaṃ ārocentassa ca. **Bhikkhusammutiyā**ti ettha vatthunā ghaṭetvā āpattiṃ ārocentassāti gahetabbaṃ. **''Tathā''**ti iminā ''anāpattī''ti etaṃ parāmasati.

Duṭṭhullārocanakathāvaṇṇanā.

948. **Akappiyaṃ pathavi**nti **padabhājane** ''dve pathaviyo jātā ca pathavī ajātā ca pathavī''ti (pāci. 86) uddisitvā –

> ''Jātā nāma pathavī suddhapaṃsu suddhamattikā appapāsāṇā appasakkharā appakathalā appamarumbā appavālikā yebhuyyenapaṃsukā yebhuyyenamattikā, adaḍḍhāpi vuccati jātā pathavī. Yopi paṃsupuñjo vā mattikāpuñjo vā atirekacātumāsaṃ ovaṭṭho, ayampi vuccati jātā pathavī''ti (pāci. 86) ca,
>
> ''Ajātā nāma pathavī suddhapāsāṇā suddhasakkharā suddhakathalā suddhamarumbā suddhavālikā appapaṃsu appamattikā yebhuyyenapāsāṇā yebhuyyenasakkharā yebhuyyenakathalā yebhuyyenamarumbā yebhuyyenavālikā, daḍḍhāpi vuccati ajātā pathavī. Yopi paṃsupuñjo vā mattikāpuñjo vā ūnacātumāsaṃ ovaṭṭho, ayampi vuccati ajātā pathavī''ti (pāci. 86) ca –

Niddiṭṭhāsu dvīsu pathavīsu jātapathavisaṅkhātaṃ akappiyapathaviṃ.

Ettha pāsāṇādīnaṃ lakkhaṇaṃ **aṭṭhakathāyaṃ** ''muṭṭhippamāṇato upari pāsāṇāti veditabbā, muṭṭhippamāṇā sakkharā. Kathalāti kapālakhaṇḍāni. Marumbāti kaṭasakkharā. Vālikāti vālukāyevā''ti vuttanayeneva veditabbaṃ. Yebhuyyenapaṃsukādīnaṃ lakkhaṇaṃ ''yebhuyyenapaṃsukāti tīsu koṭṭhāsesu dve koṭṭhāsā paṃsu, eko pāsāṇādīsu aññataro koṭṭhāso''ti (pāci. aṭṭha. 86) ca ''adaḍḍhāpīti uddhanapattapacanakumbhakārāvāpādivasena tathā tathā adaḍḍhā''tiādi **aṭṭhakathā**to ca veditabbaṃ. **''Appapaṃsuappamattikā''**ti dvīsupi padesu niddesarūpena yebhuyyenapāsāṇādipadapañcakaṃ vuttaṃ, tatthāpi attho **yebhuyyenapaṃsupadā**dīsu vuttavipallāsena veditabbo. Yathāha **aṭṭhakathāyaṃ** ''tesaṃyeva hi dvinnaṃ pabhedadassanameta''nti (pāci. 86).

Khaṇeyya vāti evarūpaṃ akappiyapathavipadesaṃ antamaso pādaṅguṭṭhenāpi sammuñjanisalākāyapi sayaṃ vā khaṇati. **Khaṇāpeyya vā**ti aññena vā ''idaṃ khaṇāhī''tiādinā akappiyavohārena khaṇāpeyya. **Bhedāpeyyā**ti tatheva bhedāpeyya. **Bhindeyya vā**ti passāvadhārādīhipi bhindeyya. Adhikāravasena **vā**-saddassa

sabbakiriyāpadehi sambandho labbhatīti **bhedāpeyya cā**ti ettha **ca**-saddo idha avuttassa ''dahati vā, dahāpeti vā''ti padadvayassa samuccayakoti veditabbo. Antamaso pattampi pacanto sayaṃ vā dahati, aññena vā dahāpetītiādi imesaṃ padānaṃ **aṭṭhakathā**vasena (pāci. aṭṭha. 87) veditabbaṃ. **Pācittiyaṃ siyā**ti khaṇantassa, bhindantassa ca pahāre pahāre pācittiyaṃ.

949. Āṇāpentassa āṇattigaṇanāya, dahantassa aggipātagaṇanāya hotīti idaṃ ''pahāre pahāre pācittiya''ntiādiaṭṭhakathāvacanavasena veditabbaṃ, imameva dassetumāha **''sayamevā''**tiādi.

950. **Āṇāpentassā**ti sakiṃ āṇāpentassa.

951. ''Khaṇāpeyyā''ti sāmaññavacanassa apavādadassanatthaṃ **''khaṇa pokkharaṇi''**ntiādimāha. **Koci doso na vijjatī**ti ettha pokkharaṇiāvāṭādisaddānaṃ pathavipariyāyattābhāvato evaṃvacanena anāpattīti adhippāyo.

952. ''Imaṃ idhā''tiādīnaṃ padānaṃ paccakkhabhūtādhippetabhūmivācakattā tehi yojetvā vuttassa tasseva payogassa āpattikarabhāvaṃ dassetumāha **''ima''**ntiādi.

953. **Kanda**nti tālādikandaṃ. **Kurunda**nti kulacocarukkhaṃ. **Thūṇa**nti thambhaṃ. **Khāṇuka**nti sākhāviṭaparahitaṃ rukkhāvayavaṃ. **Mūla**nti pathaviyā suppatiṭṭhitabhāvakaraṃ rukkhāvayavaṃ. **Vaṭṭatī**ti aniyametvā vacanena anāpattibhāvato vaṭṭati.

954. **Ima**nti paccakkhaparāmāsapadena niyametvā vacanato āpatti hotīti āha **''niyametvāna vattuṃ pana na vaṭṭatī''**ti.

955. **Ghaṭehi ussiñcitu**nti ghaṭehi gahetvā avasiñcituṃ. **Tanukaddamo**ti jambālo. **Bahalaṃ** kaddamaṃ bhikkhunā apanetuṃ **na ca vaṭṭatī**ti yojetabbaṃ.

956. **Nadiyādīna**nti ettha **ādi**-saddena gaṅgākandarādīnaṃ gahaṇaṃ. ''Taṭa''nti iminā sambandho. **Vaṭṭha**nti vuṭṭhīhi ovaṭṭhañca. **Cātumāsa**nti vikopanakiriyāya accantasaṃyoge upayogavacanaṃ, cātumāsabbhantare vikopetuṃ vaṭṭatīti attho.

957. Sace toyasmiṃ patati taṭanti yojanā, sace kūlaṃ bhijjitvā antoudake patatīti. **Deve vuṭṭhepī**ti pajjunnadeve vuṭṭhepi. Vuṭṭha-saddo kattusādhano. Cātumāsamatikkantepīti yojanā. Tattha hetudassanatthamāha **''toye devo hi vassatī''**ti.

958. **Soṇḍi**nti pāsāṇapokkharaṇiṃ. **Tattha tū**ti udakarahite tasmiṃ soṇḍiāvāṭe.

959. Antocātumāsaṃ sodhetuṃ bhinditunti yojanā. **''Sodhetuṃ bhindituṃ vikopetu''**nti kiriyāpadehi ''raja''nti kammapadaṃ ānetvā sambandhitabbaṃ. Taṃ rajorāsiṃ deve vuṭṭhe pacchā udakassa chinnattā bahalabhūmisukkhampi vuṭṭhipātadivasato paṭṭhāya antocātumāse kopetuṃ bhindituṃ vaṭṭatīti attho.

960. **Puṇṇe** soṇḍimhi **taṃ rajaṃ** vikopetuṃ vaṭṭati cātumāsato uddhanti yojanā.

961. **''Phusāyante''**ti etena ''devo''ti idaṃ bhummavasena vipariṇāmetvā ''deve phusāyante''ti yojetabbaṃ, pajjunnadeve vuṭṭhipātaṃ karonteti attho. **Piṭṭhipāsāṇake**ti pāsāṇapiṭṭhe. **Tampī**ti tathā pāsāṇapiṭṭhe laggaṃ tampi rajaṃ.

962. **Akatapabbhāro** nāma yathā heṭṭhābhāgo vuṭṭhiphusitehi na temīyati, tathā namitvā ṭhitapabbatappadeso. Idaṃ anovassakaṭṭhāne uṭṭhitavammikānaṃ upalakkhaṇaṃ.

963. Abbhokāse vuṭṭhito vammiko sace ovaṭṭho, kaṃ cātumāsaṃ vikopetuṃ vaṭṭatīti sambandho. **Cātumāsa**nti vikopanakiriyāya accantasaṃyoge upayogavacanaṃ. **Rukkhe**ti ca thambhapāsāṇādīnaṃ upalakkhaṇaṃ. **Upacikādīna**nti **ādi**-saddena kāḷakipillikādīnaṃ gahaṇaṃ. **So nayo**ti ''ovaṭṭhadivasato uttari cātumāsabbhantare kopetuṃ vaṭṭatī''ti yathāvutto nayo.

964. **Mūsikukkiraṃ** nāma mūsikāhi uddhaṭapaṃsu. Mūsikānaṃ ukkiro mūsikukkiroti viggaho. **Gokaṇṭakaṃ** nāma gunnaṃ khurānaṃ uṭṭhitamattikā. **Gaṇḍuppādamalaṃ** nāma bhūlatāya malamattikā. Sambandhaṃ pana pakatibhūmiṃ akopentena matthakato gaṇhituṃ vaṭṭati.

965. **Kasī**ti kasitaṭṭhānaṃ, tattha naṅgalena uddhaṭamattikā **kasinaṅgalamattikā. ''Acchinnā''**tiiminā khaṇḍākhaṇḍikaṃ katvā āyataṃ hutvā ṭhitamattikāpaṭalampi ajātapathavī siyāti āsaṅkānivattanatthamāha **''bhūmisambandhā''**ti. **Sā**ti kasinaṅgalamattikā.

966. **Senāsana**nti ettha ''purāṇa''nti pāṭhaseso gahetabbo. Ovaṭṭhaṃ cātumāsato uddhaṃ na vikopayeti yojanā.

967. **Tatoti** ovaṭṭhadivasato paṭṭhāya cātumāsātikkantagehato. **''Gopānasi''**nti iminā gopānasimatthake ṭhitaupacikāpaṃsumhi bhijjantepi anāpattibhāvaṃ dīpeti. **''Bhitti''**nti iminā tadekadesaṃ bhittipādādidārumāha. Idampi bhittimattikaṃ upacikāmattikaṃ sandhāya vuttaṃ. **''Thambha''**nti idampi taṃsambandhapākārabhūmimattikāupacikādipaṃsuṃ sandhāya vuttaṃ. **Padaratthara**nti atthatapadaraṃ. Idampi padarānaṃ upari mattikāupacikāpaṃsuṃ sandhāya vuttaṃ. **''Gopānasi''**ntiādīhi padehi ''gaṇhissāmī''ti paccekaṃ yojanīyaṃ. **''Gaṇhissāmī''**ti iminā vikopanādhippāyābhāvaṃ dīpeti.

968. **Gaṇhantassā**ti ettha anādare sāmivacanaṃ, ''suddhacittenā''ti pāṭhaseso. **Iṭṭhakā**ti chadaniṭṭhakā. **Ādi**-saddena pāsāṇasamuddapheṇādīnaṃ gahaṇaṃ. **Patatī**ti suddhacittena gaṇhante sace mattikā chijjitvā patati, anāpattīti attho. **Mattika**nti bhittiyaṃ, chadane ca cātumāsādhikovaṭṭhamattikaṃ, anovaṭṭhaṃ ce, gaṇhituṃ vaṭṭatīti. Yathāha **aṭṭhakathāyaṃ** ''sace yā yā atintā, taṃ taṃ gaṇhāti, anāpattī''ti (pāci. aṭṭha. 86). Yadi gaṇhati, āpatti siyāti yojanā.

969. **Atinto**ti vassodakena atinto, iminā vinicchitabbavatthuṃ dasseti. Tassa antogehe ca bahi ca sambhavato antogehe ṭhitassa tāva vinicchayaṃ dassetumāha **''antogehe sace siyā''**ti. Vassodakena tintātintesu dvīsu mattikāpuñjesu atintaṃ tāva dassetumāha **''anovaṭṭho cā''**ti.

970. Vassodakena tinte vinicchayaṃ dassetumāha **''vuṭṭhe puna cā''**tiādi. **''Vuṭṭhe''**ti iminā ''mattikāpuñjo''ti padaṃ bhummavasena vipariṇāmetvā vuṭṭhe mattikāpuñjeti yojetabbaṃ, ''ekadivasampī''ti seso, **gehasmi**nti ettha ''ṭhite''ti vattabbaṃ, gehasmiṃ ṭhite mattikāpuñje vassodakena ekadivasampi tinteti vuttaṃ hoti. Vakkhamānanayena aññattha paharitvā uṭṭhitena tena atemitvā ujukaṃ patitehi vassaphusitehi tinteti gahetabbaṃ. Sace sabbo tinto hotīti yojanā. ''Mattikāpuñjo''ti iminā sambandho.

971. ''Sabbo''ti iminā visesanena byavacchinnaṃ ekadesatinte vinicchayaṃ dassetumāha **''yattaka''**ntiādi. **Tu**-saddo imameva visesaṃ joteti. **Yattaka**nti heṭṭhā anotaritvā matthakato, pariyantakato ca yattakappamāṇaṃ. **Tatthā**ti mattikāpuñje. **''Akappiya''**nti etassa ''cātumāsaccayenā''ti anuvattati. **''Atintaṃ…pe… kappiya''**nti iminā akappiyaṭṭhānaṃ pariharitvā vā kappiyakārakehi kappiyavacanena harāpetvā vā atintaṃ ṭhānaṃ yathākāmaṃ vaḷañjetabbanti ayamattho dassito hoti. Yathāha **aṭṭhakathāyaṃ** ''kappiyakārakehī''tiādi (pāci. aṭṭha. 86).

972. **Vārinā**ti ujukaṃ ākāsato patitavassodakena. Aññattha paharitvā tattha patitvā temite vaṭṭati. **So** mattikāpuñjo. **Tato para**nti ekābaddhakālato uttariṃ **so** mattikāpuñjo vārinā temito bhūmiyā ekābaddho ce hoti, tato paraṃ sā jātā pathavī eva, kopetuṃ na vaṭṭatīti yojanā.

973. **''Ovaṭṭho''**ti iminā anovaṭṭhapākāro kappiyoti byatirekavasena dasseti. **''Mattikāmayo''**ti visesanena iṭṭhakapākārādiṃ byavacchindati. Tassa pana kappiyabhāvaṃ vakkhati ''sace iṭṭhakapākāro''tiādinā. **''Cātumāsaccaye''**ti iminā tato anto vikopanīyabhāvaṃ dasseti.

974. **Tatthā**ti ovaṭṭhe mattikapākāre. **Aghaṃsantovā**ti pākāramattikaṃ akopento. **Mattaso chupitvā**ti pamāṇato mudukaṃ katvā hatthatalaṃ ṭhapetvā. **Allahatthenā**ti udakatintena hatthatalena. Hatthekadeso **hattho** nāma.

975. **Yebhuyyakathale ṭhāne**ti pubbe vuttanayena yassā tīsu bhāgesu dve bhāgā kathalā honti, tādise kappiyapathaviṭṭhāne.

976. **Abbhokāse**ti upalakkhaṇattā antogehepi thambhaṃ cāletvā jātapathaviṃ vikopetuṃ na vaṭṭatīti daṭṭhabbaṃ. Dvīsupi ṭhānesu suddhacittena niddosabhāvaṃ yathāvuttena ''thambhaṃ vā padarattharaṃ. Gaṇhissāmī''ti saññāya, gahetuṃ pana vaṭṭatī''ti iminā nayenāha. **Pathavi**nti akappiyapathaviṃ.

977. Ujumuddharato na dosoti yojanā.

978. **Uccāletvā**ti ukkhipitvā cāletvā parivattetvā. **Pavaṭṭatī**ti pavaṭṭetvā pavaṭṭetvā netīti attho. **Suddhacittassā**ti ''bhūmi bhijjatī''ti asallakkhetvā ''pāsāṇaṃ pavaṭṭetvā pavaṭṭetvā harissāmī''ti suddhacittavato.

979. Bhūmiyaṃ dārūni phālentānampi bhūmiyaṃ sākhādīni kaḍḍhato cāti yojanā.

980. **Kaṇṭaka**nti rukkhakaṇṭakaṃ, macchakaṇṭakañca. **Sūci** nāma ayomayadantamayatambamayakaṭṭhamayādisūcīnaṃ aññatarā. **Aṭṭhiṃ vā**ti gomahiṃsādīnaṃ aṭṭhiṃ vā. **Hīraṃ vā**ti nāḷikerādihīraṃ vā. **Ākoṭetu**nti yathā ekakoṭi bhūmiṃ pavisati, tathā tāḷetuṃ. **Pavesetu**nti bhūmiṃ gamayituṃ.

981. **Passāvaṃ** muttaṃ. **Medani**nti ettha akappiyapathavimāha. **Bhindissāmī**ti ettha ''evaṃ cintetvā''ti seso.

982. **Karontassā**ti suddhacittena passāvaṃ karontassātiyojetabbaṃ. **''Sammajjato''**ti idaṃ ''sammajjantenā''ti gahetabbaṃ, ''sammajjaniyā''ti seso, anantaraṃ medanīpadaṃ upayogavasena ''medani''nti gahetabbaṃ, **''visama''**nti seso, **''samaṃ kātu''**nti iminā yojetabbaṃ, sammajjantena uccaṭṭhānaṃ madditvā, āvāṭaṭṭhānaṃ pavesetvā samaṃ kātuṃ sammajjaniyā ghaṃsetuṃ na vaṭṭatīti attho. Yathāha **aṭṭhakathāyaṃ** ''visamaṃ bhūmiṃ samaṃ karissāmīti sammajjaniyā ghaṃsitumpi na vaṭṭatī''ti (pāci. aṭṭha. 86).

983. **Pādaṅguṭṭhena vā**ti ettha samuccayatthena **vā**-saddena **aṭṭhakathāyaṃ** vuttaṃ ''kattarayaṭṭhiyā bhūmiṃ koṭṭentī''ti idaṃ saṅgaṇhāti. **Likhitumpī**ti rājiṃ kātumpi bhūmiṃ bhindantenāti yojanā. **Pādehī**ti pādatalehi.

985. **Bhūmi**nti akappiyabhūmiṃ. **Dahati dahāpetī**ti ettha ''yo''ti ca ''tassā''ti ca sambandhavasena labbhati. **Pattaṃ dahantassā**ti chaviyā thirabhāvatthaṃ dhūmaṃ gāhāpetvā tiṇukkādīhi pattaṃ gaṇhantassa.

986. **Tattakānevā**ti ṭhānappamāṇāneva. Idhāpi ''yo''ti ca ''tassā''ti ca sāmatthiyā labbhati.

987. **Bhūmiya**nti akappiyabhūmiyaṃ. Pattaṃ pacīyati etthāti **pattapacanaṃ,** kapālaṃ, tasmiṃ kapāle.

988. **So** aggi **tāni** dārūni dahanto gantvā **ce** ekaṃsena bhūmiṃ dahati, tasmā dārūnaṃ upari aggiṃ ṭhapetuṃ na vaṭṭatīti yojanā.

989. Iṭṭhakā āvapīyanti paccanti etthāti **iṭṭhakāvāpo,** so eva **iṭṭhakāvāpako,** iṭṭhakāpacanaṭṭhānaṃ. **Ādi**-saddena kumbhakārāvāpādiṃ saṅgaṇhāti.

990. Upādīyatīti **upādānaṃ,** indhanaṃ, na upādānaṃ anupādānaṃ, indhanato aññaṃ, tato **anupādānato**ti attho. **Khāṇuke**ti matakhāṇuke ca sukkharukkhe ca bhūmigataṃ adatvā ''nibbāpessāmī''ti aggidānaṃ vaṭṭati. Pacchā ussāhe katepi na nibbāyati, na dosoti. Yathāha **aṭṭhakathāyaṃ** ''sace pana bhūmiṃ appattamevā''tiādi (pāci. aṭṭha. 87).

991. **Tiṇukka**nti tiṇena baddhaukkaṃ. **Tiṇukka**nti upalakkhaṇaṃ. Nāḷikerapaṇṇādīhi baddhāpi saṅgayhanti.

992. **Tassa** aggissa patitaṭṭhāne indhanaṃ datvā puna taṃ aggiṃ kātuṃ vaṭṭatīti mahāpaccariyaṃ **rutaṃ** kathitanti yojanā.

993. ''Tassa apathaviya''nti padacchedo. **Vimatissubhayatthāpī**ti pathaviapathavidvayepi vematikassa. Tattha jātā **pathavī,** itarā **apathavī**.

994. **Ima**nti āvāṭaṃ, mattikaṃ, paṃsuṃ vā.

Pathavīkhaṇanakathāvaṇṇanā.

Musāvādavaggo paṭhamo.

995. **Bhavantassā**ti jāyantassa, vaḍḍhamānassa ca. **Bhūtassā**ti jātassa, vaḍḍhitassa cāti attho. Yathāha **aṭṭhakathāyaṃ** ''bhavanti ahuvuñcāti bhūtā, jāyanti vaḍḍhanti, jātā vaḍḍhitā cā''ti (pāci. aṭṭha. 90). Ettha ca **''bhavantī''**ti iminā viruḷhamūle nīlabhāvaṃ āpajjitvā vaḍḍhamānake taruṇagacche dasseti. **''Ahuvu''**nti iminā pana vaḍḍhitvā ṭhite mahante rukkhagacchādike dasseti. **''Bhavantī''**ti imassa vivaraṇaṃ ''jayanti vaḍḍhantī''ti, **''ahuvu''**nti imassa ''jātā vaḍḍhitā''ti. Evaṃ bhūta-saddo paccuppannātītavisayoti dasseti. ''Bhavantassa bhūtassā''ti iminā padadvayena **''bhūtagāmassā''**ti padassa tulyādhikaraṇatādassanena gāma-saddassa diṭṭhigatavanantādisaddaṇaṃ diṭṭhivanādisaddatthe viya bhūtasaddatthe vuttipakkhamāha. Yathāha **aṭṭhakathāyaṃ** (pāci. aṭṭha. 90) ''bhūtā eva vā gāmo bhūtagāmo, patiṭṭhitaharitatiṇarukkhādīnametaṃ adhivacana''nti. Bhūtānaṃ devatānaṃ gāmo nivāsoti vā **bhūtagāmo**. Bhūmiyaṃ patiṭṭhahitvā hi haritabhāvamāpannā tiṇarukkhagacchādayo devatāhi parigayhantīti. Jāyantassa vaḍḍhantassa vā sampattavuddhimariyādassa vā rukkhādinoti attho.

Pātabyatānimittanti ettha pātabyabhāvo **pātabyatā,** ''chedanabhedanādīhi yathāruci paribhuñjitabbatāti attho''ti **aṭṭhakathā**vacanato pātabyatā-saddassa paribhuñjitabbatāti attho veditabbo, sā nimittaṃ hetu yassa pācittiyassa taṃ pātabyatānimittaṃ. Rukkhādīnaṃ chedanaphālanādivasena vikopanīyatāsaṅkhātapātabyatānimittaṃ paribhuñjitabbatāhetu pācittiyaṃ **udīritaṃ** vuttanti attho.

996-7. **So**ti bhūtagāmo. **Tilabījādiko**ti tilabījamettha sukhumapaṇṇasevālādiko. **Ādi**-saddena ca tādisā itarā sevālajāti gahitā. ''Upari khuddānukhuddakapaṇṇaṅkuro, heṭṭhā khuddānukhuddakamūlaṅkuro sevālo tilabījaṃ nāmā''ti **gaṇṭhipade** vuttanti. **Vikopentassa taṃ sabba**nti bhūmiyaṃ patiṭṭhāya udake jāyamānakasevālādiṃ bhūmiyā uppāṭanacchedanavasena jale eva patiṭṭhitaṃ sukhumapaṇṇanīlikādiṃ udakato uddharaṇacchedanavasena taṃ sabbaṃ sevālaṃ vikopentassāti attho.

998. **Hatthena viyūhitvā**ti jalato amocetvā hatthena dūrato apanetvā. **''Hotī''**tiādi tassa hetusandassanatthaṃ. **Sakalaṃ** anavasesaṃ sabbaṃ jalaṃ tassa yasmā ṭhānaṃ hoti, tasmāti attho.

999. **Ceccā**ti jānanto. **Taṃ** sevālajātikaṃ jalā uddharituṃ udakena vinā bhikkhussa na vaṭṭatīti yojanā. **Ṭhānasaṅkamanañhi ta**nti hetudassanaṃ. **Taṃ** tathākaraṇaṃ yasmā ṭhānasaṅkamanaṃ ṭhānato cāvanaṃ, tasmā taṃ na vaṭṭatīti yojanā.

1000. Yathāvuttassa byatirekaṃ dassetumāha **''udakenā''**tiādi. Tattha **udakenā**ti sahatthe karaṇavacanaṃ. **Taṃ** sevālajātikaṃ. **Vārisū**ti ettha vāsaṃ vārayantīti vārī, tesu.

1001. **Jale vallitiṇādīnī**ti jalamatthake valliñca jāyamānakaravallitiṇādīni ca. **Uddharantassā**ti bhūmiyaṃ patiṭṭhitaṃ bhūmito, udake patiṭṭhitaṃ udakato ca uddharantassa. Tattha antapakkhaṃ dassetumāha **''toyato''**ti. **Vikopentassā**ti khaṇḍanādivasena kopentassa. **Tatthā**ti tasmiṃ udake, eva-kāro luttaniddiṭṭho ''tatthevā''ti (pāci. aṭṭha. 92) **aṭṭhakathā**vacanato.

1002. **Etthā**ti udake eva. **Vikopentassā**ti kappiyaṃ akārāpetvā chedanādiṃ karontassa. **Tānī**ti tathā parehi uppāṭitattā bhūtagāmabhāvato muttāni vallitiṇādīni.

Bījagāmenāti mūlabījagāmādivasena.

1003. Evaṃ udakaṭṭhe saṅkhepato vinicchayaṃ dassetvā idāni itaratrāpi vinicchayaṃ dassetumāha **''thalaṭṭhe''**tiādi. **Haritakhāṇuko**ti ettha ''yo''ti seso. ''Tassā''ti iminā sambandho, kakudhakarañjādīnaṃ chinnāvasiṭṭhakhāṇukoti vuttaṃ hoti. **''Bhūtagāmena saṅgaho''**ti iminā taṃvikopane pācittiyabhāvaṃ dīpeti. Evamuparipi.

1004. **Nāḷikerādikānaṃ khāṇū**ti etthāpi ''upariharito''ti sāmatthiyā labbhati. **''Bījagāmena saṅgaho''**ti iminā dukkaṭavatthutamāha. Evamuparipi. Kiñcāpi hi tālanāḷikerādīnaṃ khāṇu uddhaṃ avaḍḍhanako bhūtagāmassa kāraṇaṃ na hoti, tathāpi bhūtagāmasaṅkhātanibbattapaṇṇamūlabījato sambhūtattā bhūtagāmato uppanno nāma hotīti bījagāmena saṅgahaṃ gacchati.

1005. **Tathāpakāsito**ti ''bījagāmo''ti vutto.

1006. Phalitā kadalī yāva nīlapaṇṇā, tāva sā ca bhūtagāmoti pakāsitāti yojanā. Yathāha **aṭṭhakathāyaṃ** ''kadalī pana phalitā yāva nīlapaṇṇā, tāva bhūtagāmeneva saṅgahitā''ti (pāci. aṭṭha. 92). **Naḷa**nti khuddakaveḷu. **Veḷū**ti mahāveḷu. **Tiṇādīna**nti **ādi**-saddena sassādayo gahitā.

1007. Yo ayaṃ pana veḷu aggato paṭṭhāya yadā sussati, tadā so bījagāmena saṅgahito nāma hotīti yojanā. **Bījagāmenā**ti phaḷubījagāmena. Yathāha **aṭṭhakathāyaṃ** ''katarabījagāmena? Phaḷubījagāmenā''ti.

1008. **Indasālo** sallakī. **Ādi**-saddena sobhañjanādīnaṃ saṅgaho. **Tu**-saddena **aṭṭhakathāyaṃ** ''kiñcāpi rāsikatadaṇḍakehi ratanappamāṇāpi sākhā nikkhamantī''ti (pāci. aṭṭha. 92) vuttavisesaṃ joteti. Chinditvā ṭhapitadaṇḍakesu ratanamattāsupi sākhāsu uṭṭhitāsu bhūtagāmaṃ ahutvā bījagāmameva hoti aviruḷhamūlakattāti ayaṃ vinicchayo vinayaññunā ñāto kukkuccakānamupakārāya hotīti āha **''viññeyyo vinayaññunā''**ti. Imamevatthaṃ ''mūlamattepi vā''tiādinā vakkhati.

1009. **Maṇḍapādīnamatthāyā**ti maṇḍapavatipākārādīnamatthāya. **Sace te nikkhaṇantī**ti yadi te indasālādidaṇḍake bhūmiyaṃ nikhaṇanti. **Niggate mūlapaṇṇasmi**nti tathā nikhātadaṇḍato mūle ca paṇṇe ca jāte. **Bhūtagāmena saṅgaho**ti ettha ''tesa''nti sāmatthiyā labbhati, ''viññeyyo''ti adhikāro.

1010. **Niggatepī**ti tatiyena **pi**-saddena atikhuddakataṃ sūceti.

1011. **Sakandā tālaṭṭhī**ti sakandatālabījaṃ. **Pattavaṭṭī**ti sūcisaṇṭhānā aṅkurapattavaṭṭi. Na ca bījagāmoti vuccatīti yojanā. ''Bhūtagāmo''ti idaṃ yathāvuttassa byatirekavasena dasseti.

1012. **Nāḷikerataca**nti nāḷikeraphalachalliṃ. **Dantasūcīvā**ti dantamayasūci iva. **Sopī**ti nāḷikeropi. Rukkhatacasaddānaṃ phalesu vattamānakālesupi taṃliṅgatā na virujjhatīti **''so''**ti āhāti viññāyati.

1013. **Migasiṅgasamānāyā**ti haritavisāṇasadisāya. **Pattavaṭṭiyā**ti aṅkurapattavaṭṭiyā. **Satiyā**ti vijjamānāya. **Bhūtagāmoti vuccatī**ti amūlakabhūtagāmoti vuccati. Idaṃ nāḷikerassa āveṇikaṃ katvā vuttaṃ.

Catubhāṇavāravaṇṇanā niṭṭhitā.

1015-6. **Ambaṭṭhī**ti ambabījaṃ. **Jambuṭṭhī**ti jambubījaṃ. **Ādi**-saddena madhukapanasādibījānaṃ gahaṇaṃ. **Vandākā**ti rukkhādanī. **Aññaṃ vā**ti **bhaṇḍakadalimanorahaṃ vā. Assā**ti vandākādino. **Amūlavallī**ti evaṃnāmikā valli.

1017. So sevāloti yojanā.

1018. **Ghaṃsitvā**ti yena kenaci ghaṃsitvā. **Taṃ** sevālaṃ. **Tasmā**ti tasmā pākārā.

1019. **Sevāle** apanīte. **Anto**ti pānīyaghaṭādīnaṃ antokucchimhi. Kaṇṇakaṃ abbohāranti yojanā. Pānīyaghaṭādīnaṃ bahi sevālo udake aṭṭhitattā, bījagāmānulomattā ca dukkaṭavatthūti vadanti. Kaṇṇakaṃ nīlavaṇṇampi abbohārikameva.

1020. **Pāsāṇadaddū**ti manussasarīre rogākārena pāsāṇe jāyamānassetaṃ adhivacanaṃ. **Sevāla**nti pāsāṇasevālaṃ. **Seleyyakā** nāma silāya sambhūtā ekā sugandhajāti. **Apattānī**ti paṇṇarahitāni.

1021. **Pupphita**nti vikasitaṃ. **Taṃ** ahicchattaṃ. **Makula**nti avikasitaṃ.

1022. Allasmiṃ rukkhe tacaṃ vikopetvā yathā gahetuṃ na vaṭṭati, tathā pappaṭikampi niyyāsampi vikopetvā gahetuṃ na vaṭṭatīti yojanā, pācittiyamevāti adhippāyo. **Pappaṭikampī**ti allatacamatthake sukkhatacapaṭalampi. **''Allasmi''**nti iminā byatirekena matarukkhe dosābhāvaṃ dīpeti. **''Tacaṃ vikopetvā''**ti vacanato rukkhatacampi pappaṭikampi sālakapitthādiniyyāsampi rukkhe allatacaṃ avikopetvā matthakato chinditvā gahetuṃ vaṭṭati.

1023. Akkharacchindanārahesu nuhikadaliādīsu rukkhesu, tatthajātesu tālapaṇṇādikesu vā akkharaṃ likhato pācittiyamudīrayeti yojanā. **''Tatthajātesū''**ti iminā rukkhato apanītapaṇṇesu likhituṃ vaṭṭatīti byatirekato dīpeti.

1024. **''Pakkameva vā''**ti visuṃ vacanato **''phalaṃ vā''**ti iminā apakkaṃ phalaṃ gahitaṃ.

1025. **Phaliniṃsākha**nti khādanārahaphalavatiṃ jambusākhādikaṃ sākhaṃ. **Gaṇhato** anupasampannassāti gahetabbaṃ. **Sayaṃ khāditukāmo ce**ti tathā onamitvā sākhato ocinitvā dinnaphalaṃ sace sayaṃ khāditukāmo hoti. **Evaṃ dātu**nti yathāvuttappakāraṃ nāmetvā dātuṃ.

1026. **Paraṃ kañci ukkhipitvā**ti aññaṃ kañci anupasampannaṃ ukkhipitvā. **Pupphāni ocinantesū**ti kusumāni lunantesu. **Ayameva vinicchayo**ti sāmaññaniddesepi ettha attano nāmetvā dinnasākhāya pupphāni pānīyavāsatthāya na gahetabbāni. Anupasampannaṃ ukkhipitvā pupphāni ocināpetvā gahitapupphāni gahetabbānīti ayamettha viseso. Yathāha **aṭṭhakathāyaṃ** ''tehi pana pupphehi pānīyaṃ na vāsetabbaṃ. Pānīyavāsatthikena sāmaṇeraṃ ukkhipitvā ocināpetabbānī''ti (pāci. aṭṭha. 92).

1027. **''Sākhā''**ti bhinditvā vā chinditvā vā mocitā vuccati. **Sākhīna**nti rukkhānaṃ. **Ta**nti yathāvuttarukkhato mocitasākhaṃ. Yesaṃ rukkhānaṃ sākhā ruhati, tesaṃ sākhīnaṃ **taṃ** sākhaṃ kappiyaṃ akārāpetvā vikopentassa dukkaṭanti yojanā. **''Yesaṃ rukkhānaṃ sākhā ruhatī''**ti vuttattā yesaṃ sākhā na ruhati, tesaṃ tassā kappiyakaraṇakiccaṃ natthīti vadanti.

1028. **Allasiṅgiverādikesupī**ti **ādi**-saddena vacalasuṇādīnaṃ gahaṇaṃ.

1029. Aniyāmato vaṭṭatevāti yojanā. Niyāmasarūpaṃ dassetuṃ ''imaṃ rukkha''ntiādivakkhamānattā **aniyāmato**ti sāmaññaniddese ''ima''nti niyāmavacanābhāvatoti gahetabbaṃ.

1032. **Ucchukhaṇḍāna**nti pūraṇayoge sāmivacanaṃ, ucchukhaṇḍehīti vuttaṃ hoti. **Sabbamevā**ti pacchiyaṃ ṭhitaṃ sabbaṃ khaṇḍaṃ. **Kataṃ hotī**ti kataṃ kappiyaṃ hoti. **Ekasmiṃ kappiye kate**ti pacchiyaṃ sabbakhaṇḍesu phusitvā ṭhitesu ekasmiṃ khaṇḍe kappiye kate. ''Anujānāmi bhikkhave pañcahi samaṇakappehi phalaṃ paribhuñjituṃ aggiparijitaṃ satthaparijitaṃ nakhaparijitaṃ abījaṃ nibbaṭṭabījaṃyeva pañcama''nti (cūḷava. 250) iti vuttesu aggisatthanakhesu aññatarena tatta ayokhaṇḍena vā jalitagginā vā sūcimukhena vā nakhacchedanena vā satthakadhārāya vā manussasīhādīnaṃ uppāṭitānuppāṭitaapūtinakhena vā vijjhitvā vā chinditvā vā kappiyaṃ kātabbaṃ. Karontena ca anupasampannena bhikkhunā ''kappiyaṃ karohī''ti vutteyeva ''kappiya''nti paṭhamaṃ vatvā pacchā aggiparijitādi kākabbanti

gahetabbaṃ. Vakkhati ca ‘‘kappiyanti… pe… vaṭṭatī’’ti. ‘‘Kappiya’’nti vacanaṃ pana yāya kāyaci vācāya vattuṃ vaṭṭatīti vadanti. Paṭhamaṃ aggiṃ nikkhipitvā nakhādīhi vā vijjhitvā vā chinditvā vā kappiyaṃ kātabbaṃ. Karontena ca taṃ anuddharitvāva ‘‘kappiya’’nti vatvā pacchā uddharituṃ vaṭṭatīti vadanti, ‘‘kappiya’’nti vattukāmo ‘‘kappa’’nti ce vadati, vaṭṭatīti keci.

1033. **Dāru**nti ucchūhi saddhiṃ ekatobaddhadāruṃ. **Dāruṃ vijjhatī**ti ettha jānitvāpi vijjhati vā vijjhāpeti vā, vaṭṭatiyeva. ‘‘Ekasitthepī’’ti etthāpi eseva nayo.

1034. **Tāni** ucchudārūni. **Ta**nti valliṃ, rajjuṃ vā.

1035. **Maricapakkehī**ti pariṇatehi maricapakkehi. Apariṇatānaṃ pana abījattā kappiye akatepi vaṭṭati. Idañca setalasuṇatacalasuṇādīhi missabhattassa upalakkhaṇaṃ. Ettha ca bhattasitthasambandhavasena ekābaddhatā veditabbā, na phalādīnameva aññamaññasambandhavasena.

1036. **Tilataṇḍulakādisū**ti kappiyaṃ kātabbatilehi missataṇḍulādīsu. **Ādi-**saddena kappiyaṃ kātabbavatthūhi missitāni itaravatthūni gahitāni. **Ekābaddhe kapitthepī**ti kaṭāhena baddhabīje pariṇatakapitthaphalepi. **Kaṭāhe**ti baddhamiñje kapāle.

1037. **Kaṭāhaṃ muñcitvā**ti sukkhattā samantato kaṭāhaṃ muñcitvā. **Miñjaka**nti pariṇatakapitthaphalamiñjaṃ. **Taṃ kapitthaṃ bhindāpetvā**ti kapitthakaṭāhaṃ bhindāpetvā, idaṃ bījato muttassa kaṭāhassa bhājanagatikattā vuttaṃ.

1038. ‘‘Abhūtagāmaabījesū’’ti padacchedo, abhūtagāme ca abīje cāti attho. Nanu ca ‘‘abīje bījasaññī, vematiko, āpatti dukkaṭassā’’ti (pāci. 92) pāṭhaṃ vinā ‘‘abhūtagāme bhūtagāmasaññī’’ti pāṭho natthīti abhūtagāmaggahaṇaṃ kasmā katanti? Vuccate – tasmiṃ pāṭhe bījaṃ bhūtagāmañca bījagāmaṃ bījañca bījabījanti vattabbe ekasesanayena ‘‘bīja’’nti gahetvā vinicchitanti ubhayaṃ vibhajitvā dassanatthaṃ vuttaṃ. **Tattha** tasmiṃ abhūtagāmaabījagāmadvaye. Imissā gāthāya ‘‘abhūtagāme bhūtagāmasaññino dukkaṭaṃ, vematikassa dukkaṭaṃ, abījagāme bījagāmasaññino dukkaṭaṃ, vematikassa dukkaṭa’’nti cattāri dukkaṭāni dassitāni. Tattha **abhūtagāma**nti bījagāmaṃ gahetabbaṃ. **Abījagāma**nti no bījaṃ.

1039. **Tattha** tasmiṃ bhūtagāmabījagāmadvaye. **‘‘Atathāsaññino’’**tiādīsu ‘‘bhūtagāmaṃ vikopentassā’’ti seso, anāpatti pakāsitāti sambandho, abhūtagāmaṃ, abījanti vā saññino bhūtagāmaṃ bījampi vikopentassa anāpatti pakāsitāti attho gahetabbo. Yathāha **pāḷiyaṃ** ‘‘bīje abījasaññī chindati vā… pe… anāpattī’’ti.

Asañcicca bhūtagāmaṃ vikopentassa anāpattīti yojanā. Evamuparipi yojetabbaṃ. Gacchantassa pādesu gahetvā vā ālambaṇakattarayaṭṭhiyā ghaṃsitvā vā tiṇādīsu chijjesupi ‘‘imaṃ chindissāmī’’ti amanasikatattā anāpattīti attho. **Asatissā**ti aññavihitasatissa vā aññena kathayato vā pādaṅguṭṭhādīhi tiṇādīni chindantassa. **Ca-**kārena idha avuttaṃ ‘‘ajānantassā’’ti idaṃ samuccitaṃ. ‘‘Imaṃ bhūtagāma’’nti vā ‘‘imasmiṃ aggimhi patite imaṃ ḍayhatī’’ti vā ‘‘iminā idaṃ bhijjati chijjatī’’tiādiṃ vā ajānantassa anāpattīti attho.

1040. **Idaṃ cā**ti idaṃ bhūtagāmasikkhāpadañca. **Tisamuṭṭhāna**nti kāyacittavācācittakāyavācācittavasena tisamuṭṭhānaṃ. Chedanādikiriyāya āpajjanato **kriyaṃ. Ticitta**nti paṇṇattiṃ ajānitvā cetiyādīsu tiṇagahanādikaṃ karontassa akhīṇāsavassa kusalaṃ, khīṇāsavassa kiriyaṃ, phalapupphādilobhena vikopentānaṃ sekhaputhujjanānaṃ akusalanti ticittaṃ.

Bhūtagāmakathāvaṇṇanā.

1041. Aññavādavihesake kammasmiṃ saṅghena kateti yojanā, aññavādakavihesakāropanakamme ñattidutiyāya kammavācāya paccekaṃ saṅghena kateti attho. ‘‘Aññaṃ vadatīti aññavādakaṃ, aññenaññaṃ paṭicaraṇassetaṃ nāmaṃ. Vihesetīti vihesakaṃ, tuṇhībhūtassetaṃ nāma’’nti (pāci. aṭṭha. 98) vacanato saṅghamajjhe vatthunā, āpattiyā vā codanāya katāya taṃ avattukāmo hutvā ‘‘ko āpanno, kiṃ āpanno, kismiṃ āpanno’’tiādinā (pāci. 94) **padabhājanā**nukkamena pucchitaṃ ṭhapetvā aññassa avacanaṃ aññenaññaṃ paṭicaraṇaṃ, taṃ karonto **aññavādako**. Idha pana bhāvappadhānavasena kiriyā gahitā.

Tatheva codiyamāno hutvā pucchitaṃ avattukāmo hutvā āpattibhīrukatāya aññenaññaṃ paṭicaraṇaṃ akatvā saṅghaṃ vihesetuṃ tuṇhībhūto **vihesako** nāma. Etthāpi bhāvappadhānavasena kiriyāva gahetabbā. Idha pana tabbhāvāropanakammaṃ vuccatīti saṃkhepo. **Puna tathā karontassā**ti punapi teneva pakārena aññavādakavihesakāni visuṃ visuṃ karontassa. **Pācittiyadvayaṃ hotī**ti **padabhājane** ‘‘ropite aññavādake’’tiādinā (pāci. 100) nayena ca ‘‘ropite vihesake’’tiādinā (pāci. 100) nayena ca visuṃ visuṃ pācittiyassa vuttattā ekekasmiṃ vatthumhi ekekāya āpattiyā sambhavato pācittiyadvayaṃ hotīti gahetabbaṃ.

1042. **Dhamme**ti ettha ‘‘kamme’’ti seso. Dhammakamme dhammakammasaññī, vematiko, adhammakammasaññīti tīsu vikappesu. **Adhamme**ti etthāpi eseva nayo. **Kamme aropite**ti aññavādakakammāropane akate. **Evaṃ vadantassā**ti ‘‘ko āpanno’’tiādīni vadantassa. **Vadantassa cā**ti ettha cakārena kamme aropite evaṃ vihesantassa ca dukkaṭanti samuccinoti. Imasmiṃ pakkhe **kamme aropite**ti vihesakakālamāha.

1043. **Āpanna**nti attanā āpannaṃ. **Bhaṇḍanaṃ bhavissatīti saññissā**ti mayā imasmiṃ vutte saṅghassa bhaṇḍanakalahādayo hontīti saññāya tuṇhī bhavantassa. **Gilānassā**ti vattuṃ asakkuṇeyyamukharogādiyuttassa.

1044. **Kriyākriya**nti aññenaññapaṭicaraṇaṃ kriyaṃ. Tuṇhībhāvo akriyaṃ.

Aññavādakakathāvaṇṇanā.

1045-6. **Sammatassā**ti khandhakāgatasenāsanapaññāpakasammutiādīsu terasasu sammutīsu ekaṃ vā katipayā vā sabbā vā dātuṃ saṅghena ñattiṃ ṭhapetvā kammavācaṃ vatvā dinnasammutikassa. ‘‘Upasampannaṃ saṅghena sammata’’nti (pāci. 106) vacanato **bhikkhuno**ti upasampannamāha, ayasaṃ kattukāmoti sambandho. **Vadanto**ti ‘‘chandena itthannāmo senāsanaṃ paññāpeti, chandena bhattāni uddisatī’’tiādiṃ bhaṇanto. **‘‘Upasampanne’’**ti idaṃ **‘‘ujjhāpetī’’**ti kiriyamapekkhitvā kammani upayogabahuvacanaṃ. Ayaṅhettha attho – **ujjhāpeti** avaṅñāya olokāpeti, lāmakato vā cintāpeti, khīyatīti ‘‘chandena itthannāmo senāsanaṃ paññapetī’’tiādiṃ kathento pakāsetīti. Imasmiṃ pakkhe ‘‘upasampannāna’’nti vattabbe sāmiatthe upayogavasena ‘‘upasampanne’’ti vuttaṃ, upasampannānaṃ santike pakāsetīti attho.

‘‘Pācittiyadvayaṃ hotī’’ti idaṃ ‘‘ujjhāpanake khiyyanake pācittiya’’nti (pāci. 105) dvinnaṃ vatthūnaṃ ekato vuttattā idhāpi ekato vuttaṃ, visuṃ visuṃ pana gahetabbaṃ. **Dhamme**ti ettha ‘‘kamme’’ti seso, upasampannassa sammatassa saṅghena dinnasammutikammaṃ sace dhammakammaṃ hotīti attho. **Adhamme**ti etthāpi eseva nayo.

1047-8. **Bhikkhuno**ti sammatassa bhikkhuno. Asammatassa bhikkhussa avaṇṇaṃ bhāsatoti yojanā. **Yassa kassacī**ti ettha ‘‘santike’’ti seso, upasampannassa ca anupasampannassa ca yassa kassaci santiketi attho. Upasampannakāle sammataṃ pacchā sāmaṇerabhāvaṃ upagataṃ sandhāya ‘‘sammatassa sāmaṇerassā’’ti vuttaṃ. Avaṇṇaṃ vadatoti yojanā.

1049. **Karo**ntaṃ sammataṃ. **Bhaṇato**ti ujjhāpayato, khīyato. Attho pana vuttanayova. Ujjhāpanakhīyanakiriyāhi āpajjanato **kriyaṃ**. Yasmā ujjhāpanaṃ, khīyanañca musāvādavaseneva pavattaṃ, tasmā ‘‘ādikammikassa anāpattī’’ti pācittiyaṭṭhāne, dukkaṭaṭṭhāne ca iminā ca anāpattidassanatthaṃ vuttanti gahetabbaṃ. Evañca katvā ujjhāpentassa, khīyantassa ca ekakkhaṇe dve dve āpattiyo hontīti āpannaṃ.

Ujjhāpanakakathāvaṇṇanā.

1050. Saṅghassa mañcādinti sambandho. ‘‘Saṅghikaṃ mañcaṃ vā pīṭhaṃ vā bhisiṃ vā kocchaṃ vā’’ti **pāḷiyaṃ** dassitaṃ saṅghasantakaṃ mañcādiṃ. Ettha ca **mañco** nāma **pāḷiyaṃ** ‘‘cattāro mañcā masārako bundikābaddho kuḷīrapādako āhaccapādako’’ti (pāci. 111) ca dassito catubbidho mañco. Tattha **masārako** nāma mañcapāde vijjhitvā tattha aṭanisikhāhi āvuṇitvā katamañco. So idāni vattamāno vettamañco. **Bundikābaddho** nāma aṭanisīsesu bundikarantarato mañcapāde ḍaṃsāpetvā kato vettamañcapadaramañco daṭṭhabbo. **Kuḷīrapādako** nāma pādabunde assakhurādiākāraṃ dassetvā kakkaṭapādehi viya vaṅkapādehi yojitamañco. **Āhaccapādako** nāma aṭaniyo vijjhitvā aṭanichidde pādasīse sikhaṃ katvā taṃ pavesetvā aṭaniyā upari nikkhante pādasikhāmatthake tiriyaṃ vijjhitvā āṇiṃ pavesetvā katamañco.

Pīṭhaṃ nāma evameva kataṃ tannāmakameva catubbidhaṃ;

Bhisi nāma ''pañca bhisiyo uṇṇabhisi coḷabhisi vākabhisi tiṇabhisi paṇṇabhisī''ti gabbhavasena dassitā pañca bhisiyo. Tattha **uṇṇā** nāma manussalomaṃ ṭhapetvā avasesalomāni. **Coḷā** nāma pilotikā. **Vākaṃ** nāma makacivākādikaṃ. **Tiṇaṃ** nāma dabbatiṇādi. **Paṇṇaṃ** nāma tamālapaṇṇaṃ ṭhapetvā avasesapaṇṇaṃ.

Kocchanti pāḷiyaṃ ''kocchaṃ nāma vākamayaṃ vā usīramayaṃ vā muñjamayaṃ vā pabbajamayaṃ vā anto saṃveṭhetvā baddhaṃ hotī''ti (pāci. 111) dassitaṃ vākaṃ vā usīraṃ vā muñjatiṇaṃ vā eḷakalomāni vā pabbajatiṇaṃ vā ādāya ubhohi koṭīhi vitthataṃ katvā majjhe pīḷetvā saṅkucitvā taṃ bandhitvā sīhacammādīhi veṭhanabandhanāni paṭicchādetvā pādapuñchanī viya nisajjatthāya kataṃ āsananti vadanti. Yathāha **aṭṭhakathāyaṃ** ''heṭṭhā ca upari ca vitthataṃ, majjhe saṃkhittaṃ, paṇavasaṇṭhānaṃ katvā baddhaṃ hoti, taṃ kira majjhe sīhabyagghacammaparikkhittampi karonti. Akappiyacammaṃ nāmettha natthī''tiādi (pāci. aṭṭha. 111). **Santharāpetvāti** upasampannena vā anupasampannena vā santharāpetvā. Ettha vinicchayaṃ vakkhati. **Santharitvāti** sayaṃ santharitvā vā.

1051. **Nevuddhareyyāti** paññattaṭṭhānato uddharitvā na paṭisāmeyya. **Na uddharāpeyya vāti** aññena vā tathā na kārāpeyya. **Tanti** mañcādiṃ. **Pakkamantoti** ettha ''yo bhikkhū''ti labbhati, mañcādīnaṃ atthataṭṭhānato thāmamajjhimassa purisassa thāmappamāṇena hatthaṃ pasāretvā khittapāsāṇassa patanaṭṭhānaṃ atikkamma gacchantoti attho. Yathāha **pāḷiyaṃ** ''majjhimassa purisassa leḍḍupātaṃ atikkamantassā''ti.

1052. **Vassike caturo māseti** antovassaṃ cātumāse. **Sace devo na vassatīti** ettha ''katthaci janapade''ti seso. Teneva **''sace''**ti sāsaṅkamāha. ''Yesu janapadesu vassakāle na vassati, tesupi cattāro māse nikkhipituṃ na vaṭṭatiyevā''ti (pāci. aṭṭha. 110) **aṭṭhakathāyaṃ** vuttaṃ. **Tathā cāpīti** te cattāro māse avassantepi.

1053. **Yatthāti** yasmiṃ laṅkādīpasadise dese. Yattha aparepi hemante cattāro māse devo vassati, tattha aṭṭha māse ajjhokāse mañcādiṃ ṭhapetuṃ na vaṭṭatīti yojanā. Gimhāne pana cattāro māse bahi ṭhapetuṃ vaṭṭatīti byatirekato dasseti.

1054. **Nivāsasminti** rukkhe kulāvakaṃ katvā nirantaravāse sati. Yathāha **aṭṭhakathāyaṃ** ''yasmiṃ pana dhuvanivāsena kulāvake katvā vasantī''ti (pāci. aṭṭha. 110). **Kadācipīti** anovassakālepi.

1055-6. Saṅghikaṃ yaṃ kiñci mañcādīti yojanā. **Santhataṃ yadīti** anāṇattena yadi atthataṃ, paññattanti vuttaṃ hoti. **Yattha katthaci ṭhāneti** rukkhamūlamaṇḍapaabbhokāsādimhi yattha katthaci ṭhāne. **Yena kenacīti** saddhivihārikena vā antevāsikena vā aññena vā. **Bhikkhunāti** upasampannena. **Soti** yassatthāya paññattaṃ, so bhikkhu.

1057. **Tanti** taṃ saṅghikaṃ vettamañcādiṃ. **Santharāpita-**saddo kattusādhano, santharituṃ niyojakasseva bhikkhunoti attho.

1058. **Bhikkhunāti** ettha ''āṇāpako''ti vakkhamānattā āṇattena bhikkhunā upasampannenāti labbhati. **Tassevāti** āṇattiyā āsanapaññāpakassa tasseva bhikkhuno. **''Nisīdatī''**ti vacanassa upalakkhaṇattā āgantvā thavikaṃ vā cīvaraṃ vā yaṃ kiñcideva ṭhapeti, ''mayhameva bhāro''ti vā vadati, paññāpako muccatīti gahetabbo.

1059-60. **Anāpucchāti** ettha ''yo bhikkhu vā sāmaṇero vā ārāmiko vā lajjī hoti, attano palibodhaṃ viya maññatī''ti (pāci. aṭṭha. 113) **aṭṭhakathāya** vuttasarūpaṃ yaṃ kañci anāpucchāti attho. ''Bhikkhu vā sāmaṇero vā ārāmiko vā lajjī hotī''ti (pāci. aṭṭha. 113) vuttattā alajjiṃ āpucchitvā gantuṃ na vaṭṭatīti vadanti. ''Mayaṃ gamissāmā''ti vatvā anumatigahaṇaṃ āpucchanaṃ nāma, taṃ anāpattiyā kathaṃ aṅgaṃ hotīti ce? Gamanassa anumatiyā laddhattā. ''Kappaṃ labhitvā gantabba''nti vacanato anumatidāyakena vattāvattaṃ sampaṭicchitaṃ viya hotīti laddhakappattā evaṃ gacchati ce, vaṭṭati. **Aniyyātetvāti** niyyātanaṃ akatvā vattāvattaṃ appaṭiyādetvā, asampaṭicchāpetvāti vuttaṃ hoti. **Vāreti** padavāre.

1062. **Tasmā ṭhānāti** attanā ṭhatvā āṇāpitabhojanasālato. Yathāha **aṭṭhakathāyaṃ** ''bhojanasālato nikkhamitvā aññattha gacchatī''ti (pāci. aṭṭha. 111).

1063. Saṅghike saṅghikasaññivematikapuggalikasaññīnaṃ vasena **tikapācittiyaṃ. Tikātītenāti** akusalamūlattikādito savāsanasamucchedappahānavasena atikkantena. **Tikadukkaṭanti** ''puggalike saṅghikasaññī, vematiko, puggalikasaññī aññassa puggalike āpatti dukkaṭassā''ti (pāci. 112) vacanato dukkaṭattayaṃ hoti.

1064-5. **Cimilikaṃ** nāma parikammakatāya bhūmiyā chavirakkhanatthaṃ attharitabbapilotikaṃ. **Taṭṭikā** nāma tālapaṇṇādīhi katataṭṭikā. **Cammaṃ** sīhacammādi. Senāsanaparikkhāre akappiyacammaṃ nāma natthi. Yathāha **''aṭṭhakathāsu** hi senāsanaparibhoge paṭikkhittacammaṃ nāma na dissati, tasmā sīhacammādīnaṃ pariharaṇeyeva paṭikkhepo veditabbo''ti (pāci. aṭṭha. 112). Imassa ca aṭṭhakathāpāṭhassa **sāratthadīpaniyā** (sārattha. ṭī. pācittiya 3.112) evaṃ attho vaṇṇito –

''Sīhacammādīnaṃ pariharaṇeyeva paṭikkhepo veditabbo''ti iminā ''na bhikkhave mahācammāni dhāretabbāni sīhacammaṃ byagghacammaṃ dīpicammaṃ, yo dhāreyya, āpatti dukkaṭassā''ti evaṃ vuttāya **khandhakapāḷiyā** adhippāyaṃ vibhāveti. Idaṃ vuttaṃ hoti – ''antopi mañce paññattāni honti, bahipi mañce paññattāni hontī''ti (mahāva. 255) imasmiṃ vatthusmiṃ sikkhāpadassa paññattattā mañcapīṭhesu attharitvā paribhogoyeva paṭikkhitto, bhūmattharaṇavasena paribhogo pana appaṭikkhittoti. Yadi evaṃ ''pariharaṇeyeva paṭikkhepo''ti idaṃ kasmā vuttanti? Yathā ''anujānāmi bhikkhave sabbaṃ pāsādaparibhoga''nti (cūḷava. 320) vacanato puggalikepi senāsane senāsanaparibhogavasena niyamitaṃ suvaṇṇaghaṭādikaṃ paribhuñjituṃ vaṭṭamānampi kevalaṃ attano santakaṃ katvā paribhuñjituṃ na vaṭṭati, evamidaṃ bhūmattharaṇavasena paribhuñjiyamānampi attano santakaṃ katvā taṃ taṃ vihāraṃ haritvā paribhuñjituṃ na vaṭṭatīti dassanatthaṃ ''pariharaṇeyeva paṭikkhepo veditabbo''ti vuttanti.

''Phalaka''nti iminā pāṭhāgataṃ phalakapīṭhameva dassitaṃ. Yathāha **aṭṭhakathāyaṃ** ''phalakapīṭhaṃ nāma phalakamayaṃ pīṭha''nti (pāci. aṭṭha. 112). **Pādapuñchanin**ti kadalivākādīhi kataṃ pādapuñchanikaṃ. **Bhūmattharaṇaṃ** nāma cimilikāya sati tassā upari, asati suddhabhūmiyaṃ attharitabbā kaṭasārakādivikati. **Uttarattharaṇaṃ** nāma saṅghikamañcapīṭhādīnaṃ upari attharitabbapaccattharaṇaṃ.

Pattādhārakanti pattavalayādhārakaṃ. Taṃ yathāvuttaparikkhāraṃ. **Gacchato**ti leḍḍupātaṃ atikkamma gacchato. Sace pana dāyakehi dānakāleyeva sahassagghanakampi kambalaṃ ''pādapuñchaniṃ katvā paribhuñjathā''ti dinnaṃ, tatheva paribhuñjituṃ vaṭṭati. Tasmā imaṃ mañcapīṭhādisenāsanampi ''abbhokāsepi yathāsukhaṃ paribhuñjathā''ti dāyakehi dinnaṃ ce, sabbasmimpi kāle abbhokāse nikkhipituṃ vaṭṭatīti vadanti.

1066. Āraññakenāpi sace gantabbaṃ hoti, anovassake nosati mañcapīṭhādiṃ rukkhasmiṃ laggetvā yathāsukhaṃ gantabbanti yojanā.

1067. **Upacikādīhīti** ettha **ādi-**saddena mūsikā gahitā. **Na lujjatīti** na nassati. **Taṃ sabba**nti mañcādikaṃ sakalaṃ.

1068. **Attano santake**ti attano puggalike mañcādivisaye. **Ruddhe**ti vuḍḍhabhikkhunā vā issarādīhi vā yakkhasīhādīhi vā mañcādike ruddhe ajjhāvutthe, abhibhavitvā gahiteti attho. **Āpadāsupīti** brahmacariyantarāyādīsu ca santesu. Gacchato bhikkhuno anāpattīti yojanā.

1069. Kāyavācato, kāyavācācittato ca samuṭṭhānaṃ kathinasamuṭṭhānaṃ nāma. Paññattiṃ ajānitvā sayaṃ anuddharantassa kāyena hoti, anāpucchantassa vācāya hoti, paññattiṃ jānitvā evaṃ akarontassa sacittakena teneva dvayena samuṭṭhātīti veditabbaṃ. Leḍḍupātātikkamo **kriyaṃ**. Mañcādīnaṃ anuddharaṇādi **akriyaṃ**.

Paṭhamasenāsanakathāvaṇṇanā.

1070-3. **Bhisīti** paṭhamasikkhāpade vuttapañcappakārā imissā **aṭṭhakathāya** ''mañcakabhisi vā pīṭhakabhisi vā''ti (pāci. aṭṭha. 116) evaṃ dassitabhisi ca. **Paccattharaṇaṃ** nāma pāvāro kojavo vā. ''Ettakameva vuttanti **aṭṭhakathāsu** vuttaṃ. 'Idañca aṭṭhakathāsu tathāvuttabhāvadassanatthaṃ vuttaṃ, aññampi tādisaṃ mañcapīṭhesu attharitabbaṃ paccattharaṇamevā'ti tīsupi gaṇṭhipadesu vutta''nti (sārattha. aṭṭha. pācittiya 3.116) **sāratthadīpaniyā** likhitaṃ. **Nisīdana**nti nisīdanacīvaraṃ.

Tiṇasanthāro erakādīni tiṇāni dvīsu tīsu ṭhānesu gopetvā katasanthāro. **Paṇṇasanthāro** nāma nāḷikerādipaṇṇe tatheva gopetvā katasanthāro. Sayanti etthāti **seyyā. ''Sabbacchannaparicchanne''**ti idaṃ sahaseyyakathāya vuttatthameva.

Dasavidhaṃ seyyanti dasavidhāsu seyyāsu aññataranti vuttaṃ hoti. **Santharitvāpi vā**ti ettha **pi**-saddo sampiṇḍanattho, so santharāpetvāpīti imaṃ sampiṇḍeti. **Vā**-saddaṃ ''sayaṃ anuddharitvā''ti ettha ''anuddharitvā vā''ti yojetvā ''anuddharāpetvā vā''ti ayaṃ vikappo saṅgayhati. **Taṃ** seyyaṃ.

Ārāmassūpacāranti ''aparikkhittassa upacāro nāma senāsanato dve leḍḍupātā''ti **aṭṭhakathāyaṃ** vuttaṃ upacāramāha. **Assā**ti vihārassa parikkhittassa.

1074. **Ubhayesa**nti senāsanaseyyānaṃ. Antogabbhe santharitvā gacchatoti sambandho.

1075. **Upacāre vihārassā**ti ettha **vihāro** nāma antogabbhādisabbaparicchannaguttasenāsanaṃ. Yathāha **aṭṭhakathāyaṃ** ''vihāroti antogabbho vā aññaṃ vā sabbaparicchannaṃ guttasenāsanaṃ veditabba''nti (pāci. aṭṭha. 117). Tattha **upacāro** nāma taṃsamīpaṃ ṭhānaṃ. Yathāha ''upacāreti tassa bahi āsanne okāse''ti. **Maṇḍapo** nāma paricchannāparicchannasannipātamaṇḍapo. Yathāha ''maṇḍape vāti aparicchanne paricchanne vāpi bahūnaṃ sannipātamaṇḍape''ti. **Ādi**-saddena upaṭṭhānasālārukkhamūlāni saṅgahitāni. **Upaṭṭhānasālā** nāma aguttā bhojanasālā. Yathāha ''upaṭṭhānasālāyaṃ vāti bhojanasālāyaṃ vā''ti (pāci. aṭṭha. 117). **Aguttatā** ca ''ṭhānassa aguttatāyā''ti (pāci. aṭṭha. 117) aṭṭhakathāvacanato veditabbāti.

1076. **Tikapācittiyaṃ vutta**nti ''saṅghike saṅghikasaññī, vematiko, puggalikasaññī''ti vārattaye pācittiyattayaṃ vuttaṃ. Dasavatthūsu bhavaṃ tadantogadhattāti **dasavatthukaṃ,** dasannaṃ vā vatthu dasavatthu, taṃyeva **dasavatthuka**nti bhisiādikaṃ aññataraṃ seyyābhaṇḍaṃ. **Tassā**ti santhārakassa. ''Puggalike saṅghikasaññī, vematiko, puggalikasaññī aññassa puggalike āpatti dukkaṭassā''ti (pāci. 117) **tikadukkaṭaṃ dīpitaṃ**.

1077. **Uddharitvā**ti atthataseyyaṃ yathā upacikāhi na khajjati, tathā paṭisāmetvā, ''gacchato''ti iminā sambandho. **Aññena** vuddhabhikkhuissarādinā. **Palibuddhe**ti senāsane paribuddhe nivārite.

1078. **Sāpekkhova ca gantvā**ti ''ajjeva gantvā idaṃ paṭisāmessāmī''ti apekkhāsahitova gāmantarādiṃ gantvā. Yathāha ''ajjeva āgantvā paṭijaggissāmī'ti evaṃ sāpekkho nadīpāraṃ vā gāmantaraṃ vā gantvā''ti (pāci. aṭṭha. 118). **Tattha ṭhatvā**ti gataṭṭhāne ṭhatvā, tato bahi gacchāmīti citte uppanneti vuttaṃ hoti. Yathāha ''yatthassa gamanacittaṃ uppannaṃ, tattheva ṭhito''ti (pāci. aṭṭha. 118). Taṃ pucchatīti sambandho. **Taṃ** seyyaṃ kañci pesetvā āpucchatīti vuttaṃ hoti. Yathāha ''kañci pesetvā āpucchatī''ti (pāci. aṭṭha. 118). Ettha ca purimasikkhāpade mañcādīnaṃ paññattaṭṭhānato antovihāre vā hotu bahi vā, leḍḍupātātikkamena, idha upacārātikkamena pācittiyanti ayaṃ viseso veditabbo.

Abbhokāsamhi mañcādiṃ, vihāre seyyamattakaṃ;
Hitvā vajantassa doso, leḍḍupātūpacāratoti.

Dutiyasenāsanakathāvaṇṇanā.

1079. **Yo** bhikkhu saṅghikāvāse pubbupagataṃ bhikkhuṃ jānaṃ anupakhajja seyyaṃ kappeyya ce, **assa** bhikkhuno pācittiyaṃ siyāti yojanā. **Pubbupagato** nāma vassaggena pāpetvā dinnaṃ senāsanaṃ gahetvā vasanto. **Jāna**nti ''anuṭṭhāpanīyo aya''nti jānanto. **Anuṭṭhāpanīyā** nāma vuddhādayo. Yathāha **padabhājane** ''jānāti nāma vuḍḍhoti, gilānoti, saṅghena dinnoti jānātī''ti (pāci. 121). **Anupakhajjā**ti anupavisitvā, tassa paṭhamaṃ paññattaṃ mañcādīnaṃ āsannataraṃ vakkhamānalakkhaṇaṃ upacāraṃ pavisitvāti attho. **Seyyaṃ kappeyyā**ti dasavidhāsu seyyāsu aññataraṃ attharitvā sayanaṃ kareyya, nipajjeyyāti vuttaṃ hoti. Vakkhati ca ''dasasvaññataraṃ seyya''ntiādi. ''Nisajjaṃ vā''ti seso. Yathāha **padabhājane** ''abhinisīdati vā abhinipajjati vā''ti.

1080-2. Uddiṭṭhamatthaṃ niddisitukāmo paṭhamaṃ ''anupakhajjaseyyaṃ kappeyyā''ti ettha vinicchayaṃ dassetumāha **''pādadhovanapāsāṇā…pe… dukkaṭa''**nti. Senāsanaṃ pavisantassa bhikkhuno pādadhovanapāsāṇā yāva taṃ mañcaṃ vā pīṭhaṃ vā nikkhamantassa pana mañcapīṭhato yāva passāvaṭṭhānaṃ, etthantare tu yaṃ ṭhānaṃ, idameva upacāroti vuccatīti yojanā. Tattha upacāreti yojanā. **Bādhetukāmassā**ti ''yassa sambādho bhavissati, so pakkamissatī''ti evaṃ uppannacittassa. Sayanti etthāti viggaho.

1983. ''Pācittiyassā''ti uddesato vuttaṃ niddisitumāha **''nisīdantassā''**tiādi. **Tatthā**ti tathā anupakhajja atthatāya seyyāya. **''Pācittiyadvaya''**nti idaṃ ''dvepi karontassā''ti imaṃ pacchimavikappaṃ sandhāya vuttaṃ. Purimavikappadvaye pana ''nisīdantassa vā pācittiyaṃ, nipajjantassa vā pācittiya''nti vattabbaṃ. Imasmiṃ vikappattaye paccekaṃ ''tikapācittiyaṃ tikadukkaṭa''nti ubhayassāpi vattabbatā **aṭṭhakathāyaṃ** vuttā. Kathaṃ? Saṅghike saṅghikasaññī, vematiko, puggalikasaññī nisajjaṃ kappeti, pācittiyanti nisajjāya tikapācittiyaṃ, evaṃ seyyāya tikapācittiyaṃ, ubhayattha tikapācittiyadvayanti evaṃ vikappadvaye dvādasa pācittiyāni. Puggalike saṅghikasaññī, vematiko, puggalikasaññī aññassa puggalike nisajjaṃ kappeti, dukkaṭanti nisajjāya tikadukkaṭaṃ, evaṃ seyyāya tikadukkaṭaṃ, ubhayattha tikadukkaṭadvayanti dvādasa dukkaṭāni ca veditabbāni.

1084. **Karontassā**ti ettha ''nisīdanādi''nti pakaraṇato labbhati. **Tikapācittiyaṃ vutta**nti ''saṅghike saṅghikasaññī, vematiko, puggalikasaññī''ti vikappattaye tikapācittiyaṃ **pāḷiyaṃ** (pāci. 122) vuttaṃ. Evaṃ puggalikepi tikadukkaṭaṃ vuttaṃ. Tenāha **''puggale tikadukkaṭa''**nti. Iminā yathāvuttapācittiyadukkaṭāni sāmaññena tike pakkhipitvā evaṃ vuttānīti veditabbaṃ.

1085-6. **''Vuttūpacāra''**ntiādigāthādvaye vihārassa vuttūpacāraṃ muñcitvā upacāre vā abbhokāsepi vā santharatopi vā santharāpayatopi vā tattha nisīdato vā dukkaṭaṃ vuttaṃ. Tattha sabbattheva tassa nivāso vāritoti yojanā. Tattha **vihārassā**ti yathāvuttasenāsanassa. **Upacāre**ti avidūre. **Abbhokāse**ti tassa senāsanassa naccāsanne aṅgaṇappadese.

Nisīdato vāti **vā**ggahaṇena nipajjato vā dvepi karontassa vāti saṅgaṇhāti. Yathāha **pāḷiyaṃ** ''abhinisīdati vā abhinipajjati vā, āpatti dukkaṭassā''ti (pāci. 122). **Tatthā**ti tasmiṃ pubbūpagatassa patte senāsane. **Sabbatthevā**ti yathāvuttūpacārato anto ca bahi ca antamaso ajjhokāsepīti sabbattheva. **Tassā**ti anattamanassa anupakhajja seyyaṃ kappayato tassa visabhāgapuggalassa. **Nivāso vārito** paraviheṭhakena sahavāsassa mahānatthakarattāti adhippāyo. Yathāha **aṭṭhakathāyaṃ** ''evarūpena hi visabhāgapuggalena ekavihāre vā ekaṅgaṇe vā vasantena attho natthi, tasmā sabbatthevassa nivāso vārito''ti (pāci. aṭṭha. 122).

1087. ''Sītādiupapīḷitassā''ti padacchedo, sītādīhi upapīḷitassa bādhitassāti attho. **Ādi**-saddena ''uṇhena vā''tiādikaṃ saṅgaṇhāti. Yathāha ''sītena vā uṇhena vā pīḷito pavisatī''ti. Ettha **āpadā** nāma bahi sayantassa jīvitabrahmacariyantarāyāpajjanaṃ.

1088. **Idaṃ** sikkhāpadaṃ dukkhavedanaṃ hotīti yojanā.

Anupakhajjakathāvaṇṇanā.

1089. **Nikkaḍḍheyyā**ti nīhareyya. **Nikkaḍḍhāpeyya vā**ti nīharāpeyya vā.

1990. Bahū bhūmiyo vālikātalasaṅkhātā yassa so **bahubhūmo,** pāsādo. Samāsantavidhivasena ''bahubhūmo''ti vuccati.

1091. **Ṭhapetvā ṭhapetvā**ti tasmiṃ tasmiṃ ṭhāne gatinivattiṃ katvā katvā.

1092. **Ayaṃ nayo**ti ''nikkhamā'ti ekavacanena gacchante anekepi dvārakoṭṭhake atikkante āṇāpakassa ekāva āpatti hoti, ṭhitaṭṭhānato ṭhatvā ṭhatvā nīharantassa dvārakoṭṭhagaṇanāya hotī''ti ayaṃ nayo. **Āṇattiyā khaṇeyevā**ti ''imaṃ nikkaḍḍhāhī''ti āṇattikkhaṇeyeva.

1093. **Ekāvā**ti ettha ''pācitti hotī''ti vattabbo. **Bahukāni ce**ti ettha ''dvārānī''ti vattabbaṃ, atikkāmetīti sambandho. ''Ettake dvārakoṭṭhake atikkamāpetvā nikkaḍḍhāhī''ti ca ''yāva pariyantadvārakoṭṭhakā nikkaḍḍhāhī''ti ca ''bahū dvārakoṭṭhake atikkāmetvā nikkaḍḍhāhī''ti ca āṇattattā bahū dvārakoṭṭhake atikkāmetvā sace nikkaḍḍhatīti attho. Yathāha **aṭṭhakathāyaṃ** ''sace pana ettakāni dvārāni nikkaḍḍhāhī'ti vā 'yāva mahādvāraṃ, tāva nikkaḍḍhāhī'ti vā evaṃ niyametvā āṇatto hoti, dvāragaṇanāya pācittiyānī''ti (pāci. aṭṭha. 126). Bahūni pācittiyāni hontīti yojanā.

1094. **Upaṭṭhānasālādī**ti ettha nissakkatthe paccattavacanato upaṭṭhānasālāditoti attho gahetabbo. **"Upacārato"**ti iminā samānādhikaraṇattā vihārassa upaṭṭhānasālādito upacāratoti vuttaṃ hoti. Yathāha **gaṇṭhipade** "upacāro nāma upaṭṭhānasālādimattamevā"ti. Kāyenapi vācāyapi tathā nikkaḍḍhane ca dukkaṭanti vakkhamānena saha yojanā. **Tassā**ti upasampannassa. **Ādi-**saddena maṇḍapādayo gahitā. Yathāha "vihārassa upacārā vā upaṭṭhānasālāya vā maṇḍapā vā rukkhamūlā vā ajjhokāsā vā nikkaḍḍhati vā nikkaḍḍhāpeti vā, āpatti dukkaṭassā"ti (pāci. 127). **"Vācāyā"**ti iminā "nikkhamā"ti ca "imaṃ nikkaḍḍhāhī"ti āṇāpanañca gahitaṃ. **"Tathā"**ti iminā ekena payogena ekāpatti, nānāpayogesu payogagaṇanāya, dvāragaṇanāya vā hotīti vuttameva pakāraṃ upasaṃharati.

1095. "Tathā"ti idaṃ "itaraṃ nikkaḍḍhantassa dukkaṭa"nti imināpi yojetabbaṃ. Yathā vihārūpacārato upaṭṭhānasālādito upasampannaṃ nikkaḍḍhantassa, nikkaḍḍhāpentassa ca dukkaṭaṃ hoti, tathā anupasampannassa vihārato ca vihārūpacārato ca nikkaḍḍhanādiṃ karontassa bhikkhuno dukkaṭaṃ hotīti attho. Tathā vihārassūpacārā vā vihārā vā sabbesampi parikkhāraṃ nikkaḍḍhantassa dukkaṭanti yojanā. **Sabbesa**nti upasampannānupasampannānaṃ. **Parikkhāra**nti antamaso rajanachallipi saṅgayhati. Yathāha **aṭṭhakathāyaṃ** "antamaso rajanachallimpī"ti (pāci. aṭṭha. 126).

1096. **"Asambaddhesū"**ti iminā byatirekato asithilabaddhesu parikkhāresu ekissāyeva āpattiyā sambhavaṃ dasseti. Yathāha **aṭṭhakathāyaṃ** "gāḷhaṃ bandhitvā ṭhapitesu pana ekāva āpattī"ti mahāpaccariyaṃ vutta"nti (pāci. aṭṭha. 126). Sithilabandhanaṃ pana sammā bandhanaṃ na hotīti asambaddhavacanena gahitanti daṭṭhabbaṃ. **Assa** bhikkhussa vatthūnaṃ gaṇanāya dukkaṭaṃ paridīpayeti yojanā, parikkhāraṃ nīharantassa, nīharāpentassa ca assa bhikkhunoti vuttaṃ hoti.

1097-8. **Antevāsi**nti ca **saddhivihārika**nti ca ettha "asammāvattanta"nti seso. Yathāha **anāpattivāre** "antevāsikaṃ vā saddhivihārikaṃ vā na sammā vattantaṃ nikkaḍḍhatī"tiādi (pāci. 128). **Nikkaḍḍhantassā**ti ettha "nikkaḍḍhāpentassā"ti seso. Asammāvattantaṃ antevāsiṃ vā alajjiṃ vā tathā asammāvattantaṃ saddhivihārikaṃ vā ummattakaṃ vā **tesaṃ** antevāsiādīnaṃ parikkhāraṃ vā attano vasanaṭṭhānā vā tathā vissāsikassa vasanaṭṭhānā vā nikkaḍḍhantassa, nikkaḍḍhāpentassa vā upasampannaṃ vā anupasampannaṃ vā saṅghikavihārā nikkaḍḍhantassa sayaṃ ummattakassa vā anāpatti pakāsitāti yojanā.

Aṭṭhakathāyaṃ "alajjīādayo pana attano vasanaṭṭhānatoyeva nikkaḍḍhitabbā"ti (pāci. aṭṭha. 128) vuttaṃ, **pāḷiya**ñca "attano puggalike anāpattī"ti (pāci. 127) vuttaṃ, "attano vissāsikassa vasanaṭṭhānā"ti idaṃ kasmā vuttanti ce? Imasseva pāṭhassa anulomato vuttaṃ. Antevāsikantiādīsu paṭhamaṃ asammāvattanādibhāvena "nikkaḍḍhissāmī"ti cintetvā nikkaḍḍhantassa cittalahuparivattitāya kope uppannepi anāpatti.

1099. **"Tathā"**ti iminā "nikkaḍḍhantassā"ti ca tattheva sesaṃ "nikkaḍḍhāpentassā"ti (pāci. aṭṭha. 126) ca "tassa parikkhāraṃ vā"ti ca yathāvuttaṃ upasaṃharati. **"Saṅghārāmāpi sabbasmā"**ti idaṃ kalahakārakeneva yojetabbaṃ. Yathāha **aṭṭhakathāyaṃ** "bhaṇḍanakārakakalahakārakameva sakalasaṅghārāmato nikkaḍḍhituṃ labhati. So hi pakkhaṃ labhitvā saṅghampi bhindeyyā"ti (pāci. aṭṭha. 128). **Idaṃ tū**ti ettha visesatthajotakena **tu**-saddena vuttavisesanaṃ vinā avasesavinicchayo anantarasadisoyevāti dīpeti. **Tisamuṭṭhānaṃ** kāyacittavācācittakāyavācācittato samuṭṭhānatoti.

Nikkaḍḍhanakathāvaṇṇanā.

1100-1. **Majjhimāsīsaghaṭṭāyā**ti sīsaṃ na ghaṭṭetīti **asīsaghaṭṭā,** majjhimassa asīsaghaṭṭā majjhimāsīsaghaṭṭā, tāya, pamāṇamajjhimassa purisassa sīsāghaṭṭanappamāṇubbedhaheṭṭhimatalāyāti attho. **Vehāsakuṭiyā**ti padarādīhi upari acchannatalāya dvibhūmikādibhedāya kuṭiyā. **Uparī**ti matthake, akatapadarādiattharaṇāya tulāmattayuttāya uparimataleti vuttaṃ hoti. Yathāha **aṭṭhakathāyaṃ** "yāhi kāhici upari acchannatalā dvibhūmikakuṭi vā tibhūmikādikuṭi vā 'vehāsakuṭī"ti vuccati, idha pana asīsaghaṭṭā adhippetā"ti (pāci. aṭṭha. 131). **Āhaccapādake mañce**ti "āhaccapādako nāma mañco aṅge vijjhitvā ṭhito hotī"ti **pāḷiyaṃ** dassite aṭanisīsāni vijjhitvā pādasikhaṃ āvuṇitvā uparisikhāya anākoṭitaāṇimhi ṭhitamañceti attho. Āhaccapādake pīṭheti sambandho. Yathāha **pāḷiyaṃ** "āhaccapādakaṃ nāma pīṭhaṃ aṅge vijjhitvā ṭhitaṃ hotī"ti (pāci. 131). Soyevattho.

Tasmiṃ āhaccapādake mañce vā pīṭhe vā nisīdantassa vā nipajjantassa vā tassa bhikkhuno payogagaṇanāya pācittiyo siyunti yojanā.

1102-3. Saṅghike saṅghikasaññivematikapuggalikasaññīnaṃ vasena **tikapācittiyaṃ. Puggale**ti puggalike vihāre. Vehāsakuṭiyā…pe… gaṇanāyeva tassa tikadukkaṭanti yojanā. Puggalike saṅghikasaññivematikaaññapuggalikasaññīnaṃ vasena **tikadukkaṭaṃ**.

Heṭṭhā aparibhoge vāti dārusambhārādīnaṃ vasena heṭṭhimatale avalañje vā. **Sīsaghaṭṭāya vā**ti sīsaghaṭṭanappamāṇatalāya kuṭiyā vā. **Avehāsavihāre vā**ti avehāsakuṭiyā bhūmiyaṃ katapaṇṇasālādīsu. Etthāpi **"vissāsikavihāre"**ti idaṃ "attano puggalike anāpattī"ti (pāci. 132) imassa anulomanato vuttaṃ.

1104. **Yattha paṭāṇi vā dinnā**ti yasmiṃ mañce pādasīsānaṃ upari aṭanimatthakato tiriyaṃ āṇi pavesitā hoti, tattha abhinisīdato, abhinipajjato vā na dosoti yojanā. **Tatthā**ti pubbe vuttaapavesitapaṭāṇimhi mañce vā pīṭhe vā. **"Ṭhatvā"**ti iminā nipajjanaṃ nivatteti. **Lagetī**ti uparibaddhaaṅkusasikkādīsu yaṃ kiñci parikkhāraṃ lageti. **Idaṃ** sikkhāpadaṃ samuṭṭhānato **eḷakalomena** sikkhāpadena samaṃ matanti yojanā.

Vehāsakuṭikathāvaṇṇanā.

1105. **Yāva dvārassa kosamhā**ti ettha "mahallakassa vihārassā"ti seso, "mahallako nāma vihāro sassāmiko vuccatī"ti (pāci. 136) **pāḷiyaṃ** vuttattā kārāpetānaṃ dāyakānaṃ sambhavato mahallakassa "vihāro nāma ullitto vā hoti avalitto vā ullittāvalitto vā"ti dassitabhedassa vihārassa dvārakosasaṅkhātapiṭṭhasaṅghāṭassa "samantā hatthapāsā"ti (pāci. 136) **pāḷiyaṃ** vuttadvārakavāṭaputhulappamāṇadvārabāhasamīpaṃ avadhiṃ katvāti attho. Yathāha **aṭṭhakathāyaṃ** "dvārakoso nāma piṭṭhasaṅghāṭassa samantā kavāṭavitthārappamāṇo okāso"ti (pāci. aṭṭha. 135).

Aggaḷaṭṭhapanāyāti ettha aggalasahacariyena taṃsahitadvārakavāṭena yuttadvārabāhānameva vuttattā dvārabāhānaṃ niccalatthāyāti attho. Yathāha **aṭṭhakathāyaṃ** "sakavāṭassa dvārabandhassa niccalabhāvatthāyāti attho"ti (pāci. aṭṭha. 135). **Limpitabba**nti ettha "punappuna"nti seso. Yathāha **aṭṭhakathāyaṃ** "punappunaṃ limpitabbo vā lepāpetabbo vā"ti (pāci. aṭṭha. 135). Tiṇamattikānaṃ upari punappunaṃ mattikālepo kātabboti attho.

1106-7. Yo ñeyyo, ayaṃ nayoti sambandho, "punappunaṃ limpitabbaṃ vā lepāpetabbameva vā"ti yo vutto, **ayaṃ nayo** veditabboti attho. Ālokaṃ sandheti pidhetīti **ālokasandhi,** vātapānakavāṭānametaṃ adhivacanaṃ. Yathāha "ālokasandhīti vātapānakavāṭakā vuccantī"ti (pāci. aṭṭha. 135). Ettha kavāṭassa sāmantā kavāṭadvāraphalakavitthārappamāṇaṃ lepaṭṭhānaṃ. Yathāha "sabbadisāsu kavāṭavitthārappamāṇo okāso"ti (pāci. aṭṭha. 135).

Etthāyamadhippāyo – vātapānakavāṭassa sāmantā dvāraphalakavitthārappamāṇe ṭhāne tiṇṇaṃ mattikānaṃ uparipi yattakaṃ bahalaṃ icchati, tattake ṭhāne ālokasandhi parikammatthāya limpitabbo vā lepāpetabbo vāti. "Punappunaṃ chādāpesi punappunaṃ lepāpesī"ti (pāci. 134) imasmiṃ vatthusmiṃ uppannadosena sikkhāpadassa paññattattā lepaṃ anujānantena ca dvārabandhanassa sāmantā aḍḍhateyyahatthappamāṇeyeva padese punappunaṃ lepassa anuññātattā tato aññattha punappunaṃ limpentassa vā limpāpentassa vā bhittiyaṃ mattikāhi kattabbakiccaṃ niṭṭhāpetvā puna catutthalepe dinne pācittiyena bhavitabbanti vadanti. **Gaṇṭhipadesu** pana tīsupi punappunaṃ lepadānassa vuttappamāṇato aññattha paṭikkhittamattaṃ ṭhapetvā pācittiyassa avuttattā dukkaṭaṃ anurūpanti vuttaṃ.

Chadanassāti **padabhājane** vuttānaṃ iṭṭhakāsilāsudhātiṇapaṇṇacchadanānaṃ aññatarassa. **Dvattipariyāya**nti ettha **aṭṭhakathāyaṃ** "pariyāyenāti parikkhepena, evaṃ chadanaṃ pana tiṇapaṇṇehi labbhatī"ti (pāci. aṭṭha. 136) vuttattā **pariyāya**nti tiṇehi vā paṇṇehi vā parikkhipitvā chadanameva gahetabbaṃ. Iṭṭhakāya vā silāya vā sudhāya vā chadane labbhamānaṃ maggena chadanaṃ pana upalakkhaṇavasena labbhati. Dvattipariyāyena chadanañca "sabbampi cetaṃ chadanaṃ chadanūpari veditabba"nti (pāci. aṭṭha. 136) **aṭṭhakathā**vacanato uparūpari chadanavasena veditabbaṃ. **Haritaṃ** nāma pubbaṇṇādi. Yathāha **aṭṭhakathāyaṃ** "haritanti cettha sattadhaññabhedaṃ pubbaṇṇaṃ, muggamāsatilakulatthaalābukumbhaṇḍādibhedañca aparaṇṇaṃ adhippeta"nti (pāci. aṭṭha. 135). Imesu aññatarassābhāvena aharitaṃ nāma.

Adhiṭṭheyyanti vidhātabbaṃ. **Tato uddha**nti tīhi pariyāyehi vā tīhi maggehi vā uddhaṃ. Yathāha **aṭṭhakathāyaṃ** "tiṇṇaṃ maggānaṃ vā pariyāyānaṃ vā uparī"ti (pāci. aṭṭha. 136). **Pācittiyaṃ hotī**ti vakkhamānadūratāya yutte aharitaṭṭhāne ṭhatvā saṃvidahitvā tikkhattuṃ chādāpetvā tatiyavāre "evaṃ karohī"ti āṇāpetvā pakkamitabbaṃ. Apakkamantena tuṇhībhūtena ṭhātabbaṃ, tato uttari catutthavāre chadanatthaṃ vidahantassa iṭṭhakādigaṇanāya, tiṇesu tiṇagaṇanāya, paṇṇesu paṇṇagaṇanāya pācittiyanti vuttaṃ hoti. Yathāha **pāḷiyaṃ** "maggena chādentassa dve magge adhiṭṭhahitvā tatiyāya maggaṃ āṇāpetvā pakkamitabba"ntiādi (pāci. 136). **Tatiyāya magga**nti ettha **tatiyāyā**ti upayogatthe sampadānavacanaṃ, tatiyaṃ magganti attho. **Tatthā**ti harite, "sace harite ṭhito adhiṭṭhāti, āpatti dukkaṭassā"ti (pāci. 137)

vacanato adhiṭṭhānāya tiṭṭhatoti labbhati. Bījaropanato paṭṭhāya yāva sassaṃ tiṭṭhati, tāva **haritaṃ** nāma. Yathāha **aṭṭhakathāyaṃ** ''yasmimpi khette vuttaṃ bījaṃ na tāva sampajjati, vasse pana patite sampajjissatī''tiādi (pāci. aṭṭha. 135).

1108-9. Aharitaṭṭhānepi tiṭṭhato paricchedaṃ dassetumāha **''piṭṭhivaṃse''**tiādi. **''Piṭṭhivaṃse''**ti idaṃ vaṃsayuttasenāsanavasena vuttaṃ. Kaṇṇikaṃ gāhāpetvā katasenāsanassāpi upalakkhaṇaṃ hoti. **Piṭṭhivaṃse**ti ca ''gaṅgāyaṃ ghoso''tiādīsu viya sāmīpikādhāre bhummaṃ. Kutoyaṃ viseso labbhatīti? **Aṭṭhakathāyaṃ** ''piṭṭhivaṃsassa vā kūṭāgārakaṇṇikāya vā upari, thupikāya vā passe nisinno hotī''ti (pāci. aṭṭha. 135) vuttavidhānato labbhati. ''Nisinno''ti **aṭṭhakathā**vacanato **ṭhito**ti ettha gatinivattisāmaññena nisinno ca vuttoti gahetabbo. **Yasmiṃ ṭhāne**ti ettha ''aharite''ti pakaraṇato labbhati. **''Ṭhātu''**nti idaṃ adhiṭṭhānakaraṇatthāya ṭhānaṃ gahetvā vuttanti ''tassa anto aharitepi ṭhatvā adhiṭṭhātuṃ na labbhatī''ti (pāci. aṭṭha. 136) **aṭṭhakathā**vacanato viññāyati.

Patanokāsatoti ettha paṭhamatthe to-paccayo. **Ta**ñhi ṭhānaṃ vihārassa patanokāsoti yojanā. **Hī**ti hetuatthe vattamānato yasmā aharite patantassa vihārassetaṃ ṭhānaṃ patanokāso, tasmā tattha ṭhātuṃ na vaṭṭatīti gahetabbaṃ.

1111. Imasmiṃ sikkhāpade ādo tāva vihārapadassa **padabhājane** ''vihāro nāma ullitto vā''tiādivuttattā (pāci. aṭṭha. 136) tabbipariyāyato tiṇeheva katachadanabhittikā kuṭi tiṇakuṭikāti viññāyatīti tiṇachadanā kuṭikā **tiṇakuṭikā**.

Dvattipariyāyakathāvaṇṇanā.

1112. **Jāna**nti toyassa sappāṇakabhāvaṃ jānanto. **Siñceyya siñcāpeyyā**ti ettha ''tena udakenā''ti vattabbaṃ. Yathāha **aṭṭhakathāyaṃ** ''tena udakena sayaṃ vā siñceyyā''tiādi (pāci. aṭṭha. 140).

1113. Yo pana dhāraṃ acchinditvā sace mattikaṃ siñceyya, evaṃ siñcato tassāti yojanā.

1114-5. **Sandamānaka**nti toyavāhiniṃ. **Mātikaṃ** āḷiṃ. **Sammukhaṃ karontassā**ti udakaṃ nhāyitumicchitaṃ yadi, sayaṃ abhimukhaṃ karontassa. Tattha tattha bandhato **assa** bhikkhussa payogagaṇanāya āpatti siyāti yojanā. **Payogagaṇanā**ti payogagaṇanāya, udakaṃ bandhitvā bandhitvā yathicchitadisābhimukhakaraṇapayogānaṃ gaṇanāyāti attho.

1116-7. Yaṃ jalaṃ tiṇādimhi pakkhitte sace khayaṃ vā āvilattaṃ vā gacchati, tādise udake mattikaṃ, tiṇameva vā sace sakaṭapuṇṇampi ekato pakkhipeyya, evaṃ pakkhipantassa ekā pācitti. **Ekekaṃ** mattikaṃ, tiṇameva vā. **Vā**-saddena kaṭṭhagomayādiṃ vā pakkhipantassa payogagaṇanāya pācittiyanti yojanā. **Āvilatta**nti pāṇakā yathā nassanti, tathā āluḷitabhāvaṃ. Iminā evaṃ avinassamānapāṇake mahāudake tiṇādiṃ pakkhipantassa anāpattibhāvaṃ dīpeti. Yathāha **aṭṭhakathāyaṃ** ''idaṃ pana mahāudakaṃ…pe… sandhāya vutta''nti (pāci. aṭṭha. 140).

1118. **Dukkaṭaṃ hotī**ti āṇāpanapaccayā dukkaṭaṃ hoti. **Ekā** pācitti.

1119. **Sabbatthā**ti sappāṇake ca appāṇake ca. **Vimatissā**ti sahacariyena vimatisahitamāha.

1120. **''Sabbatthāpāṇasaññissā''**tiādīsu adhikārato labbhamānaṃ ''siñcanādīsu yaṃ kiñci karontassā''ti idaṃ paccekaṃ sambandhanīyaṃ. **Sabbatthā**ti sappāṇake, appāṇake ca. **Apāṇasaññissā**ti evaṃ katena payogena nassamānā pāṇakā na santītisaññissa. **Asañciccā**ti yathā pāṇakā na nassanti, evaṃ ghaṭādīhi gahitaṃ sappāṇakaudakaṃ udakeyeva osiñcantassa vā osiñcāpentassa vā vaṭṭitvā tasmiṃ udake tiṇādimhi patite asañcicca kataṃ nāma hoti. **Asatissā**ti asatiyā karontassa. **Ajānato**ti pāṇakānaṃ atthibhāvaṃ ajānitvā karontassa.

1121-2. Vadhakacitte sati sattame sappāṇakavagge **paṭhamasikkhāpadassa** visayabhāvato tato visesetumāha **''vinā vadhakacittenā''**ti. Imasmiṃ sikkhāpade **pāḷiyaṃ** (pāci. 140) ''sappāṇakaṃ udaka''nti iminā **aṭṭhakathā**gataṃ paṭhamaṅgañca ''jāna''nti iminā dutiyaṅgañca ''siñceyya vā siñcāpeyya vā''ti iminā catutthaṅgañca vuttaṃ, na vuttaṃ tatiyaṅgaṃ. Tañca kho vadhakacittassa sattamavagge **paṭhamasikkhāpadena** pācittiyavacanato ettha tadabhāvalakkhaṇaṃ tatiyaṅgaṃ vuttameva hotītiadhippāyena **aṭṭhakathāyaṃ** vuttanti āha ''vinā vadhakacittenā''ti. Tenevāha **''cattārevassa aṅgāni, niddiṭṭhāni mahesinā''**ti. **Assā**ti imassa sikkhāpadassa.

1123. Sappāṇakasaññissa ''paribhogena pāṇakā marissantī''ti pubbabhāge jānantassāpi siñcanasiñcāpanaṃ ''padīpe nipatitvā paṭaṅgādipāṇakā marissantī''ti jānantassa padīpujjalanaṃ viya vināpi vadhakacetanāya hotīti āha **''paṇṇattivajjaṃ ticitta''**nti. Ettha kismiñci kupitassa vā kīḷāpasutassa vā siñcato akusalacittaṃ, mālāgacchādiṃ siñcato kusalacittaṃ, paṇṇattiṃ ajānato khīṇāsavassa abyākatacittanti ticittaṃ veditabbaṃ. **Tassā**ti sattamavagge paṭhamasikkhāpadassa. **Assa cā**ti imassa siñcanasikkhāpadassa ca. **Idaṃ visesana**nti idaṃ nānākaraṇaṃ. **Ettha** imasmiṃ pakaraṇe **niddiṭṭhaṃ** pakāsitanti attho. Taṃ lokavajjaṃ, idaṃ paṇṇattivajjaṃ. Taṃ akusalacittaṃ, idaṃ ticittaṃ. Taṃ dukkhavedanaṃ, idaṃ tivedananti vuttaṃ hoti.

Sattamavagge dutiyassa imassa ca ko visesoti ce? Imassa sikkhāpadassa ''siñceyya vā siñcāpeyya vā''ti bāhiraparibhogavasena paṭhamaṃ paññattattā ''sappāṇakaṃ udakaṃ paribhuñjeyyā''ti (pāci. 388) sikkhāpadaṃ attano nahānapānādiparibhogavasena paññattanti veditabbaṃ. Tasmiṃ vā paṭhamaṃ paññattepi attano paribhogavaseneva paññattattā puna idaṃ sikkhāpadaṃ bāhiraparibhogavasena paññattanti gahetabbaṃ.

Sappāṇakakathāvaṇṇanā.

Senāsanavaggo dutiyo.

1124-6. **Aṭṭhaṅgayuttassā**ti ettha ''sīlavā''tiādi ekamaṅgaṃ, ''bahussuto''tiādi dutiyaṃ, ''ubhayāni kho panassā''tiādi tatiyaṃ, ''kalyāṇavāco hotī''tiādi catutthaṃ, ''yebhuyyena bhikkhunīnaṃ piyo hoti manāpo''ti pañcamaṃ, ''paṭibalo hoti bhikkhuniyo ovaditu''nti chaṭṭhaṃ, ''na kho panetaṃ bhagavantaṃ uddissā''tiādi sattamaṃ, ''vīsativasso vā hoti atirekavīsativasso vā''ti aṭṭhamanti etāni pāṭhāgatāni aṭṭha aṅgāni nāma. Bhikkhunīnaṃ ovādo, tadatthāya sammutīti viggaho. **Idhā**ti imasmiṃ sikkhāpade. Ñatti catutthī yassa kammassāti viggaho. ''Kammenā''ti seso.

Aṭṭhaṅgayuttassa bhikkhussa mahesinā **ñatticatutthena** kammena yā bhikkhunovādakasammuti idha anuññātā, tāya asammato yo bhikkhūti yojanā.

Garudhammehi aṭṭhahīti ''vassasatūpasampannāya bhikkhuniyā tadahupasampannassa bhikkhuno abhivādanaṃ paccupaṭṭhānaṃ añjalikammaṃ sāmīcikammaṃ kātabba''ntiādīhi (pāci. 149) **pāḷiyaṃ** āgatehi aṭṭhahi garudhammehi. **Ekaṃ** bhikkhuniṃ, **sambahulā** vā bhikkhuniyoti idaṃ pakaraṇato labbhati. **Osārentovā**ti pāḷiṃ uccārentova. Yathāha **aṭṭhakathāyaṃ** ''osāretabbāti pāḷi vattabbā''ti (pāci. aṭṭha. 149). **Te dhamme**ti pubbe vutte te aṭṭha garudhamme. **Ovadeyyā**ti aṭṭhagarudhammapāḷibhāsanasaṅkhātaṃ ovādaṃ kareyya.

Kiṃ vuttaṃ hoti? Pāṭipade ovādatthāya āgantvā vanditvā ekamantaṃ nisinnā bhikkhuniyo ''tena bhikkhunā''tiādinā pāṭhāgatanayena ''samaggattha bhaginiyo''ti pucchitvā ''samaggamhayyā''ti yadi vadeyyuṃ, ''vattanti bhaginiyo aṭṭha garudhammā''ti punapi pucchitvā ''vattantayyā''ti yadi vadeyyuṃ, ''eso bhaginiyo ovādo''ti niyyādeyya. ''Na vattantayyā''ti yadi vadeyyuṃ, ''vassasatūpasampannāyā''tiādinā aṭṭhagarudhammapāḷibhāsanavasena ovādaṃ kareyyāti vuttaṃ hoti. Yathāha ''osārentova te dhamme ovadeyyā''ti.

1127. **Aññena dhammenā**ti suttantena vā abhidhammena vā. **Ekatoupasampanna**nti bhikkhunisaṅgheyeva upasampannaṃ. Yathāha **aṭṭhakathāyaṃ** ''bhikkhunīnaṃ santike ekatoupasampannāyā''ti. **Tathā**ti ovadantassa dukkaṭanti dasseti.

1128. **Bhikkhūnaṃ santikeyeva upasampanna**nti mahāpajāpatiyā gotamiyā saddhiṃ pabbajitā pañcasatā sākiyāniyo saṅgaṇhāti. **Liṅgavipallāse** upasampannabhikkhuno liṅgaparivattane sati tathā pācitti eva pakāsitāti attho.

1129. **Ovādaṃ aniyyādetvā**ti ''vattanti bhaginiyo aṭṭha garudhammā''ti pucchitvā ''vattantayyā''ti vutteti etthāpi soyevattho.

1130. Garudhammehi ovadato dukkaṭanti yojanā.

1131. **Agaṇhantassa ovāda**nti ettha ovādatthaṃ yācanasandeso tadatthatāya ovādoti gahitoti ovādasāsanaṃ asampaṭicchantassāti attho. **Apaccāharatopi ta**nti taṃ attanā gahitaṃ ovādasāsanaṃ uposathagge ārocetvā pātimokkhuddesakena dinnaṃ paṭisāsanaṃ bhikkhunisaṅghassa netvā avadantassāpi. **Bāla**nti sāsanasampaṭicchanañca uposathaggaṃ netvā ārocanañca paṭisāsanaṃ haritvā pāṭipade bhikkhunisaṅghagaṇapuggalānaṃ yathānurūpaṃ paccārocanañca kātuṃ ajānanatāya bālaṃ. **Gilāna**nti uposathaggaṃ gantvāpi ārocanassa bādhakena gelaññena samannāgataṃ gilānaṃ. **Gamika**nti pāṭipadaṃ anisīditvā gantabbaṃ accāyikagamanaṃ gamikañca ṭhapetvā dukkaṭaṃ siyāti sambandho.

1132. **Kammasmi**nti ettha **kamma**-saddena bhikkhunovādakassa ñatticatutthena kammena dinnaṃ sammutikammaṃ adhippetanti **aṭṭhakathāyaṃ** vuttaṃ. Ñattiṃ, kammavācañca parihāpetvā, parivattetvā vā kataṃ ce, adhammakammaṃ nāma. **Vagge**ti chandārahānaṃ chandassa anāharaṇena vā sannipatitānaṃ ukkoṭena vā vagge sati. **Tikapācittiyaṃ siyā**ti ''adhammakamme adhammakammasaññī vaggaṃ bhikkhunisaṅghaṃ vaggasaññī ovadati, vematiko ovadati, samaggasaññī ovadati, āpatti pācittiyassā''ti (pāci. 150) adhammakamme adhammakammasaññipakkhe vuttapācittiyattayaṃ hoti.

1133. Adhamme pana kammasmiṃ vematikassāpīti yojanā. **''Tathā''**ti iminā ''vagge bhikkhunisaṅghasmiṃ, tikapācittiyaṃ siyā''ti idaṃ saṅgaṇhāti. Kiṃ vuttaṃ hoti? Adhammakamme vematikapakkhe ''vaggaṃ bhikkhunisaṅghaṃ vaggasaññī, vematiko, samaggasaññī ovadati, āpatti pācittiyassā''ti (pāci. 150) adhammikakammeyeva vimativāre vuttatikapācittiyaṃ hotīti vuttaṃ hoti. **''Dhammakammanti saññino''**ti imināpi ''adhamme pana kammasmi''nti idaṃ yojetabbaṃ, ''tathā''ti sambandho, tena ''vagge''tiādikaṃ saṅgaṇhāti. ''Adhammakamme dhammakammasaññī vaggaṃ bhikkhunisaṅghaṃ vaggasaññī ovadati, vematiko, samaggasaññī ovadati, āpatti pācittiyassā''ti (pāci. 150) vuttaṃ tikapācittiyaṃ hoti. Evametā pācittiyo sandhāyāha **''nava pācittiyo vuttā''**ti.

Imasmiṃ viya adhammakammavāre ''samagge bhikkhunisaṅghasmi''nti vikappe ca evameva nava pācittiyo hontīti atidisanto **''samaggepi ca tattakā''**ti āha. Yathāha ''adhammakamme adhammakammasaññī samaggaṃ bhikkhunisaṅghaṃ vaggasaññī, vematiko, samaggasaññī ovadati, āpatti pācittiyassa. Adhammakamme vematiko samaggaṃ bhikkhunisaṅghaṃ vaggasaññī, vematiko, samaggasaññī ovadati, āpatti pācittiyassa. Adhammakamme dhammakammasaññī samaggaṃ bhikkhunisaṅghaṃ vaggasaññī, vematiko, samaggasaññī ovadati, āpatti pācittiyassā''ti (pāci. 150).

1134. **Dvinnaṃ navakānaṃ vasā**ti yathādassitaṃ vagganavakaṃ, samagganavakanti dvinnaṃ navakānaṃ vasena. **Tā**ti pācittiyo.

''Dhammakamme adhammakammasaññī vaggaṃ bhikkhunisaṅghaṃ vaggasaññī, vematiko, samaggasaññī ovadati, āpatti dukkaṭassa. Dhammakamme vematiko vaggaṃ bhikkhunisaṅghaṃ vaggasaññī, vematiko, samaggasaññī ovadati, āpatti dukkaṭassa. Dhammakamme dhammakammasaññī vaggaṃ bhikkhunisaṅghaṃ vaggasaññī, vematiko, samaggasaññī ovadati, āpatti dukkaṭassā''ti **vaggapakkhe** nava dukkaṭāni. ''Dhammakamme adhammakammasaññī samaggaṃ bhikkhunisaṅghaṃ vaggasaññī, vematiko, samaggasaññī ovadati, āpatti dukkaṭassa. Dhammakamme vematiko samaggaṃ bhikkhunisaṅghaṃ vaggasaññī, vematiko, samaggasaññī ovadati, āpatti dukkaṭassa. Dhammakamme dhammakammasaññī samaggaṃ bhikkhunisaṅghaṃ vaggasaññī, vematiko ovadati, āpatti dukkaṭassa. Dhammakamme dhammakammasaññī samaggaṃ bhikkhunisaṅghaṃ samaggasaññī ovadati, anāpattī''ti (pāci. 151) ettha ante vuttaṃ anāpattivāraṃ vinā avasesesu aṭṭhasu vāresu **samaggapakkhe** aṭṭha dukkaṭāni. Evaṃ purimāni nava, imāni aṭṭhāti dhammakammapakkhe sattarasa dukkaṭāni hontīti āha **''dukkaṭaṃ dhammakammepi, sattarasavidhaṃ siyā''**ti.

1135. ''Osārehī''ti vutto katheti vāti yojanā. ''Aṭṭhagarudhammaṃ kathehī''ti vutto taṃ katheti vā. **Pañhaṃ puṭṭho katheti vā**ti aṭṭhagarudhammavisaye pañhaṃ puṭṭho tameva vadati vā. Sikkhamānāya katheti vāti sambandho. Sikkhamānāya aṭṭhagarudhamme katheti vā, neva dosoti attho. Ummattakādino kathayato neva dosoti yojanā.

1136. Idāni tiṇṇampi bahussutānaṃ lakkhaṇe ekattha dassite bhikkhunovādakassa viseso suviññeyyo hotīti taṃ dassetumāha **''vācuggatāva kātabbā''**tiādi. Dve mātikā paguṇā vācuggatā kātabbāti yojanā. Bhikkhubhikkhunivibhaṅge mātikā paguṇā vācuggatāva kātabbāti yojanā, bhikkhubhikkhunivibhaṅgamātikā paguṇā katvā tāsaṃ aṭṭhakathaṃ uggahetvā pāḷito, atthato ca vacanapathāruḷhā vohārakkhamāyeva kātabbāti vuttaṃ hoti. Cattāro bhāṇavārā paguṇā vācuggatāva kātabbāti pakāsitāti yojanā. **''Paguṇā''**ti iminā pāḷiyaṃ paguṇaṃ katvā dhāretvā paripucchitabbanti dasseti. **''Vācuggatāva kātabbā''**ti iminā tadatthaṃ sutvā dhāretvā paripucchitabbamevāti dasseti.

1137. **Parikathatthāyā**ti sampattānaṃ dhammakathanatthāya. **Kathāmaggo**ti mahāsudassanakathāmaggo. **Maṅgala…pe… anumodanā**ti aggassa dānādimaṅgalesu bhattānumodanāsaṅkhātā dānakathā ca, kumāramaṅgalādīsu mahāmaṅgalasuttādimaṅgalānumodanā ca, **amaṅgalaṃ** nāma kālakiriyā, tattha matakabhattādīsu tirokuṭṭādikathā cāti evaṃ tissoyevānumodanā.

1138. **Uposathādiatthāyā**ti ettha **ādi**-saddena pavāraṇādīnaṃ saṅgaho. **Kammākammavinicchayo**ti kammavagge vuttavinicchayo, parivāre kammavagge āgatakhuddānukhuddakakammavinicchayoti vuttaṃ hoti. **''Kammaṭṭhāna''**nti iminā ''uttamatthassa pāpaka''nti vakkhamānattā vipassanākammaṭṭhānamāha. Vipassanāvasena uggaṇhantena ca dhātuvavatthānamukhena uggahetabbanti **gaṇṭhipadesu** vuttaṃ. **Uttamatthassā**ti arahattassa.

1139. **Ettakaṃ uggahetvāna bahussuto**ti yathāvuttadhammānaṃ uggahitattā bahussuto. **Pañcavasso**ti upasampadato paṭṭhāya paripuṇṇapañcasaṃvaccharo. ''Dasavasso''ti etthāpi eseva nayo. Saṃvaccharavasena pañcavassesu paripuṇṇesu vutthavassavasena aparipuṇṇesupi pañcavassoyeva. Itarathā ūnapañcavassoti veditabbo. Paripuṇṇavīsativassūpasampadādīsu viya keci saṃvaccharagaṇanaṃ avicāretvā ''pañcavasso''tivacanasāmaññena vutthavassagaṇanameva gaṇhanti, tadayuttaṃ. Tathā gahaṇesu yutti vā maggitabbā. **Muñcitvā nissaya**nti nissayavāsaṃ jahitvā. **Issaro**ti nissayācariyavirahena issaro, iminā nissayamuttalakkhaṇaṃ dassitaṃ.

1140. **Dve vibhaṅgā**ti bhikkhubhikkhunivibhaṅgadvayaṃ. Idha **''vācuggatā''**ti idaṃ paripucchampi sandhāyāhātipi vuttaṃ. Tenāha **sāratthadīpaniyaṃ** ''dve vibhaṅgā paguṇā vācuggatā kātabbā'tiidaṃ paripucchāvasena uggahaṇampi sandhāya vutta'nti vadantī''ti (sārattha. ṭī. pācittiya 3.145-147). **Byañjanādito**ti ettha **byañjanaṃ** nāma padaṃ, **ādi**-saddena saṅgahitaṃ **anubyañjanaṃ** nāma akkharaṃ, padakkharāni aparihāpetvāti vuttaṃ hoti. **Catūsvapi nikāyesū**ti dīghamajjhimasaṃyutta aṅguttaranikāyesu, niddhāraṇe bhummaṃ. Eko vā nikāyo potthakopi ca ekoti yojanā. **Api**-saddena khuddakanikāyassāpi saṅgaho veditabbo. **''Pi vā''**ti iminā khuddakanikāye jātakabhāṇakena sāṭṭhakathaṃ jātakaṃ uggahetvāpi dhammapadaṃ saha vatthunā uggahetabbamevāti dassite dve potthake samuccinoti, cattāri khandhakavattāni vā.

1142. **Disāpāmokkho** yattha yattha vasati, tassā tassādisāya pāmokkho padhāno. **Yenakāmaṃgamo**ti yattha katthaci disābhāge yathākāmaṃ vuttiko hotīti attho. Parisaṃ upaṭṭhāpetuṃ kāmaṃ labhate issaroti yojanā, issaro hutvā bhikkhuparisāya attānaṃ upaṭṭhāpetuṃ yathāruciyā labhatīti attho. Ettāvatā parisūpaṭṭhāpakalakkhaṇaṃ vuttaṃ.

1143. **Vācugga**nti vācuggataṃ. Ettha ca ''idāni ayaṃ bhaṇḍapāthāvidhi na hotīti mihakaparipucchanakathānurūpato atthakaraṇaṃ na vācuggatakaraṇaṃ nāmāti viññāyatī''ti **nissandehe** vuttaṃ. Iminā yathāvuttaṃ dutiyaṅgameva saṅgahitaṃ.

1144. **Assā**ti imassa sikkhāpadassa. **Asammatatādīni tīṇi aṅgānī**ti attano asammatatā, bhikkhuniyā paripuṇṇūpasampannatā, ovādavasena aṭṭhagarudhammabhaṇananti imāni tīṇi aṅgāni.

Ovādakathāvaṇṇanā.

1146. **Tikapācittiya**nti ''atthaṅgate sūriye atthaṅgatasaññī, vematiko, anatthaṅgatasaññī''ti vikappattaye. **Ekatoupasampanna**nti bhikkhunisaṅghe upasampannaṃ. ''Bhikkhusaṅghe upasampannaṃ pana ovadato pācittiyamevā''ti **aṭṭhakathāyaṃ** vuttaṃ.

1148. **Uddesādinayenā**ti ''anāpatti uddesaṃ dento, paripucchaṃ dento''tiādinā anāpattivāranayena. **Assā**ti bhikkhussa.

Atthaṅgatasūriyakathāvaṇṇanā.

1149. ''Sace asammato''ti vakkhamānattā **ovadantassā**ti ettha ''sammatassā''ti labbhati. **Bhikkhunupassaya**nti bhikkhunivihāraṃ. **Aññatra kālā**ti ''tatthāyaṃ samayo, gilānā hoti bhikkhunī''ti vuttakālato aññatra. ''Gilānā nāma bhikkhunī na sakkoti ovādāya vā saṃvāsāya vā gantu''nti (pāci. 161) dassite gilānakāle anāpattīti vuttaṃ hoti.

1150. **Pācittiyadvayaṃ hotī**ti paṭhamasikkhāpadena, iminā ca sikkhāpadena dve pācittiyāni hontīti. ''Tīṇipi pācittiyānī''ti yojetabbā, paṭhamadutiyatatiyehi sikkhāpadehi tīṇi pācittiyāni hontīti attho.

1151. **Aññena dhammenā**ti garudhammato aññena buddhavacanena. **Dukkaṭadvaya**nti asammatabhikkhunupassayagamanamūlakaṃ dukkaṭadvayaṃ. **Bhikkhuno**ti asammatassa ''sammatassāpī''ti vakkhamānattā. ''Aṭṭhahi vā garudhammehi aññena vā dhammena ovadati, āpatti pācittiyassā''ti (pāci. 155) **atthaṅgatasikkhāpade** vuttattā **''rattihetuka''**nti āha, rattiovādanamūlanti attho.

1152. **Pācittiyadvaya**nti dutiyatatiyamūlakaṃ. Garudhammena ovādo **garudhammo,** so nidānaṃ yassa pācittiyassāti viggaho. Sammatattā garudhammanidānassa pācittiyassa abhāvatoti sambandho. Iminā paṭhamasikkhāpadena anāpattibhāvaṃ dasseti.

1153. **Tassevā**ti sammatasseva. **Dukkaṭaṃ** iminā tatiyasikkhāpadena. **Anāpatti** paṭhamasikkhāpadena, tenevāha **''sammatattā''**ti. **Pācitti** dutiyasikkhāpadena, tenevāha **''rattiya''**nti.

1154. **Tikapācittiyaṃ vutta**nti ''upasampannāya upasampannasaññī, vematiko, anupasampannasaññī bhikkhunupassayaṃ upasaṅkamitvā aññatra samayā ovadati, āpatti pācittiyassā''ti (pāci. 162) tikapācittiyaṃ vuttaṃ. **Itaradvaye**ti ''anupasampannāya upasampannasaññī, āpatti dukkaṭassa. Anupasampannāya vematiko, āpatti dukkaṭassā''ti (pāci. 162) dassite itaradvaye. **Ovadantassā**ti yena kenaci ovadantassa.

1155. Tikapācittiyaṃ, dukkaṭaṭṭhāne dukkaṭameva hotīti dassetumāha **''tathā''**ti. Bhikkhunupassayaṃ gantvā aññena dhammena ovadantassa tathāti yojanā.

Bhikkhunupassayakathāvaṇṇanā.

1156. **Cīvarādīna**nti **ādi-**saddena piṇḍapātādiitarapaccayattayañca sakkāragarukāramānanavandanapūjanāni ca saṅgahitāni. **Sammate**ti bhikkhunovādakasammutiyā sammate.

1157. **Tikapācittiyaṃ vutta**nti ''dhammakamme dhammakammasaññī, vematiko, adhammakammasaññī evaṃ vadati, āpatti pācittiyassā''ti (pāci. 167) tikapācittiyaṃ **pāḷiyaṃ** dassitameva. Idha **kammaṃ** nāma yathāvuttaṃ sammutikammaṃ. Adhammakamme dhammakammasaññivematikaadhammakammasaññīnaṃ vasena **tikadukkaṭaṃ**. Vīsativasso vā atirekavīsativasso vāti sammutiyā aṅgāni.

1158. ''Sammataṃ anupasampanna''nti kaṃ sandhāyāhāti ce? Sammatena hutvā sikkhaṃ paccakkhāya sāmaṇerabhāvamupagataṃ sandhāya vuttaṃ. **Āmisatthāyā**ti cīvarādīnamatthāya.

Āmisakathāvaṇṇanā.

1162. **Bhikkhuniyā dinna**nti ettha ''bhikkhussā''ti vattabbaṃ. Bhikkhunā dinnanti yojanā. ''Bhikkhuniyā''ti seso. **Tatthā**ti cīvarapaṭiggahaṇasikkhāpade. **Sūcitā**ti pakāsitā.

Cīvaradānakathāvaṇṇanā.

1163. Aññātikāya bhikkhuniyā cīvaranti yojanā.

1164. **Etthā**ti imasmiṃ sikkhāpade.

1165. Sūciṃ cīvaraṃ pavesetvāti sambandho. **Sūcinīharaṇe**ti cīvarato.

1166. **Payogassa vasā**ti ekakkhaṇe bahū āvuṇitvā sūciyā nīharaṇapayogagaṇanāya. Bahū pācittiyoti yojanā, payogappamāṇāpattiyo hontīti attho.

1169. Anekā pācittiyāpattī hontīti yojanā. **Ārapathe**ti sūcimagge. Dutiye **pathe**ti ettha āra-saddo gāthābandhasukhatthaṃ luttoti veditabbo.

1170. **Kā hi nāma kathā**ti ''anekāpattiyo hontī''ti ettha kiṃ vattabbanti attho. **Tikapācittiya**nti ''aññātikāya aññātikasaññī, vematiko, ñātikasaññī cīvaraṃ sibbati vā sibbāpeti vā, āpatti pācittiyassā''ti (pāci. 178) vuttaṃ tikapācittiyaṃ.

1172. **Aññaṃ parikkhāra**nti upāhanatthavikādiṃ. **Sibbato**ti ettha ''sibbāpayato''ti adhikārato labbhati. Sikkhamānasāmaṇeriyo **sikkhamānādikā** nāma.

1173. Sibbanakiriyāya āpajjitabbato **kriyaṃ**.

Cīvarasibbanakathāvaṇṇanā.

1174-5. **Saṃvidhāyā**ti ''ajja yāma, sve yāmā''tiādinā nayena saṃvidahitvā. Yathāha ''ajja vā hiyyo vā pare vā gacchāmāti saṃvidahatī''ti (pāci. 183). **Magga**nti ekaddhānamaggaṃ, antamaso gāmantarampi. **Aññatra samayā**ti ''tatthāyaṃ samayo, satthagamanīyo hoti maggo sāsaṅkasammato sappaṭibhayo''ti (pāci. 182) vuttakālavisesā aññatrāti vuttaṃ hoti. Satthavāhehi vinā agamanīyo maggo **satthagamanīyo** nāma. Corānaṃ sayitanisinnaṭṭhitakhāditapītaṭṭhānāni yattha dissanti, tādiso maggo **sāsaṅko** nāma. Corehi hatamāritaghātaviluttamanussā yattha paññāyanti, so **sappaṭibhayo** nāma. **Idhā**ti imasmiṃ bhikkhuniyā saddhiṃ katasaṃvidhānaṃ avirādhetvā tāya ekaddhānamaggaṃ paṭipajjanakāleti attho.

Añño gāmo **gāmantaraṃ,** tattha okkamanaṃ upagamanaṃ **gāmantarokkamo,** tasmiṃ kateti attho. Agāmake araññe addhayojanātikkame vāti yojanā, gāmarahitaṃ araññamaggampi dvigāvutaṃ atikkante vāti attho.

1176. ''Āpatti hotī''ti sāmaññato dassitaāpattiyā bhedābhedaṃ dassetumāha **''etthā''**tiādi. **Etthā**ti imasmiṃ sikkhāpadavinicchaye, pakaraṇe vā. Dukkaṭaṃ dīpitanti sambandho. **Akappiyabhūmaṭṭho**ti ettha **akappiyā bhūmi** nāma antogāme bhikkhunupassayadvārakoṭṭhakoti evamādi. Yathāha **aṭṭhakathāyaṃ** ''sace pana antogāme bhikkhunupassayadvāre rathikāya, aññesu vā catukkasiṅghāṭakahatthisālādīsu saṃvidahanti, bhikkhuno āpatti dukkaṭassā''ti (pāci. aṭṭha. 182-183). Ettha ca catunnaṃ maggānaṃ sambandhaṭṭhānaṃ **catukkaṃ**. Tiṇṇaṃ maggānaṃ sambandhaṭṭhānaṃ **siṅghāṭakaṃ**.

1177. **Kappiyabhūmi** nāma bhikkhunupassayādi. Yathāha ''sace ubhopi bhikkhunupassaye vā antarārāme vā āsanasālāya vā titthiyaseyyāya vā ṭhatvā saṃvidahanti, anāpatti. Kappiyabhūmi kirāyaṃ. Tasmā ettha saṃvidahanapaccayā dukkaṭāpattiṃ na vadantī''ti (pāci. aṭṭha. 182-183). Tenevāha **''na vadantassa dukkaṭa''**nti. ''Na vadanti assā''ti padacchedo.

1178. **Ubhayatthā**ti akappiyabhūmiyaṃ ṭhatvā saṃvidhāya gamane, kappiyabhūmiyaṃ ṭhatvā saṃvidhāya gamane cāti ubhayavikappe. **Gacchantassevā**ti **eva**kārena nikkhantassa jotakaṃ. Yathāha ''nikkhamane anāpattī''ti. **''Bhikkhuno''**ti iminā bhikkhuniyā anāpattibhāvaṃ dīpeti. Āpattikhettaniyamanatthamāha **''anantarassā''**tiādi.

1179. **Tatrāpī**ti kappiyabhūmiupacārokkamanepi. **Udīrita**nti mahāpaccariyaṃ. Yathāha ''mahāpaccariyaṃ vutta''nti.

1180. **Antarā**ti attano nikkhantagāmassa, anantaragāmassa ca vemajjhe. Yathāha ''gāmato nikkhamitvā pana yāva anantaragāmassa upacāraṃ na okkamati, etthantare saṃvidahitepi bhikkhuno dukkaṭa''nti (pāci. aṭṭha. 182-183). Imasmiṃ sikkhāpade kāladvāramaggānaṃ vasena tayo saṅketavisaṅketāti tesu maggadvāravisaṅketepi āpatti hotevāti dassetumāha **''dvāra…pe… vuccatī''**ti. Kālavisaṅkete pana anāpattiṃ vakkhati. **Āpatti** pācitti.

1181. **Asaṃvidahite kāle**ti ''purebhattaṃ gamissāmā''tiādinā katasaṃvidhānānaṃ pacchābhattādi asaṃvidahitakālaṃ nāma, tasmiṃ. **Bhikkhusseva vidhānasmi**nti bhikkhuniyā saṃvidhānaṃ vinā bhikkhusseva vidhāne sati āpatti dukkaṭaṃ.

1182. Samaye vidahitvā gacchato vā asamaye vidahitvā visaṅketena gacchato vā āpadāsu vidahitvā gacchato vā anāpattīti yojanā. **Tathā**ti ''vidahitvā gacchato anāpattī''ti idaṃ atidisati.

Tattha **samayo** nāma yathāvuttakālaviseso. **Visaṅketo** nāma kālavisaṅketo, ''asukasmiṃ divase asukavelāya gamissāmā''ti saṃvidahitvā gamanakāle tassa kālasaṅketassa vibhavananti vuttaṃ hoti. Yathāha ''kālavisaṅketeyeva anāpattī''ti (pāci. aṭṭha. 185). **Āpadā** nāma raṭṭhabhede janapadānaṃ palāyanakālo. Yathāha ''raṭṭhabhede cakkasamāruḷhā janapadā pariyāyanti, evarūpāsu āpadāsū''ti (pāci. aṭṭha. 185). Ettha ca **raṭṭhabhede**ti raṭṭhavilope. **Cakkasamāruḷhā**ti iriyāpathacakkaṃ, sakaṭacakkaṃ vā samāruḷhā. **Ummattakādino**ti **ādi**-saddena khittacittādayo gahitā.

1183. **Kāyavācādikattayā**ti ettha **ādi**-saddena cittaṃ gahitaṃ, kāyavācācittāti vuttaṃ hoti.

Saṃvidhānakathāvaṇṇanā.

1184. Uddhaṃ javatīti **ujjavanī,** paṭisotagāminī nāvā, taṃ. Adho javanato **ojavanī,** anusotagāminī nāvā, taṃ. **Abhiruheyyā**ti ettha ''saṃvidhāyā''ti seso. Yathāha ''yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya ekaṃ nāvaṃ abhiruheyyā''ti (pāci. 186). Lokassādasaṅkhātamittasanthavena taṃ nāvaṃ āruyha kīḷanacittaṃ pubbaṅgamaṃ katvā aññamaññaṃ saṃvidhāyāti attho. Yathāha **aṭṭhakathāyaṃ** ''lokassādamittasanthavavasena kīḷāpurekkhāro saṃvidahitvā''ti (pāci. aṭṭha. 188).

1185. Sagāmatīrapassena gamane gāmantaravasena vā pācitti, agāmatīrapassena gamane addhayojane pācitti addhayojanātireke ṭhāne gāme vijjamānepi avijjamānepi.

1186. Yojanaputhulāya nadiyā majjhena gacchato addhayojanavasena āpattidassanatthamāha **''tathā''**tiādi. ''Ūnayojanaputhulāya nadiyā majjhaṃ ubhayabhāgaṃ bhajatīti tādisikāya nadiyā majjhena gacchantassa gāmantaragaṇanāya, addhayojanagaṇanāya ca āpattī''ti vadanti.

1187. **Yathāsukhaṃ samuddasmi**nti ettha ''gantabba''nti seso. **''Sabbaaṭṭhakathāsū''**tiādinā yathāsukhagamanānuññāya hetuṃ dasseti. Imināva asandamānodakesu vāpitaḷākādīsu anāpattīti viññāyati.

1188. **Titthasampādanatthāyā**ti paratitthaṃ pāpetuṃ. **Taṃ** nāvaṃ. **Yuttā**ti nāvāpājakā.

1189. **''Tathā''**ti iminā ''anāpatti pakāsitā''ti imaṃ saṅgaṇhāti. Asaṃvidahitvā bhikkhuniyā saddhiṃ ekaṃ nāvaṃ abhiruheyya vā, **tiriyaṃ taraṇāya** bhikkhuniyā saddhiṃ saṃvidahitvāpi ekaṃ nāvaṃ abhiruheyya vā, āpadāsu bhikkhuniyā saddhiṃ saṃvidahitvāpi ekaṃ nāvaṃ abhiruheyya vā, tathā anāpatti pakāsitāti yojanā.

''Anantarasamo''ti iminā ''asaṃvidahite kāle''tiādinā vuttavinicchayaṃ saṅgaṇhāti. Idhāpi kālavisaṅkete anāpatti, titthanāvāvisaṅkete āpattiyeva. Yathāha ''idhāpi kālavisaṅketeneva anāpattī''tiādi (pāci. aṭṭha. 191). ''Lokassādamittasanthavavasena kīḷāpurekkhāro saṃvidahitvā''ti (pāci. aṭṭha. 188) vacanato keci ''imaṃ sikkhāpadaṃ akusalacittaṃ lokavajja''nti vadanti, taṃ na gahetabbaṃ. Kīḷāpurekkhāratāya hi abhiruhitvā gāmantarokkamane, addhayojanātikkame vā kusalābyākatacittasamaṅgīpi hutvā āpattiṃ āpajjati. Yadi hi so saṃvegaṃ paṭilabhitvā arahattaṃ vā sacchikareyya, niddaṃ vā okkameyya, kammaṭṭhānaṃ vā manasi karonto gaccheyya, kuto tassa akusalacittasamaṅgitā, yenidaṃ sikkhāpadaṃ ''akusalacittaṃ, lokavajja''nti vuccati, tasmā paṇṇattivajjaṃ, ticittanti siddhaṃ.

Nāvābhiruhanakathāvaṇṇanā.

1190. Gihisamārambhaṃ hitvā bhikkhuniyā paripācitaṃ bhattaṃ ñatvā bhuñjato bhikkhuno pācitti hotīti yojanā. **Paripācitaṃ** nāma bhikkhuno sīlasutādiguṇaṃ kulānaṃ vatvā nipphāditaṃ. Yathāha ''bhikkhuniyā paripācitaṃ, guṇappakāsanena nipphāditaṃ laddhabbaṃ katanti attho''ti (pāci. aṭṭha. 194). **Gihisamārambha**nti bhikkhuniyā paripācanato pubbeyeva gihipaṭiyattaṃ. Yathāha ''bhikkhuniyā paripācanato paṭhamameva yaṃ gihīnaṃ paṭiyāditaṃ bhatta''nti (pāci. aṭṭha. 194). Vakkhati hi ''gihisampāditampi vā vinā''ti.

1191. ''Tassā''ti vakkhamānattā ''yaṃ bhojana''nti yojetabbaṃ. **Tassā**ti pañcadhā vuttassa bhojanassa. **Sabbesu ajjhohāresū**ti sabbesu paragalakaraṇappayogesu.

1192. Bhikkhuniyā paripācitaṃ bhuñjato dosoti yojanā.

1193. **Ubhosū**ti paripācitepi aparipācitepi. **Sabbatthā**ti imesu dvīsu paribhuñjato ajjhohāravaseneva dukkaṭanti yojanā.

1195. Pañcabhojanaṃ ṭhapetvā aññaṃ pana yaṃ kiñci yāgukhajjaphalādikaṃ bhuñjantassa anāpattīti yojanā.

Paripācitakathāvaṇṇanā.

1197. Idaṃ sabbaṃ dasamaṃ sikkhāpadaṃ samuṭṭhānanayādinā dutiyāniyateneva sadisaṃ matanti yojanā. **Idaṃ sikkhāpada**nti ''yo pana bhikkhu bhikkhuniyā saddhiṃ eko ekāya raho nisajjaṃ kappeyya, pācittiya''nti (pāci. 199) vuttaṃ rahonisajjasikkhāpadaṃ.

Rahonisajjakathāvaṇṇanā.

Bhikkhunivaggo tatiyo.

1198. **Eko**ti ekadivasiko. **Āvasatho piṇḍo**ti puññatthikehi ekaṃ pāsaṇḍaṃ anuddissa yāvadatthaṃ dātuṃ sālādīsu paññattaṃ pañcasu bhojanesu aññataraṃ bhojanaṃ. Yathāha ''āvasathapiṇḍo nāma pañcannaṃ bhojanānaṃ aññataraṃ bhojanaṃ sālāya vā maṇḍape vā rukkhamūle vā ajjhokāse vā anodissa yāvadattho paññatto hotī''ti (pāci. 206). **Agilānenā**ti ettha ''agilāno nāma sakkoti tamhā āvasathā pakkamitu''nti vutta **padabhājaniyaaṭṭhakathāyaṃ** ''addhayojanaṃ vā yojanaṃ vā gantuṃ sakkotī''ti (pāci. aṭṭha. 206) vuttattā tamhā āvasathā addhayojanaṃ vā yojanaṃ vā gantuṃ samatthena agilānenāti attho. **Tato uddha**nti dutiyadivasato uttari.

1199. Anodisseva **paññatte** piṇḍeti yojanā, ''imesaṃyeva vā''ti aññataraṃ pāsaṇḍaṃ vā ''ettakānaṃyeva vā''ti tattha puggalaparicchedaṃ vā akatvā sabbasādhāraṇaṃ katvā paññatte āvasathapiṇḍeti attho. **Yāvadatthe** eva piṇḍe paññatteti yojanā, yāvatā attho kucchipūraṇādikaṃ payojanamettha piṇḍeti viggaho, ''ettakaṃ dātabba''nti aparicchinditvā ''bhuñjantānaṃ yāvadatthaṃ dātabba''nti paññatte piṇḍe evāti attho. **Bhuñjitabba**nti kammasādhanaṃ vā bhāvasādhanaṃ vā. ''Bhojana''nti ajjhāharaṇīyaṃ. **Saki**nti ekavāraṃ. **Tatthā**ti āvasathe.

1200. **Tassa** piṇḍassa. **Ajjhohāresu sabbesū**ti sabbesu ajjhohārappayogesu katesu. **Tassa** ajjhohārakassa. **Pācittiyo** payogagaṇanāya.

1201. ''Ekena kulena nānekaṭṭhānabhedesu paññatte''ti, ''nānākulehi vā nānekaṭṭhānabhedesu paññatte''ti cāti yojanā. ''Piṇḍe''ti adhikāro. Nānā ca eko ca **nānekā,** ṭhānānaṃ bhedā **ṭhānabhedā,** nānekā ca te ṭhānabhedā cāti viggaho, tesu. **Ekabhogo**ti ekapiṇḍaparibhogo. **Eva**kārena dutiyadivasādiparibhogaṃ nivatteti.

1204. **Gilānassā**ti vuttalakkhaṇena gilāno hutvā punappunaṃ bhuñjantassa gacchato vā āgacchantassa vā anāpattīti yojanā, antamaso addhayojanampi gacchato, gantvā āgacchato vā antarāmagge ca gataṭṭhāne ca ekasmiṃ divase bhuñjantassa anāpattīti vuttaṃ hoti. Yathāha ''yo gacchanto antarāmagge ekadivasaṃ, gataṭṭhāne ca ekadivasaṃ bhuñjati, tassāpi anāpatti. Āgacchantepi eseva nayo''ti (pāci. aṭṭha. 208). **Odissa paññatte**ti ettha ''bhikkhū''ti seso. Yathāha ''bhikkhūnaṃyeva atthāya uddisitvā paññatto hotī''ti (pāci. aṭṭha. 208). **Paritte**ti udarapūraṇāya appahonake thoke bhojane. Yathāha ''yāvadatthaṃ paññatto na hoti, thokaṃ thokaṃ labbhati, tādisaṃ niccampi paribhuñjituṃ vaṭṭatī''ti (pāci. aṭṭha. 208). **Saki**nti yāvadatthaṃ paññattaṃ vuttanayena ekavāraṃ bhuñjato anāpatti.

1205. **Yāguādīnī**ti **ādi-**saddena pañcabhojanato aññesaṃ ajjhoharaṇīyānaṃ gahaṇaṃ.

Āvasathakathāvaṇṇanā.

1206. Vuttā samayā aññatrāti yojanā, ''tatthāyaṃ samayo, gilānasamayo cīvaradānasamayo cīvarakārasamayo addhānagamanasamayo nāvābhiruhanasamayo mahāsamayo samaṇabhattasamayo''ti (pāci. 217) vuttā sattavidhakālā aññatra.

Tattha yadā pādānaṃ phalitattā na sakkoti piṇḍāya carituṃ, ayaṃ **gilānasamayo**. Atthatakathināṇaṃ pañca māsā, itaresaṃ kattikamāsoti ayaṃ **cīvaradānasamayo**. Yadā cīvare kariyamāne kiñcideva cīvare kattabbaṃ karoti, ayaṃ **cīvarakārasamayo**. Yadā addhayojanampi gantukāmo vā hoti, gacchati vā, gato vā, ayaṃ **addhānagamanasamayo. Nāvābhiruhanasamaye**pi eseva nayo. Yadā gocaragāme cattāro bhikkhū piṇḍāya caritvā na yāpenti, ayaṃ **mahāsamayo**. Yadā yo koci pabbajito bhattena nimanteti, ayaṃ **samaṇabhattasamayo**. Gaṇo katamoti āha **''gaṇo''**tiādi.

1207. Gaṇabhojanaṃ nāma kinti āha **''ya''**ntiādi. Yaṃ pañcannaṃ aññataraṃ nimantanato, viññattito vā laddhaṃ, taṃ idha bhojananti adhippetaṃ hotīti yojanā. **Nimantanato**ti ''bhojanāna''ntiādinā vakkhamānappakārena kataṃ akappiyanimantanamāha. **Viññattitopi vā**ti ''sacepī''tiādinā vakkhamānanayena katamakappiyaviññattimāha.

1208-11. **Bhojanāna**nti niddhāraṇe sāmivacanaṃ, ''aññatarassā''ti seso, ''odano sattu kummāso, maccho maṃsañca bhojana''nti saṅgahitānaṃ pañcannaṃ bhojanānaṃ aññatarassa. **Nāma**nti vakkhamānaṃ odanādināmaṃ. **Bhikkhū nimantetī**ti ettha ''ekato, nānato vā''ti seso. Yathāha ''ekato nimantitā. Nānato nimantitā''ti (pāci. aṭṭha. 217-218). **Ekato nimantanaṃ** nāma sabbesaṃ bhikkhūnaṃ ekato ṭhitānaṃ nimantanaṃ. **Nānato nimantanaṃ** nāma bhikkhūnaṃ visuṃ visuṃ vasanaṭṭhānaṃ gantvā vā ekato ṭhitaṭṭhānaṃ gantvā vā anekehi nimantanaṃ. Yathāha ''cattāri pariveṇāni vā vihāre vā gantvā nānato nimantitā, ekaṭṭhāne ṭhitesuyeva vā eko puttena, eko pitarāti evampi nānato nimantitā''ti (pāci. aṭṭha. 217-218).

Vevacanaṃ nāma odanādisabbapadānaṃ, sampaṭicchathātiādikiriyāpadānañca pariyāyavacanaṃ. **Bhāsantaraṃ** nāma māgadhavacanato aññaṃ sīhaḷadamiḷādivohārantaraṃ. Vevacanehi eva vā bhāsantarena vā nimantetīti sambandho.

Tato nimantanānantaraṃ. **Nimantana**nti yathāvuttaṃ akappiyanimantanaṃ. **Ekato gaṇhantī**ti aññamaññassa dvādasahatthaṃ amuñcitvā ṭhitā vā nisinnā vā ekato gaṇhanti.

''Gaṇabhojanakāraṇa''nti idaṃ bhojanapaccayā pācittiyaṃ evaṃ gahaṇamantarena na hotīti vuttaṃ.

1212. Ekato, nānato vāpi yaṃ gamanaṃ, bhojanampi vā, taṃ gaṇabhojane na kāraṇantipi viññū bhaṇantīti yojanā. **Ekato nānato vāpī**ti ettha ''ṭhitā vā nisinnā vā''ti seso.

1213-4. **Viññāpetvā**ti ''amhākaṃ catunnampi bhattaṃ dehī''tiādinā ekato vā ''mayhaṃ dehi, mayhaṃ dehī''ti pāṭekkaṃ vā viññāpetvā. **Evampī**ti viññattitopi.

1215. **Duvidhassā**ti nimantakassa, viññāpakassa ca.

1216. Sattasupi samayesu bhuñjataṃ anāpattīti yojanā, ''gaṇabhojana''nti pakaraṇato labbhati, yathāvuttesu gilānādīsu sattasu kālesu lesaṃ vinā bhuñjantānanti attho. **''Ekato''**ti idaṃ ''gahetvā''ti iminā yojetabbaṃ. **Bhuñjata**nti bhuñjantānaṃ. **Tathā**ti ''anāpattī''ti idaṃ paccāmasati.

1217. Anupasampanno ca cārī ca patto ca animantito ca **anupasampanna…pe… nimantitā,** te catutthe katvāti attho, anupasampannaṃ vā piṇḍacāriṃ vā catutthassa pattaṃ vā animantitaṃ vā catutthaṃ katvā ekato gahetvā bhuñjantānaṃ gaṇabhedo muninā pakāsito, gaṇassa aparipuṇṇatā dīpitāti vuttaṃ hoti. Piṇḍāya carati sīlenāti piṇḍacārī, so idha pubbapadalopena **''cārī''**ti vutto, piṇḍapātiko. So hi nimantanaṃ asādiyanto gaṇabhojanako gaṇakhādako na hotīti adhippāyo. **Patto** nāma vihāre nisīditvā catutthena attanā laddhabbabhojanatthāya pesito patto. **Animantito** nāma paṭhamaṃ akappiyanimantanāya nimantite anantogadho upasampanno. **Etthā**ti imasmiṃ sikkhāpade. **Api-**saddo heṭṭhā dassitaṃ dvinnaṃ, tiṇṇaṃ vā vasena vuttavinicchayaṃ apekkhati.

1218. **Samayaladdhāna**nti gilānādayo sattasamayā laddhā yehi te samayaladdhā, tesaṃ, niddhāraṇe sāmivacanaṃ. ''Aññatarassā''ti seso, **''vasenā''**ti iminā sambandho. Neva gaṇabhedoti yojanā. Samayaladdhakassa attano anāpattibhāvamantarena taṃ catutthaṃ katvā gaṇabhojanaṃ gaṇhantānaṃ pana āpattisambhavato āha **''āpatti pana veditabbā''**ti. Yathāha **mahāpaccariyaṃ** ''samayaladdhako sayameva muccati, sesānaṃ gaṇapūrakattā āpattikaro hotī''ti (pāci. aṭṭha. 220).

1219. Pañcabhojanesu aññatarassa nāmaṃ gahetvā nimantetvā tesuyeva aññaṃ diyyamānaṃ gaṇhantassa visaṅketābhāvaṃ dassetumāha **''bhojanānañcā''**tiādi. **Bhojanāna**nti niddhāraṇe sāmivacanaṃ, aññatarassa vasenāti vuttaṃ hoti. **Taṃ** visaṅketaṃ, odanādīnaṃ nāmena nimantetvā diyyamānaṃ yāguādiṃ gaṇhantassa gaṇabhojanaṃ na hotīti vuttaṃ hoti.

1221. **''Niccabhatta''**nti dhuvabhattaṃ vuccati. ''Niccabhattaṃ gaṇhathā''ti vadanti, bahūnampi ekato gahetuṃ vaṭṭati. Salākabhattādīsupi eseva nayo.

Gaṇabhojanakathāvaṇṇanā.

1223-4. **Bahūhi manussakehī**ti visuṃ visuṃ nimantitehi anekehi manussehi. **Pañcasu yassa kassā**ti ettha ''sahadhammikesū''ti seso, niddhāraṇe bhummaṃ, pañcasu sahadhammikesu yassa kassacīti attho. **''Hitvā''**tiādinā kimāhāti? Yassa vikappeti, tasmiṃ sannihite ''mayhaṃ bhattapaccāsaṃ tuyhaṃ dammī''ti sammukhā vikappanavasena vā tasmiṃ asannihite tassa nāmaṃ gahetvā ''mayhaṃ bhattapaccāsaṃ itthannāmassa dammī''ti asammukhā vikappanavasena vā paṭhamanimantanāya vikappanaṃ hitvā, taṃ avikappetvāti vuttaṃ hoti.

Bhattanti ettha ''yo bhuñjatī''ti seso. Nimantito yo pacchā nimantitaṃ bhattaṃ bhuñjati, tassa pācittiyanti yojanā. Uppaṭipāṭiyā ekasitthampi bhuñjato tassa pācittiyaṃ siyāti yojanāti. Kiṃ vuttaṃ hoti? Pacchā nimantitānaṃ bhojanaṃ paṭhamaṃ bhuñjitvā paṭhamaṃ nimantitānaṃ bhojanaṃ pacchā bhuñjantassa ca ekapatteyeva heṭṭhā paṭhamaṃ nimantitānaṃ bhojanaṃ pakkhipitvā itaraṃ upari pakkhipitvā heṭṭhā hatthaṃ otāretvā heṭṭhā ṭhitabhojane ekasitthampi paṭhamaṃ abhuñjitvā upari ṭhitaṃ paṭhamaṃ bhuñjantassa cāti vuttaṃ hoti. Teneva yathā uppaṭipāṭi na hoti, tathā missīkataṃ bhojanaṃ bhuñjantassa na dosoti **mahāpaccariyaṃ** vinicchayo byatirekato dassito hoti. Yathāha ''dve tīṇi kulāni nimantetvā ekasmiṃ ṭhāne nisīdāpetvā ito cito ca āharitvā bhattaṃ ākiranti, sūpabyañjanaṃ ākiranti, ekamissakaṃ hoti, ettha anāpattīti mahāpaccariyaṃ vutta''nti (pāci. aṭṭha. 229).

1225-6. Paramparabhojanassa sarūpaṃ **padabhājane** vuttanayena dassetumāha **''bhojanānampī''**tiādi. Tesameva pañcannaṃ bhojanānaṃ aññataraṃ bhojanaṃ paribhuñjatīti yojanā. **Mahesinā paridīpita**nti **padabhājane** ''paramparabhojanaṃ nāma pañcannaṃ bhojanāna''ntiādinā (pāci. 227) nayena vuttaṃ.

1227. **Yatthā**ti anekehi ekabhājane pakkhitte yasmiṃ bhojaneti vuttaṃ hoti ekeneva dinne vicāraṇābhāvā. **Sabbamekarasaṃ siyā**ti visuṃ visuṃ viññāyamānarasaṃ ahutvā ekarasameva hoti.

1230. **''Gāmenā''**ti iminā gāmaṭṭhāyeva vuttā. **''Nimantitassa doso na vijjatī''**ti idaṃ gāmapūganigamehi paccekaṃ yojetabbaṃ. **Gāma-**saddena ''gāmā vā araññā

vā''ti (pārā. 91) ettha viya nagarampi saṅgahitaṃ. **Pūgo** nāma visuṃ visuṃ samūhā hutvā puññakārino dhammikamanussā. **Nigamo** nāma sāpaṇo mahāgāmo. Sakalagāmena nimantito hutvā sampatte yattha katthaci gehe bhuñjantassa anāpattīti attho. **Pūgā**dīsupi eseva nayo. Yathāha ''sakalena gāmena ekato hutvā nimantitasseva yattha katthaci bhuñjato anāpatti. Pūgepi eseva nayo''ti (pāci. aṭṭha. 229). **Niccabhatte doso na vijjatī**ti anekaṭṭhānato diyyamānaṃ niccabhattampi uppaṭipāṭiyā bhuñjantassa na dosoti vuttaṃ hoti.

1231. Kāyo vācā kāyavācācittanti imehi āpajjanaṃ kathinasamuṭṭhānaṃ nāma. **Idha kriyaṃ** nāma bhojanaṃ, **akriyaṃ** nāma paṭhamanimantanassa avikappanaṃ, idaṃ dvayamevāha **''bhojanañcāvikappana''**nti.

Paramparabhojanakathāvaṇṇanā.

1232-3. **Pūvā**ti atirasādayo rasā. **Paheṇakatthāyā**ti paṇṇākāratthāya. **Paṭiyattā**ti sampāditā. **Pātheyyatthāyā**ti gamikassa sambalatthāya. Paṭiyattā manthā vāti sambandho. **Manthā** nāma baddhasattuabaddhasattutilataṇḍulādayo. Yathāha ''baddhasattuabaddhasattutilataṇḍulādi sabbaṃ idha manthotveva saṅkhaṃ gacchatī''ti (pāci. aṭṭha. 233). Ye pūvā, manthā vāti yojanā. **Hī**ti nipātamattaṃ. **Tattha** paṭiyattesu tesu pūvesu vā manthesu vā. **Bhikkhunā**ti ettha ''ākaṅkhamānenā''ti seso.

Dvattipattāti dve vā tayo vā pattāti viggaho. **Pūrā**ti mukhavaṭṭiyā heṭṭhimarājisamaṃ puṇṇā. Yathāha ''mukhavaṭṭiyā heṭṭhimalekhāya samapūre patte gahetvā''ti (pāci. aṭṭha. 233). ''Dvattipattā pūrā''ti cettha parimāṇaṃ dassitaṃ, parimāṇaparimeyyānaṃ abhedopacārena pūvamanthā gahetabbā yathā ''dve tisso taṇḍulanāḷiyo''ti. Pūvehi vā sattūhi vāti yojanā. **Sattū**ti baddhasattuabaddhasattūnaṃ gahaṇaṃ, imināva tilādīni upalakkhitāni. Tatiyapattassa mukhavaṭṭiyā heṭṭhārājiyā uddhaṃ katvā pakkhittañcetaṃ **''tato uttari''**nti iminā ca gayhati. Yathāha ''sace tatiyaṃ pattaṃ thūpīkataṃ gaṇhāti, pūvagaṇanāya pācittiya''nti (pāci. aṭṭha. 233).

1237. **Tattha** tesu pūvesu vā manthesu vā dve ce pattapūrā laddhāti yojanā. Eko pattapūro padātabboti yojanā. **Ekato**ti ekapattapūrato na padātabboti yojanā, kiñcipi akāmā na dātabbanti attho. Yathāha ''yena eko gahito, na tena kiñci akāmā dātabbaṃ. Yathāruci kātabba''nti (pāci. aṭṭha. 233). Evaṃ dadantena āsanasālāya vā attano nibaddhavāsaṭṭhāne vā diṭṭhassa bhikkhusaṅghassa sādhāraṇaṃ katvā dānamantarena na mittānameva dātabbaṃ. Yathāha ''yathāmittaṃ pana dātuṃ na labbhatī''ti (pāci. aṭṭha. 233).

1238-9. Apaheṇakaṃ apātheyyaṃ dentānanti sambandho. Yathāha ''na paheṇakatthāya na pātheyyatthāya paṭiyattaṃ dentī''ti (pāci. 235). **Tato**ti paheṇakapātheyyato. **Vā**-saddena idha avuttaṃ ''gamane paṭippassaddhe dentī''ti (pāci. 235) **anāpattivāre** vuttaṃ saṅgaṇhāti. **Tadūnaka**nti tato dvattipattato ūnakaṃ. Yathāha ''ūnakadvattipattapūre paṭiggaṇhātī''ti (pāci. 235). Apātheyyādiatthāya paṭiyāditanti saññāya pātheyyādiṃ gaṇhantassāpi āpattiyeva acittakattā sikkhāpadassa. Attanoyeva gahaṇatthaṃ ''imassa hatthe dehī''ti vacanenāpi āpajjanato vacīkammaṃ.

Kāṇamātukathāvaṇṇanā.

1240. **Aññenā**ti taddhitalopena niddeso, aññatarenāti attho, pavāritoti sambandho. **Bhojanāna**nti niddhāraṇe bhummaṃ. **Pavārito**ti ''gaṇhatha bhante yāva icchathā'ti evaṃ yāvadatthapavāraṇāya, sayañca 'alaṃ āvuso thokaṃ thokaṃ dehī'ti evaṃ paṭikkhepapavāraṇāyā''ti **aṭṭhakathāya** vuttappakāradvayena pavāritoti attho. Vikappadvaye pakāradvaye pavārita-sadde vara-dhātussa patthanavāraṇatthavasenāyamattho veditabbo, ''pācitti anatiritta''nti padacchedo. **''Anatirittaṃ bhojana''**nti visesitabbamapekkhitvā **''aññenā''**ti ettha vibhattiṃ vipariṇāmetvā ''pañcannaṃ bhojanānaṃ aññataraṃ bhojana''nti yojetabbaṃ, vakkhamāne anatirittakatabhojananiddese vuttesu pañcasu bhojanesu aññataraṃ bhojananti attho. ''Khādanīyaṃ vā bhojanīyaṃ vā''ti (pāci. 236, 238) saha desitattā ekayogañāyena ''khādanīyaṃ vā''ti ca gahetabbaṃ. Pañca bhojanāni, kālikattayañca ṭhapetvā sabbaṃ yāvakālikaṃ khādanīyanti vuttaṃ.

1241. **Asana**nti ettha vippakatabhojanaṃ dissati, bhuñjamāno ce puggalo hoti, bhojanakiriyānupacchinnā vattatīti attho. **Bhojana**nti pavāraṇapahonakaodanādi hatthādīsu dissati. **Hatthapāso**ti pavāraṇapahonakaṃ bhojanaṃ dātuṃ abhiharitvā ṭhitokāso aḍḍhateyyahatthappamāṇo hotīti vuttaṃ hoti. Abhiharaṇaṃ **abhihāro,** so eva **abhihāratā,** tathā dātuṃ ṭhitassa kāyena kato abhihāro dissatīti vuttaṃ hoti. **Kāyavācāpaṭikkhepo**ti tathā abhihaṭe bhojane paṭiggāhakassa hatthavikārādiko kāyiko vā ''ala''ntiādiko vācasiko vā paṭikkhepo paññāyatīti attho.

1242. **Nippapañcenā**ti saha vāsanāya pahīnataṇhādipapañcattayarahitena tathāgatena.

1243. **Tatthā**ti odanādīsu. **Sattanna**nti ''sālī''tiādinā vakkhamānānurūpānaṃ.

1244. **Odako**ti udake bhavo. **Etthā**ti pañcaṅgapavāraṇāya. **Ayaṃnicchayo**ti vakkhamānavidhippakāraṃ vinicchayaṃ dasseti.

1245. **Sālī**ti sabbasālijāti. **Vīhī**ti sabbavīhijāti. **Kaṅgū**ti setarattakāḷabhedā sabbā kaṅgujāti. **Varako** setavarako. **Dhaññena** sambhatapuññasambhārena bhagavatā.

1246. **Tiṇa**nti tiṇabījameva vuttaṃ. **Dīpitaṃ** saṅgahitaṃ. **Varakacorako**ti sukhumavarako.

1248. Aṅgasampattiṃ dassetumāha **''hatthenā''**tiādi.

1249. **Tanū**ti tanukā.

1250. **Na rakkhati** pavāraṇaṃ.

1251-2. **Dhaññarasādīnī**ti **ādi**-saddena dadhiādayo gahitā. **Āropetvā**ti uddhanaṃ āropetvā. **Phala**nti elāḷukādiphalaṃ. **Paṇṇa**nti sūpasākaṃ. **Kaḷīra**nti veḷuādīnaṃ kaḷīraṃ. **Bahūnī**ti tesameva visesanaṃ. **Tattha cā**ti pakkhittapaṇṇādimhi takkādike. **Odhiṃ dassetī**ti ettha ''paribhogakāle''ti seso. **Sañjanetī**ti ettha ''phalādiyāgū''ti labbhati.

1253-4. **Rase**ti maṃsādirase. ''Yāguṃ gaṇhathā''ti vā ''yāgu''nti vā vatvāti yojetabbā. **Yāgu saṅgahitā**ti ettha odhipaññāyanaapaññāyanavikappadvaye yāguyā samo vinicchayoti adhippāyo.

1255. **Chupantī**ti samphusanti. Chupa samphasseti dhātu, pakkhipantīti vuttaṃ hoti. Yathāha ''yattha macchamaṃsaṃ pakkhipantī''ti (pāci. aṭṭha. 238-239). Sāsapamattampi macchamaṃsaṃ vā sace paññāyatīti yojanā. **Pavāraṇa**nti ettha ''janetī''ti seso. **Yāguyā**ti padaṃ paccattavasena vipariṇāmetvā yāgu janetīti yojetabbaṃ.

1256. **Saṃsaṭṭho**ti parissāvito na sañjanetīti yojanā.

1257. Sabbaso ṭhapetvāti sambandho. Maṃsādipakkhittaodanādippakaraṇāvasesato aṅgaṃ dassetumāha **''sabbaso''**ti. Sabbaso na pavāretīti yojanā. **Veḷutaṇḍula**nti veḷuvīhīnaṃ taṇḍulaṃ. **Ādi**-saddena kandamūlaṃ saṅgahitaṃ. Yathāha ''veṇutaṇḍulādīhi vā kandamūlaphalehi vā yehi kehici katabhatta''nti.

1258. **Tato**ti sāliādito, veḷuādito ca, tato nibbattā puthukā vāti attho. **Tāhī**ti puthukāhi. **Suddhā**ti puthukādīhi amissā na pavārentīti sambandho.

1259. **Bhaṭṭhāna**nti bhajjitānaṃ. Sattūhi saṅgahitaṃ **sattusaṅgahitaṃ**.

1261. **Sattūnaṃ modako**ti sattubaddhaṃ, baddhasattūti attho.

1263. **Tehevā**ti lājehi eva. **Suddhaṃ khajjakaṃ vā**ti vakkhamānanayena macchādīhi asammissaṃ khajjakaṃ.

1264. **''Pūrita''**ntiādinā tabbipariyāyaṃ dasseti. **Ta**nti kuṇḍakādi.

1266. **Akappiyaṃ** maṃsaṃ. **Avatthuttā**ti akappiyamaṃsānaṃ vāretabbattā pavāraṇāya avatthuttā.

1267. **Vatthukattā**ti kappiyamaṃsassa pavāraṇāya vatthubhūtattā. **Pavāretī**ti ettha ''khādiyamānassa ca maṃsattā''ti seso daṭṭhabbo. Yathāha ''yaṃ pana khādati, taṃ kiñcāpi paṭikkhipitabbaṭṭhāne ṭhitaṃ, khādiyamānaṃ pana maṃsabhāvaṃ na jahatī''ti (pāci. aṭṭha. 238-239).

1268. **Kiñci kappiyabhojana**nti pañcasu bhojanesu yaṃ kiñci kappiyabhojanaṃ.

1269. **Akappiyaṃ maṃsaṃ añña**nti akappiyamaṃsato avasesaṃ kuladūsanādivasena uppannabhojanaṃ gahitaṃ. Yathāha ''kuladūsanavejjakammauttarimanussadhammārocanasāditarūpiyādīhi nibbattaṃ buddhapaṭikuṭṭhaṃ anesanāya uppannaṃ akappiyabhojanaṃ paṭikkhipati, na pavāretī''ti.

1270-1. Asanaṃ bhojananti aṅgadvaye vinicchayaṃ dassetumāha **''sace ajjhohaṭa''**ntiādi. **Ajjhohaṭa**nti paragalagataṃ hoti. **''Patte''**ti iminā thālakādibhājanañca gahitaṃ. Katthaci bhojanaṃ natthīti yojanā. Patte, hatthe, mukhe vā yattha katthaci pañcannaṃ bhojanānaṃ kiñci na vijjati, gandhamattaṃ paññāyatīti vuttaṃ hoti.

1272. **Ādāyā**ti ettha ''aññatra bhuñjitu''nti seso. ''Yopi aññatra gantvā bhuñjitukāmo mukhe bhattaṃ gilitvā sesaṃ ādāyā''tiādinā (pāci. aṭṭha. 238-239) **mahāpaccariyaṭṭhakathāyaṃ** vuttavacanassa pamāṇattā āha **''na pavāretī''**ti.

1273. ''Mukhe bhattaṃ gilitaṃ, hatthe bhattaṃ vighāsādassa dātukāmo, patte bhattaṃ bhikkhussa dātukāmo, sace tasmiṃ khaṇe paṭikkhipati, na pavāretī''ti (pāci. aṭṭha. 238-239) evāmāgataṃ **kurundaṭṭhakathaṃ** saṅgahetuṃ ''mukhe ca bhatta''ntiādivacanato ca ''asanassa upacchedā''tiādinā vakkhamānāya yuttiyā asanāvasāne yujjamānattā ca imissā gāthāya ''bhottukāmo''ti pāṭhaṃ aggahetvā **''dātukāmo''**ti pāṭho gahetabbo.

1274. **''Asanassa upacchedā''**ti iminā tasmiṃyeva āsane yathānisinneneva kātabbe asane āsāvacchedo dīpito. Yathāha **aṭṭhakathāyaṃ** ''tasmiṃ pana āsane na bhuñjitukāmo, vihāraṃ pavisitvā bhuñjitukāmo, aññassa vā dātukāmo''ti (pāci. aṭṭha. 238-239). **Kurundaṭṭhakathāyaṃ** tassa vinicchayassa dassitattā **''mahāpaññā''**ti kurundaṭṭhakathācariyaṃ sandhāyāha. **Kāraṇākāraṇaññuno**ti ''pavāraṇassa idaṃ kāraṇaṃ, idaṃ akāraṇa''nti jānantā. ''Kāraṇākāraṇaññunā''ti katthaci potthake likhanti. Tattha mahāpaññā kāraṇākāraṇaññuno ācariyā asanassa… pe… soti hi kāraṇaṃ kathayantīti yojanā.

1275. Hatthapāsaṅge vinicchayaṃ dassetumāha **''gaṇhato…pe… pasārita''**nti. **Gaṇhato**ti yena iriyāpathena samannāgato hutvā gaṇhāti, evaṃ gaṇhato. **Pacchimaṃ aṅga**nti dāyakena dinnassa paṭiggāhakassa yo avayavo parabhāge hoti, taṃ ṭhānādiiriyāpathasamannāgatassa paṭiggāhakassa paṇhiādiṃ pacchimaṃ aṅgaṃ. Dadato pasāritaṃ hatthaṃ vinā purimaṃ aṅganti yojanā. **Pasāritaṃ hattha**nti ettha ''dātu''nti seso. **Ubhinna**nti ettha ''antare''ti seso. Paṭiggāhakadāyakānaṃ pacchimapurimānaṃ ubhinnaṃ aṅgānaṃ antare okāse. Aḍḍhaṃ upaḍḍhaṃ hatthaṃ teyyaṃ tatiyaṃ yassāti viggaho, atirekavidatthidviratanappamāṇanti attho.

1276. Abhihāraṅge vinicchayaṃ dassetumāha **''tasmi''**ntiādi. Aḍḍhateyye **tasmiṃ ṭhāne** ṭhatvāti yojanā, dviratanavidatthipamāṇe tasmiṃ ṭhāne ṭhatvāti attho. **Abhihaṭa**nti upanītaṃ. **Tādisa**nti abhihaṭasadisaṃ, pavāraṇapahonakānaṃ pañcannaṃ bhojanānaṃ aññataranti attho.

1277-8. **Ādhārake vāpī**ti valayādipattādhārakepi. **Ūrūsū**ti dvinnaṃ ūrūnaṃ majjhe, aṅketi attho. **Āharitvā**ti abhiharitvā. **Bhattaṃ gaṇhātī**ti ettha ''ito''ti seso, ''ito bhattaṃ gaṇhā''ti anantare nisinno ca bhāsatīti yojanā. **Bhatta**nti upalakkhaṇaṃ, pañcasu bhojanesu yaṃ kiñcīti attho. **Ta**nti tathā gaṇhituṃ vuttabhattādibhojanaṃ. **Abhihārassa cā**ti ettha **ca**-saddo padapūraṇattho, evakārattho vā, abhāvā evāti yojanā.

1279. **''Bhattapacchi''**nti idaṃ upalakkhaṇaṃ.

1280. **Dīyamāne**ti ettha ''bhojane''ti seso. **Itaro**ti hatthapāse nisinno. Abhihāraṅgassa abhāvā so **na pavārito**ti.

1281. Paṭikkhepaṅge vinicchayaṃ dassetumāha **''kāyenā''**tiādi. Vācābhihārassa anaṅgattā āha **''kāyenābhihaṭa''**nti. Yathāha ''vācāya abhihaṭaṃ paṭikkhipato pavāraṇā natthī''ti (pāci. aṭṭha. 238-239). Abhihaṭabhojanaṃ paṭikkhipituṃ aṅguliyo vā hatthaṃ vā hatthagatassa kassaci calanādiṃ yaṃ kañci kāyavikāraṃ karonto, bhamuṃ ukkhipanto, kujjhitvā olokento vā kāyena paṭikkhipatīti vuccati. ''Ala''nti vā ''na gaṇhāmī''ti vā ''āgamehī''ti vā ''adhivāsehī''ti vā ''mā ākirā''ti vā ''apagacchāhī''ti vā evamādikaṃ vadanto vācāya paṭikkhipatīti vuccati.

1282-3. **Ākirā**ti etthāpi ''iti cā''ti yojetabbaṃ. Evaṃ vadantassa nivāretukāmatācitte satipi nivāraṇavacanena hontaṃ pavāraṇaṃ ākirātiādividhivacane na hotīti āha **''na pana'nti pavāraṇā''**ti. Pavāraṇā pana na atthīti yojanā.

1284. ''Rasaṃ gaṇhathā''ti vadeti sambandho. **Taṃ sutvā**ti taṃ vacanaṃ sutvā.

1285. **''Sāra''**nti idaṃ vaṇṇabhaṇanamattaṃ. **''Ida''**nti sāmaññena macchamaṃsaṃ vadati, pavāraṇaṅgaṃ hoti. **Maccharasaṃ maṃsarasa**nti ettha dvandasamāsassapi sambhavato ''macchaṃ, maṃsaṃ gaṇhā''ti ca vuttaṃ hoti, tañca aṅgaṃ hoti.

1286. ''Rasaṃ gaṇhā''ti vutte panassa vikappassa abhāvā pavāraṇassa aṅgaṃ na hoti. Tenevāha **''atthi ca maṃsaṃ ce''**ti.

1287. **Muhuttaṃ āgamehī**ti kañci kālaṃ olokehi.

1288. **Panasādīhī**ti **ādi**-saddena vettaṅgādīnaṃ gahaṇaṃ.

1290. **Macchasūpaṃ maṃsasūpa**nti ettha samāsavikappā ''maccharasaṃ maṃsarasa''nti ettha viya daṭṭhabbā.

1291. **Karambaka**nti macchamaṃsena vā aññena vā missasseva sūpavisesassa nāmaṃ. Teneva ca ''maṃsakarambakaṃ gaṇhatha, macchakarambakaṃ gaṇhathā''ti vutte nisedhena pavāraṇā hoti, ''karambakaṃ gaṇhathā''ti vutte aniyatavacanattā na hoti. Kaḷīrasūpādīhi samānavinicchayabhāvaṃ dassetumāha **''eseva nayo vutto''**ti.

1292. **Vuttasmi**nti vutte.

1293. **Yenā**ti bhattena. **Āpucchito**ti ''gaṇhathā''ti vutto. **Tassa** bhattassa. **Atthitāya** yāguyā vijjamānattā. **Iti kāraṇa**nti idaṃ pavāraṇakāraṇaṃ.

1294. ''Yāgumissakaṃ gaṇhā''ti vutte sā yāgu **tattha** tasmiṃ abhihaṭe bhājane pakkhittabhattena samā vā bahutarā vā ce hoti, **so** evaṃ vatvā abhihaṭaṃ paṭikkhepaṃ bhikkhu na pavāreti kirāti yojanā. **Kirā**ti aruciṃ sūceti. Teneva vakkhati ''kāraṇaṃ pana duddasa''nti.

1295. **Sabbatthā**ti sabbaaṭṭhakathāsu.

1296. **Visuṃ katvā**ti ekasitthampi yathā na hoti, tathā rasaṃ vā khīraṃ vā bhattato viyojetvā.

1297. **Gacchantenevā**ti yāva bhojananiṭṭhānaṃ, tāva gacchanteneva. Yathāha ''gacchantena nadipūraṃ pattenapi aṭṭhatvā naditīre gumbaṃ parikkhipitvā vicarantena nāvaṃ vā setuṃ vā āruḷhena aṭṭhatvā vaṭṭetvā vicarantenā''ti.

1298. **So**ti gacchanto. **Tato**ti ṭhānato, gamanairiyāpathassa vikopitattāti adhippāyo.

1299. **Āsanaṃ avicāletvā**ti nisajjāvasena phuṭṭhaṭṭhānaṃ acāletvā, anuṭṭhahitvāti vuttaṃ hoti. ''Adinnādāne viya ṭhānācāvanaṃ gahetabba''nti **gaṇṭhipade** vuttaṃ.

1300. **Tato**ti pavāritakālato uddhaṃ, **tato** nisinnaṭṭhānato vā. Ito, etto vā. **Īsakampi saṃsaritu**nti nisinnaṭṭhānato ito cito ca thokampi saṃsarituṃ, apagantunti attho.

1301. **Sabbatthā**ti pīṭhakādisaṃhārime sabbasmiṃ āsane. **''Vinayaññunā''**ti iminā ''sace pana naṃ saha mañcena ukkhipitvā aññatra nenti, vaṭṭatī''ti (pāci. aṭṭha. 238-239) **aṭṭhakathāyaṃ** ''pīṭhakādīsupi ayameva vinicchayo''ti vuttabhāvaṃ jānantenāti vuttaṃ hoti.

1302. **Nipajjitvā**ti ettha ''parivattantena yena passena nipanno, tassa ṭhānaṃ nātikkametabba''nti vacanato pubbasayitaṭṭhānaṃ avijahitvā sayitvāyevāti attho. **Tathevā**ti ukkuṭiko hutvāvāti vuttaṃ hoti. ''Tassa pana heṭṭhā palālapīṭhaṃ vā kiñci vā nisīdanakaṃ dātabba''nti (pāci. aṭṭha. 238-239) **aṭṭhakathāyaṃ** vuttaṃ.

1303. Atirittaṃ karontena sikkhunā bhājanaṃ onametvāna bhojane dassite atha ''alametaṃ sabba''nti vattabbanti yojanā. Tattha **atirittaṃ karontenā**ti ''atirittaṃ nāma kappiyakataṃ hoti, paṭiggahitakataṃ hoti, uccāritakataṃ hoti, hatthapāse kataṃ hoti, bhuttāvinā kataṃ hoti, bhuttāvinā pavāritena āsanā avuṭṭhitena kataṃ hoti, 'alametaṃ sabba'nti vuttaṃ hoti, gilānātirittaṃ hotī''ti (pāci. 239) vuttesu aṭṭhasu ākāresu antaṃ vinā purimehi sattahi vinayakammākārehi atirittaṃ karontenāti vuttaṃ hoti. Yathāha ''imehi sattahi vinayakammākārehi yaṃ atiritta''ntiādi (pāci. aṭṭha. 238-239).

Idha atirittaṃ kātuṃ abhihaṭabhojanaṃ kappiyañca nāma hoti, kappiyakatena siṅgiveralasuṇādivatthunā yuttatāya ca akappiyamaṃsābhāvena ca kuladūsanādīhi anuppannabhāvena ca katañca nāma hoti. ''Alametaṃ sabba''nti atirittakatabhāvato evaṃ kappiyañca taṃ kataṃ cāti **kappiyakata**nti vuttaṃ hoti. Evamuparipi **kata**-saddassa attho ca samāsaviggaho ca veditabbo. Avasiṭṭhapadesu bhikkhunā paṭiggahitaṃ **paṭiggahitaṃ** nāma. Taṃ kārāpetvā āgatena bhikkhunā thokaṃ uccāretvā, otāretvā vā dassitaṃ **uccāritakataṃ** nāma. Kappiyaṃ kārāpetumāgatassa aḍḍhateyyahatthappamāṇahatthapāsabbhantaragatena atirittakataṃ **''hatthapāse kata''**nti vuccati. Antamaso pavāraṇajanakaṃ yaṃ kiñci bhojanaṃ kusaggenāpi gahetvā bhuttattā **bhuttāvinā**. Yathāha ''pañcannaṃ bhojanānaṃ aññataraṃ bhojanaṃ antamaso kusaggenāpi bhuttaṃ hotī''ti. Bhuñjanto pavārito hutvā yo āsanaṃ na kopeti, so bhuttāvī pavārito ''āsanā avuṭṭhito''ti vuccati, tena kataṃ **''bhuttāvinā…pe… avuṭṭhitena kata''**nti vuttaṃ. ''Alametaṃ sabba''nti vacībhedaṃ katvā vuttaṃ **''alametaṃ sabbanti vuttaṃ hotī''**ti dassitaṃ. Ayaṃ sattavidho vinayakammākāro nāma.

Gilānātirittakaṃ pana imissā gāthāya avuttampi anatirittasandassanatthaṃ vakkhamānāya ''kata''ntiādigāthāya ''na gilānātirittañcā''ti imassa vipariyāyato veditabbaṃ. Gilānato atirittaṃ, tassa aññadinesu bhuñjanatthāya upaṭṭhāpitampi **gilānātirittaṃ** nāma.

''Tena bhikkhunā''ti iminā ''bhuttāvinā''ti ca ''bhuttāvinā pavāritena āsanā vuṭṭhitenā''ti ca vuttappakārena visiṭṭhaṃ teneva pākaṭaṃ bhikkhuṃ parāmasati, pavāraṇajanakānaṃ pañcannaṃ bhojanānaṃ aññataraṃ appamattakampi bhuttāvinā, bhuttāvī pavāritopi hutvā āsanā avuṭṭhitena vā bhikkhunāti vuttaṃ hoti. **Onamitvāna bhājane**ti ettha ''dassite bhojane''ti seso, ''athā''ti iminā sambandho. Kappiyakaraṇārahāni siṅgiverādīni kappiyaṃ kāretvā paṭiggahāpetvā āgantvā hatthapāsabbhantare patvā atirittaṃ kārāpentena bhikkhunā bhājanaṃ thokaṃ onāmetvā uccāretvā dassitakālānantarāti vuttaṃ hoti. Uttari kātabbaṃ dassetumāha **''ala''**ntiādi.

Ettāvatā **''tena bhikkhunā''**ti iminā ''bhuttāvinā kataṃ, bhuttāvinā pavāritena āsanā avuṭṭhitena kata''nti aṅgadvayaṃ saṅgahitaṃ. **''Onametvāna bhājana''**nti iminā ''uccāritakataṃ hotī''ti idaṃ saṅgahitaṃ. ''Kappiyakataṃ, paṭiggahitakataṃ, hatthapāsekata''nti idaṃ tayaṃ anantariyavācinā **atha**-saddena saṅgahitaṃ. ''Alametaṃ sabba''nti idaṃ panettha sarūpeneva dassitanti daṭṭhabbaṃ.

1304. Patte ṭhitabhojanameva atirittaṃ kātabbanti natthi, pacchiādīsu yattha katthaci bhājane ṭhitampi kātabbanti dassetumāha **''kappiyaṃ panā''**ti. **Kuṇḍe**ti bhaṇḍukkhaliyaṃ. **Bhājane**ti yaṃ kiñci bhājanaṃ gahitaṃ.

1305. **Eta**nti atirittakataṃ etaṃ bhojanaṃ. Taṃ ekameva ṭhapetvāti yojanā. ''Vaṭṭatevā''ti vuttepi abbhaṅgādīnamatthāyāti gaṇheyyunti āha **''bhuñjitabba''**nti, tamekaṃ vinā parehi paribhuñjitabbanti attho.

1306-7. **Kappiyaṃ kāretvā**ti atirittaṃ kāretvā. **Ākiranti ce**ti yadi pakkhipanti. Puna tathā atirittaṃ kāretvā bhuñjitabbanti yojanā.

Taṃ kena atirittaṃ kātabbanti āha **''yenā''**tiādi. **Ta**nti atirittakataṃ bhojanaṃ. **Yena akata**nti yena bhikkhunā paṭhamaṃ atirittaṃ na kataṃ, tena kātabbanti sambandho. Yathāha ''yena akatanti aññena bhikkhunā yena paṭhamaṃ na kataṃ, tena kātabba''nti (pāci. aṭṭha. 238-239). Yaṃ vā akataṃ, taṃ visuṃ tena vā kātabbanti yojanā. **Yaṃ vā akata**nti tasmiṃ atirittakatabhojane apakkhittaṃ yaṃ bhojanaṃ atirittaṃ na kataṃ. **Taṃ visuṃ tena vā kātabba**nti pacchā pakkhittaṃ bhojanaṃ atirittaṃ katena yathā amissaṃ hoti, tathā aññassa bhājanassa gahaṇavasena visuṃ kāretvā tena paṭhamaṃ katātirittenāpi atirittaṃ kātabbaṃ. Yathāha – ''yañca akatanti yena paṭhamaṃ kappiyaṃ kataṃ, tenāpi yaṃ akataṃ, taṃ kātabbaṃ. Paṭhamabhājane pana kātuṃ na labbhati. Tattha hi kariyamānaṃ paṭhamaṃ katena saddhiṃ kataṃ hoti, tasmā aññasmiṃ bhājane kātuṃ vaṭṭatīti adhippāyo''ti.

1308. **Akappiyādīhi sattahī**ti ''anatirittaṃ nāma akappiyakataṃ hoti, appaṭiggahitakataṃ hoti, anuccāritakataṃ hoti, ahatthapāse kataṃ hoti, abhuttāvinā kataṃ hoti, bhuttāvinā ca pavāritena āsanā vuṭṭhitena kataṃ hoti, 'alametaṃ sabba'nti avuttaṃ hotī''ti (pāci. 239) vuttehi sattahi vinayakammākārehi. Atirittaṃ katanti yojanā. ''Hoti anatirittaka''nti padacchedo.

1309. Upakaṭṭhavelāyapi atirittaṃ karontena ''ahaṃ pātova bhuñji''nti vā ''thokaṃ paribhuñji''nti vā acintetvā kātabbanti dassetumāha **''yopī''**tiādi. **Upakaṭṭhūpanītampī**ti upakaṭṭhavelāya upanītampi bhojanaṃ.

1310. **Yāmādikālika**nti yāmasattāhayāvajīvikakālikaṃ. **Anāmissa**nti āmisena amissaṃ. **Taṃ** yāmādikālikaṃ paribhuñjatoti sambandho.

1312. Gilānassa bhuttātirittaṃ viya kadāci bhuñjissatīti uddissa ṭhapitampi gilānātirittaṃ nāmāti **aṭṭhakathāyaṃ** (pāci. aṭṭha. 238-239 atthato samānaṃ) vuttaṃ. ''Vihārādīsu gilānassa pāpuṇanakoṭṭhāsampi gilānātirittaṃ nāmā''ti vadanti.

1313. **Kathinenā**ti paṭhamakathinena.

Paṭhamapavāraṇakathāvaṇṇanā.

1314. **Anatirittenā**ti ettha ''khādanīyena vā bhojanīyena vā''ti seso. Ettha **''khādanīyaṃ** nāma pañcabhojanāni yāmakālikaṃ sattāhakālikaṃ yāvajīvikaṃ ṭhapetvā avasesa''nti (pāci. 239) vuttaṃ pañcabhojanato aññaṃ sabbaṃ yāvakālikaṃ khādanīyaṃ nāma. ''Bhojanīyaṃ nāma pañca bhojanāni odano kummāso sattu maccho maṃsa''nti (pāci. 239) vuttaṃ. Ettha vinicchayo anantarasikkhāpade vutto. **Pavāreyyā**ti ettha ''abhihaṭṭhu''nti seso. **Abhihaṭṭhuṃ pavāreyyā**ti abhiharitvā ''handa bhikkhu yāvatakaṃ icchasi, tāvatakaṃ gahetvā khāda vā bhuñja vā''ti evaṃ pavāreyya. **''Pavārita''**ntipadaṃ vuttatthameva. **Jāna**nti sutvā vā disvā vā tassa pavāritabhāvaṃ jānanto. **Āsādanāpekkho**ti āsādanaṃ codanaṃ maṅkukaraṇabhāvaṃ apekkhamāno. **Bhutte**ti tassa payogena itarena bhuñjitvā pariyosāpite. **Tassā**ti yo tassa pavāritabhāvaṃ ñatvā ''bhuñjā''ti niyojesi, tassa.

1315-6. Ekassa bhuñjanena aññassa pācitti hotīti kathametanti āsaṅkāya tathā vuttattā pariharitumāha **''dukkaṭaṃ…pe… dassita''**nti. **Itarassa gahaṇe**ti pavāritabhikkhuno bhuñjanatthāya paṭiggahaṇe. **Ajjhohārapayogesu cā**ti etthāpi ''itarassā''ti sambandho. **Sabbaṃ** dukkaṭaṃ, pācittiyañca. **Dassita**nti ''abhiharati, āpatti dukkaṭassa. Tassa vacanena 'khādissāmi bhuñjissāmī'ti paṭiggaṇhāti, āpatti dukkaṭassa. Ajjhohāre ajjhohāre āpatti dukkaṭassa. Bhojanapariyosāne āpatti pācittiyassā''ti (pāci. 244) desitaṃ bhagavatāti attho.

1317. **Ubhayatthāpi vimatissā**ti pavārite ca apavārite ca vimatissa. **Dukkaṭaṃ paridīpita**nti ''pavārite vematiko. Appavārite vematiko, āpatti dukkaṭassā''ti (pāci. 245) desitaṃ.

1318. **Kārāpetvā**ti ettha ''bhuñjāhī''ti seso. **Aññassatthāyā**ti ettha ''abhiharanto gacchāhī''ti seso.

1319. **Omasavādatulyāvā**ti idaṃ adinnādānasamuṭṭhānaṃ sandhāyāha.

Dutiyapavāraṇakathāvaṇṇanā.

1320. **Khādanīyaṃ vā**ti pañca bhojanāni ca kālikattayañca vinā avasesesu yaṃ kiñci vā. **Bhojanīyaṃ vā**ti pañcasu bhojanesu aññatarampi. **Vikāle**ti vigate kāle. Kālo nāma aruṇuggamanato yāva majjhantikā, tadañño vikālo. Yathāha ''vikālo nāma majjhantike vītivatte yāva aruṇuggamanā''ti (pāci. 249). Ṭhitamajjhantikopi kāleyeva saṅgayhati. Yathāha ''ṭhitamajjhantikopi kālasaṅgahaṃ gacchati. Tato paṭṭhāya pana khāditum vā bhuñjitum vā na sakkā, sahasā pivituṃ pana sakkā bhaveyya. Kukkuccakena pana na kātabbaṃ. Kālaparicchedajānanatthañca kālatthambho yojetabbo, kālabbhantareva bhattakiccaṃ kātabba''nti (pāci. aṭṭha. 248-249). **Dosa**nti pācittiyaṃ.

1321. ''Khādanīyaṃ vā bhojanīyaṃ vā''ti ettha bhojanīyassa pavāraṇasikkhāpade dassitasarūpattā khādanīyaṃ tāva sarūpato dassetumāha **''yamāmisagata''**ntiādi. **Etthā**ti etesu khādanīyabhojanīyesu. Yaṃ pana vanamūlaphalādikaṃ **āmisagataṃ** āmise yāvakālike pariyāpannaṃ, taṃ khādanīyanti yojanā. **Kālikesvasamohattha**nti ettha gāthābandhavasena ma-kāralopo, asammohatthanti vuttaṃ hoti. **Ida**nti vakkhamānaṃ sandhāyāha.

1322. **Mūla**nti yaṃ kiñci rukkhalatānaṃ mūlaṃ. **Kanda**nti rukkhalatānameva kandaṃ. **Muḷāla**nti padumagacchamūlakandaṃ. **Matthaka**nti tālanāḷikerādīnaṃ matthakaṃ, veḷukaḷīrapallavaṅkurānañca ettheva saṅgaho. **Khandhaka**nti ucchuādikhandhakaṃ. **Taca**nti challi. **Patta**nti paṇṇaṃ. **Puppha**nti kusumaṃ. **Phala**nti rukkhalatādīnaṃ phalaṃ. **Aṭṭhī**ti rukkhalatādibījaṃ. **Piṭṭha**nti dhaññādipiṭṭhaṃ. **Niyyāsa**nti silesaṃ. ''Khādanīya''nti sabbattha pakaraṇato labbhati.

1323. Evaṃ khādanīyānaṃ mātikaṃ nikkhipitvā te sarūpato dassetumāha **''mūlakhādanīyādīna''**ntiādi. Tattha rukkhamūlameva khādanīyaṃ, taṃ ādi yesanti viggaho. **Mukhamattanidassanaṃ nibodhathā**ti ettha ''mayā kariyamāna''nti seso. **Mukhamatta**nti pavesadvāramattaṃ, niravasesato dassane papañcabhīrukānaṃ pubbe bhayaṃ hotīti saṅkhepato khādanīyāni dassissanti vuttaṃ hoti. Tathā dassane payojanamāha **''nāmatthesu bhikkhūnaṃ pāṭavatthāyā''**ti, mūlakhādanīyādīnaṃ nāmesu ca tadatthesu ca bhikkhūnaṃ pāṭavuppādanatthanti attho.

1324-5. Mūlakamūlādīni upadesatoyeva veditabbāni. Na hi tāni pariyāyantarena vuccamānānipi sakkā viññātuṃ. Pariyāyantarenapi hi vuccamāne taṃ taṃ nāmaṃ ajānantānaṃ sammohoyeva siyā, tasmā tattha na kiñci vakkhāma. **Sākāna**nti sūpeyyapaṇṇānaṃ. **Idhā**ti imasmiṃ sikkhāpade. **Āhāratthanti** āhārena kattabbapayojanaṃ, āhārakiccanti vuttaṃ hoti. ''Āmisattha''ntipi likhanti. **Pharantī**ti vitthārenti.

1326. **Jaraṭṭha**nti purāṇakandaṃ. Yaṃ taṃ jaraṭṭhanti sambandho. Sesānaṃ jaraṭṭhaṃ yāvakālikanti yojanā. **Sesāna**nti mūlakādīni vuttāni. Yathāha ''mūlakakhārakajajjharīmūlānaṃ pana jaraṭṭhānipi āmisagatikānevā''ti (pāci. aṭṭha. 248-249).

1331. **Dhoto**ti nibbattitapiṭṭho.

1332. Adhoto khīravalliyā kandoti yojanā. **Vākyapathātītā**ti ''asuko vā asuko vā''ti vatvā pariyantaṃ pāpetuṃ asakkuṇeyyattā vacanapathātītā.

1333. **Puṇḍarīkaṃ** setaṃ. **Padumaṃ** rattaṃ.

1334. **Sambhavaṃ** jātaṃ.

1338. **Jaraṭṭhabundo**ti kandassa heṭṭhā atīva pariṇataṭṭhānaṃ.

1339. **Pathaviyaṃ gato**ti antopathaviyaṃ gato, pathaviyaṃ nimujjitvā gatataruṇadaṇḍoti vuttaṃ hoti.

1340. Evaṃ antobhūmiyaṃ gato. ''Paṇṇadaṇḍo uppalādīna''nti padacchedo. **Sabbo**ti taruṇopi pariṇatopi. Uppalādīnaṃ, padumajātiyā ca sabbo paṇṇadaṇḍo yāvakālikoti yojanā.

1345. **Pattakhādanīyaṃnāmā**ti pattasaṅkhātaṃ khādanīyaṃ nāma.

1348. **Mūlakādīna**nti ''mūlakaṃ khārakañcevā''tiādikāya gāthāya vuttamūlakādīnaṃ.

1349. **Kaṇṇikā**ti padumakaṇṇikā.

1360. **Ketakādīna**nti ettha **ādi**-saddena timbarusakaṃ gahitaṃ. **Tālaphalaṭṭhī**ti taruṇaphalānaṃ aṭṭhi.

1361. **''Punnāgamadhukaṭṭhīnī''**ti ca **''punnāgamadhukaṭṭhicā''**ti ca potthakesu ubhayathā pāṭho dissati, attho pana ekoyeva. ''Selu aṭṭhī''ti padacchedo. **Anāmise**ti yāvajīvike.

1363. **Dhotaṃ tālapiṭṭha**nti tālapheggum koṭṭetvā udake madditvā parissāvetvā kalale bhājanatalaṃ otiṇṇe pasannodakaṃ apanetvā gahitatālapiṭṭhanti vuttaṃ hoti. Tathā khīravalliyā piṭṭhanti yojanā, tatheva koṭṭetvā parissāvetvā gahitakhīravalliyā piṭṭhanti attho.

1364. **Adhotaṃ** vuttavipariyāyato gahetabbaṃ. ''Āhāratthamasādhentaṃ, sabbaṃ taṃ yāvajīvika''nti vacanato tesu tesu janapadesu manussānaṃ āhārakiccaṃ akarontaṃ mūlādi yāvajīvikaṃ, tadaññaṃ yāvakālikanti saṅkhepalakkhaṇaṃ kātabbanti.

Vikālabhojanakathāvaṇṇanā.

1369. **Bhojanaṃ sannidhiṃ katvā khādanaṃ vā**ti ettha bhojanakhādanīyāni yathāvuttabhedasarūpāneva. **Sannidhiṃ katvā**ti paṭiggahetvā ekarattampi atikkāmetvā, sannidahitvāti vuttaṃ hoti. Yathāha ''paṭiggahetvā ekarattampi vītināmitassetaṃ adhivacana''nti (pāci. aṭṭha. 253). Tadeva vakkhati ''saya''ntiādinā. **Khādana**nti kammasādhanoyaṃ, ''khajja''nti iminā samānattho.

1371. ''Sannidhiṃ katvā''ti ettha niddesaṃ dassetumāha **''saya''**ntiādi.

1372. ''Taṃ na vaṭṭatī''ti ettha atthaṃ dassetumāha **''tato''**tiādi. **Tato**ti sannidhikatabhojanato. **Suddhacittenā**ti savāsanasakalakilesappahānato nimmalacittena. **Tādinā**ti aṭṭhasu lokadhammesu nibbikārabhāvena tādinā. Atha vā yādisā purimakā sammāsambuddhā rūpārūpaguṇehi ahesuṃ, tādisena bhagavatā.

1373. Odanādīsu pañcasu bhojanesu tāva akappiyamaṃsena sannidhivasena pācittiyañca āpattivisesañca dassetumāha **''akappiyesū''**tiādi. **Pācittī**ti sannidhipācittiyamāha. **Itare**ti sīhādimaṃsamhi. Dukkaṭena saha pācittīti yojanā.

1374. **Yāmakālikasaṅkhātaṃ paribhuñjato**ti ettha ''sannidhiṃ katvā''ti adhikārato labbhati. ''Dukkaṭena sahā''ti avatvā **''pācittī''**ti vuttattā sati paccaye paribhuñjatoti gahetabbaṃ. Yathāha ''yāmakālikaṃ sati paccaye ajjhohārato pācittiyaṃ. Āhāratthāya ajjhohārato dukkaṭena saddhiṃ pācittiya''nti (pāci. aṭṭha. 253).

1375. Annanti etthāpi ''sannidhikata''nti idaṃ pure viya labbhati, **''pakati''**nti idaṃ ''anna''nti etassa visesanaṃ, manussamaṃsādīhi asammissaṃ nātirittakataṃ annamattanti attho. **Pācittiyadvaya**nti anatirittapaccayā ca sannidhipaccayā ca dve pācittiyāni.

1376. ''Dve, dvaya''nti ubhayatthāpi ayamevattho.

1377. **Sāmisena mukhena dve**ti ettha ''pañca bhojanāni yāmakālikaṃ sattāhakālikaṃ yāvajīvikaṃ ṭhapetvā avasesaṃ khādanīyaṃ nāmā''ti (pāci. 254) vuttattā khādanīyāsaṅgahitena yāmakālikena ca tena sammissattā sannidhināmena mukhagataāmisamūlakena ca sannidhipācittiyāni dve hontīti attho. **Sāmisena mukhenā**ti upalakkhaṇattā yathākathañci āmise missībhūte ettakā āpattiyoti daṭṭhabbaṃ. Nirāmisaṃ yāmakālikaṃ bhuñjato ekameva pācittiyanti yojanā, yena kenaci ākārena asammissaṃ yāmakālikaṃ paribhuñjato ekameva pācittiyaṃ hotīti attho.

1378. **Tamevā**ti sannihitameva kālikaṃ. **Tesu dvīsu vikappesū**ti sāmisanirāmisavikappadvaye. **Kevalaṃ dukkaṭaṃ vaḍḍhatī**ti paṭhamavikappe dvīhi pācittiyehi saddhiṃ dukkaṭaṃ, dutiyavikappe pācittiyena saddhiṃ dukkaṭaṃ hotīti vuttaṃ hoti.

1379. **Suddha**nti ettha ''sannidhikataṃ bhojana''nti seso. Idaṃ ''pakatibhojane''ti (pāci. aṭṭha. 253) **aṭṭhakathāyaṃ,** idha ca ''na doso yāmakālike''ti yāmakālikassa visuṃ vakkhamānattā viññāyati, akappiyamaṃsayāmakālikehi amissaṃ bhojananti vuttaṃ hoti.

1380. **Maṃse**ti ettha ''akappiye''ti idaṃ thullaccayādivacaneneva labbhati. **Vaḍḍhatī**ti pubbe vuttehi pācittiyadvayehi saddhiṃ manussamaṃse thullaccayañca sīhādimaṃse dukkaṭañca vaḍḍhati. Manussamaṃse ca **sese** sīhamaṃsādike akappiyamaṃse ca yathānukkamato thullaccayañceva dukkaṭañcāti dvayaṃ vaḍḍhatīti yojanā.

1381. **Anatirittampi** bhojanaṃ vikāle paribhuñjato bhikkhuno tannimittako doso yathāvuttesu **sabbavikappesu** natthīti yojanā. ''Vikāla…pe… kālike''ti yāmakālikassa visuṃ vakkhamānattā ca atirittakārāpanañca bhojaneyeva sambhavatīti **anatiritta**nti ettha ''nihitabhojana''nti seso. ''Anatirittapaccayā pana vikāle sabbavikappesu anāpattī''ti (pāci. aṭṭha. 253) aṭṭhakathāvacanato **doso**ti anatirittapaccayā pācittiyamāha. Teneva vakkhati **''tannimittako''**ti, anatirittanimittakoti attho. **Sabbavikappesū**ti ''suddhaṃ vā manussamaṃsamissaṃ vā sīhādimaṃsamissaṃ vā yāmakālikamissaṃ vā''ti sabbesu vikappesu. **''Tannimittako''**ti vacaneneva vāritavikālādinimittassa dosassa sambhavaṃ dasseti.

1382-3. **Vikālapaccayā vā**ti ettha **vā**-saddena ''anatirittapaccayā''ti idaṃ samuccitaṃ. **Api**-saddo ''yāmakālikepī''ti yojetabbo. Sattāhakālikaṃ, yāvajīvikaṃ āhārasseva atthāya paṭiggaṇhato gahaṇe, yathāvuttassa sattāhakālikayāvajīvikabhedena **duvidhassa tu** ajjhohārapayogesu nirāmise vā dukkaṭanti yojanā. **Tu**-saddo eva-kārattho.

1384. **Athā**ti vākyārambhe nipāto. **Āmisasaṃsaṭṭhaṃ** sattāhakālikaṃ, yāvajīvikaṃ vāti yojanā. **Gahetvā**ti paṭiggahetvā. **Ṭhapita**nti aruṇaṃ atikkāmetvā ṭhapitaṃ. **Pācittī**ti sannidhipācitti.

1385. **Kālo**ti aruṇuggamanādimajjhantikāvasāno kālo. **Yāmo**ti majjhantikādidutiyaaruṇuggamanāvasāno. Taṃ taṃ kālaṃ kālikaṃ atikkāmayato tu dosoti yojanā. **Tu**-saddo evakārattho. **Taṃ** vā **kālika**nti yathākkamaṃ yāvakālikaṃ yāmakālikaṃ sattāhakālikanti vuttaṃ hoti.

1386. Yāvakālikaṃ attanā sambhinnāni itarāni **tīṇi** kālikāni attanoyeva sabhāvaṃ upanetīti yojanā. Sako bhāvo **sabhāvo,** taṃ.

1387-8. **Evameva viniddise**ti ''purimaṃ purimaṃ kālikaṃ attanā sammissaṃ pacchimaṃ pacchimaṃ attano sabhāvameva gāhāpetī''ti katheyyāti vuttaṃ hoti.

Imesūtiādīsu niddhāraṇe bhummaṃ. **Antovutthaṃ hotī**ti akappiyakuṭiyaṃ ṭhapetvā aruṇuṭṭhāpanena antovutthaṃ nāma hoti. **Sannidhi ca hotī**ti paṭiggahetvā paṭiggahaṇaṃ avijahitvā aruṇuṭṭhāpanena sannidhi ca nāma hoti. Potthakesu **''sannidhi''**nti sānunāsiko pāṭho dissati, ''hotī''ti kiriyāya sambandhattā **sannidhi**-saddo paṭhamekavacanantoti anunāsiko āgamasandhijoti veditabbo. **Ubhayampī**ti yathāvuttaṃ antovutthaṃ, sannidhi cāti ubhayampi. **Na hotevā**ti purimakālikadvayena amissaṃ na hoteva.

1389. Kappiyakuṭināmena akataṃ, asammataṃ, apariggahaṃ, pākārādīhi parikkhittaṃ senāsanaṃ **akappiyakuṭi nāmā**ti saṅkhepato gahetabbaṃ. **Antadvayenā**ti sattāhakālikayāvajīvikena, sahatthe karaṇavacanaṃ. **''Missita''**nti seso. **Gahita**nti paṭiggahitaṃ. **Taṃ pubbaṃ dvaya**nti yāvakālikayāmakālikadvayaṃ. Purimakālikadvaye yaṃ kiñci tadahupaṭiggahitampi akappiyakuṭiyāyeva ṭhapetvā aruṇaṃ uṭṭhāpitena pacchimakālikadvaye yena kenaci sammissaṃ antovutthaṃ nāma hotīti vuttaṃ hoti.

1390. Antovutthena pacchimakālikadvayena saṃsaṭṭhaṃ yadidaṃ purimakālikadvayaṃ, ayaṃ mukhasannidhi nāma hotīti **aṭṭhakathāyaṃ** (mahāva. aṭṭha. 295 atthato samānaṃ) vuttaṃ. Mahāpaccariyaṃ pana antovutthaṃ hoti, na kappati iti daḷhaṃ katvā vuttanti yojanā.

Tattha **''mukhasannidhī''**ti ca **''antovuttha''**nti ca nāmamattameva nānākaraṇaṃ, soyevatthoti ubhinnaṃ aṭṭhakathāvacanānaṃ anatthantaratā veditabbā. Tathā hi **mukha**-saddo **anto**-saddapariyāyo, **sannidhi**-saddo parivuttha-saddapariyāyo. Mukhe sannidhi mukhasannidhīti kammasādhanaṃ. Bahi sannidhinivattanatthaṃ aṭṭhakathāsu **mukha**-ggahaṇaṃ, **anto**-gahaṇañca kataṃ. **Bahī**ti ca paṭiggahetvā akappiyakuṭiyā bahi yattha katthaci parivutthaṃ pacchimakālikadvayaṃ purimena kālikadvayena saṃsaṭṭhaṃ adhippetaṃ. Mukhasannidhiantovutthapadānaṃ anatthantarabhāvo **samantapāsādikāyaṃ** vutto.

Yathāha ''sāmaṇero bhikkhussa taṇḍulādikaṃ āmisaṃ āharitvā kappiyakuṭiyaṃ nikkhipitvā punadivase pacitvā deti, antovutthaṃ na hoti. Tattha akappiyakuṭiyaṃ nikkhittasappiādīsu yaṃ kiñci pakkhipitvā deti, mukhasannidhi nāma hoti. Mahāpaccariyaṃ pana 'antovutthaṃ hotī'ti vuttaṃ, tattha nāmamattameva nānākaraṇa''nti (mahāva. aṭṭha. 295). **Nissandehe** pana aññathā vutto viya viññāyati, tatthapi ayameva nayo veditabbo.

1391. **Na doso**ti sannidhidoso na hoti. **Nidahitvā**ti paṭiggahetvā paṭiggahaṇaṃ avijahitvā sakasakakālabbhantareyeva nidahitvā. Ettha ca heṭṭhimantato sannidhiṃ dassetuṃ ''pattaṃ dhovitvā puna tattha acchodakaṃ vā āsiñcitvā aṅguliyā vā ghaṃsitvā nisnehabhāvo jānitabbo''ti (pāci. aṭṭha. 253) **aṭṭhakathāyaṃ** vuttaṃ. Etena nirapekkhena paṭiggahaṇaṃ avissajjetvāva sayaṃ vā aññena vā tucchaṃ katvāna sammā dhovitvā niṭṭhāpite patte laggampi avijahitapaṭiggahitameva hotīti tattha āpatti vuttāti **gaṇṭhipadesu** vuttaṃ. Etena nirapekkhena paṭiggahaṇe vissaṭṭhe tādisepi patte doso natthīti siddhaṃ.

Sannidhikathāvaṇṇanā.

1393. **Paṇītāni bhojanānī**ti **pāḷiyaṃ** ''seyyathidaṃ? Sappi navanītaṃ telaṃ madhu phāṇitaṃ maccho maṃsaṃ khīraṃ dadhī''ti (pāci. 259) uddisitvā –

> ''Sappi nāma gosappi vā ajikāsappi vā mahiṃsasappi vā, yesaṃ maṃsaṃ kappati, tesaṃ sappi. Navanītaṃ nāma tesaññeva navanītaṃ. Telaṃ nāma tilatelaṃ sāsapatelaṃ madhukatelaṃ eraṇḍakatelaṃ vasātelaṃ. Madhu nāma makkhikāmadhu. Phāṇitaṃ nāma ucchumhā nibbattaṃ. Maccho nāma odako vuccati. Maṃsaṃ nāma yesaṃ maṃsaṃ kappati, tesaṃ maṃsaṃ. Khīraṃ nāma gokhīraṃ vā ajikākhīraṃ vā mahiṃsakhīraṃ vā, yesaṃ maṃsaṃ kappati, tesaṃ khīraṃ. Dadhi nāma tesaññeva dadhī''ti (pāci. 260) –

Niddiṭṭhāni nava paṇītabhojanānīti attho. **Agilāno**ti ''agilāno nāma yassa vinā paṇītabhojanāni phāsu hotī''ti (pāci. 260) vutto. **Agilāno**ti ettha ''hutvā''ti seso.

1394. **Sappinā dehī**tiādi viññāpanappakāro. **Sappibhatta**nti ettha kiñcāpi sappisaṃsaṭṭhaṃ bhattaṃ, sappi ca bhattañca sappibhattanti viññāyati, **aṭṭhakathāsu** pana ''sālibhattaṃ viya sappibhattaṃ nāma natthī''ti (pāci. aṭṭha. 259) kāraṇaṃ vatvā dukkaṭasseva daḷhataraṃ katvā vuttattā na sakkā aññaṃ vattuṃ. **Aṭṭhakathācariyā** eva hi īdisesu ṭhānesu pamāṇaṃ.

1395. **Pācitti pariyāputā**ti ''ajjhohāre ajjhohāre āpatti pācittiyassā''ti (pāci. 260) evaṃ ajjhohāragaṇanāya pācitti vuttā.

1396. **Suddhānī**ti annena amissāni. **Sekhiyesū**ti sikkhākaraṇīye vuttanti attho.

1397. Yasmā suddhānaṃ paṇītabhojanānaṃ viññāpetvā paribhuñjanaṃ dukkaṭavisayaṃ, **tasmā. Sattadhaññamaya**nti sāliādīnaṃ sattannaṃ dhaññānaṃ aññatarassa

vikārabhūtaṃ.

1398. Sace dadātīti yojanā. **Visaṅketa**nti anāpatti hotīti vuttaṃ hoti.

1399. Deti ceti sambandho. **Aññatarenā**ti sahatthe karaṇavacanaṃ. ''Bhatta''nti adhikārato labbhati. **Assa** bhikkhussa. **Visaṅketa**nti aññaṃ yācitassa aññassa dinnattā saṅketassa virādhanena anāpattīti vuttaṃ hoti.

1400. **Yena yena hī**ti etthāpi tatheva karaṇavacanaṃ. **''Viññatta''**nti idaṃ adhikatassa ''bhatta''nti etassa visesanaṃ. **Yena yenā**ti aniyamena paṇītena. Tena sappiādi visuṃ visuṃ gahitameva, sappiādīnaṃ gosappiādibhedo ca saṅgahito. **Tasmiṃ laddhepī**ti yāciteyeva laddhe sati. Tassa tassa mūlepi laddheti vicchāvasena yojanā.

Kiṃ vuttaṃ hoti? ''Sappinā bhattaṃ dehī''ti sāmaññena viññāpentassa tameva vā ''iminā sappiṃ katvā gaṇhathā''ti navanītādīsu aññataraṃ vā dhenuṃ vā mūlaṃ vā deti ce, ''gosappinā bhattaṃ dehī''ti visesayuttaṃ katvā viññāpentassa tameva vā gonavanītādīni vā gāviṃ vā ''idaṃ datvā sappiṃ gaṇhathā''ti mūlaṃ vā sace deti, visaṅketaṃ na hoti, yathāvatthukameva āpattiṃ āpajjatīti vuttaṃ hoti.

Na aññathāti sappiṃ yācitavato ''imaṃ gahetvā sappiṃ katvā gaṇhathā''ti avatvā ''sappi natthi, idaṃ gaṇhathā''ti vatvā vā tuṇhībhūtena vā navanītādīsu kismiñci dinne visesaviññāpakassa tadaññadānepi visaṅketameva hotīti attho. Pāḷiyā anāgatepi dinne visaṅketameva hoti. ''Sace pana aññaṃ pāḷiyā āgataṃ vā anāgataṃ vā deti, visaṅketa''nti (pāci. aṭṭha. 259) **aṭṭhakathāyaṃ** vuttaṃ.

1401. **Pāḷiya**nti pubbe dassitaṃ ''sappi nāma gosappī''tiādiṃ niddesapāḷimāha. Yathāha ''pāḷiyaṃ āgatanavanītādīni ṭhapetvā''tiādi (pāci. aṭṭha. 259). **Aññehi** navanītādīhi. Sahatthe karaṇavacanaṃ.

1402. **''Viññāpetvā''**ti imassa kammabhūtaṃ ''bhatta''nti adhikataṃ. Gāthābandhavasena **vā**-saddassa rasso kato. Ekato vāti yojanā, ''nānato''tipi gahitameva, ekaṭṭhānato vā nānaṭṭhānato vāti vuttaṃ hoti. Yathāha ''sace pana sabbehipi sappiādīhi ekaṭṭhāne vā nānaṭṭhāne vā viññāpetvā''tiādi (pāci. aṭṭha. 259). Teneva **bhuñjatī**ti ettha parikappasūcakaṃ ''ce''ti idañca avakaṃsasandassanatthaṃ ''kusaggena ekabindumpī''ti idañca ajjhāharitabbaṃ. **Matā**ti **aṭṭhakathāyaṃ** (pāci. aṭṭha. 259) vuttaṃ sandhāyāha. Ekato vā nānato vā ṭhānā bhattaṃ viññāpetvā ekarasaṃ katvā antamaso kusaggena ekabindumpi bhuñjati ce, nava pācittiyo matāti yojanā.

1403. Akappiyena sappinā dehīti vuttepīti yojanā, sahatthe karaṇavacanaṃ. ''Bhatta''nti adhikataṃ. ''Yesaṃ maṃsaṃ kappati, tesaṃ sappī''ti (pāci. 260) vuttappakārassa vipariyāyato **akappiyaṃ** daṭṭhabbaṃ. **Tena ce detī**ti yadi tena yācitena teneva akappiyena saddhiṃ odanaṃ detīti.

1404. **Tathāsaññissā**ti tathāsaññino, gilānomhītisaññinoti attho. Yathāha ''gilāno gilānasaññī, anāpattī''ti (pāci. 261).

1405. Gilānakāle viññattaṃ agilānassa bhuñjato anāpatti pakāsitāti yojanā. Evamitarehipi dvīhi padehi yojetabbaṃ. Yathāha ''anāpatti gilāno hutvā viññāpetvā agilāno bhuñjatī''tiādi (pāci. 262). **Ñātakādīna**nti ettha ''āyatta''nti seso. **Ādi**-saddena ''pavāritānaṃ aññassatthāya attano dhanena ummattakassa ādikammikassā''ti idaṃ saṅgaṇhātīti.

1406. Cattāri samuṭṭhānāni dassetumāha **''kāyato''**tiādi.

Paṇītabhojanakathāvaṇṇanā.

1407. **''Adinna''**nti iminā **adinnādānasikkhāpade** (pārā. 91 ādayo) viya parapariggahitaṃ avatvā appaṭiggahitameva vattabbaṃ. Yathāha ''adinnaṃ nāma appaṭiggahitakaṃ vuccatī''ti (pāci. 266). **Mukhadvāra**nti mukhe dvāraṃ **mukhadvāraṃ,** galanāḷikā, iminā pana vacanena yaṃ kiñci ajjhoharanīyaṃ, taṃ mukhena vā pavisatu nāsikāya vā, galabilaṃ paviṭṭhameva āpattikaranti dīpeti. **Āhāra**nti udakadantaponehi aññaṃ ajjhoharitabbaṃ yaṃ kiñci yāvakālikādiṃ. Yathāha ''āhāro nāma udakadantaponaṃ ṭhapetvā yaṃ kiñci ajjhoharaṇīya''nti (pāci. 266).

Āhareyyāti mukhadvāraṃ paveseyya, iminā paragalaṃ akatvā mukhena paṭiggahitaggahaṇepi natthi dosoti sūcitaṃ. Tenevāha **''dantaponodakaṃ hitvā''**ti. Teneva vuttaṃ **gaṇṭhipade** ''bhagavato dantakaṭṭhassa mukhadvāraṭhapane anāpattivacaneneva yaṃ kiñci vatthuṃ paragalaṃ akatvā mukhe ṭhapane anāpattibhāvo vutto''ti. Udakañhi yathāsukhaṃ pātuṃ, dantakaṭṭhañca dantaponaparibhogena paribhuñjituṃ vaṭṭati, tassa pana rasaṃ gilituṃ na vaṭṭati. Sacepi dantakaṭṭharaso ajānantassa anto pavisati, pācittiyameva. Dante punanti nimmale karonti etenāti **dantaponaṃ**.

1408-9. Byatirekamukhena adinnalakkhaṇaṃ, padabhājane ca vuttanayena paṭhamaṃ dinnalakkhaṇaṃ dassento āha **''hatthapāso''**tiādi. **Hatthapāso**ti pavāraṇasikkhāpade –

> ''Gaṇhato pacchimaṃ aṅgaṃ, dadato purimaṃ pana;
> Ubhinnaṃ aḍḍhateyyaṃ ce, vinā hatthaṃ pasārita''nti. (vi. vi. 1275) –

Vuttalakkhaṇo hatthapāso. **Abhinīhāro**ti tattheva vuttanayena abhimukhaṃ katvā haraṇañca. **Majjhimuccāraṇakkhamo**ti paṭiggahetabbabhārassa ukkaṭṭhaparicchedena thāmamajjhimena purisena ukkhipanārahatā. Bhāvappadhānoyaṃ niddeso. Avakaṃso pana ''antamaso rathareṇumattampī''ti (pāci. aṭṭha. 269) **aṭṭhakathā**vacanato veditabbo. **Uccāraṇaṃ** ukkhipanaṃ. **''Amanusso''**ti iminā tadaññasattasāmaññena tiracchānagatāpi veditabbā. ''Pakkhī vā''tiādivakkhamānena vā veditabbā. **Kāyādinā**ti kāyakāyapaṭibaddhanissaggiyānaṃ aññatarena. Tenevāha **''tidhā''**ti.

Dvidhāti kāyena vā kāyapaṭibaddhena vā. **Pañcaṅgasaṃyoge**ti ettha ''hatthapāso''ti paṭhamaṅgaṃ, ''abhinīhāro''ti dutiyaṃ, ''majjhimuccāraṇakkhamo''ti tatiyaṃ, ''manusso…pe… tidhā''ti catuttthaṃ, ''paṭiggaṇhāti…pe… dvidhā''ti pañcamanti imāni pañca aṅgāni, pañcannaṃ aṅgānaṃ saṃyogo samāgamo sannipāto pañcaṅgasaṃyogo, tasmiṃ. **Gahaṇa**nti paṭiggahaṇaṃ. **Tassa** bhikkhuno. **Rūhati** sampajjati.

1410-12. **Itaro**ti paṭiggāhako. **Tassa** aṅgassa. Na gacchatīti **nago, ''nago''**ti rukkhopi pabbatopi vuccati. **Evarūpe**ti īdise uccanīcaṭṭhāne.

1413. **Soṇḍāyā**ti hatthena.

1415-6. **Īsakaṃ onatvā** thokaṃ nāmetvā tena bhikkhunā taṃ heṭṭhimaṃ bhājanaṃ ekadesenāpi paṭicchitabbanti yojanā.

1417. **Ugghāṭetvā** uccāretvā, bhājanāni visuṃ visuṃ oropetvāti vuttaṃ hoti.

1418. **Kājabhatta**nti bhattakājaṃ, bhattabharitaṃ piṭakanti vuttaṃ hoti. **Onatvā detī**ti sayaṃ onamitvā byābhaṅgiṃ deti.

1419. **''Tiṃsahattho''**ti idaṃ tiṃsaratanamatto ce hoti, ''dūra''nti na parisaṅkitabboti dassanatthamāha. **Gahitekasmi**nti ubhayakoṭīsu ṭhapite dve ghaṭe paṭiggahāpetuṃ hatthapāse ṭhitena dāyakena diyyamānaṃ tiṃsahatthaveṇuṃ paṭiggaṇhantena yena kenaci kāyappadesena vā kāyapaṭibaddhena vā ''imaṃ gaṇhāmī''ti ābhogaṃ katvā mañcādīsu yattha katthaci phusitvā paṭiggahiteti vuttaṃ hoti. **Taṃ sabba**nti tesu dvīsu ghaṭesu pakkhittaṃ sabbameva. **Gahitamevā**ti paṭiggahitameva hoti, dāyakassa hatthapāsabbhantare gatattā idaṃ tassa kāyapaṭibaddhanti ''dūra''nti saṅkā na kātabbāti **eva**kārena dīpeti. ''Dvīsu ghaṭesu bhūmiyaṃ ṭhapitesupi tattha bandhanaveḷuyaṃ paṭiggaṇhanamatteneva paṭiggahitaṃ hotī''ti **gaṇṭhipade** vuttaṃ.

1420-24. **''Kaṭasārake''**ti iminā doṇiphalakādayo upalakkhitā. **''Nisīdatī''**ti idaṃ ''tiṭṭhatī''tiādīnaṃ upalakkhaṇaṃ. **Mañcādīni phusitvā**ti ettha ''aṅguliyāpī''ti

seso. Yathāha ‘‘paṭiggahaṇasaññāya mañcādīni aṅguliyāpi phusitvā ṭhitena vā nisinnena vā nipannena vā’’tiādi (pāci. aṭṭha. 265). **Pattesū**ti tathā ṭhapitesu sabbesu pattesuyeva. **Yañca dīyatī**ti ettha ‘‘tathā ṭhitenā’’ti sāmatthiyā labbhati.

Mañcādīsu aṅguliādinā yena kenaci phuṭṭhamattepi paṭiggahaṇassa ruhaṇabhāvaṃ dassetvā idāni tadārohaṇenāpi sijjhatīti dassetumāha **‘‘paṭiggahessāmī’’**tiādi. Sace pana paṭiggahessāmicceva mañcādīni āruhitvā nisīdati, dāyakopi hatthapāse ṭhatvāna deti ce, taṃ sabbaṃ gahitaṃ hotīti yojanā.

Kucchiyā kucchiṃ āhacca ye pattā bhūmiyaṃ ṭhitā, tesu **yaṃ yaṃ** pattaṃ aṅguliyāpi vā sūciyāpi vā phusitvā nisinno, tattha tattheva dīyamānampi paṭiggaṇhāti, vaṭṭatīti yojanā.

1425. Kaṭasārādayo sace mahantā, paṭiggahaṇaṃ na ruheyyāti vikappo siyāti tannivattanatthamāha **‘‘kaṭasārake’’**tiādi. **‘‘Mahantasmi’’**nti iminā kaṭasārakassa puna vacane hetumāha. **Hatthattharaṃ** nāma hatthipiṭṭhe attharitabbaṃ attharaṇaṃ. **Ādi**-saddena assattharathattharādiṃ saṅgaṇhāti. Ṭhitapattesu diyyamānaṃ gaṇhato paṭiggahaṇaruhaṇahetuṃ dasseti **‘‘hatthapāsasmiṃ vijjamāne tū’’**ti. **Tu**-saddo vuttavisesameva joteti.

1426. **Tatthajātakapaṇṇesū**ti rukkheyeva ṭhitesu paṇṇesu. **Gahetu**nti paṭiggahetuṃ. **‘‘Na panetānī’’**tiādi yena hetunā na vaṭṭati, tassa dassanaṃ. **Hi**-saddo pasiddhiṃ sūceti.

1427. Thāmamajjhimena purisena ukkhipituṃ asakkuṇeyyaṃ **asaṃhāriyaṃ. Tādise**ti tathārūpe, asaṃhāriyeti vuttaṃ hoti. **Khāṇubaddhe**ti bhūmiyaṃ nikhātakhāṇuke baddhe.

1428. **Tintiṇikā**ti ciñcā. **Ādi**-saddena tathā khuddakānaṃ kadambapupphapaṇṇādīnaṃ gahaṇaṃ. ‘‘Tintiṇikādipaṇṇesū’’ti vacanato sākhāsu paṭiggahaṇaṃ ruhatīti daṭṭhabbaṃ. Bhūmiyaṃ patthaṭesūti yojetabbaṃ. Yathāha ‘‘bhūmiyaṃ atthatesu sukhumesu tintiṇikādipaṇṇesupi paṭiggahaṇaṃ na ruhatī’’ti (pāci. aṭṭha. 265).

1429. **Parivesako**ti dāyako.

1430. Asesato puñchitvāti yojanā.

1431. **Paṭiggahetvāvā**ti pattaṃ paṭiggahetvāva. Bhikkhā gahetabbāti sambandho.

1432. **Apaṭiggahite**ti ettha ‘‘patte’’ti seso. Taṃ pacchā paṭiggahetvā paribhuñjato anāpattīti yojanā.

1433. **Anādiyitvā**ti aggahetvā, tasmiṃ vacane ādaraṃ akatvāti vuttaṃ hoti.

1435. **Aññassa** anupasampannassa.

1436. Pubbābhogassa anurūpavasena **‘‘sāmaṇerassa taṃ datvā…pe… pana vaṭṭatī’’**ti vuttaṃ. Yasmā pana taṃ ‘‘aññassa dassāmī’’ti cittuppādamattena parasantakaṃ nāma na hoti, tasmā tassa adatvāpi paṭiggahetvā paribhuñjituṃ vaṭṭati.

1437-9. **Bhikkhuno**ti aññassa bhikkhussa. **Bhattassā**ti kañjikādidravamissabhattamāha. **Uplavatī**ti upari plavati. **Kañjika**nti āranālaṃ, imassa upalakkhaṇattā khīratakkādidravaṃ saṅgahitaṃ. **Pavāhetvā**ti matthakato palāpetvā. **Anto paviṭṭhaṃ sace ta**nti taṃ rajaṃ yadi bhattassa anto paviṭṭhaṃ hoti. **Paṭiggahetabba**nti anupasampanne asati hatthato amocenteneva yattha anupasampanno atthi, taṃ tattha netvā paṭiggahetabbaṃ.

1440. **Apanīyāvā**ti ettha ‘‘thūla’’nti idaṃ ‘‘sukhumaṃ ce’’ti vakkhamānavipariyāyato labbhati. Sabhattaṃ apanīyāti sambandho. Yathāha ‘‘uparibhattena saddhiṃ apanetabbaṃ, paṭiggahetvā vā bhuñjitabba’’nti (pāci. aṭṭha. 265).

1441. **Thevo**ti bindu. **Thevo…pe… vaṭṭatī**ti ettha yathā paṭhamataraṃ patitatheve doso natthi, tathā ākiritvā apanentānaṃ pacchā patitathevepi abhihaṭattā nevatthi doso.

1442-4. **Carukenā**ti khuddakaukkhaliyā. **Tato** carukato. **Masī**ti jallikāādikā bhasmā. **Bhājane**ti bhājanapattādibhājane. **Tassa cā**ti tassa masiādino ca.

Anantarassa bhikkhussa dīyamānaṃ yaṃ pattato uppatitvā itarassa bhikkhuno patte sace patati, taṃ paṭiggahitameva hoti, tasmā vaṭṭatevāti yojanā. **‘‘Dīyamāna’’**nti ettha ‘‘bhattādikaṃ yaṃ kiñcī’’ti pakaraṇato labbhati. **Vaṭṭatevā ya**nti ettha ‘‘vaṭṭateva aya’’nti padacchedo na kātabbo ‘‘aya’’nti iminā sambandhanīyassa abhāvato. Tasmā **va**-kāro gāthāchandavasena dīghaṃ katvā vuttoti veditabbo.

1445-6. **Pāyāsassā**ti ettha pūraṇayoge sāmivacanaṃ, pāyāsenāti vuttaṃ hoti. **Uṇhato**ti uṇhattā. **Na sakkatī**ti na sakkoti. **Mukhavaṭṭiyaṃ vaṭṭatī**ti mukhavaṭṭiṃ ukkhipitvā hatthe phusāpite gaṇhituṃ vaṭṭati. Tathā mukhavaṭṭiyā gahetuṃ na sakkā ce, ādhārakenapi gahetabboti yojanā.

1447-8. Āhariyamānaṃ vā neva jānāti, dīyamānaṃ vā na jānātīti yojanā. Gāthābandhavasena **‘‘jānatī’’**ti rasso kato. **Ābhoga**nti ‘‘gaṇhāmī’’ti ābhogaṃ. Yathāha **mahāpaccariyaṃ** ‘‘ābhogamattameva hi ettha pamāṇa’’nti (pāci. aṭṭha. 265). ‘‘Kāyena vā kāyapaṭibaddhena vā paṭiggaṇhātī’’ti (pāci. aṭṭha. 265) vuttattā pattaṃ gahetvā nisinnattā ‘‘kāyapaṭibaddhena gaṇhissāmī’’ti ābhogaṃ katvātipi yujjateva.

1449. **‘‘Hatthena muñcitvā’’**ti idaṃ **‘‘ādhārakampi vā’’**ti imināpi yojetabbaṃ. **‘‘Pādena pelletvā’’**ti iminā pana **‘‘ādhāraka’’**nti idameva yojetabbaṃ. Yathāha ‘‘hatthena ādhārakaṃ muñcitvā pādena pelletvā niddāyatī’’ti (pāci. aṭṭha. 265). **Pelletvā**ti pīḷetvā, akkamitvāti vuttaṃ hoti.

1450. Kami-dhātussa majjhe ‘‘akka’’iti padacchedo yatihīnadosoti.

> ‘‘Siloke niyatatṭhānaṃ, padacchedaṃ yatiṃ vidū;
> Tadapetaṃ yatibbhaṭṭhaṃ, savanubbejanaṃ yathā’’ti. –

Daṇḍinā vuttalakkhaṇato siddhatāya doso yathā na hoti, tathā vicāretvā gahetabbaṃ. Keci panettha i-kārāgamassa paccayabhāvattā taṃsahito ma-kāro taggahaṇena saṅgayhatīti ubhayapakkhabhāgīti dhātupaccayānaṃ majjhe yatiyā icchitattā na dosoti pariharanti. **Jāgarassāpī**ti aniddāyantassāpi. **Anādaro**ti anādarabhāvo.

1451. **Tasmā**ti tathā gahaṇassa anādarabhāvato. **Ta**nti taṃ ādhārakaṃ pādena akkamitvā paṭiggahaṇañca. **Dīyamāna**nti dāyakena paṭiggahāpiyamānaṃ. **Patatī**ti paṭiggāhakassa hatthaṃ aphusitvā rajorahitāya suddhabhūmiyā vā paduminipaṇṇādīsu vā patati. Yathāha ‘‘yaṃ diyyamānaṃ dāyakassa hatthato parigalitvā suddhāya bhūmiyā vā paduminipaṇṇavatthakaṭasārakādīsu vā patati, taṃ sāmaṃ gahetvā paribhuñjituṃ vaṭṭatī’’ti (pāci. aṭṭha. 265). Sarajāya bhūmiyā patite rajaṃ puñchitvā vā dhovitvā vā paṭiggahāpetvā vā paribhuñjitabbanti idaṃ **aṭṭhakathāyaṃ** pana ‘‘sarajāya bhūmiyaṃ patatī’’tiādinā dassitaṃ. **Gahetu**nti ettha ‘‘bhuñjitu’’nti ca **vaṭṭatī**ti ettha ‘‘pariccattaṃ dāyakehī’’ti ca seso. Yathāha ‘‘anujānāmi bhikkhave yaṃ diyyamānaṃ patati, taṃ sāmaṃ gahetvā paribhuñjituṃ. Pariccattaṃ taṃ bhikkhave dāyakehī’’ti (cūḷava. 273). ‘‘Yaṃ diyyamānaṃ patatī’’ti avisesena vuttattā catūsupi kālikesu ayaṃ nayo veditabbo.

1452. Abbohārikanayaṃ dassetumāha **‘‘bhuñjantāna’’**nti.

1453-4. **Taṃ** malaṃ. **Tesū**ti ucchuādīsu vatthūsu. **Ta**nti malamissakaṃ ucchuādikaṃ vatthu. **Na paññāyatī**ti na pana paññāyati. **Tasmi**nti ucchuādivatthusmiṃ.

1455. **Nisadodukkhalādīna**nti **ādi**-saddena nisadapotamusalādīnaṃ gahaṇaṃ.

1456. Vāsiyā upalakkhaṇattā tajjātikaṃ yaṃ kiñci satthampi gahetabbaṃ. **Khīre**ti anupasampannena tāpitakhīre, idaṃ upari āmakassa visuṃ gahaṇena viññāyati. **Nīlikā**ti nīlavaṇṇaṃ. **Satthake viya nicchayo**ti satthena uṭṭhitamale ucchukhaṇḍe viya paṭiggahetvā paribhuñjitabbanti vinicchayo veditabbo.

1457. **Ta**nti taṃ aggisantattavāsiādiṃ, tāpavatthuto vāsi gahetabbā.

1459. **Ta**nti taṃ hatthādikāyāvayavaṃ vā cīvaraṃ vā dhovitvā patitakiliṭṭhajalamissamodanaṃ. Rukkhamūlādīsu nisīditvā bhuñjantassa pattādīsu rukkhapaṇṇādiṃ dhovitvā patitakiliṭṭhodakepi eseva vinicchayoti dassetumāha **''esevā''**tiādi.

1460. Jalaṃ sace suddhaṃ patati, vaṭṭatīti yojanā, ''rukkhato''ti labbhati. Abbhokāse ca sace suddhaṃ toyaṃ patati, vaṭṭatīti ettha ''ākāsato''ti labbhati. Ubhayatthāpi rukkhapaṇṇesu, ākāse ca rajassa paṭhamameva vassodakena dhovitattā āha **''suddha''**nti.

1461. **Acchupantenā**ti aphusantena. **Tassa** sāmaṇerassa.

1462. **Patta**nti anupasampannassa pattaṃ. **Chupitvā**ti anupasampannapattagatodanaṃ phusitvā. **Taṃ** attano patte bhattaṃ. Yathāha ''appaṭiggahite odanaṃ chupitvā puna attano patte odanaṃ gaṇhantassa uggahitako hotī''ti (pāci. aṭṭha. 265).

1464. **Pacchā**ti tasmiṃ gahitepi agahitepi pacchā. **Taṃ** paṭiggahitabhojanaṃ.

1467. **Tassa** attano pattagatassa bhattassa.

1468. **Parenā**ti appaṭiggahitapattena.

1469-70. ''Yāguādīnaṃ pacane bhikkhūnaṃ bhājane''ti sambandho. Pacanti etthāti **pacanaṃ,** bhājanaṃ. **Bhājanūpari hatthesu sāmaṇerassā**ti bhājanassa upari katesu sāmaṇerassa hatthesu. **Patitaṃ hatthato tasmi**nti tassa sāmaṇerassa hatthato parigaḷitvā tasmiṃ bhājane patitaṃ.

1471. ''Na karoti akappiya''nti ettha kāraṇamāha **''pariccattañhi ta''**nti. Tañhi yasmā pariccattaṃ, tasmā akappiyaṃ na karotīti vuttaṃ hoti. **Evaṃ akatvā**ti yathāvuttapakārena akatvā. **Ākirateva ce**ti sace bhājane ākirati eva. **Taṃ** tathā pakkhittaṃ bhattabhājanaṃ. **Nirāmisaṃ katvā**ti tattha patitaṃ āmisaṃ yathā na tiṭṭhati, evaṃ dhovitvā bhuñjitabbanti sambandho.

1472-3. **Kuṭa**nti ghaṭaṃ. **Āvajjetī**ti kuṭaṃ nāmetvā yāguṃ āsiñcati.

1474. **Hatthe**ti dve hatthe. **Tatthā**ti tattha bhūmiyaṃ ṭhapitesu dvīsu hatthatalesu.

1475-6. **Ekassa gahaṇūpagaṃ ce bhāra**nti thāmamajjhimena ekena purisena ukkhipanappamāṇaṃ bhāraṃ sace bhaveyya. **''Tathā''**ti iminā ''ekassa gahaṇūpagaṃ bhāra''nti idaṃ paccāmasati.

1477. **Laggentī**ti olambanti. **Tatthā**ti tasmiṃ mañcapīṭhe. **Vaṭṭatevā**ti uggahitakaṃ na hotīti dīpeti.

1478. **Sammujjanto**ti sammajjanto. **Ghaṭṭetī**ti asañcicca sammajjaniyā phusati.

1479. **Taṃ ñatvā**ti paṭiggahitabhāvaṃ ñatvā. **Ṭhapetuṃ vaṭṭati** uggahitakaṃ na hotīti adhippāyo.

1480. **Ta**nti paṭiggahitasaññāya gahitaṃ taṃ appaṭiggahitaṃ. **Aññathā pana na kattabba**nti apihitaṃ pidhātuñca pihitaṃ vivarituñca na vaṭṭatīti attho.

1481. **Bahi ṭhapeti ce**ti yadi pubbe ṭhapitaṭṭhānato bahi ṭhapeti. **Tenā**ti bahi ṭhapetvā muttahatthena tena bhikkhunā. **Ta**nti bahi ṭhapitaṃ hatthato muttaṃ. **Ñatvā**ti appaṭiggahitabhāvaṃ ñatvā. **Taṃ** tathā ñatvā ṭhapitaṃ.

1482-3. **Uṭṭheti yadi kaṇṇikā**ti sace kaṇṇikā sañjāyati. **Siṅgiverādike**ti ettha **ādi**-saddena pipphaliādīnaṃ gahaṇaṃ. **Mūle**ti pañcamūlādike mūle. **Ghuṇacuṇṇa**nti ghuṇapāṇakehi uppāditacuṇṇaṃ. **''Tathā''**ti iminā ''uṭṭhetī''ti kiriyaṃ paccāmasati. **Taṃsamuṭṭhānato**ti paṭiggahitatelādīsu samuppannattā. **Taññevāti pavuccatī**ti paṭhamapaṭiggahitaṃ tameva telādikanti vuccati. Tenāha **''paṭiggahaṇa…pe… na vijjatī''**ti.

1484-5. **Koci puggalo**ti sāmaṇeragamikādīsupi yo koci satto. **Tālapiṇḍi**nti tālakaṇṇikaṃ phalaṃ. **Añño bhūmaṭṭho**ti bhūmiyaṃ ṭhito añño koci puggalo itthī vā puriso vā.

1486. **Chinditvā**ti chindaṃ katvā. **Vati**nti hatthapāsappahonakabahalavatiṃ. Yathāha ''hatthapāse satī''ti (pāci. aṭṭha. 265). **Daṇḍake aphusitvāvā**ti yattakena gamanavego nibbāyati, ettakaṃ, paharaṇato vatidaṇḍake vā appaharitvāti vuttaṃ hoti. Paharitvā ṭhatvā gacchati ce, na vaṭṭati. Yathāha **aṭṭhakathāyaṃ** ''mayaṃ pana 'yaṃ ṭhānaṃ pahaṭaṃ, tato sayaṃ patitamiva hotī'ti takkayāma. Tasmimpi aṭṭhatvā gacchante yujjati suṅkaghātakato pavaṭṭetvā bahi patitabhaṇḍaṃ viyā''ti (pāci. aṭṭha. 265).

1487-8. **Pākāro**ti ettha ''vatiṃ vā''ti (pāci. aṭṭha. 265) **aṭṭhakathāyaṃ** āgatattā idaṃ adhikārato gahetabbaṃ. ''Na puthulo''ti ettha adhippetappamāṇaṃ dassetumāha **''anto…pe… pahoti ce''**ti. **''Uddhaṃ hatthasataṃ gantvā''**ti iminā dāyakassa dātumicchāya ākāsaṃ taṃ ukkhipitvā vissaṭṭhabhāvaṃ ñāpeti. **Sampatta**nti hatthappattaṃ. **Gaṇhato**ti paṭiggahaṇasaññāya gaṇhato.

1489. **''Sāmaṇera''**nti idaṃ upalakkhaṇanti gihinopi gahaṇaṃ. **Tatthevā**ti khandhe eva. **Nisinno** sāmaṇero.

1491-2. **Phaliniṃ sākha**nti phalavatiṃ sākhaṃ. **''Khāditu''**nti idaṃ ''citte samuppanne''ti iminā yojetabbaṃ. Sace phalaṃ khādati, evaṃ khādituṃ vaṭṭatīti yojanā. **Makkhikānaṃ nivāratthanti** makkhikānaṃ nivāretuṃ.

1493. Chāyatthañca makkhikā nivāretuñca gayhamānā phalasākhā sukhaparibhogatthāya kappiyaṃ kārāpetvā paṭiggahitā ce, khāditumicchāya sati puna appaṭiggahitāpi vaṭṭatīti dassetumāha **''kappiyaṃ pana kāretvā''**tiādi.

1494-5. ''Taṃ so paṭiggahāpetvā''ti vakkhamānattā **''gahetvā''**ti idaṃ appaṭiggahāpetvā gahaṇaṃ sandhāya vuttanti gahetabbaṃ. **Taṃ paṭiggahita**nti ettha ''ce pubbamevā''ti seso.

1496-9. Bhikkhussa pātheyyataṇḍuleti sambandho. **So**ti sāmaṇero. **Itarehī**ti bhikkhunā gahitehi attano taṇḍulehi.

Dvīsu pattesūti upalakkhaṇaṃ. Bahūsupi eseva nayo. Attanā laddhaṃ bhikkhūnaṃ datvā tehi laddhaṃ attanā gahetvā aññesaṃ dānavasena bahunnampi dātuṃ vaṭṭatīti **aṭṭhakathāyaṃ** (pāci. aṭṭha. 265 atthato samānaṃ) vuttaṃ tameva dassetumāha **''yāguṃ bhikkhussā''**tiādi. ''Āvuso tuyhaṃ yāguṃ mayhaṃ dehī'ti evaṃ therehi paṭipāṭiyā yācitvāpi pivituṃ vaṭṭati, sabbehi sāmaṇerassa santakameva bhuttaṃ hotī''ti (pāci. aṭṭha. 265) **aṭṭhakathāyaṃ** vuttaṃ. **Sāmaṇerassa pītattā**ti ettha ''yāguyā''tiidaṃ adhikārato labbhati.

1500. **Imassā**ti pātheyyataṇḍulahārakassa. **''Na visesatā''**ti iminā visuṃ avattabbataṃ dīpeti.

1501. **Assa visesassā**ti yathāvuttavinicchayavisesassa visuṃ vattabbabhāveti seso. **Tassā**ti sāmaṇeratanḍulahārakassa bhikkhussa. **Sālayabhāva**nti attanā haṭataṇḍulesu parikkhīṇesu ''idaṃ amhākampi padassatī''ti sālayabhāvo. Chāyādīnamatthāya gayhamānāya sākhāya imissā phalaṃ khāditukāmatāya sati khādanārahanti ālayassa kātuṃ sakkuṇeyyattā ayampi avisesoti viññāyati, tattha sambhavantaṃ pana visesaṃ dassetumāhāti vattuṃ yujjati.

1502-4. **Niccāletuṃ na sakkotī**ti niccāletvā sakkharā apanetuṃ na sakkoti. **Celako**ti cūḷasāmaṇero. Pakkakālasmiṃ vivaritvā pakkatā ñātabbāti yojanā. **Pi**-saddo pana-saddatthe. **Oropetvā**ti uddhanato oropetvā. Pubbataṇḍuladhovanatthāya katapaṭiggahaṇasseva pamāṇattā āha **''na pacchassa paṭiggahaṇakāraṇa''**nti. **Assā**ti bhojanassa.

1505. Kāritantassa dvikammakattā āha **''uddhanaṃ suddhabhājana''**nti, uddhaneti vuttaṃ hoti.

1506. **Kocī**ti anupasampanno. **Tena bhikkhunā**ti uddhanaṃ suddhabhājanaṃ āropetvā yena aggi kato, tena bhikkhunā. Idañca upalakkhaṇaṃ aññenapi na kātabbattā.

1507. **Pacchā**ti taṇḍulapakkhepato pacchā. **Taṃ** yāguṃ. **Sace pacatī**ti aggiṃ karonto pacati. **Sāmapākā na muccatī**ti taṃ yāguṃ pivanto sāmapākadukkaṭato na muccati.

1508. Valliyā saha **tattha** valliyaṃ jātaṃ phalaṃ **kiñci** īsakampi cāleti, tato laddhaṃ kiñci phalaṃ **tasseva** bhikkhuno na vaṭṭatīti yojanā, taṃ paribhuñjato durupaciṇṇadukkaṭaṃ hotīti adhippāyo. **Tassevā**ti **eva**kārena aññesaṃ vaṭṭatīti dīpeti.

1509. **Parāmaṭṭhu**nti āmasituṃ. **Apassayitu**nti avalambituṃ, apassanaṃ vā kātuṃ. **''Kirā''**ti iminā kevalaṃ **mahāpaccariyaṃ** (pāci. aṭṭha. 265) vuttabhāvaṃ sūceti.

1510-1. **Tatthā**ti tasmiṃ tele. Hatthena saṇḍāsaggahaṇaṃ **amuñcantena**. **Taṃ** telaṃ.

1515-6. **Loṇakicca**nti alavaṇaṭṭhāne loṇena kātabbakiccaṃ. Sannihitasesakālikasammissaṃ yāvajīvikaṃ viya samuddodakassa asannidhibhāvaṃ dassetumāha **''yāvajīvikasaṅkhāta''**ntiādi. **Kālavinimmutta**nti akālikaṃ, catūsu kālikesu asaṅgahitanti attho.

1517. **Himassa karakā**ti himodakassa muttā viya patthinasakkharā. **Bahalampi cā**ti pakkhittaṭṭhāne mukhe vā kaddamavaṇṇassa apaññāyanappamāṇabahalaṃ pānīyañca. Appaṭiggahitaṃ **vaṭṭati**. Sace kaddamavaṇṇaṃ paññāyati, na vaṭṭatīti. Yathāha ''sace pana mukhe ca hatthe ca laggati, na vaṭṭati, paṭiggahetvā paribhuñjitabba''nti (pāci. aṭṭha. 265).

1518. **Kasitaṭṭhāne**ti kaṭṭhaṭṭhāne. **Na vaṭṭati** appaṭiggahitaṃ. Evaṃ sabbattha.

1519. **Sobbho** dukkhogāhanajalāsayo. ''Āvāṭo''ti keci. **Kakudho**ti ajjuno.

1520. **Pānīyassa ghaṭe**ti pānīyaghaṭe. **Taṃ** pānīyaghaṭaṃ.

1521. Vāsatthāya pupphāni **vāsapupphāni. Tatthā**ti tasmiṃ pānīyaghaṭe. **Kamallikāsū**ti pāṭalikusumādīhipi saha kaṇṭakamallikāsu. **Dinnāsū**ti pānīye pakkhittāsu.

1522. **Visatī**ti antogalaṃ pavisati. Teneva **aṭṭhakathāyaṃ** ''appaṭiggahetvā ṭhapitaṃ paṭiggahetabba''nti (pāci. aṭṭha. 265) vuttaṃ. Idaṃ aṭṭhakathāvacanaṃ ''aññatra udakadantaponā''ti (pāci. 266) **pāḷiyā** virujjhatīti ce? Na virujjhati. Sā hi kevalaṃ dantakiccaṃ sandhāya vuttā, idaṃ rasaṃ sandhāya vuttanti. Teneva tadanantaraṃ ''ajānantassa rase paviṭṭhepi āpattiyeva. Acittakañhi idaṃ sikkhāpada''nti (pāci. aṭṭha. 265) vuttaṃ. Tassa sikkhāpadassa acittakatā ''appaṭiggahitake paṭiggahitasaññī''tiādikāya **pāḷiyā** kappiyasaññinopi pācittiyassa vuttattā viññāyati. Pasannodakassa pana appaṭiggahetvāpi pātabbatāya dantakaṭṭhena sadisattā ekayoganiddiṭṭhānaṃ saheva pavattīti viññāyati. Udakassa ca dantaponassa ca tulyadosena bhavitabbanti.

1523. Muttodakasiṅghāṇikādidravaassukhīrādidravassa āpodhātuppakārattā, kaṇṇamalādino ghanadabbassa pathavidhātuppakārattā **''sarīraṭṭhesu bhūtesū''**ti iminā khīrādimāha. **''Ki''**nti idaṃ na vaṭṭatīti padenapi yojetabbaṃ. **Kappākappiyamaṃsāna**nti ettha ''sattāna''nti sāmatthiyā labbhati.

1524. **Loṇa**nti ettha ''etaṃ sabbampī''ti idaṃ adhikārato labbhati.

1525. **Etthā**ti etesu yathāvuttesu kaṇṇamalādīsu.

1528. **Cattāri vikaṭānī**ti mahāvikaṭaṃ nāma gūthaṃ, mattikā, muttaṃ, chārikā cāti vuttāni cattāri vikaṭāni. Tāni hi viruddhāni sappavisāni katāni vihatānīti **''vikaṭānī''**ti vuccanti. Natthi dāyako etthāti **nadāyakaṃ,** ṭhānaṃ, tasmiṃ. ''Na a no mā alaṃ paṭisedhe''ti vuttattā paṭisedhavācinā **na**-saddena samāso, ''adāyake''ti iminā anatthantaraṃ. Idha dubbaco ca asamattho ca asanto nāmāti **aṭṭhakathāyaṃ** (pāci. aṭṭha. 265; kaṅkhā. aṭṭha. dantaponasikkhāpadavaṇṇanā, atthato samānaṃ) vuttaṃ. Idaṃ kālodissaṃ nāma.

1529. **Pathavi**nti akappiyapathaviṃ. **Taru**nti allarukkhaṃ. Iminā sappadaṭṭhakāle asati kappiyakārake vikaṭatthāya attanā ca kattabbanti dasseti.

1530. **Acchedagāhato**ti vilumpitvā gaṇhanato. **''Tassā''**ti idaṃ sabbehi hetupadehi yujjati. **Tassā**ti appaṭiggahitassāti attho. Aparassa abhikkhukassa dānena cāti yojanā. **''Abhikkhukassā''**ti pana visesanena upasampannassa dinne paṭiggahaṇaṃ na vijahatīti dīpeti. **Sabba**nti yathāvuttaṃ kāyena gahaṇādippakārassa kalyaṃ gahitaṃ. **Eva**nti iminā niyāmena.

1531. **Durupaciṇṇe**ti duṭṭhu upaciṇṇe durāmaṭṭhe, appaṭiggahitassa āmisabhattabhājanādino kīḷāvasena hatthena parāmasane ca tatthajātakaphaliniṃ sākhāya vā valliyā vā gahetvā cālane cāti attho. **Uggahitassa gahaṇe**ti appaṭiggahitabhāvaṃ ñatvāva gahitassa kassaci vatthuno paṭiggahaṇe ca. **Antovutthe cā**ti akappiyakuṭiyā anto ṭhapetvā aruṇaṃ uṭṭhāpite ca. **Sayaṃpakke cā**ti yattha katthaci attanā pakke ca. **Antopakke cā**ti akappiyakuṭiyā antoyeva pakke ca. Dukkaṭaṃ niddiṭṭhanti sambandho.

1532-3. Paṭiggahitake tasmiṃ paṭiggahitasaññissāti sambandho. **Dantaponaṃ** dantakaṭṭhaṃ.

1534. **Bhikkhunīna**nti bhikkhuno ca bhikkhuniyā ca bhikkhunīnaṃ, ekadesasarūpekaseso. **Ettha** imasmiṃ sikkhāpade. Vinicchayo navamajjhimatherabhikkhunīnaṃ yato avisesena icchitabbako, **tato** tasmā hetunā sakalo ayaṃ vinicchayo asamāsato mayā kathitoti yojanā. Kusalattikādīsu viya atthasākalyassa atthasaṅkhepatova vattuṃ sakkuṇeyyattā ''sakalo''ti vatvāpi kathāya vitthāritabhāvaṃ dassetumāha **''asamāsato''**ti.

Dantaponakathāvaṇṇanā.

Bhojanavaggo catuttho.

1535. **''Acelakādīna''**ntiādīsu ''acelako nāma yo koci paribbājakasamāpanno naggo''ti (pāci. 271) **padabhājane** vuttaṃ, **tadaṭṭhakathāya** ''paribbājakasamāpannoti pabbajjaṃ samāpanno''ti (pāci. aṭṭha. 269) vuttaṃ, tasmā acelakapabbajjamupagatoyevettha acelako nāma. **Ādi**-saddena ''paribbājakassa vā paribbājikāya vā''ti (pāci. 270) **mātikā**-gate dve saṅgaṇhāti. Imesu ca dvīsu ''paribbājako nāma bhikkhuñca sāmaṇeraṅca ṭhapetvā yo koci paribbājakasamāpanno''ti (pāci. 271) vutto **paribbājako** nāma. ''Bhikkhuniñca sikkhamānañca sāmaṇeriñca ṭhapetvā yā kāci paribbājikasamāpannā''ti (pāci. 271) vuttā **paribbājikā** nāmāti gahetabbā. Paribbājakā panettha channāyeva gahetabbā. **Dentassā**ti ettha ''bhikkhussā''ti pakaraṇato labbhati, ettha ''kāyādinā''ti seso. Yathāha ''dadeyyāti kāyena vā

kāyapaṭibaddhena vā nissaggiyena vā detī''ti (pāci. 271).

1536. **Tikapācittiya**nti titthiye titthiyasaññī, vematiko, atitthiyasaññīti tike pācittiyattayaṃ.

1537. Atitthiye titthiyasaññissa, vematikassa ca tassa bhikkhuno dukkaṭanti yojanā.

1538-9. **Tesa**nti titthiyānaṃ. **Bahilepana**nti bahisarīre limpitabbaṃ kiñci dentassa. **Tesaṃ** titthiyānaṃ **santike** samīpe attano bhattapattādikaṃ **bhojanaṃ** ṭhapetvā ''bhojanaṃ gaṇhathā''ti vadantassa ca anāpattīti yojanā. ''Samuṭṭhānaṃ eḷakūpama''nti padacchedo.

Acelakakathāvaṇṇanā.

1540-2. Bhikkhu bhikkhuno yaṃ kiñci āmisaṃ dāpetvā vā adāpetvā vāti yojanā. Kiṃ vuttaṃ hoti? ''Ehāvuso, gāmaṃ vā nigamaṃ vā piṇḍāya pavisissāmā''ti (pāci. 275) **sikkhāpade** vuttanayeneva vatvā yena saddhiṃ gāmaṃ piṇḍāya paviṭṭho, tassa bhikkhussa khādanīyādibhedaṃ yaṃ kiñci āmisaṃ dāpetvā vā adāpetvā vāti.

Taṃ bhikkhuṃ ''gacchā''ti vatvā uyyojetīti yojanā. Kiṃ vuttaṃ hoti? Evaṃ yo bhikkhu tena saddhiṃ gāmaṃ paviṭṭho, taṃ ''gacchāvuso, na me tayā saddhiṃ kathā vā nisajjā vā phāsu hoti, ekakassa me kathā vā nisajjā vā phāsu hotī''ti (pāci. 275) vatvā **tappaccayā** tesaṃ itthiyāsaddhiṃ vacanādīnaṃ anācārānaṃ paccayā gantuṃ niyojetīti. **Tappaccayā**ti ''uyyojanamattasmi''nti visesanaṃ. **Paṭhamena cā**ti ettha **ca**-saddo aṭṭhānappayutto ''uyyojanamattasmiñcā''ti yojetabbo. **Tassā**ti uyyojakassa.

Assāti uyyojitassa, avayavasambandhe sāmivacanaṃ. **Upacārasmiṃ atikkante**ti vakkhamānalakkhaṇe dassanūpacāre vā savanūpacāre vā atikkanteti attho, bhāvalakkhaṇe bhummaṃ. Puna **assā**ti upacārassa. Dvādasaratanapariyosānaṃ, tadantogadhaṃ pākārādi eva vā upacārassa **sīmā** nāma.

1543. Taṃ sarūpato dassetumāha **''dassane''**tiādi. Ajjhokāse dassane upacārassa dvādasa hatthā pamāṇaṃ desitāti yojanā. Savane ca ajjhokāse evaṃ savanūpacārassa ajjhokāse dvādasa hatthā pamāṇaṃ desitāti yojanā, savane ca upacārassa avadhi dvādasahatthappamāṇamevāti vuttanti attho. **Na cetare**ti itarasmiṃ anajjhokāse evaṃ upacārassa pamāṇaṃ dvādasahatthā na ca desitā, kiṃ nu byāvadhākarā kuṭṭādayo upacārassa pamāṇanti desitāti vuttaṃ hoti. Vuttañcetaṃ **aṭṭhakathāyaṃ** ''sace pana antarā kuṭṭadvārapākārādayo honti, tehi antaritabhāvoyeva dassanūpacārātikkamo, tassa vasena āpatti veditabbā''ti (pāci. aṭṭha. 276). Idha upacāradvaye samānepi uyyojitamavadhiantaṃ sandhāya asavanūpacāraṃ vuttanti viññāyati.

1544. **''Tikapācittī**ti upasampanne upasampannasaññivematikaanupasampannasaññīhi tikapācittiyaṃ. **Itare**ti anupasampanne. **Tikadukkaṭa**nti anupasampanne upasampannasaññivematikaanupasampannasaññīnaṃ vasena tikadukkaṭaṃ. ''Itareti sāmaṇereyevā''ti **nissandehe** likhitaṃ. Etassevatthassa vajirabuddhināpi vuttabhāvo dassito. Tathādassanaṃ pañcasahadhammikesu idhādhippetamanupasampannaṃ sandhāya vuttaṃ ce, yujjati. Aññathā **pāḷiaṭṭhakathāsu** ''anupasampanne''ti sāmaññena niddiṭṭhattā gahaṭṭhānupasampannampi tathā uyyojentassa anāpatti na vattabbāti amhākaṃ khanti.

Ubhinnanti upasampannānupasampannānaṃ. **Nissandehe** pana ''bhikkhusāmaṇerāna''nti likhitaṃ. **Kalisāsanāropane**ti ettha **kalī**ti kodho, tassa sāsanaṃ āṇā **kalisāsanaṃ,** tassa āropanaṃ pavattanaṃ kalisāsanāropanaṃ, tasmiṃ, kodhavasena ṭhānanisajjādīsu dosaṃ dassetvā ''passatha bho imassa ṭhānaṃ nisajjaṃ ālokitaṃ vilokitaṃ, khāṇuko viya tiṭṭhati, sunakho viya nisīdati, makkaṭo viya ito cito ca viloketī''ti evaṃ ''appeva nāma imināpi ubbāḷho pakkameyyā''ti amanāpavacanassa bhaṇaneti vuttaṃ hoti.

1545. **Uyyojentassa kiccenā**ti vihārapālakādīnaṃ bhojanaharaṇādikiccena pesentassa, imassa upalakkhaṇattā ''anāpatti 'ubho ekato na yāpessāmā'ti uyyojetī''tiādinā (pāci. 278) anāpattivārāgatā sabbepi pakārā gahetabbā.

Uyyojanakathāvaṇṇanā.

1546. **Khuddake**ti ettha ''sayanighare''ti seso upari ''asayanighare tassa, sayanigharasaññino''ti vakkhamānattā labbhati. ''Mahallake''ti etthāpi eseva nayo. Piṭṭhisaṅghāṭato aḍḍhateyyahatthappamāṇaṃ yassa vemajjhe hoti, īdise khuddake sayanighareti attho. **Piṭṭhivaṃsa**nti piṭṭhivaṃsena niyamitaṃ gehamajjhaṃ. Tenāha **aṭṭhakathāyaṃ** ''piṭṭhivaṃsaṃ atikkamitvā'ti iminā majjhātikkamaṃ dassetī''ti (pāci. aṭṭha. 280). **Sabhojane**ti saha bhojanehīti sabhojanaṃ, tasmiṃ sabhojane. Atha vā **sabhojane**ti sabhoge. Rāgapariyuṭṭhitassa purisassa hi itthī bhogo, itthiyā ca puriso, methunarāgena sārattapurisitthisahiteti vuttaṃ hoti. Yathāha **padabhājane** ''sabhojanaṃ nāma kulaṃ itthī ceva hoti puriso ca, itthī ca puriso ca ubho anikkhantā honti, ubho avītarāgā''ti (pāci. aṭṭha. 281). Iminā pariyuṭṭhitassa methunarāgaggino taṅkhaṇe nibbattabhāvo dīpito. **Kule**ti ghare.

1547. **Hatthapāsa**nti aḍḍhateyyaratanappamāṇadesaṃ. **Piṭṭhisaṅghāṭakassa cā**ti dvārasabandhassa ca. **Sayanassā**ti sayanti etthāti sayanaṃ, tassa, āsanne ṭhāne yo nisīdati sabhojane kule, ''tassā''ti iminā yojetabbaṃ, sayanassa samīpe ṭhāne yo nisīdatīti attho. **Mahallake**ti pubbe vuttappamāṇato mahante sayanighare. ''Īdisañca sayanigharaṃ mahācatusālādīsu hotī''ti (pāci. aṭṭha. 280) **aṭṭhakathāyaṃ** vuttaṃ.

1548. Sayanametassa atthīti **sayanī,** sayanī ca taṃ gharañcāti viggaho. **Tatthā**ti sayanighare.

1549-50. **Dutiye satī**ti dutiye bhikkhumhi sati. Yathāha **anāpattivāre** ''bhikkhu dutiyo hotī''ti (pāci. 283). **Vītarāgesū**ti vītarāgapariyuṭṭhānesu. **Vuttalakkhaṇaṃ padesa**nti khuddakamahantasenāsane vuttalakkhaṇapadesa. **Anatikkamma nisinnassā**ti anatikkamitvā nisīdato.

Sabhojanakathāvaṇṇanā.

1552. **Tesa**nti dvinnaṃ aniyatasikkhāpadānaṃ. **Esa**nti imesaṃ dvinnaṃ rahopaṭicchannarahonisajjasikkhāpadānaṃ, **ayameva viseso**ti anantarasikkhāpadena samuṭṭhānabhāvasaṅkhāto ayaṃ viseso dīpitoti yojanā.

Rahopaṭicchannarahonisajjakathāvaṇṇanā.

1553-6. **Vutto**ti nimantito. **Santaṃ bhikkhu**nti ''kulaṃ upasaṅkamissāmī''ti yasmiṃ padese cittaṃ uppannaṃ, tassa sāmantā dvādasahatthabbhantare ṭhitaṃ bhikkhunti attho. Yathāha ''yattha ṭhitassa kulāni payirupāsanacittaṃ uppannaṃ, tato paṭṭhāya yaṃ passe vā abhimukhe vā passati, yassa ca sakkā hoti pakativacanena ārocetuṃ, ayaṃ santo nāmā''ti (pāci. aṭṭha. 298). Ettha yaṃ dvādasahatthabbhantare ṭhitena sotuṃ sakkā bhaveyya, taṃ **pakativacanaṃ** nāma. **Anāpucchā**ti ''ahaṃ itthannāmassa gharaṃ gacchāmī''ti vā ''cārittaṃ āpucchāmī''ti vā īdisena vacanena anāpucchitvā. **Cārittaṃ āpajjeyya ce**ti yadi sañcareyyāti vuttaṃ hoti. **Aññatra samayā**ti ''tatthāyaṃ samayo, cīvaradānasamayo cīvarakārasamayo''ti (pāci. 299) **sikkhāpade** anupaññattivasena vuttā duvidhā samayā aññasmiṃ kāle.

Āpattibhedaṃ dassetumāha **''ṭhapetvā''**tiādi. **''Avītivatte majjhanhe''**ti iminā purebhattaṃ, pacchābhattañca saṅgahitaṃ. Ettha ca **purebhattaṃ pacchābhatta**nti yena bhattena nimantito, tasmiṃ abhutte vā bhutte vāti attho. Yathāha ''purebhattaṃ nāma yena nimantito, taṃ abhuttāvī. Pacchābhattaṃ nāma yena nimantito, taṃ antamaso kusaggenapi bhuttaṃ hotī''ti (pāci. 300) **padabhājane** vuttaṃ. **Aññassa ghara**nti nimantitato aññassa gehaṃ. Gharūpacārokkamane dukkaṭanti sambandho, attanā gatagehassa upacārokkamane dukkaṭanti attho. Paṭhamena pādenāti sambandho.

Gharummāreti aññassa gehummāre. Gharūpacāre dukkaṭaṃ sandhāya **''aparampi cā''**ti vuttaṃ. ''Samatikkame''ti iminā saha ''gharummāre''ti padaṃ ''gharummārassā''ti vibhattivipariṇāmena yojetabbaṃ.

1557. **Ṭhitaṭṭhāne**ti yattha ṭhitassa gamanacittaṃ uppannaṃ, tasmiṃ ṭhāne dvādasahatthabbhantareti idaṃ yathāvuttaniyāmeneva gahetabbaṃ. **Oloketvā**ti ubhayapassaṃ, abhimukhañca oloketvā. ''Yaṃ passe vā abhimukhe vā passatī''ti (pāci. aṭṭha. 298) **aṭṭhakathāyaṃ** vuttaṃ.

1558. **Dūre**ti dvādasahatthato dūramevāha. Ito cito ca gavesitvā ārocane kiccaṃ natthīti yojanā.

1559. **Na doso**ti anāpatti. **Samaye**ti ettha ''anāpucchato''ti seso. Ettha ca upari ca ''na doso''ti paccekaṃ yujjati. Santaṃ bhikkhunti sambandho. **Gharenā**ti aññassa gharena, ettha ''gharūpacārena cā''ti seso. **Ārāmaṃ gacchato**ti ettha tena maggenāti vuttaṃ hoti.

1560. ''Tena maggenā''ti ca ''gacchato''ti ca padadvayaṃ ''titthiyānaṃ passaya''nti ca ''bhikkhunipassaya''nti ca ubhayattha **tathā**-saddena labbhati. Tena gharena, gharūpacārena vā gantabbamaggena titthiyārāmaṃ vā bhikkhunipassayaṃ vā gacchato anāpattīti attho. Āpadāya gacchatīti yojanā. Jīvitabrahmacariyantarāyā **āpadā. Āsanasālaṃ vā**ti sīhaḷadīpe viya bhikkhūnaṃ bhuñjanatthāya yattha dānapatīhi āsanāni paññāpīyanti, taṃ āsanasālaṃ vā, bhojanasālanti attho. ''Āpadāyāsanasāla''nti vattabbe gāthābandhavasena yakāralopo. **Bhattiyassa ghara**nti nimantitagharaṃ vā salākabhattadāyakānaṃ vā gharaṃ.

1561. Pavesanaṃ **kriyaṃ**. Anāpucchanaṃ **akriyaṃ**. Acittakasamuṭṭhānamissakattā **''acitta''**nti vuttaṃ. Kusalākusalābyākatānaṃ aññataracittasamaṅginā āpajjitabbaṃ sandhāya **''ticittañcā''**ti vuttaṃ.

Cārittakathāvaṇṇanā.

1562. **''Sabbā''**ti idaṃ vivaranto ''catumāsapavāraṇā punapavāraṇā niccapavāraṇā''ti pavāraṇattayaṃ dasseti. Ettha ca ''catumāsapaccayapavāraṇā sāditabbāti gilānapaccayapavāraṇā sāditabbā''ti (pāci. 307) **padabhājane** vuttaṃ. **Punapavāraṇā** ca cattāroyeva māse bhesajjena pavāraṇaṃ. Tenāha **aṭṭhuppattiyaṃ** ''tena hi tvaṃ mahānāma saṅghaṃ aparampi catumāsaṃ bhesajjena pavārehī''ti. **Niccapavāraṇā** nāma yāvajīvaṃ bhesajjeheva pavāraṇā. Vuttampi cetaṃ bhagavatā **aṭṭhuppattiyaṃ** ''tena hi tvaṃ mahānāma saṅghaṃ yāvajīvaṃ bhesajjena pavārehī''ti (pāci. 303).

Sabbā cetā pavāraṇā bhesajjapariyantarattipariyantatadubhayapariyantaapariyantavasena catubbidhā honti. Yathāha –

> ''Bhesajjapariyantā nāma bhesajjāni pariggahitāni honti 'ettakehi bhesajjehi pavāremī'ti. Rattipariyantā nāma rattiyo pariggahitāyo honti 'ettakāsu rattīsu pavāremī'ti. Bhesajjapariyantā ca rattipariyantā ca nāma bhesajjāni ca pariggahitāni honti rattiyo ca pariggahitāyo honti 'ettakehi bhesajjehi ettakāsu rattīsu pavāremī'ti. Nevabhesajjapariyantā narattipariyantā nāma bhesajjāni ca apariggahitāni honti rattiyo ca apariggahitāyo hontī''ti (pāci. 307).

1563. ''Sāditabbā''ti vutte sādiyanappakāre dassetumāha **''viññāpessāmī''**tiādi. Bhesajjampi sati me paccaye viññāpessāmīti yojanā, ''sāditabbā''ti iminā sambandho. Tadeva byatirekato dassetumāha **''na paṭikkhipitabbā''**ti. Paṭikkhepakāraṇaṃ dassetumāha **''rogodāni na meti cā''**ti. **Sā** tividhā pavāraṇā.

1564. **Tikapācittiyaṃ vutta**nti ''tatuttari tatuttarisaññī, vematiko, natatuttarisaññī bhesajjaṃ viññāpeti, āpatti pācittiyassā''ti (pāci. 309) vuttaṃ pācittiyattayaṃ. Idha **tatuttarī**ti ettha yehi bhesajjehi pavārito, yāsu ca rattīsu pavārito, tato ce uttari adhikanti attho. Yathāha ''bhesajjapariyante yehi bhesajjehi pavārito hoti, tāni bhesajjāni ṭhapetvā aññāni bhesajjāni viññāpeti, āpatti pācittiyassā''ti ca ''rattipariyante yāsu rattīsu pavārito hoti, tā rattiyo ṭhapetvā aññāsu rattīsu viññāpeti, āpatti pācittiyassā''ti (pāci. 308) ca. Tattha vematikassa ca dukkaṭaṃ vuttanti yojanā.

1565. Tato catumāsato uttari atirekaṃ **tatuttari,** tatuttari na hotīti **natatuttari,** natatuttarīti saññā assa atthīti **natatuttarisaññī,** bhikkhu, tassa anāpattīti yojanā. **Yehi** bhesajjehi pavārito, tāni viññāpentassa anāpattīti saha sesena yojetabbaṃ. Yathāha ''anāpatti yehi bhesajjehi pavārito hoti, tāni bhesajjāni viññāpetī''ti (pāci. 310). Yena vā yehi bhesajjehi yāsu vā rattīsu pavārito, tato aññampi yathātathaṃ ācikkhitvā bhiyyo viññāpentassa anāpattīti saha sesena yojetabbaṃ. **Yathātathaṃ ācikkhitvā bhiyyo viññāpentassā**ti ettha ''imehi tayā bhesajjehi pavāritamha, amhākañca iminā ca iminā ca bhesajjena attho'ti ācikkhitvā viññāpeti, 'yāsu tayā rattīsu pavāritamha, tāyo ca rattiyo vītivattā, amhākañca bhesajjena attho'ti ācikkhitvā viññāpetī''ti (pāci. 310) vacanato yathātathaṃ vatvā adhikaṃ viññāpentassāti attho.

1566. Aññassa bhikkhussa atthāya vā viññāpentassa bhikkhussa anāpattīti yojanā. **Ñātakānaṃ viññāpentassa anāpattī**ti ettha ñātakānaṃ santakaṃ viññāpentassa anāpattīti attho. Attano vā dhanena viññāpentassa anāpattīti yojanā. Ettha dhanaṃ nāma taṇḍulādi kappiyavatthu.

1567. **''Tathā''**ti iminā ''viññāpentassā''ti idaṃ paccāmasati. **Ummattakādīna**nti visesitabbamapekkhitvā ''viññāpentāna''nti bahuvacanaṃ kātabbaṃ.

Bhesajjakathāvaṇṇanā.

1568. **Uyyutta**nti saṅgāmatthāya katauyyogaṃ, gāmato nikkhamma gacchantaṃ vā ekattha sannivitṭhaṃ vā. Yathāha ''uyyuttā nāma senā gāmato nikkhamitvā niviṭṭhā vā hoti payātā vā''ti (pāci. 314). **Aññatra paccayā**ti ṭhapetvā tathārūpapaccayaṃ.

1569. **Dassanassupacārasmi**nti ettha **dassanūpacāraṃ** nāma yasmiṃ ṭhāne ṭhitassa senā paññāyati, taṃ ṭhānaṃ. Yathāha ''yattha ṭhito passati, āpatti pācittiyassā''ti (pāci. 314). **Upacāraṃ vimuñcitvā passantassā**ti yathāvuttadassanopacāraṭṭhānaṃ ettha ṭhatvā oloketuṃ na sukarantiādinā kāraṇena taṃ ṭhānaṃ pahāya aññattha vilokentassāti vuttaṃ hoti. Kenaci paṭicchannaṃ hutvā adissamānampi ninnaṃ ṭhānaṃ otiṇṇaṃ apaññāyamānampi paññāyantampi oloketuṃ na sakkā evameva vinicchayo veditabbo. Yathāha ''kenaci antaritā vā ninnaṃ oruḷhā vā na dissatī''tiādi (pāci. aṭṭha. 314). **Payogato**ti yathāvuttadassanapayogagaṇanāya.

1570. Idāni caturaṅgasenālakkhaṇaṃ dassetumāha **''ārohā pana cattāro''**tiādi. **Ārohā**ti ettha hatthārohā daṭṭhabbā. **Tappādarakkhakā**ti tassa pādarakkhakāti viggaho. **Dve dve**ti ekekaṃ pādaṃ rakkhantā dve dve. **Dvādasaposo**ti dvādasa posā etassāti viggaho. Dvādasapurisayutto eko hatthī nāma.

1571. **Āroho**ti ettha assāroho vuccati. **Tipuriso**ti tayo purisā assāti viggaho. **Hayo**ti asso. **Eko sārathī**ti rathacāriko. ''Yodho eko''ti padacchedo. **Āṇirakkhā**ti rathacakkadvayassa agaḷanatthaṃ akkhakassa ubhosu koṭīsu ākoṭitā dve āṇiyo rakkhanakā.

1572. **Catuposo**ti cattāro posā yassāti viggaho. **Catusaccavibhāvinā**ti catunnaṃ ariyasaccānaṃ desakena bhagavatā. **Padahatthā**ti āvudhahatthā. Pajjate gamyate anena pare hanitunti **padaṃ,** āvudhaṃ, padāni hatthesu yesaṃ te padahatthāti bhinnādhikaraṇo bāhiratthasamāso yathā ''vajirapāṇī''ti. Pattipadāti-saddo anatthantarā, manussasenāya adhivacanaṃ.

1573. **Caturaṅgasamāyuttā**ti catūhi aṅgehi avayavehi samāyuttāti viggaho.

1574. **Hatthiādīsū**ti yathāvuttalakkhaṇahatthiassarathapadātināmakesu catūsu aṅgesu, niddhāraṇe bhummaṃ. **Ekeka**nti ekekaṃ aṅgaṃ. Etesu avakaṃsato ekaṃ purisāruḷhamapi hatthiñca tathā assañca ekaṃ padahatthapurisañca ekamekaṃ katvā āha **''ekekaṃ dassanatthāya gacchato''**ti. Yathāha **aṭṭhakathāyaṃ** ''antamaso ekapurisāruḷhaṃ ekampi hatthimpī''tiādi (pāci. aṭṭha. 315). **Anuyyuttepī**ti saṅgāmaṃ vinā aññena kāraṇena nikkhante. Yathāha ''anuyyuttā nāma rājā uyyānaṃ vā nadiṃ vā gacchati, evaṃ anuyyuttā hotī''ti (pāci. aṭṭha. 315).

1575. **Sampatta**nti ettha ''sena''nti pakaraṇato labbhati. **Āpadāsū**ti jīvitabrahmacariyantarāye sati ''ettha gato muccissāmī''ti gacchato anāpatti. **Tathārūpe paccaye** gilānāvalokanādike gamanānurūpapaccaye sati anāpattīti yojanā.

Uyyuttakathāvaṇṇanā.

1576-7. ''Siyā ca tassa bhikkhuno kocideva paccayo senaṃ gamanāya, dirattatirattaṃ tena bhikkhunā senāya vasitabba''nti (pāci. 318) anuññātattā kenaci karaṇīyena saṅgāmatthaṃ uyyuttāya senāya dirattatirattaṃ paṭipāṭiyā vasitvā catuttharattiyaṃ vasantassa pana bhikkhuno āpattiṃ dassetumāha **''catutthe''**tiādi. **Anāpattivāre** ''gilāno vasatī''ti (pāci. 321) vuttattā āha **''arogavā''**ti. **Senāyā**ti ettha parikkhepārahaṭṭhānena vā sañcaraṇapariyantena vā senā paricchinditabbā, evaṃ paricchinnāya senāya antovāti attho.

Tikapācittiyanti ''atirekatiratte atirekasaññī, vematiko, ūnakasaññī senāya vasati, āpatti pācittiyassā''ti (pāci. 320) pācittiyattayaṃ vuttaṃ.

Senāvāsakathāvaṇṇanā.

1580. **Uyyodhikaṃ** nāma saṅgāmaṭṭhānaṃ. Yathāha **aṭṭhakathāyaṃ** ‘‘uggantvā uggantvā ettha yujjhantīti uyyodhikaṃ, sampahāraṭṭhānassetaṃ adhivacana’’nti (pāci. aṭṭha. 322). **Balagga**nti ‘‘ettakā hatthī’’tiādinā (pāci. 324) **padabhājanā**gatanayena balassa gaṇanaṭṭhānaṃ balaggaṃ. Yathāha ‘‘balassa aggaṃ jānanti etthāti balaggaṃ, balagaṇanaṭṭhānanti attho’’ti (pāci. aṭṭha. 322). **Senābyūha**nti ‘‘ito hatthī hontu, ito assā, ito rathā, ito pattī hontū’’ti (pāci. 324) **padabhājane** vuttasenāsannivesaṭṭhānaṃ senābyūhaṃ. Yathāha ‘‘senāya viyūhaṃ senābyūhaṃ, senāsannivessetaṃ adhivacana’’nti (pāci. aṭṭha. 322).

1581. **Purime**ti anantarasikkhāpade. ‘‘Dvādasapuriso hatthī’’iti **yo** hatthī vuttoti yojanā. **Tenā**ti tena hatthinā hetubhūtena.

1582. **‘‘Sesesū’’**ti iminā assānīkarathānīkapattānīkā gahitā. **Pattānīkaṃ** nāma ‘‘cattāro purisā padahatthā pattī pacchimaṃ pattānīka’’nti (pāci. 324) senaṅgesu paṭiniddesena nibbisesaṃ katvā vuttaṃ. **Tiṇṇa**nti etesaṃ uyyuttādīnaṃ.

Uyyodhikakathāvaṇṇanā.

Acelakavaggo pañcamo.

1583. **Piṭṭhādīhī**ti ettha **ādi**-saddena pūvādiṃ saṅgaṇhāti. Yathāha ‘‘surā nāma piṭṭhasurā pūvasurā odanasurā kiṇṇapakkhittā sambhārasaṃyuttā’’ti (pāci. 328). Ettha ca piṭṭhaṃ bhājane pakkhipitvā tajjaṃ udakaṃ datvā pakkhipitvā katā **piṭṭhasurā**. Evaṃ pūve, odane ca bhājane pakkhipitvā tajjaṃ udakaṃ datvā madditvā katā **‘‘pūvasurā, odanasurā’’**ti vuccati. **‘‘Kiṇṇā’’**ti pana tassā surāya bījaṃ vuccati, ye ‘‘surāmodakā’’tipi vuccanti, te pakkhipitvā katā **kiṇṇapakkhittā**. Harītakisāsapādinānāsambhārehi saṃyojitā **sambhārasaṃyuttā**.

Pupphādīhīti ettha **ādi**-saddena phalādīnaṃ gahaṇaṃ. Yathāha ‘‘merayo nāma pupphāsavo phalāsavo madhvāsavo guḷāsavo sambhārasaṃyutto’’ti (pāci. 328). Tattha ca **pupphāsavo** nāma madhukapupphādīnaṃ jātirasakato ceva tālanāḷikerapupphānañca raso ciraparivāsito. **Phalāsavo** pana muddikāpanasaphalādīni madditvā tesaṃ rasena kato. **Madhvāsavo** nāma muddikānaṃ jātirasena kato. Makkhikāmadhunāpi karīyatīti vadanti. Ucchuraso **guḷāsavo**. Harītakāmalakakaṭukabhaṇḍādinānāsambhārānaṃ raso ciraparivāsito **sambhārasaṃyutto**. Āsavo merayaṃ hotīti yojanā.

1584. **Bījato paṭṭhāyā**ti sambhāre paṭiyāditvā cāṭiyaṃ pakkhittakālato paṭṭhāya tālanāḷikerādīnaṃ puppharase pupphato gaḷitābhinavakālatoyeva ca paṭṭhāya. **Pivantassā**ti ettha ‘‘kusaggenā’’tipi seso. **Ubhayampi cā**ti suraṃ, merayañcāti ubhayampi. Bījato pana paṭṭhāya kusaggena pivantassapi bhikkhuno pācittiyaṃ hotīti yojetabbaṃ. Payogabāhullena āpattibāhullaṃ dassetumāha **‘‘payoge ca payoge cā’’**ti. Idañca vicchinditvā vicchinditvā pivantassa bhikkhuno payoge ca payoge ca pācittiyaṃ hotīti yojetabbaṃ. Yathāha ‘‘vicchinditvā vicchinditvā pivato payogagaṇanāya āpattiyo’’ti (pāci. aṭṭha. 328). Ekeneva payogena bahumpi pivantassa ekaṃ eva āpattiṃ byatirekato dīpeti. Yathāha ‘‘ekena pana payogena bahumpi pivantassa ekā āpattī’’ti (pāci. aṭṭha. 328).

1585. **Tikapācittiyaṃ vutta**nti ‘‘majje majjasaññī, majje vematiko, majje amajjasaññī pivati, āpatti pācittiyassā’’ti (pāci. 328) tikapācittiyaṃ vuttaṃ.

1586. ‘‘Anāpatti namajjaṃ hoti majjavaṇṇaṃ majjagandhaṃ majjarasaṃ, taṃ pivatī’’ti (pāci. 328) vuttattā āha **‘‘amajjaṃ majjavaṇṇa’’**ntiādi. **Ariṭṭhaṃ** nāma āmalakaphalarasādīhi kato āsavaviseso. **Loṇasovīrakaṃ** nāma **aṭṭhakathāyaṃ** –

> ‘‘Harītakāmalakavibhītakakasāve, sabbadhaññāni, sabbaaparaṇṇāni, sattannampi dhaññānaṃ odanaṃ, kadaliphalādīni sabbaphalāni, vettaketakakhajjūrikaḷīrādayo sabbakaḷīre, macchamaṃsakhaṇḍāni, anekāni ca madhuphāṇitasindhavaloṇatikaṭukādīni bhesajjāni pakkhipitvā kumbhimukhaṃ limpitvā ekaṃ vā dve vā tīṇi vā saṃvaccharāni ṭhapenti, taṃ paripaccitvā jamburasavaṇṇaṃ hoti. Vātakāsakuṭṭhapaṇḍubhagandalādīnañca siniddhabhojanabhuttānañca uttarapānaṃ bhattajīraṇakabhesajjaṃ tādisaṃ natthi. Taṃ panetaṃ bhikkhūnaṃ pacchābhattampi vaṭṭati, gilānānaṃ pākatikameva. Agilānānaṃ pana udakasambhinnaṃ pānaparibhogenā’’ti (pārā. aṭṭha. 2.192) –

Vibhāvito bhesajjaviseso. **Suttaṃ** nāma anekehi bhesajjehi abhisaṅkhato amajjabhūto āsavaviseso.

1587. **Vāsagāhāpanatthāyā**ti sugandhibhāvagāhāpanatthaṃ. **Īsaka**nti majjavaṇṇagandharasā yathā na paññāyanti, evaṃ appamattakaṃ. Yathāha ‘‘anatikkhittamajjeyeva anāpatti. Yaṃ pana atikkhittamajjaṃ hoti, yattha majjassa vaṇṇagandharasā paññāyanti, tasmiṃ āpattiyevā’’ti (pāci. aṭṭha. 329). **Sūpādīnaṃ tu pāke**ti ettha **ādi**-saddena maṃsapākādayo saṅgahitā. Yathāha ‘‘sūpasampāke maṃsasampāke telasampāke’’ti (pāci. 328).

1588. Vatthuajānanā acittanti sambandho. Yathāha ‘‘vatthuajānanatāya cettha acittakatā veditabbā’’ti (pāci. aṭṭha. 329). **Vatthuajānanatā** ca nāma ‘‘majja’’nti ajānanabhāvo. **Ida**nti idaṃ sikkhāpadaṃ. **Ca**-saddena aññāni ca giraggasamajjādisikkhāpadāni samuccinoti. **Akusalenevā**ti akusalacitteneva. **Pānato**ti pātabbato. **Lokavajjaka**nti sādhulokena vajjetabbanti attho. Lokavajjameva **lokavajjakaṃ**.

Nanu cettha vatthuajānanatāya acittakatte taṃvatthuajānanaṃ kusalābyākatacittasamaṅginopi sambhavati, kasmā ‘‘akusaleneva pānato lokavajjaka’’nti vuttanti? Vuccate – yasmā amajjasaññāya pivato, majjasaññāya ca pivato majjaṃ vatthuniyāmena kilesuppattiyāva paccayo hoti, yathā majjaṃ pītaṃ ajānantassāpi akusalānameva paccayo hoti, na kusalānaṃ, tathā ajjhoharaṇakālepi vatthuniyāmena akusalasseva paccayo hotīti katvā vuttaṃ ‘‘akusaleneva pānato lokavajjaka’’nti. Yathā taṃ **niḷinijātake** (jā. 2.18.1 ādayo; jā. aṭṭha. 5.18.1 ādayo) bhesajjasaññāya itthiyā magge aṅgajātaṃ pavesentassa kumārassa ‘‘itthī’’ti vā ‘‘tassā magge methunaṃ paṭisevāmī’’ti vā saññāya abhāvepi kāmarāguppattiyā sīlādiguṇaparihāni vatthuniyāmato ca ahosi, evamidhāpi daṭṭhabbo.

Keci pana ‘‘akusaleneva pānato’’ti idaṃ imassa sikkhāpadassa sacittakapakkhaṃ sandhāya vuttaṃ, aññathā pāṇātipātādīsupi atippasaṅgoti maññamānā bahukāraṇaṃ, niyamanañca dassesuṃ. **Vinayaṭṭhakathāyaṃ** (pāci. aṭṭha. 329), pana **khuddakapāṭhaṭṭhakathāyaṃ** (khu. pā. aṭṭha. sikkhāpadavaṇṇanā), **vibhaṅgaṭṭhakathā**dīsu ca ‘‘ticitta’’nti avatvā ‘‘akusalacitta’’micceva vuttattā, sikkhāpadassa sāmaññalakkhaṇaṃ dassentena pakkhantaralakkhaṇadassanassa ayuttattā ca **aṭṭhakathāsu** yathārutavaseneva atthaggahaṇe ca kassaci virodhassa asambhavato sacittakapakkhameva sandhāya akusalacittatā, lokavajjatā cettha na vattabbā. ‘‘Vatthuṃ jānitvāpi ajānitvāpi majjaṃ pivato bhikkhussa pācittiyaṃ. Sāmaṇerassa pana jānitvāva pivato sīlabhedo, na ajānitvā’’ti (māhāva. aṭṭha. 108 atthato samānaṃ) yaṃ vuttaṃ, tattha kāraṇaṃ maggitabbaṃ. Sikkhāpadapaññattiyā buddhānameva visayattā na taṃ maggitabbaṃ, yathāpaññatteyeva vattitabbaṃ. Idaṃ pana sikkhāpadaṃ akusalacittaṃ, sukhopekkhāvedanānaṃ vasena duvedanañca hoti. **Vinayaṭṭhakathāyaṃ** (pāci. aṭṭha. 329), pana **mātikaṭṭhakathāya**ñca (kaṅkhā. aṭṭha. surāpānasikkhāpadavaṇṇanā) ‘‘tivedana’’nti pāṭho dissati, **khuddakapāṭhavaṇṇanāya** (khu. pā. aṭṭha. sikkhāpadavaṇṇanā), **vibhaṅgaṭṭhakathādīsu** (vibha. aṭṭha. 703 ādayo) ca ‘‘sukhamajjhattavedanāvasena duvedana’’nti ca ‘‘lobhamohamūlavasena dvimūlaka’’nti ca vuttattā so ‘‘pamādapāṭho’’ti gahetabbo.

Surāpānakathāvaṇṇanā.

1589. **Yena kenaci aṅgenā**ti aṅguliādinā yena kenaci sarīrāvayavena. **Hasādhippāyino**ti hase adhippāyo **hasādhippāyo,** so etassa atthīti viggaho, tassa, iminā kīḷādhippāyarahitassa anāpattiṃ byatirekato dīpeti. Vakkhati ca ‘‘anāpatti nahasādhippāyassā’’ti. **Phusato** phusantassa.

1590. **Sabbatthā**ti sabbesu upasampannānupasampannesu. **Kāyapaṭibaddhādike naye**ti ‘‘kāyena kāyapaṭibaddhaṃ āmasati, āpatti dukkaṭassā’’tievamādinā (pāci. 332) dassite naye. Anupasampanne upasampannasaññivematikaanupasampannasaññīnaṃ vasena tīṇi dukkaṭāni vuttānīti āha **‘‘tathevānupasampanne, dīpitaṃ tikadukkaṭa’’**nti. Ettha ca **‘‘tathevā’’**ti iminā upasampanne upasampannasaññivematikaanupasampannasaññīnaṃ vasena tikapācittiyassa vuttabhāvo dīpito hoti. Yathā upasampanne tikapācittiyaṃ dīpitaṃ, tatheva anupasampanne tikadukkaṭaṃ dīpitanti yojanā.

1591. **Ettha…pe… bhikkhunī**ti ettha bhikkhupi bhikkhuniyā anupasampannaṭṭhāne ṭhitoti veditabbo.

1592. **Nahasādhippāyassa phusato**ti hasādhippāyaṃ vinā vandanādīsu pādādisarīrāvayavena paraṃ phusantassa. **Kicce satī**ti piṭṭhiparikammādikicce sati.

Aṅgulipatodakakathāvaṇṇanā.

1593. **Jale**ti ettha ‘‘uparigopphake’’ti seso. Yathāha ‘‘uparigopphake udake’’ti (pāci. 337). **Nimujjanādīna**nti ettha **ādi**-saddena ummujjanaplavanāni gahitāni. Yathāha ‘‘uparigopphake udake hasādhippāyo nimujjati vā ummujjati vā palavati vā’’ti (pāci. 337). **‘‘Kevala’’**nti iminā nahānādikiccena otarantassa anāpattīti dīpeti.

1594. **Uparigopphake jale**ti gopphakānaṃ uparibhāgappamāṇe jale. **Nimujjeyyapi vā**ti antojalaṃ pavisanto nimujjeyya vā. **Tareyya vā**ti plaveyya vā.

1595-6. Antoyevodake nimujjitvāna gacchato tassa hatthapādapayogehi pācittiṃ paridīpayeti yojanā.

1597. Hatthādisakalasarīrāvayavaṃ saṅgaṇhituṃ **‘‘yena yenā’’**ti aniyamāmeḍitamāha. Jalaṃ tarato bhikkhuno yena yena pana aṅgena taraṇaṃ hotīti yojanā.

1598. **Taruto vāpī**ti rukkhatopi vā. **Tikapācittiya**nti udake hasadhamme hasadhammasaññivematikaahasadhammasaññīnaṃ vasena tikapācittiyaṃ. **‘‘Tikadukkaṭa’’**nti pāṭho dissati, ‘‘udake ahasadhamme hasadhammasaññī, āpatti dukkaṭassa. Udake ahasadhamme vematiko, āpatti dukkaṭassā’’ti (pāci. 338) vatvā ‘‘udake ahasadhamme ahasadhammasaññī, anāpattī’’ti (pāci. 338) tatiyavikappe **pāḷiyaṃ** anāpatti vuttāti so pamādapāṭho, **‘‘dvikadukkaṭa’’**nti pāṭhoyeva gahetabbo.

1599. Nāvaṃ tīre ussārentopi vāti sambandho. **Ussārento**ti tīramāropento. **‘‘Kīḷatī’’**ti idaṃ ‘‘pājento’’ti imināpi yojetabbaṃ.

1600. **Kathalāya vā**ti khuddakakapālikāya vā. **Udaka**nti ettha ‘‘bhājanagataṃ vā’’ti seso. ‘‘Bhājanagataṃ udakaṃ vā’’ti (pāci. 338) hi **padabhājane** vuttaṃ.

1601. **Kañcikaṃ vā**ti dhaññarasaṃ vā. **Api**-saddo ‘‘khīraṃ vā takkaṃ vā rajanaṃ vā passāvaṃ vā’’ti (pāci. 338) **pāḷiyaṃ** āgate sampiṇḍeti. **Cikkhallaṃ vāpī**ti udakakaddamaṃ vā. Ettha visesajotakena **api**-saddena ‘‘apica uparigopphake vuttāni ummujjanādīni ṭhapetvā aññena yena kenaci ākārena udakaṃ otaritvā vā anotaritvā vā yattha katthaci ṭhitaṃ udakaṃ antamaso binduṃ gahetvā khipanakīḷāyapi kīḷantassa dukkaṭamevā’’ti (pāci. aṭṭha. 336) **aṭṭhakathā**gataṃ vinicchayavisesaṃ sampiṇḍeti. **Vikkhipa**nti vikkhipitvā.

1602. Sati kicce jalaṃ vigāhitvā nimujjanādikaṃ karontassa anāpattīti yojanā. **Kiccaṃ** nāma nahānādikaṃ.

1603. **Anantarassā**ti aṅgulipatodakasikkhāpadassa. Visesova **visesatā,** koci viseso natthīti attho.

Hasadhammakathāvaṇṇanā.

1604-5. Yo bhikkhu bhikkhunā paññattena vuccamāno assa vacanaṃ akattukāmatāya ādaraṃ pana sace na karoti, tassa tasmiṃ anādariye pācittiyamudīrayeti yojanā, iminā vākyena puggalānādaramūlakaṃ pācittiyaṃ vuttaṃ. Yathāha ‘‘anādariyaṃ nāma dve anādariyāni puggalānādariyañca dhammānādariyañcā’’ti (pāci. 342), ‘‘puggalānādariyaṃ nāma upasampannena paññattena vuccamāno ‘ayaṃ ukkhittako vā vambhito vā garahito vā imassa vacanaṃ akataṃ bhavissatī’ti anādariyaṃ karoti, āpatti pācittiyassā’’ti (pāci. 342) ca.

Dhammameva vā asikkhitukāmo yo bhikkhu bhikkhunā paññattena vuccamāno assa vacanaṃ akattukāmatāya ādaraṃ pana sace na karoti, tassa tasmiṃ anādariye pācittiyamudīrayeti yojanā, iminā dhammānādariyamūlakaṃ pācittiyaṃ vuttaṃ. Yathāha ‘‘dhammānādariyaṃ nāma upasampannena paññattena vuccamāno kathāyaṃ nasseyya vā vinasseyya vā antaradhāyeyya vā, taṃ nasikkhitukāmo anādariyaṃ karoti, āpatti pācittiyassā’’ti (pāci. 342). **Anādariye**ti nimittatthe bhummaṃ.

1606. **Tikapācittiyaṃ vutta**nti ‘‘upasampanne upasampannasaññī, vematiko, anupasampannasaññī anādariyaṃ karoti, āpatti pācittiyassā’’ti (pāci. 343) tikapācittiyaṃ vuttaṃ. **Tikātītenā**ti lokattikamatikkantena. **Anupasampannānādare tikadukkaṭa**nti anupasampanne upasampannasaññivematikaanupasampannasaññīnaṃ vasena tikadukkaṭaṃ.

1607. **Suttenevābhidhammenā**ti ettha **eva**kāro ‘‘dukkaṭa’’nti iminā yojetabbo. **‘‘Suttena abhidhammenā’’**ti padadvayena abhedopacārato suttābhidhammāgato pariyattidhammo vutto. **Apaññattenā**ti paññattasaṅkhātavinayato aññattā apaññattena. **‘‘Apaññattenā’’**ti idaṃ ‘‘suttena abhidhammenā’’ti padadvayavisesanaṃ. Bhikkhunā vuttassa tasmiṃ bhikkhumhi vā dhamme vā anādaraṃ karoto dukkaṭameva. Sāmaṇerena **ubhayenapi** paññattena vā apaññattena vā vuttassa tasmiṃ sāmaṇere vā paññatte vā apaññatte vā dhamme anādaraṃ karoto bhikkhussa dukkaṭamevāti yojanā.

1608. **Doso**ti pācittiyadukkaṭasaṅkhāto koci doso.

1609. **Etthā**ti imasmiṃ ācariyānaṃ gāhe. Gārayho ācariyuggaho neva gahetabboti yojanā. **Gārayho ācariyuggaho**ti ettha ‘‘yasmā ucchuraso sattāhakāliko, tassa kasaṭo yāvajīviko, dvinnaṃyeva samavāyo ucchuyaṭṭhi, tasmā vikāle ucchuyaṭṭhiṃ khādituṃ vaṭṭati guḷaharītake viyā’’ti evamādiko sampati nibbatto gārayhācariyavādo. Kataro pana gahetabboti? Paveṇiyā āgato ācariyuggahova gahetabbo.

Kurundiyaṃ pana ‘‘lokavajje ācariyuggaho na vaṭṭati, paṇṇattivajje pana vaṭṭatī’’ti (pāci. aṭṭha. 344) vuttaṃ. **Mahāpaccariyaṃ** ‘‘suttaṃ, suttānulomañca uggahitakānaṃyeva ācariyānaṃ uggaho pamāṇaṃ, ajānantānaṃ kathā appamāṇa’’nti (pāci. aṭṭha. 344) vuttaṃ. ‘‘Taṃ sabbaṃ paveṇiyā āgate samodhānaṃ gacchatī’’ti (pāci. aṭṭha. 344) **aṭṭhakathāyaṃ** vuttaṃ. Ettha **lokavajje ācariyuggaho na vaṭṭatī**ti lokavajjasikkhāpade āpattiṭṭhāne yo ācariyavādo, so na gahetabbo, lokavajjamatikkamitvā ‘‘idaṃ amhākaṃ ācariyuggaho’’ti vadantassa uggaho na vaṭṭatīti adhippāyo. **Suttānulomaṃ** nāma aṭṭhakathā. **Paveṇiyā āgate samodhānaṃ gacchatī**ti ‘‘paveṇiyā āgato ācariyuggahova gahetabbo’’ti (pāci. aṭṭha. 344) evaṃ vutte mahāaṭṭhakathāvādeyeva saṅgahaṃ gacchatīti adhippāyo.

Anādariyakathāvaṇṇanā.

1610-1. ‘‘Yo pana bhikkhu bhikkhuṃ bhiṃsāpeyya, pācittiya’’nti (pāci. 346) **mātikā**vacanato **bhayasañjananatthāyā**ti ettha ‘‘bhikkhussā’’ti seso. Teneva vakkhati ‘‘itarassa tu bhikkhussā’’ti. **Rūpādi**nti rūpasaddagandhādiṃ. **Upasaṃhare**ti upaṭṭhapeti, dassetīti vuttaṃ hoti. **Bhayānakaṃ katha**nti corakantārādikathaṃ. Yathāha ‘‘corakantāraṃ vā vāḷakantāraṃ vā pisācakantāraṃ vā ācikkhatī’’ti (pāci. 348). **Parasantike**ti ettha **‘‘paro’’**ti vuttanayena labbhamāno upasampanno gahetabbo.

Disvā vāti upaṭṭhāpitaṃ taṃ rūpādiṃ disvā vā. **Sutvā vā**ti taṃ bhayānakaṃ kathaṃ sutvā vā. Yassa bhayadassanatthāya taṃ upaṭṭhāpesi, so **bhāyatu vā mā vā bhāyatu. Itarassā**ti tadupaṭṭhāpakassa bhikkhussa. **Taṅkhaṇe**ti upaṭṭhāpitakkhaṇe.

1612. **Tikapācittiyaṃ vutta**nti ‘‘upasampanne upasampannasaññī, vematiko, anupasampannasaññī bhiṃsāpeti, āpatti pācittiyassā’’ti (pāci. 348) tikapācittiyaṃ vuttaṃ. **Tikadukkaṭa**nti anupasampanne upasampannasaññivematikaanupasampannasaññīnaṃ vasena tikadukkaṭaṃ. ‘‘Anupasampannaṃ bhiṃsāpetukāmo’’tiādike **dukkaṭavāre** anupasampannaggahaṇena gihinopi saṅgayhamānattā **‘‘sāmaṇeraṃ gahaṭṭhaṃ vā’’**ti āha. Sāmaṇeraṃ…pe… bhikkhuno tatheva bhiṃsāpentassa tikadukkaṭaṃ vuttanti yojanā.

Bhiṃsāpanakathāvaṇṇanā.

1614. **Joti**nti aggiṃ. **Tappetukāmo**ti visibbetukāmo. ‘‘Tena kho pana samayena bhikkhū padīpepi jotikepi jantāgharepi kukkuccāyantī’’ti (pāci. 352) **uppannavatthumhi** ‘‘anujānāmi bhikkhave tathārūpapaccayā jotiṃ samādahituṃ samādahāpetu’’nti (pāci. 352) vuttattā ettha **‘‘tathārūpaṃ paccaya’’**nti iminā padīpujjalanañca pattapacanasarīrasedanādikammañca jantāgharavattañca gahetabbaṃ. Ettha ca **jotikepī**ti pattapacanasedanakammādīsu jotikaraṇeti attho.

1615. **Sayaṃsamādahantassā**ti attanā jālentassa.

1616. **Jālāpentassa …pe… dukkaṭa**nti āṇattiyā āpajjitabbaṃ dukkaṭaṃ sandhāyāha. Āṇattiyā jalite āpajjitabbāpatti ‘‘jāluṭṭhāne panāpatti, pācitti parikittitā’’ti anuvattamānattā siddhāti visuṃ na vuttā.

1617. **Gilānassā**ti ''gilāno nāma yassa vinā agginā na phāsu hotī''ti (pāci. 354) vuttassa gilānassa. **Avijjhātaṃ alātaṃ ukkhipantassā**ti gahaṇena bhaṭṭhaṃ anibbutālātaṃ aggino samīpaṃ karontassa, yathāṭhāne ṭhapentassāti vuttaṃ hoti.

1618-9. **Vijjhātaṃ alāta**nti nibbutālātaṃ. **Yathāvatthukaṃ** pācittiyanti vuttaṃ hoti. Aññena vā kataṃ visibbentassa anāpattīti yojanā. **Visibbentassā**ti tappentassa. **Aṅgāra**nti vītaccikaṃ aṅgāraṃ. **Padīpujjalanādike**ti **ādi**-saddena ''jotike jantāghare tathārūpapaccayā''ti (pāci. 352) āgataṃ saṅgaṇhāti. Ettha ca **tathārūpapaccayā**ti ṭhapetvā padīpādīni aññenapi tathārūpena paccayena.

Jotisamādahanakathāvaṇṇanā.

1620-1. **Majjhime dese**ti jambudīpe yattha bodhimaṇḍalaṃ hoti, tasmiṃ navayojanasatāvaṭṭe majjhimamaṇḍale, iminā idaṃ sikkhāpadaṃ tattheva desodissakatāya niyatanti dasseti. Teneva vakkhati **anāpattivāre** ''paccantimepi vā dese''ti. Cuṇṇanti sirīsacuṇṇādikaṃ cuṇṇaṃ. **Abhisaṅkharato**ti paṭiyādentassa.

1622-3. ''Māse ūnasaññino''ti padacchedo. Atirekaddhamāse ūnasaññino vā atirekaddhamāse vimatissa vā dukkaṭanti yojanā. Atirekaddhamāse nhāyantassa anāpattīti yojanā. **Samayesu ca nhāyantassa anāpattī**ti ettha ''uṇhasamayo pariḷāhasamayo gilānasamayo kammasamayo addhānagamanasamayo vātavuṭṭhisamayo''ti (pāci. 363) dassitesu chasu samayesu aññatare sampatte samaye satiṃ paccupaṭṭhapetvā ūnamāsepi nahāyantassa anāpattīti attho.

Tattha jeṭṭhamāso ca āsāḷhimāsassa purimapakkho cāti diyaḍḍhamāso **uṇhasamayo** nāma. Yathāha ''uṇhasamayo nāma diyaḍḍho māso seso gimhāna''nti (pāci. 364), vassānassa paṭhamo māso **pariḷāhasamayo** nāma. Yathāha ''pariḷāhasamayo nāma vassānassa paṭhamo māso''ti (pāci. 364). ''Yassa vinā nahānā na phāsu hotī''ti (pāci. 364) vutto samayo **gilānasamayo** nāma. ''Antamaso pariveṇampi sammaṭṭhaṃ hotī''ti (pāci. 364) vutto **kammasamayo** nāma. ''Addhayojanaṃ gacchissāmī'ti nahāyitabba''nti (pāci. 364) vutto **addhānagamanasamayo** nāma. ''Bhikkhū sarajena vātena okiṇṇā honti, dve vā tīṇi vā udakaphusitāni kāye patitāni hontī''ti (pāci. 364) vutto **vātavuṭṭhisamayo** nāma.

Nadīpāraṃ gacchatopi ūnakaddhamāse nhāyantassa anāpattīti yojanā. **Vālikaṃ ukkiritvānā**ti ettha sukkhāya nadiyā vālikaṃ ukkiritvā. Katāvāṭesupi ūnakaddhamāse nhāyantassapi anāpattīti. **''Tathā''**ti iminā ''nhāyantassa anāpattī''ti idaṃ paccāmasati.

1624. **Paccantimepi vā dese**ti jambudīpe yathāvuttamajjhimadesato bahi paccantimesu janapadesu, khuddakesu ca dīpesu. **Sabbesa**nti laddhasamayānaṃ, aladdhasamayānañca sabbesaṃ bhikkhūnaṃ. **Āpadāsū**ti bhamaraanubandhādiāpadāsu. Yathāha ''bhamarādīhi anubaddhassa udake nimujjituṃ vaṭṭatī''ti (pāci. aṭṭha. 366). Kāyacittasamuṭṭhānaṃ **eḷakalomasamuṭṭhānaṃ** nāma.

Nhānakathāvaṇṇanā.

1625-7. ''Navaṃ nāma akatakappaṃ vuccatī''ti (pāci. 369) pāḷivacanato ca ''paṭiladdhanavacīvarenāti attho''ti (pāci. aṭṭha. 368) **aṭṭhakathā**vacanato ca **cīvara**nti ettha ''nava''nti seso. Kappiyaṃ binduṃ adatvā navaṃ cīvaraṃ bhikkhu paribhuñjati, tassevaṃ paribhuñjato pācittīti sambandho. **Channa**nti khomādīnaṃ, niddhāraṇe sāmivacanaṃ. Aññataraṃ navaṃ cīvaranti niddhāretabbaṃ. **Yattha katthacī**ti ''catūsu vā koṇesu tīsu vā dvīsu vā ekasmiṃ vā koṇe''ti (pāci. aṭṭha. 368) **aṭṭhakathā**vacanato cīvarakoṇesu yattha katthaci.

Kaṃsanīlenāti cammakāranīlena. **Cammakāranīlaṃ** nāma pakatinīlaṃ. **Gaṇṭhipade** pana ''cammakārā udake tiphalaṃ, ayogūthañca pakkhipitvā cammaṃ kāḷaṃ karonti, taṃ cammakāranīla''nti vuttaṃ. **Mahāpaccariyaṃ** pana ''ayomalaṃ lohamalaṃ, etaṃ kaṃsanīlaṃ nāmā''ti (pāci. aṭṭha. 368) vuttaṃ. **Pattanīlena vā**ti ''yo koci nīlavaṇṇo paṇṇaraso''ti (pāci. aṭṭha. 368) **aṭṭhakathāya** vuttena nīlapaṇṇarasena. **Yena kenaci kāḷenā**ti aṅgārajallikādīsu aññatarena yena kenaci kāḷavaṇṇena. ''Kaddamo nāma odako vuccatī''ti (pāci. 369) vuttattā **kaddamenā**ti udakānukaddamasukhkhakaddamādiṃ saṅgaṇhāti.

''Maṅgulassa piṭṭhippamāṇakaṃ mayūrassa akkhippamāṇaka''nti yathākkamena yojanā.

1628. ''Pāḷikappo kaṇṇikākappo''ti yojanā, muttāvali viya pāḷiṃ katvā appitakappo ca kaṇṇikākārena appitakappo cāti attho. **Katthacī**ti ettha ''yathāvuttappadese''ti seso. ''Catūsu vā koṇesu tīsu vā''ti (pāci. aṭṭha. 368) vuttattā **''anekaṃ vā''**ti āha. Vaṭṭameva **vaṭṭakaṃ,** iminā aññaṃ vikāraṃ na vaṭṭatīti dasseti. Yathāha ''ṭhapetvā ekaṃ vaṭṭabinduṃ aññena kenacipi vikārena kappo na kātabbo''ti (pāci. 368).

1629. **''Anāpatti pakāsitā''**ti idaṃ ''vimatissacā''ti ettha **ca**-saddena samuccitaṃ ''ādinne ādinnasaññino''ti tatiyavikappaṃ sandhāya vuttaṃ. Yathāha ''ādinne ādinnasaññī, anāpattī''ti.

1630. **''Kappe naṭṭhepi vā''**tiādīhi ca yojetabbaṃ. **Pi**-saddena ''kappakatokāse jiṇṇe''ti idaṃ sampiṇḍeti. Yathāha ''kappakatokāso jiṇṇo hotī''ti. **Tena** kappakatenāti sahatthe karaṇavacanaṃ. **Saṃsibbitesū**ti ettha ''akappakatesū''ti seso. Yathāha ''kappakatena akappakataṃ saṃsibbitaṃ hotī''ti. Nivāsanapārupanaṃ **kriyaṃ**. Kappabinduanādānaṃ **akriyaṃ**.

Dubbaṇṇakaraṇakathāvaṇṇanā.

1631-4. ''Vikappanā nāma dve vikappanā sammukhāvikappanā ca parammukhāvikappanā cā''ti (pāci. 374) vuttattā **''vikappanā duve''**tiādimāha. **Itī**ti nidassane, evanti attho. Kathaṃ sammukhāvikappanā hotīti āha **''sammukhāya…pe… niddise''**ti. **Ekassā**ti ettha ''byattassā''ti seso. Idha **byatto** nāma vikappanapaccuddhāraṇavidhiṃ jānanto.

Yathāvacanayogatoti ''imaṃ cīvara'nti vā, 'imāni cīvarānī'ti vā, 'etaṃ cīvara'nti vā, 'etāni cīvarānī'ti vā''ti (pārā. aṭṭha. 2.469) **aṭṭhakathāya** vuttaṃ anatikkamma, vacanasambandhakkamenāti attho. Tadekadesasarūpaṃ dasseti **''imaṃ cīvara''**nti.

''Apaccuddhaṭato''ti iminā ''na kappatī''ti etassa hetuṃ dasseti.

1635. **''Santaka''**miccādi paccuddharaṇappakāro. **Yathāpaccayaṃ karohī**ti tuyhaṃ ruccanakaṃ karohīti attho.

1636. Sammukhāvikappantaraṃ dassetumāha **''aparā sammukhā vuttā''**tiādi. Attanā abhirucitassa yassa kassaci nāmaṃ gahetvāti yojanā. **Sahadhammina**nti ettha ''pañcanna''nti seso, niddhāraṇe sāmivacanaṃ.

1639. **Eva**nti vakkhamānāpekkhaṃ. **Api**-saddo pana saddassatthe.

1640. **Mitto**ti daḷhamitto, ''tena vattabbaṃ 'ko te mitto vā sandiṭṭho vā''ti (pāci. 374) vacanato idaṃ upalakkhaṇaṃ. Puna tenapi bhikkhunā vattabbanti yojanā.

1641-2. ''Ahaṃ tissassa bhikkhuno dammī'ti vā…pe… 'tissāya sāmaṇeriyā dammī'ti vā''ti (pārā. aṭṭha. 2.469) sesaaṭṭhakathāpāṭhena **''ida''**miccādipāṭho yojetabbo.

1643. **Dvīsū**ti niddhāraṇe bhummaṃ, ettha ''vikappanāsū''ti pakaraṇato labbhati.

1644-5. **Idha pana** imasmiṃ sāsane **yena pana bhikkhunā** saha cīvarasāmikena taṃ vinayakammaṃ kataṃ, tassa **avissāsena** vissāsabhāvaṃ vinā so vinayakammakato bhikkhu taṃ cīvaraṃ paribhuñjeyya, tassa bhikkhuno pācittīti yojanā. Chandānurakkhanatthaṃ ''vinayaṃkamma''nti anussārāgamo veditabbo, vinayakammanti attho. Taṃ cīvaraṃ adhiṭṭhahantassa vā vissajjantassa vā dukkaṭanti yojanā.

1646. **Paccuddhārakavatthesū**ti paccuddhaṭavatthesu. **Apaccuddhārasaññino**ti apaccuddhaṭasaññino. **Tatthā**ti apaccuddhaṭavatthesu. **Vematikassā**ti ''paccuddhaṭāni nu kho mayā, apaccuddhaṭānī''ti saṃsayāpannassa.

1647. **Paccuddhāraṇasaññissā**ti paccuddhaṭamidanti saññissa. **Vissāsā**ti yassa vā cīvaraṃ vikappesi, tena apaccuddhaṭampi tassa vissāsā paribhuñjato ca. Yathāha ''tassa vā vissasanto paribhuñjatī''ti (pāci. 376).

Vikappanakathāvaṇṇanā.

1648-9. ''Patto nāma dve pattā ayopatto mattikāpatto''ti (pāci. 379) jātiyā kappiyapattānaṃ vuttattā āha **''adhiṭṭhānupagaṃ patta''**nti. **Tādisa**nti adhiṭṭhānupagaṃ. **Sūcigharaṃ** nāma sasūcikaṃ vā asūcikaṃ vā. **Kāyabandhanaṃ** nāma paṭṭikā vā sūkarantakaṃ vā. **Nisīdanaṃ** nāma sadasaṃ vuccati.

''Pattaṃ vā''tiādīhi upayogantapadehi ''apanetvā nidhentassā''ti paccekaṃ yojetabbaṃ. **Nidhentassā**ti etassa **''hasāpekkhassā''**ti visesanaṃ. Yathāha ''hasāpekkhopīti kīḷādhippāyo''ti (pāci. 379). **''Kevala''**nti iminā dunnikkhittassa paṭisāmanādhippāyādiaññādhippāyābhāvaṃ dīpeti. Vakkhati ca ''dunnikkhittamanāpatti, paṭisāmayato panā''ti.

1650. **Tenāpī**ti āṇattena. **Tassā**ti āṇāpakassa. **Tikadukkaṭaṃ vutta**nti anupasampanne upasampannasaññivematikaanupasampannasaññīnaṃ vasena tikadukkaṭaṃ vuttaṃ, iminā ca upasampannasantake tikapācittiyanti idañca vuttameva hoti.

1651. **Añña**nti pāḷiyaṃ anāgataṃ pattatthavikādiparikkhāraṃ.

1652. **Sabbesū**ti pāḷiyaṃ āgatesu ca anāgatesu ca sabbesu parikkhāresu.

1653. **Dhammakathaṃ katvā**ti ''samaṇena nāma anihitaparikkhārena bhavituṃ na vaṭṭatī''ti (pāci. aṭṭha. 377) **aṭṭhakathā**gatanayena dhammakathaṃ katvā. **Anihitaparikkhārenā**ti appaṭisāmitaparikkhārena. Nidheti ce, tathā anāpattīti yojanā. **Avihesetukāmassā**ti vihesādhippāyarahitassa. **Akīḷassā**ti kīḷādhippāyarahitassa kevalaṃ vattasīsena ''paṭisāmetvā dassāmī''ti apanidhentassa.

1654. Adinnādānasamuṭṭhānāpattīnaṃ akusalādivasenapi sacittakattā āha **''idaṃ akusaleneva sacitta''**nti.

Cīvarāpanidhānakathāvaṇṇanā.

Surāpānavaggo chaṭṭho.

1655. **''Tiracchānagataṃ pāṇa''**nti iminā ''yo pana bhikkhu sañcicca pāṇaṃ jīvitā voropeyya, pācittiya''nti (pāci. 383) imasmiṃ **sikkhāpade** adhippetaṃ pāṇaṃ dasseti. Āpattinānattābhāvā āha **''mahantaṃ khuddakampi vā''**ti. Yathāha ''imasmiñca sikkhāpade tiracchānagatoyeva 'pāṇo'ti veditabbo, taṃ khuddakampi mahantampi mārentassa āpattinānākaraṇaṃ natthi, mahante pana upakkamamahantattā akusalaṃ mahantaṃ hotī''ti (pāci. aṭṭha. 382). ''Mārentassa assā''ti padacchedo. **''Khuddakampi vā mārentassā''**ti iminā **aṭṭhakathāyaṃ** ''antamaso mañcapīṭhaṃ sodhento maṅgulabījakepi pāṇasaññī nikkāruṇikatāya taṃ bhindanto apaneti, pācittiyaṃ. Tasmā evarūpesu ṭhānesu kāruññaṃ upaṭṭhapetvā appamattena vattaṃ kātabba''nti vuttavinicchayopi saṅgahito.

1656. **Ubhayattha cā**ti pāṇe vā apāṇe vāti ubhayatthāpi. Avasesavinicchayo panettha manussaviggahe vuttanayeneva veditabbo.

Sañciccapāṇakathāvaṇṇanā.

1658. **Sappāṇaka**nti saha pāṇakehīti sappāṇakaṃ. Ye paribhogena maranti, evarūpā idha ''pāṇakā''ti adhippetā. **Assā**ti bhikkhuno.

1659. **''Avicchijjā''**ti iminā vicchedeneva payoganānattaṃ hotīti dīpeti. **Pattapūrampī**ti ettha **pi**-saddo byatireke.

1660-1. Assa pācitti paridīpitāti sambandho. **Tādisenā**ti sappāṇakena. **Āviñchitvānā**ti paribbhamitvā. **Yāguyo**ti ettha ''uṇhā''ti sāmatthiyā labbhati. Idañca pāṇīnaṃ māraṇatthaṃ yaṃ kiñci uṇhavatthuṃ sappāṇakena udakena anibbāpetuṃ upalakkhaṇaṃ. **Taṃ** sappāṇakaṃ udakaṃ. **Nhāyatopi vā**ti ettha **pi**-saddena **aṭṭhakathāyaṃ** –

> ''Udakasoṇḍiṃ vā pokkharaṇiṃ vā pavisitvā bahi nikkhamanatthāya vīciṃ uṭṭhāpayatopi. Soṇḍiṃ vā pokkharaṇiṃ vā sodhentehi tato gahitaudakaṃ udakeyeva āsiñcitabbaṃ. Samīpamhi udake asati kappiyaudakassa aṭṭha vā dasa vā ghaṭe udakasaṇṭhānakappadese āsiñcitvā tattha āsiñcitabbaṃ. 'Pavaṭṭitvā udake patissatī'ti uṇhapāsāṇe udakaṃ nāsiñcitabbaṃ. Kappiyaudakena pana pāsāṇaṃ nibbāpetvā āsiñcituṃ vaṭṭatī''ti (pāci. aṭṭha. 387) –

Vuttavinicchayaṃ sampiṇḍeti.

1662. **Ubhayatthapī**ti sappāṇakepi appāṇakepīti ubhayattheva.

1664-6. Pāṇapaṭibaddhatāya kāraṇaṃ dassetumāha **''patana''**ntiādi. **Salabhādīna**nti paṭaṅgādīnaṃ. **Ñatvā**ti ettha pi-saddo luttaniddiṭṭho. Evamuparipi. **Padīpujjalana**nti ettha ''viyā''ti seso. **Etthā**ti imasmiṃ sikkhāpade. Sappāṇabhāvova **sappāṇabhāvatā,** taṃ. **Bhuñjato**ti bhuñjitabbato.

Salabhādīnaṃ patanaṃ ñatvāpi suddhena cetasā padīpujjalanaṃ viya sapāṇabhāvaṃ ñatvāpi jalasaññāya bhuñjitabbato ettha paṇṇattivajjatā ñeyyāti yojanā.

Evaṃ sante siñcanasappāṇakasikkhāpadānaṃ ubhinnampi ko visesoti āha **''siñcane''**tiādi. **Siñcanaṃ** siñcanasikkhāpadaṃ **siñcane vuttaṃ** siñcanavisaye paññattaṃ, **idaṃ pana** sappāṇakasikkhāpadaṃ **paribhoge vuttaṃ** ajjhohāravisaye paññattanti ayameva tassa ceva assa ca visesoti yojanā.

Sappāṇakakathāvaṇṇanā.

1667. **Yathādhamma**nti yo yassa adhikaraṇassa vūpasamanāya dhammo vutto, teneva dhammenāti attho. **''Kiccādhikaraṇa''**nti iminā itarāni adhikaraṇāni upalakkhitāni. Yathāha ''adhikaraṇaṃ nāma cattāri adhikaraṇāni vivādādhikaraṇaṃ anuvādādhikaraṇaṃ āpattādhikaraṇaṃ kiccādhikaraṇa''nti (pāci. 394). Apalokanakammādīni cattāri saṅghakiccaṃ nāma, tadeva samathehi adhikaraṇīyattā vūpasametabbattā adhikaraṇanti **kiccādhikaraṇaṃ. Puna nīhātabba**nti puna nīharitabbaṃ, vūpasametabbanti attho. Iminā ''akataṃ kamma''ntiādinā **pāḷiyaṃ** dassitā dvādasa ukkoṭā upalakkhitāti daṭṭhabbā. **Ukkoṭentassā**ti tassa tassa bhikkhuno santikaṃ gantvā ''akataṃ kamma''ntiādīni vatvā uccālentassa yathāpatiṭṭhitabhāvena patiṭṭhātuṃ na dentassa. Ettha ca **patiṭṭhātuṃ na dentassā**ti tassa pavattiākāradassanatthaṃ vuttaṃ. Yaṃ pana dhammena adhikaraṇaṃ nihaṭaṃ, taṃ sunihaṭameva.

1668. ''Akataṃ kammaṃ, dukkaṭaṃ kammaṃ, puna kātabbaṃ kamma''nti **vadatā** vadantena bhikkhunā taṃ kammaṃ uccāletuṃ na vaṭṭatīti yojanā.

1669. **Vippakate**ti āraddhāniṭṭhite. **Ta**nti paṭikkosantaṃ. **Saññāpetvā**ti katakammassa anavajjabhāvaṃ ñāpetvā. **Na panaññathā**ti tathā asaññāpetvā.

1670. **Adhamme pana kammasmi**nti yathāpāḷiāgate kammasmiṃ. **Ubhayatthāpī**ti dhammakamme, adhammakamme vāti ubhayattha.

1671. **Na ca kammārahassa vā**ti ettha **ca**-saddo ''vaggena cā''ti yojetabbo. **Ca**-saddo vā-saddatthe daṭṭhabbo. ''Adhammena, vaggena vā na kammārahassa vā kata''nti jānato ukkoṭane doso natthīti yojanā.

Ukkoṭanakathāvaṇṇanā.

1673. ''Duṭṭhullā nāma āpatti cattāri ca pārājikāni terasa ca saṅghādisesā''ti (pāci. 399) vacanato pārājikānampi duṭṭhullattā, idha ca pārājikassa anadhippetattā idhādhippetameva dassetuṃ **''saṅghādisesa''**nti iminā duṭṭhulla-padaṃ visesitaṃ. Yathāha ''ettha cattāri pārājikāni atthuddhāravasena dassitāni, saṅghādisesāpatti pana adhippetā''ti (pāci. aṭṭha. 399). **Ñatvā**ti sāmaṃ vā aññato vā jānitvā. **Chādayato tassa pariyāputā**ti ''imaṃ jānitvā codessanti, sāressanti, nārocessāmī''ti paṭicchādentassa tassa pariyāputā desitā.

1674-5. **Dhuraṃ nikkhipitvā**ti ''aññassa na ārocessāmī''ti dhuranikkhepaṃ katvā. **Tassā**ti duṭṭhullassa. Paṭicchādanaṃ hetu kāraṇaṃ yassa ārocanassāti viggaho. **Paṭicchādanahetuka**nti ārocanakiriyāya visesanaṃ, ''itthannāmo itthannāmaṃ saṅghādisesaṃ āpanno, aññassa na ārocehī''ti vatvā ārocanaṃ karotīti vuttaṃ hoti. **Itī**ti vuttanidassane, **hī**ti evakāratthe, evameva vadatīti attho.

Yāva koṭi na chijjati, tāva evaṃ bhikkhūnaṃ satampi sahassampi taṃ āpattiṃ āpajjati evāti yojanā.

1676. **Mūlenā**ti saṅghādisesaṃ āpannapuggalena. **Ārocitassa dutiyassā**ti samānādhikaraṇaṃ. Mūlena ''mama āpattiṃ āpannabhāvaṃ aññassa na ārocehī''ti ārocitassa **dutiya**bhikkhussa santikā suṇantena **tatiyena** nivattitvā tasseva dutiyassa **pakāsite** ārocanassa **koṭi** chinnāti vuccatīti yojanā. **Koṭī**ti ārocanakiriyāvasānaṃ vuccati.

1677. **Duṭṭhullāya ca duṭṭhullasaññī**ti ettha ''ārocento''ti pakaraṇato labbhati. **Itaresu pana dvīsū**ti duṭṭhullāya vematiko, aduṭṭhullasaññīti dvīsu.

1678. **Aduṭṭhullāyā**ti pañcavidhāya lahukāpattiyā. **Sabbatthā**ti sabbesu vikappesu. **Tikadukkaṭaṃ niddiṭṭha**nti aduṭṭhullāya duṭṭhullasaññivematikaaduṭṭhullasaññīnaṃ vasena dukkaṭattayaṃ **pāḷiyaṃ** (pāci. 400) dassitanti attho. **Sabbatthā**ti sabbesu. **Anupasampannavāresū**ti tīsu anupasampannavikappesu. **Dukkaṭa**nti anupasampanne upasampannasaññivematikaanupasampannasaññīnaṃ vasena tikadukkaṭanti attho.

1679-80. ''Saṅghassa bhedanādīni bhavissantī''tiādīhi sabbehi padehi ''na āroceti ce, doso natthī''ti idaṃ paccekaṃ yojetabbaṃ. **Sabhāgaṃ vā na passatī**ti tathā apassanto na āroceti ce, doso natthi. Kakkhaḷo ayanti na āroceti ce, doso natthi.

1681. Aññassa anārocanena āpajjitabbato **''akriya''**nti vuttaṃ. ''Ārocetabba''nti anuññātassa anārocanaṃ anādaramantarena na hotīti āha **''dukkhavedana''**nti. Ettha ca **mātikaṭṭhakathāyaṃ** ''samanubhāsanasadisānevā''ti (kaṅkhā. aṭṭha. duṭṭhallasikkhāpadavaṇṇanā) vuttaṃ, idha **''dhuranikkhepatulyāvā''**ti, ubhayattha nāmamattameva viseso, ekameva samuṭṭhānanti veditabbaṃ.

Duṭṭhullakathāvaṇṇanā.

1682. **Ūnavīsativassa**nti ettha ''jāna''nti seso, ''ūnavīsativasso''ti jānantoti attho. **Ūnavīsativasso** nāma paṭisandhito paṭṭhāya aparipuṇṇavīsatisaṃvaccharo. **Yo**ti yo bhikkhu upajjhāyo hutvā. **Kareyyā**ti kārāpeyya. Upasampajjatīti **upasampado,** taṃ. Yo jānaṃ ūnavīsativassaṃ puggalaṃ **upasampadaṃ** upasampannaṃ kareyya, **tassa** evaṃ upasampādentassa bhikkhuno pācittiyaṃ hotīti yojanā. **Sesāna**nti ''gaṇassa ca ācariyassa ca āpatti dukkaṭassā''ti (pāci. 404) **pāḷiyaṃ** dassitānaṃ gahaṇaṃ.

1683. Ūnavīsativassabhāvaṃ **jānatā vā ajānatā vā** bhikkhunā yo puggalo ce upasampādito, so anupasampannova hoti, puna **so** paripuṇṇavīsativasso samāno upasampanno **kātabbo** upasampādetabboyevāti yojanā.

1684. **Dasavassaccayena** paripuṇṇadasavasso hutvā upajjhāyassa sato **assa** bhikkhupaṭiññassa aññesaṃ upasampādane koci doso **ce** ekaṃsena **natthi** na vijjatīti yojanā.

1685. **Taṃ bhikkhu**nti ūnavīsativasso hutvā upasampajjitvā paripuṇṇadasavasso upajjhāyo hutvā upasampādentaṃ taṃ bhikkhupaṭiññaṃ. **Gaṇo ce paripūratī**ti majjhimadese dasavaggo, paccantimesu janapadesu pañcavaggo gaṇo sace anūno hoti. **Te**ti upasampāditā. **Sūpasampannā**ti suṭṭhu upasampannā.

1686-7. Yo bhikkhu upajjhāyo hutvā ''ūnavīsativassapuggalaṃ upasampādayissāmi''iti gaṇampi vā ācariyampi vā pattampi vā pariyesati, **māḷakañca sammannati** baddhasīmaṃ bandhati, tassa **sabbesu** payogesu dukkaṭaṃ. Tathā ñattiyā dukkaṭaṃ. Tathā dvīsu kammavācāsupi dukkaṭanti yojanā.

1688-9. Vīsati ca tāni vassāni cāti vīsativassāni, ūnāni vīsativassāni yassa so ūnavīsativasso, ūnavīsativassoti saññā ūnavīsativassasaññā, sā etassa atthīti ''ūnavīsativassasaññī''iti vattabbe nipātanalakkhaṇena vassa-saddalopaṃ katvā ''ūnavīsatisaññī''ti vuttaṃ, tassa **ūnavīsatisaññissa**. Paripuṇṇāni vīsativassāni etassāti ''paripuṇṇavīsativasso''ti vattabbe nipātanalakkhaṇena vīsativassa-saddalopaṃ katvā ''paripuṇṇo''ti puggalo vuccati, tasmiṃ **paripuṇṇe,** paripuṇṇavīsativasse puggaleti attho. **Ubhayatthā**ti ūnavīsatiparipuṇṇavīsativassesu ubhosu puggalesu.

Ūnavīsativassakathāvaṇṇanā.

1691. **Theyyasatthena saddhi**nti ''theyyasattho nāma corā katakammā vā honti akatakammā vā''tiādinā (pāci. 409) **padabhājane** vuttasarūpena satthasaṅkhātena janasamūhena sahāti vuttaṃ hoti. Sahādiyoge karaṇavacanaṃ. **Jānanto**ti ''theyyasattho''ti jānanto. **Saṃvidhāyā**ti ''gacchāmāvuso, gacchāma bhante, gacchāmāvuso, ajja vā hiyyo vā pare vā apare vā gacchāmā''ti **padabhājane** vuttanayena saṃvidahitvāti attho. **Magga**nti ekaddhānamaggaṃ, ettha ''antamaso gāmantarampī''ti seso. Yathāha ''ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantarampī''ti. **Pācittiyaṃ siyā**ti ''gāme gāmantare gāmantare āpatti pācittiyassa. Agāmake araññe addhayojane addhayojane āpatti pācittiyassā''ti vuttappakāraṃ pācittiyaṃ bhaveyya.

1692. **Na uddhaṭo**ti idha na vutto.

1693-4. **Maggāṭavivisaṅkete**ti maggavisaṅkete, aṭavivisaṅkete ca. **Yathāvatthukamevā**ti pācittiyameva. **Tesū**ti satthikesu. **Asaṃvidahantesū**ti saṃvidhānaṃ akarontesu. **Sayaṃ vidahatopi cā**ti attanā saṃvidahantassa ca. **Ubhayatthā**ti theyyasatthe vā atheyyasatthe vāti dvīsu.

1695. **Atheyyasatthasaññissā**ti ettha ''ubhayatthā''ti anuvattetabbaṃ. Kālassāyanti **kāliko,** visaṅketo, tasmiṃ, kālasambandhini visaṅkete ca anāpattīti attho. **''Kālike''**ti iminā visaṅketavisesanena maggāṭavivisaṅketepi āpattiyevāti dīpeti.

1696. Kāyacittato, kāyavācācittato ca samuṭṭhānato idaṃ sikkhāpadaṃ theyyasatthasamuṭṭhānaṃ kathitanti yojanā.

Theyyasatthakathāvaṇṇanā.

1697. **Sattama**nti ''yo pana bhikkhu mātugāmena saddhiṃ saṃvidhāyā''tiādinā (pāci. 413) uddiṭṭhaṃ sattamasikkhāpadaṃ. **Bhikkhuniyā saddhiṃ saṃvidhānenā**ti bhikkhuniyā saddhiṃ saṃvidhānasikkhāpadena. **Samuṭṭhānādinā**ti samuṭṭhānādinā vinicchayena. **Tulya**nti sadisaṃ. **Kocipī**ti appamattakopi.

Saṃvidhānakathāvaṇṇanā.

1698. Ete pañca dhammā antarāyakarāti pakāsitāti yojanā. Idha ayaṃ **antarāyakara**-saddo **pāḷiyaṃ** āgatena antarāyika-saddena samānattho. Tasmā kammantarāyikā, kilesantarāyikā, vipākantarāyikā, upavādantarāyikā, āṇāvītikkamantarāyikāti ime pañca antarāyikā dhammā bhagavatā pakāsitāti vuttaṃ hoti.

Tattha taṃtaṃsampattiyā vibandhanavasena sattasantānassa antare vemajjhe eti āgacchatīti **antarāyo,** diṭṭhadhammikādianattho, anatikkamanaṭṭhena tasmiṃ antarāye

niyuttā, antarāyaṃ vā phalaṃ arahanti, antarāyassa vā karaṇasīlāti **antarāyikā** (sārattha. ṭī. pācittiya 3.417; kaṅkhā. abhi. ṭī. ariṭṭhasikkhāpadavaṇṇanā).

Pañcānantariyakammāneva **kammantarāyikā,** tathā bhikkhunidūsakakammaṃ. Taṃ pana mokkhasseva antarāyaṃ karoti, na saggassa. Idañca micchācāralakkhaṇassa abhāvato vuttaṃ. Na hi bhikkhuniyā dhammarakkhitabhāvo atthi. Pākatikabhikkhunivasena cetaṃ vuttaṃ. Ariyāya pana pavattaṃ apāyasaṃvattanikameva. Nandamāṇavako (ma. ni. aṭṭha. 3.7; dha. pa. aṭṭha. 1.68 uppalavaṇṇattherīvatthu; a. ni. aṭṭha. 2.3.34) cettha nidassanaṃ. Ubhinnaṃ samānacchandatāvasena vā na saggantarāyikatā, mokkhantarāyikatā pana mokkhatthāya paṭipattiyā vidūsanato. Abhibhavitvā pana pavattiyā saggantarāyikatāpi na sakkā nivāretunti vadanti.

Ahetukadiṭṭhiakiriyadiṭṭhinatthikadiṭṭhisaṅkhātā micchādiṭṭhidhammā niyatabhāvappattā **kilesantarāyikā** nāma. Paṇḍakatiracchānagataubhatobyañjanakānaṃ paṭisandhicittuppādadhammā **vipākantarāyikā** nāma. Paṇḍakādiggahaṇañcettha nidassanamattaṃ sabbāyapi ahetukapaṭisandhiyā vipākantarāyikabhāvato. Ariyūpavādā **upavādantarāyikā** nāma. Te pana yāva ariye na khamāpenti, tāvadeva, na tato paraṃ. Sañcicca āpannā sattāpattikkhandhā **āṇāvītikkamantarāyikā** nāma. Tepi yāva bhikkhubhāvaṃ vā paṭijānāti, na vuṭṭhāti vā na deseti vā, tāvadeva, na tato paraṃ.

1699-700. Ete antarāyikā ete;
Yathā honti tathā ahaṃ;
Desitaṃ muninā dhammaṃ;
Ājānāmīti yo vade''ti. –

Evaṃ dutiyagāthā vattabbā. Tathā avutte ''tikkhattu''ntiādigāthā paṭhamagāthāya saddhiṃ ghaṭanā eva na siyā. Tasmā etthāyaṃ gāthā parihīnāti viññāyati.

Eteti ''antarāyikā''ti bhagavatā pakāsitā pañca dhammā ''yathā anantarāyikā honti, tathā ahaṃ muninā desitaṃ dhammaṃ ājānāmī''ti **yo** bhikkhu vadeyya, **so pana** bhikkhu tikkhattuṃ vattabboti sambandho. Kehi kathaṃ vattabboti āha **''ye passantī''**tiādi. Ye tathāvāditaṃ bhikkhuṃ **passanti,** ''asuko āyasmā evaṃvādī''ti parato **suṇanti ca,** tehi. **So pana** bhikkhu ''mā āyasmā evaṃ avacā''ti tikkhattuṃ vattabboti yojanā.

1701. **Avadantassā**ti taṃ disvā vā sutvā vā yathāvuttanayena avadantassa. **Dukkaṭa**nti ñātadukkaṭaṃ. **Taṃ** duladdhiṃ. **Anissajato**ti bhikkhūhi evaṃ vuttepi anissajantassa. Tathā dukkaṭanti atidisati.

1702. **Kammavācāyā**ti tatiyāya kammavācāya. **Osāne**ti pariyosāne, **yya**kāre patteti adhippāyo. **Tikapācittiyaṃ vutta**nti ''dhammakamme dhammakammasaññī na paṭinissajjati, āpatti pācittiyassa. Dhammakamme vematiko na paṭinissajjati, āpatti pācittiyassa. Dhammakamme adhammakammasaññī na paṭinissajjati, āpatti pācittiyassā''ti (pāci. 421) tikapācittiyaṃ vuttaṃ. **Adhamme tikadukkaṭaṃ vutta**nti adhammakamme dhammakammasaññivematikaadhammakammasaññīnaṃ vasena tikadukkaṭaṃ vuttaṃ.

1703. ''Anāpatti akatakammassā''ti padacchedo. **Kammaṃ** nāma samanubhāsanakammaṃ. Yathāha ''anāpatti asamanubhāsantassā''ti (pāci. 422).

Ariṭṭhakathāvaṇṇanā.

1704. **Ñatvā**ti anosāritabhāvaṃ sayameva vā parato vā tassa vā santikā ñatvā. **Akatānudhammenā**ti akato osāraṇasaṅkhāto anudhammo yassa so akatānudhammo, tena, sahayoge karaṇavacanaṃ. **Tathāvādikabhikkhunā**ti ''tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmī''tiādiṃ vadantena bhikkhunā. ''Akatānudhammenā''ti iminā samānādhikaraṇaṃ. **Saṃvaseyyā**ti uposathādikaṃ saṅghakammaṃ kareyya. **Bhuñjeyya cā**ti āmisasambhogaṃ vā dhammasambhogaṃ vā kareyya. **Saha seyya vā**ti nānūpacārepi ekacchanne nipajjeyya.

1705. Idāni yathāvuttapācittiyassa khettaniyamaṃ dassetumāha **''uposathādikaṃ kamma''**ntiādi. **Ādi**-saddena pavāraṇaṃ gahitaṃ. Yathāha ''uposathaṃ vā pavāraṇaṃ vā''ti (pāci. 425). **Tena sahā**ti ukkhittakena saha. **''Kammassa pariyosāne''**ti idaṃ saṃvāsena āpattikhettanidassanaṃ.

1706. Ekeneva payogena bahuṃ yāmakālikādi**āmisaṃ** gaṇhato **ekaṃ** pācittiyaṃ. Tathā ekeneva payogena bahuṃ āmisaṃ dadatopi **ekaṃ** pācittiyaṃ. **Bahūsu** payogesu **bahūni** pācittiyānīti yojanā. Iminā ca āmisasambhogena tulyaphalaṃ dhammasambhogampi sahacariyena āhāti veditabbaṃ. Tattha pana padādīhi uddisantassa vā uddisāpentassa vā padasodhamme vuttanayena āpatti veditabbā.

1707. **Itaro**ti pakatatto. **Itarasmi**nti ukkhittake. **Paro**ti pakatatto. **Ubhopi vā**ti pakatattaukkhittā dvepi vā. ''Ekattha ekato nipajjantī''ti seso. Imesu tīsupi ṭhānesu ''pācittī''ti pakaraṇato labbhati.

1708. Uṭṭhahitvā punappunaṃ nipajjantassa nipajjanapayogānaṃ vasena āpattiyo siyunti ajjhāhārayojanā kātabbā. ''Ukkhittake nipannasmi''ntiādinā vuttāpattivinicchayo kattha hotīti āha **''ekanānūpacāresu, ekacchanne vinicchayo''**ti. **Nānūpacāresū**ti ettha pi-saddo ca ''vinicchayo''ti ettha ayanti ca yojetabbo. Eko upacāro assāti ekūpacāraṃ, nānā upacāro assāti nānūpacāraṃ, ekūpacārañca nānūpacārañca **ekanānūpacārāni** ekadesasarūpekasesena, tesu. Ekato channāni ekacchannāni, tesu ekacchannesūti vattabbe vaṇṇalopena vā vacanavipallāsena vā **''ekacchanne''**ti vuttaṃ. Ekanānūpacāresupi senāsanesu ekacchannesu ayaṃ yathāvuttaāpattivinicchayo daṭṭhabboti attho.

1709. **Ubhayatthāpī**ti ukkhittānukkhittesu dvīsupi.

1710. ''Saññissa osāritoti cā''ti padacchedo.

Ukkhittakathāvaṇṇanā.

1712. **Tathā vināsita**nti ''ajjatagge te āvuso samaṇuddesa na ceva so bhagavā satthā apadisitabbo, yampi caññe samaṇuddesā labhanti bhikkhūhi saddhiṃ dirattatirattaṃ sahaseyyaṃ, sāpi te natthi, cara pire vinassā''ti (pāci. 429) vuttanayena nāsitaṃ. ''Tathā nāsitaṃ samaṇuddesa''nti (pāci. 428) vacanato ''samaṇuddesa''nti seso. **Jāna**nti vuttanayena ''nāsito aya''nti jānanto. **Upalāpeyyā**ti ''upalāpeyya vāti tassa pattaṃ vā cīvaraṃ vā uddesaṃ vā paripucchaṃ vā dassāmī''ti (pāci. 430) **padabhājane** āgatanayena saṅgaṇheyya. **Tenā**ti nāsitena. **Upaṭṭhāpeyya vā**ti tena diyyamānāni cuṇṇamattikādīni sādiyanto tena attano upaṭṭhānaṃ kārāpeyya vā. **''Tenā''**ti idaṃ sahatthe karaṇavasena ''sambhuñjeyyā''tiādīhi ca yojetabbaṃ. **Vā**ti ettha gāthābandhavasena rasso. Sambhogasahaseyyā anantarasikkhāpade vuttanayā eva. Tasmā āpattiparicchedopettha tasmiṃ vuttanayeneva veditabbo.

1713. Atthuddhāravasena **aṭṭhakathāyaṃ** (pāci. aṭṭha. 428) vuttā tisso nāsanā dassetumāha **''saṃvāsena…pe… tisso''**ti. Tattha tīsu katamā adhippetāti āha **''etthā''**tiādi. Daṇḍakammena nāsanā ettha adhippetāti yojanā. Etāsaṃ vibhāgo ca ''tattha āpattiyā adassanādīsu ukkhepanā saṃvāsanāsanā nāma. 'Dūsako nāsetabbo, mettiyaṃ bhikkhuniṃ nāsethā'ti ayaṃ liṅganāsanā nāma. 'Ajjatagge te āvuso samaṇuddesa na ceva so bhagavā satthā apadisitabbo'ti ayaṃ daṇḍakammanāsanā nāmā''ti (pāci. aṭṭha. 428) **aṭṭhakathāya** vutto.

1715. ''Vuttā samanubhāsane''ti (vi. vi. 1703) tattha vuttattā āha **''ariṭṭhena samā matā''**ti.

Kaṇṭakakathāvaṇṇanā.

Sappāṇakavaggo sattamo.

1716-7. **Yo bhikkhu** sikkhāpadaṃ vītikkamanto taṃ vītikkamaṃ ye passanti, suṇanti ca, tehi **bhikkhūhi sikkhāpadena vuccamāno** ''māvuso evaṃ akāsi, na kappati etaṃ bhikkhussā''ti sikkhāpade vuttanayena vuccamāno ''etasmiṃ sikkhāpade yena maṃ tumhe vadetha, etasmiṃ sikkhāpadatthe yāva aññaṃ viyattaṃ bahussutaṃ

pakataññuṃ vinayadharaṃ na pucchāmi, tāva ahaṃ na sikkhissāmī''ti bhaṇati, **tassa** evaṃ bhaṇantassa pācittiyaṃ siyāti sādhippāyayojanā.

1718-9. Anupasampanne upasampannasaññivematikaanupasampannasaññīnaṃ vasena **anupasampanne satthunā tikadukkaṭaṃ dīpita**nti yojanā, iminā ca upasampanne upasampannasaññivematikaanupasampannasaññīnaṃ vasena upasampanne tikapācittiyaṃ dīpitaṃ hoti. Apaññattena ovadanappakāraṃ dassetumāha **''na sallekhāyidaṃ hotī''**ti. **Ubhohipi** upasampannānupasampannehi. ''Idaṃ sallekhāya na hotī''ti apaññattena vuccamānassa ''na tāvāha''ntiādīni **vadato tassa** bhikkhuno dukkaṭaṃ hotīti yojanā. ''Na doso ummattakādīna''nti padacchedo.

Sahadhammikakathāvaṇṇanā.

1720. ''Yo pana bhikkhu pātimokkhe uddissamāne evaṃ vadeyyā''tiādisikkhāpadapāṭhato (pāci. 439) **uddiṭṭhehī**ti ettha ''khuddānukhuddakehi sikkhāpadehī''ti seso. Pārājikaṃ ṭhapetvā avasesā upādāyupādāya khuddānukhuddakāti niddiṭṭhā. Ettha **ki**nti paṭikkhepe, etehi kiṃ, payojanaṃ natthīti vuttaṃ hoti. **Etehī**ti samīpatthe vacanasāmaññena ''imehī''ti etassa pariyāyo. ''Kiṃ panimehī''ti (pāci. 439) sikkhāpadapāṭhe paṭikkhepassa kāraṇaṃ dasseti **''kukkuccādinidānato''**ti. Ettha **ādi**-saddena vihesāvilekhā gahitā. Ettha **kukkuccaṃ** nāma ''kappati nu kho, na kappati nu kho''ti kukkuccakaraṇaṃ. **Vihesā** nāma vippaṭisāro. **Vilekhā** nāma vicikicchāsaṅkhātā manovilekhatā manovilekhā, imehi sakalehi padehi sikkhāpadavivaṇṇakappakāro dassito. ''Iti sikkhāpadavivaṇṇane''ti iti-saddo aṭṭhāharitvā yojetabbo. **Vivaṇṇane**ti nimittatthe bhummaṃ.

Kukkuccādinidānato etehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi kiṃ iti sikkhāpadavivaṇṇane pācittiyāpatti hotīti yojanā.

1721. **Tikapācittiyaṃ vutta**nti ''upasampanne upasampannasaññī vinayaṃ vivaṇṇeti, āpatti pācittiyassa. Upasampanne vematiko…pe… anupasampannasaññī…pe… pācittiyassā''ti (pāci. 441) tīṇi pācittiyāni vuttāni. **Taṃ** vinayaṃ sace pana anupasampannassa santike vivaṇṇeti, tikadukkaṭanti yojanā.

1722-4. **Ubhinnampī**ti upasampannānaṃ, anupasampannānaṃ ubhinnampi, ''santike''ti seso. **Aññadhammavivaṇṇane**ti vinayato aññesaṃ suttābhidhammānaṃ vivaṇṇane.

Anāpattivisayaṃ dassetumāha **''navivaṇṇetukāmassā''**tiādi. Navivaṇṇetukāmassa ''handa suttantaṃ pariyāpuṇa, pacchāpi vinayaṃ pariyāpuṇissasi'' iti evaṃ vadantassa anāpattīti yojanā. Sadisā eva **sādisā**.

Vilekhanakathāvaṇṇanā.

1725. Mohanakathāyaṃ tāva –

''Anvaḍḍhamāsaṃ yo bhikkhu;
Pātimokkhe asesato;
Uddissamāne aññāṇa-
Tāya pucchati attano''ti. –

Paṭhamagāthāya bhavitabbaṃ. Evañhi sati ''aññāṇenā''tiādigāthā paripuṇṇasambandhā siyāti viññāyati.

Aññāṇenāti ettha vā ''āpannattā''ti seso. **Āpattimokkho**ti āpattiyā mokkho. Aññāṇena āpannattā āpattimokkho neva vijjatīti yojanā. Kiṃ kātabbanti āha **''kāretabbo''**tiādi. Yathā dhammo ṭhito, tathā bhikkhu kāretabboti sambandho. **Dhamma**-saddo pāḷivācako, pāḷiyaṃ yathā vuttaṃ, tathā kāretabboti attho, desanāgāminī āpatti ce, desāpetabbo, vuṭṭhānagāminī ce, vuṭṭhāpetabboti vuttaṃ hoti. Yathāha ''yathādhammo kāretabbo''ti (pāci. 444). Aññāṇena āpannattā tassa āpattiyā mokkho natthi. Yathā pana dhammo ca vinayo ca ṭhito, tathā bhikkhu kāretabbo, desanāgāminiṃ ce āpanno hoti, desāpetabbo, vuṭṭhānagāminiṃ ce, vuṭṭhāpetabboti attho.

1726. **Uttari**nti yathādhammakaraṇato uttariṃ. **Dutiyenevā**ti ñattidutiyeneva. **Ninditvā**ti ''tassa te āvuso alābhā''tiādinā garahitvā.

1727. **Evaṃ āropite mohe**ti yathādhammakaraṇato upari yathāvuttanayena taṃ puggalaṃ garahitvā ñattidutiyāya kammavācāya tassa evaṃ mohe āropite. Puna yadi mohetīti yojanā. Tasmiṃ mohanake puggale pācitti vuttāti yojanā.

1728. **Dīpitaṃ tikadukkaṭa**nti ''adhammakamme dhammakammasaññī moheti, vematiko, adhammakammasaññī moheti, āpatti dukkaṭassā''ti (pāci. 447) tikadukkaṭaṃ dassitaṃ. Etassa vipariyāyato tikapācittiyaṃ veditabbaṃ. Yathāha ''dhammakamme dhammakammasaññī moheti, vematiko, adhammakammasaññī moheti, āpatti pācittiyassā''ti (pāci. 447). Ettha **kamma**nti mohāropanakammaṃ adhippetaṃ. Yathāha ''dhammakammetiādīsu mohāropanakammaṃ adhippeta''nti (pāci. aṭṭha. 447).

1729-30. **''Na ca mohetukāmassā''**tiādīhi ''anāpattīti viññeyya''nti idaṃ paccekaṃ yojetabbaṃ. ''Vitthārena asutassā''ti padacchedo. Ettha ''pātimokkha''nti kammapadaṃ apekkhitabbaṃ. Vitthārena ūnakadvattikkhattuṃ sutassa cāti yojanā. **Tathā**ti iminā ''anāpattīti viññeyya''nti idaṃ paccāmasati.

Mohanakathāvaṇṇanā.

1731-2. **Kuddho**ti kupito. **Pahāraṃ detī**ti kāyena vā kāyapaṭibaddhena vā nissaggiyena vā antamaso uppalapattenāpi pahāraṃ deti. Yathāha ''pahāraṃ dadeyyāti kāyena vā kāyapaṭibaddhena vā nissaggiyena vā antamaso uppalapattenāpi pahāraṃ detī''ti (pāci. 451). Ettha ''aññassa bhikkhussā''ti seso. **Tassā**ti apekkhitvā ''yo''ti labbhati.

Aṭṭhakathāgataṃ vinicchayaṃ dassetumāha **''sampaharitukāmenā''**tiādi, iminā maraṇādhippāyena pahaṭe pārājikanti vuttaṃ hoti.

1733. ''Iti evaṃ kate ayaṃ saṅghamajjhena virocatī''ti **virūpakaraṇāpekkho** virūpakaraṇe apekkhavā **tassa** ca apekkhitassa bhikkhussa kaṇṇaṃ vā nāsaṃ vā yadi chindati, dukkaṭanti yojanā.

1734. **Anupasampanne**ti sāmivacanatthe bhummaṃ. ''Itthiyā''tiādīhi padehi yathārahaṃ yojetabbaṃ ''anupasampannāya itthiyā anupasampannassa purisassā''ti. **Tiracchānagatassapī**ti ettha ''antamaso''ti seso. Yathāha ''antamaso tiracchānagatassapī''ti (pāci. aṭṭha. 452).

1735. ''Sace paharati itthiñcā''ti padacchedo. **Rattena cetasā**ti kāyasaṃsaggarāgena rattena cittena. **Viniddiṭṭhā**ti ''yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmena saddhiṃ kāyasaṃsaggaṃ samāpajjeyyā''tiādinā (pārā. 270) dassitā.

1736. **Mokkhādhippāyo**ti tato attano mokkhaṃ patthento. **Doso na vijjatī**ti dukkaṭādikopi doso natthi.

1737-9. Heṭhetukāmamāyantaṃ corampi vā paccatthikampi vā antarāmagge passitvāti yojanā. Disvā kathaṃ paṭipajjitabbanti āha **''mā idhāgacchupāsakā''**tiādi, āgamanapaṭikkhepena tattheva tiṭṭhāti vuttaṃ hoti. **Āyanta**nti evaṃ vutte taṃ anādiyitvā āgacchantaṃ. Yathāha ''vacanaṃ anādiyitvā āgacchanta''nti (pāci. aṭṭha. 453).

Eseva nayoti ''mā āgacchā'ti vuttepi āgacchantaṃ pahaṭe matepi anāpattī''ti ayaṃ nayo.

1740. **Tikapācittiyaṃ vutta**nti ''upasampanne upasampannasaññī, vematiko, anupasampannasaññī pahāraṃ deti, āpatti pācittiyassā''ti (pāci. 452) tikapācittiyaṃ vuttaṃ. **Sese**ti anupasampanne. **Tikadukkaṭa**nti ''anupasampanne upasampannasaññī, vematiko, anupasampannasaññī pahāraṃ deti, āpatti dukkaṭassā''ti (pāci. 452)

tikadukkaṭaṃ vuttaṃ. Anāṇattikattā āha **''kāyacittasamuṭṭhāna''**nti. Kāyacittānaṃ sukhopekkhāpi sambhavantīti tato visesetumāha **''dukkhavedana''**nti.

Pahārakathāvaṇṇanā.

1741. **Kāya**nti kāyekadesaṃ hatthādiavayavamāha. **Vā**ti dutiyatthasampiṇḍane. **Kāyabaddha**nti kāyapaṭibaddhaṃ paharaṇayoggāyoggesu kattarayaṭṭhisatthādīsu aññataraṃ. **Sace uccāreyyā**ti sace paharaṇākāraṃ dassetvā ukkhipeyya, idaṃ ''kāyaṃ vā kāyapaṭibaddhaṃ vā''ti imehi padehi paccekaṃ yojetabbaṃ. **Tassā**ti uccāritakāyādikassa. **Uggiraṇapaccayā**ti ukkhipanakāraṇā.

1742. **Asampaharitukāmenā**ti pahāradānaṃ anicchantena. **Dinnattā**ti pahārassa dinnattā. Appaharitukāmattā purimasikkhāpadena pācittiyaṃ na hoti, uggiritukāmatāya katapayogassa uggiraṇamatte aṭṭhatvā pahārassa dinnattā imināpi pācittiyaṃ na hoti, ajjhāsayassa, payogassa ca asuddhattā anāpattiyāpi na bhavitabbanti dukkaṭaṃ vuttaṃ.

1743. Sace tena pahārena bhikkhuno hatthādīsupi yaṃ kiñci aṅgaṃ bhijjati, **pahaṭassa** pahāradāyakassa dukkaṭanti sambandho.

1744. **Seso vinicchayo** ''mokkhādhippāyo''tiādiko idha avutto vinicchayo samuṭṭhānādinā saddhiṃ anantare vuttanayena vinayaññunā veditabboti yojanā. ''Tiracchānādīnaṃ vaccakaraṇādiṃ disvāna palāpetukāmatāya kujjhitvāpi uggirantassa mokkhādhippāyo evā''ti vadanti.

Talasattikathāvaṇṇanā.

1745. **Amūlakenā**ti diṭṭhādimūlavirahitena, ettha ''bhikkhu''nti seso. **Saṅghādisesenā**ti terasannaṃ aññatarena. **Tassā**ti codakassa, codāpakassa vā pāpabhikkhuno. Sace cuditako tasmiṃ khaṇe ''esa maṃ codetī''ti jānāti, pācittiyaṃ siyāti yojanā, iminā ''sace evaṃ na jānāti, cirena vā jānāti, dukkaṭaṃ hotī''ti siddhaṃ.

1746. **Tatthā**ti upasampanne. **Tikapācittiya**nti ''upasampanne upasampannasaññī amūlakena saṅghādisesena anuddhaṃseti, āpatti pācittiyassa. Vematiko…pe… anupasampannasaññī amūlakena saṅghādisesena anuddhaṃseti, āpatti pācittiyassā''ti (pāci. 462) tikapācittiyaṃ. **Diṭṭhācāravipattiyā codako dukkaṭāpattī**ti amūlikāya diṭṭhivipattiyā vā ācāravipattiyā vā anuddhaṃsentassa dukkaṭāpatti hotīti attho. **Sese cā**ti anupasampanne. **Tikadukkaṭa**nti anupasampanne upasampannasaññivematikaanupasampannasaññīnaṃ vasena tīṇi dukkaṭāni hontīti attho.

1747. ''Tathāsaññissa anāpattī''ti padacchedo. **Tathāsaññissā**ti samūlakasaññissa.

Amūlakakathāvaṇṇanā.

1748-9. **Sañciccā**ti tassa paripuṇṇavīsativassādibhāvaṃ jānantoyeva. **Bhikkhuno**ti ettha ''aññassā''ti seso. **Ūnavīsativasso tvaṃ maññe**ti ettha **''maññe''**ti iminā parikappatthavācinā nipātena ''udakaṃ maññe ādittā''ntiādīsu (pārā. 383) viya musāvādāpattiyā avisayataṃ dīpeti. Hitesitāya anusiṭṭhidānādike tathārūpe aññasmiṃ **paccaye** kāraṇe asati ''ūnavīsativasso tvaṃ maññe'' iti evamādinā aññassa **bhikkhuno** yo bhikkhu sace sañcicca kukkuccaṃ uppādeyya, tassa evaṃ kukkuccaṃ uppādentassa bhikkhuno vācāya vācāya pācitti hotīti yojanā.

1750. **Tikapācittiyaṃ vutta**nti ''upasampanne upasampannasaññī sañcicca kukkuccaṃ upadahati, āpatti pācittiyassa. Vematiko…pe… anupasampannasaññī sañcicca kukkuccaṃ upadahati, āpatti pācittiyassā''ti (pāci. 467) tikapācittiyaṃ vuttaṃ. **Sese cā**ti anupasampanne ca. **Tikadukkaṭa**nti anupasampanne upasampannasaññivematikaanupasampannasaññīnaṃ vasena tikadukkaṭaṃ. Vajjameva **vajjatā**.

1751. Hitesitāya bhāsatoti sambandho. **Mā eva**nti ettha ''karohī''ti seso, punapi mā evaṃ karohīti attho. ''Ahaṃ taṃ itthiyā saha nisinnaṃ maññe, tayā vikāle bhuttaṃ maññe, puna mā evaṃ karohi'' iti hitesitāya bhāsato anāpatti pakāsitāti yojanā.

Sañciccakathāvaṇṇanā.

1753. **Bhaṇḍanaṃ** nāma kalaho, bhaṇḍanaṃ jātaṃ yesanti viggaho, jātabhaṇḍanānanti attho, ''vacana''nti seso. Sotuṃ upassutiṃ tiṭṭheyyāti yojanā. Upecca suyyati etthāti hi **upassuti,** ṭhānaṃ, yaṃ ṭhānaṃ upagatena sakkā hoti kathentānaṃ saddaṃ sotuṃ, tatthāti attho. Yo pana bhikkhu bhaṇḍanajātānaṃ bhikkhūnaṃ vacanaṃ sotuṃ upassutiṃ sace tiṭṭheyya, tassa pācittiyaṃ siyāti yojanā.

1754. Codetukāmatāya gacchato assāti yojanā.

1755. **Sotu**nti pacchato gacchantānaṃ bhaṇḍanajātānaṃ vacanaṃ sotuṃ. **Ohīyantassā**ti pakatigamanaṃ hāpetvā osakkantassa. Purato **gacchato** bhikkhussa dukkaṭanti yojanā. **Gacchato turitaṃ vāpī**ti purato gacchantānaṃ bhaṇḍanajātānaṃ vacanaṃ sotuṃ pacchato sīghaṃ gacchantassāpi. **Ayameva vinicchayo**ti pade pade ayaṃ eva vinicchayo.

1756. Attano ṭhitokāsanti sambandho. **Ukkāsitvāpi vā**ti ukkāsitasaddaṃ katvā vā. Ettha ahanti vā vatvā ñāpetabbanti yojanā.

1757. **Tikapācittiyaṃ vuttaṃ** upasampanne upasampannasaññivematikaanupasampannasaññīnaṃ vasena. **Sese cā**ti anupasampanne. **Tikadukkaṭaṃ** anupasampanne upasampannasaññivematikaanupasampannasaññīnaṃ vasena.

1758. **Oramissa**nti mayā gahitaduggāhato viramissāmi.

1759. Kāyacittato ca kāyavācācittato ca samuṭṭhānato **theyyasatthasamuṭṭhānaṃ**. Siyā kiriyaṃ sotukāmatāya gamanavasena, siyā akiriyaṃ ṭhitaṭṭhānaṃ āgantvā mantayamānaṃ ajānāpanavasena, tenāha **''idaṃ hoti kriyākriya''**nti. Gamanena sijjhanato **kāyakammaṃ**. Tuṇhībhāvena sijjhanato **vacīkammaṃ. Sadosa**nti sāvajjaṃ, akusalacittanti vuttaṃ hoti.

Upassutikathāvaṇṇanā.

1760. **Dhammikāna**nti dhammena vinayena satthusāsanena katānaṃ. **Kammāna**nti apalokanakammaṃ, ñattikammaṃ, ñattidutiyakammaṃ, ñatticatutthakammanti imesaṃ catunnaṃ kammānaṃ. **Khīyatī**ti aruciṃ pakāseti.

1761. **Ubhayatthā**ti adhamme, dhamme ca.

1762. **Adhammenā**ti ettha ''kammenā''ti seso, dhammaviruddhena kammenāti attho. ''Kammasmi''nti idaṃ vibhattiṃ vipariṇāmetvā ''kammenā''ti anuvattetabbaṃ. **Vaggenā**ti ''chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosantī''ti (mahāva. 387) vuttasāmaggilakkhaṇassa viruddhattā asamaggena, ettha ''saṅghenā''ti seso. ''Tathā akammārahassā''ti padacchedo. ''Adhammena kammena ime kammaṃ karontī''ti ca ''asamaggena saṅghena ime kammaṃ karontī''ti ca ''adhammena kammena vaggena saṅghena ime kammaṃ karontī''ti ca tathā ''akammārahassa ime kammaṃ karontī''ti ca ñatvā yo khīyati, tassa ca anāpatti pakāsitāti yojanā.

Kammapaṭibāhanakathāvaṇṇanā.

1764-5. Ārocitaṃ vatthu yāva na vinicchitaṃ vāti yojanā, ''codakena ca cuditakena ca attano kathā kathitā, anuvijjako sammato, ettāvatāpi vatthumeva ārocitaṃ hotī''ti (pāci. aṭṭha. 481) **aṭṭhakathāya** vuttattā ārocitaṃ vatthu yāva na vinicchitaṃ hotīti attho. Ñatti vā ṭhapitā, kammavācā niṭṭhaṃ yāva na gacchati, etasmiṃ…pe…

hoti āpatti dukkaṭanti yojanā.

1766. Chandaṃ adatvā hatthapāse **jahite** tassa pācittiyaṃ siyāti yojanā.

1767-9. Adhammepi kammasmiṃ dhammakammanti saññino dukkaṭanti yojanā. Dhammakamme ca adhammakammasaññino anāpatti idha na vuttā, pāḷiyaṃ pana vuttattā idhāpi yojetabbā. ''Saṅghassa bhaṇḍanādīni bhavissantī''ti saññino gacchato ca yo vā gilāno hoti, tassa gacchato ca gilānassa karaṇīye sati gacchato ca kammaṃ nakopetukāmassa gacchato ca passāvanādinā pīḷitassa gacchato ca ''āgamissāmi''iti evaṃ gacchatopi na dosatāti yojanā. Tattha doso eva **dosatā,** āpatti, **nadosatā** anāpatti. Hatthapāsaṃ vijahitvā gamanena, chandassa adānena ca āpajjanato **kriyākriyaṃ**.

Chandaṃadatvāgamanakathāvaṇṇanā.

1770-1. **Samaggena saṅghena saddhi**nti samānasaṃvāsakena samānasīmāyaṃ ṭhitena saṅghena saddhiṃ. Vuttañhi ''samaggo nāma saṅgho samānasaṃvāsako samānasīmāyaṃ ṭhito''ti (pāci. 486). **Cīvara**nti vikappanupagamāha. Yathāha ''cīvaraṃ nāma channaṃ cīvarānaṃ aññataraṃ cīvaraṃ vikappanupagaṃ pacchima''nti (pāci. 486). **Sammatassā**ti senāsanapaññāpakādisammutiṃ pattesu aññatarassa. **Khīyatī**ti ''yo yo mitto, tassa tassa dentī''tiādinā nayena avaṇṇaṃ bhaṇati.

Dhammakamme dhammakammasaññivematikaadhammakammasaññīnaṃ vasena **tikapācittiyaṃ vuttaṃ**.

1772-4. Saṅghenāsammatassāpi cīvaraṃ, aññameva vā tatheva samaggena saṅghena datvā khīyati, tassa dukkaṭanti yojanā. Anupasampanne tatheva samaggena saṅghena dinne **sabbattha** cīvare, aññaparikkhāre ca dukkaṭanti yojanā. **Anupasampanne**ti sampadānatthe bhummaṃ, anupasampannassāti attho.

Sabhāvato chandādīnaṃ vaseneva karontaṃ khīyantassa ca anāpattīti yojanā. **Nayā** vinicchayakkamā.

Dubbalakathāvaṇṇanā.

1775. Idaṃ dvādasamanti sambandho, ''yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ puggalassa pariṇāmeyya, pācittiya''nti (pāci. 490) **imaṃ dvādasamaṃ** sikkhāpadanti attho. **Tiṃsakakaṇḍasmiṃ** nissaggiyakaṇḍe. **Antimenā**ti ettha ''sikkhāpadenā''ti pakaraṇato labbhati. **Ca**-saddo evakārattho. ''Yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ attano pariṇāmeyya, nissaggiyaṃ pācittiya''nti (pārā. 658) iminā antimeneva sikkhāpadena sabbathā **sabbaṃ** vattabbaṃ tulyanti yojanā. **Ayameva visesatā**ti ettha visesoyeva **visesatā,** ayameva visesoti attho.

1776. **Tatthā**ti tasmiṃ nissaggiyāvasāne sikkhāpade. **Attano pariṇāmanā**ti attano pariṇāmanahetu.

Pariṇāmanakathāvaṇṇanā.

Sahadhammikavaggo aṭṭhamo.

1777-8. **Yo** pana bhikkhu deviyā vāpi rañño vāpi aviditāgamano appaṭisaṃviditāgamano sayanīyagharā rājasmiṃ anikkhante, deviyā anikkhantāya **tassa** sayanīyagharassa **ummāraṃ** indakhīlaṃ sace atikkameyya, tassa bhikkhuno paṭhame pāde dukkaṭaṃ siyā, dutiye pāde pācittiyaṃ siyāti yojanā.

1779. **Paṭisaṃvidite**ti attano āgamane nivedite. **Nevapaṭisaṃviditasaññino**ti aniveditasaññino. **Tatthā**ti tasmiṃ paṭisaṃviditāgamane. **Vematikassā**ti ''paṭisaṃviditaṃ nu kho, na paṭisaṃviditaṃ nu kho''ti saṃsayamāpannassa.

1780-1. Neva khattiyassa appaṭisaṃviditepi vā na khattiyābhisekena abhisittassa appaṭisaṃviditepi vā pavisato na dosoti yojanā, evarūpānaṃ aniveditepi pavisantassa anāpattīti attho.

Ubhosu rājini ca deviyā ca sayanigharato bahi nikkhantesu pavisatopi vā ubhinnaṃ aññatarasmiṃ nikkhante pavisatopi vā na dosoti yojanā. **Kathinenā**ti ettha ''samuṭṭhānādinā sama''nti seso, idaṃ sikkhāpadaṃ samuṭṭhānādivasena kathinasikkhāpadena samānanti vuttaṃ hoti. Sayanīyagharappaveso **kriyaṃ**. Appaṭisaṃvedanaṃ **akriyaṃ**.

Antepurakathāvaṇṇanā.

1782. Rajataṃ, jātarūpaṃ vā **attano** atthāya uggaṇhantassa, uggaṇhāpayatopi vā tassa nissaggiyāpattīti yojanā.

1783. Gaṇapuggalasaṅghānaṃ atthāya cetiye navakammassa atthāya uggaṇhāpayato, uggaṇhatopi vā dukkaṭaṃ hotīti yojanā. Jātarūparajatānaṃ sarūpaṃ nissaggiye vuttanayeneva veditabbaṃ.

1784. Muttādiratanampi vuttasarūpameva. **Saṅghādīnampī**ti ettha **ādi**-saddena gaṇapuggalacetiyānaṃ saṅgaho.

1785-6. Yaṃ kiñci gihisantakaṃ sace kappiyavatthu vā hotu, akappiyavatthu vāpi hotu, mātukaṇṇapiḷandhanaṃ tālapaṇṇampi vā hotu, bhaṇḍāgārikasīsena paṭisāmayato tassa pācittiyāpatti hotīti yojanā.

1787. **Na nidhetabbamevā**ti na paṭisāmetabbameva.

1788. Eso **hi** yasmā palibodho nāma, tasmā ṭhapetuṃ pana vaṭṭatīti yojanā.

1789. **Anuññāte ṭhāne**ti ettha ''patita''nti seso. Ettha **anuññātaṭṭhānaṃ** nāma ajjhārāmo vā ajjhāvasatho vā. Yathāha ''anujānāmi bhikkhave ratanaṃ vā ratanasammataṃ vā ajjhārāme vā ajjhāvasathe vā uggahetvā vā uggahāpetvā vā nikkhipituṃ 'yassa bhavissati, so harissatī''ti (pāci. 504). Ettha ca **ajjhārāmo** nāma parikkhittassa antoparikkhepo, aparikkhittassa dvinnaṃ leḍḍupātānaṃ anto. **Ajjhāvasatho** nāma parikkhittassa antoparikkhepo, aparikkhittassa musalapātabbhantaraṃ. **''Uggahetvā''**ti idaṃ upalakkhaṇaṃ, uggahāpetvātipi vuttaṃ hoti.

1790-1. **Anuññāte pana ṭhāne** yathāvuttaajjhārāmādike ṭhāne ratanaṃ vā ratanasammataṃ vā manussānaṃ upabhogaparibhogaṃ vā sayanabhaṇḍaṃ vā gahetvā nikkhipantassa, ratanasammataṃ vissāsaṃ gaṇhantassa ca tāvakālikameva vā gaṇhantassa ubhayattha ummattakādīnañca na dosoti yojanā.

Sañcarittasamodayanti ettha ''samuṭṭhānādinā idaṃ sikkhāpada''nti vattabbaṃ, idaṃ sikkhāpadaṃ samuṭṭhānādinā sañcarittasamajātikanti attho.

Ratanakathāvaṇṇanā.

1792. **Pure**ti pubbabhāge.

1793-4. **Santa**nti cārittasikkhāpade vuttasarūpaṃ. **Anāpucchā**ti ''vikāle gāmappavesanaṃ āpucchāmī''ti anāpucchitvā. **Paccayaṃ vinā**ti tādisaṃ accāyikaṃ karaṇīyaṃ vinā. **Parikkhepokkame**ti parikkhepassa antopavese. **Upacārokkame**ti etthāpi eseva nayo.

1795. **Athā**ti vākyantarārambhe.

1796. **Tato aññ**anti paṭhamaṃ vikāle gāmappavesanaṃ āpucchitvā tato paviṭṭhagāmato aññaṃ gāmaṃ. Puna **tato**ti dutiyagāmamāha. Katthaci potthake **''āpucchane kicca''**nti pāṭho dissati, **''āpucchanakicca''**nti pāṭhoyeva pana yuttataro. Yathāākaṅkhitapamāṇaṃ dassetumāha **''gāmasatepi vā''**ti.

1797. **Passambhetvānā**ti paṭivinodetvā. Antarā **aññaṃ** gāmaṃ pavisanti ceti yojanā.

1798-9. Kulaghare vā **aññattha** āsanasālāya vā bhattakiccaṃ katvā **yo** bhikkhu sappibhikkhāya vā telabhikkhāya vā sace caritukāmo siyāti yojanā.

Passeti pakativacanasavanārahe attano samīpe, eteneva ettakā ṭhānā dūrībhūto asanto nāma hotīti byatirekato labbhatīti dasseti. **Asante**ti avijjamāne vā vuttappamāṇato dūrībhūte vā. **Natthī**ti ettha ''cintetvā''ti seso.

1802. **Anokkammā**ti anupasakkitvā. **Maggā**ti gantabbamaggā.

1803. **Tikapācittiya**nti vikāle vikālasaññivematikakālasaññīnaṃ vasena tikapācittiyaṃ vuttaṃ.

1804. **Accāyike kicce vāpī**ti sappadaṭṭhādīnaṃ bhesajjapariyesanādike acirāyitabbakicce sati gacchato.

1805. **Antarārāma**nti gāmabbhantare saṅghārāmaṃ. **Bhikkhunīnaṃ upassaya**nti bhikkhunivihāraṃ. **Titthiyānaṃ upassaya**nti titthiyārāmaṃ.

1806-7. Antarārāmādigamane na kevalaṃ anāpucchā gacchatoyeva, kāyabandhanaṃ abandhitvā, saṅghāṭiṃ apārupitvā gacchantassāpi anāpatti.

Āpadāsupīti sīho vā byaggho vā āgacchati, megho vā uṭṭheti, añño vā koci upaddavo uppajjati, evarūpāsu āpadāsupi bahigāmato antogāmaṃ gacchato anāpattīti attho.

Vikālagāmappavesanakathāvaṇṇanā.

1808. Aṭṭhidantamayaṃ vāpi visāṇajaṃ vāpi sūcigharanti yojanā. **Aṭṭhi** nāma yaṃ kiñci aṭṭhi. **Danto**ti hatthidanto. **Visāṇaṃ** nāma yaṃ kiñci visāṇaṃ.

1809. **Lābhe**ti paṭilābhe. **Bhedanaka**nti bhedanameva bhedanakaṃ, taṃ assa atthīti bhedanakaṃ, paṭhamaṃ bhinditvā pacchā desetabbattā taṃ bhedanakaṃ assa pācittiyassa atthīti bhedanakaṃ, pācittiyaṃ, assatthiatthe a-kārapaccayo.

1810-1. ''Anāpatti araṇike''ti padacchedo. **Araṇike**ti araṇidhanuke. **Vidhe**ti kāyabandhanassa vidhake. **Añjanikā**ti añjaninālikā. **Dakapuñchaniyā**ti nahātassa gatte udakapuñchanapesikāya. **Vāsijaṭe**ti vāsidaṇḍake.

Sūcigharakathāvaṇṇanā.

1812-3. Mañcapīṭhasarūpaṃ dutiye bhūtagāmavagge catutthasikkhāpade vuttameva. ''Sugataṅgulena aṭṭhaṅgulapādaka''nti aṭṭhaṅgulapādakassa āgatattā ''aṭṭhaṅgulappamāṇenā''ti ettha ''pādenā''ti seso.

Heṭṭhimāṭaninti aṭaniyā heṭṭhimatalaṃ. Aṭaniyā heṭṭhimaṃ heṭṭhimāṭanī, taṃ ṭhapetvā, aññatra heṭṭhimāya aṭaniyāti vuttaṃ hoti. Desanāpubbabhāgiyena mañcapādacchedena saha vattatīti **sacchedā**. **Taṃ** pamāṇaṃ. **Atikkamato**ti atikkāmayato, gāthābandhavasena ya-kāralopo.

1815. **Pamāṇena karontassā**ti aṭaniyā heṭṭhā vaḍḍhakiratanappamāṇena pādena yojetvā karontassa, eteneva ''ūnakaṃ karontassā''ti idaṃ upalakkhitaṃ. **Tassā**ti tassa appamāṇikassa. **Chinditvā**ti aṭanito heṭṭhā vaḍḍhakiratanātirittaṃ ṭhānaṃ chinditvā.

1816. **Pamāṇato nikhaṇitvā**ti ettha ''adhika''nti sāmatthiyā labbhati, pamāṇato adhikaṃ ṭhānaṃ nikhaṇitvā, antobhūmiṃ pavesetvāti vuttaṃ hoti. **Uttānaṃ vāpī**ti uddhaṃ pādaṃ katvā bhūmiyaṃ vā dārughaṭikāsu vā ṭhapetvā. **Aṭṭaṃ vā bandhitvā paribhuñjato**ti ukkhipitvā tulāsaṅghāṭe ṭhapetvā aṭṭaṃ bandhitvā paribhuñjantassa anāpatti.

Mañcakathāvaṇṇanā.

1817. Tūlaṃ onaddhamettāti **tūlonaddhaṃ,** tūlaṃ pakkhipitvā upari cimilikāya onaddhaṃ, ''tūlaṃ nāma tīṇi tūlāni rukkhatūlaṃ latātūlaṃ poṭakitūla''nti (pāci. 528) vuttatūlānaṃ aññataraṃ pakkhipitvā upari pilotikāya sibbitvā katanti vuttaṃ hoti. **Poṭakitūla**nti erakatūlādi yaṃ kiñci tiṇajātīnaṃ tūlaṃ. Uddālanameva uddālanakaṃ, taṃ assa atthīti **uddālanaka**nti vuttanayameva. Atikkantā ītī upaddavo yena so anīti, bhagavā, tena **anītinā**.

1818. **Āyoge**ti āyogapatte. **Bandhane**ti kāyabandhane. **Aṃsabaddhake**ti aṃsabandhanake. **Bibbohane**ti upadhāne. **Thavikā**ti pattathavikā. **Thavikādīsū**ti **ādi-**saddena sipāṭikādīnaṃ saṅgaho. Thavikādīsu tūlonaddhesu paribhuttesu bhikkhuno anāpattīti yojanā.

1819. **Aññena ca kata**nti ettha ''mañcaṃ vā pīṭhaṃ vā''ti pakaraṇato labbhati. **Uddāletvā**ti pilotikaṃ uppāṭetvā tūlaṃ apanetvā. **Nayā**ti samuṭṭhānādayo.

Tūlonaddhakathāvaṇṇanā.

1820. **Nisīdana**nti nisīdanacīvaraṃ. **Pamāṇato**ti ''tatridaṃ pamāṇaṃ, dīghaso dve vidatthiyo sugatavidatthiyā, tiriyaṃ diyaḍḍhaṃ, dasā vidatthī''ti (pāci. 531) vuttapamāṇato. Pamāṇātikkame payoge tassa dukkaṭaṃ siyāti yojanā.

1821. **Sacchedanti** pamāṇato atirittapadesassa chedanakiriyāsahitapaṭikammaṃ pācittiyamudīritanti attho. **Tassā**ti nisīdanassa. Dvīsu ṭhānesu phāletvā tisso dasā kātabbā siyunti yojanā.

1822. **Tadūnaka**nti tato pamāṇato ūnakaṃ. **Vitānādiṃ karontassā**ti ettha **ādi-**saddena attharaṇasāṇipākārabhisibibbohanānaṃ saṅgaho. **''Sañcarittasamā nayā''**ti idaṃ vuttatthameva.

Nisīdanakathāvaṇṇanā.

1823. **Roge**ti kaṇḍupiḷakādiroge sati. Yathāha ''anujānāmi bhikkhave yassa kaṇḍu vā piḷakāvā assāvo vā thullakacchu vā ābādho, tassa kaṇḍupaṭicchādi''nti (mahāva. 354). Ettha **kaṇḍū**ti kacchu. **Piḷakā**ti lohitatuṇḍikā sukhumapiḷakā. **Assāvo**ti arisabhagandalamadhumehādivasena asucipaggharaṇaṃ. **Thullakacchu vā ābādho**ti mahāpiḷakābādho vuccati. **Pamāṇato**ti ''tatridaṃ pamāṇaṃ, dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo''ti (pāci. 538) vuttappamāṇato.

Kaṇḍupaṭicchādikathāvaṇṇanā.

1825. **Pamāṇenevā**ti ''tatridaṃ pamāṇaṃ, dīghaso cha vidatthiyo sugatavidatthiyā, tiriyaṃ aḍḍhateyyā''ti (pāci. 543) vuttappamāṇeneva. **Pamāṇātikkame**ti vassikasāṭikāya yathāvuttapamāṇato atikkamane, nimittatthe cetaṃ bhummaṃ. **Tassa** bhikkhussa. **Nayo**ti chedanapācittiyādiko vinicchayanayo.

Vassikasāṭikakathāvaṇṇanā.

1826. Sugatassa cīvarena tulyappamāṇaṃ cīvaraṃ yo bhikkhu sace kāreyya, tassa cīvarassa **karaṇe** tassa bhikkhussa **dukkaṭaṃ siyā**ti yojanā. Tulyaṃ pamāṇaṃ yassāti viggaho.

1827. Attano vatthānaṃ karaṇakārāpanaṃ vinā aññato paṭilābho nāma natthi, sūcikammapariyosāne cīvarasarūpassa paṭilābhoyevettha **paṭilābho**ti viññāyati.

1828. **Tassā**ti yaṃ ''sugatassa cīvarenā''ti vuttaṃ, tassa sugatacīvarassa. Dīghaso pamāṇena sugatassa vidatthiyā nava vidatthiyo, tiriyaṃ pamāṇena cha vidatthiyo **viniddiṭṭhā** sikkhāpadeyeva kathitāti yojanā.

Nandakathāvaṇṇanā.

Rājavaggo navamo.

Iti vinayatthasārasandīpaniyā vinayavinicchayavaṇṇanāya

Pācittiyakathāvaṇṇanā niṭṭhitā.

Paṭhamo bhāgo niṭṭhito.

Namo tassa bhagavato arahato sammāsambuddhassa

Vinayapiṭake

Vinayavinicchaya-ṭīkā (dutiyo bhāgo)

Pāṭidesanīyakathāvaṇṇanā

1830-1. Evaṃ nātisaṅkhepavitthāranayena dvenavuti pācittiyāni dassetvā tadanantaraṃ niddiṭṭhe pāṭidesanīye dassetumāha **''yo cantaraghara''**ntiādi. Tattha **antaragha**ranti rathikādimāha. Yathāha ''antaragharaṃ nāma rathikā byūhaṃ siṅghāṭakaṃ ghara''nti.

Yo pana bhikkhu antaragharaṃ paviṭṭhāya aññātikāya bhikkhuniyā hatthato yaṃ kiñci khādanaṃ, bhojanampi vā sahatthā paṭiggaṇheyya, **tassa** bhikkhuno gahaṇe dukkaṭaṃ, **bhoge** ajjhohāre pāṭidesanīyaṃ siyāti yojanā.

Ito paṭṭhāya catasso gāthā uppaṭipāṭiyā potthakesu likhitā, tāsaṃ ayaṃ paṭipāṭi – ''etthantaraghara''nti tatiyā, ''tasmā bhikkhuniyā''ti catutthī, ''rathikādīsū''ti pañcamī, ''rathikāyapi vā''ti chaṭṭhī. Paṭipāṭi panāyaṃ mātikaṭṭhakathakkamena veditabbā. Imāya paṭipāṭiyā tāsaṃ atthavaṇṇanā hoti –

1832-3. Purimagāthādvayena padabhājanāgatasāmaññavinicchayaṃ dassetvā idāni aṭṭhakathāgataṃ visesaṃ dassetumāha **''etthā''**tiādi. Tattha **etthā**ti imasmiṃ paṭhamapāṭidesanīyasikkhāpade. **Tassā**ti aññātikabhikkhuniyā. **Vākyato**ti ''antaragharaṃ paviṭṭhāyā''ti vacanato. **Hi**-saddo hetumhi. Yasmā bhikkhussa ṭhitaṭṭhānaṃ nappamāṇanti **aṭṭhakathāya** (pāci. aṭṭha. 553) vaṇṇitaṃ, tasmā ārāmādīsu ṭhatvā dentiyā **bhikkhuniyā** hatthato vīthiādīsu ṭhatvā yo paṭiggaṇheyya ce, evaṃ **paṭiggaṇhato** tassa bhikkhuno na dosoti yojanā. Paribhogassa paṭiggahaṇamūlakattā **na doso**. **''Paṭiggaṇhato''**ti iminā paribhoge pāṭidesanīyābhāvo ca dīpito hoti.

1834. Sace bhikkhunī rathikādīsu ṭhatvā bhojanaṃ deti, bhikkhu antarārāme ṭhatvā paṭiggaṇhāti ce, tassa āpattīti yojanā. Gāthābandhavasena **''bhikkhuni bhojana''**nti rassattaṃ. **Āpattī**ti ca paṭiggahaṇaparibhogesu dukkaṭapāṭidesanīyāpattiyo sandhāya vuttaṃ.

1835. Rathikādīsu ṭhatvā bhikkhunī bhojanaṃ deti ce, taṃ rathikāyapi vā…pe… ayaṃ nayoti yojanā. Tattha **rathikā**ti racchā. **Byūha**nti anibbijjhitvā ṭhitā gatapaccāgataracchā. **Sandhi** nāma gharasandhi. **Siṅghāṭaka**nti catukkoṇaṃ vā tikoṇaṃ vā maggasamodhānaṭṭhānaṃ. **Ayaṃ nayo**ti ''āpattī''ti anantaragāthāya vuttanayo.

1837. Āmisena asambhinnarasaṃ sandhāya idaṃ dukkaṭaṃ bhāsitaṃ. Āmisena sambhinne ekarase yāmakālikādimhi paṭiggahetvā ajjhohāre pāṭidesanīyāpatti siyāti yojanā.

1838. **Ekatoupasampannahatthato**ti bhikkhunīnaṃ santike upasampannāya hatthato. Yathāha ''ekatoupasampannāyāti bhikkhunīnaṃ santike upasampannāyā''ti (pāci. aṭṭha. 553). Bhikkhūnaṃ santike upasampannāya pana yathāvatthukamevāti.

1839. Aññātikāya ñātikasaññissa, tatheva vimatissa ca dukkaṭanti yojanā.

1840. Aññātikāya dāpentiyā bhūmiyā nikkhipitvā dadamānāya vā antarārāmādīsu ṭhatvā dentiyā paṭiggaṇhato bhikkhussa anāpattīti yojanā. **Antarārāmādīsū**ti ettha **ādi**-saddena bhikkhunupassayatitthiyaseyyāpaṭikkamanādiṃ saṅgaṇhāti. **Paṭikkamanaṃ** nāma bhojanasālā.

1841. Gāmato bahi nīharitvā detīti yojanā.

1842. **Hatthato**ti ettha ''gahaṇe''ti seso. **Tathā**ti anāpatti. Samuṭṭhānaṃ idaṃ sikkhāpadaṃ eḷakalomena samaṃ matanti yojanā.

Paṭhamapāṭidesanīyakathāvaṇṇanā.

1843-4. **Avutte**ti vakkhamānanayena avutte. Ekenapi ca bhikkhunāti sambandho. **Apasakkā**ti apagaccha. Ādi-atthavācinā **iti**-saddena ''apasakka tāva, bhagini, yāva bhikkhū bhuñjantī''ti vākyaseso saṅgahitoti daṭṭhabbo. Iminā apasādanākāro sandassito. **''Ekenapi ca bhikkhunā''**ti iminā avakaṃso dassito. Ukkaṃso pana ''tehi bhikkhūhi sā bhikkhunī apasādetabbā''ti pāḷitopi daṭṭhabbo. **''Āmisa''**nti sāmaññavacanepi pañcannaṃ bhojanānaṃ aññatarasseva gahaṇaṃ. Yathāha ''pañcannaṃ bhojanānaṃ aññatarenā''ti. **Bhoge**ti ca **ekatoupasampanna**nti ca vuttatthameva.

1845. **Tathevā**ti dukkaṭaṃ. **Tatthā**ti anupasampannāya.

1846. Attano bhatte dinnepi iminā sikkhāpadena anāpatti, purimasikkhāpadena pana āpattisambhavā **''na detī''**ti vuttaṃ. Yathāha ''attano bhattaṃ dāpeti, na detīti ettha sacepi attano bhattaṃ deti, iminā sikkhāpadena anāpattiyeva, purimasikkhāpadena āpattī''ti (pāci. aṭṭha. 558). **Tathā**ti anāpatti. Ubhayasikkhāpadehipi anāpattiṃ dassetumāha **''padeti ce''**ti. Yathāha ''aññesaṃ bhattaṃ deti, na dāpetīti ettha pana sacepi dāpeyya, iminā sikkhāpadena āpatti bhaveyya, dentiyā pana neva iminā, na purimena āpattī''ti.

1847. Bhikkhunī yaṃ na dinnaṃ, taṃ dāpeti, yattha vā na dinnaṃ, tattha dāpeti, tampi **sabbesaṃ** mittāmittānaṃ samaṃ dāpeti, tatthāpi anāpatti.

1848. Sikkhamānā vā sāmaṇerikā vā ''idha sūpaṃ detha, odanaṃ dethā''ti **vosāsantī** vidhānaṃ karontī ṭhitā, taṃ anapasādentassa anāpatti. Pañceva bhojanāni vinā aññaṃ vosāsantiṃ bhikkhuniṃ anapasādentassa anāpatti. Anapasādentassa ummattakādinopi anāpattīti yojanā.

1849. **Samuṭṭhāna**nti ettha ''imassā''ti seso. Bhojanaṃ kiriyaṃ, vosāsantiyā anivāraṇaṃ akiriyanti evamidaṃ **kriyākriyaṃ**.

Dutiyapāṭidesanīyakathāvaṇṇanā.

1850-1. **Sekkhanti sammate**ti ''sekkhasammataṃ nāma kulaṃ yaṃ kulaṃ saddhāya vaḍḍhati, bhogena hāyati, evarūpassa kulassa ñattidutiyena kammena sekkhasammuti dinnā hotī''ti (pāci. 567) vuttaṃ idaṃ kulaṃ sekkhasammataṃ nāma. Tenāha **''laddhasammutike kule''**ti. Laddhā sammuti yenāti viggaho. Gharūpacāraṃ okkante nimantitopi animantitova hotīti āha **''gharūpacārokkamanā pubbevā''**ti. Yathāha ''animantito nāma ajjatanāya vā svātanāya vā animantito, gharūpacāraṃ okkamante nimanteti, eso animantito nāmā''ti (pāci. 567).

''Agilāno nāma yo sakkoti piṇḍāya caritu''nti vuttattā bhikkhāya carituṃ samattho agilāno nāma. **Gahetvā**ti sahatthā paṭiggahetvā. **''Āmisa''**nti iminā sambandho. Yathāha ''khādanīyaṃ vā bhojanīyaṃ vā sahatthā paṭiggahetvā''ti (pāci. 567). **Gahaṇe**ti ettha ''āhāratthāyā''ti seso.

1853. **Tatthā**ti asekkhasammate kule. **Tatheva paridīpita**nti dukkaṭaṃ paridīpitaṃ.

1854. **Nimantitassa vā**ti ettha **vā**-saddena nimantitassa avasesaṃ gaṇhāti. Yathāha ''nimantitassa vā gilānassa vā sesakaṃ bhuñjatī''ti. Aññesaṃ bhikkhā tattha dīyatīti yojanā. **Tatthā**ti tasmiṃ sekkhasammate kule.

1855. **Yattha katthacī**ti āsanasālādīsu yattha katthaci. **Niccabhattādike vāpī**ti ettha **ādi**-saddena salākabhattapakkhikauposathikapāṭipadikabhattānaṃ gahaṇaṃ.

1856. **Dvāre**ti ettha ''ṭhapetvā''ti seso. **Sampatte**ti ettha ''pacchā''ti seso. Yathāha ''sacepi anāgate bhikkhumhi paṭhamaṃyeva nīharitvā dvāre ṭhapetvā pacchā sampattassa denti, vaṭṭatī''ti (pāci. aṭṭha. 569).

1857. **Mahāpaccariyā**(paāci. aṭṭha. 569) gatavinicchayaṃ dassetumāha **''bhikkhu''**ntiādi. **Samuṭṭhāneḷakūpama**nti samuṭṭhānato eḷakalomasikkhāpadasadisanti attho.

Tatiyapāṭidesanīyakathāvaṇṇanā.

1858-9. ''Pañcannaṃ paṭisaṃviditaṃ, etaṃ appaṭisaṃviditaṃ nāmā''ti vacanato ca idhāpi ''sahadhammikañāpita''nti vakkhamānattā ca **agahaṭṭha**-saddena paribbājakānaṃ gahaṇaṃ. Vuttameva nayaṃ vohārantarena dassetumāha **''itthiyā purisena vā''**ti. ''Yāni kho pana tāni āraññakāni senāsanānī''ti (pāci. 573) vacanato **ārāma**nti āraññakārāmamāha. Sace evamārocitaṃ paṭisaṃviditanti hi **vuttaṃ** padabhājaneti (pāci. 573) yojanā. **Paṭisaṃvidita**nti pageva niveditaṃ.

1860. Pacchā yathārocitaṃ tameva vā tassa ca parivāraṃ katvā aññaṃ bahuṃ vā āharīyatu, tampi paṭisaṃveditaṃ nāmāti yojanā.

1861. **Yāguyā viditaṃ katvā**ti ettha ''taṃ ṭhapetvā''ti idaṃ sāmatthiyā labbhati. Idampi viditaṃ kurundiyaṃ vaṭṭatīti vuttanti yojanā.

1862. **Panā**ti api-saddattho. Aññānipi kulānīti yojanā. Ettha ''asukaṃ nāma kulaṃ paṭisaṃveditaṃ katvā khādanīyādīni gahetvā gacchatīti sutvā''ti (pāci. aṭṭha. 573) **aṭṭhakathā**seso. **Tenā**ti katapaṭisaṃveditena. Tampi ca sabbaṃ vaṭṭatīti yojanā.

1863. **Evaṃ yaṃ anārocita**nti ''ārāmaṃ vā upacāraṃ vā pavisitvā''tiādinā nayena yaṃ paṭhamaṃ aniveditaṃ. **''Eva''**nti idaṃ ''yaṃ ārāmamanābhata''nti imināpi yojetabbaṃ. **Eva**nti ''tassa parivāraṃ katvā''tiādinā pakārena. **''Taṃ asaṃviditaṃ nāmā''**ti idaṃ ''sahadhammikañāpita''nti imināpi yojetabbaṃ. Yathāha ''pañcannaṃ paṭisaṃviditaṃ, etaṃ appaṭisaṃviditaṃ nāmā''ti (pāci. 573). **Aṭṭhakathāyañca** ''pañcannaṃ paṭisaṃviditanti pañcasu sahadhammikesu yaṃ kiñci pesetvā 'khādanīyaṃ vā bhojanīyaṃ vā āharissāmā'ti paṭisaṃviditaṃ katampi appaṭisaṃviditamevāti attho''ti (pāci. aṭṭha. 573) vuttaṃ.

1864. **Kārāpetvā**ti ettha ''paṭisaṃvidita''nti seso.

1865. Bhikkhunā vā gantvā antarāmagge gahetabbanti yojanā. **Evamakatvā**ti ''bahiārāmaṃ pesetvā''tiādinā vuttavidhānaṃ akatvā. **Upacārato**ti ettha bhummatthe to-paccayo veditabbo.

1868. **''Paṭisaṃvidite''**tiādīnaṃ padānaṃ ''anāpatte vā''ti iminā sambandho. **Paṭisaṃvidite**ti ettha ''gilānassā''ti seso. Paṭisaṃvidite anāpatti, gilānassāpi anāpatti, appaṭisaṃviditepi **tassa** paṭisaṃviditassa avasesake vā gilānassa avasesake vā anāpatti evāti sambandho. Yathāha **anāpattivāre** ''paṭisaṃviditassa vā gilānassa vā sesakaṃ bhuñjatī''ti (pāci. 575). Bahārāme paṭiggahetvā antoyeva bhuñjato assa anāpattīti yojanā. **Gahetvā vā**ti ettha **vā**-saddo ''tassā''tiādīsupi yojetabbo.

1869. **Tatthā**ti tasmiṃ āraññakārāme. Khādato anāpatti evāti yojanā, tattha ''aññena kappiyaṃ katvā dinnānī''ti seso.

Catutthapāṭidesanīyakathāvaṇṇanā.

Iti vinayatthasārasandīpaniyā vinayavinicchayavaṇṇanāya

Pāṭidesanīyakathāvaṇṇanā niṭṭhitā.

Sekhiyakathāvaṇṇanā

1870. Evaṃ pāṭidesanīyavinicchayaṃ dassetvā tadanantaraṃ uddiṭṭhānaṃ sekhiyānaṃ vinicchayaṃ dassetumāha **''yo anādariyenevā''**tiādi. **Yo**ti thero vā navo vā majjhimo vā. Ettha **anādariyaṃ** nāma sañcicca āpattiāpajjanaṃ, nivāsanādivatthassa uggahaṇe nirussāhañca. **Pacchatopi vā**ti ettha **vā**-saddena ''passatopi vā''ti idaṃ saṅgaṇhāti. **Tassa cā**ti ettha **ca**-saddo vakkhamānasamuccayo.

1871. Na kevalaṃ vuttanayena nivāsentasseva hoti, **khandhakā**gatahatthisoṇḍādiākārenāpi nivāsentassa dukkaṭaṃ hotīti āha **''hatthisoṇḍādī''**tiādi. Hatthisoṇḍādinivāsanaṃ parato **khuddakavatthukkhandhake** (cūḷava. 280) āvi bhavissati. **Parimaṇḍala**nti samantato maṇḍalaṃ katvā. **Vatthabba**nti nivatthabbaṃ nivāsetabbanti attho.

1872. **Jāṇumaṇḍalato heṭṭhā**ti ettha ''jaṅghaṭṭhisīsato paṭṭhāyā''ti seso. **Aṭṭhaṅgulappamāṇaka**nti vaḍḍhakiaṅgulena aṭṭhaṅgulamattanti ācariyā. ''Yo pana sukkhajaṅgho vā mahāpiṇḍikamaṃso vā hoti, tassa sāruppatthāya jāṇumaṇḍalato aṭṭhaṅgulādhikampi otāretvā nivāsetuṃ vaṭṭatī''ti (pāci. aṭṭha. 576) **aṭṭhakathaṃ** saṅgaṇhitumāha **''tato ūnaṃ na vaṭṭatī''**ti.

1873. Asañcicca aparimaṇḍalaṃ nivāsentassa anāpattīti yojanā. Evamuparipi. **Asañciccā**ti ''aparimaṇḍalaṃ nivāsessāmī''ti evaṃ asañcicca, atha kho ''parimaṇḍalaṃyeva nivāsessāmī''ti virajjhitvā aparimaṇḍalaṃ nivāsentassa anāpatti. **Asatissāpī**ti aññavihitassāpi tathā nivāsentassa anāpatti. **Ajānantassā**ti kevalaṃ parimaṇḍalaṃ nivāsetuṃ ajānantassa anāpatti. Apica nivāsanavattaṃ uggahetabbaṃ. Uggahitavattopi sace ''āruḷha''nti vā ''oruḷha''nti vā na jānāti, tassāpi anāpattiyeva. **Gilānassā**ti yassa jaṅghāya vā pāde vā vaṇo hoti, tassa ukkhipitvā vā otāretvā vā nivāsentassa anāpatti. **Pādo**ti cettha pādasamīpaṃ adhippetaṃ. **Āpadāsū**ti vāḷā vā corā vā anubandhanti, evarūpāsu āpadāsu anāpatti.

Parimaṇḍalakathāvaṇṇanā.

1874. **Ubho koṇe samaṃ katvā**ti pārupanassa ekaṃse katassa piṭṭhipasse, udarapasse ca olambamāne ubho kaṇṇe hatthipiṭṭhe gaṇḍā viya samaṃ katvā. **Parimaṇḍalaṃ katvā**ti etasseva atthapadaṃ. **Sādara**nti bhāvanapuṃsakaniddeso. Sādaraṃ vā pārupitabbanti yojanā, sādaraṃ pārupanaṃ kattabbanti attho. **Evaṃ akarontassā**ti pārupanavatte ādaraṃ janetvā evaṃ apārupantassa.

1875. ''Parimaṇḍalaṃ nivāsessāmīti sikkhā karaṇīyā''ti (pāci. 576) vā ''parimaṇḍalaṃ pārupissāmīti sikkhā karaṇīyā''ti (pāci. 577) vā ''antaraghare''ti avisesetvā vuttattā āha **''avisesena vutta''**nti. Idaṃ sikkhāpadadvayaṃ yasmā avisesena vuttaṃ, tasmā ghare, vihāre vā kātabbaṃ parimaṇḍalanti yojanā. **Ghare**ti antaraghare. **Vihāre vā**ti buddhupaṭṭhānādikālaṃ sandhāya vuttaṃ. **Parimaṇḍalaṃ kattabba**nti parimaṇḍalameva nivāsetabbaṃ pārupitabbanti attho.

Dutiyaṃ.

1876. Ubho koṇe samaṃ katvāti sambandho. Gīvameva ca anuvātena chādetvāti yojanā.

1877. **Tathā akatvā**ti yathāvuttavidhānaṃ akatvā. **Jattūnipā**ti ubho aṃsakūṭānipi. **Urampi cā**ti hadayampi. **Vivaritvā**ti appaṭicchādetvā. **Yathākāma**nti icchānurūpaṃ. **Gacchato**ti ettha ''antaraghare''ti seso. **Antaragharaṃ** nāma gāme vā hotu vihāre vā, pacitvā bhuñjitvā gihīnaṃ vasanaṭṭhānaṃ.

Tatiyaṃ.

1878-9. **''Maṇibandhato''**ti imināpi ''heṭṭhā''ti yojetabbaṃ. **Vāsūpagassā**ti ettha ''kāyaṃ vivaritvā nisīdato''ti seso. **Vāsūpago** nāma rattivāsatthāya upagato, etena vāsatthāya antaragharaṃ upagacchantena suppaṭicchanneneva upagantabbanti dīpitaṃ hoti, eteneva vāsūpagatassa santikaṃ upagatassa yathākāmaṃ gamane na dosoti ca vuttameva hoti. Tenāha **gaṇṭhipade** ''ekadivasampi vāsūpagatassa santikaṃ yathāsukhaṃ gantuṃ vaṭṭati, ko pana vādo catupañcāhaṃ vāsamadhiṭṭhāya vasitabhikkhūnaṃ santika''nti.

Catutthaṃ.

1880. **Suvinītenā**ti hatthapādānaṃ akīḷāpaneneva suṭṭhu vinītena.

Pañcamaṃ.

1881. Gāthābandhavasena **''satīmatā''**ti dīgho kato. **Avikārenā**ti taṃtadavalokāsahitena. Yugaṃ mattā pamāṇaṃ etassāti **yugamattaṃ,** rathayugaṃ catuhatthappamāṇaṃ, tattakaṃ padesaṃ. **Pekkhinā**ti olokentena. ''Bhikkhunā okkhittacakkhunā''ti padacchedo.

1882. Antaraghare yattha katthacipi ekasmimpi ṭhāne ṭhatvāti yojanā. Evaṃ vuttepi tathārūpe antarāye sati gacchatopi oloketuṃ labbhati. **Ekasmiṃ pana ṭhāne ṭhatvā**ti ettha gacchantopi parissayābhāvaṃ oloketuṃ labbhatiyeva. ''Tathā gāme pūja''nti **gaṇṭhipadesu** vuttaṃ. **Pi**-saddo pana-saddattho, oloketuṃ pana vaṭṭatīti vuttaṃ hoti.

1883. **Olokento tahaṃ taha**nti yo anādariyaṃ paṭicca taṃ taṃ disābhāgaṃ pāsādaṃ kūṭāgāraṃ vīthiṃ olokento.

Sattamaṃ.

1884. **Ekato vāpī**ti ekaaṃsakūṭato vā. **Ubhato vāpī**ti ubhayaṃsakūṭato vā. **Indakhīlakato anto**ti gāmadvārindakhīlato anto, ghareti vuttaṃ hoti.

Navamaṃ.

1885. **Tathā nisinnakālepī**ti indakhīlassa anto nisinnakālepi. Kuṇḍikaṃ nīharantena ca cīvaraṃ **anukkhipitvā dātabbā** kuṇḍikāti yojanā. **Kuṇḍika**nti ca upalakkhaṇamattaṃ. Dhammakaraṇādīsupi eseva nayo.

Dasamaṃ.

Paṭhamo vaggo.

1886. Gantuñceva nisīdituñca na vaṭṭatīti yojanā. **Ca**-saddo kiriyāsamuccayo. **Hasanīyasmiṃ vatthusmi**nti hāsajanake kāraṇe. **Sitamatta**nti mandahāsaṃ.

Paṭhamadutiyāni.

1887. **Appasaddenā**ti ''kittāvatā appasaddo hoti? Dvādasahatthe gehe ādimhi saṅghatthero, majjhe dutiyatthero, ante tatiyattheroti evaṃ nisinnesuyaṃ saṅghatthero dutiyattherena saddhiṃ manteti, dutiyatthero tassa saddañceva suṇāti, kathañca vavatthapeti. Tatiyatthero pana saddameva suṇāti, kathaṃ na vavatthapeti. Ettāvatā appasaddo hotī''ti (pāci. 588) vuttaappasaddayuttena. Sace pana tatiyatthero kathañca vavatthapeti, mahāsaddo nāma hotīti.

Tatiyaṃ.

1888. **Kāyappacālakaṃ katvā**ti kāyaṃ cāletvā cāletvā. Uparipi eseva nayo. Hatthassa vuttalakkhaṇattā **''bāhū''**ti maṇibandhato yāva aṃsakūṭā gahetabbā.

1889. **Ujuṃ paggahetvā**ti ujuṃ ṭhapetvā. **Āsitabba**nti nisīditabbaṃ. ''Samena iriyāpathena tū''ti padacchedo.

1890. Itthambhūte karaṇavacanaṃ. Gamanapaṭisaṃyuttesu sikkhāpadesu gamanassa asambhavoti āha **''nisīdanena yuttesū''**ti.

Pañcamachaṭṭhasattamaṭṭhamanavamāni.

Dutiyo vaggo.

1891. **Khambhaṃ katvā**ti kaṭiyā ekapasse vā dvīsu vā passesu kapparasandhito ābhujitvā hatthaṃ ṭhapetvā. Yathāha – ''khambhakato nāma kaṭiyaṃ hatthaṃ ṭhapetvā katakhambho''ti (pāci. aṭṭha. 596). Ukkuṭikāya vā gacchatoti yojanā. **Ukkuṭikā** vuccati paṇhiyo ukkhipitvā aggapādehi vā aggapāde ukkhipitvā paṇhīhi eva vā bhūmiṃ phusantassa gamanaṃ.

1892. **Dussapallatthikāyā**ti āyogapallatthikāya. Antaraghare nisīdantassa tassa dukkaṭaṃ hotīti yojanā.

1893. **Dutiye cā**ti ''na khambhakato antaraghare nisīdissāmī''ti (pāci. 597) sikkhāpade ca. **Catutthe cā**ti ''na oguṇṭhito antaraghare nisīdissāmī''ti (pāci. 599) sikkhāpade ca. **Chaṭṭhe**ti ''na pallatthikāya antaraghare''iccādi (pāci. 601) sikkhāpade ca. **Iti** evaṃ **sāruppā** samaṇācārānucchavikā **chabbīsati** sikkhāpadāni pakāsitāni.

Paṭhamadutiyatatiyacatutthapañcamachaṭṭhāni.

1894. Viññunā bhikkhunā sakkaccaṃ satiyuttena, pattasaññinā ca hutvā samasūpova piṇḍapāto gahetabboti yojanā. Evaṃ etāya gāthāya sikkhāpadattayaṃ

saṅgahitaṃ. **Sakkacca**nti satiṃ upaṭṭhapetvā. **''Satiyuttenā''**ti idaṃ ''sakkacca''nti etassa atthapadaṃ. ''Satiṃ upaṭṭhapetvā''ti (pāci. aṭṭha. 602) hi **aṭṭhakathāyaṃ** vuttaṃ. Patte saññā **pattasaññā,** sā assa atthīti **pattasaññī,** anaññavihitena attano bhājaneyeva upanibaddhasaññināti attho.

1895. **Bhattacatubbhāgo**ti bhattassa catubbhāgappamāṇo. Tato adhikaṃ gaṇhato dukkaṭaṃ.

1896. ''Rasarase''ti vattabbe **''raserase''**ti gāthābandhavasena vuttaṃ. Dve sūpe ṭhapetvā avasesāni oloṇisākasūpeyyamaccharasamaṃsarasādīni rasarasāti veditabbāni. Ettha ca **''oloṇī**ti dadhikataṃ gorasa''nti keci. ''Ekā byañjanavikatī''ti apare. ''Yo koci suddho kañjikatakkādiraso''ti aññe. **Sākasūpeyya**ggahaṇena yā kāci sūpeyyasākehi katā byañjanavikati vuttā. **Maṃsarasādīnī**ti **ādi-**saddena avasesā sabbāpi byañjanavikati saṅgahitāti daṭṭhabbaṃ. **Ñātakādīna**nti ettha ''santakaṃ gaṇhantassā''ti seso. **Aññatthāyā**ti ettha ''kataṃ gaṇhantassā''ti seso. **Dhanenā**ti ettha ''attano''ti ca ''kīta''nti ca ''gaṇhantassā''ti ca seso. Ñātakādīnaṃ santakaṃ gaṇhantassa, aññatthāya kataṃ gaṇhantassa, attano dhanena kītaṃ gaṇhantassa anāpattīti attho.

Sattamaṭṭhamanavamāni.

1897. Adhiṭṭhānūpagassa pattassa mukhavaṭṭiyā antolekhāpamāṇena pūritova gahetabboti yojanā.

1898. Anāpattivisayaṃ dassetvā āpattivisayaṃ dassetumāha **''tatthā''**tiādi. **Tatthā**ti adhiṭṭhānūpage patte. **Thūpīkataṃ katvā**ti ettha ''diyyamāna''nti seso. Yathāvuttalekhātikkamo yathā hoti, evaṃ thūpīkataṃ diyyamānaṃ gaṇhato āpatti dukkaṭanti sambandho. Iminā paṭhamaṃ thūpīkatassa adhiṭṭhānūpagapattassa pacchā paṭiggahaṇañca paṭhamapaṭiggahitapatte pacchā bhojanassa thūpīkatassa paṭiggahaṇañca nivāritanti veditabbaṃ.

1899. Kālikattayameva ca thūpīkataṃ vaṭṭatevāti yojanā. **Sese**ti anadhiṭṭhānūpage patte. **Sabba**nti catubbidhaṃ kālikaṃ thūpīkataṃ vaṭṭatīti yojanā.

1900. **Pesetī**ti ettha ''bhikkhū''ti seso. Bhikkhu bhikkhūnaṃ yadi pesetīti yojanā. ''Vihāraṃ pesetuṃ vaṭṭatī''ti (pāci. aṭṭha. 605) **aṭṭhakathāya** adhippāyaṃ dassetuṃ **''bhikkhūna''**nti vacanena paṭiggahaṇaṃ avijahitvā bhikkhunā eva pesitaṃ gaṇhantānaṃ bhikkhūnaṃ anāpattīti dīpitaṃ hoti. Aññathā ''pūretuṃ vaṭṭatī''ti ettakameva vattabbanti viññāyati.

1901. **Pakkhippamāna**nti mukhavaṭṭito uccaṃ katvā majjhe pakkhipiyamānaṃ. **Phalādika**nti **ādi-**saddena odanādimpi saṅgaṇhāti. **Heṭṭhā orohatī**ti samantā okāsasambhavato cāliyamānaṃ mukhavaṭṭippamāṇato heṭṭhā bhassati.

1902. **Takkolakādīna**nti ettha **ādi-**saddena pūgaphalādīnaṃ saṅgaho. **Ṭhapetvā**ti bhattamatthake nikkhipitvā. **Vaṭaṃsaka**nti avaṭaṃsakaṃ.

1903. **Pūvassā**ti vikārasambandhe sāmivacanaṃ, pūvavaṭaṃsakanti vuttaṃ hoti. Pūvassa yāvakālikattā āha **''idaṃ thūpīkataṃ siyā''**ti.

1904. Paṇṇānaṃ visuṃ bhājanattā āha **''vaṭṭatī''**ti.

1905. **Assā**ti bhikkhussa. **Taṃ tu sabba**nti ''thūpīkatattā na vaṭṭatī''ti vuttaṃ taṃ pana sabbaṃ. **Gahitaṃ sugahita**nti virādhetvā paṭiggahitaṃ ce, suppaṭiggahitaṃ.

Dasamaṃ.

Tatiyo vaggo.

1906. ''Upari odhi''nti padacchedo. **Uparī**ti bhattassa upari. **Odhi**nti paricchedaṃ. **Paṭipāṭiyā**ti attano disāya pariyantato paṭṭhāya anukkamena.

1907. **Aññesa**nti ettha ''dento''ti seso. Attano bhattaṃ aññesaṃ dento aññassa bhājane **ākiraṃ** ākiranto pana paṭipāṭiṃ vināpi tahiṃ tahiṃ omasati ce, natthi dosoti yojanā. Uttaribhaṅgakaṃ tathā ākiranto tattha tattha omasati, natthi dosoti yojanā. Bhuñjanatthāya gaṇhantopi cettha vattabbo. **Uttaribhaṅgaṃ** nāma byañjanaṃ.

Tatiyaṃ.

1908. Matthakaṃ omadditvā paribhuñjato dosoti yojanā. ''Thūpakatoti matthakato, vemajjhato''ti (pāci. aṭṭha. 610) **aṭṭhakathā**vacanato **matthaka**nti ettha bhattamatthakamāha. **Omadditvā**ti hatthena bhattaṃ avamadditvā.

1909. **Sesake parittepi cā**ti avasiṭṭhe appakepi ca. **Saṃkaḍḍhitvānā**ti tasmiṃ tasmiṃ ṭhāne ṭhitaṃ saṃharitvā. Ekato pana madditvā bhuñjato anāpattīti yojanā.

Pañcamaṃ.

1910. **Bhiyyokamyatāhetū**ti puna gaṇhitukāmatāhetu. **Sūpaṃ vā**ti muggādisūpaṃ vā. **Byañjanaṃ vā**ti uttaribhaṅgaṃ vā.

Chaṭṭhaṃ.

1911. **Viññattiya**nti sūpodanaviññattiyaṃ. ''Ñātakānaṃ vā pavāritānaṃ vā aññassa atthāya vā attano dhanena vā''ti idaṃ anāpattiyaṃ adhikaṃ. Gilānopi hutvā paresaṃ pattaṃ ujjhānasaññāya olokentassa āpatti hotīti āha **''ujjhāne gilānopi na muccatī''**ti. **Ujjhāne**ti nimittatthe bhummaṃ.

1912. **Dassāmī**ti imassa bhattaṃ oloketvā ''yaṃ tattha natthi, taṃ dassāmī''ti vā ''dāpessāmī''ti vā. Avamaññitvā ujjhāyanacittaṃ **ujjhānaṃ,** ujjhāne saññā **ujjhānasaññā,** sā assa atthīti viggaho. Naujjhānasaññino ca anāpattīti ñātabbanti yojanā.

Sattamaṭṭhamāni.

1913. **''Tesaṃ majjhappamāṇenā''**ti iminā asāruppavasena khuddakapaṭikkhepo katoti veditabbo. ''Nātimahanta''nti ca atimahantasseva paṭikkhittattā khuddake āpatti na dissatīti. **Kabaḷo**ti ālopo.

1914. Mūlakhādanīyādike sabbattha khajjake panāti yojanā. **Phalāphale**ti khuddake, mahante ca phale.

Navamaṃ.

1915. Dasame natthi kiñci vattabbaṃ.

Dasamaṃ.

Catuttho vaggo.

1916. **''Anāhaṭe''**ti etassa atthapadaṃ ''mukhadvāraṃ appatte''ti. Yathāha ''anāhaṭeti anāharite, mukhadvāraṃ asampāpiteti attho''ti (pāci. aṭṭha. 617). ''Mukhadvāraṃ vivarantassā''ti ettake vutte **mukhadvāra-**saddassa sambandhisaddattā kassāti apekkhāya ''mukhadvāraṃ vivarissāmī''ti attanopadekavacanena byañjitamevatthaṃ pakāsetuṃ **attano-**gahaṇaṃ katanti veditabbaṃ. **Ca-**saddo evakārattho, appatte vāti yojetabbo, asampatteyevāti attho.

Paṭhamaṃ.

1917. **Sakalaṃ hattha**nti ettha **hattha**-saddo tadekadesesu aṅgulīsu daṭṭhabbo. ''Hatthamuddā''tiādīsu viya samudāye pavattavohārassa avayavepi pavattanato ekaṅgulimpi mukhe pakkhipituṃ na vaṭṭati.

1918. **Assā**ti bhikkhuno. **Byāharantassā**ti kathentassa.

Dutiyatatiyāni.

1920. **Piṇḍukkhepaka**nti piṇḍaṃ ukkhipitvā ukkhipitvā. Idhāpi khajjakaphalāphalesu anāpatti. **Kabaḷacchedakampi vā**ti kabaḷaṃ chinditvā. Idha khajjakaphalāphalehi saddhiṃ uttaribhaṅgepi anāpatti. **Gaṇḍe katvā**ti ettha phalāphalamatteyeva anāpatti.

Catutthapañcamachaṭṭhāni.

1921-2. **Hatthaṃ niddhunitvānā**ti hatthaṃ niddhunitvā bhattaṃ bhuñjatoti ca sambandho. **Sitthāvakāraka**nti sitthāni avakiritvā avakiritvā. **Jivhānicchārakaṃ vāpī**ti jivhaṃ nicchāretvā nicchāretvā. **Capu capūti vā**ti ''capu capū''ti evaṃ saddaṃ katvā. **Sattame**ti ''na hatthaniddhunaka''nti sikkhāpade. **Aṭṭhame**ti ''na sitthāvakāraka''nti sikkhāpade. **Kacavarujjhane**ti kacavarāpanayane.

Sattamaṭṭhamanavamadasamāni.

Pañcamo vaggo.

1923. ''Suru surū''ti evaṃ saddaṃ katvā na bhottabbanti yojanā. **Hatthanillehakaṃ vāpī**ti hatthaṃ nillehitvā nillehitvā.

1924. Phāṇitaṃ, ghanayāguṃ vā aṅgulīhi gahetvā aṅguliyo mukhe pavesetvāpi taṃ bhottuṃ vaṭṭatīti yojanā.

1925. Ekāya aṅgulikāyapi patto na lehitabbova. Jivhāya ekaoṭṭhopi na nillehitabbakoti yojanā. Bahi oṭṭhañca jivhāya na lehitabbaṃ. Oṭṭhe laggaṃ sitthādiṃ yaṃ kiñci ubhohi oṭṭhamaṃsehiyeva gahetvā anto kātuṃ vaṭṭati.

Paṭhamadutiyatatiyacatutthāni.

1926-8. **Na** ca gahetabbaṃ, paṭikkūlavasena paṭikkhittanti yojanā. **Hi**-iti ''yasmā''ti etassa atthe, teneva vakkhati ''tasmā''ti. **''Pānīyathālaka''**nti idaṃ upalakkhaṇamattaṃ saṅkhādīnampi tathā nagahetabbattā. **Sarāvaṃ vā**ti taṭṭakaṃ vā.

Anāmisena hatthenāti āmisarahitena hatthekadesena. Yathāha ''sace pana hatthassa

Ekadeso āmisamakkhito na hoti, tena padesena gahetuṃ vaṭṭatī''ti (pāci. aṭṭha. 631). Āmisamakkhiteneva hatthena ''dhovissāmī''ti vā ''dhovāpessāmī''ti vā gaṇhantassa pana anāpatti.

Pañcamaṃ.

1929. **Uddharitvā**ti sasitthakā pattadhovanā sitthakāni uddharitvā taṃ pattadhovanodakaṃ gharā bahi antaraghare chaḍḍentassa anāpatti. **Bhinditvā**ti sasitthake pattadhovane sitthakāni madditvā udakena sambhinditvā udakagatikāneva katvā taṃ udakaṃ gharā bahi antaraghare chaḍḍentassa anāpatti. **Gahetvā**ti sasitthakaṃ pattadhovanodakaṃ gahetvā paṭiggahe chaḍḍentassa anāpatti. Sasitthakaṃ pattadhovanodakaṃ gharā bahi nīharitvā antaraghare chaḍḍentassa anāpattīti ajjhāhārayojanā veditabbā. Ettha **paṭiggaho** nāma kheḷamallādiko ucchiṭṭhahatthadhovanabhājanaviseso.

Chaṭṭhaṃ.

1930. **Chattaṃ yaṃ kiñcī**ti ''chattaṃ nāma tīṇi chattāni setacchattaṃ kilañjacchattaṃ paṇṇacchattaṃ maṇḍalabaddhaṃ salākabaddha''nti (pāci. 634) vuttesu tīsu chattesu aññataraṃ. Ettha ca **setacchatta**nti vatthapaliguṇṭhitaṃ paṇḍaracchattaṃ. **Kilañjacchatta**nti vilīvacchattaṃ. **Paṇṇacchatta**nti tālapaṇṇādīhi yehi kehici kataṃ. **''Maṇḍalabaddhaṃ salākabaddha''**nti idaṃ pana tiṇṇampi chattānaṃ pañjaradassanatthaṃ vuttaṃ. Tāni hi maṇḍalabaddhāni ceva honti salākabaddhāni ca. **''Yaṃ kiñcī''**ti anavasesapariggahavacanena ''yampi ca tatthajātadaṇḍena kataṃ ekapaṇṇacchattaṃ hoti, tampi chattamevā''ti (pāci. aṭṭha. 634) **aṭṭhakathāya** vuttaṃ chattavisesaṃ gaṇhāti. **Hatthenā**ti ettha ''amuñcitvā''ti seso. **Sarīrāvayavenā**ti ettha ''gahetvā''ti seso. **Vā**-saddo api-saddattho. Aṃsakūṭādisarīrāvayavena gahetvāpi hatthena amuñcitvā dhārentassāti attho.

Sace panassa aññe chattaṃ dhāreti, chattapādukāya vā ṭhitaṃ hoti, passe vā ṭhitaṃ hoti,

Hatthato apagatamatte chattapāṇi nāma na hoti, tassa dhammaṃ desetuṃ vaṭṭati. ''Na chattapāṇissa agilānassā''ti vacanato, idha ''sabbattha agilānassā''ti vakkhamānattā ca ettha ''agilānassā''ti labbhati. Dhammaparicchedo cettha padasodhamme vuttanayeneva veditabbo. Evamuparipi.

Sattamaṃ.

1931. **Daṇḍapāṇimhī**ti ettha daṇḍo pāṇimhi assāti viggaho. Kittakappamāṇo daṇḍoti āha **''catuhatthappamāṇo''**tiādi. **Majjhimahatthato**ti pamāṇamajjhimassa purisassa hatthato, yo ''vaḍḍhakihattho''ti vuccati.

Aṭṭhamaṃ.

1932. **Satthapāṇissā**ti etthāpi viggaho vuttanayova. Vakkhamānaṃ sakalaṃ dhanuvikatiṃ, saravikatiñca ṭhapetvā avasesaṃ khaggādi **satthaṃ** nāma. Khaggaṃ sannahitvā ṭhitopi satthapāṇi nu khoti āsaṅkāya nivattanatthamāha **''satthapāṇī''**tiādi. ''Na hoti asi''nti padacchedo.

Navamaṃ.

1933-5. Sarena saddhiṃ dhanuṃ vā suddhadhanuṃ vā suddhasaraṃ vā sajiyaṃ dhanudaṇḍaṃ vā nijiyaṃ dhanudaṇḍaṃ vā gahetvā ṭhitassāpi vā nisinnassāpi vā nipannassāpi vā sace yo tathā padasodhamme vuttalakkhaṇaṃ saddhammaṃ deseti, tassa āpatti dukkaṭaṃ hotīti yojanā. Sace panassa dhanu khandhe paṭimukkaṃ hoti, yāva na gaṇhāti, tāva vaṭṭati. Jiyāya saha vattatīti **sajiyaṃ**.

Dasamaṃ.

Chaṭṭho vaggo.

1936. **Pādukāruḷhakassā**ti pādukaṃ āruḷho **pādukāruḷho,** soyeva pādukāruḷhako, tassa. Kathaṃ āruḷhassāti āha **''akkamitvā''**tiādi. **Akkamitvā ṭhitassā**ti chattadaṇḍake aṅgulantaraṃ appavesetvā kevalaṃ pādukaṃ akkamitvā ṭhitassa. **Paṭimukkassa vā**ti paṭimuñcitvā ṭhitassa. Etaṃ dvayampi ''pādukāruḷhakassā''ti etassa

atthapadaṃ. Yathāha ‘‘na pādukāruḷhassa agilānassa dhammo desetabbo. Yo anādariyaṃ paṭicca akkantassa vā paṭimukkassa vā omukkassa vā agilānassa dhammaṃ deseti, āpatti dukkaṭassā’’ti (pāci. 638).

Paṭhamaṃ.

1937-40. **Upāhanagatassāpī**ti akkantādiākārena upāhanāruḷhassa ca. Yathāha ‘‘akkantassa vā paṭimukkassa vā’’ti. **Sabbatthā**ti chattapāṇiādīsu sabbasikkhāpadesu. **Agilānassā**ti idaṃ yojetabbanti seso. Yāne vā gatassa agilānassa dhammaṃ deseti, dukkaṭanti yojanā. Tattha **yāne vā gatassā**ti sace dvīhi janehi hatthasaṅghātena gahito, sāṭake vā ṭhapetvā vaṃsena vayhati, ayutte vā vayhādike yāne, visaṅkharitvā vā ṭhapite cakkamattepi nisinno hoti, yānagatotveva saṅkhyaṃ gacchati.

Sayanepi vā antamaso kaṭasārake vā chamāya vā nipannassāpi agilānassāti yojanā. Yathāha ‘‘sayanagatassāti antamaso kaṭasārakepi pakatibhūmiyampi nipannassā’’ti (pāci. aṭṭha. 641). Ucce pīṭhe vā ucce mañcepi vā nisinnena, ṭhitena vā nipannassa desetuṃ na vaṭṭatīti yojanā. **‘‘Ṭhatvā’’**ti iminā ‘‘nisīditvā’’ti idañca saṅgahitameva. Sayanesu gatassa ca desentena sayanesu gatenāpi samāne vāpi ucce vā nipanneneva vaṭṭatīti yojanā.

1941. **‘‘Tatheva cā’’**ti iminā ‘‘vaṭṭatī’’ti idaṃ gahitaṃ.

Dutiyatatiyacatutthāni.

1942. ‘‘Pallatthikāya nisinnassā’’ti vattabbe gāthābandhavasena yakārassa lopaṃ katvā **‘‘pallatthikā nisinnassā’’**ti vuttaṃ, āyogapallatthikāya vā hatthapallatthikāya vā dussapallatthikāya vā yāya kāyaci pallatthikāya nisinnassāti attho. **Veṭhitasīsassā**ti dussaveṭhanena vā moliādīhi vā yathā kesanto na dissati, evaṃ veṭhitasīsassa.

1943. Yadi kesantaṃ vivarāpetvā deseti, vaṭṭatīti yojanā. **‘‘Ayameva vinicchayo’’**ti iminā ‘‘sīsaṃ vivarāpetvā deseti, vaṭṭatī’’ti anāpattivāropi vutto hoti.

Pañcamachaṭṭhasattamāni.

1944-5. Aṭṭhame ‘‘āsane nisinnassāti antamaso vatthampi tiṇānipi santharitvā nisinnassā’’ti (pāci. aṭṭha. 645) idañca navame ‘‘ucce āsaneti antamaso bhūmippadesepi unnate ṭhāne nisinnassa desetuṃ na vaṭṭatī’’ti (pāci. aṭṭha. 647) idañca dasame ‘‘sacepī’’tiādinā vakkhamānavinicchayañca ṭhapetvā vattabbavisesābhāvā āha **‘‘aṭṭhame navame vāpi, dasame natthi kiñcipī’’**ti. Ettha ‘‘vattabba’’nti seso. Therupaṭṭhānaṃ gantvāna ṭhitaṃ daharaṃ āsane nisinno thero ce pañhaṃ pucchatīti ajjhāhārayojanā. Kathetabbamupāyaṃ dassetumāha **‘‘tassa passe panaññassa, kathetabbaṃ vijānatā’’**ti. Ettha ‘‘ṭhitassā’’ti seso. Tassa samīpavattino kassaci abhāve sajjhāyaṃ adhiṭṭhahitvāpi vattuṃ vaṭṭati.

Aṭṭhamanavamadasamāni.

Sattamo vaggo.

1946. **Gacchato purato**ti ettha ‘‘pacchato gacchantenā’’ti seso. Pacchato gacchantena purato gacchato pañhaṃ na vattabbanti yojanā. Sace purato gacchanto pañhaṃ pucchati, kiṃ kātabbanti āha **‘‘pacchimassā’’**tiādi.

1947. Uggahitaṃ dhammaṃ purato gacchantena saddhiṃ pacchato gacchanto sajjhāyati, vaṭṭatīti yojanā. Samameva gacchato yugaggāhaṃ kathetuṃ vaṭṭatīti yojanā. **Yugaggāha**nti aññamaññaṃ. Aññamañña-saddapariyāyo hi **yugaggāha**-saddo.

Paṭhamaṃ.

1948. Sakaṭamagge ekekassa cakkassa pathena gacchanto ekekassa cakkassa pathena samaṃ gacchato dhammaṃ desetuṃ vaṭṭati. Uppathenāpi gacchanto uppathena samaṃ gacchantassa dhammaṃ desetuṃ vaṭṭatīti ajjhāhārayojanā. **Uppathenā**ti amaggena. Evaṃ anāpattivisaye dassite tabbipariyāyato āpattivisayo dassitoyevāti veditabbo.

Dutiyaṃ.

1949. **Tatiye natthi vattabba**nti ‘‘na ṭhito agilāno uccāraṃ vā passāvaṃ vā karissāmī’’ti (pāci. 651) etassa vinicchayo yathārutavasena suviññeyyoti katvā vuttaṃ. Sace paṭicchannaṃ ṭhānaṃ gacchantassa sahasā uccāro vā passāvo vā nikkhamati, asañcicca kato nāma, anāpatti. Ayamettha viseso daṭṭhabbo. Siṅghāṇikāya kheḷeneva saṅgahitattepi bāttiṃsakoṭṭhāsesu visuṃyeva dassito eko koṭṭhāsoti sikkhāpadesu avuttampi saṅgahetvā āha **‘‘uccārādicatukka’’**nti.

1950. Ettha haritaṃ nāma idanti dassetumāha **‘‘jīvarukkhassā’’**tiādi. **Rukkhassā**ti upalakkhaṇaṃ jīvamānakatiṇalatādīnampi hariteyeva saṅgahitattā. **‘‘Dissamānaṃ gacchatī’’**ti vacaneneva adissamānagataṃ aharitanti byatirekato viññāyati. Sākhā vā bhūmilaggā dissamānā gacchati, taṃ sabbaṃ haritamevāti yojanā.

1951. Sahasā vaccaṃ nikkhamatevāti sambandho. **Assa** bhikkhuno. **Vacca**nti upalakkhaṇaṃ passāvādīnampi dassitattā. **Vaṭṭatī**ti ettha ‘‘gilānaṭṭhāne ṭhitattā’’ti seso.

1952. **Palālaṇḍupake vāpī**ti palālacumbaṭakepi. Ettha ‘‘appaharitaṃ alabhantenā’’ti seso. **Kismiñcī**ti sukkhatiṇādimhi kismiñci. **Taṃ** vaccaṃ pacchā haritaṃ ottharati, vaṭṭatīti yojanā.

1953. **Etī**ti pavisati. **Etthā**ti imasmiṃ sikkhāpade. ‘‘Kheḷena eva cā’’ti padacchedo.

Tatiyacatutthāni.

1954. **Vaccakuṭisamuddādiudakesū**ti ettha **ādi**-saddena sabbaṃ aparibhogajalaṃ saṅgaṇhāti. Teneva **‘‘tesaṃ aparibhogattā’’**ti aparibhogattameva kāraṇamāha.

1955. **Udakoghe**ti ettha ‘‘jāte’’ti seso. **Ajala**nti ajalaṭṭhānaṃ. **Jale**ti paribhogārahajale. Idhāpi thalakato udakaṃ ottharati, anāpatti.

Pañcamaṃ.

Aṭṭhamo vaggo.

1956-7. Pakiṇṇakavinicchayaṃ dassetumāha **‘‘samuṭṭhānādayo’’**tiādi. **Ñeyyā**ti vakkhamānanayena veditabbā. **Etthā**ti etesu sekhiyesu. Ujjagghikā ādi yesanti viggaho, taggunasaṃviññāṇoyaṃ bāhiratthasamāso, ujjagghikāappasaddapaṭisaṃyuttāni cattāri sikkhāpadānīti attho. Chamā ca nīcāsanañca ṭhānañca pacchā ca uppatho ca **chamānīcāsanaṭṭhānapacchāuppathā,** te saddā etesaṃ sikkhāpadānaṃ atthīti tappaṭisaṃyuttāni sikkhāpadāni **chamā…pe… uppathavā,** chamādipadavantāni pañca sikkhāpadānīti attho. Ettha **ṭhāna**-saddena ṭhā-dhātusseva rūpattā sikkhāpadāgato ṭhita-saddo gahito. ‘‘Dasasū’’ti vattabbe vaṇṇalopena, vibhattivipallāsena vā **‘‘dasā’’**ti vuttaṃ. Samanubhāsane samuṭṭhānādīhi etesu dasasu sikkhāpadesu samuṭṭhānādayo tulyā vuttāti yojanā.

Kiṃ vuttaṃ hoti? Imāni dasa sikkhāpadāni samanubhāsanasamuṭṭhānāni, ekekamettha kiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, lokavajjaṃ, kāyakammaṃ, vacīkammaṃ, akusalacittaṃ, dukkhavedananti vuttaṃ hoti.

1958-9. **‘‘Chatta’’**ntiādīni sikkhāpadānaṃ upalakkhaṇapadāni. Etāni ekādasa sikkhāpadāni samuṭṭhānādinā pana dhammadesanena **tulyāva** sadisā evāti yojanā. Idaṃ

vuttaṃ hoti – imāni ekādasa sikkhāpadāni dhammadesanāsamuṭṭhānāni, kiriyākiriyāni, saññāvimokkhāni, sacittakāni, lokavajjāni, vacīkammāni, akusalacittāni, dukkhavedanānīti.

Sūpodanena viññattīti **sūpodana**-saddena lakkhitaṃ viññattisikkhāpadaṃ. Viññattisikkhāpadānaṃ bahuttā idameva visesitaṃ. **Theyyasatthasamaṃ mata**nti samuṭṭhānādīhi theyyasatthasikkhāpadena samānaṃ matanti attho. Idaṃ vuttaṃ hoti – sūpodanaviññattisikkhāpadaṃ theyyasatthasamuṭṭhānaṃ, kiriyaṃ, saññāvimokkhaṃ, sacittakaṃ, lokavajjaṃ, kāyakammaṃ, vacīkammaṃ, akusalacittaṃ, dukkhavedananti.

1960. **Avasesā tipaññāsā**ti avasesāni tepaññāsasikkhāpadāni. **Samānā paṭhamena tū**ti paṭhamena pārājikena samuṭṭhānādito samānānīti attho, paṭhamapārājikasadisasamuṭṭhānānīti vuttaṃ hoti. ''Anāpatti āpadāsū''ti padacchedo. Parimaṇḍalaṃ nivāsetvā, pārupitvā carantānaṃ corupaddavādi **āpadā** nāma. **Api**-saddena nadisantaraṇādiṃ saṅgaṇhāti. **Sekhiyesu sabbesū**ti yebhuyyavasena vuttaṃ.

1961. ''Na ujjhānasaññī paresaṃ pattaṃ olokessāmī''tiādīnaṃ (pāci. 614) imassa anāpattivārassa asambhavato na panāgatoti **pāḷiyaṃ** na vutto. Tassāpi yathāvatthukāva āpattiyo daṭṭhabbā.

Iti vinayatthasārasandīpaniyā

Vinayavinicchayavaṇṇanāya

Sekhiyakathāvaṇṇanā niṭṭhitā.

1962. Yo imaṃ vinicchayaṃ viditvā ṭhito, so **hi** yasmā vinaye visārado hoti, vinītamānaso ca hoti, parehi duppadhaṃsiyo ca hoti, **tato** tasmā kāraṇā samāhito satataṃ imaṃ vinayavinicchayaṃ sikkheyyāti yojanā.

Tattha **imaṃ vinicchayaṃ viditvā**ti sabbalokiyalokuttaraguṇasampattinidānaṃ imaṃ vinayavinicchayaṃ atthato, ganthato, vinicchayato ca sakkaccaṃ ñatvā. **Visārado**ti sārajjanaṃ **sārado,** vigato sārado assāti visārado, vinayapariyattiyā, āpattādivibhāge ca nibbhayo nirāsaṅkoti vuttaṃ hoti. Na kevalaṃ imassa jānane esova ānisaṃso, atha kho **vinītamānaso ca hoti,** saṃyatacitto hotīti attho. **So**ti imaṃ vinicchayaṃ sakkaccaṃ viditvā ṭhito bhikkhu. **Parehī**ti imaṃ ajānantehi aññehi. **Duppadhaṃsiyo ca hotī**ti anabhibhavanīyo ca hoti.

Tatoti tasmā vinaye visāradatādisabbaguṇasampannahetuttā. **Hī**ti yasmāti attho. **Sikkhe**ti sajjhāyanasavanādivasena sikkheyya, uggaṇheyyāti attho. **''Satata''**nti iminā sabbatthakakammaṭṭhāne viya etthāpi satatābhiyogo kātabboti dasseti. Vikkhittassa yathābhūtapaṭivedhābhāvato tappaṭipakkhāya ekaggatāya niyojento āha **''samāhito''**ti, sammā vinayavinicchaye āhito patiṭṭhito ekaggacittoti vuttaṃ hoti. Yathāha ''avikkhittassāyaṃ dhammo, nāyaṃ dhammo vikkhittassā''ti.

1963. Evaṃ imāya gāthāya vuttamevatthaṃ pakārantarenāpi dassetumāha **''ima''**ntiādi. **Te**ti apekkhitvā ''ye''ti labbhati. Ye therā vā navā vā majjhimā vā. **Parama**nti amatamahānibbānappattiyā mūlakāraṇassa sīlassa pakāsanato uttamaṃ. **Asaṃkara**nti nikāyantaraladdhīhi asammissaṃ. **Saṃkara**nti vuttappakāraguṇopetattā kāyacittasukhakāraṇaṃ sammukhaṃ karotīti saṃkaraṃ. **Savanāmata**nti saddarasādiyogena kaṇṇarasāyanaṃ. **Amata**nti tatoyeva amataṃ sumadhuraṃ. Amatamahānibbānāvahattā vā phalūpacārena **amataṃ. Imaṃ** vinayavinicchayaṃ. **Aveccā**ti sakkaccaṃ viditvā. **Adhike**ti adhisīlādisikkhattayappakāsanena ukkaṭṭhe. **Hite**ti lokiyalokuttarasukhahetuttena hite. Hinoti attano phalanti **''hita''**nti sukhahetu vuccati. **Kalisāsane**ti lobhādikilesaviddhaṃsane. **Sāsane**ti vinayapariyattisaṅkhātasāsanekadese. **Paṭutta**nti byattabhāvaṃ. **Na yanti** na gacchanti. **Ke te**ti katame te. ''Na keci santi cā''ti **nissandehe** imissā gāthāya attho likhito.

Evaṃ ettha atthayojanā veditabbā – **paramaṃ** uttamaṃ **asaṃkaraṃ** nikāyantaraladdhīhi asammissaṃ **saṃkaraṃ** sakalalokiyalokuttarasukhābhinipphādakaṃ **savanāmataṃ** sotarasāyanaṃ **imaṃ** vinicchayappakaraṇaṃ **avecca** sakkaccaṃ viditvā **adhike** adhisīlādisikkhattayappakāsanena ukkaṭṭhe **hite** lokiyalokuttarasukhahetubhūte **kalisāsane** sakalasaṃkilesaviddhaṃsake **sāsane** vinayapiṭakasaṅkhāte pariyattisāsane ye paṭuttaṃ na yanti, te ke nāmāti yojanā, ye imaṃ pakaraṇaṃ avecca viditvā ṭhitā, te ekaṃsato vinayapiṭake paṭuttaṃ pāpuṇanti yevāti adhippāyo.

Iti vinayatthasārasandīpaniyā

Vinayavinicchayavaṇṇanāya

Bhikkhuvibhaṅgakathāvaṇṇanā niṭṭhitā.

Bhikkhunivibhaṅgo

1964. Evaṃ bhikkhuvibhaṅgapāḷiyā, aṭṭhakathāya ca āgataṃ vinicchayasāraṃ nātisaṅkhepavitthāranayena dassetvā idāni tadanantarāya bhikkhunivibhaṅgapāḷiyā, tadaṭṭhakathāya ca āgatavinicchayasāraṃ dassetumārabhanto āha **''bhikkhunīna''**ntiādi. **Tasmiṃ apī**ti ettha **api**-saddo vuttāpekkhāyaṃ. **''Samāsenā''**ti idaṃ ganthavasena saṅkhipanaṃ sandhāya vuttaṃ. **''Kiñcimatta''**nti idaṃ atthavasenāti veditabbaṃ.

Pārājikakathāvaṇṇanā

1965. **Chandaso**ti methunasevanarāgapaṭisaṃyuttena chandena. Etena ''chande pana asati balakkārena padhaṃsitāya anāpattī''ti (kaṅkhā. aṭṭha. methunadhammasikkhāpadavaṇṇanā) **aṭṭhakathā** sūcitā hoti. Sā samaṇī pārājikā nāma hotīti pavuccatīti yojanā.

1966-7. ''Sajīvassa api ajīvassā''ti padacchedo. **''Santhataṃ vā asanthata''**nti idaṃ ''aṅgajāta''nti imassa visesanaṃ. **Attano tividhe magge**ti attano vaccapassāvamukhamaggānaṃ aññatarasmiṃ magge. Ettha ''santhate vā asanthate vā''ti seso, **''allokāse''**ti iminā sambandho. ''Yebhuyyaakkhāyitādika''nti padacchedo. **Ādi**-saddena akkhāyitaṃ saṅgaṇhāti.

Manussapurisādīnaṃ navannaṃ sajīvassapi ajīvassapi yassa kassaci santhataṃ vā asanthataṃ vā yebhuyyakkhāyitādikaṃ aṅgajātaṃ attano santhate vā asanthate vā tividhe magge allokāse tilaphalamattampi pavesentī parājitāti yojanā.

1968. **Sādhāraṇavinicchaya**nti bhikkhubhikkhunīnaṃ sādhāraṇasikkhāpadavinicchayaṃ.

1969-70. **Adhakkhaka**nti ettha akkhakānaṃ adhoti viggaho. **Ubbhajāṇumaṇḍala**nti jāṇumaṇḍalānaṃ ubbhanti viggaho. **Ubbha**-saddo uddhaṃ-saddapariyāyo. Idha ''attano''ti seso. **Avassutassā**ti kāyasaṃsaggarāgena tintassa. **Avassutā**ti etthāpi eseva nayo. **Yā**ti vuttattā ''sā''ti labbhati. **Sarīra**nti ettha ''yaṃ kiñcī''ti seso. Paropakkamamūlakaṃ pārājikaṃ dassetumāha **''tena vā phuṭṭhā''**ti. Ettha ''yathāparicchinne kāye''ti ca ''sādiyeyyā''ti ca vattabbaṃ.

Yā pana bhikkhunī avassutā avassutassa manussapuggalassa yaṃ kiñci **sarīraṃ** attano **adhakkhakaṃ ubbhajāṇumaṇḍalaṃ** yaṃ sarīrakaṃ, tena sarīrakena chupeyya, **tena** manussapurisena yathāparicchinne kāye **phuṭṭhā** sādiyeyya vā, sā pārājikā siyāti yojanā.

1971-2. **''Gahitaṃ ubbhajāṇunā''**ti iminā kapparato uddhaṃ pārājikakkhettamevāti dīpeti. Attano yathāvuttappakārena kāyenāti yojanā, attano ''adhakkhaka''ntiādivuttappakārena kāyenāti attho. Tathā avassutāya avassutassa **purisassa** kāyapaṭibaddhaṃ phusantiyā thullaccayaṃ hoti. Attano yathāparicchinnakāyapaṭibaddhena tathā avassutāya avassutassa purisassa kāyaṃ phusantiyā thullaccayaṃ hoti.

1973. Attano avasesena kāyena avassutāya avassutassa purisapuggalassa **kāyaṃ** phusantiyā thullaccayaṃ hoti. Evaṃ attano payoge ca purisassa payoge ca tassā bhikkhuniyāyeva thullaccayaṃ hotīti yojanā.

1974. Yakkhapetatiracchānapaṇḍakānaṃ kāyaṃ ''adhakkhakaṃ ubbhajāṇumaṇḍala''nti yathāparicchinnaṃ tatheva attano kāyena ubhatoavassave sati phusantiyā **assā** bhikkhuniyā thullaccayaṃ, tatheva yakkhādīnaṃ payogepi tassāyeva thullaccayaṃ hotīti yojanā.

1975. **Ekatovassave cāpī**ti bhikkhuniyā vasena ekatoavassave cāpi. **Thullaccayamudīrita**nti pārājikakkhettabhūtena attano kāyena manussapurisassa kāyaṃ phusantiyā thullaccayaṃ **aṭṭhakathāyaṃ** (pāci. aṭṭha. 662) vuttanti attho. **Avasese ca sabbatthā**ti yathāvuttapārājikakkhettato avasese thullaccayakkhette sabbattha ekatoavassave sati dukkaṭaṃ hotīti attho. Kāyapaṭibaddhena kāyapaṭibaddhāmasanādīsu sabbattha ubhatoavassave vā ekatoavassave vā dukkaṭameva hoti.

1976. **''Ubbhakkhakamadhojāṇumaṇḍala''**nti **yaṃ** apārājikakkhettaṃ idha dassitaṃ, ettha ekatoavassave dukkaṭaṃ hoti. Kapparassa ca heṭṭhāpi **ettheva** adhojāṇumaṇḍale saṅgahaṃ gatanti yojanā.

1977-9. Bhikkhu bhikkhuniyā saddhiṃ sace kāyasaṃsaggaṃ **kelāyati** sevatīti yojanā. **Bhikkhuniyā nāso siyā**ti sīlavināso pārājikāpatti siyāti attho. **Gehapema**nti ettha ''gehasitapema''nti vattabbe gāthābandhavasena sita-saddalopo, attho panassa bhikkhuvibhaṅge vuttanayova.

1980. **Avisesenā**ti ''bhikkhuniyā''ti vā ''bhikkhussā''ti vā visesaṃ akatvā.

1981. **Yassā**ti bhikkhussa vā bhikkhuniyā vā. **Yatthā**ti bhikkhuniyaṃ vā bhikkhusmiṃ vā. **Manosuddha**nti kāyasaṃsaggādirāgarahitaṃ. **Tassa** bhikkhussa vā bhikkhuniyā vā **tattha** bhikkhuniyaṃ vā bhikkhusmiṃ vā visaye **nadosatā** anāpattīti attho.

1982. **Bhinditvā**ti sīlabhedaṃ katvā. Bhikkhuniyā apakatattā āha **''neva hoti bhikkhunidūsako''**ti.

1983. **Athā**ti vākyārambhe. **Na hotāpatti bhikkhuno**ti ettha bhikkhunīhi kāyasaṃsaggasaṅghādisesamāha.

1984. ''Khette''ti vakkhamānaṃ ''phuṭṭhā''ti iminā yojetvā **''pārājika''**ntiādīhi, ''thullaccayaṃ khette''tiādīhi ca sambandhitabbaṃ. ''Pārājika''nti vakkhamānattā **phuṭṭhā**ti ettha ''pārājikakkhette''ti seso.

1985. **Tathā**ti niccalāpi sādiyati. **Khette**ti thullaccayādīnaṃ khette. Kāyena niccalāyapi cittena sādiyantiyā āpatti kasmā vuttāti āha **''vuttattā…pe… satthunā''**ti, bhikkhupātimokkhe viya ''kāyasaṃsaggaṃ samāpajjeyyā''ti avatvā idha ''kāyasaṃsaggaṃ sādiyeyyā''ti vuttattāti adhippāyo.

1986. **Tassā** āpattiyā. **Kriyasamuṭṭhāna**nti kiriyāya samuṭṭhānaṃ. **Evaṃ satī**ti sādiyanamatteneva āpajjitabbabhāve sati. **Ida**nti ''kiriyasamuṭṭhāna''mitividhānaṃ. **Tabbahuleneva nayenā**ti kiriyasamuṭṭhānabāhullena nayena khadiravanādivohāro viyāti daṭṭhabbaṃ.

1987. **Tassā** bhikkhuniyā **asañcicca** virajjhitvā āmasantiyā anāpatti, ''ayaṃ puriso''ti vā ''itthī''ti vā **ajānitvā** āmasantiyā anāpatti, purisassa āmasane sati phassaṃ asādiyantiyā vā anāpattīti yojanā.

1988. **Khittacittāyā**ti yakkhummattāya. **Ummattikāya vā**ti pittakopena ummādappattāya. Idañca ''asucī''ti vā ''candana''nti vā visesataṃ ajānanameva pamāṇaṃ.

Ubbhajāṇumaṇḍalakathāvaṇṇanā.

1989-90. **''Pārājikattaṃ jānantī''**ti iminā avasesāpattiṃ jānitvā chādentiyā pārājikābhāvaṃ dīpeti. **Saliṅge tu ṭhitāyā**ti pabbajjāliṅgeyeva ṭhitāya. Iti dhure nikkhittamattasminti yojanā. **Iti**-saddo nidassane. Itarāya pubbeyeva āpannattā tamapekkhitvā **''sā cā''**ti āha.

1991. Vuttāvisiṭṭhaṃ sabbaṃ vinicchayaṃ saṅgahetumāha **''sesa''**ntiādi. **Tatthā**ti duṭṭhullapaṭicchādane.

Vajjapaṭicchādikathāvaṇṇanā.

1992-5. **Saṅghenā**ti samaggena saṅghena. **Ukkhittako**ti āpattiyā adassanādīsu ukkhittako. **''Ukkhepane ṭhito''**ti iminā ukkhepanīyakammakatassa anosāritabhāvaṃ dīpeti. Yā diṭṭhi etassāti **yaṃdiṭṭhiko,** so ukkhittako bhikkhu yāya diṭṭhiyā samannāgato hotīti adhippāyo. **''Tassā diṭṭhiyā gahaṇenā''**ti iminā anuvattappakāro dassito. Taṃ ukkhittakaṃ bhikkhunti yojanā. Sā bhikkhunī **aññāhi** bhikkhunīhi visumpica saṅghamajjhepi ''eso kho ayye bhikkhu samaggena saṅghena ukkhitto''tiādinā (pāci. 669) nayena tikkhattuṃ vuccamānāti yojanā. Taṃ vatthuṃ acajantī gahetvā yadi tatheva tiṭṭhatīti yojanā. Ettha ''yāvatatiyaṃ samanubhāsitabbā''ti seso. **Tassa kammassa osāne**ti tatiyāya kammavācāya yyakārappattavasena assa samanubhāsanakammassa pariyosāne. **Asākiyadhītarā**ti asākiyadhītā, paccatte karaṇavacanaṃ. **''Puna appaṭisandheyā''**ti iminā puna teneva ca attabhāvena bhikkhunibhāve paṭisandhātuṃ anarahatā vuttā.

1996. **Tikadukkaṭaṃ niddiṭṭha**nti adhammakamme adhammakammasaññā, vematikā, dhammakammasaññāti etāsaṃ vasena tikadukkaṭaṃ vuttaṃ. Samanubhāsane vuttā samuṭṭhānādayo sabbe idha vattabbāti yojanā.

Ukkhittānuvattikakathāvaṇṇanā.

1997. ''Hatthaggahaṇaṃ vā sādiyeyyāti hattho nāma kapparaṃ upādāya yāva agganakhā. Etassa asaddhammassa paṭisevanatthāya ubbhakkhakaṃ adhojāṇumaṇḍalaṃ gahaṇaṃ sādiyati, āpatti thullaccayassā''ti (pāci. 676) vuttattā āha **''apārājikakhettassā''**tiādi. ''Ta''nti vakkhamānattā ''ya''nti labbhati. Apārājikakkhettassa yassa kassaci aṅgassa yaṃ gahaṇaṃ, taṃ hatthaggahaṇanti pavuccatīti yojanā. Hatthe gahaṇaṃ **hatthaggahaṇaṃ**.

1998. **Yassa kassacī**ti vuttappakārena yassa kassaci cīvarassa yaṃ gahaṇanti yojanā.

1999. Asaddhamma-saddena methunassāpi vuccamānattā tato visesetumāha **''kāyasaṃsagga …pe… kāraṇā''**ti. Bhikkhunī kāyasaṃsaggasaṅkhātassa asaddhammassa kāraṇā purisassa hatthapāsasmiṃ tiṭṭheyya vāti yojanā.

2000. **Tato**ti tassa asaddhammassa kāraṇā. **Tatthā**ti hatthapāse. **Purisenā**ti ettha ''kata''nti seso, ''saṅketa''nti iminā sambandho. ''Āgamanaṃ assā''ti padacchedo. Iccheyyāti vuttepi na gamanicchāmattena, atha kho bhikkhuniyā purisassa hatthapāsaṃ, purisena ca bhikkhuniyā hatthapāsaṃ okkantakāleyeva vatthupūraṇaṃ daṭṭhabbaṃ. Yathāha ''saṅketaṃ vā gaccheyyāti etassa asaddhammassa paṭisevanatthāya purisena 'itthannāmaṃ āgacchā'ti vuttā gacchati, pade pade āpatti dukkaṭassa. Purisassa hatthapāsaṃ okkantamatte āpatti thullaccayassā''ti (pāci. 676) ca ''purisassa abbhāgamanaṃ sādiyati, āpatti dukkaṭassa. Hatthapāsaṃ okkantamatte āpatti thullaccayassā''ti (pāci. 676) ca. Ettha ca **itthannāmaṃ āgacchā**ti itthannāmaṃ ṭhānaṃ āgacchāti attho.

2001. **Tadatthāyā**ti tasseva kāyasaṃsaggasaṅkhātaasaddhammassa sevanatthāya. **Paṭicchannaṭṭhānañcā**ti vatthādinā yena kenaci paṭicchannaokāsaṃ. Purisassa hatthapāse ṭhitā tadatthāya kāyaṃ upasaṃhareyya vāti yojanā.

2002. Hatthaggahaṇādīnaṃ vuttappakārānaṃ aṭṭhannaṃ vatthūnaṃ pūraṇena **''aṭṭhavatthukā''**ti saṅkhātā **ayaṃ** bhikkhunī **vinaṭṭhā hoti** sīlavināsena, tatoyeva **assamaṇī hoti** abhikkhunī hotīti yojanā.

2003. **Anulomena vā**ti hatthaggahaṇādipaṭipāṭiyā vā. **Paṭilomena vā**ti tabbipariyato paṭilomena vā. **Ekantarikāya vā**ti ekamekaṃ antaritvā puna tassāpi

karaṇavasena ekantarikāya vā. Anulomena vā paṭilomena vā tathekantarikāya vā aṭṭhamaṃ vatthuṃ paripūrentī cutāti yojanā.

2004. Etadeva atthaṃ byatirekamukhena samatthetumāha **''athādito''**tiādi. **Satakkhattumpī**ti bahukkhattumpi. **Sata-**saddo hettha bahu-saddapariyāyo. Pārājikā neva siyāti yojanā, iminā taṃtaṃvatthumūlakaṃ dukkaṭathullaccayaṃ āpajjatīti vuttaṃ hoti.

2005. Yā pana āpattiyo āpannā, desetvā tāhi muccatīti yojanā. **Dhuranikkhepanaṃ katvā**ti ''na punevaṃ karissāmī''ti dhuraṃ nikkhipitvā. **Desitā gaṇanūpikā**ti desitā desitagaṇanameva upeti, pārājikassa aṅgaṃ na hotīti attho. Tasmā yā ekaṃ āpannā, dhuranikkhepaṃ katvā desetvā puna kilesavasena āpajjati, puna deseti, evaṃ aṭṭha vatthūni pūrentīpi pārājikā na hoti.

2006. **Saussāhāya desitā**ti puna āpajjane anikkhittadhurāya bhikkhuniyā desitāpi āpatti desanāgaṇanaṃ na upeti. Kiṃ hotīti āha **''desitāpi adesitā''**ti, tasmā pārājikāpattiyā aṅgameva hotīti adhippāyo.

2008. **Ayaṃ atthoti** ''asaddhammo nāma kāyasaṃsaggo''ti ayaṃ attho. **Uddisito**ti pakāsito.

2009. Ayamattho kena vacanena uddisitoti āha **''viññū…pe… sādhakaṃ vacanaṃ ida''**nti. **Idaṃ vacana**nti ''viññū paṭibalo kāyasaṃsaggaṃ samāpajjitu''nti (pāci. 676) idaṃ vacanaṃ. **Sādhakaṃ** pamāṇaṃ.

Aṭṭhavatthukakathāvaṇṇanā.

2010. Avassutā, vajjapaṭicchādikā, ukkhittānuvattikā, aṭṭhavatthukāti imā **catasso** pārājikāpattiyo mahesinā asādhāraṇā bhikkhunīnameva paññattāti yojanā.

Iti vinayatthasārasandīpaniyā

Vinayavinicchayavaṇṇanāya

Pārājikakathāvaṇṇanā niṭṭhitā.

Saṅghādisesakathāvaṇṇanā

2011. Evaṃ bhikkhunivibhaṅge āgataṃ pārājikavinicchayaṃ vatvā idāni tadanantaruddiṭṭhaṃ saṅghādisesavinicchayaṃ dassetumāha **''yā pana bhikkhunī''**tiādi. **Ussayavādā**ti kodhussayamānussayavasena vivadamānā. Tatoyeva aṭṭaṃ karoti sīlenāti **aṭṭakārī**. Ettha ca **''aṭṭo''**ti vohārikavinicchayo vuccati, yaṃ pabbajitā ''adhikaraṇa''ntipi vadanti. Sabbattha vattabbe mukhamassā atthīti **mukharī,** bahubhāṇīti attho. **Yena kenaci narena saddhi**nti ''gahapatinā vā gahapatiputtena vā''tiādinā (pāci. 679) dassitena yena kenaci manussena saddhiṃ. **Idhā**ti imasmiṃ sāsane. **Kirā**ti padapūraṇe, anussavane vā.

2012. **Sakkhiṃ vā**ti paccakkhato jānanakaṃ vā. Aṭṭaṃ kātuṃ gacchantiyā pade pade tathā dukkaṭanti yojanā.

2013. **Vohāriketi** vinicchayāmacce.

2014. **Anantara**nti tassa vacanānantaraṃ.

2015. **Itaro**ti aṭṭakārako. **Pubbasadisova vinicchayo**ti paṭhamārocane dukkaṭaṃ, dutiyārocane thullaccayanti vuttaṃ hoti.

2016. ''Tava, mamāpi ca kathaṃ tuvameva ārocehī''ti itarena **vuttā** bhikkhunīti yojanā. **Yathākāma**nti tassā ca attano ca vacane yaṃ paṭhamaṃ vattumicchati, taṃ icchānurūpaṃ ārocetu.

2018-9. Ubhinnampi yathā tathā ārocitakathaṃ sutvāti yojanā. **Yathā tathā**ti pubbe vuttanayena kenaci pakārena. **Tehī**ti vohārikehi. **Aṭṭe pana ca niṭṭhite**ti aṭṭakārakesu ekasmiṃ pakkhe parājite. Yathāha ''parājite aṭṭakārake aṭṭapariyosānaṃ nāma hotī''ti. **Aṭṭassa pariyosāne**ti ettha ''tassā''ti seso. Tassa aṭṭassa pariyosāneti yojanā.

2020-23. Anāpattivisayaṃ dassetumāha **''dūtaṃ vāpī''**tiādi. Paccatthikamanussehi dūtaṃ vāpi pahiṇitvā sayampi vā āgantvā yā pana ākaḍḍhīyatīti yojanā. **Aññehī**ti gāmadārakādīhi aññehi. Kiñci paraṃ anodissāti yojanā. Imissā odissa vutte tehi gahitadaṇḍe tassā ca gīvāti sūcitaṃ hoti. Yā rakkhaṃ yācati, **tattha** tasmiṃ rakkhāyācane tassā anāpatti pakāsitāti yojanā. Aññato sutvāti yojanā. **Ummattikādīna**nti ettha **ādi-**saddena ādikammikā gahitā.

Samuṭṭhānaṃ kathinena tulyanti yojanā. Sesaṃ dassetumāha **''sakiriyaṃ ida''**nti. **Idaṃ** sikkhāpadaṃ. Kiriyāya saha vattatīti **sakiriyaṃ** aṭṭakaraṇena āpajjanato. **''Samuṭṭhāna''**nti iminā ca samuṭṭhānādivinicchayo upalakkhitoti daṭṭhabbo.

Aṭṭakārikākathāvaṇṇanā.

2024-5. **Jānantī**ti ''sāmaṃ vā jānāti, aññe vā tassā ārocentī''ti (pāci. 684) vuttanayena jānantī. **Cori**nti yāya pañcamāsagghanakato paṭṭhāya yaṃ kiñci parasantakaṃ avaharitaṃ, ayaṃ corī nāma. **Vajjhaṃ vidita**nti ''tena kammena vadhārahā aya''nti evaṃ viditaṃ. **Saṅgha**nti bhikkhunisaṅghaṃ. **Anapaloketvā**ti anāpucchā. **Rājānaṃ vā**ti raññā anusāsitabbaṭṭhāne taṃ rājānaṃ vā. Yathāha ''rājā nāma yattha rājā anusāsati, rājā apaloketabbo''ti. **Gaṇameva vā**ti ''tumheva tattha anusāsathā''ti rājūhi dinnaṃ gāmanigamamallagaṇādikaṃ gaṇaṃ vā. **Mallagaṇaṃ** nāma pānīyaṭṭhapanapokkharaṇikhaṇanādipuññakammaniyutto janasamūho. Eteneva evameva dinnagāmavarā pūgā ca seniyo ca saṅgahitā. **Vuṭṭhāpeyyā**ti upasampādeyya. **Kappa**nti ca vakkhamānalakkhaṇaṃ kappaṃ. Sā corivuṭṭhāpananti sambandho. Upajjhāyā hutvā yā coriṃ upasampādeti, sā bhikkhunīti attho. Upajjhāyassa bhikkhussa dukkaṭaṃ.

2026. **Pañcamāsagghana**nti ettha pañcamāsañca pañcamāsagghanakañca pañcamāsagghananti ekadesasarūpekasesanayena pañcamāsassāpi gahaṇaṃ. **Atirekagghanaṃ vāpī**ti etthāpi eseva nayo.

2027. Pabbajitaṃ pubbaṃ yāya sā **pabbajitapubbā**. Vuttappakāraṃ corakammaṃ katvāpi titthāyatanādīsu yā paṭhamaṃ pabbajitāti attho.

2028-30. Idāni pubbapayogadukkaṭādiāpattivibhāgaṃ dassetumāha **''vuṭṭhāpeti ca yā cori''**ntiādi. Idha ''upajjhāyā hutvā''ti seso. Idaṃ kappaṃ ṭhapetvāti yojanā. **Sīmaṃ sammannati cā**ti abhinavaṃ sīmaṃ sammannati, bandhatīti vuttaṃ hoti. **Assā**ti bhaveyya. ''Dukkaṭa''nti iminā ca ''thullaccayaṃ dvaya''nti iminā ca yojetabbaṃ.

Kammanteti upasampadakammassa pariyosāne, tatiyāya kammavācāya yyakārappattāyāti vuttaṃ hoti.

2031. **Ajānantī**ti coriṃ ajānantī. (Idaṃ sikkhāpadaṃ.)

2032. **Corivuṭṭhāpanaṃ nāmā**ti idaṃ sikkhāpadaṃ corivuṭṭhāpanasamuṭṭhānaṃ nāma. **Vācacittato**ti khaṇḍasīmaṃ agantvā karontiyā vācācittehi. **Kāyavācādito cevā**ti gantvā karontiyā kāyavācācittato ca samuṭṭhāti. Yathāha ''kenacideva karaṇīyena pakkantāsu bhikkhunīsu agantvā khaṇḍasīmaṃ vā nadiṃ vā yathānisinnaṭṭhāneyeva attano nissitakaparisāya saddhiṃ vuṭṭhāpentiyā vācācittato samuṭṭhāti, khaṇḍasīmaṃ vā nadiṃ vā gantvā vuṭṭhāpentiyā kāyavācācittato samuṭṭhātī''ti (pāci. aṭṭha. 683). **Kriyākriya**nti anāpucchāvuṭṭhāpanavasena kiriyākiriyaṃ.

Corivuṭṭhāpanakathāvaṇṇanā.

2033-4. **Gāmantara**nti aññaṃ gāmaṃ. Yā ekā sace gaccheyyāti sambandho. **Nadīpāra**nti etthāpi eseva nayo. Nadiyā pāraṃ **nadīpāraṃ. ''Ekā vā''**ti uparipi yojetabbaṃ. **Ohīyeyyā**ti vinā bhaveyya. Idha ''araññe''ti seso. Araññalakkhaṇaṃ ''indakhīla''iccādinā vakkhati. ''Ekā vā rattiṃ vippavaseyya, ekā vā gaṇamhā ohīyeyyā''ti sikkhāpadakkamo, evaṃ santepi gāthābandhavasena **''rattiṃ vippavaseyyā''**ti ante vuttaṃ. Teneva vibhāgavinicchaye desanāruḷhakkameneva ''pureruṇodayāyevā''tiādiṃ vakkhati. Sā paṭhamāpattikaṃ garukaṃ dhammaṃ āpannā siyāti yojanā. Paṭhamaṃ āpatti etassāti **paṭhamāpattiko,** vītikkamakkhaṇeyeva āpajjitabboti attho. ''Garukaṃ dhamma''nti iminā sambandho. **Sakagāmā nikkhamantiyā**ti bhikkhuniyā attano vasanagāmato nikkhamantiyā.

2035. **Tato** sakagāmato.

2036-7. Ekena padavārena itarassa gāmassa parikkhepe atikkante, upacārokkame vā thullaccayanti yojanā. **Atikkante okkante**ti ettha ''parikkhepe upacāre''ti adhikārato labbhati.

2038-9. **Nikkhamitvā**ti attano paviṭṭhagāmato nikkhamitvā. **Ayameva nayo**ti ''ekena padavārena thullaccayaṃ, dutiyena garukāpattī''ti ayaṃ nayo.

Vaticchiddena vā khaṇḍapākārena vāti yojanā. **''Tathā''**ti iminā ''pākārenā''ti etthāpi **vā**-saddassa sambandhanīyataṃ dasseti. ''Bhikkhuvihārassa bhūmi tāsamakappiyā''ti vakkhamānattā **vihārassa bhūmi**nti bhikkhunivihārabhūmi gahitā. **''Kappiyanti paviṭṭhattā''**ti iminā vakkhamānassa kāraṇaṃ dasseti. **Koci doso**ti thullaccayasaṅghādiseso vuccamāno yo koci doso.

2040. **Tāsa**nti bhikkhunīnaṃ. **''Akappiyā''**ti iminā tatthāpi paviṭṭhāya gāmantarapaccayā āpattisambhavamāha.

2041. ''Paṭhamaṃ pādaṃ atikkāmentiyā''ti (pāci. 692) vuttattā **''hatthi…pe… anāpatti siyāpatti, padasā gamane panā''**ti vuttaṃ.

2042. **''Yaṃ kiñci…pe… āpatti pavisantiyā''**ti vuttassevatthassa upasaṃhārattā na punaruttidoso.

2043-4. **Lakkhaṇenupapannāyā**ti ''nadī nāma timaṇḍalaṃ paṭicchādetvā yattha katthaci uttarantiyā bhikkhuniyā antaravāsako temiyatī''ti (pāci. 692) vuttalakkhaṇena samannāgatāya nadiyā. Yā pāraṃ tīraṃ gacchatīti yojanā.

Paṭhamaṃ pādaṃ uddharitvāna tīre ṭhapentiyāti ''idāni padavārena atikkamatī''ti vattabbakāle paṭhamaṃ pādaṃ ukkhipitvā paratīre ṭhapentiyā. ''Dutiyapāduddhāre saṅghādiseso''ti (pāci. aṭṭha. 692) **aṭṭhakathā**vacanato **''atikkame''**ti iminā uddhāro gahito.

2045. **Antaranadiya**nti nadivemajjhe. **Bhaṇḍitvā**ti kalahaṃ katvā. **Orimaṃ tīra**nti āgatadisāya tīraṃ. Tathā paṭhame thullaccayaṃ, dutiye garu hotīti attho. Iminā sakalena vacanena ''itarissā pana ayaṃ pakkantaṭṭhāne ṭhitā hoti, tasmā paratīraṃ gacchantiyāpi anāpattī''ti **aṭṭhakathāpi** ullingitā.

2046. **Rajjuyā**ti valliādikāya yāya kāyaci rajjuyā.

2047. **Pivitu**nti ettha ''pānīya''nti pakaraṇato labbhati. Avuttasamuccayatthena **api**-saddena bhaṇḍadhovanādiṃ saṅgaṇhāti. **Athā**ti vākyārambhe nipāto. ''Nahānādikiccaṃ sampādetvā orimameva tīraṃ āgamissāmī''ti ālayassa vijjamānattā āha **''vaṭṭatī''**ti.

2048. Padasānadiṃ otaritvānāti yojanā. Setuṃ ārohitvā tathā padasā uttarantiyā anāpattīti yojanā.

2049. **Gantvānā**ti ettha ''nadi''nti seso. Uttaraṇakāle padasā yātīti yojanā.

2050. **Vegenā**ti ekeneva vegena, antarā anivattitvāti attho.

2051. **''Nisīditvā''**ti idaṃ ''khandhe vā''tiādīhipi yojetabbaṃ. Khandhādayo cettha sabhāgānameva gahetabbā. **Hatthasaṅghātane vā**ti ubhohi baddhahatthavalaye vā.

2052-3. **Pāsa**nti hatthapāsaṃ. **''Ābhogaṃ vinā''**ti iminā ''gamissāmī''ti ābhoge kate ajānantiyā aruṇe uṭṭhitepi anāpattīti dīpitaṃ hoti. Yathāha ''sace sajjhāyaṃ vā savanaṃ vā aññaṃ vā kiñci kammaṃ kurumānā 'purearuṇeyeva dutiyikāya santikaṃ gamissāmī'ti ābhogaṃ karoti, ajānantiyā eva cassā aruṇo uggacchati, anāpattī''ti (pāci. aṭṭha. 692). Nānāgabbhe vattabbameva natthīti dassetumāha **''ekagabbhepi vā''**ti. Ekagabbhepi vā dutiyikāya hatthapāsaṃ atikkamma aruṇaṃ uṭṭhapentiyā bhikkhuniyā āpatti siyāti yojanā.

2054. **Dutiyāpāsa**nti dutiyikāya hatthapāsaṃ. ''Gamissāmī''ti ābhogaṃ katvā gacchantiyā sace aruṇaṃ uṭṭheti, na dosoti yojanā.

2055-6. Aññattha pañcadhanusatikassa (pārā. 654) pacchimassa āraññakasenāsanassa vuttattā tato nivattetumāha **''indakhīlamatikkammā''**tiādi. **Etthā**ti imasmiṃ sikkhāpade. **Dīpita**nti **aṭṭhakathāya** ''araññeti ettha nikkhamitvā bahi indakhīlā sabbametaṃ araññā''nti (pāci. aṭṭha. 692) evaṃ vuttalakkhaṇameva **araññaṃ** dassitanti attho.

Dutiyikāya dassanūpacāraṃ vijahantiyā tassāti yojanā. **''Jahite''**ti idaṃ apekkhitvā ''upacāre''ti vibhattivipariṇāmo kātabbo.

2057. **Sāṇipākārapākārataruantarite** ṭhāne asati dassanūpacāre satipi savanūpacāre āpatti hotīti yojanā.

2058-60. **Ettha katha**nti yattha dūrepi dassanaṃ hoti, evarūpe ajjhokāse āpattiniyamo kathaṃ kātabboti attho. Anekesu ṭhānesu ''savanūpacārātikkame''ti vuccamānattā tattha lakkhaṇaṃ ṭhapetumāha **''magga…pe… evarūpake''**ti. Ettha ''ṭhāne''ti seso. **Kūjantiyā**ti yathāvaṇṇavavatthānaṃ na hoti, evaṃ abyattasaddaṃ karontiyā.

Evarūpake ṭhāne dhammassavanārocane viya ca maggamūḷhassa saddena viya ca ''ayye''ti kūjantiyā tassā saddassa savanātikkame bhikkhuniyā garukā āpatti hotīti yojanā. **''Bhikkhuniyā garukā hotī''**ti idaṃ ''dutiyikaṃ na pāpuṇissāmī''ti nirussāhavasena veditabbaṃ. Teneva vakkhati ''ohīyitvātha gacchantī''tiādi. **Etthā**ti ''gaṇamhā ohīyeyyā''ti imasmiṃ.

2061. Atha gacchantī ohīyitvāti yojanā. ''Idāni ahaṃ pāpuṇissāmi'' iti evaṃ saussāhā anubandhati, vaṭṭati, dutiyopacārātikkamepi anāpattīti vuttaṃ hoti.

2062. ''Gacchatu ayaṃ'' iti ussāhassacchedaṃ katvā ohīnā ce, tassā āpattīti ajjhāhārayojanā.

2063. **Itarāpī**ti gantuṃ samatthāpi. **Ohīyatu ayanti cā**ti nirussāhappakāro sandassito. Vuttatthameva samatthayitumāha **''saussāhā na hoti ce''**ti.

2064-5. Purimā ekakaṃ maggaṃ yātīti yojanā. Ekameva **ekakaṃ. Tasmā**ti yasmā ekissā itarā pakkantaṭṭhāne tiṭṭhati, tasmā. **Tatthā**ti tasmiṃ gaṇamhāohīyane. **Pi**-saddo evakārattho. Anāpatti eva pakāsitāti yojanā.

2066-7. **Gāmantaragatāyā**ti gāmasīmagatāya. ''Nadiyā''ti iminā sambandho. **Āpattiyocatassopī**ti rattivippavāsa gāmantaragamana nadipāragamana gaṇamhāohīyana saṅkhātā catasso saṅghādisesāpattiyo. Gaṇamhāohīyanamūlakāpattiyā gāmato bahi āpajjitabbattepi gāmantarokkamanamūlakāpattiyā antogāme

āpajjitabbattepi **ekakkhaṇe**ti gāmūpacāraṃ sandhāyāha.

2068-9. Yā saddhiṃ yātā dutiyikā, sā ca pakkantā vā sace hoti, vibbhantā vā hoti, petānaṃ lokaṃ yātā vā hoti, kālakatā vā hotīti adhippāyo, pakkhasaṅkantā vā hoti, titthāyatanasaṅkantā vā hotīti adhippāyo, naṭṭhā vā hoti, pārājikāpannā vā hotīti adhippāyo. Evarūpe kāle gāmantarokkamanādīni…pe… anāpattīti ñātabbanti yojanā. Ummattikāyapi evaṃ cattāripi karontiyā anāpattīti yojanā.

2070. **''Agāmake araññe''**ti idaṃ gāmābhāvena vuttaṃ, na viñjhāṭavisadisatāya.

2071. Gāmabhāvato nadipāragamanagaṇamhāohīyanāpatti na sambhavati, tassāpi sakagāmattā gāmantaragamanamūlikāpatti ca divasabhāgattā rattivippavāsamūlikāpatti ca na sambhavatīti āha **''sakagāme…pe… na vijjare''**ti. **Yathākāma**nti yathicchitaṃ, dutiyikāya asantiyāpīti attho.

2072. Samuṭṭhānādayo paṭhamantimavatthunā tulyāti yojanā.

Gāmantaragamanakathāvaṇṇanā.

2073. **Sīmāsammutiyā cevā**ti ''samaggena saṅghena dhammena vinayena ukkhittaṃ bhikkhuniṃ kārakasaṅghaṃ anāpucchā tasseva kārakasaṅghassa chandaṃ ajānitvā osāressāmī''ti navasīmāsammannane ca. Dvīhi kammavācāhi duve thullaccayā hontīti yojanā.

2074. **Kammassa pariyosāne**ti osāraṇakammassa avasāne. **Tikasaṅghādisesa**nti ''dhammakamme dhammakammasaññā osāreti, āpatti saṅghādisesassa. Dhammakamme vematikā, dhammakamme adhammakammasaññā osāreti, āpatti saṅghādisesassā''ti (pāci. 697) tikasaṅghādisesaṃ vuttaṃ. **Kamma**nti ca ukkhepanīyakammaṃ. **Adhamme tikadukkaṭa**nti ''adhammakamme dhammakammasaññā osāreti, āpatti dukkaṭassa. Adhammakamme vematikā, adhammakammasaññā osāreti, āpatti dukkaṭassā''ti tikadukkaṭaṃ vuttaṃ.

2075. **Gaṇassā**ti tasseva kārakagaṇassa. **Vatte vā pana vattanti**nti tecattālīsappabhede nettāravatte vattamānaṃ. Tecattālīsappabhedaṃ pana **vattakkhandhake** (cūḷava. 376) āvi bhavissati. **Nettāravatte**ti kammato nittharaṇassa hetubhūte vatte.

2077. Osāraṇaṃ **kriyaṃ**. Anāpucchanaṃ **akriyaṃ**.

Catutthaṃ.

2078-9. **Avassutā**ti methunarāgena tintā. Evamuparipi. **''Manussapuggalassā''**ti iminā yakkhādīnaṃ paṭikkhepo. ''Udake…pe… dukkaṭa''nti vakkhamānattā **āmisa**nti aññatra dantaponā ajjhoharaṇīyassa gahaṇaṃ. **Payogato**ti payogagaṇanāya.

2080. **Ekatovassute**ti pumitthiyā sāmaññena pulliṅganiddeso. Kathametaṃ viññāyatīti? ''Ekatoavassuteti ettha bhikkhuniyā avassutabhāvo daṭṭhabboti mahāpaccariyaṃ vuttaṃ. Mahāaṭṭhakathāyaṃ panetaṃ na vuttaṃ, taṃ pāḷiyā sametī''ti (pāci. aṭṭha. 701) vuttattā viññāyati. Ettha ca **etaṃ na vutta**nti ''bhikkhuniyā avassutabhāvo daṭṭhabbo''ti etaṃ niyamanaṃ na vuttaṃ. **Ta**nti taṃ niyametvā avacanaṃ. **Pāḷiyā sametī**ti ''ekatoavassute''ti (pāci. 701-702) avisesetvā vuttapāḷiyā, ''anavassutoti jānantī paṭiggaṇhātī''ti (pāci. 703) imāya ca pāḷiyā sameti. Yadi hi puggalassa avassutabhāvo nappamāṇaṃ, kiṃ ''anavassutoti jānantī''ti iminā vacanena. ''Anāpatti ubho anavassutā honti, anavassutā paṭiggaṇhātī''ti ettakameva vattabbaṃ siyā. **Ajjhohārapayogesu** bahūsu **thullaccayacayo** thullaccayānaṃ samūho siyā, payogagaṇanāya bahūni thullaccayāni hontīti adhippāyo.

2081. Sambhave, byabhicāre ca visesanaṃ sātthakaṃ bhavatīti **''manussaviggahāna''**nti idaṃ visesanaṃ yakkhapetatiracchānapadehi yojetabbaṃ. Ubhatoavassute sati manussaviggahānaṃ yakkhapetatiracchānānaṃ hatthato ca paṇḍakānaṃ hatthato ca tathāti yojanā. **Tathā**-saddenettha ''yaṃ kiñci āmisaṃ paṭiggaṇhāti, dukkaṭaṃ. Ajjhohārapayogesu thullaccayacayo siyā''ti yathāvuttamatidisati.

2082. **Etthā**ti imesu yakkhādīsu. Ekatoavassute sati āmisaṃ paṭiggaṇhantiyā dukkaṭaṃ. **Sabbatthā**ti sabbesu manussāmanussesu ekato, ubhato vā anavassutesu. **Udake dantakaṭṭhake**ti udakassa, dantakaṭṭhassa ca gahaṇe. **Paribhoge cā**ti paṭiggahaṇe ceva paribhoge ca.

2083-4. **Ubhayāvassutābhāve**ti bhikkhuniyā, puggalassa ca ubhinnaṃ avassutatte asati yadi āmisaṃ paṭiggaṇhāti, na dosoti yojanā. **Ayaṃ** purisapuggalo. **Na ca avassuto**ti neva avassutoti ñatvā. Yā pana āmisaṃ paṭiggaṇhāti, tassā ca ummattikādīnañca anāpatti pakāsitāti yojanā. ''Yā gaṇhāti, tassā anāpattī''ti vuttepi paribhuñjantiyāva anāpattibhāvo daṭṭhabbo.

Pañcamaṃ.

2085. **Uyyojane**ti ''kiṃ te ayye eso purisapuggalo karissati avassuto vā anavassuto vā, yato tvaṃ anavassutā, iṅgha ayye yaṃ te eso purisapuggalo deti khādanīyaṃ vā bhojanīyaṃ vā, taṃ tvaṃ sahatthā paṭiggahetvā khāda vā bhuñja vā''ti (pāci. 705) vuttanayena niyojane. **Ekissā**ti uyyojikāya. **Itarissā**ti uyyojitāya. **Paṭiggahe**ti avassutassa hatthato āmisapaṭiggahaṇe. **Dukkaṭāni cā**ti uyyojikāya dukkaṭāni. **Bhogesū**ti uyyojitāya tathā paṭiggahitassa āmisassa paribhogesu. **Thullaccayagaṇo siyā**ti uyyojikāya thullaccayasamūho siyāti attho.

2086-7. **Bhojanassāvasānasmi**nti uyyojitāya bhojanapariyante. **Saṅghādisesatā**ti uyyojikāya saṅghādisesāpatti hoti.

Yakkhādīnanti ettha **ādi**-saddena petapaṇḍakatiracchānagatā gahitā. **Tatheva purisassa cā**ti avassutassa manussapurisassa. ''Gahaṇe uyyojane''ti padacchedo. **Gahaṇe**ti uyyojitāya gahaṇe. **Uyyojane**ti uyyojikāya attano uyyojane. **Tesa**nti udakadantaponānaṃ. **Paribhoge**ti uyyojitāya paribhuñjane. **Dukkaṭaṃ parikittita**nti uyyojikāya dukkaṭaṃ vuttaṃ.

2088. **Sesassā**ti udakadantaponato aññassa paribhuñjitabbāmisassa. **''Gahaṇuyyojane''**tiādi vuttanayameva.

2089-90. **Yā pana** bhikkhunī ''anavassuto''ti ñatvā uyyojeti, ''kupitā vā na paṭiggaṇhatī''ti uyyojeti, ''kulānuddayatā vāpi na paṭiggaṇhatī''ti uyyojeti, tassā ca ummattikādīnañca anāpatti pakāsitāti yojanā. Yathāha ''anāpatti 'anavassuto'ti jānantī uyyojeti, 'kupitā na paṭiggaṇhatī'ti uyyojeti, 'kulānuddayatāya na paṭiggaṇhatī'ti uyyojetī''tiādi (pāci. 708).

Chaṭṭhaṃ.

2091. **Sattama**nti ''yā pana bhikkhunī kupitā anattamanā evaṃ vadeyya buddhaṃ paccakkhāmī''tiādinayappavattaṃ (pāci. 710) sattamasikkhāpadañca. **Aṭṭhama**nti ''yā pana bhikkhunī kismiñcideva adhikaraṇe paccākatā''tiādinayappavattaṃ (pāci. 716) aṭṭhamasikkhāpadañca.

Sattamaṭṭhamāni.

2092. **Navame**ti ''bhikkhuniyo paneva saṃsaṭṭhā viharantī''tiādisikkhāpade (pāci. 722) ca. **Dasame**ti ''yā pana bhikkhunī evaṃ vadeyya saṃsaṭṭhāva ayye tumhe viharatha, mā tumhe nānā viharitthā''tiādisikkhāpade (pāci. 728) ca.

Navamadasamāni.

2093. Tena mahāvibhaṅgāgatena **duṭṭhadosadvayena** ca tattheva āgatena tena sañcarittasikkhāpadena cāti imehi tīhi saddhiṃ idhāgatāni cha sikkhāpadānīti evaṃ nava paṭhamāpattikā. **Ito** bhikkhunivibhaṅgato **cattāri** yāvatatiyakāni **tato** mahāvibhaṅgato **cattāri** yāvatatiyakānīti evaṃ **aṭṭha** yāvatatiyakāni, purimāni nava cāti sattarasa saṅghādisesasikkhāpadāni mayā cettha dassitānīti adhippāyo.

Iti vinayatthasārasandīpaniyā vinayavinicchayavaṇṇanāya

Saṅghādisesakathāvaṇṇanā niṭṭhitā.

Nissaggiyakathāvaṇṇanā

2094-5. Evaṃ sattarasasaṅghādisese dassetvā idāni tadanantarāni nissaggiyāni dassetumāha **''adhiṭṭhānupagaṃ patta''**ntiādi. **''Adhiṭṭhānupagaṃ patta''**nti iminā padena kenaci kāraṇena anadhiṭṭhānupage patte anāpattibhāvaṃ dīpeti. ''Tassā''ti ta-saddāpekkhāya **bhikkhunī**ti ettha ''yā''ti labbhati. **Pattasannidhikāraṇā**ti anadhiṭṭhāya, avikappetvā ekarattampi pattassa nikkhittakāraṇā.

2096. **Idha** imasmiṃ sikkhāpade seso sabbo vinicchayo kathāmaggoti yojanā, avasesasabbavinicchayakathāmaggoti attho. **Pattasikkhāpade**ti mahāvibhaṅgapaṭhamapattasikkhāpade.

2097. Visesova **visesatā**.

Paṭhamaṃ.

2098. **Akāle**ti ''anatthatakathine vihāre ekādasa māsā, atthatakathine vihāre satta māsā''ti (pāci. 740 atthato samānaṃ) evaṃ vutte akāle. Vikappantaraṃ dassetumāha **''dinnaṃ kālepi kenacī''**tiādi. Vuttavipariyāyena kālaniyamo veditabbo. Kenaci akāle yaṃ cīvaraṃ dinnaṃ, kālepi yaṃ cīvaraṃ ādissa dinnaṃ, taṃ akālacīvaraṃ nāmāti yojanā. Ādissa dānappakāraṃ dassetumāha **''sampattā bhājentū''**ti. **Niyāmita**nti ''sampattā bhājentū''ti evaṃ vatvā dinnañca ''idaṃ gaṇassa, idaṃ tuyhaṃ dammī''ti vatvā vā dātukāmatāya pādamūle ṭhapetvā vā dinnañca ādissa dinnaṃ nāmāti attho. Yathāha ''sampattā bhājentū'ti vatvā vā 'idaṃ gaṇassa, idaṃ tumhākaṃ dammī'ti vatvā vā dātukamyatāya pādamūle ṭhapetvā vā dinnampi ādissa dinnaṃ nāma hotī''ti (pāci. aṭṭha. 740).

2099. **Akālacīvara**nti vuttappakāraṃ akālacīvaraṃ.

2100. **Attanā paṭiladdha**nti tato yaṃ cīvaraṃ attanā vassaggena paṭiladdhaṃ. Nissajjitvā paṭiladdhakāle kattabbavidhiṃ dassetumāha **''labhitvā…pe… niyojaye''**ti. **Yathādāne niyojaye**ti yathā dāyakena dinnaṃ, tathā upanetabbaṃ, akālacīvarapakkheyeva ṭhapetabbanti vuttaṃ hoti.

2101. **Tassā**ti ''yathādāne niyojaye''ti vacanassa. Vinayakammaṃ katvā paṭiladdhampi taṃ puna sevituṃ na ca vaṭṭatīti ayamadhippāyoti yojanā.

2102. Kālacīvare akālavatthasaññāya dukkaṭanti yojanā. **Ubhayatthapī**ti akālacīvarepi kālacīvarepi. Vematikāya tathā dukkaṭanti yojanā.

2103. **Ubhayatthapi cīvare** kālacīvare ca akālacīvare cāti ubhayacīvarepi kālacīvarasaññāya bhājāpentiyā nadosoti yojanā. Sacittakasamuṭṭhānattayaṃ sandhāyāha **''tisamuṭṭhānatā''**ti.

Dutiyaṃ.

2104. **Sace sayaṃ acchindati** aññāya bhikkhuniyā saddhiṃ cīvaraṃ parivattetvā pacchā ''tuyhaṃ cīvaraṃ tvameva gaṇha, mayhaṃ cīvaraṃ dehī''ti evaṃ yadi sayaṃ acchindati. Ettha ''sakasaññāyā''ti seso. Sakasaññāya gahitattā pācittiyaṃ, dukkaṭañca vuttaṃ, itarathā bhaṇḍagghena kāretabbo.

2105. **Itaresū**ti abandhanañca āṇattibahuttañca saṅgaṇhāti. Tenāha **''vatthūnaṃ payogassa vasā siyā''**ti.

2106. **''Tikapācittī''**ti idamapekkhitvā ''uddiṭṭhā''ti sambandhanīyaṃ, upasampannāya upasampannasaññā, vematikā, anupasampannasaññāti etāsaṃ vasena tikapācitti vuttāti attho. **Aññasmiṃ parikkhāre**ti upasampannānupasampannānaṃ aññasmiṃ parikkhāre. **Itarissā**ti anupasampannāya. **Tikadukkaṭa**nti anupasampannāya upasampannasaññāvematikāanupasampannasaññānaṃ vasena tikadukkaṭaṃ uddiṭṭhaṃ.

2107. **Tāya vā dīyamānaṃ** tāya aññāya bhikkhuniyā duṭṭhāya vā tuṭṭhāya vā dīyamānaṃ gaṇhantiyā, tassā vissāsameva vā gaṇhantiyā anāpattīti yojanā. **''Tisamuṭṭhānatā matā''**ti idaṃ vuttatthameva.

Tatiyaṃ.

2108. Yā pana bhikkhunī ''kiṃ te, ayye, aphāsu, kiṃ āharīyatū''ti vuttā aññaṃ viññāpetvā taṃ āhaṭaṃ paṭikkhipitvā tañca aññañca gaṇhitukāmā sace aññaṃ viññāpeti, tassā viññattidukkaṭaṃ, lābhā nissaggiyaṃ siyāti sādhippāyayojanā. Viññattiyā dukkaṭaṃ **viññattidukkaṭaṃ**.

2109-11. **Tikapācittiyaṃ vutta**nti ''aññe aññasaññā, aññe vematikā, aññe anaññasaññā aññaṃ viññāpetvā aññaṃ viññāpeti, nissaggiyaṃ pācittiya''nti (pāci. 751) tikapācittiyaṃ vuttaṃ. **Anaññe dvikadukkaṭa**nti anaññe aññasaññāya, vematikāya ca vasena dvikadukkaṭaṃ. **''Anaññenaññasaññāyā''**tiādinā anāpattivisayo dassito. ''Anaññe anaññasaññāyā''ti padacchedo. Anaññe anaññasaññāya viññāpentiyā anāpatti. **Tasmiṃ** paṭhamaviññāpite appahonte vā taññeva vā viññāpentiyā anāpatti. Aññenapi atthe sati tena saddhiṃ aññaṃ viññāpentiyā anāpatti. Idaṃ vuttaṃ hoti – sace paṭhamaṃ sappi viññattaṃ, ''āmakamaṃsaṃ pacitabba''nti ca vejjena vuttattā telena attho hoti, tato ''telenāpi me attho''ti evaṃ aññañca viññāpetīti. Ānisaṃsañca dassetvā tato aññaṃ viññāpentiyāpi anāpattīti ñātabbanti yojanā. Idaṃ vuttaṃ hoti – sace kahāpaṇassa sappi ābhataṃ hoti, iminā mūlena diguṇaṃ telaṃ labbhati, telenāpi ca idaṃ kiccaṃ nippajjati, tasmā telamāharāti evaṃ ānisaṃsaṃ dassetvā viññāpetīti.

Catutthaṃ.

2112-3. Pubbaṃ aññaṃ cetāpetvāti yojanā, attano kappiyabhaṇḍena ''idaṃ nāma āharā''ti pubbaṃ aññaṃ parivattāpetvāti attho. **Eva**nti ettha ''vutte''ti seso. Dhanena nibbattaṃ **dhaññaṃ,** attano dhanena nipphāditattā telādi idha ''dhaññā''nti adhippetaṃ, na vīhādi. Evaṃ vutte mayhaṃ aññaṃ dhaññaṃ ānetvā deti iti saññāya pacchā aññaṃ cetāpeyyāti yojanā, na me iminā attho, aññaṃ āharāti vutte idañca datvā aññañca āharitvā detīti saññāya ''na me idaṃ ruccati, aññaṃ āharā''ti pacchā aññaṃ parivattāpeyyāti attho. **Cetāpanapayogenā**ti āṇattāya cetāpanavasena. **Mūlaṭṭhāyā**ti āṇāpikāya. Tena ca aññena vā mūlena ābhataṃ hotu, tassa lābhe nissaggiyaṃ hotīti yojanā.

2114. **Sesa**nti tikapācittiyādikaṃ vinicchayavisesaṃ.

Pañcamaṃ.

2115-6. **Aññadatthāya dinnenā**ti upāsakehi ''evarūpaṃ gahetvā bhājetvā paribhuñjathā''ti aññassatthāya dinnena. **''Saṅghikena parikkhārenā''**ti iminā sambandho. **Parikkhārenā**ti kappiyabhaṇḍena. **Saṅghikenā**ti saṅghassa pariccattena. **Idhā**ti imasmiṃ sāsane. **Tassā**ti yāya cetāpitaṃ. **Nissaggiyaṃ siyā**ti ettha nissaṭṭhapaṭiladdhaṃ yathādāne upanetabbanti vattabbaṃ. Yathāha ''nissaṭṭhaṃ paṭilabhitvā yathādāne upanetabba''nti (pāci. 761). Idaṃ heṭṭhā vuttatthādhippāyameva. **Etthā**ti imasmiṃ sikkhāpade. ''Anaññadatthike aññadatthikasaññā, āpatti dukkaṭassa. Anaññadatthike vematikā, āpatti dukkaṭassā''ti vuttattā āha **''anaññadatthike niddiṭṭhaṃ dvikadukkaṭa''**nti. Iminā ca ''aññadatthike tikapācittiya''nti idaṃ vuttameva. ''Aññadatthike aññadatthikasaññā, vematikā, anaññadatthikasaññā aññaṃ

cetāpeti, nissaggiyaṃ pācittiya''nti (pāci. 761) hi vuttaṃ.

2117. **Sesaka**nti yadatthāya dinnaṃ, taṃ cetāpetvā āharitvā atirittaṃ mūlaṃ aññadatthāya upanentiyā anāpattīti yojetabbaṃ. **Sāmike pucchitvā**ti ''tumhehi cīvaratthāya dinnaṃ, amhākañca cīvaraṃ saṃvijjati, telādīhi pana attho''ti evaṃ sāmike pucchitvā. **Ta**nti taṃ cetāpannaṃ. **Āpadāsū**ti bhikkhunīhi vihāraṃ pahāya gamanārahamupaddavo gahito. Yathāha ''āpadāsūti tathārūpesu upaddavesu bhikkhuniyo vihāraṃ chaḍḍetvā pakkamanti, evarūpāsu āpadāsu yaṃ vā taṃ vā cetāpetuṃ vaṭṭatī''ti (pāci. aṭṭha. 762).

2118. **Sayaṃ yācitakaṃ vinā**ti ''saṃyācitaka''nti padaṃ vinā, ettakameva visadisanti vuttaṃ hoti.

Chaṭṭhasattamāni.

2119. Adhikavacanaṃ dassetumāha **''mahājanikasaññācikenā''**ti. **Padatādhikā**ti padameva **padatā. Mahājanikenā**ti gaṇassa pariccattena. **Saññācikenā**ti sayaṃ yācitakena.

2120. **Anantarasamā matā**ti idha ''puggalikenā''ti padaṃ vinā samuṭṭhānādinā saddhiṃ sabbe vinicchayā anantarasikkhāpadasadisā matāti attho. ''Yā pana bhikkhunī aññadatthikena parikkhārena aññuddisikena puggalikenā''ti hi sikkhāpadaṃ. **Puggalikenā**ti ekabhikkhuniyā pariccattena. ''Kiñcipī''ti likhanti. **''Kocipī''**ti pāṭho sundaro ''viseso''ti iminā tulyādhikaraṇattā.

Aṭṭhamanavamadasamāni.

Paṭhamo vaggo.

2121-2. Cattāri kaṃsāni samāhaṭāni, catunnaṃ kaṃsānaṃ samāhāro vā **catukkaṃsaṃ,** catukkaṃsato atirekaṃ atirekacatukkaṃsaṃ, tena atirekacatukkaṃsagghanakaṃ pāvuraṇamāha, upacārena **''atirekacatukkaṃsa''**nti vuttaṃ. Kaṃsaparimāṇaṃ panettha sayameva vakkhati ''kahāpaṇacatukkaṃ tu, kaṃso nāma pavuccatī''ti. Tasmā atirekasoḷasakahāpaṇagghanakanti attho. **Garupāvuraṇa**nti sītakāle pārupitabbapāvuraṇaṃ. **Cetāpeyyā**ti viññāpeyya. Cattāri saccāni samāhaṭāni, catunnaṃ vā saccānaṃ samāhāro **catusaccaṃ,** taṃ pakāseti sīlenāti **catusaccappakāsī,** tena, catunnaṃ ariyasaccānaṃ niddisakena sammāsambuddhena. **Payoge**ti ''dehī''ti evaṃ viññāpanapayoge. **Lābhe**ti paṭilābhe.

Catunnaṃ samūho **catukkaṃ,** kahāpaṇānaṃ catukkaṃ kahāpaṇacatukkaṃ. Kahāpaṇo cettha taṃtaṃkāle, taṃtaṃpadese ca vohārūpago gahetabbo. Imā vuttappakārā nissaggiyāvasānāpattiyo ''ñātakānañca santake''ti anāpattivisaye vakkhamānattā ''yadā yena attho, tadā taṃ vadeyyāthā''ti evaṃ niccapavāraṇaṃ akatvā tasmiṃ kāle kismiñci guṇe pasīditvā ''vadeyyātha yena attho''ti evaṃ pavāritaṭṭhāne sambhavantīti daṭṭhabbā.

2123-5. Ūnakacatukkaṃse atirekasaññā, āpatti dukkaṭassa. Ūnakacatukkaṃse vematikā, āpatti dukkaṭassā''ti vuttattā āha **''ūnake tu catukkaṃse, uddiṭṭhaṃ dvikadukkaṭa''**nti. Iminā ''atirekacatukkaṃse atirekasaññā, vematikā, ūnakasaññā cetāpeti, nissaggiyaṃ pācittiya''nti tikapācittiyañca dassitaṃ hoti.

Garukanti garupāvuraṇaṃ. **Tadūnaṃ vā**ti catukkaṃsato ūnakaṃ vā. **Ñātakānañcā**ti ettha **ca**-saddena pavāritānaṃ saṅgaho. Yathāha anāpattivāre ''ñātakānaṃ, pavāritāna''nti (pāci. 787). Ettha ca ''atirekacatukkaṃsampī''ti vattabbaṃ **''tadūnaṃ vā''**ti iminā catukkaṃsūnassa vuttattā. **''Appameva vā''**ti iminā atirekacatukkaṃsepi mahagghataraṃ vuttanti veditabbaṃ.

Ekādasamaṃ.

2126-7. ''Lahupāvuraṇaṃ pana bhikkhuniyā cetāpentiyā aḍḍhateyyakaṃsaparamaṃ cetāpetabba''nti (pāci. 789) vacanato **lahupāvuraṇa**nti ettha ''cetāpentiyā bhikkhuniyā''ti ca **aḍḍhateyyakaṃsagghana**nti ettha ''cetāpetabba''nti ca seso. **Lahupāvuraṇa**nti uṇhakāle pāvuraṇaṃ. Tiṇṇaṃ pūraṇo **teyyo,** aḍḍho teyyo assāti **aḍḍhateyyo,** aḍḍhateyyo ca so kaṃso cāti **aḍḍhateyyakaṃso,** taṃ agghatīti **aḍḍhateyyakaṃsagghanaṃ,** dasakahāpaṇagghanakanti attho. **Tato**ti aḍḍhateyyakaṃsagghanakato. Yaṃ pana pāvuraṇaṃ aḍḍhateyyakaṃsagghanakaṃ, taṃ lahupāvuraṇaṃ. **Tato** aḍḍhateyyakaṃsagghanakato lahupāvuraṇato. **Uttari**nti atirekaṃ. Aḍḍhateyyakaṃsagghanakaṃ yaṃ pāvuraṇaṃ yā bhikkhunī cetāpeti, tassa pāvuraṇassa paṭilābhe **tassā** bhikkhuniyā nissaggiyapācittiyā vuttāti yojanā.

''Anantarasamaṃ sesa''nti idaṃ samatthetumāha **''natthi kāci visesatā''**ti. Visesoyeva **visesatā**.

Dvādasamaṃ.

2128. Idāni pātimokkhuddese āgatesu samatiṃsanissaggiyesu kesañci attano avacane kāraṇañca avuttehi saddhiṃ vuttānaṃ gahaṇañca dassetumāha **''sādhāraṇānī''**tiādi. Hi yasmā bhikkhunīnaṃ bhikkhūhi **sādhāraṇāni** yāni sikkhāpadāni **sesāni** idha vuttehi aññāni, **tāni aṭṭhārasa** sikkhāpadāni ceva idha vuttasarūpāni dvādasa sikkhāpadāni ceti iccevaṃ nissaggiyapācittiyasikkhāpadāni samatiṃseva hontīti yojanā.

Iti vinayatthasārasandīpaniyā vinayavinicchayavaṇṇanāya

Nissaggiyakathāvaṇṇanā niṭṭhitā.

Pācittiyakathāvaṇṇanā

2129-30. Evaṃ tiṃsa nissaggiyapācittiyāni dassetvā idāni suddhapācittiyāni dassetumāha **''lasuṇa''**ntiādi. **Lasuṇa**nti ettha iti-saddo luttaniddiṭṭho. ''Lasuṇaṃ''iti bhaṇḍikaṃ **vuttaṃ** aṭṭhakathāyaṃ (pāci. aṭṭha. 793-795). Catupañcamiñjādippabhedaṃ bhaṇḍikaṃ **lasuṇaṃ** nāma, na tato ūnaṃ. Tenāha **''na ekadvitimiñjaka''**nti. Pakkalasuṇato, sīhaḷadīpasambhavato ca visesamāha **''āmakaṃ māgadhaṃyevā''**ti. Magadhesu jātaṃ **māgadhaṃ,** ''vutta''nti iminā sambandho. Yathāha ''magadharaṭṭhe jātalasuṇameva hi idha lasuṇanti adhippeta''nti (pāci. aṭṭha. 795). Taṃ ''khādissāmī''ti gaṇhatīti sambandho. Vuttappakāraṃ pācittiyañca ajjhohāravasenāti dassetumāha **''ajjhohāravaseneva, pācittiṃ paridīpaye''**ti.

2131. Tadeva vakkhati **''dve tayo''**tiādinā. **Saddhi**nti ekato. **Saṅkhāditvā**ti galabilaṃ appavesetvā dantehi saṃcuṇṇiyantī khāditvā. **Ajjhoharati** paragalaṃ karoti.

2132. **Tatthā**ti tasmiṃ bhaṇḍikalasuṇe. **''Miñjānaṃ gaṇanāyā''**ti iminā ajjhohārapayogagaṇanāyeva dīpitā. Yathāha ''bhinditvā ekekaṃ miñjaṃ khādantiyā pana payogagaṇanāya pācittiyānī''ti (pāci. aṭṭha. 795).

2133. Sabhāvato vaṭṭantevāti yojanā.

2135. Yathāvuttapalaṇḍukādīnaṃ nānattaṃ dassetumāha **''ekā miñjā''**tiādi. Idha miñjānaṃ vaseneva nānattaṃ dassitaṃ. **Aṭṭhakathāyaṃ** pana vaṇṇavasenāpi. Yathāha ''palaṇḍuko paṇḍuvaṇṇo hoti. Bhañjanako lohitavaṇṇo. Haritako haritapaṇṇavaṇṇo''ti (pāci. aṭṭha. 797).

2136. ''Sāḷave uttaribhaṅgake''ti padacchedo. ''Badarasāḷavādīsū''ti (pāci. aṭṭha. 797) **aṭṭhakathā**vacanato ettha badara-saddo seso. **Badarasāḷavaṃ** nāma badaraphalāni sukkhāpetvā cuṇṇetvā kātabbā khādanīyavikati. **Ummattikādīna**nti ettha **ādi**-saddena ādikammikā gahitā. Yathāha ''ummattikāya ādikammikāyā''ti (pāci. 797).

Paṭhamaṃ.

2137. **Sambādhe**ti paṭicchannokāse. Tassa vibhāgaṃ dassetumāha **''upakacchesu muttassa karaṇepi vā''**ti.

2138. Assā tathā pācittīti sambandho. **''Na lomagaṇanāyā''**ti iminā ''payogagaṇanāyā''ti idameva samatthayati.

2139. **Ābādhe**ti kaṇḍuādike roge. Yathāha – ''ābādhapaccayāti kaṇḍukacchuādiābādhapaccayā''ti (pāci. aṭṭha. 801). **Maggasaṃvidhānasamā matā**ti bhikkhuniyā saṃvidhāya ekaddhānasikkhāpadena sadisā matā ñātāti attho.

Dutiyaṃ.

2140. Padumassa vā puṇḍarīkassa vā antamaso kesarenāpi kāma**rāgena muttakaraṇassa talaghātane** muttakaraṇampi pahāradāne pācitti hotīti yojanā. **Kesarenāpī**ti **api**-saddena mahāpadumapaṇṇehi vattabbameva natthīti dīpeti. Yathāha – ''antamaso uppalapattenāpīti ettha pattaṃ tāva mahantaṃ, kesarenāpi pahāraṃ dentiyā āpattiyevā''ti (pāci. aṭṭha. 803).

2141. **Tatthā**ti tasmiṃ muttakaraṇatale.

Tatiyaṃ.

2142. Yā pana bhikkhunī **kāmarāgaparetā** kāmarāgena pīḷitā attano **byañjane** muttapathe uppalapattampi paveseti, **na vaṭṭati** pācitti hotīti yojanā. **Pi**-saddena ''kesaramattampi pana pavesentiyā āpattiyevā''ti (pāci. aṭṭha. 812) **aṭṭhakathā** ulliṅgitā.

2143-4. Yadyevaṃ ''jatumaṭṭhake pācittiya''nti kasmā vuttanti āha **''idaṃ…pe… jatumaṭṭhaka''**nti. **Idaṃ jatumaṭṭhakaṃ vatthuvaseneva vutta**nti ''atha kho sā bhikkhunī jatumaṭṭhakaṃ ādiyitvā dhovituṃ vissaritvā ekamantaṃ chaḍḍesi. Bhikkhuniyo makkhikāhi samparikiṇṇaṃ passitvā evamāhaṃsu 'kassidaṃ kamma'nti. Sā evamāha 'mayhidaṃ kamma'nti. Yā tā bhikkhuniyo appicchā, tā ujjhāyanti khiyyanti vipācenti 'kathaṅhi nāma bhikkhunī jatumaṭṭhakaṃ ādiyissatī''ti (pāci. 806) āgatavatthuvaseneva vuttaṃ, na taṃ vinā aññassa vaṭṭakassa sambhavatoti adhippāyo. **Jatumaṭṭhakaṃ** nāma jatunā kato maṭṭhadaṇḍako.

Daṇḍanti ettha ''yaṃ kiñcī''ti seso. Yathāha ''antamaso uppalapattampi muttakaraṇaṃ pavesetī''ti (pāci. 808). Etampi ca atimahantaṃ, kesaramattampi pana pavesentiyā āpatti eva. **Eḷāluka**nti kakkāriphalaṃ vā. **Tasmi**nti attano muttakaraṇe.

2145. **Ābādhapaccayā**ti muttakaraṇappadese jātavaṇādimhi vaṇaṭṭhānanirupanādipaccayā.

Catutthaṃ.

2146. **Aggapabbadvayādhika**nti aggapabbadvayato kesaggamattampi adhikaṃ. Yathāha ''antamaso kesaggamattampi atikkāmeti, āpatti pācittiyassā''ti (pāci. 812). **Dakasuddhiṃ karontiyā**ti muttakaraṇaṭṭhāne dhovanaṃ karontiyā. Yathāha ''udakasuddhikaṃ nāma muttakaraṇassa dhovanā vuccatī''ti (pāci. 812).

2147. **''Tīṇī''**ti iminā ekaṅguliyā pabbadvayassa pavesetvā dhovane dosābhāvaṃ dīpeti. **Dīghato**ti aṅguliyā dīghato. Tīṇi pabbāni gambhīrato muttakaraṇe pavesetvā udakasuddhiṃ ādiyantiyā pācittiyaṃ bhaveti yojanā.

2148. Tisso, catasso vā aṅguliyo ekato katvā vitthārena pavesane ekapabbepi paviṭṭhe ''dvaṅgulapabbaparama''nti niyamitappamāṇātikkamato āha **''ekapabbampi yā panā''**ti. **Yā pana** bhikkhunī catunnaṃ vāpi aṅgulīnaṃ tissannaṃ vāpi aṅgulīnaṃ ekapabbampi vitthārato paveseti, tassā pācittiyaṃ siyāti yojanā.

2149. **Itī**ti evaṃ. **Sabbappakārenā**ti gambhīrapavesanādinā sabbena pakārena. **Abhibyattataraṃ katvā**ti supākaṭataraṃ katvā. **Ayamattho**ti ''ekissaṅguliyā tīṇī''tiādinā vutto ayamattho.

2150. Dvaṅgulapabbe doso natthīti yojanā. Udakasuddhipaccaye pana satipi phassasādiyane yathāvuttaparicchede anāpatti. **Adhikampī**ti dvaṅgulapabbato adhikampi. Udakasuddhiṃ karontiyā doso natthīti yojanā.

2151. Tathā udakasuddhiṃ karontīnaṃ ummattikādīnaṃ anāpatti pakāsitāti yojanā.

Pañcamaṃ.

2152. **Bhuñjato pana bhikkhussā**ti pañcannaṃ bhojanānaṃ aññataraṃ bhuñjato bhikkhussa. Yathāha ''bhuñjantassāti pañcannaṃ bhojanānaṃ aññataraṃ bhojanaṃ bhuñjantassā''ti (pāci. 817). **Pānīyaṃ vā vidhūpanaṃ vā**ti vakkhamānaṃ pānīyaṃ, bījanīyañca. **Upatiṭṭheyyā**ti ''hatthapāse tiṭṭhatī''ti (pāci. 817) vacanato ettha **upa**-saddo hatthapāsasaṅkhātaṃ samīpaṃ vadatīti veditabbaṃ.

2153. Vatthakoṇādi yā kāci ''bījanī''ti vuccatīti yojanā, iminā ''bījanikiccaṃ sampādessāmī''ti adhiṭṭhāya gahitacīvarakoṇappakāraṃ yaṃ kiñci ''bījanī''ti vuccatīti attho.

2154. ''Atha kho sā bhikkhunī tassa bhikkhuno bhuñjantassa pānīyena ca vidhūpanena ca upatiṭṭhitvā accāvadati. Atha kho so bhikkhu taṃ bhikkhuniṃ apasādeti 'mā, bhagini, evarūpaṃ akāsi, netaṃ kappatī'ti. 'Pubbe maṃ tvaṃ evañca evañca karosi, idāni ettakaṃ na sahasī'ti pānīyathālakaṃ matthake āsumbhitvā vidhūpanena pahāraṃ adāsī''ti (pāci. 815) imasmiṃ **vatthumhi** bhikkhūhi ārocite ''kathaṅhi nāma, bhikkhave, bhikkhunī bhikkhussa pahāraṃ dassatī''tiādīni (pāci. 815) vatvā ''yā pana bhikkhunī bhikkhussa bhuñjantassa pānīyena vā vidhūpanena vā upatiṭṭheyya, pācittiya''nti (pāci. 816) vuttattā pahārapaccayā nu khoti āsaṅkaṃ nivattetumāha **''hatthapāse idha ṭhānapaccayāpatti dīpitā''**ti. Ettha ca **āsumbhitvā**ti pātetvā. **Idhā**ti imasmiṃ sikkhāpade. ''Na, bhikkhave, bhikkhuniyā bhikkhussa pahāro dātabbo. Yā dadeyya, āpatti dukkaṭassā''ti (cūḷava. 420) **bhikkhunikkhandhake** vuttaṃ gahetvā āha **''pahārapaccayā vuttaṃ, khandhake dukkaṭaṃ visu''**nti. Iminā vuttassevatthassa kāraṇaṃ dassitaṃ hoti.

2155. **Hatthapāsaṃ jahitvā**ti ettha ''bhojanaṃ bhuñjato''ti ca **khādanaṃ khādato**ti ettha ''hatthapāse''ti ca vattabbaṃ. Bhojanaṃ bhuñjato hatthapāsaṃ jahitvā upatiṭṭhantiyā vā khādanaṃ khādato hatthapāse upatiṭṭhantiyā vā hoti āpatti dukkaṭanti yojanā.

2156. **Detī**ti pānīyaṃ vā sūpādiṃ vā ''imaṃ pivatha, iminā bhuñjathā''ti deti. Tālavaṇṭaṃ ''iminā bījantā bhuñjathā''ti deti. **Dāpetī**ti aññena ubhayampi dāpeti. **Idaṃ** sikkhāpadaṃ samuṭṭhānato eḷakalomena samaṃ matanti yojanā.

Chaṭṭhaṃ.

2157. **Viññatvā**ti sayaṃ viññatvā, aññāya vā viññāpetvā. ''Viññatvā vā viññāpetvā vā''ti (pāci. 821) hi sikkhāpadaṃ. **Āmakaṃ dhañña**nti apakkaṃ abhaṭṭhaṃ sāliādikaṃ sattavidhaṃ dhaññaṃ. Yathāha – ''āmakadhaññaṃ nāma sāli vīhi yavo godhumo kaṅgu varako kudrūsako''ti (pāci. 822). **Koṭṭetvā**ti musalehi koṭṭetvā. Yadi paribhuñjatīti yojanā.

2158-60. ''Bhuñjissāmīti paṭiggaṇhāti, āpatti dukkaṭassāti idaṃ payogadukkaṭaṃ nāma, tasmā na kevalaṃ paṭiggahaṇeyeva dukkaṭaṃ hotī''tiādinā (pāci. aṭṭha. 822) **aṭṭhakathāgataṃ** vibhāgaṃ dassetumāha **''na kevalaṃ tu dhaññāna''**ntiādi. **Panā**ti api-saddatthe, sukkhāpanepīti attho. **Bhajjanatthāyā**ti ettha ''vaddalidivase''ti seso. ''Kapallasajjane uddhanasajjane''ti paccekaṃ yojetabbaṃ. **Dabbisajjane**ti kaṭacchusampādane. Tattha kapallake dhaññapakkhipaneti yojanā. ''Ghaṭṭanakoṭṭane''ti vattabbe gāthābandhavasena na-kāralopaṃ katvā **''ghaṭṭakoṭṭane''**ti vuttaṃ.

2161-3. Pamāṇa-saddassa āvattaliṅgasaṅkhyattā āha **''bhojanañceva viññattipamāṇa''**nti. **Āvattaliṅgasaṅkhyattaṃ** nāma niyataliṅgekattabahuttaṃ. Tathā hettha **pamāṇa**-saddo niyatanapuṃsakaliṅge niyatekattaṃ vuccati. **Ettha** imasmiṃ sikkhāpade bhojanañceva viññatti cāti idaṃ dvayaṃ **hi** yasmā pamāṇaṃ, tasmā sayaṃ viññatvā vā aññato bhajjanādīni kārāpetvā vā aññāya pana viññāpetvā sayaṃ bhajjanādīni katvā vā **yā pana** bhikkhunī ajjhoharati, tassā ajjhohārapayogesu pācittiyo siyunti yojanā.

Mahāpaccariyaṃ (pāci. aṭṭha. 823) vuttaṃ vinicchayaṃ dassetumāha **''mātaraṃ vā''**tiādi. **Mātaraṃ vāpi yācitvā**ti ettha **vā**-saddo atthantaravikappane. **Pi**-saddo sambhāvane. Mātaraṃ vā pitaraṃ vā aññaṃ vā ñātakaṃ vā pavāritaṃ vā āmakadhaññaṃ yācitvā vā aññāya kārāpetvā vā yā paribhuñjati, tassā pācittīti yojanā.

2164. Aviññattiyā laddhaṃ sayaṃ vā bhajjanādīni katvā vā aññāya kārāpetvā vā yā paribhuñjati, tassā dukkaṭanti yojanā.

2165. Aññāya pana viññattiyā laddhaṃ tāya kārāpetvāpi sayaṃ katvā vā ajjhoharantiyā tathā āpatti dukkaṭanti yojanā. Idañca **mahāpaccariyā**gatanayaṃ gahetvā vuttaṃ. **Mahāaṭṭhakathāyaṃ** pana ''aññāya viññattaṃ bhuñjantiyā dukkaṭa''nti (pāci. aṭṭha. 822) vuttattā viññattiyāpi aññāya laddhaṃ āmakaṃ dhaññaṃ tāya kārāpetvā vā sayaṃ katvā vā paribhuñjantassāpi dukkaṭameva vuttanti veditabbaṃ.

2166-7. **Sedakammādiatthāyā**ti vātarogādinā āturānaṃ sedanādipaṭikāratthāya. Idha ''aññātakaappavāritaṭṭhānepī''ti seso. Bhikkhūnampi eseva nayo. Ṭhapetvā satta dhaññāni ñātakapavāritaṭṭhāne sesaviññattiyāpi anāpattīti ñātabbanti yojanā. **Sesaviññattiyā**ti muggamāsaalābukumbhaṇḍakādīnaṃ vuttadhaññāvasesānaṃ viññattiyā.

Sāliādīnaṃ sattannaṃ dhaññānaṃ dukkaṭassa vuttattā, anāmāsattā ca sabbena sabbaṃ na vaṭṭantīti dassetumāha **''ñātakānampī''**tiādi.

2168. **Laddha**nti labbhamānaṃ. **Navakammesū**ti navakammatthāya, nimittatthe bhummaṃ. Ettha ''sampaṭicchitu''nti seso. ''Aviññattiyā labbhamānaṃ pana navakammatthāya sampaṭicchituṃ vaṭṭatī''ti (pāci. aṭṭha. 823) **mahāpaccariyaṃ** vuttaṃ.

Sattamaṃ.

2169. **Saṅkāra**nti kacavaraṃ. **Vighāsakaṃ vā**ti ucchiṭṭhakamacchakaṇṭakamaṃsaṭṭhicalakamukhadhovanādikaṃ yaṃ kiñci. **Chaḍḍeyya vā**ti ettha ''saya''nti seso ''chaḍḍāpeyya parehī''ti vakkhamānattā. Kuṭṭassa tiro **tirokuṭṭaṃ,** tasmiṃ, kuṭṭassa parabhāgeti attho. ''Pākārepi ayaṃ nayo''ti vakkhamānattā kuṭṭanti vā byatirittā bhitti gahetabbā.

2171. **Ekā**ti ettha āpattīti seso. ''Tassā''ti iminā sambandho.

2172. **Chaḍḍane**ti ettha **pi**-saddo luttaniddiṭṭho. Dantakaṭṭhassa chaḍḍanepi bhikkhuniyā pācitti paridīpitāti yojanā.

2173-4. **Sabbatthā**ti vuttappakāresu sabbesu vikappesu. Anāpattivisayaṃ dassetumāha **''avalañjepī''**tiādi. Avalañje ṭhāne anoloketvā chaḍḍentiyāpi vā valañje ṭhāne oloketvāpi vā pana chaḍḍentiyā anāpattīti yojanā. Chaḍḍanaṃ **kriyaṃ**. Anolokanaṃ **akriyaṃ**.

Aṭṭhamaṃ.

2175-6. Yā pana bhikkhunī khette vā nāḷikerādiārāme vā yattha katthaci ropime haritaṭṭhāne **tāni** vighāsuccārasaṅkāramuttasaṅkhātāni **cattāri vatthūni** sace sayaṃ chaḍḍeti vā, tathā pare chaḍḍāpeti vā, tassā bhikkhuniyā āpattivinicchayo **vuttanayo** ''ekeka''miccādinā yathāvuttapakāroti yojanā.

2177-8. **Yā pana** bhikkhunī harite khette nisīditvā bhuñjamānā vā tathā harite **tattha** khette ucchuādīni **khādanti** khādamānā gacchantī vā yadi ucchiṭṭhaṃ udakaṃ vā calakādiṃ vā chaḍḍeti, tassā pācittiyaṃ hotīti yojanā. **Calakaṃ** nāma vamikaraṃ.

2179. **Tādise** harite ṭhāne antamaso matthakachinnaṃ nāḷikerampi jalaṃ pivitvā chaḍḍentiyā āpatti siyāti yojanā.

2180. **Sabbesa**nti bhikkhubhikkhunīnaṃ.

2181. Lāyitampi khettaṃ puna rohaṇatthāya manussā rakkhanti ce, **tattha** tasmiṃ khette vighāsuccārādīni chaḍḍentiyā **assā** bhikkhuniyā **yathāvatthukameva hi** pācittiyamevāti yojanā. **''Assā yathāvatthuka''**nti iminā bhikkhussa dukkaṭanti vuttameva hoti.

2182. **Chaḍḍite khette**ti manussehi uddhaṭasasse khette. Yathāha – ''manussesu sassaṃ uddharitvā gatesu chaḍḍitakhettaṃ nāma hoti, tattha vaṭṭatī''ti (pāci. aṭṭha. 830). Evaṃ akatepi khette sāmike āpucchitvā kātuṃ vaṭṭati. Yathāha ''sāmike apaloketvā chaḍḍetī''ti (pāci. 832). Idha khettapālakā, ārāmādigopakā ca **sāmikā** eva. Saṅghassa khette, ārāme ca sace ''tattha kacavaraṃ na chaḍḍetabba''nti katikā natthi, bhikkhussa chaḍḍetuṃ vaṭṭati saṅghapariyāpannattā, na bhikkhunīnaṃ. Tāsaṃ pana bhikkhusaṅghe vuttanayena na vaṭṭati, na tassa bhikkhussa, evaṃ santepi sāruppavasena kātabbanti. **Sabba**nti uccārādi catubbidhaṃ.

Navamaṃ.

2183. Ettha ''naccaṃ nāma yaṃ kiñci naccaṃ. Gītaṃ nāma yaṃ kiñci gītaṃ. Vāditaṃ nāma yaṃ kiñci vādita''nti (pāci. 835) vacanato ''yaṃ kiñcī''ti seso. Yā pana bhikkhunī yaṃ kiñci naccaṃ vā yaṃ kiñci gītaṃ vā yaṃ kiñci vāditaṃ vā dassanatthāya gaccheyyāti yojanā. Tattha **yaṃ kiñci nacca**nti naṭādayo vā naccantu soṇḍā vā, antamaso morasukamakkaṭādayopi, sabbampetaṃ naccameva. **Yaṃ kiñci gīta**nti naṭādīnaṃ vā gītaṃ hotu ariyānaṃ parinibbānakāle ratanattayaguṇūpasaṃhitaṃ sādhukīḷitagītaṃ vā asaññatabhikkhūnaṃ dhammabhāṇakagītaṃ vā, sabbampetaṃ gītameva. **Yaṃ kiñci vādita**nti ghanādivādanīyabhaṇḍavāditaṃ vā hotu kuṭabherivāditaṃ vā antamaso udarabherivāditampi, sabbampetaṃ vāditameva. ''Dassanasavanatthāyā''ti vattabbe virūpekasesanayena **''dassanatthāyā''**ti vuttaṃ. Pañcannaṃ viññāṇānaṃ yathāsakaṃ visayassa ālocanasabhāvatāya vā **''dassanatthāya''** icceva vuttaṃ.

2184. Pubbapayogadukkaṭena saha pācittiyaṃ dassetumāha **''dassanatthāya naccassā''**tiādi. **Gītassā**ti ettha ''vāditassā''ti pakaraṇato labbhati.

2185. **Ekapayogenā**ti ekadisāvalokanapayogena. Teneva vakkhati ''aññasmimpi…pe… siyu''nti. **Passatī**ti ettha ''nacca''nti seso. **Tesa**nti yesaṃ naccaṃ passati. **Pi**-saddena vāditampi sampiṇḍeti. Yathāha ''tesaṃyeva gītavāditaṃ suṇāti, ekameva pācittiya''nti (pāci. aṭṭha. 836).

2186. **Aññato**ti aññasmiṃ disābhāge.

2187. ''Visuṃ pācittiyo siyu''nti idameva pakāsetumāha **''payogagaṇanāyettha, āpattigaṇanā siyā''**ti. **Etthā**ti imasmiṃ nānādisābhāge. Naccagītavāditānaṃ dassanasavane **aṭṭhakathā**gataṃ vinicchayaṃ dassetumāha **''naccitu''**ntiādi.

2188. ''Nacca itī''ti padacchedo, ''naccāhī''tipi pāṭho. **Upaṭṭhāna**nti bherisaddapūjaṃ. **Sampaṭicchitu**nti ''sādhū''ti adhivāsetuṃ. Imassa upalakkhaṇavasena vuttattā naccagītepi eseva nayo.

2189-90. **Sabbatthā**ti naccanādīsu sabbattha. **Upaṭṭhānaṃ karomāti** tumhākaṃ cetiyassa naccādīhi upahāraṃ karomāti. **Upaṭṭhānaṃ pasatthanti** upaṭṭhānakaraṇaṃ nāma sundaranti.

Yā ārāmeyeva ca ṭhatvā passati vā suṇāti vāti yojanā, idha ''antarārāme vā''tiādi seso. ''Ārāme ṭhatvā antarārāme vā bahiārāme vā naccādīni passati vā suṇāti vā, anāpattī''ti (pāci. aṭṭha. 837) **aṭṭhakathāya** vuttaṃ. **''Ṭhatvā''**ti vuttepi sabbesupi iriyāpathesu labbhati. **Ārāme ṭhatvā**ti na kevalaṃ ṭhatvāva, tato gantvāpi

sabbiriyāpathehipi labhati. ''Ārāme ṭhitā''ti (pāci. 837) pana ārāmapariyāpannadassanatthaṃ vuttaṃ. Itarathā nisinnāpi na labheyyāti **gaṇṭhipadā**dīsu vuttaṃ. Bhikkhūnampi eseva nayo.

2191. Yā attano ṭhitokāsaṃ āgantvā payojitaṃ passati vā suṇāti vāti yojanā. **Ṭhitokāsa**nti ettha gatinivattisāmaññena sayitanisinnampi gayhati. Tathārūpā hi kāraṇā gantvā passantiyā vāpīti yojanā. **Kāraṇaṃ** nāma salākabhattādikāraṇaṃ. Yathāha ''sati karaṇīyeti salākabhattādīnaṃ vā atthāya aññena vā kenaci karaṇīyena gantvā gataṭṭhāne passati vā suṇāti vā, anāpattī''ti (pāci. aṭṭha. 837).

2192. Maggaṃ gacchantī paṭipathe naccaṃ aṭṭhatvā passatīti evaṃ passantiyāpi ca tathā anāpattīti ajjhāhārayojanā. **Paṭipathe**ti gamanamaggābhimukhe. **Āpadāsupī**ti tādisena upaddavena upaddutā samajjaṭṭhānaṃ pavisati, evaṃ pavisitvā passantiyā vā suṇantiyā vā anāpatti.

2193. **Idaṃ** sikkhāpadaṃ samuṭṭhānato eḷakalomasikkhāpadena **samaṃ mataṃ** ''samāna''nti viññātaṃ.

Dasamaṃ.

Lasuṇavaggo paṭhamo.

2194-5. **Idha** imasmiṃ sāsane yā pana bhikkhunī rattandhakārasmiṃ appadīpe purisena saddhiṃ ekikā sace santiṭṭhati, tassā pācittiyaṃ vuttanti yojanā. **Rattandhakārasmi**nti rattiyaṃ. Rattipariyāyo hi **rattandhakāra**-saddo. Yathāha **padabhājane** ''rattandhakāreti oggate sūriye''ti (pāci. 840). **Appadīpe**ti pajjotacandasūriyaaggīsu ekenāpi anobhāsite, iminā rattikkhettaṃ dasseti. **''Santiṭṭhatī''**ti iminā gamananisinnasayanasaṅkhātaṃ iriyāpathattikañca upalakkhitanti daṭṭhabbaṃ. Vuttañhi vajirabuddhinā ''santiṭṭheyyāti ettha ṭhānāpadesena catubbidhopi iriyāpatho saṅgahito, tasmā purisena saddhiṃ caṅkamanādīni karontiyāpi pācittiyañca upalabbhatī''ti (vajira. ṭī. pācittiya 839 thokaṃ visadisaṃ). **Purisena saddhi**nti santiṭṭhituṃ, sallapituñca viññunā manussapurisena saddhiṃ.

Rahassādavasena purisassa **hatthapāsaṃ** samāgantvā tena **saddhiṃ** sallapantiyā vā pācittiyaṃ vuttanti yojanā.

2196-7. Yā pana bhikkhunī sace manussapurisassa hatthapāsaṃ vijahitvā santiṭṭhati vā sallapati vā, yakkhapetatiracchānagatānaṃ hatthapāsaṃ avijahitvā santiṭṭhati vā sallapati vā, tassā dukkaṭaṃ paridīpitanti yojanā.

Viññuggahaṇena aviññū puriso anāpattiṃ na karotīti dīpeti.

2198. **Aññavihitāyā**ti rahoassādato aññaṃ cintentiyā. Yathāha ''rahoassādato aññavihitāva hutvā''ti (pāci. aṭṭha. 841). Catutthena, chaṭṭhena ca samuṭṭhānena samuṭṭhānato **theyyasatthasamuṭṭhānaṃ**. Santiṭṭhanasallapanavasena **kriyaṃ**. Saññāya vimokkho etasminti **saññāvimokkhakaṃ**.

Paṭhamaṃ.

2199. **Paṭicchanne okāse**ti kuṭṭādīsu yena kenaci paṭicchanne okāse. **Idaṃ** vacanaṃ.

Dutiyaṃ.

2200. Tatiye ''ajjhokāse''ti ca catutthe ''rathikāya, byūhe, siṅghāṭake''ti padāni ca vajjetvā avasesaṃ sandhāyāha ''apubbaṃ natthi kiñcipī''ti. Ettha ''vattabba''nti seso. Ettha ca **rathikāyā**ti racchāya. **Byūhe**ti anibbiddharacchāya. **Siṅghāṭake**ti caccare okāse, tikoṇaṃ vā catukoṇaṃ vā maggasamodhānaṭṭhāneti vuttaṃ hoti.

Tatiyacatutthāni.

2201-2. ''Yā pana bhikkhunī purebhattaṃ kulāni upasaṅkamitvā āsane nisīditvā sāmike anāpucchā pakkameyya, pācittiya''nti (pāci. 855) vacanato yā pana bhikkhunī purebhattaṃ kulāni upasaṅkamitvā chadananto āsane nisīditvā sāmike anāpucchā anovassakappadesaṃ atikkameti, **yā** ca ajjhokāse vā nisīditvā sace upacāraṃ atikkameti, tassā paṭhame pade dukkaṭaṃ hoti, dutiye pade pācitti pariyāputāti yojanā. **''Āsane''**ti iminā pallaṅkamābhujitvā nisīdanārahamāsanaṃ adhippetaṃ. Yathāha – ''āsanaṃ nāma pallaṅkassa okāso vuccatī''ti (pāci. 856). **Anovassappadesa**nti nibbakosabbhantaraṃ. Abbhokāse āpattikhettaṃ dassetumāha **''upacārampi vā sace''**ti. **Upacāra**nti dvādasahatthappamāṇaṃ padesaṃ. Yathāha **gaṇṭhipade** ''upacāro dvādasahattho''ti.

2203. **''Tathā''**ti iminā ''dukkaṭaṃ samudīrita''nti idaṃ paccāmasati. Āpuṭṭhe anāpuṭṭhasaññāya āpuṭṭhe vicikicchato pakkamantiyā tathā dukkaṭanti yojanā. Ettha ca ''bhikkhuniyā''ti sambandhiniyā samānattā ''vicikicchantiyā''ti vattabbe liṅgavipallāsavasena **''vicikicchato''**ti vuttanti daṭṭhabbaṃ.

2204. **Gilānāyā**ti yā tādisena gelaññena āpucchituṃ na sakkoti. **Āpadāsū**ti ghare aggi uṭṭhito hoti corā vā, evarūpe upaddave anāpucchā pakkamantiyā anāpatti.

Pañcamaṃ.

2205-6. **''Gacchantiyā vajantiyā''**ti ca nisīdananipajjanāvasānadassanatthaṃ vuttaṃ. Pācittiyaṃ pana pacchābhattaṃ sāmike ''idha nisīdāma vā sayāma vā''ti anāpucchitvā nisinnanipannapaccayā hotīti veditabbaṃ. Pacchābhattaṃ sāmike anāpucchā āsane **nisīditvā** gacchantiyā ekā pācitti hotīti yojanā. Esa nayo **''nipajjitvā''**tādīsupi.

Yathā pana tattha asaṃhārime anāpatti, evamidha dhuvapaññatte vā anāpattīti.

Chaṭṭhaṃ.

2207. **Tisamuṭṭhāna**nti sacittakehi tīhi samuṭṭhānehi samuṭṭhānato.

Aṭṭhamaṃ.

2208. Yā pana bhikkhunī attānampi vā parampi vā nirayabrahmacariyehi abhisapeyya, tassā vācato vācato siyā pācittīti yojanā. Tattha **abhisapeyyā**ti sapathaṃ kareyya, ''niraye nibbattāmi, avīcimhi nibbattāmī''ti attānaṃ vā ''niraye nibbattatu, avīcimhi nibbattatū''ti paraṃ vā ''gihinī homi, odātavatthā homī''ti attānaṃ vā ''gihinī hotu, odātavatthā hotū''ti paraṃ vā abhisapeyyāti vuttaṃ hoti.

2210. Akkosati attānaṃ vā paraṃ vāti sambandho. **Tikapācittiya**nti upasampannāya upasampannasaññāvematikāanupasampannasaññāvasena. **Sesāyā**ti anupasampannāya. Anupasampannāya upasampannasaññā, vematikā, anupasampannasaññā akkosati, dukkaṭanti evaṃ **tikadukkaṭaṃ**.

2211. Atthadhammānusāsaniṃ purakkhatvā vadantīnaṃ anāpattīti yojanā. Yathāha **aṭṭhakathāyaṃ** ''atthapurekkhārāyāti aṭṭhakathaṃ kathentiyā. Dhammapurekkhārāyāti pāḷiṃ vācentiyā. Anusāsanipurekkhārāyāti 'idānipi tvaṃ edisā, sādhu viramassu, no ce viramasi, addhā puna evarūpāni kammāni katvā niraye uppajjissasi, tiracchānayoniyā uppajjissasī'ti evaṃ anusāsaniyaṃ ṭhatvā vadantiyā anāpattī''ti (pāci. aṭṭha. 878).

Navamaṃ.

2212. **Vadhitvā**ti satthādīhi paharitvā. **Vadhitvā vā**ti ettha **vā**-saddo **pāḷiyaṃ** ''vadhitvā vadhitvā''ti (pāci. 880) vuttaṃ āmeḍitaṃ sūceti.

2213. **Etthā**ti imasmiṃ sikkhāpade. Kāyavācācittasamuṭṭhānaṃ **dhuranikkhepasamuṭṭhānaṃ** nāma, samanubhāsanasamuṭṭhānantipi etasseva nāmaṃ.

Dasamaṃ.

Andhakāravaggo dutiyo.

2214. Yā pana bhikkhunī **naggā** anivatthā apārutā hutvā nahāyati, assā sabbapayoge dukkaṭaṃ. **Tassa** nahānassa **vosāne** pariyosāne sā bhikkhunī **jinavuttaṃ** jinena bhagavatā bhikkhunīnaṃ paññattaṃ **dosaṃ** pācittiyāpattiṃ **samupeti** āpajjatīti yojanā. **Bhikkhuni dosa**nti ettha gāthābandhavasena rasso kato.

2215. **Acchinnacīvarā**ti acchinnaudakasāṭikacīvarā. **Naṭṭhacīvarā**ti corādīhi naṭṭhaudakasāṭikacīvarā. **Āpadāsu vā**ti ''mahagghaṃ imaṃ disvā corāpi hareyyu''nti evarūpāsu āpadāsu vā naggāya nahāyantiyā na doso.

Paṭhamaṃ.

2216. **Dutiye**ti ''udakasāṭikaṃ pana bhikkhuniyā kārayamānāyā''tiādisikkhāpade (pāci. 888).

Dutiyaṃ.

2217-8. **Dussibbitaṃ cīvara**nti asakkaccasibbitaṃ cīvaraṃ. **Visibbetvā**ti dussibbitaṃ puna sibbanatthāya sayaṃ vā vigatasibbanaṃ katvā. ''Visibbāpetvā''ti seso. Yathāha ''visibbetvā vā visibbāpetvā vā''ti (pāci. 893). **Anantarāyā**ti dasasu antarāyesu aññatarantarāyarahitā. **Taṃ** visibbitaṃ, visibbāpitaṃ vā cīvaraṃ. ''Anantarāyā taṃ pacchā''ti vattabbe gāthābandhavasena rasso kato. **Na sibbeyyā**ti etthāpi ''na sibbāpeyyā''ti seso. Yathāha ''neva sibbeyya, na sibbāpanāya ussukkaṃ kareyyā''ti (pāci. 893).

Catupañcāhanti ettha ''uttarichappañcavācāhi (pāci. 62-64), uttaridirattatiratta''ntiādīsu (pāci. 51-52) viya appasaṅkhyāya bahusaṅkhyāyaṃ antogadhattepi ubhayavacanaṃ lokavohāravasena vacanasiliṭṭhatāyāti daṭṭhabbaṃ. **Dhure**ti sibbanussāhe. **Nikkhittamatte**ti vissaṭṭhamatte.

2219. **Tikapācittiyaṃ vutta**nti upasampannāya upasampannasaññā, vematikā, anupasampannasaññāti tīsu vāresu tikapācittiyaṃ vuttaṃ. **Sesāyā**ti anupasampannāya. **Tikadukkaṭa**nti vārattaye dukkaṭattayaṃ.

2220. **Ubhinna**nti upasampannānupasampannānaṃ. **Aññasmi**nti cīvarato aññasmiṃ. **Antarāyepi vā satī**ti rājacorādiantarāyānaṃ dasannaṃ aññatare sati.

2221. **''Dhuranikkhepanaṃ nāma, samuṭṭhānamidaṃ mata''**nti idaṃ **aṭṭhakathāya** ''dhuranikkhepasamuṭṭhāna''nti (pāci. aṭṭha. 893) vuttameva gahetvā vuttaṃ, terasasu samuṭṭhānasīsesu ''dhuranikkhepasamuṭṭhāna''nti visuṃ samuṭṭhānasīsaṃ nāma natthi. **Mātikaṭṭhakathāya**ñca ''samanubhāsanasamuṭṭhāna''nti (kaṅkhā. aṭṭha. cīvarasibbanasikkhāpadavaṇṇanā, atthato samānaṃ) vuttaṃ, taṃ samuṭṭhānasīsesu antogadhameva. Tasmā ''dhuranikkhepasamuṭṭhāna''nti idaṃ samanubhāsanasamuṭṭhānasseva pariyāyoti gahetabbaṃ.

Tatiyaṃ.

2222. Pañca ahāni **pañcāhaṃ,** pañcāhameva **pañcāhikaṃ**. **''Atikkameyyā''**ti kiriyāya dvikammakattā **''pañcāhika''**nti ca **''saṅghāṭicāra''**nti ca upayogatthe eva upayogavacanaṃ. Saṅghaṭitaṭṭhena **saṅghāṭi,** iti vakkhamānānaṃ pañcannaṃ cīvarānamevādhivacanaṃ, saṅghāṭīnaṃ cāro **saṅghāṭicāro,** paribhogavasena vā otāpanavasena vā parivattananti attho. ''Pañcāhikaṃ saṅghāṭicāraṃ atikkameyyāti pañcamaṃ divasaṃ pañca cīvarāni neva nivāseti na pārupati na otāpeti pañcamaṃ divasaṃ atikkāmeti, āpatti pācittiyassā''ti (pāci. 899) vacanato pañcadivasabbhantare yaṃ kiñci akatvā atikkāmentiyā cīvaragaṇanāya pācitti hotīti dassetumāha **''yātikkameyyā''**tiādi.

2223. **Ticīvara**nti antaravāsakauttarāsaṅgasaṅghāṭisaṅkhātaṃ ticīvarañca. **Saṃkaccī**ti thanaveṭhanasaṅkhātaṃ cīvarañca. **Dakasāṭī**ti utunikāle nivāsetabbaudakasāṭicīvarañca. **Iti** ime pañca. **Pañca tū**ti pañca cīvarāni nāma.

2224-5. **Tikapācittī**ti pañcāhātikkantasaññā, vematikā, anatikkantasaññāti vikappattaye pācittiyattayaṃ hoti. **Pañcāhānatikkante** atikkantasaññāvematikānaṃ vasena dvikadukkaṭaṃ.

''Pañcame divase''tiādi anāpattivārasandassanaṃ. **Nisevatī**ti nivāseti vā pārupati vā. **Otāpetī**ti ettha vā-saddo luttaniddiṭṭho, otāpeti vāti attho. **Āpadāsupī**ti mahagghaṃ cīvaraṃ, na sakkā hoti corabhayādīsu paribhuñjituṃ, evarūpe upaddave anāpatti.

Catutthaṃ.

2226. Aññissā saṅkametabbacīvaraṃ anāpucchā gahetvā yā paribhuñjati, tassā pācittiyaṃ siyāti yojanā, **aññissā** upasampannāya santakaṃ pañcannaṃ cīvarānaṃ aññataraṃ tassā avatvā ādāya puna tassā dātabbaṃ, adatvā **yā** bhikkhunī paṭisevati, tassā pācittiyaṃ hotīti attho. ''Saṅkametabbacīvaraṃ saṅkamanīya''nti pariyāyasaddā ete. Yathāha ''cīvarasaṅkamanīyanti saṅkametabbacīvaraṃ, aññissā santakaṃ anāpucchā gahitaṃ puna paṭidātabbacīvaranti attho''ti (pāci. aṭṭha. 903).

2227. **Tikapācittiyaṃ vutta**nti ''upasampannāya upasampannasaññā…pe… vematikā …pe… anupasampannasaññā cīvarasaṅkamanīyaṃ dhāreti, āpatti pācittiyassā''ti (pāci. 905) evaṃ tikapācittiyaṃ **pāḷiyaṃ** vuttaṃ. **Sesāyā**ti anupasampannāya. **''Tikadukkaṭa''**nti idañca vuttanayameva. **Āpadāsū**ti sace apārutaṃ vā anivatthaṃ vā corā haranti, evarūpāsu āpadāsu vā.

2228. Etaṃ samuṭṭhānaṃ kathinena tulyanti yojanā. Gahaṇaṃ, paribhogo ca **kriyaṃ**. Anāpucchanaṃ **akriyaṃ**.

Pañcamaṃ.

2229. **Labhitabbaṃ tu cīvara**nti labhitabbaṃ vikappanupagaṃ cīvaraṃ. **Nivāretī**ti yathā te dātukāmā na denti, evaṃ antarāyaṃ parakkamati. **Pācittiṃ paridīpaye**ti sace tassā vacanena te na denti, bhikkhuniyā pācittiyaṃ vadeyyāti attho.

2230. Ettha paṭhamaṃ ''saṅghassā''ti vuttattā **gaṇassā**ti dve tayova gahetabbā. **Lābhe**ti ettha ''nivārite''ti seso. Sace aññaṃ parikkhāraṃ nivāreti, tatheva dukkaṭanti yojanā. **Aññaṃ**nti vikappanupagacīvarato aññaṃ. **Parikkhāra**nti yaṃ kiñci thālakādīnaṃ vā sappitelādīnaṃ vā aññataraṃ.

2231. **Ānisaṃsaṃ nidassetvā**ti ''kittakaṃ agghanakaṃ dātukāmatthāti pucchati, 'ettakaṃ nāmā'ti vadanti, 'āgametha tāva, idāni vatthu mahagghaṃ, katipāhena kappāse āgate samagghaṃ bhavissatī''ti evaṃ ānisaṃsaṃ dassetvā. **Na dosatā**ti na doso, anāpattīti attho.

Chaṭṭhaṃ.

2232-3. **Dhammikaṃ** samaggena saṅghena sannipatitvā kariyamānaṃ cīvarānaṃ **vibhaṅgaṃ** bhājanaṃ **yā** bhikkhunī **paṭisedheyya** paṭibāheyya, **tassā** evaṃ paṭisedhentiyā pācittiyaṃ hotīti yojanā. Adhamme dhammasaññāya dukkaṭaṃ paridīpitanti yojanā. **Ubho vematikāya vā**ti ubhosu vematikāya. Gāthābandhavasena su-saddalopo. Dhammike adhammike cīvaravibhaṅge vematikāya paṭibāhantiyā dukkaṭaṃ paridīpitanti yojanā. Yathāha ''dhammike vematikā paṭibāhati, āpatti dukkaṭassa. Adhammike vematikā paṭibāhati, āpatti dukkaṭassā''ti. **Ānisaṃsaṃ nidassetvā**ti ''ekissā ekaṃ sāṭakaṃ nappahoti, āgametha tāva, katipāheneva uppajjissati, tato

bhājessāmī''ti (pāci. 914) evaṃ ānisaṃsaṃ dassetvā.

Sattamaṃ.

2235-6. Nivāsanupagaṃ vā tathā pārupanupagaṃ vā kappabindukataṃ vā yaṃ kiñci cīvaraṃ pañca **sahadhammike** ca mātā**pitaropi** muñcitvā **aññassa yassa kassaci** gahaṭṭhassa vā paribbājakassa vā yadi dadeyya, tassāpi pācittiyaṃ pariyāputanti yojanā. Ettha ca **''pitaro''**ti mātā ca pitā ca mātāpitaroti vattabbe virūpekasesavasena niddeso daṭṭhabbo.

2237. **Ettha** imasmiṃ sikkhāpade tā pana pācittiyo cīvarānaṃ gaṇanāya vasena gaṇetabbāti yojanā.

2238. Tāva sampaṭicchito kālo etassāti **tāvakālikaṃ,** cīvaraṃ. ''Aññassā''ti pubbe vuttassa dūrattā punapi **''aññesa''**nti āha, soyevattho.

Aṭṭhamaṃ.

2239. Yā pana bhikkhunī ''sace mayaṃ sakkoma, dassāma karissāmāti evaṃ vācā bhinnā hotī''ti vuttāya dubbalāya cīvarapaccāsāya cīvarassa vibhaṅgaṃ nisedhetvā cīvare kālaṃ atikkameyya, assā **dosatā** pācittiyāpatti hotīti yojanā. **Cīvare kāla**nti ''cīvarakālasamayo nāma anatthate kathine vassānassa pacchimo māso, atthate kathine pañcamāsā''ti (pāci. 922) **padabhājane** vuttaṃ cīvarakālaṃ. **Atikkameyyā**ti ''anatthate kathine vassānassa pacchimaṃ divasaṃ, atthate kathine kathinuddhāradivasaṃ atikkāmetī''ti vuttavidhiṃ atikkāmeyya.

2240. ''Adubbalacīvare dubbalacīvarasaññā, āpatti dukkaṭassā''ti vacanato **sudubbalanti cetasā**ti ettha **su**-saddo padapūraṇe. **Ubhosū**ti dubbale, adubbale ca. **Kaṅkhitāya vā**ti vematikāya vā.

2241. **Ānisaṃsaṃ nidassetvā**ti ''kiñcāpi 'na mayaṃ ayye sakkomā'ti vadanti, idāni pana tesaṃ kappāso āgamissati, saddho pasanno puriso āgamissati, addhā dassatī''ti (pāci. aṭṭha. 921) evaṃ **aṭṭhakathāya** vuttanayena ānisaṃsaṃ dassetvā.

Navamaṃ.

2242. **Dhammikaṃ kathinuddhāra**nti ''dhammiko nāma kathinuddhāro samaggo bhikkhunisaṅgho sannipatitvā uddharatī''ti (pāci. 929) vuttaṃ kathinuddhāraṃ.

2243. **Yassā**ti yassa kathinassa. **Atthāramūlako ānisaṃso** nāma ''yo ca tattha cīvaruppādo, so nesaṃ bhavissatī''ti (mahāva. 306) anuññāto tasmiṃ vihāre uppajjanakacīvaravatthānisaṃso. **Uddhāramūlako** nāma antarubbhāraṃ kārāpentehi upāsakehi diyyamānacīvaravatthānisaṃso.

2245. **Samānisaṃsopī**ti atthāraānisaṃsena samānisaṃsopi ubbhāro. **Saddhāpālanakaāraṇā**ti pasādānurakkhanatthāya dātabboti yojanā. **Ānisaṃsaṃ nidassetvā**ti ''bhikkhunisaṅgho jiṇṇacīvaro, kathinānisaṃsamūlako mahālābho''ti evarūpaṃ ānisaṃsaṃ dassetvā.

2246. Samuṭṭhānādinā saddhiṃ **sesaṃ pana** vinicchayajātaṃ **asesena** sabbākārena **sattamena** sikkhāpadena **samaṃ mataṃ** ''sadisa''nti viññātaṃ. **Kiñcipi** appakampi **apubbaṃ** tattha vuttanayato aññaṃ natthīti yojanā.

Dasamaṃ.

Naggavaggo tatiyo.

2247. ''Yā pana bhikkhuniyo dve ekamañce tuvaṭṭeyyuṃ, pācittiya''nti (pāci. 933) paññattasikkhāpade vinicchayaṃ dassetumāha **''ekāyā''**tiādi. **Ekāyā**ti ekāya bhikkhuniyā. **Aparā**ti aññā upasampannā. **Nipajjeyyu**nti ettha ''ekamañce''ti seso. **Dve**ti dve bhikkhuniyo.

2248-9. **''Ekāya cā''**tiādi anāpattivāraniddeso. Ubho vāpi samaṃ nisīdantīti yojanā. **Eḷakenā**ti eḷakalomasikkhāpadena.

Paṭhamaṃ.

2250-1. **Pāvārakaṭasārādi**nti ettha bhummekavacanaṃ. **''Saṃhārimesū''**ti iminā samānādhikaraṇattā bahuvacanappasaṅge vacanavipallāsenettha ekavacananiddesoti daṭṭhabbo. Pāvāro ca kaṭasāro ca te ādi yassāti viggaho, niddhāraṇe cetaṃ bhummaṃ. **Ekaka**nti niddhāritabbanidassanaṃ. Ekameva **ekakaṃ**. Saṃhārimesu pāvārādīsu aññataranti attho. **''Pāvāro**ti kojavādayo''ti vadanti. **Kaṭasāro**ti kaṭoyeva. **Ādi**-saddena attharitvā sayanārahaṃ sabbaṃ saṅgaṇhāti. **Tenevā**ti yaṃ atthataṃ, teneva. Pārupitvā sace yā pana dve saheva nipajjanti, tāsaṃ pācittiyaṃ siyāti yojanā. Ettha ca attharaṇapāvuraṇakicce ekasseva niddiṭṭhattā ekassa antassa attharaṇañca ekassa antassa pārupanañca viññāyati. Yathāha ''saṃhārimānaṃ pāvārattharaṇakaṭasārakādīnaṃ ekaṃ antaṃ attharitvā ekaṃ pārupitvā tuvaṭṭentīnametaṃ adhivacana''nti (pāci. aṭṭha. 937).

Ekasmiṃ ekattharaṇe vā ekapāvuraṇe vā nipajjane sati tāsaṃ dvinnaṃ bhikkhunīnaṃ dukkaṭanti sambandho. **Dvikadukkaṭaṃ vutta**nti ''nānattharaṇapāvuraṇe ekattharaṇapāvuraṇasaññā…pe… vematikā, āpatti dukkaṭassā''ti (pāci. 939) vuttaṃ dukkaṭadvayaṃ.

2252. **Vavatthānaṃ nidassetvā**ti majjhe kāsāvaṃ vā kattarayaṭṭhiṃ vā antamaso kāyabandhanampi ṭhapetvā nipajjanti, anāpattīti attho. **Sesaṃ** samuṭṭhānādividhānaṃ. **Ādinā**ti imasmiṃyeva vagge paṭhamasikkhāpadena. **Tulya**nti samānaṃ.

Dutiyaṃ.

2253. **Aññissā** bhikkhuniyā. **Aphāsukāraṇā**ti aphāsukaraṇahetu. **Anāpucchā**ti anāpucchitvā. Tassā purato ca caṅkamanādayo yadi kareyya, evaṃ karontiyā pācittiyāpatti hotīti yojanā. **Caṅkamanādayo**ti ettha **ādi**-saddena ''tiṭṭhati vā nisīdati vā seyyaṃ vā kappeti uddisati vā uddisāpeti vā sajjhāyaṃ vā karotī''ti (pāci. 943) **padabhājane** vuttānaṃ saṅgaho.

2254. **Nivattanānaṃ gaṇanāyā**ti caṅkamantiyā caṅkamassa ubhayakoṭiṃ patvā nivattantiyā nivattanagaṇanāya. **Payogatoyevā**ti payogagaṇanāyeva, iriyāpathaparivattanagaṇanāyevāti vuttaṃ hoti. **Dosā**ti pācittiyāpattiyo.

2255. **Padānaṃ gaṇanāvasā**ti ettha ādi-saddo luttaniddiṭṭho. Yathāha ''padādigaṇanāyā''ti (pāci. aṭṭha. 943). **Tikapācittiyaṃ vutta**nti upasampannāya upasampannasaññā, vematikā, anupasampannasaññāti vikappattayassa vasena pācittiyattayaṃ vuttaṃ. **Sesāyā**ti anupasampannāya.

2256. **Na ca aphāsukāmāyā**ti āpucchitvā **tassā** bhikkhuniyā purato caṅkamanādīni karontiyā anāpattīti yojanā.

2257. **Kriyākriya**nti caṅkamanādikaraṇaṃ kiriyaṃ. Āpucchāya akaraṇaṃ akiriyaṃ. **Pāpamānasa**nti akusalacittaṃ.

Tatiyaṃ.

2258-9. **Anantarāyā**ti vakkhamānesu rājantarāyādīsu dasasu antarāyesu aññatararahitā bhikkhunī. **Dukkhita**nti gilānaṃ. Yathāha ''dukkhitā nāma gilānā vuccatī''ti (pāci. 948). **Sahajīvini**nti saddhivihāriniṃ. Yathāha ''sahajīvinī nāma saddhivihārinī vuccatī''ti. **Aññāya vā nupaṭṭhāpeyyā**ti aññāya bhikkhuniyā, sikkhamānāya,

sāmaṇeriyā vā gihiniyā vā upaṭṭhānaṃ na kārāpeyya. **Nupaṭṭheyya sayampi vā**ti yā upaṭṭhānaṃ na kareyya. **Dhure nikkhittamatte vā**ti ''neva upaṭṭhessāmi, na upaṭṭhāpanāya ussukkaṃ karissāmī''ti dhure ussāhe nikkhittamatteyeva. **Tassā**ti upajjhāyāya.

Antevāsiniyā vāpīti pabbajjāupasampadādhammanissayavasena catubbidhāsu antevāsinīsu aññatarāya. **Itarāyā**ti anupasampannāya.

2260. **Gilānāyā**ti sayaṃ gilānāya. ''Gavesitvā alabhantiyā''ti padacchedo, aññaṃ upaṭṭhāyikaṃ pariyesitvā alabhamānāyāti attho. ''Āpadāsu ummattikādīna''nti padacchedo. Gāthābandhavasena vaṇṇalopopi daṭṭhabbo. **Āpadāsū**ti tathārūpe upaddave sati. **Dhuranikkhepanodaya**nti dhuranikkhepasamuṭṭhānaṃ. Yadettha vattabbaṃ, taṃ heṭṭhā vuttameva.

Catutthaṃ.

2261-2. Puggalikassa attāyattaparāyattavasena aniyamitattā **''saka''**nti iminā niyameti. **Sakaṃ puggalika**nti attano puggalikaṃ. **Datvā**ti ettha ''bhikkhuniyā''ti seso. **Sakavāṭa**nti parivattakadvārakavāṭasahitaṃ. **Upassaya**nti gehaṃ. **Dvārādīsū**ti ettha **ādi-**saddena gabbhapamukhānaṃ saṅgaho, niddhāraṇe cetaṃ bhummaṃ. **Bahūnipī**ti niddhāretabbanidassanaṃ. Bahūnipi dvārāni vā bahū gabbhe vā bahūni pamukhāni vā. **Ta**nti yassā upassayo dinno, taṃ bhikkhuniṃ. **Nikkaḍḍhantiyā**ti atikkāmentiyā. **Tassā**ti yā nikkaḍḍhati, tassā.

2263. **Etthā**ti nikkaḍḍhane. **Eseva nayo**ti ''payogagaṇanāya āpattī''ti dassitanayo. Ettha **payogo** nāma āṇāpanaṃ, iminā ''ekāyāṇattiyā anekesu dvāresu atikkāmitesupi ekāva āpatti hotī''ti evamādikaṃ aṭṭhakathāgatavinicchayaṃ (pāci. aṭṭha. 943, 952 atthato samānaṃ) saṅgaṇhāti.

2264. Tesu vinicchayesu ekaṃ vinicchayavisesaṃ dassetumāha **''ettakāva imaṃ dvārā''**tiādi. Dvāragaṇanāya āpattiyo **dvāragaṇanāpattiyo**.

2265. **Akavāṭamhā**ti akavāṭabandhato upassayā nikkaḍḍhantiyā dukkaṭanti yojanā. **Sesāyā**ti anupasampannāya. **Tikadukkaṭa**nti anupasampannāya upasampannasaññāya, vematikāya, anupasampannasaññāya ca vasena tikadukkaṭaṃ. **Ubhinna**nti upasampannānupasampannānaṃ. **Parikkhāresū**ti pattacīvarādīsu parikkhāresu. **Sabbatthā**ti sabbesu payogesu, nikkaḍḍhiyamānesu, nikkaḍḍhāpiyamānesu cāti vuttaṃ hoti.

2266. **Ettha** imasmiṃ sikkhāpade **samuṭṭhānādi**vinicchayena saha **sesaṃ** vinicchayajātaṃ **asesena** sabbappakārena saṅghikā vihārasmā nikkaḍḍhanasikkhāpadena **samaṃ mataṃ** ''sadisa''nti sallakkhitanti yojanā.

Pañcamaṃ.

2267. **Chaṭṭhe**ti ''yā pana bhikkhunī saṃsaṭṭhā vihareyya gahapatinā vā gahapatiputtena vā''tiādimātikāya (pāci. 956) niddiṭṭhe chaṭṭhasikkhāpade. **Idha vattabba**nti imasmiṃ vinayavinicchaye kathetabbaṃ. **Ariṭṭhassa sikkhāpadenā**ti ariṭṭhasikkhāpadena. **Vinicchayo**ti samuṭṭhānādiko.

Chaṭṭhaṃ.

2268. **Sāsaṅkasammate**ti ettha ''sappaṭibhaye''ti seso. Ubhayampi heṭṭhā vuttatthameva. **Antoraṭṭhe**ti yassa vijite viharati, tasseva raṭṭhe. Sāsaṅkasammate sappaṭibhaye antoraṭṭhe satthena vinā cārikaṃ carantiyā bhikkhuniyā āpatti siyāti yojanā.

2269. Evaṃ carantiyā sagāmakaṭṭhāne gāmantarappavese ca agāmake araññe addhayojane ca vinayaññunā bhikkhunā **pācittiyanayo** pācittiyāpattividhānakkamo ñeyyo ñātabboti yojanā.

2270. Saha satthena carantiyā na dosoti yojanā. Khemaṭṭhāne carantiyā, āpadāsu vā carantiyā na dosoti yojanā.

Sattamaṃ.

2271. **Aṭṭhame navame vāpī**ti ''yā pana bhikkhunī tiroraṭṭhe''tiādike (pāci. 966) aṭṭhamasikkhāpade ca ''yā pana bhikkhunī antovassaṃ cārikaṃ careyya, pācittiya''nti (pāci. 970) vuttanavamasikkhāpade ca. **Anuttānaṃ na vijjati,** sabbaṃ uttānameva, tasmā ettha mayā na vicārīyatīti adhippāyo.

Aṭṭhamanavamāni.

2272. ''Yā pana bhikkhunī vassaṃvutthā cārikaṃ na pakkameyya antamaso chappañcayojanānipi, pācittiya''nti (pāci. 974) vuttasikkhāpade vinicchayaṃ dassetumāha **''pācittī''**tiādi. Ahaṃ **na gamissāmi** na pakkamissāmīti **dhuranikkhepe** kate pācittīti yojanā. **Tathā**ti pācitti.

2273. Vassaṃvutthāya pavāretvā antamaso pañca yojanāni gantuṃ vaṭṭati. Ettha **api-**saddassa sambhāvanatthataṃ dassetumāha **''chasū''**tiādi. **Idha** imasmiṃ anāpattivāre **chasu** yojanesu yadatthi vattabbaṃ, taṃ kinnu nāma siyā, natthi kiñci vattabbanti attho. Pavāretvā cha yojanāni gacchantiyā anāpattibhāvo avuttasiddhovāti dīpeti.

2274. **Tīṇi** yojanāni. **Tenevā**ti yena gatā, teneva maggena. **Aññena maggenā**ti gatamaggato aññena pathena.

2275. **Dasavidhe antarāyasmiṃ satī**ti vakkhamānesu antarāyesu aññatarasmiṃ sati. Tassā anāpattīti yojanā. **Āpadāsū**ti aṭṭādikāraṇena kenaci palibuddhādibhāvasaṅkhātāsu āpadāsu. **Gilānāyā**ti sayaṃ gilānāya. **Dutiyāya** bhikkhuniyā alābhe vā apakkamantiyā anāpatti.

2276. Rājā ca corā ca amanussā ca aggi ca toyañca vāḷā ca sarīsapā cāti viggaho. **Manusso**ti ettha gāthābandhavasena pubbapadalopo ''lābūni sīdantī''tiādīsu (jā. 1.1.77) viya. Jīvitañca brahmacariyā ca jīvitabrahmacariyanti samāhāradvande samāso, tassa **jīvitabrahmacariyassa**. Antarāyā eva **antarāyikā**. Etesaṃ dasannaṃ aññatarasmiṃ apakkamantiyā anāpatti. Yathāha ''antarāyeti dasavidhe antarāye. 'Paraṃ gacchissāmī'ti nikkhantā, nadipūro pana āgato, corā vā magge honti, megho vā uṭṭhāti, nivattituṃ vaṭṭatī''ti (pāci. aṭṭha. 976).

2277. Apakkamanaṃ **akriyaṃ**. Anādariyena āpajjanato āha **''dukkhavedana''**nti.

Dasamaṃ.

Tuvaṭṭavaggo catuttho.

2278-80. **Rājāgāra**nti rañño kīḷanagharaṃ. **Cittāgāra**nti kīḷanacittasālaṃ. **Ārāma**nti kīḷanaupavanaṃ. **Kīḷuyyāna**nti kīḷanatthāya kataṃ uyyānaṃ. **Kīḷāvāpi**nti ettha kiñcāpi **pāḷiyaṃ** (pāci. 979) pokkharaṇī vuttā, sā pana sabbajalāsayānaṃ kīḷāya katānaṃ upalakkhaṇavasena vuttāti āha ''kīḷāvāpi''nti, kīḷanatthāya katavāpinti attho. **''Nānākāra''**nti idaṃ yathāvuttapadehi paccekaṃ yojetabbaṃ. Sabbasaṅgāhikavasena **''tānī''**ti vuttaṃ. Nānākāraṃ rājāgāraṃ cittāgāraṃ ārāmaṃ kīḷuyyānaṃ vā kīḷāvāpiṃ **daṭṭhuṃ gacchantīnaṃ tāni** sabbāni ekato daṭṭhuṃ gacchantīnaṃ **tāsaṃ** bhikkhunīnaṃ pade pade dukkaṭaṃ muninā niddiṭṭhanti yojanā.

Pañcapīti rājāgārādīni pañcapi. Ekāyeva pācitti āpatti paridīpitāti yojanā. **Taṃ taṃ** disābhāgaṃ gantvā passanti ce, pāṭekkāpattiyo payogagaṇanāya siyunti yojanā.

2281. Gamanabāhullena āpattibāhullaṃ pakāsetvā gīvāparivattanasaṅkhātena payogabāhullenāpi āpattibāhullaṃ pakāsetumāha **''payogabahutāyāpi, pācittibahutā siyā''**ti. **Sabbatthā**ti yattha bhikkhuniyā pācittiyaṃ vuttaṃ, tattha sabbattha.

2282. ''Avasesopi anāpattī''ti padacchedo. Anāpatti ca kathāmaggo ca **anāpattikathāmaggo,** tesaṃ vinicchayo **anāpattikathāmaggavinicchayo,** ''anāpatti ārāme ṭhitā passatī''tiādiko (pāci. 981) anāpattivinicchayo ca **aṭṭhakathā**gato (pāci. aṭṭha. 981) avasesavinicchayo cāti attho. **''Ārāme ṭhitā''**ti etena ajjhārāme rājāgārādīni karonti, tāni passantiyā anāpattīti ayamanāpattivāro dassito. Eteneva antoārāme tattha tattha gantvā naccādīni viya rājāgārādīnipi passituṃ labhatītipi siddhaṃ. **Ādi**-saddena ''piṇḍapātādīnaṃ atthāya gacchantiyā magge honti, tāni passati, anāpatti. Rañño santikaṃ kenaci karaṇīyena gantvā passati, anāpatti. Kenaci upaddutā pavisitvā passati, anāpattī''ti ete anāpattivārā saṅgahitā. **Naccadassana…pe… sahā**ti samuṭṭhānādinā vinicchayena saha naccadassanasikkhāpadasadisova.

Paṭhamaṃ.

2283. Mānato pamāṇato atītā apetā **mānātītā,** āsandī, taṃ. Vāḷehi upeto **vāḷūpeto,** pallaṅko, taṃ. ''Āsandī nāma atikkantappamāṇā vuccatī''ti vacanato heṭṭhā aṭṭaniyā vaḍḍhakihatthato uccatarapādo āyāmacaturasso mañcapīṭhaviseso āsandī nāma samacaturassānaṃ atikkantappamāṇānampi anuññātattā. ''Pallaṅko nāma āharimehi vāḷehi kato''ti (pāci. 984) vacanato pamāṇayuttopi evarūpo na vaṭṭati. Āharitvā yathānurūpaṭṭhāne ṭhapetabbavāḷarūpāni **āharimavāḷā** nāma, saṃharimavāḷarūpayuttoti vuttaṃ hoti. Mānātītaṃ āsandiṃ vā vāḷūpetaṃ pallaṅkaṃ vā **sevantīnaṃ** abhinisīdantīnaṃ, abhinipajjantīnañca **yāsaṃ** bhikkhunīnaṃ satthā pācittiyāpattiṃ āha.

2284. Tāsaṃ nisīdanassāpi nipajjanassāpi payogabāhullavasena pācittiyānaṃ gaṇanā hoti iti evaṃ niddiṭṭhā **evaṃ** ayaṃ gaṇanā **accantayasena** anantaparivārena bhagavatā vuttāti yojanā. Ettha ca **iccevan**ti nipātasamudāyo, **iti**-saddo nidassane, **evaṃ**-saddo idamatthe daṭṭhabbo.

2285. **Pāde āsandiyā chetvā**ti āsandiyā pāde pamāṇato adhikaṭṭhānachindanena chetvā. Pallaṅkassa pāde vāḷakā **pallaṅkavāḷakā,** te **hitvā** apanetvā, **anāpattī**ti sevantīnaṃ anāpatti.

Dutiyaṃ.

2286-7. **Channa**nti khomādīnaṃ channaṃ, niddhāraṇe sāmivacanaṃ. **Aññataraṃ sutta**nti niddhāritabbanidassanaṃ. **Hatthā**ti hatthena, karaṇatthe cetaṃ nissakkavacanaṃ. **Añcita**nti hatthāyāmena ākaḍḍhitaṃ. **Tasmi**nti tasmiṃ añchite suttappadese. **Takkamhī**ti kantanasūcimhi. **Veṭhite**ti paliveṭhite.

Suttakantanato sabbapubbapayogesūti suttakantanato pubbesu kappāsavicinanādisabbapayogesu. **Hatthavārato**ti hatthavāragaṇanāya. Yathāha ''kappāsavicinanaṃ ādiṃ katvā sabbapubbapayogesu hatthavāragaṇanāya dukkaṭa''nti (pāci. aṭṭha. 988).

2288. **Kantitaṃ sutta**nti paṭhamameva kantitaṃ dasikasuttādiṃ. **Puna kantantiyā**ti koṭiyā koṭiṃ saṅghāṭetvā puna kantantiyā.

Tatiyaṃ.

2289. Taṇḍulānaṃ koṭṭanaṃ tu ādiṃ katvā gihīnaṃ **veyyāvaccaṃ** karontiyā sabbapubbapayogesu dukkaṭanti yojanā.

2290. **Yāguādisu** nipphādetabbesu tadādhārāni **bhājanāni** gaṇetvāva pācittiṃ paridīpaye, khajjakādīsu rūpānaṃ gaṇanāya pācittiṃ paridīpayeti yojanā. **Yāguādisū**ti ettha **ādi**-saddena bhattasūpādīnaṃ saṅgaho. **Khajjakādīsū**ti **ādi**-saddena macchamaṃsādiuttaribhaṅgānaṃ saṅgaho.

2291. ''Sacepi mātāpitaro āgacchanti, yaṃkiñci bījaniṃ vā sammajjanidaṇḍaṃ vā kārāpetvā veyyāvaccakaraṭṭhāne ṭhapetvāva yaṃ kiñci pacituṃ vaṭṭatī''ti **aṭṭhakathāgataṃ** vinicchayaṃ dassetumāha **''sace''**tiādi. **Sace**ti ettha ''mātāpitaro āgacchantī''ti seso. Attano evamāgatānaṃ mātāpitūnampi kiñci kammaṃ akāretvā kiñci kammaṃ kātuṃ na vaṭṭatīti yojanā. **Api**-saddo sambhāvane, tena aññesaṃ kathāyeva natthīti dīpeti.

2292-3. Saṅghassa yāgupāne veyyāvaccaṃ karontiyā anāpattīti yojanā. **''Saṅghabhattepī''**tiādīsupi eseva nayo. Attano veyyāvaccakarassa vāti sambandho. Yathāha ''yāgupāneti manussehi saṅghassatthāya kariyamāne yāgupāne vā saṅghabhatte vā tesaṃ sahāyikabhāvena yaṃ kiñci pacantiyā anāpatti. Cetiyapūjāya sahāyikā hutvā gandhamālādīni pūjeti, vaṭṭatī''ti (pāci. aṭṭha. 993).

Catutthaṃ.

2294. ''Yā pana bhikkhunī 'ehāyye imaṃ adhikaraṇaṃ vūpasamehī'ti vuccamānā 'sādhū'ti paṭissuṇitvā sā pacchā anantarāyikinī neva vūpasameyya na vūpasamāya ussukkaṃ kareyya, pācittiya''nti (pāci. 995) sikkhāpadassa vinicchayaṃ dassetumāha **''pācitti dhuranikkhepe''**tiādi. **Dhuranikkhepe**ti na dāni taṃ vūpasamessāmi, aññāhi vā na vūpasamāpessāmī''ti evaṃ dhurassa ussāhassa nikkhepe pācittīti yojanā. Cīvarasibbane yathā pañcāhaparihāro labbhati, idha pana tathā ekāhampi parihāro na labbhatīti yojanā.

2295. **Sesa**nti ''dhuraṃ nikkhipitvā pacchā vinicchinantī āpattiṃ āpajjitvāva vinicchinātī''tiādikaṃ vinicchayajātaṃ. Tattha cīvarasibbane vuttanayeneva veditabbanti yojanā.

Pañcamaṃ.

2296-7. **Yā pana** bhikkhunī gihīnaṃ vā sahadhammike ṭhapetvā **aññesaṃ** paribbājakaparibbājikānaṃ vā dantaponodakaṃ vinā aññaṃ yaṃ kiñci **ajjhoharaṇīyaṃ** khādanīyaṃ, bhojanīyaṃ vā kāyena vā kāyapaṭibaddhena vā nissaggiyena vā dadāti, tassā pācittiyaṃ hotīti yojanā.

2298-9. **Idha** imasmiṃ sikkhāpade muninā dantakaṭṭhodake dukkaṭaṃ vuttanti yojanā. **Yā** pana bhikkhunī kāyādīhi sayaṃ **na deti** aññena **dāpeti,** tassā ca kāyādīhi adatvā bhūmiyaṃ **nikkhipitvā** dentiyāpi yā bāhiralepaṃ vā deti, tassāpi ummattikāya ca **na doso** anāpattīti yojanā.

Chaṭṭhaṃ.

2300-1. **Āvasathacīvara**nti ''utuniyo bhikkhuniyo paribhuñjantū''ti dinnaṃ cīvaraṃ. **Yā** bhikkhunī yaṃ ''āvasathacīvara''nti niyamitaṃ cīvaraṃ, **taṃ** catutthe divase dhovitvā antamaso utuniyā sāmaṇerāya vā adatvā sace paribhuñjeyya, tassā pācittiyaṃ vuttanti yojanā. **Tikapācittiyaṃ siyā**ti ''anissajjite anissajjitasaññā…pe… vematikā…pe… nissajjitasaññā paribhuñjati, āpatti pācittiyassā''ti (pāci. 1006) vuttaṃ pācittiyaṃ hotīti yojanā.

2302-3. **Tasmiṃ** cīvare nissajjite anissajjitasaññāya vā vematikāya vā **tassā** bhikkhuniyā dvikadukkaṭaṃ vuttanti yojanā. Aññāsaṃ utunīnaṃ abhāve adatvāpi paribhuñjantiyā anāpatti. **Puna pariyaye**ti puna utunivāre yathākālaṃ paribhuñjantiyā anāpatti. Acchinnacīvarādīnañca anāpattīti yojanā. **Pariyaye**ti gāthābandhavasena rassattaṃ. **Acchinnacīvarādīna**nti ettha **ādi**-saddena naṭṭhacīvarādīnaṃ saṅgaho. **Āpadāsupī**ti mahagghacīvaraṃ sarīrato mocetvā suppaṭisāmitampi corā haranti, evarūpāsu āpadāsu paribhuñjantiyā anāpattīti yojanā.

Sattamaṃ.

2304. **Sakavāṭakaṃ vihāra**nti kavāṭabandhavihāraṃ, dvārakavāṭayuttaṃ suguttasenāsananti vuttaṃ hoti. **Rakkhanatthāya adatvā**ti ''imaṃ jaggeyyāsī''ti evaṃ anāpucchitvā.

2305-6. ''Hoti pācittiyaṃ tassā, cārikaṃ pakkamantiyā''ti vuttameva pakāsetumāha **''attano gāmato''**tiādi. **Attano gāmato**ti attano vasanakagāmato. **Tathā itarassā**ti aparikkhittassa vihārassa parikkhepaṃ upacāraṃ. **Ta**ntiādipadattaye bhummatthe upayogavacanaṃ veditabbaṃ. Parikkhittassa vihārassa parikkhepe paṭhamena padena samatikkante dukkaṭaṃ, tathā **itarassa** aparikkhittassa vihārassa tasmiṃ upacāre atikkante dukkaṭaṃ. Dutiyena padena parikkhepe, upacāre samatikkantamatte pācittīti yojanā.

2307. **Akavāṭabandhanasmiṃ** kavāṭabandharahite vihāre tathā anissajjantiyā dukkaṭaṃ paridīpitaṃ. **Jaggikaṃ alabhantiyā**ti ettha ''pariyesitvā''ti seso. **Jaggika**nti vihārapaṭijaggikaṃ.

2308. **Āpadāsū**ti raṭṭhe bhijjante āvāse chaḍḍetvā gacchanti, evarūpāsu āpadāsu. **Gilānāyā**ti vacībhedaṃ kātuṃ asamatthāyāti.

Aṭṭhamaṃ.

2309-10. Hatthī ca asso ca ratho ca **hatthiassarathā,** te ādi yesaṃ te **hatthiassarathādayo,** tehi. **Ādi**-saddena dhanu tharūti padadvayaṃ gahitaṃ. **Saṃyutta**nti yathāvuttehi hatthiassādipadehi saṃyojitaṃ, ''hatthīnaṃ sippaṃ hatthisippa''ntiādinā katasamāsanti attho, ''hatthisippaṃ assasippaṃ rathasippaṃ dhanusippaṃ tharusippa''nti evaṃ vuttaṃ yaṃ kiñci sippanti vuttaṃ hoti. Hatthisikkhādisippaṃ sandīpako gantho vaccavācakānaṃ abhedopacārena evaṃ vuttoti gahetabbaṃ. Teneva vakkhati ''padādīnaṃ vasenidhā''ti. **Parūpaghātakaṃ mantāgadayogappabhedakaṃ kiñcī**ti paresaṃ antarāyakaraṃ khilanavasīkaraṇasosāpanādibhedaṃ āthabbaṇamantañca visayogādippabhedakañca yaṃ kiñci sippanti attho.

Ettha ca **khilanamanto** nāma dārusārakhilaṃ mantetvā pathaviyaṃ pavesetvā māraṇamanto. **Vasīkaraṇamanto** nāma paraṃ attano vase vattāpanakamanto. **Sosāpanakamanto** nāma parasarīraṃ rasādidhātukkhayena sukkhabhāvaṃ pāpanakamanto. **Ādi**-saddena videssanādimantānaṃ saṅgaho. **Videssanaṃ** nāma mittānaṃ aññamaññassa veribhāvāpādanaṃ. **Idha** imasmiṃ sāsane yā bhikkhunī hatthi…pe… kiñci yassa kassaci santike padādīnaṃ vasena **pariyāpuṇeyya** adhīyeyya ce, tassā pācittiyaṃ hotīti yojanā.

2311. **Lekhe**ti likhitasippe. **Dhāraṇāya cā**ti dhāraṇasatthe, yasmiṃ vuttanayena paṭipajjantā bahūnipi ganthāni dhārenti. **Guttiyā**ti attano vā paresaṃ vā guttatthāya. **Parittesu ca sabbesū**ti yakkhaparittacoravāḷādisabbesu parittesu ca.

Navamaṃ.

2312. **Dasame**ti ''yā pana bhikkhunī tiracchānavijjaṃ vāceyya, pācittiya''nti (pāci. 1018) samuddiṭṭhe dasamasikkhāpade. **Idaṃ** dasamasikkhāpadaṃ.

Dasamaṃ.

Cittāgāravaggo pañcamo.

2313. **Sabhikkhukaṃ ārāma**nti yattha bhikkhū rukkhamūlepi vasanti, taṃ padesaṃ. **Jānitvā**ti ''sabhikkhuka''nti jānitvā. **Yaṃ kiñcī**ti bhikkhuṃ vā sāmaṇeraṃ vā ārāmikaṃ vā yaṃ kiñci.

2314-5. ''Sabhikkhuko nāma ārāmo yattha bhikkhū rukkhamūlepi vasantī''ti (pāci. 1025) vacanato āha **''sace antamaso''**tiādi. Yā pana bhikkhunī antamaso rukkhamūlassapi anāpucchā sace parikkhepaṃ atikkāmeti, tassā paṭhame pāde dukkaṭaṃ, aparikkhitte tassa vihārassa upacārokkame vāpi bhikkhuniyā dukkaṭaṃ, dutiye pāde atikkāmite pācitti siyāti yojanā.

2316. **Abhikkhuke** ārāme sabhikkhūti saññāya **ubhosupi** sabhikkhukābhikkhukesu ārāmesu **jātakaṅkhāya** sañjātavicikicchāya, vematikāyāti attho. Tassā āpatti dukkaṭaṃ hotīti yojanā.

2317. Sīsānulokikā yā bhikkhunī gacchati, tassā ca anāpatti pakāsitāti yojanā. Evamuparipi. **Tā** bhikkhuniyo yattha **sannipatitā** honti, tāsaṃ santikaṃ ''gacchāmī''ti **gacchati**. Yathāha ''yattha bhikkhuniyo paṭhamataraṃ pavisitvā sajjhāyaṃ vā cetiyavandanādīni vā karonti, tattha tāsaṃ santikaṃ gacchāmīti gantuṃ vaṭṭatī''ti (pāci. aṭṭha. 1027).

2318. **''Santaṃ bhikkhuṃ anāpucchā''**ti vacaneneva abhikkhukaṃ ārāmaṃ kiñci anāpucchā pavisantiyā anāpattīti dīpitaṃ hoti. Ārāmamajjhato vā maggo hoti, tena gacchantiyāpi. **Āpadāsū**ti yena kenaci upaddutā hoti, evarūpāsu āpadāsu pavisantiyā.

Paṭhamaṃ.

2320. **Akkoseyyā**ti dasannaṃ akkosavatthūnaṃ aññatarena sammukhā, parammukhā vā akkoseyya vā. **Paribhāseyya vā**ti bhaya'massa upadaṃseyya vā. **Tikapācittiya**nti ''upasampanne upasampannasaññā…pe… vematikā…pe… anupasampannasaññā akkosati vā paribhāsati vā, āpatti pācittiyassā''ti (pāci. 1031) tikapācittiyaṃ vuttaṃ. **Sese**ti anupasampanne. Tikadukkaṭaṃ tassā hotīti yojanā.

2321. **''Purakkhatvā''**tiādīsu yaṃ vattabbaṃ, taṃ ''abhisapeyyā''ti (pāci. 875) vuttasikkhāpade vuttanayameva.

Dutiyaṃ.

2322-3. **Saṅgha**nti bhikkhunisaṅghaṃ. **Paribhāseyyā**ti ''bālā etā, abyattā etā, netā jānanti kammaṃ vā kammadosaṃ vā kammavipattiṃ vā kammasampattiṃ vā''ti (pāci. 1035) āgatanayena paribhāseyyāti attho. **Itarāyā**ti ettha upayogatthe karaṇavacanaṃ. Ekaṃ bhikkhuniṃ vā sambahulā bhikkhuniyo vā tatheva itaraṃ anupasampannaṃ vā paribhāsantiyā tassā dukkaṭaṃ paridīpitanti yojanā.

Tatiyaṃ.

2324-6. Yā nimantanapavāraṇā ubhopi **gaṇabhojanasikkhāpade** (pāci. 217-219), **pavāraṇasikkhāpade** (pāci. 238-239) ca vuttalakkhaṇā, tāhi ubhohi nimantanapavāraṇāhi yā ca bhikkhunī sace nimantitāpi vā pavāritāpi vā bhaveyya, sā purebhattaṃ yāguñca yāmakālikādi**kālikattayañca** ṭhapetvā yaṃ kiñci **āmisaṃ** yāvakālikaṃ ajjhoharaṇatthāya paṭiggaṇhāti ce, tassā gahaṇe dukkaṭaṃ siyā, ajjhohāravasena **ettha** imasmiṃ sikkhāpade pācitti paridīpitāti yojanā.

Ettha ca **nimantitā** nāma ''pañcannaṃ bhojanānaṃ aññatarena bhojanena nimantitā''ti **gaṇabhojanasikkhāpade** vuttalakkhaṇā. **Pavāraṇā** ca ''pavārito nāma asanaṃ paññāyati, bhojanaṃ paññāyati, hatthapāse ṭhito abhiharati, paṭikkhepo paññāyatī''ti **pavāraṇasikkhāpade** vuttalakkhaṇāti veditabbā.

2327. **Kālikāni ca tīṇevā**ti yāmakālikādīni tīṇi kālikāni eva.

2328-9. Nimantitapavāritānaṃ dvinnaṃ sādhāraṇāpattiṃ dassetvā anāpattiṃ dassetumāha **''nimantitā''**tiādi. **Idha** imasmiṃ sāsane **yā pana** bhikkhunī nimantitā appavāritā sace yāguṃ pivati, **vaṭṭati** anāpattīti attho. **Sāmikassā**ti yena nimantitā, tassa nimantanasāmikasseva. **Aññabhojana**nti yena nimantitā, tato aññassa bhojanaṃ. Sace sā bhuñjati, tathā vaṭṭatīti yojanā.

Kālikāni ca tīṇevāti yāmakālikādīni tīṇi kālikāneva. **Paccaye satī**ti pipāsādipaccaye sati.

2330. Imassa sikkhāpadassa idaṃ samuṭṭhānaṃ addhānena tulyanti yojanā. Pavāritāya, appavāritāya vā nimantitāya vasena kiriyākiriyataṃ dassetumāha **''nimantitā''**tiādi. Nimantitā pana sāmikaṃ anāpucchā bhuñjati ce, tassā vasena **idaṃ** sikkhāpadaṃ kiriyākiriyaṃ hoti. Ettha bhuñjanaṃ **kriyaṃ**. Sāmikassa anāpucchanaṃ **akriyaṃ**.

2331. **''Kappiyaṃ kārāpetvā''**tiādiṃ pavāritameva sandhāyāha. Yā yadi paribhuñjati, tassā ca pācitti siyā kiriyato hotīti yojanā. **Siyā**ti avassaṃ.

Pavāraṇasikkhāpade vuttanayena kappiyaṃ kāretvā vā akārāpetvā vā paribhuñjantiyā tassā paribhogeneva iminā sikkhāpadena avassaṃ āpatti hotīti attho.

Catutthaṃ.

2332. ''Yā pana bhikkhunī kulamaccharinī assa, pācittiya''nti (pāci. 1043) imasmiṃ sikkhāpade vinicchayaṃ dassetumāha **''bhikkhunīna''**ntiādi. Kulasantike bhikkhunīnaṃ avaṇṇaṃ vadantiyā pācittīti sambandho, kulassa santike ''bhikkhuniyo dussīlā pāpadhammā''ti bhikkhunīnaṃ avaṇṇaṃ bhāsantiyāti attho. **Kulassāvaṇṇanaṃ vāpī**ti ''taṃ kulaṃ assaddhaṃ appasanna''nti bhikkhunīnaṃ santike kulassa avaṇṇaṃ aguṇaṃ vadantiyā pācittīti sambandho.

2333. **Santaṃ bhāsantiyā dosa**nti amaccharāyitvā kulassa vā bhikkhunīnaṃ vā santaṃ dosaṃ ādīnavaṃ kathentiyā.

Pañcamaṃ.

2334-5. **Ovādadāyako**ti aṭṭhahi garudhammehi ovādaṃ dento. **Vassaṃ upagacchantiyā**ti vassaṃ vasantiyā.

2336. **Bhikkhū**ti ovādadāyakā bhikkhū.

Chaṭṭhaṃ.

2338. Yā sā bhikkhunī **vassaṃ vutthā** purimaṃ vā pacchimaṃ vā temāsaṃ vutthā **tato** anantaraṃ **ubhatosaṅghe** bhikkhunisaṅghe ca bhikkhusaṅghe ca ''nāhaṃ pavāressāmī''ti dhuraṃ nikkhipati ceti yojanā.

Sattamaṃ.

2341. **Ovādādīnamatthāyā**ti aṭṭhagarudhammassavanādīnamatthāya. **Ādi-**saddena uposathapucchanapavāraṇānaṃ gahaṇaṃ.

2342. Ovādādīnamatthāya agamanena **akriyaṃ. Kāyika**nti kāyakammaṃ.

Aṭṭhamaṃ.

2343. ''Anvaddhamāsaṃ bhikkhuniyā bhikkhusaṅghato dve dhammā paccāsīsitabbā uposathapucchanañca ovādūpasaṅkamanañca, taṃ atikkāmentiyā pācittiya''nti (pāci. 1059) imasmiṃ sikkhāpade vinicchayaṃ dassetumāha **''na yācissāmī''**tiādi. Taṃ uttānatthameva.

Navamaṃ.

2346-7. **Pasākho** nāma nābhiyā heṭṭhā, jāṇumaṇḍalānaṃ upari padeso. Tathā hi yasmā rukkhassa sākhā viya ubho ūrū pabhijjitvā gatā, tasmā so pasākhoti vuccati, tasmiṃ pasākhe. **Sañjāta**nti uṭṭhitaṃ. **Gaṇḍa**nti yaṃ kiñci gaṇḍaṃ. **Rudhita**nti yaṃ kiñci vaṇaṃ. **Saṅghaṃ vā**ti bhikkhunisaṅghaṃ vā. **Gaṇaṃ vā**ti sambahulā bhikkhuniyo vā. **Ekenā**ti ettha ''purisenā''ti seso, sahatthe idaṃ karaṇavacanaṃ. Yathāha ''purisena saddhiṃ ekenekā''ti. **Puriso**ti ca manussapurisova gahetabbo.

Dhovāti ettha ādi-atthe vattamānena **iti-**saddena ''ālimpāpeyya vā bandhāpeyya vā mocāpeyya vā''ti (pāci. 1063) sikkhāpadāgatānaṃ itaresaṃ tiṇṇaṃ saṅgaṇhanato ''ālimpa bandha mocehī''ti āṇattittayaṃ saṅgahitaṃ. Teneva vakkhati ''dukkaṭāniccha pācittiyo cha cā''ti.

Yā pana bhikkhunī pasākhe jātaṃ gaṇḍaṃ vā rudhitaṃ vā saṅghaṃ vā gaṇaṃ vā anāpucchitvā **ekena** purisena ekikā ''bhinda phālehi dhova ālimpa bandha mocehī''ti **sabbāni** kātabbāni āṇāpeti, tassā cha dukkaṭāni, **katesu** bhindanādīsu chasu kiccesu tassā cha pācittiyo hontīti yojanā.

2348-9. **Etthā**ti gaṇḍe vā vaṇe vā. ''Yaṃ kātabbaṃ atthi, taṃ sabbaṃ tvaṃ karohi''iti sace evaṃ yā āṇāpetīti yojanā. Tassā ekāya āṇāpana**vācāya** cha dukkaṭāni ca pācittiyacchakkañceti dvādasāpattiyo siyunti yojanā.

2351. **Āpucchitvā vā**ti saṅghaṃ vā gaṇaṃ vā āpucchitvā. **Dutiya**nti dutiyikaṃ. Viññuṃ dutiyaṃ gahetvāpi vāti yojanā.

Dasamaṃ.

Ārāmavaggo chaṭṭho.

2353. ''Gaṇapariyesanādismi''nti vattabbe chandānurakkhanatthaṃ niggahitāgamo. **Gabbhini**nti āpannasattaṃ, kucchipaviṭṭhasattanti attho. **Vuṭṭhāpentiyā**ti upasampādentiyā. **Kammavācāhī**ti dvīhi kammavācāhi.

2354-5. **Kammavācāya osāne**ti tatiyakammavācāya pariyosāne, **yya**kārappatteti attho. **Gabbhinisaññāya na ca gabbhiniyā**ti agabbhiniyā gabbhinisaññāya ca. **Ubho sañjātakaṅkhāyā**ti ubhosu samuppannasaṃsayāya, gabbhiniyā, agabbhiniyā ca vematikāyāti attho. Gāthābandhavasenettha **su-**saddalopo. Tathā vuṭṭhāpentiyā upajjhāyāya āpatti dukkaṭaṃ hotīti yojanā. **Ācariniyā tassā**ti upajjhāyā gabbhiniṃ vuṭṭhāpeti, tassā kammavācaṃ sāventiyā ācariniyā ca. **Gaṇassā**ti upajjhāyācarinīhi aññassa bhikkhunigaṇassa ca. Tathā dukkaṭaṃ dīpitanti yojanā.

2356. ''Dvīsu agabbhinisaññāyā''ti padacchedo. **Dvīsū**ti gabbhiniyā, agabbhiniyā ca.

Paṭhamaṃ.

2357. **Dutiye**ti ''yā pana bhikkhunī pāyantiṃ vuṭṭhāpeyya, pācittiya''nti (pāci. 1073) sikkhāpade. Imasmiṃ sikkhāpade pāyantī nāma mātā vā hoti dhāti vāti ayaṃ viseso.

Dutiyaṃ.

2358. Yā pana bhikkhunī dve vassāni chasu dhammesu **asikkhitasikkhaṃ** sikkhamānaṃ sace vuṭṭhāpeyya, pācitti siyāti yojanā. Tattha **dve vassānī**ti pavāraṇavasena dve saṃvaccharāni. **Chasu dhammesū**ti pāṇātipātāveramaṇiādīsu vikālabhojanāveramaṇipariyosānesu chasu dhammesu. **Asikkhitasikkha**nti ''pāṇātipātāveramaṇiṃ dve vassāni avītikkamma samādānaṃ samādiyāmī''tiādinā (pāci. 1079) nayena anādinnasikkhāpadaṃ vā evaṃ samādiyitvāpi kupitasikkhaṃ vā. **Sikkhamānaṃ** tesu chasu dhammesu sikkhanato vā te vā sikkhāsaṅkhāte dhamme mānanato evaṃ laddhanāmaṃ anupasampannaṃ. **Vuṭṭhāpeyyā**ti upasampādeyya. **Āpatti siyā**ti paṭhamasikkhāpade vuttanayeneva kammavācāpariyosāne pācitti āpatti siyā, pācitti hotīti attho.

2359. ''Dhammakamme dhammakammasaññā vuṭṭhāpeti, āpatti pācittiyassa. Dhammakamme vematikā vuṭṭhāpeti, āpatti pācittiyassa. Dhammakamme adhammakammasaññā vuṭṭhāpeti, āpatti pācittiyassā''ti evaṃ **dhammakamme satthunā tikapācittiyaṃ vuttaṃ**. ''Adhammakamme dhammakammasaññā, āpatti dukkaṭassa. Adhammakamme vematikā āpatti dukkaṭassa. Adhammakamme adhammakammasaññā vuṭṭhāpeti, āpatti dukkaṭassā''ti (pāci. 1082) evaṃ **adhamme pana kammasmiṃ satthunā tikadukkaṭaṃ dīpitaṃ**.

2360. **Akhaṇḍato** khaṇḍaṃ akatvā.

2361. Sace upasampadāpekkhā pabbajjāya saṭṭhivassāpi hoti, tassā imā cha sikkhāyo dve vassāni avītikkamanīyā padātabbā, imā adatvā **na kāraye** neva vuṭṭhāpeyyāti yojanā.

Tatiyaṃ.

2362. **Catutthe natthi vattabba**nti vakkhamānavisesato aññaṃ vattabbaṃ natthīti yathāvuttanayamevāti adhippāyo. **''Idhā''**tiādinā imasmiṃ sikkhāpade labbhamānavisesaṃ dasseti. Idha imasmiṃ sikkhāpade saṅghena sammataṃ taṃ sikkhamānaṃ **vuṭṭhāpentiyā** bhikkhuniyā anāpatti hotīti yojanā.

2363. Dve vassāni chasu dhammesu sikkhitasikkhāya sikkhamānāya bhikkhunisaṅghena upasampadato paṭhamaṃ ñattidutiyāya kammavācāya yā vuṭṭhānasammuti dātabbā hoti, sā vuṭṭhānasammuti **sace paṭhamaṃ adinnā hoti. Tattha** tasmiṃ upasampadamāḷakepi padātabbāyevāti yojanā.

2364. **Tatiyañcā**ti tatiyasikkhāpadañca. **Catutthañcā**ti idaṃ catutthasikkhāpadañca. **Paṭhamena samaṃ ñeyya**nti paṭhamena sikkhāpadena samuṭṭhānādinā vinicchayena samānanti ñātabbaṃ. **Catutthaṃ** pana sikkhāpadaṃ vuṭṭhāpanasammutiṃ adāpetvā vuṭṭhāpanavasena **kriyākriyaṃ** hoti.

Catutthaṃ.

2365. **Gihigata**nti purisantaragataṃ, purisasamāgamappattanti attho. Paripuṇṇadvādasavassā **paripuṇṇā** uttarapadalopena. Kiñcāpi na dosoti yojanā. **Vuṭṭhāpentiyā**ti upajjhāyā hutvā upasampādentiyā.

2366. **Sesa**nti vuttaṃ. **Asesena** sabbaso.

Pañcamaṃ.

2368. **Dukkhitaṃ sahajīvini**nti ettha ''sikkhāpada''nti seso. Tuvaṭṭakavaggasmiṃ ''dukkhitaṃ sahajīvini''nti imehi padehi yuttaṃ **yaṃ** sikkhāpadaṃ vuttaṃ, **tena** sikkhāpadena aṭṭhamaṃ samaṃ ñeyyaṃ, **na visesatā** viseso natthīti yojanā. **Aṭṭhama**nti ''yā pana bhikkhunī sahajīviniṃ vuṭṭhāpetvā dve vassāni neva anuggaṇheyya na anuggaṇhāpeyya, pācittiya''nti (pāci. 1108) vuttasikkhāpadaṃ. Tattha **sahajīvini**nti saddhivihāriniṃ. **Neva anuggaṇheyyā**ti sayaṃ uddesādīhi nānuggaṇheyya. **Na anuggaṇhāpeyyā**ti ''imissā ayye uddesādīni dehī''ti evaṃ na aññāya anuggaṇhāpeyya. **Pācittiya**nti dhure nikkhittamatte pācittiyaṃ.

Aṭṭhamaṃ.

2369. **Yā kāci** bhikkhunī vuṭṭhāpitapavattiniṃ dve vassāni nānubandheyya ce, tassā pācitti **pariyāputā** kathitāti yojanā. Vuṭṭhāpetīti **vuṭṭhāpitā,** pavatteti susikkhāpetīti pavattinī, vuṭṭhāpitā ca sā pavattinī cāti **vuṭṭhāpitapavattinī,** upajjhāyāyetaṃ adhivacanaṃ, taṃ, upajjhāyaṃ. **Nānubandheyyā**ti cuṇṇena, mattikāya, dantakaṭṭhena, mukhodakenāti evaṃ tena tena karaṇīyena upaṭṭhaheyya.

2370. ''Dve vassāni ahaṃ nānubandhissāmī''ti dhuraṃ nikkhipati ce, evaṃ dhure nikkhittamattasmiṃ pana tassā pācittiyaṃ siyāti yojanā.

2371. Yā pana bhikkhunī upajjhāyaṃ bālaṃ vā alajjiṃ vā nānubandhati, tassā, gilānāya vā āpadāsu vā ummattikāya vā nānubandhantiyā na dosoti yojanā.

2372. Anupaṭṭhānena hotīti āha **''akriyaṃ vutta''**nti.

Navamaṃ.

2373-5. Yā kāci bhikkhunī **sahajīviniṃ** saddhivihāriniṃ **vuṭṭhāpetvā** upasampādetvā taṃ gahetvā antamaso chappañcayojanānipi **na gaccheyya na caññaṃ āṇāpeyya** ''imaṃ, ayye, gahetvā gacchā''ti aññañca na niyojeyya ce, **dhure nikkhittamattasmiṃ** ''na dāni gacchissāmi, aññañca gahetvā gantuṃ na niyojessāmī''ti ussāhe vissaṭṭhamatte tassā pācittiyaṃ siyāti yojanā.

Antarāyasmiṃ sati vā dutiyaṃ alabhantiyā vā āpadāsu vā gilānāya vā ummattikāya vā na dosoti yojanā.

Dasamaṃ.

Gabbhinivaggo sattamo.

2376. **Gihigatehi tīhevā**ti anantare gabbhinivagge gihigatapadayuttehi pañcamachaṭṭhasattamehi tīheva sikkhāpadehi. **Sadisānī**ti idha vīsativassavacanañca kumāribhūtavacanañca tattha dvādasavassavacanañca gihigatavacanañca ṭhapetvā avasesehi vinicchayehi yathākkamaṃ sadisānevāti.

2377. **Mahūpapadā**ti mahā upapado yāsaṃ sikkhamānānaṃ tā mahūpapadā. **Upapadaṃ** nāma padānameva yujjati, na atthānanti ''yāsa''nti aññapadena sikkhamānādipadānaṃ gahaṇaṃ, saddatthānamabhedopacārassa pana icchitattā sikkhamānapadagahitānamettha gahaṇaṃ veditabbaṃ, mahāsikkhamānāti vuttaṃ hoti. **Ādito**ti ettha ''vuttā''ti seso, gabbhinivagge tissannaṃ gihigatānaṃ purimesu tatiyacatutthasikkhāpadesu āgatā dve sikkhamānāti attho. Gihigatāya ''paripuṇṇadvādasavassā''ti ca kumāribhūtāya ''paripuṇṇavīsativassā''ti ca vassavasena nānākaraṇassa vuttattā tāhi dvīhi mahāsikkhamānāya vassavaseneva nānākaraṇaṃ dassetumāha **''gatā vīsativassāti, viññātabbā vibhāvinā''**ti, atikkantavīsativassā mahāsikkhamānā nāma hotīti attho.

2378. **Tā** dve mahāsikkhamānā sace gihigatā vā hontu, na ca purisagatā vā hontu, **sammutiādisu** kammavācāya ''sikkhamānā''ti vattabbāti yojanā. Ettha ca **sammuti** nāma ñattidutiyāya kammavācāya kātabbāya sikkhāya sammuti ceva vuṭṭhānasammuti ca. **Ādi**-saddena upasampadākammaṃ gahitaṃ.

2379. Imāsaṃ dvinnaṃ sammutidānādīsu ñattiyā ca kammavācāya ca vattabbaṃ dassetvā idāni avattabbaṃ dassetumāha **''na tā''**tiādi. **Tā etā ubhopi** mahāsikkhamānā ''kumāribhūtā''ti vā tathā ''gihigatā''ti vā kammavācāya **na vattabbā** yasmā, tasmā **evaṃ vattuṃ na vaṭṭatī**ti yojanā. **''Na vattabbā''**ti iminā tathā ce kammavācā vucceyya, taṃ kammaṃ kuppatīti dīpeti. Idha **pana**-saddo yasmā-padatthoti tadatthavasena yojanā dassitā.

2380. **Sammuti**nti sikkhamānasammutiṃ. **Dasavassāyā**ti ettha ''gihigatāyā''ti seso. Yathāha – ''gihigatāya dasavassakāle sikkhāsammutiṃ datvā dvādasavassakāle upasampadā kātabbā''ti (pāci. aṭṭha. 1119). **Sesāsupī**ti ekādasavassakāle datvā terasavassakāle kātabbā, dvādasa, terasa, cuddasa, pannarasa, soḷasa, sattarasa, aṭṭhārasavassakāle sikkhāsammutiṃ datvā vīsativassakāle kātabbāti evaṃ aṭṭhārasavassapariyantāsu sesāsupi sikkhamānāsu. **Ayaṃ nayo**ti ''sammutiyā dinnasaṃvaccharato āgāmini dutiye saṃvacchare upasampādetabbā''ti ayaṃ nayo. Teneva vuttaṃ ''ekādasavassakāle datvā terasavassakāle kātabbā''tiādi.

2381. ''Kumāribhūtā''tipi ''gihigatā''tipi vattuṃ vaṭṭatīti aṭṭhakathāyaṃ **vuttā**ti yojanā.

2382. **Yā pana** paripuṇṇavīsativassā **sāmaṇerī** ''kumāribhūtā''ti vuttā, sā kammavācāya ''kumāribhūtā''icceva vattabbā, **aññathā pana na vattabbā** ''gihigatā''ti vā ''purisantaragatā''ti vā na vattabbāti yojanā. Yathāha ''kumāribhūtā pana 'gihigatā'ti na vattabbā, 'kumāribhūtā'icceva vattabbā''ti.

2383. **Etā tu pana tissopī**ti mahāsikkhamānā gihigatā, kumāribhūtāti vuttā pana etā tissopi. **Api**-saddena gihigatā kumāribhūtā dve sakasakanāmenāpi vattuṃ vaṭṭantīti dīpeti. ''Kumāribhūtasikkhamānāyā''ti **pāḷiyaṃ** avuttattā na vaṭṭatīti koci maññeyyāti āha **''na saṃsayo''**ti. Tathā vattabbatāhetudassanatthamāha **''sikkhāsammutidānato''**ti.

Paṭhamadutiyatatiyāni.

2384-5. Yā pana bhikkhunī **ūnadvādasavassāva** upasampadāvasena aparipuṇṇadvādasavassā eva sayaṃ upajjhāyā hutvā paraṃ sikkhamānaṃ sace vuṭṭhāpeti, pubbe vuttanayeneva gaṇapariyesanādidutiyānussāvanapariyosānesu āpannānaṃ **dukkaṭānaṃ** anantaraṃ **kammavācānaṃ osāne** tatiyānussāvanāya **yya**tārappattāya tassā pācitti paridīpitāti yojanā.

Catutthaṃ.

2386. **Pañcame**ti ''yā pana bhikkhunī paripuṇṇadvādasavassā saṅghena asammatā vuṭṭhāpeyya, pācittiya''nti (pāci. 1142) sikkhāpade. Kāyacittavācācittakāyavācācittavasena **tisamuṭṭhānaṃ. Kriyākriya**nti vuṭṭhāpanaṃ kiriyaṃ, saṅghasammutiyā aggahaṇaṃ akiriyaṃ.

Pañcamaṃ.

2387. **Saṅghenā**ti bhikkhunisaṅghena. **Upaparikkhitvā**ti alajjibhāvādiṃ upaparikkhitvā. **Alaṃ tāvā**ti ettha ''te ayye''ti seso. **Vāritā**ti **ettha** ''sādhūti paṭissuṇitvā''ti seso. ''Alaṃ tāva te, ayye, upasampāditenā''ti vāritā ''sādhū''ti paṭissuṇitvā **ettha** etasmiṃ pavāraṇe **pacchā khīyati** ''ahameva nūna bālā, ahameva nūna alajjinī''tiādinā avaṇṇaṃ pakāseti, dosatā pācittiyāpatti hotīti yojanā.

2388. **Chandadosādīhi karontiyā**ti ettha ''pakatiyā''ti seso. Pakatiyā **chandadosādīhi** agatigamanehi nivāraṇaṃ **karontiyā** sace ujjhāyati, na dosoti yojanā.

Chaṭṭhaṃ.

2389-90. **Laddhe cīvare**ti sikkhāmānāya ''sace me tvaṃ, ayye, cīvaraṃ dassasi, evāhaṃ taṃ vuṭṭhāpessāmī''ti vatvā yācite tasmiṃ cīvare laddhe. **Pacchā**ti cīvaralābhato pacchā. **Asante antarāyike**ti dasannaṃ antarāyānaṃ aññatarasmiṃ antarāye avijjamāne. **Vuṭṭhāpessāmināha**nti ahaṃ taṃ na samuṭṭhāpessāmīti dhuranikkhepane tassā pācittiyaṃ hotīti yojanā.

2391. **Ida**nti idaṃ sikkhāpadaṃ. Avuṭṭhāpanena **akriyaṃ**.

Sattamaṃ.

2392. **Aṭṭhama**nti ''yā pana bhikkhunī sikkhamānaṃ 'sace maṃ tvaṃ, ayye, dve vassāni anubandhissasi, evāhaṃ taṃ vuṭṭhāpessāmī''tiādi (pāci. 1155) sikkhāpadaṃ. **Navame**ti ''yā pana bhikkhunī purisasaṃsaṭṭhaṃ kumārakasaṃsaṭṭhaṃ caṇḍiṃ sokāvāsaṃ sikkhamānaṃ vuṭṭhāpeyya, pācittiya''nti (pāci. 1159) vuttasikkhāpade. **''Vattabbaṃ natthī''**ti idaṃ saddatthavisesamantarena vinicchayassa suviññeyyattā vuttaṃ. Tenevāha **''uttānamevida''**nti.

Saddattho pana evaṃ veditabbo – **purisasaṃsaṭṭha**nti paripuṇṇavīsativassena purisena ananulomikena kāyavacīkammena saṃsaṭṭhaṃ. **Kumārakasaṃsaṭṭha**nti ūnavīsativassena kumārena tatheva saṃsaṭṭhaṃ. **Caṇḍi**nti kodhanaṃ. **Sokāvāsa**nti saṅketaṃ katvā āgacchamānā purisānaṃ anto sokaṃ pavesetīti sokāvāsā, taṃ sokāvāsaṃ. Atha vā gharaṃ viya gharasāmikā, ayampi purisasamāgamaṃ alabhamānā sokaṃ āvisati, iti yaṃ āvisati, svāssā āvāso hotīti **sokāvāsā**. Tenevassa **padabhājane** ''sokāvāsā nāma paresaṃ dukkhaṃ uppādeti, sokaṃ āvisatī''ti (pāci. 1160) dvedhā attho vutto. **Pācittiya**nti evarūpaṃ vuṭṭhāpentiyā vuttanayeneva kammavācāpariyosāne upajjhāyāya pācittiyaṃ.

2393. ''Natthi ajānantiyā''ti pacchedo, sikkhamānāya purisasaṃsaṭṭhādibhāvaṃ ajānantiyāti attho.

Aṭṭhamanavamāni.

2394. Vijāta**mātarā vā** janaka**pitarā vā sāminā** pariggāhakasāminā vā **nānuññātaṃ** upasampadatthāya ananuññātaṃ **taṃ** sikkhamānaṃ vuṭṭhāpentiyā tassā pācittiyāpatti siyāti yojanā.

2395. **Na bhikkhunā**ti bhikkhunā dvikkhattuṃ na pucchitabbaṃ, sakimeva pucchitabbanti vuttaṃ hoti. Yathāha ''bhikkhunīhi dvikkhattuṃ āpucchitabbaṃ pabbajjākāle ca upasampadākāle ca, bhikkhūnaṃ pana sakiṃ āpucchitepi vaṭṭatī''ti (pāci. aṭṭha. 1162).

2396-7. **Atthita**nti atthibhāvaṃ. Catūhi samuṭṭhāti, cattāri vā samuṭṭhānāni etassāti **catusamuṭṭhānaṃ**. Katamehi catūhi samuṭṭhātīti āha **''vācato…pe… kāyavācāditopi cā''**ti. Kathaṃ vācādīhi catūhi samuṭṭhāti? Abbhānakammādīsu kenacideva karaṇīyena khaṇḍasīmāyaṃ nisinnā ''pakkosatha sikkhamānaṃ, idheva naṃ upasampādessāmā''ti upasampādeti, evaṃ vācato samuṭṭhāti. ''Upassayato paṭṭhāya upasampādessāmī''ti vatvā khaṇḍasīmaṃ gacchantiyā kāyavācato samuṭṭhāti. Dvīsupi ṭhānesu paṇṇattiṃ jānitvā vītikkamaṃ karontiyā vācācittato, kāyavācācittato ca samuṭṭhāti. Upasampādanaṃ **kriyaṃ,** anāpucchanaṃ **akriyaṃ**.

Dasamaṃ.

2398. **Ettha** imasmiṃ sāsane yā bhikkhunī pārivāsikena chandadānena sikkhamānaṃ sace vuṭṭhāpeti, tassā pācittiyaṃ siyāti yojanā. Tattha **pārivāsikena chandadānenā**ti catubbidhaṃ pārivāsiyaṃ parisapārivāsiyaṃ, rattipārivāsiyaṃ, chandapārivāsiyaṃ, ajjhāsayapārivāsiyanti.

Tattha **parisapārivāsiyaṃ** nāma bhikkhū kenacideva karaṇīyena sannipatitā honti, atha megho vā uṭṭhahati, ussāraṇā vā karīyati, manussā vā ajjhottharantā āgacchanti, bhikkhū ''anokāso ayaṃ, aññatra gacchāmā''ti chandaṃ avissajjetvāva uṭṭhahanti. Idaṃ parisapārivāsiyaṃ. Kiñcāpi parisapārivāsiyaṃ, chandassa pana avissaṭṭhattā kammaṃ kātuṃ vaṭṭati.

Puna bhikkhū ''uposathādīni karissāmā''ti rattiṃ sannipatitvā ''yāva sabbe sannipatanti, tāva dhammaṃ suṇissāmā''ti ekaṃ ajjhesanti, tasmiṃ dhammakathaṃ kathenteyeva aruṇo uggacchati. Sace ''cātuddasikaṃ uposathaṃ karissāmā''ti nisinnā, ''pannaraso''ti kātuṃ vaṭṭati. Sace pannarasikaṃ kātuṃ nisinnā, pāṭipade anuposathe uposathaṃ kātuṃ na vaṭṭati. Aññaṃ pana saṅghakiccaṃ kātuṃ vaṭṭati. Idaṃ pana rattipārivāsiyaṃ nāma.

Puna bhikkhū ''kiñcideva abbhānādisaṅghakammaṃ karissāmā''ti nisinnā honti, tatreko nakkhattapāṭhako bhikkhu evaṃ vadati ''ajja nakkhattaṃ dāruṇaṃ, mā idaṃ kammaṃ karothā''ti, te tassa vacanena chandaṃ vissajjetvā tattheva nisinnā honti, athaññho āgantvā –

> ''Nakkhattaṃ paṭimānentaṃ, attho bālaṃ upaccagā''ti. (jā. 1.1.49) –

Vatvā ''kiṃ nakkhattena, karothā''ti vadati. Idaṃ chandapārivāsiyañceva ajjhāsayapārivāsiyañca. Etasmiṃ pārivāsiye puna chandapārisuddhiṃ anāharitvā kammaṃ kātuṃ na vaṭṭati. Idaṃ sandhāya vuttaṃ ''pārivāsikena chandadānenā''ti.

Pācittiyaṃ siyāti evaṃ vuṭṭhāpentiyā vuttanayeneva kammavācāpariyosāne pācittiyaṃ siyāti attho.

2399. Chandaṃ **avihāya vā** avissajjetvāva **avuṭṭhitāya parisāya tu** yathānisinnāya parisāya vuṭṭhāpentiyā anāpattīti yojanā. **Vā**-saddo evakārattho.

Ekādasamaṃ.

2400. **Dvādase**ti ''yā pana bhikkhunī anuvassaṃ vuṭṭhāpeyya, pācittiya''nti (pāci. 1171) sikkhāpade. **Terase**ti ''yā pana bhikkhunī ekaṃ vassaṃ dve vuṭṭhāpeyya,

pācittiya''nti (pāci. 1175) sikkhāpade.

Dvādasamaterasamāni.

Kumāribhūtavaggo aṭṭhamo.

2401. **Agilānā**ti chattupāhanena vūpasametabbarogarahitā. Yathāha ''agilānā nāma yassā vinā chattupāhanā phāsu hotī''ti. Chattañca upāhanā ca **chattupāhanaṃ**. Tattha chattaṃ vuttalakkhaṇaṃ, upāhanā vakkhamānalakkhaṇā. **Dhāreyyā**ti ubhayaṃ ekato dhāreyya. Visuṃ dhārentiyā hi dukkaṭaṃ vakkhati.

2402. **Divasa**nti accantasaṃyoge upayogavacanaṃ. Sace dhāretīti yojanā.

2403. **Kaddamādīnī**ti ettha **ādi**-saddena mahāvālukādīnaṃ gahaṇaṃ.

2404. Sace gacchatīti sambandho. **Disvā gacchādika**nti chatte lagganayoggaṃ nīcataraṃ gacchādikaṃ disvā. **Ādi**-saddena gumbādīnaṃ gahaṇaṃ. **Dukkaṭa**nti upāhanamattasseva dhāraṇe dukkaṭaṃ.

2405. **Apanāmetvā**ti sīsato apanāmetvā. **Omuñcitvā**ti pādato omuñcitvā. **Hoti pācittiya**nti puna pācittiyaṃ hoti.

2406. **Payogagaṇanāyevā**ti chattupāhanassa apanetvā apanetvā ekato dhāraṇapayogagaṇanāya. **Tikapācittiyaṃ vutta**nti ''agilānā agilānasaññā, vematikā, gilānasaññā chattupāhanaṃ dhāreti, āpatti pācittiyassā''ti (pāci. 1181) evaṃ tikapācittiyaṃ vuttaṃ. ''Gilānā agilānasaññā, gilānā vematikā, chattupāhanaṃ dhāreti, āpatti dukkaṭassā''ti (pāci. 1182) evaṃ **dvikadukkaṭaṃ tatheva vutta**nti sambandho.

2407. Yattha bhikkhū vā bhikkhuniyo vā nivasanti, tasmiṃ **ārāme vā upacāre vā** aparikkhittassa ārāmassa **upacāre vā. Āpadāsū**ti raṭṭhabhedādiāpadāsu.

Paṭhamaṃ.

2408. **Bhikkhuniyā**ti ettha ''agilānāyā''ti seso, pādena gantuṃ samatthāya agilānāya bhikkhuniyāti attho. Yathāha ''agilānā nāma sakkoti padasā gantu''nti (pāci. 1187). **Yānaṃ** nāma rathādi, taṃ heṭṭhā vuttasarūpameva.

2409. **Āpadāsū**ti raṭṭhabhedādiāpadāsu. Chattupāhanasikkhāpade ārāme, ārāmūpacāre ca anāpatti vuttā, idha tathā avuttattā sabbatthāpi āpattiyeva veditabbā.

Dutiyaṃ.

2410. **''Yaṃ kiñcipi kaṭūpiya''**nti idaṃ ''saṅghāṇi''nti etassa atthapadaṃ. Yathāha – ''saṅghāṇi nāma yā kāci kaṭūpagā''ti. **Saṅghāṇi** nāma mekhalādikaṭipiḷandhanaṃ. **Kaṭūpiya**nti kaṭippadesopagaṃ.

2412. **Kaṭisuttaṃ** nāma kaṭiyaṃ piḷandhanarajjusuttakaṃ.

2413. **Idha** imasmiṃ sikkhāpade cittaṃ akusalaṃ, idaṃ pana sikkhāpadaṃ lokavajjaṃ, iti idaṃ ubhayameva **visesatā** purimasikkhāpadato imassa nānākaraṇaṃ.

Tatiyaṃ.

2414. Sīsūpagādisu yaṃ kiñci sace yā dhāreti, tassā tassa vatthussa gaṇanāya āpattiyo siyunti yojanā. Sīsaṃ upagacchatīti **sīsūpagaṃ,** sīse piḷandhanārahanti attho. **Ādi**-saddena gīvūpagādīnaṃ gahaṇaṃ. Yathāha – ''itthālaṅkāro nāma sīsūpago gīvūpago hatthūpago pādūpago kaṭūpago''ti.

2415. Na ca dosoti yojanā. ''Sadisanti paridīpita''nti vattabbe iti-saddo luttaniddiṭṭho.

Catutthaṃ.

2416. **Yena kenaci gandhenā**ti candanatagarādinā yena kenaci gandhakakkena. **Savaṇṇāvaṇṇakena cā**ti vaṇṇena saha vattatīti **savaṇṇakaṃ,** haliddikakkādi, natthi etassa ubbaṭṭanapaccayā dissamāno vaṇṇavisesoti **avaṇṇakaṃ,** sāsapakakkādi, savaṇṇakañca avaṇṇakañca savaṇṇāvaṇṇakaṃ, tena **savaṇṇāvaṇṇakena ca**. Ubbaṭṭetvā nhāyantiyā nhānosāne pācittiyāpatti pakāsitāti yojanā.

2417. **Sabbapayoge**ti sabbasmiṃ pubbapayoge. **Ābādhapaccayā**ti daddukuṭṭhādirogapaccayā.

2418. **Chaṭṭha**nti ''yā pana bhikkhunī vāsitakena piññākena nahāyeyya, pācittiya''nti (pāci. 1203) sikkhāpadaṃ.

Pañcamachaṭṭhāni.

2419. Yā pana bhikkhunī aññāya bhikkhuniyā sace ubbaṭṭāpeyya vā sambāhāpeyya vā, tassā **bhikkhuniyā** tathā pācittiyāpatti hotīti yojanā.

2420. **Ettha** imasmiṃ ubbaṭṭane, sambāhane ca hatthaṃ amocetvā ubbaṭṭane **ekā** āpatti siyā, hatthaṃ mocetvā mocetvā ubbaṭṭane payogagaṇanāya siyāti yojanā.

2421. **Āpadāsū**ti corabhayādīhi sarīrakampanādīsu. **Gilānāyā**ti antamaso maggagamanaparissamenāpi ābādhikāya.

2422. Aṭṭhamasikkhāpade ''sikkhamānāyā''ti ca navamasikkhāpade ''sāmaṇeriyā''ti ca dasamasikkhāpade ''gihiniyā''ti ca visesaṃ vajjetvā avasesavinicchayo sattameneva samānoti dassetumāha **''aṭṭhamādīni tīṇipī''**ti.

Sattamaṭṭhamanavamadasamāni.

2423. **Antoupacārasmi**nti dvādasaratanabbhantare. **''Bhikkhussa purato''**ti idaṃ upalakkhaṇaṃ. Tasmā purato vā hotu pacchato vā passato vā, samantato dvādasaratanabbhantareti nidassanapadametaṃ. **Chamāyapī**ti anantarahitāya bhūmiyāpi. Yā nisīdeyyāti sambandho. **Na vaṭṭati** pācittiyāpatti hotīti attho.

2424. **Tikapācittiyaṃ vutta**nti anāpucchite anāpucchitasaññā, vematikā, āpucchitasaññāti tīsu vikappesu pācittiyattayaṃ vuttaṃ. Āpucchite anāpucchitasaññā, vematikā vā bhikkhussa purato nisīdeyyāti vikappadvaye **dukkaṭadvayaṃ** hoti. **Āpadāsū**ti raṭṭhabhedādiāpadāsu. Āpucchituñca ṭhātuñca asakkontiyā **gilānāya**.

2425. Nipajjanaṃ **kriyaṃ**. Anāpucchanaṃ **akriyaṃ**.

Ekādasamaṃ.

2426. Okāso kato yena so **okāsakato,** na okāsakato **anokāsakato,** taṃ, akatokāsanti attho, ''asukasmiṃ nāma ṭhāne pucchāmī''ti attanā pucchitabbavinayādīnaṃ nāmaṃ gahetvā okāsaṃ kārāpanakāle adhivāsanavasena akatokāsanti vuttaṃ hoti. **Dosatā**ti pācittiyāpatti. Ekasmiṃ piṭake okāsaṃ kārāpetvā aññasmiṃ piṭake pañhaṃ

pucchantiyāpi pācittiyaṃ hotīti dassetumāha **''vinaye cā''**tiādi.

Pucchantiyāpi cāti ettha **pi**-saddena ''abhidhammaṃ pucchantiyāpī''ti idañca anuttasamuccayatthena **ca**-saddena ''suttante okāsaṃ kārāpetvā vinayaṃ vā abhidhammaṃ vā pucchati, āpatti pācittiyassa. Abhidhamme okāsaṃ kārāpetvā suttantaṃ vā vinayaṃ vā pucchati, āpatti pācittiyassā''ti idañca saṅgahitaṃ.

2427. **Anodissā**ti ''asukasmiṃ nāma pucchāmī''ti evaṃ aniyametvā kevalaṃ ''pucchitabbaṃ atthi, pucchāmi ayyā''ti evaṃ vatvā.

Dvādasamaṃ.

2428-9. **Saṃkaccika**nti thanaveṭhanacīvaraṃ, taṃ pana pārupantiyā adhakkhakaṃ ubbhanābhimaṇḍalaṃ paṭicchādentiyā pārupitabbaṃ. Tenāha **mātikaṭṭhakathāyaṃ** ''asaṃkaccikāti adhakkhakaubbhanābhimaṇḍalasaṅkhātassa sarīrassa paṭicchādanatthaṃ anuññātasaṃkaccikacīvararahitā''ti (kaṅkhā. aṭṭha. asaṃkaccikasikkhāpadavaṇṇanā). ''Saṃkaccikāya pamāṇaṃ tiriyaṃ diyaḍḍhahatthanti porāṇaganṭhipade vutta''nti (vajira. ṭī. pācittiya 1224-1226) vajirabuddhitthero. **Parikkhepokkame**ti parikkhepassa antopavesane. **Upacārokkamepī**ti aparikkhittassa gāmassa dutiyaleḍḍupātabbhantarapavesanepi. **Etthā**ti imasmiṃ sikkhāpade. **Eseva nayo**ti ''paṭhame pāde dukkaṭaṃ, dutiye pācittiya''nti yathāvuttoyeva nayo **mato** viññātoti attho.

2430. **Āpadāsupī**ti mahagghaṃ hoti saṃkaccikaṃ, pārupitvā gacchantiyā ca upaddavo uppajjati, evarūpāsu āpadāsu anāpatti.

2431. **Sesa**nti idha sarūpato adassitañca. **Vuttanayenevā**ti mātikāpadabhājanādīsu vuttanayeneva. Sunipuṇasmiṃ dhammajātaṃ, atthajātañca vibhāveti vividhenākārena pakāsetīti vibhāvī, tena **vibhāvinā**.

Terasamaṃ.

Chattupāhanavaggo navamo.

Evaṃ navahi vaggehi bhikkhunīnaṃ bhikkhūhi asādhāraṇāni channavuti sikkhāpadāni dassetvā ito paresu musāvādavaggādīsu sattasu vaggesu bhikkhūhi sādhāraṇasikkhāpadāni bhikkhupātimokkhavinicchayakathāya vuttanayeneva veditabbānīti tāni idha na dassitāni.

Sabbāneva bhikkhunīnaṃ khuddakesu channavuti, bhikkhūnaṃ dvenavutīti aṭṭhāsītisataṃ sikkhāpadāni. Tato paraṃ sakalaṃ bhikkhunivaggaṃ, paramparabhojanaṃ, anatirittabhojanaṃ, anatirittena abhihaṭṭhuṃ pavāraṇaṃ, paṇītabhojanaviññatti, acelakasikkhāpadaṃ, duṭṭhullapaacchādanaṃ, ūnavīsativassaupasampādanaṃ, mātugāmena saddhiṃ saṃvidhāya addhānagamanaṃ, rājantepurappavesanaṃ, santaṃ bhikkhuṃ anāpucchā vikāle gāmappavesanaṃ, nisīdanaṃ, vassikasāṭikanti imāni bāvīsati sikkhāpadāni apanetvā sesāni satañca chasaṭṭhi ca sikkhāpadāni bhikkhunipātimokkhuddesamaggena uddiṭṭhānīti veditabbāni.

Tatrāyaṃ saṅkhepato asādhāraṇasikkhāpadesu samuṭṭhānavinicchayo – giraggasamajjā, cittāgārasikkhāpadaṃ, saṅghāṇi, itthālaṅkāro, gandhavaṇṇako, vāsitakapiññāko, bhikkhuniādīhi ummaddanaparimaddanānīti imāni dasa sikkhāpadāni acittakāni, lokavajjāni, akusalacittāni. Ayaṃ panettha adhippāyo – vināpi cittena āpajjitabbattā **acittakāni,** citte pana sati akusaleneva āpajjitabbattā **lokavajjāni** ceva **akusalacittāni** ca. Avasesāni acittakāni paṇṇattivajjāneva. Corivuṭṭhāpanaṃ, gāmantaraṃ, ārāmasikkhāpadaṃ, gabbhinivagge ādito paṭṭhāya satta, kumāribhūtavagge ādito paṭṭhāya pañca, purisasaṃsaṭṭhaṃ, pārivāsiyachandadānaṃ, anuvassavuṭṭhāpanaṃ, ekantarikavuṭṭhāpananti imāni ekūnavīsati sikkhāpadāni sacittakāni, paṇṇattivajjāni. Avasesāni sacittakāni lokavajjānevāti.

Iti vinayatthasārasandīpaniyā vinayavinicchayavaṇṇanāya

Pācittiyakathāvaṇṇanā niṭṭhitā.

Pāṭidesanīyakathāvaṇṇanā

2432. Evaṃ pācittiyavinicchayaṃ dassetvā idāni pāṭidesanīyaṃ dassetumāha **''agilānā''**tiādi. Yā pana bhikkhunī agilānā sayaṃ attanā viññattiyā laddhaṃ sappiṃ sace ''bhuñjissāmī''ti gaṇhati, tassā evaṃ gahaṇe dukkaṭaṃ paridīpitanti yojanā. Tattha yassā vinā sappinā phāsu hoti, sā **agilānā** nāma. **Sappi**nti pubbe vuttavinicchayaṃ pāḷiāgataṃ gosappiādikameva.

2433. **Tipāṭidesanīya**nti agilānā agilānasaññā, vematikā, gilānasaññāti tīsu vikappesu tīṇi pāṭidesanīyāni. **Gilānā dvikadukkaṭa**nti gilānāya dvikadukkaṭaṃ. Gilānā agilānasaññā, vematikā vāti dvīsu vikappesu dve dukkaṭāni.

2434-5. Gilānā hutvā sappiṃ viññāpetvā pacchā vūpasantagelaññā hutvā **sevantiyā** paribhuñjantiyāpi ca gilānāya avasesaṃ paribhuñjantiyā vā **ñātakādito** ñātakapavāritaṭṭhānato viññattaṃ bhuñjantiyā vā aññassatthāya viññattaṃ paribhuñjantiyā vā attano dhanena gahitaṃ bhuñjantiyā vā ummattikāya vā anāpattīti yojanā.

Paṭhamaṃ.

2436. **Sesesu dutiyādīsū**ti ''yā pana bhikkhunī agilānā telaṃ…pe… madhuṃ…pe… phāṇitaṃ…pe… macchaṃ…pe… maṃsaṃ…pe… khīraṃ…pe… dadhiṃ viññāpetvā bhuñjeyya, paṭidesetabbaṃ tāya bhikkhuniyā gārayhaṃ ayye dhammaṃ āpajjim asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemī''ti (pāci. 1236) evaṃ dutiyādīsu sattasu pāṭidesanīyesu. **Natthi kāci visesatā**ti telādipadāni vinā aññho koci viseso natthīti attho.

2437. Pāḷiyaṃ anāgatesu sabbesu sappiādīsu aṭṭhasu aññataraṃ viññāpetvā bhuñjantiyāpi dukkaṭanti yojanā.

Iti vinayatthasārasandīpaniyā vinayavinicchayavaṇṇanāya

Pāṭidesanīyakathāvaṇṇanā niṭṭhitā.

Sikkhākaraṇīyakathāvaṇṇanā

2438. Pāṭidesanīyānantaraṃ uddiṭṭhāni pañcasattati sekhiyāni mahāvibhaṅge vuttavinicchayānevāti tadeva atidisanto āha **''sekhiyā pana ye dhammā''**tiādi. Ye pana pañcasattati sekhiyā dhammā pāṭidesanīyānantaraṃ **uddiṭṭhā,** tesaṃ atthavinicchayo mahāvibhaṅge vuttovāti yojanā, atthikehi tatova gahetabbo, na puna idha dassessāmīti adhippāyo.

Iti vinayatthasārasandīpaniyā vinayavinicchayavaṇṇanāya

Sikkhākaraṇīyakathāvaṇṇanā niṭṭhitā.

2439-40. **Savibhaṅgānaṃ** ubhatovibhaṅgasahitānaṃ **ubhatopātimokkhānaṃ** bhikkhūnaṃ, bhikkhunīnañca pātimokkhānaṃ **aṭṭhakathāsāro** sabbaṭṭhakathānaṃ sārabhūto yo so attho visesato samantapāsādikāyaṃ **vutto. Taṃ sabbaṃ** sārabhūtaṃ atthaṃ samādāya yo vinayassavinicchayo bhikkhūnaṃ, bhikkhunīnañca hitatthāya mayā **kato** viracitoti sambandho.

2441. **No** amhākaṃ **paṭibhāṇajaṃ** paṭibhāṇato jātaṃ **imaṃ tu** imaṃ vinayavinicchayaṃ pana **ye jantuno** sattā suṇanti, **te** jantuno **janassa** sattalokassa **hite**

adhisīlasikkhāpakāsakattā upakārake sumatassa sobhaṇanti buddhādīhi matassa, sobhaṇehi vā buddhādīhi matassa paṭividdhassa amatamahānibbānassa ayane añjasabhūte **janassa tāyane** kāyikavācasikavītikkamapaṭipakkhattā apāyabhayanivāraṇaṭṭhena tāṇabhūte **vinaye** vinayapiṭake **pakataññuno** yathāsabhāvaṃ jānantā **taññuno bhavanti** taṃ taṃ kappiyākappiyaṃ sevitabbāsevitabbaṃ jānantā bhavantevāti attho.

2442. Bahavo sārabhūtā nayā etthāti bahusāranayo, tasmiṃ **bahusāranaye. Parame** uttame **vinaye** vinayapiṭake **visāradataṃ** vesārajjaṃ asaṃhīrañāṇaṃ **abhipatthayatā** visesato icchantena **buddhimatā** ñāṇātisayamantena **yatinā** sabbakālaṃ tividhasikkhāparipūraṇe asithilapavattasammāvāyāmena bhikkhunā imasmiṃ vinayavinicchaye **paramā** uttaritarā mahatī ādaratā **karaṇīyatamā** visesena kātabbāyevāti attho.

2443. Iccevaṃ sīlavisuddhisādhane vinayapiṭake vesārajjahetutāya imassa vinayavinicchayassa sīlavisuddhiādisattavisuddhiparamparāya adhigantabbassa amatamahānibbānassa pattiyāpi mūlabhūtataṃ dassetumāha **''avagacchatī''**tiādi.

Yo pana bhikkhu atthayuttaṃ mahatā payojanatthena, abhidheyyatthena ca samannāgataṃ **imaṃ** vinayassavinicchayaṃ **avagacchati** avecca yāthāvato jānāti, so aparamparaṃ maraṇābhāvā **amaraṃ** jarāyābhāvā **ajaraṃ** rāgādikilesarajapaṭipakkhattā **arajaṃ** anekappakārarogānaṃ appavattihetuttā **arujaṃ santipadaṃ** sabbakilesadarathapariḷāhānaṃ vūpasamahetuttā santisaṅkhātaṃ nibbānapadaṃ **adhigacchati** sīlavisuddhiādisattavisuddhiparamparāya gantvā paṭivijjhatīti yojanā.

Iti vinayatthasārasandīpaniyā vinayavinicchayavaṇṇanāya

Bhikkhunivibhaṅgakathāvaṇṇanā niṭṭhitā.

Khandhakakathā

Mahāvaggo

Mahākhandhakakathā

Pabbajjākathāvaṇṇanā

2444. Iccevaṃ nātisaṅkhepavitthāravasena vibhaṅgadvaye, tadaṭṭhakathāya ca āgataṃ vinicchayaṃ dassetvā idāni khandhakāgataṃ vinicchayaṃ dassetumārabhanto āha **''sīlakkhandhādī''**tiādi. Tattha **sīlakkhandhādiyuttenā**ti sīlasamādhipaññāvimuttivimuttiñāṇadassanasaṅkhātehi pañcahi khandhehi guṇarāsīhi yuttena samannāgatena. **Subhakkhandhenā**ti suvaṇṇāliṅgasadisavaṭṭakkhandhatāya subho sundaro khandho etassāti subhakkhandho, bhagavā, tena. Iminā bāttiṃsalakkhaṇānamekadesabhūtassa samavaṭṭakkhandhatālakkhaṇassa paridīpakena vacanena lakkhaṇāhāranayena bāttiṃsalakkhaṇādikā sabbāpi rūpakāyasirī sandassitāti veditabbā.

Khandhaketi khandhānaṃ samūho khandhako, khandhānaṃ vā kāyanato dīpanato khandhako. **''Khandhā''**ti cettha pabbajjūpasampadādivinayakammasaṅkhātā, cārittavārittasikkhāpadasaṅkhātā ca paññattiyo adhippetā. Pabbajjādīni hi bhagavatā paññattattā ''paññattiyo''ti vuccanti. Paññattiyañca **khandha**-saddo dissati ''dārukkhandho (saṃ. ni. 4.241) aggikkhandho (paṭi. ma. 1.116) udakakkhandho''tiādīsu (a. ni. 6.37) viya. Apica bhāgarāsatthatā cettha yujjatiyeva tāsaṃ paññattīnaṃ bhāgaso, rāsito ca vibhattattā. Tasmiṃ **khandhake**. **Pi**-saddo vuttāpekkhāya pañcasatikasattasatikakkhandhake dve vajjetvā pabbajjakkhandhakādike bhikkhunikhandhakapariyosāne vīsatividhe khandhake vuttavinicchayassa idha vakkhamānattā. Tadeva sandhāyāha **''khandhakepi pavakkhāmi, samāsena vinicchaya''**nti.

2445. **''Mātarā pitarā''**ti iminā janakāyeva adhippetā. ''Bhaṇḍukammaṃ, samaṇakaraṇaṃ, pabbājananti ca pariyāya-saddā''ti ''anujānāmi, bhikkhave, saṅghaṃ apaloketuṃ bhaṇḍukammāyā''ti (mahāva. 98) imissā **pāḷiyā aṭṭhakathāya** (mahāva. aṭṭha. 98) vuttaṃ. **Āpucchitvā**ti ettha ''saṅgha''nti seso.

2446. **Vāvaṭo**ti pasuto, yuttapayuttoti attho. ''Pabbājetvā ānaya iti cā''ti padacchedo. Ettha ca tidhā pabbājanaṃ veditabbaṃ kesacchedanaṃ, kāsāyacchādanaṃ, saraṇadānanti, imāni tīṇi karonto ''pabbājetī''ti vuccati. Tesu ekaṃ, dve vāpi karonto tathā voharīyatiyeva. Tasmā **''pabbājetvānayā''**ti iminā kese chinditvā kāsāyāni acchādetvā ānehīti ayamattho dīpitoti daṭṭhabbo.

2447. **Avutto**ti upajjhāyena anuyyojito. So daharo sace taṃ sayameva kesacchedanakāsāyacchādanehi pabbājeti, vaṭṭatīti yojanā.

2448. **Tatthā**ti attano samīpe. **Khaṇḍasīmaṃ netvā**ti bhaṇḍukammārocanaparihāratthaṃ vuttaṃ. Tena sabhikkhuke vihāre aññampi bhikkhuṃ ''etassa kese chindā''ti vattuṃ na vaṭṭati. **Pabbājetvā**ti kesacchedanaṃ sandhāya vadati.

2450. **''Purisaṃ bhikkhuto aññe, pabbājeti na vaṭṭatī''**ti idaṃ saraṇadānaṃ sandhāya vuttaṃ. Tenevāha ''sāmaṇero''tiādi.

2451. **Ubhinnampi** theratherīnaṃ ''imehi cīvarehi imaṃ acchādehī''ti **āṇattiyā** sāmaṇeropi vā hotu, tathā sāmaṇerī vā hotu, **te** ubho sāmaṇerasāmaṇerī kāsāyāni dātuṃ labhantīti yojanā.

2452-4. **Pabbājentena bhikkhunā**ti ettha ''tacapañcakakammaṭṭhānaṃ datvā''ti vattabbaṃ evañhi katvā kesāpanayanassa **aṭṭhakathāyaṃ** vuttattā. Vuttañhi tattha ''āvuso, suṭṭhu upadhārehi, satiṃ upaṭṭhāpehīti vatvā tacapañcakakammaṭṭhānaṃ ācikkhitabbaṃ. Ācikkhantena ca vaṇṇasaṇṭhānagandhāsayokāsavasena asucijegucchapaṭikkūlabhāvaṃ, nijjīvanissattabhāvaṃ vā pākaṭaṃ karontena ācikkhitabba''ntiādi. Kimatthamevaṃ karīyatīti ce? Sace upanissayasampanno hoti, tassa khuraggeyeva arahattapāpuṇanatthaṃ. Vuttañcetaṃ **aṭṭhakathāyaṃ** –

> ''Ye hi keci khuragge arahattaṃ pattā, sabbe te evarūpaṃ savanaṃ labhitvā kalyāṇamittena ācariyena dinnanayaṃ nissāya, no anissāya, tasmāssa āditova evarūpī kathā kathetabbā''ti (mahāva. aṭṭha. 34).

Eteneva byatirekato ito aññā aniyyānikakathā na kathetabbāti dīpitaṃ hoti. **Gomayādinā**ti gomayacuṇṇādinā. **Ādi**-saddena mattikādīnaṃ gahaṇaṃ. **Pīḷakā vā**ti thullapīḷakā vā. **Kacchu vā**ti sukhumakacchu vā. **Niyaṃputta**nti attano puttaṃ. ''Bhikkhunā''ti imassa padassa dūrattā **''yatinā''**ti āha.

2455-6. Kasmā pana evaṃ nahāpetabboti āha **''ettakenāpī''**tiādi. **So**ti pabbajjāpekkho. **Upajjhāyakādisū**ti ettha **ādi**-saddena ācariyasamānupajjhāyakādīnaṃ gahaṇaṃ. **Pāpuṇanti hī**ti ettha **hi**-saddo yasmā-padatthe vattati. Yasmā ettakenāpi upajjhāyādīsu sagāravo hoti, yasmā ca evarūpaṃ upakāraṃ labhitvā kulaputtā uppannaṃ anabhiratiṃ paṭivinodetvā sikkhāyo paripūretvā nibbānaṃ pāpuṇissanti, tasmā evarūpo upakāro kātabboti attho.

2458. **Ekato**ti sabbāni cīvarāni ekato katvā.

2459. **Athā**ti adhikārantarārambhe nipāto. Tassa hatthe adatvāpi upajjhāyo vā ācariyo vāpi sayameva **taṃ** pabbajjāpekkhaṃ acchādeti, vaṭṭatīti yojanā.

2460. Adinnacīvarassa aggahetabbattā āha **''apanetvā tato sabbaṃ, puna dātabbameva ta''**nti. **Tato**ti tassa sarīrato. **Ta**nti cīvaraṃ.

2461-2. Etadeva āha **''bhikkhunā''**tiādinā. **Adinnaṃ na vaṭṭatī**ti ettha pabbajjā na ruhatīti vadanti. Tasseva **santakaṃ vāpi** cīvaraṃ adinnaṃ na vaṭṭati **attasantake** ācariyupajjhāyānaṃ attano santake cīvare **kā kathā** vattabbameva natthīti attho. **Bhikkhū**ti ye tattha sannipatitā. **Kārāpetvāna ukkuṭi**nti ettha sabbadhātvatthānugato karoti-saddo gahitoti ukkuṭikaṃ nisīdāpetvāti attho gahetabbo, ''ukkuṭika''nti (mahāva. aṭṭha. 34) **aṭṭhakathā**pāṭho gāthābandhasukhatthaṃ idha ka-kāralopena niddiṭṭho.

2464. **Ekapadaṃ vāpī**ti buddhamiccādikaṃ ekampi vā padaṃ. **Ekakkharampi vā**ti bukārādiakkharesu ekampi vā akkharaṃ. **Paṭipāṭi**nti ''buddha''miccādikaṃ padapantiṃ.

2465. Akattabbappakārantaraṃ dassetumāha **''tikkhattuṃ yadi vā''**tiādi. **Tathā sesesū**ti yadi vā ''dhammaṃ saraṇa''nti tikkhattuṃ deti, ''saṅghaṃ saraṇa''nti yadi vā tikkhattuṃ deti, **evampi** tīṇi saraṇāni adinnāneva honti.

2466. Anunāsikantāni katvā dātabbānīti sambandho. Anunāsikantaṃ katvā dānakāle antarāvicchedaṃ akatvā dātabbānīti dassetuṃ **''ekābaddhāni vā panā''**ti vuttaṃ. **Vicchinditvā** padapaṭipāṭito ma-kārantaṃ katvā dānasamaye vicchedaṃ katvā. **Mantānī**ti ''buddhaṃ saraṇaṃ iccādinā ma-kārantāni. ''Buddhaṃ saraṇaṃ gacchāmī''tiādinā nayena niggahitantameva katvā na dātabbanti **''athā''**ti āha.

2467. **Suddhi** nāma ācariyassa ñattiyā, kammavācāya ca uccāraṇavisuddhi. **Pabbajjā**ti sāmaṇerasāmaṇeripabbajjā. **Ubhatosuddhiyā vinā**ti ubhatosuddhiṃ vinā ācariyantevāsīnaṃ ubhinnaṃ tīsu saraṇattayadānaggahaṇesu uccāraṇasuddhiṃ vinā, ekassāpi akkharassa vipattisabbhāve na hotīti attho.

2468-9. **''Pabbajjāguṇamicchatā''**ti idaṃ ''ācariyena, antevāsikenā''ti padadvayassa visesanaṃ daṭṭhabbaṃ, antevāsikassa pabbajjāguṇaṃ icchantena ācariyena, attano pabbajjāguṇaṃ icchantena antevāsikena ca **bu-ddha-kārādayo vaṇṇā** bu-kāra dha-kārādayo vaṇṇā akkharā **ṭhānakaraṇasampadaṃ** kaṇṭhatālumuddhadantaoṭṭhanāsikābhedaṃ ṭhānasampadañca akkharuppattisādhakatamajivhāmajjhādikaraṇasampadañca **ahāpentena** aparihāpentena vattabbāti yojanā. Kasmā idameva daḷhaṃ katvā vuttanti āha **''ekavaṇṇavināsenā''**tiādi. **Hi**-saddo yasmā-padatthe, yasmā ekassāpi vaṇṇassa **vināsena** anuccāraṇena vā duruccāraṇena vā pabbajjā na ruhati, tasmā evaṃ vuttanti adhippāyo.

2470. **Yadi siddhā**ti sāsaṅkavacanena ubhatouccāraṇasuddhiyā dukkarattaṃ dīpetvā ''appamattehi bhavitabba''nti ubhinnaṃ ācariyantevāsikānaṃ anusiṭṭhi dinnā hoti. **Saraṇagamanatovā**ti avadhāraṇena sāmaṇerapabbajjā upasampadā viya ñatticatutthena kammena na hoti, idānipi saraṇagamaneneva sijjhatīti dīpeti. **Hi**-saddo pasiddhiyaṃ. Yathāha –

> ''Yasmā saraṇagamanena upasampadā parato paṭikkhittā, tasmā sā etarahi saraṇagamanamatteneva na ruhati. Sāmaṇerassa pabbajjā pana yasmā paratopi 'anujānāmi, bhikkhave, imehi tīhi saraṇagamanehi sāmaṇerapabbajja'nti (mahāva. 105) anuññātā eva, tasmā sā etarahipi saraṇagamanamatteneva ruhatī''ti (mahāva. aṭṭha. 34).

Saraṇagamanato eva pabbajjā **yadipi** kiñcāpi **siddhā** nipphannā, tathāpi assa sāmaṇerassa ''idañcidañca mayā pūretabbaṃ sīla''nti ñatvā **paripūraṇatthāya** bhikkhunā dasa sīlāni dātabbānīti yojanā. Yathāha ''anujānāmi, bhikkhave, sāmaṇerānaṃ dasa sikkhāpadāni, tesu ca sāmaṇerehi sikkhituṃ. Pāṇātipātā veramaṇī''tiādi (mahāva. 106).

Pabbajjākathāvaṇṇanā.

2471. **Upajjhāya**nti vajjāvajje upanijjhāyatīti upajjhāyo, taṃ, bhagavatā vuttehi aṅgehi samannāgato paripuṇṇadasavasso puggalo. Nivāsetvā ca pārupitvā ca sirasi añjaliṃ paggahetvā attano abhimukhe ukkuṭikaṃ nisīditvā ''upajjhāyo me, bhante, hohī''ti tikkhattuṃ vatvā āyācanāya katāya ''sāhu, lahu, opāyikaṃ, paṭirūpaṃ, pāsādikena sampādehī''ti imesu pañcasu padesu aññataraṃ kāyena vā vācāya vā ubhayena vā viññāpetvā tasmiṃ sampaṭicchite pituṭṭhāne ṭhatvā atrajamiva taṃ gahetvā vajjāvajjaṃ upaparikkhitvā dosena niggaṇhitvā saddhivihārike sikkhāpento upajjhāyo nāma.

Vijjāsippaṃ, ācārasamācāraṃ vā sikkhitukāmehi ādarena caritabbo upaṭṭhātabboti **ācariyo,** taṃ, upajjhāye vuttalakkhaṇasamannāgatoyeva puggalo. Vuttanayeneva nisīditvā ''ācariyo me, bhante, hohi, āyasmato nissāya vacchāmī''ti tikkhattuṃ vatvā āyācanāya katāya ''sāhū''tiādīsu pañcasu aññataraṃ vatvā tasmiṃ sampaṭicchite pituṭṭhāne ṭhatvā puttaṭṭhāniyaṃ antevāsiṃ sikkhāpento ācariyo nāma.

Ettha ca **sāhū**ti sādhu. **Lahū**ti agaru, mama tuyhaṃ upajjhāyabhāve bhāriyaṃ natthīti attho. **Opāyika**nti upāyapaṭisaṃyuttaṃ, taṃ upajjhāyaggahaṇaṃ iminā upāyena tvaṃ me ito paṭṭhāya bhāro jātosīti vuttaṃ hoti. **Paṭirūpa**nti anurūpaṃ te upajjhāyaggahaṇanti attho. **Pāsādikenā**ti pasādāvahena kāyavacīpayogena. **Sampādehī**ti tividhaṃ sikkhaṃ nipphādehīti attho. **Kāyena vā**ti hatthamuddādiṃ dassento kāyena vā. Nāmavisesaṃ vinā pūretabbavattānaṃ samatāya ubhopi ekato vuttā.

Etāni vattāni upajjhāyassa saddhivihārikena, ācariyassa antevāsikenāpi evameva kātabbānevāti. **Vasatā**ti vasantena. **Piyasīlenā**ti piyaṃ sīlametassāti piyasīlo, tena, sīlaṃ paripūritukāmenāti vuttaṃ hoti.

2472-3. **Āsanaṃ paññapetabba**nti ettha ''kālasseva vuṭṭhāya upāhanā omuñcitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā''ti (mahāva. 66) vuttā pubbakiriyā vattabbā. **Āsanaṃ paññapetabba**nti dantakaṭṭhakhādanaṭṭhānaṃ sammajjitvā nisīdanatthāya āsanaṃ paññapetabbaṃ. Iminā ca yāgupānaṭṭhānādīsupi āsanāni paññapetabbānevāti dassitaṃ hoti.

Dantakaṭṭhaṃ dātabbanti mahantaṃ, majjhimaṃ, khuddakanti tīṇi dantakaṭṭhāni upanetvā tato yaṃ tīṇi divasāni gaṇhāti, catutthadivasato paṭṭhāya tādisameva dātabbaṃ. Sace aniyamaṃ katvā yaṃ vā taṃ vā gaṇhāti, atha yādisaṃ labhati, tādisaṃ dātabbaṃ.

Mukhodakaṃ dātabbanti mukhadhovanodakaṃ mukhodakanti majjhepadalopīsamāso, taṃ dentena sītañca uṇhañca udakaṃ upanetvā tato yaṃ tīṇi divasāni vaḷañjeti, catutthadivasato paṭṭhāya tādisameva mukhadhovanodakaṃ dātabbaṃ. Sace aniyamaṃ katvā yaṃ vā taṃ vā gaṇhāti, atha yādisaṃ labhati, tādisaṃ dātabbaṃ. Sace duvidhampi vaḷañjeti, duvidhampi upanetabbaṃ. ''Mukhodakaṃ mukhadhovanaṭṭhāne ṭhapetvā avasesaṭṭhānāni sammajjitabbāni. Sammajjantena ca vaccakuṭito paṭṭhāya sammajjitabbaṃ. There vaccakuṭiṃ gate pariveṇaṃ sammajjitabbaṃ, evaṃ pariveṇaṃ asuññaṃ hotī''ti **aṭṭhakathāyaṃ** (mahāva. aṭṭha. 64 atthato samānaṃ) vuttanayeneva sammajjitabbaṃ.

Tato uttariṃ kattabbaṃ dassetumāha **''tassa kālenā''**tiādi. **Tassā**ti upajjhāyassa vā ācariyassa vā. **Kālenā**ti yāgupānakāle. Idhāpi ''āsanaṃ paññapetabba''nti seso. Yathāha ''there vaccakuṭito anikkhanteyeva āsanaṃ paññapetabbaṃ. Sarīrakiccaṃ katvā āgantvā tasmiṃ nisinnassa 'sace yāgu hotī'tiādinā nayena vuttaṃ vattaṃ kātabba''nti (mahāva. aṭṭha. 64).

Yāgu tassupanetabbāti ettha ''bhājanaṃ dhovitvā''ti seso. Yathāha – ''bhājanaṃ dhovitvā yāgu upanāmetabbā''ti (mahāva. 66). **Saṅghato vā**ti salākādivasena saṅghato labbhamānā vā. **Kulatopi vā**ti upāsakādikulato vā.

''Patte vattañca kātabba''nti idaṃ ''yāguṃ pītassa udakaṃ datvā bhājanaṃ paṭiggahetvā nīcaṃ katvā sādhukaṃ appaṭighaṃsantena dhovitvā paṭisāmetabbaṃ, upajjhāyamhi vuṭṭhite āsanaṃ uddharitabbaṃ. Sace so deso uklāpo hoti, so deso sammajjitabbo''ti (mahāva. 66) āgatavattaṃ sandhāyāha. Divā bhuttapattepi kātabbaṃ eteneva dassitaṃ hoti.

Vattaṃ ''gāmappavesane''ti idaṃ ''sace upajjhāyo gāmaṃ pavisitukāmo hoti, nivāsanaṃ dātabbaṃ, paṭinivāsanaṃ paṭiggahetabba''ntiādinayappavattaṃ (mahāva. 66) vattaṃ sandhāyāha. **''Kātabba''**nti idaṃ sabbapadehi yojetabbaṃ.

2474. **Cīvare yāni vattānī**ti gāmaṃ pavisitukāmassa cīvaradāne, paṭinivattassa cīvaraggahaṇasaṅgharaṇapaṭisāmanesu mahesinā yāni vattāni vuttāni, tāni ca kātabbāni. **Senāsane tathā**ti ''yasmiṃ vihāre upajjhāyo viharatī''tiādinā (mahāva. 66) vuttanayena ''senāsane kattabba''nti dassitaṃ senāsanavattañca.

Pādapīṭhakathalikādīsu tathāti yojanā. Upajjhāye gāmato paṭinivatte ca jantāghare ca ''pādodakaṃ pādapīṭhaṃ pādakathalikaṃ upanikkhipitabba''nti (mahāva. 66) evamāgataṃ vattañca kātabbaṃ. **Ādi**-saddena ''upajjhāyo pānīyena pucchitabbo''tiādivattaṃ (mahāva. 66) saṅgaṇhāti.

2475. Evaṃ sabbattha vattesu pāṭiyekkaṃ dassiyamānesu papañcoti khandhakaṃ oloketvā sukhaggahaṇatthāya gaṇanaṃ dassetukāmo āha **''evamādīnī''**tiādi.

Rogato vuṭṭhānāgamanantānīti ācariyupajjhāyānaṃ rogato vuṭṭhānāgamanapariyosānāni. **Sattatiṃsasataṃ siyu**nti sattatiṃsādhikasatavattānīti attho.

Tāni pana vattāni **khandhakapāḷiyā** (mahāva. 66) āgatakkamena evaṃ yathāvuttagaṇanāya samānetabbāni – dantakaṭṭhadānaṃ, mukhodakadānaṃ, āsanapaññāpanaṃ, sace yāgu hoti, bhājanaṃ dhovitvā yāguyā upanāmanaṃ, yāguṃ pītassa udakaṃ datvā bhājanaṃ paṭiggahetvā nīcaṃ katvā sādhukaṃ appaṭighaṃsantena dhovitvā paṭisāmanaṃ, upajjhāyamhi vuṭṭhite āsanassa uddharaṇaṃ, sace so deso uklāpo hoti, tassa sammajjanaṃ, sace upajjhāyo gāmaṃ pavisitukāmo hoti, tassa nivāsanadānaṃ, paṭinivāsanapaṭiggahaṇaṃ, kāyabandhanadānaṃ, saguṇaṃ katvā saṅghāṭidānaṃ, dhovitvā sodakapattassa dānaṃ, sace upajjhāyo pacchāsamaṇaṃ ākaṅkhati, timaṇḍalaṃ paṭicchādentena parimaṇḍalaṃ nivāsetvā kāyabandhanaṃ bandhitvā saguṇaṃ katvā saṅghāṭiyo pārupitvā gaṇṭhikaṃ parimuñcitvā dhovitvā pattaṃ gahetvā upajjhāyassa pacchāsamaṇena gamanaṃ, nātidūranaccāsanne gamanaṃ, pattapariyāpannassa paṭiggahaṇaṃ, na upajjhāyassa bhaṇamānassa antarantarā kathāopātanaṃ, upajjhāyassa āpattisāmantā bhaṇamānassa ca nivāraṇaṃ, nivattantena paṭhamataraṃ āgantvā āsanapaññāpanaṃ, pādodakapādapīṭhapādakathalikānaṃ upanikkhipanaṃ, paccuggantvā pattacīvarapaṭiggahaṇaṃ, paṭinivāsanadānaṃ, nivāsanapaṭiggahaṇaṃ, sace cīvaraṃ sinnaṃ hoti, muhuttaṃ uṇhe otāpanaṃ, neva uṇhe cīvarassa nidahanaṃ, majjhe yathā bhaṅgo na hoti, evaṃ caturaṅgulaṃ kaṇṇaṃ ussāretvā cīvarassa saṅgharaṇaṃ, obhoge kāyabandhanassa karaṇaṃ, sace piṇḍapāto hoti, upajjhāyo ca bhuñjitukāmo hoti, udakaṃ datvā piṇḍapātassa upanāmanaṃ, upajjhāyassa pānīyena pucchanaṃ, bhuttāvissa udakaṃ datvā pattaṃ paṭiggahetvā nīcaṃ katvā sādhukaṃ appaṭighaṃsantena dhovitvā vodakaṃ katvā muhuttaṃ uṇhe otāpanaṃ, na ca uṇhe pattassa nidahanaṃ, pattacīvaraṃ nikkhipitabbaṃ –

Pattaṃ nikkhipantena ekena hatthena pattaṃ gahetvā ekena hatthena heṭṭhāmañcaṃ vā heṭṭhāpīṭhaṃ vā parāmasitvā pattassa nikkhipanaṃ, na ca anantarahitāya bhūmiyā pattassa nikkhipanaṃ, cīvaraṃ nikkhipantena ekena hatthena cīvaraṃ gahetvā ekena hatthena cīvaravaṃsaṃ vā cīvararajjuṃ vā pamajjitvā pārato antaṃ orato bhogaṃ katvā cīvarassa nikkhipanaṃ, upajjhāyamhi vuṭṭhite āsanassa uddharaṇaṃ, pādodakapādapīṭhapādakathalikānaṃ paṭisāmanaṃ, sace so deso uklāpo hoti, tassa sammajjanaṃ, sace upajjhāyo nhāyitukāmo hoti, nhānassa paṭiyādanaṃ, sace sītena attho hoti, sītassa sace uṇhena attho hoti, uṇhassa paṭiyādanaṃ, sace upajjhāyo jantāgharaṃ pavisitukāmo hoti, cuṇṇassa sannayanaṃ, mattikātemanaṃ, jantāgharapīṭhaṃ ādāya upajjhāyassa piṭṭhito piṭṭhito gantvā jantāgharapīṭhaṃ datvā cīvaraṃ paṭiggahetvā ekamantaṃ nikkhipanaṃ, cuṇṇadānaṃ, mattikādānaṃ, sace ussahati, jantāgharaṃ pavisitabbaṃ –

Jantāgharaṃ pavisantena mattikāya mukhaṃ makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharappaveso, na therānaṃ bhikkhūnaṃ anupakhajja nisīdanaṃ, na navānaṃ bhikkhūnaṃ āsanena paṭibāhanaṃ, jantāghare upajjhāyassa parikammassa karaṇaṃ, jantāgharā nikkhamantena jantāgharapīṭhaṃ ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamanaṃ, udakepi upajjhāyassa parikammakaraṇaṃ, nhātena paṭhamataraṃ uttaritvā attano gattaṃ vodakaṃ katvā nivāsetvā upajjhāyassa gattato udakassa pamajjanaṃ, nivāsanadānaṃ, saṅghāṭidānaṃ, jantāgharapīṭhaṃ ādāya paṭhamataraṃ āgantvā āsanassa paññāpanaṃ, pādodakapādapīṭhapādakathalikānaṃ upanikkhipanaṃ, upajjhāyassa pānīyena pucchanaṃ, sace uddisāpetukāmo hoti, uddisāpanaṃ, sace paripucchitukāmo hoti, paripucchanaṃ, yasmiṃ vihāre upajjhāyo viharati, sace so vihāro uklāpo hoti, sace ussahati, tassa sodhanaṃ, vihāraṃ sodhentena paṭhamaṃ pattacīvarassa nīharitvā ekamantaṃ nikkhipanaṃ, nisīdanapaccattharaṇassa nīharitvā ekamantaṃ nikkhipanaṃ, bhisibibbohanassa nīharitvā ekamantaṃ nikkhipanaṃ, mañcassa nīcaṃ katvā sādhukaṃ appaṭighaṃsantena asaṅghaṭṭentena kavāṭapīṭhaṃ nīharitvā ekamantaṃ nikkhipanaṃ, pīṭhassa nīcaṃ katvā sādhukaṃ appaṭighaṃsantena asaṅghaṭṭentena kavāṭapīṭhaṃ nīharitvā ekamantaṃ nikkhipanaṃ, mañcapaṭipādakānaṃ nīharitvā ekamantaṃ nikkhipanaṃ, kheḷamallakassa nīharitvā ekamantaṃ nikkhipanaṃ, apassenaphalakassa nīharitvā ekamantaṃ nikkhipanaṃ, bhūmattharaṇassa yathāpaññattassa sallakkhetvā nīharitvā ekamantaṃ nikkhipanaṃ, sace vihāre santānakaṃ hoti, ullokā paṭhamaṃ ohāraṇaṃ, ālokasandhikaṇṇabhāgānaṃ pamajjanaṃ, sace gerukaparikammakatā bhitti kaṇṇakitā hoti, coḷakaṃ temetvā pīḷetvā pamajjanaṃ, sace kālavaṇṇakatā bhūmi kaṇṇakitā hoti, coḷakaṃ temetvā pīḷetvā pamajjanaṃ, sace akatā hoti bhūmi, udakena paripphositvā pamajjanaṃ ‘‘mā vihāro rajena uhaññī’’ti, saṅkāraṃ vicinitvā ekamantaṃ chaḍḍanaṃ, bhūmattharaṇassa otāpetvā sodhetvā papphoṭetvā atiharitvā yathāpaññattaṃ paññāpanaṃ, mañcapaṭipādakānaṃ otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapanaṃ, mañcassa otāpetvā sodhetvā papphoṭetvā nīcaṃ katvā sādhukaṃ appaṭighaṃsantena asaṅghaṭṭentena kavāṭapīṭhaṃ atiharitvā yathāpaññattaṃ paññāpanaṃ, pīṭhassa otāpetvā sodhetvā papphoṭetvā nīcaṃ katvā sādhukaṃ appaṭighaṃsantena asaṅghaṭṭentena kavāṭapīṭhaṃ atiharitvā yathāpaññattaṃ paññāpanaṃ, bhisibibbohanassa otāpetvā sodhetvā papphoṭetvā atiharitvā yathāpaññattaṃ paññāpanaṃ, nisīdanapaccattharaṇassa otāpetvā sodhetvā papphoṭetvā atiharitvā yathāpaññattaṃ paññāpanaṃ, kheḷamallakassa otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapanaṃ, apassenaphalakassa otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapanaṃ, pattacīvaraṃ nikkhipitabbaṃ –

Pattaṃ nikkhipantena ekena hatthena pattaṃ gahetvā ekena hatthena heṭṭhāmañcaṃ vā heṭṭhāpīṭhaṃ vā parāmasitvā pattassa nikkhipanaṃ, na ca anantarahitāya bhūmiyā pattassa nikkhipanaṃ, cīvaraṃ nikkhipantena ekena hatthena cīvaraṃ gahetvā ekena hatthena cīvaravaṃsaṃ vā cīvararajjuṃ vā pamajjitvā pārato antaṃ orato bhogaṃ katvā cīvarassa nikkhipanaṃ, sace puratthimāya sarajā vātā vāyanti, puratthimānaṃ vātapānānaṃ thakanaṃ, tathā pacchimānaṃ, tathā uttarānaṃ, tathā dakkhiṇānaṃ vātapānānaṃ thakanaṃ, sace sītakālo hoti, divā vātapānānaṃ vivaraṇaṃ, rattiṃ thakanaṃ, sace uṇhakālo hoti, divā vātapānānaṃ thakanaṃ, rattiṃ vivaraṇaṃ, sace pariveṇaṃ uklāpaṃ hoti, pariveṇassa sammajjanaṃ, sace koṭṭhako uklāpo hoti, koṭṭhakassa sammajjanaṃ, sace upaṭṭhānasālā uklāpā hoti, tassā sammajjanaṃ, sace aggisālā uklāpā hoti, tassā sammajjanaṃ, sace vaccakuṭi uklāpā hoti, tassā sammajjanaṃ, sace pānīyaṃ na hoti, pānīyassa upaṭṭhāpanaṃ, sace paribhojanīyaṃ na hoti, paribhojanīyassa upaṭṭhāpanaṃ, sace ācamanakumbhiyā udakaṃ na hoti, ācamanakumbhiyā udakassa āsiñcanaṃ, sace upajjhāyassa anabhirati uppannā hoti, saddhivihārikena vūpakāsanaṃ vūpakāsāpanaṃ vā, dhammakathāya vā tassa karaṇaṃ, sace upajjhāyassa kukkuccaṃ uppannaṃ hoti, saddhivihārikena vinodanaṃ vinodāpanaṃ vā, dhammakathāya vā tassa karaṇaṃ, sace upajjhāyassa diṭṭhigataṃ uppannaṃ hoti, saddhivihārikena vivecanaṃ vivecāpanaṃ vā, dhammakathāya vā tassa karaṇaṃ, sace upajjhāyo garudhammaṃ ajjhāpanno hoti parivāsāraho, saddhivihārikena ussukkakaraṇaṃ ‘‘kinti nu kho saṅgho upajjhāyassa parivāsaṃ dadeyyā’’ti, sace upajjhāyo mūlāyapaṭikassanāraho hoti, saddhivihārikena ussukkakaraṇaṃ ‘‘kinti nu kho saṅgho upajjhāyaṃ mūlāya paṭikasseyyā’’ti, sace upajjhāyo mānattāraho hoti, saddhivihārikena ussukkakaraṇaṃ ‘‘kinti nu kho saṅgho upajjhāyassa mānattaṃ dadeyyā’’ti, sace upajjhāyo abbhānāraho hoti, saddhivihārikena ussukkakaraṇaṃ ‘‘kinti nu kho saṅgho upajjhāyaṃ abbheyyā’’ti, sace saṅgho upajjhāyassa kammaṃ kattukāmo hoti tajjanīyaṃ vā niyassaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā, saddhivihārikena ussukkakaraṇaṃ ‘‘kinti nu kho saṅgho upajjhāyassa kammaṃ na kareyya, lahukāya vā pariṇāmeyyā’’ti, kataṃ vā panassa hoti saṅghena kammaṃ tajjanīyaṃ vā niyassaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā, saddhivihārikena ussukkakaraṇaṃ ‘‘kinti nu kho upajjhāyo sammā vatteyya, lomaṃ pāteyya, netthāraṃ vatteyya, saṅgho taṃ kammaṃ paṭippassambheyyā’’ti, sace upajjhāyassa cīvaraṃ dhovitabbaṃ hoti, saddhivihārikena dhovanaṃ ussukkakaraṇaṃ vā ‘‘kinti nu kho upajjhāyassa cīvaraṃ dhoviyethā’’ti, sace upajjhāyassa cīvaraṃ kātabbaṃ hoti, saddhivihārikena karaṇaṃ ussukkakaraṇaṃ vā ‘‘kinti nu kho upajjhāyassa cīvaraṃ kariyethā’’ti, sace upajjhāyassa rajanaṃ pacitabbaṃ hoti, saddhivihārikena pacanaṃ ussukkakaraṇaṃ vā ‘‘kinti nu kho upajjhāyassa rajanaṃ paciyethā’’ti, sace upajjhāyassa cīvaraṃ rajetabbaṃ hoti, saddhivihārikena rajanaṃ ussukkakaraṇaṃ vā ‘‘kinti nu kho upajjhāyassa cīvaraṃ rajiyethā’’ti, cīvaraṃ rajantena sādhukaṃ samparivattakaṃ samparivattakaṃ rajanaṃ, na ca acchinne theve pakkamanaṃ, upajjhāyaṃ anāpucchā na ekaccassa pattadānaṃ, na ekaccassa pattapaṭiggahaṇaṃ, na ekaccassa cīvaradānaṃ, na ekaccassa cīvarapaṭiggahaṇaṃ, na ekaccassa parikkhāradānaṃ, na ekaccassa parikkhārapaṭiggahaṇaṃ, na ekaccassa kesaccchedanaṃ, na ekaccena kesānaṃ chedāpanaṃ, na ekaccassa parikammakaraṇaṃ, na ekaccena parikammassa kārāpanaṃ, na ekaccassa veyyāvaccakaraṇaṃ, na ekaccena veyyāvaccassa kārāpanaṃ, na ekaccassa pacchāsamaṇena gamanaṃ, na ekaccassa pacchāsamaṇassa ādānaṃ, na ekaccassa piṇḍapātassa nīharaṇaṃ, na ekaccena piṇḍapātanīharāpanaṃ, na upajjhāyaṃ anāpucchā gāmappavesanaṃ, na susānagamanaṃ, na disāpakkamanaṃ, sace upajjhāyo gilāno hoti, yāvajīvaṃ upaṭṭhānaṃ, vuṭṭhānamassa āgamananti tesu kānici vattāni savibhattikāni, kānici avibhattikāni, tesu avibhattikānaṃ vibhāge vuccamāne yathāvuttagaṇanāya atirekatarāni honti, taṃ pana vibhāgaṃ anāmasitvā piṇḍavasena gahetvā yathā ayaṃ gaṇanā dassitāti veditabbā.

2476. **Akarontassā**ti ettha ‘‘vatta’’nti seso. Anādaravaseneva vattaṃ akarontassa bhikkhuno tena **vattabhedena** vattākaraṇena **sabbattha** sattatiṃsādhikasatappabhedaṭṭhāne tattakaṃyeva **dukkaṭaṃ** pakāsitanti yojanā.

Upajjhāyācariyavattakathāvaṇṇanā.

2477. Evaṃ upajjhāyācariyavattāni saṅkhepena dassetvā upajjhāyācariyehi saddhivihārikantevāsīnaṃ kātabbavattāni dassetumāha **‘‘upajjhāyassa vattānī’’**tiādi. **Upajjhāyassa vattānī**ti upajjhāyena saddhivihārikassa yuttapattakāle kattabbattā upajjhāyāyattavattānīti attho. **Tathā saddhivihārike**ti yathā saddhivihārikena upajjhāyassa kātabbāni, tathā upajjhāyena saddhivihārike kātabbāni.

Upajjhāyācariyavattesu gāmappavese pacchāsamaṇena hutvā nātidūranaccāsannagamanaṃ, na antarantarā kathāopātanaṃ, āpattisāmantā bhaṇamānassa nivāraṇaṃ, pattapariyāpannapaṭiggahaṇanti cattāri vattāni, na ekaccassa pattadānādianāpucchādisāpakkamanāvasānāni vīsati paṭikkhepā ceti etāni catuvīsati vattāni ṭhapetvā avasesāni terasādhikasatavattāni sandhāyāha **‘‘sataṃ terasa hontevā’’**ti, terasādhikasatavattāni hontīti attho. Ācariyena antevāsikepi ca kātabbavattāni tathā tattakānevāti attho.

Saddhivihārikantevāsikavattakathāvaṇṇanā.

2478. Upajjhāyācariyehi saddhivihārikantevāsikānaṃ nissayapaṭippassaddhippakāraṃ dassetumāha **‘‘pakkante vāpī’’**tiādi. Pakkante vāpi vibbhante vāpi

pakkhasaṅkante vāpi mate vāpi āṇattiyā vāpi evaṃ pañcadhā upajjhāyā saddhivihārikena gahito **nissayo** paṭippassambhatīti yojanā. **Pakkante**ti tadahu apaccāgantukāmatāya disaṃ gate. **Vibbhante**ti gihibhāvaṃ patte. **Pakkhasaṅkantake**ti titthiyāyatanaṃ gate. **Mate**ti kālakate. **Āṇattiyā**ti nissayapaṇāmanena.

2479-80. Ācariyamhāpi antevāsikena gahitanissayassa bhedanaṃ **chadhā** chappakārena hotīti yojanā. Kathanti āha **''pakkante cā''**tiādi. Taṃ upajjhāyato nissayabhede vuttanayameva. Visesaṃ pana sayameva vakkhati **''āṇattiya''**ntiādinā. **Āṇattiya**nti ettha visesatthajotako pana-saddo luttaniddiṭṭho. **Ubhinnampi dhuranikkhepanepi cā**ti ācariyassa nissayapaṇāmane pana ubhinnaṃ ācariyantevāsikānaṃyeva aññamaññanirālayabhāve sati nissayabhedo hoti, na ekassāti attho. Tamevatthaṃ byatirekato daḷhīkaroti **''ekekassā''**tiādinā. Ekekassa vā ubhinnaṃ vā ālaye sati na bhijjatīti yojanā. Yathāha –

> ''Āṇattiyaṃ pana sacepi ācariyo muñcitukāmova hutvā nissayapaṇāmanāya paṇāmeti, antevāsiko ca 'kiñcāpi maṃ ācariyo paṇāmeti, atha kho hadayena muduko'ti sālayova hoti, nissayo na paṭippassambhatiyeva. Sacepi ācariyo sālayo, antevāsiko nirālayo 'na dāni imaṃ nissāya vasissāmī'ti dhuraṃ nikkhipati, evampi na paṭippassambhati. Ubhinnaṃ sālayabhāve pana na paṭippassambhatiyeva. Ubhinnaṃ dhuranikkhepena paṭippassambhatī''ti (mahāva. aṭṭha. 83).

Ayaṃ pana viseso ācariyāṇattiyā nissayabhedeyeva dassito, na upajjhāyāṇattiyā. **Sāratthadīpaniyaṃ** pana ''sacepi ācariyo muñcitukāmova hutvā nissayapaṇāmanāya paṇāmetītiādi sabbaṃ upajjhāyassa āṇattiyampi veditabba''nti vuttaṃ.

2481. Evaṃ pañca sādhāraṇaṅgāni dassetvā asādhāraṇaṅgaṃ dassetumāha **''upajjhāyasamodhāna-gatassāpi ca bhijjatī''**ti. Tattha samodhānagamanaṃ sarūpato, pabhedato ca dassetumāha **''dassanaṃ savanañcāti, samodhānaṃ dvidhā mata''**nti. Ayamettha saṅkhepo, vitthāro pana **samantapāsādikāyaṃ** (mahāva. aṭṭha. 83) gahetabbo. Ganthavitthārabhīrūnaṃ anuggahāya pana idha na vitthārito.

2482-3. Sabhāge dāyake asante addhikassa ca gilānassa ca ''gilānena maṃ upaṭṭhahā''ti **yācitassa** gilānupaṭṭhākassa ca nissayaṃ vinā vasituṃ doso natthīti yojanā. ''Gilānupaṭṭhākassā''ti vattabbe gāthābandhavasena rassattaṃ. Iminā sabhāge nissayadāyake sante ekadivasampi parihāro na labbhatīti dīpeti. **Attano vane phāsuvihārataṃ jānatā**ti attano samathavipassanāpaṭilābhassa vane phāsuvihāraṃ jānantenapi. ''Sabhāge dāyake asante''ti padacchedo. Sabbametaṃ vidhānaṃ antovassato aññasmiṃ kāle veditabbaṃ. Ayamettha saṅkhepo, vitthāro pana **samantapāsādikāya** gahetabbo.

Nissayapaṭippassambhanakathāvaṇṇanā.

2484. Kuṭṭhamassa atthīti **kuṭṭhī,** taṃ. **''Gaṇḍi''**ntiādīsupi eseva nayo. Rattasetādibhedena yena kenaci kuṭṭhena vevaṇṇiyaṃ pattasarīranti attho. Yathāha –

> ''Rattakuṭṭhaṃ vā hotu kāḷakuṭṭhaṃ vā, yaṃ kiñci kiṭibhadaddukacchuādippabhedampi sabbaṃ kuṭṭhamevāti vuttaṃ. Tañce nakhapiṭṭhippamāṇampi vaḍḍhanakapakkhe ṭhitaṃ hoti, na pabbājetabbo. Sace pana nivāsanapārupanehi pakatipaṭicchannaṭṭhāne nakhapiṭṭhippamāṇaṃ avaḍḍhanakapakkhe ṭhitaṃ hoti, vaṭṭati. Mukhe, pana hatthapādapiṭṭhesu vā sacepi avaḍḍhanakapakkhe ṭhitaṃ nakhapiṭṭhito khuddakapamāṇampi na vaṭṭatiyevāti kurundiyaṃ vuttaṃ. Taṃ tikicchāpetvā pabbājentenāpi pakativaṇṇe jāteyeva pabbājetabbo''ti (mahāva. aṭṭha. 88).

Nakhapiṭṭhippamāṇanti ettha ''kaniṭṭhaṅgulinakhapiṭṭhi adhippetā''ti tīsupi **gaṇṭhipadesu** vuttaṃ.

Gaṇḍinti medagaṇḍādigaṇḍabhedavantaṃ. Yathāha ''medagaṇḍo vā hotu aññe vā, yo koci kolaṭṭhimattakopi ce vaḍḍhanakapakkhe ṭhito gaṇḍo hoti, na pabbājetabbo''tiādi (mahāva. aṭṭha. 88). **Kolaṭṭhī**ti badaraṭṭhi. **Kilāsi**nti kilāsavantaṃ. Yathāha – ''kilāsoti nabhijjanakaṃ napaggharaṇakaṃ padumapuṇḍarīkapattavaṇṇaṃ kuṭṭhaṃ, yena gunnaṃ viya sabalaṃ sarīraṃ hotī''ti (mahāva. aṭṭha. 88). **Ca**-saddo sabbehi upayogavantehi paccekaṃ yojetabbo. **Sosi**nti khayarogavantaṃ. Yathāha – ''sosoti sosabyādhi. Tasmiṃ sati na pabbājetabbo''ti (mahāva. aṭṭha. 88). **Apamārika**nti apamāravantaṃ. Yathāha – ''apamāroti pittummāro vā yakkhummāro vā. Tattha pubbaverikena amanussena gahito duttikiccho hoti, appamattakepi pana apamāre sati na pabbājetabbo''ti.

Rājabhaṭanti rañño bhattavetanabhaṭaṃ vā ṭhānantaraṃ pattaṃ vā appattaṃ vā rājapurisaṃ. Yathāha – ''amacco vā hotu mahāmatto vā sevako vā kiñci ṭhānantaraṃ patto vā appatto vā, yo koci rañño bhattavetanabhaṭo. Sabbo 'rājabhaṭo'ti saṅkhyaṃ gacchatī''ti. **Cora**nti manussehi appamādanaṃ gāmaghātapanthaghātādikammena pākaṭaṃ corañca. **Likhitaka**nti yaṃ kañci corikaṃ vā aññaṃ vā garuṃ rājāparādhaṃ katvā palātaṃ, rājā ca naṃ paṇṇe vā potthake vā ''itthannāmo yattha dissati, tattha gahetvā māretabbo''ti vā ''hatthapādādīnissa chinditabbānī''ti vā ''ettakaṃ nāma daṇḍaṃ harāpetabbo''ti vā likhāpeti, evarūpaṃ likhitakaṃ.

''Kārabhedaka''nti gāthābandhavasena rasso kato. **Kārabhedaka**nti dātabbakarassa vā katacorakammassa vā kāraṇā kārāghare pakkhitto vā nigaḷabandhanādīhi baddho vā, tato so muccitvā palāyati, evarūpaṃ kārābhedakañca. Yathāha – ''kārā vuccati bandhanāgāraṃ, idha pana andubandhanaṃ vā hotu saṅkhalikabandhanaṃ vā rajjubandhanaṃ vā gāmabandhanaṃ vā nigamabandhanaṃ vā nagarabandhanaṃ vā purisagutti vā janapadabandhanaṃ vā dīpabandhanaṃ vā, yo etesu yaṃ kiñci bandhanaṃ chinditvā bhinditvā muñcitvā vivaritvā vā passamānānaṃ vā apassamānānaṃ vā palāyati, so 'kārābhedako'ti saṅkhyaṃ gacchatī''ti (mahāva. aṭṭha. 92).

2485. **Kasāhata**nti iṇaṃ gahetvā dātuṃ asamatthattā ''ayameva te daṇḍo hotū''ti kasādinā dinnappahāraṃ avūpasantavaṇaṃ. Yathāha –

> ''Yo vacanapesanādīni akaronto haññati, na so katadaṇḍakammo. Yo pana keṇiyā vā aññathā vā kiñci gahetvā khāditvā puna dātuṃ asakkonto 'ayameva te daṇḍo hotū'ti kasāhi haññati, ayaṃ kasāhato katadaṇḍakammo. Yo ca kasāhi vā hato hotu addhadaṇḍakādīnaṃ vā aññatarena, yāva allavaṇo hoti, tāva na pabbājetabbo''ti (mahāva. aṭṭha. 94).

Lakkhaṇāhatanti ekaṃsaṃ katvā pārutena uttarāsaṅgena appaṭicchādanīyaṭṭhāne tattena lohena āhataṃ asacchavibhūtalakkhaṇena samannāgataṃ. Yathāha –

> ''Yassa pana nalāṭe vā urādīsu vā tattena lohena lakkhaṇaṃ āhataṃ hoti, so sace bhujisso, yāva allavaṇo hoti, tāva na pabbājetabbo. Sacepissa vaṇā ruḷhā honti chaviyā samaparicchedā, lakkhaṇaṃ pana paññāyati, timaṇḍalaṃ nivatthassa uttarāsaṅge kate paṭicchannokāse ce hoti, pabbājetuṃ vaṭṭati. Appaṭicchannokāse ce, na vaṭṭatī''ti (mahāva. aṭṭha. 95).

Iṇāyikañcāti mātāpitupitāmahādīhi vā attanā vā gahitaiṇaṃ. Yathāha –

> ''Iṇāyiko nāma yassa pitipitāmahehi vā iṇaṃ gahitaṃ hoti, sayaṃ vā iṇaṃ gahitaṃ hoti, yaṃ vā āṭhapetvā mātāpitūhi kiñci gahitaṃ hoti, so taṃ iṇaṃ paresaṃ dhāretīti iṇāyiko. Yaṃ pana aññe ñātakā āṭhapetvā kiñci gaṇhanti, so na iṇāyiko. Na hi te taṃ āṭhapetuṃ issarā. Tasmā taṃ pabbājetuṃ vaṭṭatī''ti (mahāva. aṭṭha. 96).

Dāsanti antojāto, dhanakkīto, karamarānīto, sayaṃ vā dāsabyaṃ upagatoti catunnaṃ dāsānaṃ aññataraṃ. Dāsavinicchayo panettha **samantapāsādikāya** (mahāva. aṭṭha. 97) vitthārato gahetabbo. **Pabbājentassa dukkaṭa**nti ''kuṭṭhi''ntiādīhi upayogavantapadehi paccekaṃ yojetabbaṃ.

2486. **Hatthacchinna**nti hatthatale vā maṇibandhe vā kappare vā yattha katthaci chinnahatthaṃ. **Aṭṭhacchinna**nti yathā nakhaṃ na paññāyati, evaṃ catūsu aṅguṭṭhakesu aññataraṃ vā sabbe vā yassa chinnā honti, evarūpaṃ. **Pādacchinna**nti yassa aggapādesu vā gopphakesu vā jaṅghāya vā yattha katthaci eko vā dve vā pādā chinnā honti. Hatthapādachinnassāpi **pāḷiyaṃ** (mahāva. 119) āgatattā sopi idha vattabbo, yathāvuttanayeneva tassa dukkaṭavatthutā paññāyatīti na vuttoti daṭṭhabbaṃ.

Kaṇṇanāsaṅgulicchinnanti ettha ''kaṇṇacchinnaṃ nāsacchinnaṃ kaṇṇanāsacchinnaṃ aṅgulicchinna''nti yojanā. **Kaṇṇacchinna**nti yassa kaṇṇamūle vā kaṇṇasakkhalikāya vā eko vā dve vā kaṇṇā chinnā honti. Yassa pana kaṇṇāvaṭṭe chinnā honti, sakkā ca honti saṅghāṭetuṃ, so kaṇṇaṃ saṅghāṭetvā pabbājetabbo. **Nāsacchinna**nti yassa ajapadake vā agge vā ekapuṭe vā yattha katthaci nāsā chinnā hoti. Yassa pana nāsikā sakkā hoti sandhetuṃ, so taṃ phāsukaṃ katvā pabbājetabbo. **Kaṇṇanāsacchinna**nti tadubhayacchinnaṃ. **Aṅgulicchinna**nti yassa nakhasesaṃ adassetvā ekā vā bahū vā aṅguliyo chinnā honti. Yassa pana suttatantumattampi nakhasesaṃ paññāyati, taṃ pabbājetuṃ vaṭṭati. **Kaṇḍaracchinnameva cā**ti yassa kaṇḍaranāmakā mahānhārū purato vā pacchato vā chinnā honti, yesu ekassāpi chinnattā aggapādena vā caṅkamati, mūlena vā caṅkamati, na vā pādaṃ patiṭṭhāpetuṃ sakkoti.

2487. **Kāṇa**nti pasannandho vā hotu pupphādīhi vā upahatapasādo, yo dvīhi vā ekena vā akkhinā na passati, taṃ kāṇaṃ. **Kuṇi**nti hatthakuṇī vā pādakuṇī vā aṅgulikuṇī vā, yassa etesu hatthādīsu yaṃ kiñci vaṅkaṃ paññāyati, so kuṇī. **Khujjañcā**ti yo urassa vā piṭṭhiyā vā passassa vā nikkhantattā khujjasarīro, taṃ khujjaṃ. Yassa pana kiñci kiñci aṅgapaccaṅgaṃ īsakaṃ vaṅkaṃ, taṃ pabbājetuṃ vaṭṭati. Mahāpuriso eva hi brahmujugatto, avaseso satto akhujjo nāma natthi.

Vāmananti yo jaṅghavāmano vā kaṭivāmano vā ubhayavāmano vā, taṃ. Tattha jaṅghavāmanassa kaṭito paṭṭhāya heṭṭhimakāyo rasso hoti, uparimakāyo paripuṇṇo. Kaṭivāmanassa kaṭito paṭṭhāya uparimakāyo rasso hoti, heṭṭhimakāyo paripuṇṇo hoti. Ubhayavāmanassa ubhopi kāyā rassā honti. Yesaṃ kāyarassattā bhūtānaṃ viya parivaṭumo mahākucchighaṭasadiso attabhāvo hoti. Taṃ tividhampi pabbājetuṃ na vaṭṭati.

Phaṇahatthakanti yassa vaggulipakkhakā viya aṅguliyo sambaddhā honti, taṃ. Etaṃ pabbājetukāmena aṅgulantarikāyo phāletvā sabbaṃ antaracammaṃ apanetvā phāsukaṃ katvā pabbājetabbo. Yassāpi cha aṅguliyo honti, taṃ pabbājetukāmena adhikaṃ aṅguliṃ chinditvā phāsukaṃ katvā pabbājetabbo.

Khañjanti yo natajāṇuko vā bhinnajaṅgho vā majjhe saṃkuṭitapādattā kuṇḍapādako vā piṭṭhipādamajjhena caṅkamanto agge saṃkuṭitapādattā kuṇḍapādako vā piṭṭhipādaggena caṅkamanto aggapādeneva caṅkamanakhañjo vā paṇhikāya caṅkamanakhañjo vā pādassa bāhirantena caṅkamanakhañjo vā pādassa abbhantarantena caṅkamanakhañjo vā gopphakānaṃ upari bhaggattā sakalena piṭṭhipādena caṅkamanakhañjo vā, taṃ pabbājetuṃ na vaṭṭati. Ettha **natajāṇuko**ti antopaviṭṭhaānatapādo. **Pakkhahata**nti yassa eko hattho vā pādo vā aḍḍhasarīraṃ vā sukhaṃ na vahati.

Sīpadinti bhārapādaṃ. Yassa pādo thūlo hoti sañjātapīḷako kharo, so na pabbājetabbo. Yassa pana na tāva kharabhāvaṃ gaṇhāti, sakkā hoti upanāhaṃ bandhitvā udakaāvāṭe pavesetvā udakavālikāya pūretvā yathā sirā paññāyanti, jaṅghā ca telanāḷikā viya honti, evaṃ milāpetuṃ sakkā, tassa pādaṃ īdisaṃ katvā taṃ pabbājetuṃ vaṭṭati. Sace puna vaḍḍhati, upasampādentenāpi tathā katvāva upasampādetabbo. **Pāparogina**nti yo arisabhagandarapittasemhakāsasosādīsu yena kenaci rogena niccāturo atekiccharogo jeguccho amanāpo, taṃ.

2488. **Jarāya dubbala**nti yo jiṇṇabhāvena dubbalo attano cīvararajanādikammampi kātuṃ asamattho, taṃ. Yo pana mahallakopi balavā hoti attānaṃ paṭijaggituṃ sakkoti, so pabbājetabbo. **Andha**nti jaccandhaṃ. **Padhirañcevā**ti yo sabbena sabbaṃ na suṇāti, taṃ. Yo pana mahāsaddaṃ suṇāti, taṃ pabbājetuṃ vaṭṭati. **Mammana**nti yassa vacībhedo vattati, saraṇagamanaṃ paripuṇṇaṃ bhāsituṃ na sakkoti, tādisaṃ mammanampi pabbājetuṃ na vaṭṭati. Yo pana saraṇagamanamattaṃ paripuṇṇaṃ bhāsituṃ sakkoti, taṃ pabbājetuṃ vaṭṭati. Atha vā **mammana**nti khalitavacanaṃ, yo ekameva akkharaṃ catupañcakkhattuṃ vadati, tassetamadhivacanaṃ. **Pīṭhasappi**nti chinniriyāpathaṃ. **Mūga**nti yassa vacībhedo nappavattati.

2489. Attano virūpabhāvena parisaṃ dūsentena parisadūsake (mahāva. aṭṭha. 119) dassetumāha **''atidīgho''**tiādi. **Atidīgho**ti aññesaṃ sīsappamāṇanābhippadeso. **Atirasso**ti vuttappakāro ubhayavāmano viya atirasso. **Atikāḷo vā**ti jhāpitakhette khāṇuko viya atikāḷavaṇṇo. Maṭṭhatambalohanidassano accodātopi vāti sambandho, dadhitakkādīhi majjitamaṭṭhatambalohavaṇṇo ativa odātasarīroti attho.

2490. **Atithūlo vā**ti bhāriyamaṃso mahodaro mahābhūtasadiso. **Atikiso**ti mandamaṃsalohito aṭṭhisirācammasarīro viya. Atimahāsīso vāti yojanā. **Atimahāsīso vā**ti pacchiṃ sīse katvā ṭhito viya. ''Atikhuddakasīsena asahitenā''ti padacchedo. **Asahitenā**ti sarīrassa ananurūpena. **''Atikhuddakasīsenā''**ti etassa visesanaṃ. Asahitena atikhuddakasīsena samannāgatoti yojanā. Yathāha – ''atikhuddakasīso vā sarīrassa ananurūpena atikhuddakena sīsena samannāgato''ti.

2491. **Kuṭakuṭakasīso**ti tālaphalapiṇḍisadisena sīsena samannāgato. **Sikharasīsako**ti uddhaṃ anupubbatanukena sīsena samannāgato, matthakato saṃkuṭiko mūlato vitthato hutvā ṭhitapabbatasikharasadisasīsoti attho. **Veḷunāḷisamānenā**ti mahāveḷupabbasadisena. **Sīsenā**ti dīghasīsena. Yathāha – ''nāḷisīso vā mahāveḷupabbasadisena sīsena samannāgato''ti (mahāva. aṭṭha. 119).

2492. **Kappasīsopī**ti majjhe dissamānaāvāṭena hatthikumbhasadisena dvidhābhūtasīsena samannāgato. **Pabbhārasīso vā**ti catūsu passesu yena kenaci passena oṇatena sīsena samannāgato. **Vaṇasīsako**ti vaṇehi samannāgatasīso. **Kaṇṇikakeso vā**ti pāṇakehi khāyitakedāre sassasadisehi tahiṃ tahiṃ uṭṭhitehi kesehi samannāgato. **Thūlakesopi vā**ti tālahīrasadisehi kesehi samannāgato.

2493. **Pūtisīso**ti duggandhasīso. **Nillomasīso vā**ti lomarahitasīso. **Jātipaṇḍarakesako**ti jātiphalitehi paṇḍarakeso vā. **Jātiyā tambakeso vā**ti āditthehi viya tambavaṇṇehi kesehi samannāgato. **Āvaṭṭasīsako**ti gunnaṃ sarīre āvaṭṭasadisehi uddhaggehi kesāvaṭṭehi samannāgato.

2494. **Sīsalomekabaddhehi bhamukehi yutopī**ti sīsalomehi saddhiṃ ekābaddhalomehi bhamukehi samannāgato. **Sambaddhabhamuko vā**ti ekābaddhaubhayabhamuko, majjhe sañjātalomehi bhamukehi samannāgatoti attho. **Nillomabhamukopi vā**ti bhamulomarahito. **Nillomabhamukopi vā**ti **pi**-saddena avuttasamuccayatthena makkaṭabhamuko saṅgahito.

2495. **Mahantakhuddanetto vā**ti ettha **netta**-saddo mahantakhudda-saddehi paccekaṃ yojetabbo, mahantanetto vā khuddakanetto vāti attho. **Mahantanetto vā**ti atimahantehi nettehi samannāgato. **Khuddakanetto vā**ti mahiṃsacamme vāsikoṇena paharitvā katachiddasadisehi atikhuddakakkhīhi samannāgato. **Visamalocano**ti ekena mahantena, ekena khuddakena akkhinā samannāgato. **Kekaro vāpī**ti tiriyaṃ passanto. Ettha **api**-saddena nikkhantakkhiṃ sampiṇḍeti, yassa kakkaṭakasseva akkhitārakā nikkhantā honti. **Gambhīranettoti** yassa gambhīre udapāne udakatārakā viya akkhitārakā paññāyanti. Ettha ca **udakatārakā** nāma udakapubbuḷaṃ. **Akkhitārakā**ti akkhigeṇḍakā. **Visamacakkalo**ti ekena uddhaṃ, ekena adhoti evaṃ visamajātehi akkhicakkehi samannāgato.

2496. **Jatukaṇṇo vā**ti atikhuddikāhi kaṇṇasakkhalīhi samannāgato. **Mūsikakaṇṇo vā**ti mūsikānaṃ kaṇṇasadisehi kaṇṇehi samannāgato. **Hatthikaṇṇopi vā**ti ananurūpāhi mahantāhi hatthikaṇṇasadisāhi kaṇṇasakkhalīhi samannāgato. **Chiddamattakakaṇṇo vā**ti yassa vinā kaṇṇasakkhalīhi kaṇṇacchiddameva hoti. **Aviddhakaṇṇako**ti kaṇṇabandhatthāya aviddhena kaṇṇena samannāgato.

2497. **Ṭaṅkitakaṇṇo vā**ti gobhattanāḷikāya aggasadisehi kaṇṇehi samannāgato, gohanukoṭisaṇṭhānehi kaṇṇehi samannāgatoti attho. **Pūtikaṇṇopi vā**ti sadā paggharitapubbena kaṇṇena samannāgato. **Pūtikaṇṇopī**ti **api**-saddena kaṇṇabhagandariko gahito. **Kaṇṇabhagandariko**ti niccapūtinā kaṇṇena samannāgato. Aviddhakaṇṇo parisadūsako vutto, kathaṃ yonakajātīnaṃ pabbajjāti āha **''yonakādippabhedopi, nāyaṃ parisadūsako''**ti, kaṇṇāvedhanaṃ yonakānaṃ sabhāvo, ayaṃ yonakādippabhedo parisadūsako na hotīti vuttaṃ hoti.

2498. **Atipiṅgalanetto**ti atisayena piṅgalehi nettehi samannāgato. Madhupiṅgalaṃ pana pabbājetuṃ vaṭṭati. **Nippakhumakkhi vā**ti akkhidalaromehi virahitaakkhiko. **Pakhuma**-saddo hi loke akkhidalaromesu niruḷho. **Assupaggharanetto vā**ti paggharaṇassūhi nettehi samannāgato. **Pakkapupphitalocano**ti pakkalocano pupphitalocanoti yojanā. Paripakkanetto sañjātapupphanettoti attho.

2499. **Mahānāso**ti sarīrassa ananurūpāya mahatiyā nāsāya samannāgato. **Atikhuddakanāsiko**ti tathā atikhuddikāya nāsāya samannāgato. **Cipiṭanāso vā**ti cipiṭāya anto paviṭṭhāya viya allināsāya samannāgato. **Cipiṭanāso vā**ti avuttavikappatthena **vā**-saddena dīghanāsiko saṅgayhati. So ca sukatuṇḍasadisāya jivhāya lehituṃ sakkuṇeyyāya nāsikāya samannāgato. **Kuṭilanāsiko**ti mukhamajjhe appatiṭṭhahitvā ekapasse ṭhitanāsiko.

2500. **Niccavissavanāso vā**ti niccapaggharitasiṅghāṇikanāso vā. **Mahāmukho**ti yassa paṭaṅgamaṇḍukasseva mukhanimittaṃyeva mahantaṃ hoti, mukhaṃ pana lābusadisaṃ atikhuddakaṃ. **Paṭaṅgamaṇḍuko** nāma mahāmukhamaṇḍuko. **Vaṅkabhinnamukho vāpī**ti ettha ''vaṅkamukho vā bhinnamukho vāpī''ti yojanā. **Vaṅkamukho**ti bhamukassa, nalātassa vā ekapasse ninnatāya vaṅkamukho. **Bhinnamukho vā**ti makkaṭasseva bhinnamukho. **Mahāoṭṭhopi vā**ti ukkhalimukhavaṭṭisadisehi oṭṭhehi samannāgato.

2501. **Tanukaoṭṭho vā**ti bhericammasadisehi dante pidahituṃ asamatthehi oṭṭhehi samannāgato. **Bhericammasadisehī**ti bherimukhacammasadisehi. **Tanukaoṭṭho vā**ti ettha **vā**-saddena mahādharoṭṭho vā tanukauttaroṭṭho vā tanukaadharoṭṭho vāti tayo vikappā saṅgahitā. **Vipuluttaraoṭṭhako**ti mahāuttaroṭṭho. **Oṭṭhachinno**ti yassa eko vā dve vā oṭṭhā chinnā honti. **Uppakkamukho**ti pakkamukho. **Eḷamukhopi vā**ti niccapaggharaṇamukho.

2502-3. **Saṅkhatuṇḍopī**ti bahi setehi anto atirattehi oṭṭhehi samannāgato. **Duggandhamukho**ti duggandhakuṇapamukho. **Mahādantopī**ti aṭṭhakadantasadisehi

samannāgato. **Accanta**nti atisayena. **''Heṭṭhā uparito vāpi, bahi nikkhantadantako''**ti idaṃ ''asuradantako''ti etassa atthapadaṃ. **Asuro**ti dānavo. ''Sippidanto vā oṭṭhadanto vā''ti **gaṇṭhipade** likhito. Yassa pana sakkā honti oṭṭhehi pidahituṃ, kathentasseva paññāyati, no akathentassa, taṃ pabbājetuṃ vaṭṭati. **Adanto**ti dantarahito. **Pūtidanto**ti pūtibhūtehi dantehi samannāgato.

2504. ''Atikhuddakadantako''ti imassa **''yassā''**tiādi apavādo. Yassa dantantare **kāḷakadantasannibho** kalandakadantasadiso danto sukhumova ṭhito ce, taṃ tu pabbājetuṃ vaṭṭatīti yojanā. **Pabbājetumpī**ti ettha **pi**-saddo tu-saddattho.

2505. Yo posoti sambandho. **Mahāhanuko**ti gohanusadisena hanunā samannāgato. **''Rassena hanunā yuto''**ti idaṃ ''cipiṭahanuko vā''ti imassa atthapadaṃ. Yathāha – ''cipiṭahanuko vā antopaviṭṭhena viya atirassena hanukena samannāgato''ti (mahāva. aṭṭha. 119). **Cipiṭahanuko vāpī**ti ettha **pi**-saddena ''bhinnahanuko vā vaṅkahanuko vā''ti vikappadvayaṃ saṅgaṇhāti.

2506. **Nimmassudāṭhiko vāpī**ti bhikkhunisadisamukho. **Atidīghagalopi vā**ti bakagalasadisena galena samannāgato. **Atirassagalopi vā**ti antopaviṭṭhena viya galena samannāgato. Bhinnagalo vā gaṇḍagalopi vāti yojanā, bhinnagalaṭṭhiko vā gaṇḍena samannāgatagalopi vāti attho.

2507. **Bhaṭṭhaṃsakūṭo vā**ti mātugāmassa viya bhaṭṭhena aṃsakūṭena samannāgato. Bhinnapiṭṭhi vā bhinnauropi vāti yojanā, sudīghahattho vā surassahattho vāti yojanā, atidīghahattho vā atirassahattho vāti attho. **Vā**-saddena ahatthaekahatthānaṃ gahaṇaṃ. Kacchusamāyuto vā kaṇḍusamāyuto vāti yojanā. **Vā**-saddena ''daddugatto vā godhāgatto vā''ti ime dve saṅgaṇhāti. Tattha **godhāgatto vā**ti yassa godhāya viya gattato cuṇṇāni patanti.

2508. **Mahānisadamaṃso**ti imassa atthapadaṃ ''uddhanaggupamāyuto''ti. Yathāha – ''mahāānisado vā uddhanakūṭasadisehi ānisadamaṃsehi accuggatehi samannāgato''ti (mahāva. aṭṭha. 119). **Mahānisadamaṃso vā**ti ettha **vā**-saddena bhaṭṭhakaṭiko saṅgahito. **Vātaṇḍiko**ti aṇḍakosesu vuddhirogena samannāgato. **Mahāūrū**ti sarīrassa ananurūpehi mahantehi sattīhi samannāgato. **Saṅghaṭṭanakajāṇuko**ti aññamaññaṃ saṅghaṭṭehi jāṇūhi samannāgato.

2509. **Bhinnajāṇū**ti yassa eko vā dve vā jāṇū bhinnā honti. **Mahājāṇū**ti mahantena jāṇunā samannāgato. **Dīghajaṅgho**ti yaṭṭhisadisajaṅgho. **Vikaṭo vā**ti tiriyaṃ gamanapādehi samannāgato, yassa caṅkamato jāṇukā bahi niggacchanti. **Paṇho vā**ti pacchato parivattapādehi samannāgato, yassa caṅkamato jāṇukā anto pavisanti. ''Panto''ti ca ''saṇho''ti ca etasseva vevacanāni. **Ubbaddhapiṇḍiko**ti heṭṭhā oruḷhāhi vā upari āruḷhāhi vā mahatīhi jaṅghapiṇḍikāhi samannāgato.

2510. **Yaṭṭhijaṅgho**ti yaṭṭhisadisāya jaṅghāya samannāgato. **Mahājaṅgho**ti sarīrassa ananurūpāya mahatiyā jaṅghāya samannāgato. **Mahāpādopi vā**ti sarīrassa ananurūpehi mahantehi pādehi samannāgato. **Api**-saddena thūlajaṅghapiṇḍiko saṅgahito, bhattaputasadisāya thūlāya jaṅghapiṇḍiyā samannāgatoti attho. **Piṭṭhikapādo vā**ti pādavemajjhato uṭṭhitajaṅgho. **Mahāpaṇhipi vā**ti ananurūpehi atimahantehi paṇhīhi samannāgato.

2511. **Vaṅkapādo**ti anto vā bahi vā parivattapādavasena duvidho vaṅkapādo. **Gaṇṭhikaṅgulikoti** siṅgiveraphaṇasadisāhi aṅgulīhi samannāgato. **''Andhanakho vāpī''**ti etassa atthapadaṃ ''kāḷapūtinakhopi cā''ti. Yathāha – ''andhanakho vā kāḷavaṇṇehi pūtinakhehi samannāgato''ti (mahāva. aṭṭha. 119).

2512. **Iccevanti** yathāvuttavacanīyanidassanatthoyaṃ nipātasamudāyo. Aṅgavekallatāya bahuvidhattā anavasesaṃ vekallappakāraṃ saṅgaṇhitumāha **''iccevamādika''**nti.

Parisadūsakakathāvaṇṇanā.

2514. **Pattacīvara**nti ettha ''sāmaṇerassā''ti adhikārato labbhati. **Anto nikkhipato**ti ovarakādīnaṃ anto nikkhipantassa. **Sabbapayogesū**ti pattacīvarassa āmasanādisabbapayogesu.

2515-6. **Daṇḍakammaṃ katvā**ti daṇḍakammaṃ yojetvā. Daṇḍenti vinenti etenāti **daṇḍo,** soyeva kattabbattā kammanti daṇḍakammaṃ, āvaraṇādi. **Anācārassa** dubbacasāmaṇerassa kevalaṃ hitakāmena bhikkhunā **daṇḍakammaṃ katvā** daṇḍakammaṃ yojetvā yāguṃ vā bhattaṃ vā **vā**-saddena pattaṃ vā cīvaraṃ vā dassetvā ''daṇḍakamme āhaṭe tvaṃ idaṃ lacchasi'' iti bhāsituṃ vaṭṭatīti yojanā. **Kirā**ti padapūraṇatthe nipāto.

2517. Dhammasaṅgāhakattherehi ṭhapitadaṇḍakammaṃ dassetumāha **''aparādhānurūpenā''**tiādi. **Taṃ** aparādhānurūpadaṇḍakammaṃ nāma vālikāsalilādīnaṃ āharāpanamevāti yojetabbaṃ. **Ādi**-saddena dāruādīnaṃ āharāpanaṃ gaṇhāti. Tañca kho ''oramissatī''ti anukampāya, na ''nassissati vibbhamissatī''tiādinayappavattena pāpajjhāsayena.

2518-9. Akattabbaṃ daṇḍakammaṃ dassetumāha **''sīse vā''**tiādi. **Sīse vā**ti ettha ''sāmaṇerassā''ti adhikārato labbhati. **Pāsāṇādīnī**ti ettha **ādi**-saddena iṭṭhakādīnaṃ gahaṇaṃ. Sāmaṇeraṃ uṇhe pāsāṇe nipajjāpetuṃ vā uṇhāya bhūmiyā nipajjāpetuṃ vā udakaṃ pavesetuṃ vā bhikkhuno na vaṭṭatīti yojanā.

Bhagavatā anuññātadaṇḍakammaṃ dassetumāha **''idhā''**tiādi. **Idhā**ti imasmiṃ daṇḍakammādhikāre. **Āvaraṇamattanti** ''mā idha pāvisī''ti nivāraṇamattaṃ. **Pakāsita**nti ''anujānāmi, bhikkhave, yattha vā vasati, yattha vā paṭikkamati, tattha āvaraṇaṃ kātu''nti (mahāva. 107) bhāsitaṃ.

''Yattha vā vasati, yattha vā paṭikkamatīti yattha vasati vā pavisati vā, ubhayenāpi attano pariveṇañca vassaggena pattasenāsanañca vutta''nti (mahāva. aṭṭha. 107) **aṭṭhakathāya** vuttattā yāva yojitaṃ daṇḍakammaṃ karonti, tāva attano puggalikapariveṇaṃ vā vassaggena pattasenāsanaṃ vā pavisituṃ adatvā nivāraṇaṃ **āvaraṇaṃ** nāma. **Aṭṭhakathāyaṃ** ''attano''ti vacanaṃ ye āvaraṇaṃ karonti, te ācariyupajjhāye sandhāya vuttanti viññāyati. Keci panettha ''attano''ti idaṃ yassa āvaraṇaṃ karonti, taṃ sandhāya vuttanti gahetvā tattha vinicchayaṃ vadanti. Keci ubhayathāpi atthaṃ gahetvā ubhayatthāpi āvaraṇaṃ kātabbanti vadanti. Vīmaṃsitvā yamettha yuttataraṃ, taṃ gahetabbaṃ.

Nivāraṇakathāvaṇṇanā.

2520. Pakkho ca opakkamiko ca āsitto cāti viggaho. Ettha ca ''anuposathe uposathaṃ karotī''tiādīsu yathā uposathadine kattabbakammaṃ ''uposatho''ti vuccati, tathā māsassa pakkhe paṇḍakabhāvamāpajjanto **''pakkho''**ti vutto. Atha vā pakkhapaṇḍako **pakkho** uttarapadalopena yathā ''bhīmaseno bhīmo''ti. Idañca pāpānubhāvena kaṇhapakkheyeva paṇḍakabhāvamāpajjantassa adhivacanaṃ. Yathāha ''akusalavipākānubhāvena kāḷapakkhe kāḷapakkhe paṇḍako hoti, juṇhapakkhe panassa pariḷāho vūpasammati, ayaṃ pakkhapaṇḍako''ti (mahāva. aṭṭha. 109).

Yassa upakkamena bījāni apanītāni, ayaṃ **opakkamikapaṇḍako**. Yassa paresaṃ aṅgajātaṃ mukhena gahetvā asucinā āsittassa pariḷāho vūpasammati, ayaṃ **āsittapaṇḍako. Usūyako**ti yassa paresaṃ ajjhācāraṃ passato usūyāya uppannāya pariḷāho vūpasammati, ayaṃ usūyapaṇḍako. Yo paṭisandhiyaṃyeva abhāvako uppanno, ayaṃ **napuṃsakapaṇḍako**.

2521. **Tesū**ti tesu pañcasu paṇḍakesu. ''Pakkhapaṇḍakassa yasmiṃpakkhe paṇḍako hoti, tasmiṃyevassa pakkhe pabbajjā vāritā''ti (mahāva. aṭṭha. 109) kurundiyaṃ vuttattā **''tiṇṇaṃ nivāritā''**ti idaṃ tassa paṇḍakassa paṇḍakapakkhaṃ sandhāya vuttanti gahetabbaṃ.

2522. **''Nāsetabbo''**ti idaṃ liṅganāsanaṃ sandhāya vuttaṃ. Yathāha ''sopi liṅganāsaneneva nāsetabbo''ti (mahāva. aṭṭha. 109). Esa nayo uparipi īdisesu ṭhānesu.

Paṇḍakakathāvaṇṇanā.

2523. Thenetīti **theno,** liṅgassa pabbajitavesassa theno **liṅgatheno**. Saṃvāsassa bhikkhuvassagaṇanādikassa theno **saṃvāsatheno**. **Tadubhayassa cā**ti tassa liṅgassa, saṃvāsassa ca ubhayassa thenoti sambandho. Esa tividhopi theyyasaṃvāsako nāma pavuccatīti yojanā.

2524-6. **Tattha** tesu tīsu theyyasaṃvāsakesu yo sayameva pabbajitvā bhikkhuvassāni na gaṇhati, yathāvuḍḍhaṃ vandanampi neva gaṇhati, **api**-saddena āsanena neva paṭibāhati uposathapavāraṇādīsu neva sandissatīti saṅgaṇhanato tadubhayampi na karoti, ayaṃ **liṅgamattassa** pabbajitavesamattassa **thenato** corikāya gahaṇato liṅgattheno siyāti yojanā.

Yo ca pabbajito hutvā bhikkhuvassāni gaṇhati, so yathāvuḍḍhavandanādikaṃ **saṃvāsaṃ** sādiyantova saṃvāsatthenako matoti yojanā. Yathāha – ''bhikkhuvassagaṇanādiko hi sabbopi kiriyabhedo imasmiṃ atthe 'saṃvāso'ti veditabbo''ti (mahāva. aṭṭha. 110).

Vuttanayoyevāti ubhinnaṃ paccekaṃ vuttalakkhaṇameva etassa lakkhaṇanti katvā vuttaṃ. Ayaṃ tividhopi theyyasaṃvāsako anupasampanno na upasampādetabbo, upasampanno nāsetabbo, puna pabbajjaṃ yācantopi na pabbājetabbo. Byatirekamukhena theyyasaṃvāsalakkhaṇaṃ niyametuṃ **aṭṭhakathāya** (mahāva. aṭṭha. 110) vuttagāthādvayaṃ udāharanto āha **''yathāha cā''**ti. Yathā aṭṭhakathācariyo rājadubbhikkhādigāthādvayamāha, tathāyamattho byatirekato veditabboti adhippāyo.

2527-8. **Rājadubbhikkhakantāra-rogaveribhayehi vā**ti ettha **bhaya**-saddo paccekaṃ yojetabbo ''rājabhayena dubbhikkhabhayenā''tiādinā. **Cīvarāharaṇatthaṃ vā**ti attanā pariccattacīvaraṃ puna vihāraṃ āharaṇatthāya. **Idha** imasmiṃ sāsane. **Saṃvāsaṃ nādhivāseti, yāva so suddhamānaso**ti rājabhayādīhi gahitaliṅgatāya so suddhamānaso yāva saṃvāsaṃ nādhivāsetīti attho.

Yo hi rājabhayādīhi vinā kevalaṃ bhikkhū vañcetvā tehi saddhiṃ vasitukāmatāya liṅgaṃ gaṇhāti, so asuddhacittatāya liṅgaggahaṇeneva theyyasaṃvāsako nāma hoti. Ayaṃ pana tādisena asuddhacittena bhikkhū vañcetukāmatāya abhāvato yāva saṃvāsaṃ nādhivāseti, tāva theyyasaṃvāsako nāma na hoti. Teneva ''rājabhayādīhi gahitaliṅgānaṃ 'gihī maṃ samaṇoti jānantū'ti vañcanācitte satipi bhikkhūnaṃ vañcetukāmatāya abhāvā doso na jāto''ti tīsupi **gaṇṭhipadesu** vuttaṃ.

Keci pana ''vūpasantabhayatā idha suddhacittatā''ti vadanti, evañca sati so vūpasantabhayo yāva saṃvāsaṃ nādhivāseti, tāva theyyasaṃvāsako nāma na hotīti ayamattho viññāyati. Imasmiñca atthe viññāyamāne avūpasantabhayassa saṃvāsasādiyanepi theyyasaṃvāsakatā na hotīti āpajjeyya, na ca **aṭṭhakathāyaṃ** avūpasantabhayassa saṃvāsasādiyane atheyyasaṃvāsakatā dassitā. ''Sabbapāsaṇḍiyabhattāni bhuñjanto''ti ca iminā avūpasantabhayenāpi saṃvāsaṃ asādiyanteneva vasitabbanti dīpeti. Teneva tīsupi **gaṇṭhipadesu** vuttaṃ ''yasmā vihāraṃ āgantvā saṅghikaṃ gaṇhantassa saṃvāsaṃ pariharituṃ dukkaraṃ, tasmā 'sabbapāsaṇḍiyabhattāni bhuñjanto'ti idaṃ vutta''nti. Tasmā rājabhayādīhi gahitaliṅgatā cettha suddhacittatāti gahetabbaṃ.

Tāva esa theyyasaṃvāsako nāma na vuccatīti yojanā. Ayamettha saṅkhepo, vitthāro pana ''tatrāyaṃ vitthāranayo''ti **aṭṭhakathāyaṃ** (mahāva. aṭṭha. 110) āgatanayena veditabbo.

Theyyasaṃvāsakakathāvaṇṇanā.

2529-30. Yo upasampanno bhikkhu ''ahaṃ titthiyo bhavissa''nti **saliṅgeneva** attano bhikkhuveseneva titthiyānaṃ upassayaṃ yāti ceti sambandho. Titthiyesu pakkantako paviṭṭho **titthiyapakkantako. Tesaṃ liṅge nissite**ti tesaṃ titthiyānaṃ vese gahite.

2531. ''Ahaṃ titthiyo bhavissa''nti kusacīrādikaṃ yo sayameva nivāseti, sopi **pakkantako** titthiyapakkantako siyāti yojanā.

2532-4. Naggo tesaṃ ājīvakādīnaṃ upassayaṃ gantvāti yojanā. **Kese luñcāpetī**ti attano kese luñcāpeti. Tesaṃ vatāni ādiyati vāti yojanā. **Vatāni ādiyatī**ti ukkuṭikappadhānādīni vā vatāni ādiyati. **Tesaṃ** titthiyānaṃ morapiñchādikaṃ **liṅgaṃ** saññāṇaṃ sace gaṇhāti vā tesaṃ pabbajjaṃ, laddhimeva vā sārato vā **eti** upagacchati vāti yojanā. ''Ayaṃ pabbajjā seṭṭhāti seṭṭhabhāvaṃ vā upagacchatī''ti (mahāva. aṭṭha. 110 titthiyapakkantakakathā) **aṭṭhakathāyaṃ** vuttaṃ. Esa titthiyapakkantako hoti eva, **na pana vimuccati** titthiyapakkantabhāvato. **Naggassa gacchato**ti ''ājīvako bhavissa''nti kāsāyādīni anādāya naggassa ājīvakānaṃ upasaṃgacchato.

2535. **Theyyasaṃvāsako anupasampannavasena vutto,** no upasampannavasena. Iminā ''upasampanno bhikkhu kūṭavassaṃ gaṇhantopi assamaṇo na hoti. Liṅge saussāho pārājikaṃ āpajjitvā bhikkhuvassādīni gaṇentopi theyyasaṃvāsako na hotī''ti **aṭṭhakathā**gatavinicchayaṃ dīpeti. Tathā vuttoti yojanā. **''Upasampannabhikkhunā''**ti iminā anupasampannaṃ nivatteti. Tena ca ''sāmaṇero saliṅgena titthāyatanaṃ gatopi puna pabbajjañca upasampadañca labhatī''ti **kurundaṭṭhakathā**gatavinicchayaṃ dasseti.

Titthiyapakkantakassa kiṃ kātabbanti? Na pabbājetabbo, pabbājitopi na upasampādetabbo, upasampādito ca kāsāyāni apanetvā setakāni datvā gihibhāvaṃ upanetabbo. Ayamattho ca ''titthiyapakkantako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo''ti (mahāva. 110) **pāḷito** ca ''so na kevalaṃ na upasampādetabbo, atha kho na pabbājetabbopī''ti (mahāva. aṭṭha. 110 titthiyapakkantakakathā) **aṭṭhakathā**vacanato ca veditabbo.

Titthiyapakkantakakathāvaṇṇanā.

2536. **Idhā**ti imasmiṃ pabbajjūpasampadādhikāre. Manussajātikato aññassa tiracchānagateyeva antogadhattaṃ dassetumāha **''yakkho sakkopi vā''**ti. **Tiracchānagato vutto**ti ettha iti-saddo luttaniddiṭṭho. ''Tiracchānagato, bhikkhave, anupasampanno na upasampādetabbo, upasampanno nāsetabbo''ti (mahāva. 111) vacanato pabbajjāpi upalakkhaṇato nivāritāyevāti katvā vuttaṃ **''pabbājetuṃ na vaṭṭatī''**ti. Tena tiracchānagato ca bhagavato adhippāyaññūhi **aṭṭhakathācariyehi** na pabbājetabboti (mahāva. aṭṭha. 111) vuttaṃ.

Tiracchānakathāvaṇṇanā.

2537. **Pañcānantarike pose**ti mātughātako, pitughātako, arahantaghātako, lohituppādako, saṅghabhedakoti ānantariyakammehi samannāgate pañca puggale.

Tattha **mātughātako** (mahāva. aṭṭha. 112) nāma yena manussitthibhūtā janikā mātā sayampi manussajātikeneva satā sañcicca jīvitā voropitā, ayaṃ ānantariyena mātughātakakammena mātughātako, etassa pabbajjā ca upasampadā ca paṭikkhittā. Yena pana manussitthibhūtāpi ajanikā posāvanikamātā vā cūḷamātā vā mahāmātā vā janikāpi vā namanussitthibhūtā mātāghātitā, tassa pabbajjā na vāritā, na ca ānantariyo hoti. Yena sayaṃ tiracchānabhūtena manussitthibhūtā mātā ghātitā, sopi ānantariyo na hoti, tiracchānagatattā panassa pabbajjā paṭikkhittāva. **Pitughātake**pi eseva nayo. Sacepi hi vesiyā putto hoti, ''ayaṃ me pitā''ti na jānāti, yassa sambhavena nibbatto, so ce anena ghātito, ''pitughātako''tveva saṅkhyaṃ gacchati, ānantariyañca phusati.

Arahantaghātakopi manussaarahantavaseneva veditabbo. Manussajātiyaṅhi antamaso apabbajitampi khīṇāsavaṃ dārakaṃ vā dārikaṃ vā sañcicca jīvitā voropento arahantaghātakova hoti, ānantariyañca phusati, pabbajjā cassa vāritā. Amanussajātikaṃ pana arahantaṃ, manussajātikaṃ vā avasesaṃ ariyapuggalaṃ ghātetvā ānantariyo na hoti, pabbajjāpissa na vāritā, kammaṃ pana balavaṃ hoti. Tiracchāno manussaarahantampi ghātetvā ānantariyo na hoti, kammaṃ pana bhāriyaṃ.

Yo devadatto viya duṭṭhacittena vadhakacittena tathāgatassa jīvamānakasarīre khuddakamakkhikāya pivanakamattampi lohitaṃ uppādeti, ayaṃ **lohituppādako** nāma, etassa pabbajjā ca upasampadā ca vāritā. Yo pana rogavūpasamanatthaṃ jīvako viya satthena phāletvā pūtimaṃsañca lohitañca nīharitvā phāsuṃ karoti, bahuṃ so puññaṃ pasavati.

Yo devadatto viya sāsanaṃ uddhammaṃ ubbinayaṃ katvā catunnaṃ kammānaṃ aññataravasena saṅghaṃ bhindati, ayaṃ **saṅghabhedako** nāma, etassa pabbajjā ca upasampadā ca vāritā. ''Mātughātako, bhikkhave, anupasampanno na upasampādetabbo, upasampanno nāsetabbo''tiādikāya (mahāva. 112) **pāḷiyā** upasampadāpaṭikkhepo pabbajjāpaṭikkhepassa upalakkhaṇanti āha **''pabbājentassa dukkaṭa''**nti.

Ubhatobyañjanañceva bhikkhunidūsakañca tathā pabbājentassa dukkaṭanti sambandho. **Ubhatobyañjana**nti ka-kāralopena niddeso. Itthinimittuppādanakammato ca purisanimittuppādanakammato ca ubhato byañjanamassa atthīti **ubhatobyañjanako**. So duvidho hoti itthiubhatobyañjanako, purisaubhatobyañjanakoti.

Tattha itthiubhatobyañjanakassa (mahāva. aṭṭha. 116) itthinimittaṃ pākaṭaṃ hoti, purisanimittaṃ paṭicchannaṃ. Purisaubhatobyañjanakassa purisanimittaṃ pākaṭaṃ hoti, itthinimittaṃ paṭicchannaṃ. Itthiubhatobyañjanakassa itthīsu purisattaṃ karontassa itthinimittaṃ paṭicchannaṃ hoti, purisanimittaṃ pākaṭaṃ hoti.

Purisaubhatobyañjanakassa purisānaṃ itthibhāvaṃ upagacchantassa purisanimittaṃ paṭicchannaṃ hoti, itthinimittaṃ pākaṭaṃ hoti. Itthiubhatobyañjanako sayañca gabbhaṃ gaṇhāti, parañca gabbhaṃ gaṇhāpeti. Purisaubhatobyañjanako sayaṃ na gaṇhāti, paraṃ gaṇhāpetīti idametesaṃ nānākaraṇaṃ. Imassa pana duvidhassāpi ubhatobyañjanakassaneva pabbajjā atthi, na upasampadāti idamidha sanniṭṭhānaṃ veditabbaṃ.

Yo pakatattaṃ bhikkhuniṃ (mahāva. aṭṭha. 115) tiṇṇaṃ maggānaṃ aññatarasmiṃ dūseti, ayaṃ **bhikkhunidūsako** nāma, etassa pabbajjā ca upasampadā ca vāritā. Yo pana kāyasaṃsaggena sīlavināsaṃ pāpeti, tassa pabbajjā ca upasampadā ca na vāritā. Balakkārena pana odātavatthavasanaṃ katvā anicchamānaṃyeva dūsentopi bhikkhunidūsakoyeva. Balakkārena pana odātavatthavasanaṃ katvā icchamānaṃ dūsento bhikkhunidūsako na hoti. Kasmā? Yasmā gihibhāve sampaṭicchitamatteyeva sā abhikkhunī hoti. Sakiṃ sīlavipannaṃ pana pacchā dūsento neva bhikkhunidūsako hoti, pabbajjampi upasampadampi labhati.

2538. Pāḷiaṭṭhakathāvimuttaṃ ācariyaparamparābhatavinicchayaṃ dassetumāha **''ekato''**tiādi. **''Ekato''**ti iminā bhikkhusaṅghassāpi gahaṇaṃ bhaveyyāti taṃ parivajjetuṃ **''bhikkhunīnaṃ tu santike''**ti vuttaṃ. Etena taṃdūsakassa bhabbataṃ dīpeti. So neva bhikkhunidūsako siyā, ''upasampadaṃ labhateva ca pabbajjaṃ, sā ca neva parājitā''ti idaṃ dutiyagāthāya idhānetvā yojetabbaṃ. Kevalaṃ bhikkhunisaṅghe upasampannā nāma na hotīti adhippāyeneva vuttaṃ. **''Sā ca neva parājitā''**ti iminā tassā ca puna pabbajjūpasampadāya bhabbataṃ dīpeti. Ayamattho aṭṭhakathā**gaṇṭhipadepi** vuttoyeva ''bhikkhunīnaṃ vasena ekatoupasampannaṃ dūsetvā bhikkhunidūsako na hoti, pabbajjādīni labhati, sā ca pārājikā na hotīti vinicchayo''ti.

2539. ''Sikkhamānāsāmaṇerīsu ca vippaṭipajjanto neva bhikkhunidūsako hoti, pabbajjampi upasampadampi labhatī''ti (mahāva. aṭṭha. 115) **aṭṭhakathā**gatavinicchayaṃ dassetumāha **''sace anupasampannadūsako''**ti. **''Upasampadaṃ labhateva ca pabbajja''**nti idaṃ yathāṭhānepi yojetabbaṃ. **Sā ca neva parājitā**ti idaṃ pana **aṭṭhakathāya** anāgatattā ca anupasampannāya upasampannavikappābhāvā ca na yojetabbaṃ. Asati hi upasampannavikappe parājitavikappāsaṅgaho paṭisedho niratthakoti sā pabbajjūpasampadānaṃ bhabbāyevāti daṭṭhabbā. Ime pana paṇḍakādayo ekādasa puggalā ''paṇḍako, bhikkhave, anupasampanno na upasampādetabbo, upasampanno nāsetabbo''tiādivacanato (mahāva. 109) abhabbāyeva, nesaṃ pabbajjā ca upasampadā ca na ruhati, tasmā na pabbājetabbā. Jānitvā pabbājento, upasampādento ca dukkaṭaṃ āpajjati. Ajānitvāpi pabbājitā, upasampāditā ca jānitvā liṅganāsanāya nāsetabbā.

Ekādasaabhabbapuggalakathāvaṇṇanā.

2540. **Nūpasampādanīyovā**ti na upasampādetabbova. **Anupajjhāyako**ti asannihitaupajjhāyo vā aggahitaupajjhāyaggahaṇo vā. **Karoto**ti anupajjhāyakaṃ upasampādayato. **Dukkaṭaṃ hotī**ti ācariyassa ca gaṇassa ca dukkaṭāpatti hoti. **Na kuppati sace kata**nti sace anupajjhāyakassa upasampadākammaṃ kataṃ bhaveyya, taṃ na kuppati samaggena saṅghena akuppena ṭhānārahena katattā.

2541. **Eke**ti abhayagirivāsino. **''Na gahetabbamevā''**ti **aṭṭhakathāya** daḷhaṃ vuttattā vuttaṃ. **Taṃ** vacanaṃ. Ettha ca upajjhāye asannihitepi upajjhāyaggahaṇe akatepi kammavācāyaṃ pana upajjhāyakittanaṃ kataṃyevāti daṭṭhabbaṃ. Aññathā ''puggalaṃ na parāmasatī''ti vuttāya kammavipattiyā sambhavato kammaṃ kuppeyya. Teneva ''upajjhāyaṃ akittetvā''ti avatvā ''upajjhaṃ aggāhāpetvā''ti (mahāva. aṭṭha. 117) **aṭṭhakathāyaṃ** vuttaṃ. Yathā ca aparipuṇṇapattacīvarassa upasampadākāle kammavācāyaṃ ''paripuṇṇassa pattacīvara''nti asantaṃ vatthuṃ kittetvā kammavācāya katāyapi upasampadā ruhati, evaṃ ''ayaṃ buddharakkhito āyasmato dhammarakkhitassa upasampadāpekkho''ti asantaṃ puggalaṃ kittetvā kevalaṃ santapadanīhārena kammavācāya katāya upasampadā ruhatiyevāti daṭṭhabbaṃ. Tenevāha ''na kuppati sace kata''nti. ''Na, bhikkhave, anupajjhāyako upasampādetabbo, yo upasampādeyya, āpatti dukkaṭassā''ti (mahāva. 117) ettakameva vatvā ''so ca puggalo anupasampanno''ti avuttattā, kammavipattilakkhaṇassa ca asambhavato ''na gahetabbameva ta''nti vuttaṃ.

Sesesu sabbatthapīti saṅghagaṇapaṇḍakatheyyasaṃvāsakatitthiyapakkantakatiracchānagatamātupituarahantaghātakabhikkhunidūsakasaṅghabhedakalohituppādakaubhatobyañjanakasaṅkhātehi upajjhāyehi upasampāditesu sabbesu terasasu vikappesu. Vuttañhi bhagavatā ''na, bhikkhave, saṅghena upajjhāyena upasampādetabbo, yo upasampādeyya, āpatti dukkaṭassā''tiādi. Na kevalaṃ etesuyeva terasasu, atha ''apattakaacīvarakaacīvarapattakayācitakapattayācitakacīvarayācitakapattacīvarakā''ti etesu chasu vikappesu ayaṃ nayo yojetabboti. **Sesa**-ggahaṇena etesampi saṅgaho. Vuttañhetaṃ bhagavatā ''na, bhikkhave, apattako upasampādetabbo, yo upasampādeyya, āpatti dukkaṭassā''tiādi (mahāva. 118). **Ayaṃ nayo**ti ''na kuppati sace kata''nti vuttanayo.

2542. **Pañcavīsatī**ti catuvīsati pārājikā, ūnavīsativasso cāti pañcavīsati. Vuttañhi ''na, bhikkhave, jānaṃ ūnavīsativasso puggalo upasampādetabbo. Yo upasampādeyya, yathādhammo kāretabbo''ti (mahāva. 99). **Osāro**ti upasampadāsaṅkhāto osāro. Teneva **campeyyakkhandhake** ''tañce saṅgho osāreti, ekacco sosārito''tiādipāṭhassa (mahāva. 396) **aṭṭhakathāyaṃ** ''osāretīti upasampadākammavasena pavesetī''ti (mahāva. aṭṭha. 396) vuttaṃ. **''Nāsanāraho''**ti iminā ''paṇḍako, bhikkhave, anupasampanno na upasampādetabbo''tiādivacanato (mahāva. 109) upasampāditassāpi setakāni datvā gihibhāvaṃ pāpetabbataṃ dīpeti.

2543. **Hatthacchinnādi bāttiṃsāti campeyyakkhandhake** –

> ''Hatthacchinno, bhikkhave, appatto osāraṇaṃ, tañce saṅgho osāreti, sosārito. Pādacchinno…pe… hatthapādacchinno… kaṇṇacchinno… nāsacchinno… kaṇṇanāsacchinno… aṅgulicchinno… aḷacchinno… kaṇḍaracchinno… phaṇahatthako… khujjo… vāmano… galagaṇḍī… lakkhaṇāhato… kasāhato… likhitako… sīpadiko… pāparogī… parisadūsako… kāṇo… kuṇī… khañjo… pakkhahato… chinniriyāpatho… jarādubbalo… andho… mūgo… padhiro… andhamūgo… andhapadhiro… mūgapadhiro… andhamūgapadhiro, bhikkhave, appatto osāraṇaṃ, tañce saṅgho osāreti, sosārito''ti (mahāva. 396) bāttiṃsa.

Kuṭṭhiādi ca terasāti **mahākhandhake** āgatā –

> ''Kuṭṭhiṃ gaṇḍiṃ kilāsiñca, sosiñca apamārikaṃ;
> Tathā rājabhaṭaṃ coraṃ, likhitaṃ kārabhedakaṃ.
>
> ''Kasāhataṃ narañceva, purisaṃ lakkhaṇāhataṃ;
> Iṇāyikañca dāsañca, pabbājentassa dukkaṭa''nti. –

Yathāvuttā terasa.

Evamete pañcacattālīsa vuttā. Tesu kasāhatalakkhaṇāhatalikhitakānaṃ tiṇṇaṃ ubhayattha āgatattā aggahitaggahaṇena dvācattālīseva daṭṭhabbā.

''Hatthacchinnādibāttiṃsa, kuṭṭhiādi ca terasā''ti ye puggalā vuttā, **tesaṃ. Osāro appatto**ti upasampadāananurūpāti attho. **Kato ce**ti akattabbabhāvamasallakkhantehi bhikkhūhi yadi upasampadāsaṅkhāto osāro kato bhaveyya. **Rūhatī**ti sijjhati, te puggalā upasampannāyevāti adhippāyo. Ācariyādayo pana āpattiṃ āpajjanti. Yathāha **campeyyakkhandhakaṭṭhakathāyaṃ** – ''hatthacchinnādayo pana dvattiṃsa suosāritā, upasampāditā upasampannāva honti, na te labbhā kiñci vattuṃ. Ācariyupajjhāyā, pana kārakasaṅgho ca sātisārā, na koci āpattito muccatī''ti (mahāva. aṭṭha. 396).

2544-5. ''Anujānāmi, bhikkhave, dve tayo ekānussāvane kātuṃ, tañca kho ekena upajjhāyenā''ti (mahāva. 123) vacanato sace tayo ācariyā ekasīmāyaṃ nisinnā ekassa upajjhāyassa nāmaṃ gahetvā tiṇṇaṃ upasampadāpekkhānaṃ visuṃ visuṃyeva kammavācaṃ ekakkhaṇe vatvā tayo upasampādenti, vaṭṭatīti dassetumāha **''ekūpajjhāyako hotī''**tiādi.

''Tayo''ti idaṃ **aṭṭhuppattiyaṃ** ''sambahulānaṃ therāna''nti (mahāva. 123) āgatattā vuttaṃ. **Ekato**ti ekakkhaṇe. **Anusāvana**nti kammavācaṃ. **Osāretvā**ti vatvā. **Kamma**nti upasampadākammaṃ. **Na ca kuppatī**ti na vipajjati. **Kappatī**ti avipajjanato evaṃ kātuṃ vaṭṭati.

2546-7. ''Anujānāmi, bhikkhave, dve tayo ekānussāvane kātu''nti (mahāva. 123) vacanato sace eko ācariyo ''buddharakkhito ca dhammarakkhito ca saṅgharakkhito ca āyasmato sāriputtassa upasampadāpekkho''ti upasampadāpekkhānaṃ paccekaṃ nāmaṃ gahetvā kammavācaṃ vatvā dve tayopi upasampādeti, vaṭṭatīti dassetumāha **''ekūpajjhāyako hotī''**tiādi.

Upasampadaṃ apekkhantīti **''upasampadāpekkhā''**ti upasampajjanakā vuccanti. **Tesaṃ nāma**nti tesaṃ upasampajjantānañceva upajjhāyānañca nāmaṃ. Anupubbena sāvetvāti yojanā, ''buddharakkhito''tiādinā yathāvuttanayena kammavācāyaṃ sakaṭṭhāne vatvā sāvetvāti vuttaṃ hoti. **Tenā**ti ekena ācariyena. **Ekato**ti dve tayo jane ekato katvā. **Anusāvetvā**ti kammavācaṃ vatvā. **Kataṃ** upasampadākammaṃ.

2548. **Aññamaññānusāvetvā**ti aññamaññassa nāmaṃ anusāvetvā, gahetvāti attho, aññamaññassa nāmaṃ gahetvā kammavācaṃ vatvāti vuttaṃ hoti.

2549. Taṃ vidhiṃ dassetumāha **''sumano''**tiādi. **Sumano**ti ācariyo. **Tissatherassa** upajjhāyassa. **Sissakaṃ** saddhivihārikaṃ. **Anusāvetī**ti kammavācaṃ sāveti. **Tisso**ti paṭhamaṃ upajjhāyabhūtassa gahaṇaṃ. **Sumanatherassā**ti paṭhamaṃ ācariyattheramāha. Ime dve ekasīmāyaṃ nisīditvā ekakkhaṇe aññamaññassa saddhivihārikānaṃ kammavācaṃ vadantā attano attano saddhivihārikaṃ paṭicca upajjhāyāpi honti, antevāsike paṭicca ācariyāpi honti, aññamaññassa gaṇapūrakā ca hontīti vuttaṃ hoti. Yathāha –

> ''Sace pana nānācariyā nānāupajjhāyā honti, tissatthero sumanattherassa saddhivihārikaṃ, sumanatthero tissattherassa saddhivihārikaṃ anussāveti, aññamaññañca gaṇapūrakā honti, vaṭṭatī''ti (mahāva. aṭṭha. 123).

2550. **Idhā**ti imasmiṃ upasampadādhikāre. **Paṭikkhittā**ti ''na tveva nānupajjhāyenā''ti (mahāva. 123) paṭisiddhā. Lokiyehi ādiccaputto manūti yo paṭhamakappiko manussānaṃ ādirājā vuccati, tassa vaṃse jātattā ādicco bandhu etassāti **ādiccabandhu,** bhagavā, tena.

Mahākhandhakakathāvaṇṇanā.

Uposathakkhandhakakathāvaṇṇanā

2551-2. Yā ekādasahi sīmāvipattīhi vajjitā tisampattisaṃyutā nimittena nimittaṃ ghaṭetvā sammatā, sā ayaṃ baddhasīmā nāma siyāti yojanā. Tattha atikhuddakā, atimahatī, khaṇḍanimittā, chāyānimittā, animittā, bahisīme ṭhitasammatā, nadiyā sammatā, samudde sammatā, jātassare sammatā, sīmāya sīmaṃ sambhindantena sammatā, sīmāya sīmaṃ ajjhottharantena sammatāti ''imehi ekādasahi ākārehi sīmato kammāni vipajjantī''ti (pari. 486) vacanato imā ekādasa **vipattisīmāyo** nāma, vipannasīmāti vuttaṃ hoti.

Tattha **atikhuddakā** nāma yattha ekavīsati bhikkhū nisīdituṃ na sakkonti. **Atimahatī** nāma yā antamaso kesaggamattenāpi tiyojanaṃ atikkamitvā sammatā. **Khaṇḍanimittā** nāma aghaṭitanimittā vuccati. Puratthimāya disāya nimittaṃ kittetvā anukkameneva dakkhiṇāya, pacchimāya, uttarāya disāya kittetvā puna puratthimāya disāya pubbakittitaṃ paṭikittetvā ṭhapetuṃ vaṭṭati, evaṃ akhaṇḍanimittā hoti. Sace pana anukkamena āharitvā uttarāya disāya nimittaṃ kittetvā tattheva ṭhapeti, khaṇḍanimittā nāma hoti. Aparāpi **khaṇḍanimittā** nāma yā animittupagaṃ tacasārarukkhaṃ vā khāṇukaṃ vā paṃsupuñjavālikāpuñjānaṃ vā aññataraṃ antarā ekaṃ nimittaṃ katvā sammatā. **Chāyānimittā** nāma pabbatacchāyādīnaṃ yaṃ kiñci chāyaṃ nimittaṃ katvā sammatā. **Animittā** nāma sabbena sabbaṃ nimittāni akittetvā sammatā. **Bahisīme ṭhitasammatā** nāma nimittāni kittetvā nimittānaṃ bahi ṭhitena sammatā.

Nadiyā samudde jātassare sammatā nāma etesu nadiādīsu sammatā. Sā hi evaṃ sammatāpi ''sabbā, bhikkhave, nadī asīmā, sabbo samuddo asīmo, sabbo jātassaro asīmo''ti (mahāva. 148) vacanato asammatāva hoti. **Sīmāya sīmaṃ sambhindantena sammatā** nāma attano sīmāya paresaṃ sīmaṃ sambhindantena sammatā. Sace hi porāṇakassa vihārassa puratthimāya disāya ambo ceva jambū cāti dve rukkhā aññamaññaṃ saṃsaṭṭhaviṭapā honti, tesu ambassa pacchimadisābhāge jambū, vihārasīmā ca jambuṃ anto katvā ambaṃ kittetvā baddhā hoti, atha pacchā tassa vihārassa puratthimāya disāya vihāre kate sīmaṃ bandhantā bhikkhū taṃ ambaṃ anto katvā jambuṃ kittetvā bandhanti, sīmāya sīmaṃ sambhinnā hoti. **Sīmāya sīmaṃ ajjhottharantena sammatā** nāma attano sīmāya paresaṃ sīmaṃ ajjhottharantena sammatā. Sace hi paresaṃ baddhasīmaṃ sakalaṃ vā tassā padesaṃ vā anto katvā attano sīmaṃ sammannati, sīmāya sīmā ajjhottharitā nāma hotīti. Iti imāhi ekādasahi vipattisīmāhi vajjitāti attho.

Tisampattisaṃyutāti nimittasampatti, parisāsampatti, kammavācāsampattīti imāhi tīhi sampattīhi samannāgatā. Tattha **nimittasampattiyuttā** nāma ''pabbatanimittaṃ, pāsāṇanimittaṃ, vananimittaṃ, rukkhanimittaṃ, magganimittaṃ, vammikanimittaṃ, nadinimittaṃ, udakanimitta''nti (mahāva. 138) evaṃ vuttesu aṭṭhasu nimittesu tasmiṃ tasmiṃ disābhāge yathāladdhāni nimittupagāni nimittāni ''puratthimāya disāya kiṃ nimittaṃ? Pabbato, bhante, eso pabbato nimitta''ntiādinā nayena sammā kittetvā sammatā.

Parisāsampattiyuttā nāma sabbantimena paricchedena catūhi bhikkhūhi sannipatitvā yāvatikā tasmiṃ gāmakhette baddhasīmaṃ vā nadisamuddajātassare vā anokkamitvā ṭhitā bhikkhū, te sabbe hatthapāse vā katvā, chandaṃ vā āharitvā sammatā.

Kammavācāsampattiyuttā nāma ''suṇātu me, bhante saṅgho, yāvatā samantā nimittā kittitā''tiādinā (mahāva. 139) nayena vuttāya parisuddhāya ñattidutiyakammavācāya sammatā. Evaṃ ekādasa vipattisīmāyo atikkamitvā tividhasampattiyuttā nimittena nimittaṃ ghaṭetvā sammatā sīmā baddhasīmāti veditabbā.

2553-4. Khaṇḍasamānasaṃvāsaavippavāsā ādayo ādibhūtā, ādimhi vā yāsaṃ sīmānaṃ tā **khaṇḍasamānasaṃvāsāvippavāsādī,** tāsaṃ, tāhi vā pabhedo khaṇḍasamānasaṃvāsādibhedo, tato **khaṇḍasamānasaṃvāsādibhedato,** khaṇḍasīmā, samānasaṃvāsasīmā, avippavāsasīmāti imāsaṃ sīmānaṃ etāhi vā karaṇabhūtāhi, hetubhūtāhi vā jātena vibhāgenāti vuttaṃ hoti. Samānasaṃvāsāvippavāsānamantare khaṇḍā paricchinnā tāhi asaṅkarā sīmā **khaṇḍasīmā** nāma. Samānasaṃvāsehi bhikkhūhi ekato uposathādiko saṃvāso ettha karīyatīti **samānasaṃvāsā** nāma. **Avippavāsāya** lakkhaṇaṃ ''bandhitvā''tiādinā vakkhati. **Iti baddhā tidhā vuttā**ti evaṃ baddhasīmā tippabhedā vuttā.

Udakukkhepāti hetumhi nissakkavacanaṃ. Sattannaṃ abbhantarānaṃ samāhārā **sattabbhantarā,** tatopi ca. Abaddhāpi tividhāti sambandho. **Tatthā**ti tāsu tīsu abaddhasīmāsu. **Gāmaparicchedo**ti sabbadisāsu sīmaṃ paricchinditvā ''imassa padesassa ettako karo''ti evaṃ karena niyamito gāmappadeso. Yathāha – ''yattake padese tassa gāmassa bhojakā baliṃ haranti, so padeso appo vā hotu mahanto vā, 'gāmasīmā'tveva saṅkhyaṃ gacchati. Yampi ekasmiṃyeva gāmakkhette ekaṃ padesaṃ 'ayaṃ visuṃ gāmo hotū'ti paricchinditvā rājā kassaci deti, sopi visuṃgāmasīmā hotiyevā''ti (mahāva. aṭṭha. 147).

''Gāmaparicchedo''ti iminā ca nagaraparicchedo ca saṅgahito. Yathāha – ''gāmaggahaṇena cettha nagarampi gahitameva hotī''ti (mahāva. aṭṭha. 147). Nigamasīmāya visuṃyeva vuttattā tassā idha saṅgaho na vattabbo. Vuttañhi **pāḷiyaṃ** ''yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharati. Yā tassa vā gāmassa gāmasīmā, nigamassa vā nigamasīmā, ayaṃ tattha samānasaṃvāsā ekuposathā''ti (mahāva. 147). Imissā visuṃyeva lakkhaṇassa vuttattā gāmasīmālakkhaṇeneva upalakkhitā.

2555. **''Jātassare''**tiādīsu jātassarādīnaṃ lakkhaṇaṃ evaṃ veditabbaṃ – yo pana kenaci khaṇitvā akato sayaṃjāto sobbho samantato āgatena udakena pūrito tiṭṭhati, yattha nadiyaṃ vakkhamānappakāre vassakāle udakaṃ santiṭṭhati, ayaṃ **jātassaro** nāma. Yopi nadiṃ vā samuddaṃ vā bhinditvā nikkhantaudakena khaṇito sobbho etaṃ lakkhaṇaṃ pāpuṇāti, ayampi **jātassaro**yeva. **Samuddo** pākaṭoyeva.

Yassā dhammikānaṃ rājūnaṃ kāle anvaḍḍhamāsaṃ anudasāhaṃ anupañcāhaṃ anatikkamitvā deve vassante valāhakesu vigatamattesu sotaṃ pacchijjati, ayaṃ nadisaṅkhyaṃ na gacchati. Yassā pana īdise suvuṭṭhikāle vassānassa catumāse sotaṃ na pacchijjati, yattha titthena vā atitthena vā **sikkhākaraṇīye** āgatalakkhaṇena timaṇḍalaṃ paṭicchādetvā antaravāsakaṃ anukkhipitvā uttarantiyā bhikkhuniyā ekadvaṅgulamattampi antaravāsako temiyati, ayaṃ samuddaṃ vā pavisatu taḷākaṃ vā, pabhavato paṭṭhāya **nadī** nāma.

Samantatoti samantā. **Majjhimassā**ti thāmamajjhimassa purisassa. **Udakukkhepo**ti vakkhamānena nayena thāmappamāṇena khittassa udakassa vā vālukāya vā patitaṭṭhānena paricchinno antopadeso. Yathā akkhadhuttā dāruguḷaṃ khipanti, evaṃ udakaṃ vā vālukaṃ vā hatthena gahetvā thāmamajjhimena purisena sabbathāmena khipitabbaṃ, tattha yattha evaṃ khittaṃ udakaṃ vā vālukā vā patati, ayaṃ **udakukkhepo** nāmāti. **Udakukkhepasaññito**ti ''udakukkhepo''ti sallakkhito.

2556. **Agāmake araññe**ti viñjhāṭavisadise gāmarahite mahāraññe. **Samantato sattevabbhantarā**ti attano ṭhitaṭṭhānato parikkhipitvā satteva abbhantarā yassā sīmāya paricchedo, ayaṃ sattabbhantaranāmikā sīmā nāma.

2557. **Guḷukkhepanayenā**ti akkhadhuttakānaṃ dāruguḷukkhipanākārena. **Udakukkhepakā**ti udakukkhepasadisavasena.

2558. Imāsaṃ dvinnaṃ sīmānaṃ vaḍḍhanakkamaṃ dassetumāha **''abbhantarūdakukkhepā, ṭhitokāsā paraṃ siyu''**nti. **Ṭhitokāsā para**nti parisāya ṭhitaṭṭhānato paraṃ, parisapariyantato paṭṭhāya sattabbhantarā ca minitabbā, udakukkhepo ca kātabboti attho.

2559-60. **Antoparicchede**ti udakukkhepena vā sattabbhantarehi vā paricchinnokāsassa anto. Hatthapāsaṃ vihāya ṭhito vā paraṃ tattakaṃ paricchedaṃ anatikkamma ṭhito vāti yojanā, sīmantarikatthāya ṭhapetabbaṃ ekaṃ udakukkhepaṃ vā sattabbhantaraṃ eva vā anatikkamma ṭhitoti attho.

Kammaṃ vikopetīti anto ṭhito kammassa vaggabhāvakaraṇato, bahi tattakaṃ padesaṃ anatikkamitvā ṭhito aññassa saṅghassa gaṇapūraṇabhāvaṃ gacchanto sīmāya saṅkarabhāvakaraṇena kammaṃ vikopeti. Iti yasmā aṭṭhakathānayo, **tasmā so** antosīmāya hatthapāsaṃ vijahitvā ṭhito hatthapāse vā kātabbo, sīmantarikatthāya paricchinnokāsato **bahi vā** kātabbo. Tattakaṃ paricchedaṃ anatikkamitvā ṭhito yathāṭhitova sace aññassa kammassa gaṇapūrako na hoti, kammaṃ na kopetīti gahetabbaṃ.

2561-2. **Saṇṭhāna**nti tikoṭisaṇṭhānaṃ. **Nimitta**nti pabbatādinimittaṃ. **Disakittana**nti ''puratthimāya disāya kiṃ nimitta''ntiādinā disākittanaṃ. **Pamāṇa**nti tiyojanaparamaṃ pamāṇaṃ. **Sodhetvā**ti yasmiṃ gāmakkhette sīmaṃ bandhati, tattha vasante upasampannabhikkhū baddhasīmavihāre vasante sīmāya bahi gantuṃ adatvā, abaddhasīmavihāre vasante hatthapāsaṃ upanetabbe hatthapāsaṃ netvā avasese bahisīmāya katvā sabbamaggesu ārakkhaṃ vidahitvāti vuttaṃ hoti. **Sīma**nti khaṇḍasīmaṃ.

Kīdisanti āha **''tikoṇa''**ntiādi. **Paṇavūpama**nti paṇavasaṇṭhānaṃ majjhe saṃkhittaṃ ubhayakoṭiyā vitthataṃ. ''Vitānākāraṃ dhanukākāra''nti **ākāra**-saddo paccekaṃ yojetabbo. **Dhanukākāra**nti āropitadhanusaṇṭhānaṃ, ''muḍiṅgūpamaṃ sakaṭūpama''nti **upamā**-saddo paccekaṃ yojetabbo. **Muḍiṅgūpama**nti majjhe vitthataṃ ubhayakoṭiyā tanukaṃ turiyavisesaṃ muḍiṅganti vadanti, tādisanti attho. Sīmaṃ bandheyyāti yojanā.

2563. Pabbatādinimittupaganimittāni dassetumāha **''pabbata''**ntiādi. Iti aṭṭha nimittāni dīpayeti yojanā. Tatrevaṃ saṅkhepato nimittupagatā veditabbā – suddhapaṃsusuddhapāsāṇaubhayamissakavasena (kaṅkhā. aṭṭha. nidānavaṇṇanā; mahāva. aṭṭha. 138) tividhopi hi **pabbato** hatthippamāṇato paṭṭhāya uddhaṃ nimittupago, tato omakataro na vaṭṭati. Antosārehi vā antosāramissakehi vā rukkhehi catupañcarukkhamattampi **vanaṃ** nimittupagaṃ, tato ūnataraṃ na vaṭṭati. **Pāsāṇanimitte** ayaguḷampi pāsāṇasaṅkhyameva gacchati, tasmā yo koci pāsāṇo ukkaṃsena hatthippamāṇato omakataraṃ āḍiṃ katvā heṭṭhimaparicchedena dvattiṃsapalaguḷapiṇḍaparimāṇo nimittupago, na tato khuddakataro. Piṭṭhipāsāṇo pana atimahantopi vaṭṭati. **Rukkho** jīvantoyeva antosāro bhūmiyaṃ patiṭṭhito antamaso ubbedhato aṭṭhaṅgulo pariṇāhato sūcidaṇḍappamāṇopi nimittupago, na tato oraṃ vaṭṭati. **Maggo** jaṅghamaggo vā hotu sakaṭamaggo vā, yo vinivijjhitvā dve tīṇi gāmakkhettāni gacchati, tādiso jaṅghasakaṭasatthehi vaḷañjiyamānoyeva nimittupago, avaḷañjo na vaṭṭati. Heṭṭhimaparicchedena taṃdivasaṃ jāto aṭṭhaṅgulubbedho govisāṇamattopi **vammiko** nimittupago, tato oraṃ na vaṭṭati. **Udakaṃ** yaṃ asandamānaṃ āvāṭapokkharaṇitaḷākajātassaraloṇisamuddādīsu ṭhitaṃ, taṃ āḍiṃ katvā antamaso taṅkhaṇaṃyeva pathaviyaṃ khate āvāṭe ghaṭehi āharitvā pūritampi yāva kammavācāpariyosānā saṇṭhahanakaṃ nimittupagaṃ, itaraṃ sandamānakaṃ, vuttaparicchedakālaṃ atiṭṭhantaṃ, bhājanagataṃ vā na vaṭṭati. Yā abaddhasīmālakkhaṇe **nadī** vuttā, sā nimittupagā, aññā na vaṭṭatīti.

2564. **Tesū**ti niddhāraṇe bhummaṃ. **Tīṇī**ti niddhāritabbadassanaṃ, iminā ekaṃ vā dve vā nimittāni na vaṭṭantīti dasseti. Yathāha – ''sā evaṃ sammannitvā bajjhamānā ekena, dvīhi vā nimittehi abaddhā hotī''ti (mahāva. aṭṭha. 138). **Satenāpī**ti ettha **pi**-saddo sambhāvanāyaṃ daṭṭhabbo, tena vīsatiyā, tiṃsāya vā nimittehi vattabbameva natthīti dīpeti.

2565. Tiyojanaṃ paraṃ ukkaṭṭho paricchedo etissāti **tiyojanaparā**. ''Vīsatī''tiādīnaṃ saṅkhyāne, saṅkhyeyye ca vattanato idha saṅkhyāne vattamānaṃ **vīsati**-saddaṃ gahetvā **ekavīsati bhikkhūna**nti bhinnādhikaraṇaniddeso katoti daṭṭhabbaṃ. ''Ekavīsati''nti vattabbe gāthābandhavasena niggahītalopo, vīsativaggakaraṇīyaparamattā saṅghakammassa kammārahena saddhiṃ bhikkhūnaṃ ekavīsatiṃ gaṇhantīti attho, idañca nisinnānaṃ vasena vuttaṃ. Heṭṭhimantato hi yattha ekavīsati bhikkhū nisīdituṃ sakkonti, tattake padese sīmaṃ bandhituṃ vaṭṭatīti.

2566. Yā ukkaṭṭhāyapi yā ca heṭṭhimāyapi kesaggamattatopi adhikā vā ūnā vā, **etā dvepi** sīmāyo ''asīmā''ti ādiccabandhunā vuttāti yojanā.

2567. **Samantato sabbameva nimittaṃ kittetvā**ti pubbadisānudisādīsu parito sabbadisāsu yathāladdhaṃ nimittopagaṃ sabbanimittaṃ ''vinayadharena pucchitabbaṃ 'puratthimāya disāya kiṃ nimitta'nti? 'Pabbato, bhante'ti. Puna vinayadharena 'eso pabbato nimitta''ntiādinā (mahāva. aṭṭha. 138) **aṭṭhakathāyaṃ** vuttanayena nimittena nimittaṃ ghaṭetvā kittetvā. Ñatti dutiyā yassāti viggaho, ''suṇātu me, bhante saṅgho, yāvatā samantā nimittā kittitā''tiādinā (mahāva. 139) **padabhājane** vuttena ñattidutiyena kammenāti attho. **Arahati** pahoti vinayadharoti adhippāyo.

2568. **Bandhitvā**ti yathāvuttalakkhaṇanayena samānasaṃvāsasīmaṃ paṭhamaṃ bandhitvā. **Anantara**nti kiccantarena byavahitaṃ akatvā, kālakkhepaṃ akatvāti vuttaṃ hoti, sīmaṃ samūhanitukāmānaṃ paccattikānaṃ okāsaṃ adatvāti adhippāyo. **Pacchā**ti samānasaṃvāsasammutito pacchā. Cīvarāvippavāsakaṃ sammannitvāna yā baddhā, sā ''avippavāsā''ti vuccatīti yojanā.

Tattha **cīvarāvippavāsakaṃ sammannitvāna yā baddhā**ti ''suṇātu me, bhante saṅgho, yā sā saṅghena sīmā sammatā samānasaṃvāsā ekuposathā…pe… ṭhapetvā gāmañca gāmūpacārañca, khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī''ti (mahāva. 144) vuttanayena cīvarena avippavāsaṃ sammannitvā yā baddhā. **Sā avippavāsāti vuccatī**ti tattha vasantānaṃ bhikkhūnaṃ cīvarena vippavāsanimittāpattiyā abhāvato tathā vuccati, ''avippavāsasīmā''ti vuccatīti vuttaṃ hoti.

2569. ''Yā kāci nadilakkhaṇappattā nadī nimittāni kittetvā 'etaṃ baddhasīmaṃ karomā'ti katāpi asīmāva hotī''tiādikaṃ (mahāva. aṭṭha. 147) **aṭṭhakathā**nayaṃ dassetumāha **''nadī…pe… na vottharatī''**ti, na pattharati sīmābhāvena byāpinī na hotīti attho. **Tenevā**ti yena na vottharati, teneva kāraṇena. **Abravī**ti ''sabbā, bhikkhave, nadī asīmā, sabbo samuddo asīmo, sabbo jātassaro asīmo''ti (mahāva. 147) avoca.

Sīmākathāvaṇṇanā.

2570. Aṭṭhamiyāpi uposathavohārattā dinavasena uposathānaṃ atirekattepi idha adhippeteyeva uposathe gahetvā āha **''navevā''**ti.

2571-3. Te sarūpato dassetumāha **''cātuddaso…pe… kammenuposathā''**ti. Catuddasannaṃ pūraṇo **cātuddaso**. Pannarasannaṃ pūraṇo **pannaraso**. Yadā pana **kosambakkhandhake** (mahāva. 451 ādayo) āgatanayena bhinne saṅghe osārite tasmiṃ bhikkhusmiṃ saṅgho tassa vatthussa vūpasamāya saṅghasāmaggiṃ karoti, tadā ''tāvadeva uposatho kātabbo, pātimokkhaṃ uddisitabba''nti (mahāva. 475) vacanato ṭhapetvā cātuddasapannarase aññopi yo koci divaso **sāmaggī uposatho**ti. Ettha iti-saddo luttaniddiṭṭho. Cātuddaso, pannaraso, sāmaggī ca uposathoti ete tayopi uposathā **divaseneva niddiṭṭhā** divaseneva vuttāti yojanā.

Saṅgheuposathoti saṅghena kātabbauposatho. **Gaṇepuggaluposatho**ti etthāpi eseva nayo. Sādhyasādhanalakkhaṇassa sambandhassa labbhamānattā ''saṅghe''tiādīsu sāmivacanappasaṅge bhummaniddeso. Uposatho sādhyo kammabhāvato, saṅghagaṇapuggalā sādhanaṃ kārakabhāvato.

Suttassa uddeso **suttuddeso,** suttuddesoti abhidhānaṃ nāmaṃ yassa so **suttuddesābhidhāno. Kammenā**ti kiccavasena.

2574. ''Adhiṭṭhāna''nti vāccaliṅgamapekkhitvā **''niddiṭṭha''**nti napuṃsakaniddeso. Vāccaliṅgā hi tabbādayoti pātimokkho niddiṭṭho, pārisuddhi niddiṭṭhāti pumitthiliṅgena yojetabbā.

2575. **Vuttā**ti ''pañcime, bhikkhave, pātimokkhuddesā, nidānaṃ uddisitvā avasesaṃ sutena sāvetabbaṃ, ayaṃ paṭhamo pātimokkhuddeso''tiādinā (mahāva. 150) desitā, sayañca tesañca uddese saṅkhepato dassetumāha **''nidāna''**ntiādi. **Sāvetabba**nti ettha ''sutenā''ti seso. **Sesaka**nti anuddiṭṭhaṭṭhānaṃ –

> ''Suṇātu me, bhante saṅgho…pe… āvikatā hissa phāsu hotīti imaṃ nidānaṃ uddisitvā 'uddiṭṭhaṃ kho āyasmanto nidānaṃ, tatthāyasmante pucchāmi kaccittha parisuddhā, dutiyampi pucchāmi…pe… evametaṃ dhārayāmī'ti vatvā 'uddiṭṭhaṃ kho āyasmanto nidānaṃ. Sutā kho panāyasmantehi cattāro pārājikā dhammā… pe… avivadamānehi sikkhitabba''nti (mahāva. aṭṭha. 150) –

Aṭṭhakathāya vuttanayena avasesaṃ sutena sāvetabbaṃ.

2576. **Sesesupī**ti uddiṭṭhāpekkhāya sesesu pārājikuddesādīsupi. **''Ayameva nayo ñeyyo''**ti sāmaññena vuttepi ''vitthāreneva pañcamo''ti vacanato vitthāruddese ''sāvetabbaṃ tu sesaka''nti ayaṃ nayo na labbhati. ''Sāvetabbaṃ tu sesaka''nti vacanato pārājikuddesādīsu yasmiṃ vippakate antarāyo uppajjati, tena saddhiṃ avasesaṃ sutena sāvetabbaṃ. Nidānuddese pana anuddiṭṭhe sutena sāvetabbaṃ nāma natthi. Bhikkhunipātimokkhe aniyatuddesassa parihīnattā **''bhikkhunīnañca cattāro''**ti vuttaṃ. **Uddesā navime panā**ti bhikkhūnaṃ pañca, bhikkhunīnaṃ cattāroti ubhatopātimokkhe ime nava uddesā vuttāti attho.

2577. **Uposathe**ti saṅghuposathe. **Antarāya**nti rājantarāyādikaṃ dasavidhaṃ antarāyaṃ. Yathāha – ''rājantarāyo corantarāyo agyantarāyo udakantarāyo manussantarāyo amanussantarāyo vāḷantarāyo sarīsapantarāyo jīvitantarāyo brahmacariyantarāyo''ti (mahāva. 150).

Tattha sace bhikkhūsu ''uposathaṃ karissāmā''ti (mahāva. aṭṭha. 150) nisinnesu rājā āgacchati, ayaṃ **rājantarāyo**. Corā āgacchanti, ayaṃ **corantarāyo**. Davadāho āgacchati vā, āvāse vā aggi uṭṭhahati, ayaṃ **agyantarāyo**. Megho vā uṭṭheti, ogho vā āgacchati, ayaṃ **udakantarāyo**. Bahū manussā āgacchanti, ayaṃ **manussantarāyo**. Bhikkhuṃ yakkho gaṇhāti, ayaṃ **amanussantarāyo**. Byagghādayo caṇḍamigā āgacchanti, ayaṃ **vāḷantarāyo**. Bhikkhuṃ sappādayo ḍaṃsanti, ayaṃ **sarīsapantarāyo**. Bhikkhu gilāno vā hoti, kālaṃ vā karoti, verino vā taṃ māretuṃ gaṇhanti, ayaṃ **jīvitantarāyo**. Manussā ekaṃ vā bahuṃ vā bhikkhū brahmacariyā cāvetukāmā gaṇhanti, ayaṃ **brahmacariyantarāyo**.

''Cevā''ti iminā antarāyeva antarāyasaññinā vitthāruddese akatepi anāpattīti dīpeti. **Anuddeso**ti vitthārena anuddeso. **Nivārito**ti ''na, bhikkhave, asati antarāye saṃkhittena pātimokkhaṃ uddisitabba''ntiādinā (mahāva. 150) paṭisiddho. Iminā ''anujānāmi, bhikkhave, sati antarāye saṃkhittena pātimokkhaṃ uddisitu''nti (mahāva. 150) idampi vibhāvitaṃ hoti.

2578. **Tassā**ti pātimokkhassa. Issaraṇassa hetumāha **'''therādheyya'nti pāṭhato''**ti. **Therādheyya**nti therādhīnaṃ, therāyattanti attho. **Pāṭhato**ti pālivacanato. ''Yo tattha bhikkhu byatto paṭibalo, tassādheyyaṃ pātimokkha''nti (mahāva. 155) vacanato āha **''avattantenā''**tiādi. **Avattantenā**ti antamaso dvepi uddese uddisituṃ asakkontena. Therena yo **ajjhiṭṭho,** evamajjhiṭṭhassa **yassa pana** therassa, navassa, majjhimassa vā **so** pātimokkho **vattati** paguṇo hoti, so issaroti sambandho.

Ajjhiṭṭhoti ''tvaṃ, āvuso, pātimokkhaṃ uddisā''ti āṇatto, iminā anāṇattassa uddisituṃ sāmatthiyā satipi anissarabhāvo dīpito hoti. Yathāha – ''sace therassa pañca vā cattāro vā tayo vā pātimokkhuddesā nāgacchanti, dve pana akhaṇḍā suvisadā vācuggatā honti, therāyattova pātimokkho. Sace pana ettakampi visadaṃ kātuṃ na sakkoti, byattassa bhikkhuno āyatto hotī''ti (mahāva. aṭṭha. 155).

2579. **Uddisante**ti pātimokkhuddesake pātimokkhaṃ uddisante. **Samā vā**ti āvāsikehi gaṇanena samā vā. **Appā vā**ti ūnā vā. **Āgacchanti sace panā**ti sace pana āgantukā bhikkhū āgacchanti. **Sesaka**nti anuddiṭṭhaṭṭhānaṃ.

2580. **Uddiṭṭhamatte**ti uddiṭṭhakkhaṇeyeva kathārambhato pubbameva. ''Vā''ti idaṃ etthāpi yojetabbaṃ, iminā avuttaṃ ''avuṭṭhitāya vā''ti imaṃ vikappaṃ sampiṇḍeti. **Avuṭṭhitāya parisāyā**ti ca bhikkhuparisāya aññamaññaṃ sukhakathāya nisinnāyayevāti attho. **Parisāyā**ti ettha ''ekaccāyā''ti ca ''sabbāyā''ti ca seso. Bhikkhūnaṃ ekaccāya parisāya vuṭṭhitāya vā sabbāya parisāya vuṭṭhitāya vāti yojanā. **Tesa**nti vuttappakārānaṃ āvāsikānaṃ. **Mūle**ti santike. Pārisuddhi kātabbāti yojanā. ''Idha pana, bhikkhave… pe… āgacchanti bahutarā, tehi, bhikkhave, bhikkhūhi puna pātimokkhaṃ uddisitabba''nti vuttanayaṃ dassetumāha **''sace bahū''**ti. Ettha ''puna pātimokkhaṃ uddisitabba''nti seso. Sabbavikappesu pubbakiccaṃ katvā puna pātimokkhaṃ uddisitabbanti attho. Ayaṃ panettha sesavinicchayo –

''Pannarasovāsikānaṃ, itarānaṃ sacetaro;
Samānetarenuvattantu, purimānaṃ sacedhikā;
Purimā anuvattantu, tesaṃ sesepyayaṃ nayo.

''Pāṭipadovāsikānaṃ,
Itarānaṃ uposatho;
Samathokānaṃ sāmaggiṃ,
Mūlaṭṭhā dentu kāmato.

Bahi gantvāna kātabbo,
No ce denti uposatho;
Deyyānicchāya sāmaggī,
Bahūsu bahi vā vaje.

''Pāṭipadegantukānaṃ, evameva ayaṃ nayo;
Sāveyya suttaṃ sañcicca, assāventassa dukkaṭanti.

2581. **Viniddiṭṭhassā**ti āṇattassa, iminā itaresaṃ anāpattīti dīpeti. Idha ''agilānassā''ti seso. Therena āṇāpentena ''kiñci kammaṃ karonto vā sadākālameva eko vā bhāranittharaṇako vā sarabhāṇakadhammakathikādīsu aññataro vā na uposathāgārasammajjanatthaṃ āṇāpetabbo, avasesā pana vārena āṇāpetabbā''ti (mahāva. aṭṭha. 159) **aṭṭhakathāya** vuttavidhinā āṇāpetabbo. Sace āṇatto sammajjaniṃ tāvakālikampi na labhati, sākhābhaṅgaṃ kappiyaṃ kāretvā sammajjitabbaṃ. Tampi alabhantassa laddhakappiyaṃ hoti.

Āsanapaññāpanāṇattiyampi vuttanayeneva āṇāpetabbo. Āṇāpentena ca sace uposathāgāre āsanāni natthi, saṅghikāvāsatopi āharitvā paññapetvā puna āharitabbāni. Āsanesu asati kaṭasārakepi taṭṭikāyopi paññapetuṃ vaṭṭati, taṭṭikāsupi asati sākhābhaṅgāni kappiyaṃ kāretvā paññapetabbāni, kappiyakārakaṃ alabhantassa laddhakappiyaṃ hoti.

Padīpakaraṇepi vuttanayeneva āṇāpetabbo. Āṇāpentena ca ''asukasmiṃ nāma okāse telaṃ vā vaṭṭi vā kapallikā vā atthi, taṃ gahetvā karohī''ti vattabbo. Sace telādīni natthi, bhikkhācārenapi pariyesitabbāni. Pariyesitvā alabhantassa laddhakappiyaṃ hoti. Apica kapāle aggipi jāletabbo.

2582. **Dīpa**nti ettha ''jāletvā''ti seso. Atha vā ''katvā''ti iminā ca yojetabbaṃ. **Gaṇañattiṃ ṭhapetvā**ti ''suṇantu me, āyasmantā, ajjuposatho pannaraso, yadāyasmantānaṃ pattakallaṃ, mayaṃ aññamaññaṃ pārisuddhiuposathaṃ kareyyāmā''ti evaṃ gaṇañattiṃ nikkhipitvā. **Kattabbo tīhuposatho**ti tīhi bhikkhūhi uposatho kātabbo. Tīsu therena ekaṃsaṃ uttarāsaṅgaṃ katvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā dve evaṃ tikkhattumeva vattabbo ''parisuddho ahaṃ, āvuso, 'parisuddho'ti maṃ dhārethā''ti (mahāva. 168). Dutiyena, tatiyena ca yathākkamaṃ ''parisuddho ahaṃ, bhante, 'parisuddho'ti maṃ dhārethā''ti tikkhattumeva vattabbaṃ.

2583. Pubbakiccādīni katvā ñattiṃ aṭṭhapetvā therena navo evaṃ tikkhattumeva vattabbo ''parisuddho ahaṃ, āvuso, 'parisuddho'ti maṃ dhārehī''ti (mahāva. 168), navena theropi ''parisuddho ahaṃ, bhante, 'parisuddho'ti maṃ dhārethā''ti (mahāva. 168) tikkhattuṃ vattabbo. Imasmiṃ pana vāre ñattiyā aṭṭhapanañca ''dhārehī''ti ekavacananiddeso cāti ettakova visesoti taṃ anādiyitvā puggalena kātabbaṃ uposathavidhiṃ dassetumāha **''pubbakiccaṃ samāpetvā, adhiṭṭheyya panekako''**ti. **Adhiṭṭheyyā**ti ''ajja me uposatho, pannaraso'ti vā 'cātuddaso'ti vā adhiṭṭhāmī''ti adhiṭṭheyya. **Assā**ti avasāne vuttapuggalaṃ sandhāya ekavacananiddeso. Yathāvutto saṅghopi tayopi dvepi attano attano anuññātaṃ uposathaṃ antarāyaṃ vinā sace na karonti, evameva āpattimāpajjantīti veditabbo.

2584-5. Idāni ''cattārimāni, bhikkhave, uposathakammāni, adhammena vaggaṃ uposathakamma''ntiādinā (mahāva. 149) nayena vuttaṃ kammacatukkaṃ dassetumāha **''adhammena ca vaggenā''**tiādi. Adhammena vaggena kammaṃ, adhammato samaggena kammaṃ, dhammena vaggena kammaṃ, dhammato samaggena kammanti etāni cattāri uposathassa kammānīti jino abravīti yojanā. **Catūsvapi panetesū**ti etesu catūsu kammesu pana. **Catuttha**nti ''samaggena ca dhammato''ti vuttaṃ catutthaṃ uposathakammaṃ ''dhammakamma''nti adhippetaṃ.

2586-7. Tāni kammāni vibhāvetumāha **''adhammenidhā''**tiādi. **Idha** imasmiṃ sāsane **ettha** etesu catūsu uposathesu. Adhammena vaggo uposatho katamoti

kathetukāmatāpucchā. **Yattha** yassaṃ ekasīmāyaṃ bhikkhuno cattāro vasantīti yojanā.

Tatra ekassa pārisuddhiṃ ānayitvā te tayo janā **pārisuddhiṃ** uposathaṃ karonti ce, evaṃ kato uposatho adhammo vagguposatho nāmāti yojanā, ekasīmaṭṭhehi catūhi saṅghuposathe kātabbe gaṇuposathassa katattā **adhammo** ca saṅghamajjhaṃ vinā gaṇamajjhaṃ pārisuddhiyā agamanato tassa hatthapāsaṃ anupagamanena **vaggo** ca hotīti attho.

2588. **Adhammena samaggo**ti ettha ''uposatho katamo''ti anuvattetabbaṃ. ''Bhikkhuno ekato''ti padacchedo. ''Hoti adhammiko''ti padacchedo. Catūhi samaggehi saṅghuposathe kātabbe gaṇuposathakaraṇaṃ **adhammo,** hatthapāsupagamanato **samaggo** hoti.

2589-90. Yo uposatho dhammena vaggo hoti, so katamoti yojanā. **Yattha** yassaṃ ekasīmāyaṃ cattāro bhikkhuno vasanti, tatra ekassa pārisuddhiṃ ānayitvā te tayo janā pātimokkhaṃ uddisante ce, dhammena vaggo uposatho hotīti yojanā. Ekasīmaṭṭhehi catūhi saṅghuposathassa katattā **dhammo,** ekassa hatthapāsaṃ anupagamanena **vaggo** ca hotīti attho.

2591. Yo dhammato samaggo, so katamoti yojanā. **Idha** imasmiṃ sāsane cattāro bhikkhuno ekato pātimokkhaṃ uddisanti ce, ayaṃ dhammato samaggo uposathoti **mato** adhippetoti yojanā. Catūhi saṅghuposathassa katattā **dhammo,** ekassāpi hatthapāsaṃ avijahanena **samaggo**ti adhippāyo.

2592. **Vagge** saṅghe vaggoti saññino, **samagge** ca saṅghe vaggoti saññino ubhayattha vimatissa vā uposathaṃ karontassa dukkaṭaṃ āpatti hotīti yojanā.

2593. **Bhedādhippāyato**ti ''nassantete, vinassantete, ko tehi attho''ti evaṃ bhedapurekkhāratāya ''uposathaṃ karontassā''ti ānetvā yojetabbaṃ. **Tassa** bhikkhuno **thullaccayaṃ hoti** akusalabalavatāya ca thullaccayaṃ hotīti. Yathāha – ''bhedapurekkhārapannarasake akusalabalavatāya thullaccayaṃ vutta''nti (mahāva. aṭṭha. 176). **Vagge vā samagge** vā saṅghe samaggo iti saññino uposathaṃ karontassa anāpattīti yojanā. Avaseso panettha vattabbavinicchayo pavāraṇavinicchayāvasāne ''pārisuddhippadānenā''tiādīhi (vi. vi. 2642) ekato vattumicchantena na vutto.

2594-5. **''Ukkhittenā''**tiādikāni karaṇavacanantāni padāni ''sahā''ti iminā saddhiṃ ''uposatho na kātabbo''ti padena paccekaṃ yojetabbāni. **Ukkhittenā**ti āpattiyā adassane ukkhittako, āpattiyā appaṭikamme ukkhittako, pāpikāya diṭṭhiyā appaṭinissagge ukkhittakoti tividhena ukkhittena. Etesu hi tividhe ukkhittake sati uposathaṃ karonto saṅgho pācittiyaṃ āpajjati.

''Gahaṭṭhenā''ti iminā titthiyopi saṅgahito. **Sesehi sahadhammihī**ti bhikkhunī, sikkhamānā, sāmaṇero, sāmaṇerīti catūhi sahadhammikehi. **Cutanikkhittasikkhehī**ti ettha cuto ca nikkhittasikkho cāti viggaho. **Cuto** nāma antimavatthuṃ ajjhāpannako. **Nikkhittasikkho** nāma sikkhāpaccakkhātako.

Ekādasahīti paṇḍako, theyyasaṃvāsako, titthiyapakkantako, tiracchānagato, mātughātako, pitughātako, arahantaghātako, bhikkhunidūsako, saṅghabhedako, lohituppādako, ubhatobyañjanakoti imehi ekādasahi abhabbehi.

Sabhāgāpattikena vā saha uposatho na kātabbo, pārivutthena chandena uposatho na kātabbo, karoto dukkaṭaṃ hotīti yojanā. Evaṃ ukkhittavajjitesu sabbavikappesu dukkaṭameva veditabbaṃ. ''Yaṃ dvepi janā vikālabhojanādinā sabhāgavatthunā āpattiṃ āpajjanti, evarūpā vatthusabhāgā 'sabhāgā'ti vuccatī''ti (mahāva. aṭṭha. 169) vacanato **''sabhāgāpattī''**ti vatthusabhāgāpattiyeva gahetabbā.

Uposathadivase sabbova saṅgho sace sabhāgāpattiṃ āpanno hoti,

> ''Idha pana, bhikkhave, aññatarasmiṃ āvāse tadahuposathe sabbo saṅgho sabhāgaṃ āpattiṃ āpanno hoti, tehi, bhikkhave, bhikkhūhi eko bhikkhu sāmantā āvāsā sajjukaṃ pāhetabbo 'gacchāvuso, taṃ āpattiṃ paṭikaritvā āgaccha, mayaṃ te santike taṃ āpattiṃ paṭikarissāmā'ti. Evañcetaṃ labhetha, iccetaṃ kusalaṃ. No ce labhetha, byattena bhikkhunā paṭibalena saṅgho ñāpetabbo – 'suṇātu me, bhante saṅgho, ayaṃ sabbo saṅgho sabhāgaṃ āpattiṃ āpanno, yadā aññaṃ bhikkhuṃ suddhaṃ anāpattikaṃ passissati, tadā tassa santike taṃ āpattiṃ paṭikarissatī''ti (mahāva. 171) ca,

Vematiko ce hoti,

> ''Suṇātu me, bhante saṅgho, ayaṃ sabbo saṅgho sabhāgāya āpattiyā vematiko, yadā nibbematiko bhavissati, tadā taṃ āpattiṃ paṭikarissatī''ti (mahāva. 171) ca,

Vuttanayena uposatho kātabbo.

Ettha ca **sajjhuka**nti tadahevāgamanatthāya. **Gaṇuposathā**dīsupi eseva nayo. Vuttañhi **aṭṭhakathāgaṇṭhipade** ''yathā saṅgho sabhāgaṃ āpattiṃ āpajjitvā suddhaṃ alabhitvā 'yadā suddhaṃ passissati, tadā tassa santike taṃ āpattiṃ paṭikarissatī'ti vatvā uposathaṃ kātuṃ labhati, evaṃ dvīhipi aññamaññaṃ ārocetvā uposathaṃ kātuṃ vaṭṭati. Ekenāpi 'parisuddhaṃ labhitvā paṭikarissāmī'ti ābhogaṃ katvā kātuṃ vaṭṭati kirā''ti. **Kirā**ti cettha anussavatthe daṭṭhabbo, na panāruciyaṃ.

Pārivutthena chandenāti chandaṃ āharitvā kammaṃ kātuṃ nisinnenapi ''asubhalakkhaṇatādinā kenaci kāraṇena na karissāmī''ti vissaṭṭhe chande sace puna karissati, puna chandapārisuddhiṃ āharitvā kātabbaṃ. Yathāha – ''etasmiṃ pārivāsiye puna chandapārisuddhiṃ anānetvā kammaṃ kātuṃ na vaṭṭatī''ti (mahāva. aṭṭha. 1167).

2596. **Adesetvā panāpatti**nti āpannaṃ āpattiṃ adesetvā. **Nāvikatvāna vemati**nti ''ahaṃ, bhante, sambahulāsu āpattīsu vematiko, yadā nibbematiko bhavissāmi, tadā tā āpattiyo paṭikarissāmī''ti vimatiṃ anārocetvā. **''Yadā nibbematiko**ti ettha sace panesa nibbematiko na hoti, vatthuṃ kittetvāva desetuṃ vaṭṭatī''ti (mahāva. aṭṭha. 169) **andhakaṭṭhakathāyaṃ** vuttaṃ. Tatrāyaṃ desanāvidhi – sace meghacchanne sūriye ''kālo nu kho, vikālo''ti vematiko bhuñjati, tena bhikkhunā ''ahaṃ, bhante, vematiko bhuñjiṃ, sace kālo atthi, sambahulā dukkaṭā āpattiyo āpannomhi. No ce atthi, sambahulā pācittiyāpattiyo āpannomhī''ti evaṃ vatthuṃ kittetvā ''ahaṃ, bhante, yā tasmiṃ vatthusmiṃ sambahulā dukkaṭā vā pācittiyā vā āpattiyo āpanno, tā tumhamūle paṭidesemī''ti vattabbaṃ. Eseva nayo sabbāpattīsūti.

Gaṇṭhipadesu panevaṃ vinicchayo vutto – ''ahaṃ, āvuso, itthannāmāya āpattiyā vematiko, yadā nibbematiko bhavissāmi, tadā taṃ āpattiṃ paṭikarissāmī'ti vatvā uposatho kātabbo, pātimokkhaṃ sotabba''nti (mahāva. 170) vacanato yāva nibbematiko na hoti, tāva sabhāgāpattiṃ paṭiggahetuṃ na labhati. Aññesañca kammānaṃ parisuddho nāma hoti. ''Puna nibbematiko hutvā desetabbamevā''ti (kaṅkhā. abhi. ṭī. nidānavaṇṇanā) neva pāḷiyaṃ, na aṭṭhakathāyaṃ atthi, desite pana na doso. ''Ito vuṭṭhahitvā taṃ āpattiṃ paṭikarissāmī''ti (mahāva. 170) etthāpi eseva nayoti.

2597. **Uposathe**ti dinakārakakattabbākāravasena pannarasī, saṅghuposatho, suttuddesoti imehi tīhi lakkhaṇehi samannāgate uposathe. **Sabhikkhumhā ca āvāsā**ti ''yasmiṃ uposathe kicca''ntiādinā vakkhamānappakārā sabhikkhukā āvāsā. Idha ''anāvāsā''ti seso. **Āvāso vā anāvāso vā**ti ettha ''abhikkhuko vā nānāsaṃvāsakehi sabhikkhuko vā''ti ca **na gantabbo**ti ettha ''aññatra saṅghena aññatra antarāyā''ti ca seso. **''Anāvāso''**ti udositādayo vuttā. Bhikkhunā uposathe sabhikkhumhā āvāsā vā anāvāsā vā abhikkhuko vā nānāsaṃvāsakehi sabhikkhuko vā āvāso vā anāvāso vā aññatra saṅghena aññatra antarāyā **kudācanaṃ** kadācipi na gantabboti yojanā.

2598. Yasmiṃ āvāse pana uposathe kiccaṃ sace vattati, so āvāso ''sabhikkhuko nāmā''ti pakāsitoti yojanā, iminā sace yattha uposatho na vattati, so santesupi bhikkhūsu abhikkhuko nāmāti dīpeti.

2599. Uposathassa payojanaṃ, tappasaṅgena pavāraṇāya ca niddhāretukāmatāyāha **''uposatho kimatthāyā''**tiādi.

2600. **Paṭikkoseyyā**ti nivāreyya. **Adentassapi dukkaṭa**nti ettha ''kopetuṃ dhammikaṃ kamma''nti ānetvā sambandhitabbaṃ.

2601. **So cā**ti (kaṅkhā. aṭṭha. nidānavaṇṇanā) catuvaggādippabhedena pañcavidho so saṅgho ca. Heṭṭhimaparicchedena **kattabbakammānaṃ vasena paridīpito,** na

chabbaggādīnaṃ kātuṃ ayuttatādassanavasena.

2602. Catuvaggādibhedanibandhanaṃ kammaṃ dassetumāha **''pavāraṇa''**ntiādi. Pavāraṇañca tathā abbhānañca upasampadañca ṭhapetvā catuvaggena akattabbaṃ kammaṃ na vijjatīti yojanā.

2603. Majjhadese upasampadā **majjhadesūpasampadā,** taṃ. Abbhānaṃ, majjhadesūpasampadañca vinā pañcavaggena **sabbaṃ** kammaṃ kātuṃ vaṭṭatīti yojanā.

2604. Kiñcipi kammaṃ na na kattabbanti yojanā, sabbampi kammaṃ kattabbamevāti attho. Dve paṭisedhā pakatatthaṃ gamayantīti. Vīsativaggena saṅghena sabbesampi kammānaṃ kattabbabhāve kimatthaṃ atirekavīsativaggassa gahaṇanti āha **''ūne dosoti ñāpetuṃ, nādhike atirekatā''**ti. Yathāvutte catubbidhe saṅghe gaṇanato **ūne doso** hoti, adhike doso na hotīti ñāpetuṃ **atirekatā dassitā,** atirekavīsativaggasaṅgho dassitoti adhippāyo.

2605. Catuvaggena kattabbe pakatattāva cattāro kammappattāti dīpitāti yojanā. Sesā pakatattā chandārahāti seso. **Pakatattā**ti anukkhittā ceva antimavatthuṃ anajjhāpannā ca gahetabbā. **Sesesu cā**ti pañcavaggādīsupi.

2606. **Catuvaggādikattabbakammaṃ** asaṃvāsapuggalaṃ gaṇapūraṃ katvā karontassa dukkaṭaṃ hoti. Na kevalaṃ dukkaṭameva, katañca kammaṃ kuppatīti yojanā.

2607. **Parivāsādī**ti ettha **ādi**-saddena mūlāyapaṭikassanādīnaṃ gahaṇaṃ. **Tatraṭṭha**nti parivāsādīsu ṭhitaṃ. **''Tathā''**ti iminā ''kataṃ kuppati dukkaṭa''nti idaṃ anuvatteti. **Sesaṃ tū**ti parivāsādikammato aññaṃ pana uposathādikammaṃ. **Vaṭṭatī**ti te pārivāsikādayo gaṇapūrake katvā kātuṃ vaṭṭati.

Uposathakkhandhakakathāvaṇṇanā.

Vassūpanāyikakkhandhakakathāvaṇṇanā

2608. Vassūpanāyikā vuttāti seso. **Pacchimā cā**ti ettha **iti**-saddo nidassane. **Vassūpanāyikā**ti vassūpagamanā. Ālayo, vacībhedo vā kātabbo upagacchatāti iminā vassūpagamanappakāro dassito. Upagacchatā ālayo kattabbo, vacībhedo vā kattabboti sambandho. Upagacchantena ca senāsane asati ''idha vassaṃ vasissāmī''ti cittuppādamattaṃ vā kātabbaṃ, senāsane sati ''imasmiṃ vihāre imaṃ temāsaṃ vassaṃ upemī''ti ca ''idha vassaṃ upemī''ti ca vacībhedo vā kātabboti attho.

2609. Jānaṃ vassūpagamanaṃ anupagacchato vāpīti yojanā. **Temāsa**nti ettha ''purimaṃ vā pacchimaṃ vā''ti seso. **Carantassāpī**ti ettha ''cārika''nti seso. Purimaṃ vā **temāsaṃ** pacchimaṃ vā **temāsaṃ** avasitvāva cārikaṃ carantassāpi dukkaṭanti yojanā. **Temāsa**nti accantasaṃyoge upayogavacanaṃ. Yathāha – ''na, bhikkhave, vassaṃ upagantvā purimaṃ vā temāsaṃ pacchimaṃ vā temāsaṃ avasitvā cārikā pakkamitabbā, yo pakkameyya, āpatti dukkaṭassā''ti (mahāva. 185).

2610. **Rukkhassa susire**ti ettha ''suddhe''ti seso. Yathāha – ''rukkhasusireti ettha suddhe rukkhasusireyeva na vaṭṭati, mahantassa pana rukkhasusirassa anto padaracchadanaṃ kuṭikaṃ katvā pavisanadvāraṃ yojetvā upagantuṃ vaṭṭatī''ti. **''Rukkhassa susire''**ti iminā rukkhekadeso viṭapopi saṅgahito, sopi suddhova na vaṭṭati. Yathāha – ''rukkhaviṭabhiyāti etthāpi suddhe viṭapamatte na vaṭṭati, mahāviṭape pana aṭṭakaṃ bandhitvā tattha padaracchadanaṃ kuṭikaṃ katvā upagantuṃ vaṭṭatī''ti (mahāva. aṭṭha. 203).

''Chatteti etthāpi catūsu thambhesu chattaṃ ṭhapetvā āvaraṇaṃ katvā dvāraṃ yojetvā upagantuṃ vaṭṭati, chattakuṭikā nāmesā hoti. **Cāṭiyā**ti etthāpi mahantena kapallena chatte vuttanayena kuṭiṃ katvāva upagantuṃ vaṭṭatī''ti **aṭṭhakathā**vacanato evamakatāsu suddhachattacāṭīsu nivāraṇaṃ veditabbaṃ. **Chavakuṭī**ti ṭaṅkitamañcādayo vuttā. Yathāha – ''chavakuṭikā nāma ṭaṅkitamañcādibhedā kuṭi, tattha upagantuṃ **na** vaṭṭatī''ti (mahāva. aṭṭha. 203).

Susāne pana aññaṃ kuṭikaṃ katvā upagantuṃ vaṭṭati. ''Chavasarīraṃ jhāpetvā chārikāya, aṭṭhikānañca atthāya kuṭikā karīyatī''ti **andhakaṭṭhakathāyaṃ** chavakuṭi vuttā. ''Ṭaṅkitamañcoti kasikuṭikāpāsāṇagharanti likhita''nti (vajira. ṭī. mahāvagga 203) **vajirabuddhitthero**. Catunnaṃ pāsāṇānaṃ upari pāsāṇaṃ attharitvā kato gehopi **''ṭaṅkitamañco''**ti vuccati. Dīghe mañcapāde majjhe vijjhitvā aṭaniyo pavesetvā mañcaṃ karontīti tassa idaṃ upari, idaṃ heṭṭhāti natthi, parivattetvā atthatopi tādisova hoti, taṃ susāne, devaṭṭhāne ca ṭhapenti, ayampi **ṭaṅkitamañco** nāma.

2611. ''Sati paccayavekalle, sarīrāphāsutāya vā''ti avasesantarāyānaṃ vakkhamānattā **''antarāyo''**ti iminā rājantarāyādi dasavidho gahetabbo.

2612-4. ''Anujānāmi, bhikkhave, sattannaṃ sattāhakaraṇīyena appahitepi gantuṃ, pageva pahite bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā mātuyā ca pitussa cā''ti (mahāva. 198) vuttanayaṃ dassetumāha **''mātāpitūna''**ntiādi.

Mātāpitūnaṃ dassanatthaṃ, pañcannaṃ sahadhammikānaṃ dassanatthaṃ vā nesaṃ atthe sati vā nesaṃ antare gilānaṃ daṭṭhuṃ vā tadupaṭṭhākānaṃ bhattādiṃ pariyesanatthaṃ vā nesaṃ bhattādiṃ pariyesanatthaṃ vā tathā nesaṃ pañcannaṃ sahadhammikānaṃ aññataraṃ **anabhirataṃ** ukkaṇṭhitaṃ ahaṃ gantvā vūpakāsessaṃ vā vūpakāsāpessāmi vā dhammakathamassa karissāmīti vā **tassa** pañcannaṃ sahadhammikānaṃ aññatarassa **uṭṭhitaṃ** uppannaṃ diṭṭhiṃ vivecessāmi vā vivecāpessāmi vā dhammakathamassa karissāmīti vā tathā uppannaṃ kukkuccaṃ vinodessāmīti vā vinodāpessāmīti vā dhammakathamassa karissāmīti vā evaṃ vinayaññunā bhikkhunā sattāhakiccena apesitepi gantabbaṃ, pageva pahiteti yojanā.

Bhattādīti ettha **ādi**-saddena bhesajjapariyesanādiṃ saṅgaṇhāti. Yathāha – ''gilānabhattaṃ vā pariyesissāmi, gilānupaṭṭhākabhattaṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā upaṭṭhahissāmi vā''ti. **Vūpakāsessa**nti yattha anabhirati uppannā, tato aññattha gahetvā gamissāmīti attho.

Vinodessāmahanti vāti ettha **vā**-saddena ''idha pana, bhikkhave, bhikkhu garudhammaṃ ajjhāpanno hoti parivāsāraho, so ce bhikkhūnaṃ santike dūtaṃ pahiṇeyya 'ahaṅhi garudhammaṃ ajjhāpanno parivāsāraho, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgata'nti. Gantabbaṃ, bhikkhave, sattāhakaraṇīyena appahitepi, pageva pahite 'parivāsadānaṃ ussukkaṃ karissāmi vā anussāvessāmi vā gaṇapūrako vā bhavissāmī''tiādinayaṃ (mahāva. 193) saṅgaṇhāti. Evaṃ sattāhakiccena gacchantena antoupacārasīmāya ṭhiteneva ''antosattāhe āgacchissāmī''ti ābhogaṃ katvā gantabbaṃ. Sace ābhogaṃ akatvā upacārasīmaṃ atikkamati, chinnavasso hotīti vadanti.

2615. ''Ayaṃ panettha pāḷimuttakaratticchedavinicchayo''ti **aṭṭhakathā**gataṃ ratticchedavinicchayaṃ dassetumāha **''vassaṃ upagatenetthā''**tiādi. **Etthā**ti imasmiṃ sattāhakiccādhikāre. Ayaṃ pāḷimuttakavinicchayo daṭṭhabboti attho.

2616. **''Asukaṃ nāma divasa''**ntiādinā nimantanākāraṃ vakkhati. **Pubba**nti paṭhamaṃ. **Vaṭṭatī**ti sattāhakiccena gantuṃ vaṭṭati. Yathāha – ''sace ekasmiṃ mahāvāse paṭhamaṃyeva katikā katā hoti 'asukadivasaṃ nāma sannipatitabba'nti, nimantitoyeva nāma hoti, gantuṃ vaṭṭatī''ti (mahāva. aṭṭha. 199). ''Upāsakehi 'imasmiṃ nāma divase dānādīni karoma, sabbe eva sannipatantū'ti katikāyapi katāya gantuṃ vaṭṭati, nimantitoyeva nāma hotī''ti keci.

2617. **Bhaṇḍaka**nti attano cīvarabhaṇḍaṃ. **Na vaṭṭatī**ti sattāhakiccena gantuṃ na vaṭṭati. **Pahiṇantī**ti cīvaradhovanādikammena pahiṇanti. Ācariyupajjhāyānaṃ āṇattiyena kenaci anavajjakiccena sattāhakaraṇīyena gantuṃ vaṭṭatīti imināva dīpitaṃ hoti.

2618. **Uddesādīnamatthāyā**ti pāḷivācanāni sandhāya. **Ādi**-saddena paripucchādiṃ saṅgaṇhāti. **Garūna**nti agilānānampi ācariyupajjhāyānaṃ. **Gantuṃ labhatī**ti sattāhakaraṇīyena gantuṃ labhati. **Puggalo**ti pakaraṇato bhikkhuṃyeva gaṇhāti.

2619. **Ācariyo**ti nidassanamattaṃ, upajjhāyena nivāritepi eseva nayo. ''Sace pana naṃ ācariyo 'ajja mā gacchā'ti vadati, vaṭṭatī''ti (mahāva. aṭṭha. 199) **aṭṭhakathā**nayaṃ dassetumāha **''ratticchede anāpatti, hotīti paridīpitā''**ti. **Ratticchede**ti vassacchedanimittaṃ. ''Ratticchede''ti sabbattha vassacchedoti sanniṭṭhānaṃ katvā vadanti, evaṃ sattāhakaraṇīyena gataṃ naṃ antosattāheyeva puna āgacchantaṃ sace ācariyo vā upajjhāyo vā ''ajja mā gacchā''ti vadati, sattāhātikkamepi anāpattīti adhippāyo, vassacchedo pana hotiyevāti daṭṭhabbaṃ sattāhassa bahiddhā vītināmitattā.

2620. **Yassa kassaci ñātissā**ti mātāpitūhi aññassa ñātijanassa. **''Gacchato dassanatthāyā''**ti iminā sesañātikehi ''mayaṃ gilānā bhadantānaṃ āgamanaṃ icchāmā''ti ca ''upaṭṭhākakulehi dānaṃ dassāma, dhammaṃ sossāma, bhikkhūnaṃ dassanaṃ icchāmā''ti ca evaṃ kattabbaṃ niddisitvā dūte vā pesite sattāhakaraṇīyena gacchato ratticchedo ca dukkaṭañca na hotīti vuttaṃ hoti. Yathāha ''idha pana, bhikkhave, bhikkhussa ñātako gilāno hoti…pe… gantabbaṃ, bhikkhave, sattāhakaraṇīyena pahite, na tveva appahite''ti (mahāva. 199) ca ''idha pana, bhikkhave, upāsakena saṅghaṃ uddissa vihāro kārāpito hoti…pe… icchāmi dānañca dātuṃ dhammañca sotuṃ bhikkhū ca passitunti. Gantabbaṃ, bhikkhave, sattāhakaraṇīyena pahite, na tveva appahite''ti (mahāva. 188) ca.

2621. ''Ahaṃ gāmakaṃ gantvā ajjeva āgamissāmī''ti **āgacchaṃ** āgacchanto sace pāpuṇituṃ na sakkoteva, vaṭṭatīti yojanā. **Vaṭṭatī**ti ettha ''ajjeva āgamissāmī''ti gantvā āgacchantassa antarāmagge sace aruṇuggamanaṃ hoti, vassacchedopi na hoti, ratticchedadukkaṭañca natthīti adhippāyo.

2622. **Vaje**ti (mahāva. aṭṭha. 203) gopālakānaṃ nivāsanaṭṭhāne. **Satthe**ti jaṅghasatthasakaṭasatthānaṃ sanniviṭṭhokāse. **Tīsu ṭhānesu bhikkhuno, vassacchede anāpattī**ti tehi saddhiṃ gacchantasseva natthi āpatti, tehi viyuñjitvā gamane pana āpattiyeva, pavāretuñca na labhati.

Vajādīsu vassaṃ upagacchantena vassūpanāyikadivase tena bhikkhunā upāsakā vattabbā ''kuṭikā laddhuṃ vaṭṭatī''ti. Sace karitvā denti, tattha pavisitvā ''idha vassaṃ upemī''ti tikkhattuṃ vattabbaṃ. No ce denti, sālāsaṅkhepena ṭhitasakaṭassa heṭṭhā upagantabbaṃ. Tampi alabhantena ālayo kātabbo. Satthe pana kuṭikādīnaṃ abhāve ''idha vassaṃ upemī''ti vacībhedaṃ katvā upagantuṃ na vaṭṭati, ālayakaraṇamattameva vaṭṭati. **Ālayo** nāma ''idha vassaṃ vasissāmī''ti cittuppādamattaṃ.

Sace maggappaṭipanneyeva satthe pavāraṇadivaso hoti, tattheva pavāretabbaṃ. Atha sattho antovasseyeva bhikkhunā patthitaṭṭhānaṃ patvā atikkamati. Patthitaṭṭhāne vasitvā tattha bhikkhūhi saddhiṃ pavāretabbaṃ. Athāpi sattho antovasseyeva antarā ekasmiṃ gāme tiṭṭhati vā vippakirati vā, tasmiṃyeva gāme bhikkhūhi saddhiṃ vasitvā pavāretabbaṃ, appavāretvā tato paraṃ gantuṃ na vaṭṭati.

Nāvāya vassaṃ upagacchantenāpi kuṭiyaṃyeva upagantabbaṃ. Pariyesitvā alabhante ālayo kātabbo. Sace antotemāsaṃ nāvā samuddeyeva hoti, tattheva pavāretabbaṃ. Atha nāvā kūlaṃ labhati, sayañca parato gantukāmo hoti, gantuṃ na vaṭṭati. Nāvāya laddhagāmeyeva vasitvā bhikkhūhi saddhiṃ pavāretabbaṃ. Sacepi nāvā anutīrameva aññattha gacchati, bhikkhu ca paṭhamaṃ laddhagāmeyeva vasitukāmo, nāvā gacchatu, bhikkhunā tattheva vasitvā bhikkhūhi saddhiṃ pavāretabbaṃ.

Iti vaje, satthe, nāvāyanti tīsu ṭhānesu natthi vassacchede āpatti, pavāretuñca labhati.

2623. **Sati paccayavekalle**ti piṇḍapātādīnaṃ paccayānaṃ ūnatte sati. **Sarīrāphāsutāya vā**ti sarīrassa aphāsutāya ābādhe vā sati. **Vassaṃ chetvāpi pakkame**ti vassacchedaṃ katvāpi yathāphāsukaṭṭhānaṃ gaccheyya. **Api**-saddena vassaṃ achetvā vassacchedakāraṇe sati sattāhakaraṇīyena gantumpi vaṭṭatīti dīpeti.

2624. **Yena kenantarāyenā**ti rājantarāyādīsu yena kenaci antarāyena. **Yo** bhikkhu vassaṃ nopagato, tenāpi chinnavassena vāpi **dutiyā** vassūpanāyikā upagantabbāti yojanā.

2625-6. **Sattāha**nti accantasaṃyoge upayogavacanaṃ. **''Vītināmetī''**ti iminā sambandho. Upagantvāpi vā bahiddhā eva sattāhaṃ vītināmeti ce. Yo gacchati, yo ca vītināmeti, **tassa bhikkhussa. Purimāpi na vijjatī**ti anupagatattā, chinnavassattā ca purimāpi vassūpanāyikā na vijjati na labhati. Imesaṃ dvinnaṃ yathākkamaṃ upacārātikkame, sattāhātikkame ca āpatti veditabbā.

Paṭissave ca bhikkhussa, hoti āpatti dukkaṭanti ''idha vassaṃ vasathā''ti vutte ''sādhū''ti paṭissuṇitvā tassa visaṃvāde asaccāpane āpatti hoti. Katamāti āha **''dukkaṭa''**nti. Na kevalaṃ etasseva visaṃvāde āpatti hoti, atha kho itaresampi paṭissavānaṃ visaṃvāde āpatti veditabbā. Yathāha – ''paṭissave ca āpatti dukkaṭassāti ettha na kevalaṃ 'imaṃ temāsaṃ idha vassaṃ vasathā'ti etasseva paṭissavassa visaṃvāde āpatti, 'imaṃ temāsaṃ bhikkhaṃ gaṇhatha, ubhopi mayaṃ idha vassaṃ vasissāma, ekatova uddisāpessāmā'ti evamādināpi tassa tassa paṭissavassa visaṃvāde dukkaṭa''nti (mahāva. aṭṭha. 207). Tañca kho paṭissavakāle suddhacittassa pacchā visaṃvādanapaccayā hoti. Paṭhamaṃ asuddhacittassa pana paṭissave pācittiyaṃ, visaṃvādena dukkaṭanti pācittiyena saddhiṃ dukkaṭaṃ yujjati.

2627. ''Vassaṃ upagantvā pana aruṇaṃ anuṭṭhāpetvā tadaheva sattāhakaraṇīyena pakkamantassāpi antosattāhe nivattantassa anāpattī''ti (mahāva. aṭṭha. 207) **aṭṭhakathā**vacanato, ''ko vādo vasitvā bahi gacchato''ti vakkhamānattā ca **''nuṭṭhāpetvā panāruṇa''**nti pāṭho gahetabbo. Katthaci potthakesu ''uṭṭhāpetvā panāruṇa''nti pāṭho dissati, so na gahetabbo.

2628. **Vasitvā**ti dvīhatīhaṃ vasitvā. Yathā vassaṃ vasitvā aruṇaṃ anuṭṭhāpetvāva sattāhakaraṇīyena gacchato anāpatti, tathā gataṭṭhānato antosattāhe āgantvā punapi aruṇaṃ anuṭṭhāpetvāva sattāhakaraṇīyena gacchato anāpatti. ''Sattāhavārena aruṇo uṭṭhāpetabbo''ti (mahāva. aṭṭha. 201) **aṭṭhakathāvacanaṃ** sattamāruṇena paṭibaddhadivasaṃ sattamena aruṇeneva saṅgahetvā sattamaaruṇabbhantare anāgantvā aṭṭhamaṃ aruṇaṃ bahi uṭṭhāpentassa ratticchedadassanaparaṃ, na sattamaaruṇasseva tattha uṭṭhāpetabbabhāvadassanaparanti gahetabbaṃ **sikkhābhājanaaṭṭhakathāya,** sīhaḷaganṭhipadesu ca tathā vinicchitattā.

2629. ''Nopeti asatiyā''ti padacchedo, **nopetī**ti ''imasmiṃ vihāre imaṃ temāsaṃ vassaṃ upemī''ti vacībhedena na upagacchati.

2630. Vuttamevatthaṃ samatthetumāha **''na doso koci vijjatī''**ti.

2631. ''Imasmiṃ vihāre imaṃ temāsaṃ vassaṃ upemī''ti tikkhattuṃ vacane **nicchārite** eva vassaṃ upagato siyāti yojanā. **''Nicchāriteva tikkhattu''**nti idaṃ ukkaṃsavasena vuttaṃ, sakiṃ, dvikkhattuṃ vā nicchāritepi vassūpagato nāma hotīti. Yathāha – ''imasmiṃ vihāre imaṃ temāsaṃ vassaṃ upemīti sakiṃ vā dvattikkhattuṃ vā vācaṃ nicchāretvāva vassaṃ upagantabba''nti (mahāva. aṭṭha. 184).

2632. Navamito paṭṭhāya gantuṃ vaṭṭati, āgacchatu vā mā vā, anāpattī''ti (mahāva. aṭṭha. 207) **aṭṭhakathā**nayaṃ dassetumāha **''ādiṃ tu navamiṃ katvā''**tiādi. Navamiṃ pabhuti ādiṃ katvā, navamito paṭṭhāyāti vuttaṃ hoti. **Gantuṃ vaṭṭatī**ti sattāhakaraṇīyeneva gantuṃ vaṭṭati, tasmā pavāraṇadivasepi tadaheva āgantuṃ asakkuṇeyyaṭṭhānaṃ pavāraṇatthāya gacchantena labbhamānena sattāhakaraṇīyena gantuṃ vaṭṭati. ''Pavāretvā pana gantuṃ vaṭṭati pavāraṇāya taṃdivasasannissitattā''ti (vajira. ṭī. mahāvagga 207) hi **vajirabuddhitthero**. So pacchā āgacchatu vā mā vā, doso na vijjatīti yojanā.

Vassūpanāyikakkhandhakakathāvaṇṇanā.

Pavāraṇakkhandhakakathāvaṇṇanā

2633. **''Pavāraṇā''**ti idaṃ ''cātuddasī''tiādīhi paccekaṃ yojetabbaṃ. Tasmiṃ tasmiṃ dine kātabbā pavāraṇā abhedopacārena tathā vuttā. **Sāmaggī** uposathakkhandhakakathāvaṇṇanāya vuttasarūpāva. Sāmaggipavāraṇaṃ karontehi ca paṭhamaṃ pavāraṇaṃ ṭhapetvā pāṭipadato paṭṭhāya yāva kattikacātumāsipuṇṇamā etthantare kātabbā, tato pacchā vā pure vā na vaṭṭati. **Tevācī dvekavācī**ti ''suṇātu me, bhante…pe… tevācikaṃ pavāreyya, dvevācikaṃ pavāreyya, ekavācikaṃ pavāreyyā''ti taṃ taṃ ñattiṃ ṭhapetvā kātabbā pavāraṇā vuccati.

2634. **Tīṇi kammāni muñcitvā, anteneva pavāraye**ti ''cattārimāni, bhikkhave, pavāraṇakammāni, adhammena vaggaṃ pavāraṇakammaṃ…pe… dhammena samaggaṃ pavāraṇakamma''nti (mahāva. 212) vatvā ''tatra, bhikkhave, yadidaṃ adhammena vaggaṃ pavāraṇakammaṃ, na, bhikkhave, evarūpaṃ pavāraṇakammaṃ kātabbaṃ…pe… tatra, bhikkhave, yadidaṃ dhammena samaggaṃ pavāraṇakammaṃ, evarūpaṃ, bhikkhave, pavāraṇakammaṃ kātabba''ntiādivacanato (mahāva. 212) tīṇi akattabbāni pavāraṇakammāni muñcitvā kātuṃ anuññātena catutthena pavāraṇakammena pavāreyyāti attho. Tassa vibhāgekadesaṃ ''pañca yasmiṃ panāvāse''tiādinā vakkhati.

2635. **Pubbakiccaṃ samāpetvā**ti –

''Sammajjanī padīpo ca, udakaṃ āsanena ca;

Pavāraṇāya etāni, ‘pubbakaraṇa’nti vuccati.

‘‘Chandapārisuddhiutukkhānaṃ, bhikkhugaṇanā ca ovādo;
Pavāraṇāya etāni, ‘pubbakicca’nti vuccatī’’ti. –

Vuttaṃ navavidhaṃ pubbakiccaṃ niṭṭhāpetvā.

Pattakalle samāniteti –

‘‘Pavāraṇā yāvatikā ca bhikkhū kammappattā,
Sabhāgāpattiyo ca na vijjanti;
Vajjanīyā ca puggalā tasmiṃ na honti,
‘Pattakalla’nti vuccatī’’ti. –

Vutte catubbidhe pattakalle samodhānite parisamāpite.

Ñattiṃ ṭhapetvāti ‘‘suṇātu me, bhante saṅgho, ajja pavāraṇā, yadi saṅghassa pattakallaṃ, saṅgho pavāreyyā’’ti (mahāva. 210) evaṃ sabbasaṅgāhikavasena ca ‘‘tevācikaṃ pavāreyyā’’ti ca dānādikaraṇena yebhuyyena rattiyā khepitāya ca rājādiantarāye sati ca tadanurūpato ‘‘dvevācikaṃ, ekavācikaṃ, samānavassikaṃ pavāreyyā’’ti ca ñattiṃ ṭhapetvā, tāsaṃ viseso **aṭṭhakathāyaṃ** dassitoyeva. Yathāha –

‘‘Evañhi vutte tevācikañca dvevācikañca ekavācikañca pavāretuṃ vaṭṭati, samānavassikaṃ na vaṭṭati. ‘Tevācikaṃ pavāreyyā’ti vutte pana tevācikameva vaṭṭati, aññaṃ na vaṭṭati, ‘dvevācikaṃ pavāreyyā’ti vutte dvevācikañca tevācikañca vaṭṭati, ekavācikañca samānavassikañca na vaṭṭati. ‘Ekavācikaṃ pavāreyyā’ti vutte pana ekavācikadvevācikatevācikāni vaṭṭanti, samānavassikameva na vaṭṭati. ‘Samānavassika’nti vutte sabbaṃ vaṭṭatī’’ti (mahāva. aṭṭha. 210).

Kātabbāti therena bhikkhunā ekaṃsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo ‘‘saṅghaṃ, āvuso, pavāremi diṭṭhena vā… pe… tatiyampi āvuso, saṅghaṃ pavāremi diṭṭhena vā… pe… passanto paṭikarissāmī’’ti (mahāva. 210) vuttanayena kātabbā. Navakena bhikkhunā ekaṃsaṃ uttarāsaṅgaṃ karitvā… pe… tatiyampi, bhante, saṅghaṃ pavāremi diṭṭhena vā… pe… passanto paṭikarissāmīti (mahāva. 210) vuttanayena kātabbā.

2636. Theresu pavārentesu yo pana navo, so sayaṃ yāva pavāreti, tāva ukkuṭikaṃ nisīdeyyāti yojanā.

2637. Cattāro vā tayopi vā **ekāvāse** ekasīmāyaṃ vasanti ce, **ñattiṃ vatvā** ‘‘suṇantu me, āyasmanto, ajja pavāraṇā, yadāyasmantānaṃ pattakallaṃ, mayaṃ aññamaññaṃ pavāreyyāmā’’ti (mahāva. 216) gaṇañattiṃ ṭhapetvā pavāreyyunti yojanā.

Pavāreyyunti ettha therena bhikkhunā ekaṃsaṃ uttarāsaṅgaṃ katvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā te tayo vā dve vā bhikkhū evamassu vacanīyā ‘‘ahaṃ, āvuso, āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmi. Dutiyampi… pe… tatiyampi ahaṃ, āvuso, āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmī’’ti (mahāva. 216) pavāretabbaṃ. Navenapi ‘‘ahaṃ, bhante, āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmi. Dutiyampi… pe… tatiyampi ahaṃ, bhante, āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmī’’ti pavāretabbaṃ.

2638. **Aññamaññaṃ pavāreyyuṃ, vinā ñattiṃ duve janā**. Tesu therena ‘‘ahaṃ, āvuso, āyasmantaṃ pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadatu maṃ āyasmā anukampaṃ upādāya, passanto paṭikarissāmi. Dutiyampi… pe… tatiyampi ahaṃ, āvuso, āyasmantaṃ pavāremi… pe… paṭikarissāmī’’ti (mahāva. 217) pavāretabbaṃ. Navenapi ‘‘ahaṃ, bhante, āyasmantaṃ pavāremi… pe… vadatu maṃ āyasmā anukampaṃ upādāya, passanto paṭikarissāmi. Dutiyampi… pe… tatiyampi ahaṃ, bhante, āyasmantaṃ pavāremi… pe… paṭikarissāmī’’ti pavāretabbaṃ.

Adhiṭṭheyyāti pubbakiccaṃ samāpetvā ‘‘ajja me pavāraṇā cātuddasī’’ti vā ‘‘pannarasī’’ti vā vatvā ‘‘adhiṭṭhāmī’’ti adhiṭṭheyya. Yathāha ‘‘ajja me pavāraṇāti ettha sace cātuddasikā hoti, ‘ajja me pavāraṇā cātuddasī’ti, sace pannarasikā, ‘ajja me pavāraṇā pannarasī’ti evaṃ adhiṭṭhātabba’’nti (mahāva. aṭṭha. 218), iminā sabbasaṅgāhādiñattīsu ca tasmiṃ tasmiṃ divase so so vohāro kātabboti dīpitameva.

Sesā saṅghapavāraṇāti pañcahi, atirekehi vā bhikkhūhi kattabbā pavāraṇā saṅghapavāraṇā.

2639. **Pavārite**ti paṭhamapavāraṇāya pavārite. **Anāgato**ti kenaci antarāyena purimikāya ca pacchimikāya ca vassūpanāyikāya vassaṃ anupagato. **Avuttho**ti pacchimikāya upagato. Vuttañhi **khuddasikkhāvaṇṇanāya** ‘‘avutthoti pacchimikāya upagato apariniṭṭhitattā ‘avuttho’ti vuccatī’’ti. Pārisuddhiuposathaṃ kareyyāti yojanā. Ettha ‘‘tesaṃ santike’’ti seso.

2640-1. Yasmiṃ panāvāse pañca vā cattāro vā tayo vā samaṇā vasanti, te tattha ekekassa pavāraṇaṃ haritvāna sace aññamaññaṃ pavārenti, āpatti dukkaṭanti yojanā.

Sesanti ‘‘adhammena samagga’’ntiādikaṃ vinicchayaṃ. **Idhā**ti imasmiṃ pavāraṇādhikāre. **Budho**ti vinayadharo. **Uposathe vuttanayenā**ti uposathavinicchaye vuttakkamena. **Naye**ti jāneyya.

2642. **Sampādetattano suci**nti attano uposathaṃ sampādeti. **Sabbaṃ sādhetī**ti uposathādisabbaṃ kammaṃ nipphādeti. **Nattano**ti attano uposathaṃ na nipphādeti.

2643. **Tasmā**ti yasmā attano suciṃ na sādheti, tasmā. **Ubhinna**nti attano ca saṅghassa ca. **Kiccasiddhatthamevidhā**ti uposathādikammanippajjanatthaṃ idha imasmiṃ uposathakammādipakaraṇe. **Pārisuddhipī**ti ettha **pi**-saddena pavāraṇā saṅgahitā. Teneva vakkhati ‘‘chandaṃ vā pārisuddhiṃ vā, gahetvā vā pavāraṇa’’nti.

Chandapārisuddhipavāraṇaṃ dentena sace sāpattiko hoti, āpattiṃ desetvā ekaṃsaṃ uttarāsaṅgaṃ katvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā chandādihārako bhikkhu vattabbo ‘‘chandaṃ dammi, chandaṃ me hara, chandaṃ me ārocehī’’ti (mahāva. 165), ‘‘pārisuddhiṃ dammi, pārisuddhiṃ me hara, pārisuddhiṃ me ārocehī’’ti (mahāva. 164), ‘‘pavāraṇaṃ dammi, pavāraṇaṃ me hara, pavāraṇaṃ me ārocehi, mamatthāya pavārehī’’ti (mahāva. 213).

2644. ‘‘Chando ekenā’’ti padacchedo. Ekena bahūnampi chando hātabbo, tathā pārisuddhi hātabbā. **Pi**-saddena pavāraṇā hātabbāti yojanā. **Paramparāhaṭo chando**ti bahūnaṃ vā ekassa vā chandādihārakassa hatthato antarā aññena gahitā chandapārisuddhipavāraṇā. **Visuddhiyā na gacchati** anavajjabhāvāya na pāpuṇāti biḷālasaṅkhalikachandādīnaṃ saṅghamajjhaṃ agamanena vaggabhāvakaraṇato.

Ettha ca yathā biḷālasaṅkhalikāya paṭhamavalayaṃ dutiyavalayaṃ pāpuṇāti, na tatiyaṃ, evamimepi chandādayo dāyakena yassa dinnā, tato aññattha na gacchatīti biḷālasaṅkhalikāsadisattā ‘‘biḷālasaṅkhalikā’’ti vuttā. Biḷālasaṅkhalikāggahaṇañcettha yāsaṃ kāsañci saṅkhalikānaṃ upalakkhaṇamattanti daṭṭhabbaṃ.

2645-6. Chandaṃ vā pārisuddhiṃ vā pavāraṇaṃ vā gahetvā chandādihārako saṅghamappatvā sace sāmaṇerādibhāvaṃ paṭijāneyya vā vibbhameyya vā mareyya vā, taṃ sabbaṃ chandādibhāvaṃ nāhaṭaṃ hoti, saṅghaṃ patvā **evaṃ siyā** sāmaṇerādibhāvaṃ paṭijānanto, vibbhanto, kālakato vā bhaveyya, taṃ sabbaṃ **haṭaṃ** ānītaṃ hotīti yojanā.

Tattha **sāmaṇerādibhāvaṃ vā paṭijāneyyā**ti ‘‘ahaṃ sāmaṇero’’tiādinā bhūtaṃ sāmaṇerādibhāvaṃ katheyya, pacchā sāmaṇerabhūmiyaṃ patiṭṭhaheyyāti attho. **Ādi**-saddena antimavatthuṃ ajjhāpanno gahito.

2647. **Saṅghaṃ patvā**ti antamaso taṃtaṃkammappattassa catuvaggādisaṅghassa hatthapāsaṃ patvāti attho. **Pamatto**ti pamādaṃ satisammosaṃ patto. **Sutto**ti niddūpagato. **Khittacittako**ti yakkhādīhi vikkhepamāpāditacitto. **Nārocetī**ti attano chandādīnaṃ āhaṭabhāvaṃ ekassāpi bhikkhuno na katheti. **Sañciccā**ti sañcetetvā jānantoyeva anādariyo nāroceti, dukkaṭaṃ hoti.

2648. **Ye te**ti ye te bhikkhū therā vā navā vā majjhimā vā. **Vipassanā**ti sahacariyena samathopi gayhati. Samathavipassanā ca idha taruṇāyeva adhippetā, tasmā **vipassanāyuttā**ti ettha taruṇāhi samathavipassanāhi samannāgatāti attho. **Rattindiva**nti accantasaṃyoge upayogavacanaṃ. **Atanditā**ti analasā.

''Rattindiva''nti ettha **ratti**-saddena rattiyāyeva gahaṇaṃ, udāhu ekadesassāti āha **''pubbarattāpararatta''**nti. Pubbā ca sā ratti cāti **pubbaratti,** paṭhamayāmo, aparā ca sā ratti cāti **apararatti,** pacchimayāmo, pubbaratti ca apararatti cāti samāhāradvande samāsante a-kārapaccayaṃ katvā **''pubbarattāpararatta''**nti vuttaṃ. Idhāpi accantasaṃyoge upayogavacanaṃ. Majjhimayāme kāyadarathavūpasamanatthāya supanaṃ anuññātanti taṃ vajjetvā purimapacchimayāmesu nirantarabhāvanānuyogo kātabboti dassanatthameva vuttaṃ. Vipassanā parāyanā samathavipassanāva paraṃ ayanaṃ patiṭṭhā etesanti **vipassanāparāyanā,** samathavipassanāya yuttapayuttā hontīti vuttaṃ hoti.

2649. Laddho phāsuvihāro yehi te **laddhaphāsuvihārā,** tesaṃ. **Phāsuvihāro**ti ca sukhavihārassa mūlakāraṇattā taruṇā samathavipassanā adhippetā, paṭiladdhataruṇasamathavipassanānanti attho. **Siyā na parihāniti** parihāni nāma evaṃ kate na bhaveyya.

Kattikamāsaketi cīvaramāsasaṅkhāte kattikamāse pavāraṇāya saṅgaho vuttoti yojanā. Gāthābandhavasena **''saṅgāho''**ti dīgho kato, pavāraṇāsaṅgaho vuttoti attho. Yathāha –

> ''Pavāraṇāsaṅgaho ca nāmāyaṃ vissaṭṭhakammaṭṭhānānaṃ thāmagatasamathavipassanānaṃ sotāpannādīnañca na dātabbo. Taruṇasamathavipassanālābhino pana sabbe vā hontu, upaḍḍhā vā, ekapuggalo vā, ekassapi vasena dātabboyeva. Dinne pavāraṇāsaṅgahe antovasse parihārova hoti, āgantukā tesaṃ senāsanaṃ gahetuṃ na labhanti. Tehipi chinnavassehi na bhavitabbaṃ, pavāretvā pana antarāpi cārikaṃ pakkamituṃ labhantī''ti (mahāva. aṭṭha. 241).

Pavāraṇāsaṅgahassa dānappakāro pana **pāḷito** gahetabbo.

Pavāraṇakkhandhakakathāvaṇṇanā.

Cammakkhandhakakathāvaṇṇanā

2650. Eḷakā ca ajā ca migā cāti viggaho. Pasūnaṃ dvande ekattanapuṃsakattassa vibhāsitattā bahuvacananiddeso. Eḷakānañca ajānañca migānaṃ rohiṇeṇikuruṅgānañca. Pasadā ca migamātā ca **pasadamigamātā,** ''pasadamigamātuyā''ti vattabbe gāthābandhavasena **''pasada''**nti niggahitāgamo. Pasadamigamātuyā ca cammaṃ bhikkhuno vaṭṭatīti yojanā. ''Migāna''nti iminā gahitānamevettha vibhāgadassanaṃ **''rohiṇī''**tiādi. **Rohitā**dayo migavibhāgavisesā.

2651. **Etesaṃ** yathāvuttasattānaṃ cammaṃ ṭhapetvā aññaṃ cammaṃ dukkaṭāpattiyā vatthubhūtanti attho. **Añña**nti ca –

> ''Makkaṭo kāḷasīho ca, sarabho kadalīmigo;
> Ye ca vāḷamigā honti, tesaṃ cammaṃ na vaṭṭatī''ti. (mahāva. aṭṭha. 259) –

Aṭṭhakathāya paṭikkhittaṃ cammamāha. **Makkaṭo** nāma sākhamigo. **Kāḷasīho** nāma mahāmukhavānarajātiko. **Vāḷamigā** nāma sīhabyagghādayo. Yathāha – ''tattha vāḷamigāti sīhabyagghaacchataracchā, na kevalañca eteyeva, yesaṃ pana cammaṃ vaṭṭatīti vuttaṃ, te ṭhapetvā avasesā antamaso gomahiṃsassamiḷārādayopi sabbe imasmiṃ atthe 'vāḷamigā'tveva veditabbā''ti.

Thavikā ca upāhanā ca **thavikopāhanaṃ. Amānusaṃ** manussacammarahitaṃ sabbaṃ cammaṃ thavikopāhane vaṭṭatīti yojanā. Ettha **thavikā**ti upāhanādikosakassa gahaṇaṃ. Yathāha ''manussacammaṃ ṭhapetvā yena kenaci cammena upāhanā vaṭṭati. Upāhanākosakasatthakakosakakuñjikākosakesupi eseva nayo''ti (mahāva. aṭṭha. 259).

2652. ''Anujānāmi, bhikkhave, sabbapaccantimesu janapadesu guṇaṅguṇūpāhana''nti (mahāva. 259) vacanato **''vaṭṭanti majjhime dese, na guṇaṅguṇūpāhanā''**ti vuttaṃ. **Majjhime dese**ti ''puratthimāya disāya gajaṅgalaṃ nāma nigamo''tiādinā (mahāva. 259) vuttasīmāpariccheda majjhimadese. **Guṇaṅguṇūpāhanā**ti catupaṭalato paṭṭhāya bahupaṭalā upāhanā. Yathāha – ''guṇaṅguṇūpāhanāti catupaṭalato paṭṭhāya vuccatī''ti (mahāva. aṭṭha. 245). Majjhimadese guṇaṅguṇūpāhanā na vaṭṭantīti yojanā. **Antoārāme**ti ettha pakaraṇato ''sabbesa''nti labbhati, gilānānamitaresañca sabbesanti attho. **Sabbatthāpi cā**ti antoārāme, bahi cāti sabbatthāpi. **Rogino**ti gilānassa vaṭṭantīti yojanā.

2653. Puṭabaddhā khallakabaddhācāti paccekaṃ yojetabbaṃ. Viseso panetāsaṃ **aṭṭhakathāyameva** vutto ''puṭabaddhāti yonakaupāhanā vuccati, yā yāvajaṅghato sabbapādaṃ paṭicchādeti. Khallakabaddhāti paṇhipidhānatthaṃ tale khallakaṃ bandhitvā katā''ti. **Pāliguṇṭhimā** ca ''paliguṇṭhitvā katā, yā upari pādamattameva paṭicchādeti, na jaṅgha''nti **aṭṭhakathāyaṃ** dassitāva. **Tūlapuṇṇā**ti tūlapicunā pūretvā katā.

Sabbāva nīlā **sabbanīlā,** sā ādi yāsaṃ tā **sabbanīlādayo. Ādi**-saddena mahānāmarattapariyantānaṃ gahaṇaṃ. Etāsaṃ sarūpaṃ **aṭṭhakathāyameva** vuttaṃ ''nīlikā umāpupphavaṇṇā hoti, pītikā kaṇikārapupphavaṇṇā, lohitikā jayasumanapupphavaṇṇā, mañjiṭṭhikā mañjiṭṭhavaṇṇā eva, kaṇhā addāriṭṭhakavaṇṇā, mahāraṅgarattā satapadipiṭṭhivaṇṇā, mahānāmarattā sambhinnavaṇṇā hoti paṇḍupalāsavaṇṇā. **Kurundiyaṃ** pana 'padumapupphavaṇṇā'ti vutta''nti (mahāva. aṭṭha. 246). **Sabbanīlādayopi cā**ti **api**-saddena nīlādivaddhikānaṃ gahaṇaṃ.

2654. **Citrā**ti vicitrā. **Meṇḍavisāṇūpamavaddhikā**ti meṇḍānaṃ visāṇasadisavaddhikā, kaṇṇikaṭṭhāne meṇḍasiṅgasaṇṭhāne vaddhe yojetvā katāti attho. ''Meṇḍavisāṇūpamavaddhikā''ti idaṃ ajavisāṇūpamavaddhikānaṃ upalakkhaṇaṃ. **Morassa piñchena parisibbitā**ti talesu vā vaddhesu vā morapiñchehi suttakasadisehi parisibbitā. Upāhanā na ca vaṭṭantīti yojanā.

2655. **Majjārā**ti biḷārā. **Kāḷakā** rukkhakaṇṭakā. **Ūlūkā** pakkhibiḷālā. **Sīhā**ti kesarasīhādayo sīhā. **Uddā**ti catuppadajātikā. **Dīpī** saddalā. **Ajinassā**ti evaṃnāmikassa. **Parikkhaṭā**ti upāhanapariyante cīvare anuvātaṃ viya vuttappakāraṃ cammaṃ yojetvā katā.

2656. Sace īdisā upāhanā labhanti, tāsaṃ vaḷañjanappakāraṃ dassetumāha **''puṭādiṃ apanetvā''**tiādi. Puṭādiṃ sabbaso chinditvā vā apanetvā vā upāhanā dhāretabbāti yojanā. Evamakatvā laddhanīhāreneva dhārentassa dukkaṭaṃ. Yathāha – ''etāsu yaṃ kiñci labhitvā sace tāni khallakādīni apanetvā sakkā honti vaḷañjituṃ, vaḷañjetabbā, tesu pana sati vaḷañjantassa dukkaṭa''nti (mahāva. aṭṭha. 246).

Vaṇṇabhedaṃ tathā katvāti ettha ''ekadesenā''ti seso. ''Sabbaso vā''ti āharitvā sabbaso vā ekadesena vā vaṇṇabhedaṃ katvā sabbanīlādayo **upāhanā** dhāretabbāti yojanā. Tathā akatvā dhārentassa dukkaṭaṃ. Yathāha ''etāsu yaṃ kiñci labhitvā rajanaṃ coḷakena puñchitvā vaṇṇaṃ bhinditvā dhāretuṃ vaṭṭati. Appamattakepi bhinne vaṭṭatiyevā''ti. Nīlavaddhikādayopi vaṇṇabhedaṃ katvā dhāretabbā.

2657. **Tattha** ṭhāne passāvapādukā, vaccapādukā, ācamanapādukāti tisso pādukāyo ṭhapetvā **sabbāpi pādukā** tālapattikādibhedā sabbāpi saṅkamanīyā pādukā dhāretuṃ na vaṭṭantīti yojanā.

2658. Atikkantapamāṇaṃ uccāsayanasaṅñitaṃ āsandiñceva pallaṅkañca sevamānassa dukkaṭanti yojanā. **Āsandī** vuttalakkhaṇāva. **Pallaṅko**ti pādesu āharimāni vāḷarūpāni ṭhapetvā kato, ekasmiṃyeva dārumhi kaṭṭhakammavasena chinditvā katāni asaṃhārimāni tatraṭṭhāneva vāḷarūpāni yassa pādesu santi, evarūpo pallaṅko kappatīti ''āharimenā''ti imināva dīpitaṃ. ''Akappiyarūpakato akappiyamañco pallaṅko''ti hi **sārasamāse** vuttaṃ.

2659. **Gonaka**nti dīghalomakamahākojavaṃ. Caturaṅgulādhikāni kira tassa lomāni, kāḷavaṇṇañca hoti. ''Caturaṅgulato ūnakappamāṇalomo kojavo vaṭṭatī''ti vadanti. **Kuttaka**nti soḷasannaṃ nāṭakitthīnaṃ ṭhatvā naccanayoggaṃ uṇṇāmayattharaṇaṃ. **Citta**nti bhitticchiddādikavicitraṃ uṇṇāmayattharaṇaṃ. **Paṭika**nti uṇṇāmayaṃ setattharaṇaṃ. **Paṭalika**nti ghanapupphakaṃ uṇṇāmayaṃ lohitattharaṇaṃ, yo ''āmalakapatto''tipi vuccati.

Ekantalominti ubhato uggatalomaṃ uṇṇāmayattharaṇaṃ. **Vikati**nti sīhabyagghādirūpavicitraṃ uṇṇāmayattharaṇaṃ. ''Ekantalomīti ekatodasaṃ uṇṇāmayattharaṇa''nti dīghanikā. **Tūlika**nti rukkhatūlalatātūlapoṭakitūlasaṅkhātānaṃ tiṇṇaṃ tūlānaṃ aññatarapuṇṇaṃ pakatitūlikaṃ. **Uddalomika**nti ekato uggatalomaṃ uṇṇāmayattharaṇaṃ. ''Uddalomīti ubhatodasaṃ uṇṇāmayattharaṇaṃ. Ekantalomīti ekatodasaṃ uṇṇāmayattharaṇa''nti (dī. ni. aṭṭha. 1.15) **dīghanikāyaṭṭhakathāyaṃ** vuttaṃ. **Sārasamāse** pana ''uddalomīti ekato uggatapupphaṃ. Ekantalomīti ubhato uggatapuppha''nti vuttaṃ.

2660. **Kaṭṭissa**nti ratanaparisibbitaṃ koseyyakaṭṭissamayaṃ paccattharaṇaṃ. ''Koseyyakaṭṭissamayanti koseyyakasaṭamaya''nti (dī. ni. ṭī. 1.15) **ācariyadhammapālattherena** vuttaṃ, kantitakoseyyapuṭamayanti attho. **Koseyya**nti ratanaparisibbitaṃ kosiyasuttamayaṃ paccattharaṇaṃ. Ratanaparisibbanarahitaṃ suddhakoseyyaṃ pana vaṭṭati.

Dīghanikāyaṭṭhakathāyaṃ panettha ''ṭhapetvā tūlikaṃ sabbāneva gonakādīni ratanaparisibbitāni na vaṭṭantī''ti (dī. ni. aṭṭha. 1.15) vuttaṃ. Tattha **''ṭhapetvā tūlika''**nti etena ratanaparisibbanarahitāpi tūlikā na vaṭṭatīti dīpeti. **''Ratanaparisibbitāni na vaṭṭantī''**ti iminā pana yāni ratanaparisibbitāni, tāni bhūmattharaṇavasena yathānurūpaṃ mañcādīsu ca upanetuṃ vaṭṭatīti dīpitanti veditabbaṃ. Ettha ca vinayapariyāyaṃ patvā garuke ṭhātabbattā idha vuttanayenevettha vinicchayo veditabbo. Suttantikadesanāyaṃ pana gahaṭṭhānampi vasena vuttattā nesaṃ saṅgaṇhanatthaṃ ''ṭhapetvā tūlikaṃ…pe… vaṭṭantīti vutta''nti (dī. ni. aṭṭha. 1.15) apare.

Hatthiassarathattharanti hatthipiṭṭhe attharitaṃ attharaṇaṃ hatthattharaṇaṃ nāma. Assarathattharepi eseva nayo. **Kadalimigapavara-paccattharaṇakampi cā**ti kadalimigacammaṃ nāma atthi, tena kataṃ pavarapaccattharaṇanti attho. Taṃ kira setavatthassa upari kadalimigacammaṃ pattharitvā sibbetvā karonti. **Pi**-saddena ajinappaveṇī gahitā. **Ajinappaveṇī** nāma ajinacammehi mañcapamāṇena sibbetvā katā paveṇī. Tāni kira cammāni sukhumatarāni, tasmā dupaṭṭatipaṭṭāni katvā sibbanti. Tena vuttaṃ ''ajinappaveṇī''ti.

2661. **Rattavitānassa heṭṭhā**ti kusumbhādirattassa lohitavitānassa heṭṭhā kappiyapaccattharaṇehi atthataṃ sayanāsanañca. Kasāvarattavitānassa pana heṭṭhā kappiyapaccattharaṇena atthataṃ vaṭṭati. Teneva vakkhati ''heṭṭhā akappiye''tiādi.

Dvidhā rattūpadhānakanti sīsapasse, pādapasse cāti ubhatopasse paññattarattabibbohanavantañca sayanāsanaṃ. Idaṃ sabbaṃ akappiyaṃ paribhuñjato dukkaṭaṃ hoti. ''Yaṃ pana ekameva upadhānaṃ ubhosu passesu rattaṃ vā hoti padumavaṇṇaṃ vā vicitraṃ vā, sace pamāṇayuttaṃ, vaṭṭatī''ti (mahāva. aṭṭha. 254) **aṭṭhakathāvinicchayo** eteneva byatirekato vutto hoti. ''Yebhuyyarattānipi dve bibbohanāni na vaṭṭantī''ti **gaṇṭhipade** vuttaṃ. Teneva yebhuyyena rattavitānampi na vaṭṭatīti viññāyati.

Ettha ca kiñcāpi **dīghanikāyaṭṭhakathāyaṃ** ''alohitakāni dvepi vaṭṭantiyeva, tato uttari labhitvā aññesaṃ dātabbāni, dātuṃ asakkonto mañce tiriyaṃ attharitvā upari paccattharaṇaṃ datvā nipajjitumpi labhatī''ti (dī. ni. aṭṭha. 1.15) avisesena vuttaṃ. **Senāsanakkhandhakasaṃvaṇṇanāyaṃ** pana ''agilānassa sīsūpadhānañca pādūpadhānañcāti dvayameva vaṭṭati, gilānassa bibbohanāni santharitvā upari paccattharaṇaṃ datvā nipajjitumpi vaṭṭatī''ti (cūḷava. aṭṭha. 297) vuttattā gilānoyeva mañce tiriyaṃ attharitvā nipajjituṃ labhatīti veditabbaṃ.

2662. Uddhaṃ setavitānampi heṭṭhā akappiye paccattharaṇe sati na vaṭṭatīti yojanā. **Tasmi**nti akappiyapaccattharaṇe.

2663. **''Ṭhapetvā''**ti iminā āsandādittayassa vaṭṭanākāro natthīti dīpeti. **Sesaṃ sabba**nti gonakādi dvidhārattūpadhānakapariyantaṃ sabbaṃ. **Gihisantaka**nti gihīnaṃ santakaṃ tehiyeva paññattaṃ, iminā pañcasu sahadhammikesu aññatarena vā tesaṃ āṇattiyā vā paññattaṃ na vaṭṭatīti dīpeti. **Labhate**ti nisīdituṃ labhati.

2664. Taṃ kattha labhatīti padesaniyamaṃ dassetumāha **''dhammāsane''**tiādi. **Dhammāsane**ti ettha **aṭṭhakathāyaṃ** ''yadi dhammāsane saṅghikampi gonakādiṃ bhikkhūhi anāṇattā ārāmikādayo sayameva paññāpenti ceva nīharanti ca, etaṃ gihivikatanīhāraṃ nāma. Iminā gihivikatanīhārena vaṭṭatī''ti (cūḷava. aṭṭha. 320; vi. saṅga. aṭṭha. pakiṇṇakavinicchayakathā 56 atthato samānaṃ) vuttaṃ. **Bhattagge vā**ti vihāre nisīdāpetvā parivesanaṭṭhāne vā bhojanasālāyaṃ vā. Apisaddena gihīnaṃ gehepi tehi paññatte gonakādimhi nisīdituṃ anāpattīti dīpeti. **Dhammāsanā**dipadesaniyamanena tato aññattha gihipaññattepi tattha nisīdituṃ na vaṭṭatīti byatirekato viññāyati.

Bhūmattharaṇaketi ettha ''kate''ti seso. **Tatthā**ti saṅghike vā gihisantake vā gonakādimhi sahadhammikehi anāṇattehi gihīhi eva bhūmattharaṇe kate. **Sayitu**nti upari attano paccattharaṇaṃ datvā nipajjituṃ vaṭṭati. **Api**-saddena nisīditumpi vāti samuccinoti. ''Bhūmattharaṇake''ti iminā gihīhi eva mañcādīsu sayanatthaṃ atthate upari attano paccattharaṇaṃ datvā sayituṃ vā nisīdituṃ vā na vaṭṭatīti dīpeti.

Cammakkhandhakakathāvaṇṇanā.

Bhesajjakkhandhakakathāvaṇṇanā

2665. Gahapatissa bhūmi, sammutibhūmi, ussāvanantikābhūmi, gonisādibhūmīti kappiyabhūmiyo catasso hontīti vuttā bhagavatāti yojanā.

2666. Kathaṃ kappiyaṃ kattabbanti ''anujānāmi, bhikkhave, catasso kappiyabhūmiyo ussāvanantikaṃ gonisādikaṃ gahapatiṃ sammuti''nti (mahāva. 295) evaṃ catasso bhūmiyo uddharitvā tāsaṃ sāmaññalakkhaṇaṃ dassetumāha **''saṅghassā''**tiādi. Saṅghassa santakaṃ vāsatthāya kataṃ gehaṃ vā bhikkhuno santakaṃ vāsatthāya kataṃ gehaṃ vāti yojanā. **Kappiyaṃ kattabba**nti kappiyaṭṭhānaṃ kattabbaṃ. **Sahaseyyappahonaka**nti sabbacchannapariccchannādilakkhaṇena sahaseyyārahaṃ.

2667. Idāni catassopi bhūmiyo sarūpato dassetumāha **''ṭhapetvā''**tiādi. Bhikkhuṃ ṭhapetvā aññehi kappiyabhūmiyā atthāya dinnaṃ vā tesaṃ santakaṃ vā yaṃ gehaṃ, idaṃ eva **gahapati**bhūmi nāmāti yojanā.

2668. **Yā** pana kuṭi saṅghena **sammatā** ñattidutiyāya kammavācāya, sā sammutikā nāma. Tassā sammannanakāle kammavācaṃ avatvā apalokanaṃ vā kātuṃ vaṭṭatevāti yojanā.

2669-70. Paṭhamaiṭṭhakāya vā paṭhamapāsāṇassa vā paṭhamatthambhassa vā **ādi**-ggahaṇena paṭhamabhittipādassa vā ṭhapane **paresu** manussesu ukkhipitvā ṭhapentesu samantato parivāretvā ''kappiyakuṭiṃ karoma, kappiyakuṭiṃ karomā''ti abhikkhaṇaṃ vadantehi āmasitvā vā sayameva ukkhipitvā vā iṭṭhakā **ṭhapeyya** pāsāṇo vā thambho vā bhittipādo vā ṭhapeyya ṭhapetabbo, ayaṃ ussāvanantikā kuṭīti yojanā.

2671. **Iṭṭhakādipatiṭṭhāna**nti paṭhamiṭṭhakādīnaṃ bhūmiyaṃ patiṭṭhānaṃ. **Vadata**nti ''kappiyakuṭiṃ karoma, kappiyakuṭiṃ karomā''ti vadantānaṃ. **Samakālaṃ tu vaṭṭatī**ti ekakālaṃ vaṭṭati, iminā ''sace hi aniṭṭhite vacane thambho patiṭṭhāti, appatiṭṭhite vā tasmiṃ vacanaṃ niṭṭhāti, akatā hoti kappiyakuṭī''ti (mahāva. aṭṭha. 295) **aṭṭhakathāvinicchayo** sūcito.

2672. Ārāmo sakalo aparikkhitto vā yebhuyyato aparikkhitto vāti duvidhopi **viññūhi** vinayadharehi ''gonisādī''ti vuccati. Pavesanivāraṇābhāvena paviṭṭhānaṃ gunnaṃ nisajjāyogato tathā vuccatīti yojanā.

2673. Payojanaṃ dassetumāha **''ettha pakkañcā''**tiādi. **Āmisa**nti purimakālikadvayaṃ. ''Āmisa''nti iminā nirāmisaṃ itarakālikadvayaṃ akappiyakuṭiyaṃ vutthampi pakkampi kappatīti dīpeti.

2674-5. Imā kappiyakuṭiyo kadā jahitavatthukā hontīti āha **''ussāvanantikā yā sā''**tiādi. Yā ussāvanantikā yesu thambhādīsu adhiṭṭhitā, sā tesu thambhādīsu apanītesu tadaññesupi thambhādīsu tiṭṭhatīti yojanā.

Sabbesu thambhādīsu apanītesu sā jahitavatthukā siyāti yojanā. Gonisādikuṭi **parikkhittā** vatiādīhi jahitavatthukā siyā. **Parikkhittā**ti ca ''ārāmo pana upaḍḍhaparikkhittopi bahutaraṃ parikkhittopi parikkhittoyeva nāmā''ti (mahāva. aṭṭha. 295) **kurundimahāpaccariyādīsu** vuttattā na kevalaṃ sabbaparikkhittāva, upaḍḍhaparikkhittāpi yebhuyyaparikkhittāpi gahetabbā.

Sesāti gahapatisammutikuṭiyo. Chadananāsato jahitavatthukā siyunti yojanā. **Chadananāsato**ti ettha ''gopānasimattaṃ ṭhapetvā''ti seso. Sace gopānasīnaṃ upari ekampi pakkhapāsamaṇḍalaṃ atthi, rakkhati. Yatra panimā catassopi kappiyabhūmiyo natthi, tattha kiṃ kātabbaṃ? Anupasampannassa datvā tassa santakaṃ katvā paribhuñjitabbaṃ.

2676. Bhikkhuṃ ṭhapetvā aññesaṃ hatthato paṭiggaho ca tesaṃ sannidhi ca tesaṃ antovutthañca bhikkhussa vaṭṭatīti yojanā.

2677. Bhikkhussa santakaṃ saṅghikampi vā akappiyabhūmiyaṃ sahaseyyappahonake gehe antovutthañca antopakkañca bhikkhussa na vaṭṭati. Bhikkhuniyā santakaṃ saṅghikampi vā akappiyabhūmiyaṃ sahaseyyappahonake gehe antovutthañca antopakkañca bhikkhuniyā na vaṭṭatīti evaṃ **ubhinnaṃ** bhikkhubhikkhunīnaṃ na vaṭṭatīti yojanā.

2678. **Akappakuṭiyā**ti akappiyakuṭiyā, ''akappiyabhūmiyaṃ sahaseyyappahonake gehe''ti **aṭṭhakathāyaṃ** vuttāya akappiyabhūmiyāti attho. **Ādi-**saddena navanītatelamadhuphāṇitānaṃ gahaṇaṃ.

2679. **Teheva** antovutthehi **sappiādīhi** sattāhakālikehi saha bhikkhunā pakkaṃ taṃ yāvajīvikaṃ nirāmisaṃ sattāhaṃ paribhuñjituṃ vaṭṭatevāti yojanā.

2680. **Pakkaṃ** sāmaṃpakkaṃ **taṃ** yāvajīvikaṃ sace āmisasaṃsaṭṭhaṃ paribhuñjati, antovutthañca bhuñjati, kiñca bhiyyo sāmaṃpakkañca bhuñjatīti yojanā. Yāvajīvikassa āmisasaṃsaṭṭhassa āmisagatikattā **''antovuttha''**nti vuttaṃ.

2682. Udakaṃ **na hoti kālikaṃ** catūsu kālikesu asaṅgahitattā.

2683. **Tikālikā** yāvakālikā yāmakālikā sattāhakālikāti tayo kālikā paṭiggahavaseneva attano attano kālaṃ atikkamitvā bhuttā dosakarā honti, tatiyaṃ sattāhātikkame nissaggiyapācittiyavatthuttā abhuttampi dosakaranti yojanā.

''Bhuttā dosakarā''ti iminā purimakālikadvayaṃ paṭiggahetvā kālātikkamanamattena āpattiyā kāraṇaṃ na hoti, bhuttameva hoti. Sattāhakālikaṃ kālātikkamena aparibhuttampi āpattiyā kāraṇaṃ hotīti dīpeti. Tesu sattāhakālikeyeva visesaṃ dassetumāha **''abhuttaṃ tatiyampi cā''**ti. **Ca-**saddo tu-saddatthe. Yāvajīvikaṃ pana paṭiggahetvā yāvajīvaṃ paribhuñjiyamānaṃ itarakālikasaṃsaggaṃ vinā dosakaraṃ na hotīti na gahitaṃ.

2684. Ambādayo saddā rukkhānaṃ nāmabhūtā taṃtaṃphalepi vattamānā idha upacāravasena tajje pānake vuttā, tenevāha **''pānakaṃ mata''**nti. **Cocaṃ** aṭṭhikakadalipānaṃ. **Mocaṃ** itarakadalipānaṃ. **Madhū**ti muddikaphalānaṃ rasaṃ. **Muddikā**ti sītodake madditānaṃ muddikaphalānaṃ pānaṃ. ''Sālūkapānanti rattuppalanīluppalādīnaṃ sālūke madditvā katapāna''nti **pāḷiyaṃ, aṭṭhakathāya** (mahāva. aṭṭha. 300) ca sālūka-saddassa dīghavasena saṃyogadassanato **''sālu phārusakañcā''**ti gāthābandhavasena rasso kato.

Sālūkaṃ kumuduppalānaṃ phalarasaṃ. **Khuddasikkhāvaṇṇanāyaṃ** pana ''sālūkapānaṃ nāma rattuppalanīluppalādīnaṃ kiñjakkhareṇūhi katapāna''nti vuttaṃ. ''Phārusaka'ntiādīsu eko rukkho''ti **gaṇṭhipade** vuttaṃ. Tassa phalaraso **phārusakaṃ** nāma. Etesaṃ aṭṭhannaṃ phalānaṃ raso udakasambhinno vaṭṭati, sītudake maddito pasanno nikkasaṭova vaṭṭati, udakena pana asambhinno raso yāvakāliko.

2685. **Phala**nti ambādiphalaṃ. **Savatthukapaṭiggaho**ti pānavatthukānaṃ phalānaṃ paṭiggaho. Vasati ettha pānanti **vatthu,** phalaṃ, vatthunā saha vaṭṭatīti **savatthukaṃ,** pānaṃ, savatthukassa paṭiggaho savatthukapaṭiggaho. Savatthukassa paṭiggahaṃ nāma vatthupaṭiggahaṇamevāti katvā vuttaṃ ''pānavatthukānaṃ phalānaṃ paṭiggaho''ti.

2686. ''Sukoṭṭetvā''ti vuccamānattā **''ambapakka''**nti āmakameva ambaphalaṃ vuccati. **Udake**ti sītodake. **Parissavaṃ** parissāvitaṃ. **Katvā**ti madhuādīhi abhisaṅkharitvā. Yathāha – ''tadahupaṭiggahitehi madhusakkarakappūrādīhi yojetvā kātabba''nti (mahāva. aṭṭha. 300). **Pātuṃ vaṭṭatī**ti ettha vinicchayo ''evaṃ kataṃ purebhattameva kappati, anupasampannehi kataṃ labhitvā pana purebhattaṃ paṭiggahitaṃ purebhattaṃ sāmisaparibhogenāpi vaṭṭati, pacchābhattaṃ nirāmisaparibhogena yāva aruṇuggamanā vaṭṭatiyeva. Esa nayo sabbapānesū''ti **aṭṭhakathāyaṃ** vutto.

2687. **Sesapānakesupī**ti jambupānakādīsupi.

2688. Ucchuraso antogadhattā idha vutto, na pana yāmakālikattā, so pana sattāhakālikoyeva.

2689. **Madhukassa rasa**nti madhukapupphassa rasaṃ. Ettha madhukapuppharaso aggipāko vā hotu ādiccapāko vā, pacchābhattaṃ na vaṭṭati. Purebhattampi yaṃ pānaṃ gahetvā majjaṃ karonti, so ādito paṭṭhāya na vaṭṭati. Madhukapupphaṃ pana allaṃ vā sukkhaṃ vā bhajjitaṃ vā tena kataphāṇitaṃ vā yato paṭṭhāya majjaṃ na karonti, taṃ sabbaṃ purebhattaṃ vaṭṭati.

Pakkaḍākarasanti pakkassa yāvakālikassa rasaṃ. Sabbo pattaraso yāmakāliko vuttoti yojanā. **Aṭṭhakathāyaṃ** ''yāvakālikapattānañhi purebhattaṃyeva raso kappatī''ti (mahāva. aṭṭha. 300) imameva sandhāya vuttaṃ.

2690. Sānulomānaṃ sattannaṃ dhaññānaṃ phalajaṃ rasaṃ ṭhapetvā sabbo phalajo raso **vikāle** yāmasaññite anulomato paribhuñjituṃ anuññātoti yojanā.

2691. Yāvakālikapattānaṃ sītudake madditvā kato rasopi apakko, ādiccapākopi vikāle pana vaṭṭatīti yojanā.

2692-3. Sattadhaññānulomāni sarūpato dassetumāha **''tālañcanāḷikerañcā''**tiādi. **Aparaṇṇaṃ** muggādi. **''Sattadhaññānulomika''**nti iminā etesaṃ raso yāvakāliko yāmakālasaṅkhāte vikāle paribhuñjituṃ na vaṭṭatīti dasseti.

2695. Evamādīnaṃ khuddakānaṃ phalānaṃ raso pana aṭṭhapānānulomattā **anulomike** yāmakālikānulomike **niddiṭṭho** kathitoti yojanā.

2696. **Idha** imasmiṃ loke sānulomassa dhaññassa phalajaṃ rasaṃ ṭhapetvā ayāmakāliko aññho phalaraso natthīti yojanā, sabbo yāmakālikoyevāti dīpeti.

Bhesajjakkhandhakakathāvaṇṇanā.

Kathinakkhandhakakathāvaṇṇanā

2697. **Vutthavassānaṃ** purimikāya vassaṃ upagantvā yāva mahāpavāraṇā, tāva ratticchedaṃ akatvā vutthavassānaṃ **bhikkhūnaṃ** ekassa vā dvinnaṃ tiṇṇaṃ catunnaṃ pañcannaṃ atirekānaṃ vā bhikkhūnaṃ **pañcannaṃ ānisaṃsānaṃ** vakkhamānānaṃ anāmantacārādīnaṃ pañcannaṃ ānisaṃsānaṃ paṭilābha**kāraṇā munipuṅgavo** sabbesaṃ agārikādimunīnaṃ sakalaguṇagaṇehi uttamo bhagavā kathinatthāraṃ ''anujānāmi, bhikkhave, vassaṃvutthānaṃ bhikkhūnaṃ kathinaṃ attharitu''nti (mahāva. 306) **abrvi** kathesīti yojanā.

Etthāyaṃ vinicchayo – ''kathinatthāraṃ ke labhanti, ke na labhantīti? Gaṇanavasena tāva pacchimakoṭiyā pañca janā labhanti, uddhaṃ satasahassampi, pañcannaṃ heṭṭhā na labhantī''ti (mahāva. aṭṭha. 306) idaṃ **aṭṭhakathāya** atthārakassa bhikkhuno saṅghassa kathinadussadānakammaṃ sandhāya vuttaṃ. ''Vutthavassavasena

purimikāya vassaṃ upagantvā paṭhamapavāraṇāya pavāritā labhanti, chinnavassā vā pacchimikāya upagatā vā na labhanti. Aññasmiṃ vihāre vutthavassāpi na labhantīti mahāpaccariyaṃ vutta''nti (mahāva. aṭṭha. 306) idaṃ **aṭṭhakathāya** ānisaṃsalābhaṃ sandhāya vuttaṃ, na kammaṃ.

Idāni tadubhayaṃ vibhajitvā dasseti –

> ''Purimikāya upagatānaṃ pana sabbe gaṇapūrakā honti, ānisaṃsaṃ na labhanti, ānisaṃso itaresaṃyeva hoti. Sace purimikāya upagatā cattāro vā honti, tayo vā dve vā eko vā, itare gaṇapūrake katvā kathinaṃ attharitabbaṃ. Atha cattāro bhikkhū upagatā, eko paripuṇṇavasso sāmaṇero, so ce pacchimikāya upasampajjati, gaṇapūrako ceva hoti, ānisaṃsañca labhati. Tayo bhikkhū dve sāmaṇerā, dve bhikkhū tayo sāmaṇerā, eko bhikkhu cattāro sāmaṇerāti etthāpi eseva nayo. Sace purimikāya upagatā kathinatthārakusalā na honti, atthārakusalā khandhakabhāṇakattherā pariyesitvā ānetabbā, kammavācaṃ sāvetvā kathinaṃ attharāpetvā dānañca bhuñjitvā gamissanti, ānisaṃso pana itaresaṃyeva hotī''ti (mahāva. aṭṭha. 306).

Kathinaṃ kena dinnaṃ vaṭṭatīti? Yena kenaci devena vā manussena vā pañcannaṃ vā sahadhammikānaṃ aññatarena dinnaṃ vaṭṭati. Kathinadāyakassa vattaṃ atthi, sace so taṃ ajānanto pucchati ''bhante, kathaṃ kathinaṃ dātabba''nti, tassa evaṃ ācikkhitabbaṃ ''tiṇṇaṃ cīvarānaṃ aññatarappahonakaṃ sūriyuggamanasamaye vatthaṃ 'kathinacīvaraṃ demā'ti dātuṃ vaṭṭati, tassa parikammatthaṃ ettakā nāma sūciyo, ettakaṃ suttaṃ, ettakaṃ rajanaṃ, parikammaṃ karontānaṃ ettakānaṃ bhikkhūnaṃ yāgubhattañca dātuṃ vaṭṭatī''ti.

Kathinatthārakenāpi dhammena samena uppannaṃ kathinaṃ attharantena vattaṃ jānitabbaṃ. Tantavāyagehato hi ābhatasantāneneva khalimakkhitasāṭakopi na vaṭṭati, malīnasāṭakopi na vaṭṭati, tasmā kathinatthārasāṭakaṃ labhitvā suddhaṃ dhovitvā sūciādīni cīvarakammūpakaraṇāni sajjetvā bahūhi bhikkhūhi saddhiṃ tadaheva sibbitvā niṭṭhitasūcikammaṃ rajitvā kappabinduṃ datvā kathinaṃ attharitabbaṃ. Sace tasmiṃ anatthateyeva añño kathinasāṭakaṃ attharitabbakaṃ āharati, aññāni ca bahūni kathināniṃsavatthāni deti, yo ānisaṃsaṃ bahuṃ deti, tassa santakeneva attharitabbaṃ. Itaro yathā tathā ovaditvā saññāpetabbo.

Kathinaṃ pana kena attharitabbaṃ? Yassa saṅgho kathinacīvaraṃ deti. Saṅghena pana kassa dātabbaṃ? Yo jiṇṇacīvaro hoti. Sace bahū jiṇṇacīvarā honti, vuḍḍhassa dātabbaṃ. Vuḍḍhesupi yo mahāparivāro tadaheva cīvaraṃ katvā attharituṃ sakkoti, tassa dātabbaṃ. Sace vuḍḍho na sakkoti, navakataro sakkoti, tassa dātabbaṃ. Api ca saṅghena mahātherassa saṅgahaṃ kātuṃ vaṭṭati, tasmā ''tumhe, bhante, gaṇhatha, mayaṃ katvā dassāmā''ti vattabbaṃ.

Tīsu cīvaresu yaṃ jiṇṇaṃ hoti, tadatthāya dātabbaṃ. Pakatiyā dupaṭṭacīvarassa dupaṭṭatthāyeva dātabbaṃ. Sacepissa ekapaṭṭacīvaraṃ ghanaṃ hoti, kathinasāṭako ca pelavo, sāruppatthāya dupaṭṭappahonakameva dātabbaṃ. ''Ahaṃ alabhanto ekapaṭṭaṃ pārupāmī''ti vadantassāpi dupaṭṭaṃ dātuṃ vaṭṭati. Yo pana lobhapakatiko hoti, tassa na dātabbaṃ. Tenāpi kathinaṃ attharitvā ''pacchā visibbitvā dve cīvarāni karissāmī''ti na gahetabbaṃ.

Yassa pana diyyati, tassa –

> ''Suṇātu me, bhante saṅgho, idaṃ saṅghassa kathinadussaṃ uppannaṃ, yadi saṅghassa pattakallaṃ, saṅgho imaṃ kathinadussaṃ itthannāmassa bhikkhuno dadeyya kathinaṃ attharituṃ, esā ñatti.
>
> ''Suṇātu me, bhante saṅgho, idaṃ saṅghassa kathinadussaṃ uppannaṃ, saṅgho imaṃ kathinadussaṃ itthannāmassa bhikkhuno deti kathinaṃ attharituṃ, yassāyasmato khamati imassa kathinadussassa itthannāmassa bhikkhuno dānaṃ kathinaṃ attharituṃ, so tuṇhassa, yassa nakkhamati, so bhāseyya.
>
> ''Dinnaṃ idaṃ saṅghena kathinadussaṃ itthannāmassa bhikkhuno kathinaṃ attharituṃ, khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī''ti (mahāva. 307) –

Evaṃ ñattidutiyāya kammavācāya dātabbanti evaṃ dinnaṃ.

2698-9. **Na ullikhitamattādi-catuvīsativajjita**nti **pāḷiyaṃ** āgatehi ''na ullikhitamattena atthataṃ hoti kathina''nti (mahāva. 308) ullikhitamattādīhi catuvīsatiyā ākārehi vajjitaṃ. **Cīvara**nti ''ahatena atthataṃ hoti kathina''nti (mahāva. 309) **pāḷiyaṃ** āgatānaṃ soḷasannaṃ ākārānaṃ aññatarena yuttaṃ katapariyositaṃ dinnaṃ kappabinduṃ tiṇṇaṃ cīvarānaṃ aññataracīvaraṃ. Te pana catuvīsati ākārā, soḷasākārā ca **pāḷito** (mahāva. 308), **aṭṭhakathāto** (mahāva. aṭṭha. 308) ca gahetabbā. Ganthagāravaparihāratthamidha na vuttā.

Bhikkhunā vakkhamāne aṭṭhadhamme jānantena attharakena **ādāya** gahetvā **purāṇakaṃ** attanā paribhuñjiyamānaṃ attharitabbacīvarena ekanāmakaṃ purāṇacīvaraṃ **uddharitvā** paccuddharitvā **navaṃ** attharitabbaṃ cīvaraṃ **adhiṭṭhahitvā** purāṇapaccuddhaṭacīvarassa nāmena adhiṭṭhahitvāva taṃ antaravāsakaṃ ce, ''iminā antaravāsakena kathinaṃ attharāmi''iti vacasā vattabbanti yojanā. Sace uttarāsaṅgo hoti, ''iminā uttarāsaṅgena kathinaṃ attharāmi'', sace saṅghāṭi hoti, ''imāya saṅghāṭiyā kathinaṃ attharāmī''ti vattabbaṃ.

2700-1. Iccevaṃ tikkhattuṃ vutte kathinaṃ atthataṃ hotīti yojanā. **Tena pana bhikkhunā** navakena kathinacīvaraṃ **ādāya** saṅghaṃ upasaṅkamma ''atthataṃ, bhante, saṅghassa kathinaṃ, dhammiko kathinatthāro, anumodatha''iti vattabbanti yojanā.

2702. Anumodakesu ca therehi ''atthataṃ, āvuso, saṅghassa kathinaṃ, dhammiko kathinatthāro, anumodāmā''ti vattabbaṃ, navena pana ''atthataṃ, bhante, saṅghassa kathinaṃ, dhammiko kathinatthāro, anumodāmī''ti iti puna **īraye** katheyyāti yojanā. Gāthāya pana anumodanapāṭhassa atthadassanamukhena **''suatthataṃ tayā bhante''**ti vuttaṃ, na pāṭhakkamadassanavasenāti veditabbaṃ.

Atthārakesu ca anumodakesu ca navehi vuḍḍhānaṃ vacanakkamo vutto, vuḍḍhehi navānaṃ vacanakkamo pana tadanusārena yathārahaṃ yojetvā vattabboti gāthāsu na vuttoti veditabbo. Atthārakena therena vā navena vā gaṇapuggalānaṃ vacanakkamo ca gaṇapuggalehi atthārakassa vacanakkamo ca vuttanayena yathārahaṃ yojetuṃ sakkāti na vutto.

Evaṃ atthate pana kathine sace kathinacīvarena saddhiṃ ābhataṃ ānisaṃsaṃ dāyakā ''yena amhākaṃ kathinaṃ gahitaṃ, tasseva ca demā''ti denti, bhikkhusaṅgho anissaro. Atha avicāretvāva datvā gacchanti, bhikkhusaṅgho issaro. Tasmā sace kathinatthārakassa sesacīvarānipi dubbalāni honti, saṅghena apaloketvā tesampi atthāya vatthāni dātabbāni, kammavācāya pana ekāyeva vaṭṭati. Avasese kathināniṃse balavavatthāni vassāvāsikaṭhitikāya dātabbāni, ṭhitikāya abhāve therāsanato paṭṭhāya dātabbāni, garubhaṇḍaṃ na bhājetabbaṃ. Sace pana ekasīmāya bahū vihārā honti, sabbe bhikkhū sannipātetvā ekattha kathinaṃ attharitabbaṃ, visuṃ visuṃ attharituṃ na vaṭṭati.

2703. **''Kathinassa ca kiṃ mūla''**ntiādīni sayameva vivarissati.

2706. Aṭṭhadhammuddesagāthāya pubbakiccaṃ **pubba**-vacaneneva uttarapadalopena vuttaṃ. Teneva vakkhati ''pubbakiccanti vuccatī''ti. ''Paccuddhāra''iti vattabbe **''paccuddhara''**iti gāthābandhavasena rasso. Teneva vakkhati **''paccuddhāro''**ti. Adhiṭṭhahanaṃ **adhiṭṭhānaṃ**. Paccuddhāro ca adhiṭṭhānañca **paccuddharādhiṭṭhānā**. Itarītarayogena dvandasamāso. **Atthāro**ti ettha ''kathinatthāro''ti pakaraṇato labbhati.

''Mātikā''ti iminā ''aṭṭha kathinubbhāramātikā''ti pakaraṇato viññāyati. Yathāha – ''aṭṭhimā, bhikkhave, mātikā kathinassa ubbhārāyā''ti (mahāva. 310). **Mātikā**ti mātaro janettiyo, kathinubbhāraṃ etā aṭṭha janentīti attho. **Uddhāro**ti kathinassa uddhāro. **Ānisaṃsā**ti ettha ''kathinassā''ti pakaraṇato labbhati. Kathinassa ānisaṃsāti **ime aṭṭha** dhammāti yojanā. Yathāha ''atthatakathināṇaṃ vo, bhikkhave, pañca kappissantī''tiādi (mahāva. 306). **''Ānisaṃsenā''**tipi pāṭho. Ānisaṃsena saha ime aṭṭha dhammāti yojanā.

2707. ''Na ullikhitamattādi-catuvīsativajjita''ntiādinā kathinaṃ attharituṃ katapariyositaṃ cīvaraṃ ce laddhaṃ, tattha paṭipajjanavidhiṃ dassetvā sace akatasibbanādikammaṃ vatthameva laddhaṃ, tattha paṭipajjanavidhiṃ pubbakiccavasena dassetumāha **''dhovana''**ntiādi. Tattha **dhovana**nti kathinadussassa setabhāvakaraṇaṃ. **Vicāro**ti ''pañcakaṃ vā sattakaṃ vā navakaṃ vā ekādasakaṃ vā hotū''ti vicāraṇaṃ. **Chedana**nti yathāvicāritassa vatthassa chedanaṃ. **Bandhana**nti

moghasuttakāropanaṃ. **Sibbana**nti sabbasūcikammaṃ. **Rajana**nti rajanakammaṃ. **Kappa**nti kappabindudānaṃ. **''Pubbakicca''nti vuccati** idaṃ sabbaṃ kathinatthārassa paṭhamameva kattabbattā.

2708. **Antaravāsako**ti ettha **iti**-saddo luttaniddiṭṭho. Saṅghāṭi, uttarāsaṅgo, atho antaravāsakoti esameva tu paccuddhāropi adhiṭṭhānampi atthāropi vuttoti yojanā.

2709. Aṭṭhamātikā (mahāva. 310-311; pari. 415; mahāva. aṭṭha. 310-311) dassetumāha **''pakkamanañcā''**tiādi. Pakkamanaṃ anto etassāti pakkamanantikāti vattabbe uttarapadalopena ''pakkamana''nti vuttaṃ. Esa nayo sabbattha. **Aṭṭhimā**ti ettha ''mātikā''ti pakaraṇato labbhati. Imā aṭṭha mātikāti yojanā.

2710. Uddesānukkamena niddisitumāha **''katacīvaramādāyā''**tiādi. **''Katacīvaramādāyā''**ti iminā cīvarapalibodhupacchedo dassito. **''Āvāse nirapekkhako''**ti iminā dutiyo āvāsapalibodhupacchedo dassito. Ettha sabbavākyesu ''atthatakathino yo bhikkhu sace pakkamatī''ti seso. **Atikkantāya sīmāyā**ti vihārasīmāya atikkantāya. **Hoti pakkamanantikā**ti ettha ''tassa bhikkhuno''ti seso, tassa bhikkhuno pakkamanantikā nāma mātikā hotīti attho.

2711-2. **Ānisaṃsaṃ** nāma vutthavassena laddhaṃ akatasūcikammavatthaṃ. Teneva vakkhati ''karotī''tiādi. **''Vihāre anapekkhako''**ti iminā ettha paṭhamaṃ āvāsapalibodhupacchedo dassito. Sukhaviharaṇaṃ payojanamassāti **sukhavihāriko,** vihāroti. **Tattha** tasmiṃ vihāre viharantova taṃ cīvaraṃ yadi karoti, tasmiṃ cīvare niṭṭhite **niṭṭhānantā** niṭṭhānantikāti vuccatīti yojanā. **''Niṭṭhitecīvare''**ti iminā cīvarapalibodhupacchedo dassito.

2713. **Tamassama**nti taṃ vutthavassāvāsaṃ. **Dhuranikkhepe**ti ubhayadhuranikkhepavasena cittappavattakkhaṇe. **Sanniṭṭhānaṃ** nāma dhuranikkhepo. Ettha palibodhadvayassa ekakkhaṇeyeva upacchedo **aṭṭhakathāyaṃ** vutto ''sanniṭṭhānantike dvepi palibodhā 'nevimaṃ cīvaraṃ kāressaṃ, na paccessa'nti cintitamatteyeva ekato chijjantī''ti (mahāva. aṭṭha. 311).

2714. **Kathinacchādana**nti kathinānisaṃsaṃ cīvaravatthuṃ. **Na paccessa**nti na paccāgamissāmi. **Karontassevā**ti ettha ''cīvara''nti pakaraṇato labbhati. **''Kathinacchādana''**nti idaṃ vā sambandhanīyaṃ. **Karontassā**ti anādare sāmivacanaṃ. **Naṭṭha**nti corehi haṭattā vā upacikādīhi khāditattā vā naṭṭhaṃ. **Daḍḍhaṃ vā**ti agginā daḍḍhaṃ vā. **Nāsanantikā**ti evaṃ cīvarassa nāsanante labbhamānā ayaṃ mātikā nāsanantikā nāmāti attho. Ettha ''na paccessa''nti iminā paṭhamaṃ āvāsapalibodhupacchedo dassito. ''Karontassevā''ti iminā dutiyaṃ cīvarapalibodhupacchedo dassito.

2715. **Laddhānisaṃso**ti laddhakathinānisaṃsacīvaro. Ānisaṃse cīvare **sāpekkho** apekkhavā **bahisīmagato** vassaṃvutthasīmāya bahisīmagato taṃ cīvaraṃ karoti, **so** katacīvaro **antarubbhāraṃ** antarā ubbhāraṃ suṇāti ce, savanantikā nāma hotīti yojanā. ''Bahisīmagato''tiādinā dutiyapalibodhupacchedo dassito. Ettha ''katacīvaro''ti vuttattā cīvarapalibodhupacchedo paṭhamaṃ hoti, itaro pana ''saha savanena āvāsapalibodho chijjatī''ti (mahāva. aṭṭha. 311) **aṭṭhakathāya** vuttattā pacchā hoti.

2716-7. Cīvarāsāya vassaṃvuttho āvāsato **pakkanto** ''tuyhaṃ cīvaraṃ dassāmī''ti kenaci vutto bahisīmagato pana savati, puna ''tava cīvaraṃ dātuṃ na sakkomī''ti vutto **āsāya chinnamattāya** cīvare paccāsāya upacchinnamattāya **āsāvacchedikā** nāma mātikāti **matā** ñātāti yojanā. Āsāvacchādike kathinubbhāre āvāsapalibodho paṭhamaṃ chijjati, cīvarāsāya upacchinnāya cīvarapalibodho chijjati.

2718-20. Yo vassaṃvutthavihāramhā aññaṃ vihāraṃ gato hoti, so **āgacchaṃ** āgacchanto antarāmagge kathinuddhāraṃ atikkameyya, tassa so kathinuddhāro sīmātikkantiko matoti yojanā. Tattha sīmātikkantike kathinubbhāre cīvarapalibodho paṭhamaṃ chijjati, tassa bahisīme āvāsapalibodho chijjati.

Ettha ca ''sīmātikkantiko nāma cīvarakālasīmātikkantiko''ti **kenaci** vuttaṃ. ''Bahisīmāyaṃ cīvarakālasamayassa atikkantattā sīmātikkantiko''ti (sārattha. ṭī. mahāva. 311) **sāratthadīpaniyaṃ** vuttaṃ. ''Āgacchaṃ antarāmagge, taduddhāramatikkame''ti vuttattā pana saṅghena kariyamānaṃ antarubbhāraṃ āgacchanto vihārasīmaṃ asampatteyeva kathinubbhārassa jātattā taṃ na sambhuṇeyya, tassevaṃ sīmamatikkantasseva sato puna āgacchato antarāmagge jāto kathinubbhāro sīmātikkantikoti amhākaṃ khanti.

Kathinānisaṃsacīvaraṃ ādāya sace āvāse sāpekkhova gato hoti, puna āgantvā **kathinuddhāraṃ** kathinassa antarubbhārameva **sambhuṇāti ce** yadi pāpuṇeyya, tassa so kathinuddhāro hoti, so ''sahubbhāro''ti vuccatīti yojanā. Sahubbhāre dve palibodhā apubbaṃ acarimaṃ chijjanti.

2721. ''Sīmātikkantikenā''ti vattabbe uttarapadalopena **''sīmato''**ti vuttaṃ. Pakkamanañca niṭṭhānañca sanniṭṭhānañca **sīmato** sīmātikkantikena saha ime **cattāro** kathinubbhārā **puggalādhīnā** puggalāyattā sahubbhārasaṅkhāto **antarubbhāro** saṅghādhīnoti yojanā. **''Antarubbharo''**ti gāthābandhavasena rassattaṃ.

2722. **Nāsana**nti nāsanantiko. **Savana**nti savanantiko. Āsāvacchedikāpi cāti tayopi kathinubbhārā. **Na tu saṅghā na bhikkhuto**ti saṅghatopi na honti, puggalatopi na hontīti attho. Cīvarassa vināso saṅghassa vā cīvarasāmikassa vā payogena na jātoti nāsanako tāva kathinubbhāro ubhatopi na hotīti vutto. Savanañca ubhayesaṃ payogato na jātanti tathā vuttaṃ. Tathā āsāvacchedikāpi.

2723. Āvāsoyeva palibodhoti viggaho. **Palibodho ca cīvare**ti ettha **cīvare**ti bhedavacanicchāya nimittatthe bhummaṃ, cīvaranimittapalibodhoti attho, cīvarasaṅkhāto palibodhoti vuttaṃ hoti. Saccādiguṇayuttaṃ musāvādādidosavimuttaṃ atthaṃ vadati sīlenāti **yuttamuttatthavādī,** tena.

2724. **Aṭṭhannaṃ mātikāna**nti bahisīmagatānaṃ vasena vuttā pakkamanantikādayo satta mātikā, bahisīmaṃ gantvā antarubbhāraṃ sambhuṇantassa vasena vutto sahubbhāroti imāsaṃ aṭṭhannaṃ mātikānaṃ vasena ca. **Antarubbhāratopi vā**ti bahisīmaṃ agantvā tattheva vasitvā kathinubbhārakammena ubbhārakathinānaṃ vasena labbhanato antarubbhārato cāti mahesinā kathinassa duve ubbhārāpi vuttāti yojanā. Bahisīmaṃ gantvā āgatassa vasena sahubbhāro, bahisīmaṃ āgatānaṃ vasena antarubbhāroti ekoyeva ubbhāro dvidhā vutto, tasmā antarubbhāraṃ visuṃ aggahetvā aṭṭheva mātikā **pāḷiyaṃ** (mahāva. 310) vibhattāti veditabbā.

2725. Anāmantacāro uttarapadalopavasena **''anāmantā''** iti vutto. Yāva kathinaṃ na uddharīyati, tāva anāmantetvā caraṇaṃ kappissati, cārittasikkhāpadena anāpatti bhavissatīti attho.

Asamādānacāro **''asamādāna''**nti uttarapadalopena vutto. **Asamādānacāro**ti ticīvaraṃ asamādāya caraṇaṃ, cīvaravippavāso kappissatīti attho.

''Gaṇato''ti iminā uttarapadalopena gaṇabhojanaṃ dassitaṃ. Gaṇabhojanampi kappissati, taṃ sarūpato pācittiyakaṇḍe vuttaṃ.

''Yāvadatthika''nti iminā yāvadatthacīvaraṃ vuttaṃ. **Yāvadatthacīvara**nti yāvatakena cīvarena attho, tāvatakaṃ anadhiṭṭhitaṃ avikappitaṃ kappissatīti attho.

''Tattha yo cīvaruppādo''ti iminā ''yo ca tattha cīvaruppādo''ti (mahāva. 306) vutto ānisaṃso dassito. **Yo ca tattha cīvaruppādo**ti tattha kathinatthatasīmāyaṃ matakacīvaraṃ vā hotu saṅghassa uddissa dinnaṃ vā saṅghikena tatruppādena ābhataṃ vā, yena kenaci ākārena yaṃ saṅghikaṃ cīvaraṃ uppajjati, taṃ tesaṃ bhavissatīti attho. Ime pañca kathinānisaṃsā ca vuttāti sambandho.

Kathinakkhandhakakathāvaṇṇanā.

Cīvarakkhandhakakathāvaṇṇanā

2726-7. Cīvaraṃ uppajjati etāsūti **''uppādā''**ti janikāva vuccanti, cīvaravatthaparilābhakkhettanti attho. Yathāha – ''yathāvuttānaṃ cīvarānaṃ paṭilābhāya khettaṃ dassetuṃ aṭṭhimā bhikkhave mātikātiādimāhā''ti (mahāva. aṭṭha. 379). **Cīvaramātikā**ti cīvaruppādahetubhūtamātaro. Tenāha **kathinakkhandhakavaṇṇanāyaṃ** ''mātikāti mātaro, janettiyoti attho''ti (mahāva. aṭṭha. 310). **Mātikā**ti cettha cīvaradānamadhippetaṃ. Yathāha ''sīmāya dānaṃ ekā mātikā, katikāya dānaṃ dutiyā''tiādi. Sīmāya deti, katikāya deti, bhikkhāpaññattiyā deti, saṅghassa deti, ubhatosaṅghe deti, vassaṃvutthasaṅghassa deti, ādissa deti, puggalassa deti. **''Imā pana aṭṭha mātikā''**ti vuttameva nigamanavasena vuttaṃ.

2728. **Tatthā**ti tāsu aṭṭhamātikāsu. **Sīmāya detī**ti ‘‘sīmāya dammī’’ti evaṃ sīmaṃ parāmasitvā dento sīmāya deti, evaṃ dinnaṃ antosīmagatehi bhikkhūhi bhājetabbanti vaṇṇitanti yojanā. Tattha **antosīmagatehī**ti dāyako yaṃ sīmaṃ apekkhitvā evamāha, tassā sīmāya antogatehi sabbehi. **Bhājetabba**nti taṃ cīvaraṃ bhājetabbaṃ. **Varavaṇṇinā**ti ‘‘itipi so bhagavā araha’’ntiādinā sakalalokabyāpiguṇātisayayuttena byāmappabhāya, chabbaṇṇānaṃ raṃsīnañca vasena uttamappabhātisayayuttena varavaṇṇinā **vaṇṇitaṃ** kathitaṃ. Ayamettha padavaṇṇanā, ayaṃ pana vinicchayo – **sīmāya detī**ti ettha tāva khaṇḍasīmā upacārasīmā samānasaṃvāsasīmā avippavāsasīmā lābhasīmā gāmasīmā nigamasīmā nagarasīmā abbhantarasīmā udakukkhepasīmā janapadasīmā raṭṭhasīmā rajjasīmā dīpasīmā cakkavāḷasīmā iti pannarasa sīmā veditabbā.

Tattha **khaṇḍasīmā** sīmākathāyaṃ vuttā. **Upacārasīmā** parikkhittassa vihārassa parikkhepena, aparikkhittassa vihārassa parikkhepārahaṭṭhānena paricchinnā hoti. Apica bhikkhūnaṃ dhuvasannipātaṭṭhānato vā pariyante ṭhitabhojanasālato vā nibaddhavasanakaāvāsato vā thāmamajjhimassa purisassa dvinnaṃ leḍḍupātānaṃ anto upacārasīmā veditabbā. Sā pana āvāsesu vaḍḍhantesu vaḍḍhati, parihāyantesu parihāyati. **Mahāpaccariyaṃ** pana ‘‘bhikkhūsupi vaḍḍhantesu vaḍḍhatī’’ti (mahāva. aṭṭha. 379) vuttaṃ. Tasmā sace vihāre sannipatitabhikkhūhi saddhiṃ ekābaddhā hutvā yojanasatampi pūretvā nisīdanti, yojanasatampi upacārasīmāva hoti, sabbesaṃ lābho pāpuṇāti. **Samānasaṃvāsaavippavāsasīmā**dvayampi vuttameva.

Lābhasīmā nāma neva sammāsambuddhena anuññātā, na dhammasaṅgāhakattherehi ṭhapitā, apica kho rājarājamahāmattā vihāraṃ kāretvā gāvutaṃ vā aḍḍhayojanaṃ vā yojanaṃ vā samantato paricchinditvā ‘‘ayaṃ amhākaṃ vihārassa lābhasīmā’’ti nāmalikhitake thambhe nikhaṇitvā ‘‘yaṃ etthantare uppajjati, sabbaṃ taṃ amhākaṃ vihārassa demā’’ti sīmaṃ ṭhapenti, ayaṃ lābhasīmā nāma. **Gāmanigamanagaraabbhantaraudakukkhepasīmāpi** vuttā eva.

Janapadasīmā nāma kāsikosalaraṭṭhādīnaṃ anto bahū janapadā honti, ettha ekeko janapadaparicchedo janapadasīmā. **Raṭṭhasīmā** nāma kāsikosalādiraṭṭhaparicchedo. **Rajjasīmā** nāma mahācoḷabhogo keraḷabhogoti evaṃ ekekassa rañño āṇāpavattiṭṭhānaṃ. **Dīpasīmā** nāma samuddantena samucchinnamahādīpā ca antaradīpā ca. **Cakkavāḷasīmā** nāma cakkavāḷapabbateneva paricchinnā.

Evametāsu sīmāsu khaṇḍasīmāya kenaci kammena sannipatitaṃ saṅghaṃ disvā ‘‘ettheva sīmāya saṅghassa demī’’ti vutte yāvatikā bhikkhū antokhaṇḍasīmagatā, tehi bhājetabbaṃ. Tesaṃyeva hi taṃ pāpuṇāti, aññesaṃ sīmantarikāya vā upacārasīmāya vā ṭhitānampi na pāpuṇāti. Khaṇḍasīmāya ṭhite pana rukkhe vā pabbate vā ṭhitassa heṭṭhā vā pathaviyā vemajjhaṃ gatassa pāpuṇātiyeva.

‘‘Imissā upacārasīmāya saṅghassa dammī’’ti dinnaṃ pana khaṇḍasīmāsīmantarikāsu ṭhitānampi pāpuṇāti. ‘‘Samānasaṃvāsasīmāya dammī’’ti dinnaṃ pana khaṇḍasīmāsīmantarikāsu ṭhitānaṃ na pāpuṇāti. Avippavāsasīmālābhasīmāsu dinnaṃ tāsu sīmāsu antogatānaṃyeva pāpuṇāti. Gāmasīmādīsu dinnaṃ tāsaṃ sīmānaṃ abbhantare baddhasīmāya ṭhitānampi pāpuṇāti. Abbhantarasīmāudakukkhepasīmāsu dinnaṃ tattha antogatānaṃyeva pāpuṇāti. Janapadaraṭṭharajjadīpacakkavāḷasīmāsupi gāmasīmādīsu vuttasadisoyeva vinicchayo.

Sace pana jambudīpe ṭhito ‘‘tambapaṇṇidīpe saṅghassa dammī’’ti vadati, tambapaṇṇidīpato ekopi gantvā sabbesaṃ gaṇhituṃ labhati. Sacepi tatreva eko sabhāgabhikkhu sabhāgānaṃ bhāgaṃ gaṇhāti, na vāretabbo. Evaṃ tāva yo sīmaṃ parāmasitvā deti, tassa dāne vinicchayo veditabbo.

Yo pana ‘‘asukasīmāyā’’ti vattuṃ na jānāti, kevalaṃ ‘‘sīmā’’ti vacanamattameva jānanto vihāraṃ āgantvā ‘‘sīmāya dammī’’ti vā ‘‘sīmaṭṭhakasaṅghassa dammī’’ti vā bhaṇati, so pucchitabbo ‘‘sīmā nāma bahuvidhā, kataraṃ sīmaṃ sandhāya bhaṇasī’’ti, sace vadati ‘‘ahaṃ ‘asukasīmā’ti na jānāmi, sīmaṭṭhakasaṅgho bhājetvā gaṇhatū’’ti, katarasīmāya bhājetabbaṃ? Mahāsīvatthero kirāha ‘‘avippavāsasīmāyā’’ti. Tato naṃ āhaṃsu ‘‘avippavāsasīmā nāma tiyojanāpi hoti, evaṃ sante tiyojane ṭhitā lābhaṃ gaṇhissanti, tiyojane ṭhatvā āgantukavattaṃ pūretvā ārāmaṃ pavisitabbaṃ bhavissati, gamiko tiyojanaṃ gantvā senāsanaṃ āpucchissati, nissayapaṭipannassa tiyojanātikkame nissayo paṭippassambhissati, pārivāsikena tiyojanaṃ atikkamitvā aruṇaṃ uṭṭhāpetabbaṃ bhavissati, bhikkhuniyā tiyojane ṭhatvā ārāmappavesanaṃ āpucchitabbaṃ bhavissati, sabbampetaṃ upacārasīmāparicchedavaseneva kattuṃ vaṭṭati. Tasmā upacārasīmāyameva bhājetabba’’nti.

2729. Ye vihārā saṅghena katikāya **ekalābhakā** samānalābhakā **ettha** etesu vihāresu **dinnaṃ** ‘‘katikāya dammī’’ti dinnaṃ **sabbehi** bhikkhūhi saha **bhājetabbaṃ** cīvaraṃ katikāya vuccatīti yojanā.

Ayamettha vinicchayo – katikā nāma samānalābhakatikā, tatrevaṃ katikā kātabbā – ekasmiṃ vihāre sannipatitehi bhikkhūhi yaṃ vihāraṃ saṅgaṇhitukāmā samānalābhaṃ kātuṃ icchanti, assa nāmaṃ gahetvā ‘‘asuko nāma vihāro porāṇako’’ti vā ‘‘buddhādhivuttho’’ti vā ‘‘appalābho’’ti vā yaṃ kiñci kāraṇaṃ vatvā ‘‘taṃ vihāraṃ iminā vihārena saddhiṃ ekalābhaṃ kātuṃ saṅghassa ruccatī’’ti tikkhattuṃ sāvetabbaṃ. Ettāvatā tasmiṃ vihāre nisinnopi idha nisinnova hoti. Tasmiṃ vihārepi saṅghena evameva kātabbaṃ. Ettāvatā idha nisinnopi tasmiṃ vihāre nisinnova hoti. Ekasmiṃ lābhe bhājiyamāne itarasmiṃ ṭhitassa bhāgaṃ gahetuṃ vaṭṭati. Evaṃ ekena vihārena saddhiṃ bahūpi āvāsā ekalābhā kātabbāti.

2730. Cīvaradāyakena dhuvakārā pākavattādiniccasakkārā yattha saṅghassa **krīyanti** karīyanti **tattha** tasmiṃ vihāre teneva dāyakena saṅghassa **dinnaṃ** vihāraṃ ‘‘bhikkhāpaññattiyā dinna’’nti mahesinā vuttanti yojanā.

Tatrāyaṃ vinicchayo – yasmiṃ vihāre imassa cīvaradāyakassa santakaṃ saṅghassa pākavattaṃ vā vattati, yasmiṃ vā vihāre bhikkhū attano bhāraṃ katvā sadā gehe bhojeti, yattha vā tena āvāso kārito, salākabhattādīni vā nibaddhāni, yena pana sakalopi vihāro patiṭṭhāpito, tattha vattabbameva natthi, ime dhuvakārā nāma. Tasmā sace so ‘‘yattha mayhaṃ dhuvakārā karīyanti, ettha dammī’’ti vā ‘‘tattha dethā’’ti vā bhaṇati, bahūsu cepi ṭhānesu dhuvakārā honti, sabbattha dinnameva hoti.

Sace pana ekasmiṃ vihāre bhikkhū bahutarā honti, tehi vattabbaṃ ‘‘tumhākaṃ dhuvakāre ekattha bhikkhū bahū, ekattha appakā’’ti, sace ‘‘bhikkhugaṇanāya gaṇhathā’’ti bhaṇati, tathā bhājetvā gaṇhituṃ vaṭṭati. Ettha ca vatthabhesajjādi appakampi sukhena bhājīyati, yadi pana mañco vā pīṭhakaṃ vā ekameva hoti, taṃ pucchitvā yassa vā vihārassa ekavihārepi vā yassa senāsanassa so vicāreti, tattha dātabbaṃ. Sace ‘‘asukabhikkhu gaṇhatū’’ti vadati, vaṭṭati.

Atha ‘‘mayhaṃ dhuvakāre dethā’’ti vatvā avicāretvāva gacchati, saṅghassapi vicāretuṃ vaṭṭati. Evaṃ pana vicāretabbaṃ – ‘‘saṅghattherassa vasanaṭṭhāne dethā’’ti vattabbaṃ. Sace tattha senāsanaṃ paripuṇṇaṃ hoti. Yattha nappahoti, tattha dātabbaṃ. Sace eko bhikkhu ‘‘mayhaṃ vasanaṭṭhāne senāsanaparibhogabhaṇḍaṃ natthī’’ti vadati, tattha dātabbanti.

2731. **Saṅghassa pana yaṃ dinna**nti vihāraṃ pavisitvā ‘‘imāni cīvarāni saṅghassa dammī’’ti yaṃ cīvaraṃ dinnaṃ. ‘‘Sammukhībhūtenā’’ti vattabbe gāthābandhena rassattaṃ. **Sammukhibhūtenā**ti ca upacārasīmāya ṭhitena. **Bhājetabba**nti ghaṇṭiṃ paharitvā kālaṃ ghosetvā bhājetabbaṃ. Idamettha mukhamattadassanaṃ. Vinicchayo **aṭṭhakathāya** (mahāva. aṭṭha. 379) veditabbo. Seyyathidaṃ – cīvaradāyakena vihāraṃ pavisitvā ‘‘imāni cīvarāni saṅghassa dammī’’ti dinnesu bhājiyamānesu sīmaṭṭhassa asampattassapi bhāgaṃ gaṇhanto na vāretabbo. Vihāro mahā hoti, therāsanato paṭṭhāya vatthesu diyyamānesu alasajātikā mahātherā pacchā āgacchanti, ‘‘bhante, vīsativassānaṃ diyyati, tumhākaṃ ṭhitikā atikkantā’’ti na vattabbā, ṭhitikaṃ ṭhapetvā tesaṃ datvā pacchā ṭhitikāya dātabbaṃ.

‘‘Asukavihāre kira bahuṃ cīvaraṃ uppanna’’nti sutvā yojanantarikavihāratopi bhikkhū āgacchanti, sampattasampattānaṃ ṭhitaṭṭhānato paṭṭhāya dātabbaṃ. Asampattānampi upacārasīmaṃ paviṭṭhānaṃ antevāsikādīsu gaṇhantesu dātabbameva. ‘‘Bahi upacārasīmāya ṭhitānaṃ dethā’’ti vadanti, na dātabbaṃ. Sace pana upacārasīmaṃ okkantehi ekābaddhā hutvā attano vihāradvāre vā antovihāreyeva vā honti, parisavasena vaḍḍhitā nāma sīmā hoti, tasmā dātabbaṃ. Saṅghanavakassa dinnepi pacchā āgatānaṃ dātabbameva. Dutiyabhāge pana therāsanaṃ āruḷhe āgatānaṃ paṭhamabhāgo na pāpuṇāti, dutiyabhāgato vassaggena dātabbaṃ.

Ekasmiṃ vihāre dasa bhikkhū honti, dasa vatthāni ‘‘saṅghassa demā’’ti denti, pāṭekkaṃ bhājetabbāni. Sace ‘‘sabbāneva amhākaṃ pāpuṇantī’’ti gahetvā gacchanti, duppāpitāni ceva duggahitāni ca, gatagataṭṭhāne saṅghikāneva honti. Ekaṃ pana uddharitvā ‘‘idaṃ tumhākaṃ pāpuṇātī’’ti saṅghattherassa datvā sesāni ‘‘imāni amhākaṃ pāpuṇantī’’ti gahetuṃ vaṭṭati.

Ekameva vatthaṃ ‘‘saṅghassa demā’’ti āharanti, abhājetvāva ‘‘amhākaṃ pāpuṇātī’’ti gaṇhanti, duppāpitañceva duggahitañca, satthakena, pana haliddiādinā vā lekhaṃ katvā ekaṃ koṭṭhāsaṃ ‘‘imaṃ ṭhānaṃ tumhākaṃ pāpuṇātī’’ti saṅghattherassa pāpetvā sesaṃ ‘‘amhākaṃ pāpuṇātī’’ti gahetuṃ vaṭṭati. Yaṃ pana vatthasseva pupphaṃ vā vali vā, tena paricchedaṃ kātuṃ na vaṭṭati. Sace ekaṃ tantaṃ uddharitvā ‘‘idaṃ ṭhānaṃ tumhākaṃ pāpuṇātī’’ti saṅghattherassa datvā sesaṃ ‘‘amhākaṃ pāpuṇātī’’ti gaṇhanti, vaṭṭati. Khaṇḍaṃ khaṇḍaṃ chinditvā bhājiyamānaṃ vaṭṭatiyeva.

Ekabhikkhuke vihāre saṅghassa cīvaresu uppannesu sace pubbe vuttanayeneva so bhikkhu ''sabbāni mayhaṃ pāpuṇantī''ti gaṇhāti, suggahitāni, ṭhitikā pana na tiṭṭhati. Sace ekekaṃ uddharitvā ''idaṃ mayhaṃ pāpuṇātī''ti gaṇhāti, ṭhitikā tiṭṭhati. Tattha ṭhitikāya aṭṭhitāya puna aññasmiṃ cīvare uppanne sace eko bhikkhu āgacchati, majjhe chinditvā dvīhipi gahetabbaṃ. Ṭhitāya ṭhitikāya puna aññasmiṃ cīvare uppanne sace navakataro āgacchati, ṭhitikā heṭṭhā orohati. Sace vuḍḍhataro āgacchati, ṭhitikā uddhaṃ ārohati. Atha añño natthi, puna attano pāpetvā gahetabbaṃ.

''Saṅghassa demā''ti vā ''bhikkhusaṅghassa demā''ti vā yena kenaci ākārena saṅghaṃ āmasitvā dinnaṃ pana paṃsukūlikānaṃ na vaṭṭati ''gahapaticīvaraṃ paṭikkhipāmi, paṃsukūlikaṅgaṃ samādiyāmī''ti vuttattā, na pana akappiyattā. Bhikkhusaṅghena apaloketvā dinnampi na gahetabbaṃ. Yaṃ pana bhikkhu attano santakaṃ deti, taṃ bhikkhudattiyaṃ nāma vaṭṭati. Paṃsukūlaṃ pana na hoti. Evaṃ santepi dhutaṅgaṃ na bhijjati. ''Bhikkhūnaṃ dema, therānaṃ demā''ti vutte pana paṃsukūlikānampi vaṭṭati. ''Idaṃ vatthaṃ saṅghassa dema, iminā upāhanatthavikapattatthavikaāyogaaṃsabaddhakādīni karothā''ti dinnampi vaṭṭati.

Pattatthavikādīnaṃ atthāya dinnāni bahūnipi honti, cīvaratthāyapi pahonti, tato cīvaraṃ katvā pārupituṃ vaṭṭati. Sace pana saṅgho bhājitātirittāni vatthāni chinditvā upāhanatthavikādīnaṃ atthāya bhājeti, tato gahetuṃ na vaṭṭati. Sāmikehi vicāritameva hi vaṭṭati, na itaraṃ.

''Paṃsukūlikasaṅghassa dhammakaraṇaaṃsabaddhādīnaṃ atthāya demā''ti vuttepi gahetuṃ vaṭṭati. Parikkhāro nāma paṃsukūlikānampi icchitabbo. Yaṃ tattha atirekaṃ hoti, taṃ cīvarepi upanetuṃ vaṭṭati. Suttaṃ saṅghassa denti, paṃsukūlikehipi gahetabbaṃ. Ayaṃ tāva vihāraṃ pavisitvā ''imāni cīvarāni saṅghassa dammī''ti dinnesu vinicchayo.

Sace pana bahi upacārasīmāya addhānapaṭipanne bhikkhū disvā ''saṅghassa dammī''ti saṅghattherassa vā saṅghanavakassa vā āroceti, sacepi yojanaṃ pharitvā parisā ṭhitā hoti, ekābaddhā ce, sabbesaṃ pāpuṇāti. Ye pana dvādasahi hatthehi parisaṃ asampattā, tesaṃ na pāpuṇātīti.

2732. Idāni ''ubhatosaṅghe detī''ti mātikaṃ vivaranto āha **''ubhatosaṅghamuddissā''**tiādi. **Ubhatosaṅghamuddissā**ti bhikkhusaṅghaṃ, bhikkhunisaṅghañca uddisitvā. **Detī**ti ''ubhatosaṅghassa demī''ti deti. **''Bahu vā''**ti ettha ''bahū vā''ti vattabbe gāthābandhavasena rassattaṃ. Bhikkhunīnaṃ bhikkhū thokā vā hontu bahū vā, puggalaggena akatvā ubhatosaṅghavasena samabhāgova kātuṃ vaṭṭatīti yojanā.

Tatrāyaṃ vinicchayo – ''ubhatosaṅghassa dammī''ti vuttepi ''dvedhāsaṅghassa dammi, dvinnaṃ saṅghānaṃ dammi, bhikkhusaṅghassa ca bhikkhunisaṅghassa ca dammī''ti vuttepi ubhatosaṅghassa dinnameva hoti, dve bhāge same katvā eko dātabbo.

''Ubhatosaṅghassa ca tuyhañca dammī''ti vutte sace dasa dasa bhikkhū, bhikkhuniyo ca honti, ekavīsati paṭivīse katvā eko puggalassa dātabbo, dasa bhikkhusaṅghassa, dasa bhikkhunisaṅghassa. Yena puggaliko laddho, so saṅghatopi attano vassaggena gahetuṃ labhati. Kasmā? **Ubhatosaṅgha**ggahaṇena gahitattā.

''Ubhatosaṅghassa ca cetiyassa ca dammī''ti vuttepi eseva nayo. Idha pana cetiyassa saṅghato pāpuṇanakoṭṭhāso nāma natthi, ekapuggalassa pattakoṭṭhāsasamova koṭṭhāso hoti.

''Ubhatosaṅghassa ca tuyhañca cetiyassa cā''ti vutte pana dvāvīsati koṭṭhāse katvā dasa bhikkhūnaṃ, dasa bhikkhunīnaṃ, eko puggalassa, eko cetiyassa dātabbo. Tattha puggalo saṅghatopi attano vassaggena puna gahetuṃ labhati. Cetiyassa ekoyeva.

''Bhikkhusaṅghassa ca bhikkhunīnañca dammī''ti vutte pana majjhe bhinditvā na dātabbaṃ, bhikkhū ca bhikkhuniyo ca gaṇetvā dātabbaṃ.

''Bhikkhusaṅghassa ca bhikkhunīnañca tuyhañcā''ti vutte pana puggalo visuṃ na labhati, pāpuṇanaṭṭhānato ekameva labhati. Kasmā? **Bhikkhusaṅgha**ggahaṇena gahitattā.

''Bhikkhusaṅghassa ca bhikkhunīnañca tuyhañca cetiyassa cā''ti vuttepi cetiyassa ekapuggalapaṭivīso labbhati, puggalassa visuṃ na labbhati. Tasmā ekaṃ cetiyassa datvā avasesaṃ bhikkhū ca bhikkhuniyo ca gaṇetvā bhājetabbaṃ.

''Bhikkhūnañca bhikkhunīnañca dammī''ti vuttepi na majjhe bhinditvā dātabbaṃ, puggalagaṇanāya eva vibhajitabbaṃ.

''Bhikkhūnañca bhikkhunīnañca tuyhañca cetiyassa cā''ti evaṃ vuttepi cetiyassa ekapuggalapaṭivīso labbhati, puggalassa visuṃ natthi, bhikkhū ca bhikkhuniyo ca gaṇetvā eva bhājetabbaṃ. Yathā ca bhikkhusaṅghaṃ ādiṃ katvā nayo nīto, evaṃ bhikkhunisaṅghaṃ ādiṃ katvāpi netabbo.

''Bhikkhusaṅghassa ca tuyhañcā''ti vutte puggalassa visuṃ na labbhati, vassaggeneva gahetabbaṃ.

''Bhikkhusaṅghassa ca cetiyassa cā''ti vutte pana cetiyassa visuṃ paṭivīso labbhati.

''Bhikkhusaṅghassa ca tuyhañca cetiyassa cā''ti vuttepi cetiyasseva labbhati, na puggalassa.

''Bhikkhūnañca tuyhañcā''ti vuttepi visuṃ na labbhati.

''Bhikkhūnañca cetiyassa cā''ti vutte pana cetiyassa labbhati.

''Bhikkhūnañca tuyhañca cetiyassa cā''ti vuttepi cetiyasseva visuṃ labbhati, na puggalassa. Bhikkhunisaṅghaṃ ādiṃ katvāpi evameva yojetabbaṃ.

Pubbe buddhappamukhassa ubhatosaṅghassa dānaṃ denti, bhagavā majjhe nisīdati, dakkhiṇato bhikkhū, vāmato bhikkhuniyo nisīdanti, bhagavā ubhinnaṃ saṅghatthero, tadā bhagavā attano laddhapaccaye attanāpi paribhuñjati, bhikkhūnampi dāpeti. Etarahi pana paṇḍitamanussā sadhātukaṃ paṭimaṃ vā cetiyaṃ vā ṭhapetvā buddhappamukhassa ubhatosaṅghassa dānaṃ denti, paṭimāya vā cetiyassa vā purato ādhārake pattaṃ ṭhapetvā dakkhiṇodakaṃ datvā ''buddhānaṃ demā''ti tattha yaṃ paṭhamaṃ khādanīyaṃ bhojanīyaṃ denti, vihāraṃ vā āharitvā ''idaṃ cetiyassa demā''ti piṇḍapātañca mālāgandhādīni ca denti, tattha kathaṃ paṭipajjitabbanti? Mālāgandhādīni tāva cetiye āropetabbāni, vatthehi paṭākā, telena padīpā kātabbā. Piṇḍapātamadhuphāṇitādīni pana yo nibaddhaṃ cetiyassa jaggako hoti pabbajito vā gahaṭṭho vā, tassa dātabbāni. Nibaddhajaggake asati āhaṭapattaṃ ṭhapetvā vattaṃ katvā paribhuñjituṃ vaṭṭati. Upakaṭṭhe kāle bhuñjitvā pacchāpi vattaṃ kātuṃ vaṭṭatiyeva.

Mālāgandhādīsu ca yaṃ kiñci ''idaṃ haritvā cetiyassa pūjaṃ karothā''ti vutte dūrampi haritvā pūjetabbaṃ. ''Bhikkhaṃ saṅghassa harā''ti vuttepi haritabbaṃ. Sace pana ''ahaṃ piṇḍāya carāmi, āsanasālāya bhikkhū atthi, te harissantī''ti vutte ''bhante, tuyhaṃyeva dammī''ti vadati, bhuñjituṃ vaṭṭati. Atha pana ''bhikkhusaṅghassa dassāmī''ti harantassa gacchato antarāva kālo upakaṭṭho hoti, attano pāpetvā bhuñjituṃ vaṭṭati.

2733. Yaṃ pana cīvaraṃ ''yasmiṃ āvāse vassaṃvutthassa saṅghassa dammī''ti deti, **tasmiṃ**yeva āvāse **vutthavassena** saṅghena vā gaṇena vā puggalena vā **taṃ** cīvaraṃ bhājetabbanti **vaṇṇitaṃ** desitanti yojanā.

Tatrāyaṃ vinicchayo – vihāraṃ pavisitvā ''imāni cīvarāni vassaṃvutthasaṅghassa dammī''ti deti, yāvatikā bhikkhū tasmiṃ āvāse vassaṃvutthā, yattakā vassacchedaṃ akatvā purimavassaṃvutthā, tehi bhājetabbaṃ, aññesaṃ na pāpuṇāti. Disāpakkantassāpi sati gāhake yāva kathinassa ubbhārā dātabbaṃ. Anatthate pana kathine antohemante evañca vatvā dinnaṃ pacchimavassaṃvutthānampi pāpuṇātīti lakkhaṇaññū vadanti. Aṭṭhakathāsu panetaṃ avicāritaṃ.

Sace pana bahi upacārasīmāyaṃ ṭhito ''vassaṃvutthasaṅghassa dammī''ti vadati, sampattānaṃ sabbesaṃ pāpuṇāti. Atha ''asukavihāre vassaṃvutthasaṅghassā''ti vadati, tatra vassaṃvutthānameva yāva kathinassubbhārā pāpuṇāti. Sace pana gimhānaṃ paṭhamadivasato paṭṭhāya evaṃ vadati, tatra sammukhībhūtānaṃyeva sabbesaṃ pāpuṇāti. Kasmā? Piṭṭhisamaye uppannattā. Antovasseyeva ''vassaṃ vasantānaṃ dammī''ti vutte chinnavassā na labhanti, vassaṃ vasantāva labhanti. Cīvaramāse pana ''vassaṃ vasantānaṃ dammī''ti vutte pacchimikāya vassūpagatānaṃyeva pāpuṇāti, purimikāya vassūpagatānañca chinnavassānañca na pāpuṇāti.

Cīvaramāsato paṭṭhāya yāva hemantassa pacchimo divaso, tāva ''vassāvāsikaṃ demā''ti vutte kathinaṃ atthataṃ vā hotu anatthataṃ vā, atītavassaṃvutthānameva pāpuṇāti. Gimhānaṃ paṭhamadivasato paṭṭhāya vutte pana mātikā āropetabbā ''atītavassāvāsassa pañca māsā abhikkantā, anāgate cātumāsaccayena bhavissati, kataravassāvāsassa desī''ti. Sace ''atītavassaṃvutthānaṃ dammī''ti vadati, taṃ antovassaṃ vutthānameva pāpuṇāti. Disāpakkantānampi sabhāgā gaṇhituṃ labhanti.

Sace ''anāgate vassāvāsikaṃ dammī''ti vadati, taṃ ṭhapetvā vassūpanāyikadivase gahetabbaṃ. Atha ''agutto vihāro, corabhayaṃ atthi, na sakkā ṭhapetuṃ, gaṇhitvā vā āhiṇḍitu''nti vutte ''sampattānaṃ dammī''ti vadati, bhājetvā gahetabbaṃ. Sace vadati ''ito me, bhante, tatiye vasse vassāvāsikaṃ na dinnaṃ, taṃ dammī''ti, tasmiṃ antovasse vutthabhikkhūnaṃ pāpuṇāti. Sace te disāpakkantā, aññe vissāsiko gaṇhāti, dātabbaṃ. Atha ekoyeva avasiṭṭho, sesā kālakatā, sabbaṃ ekasseva pāpuṇāti. Sace ekopi natthi, saṅghikaṃ hoti, sammukhībhūtehi bhājetabbanti.

2734. **Yāguyā pana** pītāya vā **bhatte vā** bhutte sace **pana ādissa** ''yena me yāgu pītā, tassa dammi, yena me bhattaṃ bhuttaṃ, tassa dammī''ti paricchinditvā cīvaraṃ deti, vinayadharena tattha tattheva dānaṃ dātabbanti yojanā. Esa nayo khādanīyacīvarasenāsanabhesajjādīsu.

Tatrāyaṃ vinicchayo – bhikkhū ajjatanāya vā svātanāya vā yāguyā nimantetvā tesaṃ gharaṃ paviṭṭhānaṃ yāguṃ deti, yāguṃ datvā pītāya yāguyā ''imāni cīvarāni yehi mayhaṃ yāgu pītā, tesaṃ dammī''ti deti, yehi nimantitehi yāgu pītā, tesaṃyeva pāpuṇanti, yehi pana bhikkhācāravattena gharadvārena gacchantehi vā gharaṃ paviṭṭhehi vā yāgu laddhā, yesaṃ vā āsanasālato pattaṃ āharitvā manussehi nītā, ye vā therehi pesitā, tesaṃ na pāpuṇanti.

Sace pana nimantitabhikkhūhi saddhiṃ aññepi bahū āgantvā antogehañca bahigehañca pūretvā nisinnā, dāyako ca evaṃ vadati ''nimantitā vā hontu animantitā vā, yesaṃ mayā yāgu dinnā, sabbesaṃ imāni vatthāni hontū''ti, sabbesaṃ pāpuṇanti. Yehi pana therānaṃ hatthato yāgu laddhā, tesaṃ na pāpuṇanti. Atha so ''yehi mayhaṃ yāgu pītā, sabbesaṃ hontū''ti vadati, sabbesaṃ pāpuṇanti. Bhattakhādanīyesupi eseva nayo.

Cīvare vāti pubbepi yena vassaṃ vāsetvā bhikkhūnaṃ cīvaraṃ dinnapubbaṃ hoti, so ce bhikkhū bhojetvā vadati ''yesaṃ mayā pubbe cīvaraṃ dinnaṃ, tesaṃyeva imaṃ cīvaraṃ vā suttaṃ vā sappimadhuphāṇitādīni vā hontū''ti, sabbaṃ tesaṃyeva pāpuṇāti.

Senāsane vāti ''yo mayā kārite vihāre vā pariveṇe vā vasati, tassidaṃ hotū''ti vutte tasseva hoti.

Bhesajje vāti ''mayaṃ kālena kālaṃ therānaṃ sappiādīni bhesajjāni dema, yehi tāni laddhāni, tesaṃyevidaṃ hotū''ti vutte tesaṃyeva hotīti.

2735. Dīyateti **dāna**nti kammasādhanena cīvaraṃ vuccati. **Yaṃ**-saddena cīvarassa parāmaṭṭhattā **taṃ**-saddenāpi tadeva parāmasitabbanti.

Tatrāyaṃ vinicchayo – ''imaṃ cīvaraṃ itthannāmassa dammī''ti evaṃ parammukhā vā ''idaṃ me, bhante, tumhākaṃ dammī''ti evaṃ sammukhā vā pādamūle ṭhapetvā vā deti, taṃ tasseva hoti. Sace pana ''idaṃ tumhākañca tumhākaṃ antevāsikānañca dammī''ti evaṃ vadati, therassa ca antevāsikānañca pāpuṇāti. Uddesaṃ gahetuṃ āgato gahetvā gacchanto ca atthi, tassāpi pāpuṇāti. ''Tumhehi saddhiṃ nibaddhacārikabhikkhūnaṃ dammī''ti vutte uddesantevāsikānaṃ vattaṃ katvā uddesaparipucchādīni gahetvā vicarantānaṃ sabbesaṃ pāpuṇātīti.

2737. **Vadaticcevameva** ceti iccevaṃ yathāvuttanayena vadati ce. **Ta**nti taṃ parikkhāraṃ. **Tesa**nti mātuādīnaṃ. Saṅghasseva santakaṃ hotīti yojanā.

2738. **''Pañcannaṃ…pe… hotī''**ti iminā purimagāthādvayena vitthāritamevatthaṃ saṃkhipitvā dasseti. **Pañcannaṃ** sahadhammikānaṃ. **Accaye**ti kālakiriyāya. **Dāna**nti ''mayi kālakate imaṃ parikkhāraṃ tuyhaṃ hotu, tava santakaṃ karohī''tiādinā pariccajanaṃ. **Kiñcipī**ti antamaso dantakaṭṭhampi. Gihīnaṃ pana dānaṃ tathā dāyakānaṃ gihīnameva accaye rūhatīti yojanā.

2739. Bhikkhu vā sāmaṇero vā bhikkhuniupassaye kālaṃ karoti, **assa** bhikkhussa vā sāmaṇerassa vā parikkhārā **bhikkhūnaṃyeva santakā** bhikkhusaṅghasseva santakāti yojanā. Bhikkhusaṅghasseva santakā kālakatassa bhikkhusaṅghapariyāpannattā.

2740. **Sāmaṇerī vā**ti ettha **vā**-saddena ''sikkhamānā vā''ti idaṃ saṅgaṇhāti. **Vihārasmiṃ** bhikkhūnaṃ nivāsanaṭṭhāne. **Tassā**ti bhikkhuniyā vā sāmaṇeriyā vā sikkhamānāya vā parikkhārā bhikkhunīnaṃ santakā hontīti yojanā. **Santakā**ti etthāpi bhikkhūsu vuttanayenevattho gahetabbo.

2741. **Dehi netvā**ti ettha ''imaṃ cīvara''nti pakaraṇato labbhati. ''Imaṃ cīvaraṃ netvā asukassa dehī''ti yaṃ cīvaraṃ dinnaṃ, taṃ tassa purimasseva santakaṃ hoti. ''Idaṃ cīvaraṃ asukassa dammī''ti yaṃ cīvaraṃ dinnaṃ, taṃ yassa pahiyyati, tassa pacchimasseva santakaṃ hotīti yojanā.

2742. Yathāvuttavacanappakārānurūpena sāmike ñatvā sāmikesu vissāsena vā tesu matesu matakacīvarampi gaṇhituṃ vaṭṭatīti dassetuṃ āha **''eva''**ntiādi. ''Matassa vā amatassa vā''ti padacchedo. **Vissāsaṃ vāpi gaṇheyyā**ti jīvantassa santakaṃ vissāsaggāhaṃ gaṇheyya. **Gaṇhe matakacīvara**nti matassa cīvaraṃ matakaparikkhāranīhārena pāpetvā gaṇheyya.

2743. Rajate anenāti **rajana**nti mūlādisabbamāha. **Vantadosenā**ti savāsanasamucchinnarāgādidosena. **Tādinā**ti rūpādīsu chaḷārammaṇesu rāgādīnaṃ anuppattiyā aṭṭhasu lokadhammesu nibbikāratāya ekasadisena.

2744-5. **''Mūle''**tiādīsu niddhāraṇe bhummaṃ. **Mūla**rajane haliddiṃ ṭhapetvā sabbaṃ mūlarajanaṃ vaṭṭati. **Khandhesu** rajanesu mañjeṭṭhañca tuṅgahārakañca ṭhapetvā sabbaṃ khandharajanaṃ vaṭṭati. **Pattesu** rajanesu alliyā pattaṃ tathā nīliyā pattañca ṭhapetvā sabbaṃ pattarajanaṃ vaṭṭati. **Puppha**rajanesu kusumbhañca kiṃsukañca ṭhapetvā sabbaṃ puppharajanaṃ vaṭṭati. **Taca**rajane loddañca kaṇḍulañca ṭhapetvā sabbaṃ tacarajanaṃ vaṭṭati. **Phala**rajanaṃ sabbampi vaṭṭatīti yojanā.

Mañjeṭṭhanti eko sakaṇṭakarukkho, valliviseso ca, yassa rajanaṃ mañjeṭṭhabījavaṇṇaṃ hoti. Mañjeṭṭharukkhassa khandho setavaṇṇoti so idha na gahetabbo rajanādhikārattā. **Tuṅgahārako** nāma eko sakaṇṭakarukkho, yassa rajanaṃ haritālavaṇṇaṃ hoti. **Allī**ti cullatāpiñcharukkho, yassa paṇṇarajanaṃ haliddivaṇṇaṃ hoti. **Nīlī**ti gacchaviseso, yassa pana rajanaṃ nīlavaṇṇaṃ hoti. **Kiṃsukaṃ** nāma vallikiṃsukapupphaṃ, yassa rajanaṃ lohitavaṇṇaṃ hoti.

2746. **Kiliṭṭhasāṭaka**nti malīnasāṭakaṃ. **Dhovitu**nti ekavāraṃ dhovituṃ. Alliyā dhotaṃ kira sammadeva rajanaṃ paṭiggaṇhāti.

2747. **Cīvarānaṃ kathā sesā**ti bhedakāraṇappakārakathādikā idha avuttakathā. Paṭhame kathine vuttāti seso. **Vibhāvinā**ti khandhakabhāṇakena.

Cīvarakkhandhakakathāvaṇṇanā.

Iti vinayatthasārasandīpaniyā vinayavinicchayavaṇṇanāya

Mahāvaggavinicchayavaṇṇanā niṭṭhitā.

Cūḷavaggo

Pārivāsikakkhandhakakathāvaṇṇanā

2748. Evaṃ mahāvaggavinicchayaṃ saṅkhepena dassetvā cūḷavaggāgatavinicchayaṃ dassetumāha **''tajjanīya''**ntiādi. **Tajjanīya**nti kalahakārakānaṃ bhikkhūnaṃ tato viramanatthāya niggahavasena anuññātaṃ ñatticatutthaṃ tajjanīyakammañca. **Niyassa**nti bālassa abyattassa āpattibahulassa anapadānassa ananulomikehi gihisaṃsaggehi saṃsaṭṭhassa viharato bhikkhuno niggahavasena nissāya vasanatthāya kātuṃ anuññātaṃ ñatticatutthaṃ niyassakammañca.

Pabbājanti kuladūsakassa bhikkhuno yattha tena kuladūsanaṃ kataṃ, tattha na labhitabbaāvāsatthāya niggahavasena anuññātaṃ ñatticatutthaṃ pabbājanīyakammañca. **Paṭisāraṇa**nti saddhassa upāsakassa dāyakassa kārakassa saṅghupaṭṭhākassa jātiādīhi akkosavatthūhi akkosakassa bhikkhuno taṃkhamāpanatthāya niggahavasena anuññātaṃ ñatticatutthaṃ paṭisāraṇīyakammañca.

Tividhukkhepananti āpattiyā adassane, āpattiyā appaṭikamme, pāpikāya diṭṭhiyā appaṭinissagge ca tato oramituṃ niggahavasena anuññātaṃ ñatticatutthaṃ tividhaṃ ukkhepanīyakammañcāti. **Dīpaye**ti **pāḷiyā, aṭṭhakathāya** ca vuttanayena pakāseyyāti attho.

Tajjanīyādikammānaṃ osāraṇanissāraṇavasena paccekaṃ duvidhattepi taṃ bhedaṃ anāmasitvā kevalaṃ jātivasena **"satta kammānī"**ti vuttanti veditabbaṃ. Yathā dassito panetesaṃ viseso atthuppattivasenāti daṭṭhabbo. Vitthāro panesaṃ kammakkhandhakato veditabbo.

2749. **Khandhake** kammasaṅkhāte khandhake āgatāni tecattālīsa vattāni. **Tadanantare**ti tassa kammakkhandhakassa anantare. **Khandhake**ti pārivāsikakkhandhake. Nava adhikāni yesaṃ te **navādhikāni tiṃseva** vattāni, ekūnacattālīsa vattānīti vuttaṃ hoti.

Kammakkhandhake tāva –

> ''Āpattiyā adassane ukkhepanīyakammakatena, bhikkhave, bhikkhunā sammā vattitabbaṃ. Tatrāyaṃ sammāvattanā – na upasampādetabbaṃ, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo, na bhikkhunovādakasammuti sāditabbā, sammatenāpi bhikkhuniyo na ovaditabbā, yāya āpattiyā saṅghena āpattiyā adassane ukkhepanīyakammaṃ kataṃ hoti, sā āpatti na āpajjitabbā, aññā vā tādisikā, tato vā pāpiṭṭhatarā, kammaṃ na garahitabbaṃ, kammikā na garahitabbā, na pakatattassa bhikkhuno abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikammaṃ āsanābhihāro seyyābhihāro pādodakaṃ pādapīṭhaṃ pādakathalikaṃ pattacīvarapaṭiggahaṇaṃ nahāne piṭṭhiparikammaṃ sāditabbaṃ, na pakatatto bhikkhu sīlavipattiyā anuddhaṃsetabbo, na ācāravipattiyā anuddhaṃsetabbo, na diṭṭhivipattiyā anuddhaṃsetabbo, na ājīvavipattiyā anuddhaṃsetabbo, na bhikkhu bhikkhūhi bhedetabbo, na gihiddhajo dhāretabbo, na titthiyaddhajo dhāretabbo, na titthiyā sevitabbā, bhikkhū sevitabbā, bhikkhusikkhāya sikkhitabbaṃ, na pakatattena bhikkhunā saddhiṃ ekacchanne āvāse vatthabbaṃ, na ekacchanne anāvāse vatthabbaṃ, na ekacchanne āvāse vā anāvāse vā vatthabbaṃ, pakatattaṃ bhikkhuṃ disvā āsanā vuṭṭhātabbaṃ, na pakatatto bhikkhu āsādetabbo anto vā bahi vā, na pakatattassa bhikkhuno uposatho ṭhapetabbo, na pavāraṇā ṭhapetabbā, na savacanīyaṃ kātabbaṃ, na anuvādo paṭṭhapetabbo, na okāso kāretabbo, na codetabbo, na sāretabbo, na bhikkhūhi sampayojetabba''nti (cūḷava. 51) –

Evaṃ cetāni tecattālīsa vattāni sandhāya vuttaṃ **"tecattālīsa vattāni, khandhake kammasaññite"**ti.

Pārivāsikakkhandhake (cūḷava. 76-82) –

> ''Pārivāsikena, bhikkhave, bhikkhunā sammā vattitabbaṃ. Tatrāyaṃ sammāvattanā – na upasampādetabbaṃ, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo, na bhikkhunovādakasammuti sāditabbā, sammatenapi bhikkhuniyo na ovaditabbā, yāya āpattiyā saṅghena parivāso dinno hoti, sā āpatti na āpajjitabbā, aññā vā tādisikā, tato vā pāpiṭṭhatarā, kammaṃ na garahitabbaṃ, kammikā na garahitabbā, na pakatattassa bhikkhuno uposatho ṭhapetabbo, na pavāraṇā ṭhapetabbā, na savacanīyaṃ kātabbaṃ, na anuvādo paṭṭhapetabbo, na okāso kāretabbo, na codetabbo, na sāretabbo, na bhikkhūhi sampayojetabbaṃ.
>
> ''Na, bhikkhave, pārivāsikena bhikkhunā pakatattassa bhikkhuno purato gantabbaṃ, na purato nisīditabbaṃ, yo hoti saṅghassa āsanapariyanto seyyāpariyanto vihārapariyanto, so tassa padātabbo, tena ca so sāditabbo.
>
> ''Na, bhikkhave, pārivāsikena bhikkhunā pakatattassa bhikkhuno puresamaṇena vā pacchāsamaṇena vā kulāni upasaṅkamitabbāni, na āraññikaṅgaṃ samādātabbaṃ, na piṇḍapātikaṅgaṃ samādātabbaṃ, na ca tappaccayā piṇḍapāto nīharāpetabbo 'mā maṃ jāniṃsū'ti.
>
> ''Pārivāsikena, bhikkhave, bhikkhunā āgantukena ārocetabbaṃ, āgantukassa ārocetabbaṃ, uposathe ārocetabbaṃ, pavāraṇāya ārocetabbaṃ, sace gilāno hoti, dūtenapi ārocetabbaṃ.
>
> ''Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā abhikkhuko āvāso gantabbo aññatra pakatattena aññatra antarāyā.
>
> ''Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā abhikkhuko anāvāso gantabbo aññatra pakatattena aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra pakatattena aññatra antarāyā.
>
> ''Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā anāvāsā abhikkhuko āvāso gantabbo aññatra pakatattena aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā anāvāsā abhikkhuko anāvāso gantabbo aññatra pakatattena aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā anāvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra pakatattena aññatra antarāyā.
>
> ''Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso gantabbo aññatra pakatattena aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko anāvāso gantabbo aññatra pakatattena aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra pakatattena aññatra antarāyā.
>
> ''Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā sabhikkhuko āvāso gantabbo yatthassu bhikkhū nānāsaṃvāsakā aññatra pakatattena aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā sabhikkhuko anāvāso gantabbo yatthassu bhikkhū nānāsaṃvāsakā aññatra pakatattena aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā sabhikkhuko āvāso vā anāvāso vā gantabbo yatthassu bhikkhū nānāsaṃvāsakā aññatra pakatattena aññatra antarāyā.
>
> ''Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā anāvāsā sabhikkhuko āvāso gantabbo yatthassu bhikkhū nānāsaṃvāsakā aññatra pakatattena aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā anāvāsā sabhikkhuko anāvāso gantabbo yatthassu bhikkhū nānāsaṃvāsakā aññatra pakatattena aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā anāvāsā sabhikkhuko āvāso vā anāvāso vā gantabbo yatthassu bhikkhū nānāsaṃvāsakā aññatra pakatattena aññatra antarāyā.
>
> ''Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso gantabbo yatthassu bhikkhū nānāsaṃvāsakā aññatra pakatattena aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko anāvāso gantabbo yatthassu bhikkhū nānāsaṃvāsakā aññatra pakatattena aññatra antarāyā. Na, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā gantabbo yatthassu bhikkhū nānāsaṃvāsakā aññatra pakatattena aññatra antarāyā.
>
> ''Gantabbo, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā sabhikkhuko āvāso yatthassu bhikkhū samānasaṃvāsakā yaṃ jaññā 'sakkomi ajjeva gantu'nti.
>
> ''Gantabbo, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā sabhikkhuko anāvāso yatthassu bhikkhū samānasaṃvāsakā yaṃ jaññā 'sakkomi ajjeva gantu'nti.
>
> ''Gantabbo, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā sabhikkhuko āvāso vā anāvāso vā yatthassu bhikkhū samānasaṃvāsakā yaṃ jaññā 'sakkomi ajjeva gantu'nti.
>
> ''Gantabbo, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā anāvāsā sabhikkhuko āvāso yatthassu bhikkhū samānasaṃvāsakā yaṃ jaññā 'sakkomi ajjeva gantu'nti.

''Gantabbo, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā anāvāsā sabhikkhuko anāvāso yatthassu bhikkhū samānasaṃvāsakā yaṃ jaññā 'sakkomi ajjeva gantu'nti.

''Gantabbo, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā anāvāsā sabhikkhuko āvāso vā anāvāso vā yatthassu bhikkhū samānasaṃvāsakā yaṃ jaññā 'sakkomi ajjeva gantu'nti.

''Gantabbo, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso yatthassu bhikkhū samānasaṃvāsakā yaṃ jaññā 'sakkomi ajjeva gantu'nti.

''Gantabbo, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko anāvāso yatthassu bhikkhū samānasaṃvāsakā yaṃ jaññā 'sakkomi ajjeva gantu'nti.

''Gantabbo, bhikkhave, pārivāsikena bhikkhunā sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā yatthassu bhikkhū samānasaṃvāsakā yaṃ jaññā 'sakkomi ajjeva gantu'nti.

''Na, bhikkhave, pārivāsikena bhikkhunā pakatattena bhikkhunā saddhiṃ ekacchanne āvāse vatthabbaṃ, na ekacchanne anāvāse vatthabbaṃ, na ekacchanne āvāse vā anāvāse vā vatthabbaṃ, pakatattaṃ bhikkhuṃ disvā āsanā vuṭṭhātabbaṃ, pakatatto bhikkhu āsanena nimantetabbo, na pakatattena bhikkhunā saddhiṃ ekāsane nisīditabbaṃ, na nīce āsane nisinne ucce āsane nisīditabbaṃ, na chamāyaṃ nisinne āsane nisīditabbaṃ, na ekacaṅkame caṅkamitabbaṃ, na nīce caṅkame caṅkamante ucce caṅkame caṅkamitabbaṃ, na chamāyaṃ caṅkamante caṅkame caṅkamitabbaṃ.

''Na, bhikkhave, pārivāsikena bhikkhunā pārivāsikena vuḍḍhatarena bhikkhunā saddhiṃ…pe… mūlāyapaṭikassanārahena bhikkhunā saddhiṃ…pe… mānattārahena bhikkhunā saddhiṃ…pe… mānattacārikena bhikkhunā saddhiṃ…pe… abbhānārahena bhikkhunā saddhiṃ ekacchanne āvāse vatthabbaṃ, na ekacchanne anāvāse vatthabbaṃ, na ekacchanne āvāse vā anāvāse vā vatthabbaṃ, na ekāsane nisīditabbaṃ, na nīce āsane nisinne ucce āsane nisīditabbaṃ, na chamāyaṃ nisinne āsane nisīditabbaṃ, na ekacaṅkame caṅkamitabbaṃ, na nīce caṅkame caṅkamante ucce caṅkame caṅkamitabbaṃ, na chamāyaṃ caṅkamante caṅkame caṅkamitabbaṃ.

''Pārivāsikacatuttho ce, bhikkhave, parivāsaṃ dadeyya, mūlāya paṭikasseyya, mānattaṃ dadeyya, taṃvīso abbheyya, akammaṃ na ca karaṇīya''nti (cūḷava. 76-82) –

Evaṃ pārivāsikānaṃ catunavuti vattāni.

Sā ca nesaṃ catunavutisaṅkhā evaṃ veditabbā – naupasampādanādinakammikagarahapariyosānāni nava vattāni, tato pakatattassa uposathaṭṭhapanādibhikkhūhisampayojanapariyosānāni aṭṭha, tato napuratogamanādī pañca, napuregamanādī cattāri, āgantukena ārocanādī cattārīti tiṃsa, sabhikkhukāvāsādito abhikkhukāvāsādigamanapaasaṃyuttāni tīṇi navakāni cāti sattapaññāsa, tato napakatattena saddhiṃ ekacchannavāsādipaṭisaṃyuttāni ekādasa, tato napārivāsikavuḍḍhataramūlāyapaṭikassanārahamānattārahamānattacārikaabbhānārahehi saddhiṃ ekacchannavāsādipaṭisaṃyuttāni paccekaṃ ekādasa katvā pañcapaññāsāya vattesu pārivāsikavuḍḍhataramūlāyapaṭikassanārahamānattārahānaṃ tiṇṇaṃ samānattā tesu ekaṃ ekādasakaṃ, mānattacārikaabbhānārahānaṃ dvinnaṃ samānattā tesu ekaṃ ekādasakanti duve ekādasakāni, ante pārivāsikacatutthassa saṅghassa parivāsādidānacatukke gaṇapūraṇatthadosato nivattivasena cattāri cattārīti catunavuti vattāni. Tāni aggahitaggahaṇena ekūnacattālīsavattāni nāma. Ādito nava, uposathaṭṭhapanādīni aṭṭha, pakatattena ekacchannavāsādī cattāri cāti ekavīsati vattāni kammakkhandhake gahitattā idha gaṇanāya aggahetvā tato sesesu tesattatiyā vattesu pārivāsikavuḍḍhatarādīhi ekacchanne vāsādipaṭisaṃyuttāni dvāvīsati vattāni pakatattehi samānattā tāni ca ''gantabbo bhikkhave''tiādikaṃ navakaṃ tathā gacchantassa anāpattidassanaparaṃ, na āvāsato gacchantassa āpattidassanaparanti tañca aggahetvā avasesesu dvācattālīsavattesu pārivāsikacatautthādikammacatukkaṃ garukāpattivuṭṭhānāya gaṇapūraṇatthasāmaññena ekaṃ katvā tayo apanetvā gaṇitāni ekūnacattālīsāni hontīti vuttaṃ ''navādhikāni tiṃseva, khandhake tadanantare''ti.

2750. Imāni ekūnacattālīsa vattāni purimehi tecattālīsavattehi saddhiṃ dvāsīti hontīti āha **''evaṃ sabbāni…pe… gahitāgahaṇena tū''**ti.

Evaṃ kammakkhandhakapārivāsikakkhandhakesu mahesinā vuttāni khandhakavattāni gahitāgahaṇena dvāsīti eva hontīti yojanā. Evamettha dvāsītikkhandhakavattāni dassitāni.

Āgamaṭṭhakathāvaṇṇanāyaṃ pana –

''Pārivāsikānaṃ bhikkhūnaṃ vattaṃ paññapessāmīti (cūḷava. 75) ārabhitvā 'na upasampādetabbaṃ…pe… na chamāyaṃ caṅkamante caṅkame caṅkamitabba'nti (cūḷava. 76-81) vuttāvasānāni chasaṭṭhi, tato paraṃ 'na, bhikkhave, pārivāsikena bhikkhunā pārivāsikena vuḍḍhatarena bhikkhunā saddhiṃ, mūlāyapaṭikassanārahena, mānattārahena, mānattacārikena, abbhānārahena bhikkhunā saddhiṃ ekacchanne āvāse vatthabba'ntiādīnaṃ (cūḷava. 82) pakatatte caritabbehi anaññattā visuṃ te agaṇetvā pārivāsikavuḍḍhatarādīsu puggalantaresu caritabbattā tesaṃ vasena sampiṇḍetvā ekekaṃ katvā gaṇitāni pañcāti ekasattati vattāni, ukkhepanīyakammakatavattesu vattapaññāpanavasena vuttaṃ 'na pakatattassa bhikkhuno abhivādanaṃ …pe… nahāne piṭṭhiparikammaṃ sāditabba'nti (cūḷava. 51) idaṃ abhivādanādīnaṃ asādiyanaṃ ekaṃ, 'na pakatatto bhikkhu sīlavipattiyā anuddhaṃsetabbo'tiādīni ca dasāti evametāni dvāsīti honti. Etesveva kānici tajjanīyakammādivattāni, kānici pārivāsikādivattānīti aggahitaggahaṇena dvāsīti evā''ti (ma. ni. ṭī. 2.25; sārattha. ṭī. 2.39; vi. vi. ṭī. 1.39) –

Vuttaṃ. Etāni pana vattāni kadāci tajjanīyakammakatādikāle, pārivāsikādikāle ca caritabbāni khuddakavattānīti gahetabbāni āgantukavattādīnaṃ cuddasamahāvattānaṃ vakkhamānattā.

2751. Idāni pārivāsikassa bhikkhuno ratticchedaṃ, vattabhedañca dassetumāha **''parivāsañca vattañcā''**tiādi. **Parivāsañca vattañca samādinnassā**ti ''parivāsaṃ samādiyāmī''ti parivāsañca ''vattaṃ samādiyāmī''ti vattañca pakatattassa bhikkhuno santike ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā vacībhedaṃ katvā samādinnassa. **Bhikkhuno**ti pārivāsikassa bhikkhuno.

2752. **Sahavāsā**dayo ''ekacchanne''tiādinā sayameva vakkhati. Sahavāso, vināvāso, anārocanameva cāti imehi tīhi pārivāsikabhikkhussa ratticchedo ca dukkaṭañca hotīti yojanā.

2753. **Udakapātena** samantā nibbakosassa udakapātaṭṭhānena. **Ekacchanne**ti ekacchanne paricchanne vā aparicchanne vā āvāse. Pakatattena bhikkhunā saha ukkhittassa nivāso nivāritoti yojanā. **''Nivārito''**ti iminā dukkaṭaṃ hotīti dīpeti.

2754. **Antoyevā**ti ekacchannassa āvāsaparicchedassa antoyeva. **''Na labbhatī''**ti iminā ratticchedo ca dukkaṭañca hotīti dīpeti.

2755. **Mahāaṭṭhakathādisū**ti **ādi**-saddena kurundaṭṭhakathādiṃ saṅgaṇhāti. **Ubhinna**nti ukkhittakapārivāsikānaṃ. Iti avisesena niddiṭṭhanti yojanā.

2756. Iminā sahavāsena ratticchedañca dukkaṭañca dassetvā vināvāsena dassetumāha **''abhikkhuke panāvāse''**ti. **Āvāse**ti vasanatthāya katasenāsane. **Anāvāse**ti vāsatthāya akate cetiyaghare vā bodhighare vā sammajjaniaṭṭake vā dāruaṭṭake vā pānīyamāḷe vā vaccakuṭiyaṃ vā dvārakoṭṭhake vā aññatra vā yattha katthaci evarūpe ṭhāne. **Vippavāsaṃ vasantassā**ti pakatattena vinā vāsaṃ kappentassa. **Ratticchedo ca dukkaṭa**nti ratticchedo ceva vattabhedadukkaṭañca hoti.

2757. Evaṃ vippavāsena ratticchedadukkaṭāni dassetvā anārocanena dassetumāha **''pārivāsikabhikkhussā''**tiādi. **Bhikkhuṃ disvāna**ti ākāsenāpi gacchantaṃ samānasaṃvāsakaṃ āgantukaṃ bhikkhuṃ disvā. **Taṅkhaṇe**ti tasmiṃ diṭṭhakkhaṇeyeva. ''Anārocentassa eva etassā''ti padacchedo. **Eva**kārena ratticchedo ca dukkaṭañcāti ubhayaṃ etassa hotīti dīpentena adiṭṭho ce, ratticchedova hotīti ñāpeti. Yathāha – ''sopissa ratticchedaṃ karoti, aññātattā pana vattabhedadukkaṭaṃ natthī''ti (cūḷava. aṭṭha. 75). Nānāsaṃvāsakena saha vinayakammaṃ kātuṃ na vaṭṭati, tassa anārocanepi ratticchedo na hoti.

2758-9. **Pārivāsiko** bhikkhu yattha saṅghanavakaṭṭhāne ṭhito, **tattheva** tasmiṃyeva ṭhāne ṭhatvā **yathāvuḍḍhaṃ** pakatattehipi saddhiṃ vuḍḍhapaṭipāṭiyā **pañca** kiccāni kātuṃ vaṭṭatīti yojanā.

Tāni sarūpato dassetumāha **''uposathapavāraṇa''**ntiādi. Uposathapavāraṇaṃ yathāvuḍḍhaṃ kātuṃ labhatīti yojanā. **Dentī**ti ettha ''ghaṇṭiṃ paharitvā''ti seso. **Saṅghadāyakā**ti kammadhārayasamāso. Saṅghassa ekattepi garūsu bahuvacananiddeso. **''Deti ce saṅghadāyako''**tipi pāṭho. Tattha ghaṇṭiṃ paharitvā bhājetvā dento saṅgho vassikasāṭikaṃ deti ce, pārivāsiko **yathāvuḍḍhaṃ** attano pattaṭṭhāne labhatīti yojanā.

Oṇojananti vissajjanaṃ, saṅghato attano pattānaṃ dvinnaṃ, tiṇṇaṃ vā uddesabhattādīnaṃ attano puggalikabhattapaccāsāya paṭiggahetvā ''mayhaṃ ajja bhattapaccāsā atthi, sve gaṇhissāmī''ti vatvā saṅghavissajjanaṃ labhatīti vuttaṃ hoti. **Bhatta**nti āgatāgatehi vuḍḍhapaṭipāṭiyā gahetvā gantabbaṃ vihāre saṅghassa catussālabhattaṃ. Tathā pārivāsiko yathāvuḍḍhaṃ labhatīti yojanā. **Ime pañcā**ti vuttamevatthaṃ nigamayati.

Tatrāyaṃ vinicchayo (cūḷava. aṭṭha. 75) – **uposathapavāraṇe** tāva pātimokkhe uddissamāne hatthapāse nisīdituṃ vaṭṭati. **Mahāpaccariyaṃ** pana ''pāḷiyā anisīditvā pāḷiṃ vihāya hatthapāsaṃ amuñcantena nisīditabba''nti vuttaṃ. Pārisuddhiuposathe kariyamāne saṅghanavakaṭṭhāne nisīditvā tattheva nisinnena attano pāḷiyā pārisuddhiuposatho kātabbova. Pavāraṇāyapi saṅghanavakaṭṭhāne nisīditvā tattheva nisinnena attano pāḷiyā pavāretabbaṃ. Saṅghena ghaṇṭiṃ paharitvā bhājiyamānaṃ vassikasāṭikampi attano pattaṭṭhāne gahetuṃ vaṭṭati.

Oṇojane sace pārivāsikassa dve tīṇi uddesabhattādīni pāpuṇanti, aññā cassa puggalikabhattapaccāsā hoti, tāni paṭipāṭiyā gahetvā ''bhante, heṭṭhā gāhetha, ajja mayhaṃ bhattapaccāsā atthi, sveva gaṇhissāmī''ti vatvā vissajjetabbāni, evaṃ tāni punadivasesu gaṇhituṃ labhati. ''Punadivase sabbapaṭhamaṃ etassa dātabba''nti **kurundiyaṃ** vuttaṃ. Yadi pana na gaṇhāti na vissajjeti, punadivase na labhati. Idaṃ oṇojanaṃ nāma pārivāsikasseva odissa anuññātaṃ. Kasmā? Tassa hi saṅghanavakaṭṭhāne nisinnassa bhattagge yāgukhajjakādīni pāpuṇanti vā na vā, tasmā ''so bhikkhāhārena mā kilamitthā''ti idamassa saṅgahakaraṇatthāya odissa anuññātaṃ.

Bhatte catussālabhattaṃ yathāvuḍḍhaṃ labhati, pāḷiyā pana gantuṃ vā ṭhātuṃ vā na labhati. Tasmā pāḷito osakkitvā hatthapāse ṭhitena hatthaṃ pasāretvā yathā seno nipatitvā gaṇhāti, evaṃ gaṇhitabbaṃ. Ārāmikasamaṇuddesehi āharāpetuṃ na labhati. Sace sayameva āharanti, vaṭṭati. Rañño mahāpeḷabhattepi eseva nayo. Catussālabhatte pana sace oṇojanaṃ kattukāmo hoti, attano atthāya ukkhitte piṇḍe ''ajja me bhattaṃ atthi, sveva gaṇhissāmī''ti vattabbaṃ. ''Punadivase dve piṇḍe labhatī''ti (cūḷava. aṭṭha. 75) **mahāpaccariyaṃ** vuttaṃ. Uddesabhattādīnipi pāḷito osakkitvāva gahetabbāni. Yattha pana nisīdāpetvā parivisanti, tattha sāmaṇerānaṃ jeṭṭhakena bhikkhūnaṃ saṅghanavakena hutvā nisīditabbanti.

Pārivāsikakkhandhakakathāvaṇṇanā.

Samathakkhandhakakathāvaṇṇanā

2760. Idāni samathavinicchayaṃ dassetuṃ yesu adhikaraṇesu santesu samathehi bhavitabbaṃ, tāni tāva dassento āha **''vivādādhāratā''**tiādi. **Vivādādhāratā**ti vivādādhikaraṇaṃ. **Āpattādhāratā**ti etthāpi eseva nayo. **Ādhāratā**ti adhikaraṇapariyāyo. Ādhārīyati abhibhuyyati vūpasammati samathehīti **ādhāro,** vivādo ca so ādhāro cāti **vivādādhāro,** so eva **vivādādhāratā**. Evamādhārādhikaraṇa-saddānaṃ vivādādisaddehi saha kammadhārayasamāso daṭṭhabbo. Adhikarīyati abhibhuyyati vūpasammati samathehīti **adhikaraṇa**nti vivādādicatubbidhameva pāḷiyaṃ dassitaṃ. Ayamattho ''etesaṃ tu catunnampi, samattā samathā matā''ti vakkhamānena viññāyati.

2761. **Etāni cattāri** adhikaraṇāni ca ''idha pana, bhikkhave, bhikkhū vivadanti 'dhammo'ti vā 'adhammo'ti vā''ti (cūḷava. 215) aṭṭhārasa **bhedakārakavatthūni** ca mahesinā vuttāni. **Tattha** tesu catūsu adhikaraṇesu **vivādo** adhikaraṇasaṅkhāto etāni aṭṭhārasa bhedakaravatthūni **nissito** nissāya pavattoti yojanā.

2762. **Vipattiyo catassovā**ti ''idha pana, bhikkhave, bhikkhū bhikkhuṃ anuvadanti sīlavipattiyā vā ācāravipattiyā vā diṭṭhivipattiyā vā ājīvavipattiyā vā''ti (cūḷava. 215) vuttā catasso vipattiyo. Diṭṭhādīnaṃ anugantvā sīlavipattiādīhi vadanaṃ codanā **anuvādo. Upāgato**ti nissito, anuvādo catasso vipattiyo nissāya pavattoti attho. ''Tatthā''ti paṭhamameva niddhāraṇassa vuttattā idha punavacane payojanaṃ na dissati, ''sambhavā''ti vacanassāpi na koci atthaviseso dissati. Tasmā ''āpattādhāratā tattha, sattaāpattisambhavā''ti pāṭho na yujjati, **''āpattādhāratā nāma, satta āpattiyo matā''**ti pāṭho yuttataro, **āpattādhāratā nāma** āpattādhikaraṇaṃ nāma **satta āpattiyo matā** satta āpattiyova adhippetāti attho.

2763. **Saṅghakiccāni nissāyā**ti apalokanakammādīni cattāri saṅghakammāni upādāya kiccādhikaraṇābhidhānaṃ siyā, kiccādhikaraṇaṃ nāma cattāri saṅghakammānīti attho. **Etesaṃ tu catunnampī**ti etesaṃ pana catunnampi adhikaraṇānaṃ. **Samattā**ti vūpasamahetuttā. **Samathā matā**ti sammukhāvinayādayo satta adhikaraṇasamathāti adhippetā. Adhikaraṇāni samenti, sammanti vā etehīti **''samathā''**ti vuccantīti ''samattā samathā matā''ti iminā **samatha**-saddassa anvatthaṃ dīpeti.

2764-5. Te sarūpato dassetumāha **''sammukhā''**tiādi. **''Vinayo''**ti idaṃ **sammukhā**dipadehi paccekaṃ yojetabbaṃ ''sammukhāvinayo sativinayo amūḷhavinayo''ti. **''Paṭiññāvinayo''**ti ca paṭiññātakaraṇaṃ vuttaṃ. **Sattamo vinayo**ti samatho adhippeto. Tiṇavatthārakoti ime satta samathā buddhenādiccabandhunā vuttāti yojanā.

2766. Catūsu adhikaraṇesu yaṃ adhikaraṇaṃ yattakehi samathehi sammati, te saṅgahetvā dassento āha **''vivādo''**tiādi.

2767-9. ''Vivādo''tiādinā uddiṭṭhamatthaṃ niddisanto āha **''chaṭṭhenā''**tiādi. **Ettha** etesu catūsu adhikaraṇesu, samathesu ca kiṃ kena sammatīti ce? **Vivādo** vivādādhikaraṇaṃ **chaṭṭhena** yebhuyyasikāya, **paṭhamena** samathena sammukhāvinayena cāti dvīhi samathehi **sammati**. Yassā kiriyāya dhammavādino bahutarā, esā **yebhuyyasikā**. ''Saṅghasammukhatā, dhammasammukhatā, vinayasammukhatā, puggalasammukhatā''ti (cūḷava. 229, 234, 236, 237, 242) vuttānaṃ saṅghādīnaṃ catunnaṃ sannidhānena vā gaṇapuggalehi samiyamānaṃ vivādādhikaraṇaṃ saṅghasammukhataṃ vinā itarehi tīhi vā sammatīti vuttaṃ hoti.

Ettha ca kārakasaṅghassa saṅghasāmaggivasena sammukhībhāvo **saṅghasammukhatā,** sametabbassa vatthuno bhūtatā **dhammasammukhatā,** yathā taṃ sametabbaṃ, tathevassa samanaṃ **vinayasammukhatā,** yo ca vivadati, yena ca vivadati, tesaṃ ubhinnaṃ atthapaccatthikānaṃ sammukhībhāvo **puggalasammukhatā**.

''Anuvādo catūhipī''ti uddiṭṭhaṃ niddisanto āha **''sammukhā''**tiādi. **Anupubbenā**ti anupaṭipāṭiyā. **Sammukhāvinayādīhi tīhipī**ti sammukhāvinayasativinayaamūḷhavinayehi tīhipi. **Tathevā**ti yathā tīhi, tathā **pañcamena** tassapāpiyasikāsamathenāpi anuvādo sammati, pageva catūhīti attho.

Yo pāpussannatāya pāpiyo puggalo, tassa kattabbato **''tassapāpiyasikā''**ti kammaṃ vuccati. Āyasmato dabbassa mallaputtassa viya sativepullappattassa khīṇāsavassa katā amūḷikā sīlavipatticodanā sammukhāvinayena, ñatticatutthāya kammavācāya dinnena sativinayena ca sammati. Ummattakassa bhikkhuno katā āpatticodanā sammukhāvinayena ca tatheva dinnena amūḷhavinayena ca sammati. Saṅghamajjhe āpattiyā codiyamānassa avajānitvā paṭijānanādiṃ karontassa pāpabhikkhuno bahulāpatticodanā sammukhāvinayena ceva tatheva pakatena tassapāpiyasikākammena ca vūpasammatīti vuttaṃ hoti.

''Āpatti pana tīhevā''ti uddesassa niddesamāha **''sammukhenā''**tiādi. **Sammukhena** sammukhāvinayena, **paṭiññāya** paṭiññātakaraṇena, tiṇavatthārakena vā imehi tīhi eva samathehi **sā āpatti** āpattādhikaraṇaṃ upasamaṃ yātīti yojanā. Ettha **paṭiññātakaraṇaṃ** nāma āpattiṃ paṭiggaṇhantena ''passasī''ti vutte āpattiṃ desentena ''āma passāmī''ti sampaṭicchanaṃ. **Tiṇavatthārakaṃ** pana sayameva vakkhati.

Tīheva samathehīti ettha garukāpatti sammukhāvinayena, paṭiññātakaraṇena cāti dvīhi, lahukāpattiṃ āpajjitvā saṅghe vā gaṇe vā puggale vā desanāya sammukhāvinayena ceva paṭiññātakaraṇena ca, kosambakānaṃ viggahasadisaṃ mahāviggahaṃ karontehi āpannā anekavidhā āpattiyo sace honti, tāsu vakkhamānasarūpaṃ thullavajjādiṃ ṭhapetvā avasesā sabbā āpattiyo sammukhāvinayena, tiṇavatthārakena ca sammantīti attho.

Kiccaṃ kiccādhikaraṇaṃ **ekena** sammukhāvinayeneva sammatīti yojanā.

2770. **Yebhuyyasikakamme**ti ettha nimittatthe bhummaṃ. **Salākaṃ gāhaye**ti vinicchayakārake saṅghe dhammavādīnaṃ bahuttaṃ vā appatarattaṃ vā jānituṃ vakkhamānena nayena salākaṃ gāhāpeyya. **Budho**ti ''na chandāgatiṃ gacchati…pe… gahitāgahitañca jānātī''ti vuttaṃ pañcahi aṅgehi samannāgataṃ puggalaṃ dasseti. **''Gūḷhenā''**tiādinā salākaggāhappakāro dassito. **Kaṇṇajappenā**ti ettha kaṇṇe jappo yasmiṃ salākaggāhapayogeti viggaho. Ettha **gūḷhasalākaggāho** nāma dhammavādisalākā ca adhammavādisalākā ca visuṃ visuṃ cīvarakaṇṇe pakkhipitvā puggalānaṃ santikaṃ visuṃ visuṃ upasaṅkamitvā salākā visuṃ visuṃ dassetvā ''ito tava ruccanakaṃ gaṇhāhī''ti raho ṭhatvā gāhāpanaṃ. **Vivaṭakaṃ** nāma dhammavādīnaṃ bahubhāvaṃ ñatvā sabbesu jānantesu puggalānaṃ santikaṃ gāhāpanaṃ. **Kaṇṇajappanaṃ** nāma evameva kaṇṇamūle raho ṭhatvā gāhāpanaṃ.

2771. **Alajjussade**ti ettha ''saṅghe''ti seso. **Lajjisu bālesū**ti etthāpi ''ussadesū''ti vattabbaṃ.

2772. **Sakena kammunāyevā**ti attano yaṃ kiccaṃ, tenevāti.

2773-5. **''Āpajjatī''**tiādi ''alajjī, lajjī, bālo''ti jānanassa hetubhūtakammadassanaṃ. **Duccintito**ti abhijjhāditividhamanoduccaritavasena duṭṭhu cintento. **Dubbhāsī**ti musāvādādicatubbidhavacīduccaritavasena vacīdvāre paññattānaṃ sikkhāpadānaṃ vītikkamavasena duṭṭhu bhāsanasīlo. **Dukkaṭakāriko**ti pāṇātipātāditividhakāyaduccaritavasena kāyadvāre paññattasikkhāpadānaṃ vītikkamavasena kucchitakammassa karaṇasīlo. **Iti lakkhaṇenevā**ti yathāvuttaṃ alajjīlajjībālalakkhaṇaṃ nigameti.

2776. ''Yebhuyyasikā''tiādigāthāhi niddiṭṭhameva atthaṃ nigametumāha **''tidhā''**tiādi. **Tidhāsalākagāhenā**ti tividhassa salākagāhassa aññatarena. Bahukā dhammavādino yadi siyunti yojanā. **Kātabba**nti ettha ''vivādādhikaraṇavūpasamana''nti seso.

2777. Yo puggalo alajjī ca hoti sānuvādo ca **kammato** kāyakammato, vacīkammato ca asuci ca sambuddhajigucchanīyoti attho. **So** evaṃvidho pāpa**puggalo** tassa pāpiyasikakammassa yogo hotīti sambandho. **Sānuvādo**ti ettha **anuvādo** nāma codanā, saha anuvādena vattatīti **sānuvādo,** pāpagarahitapuggalehi kātabbacodanāya anurūpoti attho.

2778-9. **Bhaṇḍane**ti kalahassa pubbabhāge. **Kalahe**ti kāyavacīdvārappavatte hatthaparāmasādike kalahe ca. **Vivādamhi anappake**ti bahuvidhe vivāde jāte. **Bahuassāmaṇe ciṇṇe**ti samaṇānaṃ ananucchavike nānappakāre kāyikavācasikavītikkame ca kate. **Anaggeti** anante. **Bhassake**ti kucchite amanāpavacane ciṇṇeti yojanā, **bhāsite**ti attho. **Gavesanta**nti gavesiyamānaṃ, āpattādhikaraṇanti seso. **Vāḷa**nti caṇḍaṃ. **Kakkhaḷa**nti āsajjaṃ. **Kātabba**nti vūpasametabbaṃ.

2780-2. Yathā ca vūpasammati, tathā tiṇavatthārake suddho hotīti sambandho.

Thullavajjanti pārājikañceva saṅghādisesañca. **Gihīhi paṭisaṃyuta**nti gihīnaṃ jātiādīhi pāḷiyā āgatehi dasahi akkosavatthūhi, aṭṭhakathāgatehi ca tadaññehi akkosavatthūhi khuṃsanavambhanapaccayā ca dhammikapaṭissavassa asaccāpanapaccayā ca āpannāpattiṃ. Esā eva hi āpatti gihipaṭisaṃyuttā nāma **parivāre** ''atthi gihipaṭisaṃyuttā, atthi nagihipaṭisaṃyuttā''ti dukaṃ nikkhipitvā ''gihipaṭisaṃyuttāti sudhammattherassa āpatti, yā ca dhammikassa paṭissavassa asaccāpane āpatti. Avasesā nagihipaṭisaṃyuttā''ti (pari. aṭṭha. 321) vacanato.

Sudhammattherassa āpattīti ca tena cittassa gahapatino jātiṃ paṭicca khuṃsanavambhanapaccayā āpannā omasavādasikkhāpadavibhāgagatā dukkaṭāpatti gahetabbā. Idañca upalakkhaṇamattaṃ, tasmā itarehipi akkosavatthūhi gihiṃ khuṃsentānaṃ vambhentānaṃ itaresaṃ bhikkhūnaṃ sā āpatti gihipaṭisaṃyuttāvāti veditabbaṃ. Tathā āpannaṃ āpattiṃ desāpentena dassanūpacāraṃ avijahāpetvā savanūpacāraṃ jahāpetvā ekaṃse uttarāsaṅgaṃ kārāpetvā ukkuṭikaṃ nisīdāpetvā añjaliṃ paggaṇhāpetvā sā āpatti desāpetabbā.

Diṭṭhāvikammikanti diṭṭhāvikamme niyutto diṭṭhāvikammiko, taṃ, **aṭṭhakathāyaṃ** ''ye pana 'na metaṃ khamatī'ti aññamaññaṃ diṭṭhāvikammaṃ karontī''ti (cūḷava. aṭṭha. 214) ye puggalā dassitā, tesamaññatarasseva gahaṇaṃ.

Yoti bhaṇḍanakārakehi bhikkhūhi saddhiṃ mahantaṃ viggahaṃ katvā sambahulā āpattiyo āpanno yo bhikkhu. **Tatthā**ti tasmiṃ tiṇavatthārakasamathakārake bhikkhusamūhe. **Na hotī**ti chandaṃ datvā taṃ bhikkhuparisaṃ anāgatattā na saṃvijjati. Tañca ṭhapetvāti yojanā.

Tiṇavatthārake kate sati yāva upasampadamāḷato pabhuti āpannāya **sesāya āpattiyā** nirāpatti hutvā **suddho hoti** saṅghoti yojanā.

Samathakkhandhakakathāvaṇṇanā.

Khuddakavatthukkhandhakakathāvaṇṇanā

2783. **Kuṭṭe**ti iṭṭhakāsilādārukuṭṭānaṃ aññatarasmiṃ. **Aṭṭāne**ti ettha **aṭṭānaṃ** nāma rukkhe phalakaṃ viya tacchetvā aṭṭhapadākārena rājiyo chinditvā nahānatitthe nikhaṇanti, tattha cuṇṇāni ākiritvā manussā kāyaṃ ghaṃsanti.

2784. **Gandhabbahatthenā**ti nahānatitthe ṭhapitena dārumayahatthena. Tena kira cuṇṇāni gahetvā manussā sarīraṃ ghaṃsanti. **Kuruvindakasuttiyā**ti kuruvindakapāsāṇacuṇṇāni lākhāya bandhitvā kataguḷikakalāpako vuccati, taṃ ubhosu antesu gahetvā sarīraṃ ghaṃsanti. **Mallakenā**ti makaradantakaṃ chinditvā mallakamūlasaṇṭhānena katena mallakena, idaṃ gilānassāpi na vaṭṭati. **Aññamaññañca kāyato**ti aññamaññaṃ sarīrena ghaṃseyya.

2785. **Akataṃ mallakaṃ** nāma makaradante acchinditvā kataṃ, idaṃ agilānassa na vaṭṭati.

2786. **Kapāliṭṭhakakhaṇḍānī**ti kapālakhaṇḍaiṭṭhakakhaṇḍāni. **Sabbassā**ti gilānāgilānassa sarīre ghaṃsitvā ubbaṭṭetuṃ vaṭṭati. **''Puthupāṇika''**nti hatthaparikammaṃ vuccati, tasmā sabbassa hatthena piṭṭhiparikammaṃ kātuṃ vaṭṭati. **''Vatthavaṭṭī''**ti idaṃ **pāḷiyaṃ** vuttaukkāsikassa pariyāyaṃ, tasmā nahāyantassa yassa kassaci nahānasāṭakavaṭṭiyāpi ghaṃsituṃ vaṭṭati.

2787. **Pheṇakaṃ** nāma samuddapheṇaṃ. **Kathala**nti kapālakhaṇḍaṃ. Pādaghaṃsane **vuttā** anuññātā. **Katakaṃ** nāma padumakaṇṇikākāraṃ pādaghaṃsanatthaṃ kaṇṭake uṭṭhāpetvā kataṃ, etaṃ neva paṭiggahetuṃ, na paribhuñjituṃ vaṭṭati.

2788. **Yaṃ kiñcipi alaṅkāra**nti hatthūpagādialaṅkāresu yaṃ kiñci alaṅkāraṃ.

2789. **Osaṇṭheyyā**ti alaṅkāratthaṃ saṅkharonto nameyya. **Hatthaphaṇakenā**ti hattheneva phaṇakiccaṃ karontā aṅgulīhi osaṇṭhenti. **Phaṇakenā**ti dantamayādīsu yena kenaci. **Kocchenā**ti usiramayena vā muñjapabbajamayena vā kocchena.

2790. **Sitthatelodatelehī**ti sitthatelañca udakatelañcāti viggaho, tehi. Tattha **sitthatelaṃ** nāma madhusitthakaniyyāsādi yaṃ kiñci cikkaṇaṃ. **Cikkaṇaṃ** nāma niyyāsaṃ. **Udakatelaṃ** nāma udakamissakaṃ telaṃ. Katthaci potthakesu ''siṭṭhā''ti pāṭho, soyevattho. **Anulomanipātatthanti** nalāṭābhimukhaṃ anulomena pātanatthaṃ. **Uddhalomenā**ti uddhaggaṃ hutvā ṭhitalomena.

2791. **Hatthaṃ telena temetvā**ti karatalaṃ telena makkhetvā. **Siroruhā** kesā. **Uṇhābhitattassā**ti uṇhābhitattarajasirassa. Allahatthena siroruhe puñchituṃ vaṭṭatīti yojanā.

2792. **Ādāse udapatte vā**ti ettha kaṃsapattādīnipi, yesu mukhanimittaṃ paññāyati, sabbāni ādāsasaṅkhameva gacchanti, kañjiyādīnipi ca udapattasaṅkhameva, tasmā yattha katthaci olokentassa dukkaṭaṃ.

2793. Yena hetunā mukhaṃ olokentassa anāpatti, taṃ dassetumāha **''sañchavi''**ntiādi. Ābādhapaccayā ''me mukhe vaṇo sañchavi nu kho, udāhu na sañchavī''ti mukhaṃ daṭṭhuñca ''ahaṃ jiṇṇo nu kho, udāhu no''ti attano āyusaṅkhārajānanatthañca mukhaṃ daṭṭhuṃ vaṭṭatīti yojanā.

2794. **Naccaṃ vā**ti yaṃ kiñci naccaṃ antamaso moranaccampi. **Gīta**nti yaṃ kiñci naṭagītaṃ vā sādhugītaṃ vā antamaso dantagītampi, yaṃ ''gāyissāmā''ti pubbabhāge okūjantā karonti, etampi na vaṭṭati. **Vādita**nti yaṃ kiñci vāditaṃ. **Daṭṭhuṃ vā pana sotuṃ vā**ti naccaṃ daṭṭhuṃ vā gītaṃ vāditaṃ sotuṃ vā.

2795. Sayaṃ naccantassa vā naccāpentassa vā gāyantassa vā gāyāpentassa vā vādentassa vā vādāpentassa vā dukkaṭameva **aṭṭhakathāya** (cūḷava. aṭṭha. 248) vuttanti tadekadesaṃ dassetumāha **''daṭṭhumantamaso''**tiādi.

2796. **Suṇātī**ti gītaṃ vā vāditaṃ vā. **Passatī**ti naccaṃ passati.

2797. **Passissāmī**ti ettha ''suṇissāmī''ti seso. ''Naccaṃ passissāmi, gītaṃ, vāditaṃ vā suṇissāmī''ti vihārato vihāraṃ gacchato vāpi dukkaṭaṃ hotīti yojanā.

2798. **Uṭṭhahitvāna gacchato**ti ''naccaṃ passissāmī''ti, ''gītaṃ, vāditaṃ vā suṇissāmī''ti nisinnaṭṭhānato uṭṭhahitvā antovihārepi taṃ taṃ disaṃ gacchato āpatti hotīti yojanā. Vīthiyaṃ ṭhatvā gīvaṃ pasāretvā passatopi ca āpattīti yojanā.

2799. **Dīghā**ti dvaṅgulato dīghā. **Na dhāreyyā**ti na dhāretabbā. **Dvaṅgulaṃ vā dumāsaṃ vā**ti ettha dve aṅgulāni parimāṇaṃ etassāti **dvaṅgulo,** keso. Dve māsā ukkaṭṭhaparicchedo assāti **dumāso**. Kesaṃ dhārento dvaṅgulaṃ vā dhāreyya dumāsaṃ vā. **Tato uddhaṃ na vaṭṭatī**ti tato dvaṅgulato vā dumāsato vā kesato uddhaṃ kesaṃ dhāretuṃ na vaṭṭati.

Atha vā dve aṅgulāni samāhaṭāni **dvaṅgulaṃ,** dve māsā samāhaṭā **dumāsaṃ,** ubhayattha accantasaṃyoge upayogavacanaṃ. Kese dhārento dvaṅgulamattaṃ vā dhāreyya dumāsamattaṃ vā, **tato** kālaparimāṇato uddhaṃ kese dhāretuṃ na vaṭṭatīti attho. Sace kese antodvemāse dvangule pāpuṇanti, antodvemāseyeva chinditabbā. Dvaṅgule hi atikkametuṃ na vaṭṭati. Sacepi na dīghā, dvemāsato ekadivasampi atikkametuṃ na labhatiyeva. Evamayaṃ ubhayenapi ukkaṭṭhaparicchedeneva vutto, tato oraṃ pana navaṭṭanabhāvo nāma natthi.

2800. Dīghe nakhe, dīghāni nāsikalomāni ca na dhārayeti yojanā, na dhāreyya, chindeyyāti attho. **Vīsatimaṭṭha**nti vīsatiyā nakhānaṃ maṭṭhaṃ likhitamaṭṭhabhāvaṃ kātuṃ bhikkhuno na vaṭṭatīti yojanā. Satthakena tacchetvā cuṇṇakena pamajjitvā phalikamaṇīnaṃ viya ujjalakaraṇaṃ **likhitamaṭṭhaṃ** nāma. ''Anujānāmi, bhikkhave, malamattaṃ apakaḍḍhitu''nti (cūḷava. 274) anuññātattā muggaphalatacādīhi nakhamalaṃ apanetuṃ vaṭṭati.

2801. **Kappāpeyya visuṃ massu**nti yo kesacchinno visuṃ massuṃ kappāpeyya. **Dāṭhikaṃ ṭhapeyyā**ti kese chindāpetvā massuṃ akappāpetvā visuṃ ṭhapeyya. **Sambādhe**ti upakacchakamuttakaraṇasaṅkhāte sambādhaṭṭhāne. **Lomaṃ saṃharāpeyyavā**ti satthena vā saṇḍāsena vā aññena yena kenaci parena chindāpeyya, sayaṃ vā chindeyya. ''Anujānāmi, bhikkhave, ābādhapaccayā sambādhe lomaṃ saṃharāpetu''nti (cūḷava. 275) anuññātattā yathāvuttasambādhe gaṇḍapiḷakavaṇādike ābādhe sati lomaṃ saṃharāpetuṃ vaṭṭati.

2802. Agilānassa chindato dukkaṭaṃ vuttaṃ. **Aññena** vā puggalena tathā kattariyā chindāpentassa dukkaṭaṃ vuttanti sambandho.

2803. **Sesaṅgachedane**ti aṅguliyādiavasesasarīrāvayavānaṃ chedane. **Attavadhe**ti attupakkamena vā āṇattiyā upakkamena vā attano jīvitanāse.

2804. **Aṅga**nti aṅgajātato avasesaṃ sarīrāvayavaṃ. Ahikīṭādidaṭṭhassa tappaṭikāravasena **aṅgaṃ chindato** na doso. Tādisābādhapaccayā tappaṭikāravasena **aṅgaṃ chindato** na doso. Lohitaṃ mocentassāpi na dosoti yojanā.

2805. **Aparissāvano** bhikkhu sace maggaṃ gacchati, dukkaṭaṃ. **Magge** addhāne **taṃ** parissāvanaṃ yācamānassa yo na dadāti, tassa **adadato** adentassāpi tatheva dukkaṭamevāti yojanā. Yo pana attano hatthe parissāvane vijjamānepi yācati, tassa na akāmā dātabbaṃ.

2806. **''Naggo''**ti padaṃ ''na bhuñje''tiādi kiriyāpadehi paccekaṃ yojetabbaṃ. **Na bhuñje**ti bhattādiṃ bhuñjitabbaṃ na bhuñjeyya. **Na pive**ti yāguādiṃ pātabbaṃ na piveyya. **Na ca khāde**ti mūlakhādanīyādikaṃ khādanīyaṃ na khādeyya. **Na sāyaye**ti phāṇitādikaṃ sāyitabbañca na sāyeyya na liheyya. **Na dade**ti aññassa bhattādiṃ kiñci na dadeyya. **Na gaṇheyyā**ti tathā sayaṃ naggo hutvā na paṭiggaṇheyya. **Añjasaṃ** maggaṃ.

2807. **Parikammaṃ na kātabba**nti piṭṭhiparikammādiparikammaṃ na kātabbaṃ. **Kāraye**ti sayaṃ naggo hutvā aññena piṭṭhiparikammādiparikammaṃ na kārāpeyyāti attho.

2808. Piṭṭhikammādike **parikamme** jantāgharādikā tisso paṭicchādī **vuttā** ''anujānāmi, bhikkhave, tisso paṭicchādiyo jantāgharapaṭicchādiṃ udakapaṭicchādiṃ vatthapaṭicchādi''nti (cūḷava. 261) anuññātāti yojanā. Paṭicchādeti hirikopinanti **paṭicchādi,** jantāgharameva paṭicchādi **jantāgharapaṭicchādi**. Udakameva paṭicchādi **udakapaṭicchādi**. Vatthameva paṭicchādi **vatthapaṭicchādi. ''Sabbattha pana vaṭṭatī''**ti iminā itarapaṭicchādidvayaṃ parikammeyeva vaṭṭatīti dīpeti. **Sabbatthā**ti bhojanādisabbakiccesu.

2809. **Yattha katthaci peḷāya**nti tambalohavaṭṭalohakaṃsalohakāḷalohasuvaṇṇarajatādīhi katāya vā dārumayāya vā yāya kāyaci peḷāya āsittakūpadhāne. **Bhuñjituṃ na ca vaṭṭatī**ti bhājanaṃ ṭhapetvā bhuñjituṃ na vaṭṭati. Yathāha – ''āsittakūpadhānaṃ nāma tambalohena vā rajatena vā katāya peḷāya etaṃ adhivacanaṃ, 'na bhikkhave āsittakūpadhāne bhuñjitabba'nti sāmaññena paṭikkhittattā pana dārumayāpi na vaṭṭatī''ti (cūḷava. aṭṭha. 264). ''Anujānāmi bhikkhave maḷorika''nti (cūḷava. 264) anuññātattā maḷorikāya ṭhapetvā bhuñjituṃ vaṭṭati. **''Maḷorikā''**ti ca daṇḍādhārako vuccati, yaṃ tayo, cattāro, bahū vā daṇḍake upari ca heṭṭhā ca vitthataṃ majjhe saṅkucitaṃ katvā bandhitvā ādhārakaṃ karonti. Yaṭṭhiādhārakapaṇṇādhārakapacchikapiṭṭhaghaṭakakavāṭakādibhājanamukhaudukkhalādīnipi ettheva saṅgahaṃ gacchanti. **Yaṭṭhiādhārako**ti yaṭṭhiṃyeva ujukaṃ ṭhapetvā bandhīkataādhārako.

Ekabhājane visuṃ visuṃ bhojanassāpi sambhavato ''bhuñjato ekabhājane''ti ettakeyeva vutte tassāpi pasaṅgo siyāti tannivattanatthamāha **''ekato''**ti. **''Bhuñjato''**ti idaṃ upalakkhaṇaṃ. Ekato ekabhājane yāguādipānampi na vaṭṭati. Yathāha – ''na, bhikkhave, ekathālake pātabba''nti (cūḷava. 264). Atha vā **bhuñjato**ti ajjhohārasāmaññena pānampi saṅgahitanti veditabbaṃ. Ayamettha vinicchayo – sace eko bhikkhu bhājanato phalaṃ vā pūvaṃ vā gahetvā gacchati, tasmiṃ apagate itarassa sesakaṃ bhuñjituṃ vaṭṭati. Itarassāpi tasmiṃ khaṇe puna gahetuṃ vaṭṭatīti.

2810. Ye dve vā tayo vā bhikkhū ekapāvuraṇā vā ekattharaṇā vā ekattharaṇapāvuraṇā vā nipajjanti, tesañca, ye ekamañcepi ekato nipajjanti, tesañca āpatti dukkaṭaṃ hotīti yojanā.

2811. **Saṅghāṭipallatthikamupāgato**ti ettha **saṅghāṭī**ti saṅghāṭināmena adhiṭṭhitacīvaramāha. Saṅghāṭipallatthikaṃ upagatena yutto hutvāti attho. **Na nisīdeyyā**ti vihāre vā antaraghare vā yattha katthaci na nisīdeyya. ''Saṅghāṭīti nāmena adhiṭṭhitacīvaravohārappattamadhiṭṭhitacīvaraṃ 'saṅghāṭī'ti vutta''nti **nissandehe, khuddasikkhāvaṇṇanāyampi** ''saṅghāṭiyā na pallattheti adhiṭṭhitacīvarena vihāre vā antaraghare vā pallatthiko na kātabbo''ti vuttaṃ. **Aṭṭhakathāyaṃ** pana ''antogāme vāsatthāya upagatena adhiṭṭhitaṃ saṅghāṭiṃ vinā sesacīvarehi pallatthikāya nisīdituṃ vaṭṭatī''ti vuttaṃ.

Kiñci kīḷaṃ na kīḷeyyāti jutakīḷādikaṃ yaṃ kiñci kāyikavācasikakīḷikaṃ na kīḷeyya. **Na ca gāhaye**ti na ca gāhāpeyya, na harāpeyyāti attho.

2812. **Dāṭhikāyapī**ti massumhi. **Uggata**nti ettha ''bībhaccha''nti seso. **Añña**nti apalitaṃ. **Tādisa**nti bībhacchaṃ.

2813. **''Agilāno''**ti iminā gilānassa anāpattibhāvaṃ dīpeti. **''Dhāreyyā''**ti iminā suddhakattuniddesena agilānassapi paraṃ dhārāpane, parassa dhāraṇasādiyane ca anāpattīti viññāyatīti. Attano guttatthaṃ, cīvarādīnaṃ guttatthañca vaṭṭatīti yojanā. Tatrāyaṃ vinicchayo (cūḷava. aṭṭha. 270) – yassa kāyadāho vā pittakopo vā hoti, cakkhu vā dubbalaṃ, añño vā koci ābādho vinā chattena uppajjati, tassa gāme vā araññe vā chattaṃ vaṭṭati. Vāḷamigacorabhayesu attaguttatthaṃ, vasse pana cīvaraguttatthampi

vaṭṭati. Ekapaṇṇacchattaṃ pana sabbattheva vaṭṭati. ''Ekapaṇṇacchattaṃ nāma tālapatta''nti **gaṇṭhipadesu** vuttanti.

2814. Hatthisoṇḍākāro abhedopacārena **''hatthisoṇḍa''**nti vutto. Evamuparipi. Cīvarassa nāmadheyyaṃ **''vasana''**nti idaṃ. **''Nivāsentassa dukkaṭa''**nti padadvayañca ''hatthisoṇḍa''ntiādīhi sabbapadehi paccekaṃ yojetabbaṃ. **Velliya**nti ettha gāthābandhavasena saṃ-saddalopo, saṃvelliyanti attho.

Ettha **hatthisoṇḍaṃ** (cūḷava. aṭṭha. 280) nāma nābhimūlato hatthisoṇḍasaṇṭhānaṃ olambakaṃ katvā nivatthaṃ coḷikitthīnaṃ nivāsanaṃ viya. **Catukkaṇṇaṃ** nāma uparito dve, heṭṭhato dveti evaṃ cattāro kaṇṇe dassetvā nivatthaṃ. **Macchavāḷakaṃ** nāma ekato dasantaṃ ekato pāsantaṃ olambetvā nivatthaṃ. **Saṃvelliya**nti mallakammakārādayo viya kaccham bandhitvā nivāsanaṃ. **Tālavaṇṭakaṃ** nāma tālavaṇṭākārena sāṭakaṃ olambetvā nivāsanaṃ. **Ca**-saddena satavalikaṃ saṅgaṇhāti. **Satavalikaṃ** nāma dīghasāṭakaṃ anekakkhattuṃ obhañjitvā ovaṭṭikaṃ karontena nivatthaṃ, vāmadakkhiṇapassesu vā nirantaraṃ valiyo dassetvā nivatthaṃ. Sace pana jāṇuto paṭṭhāya ekā vā dve vā valiyo paññāyanti, vaṭṭati. Evaṃ nivāsetuṃ gilānassapi maggapaṭipannassapi na vaṭṭati.

Yampi maggaṃ gacchantā ekaṃ vā dve vā koṇe ukkhipitvā antaravāsakassa upari laggenti, anto vā ekaṃ kāsāvaṃ tathā nivāsetvā bahi aparaṃ nivāsenti, sabbaṃ na vaṭṭati. Gilāno pana antokāsāvassa ovaṭṭikaṃ dassetvā aparaṃ upari nivāsetuṃ labhati. Agilānena dve nivāsentena saguṇaṃ katvā nivāsetabbāni. Iti yañca idha paṭikkhittaṃ, yañca sekhiyavaṇṇanāyaṃ, taṃ sabbaṃ vajjetvā nibbikāraṃ timaṇḍalaṃ paṭicchādentena parimaṇḍalaṃ nivāsetabbaṃ. Yaṃ kiñci vikāraṃ karonto dukkaṭā na muccati.

2815. **Gihipārupana**nti ''setapaṭapārutaṃ (cūḷava. aṭṭha. 280) paribbājakapārutaṃ ekasāṭakapārutaṃ soṇḍapārutaṃ antepurikapārutaṃ mahājeṭṭhakapārutaṃ kuṭipavesakapārutaṃ brāhmaṇapārutaṃ pāḷikārakapāruta''nti evamādiparimaṇḍalalakkhaṇato aññathā pārutaṃ, sabbametaṃ gihipārutaṃ nāma. Tasmā yathā setapaṭā aḍḍhapālakaniganṭhā pārupanti, yathā ca ekacce paribbājakā uraṃ vivaritvā dvīsu aṃsakūṭesu pāvuraṇaṃ ṭhapenti, yathā ca ekasāṭakā manussā nivatthasāṭakassa ekenantena piṭṭhiṃ pārupitvā ubho kaṇṇe ubhosu aṃsakūṭesu ṭhapenti, yathā ca surāsoṇḍādayo sāṭakena gīvaṃ parikkhipantā ubho ante udare vā olambenti, piṭṭhiyaṃ vā khipanti, yathā ca antepurikāyo akkhitārakamattaṃ dassetvā oguṇṭhikaṃ pārupanti, yathā ca mahājeṭṭhā dīghasāṭakaṃ nivāsetvā tasseva ekenantena sakalasarīraṃ pārupanti, yathā ca kassakā khettakuṭiṃ pavisantā sāṭakaṃ paliveṭhetvā upakacchake pakkhipitvā tasseva ekenantena sarīraṃ pārupanti, yathā ca brāhmaṇā ubhinnaṃ upakacchakānaṃ antarena sāṭakaṃ pavesetvā aṃsakūṭesu pakkhipanti, yathā ca pāḷikārako bhikkhu ekaṃsapārupanena pārutaṃ vāmabāhaṃ vivaritvā cīvaraṃ aṃsakūṭaṃ āropeti, evaṃ apārupitvā sabbepi ete, aññe ca evarūpe pārupanadose vajjetvā nibbikāraṃ parimaṇḍalaṃ pārupitabbaṃ. Tathā apārupitvā ārāme vā antaraghare vā anādarena yaṃ kiñci vikāraṃ karontassa dukkaṭaṃ. Parimaṇḍalato vimuttalakkhaṇanivāsanapārupanadose vajjetvā parimaṇḍalabhāvoyeva vuttalakkhaṇo adhippetoti attho.

2816. **Lokāyataṃ na vāceyyā**ti ''sabbaṃ ucchiṭṭhaṃ, sabbaṃ anucchiṭṭhaṃ, seto kāko, kāḷo bako iminā ca iminā ca kāraṇenā''ti evamādiniratthakakāraṇapaṭisaṃyuttaṃ titthiyasatthaṃ aññesaṃ na vāceyya. **Na ca taṃ pariyāpuṇe**ti taṃ lokāyataṃ na ca pariyāpuṇeyya na uggaṇheyya. **Tiracchānavijjā**ti hatthisippaassasippadhanusippādikā paropaghātakarā vijjā ca. Bhikkhunā na pariyāpuṇitabbā, na vācetabbāti yojanā.

2817. **Sabbācāmaribījanī**ti setādivaṇṇehi sabbehi camaravālehi katā bījanī. **Na cālimpeyya dāyaṃ vā**ti davaḍāhādiupaddavanivāraṇāya anuññātaṃ paṭaggidānakāraṇaṃ vinā araññaṃ agginā na ālimpeyya. Davaḍāhe pana āgacchante anupasampanne asati paṭaggiṃ dātuṃ, appaharitakaraṇena vā parikhākhaṇanena vā parittāṇaṃ kātuṃ, senāsanaṃ pattaṃ vā appattaṃ vā aggiṃ allasākhaṃ bhañjitvā nibbāpetuñca labhati. Udakena pana kappiyeneva labhati, netarena. Anupasampanne pana sati teneva kappiyavohārena kārāpetabbaṃ. **Mukhaṃ na ca lañje**ti manosilādinā mukhaṃ na limpeyya, tilakena aṅgaṃ na kareyyāti attho.

2818. **Ubhatokāja**nti ubhatokoṭiyā bhāravahanakoṭikājaṃ. **Antarakājaka**nti ubhayakoṭiyā ṭhitavāhakehi vahitabbaṃ majjhebhārayuttakājaṃ. **Sīsakkhandhakaṭibhārādayo** heṭṭhā vuttalakkhaṇāva.

2819. Yo bhikkhu vaḍḍhakiaṅgulena aṭṭhaṅgulādhikaṃ vā teneva aṅgulena caturaṅgulapacchimaṃ vā dantakaṭṭhaṃ khādati, evaṃ khādato tassa āpatti dukkaṭaṃ hotīti yojanā.

2820. **Kicce satipī**ti sukkhakaṭṭhādiggahaṇakicce pana sati. **Porisa**nti purisappamāṇaṃ, byāmamattanti vuttaṃ hoti. **Āpadāsū**ti vāḷamigādayo vā disvā maggamūḷho vā disā oloketukāmo hutvā davaḍāhaṃ vā udakoghaṃ vā āgacchantaṃ disvā vā evarūpāsu āpadāsu. **Vaṭṭatevābhirūhitu**nti atiuccampi rukkhaṃ ārohituṃ vaṭṭati eva.

2821. Sace **akallako** gilāno na siyā, **lasuṇaṃ** māgadhaṃ āmakaṃ bhaṇḍikalasuṇaṃ **na ca khādeyya** neva paribhuñjeyyāti yojanā. **Bhaṇḍikalasuṇaṃ** nāma catumiñjato paṭṭhāya bahumiñjaṃ. Palaṇḍukabhañjanakādilasuṇe magadhesu jātattepi na doso. Lasuṇavibhāgo heṭṭhā dassitoyeva. Gilānassa pana lasuṇaṃ khādituṃ vaṭṭati. Yathāha – ''anujānāmi, bhikkhave, ābādhapaccayā lasuṇaṃ khāditu''nti (cūḷava. 289). **Ābādhapaccayā**ti yassa ābādhassa lasuṇaṃ bhesajjaṃ hoti, tappaccayāti attho. **Buddhavacana**nti saṅgītittayāruḷhā piṭakattayapāḷi. **Aññathā**ti sakkaṭādikhalitavacanamayaṃ vācanāmaggaṃ na ropetabbaṃ, tathā na ṭhapetabbanti vuttaṃ hoti.

2822. **Khipite**ti yena kenaci khipite. ''Jīvā''ti na vattabbanti yojanā. Bhikkhunā khipite gihinā ''jīvathā''ti vuttena puna ''ciraṃ jīvā''ti vattuṃ vaṭṭatīti yojanā. **''Cira''**nti pade satipi vaṭṭati.

2823. **Ākoṭentassā**ti kāyena vā kāyapaṭibaddhādīhi vā paharantassa. **Pupphasaṃkiṇṇe**ti pupphasanthate.

2824. Nhāpitā pubbakā etassāti **nhāpitapubbako,** nhāpitajātikoti attho. **Khurabhaṇḍa**nti nhāpitaparikkhāraṃ. **Na gaṇheyyā**ti na parihareyya. Sace yo nhāpitajātiko hoti, so khurabhaṇḍaṃ gahetvā na hareyyāti attho. Aññassa hatthato gahetvā kesacchedādi kātuṃ vaṭṭati. **Uṇṇī**ti kesakambalaṃ vinā uṇṇamayā pāvuraṇajāti. ''Gonakaṃ kuttakaṃ cittaka''miccādinā vuttabhedavantatāya āha **''sabbā''**ti. Uṇṇamayaṃ antokaritvā pārupituṃ vaṭṭatīti āha **''bāhiralomikā''**ti. Yathāha – ''na, bhikkhave, bāhiralomī uṇṇīdhāretabbā''ti (cūḷava. 249). **Sikkhāpadaṭṭhakathāyaṃ** ''uṇṇalomāni bahi katvā uṇṇapāvāraṃ pārupanti, tathā dhārentassa dukkaṭaṃ. Lomāni anto katvā pārupituṃ vaṭṭatī''ti (cūḷava. aṭṭha. 249).

2825. **Aṅgarāgaṃ** nāma kuṅkumādi. **Karontassā**ti abbhañjantassa. Akāyabandhanassa gāmaṃ pavisatopi dukkaṭaṃ samudīritanti yojanā. Ettha ca asatiyā abandhitvā nikkhantena yattha sarati, tattha bandhitabbaṃ. ''Āsanasālāya bandhissāmī''ti gantuṃ vaṭṭati. Saritvā yāva na bandhati, na tāva piṇḍāya caritabbaṃ.

2826. Sabbaṃ āyudhaṃ vinā sabbaṃ **lohajaṃ** lohamayabhaṇḍañca pattaṃ, saṅkamanīyapādukaṃ, yathāvuttalakkhaṇaṃ pallaṅkaṃ, āsandiñca vinā sabbaṃ **dārujaṃ** dārumayabhaṇḍañca vuttalakkhaṇameva **katakaṃ**, **kumbhakārikaṃ** dhaniyasseva sabbamattikāmayaṃ kuṭiñca vinā sabbaṃ **mattikāmayaṃ** bhaṇḍañca kappiyanti yojanā.

Khuddakavatthukkhandhakakathāvaṇṇanā.

Senāsanakkhandhakakathāvaṇṇanā

2827. **Āsandiko**ti caturassapīṭhaṃ. **Atikkantapamāṇo**ti heṭṭhā aṭaniyā vaḍḍhakihatthato uccatarappamāṇapādako. Ekapassato dīgho pana uccapādako na vaṭṭati. Yathāha – ''uccakampi āsandikanti vacanato ekatobhāgena dīghapīṭhameva hi aṭṭhaṅgulādhikapādakaṃ na vaṭṭati, caturassaāsandiko pana pamāṇātikkantopi vaṭṭatī''ti (cūḷava. aṭṭha. 297).

Tathāti iminā ''atikkantapamāṇo''ti idaṃ paccāmasati. **Pañcaṅgapīṭha**nti cattāro pādā, apassenanti imehi pañcaṅgehi yuttapīṭhaṃ. **Sattaṅga**nti tīsu disāsu apassaye yojetvā kataṃ. Taṅhi catūhi pādehi, tīhi apassehi ca yuttattā ''sattaṅgapīṭha''nti vuttaṃ. Esa nayo mañcepi. Yathāha – ''sattaṅgo nāma tīsu disāsu apassayaṃ katvā katamañco, ayampi pamāṇātikkanto vaṭṭatī''ti (cūḷava. aṭṭha. 297).

2828. **Tūlonaddhā**ti upari tūlaṃ pakkhipitvā baddhā. **Ghareyevā**ti gihīnaṃ geheyeva nisīdituṃ vaṭṭatīti sambandho. **''Nisīditu''**nti imināva sayanaṃ paṭikkhittaṃ. **Sīsapādūpadhāna**nti sīsūpadhānañceva pādūpadhānañca. **Ca**-saddo pi-saddatthe so ''agilānassā''ti ettha ānetvā sambandhitabbo, tena agilānassāpi tāva vaṭṭati, pageva gilānassāti dīpeti.

2829. Na kevalaṃ gilānassa sīsapādūpadhānameva vaṭṭati, atha kho idampīti dassetumāha **''santharitvā''**tiādi. **Upadhānāni santharitvā**ti bahū upadhānāni attharitvā. **Tattha cā**ti tasmiṃ upadhānasanthare. **Paccattharaṇakaṃ datvā**ti upari paccattharaṇakaṃ attharitvā.

2830. **Tiriya**nti vitthārato. **Muṭṭhiratana**nti pākatikamuṭṭhikaratanaṃ. Taṃ pana vaḍḍhakīnaṃ vidatthimattaṃ. **Mita**nti pākaṭitaṃ pamāṇayuttaṃ hotīti yojanā. Katthaci potthakesu **''mata''**nti pāṭho dissati, so na gahetabbo. **Dīghato**ti bimbohanassa dīghato. **Diyaḍḍha**nti diyaḍḍhahatthaṃ vā dvihatthaṃ vā hotīti **kurundiyaṃ** vuttanti sambandho. Idameva hi ''sīsappamāṇabimbohana''nti adhippetaṃ. Yathāha –

> ''Sīsappamāṇaṃ nāma yassa vitthārato tīsu kaṇṇesu dvinnaṃ kaṇṇānaṃ antaraṃ miniyamānaṃ vidatthi ceva caturaṅgulañca hoti, majjhaṭṭhānaṃ muṭṭhiratanaṃ hoti. Dīghato pana diyaḍḍharatanaṃ vā dviratanaṃ vāti **kurundiyaṃ** vuttaṃ. Ayaṃ sīsappamāṇassa ukkaṭṭhaparicchedo, ito uddhaṃ na vaṭṭati, heṭṭhā pana vaṭṭatī''ti (cūḷava. aṭṭha. 297).

2831. **Coḷa**nti pilotikā. **Paṇṇa**nti rukkhalatānaṃ paṇṇaṃ. **Uṇṇā**ti eḷakādīnaṃ lomaṃ. **Tiṇa**nti dabbatiṇādi yaṃ kiñci tiṇaṃ. **Vāka**nti kadaliakkamakacivākādikaṃ. Etehi pañcahi pūritā bhisiyo **tūlānaṃ gaṇanāvasā** hetugabbhānaṃ etesaṃ pañcannaṃ gabbhānaṃ gaṇanāvasena pañca bhāsitāti yojanā.

2832. Bimbohanagabbhaṃ dassetumāha **''bhisī''**tiādi. **Pañcevā**ti yathāvuttacoḷādipañceva. **Tathā tūlāni tīṇipī**ti ''anujānāmi, bhikkhave, tīṇi tūlāni rukkhatūlaṃ latātūlaṃ poṭakitūla''nti (cūḷava. 297) anuññātāni tīṇipi tūlāni. Ettha ca **rukkhatūlaṃ** nāma simbalirukkhādīnaṃ yesaṃ kesañci rukkhānaṃ tūlaṃ. **Latātūlaṃ** nāma khīravalliādīnaṃ yāsaṃ kāsañci vallīnaṃ tūlaṃ. **Poṭakitūlaṃ** nāma poṭakitiṇādīnaṃ yesaṃ kesañci tiṇajātikānaṃ antamaso ucchunaḷādīnampi tūlaṃ. **Lomāni migapakkhīna**nti sīhādicatuppadānaṃ, morādipakkhīnaṃ lomāni. **Ime**ti bhisigabbhādayo ime dasa bimbohanassa gabbhāti sambandho.

2833. Evaṃ kappiyaṃ bhisibimbohanagabbhaṃ dassetvā idāni akappiyaṃ dassetumāha **''manussaloma''**ntiādi. Lomesu manussalomañca pupphesu bakulapiyaṅgupupphādikaṃ sabbaṃ pupphañca paṇṇesu ca **suddhaṃ** kevalaṃ tamālapattañca na vaṭṭatīti yojanā. **''Suddha''**nti iminā tamālapattaṃ sesagabbhehi missaṃ vaṭṭatīti byatirekato dīpeti.

2834. **Masūrake**ti cammachavibhisibimbohane.

2835. ''Suddha''nti iminā byatirekato dassitamevatthaṃ sarūpato vibhāvetumāha **''missa''**ntiādi.

2836. **Tiracchānagatassa vā**ti antamaso gaṇḍuppādassāpi. **Kārentassā**ti cittakammakaṭṭhakammādivasena kārāpentassa vā karontassa vā.

2837. **Jātaka**nti apaṇṇakajātakādijātakañca. **Vatthu**nti vimānavatthuādikaṃ pasādajanakaṃ vā petavatthuādikaṃ saṃvegajanakaṃ vā vatthuṃ. **Vā**-saddena **aṭṭhakathāgataṃ** idha dassitapakaraṇaṃ saṅgaṇhāti. **Parehi vā**ti ettha **vā**-saddo avadhāraṇe, tena parehi kārāpetumeva vaṭṭati, na sayaṃ kātunti dīpeti. **Sayaṃ kātumpī**ti ettha **api**-saddo pageva kārāpetunti dīpeti.

2838. **Yo pana** bhikkhu dvīhi vassehi vā ekena vā vassena yassa bhikkhuno vuḍḍhataro vā hoti daharataro vā, so tena bhikkhunā samānāsaniko nāma hotīti yojanā.

2839. **''Sattavassena pañcavasso''**ti idaṃ dvīhi vassehi vuḍḍhanavakānaṃ samānāsanikatte udāharaṇaṃ. **''Cha vassena pañcavasso''**ti idaṃ ekavassena vuḍḍhanavakānaṃ samānāsanikatte udāharaṇaṃ.

2840. Yaṃ tiṇṇaṃ nisīdituṃ pahoti, taṃ heṭṭhā dīghāsanaṃ nāmāti yojanā. ''Samānāsanikā mañce nisīditvā mañcaṃ bhindiṃsu, pīṭhe nisīditvā pīṭhaṃ bhindiṃsū''ti (cūḷava. 320) āropite vatthumhi ''anujānāmi, bhikkhave, duvaggassa mañcaṃ duvaggassa pīṭha''nti (cūḷava. 320) anuññātattā **''dve''**ti samānāsanike dve sandhāya vuttaṃ.

2841. Ubhatobyañjanaṃ, itthiṃ, paṇḍakaṃ ṭhapetvā **sabbehipi** gahaṭṭhehi, pabbajitehi vā purisehi saha dīghāsane nisīdituṃ anuññātanti yojanā. Potthakesu pana katthaci ''sabbesa''nti sāmivacananto pāṭho dissati, tato **''sabbehipī''**ti karaṇavacanantova pāṭho yuttataro. Karaṇavacanappasaṅge vā sāmivacananiddesoti veditabbaṃ. Yathāha ''yaṃ tiṇṇaṃ pahoti, taṃ saṃhārimaṃ vā hotu asaṃhārimaṃ vā, tathārūpe api phalakakhaṇḍe anupasampannenāpi saddhiṃ nisīdituṃ vaṭṭatī''ti (cūḷava. aṭṭha. 320).

2842. **Purimiko**ti ñattidutiyāya kammavācāya sammatena ''na chandāgatiṃ gaccheyya…pe… gahitāgahitañca jāneyyā''ti (cūḷava. 317) vuttehi pañcahi aṅgehi samannāgatena bhikkhunā purimavassūpanāyikadivase ''anujānāmi, bhikkhave, paṭhamaṃ bhikkhū gaṇetuṃ, paṭhamaṃ bhikkhū gaṇetvā seyyā gaṇetuṃ, seyyā gaṇetvā seyyaggena gāhetu''ntiādinā (cūḷava. 318) nayena anuññātaniyāmeneva senāsanaggāhāpanaṃ purimiko nāma senāsanaggāho. Evameva pacchimikāya vassūpanāyikadivase senāsanaggāhāpanaṃ **pacchimiko** nāma. Evameva mahāpavāraṇādivasassa anantaradivase ''bhante, antarāmuttakaṃ senāsanaṃ gaṇhathā''ti vatvā vuḍḍhapaṭipāṭiyā senāsanaggāhāpanaṃ **antarāmuttako** nāma. **Pakāsito** ''aparajjugatāya āsāḷhiyāpurimiko gāhāpetabbo, māsagatāya āsāḷhiyā pacchimiko gāhetabbo, aparajjugatāya pavāraṇāya āyatiṃ vassāvāsatthāya antarāmuttako gāhetabbo''ti (cūḷava. 318) vutto.

2843. Vuttamevatthaṃ niyametvā dassetumāha **''pubbāruṇā''**tiādi. Idha **pāṭipadā** nāma dve vassūpanāyikadivasā ceva mahāpavāraṇāya anantaradivaso ca. Imesaṃ tiṇṇaṃ pāṭipadadivasānaṃ aruṇo **pubbāruṇo** nāma. Te divase atikkamma dutiyatithipaṭibaddho aruṇo **punāruṇo** nāma. **Ida**nti ubhayāruṇānantaraṃ. **Senāsanagāhakassā**ti ettha sakatthe ka-paccayo, senāsanaggāhassāti attho. Yathāha – ''idañhi senāsanaggāhassa khetta''nti. **Vassūpagate** vassūpagame kātabbe sati, sādhetabbapayojane bhummaṃ. **Vassūpagate**ti vā nimittatthe bhummaṃ. Purimikāya, hi pacchimikāya ca vassūpagamanassa taṃ tadahu senāsanaggāho nimittaṃ, antarāmuttako pana āgamino vassūpagamanassāti evaṃ tividhopi senāsanaggāho vassūpagamanassa nimittaṃ hoti.

2844. Pāṭipadadivasassa aruṇe uggateyeva senāsane pana gāhite añño bhikkhu āgantvā sace senāsanapaññāpakaṃ senāsanaṃ **yācati,** so bhikkhu senāsanapaññāpakena ''senāsanaṃ gāhita''nti vattabboti yojanā.

2845. Vassāvāsassa idaṃ **vassāvāsikaṃ,** vassaṃvutthānaṃ dātabbacīvaraṃ, gāthābandhavasena ''vassavāsika''nti rassattaṃ. Saṅghikaṃ apaloketvā gahitaṃ **vassāvāsikaṃ** cīvaraṃ sace **tatrajaṃ** tatruppādaṃ hoti, antovasse vibbhantopi labhateti yojanā. **''Tatrajaṃ sace''**ti iminā cassa dāyakānaṃ vassāvāsikapaccayavasena gāhitaṃ pana na labhatīti dīpeti. Yathāha – ''paccayavasena gāhitaṃ pana na labhatīti vadantī''ti (cūḷava. aṭṭha. 318).

2846-8. Sace vutthavasso yo bhikkhu āvāsikahatthato kiñci ticīvarādikaṃ **kappiyabhaṇḍaṃ** attano gahetvā ''asukasmiṃ kule mayhaṃ gahitaṃ vassāvāsikacīvaraṃ gaṇha'' iti evaṃ vatvā **tassa** āvāsikassa datvā disaṃ **gacchati** pakkamati, so tattha gataṭṭhāne sace **uppabbajati** gihī hoti, **tassa** disaṃgatassa sampattaṃ **taṃ** vassāvāsikaṃ tena tathā dinnampi āvāsiko bhikkhu **gahetuṃ na labhati,** tassa pāpitaṃ vassāvāsikacīvaraṃ **saṅghikaṃyeva** siyāti yojanā. Yathāha – ''idha, bhikkhave, vassaṃvuttho bhikkhu vibbhamati, saṅghasseveta''nti.

2849. Tasmiṃ kule dāyake **manusse** sammukhā ce paṭicchāpeti, tassa disaṃgamissa sampattaṃ vassāvāsikacīvaraṃ āvāsiko labhatīti yojanā.

2850. Tattha **ārāmo** nāma pupphārāmo vā phalārāmo vā. **Vihāro** nāma yaṃ kiñci pāsādādisenāsanaṃ. **Vatthūni duvidhassapī**ti ārāmavatthu, vihāravatthūti duvidhassa vatthūni ca. **Ārāmavatthu** nāma tesaṃyeva ārāmānaṃ atthāya paricchinditvā ṭhapitokāso, tesu vā ārāmesu vinaṭṭhesu tesaṃ porāṇakabhūmibhāgo. **Vihāravatthu** nāma tassa patiṭṭhānokāso. **Bhisi** nāma uṇṇabhisiādīnaṃ pañcannaṃ aññatarā. **Bimbohanaṃ** nāma vuttappakārānaṃ bimbohanānaṃ aññataraṃ. **Mañcaṃ** nāma masārako bundikābaddho, kuḷīrapādako, āhaccapādakoti imesaṃ pubbe vuttānaṃ catunnaṃ mañcānaṃ aññataraṃ. **Pīṭhaṃ** nāma masārakādīnaṃyeva catunnaṃ pīṭhānaṃ aññataraṃ.

2851. **Lohakumbhī** nāma kāḷalohena vā tambalohena vā yena kenaci lohena katā kumbhī. **Kaṭāho** pākaṭova. **''Bhāṇaka''**nti alañjaro vuccati. **Alañjaro**ti ca bahuudakagaṇhanikā mahācāṭi, jalaṃ gaṇhituṃ alanti alañjaro. ''Vaṭṭacāṭi viya hutvā thokaṃ dīghamukho majjhe paricchedaṃ dassetvā kato''ti **gaṇṭhipade** vuttaṃ. **Vārako**ti ghaṭo. Ku vuccati pathavī, tassā dālanato vidāraṇato **''kudālo''**ti ayomayaupakaraṇaviseso vuccati.

2852. **Valliveḷu**ādīsu **veḷū**ti mahāveṇu. **Tiṇa**nti gehacchādanaṃ tiṇaṃ. **Paṇṇaṃ** tālapaṇṇādikaṃ. **Muñja**nti muñjatiṇaṃ. **Pabbaja**nti pabbajatiṇaṃ, **mattikā** pakatimattikā vā gerukādipañcavaṇṇā vā mattikā. **Āha ca** aṭṭhakathācariyo.

2853. **Dve**ti paṭhamadutiyagarubhaṇḍāni. **Dvīhi saṅgahitāni** ''āromo, ārāmavatthu, idaṃ paṭhamaṃ. Vihāro, vihāravatthu, idaṃ dutiya''nti (cūḷava. 321-322) vuttattā. **Catusaṅgaha**nti catūhi bhisiādīhi saṅgaho yassāti viggaho. **Navakoṭṭhāsa**nti lohakumbhiādayo nava koṭṭhāsā assāti viggaho. **Aṭṭhadhā** valliādīhi aṭṭhahi pakārehi.

2854. **Itī**ti nidassanatthe. Evaṃ vuttanayena **pañcahi rāsīhi** niddiṭṭhānaṃ garubhaṇḍagaṇanānaṃ piṇḍavasena pañcavīsatividhaṃ garubhaṇḍaṃ pañcanimmalalocano nātho pakāsayīti yojanā. Pañca nimmalāni locanāni yassāti viggaho, maṃsadibbadhammabuddhasamantacakkhuvasena pañcavidhavippasannalocanoti attho.

2855. **Vissajjento**ti issaravatāya parassa vissajjento. **Vibhājento**ti vassaggena pāpetvā vibhājento. Idañhi sabbampi garubhaṇḍaṃ **senāsanakkhandhake** (cūḷava. 321) ''avissajjiyaṃ. **Kiṭāgirivatthumhi** (cūḷava. 322) avebhaṅgiya''nti ca vuttaṃ. Ubhayattha āgatavohārabhedadassanamukhena tattha vippaṭipajjantassa āpattiṃ dassento āha **''bhikkhu thullaccayaṃ phuse''**ti. **Parivāre** pana –

> Avissajjiyaṃ avebhaṅgiyaṃ, pañca vuttā mahesinā;
> Vissajjentassa paribhuñjantassa anāpatti;
> Pañhā mesā kusalehi cintitāti. (pari. 479) –

Āgataṃ. Tasmā mūlacchejjavasena avissajjiyaṃ, avebhaṅgiyañca, parivattanavasena pana vissajjentassa, paribhuñjantassa ca anāpattīti evamettha adhippāyo.

2856. **Bhikkhunā** puggalena vā saṅghena vā gaṇena vā garubhaṇḍaṃ tu vissajjitaṃ avissaṭṭhameva hoti, vibhattañca avibhājitameva hotīti yojanā.

2857. **Ettha** etesu pañcasu garubhaṇḍesu purimesu tīsu **agarubhaṇḍakaṃ** kiñci na ca atthīti yojanā. Catutthe pana garubhaṇḍe **aṭṭhakathāya** ''lohakumbhī, lohabhāṇakaṃ, lohakaṭāhanti imāni tīṇi mahantāni vā hontu khuddakāni vā, antamaso pasatamattaudakagaṇhanakānipi garubhaṇḍāniyevā''ti vuttanayaṃ dassetumāha **''lohakumbhī''**tiādi.

2858. Idaṃ tividhanti sambandho. **Pādagaṇhanako**ti ettha **pādo** nāma magadhanāḷiyā pañcanāḷimattagaṇhanako bhājanaviseso. Bhājanānaṃ pamāṇaṃ karontā sīhaḷadīpe yebhuyyena teneva pādena minanti. Tasmā **aṭṭhakathāyaṃ** ''sīhaḷadīpe pādagaṇhanako bhājetabbo''ti (cūḷava. aṭṭha. 321) vuttaṃ. **Lohavārako**ti kāḷalohatambalohavaṭṭalohakaṃsalohānaṃ yena kenaci kato. **Bhājiyo**ti bhājetabbo.

2859. **Tato uddha**nti tato pādagaṇhanakavārakato uddhaṃ adhikaṃ gaṇhanako. Evaṃ pāḷiāgatānaṃ vinicchayaṃ dassetvā **aṭṭhakathā**gatānaṃ (cūḷava. aṭṭha. 321) dassetumāha **''bhiṅgārādīnī''**tiādi. **Bhiṅgāro** nāma ukkhittahatthisoṇḍākārena katajalaniggamakaṇṇiko uccagīvo mahāmukhaudakabhājanaviseso. **Ādi**-saddena **aṭṭhakathā**gatāni ''paṭiggahauḷuṅkadabbikaṭacchupātitaṭṭakasarakasamuggaaṅgārakapalladhūmakaṭacchuādīni khuddakāni vā mahantāni vā''ti (cūḷava. aṭṭha. 321) vuttāni saṅgaṇhāti. **Sabbānī**ti khuddakāni vā mahantāni vā.

2860. Tambathālakā ayathālakā bhājetabbāti yojanā. **Ca**-saddena **aṭṭhakathāyaṃ** vuttaṃ ''ṭhapetvā pana bhājanavikatiṃ aññasmimpi kappiyalohabhaṇḍe añjanī añjanisalākā kaṇṇamalaharaṇī sūci paṇṇasūci khuddako pipphalako khuddakaṃ ārakaṇṭakaṃ kuñcikā tāḷaṃ kattarayaṭṭhivedhako natthudānaṃ bhindivālo lohakūṭo lohakuṭṭi lohaguḷo lohapiṇḍi lohaaraṇī cakkalikaṃ aññampi vippakataṃ lohabhaṇḍaṃ bhājiya''nti (cūḷava. aṭṭha. 321) vacanaṃ saṅgaṇhāti. **Dhūmanetta**nti dhūmanāḷikā. **Ādi**-saddena ''phāladīparukkhadīpakapallakaolambakadīpakaitthipurisatiracchānagatarūpakāni pana aññāni vā bhitticchadanakavāṭādīsu upanetabbāni antamaso lohakhilakaṃ upādāya sabbāni lohabhaṇḍāni garubhaṇḍāniyeva hontī''ti (cūḷava. aṭṭha. 321) vuttaṃ saṅgaṇhāti.

2861. **Attanā paṭiladdha**nti ettha pi-saddo luttaniddiṭṭho, attanā paṭiladdhampīti attho. Bhikkhunā attanā paṭiladdhampi taṃ lohabhaṇḍaṃ kiñcipi puggalikaparibhogena na bhuñjitabbanti yojanā.

2862. Kaṃsavaṭṭalohānaṃ vikārabhūtāni tambamaya**bhājanānipi** puggalikaparibhogena sabbaso paribhuñjituṃ na vaṭṭantīti yojanā.

2863. **Eseva nayo**ti ''na puggalikabhogenā''tiādinā dassitanayo. Saṅghikesu vā **gihīnaṃ santakesu vā** yathāvuttabhaṇḍesu paribhogapaccayā **doso na atthī**ti yojanā. ''Kaṃsalohādibhājanaṃ saṅghassa dinnampi pārihāriyaṃ na vaṭṭati, gihivikatanīhāreneva paribhuñjitabba''nti (cūḷava. aṭṭha. 321) **mahāpaccariyaṃ** vuttaṃ. Ettha ca **pārihāriyaṃ na vaṭṭati** attano santakaṃ viya gahetvā paribhuñjituṃ na vaṭṭatīti. **''Gihivikatanīhāreneva paribhuñjitabba''**nti iminā sace ārāmikādayo paṭisāmetvā paṭidenti, paribhuñjituṃ vaṭṭatīti dasseti.

2864. **Khīrapāsāṇa**nti mudukā pāṇajāti. Vuttañhi mātikāṭṭhakathā**gaṇṭhipade** ''khīrapāsāṇo nāma muduko pāsāṇo''ti. **Garuka**nti garubhaṇḍaṃ. **Taṭṭakādika**nti **ādi**-saddena sarakādīnaṃ saṅgaho. **Ghaṭako**ti khīrapāsāṇamayoyeva vārako. **''Pādagaṇhanato uddha''**nti iminā pādagaṇhanako agarubhaṇḍanti dīpeti.

2865. ''Suvaṇṇarajatahārakūṭajātiphalikabhājanāni gihivikatānipi na vaṭṭanti, pageva saṅghikaparibhogena vā puggalikaparibhogena vā''ti (cūḷava. aṭṭha. 321) **aṭṭhakathāyaṃ** vuttanayaṃ dassetumāha **''siṅgī''**tiādi. **Siṅgī**ti suvaṇṇaṃ. **Sajjhu** rajataṃ. **Hārakūṭaṃ** nāma suvaṇṇavaṇṇaṃ lohajātaṃ. Phalikena ubbhavaṃ jātaṃ, phalikamayaṃ bhājananti attho. **Gihīnaṃ santakānipī**ti **api**-saddena gihivikataparibhogenāpi tāva na vaṭṭanti, pageva saṅghikaparibhogena vā puggalikaparibhogena vāti dīpeti. Senāsanaparibhoge pana āmāsampi anāmāsampi sabbaṃ vaṭṭati.

2866. **Khuddā**ti yāya vāsiyā ṭhapetvā dantakaṭṭhacchedanaṃ vā ucchutacchanaṃ vā aññaṃ mahākammaṃ kātuṃ na sakkā, evarūpā khuddakā vāsi bhājanīyā. **Mahattarī**ti yathāvuttappamāṇāya vāsiyā mahantatarā yena kenaci ākārena katavāsi garubhaṇḍaṃ. Vejjānaṃ sirāvedhanakampi ca pharasu tathā garubhaṇḍanti yojanā.

2867. **Kuṭhārī**ti ettha pharasusadisova vinicchayo. Yā pana āvudhasaṅkhepena katā, ayaṃ anāmāsā. **Kudālo** antamaso caturaṅgulamattopi. **Sikhara**nti dhanurajjuto nāmetvā dāruādīnaṃ vijjhanakakaṇṭako. **Tenevā**ti nikhādaneneva.

2868. Nikhādanassa bhedavantatāya taṃ vibhajitvā dassetumāha **''caturassamukhaṃ doṇimukha''**nti. **Doṇimukha**nti doṇi viya ubhayapassena nāmitamukhaṃ. **Vaṅka**nti aggato nāmetvā katanikhādanaṃ. **Pi**-saddena ujukaṃ saṅgaṇhāti. **Tattha cā**ti tasmiṃ nikhādane. Sadaṇḍaṃ khuddakañca nikhādanaṃ sabbaṃ garubhaṇḍanti yojanā. **''Sadaṇḍaṃ khuddaka''**nti iminā visesanadvayena adaṇḍaṃ phalamattaṃ sipāṭikāya ṭhapetvā pariharaṇayoggaṃ sammajjanidaṇḍavedhanakaṃ nikhādanaṃ agarubhaṇḍaṃ, tato mahantaṃ nikhādanaṃ adaṇḍampi garubhaṇḍanti dīpeti. Yehi manussehi vihāre vāsiādīni dinnāni ca honti, te ce ghare daḍḍhe vā corehi vā vilutte ''detha no, bhante, upakaraṇe puna pākatike karissāmā''ti vadanti, dātabbā. Sace āharanti, na vāretabbā, anāharantāpi na codetabbā.

2869. ''Kammāratatṭakāracundakāranaḷakāramaṇikārapattabandhakānaṃ adhikaraṇimuṭṭhikasaṇḍāsatulādīni sabbāni lohamayaupakaraṇāni saṅghe dinnakālato paṭṭhāya garubhaṇḍāni. Tipukoṭṭakasuvaṇṇakāracammakāraupakaraṇesupi eseva nayo. Ayaṃ pana viseso – tipukoṭṭakaupakaraṇesupi tipucchedanasatthakaṃ, suvaṇṇakāraupakaraṇesu suvaṇṇacchedanasatthakaṃ, cammakāraupakaraṇesu kataparikammacammachindanakaṃ khuddakasatthanti imāni bhājanīyabhaṇḍānī''ti (cūḷava. aṭṭha. 321) **aṭṭhakathāgataṃ** vinicchayekadesaṃ dassetumāha **''muṭṭhika''**ntiādi. **Tulādika**nti ettha **ādi**-saddena kattariādiupakaraṇaṃ saṅgaṇhāti.

2870. ''Nahāpitatunnakārānaṃ upakaraṇesupi ṭhapetvā mahākattariṃ, mahāsaṇḍāsaṃ, mahāpipphalakañca sabbaṃ bhājanīyaṃ. Mahākattariādīni garubhaṇḍānī''ti (cūḷava. aṭṭha. 321) **aṭṭhakathāgataṃ** vinicchayaṃ dassetumāha **''nhāpitakassā''**tiādi. Nhāpitakassa upakaraṇesu saṇḍāso, mahattarī kattarī ca tunnakārānañca upakaraṇesu mahattarī kattarī ca mahāpipphalakañca garubhaṇḍakanti yojanā.

2871. Ettāvatā catutthagarubhaṇḍe vinicchayaṃ dassetvā idāni pañcamagarubhaṇḍe vinicchayaṃ dassetumāha **''vallī''**tiādi. Vettalatādikā **valli** dullabhaṭṭhāne saṅghassa dinnā vā **tattha** saṅghassa bhūmiyaṃ jātā, **rakkhitā** gopitā vā aḍḍhabāhuppamāṇā garubhaṇḍaṃ hotīti yojanā. ''Aḍḍhabāhūti kapparato paṭṭhāya yāva aṃsakūṭa''nti **gaṇṭhipade** vuttaṃ. ''Aḍḍhabāhu nāma vidatthicaturaṅgula''ntipi vadanti. Sace sā valli saṅghakamme, cetiyakamme ca kate atirekā hoti, puggalikakammepi upanetuṃ vaṭṭati. Arakkhitā pana garubhaṇḍameva na hoti.

2872. **Aṭṭhakathāyaṃ** ''suttamakacivākanāḷikerahīracammamayā rajjukā vā yottāni vā vāke ca nāḷikerahīre ca vaṭṭetvā katā ekavaṭṭā vā dvivaṭṭā vā saṅghassa dinnakālato paṭṭhāya garubhaṇḍaṃ. Suttaṃ pana avaṭṭetvā dinnaṃ, makacivākanāḷikerahīrā ca bhājanīyā''ti (cūḷava. aṭṭha. 321) āgatavinicchayaṃ dassetumāha **''suttavākādinibbattā''**tiādi. **Vākādī**ti **ādi**-saddena makacivākanāḷikerahīracammānaṃ gahaṇaṃ. Nātidīghā **rajjukā**. Atidīghaṃ **yottakaṃ**.

2873. Nāḷikerassa hīre vā makaci**vāke vā** vaṭṭetvā katā ekavaṭṭāpi garubhaṇḍakanti yojanā. Yehi panetāni rajjukayottādīni dinnāni honti, te attano karaṇīyena harantā na vāretabbā.

2874. Vaḍḍhakiaṅgulena **aṭṭhaṅgulāyato sūcidaṇḍamatto** pariṇāhato sīhaḷadīpe lekhakānaṃ lekhanisūcidaṇḍamatto saṅghassa dinno vā tatthajātako vā **rakkhito** gopito veḷu garubhaṇḍaṃ siyāti yojanā. ''Yaṃ majjhimapurisassa kaniṭṭhaṅguliyā aggappamāṇaṃ, idaṃ sīhaḷadīpe lekhakānaṃ lekhanisūciyā pamāṇa''nti vadanti. So ca saṅghakamme ca cetiyakamme ca kate atireko puggalikakamme dātuṃ vaṭṭati.

2875. Daṇḍo ca salākā ca **daṇḍasalākā,** chattassa daṇḍasalākāti viggaho. **Chattadaṇḍo** nāma chattapiṇḍi. **Chattasalākā**ti chattapañjarasalākā. **Daṇḍo**ti upāhanadaṇḍako. **''Daṇḍo''**ti sāmaññena vuttepi aṭṭhakathāgatesu sarūpena idhāvutto upāhanadaṇḍoyeva sāmaññavacanena pārisesato gahetabboti. Daḍḍhagehamanussā gaṇhitvā gacchantā na vāretabbā.

2876. **Muñjādīsu** gehacchadanārahesu tiṇesu yaṃ kiñci **muṭṭhimattaṃ** tiṇaṃ vā gehacchadanārahaṃ **tālapaṇṇādi** ekampi saṅghassa dinnaṃ vā **tattha** saṅghikabhūmiyaṃ jātaṃ vā garubhaṇḍaṃ siyāti yojetabbā. Tattha **muṭṭhimattaṃ** nāma karaḷamattaṃ. Idañca karaḷaṃ katvā chādentānaṃ chadanakaraḷavasena gahetabbaṃ. **Tālapaṇṇādī**ti **ādi**-saddena nāḷikerapaṇṇādigehacchadanapaṇṇānaṃ gahaṇaṃ. Tampi muñjādi saṅghakamme ca cetiyakamme ca kate atirekaṃ puggalikakamme dātuṃ vaṭṭati. Daḍḍhagehamanussā gahetvā gacchanti, na vāretabbāti.

2877-8. **Aṭṭhaṅgulappamāṇo**ti dīghato aṭṭhaṅgulamatto. Keci ''puthulato''ti vadanti. **Rittapotthako**ti lekhāhi suññapotthako, na likhitapotthakoti vuttaṃ hoti. ''Aṭṭhaṅgulappamāṇo''ti iminā aṭṭhaṅgulato ūnappamāṇo bhājiyo, ''rittapotthako''ti iminā aṭṭhaṅgulato atirekappamāṇopi likhitapotthako bhājiyoti dasseti.

''Mattikā pakatimattikā vā hotu pañcavaṇṇā vā sudhā vā sajjurasakaṅguṭṭhasilesādīsu vā yaṃ kiñci dullabhaṭṭhāne ānetvā vā dinnaṃ tatthajātakaṃ vā rakkhitagopitaṃ tālaphalapakkamattaṃ garubhaṇḍaṃ hotī''ti (cūḷava. aṭṭha. 321) **aṭṭhakathā**gatavinicchayaṃ dassetumāha **''mattikā''**tiādi. Pākatikā vā setagerukādi**pañcavaṇṇā** vāpi mattikāti yojanā. **Sileso** nāma kabiṭṭhādisileso. **Ādi**-saddena sajjurasakaṅguṭṭhādīnaṃ gahaṇaṃ. **Tālapakkapamāṇa**nti ekaṭṭhitālaphalapamāṇāpi. Tampi mattikādi saṅghakamme, cetiyakamme ca niṭṭhite atirekaṃ puggalikakamme dātuṃ vaṭṭati.

2879-80. ''Veḷuādika''nti padacchedo. Rakkhitaṃ gopitaṃ vāpi gaṇhatā **samakaṃ vā atirekaṃ vā** thāvaraṃ antamaso taṃagghanakaṃ vālikameva vā datvā gahetabbanti yojanā.

Aṭṭhakathāyaṃ pana ''rakkhitagopitaṃ veḷuṃ gaṇhantena samakaṃ vā atirekaṃ vā thāvaraṃ antamaso taṃagghanakavālikāyapi phātikammaṃ katvā gahetabbo. Phātikammaṃ akatvā gaṇhantena tattheva vaḷañjetabbo, gamanakāle saṅghike āvāse ṭhapetvā gantabbaṃ. Asatiyā gahetvā gatena pana pahiṇitvā dātabbo. Desantaragatena sampattavihāre saṅghikāvāse ṭhapetabbo''ti (cūḷava. aṭṭha. 321) veḷumhiyeva ayaṃ vinicchayo vutto, idha pana ''valliveḷādikaṃ kiñcī''ti valliādīnampi sāmaññena vuttattā taṃ upalakkhaṇamattaṃ valliādīsupi yathārahaṃ labbhatīti veditabbaṃ.

2881. **Añjana**nti silāmayo. **Evaṃ haritālamanosilā**pi.

2882. Dārubhaṇḍe ayaṃ vinicchayo – pariṇāhato yathāvutta **sūcidaṇḍappamāṇako** aṭṭhaṅguladīgho **yo koci dārubhaṇḍako** dārudullabhaṭṭhāne saṅghassa dinno vā tatthajātako vā rakkhitagopito garubhaṇḍaṃ hotīti yojanā.

2883. Evaṃ **kurundaṭṭhakathāya** āgatavinicchayaṃ dassetvā **mahāaṭṭhakathāya** (cūḷava. aṭṭha. 321) āgataṃ dassetumāha **''mahāaṭṭhakathāya''**ntiādi. Tattha **āsandikasattaṅgā** vuttalakkhaṇāva. **''Bhaddapīṭha''**nti vettamayaṃ pīṭhaṃ vuccati. **Pīṭhikā**ti pilotikābaddhapīṭhameva.

2884. **Eḷakapādapīṭhaṃ** nāma dārupaṭṭikāya upari pāde ṭhapetvā bhojanapallaṅkaṃ viya katapīṭhaṃ vuccati. ''Āmalakavaṭṭakapīṭha''nti etassa **''āmaṇḍakavaṭṭaka''**nti pariyāyo, tasmā ubhayenāpi āmalakākārena yojitaṃ bahupādakapīṭhaṃ vuccati. Kesuci potthakesu **''tathāmaṇḍakapīṭhaka''**nti pāṭho. Gāthābandhavasena **maṇḍaka**-saddapayogo. **Kocchaṃ** bhūtagāmavagge catutthasikkhāpade vuttasarūpaṃ. **Palālapīṭha**nti nipajjanatthāya katā palālabhisi, iminā kadalipattādimayapīṭhampi upalakkhaṇato dassitaṃ. Yathāha – ''palālapīṭhena cettha kadalipattādipīṭhānipi saṅgahitānī''ti (cūḷava. aṭṭha. 321). **Dhovane phalaka**nti cīvaradhovanaphalakaṃ, dhovanādisaddānaṃ viyettha vibhattialopo. Imesu tāva yaṃ kiñci khuddakaṃ vā hotu mahantaṃ vā, saṅghassa dinnaṃ garubhaṇḍaṃ hoti. Byagghacammaonaddhampi vāḷarūpaparikkhittaṃ ratanaparisibbitaṃ kocchaṃ garubhaṇḍameva.

2885. **Bhaṇḍikā**ti daṇḍakaṭṭhacchedanabhaṇḍikā. **Muggaro**ti daṇḍamuggaro. **Daṇḍamuggaro** nāma yena rajitacīvaraṃ pothenti. **Vatthaghaṭṭanamuggaro**ti cīvaraghaṭṭanamuggaro, yena anuvātādiṃ ghaṭṭenti. **Ambaṇa**nti phalakehi pokkharaṇisadisaṃ katapānīyabhājanaṃ. **Mañjūsā** nāma doṇipeḷā. **Nāvā** poto. **Rajanadoṇikā** nāma yattha cīvaraṃ rajanti, pakkarajanaṃ vā ākiranti.

2886. **Uḷuṅko**ti nāḷikeraphalakaṭāhādimayo uḷuṅko. Ubhayaṃ pidhānasamako **samuggo**. ''Khuddako parividhano karaṇḍa''nti vadanti. **Karaṇḍo** ca pādagaṇhanakato atirekappamāṇo idha adhippeto. **Kaṭacchū**ti dabbi. **Ādi**-saddena pānīyasarāvapānīyasaṅkhādīnaṃ gahaṇaṃ.

2887. **Gehasambhāra**nti gehopakaraṇaṃ. Thambhatulāsopānaphalakādi dārumayaṃ, pāsāṇamayampi imināva gahitaṃ. **Kappiyacamma**nti ''eḷakājamigāna''ntiādinā (vi. vi. 2650) heṭṭhā dassitaṃ kappiyacammaṃ. Tabbipariyāyaṃ **akappiyaṃ. Abhājiyaṃ** garubhaṇḍattā. Bhūmattharaṇaṃ katvā paribhuñjituṃ vaṭṭati.

2888. **Aṭṭhakathāyaṃ** ''eḷakacammaṃ pana paccattharaṇagatikameva hoti, tampi garubhaṇḍamevā''ti (cūḷava. aṭṭha. 321) vuttattā āha **''eḷacammaṃ garuṃ vutta''**nti. **Kurundiyaṃ** pana ''sabbaṃ mañcappamāṇaṃ cammaṃ garubhaṇḍa''nti (cūḷava. aṭṭha. 321) vuttaṃ. Ettha ca **''paccattharaṇagatikamevā''**ti iminā mañcapīṭhepi attharituṃ vaṭṭatīti dīpeti. ''Pāvārādipaccattharaṇampi garubhaṇḍa''nti eke, ''no''ti apare, vīmaṃsitvā gahetabbaṃ. **Mañcappamāṇa**nti ca pamāṇayuttaṃ mañcaṃ. **Pamāṇayuttamañco** nāma yassa dīghaso nava vidatthiyo tiriyañca tadupaḍḍhaṃ. Uddhaṃ mukhamassāti **udukkhalaṃ**. **Ādi**-saddena musalaṃ, suppaṃ, nisadaṃ, nisadapoto, pāsāṇadoṇi, pāsāṇakaṭāhañca saṅgahitaṃ. **Pesakārādī**ti **ādi**-saddena cammakārādīnaṃ gahaṇaṃ. Turivemādi **pesakārabhaṇḍañca** bhastādi cammakārabhaṇḍañca **kasibhaṇḍañca** yuganaṅgalādi **saṅghikaṃ** saṅghasantakaṃ garubhaṇḍanti yojanā.

2889. **''Tathevā''**ti iminā ''saṅghika''nti idaṃ paccāmasati. **Ādhārako**ti pattādhāro. **Tālavaṇṭa**nti tālavaṇṭehi kataṃ. Veḷudantavilīvehi vā morapiñchehi vā cammavikatīhi vā katampi taṃsadisaṃ ''tālavaṇṭa''nteva vuccati. Vaṭṭavidhūpanānaṃ tālavaṇṭeyeva antogadhattā **''bījanī''**ti caturassavidhūpanañca ketakapārohakuntālapaṇṇādimayadantamayavisāṇamayadaṇḍakamakasabījanī ca vuccati. **Pacchi** pākaṭāyeva. Pacchito khuddako tālapaṇṇādimayo bhājanaviseso **caṅkoṭakaṃ. Sabbā sammajjanī**ti nāḷikerahīrādīhi baddhā yaṭṭhisammajjanī, muṭṭhisammajjanīti duvidhā pariveṇaṅgaṇādisammajjanī ca tatheva duvidhā khajjūrināḷikerapaṇṇādīhi baddhā gehasammajjanī cāti sabbāpi sammajjanī garubhaṇḍaṃ hoti.

2890. **Cakkayuttakayāna**nti hatthavaṭṭakasakaṭādiyuttayānañca.

2891. **Chatta**nti paṇṇakilañjasetacchattavasena tividhaṃ chattaṃ. **Muṭṭhipaṇṇa**nti tālapaṇṇaṃ sandhāya vuttaṃ. Visāṇabhājanañca tumbabhājanañcāti viggaho, ekadesasarūpekaseso, gāthābandhavasena niggahitāgamo ca. Visāṇamayaṃ, bhājanaṃ tumbamayaṃ bhājanañcāti attho. Idha ''pādagaṇhanakato atirittappamāṇa''nti seso. **Araṇī** araṇisahitaṃ. **Ādi**-saddena āmalakatumbaṃ anuññātavāsiyā daṇḍañca saṅgaṇhāti. **Lahu** agarubhaṇḍaṃ, bhājanīyanti attho. Pādagaṇhanakato atirittappamāṇaṃ garubhaṇḍaṃ.

2892. **Visāṇa**nti govisāṇādi yaṃ kiñci visāṇaṃ. Atacchitaṃ yathāgatameva bhājanīyaṃ. Aniṭṭhitaṃ mañcapādādi yaṃ kiñci bhājanīyanti yojanā. Yathāha –

''mañcapādo mañcaaṭanī pīṭhapādo pīṭhaaṭanī vāsipharasuādīnaṃ daṇḍoti etesu yaṃ kiñci vippakatatacchanakammaṃ aniṭṭhitameva bhājanīyaṃ, tacchitamaṭṭhaṃ pana garubhaṇḍaṃ hotī''ti (cūḷava. aṭṭha. 321).

2893. **Niṭṭhito tacchito vāpī**ti tacchitaniṭṭhitopi. **Vidho**ti kāyabandhane anuññātavidho. **Hiṅgukaraṇḍako**ti hiṅgumayo vā tadādhāro vā karaṇḍako. **Añjanī**ti añjananāḷikā ca añjanakaraṇḍako ca. **Salākāyo**ti añjanisalākā. **Udapuñchanī**ti hatthidantavisāṇādimayā udakapuñchanī. Idaṃ sabbaṃ bhājanīyameva.

2894. **Paribhogāraha**nti manussānaṃ upabhogaparibhogayoggaṃ. **Kulālabhaṇḍa**nti ghaṭapiṭharādikumbhakārabhaṇḍampi. **Pattaṅgārakaṭāha**nti pattakaṭāhaṃ, aṅgārakaṭāhañca. **Dhūmadānaṃ** nāḷikā. **Kapallikā**ti dīpakapallikā.

2895. **Thupikā**ti pāsādādithupikā. **Dīparukkho**ti padīpādhāro. **Cayanacchadaniṭṭhakā**ti pākāracetiyādīnaṃ cayaniṭṭhakā ca gehādīnaṃ chadaniṭṭhakā ca. **Sabbampī**ti yathāvuttaṃ sabbampi anavasesaṃ parikkhāraṃ.

2896. **Kañcanako**ti sarako. **Ghaṭako**ti pādagaṇhanakato anatirittappamāṇo ghaṭako. ''Yathā ca mattikābhaṇḍe, evaṃ lohabhaṇḍepi kuṇḍikā bhājanīyakoṭṭhāsameva bhajatī''ti (cūḷava. aṭṭha. 321) **aṭṭhakathānayaṃ** saṅgahetumāha **''lohabhaṇḍepi kuṇḍikāpi ca bhājiyā''**ti.

2897. **Garu** nāma pacchimaṃ garubhaṇḍattayaṃ. **Thāvaraṃ** nāma purimadvayaṃ. **Saṅghassā**ti saṅghena. **Parivattetvā**ti puggalikādīhi tādisehi tehi parivattetvā. Tatrāyaṃ parivattananayo (cūḷava. aṭṭha. 321) – saṅghassa nāḷikerārāmo dūre hoti, kappiyakārakā taṃ bahutaraṃ khādanti, tato sakaṭavetanaṃ datvā appameva āharanti, aññesaṃ pana tassa ārāmassa avidūragāmavāsīnaṃ manussānaṃ vihārassa samīpe ārāmo hoti, te saṅghaṃ upasaṅkamitvā sakena ārāmena taṃ ārāmaṃ yācanti, saṅghena ''ruccati saṅghassā''ti apaloketvā sampaṭicchitabbo. Sacepi bhikkhūnaṃ rukkhasahassaṃ hoti, manussānaṃ pañcasatāni, ''nanu tumhākaṃ ārāmo khuddako''ti na vattabbaṃ. Kiñcāpi hi ayaṃ khuddako, atha kho itarato bahutaraṃ āyaṃ deti. Sacepi samakameva deti, evampi icchiticchitakkhaṇe paribhuñjituṃ sakkāti gahetabbameva.

Sace pana manussānaṃ bahutarā rukkhā honti, ''nanu tumhākaṃ bahutarā rukkhā''ti vattabbaṃ. Sace ''atirekaṃ amhākaṃ puññaṃ hotu, saṅghassa demā''ti vadanti, jānāpetvā sampaṭicchituṃ vaṭṭati. Bhikkhūnaṃ rukkhā phaladhārino, manussānaṃ rukkhā na tāva phalaṃ gaṇhanti. Kiñcāpi na gaṇhanti, na cirasseva gaṇhissantīti sampaṭicchitabbameva. Manussānaṃ rukkhā phaladhārino, bhikkhūnaṃ na tāva phalaṃ gaṇhanti. ''Nanu tumhākaṃ rukkhā phaladhārino''ti vattabbaṃ. Sace ''gaṇhatha, bhante, amhākaṃ puññaṃ bhavissatī''ti vadanti, jānāpetvā sampaṭicchituṃ vaṭṭati. Evaṃ ārāmena ārāmo parivattetabbo. Eteneva nayena ārāmavatthupi vihāropi vihāravatthupi ārāmena parivattetabbaṃ. Ārāmavatthunā ca mahantena vā khuddakena vā ārāmaārāmavatthuvihāravihāravatthūni.

Kathaṃ vihārena vihāro parivattetabbo? Saṅghassa antogāme gehaṃ hoti, manussānaṃ vihāramajjhe pāsādo, ubhopi agghena samakā, sace manussā tena pāsādena taṃ gehaṃ yācanti, sampaṭicchituṃ vaṭṭati. Bhikkhūnaṃ ce mahagghataraṃ gehaṃ hoti, ''mahagghataraṃ amhākaṃ geha''nti vutte ca ''kiñcāpi mahagghataraṃ, pabbajitānaṃ pana asāruppaṃ, na sakkā tattha pabbajitehi vasituṃ, idaṃ pana sāruppaṃ, gaṇhathā''ti vadanti, evampi sampaṭicchituṃ vaṭṭati. Sace pana manussānaṃ mahagghaṃ hoti, ''nanu tumhākaṃ gehaṃ mahaggha''nti vattabbaṃ. ''Hotu, bhante, amhākaṃ puññaṃ bhavissati, gaṇhathā''ti vutte pana sampaṭicchituṃ vaṭṭati. Evaṃ vihārena vihāro parivattetabbo. Eteneva nayena vihāravatthupi ārāmopi ārāmavatthupi vihārena parivattetabbaṃ. Vihāravatthunā ca mahagghena vā appagghena vā vihāravihāravatthuārāmaārāmavatthūni. Evaṃ tāva thāvarena thāvaraparivattanaṃ veditabbaṃ.

Garubhaṇḍena garubhaṇḍaparivattane pana mañcapīṭhaṃ mahantaṃ vā hotu khuddakaṃ vā, antamaso caturaṅgulapādakaṃ gāmadārakehi paṃsvāgārakesu kīḷantehi katampi saṅghassa dinnakālato paṭṭhāya garubhaṇḍaṃ hoti. Sacepi rājarājamahāmattādayo ekappahāreneva mañcasataṃ vā mañcasahassaṃ vā denti, sabbe kappiyamañcā sampaṭicchitabbā, sampaṭicchitvā vuḍḍhapaṭipāṭiyā ''saṅghikaparibhogena paribhuñjathā''ti dātabbā, puggalikavasena na dātabbā. Atirekamañce bhaṇḍāgārādīsu paññapetvā pattacīvaraṃ nikkhipitumpi vaṭṭati.

Bahisīmāya ''saṅghassa demā''ti dinnamañco saṅghattherassa vasanaṭṭhāne dātabbo. Tattha ce bahū mañcā honti, mañcena kammaṃ natthi, yassa vasanaṭṭhāne kammaṃ atthi, tattha ''saṅghikaparibhogena paribhuñjathā''ti dātabbo. Mahagghena satagghanakena, sahassagghanakena vā mañcena aññaṃ mañcasataṃ labhati, parivattetvā gahetabbaṃ. Na kevalaṃ mañcena mañcoyeva, ārāmaārāmavatthuvihāravihāravatthupīṭhabhisibimbohanānipi parivattetuṃ vaṭṭanti. Esa nayo pīṭhabhisibimbohanesupi etesu hi kappiyākappiyaṃ vuttanayameva. Tattha akappiyaṃ na paribhuñjitabbaṃ, kappiyaṃ saṅghikaparibhogena paribhuñjitabbaṃ. Akappiyaṃ vā mahagghaṃ kappiyaṃ vā parivattetvā vuttavatthūni gahetabbāni, agarubhaṇḍupagaṃ pana bhisibimbohanaṃ nāma natthīti.

2898. Bhikkhu adhotena pādena, allapādena vā senāsanaṃ nakkameti sambandho. Sayanti ettha, āsanti cāti **sayanāsanaṃ,** parikammakatabhūmattharaṇādi. **Allapādena vā**ti yena akkantaṭṭhāne udakaṃ paññāyati, evarūpena tintapādena. Yathāha – ''allehi pādehīti yehi akkantaṭṭhāne udakaṃ paññāyati, evarūpehi pādehi paribhaṇḍakatabhūmi vā senāsanaṃ vā na akkamitabbaṃ. Sace pana udakasinehamattameva paññāyati, na udakaṃ, vaṭṭatī''ti (cūḷava. aṭṭha. 324). **Saupāhano**ti ettha ''dhotapādaka''nti vattabbaṃ. Pāde paṭimukkāhi upāhanāhi **saupāhano** bhikkhu dhotapādakaṃ dhotapādehi akkamitabbaṭṭhānaṃ tatheva na akkameti yojanā.

2899. **Parikammakatāyā**ti sudhādiparikammakatāya. **Niṭṭhubhantassā**ti kheḷaṃ pātentassa. **Parikammakataṃ bhitti**nti setabhittiṃ vā cittakammakataṃ vā bhittiṃ. Na kevalañca bhittimeva, dvārampi vātapānampi apassenaphalakampi pāsāṇatthambhampi rukkhatthambhampi cīvarena vā kenaci vā appaṭicchādetvā apassayituṃ na labhatiyeva. ''Dvāravātapānādayo pana aparikammakatāpi apaṭicchādetvā na apassayitabbā''ti **gaṇṭhipade** vuttaṃ.

2901. Niddāyato tassa koci sarīrāvayavo paccattharaṇe saṅkuṭite sahasā yadi mañcaṃ phusati, dukkaṭanti yojanā.

2902. **Lomesu** mañcaṃ phusantesu. Hatthapādānaṃ talena akkamituṃ vaṭṭatīti yojanā. Mañcapīṭhaṃ nīharantassa kāye paṭihaññati, anāpatti.

''Dāyakehi 'kāyena phusitvā yathāsukhaṃ paribhuñjathā'ti dinnasenāsanaṃ, mañcapīṭhādiñca dāyakena vuttaniyāmena paribhuñjantassa doso natthī''ti mātikaṭṭhakathāya **sīhaḷagaṇṭhipade** vuttattā tathā paribhuñjantassa anāpatti. ''Imaṃ mañcapīṭhādiṃ saṅghassa dammī''ti vutte garubhaṇḍaṃ hoti, na bhājetabbaṃ saṅghassa parāmaṭṭhattā. ''Imaṃ mañcapīṭhādiṃ bhadantānaṃ vassaggena gaṇhituṃ dammī''ti vutte satipi garubhaṇḍabhāve kappiyavatthuṃ bhājetvā gaṇhituṃ vaṭṭati, akappiyabhaṇḍameva bhājetvā gahetuṃ na labbhati. ''Imaṃ mañcapīṭhaṃ vassaggena gahetuṃ saṅghassa dammī''ti vutte vassaggena bhājetvā gahetabbaṃ vassaggena bhājanaṃ paṭhamaṃ vatvā pacchā saṅghassa parāmaṭṭhattā. ''Saṅghassa imaṃ mañcapīṭhaṃ vassaggena gaṇhituṃ dammī''ti vutte pana garubhaṇḍaṃ hoti paṭhamaṃ saṅghassa parāmaṭṭhattāti ayampi viseso mātikaṭṭhakathā **gaṇṭhipadeyeva** vutto.

2903-4. Uddesabhattavinicchayekadesaṃ dassetumāha **''sahassagghanako''**tiādi. Sahassagghanako sacīvaro piṇḍapāto avassikaṃ bhikkhuṃ patto, tasmiṃ vihāre ca ''evarūpo piṇḍapāto avassikaṃ bhikkhuṃ patto''ti **likhitvā ṭhapito**pi ca hoti, tato saṭṭhivassānamaccaye **tādiso** sahassagghanako sacīvaro koci piṇḍapāto sace uppanno hoti, taṃ piṇḍapātaṃ **budho** vinicchayakusalo bhikkhu avassikaṭṭhitikāya adatvā saṭṭhivassika**ṭṭhitikāya** dadeyyāti yojanā.

2905. **Uddesabhattaṃ bhuñjitvā**ti upasampannakāle attano vassaggena pattaṃ uddesabhattaṃ paribhuñjitvā. **Jāto ce sāmaṇerako**ti sikkhāpaccakkhānādivasena sace sāmaṇero jāto. **Ta**nti upasampannakāle gahitaṃ tadeva uddesabhattaṃ. **Sāmaṇerassa pāḷiyā**ti sāmaṇerapaṭipāṭiyā attano pattaṃ pacchā gahetuṃ labhati.

2906. **Yo** sāmaṇero sampuṇṇavīsativasso ''sve uddesaṃ labhissatī''ti vattabbo, ajja so upasampanno hoti, ṭhitikā atītā siyāti yojanā, sve pāpetabbā sāmaṇeraṭṭhitikā ajja upasampannattā atikkantā hotīti attho, taṃ bhattaṃ na labhatīti vuttaṃ hoti.

2907. Uddesabhattānantaraṃ salākabhattaṃ dassetumāha **''sace panā''**tiādi. Sace salākā laddhā, taṃdine bhattaṃ na laddhaṃ, punadine tassa bhattaṃ gahetabbaṃ, **na saṃsayo** ''gahetabbaṃ nu kho, na gahetabba''nti evaṃ saṃsayo na kātabboti yojanā.

2908. Uttari uttaraṃ atirekaṃ bhaṅgaṃ byañjanaṃ etassāti **uttaribhaṅgaṃ,** tassa, atirekabyañjanassāti attho. **Ekacarassā**ti ekacārikassa. Salākāyeva **salākikā**.

2909. Uttaribhaṅgameva **uttaribhaṅgakaṃ**.

2910. **Yena yena hī**ti gāhitasalākena yena yena bhikkhunā. **Yaṃ ya**nti bhattabyañjanesu yaṃ yaṃ bhattaṃ vā yaṃ yaṃ byañjanaṃ vā.

2911. **Saṅghuddesādika**nti saṅghabhattauddesabhattādikaṃ. **Ādi-**saddena nimantanaṃ, salākaṃ, pakkhikaṃ, uposathikaṃ, pāṭipadikanti pañca bhattāni gahitāni.

Tattha sabbasaṅghassa dinnaṃ **saṅghabhattaṃ** nāma. ''Saṅghato ettake bhikkhū uddisitvā dethā''tiādinā vatvā dinnaṃ **uddesabhattaṃ**. ''Saṅghato ettakānaṃ bhikkhūnaṃ bhattaṃ gaṇhathā''tiādinā vatvā dinnaṃ **nimantanaṃ** nāma. Attano attano nāmena salākagāhakānaṃ bhikkhūnaṃ dinnaṃ **salākabhattaṃ** nāma. Cātuddasiyaṃ dinnaṃ **pakkhikaṃ**. Uposathe dinnaṃ **uposathikaṃ**. Pāṭipade dinnaṃ **pāṭipadikaṃ**. Taṃtaṃnāmena dinnameva tathā tathā voharīyati. Etesaṃ pana vitthārakathā ''abhilakkhitesū''tiādinā (cūḷava. aṭṭha. 325 pakkhikabhattādikathā) **aṭṭhakathāyaṃ** vuttanayena veditabbā. **Āgantukādī**ti ettha **ādi-**saddena gamikabhattaṃ, gilānabhattaṃ, gilānupaṭṭhākabhattanti tīṇi gahitāni. Āgantukānaṃ dinnaṃ bhattaṃ **āgantukabhattaṃ**. Eseva nayo sesesu.

2912. **Vihāra**nti vihārabhattaṃ uttarapadalopena, vihāre tatruppādabhattassetaṃ adhivacanaṃ. **Vārabhatta**nti dubbhikkhasamaye ''vārena bhikkhū jaggissāmā''ti dhuragehato paṭṭhāya dinnaṃ. **Nicca**nti niccabhattaṃ uttarapadalopena, tañca tathā vatvāva dinnaṃ. **Kuṭibhattaṃ** nāma saṅghassa āvāsaṃ katvā ''amhākaṃ senāsanavāsino amhākaṃ bhattaṃ gaṇhantū''ti dinnaṃ. Pannarasavidhaṃ sabbameva bhattaṃ **idha** imasmiṃ senāsanakkhandhake **uddiṭṭhaṃ** kathitaṃ. Etesaṃ vitthāravinicchayo atthikehi **samantapāsādikāya** gahetabbo.

2913. Paccayabhājane micchāpaṭipattiyā mahādīnavattā appamatteneva paṭipajjitabbanti paccayabhājanakaṃ anusāsanto āha **''pāḷi''**ntiādi.

Senāsanakkhandhakakathāvaṇṇanā.

Vattakkhandhakakathāvaṇṇanā

2914-5. Āgantuko ca āvāsiko ca piṇḍacāriko ca senāsanañca āraññako ca anumodanā cāti viggaho, tāsu vattāni, itarītarayogadvandasamāsassa uttarapadaliṅgattā itthi liṅganiddeso. **Bhatte** bhattagge, uttarapadalopo. **''Bhatte''**tiādīhi padehi ''vattānī''ti paccekaṃ yojetabbaṃ.

Ācariyo ca upajjhāyako ca sisso ca saddhivihāriko ca, tesaṃ vattānīti viggaho. **Sabbaso**ti sabbāvayavabhedehi. **Catuddasevā**ti avayavabhedehi bahuvidhānipi **vattāni** visayabhedena cuddasa eva vuttāni. **Visuddhacittenā**ti savāsanasakalasaṃkilesappahānato accantaparisuddhacittasantānena. **Vināyakenā**ti satte vinetīti vināyako, anuttarapurisadammasārathibhāvena dammadevabrahmanāgādike satte nānāvidhena vinayanupāyena dametīti attho. Atha vā vigato nāyako assāti **vināyako,** tena.

2916. **Ārāma**nti ettha taṃsamīpe tabbohāro. Yathāha ''idāni 'ārāmaṃ pavisissāmī'ti iminā upacārasīmasamīpaṃ dasseti, tasmā upacārasīmaṃ patvā upāhanāomuñcanādi sabbaṃ kātabba''nti (cūḷava. aṭṭha. 357). ''Pana apanetabba''nti padacchedo. **Muñcitabbāti upāhanā** pādato apanetabbā.

2917. **Oguṇṭhana**nti sasīsapārupanaṃ. Sīse cīvarameva vā na kātabbanti sambandho. **Tenā**ti āgantukena. **Pānīyavārinā**ti pātabbajalena.

2918. **Pucchitvā**ti vassagaṇanaṃ pucchitvā. Vihāre vuḍḍhabhikkhuno āgantukena bhikkhunā **vanditabbāva. Kāle**ti kālasseva. **Tena** āgantukena **bhikkhunā** senāsanaṃ ''mayhaṃ kataraṃ senāsanaṃ pāpuṇātī''ti **pucchitabbañcā**ti yojanā.

2919. ''Pucchitabba''nti idaṃ **''vaccaṭṭhāna''**ntiādikehi sabbehi upayogantapadehi paccekaṃ yojetabbaṃ. **Pānīyameva cā**ti ''kiṃ imissā pokkharaṇiyā pānīyameva pivanti, udāhu nahānādiparibhogampi karontī''ti (cūḷava. aṭṭha. 357) **aṭṭhakathā**gatanayena pānīyañca. Tathā **paribhojanīyañca. Saṅghakatika**nti ''kesuci ṭhānesu vāḷamigā vā amanussā vā honti, tasmā kaṃ kālaṃ pavisitabbaṃ, kaṃ kālaṃ nikkhamitabba''nti **aṭṭhakathā**gatanayena saṅghassa katikasaṇṭhānañca. **Gocarādika**nti ettha ca ''gocaro pucchitabboti 'gocaragāmo āsanne, udāhu dūre, kālasseva ca piṇḍāya caritabbaṃ, udāhu no'ti evaṃ bhikkhācāro pucchitabbo''ti (cūḷava. aṭṭha. 357) vuttanayena gocarañca. **Ādi-**saddena agocaraṃ gahitaṃ. ''Agocaro nāma micchādiṭṭhikānaṃ vā gāmo paricchinnabhikkho vā gāmo, yattha ekassa vā dvinnaṃ vā bhikkhā diyyati, sopi pucchitabbo''ti (cūḷava. aṭṭha. 357) vuttanayena **agocarañca**.

2920. Evaṃ āgantukavattaṃ dassetvā idāni āvāsikavattaṃ dassetumāha **''vuḍḍha''**ntiādi. Paccuggantvā pattañca cīvarañca paṭiggahetabbanti yojanā. Ca-saddo luttaniddiṭṭho.

2921. **Tassā**ti āgantukassa. **Pādodakañcā**ti **ca-**saddena dhotādhotapādā yattha ṭhapīyanti, taṃ pādapīṭhaṃ, pādakathalikañca upanikkhipitabbanti etaṃ gahitaṃ. **Pucchitabbañca vārinā**ti ''pānīyena pucchantena sace sakiṃ ānītaṃ pānīyaṃ sabbaṃ pivati, 'puna ānemī'ti pucchitabboyevā''ti vuttanayena pānīyena pucchitabbo. Idha **ca-**saddena –

> ''Apica bījanenapi bījitabbo, bījantena sakiṃ pādapiṭṭhiyaṃ bījitvā sakiṃ majjhe, sakiṃ sīse bījitabbaṃ, 'alaṃ hotū'ti vuttena tato mandataraṃ bījitabbaṃ. Puna 'ala'nti vuttena tato mandataraṃ bījitabbaṃ. Tatiyavāraṃ vuttena bījanī ṭhapetabbā. Pādāpissa dhovitabbā, dhovitvā sace attano telaṃ atthi, tena makkhetabbā. No ce atthi, tassa santakena makkhetabbā''ti (cūḷava. aṭṭha. 359) –

Vuttavattāni saṅgaṇhāti.

2922-3. **Vandeyyo**ti vuḍḍhāgantuko vanditabbo. **Paññapetabba**nti ''kattha mayhaṃ senāsanaṃ pāpuṇātī''ti pucchitena senāsanaṃ paññapetabbaṃ, ''etaṃ senāsanaṃ tumhākaṃ pāpuṇātī''ti evaṃ ācikkhitabbanti attho. ''Vattabbo''ti idaṃ **''ajjhāvutthamavuttha''**ntiādīhi padehi taṃtaṃliṅgavacanānurūpena parivattetvā paccekaṃ yojetabbaṃ. **Ajjhāvuttha**nti paññattasenāsanassa bhikkhūhi paṭhamaṃ vutthabhāvaṃ. **Avutthaṃ vā**ti cīvarakālaṃ tasmiṃ bhikkhūhi anajjhāvutthabhāvaṃ vā. **Gocarāgocaraṃ** vuttameva.

Sekkhakulāni cāti laddhasekkhasammutikāni kulāni ca vattabbāni. **''Pavese nikkhame kālo''**ti idaṃ ''saṅghakatika''nti ettha vuttatthameva. **Pānīyādika**nti **ādi-**saddena paribhojanīyakattarayaṭṭhīnaṃ ācikkhanaṃ saṅgaṇhāti.

2924. **Yathānisinnenevā**ti attanā nisinnaṭṭhāneyeva nisinnena. **Assā**ti navakassa.

2925. ''Atra pattaṃ ṭhapehi, idamāsanaṃ nisīdāhī''ti **iccevaṃ** iminā pakārena sabbaṃ vattabbanti yojanā. **Deyyaṃ senāsanampi cā**ti senāsanañca dātabbaṃ. **Ca-**saddena ''avutthaṃ vā ajjhāvutthaṃ vā ācikkhitabba''ntiādinā vuttaṃ sampiṇḍeti. Mahāāvāsepi attano santikaṃ sampattassa āgantukassa vattaṃ akātuṃ na labbhati.

2926. ''Mātikāya niddiṭṭhakkameneva vattāni kātabbāni, udāhu yathānuppattivasenā''ti koci maññeyyāti mātikākkameneva kātabbanti niyamo natthi, yathānuppattavaseneva kātabbanti viññāpetuṃ mātikākkamamanādiyitvā gamikavattaṃ āraddhaṃ. Atha vā vatticchānupubbakattā saddapayogassa mātikākkamamanādiyitvā yathicchaṃ niddeso katoti veditabboti. **Dārumattikabhaṇḍānī**ti mañcapīṭhādīni ceva rajanabhājanāni ca. **Paṭisāmetvā**ti guttaṭṭhāne ṭhapetvā. **Āvasathampi thaketvā**ti āvasathe dvārakavāṭādīni ca thaketvā.

2927. **Āpucchitvāpī**ti bhikkhussa vā sāmaṇerassa vā ārāmikassa vā ''imaṃ paṭijaggāhī''ti niyyādetvā vā. **Pucchitabbe asantepī**ti ettha **pi-**saddo pana-saddattho. **Gopetvā vāpi sādhuka**nti ''catūsu pāsāṇesu mañcaṃ paññapetvā mañce mañcaṃ āropetvā''tiādinā (cūḷava. 360) vuttanayena sammā paṭisāmetvā gantabbanti yojanā.

2928. Piṇḍacārikavattaṃ dassetumāha **''sahasā''**tiādi. Piṇḍacāriko bhikkhu antaragharaṃ pavisanto **sahasā na pavise** sīghaṃ na paviseyya, nikkhamanto **sahasā na nikkhame** sīghaṃ na nikkhameyya, bhikkhusāruppena paviseyya, nikkhameyya ca. **Piṇḍacārinā** bhikkhunā gehadvāraṃ sampattena **atidūre na ṭhātabbaṃ** nibbakosato atidūraṭṭhāne na ṭhātabbaṃ. **Accāsanne na ṭhātabbaṃ** nibbakosato āsannatare ṭhāne na ṭhātabbaṃ.

2929. **Uccāretvā**ti upanāmetvā. **Bhājana**nti pattaṃ. **Dakkhiṇena paṇāmetvā**ti dakkhiṇena hatthena upanāmetvā. **Bhikkhaṃ gaṇheyyā**ti ettha ''ubhohi hatthehi paṭiggahetvā''ti seso. Yathāha – ''ubhohi hatthehi pattaṃ paṭiggahetvā bhikkhā gahetabbā''ti (cūḷava. 366).

2930. Sūpaṃ dātukāmā vā adātukāmā vā iti muhuttakaṃ **sallakkheyya** tiṭṭheyya. **Antarā**ti bhikkhādānasamaye. **Na bhikkhādāyikā**ti itthī vā hotu puriso vā, bhikkhādānasamaye mukhaṃ na oloketabbanti.

2931. Piṇḍacārikavattaṃ dassetvā āraññikavattaṃ dassetumāha **''pānīyādī''**tiādi. **Pānīyādī**ti **ādi**-saddena paribhojanīyaaggiaraṇisahitakattarayaṭṭhīnaṃ gahaṇaṃ. Tatrāyaṃ vinicchayo – **pānīyaṃ upaṭṭhāpetabba**nti sace bhājanāni nappahonti, pānīyameva paribhojanīyampi katvā upaṭṭhāpetabbaṃ. Bhājanaṃ alabhantena veḷunāḷikāyapi upaṭṭhāpetabbaṃ. Tampi alabhantassa yathā samīpe khuddakaāvāṭo hoti, evaṃ kātabbaṃ. Araṇisahite asati aggiṃ akātumpi ca vaṭṭati. Yathā ca āraññikassa, evaṃ kantārapaṭipannassāpi araṇisahitaṃ icchitabbaṃ. Gaṇavāsino pana tena vināpi vaṭṭatīti.

Nakkhattanti assayujādisattavīsatividhaṃ nakkhattaṃ jānitabbanti sambandho. Kathaṃ jānitabbanti āha **''tena yogo cā''**ti, tena nakkhattena candassa yogo ñātabboti attho. **Jānitabbā disāpi cā**ti araññe viharantena aṭṭhapi disā asammohato jānitabbā.

2932. Aññavattaṃ dassetumāha **''vaccapassāvatitthānī''**tiādi. **Paṭipāṭiyā bhavantī**ti gatānukkamena sevitabbā bhavanti. Yathāha – ''vaccakuṭiyaṃ, passāvaṭṭhāne, nhānatittheti tīsupi āgatapaṭipāṭiyeva pamāṇa''nti (cūḷava. aṭṭha. 373). **Yathāvuḍḍhaṃ karontassā**ti gatapaṭipāṭiṃ vinā vuḍḍhapaṭipāṭiyā karontassa.

2933. Vaccakuṭiṃ pavisanto sahasā na paviseyya. **Ubbhajitvā**ti cīvaraṃ ukkhipitvā.

2934. Nitthunantena bhikkhunā vaccaṃ na kātabbanti yojanā. ''Vaccassa dunniggamanena upahato hutvā nitthunati ce, na doso''ti **sikkhābhājanavinicchaye** vuttaṃ. Daṇḍakaṭṭhaṃ khādato vaccaṃ **karoto** bhikkhuno dukkaṭaṃ hotīti yojanā.

2936. **Kharenā**ti pharusena vā phālitakaṭṭhena vā gaṇṭhikena vā kaṇṭakena vā susirena vā pūtinā vā daṇḍena **na avalekheyya** na puñcheyya. **Na kaṭṭhaṃ vaccakūpake chaḍḍeyyā**ti taṃ kaṭṭhaṃ vaccakūpe na chaḍḍeyya. Passāvadoṇiyā kheḷaṃ na pāteyyāti yojanā.

2937. **Pādukāsū**ti vaccapassāvapādukāsu. **Nikkhamane** nikkhamanakāle. **Tatthevā**ti vaccapassāvapādukāsveva. **Paṭicchādeyyā**ti ukkhittaṃ cīvaraṃ otāretvā sarīraṃ paṭicchādeyya.

2938. Yo vaccaṃ katvā salile sati **sace nācameyya** udakakiccaṃ na kareyya, tassa dukkaṭaṃ uddiṭṭhanti yojanā. **Mohanāsinā**ti savāsanassa mohassa, tena sahajekaṭṭhapahānekaṭṭhānaṃ sakalasaṃkilesānañca pahāyinā āsavakkhayañāṇena samucchindatā **muninā** sabbaññunā sammāsambuddhena. **''Salile satī''**ti iminā asati niddosataṃ dīpeti. Yathāha –

> ''Sati udaketi ettha sace udakaṃ atthi, paṭicchannaṭṭhānaṃ pana natthi, bhājanena nīharitvā ācamitabbaṃ. Bhājane asati pattena nīharitabbaṃ. Pattepi asati asantaṃ nāma hoti. 'Idaṃ ativivaṭaṃ, purato aññaṃ udakaṃ bhavissatī'ti gatassa udakaṃ alabhantasseva bhikkhācāravelā hoti, kaṭṭhena vā kenaci vā puñchitvā gantabbaṃ, bhuñjitumpi anumodanampi kātuṃ vaṭṭatī''ti (cūḷava. aṭṭha. 373).

2939. **Sasadda**nti udakasaddaṃ katvā. ''Pāsāṇādiṭṭhāne paharitvā udakaṃ saddāyati ce, na doso''ti **sikkhābhājanavinicchaye** vuttaṃ. **Capu capūti cā**ti tādisaṃ anukaraṇaṃ katvā nācametabbanti yojanā. **Ācamitvā**ti udakakiccaṃ katvā. **Sarāve** ācamanabhājane udakaṃ na sesetabbanti yojanā, idaṃ pana sabbasādhāraṇaṭṭhānaṃ sandhāya vuttaṃ. Yathāha **aṭṭhakathāyaṃ** –

> ''Ācamanasarāvaketi sabbasādhāraṇaṭṭhānaṃ sandhāyetaṃ vuttaṃ. Tatra hi aññe aññe āgacchanti, tasmā udakaṃ na sesetabbaṃ. Yaṃ pana saṅghikepi vihāre ekadese nibaddhagamanatthāya kataṃ ṭhānaṃ hoti puggalikaṭṭhānaṃ vā, tasmiṃ vaṭṭati. Virecanaṃ pivitvā punappunaṃ pavisantassāpi vaṭṭatiyevā''ti (cūḷava. aṭṭha. 374).

2940. **Ūhatampī**ti aññena vā attanā vā asañcicca ūhataṃ malena dūsitaṭṭhānaṃ. **Adhovitvā**ti jale sati asodhetvā jale asati kaṭṭhena vā kenaci vā puñchitvā gantabbaṃ. Yathāha – ''udakaṃ atthi bhājanaṃ natthi, asantaṃ nāma hoti, bhājanaṃ atthi udakaṃ natthi, etampi asantaṃ, ubhaye pana asati asantameva, kaṭṭhena vā kenaci vā puñchitvā gantabba''nti (cūḷava. aṭṭha. 374). **Uklāpāpi sace hontī**ti vaccapassāvaṭṭhānāni sace kacavarākiṇṇāni honti. **''Asesato sodhetabba''**nti iminā tato kassaci kacavarassa apanayanaṃ sodhanaṃ nāma na hoti, nissesakacavarāpanayanameva sodhananti dīpeti.

2941. **Piṭhar**oti avalekhanakaṭṭhanikkhepanabhājanaṃ. **Kumbhī ce rittā**ti ācamanakumbhī sace tucchā.

2942. Evaṃ vaccakuṭivattaṃ dassetvā senāsanavattaṃ dassetumāha **''anajjhiṭṭho''**tiādi. **Anajjhiṭṭho**ti ananuññāto.

2943. Vuḍḍhaṃ āpucchitvā kathentassāti yojanā. **Vuḍḍhatarāgame**ti yaṃ āpucchitvā kathetumāraddho, tatopi vuḍḍhatarassa bhikkhuno āgame sati.

2944. **Ekavihārasmi**nti ekasmiṃ gehe. **''Anāpucchā''**ti idaṃ vakkhamānehi yathārahaṃ yojetabbaṃ.

2945. Paṭhamaṃ yattha katthaci vuḍḍhānaṃ sannidhāne kattabbavattaṃ niddiṭṭhanti idāni ekavihāre vasantenāpi tassa kātabbataṃ dassetuṃ punapi **''na ca dhammo kathetabbo''**ti āha. **Dhammacakkhunā**ti dhammalocanena dhammagarukena, iminā atādisassa kato vāro niratthakoti dīpeti.

2946. **Kātabbo**ti jāletabbo. **So**ti dīpo. ''Dvāraṃ nāma yasmā mahāvaḷañjaṃ, tasmā tattha āpucchanakiccaṃ natthī''ti (cūḷava. aṭṭha. 369) vacanato taṃ avatvā āpattikhettameva dassetumāha **''vātapānakavāṭāni, thakeyya vivareyya no''**ti.

2947. **Vuḍḍhato parivattaye**ti yena vuḍḍho, tato parivattaye, piṭṭhiṃ adassetvā vuḍḍhābhimukho tena parivattayeti attho. Cīvarakaṇṇena vā kāyena vā **taṃ** vuḍḍhaṃ na ca ghaṭṭaye.

2948. Evaṃ senāsanavattaṃ dassetvā jantāgharavattaṃ dassetumāha **''purato''**tiādi. Therānaṃ purato neva nhāyeyya, **upari** paṭisote na ca nhāyeyya, **otarantānaṃ** vuḍḍhānaṃ **uttaraṃ** uttaranto maggaṃ dadeyya, **na ghaṭṭaye** kāyena vā cīvarena vā na ghaṭṭayeyyāti yojanā.

''Timaṇḍalaṃ paṭicchādentena parimaṇḍalaṃ nivāsetvā kāyabandhanaṃ bandhitvā''tiādinā (cūḷava. 364) nayena vuttānaṃ bhattaggavattānaṃ **sekhiyakathāya** vuttattā ca upajjhāyavattādīnaṃ **mahākhandhakakathāya** vuttattā ca anumodanavattānaṃ ''anujānāmi, bhikkhave, bhattagge catūhi pañcahi therānutherehi bhikkhūhi āgametu''ntiādinā (cūḷava. 362) nayena bhattaggavatteyeva antogadhabhāvena vuttattā ca niddese tāni na vuttāni, tathāpi tesu anumodanavattaṃ evaṃ veditabbaṃ (cūḷava. aṭṭha. 362) – saṅghatthere anumodanatthāya nisinne heṭṭhā paṭipāṭiyā catūhi nisīditabbaṃ. Anuthere nisinne mahātherena ca heṭṭhā ca tīhi nisīditabbaṃ. Pañcame nisinne upari catūhi nisīditabbaṃ. Saṅghattherena heṭṭhā daharabhikkhusmiṃ ajjhiṭṭhepi saṅghattherato paṭṭhāya catūhi nisīditabbameva. Sace pana anumodako bhikkhu ''gacchatha, bhante, āgametabbakiccaṃ natthī''ti vadati, gantuṃ vaṭṭati. Mahātherena ''gacchāma, āvuso''ti vutte ''gacchathā''ti vadati, evampi vaṭṭati. ''Bahigāme āgamessāmā''ti ābhogaṃ katvāpi bahigāmaṃ gantvā attano nissitake ''tumhe tassa āgamanaṃ āgamethā''ti vatvāpi gantuṃ vaṭṭatiyeva. Sace pana manussā attano rucitena ekena anumodanaṃ kārenti, neva tassa anumodato āpatti, na ca mahātherassa bhāro hoti. Upanisinnakathāyameva hi manussesu kathāpentesu mahāthero āpucchitabbo, mahātherena ca anumodanāya ajjhiṭṭhova āgametabboti idamettha lakkhaṇanti.

2949. **Vatta**nti yathāvuttaṃ ābhisamācārikavattaṃ. Yathāha – ''ābhisamācārikaṃ aparipūretvā sīlaṃ paripūressatīti netaṃ ṭhānaṃ vijjatī''ti. **Na vindatī**ti na labhati.

2950. **Anekaggo**ti vikkhittattāyeva asamāhitacitto. **Na ca passatī**ti ñāṇacakkhunā na passati, daṭṭhuṃ samattho na hotīti attho. **Dukkhā**ti jātidukkhādidukkhato.

2951. **Tasmā**ti yasmā dukkhā na parimuccati, tasmā. Ovādaṃ katvā kiṃ visesaṃ pāpuṇātīti āha **''ovādaṃ buddhaseṭṭhassa, katvā nibbānamehitī''**ti. **Ehiti** pāpuṇissati.

Bhikkhunikkhandhakakathāvaṇṇanā

2952. **Vivaritvāna** cīvaraṃ apanetvā.

2953. **Yaṃ kiñci sampayojentiyā**ti yaṃ kiñci anācāraṃ karontiyā. **Tato**ti tena anācārasaṅkhātena asaddhammena. **Bhāsantiyā**ti vācāya bhāsantiyā.

2954-6. **Dīgha**nti ekaparikkhepato dīghaṃ. **Vilīvena ca paṭṭenā**ti saṇhehipi vilīvehi katapaṭṭena. **Cammapaṭṭenā**ti cammamayapaṭṭena. **Dussapaṭṭenā**ti setavatthena. **Dussaveṇiyā**ti dussena gaṇhitaveṇiyā. **Dussavaṭṭiyā**ti dussena katavaṭṭiyā. **Na phāsukā nametabbā**ti majjhimassa tanubhāvatthāya gāmadārikā viya phāsulikā na nāmetabbā. **Jaghana**nti muttakaraṇappadesaṃ. **Aṭṭhikādinā**ti gojāṇuṭṭhikādinā. **Na ghaṃsāpeyyā**ti na ghaṭṭāpeyya. ''Aṭṭhikādinā''ti idaṃ ''na ghaṃsāpeyyā''ti iminā ca ''koṭṭāpetī''ti iminā kiriyāpadena ca sambandhitabbaṃ.

2957. **''Koṭṭāpetī''**ti idaṃ ''hatthaṃ vā''tiādīhi upayogantapadehi paccekaṃ yojetabbaṃ. **Hattha**nti aggabāhaṃ. **Hatthakoccha**nti piṭṭhihatthaṃ. **Pāda**nti jaṅghaṃ.

2958. **Na mukhaṃ limpitabba**nti chavipasādakarena tilasāsapakakkādinā anekavidhena limpanena na limpitabbaṃ. **Na cuṇṇetabba**nti mukhacuṇṇalepanaṃ na kātabbaṃ. Manosilāya mukhaṃ lañjantiyā āpatti siyāti yojanā.

2959. **Aṅgarāgo na kātabbo**ti haliddikuṅkumādīhi sarīracchavirāgo na kātabbo. **Avaṅgaṃ na ca kātabba**nti añjanaṃ bahi akkhikoṭiyā lekhaṃ ṭhapetvā na añjitabbaṃ. **Na kātabbaṃ visesaka**nti gaṇḍapadese vicitrasaṇṭhānaṃ visesakaṃ vattabhaṅgaṃ na kātabbaṃ.

2960. **Olokanakato**ti vātapānato. **Rāgā**ti kāmarāgena. **Oloketu**nti antaravīthiṃ viloketuṃ, sāloke na ca ṭhātabbanti yojanā. Sāloke dvāraṃ vivaritvā upaḍḍhakāyaṃ dassentīhi na ṭhātabbaṃ. **Sanacca**nti naṭasamajjaṃ.

2961. **Gaṇikaṃ vuṭṭhāpentiyā** vesiṃ vuṭṭhāpentiyā. **''Vikkiṇantiyā''**ti idaṃ ''sura''ntiādīhi upayogantapadehi paccekaṃ yojetabbaṃ.

2963. **Na cevupaṭṭhāpetabbo**ti attano veyyāvaccaṃ neva kārāpetabbo. Tiracchānagatopi dāso vā dāsī vā tiracchānagatopi kammakaro vā **na ceva upaṭṭhāpetabbo** neva attano veyyāvaccaṃ kārāpetabbo. **Api**-saddena pageva manussabhūtoti dīpeti.

2964. **''Sabbanīlādi''**nti iminā –

> ''Sabbanīlakamañjeṭṭha-kaṇhalohitapītake;
> Mahānāmamahāraṅga-rattesū''ti. (vi. vi. 598) –

Vuttāni akappiyacīvarāni saṅgahitāni. ''Namatakaṃ nāma eḷakalomehi kataṃ avāyimaṃ cammakhaṇḍaparibhogena paribhuñjitabba''nti (cūḷava. aṭṭha. 264) **aṭṭhakathāya** vuttattā, **gaṇṭhipade** ca ''santharaṇasadiso pilotikāhi kato parikkhāraviseso''ti vuttattā ca nipajjāya paribhuñjitabbo parikkhāraviseso **namatakaṃ** nāma.

2965. Channampi purisabyañjanaṃ ''etthā''ti cintetvā rāgacittena olokentiyā dukkaṭaṃ hoti. **Sabba**nti vuttappakāraṃ sabbaṃ.

2966. Bhikkhuṃ dūratova passitvā **tassa** bhikkhuno dūrato okkamitvāna maggo dātabboti yojanā.

2967. Bhikkhaṃ **carantiyā** bhikkhuniyā bhikkhuṃ passitvā pana yena bhikkhāya carati, **taṃ** pattaṃ **nīharitvā** upari chādetvā ṭhitaṃ saṅghāṭicīvaraṃ apanetvā **ukkujjaṃ** uddhaṃmukhaṃ katvā bhikkhuno dassetabbanti yojanā.

2968. **Utunīnaṃ** bhikkhunīnaṃ **utukāle** sañjātapupphe kāle **saṃvellikaṃ kātuṃ** kacchaṃ bandhituṃ mahesinā kaṭisuttakaṃ anuññātanti yojanā, iminā aññasmiṃ kāle kaṭisuttakaṃ bandhituṃ na vaṭṭatīti dīpeti. Yathāha – ''na, bhikkhave, bhikkhuniyā sabbakālaṃ kaṭisuttakaṃ dhāretabbaṃ, yā dhāreyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, utuniyā kaṭisuttaka''nti (cūḷava. 422).

2969. **Itthiposayuta**nti itthīhi vā purisehi vā itthipurisehi vā yuttaṃ. Itthiposayuttaṃ hatthavaṭṭakameva vā. **Pāṭaṅkī**ti paṭapoṭṭalikaṃ.

2970. **Garudhamme**ti saṅghādisese. **Mānatta**nti pakkhamānattaṃ. **Sammannitvā**ti ñattidutiyāya kammavācāya sammannitvā.

2971. Yassā itthiyā pabbajitakāle gabbho **vuṭṭhāti** vijāyati yadi, putto ce, **tassāpi** dārakamātu yāva so dārako viññutaṃ pāpuṇāti, yāva khādituṃ, bhuñjituṃ, nahāyituñca attano dhammatāya sakkoti, tāva dutiyā bhikkhunī tathā sammannitvā dātabbāti yojanā.

2972. **Sā pana mātā** bhikkhunī attano puttaṃ pāyetuṃ, bhojetuṃ, maṇḍetuṃ, ure katvā sayituñca labhatīti yojanā.

2973. **Dutiyikāya** bhikkhuniyā dārakena **sahaseyyaṃ** ṭhapetvā yathā aññesu purisesu **vattitabbaṃ** paṭipajjitabbaṃ, tathā eva **tasmiṃ** dārake vattitabbanti yojanā.

2974. **Vibbhamenevā**ti attano ruciyā setavatthānaṃ gahaṇeneva. Yathāha – ''yasmā sā vibbhantā attano ruciyā khantiyā odātāni vatthāni nivatthā, tasmāyeva sā abhikkhunī, na sikkhāpaccakkhānenā''ti (cūḷava. aṭṭha. 434). **Idhā**ti imasmiṃ sāsane.

2975. **Gatāyā**ti ettha ''sakāvāsā''ti seso. Yathāha – ''yā sā, bhikkhave, bhikkhunī sakāvāsā titthāyatanaṃ saṅkantā, sā āgatā na upasampādetabbā''ti. Na kevalaṃ na upasampādetabbā, pabbajjampi na labhati. Odātāni gahetvā vibbhantā pana pabbajjāmattaṃ labhati.

2976. **Vandana**nti pāde sambāhetvā vandanaṃ. **Sāditum vaṭṭatī**ti ''anujānāmi, bhikkhave, sāditu''nti (cūḷava. 434) anuññātattā vaṭṭati. Tatreke ācariyā ''sace ekato vā ubhato vā avassutā honti sārattā, yathāvatthukamevā''ti vadanti. Eke ācariyā ''natthi ettha āpattī''ti vadantīti evaṃ ācariyavādaṃ dassetvā ''idaṃ odissa anuññātaṃ vaṭṭatī''ti **aṭṭhakathāsu** vuttaṃ, taṃ pamāṇaṃ. ''Anujānāmi, bhikkhave, sāditu''nti (cūḷava. 434) hi vacaneneva kappiyaṃ.

2977. Yāya kāyaci vaccakuṭiyā vacco na kātabbo, heṭṭhā vivaṭe uddhaṃ paṭicchanne pana vaccaṃ kātuṃ vaṭṭati. **Heṭṭhā vivaṭe upari paṭicchanne**ti **aṭṭhakathāyaṃ** ''sace kūpo khato hoti, upari pana padaramattameva sabbadisāsu paññāyati, evarūpepi vaṭṭatī''ti (cūḷava. aṭṭha. 435) vuttaṃ.

2978. **Sabbatthā**ti bhikkhuniupassayaantaragharādisabbaṭṭhānesu. **Gilānāyā**ti yassā vinā pallaṅkaṃ na phāsu hoti. **Aḍḍhapallaṅka**nti ekapādaṃ ābhujitvā katapallaṅkaṃ. So ekaṃ paṇhiṃ ūrumūlāsannaṃ katvā itaraṃ dūre katvā ābhujitapallaṅko nāma.

2979. **Naratitthe**ti purisānaṃ nahānatitthe. Yathāha – ''na, bhikkhave, bhikkhuniyā purisatitthe nahāyitabbaṃ, yā nahāyeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, mahilātitthe nahāyitu''nti (cūḷava. 436).

2980. Yā samaṇī gandhacuṇṇena vā **vāsitamattiyā** vāsitakāya mattikāya vā paṭisote vā nhāyeyya, tassā āpatti dukkaṭanti yojanā. **Vāsita**visesanena avāsitā vaṭṭatīti dīpeti. Yathāha – ''anujānāmi, bhikkhave, pakatimattika''nti (cūḷava. 436).

2981. **Abhutvā**ti ettha āmisaaggaṃ gahaṇamattampi akatvā, pattacīvaraṃ katipayadivasānipi aparibhuñjitvāti attho. Sace asappāyaṃ, sabbampi apanetuṃ vaṭṭati.

2982. Anupasampanne asante **sabbaṃ** bhikkhūhi paṭiggahitaṃ vā appaṭiggahitaṃ vā sannidhikataṃ vā sabbaṃ ajjhoharaṇīyaṃ bhikkhūhi paṭiggahāpetvā paribhuñjituṃ bhikkhunīnaṃ vaṭṭatīti yojanā. **''Bhikkhunīnaṃ vaṭṭatī''**ti idaṃ pakaraṇavasena vuttaṃ. Bhikkhunīhipi paṭiggahāpetvā bhikkhūnampi tathāvidhaṃ paribhuñjituṃ vaṭṭati. Yathāha – ''anujānāmi, bhikkhave, bhikkhūnaṃ sannidhiṃ bhikkhunīhi paṭiggāhāpetvā paribhuñjitu''nti (cūḷava. 421).

Bhikkhunikkhandhakakathāvaṇṇanā.

Iti vinayatthasārasandīpaniyā vinayavinicchayavaṇṇanāya

Khandhakakathāvaṇṇanā niṭṭhitā.

Catubbidhakammakathāvaṇṇanā

2983. Apalokanasaññitaṃ kammaṃ, ñattikammaṃ, ñattidutiyakammaṃ, ñatticatutthakammanti imāni cattāri kammānīti yojanā. Tattha **cattārī**ti gaṇanaparicchedo. **Imānī**ti anantarameva vakkhamānattā āsannapaccakkhavacanaṃ. **Kammānī**ti paricchinnakammanidassanaṃ. **''Apalokanasaañata''**ntiādi tesaṃ sarūpadassanaṃ.

Tatrāyaṃ saṅkhepato vinicchayo (cūḷava. aṭṭha. 215; pari. aṭṭha. 482) – **apalokanakammaṃ** nāma sīmaṭṭhakasaṅghaṃ sodhetvā chandārahānaṃ chandaṃ āharitvā samaggassa saṅghassa anumatiyā taṃ taṃ vatthuṃ kittetvā ''ruccati saṅghassā''ti tikkhattuṃ sāvetvā kattabbaṃ kammaṃ vuccati. **Ñattikammaṃ** nāma vuttanayeneva samaggassa saṅghassa anumatiyā ekāya ñattiyā kattabbaṃ kammaṃ. **Ñattidutiyakammaṃ** nāma vuttanayeneva samaggassa saṅghassa anumatiyā ekāya ñattiyā, ekāya ca anussāvanāyāti evaṃ ñattidutiyāya anussāvanāya kattabbaṃ kammaṃ. **Ñatticatutthakammaṃ** nāma vuttanayeneva samaggassa saṅghassa anumatiyā ekāya ñattiyā, tīhi ca anussāvanāhīti evaṃ ñatticatutthāhi tīhi anussāvanāhi kattabbaṃ kammaṃ. Ñatti dutiyā yassa anussāvanassa taṃ **ñattidutiyaṃ,** tena kattabbaṃ kammaṃ **ñattidutiyakammaṃ**. Ñatti catutthā yassa anussāvanattayassa taṃ **ñatticatutthaṃ,** tena kātabbaṃ kammaṃ **ñatticatutthakammaṃ**.

2984-7. Tesaṃ ṭhānavasena bhedaṃ dassetumāha **''apalokanakamma''**ntiādi. Navannaṃ ṭhānānaṃ samāhāro **navaṭṭhānaṃ,** ''gacchatī''ti iminā sambandho. **Ñattikamma**nti gamanakiriyākattunidassanaṃ. **Navaṭṭhāna**nti kammanidassanaṃ. **Dutiya**nti ñattidutiyakammaṃ. **Satta** ṭhānāni gacchatīti yojanā.

Idāni taṃ ṭhānabhedaṃ sarūpato dassetumāha **''nissāraṇañcā''**tiādi. Nissāraṇādi kammavisesānaṃ saññā. Apalokanakammañhi nissāraṇaṃ…pe… pañcamaṃ kammalakkhaṇanti imāni pañca ṭhānāni gacchatīti yojanā.

Evaṃ nāmavasena dassitāni nissāraṇādīni atthato vibhajitvā dassetumāha **''nissāraṇañcā''**tiādi. **Samaṇuddesato**ti kaṇṭakasāmaṇerato nissāraṇañca osāraṇañca vadeti yojanā. Tattha kaṇṭakasāmaṇerassa nissāraṇā tādisānaṃyeva sammāvattaṃ disvā pavesanā ''osāraṇā''ti veditabbā.

Pabbajantena hetubhūtena **bhaṇḍukaṃ** bhaṇḍukammapucchanaṃ vadeyyāti attho. Pabbajjāpekkhassa kesacchedanapucchanaṃ **bhaṇḍukammaṃ** nāma. **Channena** hetubhūtena **brahmadaṇḍakaṃ** kammaṃ vadeti yojanā. **Tathārūpassā**ti channasadisassa mukharassa bhikkhū duruttavacanena ghaṭṭentassa. **Kātabbo**ti ''bhante, itthannāmo bhikkhu mukharo bhikkhū duruttavacanehi ghaṭṭento viharati, so bhikkhu yaṃ iccheyya, taṃ vadeyya. Bhikkhūhi itthannāmo bhikkhu neva vattabbo, na ovaditabbo, na anusāsitabbo. Saṅghaṃ, bhante, pucchāmi 'itthannāmassa bhikkhuno brahmadaṇḍassa dānaṃ ruccati saṅghassā'ti. Dutiyampi pucchāmi… tatiyampi pucchāmi 'itthannāmassa, bhante, bhikkhuno brahmadaṇḍassa dānaṃ ruccati saṅghassā''ti (pari. aṭṭha. 495-496) evaṃ brahmadaṇḍo kātabbo.

2988-9. **''Āpucchitvānā''**ti pubbakiriyāya ''gahitāyā''ti aparakiriyā ajjhāharitabbā, **''ruciyā''**ti etassa visesanaṃ. **Detī**ti ettha ''acchinnacīvarādīna''nti seso. Sabbo saṅgho sannipatitvāna **sabbaso** sabbe sīmaṭṭhe āgatāgate bhikkhū **āpucchitvāna** ''itthannāmena parikkhārena bhavitabbaṃ, ruccati tassa dāna''nti visuṃ pucchitvā gahitāya bhikkhūnaṃ ruciyā tikkhattuṃ apaloketvā cīvarādiparikkhāraṃ acchinnacīvarādīnaṃ deti, yaṃ evaṃbhūtaṃ saṅghassa dānaṃ, taṃ **tassa** apalokanakammassa kammalakkhaṇaṃ hotīti yojanā. Lakkhīyatīti **lakkhaṇaṃ,** kammameva lakkhaṇaṃ, na nissāraṇādīnīti **kammalakkhaṇaṃ**.

2990-1. Evaṃ apalokanakammassa pañca ṭhānāni uddesaniddesavasena dassetvā idāni ñattikammassa kammalakkhaṇaṃ tāva dassetumāha **''nissāraṇa''**ntiādi. Iti **''ñattiyā nava ṭhānānī''**ti ayamuddeso vakkhamānena ''vinicchaye''tiādiniddeseneva vibhāvīyati.

2992. **Vinicchaye**ti ubbāhikavinicchaye. **Asampatte**ti niṭṭhaṃ agate. **Therassā**ti dhammakathikassa. Tenevāha **''avinayaññuno''**ti. **Tassa** ''suṇantu me āyasmantā, ayaṃ itthannāmo bhikkhu dhammakathiko, imassa neva suttaṃ āgacchati, no suttavibhaṅgo, so atthaṃ asallakkhetvā byañjanacchāyāya atthaṃ paṭibāhati, yadāyasmantānaṃ pattakallaṃ, itthannāmaṃ bhikkhuṃ vuṭṭhāpetvā avasesā imaṃ adhikaraṇaṃ vūpasameyyāmā''ti (cūḷava. 233) evaṃ ubbāhikavinicchaye dhammakathikassa bhikkhuno yā nissaraṇā vuttā, sā ñattikamme ''nissāraṇā''ti vuttāti yojanā.

2993-4. **Upasampadāpekkhassa** ''suṇātu me, bhante saṅgho, itthannāmo itthannāmassa āyasmato upasampadāpekkho, anusiṭṭho so mayā, yadi saṅghassa pattakallaṃ, itthannāmo āgaccheyyāti. Āgacchāhī''ti (mahāva. 126) vacanapaṭisaṃyuttassa saṅghassa sammukhānayanaṃ, sā osāraṇā nāma. ''Āgaccha osāraṇā''ti padacchedo.

Uposathavasenāpi, pavāraṇāvasenāpi. Ñattiyā ṭhapitattāti ''suṇātu me, bhante saṅgho, ajjuposatho pannaraso, yadi saṅghassa pattakallaṃ, saṅgho uposathaṃ kareyya'' (mahāva. 134), ''suṇātu me, bhante saṅgho, ajja pavāraṇā pannarasī, yadi saṅghassa pattakallaṃ, saṅgho pavāreyyā''ti (mahāva. 210) uposathapavāraṇāvasena ñattiyā ṭhapitattā uposatho, pavāraṇā vāti imāni dve ñattikammāni.

''Upasampadāpekkhañhi, anusāseyyahanti cā''ti iminā ''suṇātu me, bhante saṅgho, itthannāmo itthannāmassa āyasmato upasampadāpekkho, yadi saṅghassa pattakallaṃ, ahaṃ itthannāmaṃ anusāseyya''nti (mahāva. 126) ayaṃ ekā ñatti gahitā.

2995. **''Itthannāmamahaṃ bhikkhuṃ, puccheyyaṃ vinayanti cā''**ti iminā ''suṇātu me, bhante saṅgho, yadi saṅghassa pattakallaṃ, ahaṃ itthannāmaṃ vinayaṃ puccheyya''nti (mahāva. 151) ayaṃ ekā ñatti gahitā. **Evamādī**ti **ādi**-saddena ''yadi saṅghassa pattakallaṃ, itthannāmo itthannāmaṃ anusāseyyā''ti, ''yadi saṅghassa pattakallaṃ, ahaṃ itthannāmaṃ antarāyike dhamme puccheyya''nti (mahāva. 126), ''yadi saṅghassa pattakallaṃ, itthannāmo itthannāmaṃ antarāyike dhamme puccheyyā''ti, ''yadi saṅghassa pattakallaṃ, itthannāmo itthannāmaṃ vinayaṃ puccheyyā''ti (mahāva. 151), ''yadi saṅghassa pattakallaṃ, ahaṃ itthannāmena vinayaṃ puṭṭho vissajjeyya''nti (mahāva. 152), ''yadi saṅghassa pattakallaṃ, itthannāmo itthannāmena vinayaṃ puṭṭho vissajjeyyā''ti – (mahāva. 152) imā cha ñattiyo gahitā. Evaṃ purimā dve, imā ca chāti **edisā** imā aṭṭha ñattiyo ''sammutī''ti vuttā.

2996. **Nissaṭṭhacīvarādīnaṃ dāna**nti ''suṇātu me, bhante saṅgho, idaṃ cīvaraṃ itthannāmassa bhikkhuno nissaggiyaṃ saṅghassa nissaṭṭhaṃ, yadi saṅghassa pattakallaṃ, saṅgho imaṃ cīvaraṃ itthannāmassa bhikkhuno dadeyyā''ti (pārā. 464) evaṃ nissaṭṭhacīvarapattādīnaṃ dānaṃ ''dāna''nti vuccati. **Āpattīnaṃ paṭiggāho**ti ''suṇātu me, bhante saṅgho, ayaṃ itthannāmo bhikkhu āpattiṃ sarati vivarati uttāniṃ karoti deseti, yadi saṅghassa pattakallaṃ, ahaṃ itthannāmassa bhikkhuno āpattiṃ paṭiggaṇheyya''nti (cūḷava. 239), ''yadāyasmantānaṃ pattakallaṃ, ahaṃ itthannāmassa bhikkhuno āpattiṃ paṭiggaṇheyya''nti (cūḷava. 239). Tena vattabbo ''passasī''ti. ''Āma passāmī''ti. ''Āyatiṃ saṃvareyyāsī''ti. Evaṃ āpattīnaṃ paṭiggāho ''paṭiggāho''ti vuccati.

2997. **Pavārukkaḍḍhanā**ti pavāraṇukkaḍḍhanā. Gāthābandhavasena ṇa-kāralopo. Atha vā pavāraṇaṃ pavāroti pavāraṇa-saddapariyāyo **pavāra**-saddo. **''Imaṃ uposathaṃ katvā, kāḷe pavārayāmī''**ti iminā ''suṇantu me āyasmantā āvāsikā, yadāyasmantānaṃ pattakallaṃ, idāni uposathaṃ kareyyāma, pātimokkhaṃ uddiseyyāma, āgame kāḷe pavāreyyāmā''ti (mahāva. 240) ayaṃ ñatti upalakkhaṇato dassitā. Evaṃ katapavāraṇā ''paccukkaḍḍhanā''ti matā. Ettha ca **kāḷe**ti pubbakattikamāsassa kāḷapakkhuposathe. Iminā ca ''āgame juṇhe pavāreyyāmā''ti ayaṃ ñatti ca upalakkhitā. **Juṇhe**ti aparakattikajuṇhapakkhauposathe.

2998. **Tiṇavatthārake**ti tiṇavatthārakasamathe. **Sabbapaṭhamā ñattī**ti sabbasaṅgāhikā ñatti vuccati. **Itarā cā**ti ubhayapakkhe paccekaṃ ṭhapitā dve ñattiyo cāti evaṃ tidhā pavattaṃ **etaṃ** ñattikammaṃ kammalakkhaṇaṃ **iti** evaṃ vuttanayena ''vinicchaye''tiādinā ñattiyā nava ṭhānāni veditabbānīti yojanā.

2999-3000. Evaṃ ñattikamme nava ṭhānāni dassetvā idāni ñattidutiyakamme satta ṭhānāni dassetumāha **''ñattidutiyakammampī''**tiādi. **''Ñattidutiyakamma''**ntiādikā uddesagāthā uttānatthāva.

Niddese **pattanikkujjanādī**ti **ādi**-saddena pattukkujjanaṃ gahitaṃ. **Nissārosāraṇā matā**ti ''nissāraṇā, osāraṇā''ti ca matā. Tattha bhikkhūnaṃ alābhāya parisakkanādikehi aṭṭhahi aṅgehi samannāgatassa upāsakassa saṅghena asambhogakaraṇatthaṃ pattanikkujjanavasena nissāraṇā ca tasseva sammā vattantassa pattukkujjanavasena osāraṇā ca veditabbā. Sā khuddakavatthukkhandhake **vaḍḍhalicchavivatthusmiṃ** (cūḷava. 265) vuttā.

3001. **Sīmādi**sammuti sammuti nāma. **Sā pañcadasadhā matā**ti sīmāsammuti ticīvarenaavippavāsasammuti santhatasammuti bhattuddesaka senāsanaggāhāpaka bhaṇḍāgārika cīvarapaṭiggāhaka yāgubhājaka phalabhājaka khajjabhājaka appamattakavissajjaka sāṭiyaggāhāpaka pattaggāhāpaka ārāmikapesaka sāmaṇerapesakasammutīti evaṃ sā sammuti pañcadasavidhā matāti attho. Kathinassa vatthaṃ, tassa. Matoyeva **matako,** matakassa vāso matakavāso, tassa **matakavāsaso,** matakacīvarassa.

3002. Ānisaṃsakhettabhūtapañcamāsabbhantareyeva ubbhāro **antarubbhāro**. Kuṭivatthussa, vihārassa vatthuno ca desanā desanā nāmāti yojanā.

3003. Tiṇavatthārake dvinnaṃ pakkhānaṃ sādhāraṇavasena ṭhapetabbañatti ca pacchā pakkhadvaye visuṃ visuṃ ṭhapetabbā dve ñattiyo cāti tisso ñattiyo kammavācāya abhāvena ñattikamme ''kammalakkhaṇa''nti dassitā, pacchā visuṃ visuṃ dvīsu pakkhesu vattabbā dve ñattidutiyakammavācā ñattidutiyakamme ''kammalakkhaṇa''nti dassitāti taṃ dassetumāha **''tiṇavatthārake kamme''**ti. **''Mohāropanatādisū''**ti iminā pācittiyesu dassitamohāropanakammañca aññavādakavihesakāropanakammādiñca saṅgaṇhāti. **Ettthā**ti imasmiṃ ñattidutiyakamme. Kammalakkhaṇameva **kammalakkhaṇatā**.

3004-5. **Iti** evaṃ yathāvuttanayena **ime satta** ṭhānabhedā ñattidutiyakammassa. Evaṃ ñattidutiyakamme satta ṭhānāni dassetvā ñatticatutthakamme ṭhānabhedaṃ dassetumāha **''tathā''**tiādi.

3006. **Tajjanādīna**nti **ādi**-saddena niyassādīnaṃ gahaṇaṃ. **Tesaṃ** sattannaṃ kammānaṃ. **Passaddhi** vūpasamo.

3007. **''Bhikkhunīnaṃ ovādo''**ti bhikkhunovādakasammuti phalūpacārena vuttā.

3008-9. **Mūlapaṭikkasso** mūlāya paṭikassanā, gāthābandhavasena ka-kārassa dvebhāvo. **Ukkhittassānuvattikā**ti ukkhittānuvattikā ekā yāvatatiyakā, aṭṭha saṅghādisesā, ariṭṭho caṇḍakāḷī ca dve, ime ekādasa yāvatatiyakā bhavanti. **Imesaṃ vasā**ti ukkhittānuvattikādīni puggalādhiṭṭhānena vuttāni, imesaṃ samanubhāsanakammānaṃ vasena. **Dasekā**ti ekādasa.

3011. Evaṃ catunnampi kammānaṃ ṭhānabhedaṃ dassetvā anvayato, byatirekato ca kātabbappakāraṃ dassetumāha **''apalokanakammañcā''**tiādi. Ñattiyāpi na kāraye, ñattidutiyenapi na kārayeti yojanā.

3012. Apalokanakamme vuttalakkhaṇena ñattikammādīnampi kātabbappakāro sakkā viññātunti taṃ adassetvā ñattidutiyakamme labbhamānavisesaṃ dassetumāha **''ñattidutiyakammānī''**tiādi. Apaloketvā kātabbāni lahukānipi ñattidutiyakammāni atthīti yojanā. Tāni pana katamānīti āha **''sabbā sammutiyo siyu''**nti. Ettha sīmāsammutiṃ vinā sesā ticīvarenaavippavāsasammutiādayo sabbāpi sammutiyoti attho.

3013. **Sesānī**ti yathāvuttehi sesāni sīmāsammutiādīni cha kammāni. **Na vaṭṭatī**ti na vaṭṭanti, gāthābandhavasena na-kāralopo. Yathāha ''sīmāsammuti, sīmāsamūhananaṃ, kathinadānaṃ, kathinuddhāro, kuṭivatthudesanā, vihāravatthudesanāti imāni cha kammāni garukāni apaloketvā kātuṃ na vaṭṭanti, ñattidutiyakammavācaṃ sāvetvāva kātabbānī''ti (pari. aṭṭha. 482). **''Apaloketvā kātuṃ pana na vaṭṭatī''**ti idaṃ nidassanamattaṃ, ñatticatutthakammavasenāpi kātuṃ na vaṭṭanteva. Tenevāha **''yathāvuttanayeneva, tena teneva kāraye''**ti, yo yo nayo taṃ taṃ kammaṃ kātuṃ vutto, teneva teneva nayenāti attho.

Catubbidhakammakathāvaṇṇanā.

Kammavipattikathāvaṇṇanā

3014. Kammānaṃ vipattiyā dassitāya sampattipi byatirekato viññāyatīti kammavipattiṃ tāva dassetumāha **''vatthuto''**tiādi. Vasati ettha kammasaṅkhātaṃ phalaṃ tadāyattavuttitāyāti **vatthu,** kammassa padhānakāraṇaṃ, tato **vatthuto** ca. **Anussāvanasīmato**ti anussāvanato, sīmato ca. **Pañcevā**ti **eva**kārena kammadosānaṃ etaṃparamataṃ dasseti.

3015. Yathānikkhittakammadosamātikānukkame kammavipattiṃ vibhajitvā dassetumāha **''sammukhā''**tiādi. Saṅghadhammavinayapuggalasammukhāsaṅkhātaṃ catubbidhaṃ sammukhāvinayaṃ upanetvā kātabbaṃ kammaṃ **sammukhākaraṇīyaṃ** nāma.

Tattha yāvatikā bhikkhū kammapattā, te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, ayaṃ **saṅghasammukhatā**. Yena dhammena yena vinayena yena satthusāsanena saṅgho taṃ kammaṃ karoti, ayaṃ **dhammasammukhatā, vinayasammukhatā**. Tattha **dhammo**ti bhūtaṃ vatthu. **Vinayo**ti codanā ceva sāraṇā ca. **Satthusāsanaṃ** nāma ñattisampadā ceva anussāvanasampadā ca. Yassa saṅgho taṃ kammaṃ karoti, tassa sammukhabhāvo **puggalasammukhatā**. Evaṃ catubbidhena sammukhāvinayena yaṃ saṅghakammaṃ ''karaṇīya''nti vuttaṃ, **taṃ asammukhā karoti** catubbidhalakkhaṇato ekampi parihāpetvā karoti, taṃ kammaṃ **vatthuvipannaṃ** sammukhāvinayasaṅkhātena vatthunā vekallaṃ ''adhammakamma''nti pavuccatīti yojanā.

3016-8. Evaṃ sammukhākaraṇīye vatthuto kammavipattiṃ dassetvā asammukhākaraṇīyaṃ vibhajitvā dassetumāha **''asammukhā''**tiādi.

Devadattassa kataṃ **pakāsanīyakammañca**. Sekkhasammuti ummattakasammutīti yojanā. Avandiyakammaṃ puggalasīsena **''avandiyo''**ti vuttaṃ. Aḍḍhakāsiyā gaṇikāya anuññātā dūtena upasampadā **dūtūpasampadā**. Iti imāni aṭṭha kammāni ṭhapetvāna sesāni pana **sabbaso** sabbāni kammāni ''sammukhākaraṇīyānī''ti sobhanagamanādīhi **sugato** satthā **abrvi** kathesīti yojanā.

3019-20. Evaṃ vatthuto kammavipattiṃ dassetvā ñattito dassetumāha **''ñattito''**tiādi. **Vipajjananayā**ti vinayavipajjanakkamā. **Vatthuṃ na parāmasatī**ti yassa upasampadādikammaṃ karoti, taṃ na parāmasati tassa nāmaṃ na gaṇhāti. ''Suṇātu me, bhante saṅgho, ayaṃ dhammarakkhito āyasmato buddharakkhitassa upasampadāpekkho''ti vattabbe ''suṇātu me, bhante saṅgho, āyasmato buddharakkhitassa upasampadāpekkho''ti vadati. Evaṃ vatthuṃ na parāmasati.

Saṅghaṃ na parāmasatīti saṅghassa nāmaṃ na parāmasati tassa nāmaṃ na gaṇhāti. ''Suṇātu me, bhante saṅgho, ayaṃ dhammarakkhito''ti vattabbe ''suṇātu me, bhante, ayaṃ dhammarakkhito''ti vadati. Evaṃ saṅghaṃ na parāmasati.

Puggalaṃ na parāmasatīti yo upasampadāpekkhassa upajjhāyo, taṃ na parāmasati tassa nāmaṃ na gaṇhāti. ''Suṇātu me, bhante saṅgho, ayaṃ dhammarakkhito āyasmato buddharakkhitassa upasampadāpekkho''ti vattabbe ''suṇātu me, bhante saṅgho, ayaṃ dhammarakkhito upasampadāpekkho''ti vadati. Evaṃ puggalaṃ na parāmasati.

Ñattiṃ na parāmasatīti sabbena sabbaṃ ñattiṃ na parāmasati, ñattidutiyakamme ñattiṃ aṭṭhapetvā dvikkhattuṃ kammavācāya eva anussāvanakammaṃ karoti, ñatticatutthakammepi ñattiṃ aṭṭhapetvā catukkhattuṃ kammavācāya eva anussāvanakammaṃ karoti. Evaṃ ñattiṃ na parāmasati.

Pacchā vā ñattiṃ ṭhapetīti paṭhamaṃ kammavācāya anussāvanakammaṃ katvā ''esā ñattī''ti vatvā ''khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī''ti vadati. Evaṃ pacchā ñattiṃ ṭhapeti. **Pañcahetehī**ti etehi pañcahi kāraṇehi.

3021-2. Evaṃ ñattito kammavipattiṃ dassetvā idāni anussāvanato dassetumāha **''anussāvanato''**tiādi. Anussāvanato kammadosā pañca pakāsitāti yojanā. **''Na parāmasati vatthuṃ vā''**tiādīsu vatthuādīni vuttanayeneva veditabbāni. Evaṃ pana nesaṃ aparāmasanaṃ hoti (pari. aṭṭha. 485) – ''suṇātu me, bhante saṅgho''ti paṭhamānussāvane vā ''dutiyampi etamatthaṃ vadāmi… tatiyampi etamatthaṃ vadāmi, ''suṇātu me bhante saṅgho''ti dutiyatatiyānussāvanesu vā ''ayaṃ dhammarakkhito āyasmato buddharakkhitassa upasampadāpekkho''ti vattabbe ''suṇātu me, bhante saṅgho, āyasmato buddharakkhitassā''ti vadanto vatthuṃ na parāmasati nāma.

''Suṇātu me, bhante saṅgho, ayaṃ dhammarakkhito''ti vattabbe ''suṇātu me, bhante, ayaṃ dhammarakkhito''ti vadanto saṅghaṃ na parāmasati nāma.

''Suṇātu me, bhante saṅgho, ayaṃ dhammarakkhito āyasmato buddharakkhitassā''ti vattabbe ''suṇātu me, bhante saṅgho, ayaṃ dhammarakkhito upasampadāpekkho''ti vadanto puggalaṃ na parāmasati nāma.

Sāvanaṃ hāpetīti sabbena sabbaṃ kammavācāya anussāvanaṃ na karoti, ñattidutiyakamme dvikkhattuṃ ñattimeva ṭhapeti, ñatticatutthakamme catukkhattuṃ ñattimeva ṭhapeti. Evaṃ anussāvanaṃ hāpeti. Yopi ñattidutiyakamme ekaṃ ñattiṃ ṭhapetvā ekaṃ kammavācaṃ anussāvento akkharaṃ vā chaḍḍeti, padaṃ vā duruttaṃ karoti, ayampi anussāvanaṃ hāpetiyeva. Natticatutthakamme pana ekaṃ ñattiṃ ṭhapetvā sakimeva vā dvikkhattuṃ vā kammavācāya anussāvanaṃ karontopi akkharaṃ vā padaṃ vā chaḍḍentopi duruttaṃ karontopi anussāvanaṃ hāpetiyevāti veditabbo.

Duruttaṃ karotīti ettha pana ayaṃ vinicchayo (pari. aṭṭha. 485) – yo hi aññasmiṃ akkhare vattabbe aññaṃ vadati, ayaṃ duruttaṃ karoti nāma. Tasmā kammavācaṃ karontena bhikkhunā yvāyaṃ –

> ''Sithilaṃ dhanitañca dīgharassaṃ;
> Garukaṃ lahukañca niggahitaṃ;
> Sambandhaṃ vavatthitaṃ vimuttaṃ;
> Dasadhā byañjanabuddhiyā pabhedo''ti. (pari. aṭṭha. 485) –

Vutto, ayaṃ suṭṭhu upalakkhetabbo.

Ettha hi **sithilaṃ** nāma pañcasu vaggesu paṭhamatatiyaṃ. **Dhanitaṃ** nāma tesveva dutiyacatutthaṃ. **Dīgha**nti dīghena kālena vattabbaṃ ākārādi. **Rassa**nti tato upaḍḍhakālena vattabbaṃ akārādi. **Garuka**nti dīghameva, yaṃ vā ''āyasmato buddharakkhitattherassa, yassa nakkhamatī''ti evaṃ saṃyogaparaṃ katvā vuccati. **Lahuka**nti rassameva, yaṃ vā ''āyasmato buddharakkhitatherassa, yassa na khamatī''ti evaṃ asaṃyogaparaṃ katvā vuccati. **Niggahita**nti yaṃ karaṇāni niggahetvā avissajjetvā avivaṭena mukhena anunāsikaṃ katvā vattabbaṃ. **Sambandha**nti yaṃ parapadena sambandhitvā ''tuṇhassā''ti vā ''tuṇhissā''ti vā vuccati. **Vavatthita**nti yaṃ parapadena asambandhaṃ katvā vicchinditvā ''tuṇhī assā''ti vā ''tuṇha assā''ti vā vuccati. **Vimutta**nti yaṃ karaṇāni aniggahetvā vissajjetvā vivaṭena mukhena anunāsikaṃ akatvā vuccati.

Tattha ''suṇātu me''ti vattabbe ta-kārassa tha-kāraṃ katvā ''suṇāthu me''ti vacanaṃ **sithilassa dhanitakaraṇaṃ** nāma, tathā ''pattakallaṃ, esā ñattī''ti vattabbe ''patthakallaṃ, esā ñatthī''tiādivacanañca. ''Bhante saṅgho''ti vattabbe bhakāraghakārānaṃ bakāragakāre katvā ''bante saṃgo''ti vacanaṃ **dhanitassa sithilakaraṇaṃ** nāma. ''Suṇātu me''ti vivaṭena mukhena vattabbe pana ''suṇaṃtu me''ti vā ''esā ñattī''ti vattabbe ''esaṃ ñattī''ti vā avivaṭena mukhena anunāsikaṃ katvā vacanaṃ **vimuttassa niggahitavacanaṃ** nāma. ''Pattakalla''nti avivaṭena mukhena anunāsikaṃ katvā vattabbe ''pattakallā''ti vivaṭena mukhena anunāsikaṃ akatvā vacanaṃ **niggahitassa vimuttavacanaṃ** nāma. Iti sithile kattabbe dhanitaṃ, dhanite kattabbe sithilaṃ, vimutte kattabbe niggahitaṃ, niggahite kattabbe vimuttanti imāni cattāri byañjanāni antokammavācāya kammaṃ dūsenti. Evaṃ vadanto hi aññasmiṃ akkhare vattabbe aññaṃ vadati, duruttaṃ karotīti vuccati.

Itaresu pana dīgharassādīsu chasu byañjanesu dīghaṭṭhāne dīghameva, rassaṭṭhāne ca rassamevāti evaṃ yathāṭhāne taṃ tadeva akkharaṃ bhāsantena anukkamāgataṃ paveṇiṃ avināsentena kammavācā kātabbā. Sace pana evaṃ akatvā dīghe vattabbe rassaṃ, rasse vā vattabbe dīghaṃ vadati, tathā garuke vattabbe lahukaṃ, lahuke vā vattabbe garukaṃ vadati, sambandhe vā pana vattabbe vavatthitaṃ, vavatthite vā vattabbe sambandhaṃ vadati, evaṃ vuttepi kammavācā na kuppati. Imāni hi cha byañjanāni kammaṃ na kopenti.

Yaṃ pana suttantikattherā ''da-kāro ta-kāramāpajjati, ta-kāro da-kāramāpajjati, ca-kāro ja-kāramāpajjati, ja-kāro ca-kāramāpajjati, ya-kāro ka-kāramāpajjati, ka-kāro ya-kāramāpajjati, tasmā da-kārādīsu vattabbesu ta-kārādivacanaṃ na virujjhatī''ti vadanti, taṃ kammavācaṃ patvā na vaṭṭati. Tasmā vinayadharena neva da-kāro ta-kāro kātabbo…pe… na ka-kāro ya-kāro. Yathāpāḷiyā niruttiṃ sodhetvā dasavidhāya byañjananiruttiyā vuttadose pariharantena kammavācā kātabbā. Itarathā hi sāvanaṃ hāpeti nāma.

Asamaye sāvetīti sāvanāya akāle anavakāse ñattiṃ aṭṭhapetvā paṭhamaṃyeva anussāvanakammaṃ katvā pacchā ñattiṃ ṭhapeti. Iti imehi pañcahākārehi anussāvanato kammāni vipajjanti. Tenāha – **''evaṃ pana vipajjanti, anussāvanatopi cā''**ti.

3023. Evaṃ anussāvanato kammavipattiṃ dassetvā sīmato kammavipatti uposathakkhandhakakathāya vuttanayā evāti tameva atidisanto āha **''ekādasahi…pe… mayā''**ti. Kammadosoyeva **kammadosatā. Tāva** paṭhamaṃ.

3024-7. Evaṃ sīmato kammavipattiṃ atidesato dassetvā idāni parisavasena dassetumāha **''catuvaggenā''**tiādi. **Kammapattā**ti ettha ''cattāro pakatattā''ti seso. Yathāha – ''catuvaggakaraṇe kamme cattāro bhikkhū pakatattā kammapattā''ti (pari. 497). Ettha ca **pakatattā** nāma anukkhittā anissāritā parisuddhasīlā cattāro bhikkhū. **Kammapattā** kammassa arahā anucchavikā sāmino. Na tehi vinā taṃ kammaṃ karīyati, na tesaṃ chando vā pārisuddhi vā eti. **Anāgatā**ti parisāya hatthapāsaṃ anāgatā. **Chando**ti ettha ''chandārahāna''nti seso. Yathāha ''avasesā pakatattā chandārahā''ti. Iminā ayamattho dīpito hoti – ''avasesā pana sacepi sahassamattā honti, sace samānasaṃvāsakā, sabbe chandārahāva honti, chandapārisuddhiṃ datvā āgacchantu vā mā vā, kammaṃ pana tiṭṭhatī''ti. **Sammukhā**ti sammukhībhūtā.

Tivaṅgikoti kammapattānāgamanachandānāharaṇapaṭikkosanasaṅkhātaaṅgattayayutto. **Doso** kammavipattilakkhaṇo. **Parisāya vasā siyā**ti parisavasena hoti.

Paṭisedhentīti paṭikkosanti. **Dutiye catuvaggike** kamme duvaṅgiko doso parisāya vasā siyāti yojanā.

Ettha etasmiṃ tatiye catuvaggike **paṭikkosova atthi,** na itare parisadosāti ekaṅgiko doso parisāya vasā siyāti yojanā. Duvaṅga yuttaparisādosassa dutiyaṃ desitattā duvaṅga yuttaparisādoso ''dutiyo''ti vutto. Tathā tatiyaṃ desitattā ekaṅgayutto tatiyo veditabbo. Imameva nayaṃ pañcavaggādisaṅghattayassa atidisanto āha **''evaṃ… pe… tividhesupī''**ti. **Ādi**-saddena dasavaggavīsativaggasaṅghānaṃ gahaṇaṃ.

3028. Evaṃ catūsu saṅghesu catunnaṃ tikānaṃ vasena parisato kammavipattiyā dvādasavidhataṃ dassetumāha **''catutthikā''**ti. Anuvādena **''dasa dve siyu''**nti vidhīyati. Parisāvasā catutthikā dosā **dasa dve** dvādasa siyunti yojanā. **Etthā**ti etesu ''vatthuto''tiādinā vuttesu pañcasu kammadosesu, niddhāraṇe bhummaṃ. **''Parisāvasā''**ti idaṃ niddhāretabbaṃ. **Kammānī**ti apalokanādīni cattāri. Ettha ca catuvaggādikaraṇīyesu kammesu pakatattena kammavācaṃ sāvetvā katameva kammaṃ kammapattena kataṃ hoti. Kammapatte pakatatte ṭhapetvā apakatattena kenaci, kevaleneva kammavācaṃ sāvetvā kataṃ apakatattakammapattalakkhaṇābhāvā, kammapattena ca kammavācāya assāvitattā anussāvanadosena vipannaṃ hotīti veditabbaṃ. Teneva porāṇakavinayadharattherā kammavipattisaṅkāparihāratthaṃ dvīhi tīhi ekato kammavācaṃ sāvayanti. Ayamettha saṅkhepo, vitthāro pana parivārāvasāne **pāḷiyā** (pari. 482 ādayo) vā **aṭṭhakathāya** (pari. aṭṭha. 482 ādayo) ca gahetabbo.

Kammavipattikathāvaṇṇanā.

Pakiṇṇakavinicchayakathāvaṇṇanā

3029. **Chattaṃ paṇṇamayaṃ kiñcī**ti tālapaṇṇādipaṇṇacchadanaṃ yaṃ kiñci chattaṃ. **Bahī**ti upari. **Anto**ti heṭṭhā. **Sibbitu**nti rūpaṃ dassetvā sūcikammaṃ kātuṃ.

3030. **Paṇṇe**ti chadanapaṇṇe. **Aḍḍhacanda**nti aḍḍhacandākāraṃ. **Makaradantaka**nti makaradantākāraṃ, yaṃ ''girikūṭa''nti vuccati. Chindituṃ na vaṭṭatīti sambandho. Mukhavaṭṭiyā nāmetvā baddhapaṇṇakoṭiyā vā matthakimaṇḍalakoṭiyā vā girikūṭādiṃ karonti, iminā taṃ paṭikkhittaṃ. **Daṇḍe**ti chattadaṇḍe. **Ghaṭaka**nti ghaṭākāro. **Vāḷarūpaṃ vā**ti byagghādivāḷānaṃ rūpakaṃ vā. **Lekhā**ti ukkiritvā vā chinditvā vā cittakammavasena vā katarāji.

3031. **Pañcavaṇṇānaṃ** suttānaṃ antare nīlādi**ekavaṇṇena** suttena thiratthaṃ chattaṃ anto ca bahi ca **sibbituṃ vā** chattadaṇḍaggāhakasalāka**pañjaraṃ** thiratthaṃ vinandhituṃ vā vaṭṭatīti yojanā. **''Pañcavaṇṇānaṃ ekavaṇṇena thirattha''**nti iminā anekavaṇṇehi suttehi vaṇṇamaṭṭhatthāya sibbituñca vinandhituñca na vaṭṭatīti dīpeti.

Potthakesu pana **''pañcavaṇṇenā''**ti pāṭho dissati, tassa ekavaṇṇena, pañcavaṇṇena vā suttena thiratthaṃ sibbituṃ, vinandhituṃ vā vaṭṭatīti yojanā kātabbā hoti, so ettheva heṭṭhā vuttena –

''Pañcavaṇṇena suttena, sibbituṃ na ca vaṭṭatī''ti –

Pāṭhena ca ''keci tālapaṇṇacchattaṃ anto vā bahi vā pañcavaṇṇena suttena sibbantā vaṇṇamaṭṭhaṃ karonti, taṃ na vaṭṭati. Ekavaṇṇena pana nīlena vā pītakena vā yena kenaci suttena anto vā bahi vā sibbituṃ chattadaṇḍaggāhakaṃ salākapañjaraṃ vā vinandhituṃ vaṭṭati, tañca kho thirakaraṇatthaṃ, na vaṇṇamaṭṭhatthāyā''ti (pārā. aṭṭha. 1.85 pāḷimuttakavinicchaya) **aṭṭhakathā**pāṭhena ca virujjhati, tasmā so na gahetabbo.

3032. **Lekhā vā pana kevalā**ti yathāvuttappakārā salākalekhā vā. **Chinditvā**ti ukkiritvā kataṃ chinditvā. **Ghaṃsitvā**ti cittakammādivasena kataṃ ghaṃsitvā.

3033. **Daṇḍabundamhī**ti chattadaṇḍassa pañjare gāhaṇatthāya phālitabundamhi, mūleti attho. Ayamettha **nissandehe** vuttanayo. **Khuddasikkhāgaṇṭhipade** pana ''chattapiṇḍiyā mūle''ti vuttaṃ. **Ahichattakasaṇṭhāna**nti phullaahichattākāraṃ. Rajjukehi gāhāpetvā daṇḍe bandhanti, tasmiṃ bandhaṭṭhāne valayamiva **ukkiritvā** uṭṭhāpetvā. **Bandhanatthāyā**ti vātena yathā na calati, evaṃ rajjūhi daṇḍe pañjarassa bandhanatthāya. Ukkiritvā katā lekhā vaṭṭatīti yojanā. Yathāha – ''vātappahārena acalanatthaṃ chattamaṇḍalikaṃ rajjukehi gāhāpetvā daṇḍe bandhanti, tasmiṃ bandhanaṭṭhāne valayamiva ukkiritvā lekhaṃ ṭhapenti, sā vaṭṭatī''ti. ''Sacepi na bandhanti, bandhanārahaṭṭhānattā valayaṃ ukkirituṃ vaṭṭatī''ti **gaṇṭhipade** vuttaṃ.

3034. **Samaṃ satapadādīna**nti satapadādīhi sadisaṃ, tulyatthe karaṇavacanappasaṅge sāmivacanaṃ.

3035. **Pattassa pariyante vā**ti anuvātassa ubhayapariyante vā. **Pattamukhepi vā**ti dvinnaṃ ārāmavitthārapattānaṃ saṅghaṭitaṭṭhāne kaṇṇepi vā, ekasseva vā pattassa ūnapūraṇatthaṃ saṅghaṭitaṭṭhānepi vā. **Veṇi**nti kudrūsasīsākārena sibbanaṃ. **Keci** ''varakasīsākārenā''ti vadanti. **Saṅkhalika**nti biḷāladāmasadisaṃ sibbanaṃ. **Keci** ''satapadisama''nti vadanti.

3036. **Paṭṭa**nti paṭṭampi. Aṭṭhakoṇādiko vidhi pakāro etassāti **aṭṭhakoṇādikavidhi,** taṃ. ''Aṭṭhakoṇādika''nti gāthābandhavasena niggahitāgamo. **''Aṭṭhakoṇādikaṃ vidhi''**nti etaṃ ''paṭṭa''nti etassa samānādhikaraṇavisesanaṃ, kiriyāvisesanaṃ vā, ''karontī''ti iminā sambandho. Atha vā **paṭṭa**nti ettha bhummatthe upayogavacanaṃ, paṭṭeti attho. Imasmiṃ pakkhe **''aṭṭhakoṇādika''**nti upayogavacanaṃ. **''Vidhi''**nti etassa visesanaṃ. Idha vakkhamānacatukoṇasaṇṭhānato aññaṃ aṭṭhakoṇādikaṃ nāmaṃ. **Tatthā**ti tasmiṃ paṭṭadvaye. **Agghiyagadārūpa**nti agghiyasaṇṭhānañceva gadāsaṇṭhānañca sibbanaṃ. **Muggara**nti laguḷasaṇṭhānasibbanaṃ. **Ādi**-saddena cetiyādisaṇṭhānānaṃ gahaṇaṃ.

3037. **Tatthā**ti paṭṭadvaye tasmiṃ ṭhāne. **Kakkaṭakakkhīnī**ti kuḷīraacchisadisāni sibbanavikārāni. **Uṭṭhāpentī**ti karonti. **Tatthā**ti tasmiṃ gaṇṭhikapāsakapaṭṭake. **Suttā**ti koṇato koṇaṃ sibbitasuttā ceva caturasse sibbitasuttā ca. **Piḷakā**ti tesameva suttānaṃ nivattetvā sibbitakoṭiyo ca. **Duviññeyyāvā**ti rajanakāle duviññeyyarūpā anoḷārikā dīpitā vaṭṭantīti. Yathāha – ''koṇasuttapiḷakā ca cīvare ratte duviññeyyarūpā vaṭṭantī''ti.

3038. **Gaṇṭhipāsakapaṭṭakā**ti gaṇṭhikapaṭṭakapāsakapaṭṭakāti yojanā. **Kaṇṇakoṇesu suttānī**ti cīvarakaṇṇesu suttāni ceva gaṇṭhikapāsakapaṭṭānaṃ koṇesu suttāni ca chindeyya. Ettha ca cīvare āyāmato, vitthārato ca sibbitvā anuvātato bahi nikkhantasuttaṃ cīvaraṃ rajitvā sukkhāpanakāle rajjuyā vā cīvaravaṃse vā bandhitvā olambituṃ anuvāte baddhasuttāni ca kaṇṇasuttāni nāma. Yathāha – ''cīvarassa kaṇṇasuttakaṃ na vaṭṭati, rajitakāle chinditabbaṃ. Yaṃ pana 'anujānāmi, bhikkhave, kaṇṇasuttaka'nti (mahāva. 344) evaṃ anuññātaṃ, taṃ anuvāte pāsakaṃ katvā bandhitabbaṃ, rajanakāle lagganatthāyā''ti (pārā. aṭṭha. 1.85 pāḷimuttakavinicchaya).

3039. **Sūcikammavikāraṃ vā**ti cīvaramaṇḍanatthāya nānāsuttakehi satapadisadisaṃ sibbantā āgantukapaṭṭaṃ ṭhapenti, evarūpaṃ sūcikammavikāraṃ vā. **Aññaṃ vā pana kiñcipī**ti aññampi yaṃ kiñci mālākammamigapakkhipādādikaṃ sibbanavikāraṃ. **Kātu**nti sayaṃ kātuṃ. **Kārāpetu**nti aññena vā kārāpetuṃ.

3040. Yo bhikkhu **paraṃ** uttamaṃ vaṇṇamaṭṭhaṃ **abhipatthayaṃ** patthayanto kañjipiṭṭhakhaliallikādīsu cīvaraṃ pakkhipati, **tassa pana** bhikkhuno dukkaṭā mokkho na vijjatīti yojanā. **Kañjī**ti vāyanatantamakkhanakañjisadisā thūlākañji. **Piṭṭha**nti taṇḍulapiṭṭhaṃ. Taṇḍulapiṭṭhehi pakkā **khali**. **Allikā**ti niyyāso. **Ādi**-saddena lākhādīnaṃ gahaṇaṃ.

3041. Cīvarassa **karaṇe** karaṇakāle samuṭṭhitānaṃ sūcihatthamalādīnaṃ dhovanatthaṃ, kiliṭṭhakāle ca dhovanatthaṃ kañjipiṭṭhikhaliallikādīsu pakkhipati, vaṭṭatīti yojanā.

3042. **Tatthā**ti yena kasāvena cīvaraṃ rajati, tasmiṃ rajane cīvarassa sugandhabhāvatthāya **gandhaṃ vā** ujjalabhāvatthāya **telaṃ vā** vaṇṇatthāya **lākhaṃ vā. Kiñcī**ti evarūpaṃ yaṃ kiñci.

3043. **Maṇinā**ti pāsāṇena. **Aññenapi ca kenacī**ti yena ujjalaṃ hoti, evarūpena muggarādinā aññenāpi kenaci vatthunā. **Doṇiyā**ti rajanambaṇe. **Na ghaṃsitabbaṃ** hatthena gāhetvā na ghaṭṭetabbaṃ.

3044. Rattaṃ cīvaraṃ hatthehi **kiñci** thokaṃ paharituṃ vaṭṭatīti yojanā. ''Yattha pakkarajanaṃ pakkhipanti, sā rajanadoṇi, tattha aṃsabaddhakakāyabandhanādiṃ ghaṭṭetuṃ vaṭṭatī''ti **gaṇṭhipade** vuttaṃ.

3045. **Gaṇṭhike**ti veḷudantavisāṇādimayagaṇṭhike. **Lekhā vā**ti vaṭṭādibhedā lekhā vā. **Piḷakā vā**ti sāsapabījasadisā khuddakapubbuḷā vā. **Pāḷikaṇṇikabhedako**ti maṇikāvaḷirūpapupphakaṇṇikarūpabhedako. Kappabinduvikāro vā na vaṭṭatīti yojanā.

3046. **Āraggenā**ti ārakaṇṭakaggena, sūcimukhena vā. **Kācipi lekhā**ti vaṭṭakagomuttādisaṇṭhānā yā kācipi rāji.

3047. **Bhamaṃ āropetvā**ti bhame alliyāpetvā.

3048. **Pattamaṇḍalake**ti patte chavirakkhanatthāya tipusīsādīhi kate pattassa heṭṭhā ādhārādīnaṃ upari kātabbe pattamaṇḍalake. **Bhittikamma**nti vibhattaṃ katvā nānākārarūpakakammacittaṃ. Yathāha ''na bhikkhave citrāni pattamaṇḍalāni dhāretabbāni rūpakākiṇṇāni bhittikammakatānī''ti (cūḷava. 253). **Tatthā**ti tasmiṃ pattamaṇḍale. **Assā**ti bhikkhussa. **Makaradantaka**nti girikūṭākāraṃ.

3049. Mukhavaṭṭiyaṃ yā lekhā parissāvanabandhanatthāya anuññātā, **taṃ lekhaṃ** ṭhapetvā dhammakaraṇacchatte vā kucchiyaṃ vā kācipi lekhā na vaṭṭatīti yojanā.

3050. **Tahiṃ tahi**nti mattikāya tattha tattha. **Ta**nti tathākoṭṭitadiguṇasuttakāyabandhanaṃ.

3051. Antesu daḷhatthāya dasāmukhe diguṇaṃ katvā koṭṭenti, vaṭṭatīti yojanā. **Cittikampī**ti mālākammalatākammacittayuttampi kāyabandhanaṃ.

3052. **Akkhīnī**ti kuñjarakkhīni. **Tatthā**ti kāyabandhane vaṭṭatīti kā kathā. **Uṭṭhāpetu**nti ukkirituṃ.

3053. **Ghaṭa**nti ghaṭasaṇṭhānaṃ. **Deḍḍubhasīsaṃ vā**ti udakasappasīsamukhasaṇṭhānaṃ vā. Yaṃ kiñci vikārarūpaṃ dasāmukhe na vaṭṭatīti yojanā.

3054. **Macchakaṇṭa**nti macchakaṇṭakākāraṃ. **Khajjūripattakākāra**nti khajjūripattasaṇṭhānaṃ. Macchakaṇṭaṃ vā maṭṭhaṃ paṭṭikaṃ vā khajjūripattakākāraṃ vā ujukaṃ katvā koṭṭitaṃ vaṭṭatīti yojanā. Ettha ca ubhayapassesu macchakaṇṭakayuttaṃ macchassa piṭṭhikaṇṭakaṃ viya yassa paṭṭikāya vāyanaṃ hoti, idaṃ kāyabandhanaṃ **macchakaṇṭakaṃ** nāma. Yassa khajjūripattasaṇṭhānamiva vāyanaṃ hoti, taṃ **khajjūripattakākāraṃ** nāma.

3055. Pakativīṭā **paṭṭikā**. **Sūkarantaṃ**nāma kuñcikākosakasaṇṭhānaṃ. **Tassa** duvidhassa kāyabandhanassa. Tattha rajjukā sūkarantānulomikā, dussapaṭṭaṃ paṭṭikānulomikaṃ. **Ādi**-saddena muddikakāyabandhanaṃ gahitaṃ, tañca sūkarantānulomikaṃ. Yathāha – ''ekarajjukaṃ, pana muddikakāyabandhanañca sūkarantakaṃ anulometī''ti (cūḷava. aṭṭha. 278). Tattha **ekarajjukā** nāma ekavaṭṭā. Bahurajjukassa akappiyabhāvaṃ vakkhati. ''Muddikakāyabandhanaṃ nāma caturassaṃ akatvā sajjita''nti **gaṇṭhipade** vuttaṃ.

3056. **Murajaṃ** nāma murajavaṭṭisaṇṭhānaṃ veṭhetvā kataṃ. **Veṭhetvā**ti nānāsuttehi veṭhetvā. **Sikkhābhājanavinicchaye** pana ''bahukā rajjuyo ekato katvā ekāya rajjuyā veṭhitaṃ murajaṃ nāmā''ti vuttaṃ. **Maddavīṇaṃ** nāma pāmaṅgasaṇṭhānaṃ. **Deḍḍubhakaṃ** nāma udakasappasīsasadisaṃ. **Kalābukaṃ** nāma bahurajjukaṃ. **Rajjuyo**ti ubhayakoṭiyaṃ ekato abaddhā bahū rajjuyo, tathā baddhā kalābukaṃ nāma hotīti. **Na vaṭṭantī**ti murajādīni imāni sabbāni kāyabandhanāni na vaṭṭanti. **Purimā dve**ti murajaṃ, maddavīṇañcāti dve. ''Dasāsu siyu''nti vattabbe gāthābandhavasena vaṇṇalopena **''dasā siyu''**nti vuttaṃ. Yathāha – ''murajaṃ maddavīṇa'nti idaṃ dasāsuyeva anuññāta''nti (cūḷava. aṭṭha. 278).

3057. **Pāmaṅgasaṇṭhānā**ti pāmaṅgadāmaṃ viya caturassasaṇṭhānā.

3058. **Ekarajjumaya**nti nānāvaṭṭe ekato vaṭṭetvā katarajjumayaṃ kāyabandhanaṃ. Vaṭṭaṃ vaṭṭatīti ''rajjukā dussapaṭṭādī''ti ettha ekavaṭṭarajjukā gahitā, idha pana nānāvaṭṭe ekato vaṭṭetvā katāva ekarajjukā gahitā. **Tañcā**ti tampi ekarajjukakāyabandhanaṃ. **Pāmaṅgasaṇṭhānaṃ ekampi na ca vaṭṭatī**ti kevalampi na vaṭṭati.

3059. Bahū rajjuke ekato katvāti yojanā. **Vaṭṭati bandhitu**nti murajaṃ, kalābukaṃ vā na hoti, rajjukakāyabandhanameva hotīti adhippāyo. Ayaṃ pana vinicchayo ''bahū rajjuke ekato katvā ekena nirantaraṃ veṭhetvā kataṃ 'bahurajjuka'nti na vattabbaṃ, taṃ vaṭṭatī''ti (pārā. aṭṭha. 1.85 pāḷimuttakavinicchaya) **aṭṭhakathā**gatova idha vutto. **Sikkhābhājanavinicchaye** ''bahukā rajjuyo ekato katvā ekāya rajjuyā veṭhitaṃ murajaṃ nāmā''ti yaṃ vuttaṃ, taṃ iminā virujjhanato na gahetabbaṃ.

3060. **Danta**-saddena hatthidantā vuttā. **Jatū**ti lākhā. **Saṅkhamaya**nti saṅkhanābhimayaṃ. **Vidhakā matā**ti ettha ''veṭhakā''tipi pāṭho vidhapariyāyo.

3061. **Kāyabandhanavidhe**ti kāyabandhanassa dasāya thirabhāvatthaṃ kaṭṭhadantādīhi kate vidhe. **Vikāro** aṭṭhamaṅgalādiko. **Tattha tatthā**ti tasmiṃ tasmiṃ ṭhāne, ubhayakoṭiyanti attho. **Tu**-saddena ghaṭākāropi vaṭṭatīti dīpeti.

3062. **Mālā …pe… vicittitā**ti mālākammalatākammehi ca migapakkhirūpādinānārūpehi ca vicittitā. **Janarañjanī**ti bālajanapalobhinī.

3064. **Aṭṭhaṃsā vāpī**ti ettha **api**-saddena soḷasaṃsādīnaṃ gahaṇaṃ. **Vaṇṇamaṭṭhā**ti mālākammādivaṇṇamaṭṭhā.

3065. Añjanisalākāpi tathā vaṇṇamaṭṭhā na vaṭṭatīti yojanā. ''Añjanitthavikāya ca, nānāvaṇṇehi suttehi, cittakammaṃ na vaṭṭatī''ti pāṭho yujjati. **''Thavikāpi cā''**ti pāṭho dissati, so na gahetabbo.

3066. Rattādinā **yena kenaci ekavaṇṇena suttena** pilotikādimayaṃ yaṃ kiñci sipāṭikaṃ sibbetvā vaḷañjantassa vaṭṭatīti yojanā.

3067. **Maṇika**nti thūlapubbuḷaṃ. **Piḷaka**nti sukhumapubbuḷaṃ. **Pipphale**ti vatthacchedanasatthe. **Ārakaṇṭake**ti pattādhāravalayānaṃ vijjhanakaṇṭake. **Ṭhapetu**nti uṭṭhāpetuṃ. **Yaṃ kiñcī**ti sesaṃ vaṇṇamaṭṭhampi ca.

3068. **Daṇḍake**ti pipphaladaṇḍake. Yathāha – ''pipphalakepi maṇikaṃ vā piḷakaṃ vā yaṃ kiñci uṭṭhāpetuṃ na vaṭṭati, daṇḍake pana paricchedalekhā vaṭṭatī''ti. **Paricchedalekhāmatta**nti āṇibandhanaṭṭhānaṃ patvā paricchindanatthaṃ ekāva lekhā vaṭṭati. **Valitvā**ti ubhayakoṭiyā mukhaṃ katvā majjhe valiyo gāhetvā. Nakhacchedanaṃ yasmā karonti, tasmā vaṭṭatīti yojanā.

3069. Araṇisahite kantakiccakaro daṇḍo **uttarāraṇī** nāma. **Vāpī**ti **pi**-saddena adharāraṇiṃ saṅgaṇhāti, udukkhaladaṇḍassetaṃ adhivacanaṃ. Añchanakayantadhanu **dhanukaṃ** nāma. Musalamatthakapīḷanadaṇḍako **pelladaṇḍako** nāma.

3070. **Saṇḍāse**ti aggisaṇḍāsaṃ vadanti. Kaṭṭha**cchedanavāsiyā** tathā yaṃ kiñci vaṇṇamaṭṭhaṃ na vaṭṭatīti sambandho. **Dvīsu passesū**ti vāsiyā ubhosu passesu. **Lohenā**ti kappiyalohena. **Bandhituṃ vaṭṭatī**ti ujukameva caturassaṃ vā aṭṭhaṃsaṃ vā bandhituṃ vaṭṭati. **''Saṇḍāse**ti aggisaṇḍāse''ti **nissandehe** vuttaṃ. **Aṭṭhakathāyaṃ** panettha sūcisaṇḍāso dassito.

3071. **Heṭṭhato**ti heṭṭhā ayopaṭṭavalayassa. ''Upari ahicchattamakulamatta''nti **aṭṭhakathāyaṃ** vuttaṃ.

3072. **Visāṇe**ti telāsiñcanakagavayamahiṃsādisiṅge. **Nāḷiyaṃ vāpī**ti veḷunāḷikādināḷiyaṃ. **Api**-saddena alābuṃ saṅgaṇhāti. **Āmaṇḍasārake**ti āmalakacuṇṇamayatelaghaṭe. **Telabhājanake**ti vuttappakāreyeva telabhājane. **Sabbaṃ vaṇṇamaṭṭhaṃ vaṭṭatī**ti pumitthirūparahitaṃ mālākammādi sabbaṃ vaṇṇamaṭṭhaṃ vaṭṭati.

3073-5. **Pānīyassa uḷuṅke**ti pānīyauḷuṅke. **Doṇiyaṃ rajanassapī**ti rajanadoṇiyampi. **Phalakapīṭhe**ti phalakamaye pīṭhe. **Valayādhārakādike**ti dantavalayādiādhārake. **Ādi**-saddena daṇḍādhārako saṅgahito. **Pādapuñchaniya**nti coḷādimayapādapuñchaniyaṃ. **Pīṭhe**ti pādapīṭhe. Sahacariyena pādakathalikāyañca. **Cittaṃ sabbameva ca vaṭṭatī**ti yathāvutte bhikkhuparikkhāre mātugāmarūparahitaṃ, bhikkhuniparikkhāre purisarūparahitaṃ avasesaṃ sabbaṃ cittakammaṃ.

3076. Nānā ca te maṇayo cāti **nānāmaṇī,** indanīlādayo, nānāmaṇīhi katā **nānāmaṇimayā,** thambhā ca kavāṭā ca dvārā ca bhittiyo ca **thambhakavāṭadvārabhittiyo,** nānāmaṇimayā thambhakavāṭadvārabhittiyo yasmiṃ taṃ tathā vuttaṃ. **Kā kathā vaṇṇamaṭṭhake**ti mālākammalatākammacittakammādivaṇṇamaṭṭhake vattabbameva natthīti attho.

3077. Thāvarassa ratanamayapāsādassa kappiyabhāvaṃ dassetvā suvaṇṇādimayassāpi sabbapāsādaparibhogassa kappiyabhāvaṃ dassetumāha **''sovaṇṇaya''**ntiādi. **Sovaṇṇaya**nti suvaṇṇamayaṃ. Dvārakavāṭānaṃ anantaragāthāya dassitattā ''dvārakavāṭabandha''nti iminā dvārakavāṭabāhāsaṅkhātaṃ piṭṭhasaṅghāṭaṃ gahitaṃ. Dvārañca kavāṭañca **dvārakavāṭāni,** dvārakavāṭānaṃ bandhaṃ **dvārakavāṭabandhaṃ,** uttarapāsakummāraṃ rasaṅkhātaṃ piṭṭhasaṅghāṭanti attho. Nānā ca te maṇayo cāti **nānāmaṇī**, suvaṇṇañca nānāmaṇī ca **suvaṇṇanānāmaṇī,** bhitti ca bhūmi ca **bhittibhūmi** suvaṇṇanānāmaṇīhi katā bhittibhūmi **suvaṇṇanānāmaṇibhittibhūmi**. **Iti** imesu senāsanāvayavesu. **Na kiñci ekampi nisedhanīya**nti ekampi senāsanaparikkhāraṃ kiñci na nisedhanīyaṃ, senāsanampi na paṭikkhipitabbanti attho. **Senāsanaṃ vaṭṭati sabbamevā**ti sabbameva senāsanaparibhogaṃ vaṭṭati. Yathāha –

> ''Sabbaṃ pāsādaparibhoganti suvaṇṇarajatādivicitrāni kavāṭāni mañcapīṭhāni tālavaṇṭāni suvaṇṇarajatamayāni pānīyaghaṭapānīyasarāvāni yaṃ kiñci cittakammakataṃ, sabbaṃ vaṭṭati. 'Pāsādassa dāsidāsaṃ khettavatthuṃ gomahiṃsaṃ demā'ti vadanti, pāṭekkaṃ gahaṇakiccaṃ natthi, pāsāde paṭiggahite paṭiggahitameva hoti. Gonakādīni saṅghikavihāre vā puggalikavihāre vā mañcapīṭhakesu attharitvā paribhuñjituṃ na vaṭṭanti. Dhammāsane pana gihivikatanīhārena labbhanti, tatrāpi nipajjituṃ na vaṭṭatī''ti (cūḷava. aṭṭha. 320).

''Sovaṇṇadvārakavāṭabandha''nti vā pāṭho, bahubbīhisamāso. Iminā ca dutiyapadena ca senāsanaṃ visesīyati.

3078. **Na davaṃ kare**ti ‘‘kiṃ buddho silakabuddho? Kiṃ dhammo godhammo ajadhammo? Kiṃ saṅgho gosaṅgho ajasaṅgho migasaṅgho’’ti parihāsaṃ na kareyya. Titthiyabbataṃ mūgabbatādikaṃ neva gaṇheyyāti yojanā.

3079. **Tā** bhikkhuniyo udakādinā vāpi na siñceyyāti yojanā.

3080. **Aññattha** aññasmiṃ vihāre vassaṃvuttho **aññattha** aññasmiṃ vihāre **bhāgaṃ** vassāvāsikabhāgaṃ gaṇhāti ce, dukkaṭaṃ. Tasmiṃ cīvare naṭṭhe vā **jajjare** jiṇṇe vā gīvā puna dātabbanti yojanā.

3081. **So**ti aññattha bhāgaṃ gaṇhanako bhikkhu. **Tehī**ti cīvarasāmikehi. **Ta**nti tathā gahitaṃ vassāvāsikabhāgaṃ. **Tesa**nti cīvarasāmikānaṃ.

3082. **Karoto**ti kārāpayato. **Davā silaṃ pavijjhanto**ti pantikīḷāya kīḷatthikānaṃ sippadassanavasena sakkharaṃ vā ninnaṭṭhānaṃ pavaṭṭanavasena pāsāṇaṃ vā pavijjhanto. Na kevalañca pāsāṇaṃ, aññampi yaṃ kiñci dārukhaṇḍaṃ vā iṭṭhakakhaṇḍaṃ vā hatthena vā yantena vā pavijjhituṃ na vaṭṭati. Cetiyādīnaṃ atthāya pāsāṇādayo hasantā hasantā pavaṭṭentipi khipantipi ukkhipantipi, kammasamayoti vaṭṭati.

3083. **Gihigopakadānasmi**nti gihīnaṃ uyyānagopakādīhi attanā gopitauyyānādito phalādīnaṃ dāne yāvadatthaṃ diyyamānepi. **Na doso koci gaṇhato**ti paṭiggaṇhato bhikkhuno koci doso natthi. **Saṅghacetiyasantake** tālaphalādimhi uyyānagopakādīhi diyyamāne **paricchedanayo** tesaṃ vetanavasena paricchinnānaṃyeva gahaṇe anāpattinayo vuttoti yojanā.

3084. **Purisasaṃyutta**nti parivisakehi purisehi vuyhamānaṃ. **Hatthavaṭṭaka**nti hattheneva pavaṭṭetabbasakaṭaṃ.

3085. Bhikkhuniyā saddhiṃ **kiñcipi** anācāraṃ **na sampayojeyya** na kāreyyāti yojanā. **‘‘Kiñcī’’**tipi pāṭho, gahaṭṭhaṃ vā pabbajitaṃ vā kiñci bhikkhuniyā saddhiṃ anācāravasena na sampayojeyyāti attho. **Obhāsentassā**ti kāmādhippāyaṃ pakāsentassa.

3086. **Have**ti ekaṃsatthe nipāto.

3087. **Attano paribhogatthaṃ dinna**nti ‘‘tumheyeva paribhuñjathā’’ti vatvā dinnaṃ ticīvarādiṃ.

3088. **Asappāya**nti pittādidosānaṃ kopanavasena aphāsukāraṇaṃ. **Apanetumpi** jahitumpi, pageva dātunti adhippāyo. **Aggaṃ gahetvā dātuṃ vā**ti tathā gahaṇārahaṃ annādiṃ sandhāya vuttaṃ. ‘‘Katipāhaṃ bhutvā’’ti seso. Piṇḍapātādito aggaṃ gahetvā pattādiṃ katipāhaṃ bhutvā dātuṃ vaṭṭatīti attho.

3089. **Pañcavaggūpasampadā**ti vinayadharapañcamena saṅghena kātabbaupasampadā. **Navā**ti aññehi ekavārampi aparibhuttā. **Guṇaṅguṇaupāhanā** catupaṭalato paṭṭhāya bahupaṭalaupāhanā. **Cammatthāro**ti kappiyacammattharaṇañca. **Dhuvanhāna**nti pakatinahānaṃ.

3090. **Sambādhassā**ti vaccamaggapassāvamaggadvayassa sāmantā dvaṅgulā anto satthavatthikammaṃ vāritanti yojanā. Satthena antamaso nakhenāpi chedanaphālanādivasena **satthakammañca** vatthīhi bhesajjatelassa anto pavisanavasena kātabbaṃ **vatthikammañca** thullaccayāpattividhānena vāritanti attho. Passāvamaggassa sāmantā dvaṅgulaṃ aṅgajātassa aggato paṭṭhāya gahetabbaṃ.

3091. **‘‘Pākattha’’**nti iminā nibbāpetuṃ calane niddosabhāvaṃ dīpeti.

3092. **Upaḷāletī**ti ‘‘pattacīvarādiparikkhāraṃ te dammī’’ti vatvā palobhetvā gaṇhāti. **Tatthā**ti tasmiṃ puggale. **Ādīnava**nti alajjitādibhāvaṃ dassetvā tena saha sambhogādikaraṇe alajjibhāvāpajjanādiādīnavaṃ. **Tassā**ti tato viyojetabbassa tassa.

3093. Ādīnavadassanappakāraṃ dassetumāha **‘‘makkhana’’**ntiādi. ‘‘Nahāyituṃ gatena gūthamuttehi makkhanaṃ viya dussīlaṃ nissāya viharatā tayā kata’’nti evaṃ tattha ādīnavaṃ vattuṃ vaṭṭatīti yojanā.

3094-5. **Bhattagge** bhojanasālāya bhuñjamāno. **Yāgupāne**ti yāguṃ pivanakāle. **Antogāme**ti antaraghare. **Vīthiya**nti nigamanagaragāmādīnaṃ rathikāya. **Andhakāre**ti andhakāre vattamāne, andhakāragatoti attho. Tañhi vandantassa mañcapādādīsupi nalāṭaṃ paṭihaññeyya. **Anāvajjo**ti kiccapasutattā vandanaṃ asamannāharanto. **Ekāvatto**ti ekato āvatto sapattapakkhe ṭhito verī visabhāgapuggalo. Ayañhi vandiyamāno pādenapi pahareyya. **Vāvaṭo**ti sibbanakammādikiccantarapasuto.

Suttoti niddaṃ okkanto. **Khāda**nti piṭṭhakakhajjakādīni khādanto. **Bhuñjanto**ti odanādīni bhuñjanto. **Vaccaṃ muttampi vā kara**nti uccāraṃ vā passāvaṃ vā karonto **iti** imesaṃ terasannaṃ vandanā ayuttatthena vāritāti sambandho.

3096-7. Kammaladdhisīmāvasena tīsu nānāsaṃvāsakesu kammanānāsaṃvāsakassa ukkhittaggahaṇena gahitattā, sīmānānāsaṃvāsakavuḍḍhatarapakatattassa vandiyattā, pārisesañāyena ‘‘nānāsaṃvāsako vuḍḍhataro adhammavādī avandiyo’’ti (pari. 467) vacanato ca laddhinānāsaṃvāsako idha **‘‘nānāsaṃvāsako’’**ti gahitoti veditabbo. **Ukkhitto**ti tividhenāpi ukkhepanīyakammena ukkhittako. **Garukaṭṭhā ca pañcā**ti pārivāsikamūlāyapaṭikassanārahamānattārahamānattacārikaabbhānārahasaṅkhātā pañca garukaṭṭhā ca. Ime pana aññamaññassa yathāvuḍḍhaṃ vandanādīni labhanti, pakatattena avandiyattāva avandiyesu gahitā. **Ime bāvīsati puggale**ti naggādayo yathāvutte.

3098. **‘‘Dhammavādī’’**ti idaṃ ‘‘nānāsaṃvāsavuḍḍhako’’ti etassa visesanaṃ. Yathāha ‘‘tayome, bhikkhave, vandiyā. Pacchā upasampannena pureupasampanno vandiyo, nānāsaṃvāsako vuḍḍhataro dhammavādī vandiyo, sadevake loke, bhikkhave, samārake… pe… tathāgato arahaṃ sammāsambuddho vandiyo’’ti (cūḷava. 312).

3099. ‘‘Eteyeva vandiyā, na aññe’’ti niyāmassa akatattā aññesampi vandiyānaṃ sabbhāvaṃ dassetumāha **‘‘tajjanādī’’**tiādi. Ettha **ādi**-saddena niyassapabbājanīyapaasāraṇīyakamme saṅgaṇhāti. **Etthā**ti etasmiṃ vandanīyādhikāre. **Kamma**nti apalokanādi catubbidhaṃ kammaṃ.

3100. Saṅghena adhammakamme kariyamāne taṃ vāretuṃ asakkontena, asakkontehi ca paṭipajjitabbavidhiṃ dassetumāha **‘‘adhiṭṭhāna’’**ntiādi. Adhiṭṭhānaṃ panekassa uddiṭṭhanti yojanā, adhammakammaṃ karontānaṃ bhikkhūnamantare nisīditvā taṃ ‘‘adhamma’’nti jānitvāpi taṃ vāretuṃ asakkontassa ekassa ‘‘na metaṃ khamatī’’ti cittena adhiṭṭhānamuddiṭṭhanti vuttaṃ hoti. **Dvinnaṃ vā tiṇṇameva cā**ti tameva vāretuṃ asakkontānaṃ dvinnaṃ vā tiṇṇaṃ vā bhikkhūnaṃ aññamaññaṃ ‘‘na metaṃ khamatī’’ti **diṭṭhāvikammaṃ** sakasakadiṭṭhiyā pakāsanaṃ uddiṭṭhanti attho. **Tato uddhaṃ** tīhi uddhaṃ catunnaṃ kammassa paṭikkosanaṃ ‘‘idaṃ adhammakammaṃ mā karothā’’ti paṭikkhipanaṃ uddiṭṭhanti attho.

3101. Vissāsaggāhalakkhaṇaṃ aggahitaggahaṇena pañcavidhanti dassetumāha **‘‘sandiṭṭho’’**tiādi. Yojanā panettha evaṃ veditabbā – sandiṭṭho ca hoti, jīvati ca, gahite ca attamano hoti, sambhatto ca hoti, jīvati ca, gahite ca attamano hoti, ālapito ca hoti, jīvati ca, gahite ca attamano hotīti evaṃ sandiṭṭhasambhattaālapitānaṃ tiṇṇamekekassa tīṇi tīṇi vissāsaggāhalakkhaṇāni katvā navavidhaṃ hotīti veditabbaṃ. Vacanattho, panettha vinicchayo ca heṭṭhā vuttova.

3102. Sīlavipatti, diṭṭhivipatti ca ācārājīvasambhavā dve vipattiyo cāti yojanā, ācāravipatti, ājīvavipatti cāti vuttaṃ hoti.

3103. **Tatthā**ti tesu catūsu vipattīsu. **Appaṭikammā** pārājikā **vuṭṭhānagāminī** saṅghādisesāpattikā duve āpattiyo sīlavipattīti pakāsitāti yojanā.

3104. Yā ca antaggāhikā diṭṭhi, yā dasavatthukā diṭṭhi, ayaṃ duvidhā diṭṭhi diṭṭhivipattīti dīpitāti yojanā. Tattha **antaggāhikadiṭṭhi** nāma ucchedantasassatantagāhavasena pavattā diṭṭhi. ‘‘Natthi dinna’’ntiādinayappavattā dasavatthukā diṭṭhi.

3105. Thullaccayādikā desanāgāminikā **yā pañca** āpattiyo, **ācārakusalena** bhagavatā sā ācāravipattīti vuttāti yojanā. **Ādi**-saddena pācittiyapāṭidesanīyadukkaṭadubbhāsitānaṃ gahaṇaṃ. **Yā**ti pañcāpattiyo apekkhitvā bahuttaṃ. **Sā**ti ācāravipatti sāmaññamapekkhitvā ekattaṃ.

3106. **Kuhanādī**ti **ādi**-saddena lapanā nemittikatā nippesikatā lābhena lābhaṃ nijigīsanatā gahitā, kuhanādīnaṃ vitthāro **visuddhimagge** (visuddhi. 1.16) vuttanayena veditabbo. Ājīvo paccayo hetu yassā āpattiyāti viggaho. **Chabbidhā**ti catutthapārājikasaṅcarittathullaccayapācittiyapāṭidesanīyadukkaṭāpattīnaṃ vasena chabbidhā. **Pakāsitā** –

> ''Ājīvahetu ājīvakāraṇā pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapati, āpatti pārājikassa. Ājīvahetu…pe… saṅcarittaṃ samāpajjati, āpatti saṅghādisesassa. Ājīvahetu…pe… 'yo te vihāre vasati, so bhikkhu arahā'ti bhaṇati, paṭijānantassa āpatti thullaccayassa. Ājīvahetu…pe… bhikkhu paṇītabhojanāni agilāno attano atthāya viññāpetvā bhuñjati, āpatti pācittiyassa. Ājīvahetu…pe… bhikkhunī paṇītabhojanāni agilānā attano atthāya viññāpetvā bhuñjati, āpatti pāṭidesanīyassa. Ājīvahetu ājīvakāraṇā sūpaṃ vā odanaṃ vā agilāno attano atthāya viññāpetvā bhuñjati, āpatti dukkaṭassā''ti (pari. 287) –

Desitā. Iminā ājīvavipatti dīpitā.

3107. **''Ukkhitto''**tiādi yathākkamena tesaṃ tiṇṇaṃ nānāsaṃvāsakānaṃ sarūpadassanaṃ. Tattha tayo ukkhittakā vuttāyeva.

3108-9. ''Yo saṅghena ukkhepanīyakammakatānaṃ adhammavādīnaṃ pakkhe nisinno 'tumhe kiṃ bhaṇathā'ti tesañca itaresañca laddhiṃ sutvā 'ime adhammavādino, itare dhammavādino'ti cittaṃ uppādeti, ayaṃ tesaṃ majjhe nisinnova tesaṃ nānāsaṃvāsako hoti, kammaṃ kopeti. Itaresampi hatthapāsaṃ anāgatattā kopetī''ti (mahāva. aṭṭha. 455) āgata **aṭṭhakathā**vinicchayaṃ dassetumāha **''adhammavādipakkhasmi''**ntiādi.

Adhammavādipakkhasminti ukkhepanīyakammena nissāritānaṃ adhammavādīnaṃ pakkhasmiṃ. **Nisinnovā**ti hatthapāsaṃ avijahitvā gaṇapūrako hutvā nisinnova. **Vicintaya**nti ''ime nu kho dhammavādino, udāhu ete''ti vividhenākārena cintayanto. ''Ete pana dhammavādī''ti mānasaṃ uppādeti, evaṃ **uppanne pana mānase**. Adhammavādipakkhasmiṃ nisinnova evaṃ mānasaṃ uppādento **ayaṃ** bhikkhu. **Laddhiyā**ti evaṃ uppāditamānasasaṅkhātāya laddhiyā. Tesaṃ adhammavādīnaṃ **nānāsaṃvāsako nāma** hotīti pakāsito.

Tatraṭṭho pana soti tasmiṃ adhammavādipakkhasmiṃ nisinnova so. Sada-dhātuyā gatinivāraṇatthattā tatra nisinno ''tatraṭṭho''ti vuccati. **Dvinna**nti dhammavādiadhammavādipakkhānaṃ dvinnaṃ saṅghānaṃ. **Kamma**nti catuvaggādisaṅghena karaṇīyakammaṃ. **Kopetī**ti adhammavādīnaṃ asaṃvāsabhāvaṃ gantvā tesaṃ gaṇapūraṇattā, itaresaṃ ekasīmāyaṃ ṭhatvā hatthapāsaṃ anupagatattā, chandassa ca adinnattā kammaṃ kopeti. Yo pana adhammavādīnaṃ pakkhe nisinno ''adhammavādino ime, itare dhammavādino''ti tesaṃ majjhe pavisati, yattha vā tattha vā pakkhe nisinno ''ime dhammavādino''ti gaṇhāti, ayaṃ attanāva attānaṃ samānasaṃvāsakaṃ karotīti veditabbo.

3110. **Bahisīmāgato** pakatatto bhikkhu sace hatthapāse ṭhito hoti, so sīmāya nānāsaṃvāsako matoti yojanā. Taṃ gaṇapūraṇaṃ katvā katakammampi kuppati. **Evaṃ** yathāvuttaniyāmena tayo nānāsaṃvāsakā mahesinā vuttāti yojanā.

3111. **Cuto**ti pārājikāpanno sāsanato cutattā ''cuto''ti gahito. ''Bhikkhunī ekādasa abhabbā''ti padacchedo. **Ime**ti bhedamanapekkhitvā sāmaññena sattarasa janā. **Asaṃvāsā**ti na saṃvasitabbā, natthi vā etehi pakatattānaṃ ekakammādiko saṃvāsoti **asaṃvāsā** nāma siyuṃ.

3112. **Asaṃvāsassa sabbassā**ti yathāvuttassa sattarasavidhassa sabbassa asaṃvāsassa. **Tathā kammārahassa cā**ti ''yassa saṅgho kammaṃ karoti, so neva kammapatto, nāpi chandāraho, apica kammāraho''ti (pari. 488) evaṃ **parivāre** vuttakammārahassa ca. **Ummattakādīna**nti **ādi**-saddena khittacittādīnaṃ gahaṇaṃ. **Saṅghe** tajjanīyādīni karonte. **Paṭikkhepo**ti paṭikkosanā. **Na rūhatī**ti paṭikkosaṭṭhāne na tiṭṭhati, kammaṃ na kopetīti adhippāyo.

3113. **Sasaṃvāseka…pe… bhikkhuno**ti vuttanayena kammena vā laddhiyā vā asaṃvāsikabhāvaṃ anupagatattā samānasaṃvāsakassa sīmāya asaṃvāsikabhāvaṃ anupagantvā ekasīmāya ṭhitassa antimavatthuṃ anajjhāpannattā pakatattassa bhikkhuno. **Anantarassapi** hatthapāse **vacanena** vacībhedakaraṇena **paṭikkhepo** paṭikkoso **ruhati** paṭikkosanaṭṭhāneyeva tiṭṭhati, kammaṃ kopetīti adhippāyo.

3114. **Chahi ākārehī**ti (pāci. aṭṭha. 438; kaṅkhā. aṭṭha. nidānavaṇṇanā) lajjitāya, aññāṇatāya, kukkuccapakatatāya, satisammosāya, akappiyekappiyasaññitāya, kappiyeakappiyasaññitāyāti imehi chahi ākārehi. Pañca samaṇakappā ca vuttā, pañca visuddhiyo ca vuttāti yojanā.

''Anujānāmi, bhikkhave, pañcahi samaṇakappehi phalaṃ paribhuñjituṃ, aggiparijitaṃ satthaparijitaṃ nakhaparijitaṃ abījaṃ nibbaṭṭabījaññeva pañcama''nti (cūḷava. 250) **khuddakavatthuke** anuññātā **pañca samaṇakappā** nāma. **Pañca visuddhiyo**ti parivāre **ekuttare** ''pañca visuddhiyo''ti imassa niddese ''nidānaṃ uddisitvā avasesaṃ sutena sāvetabbaṃ, ayaṃ paṭhamā visuddhī''tiādinā (pari. 325) nayena dassitā pañca pātimokkhuddesasaṅkhātā pañca visuddhiyo ca ''suttuddeso pārisuddhiuposatho adhiṭṭhānuposatho pavāraṇā sāmaggiuposathoyeva pañcamo''ti (pari. 325) evaṃ vuttā pañca visuddhiyo cāti dvepañcavisuddhiyo ''dvipañcaviññāṇānī''tiādīsu viya sāmaññavacanena saṅgahitā.

3115-7. Nissesena dīyati paññapīyati ettha sikkhāpadanti **nidānaṃ,** tesaṃ tesaṃ sikkhāpadānaṃ paññattiyā ṭhānabhūtaṃ vesālīādi. Puṃ vuccati nirayo, taṃ galati maddati nerayikadukkhaṃ anubhavatīti **puggalo,** satto. Ariyapuggalā taṃsadisattā, bhūtapubbagatiyā vā ''puggalā''ti veditabbā. Idha panete sikkhāpadavītikkamassa ādikammikā adhippetā. Idāni puggalaniddesaṃ vakkhati. Vasati ettha bhagavato āṇāsaṅkhātā sikkhāpadapaññatti taṃ paṭicca pavattatīti **vatthu,** tassa tassa puggalassa sikkhāpadapaññattihetubhūto ajjhācāro.

Vidhānaṃ vibhajanaṃ **vidhi,** pabhedo. Paññāpīyati bhagavato āṇā pakārena ñāpīyati etāyāti **paññatti,** paññattiyā vidhi pabhedo ''paññattividhi''nti vattabbe ''vidhiṃ paññattiyā''ti gāthābandhavasena asamatthaniddeso. Sā pana paññattividhi paññattianupaññatti anuppannapaññatti sabbatthapaññatti padesapaññatti sādhāraṇapaññatti asādhāraṇapaññatti ekatopaññatti ubhatopaññattivasena navavidhā hoti.

''Vipatti āpatti anāpattī''ti padacchedo, vipajjanti etāya sīlādayoti **vipatti**. Sā pana sīlaācāradiṭṭhiājīvānaṃ vasena catubbidhā. Sā pana uddesavasena heṭṭhā dassitāva. Āpajjanti etāya akusalābyākatabhūtāya bhagavato āṇāvītikkamanti **āpatti**. Sā pubbapayogādivasena anekappabhedā āpatti. **Anāpatti** ajānanādivasena āṇāya anatikkamanaṃ. Samuṭṭhāti etehi āpattīti **samuṭṭhānāni,** kāyādivasena chabbidhāni āpattikāraṇāni. Samuṭṭhānānaṃ nayo **samuṭṭhānanayo,** taṃ.

Vajjañca kammañca kiriyā ca saññā ca cittañca āṇatti ca **vajjakammakriyāsaññācittāṇattiyo,** tāsaṃ vidhi tathā vuccati, taṃ. **Vajjavidhi**nti ''yassā sacittakapakkhe cittaṃ akusalameva hoti, ayaṃ lokavajjā, sesā paṇṇattivajjā''ti (kaṅkhā. aṭṭha. paṭhamapārājikavaṇṇanā) vuttaṃ vajjavidhiṃ. **Kammavidhi**nti ''sabbā ca kāyakammavacīkammatadubhayavasena tividhā hontī''ti (kaṅkhā. aṭṭha. paṭhamapārājikavaṇṇanā) dassitaṃ kammavidhiṃ. **Kriyāvidhi**nti ''atthāpatti kiriyato samuṭṭhāti, atthi akiriyato, atthi kiriyākiriyato, atthi siyā kiriyato siyā akiriyato''tiādinā (kaṅkhā. aṭṭha. paṭhamapārājikavaṇṇanā) nayena dassitaṃ kiriyāvidhiṃ. **Saññāvidhi**nti ''saññāvimokkhā''tiādinā (kaṅkhā. aṭṭha. paṭhamapārājikavaṇṇanā) nayena dassitaṃ saññāvidhiṃ.

Cittavidhinti ''sabbāpi cittavasena duvidhā honti sacittakā, acittakā cā''ti (kaṅkhā. aṭṭha. paṭhamapārājikavaṇṇanā) vuttaṃ cittavidhiṃ. **Āṇattividhi**nti ''sāṇattikaṃ anāṇattika''nti vuttaṃ āṇattividhiṃ. **Aṅgavidhāna**nti sabbasikkhāpadesu āpattīnaṃ vuttaṃ aṅgavidhānañca. Vedanāttikaṃ, kusalattikañcāti yojanā. Taṃ pana ''akusalacittaṃ, dvicittaṃ, ticittaṃ, dukkhavedanaṃ, dvivedanaṃ, tivedana''nti tattha tattha dassitameva.

Sattarasavidhaṃ etaṃ lakkhaṇanti yathāvuttanidānādisattarasappabhedaṃ sabbasikkhāpadānaṃ sādhāraṇalakkhaṇaṃ. **Dassetvā**ti pakāsetvā. **Budho** vinayakusalo. Tattha tattha sikkhāpadesu yathārahaṃ yojeyyāti sambandho.

3118. Imesu sattarasasu lakkhaṇesu nidānapuggale tāva niddisitumāha **''nidāna''**ntiādi. **Tatthā**ti tesu sattarasasu sādhāraṇalakkhaṇesu, niddhāraṇe cetaṃ bhummaṃ. **Nidāna**nti niddhāritabbadassanaṃ. **''Pura''**nti idaṃ ''vesālī''tiādipadehi paccekaṃ yojetabbaṃ. **Sakkabhaggā**ti etehi janapadavācīhi saddehi ṭhānanissitā nāgarāva gahetabbā. Tāni ca ''sakkesu viharati kapilavatthusmiṃ, bhaggesu viharati susumāragire''ti tattha tattha sikkhāpadanidāne nidassitāneva.

3119. **''Dasa vesāliyā''**tiādīnaṃ atthavinicchayo **uttare** āvi bhavissati. **Giribbaje**ti rājagahanagare. Tañhi samantā ṭhitehi isigiliādīhi pañcahi pabbatehi vajasadisanti ''giribbaja''nti vuccati.

3121. Bhikkhūnaṃ pātimokkhasmiṃ sudinnadhaniyādayo tevīsatividhā ādikammikapuggalā vuttāti yojanā.

3122. Ubhayapātimokkhe āgatā **te sabbe** ādikammikapuggalā paripiṇḍitā tiṃsa bhavantīti yojanā. **Vatthu**ādīnaṃ vinicchayo **uttare** vakkhamānattā idha na vutto. Nanu ca nidānapuggalavinicchayampi tattha vakkhatīti so idha kasmā vuttoti? Nāyaṃ doso, imassa pakaraṇattā idhāpi vattabboti. Yadi evaṃ vatthuādivinicchayopi idha vattabbo siyā, so kasmā na vuttoti? Ekayoganiddiṭṭhassa imassa vacanena sopi vuttoyeva hotīti ekadesadassanavasena saṃkhittoti daṭṭhabbo.

3123. Yo enaṃ taruṃ jānāti, so paññattiṃ asesato jānātīti sambandho. Ettha **''enaṃ taru''**nti iminā nidānādisattarasappakāraṃ sabbasikkhāpadasādhāraṇalakkhaṇasamudāyaṃ rūpakena dasseti. Kiṃ visiṭṭhaṃ tarunti āha **''timūla''**ntiādi.

Tattha **timūla**nti nidānapuggalavatthusaṅkhātāni tīṇi mūlāni etassāti timūlaṃ. **Navapatta**nti navavidhapaṇṇattisaṅkhātāni pattāni etassāti navapattaṃ. **Dvayaṅkura**nti lokavajjapaṇṇattivajjasaṅkhātā dve aṅkurā etassāti dvayaṅkuraṃ. ''Dviaṅkura''nti vattabbe i-kārassa ayādesaṃ katvā ''dvayaṅkura''nti vuttaṃ. **Sattaphala**nti āṇattiāpattianāpattivipattisaññāvedanākusalattikasaṅkhātāni satta phalāni etassāti sattaphalaṃ. **Chapupphan**ti chasamuṭṭhānasaṅkhātāni pupphāni etassāti chapupphaṃ. **Dvippabhava**nti cittakammasaṅkhātā dve pabhavā etassāti dvippabhavaṃ. **Dvisākha**nti kiriyaaṅgasaṅkhātā dve sākhā etassāti dvisākhaṃ. **Enaṃ taruṃ yo jānātī**ti yo vutto bhikkhu vuttasarūpasādhāraṇasattarasalakkhaṇarāsivinicchayasaṅkhātataruṃ jānāti. **So**ti so bhikkhu. **Paññatti**nti vinayapiṭakaṃ. **Asesato**ti sabbaso.

3124. **Iti** evaṃ madhurapadatthaṃ anākulaṃ **paramaṃ** uttamaṃ imaṃ vinicchayaṃ yo **paṭhati** vācuggataṃ karonto pariyāpuṇāti, garusantike sādhukaṃ **suṇāti, paripucchate ca** atthaṃ paripucchati ca, **so** bhikkhu vinaya **vinicchaye upālisamo bhavati** vinayadharānaṃ etadaggaṭṭhāne nikkhittena upālimahātherena sadiso bhavatīti yojanā.

Iti vinayatthasārasandīpaniyā vinayavinicchayavaṇṇanāya

Pakiṇṇakavinicchayakathāvaṇṇanā niṭṭhitā.

Kammaṭṭhānavibhāvanāvidhānakathāvaṇṇanā

3125. ''Ādimhi sīlaṃ dasseyya.

> Majjhe maggaṃ vibhāvaye;
> Pariyosāne ca nibbānaṃ;
> Esā kathikasaṇṭhitī''ti. (dī. ni. aṭṭha. 1.190; ma. ni. aṭṭha. 1.291; a. ni. aṭṭha. 2.3.64) –

Vuttaṃ dhammakathikalakkhaṇaṃ samanussarantoyamācariyo pātimokkhasaṃvarasīlaparidīpakaṃ vinicchayaṃ nātisaṅkhepavitthāramukhena dassetvā taṃmūlakānaṃ itaresañca tiṇṇaṃ sīlānaṃ taṃdassaneneva dassitabhāvañca sīlavisuddhimūlikā cittavisuddhiādiyo pañcavisuddhiyo ca taṃmūlikañca ariyamaggasaṅkhātaṃ ñāṇadassanavisuddhiṃ tadadhigamanīyaṃ nibbānañca dassetvā yathāraddhaṃ vinayakathaṃ pariyosāpetukāmo āha **''pāmokkhe''**tiādi. Tattha **pāmokkhe**ti samādhiādīnaṃ anavajjadhammānaṃ patiṭṭhābhāvena uttame. **Mokkhappavesane**ti amatamahānibbānanagarassa pavesananimitte. **Mukhe** asahāyadvārabhūte. Yathāha –

> ''Saggārohaṇasopānaṃ, aññaṃ sīlasamaṃ kuto;
> Dvāraṃ vā pana nibbāna-nagarassa pavesane''ti. (visuddhi. 1.9; bu. baṃ. aṭṭha. 3.dīpaṅkarabuddhavaṃsavaṇṇanā);

Sabbadukkhakkhayeti jātidukkhādisabbadukkhānaṃ khayassa ariyamaggassa adhigamūpāyattā phalūpacārena sabbadukkhakkhayasaṅkhāte. **''Pāmokkhe''**ti ca **''mokkhappavesane mukhe''**ti ca **''sabbadukkhakkhaye''**ti ca ''pātimokkhasmi''nti etassa visesanaṃ. **Vutte**ti pārājikato paṭṭhāya nānappakārato niddiṭṭhe sati. Itarattayaṃ vuttamevāti sambandho. Indriyasaṃvarasīlaājīvapārisuddhisīlapaccayasannissitasīlasaṅkhātaṃ itaraṃ sīlattayaṃ vuttameva hoti ''rājā āgato''ti vutte parisāya āgamanaṃ viya, tasmā taṃ na vakkhāmāti adhippāyo.

3126. **Idaṃ catubbidhaṃ sīla**nti pātimokkhasaṃvarasīlādiṃ catupārisuddhisīlaṃ. **Ñatvā**ti lakkhaṇādito, vodānato, hānabhāgiyaṭṭhitibhāgiyavisesabhāgiyanibbedhabhāgiyādippakārato ca jānitvā. **Tatthā**ti catubbidhasīle. **Patiṭṭhito**ti acchiddādiaṅgasamannāgatabhāvamāpādanena patiṭṭhito. **Samādhi**nti upacārappanābhedalokiyasamādhiṃ. **Bhāvetvā**ti samacattālīsāya kammaṭṭhānesu punappunaṃ anuyogavasena vaḍḍhetvā. **Paññāyā**ti tilakkhaṇākārādipariccheḍikāya lokuttarāya paññāya hetubhūtāya, karaṇabhūtāya ca. **Parimuccatī**ti sabbakilesabandhanaṃ chetvā saṃsāracārakā samantato muccati, anupādisesāya nibbānadhātuyā parinibbāyatīti adhippāyo.

3127. Evaṃ samāsato vuttamevatthaṃ niddisanto āha **''dasānussatiyo''**tiādi. Dasa anussatiyo ca dasa kasiṇā ca dasa asubhā ca catasso appamaññāyo ca tathā cattāro āruppā ca vuttā. Aparaṃ kammaṭṭhānadvayañca vuttanti sambandho.

Tattha **dasānussatiyo** nāma ''buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati, kāyagatāsati, maraṇānussati, ānāpānasati, upasamānussatī''ti (visuddhi. 1.47) evaṃ vuttā dasa anussatiyo.

Dasa kasiṇā nāma ''pathavīkasiṇaṃ, āpokasiṇaṃ, tejokasiṇaṃ, vāyokasiṇaṃ, nīlakasiṇaṃ, pītakasiṇaṃ, lohitakasiṇaṃ, odātakasiṇaṃ, ālokakasiṇaṃ, paricchinnākāsakasiṇa''nti (visuddhi. 1.47) vuttā ime dasa kasiṇā.

Dasa asubhā nāma ''uddhumātakaṃ, vinīlakaṃ, vipubbakaṃ, vicchiddakaṃ, vikkhāyitakaṃ, vikkhittakaṃ, hatavikkhittakaṃ, lohitakaṃ, puḷuvakaṃ, aṭṭhika''nti (visuddhi. 1.47) vuttā ime dasa asubhā.

Catasso appamaññāyo nāma ''mettā, karuṇā, muditā, upekkhā''ti (visuddhi. 1.47) vuttā ime appamaññāyo.

Cattāro āruppā nāma ''ākāsānañcāyatanaṃ, viññāṇañcāyatanaṃ, ākiñcaññāyatanaṃ, nevasaññānāsaññāyatana''nti (visuddhi. 1.47) vuttā ime āruppā. **Aparaṃ kammaṭṭhānadvayaṃ** nāma ''āhārepaṭikkūlasaññā, catudhātuvavatthāna''nti vuttaṃ ṭṭhānaubhayaṃ.

3128. Iccevaṃ cattālīsavidhaṃ manobhuno kammaṭṭhānaṃ sabbampi kammaṭṭhānaṃ samuddiṭṭhaṃ siyāti yojanā. Kammassa yogasaṅkhātassa ṭhānaṃ ārammaṇabhāvena pavattiṭṭhānanti **kammaṭṭhānaṃ**. Tiṭṭhati ettha phalaṃ tadāyattavuttitāyāti **ṭhānaṃ,** kāraṇaṃ, kammassa vipassanāya ṭhānaṃ kāraṇaṃ **kammaṭṭhānaṃ,** kassāti āha **''manobhuno''**ti. Mano abhibhavatīti manobhū, tassa **manobhuno,** kusalacittappavattinivāraṇena tathāladdhanāmassa kāmadevassāti attho. Iminā kammaṭṭhānagaṇanāpariccheḍo dassito.

3129-30. Imesaṃ kammaṭṭhānānaṃ bhāvanāmayaṃ bhinditvā dassetuṃ mātikaṃ tāva dassento āha **''upacārappanāto''**tiādi. Tattha **upacārappanāto**ti ''ettakāni kammaṭṭhānāni upacārāvahāni, ettakāni appanāvahānī''ti evaṃ upacārappanāvasena ca. **Jhānabhedā**ti ''ettakāni paṭhamajjhānikāni, ettakāni tikacatukkajjhānikāni, ettakāni pañcakajjhānikānī''tiādinā jhānabhedā ca. **Atikkamā**ti aṅgānaṃ, ārammaṇānañca atikkamato. **Vaḍḍhanāvaḍḍhanā cāpī**ti aṅguladvaṅgulādivasena vaḍḍhetabbā, avaḍḍhetabbā ca. **Ārammaṇabhūmito**ti nimittārammaṇādiārammaṇato ceva labbhamānālabbhamānabhūmito ca.

Gahaṇāti diṭṭhādivasena gahetabbato. **Paccayā**ti taṃtaṃṭhānānaṃ paccayabhāvato ca. **Bhiyyo**ti puna-saddatthanīhārattho. **Cariyānukūlato**ti rāgacariyādīnaṃ anukūlabhāvatoti **ayaṃ viseso** ayaṃ bhedo. **Etesu** cattālīsāya kammaṭṭhānesu.

3131. Evaṃ mātikaṃ niddisitvā yathākkamaṃ niddisanto paṭhamaṃ tāva upacārāvahādayo dassetumāha **"aṭṭhānussatiyo"**tiādi. **Tatthā**ti tissaṃ mātikāyaṃ, tesu vā cattālīsāya kammaṭṭhānesu. **Aṭṭhānussatiyo**ti kāyagatāsatiānāpānasatidvayavajjitā buddhānussatiādikā aṭṭha anussatiyo ca. **Saññā** āhārepaṭikkūlasaññā ca. **Vavatthānañca** catudhātuvavatthānañcāti **ime** dasa. **Upacārāvahā**ti buddhaguṇādīnaṃ paramatthabhāvato, anekavidhattā, ekassāpi gambhīrabhāvato ca etesu dasasu kammaṭṭhānesu appanāvasena samādhissa patiṭṭhātumasakkuṇeyyattā appanābhāvanāppatto samādhi upacārabhāveyeva patiṭṭhāti, tasmā ete upacārāvahā.

Nanu cettha dutiyacatutthāruppasamādhi, lokuttaro ca samādhi paramatthadhamme appanaṃ pāpuṇāti, tasmā ''paramatthabhāvato''ti hetu appanamapāpuṇane kāraṇabhāvena na vuccatīti? Na, tassa bhāvanāvisesena paramatthadhamme pavattisambhavato, imassa ca rūpāvacaracatutthabhāvanāvisesasambhavato ca. Tathā hi dutiyacatutthāruppasamādhi appanāpattassa arūpāvacarasamādhissa catutthajjhānassa ārammaṇasamatikkamamattabhāvanāvasena sabhāvārammaṇepi appanaṃ pāpuṇāti. Visuddhibhāvanānukkamabalena lokuttaro samādhi appanaṃ pāpuṇātīti.

3132. **Tatthā**ti tesu jhānāvahesu tiṃsakammaṭṭhānesu. **Asubhā**ti uddhumātakādayo dasa asubhā. **Kāyagatāsatī**ti kāyagatāsati cāti **ime** ekādasa. **Paṭhamajjhānikā**ti imesaṃ paṭikkūlārammaṇattā, paṭikkūlārammaṇe ca cittassa caṇḍasotāya nadiyā arittabalena nāvāṭṭhānaṃ viya vitakkabaleneva pavattisambhavato avitakkānaṃ dutiyajjhānādīnaṃ asambhavoti savitakkassa paṭhamajjhānasseva sambhavato paṭhamajjhānikā. Ānāpānañca kasiṇā cāti **ime** ekādasa **catukkajjhānikā** rūpāvacaracatukkajjhānikā ca catukkanayena, pañcakajjhānikā ca.

3133. **Tissova appamaññā**ti mettā, karuṇā, muditāti appamaññā tissova. Sāmaññaniddese etāsameva gahaṇaṃ kathaṃ viññāyatīti? **"Atha pacchimā"**tiādinā catutthāya appamaññāya catutthajjhānikabhāvassa vakkhamānattā pārisesato taṃ viññāyati. **Tikajjhānānī**ti tikajjhānikā. ''Tikajjhānā''ti vattabbe liṅgavipallāsena evaṃ vuttanti daṭṭhabbaṃ. Mettādīnaṃ domanassasahagatabyāpādavihiṃsānabhiratīnaṃ pahāyakattā domanassapaṭipakkhena somanasseneva sahagatatā vuttāti catukkanayena tikajjhānikatā vuttā, pañcakanayena catukkajjhānikatā ca.

"Athā"ti idaṃ ''pacchimā''ti padassa ''tisso''ti iminā purimapadena sambandhanivattanatthaṃ. Pacchimā appamaññā, cattāro āruppā ca catutthajjhānikā matā catukkanayena, pañcamajjhānikā ca. ''Sabbe sattā sukhitā hontu, dukkhā muccantu, laddhasukhasampattito mā vigacchantū''ti mettādividhavasappavattaṃ byāpārattayaṃ pahāya kammassakatādassanena sattesu majjhattākārappattabhāvanānibbattāya tatramajjhattopekkhāya balavatarattā appanāppattassa upekkhābrahmavihārassa sukhasahagatatāsambhavato upekkhāsahagatatā vuttā.

3134. Aṅgārammaṇato atikkamo dvidhā vuttoti yojanā. **Catukkatikajjhānesū**ti dasakasiṇā, ānāpānasatīti ekādasasu catukkajjhānikesu ceva mettādipurimabrahmavihārattayasaṅkhātesu tikajjhānikesu ca kammaṭṭhānesu. **Aṅgātikkamatā**ti ekasmiṃyeva ārammaṇe vitakkādijhānaṅga samatikkamena paṭhamajjhānādīnaṃ ārammaṇeyeva dutiyajjhānādīnaṃ uppattito aṅgātikkamo adhippetoti attho. Aṅgātikkamoyeva **aṅgātikkamatā**.

3135. **Aṅgātikkamato**ti tatiyajjhānasampayuttasomanassātikkamanato. **Ārammaṇamatikkammā**ti paṭibhāganimittakasiṇugghāṭimākāsatabbisayapaṭhamāruppaviññāṇatadabhāvasaṅkhātāni cattāri ārammaṇāni yathākkamaṃ atikkamitvā. Kasiṇugghāṭimākāsatabbisayapaṭhamāruppaviññāṇatadabhāvatabbisayatatiyāruppaviññāṇasaṅkhātesu catūsu ārammaṇesu **āruppā** ākāsānañcāyatanādīni cattāri arūpāvacarajjhānāni **jāyare** uppajjanti.

3136. **Etthā**ti etesu ārammaṇesu. **Vaḍḍhetabbānī**ti ''yattakaṃ okāsaṃ kasiṇena pharati, tadabbhantare dibbāya sotadhātuyā saddaṃ sotuṃ, dibbena cakkhunā rūpaṃ passituṃ, parasattānañca cetasā cittaṃ aññātuṃ samattho hotī''ti vuttappayojanaṃ sandhāya aṅgaṇanādivasena paricchinditvā yattakaṃ icchati, tattakaṃ vaḍḍhetabbāni. **Sesaṃ** asubhādi **sabbaṃ taṃ** kammaṭṭhānaṃ payojanābhāvā **na vaḍḍhetabbamevā**ti yojanā.

3137. **Tattha** tesu kammaṭṭhānesu dasa kasiṇā ca dasa asubhā ca kāyagatāsati, ānāpānasatīti **ime bāvīsati** kammaṭṭhānāni paṭibhāgārammaṇānīti yojanā. Ettha **"kasiṇā"**tiādinā tadārammaṇāni jhānāni gahitāni.

3138. **Dhātuvavatthana**nti catudhātuvavatthānaṃ, gāthābandhavasena rassattaṃ. **Viññāṇañcā**ti viññāṇañcāyatanaṃ. **Nevasaññā**ti nevasaññānāsaññāyatanaṃ. **Dasa dve**ti dvādasa. **Bhāvagocarā**ti sabhāvadhammagocarā, paramatthadhammālambaṇāti vuttaṃ hoti.

3139. **Dve ca āruppamānasā**ti ākāsānañcāyatanaākiñcaññāyatanasaṅkhātā arūpāvacaracittuppādā dve ca. Cha ime dhammā navattabbagocarā niddiṭṭhāti yojanā catunnaṃ appamaññānaṃ sattapaññattiyā, paṭhamāruppassa kasiṇugghāṭimākāsapaññattiyā, tatiyāruppassa paṭhamāruppaviññāṇābhāvapaññattiyā ca ārammaṇattā.

3140. **Paṭikkūlasaññā**ti āhārepaṭikkūlasaññā. Kāyagatāsatīti dvādaseva bhūmito **devesu** kāmāvacaradevesu kuṇapānaṃ, paṭikkūlārahassa ca asambhavā **na pavattantī**ti yojanā.

3141. Tāni dvādasa ca. **Bhiyyo**ti adhikatthe nipāto, tato adhikaṃ ānāpānasati cāti terasa rūpārūpaloke assāsapassāsānañca abhāvā sabbaso **na jāyare**ti yojanā.

3142. **Arūpāvacare** arūpabhave caturo āruppe ṭhapetvā **aññe** chattiṃsa dhammā rūpasamatikkamābhāvā **na jāyantī**ti yojanā. **Sabbe** samacattālīsa dhammā **mānuse** manussaloke sabbesameva labbhamānattā **jāyanti**.

3143. **Catutthakasiṇaṃ hitvā**ti vāyokasiṇaṃ diṭṭhaphuṭṭhena gahetabbattā taṃ vajjetvā nava **kasiṇā ca** dasa asubhā cāti **te** ekūnavīsati dhammā **diṭṭheneva** cakkhuviññāṇena **pubbabhāge** parikammakāle gahetabbā bhavantīti yojanā. Pubbabhāge cakkhunā oloketvā parikammaṃ kataṃ, tena uggahitanimittaṃ tesaṃ gahetabbanti vuttaṃ hoti.

3144. **Phuṭṭhenā**ti nāsikagge, uttoṭṭhe vā phuṭṭhavasena. Kāyagatāsatiyaṃ tacapañcakaṃ diṭṭhena gahetabbaṃ. **Mālutoti** vāyokasiṇaṃ diṭṭhaphuṭṭhena gahetabbaṃ ucchusassādīnaṃ pattesu calamānavaṇṇaggahaṇamukhena, kāyappasādaghaṭṭanena ca gahetabbattā. **Ettha** etesu kammaṭṭhānesu. **Sesaka**nti vuttāvasesaṃ. Buddhānussatiādikā aṭṭhānussatiyo, cattāro brahmavihārā, cattāro āruppā, āhārepaṭikkūlasaññā, catudhātuvavatthānaṃ, kāyagatāsatiyaṃ vakkapañcakādīni cāti sabbametaṃ parato sutvā gahetabbattā suteneva gahetabbanti vuttaṃ.

3145. **Ettha** etesu kammaṭṭhānesu ākāsakasiṇaṃ ṭhapetvā nava kasiṇā paṭhamāruppacittassa ārammaṇabhūtakasiṇugghāṭimākāsassa hetubhāvato **paccayā jāyare** paccayā bhavantīti yojanā.

3146. Dasapi kasiṇā **abhiññānaṃ** dibbacakkhuñāṇādīnaṃ paccayā bhavantīti yojanā. **Catutthassā**ti catutthassa brahmavihārassa.

3147. **Heṭṭhimaheṭṭhimāruppa**nti ākāsānañcāyatanādikaṃ. **Parassa ca parassa cā**ti viññāṇañcāyatanādiuttarajjhānassa paccayoti pakāsitanti yojanā. **Nevasaññā**ti nevasaññānāsaññāyatanaṃ. **Nirodhassā**ti saññāvedayitanirodhassa, tāya nirodhasamāpattiyā.

3148. **Sabbe**ti samacattālīsakammaṭṭhānadhammā. **Sukhavihārassā**ti diṭṭhadhammasukhavihārassa. **Bhavanissaraṇassa cā**ti vibhavūpanissayatāya vipassanāpādakattena āsavakkhayañāṇena adhigantabbassa nibbānassa ca. **Bhavasukhānañcā**ti parikammopacārabhāvanāvasappavattāni kāmāvacarakusalacittāni kāmasugatibhavasukhānaṃ, rūpāvacarappanāvasapavattāni rūpāvacaracittāni rūpāvacarabhavasukhānaṃ, itarāni arūpāvacarabhūtāni arūpāvacarabhavasukhānañca paccayāti dīpitā.

3149. Dasa asubhā, kāyagatāsatīti **ime** ekādasa rāgacaritassa visesato anukūlā viññeyyāti yojanā. **"Visesato"**ti iminā rāgassa ujuvipaccanīkabhāvena ca atisappāyato ca vutto, itare ca apaṭikkhittāti dīpeti. Vuttañhetaṃ **visuddhimagge** ''sabbañcetaṃ ujuvipaccanīkavasena ca atisappāyavasena ca vuttaṃ, rāgādīnaṃ pana avikkhambhikā, saddhādīnaṃ vā anupakārā kusalabhāvanā nāma natthī''ti (visuddhi. 1.47).

3150. **Savaṇṇakasiṇā**ti catūhi vaṇṇakehi kasiṇehi sahitā. Catasso appamaññāyoti **ime** aṭṭha dosacaritassa anukūlāti pakāsitāti yojanā.

3151. **Mohappakatino**ti mohacaritassa. ''Ānāpānasati ekāvā''ti padacchedo.

3152. **Maraṇūpasame**ti maraṇañca upasamo ca maraṇūpasamaṃ, tasmiṃ maraṇūpasame. **Satī**ti maraṇānussati, upasamānussati cāti **ete** cattāro dhammā. **Paññāpakatino**ti buddhicaritassa.

3153. **Ādianussaticchakka**nti buddhadhammasaṅghasīlacāgadevatānussatisaṅkhātaṃ chakkaṃ. **Saddhācaritavaṇṇita**nti saddhācaritassa anukūlanti kathitaṃ. **Āruppā**ti cattāro āruppā. **Sesā kasiṇā**ti bhūtakasiṇaālokākāsakasiṇānaṃ vasena cha kasiṇāti **sesā dasa** dhammā. **Sabbānurūpakā**ti sabbesaṃ channaṃ cariyānaṃ anukūlāti attho.

3154-8. Evaṃ yathānikkhittamātikānukkamena kammaṭṭhānappabhedaṃ vibhāvetvā idāni bhāvanānayaṃ dassetumāha **''eva''**ntiādi. **Evaṃ pabhedato ñatvā kammaṭṭhānānī**ti yathāvuttabhedanayamukhena bhāvanāmayārambhadassanaṃ. **Paṇḍito**ti tihetukapaṭisandhipaññāya paññavā bhabbapuggalo. **Tesū**ti niddhāraṇe bhummaṃ. **Medhāvī**ti pārihāriyapaññāya samannāgato. **Daḷhaṃ gahetvānā**tiādimajjhapariyosāne suṭṭhu sallakkhantena daḷhaṃ aṭṭhiṃ katvā sakkaccaṃ uggahetvā. **Kalyāṇamittako**ti –

> ''Piyo garu bhāvanīyo;
> Vattā ca vacanakkhamo;
> Gambhīrañca kathaṃ kattā;
> No caṭṭhāne niyojako''ti. (visuddhi. 1.37; netti. 113) –

Vuttalakkhaṇako sīlasutapaññādiguṇasamannāgatakalyāṇamittako.

Paṭhamameva palibodhānaṃ ucchedaṃ katvāti yojanā. **Paṭhama**nti bhāvanārambhato paṭhamameva. **Palibodhānaṃ ucchedaṃ katvā**ti –

> ''Āvāso ca kulaṃ lābho;
> Gaṇo kammañca pañcamaṃ;
> Addhānaṃ ñāti ābādho;
> Gantho iddhīti te dasā''ti. (visuddhi. 1.41) –

Vuttānaṃ dasamahāpalibodhānaṃ, dīghakesanakhalomacchedanacīvararajanapattapacanādīnaṃ khuddakapaabodhānañcāti ubhayesaṃ palibodhānaṃ ucchedaṃ katvā niṭṭhāpanena vā ālayapariccāgena vā ucchedaṃ katvā. **Iddhi** panettha vipassanāya palibodho hoti, na samādhibhāvanāya. Vuttañhetaṃ **visuddhimagge** ''iddhīti pothujjanikā iddhi. Sā hi uttānaseyyakadārako viya, taruṇasassaṃ viya ca dupparihārā hoti, appamattakeneva bhijjati. Sā pana vipassanāya palibodho hoti, na samādhissa samādhiṃ patvā pattabbattā''ti (visuddhi. 1.41).

Dosavajjite, anurūpe ca vihāre vasantenāti yojanā. **Dosavajjite**ti –

> ''Mahāvāsaṃ navāvāsaṃ, jarāvāsañca panthaniṃ;
> Soṇḍiṃ paṇṇañca pupphañca, phalaṃ patthitameva ca.
>
> ''Nagaraṃ dārunā khettaṃ, visabhāgena paṭṭanaṃ;
> Paccantasīmāsappāyaṃ, yattha mitto na labbhati.
>
> ''Aṭṭhārasetāni ṭhānāni, iti viññāya paṇḍito;
> Ārakā parivajjeyya, maggaṃ paṭibhayaṃ yathā''ti. (visuddhi. 1.52) –

Aṭṭhakathāsu vuttehi imehi aṭṭhārasahi dosehi gajjite.

Anurūpe vasantenāti –

> ''Idha, bhikkhave, senāsanaṃ nātidūraṃ hoti naccāsannaṃ gamanāgamanasampannaṃ, divā appākiṇṇaṃ, rattiṃ appasaddaṃ appanigghosaṃ, appaḍaṃsamakasavātātapasarīsapasamphassaṃ, tasmiṃ kho pana senāsane viharantassa appakasireneva uppajjanti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, tasmiṃ kho pana senāsane ye te bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā, te kālena kālaṃ upasaṅkamitvā paripucchati paripañhati 'idaṃ, bhante, kathaṃ, imassa ko attho'ti, tassa te āyasmanto avivaṭañceva vivaranti, anuttānīkatañca uttāniṃ karonti, anekavihitesu ca kaṅkhaṭṭhānīyesu dhammesu kaṅkhaṃ paṭivinodenti. Evaṃ kho, bhikkhave, senāsanaṃ pañcaṅgasamannāgataṃ hotī''ti (a. ni. 10.11) –

Evaṃ bhagavatā vaṇṇitehi pañcahi guṇehi samannāgatattā anurūpe bhāvanākammānuguṇe vihāre viharantenāti attho. **Paṭhamādīnī**ti paṭhamadutiyādīni rūpāvacarajjhānāni. **Sabbaso bhāvetvā**ti **visuddhimagge** ''sabbaṃ bhāvanāvidhānaṃ aparihāpentena bhāvetabbo''ti (visuddhi. 1.41) nikkhittassa mātikāpadassa vitthārakkamena bhāvetvā, cittavisuddhiṃ sampādetvāti vuttaṃ hoti.

Sappaññoti kammajatihetukapaṭisandhipaññāya ceva kammaṭṭhānamanasikārasappāyāni pariggahetvā asappāyaṃ parivajjetvā sappāyasevanopakārāya pārihāriyapaññāya ca samannāgato yogāvacaro. **Tato**ti nevasaññānāsaññāyatanavajjitarūpārūpajjhānaṃ vipassanāpādakabhāvena samāpajjitvā aṭṭhannaṃ vipassanāpādakajjhānānamaññatarato jhānā vuṭṭhāya. Tenāha **visuddhimagge** ''ṭhapetvā nevasaññānāsaññāyatanaṃ avasesarūpārūpāvacarajjhānānaṃ aññatarato vuṭṭhāyā''ti (visuddhi. 2.663).

Nāmarūpavavatthānaṃ katvāti visuddhimagge **diṭṭhivisuddhiniddese** vuttanayena pañcakkhandhādimukhesu yathicchitena mukhena pavisitvā nāmarūpaṃ vavatthapetvā ''idaṃ nāmaṃ, idaṃ rūpaṃ, imamhā nāmarūpato byatirittaṃ attādi kiñci vattabbaṃ natthī''ti niṭṭhaṃ gantvā, iminā diṭṭhivisuddhi dassitā.

Kaṅkhaṃ vitīriyāti yathādiṭṭhanāmarūpadhammānaṃ visuddhimagge **kaṅkhāvitaraṇavisuddhiniddese** (visuddhi. 2.678 ādayo) vuttanayena pañcadhā pariggahetvā ''na tāvidaṃ nāmarūpaṃ ahetukaṃ, na attādihetuka''nti yāthāvato nāmarūpassa pañcadhā dassanena addhattayagataṃ ''ahosiṃ nu kho ahaṃ atītamaddhāna''ntiādinayappavattaṃ (ma. ni. 1.18; saṃ. ni. 2.20; mahāni. 174) soḷasavidhaṃ kaṅkhaṃ, ''satthari kaṅkhatī''tiādinayappavattaṃ (dha. sa. 1008) aṭṭhavidhañca kaṅkhaṃ vīriyena taritvā pajahitvā, iminā kaṅkhāvitaraṇavisuddhi dassitā hoti.

Evaṃ kaṅkhāvitaraṇavisuddhinipphādanena ñātaparipiṇṇāya ṭhito yogāvacaro sappāyaṃ nāmarūpaṃ lakkhaṇattayaṃ āropetvā kaṅkhāvūpasamañāṇena **maggāmaggañāṇadassanavisuddhiniddese** (visuddhi. 2.692 ādayo) vuttanayena saṅkhāre sammasanto obhāso, ñāṇaṃ, pīti, passaddhi, sukhaṃ, adhimokkho, paggaho, upaṭṭhānaṃ, upekkhā, nikantīti dasasu upakkilesesu pātubhūtesu tathā pātubhūte **obhāsādayo dasa upakkilese** ''amaggo''ti maggavīthipaṭipannaṃ **vipassanāñāṇa**meva ''maggo''ti **paṇḍito** paññavā yogāvacaro jānātīti attho, iminā maggāmaggañāṇadassanavisuddhi saṅkhepato dassitā hoti.

3159. Ettāvatā tesaṃ tiṇṇaṃ vavatthāneti yojanā. **Ettāvatā**ti ''nāmarūpavavatthānaṃ katvā''tiādinā saṅkhepato dassitanayena. **Tesaṃ tiṇṇa**nti diṭṭhivisuddhi, kaṅkhāvitaraṇavisuddhi, maggāmaggañāṇadassanavisuddhīti tīhi visuddhīhi sakasakavipassanānaṃ nāmarūpatappaccayamaggāmaggānaṃ tiṇṇaṃ. **Vavatthāne kate** niyame kate. **Tiṇṇaṃ saccāna**nti dukkhasamudayamaggasaṅkhaātānaṃ tiṇṇaṃ saccānaṃ. **Vavatthānaṃ kataṃ siyā**ti ñātatīraṇaparipiṇṇāsaṅkhātena lokiyeneva ñāṇena anubodhavasena nicchayo kato hotīti attho. Kathaṃ? Nāmarūpavavatthānasaṅkhātena diṭṭhivisuddhiñāṇena dukkhasaccavavatthānaṃ kataṃ hoti, paccayapariggahasaṅkhātena kaṅkhāvitaraṇavisuddhiñāṇena samudayasaccavavatthānaṃ, maggāmaggavavatthānasaṅkhātena maggāmaggañāṇadassanena maggasaccavavatthānaṃ.

3160-1. Evaṃ ñātatīraṇapariññādvayaṃ saṅkhepato dassetvā pahānapariññāya sarīrabhūtāni nava ñāṇāni dassetumāha **''udayabbayā''**tiādi. Tattha **udayabbayā**ti uppādabhaṅgānupassanāvasappavattā uttarapadalopena ''udayabbayā''ti vuttā. Tattha udayaṃ muñcitvā vaye vā pavattā bhaṅgānupassanā **''bhaṅgā''**ti vuttā. Bhayañca ādīnavo ca nibbidā ca **bhayādīnavanibbidā,** saṅkhārānaṃ bhayato anupassanavasena pavattā bhayānupassanā ca diṭṭhabhayānaṃ ādīnavato pekkhanavasena pavattā ādīnavānupassanā ca diṭṭhādīnavesu nibbedavasena pavattā nibbidānupassanā ca tathā vuttā. Nibbinditvā saṅkhārehi muccitukāmatāvaseneva pavattaṃ ñāṇaṃ **muccitukāmatāñāṇaṃ**. Muccanassa upāyasampaṭipādanatthaṃ puna saṅkhārattayapaṭiggahavasapavattaṃ ñāṇaṃ **paṭisaṅkhānupassanā**.

Saṅkhāradhamme bhayanandivivajjanavasena ajjhupekkhitvā pavattañāṇaṃ **saṅkhārupekkhāñāṇaṃ,** saccānulomo tadadhigamāya ekantapaccayo hotīti **''saccānulomika''**nti ca kalāpasammasanañāṇādīnaṃ purimānaṃ navannaṃ kiccanipphattiyā, upari ca sattatiṃsāya bodhipakkhiyadhammānañca anulomanato ''anulomañāṇa''nti ca vuttaṃ **navamaṃ** ñāṇañcāti yā navānupubbavipassanāsaṅkhātā pahānapariññā dassitā, ayaṃ **''paṭipadāñāṇadassana''**nti pakāsitāti yojanā.

3162. **Tato** anulomañāṇato paraṃ maggassa āvajjanaṭṭhāniyaṃ hutvā nibbānamālambitvā uppannassa puthujjanagottassa abhibhavanato, ariyagottassa bhāvanato vaḍḍhanato ca **''gotrabhū''**ti saṅkhaṃ gatassa **cittassa** samanantarameva ca. **Santimārammaṇaṃ katvā**ti sabbakilesadarathānañca saṅkhāradukkhaggino ca vūpasamanimittattā ''santi''nti saṅkhātaṃ nirodhamālambitvā. **Ñāṇadassana**nti catunnaṃ ariyasaccānaṃ pariññābhisamayādivasena jānanaṭṭhena **ñāṇaṃ,** cakkhunā viya paccakkhato dassanaṭṭhena **dassana**nti saṅkhaṃ gataṃ sotāpattimaggañāṇasaṅkhātaṃ sattamavisuddhiñāṇaṃ **jāyate** uppajjatīti attho.

3163. **Paccavekkhaṇapariyanta**nti paccavekkhaṇajavanapariyosānaṃ. **Tassā**ti ñāṇadassanasaṅkhātassa sotāpattimaggassa. **Phala**nti phalacittaṃ **anu** pacchā maggānantaraṃ hutvā jāyate.

Ettha ''paccavekkhaṇapariyanta''nti idaṃ ''phala''nti etassa visesanaṃ, kiriyāvisesanaṃ vā, paccavekkhaṇajavanaṃ mariyādaṃ katvāti attho. Maggānantaraṃ phale dvikkhattuṃ, tikkhattuṃ vā uppajjitvā niruddhe tadanantarameva bhavaṅgaṃ hoti, bhavaṅgaṃ āvaṭṭetvā paccavekkhitabbaṃ maggamālambitvā manodvārāvajjanaṃ uppajjati, tato paccavekkhaṇajavanāni. Evaṃ phalacittaṃ bhavaṅgapariyantameva hoti, na paccavekkhaṇapariyantaṃ. Tathāpi aññena javanena anantarikaṃ hutvā phalajavanānamanantaraṃ paccavekkhaṇajavanameva pavattatīti dassanatthaṃ phalapaccavekkhaṇajavanānantare uppannāni bhavaṅgāvajjanāni abbohārikāni katvā ''paccavekkhaṇapariyantaṃ, phalaṃ tassānujāyate''ti vuttanti gahetabbaṃ.

Paccavekkhaṇañca maggaphalanibbānapahīnakilesaavasiṭṭhakilesānaṃ paccavekkhaṇavasena pañcavidhaṃ hoti. Tesu ekekaṃ ekekena javanavārena paccavekkhatīti pañca paccavekkhaṇajavanavārāni honti. Tāni paccavekkhaṇaggahaṇena sāmaññato dassitānīti daṭṭhabbāni.

3164. **Teneva ca upāyenā**ti udayabbayānupassanādivipassanānaṃ paṭhamaṃ maggo adhigato, teneva upāyena. **So bhikkhū**ti so yogāvacaro bhikkhu. **Punappunaṃ bhāvento**ti punappunaṃ vipassanaṃ vaḍḍhetvā. Yathā paṭhamamaggaphalāni patto, **tathā. Sesamaggaphalāni cā**ti dutiyādimaggaphalāni ca pāpuṇāti.

3165. **Iccevaṃ** yathāvuttanayena uppādavayantātītakattā **accantaṃ** amataṃ **dhammaṃ avecca** paṭivijjhitvā asesaṃ akusalaṃ **viddhaṃsayitvā** samucchedappahānena pajahitvā **tayo bhave** kāmabhavādīsu tīsu bhavesu nikantiyā sosanavasena tayo bhave visesena sosayitvā **so** aggadakkhiṇeyyo khīṇāsavo bhikkhu paṭhamaṃ kilesaparinibbāne sositavipākakkhandhakaṭattārūpasaṅkhātaupādisesarahitattā **nirupādisesaṃ** nibbānadhātuṃ **upeti** adhigacchatīti yojanā.

Iccevaṃ saṅkhepato kammaṭṭhānabhāvanānayo ācariyena dassitoti ganthabhīrujanānuggahavasena vitthāravaṇṇanaṃ anāmasitvā anupadavaṇṇanāmattamevettha kataṃ. Vitthāravaṇṇanā panassa visuddhimaggato, tabbaṇṇanato ca gahetabbā.

3166-7. **Viññāsakkamato vāpī**ti akkharapadavākyasaṅkhātagantharacanakkamato vā. **Pubbāparavasena vā**ti vattabbānamatthavisesānaṃ paṭipāṭivasena vā. **Akkharabandhe vā**ti saddasatthaalaṅkārasatthachandovicitisatthānupātena kātabbāya akkharapadaracanāya, gāthābandheti attho. Ayuttaṃ viya yadi dissatīti yojanā.

Tanti taṃ ''ayutta''nti dissamānaṭṭhānaṃ. **Tathā na gahetabba**nti dissamānākāreneva ayuttanti na gahetabbaṃ. Kathaṃ gahetabbanti āha **''gahetabbamadosato''**ti. Tassa kāraṇamāha **''mayā upaparikkhitvā, katattā pana sabbaso''**ti. Yo yo panettha doso dissati khittadoso vā hotu vipallāsaggahaṇadoso vā, nāparaṃ dosoti dīpeti. Tenetaṃ pakaraṇaṃ sabbesaṃ tipiṭakapariyattippabhedāyatanabahussutānaṃ sikkhākāmānaṃ therānaṃ attano pamāṇabhūtataṃ sūceti. Attano pamāṇasūcanena attanā viracitassa vinayavinicchayassāpi pamāṇataṃ vibhāvento tassa savanuggahadhāraṇādīsu sotujanaṃ niyojetīti daṭṭhabbaṃ.

Iti vinayatthasārasandīpaniyā vinayavinicchayavaṇṇanāya

Kammaṭṭhānabhāvanāvidhānakathāvaṇṇanā niṭṭhitā.

Nigamanakathāvaṇṇanā

3168-78. Evaṃ ''vinayo saṃvaratthāya, saṃvaro avippaṭisāratthāya, avippaṭisāro pāmojjatthāya, pāmojjaṃ pītatthāya, pīti passaddhatthāya, passaddhi sukhatthāya, sukhaṃ samādhatthāya, samādhi yathābhūtañāṇadassanatthāya, yathābhūtañāṇadassanaṃ nibbidatthāya, nibbidā virāgatthāya, virāgo vimuttatthāya, vimutti vimuttiñāṇadassanatthāya, vimuttiñāṇadassanaṃ anupādāpaanibbānatthāyā''ti (pari. 365) dassitānisaṃsaparamparāniddhāraṇamukhena anupādisesanibbānadhātupariyantaṃ sānisaṃsaṃ vinayakathaṃ kathetvā tassā pamāṇatañca vibhāvetvā attano sutabuddhattā ''sanidānaṃ, bhikkhave, dhammaṃ desemī''ti (a. ni. 3.126; kathā. 806) vacanato bhagavato caritamanuvattanto tassa desakālādivasena nidānaṃ dassetumāha **''seṭṭhassā''**tiādi.

Tattha **seṭṭhassā**ti dhanadhaññavatthālaṅkārādiupabhogaparibhogasampattiyā ceva gāmarājadhānikhettavatthunaditaḷākārāmādisampattiyā ca pasatthatarassa. **Nābhibhūte**ti majjhavattitāya nābhisadise. **Nirākule**ti majjhavattitāyeva parimaṇḍalādisambhavato vilopādiākularahite. **Sabbassa pana lokassa** rāmaṇīyake **sampiṇḍite viya** ramaṇīyatare bhūtamaṅgale gāmeti sambandho.

Punapi kiṃvisiṭṭheti āha **''kadalī''**tiādi. Kadalī ca sālañca tālañca ucchu ca nāḷikerā ca **kadalī…pe… nāḷikerā,** tesaṃ vanāni **kadalī…pe… nāḷikeravanāni,** tehi ākule ākiṇṇeti attho. Kamalāni ca uppalāni ca **kamaluppalāni,** tehi sañchannā **kamaluppalasañchannā,** salilassa āsayā **salilāsayā,** kamaluppalasañchannā ca te salilāsayā cāti **kamala…pe… salilāsayā,** tehi sobhito **kamaluppalasañchannasalilāsayasobhito,** tasmiṃ.

Kāveriyā jalaṃ **kāverijalaṃ,** kāverijalassa sampāto pavattanaṃ **kāverijalasampāto,** tena pari samantato bhūtaṃ pavattitaṃ mahītalaṃ etassāti **kāverijalasampātaparibhūtamahītalo,** tasmiṃ. **Iddhe**ti nānāsampattiyā samiddhe. **Sabbaṅgasampanne**ti sabbasukhopakaraṇasampanne. **Maṅgale**ti janānaṃ iddhivuddhikāraṇabhūte. **Bhūtamaṅgale**ti evaṃnāmake gāme.

Pavaro tiratārīṇatalādigaṇehi kulācalacakkabhoginā bhogavalayasīdantarasāgarādi ākāro etāsanti **pavarākārā,** pākārā ca parikhā ca **pākāraparikhā,** pavarākārā ca tā pākāraparikhā cāti **pavarākārapākāraparikhā,** tāhi parivārito **pavarākārapākāraparikhāparivārito,** tasmiṃ. **Dassanīye**ti dassanārahe. Mano ramati etthāti **manoramo,** tasmiṃ.

Tīrassa anto **tīranto,** tīrameva vā anto **tīranto,** pokkharaṇisobbhaudakavāhakaparikhādīnaṃ kūlappadeso, tīrante ruhiṃsu jāyiṃsūti **tīrantaruhā,** tīrantaruhā ca te bahuttā atīrā aparicchedā cāti **tīrantaruhavātīrā**. Va-kāro sandhijo, tarūnaṃ rājāno **tarurājāno,** tīrantaruhavātīrā ca te tarurājāno cāti **tīrantaruhavātīratarurājāno,** tehi virājito **tīranta…pe… virājito,** tasmiṃ, pupphūpagaphalūpagachāyūpagehi mahārukkhehi paṭimaṇḍiteti attho. **''Tīrantaruhavānatarurājivirājite''**ti vā pāṭho, tīrantaruhānaṃ vānatarūnaṃ vetarūparukkhānaṃ rājīhi pantīhi paṭimaṇḍiteti attho. Dijānaṃ gaṇā **dijagaṇā,** nānā ca te dijagaṇā cāti **nānādijagaṇā,** te tato tato āgantvā ramanti etthāti **nānādijagaṇārāmo,** tasmiṃ, sukakokilamayūrādisakuṇānaṃ āgantvā ramanaṭṭhānabhūteti attho. **Nānārāmamanorame**ti nānā aneke ārāmā pupphaphalārāmā **nānārāmā,** tehi manoramoti **nānārāmamanoramo,** tasmiṃ.

Cārū ca te paṅkajā cāti **cārupaṅkajā,** kamaluppalakumudādayo, cārupaṅkajehi saṃkiṇṇā sañchannā **cārupaṅkajasaṃkiṇṇā,** cārupaṅkajasaṃkiṇṇā ca te taḷākā ceti **cārupaṅkajasaṃkiṇṇataḷākā,** tehi samalaṅkato vibhūsito **cāru…pe… samalaṅkato,** tasmiṃ. Sundaro madhuro raso assāti **surasaṃ,** surasañca taṃ udakañcāti **surasodakaṃ,** surasodakena sampuṇṇā **surasodakasampuṇṇā,** varā ca te kūpā cāti **varakūpā,** surasodakasampuṇṇā ca te varakūpā ceti **surasodakasampuṇṇavarakūpā,**

tehi upasobhito **suraso…pe… kūpasobhito,** tasmiṃ.

Visesena citrāti **vicitrā,** vicitrā ca te vipulā cāti **vicitravipulā,** vicitravipulā ca te maṇḍapā cāti…pe… maṇḍapā, atisayena uggatā **accuggatā,** accuggatā ca te varamaṇḍapā cāti **accuggavaramaṇḍapā,** gāthābandhavasena vaṇṇalopo, vicitravipulā ca te accuggavaramaṇḍapā cāti **vicitravipulaaccuggavaramaṇḍapā,** tehi maṇḍito vibhūsito **vicitra…pe… maṇḍito,** tasmiṃ. Maṇḍaṃ sūriyarasmiṃ pāti rakkhatīti **maṇḍapo**. Tato tato āgamma vasanti etthāti **āvāso,** pāsādahammiyamāḷādayo. **Anekehī**ti bahūhi. **Accanta**nti atisayena.

Dharaṇītalaṃ bhetvā uggatena viya, **kharaṃ** pharusaṃ kelāsasikharaṃ jitvā avahasantena viya thūpena ca upasobhite vihāreti yojanā.

Ambuṃ dadātīti **ambudo,** sarade ambudo **saradambudo,** thullanatamahantabhāvasāmaññena saradambudena saṅkāso **saradambudasaṅkāso,** tasmiṃ. Sammā ussito uggatoti **samussito,** tasmiṃ. Olokentānaṃ, vasantānañca pasādaṃ cittassa tosaṃ janetīti **pasādajananaṃ,** tasmiṃ. Ettāvatā vinayavinicchayakathāya pavattitadesaṃ dasseti, **''vasatā mayā''**ti kattāraṃ.

Devadattaciñcamāṇavikādīhi katāparādhassa, sītuṇhādiparissayassa ca sahanato, sasantānagatakilesādīnaṃ hananato ca sīho viyāti **sīho,** buddho ca so sīho cāti **buddhasīho**. Seṭṭhapariyāyo vā **sīha**-saddo, buddhaseṭṭhenāti attho. **Vuttassā**ti desitassa. **Vinayassa** vinayapiṭakassa. **Vinicchayo**ti pāṭhāgato ceva aṭṭhakathāgato ca ācariyaparamparābhato ca vinicchayo. **Buddhasīha**nti evaṃnāmakaṃ mahātheraṃ. **Samuddissā**ti uddisitvā, tena kataāyācanaṃ paṭiccāti vuttaṃ hoti. Iminā bāhiranimittaṃ dassitaṃ.

Ayaṃ vinicchayo mama saddhivihārikaṃ buddhasīhaṃ samuddissa bhikkhūnaṃ hitatthāya samāsato vara**pāsāde** vasatā mayā katoti yojanā.

Kimatthāyāti āha **''vinayassāvabodhatthaṃ, sukhenevācirena cā''**ti, anupādisesena nibbānapariyantānisaṃsassa vinayapiṭakassa pakaraṇassa ganthavasena samāsetvā atthavasena suṭṭhu vinicchitattā sukhena ceva acirena ca avabodhanatthanti vuttaṃ hoti. **Bhikkhūna**nti padhānanidassanaṃ, ekasesaniddeso vā heṭṭhā –

''Bhikkhūnaṃ bhikkhunīnañca hitatthāya samāhito. Pavakkhāmī''ti (vi. vi. ganthārambhakathā 2) –

Āraddhattā. Iminā payojanaṃ dassitaṃ.

3179. Evaṃ desakattunimittapayojanāni dassetvā kālaniyamaṃ dassetumāha **''accutā''**tiādi. Vikkamanaṃ **vikkanto,** vikkamoti attho. Accutaṃ kenaci anabhibhūtaṃ, tañca taṃ vikkantañcāti **accutavikkantaṃ,** accutassa nārāyanassa viya accutavikkantaṃ etassāti **accutaccutavikkanto**. Ko so? Rājā, tasmiṃ. Kalambhakulaṃ nandayatīti **kalambhakulanandano,** tasmiṃ. Iminā tassa kulavaṃso nidassito. Kalambhakulavaṃsajāte accutaccutavikkantanāme coḷarājini **mahiṃ** coḷaraṭṭhaṃ **samanusāsante** sammā anusāsante sati tasmiṃ coḷarājini rajjaṃ kārente sati ayaṃ vinicchayo mayā āraddho ceva samāpito cāti. Iminā kālaṃ nidasseti.

3180. Idāni imaṃ vinayavinicchayappakaraṇaṃ karontena attano puññasampadaṃ sakalalokahitatthāya pariṇāmento āha **''yathā''**tiādi. **Ayaṃ** vinayavinicchayo antarāyaṃ vinā yathā **siddhiṃ** nipphattiṃ patto, tathā sattānaṃ **dhammasaṃyutā** kusalanissitā **saṅkappā** cittuppādā, adhippetatthā vā sabbe antarāyaṃ vinā **sijjhantu** nippajjantūti yojanā.

3181. Teneva puññapphalabhāvena sakalalokahitekahetuno bhagavato sāsanassa ciraṭṭhitimāsīsanto āha **''yāva tiṭṭhatī''**tiādi. **''Mandāro''**ti vuccati sītasiniddhaekapabbatarājā. **Kaṃ** vuccati udakaṃ, tena dārito niggamappadeso **''kandaro''**ti vuccati. Sītasiniddhavipulapulinatalehi, sandamānasātasītalapasannasalilehi, kīḷamānanānappakāramacchagumbehi, ubhayatīrapupphaphalapallavālaṅkatatarulatāvanehi, kūjamānasukasālikakaokilamayūrahaṃsādisakuntābhirutehi, tattha tattha paribhamantabhamarāmavajjāhi ca cāru manuññā kandarā etassāti **cārukandaro. Kali** vuccati aparādho, taṃ sāsati hiṃsati apanetīti **kalisāsanaṃ. ''Kalusāsana''**nti vā pāṭho. **Kalusaṃ** vuccati pāpaṃ, taṃ asati vikkhipati dūramussārayatīti **kalusāsanaṃ,** pariyattipaṭipattipaṭivedhasaṅkhātaṃ tividhasāsanaṃ.

3182. Evaṃ okassa diṭṭhadhammikasamparāyikaparamatthahitasādhakassa sāsanassa ciraṭṭhitiṃ patthetvā teneva puññakammānubhāvena lokassa diṭṭhadhammikatthahetumāsīsanto āha **''kāle''**tiādi. **Kāle**ti sassasamiddhīnaṃ anurūpe kāle. **Sammā pavassantū**ti avuṭṭhiativuṭṭhidosarahitā yathā sassādīni sampajjanti, tathā **vassaṃ** vuṭṭhidhāraṃ pavassantūti attho. **Vassavalāhakā**ti vassavalāhakādhiṭṭhitā pajjunnadevaputtā. **Mahīpālā**ti rājāno. **Dhammato**ti dasarājadhammato. **Sakalaṃ mahi**nti pathavinissitasabbajanakāyaṃ.

3183. Evaṃ sabbalokassa lokiyalokuttarasampattisādhanatthāya attano puññapariṇāmaṃ katvā idāni viditalokuttarasampattinipphādanavaseneva puññapariṇāmaṃ karonto āha **''ima''**ntiādi. Iminā attano viracitaṃ paccakkhaṃ vinicchayamāha. **Sārabhūta**nti sīlasārāditividhasikkhāsārassa pakāsanato hatthasāramiva bhūtaṃ. **Hita**nti tadatthe paṭipajjantānaṃ anupādisesanibbānāvasānassa hitassa āvahanato, saṃsāradukkhassa ca vūpasamanato amatosadhaṃ viya hitaṃ. **Atthayutta**nti diṭṭhadhammikasamparāyikaparamatthānaṃ vinayanādīhi yuttattā atthayuttaṃ. **Karontenā**ti racayantena mayā. **Yaṃ puññaṃ patta**nti kārakaṃ punātīti puññaṃ, pujjabhavaphalanipphādanato vā **''puñña''**nti saṅkhaṃ gataṃ yaṃ kusalakammaṃ aparimeyyabhavapariyantaṃ pasutaṃ adhigataṃ. **Tena** puññena hetubhūtena. **Ayaṃ loko**ti ayaṃ sakalopi sattaloko. **Munindappayāta**nti munindena sammāsambuddhena sampattaṃ. **Vītasoka**nti vigatasokaṃ. Sokaparidevadukkhadomanassaupāyāsādīhi vigatattā, tesaṃ nikkamananimittattā ca apagatasokādisaṃsāradukkhaṃ. **Sivaṃ puraṃ** nibbānapuraṃ **pāpuṇātu** sacchikarotu, kilesaparinibbānena, anupādisesāya nibbānadhātuyā ca parinibbātūti vuttaṃ hoti.

Iti tambapaṇṇiyenātiādi pakaraṇakārakassa pabhavasuddhibāhusaccādiguṇamukhena pakaraṇe gāravaṃ janetukāmena etassa sissena ṭhapitaṃ vākyaṃ.

Tattha **tambapaṇṇiyenā**ti tambapaṇṇimhi jāto, tattha vidito, tato āgatoti vā **tambapaṇṇiyo,** tena. Byākaraṇamavecca adhītavāti **veyyākaraṇo,** paramo ca uttamo ca so veyyākaraṇo cāti **paramaveyyākaraṇo,** tena. Tīṇi piṭakāni samāhaṭāni, tiṇṇaṃ piṭakānaṃ samāhāro vā **tipiṭakaṃ,** nīyanti bujjhīyanti seyyatthikehīti **nayā,** nayanti vā etehi lokiyalokuttarasampattiṃ visesenāti **nayā,** pāḷinayaatthanayaekattanayādayova, tipiṭake āgatā nayā **tipiṭakanayā,** vidhānaṃ pasāsanaṃ, pavattanaṃ vā **vidhi,** tipiṭakanayānaṃ vidhi **tipiṭakanayavidhi,** tipiṭakanayavidhimhi kusalo **tipiṭakanayavidhikusalo,** tena.

Paramā ca te kavijanā cāti **paramakavijanā,** paramakavijanānaṃ hadayāni **paramakavijanahadayāni,** padumānaṃ vanāni **padumavanāni,** paramakavijanahadayāni ca tāni padumavanāni cāti **paramakavijanahadayapadumavanāni,** tesaṃ vikasanaṃ bodhaṃ sūriyo viya karotīti **paramakavijanahadayapadumavanavikasanakaro,** tena. Kavī ca te varā cāti **kavivarā,** kavīnaṃ varāti vā **kavivarā,** kavivarānaṃ vasabho uttamo **kavivaravasabho,** tena, kavirājarājenāti attho.

Paramā ca sā rati cāti **paramarati,** paramaratiṃ karontīti **paramaratikarāni,** varāni ca tāni madhurāni cāti **varamadhurāni,** varamadhurāni ca tāni vacanāni cāti **varamadhuravacanāni,** paramaratikarāni ca tāni varamadhuravacanāni cāti **paramaratikaravaramadhuravacanāni,** uggiraṇaṃ kathanaṃ **uggāro,** paramaratikaravaramadhuravacanānaṃ uggāro etassāti **parama…pe… vacanuggāro,** tena. Uragapuraṃ paramapaveṇigāmo assa nivāsoti **uragapuro,** tena. **Buddhadattenā**ti evaṃnāmakena therena, ācariyabuddhadattattherenāti attho. Ayaṃ vinayavinicchayo racitoti sambandho.

Niṭṭhitā cāyaṃ vinayatthasārasandīpanī nāma

Vinayavinicchayavaṇṇanā.

Vinayavinicchaya-ṭīkā samattā.

Namo tassa bhagavato arahato sammāsambuddhassa

Uttaravinicchaya-ṭīkā

Ganthārambhakathāvaṇṇanā

(Ka) Devātidevaṃ sugataṃ, devabrhmindavanditaṃ;
Dhammañca vaṭṭupacchedaṃ, natvā vaṭṭātitaṃ gaṇaṃ.

(Kha) Vandanāmayapuññena, kammena ratanattaye;
Chetvā upaddave sabbe, ārabhissaṃ samāhito.

(Ga) Therena **buddhadattena,** racitassa samāsato;
Saṃvaṇṇanamasaṃkiṇṇaṃ, uttarassa yathābalaṃ.

1. Athāyamācariyo attano viracite vinaye tassupanissaye vinayapiṭake ca bhikkhūnaṃ nānappakārakosallajananatthaṃ parivāraṭṭhakathāyañca āgatavinicchayaṃ saṅgahetvā uttarapakaraṇaṃ vaṇṇayitukāmo paṭhamaṃ tāva antarāyanivāraṇena yathādhippetasādhanatthaṃ ratanattayaṃ vandanto āha **''sabbasattuttama''**ntiādi.

Pakaraṇārambhe ratanattayavandanāpayojanaṃ tattha tatthācariyehi bahudhā papañcitaṃ, amhehi ca vinayavinicchayavaṇṇanāyaṃ samāsato dassitanti na taṃ idha vaṇṇayissāma. Pakaraṇābhidheyya karaṇappakārapayojanānipi tattha dassitanayānusārena idhāpi veditabbāni. Sambandhādidassanamukhena anuttānapadavaṇṇanamevettha karissāmi.

Jinaṃ, dhammañca, gaṇañca vanditvā uttaraṃ dāni karissāmīti sambandho. Kiṃvisiṭṭhaṃ jinaṃ, dhammaṃ, gaṇañca vanditvāti āha **''sabbasattuttama''**ntiādi. Tattha **sabbasattuttama**nti pañcasu kāmaguṇesu sattā āsattā visattā laggitāti **sattā,** paramatthato sattapaññattiyā upādānabhūtā upādānakkhandhā vohārato khandhasantatiṃ upādāya paññattā sammuti ''sattā''ti vuccanti. Te pana kāmāvacarādibhūmivasena, nirayādipadesavasena, ahetukādipaṭisandhivasenāti evamādīhi anantapabhedā. Tesu khīṇāsavānaṃ yathāvuttanibbacanatthena sattavohāro na labbhati. Tathāpi te bhūtapubbagatiyā vā taṃsadisattā vā ''sattā''ti vuccanti. Sabbe ca te sattā cā ti **sabbasattā**. Uddhaṭatamattā, uggatatamattā, seṭṭhattā ca **uttamo,** sabbasattānaṃ lokiyalokuttarehi rūpārūpaguṇehi uttamo, sabbasattesu vā uttamo pavaro seṭṭhoti **sabbasattuttamo. ''Jina''**nti etassa visesanaṃ.

Punapi kiṃvisiṭṭhanti āha **''dhīra''**nti. **Dhī** vuccati paññā, tāya īrati vattatīti **dhīro,** taṃ. Tādibhāvena indakhīlasineruādayo viya aṭṭhalokadhammasaṅkhātena bhusavātena akampiyaṭṭhena, catuvesārajjavasena sadevake loke kenaci akampanīyaṭṭhena ca **dhīraṃ,** dhitisampannanti attho. Idampi tasseva visesanaṃ.

Vanditvāti kāyavacīmanodvārehi abhivādetvāti attho, yathābhuccaguṇasaṃkittanena thometvā. **Sirasā**ti bhattibhāvanatuttamaṅgena karaṇabhūtena. Iminā visesato kāyapaṇāmo dassito, guṇasaṃkittanena vacīpaṇāmo, ubhayapaṇāmehi nānantariyakatāya manopaṇāmopi dassito ca hoti.

Jinanti devaputtakilesābhisaṅkhāramaccukhandhamārasaṅkhāte pañcavidhe māre balavidhamanasamaucchedapahānasahāyavekallanidānopacchedavisayātikkamavasena pañcahi ākārehi jitavāti **jino,** taṃ.

''Dhamma''nti etassa nibbacanādivasena atthavinicchayo heṭṭhā dassitova. **Adhammaviddhaṃsa**nti dhammasaṅkhātassa kusalassa paṭipakkhattā **adhammo** vuccati akusaladhammo, taṃ akusalasaṅkhātaṃ adhammaṃ viddhaṃseti vināseti pajahati tadaṅgavikkhambhanasamucchedapaṭippassaddhinissaraṇappahānenāti **adhammaviddhaṃso,** sapariyattiko navalokuttaro dhammo. Pariyatti hi pañcannaṃ pahānānaṃ mūlakāraṇattā phalūpacārena tathā vuccati, taṃ adhammaviddhaṃsaṃ. ''Dhamma''nti etassa visesanaṃ.

Gaṇanti aṭṭhannaṃ ariyapuggalānaṃ samūhaṃ, saṅghanti attho. **Aṅgaṇanāsana**nti attano nissayaṃ aṅganti matthentīti **aṅgaṇā,** kilesā rāgadosamohā, te aṅgaṇe nāseti yathāyogaṃ tadaṅgavikkhambhanasamucchedapaṭippassaddhinissaraṇappahānehi pajahatīti **aṅgaṇanāsano,** taṃ. ''Gaṇa''nti etassa visesanaṃ.

2. Mayā vinayassa yo sāro vinicchayo racito, **tassa** vinicchayassāti yojanā. Natthi tassa uttaroti **anuttaro,** sabbesu vinicchayesu, sabbesaṃ vā vinicchayānaṃ anuttaro uttamo vinicchayoti **sabbānuttaro,** taṃ. **Uttaraṃ** pakaraṇaṃ idāni karissāmīti yojanā.

3. **Bhaṇato**ti bhaṇantassa paguṇaṃ vācuggataṃ karontassa. **Paṭhato**ti paṭhantassa vācuggataṃ sajjhāyantassa. **Payuñjato**ti tattha pakārena yuñjantassa, taṃ aññesaṃ vācentassa vā. **Suṇato**ti parehi vuccamānaṃ suṇantassa. **Cintayato**ti yathāsutaṃ atthato, saddato ca cintentassa. ''Abuddhassa buddhivaḍḍhana''nti vattabbe gāthābandhavasena vibhattilopo. **Abuddhassa** bālassa vinaye appakataññuno bhikkhubhikkhunijanassa. **Buddhivaḍḍhanaṃ** vinayavinicchaye paññāvuddhinipphādakaṃ. Atha vā **buddhassa** vinicchaye kataparicayattā paññavato janassa **buddhivaḍḍhanaṃ** buddhiyā paññāya tikkhavisadabhāvāpādanena bhiyyobhāvasādhakaṃ. **Paramaṃ** uttamaṃ **uttaraṃ** nāma pakaraṇaṃ **vadato** kathentassa **me** mama santikā **niratā** vinicchaye, tīsu sikkhāsu vā visesena ratā **nibodhatha** jānātha sutamayañāṇaṃ abhinipphādethāti sotujanaṃ savane niyojeti.

Mahāvibhaṅgasaṅgahakathāvaṇṇanā

4. Evaṃ sotujanaṃ savane niyojetvā yathāpaṭiññātaṃ uttaravinicchayaṃ dassetumāha **''methuna''**ntiādi. **''Kati āpattiyo''**ti ayaṃ diṭṭhasaṃsandanā, adiṭṭhajotanā, vimaticchedanā, anumati, kathetukamyatāpucchāti pañcannaṃ pucchānaṃ kathetukamyatāpucchā. **Tisso āpattiyo phuse**ti tassā saṅkhepato vissajjanaṃ.

5. Evaṃ gaṇanāvasena dassitānaṃ **''bhave''**tiādi sarūpato dassanaṃ. **Khette**ti tiṇṇaṃ maggānaṃ aññatarasmiṃ allokāse tilabījamattepi padese. Methunaṃ paṭisevantassa pārājikaṃ bhaveti sambandho. ''Thullaccaya''nti vuttanti yojanā. **''Yebhuyyakkhāyite''**ti idaṃ nidassanamattaṃ, upaḍḍhakkhāyitepi thullaccayassa heṭṭhā vuttattā. Vaṭṭakate mukhe aphusantaṃ aṅgajātaṃ pavesentassa dukkaṭaṃ vuttanti yojanā.

6. **''Adinnaṃ ādiyanto''**tiādayopi vuttanayāyeva.

7. **Pañcamāsagghane vāpī**ti porāṇakassa nīlakahāpaṇassa catutthabhāgasaṅkhāte pañcamāse, tadagghanake vā. **Adhike vā**ti atirekapañcamāsake vā tadagghanake vā. Adinne pañcavīsatiyā avahārānaṃ aññatarena avahaṭe parājayo hotīti attho. Māse vā ūnamāse vā tadagghanake vā dukkaṭaṃ. **Tato majjhe**ti pañcamāsakato majjhe. Pañca māsā samāhaṭā, pañcannaṃ māsānaṃ samāhāroti vā **pañcamāsaṃ,** pañcamāsaṃ agghatīti **pañcamāsagghanaṃ,** pañcamāsañca pañcamāsagghanañca **pañcamāsagghanaṃ,** ekadesasarūpekasesoyaṃ, tasmiṃ. **Māse vā**ti etthāpi māso ca māsagghanakañca māsamāsagghanakoti vattabbe ''māse''ti ekadesasarūpekaseso, uttarapadalopo ca daṭṭhabbo.

''Pañcamāsagghane''ti sāmaññena vuttepi porāṇakassa nīlakahāpaṇasseva catutthabhāgavasena pañcamāsaniyamo kātabbo. Tathā hi bhagavatā dutiyapārājikaṃ paññāpentena bhikkhūsu pabbajitaṃ purāṇavohārikamahāmattaṃ bhikkhuṃ ''kittakena vatthunā rājā māgadho seniyo bimbisāro coraṃ gahetvā hanati vā bandhati vā pabbājeti vā''ti pucchitvā tena ''pādena vā pādārahena vā''ti vutte teneva pamāṇena adinnaṃ ādiyantassa paññattaṃ. **Aṭṭhakathāyañca** –

> ''Pañcamāsako pādoti pāḷiṃ ullingitvā 'tadā rājagahe vīsatimāsako kahāpaṇo hoti, tasmā pañcamāsako pādo'. Etena lakkhaṇena sabbajanapadesu kahāpaṇassa catuttho bhāgo 'pādo'ti veditabbo. So ca kho porāṇakassa nīlakahāpaṇassa vasena, na itaresaṃ dudradāmakādīnaṃ. Tena hi pādena atītā buddhāpi pārājikaṃ paññapesuṃ, anāgatāpi paññapessanti. Sabbabuddhānañhi pārājikavatthumhi vā pārājike vā nānattaṃ natthi, imāneva cattāri pārājikavatthūni, imāneva cattāri pārājikāni, ito ūnaṃ vā atirekaṃ vā natthi. Tasmā bhagavāpi dhaniyaṃ vigarahitvā pādeneva dutiyapārājikaṃ paññapento 'yo pana bhikkhu adinnaṃ theyyasaṅkhāta'ntiādimāhā''ti (pārā. aṭṭha. 1.88) vuttaṃ.

Sāratthadīpaniyañca –

> ''Catuttho bhāgo pādoti veditabboti imināva sabbajanapadesu kahāpaṇasseva vīsatimo bhāgomāsakoti idañca vuttameva hotīti daṭṭhabbaṃ. Porāṇasatthānurūpaṃ lakkhaṇasampannā uppāditā nīlakahāpaṇāti veditabbā. Dudradāmena uppādito dudradāmako. So kira nīlakahāpaṇassa tibhāgaṃ agghatī'ti

vatvā 'yasmiṃ padese nīlakahāpaṇā na santi, tatthāpi nīlakahāpaṇavaseneva paricchedo kātabbo. Kathaṃ? Nīlakahāpaṇānaṃ vaḷañjanaṭṭhāne ca avaḷañjanaṭṭhāne ca samānaagghavasena pavattamānaṃ bhaṇḍaṃ nīlakahāpaṇena samānagghaṃ gahetvā tassa catutthabhāgagghanakaṃ nīlakahāpaṇassa pādagghanakanti paricchinditvā vinicchayo kātabbo''ti (sārattha. ṭī. 2.88) ayamatthova vutto.

Ettha **kahāpaṇaṃ** nāma karontā suvaṇṇenapi karonti rajatenapi tambenapi suvaṇṇarajatatambamissakenapi. Tesu kataraṃ kahāpaṇaṃ nīlakahāpaṇanti? **Keci** tāva ''suvaṇṇakahāpaṇa''nti. **Keci** ''missakakahāpaṇa''nti. Tattha ''suvaṇṇakahāpaṇa''nti vadantānaṃ ayamadhippāyo – pārājikavatthunā pādena sabbattha ekalakkhaṇena bhavitabbaṃ, kāladesaparibhogādivasena agghanānattaṃ pādasseva bhavitabbaṃ. Bhagavatā hi dhammikarājūhi hananabandhanapabbājanānurūpeneva adinnādāne pārājikaṃ paññattaṃ, na itarathā. Tasmā esā sabbadā sabbattha abyabhicārīti suvaṇṇamayassa kahāpaṇassa catutthena pādena bhavitabbanti.

''Missakakahāpaṇa''nti vadantānaṃ pana ayamadhippāyo –

Aṭṭhakathāyaṃ –

''Tadā rājagahe vīsatimāsako kahāpaṇo hoti, tasmā pañcamāsako pādo. Etena lakkhaṇena sabbajanapadesu kahāpaṇassa catuttho bhāgo 'pādo'ti veditabbo. So ca kho porāṇakassa nīlakahāpaṇassa vasena, na itaresaṃ dudradāmakādīna''nti (pārā. aṭṭha. 1.88) –

Vuttattā, **sāratthadīpaniyañca** –

''Porāṇasatthānurūpaṃ lakkhaṇasampannā uppāditā nīlakahāpaṇāti veditabbā''ti (sārattha. ṭī. 2.88) –

Vuttattā ca ''vinayavinicchayaṃ patvā garuke ṭhātabba''nti vacanato ca missakakahāpaṇoyeva nīlakahāpaṇo. Tattheva hi porāṇasatthavihitaṃ lakkhaṇaṃ dissati. Kathaṃ? Pañca māsā suvaṇṇassa, tathā rajatassa, dasa māsā tambassāti ete vīsati māse missetvā bandhanatthāya vīhimattaṃ lohaṃ pakkhipitvā akkharāni ca hatthiādīnamaññatarañca rūpaṃ dassetvā kato niddosattā nīlakahāpaṇo nāma hotīti.

Sikkhābhājanavinicchaye ca kesuci potthakesu ''pādo nāma pañca māsā suvaṇṇassā''ti purimapakkhavādīnaṃ matena pāṭho likhito. Kesuci potthakesu dutiyapakkhavādīnaṃ matena ''pañca māsā hiraññassā''ti pāṭho likhito. Sīhaḷabhāsāya porāṇakehi likhitāya **sāmaṇerasikkhāya** pana –

''Porāṇakassa nīlakahāpaṇassāti vutta**aṭṭhakathā**vacanassa, porāṇake ratanasuttābhidhānakasutte vuttakahāpaṇalakkhaṇassa ca anurūpato 'suvaṇṇarajatatambāni missetvā uṭṭhāpetvā katakahāpaṇaṃ kahāpaṇaṃ nāmā'ti ca 'sāmaṇerānamupasampannānañca adinnādānapārājikavatthumhi ko viseso'ti pucchaṃ katvā 'sāmaṇerānaṃ dasikasuttenāpi pārājiko hoti, upasampannānaṃ pana suvaṇṇassa vīsativīhimattenā''ti –

Ca viseso dassito.

Taṃ pana suvaṇṇamāsakavasena aḍḍhatiyamāsakaṃ hoti, pañcamāsakena ca bhagavatā pārājikaṃ paññattaṃ. Tasmā tassa yathāvuttalakkhaṇassa kahāpaṇassa sabbadesesu alabbhamānattā sabbadesasādhāraṇena tassa missakakahāpaṇassa pañcamāsapādagghanakena suvaṇṇeneva pārājikavatthumhi niyamite sabbadesavāsīnaṃ upakārāya hotīti evaṃ suvaṇṇeneva pārājikavatthuparicchedo kato. Ayameva niyamo sīhaḷācariyavādehi sāroti gahito. Tasmā sikkhāgarukehi sabbattha pesalehi vinayadharehi ayameva vinicchayo sārato paccetabbo. Honti cettha –

''Hemarajatatambehi, satthe niddiṭṭhalakkhaṇaṃ;
Ahāpetvā kato vīsa-māso nīlakahāpaṇo.

Hemapādaṃ sajjhupādaṃ, tambapādadvayañhi so;
Missetvā rūpamappetvā, kātuṃ satthesu dassito.

'Elā'ti vuccate doso, niddosattā tathīrito;
Tassa pādo suvaṇṇassa, vīsavīhagghano mato.

Yasmiṃ pana padese so, na vattati kahāpaṇo;
Vīsasovaṇṇavīhagghaṃ, tappādagghanti vediyaṃ.

Vīsasovaṇṇavīhagghaṃ, thenentā bhikkhavo tato;
Cavanti sāmaññaguṇā, iccāhu vinayaññuno''ti.

9. **Opāta**nti āvāṭaṃ. Dukkhe jāteti yojanā.

10. **Uttariṃ dhamma**nti ettha ''uttarimanussadhamma''nti vattabbe niruttinayena majjhapadalopaṃ, niggahītāgamañca katvā ''uttariṃ dhamma''nti vuttaṃ. Uttarimanussānaṃ jhāyīnañceva ariyānañca dhammaṃ **uttarimanussadhammaṃ. Attupanāyika**nti attani taṃ upaneti ''mayi atthī''ti samudācaranto, attānaṃ vā tattha upaneti ''ahaṃ ettha sandissāmī''ti samudācarantoti attupanāyiko, taṃ attupanāyikaṃ, evaṃ katvā vadantoti sambandho.

11. **Pariyāye**ti ''yo te vihāre vasati, so bhikkhu arahā''tiādinā (pari. 287) pariyāyabhaṇane. **Ñāte**ti yaṃ uddissa bhaṇati, tasmiṃ viññumhi manussajātike acirena ñāte. **No ce**ti no ce jānāti.

Iti uttare līnatthapakāsaniyā

Pārājikakathāvaṇṇanā niṭṭhitā.

13. Ceteti, upakkamati, muccati, evaṃ aṅgattaye puṇṇe garukaṃ vuttaṃ. **Dvaṅge** ceteti, upakkamati yadi na muccati, evaṃ aṅgadvaye thullaccayanti yojanā. **Payoge**ti payojetvā upakkamituṃ aṅgajātāmasanaṃ, parassa āṇāpananti evarūpe sāhatthikāṇattikapayoge.

14. Vuttanayeneva uparūpari pañhāpucchanaṃ ñātuṃ sakkāti taṃ avattukāmo āha **''ito paṭṭhāyā''**tiādi. Mayampi yadettha pubbe avuttamanuttānatthañca, tadeva vaṇṇayissāma.

15. **Kāyenā**ti attano kāyena. **Kāya**nti itthiyā kāyaṃ. Esa nayo ''kāyabaddha''nti etthāpi.

16. Attano **kāyena paṭibaddhena** itthiyā kāya**paṭibaddhe** phuṭṭhe tu dukkaṭanti yojanā.

17. **Tisso** āpattiyo siyunti yojanā. **Dvinnaṃ maggāna**nti vaccamaggapassāvamaggānaṃ.

18. **Vaṇṇādibhaññe**ti vaṇṇādinā bhaṇane. Kāyapaṭibaddhe vaṇṇādinā bhaññe dukkaṭanti yojanā.

19. **Attakāmacariyāyā**ti attakāmapāricariyāya.

20. Paṇḍakassa santikepi attakāmapāricariyāya vaṇṇaṃ vadato **tassa** bhikkhunoti yojanā. **Tiracchānagatassāpi santike**ti etthāpi eseva nayo.

21. Itthipurisānamantare **sañcarittaṃ** sañcaraṇabhāvaṃ **samāpanne** bhikkhumhi **paṭiggaṇhanavīmaṃsāpaccāharaṇakattike** sampanne tassa budho garukaṃ niddiseti yojanā.

22. **Dvaṅgasamāyoge**ti tīsvetesu dvinnaṃ aṅgānaṃ yathākathañci samāyoge. **Aṅge sati panekasmi**nti tiṇṇamekasmiṃ pana aṅge sati.

24. **Payoge**ti ''adesitavatthukaṃ pamāṇātikkantaṃ kuṭiṃ, adesitavatthukaṃ mahallakavihārañca kāressāmī''ti upakaraṇatthaṃ araññagamanato paṭṭhāya sabbapayoge. **Ekapiṇḍe anāgate**ti sabbapariyantimaṃ piṇḍaṃ sandhāya vuttaṃ.

25. Idha **yo** bhikkhu amūlakena pārājikena dhammena anuddhaṃsetīti yojanā.

26. **Okāsaṃ na ca kāretvā**ti ''karotu me, āyasmā, okāsaṃ, ahaṃ te vattukāmo''ti evaṃ tena bhikkhunā okāsaṃ akārāpetvā.

28. **Aññabhāgiye**ti aññabhāgiyapadena upalakkhitasikkhāpade. Evaṃ aññatrapi īdisesu ṭhānesu attho veditabbo.

29. ''Samanubhāsanāya evā''ti padacchedo. **Na paṭinissaja**nti appaṭinissajanto.

30. Ñattiyā dukkaṭaṃ āpanno siyā, dvīhi kammavācāhi thullataṃ āpanno siyā, kammavācāya osāne garukaṃ āpanno siyāti yojanā. **''Thullata''**nti idaṃ thullaccayāpattiupalakkhaṇavacanaṃ.

31. Catūsu yāvatatiyakesu paṭhame āpattiparicchedaṃ dassetvā itaresaṃ tiṇṇaṃ tenapi ekaparicchedattā tattha vuttanayameva tesu atidisanto āha **''bhedānuvattake''**tiādi.

Iti uttare līnatthapakāsaniyā

Saṅghādisesakathāvaṇṇanā niṭṭhitā.

32. **Atirekacīvara**nti anadhiṭṭhitaṃ, avikappitaṃ vikappanupagapamāṇaṃ cīvaraṃ laddhā dasāhaṃ atikkamanto ekameva nissaggiyaṃ pācittiyaṃ āpajjati. Ticīvarena ekarattimpi **vinā vasanto** ekameva nissaggiyaṃ pācittiyaṃ āpajjati. Idañca jātivasena ekattaṃ sandhāya vuttaṃ vatthugaṇanāya āpattīnaṃ paricchinditabbattā.

33. **Gahetvākālacīvara**nti akālacīvaraṃ paṭiggahetvā. **Māsa**nti satiyā paccāsāya nikkhipituṃ anuññātaṃ māsaṃ. **Atikkamanto**ti satiyāpi paccāsāya vītikkamanto antomāse anadhiṭṭhahitvā, avikappetvā vā tiṃsadivasāni atikkamanto, cīvaruppādadivasaṃ aruṇaṃ ādiṃ katvā ekatiṃsamaṃ aruṇaṃ uṭṭhāpentoti attho. Ekaṃ nissaggiyaṃ āpattiṃ āpajjatīti udīritanti yojanā.

34. **Aññātikāya** bhikkhuniyā. **Yaṃkiñci purāṇacīvara**nti ekavārampi paribhuttaṃ saṅghāṭiādīnamaññataraṃ cīvaraṃ.

35. **Payogasmi**nti ''dhovā''tiādike bhikkhuno āṇattikapayoge, evaṃ āṇattāya ca bhikkhuniyā uddhanādike sabbasmiṃ payoge ca. **''Nissaggiyāva pācitti hotī**ti nissaggiyā pācitti ca hotīti yojanā.

36. **Paṭigaṇhato**ti ettha ''aññatra pārivattakā''ti yojanā.

38. **Payogasmi**nti viññāpanapayoge. **Viññāpite**ti viññāpitacīvare paṭiladdhe.

39. **Bhikkhū**ti acchinnacīvaro vā naṭṭhacīvaro vā bhikkhu. **Taduttari**nti santaruttaraparamato uttariṃ.

41. **Payoge**ti vikappanāpajjanapayoge.

42. **Duve**ti dukkaṭapācittiyavasena duve āpattiyo phuseti yojetabbaṃ.

44. **Payoge**ti anuññātapayogato atirekābhinipphādanapayoge. **Lābhe**ti cīvarassa paṭilābhe.

Kathinavaggavaṇṇanā paṭhamā.

45. Kosiyavaggassa **ādīsu pañcasu** sikkhāpadesu dve dve āpattiyoti yojanā. **Payoge**ti karaṇakārāpanapayoge. **Lābhe**ti katvā vā kāretvā vā pariniṭṭhāpane.

46. ''Gahetvā eḷakalomānī''ti padacchedo. **Atikkama**nti atikkamanto.

47. **Aññāyā**ti aññātikāya bhikkhuniyā. ''Dhovāpeti eḷalomaka''nti padacchedo. **Eḷalomaka**nti eḷakalomāni. Niruttinayena ka-kārassa vipariyāyo. **Payoge**ti dhovāpanapayoge.

48. **Payoge**ti paṭiggaṇhanapayoge.

49. **Nānākāra**nti nānappakāraṃ. **Samāpajja**nti samāpajjanto bhikkhu. **Samāpanne**ti saṃvohāre samāpanne sati. **Payoge**ti samāpajjanapayoge.

50. **Payoge**ti kayavikkayāpajjanapayoge. **Tasmiṃ kate**ti tasmiṃ bhaṇḍe attano santakabhāvaṃ nīte.

Kosiyavaggavaṇṇanā dutiyā.

51. **Atirekaka**nti anadhiṭṭhitaṃ, avikappitaṃ vā pattaṃ. Dasāhaṃ atikkamentassa tassa bhikkhuno ekāva nissaggiyāpatti hotīti yojanā.

52-3. Natthi etassa pañca bandhanānīti **apañcabandhano,** tasmiṃ, ūnapañcabandhane patteti attho. **Payoge**ti viññāpanapayoge. **Tassa** pattassa **lābhe** paṭilābhe.

54. **Bhesajja**nti sappiādikaṃ.

55. **Payoge**ti pariyesanapayoge.

56. **Payoge**ti acchindanaacchindāpanapayoge. **Haṭe**ti acchinditvā gahite.

57. **Dve panāpattiyo phuse**ti vāyāpanapayoge dukkaṭaṃ, vikappanupagapacchimacīvarapamāṇena vīte nissaggiyanti dve āpattiyo āpajjatīti attho.

58-9. Yo pana bhikkhu appavārito aññātakasseva tantavāye **samecca** upasaṅkamitvā cīvare vikappaṃ āpajjanto hoti. **So**ti so bhikkhu. Dve āpattiyo āpajjati, na

saṃsayoti yojanā. **Payoge**ti vikappāpajjanapayoge.

60. Accekasaññitaṃ cīvaraṃ paṭiggahetvāti yojanā. **Kāla**nti cīvarakālaṃ.

61. **Tiṇṇamaññataraṃ vattha**nti tiṇṇaṃ cīvarānaṃ aññataraṃ cīvaraṃ. **Ghare**ti antaraghare. **Nidahitvā**ti nikkhipitvā. **Tena** cīvarena vinā chārattato **adhikaṃ** divasaṃ yassa āraññakassa vihārassa gocaragāme taṃ cīvaraṃ nikkhittaṃ, tamhā vihārā aññatra vasanto nissaggiyaṃ phuseti yojanā.

62. Saṅghikaṃ lābhaṃ pariṇataṃ **jānaṃ** jānanto.

63. **Payoge**ti pariṇāmanapayoge. **Sabbatthā**ti pārājikādīsu sabbasikkhāpadesu. **Appanāvāraparihānī**ti parivāre paṭhamaṃ vuttakatthapaññattivārassa parihāpanaṃ, idha avacananti attho, tassa vārassa parivāre sabbapaṭhamattā paṭhamaṃ vattabbabhāvepi tattha vattabbaṃ pacchā gaṇhitukāmena mayā taṃ ṭhapetvā paṭhamaṃ āpattidassanatthaṃ tadanantaro katāpattivāro paṭhamaṃ vuttoti adhippāyo.

Pattavaggavaṇṇanā tatiyā.

Iti uttare līnatthapakāsaniyā

Tiṃsanissaggiyakathāvaṇṇanā niṭṭhitā.

64. **Manussuttaridhamme**ti uttarimanussadhamme. **Abhūtasmiṃ uttarimanussadhamme** samullapite **parājayo** pārājikāpatti.

65. **Amūlantimavatthunā** amūlakena pārājikena dhammena bhikkhuṃ codanāya **garu** saṅghādiseso hotīti yojanā. **Pariyāyavacane**ti ''yo te vihāre vasatī''tiādinā (pari. 287) pariyāyena kathane. **Ñāte**ti yassa katheti, tasmiṃ vacanānantarameva ñāte.

66. **No ce pana vijānātī**ti atha taṃ pariyāyena vuttaṃ vacanānantarameva sace na jānāti. **Samudāhaṭa**nti kathitaṃ.

67. Omasato bhikkhussa duve āpattiyo vuttā. Upasampannaṃ omasato pācitti siyā. **Itaraṃ** anupasampannaṃ omasato dukkaṭaṃ siyāti yojanā.

68. Pesuññaharaṇepi dve āpattiyo honti.

69. **Payoge**ti padaso dhammaṃ vācentassa vacanakiriyārambhato paṭṭhāya yāva padādīnaṃ parisamāpanaṃ, etthantare akkharuccāraṇapayoge dukkaṭaṃ. Padānaṃ parisamattiyaṃ pācittiyaṃ.

70. ''Tirattā anupasampannasahaseyyāyā''ti padacchedo. Anupasampannena sahaseyyā **anupasampannasahaseyyā,** tāya. Tirattā uttariṃ anupasampannasahaseyyāyāti yojanā. **Payoge**ti sayanatthāya seyyāpaññāpanakāyāvajjanādipubbapayoge. **Panne**ti kāyapasāraṇalakkhaṇena sayanena nipanne.

71. Yo pana bhikkhu eka**rattiyaṃ** mātugāmena sahaseyyaṃ **kappeti. Dukkaṭādayo**ti ''payoge dukkaṭaṃ, nipanne pācittiya''nti yathāvuttadveāpattiyo āpajjatīti yojanā.

72. **Payoge**ti yathāvuttalakkhaṇapayoge.

73. **Anupasampanne**ti samīpatthe cetaṃ bhummaṃ. Anupasampannassa santike bhūtaṃ uttarimanussadhammaṃ yo sace **ārocetī**ti yojanā. **Dukkaṭādayo**ti yassa āroceti, so nappaṭivijānāti, dukkaṭaṃ, paṭivijānāti, pācittiyanti evaṃ dve āpattiyo tassa honti.

74. **Aññato** aññassa upasampannassa duṭṭhullassa āpattiṃ **anupasampanne** anupasampannassa santike **vadaṃ** vadantoti yojanā. **Payoge**ti ārambhato paṭṭhāya pubbapayoge dukkaṭaṃ āgacchati dukkaṭaṃ āpajjati. Ārocite pācitti siyāti yojanā.

75. **Payoge**ti ''akappiyapathaviṃ khaṇissāmī''ti kudāla pariyesanādisabbapayogeti.

Musāvādavaggavaṇṇanā paṭhamā.

76. **Pātento**ti vikopento. **Tassā**ti bhūtagāmassa. **Pāte**ti vikopane.

77. Aññavādakavihesakānaṃ ekayoganiddiṭṭhattā tattha vuttanayeneva vihesake ca ñātuṃ sakkāti tattha visuṃ āpattibhedo na vutto.

78. **Para**nti aññaṃ saṅghena sammatasenāsanapaññāpakādikaṃ upasampannaṃ. **Ujjhāpento**ti tassa ayasaṃ uppādetukāmatāya bhikkhūhi avajānāpetuṃ ''chandāya itthannāmo idaṃ nāma karotī''tiādīni vatvā avaññāya olokāpento, lāmakato vā cintāpento. **Payoge**ti ujjhāpanatthāya tassa avaṇṇabhaṇanādike pubbapayoge.

83. Saṅghike vihāre pubbūpagataṃ bhikkhuṃ **jānaṃ** jānanto anupakhajja seyyaṃ kappeti, tassevaṃ seyyaṃ **kappayato**ti yojanā. **Payogedukkaṭādayo**ti ettha aluttasamāso. **Ādi**-saddena seyyākappane pācittiyaṃ saṅgaṇhāti.

84. **Payoge**ti ''nikkaḍḍhatha ima''ntiādike āṇattike vā ''yāhi yāhī''tiādike vācasike vā hatthena tassa aṅgaparāmasanādivasena kate kāyike vā nikkaḍḍhanapayoge. **Sesa**nti pācittiyaṃ.

85. ''Vehāsakuṭiyā uparī''ti padacchedo. **Āhaccapādake**ti ettha ''mañce vā pīṭhe vā''ti seso. **Sīda**nti nisīdanto. **Dukkaṭādayo**ti payoge dukkaṭaṃ, nipajjāya pācittiyanti imā āpattiyo phuseti attho.

86. Assa pajjassa paṭhamapādaṃ dasakkharapādakaṃ chandovicitiyaṃ vuttagāthā, ''gāthāchando atītadvaya''nti iminā chandovicitilakkhaṇena gāthāchandattā **adhiṭṭhitvā dvattipariyāye**ti ettha akkharadvayaṃ adhikaṃ vuttanti daṭṭhabbaṃ. **Payoge**ti adhiṭṭhānapayoge. **Adhiṭṭhite**ti dvattipariyāyānaṃ upari adhiṭṭhāne kate.

87. **Payoge**ti siñcanasiñcāpanapayoge. **Sitte**ti siñcanakiriyapariyosāne.

Bhūtagāmavaggavaṇṇanā dutiyā.

88. Dukkaṭaṃ phuseti yojanā. Ovadite pācitti siyāti yojanā.

89. Vibhāgoyeva **vibhāgatā**.

90. **Aññātikāya** bhikkhuniyā aññatra pārivattakā cīvaraṃ **dento** bhikkhu **duve** āpattiyo phuseti yojanā. **Payoge**ti dānapayoge.

93. ''Nāvaṃ eka''nti padacchedo. **Payoge**ti abhiruhaṇapayoge. **Dukkaṭādayo**ti **ādi**-saddena abhiruḷhe pācittiyaṃ saṅgaṇhāti.

94. ‘‘Duvidhaṃ āpatti’’nti padacchedo.

96. Bhikkhuniyā saddhiṃ raho nisajjaṃ kappento bhikkhu payogedukkaṭādayo **dvepi** āpattiyo phuseti yojanā.

Ovādavaggavaṇṇanā tatiyā.

97. **Taduttari**nti tato bhuñjituṃ anuññātaekadivasato uttariṃ dutiyadivasato paṭṭhāya. **Anantarassa vaggassā**ti ovādavaggassa. **Navamenā**ti bhikkhuniyā paripācitapiṇḍapātasikkhāpadena.

99. **Dvattipatte**ti dvattipattapūre. **Taduttari**nti dvattipattapūrato uttariṃ. **Payoge**ti paṭiggahaṇapayoge.

101. **Abhihaṭṭhu**nti abhiharitvā.

102. **Tassā**ti abhiharantassa. **Piṭake**ti vinayapiṭake.

103. **Dasamepī**ti ettha ‘‘dasame apī’’ti padacchedo.

Bhojanavaggavaṇṇanā catutthā.

104. **Acelakādino**ti **ādi-**saddena ‘‘paribbājakassa vā paribbājikāya vā’’ti (pāci. 270) vutte saṅgaṇhāti. **Bhojanādika**nti **ādi-**saddena khādanīyaṃ saṅgaṇhāti. **Payoge**ti sahatthā dānapayoge.

105. **Dāpetvā vā adāpetvā vā** kiñci āmisaṃ. **Payoge**ti uyyojanapayoge. **Tasmi**nti tasmiṃ bhikkhumhi. Uyyojite pācitti siyāti yojanā.

109. **Ummārātikkame**ti indakhīlātikkame.

110. **Taduttari**nti tato paricchinnarattipariyantato vā paricchinnabhesajjapariyantato vā uttariṃ.

111. Uyyuttaṃ dassanatthāya gacchanto dve āpattiyo phuseti yojanā.

Acelakavaggavaṇṇanā pañcamā.

114. **Mereyya**nti merayaṃ. Niruttinayena a-kārassa e-kāro, ya-kārassa ca dvittaṃ. Meraya-saddapariyāyo vā **mereyya-**saddo. **Munī**ti bhikkhu.

115. ‘‘Bhikkhu aṅgulipatodenā’’ti padacchedo. **Payoge**ti hāsāpanapayoge. **Tassā**ti hāsāpentassa.

116. Gopphakā **heṭṭhā** udake dukkaṭaṃ. Gopphakato upari **uparigopphakaṃ,** udakaṃ, tasmiṃ, gopphakato adhikappamāṇe udaketi attho.

117. **Anādariya**nti puggalānādariyaṃ, dhammānādariyaṃ vā. **Payoge**ti anādariyavasena pavatte kāyapayoge vā vacīpayoge vā. **Kate** anādariye.

118. **Payoge**ti bhiṃsāpanapayoge.

119. **Joti**nti aggiṃ. **Samādahitvānā**ti jāletvā. **‘‘Visibbento’’**ti iminā phalūpacārena kāraṇaṃ vuttaṃ. Visibbanakiriyā hi samādahanakiriyāya phalanti visibbanakiriyāvohārena samādahanakiriyāva. Tasmā **visibbento**ti ettha samādahantoti attho. **Payoge**ti samādahanasamādahāpanapayoge. **Visīvite**ti vuttanayena samādahiteti attho.

120. **Payoge**ti cuṇṇamattikābhisaṅkharaṇādisabbapayoge. **Itara**nti pācittiyaṃ.

121. **Tiṇṇaṃ dubbaṇṇakaraṇāna**nti kaṃsanīlapattanīlakaddamasaṅkhātānaṃ tiṇṇaṃ dubbaṇṇakaraṇānaṃ. **Ekaṃ** aññataraṃ **anādiya** adatvā. **Cīvara**nti navacīvaraṃ.

122. Natthi etassa uddhāranti anuddhāro, taṃ anuddhāranti vattabbe gāthābandhavasena rassattaṃ, akatapaccuddhāranti attho.

123. **Apanidhento**ti apanetvā nidhento nikkhipento. **Pattādika**nti **ādi-**saddena cīvaranisīdanasūcigharakāyabandhanānaṃ gahaṇaṃ. **Payoge**ti apanidhānapayoge. **Tasmiṃ** pattādike pañcavidhe parikkhāre. Apanihite **sesā** pācittiyāpatti siyāti yojanā.

Surāpānavaggavaṇṇanā chaṭṭhā.

124. **Tapodhano**ti pātimokkhasaṃvarasīlasaṅkhātaṃ tapodhanamassāti tapodhano, bhikkhu.

125. **Tasmiṃ** opāte.

126. **Manussaviggaho** manussasarīro. **Tiracchānagato** nāgo vā supaṇṇo vā. **Tassa** opātakhaṇakassa.

127. **Paṭubuddhinā**ti sabbesu ñeyyadhammesu nipunañāṇena bhagavatā.

128. **Payoge**ti paribhogatthāya gahaṇādike payoge. **Tassā**ti bhikkhussa.

129. **Ukkoṭento**ti uccālento yathāṭhāne ṭhātuṃ adento. **Payoge**ti ukkoṭanapayoge. Ukkoṭite pācittiyaṃ siyāti yojanā.

130. **Duṭṭhullaṃ vajjaka**nti saṅghādisesādike. Ekaṃ pācittiyaṃ āpattiṃ āpajjati iti dīpitanti yojanā.

131. **Payoge**ti gaṇapariyesanādipayoge. **Dukkaṭaṃ patto siyā** dukkaṭāpattiṃ āpanno bhaveyyāti attho. **Sesā**ti pācittiyāpatti upasampādite siyā. Gāthābandhavasena upasaggalopo.

132-3. Jānaṃ theyyasatthena saha saṃvidhāya maggaṃ paṭipajjato ca tatheva mātugāmena saha saṃvidhāya maggaṃ paṭipajjato cāti yojanā. **Payoge**ti saṃvidhāya gantuṃ paṭipucchādikaraṇapayoge. **Paṭipanne**ti maggapaṭipanne. **Anantara**nti addhayojanagāmantarātikkamanānantaraṃ.

134. Ñattiyā osāne dukkaṭaṃ phuseti yojanā.

135. **Akatānudhammenā**ti **anudhammo** vuccati āpattiyā adassane vā appaṭikamme vā pāpikāya diṭṭhiyā appaṭinissagge vā dhammena vinayena satthusāsanena ukkhittakassa anulomavattaṃ disvā katvā osāraṇā, so osāraṇasaṅkhāto anudhammo yassa na kato, ayaṃ akatānudhammo nāma, tādisena bhikkhunā saddhinti attho.

Sambhuñjantoti āmisasambhogaṃ karonto bhikkhu. **Payoge**ti bhuñjituṃ āmisapaṭiggahaṇādipayoge. **Bhutte**ti sambhutte, ubhayasambhoge, tadaññatare vā kateti attho.

136. **Upalāpento**ti pattacīvarauddesaparipucchanādivasena saṅgaṇhanto. **Payoge**ti upalāpanapayoge.

Sappāṇakavaggavaṇṇanā sattamā.

137. **Sahadhammika**nti karaṇatthe upayogavacanaṃ, pañcahi sahadhammikehi sikkhitabbattā, tesaṃ vā santakattā ''sahadhammika''nti laddhanāmena buddhapaññattena sikkhāpadena vuccamānassāti attho. **Bhaṇato**ti ''bhikkhussā''ti iminā samānādhikaraṇaṃ.

138. **Vivaṇṇento**ti ''kiṃ panimehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehī''tiādinā garahanto. **Payoge**ti ''kiṃ imehī''tiādinā garahaṇavasena pavatte vacīpayoge. **Vivaṇṇite** garahite.

139. **Mohento**ti ''idāneva kho ahaṃ, āvuso, jānāmī''tiādinā attano ajānanattena āpannabhāvaṃ dīpetvā bhikkhuṃ mohento, vañcentoti attho. **Mohe**ti mohāropanakamme. **Aropite** kate.

140. Bhikkhussa kupito pahāraṃ dento phuseti yojanā. **Payoge**ti daṇḍādānādipayoge.

141. **Payoge**ti uggiraṇapayoge. **Uggirite**ti uccārite.

142. **Amūlenevā**ti diṭṭhādimūlavirahiteneva. **Yoge**ti okāsakārāpanādipayoge. **Uddhaṃsite**ti codite.

143. **Kukkuccaṃ janayanto**ti ''ūnavīsativasso tvaṃ maññe upasampanno''tiādinā kukkuccaṃ upadahanto. **Yoge**ti kukkuccuppādanapayoge. **Uppādite**ti kukkucce uppādite.

144. ''Tiṭṭhanto upassuti''nti padacchedo. Sutiyā samīpaṃ **upassuti,** savanūpacāreti attho.

145. **Dhammikānaṃ tu kammāna**nti dhammena vinayena satthusāsanena katānaṃ apalokanādīnaṃ catunnaṃ kammānaṃ. **Tato punā**ti chandadānato pacchā. **Khīyanadhamma**nti attano adhippetabhāvavibhāvanamantanaṃ. **Dve phuse dukkaṭādayo**ti khīyanadhammāpajjanapayoge dukkaṭaṃ, khīyanadhamme āpanne pācittiyanti evaṃ dukkaṭādayo dve āpattiyo āpajjeyyāti attho.

146. **Saṅghe** saṅghamajjhe. **Vinicchaye**ti vatthuto otiṇṇavinicchaye. **Niṭṭhaṃ agate**ti vatthumhi avinicchite, ñattiṃ ṭhapetvā kammavācāya vā apariyositāya.

148. **Samaggena saṅghenā**ti samānasaṃvāsakena samānasīmāyaṃ ṭhitena saṅghena.

Sahadhammikavaggavaṇṇanā aṭṭhamā.

150. **Avidito hutvā**ti rañño aviditāgamano hutvā.

152. **Ratana**nti muttādidasavidhaṃ ratanaṃ. **Payoge**ti ratanaggahaṇapayoge.

153. **Vikāle**ti majjhantikātikkamato paṭṭhāya aruṇe.

155. **Aṭṭhidantavisāṇābhinibbatta**nti aṭṭhidantavisāṇamayaṃ. **Payoge**ti kārāpanapayoge.

156. Tasmiṃ mañcādimhi **kārāpite sesā** pācittiyāpatti siyāti yojanā.

Ratanavaggavaṇṇanā navamā.

Iti uttare līnatthapakāsaniyā

Pācittiyakathāvaṇṇanā niṭṭhitā.

159. Catūsu pāṭidesanīyesupi avisesena ādiccabandhunā buddhena dvidhā āpatti niddiṭṭhāti yojanā.

160. **Sabbatthā**ti sabbesu catūsu.

Pāṭidesanīyakathāvaṇṇanā.

161. Sekhiyakathā uttānatthāyeva.

Sekhiyakathāvaṇṇanā.

162. Parivāre paṭhamaṃ dassitasoḷasavārappabhede mahāvibhaṅge ''paṭhamaṃ pārājikaṃ kattha paññatta''ntiādippabhedo (pari. 1) katthapaññattivāro, ''methunaṃ dhammaṃ paṭisevanto kati āpattiyo āpajjatī''tiādippabhedo (pari. 157) katāpattivāro, ''methunaṃ dhammaṃ paṭisevantassa āpattiyo catunnaṃ vipattīnaṃ kati vipattiyo bhajantī''tiādippabhedo (pari. 182) vipattivāro, ''methunaṃ dhammaṃ paṭisevantassa āpattiyo sattannaṃ āpattikkhandhānaṃ katihi āpattikkhandhehi saṅgahitā''tiādippabhedo (pari. 182) saṅgahavāro, ''methunaṃ dhammaṃ paṭisevantassa āpattiyo channaṃ āpattisamuṭṭhānānaṃ katihi samuṭṭhānehi samuṭṭhahantī''tiādippabhedo (pari. 184) samuṭṭhānavāro, ''methunaṃ dhammaṃ paṭisevantassa āpattiyo catunnaṃ adhikaraṇānaṃ katamaṃ adhikaraṇa''ntiādippabhedo (pari. 185) adhikaraṇavāro, ''methunaṃ dhammaṃ paṭisevantassa āpattiyo sattannaṃ samathānaṃ katihi samathehi sammantī''tiādippabhedo (pari. 186) samathavāro, tadanantaro imehi sattahi vārehi misso aṭṭhamo samuccayavāroti imesu aṭṭhasu vāresu ādibhūte katthapaññattināmadheyye appanāvāre saṅgahetabbānaṃ nidānādisattarasalakkhaṇānaṃ ubhayavibhaṅgasādhāraṇato upari vakkhamānattā taṃ vāraṃ ṭhapetvā tadanantaraṃ asādhāraṇaṃ katāpattivāraṃ sekhiyāvasānaṃ pāḷikkamānurūpaṃ dassetvā tadanantarā vipattivārādayo cha vārā ubhayavibhaṅgasādhāraṇato vakkhamānāti katvā tepi ṭhapetvā ime paccayasaddena ayojetvā dassitā aṭṭheva vārā, puna ''methunaṃ dhammaṃ paṭisevanapaccayā pārājikaṃ kattha paññatta''ntiādinā (pari. 188) paccaya-saddaṃ yojetvā dassitā apare aṭṭha vārā yojitāti tatthāpi dutiyaṃ katāpattipaccayavāraṃ iminā katāpattivārena ekaparicchedaṃ katvā dassetumāha **''paññattā''**tiādi. **Paṭisevanapaccayā**ti paṭisevanahetunā.

163. **Allokāsappavesane**ti jīvamānasarīre tiṇṇaṃ maggānaṃ aññatarasmiṃ magge allokāsappavesane. Mate akkhāyite vā **pi**-saddena yebhuyyaakkhāyite pavesane pavesananimittaṃ **methunaṃ** dhammaṃ **paṭisevanto** bhikkhu pārājikaṃ phuseti sambandho.

164. Tathā yebhuyyakkhāyite, upaḍḍhakkhāyite ca methunaṃ dhammaṃ paṭisevanto bhikkhu thullaccayaṃ phuseti yojanā. Vaṭṭakate mukhe dukkaṭaṃ vuttanti sambandho. **Jatumaṭṭhake**ti bhikkhuniyā jatumaṭṭhake dinne pācitti vuttāti sambandho.

166. **Avassutassā**ti kāyasaṃsaggarāgena tintassa. **Posassā**ti gahaṇakiriyāsambandhe sāmivacanaṃ. **Bhikkhuniyā**ti attasambandhe sāmivacanaṃ. ''Attano''ti seso.

Avassutena posena attano adhakkhakādigahaṇaṃ sādiyantiyā tathā avassutāya bhikkhuniyā pārājikanti yojanā.

167. **Kāyenā**ti attano kāyena. **Kāya**nti mātugāmassa kāyaṃ. **Phusato**ti kāyasaṃsaggarāgena phusato. **Kāyena kāyabaddha**nti etthāpi eseva nayo.

168. **Kāyena paṭibaddhenā**ti attano kāyapaṭibaddhena. **Paṭibaddha**nti itthiyā kāyapaṭibaddhaṃ phusantassa dukkaṭaṃ. **Tassa** bhikkhussa.

''Mahāvibhaṅgasaṅgaho niṭṭhito''ti kasmā vuttaṃ, nanu soḷasavārasaṅgahe mahāvibhaṅge katāpattivāroyevettha vutto, na itare vārāti? Saccaṃ, avayave pana samudāyopacārena vuttaṃ. Sādhāraṇāsādhāraṇānaṃ mahāvibhaṅge gatānaṃ sabbāpattipabhedānaṃ dassanopacārabhūto katāpattivāro dassitoti taṃdassanena appadhānā itarepi vārā upacārato dassitā hontīti ca tathā vuttanti veditabbaṃ.

Iti uttare līnatthapakāsaniyā

Mahāvibhaṅgasaṅgahavaṇṇanā niṭṭhitā.

Bhikkhunivibhaṅgo

170. **Vinayassa vinicchaye bhikkhūnaṃ pāṭavatthāyā**ti bhikkhunīnaṃ pāṭavassāpi tadadhīnattā padhānadassanavasena vuttaṃ. Atha vā dassanaliṅgantarasādhāraṇatte icchite pulliṅgena, napuṃsakaliṅgena vā niddeso saddasatthānuyogatoti **''bhikkhūna''**nti pulliṅgena vuttaṃ.

171. **Nandantī** sādiyantī.

172. Tisso āpattiyo phuseti yojanā. Jāṇussa uddhaṃ, akkhakassa adho gahaṇaṃ sādiyantiyā tassā pārājikanti yojanā.

173. Kāyapaṭibaddhe vā gahaṇaṃ sādiyantiyā dukkaṭaṃ.

174. **Vajja**nti aññissā bhikkhuniyā pārājikāpattiṃ.

176. **Taṃ laddhi**nti ukkhittassa yaṃ laddhiṃ attano rocesi, taṃ laddhiṃ na nissajjantīti yojanā.

178. ''Idha āgacchā''ti padacchedo. ''Vuttā āgacchatī''ti padacchedo.

179. **Hatthapāsappavesane**ti hatthapāsūpagamane. **''Hatthagatappavesane''**ti vā pāṭho, soyeva attho.

Iti uttare līnatthapakāsaniyā bhikkhunivibhaṅge

Pārājikakathāvaṇṇanā niṭṭhitā.

180. **Ekassā**ti attano attano aṭṭakārassa vā. **Ārocane**ti vattabbassa vohārikānaṃ nivedane.

181. **Dutiyārocane**ti dutiyassa, dutiyaṃ evaṃ ārocane.

182. **Dvīhī**ti dvīhi kammavācāhi. **Kammavācosāne**ti kammavācāosāne.

183. **Parikkhepe atikkante**ti attano gāmato gantvā itaraṃ gāmaṃ pavisantiyā paṭhamena pādena tassa gāmassa parikkhepe atikkante, paṭhamapāde parikkhepaṃ atikkametvā antogāmasaṅkhepaṃ gateti attho.

184. **Dutiyenā**ti gāmaparikkhepato bahi ṭhitena dutiyapādena. **Atikkante**ti tasmiṃ gāmaparikkhepe atikkante, tasmiṃ pāde antogāmaṃ pavesiteti attho. Sesaṃ uttānatthameva.

Iti uttare līnatthapakāsaniyā bhikkhunivibhaṅge

Saṅghādisesakathāvaṇṇanā niṭṭhitā.

193. Iha bhikkhunī pattasannicayaṃ karontī hoti, sā ekaṃ nissaggiyaṃ pācittiyaṃyeva phuseti yojanā.

194. **Akālacīvaraṃ kālacīvaraṃ** katvā bhājāpentiyāti yojanā. **Payoge**ti bhājanapayoge.

195. **Chinne**ti acchinne.

196. **Tato para**nti tato paṭhamato aññaṃ.

Iti uttare līnatthapakāsaniyā bhikkhunivibhaṅge

Nissaggiyakathāvaṇṇanā niṭṭhitā.

199. Lasuṇaṃ khādati ce, **dve** āpattiyo phuṭāti yojanā.

200. **Payoge**ti saṃhārāpanapayoge. **Saṃhaṭe**ti attanā saṃhaṭe, parena saṃharāpite ca āpatti **pācitti** hoti.

201. **Kate**ti talaghāte kate.

202. **Jatunā maṭṭhaka**nti jatunā kataṃ maṭṭhadaṇḍakaṃ. ''Dukkaṭaṃ ādinne''ti padacchedo.

204. Bhuñjamānassa bhikkhussa hatthapāseti yojanā. **Hitvā** hatthapāsaṃ.

205. **Viññāpetvā**ti antamaso mātarampi yācitvā. Ajjhohāre pācittiṃ dīpayeti yojanā.

206. **Uccārādi**nti **ādi**-saddena vighāsasaṅkāramuttānaṃ gahaṇaṃ.

Lasuṇavaggavaṇṇanā paṭhamā.

209. **Idha** imasmiṃ rattandhakāravagge. Paṭhame, dutiye, tatiye, catutthepi vinicchayo lasuṇavaggassa **chaṭṭhena** sikkhāpadena **tulyo** sadisoti yojanā.

210. **Āsane**ti pallaṅke tassokāsabhūte. **Sāmike anāpucchā**ti tasmiṃ kule yaṃ kiñci viññumanussaṃ anāpucchā.

211. **Anovassa**nti bhittiyā bahi nibbakosabbhantaraṃ. **Dutiyātikkame**ti dutiyena pādena nibbakosassa udakapātaṭṭhānātikkame.

212. **Nisīdite**ti nisinne.

213. **Payoge**ti ujjhāpanapayoge.

214. Nirayādinā attānaṃ vā paraṃ vā **abhisappentī** sapathaṃ karontī dve phuseti yojanā. **Abhisappite**ti abhisapite.

215. **Vadhitvā**ti hatthādīhi paharitvā. ''Karoti eka''nti padacchedo.

Rattandhakāravaggavaṇṇanā dutiyā.

216. **Naggā**ti anivatthā vā apārutā vā. **Payoge**ti cuṇṇamattikāabhisaṅkharaṇādipayoge.

217. **Pamāṇātikkanta**nti ''dīghasocatasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo''ti (pāci. 888) vuttapamāṇamatikkantaṃ. **Payoge**ti kārāpanapayoge.

218. **Visibbetvā**ti dussibbitaṃ puna sibbanatthāya visibbetvā.

219. Pañca ahāni **pañcāhaṃ,** pañcāhameva **pañcāhikaṃ**. Saṅghāṭīnaṃ cāro **saṅghāṭicāro,** paribhogavasena vā otāpanavasena vā saṅghaṭitaṭṭhena **''saṅghāṭī''**ti laddhanāmānaṃ ''ticīvaraṃ, udakasāṭikā, saṃkaccikā''ti imesaṃ pañcannaṃ cīvarānaṃ parivattanaṃ. **Atikkame**ti bhikkhunī atikkameyya. Assā pana ekāva pācitti paridīpitāti yojanā.

220. **Saṅkamanīya**nti saṅkametabbaṃ. Aññissā santakaṃ anāpucchā gahitaṃ puna dātabbaṃ pañcannaṃ aññataraṃ.

221. **Gaṇacīvaralābhassā**ti bhikkhunisaṅghena labhitabbacīvarassa. **Antarāyaṃ karotī**ti yathā te dātukāmā na denti, evaṃ parakkamati.

222. **Dhammika**nti samaggena saṅghena sannipatitvā kariyamānaṃ. **Paṭibāhantī**ti paṭisedhentī. **Paṭibāhite** paṭisedhite.

223. **Agārikādino**ti **ādi-**saddena ''paribbājakassa vā paribbājikāya vā''ti (pārā. 917) vutte saṅgaṇhāti. **Samaṇacīvara**nti kappakataṃ nivāsanapārupanupagaṃ. **Payoge**ti dānapayoge.

224. **Cīvare dubbalāsāyā**ti dubbalacīvarapaccāsāya ''sace sakkoma, dassāmā''ti ettakamattaṃ sutvā uppāditāya āsāyāti attho. **Kāla**nti cīvarakālasamayaṃ. **Samatikkame**ti bhikkhunīhi kālacīvare bhājiyamāne ''āgametha, ayye, atthi saṅghassa cīvarapaccāsā''ti vatvā taṃ cīvaravibhaṅgaṃ samatikkameyya.

225. **Dhammikaṃ kathinuddhāra**nti samaggena saṅghena kariyamānaṃ kathinassa antarubbhāraṃ. **Paṭibāhantiyā**ti nivārentiyā.

Nhānavaggavaṇṇanā tatiyā.

226. **Tuvaṭṭeyyu**nti nipajjeyyuṃ. **Itaraṃ** pācittiyaṃ.

227. **Payoge**ti bhikkhuniyā aphāsukakaraṇapayoge kariyamāne.

228. **Dukkhita**nti gilānaṃ. **Nupaṭṭhāpentiyā vāpī**ti tassā upaṭṭhānaṃ parehi akārāpentiyā, sayaṃ vā akarontiyā.

229. **Upassayaṃ datvā**ti kavāṭabandhaṃ attano puggalikavihāraṃ datvā. **Kaḍḍhite**ti nikkaḍḍhite.

230. **Saṃsaṭṭhā**ti gahapatinā vā gahapatiputtena vā saṃsaṭṭhavihārī bhikkhunī saṅghena saṃsaṭṭhavihārato nivattiyamānā. **Ñattiyā dukkaṭaṃ phuse**ti samanubhāsanakammañattiyā dukkaṭaṃ āpajjeyya.

231. **Antoraṭṭhe**ti yassa vijite viharati, tassa raṭṭhe. **Paṭipannāyā**ti cārikaṃ kappentiyā. **Sesaka**nti pācittiyaṃ.

Tuvaṭṭavaggavaṇṇanā catutthā.

233. **Rājāgārādika**nti **ādi-**saddena cittāgārādīnaṃ gahaṇaṃ.

235. **Payoge**ti kappāsavicāraṇaṃ ādiṃ katvā sabbapayoge. **Ujjavujjavane**ti yattakaṃ hatthena añchitaṃ hoti, tasmiṃ takkamhi veṭhite.

237. **Payoge**ti agārikassa vā paribbājakassa vā paribbājikāya vā sahatthā khādanīyādīnaṃ dānapayoge.

238. ''Samaṃ āpattipabhedato''ti padacchedo.

239. **Tiracchānagataṃ vijja**nti yaṃ kiñci bāhirakaṃ anatthasaṃhitaṃ parūpaghātakaraṃ hatthisikkhādisippaṃ. **Paṭhantiyā**ti sikkhantiyā. **Payoge**ti durupasaṅkamanādipayoge. **Pade pade**ti padādivasena pariyāpuṇantiyā pade pade akkharapadānaṃ vasena.

240. Navame **''pariyāpuṇātī''**ti padaṃ, dasame **''vācetī''**ti padanti evaṃ padamattameva ubhinnaṃ **visesakaṃ** bhedakaṃ.

Cittāgāravaggavaṇṇanā pañcamā.

241. **Tamārāma**nti yattha bhikkhū rukkhamūlepi vasanti, taṃ sabhikkhukaṃ padesaṃ.

243. **Akkosatī**ti dasannaṃ akkosavatthūnaṃ aññatarena sammukhā vā parammukhā vā akkosati. **Paribhāsatī**ti bhayadassanena tajjeti. ''Pācitti akkosite''ti padacchedo.

244. **Caṇḍikabhāvenā**ti kodhena. **Gaṇa**nti bhikkhunisaṅghaṃ. **Paribhāsatī**ti ''bālā etā''tiādīhi vacanehi akkosati. **Payoge**ti paribhāsanapayoge. **Paribhaṭṭhe**ti akkosite. **Itaraṃ** pācittiyaṃ.

245. **Nimantitā**ti gaṇabhojane vuttanayena nimantitā. **Pavāritā**ti pavāraṇasikkhāpade vuttanayena vāritā. **Khādanaṃ bhojanampi vā**ti yāgupūvakhajjakaṃ, yāvakālikaṃ mūlakhādanīyādikhādanīyaṃ, odanādibhojanampi vā yā bhikkhunī **bhuñjantī** hoti, sā pana dveyeva āpattiyo phuseti yojanā.

247. **Maccharāyantī**ti maccharaṃ karontī, attano paccayadāyakakulassa aññehi sādhāraṇabhāvaṃ asahantīti attho. **Payoge**ti tadanurūpe kāyavacīpayoge. **Maccharite**ti maccharavasena katapayoge nipphanne.

248. **Abhikkhuke panāvāse**ti yato bhikkhunupassayato addhayojanabbhantare ovādadāyakā bhikkhū na vasanti, maggo vā akhemo hoti, na sakkā anantarāyena gantuṃ, evarūpe āvāse. **Pubbakiccesū**ti ''vassaṃ vasissāmī''ti senāsanapaññāpanapānīyaupaṭṭhāpanādipubbakicce pana kariyamāne dukkaṭaṃ bhaveti yojanā.

249. **Vassaṃvutthā**ti purimaṃ vā pacchimaṃ vā temāsaṃ vutthā. **Ubhatosaṅghe**ti bhikkhunisaṅghe, bhikkhusaṅghe ca. **Tīhipi ṭhānehī**ti ''diṭṭhena vā''tiādinā vuttehi tīhi kāraṇehi.

250. **Ovādatthāyā**ti garudhammovādanatthāya. **Saṃvāsatthāyā**ti uposathapucchanatthāya ceva pavāraṇatthāya ca. **Na gacchatī**ti bhikkhuṃ na upagacchati.

251. **Ovādampi na yācantī**ti uposathādivasena ovādūpasaṅkamanaṃ bhikkhuṃ na yācantī na pucchantī. **Uposatha**nti uposathadivasato purimadivase terasiyaṃ vā cātuddasiyaṃ vā uposathaṃ na pucchantī.

252. **Apucchitvāva saṅghaṃ vā**ti saṅghaṃ vā gaṇaṃ vā anapaloketvāva. **''Bhedāpetī''**ti idaṃ nidassanamattaṃ ''phālāpeyya vā dhovāpeyya vā ālimpāpeyya vā bandhāpeyya vā mocāpeyya vā''ti imesampi kiriyāvikappānaṃ saṅgahetabbattā. **Pasākhaja**nti nābhiyā heṭṭhā, jāṇumaṇḍalānaṃ upari padese jātaṃ gaṇḍaṃ vā rudhitaṃ vā. **Payoge**ti bhedāpanādipayoge.

Ārāmavaggavaṇṇanā chaṭṭhā.

253. **Gabbhini**nti āpannasattaṃ sikkhamānaṃ. **Vuṭṭhāpentī**ti upajjhāyā hutvā upasampādentī. **Payoge**ti gaṇapariyesanādipayoge. **Vuṭṭhāpite**ti upasampādite, kammavācāpariyosāneti attho.

255. **Sahajīvini**nti saddhivihāriniṃ. **Nānuggaṇhantī**ti uddesadānādīhi na saṅgaṇhantī.

Gabbhinivaggavaṇṇanā sattamā.

258. ''Alaṃ vuṭṭhāpitenā''ti **vuccamānā** bhikkhunīhi nivāriyamānā. **Khīyatī**ti aññāsaṃ byattānaṃ lajjīnaṃ vuṭṭhānasammutiṃ dīyamānaṃ disvā ''ahameva nūna bālā''tiādinā bhaṇamānā khīyati. **Payoge**ti khīyamānapayoge. **Khīyite**ti khīyanapayoge niṭṭhite.

Kumāribhūtavaggavaṇṇanā aṭṭhamā.

260. **Chattupāhana**nti vuttalakkhaṇaṃ chattañca upāhanāyo ca. **Payoge**ti dhāraṇapayoge.

261. **Yānenā**ti vayhādinā. **Yāyantī**ti sace yānena gatā hoti.

262. **Saṅghāṇi**nti yaṃ kiñci kaṭūpagaṃ. **Dhārentiyā**ti kaṭiyaṃ paṭimuccantiyā.

263. **Gandhavaṇṇenā**ti yena kenaci vaṇṇena ca yena kenaci gandhena ca. **Gandho** nāma candanālepādi. **Vaṇṇo** nāma kuṅkumahaliddādi. **Payoge**ti gandhādipayoge racanato paṭṭhāya pubbapayoge.

266. **Anāpucchā**ti ''nisīdāmi, ayyā''ti anāpucchitvā. **Nisīdite** bhikkhussa upacāre antamaso chamāya nisinne.

267. **Anokāsakata**nti ''asukasmiṃ nāma ṭhāne pucchissāmī''ti evaṃ akataokāsaṃ.

268. **Pavisantiyā**ti vinicchayaṃ ārāmavaggassa **paṭhameneva** sikkhāpadena **sadisaṃ** katvā vadeyyāti yojanā.

Chattupāhanavaggavaṇṇanā navamā.

Iti uttare līnatthapakāsaniyā bhikkhunivibhaṅge

Pācittiyakathāvaṇṇanā niṭṭhitā.

269-70. Aṭṭhasu pāṭidesanīyasikkhāpadesupi dvidhā āpatti hotīti yojanā. **Tato**ti gahaṇahetu. **Sabbesū**ti pāṭidesanīyasikkhāpadesu.

Pāṭidesanīyakathāvaṇṇanā.

271-2. Imaṃ **paramaṃ** uttamaṃ **niruttaraṃ** kenaci vā vattabbena uttarena rahitaṃ niddosaṃ **uttaraṃ** evaṃnāmakaṃ **dhīro** paññavā bhikkhu atthavasena viditvā **duruttaraṃ** kicchena uttaritabbaṃ **paññattamahāsamuddaṃ** vinayamahāsāgaraṃ sukheneva yasmā uttarati, tasmā **kaṅkhacchede** vinayavicikicchāya chindane **satthe** satthasadise **asmiṃ satthe** imasmiṃ uttarapakaraṇe **usmāyutto** kammajatejodhātuyā samannāgato jīvamāno bhikkhu **niccaṃ** nirantaraṃ **satto** abhirato **niccaṃ yogaṃ** satatābhiyogaṃ kātuṃ **yutto** anurūpoti yojanā.

Bhikkhunivibhaṅgo niṭṭhitoti etthāpi uppatti vuttanayeneva veditabbā.

Iti uttare līnatthapakāsaniyā

Bhikkhunivibhaṅgavaṇṇanā niṭṭhitā.

Catuvipattikathāvaṇṇanā

273. Idāni ubhayasādhāraṇaṃ katvā vipattivārādīnaṃ visiṭṭhavārānaṃ saṅgahaṃ kātumāha **''kati āpattiyo''**tiādi.

274. Bhikkhunī sace chādeti, cutā hoti. Sace vematikā chādeti, thullaccayaṃ siyāti yojanā.

275. **Saṅghādisesa**nti parassa saṅghādisesaṃ.

276. ''Kati ācāravipattipaccayā''ti padacchedo.

277. **Ācāravipatti**nti attano vā parassa vā ācāravipattiṃ.

279. **Pāpikaṃ diṭṭhi**nti ahetukaakiriyanatthikadiṭṭhiādiṃ lāmikaṃ diṭṭhiṃ.

281. **Manussuttaridhamma**nti uttarimanussadhammaṃ.

282. Ājīvahetu sañcarittaṃ samāpannoti yojanā. **Pariyāyavacane**ti ''yo te vihāre vasati, so bhikkhu arahā''tiādike lesavacane. Ñāteti yaṃ uddissa vadati, tasmiṃ manussajātike vacanasamanantarameva ñāte.

283. **Vatvā**ti agilāno attano atthāya viññāpetvā. Bhikkhunī pana sace evaṃ hoti, bhikkhunī agilānā attano atthāya paṇītabhojanaṃ viññāpetvā bhuttāvinī sace hotīti adhippāyo. Tassā pāṭidesanīyaṃ siyāti yojanā.

284. **''Attano atthāya viññāpetvānā''**ti iminā parassa ñātakapavārite tassevatthāya viññāpetvā tena dinnaṃ vā tassa vissāsena vā paribhuñjantassa tesaṃ attano aññātakaappavārite suddhacittatāya anāpattīti dīpeti.

Iti uttare līnatthapakāsaniyā

Catuvipattikathāvaṇṇanā niṭṭhitā.

Adhikaraṇapaccayakathāvaṇṇanā

285. **Vivādādhikaraṇamhā**ti ''adhammaṃ 'dhammo'ti dīpetī''tiādinayappavattā aṭṭhārasabhedakaravatthunissitā vivādādhikaraṇamhā.

286. Upasampannaṃ omasato bhikkhussa pācitti hotīti yojanā.

287. **Anuvādādhikaraṇapaccayā**ti codanāparanāmadheyyaṃ anuvādādhikaraṇameva paccayo, tasmā, anuvādanādhikaraṇahetūti attho.

289. **''Tathā''**ti iminā amūlakattaṃ atidisati.

290. **Āpattipaccayā**ti āpattādhikaraṇapaccayā.

293. **Kiccādhikaraṇapaccayā**ti apalokanādicatubbidhakammasaṅkhātakiccādhikaraṇahetu.

294. **Accajantīvā**ti attano laddhiṃ apariccajantī eva.

297. **Pāpikāya diṭṭhiyā** pariccajanatthāya katāya **yāvatatiyakaṃ samanubhāsanāya** taṃ diṭṭhiṃ accajantiyā **tassā** bhikkhuniyā, tassa bhikkhussa ca **accajato** pācitti hotīti yojanā.

Iti uttare līnatthapakāsaniyā

Adhikaraṇapaccayakathāvaṇṇanā niṭṭhitā.

Khandhakapucchākathāvaṇṇanā

300. **Sesesū**ti abhabbapuggalaparidīpakesu sabbapadesu.

302. ''Nassantu ete''ti padacchedo. **Purakkhakā**ti ettha sāmiatthe paccattavacanaṃ, bhedapurekkhakassa, bhedapurekkhakāyāti attho.

303. **Sesesū**ti avasesesu asaṃvāsakādidīpakesu paṭikkhepapadesu.

304. **Ekāva dukkaṭāpatti vuttā**ti vassaṃ anupagamanādipaccayā jātito ekāva dukkaṭāpatti vuttā.

305. **Uposathasamā matā**ti uposathakkhandhake vuttasadisā jātā āpattiyo matā adhippetā.

306. **Camme**ti cammakkhandhake. Vacchatariṃ gahetvā **mārentānaṃ** chabbaggiyānaṃ pācitti vuttāti sambandho. **Vacchatari**nti balasampannaṃ taruṇagāviṃ. Sā hi vacchakabhāvaṃ taritvā atikkamitvā ṭhitattā **''vacchatarī''**ti vuccati.

307. **Aṅgajātaṃ chupantassā**ti gāvīnaṃ aṅgajātaṃ attano aṅgajātena bahi chupantassa. **Sesesū**ti gāvīnaṃ visāṇādīsu gahaṇe, piṭṭhiabhiruhaṇe ca. Yathāha ''chabbaggiyā bhikkhū aciravatiyā nadiyā gāvīnaṃ tarantīnaṃ visāṇesupi gaṇhantī''tiādi (mahāva. 252).

309. **Tattha** bhesajjakkhandhake. **Sāmantā dvaṅgule**ti vaccamaggapassāvamaggānaṃ sāmantā dvaṅgulamatte padese. Satthakammaṃ karontassa thullaccayamudīritanti yojanā. Yathāha – ''na, bhikkhave, sambādhassa sāmantā dvaṅgule satthakammaṃ vā vatthikammaṃ vā kāretabbaṃ, yo kāreyya, āpatti thullaccayassā''ti (mahāva. 279). Ettha ca **''sāmantā dvaṅgule''**ti idaṃ satthakammaṃyeva sandhāya vuttaṃ. Vatthikammaṃ pana sambādheyeva paṭikkhittaṃ.

''Na, bhikkhave, aññatra nimantitena aññassa bhojjayāgu paribhuñjitabbā, yo paribhuñjeyya, yathādhammo kāretabbo''ti (mahāva. 283) vuttattā āha **''bhojjayāgūsu pācittī''**ti. Ettha ca **bhojjayāgu** nāma bahalayāgu. ''Piṇḍaṃ vaṭṭetvā pātabbayāgū''ti **gaṇṭhipade** vuttaṃ. **Pācittī**ti paramparabhojanapavāraṇasikkhāpadehi pācitti. **Sesesū**ti antovutthaantopakkasayaṃpakkaparibhogādīsu. Yathāha ''na, bhikkhave, antovutthaṃ antopakkaṃ sāmaṃpakkaṃ paribhuñjitabbaṃ, yo paribhuñjeyya, āpatti dukkaṭassā''tiādi (mahāva. 274).

310. **Cīvarasaṃyutte**ti cīvarakkhandhake.

313. **Campeyyake ca kosambe**ti campeyyakkhandhake ceva kosambakakkhandhake ca. **''Kammasmi''**ntiādīsupi eseva nayo.

317. **Romanthe**ti bhuttassa lahuṃ pākattāya kucchigataṃ mukhaṃ āropetvā saṇhakaraṇavasena anucālane.

318. **Senāsanasmi**nti senāsanakkhandhake. **Garuno**ti garubhaṇḍassa.

320. **Saṅghabhede**ti saṅghabhedakakkhandhake.

321. **Bhedānuvattakāna**nti saṅghabhedānuvattakānaṃ. **Gaṇabhoge**ti gaṇabhojane.

322. **Sā**ti ettha sabbavattesu anādariyena hotīti seso. Sesaṃ uttānatthameva.

Iti uttare līnatthapakāsaniyā

Khandhakapucchākathāvaṇṇanā niṭṭhitā.

Samuṭṭhānasīsakathāvaṇṇanā

325-6. Mahesinā dvīsu vibhaṅgesu paññattāni **yāni pārājikādīni** sikkhāpadāni uposathe uddisanti, **tesaṃ** sikkhāpadānaṃ samuṭṭhānaṃ bhikkhūnaṃ pāṭavatthāya ito paraṃ pavakkhāmi, taṃ samāhitā suṇāthāti yojanā.

327. Kāyo ca vācā ca kāyavācā cāti acittakāni yāni tīṇi samuṭṭhānāni, tāneva cittena paccekaṃ yojitāni sacittakāni **tīṇi** samuṭṭhānāni hontīti evameva samuṭṭhānaṃ purimānaṃ dvinnaṃ vasena **ekaṅgikaṃ,** tatiyacatutthapañcamānaṃ vasena **dvaṅgikaṃ,** chaṭṭhassa vasena **tivaṅgikañcā**ti evaṃ chadhā samuṭṭhānavidhiṃ vadantīti yojanā. Kāyo, vācāti ekaṅgikaṃ dvayaṃ, kāyavācā, kāyacittaṃ, vācācittanti duvaṅgikattayaṃ, kāyavācācittanti aṅgabhedena tividhampi avayavabhedena samuṭṭhānabhedavidhiṃ chappakāraṃ vadantīti adhippāyo.

328. **Tesu** chasu samuṭṭhānesu ekena vā samuṭṭhānena dvīhi vā tīhi vā catūhi vā chahi vā samuṭṭhānehi **nānā** āpattiyo jāyareti sambandho.

329. **Tattha** tāsu nānāpattīsu. Pañca samuṭṭhānāni etissāti **pañcasamuṭṭhānā,** evarūpā kāci āpatti na vijjati. Ekamekaṃ samuṭṭhānaṃ yāsanti viggaho. **Pacchimeheva tīhipī**ti sacittakeheva tīhi samuṭṭhānehi, yā āpatti ekasamuṭṭhānā hoti, sā sacittakānaṃ tiṇṇamaññatarena hotīti adhippāyo.

330-1. **Tatiyacchaṭṭhatopi cā**ti kāyavācato, kāyavācācittato ca. **Catutthacchaṭṭhato cevā**ti kāyacittato kāyavācācittato ca. **Pañcamacchaṭṭhatopi cā**ti vācācittato kāyavācācittato ca. ''Kāyato kāyacittato''ti paṭhamaṃ dvisamuṭṭhānaṃ, ''vācato vācācittato''ti dutiyaṃ, ''kāyavācato kāyavācācittato''ti tatiyaṃ, ''kāyacittato kāyavācācittato''ti catutthaṃ, ''vācācittato kāyavācācittato''ti pañcamaṃ dvisamuṭṭhānanti evaṃ pañcadhā eva ṭhitehi dvīhi samuṭṭhānehi **esā** dvisamuṭṭhānāpatti **jāyate** samuṭṭhāti. **Na aññato**ti kāyato vācatoti ekaṃ, vācato kāyavācatoti ekanti evaṃ yathāvuttakkamavipariyāyena yojitehi aññehi samuṭṭhānehi na samuṭṭhāti.

332. **Paṭhamehi ca tīhī**ti ''kāyato, vācato, kāyavācato''ti paṭhamaṃ niddiṭṭhehi tīhi acittakasamuṭṭhānehi. **Pacchimehi cā**ti ''kāyacittato, vācācittato, kāyavācācittato''ti evaṃ pacchā vuttehi sacittakehi tīhi samuṭṭhānehi. **Na aññato**ti ''kāyato, vācato, kāyacittato, vācato, kāyavācato, kāyacittato''ti evaṃ vuttavipallāsato aññehi tīhi samuṭṭhānehi na samuṭṭhāti.

333-4. **Paṭhamā tatiyā ceva, catutthacchaṭṭhatopi cā**ti kāyato, kāyavācato, kāyacittato, kāyavācācittatoti etehi catūhi samuṭṭhānehi ceva. **Dutiyā…pe… cchaṭṭhatopi cā**ti vācato, kāyavācato, vācācittato, kāyavācācittatoti imehi catūhi cāti catusamuṭṭhānenāpatti.

Sā evaṃ dvidhā ṭhitehi catūhi samuṭṭhānehi jāyate. **Na panaññato**ti ''kāyato, vācato, kāyavācato, kāyacittato''ti evamādinā vipallāsanayena yojitehi catūhi samuṭṭhānehi na samuṭṭhāti. Cha samuṭṭhānāni yassā sā **chasamuṭṭhānā**. Sacittakehi tīhi, acittakehi tīhīti chahi eva samuṭṭhānehi samuṭṭhātīti. Pakārantarābhāvā idha ''na aññato''ti na vuttaṃ.

Āha ca aṭṭhakathācariyo mātikaṭṭhakathāyaṃ.

335. Samuṭṭhāti etasmāti **samuṭṭhānaṃ,** kāyādi chabbidhaṃ, ekaṃ samuṭṭhānaṃ kāraṇaṃ yassā sā **ekasamuṭṭhānā**. Pakārantarābhāvā **tidhā**. Kathaṃ? Sacittakānaṃ tiṇṇaṃ samuṭṭhānānaṃ vasena tividhā. Dvīhi samuṭṭhānehi samuṭṭhitā **dvisamuṭṭhitā,** dvisamuṭṭhānāpattīti attho. **Pañcadhā**ti vuttanayena pañcappakārā. Tīṇi samuṭṭhānāni yassā sā **tisamuṭṭhānā,** cattāri samuṭṭhānāni yassā sā **caturuṭṭhānā,** tisamuṭṭhānā ca caturuṭṭhānā ca **ticaturuṭṭhānā**ti ekadesasarūpekaseso, tisamuṭṭhānā dvidhā vibhattā, catusamuṭṭhānā ca dvidhā eva vibhattāti attho. Chahi samuṭṭhānehi samuṭṭhitā **chasamuṭṭhitā,** chasamuṭṭhānāti attho. **Ekadhā**ti pakārantarābhāvā ekadhāva ṭhitāti adhippāyo.

336. **Sabbā āpattiyo samuṭṭhānavisesato** evaṃ terasadhā ṭhitānaṃ samuṭṭhānabhedānaṃ nānattato tehi samuṭṭhitānaṃ paṭhamaṃ paññattattā sīsabhūtānaṃ sikkhāpadānaṃ vasena **teraseva nāmāni labhanti,** tāni ito paraṃ vakkhāmīti yojanā.

337. **Paṭhamantimavatthuñcā**ti paṭhamapārājikasamuṭṭhānaṃ. **Dutiya**nti adinnādānasamuṭṭhānaṃ. **Sañcarittaka**nti sañcarittasamuṭṭhānaṃ. **Samanubhāsana**nti samanubhāsanasamuṭṭhānaṃ. ''Kathinaṃ eḷakalomaka''nti padacchedo, kathinasamuṭṭhānaṃ eḷakalomasamuṭṭhānañca.

338. **Padasodhamma**nti padasodhammasamuṭṭhānaṃ. **Addhānaṃ theyyasattha**nti addhānasamuṭṭhānaṃ theyyasatthasamuṭṭhānaṃ. **Desanā**ti dhammadesanāsamuṭṭhānaṃ. **Bhūtārocanaka**nti bhūtārocanasamuṭṭhānaṃ. **Corivuṭṭhāpana**nti corivuṭṭhāpanasamuṭṭhānaṃ.

339. **Ananuññātakañcā**ti ananuññātakasamuṭṭhānañcāti etāni terasa tehi samuṭṭhānehi samuṭṭhitānaṃ tesaṃ sikkhāpadānaṃ paṭhamaṃ paṭhamaṃ niddiṭṭhānaṃ paṭhamapārājikādisikkhāpadasamuṭṭhānānaṃ itaresaṃ pubbaṅgamabhāvato **''sīsānī''**ti vuttāni. Yathāha **parivāraṭṭhakathāyaṃ** ''paṭhamapārājikaṃ nāma ekaṃ samuṭṭhānasīsaṃ, sesāni tena sadisānī''tiādi (pari. aṭṭha. 258). **Terasete samuṭṭhānanayā**ti ete sīsavasena dassitā terasa samuṭṭhānanayā. **Viññūhi** upālittherādīhi.

340. **Tattha** terasasu samuṭṭhānasīsesu. **Yā**ti yā pana āpatti. **Ādipārājikuṭṭhānā**ti paṭhamapārājikasamuṭṭhānā.

341. Adinnādāna-saddo pubbako paṭhamo etissā taṃsamuṭṭhānāpattiyāti **adinnādānapubbakā,** adinnādānasamuṭṭhānāti uddiṭṭhāti yojanā.

342. **Jātū**ti ekaṃsena.

343. Ayaṃ samuṭṭhānavasena ''samanubhāsanāsamuṭṭhānā''ti vuttāti yojanā.

344. Kathina-saddo upapado yassā taṃsamuṭṭhānāya āpattiyā sā **kathinupapadā,** kathinasamuṭṭhānāti **matā** ñātā, ayaṃ samuṭṭhānavasena ''kathinasamuṭṭhānā''ti ñātāti attho.

345. Eḷakaloma-saddo ādi yassā taṃsamuṭṭhānāpattiyā sā **eḷakalomādisamuṭṭhānā**ti attho.

349. **Ettha** samuṭṭhānesu.

350. Bhūtārocana-saddo pubbabhāgo etissā taṃsamuṭṭhānāya āpattiyāti **bhūtārocanapubbakā,** bhūtārocanasamuṭṭhānāti attho.

351. Samuṭṭhānaṃ **samuṭṭhitaṃ,** corivuṭṭhāpanaṃ samuṭṭhitaṃ yassā sā **corivuṭṭhāpanasamuṭṭhitā,** corivuṭṭhāpanasamuṭṭhānāti attho.

353. **Tatthā**ti terasasamuṭṭhānasīsesu, **''samuṭṭhānaṃ sacittaka''**nti idaṃ ''paṭhama''ntiādīhi paccekaṃ yojetabbaṃ. **Paṭhamaṃ samuṭṭhāna**nti paṭhamapārājikasamuṭṭhānaṃ. **Dutiyaṃ samuṭṭhāna**nti adinnādānasamuṭṭhānaṃ. **Catutthaṃ samuṭṭhāna**nti samanubhāsanasamuṭṭhānaṃ. **Navamaṃ samuṭṭhāna**nti theyyasatthasamuṭṭhānaṃ. **Dasamaṃ samuṭṭhāna**nti dhammadesanāsamuṭṭhānaṃ. **Dvādasamaṃ samuṭṭhāna**nti corivuṭṭhāpanasamuṭṭhānaṃ.

354. **Samuṭṭhāne**ti samuṭṭhānasīse. **Sadisā**ti tena tena samuṭṭhānasīsena samuṭṭhānā āpattiyo. **Idhā**ti imasmiṃ samuṭṭhānavinicchaye. **Dissare**ti dissante, dissantīti attho. Atha vā **idha dissare**ti idha ubhatovibhaṅge etesu terasasamuṭṭhānesu ekekasmiṃ aññānipi sadisāni samuṭṭhānāni dissantīti attho. Idāni tāni sarūpato nidassetumāha **''sukkañcā''**tiādi. Tattha **sukka**nti sukkavissaṭṭhisikkhāpadaṃ. Esa nayo **''kāyasaṃsaggo''**tiādīsupi. Yadettha duviññeyyaṃ, taṃ vakkhāma.

355. **Pubbupaparipāko cā**ti ''jānaṃ pubbupagataṃ bhikkhu''nti (pāci. 120) sikkhāpadañca ''bhikkhuniparipācita''nti (pāci. 192, 194) piṇḍapātasikkhāpadañca.

Raho bhikkhuniyāsahāti bhikkhuniyā saddhiṃ raho nisajjasikkhāpadañca. **Sabhojane, raho dve cā**ti sabhojane kule anupakhajjasikkhāpadañca dve rahonisajjasikkhāpadāni ca. **Aṅgulī udake hasa**nti aṅgulipatodañca udakahasadhammasikkhāpadañca.

356. **Pahāre uggire cevā**ti pahāradānasikkhāpadañca talasattiuggiraṇasikkhāpadañca. **Tepaññāsā ca sekhiyā**ti pañcasattatisekhiyāsu vakkhamānāni ujjagghikādīni samanubhāsanasamuṭṭhānāni dasa, chattapāṇiādīni dhammadesanāsamuṭṭhānāni ekādasa, theyyasatthasamuṭṭhānaṃ, sūpodanaviññattisikkhāpadañcāti bāvīsati sikkhāpadāni ṭhapetvā parimaṇḍalanivāsanādīni itarāni tepaññāsa sekhiyasikkhāpadāni ca. **Adhakkhakubbhajāṇuñcā**ti bhikkhunīnaṃ adhakkhakaubbhajāṇusikkhāpadañca. **Gāmantaramavassutā**ti gāmantaragamanaṃ, avassutassa hatthato khādanīyaggahaṇasikkhāpadañca.

357-8. **Talamaṭṭhudasuddhi cā**ti talaghātaṃ, jatumaṭṭhaṃ, udakasuddhikādiyanañca. **Vassaṃvutthā**ti ''vassaṃvutthā…pe… chappañcayojanānī''ti (pāci. 974) sikkhāpadañca. **Ovādāya na gacchantī**ti ovādāya agamanasikkhāpadañca. **Nānubandhe pavattini**nti ''vuṭṭhāpitaṃ pavattiniṃ dve vassāni nānubandheyyā''ti (pāci. 1112) sikkhāpadañcāti ubhatovibhaṅge niddiṭṭhā ime **pañcasattati** dhammā kāyacittasamuṭṭhitā methunena samā ekasamuṭṭhānā matāti yojanā.

Ettha ca **pāḷiyaṃ** ''chasattatī''ti gaṇanaparicchedo samuṭṭhānasikkhāpadena saha dassito. Idha pana taṃ vinā taṃsadisānameva gaṇanā dassitā. Teneva paṭhamaṃ samuṭṭhānasīsaṃ pāḷiyaṃ gaṇanāyapi dassitaṃ, idheva na dassitaṃ. Upari katthaci samuṭṭhānasīssassa dassanaṃ panettha vakkhamānānaṃ taṃsadisabhāvadassanatthaṃ, gaṇanāya vakkhamānāya antogadhabhāvadassanatthaṃ. Teneva tatthapi taṃ vinā gaṇanaṃ vakkhati.

Paṭhamapārājikasamuṭṭhānavaṇṇanā.

359. **Viggaha**nti manussaviggahasikkhāpadaṃ. **Uttari cevā**ti uttarimanussadhammasikkhāpadañca. **Duṭṭhulla**nti duṭṭhullavācāsikkhāpadaṃ. **Attakāmatā**ti attakāmapāricariyasikkhāpadañca. **Duṭṭhadosā duve cevā**ti dve duṭṭhadosasikkhāpadāni ca. **Dutiyāniyatopi cā**ti dutiyaaniyatasikkhāpadañca.

360. **Acchindanañcā**ti sāmaṃ cīvaraṃ datvā acchindanañca. **Pariṇāmo**ti saṅghikalābhassa attano pariṇāmanañca. **Musāomasapesuṇā**ti musāvādo ca omasavādo ca bhikkhupesuññañca. **Duṭṭhullārocanañcevā**ti duṭṭhullāpattiārocanasikkhāpadañca. **Pathavīkhaṇanampi cā**ti pathavīkhaṇanasikkhāpadañca.

361. **Bhūtagāmañca vādo cā**ti bhūtagāmasikkhāpadaṃ, aññavādakasikkhāpadañca. **Ujjhāpanakameva cā**ti ujjhāpanakasikkhāpadañca. **Nikkaḍḍho siñcanañcevā**ti vihārato nikkaḍḍhanañca udake tiṇādisiñcanañca. **Āmisahetu cā**ti āmisahetu bhikkhuniyo ovādasikkhāpadañca.

362. **Bhuttāvi**nti bhuttāviṃ anatirittena khādanīyādinā pavāraṇasikkhāpadañca. **Ehanādari**nti ''ehāvuso, gāmaṃ vā''ti (pāci. 275) vuttasikkhāpadañca anādariyasikkhāpadañca. **Bhiṃsāpanameva cā**ti bhikkhubhiṃsanakañca. **Apanidheyyā**ti pattādiapanidhānasikkhāpadañca. **Sañcicca pāṇa**nti sañcicca pāṇaṃ jīvitāvoropanañca. **Sappāṇakampi cā**ti jānaṃ sappāṇakaudakasikkhāpadañca.

363. **Ukkoṭanañcā**ti punakammāya ukkoṭanañca. **Ūno**ti ūnavīsativassasikkhāpadañca. **Saṃvāso**ti ukkhittakena saddhiṃ saṃvāsasikkhāpadañca. **Nāsane cā**ti nāsitakasāmaṇerasambhogasikkhāpadañca. **Sahadhammika**nti sahadhammikaṃ vuccamānasikkhāpadañca. **Vilekhā cā**ti ''vilekhāya saṃvattantī''ti (pāci. 439) āgatasikkhāpadañca. **Mohanā**ti mohanasikkhāpadañca. **Amūlakena cā**ti amūlakena saṅghādisesena anuddhaṃsanasikkhāpadañca.

364. **Kukkuccaṃ khīyanaṃ datvā**ti kukkuccauppādanañca dhammikānaṃ kammānaṃ chandaṃ datvā khīyanañca cīvaraṃ datvā khīyanañca. **Pariṇāmeyya puggale**ti saṅghikaṃ lābhaṃ puggalassa pariṇāmanasikkhāpadañca. **Kiṃ te, akālaṃ, acchinde**ti ''kiṃ te, ayye, eso purisapuggalo karissatī''ti (pāci. 705) āgatasikkhāpadañca akālacīvaraṃ ''kālacīvara''nti adhiṭṭhahitvā bhājanasikkhāpadañca bhikkhuniyā saddhiṃ cīvaraṃ parivattetvā acchindanasikkhāpadañca. **Duggahanirayena cā**ti duggahitena dupadhāritena paraṃ ujjhāpanasikkhāpadañca nirayena vā brahmacariyena vā abhisapanasikkhāpadañca.

365. **Gaṇassa cā**ti ''gaṇassa cīvaralābhaṃ antarāyaṃ kareyyā''ti (pāci. 908) vuttasikkhāpadañca. **Vibhaṅgañcā**ti ''dhammikaṃ cīvaravibhaṅgaṃ paṭibāheyyā''ti (pāci. 912) vuttasikkhāpadañca. **Dubbalāsā tatheva cā**ti ''dubbalacīvarapaccāsāya cīvarakālasamayaṃ atikkāmeyyā''ti (pāci. 921) vuttasikkhāpadañca. **Dhammikaṃ kathinuddhāra**nti ''dhammikaṃ kathinuddhāraṃ paṭibāheyyā''ti (pāci. 928) vuttasikkhāpadañca. **Sañciccāphāsumeva cā**ti ''bhikkhuniyā sañcicca aphāsuṃ kareyyā''ti (pāci. 942) vuttasikkhāpadañca.

366. **Sayaṃ upassayaṃ datvā**ti ''bhikkhuniyā upassayaṃ datvā kupitā anattamanā nikkaḍḍheyyā''ti (pāci. 951) vuttasikkhāpadañca. **Akkoseyya cā**ti ''bhikkhuṃ akkoseyya vā paribhāseyya vā''ti (pāci. 1029) vuttasikkhāpadañca. **Caṇḍikā**ti ''caṇḍīkatā gaṇaṃ paribhāseyyā''ti (pāci. 1034) vuttasikkhāpadañca. **Kulamaccharinī assā**ti ''kulamaccharinī assā''ti (pāci. 1043) vuttasikkhāpadañca. **Gabbhiniṃ vuṭṭhāpeyya cā**ti ''gabbhiniṃ vuṭṭhāpeyyā''ti (pāci. 1068) vuttasikkhāpadañca.

367. **Pāyanti**nti ''pāyantiṃ vuṭṭhāpeyyā''ti (pāci. 1073) vuttasikkhāpadañca. **Dve ca vassānī**ti ''dve vassāni chasu dhammesu asikkhitasikkhaṃ sikkhamānaṃ vuṭṭhāpeyyā''ti (pāci. 1080) vuttasikkhāpadañca. **Saṅghenāsammata**nti ''sikkhitasikkhaṃ sikkhamānaṃ saṅghena asammataṃ vuṭṭhāpeyyā''ti (pāci. 1086) vuttasikkhāpadañca. **Tisso gihigatā vuttā**ti ''ūnadvādasavassaṃ gihigataṃ (pāci. 1091), paripuṇṇadvādasavassaṃ gihigataṃ dve vassāni chasu dhammesu asikkhitasikkhaṃ (pāci. 1097), dvevassāni sikkhitasikkhaṃ saṅghena asammata''nti (pāci. 1103) vuttasikkhāpadāni ca. **Tissoyeva kumārikā**ti ''ūnavīsativassaṃ kumāribhūta''ntiādinā (pāci. 1120) nayena vuttā tisso ca.

368. **Ūnadvādasavassā dve**ti ''ūnadvādasavassā vuṭṭhāpeyya (pāci. 1137), paripuṇṇadvādasavassā saṅghena asammatā vuṭṭhāpeyyā''ti (pāci. 1142) vuttāni dve sikkhāpadāni ca. **Alaṃ tāva te**ti ''alaṃ tāva te, ayye, vuṭṭhāpitenā''ti (pāci. 1147) vuttasikkhāpadañca. **Sokāvassā**ti ''caṇḍiṃ sokāvāsaṃ sikkhamānaṃ vuṭṭhāpeyyā''ti (pāci. 1159) vuttasikkhāpadañca. **Pārivāsikacchandadānato**ti ''pārivāsikachandadānena sikkhamānaṃ vuṭṭhāpeyyā''ti (pāci. 1167) vuttasikkhāpadañca.

369. **Anuvassaṃ duve cā**ti ''anuvassaṃ vuṭṭhāpeyya (pāci. 1171), ekaṃ vassaṃ dve vuṭṭhāpeyyā''ti (pāci. 1175) vuttasikkhāpadāni cāti **ekūnasattati** sikkhāpadāni. **Adinnādānatulyattā**ti adinnādānena samānasamuṭṭhānattā. **Tisamuṭṭhānikā katā**ti sacittakehi tīhi samuṭṭhānehi samuṭṭhahantīti vuttā.

Dutiyapārājikasamuṭṭhānavaṇṇanā.

370. **Sañcarikuṭimahallaka**nti sañcarittaṃ, saññācikāya kuṭikaraṇaṃ, mahallakavihārakaraṇañca. **Dhovāpanañca paṭiggaho**ti aññātikāya bhikkhuniyā purāṇacīvaradhovāpanañca cīvarapaṭiggahaṇañca. **Cīvarassa ca viññatti**nti aññātakaṃ gahapatiṃ vā gahapatāniṃ vā cīvaraviññāpanasikkhāpadañca. **Gahaṇañca taduttari**nti taduttarisādiyanasikkhāpadañca.

371. **Upakkhaṭadvayañcevā**ti ''cīvaracetāpannaṃ upakkhaṭaṃ hotī''ti (pārā. 528) āgatasikkhāpadadvayañca. **Tathā dūtena cīvara**nti dūtenacīvaracetāpannapahitasikkhāpadañca. **Kosiya**nti kosiyamissakasikkhāpadañca. **Suddhakāḷāna**nti ''suddhakāḷakāna''ntiādisikkhāpadañca (pārā. 548). **Dve bhāgādānameva cā**ti ''dve bhāgā ādātabbā''ti (pārā. 553) vuttasikkhāpadañca.

372. **Chabbassānī**ti chabbassāni dhāraṇasikkhāpadañca. **Purāṇassā**ti ''purāṇasanthatassā''ti (pārā. 567) vuttasikkhāpadañca. **Lomadhovāpanampi cā**ti eḷakalomadhovāpanasikkhāpadañca. **Rūpiyassa paṭiggaho**ti rūpiyapaṭiggahaṇasikkhāpadañca. **Ubho nānappakārakā**ti rūpiyasaṃvohārakayavikkayasikkhāpadāni ca.

373. **Ūnabandhanapatto cā**ti ūnapañcabandhanapattasikkhāpadañca. **Vassasāṭikasuttaka**nti vassikasāṭikasikkhāpadañca suttaṃ viññāpetvā cīvarakārāpanasikkhāpadañca. **Vikappāpajjana**nti tantavāye upasaṅkamitvā cīvare vikappāpajjanañca. **Yāva dvāradānañca sibbana**nti ''yāva dvārakosā aggaḷaṭṭhapanāyā''ti (pāci. 135) vuttasikkhāpadañca ''aññātikāya bhikkhuniyā cīvaraṃ dadeyya (pāci. 171), cīvaraṃ sibbeyyā''ti (pāci. 176) vuttasikkhāpadadvayañca.

374. **Pūvehī**ti pūvehi vā manthehi vā abhihaṭṭhuṃ pavāraṇasikkhāpadañca. **Paccayo**ti catumāsapaccayapavāraṇasikkhāpadañca. **Jotī**ti jotiyā samādahanasikkhāpadañca. **Ratana**nti ratanasikkhāpadañca. **Sūci…pe… sugatassa cā**ti sūcigharasikkhāpadādīni satta sikkhāpadāni ca.

375. **Aññaviññattisikkhā cā**ti ''aññaṃ viññāpeyyā''ti (pāci. 749) vuttasikkhāpadañca. **Aññaṃ cetāpanampi cā**ti ''aññaṃ cetāpetvā aññaṃ cetāpeyyā''ti (pāci. 749)

vuttasikkhāpadañca. **Saṅghikena duve vuttā**ti ''saṅghikena aññaṃ cetāpeyya (pāci. 759), saṅghikena saññācikena aññaṃ cetāpeyyā''ti (pāci. 764) vuttāni dve sikkhāpadāni ca. **Dve mahājanikenā**ti ''mahājanikena aññaṃ cetāpeyya (pāci. 769), mahājanikena saññācikena aññaṃ cetāpeyyā''ti (pāci. 774) vuttāni dve sikkhāpadāni ca.

376. **Tathā puggalikeneka**nti ''puggalikena saññācikena aññaṃ cetāpeyyā''ti (pāci. 779) vuttamekasikkhāpadañca. **Garupāvuraṇa**nti garupāvuraṇacetāpanasikkhāpadañca. **Lahu**nti lahupāvuraṇacetāpanasikkhāpadaṃ. ''Vighāsā udasāṭi cā''ti padacchedo. **Dve vighāsā**ti ''uccāraṃ vā passāvaṃ vā saṅkāraṃ vā vighāsaṃ vā tirokuṭṭe vā tiropākāre vā chaḍḍeyya vā chaḍḍāpeyya vā (pāci. 825), harite chaḍḍeyya vā chaḍḍāpeyya vā''ti (pāci. 829) evaṃ vuttāni dve vighāsasikkhāpadāni ca. **Udasāṭi cā**ti udakasāṭikasikkhāpadañca. **Tathā samaṇacīvara**nti tathā ''samaṇacīvaraṃ dadeyyā''ti (pāci. 917) vuttasikkhāpadañcāti.

377. Iti ete ekūnapaṇṇāsa dhammā **dukkhantadassinā** bhagavatā chasamuṭṭhānikā teyeva **sañcarittasamā** sañcarittasikkhāpadena samā **katā** anumatā paññattāti yojanā.

Sañcarittasamuṭṭhānavaṇṇanā.

378. **Saṅghabhedo**ti saṅghabhedasikkhāpadañca. **Bhedānuvattadubbacadūsakā**ti bhedānuvattakadubbacakuladūsakasikkhāpadāni ca. **Duṭṭhullacchādana**nti duṭṭhullapaṭicchādanasikkhāpadañca. **Diṭṭhī**ti diṭṭhiappaṭinissajjanasikkhāpadañca. **Chandaujjagghikā duve**ti chandaṃadatvāgamanasikkhāpadañca ujjagghikāya antaraghare gamananisīdanasikkhāpadadvayañca.

379. **Appasaddā duve vuttā**ti ''appasaddo antaraghare gamissāmi, nisīdissāmī''ti (pāci. 588, 589) vuttāni dve sikkhāpadāni ca. **Na byāhare**ti ''na sakabaḷena mukhena byāharissāmī''ti (pāci. 619) vuttasikkhāpadañca. **Chamā, nīcāsane, ṭhāna**nti ''chamāyaṃ nisīditvā (pāci. 645), nīce āsane nisīditvā (pāci. 647), ṭhito nisinnassā''ti (pāci. 648) vuttasikkhāpadañca. **Pacchato uppathena cā**ti ''pacchato gacchanto purato gacchantassa (pāci. 649), uppathena gacchanto pathena gacchantassā''ti (pāci. 650) vuttasikkhāpadadvayañca.

380. **Vajjacchādā**ti vajjato paṭicchādanasikkhāpadañca. **Anuvattā cā**ti ukkhittānuvattanasikkhāpadañca. **Gahaṇa**nti ''hatthaggahaṇaṃ vā sādiyeyyā''ti (pāci. 675) vuttasikkhāpadañca. **Osāreyya cā**ti ''anapaloketvā kārakasaṅghaṃ anaññāya gaṇassa chandaṃ osāreyyā''ti (pāci. 695) vuttasikkhāpadañca. **Paccakkhāmīti sikkhā cā**ti ''buddhaṃ paccācikkhāmī''ti (pāci. 710) vuttasikkhāpadañca. **Tathā kismiñcideva cā**ti ''kismiñcideva adhikaraṇe paccākatā''ti (pāci. 716) vuttasikkhāpadañca.

381. **Saṃsaṭṭhā dve cā**ti ''bhikkhuniyo paneva saṃsaṭṭhā viharantī''ti (pāci. 722) ca ''yā pana bhikkhunī evaṃ vadeyya saṃsaṭṭhāva, ayye, tumhe viharathā''tiādivacanaṃ (pāci. 728) paṭicca vuttasikkhāpadadvayañca. **Vadhitvā cā**ti ''attānaṃ vadhitvā vadhitvā rodeyyā''ti (pāci. 880) vuttasikkhāpadañca. **Visibbetvā cā**ti ''bhikkhuniyā cīvaraṃ visibbetvā vā visibbāpetvā vā''ti (pāci. 893) vuttasikkhāpadañca. **Dukkhit**anti ''dukkhitaṃ sahajīvini''nti (pāci. 947) vuttasikkhāpadañca. **Punadeva ca saṃsaṭṭhā**ti ''saṃsaṭṭhā vihareyya gahapatinā vā gahapatiputtena vā''ti (pāci. 956) evaṃ puna vuttasaṃsaṭṭhasikkhāpadañca. **Neva vūpasameyya cā**ti '''ehāyye, imaṃ adhikaraṇaṃ vūpasamehī'ti (pāci. 995) vuccamānā 'sādhū'ti paṭissuṇitvā sā pacchā anantarāyikinī neva vūpasameyyā''ti vuttasikkhāpadañca.

382. **Jānaṃ sabhikkhukārāma**nti ''jānaṃ sabhikkhukaṃ ārāmaṃ anāpucchā paviseyyā''ti (pāci. 1024) vuttasikkhāpadañca. **Tatheva na pavāraye**ti ''ubhatosaṅghe tīhi ṭhānehi na pavāreyyā''ti (pāci. 1051) vuttasikkhāpadañca. **Tathā anvaddhamāsañcā**ti ''anvaddhamāsaṃ bhikkhuniyā bhikkhusaṅghato dve dhammā paccāsīsitabbā''ti (pāci. 1059) vuttasikkhāpadañca. **Sahajīviniyo duve**ti ''sahajīviniṃ vuṭṭhāpetvā dve vassāni neva anuggaṇheyya (pāci. 1108), sahajīviniṃ vuṭṭhāpetvā neva vūpakāseyyā''ti (pāci. 1116) vuttasikkhāpadadvayañca.

383-4. **Sace me cīvaraṃ ayye**ti ''sace me tvaṃ, ayye, cīvaraṃ dassasi, evāhaṃ taṃ vuṭṭhāpessāmī''ti (pāci. 1151) vuttasikkhāpadañca. **Anubandhissasī**ti ''sace maṃ tvaṃ, ayye, dve vassāni anubandhissasi, evāhaṃ taṃ vuṭṭhāpessāmī''ti (pāci. 1155) vuttasikkhāpadañca. Asamena sambuddhena pakāsitā ime sattatiṃsa dhammā sabbe **kāyavācādito** kāyavācācittato **ekasamuṭṭhānā katā samanubhāsanā siyuṃ** samuṭṭhānato samanubhāsanasikkhāpadena sadisā siyunti yojanā.

Samanubhāsanasamuṭṭhānavaṇṇanā.

385. **Kathināni ca tīṇī**ti ''niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kathine''ti (pārā. 462) vuttāni ādito tīṇi sikkhāpadāni. **Patto**ti ''dasāhaparamaṃ atirekapatto''ti (pārā. 601) vuttasikkhāpadañca. **Bhesajjameva cā**ti ''paṭisāyanīyāni bhesajjānī''ti (pārā. 622) vuttasikkhāpadañca. **Accekampi cā**ti accekasikkhāpadañca. **Sāsaṅka**nti tadanantarameva sāsaṅkasikkhāpadañca. **Pakkamantadvayampi cā**ti ''taṃ pakkamanto neva uddhareyyā''ti (pāci. 109, 115) bhūtagāmavagge vuttasikkhāpadadvayañca.

386. **Tathā upassayaṃ gantvā**ti ''bhikkhunupassayaṃ upasaṅkamitvā bhikkhuniyo ovadeyyā''ti (pāci. 158) vuttasikkhāpadañca. **Paramparaṃ bhojana**nti ''paramparabhojane pācittiya''nti (pāci. 221) vuttasikkhāpadañca. **Anatiritta**nti ''anatirittaṃ khādanīyaṃ vā bhojanīyaṃ vā''ti (pāci. 238) vuttasikkhāpadañca. **Sabhatto**ti ''nimantito sabhatto samāno''ti (pāci. 299) vuttasikkhāpadañca. **Vikappetvā tatheva cā**ti ''cīvaraṃ vikappetvā''ti (pāci. 373) vuttasikkhāpadañca.

387. **Rañño**ti ''rañño khattiyassā''ti (pāci. 498) vuttasikkhāpadañca. **Vikāle**ti ''vikāle gāmaṃ paviseyyā''ti (pāci. 509-512) vuttasikkhāpadañca. **Vosāsā**ti ''vosāsamānarūpā ṭhitā''ti (pāci. 558) vuttasikkhāpadañca. ''Āraññake ussayavādikā''ti padacchedo. **Āraññake**ti ''tathārūpesu āraññakesu senāsanesu pubbe appaṭisaṃvidita''nti (pāci. 570) vuttasikkhāpadañca. **Ussayavādikā**ti ''ussayavādikā vihareyyā''ti (pāci. 679) vuttasikkhāpadañca. **Pattasannicayañcevā**ti ''pattasannicayaṃ kareyyā''ti (pāci. 734) vuttasikkhāpadañca. **Pure, pacchā, vikālake**ti ''yā pana bhikkhunī purebhattaṃ kulāni upasaṅkamitvā''ti (pāci. 855) ca ''pacchābhattaṃ kulāni upasaṅkamitvā''ti (pāci. 860) ca ''vikāle kulāni upasaṅkamitvā''ti (pāci. 865) ca vuttasikkhāpadattayañca.

388-9. **Pañcāhika**nti ''pañcāhikaṃ saṅghāṭicāraṃ atikkameyyā''ti (pāci. 898) vuttasikkhāpadañca. **Saṅkamani**nti ''cīvarasaṅkamanīyaṃ dhāreyyā''ti (pāci. 903) vuttasikkhāpadañca. **Tathā āvasathadvaya**nti ''āvasathacīvaraṃ anissajjitvā paribhuñjeyya (pāci. 1004), āvasathaṃ anissajjitvā cārikaṃ pakkameyyā''ti (pāci. 1009) evaṃ āvasathena saddhiṃ vuttasikkhāpadadvayañca. **Pasākhe**ti ''pasākhe jātaṃ gaṇḍaṃ vā''ti (pāci. 1063) vuttasikkhāpadañca. **Āsane cā**ti ''bhikkhussa purato anāpucchā āsane nisīdeyyā''ti (pāci. 1215) vuttasikkhāpadañcāti ime pana ekūnatiṃsa dhammā kāyavācato, kāyavācācittato ca samuṭṭhānato sabbe **dvisamuṭṭhānikā,** tatoyeva **kathinasambhavā** kathinasamuṭṭhānā hontīti yojanā.

Kathinasamuṭṭhānavaṇṇanā.

390. **Dve seyyā**ti dve sahaseyyasikkhāpadāni ca. **Āhaccapādo cā**ti āhaccapādakasikkhāpadañca. **Piṇḍañcā**ti āvasathapiṇḍabhojanasikkhāpadañca. **Gaṇabhojana**nti gaṇabhojanasikkhāpadañca. **Vikāle**ti vikālabhojanasikkhāpadañca. **Sannidhiñcevā**ti sannidhikārakasikkhāpadañca. **Dantapona**nti dantaponasikkhāpadañca. **Acelaka**nti acelakasikkhāpadañca.

391. **Uyyuttañcā**ti ''uyyuttaṃ senaṃ dassanāya gaccheyyā''ti (pāci. 311) vuttasikkhāpadañca. ''Vase uyyodhi''nti padacchedo. **Vase**ti ''senāya vaseyyā''ti (pāci. 318) vuttasikkhāpadañca. **Uyyodhi**nti ''uyyodhikaṃ vā…pe… anīkadassanaṃ vā gaccheyyā''ti (pāci. 323) vuttasikkhāpadañca. **Surā**ti surāpānasikkhāpadañca. **Orena nhāyana**nti orenaddhamāsanahāyanasikkhāpadañca. **Dubbaṇṇakaraṇañcevā**ti ''tiṇṇaṃ dubbaṇṇakaraṇāna''nti (pāci. 368) vuttasikkhāpadañca. **Pāṭidesanīyadvaya**nti vuttāvasesaṃ pāṭidesanīyadvayañca.

392. **Lasuṇa**nti lasuṇasikkhāpadañca. **Upatiṭṭheyyā**ti ''bhikkhussa bhuñjantassa pānīyena vā vidhūpanena vā upatiṭṭheyyā''ti (pāci. 816) vuttasikkhāpadañca. **Naccadassanameva cā**ti ''naccaṃ vā gītaṃ vā vāditaṃ vā dassanāya gaccheyyā''ti (pāci. 834) vuttasikkhāpadañca. **Nagga**nti ''naggā nahāyeyyā''ti (pāci. 884) vuttasikkhāpadañca. **Attharaṇa**nti ''ekattharaṇapāvuraṇā tuvaṭṭeyyu''nti (pāci. 937) vuttasikkhāpadañca. **Mañce**ti ''ekamañce tuvaṭṭeyyu''nti (pāci. 933) vuttasikkhāpadañca. **Antoraṭṭhe**ti ''antoraṭṭhe sāsaṅkasammate''ti (pāci. 962) vuttasikkhāpadañca. **Tathā bahī**ti ''tiroraṭṭhe sāsaṅkasammate''ti (pāci. 966) vuttasikkhāpadañca.

393. **Antovassa**nti ''antovassaṃ cārikaṃ careyyā''ti (pāci. 970) vuttasikkhāpadañca. **Agārañcā**ti ''rājāgāraṃ vā cittāgāraṃ vā…pe… pokkharaṇiṃ vā dassanāya gaccheyyā''ti (pāci. 978) vuttasikkhāpadañca. **Āsandi**nti ''āsandiṃ vā pallaṅkaṃ vā paribhuñjeyyā''ti (pāci. 983) vuttasikkhāpadañca. **Suttakantana**nti ''suttaṃ

kanteyyā''ti (pāci. 987) vuttasikkhāpadañca. **Veyyāvacca**nti ''gihiveyyāvaccaṃ kareyyā''ti (pāci. 991) vuttasikkhāpadañca. **Sahatthā cā**ti ''agārikassa vā paribbājakassa vā paribbājikāya vā sahatthā khādanīyaṃ vā bhojanīyaṃ vā dadeyyā''ti (pāci. 1000) vuttasikkhāpadañca. **Āvāse ca abhikkhuke**ti ''abhikkhuke āvāse vassaṃ vaseyyā''ti (pāci. 1047) vuttasikkhāpadañca.

394. **Chatta**nti ''chattupāhanaṃ dhāreyyā''ti (pāci. 1178) vuttasikkhāpadañca. **Yānañcā**ti ''yānena yāyeyyā''ti (pāci. 1186) vuttasikkhāpadañca. **Saṅghāṇi**nti ''saṅghāṇiṃ dhāreyyā''ti (pāci. 1191) vuttasikkhāpadañca. **Alaṅkāra**nti ''itthālaṅkāraṃ dhāreyyā''ti (pāci. 1195) vuttasikkhāpadañca. **Gandhavāsita**nti ''gandhavaṇṇakena nahāyeyya (pāci. 1199), vāsitakena piññākena nahāyeyyā''ti (pāci. 1203) vuttasikkhāpadadvayañca. **''Bhikkhunī…pe… gihiniyā''**ti etena ''bhikkhuniyā ummaddāpeyyā''tiādīni (pāci. 1207) cattāri sikkhāpadāni vuttāni.

395. **Tathāsaṃkaccikā**ti ''asaṃkaccikā gāmaṃ paviseyyā''ti (pāci. 1225) evaṃ vuttasikkhāpadañca. **Ime pana tecattālīsa** dhammā sabbe kāyacittavasena **dvisamuṭṭhānikā**. Eḷakalomena samuṭṭhānato **samā** hontīti yojanā.

Eḷakalomasamuṭṭhānavaṇṇanā.

396-7. **Aññatrā**ti ''mātugāmassa uttarichappañcavācāhi dhammaṃ deseyya aññatra viññunā purisaviggahenā''ti (pāci. 63) vuttasikkhāpadañca. **Asammato cevā**ti ''asammato bhikkhuniyo ovadeyyā''ti (pāci. 146) vuttasikkhāpadañca. **Tathā atthaṅgatena cā**ti ''atthaṅgate sūriye bhikkhuniyo ovadeyyā''ti (pāci. 154) vuttasikkhāpadañca. **Tiracchānavijjā dve vuttā**ti ''tiracchānavijjaṃ pariyāpuṇeyya, vāceyyā''ti (pāci. 1014, 1018) evaṃ vuttāni dve sikkhāpadāni ca. **Anokāsakatampi cā**ti ''anokāsakataṃ bhikkhuṃ paṅhaṃ puccheyyā''ti (pāci. 1220) vuttasikkhāpadañcāti ime pana sabbe cha dhammā vācato, vācācittato cāti imehi dvīhi samuṭṭhānehi samuṭṭhānikā honti. **Padasodhammatulyatā** ayametesaṃ padasodhammena sadisabhāvoti yojanā.

Padasodhammasamuṭṭhānavaṇṇanā.

398-9. **Eka**nti ''bhikkhuniyā saddhiṃ saṃvidhāya ekaddhānamaggaṃ paṭipajjeyyā''ti (pāci. 180) vuttasikkhāpadañca. **Nāva**nti ''ekanāvaṃ abhiruheyyā''ti (pāci. 188) vuttasikkhāpadañca. **Paṇītañcā**ti ''paṇītabhojanāni agilāno attano atthāya viññāpetvābhuñjeyyā''ti (pāci. 259) vuttasikkhāpadañca. **Saṃvidhānañcā**ti mātugāmena saddhiṃ saṃvidhāya gamanasikkhāpadañca. **Saṃhare**ti ''sambādhe lomaṃ saṃharāpeyyā''ti (pāci. 799) vuttasikkhāpadañca. **Dhaññ**anti ''āmakadhaññaṃ viññatvā vā''ti (pāci. 821) vuttasikkhāpadañca. **Nimantitā cevā**ti ''nimantitā vā pavāritā vā khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā''ti (pāci. 1038) vuttasikkhāpadañca. **Pāṭidesaniyaṭṭhaka**nti bhikkhunīnaṃ vuttā aṭṭha pāṭidesanīyā ceti buddhaseṭṭhena paññattā etā cuddasa sikkhā **catusamuṭṭhānā** kāyato, kāyavācato, kāyacittato, vācācittato cāti catūhi samuṭṭhānehi samuṭṭhahanti. Samuṭṭhānato **addhānena** addhānasikkhāpadena samā hontīti matāti yojanā.

Addhānasamuṭṭhānavaṇṇanā.

400-1. **Suti**nti upassutitiṭṭhanasikkhāpadañca. **Sūpādiviññatti**nti sūpodanaviññattisikkhāpadañca. **Andhakāre**ti ''rattandhakāre appadīpe''ti (pāci. 839) vuttasikkhāpadañca. **Tatheva ca paṭicchanne**ti ''paṭicchanne okāse''ti (pāci. 843) vuttasikkhāpadañca. **Okāse**ti ''ajjhokāse purisena saddhi''nti (pāci. 847) evaṃ vuttasikkhāpadañca. **Byūhe cā**ti tadanantarameva ''rathikāya vā byūhe vā siṅghāṭake vā purisena saddhi''nti (pāci. 851) āgatasikkhāpadañcāti ime sabbepi ādiccabandhunā desitā cha dhammā **catutthacchaṭṭhato** kāyacittato, kāyavācācittato ca samuṭṭhahantā **theyyasatthasamuṭṭhānā** theyyasatthasikkhāpadena samānasamuṭṭhānā siyunti yojanā.

Theyyasatthasamuṭṭhānavaṇṇanā.

402. **Chatta, daṇḍakarassāpī**ti ''na chattapāṇissa daṇḍapāṇissā''ti (pāci. 635) vuttasikkhāpadadvayañca. **Satthāvudhakarassāpī**ti ''na satthapāṇissa (pāci. 636), na āvudhapāṇissā''ti (pāci. 637) vuttasikkhāpadadvayañca. **Pādukūpāhanā, yāna**nti ''na pādukāruḷhassa (pāci. 638), na upāhanāruḷhassa (pāci. 639), na yānagatassā''ti (pāci. 640) vuttasikkhāpadattayañca. **Seyyā, pallatthikāya cā**ti ''na sayanagatassa (pāci. 641), na pallatthikāya nisinnassā''ti (pāci. 642) vuttasikkhāpadadvayañca.

403. **Veṭhitoguṇṭhito cā**ti ''na veṭhitasīsassa (pāci. 643), na oguṇṭhitasīsassā''ti (pāci. 644) vuttasikkhāpadadvayañcāti nidassitā **sabbe ekādasa** dhammā vācācittasaṅkhātena ekena samuṭṭhānena samuṭṭhitā dhammadesanasamuṭṭhānāti saññitā sallakkhitāti yojanā.

Dhammadesanasamuṭṭhānavaṇṇanā.

404. Evaṃ tāva sambhinnasamuṭṭhānaṃ veditabbaṃ, niyatasamuṭṭhānaṃ tividhaṃ, taṃ ekasseva sikkhāpadassa hotīti visuṃyeva dassetumāha **''bhūtārocanakañcevā''**tiādi. **Bhūtārocanakañcevā**ti tīhi acittakasamuṭṭhānehi samuṭṭhitaṃ bhūtārocanasikkhāpadañca. **Corivuṭṭhāpanampi cā**ti vācācittato, kāyavācācittato cāti dvīhi samuṭṭhitaṃ corivuṭṭhāpanasikkhāpadañca. Ananuññātameva **ananuññātamattaṃ. Ananuññātamatta**nti vācato, kāyavācato, vācācittato, kāyavācācittato cāti catūhi samuṭṭhitaṃ ananuññātasikkhāpadañcāti. **Idaṃ taya**nti idaṃ sikkhāpadattayaṃ. **Asambhinna**nti kenaci aññena sikkhāpadena asammissasamuṭṭhānaṃ.

Iti uttare līnatthapakāsaniyā

Samuṭṭhānasīsakathāvaṇṇanā niṭṭhitā.

Āpattisamuṭṭhānakathāvaṇṇanā

405. **Ādinā**ti paṭhamena kāyasaṅkhātena samuṭṭhānena.

406-7. **Dukkaṭādayo**ti **ādi-**saddena thullaccayasaṅghādisesā gahitā. Yathāha – ''payoge dukkaṭaṃ. Ekaṃ piṇḍaṃ anāgate āpatti thullaccayassa. Tasmiṃ piṇḍe āgate āpatti saṅghādisesassā''ti (pari. 277). **Vikāle pana pācittī**ti vikālabhojanapācitti. **Aññātihatthato**ti aññātikāya bhikkhuniyā antaragharaṃ paviṭṭhāya hatthato. **Gahetvā**ti khādanīyaṃ vā bhojanīyaṃ vā sahatthā paṭiggahetvā. ''Pañca imā āpattiyo''ti padacchedo.

408. **Dutiyenā**ti vācāsaṅkhātena samuṭṭhānena.

409-10. **Samādisati** katheti ce. **Sabbathā vipanna**nti adesitavatthukatādinā sabbappakārena vipannappadesaṃ. **Kuṭi**nti saññācikāya kuṭiṃ. Yathāha **parivāre** ''tassa kuṭiṃ karonti adesitavatthukaṃ pamāṇātikkantaṃ sārambhaṃ aparikkamana''nti (pari. 278). Padasodhammaṃ mūlaṃ samuṭṭhānaṃ yassa pācittiyassāti tathā vuttaṃ, tena **padasodhammamūlena,** sahatthe cetaṃ karaṇavacanaṃ.

411. **Tatiyena samuṭṭhānenā**ti kāyavācāsaṅkhātena samuṭṭhānena.

412. **Saṃvidahitvānā**ti saddhiṃ vidahitvā, ''kuṭiṃ karomā''ti aññehi saddhiṃ mantetvāti attho.

413. **Vatvā**ti attano atthāya viññāpetvā. **Bhikkhuni**nti bhikkhūnaṃ bhuñjanaṭṭhāne ṭhatvā ''idha sūpaṃ detha, idha odanaṃ dethā''ti vosāsamānaṃ upāsakānaṃ vatvā dāpentiṃ bhikkhuniṃ. **Na nivāretvā**ti ''apasakka tāva, bhagini, yāva bhikkhū bhuñjantī''ti anapasādetvā bhuñjatoti yojanā.

414. Catutthena kāyacitta**samuṭṭhānena kati** āpattiyo siyunti yojanā.

417. **Pañcamenā**ti vācācittasamuṭṭhānena. **Vada**nti vadanto samudācaranto.

418. **Kuṭi**nti nidassanamattaṃ, adesitavatthukaṃ pamāṇātikkantaṃ sārambhaṃ aparikkamanaṃ senāsanampi gahaṇaṃ veditabbaṃ.

419. **Vāceti padaso dhamma**nti ettha ''anupasampanna''nti seso. Yathāha – ''bhikkhu akappiyasaññī anupasampannaṃ padaso dhammaṃ vācetī''ti (pari. 281). **Davakamyatā vadantassā**ti jātiādīhi akkosavatthūhi kīḷādhippāyena vadantassa. **Davakamyatā**ti ca ''paṭisaṅkhā yoniso''tiādīsu (ma. ni. 1.22, 24, 422; a. ni. 6.58; 8.9; mahāni. 199, 206; dha. sa. 1355; vibha. 518) viya ya-kāralopena niddeso.

420. Chaṭṭhena kāyavācācitta**samuṭṭhānena**. **Saṃvidahitvānā**ti saṃvidhāya, ''tvañca ahañca ekato avaharissāmā''ti sammantanaṃ katvā. **Bhaṇḍaṃ haratī**ti ''bhāriyaṃ tvaṃ ekaṃ passaṃ gaṇha, ahaṃ ima''nti vatvā tena saha ṭhānā cāveti ce.

423. **Idha** imasmiṃ sāsane. **Vimatūparamaṃ parama**nti ettha ''kappiyaṃ nu kho, akappiya''nti vā ''āpatti nu kho, anāpattī''ti vā ''dhammo nu kho, adhammo''ti vā evamādinā nayena vividhenākārena pavattā vimati vicikicchā vimati. Vimatiṃ uparameti vināsetīti **vimatūparamaṃ. Paramaṃ** uttamaṃ. **Uttara**nti vibhaṅgakhandhakāgatānaṃ nidānādivinicchayānaṃ paññhuttarabhāvena ṭhitattā uttaraṃ. Imaṃ uttaraṃ nāma pakaraṇaṃ **yo uttarati** paññāya ogāhetvā pariyosāpeti. Idha ''uttaraṃ uttara''nti padadvaye ekaṃ guṇanidassanaṃ, ekaṃ satthanidassananti gahetabbaṃ. Sunayena yuto so puggalo **vinayaṃ** piṭakaṃ uttaratīti sambandho. Kiṃ visiṭṭhanti āha **''sunaya''**ntiādi. Suṭṭhu cārittavārittadaḷhīkaraṇasithilakaraṇabhedā paññattianupaññattādinayā etthāti **sunayo,** taṃ. Suṭṭhu nīyati vinicchayo etenāti **sunayo,** uttaravinicchayo, tena. Vinicchayāvabodhena saṃyutto samannāgato. Dukkhena uttarīyatīti **duttaraṃ**. Pātimokkhasaṃvarasīladīpakattena samādhipaññānibbānasaṅkhātauttarappattiyā patiṭṭhābhāvato **uttaraṃ uttarati** ogāhetvā pariyosānaṃ pāpuṇātīti attho.

Idha yo vimatūparamaṃ paramaṃ uttaraṃ uttaraṃ nāma pakaraṇaṃ uttarati, sunayena yuto so puggalo sunayaṃ duttaraṃ uttaraṃ vinayaṃ uttaratīti yojanā. Ca-saddena satthantarasamuccayatthena imamatthaṃ dīpeti. Seyyathidaṃ, idha yo sunayaṃ duttaraṃ uttaraṃ vinayaṃ uttarati, sunayena yuto so puggalo vimatūparamaṃ paramaṃ uttaraṃ uttaraṃ nāma pakaraṇaṃ uttaratīti. Iminā yo uttaraṃ jānāti, so vinayaṃ jānāti. Yo vinayaṃ jānāti, so uttaraṃ jānātīti uttarapakaraṇassa vinayapiṭakajānane accantūpakāritā vibhāvitāti daṭṭhabbaṃ.

Iti uttare līnatthapakāsaniyā

Āpattisamuṭṭhānakathāvaṇṇanā niṭṭhitā.

Ekuttaranayakathāvaṇṇanā

424. **Ito para**nti ito samuṭṭhānavinicchayakathāya paraṃ. **Para**nti uttamaṃ. **Ekuttaraṃ naya**nti ekekaaṅgātirekatāya ekuttarasaṅkhātaṃ ekakadukādinayaṃ.

425-7. **Ke āpattikarā dhammā…pe… kā cādesanagāminī**ti ekekapaṅhavasena uttānatthoyeva.

428. **Samuṭṭhānānī**ti ādiko vissajjanasaṅkhāto uttaravādo. Tattha **samuṭṭhānāni…pe… dīpitā**ti yasmā etesaṃ vasena puggalo āpattiṃ karoti āpajjati, tasmā **''āpattikarā''**ti vuttā.

429. **Tatthā**ti tāsu āpattīsu. **Lahukā**ti lahukena vinayakammena visujjhanato lahukā. Garukena vinayakammena visujjhanato saṅghādisesāpatti, kenaci ākārena anāpattibhāvaṃ upanetuṃ asakkuṇeyyato pārājikāpatti ca garukāpatti nāma, tā pana lahukāsu vuttāsu tabbipariyāyato ñātuṃ sakkāti vissajjane visuṃ na vuttā.

431. Duṭṭhuṃ kucchitabhāvaṃ paramajegucchaṃ nindanīyabhāvaṃ ulati gacchatīti **duṭṭhullaṃ,** pārājikasaṅghādisesaṃ. Tenāha **''duvidhāpatti ādito''**ti.

432. **Pañcānantariyasaṃyuttā**ti mātughātakapitughātakaarahantaghātakehi āpannā manussaviggahapārājikāpatti ca lohituppādakasaṅghabhedakānaṃ abhabbatāhetukā kāyavacīdvārappavattā akusalacetanāsaṅkhātā pārājikā ca anantarameva apāyuppattihetutāya ime pañca anantarasaṃyuttā nāma. Tā pana micchattaniyatesu antogadhattā **''niyatā''**ti vuttā.

Parivāre (pari. 321) pana aññepi antarāyikādī bahū ekakā dassitā, te pana ganthabhīrukajanānuggahena ācariyena idha na dassitā. Atthikehi **parivāre**yeva (pari. 321) gahetabbā. Ettha ca sattapi āpattiyo sañcicca vītikkantā saggantarāyañceva mokkhantarāyañca karontīti **antarāyikā**. Ajānantena vītikkantā pana paṇṇattivajjāpatti neva saggantarāyaṃ, na mokkhantarāyaṃ karotīti **anantarāyikā**. Antarāyikaṃ āpannassapi desanāgāminiṃ desetvā vuṭṭhānagāminito vuṭṭhāya suddhipattassa, sāmaṇerabhūmiyaṃ ṭhitassa ca avārito saggamaggamokkhamaggoti.

Ekakakathāvaṇṇanā.

435. **Addhavihīno** nāma ūnavīsativasso. **Aṅgavihīno** nāma hatthacchinnādibhedo. **Vatthuvipanno** nāma paṇḍako, tiracchānagato, ubhatobyañjanako ca. Avasesā theyyasaṃvāsakādayo aṭṭha abhabbaṭṭhānappattā dukkaṭakārino nāma, imasmiṃyeva attabhāve dukkaṭena attano kammena abhabbaṭṭhānappattāti attho. **Aparipuṇṇo**ti aparipuṇṇapattacīvaro. **No yācatī**ti upasampannaṃ na yācati. **Paṭisiddhā**ti ''dve puggalā na upasampādetabbā''tiādinā (pari. 322) vāritā.

436. **Have**ti ekaṃsatthe nipāto. Laddhasamāpattissa bhikkhuno dīpitā āpatti **atthi have** attheva. **No laddhasamāpattissā**ti aladdhasamāpattissa dīpitā āpatti atthevāti yojanā.

437. **Bhūtassā**ti attani santassa uttarimanussadhammassa. **Abhūtārocanāpattī**ti catutthapārājikāpatti. Asamāpattilābhino niddiseti yojanā.

438. **''Atthi saddhammasaṃyuttā''**tiādīsu **atthi**-saddo paccattekavacanantehi paccekaṃ yojetabbo.

439. **Padasodhammamūlādī**ti **ādi**-saddena ''uttarichappañcavācādhammadesanā''ti āpattīnaṃ gahaṇaṃ.

440. **Bhoge**ti paribhoge. **''Saparikkhārasaṃyutā''**ti idañca nidassanamattaṃ. ''Pattacīvarānaṃ nissajjane, kiliṭṭhacīvarānaṃ adhovane, malaggahitapattassa apacane''ti evamādikā ayuttaparibhogā āpattiyopi sakaparikkhārasaṃyuttāyeva.

441. **Mañcapīṭhādi**nti **ādi**-saddena bhisiādīnaṃ gahaṇaṃ. **Ajjhokāsatthare**pi **cā**ti ajjhokāse atthare attharāpane sati. **Anāpucchāva gamane**ti anāpucchitvā vā gamane. **Vā**-saddena anuddharitvā vā anuddharāpetvā vā gamanaṃ saṅgaṇhāti. **Parasantakasaṃyutā**ti paraparikkhārapaṭibaddhā.

443. ''Sikharaṇīsī''ti yaṃ vacanaṃ saccaṃ, taṃ bhaṇato **garukaṃ** duṭṭhullavācāsaṅghādiseso siyāti yojanā.

445. **Garukāpattī**ti uttarimanussadhammapārājikāpatti. **Bhūtassārocane**ti bhūtassa uttarimanussadhammassa anupasampannassa ārocane. **Saccaṃ vadato**ti saccaṃ vacanaṃ vadantassa. **Lahukā**ti pācittiyāpatti.

447. **Vikopetu**nti vaggakaraṇena vikopetuṃ. **Hatthapāsaṃ jaha**nti antosīmāya eva hatthapāsaṃ jahanto, hatthapāsaṃ jahitvā ekamantaṃ nisīdantoti attho. **Phuse**ti bhūmigato phuseyya.

448. Vehāsakuṭiyā upari āhaccapādakaṃ mañcaṃ vā pīṭhaṃ vā abhinisīdanto vehāsagato āpajjatīti yojanā. Sace taṃ bhūmiyaṃ paññapetvā nisajjeyya, na āpajjeyya. Tena vuttaṃ **''na bhūmito''**ti.

449. **Pavisanto**ti ārāmaṃ pavisanto. **Nikkhama**nti tato eva nikkhamanto. **Ta**nti ārāmaṃ.

450. **Vattamapūretvānā**ti sīsato chattāpanayanaṃ, pādato upāhanāmuñcanavattaṃ akatvā. **Nikkhama**nti bahi nikkhamanto chattupāhanaṃ dhārentopi na āpajjati.

451. **''Nikkhamanto''**ti idaṃ ''nikkhama''nti etassa atthapadaṃ. **Pavisaṃ na cā**ti yaṃ ārāmaṃ sandhāya gato, taṃ pavisanto na āpajjeyya.

453. Yā kāci bhikkhunī atigambhīraṃ udakasuddhikaṃ ādiyantī āpattiṃ āpajjatīti yojanā.

457. **Vattaṃ panattano**ti yaṃ attano netthāravattaṃ vuttaṃ, so taṃ asamādiyantova āpajjati nāmāti yojanā.

460. **Itarassa** ācariyassa, tathā saddhivihārikassa ca.

462. **Dadamāno**ti pārivattakaṃ vinā dadamāno.

463. **Mudū**ti mudupiṭṭhiko. ''Lambīādino''ti padacchedo. **Ādi-**saddena ''hatthena upakkamitvā asuciṃ mocentassa, ūrunā aṅgajātaṃ pellantassa, attānaṃ vadhitvā vadhitvā rodantiyā bhikkhuniyā āpattī''ti evamādīnaṃ saṅgaho. **Attā**ti ettha nissitāti uttarapadalopo, vibhattilopo ca niruttilakkhaṇena daṭṭhabbo. **Sesā**ti methunadhammakāyasaṃsaggapahāradānādīsu vuttāpatti. **Paranissitā**ti paraṃ nissāya āpajjitabbāti attho.

465. ''Na, bhikkhave, ovādo na gahetabbo''ti vacanato ovādaṃ **na gaṇhanto** na paṭiggaṇhanto vajjataṃ āpajjati nāma.

470. **Aruṇugge**ti aruṇuggamane. **Naaruṇuggame**ti aruṇuggamanato aññasmiṃ kāle.

471. Ekarattātikkame chārattātikkame sattāhātikkame dasāhātikkameti yojanā. **Ādi-**saddena māsādīnaṃ saṅgaho. **Vuttamāpatti**nti sabbattha nissaggiye pācittiyāpattiṃ. ''Āpajjati aruṇuggame''ti padacchedo.

473. Parasantakaṃ rukkhalatādiṃ theyyāya chindantassa pārājikaṃ, chindantassa pācittimattaṃ hotīti āha **''bhūtagāmaṃ chindanto pārājikañca pācittiñca phuse''**ti.

475. **Chādento panā**ti ettha ''kā āpattī''ti seso. Tatra āha **''āpattiṃ chādento naro āpajjatī''**ti.

Acchinnoti acchinnacīvaro. **Nacchādento**ti tiṇena vā paṇṇena vā sākhābhaṅgādinā yena kenaci attano hirikopinaṃ appaṭicchādento. Yathāha – ''tiṇena vā paṇṇena vā paṭicchādetvā āgantabbaṃ, na tveva naggena āgantabbaṃ. Yo āgaccheyya, āpatti dukkaṭassā''ti (pārā. 517).

476. **Kusacīrādi**nti **ādi-**saddena vākacīraphalakacīrādīnaṃ titthiyadhajānaṃ gahaṇaṃ. Dhārento koci āpajjatīti seso. Tatrāha – ''kusacīrādīni dhārento dhārento āpajjatī''ti (pari. aṭṭha. 322).

477. Yaṃ nissaṭṭhapattaṃ ''ayaṃ te bhikkhu patto yāvabhedanāya dhāretabbo''ti **dinnaṃ,** taṃ sakkaccaṃ adhārento **ca dosavā** hoti āpajjati āpattiṃ. Sacittakācittakadukassa saññāvimokkhadukaṃ yathākkamaṃ pariyāyoti āha **''sacittakaduka''**ntiādi.

Dukakathāvaṇṇanā.

478. Yā āpatti nāthe tiṭṭhante hoti, no parinibbute, sā āpatti atthi. Yā āpatti nāthe parinibbute hoti, na tu tiṭṭhante, sāpi atthi. Yā āpatti nāthe tiṭṭhantepi hoti parinibbutepi, sā āpatti atthīti yojanā.

479. Sā katamāti āha **''ruhiruppādanāpattī''**tiādi. Tattha **theramāvusavādena, vadato parinibbute**ti ''yathā kho panānanda, etarahi bhikkhū aññamaññaṃ āvusovādena samudācaranti, na kho mamaccayena evaṃ samudācaritabbaṃ…pe… navakatarena bhikkhunā theratarо bhikkhu 'bhante'ti vā 'āyasmā'ti vā samudācaritabbo''ti (dī. ni. 2.216) vacanato theraṃ āvusovādena samudācaraṇapaccayā āpattiṃ parinibbute bhagavati āpajjati, no tiṭṭhanteti attho.

481. Kathaṃ kāleyeva āpatti siyā, na vikāle. Kathaṃ vikāleyeva āpatti siyā, kāle na siyā. Kathaṃ kāle ceva vikāle cāti **ubhayattha** siyāti pañhe.

482. Yathākkamaṃ vissajjento āha **''bhuñjato''**tiādi.

483. Avasesaṃ pana sabbaṃ āpattiṃ kālavikālesu sabbadā āpajjati, tattha ca saṃsayo natthīti yojanā.

484. ''Atthāpatti rattiṃ āpajjati, no divā, atthāpatti divā āpajjati, no rattiṃ, atthāpatti rattiñceva āpajjati divā cā''ti (pari. 323) vuttaṃ tikaṃ dassetumāha **''rattimevā''**tiādi.

486. Atthāpatti dasavasso āpajjati, no ūnadasavasso, sā kathaṃ siyā. Atthāpatti ūnadasavasso āpajjati, no dasavasso, sā kathaṃ hoti. Atthāpatti dasavassopi āpajjati ūnadasavassopīti **ubhayatthapi** āpatti kathaṃ hotīti yojanā.

487. Tattha vissajjanamāha **''upaṭṭhāpetī''**tiādi. ''Bālo''ti etassa hi atthapadaṃ **''abyatto''**ti.

488. Ūnadasavasso evaṃ ''ahaṃ paṇḍito''ti parisaṃ gaṇhati, tathā āpattiṃ āpajjatīti yojanā. ''Dasavasso ūno''ti padacchedo. Dasavasso, ūnadasavasso cāti ubhopete parisupaṭṭhāpanāpattito aññaṃ āpattiṃ āpajjatīti yojanā. Ettha ca ''āpajjante''ti vattabbe gāthābandhavasena na-kāralopo.

489. Kathaṃ kāḷe āpattiṃ āpajjati, na juṇhe, kathaṃ juṇhe āpattiṃ āpajjati, na kāḷasmiṃ, kathaṃ kāḷe ca juṇhe cāti **ubhayatthapi** āpajjatīti yojanā.

490. Vissajjanamāha **''vassa''**ntiādi. ''Āpajjate appavārento''ti padacchedo. **Juṇhe**ti purimapakkhe. **Kāḷake**ti aparapakkhe.

491. **Avipattinā**ti catubbidhavipattirahitattā avipattinā bhagavatā paññattaṃ. **Avasesa**nti vassaṃ anupagamanāpattiyā ca pavāraṇāpattiyā ca avasesaṃ sabbaṃ āpattiṃ.

492. Vassūpagamanaṃ kāḷe kappati, juṇhe no kappati, pavāraṇā juṇhe kappati, kāḷe no kappati, **sesaṃ** anuññātaṃ sabbaṃ saṅghakiccaṃ kāḷe ca juṇhe cāti **ubhayatthapi** kappatīti yojanā.

493. Atthāpatti hemante hoti, **itarautudvaye** gimhānavassānasaṅkhāte na hoti, atthāpatti gimheyeva hoti, na **sesesu** vassānahemantasaṅkhātesu, atthāpatti vasse hoti, no **itaradvaye** hemantagimhasaṅkhāteti yojanā.

494-6. Sā tividhāpi āpatti katamāti āha **''dine pāṭipadakkhāte''**tiādi. Tattha **dine…pe… puṇṇamāsiyā**ti aparakattikapuṇṇamāsiyā kāḷapakkhapāṭipadadivase paccuddharitvā vikappetvā ṭhapitaṃ pana taṃ vassasāṭikacīvaraṃ sace hemante nivāseti, hemante āpajjatīti yojanā.

Pacchimeti ettha sāmivacanappasaṅge bhummaṃ. Pacchimassa kattikassa yasmiṃ puṇṇame divase vassikasāṭikacīvaraṃ paccuddharitabbaṃ, tasmiṃ divase taṃ apaccuddharitvāva pāṭipade aruṇaṃ uṭṭhāpento apaccuddharaṇapaccayā āpatti hemanteyeva āpajjati, **itare** gimhānavassānautudvaye na āpajjatīti kurundaṭṭhakathāyaṃ (pari. aṭṭha. 323) niddiṭṭhanti yojanā. ''Anujānāmi, bhikkhave, vassikasāṭikaṃ vassānaṃ catumāsaṃ adhiṭṭhātuṃ, tato paraṃ vikappetu''nti (mahāva. 358) vutta**pāḷiyā**

kurundaṭṭhakathāvacanassa avirujjhanato ‘‘tampi suvutta’’nti (pari. aṭṭha. 323) **samantapāsādikāya** vuttattā ‘‘hemante āpajjatī’’ti vacanassa ubhayampi attho hotīti gahetabbaṃ.

497. Gimhānamāsānaṃ sambandhini **gimhike** utumhi. Māsato atireko atirekamāsoti katvā **atirekamāso** kālo sesoti vattabbe kāle. **Pariyesanto**ti aññātikaappavāritaṭṭhānato satuppādakaraṇena vassikasāṭikaṃ pariyesanto ca atirekamāso sesoti katvā nivāsento ca gimhe āpattiṃ āpajjati. ‘‘Na tu eva itarautudvaye’’ti padacchedo. Gimhe pariyesanto purimamāsattaye āpajjatīti katvā nivāsento aḍḍhamāsādhike gimhamāsattaye āpajjati. **Nissandehe** ‘‘gimhānaṃ pacchimamāsato purimesu sattasu māsesū’’ti vuttaṃ, tadayuttaṃ ‘‘gimhāneyeva āpajjatī’’ti gimhāpattiyā dassitattā, ‘‘itarautudvaye’’ti paṭisiddhattā ca. Ettha ca gāthāya pariyesanāpattiyāyeva dassanaṃ nidassanamattanti katvā nivāsanāpattiyā ca gimheyeva sambhavoti sāpi dassitā.

498. **Idha** pana imasmiṃ sāsane **yo** bhikkhu vassikasāṭikacīvare vijjamāne naggo kāyaṃ ovassāpeti, so **have** ekaṃsena **vasse** vassānautumhi āpajjatīti yojanā.

499. ‘‘Atthāpatti saṅgho āpajjati, na gaṇo na puggalo, atthāpatti gaṇo āpajjati, na saṅgho na puggalo, atthāpatti puggalo āpajjati, na saṅgho na gaṇo’’ti (pari. 323) vuttattikaṃ dassetumāha **‘‘āpajjati hi saṅghovā’’**tiādi.

500. Kathamāpajjatīti āha **‘‘adhiṭṭhāna’’**ntiādi. **Adhiṭṭhāna**nti adhiṭṭhānuposathaṃ karonto pārisuddhiuposathaṃ vāti sambandho. Idha attano yathāpattamuposathaṃ akatvā apattauposathakaraṇaṃ āpajjitabbāpattidassanassa adhippetattā, attakaraṇadosassa visuṃ visuṃ vakkhamānattā ca **na gaṇo na ca puggalo**ti ettha adhiṭṭhānaṃ karonto puggalo ca pārisuddhiṃ karonto gaṇo ca nāpajjatīti yathālābhayojanā kātabbā. Yathākkamaṃ yojanaṃ karomīti vipariyāyavikappo na kātabbo. Evamuparipi vipariyāyavipakkhaṃ katvā yathālābhayojanāva kātabbā.

501. **‘‘Uposatha’’**nti idaṃ ‘‘suttuddesamadhiṭṭhāna’’nti padehi paccekaṃ yojetabbaṃ.

502. **Suttuddesaṃ karonto vā**ti ettha **vā**-saddena pārisuddhiṃ gaṇhāti. Suttuddesaṃ, pārisuddhiṃ vā uposathaṃ karonto puggalo āpattiṃ āpajjati, suttuddesaṃ karonto saṅgho ca nāpajjati, pārisuddhiṃ karonto gaṇo ca na āpajjatīti yojanā.

503. Kathaṃ pana gilānova āpattiṃ āpajjati, na agilāno, kathaṃ agilānova āpattiṃ āpajjati, no gilāno, kathaṃ gilāno ca agilāno ca **ubhopi** āpajjantīti yojanā.

504. Yo pana **akallako** gilāno aññena pana bhesajjena atthe sati **tadaññaṃ** tato aññaṃ bhesajjaṃ viññāpeti, **so āpajjati** pācittiyāpattinti yojanā.

505. Bhesajjena atthe avijjamānepi sace bhesajjaṃ viññāpeti, agilānova viññattipaccayā āpattiṃ **āpajjati. Sesaṃ** pana āpattiṃ gilānaagilānā **ubhopi** āpajjanti.

506. Atthāpatti antova āpajjati, na bahiddhā, tathā atthāpatti bahi eva āpajjati, na anto, atthāpatti anto, bahiddhāti **ubhayatthapi** āpajjatīti yojanā.

507. Kevalaṃ antoyeva āpajjatīti yojanā.

508. **Mañcādi**nti saṅghikamañcādiṃ.

509. ‘‘Antosīmāya eva āpatti’’nti padacchedo. Kathaṃ antosīmāya eva āpattiṃ āpajjati, neva bahisīmāya āpattiṃ āpajjati, kathaṃ bahisīmāya eva āpattiṃ āpajjati, no antosīmāya āpattiṃ āpajjati, kathaṃ antosīmāya ca bahisīmāya cāti **ubhayatthapi** āpajjatīti yojanā.

510. **Sachattupāhano bhikkhū**ti chattupāhanasahito āgantuko bhikkhu. **Pavisanto tapodhano**ti āgantukavattaṃ adassetvā saṅghārāmaṃ pavisanto.

511. ‘‘Upacārassa atikkame’’ti padacchedo.

512. **Sesaṃ** sabbaṃ āpattiṃ antosīmāya ca bahisīmāya ca āpajjatīti yojanā. Ettha ca kiñcāpi vassacchedāpattiṃ bahisīmāgato āpajjati, bhikkhunīārāmapavesanāpattiṃ antosīmāya āpajjati, tadubhayaṃ pana āgantukagamikavattabhedāpattīhi ekaparicchedanti upalakkhaṇato eteneva viññāyatīti visuṃ na vuttanti gahetabbaṃ. Evaṃ sabbattha īdisesu ṭhānesu vinicchayo veditabbo.

Tikakathāvaṇṇanā.

515. **Vacīdvārikamāpatti**nti musāvādapesuññaharaṇādivasena vacīdvāre āpajjitabbāpattiṃ. **Paravācāya sujjhatī**ti saṅghamajjhe ekavācikāya tiṇavatthārakakammavācāya sujjhati.

516. Vajjameva **vajjatā,** taṃ, pācittiyanti attho.

518-9. **Taṃ desetvā visujjhanto**ti taṃ desetvā visuddho honto. **Yāvatatiyakaṃ panā**ti yāvatatiyena samanubhāsanakammena āpannaṃ saṅghādisesāpattiṃ pana. **Parivāsādī**ti **ādi**-saddena mānattamūlāyapaṭikassanaabbhānāni gahitāni.

522. **Kāyadvārikamāpatti**nti kāyadvārena āpajjitabbaṃ pahāradānādiāpattiṃ.

523. **Kāyeneva visujjhatī**ti tiṇavatthārakaṃ gantvā kāyasāmaggiṃ dento visujjhati.

526. Yo sutto āpattiṃ āpajjati, so kathaṃ paṭibuddho visujjhati. Yo paṭibuddhova āpanno, so kathaṃ sutto sujjhatīti yojanā.

528. **Sagāraseyyakādi**nti mātugāmena sahaseyyādiāpattiṃ.

529. **Jaggantoti** jāgaranto niddaṃ vinodento.

531. **Paṭibuddho**ti aniddāyanto.

532. **Acitto**ti ‘‘sikkhāpadaṃ vītikkamissāmī’’ti cittā bhāvena acitto.

535. **Sacittakāpatti**nti vikālabhojanādiāpattiṃ. Tiṇavatthāre **sayanto** niddāyanto tiṇavatthārakakamme kariyamāne ‘‘imināhaṃ kammena āpattito vuṭṭhāmī’’ti cittarahito vuṭṭhahanto acittako visujjhati.

536. **Pacchimaṃ tu padadvaya**nti –

> ‘‘Āpajjitvā acittova, acittova visujjhati;
> Āpajjitvā sacittova, sacittova visujjhatī’’ti. –

Padadvayaṃ. **Amissetvā**ti acittasacittapadehi evameva missaṃ akatvā. **Etthā**ti purimapadadvaye. **Vuttānusārenā**ti vuttanayānusārena.

539. **Kammato**ti samanubhāsanakammato.

540. **Āpajjitvā akammato**ti samanubhāsanakammaṃ vināva āpajjitvā.

541. Samanubhāsane āpajjitabbaṃ saṅghādisesāpattiṃ **samanubhāsana**māha kāraṇūpacārena.

542. **Avasesa**nti musāvādapācittiyādikaṃ.

543. **Visujjhati asammukhā**ti saṅghassa asammukhā visujjhati. Idañca sammukhāvinayena ceva paṭiññātakaraṇena ca samentaṃ āpattādhikaraṇaṃ sandhāya vuttaṃ. Tattha puggalasammukhatāya sabbhāvepi saṅghassa asammukhatāya āpajjati vā visujjhati vāti ''asammukhā''ti vuttaṃ.

551. ''Acittakacatukkaṃ ajānantacatukka''nti kusalattikaphassapañcakādivohāro viya ādipadavasena vutto.

552-3. Atthāpatti āgantuko āpajjati, na **cetaro** āvāsiko āpajjati, atthāpatti āvāsikova āpajjati, na **cetaro** āgantuko āpajjati, atthāpatti āgantuko ca āvāsiko ca te ubhopi āpajjanti, ubho sesaṃ na āpajjanti atthīti yojanā.

555. **Itaro**ti āvāsiko. **Āvāsavatta**nti āvāsikena āgantukassa kātabbavattaṃ. **Āvāsī**ti āvāsiko.

556. **Na cevāgantuko**ti taṃ āvāsikavattaṃ akaronto āgantuko na ceva āpajjati. **Sesaṃ** kāyavacīdvārikaṃ āpattiṃ. **Ubhopi** āgantukaāvāsikā. Bhikkhubhikkhunīnaṃ **asādhāraṇaṃ āpattiṃ** na āpajjanti.

557. **Vatthunānattatā**ti vītikkamanānattatā. **Āpattinānattatā**ti pārājikādīnaṃ sattannaṃ āpattikkhandhānaṃ aññamaññanānattatā.

563. **''Pārājikānaṃ…pe… nānabhāvo''**ti idaṃ nidassanamattaṃ saṅghādisesānaṃ aniyatādīhi vatthunānatāya ceva āpattinānatāya ca labbhamānattā.

565. **Ayameva vinicchayo**ti na kevalaṃ pārājikāpattīsuyeva sādhāraṇāpattiyo ekato ca visuñca āpajjantānaṃ yathāvuttavinicchayo, atha kho avasesasādhāraṇāpattiyopi vuttanayena āpajjati, ayameva vinicchayo yojetabbo.

577. **Ādiyanto** gaṇhanto. **Payojentoti** gaṇhāpento.

579. **Ūnakaṃ pādaṃ…pe… lahuṃ phuse**ti thullaccayaṃ, dukkaṭañca sandhāyāha.

580. **Eteneva upāyena, sesakampi padattaya**nti yo ayaṃ paṭhamavinicchaye vuttanayo, eteneva nayena ūnapādaṃ ādiyanto lahukāpattiṃ āpajjati, pādaṃ vā atirekapādaṃ vā gahaṇatthaṃ āṇāpento garuṃ pārājikāpattiṃ āpajjati, pādaṃ vā atirekapādaṃ vā gaṇhanto ca gahaṇatthāya āṇāpento ca garuke pārājikāpattiyaṃyeva tiṭṭhati, ūnapādaṃ gaṇhanto ca gahaṇatthāya āṇāpento ca lahuke thullaccaye, dukkaṭe vā tiṭṭhatīti evaṃ sesakampi imaṃ padattayaṃ. **Atthasambhavatoyevā**ti yathāvuttassa atthassa sambhavavaseneva.

581-2. Kathaṃ kāleyeva āpatti siyā, no vikāle, vikāleyeva āpatti siyā, na ca kāle, atthāpatti kāle ca pakāsitā vikāle ca, atthāpatti neva kāle ca pakāsitā neva vikāle cāti yojanā.

586-7. Kāle paṭiggahitaṃ kiṃ kāle kappati vikāle tu no kappati, vikāle gahitaṃ kiṃ vikāle kappati, no kāle kappati, kāle ca vikāle ca paṭiggahitaṃ kiṃ nāma kāle ca vikāle ca kappati, kāle ca vikāle ca paṭiggahitaṃ kiṃ nāma kāle ca vikāle ca na kappati, vada bhadramukhāti yojanā.

589. Vikāleyeva kappati, aparajju kālepi na kappatīti yojanā.

592. **Kuladūsanakammādi**nti **ādi**-saddena abhūtārocanarūpiyasaṃvohāraviññattikuhanādīnaṃ saṅgaho.

593-4. Katamā āpatti paccantimesu desesu āpajjati, na majjhime, katamā āpatti majjhime pana desasmiṃ āpajjati, na ca paccantimesu, katamā āpatti paccantimesu ceva desesu āpajjati majjhime ca, katamā āpatti paccantimesu ceva desesu na āpajjati na majjhime cāti yojanā.

596. ''So guṇaṅguṇupāhana''nti padacchedo. **So** bhikkhūti attho.

599. Evaṃ ''āpajjati, nāpajjatī''ti padavasena paccantimacatukkaṃ dassetvā ''neva kappati, na kappatī''ti padavasena dassetumāha **''paccantimesū''**tiādi.

601. **Vutta**nti ''gaṇena pañcavaggenā''tiādigāthāya heṭṭhā vuttaṃ.

603. **Evaṃ vattu**nti ''na kappatī''ti vattuṃ. **Pañcaloṇādika**nti ''anujānāmi, bhikkhave, loṇānī''tiādi.

608. Anuññātaṭṭhānassa **anto** no āpajjati, taṃ atikkamanto bahiyeva ca āpajjatīti yojanā.

612. **Sekkhapaññattī**ti sekhiyapaññatti.

613. **Agaṇā**ti adutiyā. Ettha hi ekāpi gaṇo nāma.

614. **Ubhayatthapi asādhāraṇamāpatti**nti bhikkhunīnaṃ niyatāpaññatti veditabbā.

616. Gilāno ca nāpajjati, agilāno ca nāpajjatīti evaṃ ubhopi nāpajjantīti yojanā. Tikādīsu dassitānaṃ padānaṃ catukkādidassanavasena punappunaṃ gahaṇaṃ.

618. ''Āpajjati agilānovā''ti padacchedo.

Catukkakathāvaṇṇanā.

620. ''Garuthullaccaya''nti vattabbe **''garu''**nti niggahītāgamo.

621. Pañca kathinānisaṃsā heṭṭhā vuttāyeva.

626. **Aggisatthanakhakkanta**nti aggisatthanakhehi akkantaṃ phuṭṭhaṃ, pahaṭanti attho. **Abīja**nti nobījaṃ. **Ubbaṭṭabījaka**nti nibbaṭṭabījakaṃ.

628. **Pavāraṇāpī**ti paṭikkhepapavāraṇāpi. **Odanādīhī**ti **ādi**-saddena sattukummāsamacchamaṃsānaṃ gahaṇaṃ. **Kāyādigahaṇenā**ti kāyena vā kāyapaṭibaddhena vā gahaṇena. ''Dātukāmābhihāro ca, hatthapāseraṇakkhama''nti imehi catūhi aṅgehi saddhiṃ tesaṃ dvinnamekaṃ gahetvā paṭiggahaṇā pañceva honti.

629-30. **Vinayaññukasmi**nti vinayadhare puggale. **Sakañca sīla**nti attano pātimokkhasaṃvarasīlañca. **Surakkhitaṃ hotī**ti āpattānāpattikappiyākappiyānaṃ vijānantatāya asevitabbaṃ pahāya sevitabbaṃyeva sevanavasena suṭṭhu rakkhitaṃ hoti. **Kukkuccamaññassa nirākarotī**ti aññassa sabrahmacārino kappiyākappiyavisaye uppannaṃ kukkuccaṃ nivāreti. **Visārado bhāsati saṅghamajjhe**ti kappiyākappiyānaṃ vinicchayakathāya uppannāya nirāsaṅko nibbhayo voharati. **Veribhikkhū**ti

attapaccatthike puggale. **Dhammassa ceva ṭhitiyā pavatto**ti ‘‘vinayo nāma sāsanassa āyu, vinaye ṭhite sāsanaṃ ṭhitaṃ hotī’’ti (pārā. aṭṭha. 1.paṭhamamahāsaṅgītikathā; dī. ni. aṭṭha. 1.paṭhamamahāsaṅgītikathā; khu. pā. aṭṭha. 5.maṅgalasuttavaṇṇanā; theragā. aṭṭha. 1.251) vacanato saddhammaṭṭhitiyā paṭipanno hoti. **Tasmā** kāraṇā. **Tattha** vinayaññubhāve. **Dhīro** paññavā bhikkhu.

Pañcakakathāvaṇṇanā.

631-2. **Chaḷabhiññenā**ti cha abhiññā etassāti chaḷabhiñño, tena. Atikkantapamāṇaṃ mañcapīṭhaṃ, atikkantapamāṇaṃ nisīdanañca tathā atikkantapamāṇaṃ kaṇḍuppaṭicchādivassasāṭikacīvarañca sugatassa cīvare pamāṇikacīvaranti cha.

633-4. Aññāṇañca kukkuccañca **aññāṇakukkuccā,** tehi, aññāṇatāya ceva kukkuccapakatatāya cāti vuttaṃ hoti. **Viparītāya saññāya** kappiye akappiyasaññāya, akappiye kappiyasaññāya.

Tattha kathaṃ alajjitāya āpajjati? Akappiyabhāvaṃ jānantoyeva madditvā vītikkamaṃ karoti (kaṅkhā. aṭṭha. nidānavaṇṇanā). Vuttampi cetaṃ –

‘‘Sañcicca āpattiṃ āpajjati;
Āpattiṃ parigūhati;
Agatigamanañca gacchati;
Ediso vuccati alajjī puggalo’’ti. (pari. 359);

Kathaṃ aññāṇatāya āpajjati? Aññāṇapuggalo mando momūho kattabbākattabbaṃ ajānanto akattabbaṃ karoti, kattabbaṃ virādheti. Evaṃ aññāṇatāya āpajjati.

Kathaṃ kukkuccapakatatāya āpajjati? Kappiyākappiyaṃ nissāya kukkucce uppanne vinayadharaṃ pucchitvā kappiyaṃ ce, kattabbaṃ siyā, akappiyaṃ ce, na kattabbaṃ, ayaṃ pana ‘‘vaṭṭatī’’ti madditvā vītikkamatiyeva. Evaṃ kukkuccapakatatāya āpajjati.

Kathaṃ kappiye akappiyasaññāya āpajjati? Sūkaramaṃsaṃ ‘‘acchamaṃsa’’nti khādati, kāle vikālasaññāya bhuñjati. Evaṃ kappiye akappiyasaññāya āpajjati.

Kathaṃ akappiye kappiyasaññāya āpajjati? Acchamaṃsaṃ ‘‘sūkaramaṃsa’’nti khādati, vikāle kālasaññāya bhuñjati. Evaṃ akappiye kappiyasaññāya āpajjati.

Kathaṃ satisammosāya āpajjati? Sahaseyyacīvaravippavāsādīni satisammosāya āpajjati.

635-8. ‘‘Bhikkhunā upaṭṭhapetabbo’’ti padacchedo. **Dhammacakkhunā**ti pātimokkhasaṃvarasīlasaṅkhāto paṭipattidhammova cakkhu etassāti dhammacakkhu, tena chahi aṅgehi yuttena dhammacakkhunā pana bhikkhunā upasampādanā kātabbā, nissayo ceva dātabbo, sāmaṇero upaṭṭhāpetabboti yojanā. Āpattiṃ jānāti, anāpattiṃ jānāti, garuṃ āpattiṃ jānāti, lahuṃ āpattiṃ jānātīti yojanā. **Assa** bhikkhuno ubhayāni pātimokkhāni vitthārā svāgatāni bhavanti, atthato suvibhattāni bhavanti, suttaso anubyañjanaso suvinicchitāni bhavanti, dasavasso vā hoti, atirekadasavasso vāti yojanā.

Chakkakathāvaṇṇanā.

639. **Satta sāmīciyo vuttā**ti ‘‘so ca bhikkhu anabbhito, te ca bhikkhū gārayhā, ayaṃ tattha sāmīci, yuñjantāyasmanto sakaṃ, mā vo sakaṃ vinassāti ayaṃ tattha sāmīci, ayaṃ te bhikkhu patto yāva bhedanāya dhāretabboti, ayaṃ tattha sāmīci, tato nīharitvā bhikkhūhi saddhiṃ saṃvibhajitabbaṃ, ayaṃ tattha sāmīci, aññātabbaṃ paripucchitabbaṃ paripañhitabbaṃ, ayaṃ tattha sāmīci, yassa bhavissati, so harissatīti, ayaṃ tattha sāmīcī’’ti cha sāmīciyo bhikkhupātimokkhevuttā, ‘‘sā ca bhikkhunī anabbhitā, tā ca bhikkhuniyo gārayhā, ayaṃ tattha sāmīcī’’ti bhikkhunipātimokkhe vuttāya saddhiṃ satta sāmīciyo vuttā. **Satteva samathāpi cā**ti sammukhāvinayādisamathāpi satteva vuttā. **Paññattāpattiyo sattā**ti pārājikādayo paññattāpattiyo satta vuttā. **Sattabojjhaṅgadassinā**ti satisambojjhaṅgādayo satta bojjhaṅge yāthāvato passantena bhagavatā.

Sattakakathāvaṇṇanā.

640-1. Idha kuladūsako bhikkhu ājīvasseva kāraṇā pupphena, phalena, cuṇṇena, mattikāya, dantakaṭṭhehi, veḷuyā, vejjikāya, jaṅghapesanikenāti imehi aṭṭhahi ākārehi kulāni dūsetīti yojanā. **‘‘Pupphenā’’**tiādinā pupphādinā dānameva upalakkhaṇato dasseti. **Pupphenā**ti pupphadānenāti attho gahetabbo. Pupphadānādayo kuladūsane vuttā.

642-5. ‘‘Aṭṭhadhānatirittāpi, atirittāpi aṭṭhadhā’’tidvīsu aṭṭhakesu aṭṭha anatiritte tāva dassetumāha **‘‘akappiyakatañcevā’’**tiādi. Gilānānatirittakanti niddiṭṭhā ime aṭṭheva anatirittakā ñeyyāti yojanā. **Akappiyakatādayo** pavāraṇasikkhāpadakathāvaṇṇanāya vuttā.

646. **Ñātañattisū**ti ñātadukkaṭaṃ, ñattidukkaṭañca. **Paṭisāvane**ti paṭissave. Aṭṭhadukkaṭānaṃ vinicchayo dutiyapārājikakathāvaṇṇanāya vutto.

648-9. **Ehibhikkhūpasampadā**ti yasakulaputtādīnaṃ ‘‘ehi bhikkhū’’ti vacanena bhagavatā dinnaupasampadā. **Saraṇagamanena cā**ti paṭhamabodhiyaṃ tīhi saraṇagamanehi anuññātaupasampadā. **Pañhābyākaraṇovādā**ti sopākassa pañhābyākaraṇopasampadā, mahākassapattherassa dinnaovādapaṭiggahaṇopasampadā ca. **Garudhammapaṭiggaho**ti mahāpajāpatiyā gotamiyā anuññātagarudhammapaṭiggahaṇopasampadā.

Ñatticatutthena kammenāti idāni bhikkhuupasampadā. **Aṭṭhavācikā**ti bhikkhunīnaṃ santike ñatticatutthena kammena, bhikkhūnaṃ santike ñatticatutthena kammenāti aṭṭhahi kammavācāhi bhikkhunīnaṃ upasampadā aṭṭhavācikā nāma. **Dūtena bhikkhunīna**nti aḍḍhakāsiyā gaṇikāya anuññātā bhikkhunīnaṃ dūtena upasampadā.

650. **Suddhadiṭṭhinā**ti suṭṭhu savāsanakilesānaṃ pahānena parisuddhā samantacakkhusaṅkhātā diṭṭhi etassāti suddhadiṭṭhi, tena samantacakkhunā sammāsambuddhena.

651. **Pāpicchā** nāma asantaguṇasambhāvanicchā.

652-3. **Na ca majjapo siyā**ti majjapo na siyā majjaṃ pivanto na bhaveyya, majjaṃ na piveyyāti attho. **Abrahmacariyā**ti (a. ni. aṭṭha. 2.3.71) asetṭhacariyato methunā virameyya. **Rattiṃ na bhuñjeyya vikālabhojana**nti uposathaṃ upavuttho rattibhojanañca divāvikālabhojanañca na bhuñjeyya. **Na ca gandhamācare**ti gandhañca na vilimpeyya. **Mañce chamāyaṃ va sayetha santhate**ti kappiyamañce vā sudhādiparikammakatāya bhūmiyā vā tiṇapaṇṇapalālādīni santharitvā kate santhate vā sayethāti attho. **Etañhi aṭṭhaṅgikamāhuposatha**nti etaṃ pāṇātipātādīni asamācarantena upavutthaṃ uposathaṃ aṭṭhahaṅgehi samannāgatattā ‘‘aṭṭhaṅgika’’nti vadanti. **Dukkhantagunā**ti vaṭṭadukkhassa antaṃ amatamahānibbānaṃ gatena pattena buddhena pakāsitanti yojanā.

654. Bhikkhunovādakabhikkhuno aṭṭhaṅgāni bhikkhunovādakathāvaṇṇanāya dassitāneva.

Aṭṭhakakathāvaṇṇanā.

655. **Bhojanāni paṇītāni nava vuttānī**ti paṇītāni hi bhojanasikkhāpade vuttāni. Dasasu akappiyamaṃsesu manussamaṃsavajjitāni **nava maṃsāni** khādantassa dukkaṭaṃ niddiṭṭhanti yojanā.

656. **Pātimokkha…pe… paridīpitā**ti bhikkhūnaṃ pañcuddesā, bhikkhunīnaṃ aniyatuddesehi vinā cattāroti uddesā nava dīpitā. **Uposathā navevā**ti divasavasena tayo, kārakavasena tayo, karaṇavasena tayoti nava uposathā. **Etthā**ti imasmiṃ sāsane. **Saṅgho navahi bhijjatī**ti navahi puggalehi saṅgho bhijjatīti yojanā. Yathāha –

''Ekato, upāli, cattāro honti, ekato cattāro, navamo anussāveti, salākaṃ gāheti 'ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanaṃ, imaṃ gaṇhatha, imaṃ rocethā'ti. Evampi kho, upāli, saṅgharāji ceva hoti saṅghabhedo ca. Navannaṃ vā, upāli, atirekanavannaṃ vā saṅgharāji ceva hoti saṅghabhedo cā''ti (cūḷava. 351).

Navakakathāvaṇṇanā.

657. Dasa akkosavatthūni vakkhati. Dasa sikkhāpadāni pākaṭāneva. Manussamaṃsādīni dasa akappiyamaṃsāni heṭṭhā vuttāneva. **Sukkāni ve dasā**ti nīlādīni dasa sukkāni.

659. Rañño antepurappavesane dasa ādīnavā evaṃ pāḷipāṭhena veditabbā –

''Dasayime, bhikkhave, ādīnavā rājantepurappavesane. Katame dasa? Idha, bhikkhave, rājā mahesiyā saddhiṃ nisinno hoti, tatra bhikkhu pavisati, mahesī vā bhikkhuṃ disvā sitaṃ pātukaroti, bhikkhu vā mahesiṃ disvā sitaṃ pātukaroti, tattha rañño evaṃ hoti 'addhā imesaṃ kataṃ vā karissanti vā'ti. Ayaṃ, bhikkhave, paṭhamo ādīnavo rājantepurappavesane.

''Puna caparaṃ, bhikkhave, rājā bahukicco bahukaraṇīyo aññataraṃ itthiṃ gantvā na sarati, sā tena gabbhaṃ gaṇhāti, tattha rañño evaṃ hoti 'na kho idha añño koci pavisati aññatra pabbajitena, siyā nu kho pabbajitassa kamma'nti. Ayaṃ, bhikkhave, dutiyo ādīnavo rājantepurappavesane.

''Puna caparaṃ, bhikkhave, rañño antepure aññataraṃ ratanaṃ nassati, tattha rañño evaṃ hoti 'na kho idha añño koci pavisati aññatra pabbajitena, siyā nu kho pabbajitassa kamma'nti. Ayaṃ, bhikkhave, tatiyo ādīnavo rājantepurappavesane.

''Puna caparaṃ, bhikkhave, rañño antepure abbhantarā guyhamantā bahiddhā sambhedaṃ gacchanti, tattha rañño evaṃ hoti 'na kho idha añño koci pavisati aññatra pabbajitena, siyā nu kho pabbajitassa kamma'nti. Ayaṃ, bhikkhave, catuttho ādīnavo rājantepurappavesane.

''Puna caparaṃ, bhikkhave, rañño antepure pitā vā puttaṃ pattheti, putto vā pitaraṃ pattheti, tesaṃ evaṃ hoti 'na kho idha añño koci pavisati aññatra pabbajitena, siyā nu kho pabbajitassa kamma'nti. Ayaṃ, bhikkhave, pañcamo ādīnavo rājantepurappavesane.

''Puna caparaṃ, bhikkhave, rājā nīcaṭṭhāniyaṃ ucce ṭhāne ṭhapeti, yesaṃ taṃ amanāpaṃ, tesaṃ evaṃ hoti 'rājā kho pabbajitena saṃsaṭṭho, siyā nu kho pabbajitassa kamma'nti. Ayaṃ, bhikkhave, chaṭṭho ādīnavo rājantepurappavesane.

''Puna caparaṃ, bhikkhave, rājā uccaṭṭhāniyaṃ nīce ṭhāne ṭhapeti, yesaṃ taṃ amanāpaṃ, tesaṃ evaṃ hoti 'rājā kho pabbajitena saṃsaṭṭho, siyā nu kho pabbajitassa kamma'nti. Ayaṃ, bhikkhave, sattamo ādīnavo rājantepurappavesane.

''Puna caparaṃ, bhikkhave, rājā akāle senaṃ uyyojeti, yesaṃ taṃ amanāpaṃ, tesaṃ evaṃ hoti 'rājā kho pabbajitena saṃsaṭṭho, siyā nu kho pabbajitassa kamma'nti. Ayaṃ, bhikkhave, aṭṭhamo ādīnavo rājantepurappavesane.

''Puna caparaṃ, bhikkhave, rājā kāle senaṃ uyyojetvā antarāmaggato nivattāpeti, yesaṃ taṃ amanāpaṃ, tesaṃ evaṃ hoti 'rājā kho pabbajitena saṃsaṭṭho, siyā nu kho pabbajitassa kamma'nti. Ayaṃ, bhikkhave, navamo ādīnavo rājantepurappavesane.

''Puna caparaṃ, bhikkhave, rañño antepuraṃ hatthisammaddaṃ assasammaddaṃ rathasammaddaṃ rajanīyāni rūpasaddagandharasaphoṭṭhabbāni, yāni na pabbajitassa sāruppāni, ayaṃ, bhikkhave, dasamo ādīnavo rājantepurappavesane. Ime kho, bhikkhave, dasa ādīnavā rājantepurappavesane''ti (a. ni. 10.45; pāci. 497).

Tattha ca **pitā vā puttaṃ patthetī**ti puttaṃ māretumicchatīti attho. Eseva nayo **putto pitaraṃ patthetī**ti. **Hatthisammadda**nti hatthīnaṃ sammaddo saṃsaṭṭho etthāti hatthisammaddaṃ. Evaṃ **''assasammadda''**ntiādīsupi.

Dasākārehīti –

''Āpattinukkhittamanantarāya-
Pahuttatāyo tathasaññitā ca;
Chādetukāmo atha chādanāti;
Channā dasaṅgeharuṇuggamamhīti. –

Gahitehi dasahi aṅgehi.

660. **Dasa kammapathā puññā**ti pāṇātipātāveramaṇiādayo dasa kusalakammapathā. **Apuññāpi tathā dasā**ti pāṇātipātādayo dasa akusalakammapathāva. Dasa dānavatthūni vakkhati. **Daseva ratanāni cā**ti –

''Muttā maṇī veḷuriyā ca saṅkhā;
Silā pavāḷaṃ rajataṅca hemaṃ;
Lohītakaṅcāpi masāragallā;
Dasseti dhīro ratanāni jaññā''ti. –

Niddiṭṭhāni dasa ratanāni.

662. Munindena avandiyā dasa puggalā dīpitāti yojanā. Kathaṃ? ''Dasayime, bhikkhave, avandiyā. Pure upasampannena pacchā upasampanno avandiyo, anupasampanno avandiyo, nānāsaṃvāsako vuḍḍhataro adhammavādī avandiyo, mātugāmo avandiyo, paṇḍako avandiyo, pārivāsiko avandiyo, mūlāyapaṭikassanāraho avandiyo, mānattāraho avandiyo, mānattacāriko avandiyo, abbhānāraho avandiyo. Ime kho, bhikkhave, dasa avandiyā''ti (cūḷava. 312).

663-4. **Sosānika**nti susāne chaḍḍitaṃ. **Pāpaṇika**nti āpaṇadvāre chaḍḍitaṃ. **Undūrakkhāyita**nti undūrehi khāyitaṃ pariccattaṃ pilotikaṃ. **Gokhāyitā**dīsupi eseva nayo. **Thūpacīvarika**nti balikammatthāya vammike parikkhipitvā pariccattavatthaṃ. **Ābhisekiya**nti rājūnaṃ abhisekamaṇḍape pariccattavatthaṃ. **Gatapaccāgataṅcā**ti susānagatamanussehi paccāgantvā nahāyitvā chaḍḍitaṃ pilotikaṃ.

665. **Sabbanīlādayo vuttā, dasa cīvaradhāraṇā**ti ''sabbanīlakāni cīvarāni dhārentīti vuttavasena dasā''ti (pari. aṭṭha. 330) **kurundiyaṃ** vuttaṃ. **Ettha** imasmiṃ dasake saṃkaccikāya vā udakasāṭikāya vā saddhiṃ ticīvarāni nāmena adhiṭṭhitāni nava cīvarāni ''dasacīvaradhāraṇā''ti vuttāni. Yathāha – ''navasu kappiyacīvaresu udakasāṭikaṃ vā saṃkaccikaṃ vā pakkhipitvā dasāti vutta''nti (pari. aṭṭha. 330).

Dasakakathāvaṇṇanā.

666. Paṇḍakādayo ekādasa abhabbapuggalā pana upasampāditāpi anupasampannā hontīti yojanā.

667. ''Akappiyā''ti vuttā pattā ekādasa bhavantīti yojanā. **Dārujena pattenā**ti dārumayena pattena. **Ratanubbhavā**ti ratanamayā **dasa** pattā ekādasa bhavantīti yojanā. **Dārujena cā**ti ettha **ca**-saddena tambalohamayapattassa saṅgaho. Yathāha ''ekādasa pattāti tambalohamayena vā dārumayena vā saddhiṃ dasaratanamayā''ti. Idha **ratanaṃ** nāma muttādidasaratanaṃ.

668. Akappiyā pādukā ekādasa hontīti yojanā. Yathāha ''ekādasa pādukāti dasa ratanamayā, ekā kaṭṭhapādukā. Tiṇapādukamuñjapādukapabbajapādukādayo pana kaṭṭhapādukasaṅgahameva gacchantī''ti.

669-70. Atikhuddakā atimahantāti yojanā. Khaṇḍanimittakā chāyānimittakāti yojanā. **Bahiṭṭhena sammatā**ti sīmāya bahi ṭhitena sammatā. Nadiyaṃ, jātassare, samudde vā tathā sammatāti yojanā. Sīmāya sambhinnā sīmāya ajjhotthaṭā sīmāti yojanā. Imā ekādasa asīmāyo siyunti yojanā.

671. Ekādaseva pathavī kappiyā, ekādaseva pathavī akappiyāti yojanā.

Tattha **ekādasa kappiyapathavī** nāma suddhapāsāṇā, suddhasakkharā, suddhakathalā, suddhamarumbā, suddhavālukā, yebhuyyenapāsāṇā, yebhuyyenasakkharā, yebhuyyenakathalā, yebhuyyenamarumbā, yebhuyyenavālukāti imā dasa daḍḍhāya pathaviyā vā catumāsovaṭṭhakapaṃsupuñjena vā mattikāpuñjena vā saddhiṃ ekādasa. ''Appapaṃsukā, appamattikā''ti (pāci. 86) aparāpi pathaviyo vuttā, tā yebhuyyenapāsāṇādīsu pañcasuyeva saṅgahitā.

Ekādasa akappiyapathavī nāma ''suddhapaṃsu suddhamattikā appapāsāṇā appasakkharā appakathalā appamarumbā appavālukā yebhuyyenapaṃsukā yebhuyyenamattikā, adaḍḍhāpi vuccati jātā pathavī. Yopi paṃsupuñjo vā mattikāpuñjo vā atirekacātumāsaṃ ovaṭṭho, ayampi vuccati jātapathavī''ti (pāci. 86) vuttā ekādasa.

Gaṇṭhikā kappiyā vuttā, ekādasa ca vīdhakāti ettha kappiyā gaṇṭhikā vidhakā ca ekādasa vuttāti yojanā. Te pana –

> ''Veḷudantavisāṇaṭṭhi-kaṭṭhalākhāphalāmayā;
> Saṅkhanābhimayā sutta-naḷalohamayāpi ca;
> Vidhā kappanti kappiyā, gaṇṭhiyo cāpi tammayā''ti. –

Imāya gāthāya saṅgahitāti veditabbā.

674-5. **Ukkhittassānuvattikā** bhikkhunī **ubhinnaṃ** bhikkhubhikkhunīnaṃ vasā saṅghādisesesu **aṭṭha** yāvatatiyakāti ime ekādasa yāvatatiyakāti pakāsitāti yojanā.

676. Nissayassa paṭippassaddhiyo **dasekāva** ekādaseva vuttāti yojanā. **Chadhācariyato vuttā**ti –

> ''Pakkante pakkhasaṅkante, vibbhante cāpi nissayo;
> Maraṇāṇattupajjhāya-samodhānehi sammatī''ti. –

Ācariyato chadhā nissayapaṭippassaddhiyo vuttā. **Upajjhāyā tu pañcadhā**ti tāsu upajjhāyasamodhānaṃ vinā avasesāhi pañcadhā upajjhāyapaṭippassaddhiyo vuttāti ime ekādasa.

Ekādasakakathāvaṇṇanā.

677. **Teraseva dhutaṅgānī**ti paṃsukūlikaṅgādīni dhutaṅgāni teraseva honti.

Paramāni ca cuddasāti ''dasāhaparamaṃ atirekacīvaraṃ dhāretabbaṃ, māsaparamaṃ tena bhikkhunā taṃ cīvaraṃ nikkhipitabbaṃ, santaruttaraparamaṃ tena bhikkhunā tato cīvaraṃ sāditabbaṃ, chakkhattuparamaṃ tuṇhībhūtena uddissa ṭhātabbaṃ, navaṃ pana bhikkhunā santhataṃ kārāpetvā chabbassāni dhāretabbaṃ chabbassaparamatā dhāretabbaṃ, tiyojanaparamaṃ sahatthā haritabbāni, dasāhaparamaṃ atirekapatto dhāretabbo, sattāhaparamaṃ sannidhikārakaṃ paribhuñjitabbāni, chārattaparamaṃ tena bhikkhunā tena cīvarena vippavasitabbaṃ, catukkaṃsaparamaṃ, aḍḍhateyyakaṃsaparamaṃ, dvaṅgulapabbaparamaṃ ādātabbaṃ, aṭṭhaṅgulaparamaṃ mañcapaṭipādakaṃ, aṭṭhaṅgulaparamaṃ dantakaṭṭha''nti iti imāni cuddasa paramāni.

Soḷaseva tu ''jāna''nti paññattānīti ''jāna''nti evaṃ vatvā paññattāni soḷasa. Te evaṃ veditabbā – jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ attano pariṇāmeyya, jānaṃ pubbupagataṃ bhikkhuṃ anupakhajja seyyaṃ kappeyya, jānaṃ sappāṇakaṃ udakaṃ tiṇaṃ vā mattikaṃ vā siñceyya vā siñcāpeyya vā, jānaṃ bhikkhuniparipācitaṃ piṇḍapātaṃ paribhuñjeyya, jānaṃ āsādanāpekkho, bhuttasmiṃ pācittiyaṃ, jānaṃ sappāṇakaṃ udakaṃ paribhuñjeyya, jānaṃ yathādhammaṃ nihaṭādhikaraṇaṃ puna kammāya ukkoṭeyya, jānaṃ duṭṭhullaṃ āpattiṃ paṭicchādeyya, jānaṃ ūnavīsativassaṃ puggalaṃ upasampādeyya, jānaṃ theyyasatthena saddhiṃ saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya, jānaṃ tathāvādinā bhikkhunā akatānudhammena, jānaṃ tathānāsitaṃ samaṇuddesaṃ, jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ puggalassa pariṇāmeyya, jānaṃ pārājikaṃ dhammaṃ ajjhāpannaṃ bhikkhuniṃ nevattanā paṭicodeyya, jānaṃ coriṃ vajjhaṃ viditaṃ anapaloketvā, jānaṃ sabhikkhukaṃ ārāmaṃ anāpucchā paviseyyāti.

678. **Idha** imasmiṃ sāsane **yo** bhikkhu anuttaraṃ **sauttaraṃ** uttarapakaraṇena sahitaṃ sakalampi vinayavinicchayaṃ jānāti, **mahattare** ativipule **anuttare** uttaravirahite uttame **vinayanaye** vinayāgate āpattianāpattigarukalahukakappiyaakappiyādivinicchayakamme. Atha vā **vinayanaye** vinayapiṭake pavattamāno **so** bhikkhu **niruttaro bhavati** paccatthikehi vattabbaṃ uttaraṃ atikkamitvā ṭhito, seṭṭho vā bhavati, tassa ceva paresañca saṃsayo na kātabboti yojanā. **Jānatī**ti gāthābandhavasena rasso.

Iti uttare līnatthapakāsaniyā

Ekuttaranayakathāvaṇṇanā niṭṭhitā.

Sedamocanakathāvaṇṇanā

679. **Suṇataṃ** suṇantānaṃ bhikkhūnaṃ **paṭubhāvakarā** vinayavinicchaye paññākosallasādhikā tatoyeva **varā** uttamā. **Sedamocanagāthāyo**ti atthapaccatthikānaṃ, sāsanapaccatthikānañca vissajjetumasakkuṇeyyabhāvena cintayantassa khinnasarīrā sede mocentīti **sedamocanā**. Atthānugatapañhā upālittherena ṭhapitā pañhagāthāyo, tappaṭibaddhā vissajjanagāthāyo ca ito paraṃ vakkhāmīti yojanā.

681. **Kabandhaṃ** nāma asīsaṃ urasi jātaakkhimukhasarīraṃ. Yathāha – ''asīsakaṃ kabandhaṃ, yassa ure akkhīni ceva mukhañca hotī''ti (pari. aṭṭha. 479). **Mukhena** karaṇabhūtena. **Katvā**ti sevitvā.

682. **Tassa** bhikkhuno **kathaṃ pārājiko siyā** pārājikadhammo kathaṃ siyā.

684. **Kiñcī**ti pādaṃ vā pādārahaṃ vā parasantakaṃ. **Parañca na samādape**ti ''amukassa itthannāmaṃ bhaṇḍaṃ avaharāhī''ti paraṃ na āṇāpeyya.

685. Parassa kiñci nādiyantoti sambandho. **Āṇattiñcā**ti **ca**-saddena saṃvidhānaṃ, saṅketañca saṅgaṇhāti.

686. **Garukaṃ bhaṇḍa**nti pādagghanakabhāvena garubhaṇḍaṃ. **''Parikkhāra''**nti etassa visesanaṃ. **Parassa parikkhāra**nti parasantakaṃ yaṃ kiñci parikkhāraṃ.

692. **Manussuttarike dhamme**ti uttarimanussadhammavisaye. **Katikaṃ katvānā**ti ''evaṃ nisinne evaṃ ṭhite evaṃ gamane atthaṃ āvikarotī''tiādiṃ katvā. **Sambhāvanādhippāyo**ti ''arahā''ti gahetvā mahāsambhāvanaṃ karotīti adhippāyo hutvā. **Atikkamati ce**ti tathā kataṃ katikaṃ atikkamati ce, tathārūpaṃ nisajjaṃ vā ṭhānaṃ vā gamanaṃ vā karotīti attho. **Cuto**ti tathārūpaṃ nisajjādiṃ disvā kenaci manussajātikena ''arahā''ti taṅkhaṇe ñāte so puggalo pārājikaṃ āpajjati.

693. Ekavatthukā kathaṃ bhaveyyunti yojanā.

694. **Itthiyā**ti ekissā itthiyā. **Paṭipajjanto**ti ekakkhaṇe aññena purisena vuttasāsanaṃ vatvā, iminā ca ''paṭiggaṇhāti, vīmaṃsatī''ti aṅgadvayassa purimasiddhataṃ dīpeti imassa paccāharaṇakatañca. Kāyasaṃsaggaṃ samāpajjitvā duṭṭhullaṃ vatvā attakāmapāricariyāya vaṇṇaṃ bhaṇanto.

695. **Yathāvuttaṃ vattaṃ acaritvā**ti bhagavatā vuttaṃ parivāsādivattaṃ acaritvā.

696. Bhikkhunīhi asādhāraṇasikkhāpadattā āha **''natthi saṅghādisesatā''**ti.

697. **Yena kuddho pasaṃsito**ti ettha ''nindito cā''ti seso.

698. Titthiyānaṃ vaṇṇamhi bhaññamāne yo kujjhati, so ārādhakoti yojanā, paritosito pasaṃsitoti adhippāyo. Titthiyapubbo imasmiṃ sāsane pabbajjaṃ labhitvā titthiyānaṃ vaṇṇasmiṃ bhaññamāne sutvā sace kuppati anattamanaṃ karoti, **ārādhako** saṅghārādhako saṅghaṃ paritosento hoti, sambuddhassa vaṇṇasmiṃ bhaññamāne yadi kujjhati, ninditoti yojanā. Ettha **sambuddhassā**ti upalakkhaṇaṃ.

701. **Gahetvā**ti paṭiggahetvā.

751. **''Na rattacitto''**tiādinā purimānaṃ tiṇṇaṃ pārājikānaṃ vītikkamacittuppādamattassāpi abhāvaṃ dīpeti. **Maraṇāyā**ti ettha ''manussajātikassā''ti idaṃ pārājikapakaraṇatova labbhati. **Tassā**ti kiñci dentassa. **Ta**nti tathā dīyamānaṃ.

752. **''Parājayo''**ti idaṃ abhabbapuggalesu saṅghabhedakassa antogadhattā vuttaṃ. Salākaggāhenāpi saṅghaṃ bhindanto saṅghabhedakova hoti.

753. Addhayojane yaṃ tiṇṇaṃ cīvarānaṃ aññataraṃ ekaṃ **cīvaraṃ** nikkhipitvānāti yojanā.

754. Suppatiṭṭhitanigrodhasadise rukkhamūlake ticīvaraṃ nikkhipitvā addhayojane aruṇaṃ uṭṭhāpentassāti yojanā.

755. Kāyikā nānāvatthukāyo **sambahulā** āpattiyo apubbaṃ acarimaṃ ekakkhaṇe kathaṃ phuseti yojanā.

757. Vācasikā na kāyikā nānāvatthukāyo sambahulā āpattiyo apubbaṃ acarimaṃ ekakkhaṇe kathaṃ phuseti yojanā.

758. **Vinayanasatthe**ti vinayapiṭake. **Tassa** bhikkhussa.

759. **''Itthiyā''**tiādīsu sahatthe karaṇavacanaṃ. Itthiyā vā purisena vā paṇḍakena vā nimittake methunaṃ na **sevanto** na paṭisevanto methunapaccayā cutoti yojanā.

760. Kāyasaṃsaggoyeva **kāyasaṃsaggatā,** taṃ āpannā. **Aṭṭhavatthukaṃ chejja**nti evaṃnāmakaṃ pārājikaṃ.

762. **Samaye piṭṭhisaññite**ti gimhānaṃ pacchimamāsassa paṭhamadivasato yāva hemantassa paṭhamadivaso, etthantare sattamāsamatte piṭṭhisaññite samaye. ''Mātuyāpi cā''ti vattabbe **''mātarampi cā''**ti vuttaṃ. Soyeva vā pāṭho.

764. **''Avassutahatthato hi piṇḍaṃ gahetvā''**ti iminā saṅghādisesassa vatthumāha, **lasuṇa**nti pācittiyassa vatthuṃ, **manussamaṃsa**nti thullaccayavatthuṃ, **akappamaññ**anti dukkaṭavatthuṃ. **Akappamaññ**anti ettha ''maṃsa''nti seso. ''Sabbe ekato''ti padacchedo. **Ekato**ti ettha ''madditvā''ti seso, akappiyamaṃsehi saddhiṃ ekato madditvā khādatīti attho. Sabbametaṃ ''gahetvā, madditvā, khādatī''ti kiriyānaṃ kammavacanaṃ. **Manussamaṃsañcā**ti ettha **ca**-saddo paccekaṃ yojetabbo hoti. **Tassā**ti bhikkhuniyā. Saṅghādisesapācittiyadukkaṭapāṭidesanīyathullaccayāni ekakkhaṇe honti.

765. ''Puggalo eko''ti padacchedo. **Dvepi ca puṇṇavassā**ti paripuṇṇavīsativassā ca dve sāmaṇerā. **Ekāva tesaṃ pana kammavācā**ti tesaṃ ubhinnaṃ sāmaṇerānaṃ ekena ācariyena ekāva upasampadakammavācā katā. **Ekassā**ti ekassāpi sāmaṇerassa. **Kamma**nti upasampadakammaṃ. **Na rūhate**ti na sampajjati, kimettha kāraṇaṃ, vada bhaddamukhāti adhippāyo.

766. **Mahiddhikesū**ti dvīsu sāmaṇeresu. Sace pana eko kesaggamattampi **ākāsago** ākāsaṭṭho hoti, ākāsagatasseva kataṃ taṃ upasampada**kammaṃ neva rūhati** neva sampajjati, bhūmigatassa rūhatīti yojanā.

767. Iddhiyā ākāse ṭhitena saṅghena bhūmigatassa sāmaṇerassa upasampadakammaṃ na kātabbaṃ. Yadi karoti, kuppatīti yojanā. Idañca sabbakammānaṃ sādhāraṇalakkhaṇaṃ. Yathāha – ''saṅghenāpi ākāse nisīditvā bhūmigatassa kammaṃ na kātabbaṃ. Sace karoti, kuppatī''ti (pari. aṭṭha. 481).

768. Vatthaṃ kappakatañca na hoti, rattañca na hoti, kesakambalādi akappiyañca hoti, **nivatthassa panāpatti** taṃ pana nivatthassa bhikkhuno āpatti hoti. Anāpatti kathaṃ siyā, vada bhaddamukhāti yojanā.

769. **Ettha** etasmiṃ akappiyavatthudhāraṇe tannimittaṃ. Acchinnacīvarassa bhikkhuno anāpatti siyāti yojanā. **''Kiñcipī''**tiādinā vuttamevatthaṃ samattheti. **Assa** acchinnacīvarassa bhikkhussa akappiyaṃ nāma kiñcipi cīvaraṃ na vijjati, tasmā anāpattīti adhippāyo.

770. **Kutopi ca** purisassa hatthato bhojanassa **kiñci** na gaṇhati, bhojanato kiñcipi sayampi kassaci purisassa na deti, tathāpi **garukaṃ vajjaṃ** saṅghādisesāpattiṃ **upeti** āpajjati, taṃ kathamāpajjati, tvaṃ yadi vinaye kusalo asi, **me** mayhaṃ **vada** etaṃ kāraṇaṃ kathehīti yojanā. **Have**ti nipātamattaṃ.

771. **Yā pana** bhikkhunī aññāya bhikkhuniyā ''iṅgha, ayye, yaṃ te eso purisapuggalo deti khādanīyaṃ vā''tiādinā (pāci. 705) saṅghādisesamātikāya vuttanayena uyyojitā **avassutamhā** purisapuggalā yaṃ kiñci bhojanaṃ **ādāya** paṭiggahetvā sace bhuñjati, sā tathā bhuñjantī yāya uyyojitā bhuñjati, tassā uyyojikāya **dhīrā** vinayadharā paṇḍitā **saṅghādisesaṃ kathayanti** tassā uyyojitāya bhojanapariyosāne uyyojikāya saṅghādisesaṃ vadantīti yojanā. Yathāha – ''tassā hi bhojanapariyosāne uyyojikāya saṅghādiseso hotī''ti (pari. aṭṭha. 481).

772. Taṃ kathaṃ yadi **bujjhasi** jānāsi, sādhukaṃ **brūhi** kathehīti yojanā.

773. **Nisevite**ti tāya uyyojitāya bhikkhuniyā tassa purisapuggalassa hatthato paṭiggahite tasmiṃ dantapone paribhutte uyyojikā lahuvajjaṃ āpajjatīti attho.

775. **''Ukkhittako''**ti iminā āpattivajjamāha. Yathāha – ''tena hi saddhiṃ vinayakammaṃ natthi, tasmā so saṅghādisesaṃ āpajjitvā chādento vajjaṃ na phusatī''ti.

776. **Sappāṇappāṇaja**nti sappāṇake ca appāṇake ca jātaṃ. **Neva jaṅgama**nti pādehi bhūmiyaṃ neva carantaṃ. **Na vihaṅgama**nti ākāse pakkhaṃ pasāretvā na carantaṃ. **Dvija**nti dvīhi paccayehi, dvikkhattuṃ vā jātattā dvijaṃ. **Kanta**nti manoharaṃ. **Akanta**nti amanoharaṃ.

777. Sappāṇajo saddo cittajo vutto, appāṇajo utujo saddo vutto, so pana **dvīheva** paccayehi jātattā ''dvijo''ti matoti yojanā.

778. **''Vinaye''**tiādigāthā vaṇṇitatthāyeva.

Iti uttare līnatthapakāsaniyā

Sedamocanakathāvaṇṇanā niṭṭhitā.

Sādhāraṇāsādhāraṇakathāvaṇṇanā

779-80. **Sabbasikkhāpadāna**nti ubhatovibhaṅgāgatānaṃ sabbasikkhāpadānaṃ. **Bhikkhūhi bhikkhunīhī**ti ubhayattha sahatthe karaṇavacanaṃ. Bhikkhūhi bhikkhunīnañca, bhikkhunīhi bhikkhūnañcāti ubhayattha asādhāraṇapaññattañca, **tathā** bhikkhūhi bhikkhunīnañca, bhikkhunīhi bhikkhūnañcāti ubhayattha sādhāraṇasikkhāpadañca ahaṃ vakkhāmīti yojanā. **Samāhitā**ti ekaggacittā. **Taṃ** mayā vuccamānaṃ nidānādinayaṃ. **Suṇāthā**ti sotujanaṃ sakkaccasavane niyojeti.

781. **''Nidāna''**ntiādigāthā vuttatthāva.

782-3. **''Kati vesāliyā''**tiādi pucchāgāthā uttānatthāyeva.

786. ''Dasa vesāliyā''tiādivissajjanagāthānaṃ **''methuna''**ntiādayo niddesavasena vuttā. **Viggaho**ti manussaviggahaṃ pārājikaṃ. **Catutthantimavatthuka**nti uttarimanussadhammapārājikaṃ. **Atirekacīvara**nti paṭhamakathinaṃ. **Suddhakāḷakeḷakalomaka**nti eḷakalomavagge dutiyaṃ.

787. **Bhūta**nti paṭhame musāvādavagge aṭṭhamaṃ. **Paramparañcevā**ti paramparabhojanasikkhāpadaṃ. **Mukhadvāra**nti catutthe bhojanavagge dasamaṃ. **Bhikkhunīsu ca akkoso**ti bhikkhunipātimokkhe chaṭṭhe ārāmavagge dutiyaṃ.

788. **Dve anuddhaṃsanānī**ti aṭṭhamanavamasaṅghādisesā. **Cīvarassa paṭiggaho**ti cīvaravagge pañcamaṃ.

789. **Rūpiya**nti eḷakalomavagge aṭṭhamaṃ. **Suttaviññattī**ti pattavagge chaṭṭhaṃ. **Ujjhāpana**nti dutiye bhūtagāmavagge tatiyaṃ. **Paripācitapiṇḍo**ti tatiye ovādavagge navamaṃ. **Tatheva gaṇabhojana**nti catutthe bhojanavagge dutiyaṃ.

790. **Vikāle bhojanañcevā**ti tattheva sattamaṃ. **Cāritta**nti acelakavagge pañcame chaṭṭhaṃ. **Nhāna**nti surāpānavagge chaṭṭhe sattamaṃ. **Ūnavīsativassa**nti sattame sappāṇakavagge pañcamaṃ. **Datvā saṅghena cīvara**nti aṭṭhame sahadhammikavagge navamaṃ.

791. **Vosāsantī**ti dutiyaṃ bhikkhupāṭidesanīyaṃ. **Naccaṃ vā gītaṃ vā**ti paṭhame lasuṇavagge dasamaṃ. **Cārikadvaya**nti catutthe tuvaṭṭavagge sattamaṭṭhamāni. **Chandadānenā**ti aṭṭhame kumāribhūtavagge ekādasamaṃ. **''Chandadānetī''**ti vā pāṭho. ''Chandadānaṃ iti ime''ti padacchedo.

792. **Kuṭī**ti chaṭṭho saṅghādiseso. **Kosiya**nti nissaggiyesu dutiye eḷakalomavagge paṭhamaṃ. **Seyya**nti musāvādavagge pañcamaṃ. **Pathavī**ti musāvādavagge dasamaṃ. **Bhūtagāmaka**nti bhūtagāmavagge dutiye paṭhamaṃ. **Sappāṇakañca siñcantī**ti bhūtagāmavagge dasamaṃ.

800. **Chaūnāni tīṇeva satānī**ti chahi ūnāni tīṇeva satāni, catunavutādhikāni dvisatānīti attho. **Samacetasā**ti –

> ''Vadhake devadattamhi, core aṅgulimālake;
> Dhanapāle rāhule ca, sabbattha samamānaso''ti. (mi. pa. 6.6.5; dha. pa. aṭṭha. 1.16 devadattavatthu; itivu. aṭṭha. 100) –

Vacanato sabbesu hitāhitesu, lābhālābhādīsu ca aṭṭhasu lokadhammesu nibbikāratāya ca samānacittena tathāgatena.

Vuttāvasesāti vesāliyādīsu chasu nagaresu vuttehi avasiṭṭhāni. **Ime sabbe** imāni sabbāni sikkhāpadāni sāvatthiyaṃ katāni bhavanti, paññattāni hontīti attho.

801. **Pārājikāni cattārī**ti vesāliyaṃ vuttaṃ methunamanussaviggahauttarimanussadhammaṃ, rājagahe adinnādānanti cattāri. **Satta saṅghādisesakā**ti rājagahe vuttā dve anuddhaṃsanā, dve ca bhedā, āḷaviyaṃ kuṭikāro, kosambiyaṃ mahallakavihāro, dovacassanti satta. **Nissaggiyāni aṭṭhevā**ti vesāliyaṃ atirekacīvaraṃ, kāḷakaeḷakalomaṃ, rājagahe cīvarapaṭiggahaṇaṃ, rūpiyapaṭiggahaṇaṃ, suttaviññatti, āḷaviyaṃ kosiyamissakaṃ, kapilavatthumhi eḷakalomadhovanaṃ, ūnapañcabandhananti aṭṭha.

Dvattiṃseva ca khuddakāti vesāliyaṃ bhūtārocanaṃ, paramparabhojanaṃ, appaṭiggahaṇaṃ, acelakaṃ, ''yā pana bhikkhunī bhikkhuṃ akkoseyyā''ti pañca, rājagahe ujjhāpanakaṃ, bhikkhuniparipācitapiṇḍo, gaṇabhojanaṃ, vikālabhojanaṃ, ''yo pana bhikkhu nimantito''tiādi ca, ''orenaḍḍhamāsaṃ nahāyeyyā''ti, ūnavīsativassaṃ, ''samaggena saṅghena cīvaraṃ datvā''ti bhikkhūnaṃ aṭṭha, bhikkhunīnaṃ pana ''naccaṃ vā gītaṃ vā''tiādi ca, ''yā pana bhikkhunī antovassa''ntiādi ca, ''yā pana bhikkhunī vassaṃvutthā''tiādi cāti dvayaṃ, ''yā pana bhikkhunī pārivāsikachandadānenā''tiādi cāti cattāri, āḷaviyaṃ anupasampannena uttari dirattatirattaṃ, ''pathaviṃ khaṇeyya vā''tiādi, bhūtagāmapātabyatāya, ''jānaṃ sappāṇakaṃ udaka''nti cattāri, kosambiyaṃ aññavādake vihesake, yāvadvārakosā aggaḷaṭṭhapanāya, surāmerayapāne, anādariye, ''yo pana bhikkhu bhikkhūhi sahadhammika''ntiādi cāti pañca, kapilavatthumhi ''bhikkhunupassayaṃ gantvā''tiādi, ''agilānena bhikkhunā cātumāsa''ntiādi, ''aṭṭhimayaṃ vā dantamayaṃ vā''tiādi tīṇi bhikkhūnaṃ, bhikkhunīnaṃ pana ''udakasuddhikaṃ panā''tiādi, ''ovādāya vā''tiādīti dve, bhaggesu ''agilāno visibbanāpekkho''tiādi ekanti etāni bāttiṃseva pācittiyāni.

802. **Dve gārayhā**ti ''bhikkhu paneva kulesū''tiādi, ''yāni kho pana tāni āraññakānī''tiādi cāti dve pāṭidesanīyā. **Tayo sekhā**ti kosambiyaṃ na surusurukārakaṃ, bhaggesu na sāmisena hatthena pānīyathālakaṃ, na sasitthakaṃ pattadhovananti tīṇi sekhiyāni. **Chappaññāseva** sikkhāpadāni piṇḍitāni vesāliyādīsu **chasu nagaresu** paññattāni bhavantīti yojanā.

803. Sattasu nagaresu paññattāni **etāni sabbāneva** sikkhāpadāni pana aḍḍhuḍḍhāni satāneva bhavanti. Sāvatthiyaṃ paññattehi catunavutādhikadvisatasikkhāpadehi saddhiṃ chasu nagaresu paññattāni chapaññāsa sikkhāpadāni paññāsādhikāni tīṇi satāni bhavantīti attho. Aḍḍhena catutthaṃ yesaṃ tāni **aḍḍhuḍḍhāni**.

804-10. Evaṃ nidānavasena nagaraṃ dassetvā idāni nidānamaññamasesetvā ubhatovibhaṅgāgatānaṃ sabbesaṃ sikkhāpadānaṃ kevalaṃ piṇḍavasena gaṇanaṃ dassetumāha **''sikkhāpadāni bhikkhūna''**ntiādi.

811. Evaṃ sabbasikkhāpadānaṃ nidānañca gaṇanañca dassetvā idāni asādhāraṇāni dassetumāha **''chacattālīsā''**tiādi. Bhikkhūnaṃ bhikkhunīhi asādhāraṇabhāvaṃ mahesinā gamitāni sikkhāpadāni chacattālīseva hontīti yojanā. Iminā uddesamāha.

814. ''Cha ca saṅghādisesā''tiādīhi dvīhi gāthāhi niddesaṃ dassetvā **''vissaṭṭhī''**tiādinā paṭiniddesamāha.

815. ''Nissaggiye ādivaggasmi''nti padacchedo. **Dhovana**nti aññātikāya bhikkhuniyā cīvaradhovanaṃ. **Paṭiggaho**ti tassāyeva hatthato cīvarapaṭiggahaṇaṃ.

816. **Ārañña**nti ekūnatiṃsatimaṃ sikkhāpadaṃ.

817. Bhikkhūnaṃ, bhikkhunīnañca vuttāni sabbāni pācittiyāni gaṇanāvasā aṭṭhāsītisataṃ bhavantīti yojanā. **Aṭṭhāsītisata**nti bhikkhunipātimokkhāgataṃ chasaṭṭhisatapācittiyaṃ vakkhamānehi bhikkhuniyatehi bāvīsatipācittiyehi saddhiṃ aṭṭhāsītisataṃ hoti. **Tato**ti aṭṭhāsītādhikasatapācittiyato niddhāritāni etāni dvāvīsati khuddakāni bhikkhūnaṃ pātimokkhake bhavantīti yojanā.

818. **Bhikkhunivaggo**ti bhikkhunīnaṃ ovādavaggo. Paramparabhojane paññattaṃ sikkhāpadaṃ **paramparabhojanaṃ,** paramparabhojanena saha vattatīti **saparamparabhojano**.

822. **''Ekato pana paññattā''**tiādi nigamanaṃ. Bhikkhunīhi asādhāraṇataṃ gatā ekatova paññattā **ime** imāni sikkhāpadāni piṇḍitāni chacattālīsa hontīti yojanā.

823. Mahesinā bhikkhūhi asādhāraṇabhāvaṃ gamitāni bhikkhunīnaṃ sikkhāpadāni paripiṇḍitāni sataṃ, tiṃsa ca bhavantīti yojanā.

824. Evaṃ uddiṭṭhānaṃ niddesamāha **''pārājikānī''**tiādinā. **Pārājikāni cattārī**ti ubbhajāṇumaṇḍalikavajjapaṭicchādikaukkhittānuvattikaaṭṭhavatthukasaṅkhātāni cattāri pārājikāni.

826. Dvīhi gāthāhi niddiṭṭhānaṃ paṭiniddeso **''bhikkhunīnaṃ tu saṅghādisesehī''**tiādi. Catunnaṃ pārājikānaṃ uddesavaseneva pākaṭattā paṭiniddese aggahaṇaṃ. **Ādito chā**ti ussayavādikādayo cha saṅghādisesā. **''Ādito''**ti idaṃ ''yāvatatiyakā''ti imināpi yojetabbaṃ, aṭṭhasu yāvatatiyakesu purimāni cattāri sikkhāpadānīti vuttaṃ hoti.

827. **Sattaññadatthikādīnī**ti **ādi**-saddena aññadatthikasikkhāpadato pacchimāni cattāri, purimāni ''aññaṃ viññāpeyya, aññaṃ cetāpeyyā''ti dve ca gahitāni. **Patto cevā**ti paṭhamaṃ pattasannicayasikkhāpadamāha. Dutiyavagge purimasikkhāpadadvayaṃ **''garuṃ lahu''**nti iminā gahitaṃ.

828. **Idha** bhikkhunipātimokkhe etāni pana dvādaseva nissaggiyāni satthārā bhikkhunīnaṃ vasena ekato paññattānīti yojanā.

829-30. **''Sabbeva gaṇanāvasā''**tiādi nigamanaṃ. Bhikkhūhi asādhāraṇataṃ gatā bhikkhunīnaṃ ekato paññattā sataṃ, tiṃsa bhavantīti yojanā.

831-3. ''Asādhāraṇā ubhinna''nti padacchedo. Ubhinnaṃ asādhāraṇasikkhāpadāni satañca sattati ca cha ca bhavanti. Evamuddiṭṭhānaṃ niddeso **''pārājikāni cattārī''**tiādi. Bhikkhūhi asādhāraṇāni bhikkhunīnaṃ **cattāri pārājikāni. Dasaccha cā**ti bhikkhūhi asādhāraṇāni bhikkhunīnaṃ saṅghādisesā dasa, bhikkhunīhi asādhāraṇāni bhikkhūnaṃ vissaṭṭhiādikā saṅghādisesā cha cāti saṅghādisesā soḷasa.

Aniyatā duve cevāti bhikkhunīhi asādhāraṇāni bhikkhūnaṃ aniyatā dve ca. **Nissaggā catuvīsatī**ti bhikkhunīhi asādhāraṇāni bhikkhūnaṃ dvādasa, bhikkhūhi asādhāraṇāni bhikkhunīnaṃ dvādasāti evaṃ nissaggiyā catuvīsati ca. **Sataṃ aṭṭhārasa khuddakā**ti bhikkhunīhi asādhāraṇāni bhikkhūnaṃ bāvīsati, bhikkhūhi asādhāraṇāni bhikkhunīnaṃ channavutīti aṭṭhārasādhikasataṃ khuddakāni ca. **Etthā**ti imasmiṃ asādhāraṇasaṅgahe.

Dvādaseva ca gārayhāti bhikkhunīhi asādhāraṇāni bhikkhūnaṃ cattāri, bhikkhūhi asādhāraṇāni bhikkhunīnaṃ aṭṭhāti ete pāṭidesanīyā cāti ime chasattatiadhikāni satasikkhāpadāni ubhinnampi asādhāraṇānīti yojanā.

834. Ubhinnampi sādhāraṇāni satthunā paññattāni sikkhāpadāni satañca sattati ca cattāri ca bhavantīti pakāsitāti yojanā.

835-6. **Pārājikāni cattārī**ti methunaadinnādānamanussaviggahauttarimanussadhammapārājikāni cattāri ca. **Satta saṅghādisesakā**ti sañcarittaamūlakaaññabhāgiyā, cattāro yāvatatiyakā cāti saṅghādisesā satta ca. **Aṭṭhārasa ca nissaggā**ti nissaggiyesu paṭhame cīvaravagge dhovanapaṭiggahaṇasikkhāpadadvayavajjitāni aṭṭha, eḷakalomavagge aṭṭhamanavamadasamānīti tayo, pattavagge paṭhamapattavassikasāṭikaāraññakasikkhāpadattayassa vajjitāni satta cāti imāni aṭṭhārasa nissaggiyasikkhāpadāni ca. **Samasattati khuddakā**ti –

> ''Sabbo bhikkhunivaggopi…pe… dvāvīsati bhavanti hī''ti. (u. vi. 818-821) –

Vuttā bhikkhūnaṃ bhikkhunīhi asādhāraṇāti imehi bāvīsatipācittiyehi vajjitāni avasesāni sattati pācittiyāni ca ubhayasādhāraṇavasena paññattāni. Pañcasattati sekhiyāpi cāti **ubhinnaṃ** bhikkhubhikkhunīnaṃ **samasikkhatā** sādhāraṇasikkhāpadāni sabbaso sataṃ, sattati, cattāri ca hontīti yojanā.

Iti uttare līnatthapakāsaniyā

Sādhāraṇāsādhāraṇakathāvaṇṇanā niṭṭhitā.

Lakkhaṇakathāvaṇṇanā

837. **Ito**ti sādhāraṇāsādhāraṇakathāya paraṃ. **Sabbaga**nti sabbasikkhāpadasādhāraṇaṃ. **Vadato me**ti vadato mama vacanaṃ. **Nibodhathā**ti nisāmetha, ekaggacittā hutvā sakkaccaṃ suṇāthāti attho.

838-9. ''Vipatti āpatti anāpattī''ti padacchedo. ''Āṇatti aṅga''nti padacchedo. **Vajjakammapabhedaka**nti vajjapabhedakaṃ kammapabhedakaṃ. **Tikadvaya**nti kusalattikavedanāttikadvayaṃ. **Sabbatthā**ti **idaṃ pana** sattarasavidhasabbasādhāraṇalakkhaṇaṃ. **Sabbattha** sabbesu sikkhāpadesu.

840. **Idha** imasmiṃ sattarasavidhe yaṃ lakkhaṇaṃ pubbe vuttanayaṃ, yañca uttānaṃ, taṃ sabbaṃ vajjetvā **atthajotanaṃ** atthappakāsanaṃ karissāmīti yojanā.

841. Nidānaṃ nāma rājagahādisikkhāpadapaññattiṭṭhānabhūtāni satta nagarāni, taṃ pubbe dassitanti avasiṭṭhāni dassetumāha **''puggalo''**tiādi. **Puggalo nāma** katamo? Yaṃ yaṃ bhikkhuniṃ, bhikkhuñca ārabbha sikkhāpadaṃ paññattaṃ, **ayaṃ** bhikkhunī ca bhikkhu ca sikkhāpadapaññattiyā ādikammiko puggaloti vuccatīti yojanā.

842. **Dhaniyādayo**ti **ādi**-saddena sambahulā bhikkhū, vaggumudātīriyā bhikkhū, seyyasako, udāyī, āḷavakā bhikkhū, channo, mettiyabhūmajakā, devadatto, assajipunabbasukā bhikkhū, chabbaggiyā bhikkhū, upanando sakyaputto, aññataro bhikkhu, hatthako sakyaputto, anuruddho, sattarasavaggiyā bhikkhū, cūḷapanthako, belaṭṭhasīso, āyasmā ānando, sāgatatthero, ariṭṭho bhikkhu, āyasmā ānandoti ime ekavīsati saṅgahitā.

843. **Thullanandādayo**ti **ādi**-saddena sundarīnandā, chabbaggiyā bhikkhuniyo, aññatarā bhikkhunī, caṇḍakāḷī, sambahulā bhikkhuniyo, dve bhikkhuniyoti chayime saṅgahitā. **Sabbe**ti ubhayapātimokkhe ādikammikā sabbe puggalā.

844. **Vatthū**ti **vatthu** nāma sudinnādino tassa tasseva puggalassa methunādikassa ca **vatthuno** sabbappakārena **ajjhācāro** vītikkamo pavuccatīti yojanā.

845-6. Kevalā mūlabhūtā paññatti. Anu ca anuppanno ca sabbattha ca padeso ca **anvanuppannasabbatthapadesā,** teyeva padāni **anvanuppannasabbatthapadesapadāni,** tāni pubbakāni yāsaṃ paññattīnaṃ tā **anvanuppannasabbatthapadesapadapubbikā**. Tatheva sā paññattīti yojanā. Anupaññatti anuppannapaññatti sabbatthapaññatti padesapaññatti hoti. Ekato ubhato pubbā katheva sā paññattīti yojanā. Ekatopadaṃ ubhatopadañca pubbamassāti **ekatoubhatopubbā,** ekatopaññatti ubhatopaññattīti vuttaṃ hoti.

847. **Tattha** navadhāsu paññattīsu. Paññatti nāma katamāti āha **''yo methuna''**ntiādi. ''Yo bhikkhu methunaṃ dhammaṃ paṭiseveyyā''ti ca ''yo bhikkhu adinnaṃ ādiyeyyā''ti ca evamādikā sikkhāpadassa mūlabhūtā **paññatti** hotīti yojanā.

848. **Iccevamādikā**ti **ādi**-saddena ''sikkhaṃ apaccakkhāya dubbalyaṃ anāvikatvā''ti ca ''gāmā vā araññā vā''ti ca evamādīnaṃ saṅgaho.

849. Vajjake anuppanneyeva paññattā anuppannapaññatti, **sā** anuppannapaññatti.

850-1. Guṇaṅguṇupāhanasikkhāpadena saha cammattharaṇasikkhāpadañca **dhuvanhānaṃ** dhuvanahānasikkhāpadaṃ, pañcavaggena upasampādanasikkhāpadañcāti **esā catubbidhā** paññatti padesapaññatti nāmāti vuttāti yojanā. **Majjhimadesasmiṃyeva hotī**ti majjhimadesasmiṃyeva āpattikarā hoti. **Na aññato**ti na aññatra paccantimesu janapadesu desantare ṭhāne.

852. **Ito**ti catubbidhapadesapaññattito. **Etthā**ti imasmiṃ paññattibhede. **Sādhāraṇadukādika**nti sādhāraṇapaññatti asādhāraṇapaññatti, ekatopaññatti ubhatopaññattīti dukadvayaṃ. **Atthato ekamevā**ti atthato aññamaññasamānameva. Vipattāpattānāpattivinicchayo vitthāritoti idha na dassito. Ayaṃ panettha saṅkhepo – **vipattī**ti sīlaācāradiṭṭhiājīvavipattīnaṃ aññatarā. **Āpattī**ti pubbapayogādivasena āpattibhedo. **Anāpattī**ti ajānanādivasena anāpatti.

853. Āpatti pana sāṇattikāpi hoti, anāṇattikāpi hotīti yojanā. **''Āṇattīti ca nāmesā āṇāpanā''**ti iminā āṇatti-saddassa sabhāvasādhāraṇattāti idhāha.

854. Sabbasikkhāpadesupi sabbāsaṃ āpattīnaṃ sabbo pana aṅgabhedopi vibhāvinā ñātabboti yojanā.

856. ''Sā ca akriyasamuṭṭhānā''ti padacchedo. Kāyena, vācāya vā dasāhabbhantare atirekacīvarassa anadhiṭṭhānena nissaggiyapācittiyaṃ hotīti **''paṭhame kathine viyā''**ti udāharaṇaṃ kataṃ.

857. **Kriyākriyato hotī**ti kiriyato ca akiriyato ca hoti. Tattha udāharaṇamāha **''cīvaraggahaṇe viyā''**ti. Aññātikāya bhikkhuniyā hatthato cīvaraggahaṇaṃ **kriyā,** pārivattakassa adānaṃ **akriyā**ti evaṃ kiriyāya ceva akiriyāya ca imaṃ āpajjati.

858. **Siyā pana karontassa akarontassā**ti yā pana āpatti siyā karontassa, siyā akarontassa hoti, ayaṃ siyā kiriyato, siyā akiriyato samuṭṭhāti. **Siyā**ti ca kadāci-saddatthe nipāto. Atrodāharaṇamāha **''rūpiyoggahaṇe viyā''**ti. Rūpiyassa uggahaṇe, uggaṇhāpane siyā kadāci kiriyato samuṭṭhāti, upanikkhittassa sādiyane kāyavācāhi kātabbassa akaraṇena kadāci akarontassa hotīti.

859. Yā karoto akubbato, kadāci karontassa ca hoti, sā āpatti siyā kiriyākiriyato, siyā kiriyatopi ca hotīti yojanā. ''Kuṭikārāpatti viyā''ti vattabbaṃ. Sā hi vatthuṃ desāpetvā pamāṇātikkantaṃ karoto kiriyato samuṭṭhāti, adesāpetvā pamāṇātikkantaṃ, pamāṇayuttaṃ vā karoto kiriyākiriyato samuṭṭhāti.

861. **Yato** āpattito. **Ayaṃ** āpatti. Saññāya karaṇabhūtāya vimokkho etāyāti **saññāvimokkhā**. Ettha ca vītikkamasaññā avijjamānāpi āpattiyā vimuccanassa sādhakatamaṭṭhena gahitā. Yathā vuṭṭhiyā abhāvena jātaṃ dubbhikkhaṃ ''vuṭṭhikata''nti vuccati, evaṃsampadamidaṃ veditabbaṃ. **Ayaṃ** sacittakāpatti.

862-4. **Itarā pana** acittakāpatti. Vītikkamasaññāya abhāvena natthi vimokkho etāyāti **nosaññāvimokkhā**. **Sucittena** savāsanakilesappahānena, sakalalokiyalokuttarakusalasampayogena ca sundaracittena bhagavatā **pakāsitā sabbāva** āpatti cittassa vasena duvidhā siyunti yojanā. **Sacittakasamuṭṭhānavasena panā**ti sacittakasamuṭṭhānavaseneva. Sacittakamissakavivajjanatthāya **pana**-saddo evakārattho vutto.

Yā sacittakehi vā acittakamissakasamuṭṭhānavasena vā samuṭṭhāti, ayaṃ acittakā.

865. **Suvijjenā**ti sobhamānāhi tīhi vijjāhi vā aṭṭhahi vā vijjāhi samannāgatattā suvijjena. **Anavajjenā**ti savāsanakilesāvajjarahitattā anavajjena bhagavatā. **Lokapaṇṇattivajjato** lokapaṇṇattivajjavasena sabbāva āpattiyo vajjavasena duvidhā dukā vuttāti yojanā.

866. **Yassā sacittake pakkhe, cittaṃ akusalaṃ siyā**ti yassā sacittakācittakasamuṭṭhānāya acittakāya surāpānādiāpattiyā sacittakasamuṭṭhānapakkhe cittaṃ akusalameva hoti, ayaṃ lokavajjā nāmāti attho. Yassā pana sacittakasamuṭṭhānāya paṭhamapārājikādiāpattiyā cittaṃ akusalameva hoti, tassā lokavajjatāya vattabbameva natthi. Acittakāpi vā āpatti sacittakapakkhe kusalacitte sati lokavajjatāya siddhāya acittakapakkhepi lokavajjo hoti, kimaṅgaṃ pana akusalacitteneva āpajjitabbāya āpattiyā lokavajjatāti sā visuṃ na vuttā.

Yasmā pana paṇṇattivajjāya vatthuvītikkamavajjā siyā kusalaṃ, siyā abyākataṃ, tasmā tassā sacittakapakkhe cittaṃ kusalamevāti ayaṃ niyamo natthīti āha **''sesā paṇṇattivajjakā''**ti. **''Paṇṇattivajjakā''**ti iminā ca lakkhaṇena vatthuvijānanacittena sacittakapakkhe cittaṃ siyā kusalaṃ, siyā akusalaṃ, siyā abyākataṃ, tasmā tassā sacittakapakkhe cittaṃ akusalamevāti ayaṃ niyamo natthīti āha.

867. Kāyadvārena āpajjitabbā **kāyakammaṃ**. Ubhayattha āpajjitabbā **tadubhayaṃ** kāyakammaṃ vacīkammaṃ. Manodvāre āpatti nāma natthīti manokammaṃ na vuttaṃ. ''Manodvāre āpatti nāma natthīti ca idaṃ yebhuyyavasena vuttaṃ upanikkhittasādiyanādīsu manodvārepi āpattisambhavato''ti ācariyā.

868-9. **Kusalāditikadvaya**nti kusalattikañceva vedanāttikañca. Āpattiṃ āpajjanto kusalākusalacitto, tathā abyākatacitto vā hutvā āpajjatīti yojanā.

Dukkhādisaṃyutoti **ādi**-saddena upekkhāvedanāsamaṅgino saṅgaho. Evaṃ santepi sabbasikkhāpadesu akusalacittavasena ekaṃ cittaṃ, kusalābyākatavasena dve cittāni, sabbesaṃ vasena tīṇi cittāni. Dukkhavedanāvasena ekā vedanā, sukhaupekkhāvasena dve, sabbāsaṃ vasena tisso vedanāti ayameva bhedo labbhati, na añño bhedo.

Kusalattikaṃ sacepi gahitaṃ, na pana sabbesameva cittānaṃ vasena labbhati, atha kho āpattisamuṭṭhāpakānaṃ bāttiṃsacittānameva vasena labbhati. Bāttiṃseva hi cittāni āpattisamuṭṭhāpakāni. Dvādasa akusalāni, aṭṭha kāmāvacarakusalāni, dasa kāmāvacarakiriyacittāni, kusalato, kiriyato ca dve abhiññācittāni cāti evaṃ bāttiṃsacittehi samuṭṭhitāpi āpatti akusalā vā hoti abyākatā vā, natthi āpatti kusalaṃ. Yathāha **samathakkhandhake** ''āpattādhikaraṇaṃ siyā akusalaṃ siyā abyākataṃ, natthi āpattādhikaraṇaṃ kusala''nti (cūḷava. 222; pari. 303). Ayaṃ pana pāṭho paṇṇattivajjaṃyeva sandhāya vutto, na lokavajjaṃ. Yasmiñhi pathavikhaṇanabhūtagāmapātabyatādike āpattādhikaraṇe kusalacittaṃ aṅgaṃ hoti, tasmiñca sati na sakkā vattuṃ ''natthi āpattādhikaraṇaṃ kusala''nti. Tasmā nayidaṃ aṅgapahonakacittaṃ sandhāya vuttaṃ. Yaṃ tāva āpattādhikaraṇaṃ lokavajjaṃ, taṃ ekantato akusalameva. Tattha ''siyā akusala''nti vikappo natthi. Yaṃ pana paṇṇattivajjaṃ, taṃ yasmā sañcicca ''imaṃ āpattiṃ vītikkamāmī''ti vītikkamantasseva akusalaṃ hoti, asañcicca pana kiñci ajānantassa sahaseyyādivasena āpajjanato abyākataṃ hoti, tasmā tattha sañciccāsañciccavasena imaṃ vikappabhāvaṃ sandhāya idaṃ vuttaṃ ''āpattādhikaraṇaṃ siyā akusalaṃ siyā abyākataṃ, natthi āpattādhikaraṇaṃ kusala''nti. Sace pana ''yaṃ kusalacitto āpajjati, idaṃ vuccati āpattādhikaraṇaṃ kusala''nti vadeyya, acittakānaṃ eḷakalomapadasodhammādisamuṭṭhānānampi kusalacittaṃ āpajjeyya, na ca tattha vijjamānampi kusalacittaṃ āpattiyā aṅgaṃ, kāyavacīviññattivasena pana calitapavattānaṃ kāyavācānaṃ aññatarameva aṅgaṃ, tañca rūpakkhandhapariyāpannattā abyākatanti.

870. **Idaṃ tu lakkhaṇa**nti idaṃ nidānādisādhāraṇavinicchayalakkhaṇaṃ.

871. **''Taru''**ntiādigāthā pubbe vuttatthāva. Ayaṃ pana viseso – tattha ''dvayaṅkura''nti vuttaṃ, idha ''catussikha''nti. Tattha ''dvayaṅkura''nti lokavajjapaṇṇattivajjānaṃ gahaṇaṃ, idha **catussikha**nti catunnaṃ vipattīnaṃ. Cattāro sīkhā aṅkurā etassāti viggaho. Tattha vipatti ''sattaphala''nti sattaphalesu antogadhā, idha vipattiṭṭhāne vajjaṃ gahetvā sattaphalāni.

872. **Anuttarataṃ gataṃ** attanā uttarassa uttamassa kassaci avijjamānattā **imaṃ uttaraṃ** uttaraṃ nāma pakaraṇaṃ **yo** theranavamajjhimesu aññataro **pariyāpuṇāti** pāṭhassa paguṇavācuggatakaraṇena adhīyati, **paripucchati** atthañca atthavaṇṇanaṃ sutvā sakkaccaṃ uggahetvā manasā pekkhitvā paññāya suppaṭivijjhitvā dhāreti, so ca bhikkhu **ca**-saddena evameva vinayavinicchaye yo bhikkhu yutto, so ca **kāyavācavinaye** kāyavācāvītikkamānaṃ vinayane saṃvaraṇe **vinaye** vinayapiṭake **anuttarataṃ upayāti** attano uttaritarassa avijjamānataṃ upagacchati. Ettha kāraṇamāha **''uttarato''**ti, paguṇavācuggatakaraṇena adhītena atthavaṇṇanaṃ sutvā dhāraṇena suṭṭhu dhāritena iminā uttarapakaraṇena hetubhūtenāti attho.

Iti uttare līnatthapakāsaniyā

Lakkhaṇakathāvaṇṇanā niṭṭhitā.

Sabbasaṅkalananayakathāvaṇṇanā

873. Parivāre mukhāgatā katthapaññattivārādayo aṭṭha vārā, teyeva paccaya-saddena yojetvā vuttā aṭṭhapaccayavārāti vibhaṅgadvaye visuṃ visuṃ dassitā soḷasa parivārā assāti soḷasaparivāro, tassa **soḷasaparivārassa**. **Sabbaṃ saṅkalanaṃ naya**nti sabbesaṃ vuttānaṃ saṅkalananayānaṃ saṅgahetabbato sabbaṃ saṅkalabhedanaṃ

nayaṃ.

875. **Kāyikā chabbidhā**ti paṭhamapārājikāpatti, kuṭikaraṇe payoge dukkaṭāpatti, ekaṃ piṇḍaṃ anāgate thullaccayāpatti, tasmiṃ āgate saṅghādisesāpatti, vikālabhojane pācittiyāpatti, paṭhamapāṭidesanīyāpattīti chabbidhā.

Tathā vācasikāpi cāti catutthapārājikā, kuṭiyā kārāpane pubbagatiyo, padasodhammapācittiyaṃ, davakamyatāya hīnena khuṃsanaṃ, tassa dubbhāsitanti tathā chabbidhā.

Chādentassa ca tissoti bhikkhuniyā vajjapaṭicchādikāya pārājikaṃ, bhikkhuno saṅghādisesachādane pācittiyaṃ, attano duṭṭhullacchādane dukkaṭanti tisso ca.

Pañca saṃsaggapaccayāti kāyasaṃsagge bhikkhuniyā pārājikaṃ, bhikkhuno saṅghādiseso, kāyena kāyapaṭibaddhe thullaccayaṃ, nissaggiyena kāyapaṭibaddhe dukkaṭaṃ, aṅgulipatodake pācittiyanti kāyasaṃsaggapaccayā pañca āpattiyo.

877. Bhikkhuniyā vajjapaṭicchādikāya pārājikaṃ, bhikkhussa saṅghādisesapaṭicchādakassa pācittiyanti duṭṭhullacchādane duve.

879. **''Gāmantare catassovā''**tiādi paṭiniddesato ca viññāyati.

881. **Vajantiyā**ti gacchantiyā.

885. Yā pana bhikkhunī rattandhakāre appadīpe hatthapāse purisena saddhiṃ yadi sallapeyya, tassā pācitti. **Dūre ṭhitā** hatthapāsaṃ vijahitvā ṭhitā vadeyya ce, dukkaṭamevāti yojanā.

886. **Yā pana** bhikkhunī **channe** paṭicchannaṭṭhāne divā purisena saddhiṃ **assa** purisassa hatthapāse ṭhitā **vadeyya** sallapeyya, tassā pācitti. Hatthapāsaṃ vijahitvā vadeyya ce, dukkaṭamevāti yojanā.

891. **Sanissaggā ca pācittī**ti nissajjanavinayakammasahitāyeva pācitti.

893. **Idha** imasmiṃ sāsane.

896. **Duvinna**nti dvinnaṃ.

898. **Samānasaṃvāsakabhūmi** nāma pakatattassa bhikkhuno samānaladdhikassa ekasīmāyaṃ ṭhitabhāvo. Nānāpadaṃ pubbaṃ etissāti **nānāpadapubbikā,** nānāsaṃvāsakabhūmīti attho. Ukkhittanānāladdhikanānāsīmagatā **nānāsaṃvāsakabhūmi**. Imā dveyeva saṃvāsakabhūmiyo hi mahesinā kāruṇikena vuttāti yojanā.

899. **Duvinna**nti pārivāsikamānattacārīnaṃ dvinnaṃ puggalānaṃ. **Dvayātītenā**ti kāmasukhallikānuyogaattakilamathānuyogasaṅkhātaṃ antadvayaṃ atikkamma majjhimāya paṭipadāya ṭhitena. Atha vā sassatucchedadvayaṃ atikkantena.

900. ''Dvaṅgulapabbaparamaṃ ādātabba''nti ca tatheva ''dvaṅgulaṃ vā dumāsaṃ vā''ti ca dvaṅgulā duve paññattāti yojanā.

905. Āṇattiyā manussamāraṇaṃ, āṇattiyā adinnādānampīti yojanā.

907. **Tisso obhāsanāyimā**ti imā tisso methunādhippāyappakāsanā.

908. Saṅghādiseso eva **saṅghādisesatā**.

910. **Vanappati** nāma pupphaṃ vinā phalantī nigrodhaudumbaraassatthapilakkhakādirukkhajāti, idha pana vanajeṭṭho rakkhitagopitacetiyarukkho vanappatīti adhippāyo. **Thullatā**ti thullaccayaṃ.

912. **Vissaṭṭhī**ti vissajji sambhavadhātu. **Chaḍḍane**ti upakkamitvā mocane. ''Harite uccāraṃ passāvaṃ chaḍḍane''ti padacchedo.

913. Kiṃ pamāṇametāsanti **kittakā**.

915. **Bhikkhu bhikkhuniyā saddhi**nti ettha bhikkhūti sāmivacanappasaṅge paccattaṃ, bhikkhunoti attho. Gāthābandhavasena vā vaṇṇalopo.

918. Dutiyāya hatthapāsakaṃ.

922. ''Yāvatatiyake tisso āpattiyo''ti (pari. aṭṭha. 476 atthato samānaṃ) padassa niddese ''thullaccayaṃ siyā saṅgha-bhedakassānuvattino''ti paṭhanti. ''Tiṇṇaṃ saṅghabhedānuvattākānaṃ kokālikādīnaṃ saṅghādiseso''ti **aṭṭhakathāyaṃ** vuttattā tathā pāṭho na gahetabbo.

923. **Yāvatatiyake**ti tiṇṇaṃ pūraṇī **tatiyā,** kammavācā, yāvatatiyāya kammavācāya pariyosāne āpajjitabbā āpatti **yāvatatiyakā** nāma.

926. **''Avassutassa…pe… kiñcī''**ti idaṃ garukāpattiyā vatthudassanaṃ. **''Sabbaṃ maṃsaṃ akappiya''**nti idaṃ thullaccayadukkaṭānaṃ vatthudassanaṃ.

927. **''Viññāpetvāna…pe… bhojanampi cā''**ti idaṃ pāṭidesanīyavatthudassanaṃ. **''Lasuṇampi cā''**ti idaṃ pācittiyavatthudassanaṃ. ''Ekato ajjhoharantiyā''ti padacchedo.

930. Rattacittena itthiyā aṅgajātaṃ olokentassa dukkaṭaṃ vuttanti yojanā.

931. Sammāvattanāva **sammāvattanakā**. **Tecattālīsa vattanā** dvāsīṭikkhandhakavattānaṃ paripūraṇaṭṭhāne dassitā.

932. Adassanaapaṭikamme āpannāpattiyā **duve** puggalā, pāpikāya diṭṭhiyā appaṭinissagge āpannāpattiyā ekoti ime tayo ukkhittapuggalā.

934. **Dūsako**ti bhikkhunidūsako. **Kaṇṭako**ti kaṇṭakasāmaṇero.

937. **Dadeyyaccevamādikā**ti ñattikāle ''saṅgho dadeyyā''tiādibhedā ñattikappanā, ñattikiriyāti attho. **Deti saṅgho karotītiādī**ti kammavācākāle ''saṅgho detī''ti vā ''karotī''ti vā ādibhedā vacanakammassa aniṭṭhitattā vippakatapaccuppannaṃ nāma siyā.

938. **Dinnaṃ kataṃ paniccādī**ti kammavācāya niṭṭhitāya ''dinnaṃ saṅghenā''ti vā ''kataṃ saṅghenā''ti vātiādivacanaṃ atītakaraṇaṃ nāma siyā.

939. **Saṅghe**ti saṅghamajjhe.

''Kāraṇehi pana dvīhi, saṅgho bhijjati naññathā''ti kasmā vuttaṃ, nanu ''pañcahupāli, ākārehi saṅgho bhijjati. Katamehi pañcahi? Kammena, uddesena, voharanto,

anussāvanena, salākaggāhenā''ti (pari. 458) vuttattā, **aṭṭhakathāyañca** (pari. aṭṭha. 458) ''pañcahi kāraṇehī''ti vacanato ca idha imehi dvīheva kāraṇehi saṅghabhedakathanaṃ ayuttanti? Vuccate – nāyuttaṃ pubbapayogakārakavasena vuttattā. Tathā hi **aṭṭhakathāyaṃ** –

> ''Kammenāti apalokanādīsu catūsu kammesu aññatarena kammena. Uddesenāti pañcasu pātimokkhuddesesu aññatarena uddesena. Voharantoti kathayanto, tāhi tāhi upapattīhi 'adhammaṃ dhammo'tiādīni aṭṭhārasa bhedakaravatthūni dīpento. Anussāvanenāti 'nanu tumhe jānātha mayhaṃ uccākulā pabbajitabhāvaṃ, bahussutabhāvañca, mādiso nāma uddhammaṃ ubbinayaṃ satthusāsanaṃ kareyyāti citte uppādetuṃ tumhākaṃ yuttaṃ, kiṃ mayhaṃ avīci nīluppalavanamiva sītalo, kimahaṃ apāyato na bhāyāmī'tiādinā nayena kaṇṇamūle vacībhedaṃ katvā anussāvanena. Salākaggāhenāti evaṃ anussāvetvā tesaṃ cittaṃ upatthambhetvā anivattidhamme katvā 'gaṇhatha imaṃ salāka'nti salākaggāhena.
>
> ''Ettha ca kammameva, uddeso vā pamāṇaṃ, vohārānussāvanasalākaggāhā pana pubbabhāgā. Aṭṭhārasavatthudīpanavasena hi voharante tattha rucijananatthaṃ anussāvetvā salākāya gahitāyapi abhinnova hoti saṅgho. Yadā pana evaṃ cattāro vā atireke vā salākaṃ gāhetvā āveṇikaṃ kammaṃ vā uddesaṃ vā karoti, tadā saṅgho bhinno nāma hotī''ti (pari. aṭṭha. 458) –

Vuttattā salākaggāhakammāni dve padhānakāraṇānīti idha tāneva dassitāni.

Nanu ca salākaggāhopi saṅghabhedassa pubbabhāgo vutto, uddesakammāneva padhānabhāvena vuttāni, tasmā kathamassa salākaggāhassa padhānakāraṇabhāvoti? Vuccate – uddesakammānipi salākaggāhe siddhe avassambhavanato atthasādhanapayogena vinā asiddhāneva hontīti so padhānabhāvena idha gahito, uddeso pana paññattakammapubbaṅgamattā kammeneva saṅgahitoti idha visuṃ na vuttoti daṭṭhabbaṃ.

941. **Payuttāyuttavācāyā**ti paccayuppādanatthāya payuttā ca sā sakyaputtiyabhāvassa ayuttā ananurūpā cāti **payuttāyuttā,** sāyeva vācāti payuttāyuttavācā, tāya.

944. Yā bhikkhunī viññāpetvā bhuñjati, tassā ca pāṭidesanīyaṃ siyāti yojanā.

945. **Anāmayo**ti agilāno.

946. **''Dasasatānī''**tiādigāthāya **rattīna**nti ettha ''sata''nti seso. Chādanakiriyāya accantasaṃyoge upayogavacanaṃ. Dasasatāni āpattiyo rattīnaṃ sataṃ chādetvāti yojanā. Evaṃ kattabbayojanāyaṃ –

> ''Dasa sataṃ rattisataṃ, āpattiyo chādayitvāna;
> Dasa rattiyo vasitvāna, mucceyya pārivāsiko''ti. (pari. 477) –

Ayaṃ parivāragāthāpamāṇaṃ. Ekadivasaṃ sataṃsaṅghādisesāpattiyo āpajjitvā dasadivase chādanavasena sataṃdivase sahassasaṅghādisesāpattiyo chādayitvāti attho. Ayamettha saṅkhepattho – yo dasadivase sataṃ saṅghādisesā āpattiyo āpajjitvā dasadivase paṭicchādeti, tena rattisataṃ āpattisahassaṃ paṭicchāditaṃ hotīti. **Dasa rattiyo vasitvānā**ti ''sabbāva tā āpattiyo dasāhapaṭicchannā''ti parivāsaṃ yācitvā dasa rattiyo vasitvāti attho. **Mucceyya pārivāsiko**ti parivāsaṃ vasanto bhikkhu attanā vasitabbaparivāsato mucceyya, mutto bhaveyyāti attho.

947. **Pārājikāni aṭṭhevā**ti aggahitaggahaṇena. **Tevīsa garukā**ti bhikkhūhi asādhāraṇā bhikkhunīnaṃ dasa, bhikkhunīhi asādhāraṇā bhikkhūnaṃ cha, ubhinnaṃ sādhāraṇā sattāti evaṃ tevīsa saṅghādisesā.

948. **Vuttānī**ti yathāvuttāni nissaggiyāni. **Dvecattālīsa hontī**ti bhikkhuvibhaṅgāgatā tiṃsa, bhikkhūhi asādhāraṇā bhikkhunīnaṃ ādito dvādasa cāti dvācattālīsa nissaggiyāni honti. Aṭṭhāsītisataṃ pācittiyā pubbe dassitāva.

949. **Susikkhenā**ti suṭṭhu sikkhitaadhisīlāditividhasikkhena bhagavatā.

950. **Supaññenā**ti sobhaṇā dasabalacatuvesārajjachaasādhāraṇādayo paññā yassa so supañño, tena. **Yasassinā**ti aṭṭhaariyapuggalasamūhasaṅkhātaparivārayasā ca sabbalokabyāpakaguṇaghosasaṅkhātakittiyasā ca tena samannāgatattā yasassinā. **Aḍḍhuḍḍhāni satāni bhavantī**ti yathādassitagaṇanāya piṇḍavasena paññāsādhikāni tīṇi satāni bhavantīti attho. Supaññena yasassinā gotamena **paññattāni sabbāni** sikkhāpadāni aḍḍhuḍḍhāni satāni bhavantīti yojanā.

951. **Etesu** sikkhāpadesu yo sārabhūto vinicchayo vattabbo, so sakalo mayā samāsena **sabbathā** sabbākārena vuttoti yojanā.

952. **Idaṃ** uttaraṃ nāma pakaraṇaṃ.

953. **Tasmā**ti mayā vicāretvā vuttattāva. **Atthe**ti vacanatthabhāvatthādibhede atthe vā. **Akkharabandhe vā**ti akkharasaṅkhātapadabandhe vā. **Viññāsassa kamepi vā**ti uddesavasena ganthanikkhepassa kamepi. **Kaṅkhā na kātabbā**ti ''yathāadhippetassa idaṃ vācakaṃ nu kho, avācaka''nti vā ''idamayuttaṃ nu kho, yutta''nti vā ''idamadhikaṃ nu kho, ūna''nti vā ''idamaghaṭṭitakkamaṃ nu kho, ghaṭṭitakkama''nti vā ''idaṃ viruddhasamayaṃ nu kho, aviruddhasamaya''nti vā ''idaṃ duruttaṃ nu kho, suvutta''nti vā ''idaṃ satthakaṃ nu kho, niratthaka''nti vā kaṅkhā vimati yena kenaci na kātabbā. **Bahumānatā**ti ''vinayo saṃvaratthāyā''tiādinā (pari. 366) niddiṭṭhapayojanaparamparāya mūlakāraṇattā mahatī sammānā kātabbāti attho.

954. **Yo** bhikkhu **sauttaraṃ** uttarapakaraṇena sahitaṃ **vinayassavinicchayaṃ** nāma pakaraṇaṃ **jānāti** dhammato ceva atthato ca vinicchayato ca sabbathā avabujjhati, **so** bhikkhu attanā sikkhitabbāya sikkhāya sabbaso viññātattā sikkhāpakena ācariyena vināpi sikkhituṃ samatthoti. **Nissayaṃ vimuñcitvā**ti ācariyupajjhāye nissāya vāsaṃ muñcitvā. **Yathākāmaṅgato siyā**ti yādisā yādisā attanā gāmitā, tattha tattha gamanāraho bhaveyyāti attho.

955. Nissayaṃ dātukāmena. Saha vibhaṅgena **savibhaṅgaṃ**. Saha mātikāya **samātikaṃ. Idaṃ** sauttaraṃ vinayavinicchayapakaraṇaṃ **suṭṭhu vācuggataṃ katvā** ganthato suṭṭhu paguṇaṃ vācuggataṃ katvā atthato, vinicchayato ca sammā jānitvā evaṃ dātabbanti yojanā.

956-7. **Yo** bhikkhu **imaṃ** sauttaraṃ vinayavinicchayapakaraṇaṃ vācāya **paṭhati,** manasā **cinteti,** aññehi vuccamānaṃ **suṇāti,** atthaṃ **paripucchati,** paraṃ **vāceti,** niccaṃ **atthaṃ upaparikkhati** yathāparipucchitamatthaṃ hetuudāharaṇapavattivasena upagantvā samantato ikkhati paññāya niyameti vavatthapeti, tassa pana bhikkhussa **vinayanissitā sabbeva atthā** āpattānāpattikappiyākappiyādipabhedā sabbe atthā **hatthe āmalakaṃ viya** karatale amalamaṇiratanaṃ viya **upaṭṭhahanti** pākaṭā bhavantīti yojanā. Natthi etassa malanti **amalaṃ,** amalameva **āmalaka**nti maṇiratanaṃ vuccati.

958. Natthi etesaṃ buddhīti **abuddhī,** abuddhī ca te janā cāti **abuddhijanā,** abuddhijanānaṃ sāraṃ avasāraṃ osīdanaṃ dadāti ādadāti karotīti **abuddhijanasāradaṃ,** buddhivirahitānaṃ agādhaṃ gambhīraṃ. Tehi aladdhapatiṭṭhaṃ **amatasāgaraṃ** saddattharasāmatassa, nibbānāmatassa vā paṭilābhakāraṇattā sāgarasadisaṃ **paramaṃ** uttamaṃ **imaṃ uttaraṃ sāgaraṃ** āsannapaccakkhaṃ uttarapakaraṇasaṅkhātaṃ samuddasāgaraṃ sārado hutvā **uttaraṃ** uttaranto pariyosāpento **naro** bhikkhu **hi** yasmā **vinayapārago** vinayapiṭakassa pariyantaṃ gato hutvā **pārago** pāraṃ saṃsārassa pārasaṅkhātaṃ nibbānaṃ gacchanto **siyā** bhaveyyāti yojanā.

959. **Ato**ti tasmādeva kāraṇā **avapūratorato** pāpapūrato nirāsaṅkatāya orato nivatto pāpabhīruko naro **tamaṃ vidhūya** pāpabhīrukatāya eva cittapariyuṭṭhānavasena uppajjanakaṃ mohandhakāraṃ tadaṅgapahānavasena vidhametvā. **Sabbaṅgaṇakammadaṃ** sabbesaṃ rāgādīnaṃ aṅgaṇānaṃ kammaṃ tadaṅgādipahānaṃ dadāti āvahatīti ''sabbaṅgaṇakammada''nti laddhanāmaṃ **sukhassa padaṃ** lokiyalokuttarassa sukhassa kāraṇaṃ **guṇasaṃhitaṃ** sīlādīhi atthabhūtehi guṇehi saṃhitaṃ yuttaṃ guṇappakāsakaṃ **hitaṃ** amatosadhaṃ viya sabbadosasabbabyādhirahitatāya ajarāmatādiguṇāvahattā hitaṃ **imaṃ uttaraṃ** nāma pakaraṇaṃ **sakkaccaṃ** ādaro hutvā **niccaṃ** satataṃ **sikkhe** ''evaṃ paricayantaṃ karomī''ti cintetvā ekantena yathāvuttapayojanasādhanayoggaṃ katvā ajjhenādivasena sikkheyya eva, na ajjhupekkhako bhaveyyāti yojanā.

960. **Paṭubhāvakare** pātimokkhasaṃvarasīlapūraṇe, sāsanapaccatthikābhibhavane ca paṭubhāvaṃ chekattaṃ vesārajjaṃ karoti attānaṃ dhārentānaṃ lajjipuggalānanti

paṭubhāvakare **parame** tatoyeva uttame **piṭake** vinayapiṭake **paṭutaṃ** pāṭavaṃ paññākosallaṃ abhipatthayantena paṭunā yatinā nimmalappavattikena **paṭunā vidhinā** chekena sārena vidhānena **idaṃ** sauttaraṃ vinayavinicchayapakaraṇaṃ **satataṃ** nirantaraṃ **pariyāpuṇitabbaṃ** uggahaṇadhāraṇaparipucchācintanādivasena sikkhitabbanti yojanā.

Iti uttare līnatthapakāsaniyā

Sabbasaṅkalananayakathāvaṇṇanā niṭṭhitā.

Nigamanakathāvaṇṇanā

961-3. Mahesino tividhassāpi **sāsanassa suciraṭṭhitikāmena** aticirakālappavattiṃ icchantena **dhīmatā** pasatthataraññāṇena **suddhacittena** lābhasakkāranirapekkhatāya parisuddhajjhāsayena **buddhadattena** buddhadattābhidhānena ācariyavarena racito.

Pajjavasena **ganthato, atthato ceva** paramuttaro **uttaro** vinicchayo **antarāyaṃ antarena** ajjhattikaṃ, bāhiraṃ vā antarāyaṃ vinā yathā **siddhiṃ upāgato** pariniṭṭhānaṃ patto, tathā sattānaṃ **dhammasaṃyutā** kusalūpasaṃhitā **saṅkappā** manorathā **sijjhantu** antarāyaṃ vinā nippajjantu, etena uttaravinicchayaracanāmayena mahatā puññodayena catūhi saṅgahavatthūhi janaṃ rañjetīti **''rājā''**ti saṅkhaṃ gato mahīpālo **mahiṃ** pathavisannissitaṃ janakāyaṃ **sammā** ñāyena dasa rājadhamme akopento pāletu. **Devo** pajjunno **kāle** thāvarajaṅgamānaṃ upayogārahakāle **sammā pavassatu** avuṭṭhiativuṭṭhikaṃ akatvā sammā pavacchatu.

964. **Selindo** sinerupabbatarājā **yāva tiṭṭhati** yāva loke pavattati, **cando** sakalajanapadanayanasāyano **yāva virocati** yāva attano sabhāvaṃ joteti, tāva yasassino **gotamassa** arahato sammāsambuddhassa **saddhammo** pariyattipaṭipattipaṭivedhavasena tividho saddhammo **tiṭṭhatu** pavattatu.

965. Sīhādīnaṃ, dāhādīnañca bāhirajjhattikānaṃ parissayānaṃ khamanaṃ sahanaṃ abhibhavitvā pavattanaṃ **khanti. Soracca**nti sobhane ratoti **surato,** suratassa bhāvo soraccaṃ. Sundaraṃ akhaṇḍatādiguṇasamannāgataṃ sīlaṃ assāti **susīlo**. Susīlassa bhāvo.

Nigamanakathāvaṇṇanā niṭṭhitā.

Uttaravinicchayaṭīkā niṭṭhitā.

Iti vinayatthasārasandīpanī nāma vinayavinicchayavaṇṇanā,

Līnatthapakāsanī nāma uttaravinicchayavaṇṇanā ca

Samattā.

Pacchā ṭhapitagāthāyo

Therena thiracittena, sāsanujjotanatthinā;
Puññavā ñāṇavā sīlī, suhajjo muduko tathā.

Yo sīhaḷārimaddesu, candimā sūriyo viya;
Pākaṭo **sīvali**tthero, mahātejo mahāyaso.

Tena nītā sīhaḷā yā, idha pattā sudhīmatā;
Esā saṃvaṇṇanā sīha-ḷakkharena sulikkhitā.

Revato iti nāmena, therena thiracetasā;
Arimaddike rakkhantena, parivattetvāna sādhukaṃ.

Likhāpitā hitatthāya, bhikkhūnaṃ arimaddike;
Esā saṃvaṇṇanā suṭṭhu, sanniṭṭhānamupāgatā;
Tatheva sabbasattānaṃ, sabbattho ca samijjhatūti.

Namo tassa bhagavato arahato sammāsambuddhassa

Vinayavinicchayo

Ganthārambhakathā

1. Vanditvā sirasā seṭṭhaṃ, buddhamappaṭipuggalaṃ;
Bhavābhāvakaraṃ dhammaṃ, gaṇañceva niraṅgaṇaṃ.

2. Bhikkhūnaṃ bhikkhunīnañca, hitatthāya samāhito;
Pavakkhāmi samāsena, vinayassavinicchayaṃ.

3. Anākulamasaṃkiṇṇaṃ, madhuratthapadakkamaṃ;
Paṭubhāvakaraṃ etaṃ, paramaṃ vinayakkame.

4. Apāraṃ otarantānaṃ, sāraṃ vinayasāgaraṃ;
Bhikkhūnaṃ bhikkhunīnañca, nāvābhūtaṃ manoramaṃ.

5. Tasmā vinayanūpāyaṃ, vinayassavinicchayaṃ;
Avikkhittena cittena, vadato me nibodhatha.

Bhikkhuvibhaṅgo

Pārājikakathā

Paṭhamapārājikakathā

6. Tividhe tilamattampi, magge sevanacetano;
Aṅgajātaṃ pavesento, allokāse parājito.

7. Pavesanaṃ paviṭṭhaṃ vā, ṭhitamuddharaṇampi vā;
Sasikkho sādiyanto so, ṭhapetvā kiriyaṃ cuto.

8. Santhatenaṅgajātena, santhataṃ vā asanthataṃ;
Maggaṃ pana pavesento, tathevāsanthatena ca.

9. Upādinnenupādinne, anupādinnakena vā;
Ghaṭṭite anupādinne, sace sādiyatettha so.

10. Hoti pārājikakkhette, paviṭṭhe tu parājito;
Khette thullaccayaṃ tassa, dukkaṭañca viniddise.

11. Mate akkhāyite cāpi, yebhuyyakkhāyitepi ca;
Methunaṃ paṭisevanto, hoti pārājiko naro.

12. Yebhuyyakkhāyite cāpi, upaḍḍhakkhāyitepi ca;
Hoti thullaccayāpatti, sese āpatti dukkaṭaṃ.

13. Nimittamattaṃ sesetvā, khāyitepi sarīrake;
Nimitte methunaṃ tasmiṃ, sevatopi parājayo.

14. Uddhumātādisampatte, sabbatthāpi ca dukkaṭaṃ;
Khāyitākkhāyitaṃ nāma, sabbaṃ matasarīrake.

15. Chinditvā pana tacchetvā, nimittuppāṭite pana;
Vaṇasaṅkhepato tasmiṃ, sevaṃ thullaccayaṃ phuse.

16. Tato methunarāgena, patitāya nimittato;
Tāyaṃ upakkamantassa, dukkaṭaṃ maṃsapesiyaṃ.

17. Nakhapiṭṭhippamāṇepi, maṃse nhārumhi vā sati;
Methunaṃ paṭisevanto, jīvamāne parājito.

18. Kaṇṇacchiddakkhināsāsu, vatthikose vaṇesu vā;
Aṅgajātaṃ pavesento, rāgā thullaccayaṃ phuse.

19. Avasesasarīrasmiṃ, upakacchūrukādisu;
Vasā methunarāgassa, sevamānassa dukkaṭaṃ.

20. Assagomahisādīnaṃ, oṭṭhagadrabhadantinaṃ;
Nāsāsu vatthikosesu, sevaṃ thullaccayaṃ phuse.

21. Tathā sabbatiracchānaṃ, akkhikaṇṇavaṇesupi;
Avasesasarīresu, sevamānassa dukkaṭaṃ.

22. Tesaṃ allasarīresu, matānaṃ sevato pana;
Tividhāpi siyāpatti, khettasmiṃ tividhe sati.

23. Bahi methunarāgena, nimittaṃ itthiyā pana;
Nimittena chupantassa, tassa thullaccayaṃ siyā.

24. Kāyasaṃsaggarāgena, nimittena mukhena vā;
Nimittaṃ itthiyā tassa, chupato garukaṃ siyā.

25. Tathevobhayarāgena, nimittaṃ purisassapi;
Nimittena chupantassa, hoti āpatti dukkaṭaṃ.

26. Nimittena nimittaṃ tu, tiracchānagatitthiyā;
Thullaccayaṃ chupantassa, hoti methunarāgato.

27. Kāyasaṃsaggarāgena, tiracchānagatitthiyā;
Nimittena nimittassa, chupane dukkaṭaṃ mataṃ.

28. Aṅgajātaṃ pavesetvā, tamāvaṭṭakate mukhe;
Tatthākāsagataṃ katvā, nīharantassa dukkaṭaṃ.

29. Tathā catūhi passehi, itthiyā heṭṭhimattalaṃ;
Achupantaṃ pavesetvā, nīharantassa dukkaṭaṃ.

30. Uppāṭitoṭṭhamaṃsesu, bahi nikkhantakesu vā;
Dantesu vāyamantassa, tassa thullaccayaṃ siyā.

31. Aṭṭhisaṅghaṭṭanaṃ katvā, magge duvidharāgato;

Sukke muttepi vāmutte, vāyamantassa dukkaṭaṃ.

32. Itthiṃ methunarāgena, āliṅgantassa dukkaṭaṃ;
Hatthaggāhaparāmāsa-cumbanādīsvayaṃ nayo.

33. Apade ahayo macchā, kapotā dvipadepi ca;
Godhā catuppade heṭṭhā, vatthu pārājikassime.

34. Sevetukāmatācittaṃ, magge maggappavesanaṃ;
Idamaṅgadvayaṃ vuttaṃ, paṭhamantimavatthuno.

35. Dukkaṭaṃ paṭhamasseva, sāmantamiti vaṇṇitaṃ;
Sesānaṃ pana tiṇṇampi, thullaccayamudīritaṃ.

36. ''Anāpattī''ti ñātabbaṃ, ajānantassa bhikkhuno;
Tathevāsādiyantassa, jānantassādikammino.

37. Vinaye anayūparame parame;
Sujanassa sukhānayane nayane;
Paṭu hoti padhānarato na rato;
Idha yo pana sāramate ramate.

38. Imaṃ hitavibhāvanaṃ bhāvanaṃ;
Avedi surasambhavaṃ sambhavaṃ;
Sa mārabaḷisāsane sāsane;
Samo bhavatupālinā pālinā.

Iti vinayavinicchaye paṭhamapārājikakathā niṭṭhitā.

Dutiyapārājikakathā

39. Ādiyanto harantova-haranto iriyāpathaṃ;
Vikopento tathā ṭhānā, cāventopi parājito.

40. Tattha nānekabhaṇḍānaṃ, pañcakānaṃ vasā pana;
Avahārā dasevete, viññātabbā vibhāvinā.

41. Sāhatthāṇattiko ceva, nissaggo atthasādhako;
Dhuranikkhepanañcāti, idaṃ sāhatthapañcakaṃ.

42. Pubbasahapayogo ca, saṃvidāharaṇampi ca;
Saṅketakammaṃ nemittaṃ, pubbayogādipañcakaṃ.

43. Theyyapasayhaparikappa-paṭicchannakusādikā;
Avahārā ime pañca, veditabbāva viññunā.

44. Vatthukālagghadese ca, paribhogañca pañcapi;
Ñatvā etāni kātabbo, paṇḍitena vinicchayo.

45. Dutiyaṃ vāpi kuddālaṃ, piṭakaṃ pariyesato;
Gacchato theyyacittena, dukkaṭaṃ pubbayogato.

46. Tatthajātakakaṭṭhaṃ vā, lataṃ vā chindato pana;
Dukkaṭaṃ ubhayatthāpi, vuttaṃ sahapayogato.

47. Pathaviṃ khaṇato vāpi, byūhato paṃsumeva vā;
Āmasantassa vā kumbhiṃ, hoti āpatti dukkaṭaṃ.

48. Mukhe pāsaṃ pavesetvā, khāṇuke baddhakumbhiyā;
Bandhanānaṃ vasā ñeyyo, ṭhānabhedo vijānatā.

49. Dve ṭhānāni panekasmiṃ, khāṇuke baddhakumbhiyā;
Valayaṃ rukkhamūlasmiṃ, pavesetvā katāya vā.

50. Uddharantassa khāṇuṃ vā, chindato saṅkhalimpi vā;
Thullaccayaṃ tato kumbhiṃ, ṭhānā cāveti ce cuto.

51. Paṭhamaṃ pana kumbhiṃ vā, uddharitvā tathā puna;
Ṭhānā cāveti khāṇuṃ vā, saṅkhaliṃ vāpi so nayo.

52. Ito cito ca ghaṃsanto, mūle sāreti rakkhati;
Valayaṃ khegataṃ tattha, karontova parājito.

53. Jātaṃ chindati ce rukkhaṃ, dukkaṭaṃ kumbhimatthake;
Samīpe chindato tassa, pācittiyamatatthajaṃ.

54. Antokumbhigataṃ bhaṇḍaṃ, phandāpeti sace pana;
Apabyūheti tattheva, tassa thullaccayaṃ siyā.

55. Haranto kumbhiyā bhaṇḍaṃ, muṭṭhiṃ chindati attano;
Bhājane vā gataṃ katvā, hoti bhikkhu parājito.

56. Hāraṃ vā pana pāmaṅgaṃ, suttāruḷhaṃ tu kumbhiyā;
Phandāpeti yathāvatthuṃ, ṭhānā cāveti ce cuto.

57. Sappiādīsu yaṃ kiñci, pivato pādapūraṇaṃ;
Ekeneva payogena, pītamatte parājayo.

58. Katvāva dhuranikkhepaṃ, pivantassa punappunaṃ;
Sakalampi ca taṃ kumbhiṃ, pivato na parājayo.

59. Sace khipati yaṃ kiñci, bhaṇḍakaṃ telakumbhiyaṃ;
Taṃ pādagghanakaṃ telaṃ, dhuvaṃ pivati tāvade.

60. Hatthato muttamatteva, theyyacitto vinassati;
Āviñjetvāpi vā kumbhiṃ, telaṃ gāḷeti ce tathā.

61. Telassākiraṇaṃ ñatvā, khittaṃ rittāya kumbhiyā;
Pītaṃ telañca taṃ bhaṇḍaṃ, uddharantova dhaṃsito.

62. Tattheva bhindato telaṃ, chaḍḍentassa tatheva ca;
Jhāpentassa abhogaṃ vā, karontassa ca dukkaṭaṃ.

Bhūmaṭṭhakathā.

63. Ṭhapitaṃ pattharitvā ca, sāṭakattharaṇādikaṃ;
Veṭhetvā uddharantassa, mutte ṭhānā parābhavo.

64. Orimantena vā phuṭṭha-mokāsaṃ pārimantato;
Pārājikamatikkante, kaḍḍhato ujukampi vā.

Thalaṭṭhakathā.

65. Purato mukhatuṇḍañca, kalāpaggañca pacchato;
Dvīsu passesu pakkhanto, heṭṭhā pādanakhā tathā.

66. Uddhañcāpi sikhagganti, gagane gacchato pana;
Morassa cha paricchedā, veditabbā vibhāvinā.

67. Bhikkhu ''sassāmikaṃ moraṃ, gahessāmī''ti khegataṃ;
Hatthaṃ vāpi pasāreti, purato vāssa tiṭṭhati.

68. Moropi gagane pakkhe, cāreti na ca gacchati;
Dukkaṭaṃ gamanacchede, āmasantassa ceva taṃ.

69. Ṭhānā moramamocento, phandāpeti sace pana;
Evaṃ phandāpane tassa, thullaccayamudīritaṃ.

70. Aggahetvā gahetvā vā, hatthena pana attano;
Ṭhānā cāveti ce moraṃ, sayaṃ ṭhānā cuto siyā.

71. Phuṭṭhokāsaṃ mukhaggena, kalāpaggena vā pana;
Kalāpaggena vā phuṭṭhaṃ, mukhatuṇḍena bhikkhu ce.

72. Atikkāmeyya yo moraṃ, ṭhānā cāveti nāma so;
Eseva ca nayo pāda-sikhāpakkhesu dīpito.

73. Gagane pana gacchanto, kare moro nilīyati;
Taṃ kareneva cārento, phandāpetīti vuccati.

74. Sace gaṇhāti taṃ moraṃ, itarena karena so;
Cāvitattā pana ṭhānā, bhikkhu ṭhānā cuto siyā.

75. Itaraṃ pana morassa, upaneti sace karaṃ;
Na doso tattha uḍḍetvā, sayameva nilīyati.

76. Disvā aṅge nilīnaṃ taṃ, theyyacittena gacchato;
Pāde thullaccayaṃ hoti, dutiye ca parājayo.

77. Bhūmiyaṃ ṭhitamorassa, tīṇi ṭhānāni paṇḍito;
Pādānañca kalāpassa, vasena paridīpaye.

78. Tato kesaggamattampi, moraṃ pathavito pana;
Hoti pārājikaṃ tassa, ukkhipantassa bhikkhuno.

79. Chijjamānaṃ suvaṇṇādiṃ, patte patati ce pana;
Hatthena uddharantassa, tassa pārājikaṃ siyā.

80. Sace anuddharitvāva, theyyacittena gacchati;
Dutiye padavārasmiṃ, pārājikamudīraye.

81. Eseva ca nayo ñeyyo, hatthe vattheva matthake;
Taṃ taṃ tassa bhave ṭhānaṃ, yattha yattha patiṭṭhitaṃ.

Ākāsaṭṭhakathā.

82. Theyyacittena yaṃ kiñci, mañcapīṭhādisuṭṭhitaṃ;
Āmāsampi anāmāsaṃ, āmasantassa dukkaṭaṃ.

83. Saṃharitvā sace vaṃse, ṭhapitaṃ hoti cīvaraṃ;
Katvā punorato bhogaṃ, tathā antañca pārato.

84. Cīvarena phuṭṭhokāso, ṭhānaṃ tassa pavuccati;
Na tu cīvaravaṃso so, hotīti sakalo mato.

85. Orimantena okāsaṃ, phuṭṭhaṃ tamitarena vā;
Itarenapi vā phuṭṭhaṃ, orimantena vā puna.

86. Dakkhiṇantena phuṭṭhaṃ vā, vāmantenitarena vā;
Vāmantena phuṭṭhaṭṭhānaṃ, atikkāmayato cuti.

87. Uddhaṃ vā ukkhipantassa, cīvaraṃ pana vaṃsato;
Kesaggamatte ukkhitte, tassa pārājikaṃ bhave.

88. Rajjukena ca bandhitvā, ṭhapitaṃ pana cīvaraṃ;
Thullaccayaṃ vimocento, mutte pārājikaṃ phuse.

89. Veṭhetvā ṭhapitaṃ vaṃse, nibbeṭhentassa bhikkhuno;
Valayaṃ chindato vāpi, mocentassapyayaṃ nayo.

90. Cīvarassa pasāretvā, ṭhapitassa hi vaṃsake;
Saṃharitvā tu nikkhitte, cīvare viya nicchayo.

91. Sikkāya pakkhipitvā yaṃ, laggitaṃ hoti bhaṇḍakaṃ;
Sikkāto taṃ haranto vā, saha sikkāya vā cuto.

92. Kuntādiṃ nāgadantesu, ṭhitesu paṭipāṭiyā;
Agge vā pana bunde vā, gahetvā parikaḍḍhato.

93. Pārājikaṃ phuṭṭhokāsaṃ, atikkāmayato siyā;
Ujukaṃ ukkhipantassa, kesaggena parājayo.

94. Pākārābhimukho ṭhatvā, ākaḍḍhati sace pana;
Orimantaphuṭṭhokāsa-mitarantaccaye cuto.

95. Tatheva parato tassa, pellentassāpi bhikkhuno;
Bhittiṃ pana ca nissāya, ṭhapitepi ayaṃ nayo.

96. Cālentassa ca tālassa, phalaṃ vatthu hi pūrati;
Yenassa bandhanā mutte, tasmiṃ pārājikaṃ bhave.

97. Piṇḍiṃ chindati tālassa, sace pārājikaṃ siyā;
Eseva ca nayo sesa-rukkhapupphaphalesupi.

Vehāsaṭṭhakathā.

98. Gacchato hi nidhiṭṭhānaṃ, padavārena dukkaṭaṃ;
Udake pana gambhīre, tathā nimujjanādisu.

99. Tatthajātakapupphesu, yena pupphena pūrati;
Vatthu taṃ chindato pupphaṃ, tassa pārājikaṃ vade.

100. Ekanāḷassa vā passe, vāko uppalajātiyā;
Na chijjati tato yāva, tāva naṃ parirakkhati.

101. Sāmikeheva pupphesu, chinditvā ṭhapitesupi;
Pubbe vuttanayeneva, veditabbo vinicchayo.

102. Bhārabaddhāni pupphāni, chasvākāresu kenaci;
Ākārena sace tāni, ṭhānā cāveti nassati.

103. Ṭhapitaṃ pana pupphānaṃ, kalāpaṃ jalapiṭṭhiyaṃ;
Cāletvā udakaṃ puppha-ṭṭhānā cāveti ce cuto.

104. Parikappeti ce ‘‘ettha, gahessāmī’’ti rakkhati;
Uddharanto gataṭṭhānā, bhaṭṭho nāma pavuccati.

105. Accuggatassa taṃ ṭhānaṃ, jalato sakalaṃ jalaṃ;
Uppāṭetvā tato pupphaṃ, ujumuddharato pana.

106. Nāḷante jalato mutta-matte pārājikaṃ bhave;
Amutte jalato tasmiṃ, thullaccayamudīritaṃ.

107. Pupphe gahetvā nāmetvā, uppāṭeti sace pana;
Na tassa udakaṃ ṭhānaṃ, naṭṭho uppāṭitakkhaṇe.

108. Yo hi sassāmike macche, theyyacittena gaṇhati;
Baḷisenapi jālena, hatthena kuminena vā.

109. Tassevaṃ gaṇhato vatthu, yena macchena pūrati;
Tasmiṃ uddhaṭamattasmiṃ, jalā hoti parājayo.

110. Ṭhānaṃ salilajānañhi, kevalaṃ sakalaṃ jalaṃ;
Salilaṭṭhaṃ vimocento, jalā pārājiko bhave.

111. Nīrato uppatitvā yo, tīre patati vārijo;
Gaṇhato taṃ panāpattiṃ, bhaṇḍagghena viniddise.

112. Māraṇatthāya macchānaṃ, taḷāke nadiyāpi vā;
Ninne macchavisaṃ nāma, pakkhipitvā gate pana.

113. Pacchā macchavisaṃ macchā, khāditvā pilavanti ce;
Pārājikaṃ mate macche, theyyacittena gaṇhato.

114. Paṃsukūlikasaññāya, na doso koci gaṇhato;
Sāmikesvāharantesu, bhaṇḍadeyyamudīritaṃ.

115. Gahetvā sāmikā macche, sace yanti nirālayā;
Gaṇhato pana te sese, theyyacittena dukkaṭaṃ.

116. Amatesu anāpattiṃ, vadanti vinayaññuno;
Eseva ca nayo sese, kacchapādimhi vārije.

Udakaṭṭhakathā.

117. ''Nāvaṃ nāvaṭṭhaṃ vā bhaṇḍaṃ, thenetvā gaṇhissāmī''ti;
Pāduddhāre dosā vuttā, bhikkhussevaṃ gacchantassa.

118. Baddhāya nāvāya hi caṇḍasote;
Ṭhānaṃ mataṃ bandhanamekameva;
Bhikkhussa tasmiṃ muttamatte;
Pārājikaṃ tassa vadanti dhīrā.

119. Niccale udake nāva-mabandhanamavaṭṭhitaṃ;
Purato pacchato vāpi, passato vāpi kaḍḍhato.

120. Ekenantena samphuṭṭha-mokāsamitarena taṃ;
Atikkāmayato nāvaṃ, tassa pārājikaṃ siyā.

121. Tathā –

Uddhaṃ kesaggamattampi, udakamhā vimocite;
Adhonāvātalaṃ tena, phuṭṭhañca mukhavaṭṭiyā.

122. Bandhitvā pana yā tīre, ṭhapitā niccale jale;
Bandhanañca ṭhitokāso, ṭhānaṃ tassā dvidhā mataṃ.

123. Hoti thullaccayaṃ pubbaṃ, bandhanassa vimocane;
Pacchā kenacupāyena, ṭhānā cāveti ce cuto.

124. Cāvetvā paṭhamaṃ ṭhānā, pacchā bandhanamocane;
Eseva ca nayo vutto, theyyacittassa bhikkhuno.

125. Ussāretvā nikujjitvā, ṭhapitāya thale pana;
Phuṭṭhokāsova hi ṭhānaṃ, nāvāya mukhavaṭṭiyā.

126. Ñeyyo ṭhānaparicchedo;
Ākāreheva pañcahi;
Yato kutoci cāvento;
Hoti pārājiko naro.

127. Eseva ca nayo ñeyyo, nāvāyukkujjitāyapi;
Ṭhapitāyapi nāvāya, ghaṭikānaṃ tathūpari.

128. Theyyā titthe ṭhitaṃ nāvaṃ, āruhitvā sace pana;
Arittena phiyenāpi, pājentassa parājayo.

129. Sace chattaṃ paṇāmetvā, ussāpetvāva cīvaraṃ;
Laṅkārasadisaṃ katvā, gaṇhāpeti samīraṇaṃ.

130. Āgamma balavā vāto, nāvaṃ harati ce pana;
Vāteneva haṭā nāvā, na doso koci vijjati.

131. Sayameva ca yaṃ kiñci, gāmatitthamupāgataṃ;
Acāventova taṃ ṭhānā, kiṇitvā ce palāyati.

132. Avahāro na bhikkhussa, bhaṇḍadeyyamudīritaṃ;
Sayameva ca gacchantiṃ, ṭhānā cāveti ce cuto.

Nāvaṭṭhakathā.

133. Yānaṃ nāma ratho vayhaṃ, sakaṭaṃ sandamānikā;
Yānaṃ avaharissāmi, yānaṭṭhamiti vā pana.

134. Gacchato dukkaṭaṃ vuttaṃ, dutiyaṃ pariyesato;
Ṭhānā cāvanayogasmiṃ, vijjamāne parājayo.

135. Yānassa dukayuttassa, dasa ṭhānāni dīpaye;
Yānaṃ pājayato tassa, nisīditvā dhure pana.

136. Thullaccayaṃ tu goṇānaṃ, pāduddhāre viniddise;
Cakkānañhi ṭhitokāsa-matikkante parābhavo.

137. Ayuttakassāpi ca yānakassa, dhurenupatthambhaniyaṃ ṭhitassa;
Vasenupatthambhanicakkakānaṃ, ṭhānāni tīṇeva bhavanti tassa.

138. Tathā dhurena dārūnaṃ, upariṭṭhapitassa ca;
Bhūmiyampi dhureneva, tatheva ṭhapitassa ca.

139. Purato pacchato vāpi, ṭhānā cāveti ce pana;
Thullaccayaṃ tu tiṇṇampi, ṭhānā cāve parājayo.

140. Apanetvāna cakkāni, akkhānaṃ sīsakehi tu;
Ṭhitassūpari dārūnaṃ, ṭhānāni dve viniddise.

141. Kaḍḍhanto ukkhipanto vā, phuṭṭhokāsaccaye cuto;
Ṭhapitassa panaññassa, bhūmiyaṃ yassa kassaci.

142. Akkhuddhīnaṃ dhurassāti, pañca ṭhānāni dīpaye;
Uddhīsu vā gahetvā taṃ, ṭhānā cāveti ce cuto.

143. Ṭhapitassa hi cakkassa, nābhiyā pana bhūmiyaṃ;
Ekameva siyā ṭhānaṃ, paricchedopi pañcadhā.

144. Phusitvā yaṃ ṭhitaṃ bhūmiṃ, nemipassena nābhiyā;
Ṭhānāni dve bhavantassa, naṭṭho tesamatikkame.

145. Disvā yānamanārakkhaṃ, paṭipannaṃ mahāpathe;
Āruhitvā acodetvā, kiṇitvā yāti vaṭṭati.

Yānaṭṭhakathā.

146. Sīsakkhandhakaṭolamba-vasā bhāro catubbidho;
Tattha sīsagataṃ bhāraṃ, āmasantassa dukkaṭaṃ.

147. Ito cito ca ghaṃsanto, theyyacittena yo pana;
Sirasmiṃyeva sāreti, tassa thullaccayaṃ siyā.

148. Khandhaṃ oropite bhāre, tassa pārājikaṃ mataṃ;
Sīsato kesamattampi, mocentopi parājito.

149. Bhāraṃ pathaviyaṃ kiñci, ṭhapetvā suddhamānaso;
Pacchā taṃ theyyacittena, uddharanto parājito.522

150. Ettha vuttanayeneva, sesesupi asesato;
Bhāresu matisārena, veditabbo vinicchayo.

Bhāraṭṭhakathā.

151. Dukkaṭaṃ muninā vuttaṃ, ārāmaṃ abhiyuñjato;
Parājeti paraṃ dhammaṃ, caranto ce parājito.522

152. Vimatiṃ janayantassa, tassa thullaccayaṃ siyā;
Parajjati sayaṃ dhammaṃ, caranto yopi tassa ca.

153. Sāmino dhuranikkhepe, ‘‘na dassāmī’’ti cattano;
Pārājikaṃ bhave tassa, sabbesaṃ kūṭasakkhinaṃ.

Ārāmaṭṭhakathā.

154. Vihāraṃ saṅghikaṃ kiñci, acchinditvāna gaṇhituṃ;
Sabbesaṃ dhuranikkhepā-bhāvatova na sijjhati.

Vihāraṭṭhakathā.

155. Sīsāni sāliādīnaṃ, nirumbhitvāna gaṇhato;
Asitena ca lāyitvā, chinditvā vā karena ca.

156. Yasmiṃ bījepi vā vatthu, sīse pūreti muṭṭhiyaṃ;
Bandhanā mocite tasmiṃ, tassa pārājikaṃ bhave.

157. Acchinno pana daṇḍo vā, taco vā appamattako;
Vīhināḷampi vā dīghaṃ, anikkhantova rakkhati.

158. Sace so parikappeti, ‘‘madditvā panidaṃ ahaṃ;
Papphoṭetvā ito sāraṃ, gaṇhissāmī’’ti rakkhati.

159. Maddanuddharaṇe natthi, doso papphoṭanepi vā;
Attano bhājanagataṃ, karontassa parājayo.

160. Jānaṃ kesaggamattampi, pathaviṃ parasantakaṃ;

Theyyacittena ce khīlaṃ, saṅkāmeti parājayo.

161. Tañca kho sāmikānaṃ tu, dhuranikkhepane sati;
Anagghā bhūmi nāmesā, tasmā evamudīritaṃ.

162. Gahetabbā sace hoti, dvīhi khīlehi yā pana;
Ādo thullaccayaṃ tesu, dutiyeva parājayo.

163. Ñāpetukāmo yo bhikkhu, ‘‘mamedaṃ santaka’’nti ca;
Rajjuṃ vāpi pasāreti, yaṭṭhiṃ pāteti dukkaṭaṃ.

164. Yehi dvīhi payogehi, attano santakaṃ siyā;
Ādo thullaccayaṃ tesu, dutiye ca parājayo.

Khettaṭṭhakathā.

165. Khette vuttanayeneva, vatthuṭṭhassa vinicchayo;
Gāmaṭṭhepi ca vattabbaṃ, apubbaṃ natthi kiñcipi.

Vatthuṭṭhagāmaṭṭhakathā.

166. Tiṇaṃ vā pana paṇṇaṃ vā, lataṃ vā kaṭṭhameva vā;
Bhaṇḍaggheneva kātabbo, gaṇhanto tatthajātakaṃ.

167. Mahagghe pana rukkhasmiṃ, chinnamattepi nassati;
Tacchetvā ṭhapito rukkho, gahetabbo na kocipi.

168. Chinditvā ṭhapitaṃ mūle, rukkhamaddhagataṃ pana;
‘‘Chaḍḍito sāmikehī’’ti, gahetuṃ pana vaṭṭati.

169. Lakkhaṇe challiyonaddhe, na doso koci gaṇhato;
Ajjhāvutthaṃ kataṃ vāpi, vinassantañca gaṇhato.

170. Yo cārakkhaṭṭhānaṃ patvā, katvā kammaṭṭhānādīni;
Citte cintento vā aññaṃ, bhaṇḍadeyyaṃ hotevassa.

171. Varāhabyagghacchataracchakādito;
Upaddavā muccitukāmatāya yo;
Tatheva taṃ ṭhānamatikkameti ce;
Na koci doso pana bhaṇḍadeyyakaṃ.

172. Idamārakkhaṇaṭṭhānaṃ, garukaṃ suṅkaghātato;
Tasmā dukkaṭamuddiṭṭhaṃ, tamanokkamma gacchato.

173. Etaṃ pariharantassa, theyyacittena satthunā;
Pārājikamanuddiṭṭhaṃ, ākāsenāpi gacchato.

174. Tasmā ettha visesena, satisampannacetasā;
Appamattena hotabbaṃ, piyasīlena bhikkhunā.

Araññaṭṭhakathā.

175. Toyadullabhakālasmiṃ, bhājane gopitaṃ jalaṃ;
Āviñjitvā pavesetvā, chiddaṃ katvāpi vā tathā.

176. Vāpiyaṃ vā taḷāke vā, bhājanaṃ attano pana;
Gaṇhantassa pavesetvā, bhaṇḍagghena viniddise.

177. Chindato mariyādaṃ tu, adinnādānapubbato;
Bhūtagāmena saddhimpi, dukkaṭaṃ paridīpitaṃ.

178. Anto ṭhatvā bahi ṭhatvā, chindanto ubhayatthapi;
Bahiantena kātabbo, antoantena majjhato.

Udakakathā.

179. Vārena sāmaṇerā yaṃ, dantakaṭṭhamaraññato;
Ānetvācariyānampi, āharanti sace pana.

180. Chinditvā yāva saṅghassa, na niyyādenti te pana;
Ābhataṃ tāva taṃ sabbaṃ, tesameva ca santakaṃ.

181. Tasmā taṃ theyyacittena, gaṇhantassa ca bhikkhuno;
Garubhaṇḍañca saṅghassa, bhaṇḍagghena parābhavo.

182. Yadā niyyāditaṃ tehi, tato paṭṭhāya saṅghikaṃ;
Gaṇhantassāpi theyyāya, avahāro na vijjati.

183. Arakkhattā yathāvuḍḍha-mabhājetabbatopi ca;
Sabbasādhāraṇattā ca, aññaṃ viya na hotidaṃ.

Dantakaṭṭhakathā.

184. Aggiṃ vā deti satthena, ākoṭeti samantato;
Ākoṭeti visaṃ vāpi, maṇḍūkaṇṭakanāmakaṃ.

185. Yena vā tena vā rukkho, vinassati ca ḍayhati;
Sabbattha bhikkhuno tassa, bhaṇḍadeyyaṃ pakāsitaṃ.

Vanappatikathā.

186. Sīsato kaṇṇato vāpi, gīvato hatthatopi vā;
Chinditvā vāpi mocetvā, gaṇhato theyyacetasā.

187. Hoti mocitamattasmiṃ, sīsādīhi parājayo;
Thullaccayaṃ karontassa, ākaḍḍhanavikaḍḍhanaṃ.

188. Hatthā anīharitvāva, valayaṃ kaṭakampi vā;
Aggabāhuñca ghaṃsanto, cāreti aparāparaṃ.

189. Tamākāsagataṃ coro, karoti yadi rakkhati;
Saviññāṇakato mūle, valayaṃva na hotidaṃ.

190. Nivatthaṃ pana vatthaṃ yo, acchindati parassa ce;
Paropi pana lajjāya, sahasā taṃ na muñcati.

191. Ākaḍḍhati ca coropi, so paro tāva rakkhati;
Parassa hatthato vatthe, muttamatte parājayo.

192. Sabhaṇḍahārakaṃ bhaṇḍaṃ, nentassa paṭhame pade;
Thullaccayamatikkante, dutiyeva cuto siyā.

193. Pātāpeti sace bhaṇḍaṃ, tajjetvā theyyacetano;
Parassa hatthato bhaṇḍe, muttamatte parājayo.

194. Athāpi parikappetvā, pātāpeti va yo pana;
Tassa pātāpane vuttaṃ, dukkaṭāmasanepi ca.

195. Phandāpeti yathāvatthuṃ, ṭhānā cāveti ce cuto;
''Tiṭṭha tiṭṭhā''ti vadato, na doso chaḍḍitepi ca.

196. Āgantvā theyyacittena, pacchā taṃ gaṇhato siyā;
Pārājikaṃ taduddhāre, sālaye sāmike gate.

197. Gaṇhato sakasaññāya, gahaṇe pana rakkhati;
Bhaṇḍadeyyaṃ tathā paṃsu-kūlasaññāya gaṇhato.

198. ''Tiṭṭha tiṭṭhā''ti vutto ca, chaḍḍetvā pana bhaṇḍakaṃ;
Katvāva dhuranikkhepaṃ, bhīto corā palāyati.

199. Gaṇhato theyyacittena, uddhāre dukkaṭaṃ puna;
Dātabbamāharāpente, adentassa parājayo.

200. ''Kasmā? Tassa payogena, chaḍḍitattā''ti sādaraṃ;
Mahāaṭṭhakathāyaṃ tu, vuttamaññāsu nāgataṃ.

Haraṇakathā.

201. Sampajānamusāvādaṃ, ''na gaṇhāmī''ti bhāsato;
Adinnādānapubbattā, dukkaṭaṃ hoti bhikkhuno.

202. ''Raho mayā panetassa, ṭhapitaṃ kiṃ nu dassati'';
Iccevaṃ vimatuppāde, tassa thullaccayaṃ siyā.

203. Tasmiṃ dāne nirussāhe, paro ce nikkhipe dhuraṃ;
Ubhinnaṃ dhuranikkhepe, bhikkhu hoti parājito.

204. Cittenādātukāmova, ''dassāmī''ti mukhena ce;
Vadato dhuranikkhepe, sāmino hi parājayo.

Upanidhikathā.

205. Suṅkaghātassa antova, ṭhatvā pāteti ce bahi;
Dhuvaṃ patati ce hatthā, muttamatte parājayo.

206. Taṃ rukkhe khāṇuke vāpi, hutvā paṭihataṃ puna;
Vātukkhittampi vā anto, sace patati rakkhati.

207. Patitvā bhūmiyaṃ pacchā, vaṭṭantaṃ pana bhaṇḍakaṃ;
Sace pavisatyantova, tassa pārājikaṃ siyā.

208. Ṭhatvā ṭhatvā pavaṭṭantaṃ, paviṭṭhaṃ ce parājayo;
Atiṭṭhamānaṃ vaṭṭitvā, paviṭṭhaṃ pana rakkhati.

209. Iti vuttaṃ daḷhaṃ katvā, **kurundaṭṭhakathā**disu;
Sārato taṃ gahetabbaṃ, yuttaṃ viya ca dissati.

210. Sayaṃ vā yadi vaṭṭeti, vaṭṭāpeti parena vā;
Aṭṭhatvā vaṭṭamānaṃ taṃ, gataṃ nāsakaraṃ siyā.

211. Ṭhatvā ṭhatvā sace anto, bahi gacchati rakkhati;
Ṭhapite suddhacittena, sayaṃ vaṭṭati vaṭṭati.

212. Gacchante pana yāne vā, gaje vā taṃ ṭhapeti ce;
Bahi nīharaṇatthāya, nāvahāropi nīhaṭe.

213. Ṭhapite ṭhitayāne vā, payogena vinā gate;
Satipi theyyacittasmiṃ, avahāro na vijjati.

214. Sace pājeti taṃ yānaṃ, ṭhapetvā yānake maṇiṃ;
Siyā pārājikaṃ tassa, sīmātikkamane pana.

215. Suṅkaṭṭhāne mataṃ suṅkaṃ, gantuṃ datvāva vaṭṭati;
Seso idha kathāmaggo, araññaṭṭhakathāsamo.

Suṅkaghātakathā.

216. **Antojātaṃ dhanakkītaṃ,** dinnaṃ vā pana kenaci;
Dāsaṃ **karamarānītaṃ,** harantassa parājayo.

217. Bhujissaṃ vā harantassa, mānusaṃ mātarāpi vā;
Pitarāṭhapitaṃ vāpi, avahāro na vijjati.

218. Taṃ palāpetukāmova, ukkhipitvā bhujehi vā;
Taṃ ṭhitaṭṭhānato kiñci, saṅkāmeti parājayo.

219. Tajjetvā padasā dāsaṃ, nentassa padavārato;
Honti āpattiyo vuttā, tassa thullaccayādayo.

220. Hatthādīsu gahetvā taṃ, kaḍḍhatopi parājayo;
‘‘Gaccha yāhi palāyā’’ti, vadatopi ayaṃ nayo.

221. Vegasāva palāyantaṃ, ‘‘palāyā’’ti ca bhāsato;
Hoti pārājikenassa, anāpatti hi bhikkhuno.

222. Saṇikaṃ pana gacchantaṃ, sace vadati sopi ca;
Sīghaṃ gacchati ce tassa, vacanena parājayo.

223. Palāyitvā sace aññaṃ, gāmaṃ vā nigamampi vā;
Gataṃ disvā tato tañce, palāpeti parājayo.

Pāṇakathā.

224. Theyyā sappakaraṇḍaṃ ce, parāmasati dukkaṭaṃ;
Phandāpeti yathāvatthuṃ, ṭhānato cāvane cuto.

225. Ugghāṭetvā karaṇḍaṃ tu, sappamuddharato pana;
Karaṇḍatalato mutte, naṅguṭṭhe tu parājayo.

226. Ghaṃsitvā kaḍḍhato sappaṃ, naṅguṭṭhe mukhavaṭṭito;
Tassa sappakaraṇḍassa, muttamatte parājayo.

227. Karaṇḍaṃ vivaritvā ce, pakkosantassa nāmato;
So nikkhamati ce sappo, tassa pārājikaṃ siyā.

228. Tathā katvā tu maṇḍūka-mūsikānaṃ ravampi vā;
Pakkosantassa nāmena, nikkhantepi parājayo.

229. Mukhaṃ avivaritvāva, karontassevameva ca;
Yena kenaci nikkhante, sappe pārājikaṃ siyā.

230. Mukhe vivarite sappo, sayameva palāyati;
Na pakkosati ce tassa, bhaṇḍadeyyamudīritaṃ.

Apadakathā.

231. Theyyacittena yo hatthiṃ, karotāmasanādayo;
Honti āpattiyo tassa, tividhā dukkaṭādayo.

232. Sālāyaṃ ṭhitahatthissa, antovatthaṅgaṇesupi;
Ṭhānaṃ sālā ca vatthu ca, aṅgaṇaṃ sakalaṃ siyā.

233. Abaddhassa hi baddhassa, ṭhitaṭṭhānañca bandhanaṃ;
Tasmā tesaṃ vasā hatthiṃ, harato kāraye budho.

234. Nagarassa bahiddhā tu, ṭhitassa pana hatthino;
Ṭhitaṭṭhānaṃ bhave ṭhānaṃ, padavārena kāraye.

235. Nipannassa gajassekaṃ, ṭhānaṃ taṃ uṭṭhapeti ce;
Tasmiṃ uṭṭhitamatte tu, tassa pārājikaṃ siyā.

236. Eseva ca nayo ñeyyo, turaṅgamahisādisu;
Natthi kiñcipi vattabbaṃ, dvipadepi bahuppade.

Catuppadakathā.

237. Paresanti vijānitvā, paresaṃ santakaṃ dhanaṃ;
Garukaṃ theyyacittena, ṭhānā cāveti ce cuto.

238. Anāpatti sasaññissa, tiracchānapariggahe;
Tāvakālikavissāsa-ggāhe petapariggahe.

239. Yo panettha ca vattabbo, **pāḷimuttavinicchayo**;
Taṃ mayaṃ paratoyeva, bhaṇissāma pakiṇṇake.

240. Parājitānekamalena vuttaṃ;
Pārājikaṃ yaṃ dutiyaṃ jinena;
Vutto samāsena mayassa cattho;
Vattuṃ asesena hi ko samattho.

Iti vinayavinicchaye dutiyapārājikakathā niṭṭhitā.

Tatiyapārājikakathā

241. Manussajātiṃ jānanto, jīvitā yo viyojaye;
Nikkhipeyyassa satthaṃ vā, vadeyya maraṇe guṇaṃ.

242. Deseyya maraṇūpāyaṃ, hotāyampi parājito;
Asandheyyova so ñeyyo, dvedhā bhinnasilā viya.

243. Vuttā pāṇātipātassa, payogā cha mahesinā;
Sāhatthiko tathāṇatti-nissaggithāvarādayo.

244. Tattha kāyena vā kāya-paṭibaddhena vā sayaṃ;
Mārentassa paraṃ ghāto, ayaṃ **sāhatthiko** mato.

245. ‘‘Evaṃ tvaṃ paharitvā taṃ, mārehī’’ti ca bhikkhuno;
Parassāṇāpanaṃ nāma, aya**māṇattiko** nayo.

246. Dūraṃ māretukāmassa, usuādinipātanaṃ;
Kāyena paṭibaddhena, ayaṃ **nissaggiyo** vidhi.

247. Asañcārimupāyena, māraṇatthaṃ parassa ca;
Opātādividhānaṃ tu, payogo **thāvaro** ayaṃ.

248. Paraṃ māretukāmassa, vijjāya jappanaṃ pana;
Ayaṃ **vijjāmayo** nāma, payogo pañcamo mato.

249. Samatthā māraṇe yā ca, iddhi kammavipākajā;
Aya**middhimayo** nāma, payogo samudīrito.

250. Ekeko duvidho tattha, hotīti paridīpito;
Uddesopi anuddeso, bhedo tesamayaṃ pana.

251. Bahusvapi yamuddissa, pahāraṃ deti ce pana;
Maraṇena ca tasseva, kammunā tena bajjhati.

252. Anuddissa pahārepi, yassa kassaci dehino;
Pahārappaccayā tassa, maraṇaṃ ce parājayo.

253. Mate pahaṭamatte vā, pacchā mubhayathāpi ca;
Hantā pahaṭamattasmiṃ, kammunā tena bajjhati.

254. Evaṃ sāhatthiko ñeyyo, tathā āṇattikopi ca;
Ettāvatā samāsena, dve payogā hi dassitā.

255. Vatthu kālo ca deso ca, satthañca iriyāpatho;
Karaṇassa visesoti, cha āṇattiniyāmakā.

256. Māretabbo hi yo tattha, so **''vatthū''**ti pavuccati;
Pubbaṇhādi siyā **kālo,** sattānaṃ yobbanādi ca.

257. **Deso** gāmādi viññeyyo, **satthaṃ** taṃ sattamāraṇaṃ;
Māretabbassa sattassa, nisajjādi**riyāpatho**.

258. Vijjhanaṃ bhedanañcāpi, chedanaṃ tāḷanampi vā;
Evamādividhoneko, **viseso karaṇassa** tu.

259. ''Yaṃ mārehī''ti āṇatto, aññaṃ māreti ce tato;
''Purato paharitvāna, mārehī''ti ca bhāsito.

260. Pacchato passato vāpi, paharitvāna mārite;
Vatthāṇatti visaṅketā, mūlaṭṭho pana muccati.

261. **Vatthuṃ** taṃ avirajjhitvā, yathāṇattiñca mārite;
Ubhayesaṃ yathākālaṃ, kammabaddho udīrito.

262. Āṇatto ''ajja pubbaṇhe, mārehī''ti ca yo pana;
So ce māreti sāyanhe, mūlaṭṭho parimuccati.

263. Āṇattasseva so vutto;
Kammabaddho mahesinā;
Kālassa hi visaṅketā;
Doso nāṇāpakassa so.

264. ''Ajja mārehi pubbaṇhe, svevā''ti aniyāmite;
Yadā kadāci pubbaṇhe, visaṅketo na mārite.

265. Eteneva upāyena, **kālabhedesu** sabbaso;
Saṅketo ca visaṅketo, veditabbo vibhāvinā.

266. ''Imaṃ gāme ṭhitaṃ veriṃ, mārehī''ti ca bhāsito;
Sace so pana māreti, ṭhitaṃ taṃ yattha katthaci.

267. Natthi tassa visaṅketo, ubho bajjhanti kammunā;
''Gāmeyevā''ti āṇatto, vane vā sāvadhāraṇaṃ.

268. ''Vaneyevā''ti vā vutto, gāme māreti cepi vā;
Visaṅketo viññātabbo, mūlaṭṭho parimuccati.

269. Eteneva upāyena, **sabbadesesu** bhedato;
Saṅketo ca visaṅketo, veditabbova viññunā.

270. ‘‘Satthena pana mārehi, āṇatto’’ti ca kenaci;
Yena kenaci satthena, visaṅketo na mārite.

271. ‘‘Iminā vāsinā hī’’ti, vutto aññena vāsinā;
‘‘Imassāsissa vāpi tvaṃ, dhārāyetāya māraya’’.

272. Iti vutto sace veriṃ, dhārāya itarāya vā;
Tharunā vāpi tuṇḍena, visaṅketova mārite.

273. Eteneva upāyena, **sabbāvudhakajātisu**;
Saṅketo ca visaṅketo, veditabbo visesato.

274. ‘‘Gacchantamenaṃ mārehi’’, iti vutto parena so;
Māreti naṃ nisinnaṃ ce, visaṅketo na vijjati.

275. ‘‘Nisinnaṃyeva mārehi’’, ‘‘gacchantaṃyeva vā’’ti ca;
Vutto māreti gacchantaṃ, nisinnaṃ vā yathākkamaṃ.

276. Visaṅketanti ñātabbaṃ, bhikkhunā vinayaññunā;
Eseva ca nayo ñeyyo, **sabbiriyāpathesu** ca.

277. ‘‘Mārehī’’ti ca vijjhitvā, āṇatto hi parena so;
Vijjhitvāva tamāreti, visaṅketo na vijjati.

278. ‘‘Mārehī’’ti ca vijjhitvā, āṇatto hi parena so;
Chinditvā yadi māreti, visaṅketova hoti so.

279. Eteneva upāyena, sabbesu **karaṇesupi**;
Saṅkete ca visaṅkete, veditabbo vinicchayo.

280. Dīghaṃ rassaṃ kisaṃ thūlaṃ, kāḷaṃ odātameva vā;
Āṇatto aniyāmetvā, mārehīti ca kenaci.

281. Sopi yaṃ kiñci āṇatto, sace māreti tādisaṃ;
Natthi tattha visaṅketo, ubhinnampi parājayo.

282. Manussaṃ kiñci uddissa, sace khaṇativāṭakaṃ;
Khaṇantassa ca opātaṃ, hoti āpatti dukkaṭaṃ.

283. Dukkhassuppattiyā tattha, tassa thullaccayaṃ siyā;
Patitvā ca mate tasmiṃ, tassa pārājikaṃ bhave.

284. Nipatitvā panaññasmiṃ, mate doso na vijjati;
Anuddissakamopāto, khato hoti sace pana.

285. ‘‘Patitvā ettha yo koci, maratū’’ti hi yattakā;
Maranti nipatitvā ce, dosā hontissa tattakā.

286. Ānantariyavatthusmiṃ, ānantariyakaṃ vade;
Tathā thullaccayādīnaṃ, honti thullaccayādayo.

287. Patitvā gabbhinī tasmiṃ, sagabbhā ce marissati;

Honti pāṇātipātā dve, ekovekekadhaṃsane.

288. Anubandhettha corehi, patitvā ce marissati;
Opātakhaṇakasseva, hoti pārājikaṃ kira.

289. Verino tattha pātetvā, sace mārenti verino;
Patitaṃ tattha mārenti, nīharitvā sace bahi.

290. Nibbattitvā hi opāte, matā ce opapātikā;
Asakkontā ca nikkhantuṃ, sabbattha ca parājayo.

291. Yakkhādayo panuddissa, khaṇane dukkhasambhave;
Dukkaṭaṃ maraṇe vatthu-vasā thullaccayādayo.

292. Manusseyeva uddissa, khate opātake pana;
Anāpatti patitvā hi, yakkhādīsu matesupi.

293. Tathā yakkhādayo pāṇe, khate uddissa bhikkhunā;
Nipatitvā marantesu, manussesupyayaṃ nayo.

294. ''Pāṇino ettha bajjhitvā, marantū''ti anuddisaṃ;
Pāsaṃ oḍḍeti yo tattha, sace bajjhanti pāṇino.

295. Hatthato muttamattasmiṃ, tassa pārājikaṃ siyā;
Ānantariyavatthusmiṃ, ānantariyameva ca.

296. Uddissa hi kate pāse, yaṃ panuddissa oḍḍito;
Bandhanesu tadaññesaṃ, anāpatti pakāsitā.

297. Mūlena vā mudhā vāpi, dinne pāse parassa hi;
Mūlaṭṭhasseva hotīti, kammabaddho niyāmito.

298. Yena laddho sace lopi, pāsamuggaḷitampi vā;
Thiraṃ vāpi karotevaṃ, ubhinnaṃ kammabandhanaṃ.

299. Yo pāsaṃ uggaḷāpetvā, yāti pāpabhayā sace;
Taṃ disvā puna aññopi, saṇṭhapeti hi tattha ca.

300. Baddhā baddhā maranti ce, mūlaṭṭho na ca muccati;
Ṭhapetvā gahitaṭṭhāne, pāsayaṭṭhiṃ vimuccati.

301. Gopetvāpi na mokkho hi, pāsayaṭṭhiṃ sayaṃkataṃ;
Tamañño puna gaṇhitvā, saṇṭhapeti sace pana.

302. Tappaccayā marantesu, mūlaṭṭho na ca muccati;
Nāsetvā sabbaso vā taṃ, jhāpetvā vā vimuccati.

303. Ropentassa ca sūlaṃ vā, sajjentassa adūhalaṃ;
Opātena ca pāsena, sadisova vinicchayo.

304. Anāpatti asañcicca, ajānantassa bhikkhuno;
Tathāmaraṇacittassa, matepyummattakādino.

305. Manussapāṇimhi ca pāṇasaññitā;
Sacassa cittaṃ maraṇūpasaṃhitaṃ;
Upakkamo tena ca tassa nāso;
Pañcettha aṅgāni manussaghāte.

Iti vinayavinicchaye tatiyapārājikakathā niṭṭhitā.

Catutthapārājikakathā

306. Asantamattassitameva katvā;
Bhavaṃ adhiṭṭhāya ca vattamānaṃ;
Aññāpadesañca vinādhimānaṃ;
Jhānādibhedaṃ samudācareyya.

307. Kāyena vācāyapi vā tadatthe;
Ñāteva viññattipathe abhabbo;
Yatheva tālo pana matthakasmiṃ;
Chinno abhabbo puna ruḷhibhāve.

308. Asantamevattani yo parassa;
Dīpeti jhānādimanantaraṃ so;
Jānāti ce hoti cuto hi no ce;
Jānāti thullaccayamassa hoti.

309. ‘‘Yo te vihāre vasatīdha bhikkhu;
So jhānalābhī’’ti ca dīpite ce;
Jānāti thullaccayamassa no ce;
Jānāti taṃ dukkaṭameva hoti.

310. Asantamevattani dhammametaṃ;
Atthīti katvā vadatodhimānā;
Vutto anāpattinayo panevaṃ;
Avattukāmassa tathādikassa.

311. Pāpicchatā tassa asantabhāvo;
Ārocanañceva manussakassa;
Naññāpadesena tadeva ñāṇaṃ;
Pañcettha aṅgāni vadanti dhīrā.

312. Paṭhame dutiye cante, pariyāyo na vijjati;
Dutiye tatiyeyeva, āṇatti na panetare.

313. Ādi mekasamuṭṭhānaṃ, duvaṅgaṃ kāyacittato;
Sesā ca tisamuṭṭhānā, tesamaṅgāni satta tu.

314. Sukhopekkhāyutaṃ ādi, tatiyaṃ dukkhavedanaṃ;
Dutiyañca catutthañca, tivedanamudīritaṃ.

315. Paṭhamassaṭṭha cittāni, tatiyassa duve pana;
Dutiyassa catutthassa, dasa cittāni labbhare.

316. Tasmā sacittakaṃ vuttaṃ, sabbametaṃ catubbidhaṃ;

Kriyā saññāvimokkhañca, lokavajjanti dīpitaṃ.

317. Idamāpattiyaṃyeva, vidhānaṃ pana yujjati;
Tasmā āpattiyaṃyeva, gahetabbaṃ vibhāvinā.

318. Mudupiṭṭhi ca lambī ca, mukhaggāhī nisīdako;
Pārājikā ime tesaṃ, cattāro anulomikā.

319. Bhikkhunīnañca cattāri, vibbhantā bhikkhunī sayaṃ;
Tathā ekādasābhabbā, sabbete catuvīsati.

320. Ime pārājikā vuttā, catuvīsati puggalā;
Abhabbā bhikkhubhāvāya, sīsacchinnova jīvituṃ.

321. Paṇḍako ca tiracchāno, ubhatobyañjanopi ca;
Tayo vatthuvipannā hi, ahetupaṭisandhikā.

322. Pañcānantarikā theyya-saṃvāsopi ca dūsako;
Titthipakkantako ceti, kriyānaṭṭhā panaṭṭha te.

323. Vinicchayo yo pana sārabhūto;
Pārājikānaṃ kathito mayāyaṃ;
Tassānusārena budhena ñātuṃ;
Sakkā hi sesopi asesatova.

324. Piṭake paṭubhāvakare parame;
Vinaye vividhehi nayehi yute;
Paramatthanayaṃ abhipatthayatā;
Pariyāpuṇitabbamayaṃ satataṃ.

Iti vinayavinicchaye catutthapārājikakathā niṭṭhitā.

Saṅghādisesakathā

325. Mocetukāmatācittaṃ, vāyāmo sukkamocanaṃ;
Aññatra supinantena, hoti saṅghādisesatā.

326. Parenupakkamāpetvā, aṅgajātaṃ panattano;
Sukkaṃ yadi vimoceti, garukaṃ tassa niddise.

327. Sañciccupakkamantassa, aṅgajātaṃ panattano;
Thullaccayaṃ samuddiṭṭhaṃ, sace sukkaṃ na muccati.

328. Sañciccupakkamantassa, ākāse kampanenapi;
Hoti thullaccayaṃ tassa, yadi sukkaṃ na muccati.

329. Vatthiṃ kīḷāya pūretvā, passāvetuṃ na vaṭṭati;
Nimittaṃ pana hatthena, kīḷāpentassa dukkaṭaṃ.

330. Tissannaṃ pana itthīnaṃ, nimittaṃ rattacetasā;
Purato pacchato vāpi, olokentassa dukkaṭaṃ.

331. Ekenekaṃ payogena, divasampi ca passato;
Nāpattiyā bhave aṅgaṃ, ummīlananimīlanaṃ.

332. Amocanādhippāyassa, anupakkamatopi ca;
Supinantena muttasmiṃ, anāpatti pakāsitā.

Sukkavisaṭṭhikathā.

333. Āmasanto manussitthiṃ, kāyasaṃsaggarāgato;
''Manussitthī''ti saññāya, hoti saṅghādisesiko.

334. Lomenantamaso lomaṃ, phusantassāpi itthiyā;
Kāyasaṃsaggarāgena, hoti āpatti bhikkhuno.

335. Itthiyā yadi samphuṭṭho, phassaṃ sevanacetano;
Vāyamitvādhivāseti, hoti saṅghādisesatā.

336. Ekena pana hatthena, gahetvā dutiyena vā;
Tattha tattha phusantassa, ekāvāpatti dīpitā.

337. Aggahetvā phusantassa, yāva pādañca sīsato;
Kāyā hatthamamocetvā, ekāva divasampi ca.

338. Aṅgulīnaṃ tu pañcannaṃ, gahaṇe ekato pana;
Ekāyeva siyāpatti, na hi koṭṭhāsato siyā.

339. Nānitthīnaṃ sace pañca, gaṇhātyaṅguliyo pana;
Ekato pañca saṅghādi-sesā hontissa bhikkhuno.

340. Itthiyā vimatissāpi, paṇḍakādikasaññino;
Kāyena itthiyā kāya-sambaddhaṃ phusatopi vā.

341. Paṇḍake yakkhipetīsu, tassa thullaccayaṃ siyā;
Dukkaṭaṃ kāyasaṃsagge, tiracchānagatitthiyā.

342. Bhikkhuno paṭibaddhena, kāyena pana itthiyā;
Kāyena paṭibaddhañca, phusantassapi dukkaṭaṃ.

343. Itthīnaṃ itthirūpañca, dārulohamayādikaṃ;
Tāsaṃ vatthamalaṅkāraṃ, āmasantassa dukkaṭaṃ.

344. Tatthajātaphalaṃ khajjaṃ, muggādiṃ tatthajātakaṃ;
Dhaññāni pana sabbāni, āmasantassa dukkaṭaṃ.

345. Sabbaṃ dhamanasaṅkhādiṃ, pañcaṅgaturiyampi ca;
Ratanāni ca sabbāni, āmasantassa dukkaṭaṃ.

346. Sabbamāvudhabhaṇḍañca, jiyā ca dhanudaṇḍako;
Anāmāsamidaṃ sabbaṃ, jālañca saravāraṇaṃ.

347. Suvaṇṇapaṭibimbādi, cetiyaṃ ārakūṭakaṃ;
Anāmāsanti niddiṭṭhaṃ, **kurundaṭṭhakathāya** hi.

348. Sabbaṃ onahituṃ vāpi, onahāpetumeva vā;
Vādāpetuñca vādetuṃ, vāditaṃ na ca vaṭṭati.

349. ‘‘Karissāmupahāra’’nti, vuttena pana bhikkhunā;
Pūjā buddhassa kātabbā, vattabbāti ca viññunā.

350. Sayaṃ phusiyamānassa, itthiyā pana dhuttiyā;
Avāyamitvā kāyena, phassaṃ paṭivijānato.

351. Anāpatti asañcicca, ajānantassa bhikkhuno;
Mokkhādhippāyino ceva, tathā ummattakādino.

352. Paṭhamena samānāva, samuṭṭhānādayo pana;
Kāyasaṃsaggarāgassa, tathā sukkavisaṭṭhiyā.

Kāyasaṃsaggakathā.

353. Duṭṭhullavācassādena, itthiyā itthisaññino;
Dvinnañca pana maggānaṃ, vaṇṇāvaṇṇavasena ca.

354. Methunayācanādīhi, obhāsantassa bhikkhuno;
Viññuṃ antamaso hattha-muddāyapi garuṃ siyā.

355. ‘‘Sikharaṇīsi, sambhinnā, ubhatobyañjanā’’ti ca;
Akkosavacanenāpi, garukaṃ tu suṇantiyā.

356. Punappunobhāsantassa, ekavācāya vā bahū;
Gaṇanāya ca vācānaṃ, itthīnaṃ garukā siyuṃ.

357. Sā ce nappaṭijānāti, tassa thullaccayaṃ siyā;
Ādissa bhaṇane cāpi, ubbhajāṇumadhakkhakaṃ.

358. Ubbhakkhakamadhojāṇu-maṇḍalaṃ pana uddisaṃ;
Vaṇṇādibhaṇane kāya-paṭibaddhe ca dukkaṭaṃ.

359. Thullaccayaṃ bhave tassa, paṇḍake yakkhipetisu;
Adhakkhakobbhajāṇumhi, dukkaṭaṃ paṇḍakādisu.

360. Ubbhakkhakamadhojāṇu-maṇḍalepi ayaṃ nayo;
Sabbattha dukkaṭaṃ vuttaṃ, tiracchānagatitthiyā.

361. Atthadhammapurekkhāraṃ, katvā obhāsatopi ca;
Vadatopi anāpatti, purakkhatvānusāsaniṃ.

362. Tathā ummattakādīnaṃ, samuṭṭhānādayo nayā;
Adinnādānatulyāva, vedanettha dvidhā matā.

Duṭṭhullavācākathā.

363. Vaṇṇaṃ panattano kāma-pāricariyāya bhāsato;
Tasmiṃyeva khaṇe sā ce, jānāti garukaṃ siyā.

364. No ce jānāti sā yakkhi-petidevīsu paṇḍake;
Hoti thullaccayaṃ tassa, sese āpatti dukkaṭaṃ.

365. Cīvarādīhi aññehi, vatthukāmehi attano;
Natthi doso bhaṇantassa, pāricariyāya vaṇṇanaṃ.

366. Itthisaññā manussitthī, pāricariyāya rāgitā;
Obhāso tena rāgena, khaṇe tasmiṃ vijānanaṃ.

367. Pañcaṅgāni imānettha, veditabbāni viññunā;
Samuṭṭhānādayopyassa, anantarasamā matā.

Attakāmapāricariyakathā.

368. Paṭiggaṇhāti sandesaṃ, purisassitthiyāpi vā;
Vīmaṃsati garu hoti, paccāharati ce pana.

369. ''Yassā hi santikaṃ gantvā, ārocehī''ti pesito;
Tamadisvā tadaññassa, avassārocakassa so.

370. ''Ārocehī''ti vatvā taṃ, paccāharati ce pana;
Bhikkhu saṅghādisesamhā, sañcarittā na muccati.

371. ''Mātarā rakkhitaṃ itthiṃ, gaccha brūhī''ti pesito;
Piturakkhitamaññaṃ vā, visaṅketova bhāsato.

372. Paṭiggaṇhanatādīhi, tīhi aṅgehi saṃyute;
Sañcaritte samāpanne, garukāpattimādise.

373. Dvīhi thullaccayaṃ vuttaṃ, paṇḍakādīsu tīhipi;
Ekeneva ca sabbattha, hoti āpatti dukkaṭaṃ.

374. Cetiyassa ca saṅghassa, gilānassa ca bhikkhuno;
Gacchato pana kiccena, anāpatti pakāsitā.

375. Manussattaṃ tathā tassā, nanālaṃvacanīyatā;
Paṭiggaṇhanatādīnaṃ, vasā pañcaṅgikaṃ mataṃ.

376. Idañhi chasamuṭṭhānaṃ, acittakamudīritaṃ;
Alaṃvacanīyattaṃ vā, paṇṇattiṃ vā ajānato.

377. Gahetvā sāsanaṃ kāya-vikārenūpagamma taṃ;
Vīmaṃsitvā harantassa, garukaṃ kāyato siyā.

378. Sutvā yathānisinnova, vacanaṃ itthiyā puna;
Taṃ tatthevāgatasseva, ārocentassa vācato.

379. Ajānantassa paṇṇattiṃ, kāyavācāhi taṃ vidhiṃ;
Karoto harato vāpi, garukaṃ kāyavācato.

380. Jānitvāpi karontassa, garukāpattiyo tathā;
Sacittakehi tīheva, samuṭṭhānehi jāyare.

Sañcarittakathā.

381. Sayaṃyācitakeheva, kuṭikaṃ appamāṇikaṃ;
Attuddesaṃ karontassa, tathādesitavatthukaṃ.

382. Honti saṅghādisesā dve, sārambhādīsu dukkaṭaṃ;
Sace ekavipannā sā, garukaṃ ekakaṃ siyā.

383. Purisaṃ yācituṃ kamma-sahāyatthāya vaṭṭati;
Mūlacchejjavaseneva, yācamānassa dukkaṭaṃ.

384. Avajjaṃ hatthakammampi, yācituṃ pana vaṭṭati;
Hatthakammampi nāmetaṃ, kiñci vatthu na hoti hi.

385. Goṇamāyācamānassa, ṭhapetvā ñātakādike;
Dukkaṭaṃ tassa niddiṭṭhaṃ, mūlacchejjena tesupi.

386. ''Goṇaṃ demā''ti vuttepi, gahetuṃ na ca vaṭṭati;
Sakaṭaṃ dārubhaṇḍattā, gahetuṃ pana vaṭṭati.

387. Vāsipharasukuddāla-kuṭhārādīsvayaṃ nayo;
Anajjhāvutthakaṃ sabbaṃ, harāpetumpi vaṭṭati.

388. Valliādimhi sabbasmiṃ, garubhaṇḍappahonake;
Paresaṃ santakeyeva, hoti āpatti dukkaṭaṃ.

389. Paccayesu hi tīsveva, viññatti na ca vaṭṭati;
Tatiye parikathobhāsa-nimittāni ca labbhare.

390. ''Adesite ca vatthusmiṃ, pamāṇenādhikaṃ kuṭiṃ;
Karissāmī''ti cintetvā, araññaṃ gacchatopi ca.

391. Pharasuṃ vāpi vāsiṃ vā, nisentassāpi dukkaṭaṃ;
Chindato dukkaṭaṃ rukkhaṃ, tassa pācittiyā saha.

392. Evaṃ pubbapayogasmiṃ, kuṭikārakabhikkhuno;
Yathāpayogamāpattiṃ, vinayaññū viniddise.

393. Yā pana dvīhi piṇḍehi, niṭṭhānaṃ tu gamissati;
Hoti thullaccayaṃ tesu, paṭhame dutiye garu.

394. Anāpatti sacaññassa, deti vippakataṃ kuṭiṃ;
Tathā bhūmiṃ samaṃ katvā, bhindatopi ca taṃ kuṭiṃ.

395. Guhaṃ leṇaṃ karontassa, tiṇapaṇṇacchadampi vā;
Vāsāgāraṃ ṭhapetvāna, aññassatthāya vā tathā.

396. Desāpetvāva bhikkhūhi, vatthuṃ pana ca bhikkhuno;
Kriyatova samuṭṭhāti, karoto appamāṇikaṃ.

397. Adesetvā karontassa, taṃ kriyākriyato siyā;
Samuṭṭhānādayo sesā, sañcarittasamā matā.

Kuṭikārasikkhāpadakathā.

398. Adesetvā sace vatthuṃ, yo kareyya mahallakaṃ;
Vihāraṃ attavāsatthaṃ, garukaṃ tassa niddise.

399. Pamāṇātikkamenāpi, doso natthi mahallake;
Tasmā kriyasamuṭṭhānā-bhāvaṃ samupalakkhaye.

400. Pamāṇaniyamābhāvā, ekasaṅghādisesatā;
Samuṭṭhānādikaṃ sesaṃ, anantarasamaṃ mataṃ.

Mahallakakathā.

401. Pārājikāni vuttāni, catuvīsati satthunā;
Bhikkhuno anurūpāni, tesu ekūnavīsati.

402. Amūlakena codeti, hutvā cāvanacetano;
Suddhaṃ vā yadi vāsuddhaṃ, tesu aññatarena yo.

403. Garukaṃ tassa āpattiṃ, katokāsamhi niddise;
Tatheva akatokāse, dukkaṭāpattiyā saha.

404. ‘‘Koṇṭhosi ca niganṭhosi;
Sāmaṇerosi tāpaso;
Gahaṭṭhosi tathā jeṭṭha-;
Bbatikosi upāsako.

405. Dussīlo pāpadhammosi, antopūti avassuto’’;
Iccevampi vadantassa, garukaṃ tassa niddise.

406. Sammukhā hatthamuddāya, codentassapi taṅkhaṇe;
Taṃ ce paro vijānāti, hoti āpatti bhikkhuno.

407. Garukaṃ sammukhe ṭhatvā, codāpentassa kenaci;
Tassa vācāya vācāya, codāpentassa niddise.

408. Atha sopi ‘‘mayā diṭṭhaṃ, sutaṃ vā’’ti ca bhāsati;
Tesaṃ dvinnampi saṅghādi-seso hoti na saṃsayo.

409. Dūtaṃ vā pana pesetvā, paṇṇaṃ vā pana sāsanaṃ;
Codāpentassa āpatti, na hotīti pakāsitā.

410. Tathā saṅghādisesehi, vutte cāvanasaññino;
Hoti pācittiyāpatti, sesāpattīhi dukkaṭaṃ.

411. Akkosanādhippāyassa, akatokāsamattanā;
Saha pācittiyenassa, vadantassa ca dukkaṭaṃ.

412. Asammukhā vadantassa, āpattīhipi sattahi;
Tathā kammaṃ karontassa, hoti āpatti dukkaṭaṃ.

413. Na dosummattakādīnaṃ, hoti pañcaṅgasaṃyutaṃ;

Upasampannatā tasmiṃ, puggale suddhasaññitā.

414. Pārājikena codeti, yena tassa amūlatā;
Sammukhā codanā ceva, tassa cāvanasaññino.

415. Taṅkhaṇe jānanañceva, pañcaṅgāni bhavanti hi;
Idaṃ tu tisamuṭṭhānaṃ, sacittaṃ dukkhavedanaṃ.

Duṭṭhadosakathā.

416. Lesamattamupādāya, bhikkhumantimavatthunā;
Codeyya garukāpatti, sace cāvanacetano.

417. Codeti vā tathāsaññī, codāpeti parena vā;
Anāpatti siyā seso, anantarasamo mato.

Dutiyaduṭṭhadosakathā.

418. Samaggassa ca saṅghassa, bhedatthaṃ vāyameyya yo;
Bhedahetuṃ gahetvā vā, tiṭṭheyya paridīpayaṃ.

419. So hi bhikkhūhi vattabbo, ‘‘bhedatthaṃ mā parakkama’’;
Iti ‘‘saṅghassa mā tiṭṭha, gahetvā bhedakāraṇaṃ’’.

420. Vuccamāno hi teheva, nissajjeyya na ceva yaṃ;
Samanubhāsitabbo taṃ, accajaṃ garukaṃ phuse.

421. Parakkamantaṃ saṅghassa, bhikkhuṃ bhedāya bhikkhuno;
Disvā sutvā hi ñatvā vā, avadantassa dukkaṭaṃ.

422. Gantvā ca pana vattabbo, addhayojanatādikaṃ;
Dūrampi pana gantabbaṃ, sace sakkoti tāvade.

423. Tikkhattuṃ pana vuttassa, apariccajatopi taṃ;
Dūtaṃ vā pana paṇṇaṃ vā, pesatopi ca dukkaṭaṃ.

424. Ñattiyā pariyosāne, dukkaṭaṃ paridīpitaṃ;
Kammavācāhi ca dvīhi, hoti thullaccayaṃ dvayaṃ.

425. Yya-kāre pana sampatte, garukeyeva tiṭṭhati;
Passambhanti hi tissopi, bhikkhuno dukkaṭādayo.

426. Akate pana kammasmiṃ, apariccajatopi ca;
Tassa saṅghādisesena, anāpatti pakāsitā.

427. Ñattito pana pubbe vā, pacchā vā taṅkhaṇepi vā;
Asampatte yya-kārasmiṃ, paṭinissajjatopi ca.

428. Paṭinissajjato vāpi, taṃ vā samanubhāsato;
Tathevummattakādīnaṃ, anāpatti pakāsitā.

429. Yañhi bhikkhumanuddissa, macchamaṃsaṃ kataṃ bhave;
Yasmiñca nibbematiko, taṃ sabbaṃ tassa vaṭṭati.

430. Samuddissa kataṃ ñatvā, bhuñjantasseva dukkaṭaṃ;
Tathā akappiyaṃ maṃsaṃ, ajānitvāpi khādato.

431. Hatthussacchamanussānaṃ, ahikukkuradīpinaṃ;
Sīhabyagghataracchānaṃ, maṃsaṃ hoti akappiyaṃ.

432. Thullaccayaṃ manussānaṃ, maṃse sesesu dukkaṭaṃ;
Sacittakaṃ samuddissa-kataṃ sesamacittakaṃ.

433. Pucchitvāyeva maṃsānaṃ, bhikkhūnaṃ gahaṇaṃ pana;
Etaṃ vattanti vattaṭṭhā, vadanti vinayaññuno.

434. Idamekasamuṭṭhānaṃ, vuttaṃ samanubhāsanaṃ;
Kāyakammaṃ vacīkammaṃ, akriyaṃ dukkhavedanaṃ.

Saṅghabhedakathā.

435. Dutiye saṅghabhedasmiṃ, vattabbaṃ natthi kiñcipi;
Samuṭṭhānādayopissa, paṭhamena samā matā.

Dutiyasaṅghabhedakathā.

436. Uddesapariyāpanne, bhikkhu dubbacajātiko;
Avacanīyamattānaṃ, karoti garukaṃ siyā.

437. Dubbacepi panetasmiṃ, saṅghabhedakavaṇṇane;
Sabbo vuttanayeneva, veditabbo vinicchayo.

Dubbacakathā.

438. Yo chandagāmitādīhi, pāpento kuladūsako.
Kamme kariyamāne taṃ, accajaṃ garukaṃ phuse.

439. Cuṇṇaṃ paṇṇaṃ phalaṃ pupphaṃ, veḷuṃ kaṭṭhañca mattikaṃ;
Kulasaṅgahaṇatthāya, attano vā parassa vā.

440. Santakaṃ dadato hoti, kuladūsanadukkaṭaṃ;
Bhaṇḍagghena ca kātabbo, theyyā saṅghaññasantake.

441. Saṅghikaṃ garubhaṇḍaṃ vā, senāsananiyāmitaṃ;
Yopissaravatāyeva, dento thullaccayaṃ phuse.

442. Haritvā vā harāpetvā, pakkositvāgatassa vā;
Kulasaṅgahaṇatthāya, pupphaṃ dentassa dukkaṭaṃ.

443. Haritvā vā harāpetvā, pitūnaṃ pana vaṭṭati;
Dātuṃ pupphaṃ panaññassa, āgatasseva ñātino.

444. Tañca kho vatthupūjatthaṃ, dātabbaṃ na panaññathā;
Sivādipūjanatthaṃ vā, maṇḍanatthaṃ na vaṭṭati.

445. Phalādīsupi sesesu, bhikkhunā vinayaññunā;
Pupphe vuttanayeneva, veditabbo vinicchayo.

446. Pupphādibhājane koci, āgacchati sace pana;
Sammatenassa dātabbaṃ, ñāpetvā itarena tu.

447. Upaḍḍhabhāgaṃ dātabbaṃ, iti vuttaṃ **kurundiyaṃ**;
''Thokaṃ thoka''nti niddiṭṭhaṃ, **mahāpaccariyaṃ** pana.

448. Gilānānaṃ manussānaṃ, dātabbaṃ tu sakaṃ phalaṃ;
Paribbayavihīnassa, sampattissariyassapi.

449. Saṅghārāme yathā yatra, saṅghena katikā katā;
Phalarukkhaparicchedaṃ, katvā tatrāgatassapi.

450. Phalaṃ yathāparicchedaṃ, dadato pana vaṭṭati;
''Dassetabbāpi vā rukkhā'', ''ito gaṇha phala''nti ca.

451. Sayaṃ khaṇitvā pathaviṃ, mālāgacchādiropane;
Hoti pācittiyenassa, dukkaṭaṃ kuladūsane.

452. Akappiyena vākyena, tathā ropāpanepi ca;
Sabbattha dukkaṭaṃ vuttaṃ, bhikkhuno kuladūsane.

453. Ropane dukkaṭaṃyeva, hoti kappiyabhūmiyaṃ;
Tathā ropāpane vuttaṃ, ubhayattha ca bhikkhuno.

454. Sakiṃ āṇattiyā tassa, bahūnaṃ ropane pana;
Sadukkaṭā tu pācitti, suddhaṃ vā dukkaṭaṃ siyā.

455. Kappiyeneva vākyena, ubhayattha ca bhūmiyā;
Ropane paribhogatthaṃ, na doso koci vijjati.

456. Kappiyabhūmi ce hoti, sayaṃ ropetumeva ca;
Vaṭṭatīti ca niddiṭṭhaṃ, **mahāpaccariyaṃ** pana.

457. Ārāmādīnamatthāya, sayaṃ saṃropitassa vā;
Vaṭṭateva ca bhikkhūnaṃ, taṃ phalaṃ paribhuñjituṃ.

458. Siñcane pana sabbattha, sayaṃ siñcāpanepi ca;
Akappiyodakeneva, hoti pācitti bhikkhuno.

459. Kulasaṅgahaṇatthañca, paribhogatthameva vā;
Saddhiṃ pācittiyenassa, siñcato hoti dukkaṭaṃ.

460. Tesaṃyeva panatthāya, dvinnaṃ kappiyavārinā;
Siñcane dukkaṭaṃ vuttaṃ, tathā siñcāpanepi ca.

461. Kulasaṅgahaṇatthāya, pupphānaṃ ocināpane;

Sayamocinane cāpi, sapācittiyadukkaṭaṃ.

462. Pupphānaṃ gaṇanāyassa, pupphamocinato pana;
Hoti pācittiyāpatti, kulatthaṃ ce sadukkaṭā.

463. Ganthimaṃ gopphimaṃ nāma, vedhimaṃ veṭhimampi ca;
Pūrimaṃ vāyimaṃ ceti, chabbidho pupphasaṅgaho.

464. Tattha daṇḍena daṇḍaṃ vā, vaṇṭenapi ca vaṇṭakaṃ;
Ganthitvā karaṇaṃ sabbaṃ, **''ganthima''**nti pavuccati.

465. **Gopphimaṃ** nāma gopphetvā, suttādīhi karīyati;
Ekatovaṇṭikā mālā, ubhatovaṇṭikā ca taṃ.

466. **Vedhimaṃ** nāma vijjhitvā, bundesu makulādikaṃ;
Āvutā sūciādīhi, mālāvikati vuccati.

467. **Veṭhimaṃ** nāma veṭhetvā, kataṃ mālāguṇehi vā;
Vākādīhi ca baddhaṃ vā, ''veṭhima''nti pavuccati.

468. **Pūrimaṃ** pana daṭṭhabbaṃ, pupphamālāhi pūraṇe;
Bodhiṃ pupphapaṭādīnaṃ, parikkhepesu labbhati.

469. **Vāyimaṃ** nāma daṭṭhabbaṃ, puppharūpapaṭādisu;
Pupphamālāguṇeheva, vāyitvā karaṇe pana.

470. Sabbametaṃ sayaṃ kātuṃ, kārāpetuṃ parehi vā;
Bhikkhūnaṃ bhikkhunīnañca, buddhassapi na vaṭṭati.

471. Tathā kalambakaṃ kātuṃ, aḍḍhacandakameva vā;
Aññehi pūritaṃ puppha-paṭaṃ vā vāyitumpi ca.

472. Piṭṭhakācamayaṃ dāmaṃ, geṇḍupupphamayampi ca;
Kharapattamayaṃ mālaṃ, sabbaṃ kātuṃ na vaṭṭati.

473. Kaṇikārādipupphāni, vitāne baddhakaṇṭake;
Hīrādīhi paṭākatthaṃ, vijjhantassapi dukkaṭaṃ.

474. Kaṇṭakādīhi bhikkhussa, ekapupphampi vijjhituṃ;
Pupphesuyeva vā pupphaṃ, pavesetuṃ na vaṭṭati.

475. Asokapiṇḍiādīnaṃ, antare dhammarajjuyā;
Pavesentassa pupphāni, na doso koci vijjati.

476. Ṭhapitesu pavesetvā, kadalicchattabhittisu;
Kaṇṭakesupi pupphāni, vijjhantassapi dukkaṭaṃ.

477. Kappiyaṃ pana vattabbaṃ, vacanaṃ vatthupūjane;
Nimittobhāsapariyā, vaṭṭantīti pakāsitā.

478. Na kevalamakattabbaṃ, kuladūsanameva ca;
Atha kho vejjakammādi, na kattabbaṃ kudācanaṃ.

479. Kātabbaṃ pana bhesajjaṃ, pañcannaṃ sahadhamminaṃ;
Katvāpyakataviññattiṃ, kā kathā attano dhane.

480. Tathā mātāpitūnampi, tadupaṭṭhākajantuno;
Bhaṇḍukassattano ceva, veyyāvaccakarassapi.

481. Jeṭṭhabhātā kaniṭṭho ca, tathā bhaginiyo duve;
Cūḷamātā cūḷapitā, mahāmātā mahāpitā.

482. Pitucchā mātulo cāti, dasime ñātayo matā;
Imesampi dasannañca, kātuṃ vaṭṭati bhikkhuno.

483. Sace bhesajjametesaṃ, nappahoti na hoti vā;
Yācantipi ca taṃ bhikkhuṃ, dātabbaṃ tāvakālikaṃ.

484. Sace te na ca yācanti, dātabbaṃ tāvakālikaṃ;
Ābhogaṃ pana katvā vā, ‘‘dassanti puna me ime’’.

485. Etesaṃ tu kulā yāva, sattamā kuladūsanaṃ;
Bhesajjakaraṇāpatti, viññatti vā na rūhati.

486. Bhātujāyāpi vā hoti, sace bhaginisāmiko;
Sace te ñātakā honti, kātuṃ tesampi vaṭṭati.

487. Aññātakā sace honti, bhātuno anujāya vā;
‘‘Tumhākaṃ jagganaṭṭhāne, dethā’’ti ca vade budho.

488. Atha tesampi puttānaṃ, katvā dātabbameva vā;
‘‘Mātāpitūnaṃ tumhākaṃ, dethā’’ti vinayaññunā.

489. Aññopi yo koci panissaro vā;
Coropi vā yuddhaparājito vā;
Āgantuko khīṇaparibbayo vā;
Akallako ñātijanujjhito vā.

490. Etesaṃ pana sabbesaṃ, apaccāsīsatā satā;
Kātabbo paṭisanthāro, bhikkhunā sādhunādhunā.

491. Parittodakasuttāni, vutte dethāti kenaci;
Jalaṃ hatthena cāletvā, madditvā pana suttakaṃ.

492. Dātabbaṃ bhikkhunā katvā, tesameva ca santakaṃ;
Attano udakaṃ tesaṃ, suttaṃ vā deti dukkaṭaṃ.

493. Anāmaṭṭhopi dātabbo, piṇḍapāto vijānatā;
Dvinnaṃ mātāpitūnampi, tadupaṭṭhāyakassa ca.

494. Issarassāpi dātabbo, coradāmarikassa ca;
Bhaṇḍukassattano ceva, veyyāvaccakarassapi.

495. Dātuṃ paṇḍupalāsassa, thālakepi ca vaṭṭati;
Ṭhapetvā taṃ panaññassa, pitunopi na vaṭṭati.

496. Gihīnaṃ pana dūteyyaṃ, jaṅghapesaniyampi ca;
Satthunā dukkaṭaṃ vuttaṃ, karontassa pade pade.

497. Bhaṇḍumātāpitūnampi, veyyāvaccakarassa ca;
Sāsanaṃ sahadhammīnaṃ, harituṃ pana vaṭṭati.

498. Kuladūsanakammena, laddhaṃ aṭṭhavidhenapi;
Pañcannaṃ sahadhammīnaṃ, na ca vaṭṭati bhuñjituṃ.

499. Ajjhohāresu sabbattha, dukkaṭaṃ paridīpitaṃ;
Paribhogavaseneva, sesesupi ayaṃ nayo.

500. Katvā rūpiyavohāraṃ, abhūtārocanena ca;
Uppannapaccayā sabbe, samānāti pakāsitā.

501. Viññattinuppadānañca, vejjakammamanesanaṃ;
Pāribhaṭukataṃ mugga-sūpataṃ vatthuvijjakaṃ.

502. Jaṅghapesaniyaṃ dūta-kammañca kuladūsanaṃ;
Abhūtārocanaṃ buddha-paṭikuṭṭhaṃ vivajjaye.

503. Na dosummattakādīnaṃ, paṭinissajjatopi taṃ;
Samuṭṭhānādikaṃ sabbaṃ, saṅghabhedasamaṃ mataṃ.

Kuladūsanakathā.

504. Jānaṃ yāvatihaṃ yena, chāditāpatti bhikkhunā;
Akāmā parivatthabbaṃ, tena tāvatihaṃ pana.

505. Āpatti ca anukkhitto, pahu cānantarāyiko;
Catusvapi ca taṃsaññī, tassa chādetukāmatā.

506. Chādananti panetehi, dasahaṅgehi bhikkhunā;
Channā nāma siyāpatti, aruṇuggamanena sā.

Dve bhāṇavārā niṭṭhitā.

507. Tividho parivāso hi, tividhāpetacetasā;
Paṭicchanno ca suddhanto, samodhānoti dīpito.

508. Tatrāyaṃ tu **paṭicchanna-parivāso** pakāsito;
Paṭicchannāya dātabbo, vasenāpattiyāti ca.

509. Vatthugottavasenāpi, nāmāpattivasena vā;
Kammavācā hi kātabbā, dātabbo tassa tena ca.

510. ‘‘Vattaṃ samādiyāmī’’ti, ‘‘parivāsa’’nti vā puna;
Samādiyitvā saṅghassa, ārocetabbamādito.

511. Punappunāgatānampi, ārocentova rattiyā;
Chedaṃ vā vattabhedaṃ vā, akatvāva sadā vase.

512. Parivāso visodhetuṃ, na sakkā tattha ce pana;
Nikkhipitvāna taṃ vattaṃ, vatthabbaṃ tena bhikkhunā.

513. Tattheva saṅghamajjhe vā, puggale vāpi nikkhipe;
Nikkhipāmīti vattaṃ vā, parivāsanti vā tathā.

514. Evamekapadenāpi, padehi dvīhi vā pana;
Vattaṃ nikkhipitabbaṃ taṃ, samādānepyayaṃ nayo.

515. Nikkhittakālato uddhaṃ, pakatattoti vuccati;
Puna paccūsakālasmiṃ, saddhimekena bhikkhunā.

516. Parikkhittavihārassa, dve parikkhepato bahi;
Parikkhepārahaṭṭhānā, aparikkhittato bahi.

517. Leḍḍupāte atikkamma, okkamitvā ca maggato;
Gumbena vatiyā vāpi, channaṭṭhāne ṭhitena tu.

518. Tena antoruṇeyeva, vattamādāya viññunā;
Ārocetvāruṇe tasmiṃ, vuṭṭhite tassa santike.

519. Nikkhipitvā tato vattaṃ, gantabbaṃ tu yathāsukhaṃ;
Antoyevāruṇe bhikkhu, gato ce yassa kassaci.

520. Ārocetvāva taṃ vattaṃ, nikkhipe puna paṇḍito;
Sesaṃ **samuccayassaṭṭha-kathāya** ca vibhāvaye.

521. Āpattīnañca rattīnaṃ, paricchedaṃ na jānati;
Yo tassa pana dātabbo, **''suddhanto''**ti pavuccati.

522. Eseva parisuddhehi, suddhanto duvidho mato;
Cūḷasuddhantanāmo ca, **mahāsuddhantanāmako**.

523. Duvidhopi ayaṃ ratti-paricchedaṃ ajānato;
Ekaccaṃ sakalaṃ vāpi, dātabbo vimatissa vā.

524. Itaropi **samodhāna-parivāso** tidhā mato;
So **odhānasamodhāno, agghamissakapubbako**.

525. Āpajjitvāntarāpattiṃ, chādentassa hi bhikkhuno;
Divase parivutthe tu, odhunitvā padīyate.

526. Purimāpattiyā mūla-divase tu vinicchite;
Pacchā āpannamāpattiṃ, samodhāya vidhānato.

527. Yācamānassa saṅghena, dātabbo pana bhikkhuno;
Esodhānasamodhāna-parivāso pakāsito.

528. Tathā sambahulāsvekā, dve vā sambahulāpi vā;
Yā yā cirapaṭicchannā, tāsaṃ agghavasena hi.

529. Āpattīnaṃ tato ūna-paṭicchannānameva yo;

Samodhāya padātabbo, parivāsoti vuccati.

530. Nānāvatthukasaññāyo, sabbā āpattiyo pana;
Sabbātā ekato katvā, dātabbo missako mato.

531. Parivutthaparivāsassa, mānattaṃ deyyamuttari;
Cha rattiyo paṭicchannā-paṭicchannavasā duve.

532. Tattha yā apaṭicchannā, hoti āpatti yassa tu;
Tassa dātabbamānattaṃ, **apaṭicchannanāmakaṃ**.

533. Yassāpatti paṭicchannā, parivāsāvasānake;
Tassa dātabbamānattaṃ, **''paṭicchanna''**nti vuccati.

534. Gantvā catūhi bhikkhūhi, paccūsasamaye saha;
Parivāse viniddiṭṭha-ppakāraṃ desameva ca.

535. ''Vattaṃ samādiyāmī''ti, ''mānatta''miti vā pana;
Ādiyitvāna taṃ tesaṃ, ārocetvā visārado.

536. Nikkhipe santike tesaṃ, vattaṃ tesu gatesu vā;
Bhikkhussa pubbadiṭṭhassa, ārocetvāna nikkhipe.

537. Tassa dānavidhānañca, ratticchedādiko nayo;
Ñeyyo **samuccayassaṭṭha-kathāpāḷi**vasena tu.

538. Puna taṃ ciṇṇamānattaṃ, saṅgho vīsativaggiko;
Abbheyya vidhinā bhikkhu, pakatatto punabbhito.

539. Chādentiyāpi āpattiṃ, parivāso na vijjati;
Na ca bhikkhuniyāpatti, attano chādayantiyā.

540. Chādetvā vāpi āpattiṃ, acchādetvāpi vā pana;
Kevalaṃ caritabbanti, pakkhamānattameva tu.

541. Vinayanayamatibuddhidīpanaṃ;
Vinayavinicchayametamuttamaṃ;
Vividhanayanayutaṃ upenti ye;
Vinayanaye paṭutaṃ upenti te.

Iti vinayavinicchaye saṅghādisesakathā niṭṭhitā.

Aniyatakathā

542. Raho nisajjassādena, mātugāmassa santikaṃ;
Gantukāmo nivāseti, akkhiṃ añjeti bhuñjati.

543. Payoge ca payoge ca, hoti sabbattha dukkaṭaṃ;
Gacchato padavārena, gantvā cassa nisīdato.

544. Nisajjāya ubhinnampi, payogagaṇanāya ca;

Hoti pācittiyaṃ tassa, bahukāni bahūsvapi.

545. Samīpepi ṭhito andho, antodvādasahatthake;
Na karoti anāpattiṃ, itthīnaṃ tu satampi ca.

546. Cakkhumāpi nipajjitvā, niddāyantopi kevalaṃ;
Dvāre pihitagabbhassa, nisinnopi na rakkhati.

547. Anandhe sati viññusmiṃ, ṭhitassārahasaññino;
Nisajjapaccayā doso, natthi vikkhittacetaso.

548. Na dosummattakādīnaṃ, āpattīhipi tīhipi;
Samuṭṭhānādayo tulyā, paṭhamantimavatthunā.

Paṭhamāniyatakathā.

549. Anandhābadhiro viññū, itthī vā purisopi vā;
Antodvādasahatthaṭṭho, anāpattikaro siyā.

550. Andho abadhiro vāpi, badhiro vāpi cakkhumā;
Na karoti anāpattiṃ, tisamuṭṭhānamevidaṃ.

Dutiyāniyatakathā.

Iti vinayavinicchaye aniyatakathā niṭṭhitā.

Nissaggiyakathā

551. Khomaṃ kappāsakoseyyaṃ, sāṇaṃ bhaṅgañca kambalaṃ;
Cīvaraṃ chabbidhaṃ vuttaṃ, jātito pana kappiyaṃ.

552. Dukūlañceva pattuṇṇaṃ, cinaṃ somārapaṭṭakaṃ;
Iddhijaṃ devadinnañca, tassetaṃ anulomikaṃ.

553. Ticīvaraṃ parikkhāra-coḷañca mukhapuñchanaṃ;
Nisīdanamadhiṭṭheyya, paccattharaṇameva ca.

554. Ekāhampi vinā bhikkhu, na vaseyya ticīvaraṃ;
Na vaseyya tathādhiṭṭhā, cātumāsaṃ nisīdanaṃ.

555. Rajitvā kappiyaṃ binduṃ, datvā tattha ticīvaraṃ;
Upapannaṃ pamāṇena, adhiṭṭhātabbameva taṃ.

556. Pacchimantena saṅghāṭi, dīghaso muṭṭhipañcakā;
Muṭṭhittikā ca tiriyaṃ, uttamantena sā pana.

557. Satthuno cīvarūnāpi, vaṭṭatīti pakāsitā;
Idamevuttarāsaṅge, pamāṇaṃ paridīpitaṃ.

558. Muṭṭhipañcakaṃ dīghantaṃ, pamāṇaṃ tiriyantato;
Aḍḍhateyyaṃ dvihatthaṃ vā, sese antaravāsake.

559. Ahatāhatakappānaṃ, saṅghāṭi diguṇā matā;
Ekapaṭṭuttarāsaṅgo, evamantaravāsako.

560. Utuddhaṭānaṃ pana cīvarānaṃ;
Saṅghāṭi bhikkhussa catugguṇā vā;
Duvepi sesā diguṇāva vuttā;
Yathāsukhaṃ vaṭṭati paṃsukūlaṃ.

561. Tīṇipi dvepi cekaṃ vā, chinditabbaṃ pahoti ce;
Sabbesu appahontesu, deyyamanvādhikampi vā.

562. Acchinnaṃ vā anādinnaṃ, dhārentassa ticīvaraṃ;
Bhikkhuno dukkaṭaṃ vuttaṃ, dubbhogena ca sevato.

563. Kusiṃ aḍḍhakusiñcāpi, maṇḍalaṃ aḍḍhamaṇḍalaṃ;
Vivaṭṭaṃ anuvivaṭṭaṃ, bāhantampi ca bhikkhuno.

564. Dassetvāva vidhiṃ sabbaṃ, pañcakādippabhedakaṃ;
Chinnaṃ samaṇasāruppaṃ, kātabbaṃ tu ticīvaraṃ.

565. Dānenacchijjagāhena, vissāsaggahaṇena ca;
Hīnāyāvattanenāpi, sikkhāya ca pahānato.

566. Paccuddhāravināsehi, liṅgassa parivattanā;
Sabbaṃ bhijjatidhiṭṭhānaṃ, chiddabhāve ticīvaraṃ.

567. Kaniṭṭhassaṅgulasseva, nakhapiṭṭhippamāṇakaṃ;
Vinividdhaṃ panacchidda-madhiṭṭhānavināsanaṃ.

568. Eko tantupi acchinno, adhiṭṭhānaṃ na bhindati;
Setabhāvaṃ karontena, dhotampi rajakena vā.

569. Paṭhamaṃ aggaḷaṃ datvā, pacchā chindati rakkhati;
Ghaṭetvā koṭiyo dve vā, pacchā chindati rakkhati.

570. Caturaṭṭhaṅgulā oraṃ, ekadvinnaṃ tirīyato;
Tiṇṇampi dīghato chiddaṃ, bhindateva vidatthiyā.

571. Nisīdanassa dīghena, bhavanti dve vidatthiyo;
Vitthārena diyaḍḍhā ca, sugatassa vidatthiyā.

572. Honti kaṇḍuppaṭicchādi, tiriyaṃ dve vidatthiyo;
Dīghatopi catassova, sugatassa vidatthiyā.

573. Dīghato sugatasseva, bhavanti cha vidatthiyo;
Vitthārenaḍḍhateyyāva, siyā vassikasāṭikā.

574. Muninā tīsu etesu, karontassa taduttariṃ;
Adhikacchedanaṃ tassa, pācittiyamudīritaṃ.

575. Mukhapuñchanacoḷassa, paccattharaṇakassa vā;
Pamāṇaṃ appamāṇena, na ceva paridīpitaṃ.

576. Sadasaṃ adasaṃ sabbaṃ, paccattharaṇacīvaraṃ;
Mahantaṃ khuddakaṃ eka-manekampi ca vaṭṭati.

577. Mukhapuñchanacoḷekaṃ, dvepi vaṭṭanti sabbathā;
Sadasaṃ adasaṃ vāpi, sadasaṃva nisīdanaṃ.

578. Adasā rajitāyeva, vaṭṭatādinnakappakā;
Vuttā kaṇḍuppaṭicchādi, tathā vassikasāṭikā.

579. Gaṇanaṃ vā pamāṇaṃ vā, na parikkhāracoḷake;
Pamāṇagaṇanātīti, bhaṇanti pakataññuno.

580. Sugataṭṭhaṅgulāyāmaṃ, caturaṅgulavitthataṃ;
Vikappanupagaṃ hoti, pacchimaṃ nāma cīvaraṃ.

581. Parissāvapaṭaṃ patta-potthakatthavikādikaṃ;
Adhiṭṭheyya parikkhāra-coḷaṃ pacchimacīvaraṃ.

582. Bahūni ekato katvā, adhiṭṭhātumpi vaṭṭati;
Mātuādīnamatthāya, ṭhapite natthi dosatā.

583. Vassamāse adhiṭṭheyya, caturo vassasāṭikaṃ;
Puna paccuddharitvā taṃ, vikappeyya tato paraṃ.

584. Tāva kaṇḍuppaṭicchādiṃ, yāva rogo na sammati;
Adhiṭṭhahitvā tato uddhaṃ, uddharitvā vikappaye.

585. ‘‘Imaṃ kaṇḍuppaṭicchādiṃ, imamantaravāsakaṃ;
Adhiṭṭhāmī’’tidhiṭṭheyya, sesesupi ayaṃ nayo.

586. ‘‘Imaṃ kaṇḍuppaṭicchādiṃ, eta’’nti ca asammukhe;
Vatvā paccuddhareyyevaṃ, sesesupi vicakkhaṇo.

587. Ābhogaṃ manasā katvā, kāyena phusanākataṃ;
Vacasādhiṭṭhitañcāti, adhiṭṭhānaṃ dvidhā mataṃ.

588. Iti sabbamidaṃ vuttaṃ, tecīvarikabhikkhuno;
Tathā vatvāvadhiṭṭheyya, taṃ parikkhāracoḷiko.

589. Ticīvaraṃ parikkhāra-coḷaṃ kātumpi vaṭṭati;
Evaṃ cudosite vutto, parihāro niratthako.

590. Na, tecīvarikasseva, vuttattā tattha satthunā;
Taṃ parikkhāracoḷassa, tasmā sabbampi vaṭṭati.

591. ‘‘Adhiṭṭheti vikappeti, anāpattī’’ti ettha ca;
Adhiṭṭhātabbakasseva, vikappanavidhānato.

592. Bhikkhussevaṃ karontassa, na doso upalabbhati;
Evañca na siyā kasmā, mukhapuñchanakādikaṃ.

593. Mukhapuñchanakādīnaṃ, tesaṃ kiccavidhānato;

Akiccassāmikassassa, adhiṭṭhānaṃ tu yujjati.

594. Nidhānamukhametanti, **mahāpaccariyaṃ** pana;
Vuttattā ca nisedhetuṃ, na sakkā vinayaññunā.

595. Cīvaraṃ paripuṇṇanti, nidānuppattitopi ca;
Nidhānamukhametanti, veditabbaṃ vibhāvinā.

596. Kusavākādicīrāni, kambalaṃ kesavālajaṃ;
Thullaccayaṃ dhārayato-lūkapakkhājinakkhipe.

597. Kadalerakadussesu, akkadusse ca potthake;
Dukkaṭaṃ tiriṭe vāpi, veṭhane kañcukepi ca.

598. Sabbanīlakamañjeṭṭha-kaṇhalohitapītake;
Mahānāmamahāraṅga-rattesupi ca dukkaṭaṃ.

599. Acchinnadasake dīgha-phalapupphadasesu ca;
Acchinnacīvarassettha, natthi kiñci akappiyaṃ.

600. Adhiṭṭheti vikappeti, vissajjeti vinassati;
Antodasāhaṃ vissāse, anāpatti pakāsitā.

601. Kathinaṃ nāma nāmena, samuṭṭhānamidaṃ pana;
Acittamakriyaṃ vuttaṃ, ticittañca tivedanaṃ.

Paṭhamakathinakathā.

602. Gāmādīsu padesesu, tipañcasu ticīvaraṃ;
Ṭhapetvā ekarattampi, saṅghasammutiyā vinā.

603. Bhikkhuno pana tenassa, vippavatthuṃ na vaṭṭati;
Hoti nissaggiyaṃ vippa-vasato aruṇuggame.

604. Cīvaraṃ nikkhipitvāna, nhāyantasseva rattiyaṃ;
Aruṇe uṭṭhite kiṃ nu, kātabbaṃ tena bhikkhunā.

605. Dukkaṭaṃ muninā vuttaṃ, nissaggiyanivāsane;
Tabbhayā pana so bhikkhu, naggo gacchati dukkaṭaṃ.

606. Acchinnacīvaraṭṭhāne, ṭhitattā pana bhikkhuno;
Na tassākappiyaṃ nāma, cīvaraṃ atthi kiñcipi.

607. Nigāsetvā gahetvā ca, gantvā bhikkhussa santikaṃ;
Nissajjitvā panāpatti, desetabbāva viññunā.

608. Parassa nissajjitvā taṃ, dukkaṭaṃ paribhuñjato;
Payoge ca payoge ca, hoti pārupanādisu.

609. Anāpatti tamaññassa, bhikkhuno paribhuñjato;
Adentassa ca nissaṭṭhaṃ, dukkaṭaṃ pariyāputaṃ.

610. There ca dahare maggaṃ, gacchantesu ubhosupi;
Pattacīvaramādāya, ohīne dahare pana.

611. Asampatte garuṃ tasmiṃ, uggacchatyaruṇo yadi;
Hoti nissaggiyaṃ vatthaṃ, na passambhati nissayo.

612. Muhuttaṃ vissamitvāna, gacchante dahare pana;
Hoti nissaggiyaṃ vatthaṃ, passambhati ca nissayo.

613. Sutā dhammakathā yasmiṃ, uggacchatyaruṇo yadi;
Hoti nissaggiyaṃ vatthaṃ, passambhati ca nissayo.

614. Paccuddhāre anāpatti, laddhasammutikassapi;
Antoyevāruṇe taṃ vā, vissajjeti vinassati.

615. Paṭhamena samānāva, samuṭṭhānādayo nayā;
Apaccuddharaṇaṃ ettha, akriyāti visesitaṃ.

Dutiyakathinakathā.

616. Akālacīvaraṃ māsa-paramaṃ nikkhipe sati;
Paccāsāya tato uddhaṃ, ṭhapetuṃ na ca vaṭṭati.

617. Dasāhātikkamoyeva;
Paṭhame kathine idha;
Māsassātikkamo vutto;
Seso tena samo mato.

Tatiyakathinakathā.

618. Bhikkhu bhikkhuniyā bhuttaṃ, vatthaṃ aññātikāya yo;
Dhovāpeti rajāpeti, ākoṭāpeti ce tato.

619. Tassa nissaggiyāpatti, paṭhamena pakāsitā;
Tathā sesehi ca dvīhi, dīpitaṃ dukkaṭadvayaṃ.

620. Sikkhamānāya vā hatthe, dhovanatthāya deti ce;
Sā hutvā upasampannā, pacchā dhovati so nayo.

621. Sāmaṇeraniddesepi, liṅgaṃ ce parivattati;
Bhikkhunīsupasampajja, dhote nissaggiyaṃ siyā.

622. Daharānañca bhikkhūnaṃ, hatthe vatthe niyyādite;
Parivattitaliṅgesu, tesupesa nayo mato.

623. Tathā bhikkhuniyā hatthe, dinne ‘‘dhovā’’ti cīvare;
Parivatte tu liṅgasmiṃ, sace dhovati vaṭṭati.

624. ‘‘Dhovā’’ti bhikkhunī vuttā, sace sabbaṃ karoti sā;
Dhovanappaccayāyeva, tassa nissaggiyaṃ siyā.

625. ‘‘Imasmiṃ cīvare sabbaṃ, kattabbaṃ tvaṃ karohi’’ti;

Hoti nissaggiyañceva, vadato dukkaṭadvayaṃ.

626. Ñātikāñātisaññissa, paccattharanisīdanaṃ;
Aññassa santakaṃ vāpi, dhovāpentassa dukkaṭaṃ.

627. Ekatoupasampannā, bhikkhunīnaṃ vasena yā;
Tāya dhovāpane vāpi, hoti āpatti dukkaṭaṃ.

628. Avuttā paribhuttaṃ vā, aññaṃ vā yadi dhovati;
Na doso, sañcarittena, samuṭṭhānādayo samā.

Purāṇacīvaradhovāpanakathā.

629. Vikappanupagaṃ kiñci, pacchimaṃ pana cīvaraṃ;
Gaṇhato hoti āpatti, ṭhapetvā pārivattakaṃ.

630. Payoge gahaṇatthāya, dukkaṭaṃ pariyāputaṃ;
Tassa nissaggiyāpatti, gahaṇena pakāsitā.

631. Sace anupasampanna-hatthe peseti cīvaraṃ;
Aññatra pārivattāpi, gahetuṃ pana vaṭṭati.

632. Ñātikāyapi aññāti-saññissa vimatissa vā;
Ekatoupasampanna-hatthā gaṇhāti dukkaṭaṃ.

633. ‘‘Dassāmī’’ti ca ābhogaṃ, katvā vā pārivattakaṃ;
Tāvakālikavissāsa-ggāhe doso na vijjati.

634. Aññaṃ pana parikkhāraṃ, na doso hoti gaṇhato;
Sañcarittasamuṭṭhānaṃ, idaṃ vuttaṃ kriyākriyaṃ.

Cīvarapaṭiggahaṇakathā.

635. Cīvaraṃ viññāpentassa, aññātakāppavāritaṃ;
Hoti nissaggiyāpatti, aññatra samayā pana.

636. Tikapācittiyaṃ vuttaṃ, tatheva dvikadukkaṭaṃ;
Ñātakeñātisaññissa, tattha vematikassa ca.

637. Samaye viññāpentassa, ñātake vā pavārite;
Aññassatthāya vā tassa, ñātake vā pavārite.

638. Anāpattīti ñātabbaṃ, tathā ummattakādino;
Samuṭṭhānādayo sabbe, sañcarittasamā matā.

Aññātakaviññattikathā.

639. Appavāritamaññātiṃ, cīvaraṃ tu taduttariṃ;
Hoti nissaggiyāpatti, viññāpentassa bhikkhuno.

640. Yassa tīṇipi naṭṭhāni, dve vā ekampi vā pana;

Dve vā ekampi vā tena, sāditabbaṃ na kiñcipi.

641. Sesakaṃ āharantassa, dinne nacchinnakāraṇā;
Santake ñātakādīnaṃ, attanopi dhanena vā.

642. Anāpattīti ñātabbaṃ, tathā ummattakādino;
Samuṭṭhānādayo sabbe, sañcarittasamā matā.

Tatuttarikathā.

643. Kalyāṇakamyatāhetu, āpajjati vikappanaṃ;
Cīvare pana yo tassa, lābhā nissaggiyaṃ bhave.

644. Mahagghaṃ dātukāmamhi, appagghaṃ viññāpeti yo;
Santake ñātakādīnaṃ, anāpatti pakāsitā.

645. Ñātakeññātisaññissa, dukkaṭaṃ vimatissa ca;
Sañcarittasamā vuttā, samuṭṭhānādayo nayā.

Paṭhamopakkhaṭakathā.

646. Dutiyopakkhaṭe yasmā, vattabbaṃ natthi kiñcipi;
Tasmā anantarenassa, sadisova vinicchayo.

Dutiyopakkhaṭakathā.

647. Raññā vā rājabhoggena, bhikkhumuddissamābhataṃ;
Akappiyaṃ suvaṇṇādiṃ, gahetuṃ na ca vaṭṭati.

648. Rajataṃ jātarūpaṃ vā, attano vā parassa vā;
Atthāya gaṇhituṃ kiñci, dīyamānaṃ na vaṭṭati.

649. Aññassatthāya niddiṭṭhaṃ, bhikkhuno paṭiggaṇhato;
Dukkaṭaṃ tassa hotīti, **mahāpaccariyaṃ** pana.

650. Netvā akappiyaṃ bhaṇḍaṃ, itthaṃ koci sace vade;
‘‘Idaṃ saṅghassa dammīti, puggalassa gaṇassa vā.

651. Ārāmaṃ vā vihāraṃ vā, cetiyaṃ vā karohi’’ti;
Na ca vaṭṭati taṃ vatthuṃ, sabbesaṃ sampaṭicchituṃ.

652. Anāmasitvā saṅghaṃ vā, gaṇaṃ vā puggalampi vā;
‘‘Cetiyassa vihārassa, demā’’tipi vadanti ce.

653. Taṃ hiraññaṃ suvaṇṇaṃ vā, nisedhetuṃ na vaṭṭati;
Ārāmikānaṃ vattabbaṃ, ‘‘vadantevamime’’ti ca.

654. Rajataṃ jātarūpaṃ vā, saṅghassa paṭiggaṇhato;
Hoti nissaggiyāpatti, paribhoge ca dukkaṭaṃ.

655. Taḷākassa ca khettattā, sassuppattinidānato;

Gahaṇaṃ paribhogo vā, na ca vaṭṭati bhikkhuno.

656. ‘‘Cattāro paccaye saṅgho, gaṇo vā paribhuñjatu’’;
Iccevaṃ pana vatvā ce, deti sabbampi vaṭṭati.

657. Kārāpeti ca kedāre, chindāpetvā vanaṃ pana;
Kedāresu purāṇesu, atirekampi gaṇhati.

658. Aparicchinnabhāgasmiṃ, navasassepi ‘‘ettakaṃ;
Bhāgaṃ dethā’’ti vatvā ce, uṭṭhāpeti kahāpaṇe.

659. Vatvā akappiyaṃ vācaṃ, ‘‘kasatha vapathā’’ti ca;
Uppāditañca sabbesaṃ, hoti sabbamakappiyaṃ.

660. ‘‘Ettako nāma bhāgoti, ettikāya ca bhūmiyā’’;
Patiṭṭhāpeti yo bhūmiṃ, avatvā kasathādikaṃ.

661. Sayameva pamāṇassa, jānanatthaṃ tu bhūmiyā;
Rajjuyā vāpi daṇḍena, khettaṃ mināti yo pana.

662. Khale vā rakkhati ṭhatvā, khalatopi tato puna;
Nīharāpeti vā vīhī, tassevetamakappiyaṃ.

663. ‘‘Ettakehi ca vīhīhi, idaṃ āharathā’’ti ca;
Āharanti sace vuttā, tassevetamakappiyaṃ.

664. ‘‘Ettakena hirañṇena, idamāharathā’’ti ca;
Āharanti ca yaṃ vuttā, sabbesaṃ tamakappiyaṃ.

665. Pesakārakadāsaṃ vā, aññaṃ vā rajakādisu;
Ārāmikānaṃ nāmena, dente vaṭṭati gaṇhituṃ.

666. ‘‘Gāvo demā’’ti vuttepi, gahetuṃ na ca vaṭṭati;
Pañcagorasabhogatthaṃ, vutte demāti vaṭṭati.

667. Ajikādīsu eseva, nayo ñeyyo vibhāvinā;
Kappiyena ca vākyena, sabbaṃ vaṭṭati gaṇhituṃ.

668. Hatthiṃ vā mahisaṃ assaṃ, goṇaṃ kukkuṭasūkaraṃ;
Dentesu ca manussesu, na ca vaṭṭati gaṇhituṃ.

669. Paṭisiddhepi saṅghassa, datvā gacchati ce pana;
Mūlaṃ datvā ca saṅghassa, keci gaṇhanti vaṭṭati.

670. ‘‘Khettaṃ vatthuṃ taḷākaṃ vā, dema goajikādikaṃ;
Vihārassā’’ti vuttepi, nisedhetuṃ na vaṭṭati.

671. Tikkhattuṃ codanā vuttā, chakkhattuṃ ṭhānamabravi;
Yadi codetiyeva cha, codanā diguṇā ṭhiti.

672. Anāpatti acodetvā, laddhe ummattakādino;
Samuṭṭhānādayo sabbe, sañcarittasamā matā.

Rājasikkhāpadakathā.

Cīvaravaggo paṭhamo.

673. Ekenāpi ca missetvā, santhataṃ kosiyaṃsunā;
Hoti nissaggiyāpatti, kārāpentassa bhikkhuno.

674. Paratthāya karontassa, kārāpentassa santhataṃ;
Aññena ca kataṃ laddhā, sevamānassa dukkaṭaṃ.

675. Anāpatti vitānaṃ vā, bhūmattharaṇameva vā;
Bhisi bibbohanaṃ vāpi, karontassādikammino.

Kosiyakathā.

676. Kāḷakeḷakalomānaṃ, suddhānaṃ santhataṃ sace;
Kareyyāpatti hotissa, sesaṃ tu paṭhamūpamaṃ.

Suddhakāḷakakathā.

677. Anāpatti tulaṃ vāpi, bahuṃ vā sabbameva vā;
Karontassa gahetvāna, odātaṃ kapilampi vā.

678. Anukkamena etāni, santhatāni ca tīṇipi;
Nissajjitvāpi laddhāni, sevamānassa dukkaṭaṃ.

679. Samuṭṭhānādayo sabbe, sañcarittasamā matā;
Imesaṃ pana tiṇṇampi, tatiyaṃ tu kriyākriyaṃ.

Dvebhāgakathā.

680. Channaṃ orena vassānaṃ, karontassa ca santhataṃ;
Hoti nissaggiyāpatti, ṭhapetvā bhikkhusammutiṃ.

681. Anāpatti paratthāya, kārāpeti karoti vā;
Kataṃ vā pana aññena, labhitvā paribhuñjato.

682. Chabbassāni karontassa, taduddhampi ca santhataṃ;
Vitāne sāṇipākāre, nissajjitvā katepi ca.

Chabbassakathā.

683. Anāpatti anādāya, asante santhate pana;
Aññassatthāya kāretuṃ, katañca paribhuñjituṃ.

684. Anādānavasenassa, sugatassa vidatthiyā;
Karaṇena ca satthārā, vuttametaṃ kriyākriyaṃ.

685. Samuṭṭhānādayo sabbe, sañcarittasamā matā;
Anantarassimassāpi, viseso nupalabbhati.

Nisīdanasanthatakathā.

686. Gacchante pana yāne vā, hatthiassādikesu vā;
Ṭhapeti yadi lomāni, sāmikassa ajānato.

687. Tiyojanamatītesu, tesu āpatti bhikkhuno;
Agacchantesu tesveva, ṭhapitesupyayaṃ nayo.

688. Yāne pana agacchante, asse vā hatthipiṭṭhiyaṃ;
Ṭhapetvā abhirūhitvā, sace sāreti vaṭṭati.

689. Na vaṭṭatīti niddiṭṭhaṃ, **kurundaṭṭhakathāya** hi;
Taṃ panaññaṃ harāpeti, vacanena virujjhati.

690. Kaṇṇacchiddesu lomāni, pakkhipitvāpi gacchato;
Hotiyeva kirāpatti, lomānaṃ gaṇanāvasā.

691. Suttakena ca bandhitvā, ṭhapitaṃ pana vaṭṭati;
Veṇiṃ katvā harantassa, āpatti paridīpitā.

692. Suṅkaghātaṃ anuppatvā, corādīhi upadduto;
Yo caññavihito vāpi, āpatti yadi gacchati.

693. Tiyojanaṃ harantassa, ūnakaṃ vā tiyojanaṃ;
Tathā paccāharantassa, tāniyeva tiyojanaṃ.

694. Nivāsatthāya vā gantvā, harantassa tato paraṃ;
Acchinnaṃ vāpi nissaṭṭhaṃ, labhitvā haratopi ca.

695. Harāpentassa aññena, harato katabhaṇḍakaṃ;
Tathā ummattakādīnaṃ, anāpatti pakāsitā.

696. Idaṃ pana samuṭṭhānaṃ, kāyato kāyacittato;
Acittaṃ kāyakammañca, ticittañca tivedanaṃ.

Eḷakalomakathā.

697. Samuṭṭhānādinā saddhiṃ, lomadhovāpanampi ca;
Cīvarassa purāṇassa, dhovāpanasamaṃ mataṃ.

Eḷakalomadhovāpanakathā.

698. Gaṇheyya vā gaṇhāpeyya, rajataṃ jātarūpakaṃ;
Nissajjitvā panāpatti, desetabbāva bhikkhunā.

699. Rajataṃ jātarūpañca, ubhinnaṃ māsakopi ca;
Etaṃ catubbidhaṃ vatthu, hoti nissaggiyāvahaṃ.

700. Muttā maṇi silā saṅkho, pavāḷaṃ lohitaṅkako;
Masāragallaṃ dhaññāni, satta gomahisādikaṃ.

701. Khettaṃ vatthuṃ taḷākañca, dāsidāsādikaṃ pana;
Dukkaṭasseva vatthūni, dīpitāni mahesinā.

702. Muggamāsādikaṃ sabbaṃ, sappiādīni taṇḍulā;
Suttaṃ vatthaṃ halaṃ phālaṃ, kappiyaṃ evamādikaṃ.

703. Tatthattano panatthāya, vatthuṃ nissaggiyassa hi;
Sampaṭicchati yo bhikkhu, tassa nissaggiyaṃ siyā.

704. Saṅghādīnaṃ tamatthāya, gaṇhato dukkaṭaṃ tathā;
Dukkaṭassa ca vatthumpi, sabbatthāya ca dukkaṭaṃ.

705. Sace kahāpaṇādīnaṃ, sahassaṃ paṭigaṇhati;
Vatthūnaṃ gaṇanāyassa, āpattigaṇanā siyā.

706. Tathā sithilabaddhesu, thavikādīsu rūpato;
Āpattigaṇanā vuttā, **mahāpaccariyaṃ** pana.

707. ''Idaṃ ayyassa hotū''ti, vutte vā pana kenaci;
Sace gaṇhitukāmopi, nisedhetabbameva ca.

708. Paṭikkhittepi taṃ vatthuṃ, ṭhapetvā yadi gacchati;
Tathā gopāyitabbaṃ taṃ, yathā taṃ na vinassati.

709. ''Āharedamidaṃ gaṇha, idaṃ dehīdha nikkhipa'';
Iccevaṃ bhikkhuno vattuṃ, na vaṭṭati akappiyaṃ.

710. Ṭhapetvā rūpiyaggāhaṃ, nissaṭṭhaparivattitaṃ;
Sabbehi paribhottabbaṃ, bhājetvā sappiādikaṃ.

711. Attano pattabhāgampi, paṭiggāhakabhikkhuno;
Gahetuṃ aññato laddhaṃ, bhuñjituṃ vā na vaṭṭati.

712. Yaṃ kiñci pana sambhūtaṃ, paccayaṃ vatthuto tato;
Bhikkhuno sevamānassa, hoti āpatti dukkaṭaṃ.

713. Ajjhārāme anāpatti, tamajjhāvasathepi vā;
Gahetvā vā gahāpetvā, nikkhipantassa bhikkhuno.

714. Tikapācittiyaṃ vuttaṃ, rūpiyanti arūpiye;
Saññino vimatissāpi, hoti āpatti dukkaṭaṃ.

715. Samuṭṭhānādayo sabbe, sañcarittasamā matā;
Kriyākriyamidaṃ vuttaṃ, ayameva visesatā.

Rūpiyapaṭiggahaṇakathā.

716. Vatthuṃ nissaggiyassāpi, vatthuṃ vā dukkaṭassa ca;
Kappiyassa ca vatthuṃ vā, yo nissaggiyavatthunā.

717. Vatthunā dukkaṭassāpi, vatthuṃ nissaggiyassa vā;
Parivatteti āpatti, kappiyena ca vatthunā.

718. Dukkaṭassa ca vatthuṃ vā, vatthuṃ vā kappiyassa ca;
Vatthunā dukkaṭasseva, parivatteti dukkaṭaṃ.

719. Vatthunā kappiyassāpi, tathā dukkaṭavatthukaṃ;
Parivatteti yo tassa, hoti āpatti dukkaṭaṃ.

720. Vatthuno dukkaṭassāpi, tathā nissaggiyassa ca;
Gahaṇaṃ vāritaṃ pubbe, iminā parivattanaṃ.

721. Rūpiyanti ca saññissa, vimatissa arūpiye;
Tena dve dukkaṭā honti, cetāpentassa rūpiyaṃ.

722. Arūpiyanti saññissa, anāpatti arūpiye;
''Idaṃ gahetvā dehī''ti, vadatopi ca pañcahi.

723. Sesaṃ anantareneva, samuṭṭhānādikaṃ samaṃ;
Idaṃ kriyasamuṭṭhānaṃ, ayameva visesatā.

Rūpiyasaṃvohārakathā.

724. Kappiyaṃ kappiyeneva, parivattayato pana;
Hoti nissaggiyāpatti, ṭhapetvā sahadhammike.

725. Akappiyassa vatthussa, teneva parivattanaṃ;
Na gacchatīti niddiṭṭhaṃ, kayavikkayasaṅgahaṃ.

726. Tasmā mātāpitūnampi, vatthuṃ yaṃ kiñci kappiyaṃ;
''Imaṃ dehiminā hī''ti, vadato pana dukkaṭaṃ.

727. Sakaṃ vā deti ce bhaṇḍaṃ, evaṃ vatvāna mātuyā;
Mātuyā vā tathā bhaṇḍaṃ, sayaṃ gaṇhāti dukkaṭaṃ.

728. Sahatthaṃ parabhaṇḍasmiṃ, parahatthañca attano;
Bhaṇḍake pana sampatte, nissaggiyamudīritaṃ.

729. ''Gahetvā vā idaṃ nāma, bhuñjitvā odanaṃ imaṃ;
Idaṃ nāma karohī''ti, vattuṃ pana na vaṭṭati.

730. Vighāsādamathaññaṃ vā, ''bhuñjitvā odanaṃ imaṃ;
Challiṃ vā pana valliṃ vā, kaṭṭhaṃ vā dārumeva vā.

731. Āharā''ti vadantassa, vatthūnaṃ gaṇanāvasā;
Honti āpattiyo tassa, bhikkhuno kayavikkaye.

732. ''Imañca yāguṃ piva bhuñja bhattaṃ;
Bhuttosi bhuñjissasi bhuñjasīdaṃ;
Bhattaṃ, imaṃ nāma karohi kammaṃ'';
Icceva vattuṃ pana vaṭṭateva.

733. Bhūmiyā sodhane vāpi, limpane vatthadhovane;
Ettha kiñcāpi natthaññaṃ, bhaṇḍaṃ nissajjitabbakaṃ.

734. Nissaggiye ca vatthumhi, naṭṭhe bhuttepi vā yathā;
Desetabbāva āpatti, desetabbā tathā ayaṃ.

735. ‘‘Imināva imaṃ nāma, gahetvā dehi me’’iti;
Ācikkhati anāpatti, ṭhapetvā bhaṇḍasāmikaṃ.

736. ‘‘Idaṃ mamatthi attho me, iminā’’ti ca bhāsato;
Sesaṃ anantareneva, samuṭṭhānādikaṃ samaṃ.

Kayavikkayakathā.

Kosiyavaggo dutiyo.

737. Mattikāyomayā pattā, kappiyā jātito duve;
Tayo pattassa vaṇṇā tu, ukkaṭṭho majjhimomako.

738. Dvinnaṃ taṇḍulanāḷīnaṃ, bhattaṃ magadhanāḷiyā;
Khādanañca catubbhāgaṃ, byañjanañca tadūpiyaṃ.

739. **Ukkaṭṭho** nāma so patto, yo taṃ sabbaṃ tu gaṇhati;
Majjhimo tassupaḍḍho ca, tadupaḍḍho ca **omako**.

740. Ukkaṭṭhassa ca ukkaṭṭho, tassevomakamajjhimā;
Evaṃ majjhimaomesu, nava pattā bhavanti hi.

741. Ukkaṭṭhukkaṭṭhako tesu, apatto omakomako;
Tasmā nāpi adhiṭṭhānaṃ, na gacchanti vikappanaṃ.

742. Sesaṃ sattavidhaṃ pattaṃ, pattalakkhaṇasaṃyutaṃ;
Adhiṭṭhāya vikappetvā, paribhuñjeyya paṇḍito.

743. Dasāhaparamaṃ kālaṃ, dhāreyya atirekato;
Atikkamayato pattaṃ, tañhi nissaggiyaṃ siyā.

744. Yaṃ pattaṃ na vikappeti, yaṃ nādhiṭṭheti vā pana;
Vinayaññūhi so patto, atirekoti vaṇṇito.

745. Vattabbaṃ tu ‘‘imaṃ pattaṃ, adhiṭṭhāmī’’ti sammukhe;
‘‘Etaṃ patta’’nti dūrasmiṃ, paccuddhārepyayaṃ nayo.

746. Ābhogaṃ manasā katvā, katvā kāyavikārakaṃ;
Kāyenapi ca pattassa, adhiṭṭhānaṃ pakāsitaṃ.

747. Patto jahatidhiṭṭhānaṃ, dānabhedakanāsato;
Vibbhamuddhārapaccakkha-parivattanagāhato.

748. Kaṅgusitthappamāṇena, khenādhiṭṭhānamujjhati;
Pidahitvā adhiṭṭheyya, ayocuṇṇena vāṇiyā.

749. Yo hi nissaggiyaṃ pattaṃ, anissajjeva bhuñjati;
Dukkaṭaṃ tassa niddiṭṭhaṃ, bhutvā dhovanadhovane.

750. Suvaṇṇamaṇipatto ca, veḷuriyaphalikubbhavo;
Kaṃsakācamayo patto, tipusīsamayopi ca.

751. Tathā dārumayo patto, tambasajjhumayopi ca;
Ekādasavidho patto, vutto dukkaṭavatthuko.

752. Ghaṭasīsakaṭāho ca, tumbaṃ cassānulomikaṃ;
Tambalohamayaṃ tattha, thālakaṃ pana vaṭṭati.

753. Phalikakācakaṃsānaṃ, taṭṭikādīni kānici;
Puggalassa na vaṭṭanti, vaṭṭanti gihisaṅghikā.

754. Yaṃ kiñci sodakaṃ pattaṃ, paṭisāmeyya dukkaṭaṃ;
Sādhukaṃ vodakaṃ katvā, paṭisāmeyya paṇḍito.

755. Bhikkhuno sodakaṃ pattaṃ, otāpetuṃ na vaṭṭati;
Uṇhe na nidahetabbo, nidahantassa dukkaṭaṃ.

756. Miḍḍhante paribhaṇḍante, ṭhapetuṃ na ca vaṭṭati;
Miḍḍhiyā paribhaṇḍe vā, vitthiṇṇe pana vaṭṭati.

757. Dāruādhārake patte, dve ṭhapetumpi vaṭṭati;
Ayameva nayo daṇḍa-bhūmiādhārakesupi.

758. Taṭṭikāyapi coḷe vā, potthake kaṭasārake;
Paribhaṇḍakatāyāpi, bhūmiyaṃ vālukāsu vā.

759. Tathārūpāsu suddhāsu, ṭhapetuṃ pana vaṭṭati;
Sarajāya ṭhapentassa, dukkaṭaṃ kharabhūmiyā.

760. Daṇḍe vā nāgadante vā, laggetumpi na vaṭṭati;
Chattaṅgamañcapīṭhesu, ṭhapentassa ca dukkaṭaṃ.

761. Aṭanīsu hi bandhitvā, olambetumpi vaṭṭati;
Bandhitvā pana mañcassa, ṭhapetuṃpari vaṭṭati.

762. Mañcapīṭhaṭṭake pattaṃ, ṭhapetuṃ pana vaṭṭati;
Bhattapūropi vā chatte, ṭhapetuṃ na ca vaṭṭati.

Tayo bhāṇavārā niṭṭhitā.

763. Kavāṭaṃ na paṇāmeyya, pattahattho sace pana;
Yena kenaci aṅgena, paṇāmeyyassa dukkaṭaṃ.

764. Na nīhareyya pattena, calakānaṭṭhikāni vā;
Ucchiṭṭhamudakaṃ vāpi, nīharantassa dukkaṭaṃ.

765. Pattaṃ paṭiggahaṃ katvā, dhovituṃ hatthameva vā;
Mukhato nīhaṭaṃ patte, ṭhapetuṃ na ca vaṭṭati.

766. Anāpatti dasāhassa, antoyeva ca yo pana;
Adhiṭṭheti vikappeti, vissajjeti vinassati.

767. Paṭhamassa hi pattassa, paṭhamena mahesinā;
Samuṭṭhānādayo sabbe, kathinena samā matā.

Paṭhamapattakathā.

768. Pañcabandhanaūnasmiṃ, patte sati ca yo pana;
Viññāpeyya navaṃ pattaṃ, tassa nissaggiyaṃ siyā.

769. Bandhanaṃ ekamuddiṭṭhaṃ, dvaṅgulāya ca rājiyā;
Bandhanāni ca cattāri, tathāṭṭhaṅgularājiyā.

770. Pañca vā rājiyo yassa, ekā vāpi dasaṅgulā;
Apatto nāmayaṃ patto, viññāpeyya tato paraṃ.

771. Ayopatto anekehi, lohamaṇḍalakehi vā;
Baddho vaṭṭati maṭṭho ce, ayocuṇṇena vāṇiyā.

772. Pattaṃ saṅghassa nissaṭṭhaṃ, tassa nissaggiyaṃ pana;
Anukampāya taṃ tasmiṃ, agaṇhantassa dukkaṭaṃ.

773. Dīyamāne tu pattasmiṃ, yassa so na ca ruccati;
Appicchatāya vā pattaṃ, taṃ na gaṇhāti vaṭṭati.

774. Apattassa tu bhikkhussa;
Na dātabboti dīpito;
Tattha yo pattapariyanto;
So deyyo tassa bhikkhuno.

775. Sace so taṃ jigucchanto, appadese ṭhapeti vā;
Vissajjeti abhogena, paribhuñjati dukkaṭaṃ.

776. Naṭṭhe bhinnepi vā patte, anāpatti pakāsitā;
Attano ñātakādīnaṃ, gaṇhato vā dhanena vā.

777. Sañcarittasamuṭṭhānaṃ, kriyaṃ paṇṇattivajjakaṃ;
Kāyakammaṃ vacīkammaṃ, ticittañca tivedanaṃ.

Dutiyapattakathā.

778. Sappiādiṃ purebhattaṃ, bhesajjaṃ paṭigayha hi;
Sāmisampi purebhattaṃ, paribhuñjati vaṭṭati.

779. Tato paṭṭhāya sattāhaṃ, taṃ vaṭṭati nirāmisaṃ;
Sattāhātikkame tassa, nissaggiyamudīritaṃ.

780. Pacchābhattampi gaṇhitvā, katvā sannidhikārakaṃ;
Sāyato pana sattāhaṃ, vaṭṭateva nirāmisaṃ.

781. Purebhattampi pacchā vā, sayamuggahitaṃ pana;
Sarīrabhoge netabbaṃ, sāyituṃ na ca vaṭṭati.

782. Navanītaṃ purebhattaṃ, bhikkhunā gahitaṃ sace;

Tāpetvānupasampanno, deti vaṭṭati sāmisaṃ.

783. Sayaṃ tāpeti ce bhikkhu, sattāhampi nirāmisaṃ;
Tāpanaṃ navanītassa, sāmapāko na hoti so.

784. Pacchābhattaṃ gahetvā ce, yena kenaci tāpitaṃ;
Vaṭṭateva ca taṃ sappi, sattāhampi nirāmisaṃ.

785. Khīraṃ dadhiṃ cāpi paṭiggahetvā;
Sayaṃ purebhattamatho karoti;
Sappiṃ purebhattakameva tassa;
Nirāmisaṃ vaṭṭati bhikkhuno taṃ.

786. Pacchābhattakato uddhaṃ, taṃ na vaṭṭati sāyituṃ;
Savatthukassa sappissa, gahitattāva bhikkhuno.

787. Sattāhātikkamepissa, na doso koci vijjati;
''Paṭiggahetvā tānī''ti, vuttattā hi mahesinā.

788. Yathā kappiyasappimhi, nissaggiyamudīritaṃ;
Tathākappiyasappimhi, dukkaṭaṃ paridīpitaṃ.

789. Sabbākappiyamaṃsānaṃ, vajjetvā maṃsameva ca;
Khīraṃ dadhi ca sappi ca, navanītañca vaṭṭati.

790. ''Yesaṃ kappati maṃsañhi, tesaṃ sappī''ti kiṃ idaṃ?
Paṇītabhojanassāpi, tathā sattāhakālike.

791. Nissaggiyassa vatthūnaṃ, paricchedaniyāmanaṃ;
Na cākappiyamaṃsānaṃ, sappiādi nivāritaṃ.

792. Navanītepi sappimhi, gahituggahitādike;
Sabbo vuttanayeneva, veditabbo vinicchayo.

793. Telabhikkhāya bhikkhūnaṃ, paviṭṭhānaṃ upāsakā;
Telaṃ vā navanītaṃ vā, sappiṃ vā ākiranti hi.

794. Bhattasitthāni vā tattha, taṇḍulā vā bhavanti ce;
Ādiccapakkasaṃsaṭṭhaṃ, hoti sattāhakālikaṃ.

795. Tilasāsapatelaṃ vā, madhukeraṇḍatelakaṃ;
Gahitaṃ tu purebhattaṃ, sāmisampi nirāmisaṃ.

796. Pacchābhattakato uddhaṃ, sāyitabbaṃ nirāmisaṃ;
Sattāhātikkame tesaṃ, vasā nissaggiyaṃ siyā.

797. Eraṇḍamadhukaṭṭhīni, sāsapādīni cattanā;
Gahetvā katatelampi, hoti sattāhakālikaṃ.

798. Yāvajīvikavatthuttā, tesaṃ tiṇṇampi bhikkhuno;
Savatthugahaṇe tassa, kācāpatti na vijjati.

799. Attanā yaṃ kataṃ telaṃ, taṃ vaṭṭati nirāmisaṃ;
Sattāhātikkamenassa, hoti nissaggiyaṃ pana.

800. Dukkaṭaṃ sāsapādīnaṃ, telatthāyeva bhikkhunā;
Gahetvā ṭhapitānaṃ tu, sattāhātikkame siyā.

801. Nāḷikerakarañjānaṃ, telaṃ kuruvakassa ca;
Nimbakosambakānañca, telaṃ bhallātakassa ca.

802. Iccevamādikaṃ sabbaṃ, avuttaṃ pāḷiyaṃ pana;
Gahetvā nikkhipantassa, dukkaṭaṃ samayaccaye.

803. Yāvakālikabhedañca, yāvajīvakameva ca;
Viditvā sesametthāpi, sappinā sadiso nayo.

804. Acchamacchavarāhānaṃ, susukāgadrabhassa ca;
Vasānaṃ pana pañcannaṃ, telaṃ pañcavidhaṃ bhave.

805. Sabbameva vasātelaṃ, kappiyākappiyassa ca;
Manussānaṃ vasātelaṃ, ṭhapetvā pana vaṭṭati.

806. Vasaṃ paṭiggahetvāna, purebhattaṃ panattanā;
Pakkaṃ vaṭṭati saṃsaṭṭhaṃ, sattāhampi nirāmisaṃ.

807. Sace anupasampanno, katvā taṃ deti vaṭṭati;
Sāmisampi purebhattaṃ, tato uddhaṃ nirāmisaṃ.

808. Paṭiggahetuṃ kātuṃ vā, pacchābhattaṃ na vaṭṭati;
Seso vuttanayeneva, veditabbo vibhāvinā.

809. Gahitañhi purebhattaṃ, madhuṃ madhukarīkataṃ;
Vaṭṭateva purebhattaṃ, sāmisampi nirāmisaṃ.

810. Pacchābhattakato uddhaṃ, sattāhampi nirāmisaṃ;
Sattāhātikkame doso, vatthūnaṃ gaṇanāvasā.

811. Ucchumhā pana nibbattaṃ, pakkāpakkaṃ ghanāghanaṃ;
Rasādi pana taṃ sabbaṃ, ‘‘phāṇita’’nti pavuccati.

812. Phāṇitaṃ tu purebhattaṃ, gahitaṃ pana vaṭṭati;
Sāmisampi purebhattaṃ, tato uddhaṃ nirāmisaṃ.

813. Asaṃsaṭṭhena ucchussa, rasena kataphāṇitaṃ;
Gahitena purebhattaṃ, tadaheva nirāmisaṃ.

814. Ucchuṃ paṭiggahetvāna, katepesa nayo mato;
Pacchābhattakato uddhaṃ, taṃ na vaṭṭati sāyituṃ.

815. Gahitattā savatthussa, sattāhātikkamepi ca;
Hoti tassa anāpatti, pacchābhattaṃ katepi ca.

816. Saṃsaṭṭhañca purebhattaṃ, gahitaṃ tamupāsako;

Tadahe deti ce katvā, sāmisampi ca vaṭṭati.

817. Saṃsaṭṭhena purebhattaṃ, gahitena sayaṃkataṃ;
Pacchābhattaṃ katañcāpi, sattāhampi nirāmisaṃ.

818. Kataṃ madhukapupphānaṃ, phāṇitaṃ sītavārinā;
Sāmisampi purebhattaṃ, tato uddhaṃ nirāmisaṃ.

819. Sattāhātikkamepissa, dukkaṭaṃ paridīpitaṃ;
Pakkhipitvā kataṃ khīraṃ, hoti taṃ yāvakālikaṃ.

820. Phalānaṃ pana sabbesaṃ, yāvakālikasaññinaṃ;
Yāvakālikamicceva, phāṇitaṃ paridīpitaṃ.

821. Pacchābhattampi bhikkhussa, paccaye sati kevalaṃ;
Kālikā pana vaṭṭanti, purebhattaṃ yathāsukhaṃ.

822. Labhitvā pana nissaṭṭhaṃ, taṃ tu sattāhakālikaṃ;
Aruādīni makkhetuṃ, sāyituṃ vā na vaṭṭati.

823. Aññassa pana bhikkhussa, kāyabhoge ca vaṭṭati;
Cajitvā nirapekkhova, labhitvā puna sāyituṃ.

824. Anāpatti adhiṭṭheti, vissajjeti vinassati;
Acchinditvā ca vissāsaṃ, gaṇhatummattakādino.

825. Samuṭṭhānādayo sabbe, kathinena samā matā;
Sadākathinacittena, paṭhameneva satthunā.

Bhesajjasikkhāpadakathā.

826. Māso sesoti gimhānaṃ, pariyeseyya sāṭikaṃ;
Addhamāsova sesoti, katvā paridahe budho.

827. Katvā pana satuppādaṃ, vassasāṭikacīvaraṃ;
Nipphādentassa bhikkhussa, samaye piṭṭhisammate.

828. Hoti nissaggiyāpatti, ñātakāññātakādino;
Tesuyeva ca viññattiṃ, katvā nipphādane tathā.

829. Katvā pana satuppādaṃ, samaye kucchisaññite;
Nipphādentassa bhikkhussa, vatthamaññātakādino.

830. Tassādinnakapubbesu, vattabhedena dukkaṭaṃ;
Karoto tatra viññattiṃ, nissaggiyamudīritaṃ.

831. Ovassāpeti ce kāyaṃ, naggo satipi cīvare;
Nhānassa pariyosāne, dukkaṭaṃ vivaṭaṅgaṇe.

832. Ūnake pana māsasmiṃ, atirekoti saññino;
Tattha vematikassāpi, hoti āpatti dukkaṭaṃ.

833. Acchinnacīvarassāpi, anāpattāpadāsupi;
Nhānakoṭṭhakavāpīsu, nhāyantassa ca bhikkhuno.

834. Sañcarittasamuṭṭhānaṃ, kriyaṃ paṇṇattivajjakaṃ;
Kāyakammaṃ vacīkammaṃ, ticittañca tivedanaṃ.

Vassikasāṭikakathā.

835. Sāmaṃ tu cīvaraṃ datvā, acchindantassa taṃ puna;
Sakasaññāya bhikkhussa, tassa nissaggiyaṃ siyā.

836. Ekāyeva panāpatti, ekamacchindato siyā;
Bahūni ekabaddhāni, acchindantassa vā tathā.

837. Visuṃ ṭhitāni ekeka-māharāpayato pana;
Vatthānaṃ gaṇanāyassa, āpattigaṇanā siyā.

838. ‘‘Mayā dinnāni sabbāni, āharā’’ti ca bhāsato;
Ekena vacaneneva, honti āpattiyo bahū.

839. Āṇāpeti sace aññaṃ, bhikkhuṃ gaṇhāti cīvaraṃ;
Bahūni gaṇhatāṇatto, ekaṃ pācittiyaṃ siyā.

840. ‘‘Mayā dinnāni sabbāni, gaṇhā’’ti vadato pana;
Ekāyassa ca vācāya, honti āpattiyo bahū.

841. ‘‘Saṅghāṭimuttarāsaṅgaṃ, gaṇha gaṇhā’’ti bhāsato;
Hoti vācāya vācāya, āṇāpentassa dukkaṭaṃ.

842. Vikappanupagaṃ kiñci, ṭhapetvā pacchimaṃ paraṃ;
Aññaṃ pana parikkhāraṃ, chindāpentassa dukkaṭaṃ.

843. Ṭhapetvā upasampannaṃ, aññesaṃ cīvarādikaṃ;
Acchindatopi bhikkhussa, hoti āpatti dukkaṭaṃ.

844. Evaṃ anupasampanne, upasampannasaññino;
Tattha vematikassāpi, acchindantassa dukkaṭaṃ.

845. So vā deti sace tuṭṭho, duṭṭho vissāsameva vā;
Gaṇhatopi anāpatti, tathā ummattakādino.

846. Adinnādānatulyāva, samuṭṭhānādayo nayā;
Aññatra vedanāyettha, hoti sā dukkhavedanā.

Cīvaracchindanakathā.

847. Viññāpetvā sace suttaṃ, chabbidhaṃ sānulomikaṃ;
Cīvaraṃ tantavāyehi, vāyāpeti na vaṭṭati.

848. Sāmaṃ viññāpitaṃ suttaṃ, akappiyamudīritaṃ;
Tantavāyopi viññatto, tathā aññātakādiko.

849. Viññattatantavāyena, suttenākappiyena ca;
Cīvaraṃ vāyāpentassa, nissaggiyamudīritaṃ.

850. Vidatthimatte dīghena, hatthamatte tirīyato;
Vīte nissaggiyaṃ vuttaṃ, phalake phalakepi ca.

851. Teneva kappiyaṃ suttaṃ, vāyāpentassa dukkaṭaṃ;
Tatheva tantavāyena, kappiyena akappiyaṃ.

852. Ekantarikato vāpi, dīghato vā tirīyato;
Kappiyākappiyeheva, vīte suttehi dukkaṭaṃ.

853. Kappiyākappiyeheva, tantavāyehi ve kate;
Kappiyākappiyaṃ suttaṃ, missetvā tassa dukkaṭaṃ.

854. Sace akappiyaṃ suttaṃ, vāreneva vinanti te;
Dassetvāva paricchedaṃ, akappiyavite pana.

855. Pācittiyaṃ pamāṇasmiṃ, tadūne dukkaṭaṃ siyā;
Itarena vite vatthe, ubhayattheva dukkaṭaṃ.

856. Dvepi vemaṃ gahetvā vā, ekato vā vinanti ce;
Phalake phalake tassa, dukkaṭaṃ paridīpitaṃ.

857. Eteneva upāyena, bhede sabbattha sādhukaṃ;
Āpattibhedo viññeyyo, viññunā vinayaññunā.

858. Kappiyo tantavāyopi, sace suttampi kappiyaṃ;
Cīvaraṃ vāyāpentassa, anāpatti pakāsitā.

859. Anāpatti parissāve, āyoge aṃsabaddhake;
Samuṭṭhānādayo sabbe, sañcarittasamā matā.

Suttaviññattikathā.

860. Appavāritañātīnaṃ, tantavāye samecca ce;
Vikappaṃ cīvare bhikkhu, āpajjati na vaṭṭati.

861. Dīghāyatappitatthāya, suttavaḍḍhanake kate;
Bhikkhu nissaggiyāpattiṃ, āpajjati na saṃsayo.

862. Bhikkhuno ñātakādīnaṃ, tantavāyesu attano;
Dhanenaññassa catthāya, anāpattiṃ viniddise.

863. Vāyāpentassa appagghaṃ, mahagghaṃ kattukāmino;
Tathā ummattakādīnaṃ, sesaṃ vuttamanantare.

Pesakārakathā.

864. Vassaṃvuṭṭhe yamuddissa, bhikkhū dīyati cīvaraṃ;
Pavāraṇāya pubbeva, taṃ hotaccekacīvaraṃ.

865. Pure pavāraṇāyeva, bhājetvā yadi gayhati;
Vassacchedo na kātabbo, saṅghikaṃ taṃ karoti ce.

866. Anāpatti adhiṭṭheti, antosamayameva taṃ;
Vissajjeti vikappeti, vinassati ca ḍayhati.

867. Tassaccāyikavatthassa, kathine tu anatthate;
Parihārekamāsova, dasāhaparamo mato.

868. Atthate kathine tassa, pañca māsā pakāsitā;
Parihāro munindena, dasāhaparamā pana.

869. Samuṭṭhānādayo sabbe, kathinena samā matā;
Paṭhamenākriyācittaṃ, ticittañca tivedanaṃ.

Accekacīvarakathā.

870. Vasitvā pana ce bhikkhu, pubbakattikapuṇṇamaṃ;
Ṭhapetvā cīvaraṃ gāme, paccaye sati tādise.

871. Chārattaparamaṃ tena, vasitabbaṃ vinā tato;
Uttariṃ vasato doso, vinā saṅghassa sammutiṃ.

872. Kattikeyeva māsasmiṃ, paṭhamāya pavārito;
Pacchimena pamāṇena, yutte sāsaṅkasammate.

873. Senāsane vasantova, ṭhapetuṃ ekacīvaraṃ;
Caturaṅgasamāyoge, labhatīti pakāsito.

874. Yaṃ gāmaṃ gocaraṃ katvā, bhikkhu āraññake vase;
Tasmiṃ gāme ṭhapetuṃ taṃ, māsamekaṃ tu vaṭṭati.

875. Aññattheva vasantassa, chārattaparamaṃ mataṃ;
Ayamassa adhippāyo, paṭicchanno pakāsito.

876. Senāsanamathāgantvā, sattamaṃ aruṇaṃ pana;
Uṭṭhāpetuṃ vidūrattā, asakkontassa bhikkhuno.

877. Gāmasīmampi vā gantvā, vasitvā yattha katthaci;
Cīvarassa pavattiṃ so, ñatvā gacchati vaṭṭati.

878. Evañcāpi asakkonto, ñatvā tattheva paṇḍito;
Khippaṃ paccuddhare ṭhāne, atireke hi tiṭṭhati.

879. Vissajjeti anāpatti, vinassati ca ḍayhati;
Acchindane ca vissāse, bhikkhusammutiyāpi vā.

880. Samuṭṭhānādayo sabbe, kathinena samā matā;
Dutiyena, munindena, tena sāsaṅkasammate.

Sāsaṅkakathā.

881. Jānaṃ pariṇataṃ lābhaṃ, bhikkhusaṅghassa yo pana;
Attano pariṇāmeyya, tassa nissaggiyaṃ siyā.

882. Sace ‘‘aññassa dehī’’ti, pariṇāmeti bhikkhuno;
Suddhikaṃ suddhacittena, pācittiyamudīritaṃ.

883. Cīvaraṃ vā parasseka-mekaṃ vā pana attano;
Pariṇāmeyya ce saddhiṃ, dve pācittiyo siyuṃ.

884. Saṅghassa pana yaṃ dinnaṃ, taṃ gahetuṃ na vaṭṭati;
Saṅghasseva padātabbo, adentassa parājayo.

885. Cetiyassa ca saṅghassa, puggalassapi vā pana;
Aññassa poṇamaññassa, pariṇāmeyya dukkaṭaṃ.

886. Yo panantamaso bhikkhu, sunakhassapi oṇataṃ;
Sunakhassa panaññassa, pariṇāmeyya dukkaṭaṃ.

887. Idañhi tisamuṭṭhānaṃ, kriyaṃ saññāvimokkhakaṃ;
Kāyakammaṃ vacīkammaṃ, ticittañca tivedanaṃ.

Pariṇatakathā.

Pattavaggo tatiyo.

888. Tenekavatthuggataraṅgamālaṃ;
Sīlantamāpattivipattigāhaṃ;
Taranti paññattimahāsamuddaṃ;
Vinicchayaṃ ye panimaṃ taranti.

Iti vinayavinicchaye nissaggiyakathā niṭṭhitā.

Pācittiyakathā

889. Sampajānamusāvāde, pācittiyamudīritaṃ;
Davā ravā bhaṇantassa, na dosummattakādino.

890. Aññatthāpattiyo pañca, musāvādassa kāraṇā;
Samuṭṭhānādayo sabbe, adinnādānatulyakā.

Sampajānamusāvādakathā.

891. Jātiādīsu vuttesu, dasasvakkosavatthusu;
Bhūtena vā abhūtena, yena kenaci vatthunā.

892. Yāya kāyaci bhāsāya, hatthamuddāya vā pana;
Pārājikamanāpannaṃ, bhikkhumāpannameva vā.

893. Aññatraññāpadesena, omasantassa bhikkhuno;
Tattha pācittiyāpatti, sambuddhena pakāsitā.

894. Tehevaññāpadesena, pāḷimuttapadehipi;
Sabbatthānupasampannaṃ, akkosantassa dukkaṭaṃ.

895. Anakkositukāmassa, kevalaṃ davakamyatā;
Vadato pana sabbattha, dubbhāsitamudīritaṃ.

896. Paviṭṭhānupasampanna-ṭṭhāne idha ca bhikkhunī;
Anāpatti purakkhatvā, atthadhammānusāsaniṃ.

897. Vadato pana bhikkhussa, samuṭṭhānādayo nayā;
Anantarasamā vuttā, dukkhā hotettha vedanā.

Omasavādakathā.

898. Āpatti bhikkhupesuññe, duvidhākārato siyā;
Attano piyakāmassa, parabhedatthinopi vā.

899. Akkosantassa pariyāya-pāḷimuttanayehi ca;
Vacanassupasaṃhāre, hoti āpatti dukkaṭaṃ.

900. Tathā anupasampanna-akkosaṃ haratopi ca;
Ṭhitā anupasampanna-ṭṭhāne idha ca bhikkhunī.

901. Na ceva piyakāmassa, na ca bhedatthinopi vā;
Pāpānaṃ garahatthāya, vadantassa ca bhikkhuno.

902. Tathā ummattakādīnaṃ, anāpattīti dīpitā;
Samuṭṭhānādayo sabbe, adinnādānasādisā.

Pesuññakathā.

903. Ṭhapetvā bhikkhuniṃ bhikkhuṃ, aññena piṭakattayaṃ;
Dhammaṃ saha bhaṇantassa, tassa pācittiyaṃ siyā.

904. Rājovādādayo vuttā, **mahāpaccariyā**disu;
Anāruḷhesu saṅgītiṃ, āpattijanakāti hi.

905. Dukkaṭaṃ hoti bhikkhusmiṃ, tathā bhikkhuniyāpi ca;
Bhikkhussānupasampanna-saññino vimatissa vā.

906. Ekato uddisāpeti, sajjhāyaṃ vā karoti yo;
Bhaṇantaṃ paguṇaṃ ganthaṃ, opāteti ca yo pana.

907. Tassa cānupasampanna-santike gaṇhatopi ca;
Uddesaṃ tu anāpatti, bhaṇane tena ekato.

908. Vācato ca samuṭṭhāti, vācācittadvayāpi ca;
Samuṭṭhānamidaṃ vuttaṃ, padasodhammasaññitaṃ.

Padasodhammakathā.

909. Sabbacchannaparicchanne, nipajjeyya sace pana;
Yebhuyyena paricchanne, channe senāsanepi vā.

910. Tissannaṃ pana rattīnaṃ, uddhaṃ yo pana rattiyaṃ;
Ṭhapetvā bhikkhuṃ aññena, tassa pācittiyaṃ siyā.

911. Vatthuṃ yaṃ pana niddiṭṭhaṃ, methunassa pahonakaṃ;
Āpatyantamaso tena, tiracchānagatenapi.

912. Nipanne upasampanne, itaro ce nipajjati;
Itarasmiṃ nipanne vā, sace bhikkhu nipajjati.

913. Ubhinnaṃ uṭṭhahitvā vā, nipajjanapayogato;
Āpattānupasampanna-gaṇanāyapi vā siyā.

914. Sace pidhāya vā gabbhaṃ, nipajjatipidhāya vā;
Āpattatthaṅgate sūriye, catutthadivase siyā.

915. Diyaḍḍhahatthubbedhena, pākāracayanādinā;
Parikkhittampi taṃ sabbaṃ, parikkhittanti vuccati.

916. Bhikkhussantamaso dussa-kuṭiyaṃ vasatopi ca;
Sahaseyyāya āpatti, hotīti paridīpito.

917. Sabbacchannaparicchanna-yebhuyyādippabhedato;
Satta pācittiyānettha, daṭṭhabbāni subuddhinā.

918. Aḍḍhacchannaparicchanne, dukkaṭaṃ paridīpitaṃ;
Sabbacūḷaparicchanna-channādīhipi pañcadhā.

919. Anāpatti dirattaṃ vā, tirattaṃ vasato saha;
Aruṇassa pureyeva, tatiyāya ca rattiyā.

920. Nikkhamitvā vasantassa, puna saddhiñca bhikkhuno;
Tathā sabbaparicchanna-sabbacchannādikepi ca.

921. Evaṃ anupasampanne, nipannepi nisīdato;
Sesā eḷakalomena, samuṭṭhānādayo samā.

Sahaseyyakathā.

922. Sace tadahujātāya, api yo mānusitthiyā;
Sahaseyyaṃ pakappeyya, tassa pācittiyaṃ siyā.

923. Dissamānakarūpāya, yakkhiyā petiyā saha;
Rattiyaṃ yo nipajjeyya, deviyā paṇḍakena vā.

924. Methunavatthubhūtāya, tiracchānagatitthiyā;
Vatthūnaṃ gaṇanāyassa, hoti āpatti dukkaṭaṃ.

925. Idhekadivaseneva, āpatti paridīpitā;
Seso anantare vutta-sadisova vinicchayo.

Dutiyasahaseyyakathā.

926. Uddhaṃ chappañcavācāhi, viññuṃ purisaviggahaṃ;
Vinā dhammaṃ bhaṇantassa, hoti pācitti itthiyā.

927. Gāthāpādo panekova, ekavācāti saññito;
Padasodhammaṃ niddiṭṭhaṃ, dhammamaṭṭhakathampi vā.

928. Channaṃ upari vācānaṃ, padādīnaṃ vasā pana;
Desentassa siyāpatti, padādigaṇanāya ca.

929. Nimminitvā ṭhitenāpi, saddhiṃ purisaviggahaṃ;
Yakkhenapi ca petena, tiracchānagatenapi.

930. Ṭhitassa mātugāmassa, dhammaṃ yo pana bhāsati;
Channaṃ upari vācānaṃ, tassa pācittiyaṃ siyā.

931. Purise itthisaññissa, vimatissa ca paṇḍake;
Uttari chahi vācāhi, vadato hoti dukkaṭaṃ.

932. Itthirūpaṃ gahetvāna, ṭhitānaṃ bhāsatopi ca;
Dukkaṭaṃ yakkhipetīnaṃ, tiracchānagatitthiyā.

933. Purise sati viññusmiṃ, sayaṃ uṭṭhāya vā puna;
Desentassa nisīditvā, mātugāmassa vā tathā.

934. Aññissā puna aññissā, itthiyā bhaṇatopi ca;
Chahi pañcahi vācāhi, anāpatti pakāsitā.

935. Padasodhammatulyāva, samuṭṭhānādayo matā;
Ayameva visesoti, kriyākriyamidaṃ pana.

Dhammadesanākathā.

936. Mahaggataṃ paṇītaṃ vā, ārocentassa bhikkhuno;
Ṭhapetvā bhikkhuniṃ bhikkhuṃ, bhūte pācittiyaṃ siyā.

937. No ce jānāti so vuttaṃ, ārocentassa bhikkhuno;
Pariyāyavacane cassa, hoti āpatti dukkaṭaṃ.

938. Anāpatti tathārūpe, kāraṇe sati bhāsato;
Sabbassapi ca sīlādiṃ, vadato ādikammino.

939. Ummattakapadaṃ ettha, na vuttaṃ tadasambhavā;
Bhūtārocanakaṃ nāma, samuṭṭhānamidaṃ mataṃ.

940. Kāyato vācato kāya-vācato ca tidhā siyā;
Kusalābyākateheva, dvicittañca dvivedanaṃ.

Bhūtārocanakathā.

941. Āpattiṃ pana duṭṭhullaṃ, ārocentassa bhikkhuno;
Āpattānupasampanne, ṭhapetvā bhikkhusammutiṃ.

942. Saṅghādisesamāpanno, mocetvā asuciṃ ayaṃ;
Ghaṭetvā vatthunāpattiṃ, vadantasseva vajjatā.

943. Idha saṅghādisesāva, duṭṭhullāpattiyo matā;
Tasmā suddhassa duṭṭhullaṃ, vadaṃ pācittiyaṃ phuse.

944. Aduṭṭhullāya duṭṭhulla-saññino vimatissa vā;
Āpattiyopi vā sesā, ārocentassa dukkaṭaṃ.

945. Tathā anupasampanne, duṭṭhullaṃ pañcadhā mataṃ;
Ajjhācāramaduṭṭhullaṃ, ārocetuṃ na vaṭṭati.

946. Vatthuṃ vā pana āpattiṃ, ārocentassa kevalaṃ;
Anāpattīti ñātabbaṃ, bhikkhusammutiyā tathā.

947. Evamummattakādīnaṃ, samuṭṭhānādayo nayā;
Adinnādānatulyāva, vedanā dukkhavedanā.

Duṭṭhullārocanakathā.

948. Khaṇeyya vā khaṇāpeyya, pathaviṃ yo akappiyaṃ;
Bhedāpeyya ca bhindeyya, tassa pācittiyaṃ siyā.

949. Sayameva khaṇantassa, pathaviṃ pana bhikkhuno;
Pahārasmiṃ pahārasmiṃ, pācittiyamudīritaṃ.

950. Āṇāpentassa ekāva, divasaṃ khaṇatopi ca;
Punappunāṇāpentassa, vācato vācato siyā.

951. ‘‘Khaṇa pokkharaṇiṃ vāpiṃ, āvāṭaṃ khaṇa kūpakaṃ’’;
Iccevaṃ tu vadantassa, koci doso na vijjati.

952. ‘‘Imaṃ khaṇa ca okāsaṃ, idha pokkharaṇiṃ khaṇa;
Imasmiṃ khaṇa okāse’’, vattumevaṃ na vaṭṭati.

953. ‘‘Kandaṃ khaṇa kurundaṃ vā, thūṇaṃ khaṇa ca khāṇukaṃ;
Mūlaṃ khaṇa ca tālaṃ vā’’, evaṃ vadati vaṭṭati.

954. ‘‘Imaṃ mūlaṃ imaṃ valliṃ, imaṃ tālaṃ imaṃ naḷaṃ;
Khaṇā’’ti niyametvāna, vattuṃ pana na vaṭṭati.

955. Ussiñcituṃ sace sakkā, ghaṭehi tanukaddamo;
Bhikkhunā apanetabbo, bahalaṃ na ca vaṭṭati.

956. Bhijjitvā nadiyādīnaṃ, patitaṃ toyasantike;
Taṭaṃ vaṭṭhaṃ vikopetuṃ, cātumāsampi vaṭṭati.

957. Sace patati toyasmiṃ, deve vuṭṭhepi vaṭṭati;
Cātumāsamatikkante, toye devo hi vassati.

958. Pāsāṇapiṭṭhiyaṃ soṇḍiṃ, khaṇanti yadi tattha tu;
Rajaṃ patati ce pubbaṃ, pacchā devobhivassati.

959. Sodhetuṃ bhindituṃ anto-cātumāsaṃ tu vaṭṭati;
Cātumāsakato uddhaṃ, vikopetuṃ na vaṭṭati.

960. Vārinā paṭhamaṃ puṇṇe, pacchā patati ce rajaṃ;
Taṃ vaṭṭati vikopetuṃ, toye devo hi vassati.

961. Allīyati phusāyante, piṭṭhipāsāṇake rajaṃ;
Cātumāsaccaye tampi, vikopetuṃ na vaṭṭati.

962. Sace akatapabbhāre, vammiko pana uṭṭhito;
Yathāsukhaṃ vikopeyya, cātumāsaccayepi ca.

963. Abbhokāse sace vaṭṭho, cātumāsaṃ tu vaṭṭati;
Rukkhe upacikādīnaṃ, mattikāyapi so nayo.

964. Mūsikukkara gokaṇṭa-gaṇḍuppādamalesupi;
Ayameva nayo vutto, asambaddhesu bhūmiyā.

965. Teheva sadisā honti, kasinaṅgalamattikā;
Acchinnā bhūmisambandhā, sā jātapathavī siyā.

966. Senāsanampi acchannaṃ, vinaṭṭhachadanampi vā;
Cātumāsakato uddhaṃ, ovaṭṭhaṃ na vikopaye.

967. Tato ‘‘gopānasiṃ bhittiṃ, thambhaṃ vā padarattharaṃ;
Gaṇhissāmī’’ti saññāya, gahetuṃ pana vaṭṭati.

968. Gaṇhantassiṭṭhakādīni, sace patati mattikā;
Anāpatti siyāpatti, mattikaṃ yadi gaṇhati.

969. Atinto mattikāpuñjo, antogehe sace siyā;
Anovaṭṭho ca bhikkhūnaṃ, sabbadā hoti kappiyo.

970. Vuṭṭhe puna ca gehasmiṃ, gehaṃ chādenti taṃ sace;
Cātumāsaccaye sabbo, tinto hoti akappiyo.

971. Yattakaṃ tattha tintaṃ tu, tattakaṃ hotyakappiyaṃ;
Atintaṃ tattha yaṃ yaṃ tu, taṃ taṃ hoti hi kappiyaṃ.

972. Temito vārinā so ce, ekābaddhova bhūmiyā;
Pathavī ceva sā jātā, na vaṭṭati tato paraṃ.

973. Abbhokāse ca pākāro, ovaṭṭho mattikāmayo;
Cātumāsaccaye ‘‘jātā, pathavī’’ti pavuccati.

974. Tattha laggaṃ rajaṃ saṇhaṃ, aghaṃsantova mattaso;
Chupitvā allahatthena, sace gaṇhāti vaṭṭati.

975. Sace iṭṭhakapākāro, yebhuyyakathale pana;

Ṭhāne tiṭṭhati so tasmā, vikopeyya yathāsukhaṃ.

976. Abbhokāse ṭhitaṃ thambhaṃ, cāletvā panito cito;
Pathaviṃ tu vikopetvā, gahetuṃ na ca vaṭṭati.

977. Aññampi sukkharukkhaṃ vā, khāṇukaṃ vāpi gaṇhato;
Ayameva nayo doso, ujumuddharato na ca.

978. Pāsāṇaṃ yadi vā rukkhaṃ, uccāletvā pavaṭṭati;
Na doso suddhacittassa, sace pathavi bhijjati.

979. Phālentānampi dārūni, sākhādīni ca kaḍḍhato;
Ayameva nayo vutto, bhūmiyaṃ suddhacetaso.

980. Kaṇṭakaṃ sūcimaṭṭhiṃ vā, khilaṃ vā bhūmiyaṃ pana;
Ākoṭetuṃ pavesetuṃ, bhikkhuno na ca vaṭṭati.

981. ''Ahaṃ passāvadhārāya, bhindissāmī''ti mediniṃ;
Bhikkhussa pana passāva-mevaṃ kātuṃ na vaṭṭati.

982. Anāpatti karontassa, sace bhijjati medinī;
Samajjato samaṃ kātuṃ, ghaṃsituṃ na ca vaṭṭati.

983. Pādaṅguṭṭhena vā bhūmiṃ, likhitumpi na vaṭṭati;
Bhindantena ca pādehi, tathā caṅkamitumpi vā.

984. Pathaviṃ allahatthena, chupitvā sukhumaṃ rajaṃ;
Aghaṃsanto gahetvā ce, hatthaṃ dhovati vaṭṭati.

985. Sayaṃ dahati ce bhūmiṃ, dahāpeti parehi vā;
Āpattantamaso pattaṃ, dahantassāpi bhikkhuno.

986. Ṭhānesu yattakesvaggiṃ, deti dāpeti vā pana;
Tattakāneva bhikkhussa, honti pācittiyānipi.

987. Ṭhapetuṃ bhikkhuno aggiṃ, bhūmiyaṃ na ca vaṭṭati;
Kapāle pattapacane, ṭhapetuṃ pana vaṭṭati.

988. Aggiṃ upari dārūnaṃ, ṭhapetuṃ na ca vaṭṭati;
Dahanto tāni gantvā so, bhūmiṃ dahati ce pana.

989. Eseva ca nayo vutto, iṭṭhakāvāsakādisu;
Ṭhapetuṃ iṭṭhakādīnaṃ, matthakesveva vaṭṭati.

990. Kasmā panāti ce? Tesa-manupādānabhāvato;
Khāṇuke sukkharukkhe vā, aggiṃ dātuṃ na vaṭṭati.

991. Anāpatti tiṇukkaṃ tu, gahetvā pana gacchato;
Ḍayhamāne tu hatthasmiṃ, sace pāteti bhūmiyaṃ.

992. Puna taṃ patitaṭṭhāne, datvā tassa panindhanaṃ;
Aggiṃ vaṭṭati kātunti, **mahāpaccariyaṃ** rutaṃ.

993. Tassāpathaviyaṃyeva, pathavīti ca saññino;
Vimatissubhayatthāpi, dukkaṭaṃ pariyāputaṃ.

994. Anāpatti ''imaṃ jāna, imamāhara dehi''ti;
Vadantassa, sacittañca, tisamuṭṭhānameva ca.

Pathavīkhaṇanakathā.

Musāvādavaggo paṭhamo.

995. Bhavantassa ca bhūtassa, bhūtagāmassa bhikkhuno;
Pātabyatānimittaṃ tu, pācittiyamudīritaṃ.

996. Udakaṭṭho thalaṭṭhoti, duvidho hoti so pana;
Tilabījādiko tattha, sapaṇṇopi apaṇṇako.

997. Udakaṭṭhoti viññeyyo, sabbo sevālajātiko;
Vikopentassa taṃ sabbaṃ, tassa pācittiyaṃ siyā.

998. Viyūhitvā tu hatthena, nhāyituṃ pana vaṭṭati;
Hoti tassa ca sabbampi, ṭhānañhi sakalaṃ jalaṃ.

999. Udakena vinā cecca, taṃ panuddharituṃ jalā;
Na ca vaṭṭati bhikkhussa, ṭhānasaṅkamanañhi taṃ.

1000. Udakenukkhipitvā taṃ, pakkhipantassa vārisu;
Vaṭṭatīti ca niddiṭṭhaṃ, sabbaaṭṭhakathāsupi.

1001. Jale vallitiṇādīni, uddharantassa toyato;
Vikopentassa vā tattha, hoti pācitti bhikkhuno.

1002. Parehuppāṭitānettha, vikopentassa dukkaṭaṃ;
Gacchanti hi yato tāni, bījagāmena saṅgahaṃ.

1003. Thalaṭṭhe chinnarukkhānaṃ, ṭhito haritakhāṇuko;
Uddhaṃ vaḍḍhanako tassa, bhūtagāmena saṅgaho.

1004. Nāḷikerādikānampi, khāṇu uddhaṃ na vaḍḍhati;
Tasmā tassa kato hoti, bījagāmena saṅgaho.

1005. Tathā kadaliyā khāṇu, phalitāya pakāsito;
Aphalitāya yo khāṇu, bhūtagāmena so mato.

1006. Phalitā kadalī yāva, nīlapaṇṇā ca tāva sā;
Naḷaveḷutiṇādīna-mayameva vinicchayo.

1007. Aggato pana paṭṭhāya, yadāyaṃ veḷu sussati;
Tadā saṅgahito hoti, bījagāmena nāmaso.

1008. Indasālādirukkhānaṃ, bījagāmena saṅgaho;
Chinditvā ṭhapitānaṃ tu, viññeyyo vinayaññunā.

1009. Maṇḍapādīnamatthāya, nikkhaṇanti ca te sace;
Niggate mūlapaṇṇasmiṃ, bhūtagāmena saṅgaho.

1010. Mūlamattepi vā yesaṃ, paṇṇamattepi vā pana;
Niggatepi kato tesaṃ, bījagāmena saṅgaho.

1011. Sakandā pana tālaṭṭhi, bījagāmoti vuccati;
Pattavaṭṭi yadā nīlā, niggacchati tadā na ca.

1012. Nāḷikeratacaṃ bhitvā, dantasūcīva aṅkuro;
Niggacchati tadā sopi, bījagāmoti vuccati.

1013. Migasiṅgasamānāya, satiyā pattavaṭṭiyā;
Aniggatepi mūlasmiṃ, bhūtagāmoti vuccati.

1014. Na honti haritā yāva, vīhiādīnamaṅkurā;
Niggatesupi paṇṇesu, bījagāmena saṅgaho.

Cattāro bhāṇavārā niṭṭhitā.

1015. Ambajambuṭṭhikādīna-meseva ca vinicchayo;
Vandākā vāpi aññaṃ vā, rukkhe jāyati yaṃ pana.

1016. Rukkhovassa siyā ṭhānaṃ, vikopetuṃ na vaṭṭati;
Amūlavalliādīna-mayameva vinicchayo.

1017. Pākārādīsu sevālo, aggabījanti vuccati;
Yāva dve tīṇi pattāni, na sañjāyanti tāva so.

1018. Pattesu pana jātesu, vatthu pācittiyassa so;
Ghaṃsitvā pana taṃ tasmā, apanetuṃ na vaṭṭati.

1019. Sevāle bahi pānīya-ghaṭādīnaṃ tu dukkaṭaṃ;
Abbohārova so anto, pūvādīsupi kaṇṇakaṃ.

1020. Pāsāṇadaddusevāla-seleyyappabhutīni ca;
Honti dukkaṭavatthūni, apattānīti niddise.

1021. Pupphitaṃ tu ahicchattaṃ, abbohārikataṃ gataṃ;
Sace taṃ makuḷaṃ hoti, hoti dukkaṭavatthukaṃ.

1022. Rukkhe tacaṃ vikopetvā, tathā pappaṭikampi ca;
Niyyāsampi panallasmiṃ, gahetuṃ na ca vaṭṭati.

1023. Nuhiādīsu rukkhesu, tālapaṇṇādikesu vā;
Likhato tatthajātesu, pācittiyamudīraye.

1024. Pupphaṃ paṇḍupalāsaṃ vā, phalaṃ vā pakkameva vā;
Pātentassa ca cāletvā, pācittiyamudīritaṃ.

1025. Nāmetvā phaliniṃ sākhaṃ, dātuṃ vaṭṭati gaṇhato;
Sayaṃ khāditukāmo ce, dātumevaṃ na vaṭṭati.

1026. Ukkhipitvā paraṃ kañci, gāhāpetumpi vaṭṭati;
Pupphāni ocinantesu, ayameva vinicchayo.

1027. Yesaṃ ruhati rukkhānaṃ, sākhā tesampi sākhinaṃ;
Kappiyaṃ tamakāretvā, vikopentassa dukkaṭaṃ.

1028. Ayameva nayo alla-siṅgiverādikesupi;
Dukkaṭaṃ bījagāmesu, niddiṭṭhattā mahesinā.

1029. ''Rukkhaṃ chinda lataṃ chinda, kandaṃ mūlampi uddhara;
Uppāṭehī''ti vattumpi, vaṭṭatevāniyāmato.

1030. ''Ambaṃ jambumpi nimbaṃ vā, chinda bhinduddharā''ti vā;
Gahetvā pana nāmampi, vaṭṭatevāniyāmato.

1031. ''Imaṃ rukkhaṃ imaṃ valliṃ, imaṃ challiṃ imaṃ lataṃ;
Chinda bhindā''ti vā vattuṃ, niyametvā na vaṭṭati.

1032. Pūretvā ucchukhaṇḍānaṃ, pacchiyo āharanti ce;
Sabbameva kataṃ hoti, ekasmiṃ kappiye kate.

1033. Ekato pana baddhāni, ucchudārūni honti ce;
Kappiyaṃ karonto pana, dāruṃ vijjhati vaṭṭati.

1034. Valliyā rajjuyā vāpi, yāya baddhāni tāni hi;
Bhājanena samānattā, taṃ vijjhati na vaṭṭati.

1035. Bhattaṃ maricapakkehi, missetvā āharanti ce;
Ekasitthepi bhattassa, sace vijjhati vaṭṭati.

1036. Ayameva nayo vutto, tilataṇḍulakādisu;
Ekābaddhe kapitthepi, kaṭāhe kappiyaṃ kare.

1037. Kaṭāhaṃ yadi muñcitvā, anto carati miñjakaṃ;
Bhindāpetvā kapitthaṃ taṃ, kāretabbaṃ tu kappiyaṃ.

1038. Abhūtagāmabījesu, bhūtagāmādisaññino;
Tattha vematikassāpi, hoti āpatti dukkaṭaṃ.

1039. Atathāsaññino tattha, asañciccāsatissa ca;
Ummattakādikānañca, anāpatti pakāsitā.

1040. Idañca tisamuṭṭhānaṃ, kriyaṃ saññāvimokkhakaṃ;
Kāyakammaṃ vacīkammaṃ, ticittañca tivedanaṃ.

Bhūtagāmakathā.

1041. Kate saṅghena kammasmiṃ, aññavādavihesake;
Tathā puna karontassa, hoti pācittiyadvayaṃ.

1042. Tikapācittiyaṃ dhamme, adhamme tikadukkaṭaṃ;
Kamme aropite cevaṃ, vadantassa ca dukkaṭaṃ.

1043. Āpattiṃ vāpi āpannaṃ, ajānantassa, ‘‘bhaṇḍanaṃ;
Bhavissatī’’ti saññissa, gilānassa na dosatā.

1044. Adinnādānatulyāva, samuṭṭhānādayo nayā;
Kriyākriyamidaṃ vuttaṃ, vedanā dukkhavedanā.

Aññavādakathā.

1045. Ayasaṃ kattukāmova, sammatassa hi bhikkhuno;
Vadanto upasampanne, ujjhāpeti ca khīyati.

1046. Tasmiṃ vatthudvaye tassa, hoti pācittiyadvayaṃ;
Tikapācittiyaṃ dhamme, adhamme tikadukkaṭaṃ.

1047. Avaṇṇaṃnupasampanna-santike pana bhikkhuno;
Asammatassa bhikkhussa, bhāsato yassa kassaci.

1048. Sāmaṇerassa vā vaṇṇaṃ, sammatāsammatassapi;
Vadato dukkaṭaṃ hoti, yassa kassaci santike.

1049. Chandādīnaṃ vaseneva, karontaṃ bhaṇato pana;
Anāpatti kriyāsesa-manantarasamaṃ mataṃ.

Ujjhāpanakathā.

1050. Ajjhokāse tu mañcādiṃ, attano vā parassa vā;
Atthāya santharāpetvā, santharitvāpi vā pana.

1051. Nevuddhareyya saṅghassa, uddharāpeyya vā na taṃ;
Pakkamanto sace tassa, hoti pācitti bhikkhuno.

1052. Vassike caturo māse, sace devo na vassati;
Ajjhokāse tathā cāpi, ṭhapetuṃ na ca vaṭṭati.

1053. Yattha vassati hemante, cattāro aparepi ca;
Ṭhapetuṃ tattha mañcādiṃ, aṭṭha māse na vaṭṭati.

1054. Kākādīnaṃ nivāsasmiṃ, rukkhamūle kadācipi;
Mañcādiṃ pana saṅghassa, ṭhapetuṃ na ca vaṭṭati.

1055. Aññassatthāya yaṃ kiñci, santhataṃ yadi saṅghikaṃ;
Yattha katthaci vā ṭhāne, yena kenaci bhikkhunā.

1056. Yāva so na nisīdeyya, ‘‘gacchā’’ti na vadeyya vā;
Tāva santhārakasseva, bhāro tanti pavuccati.

1057. Sace taṃ sāmaṇerena, santharāpeti santhataṃ;
Santharāpitabhikkhussa, palibodhoti dīpito.

1058. Santhataṃ bhikkhunā taṃ ce, bhāro tasseva tāva taṃ;
Yāva āṇāpako tattha, āgantvā na nisīdati.

1059. Bhikkhuṃ vā sāmaṇeraṃ vā, ārāmikamupāsakaṃ;
Anāpucchā niyyātetvā, saṅghikaṃ sayanāsanaṃ.

1060. Leḍḍuppātamatikkamma, gacchato paṭhame pade;
Dukkaṭaṃ, dutiye vāre, pācittiyamudīritaṃ.

1061. Ṭhatvā bhojanasālāyaṃ, vatvā yo sāmaṇerakaṃ;
Asukasmiṃ divāṭṭhāne, paññāpehīti mañcakaṃ.

1062. Nikkhamitvā sace tasmā, ṭhānā aññattha gacchati;
Pāduddhārena so bhikkhu, kāretabboti dīpito.

1063. Tikapācittiyaṃ vuttaṃ, tikātītena satthunā;
Tathā puggalike tena, dīpitaṃ tikadukkaṭaṃ.

1064. Cimiliṃ taṭṭikaṃ cammaṃ, phalakaṃ pādapuñchaniṃ;
Bhūmattharaṇakaṃ vāpi, uttarattharaṇampi vā.

1065. Dārumattikabhaṇḍāni, pattādhārakameva vā;
Abbhokāse ṭhapetvā taṃ, gacchato hoti dukkaṭaṃ.

1066. Sace āraññakenāpi, anovasse ca no sati;
Laggetvā pana rukkhasmiṃ, gantabbaṃ tu yathāsukhaṃ.

1067. Yathā upacikādīhi, na khajjati na lujjati;
Tathā katvāpi taṃ sabbaṃ, gantuṃ pana ca vaṭṭati.

1068. Anāpattuddharāpetvā, āpucchitvāpi gacchato;
Attano santake ruddhe, āpadāsupi bhikkhuno.

1069. Samuṭṭhānādayo sabbe, kathinena samā matā;
Kriyākriyamidaṃ vutta-mayameva visesatā.

Paṭhamasenāsanakathā.

1070. Bhisicimilikā bhūma-ttharaṇaṃ uttarattharaṃ;
Taṭṭikā cammakhaṇḍo ca, paccattharanisīdanaṃ.

1071. Santhāro tiṇapaṇṇānaṃ, seyyā dasavidhā siyā;
Sabbacchannaparicchanne, vihāre bhikkhu yo pana.

1072. Etaṃ dasavidhaṃ seyyaṃ, santharitvāpi vā sayaṃ;
Anuddharitvānāpucchā, atikkamati taṃ sace.

1073. Ārāmassūpacāraṃ vā, parikkhepaṃ panassa vā;
Paṭhame dukkaṭaṃ pāde, pācitti dutiye siyā.

1074. Senāsanassa seyyāya, ubhayesaṃ vināsato;
Gacchato santharitvanto-gabbhe pācitti vaṇṇitā.

1075. Upacāre vihārassa, dukkaṭaṃ maṇḍapādike;
Gacchato santharitvā vā, seyyāmattaṃ vināsato.

1076. Tikapācittiyaṃ vuttaṃ, saṅghike dasavatthuke;
Tathā puggalike tassa, dīpitaṃ tikadukkaṭaṃ.

1077. Anāpattuddharitvā vā, āpucchaṃ vāpi gacchato;
Palibuddhepi vāññena, attano santakepi vā.

1078. Sāpekkhova ca gantvā taṃ, tattha ṭhatvāpi pucchati;
Samuṭṭhānādayo sabbe, anantarasamā matā.

Dutiyasenāsanakathā.

1079. Yo pubbupagataṃ bhikkhuṃ, jānaṃ anupakhajja ca;
Kappeyya saṅghikāvāse, seyyaṃ pācittiyassa ce.

1080. Pādadhovanapāsāṇā, pavisantassa bhikkhuno;
Yāva taṃ mañcapīṭhaṃ vā, nikkhamantassa vā pana.

1081. Mañcapīṭhakato yāva, passāvaṭṭhānameva tu;
Etthantare idaṃ ṭhānaṃ, upacāroti vuccati.

1082. Tattha bādhetukāmassa, upacāre tu bhikkhuno;
Dasasvaññataraṃ seyyaṃ, santharantassa dukkaṭaṃ.

1083. Nisīdantassa vā tattha, nipajjantassa vā pana;
Tathā dvepi karontassa, hoti pācittiyadvayaṃ.

1084. Punappunaṃ karontassa, payogagaṇanāvasā;
Tikapācittiyaṃ vuttaṃ, puggale tikadukkaṭaṃ.

1085. Vuttūpacāraṃ muñcitvā, seyyaṃ santharatopi vā;
Vihārassūpacāre vā, ajjhokāsepi vā pana.

1086. Santharāpayato vāpi, tattha tassa nisīdato;
Sabbattha dukkaṭaṃ vuttaṃ, nivāso ca nivārito.

1087. Anāpatti gilānassa, sītāduppīḷitassa vā;
Āpadāsupi bhikkhussa, tathā ummattakādino.

1088. Samuṭṭhānādayo sabbe, paṭhamantimavatthunā;
Sadisāti ca viññeyyā, hotīdaṃ dukkhavedanaṃ.

Anupakhajjakathā.

1089. Vihārā saṅghikā bhikkhuṃ, nikkaḍḍheyya sace pana;
Nikkaḍḍhāpeyya vā kuddho, tassa pācittiyaṃ siyā.

1090. Bahubhūmāpi pāsādā, payogenekakena yo;
Nikkaḍḍheti sace tassa, ekā pācitti dīpitā.

1091. Ṭhapetvā ca ṭhapetvā ca, nikkaḍḍhantassa antarā;
Dvārānaṃ gaṇanāyassa, honti pācittiyo pana.

1092. ''Nikkhamā''ti vadantassa, vācāyapi ayaṃ nayo;
Āṇattiyā khaṇeyeva, āṇāpentassa dukkaṭaṃ.

1093. Sace so sakimāṇatto, dvārepi bahuke pana;
Atikkāmeti ekāva, bahukāni bahūni ce.

1094. Tassūpaṭṭhānasālādi-vihārassūpacārato;
Kāyenapi ca vācāya, tathā nikkaḍḍhanepi ca.

1095. Vihārassūpacārā vā, vihārā vāpi cetaraṃ;
Nikkaḍḍhantassa sabbesaṃ, parikkhārampi dukkaṭaṃ.

1096. Asambaddhesu bhikkhussa, parikkhāresu paṇḍito;
Vatthūnaṃ gaṇanāyassa, dukkaṭaṃ paridīpaye.

1097. Antevāsimalajjiṃ vā, tathā saddhivihārikaṃ;
Nikkaḍḍhantassa ummattaṃ, sayaṃ ummattakassa ca.

1098. Attano vasanaṭṭhānā, tathā vissāsikassa vā;
Parikkhārañca vā tesaṃ, anāpatti pakāsitā.

1099. Saṅghārāmāpi sabbasmā, tathā kalahakārakaṃ;
Idaṃ tu tisamuṭṭhānaṃ, vedanā dukkhavedanā.

Nikkaḍḍhanakathā.

1100. Majjhimāsīsaghaṭṭāya, vehāsakuṭiyūpari;
Āhaccapādake mañce, pīṭhe vā pana bhikkhuno.

1101. Nisīdantassa vā tasmiṃ, nipajjantassa vā pana;
Payogagaṇanāyeva, tassa pācittiyo siyuṃ.

1102. Tikapācittiyaṃ vuttaṃ, puggale tikadukkaṭaṃ;
Heṭṭhā aparibhoge vā, sīsaghaṭṭāya vā pana.

1103. Avehāsavihāre vā, attano santakepi vā;
Vissāsikavihāre vā, na dosummattakādino.

1104. Yattha paṭāṇi vā dinnā, tattha ṭhatvā lageti vā;
Idameḷakalomena, samuṭṭhānaṃ samaṃ mataṃ.

Vehāsakuṭikathā.

1105. Yāva dvārassa kosamhā, aggaḷaṭṭhapanāya tu;
Bhikkhunā limpitabbaṃ vā, lepāpetabbameva vā.

1106. Ñeyyo ālokasandhīnaṃ, parikammepyayaṃ nayo;
Chadanassa dvattipariyāyaṃ, ṭhitena harite pana.

1107. Adhiṭṭheyyaṃ tato uddhaṃ, adhiṭṭheti sace pana;
Tassa pācittiyaṃ hoti, dukkaṭaṃ tattha tiṭṭhato.

1108. Piṭṭhivaṃse ṭhito koci, chadanassa mukhavaṭṭiyā;
Yasmiṃ ṭhāne ṭhitaṃ bhikkhuṃ, olokento na passati.

1109. Tasmiṃ ṭhāne pana ṭhātuṃ, neva bhikkhussa vaṭṭati;
Vihārassa patantassa, patanokāsato hi taṃ.

1110. Ūnakadvattipariyāye, atirekoti saññino;
Tattha vematikassāpi, hoti āpatti dukkaṭaṃ.

1111. Na doso dvattipariyāye, leṇe tiṇakuṭīsu vā;
Samuṭṭhānādayo sabbe, sañcarittasamā matā.

Dvattipariyāyakathā.

1112. Jānaṃ sappāṇakaṃ toyaṃ, tiṇaṃ vā mattikampi vā;
Yadi siñceyya pācitti, siñcāpeyya parehi vā.

1113. Acchinditvā sace dhāraṃ, mattikaṃ siñcato pana;
Ekasmimpi ghaṭe ekā, pācitti paridīpitā.

1114. Vicchindati sace dhāraṃ, payogagaṇanāvasā;
Sammukhampi karontassa, mātikaṃ sandamānakaṃ.

1115. Ekāva ce siyāpatti, divasampi ca sandatu;
Bandhato tattha tatthassa, payogagaṇanā siyā.

1116. Sace sakaṭapuṇṇampi, mattikaṃ tiṇameva vā;
Udake pakkhipantassa, ekā pācitti ekato.

1117. Ekekaṃ pakkhipantassa, payogagaṇanāya ce;
Khayaṃ vā āvilattaṃ vā, jalaṃ gacchati tādise.

1118. ‘‘Siñcāhī’’ti vadantassa, hoti āpatti dukkaṭaṃ;
Ekāyāṇattiyā ekā, divasampi ca siñcato.

1119. Appāṇe udake suddhe, sappāṇamiti saññino;
Sabbattha vimatissāpi, hoti āpatti dukkaṭaṃ.

1120. Sabbatthāpāṇasaññissa, asañciccāsatissa vā;
Ajānato anāpatti, tathā ummattakādino.

1121. Sappāṇakattaṃ toyassa, sappāṇanti vijānanaṃ;
Vinā vadhakacittena, tiṇādīnaṃ nisecanaṃ.

1122. Cattārevassa aṅgāni, niddiṭṭhāni mahesinā;
Adinnādānatulyāva, samuṭṭhānādayo nayā.

1123. Idaṃ paṇṇattivajjañca, ticittañcāti dīpitaṃ;
Idamevettha niddiṭṭhaṃ, tassa cassa visesanaṃ.

Sappāṇakakathā.

Senāsanavaggo dutiyo.

1124. Bhikkhussāṭṭhaṅgayuttassa, bhikkhunovādasammuti;
Idha ñatticatutthena, anuññātā mahesinā.

1125. Yo tāyāsammato bhikkhu, garudhammehi aṭṭhahi;
Ekaṃ sambahulā vāpi, bhikkhunisaṅghameva vā.

1126. Osārentova te dhamme, ovadeyya sace pana;
Ovādapariyosāne, tassa pācittiyaṃ siyā.

1127. Aññena pana dhammena, ovadantassa dukkaṭaṃ;
Ekatoupasampannaṃ, garudhammehi vā tathā.

1128. Bhikkhūnaṃ santikeyeva, upasampannabhikkhuniṃ;
Tathā, liṅgavipallāse, pācitteva pakāsitā.

1129. Sammatassāpi bhikkhussa, dukkaṭaṃ samudīritaṃ;
Ovādaṃ aniyādetvā, dhammenaññena bhāsato.

1130. ''Samaggamhā''ti vuttepi, aññenovadato tathā;
''Vaggamhā''ti ca vuttepi, garudhammehi dukkaṭaṃ.

1131. Agaṇhantassa ovādaṃ, apaccāharatopi taṃ;
Ṭhapetvā dukkaṭaṃ bālaṃ, gilānaṃ gamikaṃ siyā.

1132. Adhamme pana kammasmiṃ, adhammanti ca saññino;
Vagge bhikkhunisaṅghasmiṃ, tikapācittiyaṃ siyā.

1133. Tathā vematikassāpi, dhammakammanti saññino;
Nava pācittiyo vuttā, samaggepi ca tattakā.

1134. Navakānaṃ vasā dvinnaṃ, aṭṭhārasa bhavanti tā;
Dukkaṭaṃ dhammakammepi, sattarasavidhaṃ siyā.

1135. ''Osārehī''ti vutto vā, pañhaṃ puṭṭho katheti vā;
Sikkhamānāya vā neva, doso ummattakādino.

1136. Vācuggatāva kātabbā, paguṇā dvepi mātikā;
Suttantato ca cattāro, bhāṇavārā pakāsitā.

1137. Eko parikathatthāya, kathāmaggo pakāsito;
Maṅgalāmaṅgalatthāya, tissoyevānumodanā.

1138. Uposathādiatthāya, kammākammavinicchayo;
Kammaṭṭhānaṃ tathā ekaṃ, uttamatthassa pāpakaṃ.

1139. Ettakaṃ uggahetvāna, pañcavasso bahussuto;
Muñcitvā nissayaṃ kāmaṃ, vasituṃ labhatissaro.

1140. Vācuggatā vibhaṅgā dve, paguṇā byañjanādito;
Catūsvapi nikāyesu, eko vā potthakopi ca.

1141. Kammākammañca vattāni, uggahetabbamettakaṃ;
Sabbantimaparicchedo, dasavasso sace pana.

1142. Bahussuto disāmokkho, yenakāmaṃgamo siyā;
Parisaṃ labhate kāmaṃ, upaṭṭhāpetumissaro.

1143. Yassa sāṭṭhakathaṃ sabbaṃ, vācuggaṃ piṭakattayaṃ;
Soyaṃ bahussuto nāma, bhikkhunovādako siyā.

1144. Assāsammatatādīni, tīṇi aṅgāni dīpaye;
Padasodhammatulyāva, samuṭṭhānādayo nayā.

Ovādakathā.

1145. Pācitti garudhammehi, dhammenaññena vā pana;
Hotyatthaṅgate sūriye, ovadantassa bhikkhuniṃ.

1146. Tikapācittiyaṃ vuttaṃ, sammatassāpi bhikkhuno;
Ekatoupasampannaṃ, ovadantassa dukkaṭaṃ.

1147. Tathānatthaṅgate sūriye, gate atthanti saññino;
Tattha vematikassāpi, hoti āpatti dukkaṭaṃ.

1148. Uddesādinayenassa, anāpatti pakāsitā;
Anantarasamā sesā, samuṭṭhānādayo nayā.

Atthaṅgatasūriyakathā.

1149. Bhikkhuniṃ ovadantassa, gantvā bhikkhunupassayaṃ;
Garudhammehi aññatra, kālā pācittiyaṃ siyā.

1150. Sace asammato hoti, hoti pācittiyadvayaṃ;
Atthaṅgate ca sūriye, sace vadati tīṇipi.

1151. Aññena pana dhammena, vadato dukkaṭadvayaṃ;
Ekaṃ pācittiyaṃ hoti, bhikkhuno rattihetukaṃ.

1152. Sammatassāpi bhikkhussa, hoti pācittiyadvayaṃ;
Garudhammanidānassa, sammatattā abhāvato.

1153. Tassevaññena dhammena, ovadantassa dukkaṭaṃ;
Sammatattā anāpatti, ekā pācitti rattiyaṃ.

1154. Tikapācittiyaṃ vuttaṃ, dukkaṭaṃ itaradvaye;
Ekatoupasampannaṃ, ovadantassa dukkaṭaṃ.

1155. Tathā aññena dhammena, gantvā bhikkhunupassayaṃ;
Samuṭṭhānādayo sabbe, kathinena samā matā.

Bhikkhunupassayakathā.

1156. Cīvarādīnamatthāya, ovadantīti bhikkhuniṃ;
Vadato sammate bhikkhu, tassa pācittiyaṃ siyā.

1157. Tikapācittiyaṃ vuttaṃ, tatheva tikadukkaṭaṃ;
Saṅghenāsammataṃ bhikkhuṃ, vadantassa ca dukkaṭaṃ.

1158. Tathevānupasampannaṃ, sammataṃ vā asammataṃ;
Na doso āmisatthāya, ovadantassa bhāsato.

1159. Tathā ummattakādīnaṃ, anāpatti pakāsitā;
Idañhi tisamuṭṭhānaṃ, vedanā dukkhavedanā.

Āmisakathā.

1160. Sace bhikkhuniyā bhikkhu, dadeyya pana cīvaraṃ;
Aññātikāya pācitti, ṭhapetvā pārivattakaṃ.

1161. Cīvarassa paṭiggāha-sikkhāpadasamo nayo;
Avaseso mato saddhiṃ, samuṭṭhānādinā pana.

1162. Tattha bhikkhuniyā dinnaṃ, cīvaraṃ idha bhikkhunā;
Tattha nissaggiyaṃ suddha-pācitti idha sūcitā.

Cīvaradānakathā.

1163. Cīvaraṃ yo hi sibbeyya, sibbāpeyya parena vā;
Aññātikāya pācitti, hoti bhikkhuniyā pana.

1164. Yaṃ vā nivāsituṃ sakkā, yaṃ vā pārupanūpagaṃ;
Cīvaranti adhippeto, idamettha mahesinā.

1165. Sayaṃ sūciṃ pavesetvā, sibbantassa ca bhikkhuno;
Sūcinīharaṇe tassa, pācittiyamudīritaṃ.

1166. Satakkhattumpi vijjhitvā, sakiṃ nīharato pana;
Ekaṃ pācittiyaṃ vuttaṃ, payogassa vasā bahū.

1167. ‘‘Sibbā’’ti pana āṇatto, avisesena bhikkhunā;
Niṭṭhāpeti sace sabbaṃ, ekaṃ pācittiyaṃ siyā.

1168. ‘‘Yamettha cīvare kammaṃ, bhāro sabbaṃ tavā’’ti hi;
Āṇatto bhikkhunā sabbaṃ, niṭṭhāpeti sace pana.

1169. Bhikkhussāṇāpakasseva, ekāyāṇattiyā pana;
Honti pācittiyāpatti, anekārāpathe pathe.

1170. Punappunāṇāpentassa, anekāṇattiyaṃ pana;
Kā hi nāma kathā atthi? Tikapācittiyaṃ siyā.

1171. Ñātikāya ca aññāti-saññissa vimatissa vā;
Ekatoupasampanna-cīvare dukkaṭaṃ siyā.

1172. Ṭhapetvā cīvaraṃ aññaṃ, parikkhārañca sibbato;
Anāpatti viniddiṭṭhā, sikkhamānādikāyapi.

1173. Sañcarittasamuṭṭhānaṃ, kriyaṃ paṇṇattivajjakaṃ;
Kāyakammaṃ vacīkammaṃ, ticittañca tivedanaṃ.

Cīvarasibbanakathā.

1174. Bhikkhu bhikkhuniyā saddhiṃ, saṃvidhāya panekato;
Paṭipajjeyya maggaṃ ce, aññatra samayā idha.

1175. Gāmantarokkame vāpi, addhayojanatikkame;
Agāmake araññe vā, hoti āpatti bhikkhuno.

1176. Etthākappiyabhūmaṭṭho, saṃvidhānaṃ karoti yo;
Saṃvidhānanimittaṃ tu, dukkaṭaṃ tassa dīpitaṃ.

1177. Saṃvidhānaṃ karontassa, ṭhatvā kappiyabhūmiyaṃ;
Saṃvidhānanimittaṃ tu, na vadantassa dukkaṭaṃ.

1178. Ubhayatthāpi pācitti, gacchantasseva bhikkhuno;
Anantarassa gāmassa, upacārokkame siyā.

1179. Tatrāpi paṭhame pāde, dukkaṭaṃ samudīritaṃ;
Dutiye padavārasmiṃ, pācittiyamudīritaṃ.

1180. Antarā saṃvidhānepi, bhikkhuno dukkaṭaṃ siyā;
Dvāramaggavisaṅkete, sati cāpatti vuccati.

1181. Asaṃvidahite kāle, vidahitoti saññino;
Bhikkhusseva vidhānasmiṃ, hoti āpatti dukkaṭaṃ.

1182. Samaye vidahitvā vā, visaṅketena gacchato;
Āpadāsu anāpatti, tathā ummattakādino.

1183. Idaṃ catusamuṭṭhānaṃ, kāyato kāyavācato;
Kāyacittā samuṭṭhāti, kāyavācādikattayā.

Saṃvidhānakathā.

1184. Ekamujjavaniṃ nāvaṃ, tathā ojavanimpi vā;
Abhirūheyya pācitti, saddhiṃ bhikkhuniyā sace.

1185. Sagāmatīrapassena, gāmantaravasena vā;
Agāmatīrapassena, gamane addhayojane.

1186. Tathā yojanavitthiṇṇa-nadīmajjhena gacchato;
Addhayojanasaṅkhāya, honti pācittiyo pana.

1187. Yathāsukhaṃ samuddasmiṃ, sabbaaṭṭhakathāsu hi;
Nadiyaṃyeva āpatti, na samudde vicāritā.

1188. Titthasampādanatthāya, uddhaṃ vā nadiyā adho;
Sace haranti taṃyuttā, anāpatti pakāsitā.

1189. Tathā saṃvidahitvā vā, tiriyaṃ taraṇāya vā;
Āpadāsu viseso hi, anantarasamo mato.

Nāvābhiruhanakathā.

1190. Ñatvā bhikkhuniyā bhattaṃ, bhuñjato paripācitaṃ;
Hitvā gihisamārambhaṃ, hoti pācitti bhikkhuno.

1191. Bhojanaṃ pañcadhā vuttaṃ, gahaṇe tassa dukkaṭaṃ;
Ajjhohāresu sabbesu, tassa pācittiyo siyuṃ.

1192. Santakaṃ ñātakādīnaṃ, gihisampāditampi vā;
Vinā bhikkhuniyā doso, bhuñjato paripācitaṃ.

1193. Paripācitasaññissa, bhikkhussāparipācite;
Ubhosu vimatissāpi, hoti sabbattha dukkaṭaṃ.

1194. Ekatoupasampanna-paripācitabhojanaṃ;
Ajjhohāravaseneva, dukkaṭaṃ paribhuñjato.

1195. Aññaṃ vā pana yaṃ kiñci, ṭhapetvā pañcabhojanaṃ;
Bhuñjantassa anāpatti, yāgukhajjaphalādikaṃ.

1196. Samuṭṭhānādayo tulyā, paṭhamantimavatthunā;
Idaṃ paṇṇattivajjaṃ tu, ticittañca tivedanaṃ.

Paripācitakathā.

1197. Dutiyāniyateneva, dasamaṃ sadisaṃ mataṃ;
Idaṃ sikkhāpadaṃ sabbaṃ, samuṭṭhānanayādinā.

Rahonisajjakathā.

Bhikkhunivaggo tatiyo.

1198. Eko āvasatho piṇḍo, agilānena bhikkhunā;
Bhuñjitabbo tato uddhaṃ, pācitti paribhuñjato.

1199. Anodisseva paññatte, yāvadattheva bhikkhunā;
Bhuñjitabbaṃ sakiṃ tattha, tato uddhaṃ na vaṭṭati.

1200. Dutiye divase tattha, gahaṇe dukkaṭaṃ mataṃ;
Ajjhohāresu sabbesu, tassa pācittiyo matā.

1201. Kulenekena paññatte, saha nānākulehi vā;
Nānekaṭṭhānabhedesu, ekabhāgova vaṭṭati.

1202. Nānāṭṭhānesu paññatto, yo ca, nānākulehi vā;

Bhuñjato pana sabbattha, na doso paṭipāṭiyā.

1203. Paṭipāṭimasesena, khepetvā puna bhuñjato;
Ādito pana paṭṭhāya, na ca kappati bhikkhuno.

1204. Anāpatti gilānassa, āgacchantassa gacchato;
Odissapi ca paññatte, paritte bhuñjato sakiṃ.

1205. Yāguādīni niccampi, bhuñjituṃ pana vaṭṭati;
Sesameḷakalomena, samuṭṭhānādikaṃ samaṃ.

Āvasathakathā.

1206. Aññatra samayā vuttā, pācitti gaṇabhojane;
Gaṇoti pana niddiṭṭhā, cattāro vā tatuttariṃ.

1207. Yaṃ nimantanato vāpi, laddhaṃ viññattitopi vā;
Bhojanaṃ pana pañcannaṃ, hoti aññataraṃ idha.

1208. Bhojanānampi pañcannaṃ, gahetvā nāmameva tu;
Nimanteti sace bhikkhū, cattāro bahukepi vā.

1209. ''Odanaṃ bhojanaṃ bhattaṃ, sampaṭicchatha gaṇhatha'';
Iti vevacaneheva, atha bhāsantarena vā.

1210. Tato tassa ca te bhikkhū, sādiyitvā nimantanaṃ;
Ekato nānato vā ce, gantvā gaṇhanti ekato.

1211. Sabbesaṃ hoti pācitti, gaṇabhojanakāraṇā;
Ekato gahaṇaṃ ettha, gaṇabhojanakāraṇaṃ.

1212. Ekato nānato vāpi, gamanaṃ bhojanampi vā;
Kāraṇanti na taṃ viññū, bhaṇanti gaṇabhojane.

1213. Sacepi odanādīnaṃ, gahetvā nāmameva vā;
Ekato nānato vāpi, viññāpetvā manussake.

1214. Nānato vekato gantvā, sace gaṇhanti ekato;
Evampi pana hotīti, vaṇṇitaṃ gaṇabhojanaṃ.

1215. Duvidhassāpi etassa, paṭiggahaṇakāraṇā;
Dukkaṭaṃ hoti pācitti, ajjhohāresu dīpitā.

1216. Samayesu anāpatti, sattasvapi pakāsitā;
Gahetvā ekato dvinnaṃ, tiṇṇaṃ vā bhuñjataṃ tathā.

1217. Muninānupasampanna-cāripattānimantitā;
Catutthe ekato katvāpi, gaṇabhedo pakāsito.

1218. Neva samayaladdhānaṃ, vasenapi hi sabbaso;
Gaṇabhedo panāpatti, veditabbā vibhāvinā.

1219. Bhojanānañca pañcannaṃ, vasena gaṇabhojane;
Nattheva ca visaṅketaṃ, yāguādīsu taṃ siyā.

1220. Gaṇabhojanasaññissa, bhikkhussāgaṇabhojane;
Tattha vematikassāpi, hoti āpatti dukkaṭaṃ.

1221. Bhojanāni ca pañceva, ṭhapetvā yāguādisu;
Anāpattīti ñātabbā, niccabhattādikesupi.

1222. Tathā ummattakādīnaṃ, samuṭṭhānādinā pana;
Idaṃ eḷakalomena, sadisanti pakāsitaṃ.

Gaṇabhojanakathā.

1223. Bahūhi yo bhikkhu manussakehi;
Nimantito pañcahi bhojanehi;
Hitvā sace pubbanimantanāya;
Vikappanaṃ pañcasu yassa kassa.

1224. Pacchā nimantitaṃ bhattaṃ, tathā uppaṭipāṭiyā;
Bhuñjato ekasitthampi, tassa pācittiyaṃ siyā.

1225. Bhojanānaṃ tu pañcannaṃ, yena kena nimantito;
Taṃ ṭhapetvā sace aññaṃ, bhojanaṃ paribhuñjati.

1226. Tesameva ca pañcannaṃ, bhojanānaṃ mahesinā;
Etaṃ paramparaṃ nāma, bhojanaṃ paridīpitaṃ.

1227. Yattha khīraṃ rasaṃ vāpi, ākiranti sace pana;
Yena ajjhotthaṭaṃ bhattaṃ, sabbamekarasaṃ siyā.

1228. Koṭito pana paṭṭhāya, saṃsaṭṭhaṃ paribhuñjato;
Anāpattīti niddiṭṭhaṃ, **mahāpaccariyaṃ** pana.

1229. Paramparanti saññāya, aparamparabhojane;
Tattha vematikassāpi, dukkaṭaṃ paribhuñjato.

1230. Sakalenapi gāmena, pūgena nigamena vā;
Nimantitassa vā nicca-bhatte doso na vijjati.

1231. Samuṭṭhānādayo sabbe, kathinenādinā samā;
Kriyākriyamidaṃ vuttaṃ, bhojanañcāvikappanaṃ.

Paramparabhojanakathā.

1232. Pūvā paheṇakatthāya, paṭiyattā sace pana;
Pātheyyatthāya manthā vā, ye hi tattha ca bhikkhunā.

1233. Dvattipattā gahetabbā, pūrā pūvehi sattuhi;
Tato ce uttariṃ tassa, hoti pācitti gaṇhato.

1234. Gahetvā nikkhamantena, ‘‘dvattipattā mayā idha;

Gahitā pana pūvā''ti, bhikkhuṃ disvā vade budho.

1235. ''Mā kho tvaṃ paṭigaṇhā''ti, avadantassa dukkaṭaṃ;
Gaṇhatopi ca taṃ sutvā, hoti āpatti dukkaṭaṃ.

1236. Ūnakadvattipattesu, atirekoti saññino;
Tattha vematikassāpi, hoti āpatti dukkaṭaṃ.

1237. Yena tattha tayo laddhā, pattapūrā tato pana;
Dve saṅghassa padātabbā, dve ce eko, na ekato.

1238. Apaheṇakapātheyyaṃ, avasesampi vā tato;
Santakaṃ ñātakādīnaṃ, dentānampi tadūnakaṃ.

1239. Gaṇhatopi anāpatti, tathā ummattakādino;
Samuṭṭhānādayo sabbe, sañcarittasamā matā.

Kāṇamātukathā.

1240. Aññena pana pañcannaṃ, bhojanānaṃ pavārito;
Pācittinatirittaṃ ce, puna bhuñjati bhojanaṃ.

1241. Asanaṃ bhojanañceva, hatthapāsābhihāratā;
Kāyavācāpaṭikkhepo, pañcaṅgehi pavāraṇā.

1242. Odano sattu kummāso, maccho maṃsanti sabbaso;
Nippapañcena niddiṭṭhaṃ, bhojanaṃ pañcadhā mataṃ.

1243. **Odano** tattha sattannaṃ, dhaññānaṃ odano mato;
Bhajjitānaṃ tu dhaññānaṃ, cuṇṇaṃ **''sattū''**ti vuccati.

1244. **Kummāso** yavakummāso, **maccho** vuccati odako;
Maṃsampi kappiyamaṃsaṃ, ayamettha vinicchayo.

1245. Sāli vīhi yavo kaṅgu, varako godhumo tathā;
Kudrūsakoti sattete, dhaññā dhaññena desitā.

1246. Sāmākāditiṇaṃ sabbaṃ, kudrūseneva dīpitaṃ;
Nīvāro sāliyaṃ vutto, varake varakacorako.

1247. Sattannaṃ pana dhaññānaṃ, odano yāgu vā pana;
Aṅgasampattiyā yuttā, sañjaneti pavāraṇaṃ.

1248. Hatthena gahitokāse, odhiṃ dasseti yā pana;
Yāgusā idha sabbāpi, odanoti pavuccati.

1249. Abbhuṇhā pana yā yāgu, uddhanoropitā tanu;
Sace odhiṃ na dasseti, na janeti pavāraṇaṃ.

1250. Puna sā sītalībhūtā, ghanabhāvaṃ gatā sace;
Odhiṃ dasseti so pubbe, tanubhāvo na rakkhati.

1251. Takkadhaññarasādīni, āropetvā bahūnipi;
Phalapaṇṇakaḷīrāni, pakkhipitvāna tattha ca.

1252. Taṇḍule muṭṭhimattepi, pakkhipitvā pacanti ce;
Odhiṃ pana ca dasseti, sañjaneti pavāraṇaṃ.

1253. Rase dhaññarase khīre, vākiritvāna odanaṃ;
''Yāguṃ gaṇhatha, yāgu''nti, vatvā denti sace pana.

1254. Kiñcāpi tanukā hoti, sañjaneti pavāraṇaṃ;
Taṃ pacitvā sace denti, yāgusaṅgahitā pana.

1255. Chupanti macchamaṃsaṃ vā, tanukāyapi yāguyā;
Sace sāsapamattampi, paññāyati pavāraṇaṃ.

1256. Macchamaṃsaraso suddho, saṃsatto rasayāgu vā;
Na cākappiyamaṃsaṃ vā, sañjaneti pavāraṇaṃ.

1257. Ṭhapetvā vuttadhaññānaṃ, odanaṃ pana sabbaso;
Veḷutaṇḍulakādīnaṃ, na pavāreti odano.

1258. Puthukā vā tato tāhi, katabhattampi sattupi;
Suddhā na pana pūvā vā, pavārenti kadācipi.

1259. Kharapākena bhaṭṭhānaṃ, vīhīnaṃ taṇḍule pana;
Koṭṭetvā denti taṃ cuṇṇaṃ, sattusaṅgahitaṃ mataṃ.

1260. Bhajjitānaṃ tu vīhīnaṃ, na pavārenti taṇḍulā;
Tesaṃ pana ca yaṃ cuṇṇaṃ, taṃ janeti pavāraṇaṃ.

1261. Kharapākena bhaṭṭhānaṃ, vīhīnaṃ kuṇḍakampi ca;
Sattunaṃ modako vāpi, sañjaneti pavāraṇaṃ.

1262. Samapākena bhaṭṭhānaṃ, sukkhānaṃ ātapena ca;
Kuṇḍakaṃ pana vīhīnaṃ, na janeti pavāraṇaṃ.

1263. Lājā vā pana teheva, katabhattampi sattu vā;
Khajjakaṃ pana suddhaṃ vā, na janeti pavāraṇaṃ.

1264. Pūritaṃ macchamaṃsehi, taṃ janeti pavāraṇaṃ;
Yaṃ kiñci bhajjitaṃ piṭṭhaṃ, na pavāreti suddhakaṃ.

1265. Yavehi katakummāso, pavāreti, na cāparo;
Macchamaṃsesu vattabbaṃ, pākaṭattā na vijjati.

1266. Khādanto kappiyaṃ maṃsaṃ, nisedheti akappiyaṃ;
Na so tena pavāreti, avatthuttāti dīpitaṃ.

1267. Tathevākappiyaṃ maṃsaṃ, khādanto kappiyaṃ sace;
Nisedheti pavāreti, vatthukattāti vaṇṇitaṃ.

1268. Maṃsaṃ pana ca khādanto, kappiyaṃ vā akappiyaṃ;

Pavāreti nisedheti, kiñci kappiyabhojanaṃ.

1269. Sace akappiyaṃ maṃsaṃ, khādantova akappiyaṃ;
Nisedhaṃ na pavāreti, tathā aññaṃ akappiyaṃ.

1270. Sace ajjhohaṭaṃ hoti, sitthamekampi bhikkhunā;
Patte hatthe mukhe vāpi, bhojanaṃ pana vijjati.

1271. Pavāraṇapahonaṃ ce, paṭikkhipati bhojanaṃ;
Pavāreti sace natthi, na pavāreti katthaci.

1272. Gilitvā ca mukhe bhattaṃ, sesamādāya gacchati;
Antarā ca nisedhento, na pavāreti bhojanaṃ.

1273. Mukhe ca bhattaṃ gilitañca hatthe;
Bhattaṃ tu aññassa ca dātukāmo;
Patte ca bhattaṃ puna dātukāmo;
Paṭikkhipanto na pavārito so.

1274. Asanassa upacchedā, na pavāreti soti hi;
Kathayanti mahāpaññā, kāraṇākāraṇaññuno.

1275. Gaṇhato pacchimaṃ aṅgaṃ, dadato purimaṃ pana;
Ubhinnaṃ aḍḍhateyyaṃ ce, vinā hatthaṃ pasāritaṃ.

1276. Tasmiṃ abhihaṭaṃ ṭhāne, pavāraṇapahonakaṃ;
Tādisaṃ bhuñjamānova, nisedheti pavārito.

1277. Hatthe ādhārake vāpi, pattaṃ ūrūsu vā ṭhitaṃ;
Āharitvā sace bhikkhu, ‘‘bhattaṃ gaṇhā’’ti bhāsati.

1278. Anantare nisinnova, taṃ paṭikkhipato pana;
Abhihārassa cābhāvā, natthi tassa pavāraṇā.

1279. Bhattapacchiṃ paṇāmetvā, ṭhapetvā purato ‘‘idaṃ;
Gaṇhāhī’’ti ca vuttepi, ayameva vinicchayo.

1280. Anantarassa bhikkhussa, dīyamāne panetaro;
Pidahanto sakaṃ pattaṃ, hatthehi na pavārito.

1281. Kāyenābhihaṭaṃ bhattaṃ, paṭikkhipati yo pana;
Kāyena vāpi vācāya, hoti kassa pavāraṇā.

1282. Eko abhihaṭe bhatte, pavāraṇabhayā pana;
‘‘Ākirākira koṭṭetvā, koṭṭetvā pūrayā’’ti ca.

1283. Sace vadati tassāpi, na panatthi pavāraṇā;
Iccevāha mahāthero, **mahāpaduma**nāmako.

1284. Samaṃsañhi rasaṃ netvā, gaṇhathāti rasaṃ vade;
Taṃ sutvā ca nisedhento, neva hoti pavārito.

1285. ''Gaṇha maccharasaṃ sāraṃ, gaṇha maṃsarasa''nti vā;
''Idaṃ gaṇhā''ti vā vutte, paṭikkhepe pavāraṇā.

1286. Sace maṃsaṃ visuṃ katvā, ''gaṇha maṃsarasa''nti vā;
Vadeyyatthi ca maṃsaṃ ce, paṭikkhepe pavāraṇā.

1287. Odanena ca pucchantaṃ, ''muhuttaṃ āgamehi''ti;
Gahaṇatthaṃ ṭhapentassa, neva tassa pavāraṇā.

1288. Kaḷīrapanasādīhi, missakaṃ macchamaṃsakaṃ;
''Kaḷīrasūpakaṃ gaṇha, panasabyañjana''nti vā.

1289. Vadanti ce paṭikkhepe, neva hoti pavāraṇā;
Apavāraṇahetūnaṃ, nāmena pana vuttato.

1290. ''Macchasūpa''nti vā vutte, ''maṃsasūpa''nti vā pana;
''Idaṃ gaṇhā''ti vā vutte, hotiyeva pavāraṇā.

1291. Eseva ca nayo vutto, ñeyyo maṃsakarambake;
Sabbesu macchamaṃsehi, missakesu ayaṃ nayo.

1292. Bhattasammissitaṃ yāguṃ, āharitvā sace pana;
''Yāguṃ gaṇhā''ti vuttasmiṃ, na pavāreti vārayaṃ.

1293. ''Bhattaṃ gaṇhā''ti vutte tu, pavāreti paṭikkhipaṃ;
Yena vāpucchito tassa, atthitāyāti kāraṇaṃ.

1294. ''Yāgumissakaṃ gaṇhā''ti, vutte tattha ca yāgu ce;
Samā bahutarā vā sā, na pavāreti so kira.

1295. Mandā yāgu, bahuṃ bhattaṃ, sace hoti pavāraṇā;
Idaṃ sabbattha niddiṭṭhaṃ, kāraṇaṃ pana duddasaṃ.

1296. Rasaṃ bahurase bhatte, khīraṃ vā bahukhīrake;
Gaṇhathāti visuṃ katvā, deti natthi pavāraṇā.

1297. Gacchanteneva bhottabbaṃ, gacchanto ce pavārito;
Bhuñjitabbaṃ ṭhiteneva, ṭhatvā yadi pavārito.

1298. Udakaṃ vāpi patvā so, sace tiṭṭhati kaddamaṃ;
Atirittaṃ tu kāretvā, bhuñjitabbaṃ tato puna.

1299. Pīṭhake yo nisīditvā, pavāreti sace pana;
Āsanaṃ avicāletvā, bhuñjitabbaṃ yathāsukhaṃ.

1300. Sace mañce nisīditvā, pavāreti tato pana;
Ito saṃsarituṃ etto, īsakampi na labbhati.

1301. Tena mañcena naṃ saddhiṃ, vaṭṭataññatra nenti ce;
Evaṃ sabbattha ñātabbaṃ, viññunā vinayaññunā.

1302. Nipajjitvāva bhottabbaṃ, nipanno ce pavārito;

Vāretukkuṭiko hutvā, bhuñjitabbaṃ tatheva ca.

1303. Athālametaṃ sabbanti, vattabbaṃ tena bhikkhunā;
Atirittaṃ karontena, onametvāna bhājanaṃ.

1304. Kappiyaṃ pana kātabbaṃ, na patteyeva kevalaṃ;
Pacchiyaṃ yadi vā kuṇḍe, kātuṃ vaṭṭati bhājane.

1305. Pavāritānaṃ apavāritānaṃ;
Aññesametaṃ pana vaṭṭateva;
Yenātirittaṃ tu kataṃ ṭhapetvā;
Tameva cekaṃ paribhuñjitabbaṃ.

1306. Kappiyaṃ pana kāretvā, bhuñjantasseva bhikkhuno;
Byañjanaṃ vāpi yaṃ kiñci, patte tassākiranti ce.

1307. Atirittaṃ tu kāretvā, bhuñjitabbaṃ tathā puna;
Yena taṃ akataṃ yaṃ vā, kātabbaṃ tena taṃ visuṃ.

1308. Kataṃ akappiyādīhi, atirittaṃ tu sattahi;
Na gilānātirittañca, taṃ hotinatirittakaṃ.

1309. Yopi pātova ekampi, sitthaṃ bhutvā nisīdati;
Upakaṭṭhūpanītampi, kātuṃ labhati kappiyaṃ.

1310. Āhāratthāya yāmādi-kālikaṃ paṭigaṇhato;
Anāmisaṃ tamevassa, dukkaṭaṃ paribhuñjato.

1311. Tathā anatirittanti, saññino atirittake;
Tattha vematikassāpi, dukkaṭaṃ paridīpitaṃ.

1312. Anāpattātirittaṃ tu, kārāpetvāna bhuñjato;
Gilānassātirittaṃ vā, tathā ummattakādino.

1313. Samuṭṭhānādayo sabbe, kathinena samā matā;
Kappiyākaraṇañceva, bhojanañca kriyākriyaṃ.

Paṭhamapavāraṇakathā.

1314. Yo panānatirittena, pavāreyya pavāritaṃ;
Jānaṃ āsādanāpekkho, bhutte pācitti tassa tu.

1315. Dukkaṭaṃ abhihāre ca, gahaṇe itarassa hi;
Ajjhohārapayogesu, sabbesupi ca dukkaṭaṃ.

1316. Bhojanassāvasānasmiṃ, pācitti paridīpitā;
Abhihārakabhikkhussa, sabbaṃ tasseva dassitaṃ.

1317. Pavāritoti saññissa, bhikkhusmiṃ apavārite;
Vimatissubhayatthāpi, dukkaṭaṃ paridīpitaṃ.

1318. Anāpattātirittaṃ vā, kārāpetvāva deti ce;

Gilānassāvasesaṃ vā, aññassatthāya deti vā.

1319. Sesaṃ sabbamasesena, anantarasamaṃ mataṃ;
Omasavādatulyāva, samuṭṭhānādayo nayā.

Dutiyapavāraṇakathā.

1320. Khādanīyaṃ vā bhojanīyaṃ vā;
Kiñci vikāle yo pana bhikkhu;
Khādati bhuñjati vāpi ca taṃ;
So jinavuttaṃ dosamupeti.

1321. Yamāmisagatañcettha, vanamūlaphalādikaṃ;
Kālikesvasammohatthaṃ, veditabbamidaṃ pana.

1322. Mūlaṃ kandaṃ muḷālañca, matthakaṃ khandhakaṃ tacaṃ;
Pattaṃ pupphaṃ phalaṃ aṭṭhi, piṭṭhaṃ niyyāsameva ca.

1323. Mūlakhādanīyādīnaṃ, mukhamattanidassanaṃ;
Bhikkhūnaṃ pāṭavatthāya, nāmatthesu nibodhatha.

1324. Mūlakaṃ khārakañceva, vatthulaṃ taṇḍuleyyakaṃ;
Tambakaṃ jajjharikañca, caccu vajakalīpi ca.

1325. **Mūlāni** evamādīnaṃ, sākānaṃ āmise pana;
Saṅgahaṃ idha gacchanti, āhāratthaṃ pharanti hi.

1326. Chaḍḍenti jaraṭṭhaṃ chetvā, yaṃ taṃ vajakalissa tu;
Taṃ yāvajīvikaṃ vuttaṃ, sesānaṃ yāvakālikaṃ.

1327. Haliddi siṅgiverañca, vacattaṃ ativisaṃ vacaṃ;
Usīraṃ bhaddamuttañca, tathā kaṭukarohiṇī.

1328. Iccevamādikaṃ aññaṃ, pañcamūlādikaṃ bahu;
Nānappakārakaṃ mūlaṃ, viññeyyaṃ yāvajīvikaṃ.

1329. Masālupiṇḍalādīnaṃ, vallīnaṃ āluvassa ca;
Kando uppalajātīnaṃ, tathā padumajātiyā.

1330. Kadalīsiggutālānaṃ, māluvassa ca veḷuyā;
Satāvari kaserūnaṃ, kando ambāṭakassa ca.

1331. Iccevamādayo kandā;
Dassitā yāvakālikā;
Dhoto so āmise vutto;
Kando yo khīravalliyā.

1332. Adhoto lasuṇañceva, khīrakākoliādayo;
Kandā vākyapathātītā, viññeyyā yāvajīvikā.

1333. Puṇḍarīkamuḷālañca, muḷālaṃ padumassa ca;
Evamādimanekampi, **muḷālaṃ** yāvakālikaṃ.

1334. Tālahintālakuntāla-nāḷikerādisambhavaṃ;
Haliddisiṅgiverānaṃ, muḷālaṃ yāvajīvikaṃ.

1335. Tālahintālakuntāla-kaḷīro ketakassa ca;
Kadalīnāḷikerānaṃ, **matthakaṃ** mūlakassa ca.

1336. Khajjurerakavettānaṃ, ucchuveḷunaḷādinaṃ;
Sattannaṃ pana dhaññānaṃ, kaḷīro sāsapassa ca.

1337. Iccevamādayoneke, matthakā yāvakālikā;
Aññe haliddiādīnaṃ, matthakā yāvajīvikā.

1338. Tālakuntālakādīnaṃ, chinditvā pātito pana;
Gato jaraṭṭhabundo so, saṅgahaṃ yāvajīvike.

1339. **Khandha**khādanīyaṃ nāma, ucchukhandho pakāsito;
Sālakalyāṇiyā khandho, tathā pathaviyaṃ gato.

1340. Evamuppalajātīnaṃ, daṇḍako yāvakāliko;
Paṇṇadaṇḍuppalādīnaṃ, sabbo padumajātiyā.

1341. Yāvajīvikasaṅkhātā, karamaddādidaṇḍakā;
Tacesucchutacoveko, saraso yāvakāliko.

1342. Mūlakaṃ khārako caccu, tambako taṇḍuleyyako;
Vatthulo cīnamuggo ca, ummā vajakalī tathā.

1343. Jajjharī kāsamaddo ca, sellu siggu ca nāḷikā;
Varuṇo aggimantho ca, jīvantī sunisannako.

1344. Rājamāso ca māso ca, nipphāvo migapupphikā;
Vaṇṭako bhūmiloṇīti, evamādimanekakaṃ.

1345. **Patta**khādanīyaṃ nāma, kathitaṃ yāvakālikaṃ;
Itarā ca mahāloṇi, dīpitā yāvajīvikā.

1346. Yāvakālikamicceva, kathitaṃ ambapallavaṃ;
Nimbassa kuṭajassāpi, paṇṇaṃ sulasiyāpi ca.

1347. Kappāsikapaṭolānaṃ, tesaṃ pupphaphalāni ca;
Phaṇijjakajjukānañca, paṇṇaṃ taṃ yāvajīvikaṃ.

1348. Aṭṭhannaṃ mūlakādīnaṃ, **pupphaṃ** nipphāvakassa ca;
Tathā pupphaṃ karīrassa, pupphaṃ varuṇakassa ca.

1349. Pupphaṃ kaserukassāpi, jīvantī siggupupphakaṃ;
Padumuppalajātīnaṃ, pupphānaṃ kaṇṇikāpi ca.

1350. Nāḷikerassa tālassa, taruṇaṃ ketakassa ca;
Iccevamādikaṃ puppha-manekaṃ yāvakālikaṃ.

1351. Yāvakālikapupphāni, ṭhapetvā pana sesakaṃ;

Yāvajīvikapupphanti, dīpaye sabbameva ca.

1352. Tilakamakulasālamallikānaṃ;
Kakudhakapitthakakundakaḷīnaṃ;
Kuravakakaravīrapāṭalīnaṃ;
Kusumamidaṃ pana yāvajīvikaṃ.

1353. Ambambāṭakajambūnaṃ, **phala**ñca panasassa ca;
Mātuluṅgakapitthānaṃ, phalaṃ tintiṇikassa ca.

1354. Tālassa nāḷikerassa, phalaṃ khajjūriyāpi ca;
Labujassa ca cocassa, mocassa madhukassa ca.

1355. Badarassa karamaddassa, phalaṃ vātiṅgaṇassa ca;
Kumbhaṇḍatipusānañca, phalaṃ eḷālukassa ca.

1356. Rājāyatanaphalaṃ pussa-phalaṃ timbarukassa ca;
Evamādimanekampi, phalaṃ taṃ yāvakālikaṃ.

1357. Tiphalaṃ pipphalī jāti-phalañca kaṭukapphalaṃ;
Goṭṭhaphalaṃ bilaṅgañca, takkolamaricāni ca.

1358. Evamādīni vuttāni, avuttāni ca pāḷiyaṃ;
Phalāni pana gacchanti, yāvajīvikasaṅgahaṃ.

1359. Panasambāṭakaṭṭhīni, sālaṭṭhi labujaṭṭhi ca;
Ciñcābimbaphalaṭṭhīni, pokkharaṭṭhi ca sabbaso.

1360. Khajjūriketakādīnaṃ, tathā tālaphalaṭṭhi ca;
Evamādīni gacchanti, yāvakālikasaṅgahaṃ.

1361. Punnāgamadhukaṭṭhīni, sellaṭṭhi tiphalaṭṭhi ca;
Evamādīni **aṭṭhīni,** niddiṭṭhāni anāmise.

1362. Sattannaṃ pana dhaññānaṃ, aparaṇṇānameva ca;
Piṭṭhaṃ panasasālānaṃ, labujambāṭakassa ca.

1363. Tālapiṭṭhaṃ tathā dhotaṃ, piṭṭhaṃ yaṃ khīravalliyā;
Evamādimanekampi, kathitaṃ yāvakālikaṃ.

1364. Adhotaṃ tālapiṭṭhañca, piṭṭhaṃ yaṃ khīravalliyā;
Assagandhādipiṭṭhañca, hoti taṃ yāvajīvikaṃ.

1365. **Niyyāso** ucchunibbatto, eko sattāhakāliko;
Avaseso ca hiṅgādi, niyyāso yāvajīviko.

1366. Mūlādīsu mayā kiñci, mukhamattaṃ nidassitaṃ;
Etassevānusārena, seso ñeyyo vibhāvinā.

1367. ‘‘Bhuñjissāmi vikāle’’ti, āmisaṃ paṭigaṇhato;
Kāle vikālasaññissa, kāle vematikassa ca.

1368. Dukkaṭaṃ, kālasaññissa, anāpatti pakāsitā;
Idaṃ eḷakalomena, samuṭṭhānādinā samaṃ.

Vikālabhojanakathā.

1369. Bhojanaṃ sannidhiṃ katvā, khādanaṃ vāpi yo pana;
Bhuñjeyya vāpi khādeyya, tassa pācittiyaṃ siyā.

1370. Bhikkhu yaṃ sāmaṇerānaṃ, pariccajatyanālayo;
Nidahitvā sace tassa, denti taṃ puna vaṭṭati.

1371. Sayaṃ paṭiggahetvāna, apariccattameva yaṃ;
Dutiye divase tassa, nihitaṃ taṃ na vaṭṭati.

1372. Tato ajjhoharantassa, ekasitthampi bhikkhuno;
Pācitti kathitā suddhā, suddhacittena tādinā.

1373. Akappiyesu maṃsesu, manussasseva maṃsake;
Thullaccayena pācitti, dukkaṭena sahetare.

1374. Yāmakālikasaṅkhātaṃ, pācitti paribhuñjato;
Dukkaṭāpattiyā saddhiṃ, āhāratthāya bhuñjato.

1375. Sace pavārito hutvā, annaṃ anatirittakaṃ;
Bhuñjato pakataṃ tassa, hoti pācittiyadvayaṃ.

1376. Thullaccayena saddhiṃ dve, maṃse mānusake siyuṃ;
Sese akappiye maṃse, dukkaṭena saha dvayaṃ.

1377. Yāmakālikasaṅkhātaṃ, bhuñjato sati paccaye;
Sāmisena mukhena dve, ekameva nirāmisaṃ.

1378. Tamevajjhoharantassa, āhāratthāya kevalaṃ;
Dvīsu tesu vikappesu, dukkaṭaṃ pana vaḍḍhati.

1379. Vikāle bhuñjato suddhaṃ, sannidhipaccayāpi ca;
Vikālabhojanā ceva, hoti pācittiyadvayaṃ.

1380. Maṃse thullaccayañceva, dukkaṭampi ca vaḍḍhati;
Manussamaṃse sese ca, yathānukkamato dvayaṃ.

1381. Natthevānatirittampi, vikāle paribhuñjato;
Doso sabbavikappesu, bhikkhuno tannimittako.

1382. Vikālapaccayā vāpi, na doso yāmakālike;
Sattāhakālikaṃ yāva-jīvikaṃ paṭigaṇhato.

1383. Āhārasseva atthāya, gahaṇe duvidhassa tu;
Ajjhohārapayogesu, dukkaṭaṃ tu nirāmise.

1384. Atha āmisasaṃsaṭṭhaṃ, gahetvā ṭhapitaṃ sace;
Puna ajjhoharantassa, pācitteva pakāsitā.

1385. Kālo yāmo ca sattāhaṃ, iti kālattayaṃ idaṃ;
Atikkamayato doso, kālaṃ taṃ taṃ tu kālikaṃ.

1386. Attanā tīṇi sambhinna-rasāni itarāni hi;
Sabhāvamupaneteva, yāvakālikamattano.

1387. Evameva ca sesesu, kālikesu viniddise;
Imesu pana sabbesu, kālikesu catūsvapi.

1388. Kālikadvayamādimhi, antovutthañca sannidhi;
Ubhayampi na hoteva, pacchimaṃ kālikadvayaṃ.

1389. Akappiyāya kuṭiyā, vutthenantadvayena taṃ;
Gahitaṃ tadahe vāpi, dvayaṃ pubbaṃ na vaṭṭati.

1390. Mukhasannidhi nāmāyaṃ, antovutthaṃ na kappati;
Iti vuttaṃ daḷhaṃ katvā, **mahāpaccariyaṃ** pana.

1391. Na doso nidahitvāpi, paṭhamaṃ kālikattayaṃ;
Taṃ taṃ sakaṃ sakaṃ kāla-manatikkamma bhuñjato.

1392. Tathā ummattakādīnaṃ, anāpatti pakāsitā;
Samameḷakalomena, samuṭṭhānādinā idaṃ.

Sannidhikārakathā.

1393. Bhojanāni paṇītāni, agilāno panattano;
Atthāya viññāpetvāna, pācitti paribhuñjato.

1394. ''Sappinā dehi bhattaṃ me, sasappiṃ sappimissakaṃ;
Sappibhattañca dehī''ti, viññāpentassa dukkaṭaṃ.

1395. Viññāpetvā tathā taṃ ce, dukkaṭaṃ paṭigaṇhato;
Puna ajjhoharantassa, pācitti pariyāputā.

1396. Suddhāni sappiādīni, viññāpetvāna bhuñjato;
Sekhiyesupi viññatti, dukkaṭaṃ paridīpaye.

1397. Tasmā paṇītasaṃsaṭṭhaṃ, viññāpetvāva bhuñjato;
Sattadhaññamayaṃ bhattaṃ, pācittiyamudīraye.

1398. Sace ''gosappinā mayhaṃ, dehi bhatta''nti yācito;
Ajiyā sappiādīhi, visaṅketaṃ dadāti ce.

1399. ''Sappinā dehi'' vutto ce, navanītādikesupi;
Deti aññatarenassa, visaṅketanti dīpitaṃ.

1400. Yena yena hi viññattaṃ, tasmiṃ mūlepi tassa vā;
Laddhepi pana taṃ laddhaṃ, hotiyeva na aññathā.

1401. Ṭhapetvā sappiādīni, āgatāni hi pāḷiyaṃ;
Aññehi viññāpentassa, hoti āpatti dukkaṭaṃ.

1402. Sabbehi sappiādīhi, viññāpetvāva ekato;
Bhuñjatekarasaṃ katvā, nava pācittiyo matā.

1403. Akappiyena vuttepi, sappinā deti tena ce;
Gahaṇe paribhogepi, dukkaṭaṃ paridīpitaṃ.

1404. Gilānassa gilānoti, saññino vimatissa vā;
Dukkaṭaṃ muninā vuttaṃ, anāpatti pakāsitā.

1405. Gilānakāle viññatta-magilānassa bhuñjato;
Gilānassāvasesaṃ vā, ñātakādīnameva vā.

1406. Idaṃ catusamuṭṭhānaṃ, kāyato kāyavācato;
Kāyacittā tathā kāya-vācācittattayāpi ca.

Paṇītabhojanakathā.

1407. Adinnañhi mukhadvāraṃ, āhāraṃ āhareyya yo;
Dantaponodakaṃ hitvā, tassa pācittiyaṃ siyā.

1408. Hatthapāsobhinīhāro, majjhimuccāraṇakkhamo;
Manusso vāmanusso vā, deti kāyādinā tidhā.

1409. Paṭiggaṇhāti taṃ bhikkhu, dīyamānaṃ sace dvidhā;
Evaṃ pañcaṅgasaṃyoge, gahaṇaṃ tassa rūhati.

1410. Dāyako gaganaṭṭho ce, bhūmaṭṭho cetaro siyā;
Bhūmaṭṭhassa ca sīsena, gaganaṭṭhassa dehino.

1411. Yamāsannataraṃ aṅgaṃ, orimantena tassa tu;
Dātuṃ vāpi gahetuṃ vā, vinā hatthaṃ pasāritaṃ.

1412. Hatthapāso minetabbo, nagaṭṭhādīsvayaṃ nayo;
Evarūpe pana ṭhāne, ṭhatvā ce deti vaṭṭati.

1413. Pakkhī vā mukhatuṇḍena, hatthī soṇḍāya vā pana;
Sace yaṃ kiñci pupphaṃ vā, phalaṃ vā deti vaṭṭati.

1414. Bhattabyañjanapuṇṇāni, bhājanāni bahūnipi;
Sīsenādāya bhikkhussa, gantvā kassaci santikaṃ.

1415. Īsakaṃ pana onatvā, ‘‘gaṇhā’’ti yadi bhāsati;
Tena hatthaṃ pasāretvā, heṭṭhimaṃ pana bhājanaṃ.

1416. Paṭicchitabbaṃ taṃ eka- desenāpi ca bhikkhunā;
Honti ettāvatā tāni, gahitāneva sabbaso.

1417. Tato paṭṭhāya taṃ sabbaṃ, oropetvā yathāsukhaṃ;
Ugghāṭetvā tato iṭṭhaṃ, gahetuṃ pana vaṭṭati.

1418. Pacchiādimhi vattabba-matthi kiṃ ekabhājane;
Kājabhattaṃ haranto ce, onatvā deti vaṭṭati.

1419. Tiṃsahattho siyā veḷu, antesu ca duve ghaṭā;
Sappino, gahitekasmiṃ, sabbaṃ gahitameva taṃ.

1420. Bahupattā ca mañce vā, pīṭhe vā kaṭasārake;
Ṭhapitā dāyako hattha-pāse ṭhatvāna deti ce.

1421. Paṭiggahaṇasaññāya, mañcādīni sace pana;
Nisīdati phusitvā yo, yañca pattesu dīyati.

1422. Gahitaṃ tena taṃ sabbaṃ, hotiyeva na saṃsayo;
Paṭiggahessāmicceva, mañcādīni sace pana.

1423. Gahitaṃ hoti taṃ sabbaṃ, āruhitvā nisīdati;
Āhacca kucchiyā kucchiṃ, ṭhitā pattā hi bhūmiyaṃ.

1424. Yaṃ yaṃ aṅguliyā vāpi, phusitvā sūciyāpi vā;
Nisinno tattha tattheva, dīyamānaṃ tu vaṭṭati.

1425. Kaṭasāre mahantasmiṃ, tathā hatthattharādisu;
Gaṇhato hatthapāsasmiṃ, vijjamāne tu vaṭṭati.

1426. Tatthajātakapaṇṇesu, gahetuṃ na ca vaṭṭati;
Na panetāni kāyena, paṭibaddhāni honti hi.

1427. Asaṃhārimapāsāṇe, phalake vāpi tādise;
Khāṇubaddhepi vā mañce, gahaṇaṃ neva rūhati.

1428. Tintiṇikādipaṇṇesu, bhūmiyaṃ patthaṭesu vā;
Dhāretumasamatthattā, gahaṇaṃ na ca rūhati.

1429. Hatthapāsamatikkamma, dīghadaṇḍena deti ce;
Vattabbo bhikkhunāgantvā, dehīti parivesako.

1430. Sace patte rajo hoti, dhovitabbo jale sati;
Tasmiṃ asati puñchitvā, gahetabbo asesato.

1431. Piṇḍāya vicarantassa, rajaṃ patati ce pana;
Bhikkhā paṭiggahetvāva, gahetabbā vijānatā.

1432. Appaṭiggahite bhikkhuṃ, gaṇhato pana dukkaṭaṃ;
Paṭiggahetvānāpatti, pacchā taṃ paribhuñjato.

1433. ‘‘Paṭiggahetvā dethā’’ti, vutte taṃ vacanaṃ pana;
Asutvānādiyitvā vā, denti ce natthi dukkaṭaṃ.

1434. Pacchā paṭiggahetvāva, gahetabbaṃ vijānatā;
Sace rajaṃ nipāteti, mahāvāto tato tato.

1435. Na sakkā ca siyā bhikkhaṃ, gahetuṃ yadi bhikkhunā;
Aññassa dātukāmena, gahetuṃ pana vaṭṭati.

1436. Sāmaṇerassa taṃ datvā, dinnaṃ vā tena taṃ puna;

Tassa vissāsato vāpi, bhuñjituṃ pana vaṭṭati.

1437. Bhikkhācāre sace bhattaṃ, sarajaṃ deti bhikkhuno;
''Paṭiggahetvā bhikkhaṃ tvaṃ, gaṇha vā bhuñja vā''ti ca.

1438. Vattabbo so tathā tena, kattabbañceva bhikkhunā;
Rajaṃ upari bhattassa, tassuplavati ce pana.

1439. Kañjikaṃ tu pavāhetvā, bhuñjitabbaṃ yathāsukhaṃ;
Anto paṭiggahetabbaṃ, paviṭṭhaṃ tu sace pana.

1440. Patitaṃ sukkhabhatte ce, apanīyāva taṃ rajaṃ;
Sukhumaṃ ce sabhattampi, bhuñjitabbaṃ yathāsukhaṃ.

1441. Uḷuṅkenāharitvāpi, dentassa paṭhamaṃ pana;
Thevo uḷuṅkato patte, sace patati vaṭṭati.

1442. Bhatte ākiramāne tu, carukena tato pana;
Masi vā chārikā vāpi, sace patati bhājane.

1443. Tassa cābhihaṭattāpi, na doso upalabbhati;
Anantarassa bhikkhussa, dīyamānaṃ tu pattato.

1444. Uppabhitvā sace patte, itarassa ca bhikkhuno;
Patati vaṭṭatevāyaṃ, paṭiggahitameva taṃ.

1445. Pāyāsassa ca pūretvā, pattaṃ ce denti bhikkhuno;
Uṇhattā pana taṃ heṭṭhā, gahetuṃ na ca sakkati.

1446. Vaṭṭatīti ca niddiṭṭhaṃ, gahetuṃ mukhavaṭṭiyaṃ;
Na sakkā ce gahetabbo, tathā ādhārakenapi.

1447. Sace āsanasālāyaṃ, gahetvā pattamattano;
Niddāyati nisinnova, dīyamānaṃ na jānati.

1448. Nevāhariyamānaṃ vā, appaṭiggahitameva taṃ;
Ābhogaṃ pana katvā ce, nisinno hoti vaṭṭati.

1449. Sace hatthena muñcitvā, pattaṃ ādhārakampi vā;
Pelletvā pana pādena, niddāyati hi vaṭṭati.

1450. Pādenādhārakaṃ akka-mitvāpi paṭigaṇhato;
Jāgarassāpi hoteva, gahaṇasmiṃ anādaro.

1451. Tasmā taṃ na ca kātabbaṃ, bhikkhunā vinayaññunā;
Yaṃ dīyamānaṃ patati, gahetuṃ taṃ tu vaṭṭati.

1452. Bhuñjantānañca dantā vā, khīyantipi nakhāpi vā;
Tathā pattassa vaṇṇo vā, abbohāranayo ayaṃ.

1453. Satthakenucchuādīni, phālentānaṃ sace malaṃ;
Paññāyati hi taṃ tesu, siyā navasamuṭṭhitaṃ.

1454. Paṭiggahetvā taṃ pacchā, khāditabbaṃ tu bhikkhunā;
Na paññāyati ce tasmiṃ, malaṃ vaṭṭati khādituṃ.

1455. Pisantānampi bhesajjaṃ, koṭṭentānampi vā tathā;
Nisadodukkhalādīnaṃ, khīyanepi ayaṃ nayo.

1456. Bhesajjatthāya tāpetvā, vāsiṃ khīre khipanti ce;
Uṭṭheti nīlikā tattha, satthake viya nicchayo.

1457. Sace āmakatakke vā, khīre vā pakkhipanti taṃ;
Sāmapākanimittamhā, na tu muccati dukkaṭā.

1458. Piṇḍāya vicarantassa, vassakālesu bhikkhuno;
Patte patati ce toyaṃ, kiliṭṭhaṃ kāyavatthato.

1459. Pacchā paṭiggahetvā taṃ, bhuñjitabbaṃ yathāsukhaṃ;
Eseva ca nayo vutto, rukkhamūlepi bhuñjato.

1460. Sattāhaṃ pana vassante, deve suddhaṃ jalaṃ sace;
Abbhokāsepi vā patte, toyaṃ patati vaṭṭati.

1461. Odanaṃ pana dentena, sāmaṇerassa bhikkhunā;
Dātabbo acchupantena, tassa pattagatodanaṃ.

1462. Paṭiggahetvā vā pattaṃ, dātabbo tassa odano;
Chupitvā deti ce bhattaṃ, taṃ panuggahitaṃ siyā.

1463. Aññassa dātukāmena, pariccattaṃ sace pana;
Yāva hatthagataṃ tāva, paṭiggahitameva taṃ.

1464. ‘‘Gaṇhā’’ti nirapekkhova, pattamādhārake ṭhitaṃ;
Sace vadati pacchā taṃ, paṭiggaṇheyya paṇḍito.

1465. Sāpekkhoyeva yo pattaṃ, ṭhapetvādhārake pana;
‘‘Etto pūvampi bhattaṃ vā, kiñci gaṇhā’’ti bhāsati.

1466. Sāmaṇeropi taṃ bhattaṃ, dhovitvā hatthamattano;
Attapattagataṃ bhattaṃ, aphusitvā sace pana.

1467. Pakkhipanto satakkhattuṃ, uddharitvāpi gaṇhatu;
Taṃpaṭiggahaṇe kiccaṃ, puna tassa na vijjati.

1468. Attapattagataṃ bhattaṃ, phusitvā yadi gaṇhati;
Pacchā paṭiggahetabbaṃ, saṃsaṭṭhattā parena taṃ.

1469. Bhikkhūnaṃ yāguādīnaṃ, pacane bhājane pana;
Pakkhipitvā ṭhapentena, aññassatthāya odanaṃ.

1470. Bhājanupari hatthesu, sāmaṇerassa pakkhipe;
Patitaṃ hatthato tasmiṃ, na karoti akappiyaṃ.

1471. Pariccattañhi taṃ evaṃ, akatvākirateva ce;

Bhuñjitabbaṃ tu taṃ katvā, pattaṃ viya nirāmisaṃ.

1472. Sace yāgukuṭaṃ puṇṇaṃ, sāmaṇero hi dubbalo;
Bhikkhuṃ paṭiggahāpetuṃ, na sakkoti hi taṃ puna.

1473. Kuṭassa gīvaṃ pattassa, ṭhapetvā mukhavaṭṭiyaṃ;
Bhikkhunā upanītassa, āvajjeti hi vaṭṭati.

1474. Atha vā bhūmiyaṃyeva, hatthe bhikkhu ṭhapeti ce;
Āropeti pavaṭṭetvā, tattha ce pana vaṭṭati.

1475. Bhattapacchucchubhāresu, ayameva vinicchayo;
Dve tayo sāmaṇerā vā, denti ce gahaṇūpagaṃ.

1476. Bhāramekassa bhikkhussa, gahetuṃ pana vaṭṭati;
Ekena vā tathā dinnaṃ, gaṇhanti dve tayopi vā.

1477. Mañcassa pāde pīṭhassa, pāde telaghaṭādikaṃ;
Laggenti tattha bhikkhussa, vaṭṭateva nisīdituṃ.

1478. Appaṭiggahitaṃ heṭṭhā-mañce ce telathālakaṃ;
Sammujjanto ca ghaṭṭeti, na panuggahitaṃ siyā.

1479. Paṭiggahitasaññāya, appaṭiggahitaṃ pana;
Gaṇhitvā puna taṃ ñatvā, ṭhapetuṃ tattha vaṭṭati.

1480. Vivaritvā sace pubbe, ṭhapitaṃ pihitampi ca;
Tatheva taṃ ṭhapetabbaṃ, kattabbaṃ na panaññathā.

1481. Bahi ṭhapeti ce tena, chupitabbaṃ na taṃ puna;
Yadi chupati ce ñatvā, taṃ panuggahitaṃ siyā.

1482. Paṭiggahitatelasmiṃ, uṭṭheti yadi kaṇṇakā;
Siṅgīverādike mūle, ghanacuṇṇampi vā tathā.

1483. Taṃsamuṭṭhānato sabbaṃ, taññevāti pavuccati;
Paṭiggahaṇakiccaṃ tu, tasmiṃ puna na vijjati.

1484. Tālaṃ vā nāḷikeraṃ vā, āruḷho koci puggalo;
Tatraṭṭho tālapiṇḍiṃ so, otāretvāna rajjuyā.

1485. Sace vadati ‘‘gaṇhā’’ti, na gahetabbameva ca;
Tamañño pana bhūmaṭṭho, gahetvā deti vaṭṭati.

1486. Chinditvā ce vatiṃ ucchuṃ, phalaṃ vā deti gaṇhituṃ;
Daṇḍake aphusitvāva, niggataṃ pana vaṭṭati.

1487. Sace na puthulo hoti, pākāro atiuccako;
Antoṭṭhitabahiṭṭhānaṃ, hatthapāso pahoti ce.

1488. Uddhaṃ hatthasataṃ gantvā, sampattaṃ puna taṃ pana;
Gaṇhato bhikkhuno doso, koci nevūpalabbhati.

1489. Bhikkhuno sāmaṇeraṃ tu, khandhena vahato sace;
Phalaṃ gahetvā tattheva, nisinno deti vaṭṭati.

1490. Aparopi vahantova, bhikkhuṃ yo koci puggalo;
Phalaṃ khandhe nisinnassa, bhikkhuno deti vaṭṭati.

1491. Gahetvā phaliniṃ sākhaṃ, chāyatthaṃ yadi gacchati;
Puna citte samuppanne, khādituṃ pana bhikkhuno.

1492. Sākhaṃ paṭiggahāpetvā, phalaṃ khādati vaṭṭati;
Makkhikānaṃ nivāratthaṃ, gahitāyapyayaṃ nayo.

1493. Kappiyaṃ pana kāretvā, paṭiggaṇhāti taṃ puna;
Bhottukāmo sace mūla-gahaṇaṃyeva vaṭṭati.

1494. Mātāpitūnamatthāya, gahetvā sappiādikaṃ;
Gacchanto antarāmagge, yaṃ icchati tato pana.

1495. Taṃ so paṭiggahāpetvā, paribhuñjati vaṭṭati;
Taṃ paṭiggahitaṃ mūla-gahaṇaṃyeva vaṭṭati.

1496. Sāmaṇerassa pātheyya-taṇḍule bhikkhu gaṇhati;
Bhikkhussa sāmaṇeropi, gahetvā pana gacchati.

1497. Taṇḍulesu hi khīṇesu, attanā gahitesu so;
Sace yāguṃ pacitvāna, taṇḍulehitarehipi.

1498. Ubhinnaṃ dvīsu pattesu, ākiritvā panattano;
Yāguṃ bhikkhussa taṃ datvā, sayaṃ pivati tassa ce.

1499. Sannidhipaccayā neva, na uggahitakāraṇā;
Sāmaṇerassa pītattā, doso bhikkhussa vijjati.

1500. Mātāpitūnamatthāya, telādiṃ haratopi ca;
Sākhaṃ chāyādiatthāya, imassa na visesatā.

1501. Tasmā hissa visesassa, cintetabbaṃ tu kāraṇaṃ;
Tassa sālayabhāvaṃ tu, visesaṃ takkayāmahaṃ.

1502. Taṇḍule pana dhovitvā, niccāletuñhi celako;
Na sakkoti sace te ca, taṇḍule bhājanampi ca.

1503. Paṭiggahetvā dhovitvā, āropetvā panuddhanaṃ;
Bhikkhunāggi na kātabbo, vivaritvāpi pakkatā.

1504. Ñātabbā pakkakālasmiṃ, oropetvā yathāsukhaṃ;
Bhuñjitabbaṃ, na pacchassa, paṭiggahaṇakāraṇaṃ.

1505. Āropetvā sace bhikkhu, uddhanaṃ suddhabhājanaṃ;
Udakaṃ yāguatthāya, tāpeti yadi vaṭṭati.

1506. Tatte panudake koci, ce pakkhipati taṇḍule;

Tato paṭṭhāya tenaggi, na kātabbova bhikkhunā.

1507. Paṭiggahetvā taṃ yāguṃ, pātuṃ vaṭṭati bhikkhuno;
Sace pacati pacchā taṃ, sāmapākā na muccati.

1508. Tatthajātaphalaṃ kiñci, saha cāleti valliyā;
Tasseva ca tato laddhaṃ, phalaṃ kiñci na vaṭṭati.

1509. Phalarukkhaṃ parāmaṭṭhuṃ, tamapassayitumpi vā;
Kaṇṭake bandhituṃ vāpi, bhikkhuno kira vaṭṭati.

1510. Saṇḍāsena ca dīghena, gahetvā thālakaṃ pana;
Pacato bhikkhuno telaṃ, bhasmaṃ patati tattha ce.

1511. Amuñcantena hatthena, pacitvā telathālakaṃ;
Otāretvāva taṃ pacchā, paṭiggaṇheyya vaṭṭati.

1512. Paṭiggahetvā aṅgāre, tāni dārūni vā pana;
Ṭhapitāni sace honti, pubbagāhova vaṭṭati.

1513. Ucchuṃ khādati ce bhikkhu, sāmaṇeropi icchati;
''Chinditvā tvamito gaṇha'', iti vutto ca gaṇhati.

1514. Nattheva avasesassa, paṭiggahaṇakāraṇaṃ;
Khādato guḷapiṇḍampi, ayameva vinicchayo.

1515. Kātuṃ sāgaratoyena, loṇakiccaṃ tu vaṭṭati;
Yāvajīvikasaṅkhātaṃ, toyattā na tu gacchati.

1516. Idaṃ kālavinimmuttaṃ, udakaṃ paridīpitaṃ;
Nibbānaṃ viya nibbāna-kusalena mahesinā.

1517. Udakena samā vuttā, himassa karakāpi ca;
Kūpādīsu jalaṃ pātuṃ, bahalampi ca vaṭṭati.

1518. Khettesu kasitaṭṭhāne, bahalaṃ taṃ na vaṭṭati;
Sanditvā yadi taṃ gantvā, nadiṃ pūreti vaṭṭati.

1519. Sobbhesu kakudhādīnaṃ, jale pupphasamākule;
Na ñāyati raso tesaṃ, na paṭiggahaṇakāraṇaṃ.

1520. Sareṇukāni pupphāni, pānīyassa ghaṭe pana;
Pakkhittāni sace honti, paṭiggaṇheyya taṃ pana.

1521. Paṭiggahetvā deyyāni, vāsapupphāni tattha vā;
Kamallikāsu dinnāsu, abbohāroti vaṭṭati.

1522. Appaṭiggahitasseva, dantakaṭṭhassa yo raso;
Ajānantassa pācitti, so ce visati khādato.

1523. Sarīraṭṭhesu bhūtesu, kiṃ vaṭṭati? Na vaṭṭati?
Kappākappiyamaṃsānaṃ, khīraṃ sabbampi vaṭṭati.

1524. Kaṇṇakkhigūthako danta- malaṃ muttaṃ karīsakaṃ;
Semhaṃ siṅghāṇikā kheḷo, assu loṇanti vaṭṭati.

1525. Yaṃ panettha sakaṭṭhānā, cavitvā patitaṃ siyā;
Patte vā pana hatthe vā, paṭiggaṇheyya taṃ puna.

1526. Aṅgalaggamavicchannaṃ, paṭiggahitameva taṃ;
Uṇhayāguṃ pivantassa, sedo hatthesu jāyati.

1527. Piṇḍāya vicarantassa, sedo hatthānusārato;
Orohati sace pattaṃ, na paṭiggahaṇakāraṇaṃ.

1528. Sāmaṃ gahetvā cattāri, vikaṭāni nadāyake;
Sappadaṭṭhakkhaṇeyeva, na doso paribhuñjato.

1529. Pathaviṃ mattikatthāya, khaṇituṃ chinditumpi vā;
Tarumpi chārikatthāya, bhikkhuno pana vaṭṭati.

1530. Acchedagāhanirapekkhanisajjato ca;
Sikkhappahānamaraṇehi ca liṅgabhedā;
Dānena tassa ca parassa abhikkhukassa;
Sabbaṃ paṭiggahaṇameti vināsamevaṃ.

1531. Durūpaciṇṇe niddiṭṭhaṃ, gahaṇuggahitassapi;
Antovutthe sayaṃpakke, antopakke ca dukkaṭaṃ.

1532. Paṭiggahitake tasmiṃ, appaṭiggahitasaññino;
Tattha vematikassāpi, hoti āpatti dukkaṭaṃ.

1533. Paṭiggahitasaññissa, dantaponodakesupi;
Na doseḷakalomena, samuṭṭhānādayo samā.

1534. Navamajjhimatherabhikkhunīnaṃ;
Avisesena yaticchitabbako;
Sakalo asamāsatova mayā;
Kathito ettha vinicchayo tato.

Dantaponakathā.

Bhojanavaggo catuttho.

1535. Yaṃ kiñcicelakādīnaṃ, titthiyānaṃ panāmisaṃ;
Dentassekapayogena, ekaṃ pācittiyaṃ siyā.

1536. Vicchinditvāna dentassa, payogagaṇanāvasā;
Honti pācittiyo tassa, tikapācittiyaṃ siyā.

1537. Udakaṃ dantaponaṃ vā, dentassa ca atitthiye;
Titthiyoti ca saññissa, dukkaṭaṃ vimatissa ca.

1538. Dāpentassa panaññena, sāmaṇerādikena vā;
Nikkhittabhājane tesaṃ, dentassa bahilepanaṃ.

1539. Ṭhapetvā bhojanaṃ tesaṃ, santike ''gaṇhathā''ti ca;
Vadantassa anāpatti, samuṭṭhāneḷakūpamaṃ.

Acelakakathā.

1540. Dāpetvā vā adāpetvā, bhikkhu yaṃ kiñci āmisaṃ;
Kattukāmo sace saddhiṃ, hasanādīni itthiyā.

1541. Uyyojeti hi ''gacchā''ti, vatvā tappaccayā pana;
Tassuyyojanamattasmiṃ, dukkaṭaṃ paṭhamena ca.

1542. Pādenassupacārasmiṃ, atikkante ca dukkaṭaṃ;
Dutiyenassa pācitti, sīmātikkamane pana.

1543. Dassane upacārassa, hatthā dvādasa desitā;
Pamāṇaṃ savane cevaṃ, ajjhokāse na cetare.

1544. Bhikkhusmiṃ tikapācitti, itare tikadukkaṭaṃ;
Ubhinnaṃ dukkaṭaṃ vuttaṃ, kalisāsanaropane.

1545. Uyyojentassa kiccena, na dosummattakādino;
Adinnādānatulyāva, samuṭṭhānādayo nayā.

Uyyojanakathā.

1546. Khuddake piṭṭhivaṃsaṃ yo, atikkamma nisīdati;
Sabhojane kule tassa, hoti pācitti bhikkhuno.

1547. Hatthapāsaṃ atikkamma, piṭṭhisaṅghāṭakassa ca;
Sayanassa panāsanne, ṭhāne doso mahallake.

1548. Asayanighare tassa, sayanigharasaññino;
Tattha vematikassāpi, dukkaṭaṃ paridīpitaṃ.

1549. Nisīdantassanāpatti, bhikkhussa dutiye sati;
Vītarāgesu vā tesu, nikkhantesu ubhosu vā.

1550. Nisinnassānatikkamma, padesaṃ vuttalakkhaṇaṃ;
Samuṭṭhānādayo tulyā, paṭhamantimavatthunā.

Sabhojanakathā.

1551. Catutthe pañcame ceva, vattabbaṃ natthi kiñcipi;
Vattabbaṃ yañca taṃ sabbaṃ, vuttaṃ aniyatadvaye.

1552. Samuṭṭhānaṃ panetesaṃ, anantarasamaṃ mataṃ;
Ayameva visesoti, tesamesañca dīpito.

Rahopaṭicchannarahonisajjakathā.

1553. Bhojanānaṃ tu pañcannaṃ, vutto aññatarena yo;

Santaṃ bhikkhumanāpucchā, āpajjeyya kulesu ce.

1554. Cārittaṃ tassa pācitti, aññatra samayā siyā;
Ṭhapetvā samayaṃ bhikkhu, duvidhaṃ vuttalakkhaṇaṃ.

1555. Avītivatte majjhaṇhe, gharamaññassa gacchati;
Gharūpacārokkamane, paṭhamena hi dukkaṭaṃ.

1556. Atikkante gharummāre, aparampi ca dukkaṭaṃ;
Dutiyena ca pādena, pācitti samatikkame.

1557. Ṭhitaṭṭhāne sace bhikkhuṃ, oloketvā na passati;
''Asanta''nti anāpucchā, paviṭṭho nāma vuccati.

1558. Sace dūre ṭhito hoti, asanto nāma bhikkhu so;
Natthi ārocane kiccaṃ, gavesitvā ito cito.

1559. Na doso samaye santaṃ, āpucchitvā ca gacchato;
Bhikkhuṃ gharena maggo ce, ārāmaṃ gacchatopi ca.

1560. Titthiyānampi seyyaṃ vā, tathā bhikkhunupassayaṃ;
Āpadāsanasālaṃ vā, bhattiyassa gharampi vā.

1561. Idaṃ pana samuṭṭhānaṃ, kathinena samaṃ mataṃ;
Kriyākriyamacittañca, ticittañca tivedanaṃ.

Cārittakathā.

1562. Sabbāpi sāditabbāva, catumāsapavāraṇā;
Bhikkhunā agilānena, puna niccapavāraṇā.

1563. ''Viññāpessāmi rogasmiṃ, sati me paccaye''ti ca;
Na paṭikkhipitabbā sā, ''rogo dāni na me''ti ca.

1564. Tikapācittiyaṃ vuttaṃ, dukkaṭaṃ natatuttariṃ;
Tatuttarinti saññissa, tattha vematikassa ca.

1565. Natatuttarisaññissa, yehi yena pavārito;
Tato aññehi vā bhiyyo, ācikkhitvā yathātathaṃ.

1566. Viññāpentassa bhikkhussa, aññassatthāya vā pana;
Ñātakānamanāpatti, attano vā dhanenapi.

1567. Tathā ummattakādīnaṃ, anāpatti pakāsitā;
Samuṭṭhānādayo sabbe, sañcarittasamā matā.

Bhesajjakathā.

1568. Uyyuttaṃ bhikkhuno senaṃ, dassanatthāya gacchato;
Aññatra paccayā tassa, dukkaṭaṃ tu pade pade.

1569. Dassanassupacārasmiṃ, ṭhatvā pācitti passato;
Upacāraṃ vimuñcitvā, passantassa payogato.

1570. Ārohā pana cattāro, dve dve taṃpādarakkhakā;
Evaṃ dvādasaposo ca, eko **hatthī**ti vuccati.

1571. Dvepādarakkhā āroho, eko tipuriso**hayo**;
Eko sārathi yodheko, āṇirakkhā duve janā.

1572. Catuposo **ratho** vutto, catusaccavibhāvinā;
Cattāro padahatthā ca, purisā **pattī**ti vuccati.

1573. Vuttalakkhaṇasampannā, ayaṃ pacchimakoṭiyā;
Caturaṅgasamāyuttā, senā nāma pavuccati.

1574. Hatthiādīsu ekekaṃ, dassanatthāya gacchato;
Anuyyuttepi uyyutta-saññissāpi ca dukkaṭaṃ.

1575. Attano ca ṭhitokāsaṃ, sampattaṃ pana passati;
Āpadāsu anāpatti, tathārūpe ca paccaye.

Uyyuttakathā.

1576. Catutthe divase attha-ṅgate sūriye arogavā;
Sace tiṭṭhatu senāya, nisīdatu nipajjatu.

1577. Ākāse iddhiyā seyyaṃ, pakappetu ca iddhimā;
Hoteva tassa pācitti, tikapācittiyaṃ siyā.

1578. Ūnake ca tirattasmiṃ, atirekoti saññino;
Tattha vematikassāpi, hoti āpatti dukkaṭaṃ.

1579. Purāruṇāva nikkhamma, tatiyāya ca rattiyā;
Na doso puna vasantassa, gilānassāpadāsupi.

Senāvāsakathā.

1580. Uyyodhikaṃ balaggaṃ vā, senābyūhampi vā pana;
Dassanatthāyanīkaṃ vā, hoti pācitti gacchato.

1581. Purime pana yo vutto, ‘‘hatthī dvādasaporiso’’;
Iti tena tayo hatthī, ‘‘hatthānīka’’nti dīpitaṃ.

1582. Sesesupi ca eseva, nayo ñeyyo vibhāvinā;
Tiṇṇameḷakalomena, samuṭṭhānādayo samā.

Uyyodhikakathā.

Aceḷakavaggo pañcamo.

1583. Piṭṭhādīhi kataṃ majjaṃ, **surā** nāmāti vuccati;

Pupphādīhi kato sabbo, āsavo hoti **merayaṃ**.

1584. Bījato pana paṭṭhāya, pivantassubhayampi ca;
Payoge ca payoge ca, hoti pācitti bhikkhuno.

1585. Tikapācittiyaṃ vuttaṃ, amajje majjasaññino;
Tattha vematikassāpi, hoti āpatti dukkaṭaṃ.

1586. Amajjaṃ majjavaṇṇañca, majjagandharasampi ca;
Ariṭṭhaṃ loṇasovīraṃ, suttakaṃ pivatopi ca.

1587. Vāsagāhāpanatthāya, pakkhipitvāna īsakaṃ;
Sūpādīnaṃ tu pākepi, anāpatti pakāsitā.

1588. Hoteḷakasamuṭṭhānaṃ, acittaṃ vatthujānanā;
Idañcākusaleneva, pānato lokavajjakaṃ.

Surāpānakathā.

1589. Yena kenaci aṅgena, hasādhippāyino pana;
Phusato upasampannaṃ, hoti pācitti bhikkhuno.

1590. Sabbattha dukkaṭaṃ kāya-paṭibaddhādike naye;
Tathevānupasampanne, dīpitaṃ tikadukkaṭaṃ.

1591. Ettha cānupasampanna-ṭṭhāne tiṭṭhati bhikkhunī;
Khiḍḍādhippāyino tampi, phusantassa ca dukkaṭaṃ.

1592. Anāpatti nahasādhi-ppāyassa phusato paraṃ;
Sati kicce phusantassa, tathā ummattakādino.

Aṅgulipatodakakathā.

1593. Jale nimujjanādīna-matthāya pana kevalaṃ;
Padavāresu sabbesu, otarantassa dukkaṭaṃ.

1594. Kīḷāpekkho sace hutvā, jale uparigopphake;
Nimujjeyyapi vā bhikkhu, ummujjeyya tareyya vā.

1595. Payoge ca payoge ca, tassa pācittiyaṃ siyā;
Antoyevodake tassa, nimujjitvāna gacchato.

1596. Hatthapādapayogehi, pācittiṃ paridīpaye;
Hattheheva tarantassa, hatthavārehi kāraye.

1597. Yena yena panaṅgena, bhikkhuno tarato jalaṃ;
Tassa tassa payogena, pācittiṃ paridīpaye.

1598. Taruto tīrato vāpi, pācitti patato jale;
Tikapācittiyaṃ vuttaṃ, tatheva tikadukkaṭaṃ.

1599. Pājentopi sace nāvaṃ, arittena phiyena vā;
Ussārentopi tīre vā, nāvaṃ kīḷati dukkaṭaṃ.

1600. Hatthena vāpi pādena, kaṭṭhena kathalāya vā;
Udakaṃ nīharantassa, hoti āpatti dukkaṭaṃ.

1601. Udakaṃ kañjikaṃ vāpi, cikkhallaṃ vāpi vikkhipaṃ;
Kīḷantassāpi bhikkhussa, hoti āpatti dukkaṭaṃ.

1602. Vigāhitvā jalaṃ kicce, sati nimmujjanādikaṃ;
Karontassa anāpatti, tathā pārañca gacchato.

1603. Samuṭṭhānādayo tulyā, paṭhamantimavatthunā;
Anantarassimassāpi, natthi kāci visesatā.

Hasadhammakathā.

1604. Vuccamāno sace bhikkhu, paññatteneva bhikkhunā;
Akattukāmatāyassa, vacanaṃ dhammameva vā.

1605. Yo asikkhitukāmova, na karoti panādaraṃ;
Tassānādariye tasmiṃ, pācittiyamudīraye.

1606. Tikapācittiyaṃ vuttaṃ, tikātītena satthunā;
Tathevānupasampannā-nādare tikadukkaṭaṃ.

1607. Suttenevābhidhammena, apaññattena bhikkhunā;
Dukkaṭaṃ sāmaṇerena, vuttassa ubhayenapi.

1608. ''Ācariyānamayaṃ gāho, amhākaṃ tu paveṇiyā;
Āgato''ti bhaṇantassa, na dosummattakādino.

1609. Ettha neva gahetabbo, gārayhācariyuggaho;
Omasavādatulyāva, samuṭṭhānādayo nayā.

Anādariyakathā.

1610. Bhayasañjananatthāya, rūpādiṃ upasaṃhare;
Bhayānakaṃ kathaṃ vāpi, katheyya parasantike.

1611. Disvā vā pana taṃ sutvā, mā vā bhāyatu, bhāyatu;
Itarassa tu bhikkhussa, hoti pācitti taṅkhaṇe.

1612. Tikapācittiyaṃ vuttaṃ, tatheva tikadukkaṭaṃ;
Sāmaṇeraṃ gahaṭṭhaṃ vā, bhiṃsāpentassa bhikkhuno.

1613. Nabhiṃsāpetukāmassa, anāpattādikammino;
Samuṭṭhānādi sabbampi, anantarasamaṃ mataṃ.

Bhiṃsāpanakathā.

1614. Jotiṃ tappetukāmo ce, jalāpeyya jaleyya vā;
Ṭhapetvā hoti pācitti, tathārūpaṃ tu paccayaṃ.

1615. Sayaṃ samādahantassa, yāva jālā na jāyati;
Tāva sabbapayogesu, hoti āpatti dukkaṭaṃ.

1616. Jāluṭṭhāne panāpatti, pācitti paridīpitā;
Jālāpentassa aññena, hoti āpatti dukkaṭaṃ.

1617. Gilānassa gilānoti, saññissa vimatissa vā;
Alātaṃ ukkhipantassa, avijjhātaṃ tu dukkaṭaṃ.

1618. Vijjhātaṃ tujjalantassa, yathāvatthukatā matā;
Anāpatti gilānassa, kataṃ aññena vā pana.

1619. Visibbentassa aṅgāraṃ, padīpujjālanādike;
Samuṭṭhānādayo sabbe, sañcarittasamā matā.

Jotisamādahanakathā.

1620. Apuṇṇe addhamāsasmiṃ, dese ce majjhime pana;
''Nhāyissāmī''ti cuṇṇaṃ vā, mattikaṃ vāpi gomayaṃ.

1621. Abhisaṅkharato sabba-payogesupi dukkaṭaṃ;
Nhānassa pariyosāne, hoti pācitti bhikkhuno.

1622. Atirekaddhamāsūna-saññino vimatissa vā;
Dukkaṭaṃ atirekaddha- māse ca samayesu ca.

1623. Nhāyantassa anāpatti, nadīpārampi gacchato;
Vālikaṃ ukkiritvāna, katāvāṭesu vā tathā.

1624. Paccantimepi vā dese, sabbesaṃ āpadāsupi;
Idameḷakalomena, samuṭṭhānādinā samaṃ.

Nhānakathā.

1625. Cīvaraṃ yaṃ nivāsetuṃ, sakkā pārupitumpi vā;
Channamaññataraṃ bhikkhu, rajitvā yattha katthaci.

1626. Padese kaṃsanīlena, pattanīlena vā pana;
Yena kenaci kāḷena, kaddamenapi vā tathā.

1627. Maṅgulassa mayūrassa, piṭṭhiakkhippamāṇakaṃ;
Akatvā kappiyaṃ binduṃ, pācitti paribhuñjato.

1628. Pāḷikaṇṇikakappo vā, na ca vaṭṭati katthaci;
Ekaṃ vāpi anekaṃ vā, bindu vaṭṭati vaṭṭakaṃ.

1629. Ādinnepi anādinna-saññino vimatissa ca;
Dukkaṭaṃ muninā vuttaṃ, anāpatti pakāsitā.

1630. Kappe naṭṭhepi vā saddhiṃ, tena saṃsibbitesu vā;
Kriyākriyamidaṃ vuttaṃ, samuṭṭhāneḷakūpamaṃ.

Dubbaṇṇakaraṇakathā.

1631. Vikappanā duve vuttā, sammukhāsammukhātipi;
Sammukhāya vikappento, bhikkhussekassa santike.

1632. Ekattaṃ bahubhāvaṃ vā, dūrasantikatampi vā;
Cīvarānaṃ tu jānitvā, yathāvacanayogato.

1633. ''Imāhaṃ cīvaraṃ tuyhaṃ, vikappemī''ti niddise;
Kappatettāvatā kāmaṃ, nidhetuṃ, na ca kappati.

1634. Paribhogādikaṃ tena, apaccuddhaṭato pana;
Tena paccuddhaṭeyeva, paribhogādi vaṭṭati.

1635. ''Santakaṃ pana mayhaṃ tvaṃ, paribhuñja pariccaja;
Yathāpaccayaṃ karohī''ti, vutte paccuddhaṭaṃ siyā.

1636. Aparā sammukhā vuttā, bhikkhussekassa santike;
Yassa kassaci nāmaṃ tu, gahetvā sahadhamminaṃ.

1637. ''Imāhaṃ cīvaraṃ tissa- bhikkhuno, tissatheriyā;
Vikappemī''ti vattabbaṃ, vattabbaṃ puna tenapi.

1638. ''Tissassa bhikkhuno vā tvaṃ, tassā tissāya theriyā;
Santakaṃ paribhuñjāhi, vissajjehī''ti vā tathā.

1639. Tato pabhuti sabbampi, paribhogādi vaṭṭati;
Evaṃ parammukhāyāpi, vattabbaṃ ekasantike.

1640. ''Imāhaṃ cīvaraṃ tuyhaṃ, vikappatthāya dammi''ti;
Puna tenapi vattabbaṃ, ''ko te mitto''ti bhikkhunā.

1641. Itarenapi vattabbaṃ, ''tisso tissā''ti vā puna;
Vattabbaṃ bhikkhunā tena, ''idaṃ tissassa santakaṃ.

1642. Tissāya theriyā vā tvaṃ, santakaṃ paribhuñja vā;
Vissajjehī''ti vā vutte, hoti paccuddhaṭaṃ puna.

1643. Iccetāsu pana dvīsu, yāya kāyaci cīvaraṃ;
Vikappetvā sadhammesu, yassa kassaci pañcasu.

1644. Apaccuddhārakaṃ vāpi, avissāsena tassa vā;
Yena taṃ vinayaṃ kammaṃ, kataṃ panidha bhikkhunā.

1645. Cīvaraṃ paribhuñjeyya, hoti pācitti bhikkhuno;
Tañcevādhiṭṭhahantassa, vissajjantassa dukkaṭaṃ.

1646. Paccuddhārakavatthesu, apaccuddhārasaññino;
Tattha vematikassāpi, hoti āpatti dukkaṭaṃ.

1647. Paccuddhāraṇasaññissa, vissāsā paribhuñjato;
Anāpatti samuṭṭhānaṃ, kathinenādinā samaṃ.

Vikappanakathā.

1648. Adhiṭṭhānupagaṃ pattaṃ, cīvaraṃ vāpi tādisaṃ;
Tathā sūcigharaṃ kāya-bandhanaṃ vā nisīdanaṃ.

1649. Apanetvā nidhentassa, hasāpekkhassa kevalaṃ;
Hoti pācittiyaṃ aññaṃ, āṇāpentassa dukkaṭaṃ.

1650. Tenāpanihite tassa, pācittiṃ paridīpaye;
Vuttaṃ anupasampanna-santake tikadukkaṭaṃ.

1651. Vinā vuttappakārāni, pattādīni tato pana;
Aññaṃ apanidhentassa, hoti āpatti dukkaṭaṃ.

1652. Sabbesvanupasampanna-santakesupi dukkaṭaṃ;
Dunnikkhittamanāpatti, paṭisāmayato pana.

1653. Tathā ''dhammakathaṃ katvā, dassāmī''ti nidheti ce;
Avihesetukāmassa, akīḷassādikammino.

1654. Samuṭṭhānādayo tulyā, dutiyantimavatthunā;
Idaṃ akusaleneva, sacittañca tivedanaṃ.

Cīvarāpanidhānakathā.

Surāpānavaggo chaṭṭho.

1655. Tiracchānagataṃ pāṇaṃ, mahantaṃ khuddakampi vā;
Hoti pācittiyāpatti, mārentassassa bhikkhuno.

1656. Appāṇe pāṇasaññissa, vimatissubhayattha ca;
Dukkaṭaṃ tu anāpatti, asañcicca ajānato.

1657. Na ca māretukāmassa, tathā ummattakādino;
Samuṭṭhānādayo tulyā, tatiyantimavatthunā.

Sañciccapāṇakathā.

1658. Sappāṇakaṃ jalaṃ jānaṃ, pācitti paribhuñjato;
Payogabahutāyassa, pācittibahutā siyā.

1659. Ekeneva payogena, avicchijja sace pana;
Pivato pattapūrampi, ekaṃ pācittiyaṃ siyā.

1660. Tādisenudakenassa, āviñchitvāna sāmisaṃ;
Dhovato pana pattaṃ vā, nibbāpentassa yāguyo.

1661. Hatthena taṃ uḷuṅkena, gahetvā nhāyatopi vā;

Payoge ca payoge ca, pācitti paridīpitā.

1662. Appāṇakepi sappāṇa-saññissa ubhayatthapi;
Vimatissāpi bhikkhussa, hoti āpatti dukkaṭaṃ.

1663. Sappāṇepi ca appāṇe, appāṇamiti saññino;
Na doso ''paribhogena, na marantī''ti jānato.

1664. Patanaṃ salabhādīnaṃ, ñatvā suddhena cetasā;
Padīpujjalanañcettha, ñatvā sappāṇabhāvataṃ.

1665. Bhuñjato jalasaññāya, ñeyyā paṇṇattivajjatā;
Siñcane siñcanaṃ vuttaṃ, paribhoge idaṃ pana.

1666. Ayameva visesoti, tassa ceva panassa ca;
Adinnādānatulyāva, samuṭṭhānādayo nayā.

Sappāṇakakathā.

1667. Nihataṃ tu yathādhammaṃ, kiccādhikaraṇaṃ puna;
Nihātabbanti pācitti, ukkoṭentassa bhikkhuno.

1668. ''Akataṃ dukkataṃ kammaṃ, kātabbaṃ punadevi''ti;
Vadatā pana taṃ kammaṃ, uccāletuṃ na vaṭṭati.

1669. Sace vippakate kamme, paṭikkosati taṃ puna;
Saññāpetvāva kātabbaṃ, na kātabbaṃ panaññathā.

1670. Adhamme pana kammasmiṃ, dhammakammanti saññino;
Vimatissubhayatthāpi, hoti āpatti dukkaṭaṃ.

1671. ''Adhammena ca vaggena, na ca kammārahassa vā;
Kata''nti jānato natthi, doso ukkoṭane pana.

1672. Tathā ummattakādīna-manāpatti pakāsitā;
Omasavādatulyāva, samuṭṭhānādayo nayā.

Ukkoṭanakathā.

1673. Saṅghādisesaṃ duṭṭhullaṃ, āpattiṃ bhikkhuno pana;
Ñatvā chādayato tassa, pācitti pariyāputā.

1674. Nikkhipitvā dhuraṃ tassa, paṭicchādanahetukaṃ;
Āroceti sacaññassa, sopi aññassa vāti hi.

1675. Evaṃ satampi bhikkhūnaṃ, sahassampi ca tāva taṃ;
Āpajjateva āpattiṃ, yāva koṭi na chijjati.

1676. Mūlenārocitasseva, dutiyassa pakāsite;
Tatiyena nivattitvā, koṭi chinnāti vuccati.

1677. Duṭṭhullāya ca duṭṭhalla-saññī pācittiyaṃ phuse;
Itaresu pana dvīsu, dukkaṭaṃ paridīpitaṃ.

1678. Aduṭṭhullāya sabbattha, niddiṭṭhaṃ tikadukkaṭaṃ;
Sabbatthānupasampanna-vāresupi ca dukkaṭaṃ.

1679. ''Saṅghassa bhedanādīni, bhavissantī''ti vā pana;
Na ca chādetukāmo vā, sabhāgaṃ vā na passati.

1680. ''Paññāyissati kammena, sakenāyanti kakkhaḷo'';
Anāroceti ce doso, natthi ummattakādino.

1681. Dhuranikkhepatulyāva, samuṭṭhānādayo nayā;
Kāyakammaṃ vacīkammaṃ, akriyaṃ dukkhavedanaṃ.

Duṭṭhullakathā.

1682. Ūnavīsativassaṃ yo, kareyya upasampadaṃ;
Tassa pācittiyaṃ hoti, sesānaṃ hoti dukkaṭaṃ.

1683. Upasampādito ceso, jānatā vā ajānatā;
Hotevānupasampanno, kātabbo punareva so.

1684. Dasavassaccayenassa, upajjhāyassa ce sato;
Upasampādane doso, aññesaṃ natthi kocipi.

1685. Muñcitvā pana taṃ bhikkhuṃ, gaṇo ce paripūrati;
Honti te sūpasampannā, na doso koci vijjati.

1686. Upajjhāyo sace hutvā, gaṇaṃ ācariyampi vā;
Pariyesati pattaṃ vā, sammannati ca māḷakaṃ.

1687. ''Upasampādayissāmi'', iti sabbesu tassa hi;
Ñattiyā ca tathā dvīsu, kammavācāsu dukkaṭaṃ.

1688. Kammavācāya osāne, pācitti paridīpitā;
Ūnavīsatisaññissa, paripuṇṇepi puggale.

1689. Vimatissubhayatthāpi, hoti āpatti dukkaṭaṃ;
Paripuṇṇoti saññissa, ubhayattha na dosatā.

1690. Tathā ummattakassāpi, ādikammikabhikkhuno;
Adinnādānatulyāva, samuṭṭhānādayo nayā.

Ūnavīsatikathā.

1691. Theyyasatthena jānanto, saṃvidhāya sace pana;
Maggaṃ gacchati saddhiṃ yo, tassa pācittiyaṃ siyā.

1692. Gamane saṃvidhāne ca, vattabbo yo vinicchayo;
So ca **bhikkhunivaggasmiṃ,** vuttattā na ca uddhaṭo.

1693. Maggāṭavivisaṅkete, yathāvatthukameva tu;
Tesvasaṃvidahantesu, sayaṃ vidahatopi ca.

1694. Tathevātheyyasatthepi, theyyasatthanti saññino;
Vimatissubhayatthāpi, hoti āpatti dukkaṭaṃ.

1695. Atheyyasatthasaññissa, asaṃvidahatopi ca;
Āpadāsu anāpatti, visaṅkete ca kālike.

1696. Theyyasatthasamuṭṭhānaṃ, kathitaṃ kāyacittato;
Kāyavācācittato ca, ticittañca tivedanaṃ.

Theyyasatthakathā.

1697. Hoti bhikkhuniyā saddhiṃ, saṃvidhānena sattamaṃ;
Samuṭṭhānādinā tulyaṃ, viseso natthi kocipi.

Saṃvidhānakathā.

1698. Kammaṃ kileso pāko ca, upavādo atikkamo;
Antarāyakarā ete, pañca dhammā pakāsitā.

1699. ''Anantarāyikā ete, yathā honti tathā ahaṃ;
Desitaṃ muninā dhamma-mājānāmī''ti yo vade.

1700. Tikkhattuṃ tehi vattabbo, ye passanti suṇanti ca;
''Mā hevaṃ avacāyasmā'', iti bhikkhūhi so pana.

1701. Dukkaṭaṃ avadantassa, taṃ anissajatopi ca;
Ñattiyā ca tathā dvīhi, kammavācāhi dukkaṭaṃ.

1702. Kammavācāya osāne, pācitti paridīpitā;
Tikapācittiyaṃ vuttaṃ, adhamme tikadukkaṭaṃ.

1703. Nāpattākatakammassa, paṭinissajatopi ca;
Samuṭṭhānādayo sabbe, vuttā samanubhāsane

Ariṭṭhakathā.

1704. Ñatvākatānudhammena, tathāvādikabhikkhunā;
Saṃvaseyya ca bhuñjeyya, pācitti saha seyya vā.

1705. Uposathādikaṃ kammaṃ, karoto saha tena hi;
Kammassa pariyosāne, tassa pācittiyaṃ siyā.

1706. Ekeneva payogena, gaṇhato āmisaṃ bahuṃ;
Dadatopi tathā ekaṃ, bahūni ca bahūsvapi.

1707. Ukkhittake nipannasmiṃ, itaro seti ce pana;
Itarasmiṃ nipanne vā, paro seti ubhopi vā.

1708. Nipajjanapayogānaṃ, vasenāpattiyo siyuṃ;
Ekanānūpacāresu, ekacchanne vinicchayo.

1709. Anukkhittepi ukkhitta-saññino pana bhikkhuno;
Vimatissubhayatthāpi, dukkaṭaṃ paridīpitaṃ.

1710. Anāpattubhayatthāpi, anukkhittakasaññino;
Nissaṭṭhoti ca taṃ diṭṭhiṃ, saññissosāritoti ca.

1711. Tathā ummattakādīnaṃ, idaṃ paṇṇattivajjakaṃ;
Adinnādānatulyāva, samuṭṭhānādayo nayā.

Ukkhittakathā.

1712. Tathā vināsitaṃ jānaṃ, upalāpeyya tena vā;
Upaṭṭhāpeyya pācitti, saṃbhuñjeyya vaseyya vā.

1713. Saṃvāsena ca liṅgena, daṇḍakammena nāsanā;
Tisso ettha adhippetā, daṇḍakammena nāsanā.

1714. Sambhogā sahaseyyā ca, anantarasamā matā;
Tattha vuttanayeneva, veditabbo vinicchayo.

1715. Samuṭṭhānādayo sabbe, ariṭṭhena samā matā;
Na hettha kiñci vattabbaṃ, sabbaṃ uttānamevidaṃ.

Kaṇṭakakathā.

Sappāṇakavaggo sattamo.

1716. Vuccamāno hi bhikkhūhi, bhikkhu sikkhāpadena yo;
‘‘Sikkhāpade panetasmiṃ, na sikkhissāmi tāvahaṃ.

1717. Yāva nāññaṃ viyattañca, pakataññuṃ bahussutaṃ;
Pucchāmī’’ti bhaṇantassa, tassa pācittiyaṃ siyā.

1718. Satthunānupasampanne, dīpitaṃ tikadukkaṭaṃ;
Na sallekhāyidaṃ hoti, vuccamānassubhohipi.

1719. Apaññattena tassevaṃ, vadato hoti dukkaṭaṃ;
Na dosummattakādīnaṃ, ‘‘sikkhissāmī’’ti bhāsato.

Sahadhammikakathā.

1720. Uddiṭṭhehi kimetehi, kukkuccādinidānato;
Hoti pācittiyāpatti, sikkhāpadavivaṇṇane.

1721. Tikapācittiyaṃ vuttaṃ, tatheva tikadukkaṭaṃ;
Vivaṇṇenupasampanna-santike taṃ sace pana.

1722. Dukkaṭaṃ panubhinnampi, aññadhammavivaṇṇane;

Navivaṇṇetukāmassa, ‘‘suttantaṃ pariyāpuṇa.

1723. Vinayaṃ pana pacchāpi, handa pariyāpuṇissasi’’;
Iccevaṃ tu vadantassa, tathā ummattakādino.

1724. Anāpattīti ñātabbaṃ, samuṭṭhānādayo nayā;
Anantarassimassāpi, omasavādasādisā.

Vilekhanakathā.

1725. Aññāṇena panāpatti, mokkho nevassa vijjati;
Kāretabbo tathā bhikkhu, yathā dhammo ṭhito pana.

1726. Tassāropaniyo moho, uttarimpi hi bhikkhuno;
Dutiyeneva kammena, ninditvā tañhi puggalaṃ.

1727. Evaṃ āropite mohe, yadi moheti yo pana;
Tasmiṃ mohanake vuttā, pācitti pana puggale.

1728. Adhamme pana kammasmiṃ, dīpitaṃ tikadukkaṭaṃ;
Tathānāropite mohe, dukkaṭaṃ parikittitaṃ.

1729. Na ca mohetukāmassa, vitthārenāsutassapi;
Ūnake dvattikkhattuṃ vā, vitthārenāsutassa ca.

1730. Anāpattīti viññeyyaṃ, tathā ummattakādino;
Samuṭṭhānādayo sabbe, anantarasamā matā.

Mohanakathā.

1731. Kuddho deti pahāraṃ ce, tassa pācittiyaṃ siyā;
Sampaharitukāmena, pahāre bhikkhuno pana.

1732. Dinne bhijjatu sīsaṃ vā, pādo vā paribhijjatu;
So ce maratu vā, mā vā, pācitti paridīpitā.

1733. Virūpakaraṇāpekkho, ‘‘iccāyaṃ na virocati’’;
Kaṇṇaṃ vā tassa nāsaṃ vā, yadi chindati dukkaṭaṃ.

1734. Tathevānupasampanne, itthiyā purisassa vā;
Tiracchānagatassāpi, pahāraṃ deti dukkaṭaṃ.

1735. Sace paharatitthiñca, bhikkhu rattena cetasā;
Garukā tassa āpatti, viniddiṭṭhā mahesinā.

1736. Pahāraṃ deti mokkhādhi-ppāyo doso na vijjati;
Kāyena kāyabaddhena, tathā nissaggiyena vā.

1737. Passitvā antarāmagge, coraṃ paccatthikampi vā;
Heṭhetukāmamāyantaṃ, ‘‘mā idhāgacchupāsaka’’.

1738. Iti vatvā panāyantaṃ, ‘‘gaccha re’’ti ca muggaraṃ;
Satthaṃ vāpi gahetvā vā, paharitvā tu yāti ce.

1739. Anāpatti sace tena, pahārena matepi ca;
Eseva ca nayo vutto, dhuttavāḷamigesupi.

1740. Tikapācittiyaṃ vuttaṃ, sese ca tikadukkaṭaṃ;
Kāyacittasamuṭṭhānaṃ, sacittaṃ dukkhavedanaṃ.

Pahārakathā.

1741. Kāyaṃ vā kāyabaddhaṃ vā, uccāreyya sace pana;
Hoti pācittiyāpatti, tassuggiraṇapaccayā.

1742. Uggiritvā viraddho so, pahāraṃ deti ce pana;
Asampaharitukāmena, dinnattā dukkaṭaṃ siyā.

1743. Sace tena pahārena, pahaṭassa ca bhikkhuno;
Hatthādīsupi yaṃ kiñci, aṅgaṃ bhijjati dukkaṭaṃ.

1744. Seso anantare vutta-nayena vinayaññunā;
Samuṭṭhānādinā saddhiṃ, veditabbo vinicchayo.

Talasattikathā.

1745. Amūlakena saṅghādi-sesena pana bhikkhu yo;
Codāpeyyapi codeyya, tassa pācittiyaṃ siyā.

1746. Tikapācittiyaṃ tattha, diṭṭhācāravipattiyā;
Codato dukkaṭāpatti, sese ca tikadukkaṭaṃ.

1747. Tathāsaññissanāpatti, tathā ummattakādino;
Omasavādatulyāva, samuṭṭhānādayo nayā.

Amūlakakathā.

1748. Sañcicca pana kukkuccaṃ, uppādentassa bhikkhuno;
‘‘Ūnavīsativasso tvaṃ, maññe’’ iccevamādinā.

1749. Hoti vācāya vācāya, pācitti pana bhikkhuno;
Tathārūpe panaññasmiṃ, sace asati paccaye.

1750. Tikapācittiyaṃ vuttaṃ, sese ca tikadukkaṭaṃ;
Nauppādetukāmassa, kukkuccaṃ natthi vajjatā.

1751. ‘‘Hitesitāyahaṃ maññe, nisinnaṃ itthiyā saha;
Vikāle ca tayā bhuttaṃ, mā eva’’nti ca bhāsato.

1752. Tathā ummattakādīna-manāpatti pakāsitā;
Samuṭṭhānādayo sabbe, anantarasamā matā.

Sañciccakathā.

1753. Sace bhaṇḍanajātānaṃ, bhikkhūnaṃ pana bhikkhu yo;
Tiṭṭheyyupassutiṃ sotuṃ, tassa pācittiyaṃ siyā.

1754. ‘‘Yaṃ ime tu bhaṇissanti, taṃ sossāmī’’ti gacchato;
Codetukāmatāyassa, dukkaṭaṃ tu pade pade.

1755. Purato gacchato sotuṃ, ohīyantassa dukkaṭaṃ;
Gacchato turitaṃ vāpi, ayameva vinicchayo.

1756. Ṭhitokāsaṃ panāgantvā, yadi mantenti attano;
Ukkāsitvāpi vā ettha, ñāpetabbamahanti vā.

1757. Tassevamakarontassa, pācitti savane siyā;
Tikapācittiyaṃ vuttaṃ, sese ca tikadukkaṭaṃ.

1758. ‘‘Imesaṃ vacanaṃ sutvā, oramissa’’nti gacchato;
Tathā ummattakādīna-manāpatti pakāsitā.

1759. Theyyasatthasamuṭṭhānaṃ, idaṃ hoti kriyākriyaṃ;
Kāyakammaṃ vacīkammaṃ, sadosaṃ dukkhavedanaṃ.

Upassutikathā.

1760. Dhammikānaṃ tu kammānaṃ, chandaṃ datvā sace pana;
Pacchā khīyati pācitti, vācato vācato siyā.

1761. Adhamme pana kammasmiṃ, dhammakammanti saññino;
Vimatissubhayatthāpi, hoti āpatti dukkaṭaṃ.

1762. ‘‘Adhammena ca vaggena, tathākammārahassa ca;
Ime kammaṃ karontī’’ti, ñatvā khīyati tassa ca.

1763. Tathā ummattakādīna-manāpatti pakāsitā;
Amūlakasamānāva, samuṭṭhānādayo nayā.

Kammapaṭibāhanakathā.

1764. Yāva ārocitaṃ vatthu, avinicchitameva vā;
Ṭhapitā ñatti vā niṭṭhaṃ, kammavācā na gacchati.

1765. Etasmiṃ antare kammaṃ, kopetuṃ parisāya hi;
Hatthapāsaṃ jahantassa, hoti āpatti dukkaṭaṃ.

1766. Adatvā jahite chandaṃ, tassa pācittiyaṃ siyā;
Dhammakamme adhamme ca, vimatissa ca dukkaṭaṃ.

1767. Adhammepi ca kammasmiṃ, dhammakammanti saññino;
‘‘Saṅghassa bhaṇḍanādīni, bhavissantī’’ti saññino.

1768. Gilāno vā gilānassa, karaṇīye na dosatā;
Na ca kopetukāmassa, kammaṃ passāvanādinā.

1769. Pīḷitassāgamissāmi, iccevaṃ gacchatopi vā;
Samaṃ samanubhāsena, samuṭṭhānaṃ kriyākriyaṃ.

Chandaṃ adatvā gamanakathā.

1770. Samaggena ca saṅghena, saddhiṃ datvāna cīvaraṃ;
Sammatassa hi bhikkhussa, pacchā khīyati yo pana.

1771. Tassa vācāya vācāya, pācitti paridīpitā;
Tikapācittiyaṃ dhamma- kamme vuttaṃ tu cīvaraṃ.

1772. Ṭhapetvāññaparikkhāraṃ, datvā khīyati dukkaṭaṃ;
Saṅghenāsammatassāpi, cīvaraṃ aññameva vā.

1773. Tathevānupasampanne, sabbatthāpi ca dukkaṭaṃ;
Chandādīnaṃ vaseneva, karontañca sabhāvato.

1774. Khīyantassa anāpatti, tathā ummattakādino;
Amūlakasamā ñeyyā, samuṭṭhānādayo nayā.

Dubbalakathā.

1775. Idaṃ tiṃsakakaṇḍasmiṃ, antimena ca sabbathā;
Tulyaṃ dvādasamaṃ sabbaṃ, ayameva visesatā.

1776. Tattha nissaggiyaṃ vuttaṃ, attano pariṇāmanā;
Idha suddhikapācitti, puggale pariṇāmanā.

Pariṇāmanakathā.

Sahadhammikavaggo aṭṭhamo.

1777. Anikkhante ce rājasmiṃ, anikkhantāya deviyā;
Sayanīyagharā tassa, ummāraṃ yo atikkame.

1778. Dukkaṭaṃ paṭhame pāde, pācitti dutiye siyā;
Deviyā vāpi rañño vā, sace na viditāgamo.

1779. Paṭisaṃvidite neva-paṭisaṃviditasaññino;
Tattha vematikassāpi, dukkaṭaṃ paridīpitaṃ.

1780. Paṭisaṃviditasaññissa, neva ca khattiyassa vā;
Na khattiyābhisekena, abhisittassa vā pana.

1781. Ubhosubhinnamaññasmiṃ, nikkhante visatopi vā;
Na dosummattakādīnaṃ, kathinena kriyākriyaṃ.

Antepurakathā.

1782. Rajataṃ jātarūpaṃ vā, uggaṇhantassa attano;
Tassa nissaggiyāpatti, uggaṇhāpayatopi vā.

1783. Gaṇapuggalasaṅghānaṃ, navakammassa cetiye;
Uggaṇhāpayato hoti, dukkaṭaṃ gaṇhatopi vā.

1784. Avasesañca muttādi-ratanaṃ attanopi vā;
Saṅghādīnampi atthāya, uggaṇhantassa dukkaṭaṃ.

1785. Sace kappiyavatthuṃ vā, vatthuṃ vāpi akappiyaṃ;
Tālapaṇṇampi vā hotu, mātukaṇṇapilandhanaṃ.

1786. Bhaṇḍāgārikasīsena, yaṃ kiñci gihisantakaṃ;
Tassa pācittiyāpatti, paṭisāmayato pana.

1787. ''Idaṃ ṭhapetvā dehī''ti, vuttena pana kenaci;
''Na vaṭṭatī''ti vatvā taṃ, na nidhetabbameva tu.

1788. ''Ṭhapehī''ti ca pātetvā, sace gacchati puggalo;
Palibodho hi nāmeso, ṭhapetuṃ pana vaṭṭati.

1789. Anuññāte panaṭṭhāne, uggahetvā anādarā;
Sammā anikkhipantassa, hoti āpatti dukkaṭaṃ.

1790. Anuññāte panaṭṭhāne, gahetvā ratanaṃ pana;
Nikkhipantassa vā sammā, bhaṇḍaṃ ratanasammataṃ.

1791. Gaṇhantassa ca vissāsaṃ, tāvakālikameva ca;
Na dosummattakādīnaṃ, sañcarittasamodayaṃ.

Ratanakathā.

1792. Majjhaṇhasamayā uddhaṃ, aruṇuggamato pure;
Etasmiṃ antare kālo, vikāloti pavuccati.

1793. Santaṃ bhikkhumanāpucchā, vikāle paccayaṃ vinā;
Parikkhittassa gāmassa, parikkhepokkame pana.

1794. Aparikkhittagāmassa, upacārokkamepi vā;
Dukkaṭaṃ paṭhame pāde, pācitti dutiye siyā.

1795. Atha sambahulā gāmaṃ, vikāle pavisanti ce;
Āpucchitvāva gantabbaṃ, aññamaññaṃ na caññathā.

1796. Gacchanti ce tato aññaṃ, tato aññanti vaṭṭati;
Puna āpucchane kiccaṃ, natthi gāmasatepi ca.

1797. Passambhetvāna ussāhaṃ, vihāratthāya niggatā;
Pavisanti sace aññaṃ, pucchitabbaṃ tu antarā.

1798. Katvā kulaghare bhatta- kiccaṃ aññattha vā pana;
Sace caritukāmo yo, sappibhikkhāya vā siyā.

1799. Āpucchitvāva gantabbaṃ, passe ce bhikkhu labbhati;
Asante pana natthīti, gantabbaṃ tu yathāsukhaṃ.

1800. Otaritvā mahāvīthiṃ, bhikkhuṃ yadi ca passati;
Natthi āpucchane kiccaṃ, caritabbaṃ yathāsukhaṃ.

1801. Gāmamajjhena maggena, gacchantasseva bhikkhuno;
''Carissāmī''ti uppanne, telabhikkhāya mānase.

1802. Āpucchitvāva gantabbaṃ, passe ce bhikkhu vijjati;
Anokkamma carantassa, maggā āpucchanena kiṃ?

1803. Tikapācittiyaṃ, kāle, vikāloyanti saññino;
Kāle vematikassāpi, hoti āpatti dukkaṭaṃ.

1804. Āpucchitvāva santaṃ vā, anāpucchā asantakaṃ;
Kicce accāyike vāpi, pavisantassa bhikkhuno.

1805. Gacchato antarārāmaṃ, bhikkhunīnaṃ upassayaṃ;
Tathā āsanasālaṃ vā, titthiyānaṃ upassayaṃ.

1806. Siyā gāmena maggo ce, anāpattāpadāsupi;
Samuṭṭhānādayo sabbe, kathinena samā matā.

1807. Na kevalamanāpucchā, abandhitvā ca bandhanaṃ;
Apārupitvā saṅghāṭiṃ, gacchatopinavajjatā.

Vikālagāmappavesanakathā.

1808. Aṭṭhidantamayaṃ sūci-gharaṃ vāpi visāṇajaṃ;
Kārāpane ca karaṇe, bhikkhuno hoti dukkaṭaṃ.

1809. Lābhe bhedanakaṃ tassa, pācittiyamudīritaṃ;
Aññassatthāya karaṇe, tathā kārāpanepi ca.

1810. Aññena ca kataṃ laddhā, dukkaṭaṃ paribhuñjato;
Anāpattāraṇike vidhe, gaṇṭhikañjanikāsupi.

1811. Dakapuñchaniyā vāsi-jaṭe ummattakādino;
Samuṭṭhānādayo nayā, sañcarittasamā matā.

Sūcigharakathā.

1812. Navaṃ mañcampi pīṭhaṃ vā, kārāpentena bhikkhunā;
Aṭṭhaṅgulappamāṇena, sugataṅgulato pana.

1813. Kārāpetabbamevaṃ tu, ṭhapetvā heṭṭhimāṭaniṃ;
Sacchedā tassa pācitti, tamatikkamato siyā.

1814. Aññassatthāya karaṇe, tathā kārāpanepi ca;
Aññena ca kataṃ laddhā, dukkaṭaṃ paribhuñjato.

1815. Anāpatti pamāṇena, karontassappamāṇikaṃ;
Labhitvā tassa pādesu, chinditvā paribhuñjato.

1816. Neva chinditukāmo ce, nikhaṇitvā pamāṇato;
Uttānaṃ vāpi aṭṭaṃ vā, bandhitvā paribhuñjato.

Mañcakathā.

1817. Mañcaṃ vā pana pīṭhaṃ vā, tūlonaddhaṃ kareyya yo;
Tassuddālanakaṃ vuttaṃ, pācittiyamanītinā.

1818. Anāpatti panāyoge, bandhane aṃsabaddhake;
Bibbohane parissāve, thavikādīsu bhikkhuno.

1819. Aññena ca kataṃ laddhā, uddāletvā nisevato;
Anantarassimassāpi, sañcarittasamā nayā.

Tūlonaddhakathā.

1820. Nisīdanaṃ karontena, kātabbaṃ tu pamāṇato;
Pamāṇātikkame tassa, payoge dukkaṭaṃ siyā.

1821. Paṭilābhena sacchedaṃ, pācittiyamudīritaṃ;
Dvīsu ṭhānesu phāletvā, tassa tisso dasā siyuṃ.

1822. Anāpatti pamāṇena, karontassa tadūnakaṃ;
Vitānādiṃ karontassa, sañcarittasamā nayā.

Nisīdanakathā.

1823. Roge kaṇḍupaṭicchādi, kātabbā hi pamāṇato;
Pamāṇātikkame tassa, payoge dukkaṭaṃ siyā.

1824. Paṭilābhena sacchedaṃ, pācittiyamudīritaṃ;
Anāpattinayopettha, anantarasamo mato.

Kaṇḍupaṭicchādikathā.

1825. Pamāṇeneva kātabbā, tathā vassikasāṭikā;
Pamāṇātikkame tassa, anantarasamo nayo.

Vassikasāṭikakathā.

1826. Cīvarena sace tulya-ppamāṇaṃ sugatassa tu;
Cīvaraṃ bhikkhu kāreyya, karaṇe dukkaṭaṃ siyā.

1827. Paṭilābhena sacchedaṃ, pācittiyamudīritaṃ;
Anantarasamoyeva, anāpattinayo mato.

1828. Dīghaso ca pamāṇena, nava tassa vidatthiyo;
Tiriyaṃ cha viniddiṭṭhā, sugatassa vidatthiyā.

1829. Aññena ca kataṃ laddhā, sevato dukkaṭaṃ bhave;
Samuṭṭhānādayo sabbe, sañcarittasamā matā.

Nandakathā.

Rājavaggo navamo.

Iti vinayavinicchaye pācittiyakathā niṭṭhitā.

Pāṭidesanīyakathā

1830. Yo cantaragharaṃ bhikkhu, paviṭṭhāya tu hatthato;
Aññātikāya yaṃ kiñci, tassa bhikkhuniyā pana.

1831. Sahatthā paṭiggaṇheyya, khādanaṃ bhojanampi vā;
Gahaṇe dukkaṭaṃ bhoge, pāṭidesaniyaṃ siyā.

1832. Rathikāyapi vā byūhe, sandhisiṅghāṭakesu vā;
Hatthisālādike ṭhatvā, gaṇhatopi ayaṃ nayo.

1833. Rathikāya sace ṭhatvā, deti bhikkhuni bhojanaṃ;
Āpatti antarārāme, ṭhatvā gaṇhāti bhikkhu ce.

1834. Etthantaragharaṃ tassā, paviṭṭhāya hi vākyato;
Bhikkhussa ca ṭhitaṭṭhānaṃ, nappamāṇanti vaṇṇitaṃ.

1835. Tasmā bhikkhuniyā ṭhatvā, ārāmādīsu dentiyā;
Vīthiyādīsu ce ṭhatvā, na doso paṭigaṇhato.

1836. Yāmakālikasattāha-kālikaṃ yāvajīvikaṃ;
Āhāratthāya gahaṇe, ajjhohāre ca dukkaṭaṃ.

1837. Āmisena asambhinna-rasaṃ sandhāya bhāsitaṃ;
Pāṭidesaniyāpatti, sambhinnekarase siyā.

1838. Ekatoupasampanna-hatthato paṭigaṇhato;
Kālikānaṃ catunnampi, āhāratthāya dukkaṭaṃ.

1839. Ñātikāyapi aññāti-saññino vimatissa vā;
Dukkaṭaṃ ñātisaññissa, tathā aññātikāya vā.

1840. Dāpentiyā anāpatti, dadamānāya vā pana;
Nikkhipitvāntarārāmā-dīsu ṭhatvāpi dentiyā.

1841. Gāmato nīharitvā vā, deti ce bahi vaṭṭati;
‘‘Paccaye sati bhuñjā’’ti, deti ce kālikattayaṃ.

1842. Hatthato sāmaṇerīnaṃ, sikkhamānāya vā tathā;
Idaṃ eḷakalomena, samuṭṭhānaṃ samaṃ mataṃ.

Paṭhamapāṭidesanīyakathā.

1843. Avutte ‘‘apasakkā’’ti, ekenāpi ca bhikkhunā;
Sacejjhoharaṇatthāya, āmisaṃ paṭigaṇhati.

1844. Gahaṇe dukkaṭaṃ bhoge, pāṭidesaniyaṃ siyā;
Ekatoupasampannaṃ, na vārentassa dukkaṭaṃ.

1845. Tathevānupasampannā-yupasampannasaññino;
Tattha vematikassāpi, hoti āpatti dukkaṭaṃ.

1846. Anāpattittano bhattaṃ, padāpeti na deti ce;
Tathā aññassa bhattaṃ vā, na dāpeti padeti ce.

1847. Yaṃ na dinnaṃ taṃ dāpeti, na dinnaṃ yattha vāpi ca;
Tattha tampi ca sabbesaṃ, samaṃ dāpeti bhikkhunī.

1848. Vosāsantī ṭhitā sikkha-mānā vā sāmaṇerikā;
Bhojanāni ca pañceva, vinā, ummattakādino.

1849. Kathinena samuṭṭhānaṃ, samānanti pakāsitaṃ;
Kriyākriyamidaṃ vuttaṃ, ticittañca tivedanaṃ.

Dutiyapāṭidesanīyakathā.

1850. Sekkhanti sammate bhikkhu, laddhasammutike kule;
Gharūpacārokkamanā, pubbeva animantito.

1851. Agilāno gahetvā ce, paribhuñjeyya āmisaṃ;
Gahaṇe dukkaṭaṃ bhoge, pāṭidesaniyaṃ siyā.

1852. Yāmakālikasattāha-kālike yāvajīvike;
Gahaṇe paribhoge ca, hoti āpatti dukkaṭaṃ.

1853. Asekkhasammate sekkha-sammatanti ca saññino;
Tattha vematikassāpi, tatheva paridīpitaṃ.

1854. Anāpatti gilānassa, gilānassāvasesake;
Nimantitassa vā bhikkhā, aññesaṃ tattha dīyati.

1855. Gharato nīharitvā vā, denti ce yattha katthaci;
Niccabhattādike vāpi, tathā ummattakādino.

1856. Anāgate hi bhikkhumhi, gharato paṭhamaṃ pana;
Nīharitvā sace dvāre, sampatte denti vaṭṭati.

1857. Bhikkhuṃ pana ca disvāva, nīharitvāna gehato;
Na vaṭṭati sace denti, samuṭṭhāneḷakūpamaṃ.

Tatiyapāṭidesanīyakathā.

1858. Gahaṭṭhenāgahaṭṭhena, itthiyā purisena vā;
Ārāmaṃ upacāraṃ vā, pavisitvā sace pana.

1859. ''Itthannāmassa te bhattaṃ, yāgu vā āharīyati'';
Evamārocitaṃ vuttaṃ, paṭisaṃviditanti hi.

1860. Āharīyatu taṃ pacchā, yathārocitameva vā;
Tassa vā parivārampi, aññaṃ katvā bahuṃ pana.

1861. Yāguyā viditaṃ katvā, pūvaṃ bhattaṃ haranti ce;
Idampi viditaṃ vuttaṃ, vaṭṭatīti **kurundiyaṃ**.

1862. Kulāni pana aññāni, deyyadhammaṃ panattano;
Haranti tena saddhiṃ ce, sabbaṃ vaṭṭati tampi ca.

1863. Anārocitamevaṃ yaṃ, yaṃ ārāmamanābhataṃ;
Taṃ asaṃviditaṃ nāma, sahadhammikañāpitaṃ.

1864. Yaṃ asaṃviditaṃ katvā, ābhataṃ pana taṃ bahi;
Ārāmaṃ pana pesetvā, kārāpetvā tamāhare.

1865. Gantvā vā antarāmagge, gahetabbaṃ tu bhikkhunā;
Sace evamakatvā taṃ, ārāme upacārato.

1866. Gahetvājjhoharantassa, gahaṇe dukkaṭaṃ siyā;
Ajjhohārapayogesu, pāṭidesaniyaṃ mataṃ.

1867. Paṭisaṃviditeyeva, asaṃviditasaññino;
Tattha vematikassāpi, hoti āpatti dukkaṭaṃ.

1868. Paṭisaṃvidite tassa, gilānassāvasesake;
Bahārāme gahetvā vā, antoyevassa bhuñjato.

1869. Tatthajātaphalādīni, anāpatteva khādato;
Samuṭṭhānādayo sabbe, kathinena samā matā.

Catutthapāṭidesanīyakathā.

Iti vinayavinicchaye pāṭidesanīyakathā niṭṭhitā.

Sekhiyakathā

1870. Yo anādariyeneva, purato pacchatopi vā;
Olambetvā nivāseyya, tassa cāpatti dukkaṭaṃ.

1871. Hatthisoṇḍāditulyaṃ tu, nivāsentassa dukkaṭaṃ;
Āpattibhīrunā niccaṃ, vatthabbaṃ parimaṇḍalaṃ.

1872. Jāṇumaṇḍalato heṭṭhā, aṭṭhaṅgulappamāṇakaṃ;
Otāretvā nivatthabbaṃ, tato ūnaṃ na vaṭṭati.

1873. Asañciccāsatissāpi, ajānantassa kevalaṃ;
Anāpatti gilānassā-padāsummattakādino.

Parimaṇḍalakathā.

1874. Ubho koṇe samaṃ katvā, sādaraṃ parimaṇḍalaṃ;
Katvā pārupitabbevaṃ, akarontassa dukkaṭaṃ.

1875. Avisesena vuttaṃ tu, idaṃ sikkhāpadadvayaṃ;
Tasmā ghare vihāre vā, kattabbaṃ parimaṇḍalaṃ.

Dutiyaṃ.

1876. Gaṇṭhikaṃ paṭimuñcitvā, katvā koṇe ubho samaṃ;
Chādetvā maṇibandhañca, gantabbaṃ gīvameva ca.

1877. Tathā akatvā bhikkhussa, jattūnipi urampi ca;
Vivaritvā yathākāmaṃ, gacchato hoti dukkaṭaṃ.

Tatiyaṃ.

1878. Galavāṭakato uddhaṃ, sīsañca maṇibandhato;
Hatthe piṇḍikamaṃsamhā, heṭṭhā pāde ubhopi ca.

1879. Vivaritvāvasesañca, chādetvā ce nisīdati;
Hoti so suppaṭicchanno, doso vāsūpagassa na.

Catutthaṃ.

1880. Hatthaṃ vā pana pādaṃ vā, acālentena bhikkhunā;
Suvinītena gantabbaṃ, chaṭṭhe natthi visesatā.

Pañcamachaṭṭhāni.

1881. Satīmatāvikārena, yugamattañca pekkhinā;
Susaṃvutena gantabbaṃ, bhikkhunokkhittacakkhunā.

1882. Yattha katthaci hi ṭṭhāne, ekasmiṃ antare ghare;
Ṭhatvā parissayābhāvaṃ, oloketumpi vaṭṭati.

1883. Yo anādariyaṃ katvā, olokento tahiṃ tahiṃ;
Sacentaraghare yāti, dukkaṭaṃ aṭṭhamaṃ tathā.

Sattamaṭṭhamāni.

1884. Ekato ubhato vāpi, hutvā ukkhittacīvaro;
Indakhīlakato anto, gacchato hoti dukkaṭaṃ.

Navamaṃ.

1885. Tathā nisinnakālepi, nīharantena kuṇḍikaṃ;
Anukkhipitvā dātabbā, doso vāsūpagassa na.

Dasamaṃ.

Paṭhamo vaggo.

1886. Na vaṭṭati hasantena, gantuñceva nisīdituṃ;
Vatthusmiṃ hasanīyasmiṃ, sitamattaṃ tu vaṭṭati.

Paṭhamadutiyāni.

1887. Appasaddena gantabbaṃ, catutthepi ayaṃ nayo;
Mahāsaddaṃ karontassa, ubhayatthāpi dukkaṭaṃ.

Tatiyacatutthāni.

1888. Kāyappacālakaṃ katvā, bāhusīsappacālakaṃ;
Gacchato dukkaṭaṃ hoti, tatheva ca nisīdato.

1889. Kāyaṃ bāhuñca sīsañca, paggahetvā ujuṃ pana;
Gantabbamāsitabbañca, sameniriyāpathena tu.

1890. Nisīdanena yuttesu, tīsu vāsūpagassa hi;
Anāpattīti ñātabbaṃ, viññunā vinayaññunā.

Dutiyo vaggo.

1891. Khambhaṃ katvā sasīsaṃ vā, pārupitvāna gacchato;
Dukkaṭaṃ muninā vuttaṃ, tathā ukkuṭikāya vā.

1892. Hatthapallatthikāyāpi, dussapallatthikāya vā;
Tassantaraghare hoti, nisīdantassa dukkaṭaṃ.

1893. Dutiye ca catutthe ca, chaṭṭhe vāsūpagassa tu;
Anāpattīti sāruppā, chabbīsati pakāsitā.

Chaṭṭhaṃ.

1894. Sakkaccaṃ satiyuttena, bhikkhunā pattasaññinā;
Piṇḍapāto gahetabbo, samasūpova viññunā.

1895. Sūpo bhattacatubbhāgo, ‘‘samasūpo’’ti vuccati;
Muggamāsakulatthānaṃ, sūpo ‘‘sūpo’’ti vuccati.

1896. Anāpatti asañcicca, gilānassa raserase;
Tatheva ñātakādīnaṃ, aññatthāya dhanena vā.

Sattamaṭṭhamanavamāni.

1897. Antolekhāpamāṇena, pattassa mukhavaṭṭiyā;
Pūritova gahetabbo, adhiṭṭhānūpagassa tu.

1898. Tattha thūpīkataṃ katvā, gaṇhato yāvakālikaṃ;
Yaṃ kiñci pana bhikkhussa, hoti āpatti dukkaṭaṃ.

1899. Adhiṭṭhānūpage patte, kālikattayameva ca;
Sese thūpīkataṃ sabbaṃ, vaṭṭateva na saṃsayo.

1900. Dvīsu pattesu bhattaṃ tu, gahetvā pattamekakaṃ;
Pūretvā yadi peseti, bhikkhūnaṃ pana vaṭṭati.

1901. Patte pakkhippamānaṃ yaṃ, ucchukhaṇḍaphalādikaṃ;
Orohati sace heṭṭhā, na taṃ thūpīkataṃ siyā.

1902. Pupphatakkolakādīnaṃ, ṭhapetvā ce vaṭaṃsakaṃ;
Dinnaṃ ayāvakālittā, na taṃ thūpīkataṃ siyā.

1903. Vaṭaṃsakaṃ tu pūvassa, ṭhapetvā odanopari;
Piṇḍapātaṃ sace denti, idaṃ thūpīkataṃ siyā.

1904. Bhattassūpari paṇṇaṃ vā, thālakaṃ vāpi kiñcipi;
Ṭhapetvā paripūretvā, sace gaṇhāti vaṭṭati.

1905. Paṭiggahetumevassa, taṃ tu sabbaṃ na vaṭṭati;
Gahitaṃ sugahitaṃ, pacchā, bhuñjitabbaṃ yathāsukhaṃ.

Tatiyo vaggo.

1906. Paṭhamaṃ dutiyaṃ vutta-nayaṃ tu tatiye pana;
Uparodhimadassetvā, bhottabbaṃ paṭipāṭiyā.

1907. Aññesaṃ attano bhattaṃ, ākiraṃ pana bhājane;
Natthomasati ce doso, tathā uttaribhaṅgakaṃ.

Tatiyaṃ.

1908. Catutthe yaṃ tu vattabbaṃ, vuttaṃ pubbe asesato;
Pañcame matthakaṃ doso, madditvā paribhuñjato.

1909. Anāpatti gilānassa, parittepi ca sesake;
Ekato pana madditvā, saṃkaḍḍhitvāna bhuñjato.

Catutthapañcamāni.

1910. Yo bhiyyokamyatāhetu, sūpaṃ vā byañjanampi vā;
Paṭicchādeyya bhattena, tassa cāpatti dukkaṭaṃ.

Chaṭṭhaṃ.

1911. Viññattiyaṃ tu vattabbaṃ, apubbaṃ natthi kiñcipi;
Aṭṭhame pana ujjhāne, gilānopi na muccati.

1912. ‘‘Dassāmi dāpessāmī’’ti, olokentassa bhikkhuno;
Anāpattīti ñātabbaṃ, na ca ujjhānasaññino.

Aṭṭhamaṃ.

1913. Mahantaṃ pana moraṇḍaṃ, kukkuṭaṇḍañca khuddakaṃ;
Tesaṃ majjhappamāṇena, kattabbo kabaḷo pana.

1914. Khajjake pana sabbattha, mūlakhādaniyādike;
Phalāphale anāpatti, gilānummattakādino.

Navamaṃ.

1915. Adīgho pana kātabbo, ālopo parimaṇḍalo;
Khajjatuttaribhaṅgasmiṃ, anāpatti phalāphale.

Dasamaṃ.

Catuttho vaggo.

1916. Anāhaṭe mukhadvāraṃ, appatte kabaḷe pana;
Attano ca mukhadvāraṃ, vivarantassa dukkaṭaṃ.

Paṭhamaṃ.

1917. Mukhe ca sakalaṃ hatthaṃ, pakkhipantassa dukkaṭaṃ;
Mukhe ca kabaḷaṃ katvā, kathetuṃ na ca vaṭṭati.

1918. Vacanaṃ yattakenassa, paripuṇṇaṃ na hoti hi;
Mukhasmiṃtattake sante, byāharantassa dukkaṭaṃ.

1919. Mukhe harītakādīni, pakkhipitvā katheti yo;
Vacanaṃ paripuṇṇaṃ ce, kathetuṃ pana vaṭṭati.

Dutiyatatiyāni.

1920. Yo piṇḍukkhepakaṃ bhikkhu, kabaḷacchedakampi vā;
Makkaṭo viya gaṇḍe vā, katvā bhuñjeyya dukkaṭaṃ.

Catutthapañcamachaṭṭhāni.

1921. Niddhunitvāna hatthaṃ vā, bhattaṃ sitthāvakārakaṃ;
Jivhānicchārakaṃ vāpi, tathā ‘‘capu capū’’ti vā.

1922. Anādaravaseneva, bhuñjato hoti dukkaṭaṃ;
Sattame aṭṭhame natthi, doso kacavarujjhane.

Sattamadasamāni.

Pañcamo vaggo.

1923. Katvā evaṃ na bhottabbaṃ, saddaṃ ‘‘suru surū’’ti ca;
Hatthanillehakaṃ vāpi, na ca vaṭṭati bhuñjituṃ.

1924. Phāṇitaṃ ghanayāguṃ vā, gahetvā aṅgulīhi taṃ;
Mukhe aṅguliyo bhottuṃ, pavesetvāpi vaṭṭati.

1925. Na patto lehitabbova, ekāyaṅgulikāya vā;
Ekaoṭṭhopi jivhāya, na ca nillehitabbako.

Catutthaṃ.

1926. Sāmisena tu hatthena, na ca pānīyathālakaṃ;
Gahetabbaṃ, paṭikkhittaṃ, paṭikkūlavasena hi.

1927. Puggalassa ca saṅghassa, gahaṭṭhassattanopi ca;
Santako pana saṅkho vā, sarāvaṃ vāpi thālakaṃ.

1928. Tasmā na ca gahetabbaṃ, gaṇhato hoti dukkaṭaṃ;
Anāmisena hatthena, gahaṇaṃ pana vaṭṭati.

Pañcamaṃ.

1929. Uddharitvāpi bhinditvā, gahetvā vā paṭiggahe;
Nīharitvā anāpatti, chaḍḍentassa gharā bahi.

Chaṭṭhaṃ.

1930. Chattaṃ yaṃ kiñci hatthena, sarīrāvayavena vā;
Sace dhārayamānassa, dhammaṃ deseti dukkaṭaṃ.

Sattamaṃ.

1931. Ayameva nayo vutto, daṇḍapāṇimhi puggale;
Catuhatthappamāṇova, daṇḍo majjhimahatthato.

Aṭṭhamaṃ.

1932. Tatheva satthapāṇissa, dhammaṃ deseti dukkaṭaṃ;
Satthapāṇī na hotāsiṃ, sannayhitvā ṭhito pana.

Navamaṃ.

1933. Dhanuṃ sarena saddhiṃ vā, dhanuṃ vā sarameva vā;
Sajiyaṃ nijiyaṃ vāpi, gahetvā dhanudaṇḍakaṃ.

1934. Ṭhitassapi nisinnassa, nipannassāpi vā tathā;
Sace deseti saddhammaṃ, hoti āpatti dukkaṭaṃ.

1935. Paṭimukkampi kaṇṭhamhi, dhanuṃ hatthena yāvatā;
Na gaṇhāti naro tāva, dhammaṃ deseyya vaṭṭati.

Chaṭṭho vaggo.

1936. Pādukāruḷhakassāpi, dhammaṃ deseti dukkaṭaṃ;
Akkamitvā ṭhitassāpi, paṭimukkassa vā tathā.

Paṭhamaṃ.

1937. Upāhanagatassāpi, ayameva vinicchayo;
Sabbattha agilānassa, yāne vā sayanepi vā.

1938. Nipannassāgilānassa, kaṭasāre chamāya vā;
Pīṭhe mañcepi vā ucce, nisinnena ṭhitena vā.

1939. Na ca vaṭṭati desetuṃ, ṭhatvā vā uccabhūmiyaṃ;
Sayanesu gatenāpi, sayanesu gatassa ca.

1940. Samāne vāpi ucce vā, nipanne neva vaṭṭati;
Nipannena ṭhitassāpi, nipannassapi vaṭṭati.

1941. Nisinnena nisinnassa, ṭhitassāpi ca vaṭṭati;
Ṭhitasseva ṭhitenāpi, desetumpi tatheva ca.

Dutiyatatiyacatutthāni.

1942. Pallatthikā nisinnassa, agilānassa dehino;
Tathā veṭhitasīsassa, dhammaṃ deseti dukkaṭaṃ.

1943. Kesantaṃ vivarāpetvā, deseti yadi vaṭṭati;
Sasīsaṃ pārutassāpi, ayameva vinicchayo.

Pañcamachaṭṭhasattamāni.

1944. Aṭṭhame navame vāpi, dasame natthi kiñcipi;
Sacepi therupaṭṭhānaṃ, gantvāna daharaṃ ṭhitaṃ.

1945. Pañhaṃ pucchati ce thero, kathetuṃ na ca vaṭṭati;
Tassa passe panaññassa, kathetabbaṃ vijānatā.

Aṭṭhamanavamadasamāni.

Sattamo vaggo.

1946. Gacchato purato pañhaṃ, na vattabbaṃ tu pacchato;
''Pacchimassa kathemī''ti, vattabbaṃ vinayaññunā.

1947. Saddhiṃ uggahitaṃ dhammaṃ, sajjhāyati hi vaṭṭati;
Samameva yugaggāhaṃ, kathetuṃ gacchatopi ca.

Paṭhamaṃ.

1948. Ekekassāpi cakkassa, pathenāpi ca gacchato;
Uppathena samaṃ vāpi, gacchantasseva vaṭṭati.

Dutiyaṃ.

1949. Tatiye natthi vattabbaṃ, catutthe harite pana;
Uccārādicatukkaṃ tu, karoto dukkaṭaṃ siyā.

1950. Jīvarukkhassa yaṃ mūlaṃ, dissamānaṃ tu gacchati;
Sākhā vā bhūmilaggā taṃ, sabbaṃ haritameva hi.

1951. Sace aharitaṃ ṭhānaṃ, pekkhantasseva bhikkhuno;
Vaccaṃ nikkhamatevassa, sahasā pana vaṭṭati.

1952. Palālaṇḍupake vāpi, gomaye vāpi kismici;
Kattabbaṃ, haritaṃ pacchā, tamottharati vaṭṭati.

1953. Kato aharite ṭhāne, haritaṃ eti vaṭṭati;
Siṅghāṇikā gatā ettha, kheḷeneva ca saṅgahaṃ.

Catutthaṃ.

1954. Vaccakuṭisamuddādi-udakesupi bhikkhuno;
Tesaṃ aparibhogattā, karoto natthi dukkaṭaṃ.

1955. Deve pana ca vassante, udakoghe samantato;
Ajalaṃ alabhantena, jale kātumpi vaṭṭati.

Pañcamaṃ.

Aṭṭhamo vaggo.

1956. Samuṭṭhānādayo ñeyyā, sekhiyānaṃ panettha hi;
Ujjagghikādicattāri, kabaḷena mukhena ca.

1957. Chamānīcāsanaṭṭhāna-pacchā uppathavā dasa;
Samuṭṭhānādayo tulyā, vuttā samanubhāsane.

1958. Chattaṃ daṇḍāvudhaṃ satthaṃ, pādukāruḷhupāhanā;
Yānaṃ sayanapallattha-veṭhitoguṇṭhitāni ca.

1959. Dhammadesanātulyāva, samuṭṭhānādinā pana;
Sūpodanena viññatti, theyyasatthasamaṃ mataṃ.

1960. Avasesā tipaññāsa, samānā paṭhamena tu;
Sekhiyesupi sabbesu, anāpattāpadāsupi.

1961. Ujjhānasaññike thūpī-kate sūpapaṭicchade;
Tīsu sikkhāpadesveva, gilāno na panāgato.

Sekhiyakathā.

1962. Imaṃ viditvā vinaye vinicchayaṃ;
Visārado hoti, vinītamānaso;
Parehi so hoti ca duppadhaṃsiyo;
Tato hi sikkhe satataṃ samāhito.

1963. Imaṃ paramasaṃkaraṃ saṃkaraṃ;
Avecca savanāmataṃ nāmataṃ;

Paṭuttamadhike hite ke hi te;
Na yanti kalisāsane sāsane.

Iti vinayavinicchaye

Bhikkhuvibhaṅgakathā niṭṭhitā.

Bhikkhunīvibhaṅgo

1964. Bhikkhunīnaṃ hitatthāya, vibhaṅgaṃ yaṃ jinobravi;
Tasmiṃ api samāsena, kiñcimattaṃ bhaṇāmahaṃ.

Pārājikakathā

1965. Chandaso methunaṃ dhammaṃ, paṭiseveyya yā pana;
Hoti pārājikā nāma, samaṇī sā pavuccati.

1966. Manussapurisādīnaṃ, navannaṃ yassa kassaci;
Sajīvassāpyajīvassa, santhataṃ vā asanthataṃ.

1967. Attano tividhe magge, yebhuyyakkhāyitādikaṃ;
Aṅgajātaṃ pavesentī, allokāse parājitā.

1968. Ito paramavatvāva, sādhāraṇavinicchayaṃ;
Asādhāraṇamevāhaṃ, bhaṇissāmi samāsato.

1969. Adhakkhakaṃ sarīrakaṃ, yadubbhajāṇumaṇḍalaṃ;
Sarīrakena ce tena, phuseyya bhikkhunī pana.

1970. Avassutassāvassutā, manussapuggalassa yā;
Sarīramassa tena vā, phuṭṭhā pārājikā siyā.

1971. Kapparassa panuddhampi, gahitaṃ ubbhajāṇunā;
Yathāvuttappakārena, kāyenānena attano.

1972. Purisassa tathā kāya- paṭibaddhaṃ phusantiyā;
Tathā yathāpariccchinna- kāyabaddhena attano.

1973. Avasesena vā tassa, kāyaṃ kāyena attano;
Hoti thullaccayaṃ tassā, payoge purisassa ca.

1974. Yakkhapetatiracchāna- paṇḍakānaṃ adhakkhakaṃ;
Ubbhajāṇuṃ tathevassā, ubhatovassave sati.

1975. Ekatovassave cāpi, thullaccayamudīritaṃ;
Avasese ca sabbattha, hoti āpatti dukkaṭaṃ.

1976. Ubbhakkhakamadhojāṇu-maṇḍalaṃ pana yaṃ idha;
Kapparassa ca heṭṭhāpi, gataṃ ettheva saṅgahaṃ.

1977. Kelāyati sace bhikkhu, saddhiṃ bhikkhuniyā pana;

Ubhinnaṃ kāyasaṃsagga-rāge sati hi bhikkhuno.

1978. Hoti saṅghādisesova, nāso bhikkhuniyā siyā;
Kāyasaṃsaggarāgo ca, sace bhikkhuniyā siyā.

1979. Bhikkhuno methuno rāgo, gehapemampi vā bhave;
Tassā thullaccayaṃ vuttaṃ, bhikkhuno hoti dukkaṭaṃ.

1980. Ubhinnaṃ methune rāge, gehapemepi vā sati;
Avisesena niddiṭṭhaṃ, ubhinnaṃ dukkaṭaṃ pana.

1981. Yassa yattha manosuddhaṃ, tassa tattha na dosatā;
Ubhinnampi anāpatti, ubhinnaṃ cittasuddhiyā.

1982. Kāyasaṃsaggarāgena, bhinditvā paṭhamaṃ pana;
Pacchā dūseti ce neva, hoti bhikkhunidūsako.

1983. Atha bhikkhuniyā phuṭṭho, sādiyantova cetasā;
Niccalo hoti ce bhikkhu, na hotāpatti bhikkhuno.

1984. Bhikkhunī bhikkhunā phuṭṭhā, sace hotipi niccalā;
Adhivāseti samphassaṃ, tassā pārājikaṃ siyā.

1985. Tathā thullaccayaṃ khette, dukkaṭañca viniddise;
Vuttattā ''kāyasaṃsaggaṃ, sādiyeyyā''ti satthunā.

1986. Tassā kriyasamuṭṭhānaṃ, evaṃ sati na dissati;
Idaṃ tabbahuleneva, nayena paridīpitaṃ.

1987. Anāpatti asañcicca, ajānitvāmasantiyā;
Sati āmasane tassā, phassaṃ vāsādiyantiyā.

1988. Vedanaṭṭāya vā khitta-cittāyummattikāya vā;
Samuṭṭhānādayo tulyā, paṭhamantimavatthunā.

Ubbhajāṇumaṇḍalakathā.

1989. Pārājikattaṃ jānanti, saliṅge tu ṭhitāya hi;
''Na kassaci parassāhaṃ, ārocessāmi dāni''ti.

1990. Dhure nikkhittamattasmiṃ, sā ca pārājikā siyā;
Ayaṃ vajjapaṭicchādi- nāmikā pana nāmato.

1991. Sesaṃ sappāṇavaggasmiṃ, duṭṭhullena samaṃ naye;
Viseso tatra pācitti, idha pārājikaṃ siyā.

Vajjapaṭicchādikathā.

1992. Saṅghenukkhittako bhikkhu, ṭhito ukkhepane pana;
Yaṃdiṭṭhiko ca so tassā, diṭṭhiyā gahaṇena taṃ.

1993. Anuvatteyya yā bhikkhuṃ, bhikkhunī sā visumpi ca;
Saṅghamajjhepi aññāhi, vuccamānā tatheva ca.

1994. Acajantīva taṃ vatthuṃ, gahetvā yadi tiṭṭhati;
Tassa kammassa osāne, ukkhittassānuvattikā.

1995. Hoti pārājikāpannā, hotāsākiyadhītarā;
Puna appaṭisandheyā, dvidhā bhinnā silā viya.

1996. Adhamme pana kammasmiṃ, niddiṭṭhaṃ tikadukkaṭaṃ;
Samuṭṭhānādayo sabbe, vuttā samanubhāsane.

Ukkhittānuvattikakathā.

1997. Apārājikakhettassa, gahaṇaṃ yassa kassaci;
Aṅgassa pana taṃ hattha-ggahaṇanti pavuccati.

1998. Pārutassa nivatthassa, gahaṇaṃ yassa kassaci;
Etaṃ saṅghāṭiyā kaṇṇa-ggahaṇanti pavuccati.

1999. Kāyasaṃsaggasaṅkhāta-asaddhammassa kāraṇā;
Bhikkhunī hatthapāsasmiṃ, tiṭṭheyya purisassa vā.

2000. Sallapeyya tathā tattha, ṭhatvā tu purisena vā;
Saṅketaṃ vāpi gaccheyya, iccheyyā gamanassa vā.

2001. Tadatthāya paṭicchanna-ṭṭhānañca paviseyya vā;
Upasaṃhareyya kāyaṃ vā, hatthapāse ṭhitā pana.

2002. Ayamassamaṇī hoti, vinaṭṭhā aṭṭhavatthukā;
Abhabbā punaruḷhāya, chinno tālova matthake.

2003. Anulomena vā vatthuṃ, paṭilomena vā cutā;
Aṭṭhamaṃ paripūrentī, tathekantarikāya vā.

2004. Athādito panekaṃ vā, dve vā tīṇipi satta vā;
Satakkhattumpi pūrentī, neva pārājikā siyā.

2005. Āpattiyo panāpannā, desetvā tāhi muccati;
Dhuranikkhepanaṃ katvā, desitā gaṇanūpikā.

2006. Na hotāpattiyā aṅgaṃ, saussāhāya desitā;
Desanāgaṇanaṃ neti, desitāpi adesitā.

2007. Anāpatti asañcicca, ajānitvā karontiyā;
Samuṭṭhānādayo sabbe, anantarasamā matā.

2008. ‘‘Asaddhammo’’ti nāmettha, kāyasaṃsagganāmako;
Ayamuddisito attho, sabbaaṭṭhakathāsupi.

2009. Viññū paṭibalo kāya-saṃsaggaṃ paṭipajjituṃ;
Kāyasaṃsaggabhāve tu, sādhakaṃ vacanaṃ idaṃ.

Aṭṭhavatthukakathā.

2010. Avassutā paṭicchādī, ukkhittā aṭṭhavatthukā;
Asādhāraṇapaññattā, catassova mahesinā.

Pārājikakathā niṭṭhitā.

Saṅghādisesakathā

2011. Yā pana bhikkhunī ussayavādā;
Aṭṭakarī mukharī vihareyya;
Yena kenaci narenidha saddhiṃ;
Sā garukaṃ kira dosamupeti.

2012. Sakkhiṃ vāpi sahāyaṃ vā, pariyesati dukkaṭaṃ;
Pade pade tathā aṭṭaṃ, kātuṃ gacchantiyāpi ca.

2013. Āroceti sace pubbaṃ, bhikkhunī attano kathaṃ;
Disvā vohārikaṃ tassā, hoti āpatti dukkaṭaṃ.

2014. Āroceti sace pacchā, itaro attano kathaṃ;
Hoti bhikkhuniyā tassā, thullaccayamanantaraṃ.

2015. Ārocetitaro pubbaṃ, sace so attano kathaṃ;
Pacchā bhikkhunī ce pubba-sadisova vinicchayo.

2016. ''Ārocehī''ti vuttā ce, ''kathaṃ tava mamāpi ca'';
Ārocetu yathākāmaṃ, paṭhame dukkaṭaṃ siyā.

2017. Dutiyārocane tassā, thullaccayamudīritaṃ;
Upāsakena vuttepi, ayameva vinicchayo.

2018. Ārocitakathaṃ sutvā, ubhinnampi yathā tathā;
Vinicchaye kate tehi, aṭṭe pana ca niṭṭhite.

2019. Aṭṭassa pariyosāne, jaye bhikkhuniyā pana;
Parājayepi vā tassā, hoti saṅghādisesatā.

2020. Dūtaṃ vāpi pahiṇitvā, āgantvāna sayampi vā;
Paccatthikamanussehi, ākaḍḍhīyati yā pana.

2021. Ārāme pana aññehi, anācāraṃ kataṃ sace;
Anodissa paraṃ kiñci, rakkhaṃ yācati tattha yā.

2022. Yāya kiñci avuttāva, dhammaṭṭhā sayameva tu;
Sutvā taṃ aññato aṭṭaṃ, niṭṭhāpenti sace pana.

2023. Tassā, ummattikādīna-manāpatti pakāsitā;
Kathinena samuṭṭhānaṃ, tulyaṃ sakiriyaṃ idaṃ.

Aṭṭakārikathā.

2024. Jānantī bhikkhunī coriṃ, vajjhaṃ viditameva yā;
Saṅghaṃ anapaloketvā, rājānaṃ gaṇameva vā.

2025. Vuṭṭhāpeyya vinā kappaṃ, corivuṭṭhāpanaṃ pana;
Saṅghādisesamāpatti-māpannā nāma hoti sā.

2026. Pañcamāsagghanaṃ yāya, haritaṃ parasantakaṃ;
Atirekagghanaṃ vāpi, ayaṃ ‘‘corī’’ti vuccati.

2027. Bhikkhunīsu panaññāsu, titthiyesupi vā tathā;
Yā pabbajitapubbā sā, ayaṃ ‘‘kappā’’ti vuccati.

2028. Vuṭṭhāpeti ca yā coriṃ, ṭhapetvā kappamevidaṃ;
Sace ācariniṃ pattaṃ, cīvaraṃ pariyesati.

2029. Sammannati ca sīmaṃ vā, tassā āpatti dukkaṭaṃ;
Ñattiyā dukkaṭaṃ dvīhi, kammavācāhi ca dvayaṃ.

2030. Thullaccayassa, kammante, garukaṃ niddise budho;
Gaṇo ācarinī ceva, na ca muccati dukkaṭaṃ.

2031. Anāpatti ajānantī, vuṭṭhāpeti, tatheva ca;
Kappaṃ vā apaloketvā, tassā ummattikāya vā.

2032. Corivuṭṭhāpanaṃ nāma, jāyate vācacittato;
Kāyavācādito ceva, sacittañca kriyākriyaṃ.

Corivuṭṭhāpanakathā.

2033. Gāmantaraṃ nadīpāraṃ, gaccheyyekāva yā sace;
Ohīyeyya gaṇamhā vā, rattiṃ vippavaseyya vā.

2034. Paṭhamāpattikaṃ dhammaṃ, sāpannā garukaṃ siyā;
Sakagāmā anāpatti, ñātabbā nikkhamantiyā.

2035. Nikkhamitvā tato aññaṃ, gāmaṃ gacchantiyā pana;
Dukkaṭaṃ padavārena, veditabbaṃ vibhāvinā.

2036. Ekena padavārena, gāmassa itarassa ca;
Parikkhepe atikkante, upacārokkamepi vā.

2037. Thullaccayaṃ atikkante, okkante dutiyena tu;
Pādena garukāpatti, hoti bhikkhuniyā pana.

2038. Nikkhamitvā sace pacchā, sakaṃ gāmaṃ visantiyā;
Ayameva nayo ñeyyo, vaticchiddena vā tathā.

2039. Pākārena vihārassa, bhūmiṃ tu pavisantiyā;
Kappiyanti paviṭṭhattā, na doso koci vijjati.

2040. Bhikkhunīnaṃ vihārassa, bhūmi tāsaṃ tu kappiyā;
Hoti bhikkhuvihārassa, bhūmi tāsamakappiyā.

2041. Hatthiassarathādīhi, iddhiyā vā visantiyā;
Anāpatti siyāpatti, padasā gamane pana.

2042. Yaṃ kiñci sakagāmaṃ vā, paragāmampi vā tathā;
Bahigāme pana ṭhatvā, āpatti pavisantiyā.

2043. Lakkhaṇenupapannāya, nadiyā dutiyaṃ vinā;
Pāraṃ gacchati yā tīraṃ, tassā samaṇiyā pana.

2044. Paṭhamaṃ uddharitvāna, pādaṃ tīre ṭhapentiyā;
Hoti thullaccayāpatti, dutiyātikkame garu.

2045. Antaranadiyaṃyeva, saddhiṃ dutiyikāya hi;
Bhaṇḍitvā orimaṃ tīraṃ, tathā paccuttarantiyā.

2046. Iddhiyā setunā nāvā-yānarajjūhi vā pana;
Evampi ca paraṃ tīraṃ, anāpattuttarantiyā.

2047. Nhāyituṃ pivituṃ vāpi, otiṇṇātha nadiṃ puna;
Padasāvorimaṃ tīraṃ, paccuttarati vaṭṭati.

2048. Padasā otaritvāna, nadiṃ uttaraṇe pana;
Ārohitvā tathā setuṃ, anāpattuttarantiyā.

2049. Setunā upagantvā vā, yānākāsehi vā sace;
Yāti uttaraṇe kāle, padasā garukaṃ phuse.

2050. Nadiyā pārimaṃ tīraṃ, ito orimatīrato;
Ullaṅghitvāna vegena, anāpattuttarantiyā.

2051. Piṭṭhiyaṃ vā nisīditvā, khandhe vā uttarantiyā;
Hatthasaṅghātane vāpi, dussayānepi vaṭṭati.

2052. ‘‘Pureruṇodayāyeva, pāsaṃ dutiyikāya hi;
Gamissāmī’’ti ābhogaṃ, vinā bhikkhuniyā pana.

2053. Ekagabbhepi vā hattha-pāsaṃ dutiyikāya hi;
Atikkamma siyāpatti, aruṇaṃ uṭṭhapentiyā.

2054. ‘‘Gamissāmī’’ti ābhogaṃ, katvā gacchantiyā pana;
Na doso dutiyā pāsaṃ, uṭṭheti aruṇaṃ sace.

2055. Indakhīlamatikkamma, araññaṃ ettha dīpitaṃ;
Gāmato bahi nikkhamma, tassā dutiyikāya tu.

2056. Dassanassupacāraṃ tu, jānitvā vijahantiyā;
Hoti thullaccayāpatti, jahite garukaṃ siyā.

2057. Sāṇipākārapākāra-taruantarite pana;
Savanassupacārepi, sati āpatti hoti hi.

2058. Ajjhokāse tu dūrepi, dassanassupacāratā;

Hoti, ettha kathaṃ dhamma-savanārocane viya.

2059. Maggamūḷhassa saddena, viya kūjantiyā pana;
''Ayye''ti tassā saddassa, savanātikkamepi ca.

2060. Hoti, bhikkhuniyāpatti, garukā evarūpake;
Ettha bhikkhunī ekāpi, gaṇāyevāti vuccati.

2061. Ohīyitvātha gacchantī, ''pāpuṇissāmi dānihaṃ'';
Iccevaṃ tu saussāhā, anubandhati vaṭṭati.

2062. Dvinnaṃ maggaṃ gacchantīnaṃ, ekā gantuṃ no sakkoti;
Ussāhassacchedaṃ katvā, ohīnā ce tassāpatti.

2063. Itarāpi sace yāti, ''ohīyatu aya''nti ca;
Hoti tassāpi āpatti, saussāhā na hoti ce.

2064. Gacchantīsu tathā dvīsu, purimā yāti ekakaṃ;
Aññaṃ pana sace maggaṃ, pacchimāpi ca gaṇhati.

2065. Ekissā pana pakkanta-ṭṭhāne tiṭṭhati cetarā;
Tasmā tattha ubhinnampi, anāpatti pakāsitā.

2066. Aruṇuggamanā pubbe, nikkhamitvā sagāmato;
Aruṇuggamane kāle, gāmantaragatāya hi.

2067. Atikkamantiyā pāraṃ, nadiyā dutiyikaṃ vinā;
Āpattiyo catassopi, honti ekakkhaṇe pana.

2068. Pakkantā vāpi vibbhantā, yātā petānaṃ lokaṃ vā;
Pakkhasaṅkantā vā naṭṭhā, saddhiṃ yātā sā ce hoti.

2069. Gāmantarokkamādīni, cattāripi karontiyā;
Anāpattīti ñātabbaṃ, evaṃ ummattikāyapi.

2070. Rattiyaṃ vippavāsaṃ tu, hatthapāsova rakkhati;
Agāmake araññe tu, gaṇā ohīyanaṃ mataṃ.

2071. Sakagāme yathākāmaṃ, divā ca vicarantiyā;
Cattāropi ca saṅghādi-sesā tassā na vijjare.

2072. Samuṭṭhānādayo tulyā, paṭhamantimavatthunā;
Sacittaṃ kāyakammañca, ticittañca tivedanaṃ.

Gāmantaragamanakathā.

2073. Sīmāsammutiyā ceva, gaṇassa pariyesane;
Ñattiyā dukkaṭaṃ, dvīhi, honti thullaccayā duve.

2074. Kammassa pariyosāne, hoti saṅghādisesatā;
Tikasaṅghādisesaṃ tu, adhamme tikadukkaṭaṃ.

2075. Pucchitvā kārakaṃ saṅghaṃ, chandaṃ datvā gaṇassa vā;
Vatte vā pana vattantiṃ, asante kārakepi vā.

2076. Bhikkhuniṃ pana ukkhittaṃ, yā osāreti bhikkhunī;
Tassā ummattikādīna-manāpatti pakāsitā.

2077. Saṅghabhedasamā vuttā, samuṭṭhānādayo nayā;
Kriyākriyamidaṃ vuttaṃ, ayameva visesatā.

Catutthaṃ.

2078. Sayaṃ avassutā tathā, avassutassa hatthato;
Manussapuggalassa ce, yadeva kiñci gaṇhati.

2079. Āmisaṃ, gahaṇe tassā;
Thullaccayamudīritaṃ;
Ajjhohāresu saṅghādi-;
Sesā honti payogato.

2080. Ekatovassute kiñci, paṭiggaṇhati, dukkaṭaṃ;
Ajjhohārappayogesu, thullaccayacayo siyā.

2081. Yakkhapetatiracchāna-paṇḍakānañca hatthato;
Manussaviggahānampi, ubhatovassute tathā.

2082. Ekatovassute ettha, udake dantakaṭṭhake;
Gahaṇe paribhoge ca, sabbatthāpi ca dukkaṭaṃ.

2083. Ubhayāvassutābhāve, na doso yadi gaṇhati;
''Avassuto na cāya''nti, ñatvā gaṇhati yā pana.

2084. Tassā ummattikādīna-manāpatti pakāsitā;
Samuṭṭhānādayo tulyā, paṭhamantimavatthunā.

Pañcamaṃ.

2085. Uyyojane panekissā, itarissā paṭiggahe;
Dukkaṭāni ca bhogesu, thullaccayagaṇo siyā.

2086. Bhojanassāvasānasmiṃ, hoti saṅghādisesatā;
Yakkhādīnaṃ catunnampi, tatheva purisassa ca.

2087. Dantakaṭṭhudakānañca, gahaṇuyyojane pana;
Tesañca paribhogepi, dukkaṭaṃ parikittitaṃ.

2088. Yakkhādīnaṃ tu sesassa, gahaṇuyyojane pana;
Bhoge ca dukkaṭaṃ, bhutte, thullaccayamudīritaṃ.

2089. ''Nāvassuto''ti ñatvā vā, kupitā vā na gaṇhati;
Kulānuddayatā vāpi, uyyojeti ca yā pana.

2090. Tassā ummattikādīna-manāpatti pakāsitā;

Adinnādānatulyāva, samuṭṭhānādayo nayā.

Chaṭṭhaṃ.

2091. Sattamaṃ aṭṭhamaṃ saṅgha-bhedena sadisaṃ mataṃ;
Samuṭṭhānādinā saddhiṃ, natthi kāci visesatā.

Sattamaṭṭhamāni.

2092. Navame dasame vāpi, vattabbaṃ natthi kiñcipi;
Anantarasamāyeva, samuṭṭhānādayo nayā.

Navamadasamāni.

2093. Duṭṭhadosadvayenāpi, sañcarittena tena cha;
Yāvatatiyakā aṭṭha, cattāri ca ito tato.

Saṅghādisesakathā.

Nissaggiyakathā

2094. Adhiṭṭhānūpagaṃ pattaṃ, anadhiṭṭhāya bhikkhunī;
Vikappanamakatvā vā, ekāhampi ṭhapeyya ce.

2095. Aruṇuggamaneneva, saddhiṃ bhikkhuniyā siyā;
Tassā nissaggiyāpatti, pattasannidhikāraṇā.

2096. Seso pana kathāmaggo, pattasikkhāpade idha;
Sabbo vuttanayeneva, veditabbo vinicchayo.

2097. Dasāhātikkame tattha, ekāhātikkame idha;
Tassimassa ubhinnampi, ayameva visesatā.

Paṭhamaṃ.

2098. Akāle cīvaraṃ dinnaṃ, dinnaṃ kālepi kenaci;
Ādissa pana ‘‘sampattā, bhājentū’’ti niyāmitaṃ.

2099. Akālacīvaraṃ ‘‘kāla-cīvara’’nti sace pana;
Bhājāpeyya ca yā tassā, payoge dukkaṭaṃ siyā.

2100. Attanā paṭiladdhaṃ yaṃ, taṃ tu nissaggiyaṃ bhave;
Labhitvā pana nissaṭṭhaṃ, yathādāne niyojaye.

2101. Katvā vinayakammaṃ tu, paṭiladdhampi taṃ puna;
Tassa cāyamadhippāyo, sevituṃ na ca vaṭṭati.

2102. Akālavatthasaññāya, dukkaṭaṃ kālacīvare;
Ubhayatthapi niddiṭṭhaṃ, tathā vematikāyapi.

2103. Kālacīvarasaññāya, cīvare ubhayatthapi;

Na dosummattikādīnaṃ, tisamuṭṭhānatā matā.

Dutiyaṃ.

2104. Cīvaresupi bandhitvā, ṭhapitesu bahūsvapi;
Ekāyeva siyāpatti, acchindati sace sayaṃ.

2105. Tathācchindāpane ekā, ekāyāṇattiyā bhave;
Itaresu ca vatthūnaṃ, payogassa vasā siyā.

2106. Tikapācitti aññasmiṃ, parikkhāre tu dukkaṭaṃ;
Tikadukkaṭamuddiṭṭhaṃ, itarissā tu cīvare.

2107. Tāya vā dīyamānaṃ tu, tassā vissāsameva vā;
Gaṇhantiyā anāpatti, tisamuṭṭhānatā matā.

Tatiyaṃ.

2108. Viññāpetvā sace aññaṃ, tadaññaṃ viññāpentiyā;
Viññattidukkaṭaṃ tassā, lābhā nissaggiyaṃ siyā.

2109. Tikapācittiyaṃ vuttaṃ, anaññe dvikadukkaṭaṃ;
Anaññenaññasaññāya, appahontepi vā puna.

2110. Tasmiṃ taññeva vā aññaṃ, aññenatthepi vā sati;
Ānisaṃsañca dassetvā, tadaññaṃ viññāpentiyā.

2111. Anāpattīti ñātabbaṃ, tathā ummattikāyapi;
Sañcarittasamā vuttā, samuṭṭhānādayo nayā.

Catutthaṃ.

2112. Aññaṃ cetāpetvā pubbaṃ, pacchā aññaṃ cetāpeyya;
Evaṃ saññāyaññaṃ dhaññaṃ, mayhaṃ ānetvā detīti.

2113. Cetāpanapayogena, mūlaṭṭhāya hi dukkaṭaṃ;
Lābhe nissaggiyaṃ hoti, tena caññena vābhataṃ.

2114. Sesaṃ anantareneva, sadisanti viniddise;
Samuṭṭhānādinā saddhiṃ, apubbaṃ natthi kiñcipi.

Pañcamaṃ.

2115. Aññadatthāya dinnena, parikkhārena yā pana;
Cetāpeyya sace aññaṃ, saṅghikenidha bhikkhunī.

2116. Payoge dukkaṭaṃ, lābhe, tassā nissaggiyaṃ siyā;
Anaññadatthike ettha, niddiṭṭhaṃ dvikadukkaṭaṃ.

2117. Sesakaṃ aññadatthāya, anāpattupanentiyā;
Pucchitvā sāmike vāpyā-padāsummattikāya vā.

2118. Sañcarittasamā vuttā, samuṭṭhānādayo nayā;
Sattamaṃ chaṭṭhasadisaṃ, sayaṃ yācitakaṃ vinā.

Chaṭṭhasattamāni.

2119. Aṭṭhame navame vāpi, vattabbaṃ natthi kiñcipi;
''Mahājanikasaññāci-kenā''ti padatādhikā.

2120. Dasamepi kathā sabbā, anantarasamā matā;
Samuṭṭhānādinā saddhiṃ, viseso natthi kocipi.

Aṭṭhamanavamadasamāni.

Paṭhamo vaggo.

2121. Atirekacatukkaṃsaṃ, garupāvuraṇaṃ pana;
Cetāpeyya sace tassā, catusaccappakāsinā.

2122. Payoge dukkaṭaṃ vuttaṃ, lābhe nissaggiyaṃ mataṃ;
Kahāpaṇacatukkaṃ tu, kaṃso nāma pavuccati.

2123. Ūnake tu catukkaṃse, uddiṭṭhaṃ dvikadukkaṭaṃ;
Anāpatti catukkaṃsa-paramaṃ garukaṃ pana.

2124. Cetāpeti tadūnaṃ vā, ñātakānañca santake;
Aññassatthāya vā atta-dhanenummattikāya vā.

2125. Cetāpentaṃ mahagghaṃ yā, cetāpetappameva vā;
Samuṭṭhānādayo sabbe, sañcarittasamā matā.

Ekādasamaṃ.

2126. Lahupāvuraṇaṃ aḍḍha- teyyakaṃsagghanaṃ pana;
Tato ce uttariṃ yaṃ tu, cetāpeti hi bhikkhunī.

2127. Tassā nissaggiyāpatti, pācitti pariyāputā;
Anantarasamaṃ sesaṃ, natthi kāci visesatā.

Dvādasamaṃ.

2128. Sādhāraṇāni sesāni, tāni aṭṭhārasāpi ca;
Imāni dvādasevāpi, samatiṃseva honti hi.

Nissaggiyakathā.

Pācittiyakathā

2129. Lasuṇaṃ bhaṇḍikaṃ vuttaṃ, na ekadvitimiñjakaṃ;
Āmakaṃ māgadhaṃyeva, ''khādissāmī''ti gaṇhati.

2130. Gahaṇe dukkaṭaṃ tassā, pācitti yadi khādati;

Ajjhohāravaseneva, pācittiṃ paridīpaye.

2131. Dve tayo bhaṇḍike saddhiṃ, saṅkhāditvā sace pana;
Ajjhoharati yā tassā, ekaṃ pācittiyaṃ siyā.

2132. Bhinditvā tattha ekekaṃ, miñjaṃ khādantiyā pana;
Miñjānaṃ gaṇanāyassā, pācittigaṇanā siyā.

2133. Palaṇḍuko bhañjanako, harito cāpalopi ca;
Lasuṇā pana cattāro, vaṭṭanteva sabhāvato.

2134. **Palaṇḍuko** paṇḍuvaṇṇo, **bhañjano** lohitopi ca;
Harito haritavaṇṇo, **cāpalo** setakopi ca.

2135. Ekā miñjā palaṇḍussa, bhañjanassa duve siyuṃ;
Tisso haritakassāpi, cāpalo hotyamiñjako.

2136. Sūpamaṃsādisaṃpāke, sāḷavuttaribhaṅgake;
Na dosummattikādīnaṃ, samuṭṭhāneḷakūpamaṃ.

Paṭhamaṃ.

2137. Sambādhe upakacchesu, muttassa karaṇepi vā;
Ekalomampi pācitti, saṃharāpentiyā siyā.

2138. Bahukepi tathā lome, saṃharāpentiyā pana;
Payogagaṇanāyassā, na lomagaṇanāya hi.

2139. Na doso sati ābādhe, lomake saṃharantiyā;
Samuṭṭhānādayo magga- saṃvidhānasamā matā.

Dutiyaṃ.

2140. Hoti antamaso mutta-karaṇassa talaghātane;
Kesarenāpi rāgena, pācitti padumassa vā.

2141. Gaṇḍaṃ tattha vaṇaṃ vāpi, na doso paharantiyā;
Samuṭṭhānādayo tulyā, paṭhamantimavatthunā.

Tatiyaṃ.

2142. Yā panuppalapattampi, byañjane bhikkhunattano;
Kāmarāgaparetā tu, paveseti na vaṭṭati.

2143. Idaṃ vatthuvaseneva, vuttaṃ tu jatumaṭṭhakaṃ;
Daṇḍamelāḷukaṃ vāpi, muttassa karaṇe pana.

2144. Samphassaṃ sādiyantiyā, paveseti sace pana;
Pavesāpeti vā tasmiṃ, tassā pācittiyaṃ siyā.

2145. Ābādhapaccayā doso, natthi ummattikāya vā;

Talaghātakatulyāva, samuṭṭhānādayo matā.

Catutthaṃ.

2146. Aṅgulīnaṃ pana dvinnaṃ, aggapabbadvayādhikaṃ;
Pācittiyaṃ pavesetvā, dakasuddhiṃ karontiyā.

2147. Ekissāṅguliyā tīṇi, pabbāni pana dīghato;
Pācittiyaṃ bhave suddhiṃ, pavesetvādiyantiyā.

2148. Catunnaṃ vāpi tissannaṃ, ekapabbampi yā pana;
Vitthārato paveseti, tassā pācittiyaṃ siyā.

2149. Iti sabbappakārena, **mahāpaccariyā** pana;
Abhibyattataraṃ katvā, ayamattho vibhāvito.

2150. Doso dvaṅgulapabbe vā, natthi ābādhakāraṇā;
Adhikampi pavesetvā, dakasuddhiṃ karontiyā.

2151. Tathā ummattikādīna-manāpatti pakāsitā;
Samuṭṭhānādayo sabbe, talaghātasamā matā.

Pañcamaṃ.

2152. Bhuñjato pana bhikkhussa, pānīyaṃ vā vidhūpanaṃ;
Gahetvā upatiṭṭheyya, tassā pācittiyaṃ siyā.

2153. Gahitā udakeneva, khīratakkādayo rasā;
‘‘Bījanī’’ti ca yā kāci, vatthakoṇādi vuccati.

2154. Hatthapāse idhaṭṭhāna-paccayāpatti dīpitā;
Pahārapaccayā vuttaṃ, khandhake dukkaṭaṃ visuṃ.

2155. Hatthapāsaṃ jahitvā vā, upatiṭṭhantiyā pana;
Khādato khādanaṃ vāpi, hoti āpatti dukkaṭaṃ.

2156. Na doso deti dāpeti, tathā ummattikāya vā;
Idaṃ eḷakalomena, samuṭṭhānaṃ samaṃ mataṃ.

Chaṭṭhaṃ.

2157. Viññatvā āmakaṃ dhaññaṃ, bhajjitvā yadi bhikkhunī;
Koṭṭetvā ca pacitvā ca, pācitti paribhuñjati.

2158. Na kevalaṃ tu dhaññānaṃ, gahaṇeyeva dukkaṭaṃ;
Haraṇepi ca dhaññānaṃ, tathā sukkhāpane pana.

2159. Bhajjanatthāya dhaññānaṃ, kapalluddhanasajjane;
Aggissa karaṇe dabbi-sajjane ca, kapallake.

2160. Dhaññapakkhipane tattha, dabbiyā ghaṭṭakoṭṭane;

Papphoṭanādike sabba-payoge dukkaṭaṃ bhave.

2161. Bhojanañceva viññatti, pamāṇaṃ idamettha hi;
Viññatvā vā sayaṃ tasmā, bhajjanādīni aññato.

2162. Viññāpetvā panaññāya, bhajjanādīni vā sayaṃ;
Kārāpetvāpi katvā vā, ajjhoharati yā pana.

2163. Ajjhohārapayogesu, tassā pācittiyo siyuṃ;
Mātaraṃ vāpi yācitvā, pācitti paribhuñjati.

2164. Bhajjanādīni katvā vā, kārāpetvāpi vā pana;
Aviññatti sayaṃ laddhaṃ, dukkaṭaṃ paribhuñjati.

2165. Viññattiyā panaññāya, laddhaṃ tāya sayampi vā;
Kārāpetvāpi katvā vā, tathā ajjhoharantiyā.

2166. Sedakammādiatthāya, dhaññaviññattiyā pana;
Ṭhapetvā satta dhaññāni, sesaviññattiyāpi ca.

2167. Anāpattīti ñātabbaṃ, tathā ummattikāya ca;
Ñātakānampi dhaññaṃ tu, āmakaṃ na ca vaṭṭati.

2168. Vinā viññattiyā laddhaṃ, navakammesu vaṭṭati;
Samuṭṭhānādayo sabbe, addhānasadisā matā.

Sattamaṃ.

2169. Uccāraṃ vāpi passāvaṃ, saṅkāraṃ vā vighāsakaṃ;
Chaḍḍeyya vā tirokuṭṭe, chaḍḍāpeyya parehi vā.

2170. Hoti pācittiyaṃ tassā, pākārepi ayaṃ nayo;
Chaḍḍentiyā panekeka-manekāpatti dīpitā.

2171. Etāni pana vatthūni, cattāri sakalānipi;
Ekeneva payogena, ekā chaḍḍentiyā siyā.

2172. Āṇattiyampi eseva, nayo ñeyyo vibhāvinā;
Chaḍḍane dantakaṭṭhassa, pācitti paridīpitā.

2173. Sabbattha pana bhikkhussa, hoti āpatti dukkaṭaṃ;
Avalañjepi vā ṭhāne, oloketvāpi vā pana.

2174. Chaḍḍentiyā anāpatti, tathā ummattikāya vā;
Sañcarittasamuṭṭhānaṃ, kriyākriyamidaṃ siyā.

Aṭṭhamaṃ.

2175. Khette vā nāḷikerādi-ārāme vāpi yā pana;
Ropime haritaṭṭhāne, yattha katthaci bhikkhunī.

2176. Tāni cattāri vatthūni, sace chaḍḍeti vā sayaṃ;
Chaḍḍāpeti tathā vutta-nayo āpattinicchayo.

2177. Bhuñjamānā nisīditvā, khette tu harite tathā;
Ucchuādīni khādantī, gacchantī pana tattha yā.

2178. Chaḍḍeti yadi ucchiṭṭhaṃ, udakaṃ calakāni vā;
Hoti pācittiyaṃ tassā, bhikkhuno hoti dukkaṭaṃ.

2179. Chaḍḍentiyā siyāpatti, ṭhāne antamaso jalaṃ;
Pivitvā matthakacchinnaṃ, nāḷikerampi tādise.

2180. Kasite tu panaṭṭhāne, bījanikkhepane kate;
Na uṭṭhetaṅkuraṃ yāva, sabbesaṃ tāva dukkaṭaṃ.

2181. Lāyitampi manussānaṃ, khettaṃ rakkhati ce puna;
Rohanatthāya tatthassā, yathāvatthukameva hi.

2182. Na doso chaḍḍite khette, sabbaṃ chaḍḍentiyā pana;
Samuṭṭhānādayo sabbe, aṭṭhamena samā matā.

Navamaṃ.

2183. Naccaṃ vā pana gītaṃ vā, vāditaṃ vāpi bhikkhunī;
Dassanatthāya gaccheyya, tassā pācittiyaṃ siyā.

2184. Dassanatthāya naccassa, gītassa savanāya ca;
Gacchantiyā siyā tassā, padavārena dukkaṭaṃ.

2185. Sace ekapayogena, olokentī ca passati;
Suṇāti tesaṃ gītampi, ekā pācitti dīpitā.

2186. Aññasmimpi disābhāge, naccaṃ passati ce pana;
Suṇāti aññato gītaṃ, visuṃ pācittiyo siyuṃ.

2187. Payogagaṇanāyettha, āpattigaṇanā siyā;
Naccituṃ gāyituṃ neva, sayaṃ labhati bhikkhunī.

2188. ‘‘Aññaṃ naccāti vādehi’’, iti vattuṃ na vaṭṭati;
‘‘Upaṭṭhānaṃ karomā’’ti, vutte vā sampaṭicchituṃ.

2189. Tassā pācitti sabbattha, bhikkhuno hoti dukkaṭaṃ;
‘‘Upaṭṭhānaṃ karomā’’ti, vutte bhikkhuniyā pana.

2190. ‘‘Upaṭṭhānaṃ pasattha’’nti, vattumevaṃ tu vaṭṭati;
Ārāmeyeva ṭhatvā vā, yā passati suṇāti vā.

2191. Attano ca ṭhitokāsaṃ, āgantvā ca payojitaṃ;
Gantvā passantiyā vāpi, tathārūpā hi kāraṇā.

2192. Passantiyā tathā maggaṃ, naccaṃ paṭipathepi ca;
Tathā ummattikādīna-manāpattāpadāsupi.

2193. Idameḷakalomena, samuṭṭhānaṃ samaṃ mataṃ;
Lokavajjamidaṃ pāpa-cittañceva tivedanaṃ.

Dasamaṃ.

Lasuṇavaggo paṭhamo.

2194. Yādha rattandhakārasmiṃ, appadīpe panekikā;
Santiṭṭhati sace saddhiṃ, purisena ca bhikkhunī.

2195. Tassā pācittiyaṃ vuttaṃ, saddhiṃ vā sallapantiyā;
Hatthapāsaṃ samāgantvā, rahassādavasena tu.

2196. Hatthapāsaṃ jahitvā vā, purisassa sace pana;
Ajahitvāpi vā yakkha-petādīnampi bhikkhunī.

2197. Santiṭṭhati ca yā tassā, dukkaṭaṃ paridīpitaṃ;
Anāpatti sace koci, dutiyā viññu vijjati.

2198. Tathā ummattikādīna-mathaññavihitāya vā;
Theyyasatthasamuṭṭhānaṃ, kriyaṃ saññāvimokkhakaṃ.

Paṭhamaṃ.

2199. Dutiye tu ''paṭicchanne, okāse''ti idaṃ pana;
Adhikaṃ itaraṃ sabbaṃ, paṭhamena samaṃ mataṃ.

Dutiyaṃ.

2200. Tatiyepi catutthepi, apubbaṃ natthi kiñcipi;
Samānaṃ paṭhameneva, samuṭṭhānādinā saha.

Tatiyacatutthāni.

2201. Chadananto nisīditvā, anovassappadesakaṃ;
Ajjhokāse nisīditvā, upacārampi vā sace.

2202. Atikkameti yā, hoti, dukkaṭaṃ paṭhame pade;
Dutiye ca pade tassā, pācitti pariyāputā.

2203. Pallaṅkassa anokāse, dukkaṭaṃ samudīritaṃ;
Tathāpuṭṭhe anāpuṭṭha-saññāya vicikicchato.

2204. Asaṃhārimenāpatti, gilānāyāpadāsu vā;
Samuṭṭhānādayo sabbe, kathinena samā matā.

Pañcamaṃ.

2205. Ekāpatti nisīditvā, hoti gacchantiyā pana;
Ekāva anisīditvā, nipajjitvā vajantiyā.

2206. Nisīditvā nipajjitvā, honti gacchantiyā duve;
Sesaṃ anantareneva, samuṭṭhānādinā samaṃ.

Chaṭṭhaṃ.

2207. Chaṭṭhena sattamaṃ tulyaṃ, aṭṭhame natthi kiñcipi;
Vattabbaṃ tisamuṭṭhānaṃ, sacittaṃ dukkhavedanaṃ.

Sattamaṭṭhamāni.

2208. Nirayabrahmacariyehi, attānaṃ vā parampi vā;
Abhisapeyya pācitti, vācato vācato siyā

2209. Ṭhapetvā nirayañceva, brahmacariyañca yā pana;
''Sunakhī sūkarī kākī, kāṇā kuṇī''tiādinā.

2210. Akkosati ca vācāya, vācāyāpatti dukkaṭaṃ;
Tikapācittiyaṃ vuttaṃ, sesāya tikadukkaṭaṃ.

2211. Purakkhatvā vadantīna-matthadhammānusāsaniṃ;
Anāpattaṭṭhameneva, samuṭṭhānādayo samā.

Navamaṃ.

2212. Rodantiyā vadhitvā vā, pācitti paridīpitā;
Dvīsu tesu panekekaṃ, dukkaṭaṃ tu karontiyā.

2213. Sesamuttānamevettha, samuṭṭhānādayo pana;
Dhuranikkhepatulyāva, kriyāmattaṃ visesakaṃ.

Dasamaṃ.

Andhakāravaggo dutiyo.

2214. Nhāyati naggā yā pana hutvā;
Sabbapayoge dukkaṭamassā;
Tassa ca vosāne jinavuttaṃ;
Bhikkhuni dosaṃ sā samupeti.

2215. Acchinnacīvarā naṭṭha-cīvarā āpadāsu vā;
Na doseḷakalomena, samuṭṭhānādayo samā.

Paṭhamaṃ.

2216. Dutiye pana vattabbaṃ, apubbaṃ natthi kiñcipi;
Samuṭṭhānādayo sabbe, sañcarittasamā matā.

Dutiyaṃ.

2217. Dussibbitaṃ visibbetvā, sibbanatthāya cīvaraṃ;
Anantarāya taṃ pacchā, yā na sibbeyya bhikkhunī.

2218. Ṭhapetvā catupañcāhaṃ, ‘‘na sibbissāmyaha’’nti hi;
Dhure nikkhittamatteva, tassā pācittiyaṃ siyā.

2219. Pacchā sibbati pācitti, nikkhipitvā dhuraṃ sace;
Tikapācittiyaṃ vuttaṃ, sesāya tikadukkaṭaṃ.

2220. Vuttaṃ ubhinnamaññasmiṃ, parikkhāre tu dukkaṭaṃ;
Anāpatti gilānāya, antarāyepi vā sati.

2221. Atikkameti pañcāhaṃ, karontī vāpi cīvaraṃ;
Dhuranikkhepanaṃ nāma, samuṭṭhānamidaṃ mataṃ.

Tatiyaṃ.

2222. Pañcāhikaṃ tu saṅghāṭi-cāraṃ yātikkameyya hi;
Hoti pācittiyāpatti, chaṭṭhe tassāruṇuggame.

2223. Ekasmiṃ cīvare ekā, pañca pañcasu dīpitā;
Ticīvarañca saṃkacci, dakasāṭīti pañca tu.

2224. Tikapācitti pañcāhā-natikkante dvidukkaṭaṃ;
Pañcame divase pañca, cīvarāni nisevati.

2225. Otāpeti gilānāya, anāpattipadāsupi;
Samuṭṭhānādayo sabbe, kathinena samā matā.

Catutthaṃ.

2226. Gahetvā yā anāpucchā, saṅkametabbacīvaraṃ;
Paribhuñjati aññissā, tassā pācittiyaṃ siyā.

2227. Tikapācittiyaṃ vuttaṃ, sesāya tikadukkaṭaṃ;
Acchinnacīvarā naṭṭha-cīvarā āpadāsu vā.

2228. Tathā ummattikādīna-manāpatti pakāsitā;
Kathinena samuṭṭhānaṃ, tulyametaṃ kriyākriyaṃ.

Pañcamaṃ.

2229. Yā hi bhikkhuni saṅghassa, labhitabbaṃ tu cīvaraṃ;
Nivāreti sace tassā, pācitti paridīpaye.

2230. Gaṇassāpi ca ekissā, lābhe āpatti dukkaṭaṃ;
Tathevaññaṃ parikkhāraṃ, nivāreti sace pana.

2231. Ānisaṃsaṃ nidassetvā, nivāreti na dosatā;
Adinnādānatulyāva, samuṭṭhānādayo matā.

Chaṭṭhaṃ.

2232. Cīvarānaṃ vibhaṅgaṃ yā, paṭisedheyya dhammikaṃ;

Hoti pācittiyaṃ tassā, dukkaṭaṃ paridīpitaṃ.

2233. Adhamme dhammasaññāya, ubho vematikāya vā;
Ānisaṃsaṃ nidassetvā, paṭisedhentiyā pana.

2234. Tathā ummattikādīna-manāpatti pakāsitā;
Samuṭṭhānādayo sabbe, anantarasamā matā.

Sattamaṃ.

2235. Nivāsanūpagaṃ vāpi, tathā pārupanūpagaṃ;
Kappabindukataṃ kiñci, muñcitvā sahadhammike.

2236. Pitaropi panaññassa, dadeyya yadi cīvaraṃ;
Yassa kassaci tassāpi, pācitti pariyāputā.

2237. Gaṇanāya vasenettha, cīvarānaṃ tu tā pana;
Pācittiyo gaṇetabbā, bhikkhuno dukkaṭaṃ siyā.

2238. Tāvakālikamaññesa-manāpatti dadāti ce;
Sañcarittasamā vuttā, samuṭṭhānādayo nayā.

Aṭṭhamaṃ.

2239. Cīvarassa vibhaṅgaṃ yā, nisedhetvāna cīvare;
Kālaṃ atikkameyyassā, dubbalāsāya dosatā.

2240. Adubbale tu cīvare, sudubbalanti cetasā;
Ubhosu kaṅkhitāya vā, avoca dukkaṭaṃ jino.

2241. Ānisaṃsaṃ nidassetvā, nivāreti na dosatā;
Adinnādānatulyāva, samuṭṭhānādayo matā.

Navamaṃ.

2242. Dhammikaṃ kathinuddhāraṃ, yā nivāreyya bhikkhunī;
Tassā pācittiyāpatti, munindena pakāsitā.

2243. Ānisaṃso mahā hoti, yassa atthāramūlako;
Uddhāramūlako appo, na dātabbo panīdiso.

2244. Ānisaṃso mahā hoti, yassa ubbhāramūlako;
Atthāramūlako appo, dātabbo evarūpako.

2245. Tathā samānisaṃsopi, saddhāpālanakāraṇā;
Ānisaṃsaṃ nidassetvā, paṭisedheti vaṭṭati.

2246. Sesaṃ pana asesena, sattamena samaṃ mataṃ;
Samuṭṭhānādinā saddhiṃ, apubbaṃ natthi kiñcipi.

Dasamaṃ.

Naggavaggo tatiyo.

2247. Ekāya tu nipannāya, aparā vā nipajjatu;
Nipajjeyyuṃ saheva dve, dvinnaṃ pācittiyaṃ siyā.

2248. Āpattibahukā ñeyyā, punappunaṃ nipajjane;
Ekāya ca nipannāya, sace ekā nisīdati.

2249. Ubho vāpi nisīdanti, samaṃ, ummattikāya vā;
Anāpatti samuṭṭhānaṃ, eḷakena samaṃ mataṃ.

Paṭhamaṃ.

2250. Pāvārakaṭasārādiṃ, santharitvā panekakaṃ;
Saṃhārimesu teneva, pārupitvā sace pana.

2251. Nipajjanti saheva dve, tāsaṃ pācittiyaṃ siyā;
Ekasmiṃ dukkaṭaṃ dvinnaṃ, vuttaṃ tu dvikadukkaṭaṃ.

2252. Vavatthānaṃ nidassetvā, nipajjanti sace pana;
Na dosummattikādīnaṃ, sesaṃ tulyaṃ panādinā.

Dutiyaṃ.

2253. Purato ca anāpucchā, yadi caṅkamanādayo;
Kareyya pana pācitti, aññissāphāsukāraṇā.

2254. Nivattanānaṃ gaṇanāya tassā;
Pācittiyānaṃ gaṇanā ca ñeyyā;
Payogatoyeva bhavanti dosā;
Nipajjanaṭṭhānanisīdanānaṃ.

2255. Uddesādīsu pācitti, padānaṃ gaṇanāvasā;
Tikapācittiyaṃ vuttaṃ, sesāya tikadukkaṭaṃ.

2256. Na ca aphāsukāmāya, āpucchā purato pana;
Tassā caṅkamanādīni, anāpatti karontiyā.

2257. Adinnādānatulyāva, samuṭṭhānādayo nayā;
Kriyākriyamidaṃ pāpa- mānasaṃ dukkhavedanaṃ.

Tatiyaṃ.

2258. Sayaṃ anantarāyā yā, dukkhitaṃ sahajīviniṃ;
Nupaṭṭhāpeyya caññāya, nupaṭṭheyya sayampi vā.

2259. Dhure nikkhittamatteva, tassā pācittiyaṃ siyā;
Antevāsiniyā vāpi, dukkaṭaṃ itarāya vā.

2260. Anāpatti gilānāya, gavesitvālabhantiyā;
Āpadummattikādīnaṃ, dhuranikkhepanodayaṃ.

Catutthaṃ.

2261. Sakaṃ puggalikaṃ datvā, sakavāṭaṃ upassayaṃ;
Sayaṃ upassayā tamhā, nikkaḍḍhati sace pana.

2262. Ekeneva payogena, dvārādīsu bahūnipi;
Taṃ nikkaḍḍhantiyā tassā, ekaṃ pācittiyaṃ siyā.

2263. Payogagaṇanāyettha, pācittigaṇanā matā;
Āṇattiyampi eseva, nayo vutto mahesinā.

2264. ''Ettakāva imaṃ dvārā, nikkaḍḍhāhī''ti bhāsati;
Ekāyāṇattiyā dvāra-gaṇanāpattiyo siyuṃ.

2265. Dukkaṭaṃ akavāṭamhā, sesāya tikadukkaṭaṃ;
Ubhinnaṃ pana sabbattha, parikkhāresu dukkaṭaṃ.

2266. Sesamettha asesena, samuṭṭhānādinā saha;
Saṅghikā hi vihārasmā, nikkaḍḍhanasamaṃ mataṃ.

Pañcamaṃ.

2267. Chaṭṭhe panidha vattabbaṃ, apubbaṃ natthi kiñcipi;
Sikkhāpadenariṭṭhassa, sadisova vinicchayo.

Chaṭṭhaṃ.

2268. Sāsaṅkasammate anto-raṭṭhe bhikkhuniyā pana;
Carantiyā siyāpatti, vinā satthena cārikaṃ.

2269. Gāmantarapavese ca, araññe addhayojane;
Pācittiyanayo ñeyyo, bhikkhunā vinayaññunā.

2270. Na doso saha satthena, khemaṭṭhānāpadāsu vā;
Idaṃ eḷakalomena, samuṭṭhānādinā samaṃ.

Sattamaṃ.

2271. Aṭṭhame navame vāpi, anuttānaṃ na vijjati;
Sattamena samānāni, samuṭṭhānādinā saha.

Aṭṭhamanavamāni.

2272. Pācitti dhuranikkhepe, ''na gamissāmyaha''nti ca;
Katvā ca dhuranikkhepaṃ, pacchā gacchantiyā tathā.

2273. Yojanāni pavāretvā, pañca gantumpi vaṭṭati;
Chasu vattabbamevatthi, kinnu nāmidha taṃ siyā.

2274. Tīṇi gantvā ca teneva, paccāgantuṃ na vaṭṭati;
Aññena pana maggena, pacchāgacchati vaṭṭati.

2275. Anāpattantarāyasmiṃ, tassā dasavidhe sati;
Āpadāsu gilānāya, alābhe dutiyāya vā.

2276. Rājacoramanussaggi-toyavāḷasarīsapā;
Manussajīvitabrahma-cariyassantarāyikā.

2277. Samuṭṭhānādinā tulyaṃ, paṭhamantimavatthunā;
Ayameva viseso hi, akriyaṃ dukkhavedanaṃ.

Dasamaṃ.

Tuvaṭṭavaggo catuttho.

2278. Rājāgāraṃ cittāgāraṃ, ārāmaṃ kīḷuyyānaṃ vā;
Kīḷāvāpiṃ nānākāraṃ, daṭṭhuṃ gacchantinaṃ tāni.

2279. Niddiṭṭhaṃ muninā tāsaṃ, dukkaṭaṃ tu pade pade;
Padaṃ anuddharitvāva, sace passanti pañcapi.

2280. Ekāyeva panāpatti, pācitti paridīpitā;
Gantvā passanti ce taṃ taṃ, pāṭekkāpattiyo siyuṃ.

2281. Payogabahutāyāpi, pācittibahutā siyā;
Bhikkhussa pana sabbattha, hoti āpatti dukkaṭaṃ.

2282. Avaseso anāpatti-kathāmaggavinicchayo;
Naccadassanatulyova, samuṭṭhānādinā saha.

Paṭhamaṃ.

2283. Āsandiṃ vā pallaṅkaṃ vā, māṇanātītaṃ vāḷūpetaṃ;
Sevantīnaṃ yāsaṃ tāsaṃ, pācittāpattiṃ satthāha.

2284. Nisīdanassāpi nipajjanassa;
Payogabāhullavasena hoti;
Iccevamaccantayasena vuttā;
Pācittiyānaṃ gaṇanā panevaṃ.

2285. Pāde āsandiyā chetvā, bhitvā pallaṅkavāḷake;
Anāpatti samuṭṭhāna-manantarasamaṃ mataṃ.

Dutiyaṃ.

2286. Channaṃ aññataraṃ suttaṃ, yadi kantati bhikkhunī;
Yattakaṃ añchitaṃ hatthā, tasmiṃ takkamhi veṭhite.

2287. Ekā pācitti niddiṭṭhā, suttakantanato pana;
Sabbapubbapayogesu, dukkaṭaṃ hatthavārato.

2288. Na doso kantitaṃ suttaṃ, puna kantantiyā pana;
Idaṃ eḷakalomena, samuṭṭhānādinā samaṃ.

Tatiyaṃ.

2289. Koṭṭanaṃ taṇḍulānaṃ tu, ādiṃ katvāna dukkaṭaṃ;
Sabbapubbapayogesu, veyyāvaccaṃ karontiyā.

2290. Bhājanāni gaṇetvāva, pācitti yāguādisu;
Khajjakādīsu rūpānaṃ, gaṇanāya hi dīpaye.

2291. Sace mātāpitūnampi, āgatānaṃ panattano;
Kiñci kammaṃ akāretvā, kiñci kātuṃ na vaṭṭati.

2292. Saṅghassa yāgupāne vā, saṅghabhattepi vā tathā;
Cetiyassa ca pūjāya, veyyāvaccakarassa vā.

2293. Attano ca anāpatti, tathā ummattikāya vā;
Samuṭṭhānādayo sabbe, tatiyena samā matā.

Catutthaṃ.

2294. Pācitti dhuranikkhepe, yathā cīvarasibbane;
Tathā idha panekāhaṃ, parihāro na labbhati.

2295. Sesaṃ vuttanayeneva, tattha cīvarasibbane;
Samuṭṭhānādinā saddhiṃ, veditabbaṃ vibhāvinā;

Pañcamaṃ.

2296. Kāyena kāyabaddhena, tathā nissaggiyena vā;
Gihīnaṃ pana yaṃ kiñci, dantaponodakaṃ vinā.

2297. Ajjhoharaṇiyaṃ aññaṃ, aññesaṃ tu dadāti yā;
Hoti pācittiyaṃ tassā, ṭhapetvā sahadhammike.

2298. Dantakaṭṭhodake vuttaṃ, dukkaṭaṃ muninā idha;
Yā na deti ca dāpeti, nikkhamitvāpi dentiyā.

2299. Deti bāhiralepaṃ vā, na dosummattikāya vā;
Samuṭṭhānādayo sabbe, tatiyena samā matā.

Chaṭṭhaṃ.

2300. Adatvā paribhuñjeyya, yā cāvasathacīvaraṃ;
Divase tu catutthe taṃ, dhovitvā puna cīvaraṃ.

2301. Sāmaṇerāya vā anta-maso utuniyā sace;
Tassā pācittiyaṃ vuttaṃ, tikapācittiyaṃ siyā.

2302. Tassā nissajjite tasmiṃ, vuttaṃ tu dvikadukkaṭaṃ;
Utunīnaṃ abhāve tu, aññāsaṃ puna pariyaye.

2303. Acchinnacīvarādīna-manāpattāpadāsupi;

Samuṭṭhānādayo sabbe, kathinena samā matā.

Sattamaṃ.

2304. Adatvā rakkhaṇatthāya, vihāraṃ sakavāṭakaṃ;
Hoti pācittiyaṃ tassā, cārikaṃ pakkamantiyā.

2305. Attano gāmato aññaṃ, gāmaṃ gacchantiyā pana;
Parikkhittavihārassa, parikkhepampi vā tathā.

2306. Itarassupacāraṃ vā, paṭhamena padena taṃ;
Dukkaṭaṃ samatikkante, pācitti dutiyena tu.

2307. Akavāṭabandhanasmiṃ, dukkaṭaṃ paridīpitaṃ;
Antarāye anāpatti, jaggikaṃ alabhantiyā.

2308. Āpadāsu gilānāya, tathā ummattikāya vā;
Samuṭṭhānādayo sabbe, kathinena samā matā.

Aṭṭhamaṃ.

2309. Hatthiassarathādīhi, saṃyuttaṃ sippameva vā;
Parūpaghātakaṃ mantā-gadayogappabhedakaṃ.

2310. Pariyāpuṇeyya ce kiñci, yassa kassaci santike;
Hoti pācittiyaṃ tassā, padādīnaṃ vasenidha.

2311. Lekhe pana anāpatti, dhāraṇāya ca guttiyā;
Parittesu ca sabbesu, tathā ummattikāya vā.

Navamaṃ.

2312. Dasame natthi vattabbaṃ, navamena samaṃ idaṃ;
Samuṭṭhānādayo dvinnaṃ, padasodhammasādisā.

Dasamaṃ.

Cittāgāravaggo pañcamo.

2313. Sabhikkhukaṃ panārāmaṃ, jānitvā pavisantiyā;
Anāpucchāva yaṃ kiñci, pācitti pariyāputā.

2314. Sace antamaso rukkha-mūlassapi ca bhikkhunī;
Anāpucchā parikkhepaṃ, atikkāmeti yā pana.

2315. Upacārokkame vāpi, aparikkhittakassa tu;
Dukkaṭaṃ paṭhame pāde, pācitti dutiye siyā.

2316. Abhikkhuke sabhikkhūti, saññāya panubhosupi;
Jātakaṅkhāya vā tassā, hoti āpatti dukkaṭaṃ.

2317. Paṭhamaṃ pavisantīnaṃ, tāsaṃ sīsānulokikā;
Tā sannipatitā yattha, tāsaṃ gacchati santikaṃ.

2318. Santaṃ bhikkhuṃ panāpucchā, maggo vārāmamajjhato;
Tena gacchantiyā vāpi, āpadāsu visantiyā.

2319. Tathā ummattikādīna-manāpatti pakāsitā;
Dhuranikkhepatulyāva, samuṭṭhānādayo nayā.

Paṭhamaṃ.

2320. Akkoseyya ca yā bhikkhuṃ, paribhāseyya vā pana;
Tikapācittiyaṃ tassā, sese ca tikadukkaṭaṃ.

2321. Purakkhatvā vadantīna-;
Matthadhammānusāsaniṃ;
Na dosomasavādena;
Tulyo sesanayo mato.

Dutiyaṃ.

2322. Yā saṅghaṃ paribhāseyya, tassā pācittiyaṃ siyā;
Ekaṃ sambahulā vāpi, tatheva itarāya vā.

2323. Paribhāsantiyā tassā, dukkaṭaṃ paridīpitaṃ;
Sesaṃ anantareneva, samuṭṭhānādinā samaṃ.

Tatiyaṃ.

2324. Nimantitāpi vā sace, pavāritāpi vā pana;
Nimantanapavāraṇā, ubhopi vuttalakkhaṇā.

2325. Purebhattaṃ tu yāguñca, ṭhapetvā kālikattayaṃ;
Yā cajjhoharaṇatthāya, yaṃ kiñci pana āmisaṃ.

2326. Paṭiggaṇhāti ce tassā, gahaṇe dukkaṭaṃ siyā;
Ajjhohāravasenettha, pācitti paridīpitā.

2327. Kālikāni ca tīṇeva, āhāratthāya gaṇhati;
Gahaṇe dukkaṭaṃ vuttaṃ, tathā ajjhoharantiyā.

2328. Nimantitā yā pana appavāritā;
Sacepi yāguṃ pivatīdha vaṭṭati;
Tathā kathetvā puna sāmikassa vā;
Sacepi sā bhuñjati aññabhojanaṃ.

2329. Kālikāni ca tīṇeva, paccaye sati bhuñjati;
Tathā ummattikādīnaṃ, anāpatti pakāsitā.

2330. Samuṭṭhānamidaṃ tulyaṃ, addhānena kriyākriyaṃ;
Nimantitā anāpucchā, sāmiṃ bhuñjati ce pana.

2331. Kappiyaṃ pana kāretvā, akāretvāpi vā yadi;
Paribhuñjati yā tassā, pācitti kriyato siyā.

Catutthaṃ.

2332. Bhikkhunīnaṃ avaṇṇaṃ vā, pācitti kulasantike;
Kulassāvaṇṇanaṃ vāpi, bhikkhunīnaṃ vadantiyā.

2333. Santaṃ bhāsantiyā dosaṃ, na dosummattikāya vā;
Omasavādatulyāva, samuṭṭhānādayo nayā.

Pañcamaṃ.

2334. Addhayojanato ore, bhikkhu ovādadāyako;
Na vasati sace maggo, akhemo vā sace siyā.

2335. Ayaṃ abhikkhuko nāma, āvāso pana tattha hi;
Upagacchantiyā vassaṃ, āpatti aruṇuggame.

2336. Pakkantā pakkhasaṅkantā, vibbhantā vā matāpi vā;
Vassaṃ upagatā bhikkhū, anāpattāpadāsupi.

2337. Seso ñeyyo kathāmaggo;
Bhikkhunovādako pana;
Idaṃ eḷakalomena;
Samuṭṭhānādinā samaṃ.

Chaṭṭhaṃ.

2338. Yā bhikkhunubhatosaṅghe, vassaṃvuṭṭhā tato puna;
''Nāhaṃ pavāressāmī''ti, sā nikkhipati ce dhuraṃ.

2339. Dhure nikkhittamattasmiṃ, tassā pācittiyaṃ siyā;
Sati vā antarāyasmiṃ, gilānāyāpadāsupi.

2340. Pariyesitvāpi vā bhikkhuṃ, na doso alabhantiyā;
Idaṃ tu dhuranikkhepa-samuṭṭhānamudīritaṃ.

Sattamaṃ.

2341. ''Ovādādīnamatthāya, na gacchissāmyaha''nti hi;
Dhure nikkhittamattasmiṃ, pācitti paridīpaye.

2342. Sadisaṃ tu samuṭṭhānaṃ, paṭhamantimavatthunā;
Akriyaṃ lokavajjañca, kāyikaṃ dukkhavedanaṃ.

Aṭṭhamaṃ.

2343. ''Na yācissāmi ovādaṃ, na pucchissāmuposathaṃ'';
Iccevaṃ pana nikkhitte, dhure pācittiyaṃ siyā.

2344. Sati vā antarāyasmiṃ, gilānāyāpadāsu vā;
Na doso pariyesitvā, dutiyaṃ alabhantiyā.

2345. Aṭṭhamepi anāpatti, evameva pakāsitā;
Idaṃ tu dhuranikkhepa-samuṭṭhānamudīritaṃ.

Navamaṃ.

2346. Pasākhe pana sañjātaṃ, gaṇḍaṃ rucitameva vā;
Anāpucchāva saṅghaṃ vā, gaṇaṃ ekena ekikā.

2347. ''Bhinda phālehi dhovā''ti, sabbānevāṇāpentiyā;
Katesu dukkaṭāniccha, tassā pācittiyo cha ca.

2348. ''Yamettha atthi kātabbaṃ, taṃ sabbaṃ tvaṃ karohi''ti;
Āṇāpeti sace evaṃ, so ca sabbaṃ karoti ce.

2349. Ekāya pana vācāya, dukkaṭāni panaccha ca;
Tassā pācittiyacchakkaṃ, dvādasāpattiyo siyuṃ.

2350. Bhedanādīsu ekaṃ sā, āṇāpeti sace pana;
So karoti ca sabbāni, ekaṃ pācittiyaṃ siyā.

2351. Āpucchitvāpi vā viññuṃ, gahetvā dutiyampi vā;
Bhedanādīni sabbāni, kārāpeti sace pana.

2352. Tassā ummattikādīna-manāpatti pakāsitā;
Samuṭṭhānādayo sabbe, kathinena samā matā.

Dasamaṃ.

Ārāmavaggo chaṭṭho.

2353. Gaṇaṃpariyesanādismiṃ, gabbhiniṃ vuṭṭhapentiyā;
Ñattiyā kammavācāhi, upajjhāyāya dukkaṭaṃ.

2354. Kammavācāya osāne, pācitti pariyāputā;
Tathā gabbhinisaññāya, na ca gabbhiniyā pana.

2355. Ubho sañjātakaṅkhāya, hoti āpatti dukkaṭaṃ;
Tathācariniyā tassā, gaṇassāpi ca dīpitaṃ.

2356. Dvīsvagabbhinisaññāya, na dosummattikāya vā;
Adinnādānatulyāva, samuṭṭhānādayo nayā.

Paṭhamaṃ.

2357. Dutiye natthi vattabbaṃ, paṭhamena samaṃ mataṃ;
Samuṭṭhānādinā saddhiṃ, natthi kāci visesatā.

Dutiyaṃ.

2358. Chasvasikkhitasikkhaṃ tu, sikkhamānañhi bhikkhunī;
Dve vassāni siyāpatti, vuṭṭhāpeyya sace pana.

2359. Tikapācittiyaṃ vuttaṃ, dhammakamme tu satthunā;
Adhamme pana kammasmiṃ, dīpitaṃ tikadukkaṭaṃ.

2360. Chasu sikkhitasikkhaṃ yā, dve vassāni akhaṇḍato;
Vuṭṭhāpeti anāpatti, tathā ummattikāya vā.

2361. Imā hi cha ca sikkhāyo, saṭṭhivassāpi ce pana;
Pabbajjāya padātabbā, adatvā na ca kāraye.

Tatiyaṃ.

2362. Catutthe natthi vattabbaṃ, idha saṅghena sammataṃ;
Sikkhamānamanāpatti, hoti taṃ vuṭṭhapentiyā.

2363. Adinnā paṭhamaṃ hoti, sace vuṭṭhānasammuti;
Tatthāpi ca padātabbā, upasampadamāḷake.

2364. Tatiyañca catutthañca, samuṭṭhānādinā pana;
Paṭhamena samaṃ ñeyyaṃ, catutthaṃ tu kriyākriyaṃ.

Catutthaṃ.

2365. Ūnadvādasavassaṃ tu, kañci gihigataṃ pana;
Paripuṇṇāti saññāya, na doso vuṭṭhapentiyā.

2366. Hoti vānupasampannā, upasampāditāpi sā;
Asesena ca sesaṃ tu, paṭhamena samaṃ mataṃ.

Pañcamaṃ.

2367. Chaṭṭhaṃ tu tatiye vutta-nayeneva vibhāvaye;
Sattamampi tathā sabbaṃ, catutthena samaṃ mataṃ.

Chaṭṭhasattamāni.

2368. Yaṃ tuvaṭṭakavaggasmiṃ, dukkhitaṃ sahajīviniṃ;
Vuttaṃ tena samaṃ ñeyyaṃ, aṭṭhamaṃ na visesatā.

Aṭṭhamaṃ.

2369. Dve vassāni ca yā kāci, vuṭṭhāpitapavattiniṃ;
Nānubandheyya ce tassā, pācitti pariyāputā.

2370. ‘‘Dve vassāni ahaṃ nānu-bandhissāmī’’ti ce pana;
Dhure nikkhittamattasmiṃ, tassā pācittiyaṃ siyā.

2371. Tañca bālamalajjiṃ vā, gilānāyāpadāsu vā;
Nānubandhantiyā tassā, na dosummattikāya vā.

2372. Samuṭṭhānādayo tulyā, paṭhamantimavatthunā;
Idaṃ panākriyaṃ vuttaṃ, vedanā dukkhavedanā.

Navamaṃ.

2373. Vuṭṭhāpetvā tu yā kāci, bhikkhunī sahajīviniṃ;
Taṃ gahetvā na gaccheyya, na caññaṃ āṇāpeyya ce.

2374. Dhure nikkhittamattasmiṃ, tassā pācittiyaṃ siyā;
Sati vā antarāyasmiṃ, dutiyaṃ alabhantiyā.

2375. Āpadāsu gilānāya, tathā ummattikāya vā;
Na doso dhuranikkhepa-samuṭṭhānamidaṃ pana.

Dasamaṃ.

Gabbhinivaggo sattamo.

2376. Kumāribhūtavaggassa, paṭhamādīni tīṇipi;
Gihigatehi tīheva, sadisānīti niddise.

2377. Yā mahūpapadā dve tu, sikkhamānā panādito;
''Gatā vīsativassā''ti, viññātabbā vibhāvinā.

2378. Sace gihigatā honti, na ca vā purisaṃ gatā;
''Sikkhamānā''ti vattabbā, tā hi sammutiādisu.

2379. Na tā ''kumāribhūtā''ti, tathā ''gihigatā''ti vā;
Vattabbā panubhopetā, evaṃ vattuṃ na vaṭṭati.

2380. Sammutiṃ dasavassāya, datvā dvādasavassikā;
Kattabbā upasampannā, sesāsupi ayaṃ nayo.

2381. Yā aṭṭhārasavassā tu, tato paṭṭhāya sā pana;
Vuttā ''kumāribhūtā''ti, tathā ''gihigatā''tipi.

2382. Vuttā ''kumāribhūtā''ti, sāmaṇerī hi yā pana;
''Kumāribhūtā'' icceva, vattabbā na panaññathā.

2383. Etā tu pana tissopi, sikkhāsammutidānato;
''Sikkhamānā''ti vattumpi, vaṭṭateva na saṃsayo.

Tatiyaṃ.

2384. Ūnadvādasavassāva, vuṭṭhāpeti sace paraṃ;
Hutvā sayamupajjhāyā, sikkhamānaṃ tu bhikkhunī.

2385. Pubbe vuttanayeneva, dukkaṭānamanantaraṃ;
Kammavācānamosāne, tassā pācitti dīpitā.

Catutthaṃ.

2386. Pañcame natthi vattabbaṃ, catutthaṃ pañcamampi ca;
Ubhayaṃ tisamuṭṭhānaṃ, pañcamaṃ tu kriyākriyaṃ.

Pañcamaṃ.

2387. Saṅghenupaparikkhitvā, ‘‘alaṃ tāvā’’ti vāritā;
Upasampāditenettha, pacchā khīyati dosatā.

2388. Ujjhāyati sace chanda-dosādīhi karontiyā;
Na doso tisamuṭṭhānaṃ, sacittaṃ dukkhavedanaṃ.

Chaṭṭhaṃ.

2389. Laddhe ca cīvare pacchā, asante antarāyike;
‘‘Vuṭṭhāpessāmi nāha’’nti, dhuranikkhepane pana.

2390. Hoti pācittiyaṃ tassā, gilānāyāpadāsupi;
Na doso pariyesitvā, parisaṃ alabhantiyā.

2391. Idañhi dhuranikkhepa-samuṭṭhānaṃ sacittakaṃ;
Akriyaṃ lokavajjañca, hotidaṃ dukkhavedanaṃ.

Sattamaṃ.

2392. Aṭṭhamaṃ sattameneva, sadisaṃ pana sabbathā;
Navamepi ca vattabbaṃ, natthi uttānamevidaṃ.

2393. Natthājānantiyā doso, tathā ummattikāya vā;
Adinnādānatulyāva, samuṭṭhānādayo nayā.

Aṭṭhamanavamāni.

2394. Mātarā pitarā vātha, nānuññātaṃ tu sāminā;
Tassā pācittiyāpatti, taṃ vuṭṭhāpentiyā siyā.

2395. Upasampadakālasmiṃ, tathā pabbājanakkhaṇe;
Dvikkhattuṃ pucchitabbaṃ tu, bhikkhunīhi, na bhikkhunā.

2396. Anāpatti na jānāti, mātuādīnamatthitaṃ;
Idaṃ catusamuṭṭhānaṃ, vācato kāyavācato.

2397. Vācāmānasato ceva, kāyavācāditopi ca;
Kriyākriyamacittañca, ticittañca tivedanaṃ.

Dasamaṃ.

2398. Yā pārivāsikenettha, chandadānena bhikkhunī;
Vuṭṭhāpeti sace sikkha-mānaṃ pācittiyaṃ siyā.

2399. Avuṭṭhitāyanāpatti, parisāyāvihāya vā;
Chandaṃ tu tisamuṭṭhānaṃ, ticittañca tivedanaṃ.

Ekādasamaṃ.

2400. Dvādase terase vāpi, vattabbaṃ natthi kiñcipi;
Samuṭṭhānādayo sabbe, anantarasamā matā.

Dvādasamaterasamāni.

Kumārībhūtavaggo aṭṭhamo.

2401. Samaṇī agilānā yā, dhāreyya chattupāhanaṃ;
Tassā pācittiyāpatti, hotīti pariyāputā.

2402. Sace ekapayogena, maggassa gamane pana;
Divasampi ca dhāreti, ekaṃ pācittiyaṃ siyā.

2403. Kaddamādīni passitvā, omuñcitvā upāhanā;
Chattameva ca dhārentī, yadi gacchati dukkaṭaṃ.

2404. Sace upāhanāruḷhā, disvā gacchādikaṃ pana;
Taṃ chattamapanāmetvā, dukkaṭaṃ hoti gacchati.

2405. Chattampi apanāmetvā, omuñcitvā upāhanā;
Puna dhārentiyā tassā, hoti pācittiyaṃ pana.

2406. Payogagaṇanāyeva, pācittigaṇanā siyā;
Tikapācittiyaṃ vuttaṃ, tatheva dvikadukkaṭaṃ.

2407. Ārāme upacāre vā, doso natthāpadāsupi;
Idaṃ eḷakalomena, samuṭṭhānādinā samaṃ.

Paṭhamaṃ.

2408. Hoti bhikkhuniyā yānā, orohitvā punappunaṃ;
Abhirūhantiyāpatti, payogagaṇanāvasā.

2409. Āpadāsu anāpatti, tathā ummattikāya vā;
Sesaṃ anantareneva, samuṭṭhānādinā samaṃ.

Dutiyaṃ.

2410. Yā ca dhāreyya saṅghāṇiṃ, yaṃ kiñcipi kaṭūpiyaṃ;
Tassā pācittiyāpatti, hotīti pariyāputā.

2411. Dhārentiyā panetthāpi, omuñcitvā punappunaṃ;
Payogagaṇanāyeva, tassā pācittiyo siyuṃ.

2412. Ābādhapaccayā yā tu, dhāreti kaṭisuttakaṃ;
Tathā ummattikādīna-manāpatti pakāsitā.

2413. Sesaṃ tu paṭhameneva, sadisanti pakāsitaṃ;
Idha cākusalaṃ cittaṃ, lokavajjaṃ visesatā.

Tatiyaṃ.

2414. Dhāreti pana yaṃ kiñci, sace sīsūpagādisu;
Tassā tassa ca vatthussa, gaṇanāpattiyo siyuṃ.

2415. Ābādhapaccayā doso, kiñci dhārentiyā na ca;
Sesaṃ anantareneva, sadisaṃ paridīpitaṃ.

Catutthaṃ.

2416. Yena kenaci gandhena, savaṇṇāvaṇṇakena ca;
Nhāsantiyā panāpatti, nhānosāne pakāsitā.

2417. Gandhayojanato sabba-payoge dukkaṭaṃ siyā;
Ābādhapaccayā doso, natthi ummattikāya vā.

2418. Sesaṃ tu tatiyeneva, sadisaṃ sabbathā mataṃ;
Chaṭṭhampi tatiyeneva, sadisanti pakāsitaṃ.

Pañcamachaṭṭhāni.

2419. Ubbaṭṭāpeyya caññāya, sambāhāpeyya vā tathā;
Hoti bhikkhuniyāpatti, sace bhikkhuniyā pana.

2420. Ettha hatthamamocetvā, ekā ubbaṭṭane siyā;
Mocetvā pana mocetvā, payogagaṇanā siyā.

2421. Sambāhanepi eseva, nayo ñeyyo vibhāvinā;
Āpadāsu gilānāya, anāpatti pakāsitā.

2422. Sesaṃ tu tatiyeneva, samuṭṭhānādinā samaṃ;
Sattamena samānāva, aṭṭhamādīni tīṇipi.

Sattamaṭṭhamanavamadasamāni.

2423. Yā antoupacārasmiṃ, bhikkhussa purato pana;
Anāpucchā nisīdeyya, chamāyapi na vaṭṭati.

2424. Tikapācittiyaṃ vuttaṃ, pucchite dukkaṭadvayaṃ;
Āpadāsu gilānāya, na dosummattikāya vā.

2425. Idaṃ pana samuṭṭhānaṃ, kathinena samaṃ mataṃ;
Kriyākriyamacittañca, ticittañca tivedanaṃ.

Ekādasamaṃ.

2426. Anokāsakataṃ bhikkhuṃ, pañhaṃ puccheyya dosatā;
Vinaye ca katokāsaṃ, suttaṃ pucchantiyāpi ca.

2427. Kāretvā pana okāsaṃ, anodissāpi pucchati;
Na doso padasodhamma-samuṭṭhānamidaṃ pana.

Dvādasamaṃ.

2428. Saṃkaccikaṃ vinā gāmaṃ, padasā pavisantiyā;
Parikkhittassa gāmassa, parikkhepokkame pana.

2429. Dukkaṭaṃ paṭhame pāde, pācitti dutiye siyā;
Upacārokkamepettha, eseva ca nayo mato.

2430. Yassā saṃkaccikaṃ naṭṭhaṃ, acchinnaṃ vāpi kenaci;
Anāpatti siyā tassā, gilānāyāpadāsupi.

2431. Idameḷakalomena, samuṭṭhānādinā samaṃ;
Sesaṃ vuttanayeneva, viññātabbaṃ vibhāvinā.

Terasamaṃ.

Chattupāhanavaggo navamo.

Iti vinayavinicchaye pācittiyakathā niṭṭhitā.

Pāṭidesanīyakathā

2432. Agilānā sace sappiṃ, laddhaṃ viññattiyā sayaṃ;
''Bhuñjissāmī''ti gahaṇe, dukkaṭaṃ paridīpitaṃ.

2433. Ajjhohāravaseneva, pāṭidesaniyaṃ siyā;
Tipāṭidesanīyaṃ tu, gilānāya dvidukkaṭaṃ.

2434. Gilānā viññāpetvāna, pacchā sevantiyāpi ca;
Gilānāyāvasesaṃ vā, viññattaṃ ñātakādito.

2435. Aññassatthāya vā atta-dhanenummattikāya vā;
Anāpatti samuṭṭhānaṃ, addhānasadisaṃ mataṃ.

Paṭhamaṃ.

2436. Ayameva ca sesesu, dutiyādīsu nicchayo;
Samuṭṭhānādinā saddhiṃ, natthi kāci visesatā.

2437. Anāgatesu sabbesu, sappiādīsu pāḷiyaṃ;
Bhuñjantiyā tu viññatvā, aṭṭhasupi ca dukkaṭaṃ.

Iti vinayavinicchaye

Pāṭidesanīyakathā niṭṭhitā.

2438. Sekhiyā pana ye dhammā, uddiṭṭhā pañcasattati;
Tesaṃ mahāvibhaṅge tu, vutto atthavinicchayo.

Iti vinayavinicchaye

Sikkhākaraṇīyakathā niṭṭhitā.

2439. Ubhatopātimokkhānaṃ;
Savibhaṅgānameva yo;
Attho aṭṭhakathāsāro;
So ca vutto visesato.

2440. Tañca sabbaṃ samādāya, vinayassa vinicchayo;
Bhikkhūnaṃ bhikkhunīnañca, hitatthāya kato mayā.

2441. Imaṃ paṭibhānajantu no jantuno;
Suṇanti vinaye hi te ye hite;
Janassa sumatāyane tāyane;
Bhavanti pakataññuno taññuno.

2442. Bahusāranaye vinaye parame;
Abhipatthayatā hi visāradataṃ;
Paramā pana buddhimatā mahatī;
Karaṇīyatamā yatināḍaratā.

2443. Avagacchati yo pana bhikkhu imaṃ;
Vinayassa vinicchayamatthayutaṃ;
Amaraṃ ajaraṃ arajaṃ arujaṃ;
Adhigacchati santipadaṃ pana so.

Iti vinayavinicchaye

Bhikkhunīvibhaṅgakathā niṭṭhitā.

Khandhakakathā

Mahāvaggo

Mahākhandhakakathā

Pabbajjākathā

2444. Sīlakkhandhādiyuttena, subhakkhandhena desite;
Khandhakepi pavakkhāmi, samāsena vinicchayaṃ.

2445. Mātarā ananuññātaṃ, pitarā vāpi bhikkhuno;
Bhaṇḍukammamapucchitvā, pabbājentassa dukkaṭaṃ.

2446. Uddesaparipucchāya, sayaṃ ce byāvaṭo siyā;
Daharo āṇāpetabbo, pabbājetvānayāti ca.

2447. Upajjhāyamathuddissa, avutto daharo pana;
Pabbājeti sace taṃ so, sayamevāpi vaṭṭati.

2448. Sāmaṇeropi vattabbo, daharo natthi tattha ce;
‘‘Khaṇḍasīmamimaṃ netvā, pabbājetvānayā’’ti ca.

2449. Saraṇāni panetassa, dātabbāneva attanā;
Evampi bhikkhunāyeva, hoti pabbājito naro.

2450. Purisaṃ bhikkhuto añño, pabbājeti na vaṭṭati;
Itthiṃ bhikkhunito añño, pabbājeti na vaṭṭati.

2451. Sāmaṇeropi vā dātuṃ, sāmaṇerīpi vā tathā;
Āṇattiyā ubhinnampi, kāsāyāni labhanti te.

2452. Sayameva ca yaṃ kiñci, pabbājentena bhikkhunā;
Kesāpanayanaṃ katvā, paṭhamaṃ udake puna.

2453. Nhāpetabbo siyā suṭṭhu, ghaṃsitvā gomayādinā;
Sarīre pīḷakā vāpi, kacchu vā tassa honti ce.

2454. Mātā yathā niyaṃputtaṃ, na jigucchati sabbaso;
Nhāpetabbova yatinā, tatheva ajigucchatā.

2455. Kasmā? Panettakenāpi, upakārena sāsane;
So sadā balavasneho, hotupajjhāyakādisu.

2456. Vinodetvā panuppannaṃ, ukkaṇṭhaṃ kulaputtakā;
Sikkhāyo paripūretvā, nibbānaṃ pāpuṇanti hi.

2457. Gandhacuṇṇena vā pacchā, cuṇṇenapi haliddiyā;
Sarīraṃ tassa sīsañca, ubbaṭṭetvā punappunaṃ.

2458. Gihigandhaṃ vinodetvā, kāsāyāni panekato;
Dvattikkhattuṃ sakiṃ vāpi, dātabbānissa bhikkhunā.

2459. Atha hatthepi vā tassa, adatvā sayameva taṃ;
Acchādeti upajjhāyo, vaṭṭatācariyopi vā.

2460. Nivāseti anāṇatto, so pārupati vā sayaṃ;
Apanetvā tato sabbaṃ, puna dātabbameva taṃ.

2461. Bhikkhunā tu sahatthena, tathā āṇattiyāpi vā;
Dinnaṃ vaṭṭati kāsāvaṃ, nādinnaṃ pana vaṭṭati.

2462. Tasseva santakaṃ vāpi, kā kathā attasantake;
Vandāpetvā tattha bhikkhū, kārāpetvāna ukkuṭiṃ.

2463. Añjaliṃ paggahāpetvā, dātabbaṃ saraṇattayaṃ;
Paṭipāṭivaseneva, na ca uppaṭipāṭiyā.

2464. Sace ekapadaṃ vāpi, deti ekakkharampi vā;
Paṭipāṭiṃ virajjhitvā, gahitaṃ ce na vaṭṭati.

2465. Tikkhattuṃ yadi vā deti, buddhaṃ saraṇameva vā;
Tathā sesesu cevampi, na dinnāneva honti hi.

2466. Katvānunāsikantāni, ekābaddhāni vā pana;

Vicchinditvātha ma-ntāni, dātabbāni vijānatā.

2467. Upasampadakammaṃ tu, ekatosuddhiyā siyā;
Na hoti pana pabbajjā, ubhatosuddhiyā vinā.

2468. Tasmā ācariyenāpi, tathāntevāsikenapi;
Bu-ddha-kārādayo vaṇṇā, ṭhānakaraṇasampadaṃ.

2469. Ahāpentena vattabbā, pabbajjāguṇamicchatā;
Ekavaṇṇavināsena, pabbajjā hi na rūhati.

2470. Yadi siddhāpi pabbajjā, saraṇāgamanatova hi;
Dātabbā dasa sīlāni, pūraṇatthāya bhikkhunā.

Pabbajjākathā.

2471. Upajjhāyamathācariyaṃ, nissāya vasatā pana;
Kattabbāneva vattāni, piyasīlena bhikkhunā.

2472. Āsanaṃ paññapetabbaṃ, dantakaṭṭhaṃ mukhodakaṃ;
Dātabbaṃ tassa kālena, sace yāgu bhavissati.

2473. Yāgu tassupanetabbā, saṅghato kulatopi vā;
Patte vattañca kātabbaṃ, vattaṃ gāmappavesane.

2474. Cīvare yāni vattāni, vuttāni hi mahesinā;
Senāsane tathā pāda-pīṭhakathalikādisu.

2475. Evamādīni vattāni, sabbāni pana rogato;
Vuṭṭhānāgamanantāni, sattatiṃsasataṃ siyuṃ.

2476. Vattabhedena sabbattha, dukkaṭaṃ tu pakāsitaṃ;
Anādaravaseneva, akarontassa bhikkhuno.

Upajjhāyācariyavattakathā.

2477. Upajjhāyassa vattāni, tathā saddhivihārike;
Sataṃ terasa honteva, tathāntevāsikepi ca.

Saddhivihārikantevāsikavattakathā.

2478. Pakkante vāpi vibbhante, pakkhasaṅkantake mate;
Āṇattiyā upajjhāyā, passambhati ca nissayo.

2479. Hoti ācariyamhāpi, chadhā nissayabhedanaṃ;
Pakkante vāpi vibbhante, pakkhasaṅkantake mate.

2480. Āṇattiyaṃ ubhinnampi, dhuranikkhepanepi ca;
Ekekassa ubhinnaṃ vā, nālaye sati bhijjati.

2481. Upajjhāyasamodhāna-gatassāpi ca bhijjati;

Dassanaṃ savanañcāti, samodhānaṃ dvidhā mataṃ.

2482. Addhikassa gilānassa, gilānupaṭṭhakassa ca;
Yācitassa na dosova, vasituṃ nissayaṃ vinā.

2483. Jānatā attano ceva, vane phāsuvihārataṃ;
Sabhāge dāyakesante, vasitumpi ca vaṭṭati.

Nissayapaṭippassambhanakathā.

2484. Kuṭṭhiṃ gaṇḍiṃ kilāsiñca, sosiñca apamārikaṃ;
Tathā rājabhaṭaṃ coraṃ, likhitaṃ kārabhedakaṃ.

2485. Kasāhataṃ narañceva, purisaṃ lakkhaṇāhataṃ;
Iṇāyikañca dāsañca, pabbājentassa dukkaṭaṃ.

2486. Hatthacchinnamaḷacchinnaṃ, pādacchinnañca puggalaṃ;
Kaṇṇanāsaṅgulicchinnaṃ, kaṇḍaracchinnameva ca.

2487. Kāṇaṃ kuṇiñca khujjañca, vāmanaṃ phaṇahatthakaṃ;
Khañjaṃ pakkhahatañceva, sīpadiṃ pāparoginaṃ.

2488. Jarāya dubbalaṃ andhaṃ, badhirañceva mammanaṃ;
Pīṭhasappiṃ tathā mūgaṃ, pabbājentassa dukkaṭaṃ.

2489. Atidīghotirasso vā, atikālopi vā tathā;
Accodātopi vā maṭṭha-tambalohanidassano.

2490. Atithūlo atikisso, mahāsīsopi vā tathā;
Atikhuddakasīsena, sahitena yuttopi vā.

2491. Kuṭakuṭakasīso vā, tathā sikharasīsako;
Veḷunāḷisamānena, sīsena ca yuto naro.

2492. Kappasīsopi pabbhāra-sīso vā vaṇasīsako;
Tathā kaṇṇikakeso vā, thūlakesopi vā tathā.

2493. Pūtinillomasīso vā, jātipaṇḍarakesako;
Jātiyā tambakeso vā, tathevāvaṭṭasīsako.

2494. Sīsalomekabaddhehi, bhamukehi yutopi vā;
Sambaddhabhamuko vāpi, nillomabhamukopi vā.

2495. Mahantakhuddanetto vā, tathā visamalocano;
Kekaro vāpi gambhīra-netto visamacakkalo.

2496. Jatumūsikakaṇṇo vā, hatthikaṇṇopi vā pana;
Chiddamattakakaṇṇo vā, tathevāviddhakaṇṇako.

2497. Tathā ṭaṅkitakaṇṇo vā, pūtikaṇṇopi vā pana;
Yonakādippabhedopi, nāyaṃ parisadūsako.

2498. Atipiṅgalanetto vā, tathā nippakhumakkhi vā;
Assupaggharanetto vā, pakkapupphitalocano.

2499. Tatheva ca mahānāso, atikhuddakanāsiko;
Tathā cipiṭanāso vā, naro kuṭilanāsiko.

2500. Niccavissavanāso vā, yo vā pana mahāmukho;
Vaṅkabhinnamukho vāpi, mahāoṭṭhopi vā pana.

2501. Tathā tanukaoṭṭho vā, vipuluttaraoṭṭhako;
Oṭṭhachinnopi uppakka-mukho eḷamukhopi vā.

2502. Saṅkhatuṇḍopi duggandha-mukho vā pana puggalo;
Mahādantopi accantaṃ, tathā asuradantako.

2503. Heṭṭhā uparito vāpi, bahinikkhantadantako;
Adanto pūtidanto vā, atikhuddakadantako.

2504. Yassa dantantare danto, kāḷakadantasannibho;
Sukhumova ṭhito, taṃ ce, pabbājetumpi vaṭṭati.

2505. Yo mahāhanuko poso;
Dīghena hanunā yuto;
Cipiṭahanuko vāpi;
Rassena hanunā yuto.

2506. Nimmassudāṭhiko vāpi, atidīghagalopi vā;
Atirassagalopi vā, bhinnagaṇṭhigalopi vā.

2507. Tathā bhaṭṭhaṃsakūṭo vā, bhinnapiṭṭhiuropi vā;
Sudīgharassahattho vā, kacchukaṇḍusamāyuto.

2508. Mahānisadamaṃso vā, uddhanaggupamāyuto;
Vātaṇḍiko mahāūru, saṅghaṭṭanakajāṇuko.

2509. Bhinnajāṇu mahājāṇu, dīghajaṅgho vijaṅghako;
Vikaṭo vāpi paṇho vā, tathā ubbaddhapiṇḍiko.

2510. Yaṭṭhijaṅgho mahājaṅgho, mahāpādopi yo naro;
Tathā piṭṭhikapādo vā, mahāpaṇhipi vā pana.

2511. Vaṅkapādo naro yo vā, gaṇṭhikaṅgulikopi vā;
Yo panandhanakho vāpi, kāḷapūtinakhopi ca.

2512. Iccevamādikaṃ kañci, naraṃ parisadūsakaṃ;
Pabbājentassa bhikkhussa, hoti āpatti dukkaṭaṃ.

Parisadūsakakathā.

2513. ‘‘Sāmaṇerajja mā khāda, mā bhuñja ca pivā’’ti ca;
Nivārentassa āhāraṃ, hoti āpatti dukkaṭaṃ.

2514. ''Nivāressāmi āhāra''-miti vā pattacīvaraṃ;
Anto nikkhipato sabba-payogesupi dukkaṭaṃ.

2515. Dubbacasāmaṇerassa, anācārassa kevalaṃ;
Daṇḍakammaṃ have katvā, hitakāmena bhikkhunā.

2516. Yāguṃ vā pana bhattaṃ vā, dassetvā kira bhāsituṃ;
''Āhaṭe daṇḍakamme tvaṃ, lacchasīda''nti vaṭṭati.

2517. Aparādhānurūpena, daṇḍakammaṃ tu kāraye;
Vālikāsalilādīna-māharāpanameva taṃ.

2518. Sīse vā nikkhipāpetuṃ, pāsāṇādīni kānici;
Nipajjāpetumuṇhe vā, pāsāṇe bhūmiyāpi vā.

2519. Udakaṃ vā pavesetuṃ, na ca vaṭṭati bhikkhuno;
Idhāvaraṇamattaṃ tu, daṇḍakammaṃ pakāsitaṃ.

Nivāraṇakathā.

2520. Pakkhopakkamikāsittā, catuttho panusūyako;
Napuṃsakena pañcete, paṇḍakā paridīpitā.

2521. Tesu āsittusūyānaṃ, pabbajjā na nivāritā;
Itaresaṃ tu tiṇṇampi, paṇḍakānaṃ nivāritā.

2522. Vāritā yassa pabbajjā, nāsetabboti so mato;
Tividhe pana te ñatvā, pabbājentassa dukkaṭaṃ.

Paṇḍakakathā.

2523. Liṅgattheno ca saṃvāsa-ttheno tadubhayassa ca;
Theyyasaṃvāsako nāma, tividhopi pavuccati.

2524. Sayameva ca yo tattha, pabbajitvā na gaṇhati;
Bhikkhuvassāni vā neva, yathāvuḍḍhampi vandanaṃ.

2525. Liṅgattheno ayaṃ liṅga-mattassa thenato siyā;
Yo ca pabbajito hutvā, bhikkhuvassāni gaṇhati.

2526. Saṃvāsaṃ sādiyantova, saṃvāsatthenako mato;
Ubhayatthenako vutta-nayoyeva, yathāha ca.

2527. ''Rājadubbhikkhakantāra-rogaveribhayehi vā;
Cīvarāharaṇatthaṃ vā, liṅgamādiyatīdha yo.

2528. Saṃvāsaṃ nādhivāseti, yāva so suddhamānaso;
Theyyasaṃvāsako nāma, tāva esa na vuccati''.

Theyyasaṃvāsakakathā.

2529. ‘‘Titthiyohaṃ bhavissa’’nti, upasampannabhikkhu ce;
Saliṅgeneva yo yāti, titthiyānamupassayaṃ.

2530. Gacchato padavārena, hoti āpatti dukkaṭaṃ;
Hoti titthiyapakkanto, liṅge tesaṃ tu nissite.

2531. ‘‘Titthiyohaṃ bhavissa’’nti, kusacīrādikaṃ pana;
Sayameva nivāseti, sopi pakkantako siyā.

2532. Naggo ājīvakādīnaṃ, gantvā tesaṃ upassayaṃ;
Luñcāpeti sace kese, vattānādiyatīdha vā.

2533. Morapiñchādikaṃ tesaṃ, liṅgaṃ gaṇhāti vā sace;
Sārato ceva vā tesaṃ, pabbajjaṃ laddhimeva vā.

2534. Hoti titthiyapakkanto, na panesa vimuccati;
Naggassa gacchato vuttaṃ, padavārena dukkaṭaṃ.

2535. Vutto anupasampanna-vasena theyyavāsako;
Tathā titthiyapakkanto, upasampannabhikkhunā.

Titthiyapakkantakathā.

2536. Nāgo vāpi supaṇṇo vā, yakkho sakkopi vā idha;
Tiracchānagato vutto, pabbājetuṃ na vaṭṭati.

Tiracchānakathā.

2537. Pañcānantarike pose, pabbājentassa dukkaṭaṃ;
Ubhatobyañjanañceva, tathā bhikkhunidūsakaṃ.

2538. Ekatoupasampannaṃ, bhikkhunīnaṃ tu santike;
Dūsetvā pana so neva, bhikkhunīdūsako siyā.

2539. Sace anupasampanna-dūsako upasampadaṃ;
Labhateva ca pabbajjaṃ, sā ca neva parājitā.

Ekādasaabhabbapuggalakathā.

2540. Nūpasampādanīyova, anupajjhāyako naro;
Karoto dukkaṭaṃ hoti, na kuppati sace kataṃ.

2541. Kuppatīti vadanteke, na gahetabbameva taṃ;
Sesesupi ayaṃ ñeyyo, nayo sabbattha viññunā.

2542. Upasampadakammassa, abhabbā pañcavīsati;
Ajānitvā kato cāpi, osāro nāsanāraho.

2543. Hatthacchinnādibāttiṃsa, kuṭṭhiādi ca terasa;
Apatto tesamosāro, kato ce pana rūhati.

2544. Ekūpajjhāyako hoti;
Honti ācariyā tayo;
Upasampadāpekkhā ca;
Honti dve vā tayopi vā.

2545. Tīhi ācariyeheva, ekato anusāvanaṃ;
Osāretvā kataṃ kammaṃ, na ca kuppati kappati.

2546. Ekūpajjhāyako hoti;
Ācariyopi tathekato;
Upasampadāpekkhā ca;
Honti dve vā tayopi vā.

2547. Anupubbena sāvetvā, tesaṃ nāmaṃ tu tena ca;
Ekato anusāvetvā, katampi ca na kuppati.

2548. Nānupajjhāyakenāpi, nānācariyakena ca;
Aññamaññānusāvetvā, kataṃ kammañca vaṭṭati.

2549. Sumano tissatherassa, anusāveti sissakaṃ;
Tisso sumanatherassa, anusāveti sissakaṃ.

2550. Nānupajjhāyakeneva, ekācariyakenidha;
Upasampadā paṭikkhittā, buddhenādiccabandhunā.

Mahākhandhakakathā.

Uposathakkhandhakakathā

2551. Baddhābaddhavaseneva, sīmā nāma dvidhā matā;
Nimittena nimittaṃ tu, ghaṭetvā pana sammatā.

2552. Ayaṃ sīmāvipattīhi, ekādasahi vajjitā;
Baddhā nāma siyā sīmā, sā tisampattisaṃyutā.

2553. Khaṇḍasamānasaṃvāsā-vippavāsādibhedato;
Iti baddhā tidhā vuttā, abaddhāpi tidhā matā.

2554. Gāmato udakukkhepā, sattabbhantaratopi ca;
Tattha gāmaparicchedo, **''gāmasīmā''**ti vuccati.

2555. Jātassare samudde vā, nadiyā vā samantato;
Majjhimassudakukkhepo, **udakukkhepa**saññito.

2556. Agāmake araññe tu, sattevabbhantarā pana;
Samantato ayaṃ sīmā, **sattabbhantara**nāmikā.

2557. Ekaṃ abbhantaraṃ vuttaṃ, aṭṭhavīsatihatthakaṃ;
Guḷukkhepanayeneva, udakukkhepakā matā.

2558. Imā dve pana sīmāyo, vaḍḍhanti parisāvasā;
Abbhantarūdakukkhepā, ṭhitokāsā paraṃ siyuṃ.

2559. Ṭhito antoparicchede, hatthapāsaṃ vihāya vā;
Tattakaṃ anatikkamma, paricchedampi vā paraṃ.

2560. Ṭhito kammaṃ vikopeti, iti aṭṭhakathānayo;
Tasmā so hatthapāse vā, kātabbo bahi vā pana.

2561. Baddhasīmāya saṇṭhānaṃ, nimittaṃ disakittanaṃ;
Ñatvā pamāṇaṃ sodhetvā, sīmaṃ bandheyya paṇḍito.

2562. Tikoṇaṃ caturassañca, vaṭṭañca paṇavūpamaṃ;
Vitānaṃ dhanukākāraṃ, mudiṅgasakaṭūpamaṃ.

2563. Pabbataṃ vanaṃ pāsāṇaṃ, rukkhaṃ maggañca vammikaṃ;
Udakañca nadiñcāti, nimittānaṭṭha dīpaye.

2564. Tesu tīṇi nimittāni, ādiṃ katvā samantato;
Nimittānaṃ satenāpi, bandhituṃ pana vaṭṭati.

2565. Tiyojanaparā sīmā, ukkaṭṭhāti pakāsitā;
Ekavīsati bhikkhūnaṃ, gaṇhantī heṭṭhimā matā.

2566. Ukkaṭṭhāyapi ukkaṭṭhā, heṭṭhimāyapi heṭṭhimā;
Etā dvepi asīmāti, vuttā ādiccabandhunā.

2567. Nimittaṃ pana kittetvā, sabbameva samantato;
Pacchā ñattidutiyena, sīmaṃ bandhitumarahati.

2568. Bandhitvānantaraṃ pacchā, cīvarāvippavāsakaṃ;
Sammannitvāna baddhā sā-vippavāsāti vuccati.

2569. Nadīsarasamuddesu, sīmaṃ bandhati ce pana;
Na vottharati teneva, asīmāti jinobravi.

Sīmākathā.

2570. Dinakārakakattabbā-kārānañca vasā pana;
Navevuposathā vuttā, buddhenādiccabandhunā.

2571. Cātuddaso pannaraso, sāmaggī ca uposatho;
Divaseneva niddiṭṭhā, tayopete uposathā.

2572. Saṅghe uposatho ceva, gaṇe puggaluposatho;
Kārakānaṃ vaseneva, tayo vuttā uposathā.

2573. Suttuddesābhidhāno ca, pārisuddhiuposatho;
Adhiṭṭhānanti niddiṭṭhā, tayo kammenuposathā.

2574. Saṅghassa pātimokkho ca, pārisuddhi gaṇassa ca;
Adhiṭṭhānamathekassa, niddiṭṭhaṃ pana satthunā.

2575. Pātimokkhassa uddesā, pañca vuttā mahesinā;
Nidānaṃ uddisitvāna, sāvetabbaṃ tu sesakaṃ.

2576. Ayameva nayo ñeyyo, sesesupi ca viññunā;
Cattāro bhikkhunīnañca, uddesā navime pana.

2577. Pātimokkhassa uddeso, kātabbova uposathe;
Antarāyaṃ vinā ceva, anuddeso nivārito.

2578. Thero ca issaro tassa;
''Therādheyya''nti pāṭhato;
Avattantena ajjhiṭṭho;
Yassa so pana vattati.

2579. Uddisante samappā vā, āgacchanti sace pana;
Uddiṭṭhaṃ taṃ suuddiṭṭhaṃ, sāvetabbaṃ tu sesakaṃ.

2580. Uddiṭṭhamatte bhikkhūnaṃ, parisāyuṭṭhitāya vā;
Pārisuddhi tu kattabbā, mūle tesaṃ, sace bahū.

2581. Sammajjituṃ padīpetuṃ, paññāpetuṃ dakāsane;
Viniddiṭṭhassa therena, akarontassa dukkaṭaṃ.

2582. Katvā sammajjanaṃ dīpaṃ, ṭhapetvā udakāsanaṃ;
Gaṇañattiṃ ṭhapetvāva, kattabbo tīhuposatho.

2583. Pubbakiccaṃ samāpetvā, adhiṭṭheyya panekako;
No ce adhiṭṭhaheyyassa, hoti āpatti dukkaṭaṃ.

2584. Adhammena ca vaggena, samaggena adhammato;
Tathā dhammena vaggena, samaggena ca dhammato.

2585. Uposathassa etāni, kammānīti jinobravi;
Catūsvapi panetesu, catutthaṃ dhammikaṃ mataṃ.

2586. Adhammenidha vaggo hi, katamo cetthuposatho?
Vasanti ekasīmāyaṃ, cattāro yattha bhikkhuno.

2587. Ekassa pārisuddhiṃ te, ānayitvā tayo janā;
Karonti pārisuddhiṃ ce, adhammo vagguposatho.

2588. Adhammena samaggo hi, cattāro bhikkhunekato;
Karonti pārisuddhiṃ ce, samaggo hotyadhammiko.

2589. Dhammena pana vaggo hi, katamo so uposatho;
Vasanti ekasīmāyaṃ, cattāro yattha bhikkhuno.

2590. Ekassa pārisuddhiṃ te, ānayitvā tayo janā;
Pātimokkhuddisante ce, vaggo dhammenuposatho.

2591. Dhammato hi samaggo so;
Cattāro bhikkhunekato;
Pātimokkhuddisantīdha;
Samaggo dhammato mato.

2592. Vagge samagge vaggoti, saññino vimatissa vā;
Uposathaṃ karontassa, hoti āpatti dukkaṭaṃ.

2593. Bhedādhippāyato tassa, hoti thullaccayaṃ pana;
Vagge samaggenāpatti, samaggoti ca saññino.

2594. Ukkhittena gahaṭṭhena, sesehi sahadhammihi;
Cutanikkhittasikkhehi, ekādasahi vā saha.

2595. Uposatho na kātabbo, sabhāgāpattikena vā;
Chandena pārivutthena, karoto hoti dukkaṭaṃ.

2596. Adesetvā panāpattiṃ, nāvikatvāna vematiṃ;
Uposatho na kātabbo, dine vā anuposathe.

2597. Uposathe panāvāsā, sabhikkhumhā ca bhikkhunā;
Āvāso vā anāvāso, na gantabbo kudācanaṃ.

2598. Yasmiṃ uposathe kiccaṃ;
Āvāse pana vattati;
So ce sabhikkhuko nāma;
Āvāsoti pakāsito.

2599. Uposatho kimatthāya, kimatthāya pavāraṇā;
Uposatho samaggattho, visuddhatthā pavāraṇā.

2600. Kopetuṃ dhammikaṃ kammaṃ, paṭikkoseyya dukkaṭaṃ;
Chandaṃ vā kāyasāmaggiṃ, adentassapi dukkaṭaṃ.

2601. Hoti pañcavidho saṅgho, catuvaggādibhedato;
So ca kattabbakammassa, vasena paridīpito.

2602. Pavāraṇaṃ tathābbhānaṃ, kammañca upasampadaṃ;
Ṭhapetvā catuvaggena, akattabbaṃ na vijjati.

2603. Pañcavaggena abbhānaṃ, majjhadesūpasampadaṃ;
Dasavaggena abbhānaṃ, vinā sabbaṃ tu vaṭṭati.

2604. Kammaṃ vīsativaggena, na kattabbaṃ na kiñcipi;
Ūne dosoti ñāpetuṃ, nādhike atirekatā.

2605. Cattāro pakatattāva, kammappattāti dīpitā;
Catuvaggena kattabbe, sesesu ca ayaṃ nayo.

2606. Catuvaggādikattabbaṃ, katvāsaṃvāsapuggalaṃ;
Gaṇapūraṃ karontassa, kataṃ kuppati dukkaṭaṃ.

2607. Parivāsādikammepi, tatraṭṭhaṃ gaṇapūrakaṃ;
Katvā pana karontānaṃ, tathā, sesaṃ tu vaṭṭati.

Uposathakkhandhakakathā.

Vassūpanāyikakkhandhakakathā

2608. Purimā pacchimā cāti, duve vassūpanāyikā;
Ālayo vā vacībhedo, kattabbo upagacchatā.

2609. Vassūpagamanaṃ vāpi, jānaṃ anupagacchato;
Temāsamavasitvā vā, carantassapi dukkaṭaṃ.

2610. Rukkhassa susire chatte, cāṭichavakuṭīsu vā;
Ajjhokāsepi vā vassaṃ, upagantuṃ na vaṭṭati.

2611. Vassacchede anāpatti, antarāyo sace siyā;
Chinnavassassa bhikkhussa, vāritāva pavāraṇā.

2612. Mātāpitūnaṃ pana dassanatthaṃ;
Pañcannamatthe sahadhammikānaṃ;
Daṭṭhuṃ gilānaṃ tadupaṭṭhakānaṃ;
Bhattādi nesaṃ pariyesanatthaṃ.

2613. Tathānabhirataṃ gantvā, vūpakāsessamuṭṭhitaṃ;
Diṭṭhiṃ vā tassa kukkuccaṃ, vinodessāmahanti vā.

2614. Evaṃ sattāhakiccena, bhikkhunā vinayaññunā;
Apesitepi gantabbaṃ, pageva pahite pana.

2615. Vassaṃ upagatenettha, animantitabhikkhunā;
Dhammassa savanatthāya, gantuṃ pana na vaṭṭati.

2616. ''Asukaṃ nāma divasaṃ, sannipāto bhavissati'';
Iccevaṃ katikā pubbaṃ, katā ce pana vaṭṭati.

2617. ''Dhovissāmi rajissāmi, bhaṇḍaka''nti na vaṭṭati;
Sacācariyupajjhāyā, pahiṇanti ca vaṭṭati.

2618. Uddesādīnamatthāya, gantuṃ neva ca vaṭṭati;
Garūnaṃ dassanatthāya, gantuṃ labhati puggalo.

2619. Sace ācariyo ''ajja, mā gacchāhī''ti bhāsati;
Ratticchede anāpatti, hotīti paridīpitā.

2620. Yassa kassaci ñātissa, upaṭṭhākakulassa vā;
Gacchato dassanatthāya, ratticchede ca dukkaṭaṃ.

2621. ''Āgamissāmi ajjeva, gantvāhaṃ gāmaka''nti ca;
Sace pāpuṇituṃ gacchaṃ, na sakkoteva vaṭṭati.

2622. Vaje satthepi nāvāyaṃ, tīsu ṭhānesu bhikkhuno;
Vassacchede anāpatti, pavāretuñca vaṭṭati.

2623. Sati paccayavekalle, sarīrāphāsutāya vā;
Eseva antarāyoti, vassaṃ chetvāpi pakkame.

2624. Yena kenantarāyena, vassaṃ nopagato hi yo;
Dutiyā upagantabbā, chinnavassena vā pana.

2625. Vassaṃ anupagantvā vā, tadaheva ca gacchati;
Bahiddhā eva sattāhaṃ, upagantvāpi vā pana.

2626. Vītināmeti ce tassa, purimāpi na vijjati;
Paṭissave ca bhikkhussa, hoti āpatti dukkaṭaṃ.

2627. Vassaṃ panupagantvā ca, uṭṭhāpetvā na cāruṇaṃ;
Gacchato pana sattāha-karaṇeneva bhikkhuno.

2628. Antoyeva ca sattāhaṃ, nivattantassa tassa tu;
Anāpattīti ko vādo, vasitvā bahi gacchato.

2629. ''Vasissāmīdha vassa''nti, ālayo yadi vijjati;
Nopetasatiyā vassaṃ, tena senāsanaṃ pana.

2630. Gahitaṃ suggahitaṃ hoti, chinnavasso na hoti so;
Labhateva pavāretuṃ, na doso koci vijjati.

2631. ''Imasmiṃ vihāre temāsaṃ, imaṃ vassaṃ upemi''ti;
Nicchārite ca tikkhattuṃ, vassaṃ upagato siyā.

2632. Ādiṃ tu navamiṃ katvā, gantuṃ vaṭṭati bhikkhuno;
Āgacchatu ca pacchā so, mā vā doso na vijjati.

Vassūpanāyikakkhandhakakathā.

Pavāraṇakkhandhakakathā

2633. Cātuddasī pañcadasī, sāmaggī ca pavāraṇā;
Tevācī dvekavācī ca, saṅghe ca gaṇapuggale.

2634. Etā pana munindena, vuttā nava pavāraṇā;
Tīṇi kammāni muñcitvā, anteneva pavāraye.

2635. Pubbakiccaṃ samāpetvā, pattakalle samānite;
Ñattiṃ ṭhapetvā saṅghena, kattabbā hi pavāraṇā.

2636. Pavārentesu theresu, nisīdeyya navo pana;
Sayaṃ yāva pavāreyya, tāva ukkuṭikañhi so.

2637. Ñattiṃ vatvā pavāreyyuṃ, cattāro vā tayopi vā;
Pubbakiccaṃ samāpetvā, ekāvāse vasanti ce.

2638. Aññamaññaṃ pavāreyyuṃ, vinā ñattiṃ duve janā;
Adhiṭṭheyya panekopi, sesā saṅghapavāraṇā.

2639. Pavārite ca saṅghasmiṃ, kareyyanāgato pana;
Avuṭṭho chinnavasso vā, pārisuddhiuposathaṃ.

2640. Pañca yasmiṃ panāvāse, cattāro vā tayopi vā;
Ekekassa haritvāna, samaṇā te pavāraṇaṃ.

2641. Aññamaññaṃ pavārenti, sace āpatti dukkaṭaṃ;
Sesaṃ uposathe vutta-nayenidha naye budho.

2642. Pārisuddhippadānena, sampādetattano suciṃ;
Chandadānena saṅghassa, sabbaṃ sādheti, nattano.

2643. Tasmā pana ubhinnampi, kiccasiddhatthamevidha;
Pārisuddhipi dātabbā, chandaṃ dentena bhikkhunā.

2644. Chandekena bahūnampi, hātabbo pārisuddhipi;
Paramparāhaṭo chando, na gacchati visuddhiyā.

2645. Chandaṃ vā pārisuddhiṃ vā, gahetvā vā pavāraṇaṃ;
Sāmaṇerādibhāvaṃ vā, paṭijāneyya hārako.

2646. Sace so saṅghamappatvā, vibbhameyya mareyya vā;
Nāhaṭañceva taṃ sabbaṃ, patvā cevaṃ siyāhaṭaṃ.

2647. Saṅghaṃ patvā pamatto vā, sutto vā khittacittako;
Nāroceti anāpatti, hoti sañcicca dukkaṭaṃ.

2648. Ye te vipassanāyuttā, rattindivamatanditā;
Pubbarattāpararattaṃ, vipassanaparāyaṇā.

2649. Laddhaphāsuvihārānaṃ, siyā na parihāniti;
Pavāraṇāya saṅgāho, vutto kattikamāsake.

Pavāraṇakkhandhakakathā.

Cammakkhandhakakathā

2650. Eḷakājamigānaṃ tu, cammaṃ vaṭṭati bhikkhuno;
Rohiteṇikuraṅgānaṃ, pasadaṃmigamātuyā.

2651. Ṭhapetvā cammametesaṃ, aññaṃ dukkaṭavatthukaṃ;
Thavikopāhane sabbaṃ, cammaṃ vaṭṭatyamānusaṃ.

2652. Vaṭṭanti majjhime dese, na guṇaṅguṇupāhanā;
Vaṭṭanti antoārāme, sabbatthāpi ca rogino.

2653. Puṭakhallakabaddhā ca, tatheva pāliguṇṭhimā;
Tūlapuṇṇā na vaṭṭanti, sabbanīlādayopi ca.

2654. Citrā upāhanā meṇḍa-visāṇūpamavaddhikā;
Na ca vaṭṭanti morassa, piñchena parisibbitā.

2655. Majjārakāḷakolūka-sīhabyagghuddadīpinaṃ;
Ajinassa ca cammena, na vaṭṭati parikkhaṭā.

2656. Puṭādiṃ apanetvā vā, chinditvā vāpi sabbaso;
Vaṇṇabhedaṃ tathā katvā, dhāretabbā upāhanā.

2657. Sabbāpi pana dhāretuṃ, na ca vaṭṭanti pādukā;
Ṭhapetvā tattha passāva- vaccācamanapādukā.

2658. Āsandiñceva pallaṅkaṃ, uccāsayanasaññitaṃ;
Atikkantapamāṇaṃ tu, sevamānassa dukkaṭaṃ.

2659. Gonakaṃ kuttakaṃ cittaṃ, paṭikaṃ paṭalikampi ca;
Ekantalomiṃ vikatiṃ, tūlikaṃ uddalomikaṃ.

2660. Kaṭṭissaṃ pana koseyyaṃ, hatthiassarathattharaṃ;
Kadalimigapavara-paccattharaṇakampi ca.

2661. Heṭṭhā rattavitānassa, dvidhā rattūpadhānakaṃ;
Akappiyamidaṃ sabbaṃ, dukkaṭaṃ paribhuñjato.

2662. Heṭṭhā akappiye paccatthare sati na vaṭṭati;
Uddhaṃ setavitānampi, tasmiṃ asati vaṭṭati.

2663. Āsandiṃ pana pallaṅkaṃ, ṭhapetvā tūlikampi ca;
Sesaṃ pana ca sabbampi, labhate gihisantakaṃ.

2664. Dhammāsane anāpatti, bhattaggepi nisīdituṃ;
Bhūmattharaṇake tattha, sayitumpi ca vaṭṭati.

Cammakkhandhakakathā.

Bhesajjakkhandhakakathā

2665. Vuttā gahapatissāpi, sammutussāvanantikā;
Gonisādīti kappiyā, catasso honti bhūmiyo.

2666. Saṅghassa santakaṃ gehaṃ, santakaṃ bhikkhunopi vā;
Kappiyaṃ pana kattabbaṃ, sahaseyyappahonakaṃ.

2667. Ṭhapetvā bhikkhumaññehi, dinnaṃ kappiyabhūmiyā;
Atthāya santakaṃ tesaṃ, gehaṃ **gahapate**vidaṃ.

2668. Sā hi **sammutikā** nāma, yā hi saṅghena sammatā;
Kammavācamavatvā vā, vaṭṭatevāpalokanaṃ.

2669. Paṭhamiṭṭhakapāsāṇa-thambhādiṭṭhapane pana;
''Kappiyakuṭiṃ karomā''ti, vadantehi samantato.

2670. Ukkhipitvā ṭhapentesu, āmasitvā paresu vā;
Sayamevukkhipitvā vā, ṭhapeyyu**ssāvanantikā**.

2671. Iṭṭhakādipatiṭṭhānaṃ, bhikkhūnaṃ vadataṃ pana;
Vācāya pariyosānaṃ, samakālaṃ tu vaṭṭati.

2672. Ārāmo aparikkhitto, sakalo bhuyyatopi vā;
Duvidhopi ca viññūhi, **gonisādī**ti vuccati.

2673. Etā pana catassopi, honti kappiyabhūmiyo;
Ettha pakkañca vutthañca, sabbaṃ vaṭṭati āmisaṃ.

2674. Ussāvanantikā yā sā, thambhādīsu adhiṭṭhitā;
Thambhādīsvapanītesu, tadaññesupi tiṭṭhati.

2675. Apanītesu sabbesu, siyā jahitavatthukā;
Gonisādī parikkhittā, sesā chadananāsato.

2676. Bhikkhuṃ ṭhapetvā aññesaṃ, hatthato ca paṭiggaho;
Tesañca sannidhi anto- vuttaṃ bhikkhussa vaṭṭati.

2677. Bhikkhussa bhikkhuniyā vā, santakaṃ saṅghikampi vā;
Antovutthañca pakkañca, ubhinnaṃ na ca vaṭṭati.

2678. Akappakuṭiyā vutthaṃ, sappiādivimissitaṃ;
''Antovuttha''nti niddiṭṭhaṃ, paṭhamaṃ kālikadvayaṃ.

2679. Teheva sappiādīhi, bhikkhunā yāvajīvikaṃ;
Pakkaṃ taṃ pana sattāhaṃ, vaṭṭateva nirāmisaṃ.

2680. Sace āmisasaṃsaṭṭhaṃ, pakkaṃ taṃ paribhuñjati;
Antovutthañca bhiyyopi, sāmapakkañca bhuñjati.

2681. Yāvakālikamāhāro, pānakaṃ yāmakālikaṃ;
Sattāhakālikaṃ nāma, sappiādikapañcakaṃ.

2682. Sesaṃ pana haliddādi, bhesajjaṃ yāvajīvikaṃ;
Catudhā kālikā vuttā, udakaṃ hotyakālikaṃ.

2683. Paṭiggahavaseneva, kālātītā tikālikā;
Honti dosakarā bhuttā, abhuttaṃ tatiyampi ca.

2684. Ambaṃ jambu ca cocañca, mocañca madhu muddikā;
Sālu phārusakañcāti, pānakaṃ aṭṭhadhā mataṃ.

2685. Pānakatthamanuññātaṃ, phalaṃ pakkañca āmakaṃ;
Pānahetu paṭikkhitto, savatthukapaṭiggaho.

2686. Ambapakkaṃ sukoṭṭetvā, madditvā udake pana;
Pacchā parissavaṃ katvā, pātuṃ vaṭṭati pānakaṃ.

2687. Vaṭṭatādiccapākaṃ tu, aggipakkaṃ na vaṭṭati;
Eseva ca nayo sesa-pānakesupi dīpito.

2688. Pupphapattaphalucchūnaṃ, cattāro panime rasā;
Anuññātā imānaṭṭha, pānāni anujānatā.

2689. Sabbo puppharaso vutto, madhukassa rasaṃ vinā;

Sabbo pattaraso vutto, pakkaḍākarasaṃ vinā.

2690. Sattannaṃ sānulomānaṃ, dhaññānaṃ phalajaṃ rasaṃ;
Ṭhapetvānumato sabbo, vikāle phalajo raso.

2691. Yāvakālikapattāna-mapi sītudake kato;
Madditvādiccapākopi, vikāle pana vaṭṭati.

2692. Tālañca nāḷikerañca, panasaṃ labujampi ca;
Tipusālābukumbhaṇḍaṃ, tathā pussaphalampi ca.

2693. Evameḷālukañcāti, navetāni phalāni hi;
Aparaṇṇañca sabbampi, sattadhaññānulomikaṃ.

2694. Badaraṃ timbarū selu, kosambaṃ karamaddakaṃ;
Mātuluṅgakapitthañca, vettaṃ ciñcaphalampi ca.

2695. Phalānaṃ evamādīnaṃ, khuddakānaṃ raso pana;
Aṭṭhapānānulomattā, niddiṭṭho anulomike.

2696. Sānulomassa dhaññassa, ṭhapetvā phalajaṃ rasaṃ;
Añño phalaraso natthi, ayāmakāliko idha.

Bhesajjakkhandhakakathā.

Kathinakkhandhakakathā

2697. Bhikkhūnaṃ vuṭṭhavassānaṃ, kathinatthāramabravi;
Pañcannaṃ ānisaṃsānaṃ, kāraṇā munipuṅgavo.

2698. Na ullikhitamattādi-catuvīsativajjitaṃ;
Cīvaraṃ bhikkhunādāya, uddharitvā purāṇakaṃ.

2699. Navaṃ adhiṭṭhahitvāva, vattabbaṃ vacasā puna;
''Imināntaravāsena, kathinaṃ attharāmi''ti.

2700. Vutte tikkhattumiccevaṃ, kathinaṃ hoti atthataṃ;
Saṅghaṃ panupasaṅkamma, ādāya kathinaṃ iti.

2701. ''Atthataṃ kathinaṃ bhante, saṅghassa anumodatha;
Dhammiko kathinatthāro'', vattabbaṃ tena bhikkhunā.

2702. ''Suatthataṃ tayā bhante, saṅghassa kathinaṃ puna;
Dhammiko kathinatthāro, anumodāmi''tīraye.

2703. Kathinassa ca kiṃ mūlaṃ, kiṃ vatthu kā ca bhūmiyo;
Katidhammavido bhikkhu, kathinatthāramarahati.

2704. Mūlamekaṃ, siyā vatthu, tividhaṃ, bhūmiyo cha ca;
Aṭṭhadhammavido bhikkhu, kathinatthāramarahati.

2705. Saṅgho mūlanti niddiṭṭhaṃ, vatthu hoti ticīvaraṃ;
Khomādīni cha vuttāni, cīvarāni cha bhūmiyo.

2706. Pubbapaccuddharādhiṭṭhā-natthāro mātikāpi ca;
Palibodho ca uddhāro, ānisaṃsā panaṭṭhime.

2707. Dhovanañca vicāro ca, chedanaṃ bandhanampi ca;
Sibbanaṃ rajanaṃ kappaṃ, **''pubbakicca''**nti vuccati.

2708. Saṅghāṭi uttarāsaṅgo, atho antaravāsako;
Paccuddhāro adhiṭṭhānaṃ, atthāropesameva tu.

2709. Pakkamanañca niṭṭhānaṃ, sanniṭṭhānañca nāsanaṃ;
Savanāsā ca sīmā ca, sahubbhāroti aṭṭhimā.

2710. Katacīvaramādāya, āvāse nirapekkhako;
Atikkantāya sīmāya, hoti **pakkamanantikā**.

2711. Ānisaṃsamathādāya, vihāre anapekkhako;
Gantvā pana vihāraṃ so, aññaṃ sukhavihārikaṃ.

2712. Tattha taṃ viharantova, karoti yadi cīvaraṃ;
Niṭṭhite cīvare tasmiṃ, **niṭṭhānantā**ti vuccati.

2713. ''Cīvaraṃ na karissāmi, na paccessaṃ tamassamaṃ'';
Evaṃ tu dhuranikkhepe, **sanniṭṭhānantikā** matā.

2714. Kathinacchādanaṃ laddhā, ''na paccessa''nti ce gato;
Karontasseva naṭṭhaṃ vā, daḍḍhaṃ vā **nāsanantikā**.

2715. Laddhānisaṃso sāpekkho, bahisīmaṃ gato pana;
Suṇāti cantarubbhāraṃ, sā hoti **savanantikā**.

2716. Cīvarāsāya pakkanto, bahisīmaṃ gato pana;
''Dassāmi cīvaraṃ tuyhaṃ'', vutto savati kenaci.

2717. Puna vutte ''na sakkomi, dātunti tava cīvaraṃ'';
Āsāya chinnamattāya, **āsāvacchedikā** matā.

2718. Vassaṃvuṭṭhavihāramhā, vihāraññaṃ gato siyā;
Āgacchaṃ antarāmagge, taduddhāramatikkame.

2719. Tassa so kathinuddhāro, **sīmātikkantiko** mato;
Kathinānisaṃsamādāya, sāpekkhova sace gato.

2720. Sambhuṇāti punāgantvā, kathinuddhārameva ce;
Tassa so kathinuddhāro, **''sahubbhāro''**ti vuccati.

2721. Pakkamanañca niṭṭhānaṃ, sanniṭṭhānañca sīmato;
Cattāro puggalādhīnā, saṅghādhīnantarubbharo.

2722. Nāsanaṃ savanañceva, āsāvacchedikāpi ca;

Tayopi kathinubbhārā, na tu saṅghā, na bhikkhuto.

2723. Āvāsapalibodho ca, palibodho ca cīvare;
Palibodhā duve vuttā, yuttamuttatthavādinā.

2724. Aṭṭhannaṃ mātikānaṃ vā, antarubbhāratopi vā;
Ubbhārāpi duve vuttā, kathinassa mahesinā.

2725. Anāmantāsamādānaṃ, gaṇato yāvadatthikaṃ;
Tattha yo cīvaruppādo, ānisaṃsā ca pañcime.

Kathinakkhandhakakathā.

Cīvarakkhandhakakathā

2726. Cīvarassa panuppādā, aṭṭha cīvaramātikā;
Sīmāya deti, katikā, bhikkhāpaññattiyā, tathā.

2727. Saṅghassa, ubhatosaṅghe, vassaṃvuṭṭhassa deti ca,;
Ādissa, puggalassāti, aṭṭhimā pana mātikā.

2728. Tattha **sīmāya detī**ti, antosīmaṃ gatehi tu;
Bhikkhūhi bhājetabbanti, vaṇṇitaṃ varavaṇṇinā.

2729. **Katikāya ca dinnaṃ** ye, vihārā ekalābhakā;
Ettha dinnañca sabbehi, bhājetabbanti vuccati.

2730. Saṅghassa dhuvakārā hi, yattha karīyanti tattha ca;
Bhikkhāpaññattiyā dinnaṃ, dinnaṃ vuttaṃ mahesinā.

2731. **Saṅghassa** pana yaṃ dinnaṃ, ujubhūtena cetasā;
Tañhi sammukhibhūtena, bhājetabbanti vuccati.

2732. **Ubhatosaṅgha** muddissa, deti saddhāya cīvaraṃ;
Thokā vā bahu vā bhikkhū, samabhāgova vaṭṭati.

2733. **Vassaṃvuṭṭhassa saṅghassa,** cīvaraṃ deti yaṃ pana;
Taṃ tasmiṃ vuṭṭhavassena, bhājetabbanti vaṇṇitaṃ.

2734. Yāguyā pana bhatte vā, **detiādissa** ce pana;
Cīvaraṃ tattha tattheva, yojetabbaṃ vijānatā.

2735. Puggalaṃ pana uddissa, cīvaraṃ yaṃ tu dīyati;
Puggalodissakaṃ nāma, dānaṃ taṃ tu pavuccati.

2736. Sahadhammikesu yo koci, pañcasvapi ‘‘mamaccaye;
Ayaṃ mayhaṃ parikkhāro, mātuyā pitunopi vā.

2737. Upajjhāyassa vā hotu’’, vadaticcevameva ce;
Na hoti pana taṃ tesaṃ, saṅghasseva ca santakaṃ.

2738. Pañcannaṃ accaye dānaṃ, na ca rūhati kiñcipi;
Saṅghasseva ca taṃ hoti, gihīnaṃ pana rūhati.

2739. Bhikkhu vā sāmaṇero vā, kālaṃ bhikkhunupassaye;
Karotyassa parikkhārā, bhikkhūnaṃyeva santakā.

2740. Bhikkhunī sāmaṇerī vā, vihārasmiṃ sace matā;
Honti tassā parikkhārā, bhikkhunīnaṃ tu santakā.

2741. ''Dehi netvāsukassā''ti, dinnaṃ taṃ purimassa tu;
''Idaṃ dammī''ti dinnaṃ taṃ, pacchimasseva santakaṃ.

2742. Evaṃ dinnavidhiṃ ñatvā, matassa vāmatassa vā;
Vissāsaṃ vāpi gaṇheyya, gaṇhe matakacīvaraṃ.

2743. Mūlapattaphalakkhandha-tacapupphappabhedato;
Chabbidhaṃ rajanaṃ vuttaṃ, vantadosena tādinā.

2744. Mūle haliddiṃ, khandhesu, mañjeṭṭhaṃ tuṅgahārakaṃ;
Pattesu alliyā pattaṃ, tathā pattañca nīliyā.

2745. Kusumbhaṃ kiṃsukaṃ pupphe, tace loddañca kaṇḍulaṃ;
Ṭhapetvā rajanaṃ sabbaṃ, phalaṃ sabbampi vaṭṭati.

2746. Kiliṭṭhasāṭakaṃ vāpi, dubbaṇṇaṃ vāpi cīvaraṃ;
Alliyā pana pattena, dhovituṃ pana vaṭṭati.

2747. Cīvarānaṃ kathā sesā, paṭhame kathine pana;
Tattha vuttanayeneva, veditabbā vibhāvinā.

Cīvarakkhandhakakathā.

Mahāvaggo niṭṭhito.

Cūḷavaggo

Pārivāsikakkhandhakakathā

2748. Tajjanīyaṃ niyassañca, pabbājaṃ paṭisāraṇaṃ;
Tividhukkhepanañcāti, satta kammāni dīpaye.

2749. Tecattālīsa vattāni, **khandhake** kammasaññite;
Navādhikāni tiṃseva, **khandhake** tadanantare.

2750. Evaṃ sabbāni vattāni, dvāsīteva mahesinā;
Honti khandhakavattāni, gahitāgahaṇena tu.

2751. Pārivāsañca vattañca, samādinnassa bhikkhuno;
Ratticchedo kathaṃ vutto, vattabhedo kathaṃ bhave?

2752. Sahavāso vināvāso, anārocanameva ca;

Pārivāsikabhikkhussa, ratticchedo ca dukkaṭaṃ.

2753. Ekacchanne panāvāse, pakatattena bhikkhunā;
Nivāso dakapātena, ukkhittassa nivārito.

2754. Pārivāsikabhikkhussa, antoyeva na labbhati;
Iccevaṃ pana niddiṭṭhaṃ, **mahāpaccariyaṃ** pana.

2755. ''Avisesena niddiṭṭhaṃ, mahāaṭṭhakathādisu;
Ubhinnaṃ dakapātena, nivāso vārito''ti hi.

2756. Abhikkhuke panāvāse, anāvāsepi katthaci;
Vippavāsaṃ vasantassa, ratticchedo ca dukkaṭaṃ.

2757. Pārivāsikabhikkhussa, bhikkhuṃ disvāna taṅkhaṇe;
Nārocentassa cetassa, ratticchedo ca dukkaṭaṃ.

2758. Pañceva ca yathāvuḍḍhaṃ, labhate pārivāsiko;
Kātuṃ tattheva ca ṭhatvā, uposathapavāraṇaṃ.

2759. Vassasāṭiṃ yathāvuḍḍhaṃ, denti ce saṅghadāyakā;
Oṇojanaṃ tathā bhattaṃ, labhate pañcime pana.

Pārivāsikakkhandhakakathā.

Samathakkhandhakakathā

2760. Vivādādhāratā cānu-vādādhikaraṇampi ca;
Āpattādhāratā ceva, kiccādhikaraṇampi ca.

2761. Etāni pana cattāri, vuttāni ca mahesinā;
Bhedakārakavatthūni, **vivādo** tattha nissito.

2762. Vipattiyo catassova, **anuvādo** upāgato;
Āpattādhāratā nāma, satta āpattiyo matā.

2763. Saṅghakiccāni nissāya, **kiccādhikaraṇaṃ** siyā;
Etesaṃ tu catunnampi, samattā samathā matā.

2764. Sammukhā sati cāmūḷho, paṭiññāvinayopi ca;
Tassapāpiyasī ceva, tathā yebhuyyasīpi ca.

2765. Tiṇavatthārako ceva, sattamo vinayo mato;
Sattime samathā vuttā, buddhenādiccabandhunā.

2766. Vivādo sammati dvīhi, anuvādo catūhi ca;
Āpatti pana tīheva, kiccamekena sammati.

2767. Chaṭṭhena paṭhamenāpi, vivādo ettha sammati;
Sammukhāvinayādīhi, anupubbena tīhipi.

2768. Tatheva pañcamenāpi, anuvādo hi sammati;
Sammukhena paṭiññāya, tiṇavatthārakena ca.

2769. Āpattūpasamaṃ yāti, tīheva samathehi sā;
Sammukhāvinayeneva, kiccamekena sammati.

2770. Yebhuyyasikakamme tu, salākaṃ gāhaye budho;
Gūḷhena vivaṭenāpi, kaṇṇajappena vā pana.

2771. Alajjussade gūḷhena, vivaṭeneva lajjisu;
Bālesu kaṇṇajappena, salākaṃ gāhaye budho.

2772. Lajjī alajjī bāloti, kena sakkā vijānituṃ?
Sakena kammunāyeva, tena sakkā vijānituṃ.

2773. Āpajjati ca sañcicca, āpattiṃ parigūhati;
Chandādiagatiṃ yāti, **alajjī** ediso siyā.

2774. Nāpajjati ca sañcicca, āpattiṃ na ca gūhati;
Na gacchatigatiñcāpi, ediso **lajji** puggalo.

2775. Duccintito ca dubbhāsī, tathā dukkaṭakāriko;
Ediso pana **''bālo''**ti, lakkhaṇeneva ñāyati.

2776. Tidhā salākagāhena, bahukā dhammavādino;
Yebhuyyasikakammena, kattabbanti jinobravi.

2777. Alajjī sānuvādo ca, asucī kammato ca yo;
Tassapāpiyasīkamma-yoggo so hoti puggalo.

2778. Bhaṇḍane kalahe jāte, vivādasmiṃ anappake;
Bahuassāmaṇe ciṇṇe, anaggepi ca bhassake.

2779. Mūlamūlaṃ gavesantaṃ, hoti vāḷañca kakkhaḷaṃ;
Tiṇavatthārakeneva, kātabbanti pakāsitaṃ.

2780. Yathā ca tiṇapaṇṇena, channaṃ gūthañca muttakaṃ;
Na ca vāyati duggandhaṃ, vūpasammati taṅkhaṇe.

2781. Ṭhapetvā thullavajjañca, gihīhi paṭisaṃyutaṃ;
Diṭṭhāvikammikañceva, yo ca tattha na hoti taṃ.

2782. Sesāyāpattiyā yāva, upasampadamāḷato;
Suddho hoti nirāpatti, tiṇavatthārake tathā.

Samathakkhandhakakathā.

Khuddakavatthukkhandhakakathā

2783. Rukkhe vā pana kuṭṭevā, aṭṭāne thambhakesu vā;
Nhāyamāno sakaṃ kāyaṃ, ugghaṃseyyassa dukkaṭaṃ.

2784. Kāyaṃ gandhabbahatthena, kuruvindakasuttiyā;
Mallakena na ghaṃseyya, nāññamaññañca kāyato.

2785. Akataṃ mallakaṃ nāma, gilānasseva vaṭṭati;
Kataṃ taṃ mallakaṃ nāma, sabbesampi na vaṭṭati.

2786. Kapāliṭṭhakakhaṇḍāni, sabbassa puthupāṇikaṃ;
Gilānassāgilānassa, vatthavaṭṭi ca vaṭṭati.

2787. Vuttā pheṇakapāsāṇa-kathalā pādaghaṃsane;
Vaṭṭaṃ vā caturassaṃ vā, katakaṃ na ca vaṭṭati.

2788. Yaṃ kiñcipi alaṅkāraṃ, dhārentassapi dukkaṭaṃ;
Hoti antamaso tāla-paṇṇamattampi bhikkhuno.

2789. Osaṇheyya sake kese, yo hatthaphaṇakena vā;
Phaṇakenapi kocchena, dukkaṭaṃ tassa niddise.

2790. Sitthatelodatelehi, maṇḍanatthaṃ na vaṭṭati;
Anulomanipātatthaṃ, uddhaṃlomena bhikkhunā.

2791. Hatthaṃ telena temetvā, puñchitabbā siroruhā;
Vaṭṭatuṇhābhitattassa, allahatthena puñchituṃ.

2792. Ādāse udapatte vā, yattha katthaci attano;
Mukhabimbaṃ vinā hetuṃ, olokentassa dukkaṭaṃ.

2793. ''Sañchaviṃ tu mukhaṃ, no''ti, daṭṭhumābādhapaccayā;
''Jiṇṇo no''tāyusaṅkhāra-jānanatthañca vaṭṭati.

2794. Naccaṃ vā pana gītaṃ vā, vāditaṃ vāpi bhikkhuno;
Daṭṭhuṃ vā pana sotuṃ vā, gacchato hoti dukkaṭaṃ.

2795. Daṭṭhumantamaso mora-naccampi ca na vaṭṭati;
Sotumantamaso danta-gītampi ca na vaṭṭati.

2796. Naccantassa sayaṃ vāpi, naccāpentassa dukkaṭaṃ;
Anāpattantarārāme, ṭhatvā suṇāti passati.

2797. ''Passissāmī''ti naccaṃ vā, gītaṃ vā pana vāditaṃ;
Vihārato vihāraṃ vā, gacchato hoti dukkaṭaṃ.

2798. Āpattantovihārepi, uṭṭhahitvāna gacchato;
Ṭhatvā gīvaṃ pasāretvā, passatopi ca vīthiyaṃ.

2799. Kesā dīghā na dhāreyyā, yo dhāreyyassa dukkaṭaṃ;
Dvaṅgulaṃ vā dumāsaṃ vā, tato uddhaṃ na vaṭṭati.

2800. Nakhe nāsikalomāni, dīghāni na tu dhāraye;
Na ca vīsatimaṭṭhaṃ vā, kātuṃ vaṭṭati bhikkhuno.

2801. Kappāpeyya visuṃ massuṃ, dāṭhikaṃ vā ṭhapeyya yo;

Saṃharāpeyya vā lomaṃ, sambādhe tassa dukkaṭaṃ.

2802. Chindato dukkaṭaṃ vuttaṃ, kese kattarikāya vā;
Agilānassa aññena, chindāpentassa vā tathā.

2803. Chindato attano aṅga-jātaṃ thullaccayaṃ siyā;
Sesaṅgachedane atta-vadhe āpatti dukkaṭaṃ.

2804. Ahikīṭādidaṭṭhassa, tādisābādhapaccayā;
Na doso chindato aṅgaṃ, mocentassa ca lohitaṃ.

2805. Aparissāvano maggaṃ, sace gacchati dukkaṭaṃ;
Yācamānassa vā magge, tathevādadatopi taṃ.

2806. Na bhuñje na pive naggo, na khāde na ca sāyaye;
Na dade na ca gaṇheyya, na gaccheyyapi añjasaṃ.

2807. Vanditabbaṃ na naggena, vandāpetabbameva vā;
Parikammaṃ na kātabbaṃ, na naggena ca kāraye.

2808. Parikamme paṭicchādī, tisso jantāgharādikā;
Vuttā, vatthapaṭicchādī, sabbattha pana vaṭṭati.

2809. Yattha katthaci peḷāyaṃ, bhuñjituṃ na ca vaṭṭati;
Ekato bhuñjato hoti, dukkaṭaṃ ekabhājane.

2810. Ekapāvuraṇā eka-ttharaṇā vā nipajjare;
Ekamañcepi vā tesaṃ, hoti āpatti dukkaṭaṃ.

2811. Na nisīdeyya saṅghāṭi-pallatthikamupāgato;
Kiñci kīḷaṃ na kīḷeyya, palitaṃ na ca gāhaye.

2812. Bhamukāya nalāṭe vā, dāṭhikāyapi uggataṃ;
Tādisaṃ palitaṃ caññaṃ, gāhāpetumpi vaṭṭati.

2813. Agilāno sace bhikkhu, chattaṃ dhāreyya dukkaṭaṃ;
Attano cīvarādīnaṃ, guttatthaṃ pana vaṭṭati.

2814. Hatthisoṇḍaṃ catukkaṇṇaṃ, vasanaṃ macchavāḷakaṃ;
Velliyaṃ tālavaṇṭañca, nivāsentassa dukkaṭaṃ.

2815. Gahipārupanaṃ vāpi, pārupantassa dukkaṭaṃ;
Nivāsane pārupane, parimaṇḍalatā matā.

2816. Lokāyataṃ na vāceyya, na ca taṃ pariyāpuṇe;
Na tiracchānavijjā vā, vācetabbāva bhikkhunā.

2817. Na ca vaṭṭati dhāretuṃ, sabbā cāmaribījanī;
Na cālimpeyya dāyaṃ vā, na ca lañje mukhampi ca.

2818. Na vahe ubhatokājaṃ, vaṭṭatantarakājakaṃ;
Sīsakkhandhakaṭolamba-bhāre doso na vijjati.

2819. Aṭṭhaṅgulādikaṃ bhikkhu, pacchimaṃ caturaṅgulā;
Khādato dantakaṭṭhañca, hoti āpatti dukkaṭaṃ.

2820. Rukkhaṃ nevābhirūheyya, kicce satipi porisaṃ;
Āpadāsu yathākāmaṃ, vaṭṭatevābhirūhituṃ.

2821. Lasuṇaṃ na ca khādeyya, sace nākallako siyā;
Nāropetabbakaṃ buddha-vacanaṃ aññathā pana.

2822. Khipitena ca vattabbaṃ, ''jīvā''ti, gihinā puna;
''Jīvathā''ti ca vuttena, ''ciraṃ jīvā''ti vaṭṭati.

2823. Sāmaṇeraṃ gahaṭṭhaṃ vā, ākoṭentassa dukkaṭaṃ;
Sayane pupphasaṃkiṇṇe, na vaṭṭati nipajjituṃ.

2824. Khurabhaṇḍaṃ na gaṇheyya, sace nhāpitapubbako;
Na ca dhāraṇiyā uṇhī, sabbā bāhiralomikā.

2825. Aṅgarāgaṃ karontassa, dukkaṭaṃ samudīritaṃ;
Akāyabandhanassāpi, gāmaṃ pavisatopi ca.

2826. Lohajaṃ dārujaṃ sabbaṃ, kappiyaṃ mattikāmayaṃ;
Vinā satthañca pattañca, katakaṃ kumbhakārikaṃ.

Khuddakavatthukkhandhakakathā.

Senāsanakkhandhakakathā

2827. Āsandiko atikkanta-pamāṇopi ca vaṭṭati;
Tathā pañcaṅgapīṭhampi, sattaṅgampi ca vaṭṭati.

2828. Tūlonaddhā ghareyeva, mañcapīṭhā nisīdituṃ;
Sīsapādūpadhānañca, agilānassa vaṭṭati.

2829. Santharitvā gilānassa, upadhānāni tattha ca;
Paccattharaṇakaṃ datvā, nipajjantassa vaṭṭati.

2830. Tiriyaṃ muṭṭhiratanaṃ, hoti bimbohanaṃ mitaṃ;
Dīghato ca diyaḍḍhaṃ vā, dvihatthanti **kurundiyaṃ**.

2831. Pūritā coḷapaṇṇuṇṇa-tiṇavākehi pañcahi;
Bhisiyo bhāsitā pañca, tūlānaṃ gaṇanāvasā.

2832. Bhisitūlāni pañceva, tathā tūlāni tīṇipi;
Lomāni migapakkhīnaṃ, gabbhā bimbohanassime.

2833. Manussalomaṃ lomesu, pupphesu bakulādikaṃ;
Suddhaṃ tamālapattañca, paṇṇesu na ca vaṭṭati.

2834. Uṇṇādikaṃ pañcavidhañca tūlaṃ;
Mahesinā yaṃ bhisiyaṃ pavuttaṃ;
Masūrake taṃ pana vaṭṭatīti;

Kurundiyaṃ aṭṭhakathāya vuttaṃ.

2835. Yadetaṃ tividhaṃ tūlaṃ, bhisiyaṃ taṃ akappiyaṃ;
Missaṃ tamālapattaṃ tu, sabbattha pana vaṭṭati.

2836. Rūpaṃ tu purisitthīnaṃ, tiracchānagatassa vā;
Kārentassa karoto vā, hoti āpatti dukkaṭaṃ.

2837. Jātakaṃ pana vatthuṃ vā, kārāpetuṃ parehi vā;
Mālākammaṃ latākammaṃ, sayaṃ kātumpi vaṭṭati.

2838. Samānāsaniko nāma, dvīhi vassehi yo pana;
Vuḍḍho vā daharo vāpi, vassenekena vā pana.

2839. Samānavasse vattabbaṃ, kiñca nāmidha vijjati;
Sattavassativassehi, pañcavasso nisīdati.

2840. Heṭṭhā dīghāsanaṃ tiṇṇaṃ, yaṃ pahoti nisīdituṃ;
Ekamañcepi pīṭhe vā, dve nisīdanti vaṭṭati.

2841. Ubhatobyañjanaṃ itthiṃ, ṭhapetvā paṇḍakaṃ pana;
Dīghāsane anuññātaṃ, sabbehipi nisīdituṃ.

2842. Purimiko pacchimiko, tathevantaramuttako;
Tayo senāsanaggāhā, sambuddhena pakāsitā.

2843. Pubbāruṇā pāṭipadassa yāva;
Punāruṇo bhijjati neva tāva;
Idañhi senāsanagāhakassa;
Khettanti vassūpagame vadanti.

2844. Pātova gāhite añño, bhikkhu senāsane pana;
Sace yācati āgantvā, vattabbo gāhitanti so.

2845. Saṅghikaṃ apaloketvā, gahitaṃ vassavāsikaṃ;
Antovassepi vibbhanto, labhate tatrajaṃ sace.

2846. Vuṭṭhavasso sace bhikkhu, kiñci āvāsihatthato;
Gahetvā kappiyaṃ bhaṇḍaṃ, datvā tassattano pana.

2847. ‘‘Asukasmiṃ kule mayhaṃ, vassāvāsikacīvaraṃ;
Gāhitaṃ gaṇha’’iccevaṃ, vatvā gacchati so disaṃ.

2848. Uppabbajati ce tattha, gataṭṭhāne, na labbhati;
Gahetuṃ tassa sampattaṃ, saṅghikaṃyeva taṃ siyā.

2849. Manusse sammukhā tattha, paṭicchāpeti ce pana;
Sabbaṃ labhati sampattaṃ, vassāvāsikacīvaraṃ.

2850. Ārāmo ca vihāro ca, vatthūni duvidhassapi;
Bhisi bimbohanaṃ mañca-pīṭhanti tatiyaṃ pana.

2851. Lohakumbhī kaṭāhañca, bhāṇako lohavārako;
Vāsi pharasu kuddālo, kuṭhārī ca nikhādanaṃ.

2852. Valli veḷu tiṇaṃ paṇṇaṃ, muñjapabbajameva ca;
Mattikā dārubhaṇḍañca, pañcamaṃ tu yathāha ca.

2853. ''Dvīhi saṅgahitāni dve, tatiyaṃ catusaṅgahaṃ;
Catutthaṃ navakoṭṭhāsaṃ, pañcamaṃ aṭṭhadhā mataṃ.

2854. Iti pañcahi rāsīhi, pañcanimmalalocano;
Pañcavīsavidhaṃ nātho, garubhaṇḍaṃ pakāsayi''.

2855. Idañhi pana saṅghassa, santakaṃ garubhaṇḍakaṃ;
Vissajjento vibhājento, bhikkhu thullaccayaṃ phuse.

2856. Bhikkhunā garubhaṇḍaṃ tu, saṅghena hi gaṇena vā;
Vissajjitamavissaṭṭhaṃ, vibhattamavibhājitaṃ.

2857. Purimesu hi tīsvettha, na catthāgarubhaṇḍakaṃ;
Lohakumbhī kaṭāho ca, lohabhāṇakameva ca.

2858. Tividhaṃ khuddakaṃ vāpi, garubhaṇḍakamevidaṃ;
Pādagaṇhanako loha-vārako bhājiyo mato.

2859. Uddhaṃ pana tato loha-vārako garubhaṇḍakaṃ;
Bhiṅkārādīni sabbāni, garubhaṇḍāni honti hi.

2860. Bhājetabbo ayopatto;
Tambāyothālakāpi ca;
Dhūmanettādikaṃ neva;
Bhājetabbanti dīpitaṃ.

2861. Attanā paṭiladdhaṃ taṃ, lohabhaṇḍaṃ tu kiñcipi;
Na puggalikabhogena, bhuñjitabbañhi bhikkhunā.

2862. Kaṃsavaṭṭakalohānaṃ, bhājanānipi sabbaso;
Na puggalikabhogena, vaṭṭanti paribhuñjituṃ.

2863. Tipubhaṇḍepi eseva, nayo ñeyyo vibhāvinā;
Na doso saṅghike atthi, gihīnaṃ santakesu vā.

2864. Khīrapāsāṇasambhūtaṃ, garukaṃ taṭṭakādikaṃ;
Pādagaṇhanato uddhaṃ, ghaṭako garubhaṇḍako.

2865. Siṅgisajjhumayaṃ hāra-kūṭajaṃ phalikubbhavaṃ;
Bhājanāni na vaṭṭanti, gihīnaṃ santakānipi.

2866. Vāsi bhājaniyā khuddā, garubhaṇḍaṃ mahattarī;
Tathā pharasu vejjānaṃ, sirāvedhanakampi ca.

2867. Kuṭhāri vāsi kuddālo, garubhaṇḍaṃ nikhādanaṃ;
Sikharampi ca teneva, gahitanti pakāsitaṃ.

2868. Caturassamukhaṃ doṇi-mukhaṃ vaṅkampi tattha ca;
Sadaṇḍaṃ khuddakaṃ sabbaṃ, garubhaṇḍaṃ nikhādanaṃ.

2869. Muṭṭhikamadhikaraṇī, saṇḍāso vā tulādikaṃ;
Kiñci saṅghassa dinnaṃ ce, taṃ sabbaṃ garubhaṇḍakaṃ.

2870. Nhāpitassa ca saṇḍāso, kattarī ca mahattarī;
Mahāpipphalakaṃ tunna-kārānaṃ garubhaṇḍakaṃ.

2871. Valli saṅghassa dinnā vā, tatthajātāpi rakkhitā;
Aḍḍhabāhuppamāṇāpi, garu vettalatādikā.

2872. Suttavākādinibbattā, rajjukā yottakāni vā;
Saṅghassa dinnakāle tu, gacchanti garubhaṇḍataṃ.

2873. Nāḷikerassa hīre vā, vāke vā pana kenaci;
Vaṭṭetvā hi katā eka-vaṭṭāpi garubhaṇḍakaṃ.

2874. Veḷu saṅghassa dinno vā, rakkhito tatthajātako;
Aṭṭhaṅgulāyato sūci-daṇḍamatto garuṃ siyā.

2875. Chattadaṇḍasalākāyo, daṇḍo kattarayaṭṭhipi;
Pādagaṇhanakā tela-nāḷī bhājaniyā ime.

2876. Muñjādīsupi yaṃ kiñci, muṭṭhimattaṃ garuṃ siyā;
Tālapaṇṇādimekampi, dinnaṃ vā tatthajātakaṃ.

2877. Aṭṭhaṅgulappamāṇopi, garukaṃ rittapotthako;
Mattikā pakatī vāpi, pañcavaṇṇā sudhāpi vā.

2878. Silesādīsu vā kiñci, dinnaṃ vā tatthajātakaṃ;
Tālapakkapamāṇaṃ tu, garubhaṇḍanti dīpitaṃ.

2879. Valliveḷādikaṃ kiñci, arakkhitamagopitaṃ;
Garubhaṇḍaṃ na hoteva, gahetabbaṃ yathāsukhaṃ.

2880. Rakkhitaṃ gopitaṃ vāpi, gahetabbaṃ tu gaṇhatā;
Samakaṃ atirekaṃ vā, datvā phātikameva vā.

2881. Añjanaṃ haritālañca, tathā hiṅgu manosilā;
Bhājetabbanti viññeyyaṃ, viññunā vinayaññunā.

2882. Dārubhaṇḍepi yo koci, sūcidaṇḍappamāṇako;
Aṭṭhaṅgulāyato dāru-bhaṇḍako garubhaṇḍakaṃ.

2883. **Mahāaṭṭhakathāyaṃ** tu, vibhajitvāva dassitaṃ;
Āsandikopi sattaṅgo, bhaddapīṭhañca pīṭhikā.

2884. Pīṭhameḷakapādañca, tathāmaṇḍakavaṭṭakaṃ;
Kocchaṃ palālapīṭhañca, dhovane phalakampi ca.

2885. Bhaṇḍikā muggaro ceva, vatthaghaṭṭanamuggaro;

Ambaṇampi ca mañjūsā, nāvā rajanadoṇikā.

2886. Uḷuṅkopi samuggopi, karaṇḍampi kaṭacchupi;
Evamādi tu sabbampi, saṅghikaṃ garubhaṇḍakaṃ.

2887. Sabbaṃ dārumayaṃ geha-sambhāraṃ garukaṃ mataṃ;
Bhājiyaṃ kappiyaṃ cammaṃ, akappiyamabhājiyaṃ.

2888. Eḷacammaṃ garuṃ vuttaṃ, tathevodukkhalādikaṃ;
Pesakārādibhaṇḍañca, kasibhaṇḍañca saṅghikaṃ.

2889. Tathevādhārako patta-pidhānaṃ tālavaṇṭakaṃ;
Bījanī pacchi caṅkoṭaṃ, sabbā sammuñjanī garu.

2890. Yaṃ kiñci bhūmattharaṇaṃ, yo koci kaṭasārako;
Cakkayuttakayānañca, sabbampi garubhaṇḍakaṃ.

2891. Chattañca muṭṭhipaṇṇañca, visāṇaṃtumbabhājanaṃ;
Upāhanāraṇīdhamma-karaṇādi lahuṃ idaṃ.

2892. Hatthidanto visāṇañca, yathāgatamatacchitaṃ;
Mañcapādādi yaṃ kiñci, bhājanīyamaniṭṭhitaṃ.

2893. Niṭṭhito tacchito vāpi, vidho hiṅgukaraṇḍako;
Añjanī ca salākāyo, bhājanī udapuñchanī.

2894. Sabbaṃ kulālabhaṇḍampi, paribhogārahaṃ pana;
Pattaṅgārakaṭāhañca, dhūmadānaṃ kapallikā.

2895. Thūpikā dīparukkho ca, cayanacchadaniṭṭhakā;
Saṅghikaṃ pana sabbampi, garubhaṇḍanti dīpitaṃ.

2896. Patto kañcanako ceva, thālakaṃ kuṇḍikāpi ca;
Ghaṭako lohabhaṇḍepi, kuṇḍikāpi ca bhājiyā.

2897. Garunā garubhaṇḍañca, thāvarena ca thāvaraṃ;
Saṅghassa parivattetvā, gaṇhituṃ pana vaṭṭati.

2898. Adhotena ca pādena, nakkame sayanāsanaṃ;
Allapādena vā bhikkhu, tatheva saupāhano.

2899. Bhūmiyā niṭṭhubhantassa, parikammakatāya vā;
Parikammakataṃ bhittiṃ, apassentassa dukkaṭaṃ.

2900. Parikammakataṃ bhūmiṃ, saṅghikaṃ mañcapīṭhakaṃ;
Attano santakeneva, pattharitvāna kenaci.

2901. Nipajjitabbaṃ, sahasā, tassa niddāyato yadi;
Sarīrāvayavo koci, mañcaṃ phusati dukkaṭaṃ.

2902. Lomesu pana lomānaṃ, gaṇanāyeva dukkaṭaṃ;
Talena hatthapādānaṃ, vaṭṭatakkamituṃ pana.

2903. Sahassagghanako koci, piṇḍapāto sacīvaro;
Patto avassikaṃ bhikkhuṃ, likhitvā ṭhapitopi ca.

2904. Tādiso piṇḍapātova, saṭṭhivassānamaccaye;
Uppanno saṭṭhivassassa, ṭhitikāya dade budho.

2905. Uddesabhattaṃ bhuñjitvā, jāto ce sāmaṇerako;
Gahetuṃ labhati taṃ pacchā, sāmaṇerassa pāḷiyā.

2906. Sampuṇṇavīsavasso yo, sve uddesaṃ labhissati;
Ajja so upasampanno, atītā ṭhitikā siyā.

2907. Sace pana salākā tu, laddhā bhattaṃ na taṃdine;
Laddhaṃ, punadine tassa, gāhetabbaṃ, na saṃsayo.

2908. Uttaruttaribhaṅgassa, bhattassekacarassa hi;
Visuñhi ṭhitikā katvā, dātabbā tu salākikā.

2909. Bhattameva sace laddhaṃ, na panuttaribhaṅgakaṃ;
Laddhamuttaribhaṅgaṃ vā, na laddhaṃ bhattameva vā.

2910. Yena yena hi yaṃ yaṃ tu, na laddhaṃ, tassa tassa ca;
Taṃ taṃ punadine cāpi, gāhetabbanti dīpitaṃ.

2911. Saṅghuddesādikaṃ bhattaṃ, idaṃ sattavidhampi ca;
Āgantukādibhattañca, catubbidhamudīritaṃ.

2912. Vihāravārabhattañca, niccañca kuṭibhattakaṃ;
Pannarasavidhaṃ bhattaṃ, uddiṭṭhaṃ sabbamevidha.

2913. Pāḷimaṭṭhakathañceva, oloketvā punappunaṃ;
Saṅghike paccaye sammā, vibhajeyya vicakkhaṇo.

Senāsanakkhandhakakathā.

Vattakkhandhakakathā

2914. Āgantukāvāsikapiṇḍacārī-;
Senāsanāraññanumodanāsu;
Vattāni bhatte gamikassa jantā-;
Ghare tathā vaccakuṭippavese.

2915. Ācariyupajjhāyakasissasaddhi-;
Vihārivattānipi sabbasova;
Vattāni vuttāni catuddaseva;
Visuddhacittena vināyakena.

2916. Āgantukena ārāmaṃ, pavisantena bhikkhunā;
Chattaṃ panāpanetabbaṃ, muñcitabbā upāhanā.

2917. Oguṇṭhanaṃ na kātabbaṃ, sīse cīvarameva vā;
Na hi tena ca dhotabbā, pādā pānīyavārinā.

2918. Vanditabbāva pucchitvā, vihāre vuḍḍhabhikkhuno;
Kāle senāsanaṃ tena, pucchitabbañca bhikkhunā.

2919. Vaccaṭṭhānañca passāva-ṭṭhānaṃ pānīyameva ca;
Paribhojanīyaṃ saṅgha-katikaṃ gocarādikaṃ.

2920. Vuḍḍhamāgantukaṃ disvā, bhikkhunāvāsikenapi;
Pattaṃ paṭiggahetabbaṃ, paccuggantvāna cīvaraṃ.

2921. Āsanaṃ paññapetabbaṃ, tassa pādodakampi ca;
Upanikkhipitabbañca, pucchitabbañca vārinā.

2922. Vandeyyo paññapetabbaṃ, tassa senāsanampi ca;
Ajjhāvutthamavutthaṃ vā, gocarāgocarampi ca.

2923. Vaccaṭṭhānañca passāva-ṭṭhānaṃ sekkhakulāni ca;
Pavese nikkhame kālo, vattabbo pāniyādikaṃ.

2924. Sace so navako hoti;
Āgatāgantuko yathā;
Nisinneneva tenassa;
Sabbamāvāsibhikkhunā.

2925. ''Atra pattaṃ ṭhapehīti, nisīdāhīdamāsanaṃ'';
Iccevaṃ pana vattabbaṃ, deyyaṃ senāsanampi ca.

2926. Dārumattikabhaṇḍāni, gantukāmena bhikkhunā;
Gantabbaṃ paṭisāmetvā, thaketvāvasathampi ca.

2927. Āpucchitvāpi gantabbaṃ, bhikkhunā sayanāsanaṃ;
Pucchitabbe asantepi, gopetvā vāpi sādhukaṃ.

2928. Sahasā pavise nāpi, sahasā na ca nikkhame;
Nātidūre naccāsanne, ṭhātabbaṃ piṇḍacārinā.

2929. Vāmahatthena saṅghāṭiṃ, uccāretvātha bhājanaṃ;
Dakkhiṇena paṇāmetvā, bhikkhaṃ gaṇheyya paṇḍito.

2930. Sūpaṃ vā dātukāmāti, sallakkheyya muhuttakaṃ;
Olokeyyantarā bhikkhu, na bhikkhādāyikāmukhaṃ.

2931. Pānīyādi panāneyyaṃ, bhikkhunāraññakenapi;
Nakkhattaṃ tena yogo ca, jānitabbā disāpi ca.

2932. Vaccapassāvatitthāni, bhavanti paṭipāṭiyā;
Karontassa yathāvuḍḍhaṃ, hoti āpatti dukkaṭaṃ.

2933. Sahasā ubbhajitvā vā, na ca vaccakuṭiṃ vise;
Ukkāsitvā bahi ṭhatvā, pavise saṇikaṃ pana.

2934. Vaccaṃ na nitthunantena, kātabbaṃ pana bhikkhunā;
Khādato dantakaṭṭhaṃ vā, karoto hoti dukkaṭaṃ.

2935. Vaccaṃ pana na kātabbaṃ, bahiddhā vaccadoṇiyā;
Passāvopi na kātabbo, bahi passāvadoṇiyā.

2936. Kharena nāvalekheyya, na kaṭṭhaṃ vaccakūpake;
Chaḍḍeyya na ca pāteyya, kheḷaṃ passāvadoṇiyā.

2937. Pādukāsu ṭhitoyeva, ubbhajeyya vicakkhaṇo;
Paṭicchādeyya tattheva, ṭhatvā nikkhamane pana.

2938. Nācameyya sace vaccaṃ, katvā yo salile sati;
Tassa dukkaṭamuddiṭṭhaṃ, muninā mohanāsinā.

2939. Sasaddaṃ nācametabbaṃ, katvā capu capūti ca;
Ācamitvā sarāvepi, sesetabbaṃ na tūdakaṃ.

2940. Ūhatampi adhovitvā, nikkhamantassa dukkaṭaṃ;
Uklāpāpi sace honti, sodhetabbaṃ asesato.

2941. Avalekhanakaṭṭhena, pūro ce pīṭharo pana;
Chaḍḍeyya kumbhi rittā ce, kumbhiṃ pūreyya vārinā.

2942. Anajjhiṭṭho hi vuḍḍhena, pātimokkhaṃ na uddise;
Dhammaṃ na ca bhaṇe, pañhaṃ, na puccheyya na vissaje.

2943. Āpucchitvā kathentassa, vuḍḍhaṃ vuḍḍhatarāgame;
Puna āpucchane kiccaṃ, natthīti paridīpitaṃ.

2944. Vuḍḍhenekavihārasmiṃ, saddhiṃ viharatā pana;
Anāpucchā hi sajjhāyo, na kātabbo kadācipi.

2945. Uddesopi na kātabbo, paripucchāya kā kathā;
Na ca dhammo kathetabbo, bhikkhunā dhammacakkhunā.

2946. Na dīpo vijjhāpetabbo, kātabbo vā na ceva so;
Vātapānakavāṭāni, thakeyya vivareyya no.

2947. Caṅkame caṅkamanto ca, vuḍḍhato parivattaye;
Tampi cīvarakaṇṇena, kāyena na ca ghaṭṭaye.

2948. Purato neva therānaṃ, nhāyeyya na panūpari;
Uttaraṃ otarantānaṃ, dade maggaṃ, na ghaṭṭaye.

2949. Vattaṃ aparipūrento, na sīlaṃ paripūrati;
Asuddhasīlo duppañño, cittekaggaṃ na vindati.

2950. Vikkhittacittonekaggo, saddhammaṃ na ca passati;
Apassamāno saddhammaṃ, dukkhā na parimuccati.

2951. Tasmā hi vattaṃ pūreyya, jinaputto vicakkhaṇo;
Ovādaṃ buddhaseṭṭhassa, katvā nibbānamehiti.

Vattakkhandhakakathā.

Bhikkhunikkhandhakakathā

2952. Kāyaṃ ūruṃ thanaṃ vāpi, vivaritvāna bhikkhunī;
Attano aṅgajātaṃ vā, bhikkhussa na ca dassaye.

2953. Bhikkhunā saha yaṃ kiñci, sampayojentiyāpi ca;
Tato bhāsantiyā bhikkhuṃ, hoti āpatti dukkaṭaṃ.

2954. Na ca bhikkhuniyā dīghaṃ, dhāreyya kāyabandhanaṃ;
Teneva kāyabandhena, thanapaṭṭena vā pana.

2955. Vilīvena ca paṭṭena, cammapaṭṭena vā tathā;
Dussapaṭṭena vā dussa-veṇiyā dussavaṭṭiyā.

2956. Na phāsukā nametabbā, dukkaṭaṃ tu namentiyā;
Na ghaṃsāpeyya samaṇī, jaghanaṃ aṭṭhikādinā.

2957. Hatthaṃ vā hatthakocchaṃ vā, pādaṃ vā mukhamūrukaṃ;
Koṭṭāpeti sace tassā, hoti āpatti dukkaṭaṃ.

2958. Na mukhaṃ limpitabbaṃ tu, na cuṇṇetabbameva ca;
Manosilāya vāpatti, mukhaṃ lañjantiyā siyā.

2959. Aṅgarāgo na kātabbo, mukharāgopi vā tathā;
Avaṅgaṃ na ca kātabbaṃ, na kātabbaṃ visesakaṃ.

2960. Olokanakato rāgā, oloketuṃ na vaṭṭati;
Ṭhātabbaṃ na ca sāloke, sanaccaṃ na ca kāraye.

2961. Dukkaṭaṃ muninā vuttaṃ, gaṇikaṃ vuṭṭhapentiyā;
Suraṃ vā pana maṃsaṃ vā, paṇṇaṃ vā vikkiṇantiyā.

2962. Vaḍḍhiṃ vāpi vaṇijjaṃ vā, payojetuṃ na vaṭṭati;
Tirīṭaṃ kañcukaṃ vāpi, yadi dhāreti dukkaṭaṃ.

2963. Dāso vā pana dāsī vā, tathā kammakaropi vā;
Na cevupaṭṭhapetabbo, tiracchānagatopi vā.

2964. Na ca bhikkhuniyā sabba-nīlādiṃ pana cīvaraṃ;
Dhāretabbaṃ, na dhāreyya, sabbaṃ namatakampi ca.

2965. Paṭicchannāpaṭicchannaṃ, chinnaṃ vācchinnameva vā;
Purisabyañjanaṃ sabbaṃ, oloketuṃ na vaṭṭati.

2966. Dūratova ca passitvā, bhikkhuṃ bhikkhuniyā pana;
Maggo tassa padātabbo, okkamitvāna dūrato.

2967. Bhikkhuṃ pana ca passitvā, pattaṃ bhikkhaṃ carantiyā;
Nīharitvā tamukkujjaṃ, dassetabbaṃ tu bhikkhuno.

2968. Saṃvellikañca kātuṃ vā, dhāretuṃ kaṭisuttakaṃ;
Utukāle anuññātaṃ, utunīnaṃ mahesinā.

2969. Itthiposayutaṃ yānaṃ, hatthavaṭṭakameva vā;
Pāṭaṅkī ca gilānāya, vaṭṭatevābhirūhituṃ.

2970. Garudhamme ṭhitāyāpi, mānattaṃ tu carantiyā;
Sammannitvā padātabbā, dutiyā pana bhikkhunī.

2971. Yassā pabbajjakāle tu, gabbho vuṭṭhāti itthiyā;
Putto yadi ca tassāpi, dātabbā dutiyā tathā.

2972. Mātā labhati pāyetuṃ, bhojetuṃ puttamattano;
Maṇḍetumpi ure katvā, setuṃ labhati sā pana.

2973. Ṭhapetvā sahaseyyaṃ tu, tasmiṃ dutiyikāya hi;
Purisesu yathāññesu, vattitabbaṃ tatheva ca.

2974. Vibbhameneva sā hoti, yasmā idha abhikkhunī;
Tasmā bhikkhuniyā sikkhā-paccakkhānaṃ na vijjati.

2975. Vibbhantāya yathā tassā, puna natthūpasampadā;
Gatāya titthāyatanaṃ, tathā natthūpasampadā.

2976. Chedanaṃ nakhakesānaṃ, purisehi ca vandanaṃ;
Vaṇassa parikammampi, sāditum pana vaṭṭati.

2977. Na vaccakuṭiyā vacco, kātabbo yāya kāyaci;
Heṭṭhāpi vivaṭe uddhaṃ, paṭicchannepi vaṭṭati.

2978. Na ca vaṭṭati sabbattha, pallaṅkena nisīdituṃ;
Gilānāyaḍḍhapallaṅkaṃ, vaṭṭatīti pakāsitaṃ.

2979. Na ca bhikkhuniyāraññe, vatthabbaṃ tu kathañcana;
Atitthe naratitthe vā, nhāyituṃ na ca vaṭṭati.

2980. Samaṇī gandhacuṇṇena, yā ca vāsitamattiyā;
Nhāyeyya paṭisote vā, tassā āpatti dukkaṭaṃ.

2981. ‘‘Tvaṃyeva paribhuñjā’’ti, paribhogatthamattano;
Dinnaṃ abhutvā aññassa, dentiyā pana dukkaṭaṃ.

2982. Sabbaṃ paṭiggahāpetvā, bhikkhūhi paribhuñjituṃ;
Asantenupasampanne, bhikkhunīnaṃ tu vaṭṭati.

Bhikkhunikkhandhakakathā.

Iti vinayavinicchaye khandhakakathā niṭṭhitā.

Catubbidhakammakathā

2983. Cattārimāni kammāni, apalokanasaññitaṃ;
Ñatti ñattidutiyañca, kammaṃ ñatticatutthakaṃ.

2984. Apalokanakammaṃ tu, pañca ṭhānāni gacchati;
Ñattikammaṃ navaṭṭhānaṃ, dutiyaṃ satta gacchati.

2985. Tathā ñatticatutthampi, satta ṭhānāni gacchati;
Nissāraṇañca osāro, bhaṇḍukaṃ brahmadaṇḍako.

2986. **Apalokanakamma**ñhi, kammalakkhaṇapañcamaṃ;
Nissāraṇañca osāraṃ, samaṇuddesato vade.

2987. **Bhaṇḍukaṃ** pabbajantena, channena **brahmadaṇḍakaṃ**;
Aññassapi ca kātabbo, tathārūpassa bhikkhuno.

2988. Sabbo sannipatitvāna, āpucchitvāna sabbaso;
Cīvarādiparikkhāraṃ, saṅgho yaṃ deti tassa hi.

2989. Tikkhattuṃ apaloketvā, bhikkhūnaṃ ruciyā pana;
Evaṃ saṅghassa dānaṃ tu, hoti taṃ **kammalakkhaṇaṃ**.

2990. Nissāraṇamathosāro, uposathapavāraṇā;
Sammuti ceva dānañca, paṭiggāho ca sattamo.

2991. Paccukkaḍḍhanatā ceva, aṭṭhamī parikittitā;
Kammassa lakkhaṇañcāti, nava ṭhānāni ñattiyā.

2992. Vinicchaye asampatte, therassāvinayaññuno;
Tassa nissāraṇā vuttā, yā sā **nissāraṇā**ti hi.

2993. Upasampadāpekkhassa, āgaccho**sāraṇā**ti sā;
Uposathavasenāpi, **pavāraṇa**vasenapi.

2994. Ñattiyā ṭhapitattā hi, ñattikammānime duve;
''Upasampadāpekkhañhi, anusāseyyaha''nti ca.

2995. ''Itthannāmamahaṃ bhikkhuṃ, puccheyyaṃ vinaya''nti ca;
Evamādipavattā hi, edisā ñatti **sammuti**.

2996. Nissaṭṭhacīvarādīnaṃ, dānaṃ **''dāna''**nti vuccati;
Āpattīnaṃ paṭiggāho, **''paṭiggāho''**ti vuccati.

2997. **Paccukkaḍḍhanatā** nāma, pavārukkaḍḍhanā matā;
''Imaṃ uposathaṃ katvā, kāle pavārayāmi''ti.

2998. Tiṇavatthārake sabba-paṭhamā ñatti cetarā;
Kammalakkhaṇametanti, nava ṭhānāni ñattiyā.

2999. Ñattidutiyakammampi, satta ṭhānāni gacchati;
Nissāraṇamathosāraṃ, sammutiṃ dānameva ca.

3000. Uddhāraṃ desanaṃ kamma-lakkhaṇaṃ pana sattamaṃ;
Pattanikkujjanādī tu, **nissārosāraṇā** matā.

3001. **Sammuti** nāma sīmādi, sā pañcadasadhā matā;

Dānaṃ kathinavatthassa, **dānaṃ** matakavāsaso.

3002. Kathinassantarubbhāro, **''ubbhāro''**ti pavuccati;
Desanā kuṭivatthussa, vihārassa ca vatthuno.

3003. Tiṇavatthārakamme ca, mohāropanatādisu;
Kammavācāvasenettha, **kammalakkhaṇatā** matā.

3004. Iti ñattidutiyassa, ime satta pakāsitā;
Tathā ñatticatutthampi, satta ṭhānāni gacchati.

3005. Nissāraṇamathosāraṃ, sammutiṃ dānaniggahaṃ;
Samanubhāsanañceva, sattamaṃ kammalakkhaṇaṃ.

3006. Sattannaṃ tajjanādīnaṃ, kammānaṃ karaṇaṃ pana;
Nissāraṇātha passaddhi, tesaṃ **osāraṇā** matā.

3007. Ovādo bhikkhunīnaṃ tu, **sammutī**ti pakāsitā;
Mānattaparivāsānaṃ, dānaṃ **''dāna''**nti vuccati.

3008. Puna mūlāpaṭikkasso, **''niggaho''**ti pavuccati;
Ukkhittassānuvattikā, aṭṭha yāvatatīyakā.

3009. Ariṭṭho caṇḍakāḷī ca, ekādasa bhavantime;
Imesaṃ tu vasā ñeyyā, dasekā **samanubhāsanā**.

3010. Upasampadakammañca, kammamabbhānasaññitaṃ;
Idaṃ ñatticatutthe tu, sattamaṃ **kammalakkhaṇaṃ**.

3011. Apalokanakammañcā-paloketvāva kāraye;
Ñattiyā dutiyenāpi, catutthena na kāraye.

3012. Ñattidutiyakammāni, lahukānatthi kānici;
Kātabbānapaloketvā, sabbā sammutiyo siyuṃ.

3013. Sesāni apaloketvā, kātuṃ pana na vaṭṭati;
Yathāvuttanayeneva, tena teneva kāraye.

Catubbidhakammakathā.

Kammavipattikathā

3014. Vatthuto ñattito ceva, anussāvanasīmato;
Parisatoti pañceva, kammadosā pakāsitā.

3015. Sammukhākaraṇīyaṃ yaṃ, taṃ karoti asammukhā;
Kammaṃ vatthuvipannaṃ taṃ, adhammanti pavuccati.

3016. Asammukhākaraṇīyāni, aṭṭheva ca bhavanti hi;
Pattanikkujjanañceva, pattassukkujjanampi ca.

3017. Pakāsanīyakammañca, sekkhaummattasammuti;
Avandiyo tathā brahma-daṇḍo dūtūpasampadā.

3018. Imānaṭṭha ṭhapetvāna, sesāni pana sabbaso;
Sammukhākaraṇīyāni, kammāni sugatobravi.

3019. Ñattito pana pañceva, vipajjananayā matā;
Na parāmasati vatthuñca, saṅghaṃ puggalameva vā.

3020. Na parāmasati ñattiṃ vā, pacchā ñattiṃ ṭhapeti vā;
Pañcahetehi kammāni, ñattitova vipajjare.

3021. Anussāvanato pañca, kammadosā pakāsitā;
Na parāmasati vatthuṃ vā, saṅghaṃ puggalameva vā.

3022. Hāpeti sāvanaṃ vāpi, sāvetasamayepi vā;
Evaṃ pana vipajjanti, anussāvanatopi ca.

3023. Ekādasahi sīmāhi, sīmato kammadosatā;
Vuttā uposathe tāva, khandhake sabbaso mayā.

3024. Catuvaggena kātabbe, kammappattā anāgatā;
Chando ca na panānīto, paṭikkosanti sammukhā.

3025. Evaṃ tivaṅgiko doso, parisāya vasā siyā;
Āgatā kammapattā ca, chando ca na panāgato.

3026. Sammukhā paṭisedhenti, dutiye catuvaggike;
Āgatā kammapattā ca, chandopi ca samāhaṭo.

3027. Paṭikkosova etthatthi, tatiye catuvaggike;
Evaṃ pañcādivaggesu, saṅghesu tividhesupi.

3028. Catutthikā siyuṃ dosā, dasa dve parisāvasā;
Evaṃ dvādasadhā ettha, kammāni hi vipajjare.

Kammavipattikathā.

Sedamocanakathā

Ka.

Soḷasaparivārassa, parivārassa sādarā;
Suṇātha nipuṇe pañhe, gūḷhatthe bhaṇato mama.

Kha.

Divāpajjati no rattiṃ, rattiṃyeva ca no divā;
Kathañca paṭiggaṇhanto, na gaṇhanto kathaṃ pana.

Ga.

Chindantassa siyāpatti, tathevāchindatopi ca;
Chādentassa tathāpatti-na chādentassa bhikkhuno.

Gha.

Kā cāpatti samāpatti-lābhinoyeva bhikkhuno;
Asamāpattilābhissa, kā ca nāmassa sā bhave.

Ṅa.

Garukaṃ bhaṇato saccaṃ, alikaṃ bhaṇato siyuṃ;
Lahuṃ saccaṃ bhaṇantassa, musā ca bhaṇato garuṃ.

Ca.

Pavisanto ca ārāmaṃ, āpajjati na nikkhamaṃ;
Nikkhamantova āpatti, na ceva pavisaṃ pana;

Cha.

Samādiyanto asamādiyanto;
Anādiyantopi ca ādiyanto;
Dento adentopi siyā sadoso;
Tathā karontopi ca no karonto.

Ja.

Āpajjati ca dhārento, adhārento tatheva ca;
Dvinnaṃ mātā pitā sāva, kathaṃ hoti? Bhaṇāhi me.

Jha.

Ubhatobyañjanā itthī, gabbhaṃ gaṇhāti attanā;
Gaṇhāpeti paraṃ gabbhaṃ, tasmā mātāpitā ca sā.

Ña.

Gāme vā yadi vārañňe, yaṃ paresaṃ mamāyitaṃ;
Na harantova taṃ theyyā, kathaṃ pārājiko bhave;

Ṭa.

Theyyasaṃvāsako eso, liṅgasaṃvāsathenako;
Parabhaṇḍaṃ agaṇhanto, tena hoti parājito.

Ṭha.

Nāriṃ rūpavatiṃ bhikkhu, rattacitto asaññato;
Methunaṃ tāya katvāpi, na so pārājiko kathaṃ;

Ḍa.

Accharāsadisaṃ nāriṃ, supinantena passati;
Tāya methunasaṃyoge, katepi na bhavissati.

Ḍha.

Bahiddhā gehato bhikkhu, itthī gabbhantaraṃ gatā;
Chiddaṃ gehassa nevatthi, kathaṃ methunato cuto;

Ṇa.

Antodussakuṭiṭṭhena, mātugāmena methunaṃ;
Santhatādivaseneva, katvā hoti parājito.

Ta.

Sutte ca vinayeyeva, khandhake sānulomike;
Sabbattha nipuṇā dhīrā, ime pañhe bhaṇanti te.

Tha.

Khandhake parivāre ca, vinaye sānulomike;
Ādaro karaṇīyova, paṭubhāvaṃ panicchitā.

Sedamocanakathā.

Pakiṇṇakavinicchayakathā

3029. Chattaṃ paṇṇamayaṃ kiñci, bahi anto ca sabbaso;
Pañcavaṇṇena suttena, sibbituṃ na ca vaṭṭati.

3030. Chindituṃ aḍḍhacandaṃ vā, paṇṇe makaradantakaṃ;
Ghaṭakaṃ vāḷarūpaṃ vā, lekhā daṇḍe na vaṭṭati.

3031. Sibbituṃ ekavaṇṇena, chattaṃ suttena vaṭṭati;
Thiratthaṃ, pañcavaṇṇānaṃ, pañjaraṃ vā vinandhituṃ.

3032. Ghaṭakaṃ vāḷarūpaṃ vā, lekhā vā pana kevalā;
Bhinditvā vāpi ghaṃsitvā, dhāretuṃ pana vaṭṭati.

3033. Ahichattakasaṇṭhānaṃ, daṇḍabundamhi vaṭṭati;
Ukkiritvā katā lekhā, bandhanatthāya vaṭṭati.

3034. Nānāvaṇṇehi suttehi, maṇḍanatthāya cīvaraṃ;
Samaṃ satapadādīnaṃ, sibbituṃ na ca vaṭṭati.

3035. Pattassa pariyante vā, tathā pattamukhepi vā;
Veṇiṃ saṅkhalikaṃ vāpi, karoto hoti dukkaṭaṃ.

3036. Paṭṭampi gaṇṭhipāsānaṃ, aṭṭhakoṇādikaṃvidhiṃ;
Tatthagghiyagadārūpaṃ, muggarādiṃ karonti ca.

3037. Tattha kakkaṭakakkhīni, uṭṭhāpenti na vaṭṭati;
Suttā ca piḷakā tattha, duviññeyyāva dīpitā.

3038. Catukoṇāva vaṭṭanti, gaṇṭhipāsakapaṭṭakā;
Kaṇṇakoṇesu suttāni, ratte chindeyya cīvare.

3039. Sūcikammavikāraṃ vā, aññaṃ vā pana kiñcipi;
Cīvare bhikkhunā kātuṃ, kārāpetuṃ na vaṭṭati.

3040. Yo ca pakkhipati bhikkhu cīvaraṃ;
Kañjipiṭṭhakhaliallikādisu;
Vaṇṇamaṭṭhamabhipatthayaṃ paraṃ;
Tassa natthi pana mutti dukkaṭā.

3041. Sūcihatthamalādīnaṃ, karaṇe cīvarassa ca;
Tathā kiliṭṭhakāle ca, dhovanatthaṃ tu vaṭṭati.

3042. Rajane pana gandhaṃ vā, telaṃ vā lākhameva vā;
Kiñci pakkhipituṃ tattha, bhikkhuno na ca vaṭṭati.

3043. Saṅkhena maṇinā vāpi, aññenapi ca kenaci;
Cīvaraṃ na ca ghaṭṭeyya, ghaṃsitabbaṃ na doṇiyā.

3044. Cīvaraṃ doṇiyaṃ katvā, nāpi ghaṭṭeyya muṭṭhinā;
Rattaṃ paharituṃ kiñci, hattheheva ca vaṭṭati.

3045. Gaṇṭhike pana lekhā vā, piḷakā vā na vaṭṭati;
Kappabinduvikāro vā, pāḷikaṇṇikabhedato.

3046. Thālakassa ca pattassa, bahi antopi vā pana;
Āraggena katā lekhā, na ca vaṭṭati kācipi.

3047. Āropetvā bhamaṃ pattaṃ, majjitvā ce pacanti ca;
‘‘Maṇivaṇṇaṃ karissāma’’, iti kātuṃ na vaṭṭati.

3048. Pattamaṇḍalake kiñci, bhittikammaṃ na vaṭṭati;
Na doso koci tatthassa, kātuṃ makaradantakaṃ.

3049. Na dhammakaraṇacchatte, lekhā kācipi vaṭṭati;
Kucchiyaṃ vā ṭhapetvā taṃ, lekhaṃ tu mukhavaṭṭiyaṃ.

3050. Suttaṃ vā diguṇaṃ katvā, koṭṭenti ca tahiṃ tahiṃ;
Kāyabandhanasobhatthaṃ, taṃ na vaṭṭati bhikkhuno.

3051. Dasāmukhe daḷhatthāya, dvīsu antesu vaṭṭati;
Mālākammalatākamma-cittikampi na vaṭṭati.

3052. Akkhīni tattha dassetvā, koṭṭite pana kā kathā;
Kakkaṭakkhīni vā tattha, uṭṭhāpetuṃ na vaṭṭati.

3053. Ghaṭaṃ deḍḍubhasīsaṃ vā, makarassa mukhampi vā;
Vikārarūpaṃ yaṃ kiñci, na vaṭṭati dasāmukhe.

3054. Ujukaṃ macchakaṇṭaṃ vā, maṭṭhaṃ vā pana paṭṭikaṃ;
Khajjūripattakākāraṃ, katvā vaṭṭati koṭṭitaṃ.

3055. Paṭṭikā sūkarantanti, duvidhaṃ kāyabandhanaṃ;
Rajjukā dussapaṭṭādi, sabbaṃ tassānulomikaṃ.

3056. Murajaṃ maddavīṇañca, deḍḍubhañca kalābukaṃ;
Rajjuyo na ca vaṭṭanti, purimā dvedasā siyuṃ.

3057. Dasā pāmaṅgasaṇṭhānā, niddiṭṭhā kāyabandhane;
Ekā dviticatasso vā, vaṭṭanti na tato paraṃ.

3058. Ekarajjumayaṃ vuttaṃ, muninā kāyabandhanaṃ;
Tañca pāmaṅgasaṇṭhānaṃ, ekampi ca na vaṭṭati.

3059. Rajjuke ekato katvā, bahū ekāya rajjuyā;
Nirantarañhi veṭhetvā, kataṃ vaṭṭati bandhituṃ.

3060. Dantakaṭṭhavisāṇaṭṭhi-lohaveḷunaḷabbhavā;
Jatusaṅkhamayāsutta-phalajā vidhakā matā.

3061. Kāyabandhanavidhepi, vikāro na ca vaṭṭati;
Tattha tattha pariccheda-lekhāmattaṃ tu vaṭṭati.

3062. Mālākammalatākamma-nānārūpavicittitā;
Na ca vaṭṭati bhikkhūnaṃ, añjanī janarañjanī.

3063. Tādisaṃ pana ghaṃsitvā, veṭhetvā suttakena vā;
Vaḷañjantassa bhikkhussa, na doso koci vijjati.

3064. Vaṭṭā vā caturassā vā, aṭṭhaṃsā vāpi añjanī;
Vaṭṭatevāti niddiṭṭhā, vaṇṇamaṭṭhā na vaṭṭati.

3065. Tathāñjanisalākāpi, añjanithavikāya ca;
Nānāvaṇṇehi suttehi, cittakammaṃ na vaṭṭati.

3066. Ekavaṇṇena suttena, sipāṭiṃ yena kenaci;
Yaṃ kiñci pana sibbetvā, vaḷañjantassa vaṭṭati.

3067. Maṇikaṃ piḷakaṃ vāpi, pipphale ārakaṇṭake;
Ṭhapetuṃ pana yaṃ kiñci, na ca vaṭṭati bhikkhuno.

3068. Daṇḍakepi pariccheda-lekhāmattaṃ tu vaṭṭati;
Valitvā ca nakhacchedaṃ, karontīti hi vaṭṭati.

3069. Uttarāraṇiyaṃ vāpi, dhanuke pelladaṇḍake;
Mālākammādi yaṃ kiñci, vaṇṇamaṭṭhaṃ na vaṭṭati.

3070. Saṇḍāse dantakaṭṭhānaṃ, tathā chedanavāsiyā;
Dvīsu passesu lohena, bandhituṃ pana vaṭṭati.

3071. Tathā kattaradaṇḍepi, cittakammaṃ na vaṭṭati;

Vaṭṭalekhāva vaṭṭanti, ekā vā dvepi heṭṭhato.

3072. Visāṇe nāḷiyaṃ vāpi, tathevāmaṇḍasārake;
Telabhājanake sabbaṃ, vaṇṇamaṭṭhaṃ tu vaṭṭati.

3073. Pānīyassa uḷuṅkepi, doṇiyaṃ rajanassapi;
Ghaṭe phalakapīṭhepi, valayādhārakādike.

3074. Tathā pattapidhāne ca, tālavaṇṭe ca bījane;
Pādapuñchaniyaṃ vāpi, sammuñjaniyameva ca.

3075. Mañce bhūmatthare pīṭhe, bhisibimbohanesu ca;
Mālākammādikaṃ cittaṃ, sabbameva ca vaṭṭati.

3076. Nānāmaṇimayatthambha-kavāṭadvārabhittikaṃ;
Senāsanamanuññātaṃ, kā kathā vaṇṇamaṭṭhake.

3077. Sovaṇṇiyaṃ dvārakavāṭabaddhaṃ;
Suvaṇṇanānāmaṇibhittibhūmiṃ;
Na kiñci ekampi nisedhanīyaṃ;
Senāsanaṃ vaṭṭati sabbameva.

3078. Buddhaṃ dhammañca saṅghañca, na uddissa davaṃ kare;
Mūgabbatādikaṃ neva, gaṇheyya titthiyabbataṃ.

3079. Kāyaṃ vā aṅgajātaṃ vā, ūruṃ vā na tu dassaye;
Bhikkhunīnaṃ tu tā vāpi, na siñce udakādinā.

3080. Vassamaññattha vuṭṭho ce, bhāgamaññattha gaṇhati;
Dukkaṭaṃ puna dātabbaṃ, gīvā naṭṭhepi jajjare.

3081. Codito so sace tehi, bhikkhūhi na dadeyyataṃ;
Dhuranikkhepane tesaṃ, bhaṇḍaggheneva kāraye.

3082. Akappiyasamādānaṃ, karoto hoti dukkaṭaṃ;
Davā silaṃ pavijjhanto, dukkaṭā na ca muccati.

3083. Gihīgopakadānasmiṃ, na doso koci gaṇhato;
Paricchedanayo vutto, saṅghacetiyasantake.

3084. Yānaṃ purisasaṃyuttaṃ, hatthavaṭṭakameva vā;
Pāṭaṅkiñca gilānassa, vaṭṭatevābhirūhituṃ.

3085. Na ca bhikkhuniyā saddhiṃ, sampayojeyya kiñcipi;
Dukkaṭaṃ bhikkhuniṃ rāgā, obhāsentassa bhikkhuno.

3086. Bhikkhunīnaṃ have bhikkhu, pātimokkhaṃ na uddise;
Āpattiṃ vā sace tāsaṃ, paṭiggaṇheyya dukkaṭaṃ.

3087. Attano paribhogatthaṃ, dinnamaññassa kassaci;
Paribhogamakatvāva, dadato pana dukkaṭaṃ.

3088. Asappāyaṃ sace sabbaṃ, apanetumpi vaṭṭati;
Aggaṃ gahetvā dātuṃ vā, pattādīsupyayaṃ nayo.

3089. Pañcavaggūpasampadā, guṇaṅguṇaupāhanā;
Cammatthāro dhuvanhānaṃ, majjhadese na vaṭṭati.

3090. Sambādhassa ca sāmantā, satthakammaṃ duvaṅgulā;
Vāritaṃ, vatthikammampi, sambādheyeva satthunā.

3091. Paṇṇāni ajjukādīnaṃ, loṇaṃ vā uṇhayāguyā;
Pakkhipitvāna pākatthaṃ, cāletuṃ na ca vaṭṭati.

3092. Sace parisamaññassa, upaḷāleti dukkaṭaṃ;
Tattha cādīnavaṃ tassa, vattuṃ pana ca vaṭṭati.

3093. ‘‘Makkhanaṃ gūthamuttehi, gatena nhāyituṃ viya;
Kataṃ nissāya dussīlaṃ, tayā viharatā’’ti ca.

3094. Bhattagge yāgupāne ca, antogāme ca vīthiyaṃ;
Andhakāre anāvajjo, ekāvatto ca byāvaṭo.

3095. Sutto khādañca bhuñjanto, vaccaṃ muttampi vā karaṃ;
Vandanā terasannaṃ tu, ayuttatthena vāritā.

3096. Naggo anupasampanno, nānāsaṃvāsakopi ca;
Yo pacchā upasampanno, ukkhitto mātugāmako.

3097. Ekādasa abhabbā ca, garukaṭṭhā ca pañcime;
Vandato dukkaṭaṃ vuttaṃ, bāvīsati ca puggale.

3098. Yo pure upasampanno, nānāsaṃvāsavuḍḍhako;
Dhammavādī ca sambuddho, vandanīyā tayo ime.

3099. Tajjanādikate ettha, caturo pana puggale;
Vandatopi anāpatti, tehi kammañca kubbato.

3100. Adhiṭṭhānaṃ panekassa, dvinnaṃ vā tiṇṇameva vā;
Diṭṭhāvikammamuddiṭṭhaṃ, tato uddhaṃ nivāraṇaṃ.

3101. Sandiṭṭho hoti sambhatto, jīvatālapitopi ca;
Gahitattamano hoti, vissāso pañcadhā siyā.

3102. Sīladiṭṭhivipatti ca, ācārājīvasambhavā;
Vipattiyo catassova, vuttā ādiccabandhunā.

3103. Tattha appaṭikammā ca, yā ca vuṭṭhānagāminī;
Āpattiyo duve **sīla-vipattī**ti pakāsitā.

3104. Antaggāhikadiṭṭhi ca, yā diṭṭhi dasavatthukā;
Ayaṃ **diṭṭhivipattī**ti, duvidhā diṭṭhi dīpitā.

3105. Desanāgāminikā yā ca, pañca thullaccayādikā;

Vuttā**cāravipattī**ti, ācārakusalena sā.

3106. Kuhanādippavatto hi, **micchājīvo**ti dīpito;
Ājīvapaccayāpatti, chabbidhāti pakāsitā.

3107. Kammunā laddhisīmāhi, nānāsaṃvāsakā tayo;
Ukkhitto tividho kamma-nānāsaṃvāsako mato.

3108. Adhammavādipakkhasmiṃ, nisinnova vicintiyaṃ;
''Dhammavādī panete''ti, uppanne pana mānase.

3109. Nānāsaṃvāsako nāma, laddhiyāyaṃ pakāsito;
Tatraṭṭho pana so dvinnaṃ, kammaṃ kopeti saṅghikaṃ.

3110. Bahisīmāgato sīmā-nānāsaṃvāsako mato;
Nānāsaṃvāsakā evaṃ, tayo vuttā mahesinā.

3111. Cuto anupasampanno, nānāsaṃvāsakā tayo;
Bhikkhūnekādasābhabbā, asaṃvāsā ime siyuṃ.

3112. Asaṃvāsassa sabbassa, tathā kammārahassa ca;
Saṅghe ummattakādīnaṃ, paṭikkhepo na rūhati.

3113. Sasaṃvāsekasīmaṭṭha-pakatattassa bhikkhuno;
Vacanena paṭikkhepo, rūhatānantarassapi.

3114. Bhikkhu āpajjatāpattiṃ, ākārehi panacchahi;
Vuttā samaṇakappā ca, pañca, pañca visuddhiyo.

3115. Nidānaṃ puggalaṃ vatthuṃ, vidhiṃ paññattiyā pana;
Vipattāpattanāpatti, samuṭṭhānanayampi ca.

3116. Vajjakammakriyāsaññā, cittāṇattividhiṃ pana;
Tathevaṅgavidhānañca, vedanā kusalattikaṃ.

3117. Sattarasavidhaṃ etaṃ, dassetvā lakkhaṇaṃ budho;
Sikkhāpadesu yojeyya, tattha tattha yathārahaṃ.

3118. **Nidānaṃ** tattha vesālī, tathā rājagahaṃ puraṃ;
Sāvatthāḷavi kosambī, sakkabhaggā pakāsitā.

3119. Dasa vesāliyā vuttā, ekavīsaṃ giribbaje;
Satāni hi cha ūnāni, tīṇi sāvatthiyā siyuṃ.

3120. Cha panāḷaviyaṃ vuttā, aṭṭha kosambiyaṃ katā;
Aṭṭha sakkesu paññattā, tayo bhagge pakāsitā.

3121. Tevīsatividhā vuttā, sudinnadhaniyādayo;
Bhikkhūnaṃ pātimokkhasmiṃ, ādikammikapuggalā.

3122. Bhikkhunīnaṃ tathā pāti-mokkhasmiṃ ādikammikā;
Thullanandādayo satta, sabbe tiṃsa bhavanti te.

3123. Taruṃ timūlaṃ navapattamenaṃ;
Dvayaṅkuraṃ sattaphalaṃ chapupphaṃ;
Jānāti yo dvippabhavaṃ dvisākhaṃ;
Jānāti paññattimasesato so.

3124. Iti paramamimaṃ vinicchayaṃ;
Madhurapadatthamanākulaṃ tu yo;
Paṭhati suṇati pucchate ca so;
Bhavatupālisamo vinicchaye.

Iti vinayavinicchaye pakiṇṇakavinicchayakathā samattā.

Kammaṭṭhānabhāvanāvidhānakathā

3125. Pāmokkhe pātimokkhasmiṃ, mukhe mokkhappavesane;
Sabbadukkhakkhaye vutte, vuttamevitarattayaṃ.

3126. Idaṃ catubbidhaṃ sīlaṃ, ñatvā tattha patiṭṭhito;
Samādhiṃ puna bhāvetvā, paññāya parimuccati.

3127. Dasānussatiyo vuttā, kasiṇā ca dasāsubhā;
Catasso appamaññāyo, tathāruppā paradvayaṃ.

3128. Iccevaṃ pana sabbampi, cattālīsavidhaṃ siyā;
Kammaṭṭhānaṃ samuddiṭṭhaṃ, mammaṭṭhānaṃ manobhuno.

3129. Upacārappanāto ca, jhānabhedā atikkamā;
Vaḍḍhanāvaḍḍhanā cāpi, tathārammaṇabhūmito.

3130. Gahaṇā paccayā bhiyyo, tathā cariyānukūlato;
Viseso ayametesu, viññātabbo vibhāvinā.

3131. Aṭṭhānussatiyo saññā-vavatthānañca tatthime;
Upacāravahā, sesā, tiṃsa jhānavahā matā.

3132. Paṭhamajjhānikā tattha, asubhā kāyagatāsati;
Ānāpānañca kasiṇā, catukkajjhānikā ime.

3133. Tikajjhānāni tissova, appamaññātha pacchimā;
Cattāropi ca āruppā, catutthajjhānikā matā.

3134. Atikkamo dvidhā vutto, aṅgārammaṇatopi ca;
Catukkatikajhānesu, aṅgātikkamatā matā.

3135. Catutthā appamaññāpi, aṅgātikkamato siyā;
Ārammaṇamatikkamma, āruppā pana jāyare.

3136. Kasiṇāni dasevettha, vaḍḍhetabbāni yoginā;
Sesaṃ pana ca sabbampi, na vaḍḍhetabbameva taṃ.

3137. Nimittārammaṇā tattha, kasiṇā ca dasāsubhā;
Kāye satānāpānañca, bāvīsati bhavantime.

3138. Sesānussatiyo aṭṭha, saññā dhātuvavatthanaṃ;
Viññāṇaṃ nevasaññā ca, dasa dve bhāvagocarā.

3139. Catasso appamaññāyo, dve ca āruppamānasā;
Ime dhammā viniddiṭṭhā, cha navattabbagocarā.

3140. Dasāsubhā paṭikkūla-saññā kāyagatāsati;
Devesu na pavattanti, dvādasevāti bhūmito.

3141. Tāni dvādasa bhiyyo ca, ānāpānasatīpi ca;
Sabbaso terasa vāpi, brahmaloke na jāyare.

3142. Ṭhapetvā caturāruppe, arūpāvacare kira;
Aññe pana na jāyanti, sabbe jāyanti mānuse.

3143. Catutthaṃ kasiṇaṃ hitvā, kasiṇā ca dasāsubhā;
Diṭṭheneva gahetabbā, pubbabhāge bhavanti te.

3144. Ānāpānañca phuṭṭhena, diṭṭhena tacapañcakaṃ;
Māluto diṭṭhaphuṭṭhena, sutena cettha sesakaṃ.

3145. Ākāsakasiṇañcettha, ṭhapetvā kasiṇā nava;
Paṭhamāruppacittassa, paccayā pana jāyare.

3146. Bhavanti hi abhiññāṇaṃ, kasiṇāni dasāpi ca;
Tissopi appamaññāyo, catutthassa tu paccayā.

3147. Heṭṭhimaheṭṭhimāruppaṃ, parassa ca parassa ca;
Nevasaññā nirodhassa, paccayoti pakāsitā.

3148. Sabbe sukhavihārassa, bhavanissaraṇassa ca;
Tathā bhavasukhānañca, paccayāti ca dīpitā.

3149. Asubhā dasa viññeyyā, tathā kāyagatāsati;
Anukūlā ime rāga-caritassa visesato.

3150. Catasso appamaññāyo, savaṇṇakasiṇā tathā;
Anukūlā ime dosa-caritassa pakāsitā.

3151. Vitakkacaritassāpi, mohappakatinopi ca;
Ānāpānasatekāva, sappāyāti vibhāvitā.

3152. Saññā ceva vavatthānaṃ, maraṇūpasame sati;
Paññāpakatino ete, anukūlāti dīpitā.

3153. Ādianussaticchakkaṃ, saddhācaritavaṇṇitaṃ;
Āruppā kasiṇā sesā, dasa sabbānurūpakā.

3154. Evaṃ pabhedato ñatvā, kammaṭṭhānāni paṇḍito;
Cariyāyānukūlaṃ tu, tesu yaṃ attano pana.

3155. Taṃ gahetvāna medhāvī, daḷhaṃ kalyāṇamittako;

Ucchedaṃ palibodhānaṃ, katvā paṭhamameva ca.

3156. Anurūpe vasantena, vihāre dosavajjite;
Bhāvetvā paṭhamādīni, jhānāni pana sabbaso.

3157. Tato vuṭṭhāya sappañño, jhānamhā paṭhamādito;
Nāmarūpavavatthānaṃ, katvā kaṅkhaṃ vitīriya.

3158. Upaklese amaggoti, dasobhāsādayo pana;
Maggo vipassanāñāṇaṃ, iti jānāti paṇḍito.

3159. Tiṇṇaṃ tesaṃ vavatthāne, kate ettāvatā pana;
Tiṇṇaṃ pana ca saccānaṃ, vavatthānaṃ kataṃ siyā.

3160. Udayabbayabhaṅgā ca, bhayādīnavanibbidā;
Muñcitukamyatāñāṇaṃ, paṭisaṅkhānupassanā.

3161. Saṅkhārupekkhāñāṇañca, navamaṃ saccānulomikaṃ;
Ayaṃ ''paṭipadāñāṇa-dassana''nti pakāsitā.

3162. Tato gotrabhucittassa, samanantarameva ca;
Santimārammaṇaṃ katvā, jāyate ñāṇadassanaṃ.

3163. ''Ñāṇadassanasuddhī''ti, idaṃ ñāṇaṃ pakāsitaṃ;
Paccavekkhaṇapariyantaṃ, phalaṃ tassānujāyate.

3164. Teneva ca upāyena, bhāvento so punappunaṃ;
Pāpuṇāti yathā bhikkhu, sesamaggaphalāni ca.

3165. Iccevamaccantamavecca dhammaṃ;
Viddhaṃsayitvākusalaṃ asesaṃ;
Visosayitvāna tayo bhave so;
Upeti santiṃ nirupādisesaṃ.

3166. Viññāsakkamato vāpi, pubbāparavasena vā;
Yadi akkharabandhe vā, ayuttaṃ viya dissati.

3167. Taṃ tathā na gahetabbaṃ, gahetabbamadosato;
Mayā upaparikkhitvā, katattā pana sabbaso.

3168. Seṭṭhassa coḷaraṭṭhassa, nābhibhūte nirākule;
Sabbassa pana lokassa, gāme sampiṇḍite viya.

3169. Kadalīsālatālucchu-nāḷikeravanākule;
Kamaluppalasañchanna-salilāsayasobhite.

3170. Kāverijalasampāta-paribhūtamahītale;
Iddhe sabbaṅgasampanne, maṅgale bhūtamaṅgale.

3171. Pavarākārapākāra-parikhāparivārite;
Vihāre veṇhudāsassa, dassanīye manorame.

3172. Tīrantaruhavātira-tarurājavirājite;
Nānādijagaṇārāme, nānārāmamanorame.

3173. Cārupaṅkajasaṃkiṇṇa-taḷākasamalaṅkate;
Surasodakasampuṇṇa-varakūpopasobhite.

3174. Vicitravipulaccugga-varamaṇḍapamaṇḍite;
Āvāsehi canekehi, accantamupasobhite.

3175. Uppatena ca thūpena, bhetvāva dharaṇītalaṃ;
Jitvāvāvahasantena, kelāsasikharaṃ kharaṃ.

3176. Saradambudasaṅkāse, dassanīye samussite;
Pasādajanane ramme, pāsāde vasatā mayā.

3177. Vuttassa buddhasīhena, vinayassa vinicchayo;
Buddhasīhaṃ samuddissa, mama saddhivihārikaṃ.

3178. Katoyaṃ pana bhikkhūnaṃ, hitatthāya samāsato;
Vinayassāvabodhatthaṃ, sukhenevācirena ca.

3179. Accutaccutavikkante, kalambakulanandane;
Mahiṃ samanusāsante, āraddho ca samāpito.

3180. Yathā siddhimayaṃ patto, antarāyaṃ vinā tathā;
Sabbe sijjhantu saṅkappā, sattānaṃ dhammasaṃyutā.

3181. Yāva tiṭṭhati lokasmiṃ, mandāro cārukandaro;
Tāva tiṭṭhatu buddhassa, sāsanaṃ kalisāsanaṃ.

3182. Kāle sammā pavassantu, vassaṃ vassavalāhakā;
Pālayantu mahīpālā, dhammato sakalaṃ mahiṃ.

3183. Imaṃ sārabhūtaṃ hitaṃ atthayuttaṃ;
Karontena pattaṃ mayā yaṃ tu puññaṃ;
Ayaṃ tena loko munindappayātaṃ;
Sivaṃ vītasokaṃ puraṃ pāpuṇātu.

Iti vinayavinicchaye kammaṭṭhānabhāvanāvidhānakathā

Samattā.

Iti tambapaṇṇiyena paramaveyyākaraṇena tipiṭakanayavidhikusalena paramakavijanahadayapadumavanavikasanakarena kavivaravasabhena paramaratikaravaramadhuravacanuggārena uragapurena **buddhadattena** racitoyaṃ vinayavinicchayo.

Vinayavinicchayo samatto.

Namo tassa bhagavato arahato sammāsambuddhassa

Uttaravinicchayo

Ganthārambhakathā

1. Sabbasattuttamaṃ dhīraṃ, vanditvā sirasā jinaṃ;
Dhammañcādhammaviddhaṃsaṃ, gaṇamaṅgaṇanāsanaṃ.

2. Yo mayā racito sāro, vinayassa vinicchayo;
Tassa dāni karissāmi, sabbānuttaramuttaraṃ.

3. Bhaṇato paṭhato payuñjato;
Suṇato cintayato panuttaraṃ;
Paramaṃ abuddha buddhivaḍḍhanaṃ;
Vadato me niratā nibodhatha.

Mahāvibhaṅgasaṅgahakathā

4. Methunaṃ paṭisevanto, kati āpattiyo phuse;
Methunaṃ paṭisevanto, tisso āpattiyo phuse.

5. Bhave pārājikaṃ khette, yebhuyyakkhāyite pana;
Thullaccayaṃ mukhe vaṭṭa-kate vuttaṃ tu dukkaṭaṃ.

6. Adinnaṃ ādiyanto yo;
Kati āpattiyo phuse;
Adinnaṃ ādiyanto so;
Tisso āpattiyo phuse.

7. Pañcamāsagghane vāpi, adhike vā parājayo;
Māse vā dukkaṭaṃ ūne, majjhe thullaccayaṃ tato.

8. Manussajātiṃ mārento;
Kati āpattiyo phuse;
Manussajātiṃ mārento;
Tisso āpattiyo phuse.

9. Manussamuddissopātaṃ, khaṇane dukkaṭaṃ siyā;
Dukkhe thullaccayaṃ jāte, mate pārājikaṃ siyā.

10. Asantaṃ uttariṃ dhammaṃ, vadamattūpanāyikaṃ;
Kati āpajjatāpattī? Tisso āpattiyo phuse.

11. Asantaṃ uttariṃ dhammaṃ, bhaṇantassa parājayo;
Thullaccayaṃ pariyāye, ñāte, no ce tu dukkaṭaṃ.

Pārājikakathā.

12. Bhaṇa sukkaṃ vimocento;
Kati āpattiyo phuse;
Suṇa sukkaṃ vimocento;
Tisso āpattiyo phuse.

13. Garukaṃ yadi ceteti, upakkamati muccati;

Dvaṅge thullaccayaṃ vuttaṃ, payoge dukkaṭaṃ siyā.

14. Ito paṭṭhāya muñcitvā, pañhāpucchanamattakaṃ;
Vissajjanavaseneva, hoti atthavinicchayo.

15. Itthiyā kāyasaṃsagge, tisso āpattiyo phuse;
Āmasantassa kāyena, kāyaṃ tu garukaṃ siyā.

16. Kāyena kāyabaddhaṃ tu, phusaṃ thullaccayaṃ phuse;
Paṭibaddhena kāyena, paṭibaddhe tu dukkaṭaṃ.

17. Itthiṃ duṭṭhullavācāhi, tisso obhāsato siyuṃ;
Vaṇṇāvaṇṇaṃ vadaṃ dvinnaṃ, maggānaṃ garukaṃ phuse.

18. Vaṇṇādibhaññe ādissa, ubbhajāṇumadhakkhakaṃ;
Hoti thullaccayaṃ, kāya-paṭibaddhe tu dukkaṭaṃ.

19. Attakāmacariyāya, vadato vaṇṇamitthiyā;
Santike garukaṃ hoti, sace jānāti sā pana.

20. Santike paṇḍakassāpi, tassa thullaccayaṃ siyā;
Tiracchānagatassāpi, santike dukkaṭaṃ mataṃ.

21. Paṭiggaṇhanavīmaṃsā, paccāharaṇakattike;
Sañcarittaṃ samāpanne, garukaṃ niddise budho.

22. Tassa dvaṅgasamāyoge, hoti thullaccayaṃ tathā;
Aṅge sati panekasmiṃ, hoti āpatti dukkaṭaṃ.

23. Saṃyācikāya ca kuṭiṃ;
Vihārañca mahallakaṃ;
Kārāpeti sace bhikkhu;
Tisso āpattiyo phuse.

24. Payoge dukkaṭaṃ vuttaṃ, ekapiṇḍe anāgate;
Hoti thullaccayaṃ, tasmiṃ, piṇḍe garukamāgate.

25. Pārājikena dhammena, bhikkhuṃ amūlakenidha;
Anuddhaṃseti yo tassa, tisso āpattiyo siyuṃ.

26. Okāsaṃ na ca kāretvā, hutvā cāvanacetano;
Sace codeti saṅghādi-sesena saha dukkaṭaṃ.

27. Okāsaṃ pana kāretvā, hutvā akkosacetano;
Codeti omasavāde, pācittiṃ paridīpaye.

28. Anantarasamānova, navame aññabhāgiye;
Sabbo āpattibhedo hi, natthi kāci visesatā.

29. Saṅghassa bhedako bhikkhu, yāvatatiyakaṃ pana;
Samanubhāsanāyeva, gāhaṃ na paṭinissajaṃ.

30. Ñattiyā dukkaṭaṃ, dvīhi, kammavācāhi thullataṃ;
Kammavācāya osāne, āpatti garukaṃ siyā.

31. Bhedānuvattake ceva, dubbace kuladūsake;
Saṅghabhedakatulyova, hoti āpattinicchayo.

Saṅghādisesakathā.

32. Atikkamanto atirekacīvaraṃ;
Dasāhamāpajjati ekameva;
Nissaggipācittiyamekarattiṃ;
Ticīvarenāpi vinā vasanto.

33. Māsaṃ atikkamanto hi, gahetvā kālacīvaraṃ;
Ekaṃ āpajjatāpattiṃ, nissaggiyamudīritaṃ.

34. Aññātikāya yaṃ kiñci;
Purāṇacīvaraṃ pana;
Dhovāpeti sace tassa;
Honti āpattiyo duve.

35. Dhovāpeti payogasmiṃ, dukkaṭaṃ samudāhaṭaṃ;
Nissaggiyāva pācitti, hoti dhovāpite pana.

36. Aññātikāya hatthamhā, cīvaraṃ paṭigaṇhato;
Gahaṇe dukkaṭaṃ vuttaṃ, pācitti gahite siyā.

37. Aññātakaṃ gahapatiṃ, gahapatānimeva vā;
Cīvaraṃ viññāpento dve, bhikkhu āpattiyo phuse.

38. Viññāpeti payogasmiṃ, dukkaṭaṃ parikittitaṃ;
Viññāpite ca nissaggi, pācitti pariyāputā.

39. Bhikkhu cīvaramaññātiṃ, viññāpento taduttariṃ;
Payoge dukkaṭaṃ, viññā-pite nissaggiyaṃ phuse.

40. Aññātakaṃ kañci upāsakaṃ vā;
Upāsikaṃ vā upasaṅkamitvā;
Pubbeva hutvā pana appavārito;
Vatthe vikappaṃ paṭipajjamāno.

41. Duve āpajjatāpattī, payoge dukkaṭaṃ siyā;
Vikappaṃ pana āpanne, nissaggiyamudīritaṃ.

42. Aññātiṃ upasaṅkamma, pubbeyevappavārito;
Vikappaṃ cīvare bhikkhu, āpajjanto duve phuse.

43. Tathātirekatikkhattuṃ, codanāya ca bhikkhu ce;
Gantvātirekachakkhattuṃ, ṭhānenapi ca cīvaraṃ.

44. Nipphādeti sace tassa, honti āpattiyo duve;
Payoge dukkaṭaṃ, tassa, lābhe nissaggiyaṃ siyā.

Kathinavaggo paṭhamo.

45. Dosā kosiyavaggassa, dvedveādīsu pañcasu;
Payoge dukkaṭaṃ vuttaṃ, lābhe nissaggiyaṃ siyā.

46. Gahetveḷakalomāni, tiyojanamatikkamaṃ;
Dukkaṭaṃ paṭhame pāde, nissaggiṃ dutiye phuse.

47. Bhikkhu bhikkhuniyaññāya, dhovāpeteḷalomakaṃ;
Payoge dukkaṭaṃ, tassa, dhote nissaggiyaṃ siyā.

48. Rūpiyaṃ paṭigaṇhanto, dve panāpattiyo phuse;
Payoge dukkaṭaṃ vuttaṃ, nissaggi gahite siyā.

49. Nānākāraṃ samāpajjaṃ, saṃvohārañca rūpiye;
Samāpanne ca nissaggiṃ, payoge dukkaṭaṃ phuse.

50. Nānappakārakaṃ bhikkhu, āpajje kayavikkayaṃ;
Payoge dukkaṭaṃ, tasmiṃ, kate nissaggiyaṃ phuse.

Kosiyavaggo dutiyo.

51. Pattaṃ atikkamentassa, dasāhamatirekakaṃ;
Tassa nissaggiyāpatti, hoti ekāva bhikkhuno.

52. Apañcabandhane patte, vijjamānepi bhikkhuno;
Aññaṃ pana navaṃ pattaṃ, cetāpeti sace pana.

53. Dve panāpattiyo bhikkhu, āpajjati, na saṃsayo;
Payoge dukkaṭaṃ, tassa, lābhe nissaggiyaṃ phuse.

54. Paṭiggahetvā bhesajjaṃ, sattāhaṃ yo atikkame;
Ekaṃ nissaggiyāpattiṃ, āpajjati hi so pana.

55. Akāle pariyesanto, vassasāṭikacīvaraṃ;
Payoge dukkaṭaṃ, tassa, lābhe nissaggiyaṃ phuse.

56. Bhikkhuno cīvaraṃ datvā, acchindanto duve phuse;
Payoge dukkaṭaṃ vuttaṃ, haṭe nissaggiyaṃ siyā.

57. Viññāpetvā sayaṃ suttaṃ, tantavāyehi cīvaraṃ;
Vāyāpeti sace bhikkhu, dve panāpattiyo phuse.

58. Yo panaññātakasseva, tantavāye samecca ce;
Vikappaṃ cīvare bhikkhu, āpajjaṃ appavārito.

59. Dve panāpattiyo so hi, āpajjati, na saṃsayo;
Payoge dukkaṭaṃ, tassa, lābhe nissaggiyaṃ siyā.

60. Paṭiggahetvā acceka-saññitaṃ pana cīvaraṃ;
Kālaṃ atikkamento taṃ, ekaṃ nissaggiyaṃ phuse.

61. Tiṇṇamaññataraṃ vatthaṃ, nidahitvā gharedhikaṃ;
Chārattato vinā tena, vasaṃ nissaggiyaṃ phuse.

62. Jānaṃ pariṇataṃ lābhaṃ, saṅghikaṃ attano pana;
Pariṇāmeti ce bhikkhu, dve panāpattiyo phuse.

63. Payoge dukkaṭaṃ hoti, nissaggi pariṇāmite;
Sabbattha appanāvāra-parihāni katā mayā.

Pattavaggo tatiyo.

Tiṃsanissaggiyakathā.

64. Vadantassa musāvādaṃ, pañca āpattiyo siyuṃ;
Manussuttaridhamme tu, abhūtasmiṃ parājayo.

65. Codanāya garuṃ bhikkhuṃ, amūlantimavatthunā;
Pariyāyavacane ñāte, thullaccayamudīritaṃ.

66. No ce paṭivijānāti, dukkaṭaṃ samudāhaṭaṃ;
Sampajānamusāvāde, pācitti paridīpitā.

67. Āpattiyo duve vuttā, bhikkhussomasato pana;
Pācitti upasampannaṃ, dukkaṭaṃ itaraṃ siyā.

68. Pesuññaharaṇe dvepi, honti, pācittiyaṃ pana;
Upasampannapesuññe, sese āpatti dukkaṭaṃ.

69. Padasonupasampannaṃ, dhammaṃ vāceti ce duve;
Payoge dukkaṭaṃ, pāde, pāde pācittiyaṃ siyā.

70. Tirattānupasampanna-sahaseyyāya uttariṃ;
Payoge dukkaṭaṃ vuttaṃ, panne pācittiyaṃ siyā.

71. Kappeti mātugāmena, sahaseyyaṃ sace pana;
Dve so āpajjatāpattī, rattiyaṃ dukkaṭādayo.

72. Uddhaṃ chappañcavācāhi, dhammaṃ deseti itthiyā;
Payoge dukkaṭaṃ, pāde, pāde pācittiyaṃ siyā.

73. Bhūtaṃ anupasampanne, manussuttaridhammakaṃ;
Āroceti sace tassa, honti dve dukkaṭādayo.

74. Vadaṃ anupasampanne, duṭṭhullāpattimaññato;
Payoge dukkaṭaṃ tassa, pācittārocite siyā.

75. Pathaviṃ khaṇato tassa, payoge dukkaṭaṃ mataṃ;
Pahāre ca pahāre ca, pācitti pariyāputā.

Musāvādavaggo paṭhamo.

76. Bhūtagāmaṃ tu pātento, dve panāpattiyo phuse;
Payoge dukkaṭaṃ, tassa, pāte pācitti dīpitā.

77. Aññenaññaṃ vadantassa, dve siyuṃ aññavādake;
Aropite dukkaṭaṃ tu, hoti pācitti ropite.

78. Ujjhāpento paraṃ bhikkhuṃ, dve panāpattiyo phuse;
Payoge dukkaṭaṃ, ujjhā-pite pācittiyaṃ siyā.

79. Ajjhokāse tu mañcādiṃ, santharitvāna saṅghikaṃ;
Pakkamanto anāpucchā, āpattiṃ duvidhaṃ phuse.

80. Leḍḍupāte atikkante, pādena paṭhamena tu;
Dukkaṭaṃ, dutiyenāpi, pācitti paridīpaye.

81. Vihāre saṅghike seyyaṃ, santharitvā anuddharaṃ;
Anāpucchā pakkamanto, duvidhāpattiyo phuse.

82. Parikkhepe atikkante, pādena paṭhamena tu;
Dukkaṭaṃ pana uddiṭṭhaṃ, pācitti dutiyena tu.

83. Vihāre saṅghike jānaṃ, pubbūpagatabhikkhukaṃ;
Seyyaṃ kappayato honti, payoge dukkaṭādayo.

84. Saṅghikā kupito bhikkhuṃ, nikkaḍḍhati vihārato;
Payoge dukkaṭaṃ vuttaṃ, sesaṃ nikkaḍḍhite siyā.

85. Vihāre saṅghike bhikkhu, vehāsakuṭiyūpari;
Āhaccapādake sīdaṃ, phuse dve dukkaṭādayo.

86. Adhiṭṭhitvā dvattipariyāye, uttarimpi adhiṭṭhato;
Payoge dukkaṭaṃ hoti, pācitti panadhiṭṭhite.

87. Jānaṃ sappāṇakaṃ toyaṃ, tiṇaṃ vā siñcato pana;
Payoge dukkaṭaṃ hoti, sitte pācittiyaṃ siyā.

Bhūtagāmavaggo dutiyo.

88. Phuse bhikkhuniyo bhikkhu, ovadanto asammato;
Payoge dukkaṭaṃ, tassa, pācittovadite siyā.

89. Dutiye tatiye ceva, catutthepi ca sabbaso;
Paṭhamena samānāva, āpattīnaṃ vibhāgatā.

90. Cīvaraṃ bhikkhu aññāti-kāya dento duve phuse;
Payoge dukkaṭaṃ vuttaṃ, dinne pācittiyaṃ siyā.

91. Aññātikabhikkhuniyā, bhikkhu sibbeyya cīvaraṃ;
Payoge dukkaṭaṃ tassa, pācitti pana sibbite.

92. Addhānaññatra samayā, bhikkhu bhikkhuniyā saha;
Saṃvidhāya tu gacchanto, phuse dve dukkaṭādayo.

93. Nāvekaṃ abhirūhanto, bhikkhu bhikkhuniyā saha;
Saṃvidhāya phuse dvepi, payoge dukkaṭādayo.

94. Jānaṃ bhikkhuniyā piṇḍa-pātaṃ tu paripācitaṃ;
Bhuñjanto duvidhāpatti-māpajjati, na saṃsayo.

95. ''Bhuñjissāmī''ti ce bhattaṃ, paṭiggaṇhāti dukkaṭaṃ;
Ajjhohārapayogesu, pācitti paridīpitā.

96. Bhikkhu bhikkhuniyā saddhiṃ, nisajjaṃ tu raho pana;
Kappento hi phuse dvepi, payoge dukkaṭādayo.

Ovādavaggo tatiyo.

97. Taduttariṃ āvasatha-piṇḍaṃ tu paribhuñjato;
Anantarassa vaggassa, navamena samo nayo.

98. Dutiye tatiye cāpi, viseso natthi kocipi;
Anantarasamānāva, āpattīnaṃ vibhāgatā.

99. Dvattipatte gahetvāna, gaṇhato hi taduttariṃ;
Payoge dukkaṭaṃ vuttaṃ, pācitti gahite siyā.

100. Pañcame paṭhameneva, samo āpattinicchayo;
Chaṭṭhe anatirittena, bhuttāviṃ tu pavāritaṃ.

101. Abhihaṭṭhuṃ pavārento, dve panāpattiyo phuse;
Vacanena ca tasseva, ''bhuñjissāmī''ti gaṇhati.

102. Gahaṇe dukkaṭaṃ tassa, piṭake samudāhaṭaṃ;
Bhojanassa panosāne, pācitti pariyāputā.

103. Sattame aṭṭhame ceva, navame dasamepi ca;
Paṭhamena samānāva, āpattīnaṃ vibhāgatā.

Bhojanavaggo catuttho.

104. Acelakādino dento, sahatthā bhojanādikaṃ;
Payoge dukkaṭaṃ patto, dinne pācittiyaṃ phuse.

105. Dāpetvā vā adāpetvā, uyyojento duve phuse;
Payoge dukkaṭaṃ, tasmiṃ, pācittuyyojite siyā.

106. Nisajjaṃ bhikkhu kappento, kule pana sabhojane;
Āpattiyo phuse dvepi, payoge dukkaṭādayo.

107. Catutthe pañcame vāpi, viseso natthi kocipi;
Tatiyena samānāva, āpattigaṇanā siyā.

108. Santaṃ bhikkhuṃ anāpucchā, sabhatto ca nimantito;
Kulesu pana cārittaṃ, āpajjanto duve phuse.

109. Paṭhamena ca pādena, ummārātikkame pana;
Dukkaṭaṃ piṭake vuttaṃ, pācitti dutiyena tu.

110. Taduttariṃ tu bhesajjaṃ, viññāpento duve phuse;
Payoge dukkaṭaṃ, viññā-pite pācittiyaṃ siyā.

111. Uyyuttaṃ dassanatthāya, gacchanto dve phuse balaṃ;
Gacchato dukkaṭaṃ vuttaṃ, hoti pācitti passato.

112. Atirekatirattaṃ tu, senāya vasato duve;
Payoge dukkaṭaṃ vuttaṃ, pācitti vasite siyā.

113. Uyyodhikaṃ tu gacchanto, dve panāpattiyo phuse;
Gacchanto dukkaṭaṃ vuttaṃ, hoti pācitti passato.

Acelakavaggo pañcamo.

114. Suraṃ vā pana mereyyaṃ, pivanto dve phuse muni;
Gaṇhato dukkaṭaṃ pātuṃ, pīte pācittiyaṃ siyā.

115. Bhikkhaṅgulipatodena, hāsento dve phuse have;
Payoge dukkaṭaṃ tassa, pācitti hasite siyā.

116. Kīḷanto udake bhikkhu, dve panāpattiyo phuse;
Dukkaṭaṃ gopphakā heṭṭhā, pācittuparigopphake.

117. Yo panādariyaṃ bhikkhu, karonto dve phuse have;
Payoge dukkaṭaṃ vuttaṃ, kate pācittiyaṃ siyā.

118. Bhiṃsāpento have bhikkhu, dve panāpattiyo phuse;
Payoge dukkaṭaṃ, bhiṃsā-pite pācittiyaṃ siyā.

119. Jotiṃ samādahitvāna, visibbento duve phuse;
Payoge dukkaṭaṃ vuttaṃ, pācittiyaṃ visīvite.

120. Oraso addhamāsassa, nhāyanto dve phuse have;
Payoge dukkaṭaṃ, nhāna-ssosāne itaraṃ siyā.

121. Dubbaṇṇakaraṇānaṃ tu, tiṇṇamekamanādiya;
Cīvaraṃ paribhuñjanto, dve phuse dukkaṭādayo.

122. Cīvaraṃ bhikkhuādīnaṃ, vikappetvā anuddharaṃ;
Dve phuse paribhuñjanto, payoge dukkaṭādayo.

123. Bhikkhussāpanidhento dve, phuse pattādikaṃ pana;
Payoge dukkaṭaṃ, tasmiṃ, sesāpanihite siyā.

Surāpānavaggo chaṭṭho.

124. Sañcicca jīvitā pāṇaṃ, voropento tapodhano;
Āpattiyo catassova, āpajjati, na saṃsayo.

125. Anodissakamopātaṃ, khaṇato hoti dukkaṭaṃ;
Manusso marati tasmiṃ, patitvā ce parājayo.

126. Yakkho vāpi tiracchāna-gato manussaviggaho;
Patitvā maratī peto, tassa thullaccayaṃ siyā.

127. Tiracchānagate tasmiṃ, nipatitvā mate pana;
Tassa pācittiyāpatti, paññattā paṭubuddhinā.

128. Jānaṃ sappāṇakaṃ toyaṃ, paribhuñjaṃ duve phuse;
Payoge dukkaṭaṃ tassa, bhutte pācittiyaṃ siyā.

129. Nihatādhikaraṇaṃ jānaṃ, ukkoṭento duve phuse;
Payoge dukkaṭaṃ vuttaṃ, pācittukkoṭite siyā.

130. Jānaṃ bhikkhussa duṭṭhullaṃ, chādento pana vajjakaṃ;
Ekamāpajjatāpattiṃ, pācittimiti dīpitaṃ.

131. Ūnavīsativassaṃ tu, karonto upasampadaṃ;
Payoge dukkaṭaṃ patto, sesā sampādite siyā.

132. Jānaṃ tu theyyasatthena, saṃvidhāya saheva ca;
Tatheva mātugāmena, maggaṃ tu paṭipajjato.

133. Dve panāpattiyo honti, payoge dukkaṭaṃ mataṃ;
Paṭipanne panuddiṭṭhaṃ, pācittiyamanantaraṃ.

134. Accajaṃ pāpikaṃ diṭṭhiṃ, ñattiyā dukkaṭaṃ phuse;
Kammavācāya osāne, hoti pācitti bhikkhuno.

135. Tathākaṭānudhammena, saṃbhuñjanto duve phuse;
Payoge dukkaṭaṃ tassa, bhutte pācittiyaṃ siyā.

136. Nāsitaṃ samaṇuddesaṃpalāpento duve phuse;
Payoge dukkaṭaṃ vuttaṃ, pācitti upalāpite.

Sappāṇakavaggo sattamo.

137. Vuccamānassa bhikkhussa, bhikkhūhi sahadhammikaṃ;
‘‘Na sakkhissāmi’’iccevaṃ, bhaṇato dukkaṭādayo.

138. Vinayaṃ tu vivaṇṇento, dve panāpattiyo phuse;
Payoge dukkaṭaṃ tassa, pācitteva vivaṇṇite.

139. Mohento dve phuse, mohe, dukkaṭaṃ tu aropite;
Ropite pana mohasmiṃ, pācittiyamudīritaṃ.

140. Pahāraṃ kupito dento, bhikkhussa dve phuse have;
Payoge dukkaṭaṃ vuttaṃ, pācitti pahaṭe siyā.

141. Bhikkhussa kupito bhikkhu, uggiraṃ talasattikaṃ;
Dve phuse dukkaṭaṃ yoge, pācittuggirite siyā.

142. Bhikkhu saṅghādisesena, amūleneva codayaṃ;
Dve phuse dukkaṭaṃ yoge, pācittuddhaṃsite siyā.

143. Bhikkhu sañcicca kukkuccaṃ, janayanto hi bhikkhuno;
Dve phuse dukkaṭaṃ yoge, pācittuppādite siyā.

144. Tiṭṭhantupassutiṃ bhikkhu, dve panāpattiyo phuse;
Gacchato dukkaṭaṃ sotuṃ, pācitti suṇato siyā.

145. Dhammikānaṃ tu kammānaṃ, chandaṃ datvā tato puna;
Khīyanadhammamāpajjaṃ, dve phuse dukkaṭādayo.

146. Saṅghe vinicchaye niṭṭhaṃ, agate chandamattano;
Adatvā gacchato tassa, dve panāpattiyo siyuṃ.

147. Hatthapāsaṃ tu saṅghassa, jahato hoti dukkaṭaṃ;
Jahite hatthapāsasmiṃ, hoti pācitti bhikkhuno.

148. Samaggena ca saṅghena, datvāna saha cīvaraṃ;
Khīyanto dve phuse pacchā, payoge dukkaṭādayo.

149. Lābhaṃ pariṇataṃ jānaṃ, saṅghikaṃ puggalassa hi;
Dve phuse pariṇāmento, payoge dukkaṭādayo.

Sahadhammikavaggo aṭṭhamo.

150. Pubbe avidito hutvā, rañño antepuraṃ pana;
Pavisantassa bhikkhuno, dve panāpattiyo siyuṃ.

151. Paṭhamena ca pādena, ummārātikkame pana;
Dukkaṭaṃ pana uddiṭṭhaṃ, pācitti dutiyena tu.

152. Ratanaṃ pana gaṇhanto, dve panāpattiyo phuse;
Payoge dukkaṭaṃ tassa, pācitti gahite siyā.

153. Santaṃ bhikkhuṃ anāpucchā, vikāle gāmakaṃ pana;
Samaṇo pavisaṃ dose, āpajjati duve pana.

154. Paṭhamena ca pādena, parikkhepaṃ atikkame;
Dukkaṭaṃ tassa niddiṭṭhaṃ, pācitti dutiyena tu.

155. Aṭṭhidantavisāṇābhi-nibbattaṃ sūciyā gharaṃ;
Kārāpento phuse dvepi, payoge dukkaṭādayo.

156. Pamāṇātītamañcādiṃ, kārāpento duve phuse;
Payoge dukkaṭaṃ vuttaṃ, sesā kārāpite siyā.

157. Tūlonaddhaṃ tu mañcādiṃ, kārāpento duve phuse;
Payoge dukkaṭaṃ, tasmiṃ, sesā kārāpite siyā.

158. Sattame aṭṭhame ceva, navame dasamepi ca;
Anantarasamoyeva, āpattīnaṃ vinicchayo.

Ratanavaggo navamo.

Pācittiyakathā.

159. Catūsu duvidhāpatti, pāṭidesaniyesupi;
Avisesena niddiṭṭhā, buddhenādiccabandhunā.

160. ''Bhuñjissāmī''ti bhikkhussa, dukkaṭaṃ paṭigaṇhato;
Ajjhohāresu sabbattha, pāṭidesaniyaṃ siyā.

Pāṭidesanīyakathā.

161. Sekhiyesu ca dhammesu, ekāvāpatti dīpitā;
Anādaravaseneva, dukkaṭaṃ samudāhaṭaṃ.

Sekhiyakathā.

162. Paññattā methunaṃ dhammaṃ, paṭisevanapaccayā;
Kati āpattiyo honti? Catassova bhavanti hi.

163. Methunaṃ paṭisevanto, allokāsappavesane;
Mate akkhāyite vāpi, bhikkhu pārājikaṃ phuse.

164. Thullaccayaṃ tu yebhuyya-kkhāyite, dukkaṭaṃ tathā;
Mukhe vaṭṭakate vuttaṃ, pācitti jatumaṭṭhake.

165. Paññattā kāyasaṃsaggaṃ, samāpajjanapaccayā;
Kati āpattiyo honti? Pañca āpattiyo siyuṃ.

166. Avassutassa posassa, tathā bhikkhuniyāpi ca;
Pārājikamadhakkhādi-gahaṇaṃ sādiyantiyā.

167. Kāyena phusato kāyaṃ, bhikkhussa garukaṃ siyā;
Kāyena kāyabaddhaṃ tu, phusaṃ thullaccayaṃ siyā.

168. Paṭibaddhena kāyena, paṭibaddhaṃ tu dukkaṭaṃ;
Pācittiyaṃ panuddiṭṭhaṃ, tassaṅgulipatodake.

169. Sesesu sekhiyantesu, āpattīnaṃ vinicchayo;
Heṭṭhā vuttanayeneva, veditabbo vibhāvinā.

Mahāvibhaṅgasaṅgaho niṭṭhito.

Bhikkhunīvibhaṅgo

170. Bhikkhūnaṃ pāṭavatthāya, vinayassa vinicchaye;
Bhikkhunīnaṃ vibhaṅgopi, kiñcimattaṃ bhaṇāmahaṃ.

171. Avassutassa posassa, bhikkhunīpi avassutā;
Nandantī kāyasaṃsaggaṃ, kati āpattiyo phuse;

172. Tisso āpattiyo ubbha-jāṇussādhakkhakassa ca;
Hoti pārājikaṃ tassā, gahaṇaṃ sādiyantiyā.

173. Ubbhakkhakaṃ adhojāṇu-gahaṇaṃ sādiyantiyā;
Thullaccayaṃ siyā, kāya-paṭibaddhe tu dukkaṭaṃ.

174. Chādentī bhikkhunī vajjaṃ, tisso āpattiyo phuse;
Jānaṃ pārājikaṃ dhammaṃ, chādentī sā parājikā.

175. Thullaccayaṃ vematikā, paṭicchādeti ce pana;
Athācāravipattiṃ ce, paṭicchādeti dukkaṭaṃ.

176. Nissajjantī na taṃ laddhiṃ, ukkhittassānuvattikā;
Samanubhāsanāyeva, tisso āpattiyo phuse.

177. Ñattiyā dukkaṭaṃ, dvīhi, kammavācāhi thullatā;
Kammavācāya osāne, pārājikamudīritaṃ.

178. Pūrentī aṭṭhamaṃ vatthuṃ, tisso āpattiyo phuse;
Purisenidhāgacchāti, vuttāgacchati dukkaṭaṃ.

179. Thullaccayaṃ tu posassa, hatthapāsappavesane;
Pūrentī aṭṭhamaṃ vatthuṃ, samaṇī sā parājitā.

Pārājikakathā.

180. Ussayavādikā aṭṭaṃ, karontī tividhaṃ phuse;
Ekassārocane tassā, hoti āpatti dukkaṭaṃ.

181. Dutiyārocane tassā, thullaccayamudīritaṃ;
Aṭṭassa pariyosāne, hoti saṅghādisesatā.

182. Corivuṭṭhāpikā vāpi, ñattiyā dukkaṭaṃ phuse;
Dvīhi thullaccayaṃ kamma-vācosāne garuṃ siyā.

183. Ekā gāmantaraṃ gacche, gamane dukkaṭaṃ siyā;
Parikkhepe atikkante, pādena paṭhamena tu.

184. Hoti thullaccayāpatti, tassā samaṇiyā pana;
Dutiyena atikkante, garuke pana tiṭṭhati.

185. Catutthe dutiye vutta-sadisova vinicchayo;
Āpattīnaṃ pabhede tu, kāci natthi visesatā.

186. Avassutā sayaṃ hutvā, tādisasseva hatthato;
Gahetvā pana bhuñjantī, bhojanādīsu kiñcipi.

187. Phuse āpattiyo tisso, bhojanādīsu kiñcipi;
Paṭiggaṇhantiyā tassā, hoti thullaccayaṃ pana.

188. Ajjhohāresu sabbesu, hoti saṅghādisesatā;
Udakaṃ dantaponaṃ vā, paṭiggaṇhāti dukkaṭaṃ.

189. ‘‘Sahatthena gahetvā tvaṃ, khāda vā bhuñja vā’’tipi;
Uyyojentī panevaṃ tu, tisso āpattiyo phuse.

190. Dukkaṭaṃ vacane tassā, ‘‘bhuñjissāmī’’ti gaṇhati;
Ajjhohāresu sabbesu, tassā thullaccayaṃ siyā.

191. Bhojanassa panosāne, hoti saṅghādisesatā;
Uyyojeti ca yā tassā, imā tissoti dīpaye.

192. Sattame aṭṭhame cāpi, navame dasamepi ca;
Corivuṭṭhāpaneneva, samānova vinicchayo.

Saṅghādisesakathā.

193. Pattasannicayaṃ yiha, karontī bhikkhunī pana;
Ekaṃ nissaggiyaṃyeva, phuse pācittiyaṃ tu sā.

194. Akālacīvaraṃ kāla-cīvaraṃ bhājāpentiyā;
Payoge dukkaṭaṃ vuttaṃ, lābhe nissaggiyaṃ siyā.

195. Cīvaraṃ parivattetvā, acchindati sace pana;
Payoge dukkaṭaṃ, chinne, tassā nissaggiyaṃ siyā.

196. Viññāpetvāva aññaṃ ce, viññāpeti tato paraṃ;
Payoge dukkaṭaṃ, viññā-pite nissaggiyaṃ siyā.

197. Cetāpetvā hi aññaṃ ce, cetāpeti tato paraṃ;
Payoge dukkaṭaṃ, cetā-pite nissaggiyaṃ siyā.

198. Evameva ca sesesu, chaṭṭhādīsu ca sattasu;
Anantarasamānova, āpattīnaṃ vinicchayo.

Nissaggiyakathā.

199. Lasuṇaṃ khādati dve ce, dukkaṭaṃ gahaṇe siyā;
Ajjhohārapayogesu, pācitti pariyāputā.

200. Saṃharāpentiyā lomaṃ, sambādhe dveva honti hi;
Payoge dukkaṭaṃ vuttaṃ, hoti pācitti saṃhaṭe.

201. Karontī talaghātaṃ tu, dve panāpattiyo phuse;
Payoge dukkaṭaṃ hoti, kate pācittiyaṃ siyā.

202. Jatunā maṭṭhakaṃ kiñci, sādiyantī duve phuse;
Payoge dukkaṭādinne, tassā pācittiyaṃ siyā.

203. Pañcamaṃ tu catutthena, samānamiti dīpaye;
Āpattīnaṃ vibhāgasmiṃ, viseso natthi kocipi.

204. Bhikkhussa bhuñjamānassa, pānīyenupatiṭṭhati;
Hatthapāse tu pācitti, hitvā tiṭṭhati dukkaṭaṃ.

205. Viññāpetvāmakaṃ dhaññaṃ, ‘‘bhuñjissāmī’’ti gaṇhati;
Dukkaṭaṃ hoti pācitti, ajjhohāresu dīpaye.

206. Uccārādiṃ tirokuṭṭe, chaḍḍentī dve phuse have;
Payoge dukkaṭaṃ vuttaṃ, pācitti chaḍḍite siyā.

207. Uccārādicatukkaṃ tu, chaḍḍeti harite sace;
Payoge dukkaṭaṃ tassā, pācitti chaḍḍite siyā.

208. Naccādiṃ dassanatthāya, sace gacchati dukkaṭaṃ;
Passantiyāpi pācitti, tatheva ca suṇantiyā.

Lasuṇavaggo paṭhamo.

209. Paṭhame dutiye ceva, tatiye ca catutthake;
Tulyo lasuṇavaggassa, chaṭṭhenidha vinicchayo.

210. Kulāni upasaṅkamma, nisīditvā panāsane;
Sāmike tu anāpucchā, pakkamantī duve phuse.

211. Paṭhamena ca pādena, anovassamatikkame;
Dukkaṭaṃ hoti, pācitti, dutiyātikkame siyā.

212. Sāmike tu anāpucchā, āsane ce nisīdati;
Payoge dukkaṭaṃ hoti, pācitti ca nisīdite.

213. Chaṭṭhena sattamaṃ sabbaṃ, samānaṃ aṭṭhame pana;
Payoge dukkaṭaṃ, ujjhā-pite pācittiyaṃ siyā.

214. Attānaṃ cābhisappentī, dve phuse nirayādinā;
Payoge dukkaṭaṃ vuttaṃ, pācitti abhisappite.

215. Vadhitvā pana attānaṃ, rodantī tu duve phuse;
Vadhati rodati pācitti, karotekaṃ tu dukkaṭaṃ.

Rattandhakāravaggo dutiyo.

216. Naggā nhāyati dve ceva, payoge dukkaṭaṃ siyā;
Nhānassa pariyosāne, tassā pācittiyaṃ siyā.

217. Kārāpeti pamāṇāti-kkantaṃ udakasāṭikaṃ;
Payoge dukkaṭaṃ, kārā-pite pācittiyaṃ siyā.

218. Cīvaraṃ tu visibbetvā, visibbāpetva vā pana;
Neva sibbantiyā vutta-mekaṃ pācittiyaṃ pana.

219. Pañcāhikaṃ tu saṅghāṭi-cāraṃ pana atikkame;
Ekāvassā panāpatti, pācitti paridīpitā.

220. Sace saṅkamanīyaṃ tu, dhāreti pana cīvaraṃ;
Payoge dukkaṭaṃ vuttaṃ, pācitti pana dhārite.

221. Gaṇacīvaralābhassa, antarāyaṃ karoti ce;
Payoge dukkaṭaṃ hoti, kate pācittiyaṃ siyā.

222. Vibhaṅgaṃ paṭibāhantī, cīvarānaṃ tu dhammikaṃ;
Payoge dukkaṭaṃ vuttaṃ, pācitti paṭibāhite.

223. Agārikādino deti, sace samaṇacīvaraṃ;
Payoge dukkaṭaṃ, dinne, pācitti pariyāputā.

224. Cīvare dubbalāsāya, kālaṃ ce samatikkame;
Payoge dukkaṭaṃ vuttaṃ, pācitti samatikkame.

225. Dhammikaṃ kathinuddhāraṃ, paṭibāhantiyā duve;
Payoge dukkaṭaṃ hoti, pācitti paṭibāhite.

Nhānavaggo tatiyo.

226. Duve bhikkhuniyo eka-mañcasmiṃ ce tuvaṭṭeyyuṃ;
Payoge dukkaṭaṃ tāsaṃ, nipanne itaraṃ siyā.

227. Dutiyaṃ paṭhameneva, sadisaṃ tatiye pana;
Payoge dukkaṭaṃ hoti, kate pācittiyaṃ siyā.

228. Nupaṭṭhāpentiyā vāpi, dukkhitaṃ sahajīviniṃ;
Ekāyeva panāpatti, pācitti paridīpitā.

229. Sace upassayaṃ datvā, nikkaḍḍhati ca bhikkhuniṃ;
Payoge dukkaṭaṃ tassā, hoti pācitti kaḍḍhite.

230. Chaṭṭhe pana ca saṃsaṭṭhā, ñattiyā dukkaṭaṃ phuse;
Kammavācāya osāne, pācitti paridīpitā.

231. Antoraṭṭhe tu sāsaṅke, cārikaṃ tu carantiyā;
Payoge dukkaṭaṃ vuttaṃ, paṭipannāya sesakaṃ.

232. Aṭṭhamaṃ navamañceva, sattamena samaṃ mataṃ;
Dasame pana ekāva, pācitti paridīpitā.

Tuvaṭṭavaggo catuttho.

233. Rājāgārādikaṃ sabbaṃ, dassanatthāya gacchati;
Payoge dukkaṭaṃ tassā, pācitti yadi passati.

234. Āsandiṃ vāpi pallaṅkaṃ, paribhuñjantiyā duve;
Payoge dukkaṭaṃ vuttaṃ, bhutte pācittiyaṃ siyā.

235. Suttaṃ kantantiyā dveva, payoge dukkaṭaṃ mataṃ;
Ujjavujjavane tassā, pācitti samudāhare.

236. Veyyāvaccaṃ gihīnaṃ tu, dveva honti karontiyā;
Payoge dukkaṭaṃ vuttaṃ, kate pācittiyaṃ siyā.

237. Pañcame pana ekāva, pācitti paridīpitā;
Payoge dukkaṭaṃ chaṭṭhe, dinne pācittiyaṃ siyā.

238. Sattamaṃ dutiyeneva, samāpattipabhedato;
Aṭṭhamaṃ dutiye vagge, pañcamena samaṃ mataṃ.

239. Tiracchānagataṃ vijjaṃ, dveva honti paṭhantiyā;
Payoge dukkaṭaṃ hoti, pācitti hi pade pade.

240. Dasamaṃ navameneva, samānaṃ sabbathā pana;
''Pariyāpuṇāti, vāceti'', padamattaṃ visesakaṃ.

Cittāgāravaggo pañcamo.

241. Sabhikkhukaṃ tamārāmaṃ, jānantī pana bhikkhunī;
Pavisantī anāpucchā, dve panāpattiyo phuse.

242. Paṭhamena ca pādena, parikkhepassatikkame;
Dukkaṭaṃ piṭake vuttaṃ, pācitti dutiyena tu.

243. Akkosati ca yā bhikkhuṃ, bhikkhunī paribhāsati;
Payoge dukkaṭaṃ tassā, pācittakkosite siyā.

244. Yā hi caṇḍikabhāvena, gaṇaṃ tu paribhāsati;
Payoge dukkaṭaṃ tassā, paribhaṭṭhe panetaraṃ.

245. Nimantitā pavāritā, khādanaṃ bhojanampi vā;
Bhuñjantī bhikkhunī sā hi, dve panāpattiyo phuse.

246. ''Bhuñjissāmī''ti yaṃ kiñci, paṭiggaṇhāti dukkaṭaṃ;
Ajjhohārapayogesu, pācitti paridīpaye.

247. Kulaṃ tu maccharāyantī, dve panāpattiyo phuse;
Payoge dukkaṭaṃ vuttaṃ, sesā maccharite siyā.

248. Abhikkhuke panāvāse, bhave vassaṃ vasantiyā;
Dukkaṭaṃ pubbakiccesu, pācitti aruṇuggame.

249. Bhikkhunī ubhatosaṅghe, vassaṃvuṭṭhā tu tīhipi;
Ṭhānehi appavārentī, ekaṃ pācittiyaṃ phuse.

250. Ovādatthāya vā bhikkhuṃ, saṃvāsatthāya vā tathā;
Na gacchati sace tassā, ekaṃ pācittiyaṃ siyā.

251. Ovādampi na yācantī, na gacchantī uposathaṃ;
Ekaṃ pācittiyāpatti-māpajjati, na saṃsayo.

252. Apucchitvāva saṅghaṃ vā, bhedāpeti pasākhajaṃ;
Payoge dukkaṭaṃ, bhinne, pācitti pariyāputā.

Ārāmavaggo chaṭṭho.

253. Gabbhiniṃ vuṭṭhapentī hi, dve panāpattiyo phuse;
Payoge dukkaṭaṃ, vuṭṭhā-pite pācittiyaṃ siyā.

254. Dutiyaṃ tatiyañceva, catutthaṃ pañcamampi ca;
Chaṭṭhañca sattamañceva, paṭhamena samaṃ mataṃ.

255. Bhikkhunī vuṭṭhapetvāna, bhikkhuniṃ sahajīviniṃ;
Dvevassaṃ nānuggaṇhantī, ekaṃ pācittiyaṃ phuse.

256. Navamaṃ dasamañceva, aṭṭhamena samaṃ mataṃ;
Dvīsu āpattibhedasmiṃ, nānattaṃ natthi kiñcipi.

Gabbhinīvaggo sattamo.

257. Kumārībhūtavaggassa, ādito pana pañcapi;
Samānā gabbhinīvagge, paṭhameneva sabbaso.

258. ''Alaṃ vuṭṭhāpitenā''ti, vuccamānā hi khīyati;
Payoge dukkaṭaṃ, pacchā, hoti pācitti khīyite.

259. Sattame aṭṭhame ceva, ekaṃ pācittiyaṃ mataṃ;
Ādināva samānāni, navamādīni pañcapi.

Kumārībhūtavaggo aṭṭhamo.

260. Āpattiyo phuse dvepi, dhārentī chattupāhanaṃ;
Payoge dukkaṭaṃ vuttaṃ, hoti pācitti dhārite.

261. Yānena pana yāyantī, dve kirāpattiyo phuse;
Payoge dukkaṭaṃ hoti, pācitti yadi yāyite.

262. Dhārentiyā tu saṅghāṇiṃ, payoge dukkaṭaṃ siyā;
Dhārite pana pācitti, catutthepi ayaṃ nayo.

263. Nhāyantī gandhavaṇṇena, payoge dukkaṭaṃ phuse;
Nhānassa pariyosāne, tassā pācittiyaṃ siyā.

264. Chaṭṭhampi pañcameneva, samānaṃ sabbathā pana;
Sattame aṭṭhame ceva, navame dasamepi ca.

265. Payoge dukkaṭaṃ vuttaṃ, pācittummaddite siyā;
Āpattīnaṃ vibhāgasmiṃ, natthi kāci visesatā.

266. Anāpucchā tu bhikkhussa, purato yā nisīdati;
Payoge dukkaṭaṃ tassā, pācitti tu nisīdite.

267. Anokāsakataṃ bhikkhuṃ, pañhaṃ pucchantiyā pana;
Payoge dukkaṭaṃ hoti, vuttā pācitti pucchite.

268. Saṃkaccikaṃ vinā gāmaṃ, padasā pavisantiyā;
Paṭhameneva ārāma-vaggassa sadisaṃ vade.

Chattupāhanavaggo navamo.

Pācittiyakathā.

269. Aṭṭhasu duvidhāpatti, pāṭidesaniyesupi;
Viññāpetvā sace sappiṃ, ‘‘bhuñjissāmī’’ti gaṇhati.

270. Tato bhikkhuniyā tassā, hoti āpatti dukkaṭaṃ;
Ajjhohāresu sabbesu, pāṭidesaniyaṃ siyā.

Pāṭidesanīyakathā.

271. Imaṃ viditvā paramaṃ panuttaraṃ;
Niruttaraṃ atthavasena bhikkhu;
Sukhena paññattamahāsamuddaṃ;
Duruttaraṃ uttarateva dhīro.

272. Yasmā tasmā asmiṃ yogaṃ;
Usmāyutto yutto kātuṃ;
Satto satto kaṅkhacchede;
Satthe satthe niccaṃ niccaṃ.

Bhikkhunīvibhaṅgo niṭṭhito.

Catuvipattikathā

273. Kati āpattiyo sīla-vipattipaccayā pana;
Catassova siyuṃ sīla-vipattipaccayā pana.

274. Jānaṃ pārājikaṃ dhammaṃ, sace chādeti bhikkhunī;
Cutā, thullaccayaṃ hoti, sace vematikā siyā.

275. Pācitti bhikkhu saṅghādi-sesaṃ chādeti ce pana;
Attano pana duṭṭhullaṃ, chādento dukkaṭaṃ phuse.

276. Āpattiyo katācāra-vipattipaccayā pana;
Ekāyeva siyācāra-vipattipaccayā pana.

277. Paṭicchādeti ācāra-vipattiṃ pana bhikkhu ce;
Ekamevassa bhikkhussa, hoti āpatti dukkaṭaṃ.

278. Kati āpattiyo diṭṭhi-vipattipaccayā pana?
Dve panāpattiyo diṭṭhi-vipattipaccayā siyuṃ.

279. Accajaṃ pāpikaṃ diṭṭhiṃ, ñattiyā dukkaṭaṃ phuse;
Kammavācāya osāne, pācitti pariyāputā.

280. Āpattiyo katājīva-vipattipaccayā pana?
Chaḷevāpajjatājīva-vipattipaccayā pana.

281. Ājīvahetu pāpiccho, asantaṃ pana attani;

Manussuttaridhammaṃ tu, vadaṃ pārājikaṃ phuse.

282. Sañcarittaṃ samāpanno, hoti saṅghādisesatā;
Pariyāyavacane ñāte, tassa thullaccayaṃ siyā.

283. Paṇītabhojanaṃ vatvā, pācitti paribhuñjato;
Bhikkhunī tu sace hoti, pāṭidesaniyaṃ siyā.

284. Ājīvahetu sūpaṃ vā, odanaṃ vā panattano;
Atthāya viññāpetvāna, dukkaṭaṃ paribhuñjato.

Catuvipattikathā.

Adhikaraṇapaccayakathā

285. Vivādādhikaraṇamhā, kati āpattiyo siyuṃ?
Vivādādhikaraṇamhā, dve panāpattiyo siyuṃ.

286. Pācitti upasampannaṃ, hoti omasato pana;
Bhikkhussānupasampannaṃ, omasantassa dukkaṭaṃ.

287. Anuvādādhikaraṇa-paccayāpattiyo kati?
Anuvādādhikaraṇa-paccayā tividhā siyuṃ.

288. Anuddhaṃseti ce bhikkhuṃ, amūlantimavatthunā;
Saṅghādisesamāpatti-māpajjati, na saṃsayo.

289. Tathā saṅghādisesena, anuddhaṃseti ce pana;
Pācitti, dukkaṭaṃ vuttaṃ, tathācāravipattiyā.

290. Āpattipaccayā vuttā, kati āpattiyo pana?
Āpattipaccayā vuttā, catassova mahesinā.

291. Jānaṃ pārājikaṃ dhammaṃ, sace chādeti bhikkhunī;
Cutā, thullaccayaṃ hoti, sace vematikā siyā.

292. Pācitti bhikkhu saṅghādi-sesaṃ chādeti ce pana;
Tathācāravipattiṃ tu, sace chādeti dukkaṭaṃ.

293. Āpattiyo hi kiccādhi-karaṇapaccayā kati?
Pañceva honti kiccādhi-karaṇapaccayā pana.

294. Samanubhāsanāyeva, ñattiyā dukkaṭaṃ phuse;
Samaṇī accajantīva, ukkhittassānuvattikā.

295. Thullaccayaṃ dvayaṃ dvīhi, kammavācāhi sā phuse;
Kammavācāya osāne, tassā pārājikaṃ siyā.

296. Samanubhāsanāyeva, bhedakassānuvattikā;
Na pariccajati taṃ laddhiṃ, hoti saṅghādisesatā.

297. Samanubhāsanāyeva, pāpikāya ca diṭṭhiyā;
Yāvatatiyakaṃ tassā, pācittaccajatopi ca.

Adhikaraṇapaccayakathā.

Khandhakapucchākathā

298. Khandhakesupi āpatti-pabhedaṃ āgataṃ pana;
Pāṭavatthāya bhikkhūnaṃ, pavakkhāmi nibodhatha.

299. Khandhake paṭhame tāva, kati āpattiyo siyuṃ?
Khandhake paṭhame tāva, dve panāpattiyo siyuṃ.

300. Ūnavīsativassaṃ tu, karoto upasampadaṃ;
Hoti pācittiyaṃ tassa, sesesu pana dukkaṭaṃ.

301. Kati āpattiyo honti;
Khandhake tu uposathe?
Tisso āpattiyo honti;
Khandhake tu uposathe.

302. ''Nassantete vinassantu'', iti bhedapurakkhakā;
Uposathassa karaṇe, thullaccayamudīritaṃ.

303. Ukkhittakena saddhiṃ tu, karontassa uposathaṃ;
Hoti pācittiyaṃ tassa, sesesu pana dukkaṭaṃ.

304. Kati āpattiyo vuttā, vada vassūpanāyike?
Ekāva dukkaṭāpatti, vuttā vassūpanāyike.

305. Kati āpattiyo vuttā, khandhake tu pavāraṇe?
Tisso āpattiyo vuttā, uposathasamā matā.

306. Kati āpattiyo vuttā, camme? Tissova dīpitā;
Mārentānaṃ tu pācitti, gahetvā vacchatariṃ pana.

307. Aṅgajātaṃ chupantassa, rattena pana cetasā;
Tassa thullaccayaṃ vuttaṃ, sesesu pana dukkaṭaṃ.

308. Kati āpattiyo vuttā, bhesajjakkhandhake pana?
Tisso āpattiyo vuttā, bhesajjakkhandhake pana.

309. Samantā dvaṅgule tattha, thullaccayamudīritaṃ;
Bhojjayāgūsu pācitti, sesesu pana dukkaṭaṃ.

310. Kathine natthi āpatti, paññattaṃ kevalaṃ pana;
Kati cīvarasaṃyutte, vuttā āpattiyo pana?

311. Tisso cīvarasaṃyutte, vuttā āpattiyo pana;
Kusavākamaye cīre, thullaccayamudīritaṃ.

312. Sanissaggāva pācitti, atireke tu cīvare;

Sesesu dukkaṭaṃ vuttaṃ, buddhenādiccabandhunā.

313. Campeyyake ca kosambe, kammasmiṃ pārivāsike;
Tathā samuccaye ekā, dukkaṭāpatti dīpitā.

314. Kati āpattiyo vuttā, samathakkhandhake pana?
Dveyevāpattiyo vuttā, samathakkhandhake pana.

315. Chandassa dāyako bhikkhu, pācitti yadi khīyati;
Sesesu pana sabbattha, dukkaṭaṃ samudāhaṭaṃ.

316. Kati khuddakavatthusmiṃ, vuttā āpattiyo pana?
Tisso khuddakavatthusmiṃ, vuttā āpattiyo pana.

317. Attano aṅgajātaṃ tu, chindaṃ thullaccayaṃ phuse;
Romanthe hoti pācitti, sese āpatti dukkaṭaṃ.

318. Tathā senāsanasmiṃ tu, tisso āpattiyo siyuṃ;
Vissajjane ca garuno, thullaccayamudīritaṃ.

319. Nikkaḍḍhane ca pācitti, saṅghikamhā vihārato;
Sesesu pana sabbattha, dukkaṭaṃ samudāhaṭaṃ.

320. Kati āpattiyo saṅgha-bhede vuttā mahesinā?
Dve panāpattiyo saṅgha-bhede vuttā mahesinā.

321. Bhedānuvattakānaṃ tu, thullaccayamudīritaṃ;
Gaṇabhoge tu bhikkhūnaṃ, pācitti paridīpitā.

322. Khandhake vattasaṃyutte, kati āpattiyo matā?
Khandhake vattasaṃyutte, dukkaṭāpattiyeva sā.

323. Ṭhapane pātimokkhassa, tathā ekāva dīpitā;
Bhikkhunikkhandhake cāpi, kati āpattiyo matā?

324. Bhikkhunikkhandhake cāpi, dve panāpattiyo matā;
Apavāraṇāya pācitti, sesesu pana dukkaṭaṃ.

Khandhakapucchākathā niṭṭhitā.

Samuṭṭhānasīsakathā

325. Vibhaṅgesu pana dvīsu, paññattāni mahesinā;
Yāni pārājikādīni, uddisanti uposathe.

326. Tesaṃ dāni pavakkhāmi, samuṭṭhānamito paraṃ;
Pāṭavatthāya bhikkhūnaṃ, taṃ suṇātha samāhitā.

327. Kāyo ca vācāpi ca kāyavācā;
Tāneva cittena yutāni tīṇi;
Ekaṅgikaṃ dvaṅgitivaṅgikanti;
Chadhā samuṭṭhānavidhiṃ vadanti.

328. Tesu ekena vā dvīhi, tīhi vātha catūhi vā;
Chahi vāpattiyo nānā-samuṭṭhānehi jāyare.

329. Tattha pañcasamuṭṭhānā, kā cāpatti na vijjati;
Hoti ekasamuṭṭhānā, pacchimeheva tīhipi.

330. Tatheva dvisamuṭṭhānā, kāyato kāyacittato;
Vācato vācacittamhā, tatiyacchaṭṭhatopi ca.

331. Catutthacchaṭṭhato ceva, pañcamacchaṭṭhatopi ca;
Jāyate pañcadhāvesā, samuṭṭhāti na aññato.

332. Tisamuṭṭhānikā nāma, paṭhamehi ca tīhipi;
Pacchimehi ca tīheva, samuṭṭhāti na aññato.

333. Paṭhamā tatiyā ceva, catutthacchaṭṭhatopi ca;
Dutiyā tatiyā ceva, pañcamacchaṭṭhatopi ca.

334. Dvidhā catusamuṭṭhānā, jāyate na panaññato;
Ekadhā chasamuṭṭhānā, samuṭṭhāti chaheva hi.

Āha ca –

335. ''Tidhā ekasamuṭṭhānā, pañcadhā dvisamuṭṭhitā;
Dvidhā ticaturo ṭhānā, ekadhā chasamuṭṭhitā''.

336. Teraseva ca nāmāni, samuṭṭhānavisesato;
Labhantāpattiyo sabbā, tāni vakkhāmito paraṃ.

337. Paṭhamantimavatthuñca, dutiyaṃ sañcarittakaṃ;
Samanubhāsanañceva, kathineḷakalomakaṃ.

338. Padasodhammamaddhānaṃ, theyyasatthañca desanā;
Bhūtārocanakañceva, corivuṭṭhāpanampi ca.

339. Ananuññātakañcāti, sīsānetāni terasa;
Terasete samuṭṭhāna-nayā viññūhi cintitā.

340. Tattha yā tu catutthena, samuṭṭhānena jāyate;
Ādipārājikuṭṭhānā, ayanti paridīpitā.

341. Sacittakehi tīheva, samuṭṭhānehi yā pana;
Jāyate sā panuddiṭṭhā, **adinnādānapubbakā**.

342. Samuṭṭhānehi yāpatti, jātucchahipi jāyate;
Sañcarittasamuṭṭhānā, nāmāti paridīpitā.

343. Chaṭṭheneva samuṭṭhāti, samuṭṭhānena yā pana;
Samuṭṭhānavasenāyaṃ, vuttā **samanubhāsanā**.

344. Tatiyacchaṭṭhatoyeva, samuṭṭhāti hi yā pana;
Samuṭṭhānavasenāyaṃ, **kathinu**papadā matā.

345. Jāyate yā panāpatti, kāyato kāyacittato;
Aya**meḷakalomā**di-samuṭṭhānāti dīpitā.

346. Jāyate yā panāpatti, vācato vācacittato;
Ayaṃ tu **padasodhamma-samuṭṭhānā**ti vuccati.

347. Kāyato kāyavācamhā, catutthacchaṭṭhatopi ca;
Jāyate sā pana**ddhāna-samuṭṭhānā**ti sūcitā.

348. Catutthacchaṭṭhatoyeva, samuṭṭhāti hi yā pana;
Theyyasatthasamuṭṭhānā, ayanti paridīpitā.

349. Pañcameneva yā cettha, samuṭṭhānena jāyate;
Samuṭṭhānavasenāyaṃ, **dhammadesanasaññitā**.

350. Acittakehi tīheva, samuṭṭhānehi yā siyā;
Samuṭṭhānavasenāyaṃ, **bhūtārocanapubbakā**.

351. Pañcamacchaṭṭhatoyeva, yā samuṭṭhānato siyā;
Ayaṃ tu paṭhitā **cori-vuṭṭhāpana**samuṭṭhitā.

352. Dutiyā tatiyamhā ca, pañcamacchaṭṭhatopi yā;
Jāyate **ananuññāta-samuṭṭhānā** ayaṃ siyā.

353. Paṭhamaṃ dutiyaṃ tattha, catutthaṃ navamampi ca;
Dasamaṃ dvādasamañcāti, samuṭṭhānaṃ sacittakaṃ.

354. Ekekasmiṃ samuṭṭhāne, sadisā idha dissare;
Sukkañca kāyasaṃsaggo, paṭhamāniyatopi ca.

355. Pubbupaparipāko ca, raho bhikkhuniyā saha;
Sabhojane, raho dve ca, aṅgulī, udake hasaṃ.

356. Pahāre, uggire ceva, tepaññāsā ca sekhiyā;
Adhakkhakubbhajāṇuñca, gāmantaramavassutā.

357. Talamaṭṭhudasuddhi ca, vassaṃvuṭṭhā tatheva ca;
Ovādāya na gacchantī, nānubandhe pavattiniṃ.

358. Pañcasattati niddiṭṭhā, kāyacittasamuṭṭhitā;
Ime ekasamuṭṭhānā, methunena samā matā.

Paṭhamapārājikasamuṭṭhānaṃ.

359. Viggahaṃ, uttariñceva, duṭṭhullaṃ, attakāmatā;
Duṭṭhadosā duve ceva, dutiyāniyatopi ca.

360. Acchindanañca pariṇāmo, musā, omasapesuṇā;
Duṭṭhullārocanañceva, pathavīkhaṇanampi ca.

361. Bhūtagāmaññavādo ca, ujjhāpanakameva ca;
Nikkaḍḍho, siñcanañceva, tathā āmisahetu ca.

362. Bhuttāviṃ, ehanādariṃ, bhiṃsāpanakameva ca;
Apanidheyya, sañcicca, pāṇaṃ, sappāṇakampi ca.

363. Ukkoṭanaṃ =00 tathā ūno, saṃvāso, nāsanena ca;
Sahadhammikaṃ, vilekhāya, mohanāmūlakena ca.

364. Kukkuccaṃ, khīyanaṃ datvā, pariṇāmeyya puggale;
Kiṃ te, akālaṃ, acchinde, duggahā, nirayena vā.

365. Gaṇassa ca vibhaṅgañca, dubbalāsā tatheva ca;
Dhammikaṃ kathinuddhāraṃ, sañciccāphāsumeva ca.

366. Sayaṃ upassayaṃ datvā, akkoseyya ca caṇḍikā;
Kulamaccharinī assa, gabbhiniṃ vuṭṭhapeyya ca.

367. Pāyantiṃ, dve ca vassāni, saṅghenāsammatampi ca;
Tisso gihigatā vuttā, tissoyeva kumārikā.

368. Ūnadvādasavassā dve, tathālaṃ tāva teti ca;
Sokāvassā tathā pāri-vāsikacchandadānato.

369. Anuvassaṃ duve cāti, sikkhā ekūnasattati;
Adinnādānatulyattā, tisamuṭṭhānikā katā.

Dutiyapārājikasamuṭṭhānaṃ.

370. Sañcarikuṭimahallakaṃ, dhovāpanañca paṭiggaho;
Cīvarassa ca viññatti, gahaṇañca taduttariṃ.

371. Upakkhaṭadvayañceva, tathā dūtena cīvaraṃ;
Kosiyaṃ, suddhakāḷānaṃ, dvebhāgādānameva ca.

372. Chabbassāni, purāṇassa, lomadhovāpanampi ca;
Rūpiyassa paṭiggāho, ubho nānappakārakā.

373. Ūnabandhanapatto ca, vassasāṭikasuttakaṃ;
Vikappāpajjanaṃ, yāva, dvāra, dānañca sibbanaṃ.

374. Pūvehi, paccayo jotiṃ, ratanaṃ, sūci, mañcakaṃ;
Tūlaṃ, nisīdanaṃ, kaṇḍu, vassikā, sugatassa ca.

375. Aññaviññattisikkhā ca, aññacetāpanampi ca;
Saṅghikena duve vuttā, dve mahājanikena ca.

376. Tathā =01 puggalikenekaṃ, garupāvuraṇaṃ lahuṃ;
Dve vighāsodasāṭī ca, tathā samaṇacīvaraṃ.

377. Iti ekūnapaṇṇāsa, dhammā dukkhantadassinā;
Chasamuṭṭhānikā ete, sañcarittasamā katā.

Sañcarittasamuṭṭhānaṃ.

378. Saṅghabhedo ca bhedānu-vattadubbacadūsakā;
Duṭṭhullacchādanaṃ, diṭṭhi, chanda, ujjagghikā duve.

379. Appasaddā duve vuttā, tathā na byāhareti ca;
Chamā, nīcāsane, ṭhānaṃ, pacchato, uppathena ca.

380. Vajjacchādānuvattā ca, gahaṇaṃ, osāreyya ca;
Paccakkhāmīti sikkhā ca, tathā kismiñcideva ca.

381. Saṃsaṭṭhā dve, vadhitvā ca, visibbetvā ca dukkhitaṃ;
Punadeva ca saṃsaṭṭhā, neva vūpasameyya ca.

382. Jānaṃ sabhikkhukārāmaṃ, tatheva na pavāraye;
Tathā anvaddhamāsañca, sahajīviniyo duve.

383. Sace me cīvaraṃ ayye, anubandhissasīti ca;
Sattatiṃsa ime dhammā, sambuddhena pakāsitā.

384. Sabbe ete samuṭṭhānā, kāyavācādito siyuṃ;
Samāsamasameneva, katā samanubhāsanā.

Samanubhāsanasamuṭṭhānaṃ.

385. Kathināni ca tīṇādi, patto, bhesajjameva ca;
Accekampi ca sāsaṅkaṃ, pakkamantadvayampi ca.

386. Tathā upassayaṃ gantvā, bhojanañca paramparaṃ;
Anatirittaṃ sabhatto, vikappetvā tatheva ca.

387. Rañño, vikāle, vosāsā-raññakussayavādikā;
Pattasannicayañceva, pure, pacchā, vikālake.

388. Pañcāhikaṃ =02, saṅkamaniṃ, tathā āvasathadvayaṃ;
Pasākhe, āsane cāti, ekūnatiṃsime pana.

389. Dvisamuṭṭhānikā dhammā, niddiṭṭhā kāyavācato;
Kāyavācādito ceva, sabbe kathinasambhavā.

Kathinasamuṭṭhānaṃ.

390. Dve seyyāhaccapādo ca, piṇḍañca gaṇabhojanaṃ;
Vikāle, sannidhiñceva, dantaponamacelakaṃ.

391. Uyyuttañca vasuyyodhiṃ, surā, orena nhāyanaṃ;
Dubbaṇṇakaraṇañceva, pāṭidesaniyadvayaṃ.

392. Lasuṇaṃ, upatiṭṭheyya, naccadassanameva ca;
Naggaṃ, attharaṇaṃ, mañce, antoraṭṭhe, tathā bahi.

393. Antovassamagārañca, āsandiṃ, suttakantanaṃ;
Veyyāvaccaṃ, sahatthā ca, āvāse ca abhikkhuke.

394. Chattaṃ, yānañca saṅghāṇiṃ, alaṅkāraṃ, gandhavāsitaṃ;
Bhikkhunī, sikkhamānā ca, sāmaṇerī, gihīniyā.

395. Tathā saṃkaccikā cāti, tecattālīsime pana;
Sabbe eḷakalomena, dvisamuṭṭhānikā samā.

Eḷakalomasamuṭṭhānaṃ.

396. Aññatrāsammato ceva, tathā atthaṅgatena ca;
Tiracchānavijjā dve vuttā, anokāsakatampi ca.

397. Sabbe cha panime dhammā, vācato vācacittato;
Dvisamuṭṭhānikā honti, padasodhammatulyatā.

Padasodhammasamuṭṭhānaṃ.

398. Ekaṃ nāvaṃ, paṇītañca, saṃvidhānañca saṃhare;
Dhaññaṃ, nimantitā ceva, pāṭidesaniyaṭṭhakaṃ.

399. Etā =03 catusamuṭṭhānā, sikkhā cuddasa honti hi;
Paññattā buddhaseṭṭhena, addhānena samā matā.

Addhānasamuṭṭhānaṃ.

400. Sutiṃ, sūpādiviññattiṃ, andhakāre tatheva ca;
Paṭicchanne ca okāse, byūhe cāti ime chapi.

401. Sabbe tu dvisamuṭṭhānā, catutthacchaṭṭhato siyuṃ;
Theyyasatthasamuṭṭhānā, desitādiccabandhunā.

Theyyasatthasamuṭṭhānaṃ.

402. Chatta, daṇḍakarassāpi, satthāvudhakarassapi;
Pādukūpāhanā, yānaṃ, seyyā, pallatthikāya ca.

403. Veṭhitoguṇṭhito cāti, ekādasa nidassitā;
Sabbe ekasamuṭṭhānā, dhammadesanasaññitā.

Dhammadesanasamuṭṭhānaṃ.

404. Bhūtārocanakañceva, corivuṭṭhāpanampi ca;
Ananuññātamattañhi, asambhinnamidaṃ tayaṃ.

Samuṭṭhānasīsakathā niṭṭhitā.

Ekuttaranayakathā

405. Kati āpattiyo honti, samuṭṭhānena ādinā?
Pañca āpattiyo honti, kuṭiṃ saṃyācikāya tu.

406. Karoto pana tissova, payoge dukkaṭādayo;

Vikāle pana pācitti, tathā aññātihatthato.

407. Gahetvā bhuñjato vuttaṃ, pāṭidesaniyampi ca;
Pañcimāpattiyo honti, samuṭṭhānena ādinā.

408. Kati =04 āpattiyo honti, dutiyena tuvaṃ bhaṇa?
Āpattiyo catassova, hontīti paridīpaye.

409. ‘‘Kuṭiṃ mama karothā’’ti, samādisati bhikkhu ce;
Karonti ce kuṭiṃ tassa, vipannaṃ sabbathā pana.

410. Tisso purimaniddiṭṭhā, payoge dukkaṭādayo;
Padasodhammamūlena, catassova bhavantimā.

411. Tatiyena kati jāyanti, samuṭṭhānena me bhaṇa?
Tatiyena tuvaṃ brūmi, pañcadhāpattiyo siyuṃ.

412. Bhikkhu saṃvidahitvāna;
Karoti ca kuṭiṃ sace;
Tisso āpattiyo honti;
Payoge dukkaṭādayo.

413. Paṇītabhojanaṃ vatvā, hoti pācitti bhuñjato;
Bhikkhuniṃ na nivāretvā, pāṭidesaniyaṃ siyā.

414. Siyuṃ kati catutthena, samuṭṭhānena me bhaṇa?
Chaḷevāpattiyo honti, methunaṃ yadi sevati.

415. Hoti pārājikaṃ tassa, kuṭiṃ saṃyācikāya tu;
Karoto pana tissova, payoge dukkaṭādayo.

416. Vikāle pana pācitti, tathā aññātihatthato;
Gahetvā bhuñjato vuttaṃ, pāṭidesaniyampi ca.

417. Kati āpattiyo honti, pañcamena? Cha honti hi;
Manussuttaridhammaṃ tu, vadaṃ pārājikaṃ phuse.

418. ‘‘Kuṭiṃ mama karothā’’ti;
Samādisati bhikkhu ce;
Karonti ce kuṭiṃ tisso;
Honti tā dukkaṭādayo.

419. Vāceti padaso dhammaṃ, hoti pācitti bhikkhuno;
Davakamyatā vadantassa, tassa dubbhāsitaṃ siyā.

420. Samuṭṭhānena =05 chaṭṭhena, kati āpattiyo siyuṃ?
Cha ca saṃvidahitvāna, bhaṇḍaṃ harati ce cuto.

421. ‘‘Kuṭiṃ mama karothā’’ti;
Samādisati bhikkhu ce;
Karonti ce kuṭiṃ tisso;
Honti tā dukkaṭādayo.

422. Paṇītabhojanaṃ vatvā, hoti pācitti bhuñjato;
Bhikkhuniṃ na nivāretvā, pāṭidesaniyaṃ siyā.

423. Idha yo vimatūparamaṃ paramaṃ;
Imamuttaramuttarati;
Vinayaṃ sunayaṃ sunayena yuto;
Sa ca duttaramuttaramuttarati.

Āpattisamuṭṭhānakathā.

424. Ito paraṃ pavakkhāmi, paramekuttaraṃ nayaṃ;
Avikkhittena cittena, taṃ suṇātha samāhitā.

425. Ke āpattikarā dhammā, anāpattikarāpi ke?
Kā panāpattiyo nāma, lahukā garukāpi kā?

426. Sāvasesā ca kāpatti, kā nāmānavasesakā?
Duṭṭhullā nāma kāpatti, aduṭṭhullāpi nāma kā?

427. Niyatā nāma kāpatti, kā panāniyatāpi ca?
Desanāgāminī kā ca, kā cādesanagāminī?

428. Samuṭṭhānāni āpatti-karā dhammāti dīpitā;
Anāpattikarā dhammā, samathā satta dassitā.

429. Pārājikādayo satta-vidhā āpattiyo siyuṃ;
Lahukā tattha pañceva, honti thullaccayādayo.

430. Pārājikaṃ ṭhapetvāna, sāvasesāvasesakā;
Ekā pārājikāpatti, matā anavasesakā.

431. ‘‘Duṭṭhullā’’ti =06 ca niddiṭṭhā, duvidhāpattiādito;
Sesā pañcavidhāpatti, ‘‘aduṭṭhullā’’ti dīpitā.

432. Pañcānantariyasaṃyuttā, niyatāniyatetarā;
Desanāgāminī pañca, dve panādesagāmikā.

Ekakakathā.

433. Abhabbāpattiko ko ca, bhabbāpattikapuggalo?
Upasampadakammaṃ tu, satthunā kassa vāritaṃ?

434. Āpattimāpajjituṃ dveva loke;
Buddhā ca paccekabuddhā abhabbā;
Āpattimāpajjituṃ dveva loke;
Bhikkhū ca bhabbā atha bhikkhunī ca.

435. Addhavihīno aṅgavihīno;
Vatthuvipanno dukkaṭakārī;
No paripuṇṇo yācati yo no;
Tassupasampadā paṭisiddhā.

436. Atthāpatti have laddha-samāpattissa bhikkhuno;
Atthāpatti hi no laddha-samāpattissa dīpitā.

437. Bhūtassārocanaṃ laddha-samāpattissa niddise;
Abhūtārocanāpatti, asamāpattilābhino.

438. Atthi saddhammasaṃyuttā, asaddhammayutāpi ca;
Saparikkhārasaṃyuttā, parasantakasaṃyutā.

439. Padasodhammamūlādī, saddhammapaṭisaṃyutā;
Duṭṭhullavācasaṃyuttā, asaddhammayutā siyā.

440. Atirekadasāhaṃ tu, ṭhapane cīvarādino;
Anissajjitvā bhoge ca, saparikkhārasaṃyutā.

441. Saṅghassa mañcapīṭhādiṃ, ajjhokāsattharepi ca;
Anāpucchāva gamane, parasantakasaṃyutā.

442. Kathañhi =07 bhaṇato saccaṃ, garukaṃ hoti bhikkhuno?
Kathaṃ musā bhaṇantassa, lahukāpatti jāyate?

443. ‘‘Sikharaṇī’’ti saccaṃ tu, bhaṇato garukaṃ siyā;
Sampajānamusāvāde, pācitti lahukā bhave.

444. Kathaṃ musā bhaṇantassa, garukaṃ hoti bhikkhuno?
Kathañca bhaṇato saccaṃ, āpatti lahukā siyā?

445. Abhūtārocane tassa, garukāpatti dīpitā;
Bhūtassārocane saccaṃ, vadato lahukā siyā.

446. Kathaṃ bhūmigato dosaṃ, na vehāsagato phuse?
Kathaṃ vehāsago dosaṃ, na ca bhūmigato phuse?

447. Saṅghakammaṃ vikopetuṃ, hatthapāsaṃ jahaṃ phuse;
Kesamattampi ākāse, tiṭṭhato natthi vajjatā.

448. Āhaccapādakaṃ mañcaṃ, vehāsakuṭiyūpari;
Pīṭhaṃ vābhinisīdanto, āpajjati na bhūmito.

449. Pavisanto kathaṃ bhikkhu, āpajjati, na nikkhamaṃ?
Pavisanto kathaṃ bhikkhu, pavisanto na ceva taṃ?

450. Sachattupāhano vatta-mapūretvāna kevalaṃ;
Pavisanto panāpattiṃ, āpajjati, na nikkhamaṃ.

451. Gamiko gamikavattāni, apūretvāna nikkhamaṃ;
Nikkhamantova āpattiṃ, phuseyya, pavisaṃ na ca.

452. Ādiyanto panāpattiṃ, āpajjati kathaṃ vada?
Tathevānādiyantopi, āpajjati kathaṃ vada?

453. Bhikkhunī atigambhīraṃ, yā kācudakasuddhikaṃ;

Ādiyantī panāpattiṃ, āpajjati, na saṃsayo.

454. Anādiyitvā dubbaṇṇa-karaṇaṃ pana cīvaraṃ;
Yevaṃ anādiyantova, āpajjati hi nāma so.

455. Samādiyanto āpattiṃ, āpajjati kathaṃ pana?
Tathāsamādiyantopi, āpajjati kathaṃ pana?

456. Yo =08 hi mūgabbatādīni, vatānidha samādiyaṃ;
Samādiyanto āpattiṃ, āpajjati hi nāma so.

457. Yo hi kammakato bhikkhu, vuttaṃ vattaṃ panattano;
Tañcāsamādiyantova, āpajjati hi nāma so.

458. Karontova panāpattiṃ, kathamāpajjate naro?
Na karonto kathaṃ nāma, samaṇo dosavā siyā?

459. Bhaṇḍāgārikakammañca, vejjakammañca cīvaraṃ;
Aññātikāya sibbanto, karaṃ āpajjate naro.

460. Upajjhāyassa vattāni, vattāni itarassa vā;
Akaronto panāpattiṃ, āpajjati hi nāma so.

461. Dento āpajjatāpattiṃ, na dentopi kathaṃ bhaṇa?
Aññātikāya yaṃ kiñci, bhikkhu bhikkhuniyā pana.

462. Cīvaraṃ dadamāno hi, dento āpajjate pana;
Tathantevāsikādīnaṃ, adento cīvarādikaṃ.

463. Attasannissitā atthi, tatheva paranissitā;
Mudulambādino attā, sesā hi paranissitā.

464. Kathañca paṭigaṇhanto, āpajjati hi vajjataṃ?
Kathamappaṭigaṇhanto, āpajjati hi vajjataṃ?

465. Cīvaraṃ paṭigaṇhanto, bhikkhu aññātihatthato;
Ovādañca na gaṇhanto, āpajjati hi vajjataṃ.

466. Kathañca paribhogena, āpajjati tapodhano?
Kathaṃ na paribhogena, āpajjati tapodhano?

467. Yo hi nissaggiyaṃ vatthuṃ, accajitvā nisevati;
Ayaṃ tu paribhogena, āpajjati, na saṃsayo.

468. Atikkamentī saṅghāṭi-cāraṃ pañcāhikaṃ pana;
Ayaṃ tu paribhogena, āpajjati hi bhikkhunī.

469. Divāpajjati no rattiṃ, rattimeva ca no divā;
Dvāraṃ asaṃvaritvāna, sento āpajjate divā.

470. Sagāraseyyakaṃ =09 rattiṃ, āpajjati hi no divā;
Aruṇugge panāpatti, kathaṃ na aruṇuggame?

471. Ekachārattasattāha-dasāhādiatikkame;
Phusanto vuttamāpattiṃ, āpajjatyaruṇuggame.

472. Pavāretvāna bhuñjanto, phuse na aruṇuggame;
Chindantassa siyāpatti, kathamacchindato siyā?

473. Chindanto bhūtagāmañca, aṅgajātañca attano;
Pārājikañca pācittiṃ, phuse thullaccayampi ca.

474. Na chindanto nakhe kese, āpajjati hi nāma so;
Chādentopajjatāpattiṃ, nacchādento kathaṃ pana?

475. Chādento pana āpattiṃ, chādentopajjate naro;
Āpajjati panacchinno, nacchādento tiṇādinā.

476. Āpajjati hi dhārento, na dhārento kathaṃ pana?
Dhārento kusacīrādiṃ, dhārentopajjate pana.

477. Dinnaṃ nissaṭṭhapattaṃ taṃ, adhārentova dosavā;
Sacittakadukaṃ saññā-vimokkhakadukaṃ bhave.

Dukakathā.

478. Atthāpatti hi tiṭṭhante, nāthe, no parinibbute;
Nibbute na tu tiṭṭhante, atthāpattubhayatthapi.

479. Ruhiruppādanāpatti, ṭhite, no parinibbute;
Theramāvusavādena, vadato parinibbute.

480. Āpattiyo imā dvepi, ṭhapetvā sugate pana;
Avasesā dharantepi, bhavanti parinibbute.

481. Kāleyeva siyāpatti, vikāle na siyā kathaṃ?
Vikāle tu siyāpatti, na kāle, ubhayatthapi?

482. Bhuñjatonatirittaṃ tu, kālasmiṃ, no vikālake;
Vikālabhojanāpatti, vikāle, tu na kālake.

483. Avasesaṃ =10 panāpattiṃ, āpajjati hi sabbadā;
Sabbaṃ kāle vikāle ca, natthi tattha ca saṃsayo.

484. Rattimeva panāpattiṃ, āpajjati ca no divā;
Divāpajjati no rattiṃ, āpajjatubhayatthapi.

485. Sahaseyyā siyā rattiṃ, dvārāsaṃvaramūlakā;
Divā, sesā panāpatti, siyā rattiṃ divāpi ca.

486. Dasavasso tu no ūna-dasavasso siyā kathaṃ?
Hotūnadasavasso, no, dasavassūbhayatthapi?

487. Upaṭṭhāpeti ce bālo, parisaṃ dasavassiko;
Āpattiṃ pana abyatto, āpajjati, na saṃsayo.

488. Tathūnadasavasso ca, ‘‘paṇḍitoha’’nti gaṇhati;
Parisaṃ, dasavasso no, sesamāpajjate ubho.

489. Kāḷe āpajjatāpattiṃ, na juṇhe juṇhake kathaṃ;
Āpajjati, na kāḷasmiṃ, āpajjatūbhayatthapi?

490. Vassaṃ anupagacchanto, kāḷe, no juṇhake pana;
Āpajjatāpavārento, juṇhe, na pana kāḷake.

491. Avasesaṃ tu paññatta-māpattimavipattinā;
Kāḷe ceva ca juṇhe ca, āpajjati, na saṃsayo.

492. Vassūpagamanaṃ kāḷe, no juṇhe, tu pavāraṇā;
Juṇhe kappati, no kāḷe, sesaṃ panubhayatthapi.

493. Atthāpatti tu hemante, na hotītarutudvaye;
Gimheyeva na sesesu, vasse no itaradvaye.

494. Dine pāḷipadakkhāte, kattike puṇṇamāsiyā;
Ṭhapitaṃ tu vikappetvā, vassasāṭikacīvaraṃ.

495. Āpajjati ca hemante, nivāseti ca taṃ sace;
Puṇṇamādivasasmiñhi, kattikassa tu pacchime.

496. Taṃ apaccuddharitvāva, hemanteyeva, netare;
Āpajjatīti niddiṭṭhaṃ, **kurundaṭṭhakathāya** tu.

497. ‘‘Atirekamāso =11 seso’’ti;
Pariyesanto ca gimhike;
Gimhe āpajjatāpattiṃ;
Na tvevitarutudvaye.

498. Vijjamāne sace naggo, vassasāṭikacīvare;
Ovassāpeti yo kāyaṃ, vasse āpajjatīdha so.

499. Āpajjati hi saṅghova, na gaṇo na ca puggalo;
Gaṇova na ca sesā hi, puggalova na cāpare.

500. Adhiṭṭhānaṃ karonto vā, pārisuddhiuposathaṃ;
Saṅgho vāpajjatāpattiṃ, na gaṇo na ca puggalo.

501. Suttuddesamadhiṭṭhānaṃ, karonto vā uposathaṃ;
Gaṇo vāpajjatāpattiṃ, na saṅgho na ca puggalo.

502. Suttuddesaṃ karonto vā, eko pana uposathaṃ;
Puggalopajjatāpattiṃ, na ca saṅgho gaṇo na ca.

503. Āpajjati gilānova, nāgilāno kathaṃ pana;
Āpajjatāgilānova, no gilāno ubhopi ca?

504. Bhesajjena panaññena, atthe sati ca yo pana;
Viññāpeti tadaññaṃ so, āpajjati akallako.

505. Na bhesajjena atthepi, bhesajjaṃ viññāpeti ce;
Āpajjatāgilānova, sesaṃ pana ubhopi ca.

506. Atthāpatti hi antova, na bahiddhā, tathā bahi;
Āpajjati, na cevanto, atthāpattubhayatthapi.

507. Anupakhajja seyyaṃ tu, kappento pana kevalaṃ;
Āpajjati panāpattiṃ, antoyeva ca, no bahi.

508. Ajjhokāse tu mañcādiṃ, santharitvāna pakkamaṃ;
Bahiyeva ca, no anto, sesaṃ panubhayatthapi.

509. Antosīmāyevāpattiṃ, bahisīmāya neva ca;
Bahisīmāya, no anto-sīmāya, ubhayatthapi.

510. Sachattupāhano =12 bhikkhu, pavisanto tapodhano;
Upacārasīmokkante, anto āpajjate pana.

511. Gamiko dārubhaṇḍādiṃ, paṭisāmanavattakaṃ;
Apūretvāna gacchanto, upacārassatikkame.

512. Āpajjati panāpattiṃ, bahisīmāyayeva so;
Sesamāpajjate anto-bahisīmāya sabbaso.

Tikakathā.

513. Sakavācāya āpanno, paravācāya sujjhati;
Paravācāya āpanno, sakavācāya sujjhati.

514. Sakavācāya āpanno, sakavācāya sujjhati;
Paravācāya āpanno, paravācāya sujjhati.

515. Vacīdvārikamāpattiṃ, āpanno sakavācato;
Tiṇavatthārakaṃ gantvā, paravācāya sujjhati.

516. Tathā appaṭinissagge, pāpikāya hi diṭṭhiyā;
Parassa kammavācāya, āpajjitvāna vajjataṃ.

517. Desento bhikkhuno mūle, sakavācāya sujjhati;
Vacīdvārikamāpattiṃ, āpanno bhikkhusantike.

518. Desetvā taṃ visujjhanto, sakavācāya sujjhati;
Saṅghādisesamāpattiṃ, yāvatatiyakaṃ pana.

519. Parassa kammavācāya, āpajjitvā tathā puna;
Parassa parivāsādi-kammavācāya sujjhati.

520. Kāyenāpajjatāpattiṃ, vācāya ca visujjhati;
Vācāyāpajjatāpattiṃ, kāyena ca visujjhati.

521. Kāyenāpajjatāpattiṃ, kāyeneva visujjhati;
Vācāyāpajjatāpattiṃ, vācāyeva visujjhati.

522. Kāyadvārikamāpattiṃ, kāyenāpajjate, puna;
Desento taṃ panāpattiṃ, vācāyeva visujjhati.

523. Vacīdvārikamāpattiṃ =13, āpajjitvāna vācato;
Tiṇavatthārakaṃ gantvā, kāyeneva visujjhati.

524. Kāyadvārikamāpattiṃ, āpajjitvāna kāyato;
Tiṇavatthārakaṃ gantvā, kāyeneva visujjhati.

525. Vacīdvārikamāpattiṃ, āpajjitvā tapodhano;
Tameva pana desento, vācāyeva visujjhati.

526. Sutto āpajjatāpattiṃ, paṭibuddho visujjhati;
Āpanno paṭibuddhova, sutto sujjhati so kathaṃ?

527. Sutto āpajjatāpattiṃ, suttoyeva visujjhati;
Paṭibuddhova āpanno, paṭibuddho visujjhati?

528. Sagāraseyyakādiṃ tu, sutto āpajjate naro;
Desento pana taṃ ñatvā, paṭibuddho visujjhati.

529. Āpajjitvāna jagganto, tiṇavatthārake pana;
Samathe tu sayantova, sutto vuṭṭhāti nāma so.

530. Sagāraseyyakādiṃ tu, sutto āpajjate naro;
Sayanto tiṇavatthāre, suttoyeva visujjhati.

531. Āpajjitvā panāpattiṃ, jagganto pana kevalaṃ;
Desento pana taṃ pacchā, paṭibuddho visujjhati.

532. Āpajjitvā acittova, sacittova visujjhati;
Āpajjitvā sacittova, acittova visujjhati.

533. Āpajjitvā acittova, acittova visujjhati;
Āpajjitvā sacittova, sacittova visujjhati.

534. Acitto, cittakāpattiṃ, āpajjitvā tapodhano;
Pacchā taṃ pana desento, sacittova visujjhati.

535. Tathā sacittakāpattiṃ, āpajjitvā sacittako;
Sayanto tiṇavatthāre, acittova visujjhati.

536. Evamevaṃ amissetvā, pacchimaṃ tu padadvayaṃ;
Ettha vuttānusārena, veditabbaṃ vibhāvinā.

537. Āpajjati =14 ca kammena, akammena visujjhati;
Āpajjati akammena, kammeneva visujjhati.

538. Kammenāpajjatāpattiṃ, kammeneva visujjhati;
Āpajjati akammena, akammena visujjhati.

539. Accajaṃ pāpikaṃ diṭṭhiṃ, āpajjitvāna kammato;

Desento pana taṃ pacchā, akammena visujjhati.

540. Visaṭṭhiādikāpattiṃ, āpajjitvā akammato;
Parisujjhati kammena, parivāsādinā pana.

541. Samanubhāsanaṃ bhikkhu, āpajjati ca kammato;
Parivāsādinā pacchā, kammeneva visujjhati.

542. Avasesaṃ panāpattiṃ, āpajjati akammato;
Desento pana taṃ pacchā, akammeneva sujjhati.

543. Sammukhāpattimāpanno, visujjhati asammukhā;
Asammukhāpi āpanno, sammukhāva visujjhati.

544. Sammukhāpattimāpanno, sammukhāva visujjhati;
Asammukhāva āpanno, visujjhati asammukhā.

545. Accajaṃ pāpakaṃ diṭṭhiṃ, āpanno saṅghasammukhe;
Vuṭṭhānakāle saṅghena, kiñci kammaṃ na vijjati.

546. Visaṭṭhiādikāpattiṃ, āpajjitvā asammukhā;
Saṅghasammukhatoyeva, visujjhati na caññathā.

547. Samanubhāsanaṃ saṅgha-sammukhāpajjate, puna;
Saṅghassa sammukhāyeva, visujjhati, na caññathā.

548. Musāvādādikaṃ sesaṃ, āpajjati asammukhā;
Taṃ pacchā pana desento, visujjhati asammukhā.

549. Ajānantova āpanno, jānantova visujjhati;
Jānanto pana āpanno, ajānanto visujjhati.

550. Ajānantova āpanno, ajānanto visujjhati;
Jānanto pana āpanno, jānantova visujjhati.

551. Acittakacatukkena =15, sadisaṃ sabbathā idaṃ;
Ajānantacatukkanti, veditabbaṃ vibhāvinā.

552. Āgantukova āpattiṃ, āpajjati, na cetaro;
Āvāsikova āpattiṃ, āpajjati, na cetaro.

553. Āgantuko tathāvāsi-kopi āpajjare ubho;
Atthāpatti ca sesaṃ tu, ubho nāpajjare pana.

554. Sachattupāhano ceva, sasīsaṃ pārutopi ca;
Vihāraṃ pavisanto ca, vicarantopi tattha ca.

555. Āgantukova āpattiṃ, āpajjati, na cetaro;
Āvāsavattamāvāsī, akarontova dosavā.

556. Na cevāgantuko, sesa-māpajjanti ubhopi ca;
Asādhāraṇamāpattiṃ, nāpajjanti ubhopi ca.

557. Vatthunānattatā atthi, natthi āpattinānatā;
Atthi āpattinānattaṃ, natthi vatthussa nānatā.

558. Vatthunānattatā ceva, atthi āpattinānatā;
Nevatthi vatthunānattaṃ, no ca āpattinānatā.

559. Pārājikacatukkassa, vatthunānattatā matā;
Āpattinānatā natthi, sesāpattīsvayaṃ nayo.

560. Samaṇo samaṇī kāya-saṃsaggaṃ tu karonti ce;
Saṅghādiseso bhikkhussa, bhikkhuniyā parājayo.

561. Evaṃ āpattinānattaṃ, natthi vatthussa nānatā;
Kāyassa pana saṃsaggo, ubhinnaṃ vatthu hoti hi.

562. Tatheva lasuṇassāpi, khādane bhikkhunī pana;
Āpajjati hi pācittiṃ, bhikkhuno hoti dukkaṭaṃ.

563. Pārājikānaṃ pana ce catunnaṃ;
Saṅghādisesehi ca terasehi;
Hoteva vatthussa ca nānabhāvo;
Āpattiyā ceva hi nānabhāvo.

564. Pārājikāni =16 cattāri, āpajjantānamekato;
Bhikkhunīsamaṇānaṃ tu, ubhinnaṃ pana sabbaso.

565. Vatthussa natthi nānattaṃ, natthi āpattinānatā;
Visuṃ panāpajjantesu, ayameva vinicchayo.

566. Atthi vatthusabhāgattaṃ, natthāpattisabhāgatā;
Atthāpattisabhāgatā, natthi vatthusabhāgatā.

567. Atthi vatthusabhāgattaṃ, atthāpattisabhāgatā;
Natthi vatthusabhāgattaṃ, natthāpattisabhāgatā.

568. Bhikkhūnaṃ bhikkhunīnañca, kāyasaṃsaggake sati;
Atthi vatthusabhāgattaṃ, natthāpattisabhāgatā.

569. Ādito pana bhikkhussa, catūsvantimavatthusu;
Siyāpattisabhāgattaṃ, na ca vatthusabhāgatā.

570. Bhikkhūnaṃ bhikkhunīnañca, catūsvanti mavatthusu;
Atthi vatthusabhāgattaṃ, atthāpattisabhāgatā.

571. Sādhāraṇāsu sabbāsu, āpattīsvapyayaṃ nayo;
Asādhāraṇāsu nevatthi, vatthāpattisabhāgatā.

572. Atthāpatti upajjhāye, neva saddhivihārike;
Atthi saddhivihārasmiṃ, upajjhāye na vijjati.

573. Atthāpatti upajjhāye, tathā saddhivihārike;
Nevāpatti upajjhāye, neva saddhivihārike.

574. Upajjhāyena kattabba-vattassākaraṇe pana;
Upajjhāyo phuse vajjaṃ, na ca saddhivihāriko.

575. Upajjhāyassa kattabba-vattassākaraṇe pana;
Natthāpatti upajjhāye, atthi saddhivihārike.

576. Sesaṃ panidha āpattiṃ, āpajjanti ubhopi ca;
Asādhāraṇamāpattiṃ, nāpajjanti ubhopi ca.

577. Ādiyanto garuṃ dosaṃ, payojento lahuṃ phuse;
Ādiyanto lahuṃ dosaṃ, payojento garuṃ phuse.

578. Ādiyanto =17 payojento, garukeyeva tiṭṭhati;
Ādiyanto payojento, lahukeyeva tiṭṭhati.

579. Pādaṃ vāpi tato uddhaṃ, ādiyanto garuṃ phuse;
''Gaṇhā''ti ūnakaṃ pādaṃ, āṇāpento lahuṃ phuse.

580. Eteneva upāyena, sesakampi padattayaṃ;
Atthasambhavatoyeva, veditabbaṃ vibhāvinā.

581. Kāleyeva panāpatti, no vikāle kathaṃ siyā?
Vikāleyeva āpatti, na ca kāle kathaṃ siyā?

582. Atthāpatti hi kāle ca, vikāle ca pakāsitā?
Neva kāle vikāle ca, atthāpatti pakāsitā?

583. Pavāretvāna bhuñjanto, kāle anatirittakaṃ;
Kāle āpajjatāpattiṃ, na vikāleti dīpaye.

584. Vikālabhojanāpattiṃ, vikāle na ca kālake;
Sesaṃ kāle vikāle ca, āpajjati, na saṃsayo.

585. Asādhāraṇamāpattiṃ, bhikkhunīnaṃ vasā pana;
Nevāpajjati kālepi, no vikālepi sabbadā.

586. Kiṃ paṭiggahitaṃ kāle, no vikāle tu kappati?
Vikāle kiñca no kāle, gahitaṃ pana kappati?

587. Kāle ceva vikāle ca, kiṃ nāma vada kappati?
Neva kāle ca kiṃ nāma, no vikāle ca kappati?

588. Āmisaṃ tu purebhattaṃ, paṭiggahitakaṃ pana;
Kāleyeva tu bhikkhūnaṃ, no vikāle tu kappati.

589. Pānakaṃ tu vikālasmiṃ, paṭiggahitakaṃ pana;
Vikāleyeva kāle ca, aparajju na kappati.

590. Sattāhakālikañceva, catutthaṃ yāvajīvikaṃ;
Kāle ceva vikāle ca, kappatīti viniddise.

591. Attano attano kāla-matītaṃ kālikattayaṃ;

Maṃsaṃ akappiyañceva, tathā uggahitampi ca.

592. Kuladūsanakammādiṃ =18, katvā uppannabhojanaṃ;
Kāle ceva vikāle ca, na ca kappati bhikkhuno.

593. Paccantimesu desesu, āpajjati na majjhime;
Majjhime pana desasmiṃ, na ca paccantimesu hi.

594. Paccantimesu desesu, āpajjati ca majjhime;
Paccantimesu desesu, nāpajjati na majjhime.

595. Sīmaṃ samudde bandhanto, bhikkhu paccantimesu hi;
Āpajjati panāpattiṃ, na cāpajjati majjhime.

596. Gaṇena pañcavaggena, karonto upasampadaṃ;
Cammattharaṇaṃ dhuvanhānaṃ, saguṇaṅguṇupāhanaṃ.

597. Dhārento majjhime vajjaṃ, phuse paccantimesu no;
Avasesaṃ panāpattiṃ, āpajjatūbhayatthapi.

598. Asādhāraṇaāpattiṃ, bhikkhunīnaṃ vasā pana;
Paccantimesu vā bhikkhu, nāpajjati na majjhime.

599. Paccantimesu desesu, kappate na ca majjhime;
Kappate, majjhime dese, no ca paccantimesu hi.

600. Paccantimesu desesu, kappate, majjhimepi kiṃ?
Paccantimesu cevāpi, kiṃ na kappati majjhime?

601. Paccantimesu desesu, vuttaṃ vatthu catubbidhaṃ;
Niddise kappatī ceva, na ca kappati majjhime.

602. ‘‘Idaṃ catubbidhaṃ vatthu, desasmiṃ pana majjhime;
Na kappatī’’ti vuttañhi, ‘‘majjhimeyeva kappati’’.

603. Paccantimesu desesu, evaṃ vuttaṃ na kappati;
Pañcaloṇādikaṃ sesaṃ, ubhayatthapi kappati.

604. Akappiyanti yaṃ nāma, paṭikkhittaṃ mahesinā;
Ubhayatthapi taṃ sabbaṃ, na ca kappati bhikkhuno.

605. Anto āpajjatāpattiṃ, āpajjati ca, no bahi;
Bahi āpajjatāpattiṃ, na ca anto kudācanaṃ.

606. Āpajjati =19 pananto ca, bahi cevubhayatthapi;
Neva anto ca āpattiṃ, āpajjati ca, no bahi.

607. Anupakhajjaseyyādiṃ, antoyeva ca, no bahi;
Saṅghikaṃ pana mañcādiṃ, ajjhokāse tu kiñcipi.

608. Nikkhipitvāna gacchanto, no anto, bahiyeva ca;
Sesamāpajjatāpattiṃ, anto ceva tathā bahi.

609. Asādhāraṇamāpattiṃ, bhikkhunīnaṃ vasā pana;
Nevāpajjati antopi, na bahiddhāpi sabbathā.

610. Gāme āpajjatāpattiṃ, no araññe kathaṃ vada?
Āpajjati araññasmiṃ, na ca gāme kathaṃ vada?

611. Āpajjati ca gāmepi, araññepi kathaṃ vada?
Nevāpajjati gāmepi, no araññe kathaṃ vada?

612. Antaragharasaṃyuttā, sekkhapaññattiyo pana;
Āpajjati hi taṃ bhikkhu, gāmasmiṃ, no araññake.

613. Agaṇā aruṇaṃ nāma, uṭṭhāpentī ca bhikkhunī;
Āpajjati panāpattiṃ, araññe, no ca gāmake.

614. Musāvādādimāpattiṃ, āpajjatūbhayatthapi;
Asādhāraṇamāpattiṃ, āpajjati na katthaci.

615. Āpajjati gilānova, nāgilāno kudācanaṃ;
Agilānova āpattiṃ, phuse, no ca gilānako.

616. Agilāno gilāno ca, āpajjanti ubhopi ca;
Nāpajjanti gilāno ca, agilāno ubhopi ca.

617. Bhesajjena panaññena, atthe sati ca yo pana;
Viññāpeti tadaññaṃ so, āpajjati akallako.

618. Na bhesajjena atthepi, bhesajjaṃ viññāpeti ce;
Āpajjatāgilānova, āpattiṃ lolamānaso.

619. Musāvādādikaṃ sesaṃ, āpajjanti ubhopi ca;
Asādhāraṇamāpattiṃ, nāpajjanti ubhopi ca.

Catukkakathā.

620. Pañca =20 āpattiyo honti, musāvādassa kāraṇā;
Pārājikaṃ garuṃthulla-ccayaṃ pācitti dukkaṭaṃ.

621. Ānisaṃsā panuddiṭṭhā, pañceva kathinatthare;
Anāmantāsamādāna-caraṇaṃ gaṇabhojanaṃ.

622. Yo tattha cīvaruppādo, so ca nesaṃ bhavissati;
Cīvaraṃ yāvadatthañca, gahetumpi ca vaṭṭati.

623. Telaṃ pañcavidhaṃ vuttaṃ, nippapañcena satthunā;
Vasā madhukaeraṇḍa-tilasāsapasambhavaṃ.

624. Acchamacchavasā ceva, susukā sūkarassa ca;
Gadrabhassa vasā ceti, vasā pañcavidhā matā.

625. Mūlakhandhaggabījāni, phaḷubījañca paṇḍito;
Pañcamaṃ bījabījanti, pañca bījāni dīpaye.

626. Phalaṃ samaṇakappehi, paribhuñjeyya pañcahi;
Aggisatthanakhakkantaṃ, abījubbaṭṭabījakaṃ.

627. Paṇṇuṇṇatiṇacoḷānaṃ, vākassa ca vasenidha;
Bhisiyo bhāsitā pañca, muninā mohanāsinā.

628. Pavāraṇāpi pañceva, odanādīhi pañcahi;
Paṭiggāhāpi pañceva, kāyādigahaṇena ca.

629. Pañcānisaṃsā vinayaññukasmiṃ;
Mahesinā kāruṇikena vuttā;
Surakkhitaṃ hoti sakañca sīlaṃ;
Kukkuccamaññassa nirākaroti.

630. Visārado bhāsati saṅghamajjhe;
Sukhena niggaṇhati veribhikkhū;
Dhammassa ceva ṭhitiyā pavatto;
Tasmādaraṃ tattha kareyya dhīro.

Pañcakakathā.

631. Chavacchedanakā =21 vuttā, chaḷabhiññena tādinā;
Mañcapīṭhamatikkanta-pamāṇañca nisīdanaṃ.

632. Tathā kaṇḍupaṭicchādī, vassasāṭikacīvaraṃ;
Cīvaraṃ sugatassāpi, cīvarena pamāṇakaṃ.

633. Chahākārehi āpattiṃ, āpajjati na aññathā;
Alajjitāya aññāṇa-kukkuccehi tatheva ca.

634. Viparitāya saññāya, kappiyepi akappiye;
Satisammosato ceva, āpajjati, na saṃsayo.

635. Chahi aṅgehi yuttena;
Upasampādanā pana;
Kātabbā, nissayo ceva;
Dātabbo, sāmaṇerako.

636. Bhikkhunāpaṭṭhapetabbo, satataṃ dhammacakkhunā;
Āpattiṃ pana jānāti, anāpattiṃ garuṃ lahuṃ.

637. Pātimokkhāni vitthārā, ubhayāni panassa hi;
Svāgatāni bhavanteva, suvibhattāni atthato.

638. Anubyañjanaso ceva, suttaso suvinicchitā;
Dasavassopi vā hotitirekadasavassiko.

Chakkakathā.

639. Satta sāmīciyo vuttā, satteva samathāpi ca;
Paññattāpattiyo satta, sattabojjhaṅgadassinā.

Sattakakathā.

640. Kulāni idha dūseti, ākārehi panaṭṭhahi;
Pupphena ca phalenāpi, cuṇṇenapi ca dūsako.

641. Mattikādantakaṭṭhehi, veḷuyā vejjikāyapi;
Jaṅghapesanikenāpi, ājīvasseva kāraṇā.

642. Aṭṭhevānatirittāpi, atirittāpi aṭṭha ca;
Akappiyakataṃ cevāgahituccāritampi ca.

643. Kataṃ ahatthapāsepi, na ca bhuttāvinā kataṃ;
Pavāritena yañceva, kataṃ bhuttāvināpi ca.

644. Āsanā vuṭṭhitenāpi, atirittakatampi ca;
Avuttamalametanti, na gilānātirittakaṃ.

645. Ime aṭṭheva niddiṭṭhā, ñeyyā anatirittakā;
Atirittā panetesaṃ, paṭikkhepena dīpitā.

646. Sahapubbapayogesu, dukkaṭaṃ ñātañattisu;
Durūpaciṇṇe āmāse, dukkaṭaṃ paṭisāvane.

647. Aṭṭhamaṃ pana niddiṭṭhaṃ, tathā vinayadukkaṭaṃ;
Iti aṭṭhavidhaṃ hoti, sabbameva ca dukkaṭaṃ.

648. Ehibhikkhūpasampadā, saraṇagamanena ca;
Pañhābyākaraṇovādā, garudhammapaṭiggaho.

649. Tathā ñatticatutthena, kammenevaṭṭhavācikā;
Dūtena bhikkhunīnanti, aṭṭheva upasampadā.

650. Asaddhammā panaṭṭheva, niddiṭṭhā suddhadiṭṭhinā;
Aṭṭhevuposathaṅgāni, veditabbāni viññunā.

651. Sakkāro ca asakkāro;
Lābhālābho yasāyaso;
Pāpicchā pāpamittattaṃ;
Asaddhammā panaṭṭhime.

652. Pāṇaṃ na hane, na cādinnamādiye;
Musā na bhāse, na ca majjapo siyā;
Abrahmacariyā virameyya methunā;
Rattiṃ na bhuñjeyya vikālabhojanaṃ.

653. Mālaṃ na dhāre, na ca gandhamācare;
Mañce chamāyaṃva sayetha santhate;
Etañhi aṭṭhaṅgikamāhuposathaṃ;
Buddhena dukkhantagunā pakāsitaṃ.

654. Aṭṭheva pana pānāni, niddiṭṭhāni mahesinā;
Bhikkhu aṭṭhaṅgasaṃyutto, bhikkhunovādamarahati.

Aṭṭhakakathā.

655. Bhojanāni paṇītāni, nava vuttāni satthunā;
Dukkaṭaṃ pana niddiṭṭhaṃ, nava maṃsāni khādato.

656. Pātimokkhassa uddesā, naveva paridīpitā;
Uposathā navevettha, saṅgho navahi bhijjati.

Navakakathā.

657. Dasa akkosavatthūni, dasa sikkhāpadāni ca;
Akappiyāni maṃsāni, dasa sukkāni ve dasa.

658. Jāti nāmañca gottañca, kammaṃ sippañca rogatā;
Liṅgāpatti kilesā ca, akkosena daseva hi.

659. Dasa ādīnavā rañño, antepurappavesane;
Dasākārehi saṅghādi-seso channoti dīpito.

660. Dasa kammapathā puññā, apuññāpi tathā dasa;
Daseva dānavatthūni, daseva ratanāni ca.

661. Annaṃ pānañca vatthañca, mālā gandhavilepanaṃ;
Yānañca seyyāvasathaṃ, padīpeyyantime dasa.

662. Avandiyā munindena, dīpitā dasa puggalā;
Daseva paṃsukūlāni, dasa cīvaradhāraṇā.

663. Sosānikaṃ pāpaṇikaṃ, tathā undūrakhāyitaṃ;
Gokhāyitagginā daḍḍhaṃ, ajikūpacikakhāyitaṃ.

664. Thūpacīvarikañceva, tatheva abhisekiyaṃ;
Gatapacchāgatañceti, dasadhā paṃsukūlikaṃ.

665. Sabbanīlādayo vuttā, dasa cīvaradhāraṇā;
Cīvarāni navevettha, saddhiṃ saṃkaccikāya ca.

Dasakakathā.

666. Ekādasa panābhabbā, puggalā paṇḍakādayo;
Hontevānupasampannā, upasampāditāpi ca.

667. Pattā akappiyā vuttā, ekādasa bhavanti hi;
Dārujena ca pattena, daseva ratanubbhavā.

668. Ekādasa tathā honti, pādukāpi akappiyā;
Ekādaseva sīmāyo, asīmāti pakāsitā.

669. Atikhuddātimahantā, khaṇḍacchāyānimittakā;
Animittā, bahiṭṭhena, sammatā, nadiyaṃ tathā.

670. Jātassare, samudde vā, sambhinnajjhotthaṭāpi ca;
Sīmāyapi asīmāyo, ekādasa imā siyuṃ.

671. Ekādaseva pathavī, kappiyā ca akappiyā;
Gaṇṭhikā kappiyā vuttā, ekādasa ca vīdhakā.

672. Ekādasavidhaṃ vuttaṃ, adhiṭṭhātabbacīvaraṃ;
Ticīvaraṃ tathā kaṇḍu-paṭicchādī, nisīdanaṃ.

673. Paccattharaṇaṃ, vassika-sāṭikā, mukhapuñchanaṃ;
Dakasāṭi, parikkhāra-coḷaṃ, saṃkaccikāpi ca.

674. Yāvatatiyakā sabbe, ekādasa pakāsitā;
Ariṭṭho, caṇḍakāḷī ca, ukkhittassānuvattikā.

675. Aṭṭha saṅghādisesesu, ubhinnaṃ tu vasā pana;
Ekādasa ime yāva-tatiyāti pakāsitā.

676. Nissayassa dasekāva, paṭippassaddhiyo pana;
Chadhācariyato vuttā, upajjhāyā tu pañcadhā.

Ekādasakakathā.

677. Teraseva dhutaṅgāni, paramāni ca cuddasa;
Soḷaseva tu ''jāna''nti, paññattāni mahesinā.

678. Sauttaraṃ vinayavinicchayaṃ tu yo;
Anuttaraṃ sakalamapīdha jānati;
Mahattare vinayanaye anuttare;
Niruttaro bhavati hi so, na saṃsayo.

Ekuttaranayo samatto.

Sedamocanakathā

679. Ito paraṃ pavakkhāmi, bhikkhūnaṃ suṇataṃ puna;
Sedamocanagāthāyo, paṭubhāvakarā varā.

680. Ubbhakkhakaṃ vivajjetvā, adhonābhiṃ vivajjiya;
Paṭicca methunaṃ dhammaṃ, kathaṃ pārājiko siyā?

681. Kabandhasattakāyassa, ure hoti mukhaṃ sace;
Mukhena methunaṃ dhammaṃ, katvā pārājiko bhave.

682. Suññe nissattake dīpe, eko bhikkhu sace vase;
Methunapaccayā tassa, kathaṃ pārājiko siyā?

683. Lambī vā mudupiṭṭhī vā, vaccamagge mukhepi vā;
Aṅgajātaṃ pavesento, sake pārājiko bhave.

684. Sayaṃ nādiyate kiñci, parañca na samādape;
Saṃvidhānañca nevatthi, kathaṃ pārājiko siyā?

685. Suṅkaghāte atikkante, nādiyanto parassa tu;
Āṇattiñca vināyeva, hoti pārājiko yati.

686. Haranto garukaṃ bhaṇḍaṃ, theyyacittena puggalo;
Parassa tu parikkhāraṃ, na ca pārājiko kathaṃ?

687. Tiracchānagatānaṃ tu, puggalo garubhaṇḍakaṃ;
Gaṇhanto theyyacittena, na ca pārājiko siyā.

688. Attano santakaṃ datvā, bhikkhu pārājiko kathaṃ?
''Maratū''ti asappāya-bhojanaṃ deti ce cuto.

689. Pitari pitusaññī ca, mātusaññī ca mātari;
Hantvānantariyaṃ kammaṃ, na phuseyya kathaṃ naro?

690. Tiracchānagatā mātā, tiracchānagato pitā;
Tasmānantariyaṃ natthi, māritesu ubhosupi.

691. Anādiyanto garukaṃ, parañca na samādape;
Gacchaṃ ṭhito nisinno vā, kathaṃ pārājiko bhaṇa?

692. Manussuttarike dhamme, katvāna katikaṃ tato;
Sambhāvanādhippāyo so, atikkamati ce cuto.

693. Saṅghādisesā cattāro, bhaveyyuṃ ekavatthukā;
Kathaṃ? Kathehi me puṭṭho, vinaye ce visārado.

694. Sañcarittañca duṭṭhullaṃ, saṃsaggaṃ attakāmataṃ;
Itthiyā paṭipajjanto, phuseyya caturo ime.

695. Saṅghādisesamāpanno, chādetvā suciraṃ pana;
Acaritvā yathāvuttaṃ, vattaṃ so vuṭṭhito kathaṃ?

696. Sukkavissaṭṭhimāpanno, bhikkhubhāve ṭhito pana;
Parivatte tu liṅgasmiṃ, natthi saṅghādisesatā.

697. Kuddho ārādhako hoti;
Kuddho hoti ca nindito;
Atha ko nāma so dhammo;
Yena kuddho pasaṃsito?

698. Vaṇṇasmiṃ bhaññamāne yo, titthiyānaṃ tu kujjhati;
Ārādhako, sambuddhassa, yadi kujjhati nindito.

699. Atthaṅgate tu sūriye, bhojanaṃ bhikkhu bhuñjati;
Na khittacittonummatto, nirāpatti kathaṃ bhave?

700. Yo ca romanthayitvāna, rattiṃ ghasati bhojanaṃ;
Natthi tassa panāpatti, vikālabhojanena hi.

701. Atthaṅgate ca sūriye, gahetvā bhikkhu bhojanaṃ;
Sace bhuñjeyya āpatti, anāpatti kathaṃ bhave?

702. Vikāluttarakuruṃ gantvā, tattha laddhāna bhojanaṃ;
Āgantvā idha kālena, natthi āpatti bhuñjato.

703. Gāme vā yadi vāraññe, yaṃ paresaṃ mamāyitaṃ;
Na harantova taṃ theyyā, kathaṃ pārājiko siyā?

704. Theyyasaṃvāsako nāma, liṅgasaṃvāsathenako;
Parabhaṇḍaṃ agaṇhanto, hoti esa parājito.

705. Nārī rūpavatī bālā, bhikkhu rattena cetasā;
Methunaṃ tāya katvāpi, so na pārājiko kathaṃ?

706. Bhikkhu rūpavatiṃ nāriṃ, supinantena passati;
Tāya methunasaṃyoge, katepi na vinassati.

707. Ekissā dve siyuṃ puttā, jātā idha panitthiyā;
Dvinnaṃ mātā pitā sāva, kathaṃ hoti bhaṇāhi me?

708. Ubhatobyañjanā itthī, gabbhaṃ gaṇhāti attanā;
Gaṇhāpeti paraṃ gabbhaṃ, tasmā mātā pitā ca sā.

709. Purisena sahāgāre, raho vasati bhikkhunī;
Parāmasati tassaṅgaṃ, anāpatti kathaṃ siyā?

710. Sahāgārikaseyyañca, sabbañca paṭijagganaṃ;
Dārakassa ca mātā hi, kātuṃ labhati bhikkhunī.

711. Ko ca bhikkhūhi sikkhāsu, asādhāraṇataṃ gato;
Na pārivāsiko brūhi, na ukkhittādikopi ca?

712. Gahetuṃ khurabhaṇḍaṃ tu, sace nhāpitapubbako;
Na so labhati aññesaṃ, kappatīti ca niddise.

713. Katheti kusalaṃ dhammaṃ, paramaṃ atthasaṃhitaṃ;
Katamo puggalo brūhi, na mato na ca jīvati?

714. Katheti kusalaṃ dhammaṃ, paramaṃ atthasaṃhitaṃ;
Hoti nimmitabuddho so, na mato na ca jīvati.

715. Saṃyācikaṃ karontassa, kuṭiṃ desitavatthukaṃ;
Pamāṇikamanārambhaṃ, āpatti saparikkamaṃ.

716. Naro karoti ce kuṭiṃ, sa sabbamattikāmayaṃ;
Na muccateva vajjato, jinena vuttato tato.

717. Saṃyācikāya bhikkhussa, anāpatti kathaṃ siyā;
Sabbalakkhaṇahīnaṃ tu, karontassa kuṭiṃ pana?

718. Saṃyācikaṃ karontassa, tiṇacchadanakaṃ kuṭiṃ;
Bhikkhuno jinacandena, anāpatti pakāsitā.

719. Na kāyikaṃ kañci payogamācare;

Na kiñci vācāya paraṃ bhaṇeyya;
Phuse garuṃ antimavatthuhetukaṃ;
Visārado ce vinaye bhaṇāhi tvaṃ?

720. Parassā pana yā vajjaṃ, paṭicchādeti bhikkhunī;
Ayaṃ pārājikāpattiṃ, tannimittaṃ garuṃ phuse.

721. Na kāyikaṃ kiñcipi pāpamācare;
Na kiñci vācāya careyya pāpakaṃ;
Sunāsitoyeva ca nāsito siyā;
Kathaṃ tuvaṃ brūhi mayāsi pucchito?

722. Abhabbā pana ye vuttā, puggalā paṇḍakādayo;
Ekādasa munindena, nāsitā te sunāsitā.

723. Anuggiraṃ giraṃ kiñci, subhaṃ vā yadi vāsubhaṃ;
Phuse vācasikaṃ vajjaṃ, kathaṃ me pucchito bhaṇa?

724. Santimeva panāpattiṃ, bhikkhu nāvikareyya yo;
Sampajānamusāvāde, dukkaṭaṃ tassa vaṇṇitaṃ.

725. Ekatoupasampannā, ubho tāsaṃ tu hatthato;
Cīvaraṃ gaṇhato honti, nānāāpattiyo kathaṃ?

726. Ekatoupasampannā, bhikkhūnaṃ tu vasena yā;
Cīvaraṃ hatthato tassā, pācitti paṭigaṇhato.

727. Ekatoupasampannā, bhikkhunīnaṃ vasena yā;
Cīvaraṃ hatthato tassā, dukkaṭaṃ paṭigaṇhato.

728. Saṃvidhāya ca cattāro, garuṃ theniṃsu bhaṇḍakaṃ;
Thero thullaccayaṃ tesu, patto, sesā parājayaṃ.

729. Kathaṃ? Chamāsakaṃ bhaṇḍaṃ, tattha sāhatthikā tayo;
Haṭā therena māsā tu, tayo āṇattiyāpi ca.

730. Tīhi sāhatthikokeko;
Pañca āṇattiyā haṭā;
Tasmā thullaccayaṃ thero;
Patto, sesā parājayaṃ.

731. Bahiddhā gehato bhikkhu, itthī gabbhantaraṃ gatā;
Chiddaṃ gehassa no atthi, methunapaccayā cuto.

732. Antodussakuṭiṭṭhena, mātugāmena methunaṃ;
Santhatādivaseneva, katvā hoti parājito.

733. Sappiādiṃ tu bhesajjaṃ, gahetvā sāmameva taṃ;
Avītivatte sattāhe, kathaṃ āpatti sevato?

734. Parivattitaliṅgassa, bhikkhuno itarāya vā;
Avītivatte sattāhe, hoti āpatti sevato.

735. Nissaggiyena pācitti, suddhapācittiyampi ca;
Ekatova kathaṃ bhikkhu, āpajjeyya bhaṇāhi me?

736. Saṅghe pariṇataṃ lābhaṃ, attano ca parassa ca;
Ekato pariṇāmento, payogena dvayaṃ phuse.

737. Bhikkhū samāgamma samaggasaññā;
Sabbe kareyyuṃ pana saṅghakammaṃ;
Bhikkhuṭṭhito dvādasayojanasmiṃ;
Kathaṃ kataṃ kuppati vaggahetu?

738. Atthi sace pana bhikkhu nisinno;
Dvādasayojanike nagare tu;
Tattha kataṃ pana kammamakammaṃ;
Natthi vihāragatā yadi sīmā.

739. Saṅghāṭi pārutā kāye, nivatthontaravāsako;
Nissaggiyāni sabbāni, kathaṃ honti kathehi me?

740. Kaṇṇaṃ gahetvā tattheva, kaddamaṃ yadi dhovati;
Bhikkhunī kāyaṅgāneva, tāni nissaggiyāni hi.

741. Purisaṃ apitaraṃ hantvā, itthiṃ hantvā amātaraṃ;
Ānantariyakaṃ kammaṃ, āpajjati kathaṃ naro?

742. Parivatte tu liṅgasmiṃ, pitaraṃ itthitaṃ gataṃ;
Mātaraṃ purisattaṃ tu, gataṃ hantvā garuṃ phuse.

743. Mātaraṃ pana māretvā, māretvā pitarampi ca;
Ānantariyakaṃ kammaṃ, nāpajjeyya kathaṃ naro?

744. Tiracchānagatā mātā, tiracchānagato pitā;
Mātaraṃ pitaraṃ hantvā, nānantariyakaṃ phuse.

745. Codetvā sammukhībhūtaṃ, saṅgho kammaṃ kareyya ce;
Kathaṃ kammaṃ akammaṃ taṃ, saṅgho sāpattiko siyā?

746. Vuttaṃ tu paṇḍakādīnaṃ, sandhāya upasampadaṃ;
Anāpattissa kammaṃ tu, sandhāyāti **kurundiyaṃ**.

747. Kappabindukataṃ rattaṃ, cīvaraṃ tu adhiṭṭhitaṃ;
Kathamassa siyāpatti, sevamānassa dukkaṭaṃ?

748. Sakaṃ anissajitvāna, yo nissaggiyacīvaraṃ;
Paribhuñjati tassāya-māpatti paridīpitā.

749. Pañca pācittiyāneva, nānāvatthukatāni hi;
Apubbaṃ acarimaṃ eka-kkhaṇe āpajjate kathaṃ?

750. Bhesajjāni hi pañceva, gahetvā bhājane visuṃ;
Ṭhapitesu ca sattāhā-tikkame honti pañcapi.

751. Na rattacitto na ca theyyacitto;
Na cāpi cittaṃ maraṇāya tassa;
Dentassa pārājikamāha satthā;
Thullaccayaṃ taṃ paṭigaṇhatopi.

752. Salākaṃ saṅghabhedāya, padentassa parājayo;
Hoti thullaccayaṃ tassa, salākaṃ paṭigaṇhato.

753. Ekattha nikkhipitvāna, cīvaraṃ addhayojane;
Aruṇaṃ uṭṭhāpentassa, anāpatti kathaṃ siyā?

754. Suppatiṭṭhitanigrodha-sadise rukkhamūlake;
Anāpatti hi so rukkho, hoti ekakulassa ce.

755. Kathaṃ āpattiyo nānā-;
Vatthukāyo hi kāyikā;
Apubbaṃ acarimaṃ eka-;
Kkhaṇe sambahulā phuse?

756. Nānitthīnaṃ tu kese vā, tāsaṃ aṅguliyopi vā;
Ekato gahaṇe tassa, honti sambahulā pana.

757. Kathaṃ vācasikā nānā-vatthukāyo na kāyikā;
Apubbaṃ acarimaṃ eka-kkhaṇe āpattiyo phuse?

758. Duṭṭhullaṃ yo vadati ca vācaṃ;
''Sabbā tumhe sikharaṇiyo''ti;
Vuttā dosā vinayanasatthe;
Tassitthīnaṃ gaṇanavasena.

759. Itthiyā purisenāpi, paṇḍakena nimittake;
Methunaṃ na ca sevanto, methunappaccayā cuto?

760. Methune pubbabhāgaṃ tu, kāyasaṃsaggataṃ gatā;
Methunappaccayā chejjaṃ, āpannā aṭṭhavatthukaṃ.

761. Mātaraṃ cīvaraṃ yāce, saṅghe pariṇataṃ na ca;
Kenassa hoti āpatti, anāpatti ca ñātake?

762. Vassasāṭikalābhatthaṃ, samaye piṭṭhisaññite;
Siyāpatti satuppādaṃ, karoto mātarampi ca.

763. Saṅghādisesamāpattiṃ, pācittiṃ dukkaṭaṃ kathaṃ;
Pāṭidesaniyaṃ thulla-ccayaṃ ekakkhaṇe phuse?

764. Avassutāvassutahatthato hi;
Piṇḍaṃ gahetvā lasuṇaṃ paṇītaṃ;
Manussamaṃsañca akappamaññaṃ;
Sabbekato khādati, honti tassā.

765. Eko upajjhāyakapuggaleko;
Ācariyako dvepi ca puṇṇavassā;

Ekāva tesaṃ pana kammavācā;
Ekassa kammaṃ tu na rūhate kiṃ?

766. Kesaggamattampi mahiddhikesu;
Ākāsago hoti sace paneko;
Katampi taṃ rūhati neva kammaṃ;
Ākāsagasseva, na bhūmigassa.

767. Saṅghenapi hi ākāse, ṭhitena pana iddhiyā;
Bhūmigassa na kātabbaṃ, karoti yadi kuppati.

768. Na ca kappakataṃ vatthaṃ, na ca rattaṃ akappiyaṃ;
Nivatthassa panāpatti, anāpatti kathaṃ siyā?

769. Acchinnacīvarassettha, bhikkhussa pana kiñcipi;
Na cassākappiyaṃ nāma, cīvaraṃ pana vijjati.

770. Na kutopi ca gaṇhati kiñci have;
Na tu deti ca kiñcipi bhojanato;
Garukaṃ pana vajjamupeti kathaṃ;
Vada me vinaye kusalosi yadi?

771. Ādāya yaṃ kiñci avassutamhā;
Uyyojitā bhuñjati bhojanañce;
Uyyojitā yā pana yāya tassā;
Saṅghādisesaṃ kathayanti dhīrā.

772. Kassaci kiñci na deti sahatthā;
Neva ca gaṇhati kiñci kutoci;
Vajjamupeti lahuṃ, na garuṃ tu;
Brūhi kathaṃ yadi bujjhasi sādhu?

773. Dantaponodakānaṃ tu, gahaṇe pana bhikkhunī;
Uyyojentī lahuṃ vajjaṃ, āpajjati nisevite.

774. Āpajjati panāpattiṃ, garukaṃ sāvasesakaṃ;
Chādeti, na phuse vajjaṃ, kathaṃ jānāsi me vada?

775. Saṅghādisesamāpattiṃ, āpajjitvā anādaro;
Chādentopi tamāpattiṃ, nāññaṃ ukkhittako phuse.

776. Sappāṇappāṇajaṃ neva, jaṅgamaṃ na vihaṅgamaṃ;
Dvijaṃ kantamakantañca, sace jānāsi me vada?

777. Sappāṇappāṇajo vutto;
Cittajo utujopi ca;
Dvīheva pana jātattā;
Mato saddo dvijoti hi.

778. Vinaye anayūparame parame;
Sujanassa sukhānayane nayane;
Paṭu hoti padhānarato na rato;

Idha yo pana sāramate ramate.

Sedamocanagāthāyo samattā.

Sādhāraṇāsādhāraṇakathā

779. Sabbasikkhāpadānāhaṃ, nidānaṃ gaṇanampi ca;
Bhikkhūhi bhikkhunīnañca, bhikkhūnaṃ bhikkhunīhi ca.

780. Asādhāraṇapaññattaṃ, tathā sādhāraṇampi ca;
Pavakkhāmi samāsena, taṃ suṇātha samāhitā.

781. Nidānaṃ nāma vesālī, tathā rājagahaṃ puraṃ;
Sāvatthāḷavi kosambī, sakkabhaggā pakāsitā.

782. Kati vesāliyā vuttā, kati rājagahe katā?
Kati sāvatthipaññattā, kati āḷaviyaṃ katā?

783. Kati kosambipaññattā, kati sakkesu bhāsitā?
Kati bhaggesu paññattā, taṃ me akkhāhi pucchito?

784. Dasa vesāliyā vuttā, ekavīsa giribbaje;
Chaūnāni satāneva, tīṇi sāvatthiyaṃ katā.

785. Cha panāḷaviyaṃ vuttā, aṭṭha kosambiyaṃ katā;
Aṭṭha sakkesu paññattā, tayo bhaggesu dīpitā.

786. Methunaṃ viggaho ceva, catutthantimavatthukaṃ;
Atirekacīvaraṃ suddha-kāḷakeḷakalomakaṃ.

787. Bhūtaṃ paramparañceva, mukhadvāramacelako;
Bhikkhunīsu ca akkoso, dasa vesāliyaṃ katā.

788. Dutiyantimavatthuñca, dve anuddhaṃsanāni ca;
Saṅghabhedā duve ceva, cīvarassa paṭiggaho.

789. Rūpiyaṃ suttaviññatti, tathā ujjhāpanampi ca;
Paripācitapiṇḍo ca, tatheva gaṇabhojanaṃ.

790. Vikālabhojanañceva, cārittaṃ nhānameva ca;
Ūnavīsativassañca, datvā saṅghena cīvaraṃ.

791. Vosāsantī ca naccaṃ vā, gītaṃ vā cārikadvayaṃ;
Chandadānenime rāja-gahasmiṃ ekavīsati.

792. Kuṭi kosiyaseyyañca, pathavībhūtagāmakaṃ;
Sappāṇakañca siñcanti, ete chāḷaviyaṃ katā.

793. Mahallakavihāro ca, dovacassaṃ tatheva ca;
Aññenaññaṃ tathā dvāra-kosā majjhañca pañcamaṃ.

794. Anādariyaṃ sahadhammo, payopānañca sekhiye;
Kosambiyaṃ tu paññattā, aṭṭhime suddhadiṭṭhinā.

795. Dhovaneḷakalomāni, patto ca dutiyo pana;
Ovādopi ca bhesajjaṃ, sūci āraññakesu ca.

796. Udakasuddhikañceva, ovādāgamanampi ca;
Pure kapilavatthusmiṃ, paññattā pana aṭṭhime.

797. Jotiṃ samādahitvāna, sāmisena sasitthakaṃ;
Ime bhaggesu paññattā, tayo ādiccabandhunā.

798. Pārājikāni cattāri, garukā soḷasā, duve;
Aniyatā, catuttiṃsa, honti nissaggiyāni hi.

799. Chappaṇṇāsasatañceva, khuddakāni bhavanti hi;
Daseva pana gārayhā, dvesattati ca sekhiyā.

800. Chaūnāni ca tīṇeva, satāni samacetasā;
Ime vuttāvasesā hi, sabbe sāvatthiyaṃ katā.

801. Pārājikāni cattāri, satta saṅghādisesakā;
Nissaggiyāni aṭṭheva, dvattiṃseva ca khuddakā.

802. Dve gārayhā, tayo sekhā, chappaññāseva sabbaso;
Bhavanti chasu paññattā, nagaresu ca piṇḍitā.

803. Sabbāneva panetāni, nagaresu ca sattasu;
Aḍḍhuḍḍhāni satāneva, paññattāni bhavanti hi.

804. Sikkhāpadāni bhikkhūnaṃ, vīsañca dve satāni ca;
Bhikkhunīnaṃ tu cattāri, tathā tīṇi satāni ca.

805. Pārājikāni cattāri, garukā pana terasa;
Aniyatā duve vuttā, tiṃsa nissaggiyāni ca.

806. Khuddakā navuti dve ca, cattāro pāṭidesanā;
Nippapañcena niddiṭṭhā, pañcasattati sekhiyā.

807. Dve satāni ca vīsañca, vasā bhikkhūnameva ca;
Sikkhāpadāni uddesamāgacchanti uposathe.

808. Pārājikāni aṭṭheva, garukā dasa satta ca;
Nissaggiyāni tiṃseva, chasaṭṭhi ca satampi ca.

809. Khuddakānaṭṭha gārayhā, pañcasattati sekhiyā;
Sabbāni pana cattāri, tathā tīṇi satāni ca.

810. Bhavanti pana etāni, bhikkhunīnaṃ vasā pana;
Sikkhāpadāni uddesamāgacchanti uposathe.

811. Chacattālīsa honteva, bhikkhūnaṃ bhikkhunīhi tu;

Asādhāraṇabhāvaṃ tu, gamitāni mahesinā.

812. Cha ca saṅghādisesā ca, tathā aniyatā duve;
Dvādaseva ca nissaggā, dvāvīsati ca khuddakā.

813. Cattāropi ca gārayhā, chacattālīsa hontime;
Bhikkhūnaṃyeva paññattā, gotamena yasassinā.

814. Visaṭṭhi kāyasaṃsaggo, duṭṭhullaṃ attakāmatā;
Kuṭi ceva vihāro ca, chaḷete garukā siyuṃ.

815. Nissaggiyādivaggasmiṃ, dhovanañca paṭiggaho;
Eḷakalomavaggepi, ādito pana satta ca.

816. Tatiyepi ca vaggasmiṃ, patto ca paṭhamo tathā;
Vassasāṭikamārañña-miti dvādasa dīpitā.

817. Pācittiyāni vuttāni, sabbāni gaṇanāvasā;
Bhikkhūnaṃ bhikkhunīnañca, aṭṭhāsītisataṃ, tato.

818. Sabbo bhikkhunivaggopi, saparamparabhojano;
Tathā anatiritto ca, abhihaṭṭhuṃ pavāraṇā.

819. Paṇītabhojanaviññatti, tathevācelakopi ca;
Nimantito sabhatto ca, duṭṭhullacchādanampi ca.

820. Ūnavīsativassaṃ tu, mātugāmena saddhipi;
Antepurappaveso ca, vassasāṭi nisīdanaṃ.

821. Khuddakāni panetāni, dvāvīsati bhavanti hi;
Cattāro pana gārayhā, bhikkhūnaṃ pātimokkhake.

822. Ekato pana paññattā, chacattālīsa hontime;
Bhikkhunīhi tu bhikkhūnaṃ, asādhāraṇataṃ gatā.

823. Bhikkhūhi bhikkhunīnañca, sataṃ tiṃsa bhavanti hi;
Asādhāraṇabhāvaṃ tu, gamitāni mahesinā.

824. Pārājikāni cattāri, dasa saṅghādisesakā;
Dvādaseva ca nissaggā, khuddakā navuticcha ca.

825. Aṭṭheva pana gārayhā, sataṃ tiṃsa bhavantime;
Bhikkhunīnañca bhikkhūhi, asādhāraṇataṃ gatā.

826. Bhikkhunīnaṃ tu saṅghādi-sesehi cha panādito;
Yāvatatiyakā ceva, cattāroti ime dasa.

827. Akālacīvarañceva, tathā acchinnacīvaraṃ;
Sattaññadatthikādīni, patto ceva garuṃ lahuṃ.

828. Dvādaseva panetāni, bhikkhunīnaṃ vasenidha;
Nissaggiyāni satthārā, paññattāni panekato.

829. Asādhāraṇapaññattā, khuddakā navuticcha ca;
Gārayhā ca panaṭṭhāti, sabbeva gaṇanāvasā.

830. Bhikkhunīnaṃ tu bhikkhūhi, asādhāraṇataṃ gatā;
Ekatoyeva paññattā, sataṃ tiṃsa bhavanti hi.

831. Asādhāraṇubhinnampi, sataṃ sattati caccha ca;
Pārājikāni cattāri, garukā ca dasaccha ca.

832. Aniyatā duve ceva, nissaggā catuvīsati;
Sataṃ aṭṭhārasevettha, khuddakā paridīpitā.

833. Dvādaseva ca gārayhā, sataṃ sattati caccha ca;
Asādhāraṇubhinnampi, imeti paridīpitā.

834. Sādhāraṇā ubhinnampi, paññattā pana satthunā;
Sataṃ sattati cattāri, bhavantīti pakāsitā.

835. Pārājikāni cattāri, satta saṅghādisesakā;
Aṭṭhārasa ca nissaggā, samasattati khuddakā.

836. Pañcasattati paññattā, sekhiyāpi ca sabbaso;
Sataṃ sattati cattāri, ubhinnaṃ samasikkhatā.

Sādhāraṇāsādhāraṇakathā.

Lakkhaṇakathā

837. Ito paraṃ pavakkhāmi, lakkhaṇaṃ pana sabbagaṃ;
Savane sādaraṃ katvā, vadato me nibodhatha.

838. Nidānaṃ puggalo vatthu, paññattividhimeva ca;
Vipattāpattanāpatti, āṇattaṅgakiriyāpi ca.

839. Saññācittasamuṭṭhānaṃ, vajjakammapabhedakaṃ;
Tikadvayanti sabbattha, yojetabbamidaṃ pana.

840. Pubbe vuttanayaṃ yañca, yañca uttānamevidha;
Taṃ sabbaṃ pana vajjetvā, karissāmatthajotanaṃ.

841. **Puggalo** nāma yaṃ yaṃ tu, bhikkhumārabbha bhikkhuniṃ;
Sikkhāpadaṃ tu paññattaṃ, ayaṃ vuccati puggalo.

842. Tevīsatividhā te ca, sudinnadhaniyādayo;
Bhikkhūnaṃ pātimokkhasmiṃ, ādikammikapuggalā.

843. Bhikkhunīnaṃ tathā pāti-mokkhasmiṃ ādikammikā;
Thullanandādayo satta, sabbe tiṃsa bhavanti hi.

844. **Vatthū**ti puggalasseva, tassa tassa ca sabbaso;
Vatthuno tassa tasseva, ajjhācāro pavuccati.

845. Kevalā pana **paññatti,** mūlabhūtā tatheva sā;
Anvanuppannasabbattha-padesapadapubbikā.

846. Sādhāraṇā ca paññatti, tathāsādhāraṇāpi ca;
Ekatoubhatopubbā, evaṃ navavidhā siyā.

847. Tattha ''yo methunaṃ dhammaṃ, paṭiseveyya bhikkhu''ti;
''Adinnaṃ ādiyeyyā''ti, paññatticcevamādikā.

848. Hoti ''antamaso bhikkhu, tiracchānagatāyapi'';
Iccevamādikā sabbā, **anupaññatti** dīpitā.

849. Tathā**nuppannapaññatti,** anuppanne tu vajjake;
Aṭṭhannaṃ garudhammānaṃ, vasenevāgatā hi sā.

850. Cammattharaṇakañceva, saguṇaṅguṇupāhanaṃ;
Tatheva ca dhuvanhānaṃ, pañcavaggūpasampadā.

851. Esā **padesapaññatti,** nāmāti hi catubbidhā;
Vuttā majjhimadesasmiṃ-yeva hoti, na aññato.

852. Ito sesā hi **sabbattha-paññattī**ti pakāsitā;
Atthato ekamevettha, sādhāraṇadukādikaṃ.

853. **Sāṇattikā** panāpatti, hoti **nāṇattikā**pi ca;
Āṇattīti ca nāmesā, ñeyyā āṇāpanā pana.

854. Āpattīnaṃ tu sabbāsaṃ, sabbasikkhāpadesupi;
Sabbo panaṅgabhedo hi, viññātabbo vibhāvinā.

855. Kāyenapi ca vācāya, yā karontassa jāyate;
Ayaṃ **kriyasamuṭṭhānā,** nāma pārājikā viya.

856. Kāyavācāhi kattabbaṃ, akarontassa hoti yā;
Sā **cākriyasamuṭṭhānā,** paṭhame kathine viya.

857. Karontassākarontassa, bhikkhuno hoti yā pana;
Sā **kriyākriyato** hoti, cīvaraggahaṇe viya.

858. Siyā pana karontassa, akarontassa yā siyā;
Sā **kriyākriyato** hoti, rūpiyuggahaṇe viya.

859. Tathā siyā karontassa;
Yā karoto akubbato;
Siyā kiriyato ceva;
Sā **kriyākriyato**pi ca.

860. Sabbā cāpattiyo saññā-;
Vasena duvidhā siyuṃ;
Saññāvimokkhā nosaññā-;
Vimokkhāti pakāsitā.

861. Vītikkamanasaññāya, abhāvena yato pana;
Vimuccati ayaṃ **saññā-vimokkhā**ti pakāsitā.

862. Itarā pana **nosaññā-vimokkhā**ti pakāsitā;
Puna sabbāva cittassa, vasena duvidhā siyuṃ.

863. Sacittakā acittāti, sucittena pakāsitā;
Sacittakasamuṭṭhāna-vasena pana yā siyā.

864. Ayaṃ **sacittakā** nāma, āpatti paridīpitā;
Sacittakehi vā missa-vasenāya**macittakā**.

865. Sabbā cāpattiyo vajja-vasena duvidhā rutā;
Suvijjenānavajjena, lokapaṇṇattivajjato.

866. Yassā sacittake pakkhe, cittaṃ akusalaṃ siyā;
Lokavajjāti nāmāyaṃ, sesā **paṇṇattivajjakā**.

867. Sabbā cāpattiyo kamma-vasena tividhā siyuṃ;
Kāyakammaṃ vacīkammaṃ, tathā tadubhayampi ca.

868. **Tikadvaya**nti nāmetaṃ, kusalāditikadvayaṃ;
Kusalākusalacitto vā, tathābyākatamānaso.

869. Hutvā āpajjatāpattiṃ, āpajjanto na aññathā;
Sukhavedanāsamaṅgī vā, tathā dukkhādisaṃyuto.

870. Idaṃ tu lakkhaṇaṃ vuttaṃ, sabbasikkhāpadesupi;
Yojetvā pana dasseyya, vinayasmiṃ visārado.

871. Taruṃ timūlaṃ navapattamenaṃ;
Catussikhaṃ sattaphalaṃ chapupphaṃ;
Jānāti yo dvippabhavaṃ dvisākhaṃ;
Jānāti paññattimasesato so.

872. Imamuttaraṃ gatamanuttarataṃ;
Pariyāpuṇāti paripucchati yo;
Upayātanuttaratamuttarato;
Sa ca kāyavācavinaye vinaye.

Lakkhaṇakathā.

873. Soḷasaparivārassa, parivārassa sabbaso;
Ito paraṃ pavakkhāmi, sabbasaṅkalanaṃ nayaṃ.

874. Kati āpattiyo vuttā;
Kāyikā, vācasikā kati?
Chādentassa katāpattī;
Kati saṃsaggapaccayā?

875. Kāyikā chabbidhāpatti, tathā vācasikāpi ca;
Chādentassa ca tissova, pañca saṃsaggapaccayā.

876. Kati āpattimūlāni, paññattāni mahesinā?
Kati āpattiyo vuttā, duṭṭhullacchādane pana?

877. Dve panāpattimūlāni, kāyo vācā bhavanti hi;
Pārājikā ca pācitti, duṭṭhullacchādane siyuṃ.

878. Kati gāmantare vuttā, nadīpāre tathā kati?
Kati thullaccayaṃ maṃse, kati maṃsesu dukkaṭaṃ?

879. Gāmantare catassova, nadīpārepi tattakā;
Thullaccayaṃ manussānaṃ, maṃse, navasu dukkaṭaṃ.

880. Bhikkhu bhikkhuniyā saddhiṃ, saṃvidhāti ca dukkaṭaṃ;
Pācittaññassa gāmassa, upacārokkame siyā.

881. Thullaccayaṃ parikkhitte, gāmasmiṃ paṭhame pade;
Garukaṃ dutiye tassā, gāmantaraṃ vajantiyā.

882. Tathā bhikkhuniyā saddhiṃ, saṃvidhāne tu dukkaṭaṃ;
Abhirūhati nāvaṃ ce, hoti pācitti bhikkhuno.

883. Nadiyuttaraṇe kāle, pāde thullaccayaṃ phuse;
Paṭhame, dutiye tassā, hoti bhikkhuniyā garuṃ.

884. Kati vācasikā rattiṃ, kati vācasikā divā?
Duve vācasikā rattiṃ, duve vācasikā divā.

885. Rattandhakāre purisena saddhiṃ;
Ṭhitā adīpe pana hatthapāse;
Pācitti tassā yadi sallapeyya;
Vadeyya ce dukkaṭameva dūre.

886. Channe divā yā purisena saddhiṃ;
Ṭhitā vadeyyassa ca hatthapāse;
Pācitti, hitvā pana hatthapāsaṃ;
Vadeyya ce dukkaṭameva tassā.

887. Kati vā dadamānassa, kati vā paṭigaṇhato?
Dadamānassa tissova, catassova paṭiggahe.

888. Manussassa visaṃ deti, sace marati tena so;
Hoti pārājikaṃ, yakkhe, pete thullaccayaṃ mataṃ.

889. Tiracchānagate tena, mate pācittiyaṃ siyā;
Tathā pācitti aññāti-kāya ce deti cīvaraṃ.

890. Hatthagāhe tathā veṇi-gāhe saṅghādisesatā;
Mukhena aṅgajātassa, gahaṇe tu parājayo.

891. Aññātikāya hatthamhā, cīvarassa paṭiggahe;
Sanissaggā ca pācitti, hotīti pariyāputā.

892. Avassutassa hatthamhā, sayaṃ vāpi avassutā;
Hoti thullaccayaṃ tassā, bhojanaṃ paṭigaṇhato.

893. Kati ñatticatutthena, vuttā sammutiyo idha?
Ekā eva panuddiṭṭhā, bhikkhunovādasammuti.

894. Kati dhaññarasā vuttā, vikāle kappiyā pana?
Loṇasovīrakaṃ ekaṃ, vikāle kappiyaṃ mataṃ.

895. Kati pārājikā kāyā, kati saṃvāsabhūmiyo?
Ratticchedo katīnaṃ tu, paññattā dvaṅgulā kati?

896. Pārājikāni kāyamhā, dve dve saṃvāsabhūmiyo;
Ratticchedo duvinnaṃ tu, paññattā dvaṅgulā duve.

897. Paṭhamantimavatthuñca, kāyasaṃsaggajampi ca;
Pārājikāni kāyamhā, ime dve pana jāyare.

898. Samānasaṃvāsakabhūmi ekā;
Tatheva nānāpadapubbikā ca;
Dve eva saṃvāsakabhūmiyo hi;
Mahesinā kāruṇikena vuttā.

899. Pārivāsikabhikkhussa, tathā mānattacārino;
Ratticchedo duvinnaṃ tu, dvayātītena dīpito.

900. Dvaṅgulapabbaparamaṃ, ādātabbaṃ, tatheva ca;
Dvaṅgulaṃ vā dumāsaṃ vā, paññattā dvaṅgulā duve.

901. Kati pāṇātipātasmiṃ, vācā pārājikā kati?
Kati obhāsane vuttā, sañcaritte tathā kati?

902. Tisso pāṇātipātasmiṃ;
Vācā pārājikā tayo;
Obhāsane tayo vuttā;
Sañcaritte tathā tayo.

903. Anodissakamopāte, khate marati mānuso;
Pārājikaṃ siyā, yakkhe, pete thullaccayaṃ mate.

904. Tiracchānagate tattha, mate pācittiyaṃ vade;
Imā pāṇātipātasmiṃ, tisso āpattiyo siyuṃ.

905. Manussamāraṇādinnā-dānamāṇattiyāpi ca;
Manussuttaridhammañca, vadato vācikā tayo.

906. Maggadvayaṃ panodissa, vaṇṇādibhaṇane garuṃ;
Thullaccayaṃ panodissa, ubbhajāṇumadhakkhakaṃ.

907. Ubbhakkhakamadhojāṇu-mādissa bhaṇato pana;
Dukkaṭaṃ pana niddiṭṭhaṃ, tisso obhāsanā yimā.

908. Paṭiggaṇhanatādīhi, tīhi saṅghādisesatā;
Dvīhi thullaccayaṃ vuttaṃ, ekena pana dukkaṭaṃ.

909. Chindato kati āpatti, chaḍḍitappaccayā kati?
Chindantassa tu tissova, pañca chaḍḍitapaccayā.

910. Hoti pārājikaṃ tassa, chindantassa vanappatiṃ;
Bhūtagāmaṃ tu pācitti, aṅgajātaṃ tu thullatā.

911. Visaṃ chaḍḍetyanodissa, manusso marati tena ce;
Pārājikaṃ, mate yakkhe, pete thullaccayaṃ siyā.

912. Tiracchāne tu pācitti, visaṭṭhichaḍḍane garuṃ;
Harituccārapassāva-chaḍḍane dukkaṭaṃ mataṃ.

913. Gacchato katidhāpatti, ṭhitassa kati me vada?
Kati honti nisinnassa, nipannassāpi kittakā?

914. Gacchantassa catassova, ṭhitassāpi ca tattakā;
Nisinnassa catassova, nipannassāpi tattakā.

915. Bhikkhu bhikkhuniyā saddhiṃ, saṃvidhāne tu dukkaṭaṃ;
Pācittaññassa gāmassa, upacārokkame siyā.

916. Thullaccayaṃ parikkhitte, gāmasmiṃ paṭhame pade;
Garukaṃ dutiye hoti, gāmantaraṃ vajantiyā.

917. Paṭicchanne panokāse, bhikkhunī mittasanthavā;
Posassa hatthapāse tu, pācitti yadi tiṭṭhati.

918. Hatthapāsaṃ jahitvāna, sace tiṭṭhati dukkaṭaṃ;
Aruṇuggamane kāle, dutiyā hatthapāsakaṃ.

919. Hitvā tiṭṭhantiyā tassā, thullaccayamudīritaṃ;
Hitvā tiṭṭhati ce tassā, hoti saṅghādisesatā.

920. Nisinnāya catassova, nipannāyāpi tattakā;
Honti vuttappakārāva, viññeyyā vinayaññunā.

921. Yāvatatiyake vuttā, kati āpattiyo vada?
Yāvatatiyake vuttā, tisso āpattiyo suṇa.

922. Phuse pārājikāpattiṃ, ukkhittassānuvattikā;
Saṅghādisesatā saṅgha-bhedakassānuvattino.

923. Anissagge tu pācitti, pāpikāya ca diṭṭhiyā;
Yāvatatiyake tisso, honti āpattiyo imā.

924. Khādato kati niddiṭṭhā, bhojanappaccayā kati?
Khādato pana tissova, pañca bhojanakāraṇā.

925. Thullaccayaṃ manussānaṃ, maṃsaṃ khādati, dukkaṭaṃ;

Sesakānaṃ tu, pācitti, lasuṇaṃ bhakkhayantiyā.

926. Avassutassa posassa, hatthato hi avassutā;
Gahetvā bhojanaṃ kiñci, sabbaṃ maṃsaṃ akappiyaṃ.

927. Viññāpetvāna attatthaṃ, gahetvā bhojanampi ca;
Lasuṇampi ca missetvā, ekatajjhoharantiyā.

928. Thullaccayañca pācitti, pāṭidesaniyampi ca;
Dukkaṭaṃ garukañcāti, pañca āpattiyo siyuṃ.

929. Olokentassa niddiṭṭhā, kati āpattiyo vada?
Olokentassa niddiṭṭhā, ekāpatti mahesinā.

930. Dukkaṭaṃ rattacittena, aṅgajātaṃ panitthiyā;
Olokentassa vā vuttaṃ, mukhaṃ bhikkhaṃ dadantiyā.

931. Kati ukkhittakā vuttā, sammāvattanakā kati?
Tayo ukkhittakā vuttā, tecattālīsa vattanā.

932. Adassanappaṭīkamme, āpannāpattiyā duve;
Eko appaṭinissagge, pāpikāya ca diṭṭhiyā.

933. Kati nāsitakā vuttā, katīnaṃ ekavācikā?
Tayo nāsitakā vuttā, tiṇṇannaṃ ekavācikā.

934. Mettiyā dūsako ceva, kaṇṭakoti tayo ime;
Liṅgasaṃvāsadaṇḍehi, nāsitā hi yathākkamaṃ.

935. Ekupajjhāyakeneva, ekenācariyena ca;
Dve tayo anusāvetuṃ, vaṭṭatīti ca niddise.

936. Ñattiyā kappanā ceva, tathā vippakatampi ca;
Atītakaraṇañceti, tayo kammassa saṅgahā.

937. **Ñattiyā kappanā** nāma, ‘‘dadeyya’’ccevamādikā;
‘‘Deti saṅgho, karotī’’ti, ādi **vippakataṃ** siyā.

938. ‘‘Dinnaṃ, kataṃ’’ paniccādi, **atītakaraṇaṃ** siyā;
Saṅgayhanti hi sabbāni, kammānetehi tīhipi.

939. Saṅghe salākagāhena, kammenapi ca kevalaṃ;
Kāraṇehi pana dvīhi, saṅgho bhijjati, naññathā.

940. Saṅghabhedakabhikkhussa, tassa pārājikaṃ siyā;
Anuvattakabhikkhūnaṃ, thullaccayamudīritaṃ.

941. Payuttāyuttavācāya, kati āpattiyo phuse?
Payuttāyuttavācāya, cha panāpattiyo phuse.

942. Ājīvahetu pāpiccho, icchāpakatamānaso;
Asantaṃ uttariṃ dhammaṃ, ullapanto parājito.

943. Sañcarittaṃ samāpanne, tathā saṅghādisesatā;
Yo te vasati ārāme, vadaṃ thullaccayaṃ phuse.

944. Viññāpetvā paṇītaṃ tu, bhojanaṃ bhikkhu bhuñjati;
Pācitti bhikkhuniyā ce, pāṭidesaniyaṃ siyā.

945. Viññāpetvāna sūpaṃ vā, odanaṃ vā anāmayo;
Bhikkhu bhuñjati ce tassa, hoti āpatti dukkaṭaṃ.

946. Dasasatāni rattīnaṃ, chādetvāpattiyo pana;
Dasa rattiyo vasitvāna, mucceyya pārivāsiko.

947. Pārājikāni aṭṭheva, tevīsa garukā pana;
Dveyevāniyatā vuttā, buddhenādiccabandhunā.

948. Nissaggiyāni vuttāni, dvecattālīsa honti hi;
Honti pācittiyā sabbā, aṭṭhāsītisataṃ pana.

949. Pāṭidesaniyā vuttā, dvādaseva mahesinā;
Vuttā pana susikkhena, pañcasattati sekhiyā.

950. Paññattāni supaññena, gotamena yasassinā;
Bhavanti pana sabbāni, aḍḍhuḍḍhāni satāni hi.

951. Yo panetesu vattabbo;
Sārabhūto vinicchayo;
So mayā sakalo vutto;
Samāseneva sabbathā.

952. Mayā suṭṭhu vicāretvā, pāḷiaṭṭhakathānayaṃ;
Katattā ādaraṃ katvā, uggahetabbamevidaṃ.

953. Atthe akkharabandhe vā, viññāsassa kamepi vā;
Kaṅkhā tasmā na kātabbā, kātabbā bahumānatā.

954. Sauttaraṃ yo jānāti;
Vinayassa vinicchayaṃ;
Nissayaṃ so vimuñcitvā;
Yathākāmaṅgamo siyā.

955. Nissayaṃ dātukāmena, savibhaṅgaṃ samātikaṃ;
Suṭṭhu vācuggataṃ katvā, ñatvā dātabbamevidaṃ.

956. Imaṃ paṭhati cinteti, suṇāti paripucchati;
Vāceti ca paraṃ niccaṃ, atthaṃ upaparikkhati.

957. Yo tassa pana bhikkhussa, atthā vinayanissitā;
Upaṭṭhahanti sabbeva, hatthe āmalakaṃ viya.

958. Imaṃ paramamuttaraṃ uttaraṃ;
Naro hamatasāgaraṃ sāgaraṃ;
Abuddhijanasāradaṃ sāradaṃ;

Siyā vinayapārago pārago.

959. Ato hi niccaṃ imamuttamaṃ tamaṃ;
Vidhūya sikkhe guṇasaṃhitaṃ hitaṃ;
Naro hi sakkaccavapūrato rato;
Sukhassa sabbaṅgaṇakammadaṃ padaṃ.

960. Vinaye paṭubhāvakare parame;
Piṭake paṭutaṃ abhipatthayatā;
Vidhinā paṭunā paṭunā yatinā;
Pariyāpuṇitabbamidaṃ satataṃ.

Nigamanakathā

961. Racito **buddhadattena,** suddhacittena dhīmatā;
Suciraṭṭhitikāmena, sāsanassa mahesino.

962. Antarenantarāyaṃ tu, yathā siddhimupāgato;
Atthato ganthato ceva, uttaroyamanuttaro.

963. Tathā sijjhantu saṅkappā, sattānaṃ dhammasaṃyutā;
Rājā pātu mahiṃ sammā, kāle devo pavassatu.

964. Yāva tiṭṭhati selindo, yāva cando virocati;
Tāva tiṭṭhatu saddhammo, gotamassa mahesino.

965. Khantisoraccasosīlya-buddhisaddhādayādayo;
Patiṭṭhitā guṇā yasmiṃ, ratanānīva sāgare.

966. Vinayācārayuttena, tena sakkacca sādaraṃ;
Yācito **saṅghapālena,** therena thiracetasā.

967. Suciraṭṭhitikāmena, vinayassa mahesino;
Bhikkhūnaṃ pāṭavatthāya, vinayassa vinicchaye.

968. Akāsiṃ paramaṃ etaṃ, **uttaraṃ** nāma nāmato;
Savane sādaraṃ katvā, sikkhitabbo tato ayaṃ.

969. Paññāsādhikasaṅkhyāni, navagāthāsatāni hi;
Gaṇanā uttarassāyaṃ, chandasānuṭṭhubhena tu.

970. Gāthā catusahassāni, satañca ūnavīsati;
Pamāṇato imā vuttā, vinayassa vinicchayeti.

Iti tambapaṇṇiyena paramaveyyākaraṇena tipiṭakanayavidhikusalena paramakavijanahadayapadumavanavikasanakarena kavivaravasabhena paramaratikaravaramadhuravacanuggārena uragapurena **buddhadattena** racito uttaravinicchayo samattoti.

Uttaravinicchayo niṭṭhito.

THE VIṢṆU-PURĀṆAM
BOOK I
प्रथमांशः

CHAPTER 1

॥प्रथमोऽध्यायः॥

(मङ्गलाचरणम्, पराशरं प्रति मैत्रेयस्य प्रश्नः, पराशरस्योत्तरदानञ्च)

ॐ नमो भगवते वासुदेवाय।

जितं ते पुण्डरीकाक्ष नमस्ते विश्वभावन।

नमस्तेऽस्तु हृषीकेश महापुरुष पूर्वज॥ १॥

OM ! glory to Vāsudeva[1]— Victory be to you, Puṇḍarikākṣa, adoration be to you, Viśvabhāvana; glory be to you, Hṛṣikeśa, Mahāpuruṣa, and Pūrvaja[2].

सदक्षरं ब्रह्म य ईश्वरः पुमान्

गुणोर्म्मिसृष्टि-स्थिति-काल-संलयः।

प्रधान-बुद्ध्यादि-जगत्-प्रपञ्च सूः

स नोऽस्तु विष्णुर्मति-भूति-मुक्तिदः॥ २॥

May that Viṣṇu, who is the existent, imperishable, Brahmā, who is Iśvara,[3] who is spirit;[4] who with the three qualities[5] is the cause of creation, preservation, and destruction; who is the parent of nature, intellect, and the other ingredients of the universe[6]; be to us the bestrew of understanding, wealth and final emancipation.

प्रणम्य विष्णुं विश्वेशं ब्रह्मादीन् प्रणिपत्य च।

गुरुं प्रणम्य वक्ष्यामि पुराणं वेदसम्मितम्॥ ३॥

इतिहासपुराणज्ञं वेदवेदाङ्गपारगम्।

धर्मशास्त्रादितत्त्वज्ञं वसिष्ठतनयात्मजम्॥ ४॥

पराशरं मुनिवरं कृतपूर्वाह्णिकक्रियम्।

मैत्रेयः परिपप्रच्छ प्रणिपत्याभिवाद्य च॥ ५॥

Having adored Viṣṇu[7], the lord of all, and paid reverence to Brahmā and the rest[8]; having also saluted the spiritual preceptor, I will narrate a Purāṇa equal in sanctity to the Vedas, Maitreya,[10] having saluted him reverentially, thus addressed Parāśara, the excellent sage, the grandson of Vasiṣṭha, who was versed in traditional history and the Purāṇas; who was acquainted with the Vedas and the branches of science dependent upon them; and skilled in law and philosophy; and who had performed the morning rites of devotion.

मैत्रेय उवाच

त्वत्तो हि वेदाध्ययनमधीतमखिलं गुरो।

धर्मशास्त्राणि सर्वाणि वेदाङ्गानि यथाक्रमम्॥ ६॥

त्वत्प्रसादान्मुनिश्रेष्ठ मामन्ये नाकृतश्रमम्।

वक्ष्यन्ते सर्वशास्त्रेषु प्रायशो येऽपि विद्विषः॥ ७॥

सोऽहमिच्छामि धर्म्मज्ञः श्रोतुं त्वत्तो यथा जगत्।

बभूव भूयश्च यथा महाभाग भविष्यति॥ ८॥

यन्मयञ्च जगद् ब्रह्मन् यतश्चैतच्चराचरम्।

लीनमासीद् यथा यत्र लयमेष्यति यत्र च॥ ९॥

यत्प्रमाणानि भूतानि देवादीनाञ्च सम्भवम्।

समुद्र-पर्वतानां च संस्थानञ्च तथा भुवः॥ १०॥

सूर्यादीनाञ्च संस्थानं प्रमाणं मुनिसत्तम।

Maitreya said– Master! I have been instructed by you in the whole of the Vedas, and in the institutes of law and of sacred science; through your favour, other men, even though they be my foes, cannot accuse me of having been remiss in the acquirement of knowledge. I am now desirous, oh you who are profound in piety! to hear from you, how this world was, and how in future it will be? What is its substance, oh Brahman, and whence proceeded animate and inanimate things? Into what has it been resolved, and into what will its dissolution again occur? How were the elements manifested? Whence proceeded the gods and other beings? What are the situation and extent of the oceans and the mountains, the earth, the sun, and the planets?

देवादीनां तथा वंशान् मनून् मन्वन्तराणि च॥ ११॥
कल्पान् कल्पविकल्पांश्च चतुर्युगविकल्पितान्।
कल्पान्तस्य स्वरूपञ्च युगधर्मांश्च कृत्स्नशः॥ १२॥
देवर्षिपार्थिवानाञ्च चरितं यन्महामुने।
वेदशाखाप्रणयनं यथावद् व्यासकर्त्तृकम्॥ १३॥
धर्म्मांश्च ब्राह्मणादीनां तथा चाश्रमवासिनाम्।
श्रोतुमिच्छाम्यहं सर्व्वं त्वत्तो वाशिष्ठनन्दन॥ १४॥
ब्रह्मन् प्रसादप्रवणं कुरुष्व मयि मानसम्।
येनाहमेतज्ञानीयां त्वत्प्रसादान्महामुने॥ १५॥

What are the families of the gods and others, the Manus, the period, called Manvantaras, those termed Kalpas, and their sub-divisions, and the four ages: the events that happen at the close of a Kalpa, and the terminations of the several ages[11]: the histories, oh great Muni of the gods, the sages, and kings; and how the Vedas were divided into branches (or schools), after they had been arranged by Vyāsa; the duties of the Brāhmaṇas, and the other tribes, as well as of those who pass through the different orders of life ? All these things I wish to hear from you, grandson of Vasiṣṭha. Incline your thoughts benevolently towards me, that I may, through your favour, be informed of all I desire to know.

पराशर उवाच

साधु मैत्रेय धर्मज्ञ स्मारितोऽस्मि पुरातनम्।
पितुः पिता मे भगवान् वसिष्ठो यदुवाच ह॥ १६॥
विश्वामित्रप्रयुक्तेन रक्षता भक्षितो मया।
श्रुतस्तातस्ततः क्रोधो मैत्रेयासीन्ममातुलः॥ १७॥
ततोऽहं रक्षसां सत्रं विनाशाय समारभम्।
भस्मीकृताश्च शतशस्तस्मिन् सत्रे निशाचराः॥ १८
ततः संक्षीयमाणेषु तेषु रक्षः स्वशेषतः।
मामुवाच महाभागो वसिष्ठो मत्पितामहः॥ १९॥
अलमत्यन्तकोपेन तात मन्युमिमं जहि।
राक्षसा नापराध्यन्ते पितुस्ते विहितं तया॥ २०॥
मूढानामेष भवति क्रोधो ज्ञानवतां कुतः।
हन्यते तात कः केन यतः स्वकृतभुक् पुमान्॥ २१॥
संचितस्यापि महतो वत्स क्लेशेन मानवैः।
यशसस्तपसश्चैव क्रोधो नाशकरः परः॥ २२॥
स्वर्गापवर्गव्यासेधकारणं परमर्षयः।
वर्जयन्ति सदा क्रोधं तात मा तद्वशो भव॥ २३॥
अलं निशाचरैर्दग्धैर्दीनैरनपकारिभिः।
सत्रं ते विरमत्वेतत् क्षमासारा हि साधवः॥ २४॥

Parāśara replied– Well inquired, pious Maitreya, You recall to my recollection that which was of old narrated by my father's father, Vasiṣṭha, I had heard that my father had been devoured by a Rākṣasa employed by Viśvāmitra: violent anger seized me, and I commenced a sacrifice for the destruction of the Rākṣasas: hundreds of them were reduced to ashes by the rite, when, as they- were about to be entirely extirpated, my grandfather Vasiṣṭha thus spoke to me: Enough, my child; let your wrath be appeased : the Rākṣasas are not culpable: your father's death was the work of destiny. Anger is the passion of fools; it becomes not a wise man. By whom. It may be asked, is any one killed? Every man reaps the consequences of his own acts. Anger, my son, is the destruction of all that man obtains by arduous exertions, of fame, and of devout austerities; and prevents the attainment of heaven or of emancipation. The chief sages always shun wrath: be not you, my child, subject to its influence. Let no more of these unoffending spirits of darkness be consumed. Mercy is the might of the righteous[12]

एवं तातेन तेनाहमनुनीतो महात्मना।
उपसंहृतवान् सत्रं सद्यस्तद्वाक्यगौरवात्॥ २५॥
ततः प्रीतः स भगवान् वसिष्ठो मुनिसत्तमः।
सम्प्राप्तश्च तदा पुत्र पुलस्त्यो ब्रह्मणः सुतः॥ २६॥
पितामहेन दत्तार्घ्यः कृतासनपरिग्रहः।
मामुवाच महाभागो मैत्रेय पुलहाग्रजः॥ २७॥
वैरे महति यद्वाक्याद् गुरोरस्याश्रिता क्षमा।
त्वया तस्मात्समस्तानि भवान् शास्त्राणि वेत्स्यति॥ २८॥
सन्ततेर्न ममोच्छेदः क्रुद्धेनापि यतः कृतः।
त्वया तस्मान्महाभाग ददाम्यन्यं महावरम्॥ २९॥

पुराणसंहिताकर्त्ता भवान् वत्स भविष्यति।
देवतापारमार्थञ्च यथावद् वेत्स्यते भवान्॥ ३०॥
प्रवृत्ते च निवृत्ते च कर्मण्यस्तमला मतिः।
मत्प्रसादादसन्दिग्धा तव वत्स भविष्यति॥ ३१॥
ततश्च भगवान् प्राह वसिष्ठो मत्पितामहः।
पुलस्त्येन यदुक्तं ते सर्वमेतद् भविष्यति॥ ३२॥

Being thus admonished by my venerable grandsire, I immediately desisted from the rite, in obedience to his injunctions, and Vasiṣṭha, the most excellent of sages, was connect with me. Then arrived Pulastya, the son of Brahmā,[13] who was received by my grandfather with the customary marks of respect. The illustrious brother of Pulaha said to me: Since, in the violence of animosity. you have listened to the words of your progenitor, and have exercised clemency, therefore you shall become learned in every science: since you have forborne, even though incensed, to destroy my posterity, I will bestow upon you another boon, and you shall become the author of a summary of the Purāṇas;[14] you shall know the true nature of the deities, as it really is; and, whether engaged in religious rites, or abstaining from their performance,[15] your understanding, through my favour, shall be perfect, and exempt from doubts. Then my grandsire Vasiṣṭha added: Whatever has been said to you by Pulastya, shall assuredly come to pass.

इति पूर्वं वसिष्ठेन पुलस्त्येन च धीमता।
यदुक्तं तत् स्मृतिं यातं त्वत्तत्प्रश्नाखिलं मम॥ ३३॥
सोऽहं वदाम्यशेषं ते मैत्रेय परिपृच्छते।
पुराणसंहितां सम्यक् तां निबोध यथायथम्॥ ३४॥
विष्णोः सकाशात् सम्भूतं जगत् तत्रैव संस्थितम्।
स्थिति-संयमकर्त्ताऽसौ जगतोऽस्य जगच्च सः॥ ३५॥

इति श्रीविष्णुपुराणे प्रथमांशे प्रथमोऽध्यायः॥ १॥

Now truly all that was told me formerly by Vasiṣṭha, and by the wise Pulastya, has been brought to my recollection by your questions, and I will relate to you the whole, even all you have asked. Listen to the complete compendium of the Purāṇas, according to its tenor. The world was produced from Viṣṇu : it exists in him: he is the cause of its continuance and cessation: he is the world.[16]

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NOTES

1. ओम् नमो वासुदेवाय An address of this kind, to one or other Hindu divinity, usually introduces Sanskrit compositions, especially those considered sacred. The first term of this mantra or brief prayer. Om or Oṁkāra, is well known as a combination of letters invested by Hindu mysticism with peculiar sanctity, In the Vedas it is said to comprehend all the gods; and in the Purāṇas it is directed to be prefixed to all such formulae as that of the text. Thus in the Uttara Khaṇḍa of the Padma Purāṇa: 'The syllable Om, the mysterious name, or Brahmā, is the leader of all prayers: let it therefore, O lovely-faced, (Śiva addresses Durgā.) be employed in the beginning of all prayers:' ओङ्कारः प्रणवो ब्रह्म सर्वमन्त्रेषु नायकः। आदौ सर्वत्र युञ्जीत मन्त्राणां च शुभानने॥ According to the same authority, one of the mystical imports of the term is the collective enunciation of Viṣṇu expressed by A, of Śrī his bride intimated by u, and of their joint worshipper designated by M. A whole chapter of the Vāyu Purāṇa is devoted to this term. A text of the Vedas is there cited: ओमित्येकाक्षरं ब्रह्म। 'Om. the monosyllable Brahmā;' the latter meaning either the Supreme Being or the Vedas collectively, of which this monosyllable is the type. It is also said to typify the three spheres of the world, the three holy fires, the three steps of Viṣṇu etc.ओमित्येव त्रयो वेदास्त्रयो लोकास्त्रयोऽग्नयः। विष्णुक्रमास्त्वेते॥ Frequent meditation upon it, and repetition of it, ensure release from worldly existence, इत्येतदक्षरं ब्रह्म परमोंकारसंहितम्। यस्तु वेदयते सम्यक् तथाध्यायति वा पुनः॥ संसारचक्रमुत्सृज्य मुक्तवचनबन्धनः। अचलं निर्गुणं स्थानं शिवं प्राप्नोत्यसंशयः॥ See also Manu, II. 76. Vāsudeva, a name of Viṣṇu or Kṛṣṇa, is according to its grammatical etymology, a patronymic derivative implying son of Vāsudeva. The Vaiṣṇava Purāṇas, however, devise other explanations: see the next chapter, and again, b. VI. c. 5.

2. In this stanza occurs a series of the appellations of Viṣṇu: I. Puṇḍarīkākṣa, having eyes like a lotus, or heart-pervading; or Pundarika is explained supreme glory, and Akṣa imperishable:

the first is the most usual etymon, 2. Viśvabhāvana, the creator of the universe, or the cause of the existence of all things. 3. Hṛshikeśa, lord of the senses. 4. Māhapuruṣa, great or supreme spirit; puruṣa meaning that which abides or is quiescent in body (puri sete). 5. Purvaja, produced or appearing before creation; the Orphic 'πρωτογ σνος'. In the fifth book, c. 18, Viṣṇu is described by five appellations, which are considered analogous to these; or, I, Bhūtātmā, one with created things, or Puṇḍarikākṣa; 2. Pradhānātmā, one with crude nature, or Viśvabhāvana : 3. Indriyātmā, one with the senses, or Hṛshikeśa : 4. Paramātma, supreme spirit, or Māhapuruṣa : and Ātmā, soul; living soul, animating nature and existing before it, or Pūrvaja.

3. Brahmā, in the neuter form, is abstract supreme spirit: and Iśvara is the Deity in his active nature, he who is able to do or leave undone, or to do any thing in any other manner than that in which it is done: कर्तुमकर्तुमन्यथा कर्तुं समर्थः।

4. Pumān which is the same with Puruṣa, incorporated spirit. By this and the two preceding terms also the commentator understands the text to signify that Viṣṇu is any form of spiritual being that is acknowledged by different philosophical systems, or that he is the Brahmā of the Vedānta, the Iśvara of the Pātañjala, and the Puruṣa of the Sāṁkhya school.

5. The three qualities, to which we shall have further occasion to advert, are Satya (सत्यं), goodness or purity, knowledge, quiescence; Rajas, foulness, passion, activity; and Tamas, darkness, ignorance, inertia.

6. Pradhanabuddhyādisūḥ. This predicate of the Deity distinguishes most of the Purāṇas from several of the philosophical systems, which maintain, as did the earliest Grecian systems of cosmogony, the eternal and independent existence of the first principle of things, as nature, matter, or chaos. Accordingly, the commentator notices the objection. Pradhāna being without beginning, it is said how can Viṣṇu be its parent? To which he replies, that this is not so, for in a period of worldly destruction (Pralaya), when the Creator desists from creating, nothing is generated by virtue of any other energy or parent. Or, if this be not satisfactory, then the text may be understood to imply that intellect (Buddhi) etc, are formed through the materiality of crude nature, or Pradhāna.

7. Viṣṇu is commonly derived in the Purāṇas from the root Vis, to enter, entering into, or pervading the universe, agreeably to the text of the Vedas, तत्सृष्ट्वा तदेवानुप्रविशति। "Having created that (world), he then afterwards enters into it; being, as our comment observes, undistinguished by place, time, or property; देशकालस्वरूपतो व्यवच्छेदाभावात्। According to the Matsya Purāṇa the name alludes to his entering into the mundane egg: according to the Pādma Purāṇa, to his entering into or combining with Prakṛti, as Puruṣa or spirit: स एव भगवान् विष्णु प्रकृत्यामाविवेश ह। In the Mokṣa Dharma of the Mahābhārata, s. 165, the word is derived from the root vi. signifying motion, pervasion, production, radiance; or, irregularly, from krama, to go with the particle vi, implying, variously, prefixed.

8. Brahmā and the rest is said to apply to the series of teachers through whom this Purāṇa was transmitted from its first reputed author Brāhmā, to its actual narrator, the sage Parāśara. See also b, VI. c. 8.

9. The Guru, or spiritual preceptor, is said to be Kapila or Sārasvata: the latter is included in the series of teachers of the Purāṇa, Parāśara must be considered also as a disciple of Kapila, as a teacher of the Sāṁkhya philosophy.

10. Maitreya is the disciple of Parāśara, who relates the Viṣṇu Purāṇa to him; he is also one of the chief interlocutors in the Bhagavata, and is introduced in the Mahābhārata (Vana Parva, s. 10.) as a great Ṛṣi, or sage, who denounces Duryodhana's death. In the Bhāgavata be is also termed Kaushāravi, or the son of Kusharava.

11. One copy reads Yuga dharma, the duties peculiar to the four 14 ages, or their characteristic properties, instead of Yugānta.

12. Sacrifice of Parāśara. The story of Parāśara's birth is narrated in detail in the Mahābhārata (Adi Parva, s. 176). King Kalmāṣapāda meeting with Śakti, the son of Vasiṣṭha, in a narrow path in a thicket, desired him to stand out of his way. The sage refused : on which the Raja beat him with his whip, and Śakti cursed him to become a Rākṣasa, a man-devouring spirit. The Raja in this transformation killed and ate its author, or Śakti, together with all the other sons of Vasiṣṭha, Śakti

left his wife Adrisyanti pregnant, and she gave birth to Parāśara, who was brought up by his grandfather. When he grew up, and was informed of his father's death, he instituted a sacrifice for the destruction of all the Rākṣasas, but was dissuaded from its completion by Vasiṣṭha and other sages or Atri, Pulastya, Pulaha, and Kratu. The Mahābhārata adds, that; when he desisted from the rite, he scattered the remaining sacrificial fire upon the northern face of the Himalaya mountain, where it still blazes forth at the phases of the moon, consuming Rākṣasas, forests, and mountains. The legend alludes possibly to some trans-Himalayan volcano. The transformation of Kalmaṣapāda is ascribed in other places to a different cause; but he is every where regarded as the devourer of Śakti or Saktri, as the name also occurs. The story is told in the Liṅga Purāṇa (Purvārddha, s. 64) in the same manner, with the addition, conformably to the Śaiva tendency of that work, that Parāśara begins his sacrifice by propitiating Mahādeva Vasiṣṭha's dissuasion, and Pulastya's appearance, are given in the very words of our text; and the story concludes, 'thus through the favour of Pulastya and of the wise Vasiṣṭha, Parāśara composed the Vaiṣṇava (Viṣṇu) Purāṇa, containing ten thousand stanzas, and being the third of the Purāṇa compilations (Purāṇasaṁhitā). The Bhāgavata (b. III. s. 8) also alludes, though obscurely, to this legend. In recapitulating the succession of the narrators of part of the Bhāgavata, Maitreya states that this first Purāṇa was communicated to him by his Guru Purasara, as he had been desired by Pulastya: प्रोवाच मह्यं स दयालुरुक्तो मुनिः पराशरः) पुलस्त्येन पुराणमाद्यम्।) i.e. according to the commentator, agreeably to the boon given by Pulastya to Parāśara, saying, 'You shall be a narrator of Purāṇas; पुराणवक्ता भविष्यसि) The Mahābhārata makes no mention of the communication of this faculty to Parāśara by Pulastya; and as the Bhāgavata could not derive this particular from that source, it here most probably refers unavowedly, as the Liṅga does avowedly, to the Viṣṇu Purāṇa.

13. Pulastya, as will be presently seen, is one of the Ṛṣis. who were the mind-born sons of Brahmā. Pulaha. who is here also named, is another. Pulastya is considered as the ancestor of the Rākṣ asas, as he is the father of Visravas, the father of Rāvana and his brethren, Uttara Rāmāyaṇa, Mahābhārata, Vana Parva. s. 272. Pādma Purāṇa Liṅga Purāṇa s. 63.

14. Purāṇa saṁhitā karttā bhavān bhaviṣyati. You shall be a maker of the Saṁhitā or compendium of the Purāṇas or of the Viṣṇu Purāṇa, considered as a summary or compendium of Pauranic traditions, in either sense it is incompatible with the general attribution of all the Purāṇas to Vyāsa.

15. Whether performing the usual ceremonies of the Brāhmaṇas. or leading a life of devotion and penace. which supersedes the necessity of rites and sacrifices.

16. These are, in fact. the brief replies to Maitreya's six questions (p. 3). or. How was the world created? By Viṣṇu how will it be? At the periods of dissolution it will be in Viṣṇu. Whence proceeded animate and inanimate things? From Viṣṇu. Of what is the substance of the world? Viṣ ṇu. Into what has it been. and will it agnir be. resolved? Viṣṇu. He is therefore both the instrumental and material cause of the universe. 'The answer to the "whence" replies to the query as to the instrumental cause: "He is the world" replies to the inquiry as to the material cause:' अनेन यतश्चैतदस्य निमित्तप्रश्नस्योत्तरं जगच्च स इत्युपादानप्रश्नस्योत्तरं। 'And by this explanation of the agency of the materiality, etc. of Viṣṇu. as regards the universe, (it follows that) all will be produced from, and all will repose in him:, अनेनैव विष्णोः सर्वजगदुपादान-रूपकर्तृत्वादिकथनेन विष्णोरेवोद्भविष्यति तत्रैव स्थास्यतीति। We have here precisely the TO nav of the Orphic doctrines, and we might fancy that Brucker was translating a passage from a Purāṇa when he describes them in these words: "Continuisse Jovem (lege Viṣṇum) sive summum deum in se omnia. omnibus ortum ex se dedisse, omnia ex se genuisse. et ex sua produxisse essentia. Spiritum esse universi qui omnia regit vivificat estque; ex quibus necessario sequitur omnia in eum reditura." Hist. Philos. I. 388. Jamblichus and Proclus also testify that the Pythagorean doctrines of the origin of the material world from the Deity, and its identity with him, were much the same.—Cudworth. 1. c. p. 348.

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CHAPTER 2

द्वितीयोऽध्यायः

(विष्णुस्तुतिः, सृष्टिप्रक्रिया च)

पराशर उवाच

अविकाराय शुद्धाय नित्याय परमात्मने।
सदैकरूपरूपाय विष्णवे सर्वजिष्णवे॥ १॥
नमो हिरण्यगर्भाय हरये शङ्कराय च।
वासुदेवाय ताराय सर्गस्थित्यन्तकारिणे॥ २॥
एकानेकस्वरूपाय स्थूलसूक्ष्मात्मने नमः।
अव्यक्तव्यक्तरूपाय विष्णवे मुक्तिहेतवे॥ ३॥
सर्गस्थितिविनाशानां जगतोऽस्य जगन्मयः।
मूलभूतो नमस्तस्मै विष्णवे परमात्मने॥ ४॥

Parāśara said, Glory to the unchangeable, holy, eternal, supreme Viṣṇu, of one universal nature, the mighty over all : to him who is Hiranygarbha. Hari, and Śaṅkara,[1] the creator, the preserver, and destroycr of the world: to Vāsudeva, the libcrator of his worshippers: to him, whose essence is both single and manifold; who is both subtile and corporeal, indiscretc and discrete: to Viṣṇu, the cause of final emancipation.[2] Glory to the supreme Viṣ ṇu, the cause of the creation, existence, and end of this world; who is the root of the world, and who consists of the world.[3]

आधारभूतं विश्वस्याप्यणीयांसमणीयसाम्।
प्रणम्य सर्वभूतस्थमच्युतं पुरुषोत्तमम्॥ ५॥
ज्ञानस्वरूपमत्यन्तनिर्म्मलं परमार्थतः।
तमेवार्थस्वरूपेण भ्रान्तिदर्शनतः स्थितम्॥ ६॥
विष्णुं ग्रसिष्णुं विश्वस्य स्थितौ सर्गे तथा प्रभुम्।
प्रणम्य जगतामीशमजमक्षरमव्ययम्॥ ७॥
कथयामि यथा पूर्वं दक्षाद्यैर्मुनिसत्तमैः।
पृष्टः प्रोवाच भगवानब्जयोनिः पितामहः॥ ८॥
तैश्चोक्तं पुरुकुत्साय भूभुजे नर्मदातटे।
सारस्वताय तेनापि मह्यं सारस्वतेन च॥ ९॥

Having glorified him who is the support of all things; who is the smallest of the small;[4] who is in all created things; the unchanged, imperishable[5] Puruṣottama;[6] who is one with true wisdom, as truly known;[7] eternal and incorrupt; and who is known through false appcarances by the nature of visible objects:[8] having bowed to Viṣṇu, the destroyer, and lord of creation and preservation; the ruler of the world; unborn, imperishable, undecaying: I will relate to you that which was originally imparted by the great rather of all (Brahmā), in answer to the questions of Dakṣa and other venerable sages, and repeated by them to Purukutsa, a king who reigned on the banks of the Narmadā. It was next related by him to Sārasvata, and by Sārasvata to me.[9]

परः पराणां परमः परमात्मात्मसंस्थितः।
रूपवर्णादिनिर्देशविशेषणविवर्जितः॥ १०॥
अपक्षयविनाशाभ्यां परिणामर्द्धिजन्मभिः।
वर्जितः शक्यते वक्तुं यः सदास्तीति केवलम्॥ ११॥
सर्वत्रासौ समस्तञ्च वसत्यत्रेति वै यतः।
ततः स वासुदेवेति विद्वद्भिः परिपठ्यते॥ १२॥
तद्ब्रह्म परमं नित्यमजमक्षयमव्ययम्।
एकस्वरूपं च सदा हेयाभावाच्च निर्मलम्॥ १३॥
तदेतत् सर्वमेवासीद् व्यक्ताव्यक्तस्वरूपवत्।
तथा पुरुषरूपेण कालरूपेण च स्थितम्॥ १४॥
परस्य ब्रह्मणो रूपं पुरुषः प्रथमं द्विज।
व्यक्ताव्यक्ते तथैवान्ये रूपे कालस्तथा परम्॥ १५॥
प्रधानपुरुषव्यक्तकालानां परमं हि यत्।
पश्यन्ति सूरयः शुद्धं तद्विष्णोः परमं पदम्॥ १६॥
प्रधानपुरुषव्यक्तकालास्तु प्रविभागशः।
रूपाणि स्थितिसर्गान्तव्यक्तिसद्भावहेतवः॥ १७॥
व्यक्तं विष्णुस्तथाव्यक्तं पुरुषः काल एव च।
क्रीडतो बालकस्येव चेष्टां तस्य निशामय॥ १८॥

Who can describe him who is not to be apprehended by the senses: who is the best of all things; the supreme soul, self-existent: who is devoid of all the distinguishing characteristics of complexion, caste, or the like; and is exempt from birth, vicissitude, death, or decay: who is always, and alone: who exists every where, and in whom all

things here exist; and who is thence named Vāsudeva[10]? He is Brahmā,[11] supreme, lord, eternal, unborn, imperishable, undecaying; of one essence; ever pure as free from defects. He, that Brahmā, was all things; comprehending in his own nature the indiscreet and discrcte, He then existed in the forms of Puruṣa and of Kāla. Puruṣa (spirit) is the first form of the supreme; next proceeded two other forms, the discrete and indiscrete; and Kāla (time) was the last. These four—Pradhāna (primary or crude matter), Puruṣa (spirit), Vyakta (visible substance), and Kāla (time)—the wise consider to be the pure and supreme condition of Viṣṇu.[12]These four forms, in their due proportions, are the causes of the production of the phenomena of creation, preservation, and destruction. Viṣṇu being thus discrete and indiscrete substance, spirit, and time, sports like a playful boy, as you shall learn by listening to his frolics.[13]

अव्यक्तं कारणं यत् तत् प्रधानमृषिसत्तमैः।
प्रोच्यते प्रकृतिः सूक्ष्मा नित्यं सदसदात्मकम्॥ १९॥
अक्षय्यं नान्यदाधारममेयमजरं ध्रुवम्।
शब्दस्पर्शविहीनं तद् रूपादिभिरसंहितम्॥ २०॥
त्रिगुणं तज्जगद्योनिरनादिप्रभवाप्ययम्।
तेनाग्रे सर्वमेवासीद् व्याप्तं वै प्रलयादनु॥ २१॥
वेदवादविदो विद्वन्नियता ब्रह्मवादिनः।
पठन्ति वै तमेवार्थं प्रधानप्रतिपादकम्॥ २२॥

That chief principle (Pradhāna), which is the indiscrete cause, is called by the sages also Prākṛti (nature): it is subtile, uniform, and comprehends what is and what is not (or both causes and effects); is durable, self-sustained, illimitable, undecaying, and stable; devoid of sound or touch, and possessing neither colour nor form; endowed with the three qualities (in equilibrium); the mother of the world; without beginning; and that into which all that is produced is resolved.[14] By that principle all things were invested in the period subsequent to the last dissolution of the universe, and prior to creation[15]. For Brahmanas learned in the Vedas, and teaching truly their doctrines, explain such passages as the following as intending the production of the chief principle (Pradhāna).

नाहो न रात्रिर्न नभो न भूमि-
नासीत्तमो ज्योतिरभून्न चान्यत्।
श्रोतादिबुद्ध्यानुपलभ्यमेकं
प्रधानिकं ब्रह्म पुमांस्तदासीत्॥ २३॥
विष्णोः स्वरूपात् परतो हि तेऽन्ये
रूपे प्रधानं पुरुषश्च विप्र।
तस्यैव तेऽन्येन धृते वियुक्ते
रूपान्तरं यत् तद् द्विज कालसंज्ञम्॥ २४॥
प्रकृतौ संस्थितं व्यक्तमतीतप्रलये तु यत्।
तस्मात् प्राकृतसंज्ञोऽयमुच्यते प्रतिसंचरः॥ २५॥
अनादिर्भगवान् कालो नान्तोऽस्य द्विज विद्यते।
अव्युच्छिन्नास्ततस्त्वेते सर्गस्थित्यन्तसंयमाः॥ २६॥
गुणसाम्ये ततस्तस्मिन् पृथक् पुंसि व्यवस्थिते।
कालस्वरूपरूपं तद् विष्णोर्मैत्रेय वर्त्तते
कालस्वरूपं तद्विष्णोर्मैत्रेय परिवर्त्तते॥ २७॥
ततस्तत्परमं ब्रह्म परमात्मा जगन्मयः।
सर्वगः सर्वभूतेशः सर्वात्मा परमेश्वरः॥ २८॥
प्रधानं पुरुषञ्चापि प्रविश्यात्मेच्छया हरिः।
क्षोभयामास सम्प्राप्ते सर्गकाले व्ययाव्ययौ॥ २९॥
यथा सन्निधिमात्रेण गन्धः क्षोभाय जायते।
मनसो नोपकर्तृत्वात् तथासौ परमेश्वरः॥ ३०॥
स एव क्षोभको ब्रह्मन् क्षोभ्यश्च पुरुषोत्तमः।
स सङ्कोचविकाशाभ्यां प्रधानत्वेऽपि च स्थितिः॥ ३१॥
विकाराणुस्वरूपैश्च ब्रह्मरूपादिभिस्तथा।
व्यक्तस्वरूपश्च तथा विष्णुः सर्वेश्वरेश्वरः॥ ३२॥

"There was neither day nor night, nor sky nor earth, nor darkness nor light, nor any other things, save only One, unapprehensible by intellect, or That which is Brahmā and Pumān (spirit) and Pradhāna (matter)"[16]. The two forms which are other than the essence of unmodified Viṣṇu, are Pradhāna (matter) and Puruṣa (spirit); and his other form, by which those two are connected or separated, is called

Kāla (time)[17]. When discrete substance is aggregated in crude nature, as in a foregone dissolution, that dissolution is termed elemental (Prakṛta). The deity as Time is without beginning, and his. end is not known; and from him the revolutions of creation, continuance, and dissolution unintermittingly succeeds: (or when, in the latter season, the equilibrium of the qualities (Pradhāna) exists, and spirit (Pumān) is detached from matter, then the form of Viṣṇu which is Time abide?[18]. Then the supreme Brahmā, the supreme soul, the substance of the world, the lord of all creatures, the universal soul, the supreme ruler, Hari, of his own will having entered into matter and spirit, agitated the mutable and immutable principles, the season of creation being arrived, in the same manner as fragrance affects the mind from its proximity merely, and not from any immediate operation upon mind itself: so the Supreme influenced the elements of creation[19]. Puruṣottama is both the agitator and the thing to be agitated; being present in the essence of matter, both when it is contracted and expanded[20]. Viṣṇu, supreme over the supreme, is of the nature of discrete forms in the atomic productions, Brahmā and the rest (gods, men. etc.)

गुणसाम्यात् ततस्तस्मात् क्षेत्रज्ञाधिष्ठितान्मुने।
गुणव्यञ्जनसम्भूतिः सर्गकाले द्विजोत्तम॥ ३३॥

Then from that equilibrium of the qualities (Pradhāna) presided over by soul[21], proceeds the unequal development of those qualities (constituting the principle Mahat or Intellect) at the time of creation[22].

प्रधानतत्त्वमुद्भूतं महान्तं तत् समावृणोत्।
सात्त्विको राजसश्चैव तामसश्च त्रिधा महान्।
प्रधानतत्त्वेन समं त्वचा बीजमिवावृतम्॥ ३४॥
वैकारिकस्तैजसश्च भूतादिश्चैव तामसः।
त्रिविधोऽयमहङ्कारो महत्तत्त्वादजायत॥ ३५॥
भूतेन्द्रियाणां हेतुः स त्रिगुणत्वान्महामुने।
यथा प्रधानेन महान् महता स तथावृतः॥ ३६॥
भूतादिस्तु विकुर्वाणः शब्दतन्मात्रिकं ततः।
ससर्ज शब्दतन्मात्रादाकाशं शब्दलक्षणम्।
शब्दमात्रं तथाकाशं भूतादिः स समावृणोत्॥ ३७॥
आकाशस्तु विकुर्वाणः स्पर्शमात्रं ससर्ज ह।
बलवानभवद् वायुस्तस्य स्पर्शो गुणो मतः॥ ३८॥
आकाशं शब्दमात्रन्तु स्पर्शमात्रं समावृणोत्।

The Chief principle then invests that Great principle, Intellect, and it becomes three fold, as affected by the quality of goodness, foulness, or darkness, and invested by the Chief principle (matter) as seed is by its skin. From the Great principle (Mahat) Intellect. threefold Egotism, (Ahaṅkāra)", denominated Vaikārika. 'pure;' Taijasa, 'passionate;, and Bhutādi. rudimental.[23] is produced; the origin of the (subtile) elements and of the organs of sense; invested, in consequence of its three qualities, by Intellect, as Intellect is by the Chief principle. Elementary Egotism then becoming productive, as the rudiment of round, produced from it Ether, of which sound is the characteristic, investing it with its rudiment of sound. Ether becoming productive, engendered the rudiment of touch; whence originated strong wind. the property of which is touch; and Ether, with the rudiment of sound, enveloped the rudiment of touch.

ततो वायुर्विकुर्वाणो रूपमात्रं ससर्ज ह॥ ३९॥
ज्योतिरुत्पद्यते वायोस्तद्रूपगुणमुच्यते।
स्पर्शमात्रन्तु वै वायु रूपमात्रं समावृणोत्॥ ४०॥
ज्योतिश्चापि विकुर्व्वाणं रसमात्रं ससर्ज ह।
सम्भवन्ति ततोऽम्भांसि रसाधाराणि तानि च॥ ४१॥
रसमात्राणि चाम्भांसि रूपमात्रं समावृणोत्।
विकुर्वाणानि चाम्भांसि गन्धमात्रं ससर्जिरे॥ ४२॥
संघातो जायते तस्मात् तस्य गन्धो गुणो मतः।
तस्मिंस्तस्मिंस्तु तन्मात्रा तेन तन्मात्रता स्मृता॥ ४३॥
तन्मात्राण्यविशेषाणि अविशेषास्ततो हि ते।
न शान्ता नापि घोरास्ते न मूढाश्चाविशेषणा॥ ४४॥
भूततन्मात्रसर्गोऽयमहङ्कारात् तु तामसात्।
तैजसानीन्द्रियाण्याहुर्देवा वैकारिका दश॥ ४५॥
एकादश मनश्चात्र देवा वैकारिकाः स्मृताः।

त्वक् चक्षुर्नासिका जिह्वा श्रोत्रमत्र च पञ्चमम्॥४६॥
शब्दादीनामवाप्त्यर्थं बुद्धियुक्तानि वै द्विज।
पायूपस्थौ करौ पादौ वाक् च मैत्रेय पञ्चमी।४७॥
विसर्गशिल्पगत्युक्तिः कर्म तेषाञ्च कथ्यते।

Then wind becoming productive, produced the rudiment of form (colour); whence light (or fire) proceeded, of which, form (colour) is the attribute; and the rudiment of touch enveloped the wind with the rudiment of colour. Light becoming productive, produced the rudiment of taste; whence proceed all juices in which flavour resides; and the rudiment of colour invested the juices with the rudiment of taste. The waters becoming productive, engendered the rudiment of smell; whence an aggregate (earth) originates, of which smell is the property[24]. In each several element resides its peculiar rudiment; thence the property of tanmātratā[25] (type or rudiment) is ascribed to these elements. Rudimental elements are not endowed with qualities, and therefore they are neither soothing, nor terrific, nor stupefying[26]. This is the elemental creation, proceeding from the principle of egotism affected by the property of darkness. The organs of sense are said to be the passionate produces of the same principle, affected by foulness; and the ten divinities[27] proceed from egotism affected by the principle or goodness; as does Mind, which is the eleventh. The organs of sense are ten: of the ten, five are the skin. eye, nose, tongue, and car; the object of which, combined with Intellect, is the apprehension of sound and the rest: the organs of excretion and procreation, the hands, the feet, and the voice, form the other five; of which excretion, generation, manipulation, motion, and speaking, are the several acts,

आकाशवायुतेजांसि सलिलं पृथिवी तथा॥४८॥
शब्दादिभिर्गुणैर्ब्रह्मन्! संयुक्तान्युत्तरोत्तरैः।
शान्ता घोराश्च मूढाश्च विशेषास्तेन ते स्मृताः॥४९॥
नानावीर्याः पृथग्भूतास्ततस्ते संहतिं विना।
नाशक्नुवन् प्रजाः स्रष्टुमसमागम्य कृत्स्नशः॥५०॥

Then, ether, air, light, water, and earth, severally united with the properties of sound and the rest, existed as distinguishable according to their qualities, as soothing, terrific, or stupefying; but possessing various energies, and being unconnected, they could not, without combination, create living beings, not having blended with each other.

समेत्यान्योऽन्यसंयोगं परस्परसमाश्रयाः।
एकसंघातलक्ष्याश्च सम्प्राप्यैक्यमशेषतः॥५१॥
पुरुषाधिष्ठितत्वाच्च प्रधानानुग्रहेण च।
महदाद्या विशेषान्ता ह्यण्डमुत्पादयन्ति ते॥५२॥
तत्क्रमेण विवृद्धन्तु जलबुद्बुदवत्समम्।
भूतेभ्योऽण्डं महाबुद्धे! बृहत् तदुदकेशयम्।
प्राकृतं ब्रह्मरूपस्य विष्णोः संस्थानमुत्तमम्॥५३॥
तत्राव्यक्तस्वरूपोऽसौ व्यक्तरूपी जगत्पतिः।
विष्णुब्रह्मस्वरूपेण स्वयमेव व्यवस्थितः॥५४॥

Having combined, therefore, with one another, they assumed, through their mutual association, the character of one mass of entire unity; and from the direction of spirit, with the acquiescence of the indiscrete Principle[28], Intellect and the rest, to the gross elements inclusive, formed an egg[29], which gradually expended like a bubble of water. This vase egg, O sage, compounded of the elements, and resting on the waters, was the excellent natural abode of Viṣṇu in the from of Brahma; and there Viṣṇu, the lord of the universe, whose essence is inscrutable, assumed a perceptible form, and even he himself abided in it in the character of Brahmā.[30]

मेरुरुल्बमभूत् तस्य जरायुश्च महीधराः।
गर्भोदकं समुद्राश्च तस्यासन् सुमहात्मनः॥५५॥
साद्रिद्वीपसमुद्रास्तु सज्योतिर्लोकसङ्ग्रहः।
तस्मिन्नण्डेऽभवद् विप्र! सदेवासुरमानुषः॥५६॥
वारिवह्न्यनिलाकाशैस्ततो भूतादिना बहिः।
वृतं दशगुणैरण्डं भूतादिर्महता तथा॥५७॥
अव्यक्तेनावृतो ब्रह्मंस्तैः सर्वैः सहितो महान्।
एभिरावरणैरण्डं सप्तभिः प्राकृतैर्वृतम्

नारिकेलफलस्यान्तर्बीजं बाह्यदलैरिव॥५८॥

Its womb, vast as the mountain Mcru, was composed of the mountains; and the mighty oceans were the waters that filled its cavity. In that egg, O Brahman, were the continents and seas and mountains, the planets and divisions of the universe, the gods, the demons, and mankind. And this egg was externally invested by seven natural envelopes, or by water, air, fire, ether, and Ahaṅkāra the origin of the elements, each tenfold the extent of that which it invested; next came the. principle of intelligence; and finally, the whole was surrounded by the indiscrcte Principle: resembling thus the cocoa-nut, filled ulteriorly with pulp, and exteriorly covered by husk and rind.

जुषन् रजोगुणं तत्र स्वयं विश्वेश्वरो हरिः।
ब्रह्मा भूत्वास्य जगतो विसृष्टौ सम्प्रवर्त्तते॥५९॥
सृष्टञ्च पात्यनुयुगं यावत् कल्पविकल्पना।
सत्त्वभुग् भगवान् विष्णुरप्रमेयपराक्रमः॥६०॥
तमोद्रेकी च कल्पान्ते रूद्ररूपी जनार्दनः।
मैत्रेयाखिलभूतानि भक्षयत्यतिभीषणः॥६१॥
स भक्षयित्वा भूतानि जगत्येकार्णवीकृते।
नागपर्य्यङ्कशयने शेते च परमेश्वरः॥६२॥
प्रबुद्धश्च पुनः सृष्टिं करोति ब्रह्मरूपधृक्॥६३॥

Affecting then the quality of activity, Hari, the lord of all, himself bccoming Brahmā, engagcd in the creation of the universe. Viṣṇu with the quality of goodness, and of immeasurable power, preservcs created things through successive ages, until the close of the period termed a Kalpa; when the same mighty deity, Janārdhana.[31] invested with the quality of darkness, assumes the awful from of Rudra, and swallows up the universe. Having thus devoured all things, and converted the world into one vast ocean, the Supreme reposes upon his mighty serpent couch amidst the deep: he awakes after a season, and again, as Brahmā, becomes the author of creation.

सृष्टिस्थित्यन्तकरणाद् ब्रह्मविष्णुशिवात्मिकाम्।
स संज्ञां याति भगवानेक एव जनार्दनः॥६४॥
स्रष्टा सृजति चात्मानं विष्णुः पात्यञ्च पाति च।
उपसंह्रियते चान्ते संहर्त्ता च स्वयं प्रभुः॥६५॥
पृथिव्यापस्तथा तेजो वायुराकाशमेव च।
सर्वेन्द्रियान्तःकरणं पुरुषाख्यं हि यज्जगत्॥६६॥
स एव सर्वभूतेशो विश्वरूपो यतोऽव्ययः।
सर्गादिकं ततोऽस्यैव भूतस्थमुपकारकम्॥६७॥
स एव सृज्यः स च सर्गकर्त्ता
स एव पात्यत्ति च पाल्यते च।
ब्रह्माद्यवस्थाभिरशेषमूर्ति-
र्विष्णुर्वरिष्ठो वरदो वरेण्यः॥६८॥
इति श्रीविष्णुपुराणे प्रथमांशे द्वितीयोऽध्यायः।

Thus the one only god, Janārddana, takes the designation of Brahmā, Viṣṇu, and Śiva, accordingly as he creates, preserves, or destroys.[32] Viṣṇu as creator, creates himself; as preserver, preserves himself; as dcstroyer, destroys himself at the end of all things. This world of earth, air, fire. water, ether, the senses, and the mind; all that is termed spirit,[33] that also is thc lord of all elements, the universal from, and impreishable: hencc he is the cause of creation, preservation, and destruction; and the subject of the vicissitudes inherent in elementary nature.[34] He is the object and author of creation: he preserves, destroys, and is preserved. He, Viṣṇu, as Brahmā, and as all other beings, is infinite form: he is the supreme, the giver of all good, the fountain of all happiness.[35]

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NOTES

1. The three hypostases of Viṣṇu. Hiraṇyagarbba is a name of Brahmā; he who was born from the golden egg. Hari is Viṣṇu, and Śaṅkara Śiva. The Viṣṇu who is the subject of our text is the supreme being in all these three divinities or hypostases, in his different characters of creator, preserver and destroyer. Thus in the Mārkaṇḍeya: 'Accordingly. as the primal all-pervading spirit is distinguished by attributes in creation and the rest. so he obtains the denomination of Brahmā, Viṣṇu, and Śiva. In the capacity of Brahmā he creates the worlds; in that of Rudra be destroys them; in that of Viṣṇu he is

quiescent. These are the three Avasthās (lit. hypostases) of the self-born. Brahmā is the quality of activity : Rudra that of darkness; Viṣṇu, the lord of the world, is goodness: so. therefore, the three gods are the three qualities They are ever combined with. and dependent upon one another, and they are never for an instant separate; they never quit each other.'

यथा प्राग्व्यापकः क्षेत्री सर्गादिषु गुणैर्युतः।
तथा स संज्ञामायाति ब्रह्माविष्णुशिवात्मिकां॥
ब्रह्मत्वे सृजते लोकान् रुद्रत्वे संहरत्यपि।
विष्णुत्वेऽपि चोदासीनस्तिस्रोऽवस्थाः स्वयम्भुवः॥
रजो ब्रह्मा तमो रुद्रो विष्णुः सत्त्वं जगत्पतिः।
अत एव त्रयो देवा एत एव त्रयो गुणाः॥
अन्योन्यमिथुना ह्येते अन्योन्याश्रयिणस्तथा।
क्षणं वियोगो नह्येषां त्यजन्ति परस्परं॥

The notion is one common to all antiquity, although less philosophically conceived, or perhaps less distinctly expressed, in the passages which have come down to us. The τρεις a'ρικάς νποσT άσεις of Plato are said by Cudworth (I. 111), upon the authority of Plotinus, to be an ancient doctrine, παλαιά δσεα and he also observes, "Orpheus, Pythagoras, and Plato have all of them asserted a trinity of divine hypostases; and as they unquestionably derived much of their doctrine from the Egyptians, it may reasonably be suspected that the Egyptians did the like before them." As however the Grecian accounts, and those of the Egyptians, are much more perplexed and unsatisfactory than those of the Hindus, it is most probable that we find amongst them the doctrine in its most original as well as most methodical and significant from.

2. This address to Viṣṇu pursues the notion that he. as the supreme being, is one. whilst he is all: he is Avikāra, not subject to change; Sadaikarūpa, one invariable nature: he is the liberator (tāra), or he who bears mortals across the ocean of existence: he is both single and manifold (ekānekarūpa): and he is the indiscrete (avyakta) cause of the world, as well as the discrete (vyakta) effect: or the invisible cause, and visible creation.

3. Jaganmaya, made up. or consisting substantially (मय). of the world. Māyā in an affix denoting 'made' or consiting of,' as Kāṣṭhā maya., made of wood.' The world is therefore not regarded by the Pauraniks as an emanation or an illusion, but as consubstantial with its first cause.

4. Aṇīyansaṁ anṇīyasaṁ 'the most atomic of the atomic;' alluding to the atomic theory of the Nyāya or logical school.

5. Or Acyuta; a common name of Viṣṇu, from a, privative, and chyuta. fallen; according to our comment, 'he who does not perish with created things.' The Mahābhārata interprets it in one place to mean. 'he who is not distinct from final emancipation;'and in another to signify, 'exempt from decay, (क्षयहीनः). A commentator on the Kāśi-knaṇḍa of the Skanda Purāṇa explains it. -be who never declines (or varies) from his own proper nature;' स्वभावादप्रच्यवते।

6. This is another commen title of Viṣṇu, implying supreme, best (Uttama), spirit (Puruṣa), or male. or sacrificc, or. according to the Mahābh. Mokṣa Dharma, whatever sense Puruṣa may bear:

पुरुषो यज्ञ इत्येवं यत् परं परिकीर्त्तितं।
यच्चान्यत् पुरुषाख्यं स्यात् सर्वं तत्पुरुषोत्तमः॥

7. Paramārthatas, 'by or through the real object, or sense; through actual truth.'

8. Bhrānti darśanatas 'false appearances,' in opposition to actual truth.,By the nature of visible objects, (अर्थस्वरूपेण) : Artha is explained by driśya 'visible,; swarūpena by 'the nature of: that is, visible objects are not what they seem to be. independent existences; they are essentially one with their original source: and knowledge of their true nature or relation to Viṣṇu, is knowledge of Viṣṇu himself. This is not the doctrine of Māyā, or the influence of illusion, which alone, according to Vedānta idcalism, constitutes belief in the existence of matter: a doctrine foreign to most of the Purāṇas and first introduced amongst them apparently by the Bhāgavata.

9. A different and more detailed account of the transmission of the Viṣṇu Purāṇa is given in the last book. c. 8.

10. The ordinary derivation of Vāsudeva has been noticed above (p. I): here it is derived from Vas, 'to dwell,' from Viṣṇu's abiding in all things, and all in him: सर्व्वत्रासौ समस्तं च वसत्यत्र। The Mahābhārata explains Vasu in the same manner, and Deva to signify radiant, shining :

सर्व्वं जगदात्मनि वासयति सर्व्वभूतेषु वसतीति वासुः।
सूर्य्य इव दीप्तिमा नितिदेवः वासुश्चासो देवश्चेति वासुदेवः॥

He causes all things to dwell in him. and he abides in all: whence he is named Vasu: being resplendent as the sun, he is called Deva: and he who is both these, is denominated Vāsudeva., See also b. VI. c. 5.

11. The commentator argues that Vāsudeva must be the Brahmā, or supreme being, of the Vedas, because the same circumstances are predicated of both, as eternity, omnipresence, omnipotence, etc.; but he does not adduce any scriptual text with the name Vāsudeva.

12. Time is not usually enumerated in the Purāṇas as an element of the first cause, but the Pādma Purāṇa and the Bhāgavata agree with the Viṣṇu in including it. It appears to have been regarded at an earlier date as an independent cause: the commentator on the Mokṣa Dharma cites a passage from the Vedas, which he understands to allude to the different theories of the cause of creation: काल: स्वभावो नियतिर्यदृच्छया भूतानि योनि: पुरुष:। Time, inherent nature, consequence of acts, self-will, elementary atoms, matter, and spirit, asserted severally by the Astrologers, the Buddhists, the. Mīmānsakas. the Jains, the Logicians, the Sāṁkhyas. and the Vedantis. Κρονοξ was also one of the first generated agents in creation, according to the Orphic theogony.

13. The creation of the world is very commonly considered to be the Līlā (लीला), sport or amusement, of the Supreme Being.

14. The attributes of Pradhāna. the chief (principle or element). here specified, conform generally to those ascribed to it by the Sāṁkhya philosophy (Sāṁkhya Kārikā, p. 16, etc,), although some of them are incompatible with its origin from a first cause. In the Sāṁkhya this incongruity does not occur; for there Pradhāna is independent, and coordinate with primary spirit. The Purāṇas give rise to the inconsistency by a lax use of both philosophical and pantheistical expressions. The most incongruous epithets in our text are however explained away in the comment. Thus nitya (नित्य), 'eternal' is said to mean 'uniform, not liable to increase or diminution:' नित्यं सदैकरूपं वृद्धयदिहीनं। Sandasadātmaka (सदसदात्मकं), 'comprehending what is and what is not.' means 'having the power of both cause and affect, (कार्य्यकारणशक्तियुक्तं) as preceding from Viṣṇu, and as giving origin to material things. Anādi, 'without beginning,' means 'without birth' (जन्मशून्यं), not being engendered by any created things but proceeding immediately from the first cause. '.The mother,' or literally ' the womb of the world (जगद्योनिं), means 'the passive agent in creation,' operated on or influenced by the active will of the Creator. The first part of the passage in the text is a favourite one with several of the Purāṇas, but they modify it and apply it after their own fashion. In the Viṣṇu the original is,

अव्यक्तं कारणं यत् तत् प्रधानमृषिसत्तमै:।

प्रोच्यते प्रकृति: सूक्ष्मा नित्यं सदसदात्मकं॥

rendered as above. The Vāyu, Brahmāṇḍa. and Kūrma Purāṇas have

अव्यक्तं कारणं यत्तन्नित्यं सदसदात्मकं।

प्रधानं प्रकृतिश्चैव यमाहुस्तत्त्वचिन्तका:॥

The indiscrete cause, which is uniform, and both cause and effect, and whom those who are acquainted with first principles call Pradhāna and Prakṛti— is the uncognizable Brahmā, who was before all: अविज्ञेयं ब्रह्माग्रे समवर्त्तत। But the application of two synonyms of Prakṛti to Brahmā seems unnecessary at least. The Brahmā Purāṇa corrects the reading apparently: the first line is as before : second is, प्रधानं पुरुषं यस्मान् निर्म्ममे विश्वमीदृशं। The passage is placed absolutely; There was an indiscrete cause eternal, and cause and effect, which was both matter and spirit (Pradhāna and Puruṣa), from which this world was made. Instead of ईदृशं 'such' or 'this,' some copies read ईश्वर: 'from which Iśvara or god (the active deity or Brahmā) made the world., The Hari Vaṁśa has the same reading, except in the last term, which it makes ईश्वरं that is. according to the commentator, 'the world, which is Iśvara. was made. The same authority explains this indiscrete cause, avyakta kārana, to denote Brahmā, "the creator; तं वै विद्धि ब्रह्माणं स्रष्टारं सर्व्वभूतानां। an identification very unusual, if not inaccurate, and possibly founded on misapprehension of what is stated by the Bhaviṣya Purāṇa: यत्तत् कारणमव्यक्तं नित्यं सदसदात्मकं। तद्विशिष्ट: स पुरुषो लोके ब्रह्मेति कीर्त्यते। एवं स भगवानण्ड इति। 'That male or spirit which is endowed with that which is the indiscrete cause. etc, is known in the world as Brahmā: he being in the egg, ac.' The passage is precisely the same in Manu, I. 11; except that we have 'viśiṣṭa, instead of 'visiṣṭha:' the latter is a questionable reading, and is probably wrong: the sense of the former is.'detached;' and the whole

means very consistently, 'embodied spirit detached from the indiscrete cause of the world is known as Brahmā., The Pādma Purāṇa inserts the first अव्यक्तं line, etc., but has महदाविशे षान्तं सृजतीति विनिश्चयः। 'Which creates undoubtedly Mahat and the other qualities:, assigning the first epithets, therefore, as the Viṣṇu does to Prakṛti only. The Liṅga also refers the expression to Prakṛti alone, but makes it a secondary cause: अव्यक्तं चेश्वरात् तस्मादभवत् कारणं प्रधानं प्रकृतिं चैव यदाहुस्तत्त्वचिन्तकाः। 'An indiscrete cause, which those acquainted with first principles call Pradhāna and Prakṛti proceeded from that Iśvara (Śiva), This passage is one of very many instances in which expressions are common to several Purāṇas that seem to be borrowed from one another, or from some common source older than any of them, especially in this instance, as the same text occurs in Manu.

15. The expression of the text is rather obscure; 'All was pervaded (or comprehended) by that chief principle before (recreation), after the (last) destruction:' तेनाग्रे सर्वमेवासीद् व्याप्तं वै प्रलयादनु। The ellipses are filled up by the commentator. This, he adds, is to be regarded as the state of things at a Mahā Pralaya, or total dissolution, leaving, therefore, crude matter, nature, or chaos, as a coexistent clement with the Supreme. This, which is conformable to the philosophical doctrine, is not however that of thc Purāṇas in general, nor that of our text, which states (b. VI. c. 4), that at a Prakṛta, or elementary dissolution. Pradhāna itself merges into the deity. Neither is it apparently the doctrine of the Vedas, although their language is somewhat equivocal.

16. The metre here is one common to the Vedas, Triṣṭubh, but in other respects the language is not characteristic of those compositions. The purport of the passage is rendered somewhat doubtful by its close, and by the explanation of. commentator. The former is, एकं प्रधानिकं ब्रह्म पुमांस्तदासीत्। 'One Pradhānika Brahmā Spirit: that, was. The commentator explains Pradhānika. *Pradhāna eva.* thc same word as Pradhāna; but it is a derivative word, which may be used attributively. implying "having, or conjoined with. Pradhāna., The commentator. however, interprets it as the substantive; for he adds, There was Pradhāna and Brahmā and Spirit; this traid was at the period of dissolution;' प्रधानिकं ब्रह्म च पुमांश्चेति त्रयमेव प्रलये आसीत्। He evidently, however, understands their conjoint existence as one only; for he continues, 'So, according to the Vedas, then there was neithcr the non-existent (invisible cause, or matter) nor thc existent (visible effect, or creation): च श्रुतिर्नासदासीन्नोसदासत्तदानीं। meaning that there was only One Bcing, in whom matter and its modifications were all comprehended.

17. Or it might be rendered. 'Those two other forms (which proceed) from his supreme nature; विष्णोः स्वरूपात्परतः that is, from the nature of Viṣṇu, when hc is Nirupādhi, or without adventitious attributes: निरुपाधेर्विष्णोः स्वरूपात्। 'other' (अन्ये); the commentator states they are other or separate from Viṣṇu only through Māyā, illusion,' but hcre implying 'falsc notion; the elements of creation being in essence one with Viṣṇu, though in existence detachcd and different.

18. Pradhāna, when unmodificd, is, according to the Sānkhyas and Paurāṇiks, nothing more than the three qualities in equilibrio, or 15 goodness, foulness, and darkness neutralising each other; (Sāṁkhya Kārikā, p. 52.) so in the Matsya Purāṇa: सत्त्वं रजस्तमश्चैव गुणत्रयमुदाहृतं, साम्यावस्थितिरेतेषां प्रकृतिः परिकीर्त्तिता। This state is synonymous with the non-evolution of material products, or with dissolution; implying however, scparate existence, and detached from spirit. This being the case, it is asked what should sustain matter and spirit whilst separate, or renew their combination so as to renovate creation ? It is aswered, Time, which is when everything else is not; and which, at the end of a certain interval, unites Matter, Pradhāna, and Puruṣa. and produces creation. Conceptions of this kind are evidently comprised in the Orphic triad, or the ancient notion of the co-operation of three such principles in creation, as Phanes or Eros, which is the Hindu spirit or Puruṣa; Chaos, matter or Piadhana : and Chronos. or Kāla time.

19. Pradhāna is styled Vyaya 'that which may be expended;' or Pariṇāmin 'which may be modified:, and Puruṣa is called Avyaya 'inconsumable;' or aparinamin. 'immutable.' The expressions प्रविश्य having entered into,' and क्षोभयामास 'agitated,' recall the mode in which divine intelligence, mens, νοῦς, was conceived by the ancients to operate upon matter:

φρην.....φροντισν κοσμον απαντα
.....κατα σσονσα θοησιν :

or as in a more familiar passage:

Spiritus intus alit totamque infusa per artus
Mens agitat molem et magno se corpore miscet:

or perhaps it more closely approximates to the Phoenician cosmogony. io which a spirit mixing with its own principles gives rise to creation. Brucker, I. 240, As presently explained, the mixture is not mechanical; it is an influence or effect exerted upon intermediate agents, which produce effect,; as perfumes do not delight the mind by actual contact, but by the impression they make upon the sense of smelling, which communicates it to the mind. The entrance of the supreme Viṣṇu into spirit as well as matter is less intelligible than the view elsewhere taken of it, as the infusion of spirit, identified with the Supreme, into Prakṛti or matter alone. Thus in the Pradma Purāṇa:

योऽसौ प्रकृत्याः पुरुषः प्रोच्यते स इहाच्युतः।
स एव भगवान्विष्णु प्रकृत्यामाविवेशह॥

'He who is called the male (spirit) of Prakṛti, is here named Acyuta; and that same divine Viṣṇu entered into Prakṛti.' So the Bṛhat Nāradīya: प्रकृतौ क्षोभमापन्ने पुरुषाख्ये जगद्गुरौ। The lord of the world, who is called Puruṣa, producing agitation in Prakṛti.' From the notion of influence or agitation produced on matter through or with spirit, the abuse of personification led to actual or vicarious admixture. Thus the Bhāgavata, identifying Māyā with Prakṛti, has,

कालवृत्त्या तु मायायां गुणमध्यामधोक्षजः।
पुरुषेणात्मभूतेन वीर्य्यमाधत्त वीर्य्यवान्॥

'Through the operation of time. the Mighty One, who is present to the pure. implanted a seed in Māyā endowed with qualities, as Puruṣa, which is one with himself.' B. III. s. 5. And the Bhaviṣya: 'Some learned men say that the Supreme Being, desirous to create beings, creates in the commencement of the Kalpa a body of soul (or an incorporcal substance): which soul created by him enters into Prakṛti: and Prakṛti being thereby agitated, creates many material elements:' अन्ये चेदं महावाही प्रवदन्ति मनीषिणः॥ योऽसावात्मा परस्तात् कल्पादौ सृजते तनुं। पुद्गलस्य महावाहो सिसृक्षुर्विवधाः प्रजाः॥ तेन सृष्टः पुद्गलस्तु प्रधानं विशते नृप। प्रधानं क्षोभितं तेन सृजते विकारान् बहून्॥

But these may be regarded as notions of a later date. In the Mahābhārata the first cause is declared to be 'Intellectual,' who creates by his mind or will: मानसो नाम पूर्वाऽपि विश्रुतो वै महर्षिभिः। अनादिनिधनो देवस्तथाभेद्योऽजरामरः॥ 'The first (Being) is called Mānasa (intellectual). and is so celebrated by great sages: he is God, without beginning or end. indivisible, immortal, undecaying.' And again: प्रजाविसर्गं विविधं मानसो मनसोऽसृजत्। The Intellectual created many kinds of creatures by his mind.'

20. Contraction, Sankoca (संकोचः), is explained by Sāmya (साम्यं), sameness or equilibrium of the three qualities, or inert Pradhāna: and Expansion, Vikāśa (विकाशः), is the destruction of this equipoise, by previous agitation and consequent development of material products.

21. The term here is Kṣetrajña. 'embodied spirit' or that which knows the Kṣetra or 'body" implying the combination of spirit with form or matter, for the purpose of creating.

22. The first product of Pradhāna sensible to divine, though not to mere human organs, is, both according to the Sāṁkhya and Paurānic doctrines, the principle called Mahat, literally 'the Great.' explained in other places, as in our text. "the production of the manifestation of the qualities:' गुणव्यंजनसम्भूतिः। or, as in the Vāyu, गुणभावाद्यज्यमानो महान् प्रादुर्बभूव ह। We have in the same Purāṇa, as well as in the Brahmāṇḍa and Liṅga, a number of synonyms for this term. as, मनो महान् मतिर्ब्रह्मा पूर्बुद्धिः ख्यातिरीश्वरः। प्रज्ञा चितिः स्मृतिः संविद्विपुरं चोच्यते बुधैः। They are also explained, though not very distinctly, to the following purport: Manas is that which considers the consequences of acts to all creatures, and provides for their happiness. Mahat, the Great principle, is so termed from being the first of the created principles, and from its extension being greater than that of the rest. Mati is that which discriminates and distinguishes objects preparatory to their fruition by Soul. Brahmā implies that which effeets the development and augmentation of created things. Pur is that by which the coneurrence of nature occupies and fills all bodies. Buddhi is that which communicates to soul the knowledge of good and evil. Khyāti is the means of individual fruition. or the faculty of discriminating objects by appropriate designations, and the like. Iśvara is that which knows all things as if they were present. Prajñā is that by which the properties of things arc

known. *Citi* is that by which the consequences of acts and species of knowledge are selected for the use of soul. Smriti is the faculty of recognising all things, past, present, or to come. Samvit is that in which all things are found or known, and which is found or known in all things: and Vipura is that which is free from the effects of contrarieties, as of knowledge and ignorance, and the like. Mahat is also called Iśvara, from, its exercising supremacy over all things; Bhāva, from its elementary existence : Eka. or 'the one', from its singleness; Puruṣa, from its abiding within the body; and from its being ungenerated it is called Swayambhu.," Now in this nomenclature we have chiefly two sets of words; one, as Manas, Buddhi, Mati, signifying mind, intelligence, knowledge, wisdom, design . and the other, as Brahmā, Iśvara, etc., denoting an active creator and ruler of the universe: as the Vāyu adds. महां सृष्टिं विकुरुते चोद्यमानः सिसृक्षया । 'Mahat, impelled by the desire to create, causes various creation:, and the Mahābhārata has महान् ससर्जाहंकारं। 'Mahat created Ahaṁkāra.' The Purāṇas generally employ the same expression, attributing to Mahat or Intelligence the act of creating. Mahat is therefore the divine mind in creative operation, the *νονζοδιακοσμων ΤΕ και πανΤων α'ιΤοζ* of Anaxagoras; 'an ordering and disposing mind. which was the cause of all things., The word itself suggests some relationship to the Phoenician Mot, which, like Mahat. was the first product of the mixture of spirit and matter, and the first rudiment of creation: "Ex connexione autem ejus spiritus prodit mot.....hine seminium omnis creature et omnium rerum creatio." Brucker, I. 240. Mot. it is true, appears to be a purely material substance, whilst Mahat is an incorporeal substance; but they agree in their place in the cosmogony, and are something alike in name. How far also the Phoenician system has been accurately described, is matter of uncertainty. See Sāṁkhya Kārikā. p. 83.

23. The sense of Ahaṅkāra cannot be very well rendered by any European term. It means the principle of individual existence, that which appropriates perceptions, and on which depend the notions, I think. I feel. I am. It might be expressed by the proposition of Descartes reversed: "Sum ergo cogito, sentio." etc. The equivalent emyloyed by Colebrooke, egotism, has the advantage of an analogous etymology, Ahaṅkāra being derived from Aham (अहं), I;' as in the Hari Vaṁśa: अहं त्विति सहोवाच प्रजाः स्रयामि भारत। 'He (Brahmā), oh Bharata, said, I will create creatures,' Sec also Saṃkhya Kārikā, p. 91. These three varities of Ahaṅkāra are also described in the Sāṁkhya Kārikā, p. 92. Vaikārika. that which is productive, is the same as the Satvika, or that which is combined with the property of goodness. Taijasa Ahaṅkāra is that which is endowed with Tejas, 'heat, or 'energy,' in consequence of its having the property of Rajas, 'passion' or 'activity;' and the third kind. Bhūtadi. or 'elementary,' is the Tamasa. or has the property of darkness. From the first kind proceed the sense; from the last, the rudimental unconscious elements : both kinds, which are equally of themselves inert. being rendered productive by the cooperation of the second, the energetic or active modification of Ahaṅkāra. which is therefore said to be the origin of both the senses and the elements.

24. The successive series of rudiments and elements, and their respectively engendering the rudiments and elements next in the order, occur in most of the Purāṇas, in nearly the same words. The Bṛhannāradīya Purāṇa observes, यथाक्रमं कारणतामेकैस्योपयन्ति वै। 'They (the elements) in successive order acquire the property of causality one to the other.' The order is also the same; or other ākāśa), wind or air (vayu). fire or light (tejas), water and earth : except in one passage of the Māhābhārata (Mokṣa Dharma, c. 9). where it is ether, water, fire, air. earth. The order of Empedocles was ether, fire, earth, water, air. Cudworth, 1. 97. The investment (āvaraṇa) of each element by its own rudiment, and of each rudiment by its preceding gross and rudimental elements, is also met with in most of the chief Purāṇas. as the Vāyu, Padma. Liṅga, and Bhāgavata; and traces of it are found amongst the ancient cosmogonists : for Anaximander supposed, that 'when the world was made. a certain sphere or flame of fire, separated from matter (the Infinite), encompassed the air, which invested the earth as the bark does a tree;' Kara τη ψενυιν τονδε τον κόσμον αποκριγηναι. και τινα êk τοντον φλογσς αθαιραν περι-φνηναι τω περι την γην αερι, ως Τωδêνδρω φλοισν Euseb. Pr. 1. 15. Some of the Purāṇas. as the Matsya, Vāyu. Liṅga. Bhāgavata. and Mārkaṇḍeya, add a description of a participation of properties amongst the elements, which is rather

Vedānta than Sāṁkhya. According to this notion, the elements add to their characteristic properties those of the elements which precede them. Ākāsa has the single property of sound: air has those of touch and sound: fire has colour, touch, and sound; water has taste, colour. touch, and sound: and earth has smell and the rest. thus having five properties: or, as the Liṅga Purāṇa describes the series, आकाशं शब्दमात्रं यत् तत्स्पर्शमात्रमाविशत्। द्विगुणस्तु ततो वायुः शब्दस्पर्शात्मकोऽभवत्। रूपं तथैवाविशतां शब्दस्पर्शगुणावुभौ। त्रिगुणश्च ततोऽग्निः स शब्दस्पर्शरूपवान्। शब्दस्पर्शरूपमात्रं रसमात्रं समाविशत्। तस्माच्चतुर्गुणा आपो विज्ञेयास्तु रसात्मिकाः। शब्दस्पर्शश्च रूपं च रसश्च गन्धमाविशत्। तस्मात् पंचगुणा भूमिः स्थूलभूतेषु शस्यते॥

25. Tanmātra, 'rudiment, or 'type,' from *Tad* 'that.' for *Tasmin* 'in that' gross element, and *mātra* 'subtile or rudimental form' (मात्रासूक्ष्मं रूपं)। The rudiments are also the. characteristic properties of the elements: as the Bhāgavata; तस्य मात्रा गुणः शब्दो लिङ्गं यद्दृष्टृदृश्ययोः। 'The rudiment of it (ether) is also its quality, sound; as a common designation may denote both a person who sees an object which is to be seen:' that is. according to the commentator, suppose a person behind a wall called aloud, "An elephant! an elephant!" the term would equally indicate an elephant was visible, and that somebody saw it, Bhāg. II. 5.

26. The properties here alluded to are not those of goodness etc. but other properties assigned to perceptible objects by the Sāṁkhya doctrines, or Santi. 'placidity'; Ghorata, 'terror; and Moha, 'dulness' or 'stupefaction.' v. Kārikā. v. 38. p. 112.

27. The Bhāgavata. which gives a similar statement of the origin of the elements, senses, and divinities, specifies the last to be Dis (space), air, the sun, Pracetas, the Aśvins, fire, Indra, Upendra. Mitra, and Ka or Prajāpati, presiding over the senses, according to the comment, or severally over the ear, skin, eye, tongue, nose, speech, hands, feet, and excretory and generative organs. Bhag. II. 5. 31.

28. Avyaktānugraheṇa. The expression is something equivocal, as Avyakta may here apply either to the First Cause or to matter. In either case the notion is the same, and the aggregation of the elements is the effect of the presidence of spirit, without any active interference of the indiscrete principle The Avyakta is passive in the evolution and combination of Mahat and the rest. Pradhāna is, no doubt, intended. but its identification with the Supreme is also implied. The term Anugraha may also refer to a classification of the order of creation, which will be again adverted to.

29. It is impossible not to refer this notion to the same origin as the widely diffused opinion of antiquity, of the first manifestation of the world in the form of an egg. "It seems to have been a favourite symbol, and very ancient, and we find it adopted among many nations.' Bryant, III. 165. Traces of it occur amongst the Syrians. Persians' and Egyptains; and besides the Orphic egg amongst the Greeks, and that described by Aristophanes, Τêκτεν part of the ceremony in the πρωτιστον νμηνêμιον νξ η μελανσπτερος ϖόν, part of the ceremony in the Dionysiaca and other mysteries consisted of the consecration of an egg; by which according to Porphyry, was signified the world: Ερμηνενει δê τό ϖόν τόν κόαμον, Whether this egg typified the ark. as Bryant and Faber suppose, is not material to the proof of the antiquity and wide diffusion of the belief that the world in the beginning existed in such a figure. A similar account of the first aggregation of the elements in the form of an egg is given in all the Purāṇas, with the usual epithet Haima or Hiraṇya, 'golden.' as it occurs in Manu, I. 9.

30. Here is another analogy to the doctrines of antiquity relating to the mundane egg: and as the first visible male being, who, as we shall hereafter see, united in himself the nature of either sex. abode in the egg. and issued from it; so "this first-born of the world, whom they represented under two shapes and characters, and who sprung from the mundane egg, was the person from whom the mortals and immortals were derived. He was the same as Dionusus, whom they styled. पूर्वजमर्द्धनारीशं त्रिगुणञ्च प्रजापतिं। अवाच्यं कृष्णमव्यक्तं ब्रह्माणं च द्विमूर्त्तिकं॥

31. Janārddana is derived from *Jana*, 'men,' and *Arddana*. 'worship;' the 'object of adoration to mankind'.

32 This is the invariable doctrine of the Purāṇas. diversified only according to the individual divinity to whom they ascribe identity with Paramātman or Parameśvara. In our text this is Vishhu: in the Śaiva Purāṇas, as in the Liṅga. it is Śiva: in the Brahmā-vaivartta it is Kṛṣṇa. The identification of one of the hypostases with the common source of the triad was an incongruity not unknown to other

theogonies; for Cneph, amongst the Egyptians, appears on the one hand to have been identified with the Supreme Being, the indivisible unity, whilst on the other he is confounded with both Emeph and Ptha, the second and third persons of the triad of hypostages. Cudworth, 1.4.18,

33. 'The world that is termed spirit;' पुरुषाख्यं जगत्। explained by the commentator, पुरुषसंज्ञमेव। 'which indeed bears the appellation spirit; conformably to the text of the Vedas. पुरुष एवेदं सर्वं। this universe is indeed spirit.' This is rather Vedānta than Sāṁkhya, and appears to deny the existence of matter: and so it does as an independent existence; for the origin and end of infinite substance is the Deity or universal spirit: but it does not therefore imply the non-existence of the world as real substance.

34. Viṣṇu is both Bhuteśa. "lord of the elements.' or of created things, and Viśvarūpa 'universal substance:, he is therefore, as one with sensible things, subject to his own control.

35. Vareṇya, 'most excellent;, being the same, according to the commentator, with supreme felicity: परमानन्दरूपत्वात्।

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CHAPTER 3

तृतीयोऽध्यायः

(ब्रह्मणः सर्गजनिकायाः शक्तेर्विवरणम्, तस्यायुर्निरूपणञ्च)

मैत्रेय उवाच

निर्गुणस्याप्रमेयस्य शुद्धस्याप्यमलात्मनः।
कथं सर्गादिकर्तृत्वं ब्रह्मणोऽभ्युपगम्यते॥ १॥

Maitreya.- How can creative agency be attributed to that Brahmā, who is without qualities, illimitable, pure, and free from imperfection?

पराशर उवाच

शक्तयः सर्वभावानामचिन्त्यज्ञानगोचराः।
यतोऽतो ब्रह्मणस्तास्तु सर्गाद्या भावशक्तयः॥ २॥
भवन्ति तपतां श्रेष्ठ! पावकस्य यथोष्णता।
तन्निबोध यथा सर्गे भगवान् सम्प्रवर्त्तते॥ ३॥
नारायणाख्यो भगवान् ब्रह्मा लोकपितामहः।

Parāśara said—The essential properties of existent things are objects of observation, of which no foreknowledge is attainable; and creation, and hundreds of properties, belong to Brahmā, as inseparable parts of his essence, as heat, oh chief of sages, is inherent in fire.[1] Hear then how the deity Nārāyaṇa, in the person of Brahmā, the great parent of the world, created all existent things.

उत्पन्नः प्रोच्यते विद्वान् नित्य एवोपचारतः॥ ४॥
निजेन तस्य मानेन ह्यायुर्वर्षशतं स्मृतम्।
तत्पराख्यं तदर्द्धञ्च परार्द्धमभिधीयते॥ ५॥
कालस्वरूपं विष्णोश्च यन्मयोक्तं तवानघ।
तेन तस्य निबोध त्वं परिमाणोपपादनम्॥ ६॥
अन्येषाञ्चैव जन्तूनां चराणामचराश्च ये।
भू-भूभृत्सागरादीनामशेषाणाञ्च सत्तम॥ ७॥

Brahmā is said to be born: - a familiar phrase, to signify his manifestation; and, as the peculiar measure of his presence a hundred of his years is said to constitute his life: that period is also called Param, and the half of it, Parārddham.[2] I have already declared to you, oh sinless Brahman, that Time is a form of Viṣṇu: hear now how it is applied to measure the duration of Brahmā, and of all other sentient beings, as well as of those which are unconscious, as the mountains, oceans, and the like.

काष्ठा पञ्चदशख्याता निमेषा मुनिसत्तम।
काष्ठास्त्रिंशत्कला तास्तु त्रिंशन्मौहूर्तिको विधिः॥ ८॥
तावत्संख्यैरहोरात्रं मुहूर्त्तैर्मानुषं स्मृतम्।
अहोरात्राणि तावन्ति मासः पक्षद्वयात्मकः॥ ९॥
तैः षड्भिरयनं वर्षं द्वेऽयने दक्षिणोत्तरे।
अयनं दक्षिणं रात्रिर्देवानामुत्तरं दिनम्॥ १०॥
दिव्यैर्वर्षसहस्रैस्तु कृतत्रेतादिसंज्ञितम्।
चतुर्युगं द्वादशभिस्तद्विभागं निबोध मे॥ ११॥
चत्वारि त्रीणि द्वे चैकं कृतादिषु यथाक्रमम्।
दिव्याब्दानां सहस्राणि युगेष्वाहुः पुराविदः॥ १२॥
तत्प्रमाणैः शतैः सन्ध्या पूर्वा तत्राभिधीयते।
सन्ध्यांशकश्च तत् तुल्यो युगस्यानन्तरो हि सः॥ १३॥

सन्ध्यासन्ध्यांशयोरन्तर्यः कालो मुनिसत्तम।
युगाख्यः स तु विज्ञेयः कृतत्रेतादिसंज्ञितः॥ १४॥
कृतं त्रेता द्वापरञ्च कलिश्चैव चतुर्युगम्।
प्रोच्यते तत् सहस्रञ्च ब्रह्मणो दिवसं मुने॥ १५॥
ब्रह्मणो दिवसे ब्रह्मन्! मनवश्च चतुर्दश।
भवन्ति परिमाणञ्च तेषां कालकृतं शृणु॥ १६॥

Oh best of sages! fifteen twinklings of the eye make a Kāṣṭhā; thirty Kāṣṭhās, one Kāla; and thirty Kalās, one Muhūrtta[3]. Thirty Muhūrttas constitute a day and night of mortals: thirty such days make a month, divided into two half-months: six months form an Ayana (the period of the sun's progress north or south of the ecliptic): and two Ayanas compose a year. The southern Ayana is a night and the northern a day, of the gods, Twelve thousand divine years, each composed of (three hundred and sixty) such days, constitute the period of the four Yugas, or ages. They are thus distributed: the Kṛta age has four thousand divine years; the Tretā three thousand; the Dvāpara two thousand; and the Kali age one thousand: so those acquainted with antiquity have declared. The period that precedes a Yuga is called a Sandyā, and it is of as many hundred years as there are thousands in the Yuga: and the period that follows a Yuga, termed the Sandyāṃsa, is of similar duration. The interval between the Sandyā and the Sandyāmsa is the Yuga, denominated Kṛta, Tretā, etc. The Kṛta, Tretā, Dvāpara, and Kali constitute a great age, or aggregate of four ages: a thousand such aggregates are a day of Brahmā, and fourteen Manus reign within that term. Hear the division of time which they measure[4].

सप्तर्षयः सुराः शक्रो मनुस्तत्सूनवो नृपाः।
एककाले हि सृज्यन्ते संह्रियन्ते च पूर्ववत्॥ १७॥
चतुर्युगानां संख्याता साधिका ह्येकसप्ततिः।
मन्वन्तरं मनोः कालः सुरादीनाञ्च सत्तम॥ १८॥
अष्टौ शतसहस्राणि दिव्यया संख्यया गतिः।
द्वापञ्चाशत् तथान्यानि सहस्राण्यधिकानि च॥ १९॥
त्रिंशत्कोट्यस्तु सम्पूर्णाः संख्याताः संख्यया द्विज।
सप्तषष्टिस्तथान्यानि नियुतानि महामुने॥ २०॥
विंशतिश्च सहस्राणि कालोऽयमधिकं विना।
मन्वन्तरस्य संख्येयं मानुषैर्वत्सरैर्द्विज॥ २१॥
चतुर्दशगुणो ह्येष कालो ब्राह्ममहः स्मृतम्।
ब्राह्मो नैमित्तिको नाम तस्यान्ते प्रतिसञ्चरः॥ २२॥
तदा हि दह्यते सर्वं त्रैलोक्यं भूर्भुवादिकम्।

Seven Ṛṣis, certain (secondary) divinities, Indra, Manu, and the kings his sons, are created and perish at one period[5]; and the interval, called a Manvantara, is equal to seventy-one times the number of years contained in the four Yugas, with some additional years: this is the duration of the Manu, the (attendant) divinities, and the rest, which is equal to 852,000 divine years, or to 306,720,000 years of mortals, independent of the additional period,. Fourteen times this period constitutes a Brahmā day, that is, a day of Brahmā; the term (Brahmā) being the derivative form. At the end of this day a dissolution of the universe occurs, when all the three worlds, earth, and the regions of space, are consumed with fire.

जनं प्रयान्ति तापार्त्ता महर्लोकनिवासिनः॥ २३॥
एकार्णवे तु त्रैलोक्ये ब्रह्मा नारायणात्मकः।
भोगिशय्यागतः शेते त्रैलोक्यग्रासबृंहितः॥ २४॥
जनस्थैर्योगिभिर्देवश्चिन्त्यमानोऽब्जसम्भवः।
तत्प्रमाणां हि तां रात्रिं तदन्ते सृज्यते पुनः॥ २५॥
एवन्तु ब्रह्मणो वर्षमेवं वर्षशतं च यत्।
शतं हि तस्य वर्षाणां परमायुर्महात्मनः॥ २६॥
एकमस्य व्यतीतन्तु परार्द्धं ब्रह्मणोऽनघ।
तस्यान्तेऽभून्महाकल्पः पाद्म इत्यभिधीयते॥ २७॥
द्वितीयस्य परार्द्धस्य वर्त्तमानस्य वै द्विज।
वाराह इति कल्पोऽयं प्रथमः परिकीर्त्तितः॥ २८॥

इति श्रीविष्णुपुराणे प्रथमांशे तृतीयः अध्यायः।

The dwellers of Maharloka (the region inhabited by the saints who survive the world), distressed by the heat, repair then to Janaloka (the region of holy men after their decease). When the three worlds are but one mighty

ocean, Brahmā, who is one with Nārāyaṇa, satiate with the demolition of the universe, sleeps upon his serpent-bed-contemplated, the lotus born, by the ascetic inhabitants of the Janaloka-for a night of equal duration with his day; at the close of which he creates anew. Of such days and nights is a year of Brahmā composed; and a hundred such years constitute his whole life.' One Pararddha[8], or half his existence. has expired, terminating with the Mahā Kalpa[9] called Pādma. The Kalpa (or day of Brahmā) termed Vārāha is the Rest of the second period of Brahmā's existence.

NOTES

1. Agency depends upon the Raja guṇa, the quality of foulness or passion, which is an imperfection. Perfect being is void of all qualities, and is therefore inert.

Omnis enim per se divom natura necesse est
Immortali aevo summa cum pace fruatur :

but if inert for ever, creation could not occur. The objection is rather evaded than answered. The ascribing to Brahmā of innumerable and unappreciable properties is supported by the commentator with vague and scarcely applicable texts of the Vedas. 'In him there is neither instrument nor effect : his like, his superior, is nowhere seen :, न तस्य कार्य्यं करणं च विद्यते न तत्समश्चाप्यधिकश्च दृश्यते। 'That supreme soul is the subjugator of all. the ruler of all. the sovereign of all : स चायमात्मा सर्वस्य वशी सर्वस्य शासनः सर्वस्याधिपतिः। In various places of the Vedas also it is said that his power is supreme, and that wisdom. power, and action are his essential properties : परास्य शक्तिर्विविधैश्च श्रूयते स्वाभाविकी ज्ञानबलक्रिया च। The origin of creation is also imputed in the Vedas to the rise of will or desire in the Supreme: सोऽकामयत बहु स्यां प्रजायेय। 'He wished I may become manifold. I may create creatures.' The Bhāgavata expresses the same doctrine : 'The Supreme Being was before all things alone, the soul and lord of spiritual substance : in consequence of his own will he is secondarily defined, as if of various minds: भगवानेक आसेदमग्र आत्मात्मनां विभुः। आत्मेच्छानुगतावात्मा नानामत्युपलक्षणः॥ This will however, in the mysticism of the Bhāgavata, is personified as Māyā : सा वा एतस्य संदृष्टुः शक्तिः सदसदात्मिका। माया नाम महाभाग ययेदं निर्ममे विभुः॥ 'She (that desire) was the energy of the Supreme, who was contemplating (the uncreated world); and by her. whose name is Mayā, the Lord made the universe.' This, which was at first a mere poetical personification of the divine will. came, in such works, as the Bhāgavata, to denote a female divinity, co-equal and co-eternal with the First Cause. It may be doubted if the Vedas authorize such a mystification, and no very decided vestige of it occurs in the Viṣṇu Purāṇa,

2. This term is also applied to a different and still more protracted period. See b. VI. c. 3.

3. The last proportion is rather obscurely expressed : तास्तु त्रिंशन्मौहूर्त्तिको विधिः। 'Thirty of them (Kalās) are the rule for the Muhūrtta.' The commentator says it means that thirty Kalās make a Ghaṭikā (or Ghari), and two Ghaṭikās a Muhūrtta, but his explanation is gratuitous, and is at variance with more explicit passages elsewhere, as in the Matsya त्रिंशत् कलाश्चैव भवेन्मुहूर्त्तः। : Muhūrtta is thirty Kalās. In these divisions of the twenty-four hours the Kūrma, Mārkaṇḍeya, Matsya, Vāyu and Liṅga Purāṇas exactly agree with our authority. In Manu. 1, 64, we have the same computation, with a difference in the first article, eighteen Nimeṣas being one Kāṣṭhā. The Bhaviṣya Purāṇa follow Manu in that respect, and agrees in the rest with the Pādma, which has,

15 Nimeṣas = 1 Kāṣṭhā 30 Kāṣṭhās = 1 Kalā
30 Kalās = 1 Kṣaṇa 12 Kṣanas = 1 Muhūrtta
30 Muhūrttas = 1 day and night.

In the Mahābhārata, Mokṣa Dharma, it is said that thirty Kalis and one-tenth, or, according to the commentator, thirty Kalis and three Kāṣṭhās make a Muhūrtta. A still greater variety, however, occurs in the Bhāgavata and in the Brahmā Vaivartta Purāṇa These have,

2 Paramāṇus	= 1 Aṇu	3 Anus	= 1 Trasarenu
3 Trasareṇus	= 1 Truti	100 Trutis	= 1 Vedha
3 Vedhas	= 1 Lava	3 Lavas	= 1 Nimeṣa
3 Nimeṣas	= 1 Kṣaṇa	5 Kṣanas	= 1 Kāṣṭhā
15 Kāṣṭhās	= 1 Laghu	15 Laghus	= 1 Nārikā
2 Nārikās	= 1 Muhūrtta	6 or 7 Nārikās	= 1 Yama. Or watch of the day or night

Allusions to this or either of the proceeding computations, or to any other, have not been found in either of the other Purāṇas: yet the work of Gopāla Bhaṭṭa, from which Colebrooke states he derived his information on the subject of Indian

weights and measures (A. R. 5. 105); the Sāṁkhya Parimāṇa, cities the Vārāha Purāṇa for a peculiar computation. and quotes another from the Bhaviṣ ya, different from that which occurs in the first chapter of that work, to which we have referred. The principle of the calculation adopted by the astronomical works is different: it is, 6 respirations (Prāṇa)=l Vikalā; 60 Vikalās==l Daṇḍa; 60 Daṇḍas=l sydereal day. The Nimeṣa. which is the base of one of the Paurāṇik modes, is a twinkle of the eye of a man at rest; whilst the Paramāṇu which is the origin of the other, and apparently more modern system, considcring the works in which it occurs, is the time taken by a Paramāṇu. or mote in the sun-beam, to pass through a crevice in a shutter. Some indications of this calculation being in common currency, occur in the Hindustani terms Reṇu (Trasareṇu) and Lamhu (Laghu) in Indian horometry (A.R.5.81); whilst thc more ordinary. system seems derived from the astronomical works, being 60 Tilas=l Vipala; 60 Vipalas=1 Pala; 60 Palas=l Daṇḍa or Ghari. Ibid.

4. These calculations of time are found in most of the Purāṇas, with some addition, occasionally, of no importance, as that of the year of the seven Ṛṣis, 3030 mortal years, and the year of Dhruva, 9090 such years, in the Liṅga Purāṇa in all essential points the computations accord, and the scheme, extravagant as it may appear, seems to admit of easy explanation. We have, in the first place, a computation of the years of the gods in the four ages, or,

KṛtaYuga	4000
Sandyā	400
Sandyānsa	400

	4800
Tretā Yuga	3000
Sandyā	300
Sandyānsa	300

	3600
Dvāpara Yuga	2000
Sandyā	200
Sandyānsa	200

	2800
Kali Yuga	1000
Sandyā	100
Sandyānsa	100

	1200

	12000

If these divine years are converted into years of mortals, by multiplying them by 360. a year of men being a day of the gods, we obtain the years of which the Yugas of mortals are respectively said to consist:

4800×360	=	1,728,000
3600×360	=	1.296,000
2400×360	=	864,000
1200×360	=	432,000

		4,320,000 a Mahāyuga.

So that these periods resolve themselves into very simple elements: the notion of four ages in a deteriorating series expressed by descending arithmetical progression, as 4, 3, 2,1; the conversion of units into thousands; and the mythological fiction, that these were divine years, each composed of 360 years of men. It does not secm necessary to refer the invention to any astronomical computations, or to any attempt to represent actual chronology.

5. The details of these, as occurring in each Manvantara, are given in the third book. c. 1 and 2.

6. चतुर्युगानां संख्याता साधिका ह्येकसप्ततिः। One and seventy enumerations of the four ages, with a surplus.' A similar rcading occurs in several other Purāṇas, but none of them state of what the surplus or addition consists; but it is, infact, the number of years required to reconcile two computations of the Kalpa. The most simple, and probably the original calculation of a Kalpa. is its being 1000 great ages, or ages of the gods: एतद्द्वा दशसाहस्रं देवानां युगमुच्यते। दैविकानां युगानां तु सहस्रं परिसंख्यया। ब्राह्ममे कमहर्ज्ञेयं तावती रात्रिरुच्यते॥ Bhaviṣya Purāṇa Then 4,320,000 years, or a divine age, x 1000=4,320,000,000 years, or a day or night of Brahmā. But a day of Brahmā is also seventy-one times a great age multiplied by fcurteen: 4,320,000×71×14=4,294,080,000; or less than the preceding by 25,920,000; and it is to make up for this deficiency that a certain number of years must be added to the computation by Manvantaras. According to the Sūrya Siddhānta, as cited by Davis (A. R. 2. 231), this addition consists of a

Sandhi to each Manvantara, equal to the Satya age, or 1,728,000 years; and one similar Sandhi at the commencement of the Kalpa:

thus 4,320,000×71=306,720,000+1,728,000= 308,448,000 × 14=4318,272,000+1,728,000 = 4320,000,000. The Paurāṇiks, however, omit the Sandhi of the Kalpa, and add the whole compensation to the Manvantaras. The amount of this in whole numbers is 1,851,428 in each Manvantara. or

4,320,000×71=306,720,000+1,851,428==

308,571,428 × 14 = 4319,999,992: leaving a very small inferiority to the result of the calculation of a Kalpa by a thousand great ages. To provide for this deficiency, indeed, very minute sub-divisions are admitted into the calculation; and the commentator on our text says, that the additional years, if of gods, are 5142 years. 10 months, 8 days, 4 watches, 2 Muhūrttas, 8 Kalās, 17 Kāṣṭhās, 2 Nimeṣas, and 1/7th; if of mortals, 1,851,428 years, 6 months, 24 days. 12 Nāris. 12 Kalās, 25 Kāṣṭhās, and 10 Nimeṣ as. It will be observed, that in the Kalpa we have the regular descending series 4, 3. 2, with cyphers multiplied ad libitum.

7. The Brahmā Vaivartta says 108 years, but this is unusual. Brahmā's life is but a Nimeṣa of Kṛṣṇa, according to that work; a Nimeṣa of Śiva. according to the Śaiva Purāṇa.

8. In the last book the Parārddha occurs as a very different measure of time, but it is employed here in its ordinary acceptation.

9. In theory the Kalpas are infinite; as the Bhaviṣ ya: कोटिकोटि सहस्राणि कल्पानां मुनिसत्तमा:। गतानि तावच्छेषाणि॥ 'Excellent sages, thousands of millions of Kalpas have passed, and as many are to come.' In the Liṅga Purāṇa, and others of the Śaiva division, above thirty Kalpas are named, and some account given of several but they are evidently sectarial embellishments. The only Kalpas usually specified are those which follow in the text : the one which was the last, or the Pādma. and the present or Vārāha. The first is also commonly called the Brahmā; but the Bhāgavata distinguishes the Brahmā, considering it to be the first of Brahmā's life. whilst the Pādma was the last of the first Pararddha. The term Mahā, or great Kalpa applied to the Pādma is attached to it only in a general sense; or. according to the commentator. because it comprises, as a minor Kalpa, that in which Brahmā was born from a lotus. Properly, a great Kalpa is not a day, but a life of Brahmā; as in the Brahmā Vaivartta: ब्रह्मणश्चायुषा कल्प: कालविद्भिर्निरूपित:। क्षुद्रकल्पा बहुतरास्ते सम्बर्त्तादय: स्मृता:॥ Chronologers compute a Kalpa by the life of Brahmā. Minor Kalpas, as Samvartta and the rest, are numerous.' Minor Kalpas here denote every period of destruction, or those in which the Samvartta wind, or other destructive agents, operate. Several other computations of tune are found in different Purāṇas, but it will be sufficient to notice one which occurs in the Hari Vaṁśa. as it is peculiar, and because it is not quite correctly given in M. Langlois' translation It is the calculation of the Manava time. or time of a Manu.

10. divine years = a day and night of a Manu.

10 Manava days	= his fortnight.
10 Mānava form.	= his month.
12 Manava months	= his season.
6 Mānava seasons	= his year.

Accordingly the commentator says 72000 divine years make up his year. The French translation has, "dix annees des dieux font un jour de Manu; dix jours des dieux font un pakcha de Manu," etc. The error lies in the expression "jours des dieux" and is evidently a mere inadvertence : for if ten years make a day, ten days can scarcely make a fortnight.

***

CHAPTER 4

चतुर्थोऽध्यायः

(कल्पान्ते सर्गवर्णनम्)

मैत्रेय उवाच

ब्रह्मा नारायणाख्योऽसौ कल्पादौ भगवान् यथा।
ससर्ज सर्वभूतानि तदाचक्ष्व महामुने॥ १॥

Maitreya said—Tell me. mighty sage. How, in the commencement of the (present) Kalpa, Nārāyaṇa, who is named Brahmā, created all existent things.[1]

पराशर उवाच

प्रजाः ससर्ज्ज भगवान् ब्रह्मा नारायणात्मकः।
प्रजापतिपतिर्देवो यथा तन्मे निशामय॥ २॥

Parāśara replied– In what manner the divine Brahmā, who is one with Nārāyaṇa, created progeny, and is thence named the lord

of progeny (Prajāpati). the lord god. you shall hear.

अतीतकल्पावसाने निशासुप्तोत्थितः प्रभुः।
सत्त्वोद्रिक्तस्तथा ब्रह्मा शून्यं लोकमवैक्षत॥ ३॥
नारायणः परोऽचिन्त्यः परेषामपि स प्रभुः।
ब्रह्मस्वरूपी भगवाननादिः सर्वसम्भवः॥ ४॥
इमं चोदाहरन्त्यत्र श्लोकं नारायणं प्रति।
ब्रह्मस्वरूपिणं देवं जगतः प्रभवाप्ययम्॥ ५॥

At the close of the past (or Pādma) Kalpa. the divine Brahmā endowed with the quality of goodness, awoke from his night of sleep, and beheld the universe void. He, the supreme Nārāyaṇa, the incomprehensible, the sovereign of creatures, invested with the form of Brahmā, the god without beginning, the creator of all things; of whom. with respect to his name Nārāyaṇa, the god who has the form of Brahmā, thc imperishable origin of the world, this verse is repeated.

आपो नारा इति प्रोक्ता आपो वै नरसूनवः।
अयनं तस्य ताः पूर्वं तेन नारायणः स्मृतः॥ ६॥
तोयान्तः स महीं ज्ञात्वा जगत्येकार्णवे प्रभुः।
अनुमानात् तदुद्धारं कर्त्तुकामः प्रजापतिः॥ ७॥
अकरोत् स तनूमन्यां कल्पादिषु यथा पुरा।
मत्स्यकूर्म्मादिकां तद्वद् वाराहं वपुरास्थितः॥ ८॥

"The waters are called Nārā, because they were the offspring of Nārā (the supreme spirit); and as in them his first (Ayana) progress (in the character of Brahmā) took place, he is thence named Nārāyaṇa the whose place of moving was the waters)."[2] He, the lord, concluding that within the waters lay the earth, and being desirous to raise it up, created another form for that purpose; and as in preceding Kalpas he had assumed the shape of a fish or a tortoise, so in this he took the figure of a boar.

वेदयज्ञमयं रूपमशेषजगतः स्थितौ।
स्थितः स्थिरात्मा सर्वात्मा परमात्मा प्रजापतिः॥ ९॥
जनलोकगतैः सिद्धैः सनकाद्यैरभिष्टुतः।
प्रविवेश यदा तोयमात्माधारो धराधरः॥ १०॥

Having adopted a form composed of the sacrifices of the Vedas', for the preservation of the whole earth, the eternal, supreme, and universal soul, the great progenitor of created beings, eulogized by Sanaka and the other saints who dwell in the sphere of holy men (Janaloka); he, the supporter of spiritual and material being, plunged into the ocean.

निरीक्ष्य तं तदा देवी पातालतलमागतम्।
तुष्टाव प्रणता भूत्वा भक्तिनम्रा वसुन्धरा॥ ११॥

The goddess Earth, beholding him thus descending to the subterrene regions, bowed in devout adoration, and thus glorified the god:

पृथिव्युवाच

नमस्ते सर्वभूताय तुभ्यं शङ्खगदाधर।
मामुद्धरास्मादद्य त्वं त्वत्तोऽहं पूर्व्वमुत्थिता॥ १२॥
त्वत्तोऽहमुद्धृता पूर्व्वं त्वन्मायाहं जनार्दन।
तथान्यानि च भूतानि गगनादीन्यशेषतः॥ १३॥
नमस्ते परमात्मात्मन् पुरुषात्मन् नमोऽस्तु ते।
प्रधानव्यक्तभूताय कालभूताय ते नमः॥ १४॥

Pṛthvī (Earth) said— Hail to you, who are all creatures; to you, the holder of the mace and shell: elevate me now from this place, as you have upraised me in days of old. From you have I proceeded; of you do I consist; as do the skies, and all other existing things. Hail to you, spirit of the supreme spirit, to you, soul of soul; to you. who are discrete and indiscreet matter; who are one with the elements and with time.

त्वं कर्त्ता सर्वभूतानां त्वं पाता त्वं विनाशकृत्।
सर्गादिषु प्रभो ब्रह्मविष्णुरूद्रात्मरूपधृक्॥ १५॥
सम्भक्षियित्वा सकलं जगत्येकार्णवीकृते।
शेषे त्वमेव गोविन्द चिन्त्यमानो मनीषिभिः॥ १६॥
भवतो यत् परं तत्त्वं तन्न जानाति कश्चन।
अवतारेषु यद्रूपं तदर्च्चन्ति दिवौकसः॥ १७॥
त्वमाराध्य परं ब्रह्म याता मुक्तिं मुमुक्षवः।
वासुदेवमनाराध्य को मोक्षं समवाप्स्यति॥ १८॥
यत् किंचिन्मनसा ग्राह्यं यदग्राह्यं चक्षुरादिभिः।

बुद्ध्या च यत् परिच्छेद्यं तद्रूपमखिलं तव॥ १९॥

You are the creator of all things, their preserver, and their destroyer, in the forms, oh lord, of Brahmā. Viṣṇu, and Rudra, at the seasons of creation, duration, and dissolution. When you have devoured all things, you reposes on the ocean that sweeps over the world, meditated upon, oh Govinda, by the wise. No one knows your true nature, and the gods adore you only in the forms it has pleased you to assume. They who are desirous of final liberation, worship you as the supreme Brahmā; and who that adores not Vāsudeva, shall obtain emancipation? Whatever may be apprehended by the mind. whatever may be perceived by the senses, whatever may be discerned by the intellect, all is but a form of you.

त्वन्मयाऽहं त्वदाधारा त्वत्सृष्टा त्वामुपाश्रिता।
माधवीमिति लोकोऽयमभिधत्ते ततो हि माम्॥ २०॥
जयाखिलज्ञानमय जय स्थूलमयाव्यय।
जयानन्त जयाव्यक्त जय व्यक्तमय प्रभो॥ २१॥
परापरात्मन् विश्वात्मन् जय यज्ञपतेऽनघ।
त्वं यज्ञस्त्वं वषट्कारस्त्वमोंकारस्त्वमग्नयः॥ २२॥
त्वं वेदास्त्वं तदङ्गानि त्वं यज्ञपुरुषो हरे।
सूर्यादयो ग्रहास्तारा नक्षत्राण्यखिलं जगत्॥ २३॥
मूर्त्तामूर्त्तमदृश्यञ्च कठिनं पुरुषोत्तम।
यद्योक्तं यच्च नैवोक्तं मयात्र परमेश्वर।
तत्सर्वं त्वं नमस्तुभ्यं भूयो भूयो नमो नमः॥ २४॥

I am of you, upheld by you; you are my creator, and to you I fly for refuge: hence, in this universe, Mādhavī (the bride of Mādhava or Viṣṇu) is my designation. Triumph to the essence of all wisdom, to the unchangeable, the imperishable: triumph to the eternal; to the indiscreet, to the essence of discrete things: to him who is both cause and effect; who is the universe; the sinless lord of sacrifice; 'triumph. You are sacrifice; you are the oblation; you are the mystic Oṁkāra; you an the sacrificial fires; you are the Vedas, and their dependent science,; you are, Hari, the object of all worship.' The sun, the stars, the planets, the whole world; all that is formless, or that has form; all that is visible, or invisible; all, Puruṣ ottama, that I have said, or left unsaid; all this, Supreme, you are. Hail to you, again and again! hail! all hail!

पराशर उवाच

एवं संस्तूयमानस्तु पृथिव्या पृथिवीधरः।
सामस्वरध्वनिः श्रीमान् जगर्ज्ज परिघर्घरम्॥ २५॥
ततः समुत्क्षिप्य धरां स्वदंष्ट्रया
महावराहः स्फुटपद्मलोचनः।
रसातलादुत्पलपत्रसन्निभः
समुत्थितो नील इवाचलो महान्॥ २६॥
उत्तिष्ठता तेन मुखानिलाहतं
तत्सम्भवाम्भो जनलोकसंश्रयात्।
प्रक्षालयामास हि तान् महाद्युतीन्
सनन्दनादीनपकल्पषान् मुनीन्॥ २७॥
प्रयान्ति तोयानि क्षुराग्रविक्षते
रसातलेऽघ, कृतशब्दसन्ततिः।
श्वासानिलास्ताः परतः प्रयान्ति
सिद्धा जने ये नियतं वसन्ति॥ २८॥
उत्तिष्ठतस्तस्य जलार्द्रकुक्षे-
र्महावराहस्य महीं विधार्य्य।
विधुन्वतो वेदमयं शरीरं
रोमान्तरस्था मुनयो जुषन्ति॥ २९॥
तं तुष्टुवुस्तापपरीतचेतसो
लोके जने ये निवसन्ति योगिनः।
सनन्दनाद्या नतिनम्रकन्धरा
धराधरं घोरतरोद्धतेक्षणम्॥ ३०॥

Parāśara said—The auspicious supporter of the world, being thus hymned by the earth, emitted a low murmuring sound, like the chanting of the Sāma Veda; and the mighty boar, whose eyes were like the lotus, and whose body, vast as the Nīla mountain, was of the dark colour of the lotus leaves, 'uplifted upon his ample tusks the earth from the lowest regions. As he reared up his head, the waters shed from his brow purified the great sages, Sanandana and others, residing in the sphere of the saints. Through the indentations made by his hoofs, the waters rushed into the lower

worlds with a thundering noise. Before his breath, the pious denizens of Janaloka were scattered, and the Munis sought for shelter amongst the bristles upon the scriptural body-of the boar, trembling as he rose up, supporting the earth, and dripping with moisture. Then the great sages, Sanandana and the rest, residing continually in the sphere of saints, were inspired with delight, and bowing lowly they praised the stern-eyed upholder of the earth.

जयेश्वराणां परमेश केशव
प्रभो गदाशंखधरासि चक्रधृक्।
प्रसूति नाशस्थितिहेतुरीश्वर-
स्त्वमेव नान्यत् परमञ्च यत् परम्॥ ३१॥
पादेषु वेदास्तव यूपदंष्ट्र दन्तेषु यज्ञाश्चितयश्च वक्त्रे
हुताशजिह्वोऽसि तनूरुहाणि दर्भाः प्रभो यज्ञपुमांस्त्वमेव॥ ३२
विलोचने रात्र्यहनी महात्मन् सर्वाश्रयं ब्रह्मपदं शिरस्ते।
सूक्तान्यशेषाणि सटाकलापो घ्राणं समस्तानि हवींषि देव॥
स्रुक्तुण्डसामस्वरधीरनाद प्राग्वंशकायाखिलसत्रसन्धे।
पूर्तेष्टधर्म्मश्रवणोऽसि देव सनातनात्मन् भगवन् प्रसीद॥ ३४॥
पदक्रमक्रान्तभुवं भवन्तमादिस्थितिञ्चाक्षर विश्वमूर्त्ते।
विश्वस्य विद्मः परमेश्वरोऽसि प्रसीद नाथोऽसि चराचरस्य॥
दंष्ट्राग्रविन्यस्तमशेषमेतद् भूमण्डलं नाथ विभाव्यते ते।
विगाहतः पद्मवनं विलग्नं सरोजिनीपत्रमिवोढपङ्कम्॥ ३६॥
द्यावापृथिव्योरतुलप्रभाव
यदन्तरं तद् वपुषा तवैव।
व्याप्तं जगद्व्याप्तिसमर्थदीप्तेः
हिताय विश्वस्य विभो भव त्वम्॥ ३७॥
परमार्थस्त्वमेवैको नान्योऽस्ति जगतः पतेः।
तवैष महिमा येन व्याप्तमेतच्चराचरम्॥ ३८॥

The Yogis said– Triumph, lord of lords supreme; Keśava, sovereign of the earth, the wielder of the mace, the shell, the discus, and the sword: cause of production, destruction, and existence. You are, oh god : there is no other supreme condition, but you. You. lord, are the person of sacrifice: for your feet are the Vedas; your tusks are the stake to which the victim is bound; in your teeth are the offerings; your mouth is the altar; your tongue is the fire; and the hairs of your body are the sacrificial grass. Thine eyes, oh omnipotent are day and night; your head is the seat of all, the place of Brahmā; your mane is all the hymns of the Vedas; your nostrils are all oblations: oh you, whose snout is the ladle of oblation; whose deep voice is the chanting of the Sāma Veda; whose body is the hall of sacrifice; whose joints are the different ceremonies; and whose ears have the properties of both voluntary and obligatory riles;[7] do you who arc eternal, who are in size a mountain, be propitious. We acknowledge you, who has traversed the world, oh universal form, to bc the beginning, the continuance, and the destruction of all things: you are the supreme god. Have pity on us, oh lord of conscious and unconscious beings. The orb of the earth is seen seated on the tip of your tusks, as if you had been sporting amid a lake where the lotus floats, and had borne away the leaves covered with soil. The space between heaven and earth is occupied by your body, oh you of unequalled glory, resplendent with the power of pervading the universe, oh lord, for the benefit of all. You are the aim of all: there is none othcr than you, sovereign of the world: this is your might, by which all things, fixed or movable, are pervaded.

तदेतद् दृश्यते मूर्त्तमेतज्ज्ञानात्मनस्तव।
भ्रान्तिज्ञानेन पश्यन्ति जगद्रूपमयोगिनः॥ ३९॥
ज्ञानस्वरूपमखिलं जगदेतदबुद्धयः।
अर्थस्वरूपं पश्यन्तो भ्राम्यन्ते मोहसंप्लवे॥ ४०॥
ये तु ज्ञानविदः शुद्धचेतसस्तेऽखिलं जगत्।
ज्ञानात्मकं प्रपश्यन्ति त्वद्रूपं परमेश्वर॥ ४१॥
प्रसीद सर्वसर्वात्मन् भवाय जगतामिमाम्।
उद्धरोर्वीममेयात्मन् शंन्नो देह्यब्जलोचन॥ ४२॥

This form, which is now beheld, is your form, as one essentially with wisdom. Those who have not practised devotion, conceive erroneously of the nature of the world. The ignorant, who do not perceive that this

universe is of the nature of wisdom, and Judge of it as an object of perception only, are lost in the ocean of spiritual ignorance. But they who know true wisdom, and whose minds are pure, behold this whole world as one with divine knowledge, as one with you, oh god. Be favorable, oh universal spirit: raise up this earth, for the habitation of created beings. Inscrutable deity, whose eyes are like lotuses, give us felicity.

सत्त्वोद्रिक्तोऽसि भगवन् गोविन्द पृथिवीमिमाम्।
समुद्धर भवायेश शं नो देह्यब्जलोचन॥४३॥
सर्गप्रवृत्तिर्भवतो जगतामुपकारिणी।
भवत्वेषा नमस्तेऽस्तु शं नो तेह्यब्जलोचन॥४४॥

Oh lord, you are endowed with the quality of goodness : raise up, Govinda, this earth, for the general good. Grant us happiness, oh lotus-eyed. May this, your activity in creation, be beneficial to the earth. Salutation to you. Grant us happiness, oh lotus-eyed.

पराशर उवाच

एवं संस्तूयमानोऽथ परमात्मा महीधरः।
उज्जहार क्षितिं क्षिप्त न्यस्तवांश्च महार्णवे॥४५॥
तस्योपरि समुद्रस्य महती नौरिव स्थिता।
विततत्वाच्च देहस्य न मही याति संप्लवम्॥४६॥
ततः क्षितिं समां कृत्वा पृथिव्यां सोऽपि नोद्गिरीन्।
यथा विभागं भगवाननादिः परमेश्वरः॥४७॥
प्राक् सर्गदग्धानखिलान् पर्वतान् पृथिवीतले।
अमोघेन प्रभावेण ससर्जामोघवांछितः॥४८॥

Parāśara said— The supreme being thus eulogised, upholding the earth, raised it quickly, and placed it on the summit of the ocean, where it floats like a mighty vessel, and from its expansive surface does not sink beneath the waters. Then, having levelled the earth, the great eternal deity divided it into portions, by mountains: he who never wills in vain, created, by his irresistible power, those mountains gain upon the earth which had been consumed at the destruction of the world.

भूविभागं ततः कृत्वा सप्तद्वीपं यथातथम्।
भुवाद्यांश्चतुरो लोकान् पूर्ववत् सतकल्पयत्॥४९॥
ब्रह्मरूपधरो देवस्ततोऽसौ रजसा वृत्तः।
चकार सृष्टिं भगवांश्चतुर्वक्त्रधरो हरिः॥५०॥
निमित्तमात्रमेवासीत् सृज्यानां सर्गकर्म्मणि।
प्रधानकारणीभूता यतो वै सृज्यशक्तयः॥५१॥
निमित्रमात्रं मुक्त्वाकं नान्यत् किंचिदवेक्षते।
नीयते तपतां श्रेष्ठ स्वशक्त्या वस्तुवस्तुताम्॥५२॥

इति श्रीविष्णुपुराणे प्रथमांशे चतुर्थोध्यायः।

Having then divided the earth into seven great portions or continents, as it was before, he constructed in like manner the four (lower) spheres, earth, sky, heaven, and the sphere of the sages (Maharloka). Thus Hari, the four-faced god, invested with the quality of activity, and taking the form of Brahmā, accomplished the creation: but he (Brahmā) is only the instrumental cause of things to be created; the things that are capable of being created arise from nature as a common material cause: with the exception of one instrumental cause alone, there is no need of any other cause, for (imperceptible) substance becomes perceptible substance according to the powers with which it is originally imbued.[8]

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NOTES

1. This creation is of the secondary order, or Pratisarga; water, and even the earth, being in existence, and consequently having been preceded by the creation of Mahat and the elements. It is also a different Pratisarga from that described by Manu. in which Svayambhu first creates the waters, then the egg : one of the simplest forms, and perhaps therefore one of the earliest in which the tradition occurs.

2. This is the well known verse of Manu. I. 8, rendered by Jones. "The waters are called Nārā. because they were the production of Nārā. or 'the spirit' of God; and since they were his first Ayana. or place of motion, he thence is named Nārāyaṇa, or 'moving on the waters." Now although there can be little doubt that this tradition is in substance the same as that of Genesis, the language of the translation is perhaps more scriptural than is quite

warranted. The waters, it is said in the text of Manu, were the progeny of Nārā. which Kullūka Bhaṭṭa explains Paramātmā, the supreme soul; that is, they were the first productions of God in creation. Ayana. instead of 'Place of motion,' is explained by Āśraya, 'place of abiding.' Nārāyaṇa means, therefore, he whose place of abiding was the deep. The verse occurs in several of the Purāṇas, in general in nearly the same words. and almost always as a quotation, as in our text: इमं चोदाहरन्त्यत्र श्लोकं। The Liṅga, Vāyu. and Mārkaṇḍeya Purāṇas, citing the same. have a somewhat different reading; or. आपो नारा वै तनव इत्यपा नाम श्रुश्रुमः। अप्सु शेते यतस्तस्मात् तेन नारायणः स्मृतः। 'Apā (is the same (as) Nārā. or bodies (Tanava); such, we have heard (from the Vedas), is the meaning of Apā. He who sleeps in them. is thence called Nārāyaṇa.' The ordinary sense of Tanu is either 'minute' or 'body.' nor does it occur amongst the synonyms of water in the Nirukta of the Vedas. It may perhaps be intended to say. that Nārā or Apā has the meaning of 'bodily forms, in which spirit is enshrined, and of which the waters, with Viṣṇu resting upon them are a type; for there is much mysticism in the Purāṇas in which the passage thus occurs. Even in them. however, it is introduced in the usual manner, by describing the world as water alone, and Viṣṇu reposing upon the deep : एकार्णवे तदा तस्मिन्.... कृष्णो नारायणाख्यस्तु। सुष्वाप सलिले तथा॥ Vāyu Purāṇa The Bhāgavata has evidently attempted to explain the ancient text: पुरुषोऽण्डं विनिर्भिद्य यदादौ स विनिर्गतः। आत्मनोऽयनमन्विच्छन्नपोऽस्राक्षीच्छुचिः शुचीः। तास्वेवात्सीत् स्वसृष्टासु सहस्रपरिवत्सरान्। तेन नारायणो नाम यदापः पुरुषोद्भवाः। 'When the embodied god in the beginning divided the mundane egg, and issued form. then, requiring an abiding place, he created the waters: the pure created the pure. In them. his own created be abode for a thousand years, and thence received the name of Nārāyaṇa : the waters being the product of the embodied deity :' i. e. they were the product of Nārā or Viṣṇu, as the first male or Virāt. and were therefore termed Nārā : and from there being his Ayana or Sthāna, his 'abiding place' comes his epithet of Nārāyaṇa.

3. The Vārāha form was thosen, says the Vāyu Purāṇa because it is an animal delighting to sport in water, but it is described in many Purāṇas, as it is in the Viṣṇu, as, a type of the ritual of the Vedas, as we shall have further occasion to remark. The elevation of the earth from beneath the ocean in this form, was, therefore, probably at first an allegorical representation of the extrication of the world from a deluge of iniquity by the rites of religion. Geologists may perhaps suspect, in the original and unmystified tradition, an allusion to a geological fact, or the existence of lacustrine mammalia in the early periods of the earth.

4. Yajñapati, 'the bestower of the beneficial results of sacrifices.,

5. Yajñapuruṣa, "the male or soul of sacrifice;' explained by Yajñamūrtti, 'the form or personification of sacrifice :' or Yajñārādhya, 'he who is to be propitiated by it.'

6. Vārāha Avatāra. The description of the figure of the boar is much more particularly detailed in other Purāṇas. As in the Vāyu: "The boar was ten Yojanas in breadth, a thousand Yojanas high; of the colour of a dark cloud; and his roar was like thunder; his bulk was vast as a mountain; his tusks were white, sharp, and fearful; fire flashed from his eyes like lightning, and he was radiant as the sun; his shoulders were round, fat and large; he strode along like a powerful lion; his haunches were fat, his loins were slender, and his body was smooth and beautiful." The Matsya Purāṇa describes the Vārāha in the same words, with one or two unimportant varieties. The Bhāgavata indulges in that amplification which marks its more recent composition, and describes the Vārāha as issuing from the nostrils of Brahmā. at first of the size of the thumb, or an inch long, and presently increasing to the stature of an elephant. That work also subjoins a legend of the death of the demon Hiraṇyākṣa, who in a preceding existence was one of Viṣṇu's doorkeepers, at his palace in Vaikuṇṭha. Having refused admission to a party of Munis, they cursed him, and he was in consequence born as one of the sons of Diti. When the earth, oppressed by the weight of the mountains, sunk down into the waters, Viṣṇu was beheld in the subterrene regions, or Rasātala. by Hira-nyākṣa in the act of carrying it off. The demon claimed the earth, and defied Viṣṇu to combat; and a conflict took place, in which Hiraṇyākṣa was slain. This legend has not been met with in any other Purāṇa, and certainly does not occur in the chief of them, any more than in our text In the Mokṣa Dharma of the Mahābhārata, c. 35, Viṣṇu destroys the demons in the form of the

Vārāha, but no particular individual is specified, nor does the elevation of the earth depend upon their discomfiture. The Kālikā Upapurāṇa has an absurd legend of a conflict between Śiva as a Sarabha. a fabulous animal, and Viṣṇu as the Vārāha, in which the latter suffers himself and his offspring begotten upon earth to be slain.

7. This, which is nothing more than the development of the notion that the Vārāha incarnation typifies the ritual of the Vedas, is repeated in most of the Purāṇas in the same or nearly the same words.

8. This seems equivalent to the ancient notion of a plastic nature: "All parts of matter, by reason of a certain life in them, being supposed able to form themselves artificially and methodically to the greatest advantage of their present respective capabilities." This, which Cudworth (c. Ill) calls hylozoism, is not incompatible with an active creator: "not that he should, αντονργαν απαντα, set his own hand to every work, which, as Aristotle says, would be, unbecoming God; but, as in the case of Brahmā and other subordinate agents, that they should occasion the various developments of crude nature to take place, by supplying that will. of which nature itself is incapable. Action being once instituted by an instrumental medium, or by the will of an intellectual agent, it is continued by powers or a vitality inherent in nature or the matter of creation itself. The efficiency of such subordinate causes was advocated by Plato, Aristotle, and others; and the opinion of Zeno. as stated by Laertius, might be taken for a translation of some such passage as that in our text : "Εατ δε φναιξ εζ αντηξ κωcμενη κατα απερματκανζ λογονξ, αποτωλονωα τε κω ανεξοναα τα εξ αντηδ εν ωρωμενοιξ ξροθνοιξ, και τοιαντα δρϖαα a'φ οων απεκιθη Nature is a habit moved from itself, according to seminal principles; perfecting and containing those several things which in determinate times are produced from it, and acting agreeably to that from which it was secreted.' Intell, system, I. 328. So the commentator illustrates our text by observing that the cause of the budding of rice is in its own seeds, and its development is from itself, though its growth takes place only at a determinate season , in consequence of the instrumental agency of the rain.

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CHAPTER 5

पञ्चमोऽध्यायः

(देवादीनां सृष्टिकथनम्।)

मैत्रेय उवाच

यथा ससर्ज देवोऽसौ देवर्षिपितृदानवान्।
मनुष्य तिर्यग्वृक्षादीन् भूव्योमसलिलौकसः॥ १॥
यद्गुणं यत्स्वरूपञ्च यत्स्वभावं जगद्द्विज।
सर्गादौ सृष्टवान् ब्रह्मा तन्मामाचक्ष्व तत्त्वतः॥ २॥

Maitreya said— Now unfold to me, O Brahman, how this deity created the gods, sages, progenitors, demons, men, animals, trees, and the rest, that abide on earth, in heaven, or in the waters: how Brahmā at creation made the world with the qualities, the characteristics, and the forms of things[1], is called the first creation.

पराशर उवाच

मैत्रेय कथयाम्येष शृणुष्व सुसमाहितः।
यथा ससर्ज देवोऽसौ देवादीनखिलान् प्रभुः॥ ३॥

Parāśara said– I will explain to you, Maitreya, listen attentively, how this deity, the lord of all, created the gods and other beings.

सृष्टिं चिन्तयतस्तस्य कल्पादिषु यथा पुरा।
अबुद्धिपूर्वकः सर्गः प्रादुर्भूतस्तमोमयः॥ ४॥
तमो मोहो महामोहस्तामिस्त्रो ह्यन्धसंज्ञितः।
अविद्याः पंचपर्वैषा प्रादुर्भूता महात्मनः॥ ५॥
पंचधावस्थितः सर्गो ध्यायतो प्रति बोधवान्।
बहिरन्तोऽप्रकाशश्च संवृतात्मा नगात्मकः॥ ६॥

Whilst he (Brahmā) formerly, in the beginning of the Kalpas, was medicating on creation, there appeared a creation beginning with ignorance, and consisting of darkness. From that great being appeared fivefold ignorance, consisting of obscurity, illusion, extremc illusion, gloom, utter darkness,[2] The creation of the creator thus plunged in abstraction, was the fivefold (immovable) world, without intellect or reflection, void of

perception or sensation, incapable of feeling, and destitute of motion,[3]

मुख्या नगा यतश्चोक्ता मुख्यसर्गस्ततस्त्वयम्।
तं दृष्ट्वाऽसाधकं सर्गममन्यदपरं पुनः॥७॥
तस्याभिध्यातयः सर्गस्तिर्यक्स्रोताभ्यवर्त्तत।
यस्मात् तिर्यक् प्रवृतः स तिर्यक्स्रोतस्ततः स्मृतः॥८॥
पश्चादयस्ते विख्यातास्तमः प्राया ह्यवेदिनः।
उत्पथग्राहिणश्चैव तेऽज्ञाने ज्ञानमानिनः॥९॥
अहङ्कृता अहम्माना अष्टविंशद्वधात्मकाः।
अन्तःप्रकाशास्ते सर्वे आवृताश्च परस्परम्॥१०॥

Since immovable things were first created, this is called the first creation. Brahmā, beholding that it was defective, designed another; and whilst he thus meditated, the animal creation was manifested, to the products of which the term Tiryaksrotas is applied, from their nutriment following a winding course[4]. These were called beasts, etc., and their characteristic was the quality of darkness, they being destitute of knowledge, uncontrolled in their conduct, and mistaking error for wisdom; being formed of egotism and self-esteem, labouring under the twenty-eight kinds of imperfection[5], manifesting inward sensations, and associating with each other (according to their kinds).

तमप्यसाधकं मत्वा ध्यायतोऽन्यस्ततोऽभवत्।
ऊर्ध्वस्रोतास्तृतीयस्तु सात्त्विकोर्ध्वमवर्त्तत॥११॥
ते सुखप्रीतिबहुला बहिरन्तस्त्वनावृताः।
प्रकाशा बहिरन्तश्च ऊर्ध्वस्रोतोद्भवाः स्मृताः॥१२॥
तुष्टात्मनस्तृतीयस्तु देवसर्गस्तु स स्मृतः।
तस्मिन् सर्गेऽभवत् प्रीतिर्निष्पन्ने ब्रह्मणस्तदा॥१३॥
ततोऽन्यं स तदा दध्यौ साधकं सर्गमुत्तमम्।
असाधकांस्तु तान् ज्ञात्वा मुख्यसर्गादिसम्भवान्॥१४॥
तथाभिध्यायतस्तस्य सत्याभिध्यायिनस्ततः।
प्रादुर्बभूव चाव्यक्तादर्वाक् स्रोतस्तु साधकम्॥१५॥
यस्मादर्वाक् प्रवर्त्तन्ते ततोऽर्वाक्स्रोतसस्तु ते।
ते च प्रकाशबहुलास्तमोद्रिक्ता रजोऽधिकाः॥१६॥
तस्मात् ते दुःखबहुला भूयोभूयश्च कारिणः।
प्रकाशा बहिरन्तश्च मनुष्याः साधकाश्च ते॥१७॥

Beholding this creation also imperfect, Brahmā again medicated, and a third creation appeared, abounding with the quality of goodness, termed Ūrdhvasrotas.[6]"The beings thus produced in the Ūrdhvasrotas creation were endowed with pleasure and enjoyment, unencumbered internally or externally, and luminous within and without. This, termed the creation of immortals, was the third perfomance of Brahmā, who, although well pleased with it, still found it incompetent to fulfil his end. Continuing therefore his medications, there sprang, in consequence of his infallible purpose, the creation termed Arvāksrotas[7], from indiscrete nature. The products of this are termed Arvāksrotasas, from the downward current (of their nutriment). They abound with the light of knowledge, but the qualities of darkness and of foulness predominate. Hence they are afflicted by evil, and are repeatedly impelled to action. They have knowledge both externally and internally, and are the instruments (of accomplishing the object of creation. the liberation of soul). These creatures were mankind.

इत्येते कथिताः सर्गाः षडत्र मुनिसत्तम।
प्रथमो महतः सर्गो विज्ञेयो ब्रह्मणस्तु सः॥१८॥
तन्मात्राणां द्वितीयश्च भूतसर्गस्तु स स्मृतः।
वैकारिकस्तृतीयस्तु सर्ग ऐन्द्रियकः स्मृतः॥१९॥
इत्येष प्राकृतः सर्गः सम्भूतो बुद्धिपूर्वकः।
मुख्यसर्गश्चतुर्थस्तु मुख्या वै स्थावराः स्मृताः॥२०॥
तिर्य्यक्स्रोतास्तु यः प्रोक्तस्तैर्य्यग्योन्यः स उच्यते।
ऊर्ध्वस्रोतास्ततः षष्ठो देवसर्गस्तु स स्मृतः॥२१॥

I have thus explained to you, excellent Muni, six[8] creations. The first creation was that of Mahat or Intellect, which is also called the creation of Brahmā[9]. The second was that of the rudimental principles (Tanmātras), thence termed the elemental creation (Bhūta sarga). The third was the modified form of egotism, termed the organic creation, or creation of the senses (Aindriyaka). These

three were the Prakṛta creations, the developments of indiscrete nature, preceded by the indiscrete principle[10]. The fourth or fundamental creation (of perceptible things) was that of inanimate bodies. The fifth. the Tairyag yonya creation, was that of animals. The sixth was the Orddhasrotas creation, of that of the divinities.

ततोऽर्वाक्स्रोतसः सर्गः सप्तमः स तु मानुषः।
अष्टमोऽनुग्रहः सर्गः सात्त्विकस्तामसश्च सः॥ २२॥
पंचैते वैकृताः सर्गाः प्राकृतास्तु त्रयः स्मृताः।
प्राकृतो वैकृताश्चैव कौमारो नवमः स्मृतः॥ २३॥

The creation of the Arvāksrotas beings was the seventh, and was that of man. There is an eighth creation, termed Anugraha, which possesses both the qualities of goodness and darkness.[11] Of these creations, five are secondary, and three are primary[12]. But there is a ninth, the Kaumāra creation, which is both primary and secondary[13].

इत्येते वै समाख्याता नव सर्गाः प्रजापतेः।
प्राकृता वैकृताश्चैव जगतो मूलहेतवः।
सृजतो जगदीशस्य किमन्यत् श्रोतुमिच्छसि॥ २४॥

These are the nine creations of the great progenitor of all, and both as primary and secondary, are the radical causes of the world, proceeding from the sovereign creator. What else dost you desire to hear ?

मैत्रेय उवाच

संक्षेपात् कथितः सर्गो देवादीनां मुने त्वया।
विस्तराच्छ्रोतुमिच्छामि त्वत्तो मुनिवरोत्तम॥ २५॥

Maitreya said— You have briefly related to me. Muni, the creation of the gods and other beings: I am desirous, chief of sages, to hear from you a more ample account of their creation.

पराशर उवाच

कर्मभिर्भाविताः पूर्वैः कुशलाकुशलैस्तु ताः।
ख्यात्यातया ह्यनिर्मुक्ता संहारे ह्युपसंहृताः॥ २६॥
स्थावरान्ताः सुराद्यास्तु प्रजा ब्रह्मंश्चतुर्विधाः।
ब्रह्मणः कुर्वतः सृष्टिं जज्ञिरे मानसास्तु ताः॥ २७॥
ततो देवासुरपितॄन् मानुषांश्च चतुष्टयम्।
सिसृक्षुरम्भांस्येतानि स्वमात्मानमयूयुजत्॥ २८॥
युक्तात्मनस्तमोमात्रा उद्रिक्ताभूत् प्रजापतेः।
सिसृक्षोर्ज्जघनात् पूर्वमसुरा जज्ञिरे ततः॥ २९॥
उत्ससर्ज्ज ततस्तान्तु तमोमात्रात्मिकां तनुम्।
सा तु त्यक्ता ततस्तेन मैत्रेयाभूद् विभावरी॥ ३०॥
सिसृक्षुरन्यदेहस्थः प्रीतिमाप ततः सुराः।
सत्त्वोद्रिक्ताः समुद्भूता मुखतो ब्रह्मणो द्विज॥ ३१॥
त्यक्ता सा तु तनुस्तेन सत्त्वप्रायमभूद् दिनम्।
ततो हि बलिनो रात्रावसुरा देवता दिवा॥ ३२॥
सत्त्वमात्रात्मिकामेव ततोऽन्यां जगृहे तनुम्।
पितृवन्मन्यमानस्य पितरस्तस्य जज्ञिरे॥ ३३॥
उत्ससर्ज्ज पितॄन् सृष्ट्वा ततस्तामपि स प्रभुः।
स चोत्सृष्टाऽभवत् सन्ध्या दिननक्तान्तरस्थितिः॥ ३४॥

Parāśara said— Created beings, although they are destroyed (in their individual forms) at the periods of dissolution, yet being affected by the good or evil acts of former existence, they are never exempted from their consequences; and when Brahmā creates the world anew, they are the progeny of his will, in the fourfold condition of gods, men, animals, or inanimate things. Brahmā then, being desirous of creating the four orders of beings, termed gods, demons, progenitors, and men, collected his mind into itself.[14] Whilst thus concentrated, the quality of darkness pervaded his body; and thence the demons (the Asuras) were first born, issuing from his thigh. Brahmā then abandoned that form which was composed of the rudiment of darkness, and which, being deserted by him, became night. Continuing to create. but assuming a different shape, he experienced pleasure; and thence from his mouth proceeded the gods, endowed with the quality of goodness. The form abandoned by him, became day, in which the good quality predominates; ard hence by day the gods are most powerful, and by night the demons. He next adopted another person, in which the rudiment of goodness also prevailed; and thinking of himself, as the

father of the world, the progenitors (the Pitṛs) were born from his side. The body, when he abandoned it, became the Sandyā (or evening twilight), the interval between day and night.

रजोमात्रात्मिकामन्यां जगृहे स तनुं ततः।
रजोमात्रोत्कटा जाता मनुष्या द्विजसत्तम॥ ३५॥
तामप्याशु स तत्याज तनुं सद्यः प्रजापतिः।
ज्योत्स्ना समभवत् सापि प्राक्सन्ध्या याभिधीयते॥ ३६॥

Brahmā then assumed another person, pervaded by the quality of foulness; and from this, men, in whom foulness (or passion) predominates, were produced. Quickly abandoning that body, it became morning twilight, or the dawn.

ज्योत्स्नायामेव बलिनो मनुष्याः पितरस्तथा।
मैत्रेय सन्ध्यासमये तस्मादेते भवन्ति वै॥ ३७॥
ज्योत्स्ना रात्र्यहनी सन्ध्या चत्वार्य्येतानि वै प्रभोः।
ब्रह्मणस्तू शरीराणि त्रिगुणोपाश्रयाणि तु॥ ३८॥

At the appearance of this light of day, men feel most vigour; while the progenitors are most powerful in the evening season. In this manner, Maitreya, Jyotsnā (dawn), Rātri (night), Ahar (day), and Sandhyā (evening), are the four bodies of Brahmā invested by the three Qualities[15].

रजोमात्रात्मिकामेव ततोऽन्यां जगृहे तनुम्।
ततः क्षुद् ब्रह्मणो जाता जज्ञे कोपस्तया ततः॥ ३९॥
क्षुत्क्षामानन्धकारेऽथ सोऽसृजद् भगवांस्ततः।
विरूपाः श्मश्रुला जातास्तेऽभ्यधावंस्ततः प्रभुम्॥ ४०
मैवं भो रक्ष्यतामेष यैरुक्तम् राक्षसास्तु ते।
ऊचुः खादाम इत्यन्ये ये ते यक्षास्तु जक्षणात्॥ ४१॥

Next from Brahmā, in a form composed of the quality of foulness, was produced hunger, of whom anger was born: and the god put forth in darkness beings emaciate with hunger, of hidcous aspects, and with long beards. Those beings hastened to the deity. Such of them as exclaimed, Oh preserve us! were thence called Rākṣasas[16]: others, who cried out, Let us eat, were denominated from that expression Yakṣ as[17].

अप्रियानथ तान् दृष्ट्वा केशाः शीर्यन्त वेधसः।
हीनाश्च शिरसो भूयः समारोहन्त तच्छिरः॥ ४२॥
सर्पणात् तेऽभवन् सर्पा हीनत्वादहयः स्मृताः।
ततः क्रुद्धो जगत्स्रष्टा क्रोधात्मनो विनिर्ममे॥ ४३॥
वर्णेन कपिशेनोग्रा भूतास्ते पिशिताशनाः।
धयन्तो गां समुत्पन्ना गन्धर्वास्तस्य तत्क्षणात्॥ ४४॥
पिबन्तो जज्ञिरे वाचं गन्धर्वास्तेन ते द्विज।

Beholding them so disgusting, the hairs of Brahmā were shrivelled up, and first falling from his head, were again renewed upon it: from their falling they became serpents, called Sarpa from their creeping, and Ahi because they had deserted the head.[18] The creator of the world, being incensed, then created fierce beings, who were denominated goblins, Bhūtas, malignant fiends and eaters of flesh. The Gandharvas were next born. imbibing melody drinking of the goddess of speech, they were born, and thence their appellation[19]

एतानि सृष्ट्वा भगवान् ब्रह्मा तच्छक्तिनोदितः॥ ४५॥
ततः स्वच्छन्दतोऽन्यानि वयांसि वयसोऽसृजत्।
अवयो वक्षसश्चक्रे मुखतोऽजाः स सृष्टवान्॥ ४६॥
सृष्ट्वानुदराद् गाश्च पार्श्वाभ्यां च प्रजापतिः।
पद्भ्यामश्वान् समातङ्गान् शरभान् गवयान् मृगान्॥ ४७॥
उष्ट्रानश्वतरांश्चैव न्यङ्कूनन्यांश्च जातयः।
ओषध्यः फलमूलिन्यो रोमभ्यस्तस्य जज्ञिरे॥ ४८॥

The divine Brahmā, influenced by their material energies, having created these beings, made others of his own will. Birds he formed from his vital vigour; sheep from his breast, goats from his mouth; kine from his belly and sides; and horses, elephants, Sarabhas, Gavayas, deer, camels, mules, antelopes, and other animals, trom his feet: whilst from the hairs of his body sprang herbs, roots, and fruits.

त्रेतायुगमुखे ब्रह्मा कल्पस्यादौ द्विजोत्तम।
सृष्ट्वा पश्वोषधीः सम्यग् युयोज स तदाध्वरे॥ ४९॥
गौरजः पुरुषा मेषा अश्वा अश्वतराः खराः।
एतान् ग्राम्यान् प्रशून् प्राहुरारण्यांश्च निबोध मे॥ ५०॥

श्वापदो द्विखुरो हस्ती वानरः पक्षिपंचमः।
औदकाः पशवः षष्ठाः सप्तमास्तु सरीसृपाः॥५१॥

O foremost of the Brāmaṇas! Brahmā having created, in the commencement of the Kalpa various plants, employed them in sacrifices, in the beginning of the Tretā age. Animals were distinguished into two classes, domestic (village) and wild (forest): the first class contained the cow, goat, the hog, the sheep, the horse, the ass, the mule: the latter, all beasts of prey, and many animals with cloven hoofs, the elephant, and the monkey. The fifth order were the birds; the sixth, aquatic animals; and the seventh, reptiles and insects[20].

गायत्रं च ऋचश्चैव त्रिवृत्स्तोमं रथन्तरम्।
अग्निष्टोमं च यज्ञानां निर्म्ममे प्रथमान् मुखात्॥५२॥
यजूंषि त्रैष्टुभं छन्दस्तोमं सप्तदशं तथा।
बृहत् साम तथोक्थं च दक्षिणादसृजन् मुखात्॥५३॥
सामानि जगतीछन्दःस्तोमं सप्तदशं तथा।
वैरूपमतिरात्रं च पश्चिमादसृजन् मुखात्॥५४॥
एकविंशमथर्वाणमाप्तोर्यामाणमेव च।
अनुष्टुभं स वैराजम् उत्तरादसृजन् मुखात्॥५५॥

From his eastern mouth Brahmā then created the Gayatrī metre, the Ṛgveda. the collection of hymns termed Trivṛt, the Rathantara portion of the Sāmaveda, and the Agniṣṭoma sacrifice: from his southern mouth he created the Yajurveda, the Triṣṭubh metre. the collection of hymns called Panchadśa, the Bṛhat Sāma, and the portion of the Sāma-veda termed Uktha: from his western mouth he created the Sāma-veda, the Jayati metre, the collection of hymns termed Saptadaśa, the portion of the Sāma called Vairūpa, and the Atirātra sacrifice: and from his northern mouth he created the Ekaviṁśa collection of hymns, the Atharva-veda. the Āptoryāmā rite, the Anuṣṭubh metre, and the Vairāja portion of the Sāma-veda[21],

उच्चावचानि भूतानि गात्रेभ्यस्तस्य जज्ञिरे।
देवासुरपितॄन् सृष्ट्वा मनुष्यांश्च प्रजापतिः॥५६॥
ततः पुनः ससर्ज्जादौ स कल्पस्य पितामहः।
यक्षान् पिशाचान् गन्धर्वास्तथैवाप्सरसां गणान्॥५७॥
नरकिन्नररक्षांसि वयः पशुमृगोरगान्।
अव्ययं च व्ययं चैव यदिदं स्थाणुजङ्गमम्॥५८॥
तत् ससर्ज्ज तदा ब्रह्मा भगवानादिकृद् विभुः।
तेषां ये यानि कर्म्माणि प्राक् सृष्ट्यां प्रतिपेदिरे॥५९॥
तान्येव ते प्रपद्यन्ते सृज्यमानाः पुनः पुनः।
हिंस्राहिंस्रे मृदुक्रूरे धर्म्माधर्मावृतानृते।
तद्भाविताः प्रपद्यन्ते तस्मात् तत् तस्य रोचते॥६०॥

In this manner all creatures, great or small, proceeded from his limbs. The great progenitor of the world having termed the gods, demons, and Pitṛs, created, in the commencement of the Kalpa, the Yakṣas, Pisāchas (goblins), Gandharvas and the troops of Apsarasas the nymphs of heaven, Nārās (centaurs, or beings with the limbs of horses and human bodies) and Kinnaras beings with the heads of horses), Rāksasas, birds, beasts, deer, serpents, and all things permanent or transitory, movable or immovable. This did the divine Brahmā, the first creator and lord of all: and these things being created, discharged the same functions as they had fulfilled in a previous creation, whether malignant or benign, gentle or cruel, good or evil, true or false; and accordingly as they are actuated by such propensities will be their conduct.

इद्रियार्थेषु भूतेषु शरीरेषु च स प्रभुः।
नानात्वं विनियोगश्च धातैव व्यसृजत् स्वयम्॥६१॥
नामरूपं च भूतानां कृत्यानां च प्रपञ्चनम्।
वेदशब्देभ्य एवादौ देवादीनां चकारः सः॥६२॥
ऋषीणां नामधेयानि यथा वेदश्रुतानि वै।
यथा नियोगयोग्यानि सर्वेषामपि सोऽकरोत्॥६३॥
यथर्त्तावृतुलिङ्गानि नानारूपाणि पर्य्यये।
दृश्यन्ते तानि तान्येव तथा भावा युगादिषु॥६४॥
करोत्येवंविधां सृष्टिं कल्पादौ स पुनः पुनः
सिसृक्षाशक्तियुक्तोऽसौ सृज्यशक्तिप्रचोदितः॥६५॥

इति श्रीविष्णुपुराणे प्रथमांशे पञ्चमोऽध्यायः

And the creator displayed infinite variety in the objects of sense, in the properties of living things, and in the forms of bodies: he determined in the beginning, by the authority of the Vedas, the names and forms and functions of all creatures, and of the gods; and the names and appropriate offices of the Ṛṣis, as they also are read in Vedas. In like manner as the produces of the seasons designate in periodical revolution the return of the same season, so do the same circumstances indicate the recurrence of the same Yuga, or age; and thus, in the beginning of each Kalpa, does Brahmā repeatedly create the world, possessing the power that is derived from the will to create, and assisted by the natural and essential faculty of the object to be created.

***

NOTES

1. The terms here employed are for qualities. Gunas; which, as we have already noticed, are those of goodness, foulness, and darkness. The characteristics, or Swabhāvas, are the inherent properties of the qualities, by which they act, as, soothing, terrific, or stupefying: and the forms. Swurūpas. are the distinctions of biped, quadruped, brute, bird, fish, and the like.

2. Or Tamas. Moha, Mahāmoha, Tamisra. Andhatamisra; they are the five kinds of obstruction, viparyyaya, of soul's liberation, according to the Sāṁkhya : they are explained to be, 1. The belief of material substance being the same with spirit; 2. Notion of property or possession, and consequent attachment to objects, as children and the like, as being one's own; 3. Addiction to the enjoyments of sense; 4. Impatience or wrath; and 5. Fear of privation or death. They are called in the Pātañjala philosophy, the five afflixations, Kleśa, but are similarly explained by Avidyā, 'ignorance;' Asmitā, 'selfishness,, literally 'I-am-ness : 'Rāga, 'love;' Dwesha, hatred :' and Abhiniveśa, (अभिनिवेशः), 'dread of temporal suffering.' Sāṁkhya Kārikā, p. 148—150. This creation by Brahmā in the Vārāha Kalpa begins in the same way, and in the same words, in most of the Purāṇas. The Bhāgavata reverses the order of these five products, and gives them, Andhatamisra, Tamisra, Mahāmoha, Moha, and Tamas; a variation obviously more immethodical than the usual reading of the text, and adopted, no doubt, merely for the sake of giving the passage an air of originality.

3. This is not to be confounded with elementary creation, although the description would very well apply to that of crude nature, or Pradhāna : but, as will be seen presently, we have here to do with final productions, or the forms in which the previously created elements and faculties are more or less perfectly aggregated. The first class of these forms is here said to be immovable things; that is, the mineral and vegetable kingdoms; for the solid earth, with its mountains and rivers and seas, was already prepared for their reception. The 'fivefold' immovable creation is indeed, according to the comment, restricted to vegetables, five orders of which are enumerated, or, 1. trees : 2. shrubs; 3. climbing plants; 4, creepers : and 5. grasses.

4. Tiryak. 'crooked;' and Srotas, 'a canal.'

5. Twenty-eight kinds of Bādhās (बाधा), which in the Sāṁkhya system mean disabilities, as defects of the senses, blindness, deafness, etc.; and defects of intellect, discontent, ignorance, and the like. S. Kārikā, p. 148, 151. In place of Badha, however, the more usual reading, as in the Bhāgavata, Vārāha. and Mārkaṇḍeya Purāṇas, is Vidha (विध), 'kind,' sort., as अष्टाविंशद्विधात्मकाः। implying twenty-eight sorts of animals. These are thus specified in the Bhāgavata. III. 10 : Six kinds have single hoofs, nine have double or cloven hoofs, and thirteen have five claws or nails instead of hoofs. The first are the horse, the mule, the ass, the yak, the sarabha, and the gaura, or white deer. The second are the cow, the goat, the buffalo, the hog, the gayal, the black deer, the antelope, the camel, and the sheep. The last are the dog, shacal, wolf, tiger, cat, hare, porcupine, lion, monkey, elephant, tortoise, lizard, and alligator.

6. Ūrddha. 'above,' and Srotas as before; their nourishment being derived from the exterior, not from the interior of the body : according to the commentator: उर्द्धमुपरि देहाद्वहिरेव स्रोत आहारस्य ग्रहणं यस्य सः। as a text of the Vedas has it; 'Through satiety derived from even beholding ambrosia; 'अमृतदर्शनादेव तृप्तेः।

7. Arvak. 'downwards,' and Srotas. 'canal'

8. This reckoning is not very easily reconciled with the creations described; for. as presently enumerated, the stages of creation are seven. The commentator, however, considers the Ūrddhasrotas creation, or that of the superhuman beings, to be the same with that of the Indriyas, or senses over which they preside; by which the number is reduced to six.

9. This creation being the work of the supreme spirit, ब्रह्म परमात्मा तत् कर्त्तृकः सर्गो विज्ञेय इत्यर्थः। according to the commentator : or it might have been understood to mean, that Brahmā was then created, being, as we have seen, identified with Mahat, 'active intelligence.' or the operating will of the Supreme. See Ch. II. Nofe 23.

10. The text is, सर्गः सम्भूतो बुद्धिपूर्व्वकः। which is, as rendered in the text, 'creation preceded by, or beginning with Buddhi. intelligence., The rules of euphony would however admit of a mute negative being inserted, or सम्भूतोऽबुद्धिपूर्व्वकः। 'preceded by ignorance.' that is by the chief principle, crude nature or Pradhāna. which is one with ignorance : but this seems to depend on notions of a later date. and more partial adoption, than those generally prevailing in our authority; and the first reading therefore has been preferred, It is also to be observed, that the first unintellectual creation was that of immovable objects (as in p. 30-31), the original of which is, अबुद्धिपूर्व्वकः सर्गः प्रादुर्भूतस्तमोमयः। and all ambiguity of construction is avoided. The reading is also established by the text of the Liṅga Purāṇa, which enumerates the different series of creation in the words of the Viṣṇu, except in this passage, which is there transposed, with a-slight variation of the reading. Instead of प्रथमो महतः सर्गो विज्ञेयो ब्रह्मणस्तु सः। it is प्रथमो महतः सर्गः सम्भूतो बुद्धिपूर्व्वकः। 'The first creation was that of Mahat : Intellect being the first in manifestation.' The reading of the Vāyu Purāṇa is still more tautological. but confirms that here preferred : प्रथमो महतः सर्गो विज्ञेयो महतस्तु सः। See also n. 12.

11. The Anugraha creation, of which no notice has been found in the Mahābhārata seems to have been borrowed from the Sāṁkhya philosophy. It is more particularly described in the Pādma, Mārkaṇḍeya, Liṅga and Matsya Purāṇas : as, पंचमोऽनुग्रहः सर्गः स चतुर्द्धा व्यवस्थितः। विपर्य्ययेणाशक्तया च सिद्धया तुष्ट्या तथैव च॥ 'The fifth is the Anugraha creation, which is subdivided into four kinds; by obstruction, disability, perfect-ness. and acquiescence. This is the Pratyaya sarga. or intellectual creation. of the Sāṁkhyas (S. Kārikā. v. 46. p. 146); the creation of which we have a notion, or to which we give assent (Anugraha), in contradistinction to organic creation, or that existence of which we have sensible perception. In its specific subdivisions it is the notion of certain inseparable properties in the four different orders of beings : obstruction or stolidity in inanimate things; inability or imperfection in animals : perfectibility in man : and acquiescence or tranquil enjoyment in gods. So aho the Vāyu Purāṇa : स्थावरेषु विपर्य्यासस्तिर्य्यग्योनिष्वशशक्तिता सिद्ध्यात्मानो मनुष्यास्तु तुष्टिर्देवेषु कृत्स्नशः।

12. Or Vaikṛta, derived mediately from the first principle, through its Vikṛtis, productions or developements;' and Prākṛta, derived more immediately from the chief principle itself. Mahat and the two forms of Ahaṅkāra, or the rudimental elements and the senses, constitute the latter class: inanimate beings, etc. compose the former : or the latter are considered as the work of Brahmā, whilst the three first are evolved from Pradhāna. So the Vāyu : प्राकृतास्तु त्रयः सर्गाः कृतास्ते बुद्धिपूर्व्वकाः। बुद्धिपूर्व्वं प्रवर्त्तन्ते षट् सर्गाः ब्रह्मणस्तु ते। 'The three creations beginning with intelligence are elemental; but the six creations which proceed from the series of which Intellect is the first are the works of Brahmā.'

13. We must have recourse here also to other Purāṇas, for the elucidation of this term. The Kaumāra creation is the creation of Rudra or Nīlalohita, a form of Śiva. by Brahmā, which is subsequently described in our text, and of certain other mind-born sons of Brahmā, of whose birth the Viṣṇu Purāṇa gives no further account : they are elsewhere termed Sanat-kumāra, Sananda. Sanaka, and Sanātana, with sometimes a fifth, Ṛbhu, added. These, declining to create progeny, remained, as the name of the first implies, ever boys, kumāras; that is, ever pure and innocent: whence their creation is called the Kaumāra. Thus the Vāyu : अग्रे ससर्ज वै ब्रह्मा मानसानात्मनः समान्। सनन्दनं ससनकं विद्वांसं च सनातनं। सनत्कुमारमेव च न ते लोके तु सर्ज्जन्ते निरपेक्षा। सनातनाः। And the Liṅga has, यथोत्पन्नः सदा एव कुमार स इहोच्यते। तस्मात् सनत्कुमारेति नामास्तीह प्रकीर्त्तितः। 'Bring ever as he was born, he is here called a youth; and hence his name is well known as Sanatkumāra.' This authority makes Sanatkumāra and Ṛbhu the two

first born of all : ऋभुः सनत्कुमारश्च द्वावेतावूर्ध्वरेतसौ। पूर्वोत्पन्नौ...सर्वेषामपि पूर्वजौ। whilst the text of the Hari Vaṁśa limits the primogeniture to Sanat-kumāra : सनत्कुमारं च विभुं पूर्वेषामपि पूर्वजं। In another place, however, it enumerates apparently six. or the above four with Sana and either Ṛbhu or another Sanātana; for the passage is-corrupt. The French translation scribes a share in creation to Sanatkumāra : 'Les sept Prajāpatis, Raudra, Scanda, et Sanatkaumala, se mirent a produire les etres repandant partout l'inepuisable energic de dieu.' The original is, सप्तैते जनयन्ति स्म प्रजा रुद्रश्च भारत। स्कन्दः सनत्कुमारश्च तेजः संक्षिप्य तिष्ठतः। *Saṅkṣipya* is not 'repandant.' but 'restraining . and *Tiṣṭhataḥ* being in the dual number, relates of course to only two of the series. The correct rendering is. These seven (Prajāpatis) created progency. and so did Rudra; but Skanda and Sanatkumāra. restraining their power, abstained (from creation).' So the commentator : सृष्टिसामर्थ्यं संक्षिप्य निगृह्य सृष्टिमकुर्व्वन्तामेव तिष्ठतः। These sages, however, live as long as Brahmā, and they are only created by him in the first Kalpa, although their generation is very commonly, but inconsistently, introduced in the Vārāha or Pādma Kalpas. This creation, says the text, is both primary (Prakṛta) and secondary (Vaikṛta). It is the latter, according to the commentator, as regards the origin of these saints from Brahmā : it is the former as affects Rudra. who, though proceeding from Brahmā, in a certain form was in essence equally an immediate production of the first principle. These notions, the birth of Rudra and the saints, seem to have been borrowed from the Śaivas, and to have been awkwardly engrafted upon the Vaiṣṇava system. Sanatkumāra and his brethren are always described in the Śaiva Purāṇas as Yogis : as the Kūrma, after enumerating them, adds, पंचैते योगिनो विप्राः परं वैराग्यमाश्रिताः। These five, oh Brāhmaṇas, were Yogis, who acquired entire exemption from passion :' and the Hari Vaṁśa, although rather Vaiṣṇava than Śaiva, observes, that the Yogis celebrate these six, along with Kapila, in Yoga works: ब्रह्माणं कपिलं चैव षडेतांश्च योगिनः। यतयो योगतन्त्रेषु स्तुवन्ति हि द्विजातयः। The idea seems to have been amplified also in the Śaiva works; for the Liṅga Purāṇa describes the repeated birth of Śiva. or Vāmadeva. as a Kumāra, or boy, from Brahmā, in each Kalpa, who again becomes four. Thus in the twenty-ninth Kalpa Swetalohita is the Kumāra, and he becomes Sananda, Nandana. Viśvananda. Upananda; all of a white complexion: in the thirtieth the Kumāra becomes Virajas, Vivāhu. Visoka, Viśvabhāvana; all of a red colour : in the thirty-first he becomes four youths of a yellow colour : and in the thirty-second the four Kumāras were black. All these are no doubt, comparatively recent additions to the original notion of the birth of Rudra and the Kumāras; itself obviously a sectarial innovation opon the primitive doctrine of the birth of the Prajāpatis. or will-born sons of Brahmā.

14. These reiterated, and not always very congruous accounts of the creation are explained by the Purāṇas as referring to different Kalpas, or renovations of the world, and therefore involving no incompatibility. A better reason for their appearance is the probability that they have been borrowed from different original authorities. The account that follows is evidently modified by the Yogi Śaivas. by its general mysticism, and by the expressions with which it begins: ततो देवासुर-पितृन्मानुषान्वै चतुष्टयं। सिसृक्षुरम्भांस्येतानि स्वमात्मानमयूयुजत्। 'Collecting his mind into itself,' मनो समाधत्ते। according to the comment, is the performance of the Yoga (Yūyuje). The term Ambhānsi, lit. 'waters.' for the four orders of beings, gods. demons, men, and Pitṛs. is also a peculiar, and probably mystic term. The commentator says it occurs in the Vedas as a synonym of gods, etc.: एतानि चत्वार्य्यम्भांसि देवा मनुष्याः पितरोऽसुरा इति श्रुतेः। The Vāyu Purāṇa derives it from 'to shine.' because the different orders of beings shine or flourish severally by moonlight, night, day, and twilight: etc.भान्ति यस्मात्ततोऽम्भांसि। etc.

15. This account is given in several other Purāṇas : in the Kūrma with more simplicity; in the Pādma. Liṅga, and Vāyu with more detail. The Bhāgavata, as usual, amplifies still more copiously, and mixes up much absurdity with the account. Thus the person of Sandhyā, 'evening twilight.' is thus described: "She appeared with eyes rolling with passion, whilst her lotus-like feet sounded with tinkling ornaments: a muslin vest depended from her waist, secured by a golden zone: her breasts were protuberant, and close together; her nose was elegant: her tongue beautiful; her face was bright with smiles, and she modestly concealed it with the skirts of her robe; whilst the dark curls

clustered round her brow." The Asuras address her, and win her to become their bride. To the four forms of our text, the same work adds, Tandri, 'sloth,' Jṛmbhikā, 'yawning;' Nidra, 'sleep;' Unmāda, insanity; Antarddhāna. 'disappearance;' Pratibimba, 'reflexion;' which become the property of Pisāchas, Kinnaras, Bhūtas, Gandharvas, Vidyādharas, Sadhyas, Pitṛs, and Manus. The notions of night, day, twilight, and moonlight being derived from Brahmā, seem to have originated with the Vedas. Thus the commentator on the Bhāgavata observes, याऽस्य तनुरासीत् तामपाहत सा तमिस्राभवदिति श्रुतिः। 'That which was his body and was left, was darkness: this is the Sruti.' All the authorities place night before day, and the Asuras or Titans before the gods, in the order of appearance; as did Hesiod and other ancient theogonists

16. From Rakṣa, 'to preserve.'

17. From Yakṣa, 'to eat.'

18. From Sṛip, srpo, 'to creep,' and from Hā, 'to abandon.'

19. Gaṃ dhayantah, "drinking speech."

20 This and the preceding enumeration of the origin of vegetables and animals occurs in several Purāṇas, precisely in the same words. The Liṅga adds a specification of the Araṇya, or wild animals, which are said to be the buffalo, gayal, bear. monkey, sarabha, wolf, and lion.

21. This specification of the parts of the Vedas that proceed from Brahmā occurs, in the same words, in the Vāyu, Liṅga, Kūrma, Pādma. and Mārkaṇḍeya Purāṇas. The Bhāgavata offers some important varieties: "From his eastern and other mouths he created the Rik. Yajush. Sāma, and Atharvan vedas; the Śāstra or 'the unuttered incantation;' Ijya 'oblation:' Stuti and Stoma-prayers and hymns; and Prāyaścitta, 'explation' or 'sacred philosophy' (Brahmā). also the Vedas of medicine, arms, music, and mechanics; and the Itihasas and Purāṇas, which are a fifth Veda: also the portions of the Vedas called Sorasi, Uktha, Puriṣi. Agniṣṭut, Āptoryāmā. Atirātra, Vājapeya, Gosava; the four parts of virtue, purity, liberality, piety, and truth: the orders of life. and their institutes and different religious rites and professions; and the sciences of logic, ethics, and polity. The mystic words and monosyllable proceeded from his heart; the metre Uṣṇiṣ from the hairs of his body; Gāyatrī from his skin; Triṣṭubh from his flesh; Anuṣṭubh from his tendons; Jagatī from his bones; Paṅkti from his marrow: Bṛhatī from his breath. The consonants were his life: the vowels his body: the sibilants his senses: the semi-vowels his vigour". This mysticism, although perhaps expanded and amplified by the Paurāṇiks, appears to originate with the Vedas: as in the text, अनुष्टुप् स्नावान्। 'The metre was of the tendons,' The different portions of the Vedas specified in the text are yet, for the most part, uninvestigated.

***

CHAPTER 6

षष्ठोऽध्यायः

(चातुर्वर्ण्यसृष्टिः, चातुर्वर्णस्थाननिरूपणञ्च)

मैत्रेय उवाच

अर्वाक्स्रोतस्तु कथितो भवता यस्तु मानुषः।
ब्रह्मन् विस्तरतो ब्रूहि ब्रह्मा तमसृजद् यथा॥ १॥
यथा च वर्णानसृजद् यद्गुणांश्च महामुने।
यच्च तेषां स्मृतं कर्म्म विप्रादीनां तदुच्यताम्॥ २॥

Maitreya said— You have briefly noticed, illustrious sage, the creation termed Arvāksrotas, or that of mankind : now explain to me more fully how Brahmā accomplished it; how he created the four different castes; what duties he assigned to the Brāhmaṇas and the rest[1].

पराशर उवाच

सत्याभिध्यायिनः पूर्वं सिसृक्षोर्ब्रह्मणो जगत्।
अजायन्त द्विजश्रेष्ठ सत्त्वोद्रिक्ता मुखात् प्रजा॥ ३॥
वक्षसो रजसोद्रिक्तास्तथा वै ब्रह्मणोऽभवन्।
रजसा तमसा चैव समुद्रिक्तास्तथोरूजाः॥ ४॥
पद्भ्यामन्याः प्रजा ब्रह्मा सजर्ज्ज द्विजसत्तम।
तमःप्रधानास्ताः सर्वाश्चातुर्वर्ण्यमिदं ततः॥ ५॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्च द्विजसत्तम।
पादोरुवक्षःस्थलतो मुखतश्च समुद्गताः॥ ६॥

Parāśara replied– Formerly, oh best of Brāhmaṇas, when the truth-meditating Brahmā was desirous of creating the world, there sprang from his mouth beings especially

endowed with the quality of goodness; others from his breast, pervaded by the quality of foulness; others from his thighs, in whom foulness and darkness prevailed; and others from his feet, in whom the quality of darkness predominated. These were, in succession, beings of the several castes, Brāhmaṇas, Kṣatriyas, Vaisyas, and Śūdras, produced from the mouth, the breast, the thighs, and the feet of Brahmā[2].

यज्ञनिष्पत्तये सर्वमेतद् ब्रह्मा चकार वै।
चातुर्वर्ण्यं महाभाग यज्ञसाधनमुत्तमम्॥७॥
यज्ञैराप्यायिता देवा वृष्टयुत्सर्गेण वै प्रजाः।
आप्याययन्ते धर्म्मज्ञ यज्ञाः कल्याणहेतवः॥८॥
निष्पाद्यन्ते नरैस्तैस्तु स्वधर्म्माभिरतैस्ततः।
विशुद्धाचरणोपेतैः सद्भिः सन्मार्गगामिभिः॥९॥
स्वर्गापवर्गौ मानुष्यात् प्राप्नुवन्ति नरा मुने।
यथाभिरुचितं स्थानं तद् यान्ति मनुजा द्विज॥१०॥
प्रजास्ता ब्रह्मणा सृष्टाश्चातुर्वर्ण्यव्यवस्थितौ।
सम्यक्श्रद्धासमाचारप्रवणा मुनिसत्तम॥११॥
ययेच्छावासनिरताः सर्वबाधाविवर्जिताः।
शुद्धान्तःकरणाः शुद्धाः सर्वानुष्ठाननिर्म्मलाः॥१२॥
शुद्धे च तासां मनसि शुद्धेऽन्तःसंस्थिते हरौ।
शुद्धं ज्ञानं प्रपश्यन्ति विष्ण्वाख्यं येन तत्पदम्॥१३॥
ततः कालात्मको योऽसौ स चांशः कथितो हरेः।
स पातयत्यघं घोरमल्पमल्पाल्पसारवत्॥१४॥
अधर्म्मबीजसम्भूतं तमोलोभसमुद्भवम्।
प्रजासु तासु मैत्रेय रागादिकमसाधकम्॥१५॥
ततः सा सहसा सिद्धिस्तेषां नातीव जायते।
रसोल्लासादयश्चान्याः सिद्धयोऽष्टौ भवन्ति याः॥१६॥
तासु क्षीणास्वशेषासु वर्द्धमाने च पातके।
द्वन्द्वाभिभवदुःखार्त्तास्ता भवन्ति ततः प्रजाः॥१७॥

These he created for the performance of sacrifices, the four castes being the fit instruments of their celebration. By sacrifices, oh you who know the truth, the gods are nourished; and by the rain which they bestow, mankind are supported[3]: and thus sacrifices, the source of happiness, are performed by pious men, attached to their duties, attentive to prescribed obligations, and walking in the paths of virtue. Men acquire (by them) heavenly fruition, or final felicity: they go, after death, to whatever sphere they aspire to, as the consequence of their human nature. The beings who were created by Brahmā, of these four castes, were at first endowed with righteousness and perfect faith; they abode wherever they pleased, unchecked by any impediment; their hearts were free from guile, they were pure, made tree from soil by observance of sacred institutes. In their sanctified minds Hari dwelt; and they were filled with perfect wisdom, by which they contemplated the glory of Viṣṇu.[4] After a while (after the Tretā age had continued for some period), that portion of Hari which has been described as one with Kāla (time) infused into created beings sin, as yet feeble though formidable, or passion and the like: the impediment of soul's liberation, the seed of iniquity, sprung from darkness and desire. The innate perfectness of human nature was then no more evolved: the eight kinds of perfection, Rasollāśa and the rest, were impaired;[5] and these being enfeebled, and sin gaining strength, mortals were afflicted with pain, arising from susceptibility to contrast, as heat and cold, and the like.

ततो दुर्गाणि ताश्चक्रुर्वार्क्षं पार्वतमौदकम्।
कृत्रिमं च तथा दुर्गं पुरं खर्वटकादिकम्॥१८॥
गृहाणि च यथान्यायं तेषु चक्रुः पुरादिषु।
शीतातपादिबाधानां प्रशमाय महामुने॥१९॥
प्रतीकारमिदं कृत्वा शीतादेस्ताः प्रजाःपुनः।
वार्तोपायं ततश्चक्रुर्हस्तसिद्धिं च कर्मजाम्॥२०॥
व्रीहयश्च यवाश्चैव गोधूमा अणवस्तिलाः।
प्रियङ्गवो ह्युदाराश्च कोरदूषाः सचीकणाः॥२१॥
माषा मुद्गा मसूराश्च निष्पावाः सकुलत्थकाः।
आढक्यश्चणकाश्चैव शणाः सप्तदशः स्मृताः॥२२॥

They therefore constructed places of refuge, protected by trees, by mountains, or by water; surrounded them by a ditch or a wall,

and formed villages and cities; and in them erected appropriate dwellings, as defences against the sun and the cold.'Having thus provided security against the weather, men next began to employ themselves in manual labour, as a means of livelihood, (and cultivated) the seventeen kinds of useful grain—rice, barley, wheat, millet, sesamum, panic, and various sorts of lcntils, beans, and pease.[7]

इत्येताश्चौषधीनान्तु ग्राम्याणां जातयो मुने।
ओषध्यो यज्ञियाश्चैव ग्राम्यारण्याश्चतुर्दश॥ २३॥
व्रीहयः सयवा माषा गोधूमा अणवस्तिलाः।
प्रियङ्गुसप्तमा ह्येता अष्टमास्तु कुलत्थकाः॥ २४॥
श्यामाकास्त्वथ नीवारा जर्त्तिलाः सगवेधुकाः।
तथा वेणुयवाः प्रोक्तास्तद्वत् मर्कटका मुने॥ २५॥
ग्राम्यारण्याः स्मृता ह्येता ओषध्यस्तु चतुर्दश।
यज्ञनिष्पत्तये यज्ञस्तथासां हेतुरुत्तमः॥ २६॥
एताश्च सह यज्ञेन प्रजानां कारणं परम्।
परापरविदः प्राज्ञस्ततो यज्ञान् वितन्वते॥ २७॥
अहन्यहन्यनुष्ठानं यज्ञानां मुनिसत्तम।
उपकारकरं पुसां क्रियमाणस्य शान्तिदम्॥ २८॥

O sage! These are the kinds cultivated for domestic use: but there are fourteen kinds which may be offered in sacrifice; they are, rice, barley, Māṣa, wheat, millet, and sesamum; Priyaṅgu is the seventh, and kulattha, pulse, the eighth: the others are, Śyāmaka, a sort of panic; Nīvāra, uncultivated rice; Jarttila, wild sesamum; Gavedhukā (coix); Markaṭa, wild panic; and (a plant called) the seed or barley of the Bamboo (Veṇu-yava). These, cultivated or wild, are the fourteen grains that were produced for purposes of offering in sacrifice; and sacrifice (the cause of rain) is their origin also: they again, with sacrifice, are the great cause of the perpetuation of the human race, as those understand who can discriminate cause and effect. Thence sacrifices were offered daily; the performance of which, oh best of Munis, is of essential service to mankind, and expiates the offences of those by whom they are observed.

येषान्तु कालरूपोऽसौ पापविन्दुर्महामते।
चेतःसु ववृधे चक्रुस्ते न यज्ञेषु मानसम्॥ २९॥
वेदवादांस्तथा वेदान् यज्ञनिष्पादकं च यत्।
तत्सर्वं निन्दमानास्ते यज्ञव्यासेधकारिणः॥ ३०॥
प्रवृतिमार्गव्युच्छित्तिकारिणो वेदनिन्दकाः।
दुरात्मानो दुराचारा बभूवुः कुटिलाशयाः॥ ३१॥

Those, however, in whose hearts the dross of sin derived from Time (Kāla) was still more developed, assented not to sacrifices, but reviled both them and all that resulted from them, the gods, and the followers of the Vedas. Those abusers of the Vedas, of evil disposition and conduct, and seceders from the path of enjoined duties, were plunged in wickedness.[8]

संसिद्धा यान्तु वार्त्तायां प्रजाः सृष्ट्वा प्रजापतिः।
मर्यादां स्थापयामास यथास्थानं यथागुणम्॥ ३२॥
वर्णानामाश्रमाणाञ्च धर्मान् धर्मभृतां वर।
लोकांश्च सर्ववर्णानां सम्यग् धर्मानुपालिनाम्॥ ३३॥
प्राजापत्यं ब्राह्मणानां स्मृतं स्थानं क्रियावताम्।
स्थानमैन्द्रं क्षत्रियाणां सङ्ग्रामेष्वनिवर्त्तिनाम्॥ ३४॥
वैश्यानां मारुतं स्थानं स्वधर्ममनुवर्त्तिनाम्।
गान्धर्वं शूद्रजातीनां परिचर्यानुवर्त्तिनाम्॥ ३५॥

The means of subsistence having been provided for the beings he had created-Brahmā prescribed laws suited to their station and faculties, the duties of the several castes and orders, and the regions of those of the different castes who were observant of their duties. The heaven of the Pitṛs is the region of devout Brāhmaṇas. The sphere of Indra, of Kṣatriyas who fly not from the field. The region of the winds is assigned to the Vaiśyas who are diligent in their occupations and submissive. Śūdras are elevated to the sphere of the Gandharvas.

अष्टाशीतिसहस्राणि मुनीनामूर्ध्वरेतसाम्।
स्मृतं तेषां मरुत्स्थानं तदेव गुरुवासिनाम्॥ ३६॥
सप्तर्षीणान्तु यत् स्थानं स्मृतं तद्वै वनौकसाम्।
प्राजापत्यं गृहस्थानां न्यासिनां ब्रह्मसंज्ञितम्॥ ३७॥

योगिनाममृतं स्थानं यद्विष्णोः परमं पदम्।
एकान्तिनः सदा ब्रह्मध्यायिनो योगिनो हि ये।
तेषां तत् परमं स्थानं यत् तु पश्यन्ति सूरयः॥३८॥
गत्वा गत्वा निवर्त्तन्ते चन्द्रसूर्य्यादयो ग्रहाः।
अद्यापि न निवर्त्तन्ते द्वादशाक्षरचिन्तकाः॥३९॥
तामिस्रमन्धतामिस्र महारौरवरौरवौ।
असिपत्रवनं घोरं कालसूत्रमवीचिमत्॥४०॥
विनिन्दकानां वेदस्य यज्ञव्याघातकारिणाम्।
स्थानमेतत् समाख्यातं स्वधर्म्मत्यागिनश्च ये॥४१॥

श्री विष्णुपुराणे प्रथमांशे षष्ठोऽध्यायः।

Those Brāhmaṇas who lead religious lives go to the world of the eighty-eight thousand saints: and that of the seven Ṛṣis is the seat of pious anchorets and hermits. The world of ancestors is that of respectable householders: and the region of Brahmā is the asylum of religious mendicants.[10] The imperishable region of the Yogis is the highest seat of Viṣ ṇu, where they perpetually meditate upon the supreme being, with minds intent on him alone: the sphere where they reside, the gods themselves cannot behold. The sun, the moon, the planets, shall repeatedly be, and cease to be, but those who internally repeat the mystic adoration of the divinity, shall never know decay. For those who neglect their duties, who revile the Vedas, and obstruct religious rites, the places assigned after death are the terrific regions of darkness, of deep gloom, of fear, and of great terror; the fearful hell of sharp swords, the hell of scourges and of a waveless sea.[11]

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NOTES

1. The creation of mankind here described is rather out of its place, as it precedes the birth of the Prajāpatis or their progenitors: but this want of method is common to the Purāṇas, and is evidence of their being compilations from various sources.

2. This original of the four castes is given in Manu. and in most of the Purāṇas. We shall see; however, that the distinctions are subsequently ascribed to voluntary election, to accident, or to positive institutions.

3. According to Manu, oblations ascend to and nourish the sun; whence the rain falls upon earth, and causes the growth of corn: burnt-offerings are therefore the final causes of the support of mankind.

4. This description of a pure race of beings is not of general occurrence in the Purāṇas. It seems here to be abridged from a much more detailed account in the Brahmāṇḍa, Vāyu. and Mārkaṇḍeya Purāṇas. In those works Brahmā is said to create, in the beginning of the Kalpa, a thousand pairs of each of the four classes of mankind, who enjoy perfect happiness during the Kṛta age, and only gradually become subject to infirmitics as the Tretā or second age advances.

5. These eight perfections, or Siddhis, are not the supernatural faculties obtained by the performance of the Yoga, They are described, the commentator says. in the Skanda and other works: and from them he extracts their description: 1. Rasollasa, the spontaneous or prompt evolution of the juices of the body, independently of nutriment from without: 2. Tripti, mental satisfaction, or freedom from sensual desire: 3. Sāmya, sameness of degree: 4. Tulyatā, similarity of life, form, and feature: 5. Visokā, exemption alike from infirmity or grief: 6. Consummation of pcnance and meditation, by attainment of true knowledge: 7. The power of going every where at will: 8. The faculty of reposing at any time or in any place. These attributes are alluded to though obscurely, in the Vāyu. and are partly specified in the Mārkaṇḍeya Purāṇa.

6. In the other three Purāṇas, in which this legend has been found. the different kinds of inhabited places are specified and introduced by a series of land measures. Thus the Mārkaṇḍeya states, that 10 Paramāṇus==1 Parasūkṣma; 10 Parasūkṣmas=1 Trasareṇu; 10 Trasareṇus=1 particle of dull, or Mahirajas; 10 Mahirajasas = 1 Bālāgra, hair's point;'10 Bālāgras=1 Likhyā; 10 Likhhyās=1 Yūka; 10 Yūkas== I heart of barley (Yavodara); 10 Yavodaras=1 grain of barley of middle size: 10 barley grains=1 finger, or inch; 6 fingers=a Pada, or foot (the breadth of it); 2 Padas=1 Vitasti, or span; 2 spans =1 Hasta, or cubit: 4 Hastas=a Dhanu, a Danda, or staff, or 2 Nārikas; 2000 Dhanus= a Gavyūti; 4 Gavyūtis-a Yojana. The measurement of

the Brahmāṇḍa is less detailed. A span from the thumb to the first finger is a Pradeśa; to the middle finger, a Nīla; to the third finger, a Gokarna; and to the little finger, a Vitasti, which is equal to twelve Angulas, or fingers, understanding thereby, according to the Vāyu, a joint of the finger (अंगुलपर्व्वाणि); according to other authorities, it is the breadth of the thumb at the tip. (A. R. 5. 104.) The Vāyu, giving similar measurements upon the authority of Manu (मनोर्थानि प्रमाणानि), although such a statement does not occur in the Manu Saṁhitā, adds. that 21 fingers= 1 Ratni; 24 finger=l Hasta, or cubit; 2 Ratnis==l Kishku; 4 Hastas=1Dhanu; 2000 Dhanus= 1 Gavyūti; and 8000 Dhanus= 1 Yojana. Durgas, or strongholds, are of four kinds; three of which are natural. from their situation in mountains, amidst water, or in other inaccessible spots; the fourth is the artificial defences of a village (Grama) a hamlet (Kheṭaka), or a city (Pura or Nagara). which are severally half the size of the next in the series. The best kind of city is one which is about a mile long by half a mile broad, built in the form of a parallelogram, facing the north-east, and surrounded by a high wall and ditch. A hamlet should be a Yojana distant from a city: a village half a Yojana from a hamlet. The roads leading to the cardinal points from a city should be twenty Dhanus (above 100 feet) broad: a village road should be the same: a boundary road ten Dhanus: a royal or principal road or street should be ten Dhanus (above fifty feet) broad: a cross or branch road should be four Dhanus. Lanes and paths amongst the houses are two Dhanus in breadth: footpaths four cubits: the entrance of a house three cubits: the private entrances and paths about the mansion of still narrower dimensions. Such were the measurements adopted by the first builders of cities, according to the Purāṇas specified.

7. These are enumerated in the text, as well as io the Vāyu and Mārkaṇḍeya Purāṇa, and are, Udāra. a sort of grain with long stalks (perhaps a holcus); Kodrava (Paspalum kora): Cinaka, - a sort of panic (P. miliaceum); Māṣa. Kidney bean (Phaseolus radiatus); Mudga (Phaseolus mungo); Masūra, lentil (Ervum hirsutum); Niṣpāva, a sort of pulse: Kulattha (Dolichos biflorus). Arhaki (Cytisus Cajan); Caṇaka. chick pea (Cicer arietinum); and Sana (Crotolaria).

8. This allusion to the sects hostile to the Vedas, Buddhists or Jains, does not occur in the parallel passages of the Vāyu and Mārkaṇḍeya Purāṇas.

9. The Vāyu goes farther than this, and states that castes were now first divided according to their occupations : having, indeed, previously stated that there was no such distinction in the Kṛta age: वर्णाश्रमव्यवस्थाश्च न तदासन्नं शंकरः। Brahmā now appointed those who were robust and violent to be Kṣatriyas, to protect the rest; those who were purc and pious be made Brāhmaṇas: those who were of less power, but industrious, and addicted to cultivate the ground, he made Vaisyas; whilst the feeble and poor of spirit were constituted Śūdras: and he assigned them their several occupations, to prevent that interference with one another which had occurred as long as they recognised duties peculiar to castes: वर्णधर्मैरजीवन्त्यो (प्रेजाः) ऽवरुध्यन्त परस्परं।

10. These worlds, some of which will be more particularly described in a different section. are the seven Lokas or spheres above the earth:1. Prājāpatya or Pitṛi loka: 2. Indra loka or Swarga: 3. Marutloka or Divaloka, heaven: 4. Gandharva loka, the region of celestial spirits; also called Maharloka- 5. Janaloka, or the sphere of saints; some copies read eighteen thousand; others, as in the text, which is also the leading of the Pādma Purāṇa: 6. Tapaloka, the world of the seven sages: and, Brahmaloka or Satyaloka, the world of infinite wisdom and truth. The eighth, or high world of Viṣṇu. विष्णोः परमं पदं। is a sactarial addition, which in the Bhāgavata is called Vaikuṇṭha. And in the Brahmā Vaivartta, Goloka; both apparently, and most certainly the last, modern inventions.

11. The divisions of Nārāka, or hell, here named, are again more particularly enumerated, b. 11. c. 6.

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CHAPTER 7

सप्तमोऽध्यायः

(मानसप्रजासृष्टिः, रुद्रादीनां सृष्टिः,
चतुर्विधप्रलयवर्णञ्च)

पराशर उवाच

ततोऽभिध्यायतस्तस्य जज्ञिरे मानसीः प्रजाः।
तच्छरीरसमुत्पन्नैः कार्य्यैस्तैः कारणैः सह॥ १॥

क्षेत्रज्ञाः समवर्त्तन्त गात्रेभ्यस्तस्य धीमतः।
ते सर्वे समवर्त्तन्त ये मया प्रागुदीरिताः॥ २॥
देवाद्याः स्थावरान्ताश्च त्रैगुण्यविषये स्थिताः।
एवम्भूतानि सृष्टानि चराणि स्थावराणि च॥ ३॥
यदास्य ताः प्रजाः सर्वा न व्यवर्द्धन्त धीमतः।
अथान्यान् मानसान् पुत्रान् सदृशानात्मनोऽसृजत्॥ ४॥
भृगुं पुलस्त्यं पुलहं क्रतुमङ्गिरसं तथा।
मरीचिं दक्षमत्रिं च वसिष्ठं चैव मानसम्॥ ५॥
नव ब्रह्माणा इत्येते पुराणे निश्चयं गताः।

Parāśara said— From Brahmā, continuing to meditate, were born mind-engendered progeny, with forms and faculties derived from his corporeal nature; embodied spirits, produced from the person of that all-wise deity. All these beings, from the gods to inanimate things, appeared as I have related to you,[1] being the abode of the three qualities: but as they did not multiply themselves. Brahmā created other mind-born sons, like himself; namely, Bhṛgu, Pulastya, Pulaha, Kratu, Angiras, Marīci, Dakṣa, Atri and Vasiṣṭha: these are the nine Brahmās (or Brahmārshis) celebrated in the Purāṇas.[2]

सनन्दनादयो ये च पूर्वं सृष्टा तु वेधसा॥ ६॥
न ते लोकेष्वसज्जन्त निरपेक्षाः प्रजासु ते।
सर्वे ते ह्यागतज्ञाना वीतरागा विमत्सराः॥ ७॥
तेष्वेवं निरपेक्षेषु लोकसृष्टौ महात्मनः।
ब्रह्मणोऽभून्महाक्रोधस्त्रैलोक्यदहनक्षमः॥ ८॥
तस्य क्रोधात् समुद्भूतज्वालामालाविदीपितम्।
ब्रह्मणोऽभूत् तदा सर्वं त्रैलोक्यमखिलं मुने॥ ९॥
भृकुटीकुटीलात् तस्य ललाटात् क्रोधदीपितात्।
समुत्पन्नस्तदा रुद्रो मध्याह्नार्कसमप्रभः॥ १०॥
अर्द्धनारीनरवपुः प्रचण्डोऽतिशरीरवान्।
विभजात्मानमित्युक्त्वा तं ब्रह्मान्तर्दधे ततः॥ ११॥
तथोक्तोऽसौ द्विधा स्त्रित्वं पुरुषत्वं तथाकरोत्॥
बिभेद पुरुषत्वं च दशधा चैकधा च सः॥ १२॥
सौम्यासौम्यैस्तथा शान्ता शान्तैः स्त्रीत्वं च स प्रभुः॥
बिभेद बहुधा देवः स्वरूपैरसितैः सितैः॥ १३॥

Sanandana and the other sons of Brahmā were previously created by him, but they were without desire or passion, inspired with holy wisdom, estranged from the universe, and undesirous of progeny. This when Brahmā perceived, he was filled with wrath capable of consuming the three words, the flame of which invested, like a garland, heaven, earth, and hell. Then from his forehead, darkened with angry frowns, sprang Rudra[3], radiant as the noon-tide sun, fierce, and of vast bulk, and of a figure which was half male, half female. Separate yourself, Brahmā said to him; and having so spoken, disappeared. Obedient to which command, Rudra became twofold, disjoining his male and female natures, His male being he again divided into eleven persons, of whom some were agreeable, some hideous, some fierce, some mild; and he multiplied his female nature manifold, of complexions black or white.4

ततो ब्रह्मात्मसम्भूतं पूर्वं स्वायम्भुवं प्रभुः।
आत्मानमेव कृतवान् प्रजापाल्ये मनुं द्विज॥ १४॥
शतरूपां च तां नारीं तपोनिर्धूतकल्मषाम्।
स्वायम्भुवो मनुर्देवः पत्नीत्वे जगृहे विभुः॥ १५॥
तस्माच्च पुरुषाद् देवी शतरूपा व्यजायत।
प्रियव्रतोत्तानपादौ प्रसूत्याकूतिसंज्ञितम्॥ १६॥
कन्याद्वयञ्च धर्मज्ञ रूपौदार्य्यगुणान्वितम्।
ददौ प्रसूतिं दक्षाय तथाकूतिं रुचे पुरा॥ १७॥
प्रजापतिः स जग्राहः तयोर्यज्ञः सदक्षिणः।
पुत्रो जज्ञे महाभाग दाम्पत्यं मिथुनं ततः॥ १८॥
यज्ञस्य दक्षिणायान्तु पुत्रा द्वादश जज्ञिरे।
यामा इति समाख्याता देवाः स्वायम्भुवे मनौ॥ १९॥

Then Brahmā[5] created himself the Manu Svāyambhuva, born of and identical with, his original self, for the protection of created beings; and the female portion of himself he constituted Śatarūpā whom austerity purified from the sin (of forbidden nuptials), and whom the divine Manu Svāyambhuva took to wife. From these two were born two sons, Priyavrata and Uttānapāda[6], and two daughters, named Prasūti and Ākūti, graced

with loveliness and exalted merit[7]. Prasūti he gave to Dakṣa, after giving Ākūti to the patriatch Ruci[8], who espoused her. Ākūti bore to Ruci twins, Yajña and Dakṣiṇā[9], who afterwards became husband and wife, and had twelve sons, the deities called Yāmas[10], in the Manvantara of Svāyambhuva.

प्रसूत्यां च तथा दक्षश्चतस्रो विंशतिस्तथा।
ससर्ज कन्यास्तासान्तु सम्यङ् नामानि मे शृणु॥ २०॥
श्रद्धा लक्ष्मीर्धृतिस्तुष्टिः पुष्टिर्मेधा क्रिया तथा।
बुद्धिर्लज्जा वपुः शान्ति सिद्धिः कीर्तिस्त्रयोदश॥ २१॥
पत्न्यर्थं प्रतिजग्राह धर्मो दाक्षायणीः प्रभुः।
ताभ्यः शिष्टा यवीयस्य एकादश सुलोचनाः॥ २२॥
ख्यातिः सत्यथ सम्भूतिः स्मृतिः प्रीतिः क्षमा तथा।
सन्नतिश्चानसूया च ऊर्ज्जा स्वाहा स्वधा तथा॥ २३॥
भृगुर्भवो मरीचिश्च तथा चैवाङ्गिरा मुनिः।
पुलस्त्यः पुलहश्चैव क्रतुश्चर्षिवरस्तथा॥ २४॥
अत्रिर्वसिष्ठो वह्निश्च पितरश्च यथाक्रमम्।
ख्यात्याद्या जगृहुः कन्या मुनयो मुनिसत्तम॥ २५॥

The patriarch Dakṣa had by Prasūti twenty-four daughters[11]: hear from me their names: Sraddha (faith), Lakṣmī (prosperity), Dhṛti (steadiness), Tuṣṭi (resignation), Puṣṭi (thriving), Medhā (intelligence). Kriyā (action, devotion), Buddhi (intellect), Lajjā (modesty), Vapu (body), Śānti (expiation), Siddhi (perfection), Kīrtti (fame): these thirteen daughters of Dakṣa. Dharma (righteousness) took to wife. The other eleven bright-eyed and younger daughters of the patriarch were, Khyāti (celebrity), Śatī (truth), Sambhuti (fitness). Smṛti (memory). Pṛti (affection). Kṣ ama (patience), Sannati (humility). Anasūyā (charity). Urjjā (energy), with Svāhā (offering), and Svadhā (oblation). These maidens were respectively wedded to the Munis— Bhṛgu, Bhava, Marīci. Aṅgiras, Pulastya, Pulaha, Kratu, Atri, and Vasiṣṭha; to Firc (Vahni), and to the Pitṛs (progenitors)[12].

श्रद्धा कामं चला दर्पं नियमं धृतिरात्मजम्।
सन्तोषञ्च तथा तुष्टिर्लोभं पुष्टिरसूयत॥ २६॥
मेधा श्रुतं क्रिया दण्डं नयं विनयमेव च।
बोधं बुद्धिस्तथा लज्जा विनयं वपुरात्मजम्॥ २७॥
व्यवसायं प्रजज्ञे वै क्षेमं शान्तिरसूयत॥
सुखं सिद्धिर्यशः कीर्तिरित्येते धर्मसूनवः॥ २८॥
कामान् नन्दा सुतं हर्षं धर्मपौत्रमसूयत।

The progeny of Dharma by the daughters of Dakṣa were as follows: by Sraddhā lie had Kāma (desire); by Lakṣmī, Darpa (pride); by Dhṛti, Niyama (precept); by Tuṣṭi, Santoṣa (content); by Puṣṭi, Lobha (cupidity); by Medhā, Śruta (sacred tradition); by Kriyā, Daṇḍa, Naya and Vinaya (correction, polity, and prudence); by Buddhi, Bodha (understanding); by Lajjā, Vinaya (good behaviour); by Vapu, Vyavasāya (perseverance). Śānti gave birth to Kṣema (prosperity); Siddhi to Sukha (enjoyment); and Kīrti to Yaśas (reputation[13]). These were the sons of Dharma; one of whom, Kāma, had Harṣa (joy) by his wife Nandī (delight).

हिंसा भार्या त्वधर्म्मस्य तस्यां जज्ञे तथानृतम्।
कन्या च निकृतिस्ताभ्यां भयं नरकमेव च॥ २९॥
माया च वेदना चैव मिथुनन्त्विदमेतयोः।
तयोर्जज्ञेऽथ वे माया मृत्युं भूतापहारिणम्॥ ३०॥
वेदना स्वसुतञ्चापि दुखं जज्ञेऽथ रौरवात्।
मृत्योर्व्याधिजराशोकतृष्णाक्रोधश्च जज्ञिरे॥ ३१॥
दुःखोत्तरा स्मृता ह्येते सर्वे चाधर्म्मलक्षणाः।
नैषां भार्यास्ति पुत्रो वा ते सर्वे ह्यूर्ध्वरेतसः॥ ३२॥
रौद्राणि तानि रूपाणि विष्णुर्मुनिवरात्मजः।
नित्यप्रलयहेतुत्वं जगतोऽस्य प्रयान्ति वै॥ ३३॥
दक्षो मरीचिरत्रिश्च भृग्वाद्याश्च प्रजेश्वराः।
जगतत्यत्र महाभाग नित्यसर्गस्य हेतवः॥ ३४॥
मनवो मनुपुत्राश्च भूपा वीर्यधनाश्च ये॥
सन्मार्गाभिरताः शूरास्ते नित्यस्थितिकारिणः॥ ३५॥

The wife of Adharma[14] (vice) was Hiṁsā (violence), on whom he begot a son Anṛta (falsehood), and a daughter Nikṛti (immorality): they intermarried, and had two sons, Bhaya (fear) and Nārāka (Hell); and twins to them, two daughters, Mayā (deceit)

and Vedanā (torture), who became their wives. The son of Bhaya and Māyā was the destroyer of living creatures, or Mṛtyu (death); and Duḥkha (pain) was the offspring of Nārāka and Vedanā, The children of Mṛtyu were Vyādhi (disease), Jarā (decay), Śoka (sorrow). Tṛṣṇā (greediness). and Krodha (wrath). These are all called the inflictors, of misery, and are characterised as the progency of Vice (Adharma). They are all without wives, without posterity, without the faculty to procreate; they are the terrific forms of Viṣṇu, and perpetually operate as causes of the destruction of this world. On the contrary, Dakṣa and the other Ṛṣis, the elders of mankind, tend perpetually to influence its renovation : whilst the Manus and their sons, the heroes endowed with mighty power, and treading in the path of truth, as constantly contribute to its preservation.

मैत्रैय उवाच

येयं नित्या स्थितिर्ब्रह्मन् नित्यसर्गस्तथेरितः॥

नित्याभावाश्च तेषां वै स्वरूपं मम कथ्यताम्॥ ३६॥

Maitreya said—Tell me, Brahman, what is the essential nature of these revolutions, perpetual preservation, perpetual creation, and perpetual destruction.

पराशर उवाच

सर्गस्थितिविनाशांश्च भगवान् मधुसूदनः।

तैस्तैरूपैरचिन्त्यात्मा करोत्यव्याहतान् विभुः॥ ३७॥

नैमित्तिकः प्राकृतिकस्तथैवात्यन्तिको द्विजः॥

नित्यश्च सर्वभूतानां प्रलयोऽयं चतुर्विधः॥ ३८॥

ब्राह्मो नैमित्तिकस्तत्र यच्छेते जगतः पतिः।

प्रयाति प्राकृते चैव ब्रह्माण्डं प्रकृतौ लयम्॥ ३९॥

ज्ञानादात्यन्तिक प्रोक्तो योगिनः परमात्मनि।

नित्यः सदैव जातानं यो विनाशो दिवानिशम्॥ ४०॥

प्रसूतिः प्राकृतेर्या तु सा सृष्टिः प्राकृती स्मृता।

दैनन्दिनी तथा प्रोक्ता यान्तरप्रलयादनु॥ ४१॥

भूतान्यनुदिनं यत्र जायन्ते मुनिसत्तम।

नित्यः सर्गः स तु प्रोक्तः पुराणार्थविचक्षणैः॥ ४२॥

Parāśara said— Madhusūdana, whose essence is incomprehensible, in the forms of these (partriarchs and Manus), is the author of the uninterrupted vicissitudes of creation, preservation, and destruction. The dissolution of all things is of four kinds; Naimittika. `occasional;' Prākṛtika, 'elemental;' Ātyantika. `absolute;' Nitya, `perpetual[15]. The first, also termed the Brahmā dissolution, occurs when the sovereign of the world reclines in sleep. In the second, the mundane egg resolves into the primary element, from whence it was derived. Absolute non-existence of the world is the absorption of the sage, through knowledge, into supreme spirit. Perpetual destruction is the constant disappearance, day and night, of all that are born. The productions of Pratmi form the creation that is termed the elemental (Prakṛta). That which ensues after a (minor) dissolution is called ephemeral creation: and the daily generation of living things is termed by those who are versed in the Purāṇas, constant creation.

एवं सर्वशरीरेषु भगवान् भूतभावनः।

संस्थितः कुरुते विष्णुरुत्पत्तिस्थितिसंयमान्॥ ४३॥

सृष्टिस्थितिविनाशानां शक्तयः सर्वदेहिषु।

वैष्णव्यः परिवर्त्तन्ते मैत्रेयाऽहर्निशं सदा॥ ४४॥

गुणत्रयमयं ह्येतद् ब्रह्मन् शक्तित्रयं महत्।

योऽतियाति स चात्वेव परं नावर्त्तते पुनः॥ ४५॥

इति श्रीविष्णुपुराणे प्रथमांशे सप्तमोऽध्यायः।

In this manner the mighty Viṣṇu, whose essence is the elements, abides in all bodies, and brings about production, existence, and dissolution. The faculties of Viṣṇu to create, to preserve, and to destroy, operate successively, Maitreya, in alt corporeal beings and at all seasons; and he who frees himself from the influence of these three faculties, which are essentially composed of the three qualities (goodness, foulness, and darkness), goes to the supreme sphere, from whence he never again returns.

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NOTES

1. It is not clear which of the previous narratives is here referred to, but it seems most probable that the account in Ch. V. is intended.

2. Considerable variety prevails in this list of Prajāpatis, Brahmā-putras. Brāhmanas, or Brahmārshis; but the variations are of the nature of additions made to an apparently original enumeration of but seven, whose namcs generally recur. Thus in the Mahābhārata,' Mokṣa Dharma, we have in one place, Marīci. Atri, Angiras. Pulastya, Pulaha, Kratu. and Vasiṣṭha, ब्रह्मण: सप्त वै पुत्रा महात्मान: स्वयम्भुव:। 'the seven highminded sons of the self-born Brahmā,' In another place of the same, however, we have Dakṣa substituted for Vasiṣtha: ब्रह्मानुससृजे पुत्रान् मानसान् दक्षसप्तमान्। मरीचिमत्र्यङ्गिरसं पुलस्त्यं पुलहं क्रतुं। 'Brahmā then created mind-begotten sons, of whom Dakṣa was the seventh, with Marīci,' etc. These seven sons of Brahmā are also identified with the seven Ṛṣis: as in the Vāyu; भूय: सप्तर्षयस्त्वेव उत्पन्ना सप्त मानसा:। पुत्रत्वे कल्पिताश्चैव स्वयमेव स्वयम्भुव:। although, with palpable inconsistency, eight are immediately enumerated, or, Bhṛgu, Marīci. Atri, Aṅgiras, Pulastya, Pulaha. Kratu, and Vasiṣṭha. The Uttara Khaṇḍa of the Pādma Purāṇa substitutes Kardama for Vasiṣṭha. The Bhāgavata includes Dakṣa, enumerating nine. The Maisya agrees with Manu in adding Nārada to the list of our text. The Kūrma Purāṇa adds Dharma and Saṅkalpa. The Liṅga. Brahmāṇḍa, and Vāyu Purāṇa also add them, and extend the list to Adharma and Ruci. The Hari Vaṁśa in one place inserts Gautama, and in another Manu. Altogether therefore we have seventeen, instead of seven. But the accounts given of the origin of several of these, show that they were not originally included amongst the Mānasa putras, or sons of Brahmā's mind; for even Dakṣa, who finds a place in all the lists except one of those given in the Mahābhārata, is uniformly said to have sprung from Brahmā's thumb: and the same patriarch, as well as Dharma, is included in some accounts. as in the Bhāgavata and Matsya Purāṇa, amongst a different series of Brahmā's progeny, or virtues and vices: or, Dakṣa (dexterity). Dharma (virtue). Kāma (desire). Krodha (passion). Lobha (covetousness). Moha (infatuation), Mada (insanity), Pramoda (pleasure), Mṛtyu (death). and Aṅgaja (lust). These are severally derived from different parts of Brahmā's body: and the Bhāgavata adding Kardama (soil or sin) to this enumeration, makes him spring from Brahmā's shadow. The simple statement, that the first Prajāpatis sprang from the mind or will of Brahmā, has not contented the depraved taste of the mystics, and in some of the Purāṇas, as the Bhāgavata. Liṅga, and Vāyu, they also are derived from the body of their progenitor : or, Bhṛgu from his skin, Marīci from his mind. Atri from his eyes, Angiras from his mouth. Pulastya from his ear, Pulaha from his navel. Kratu from his hand, Vaśiṣtha from his breath, Dakṣa from his thumb, and Nārada from his hip. They do not exactly agree, however, in the places whence these beings proceed; as for instance, according to the Liṅga, Marīci springs from Brahmā's eyes. not Atri, who there proceeds, instead of Pulastya, from his ears. The Vāyu has also another account of their origin, and states them to have sprung from the fires of a sacrifice offered by Brahmā; an allegorical mode of expressing, their probable origin, considering them to be in some degree real persons, from the Brāhmanical ritual, of which they were the first institutors and observers. The Vāyu Purāṇa also states, that besides the seven primitive Ṛṣis, the Prājapatis are numerous, and specifies Kardama. Kaśyapa, Seṣha, Vikrānta. Susravas, Bāhuputra, Kumāra, Vivaśvat. Sucisravas. Prāchetasa (Dakṣ a), Ariṣṭanemi, Babula. These and many others were Prajāpatis: इत्येवमादयोऽन्येऽपि बहवश्च प्रजेश्वरा:। In the beginning of the Mahābhārata (A P.) we have again a different origin, and first Dakṣa, the son of Pracetasas, it is said. had seven sons, after whom the twenty-one Prajapatis were born, or appeared. According to the commentator. seven sons of Dakṣ a were the allegorical persona Krodha, Tamas, Dama, Vikṛta, Angiras. Kardama, and Aśva; and the twenty-one Prajāpatis, the seven usually specified Marīchi and the rest, and the fourteen Manus. This looks like a blending of the earlier and later notions.

3. Besides this general notice of the origin of Rudra and his separate forms, we have in the next chapter an entirely different set of beings so denominated; and the eleven alluded to in the text are also more particularly enumerated in a subsequent chapter. The origin of Rudra, as one of the agents in creation, is described in most of the Purāṇas, The Mahābhārata, indeed, refers his origin

to Viṣṇu, representing him as the personification of his anger, whilst Brahmā is that of his kindness: अह्नः क्षये ललाटाच्च सुतौ देवस्य वै तथा। रुतौ द्वौ विबुधश्रेष्ठौ प्रसादक्रोधजावुभौ। तदादेशितपन्थानौ सृष्टिसंहारकारकौ॥ The Kūrma Purāṇa makes him proceed from Brahmā's mouth, whilst engaged in meditating on creation. The Vārāha Purāṇa makes this appearance of Rudra the consequcnce of a promise made by Śiva to Brahmā, that he would become his son. In the parallel passages in other Purāṇas the progeny of the Rudra created by Brahmā is not confined to the eleven, but comprehends infinite numbers of beings in person and equipments like their parent; until Brahmā, alarmed at their fierceness, numbers, and immortality, desires his son Rudra, or, as the Matsya calls him, Vāmadeva. to form creatures of a different and mortal nature. Rudra refusing to do this, desists; whence his name Sthānu. from Sthā. 'to stay,' Liṅga. Vāyu Purāṇa etc.

4. According to the Vāyu, the fcmale became first twofold, or one half white, and the other black; and each of these, again, becomes manifold, being the various energies, or Śaktis, of Mahādeva, as stated by the Kūrma, after the words स्वरूपैरसितैः सितैः। which are those of our text: ता वै विभूतयो विप्रा विश्रुताः शक्तयो भुवि। The Liṅga and Vāyu specify many of their names. Those of the white, complexion, or mild nature, include Lakṣmī, Saraswatī, Gaurī, Umā, etc. Those of the dark huc, and fierce-disposition, Durgā, Kāli, Chandī, Mahārātrī, and others.

5. Brahmā, after detaching from himself the property of anger, in the form of Rudra, converted himself into two persons, the first male, or the Manu Svāyambhuva, and the first woman, or Śatarūpa: so in the Vedas; एव आत्मा वै पुत्रो नामासीत्। 'So himself was indeed (his) son.' The commencement of production through sexual agency is here described with sufficient distinctness, but the subject has been rendered obscure by a more complicated succession of agents, and especially by the introduction of a person of a mythic or mystical character. Virāj. The notion is thus expressed in Manu: "Having divided his own substance, the mighty power Brahmā became half male and half female; and from that female he produced Virāj. Know me to be that person whom the male Virāj produced by himself." I. 32. 33. We have therefore a series of Brahmā, Virāj, and Manu, instead of Brahmā and Manu only: also the generation of progeny by Brahmā, begotten on Satarūpa. instead of her being, as in our text. the wife of Manu. The idea seems to have originated with the Vedas, as Kullūka Bhaṭṭa quotes a text: ततो विडाडजायत। Then (or thence) Virāt was born.' The procreation of progeny by Brahmā, however, is at variance with the whole system, which almost invariably refers his creation to the operation of his will: and the expression in Manu, तस्या स विराजमसृजत्। 'hc created Virāj in her,' does not necessarily imply sexual intercourse. Virāj also creates, not begets, Manu. And in neither instance does the name of Śatarūpā occur. The commentator on Manu, however, understands the expression asrijat to imply the procreation of Virāj : मैथुन धर्म्मेण। and the same interpretation is given by the Matsya Purāṇa, in which the incestuous passion of Brahmā for Śatarūpa, his daughter in one sense, his sister in another, is described; and by her he begets Virāj, who there is called, not the progenitor of Manu, but Manu himself: ततः कालेन महता तस्याः पुत्रो। ऽभवन्मनुः स्वायम्भुव इति ख्यातः स विराडिति नः श्रुतं। This therefore agrees with our text, as far as it makes Manu the son of Brahmā, though not us to the nature of the connexion. The reading of the Agni and Pādma Purāṇa is that of the Viṣṇu; and the Bhāgavata agrees with it in one place, stating distinctly that the male half of Brahmā was Manu, the other half, Śatarūpa: यस्यु तत्र पुमान् सोऽभून्मनुः स्वायम्भुवः स्वराट्, स्त्री यासीच्छतरूपाख्या महिष्यस्य महात्मनः। Bhāgav. III. 12. 35: and although the production of Virāj is elsewhere described, it is neither as the son of Brahmā, nor the father of Manu. The original and simple idea, therefore, appears to be, the ideality of Manu with the male half of Brahmā, and his being thence regarded as his son. The Kūrma Purāṇa gives the same account as Manu, and in thc same words. The Liṅga Purāṇa and Vāyu Purāṇa describe the origin of Virāj and Śatarūpā from Brahmā; and they intimate the union of Śatarūpa with Puruṣa or Virāj. the male portion of Brahmā, in the first instance; and in the second, with Manu, who is termed Vairāja. or the son of Virāj: वैराजस्तु मनुः स्मृतः। The Brahmā Purāṇa the words of which are repeated in the Hari Vaṁśa, introduces a new element of perplexity in a new name, that of Āpava. According to the commentator, this is a name of the Prajāpati Vasiṣṭha: आपवर्षेः वसिष्ठापरनाम्नः प्रजापतेः। As, however,

he performs the office of Brahmā, he should be regarded as that divinity: but this is not exactly the case, although it has been so rendered by the Franch translator. Āpava becomes twofold, and in the capacity of his male half begets offspring by the female. Again, it is said Viṣṇu created Virāj. and Virāj created the male, which is Vairāja or Manu; who was thus the second interval (Antaram), or stage, in creation. That is, according to the commentator, the first stage was the creation of Āpava, or Vasiṣṭha, or Virāj, by Viṣṇu, through the agency of Hiraṇyagarbha or Brahmā; and the next was that of the creation of Manu by Virāj. Śatarūpā appears as first the bride of Āpava, and then as the wife of Manu, This account therefore, although obscurely expressed, appears to be essentially the same with that of Manu; and we have Brahmā, Viraj, Manu, instead of Brahmā and Manu. It seems probable that this difference, and the part assigned to Virāj, has originated in some measure from confounding Brahmā with the male half of his individuality, and considering as two beings that which was but one. If the Puruaha or Virāj be distinct from Brahmā, what becomes of Brahmā ? The entire whole and its two halves cannot co-exist. although some of the Paurāṇiks and the author of Manu seem to have imagined its possibility, by making Virāj the son of Brahmā. The perplexity, however, is still more ascribable to the personification of that which was only an allegory. The division of Brahmā into two halves designates, as is very evident from the passage in theVedas given by Colebrooke, (As. R. VIII. 425.) the distinction of corporeal substance into two sexes : Virāj being all male animals, Śatarūpā all female animals. So the commentator on the Hari Vaṁśa explains the former to denote the horse, the bull, etc.; and the latter. the mare, the cow, and the like. In the Bhāgavata the term Virāj implies, Body, collectively, as the commentator observes; समष्टिशरीरं स्वधिष्ण्यं प्रतपन् प्राणो बहिश्च प्रतपत्यसौ एवं विराजं प्रतपंस्तपत्यन्तर्ब्बहिः पुमान्। 'As the sub illuminates his own inner sphere, as well as the exterior regions, so soul, shining in body (Virāja), irradiates all without and within.' विराड् देहं प्रकाशयन् ब्रह्माण्ड प्रकाशयति। All therefore that the birth of Virāj was intended to express, was the creation of living body, of creatures of both sexes: and as in consequence man was produced, he might be said to the son of Virāj, or bodily existence. Again Śatarūpa, the bride of Brahmā, or of Virāj, or of Manu, is nothing more than beings of varied of manifold forms, from Sata, 'a hundred' and रूप, 'form;' explained by the annotator on the Harī Vamsa by Anantarūpa (अनन्तरूपा) 'of infinite,' and Vividharūpa (विविधरूपा), ' of diversified shape;' being, as he stares the same as Māyā, 'illusion,' or the power of multiform metamorphosis: अनेकरूपधारणसामर्थ्यं। The Matsya Purāṇa has a little allegory of its own, on the subject of Brahmā's intercourse with Śatarūpa; for it explains the former to mean, the Vedas, and the latter the Savitrī, or holy place, which is their chief text; and in their cohabitation there no evil: वेदराशिः स्मृतो ब्रह्मा सावित्री तदधिष्ठिता। तस्मात्र कश्चिद्दोषः स्यात् सावित्री गमने विभोः॥

6. The Brahmā Purāṇa has a different order, and makes Vīra the Son of the first pair, who has Uttānapāda, etc. by Kāmyā. The commeotator on the Hari Vaṁsa quotes the Vāyu for a confirmation of this account: but the passage there is. वैराजात् पुरुषाद्वीरौ शतरूपा व्यजायत उत्तानपादप्रियव्रतौ। 'Śatarūpā bore to the male Vairāja (Manu) two Vīras,' i. e. heroes or heroic sons, Uttānpāda and Priyavrata, It looks as if the compiler of the Brāhma Purāṇa had made some very unaccountable blunder, and invented upon it a new couple, Vīra and Kāmyā. : no such person as the former occurs in any other Purāṇa, nor does Kāmyā, as his wife.

7. The Bhāgavata adds a third daughter, Devahūti: for the purpose apparently of introducing a long legend of the Ṛṣi Kardama, to whom she is married, and of their son Kapila : a legend not met with any where else.

8. Ruci is reckoned amongst the Prajāpatis by the Liṅga and Vāyu Purāṇas.

9. These descendants of Svāyambhuva are all evidently allegorical : thus Yajña is 'sacrifice,' and Dakṣiṇā, 'donation' to Brāhmaṇas.

10. The Bhāgvata (b. IV. c. 1) says the Tushitas. but they are the divinities of the second, not of the first Manvantara, as appears also in another part of the same, where the Yāmas are likewise referred to the Svāyambbuva Manvantara.

11. These twenty-four daughters are of much less universal occurrence in the Purāṇas than the more extensive series of fifty or sixty, which is subsequently described, and which appears to be the more ancient legend.

12. The twenty-four daughters of Dakṣa are similarly named and disposed of in most of the Purāṇas which notice them. The Bhāgavata, having introduced a third daughter of Svāyambhuva, has a rather different enumeration, in order to assign some of them, the wives of the Prajāpatis, to Kardama and Devahūti. Dakṣa had therefore, it is there said (b. IV. c. I), sixteen daughters, thirteen of whom were married to Dharma. named Sraddhā, Maitrī (friendship), Dayā (clemency), Sānti Tuṣṭi. Puṣṭi, Kriyā, Unnati (elevation), Buddhi, Medhā, Titikṣā (patience). Hrī (modesty), Mūrtti (form): and three, Śati. Svāhā, and Svadhā, married, as in our text. Some of the daughters of Devahūti repeat these appellations, but that is of slight consideration. They are Kālī (a moment), married to Marīchi: Anasūyā to Atri; Sraddhā to Angiras; Havirbhu (oblation-born) to Pulastya; Gati (movement) to Pulaha : Kriyā to Kratu; Khyāti to Bhṛgu : Arundhatī to Vasiṣṭha; and Sānti to Atharvan In all these instances the persons are manifestly allegorical, being personincations of intelligences and virtues and religious rites, and being therefore appropriately wedded to the probable authors of the Hindu code of religion and morals, or to the equally allegorical representation of that code, Dharma, moral and religious duty.

13. The same remark applies here. The Purāṇas that give these details generally concur with our text, but the Bhāgavata specifies the progeny of Dharma in a somewhat different manner; or, following the order observed in the list of Dharma's wives, their children are, Rita (truth), Prasāda (favour), Abhaya (fearlessness), Sukha, Muda (pleasure), Smaya (wonder). Yoga (devotion), Darpa, Artha (meaning), Smriti (memory), Kshema, Prasraya (affection), and the two saints Nara and Nārāyana, the sons of Dharma by Mūrtti. We have occasional varieties of nomenclature in other authorities; as, instead of Sruta, Sāma: Kūrma Purāṇa. instead of Daṇḍanaya, Sāmaya; and instead of Bodha, Apramāda; Liṅga Purāṇa: and Siddha in place of Sukha: Kūrma Purāṇa.

14. The text rather abruptly introduces Adharma and his family. He is said by the commentator to be the son of Brahmā, and the Liṅga Purāṇa enumerates him among the Prajāpatis, as well as Dharma. According to the Bhāgavata, he is the husband of Mṛshā (falsehood), and the father of Dambha (hypoerisy) and Māyā (deceit), who were adopted by Nirritti. The series of their descendants is also somewhat varied from our text; being in each descent, however, twins which intermarry, or Lobha (covetousness) and Nikṛti, who produce Krodha (wrath) and Himsā: their children are, Kali (wickedness) and Durukti (evil speech): their progeny are, Mṛtyu and Bhī (fear); whose offspring are, Niraya (hell) and Yātanā (torment).

15. The three first of these are more particularly described in the last book: the last. the Nitya, or constant, is differently described by Vans Kennedy (Ancient and Hindu Mythology, p. 224. note). "In the 7lh chapter." he observes, "of the Viṣṇu Purāṇa four kinds of Pralaya are described. The Naimittika takes place when Brahmā slumbers: the Prakṛtika when this universe returns to its original nature: Atyantika proceeds from divine knowledge: and Nitya is the extinction of life. like the extinction of a lamp. in sleep at night." For this Tast characteristic, however, our text furnishes no warrant; nor can it be explained to signify, that the Nitya Pralaya means no more than "a man's falling into a sound sleep at night." All the copies consulted on the present occasion concur in reading, नित्यः सदैव जातानां यो विनाशो दिवानिशं। as rendered above. The commentator supplies the illustration, दीपज्वालावत्। 'like the flame of a lamp;' but he also writes, जातानां दिवानिशं यो विनाशः स नित्यः। 'That which is the destruction of all that are born, night and day, is the Nitya, or constant' Again, in a verse presently following we have the Nitya Sarga, 'constant or perpetual creation,' as opposed to constant dissolution भूतान्यनुदिनं यत्र जायन्ते मुनिसत्तमाः। नित्यः सर्गः स तु प्रोक्तः पुराणार्थविचक्षणैः। 'That in which, oh excellent sages, beings are daily born, is termed constant creation, by those learned in the Purāṇas'. The commentator explains this, अस्मदादिसृष्टिप्रवाहो नित्यः सर्ग इत्यर्थः। "The constant flow or succession of the creation of ourselves and other creatures is the Nitya or constant creation: this is the meaning of the text.' It is obvious, therefore, that the alternation intended is that of life and death, not of waking and sleep.

****

CHAPTER 8

अष्टमोऽध्यायः

(लक्ष्म्युत्पत्तिकथनम्)

पराशर उवाच

कथितस्तामसः सर्गो ब्रह्मणस्ते महामुने।
रुद्रसर्गं प्रवक्ष्यामि तन्मे निगदतः शृणु॥ १॥

Parāśara.—have described to you, oh great Muni, the creation of Brahmā, in which the quality of darkness prevailed. I will now explain to you the creation of Rudra.[1]

कल्पादावात्मनस्तुल्यं सुतं प्रध्यायतस्ततः।
प्रादुरासीत् प्रभोरङ्के कुमारो नीललोहितः॥ २॥
रुदन् वै सुस्वरं सोऽथ द्रवंश्च द्विजसत्तम॥
किं रोदिषीत तं ब्रह्मा रुदन्तं प्रत्युवाच ह॥ ३॥
नाम देहीति तं सोऽथ प्रत्युवाच प्रजापतिम्।
रुद्रस्त्वं देव नाम्नासि मा रोदीर्धैर्यमावह॥ ४॥

In the beginning of the Kalpa. as Brahmā purposed to create a son, who should be like himself, a youth of a purple complexion[2] appeared, crying with a low cry, and running about.[3] Brahmā, when he beheld him thus afflicted, said to him, "Why do you weep ?" "Give me a name,' replied the boy. "Rudra be your name." rejoined the great father of all creatures :' "be composed; desist from tears."

एवमुक्तः पुनः सोऽथ सप्तकृत्वो रुरोद वै।
ततोऽन्यानि ददौ तस्मै सप्त नामानि वै प्रभुः।
स्थानानि चैषामष्टानां पत्नीः पुत्रांश्च वै प्रभुः॥ ५॥
भवं सर्वं महेशानं तथा पशुपतिं द्विज।
भीममुग्रं महादेवं उवाच स पितामहः॥ ६॥
चक्रे नामान्यथैतानि स्थानान्येषां चकार सः।
सूर्यो जलं मही वह्निर्वायुराकाशमेव च।
दीक्षितो ब्राह्मणः सोम इत्येतास्तनवः क्रमात्॥ ७॥

But, thus addressed, the boy still wept seven-times, and Brahmā therefore gave to him seven other denominations; and to these eight persons regions and wives and posterity belong. The eight manifestations, then, are named Rudra, Bhava, Sarva. Iśāna. Paśupati. Bhima, Ugra. and Mahādeva, which were given to them by their great progenitor. He also assigned to them their respective stations. the sun. water, ether, air, fire, earth, the ministrant Brahman, and the moon; for these are their several forms.[4]

सुवर्चला तथैवोमा सुकेशी चापरा शिवा।
स्वाहा दिशस्तथा दीक्षा रोहणी च यथाक्रमम्॥ ८॥
सूर्यादीनां नरश्रेष्ठ रुद्राद्यैर्नामभिः सह।
पत्न्यः स्मृता महाभाग तदपत्यानि मे शृणु।
येषां सूतिप्रसूतैर्वा इदमापूरितं जगत्॥ ९॥
शनैश्चरस्तथा शुक्रो लोहिताङ्गो मनोजवः।
स्कन्दः खर्गोऽथ सन्तानो बुधश्चानुक्रमात् सुताः॥ १०॥

The wives of the sun and the other manifestations, termed Rudra and the rest were respectively, Suvercalā, Umā, Vikeśī, Śivā, Svāhā, Diśā, Dikṣā and Rohiṇī. Now hear an account of their progeny, by whose successive generations this world has been peopled. Their sons, then, were severally, Sanaiśocara (Saturn), Śukra (Venus), the fiery-bodied Mars, Manojava (Hanumān), Skanda. Swarga, Santāna, and Budha (Mercury).

एवम्प्रकारो रुद्रोऽसौ सतीं भार्य्यामविन्दत॥
दक्षकोपाच्च तत्याज सा सती स्वं कलेवरम्॥ ११॥
हिमवद्दुहिता साभून्मेनायां द्विजसत्तम।
उपयेमे पुनश्चोमामनन्यां भगवान् भवः॥ १२॥
देवौ धातृविधातारौ भृगोः ख्यातिरसूयत।
श्रियञ्च देवदेवस्य पत्नी नारायाणस्य या॥ १३॥

It was the Rudra of this description that married Sati, who abandoned her corporeal existence in consequence of the displeasure of Dakṣa.[5] She afterwards was the daughter of Himavān (the snowy mountains) by Menā; and in that character, as the only Umā, the mighty Bhava again married her.[6] The divinities Dhāti and Viḍhātā were born to Bhṛgu by Khyāti, as was a daughter, Śrī. the wife of Nārāyaṇa, the god of gods.[7]

मैत्रेय उवाच

क्षीराब्धौ श्रीः समुत्पन्ना श्रूयतेऽमृतमन्थने।
भृगोः ख्यात्यां समुत्पन्नेत्येतदाह कथं भवान्॥ १४॥

Maitreya.—It is commonly said that the goddess Śrī was born from the sea of milk, when it was churned for ambrosia; how then can you say that she was the daughter of Bhṛgu by Khyāti ?

पराशर उवाच

नित्यैव सा जगन्मातां विष्णोः श्रीरनपायिनी।
यथा सर्वगतो विष्णुस्तथैवेयं द्विजोत्तम॥ १५॥
अर्थो विष्णुरियं वाणी नीतिरेषा नयो हरिः।
बोधो विष्णुरियं बुद्धिर्धर्म्मोऽसौ सत्क्रिया त्वियम्॥ १६॥
स्रष्टा विष्णुरियं सृष्टिः श्रीर्भूमिर्भूधरो हरिः॥
सन्तोषो भगवान् लक्ष्मीस्तुष्टिर्मैत्रेय शाश्वती॥ १७॥
इच्छा श्रीर्भगवान् कामो यज्ञोऽसौ दक्षिणा तु सा।
आज्याहुतिरसौ देवी पुरोडाशो जनार्द्दनः॥ १८॥

Parāśara said– Śrī, the bride of Viṣṇu, the mother of the world, is eternal, imperishable; in like manner as he is all-pervading, so also is she, oh best of Brāhmaṇas, omnipresent. Viṣṇu is meaning; she is speech. Hari is polity (Nyaya); she is prudence (Nīti). Viṣṇu is understanding; she is intellect. He is righteousness; she is devotion. He is the creator; she is creation. Śrī is the earth; Hari the support of it. The deity is concent; the eternal Lakṣmī is resignation. He is desire; Śrī if wish. He is sacrifice; she is sacrificial donation (Dakṣiṇā). The goddess is the invocation which attends the oblation; Janārddana is the oblaiion.

पत्नीशाला मुने लक्ष्मीः प्राग्वंशो मधुसूदनः।
चितिर्लक्ष्मीर्हरिर्यूप इध्मा श्रीर्भगवान् कुशः॥ १९॥
सामस्वरूपी भगवानुद्गीतिः कमलालया।
स्वाहा लक्ष्मीर्जगन्नाथो वासुदेवो हुताशनः॥ २०॥
शङ्करो भगवाञ्छौरिर्भूतिगौरी द्विजोत्तम।
मैत्रेय केशवः सूर्य्यस्तत्प्रभा कमलालया॥ २१॥
विष्णुः पितृगणः पद्मा स्वधा शाश्वततुष्टिदा।
द्यौः श्रीः सर्वात्मको विष्णुरवकाशोऽतिविस्तरः॥ २२॥
शशाङ्कः श्रीधरः कान्तिः श्रीस्तस्यैवानपायिनी।
धृतिर्लक्ष्मीर्जगच्चेष्टा वायुः सर्वत्रगो हरिः॥ २३॥

Lakṣmī is the chamber where the females are present (at a religious ceremony); Madhusūdana the apartment of the males of the family. Lakṣmī is the altar, Hari the stake (to which the victim is bound). Śri is the fuel; Hari the holy grass (Kuśa). He is the personified Sāma-veda; the goddess, lotus-throned, is the tone of its chanting. Lakṣmī is the prayer of oblation (Svāhā); Vāsudeva, the lord of the world, is the sacrincial fire. Sauri (Viṣṇu) is Śaṅkara (Śiva); and Śrī is the bride of Śiva (Gaurī). Keśava, oh Maitreya, is the sun; and his radiance is the lotuses eated goddess. Viṣṇu is the tribe of progenitors (Pitṛgaṇa); Pādma is their bride (Svadhā), the eternal bestower of nutriment. Śri is the heavens; Viṣṇu, who is one with all things, is wide extended space. The lord of Śrī is the moon; she is his unfading light. She is called the moving principle of the world; he, the wind which bloweth every where.

जलधिर्द्विज गोविन्दस्तद्वेला श्रीर्महामते।
लक्ष्मीस्वरूपमिन्द्राणी देवेन्द्रो मधुसूदनः॥ २४॥
यमश्चक्रधरः साक्षाद् धूमोर्णा कमलालया।
ऋद्धिः श्रीः श्रीधरो देवः स्वयमेव धनेश्वरः॥ २५॥

Govinda is the ocean; Lakṣmī its shore. Lakṣmī is the consort of Indra (Indrāṇī); Madhusūdana is Devendra. The holder of the discus (Viṣṇu) is Yama (the regent of Tartarus); the lotus-throned goddess is his dusky spouse (Dhūmornā). Śrī is wealth; Śridhara (Viṣṇu) is himself the god of riches (Kuvera).

गौरी लक्ष्मीर्महाभागा केशवो वरुणः स्वयम्।
श्रीर्देवसेना विप्रेन्द्र देवसेनापतिर्हरिः॥ २६॥
अवष्टम्भो गदापाणिः शक्तिर्लक्ष्मीर्द्विजोत्तम।
काष्ठा लक्ष्मीर्निमेषोऽसौ मुहूर्तोऽसौ कला तु सा॥ २७॥
ज्योत्स्ना लक्ष्मीः प्रदीपोऽसौ सर्वः सर्वेश्वरो हरिः।
लताभूता जगन्माता श्रीर्विष्णुर्द्रुमसंस्थितः॥ २८॥
विभावरी श्रीर्दिवसो देवश्चक्रगदाधरः।

वरप्रदो वरोविष्णुर्वधूः पद्मवनालया॥ २९॥

O illustrious Brahman, Lakṣmī is Gauri; and Keśava is the deity of ocean (Varuṇa). Śrī is the host of heaven (Devasena); the deity of war. her lord. is Hari. The wielder of the mace is resistance; the power to oppose is Śrī Lakṣmī is the Kāṣṭhā and the Kala; Hari the Nimeṣa and the Muhūrtta. Lakṣmī is the light: and Hari, who is all, and lord of all, the lamp. She, the mother of the world, is the creeping vine; and Viṣṇu the tree round which she clings. She is the night; the god who is armed with the mace and discus is the day. He, the bestower of blessings. is the bridegroom; the lotus-throned goddess is the bride.

नदस्वरूपी भवाञ्छ्रीर्नदीरूपसंस्थितिः।
ध्वजश्च पुण्डरीकाक्षः पताका कमलालया॥ ३०॥
तृष्णा लक्ष्मीर्जगत्स्वामी लोभो नारायणः परः।
रति-रागौ च धर्मज्ञ लक्ष्मीर्गोविन्द एव च॥ ३१॥
किञ्चातिबहुनोक्तेन संक्षेपेणेदमुच्यते।
देवतिर्य्यङ्मनुष्यादौ पुंन्नाम्नि भगवान् हरिः।
स्त्रीनाम्नि लक्ष्मीर्मैत्रेय नानयोर्विद्यते परम्॥ ३२॥

इति श्रीविष्णुपुराणे प्रथमांशे अष्टमोऽध्यायः॥

The god is one with all male— the goddess one with all female, rivers. The lotus-eyed deity is the standard; the goddess seated on a lotus the banner. Lakṣmī is cupidity; Nārāyaṇa, the master of the world, is covetousness, Oh you who know what rigteousners is, Govinda is love; and Lakṣmī, his gentle spouse, is pleasure. But why thus diffusely cnumerate their presence?—it is enough to-say, in a word. that of gods, animals, and mcn. Hari is all that is called male; Lakṣmī is all that is termed female: there is nothing else than they.

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NOTES

1. The creation of Rudra has been already adverted to. and that seems to be the primitive form of the legend. We have here another account, grounded apparently upon Śaiva or Yoga mysticism.

2. The appearance of Rudra as a Kumāra, 'a boy,' is described as of repeated occurrence in the Liṅga and Vāyu Purāṇas, as already noticed (Ch. V. Note 12); and these Kumāras are of different complexions in different Kalpas. In the Vaiṣṇava Purāṇas, however, we have only one original form, to which the name of Nīlalohita, the blue and red or purple complexioned is assigned. In the Kūrma this youth comes from Brahmā's mouth: in the Vāyu, from his forehead,

3. This is the Paurāṇic etymology:रोदनाह वनाच्चैव रुद्रः। or rud, 'to weep.' and dru. 'to run.' The grammarians derive the name from rud. 'to weep', with ra affix.

4. The Vāyu details the application of each name severally These eight Rudras are therefore but one, under as many appellations, and in as many types. The Pādma. Mārkaṇḍeya, Kūrma, Liṅga.. and Vāyu agree with our text in the nomenclature of the Rudras. and their types, their wives, and progeny. The types are those which are enumerated in the Nandi, or opening benedictory verse, of Śākuntalā; and the passage of the Viṣṇu Purāṇa was found by Chezy on the envelope of his copy. He has justly corrected Jones's version of the term होत्री 'the sacrifice is performed with solemnity;' as the word mcans. 'Brāhmaṇa officiant दीक्षितो ब्राह्मणः। 'the Brahman who is qualified by intiation (Dikṣā) to conduct the rite.' These are considered as the bodies, or visible forms, of those modifications of Rudra which are variously named, and which, being praised in them, severally abstain from harming them: तेषु पूज्यश्च वन्द्यः स्यात्। रुद्रस्तान्न हिनस्ति वै। इति श्रुतिः। Vāyu Purāṇa The Bhāgavata. III. 12. has a different scheme, as usual; but it confounds the notion of the eleven Rudras, to whom the text subsequently adverts. with that of the eight here specified. These eleven it terms Manyu, Manu, Mahīnasa, Mahān, Śiva. Ṛtadhvaja. Ugraretas. Bhava, Kāla, Vāmadeva, and Dhṛtavrata: their wives are. Dhī. Dhṛti. Rasalomā, Niyut. Sarpī, Ilā, Ambikā, Irāvatī, Svadhā. Dikṣā, Rudrāṇī: and their places are the heart, senses, breath, ether, air, fire. water, earth, sun. moon, and tapas. or ascetic devotion. The same allegory or mystification characterises both accounts.

5. See the story of Dakṣa's sacrifice at the end of the chapter.

6. The story of Uma's birth and marriage occurs in the Śiva Purāṇa and in the Kāśī Khaṇḍa of the Skanda Purāṇa: it is noticed briefly, and with some variation trom the Purāṇas, in the Rāmāyaṇa, first book: it is also given in detail io the Kumāra Sambhava of Kālidāsa.

7. The family of Bhṛgu is more particularly described in the tenth chapter: it is here mentioned merely to introduce the story of the birth of the goddess of prosperity, Śrī.

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SACRIFICE OF DAKṢA[1]
(From the Vāyu Purāṇa)

"There was formerly a peak of Meru, named Sāvitra, abounding with gems, radiant as the sun. and celebrated throughout the three worlds; of immensc extent, and difficult of access, and an object of universal veneration. Upon that glorious eminence, rich with mineral treasures, as upon a splendid couch, the deity Śiva reclined, accompanied by the daughter of the sovereign of mountains, and attended by the mighty Ādityas, the powerful Vasus, and by the heavenly physicians, the sons of Aśvini; by Kuvera, surrounded by his train of Guhyakas, the lord of the Yakṣas, who dwells on Kailāsa. There also was the great Muni Usanas: there, were Ṛṣis of the first order, with Sanatkumāra at their head; divine Ṛṣis. preceded by Angiras; Viśvāvasu, with his bands of heavenly choristers; the sages Nārada and Parvata; and innumerable troops of celestial nymphs. The breeze blew upon the mountain, bland, pure, and fragrant; and the trees were decorated with flowers, that blossomed in every season. The Vidyadharas and Siddhas, affluent in devotion, waited upon Mahādeva. the lord of living creatures; and many other beings, of various forms, did him homage. Rākṣasas of terrific semblance, and Piśāches of great strength, of different shapes and features, armed with various weapons, and blazing like fire. were delighted to be present, as the followers of the god. There stood the royal Nandi, high in the favour of his lord, armed with a fiery trident, shining with inherent lustre; and there the best of rivers. Gangā. the assemblage of all holy waters, stood adoring the mighty deity. Thus worshipped by all the most excellent of sages and of gods, abode the omnipotent and all-glorious Mahādeva.

"In former times, Dakṣa commenced a holy sacrifice on the side of Himavān, at the sacred spot Gangadvāra, frequented by the Ṛṣia. The gods, desirous of assisting at this solemn rite, came, with Indra at their head, to Mahādeva. and intimated their purpose; and having received his permission, departed in their splendid chariots to Gangadvara. as tradition reports[2]. They found Dakṣa, the best of the devour, surrounded by the singers and nymphs of heaven, and by numerous sages, beneath the shade of clustering trees and climbing plants; and all of them, whether dwellers on earth, in air, or in the regions above the skies, approached the patriarch with outward gestures of respect. The Adityas, Vasus, Rudras, Maruts, all entitled to pareake of the oblations, together with Jiṣṇu, were present. The four classes of Pitṛs, Ushmapās. Somapās, Ajyapts, and Dhumapās, or those who feed upon the name, the acid juice, the butter, or the smoke of offerings, the Aśvins and the progenitors, came along with Brahmā. Creatures of every class, born from the womb, the egg, from vapour, or vegetation, came upon their invocation; as did all the gods, with their brides, who in their resplendent vehicles blazed like so many fires. Beholding them thus assembled, the sage Dadhicha was filled with indignation, and observed, 'The man who worships what ought not to be worshipped, or pays not reverence where veneration is due, is gultcy, most assuredly, of heinous sin.' Then addressing Dakṣa, he said to him, 'Why do you not offer homage to the god who is the lord of life (Pasubhartri)?' Dakṣa spoke; 'I have already many Rudras present, armed with tridents, wearing braided hair, and existing in eleven forms: 1 recognise no other Mahādeva.' Dadhicha spoke; 'Thc invocation that is not addressed to Iśa, is, for all, but a solitary (and imperfect) summons. Inasmuch as I behold no other divinity who is superior to Śankara, this sacrifice of Dakṣa will not be completed.' Dakṣa spoke; "I offer, in a golden cup, this entire oblation, which has been consecrated by many prayers, as an offering ever due to the unequalled Viṣṇu, the sovereign lord of all."[3]

"In the meanwhile, the virtuous daughter of the mountain king, observing the departure of the divinities, addressed her lord. the god of living beings, and said—Umā spoke— 'Whither, oh lord, have the gods, preceded by Indra, this day

departed? Tell me truly, oh you who know all truth, for a great doubt perplexes me.' Maheśvara spoke; "Illustrious goddess, the excellenc patriarch Dakṣa celebrates the sacrifice of a horse, and thither the gods repair.' Devi spoke; 'Why then, most mighty god, dos you also not proceed to this solemnity? by what hindrance is your progress thither impeded?' Maheśvara spoke; 'This is the contrivance, mighty queen, of all the gods. that in all sacrifices no portion should be assigned to me. In consequence of an arrangement formerly devised, the gods allow me, of right, no participation of sacrificial offerings.' Devi spoke; 'The lord god lives in all bodily forms, and his might is eminent through his superior faculties; he is unsurpassable, he is unapproachable, in splendour and glory and power. That such as he should be excluded from his share of oblations, fills me with deep sorrow, and a trembling, oh sinless, seizes upon my frame. Shall I now practise bounty, restraint, or penance, so that my lord, who is inconceivable, may obtain a share, a half or a third portion, of the sacrifice[4]?'

"Then the mighty and incomprehensible deity, being pleased, said to his bride, thus agitated; and speaking; 'Slender-waisted queen of the gods. you know not the purport of what you say; but I know it, oh you with large eyes, for the holy declare all things by meditation. By your perplexity this day are all the gods. with Mahendra and all the three worlds, utterly confounded. In my sacrifice, those who worship me. repeat my praise?, and chant the Rathantara song of the Sāma veda; my priests worship me in the sacrifice of true wisdom, where no officiating Brahman is needed; and in this they offer me my portion.' Devi spoke; 'The lord is the root of all, and assuredly, in every assemblage of the female world, praises or hides himself at will.' Mahādeva spoke; 'Queen of the gods, I praise not myself: approach, and behold whom I shall create for the purpose of claiming my share of the rite.'

"Having thus spoken to his beloved spouse, the mighty Maheśvara created from his mouth a being like the fire of fate; a divine being, with a thousand heads, a thousand eyes, a thousand feet; wielding a thousand clubs, a thousand shafts; holding the shell, the discus, the mace, and bearing a blazing bow and battle-axe; fierce and terrific, shining with dreadful splendour, and decorated with the crescent moon; clothed in a tiger's skin, dripping with blood; having a capacious stomach, and a vast mouth, armed with formidable tusks: his ears were erect, his lips were pendulous, his tongue was lightning; his hand brandished the thunderbolt; flames screamed form his hair; a necklace of pearls wound round his neck; a garland of flame descended on his breast: radiant with lustre, he looked like the final fire that consumes the world. Four tremendous tusks .projected from a mouth which extended from ear to ear : he was of vast bulk, vase strength, mighty male and lord, the destroyer of the universe, and like a large fig-tree in circumference; shining like a hundred moons at once; fierce as the fire of love; having four heads, sharp white teeth, and of mighty fierceness, vigour, activity, and courage; glowing with the blaze of a thousand fiery suns at the end of the world; like a thousand undimmed moons; in bulk like Himādri, Kailasa, or Meru, or Mandara, with all its gleaming herbs; bright as the sun of destruction at the end of ages; of irresistible prowess, and beautiful aspect; irascible, with lowering eyes, and a countenance burning like fire; clothed in the hide of the elephant and lion, and girt round with snakes; wearing a turban on his head, a moon on his brow; sometimes savage, sometimes mild; having a chaplet of many flowers on his head, anointed with various unguents, and adorned with different ornaments and many sores of jewels; wearing a garland of heavenly Karnikāra flowers, and rolling his eyes with rage. Sometimes he danced; sometimes he laughed aloud; sometimes he stood wrapt in meditation; sometimes he trampled upon the earth; sometimes he sang; sometimes he wept repeatedly; and he was endowed with the facuities of wisdom, dispassion, power, penance, cruch, endurance, fortitude, dominion, and self-knowledge.

"This being, then, knelt down upon the ground, and raising his hands respectfully to his head, said to Mahādeva, 'Sovereign of the gods, command what it is that I must do for you,' To which Maheswara replied, 'Spoil the sacrifice of Dakṣa.' Then the mighty Virabhadra, having heard the pleasure of his lord, bowed down his head to the feet of Prajāpati; and starting like a lion loosed from bonds, despoiled the sacrifice of Dakṣa, knowing that he had been Created by the displeasure of Devi. She too in her wrath, as the fearful goddess Rudrakālī, accompanied him, with

all her train, to witness his deeds. Vīrabhadra the fierce, abiding in the region of ghosts, is the minister of the anger of Devi. And he then created, from the pores of his skin, powerful demigods, the mighty attendants upon Rudra. of equal valour and strength, who started by hundreds and thousands into existence. Then a loud and confused clamour ailed all the expanse of ether, and inspired the denizens of heaven with dread. The mountains tottered, and earth shook, the winds roared, and the depths of the sea were disturbed; the fires lost their radiance, and the sun grew pale; the planets of the firmament shone not, neither did the stars give light; the Rshis ceased their hymns, and gods and demons were mute; and thick darkness eclipsed the chariots of the skies.[5]

"Then from the gloom emerged tearful and numerous forms, shouting the cry of battle; who instantly broke or overturned the sacrificial columns, trampled upon the altars, and danced amidst the oblations. Running wildly hither and thither, with the speed of wind, they tossed about the implements and vessels of sacrifice, which looked like stars precipitated from the heavens. The piles of food and beverage for the gods, which had been heaped up like mountains; the rivers of milk; the banks of curds and butter; the sands of honey and butter-milk and sugar; the mounds of condiments and spices of every flavour; the undulating knolls of flesh and other viands; the celestial liquors, pastes, and confections, which had been prepared; these the spirits of wrath devoured or defiled or scattered abroad. Then talling upon the host of the gods, these vase and resistess Rudras beat or terrified them, mocked and insulted the nymphs and goddesses, and quickly put an end to the rite, although defended by all the gods; being the ministers of Rudra's wrath, and similar to himself. 'Some then made a hideous clamour, whilst ochers fearfully shouced, when Yajña was decapitated. For the divine Yajña. the lord of sacrifice. then began to fly up to heaven, in the shape of a decr; and Virabhadra, of immeasurable spirit, apprehending his power, cut off his vast head, after he had mounted into the sky.[7] Dakṣa the patriarch, his sacrifice being destroyed, overcome with terror, and utterly broken in spirit, fell then upon the ground, where his head was spurned by the feet of the cruel Virabhadra.[8] The thirty scores of sacred divinities were all presently bound, with a band of fire, by their lion-like foe; and they all then addressed him, crying, 'Oh Rudra, have mercy upon your servants: oh lord, dismiss thine anger.' Thus spoke Brahmā and the other gods, and the patriarch Dakṣa: and raising their hands, they said, 'Declare, mighty being, who you are.' Virabhadra said, 'I am not a god, nor an Aditya; nor am I come hither for enjoyment, nor curious to behold the chiefs of the divinities: know that I am come to destroy the sacrifice of Dakṣa, and that I am called Virabhadra. the issue of the wrath of Rudra. Bhadrakālī also, who has sprung from the anger of Devī, is sent here by the god of gods to destroy this rite. Take refuge, king of kings, with him who is the lord of Umā; for better is the anger of Rudra than the blessings of other gods.'

"Having heard the words of Vīrabhadra, the righteous Dakṣa propitiated the mighty god, the holder of the trident, Maheśvara. The hearth of sacrifice, deserced by the Brāhmaṇas, had been consumed; Yajña had been metamorphosed to an antelope; the fires of Rudra's wrath had been kindled; the attendants, wounded by the tridents of the servants of the god, were groaning with pain; the pieces of the uprooted sacrificial posts were acattered here and there; and the fragments of the meat-offerings were carried off by flights of hungry vultures, and herds of howling jackals. Suppressing his vital airs, and taking up a posture of meditation, the many-sighted victor of his foes, Dakṣa fixed his eyes every where upon his thoughts. Then the god of gods appeared from the altar, resplendent as a thousand suns, and smiled upon him, and said. 'Dakṣa, your sacrifice has been destroyed through sacred knowledge: I am well pleased with you:' and then he smiled again, and said, 'What shall I do for you: declare, together with the preceptor of the gods.'

"Then Dakṣa, frightened, alarmed, and agitated, his eyes suffused with tears, raised his hands revcrentially to his brow, and said, 'If lord, you are pleased; if I have found favour in your sight; if I am to be the object of your benevolence; if you will confer upon me a boon, this is the blessing I solicit, that all these provisions for the solemn sacrifice, which have been collected with much trouble and during a long time, and which have now been eaten, drunk, devoured, burnt, broken, scattered

abroad, may not have been prepared in vain.' 'So let it be,' replied Hara, the subduer of ludra. And thereupon Dakṣa knelt down upon the earth, and praised gracefully the author of righteousness, the three-eyed god Mahādeva, repeating the eight thousand names of the deity whose emblem is a bull.'

NOTES

1. The sacrifice of Dakṣa is a legend of some interest, from its historical and archaeological relations. It is obviously intendcd to intimate a struggle between the worshippers of Śiva and of Viṣṇu, in which at first the latter, but finally the former, acquired the ascendancy. It is also a favourite subject of Hindu sclupture, at least with the Hindus of the Śaiva division, and makes a conspicuous figure both at Elephanta and Ellora. A representation of the dispersion and multilation of the gods and sages by Vīrabhadra. at the former, is published in the Archeologia, VII. 326. where it is described as the Judgement of Solomon! a figure of Vīrabhadra is given by Niebuhr, vol. II. tab. 10: and the entire group in the Bombay Transactions, vol.1. p. 220. It is described, p. 229; but Erskine has not verified the subject, although in cannot admit of doubt The groupc described. p. 224, probably represents the introductory details given in our text. Of the Ellora sculptures, a striking one occurs in what Sir C. Malet calls the Doomar Leyna cave, where is "Veer Budder. with eight hands. In one is suspended the slain Rajah Dutz," A. R. VI, 396. And there is also a representation of 'Ehr Budr,' in one of the colonadcs of Kailasa;'being, in fact, the same figure as that at Elephanta. Bombay Tr. Ill, 287. The legend of Dakṣa therefore was popular when those cavern temples were excavated. The story is told in much more detail in several other Purāṇas, and with some variations, which will be noticed: but the above has been selected as a specimen of the style of the Vāyu Purāna. and as being a narration which, from its inartifical, obscure, tautological, and uncircumstantial construction, is probably of an ancient date. The same legend, in the same words, is given in the Brahmā Purāṇa

2. Or this may be understood to imply, that the original story is in the Vedas; the term being, as usual in such a reference, इति श्रुतिः। Gangadvāra. the place where the Ganges descends to the plains—or Haridvār. as it is more usually termed—is usually specified as the scene of action. The Liṅga is more precise, calling it Kanakbala, which is the village still called Kankhal, near Haridvār (Megha Dutft, p. 59). It rather inaccurately, however, describes this as upon Haṁsa peak;, a point of the Himālaya: हंसशृङ्गे हिमवच्छिखरे।

3. The Kūrma Purāṇa gives also this discussion between Dadhicha and Dakṣa, and their dialogue contains some curious matter. Dakṣa, for instance, states that no portion of a sacrifice is ever allotted to Śiva, and no prayers are directed to be addressed to him, or to his bride: सर्व्वेष्वेव हि यज्ञेषु न भागः परिकल्पितः। न मन्त्रा भार्य्यया सार्द्धं शंकरस्येति नेष्यते। Dadhicha apparently evades the objection, and claims a share for Rudra, consisting of the triad of gods, as one with the sun, who is undoubtedly hymned by the several ministering priests of the Vedas: स स्तूयते सहस्राशुं सामगाध्वर्यहोतृभिः। पश्यैनं विश्वकर्म्माणं रुद्र मूर्त्तित्रयीमयं। Dakṣa replies, that the twelve Adityas receive special oblations : that they are all the suns; and that he knows of no other. The Munis, who overbear the dispute, concur in his sentiments: य एते द्वादशादित्या आदित्ययज्ञभागिनः। सर्व्वे सूर्य्या इति नह्यन्यो विद्यते रविः। एवमुक्ते तु मुनयः समायाता दिदृक्षवः। वाढमित्यब्रुवन् दक्षं तस्य साहाय्यकारिणाः॥ These notions seem to have been exchanged for others in the days of the Pādma Purāṇa and Bhāgavata. as they place Dakṣa's neglect of Śiva to the latter's filthy practices, his going naked, smearing himself with ashes, carrying a skull, and behaving as if he were drunk or crazed: alluding, no doubt, to the practices of Śaiva mendicants, who seem to have abounded in the days of Sankarāchārya, and since, there is no discussion in the Bhāgavata. but Rudra is described as present at a former assembly, when his father-in-law censured him before the guests, and in consequence he departed in a age. His follower Nandi curses the company, and Bhṛgu retorts in language descriptive of the Vāmāchāris, or left hand worshippers of Śiva. "May all those" he says, "who adopt the worship of Bhava (Śiva), all those who follow the practices of his worshippers, become heretics, and oppugners of holy doctrines; may they neglect the observances of purification; may they be of infirm intellects. wearing clotted hair. and ornamenting themselves with ashes and bones: and may they enter the Śaiva initiation, in which spirituous liquor is the libation."

4. This simple account of Sati's share in the transaction is considerably modified in other accounts. In the Kūrma, the quarrel begins with Dakṣa the patriarch's being, as he thinks, treated by his son-in-law with less respect than is his due. Upon his daughter Sati subsequently visiting him, he abuses her husband, and turns her out of his house.

She in spite destroys herself: ददाहात्मानमात्मना। Śiva. hearing of this. comes to Dakṣa, and curses him to be born as a Kṣatriya, the son of the Pracetasas, and to beget a son on his own daughter: स्वस्यां सुतायां मूढात्मन् पत्रमुत्पादयिष्यस It is in this subsequent birth that the sacrifice occurs. The Liṅga and Matsya allude to the dispute between Dakṣa and Sati. and to the latter's puting an end to herself by Yoga: भस्मीकृत्यात्मनो देहं योगमार्गेण सापुन:The Pādma. Bhagavata, and Skanda in the Kāsī Khaṇḍa, relate the dispute between father and daughter in a like manner, and in more detail. The first refers the death of Sati. however, to a prior period; and that and the Bhagavata both ascribe it to Yoga: सती सद्य: प्रजज्वाल समाधिजाग्निना। The Kasi Khaṇḍa, with an improvement indicative of a later age, makes Satfi throw herself into the fire prepared for the solemnity.

5. The description of Vīrabhadra and his followers is given in other Purāṇas in the same strain, but with less detail.

6. Their exploits, aod those of Vīrabhadra, are more particularly specified elsewhere, especially in the Liṅga. Kūrma, and Bhāgavta Purāṇas. Indra is knocked down and trampled on; Yama has his staff broken; Sarasvati and the Mātrs have their noses cut off; Mitra or Bhaga has his eyes pulled out; Pushā has his teeth knocked down his throat; Candra is pummelled : Vahni's hands are cut off; Bhṛgu loses his beard; the Brāhmaṇas are pelted with stones : the Prajāpatis are beaten . and the gods and demigods are run through with swords or stuck with arrows.

7. This is also mentioned in the Liṅga and in the Hari Vaṁśa: and the latter thus accounts for the origin of the constellation Mīgosiras; Yajña, with the head of a dear. being elevated to the planetary region. by Brahmā.

8. As he prays to Śiva presently, it could not well be meant here that Dakṣa was decapitated, although that is the story in other places. The Liṅga and Bhāgavata both state that Vīrabhadra cut off Dakṣ a's head, and threw it into the fire. After the fray therefore when Śiva restored the dead to life, and the mutilated to their limbs. Dakṣa's head was not forthcoming : it was therefore replaced by the head of a goat, or, according to the Kāśī Khaṇḍa, that of a ram. No notice is taken in our text of the conflict elsewhere described between Vīrabhadra and Viṣ ṇu. In Ihc Liṅga, the latter is beheaded, and his head is blown by the wind into the fire. The Kūrma. though a Śaiva Purāṇa, is less irreverent towards Viṣṇu, and after describing a contest in which both parties occasionally prevail, makes Brabmā interpose, and separate the combatants. The Kāśī Khaṇḍa of the Skanda Purāṇa describes Viṣṇu as defeated, and at the mercy of Vīrabhadra. who is prohibited by a voice from heaven from destroying his antagonist : whilst in the Hari Vaṁśa, Viṣṇu compels Śiva to fly, after taking him by the throat and nearly strangling him. The blackness of Śiva's neck arose from this throttling, and not, as elsewhere described, from his drinking the poison produced at the churning of the ocean.

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CHAPTER 9

नवमोऽध्यायः

(इन्द्रं प्रति दुर्वाससः शापः, ब्राह्मणः समीपे देवानां गमनम् समुद्रमन्थनम् इन्द्रस्य लक्ष्मीस्तुतिश्च)

पराशर उवाच

इदञ्च शृणु मैत्रेय यत् पृष्टोऽहमिह त्वया।
श्रीसम्बद्धं मया ह्येतच्छ्रुतमासीन्मरीचितः॥ १॥

Parāśara said—But with respect to the question you have asked me. Maitreya, relating to the history of Śrī, hear from me the tale as it was told to me by Marīci.

दुर्वासाः शङ्करस्यांशश्चचार पृथिवीमिमाम्।
स ददर्श स्रजं दिव्यामृषिर्विद्याधरीकरे॥ २॥
सन्तानकानामखिलं यस्या गन्धेन वासितम्।
अतिसेव्यमभूद् ब्रह्मन् तद्वनं वनचारिणाम्॥ ३॥
उन्मत्तव्रतधृग् विप्रस्तां दृष्ट्वा शोभनां स्रजम्।
तां ययाचे वरारोहां विद्याधरवधूं ततः॥ ४॥

याचिता तेन तन्वङ्गी मालां विद्याधराङ्गना।
ददौ तस्मै विशालाक्षी सादरं प्रणिपत्य च॥५॥
तामादायात्मनो मूर्ध्नि स्रजमुन्मत्तरूपधृक्।
कृत्वा स विप्रो मैत्रेय परिबभ्राम मेदिनीम्॥६॥
स ददर्श समायान्तमुन्मत्तैरावतस्थितम्।
त्रैलोक्याधिपतिं देवं सह दैवैः शचीपतिम्॥७॥

Durvāsas, a portion of Śaṅkara (Śiva)[1], was wandering over the earth; when he beheld, in the hands of a nymph of air[2], a garland of flowers culled from the trees of heaven, the fragrant. odour of which spread throughout the forest, and enraptured all who dwelt beneath its shade. The sage. who was then possessed by religious frenzy[3]; when he beheld that garland, demanded it of the graceful and full-eyed nymph, who, bowing to him reverentially, immediately presented it to him. He, as one frantic, placed the choplet upon his brow, and thus decorated resumed his path; whcn he bcheld Indra, the husband of Śacī. the ruler of thc three worlds, approach, seated on his infuriated elephant Airāvata, and attended by the gods.

तामात्मनः सः शिरसः स्रजमुन्मत्तषट्पदाम्।
आदायामरराजाय चिक्षेपोन्मत्तवन्मुनिः॥८॥
गृहीत्वामरराजेन स्रगैरावतमूर्द्धनि।
न्यस्ता रराज कैलासशिखरे जाह्नवी यथा॥९॥
मदान्धकारिताक्षोऽसौ गन्धाकृष्टेन वारणः।
करेणाघ्राय चिक्षेप तां स्रजं धरणीतले॥१०॥

The frenzied sage, taking from his head the garland of flowers, amidst which the bees collected ambrosia, threw it to the king of the gods, who caught it. and suspended it on the brow of Airāvata, where it shone like the river Jāhnavī, glittering on the dark summit of the mountain Kailāsa. The elephant, whose eyes were dim with inebriety, and attracted by the smell, took hold of the garland with his trunk, and case it on the earth.

ततश्चुक्रोध भगवान् दुर्वासा मुनिसत्तमः।
मैत्रेय देवराजं तं क्रुद्धश्चैतदुवाच ह॥११॥
ऐश्वर्यमत्त दुष्टात्मन्नतिस्तब्धोऽसि वासव।
श्रियो धाम स्रजं यस्त्वं मद्दत्तां नाभिनन्दसि॥१२॥
प्रसाद इति नोक्तं ते प्रणिपातपुरः सरम्।
हर्षोत्फुल्लकपोलेन न चापि शिरसा धृता॥१३॥
मया दत्तामिमां मालां यस्मान्न बहु मन्यसे।
त्रैलोक्यश्रीरतो मूढ़ विनाशमुपयास्यति॥१४॥
मां मन्यतेऽन्यैः सदृशं न्यूनं शक्र भवान् द्विजैः।
अतोऽवमानमस्माकं मानिना भवता कृतम्॥१५॥
मद्दत्ता भवता यस्मात् क्षिप्ता माला महीतले।
तस्मात् प्रनष्टलक्ष्मीकं त्रैलोक्यं ते भविष्यति॥१६॥
यस्य सञ्जातकोपस्य भयमेति चराचरम्।
तं त्वं मामतिगर्वेण देवराजावमन्यसे॥१७॥

That chief of sages, Durvāsās, was highly incensed at this disrespectful treatment of his gilt, and thus angrily addressed the sovereign of the immortals: "Inflated with the intoxication of power, Vāsava, vile of spirit, you are an idiot not to respcct the garland I presented to you, which was the dwelling of Fortune (Śri), You have not acknowledged it as a largess'; you have not bowed yourself before me; you have not placed the wreath upon your head, with your countenance expanding with delight. Now, tool, for that you have not infinitely prized the gailand that I gave you, your sovereignty over the three worlds shall be subverted. You confoundest me, Śakra, with other Brāhmaṇas. and hence I have suffered disrespect from your arrogance: but in like manner as you have cast the garland I gave you down on the ground, so shall your dominion over the universe be whelmed in ruin. You have offended one whose wrath is dreaded by all created things, king of the gods. even me, by thine excessive pride."

पराशर उवाच

महेन्द्रो वारणस्कन्धादवतीर्य्य त्वरान्वितः।
प्रसादयामास तदा दुर्वाससमकल्मषम्॥१८॥
प्रसाद्यमानः स तदा प्रणिपातपुरःसरम्।
प्रत्युवाच सहस्राक्षं दुर्वासा मुनिसत्तमः॥१९॥

Parāśara said– Descending hastily from his elephant, Mahāndra endeavoured to appease the sinless Durvāsās: but to the excuses and prostrations of the thousand-eyed, the Muni answered.

दुर्वासा उवाच

नाहं कृपालुहृदयो न च मां भजते क्षमा।
अन्ये ते मुनयः शक्र दुर्व्वाससमवेहि माम्॥ २०॥
गौतमादिभिरन्यैस्त्वं गर्वमापादितो मुधा।
अक्षान्तिसारसर्वस्वं दुर्वाससमवेहि माम्॥ २१॥
वसिष्ठाद्यैर्दयासारैः स्तोत्रं कुर्वद्भिरुच्चकैः।
गर्वं गतोऽसि येनैवं मामप्यद्यावमन्यसे॥ २२॥
ज्वलज्जटाकलापस्य भृकुटीकुटिलं मुखम्।
निरीक्ष्य कस्त्रिभुवने मम यो न गतो भयम्॥ २३॥
नाहं क्षमिष्ये बहुना किमुक्तेन शतक्रतो।
विडम्बनामियां भूयः करोष्यनुनयात्मिकाम्॥ २४॥

Durvāsā said— "I am not of a compassionate heart, nor is forgiveness congenial to my nature. Other Munis may relent; but know me, Śakra, to be Durvāsas. You have in vain been rendered insolent by Gautama and others; for know me, Indra, to be Durvāsas, whose nature is a stranger to remorse. You have been flattered by Vasiṣṭha and other tender-hearted saints, whose loud praises have made you so arrogant, that you have insulted me. But who is there in the universe that can behold my countenance, dark with frowns, and surrounded by my blazing hair, and not tremble ? What need of words? I will not forgive, whatever semblance of humility you may assume."

पराशर उवाच

इत्युक्त्वा प्रययौ विप्रो देवराजोऽपि तं पुनः।
आरुह्यैरावतं ब्रह्मन् प्रययावमरावतीम्॥ २५॥
ततः प्रभृति निःश्रीकं सशक्रं भुवनत्रयम्।
मैत्रेयासीदपध्वस्तं संक्षीणौषधिवीरुधम्॥ २६॥
न यज्ञाः सम्प्रवर्त्तन्ते न तपस्यन्ति तापसाः।
न च दानादिधर्मेषु मनश्चक्रे तदा जनः॥ २७॥
निःसत्त्वा सकला लोका लोभायु पहतेन्द्रियाः।
स्वल्पेऽपि हि बभूवुस्ते साभिलाषा द्विजोत्तम॥ २८॥
यतः सत्त्वं ततो लक्ष्मीः सत्त्वं भूत्यनुसारि च।
निःश्रीकाणां कुतः सत्त्वं विना तेन गुणाः कुतः॥ २९॥
बलशौर्य्याद्यभावश्च पुरुषाणां गुणैर्विना।
लङ्घनीयः समस्तस्य बलशौर्य्य विवर्जितः॥ ३०॥
भवत्यपध्वस्तमतिर्लङ्घितः प्रथितः पुमान्।

Parāśara said— Having thus spoken, the Brahman went his way; and the king of the gods, remounting his elephant, returned to his capital Amarāvati. Thence forward, Maitreya, the three worlds and Śakra lost their vigour, and all vegetable products, plants, and herbs were withered and died; sacrifices were no longer offered; devout exercises no longer practised; men were no more addicted to charity or; any moral or religious obligation; all beings became devoid of steadiness ; all the faculties of sense were obsttucted by cupidity; and men's desires were excited by frivolous objects. Where there is energy, there is prosperity; and upon prosperity energy depends. How can those abandoned by prosperity be possessed of energy; and without energy, where is excellence ? Without excellence there can be no vigour nor heroism amongst men : he who has neither courage nor strength, will be spurned by all: and he who is universally created with disgrace, must suffer abasement of his intellectual faculties.

एवमत्यन्तनिःश्रीके त्रैलोक्ये सत्त्ववर्ज्जिते॥ ३१॥
देवान् प्रति बलोद्योगं चक्रुर्दैतेयदानवाः।
लोभाभिभूता निःश्रीका दैत्याः सत्त्वविवर्जिताः॥ ३२॥
श्रिया विहीनैर्निःसत्त्वैर्देवैश्चक्रुस्ततो रणम्।
विजितास्त्रिदशा दैत्यैरिन्द्राद्याः शरणं ययुः॥ ३३॥
पितामहं महाभागं हुताशनपुरोगमाः।
यथावत् कथितो देवैर्ब्रह्मा प्राह ततः सुरान्॥ ३४॥

The three regions being thus wholly divested of prosperity, and deprived of energy, the Dānavas and sons of Diti, the enemies of the gods, who were incapable of steadiness, and agitated by ambition, put torch their strength against the gods. They engaged in war

with the feeble and unfortunate divinities; and Indra and the rest, being overcome in fight, fled for refuge to Brahmā, preceded by the god of flame (Hutāśana). When the great father of the universe had heard all that had come to pass, he said to the deities,

ब्रह्मोवाच

परापरेशं शरणं व्रजध्वमसुरार्दनम्।
उत्पत्तिस्थितिनाशानामहेतुं हेतुमीश्वरम्॥ ३५॥
प्रजापतिपतिं विष्णुमनन्तमपराजितम्।
प्रधानपुंसोरजयोः कारणं कार्यभूतयोः॥ ३६॥
प्रणतार्त्तिहरं विष्णुं स वः श्रेयो विधास्यति।

Brahmā said– "Repair for protection to the god of high and low, the tamer of the demons, the causeless cause of creation, preservaction, and destruction; the progenitor of the progenitors; the immortal, unconquerable Viṣ ṇu; the cause of matter and spirit, of his unengendered products; the remover of the grief of all who humble themselves before him: he will give you aid."

एवमुक्त्वा सुरान् सर्वान् ब्रह्मा लोकपितामहः।
क्षीरोदस्योत्तरं तीरं तैरेव सहितो यतौ॥ ३७॥
स गत्वा त्रिदशैः सर्व्वैः समवेतः पितामहः।
तुष्टाव वाग्भिरिष्टाभिः परापरपतिं हरिम्॥ ३८॥

Having thus spoken to the deities. Brahmā proceeded along with them to the northern shore of the sea of milk; and with reverential words thus prayed to the supreme Hari;

ब्रह्मोवाच

नमाम सर्वं सर्वेशमनन्तमजमव्ययम्।
लोकधामधराधारमप्रकाशमभेदिनम्॥ ३९॥
नारायणमणीयांसमशेषाणामणीयसाम्।
समस्तानां गरिष्ठं यद् भूरादीनां गरीयसाम्॥ ४०॥
यत्र सर्वं यतः सर्वमुत्पन्नं सत्पुरःसरम्।
सर्वभूतश्च यो देवः पराणामपि यः परः॥ ४१॥
परः परस्मात् पुरुषात् परमात्मस्वरूपधृक्।
योगिभिश्चिन्त्यते यौऽसौ मुक्तिहेतुर्मुमुक्षुभिः॥ ४२॥
सत्तादयो न सन्तीशे यत्र च प्राकृता गुणाः।
स शुद्धः सर्वशुद्धेभ्यः पुमानाद्यः प्रसीदतु॥ ४३॥

Brahmā said– "We glorify him who is all things, the lord supreme over all, unborn, imperishable; the protector of the mighty ones of creation; the unperceived, indivisible Nārāyaṇa, the smallest of the smallest, the largest of the largest of the elements; in whom are all things, from whom are all things; who was before existence; the god who is all beings, who is the end of ultimate objects, who is beyond final spirit, and is one with supreme soul; who is contemplated as the cause of final liberation by sages anxious to be free; in whom are not the qualities of goodness, foulness, or darkness, that belong to undeveloped nature. May that purest of all pure spirits this day be propitious to us.

कला-काष्ठा-निमेषादिकालसूत्रस्य गोचरे।
यस्य शक्तिर्न शुद्धस्य प्रसीदतु स नो हरिः॥ ४४॥
प्रोच्यते परमेशो हि यः शुद्धोऽप्युपचारतः।
प्रसीदतु स नो विष्णुरात्मा यः सर्वदेहिनाम्॥ ४५॥

May that Hari be propitious to us, whose inherent might is not an object of the progressive chain of moments or of days, that make up time. May he who is called the supreme god, who is not in need of assistance, Hari, the soul of all embodied substance, be favourable unto us.

यः कारणञ्च कार्यञ्च कारणस्यापि कारणम्।
कार्यस्यापि च यः कार्यं प्रसीदतु स नो हरिः॥ ४६॥
कार्यकार्यस्य यः कार्यं तत्कार्यस्यापि यः स्वयम्।
तत्कार्यकार्यभूतो यस्ततश्च प्रणताः स्म तम्॥ ४७॥

May that Hari, who is both cause and effect; who is the cause of cause, the effect of effect; he who is the effect of successive effect: who is the effect of the effect of the effect himself; the product of the effect of the effect of the effect, or elemental substance; to him I bow.[5]

कारणं कारणस्यापि तस्य कारणकारणम्।
तत्कारणानां हेतुं त्वां प्रणताः स्म सुरेश्वरम्॥ ४८॥
भोक्तारं भोज्यभूतञ्च स्रष्टारं सृष्टमेव च।
कार्यं कर्म्मस्वरूपं तं प्रणताः स्म परं पदम्॥ ४९॥

The cause of the cause; the cause of the cause of the cause; the cause of them all; to him I bow. To him who is the enjoyer and thing to be enjoyed; the creator and thing to be created; who is the agent and the effect; to that supreme being I bow.

विशुद्धं बोधनं नित्यमजमक्षयमव्ययम्।
अव्यक्तमविकारं यत् तद्विष्णोः परमं पदम्॥५०॥
न स्थूलं न च सूक्ष्मं यन्न विशेषणगोचरम्।
तत्पदं परमं विष्णोः प्रणमामः सदामलम्॥५१॥

The infinite nature of Viṣṇu is pure, intelligent, perpetual, unborn, undecayable, inexhaustible, inscrutable, immutable; it is neither gross nor subtile, nor capable of being defined: to that ever holy nature of Viṣṇu I bow.

यस्यायुतायुतांशांशे विश्वशक्तिरियं स्थिता।
परं ब्रह्मस्वरूपं यत् प्रणमामस्तमव्ययम्॥५२॥
यन्न देवा न मुनयो न चाहं न च शङ्करः।
जानन्ति परमेशस्य तद्विष्णोः परमं पदम्॥५३॥
यद् योगिनः सदोद्युक्ताः पुण्यपापक्षयेऽक्षयम्।
पश्यन्ति प्रणवे चिन्त्यं तद्विष्णो परमं पदम्॥५४॥
शक्तयो यस्य देवस्य ब्रह्मविष्णुशिवादिकाः।
भवन्त्यभूतपूर्वस्य तद्विष्णोः परमं पदम्॥५५॥
सर्वेश सर्वभूतात्मन् सर्वं सर्वाश्रयाच्युत।
प्रसीद विष्णो भक्तानां व्रज नो दृष्टिगोचरम्॥५६॥

To him whose faculty to create the universe abides in but a part of but the ten-millionth part of him; to him who is one with the inexhaustible supreme spirit, I bow: and to the glorious nature of the supreme Viṣṇu, which nor gods, nor sages, nor I, nor Śankara apprehend; that nature which the Yogis, after incessant effort, effacing both moral merit and demerit, behold to be contemplated in the mystical monosyllable Om: the supreme glory of Viṣṇu, who is the first of all; of whom, one only god, the triple energy is the same with Brahmā, Viṣṇu, and Śiva: oh lord of all, great soul of all, asylum of all, undecayable, have pity upon your servants; oh Viṣṇu, he manifest to us."

इत्युदीरितमाकर्ण्य ब्रह्मणस्त्रिदशास्ततः।
प्रणम्योचुः प्रसीदेति व्रज नो दृष्टिगोचरम्॥५७॥
यन्नायं भगवान् ब्रह्मा जानाति परमं पदम्।
तन्नाताः स्म जगद्धाम तव सर्वं गताच्युत॥५८॥

Parāśara continued–The gods, having heard this prayer uttered by Brahmā, bowed down, and cried, "Be favourable to us; be present to our sight: we bow down to that glorious nature which the mighty Brahmā does not know; that which is your nature, oh imperishable, in whom the universe abides."

इत्यन्ते वचसस्तेषां देवानां ब्रह्मणस्तथा।
ऊचुर्देवर्षयः सर्वैः बृहस्पतिपुरोगमाः॥५९॥
आद्यो यज्ञपुमानिड्यो यः सर्वेषाञ्च पूर्वजः।
तं नताः स्म जगत्स्रष्टुः स्रष्टारमविशेषणम्॥६०॥
भगवन् भूतभव्येश जगन्मूर्त्तिधराव्यय।
प्रसीद प्रणतानां त्वं सर्वेषां देहि दर्शनम्॥६१॥

Then the gods having ended, Bṛhaspati and the divine Ṛṣis thus prayed: "We bow down to the being entitled to adoration; who is the first object of sacrifice; who was before the first of things; the creator of the creator of the world; the undefinable: oh lord of all that has been or is to be; imperishable type of sacrifice; have pity upon your worshippers; appear to them. prostrate before you.

एष ब्रह्मा तथैवायं सह रुद्रैस्त्रिलोचनः।
सर्वादित्यैः समं पूषा पावकोऽयं सहाग्निभिः॥६२॥
अश्विनौ वसवश्चेमे सर्वे चैते मरुद्गणाः।
साध्या विश्वे तथा देवा देवेन्द्रश्चायमीश्वरः॥६३॥
प्रणामप्रवणा नाथ दैत्यसैन्यपराजिताः।
शरणं त्वामनुप्राप्ताः समस्ता देवतागणाः॥६४॥

Here is Brahmā; here is Trilocana (the three-eyed Śiva), with the Rudras; Puṣan (the sun), with the Ādityas; and Fire. with all the mighty luminaries: here are the sons of Aśvinī (the two Aśvinī Kumāras). the Vasus and all the winds, the Sādhyās, the Viśvedevas, and Indra the king of the gods: all of whom bow lowly before you : all the tribes of the

immortals, vanquished by the demon host, have fled to you for succour."

पराशर उवाच

एवं संस्तूयमानस्तु भगवाञ्छङ्खचक्रधृक्।
जगाम दर्शनं तेषां मैत्रेय परमेश्वरः॥६५॥
तं दृष्ट्वा ते तदा देवाःशङ्खचक्रगदाधरम्।
अपूर्वरूपसंस्थानं तेजसां राशिमूर्ज्जितम्॥६६॥
प्रणम्य प्रणताः पूर्वं संक्षोभस्तिमितेक्षणाः।
तुष्टुवुः पुण्डरीकाक्षं पितामहपुरोगमाः॥६७॥

Parāśara continued–Thus prayed to, the supreme deity, the mighty holder of the conch and discus, showed himself to them: and beholding the lord of gods, bearing a shell, a discus, and a mace, the assemblage of primeval form, and radiant with embodied light. Pitāmaha and the other deities, their eyes moistened with rapture, first paid him homage and then thus addressed him :

देवा ऊचुः

नमो नमोऽविशेषस्त्वं त्वं ब्रह्मा त्वं पिनाकधृक्।
इन्द्रस्त्वमग्निः पवनो वरुणः सविता यमः॥६८॥
वसवो मरुतः साध्या विश्वे देवगणा भवान्।
योऽयं तवागतो देव समीपं देवतागणः॥६९॥
स त्वमेव जगत्स्रष्टा यतः सर्वगतो भवान्।
त्वं यज्ञस्त्वं वषट्कारस्त्वमोङ्कारः प्रजापतिः॥७०॥
वेद्यावेद्यञ्च सर्वात्मंस्त्वन्मयञ्चाखिलं जगत्।
त्वामत्र शरणं विष्णो प्रयाता दैत्यनिर्ज्जिताः॥७१॥

Gods said– "Repeated salutation to you, who are indefinable: you are Brahmā; you are the wonder of the Pināka bow (Śiva); you are Indra; you are fire, air, the god of waters, the sun, the king of death (Yama), the Vasus, the Maruts (the winds), the Sādhyas, and Viśvādevas. This assembly of divinities, that now has come before you, you are; for, the creator of the world, you are every where. You are the sacrifice, the prayer of oblation, the mystic syllable Om, the sovereign of all creatures: you are all that is to be known, or to be unknown: oh universal soul, the whole world consists of you. We, discomfited by the Daityas, have fled to you, oh Viṣṇu, for refuge.

वयं प्रसीद सर्वात्मंस्तेजस्याप्याययस्व नः।
तावदार्त्तिस्तथा वाञ्छा तावन्मोहस्तथासुखम्॥७२॥
यावन्नायाति शरणं त्वामशेषाघनाशनम्।
त्वं प्रसादं प्रसन्नात्मन् प्रपन्नानां कुरुष्व नः॥७३॥
तेजसां नाथ सर्वेषां स्वशक्त्याप्यायनं कुरु॥७४॥

Spirit of all, have compassion upon us; defend us with your mighty power. There will be affliction, desire, trouble, and grief, until your protection is obtained : but you are the remover of all sins. Do you then, oh pure of spirit, show favour unto us who have fled to you: oh lord of all, protect us with your great power, in union with the goddess who is your strength[6]."

पराशर उवाच

एवं संस्तूयमानस्तु प्रणतैरमरैर्हरिः।
प्रसन्नदृष्टिर्भगवानिदमाह स विश्वकृत्॥७५॥

Hari, the creator of the universe, being thus prayed to by the prostrate divinities, smiled, and thus spoke:

श्रीभगवानुवाच

तेजसो भवतां देवाः करिष्याम्युपबृंहणम्।
वदाम्यहं यत् क्रियतां भवद्भिस्तदिदं सुराः॥७६॥
आनीय सहिता दैत्यैः क्षीराब्धौ सकलौषधीः।
मन्थानं मन्दरं कृत्वा नेत्रं कृत्वा तु वासुकिम्॥७७॥
मथ्यताममृतं देवाः सहाये मय्यवस्थिते।

Viṣṇu said– "With renovated energy, oh gods, I will restore your strength. Do you act as I enjoin. Let all the gods, associated with the Asuras, cast all sorts of medicinal herbs into the sea of milk; and then taking the mountain Mandara for the churning-Kick, the serpent Vasuki for the rope, churn the ocean together for ambrosia; depending upon my aid.

सामपूर्वञ्च दैतेयास्तत्र साहाय्यकर्मणि॥७८॥
सामान्यफलभोक्तारो यूयं वाच्या भविष्यथ।
मथ्यमाने च तत्राब्धौ यत् समुत्पद्यतेऽमृतम्॥७९॥

तत्पानाद् बलिनो यूयममराश्च भविष्यथ।
तथा चाहं करिष्यामि यथा त्रिदशविद्विषः।
न प्राप्स्यन्त्यमृतं देवाः केवलं क्लेशभागिनः॥८०॥

To secure the assistance of Daityas, you must be at peace with them, and engage to give them an equal portion of the fruit of your associated toil; promising them, that by drinking the Amṛta that shall be produced from the agitated ocean, they shall become mighty an immortal. I will take care that the enemies of the gods shall not partake of the percious draught; that they shall share in the labour alone."

पराशर उवाच

इत्युक्त्वा देवदेवेन सर्व एव ततः सुराः।
सन्धानमसुरैः कृत्वा यत्नवन्तोऽमृतेऽभवन्॥८१॥
नानौषधीः समानीय देव-दैतेयदानवाः।
क्षिप्त्वा क्षिराब्धिपयसि शरदभ्रामलत्विषि॥८२॥

Being thus inscrucccd by the god of gods, the divinities entered into alliance with the demons, and they jointly undertook the acquirement of the beverage of immortality. They collected various kinds of medicinal herbs, and cast them into the sea of milk, the waters of which were radiant as the thin and shining clouds of autumn.

मन्थानं मन्दरं कृत्वा नेत्रं कृत्वा च वासुकिम्।
ततो मथितुमारब्धा मैत्रेय तरसामृतम्॥८३॥
विबुधाः सहिताः सर्वे यतः पुच्छं ततः कृताः।
कृष्णेन वासुकेर्दैत्याः पूर्वकाये निवेशिताः॥८४॥
ते तस्य फणनिःश्वास-वह्निनापहतत्विषः।
निस्तेजसोऽसुराः सर्वे बभुवुरमितद्युते॥८५॥
तेनैव मुखनिःश्वास-वायुनास्तबलाहकैः।
पुच्छप्रदेशे वर्षद्भिस्तथा चाप्यायिताः सुराः॥८६॥
क्षीरोदमध्ये भगवान् कूर्म्मरूपी स्वयं हरिः।
मन्थनाद्रेरधिष्ठानं भ्रमतोऽभून्महामुने॥८७॥

They then took the mountain Mandara for the staff; the serpent Vāsuki for the cord; and commenced to churn the ocean for the Amṛta. The assembled gods were stationed by Kṛṣṇa at the tail of the serpent; the Daityas and Dānavas at its head and neck. Scorched by the flames emitted from his inflated hood. the demons were shorn of their glory; whilst the clouds driven towards his tail by the breath of his mouth, refreshed the gods with revivifying showers. In the midst of the milky sea, Hari himself, in the form of a tortoise, served as a pivot for the mountain, as it was whirled around.

रूपेणान्येन देवानां मध्ये चक्रगदाधरः।
चकर्ष भोगिराजानं दैत्यमध्येऽपरेण च॥८८॥
उपर्य्याक्रान्तवान् शैलं बृहद्रूपेण केशवः।
तथापरेण मैत्रेय यन्न दृष्टं सुरासुरैः॥८९॥
तेजसा नागराजानं तथाप्यायितवान् हरिः।
अन्येन तेजसा देवान् उपबृंहितवान् विभुः॥९०॥

The holder of the mace and discus was present in other forms amongst the gods and demons, and assisted to drag the monarch of the serpent race: and in another vast body he sat upon the summit of the mountain. With one portion or his energy, unseen by gods or demons, he sustained the serpent king; and with another, infused vigour into the gods.

मथ्यमाने ततस्तस्मिन् क्षीराब्धौ देवदानवैः।
हविर्धामाभवत् पूर्वं सुरभिः सुरपूजिता॥९१॥
जग्मुर्म्मुदं ततो देवा दानवाश्च महामुने।
व्याक्षिप्तचेतसश्चैव बभूवुस्तिमितेक्षणाः॥९२॥
किमेतदिति सिद्धानां दिवि चिन्तयतां ततः।
बभूव वारुणी देवी मदाघूर्णितलोचना॥९३॥

From the ocean, thus churned by the gods and Dānavas, first uprose the cow Surabhi. the fountain of milk and curds, worshipped by the divinities, and beheld by them and their associates with minds disturbed, and eyes glistening with delight. Then. as the holy Siddhas in the sky wondered what this could be, appeared the goddess Vāruṇī (the deity of wine), her eyes rolling with intoxication.

कृतावर्त्तात् ततस्तस्मात् क्षीरोदाद् वासयन् जगत्।
गन्धेन पारिजातोऽभूद् देवस्त्रीनन्दनस्तरूः॥९४॥

रूपौदार्य्यगुणोपेतस्ततश्चाप्सरसां गणः।
क्षीरोदधेः समुत्पन्नो मैत्रेय परमाद्भुतः॥ ९५॥

Next from the whirlpool of the deep, sprang the celescial Parijāta tree, the delight of the nymphs of heaven, perfuming the world with its blossoms. The troop of Apsarāsas. the nymphs of heaven, were then produced, of surprising loveliness, endowed with beauty and with taste.

ततः शीतांशुरभवज्जगृहे त्वं महेश्वरः।
जगृहुश्च विषं नागाः क्षीरोदाच्च समुत्थितम्॥ ९६॥
ततो धन्वन्तरिर्देवः श्वेताम्बरधरः खयम्।
विभ्रत् कमण्डलुं पूर्णममृतस्य समुत्थितः॥ ९७॥
ततः स्वस्थमनस्कास्ते सर्वे दैतेय-दानवाः।
बभूवुर्मुदिताः सर्वे मैत्रेय मुनिभिः सह॥ ९८॥

The cool-rayed moon next rose, and was seized by Mahādeva: and then poison was engendered from the sea, of which the snake gods (Nagas) took possession. Dhanvantari, robed in white, and bearing in his hand the cup of Amṛta, next came forth: beholding which, the sons of Diti and of Danu, as well as the Munis. were filled with satisfaction and delight.

ततः स्फुरत्कान्तिमती विकासिकमले स्थिता।
श्रीर्देवी पयसस्तस्मादुत्थिता भृतपङ्कजा॥ ९९॥
तां तुष्टुवुर्मुदा युक्ताः श्रीसूक्तेन महर्षयः।
विश्वावसुमुखास्तस्या गन्धर्वाः पुरतो जगुः॥ १००॥
घृताचीप्रमुखा ब्रह्मन् ननृतुश्चाप्सरोगणाः।
गङ्गाद्याः सरितस्तोयैः स्नानार्थमुपतस्थिरे॥ १०१॥
दिग्गजा हेमपात्रस्थमादाय विमलं जलम्।
स्नापयाञ्चक्रिरे देवीं सर्वलोकमहेश्वरीम्॥ १०२॥

Then, seated on a full-blown lotus, and holding a water-lily in her hand, the goddess Śrī, radiant with beauty, rose from the waves. The great sages, enraptured, hymned her with the song dedicated to her praise'. Viśvavasu and other heavenly quiristers sang, and Ghṛtācī and other celestial nymphs danced before her, Gaṅgā and other holy streams attended for her ablutions; and the elephants of the skies, taking up their pure waters in vases of gold, poured them over the goddess, the queen of the universal world.

क्षीरोदो रूपधृक् तस्यै मालामम्लानपङ्कजाम्।
ददौ विभूषणान्यङ्गे· विश्वकर्मा चकार च॥ १०३॥
दिव्यामाल्याम्बरधरा स्नाता भूषणभूषिता।
पश्यतां सर्वदेवानां ययौ वक्षःस्थलं हरेः॥ १०४॥
तयावलोकिता देवा हरिवक्षःस्थलस्थया।
लक्ष्म्या मैत्रेय सहसा परां निर्वृतिमागता॥ १०५॥
उद्वेगं परमं जग्मुर्दैत्या विष्णुपराङ्मुखाः।
त्यक्ता लक्ष्म्या महाभाग विप्रचित्तिपुरोगमाः॥ १०६॥

The sea of milk in person presented her with in wreath of never-fading flowers; and the artist of tnc gods (Viśvakarmā) decorated her person with heavenly ornaments. Thus bathed. attired, and adorned, the goddess, in the view of the celestials, cast herself upon the breast of Hari; and there reclining, turned her eyes upon the deities, who were inspired with rapture by her gaze. Not so the Daityas, who, with Vipracitti at their head, were filled with indignation, as Viṣṇu turned away from them, and they were abandoned by the goddess of prosperity (Lakṣmī).

ततस्ते जगृहुर्दैत्या धन्वन्तरिकरे स्थितम्।
कमण्डलुं महावीर्या यत्रास्ते तद् द्विजामृतम्॥ १०७॥
मामया लोभयित्वा तान् विष्णुः स्त्रीरूपमास्थितः।
दानवेभ्यस्तदादाय देवेभ्यः प्रददौ विभुः॥ १०८॥
ततः पपुः सुरगणाः शक्राद्यास्तत् तदामृतम्।
उद्यतायुधनिस्त्रिंशा दैत्यास्तांश्च समभ्ययुः॥ १०९॥
पीतेऽमृते च बलिभिर्देवैर्दैत्यचमुस्तदा।
वध्यमाना दिशो भेजे पातालं तु विवेश वै॥ ११०॥
तदा देवा मुदा युक्ताः शङ्खचक्रगदाभृतम्।
प्रणिपत्य यथापूर्वम् आशासत त्रिविष्टपम्॥ १११॥

The powerful and indignant Daityas then forcibly seized the Amṛta-cup. that was in the hand of Dhanvantari; but Viṣṇu. assuming a female form, fascinated and deluded them: and recovering the Amṛta from them, delivered it to the gods. Śakra and the other deities quaffed the ambrosia. The incensed demons, grasping

their weapons, fell upon them; but the gods, into whom the ambrosial draught had infused new vigour, defeated and put their host to flight, and they fled through the regions of space, and plunged into the subterraneous realms of Patal. The gods thereat greacly rejoiced, did homage to the holder of the discus and mace, and resumed their reign in heaven.

ततः प्रसन्नभाः सूर्य्यः प्रययौ स्वेन वर्त्मना।
ज्योतींषि च यथामार्गं प्रययुर्मुनिसत्तम॥ ११२॥
जज्वाल भगवांश्चोच्चैश्चारूदीप्तिर्विभावसुः।
धर्म्मे च सर्वभूतानां तदा मतिरजायत॥ ११३॥

The sun shone with renovated splendour, and again discharged his appointed task; and the celestial luminaries again circled, oh best of Munis, in their respective orbits. Fire once more blazed aloft, beautiful in splendour; and the minds of all beings were animated by devotion.

त्रैलोक्यञ्च श्रिया जुष्टं बभूव मुनिसत्तम।
शक्रश्च त्रिदशश्रेष्ठः पुनः श्रीमानजायत॥ ११४॥
सिंहासनगतः शक्रः सम्प्राप्य त्रिदिवं पुनः।
देवराज्ये स्थितो देवीं तुष्टावाब्जकरां ततः॥ ११५॥

The three worlds again were rendered happy by prosperity; and Indra, the chief of the gods, was restored to power. Seated upon his throne, and once more in heaven, exercising sovereignty over the gods, Śakra thus eulogized the goddess who bears a lotus in her hand:

इन्द्र उवाच

नमस्ते सर्वभूतानां जननीमब्जसम्भवाम्।
श्रियमुन्निद्रपद्माक्षीं विष्णोर्वक्षःस्थलस्थिताम्॥ ११६॥
त्वं सिद्धिस्त्वं सुधा स्वाहा स्वधा त्वं लोकपावनि।
सन्ध्या रात्रिः प्रभा भूतिर्मेधा श्रद्धा सरस्वती॥ ११७॥
यज्ञविद्या महाविद्या गुह्यविद्या च शोभने।
आत्मविद्या च देवि त्वं विमुक्तिफलदायिनी॥ ११८॥
आन्वीक्षिकी त्रयी वार्त्ता दण्डनीतिस्त्वमेव च।
सौम्यासौम्यैर्ज्जगद्रूपैस्त्वयैतद्देवि पूरितम्॥ ११९॥
का त्वन्या त्वामृते देवि सर्वयज्ञमयं वपुः।
अध्यास्ते देवदेवस्य योगिचिन्त्यं गदाभृतः॥ १२०॥
त्वया देवि परित्यक्तं सकलं भुवनत्रयम्।
विनष्टप्रायमभवत् त्वयेदानीं समेधितम्॥ १२१॥
दाराः पुत्रास्तथागारं सुहृद् धान्यधनादिकम्।
भवत्येतन्महाभागे नित्यं त्वद्वीक्षणान्नृणाम्॥ १२२॥
शरीरारोग्यमैश्वर्य्यमरिपक्षक्षयः सुखम्।
देवि त्वद्दृष्टिदृष्टानां पुरुषाणां न दुर्लभम्॥ १२३॥

Indra said– "I bow down to Śrī. the mother of all beings, seated on her lotus throne, with eyes like full-blown lotuses, reclining on the breast of Viṣṇu. You are Siddhi (superhuman power): you are Swadhā and Svāhā: you are ambrosia (Sudhā). the purifier of the universe: you are evening, night, and dawn: you are power, faith, intellect: you are the goddess of letters (Sarasvatī). You, beautiful goddess, are knowledge of devotion, great knowledge, mystic knowledge, and spiritual knowledge; which confers eternal liberation. You are the science of reasoning, the three Vedas, the arts and sciences:[10] you are moral and political science. The world is peopled by you with pleasing or displeasing forms. Who else than you, oh goddess, is seated on that person of the god of gods, the wielder of the mace, which is made up of sacrifice, and contemplated by holy ascetics? Abandoned, by you, the three worlds were on the brink of ruin; but they have been reanimated by you. From your propitious gaze. oh mighty goddess, men obtain wives, children, dwellings, friends, harvests, wealth. Health and strength, power, victory, happiness, are easy of attainment to those upon whom you smilest.

त्वं माता सर्वभूतानां देवदेवो हरिः पिता।
त्वयैतद् विष्णुना चाद्य जगद्व्याप्तं चराचरम्॥ १२४॥
मा नः कोशं तथा गोष्ठं मा गृहं मा परिच्छदम्।
मा शरीरं कलत्रञ्च त्यजेथाः सर्व्वपावनि॥ १२५॥
मा पुत्रान् मा सुहृद्वर्गं मा पशून् सा विभूषणम्।
त्यजेथा मम देवस्य विष्णोर्वक्षःस्थलालये॥ १२६॥
सत्त्वेन सत्यशौचाभ्यां तथा शीलादिभिर्गुणैः।
त्यज्यन्ते ते नराः सद्यः सन्त्यक्ता ये त्वयामले॥ १२७॥

त्वयावलोकिताः सद्यः शीलाद्यैरखिलैर्गुणैः।
कुलैश्वर्यैश्च मुह्यन्ते पुरुषा निर्गुणा अपि॥ १२८॥
स श्लाघ्यः स गुणी धन्यः स कुलीनः स बुद्धिमान्।
स शूरः स च विक्रान्तो यस्त्वया देवि वीक्षितः॥ १२९॥
सद्यो वैगुण्यमायान्ति शीलाद्याः सकला गुणाः।
पराङ्मुखी जगद्धात्रि यस्य त्वं विष्णुवल्लभे॥ १३०॥
न ते वर्णयितुं शक्ता गुणान् जिह्वापि वेधसः।
प्रसीद देवि पद्माक्षि मास्मांस्त्याक्षीः कदाचन॥ १३१॥

You are the mother of all beings, as the god of gods. Hari, is their, father; and this world, whether animate or inanimate, is pervaded by you and Viṣṇu. Oh you who purify all things, forsake not our treasures, our granaries, our dwellings, our dcpendants, our persons, our wives: abandon not our children, our friends, our lineage, our jewels, oh you who abide on the bosom of the god of gods. They whom you desert are forsaken-by truth, by purity, and goodness, by every amiable and excellent quality; whilst the base and worthless upon whom you look favourably become immediately endowed with all excellent qualifications, with families, and with power. He on whom your countenance is turned is honourable, amiable, prosperous. wise, and of exalted birth; a hero of irresistible prowess: but all his merits and his advantages are converted into worthlessness from whom, beloved of Viṣṇu, mother of the world, you averted your face. The tongues of Brahmā are unequal to celcbrate your excellence. Be propitious to me, oh goddess, lotus-eyed, and never forsake me more."

पराशर उवाच

एवं श्रीः संस्तुता सम्यक् प्राह देवी शतक्रतुम्।
शृण्वतां सर्वदेवानां सर्वभूतस्थिता द्विज॥ १३२॥

Parāśara continucd– Being thus praised, the gratified Śrī, abiding in all creatures, and heard by all beings, replicd to the god of a hundred rites (Śatakratu);

श्रीरुवाच

परितुष्टास्मि देवेश स्तोत्रेणानेन ते हरे।
वरं वृणीष्व यस्त्विष्टो वरदाहं तवागता॥ १३३॥

Śrī said– "I am pleased, monarch of the gods, by thine adoration. Demand from me what you desire: I have comc to fulfil your wishes."

इन्द्र उवाच

वरदा यदि मे देवि वरार्हो यदि वाप्यहम्।
त्रैलोक्यं न त्वया त्याज्यमेष मेऽस्तु वरः परः॥ १३४॥
स्तोत्रेण यस्तथैतेन त्वां स्तोष्यत्यब्धिसम्भवे।
स त्वया न परित्याज्यो द्वितीयोऽस्तु वरो मम॥ १३५॥

Indra replied– "If. Goddess, you will grant my prayers; if it I am worthy of your bounty '; be this my first request, that the three worlds may never again be deprived of your prescnce. My second supplication, daughter of ocean, is, that you will not forsake him who shall celebrate your praises in the words I have addressed to you." "I will not abandon,"

श्रीरुवाच

त्रैलोक्यं त्रिदशश्रेष्ठ न संत्यक्ष्यामि वासव।
दत्तो वरो मया यस्ते स्तोत्राराधनतुष्टया॥ १३६॥
यश्च सायं तथा प्रातः स्तोत्रेणानेन मानवः।
मां स्तोष्यति न तस्याहं भविष्यामि पराङ्मुखी॥ १३७॥

The goddess answered, "the three worlds again : this your first boon is granted; for I am gratified by your praises: and further, I will never turn my face away from that mortal who morning and evening shall repeat the hymn with which you have addressed me.

पराशर उवाच·

एवं वरं ददौ देवी देवराजाय वै पुरा।
मैत्रेय श्रीर्महाभाग स्तोत्राराधनतोषिता॥ १३८॥
भृगोः ख्यात्यां समुत्पन्ना श्रीः पूर्वमुदधेः पुनः।
देव-दानवयत्नेन प्रसूतामृतमन्थने॥ १३९॥
एवं यथा जगत्स्वामी देवदेवो जनार्दनः।
अवतारं करोत्येष तथा श्रीस्तत्सहायिनी॥ १४०॥
पुनश्च पद्मादुद्भूता आदित्योऽभूद् यदा हरिः।
यदा तु भार्गवो रामस्तदाभूद् धरणी त्वियम्॥ १४१॥
राघवत्वेऽभवत् सीता रुक्मिणी कृष्णजन्मनि।

Parāśara proceeded— Thus, Maitreya, in former times the goddess Śrī conferred these boons upon the king of the gods. being pleased by his adorations; but her first birth was as the daughter of Bhṛgu by Khyāti: it was at a subsequent period that she was produced from the sea, at the churning of the ocean by the demons and the gods. to obtain ambrosia." For in like manner as the lord of the world, the god of gods. Janārdana, descends amongst mankind (in various shapes), so does his coadjutrix Śrī. Thus when Hari was born as a dwarf, the son of Aditi. Lakṣmī appeared from a lotus (as Padmā or Kamalā); when he was born as Rāma. of the race of Bhṛgu (or Parasurama). she was Dharaṇi; when he was Rāghava (Rāmacandra), she was Sītā; and when he was Kṛṣṇa, she became Rukminī.

अन्येषु चावतारेषु विष्णोरेषा सहायिनी॥ १४२॥
देवत्वे देवदेहेयं मनुष्यत्वे च मानुषी।
विष्णोर्देहानुरूपां वै करोत्येषात्मनस्तनुम्॥ १४३॥
यश्चैतच्छृणुयाज्जन्म लक्ष्म्या यश्च पठेन्नरः।
श्रियो न विच्युतिस्तस्य गृहे यावत् कुलत्रयम्॥ १४४॥
पठ्यते येषु चैवैष गृहेषु श्रीस्तवो मुने।
अलक्ष्मीः कलहाधारा न तेष्वास्ते कदाचन॥ १४५॥

In the other descents of Viṣṇu, she is his associate. If he takes a celestial form. she appears as divine; if a mortal, she becomes a mortal too. transforming her own person agreeably to whatever character it pleases Viṣ ṇu to put on. Whosoever hears this account of the birth of Lakṣmī, whosoever reads it. shall never lose the goddess Fortune from his dwelling for three generations; and misfortune, the fountain of strife, shall never enter into those houses in which the hymns to Śrī are repeated.

एतत् ते कथितं ब्रह्मन् यन्मां त्वं परिपृच्छसि।
क्षीराब्धौ श्रीर्यथा जाता पूर्वं भृगुसुता सती॥ १४६॥
इति सकलविभूत्यवाप्तिहेतुः
स्तुतिनियमिन्द्रमुखोद्गता हि लक्ष्म्याः।
अनुदिनमिह पठ्यते नृभिर्यै
र्वसति न तेषु कदाचिदप्यलक्ष्मीः॥ १४७॥

इति श्रीविष्णुपुराणे प्रथमांशे नवमोऽध्यायः।

Thus, Brahman, have I narrated to you. in answer to your question, how Lakṣmī. formerly the daughter of Bhṛgu, sprang from the sea of milk; find misfortune shall never visit those amongst mankind who daily recite the praises of Lakṣmī uttered by Indra. which are the origin and cause of all prosperity.

***

NOTES

1. Durvāsas was the son of Atri by Anasūyā, and was an incarnation of a portion of Śiva.

2. A Vidyādharī. These beings, male and female, are spirits of an inferior order, tenanting the middle regions of the atmosphere. According to the Vāyu, the garland was given to the nymph by Devī.

3. He observed the Vrata, or vow of intanily; उन्मत्तव्रतभृत्। equivalent to the ecstasies of some religious fanatics. 'In this state.' says the commentator. 'even Saints are devils :' योगिनो हि व्रतोन्मत्ताः पिशाचा इव वर्तन्ते।

4. They became Nih-satwa; and Satwa is explained throughout by Dhairyya, steadness, 'fortitude.'

5. The first effect of primary cause is nature, or Prakṛti : the effect of the effect, or of Prakṛti, is Mahat : effect in the third degree is Ahaṁkāra: in the fourth, or the effect of the effect (Ahaṃkāra) of the the effect (Mahat) of the effect (Prakṛti), is elementary substance, or Bhūta. Viṣṇu is each and all. So in the succeeding ascending scale, Brahmā is the cause of mortal life : the cause of Brahmā is the egg, or aggregate elementary matter : its cause is, therefore, elementary matter; the cause of which is subtile or rudimental matter, which originates from Ahaṁkāra. and so on. Viṣṇu is also each and all of these.

6. With your Śakti. or the goddess Śrī or Lakṣmī.

7. Or with the Sūkta, or hymn of the Vedas. commencing. "Hiranyu varnam." etc.

8. The churning of the ocean does not occur in several of the Purāṇas, and is but cursorily alluded to in the Śiva, Liṅga, and Kūrma Purāṇas. The Vāyu and Pādma have much the same narrative as that of our text; and so have the Agni and Bhāgavata, except that they refer only briefly to the anger of Durvāsas, without narrating the

circumstances; indicating their being posterior, therefore, to the original tale. The part. however, assigned to Durvāsas appears to be an embellishment added to the original, for no mention of him occurs in the Matsya Purāṇa nor even in the Hari Vaṁsa, neither does it occur in what may be considered the oldest extant versions of the story, those of the Rāmāyaṇa and Mahābhārata : both these ascribe the occurrence to the desire of the gods and Daityas to become immortal. The Matsya assigns a similar motive to the gods, instigated by observing that the Daityas slain by them in battle were restored to life by Śukra with the Sanjivinī, or herb of immortality, which he bad discovered. The account in the Hari Vaṃsa is brief and obscure, and is explained by the commentator as an allegory, in which the churning of the ocean typifies ascetic penance, and the ambrosia is final liberation : but this is mere mystification. The legend of the Rāmāyāna is translated, vol. 1. p. 410. of the Serampore edition : and that of the Mahābhārata by Wilkins, in the notes to his translation of the Bhāgavata Gita. See also the original text. Cat ed. p. 40. It has been presented 'to general readers in a more attractive form by my friend H. M. Paiker. in his Draught of Immortality, printed with other poems, Lond. 1827. The Matsya Purāṇa has many of the stanzas of the Mahābhārata interspersed with others. There is some variety in the order and number of articles produced from the ocean. As I have observed elsewhere (Hindu Theatre, 1. 59. Load. ed.), the popular enumeration is fourteen, but the Rāmāyana specifies but nine; the Mahābhārata. nine; the Bhagavata. ten; the Pādma. nine; the Vāyu. twelve; the Matsya. perhaps, gives the whole number. Those in which most agree, are, I. the Hālāhala or Kālakūta poison, swallowed by Śiva : 2. Vārunī or Surā, the goddess of wine, who being taken by the gods, and rejected by the Daityas, the former were termed Suras, and the latter Asuras: 3. the horse Ucchaiśravas. taken by Indra : 4. Kaustubha, the jewel worn by Viṣṇu : 5. the moon : *6.* Dhanvantari, with the Amṛta in his Kamaṇḍalu. or vase, and these two articles are in the Vāyu considered as distinct products : 7. the goddess Padmā or-Śrī : 8. the Apsarasas, or nymphs of heaven : 9. Surabhi, or the cow of plenty : 10. the Parijāta tree, or tree of heaven : 11. Airāvata, the elephant taken by Indra. The Matsya adds, 12. the umbrella taken by Varuṇa : 13. the earrings taken by Indra, and given to Aditi : and apparently another horse, the white horse of the sun : or the number may be completed by counting the Amṛta separately from Dhanvantari. The number is made up in the popular lists by adding the bow and the conch of Viṣṇu; but there does not seem to be any good authority for this, and the addition is a sectarial one : so is that of the Tulasi tree, plant sacred to Kṛṣṇa, which is one of the twelve specified by the Vāyu Purāṇa The Uttara Khaṇḍa of the Pādma Purāṇa has a peculiar enumeration, or. Poison; Jyeṣṭha or Alakṣmī, the goddess of misfortune, the elder born to fortune : the goddess of wine; Nidrā, or sloth; the Apsarasas; the elephant of Indra; Lakṣmī; the moon; and the Tulasi plant The reference to Mohinī, the female form assumed by Viṣṇu, is very brief in our text . and no notice is taken of the story told in the Mahābhārata and some of the Purāṇas, of the Daitya Rāhu's insinuating himself amongst the gods, and obtaining a portion of the Amṛta : being beheaded for this by Viṣṇu, the head became immortal, in consequence of the Amṛta having reached the throat, and was transferred as a constellation to the skies : and as the sun and moon detected his presence amongst the gods, Rāhu pursues them with implacable hatred, and his efforts to seize them are the causes of eclipses; Rahu typifying the ascending and descending nodes. This seems to be the simplest and oldest form of the legend. The equal immortality of the body, under the name Ketu, and his being the cause of meteorical phenomena, seems to have been an after-thought. In the Pādma and Bhāgavata, Rāhu and Ketu are the sons of Siṃhikā. the wife of the Dānava Vipracitti.

9. The four Vidyās. or branches of knowledge, are said to be, Yajñavidyā, knowledge or performance of religious rites; Mahāvidyā, great knowledge, the worship of the female principle, or Tāntrika worship; Guhyavidyā, knowledge of mantras, mystical prayers, and incantation . and Ātmā vidyā, knowledge of soul. true wisdom

10. Or Vārttā, explained to mean the Śilpa śāstra, mechanics, sculpture, and arehitecture : Āyurveda, medicine, etc.

11. The cause of this, however, is left unexplained. The Pādma P. inserts a legend to

account for the temporary separation of Lakṣmī from Viṣṇu, which appears to be peculiar to that work Bhṛgu was lord of Lakṣmīpur. a city on the Narmadā. given him by Brahmā. His daughter Lakṣ mī instigated her husband to request its being conceded to her. which offending Bhṛgu. he cursed Viṣṇu to be born upon eartt ten times, to be separated from his wife, and to have no children. The legend is an insipid modern embellishment.

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CHAPTER 10

दशमोऽध्यायः

(भृगुसर्गादीनां पुनः कथनम्)

मैत्रेय उवाच

कथितं मे त्वया सर्वं यत्पृष्टोऽसि महामुने।
भृगुसर्गात् प्रभृत्येष सर्गो मे कथ्यतां पुनः॥ १॥

Maitreya said– You have narrated to me. great Muni, all that I asked of you: now resume the account of the creation subsequently to Bhṛgu.

पराशर उवाच

भृगोः ख्यात्यां समुत्पन्ना लक्ष्मीर्विष्णुपरिग्रहः।
तथा धातृविधातरौ ख्यात्यां जातौ सुतौ भृगोः॥ २॥
आयतिर्नियतिश्चैव मेरोः कन्ये महात्मनः।
धातृविधात्रोस्ते भार्य्ये तयोर्जातौ सुतावुभौ॥ ३॥
प्राणश्चैव मृकण्डुश्च मार्कण्डेयो मृकण्डुतः॥
ततो वेदशिरा जज्ञे प्राणस्यापि सुतं शृणु॥ ४॥
प्राणस्य कृतिमान् पुत्रो राजवांश्च ततोऽभवत्।
ततो वंशो महाभाग विस्तारं भार्गवो गतः॥ ५॥

Parāśara continued– Lakṣmī. the bride of Viṣṇu, was the daughter of Bhṛgu by Khyāti. They had also two sons. Dhātri and Vidhātti, who married the two daughters of the illustrious Meru. Ayati and Niryati : and had by them each a son, named Prāṇa and Mṛkaṇḍa. The son of the latter was Mārkaṇḍeya. from whom Vedaśiras was born.[1] The son of Prāṇa was named Dyutimat. and his son was Rājavat; after whom, the race of Bhṛgu became infinitely multiplied.

पत्नी मरीचेः सम्भूतिः पौर्णमासमसूयत्।
विरजाः सर्वगश्चैव तस्य पुत्रौ महात्मनः॥ ६॥
वंशसङ्कीर्त्तने पुत्रान् वदिष्येऽहं तयोर्द्विज॥

Sambhūti, the wife of Marīci. gave birth to Paurnamāsa, whose sons were Virajas and Sarvaga. I shall hereafter notice his other descendants, when I give a more particular account of the race of Marīci.[2]

स्मृतिश्चाङ्गिरसः पत्नी प्रसूताः कन्याकास्तथा॥ ७॥
सिनीवाली कुहूश्चैव राका चानुमतिस्तथा॥
अनुसूया तथैवात्रेर्जज्ञे पुत्रानकल्मषान्॥ ८॥
सोमं दुर्वासञ्चैव दत्तात्रेयञ्च योगिनम्।
प्रीत्यां पुलस्त्यभार्य्यायां दत्तोलिस्तत्सुतोऽभवत्॥ ९॥
पूर्वजन्मनि योऽगस्त्यः स्मृतः स्वायम्भुवेऽन्तरे।
कर्दमश्चावरीयांश्च सहिष्णुश्च सूतत्रयम्॥ १०॥
क्षमा तु सुषुवे भार्य्या पुलहस्य प्रजापतेः।
क्रतोश्च सन्नतिर्भार्य्या बालखिल्यानसूयत॥ ११॥
षष्टिर्यानि सहस्राणि यतीनामूर्द्ध्वरेतसाम्।
अङ्गुष्ठपर्वमात्राणां जलद्भास्करतेजसाम्॥ १२॥
ऊर्ज्जायाञ्च वसिष्ठस्य सप्ताजायन्त वै सुताः।
रजोगात्रोर्ध्वबाहुश्च वसनश्चानघस्तथा॥ १३॥
सुतपाः शुक्र इत्येते सर्वे सप्तर्षयोऽमलाः।
योऽसावग्निरभिमानी ब्रह्मणस्तनयोऽग्रजः॥ १४॥
तस्मात् स्वाहा सुतांल्लेभे त्रीणुदारौजसो द्विज।
पावकं पावमानञ्च शुचिञ्चापि जलाशिनम्॥ १५॥
तेषान्तु सन्ततावन्ये चत्वारिंशच्च पञ्च च।
एवमेकोनपञ्चाशद् वह्नयः परिकीर्त्तिताः॥ १६॥
कथ्यन्ते वह्नयश्चैते पिता पुत्रत्रयञ्च यत्।

The wife of Añgiras, Smriti, bore daughters named Śinivālī, Kuhu, Rākā. and Anumati (phases of the moon[3]). Anasūyā, the wife of Atri, was the mother of three sinless sons, Soma (the moon), Durvāsas, and the ascetic Dattātreya[4]. Pulastya had, by Prīti, a son called in a former birth, or in the Svāyambhuva Manvantara, Dattoli, who is now known as the sage Agastya[5]. Kṣamā, the wife of the pattiarch Pulaha, was the mother of three sons, Karmasa, Arvarivat. and Sahiṣṇu[6]. The wife of

Kratu, Sannati, brought forth the sixty thousand Bālakhilyas, pigmy sages, no bigger than a joint of the thumb, chaste, pious, resplendent as the rays of the sun[7]. Vasiṣṭha had seven sons by his wife Urjjā, Rajas, Gatra, Ūrdhvabāhu. Savana, Anagha, Sutapas, and Śukra. the seven pure sages[8]. The Agni named Abhimānī. who is the eldest born of Brahmā, had, by Svāhā, three sons or surpassing brilliancy, Pāvaka, Pavamāna, and Suci, who drinks up water: they had forty-five sons, who, with the original son of Brahmā and his three descendants, constitute the forty-nine fires[9].

पितरो ब्रह्मणा सृष्टा व्याख्याता ये मया तव॥ १७॥
अग्निष्वाता बर्हिषदोऽनग्नयः साग्नयश्च ये।
तेभ्यः स्वधा सुते जज्ञे मेनां वैधारिणीं तथा॥ १८॥
ते उभे ब्रह्मवादिन्यौ योगिन्यौ चाप्युभे द्विज।
उत्तमज्ञानसम्पन्ने सर्वैः समुदितैर्गुणैः॥ १९॥
इत्येषा दक्षकन्यानां कथितापत्यसन्ततिः।
श्रद्धावान् संस्मरन्नेतामनपत्यो न जायते॥ २०॥
इति विष्णुपुराणे प्रथमांशे दशमोऽध्यायः।

The progenitors (Pitṛs), who as I have mentioned, were created by Brahmā, were the Agniśvāttas and Barhiṣads; the former being devoid of, and the latter possessed of, fires[10]. By them. Svadhā had two daughters, Menā and Dhāraṇī, who were both acquainted with theological truth, and both addicted to religious meditation; both accomplished in perfect wisdom, and adorned with all estimable qualities[11]. Thus has been explained the progeny of the daughters of Dakṣa[12]. He who with faith recapitulates the account, shall never want offspring.

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NOTES

1. The commentator interprets the text ततो वेदशिरा जज्ञे to refer to Prāṇa: प्राणस्य वेदशिरा जज्ञे। 'Vedaśiras was born the son of Prana.' So the Bhāgavata has मार्कण्डेस्य प्राणाद्वेदशिरा मुनिः। The Liṅga, the Vāyu. and Mārkaṇḍeya. however, confirm our reading of the text. making Vedaśiras the son of Mārkāṇḍeya. Prāṇa, or, as read in the two former, Pāṇḍu. was married to Puṇḍarīkā, and had by her Dyutimat, whose sons were Srijāvaṇa and Asruta or Asrutavraṇa. Mṛkaṇḍa (also read Mṛkaṇḍu) married Maoaswinī, and had Mārkāāṇḍeya. whose son, by Murddhanyā, was Vedaśiras : he married Pīvarī, and had many children, who constituted the family, or Brahmanical tribe, of Bhārgavas, sons of Bhṛgu, The most celebrated of these was Uśanas, the preceptor of the Daityas. who, according to the Bhāgavata, was the son of Vedaśiras; but the Vāyu makes him the son of Bhṛgu by Paulomī, and born at a different period.

2. Alluding especially to Kaśyapa, the son of Marīchi. of whose posterity a full detail is subsequently given. The Bhāgavata adds a daughter, Devakulyā : and the Vāyu and Liṅga, four daughters, Tuṣṭi, Puṣṭi, Twiśā, and Apaciti The latter inserts the grandsons of Paurnamāsa. Virajas, married to Gaurī, has Sudhāman, a Lokapāla, or rular of the east quarter; and Parvasa (quasi Sarvaga) has, by Parvasī. Yajñavāma and Kaśyata, who were both founders of Gotras, or families. The names of all these occur in different forms in different MSS.

3. The Bhāgavata adds, that in the Swārociṣa Manvantara the sages Uttathya and Vṛhaspati were also sons of Angiras; and the Vāyu, etc, specify Agni and Kīrttimat as the sons of the patriarch in the first Manvantara. Agni, married to Sadwatī, has Parjanya, married to Marīchī; and their son is Hirauyaroman, a Lokapāla. Kīrttimat has, by Dhenukā, two sons, Cariṣṇu and Dhṛtimat.

4. The Bhāgavata gives an account of Atri'a penance, by which the three gods. Brahmā, Viṣṇu, and Śiva, were propitiated, and became, in portions of themselves, severally his sons, Soma, Datta. and Durvāsas. The Vāyu has a totally different series, or five sons. Satyanetra. Havya, Āpomurtti, Sani, and Soma; and one daughter, Sruti, who became the wife of Kardama.

5. The text would seem to imply that he was called Agastya in a former Manvantara, but the commentator explains it as above. The Bhāgavata calls the wife of Pulastya. Havirbhū, whose sons were the Muni Agastya, called in a former birth Dahrāgni or Jaṭharāgni. and Viaravaś. The latter bad by Ilavilā, the deity of wealth, Kuvera; and by Kesinī, the Rākṣusas Rāvana, Kumbhakarṇa. and Vibhīṣaṇa. The Vāyu specifies three sons of Pulastya. Dattoli, Vedabāhu, and Vinīta; and one daughter, Sadwati, married (see note 3) to Agni.

6. The Bhātgavata reads Karmaśreṣṭha. Varīyas. and Sahiṣṇu. The Vāyu and Liṅga have Kardama and Ambarīṣa in place of the two first, and add Vanakapīvat and a daughter. Pīvari. married to Vedaśiras (see note I). Kardama married Śruti (note 4), and had by her Sankhapāda, one of the Lokapālas, and a daughter. Kāmyā, married to Priyavrata (note 6. Ch. VII.). Vana-kapīvat, also read Dhana-k. and Ghana-k., had a son, Sahisṇu. married to Yasodharā. and they were the parents of Kāmadeva.

7. The different authorities agree in this place. The Vāyu adds two daughters, Punyā and Sumātī, married to Yajñavāma (sce note 2).

8. The Bhāgavata has an entirely different set of namcs, or Citraketu. Surociṣ, Virajas, Mitra. Ulwana, Vasubhridyāna. and Dyumat. It also specifics Saktri and others, as the issue of a different marriage. Thc Vāyu and Liṅga have the same sons as in our text, reading Putra and Hasta in placc of Gātra : they add a daughter. Puṇḍarikā, married to Pāṇdu (see note I). The eldest son, according to thc Vāyu. espoused a daughter of Mārkaṇḍeya, and had by her the Lokapāla of the west. Kelumat. The seven sons of Vasiṣṭha are termed in the text the seven Ṛṣis. appearing in that character in the third Manvantara.

9. The eldest son of Brahmā, according to the commentator, upon the authority of the Vedas: ब्रह्मणस्तनयोग्रजः मुखादग्निरजायतेति श्रुतेः। The Vāyu Purāṇa enters into a very long detail of the names and places of the whole forty-nine fires. According to that. also. Pāvaka is electric or Vaidyuta fire; Pavamāna is that produced by friction, or Nirmathya; and Suci is solar. Saura, fire. Pavamāna was the parent of Kavya-vāhana, the fire of the Pitṛs; Suci of Havyavāhana. the fire of the gods; and Pavamāna of Sahasrākṣu. the fire of the Asuras. The Bhāgavata explains these different fires to be so many appellations of fire employed in the invocations with which different oblations to fire are offered in the ritual of the Vedas : वैतानिके कर्म्मणि यत्रामभिर्ब्रह्मवादिभिः। आग्नेय्य इष्टयो यज्ञे निरूप्यन्तेऽग्नयस्तु ते। explained by the commentator, वैदिके कर्म्मणि यज्ञे येषां नामभिरग्निदेवताका इष्टयो निरूप्यन्ते क्रियन्ते तत्र त अग्नियो न लौकिकाः।

10. According to the commentator, this distinction is derived from the Vedas. The first class, or Agniśvāttas. consists of those house-holders who, whcn alive, did not maintain their domestic fires, nor offer burnt-sacrifices: the second, of those who kept up the household flame, and presented oblations with fire. Manu calls thcse Agnidagdhas and the reverse, which Jones renders, 'consumable by fire,' etc. Kullūka Bhaṭṭa gives no explanation of them. The Bhāgavata adds other classes of Pitṛs; or, the Ajyapas, 'drinkers of ghee;' and 'Somapās. 'drinkers of the acid juice.' The commentator, explaining the meaning of the terms Sāgnayas and Anāgnyas, has, येषामग्नौकरणमस्ति ते साग्नयः तद्रहिता स्त्वनग्नयः। which might be understood to signify, that the Pitṛs who are 'without fire, are those to whom oblations are not offered; and those 'with fire, arc they to whom oblations are presented.

11. The Vāyu carries this genealogy forward. Dharanī was married to Meru, and had by him Mandara and three daughters. Niyati, Āyati, and Velā: the two first were married to Dhitri and Vidhātrī (p. 69). Velā was the wife of Samudra, by whom she had Samudrī, married to Prācīnavarhiṣ, and the mother of the ten Pracetasas, the fathers of Dakṣa, as subsequently narrated. Menā was married to Himāvat, and was the mother of Maināka, and of Gangā. and of Pārvati or Umā.

12. No notice is here taken of Sati. married to Bhava, as is intimated in Ch. VIII, when describing the Rudras. Of these genealogies the fullest and apparently the oldest account is given in the Vāyu Purāṇa : as far as that of our text extends, the two nearly agree, allowing for differences of appellation originating in inaccurate transcription, the names frequently varying in different copies of the same work, leaving it doubful which reading should be preferred. The Bhagavata. as observed above (Ch. VII, n. 12), has created some further perplexity by substituting. as the wives of the patriarchs, the daughters of Kardama for those of Dakṣa. Of the general statement it may be observed, that although in some respects allegorical, as in the names of the wives of the Ṛṣis (Ch. VII.); and in others astronomical, as in the denominations of the daughters of Aṅgiras (Ch. X.). yet it seems probable that it is not altogether fabulous, but that the persons in some instances had a real existence, the genealogies originating in imperfectly preserved traditions of the families of the first teachers of the Hindu religion, and of the descent of individuals who took an active share in its propagation.

****

CHAPTER 11

एकादशोऽध्यायः

(ध्रुवोपाख्यानम्)

पराशर उवाच

प्रियव्रतोत्तानपादौ मनोः स्वायम्भुवस्य तु।
द्वौ पुत्रौ सुमहावीर्य्यौ धर्मज्ञौ कथितौ तव॥ १॥
तयोरुत्तानपादस्य सुरुच्यामुत्तमः सुतः।
अभीष्टायामभूद् ब्रह्मन् पितुरत्यन्तवल्लभः॥ २॥
सुनीतिर्नाम या राज्ञस्तस्याभून्महिषी द्विज।
स नातिप्रीतिमांस्तस्यां तस्याश्चाभूद् ध्रुवः सुतः॥ ३॥
राजासनस्थितस्याङ्कं पितुर्भ्रातरमाश्रितम्।
दृष्ट्वोत्तमं ध्रुवश्चक्रे तमारोढुं मनोरथम्॥ ४॥
प्रत्यक्षं भूपतिस्तस्याः सुरुच्या नाभ्यनन्दत।
प्रणयेनागतं पुत्रमुत्सङ्गारोहणोत्सुकम्॥ ५॥

Paraiara continued—I mentioned to you, that the Manu Svāyam-bhuva had two heroic and pious sons, Priyavrata and Uttānapāda. Of these two, the latter had a son whom he dearly loved. Uttama, by his favourite wife Suruci. By his queen, named Suniti. to whom he was less attached, he also had a son, called Dhruva[1]. Observing his brother Uttama on the lap of his father, as he was seated upon his throne, Dhruva was desirous of ascending to the same place; but as Suruci was present, the Raja did not gratify the desire of his son, respectfully wishing to be taken on his father's knee.

मैत्रेय उवाच

सपत्नीतनयं दृष्ट्वा तमङ्कारोहणोत्सुकम्।
पितुः पुत्रं तदारूढं सुरुचिर्वाक्यमब्रवीत्॥ ६॥
क्रियते किं वृथा वत्स महानेष मनोरथः।
अन्यस्त्रीगर्भजातेन असम्भूय ममोदरे॥ ७॥
उत्तमोत्तममप्राप्यमविवेकोऽभिवाञ्छसि।
सत्यं सुतस्त्वमप्यस्य किन्तु न त्वं मया धृतः॥ ८॥
एतद् राजासनं सर्वभूभृत्संश्रयकेतनम्।
योग्यं ममैव पुत्रस्य किमात्मा क्लिश्यते त्वया॥ ९॥
उच्चैर्मनोरथस्तेऽयं मत्पुत्रस्येव किं वृथा।
सुनीत्यामात्मनो जन्म किं त्वया नावगम्यते॥ १०॥

Maitreya said– Beholding the child of her rival thus anxious to be placed on his father's lap, and her own son already seated there, Suruci thus addressed the boy: "Why, child, do you vainly indulge in such presumptuous hopes? You are born from a different mother, and are no son of mine, that you should aspire inconsiderately to a station fit for the excellent Uttama alone. It is true you are the son of the Raja, but I have not given you birth. This regal throne, the seat of the king of kings, is suited to my son only; why should you aspire to its occupation ? Why idly cherish such lofty ambition, as if you were my son ? Do you forget that you are but the offspring of Sunīti?"

पराशर उवाच

उत्सृज्य पितरं बालस्तच्छ्रुत्वा मातृभाषितम्।
जगाम कुपितो मातुर्निजाया द्विज मन्दिरम्॥ ११॥
तं दृष्ट्वा कुपितं पुत्रमीषत्प्रस्फुरिताधरम्।
सुनीतिरङ्कमारोप्य मैत्रेयैतदभाषत॥ १२॥
वत्स कः कोपहेतुस्ते कश्च त्वां नाभिनन्दति।
कोऽवजानाति पितरं तव यस्तेऽपराध्यति॥ १३॥

Paraiara continued– The boy, having heard the speech of his step-mother, quitted his father, and repaired in a passion to the apartment of his own mother'; who, beholding him vexed, took him upon her lap, and, gently smiling, asked him what was the cause of his anger, who had displeased him, and if any one, forgetting the respect due to his father, had bchaved ill to him.

इत्युक्तः सकलं मात्रे कथयामास तद्यथा।
सुरुचिः प्राह भूपालप्रत्यक्षमपि गर्विता॥ १४॥
विनःश्वस्येति कथिते तस्मिन् पुत्रेण दुर्मनाः।
श्वासक्षामेक्षणा दीना सुनीतिर्वाक्यमब्रवीत्॥ १५॥

Dhruva, in reply, repeated to her all that the arrogant Suruci had said to him in the presence of the king. Deeply distressed by the narrative of the boy, the humble Sunīti, her eyes dimmed with tears, sighed, and said,

सुनीतिरुवाच

सुरुचिः सत्यमाहेदं स्वल्पभाग्योऽसि पुत्रक।
न हि पुण्यवतां वत्स सपत्नैरेवमुच्यते॥ १६॥
नोद्वेगस्तात कर्त्तव्यः कृतं यद् भवता पुरा।
तत् कोऽपहर्त्तुं शक्नोति दातुं कश्चाकृतं त्वया॥ १७॥
राजासनं तथाच्छत्रं वराश्वा वरवारणाः।
यस्य पुण्यानि तस्यैते मत्वैतच्छाम्य पुत्रक॥ १८॥
अन्यजन्मकृतैः पुण्यैः सुरुच्यां सुरुचिर्नृपः।
भार्येति प्रोच्यते चान्या मद्विधा भाग्यवर्जिता॥ १९॥
पुण्योपचयसम्पन्नस्तस्याः पुत्रस्तथोत्तमः।
मम पुत्रस्तथा जातः स्वल्पपुण्यो ध्रुवो भवान्॥ २०॥
तथापि दुःखं न भवान् कर्तुमर्हति पुत्रक।
यस्य यावत् स तेनैव स्वेन तुष्यति बुद्धिमान्॥ २१॥
यदि वा दुःखमत्यर्थं सुरुच्या वचसा तव।
तत् पुण्योपचये यत्नं कुरु सर्वफलप्रदे॥ २२॥
सुशीलो भव धर्मात्मा मैत्रः प्राणिहिते रतः।
निम्नं यथापः प्रवणाः पात्रमायान्ति सम्पदः॥ २३॥

Sunīti said– "Suruci has rightly spoken; thine, child, is an unhappy fate: those who are born to fortune are not liable to the insults of their rivals. Yet be not afflicted, my child, for who shall effact what you have formerly done, or shall assign to you what you have left undone? The regal throne, the umbrella of royalty, horses and elephants, are his whose virtues have deserved them: remember this. my son, and be consoled. That the king favours Suruci is the reward of her merits in a former existence. The name of wife alone belongs to such as I. who have not equal merit. Her son is the progeny of accumulated piety, and is born as Uttama: mine has been born as Dhruva, of inferior moral worth. Therefore, my son. it is not proper for you to grieve; a wise man will be contented with that degree which appertains to him: but if you continue to feel hurt at the words of Suruci. endeavour to augment due religious merit which bestows all good; be amiable, be pious, be friendly. be assiduous in benevolence to all living creatures; for prosperity descends upon modest worth as water Rows towards low ground."

ध्रुव उवाच

अम्ब यत् त्वमिदं प्राह प्रशमाय वचो मम।
नैतद् दुर्वचसा भिन्ने हृदये मम तिष्ठति॥ २४॥
सोऽहं तथा यतिष्यामि तथा सर्वोत्तमोत्तमम्।
स्थानं प्राप्स्याम्यशेषाणां जगतामपि पूजितम्॥ २५॥
सुरुचिर्दयिता राज्ञस्तस्या जातोऽस्मि नोदरात्।
प्रभावं पश्य मेऽम्ब त्वं वृद्धस्यापि तवोदरे॥ २६॥
उत्तमः स मम भ्राता यो गर्भे न धृतस्त्वया।
स राजासनमाप्नोतु पित्रा दत्तं तथास्तु तत्॥ २७॥
नान्यदत्तमभीप्सामि स्थानमम्ब स्वकर्मणा।
इच्छामि तदहं स्थानं यन्न प्राप पिता मम॥ २८॥

Dhruva answered: "Mother, the words that you have addressed to me for my consolation find no place in a heart tnat contumely has broken. I will exert myself to obtain such elevated rank, that it shall be revered by the whole world. Though I be not born of Suruci, the beloved of the king, you shall behold my glory, who am your son. Let Uttama my brother, her child, possess the throne given to him by my father; I wish for no other honours than such as my own actions shall acquire, such as even my father has not enjoyed."

पराशर उवाच

निर्जगाम गृहान्मातुरित्युक्त्वा मातरं ध्रुवः।
पुराच्च निष्क्रम्य ततस्तद् बाह्योपवनं ययौ॥ २९॥
स ददर्श मुनींस्तत्र सप्त पुर्वागतान् ध्रुवः।
कृष्णाजिनोत्तरीयेषु विष्टरेषु समास्थितान्॥ ३०॥
स राजपुत्रस्थान् सर्वान् प्रणिपत्याभ्यभाषत।
प्रश्रयावनतः सम्यगभिवादनपूर्वकम्॥ ३१॥

Paraiara continued– Having thus spoken, Dhruva went forth from his mother's dwelling: he quitted the city, and entered an adjoining thicket, where he beheld seven Munis sitting upon hides of the black antelope, which they had taken from off their persons, and spread over the holy kuśa grass. Saluting them

reverentially, and bowing humbly before them, the prince said,

ध्रुव उवाच

उत्तानपादतनयं मां निबोधत सत्तमाः।
जातं सुनीत्यां निर्वेदाद् युष्माकं प्राममन्तिकम्॥ ३२॥

Dhruva said– "Behold in me, venerable men, the son of Uttānapāda, born of Suniti. Dissatisfied with the world. I appear before you".

ऋषय ऊचुः

चतुःपञ्चाब्दसम्भूतो बालस्त्वं नृपनन्दन।
निर्वेदकारणं किञ्चित् तव नाद्यापि विद्यते॥ ३३॥
न चिन्त्यं भवतः किञ्चिद् ध्रियते भूपतिः पिता।
न चैवेष्टवियोगादि तव पश्यामि बालक॥ ३४॥
शरीरे न च ते व्याधिरस्माभिरुपलक्ष्यते।
निर्वेदः किं निमित्तं ते कथ्यतां यदि विद्यते॥ ३५॥

The Ṛṣis replied: "The son of a king, and but four or five years of age, there can be no reason, child, why you should be dissatisfied with life; you cannot be in want of any thing whilst the king your father reigns; we cannot imagine that you suffer the pain of separation from the object of your affections; nor do we observe in your person any sign of disease. What is the cause of your discontent? Tell us, if it is known to yourself."

पराशर उवाच

ततः स कथयामास सुरुच्या यदुदाहृतम्।
तन्निशम्य ततः प्रोचुर्मुनयस्ते परस्परम्॥ ३६॥
अहो क्षात्रं परं तेजो बालस्यापि यदक्षमा।
सपत्न्या मातुरुक्तस्य हृदयान्नापसर्पति॥ ३७॥
भो भो क्षत्रियदायाद निर्वेदाद् यत् त्वयाधुना।
कर्तुं व्यवसितं तन्नः कथ्यतां यदि रोचते॥ ३८॥
यच्च कार्यं तवास्माभिः साहाय्यमभितद्युते।
तदुच्यतां विवक्षुस्तमस्माभिरुपलक्ष्यते॥ ३९॥

Parāśara said:– Dhruva then repeated to the Ṛṣis what Suruci had spoken to him; and when they had heard his story, they said to one another, "How surprising is the vehemence of the Kṣatriya nature, that resentment is cheruhed even by a child, and he cannot efface from his mind the harsh speeches of a step-mother. Son of a Kṣatriya, tell us, if it be agreeable to you, what you have proposed, through dissatisfaction with the world, to accomplish. If you wish our aid in what you have to do, declare it freely, for we perceive that you are desirous to speak."

ध्रुव उवाच

नाहमर्थमभीप्सामि न राज्यं द्विजसत्तमाः।
तत्स्थानमेकमिच्छामि भुक्तं नान्येन यत् पुरा॥ ४०॥
एतन्मे क्रियतां सम्यक् कथ्यतां प्राप्यते यथा।
स्थानमग्र्यं समस्तेभ्यः स्थानेभ्यो मुनिसत्तमाः॥ ४१॥

Dhruva said– "Excellent sages, I wish not for riches, neither do I want dominion : I aspire to such a station as no one before me has attained. Tell me what l must do to effcct this object, how I may reach an elevation superior to all other dignities." The Ṛṣis severally thus replied—

मरीचिरुवाच

अनाराधितगोविन्दैर्नरैः स्थानं नृपात्मज।
न हि सम्प्राप्यते श्रेष्ठं तस्मादाराधयाच्युतम्॥ ४२॥

Marīci said: "The best of stations is not within the reach of men who fail to propitiate Govinda. Do you, prince, worship the undecaying (Acyuta)."

अत्रिरुवाच

परः पराणां पुरुषो यस्य तुष्टो जनार्दनः।
स प्राप्नोत्यक्षयं स्थानमेतत् सत्यं मयोदितम्॥ ४३॥

Atri said:– "He with whom the first of spirits, Janārddana, is pleased, obtains imperishable dignity. I declare unto you the truth."

अङ्गिरा उवाच

यस्यान्तः सर्वमेवेदमच्युतस्याव्ययात्मनः।
तमाराधय गोविन्दं स्थानमग्र्यं यदीच्छसि॥ ४४॥

Angiras said:– "If you desire an exalted station, worship that Govinda in whom, immutable and undecaying, all that is. exists."

पुलस्त्य उवाच

परं ब्रह्म परं धाम योऽसौ ब्रह्म तथा परम्।
तमाराध्य हरिं याति मुक्तिमप्यतिदुर्लभाम्॥४५॥

Pulastya said: "He who adores the divine Hari. the supreme soul, supreme glory, who is the supreme Brahmā, obtains what is difficult of attainment, eternal liberation." "When that Janārddana,"

क्रतुरुवाच

यो यज्ञपुरुषो यज्ञे योगे यः परमः पुमान्।
तस्मिंस्तुष्टे यदप्राप्यं किं तदस्ति जनार्दने॥४६॥

Kratu observed– "who in sacrifices is the soul of sacrifice, and who in abstract contemplation is supreme spirit, is pleased, there is nothing man may not acquire."

पुलह उवाच

ऐन्द्रमिन्द्रः परं स्थानं यमाराध्य जगत्पतिम्।
प्राप यज्ञपतिं विष्णुं तमाराधय सुव्रत॥४७॥

Pulaha said:– "Indra, having worshipped the lord of the world, obtained the dignity of king of the celestials. Do you adore, pious youth, that Viṣṇu, the lord of sacrifice."

वसिष्ठ उवाच

प्राप्नोत्याराधिते विष्णौ मनसा यद् यदिच्छति।
त्रैलोक्यान्तर्गतं स्थानं किमु वत्सोत्तमोत्तमम्॥४८॥

Vasiṣṭha exclaimed "Anything, child, that the mind covets., may be obtained by propitiating Viṣṇu, even though it be the station that is the most excellent in the three worlds."

ध्रुव उवाच

आराध्यः कथितो देवो भवद्भिः प्रणतस्य मे।
मया तत् परितोषाय यज्जप्तव्यं तदुच्यताम्॥४९॥
यथा चाराधनं तस्य मया कार्यं महात्मनः।
प्रसादसुमुखास्तन्मे कथयन्तु महर्षयः॥५०॥
राजपुत्र यथा विष्णोराराधनपरैर्नरैः।
कार्यमाराधनं तन्मे यथावच्छ्रोतुमर्हसि॥५१॥
ब्राह्मार्थानखिलांश्चित्तं त्याजयेत् प्रथमं नरः।
तस्मिन्नेव जगद्धाम्नि ततः कुर्वीत निश्चलम्॥५२॥
एवमेकाग्रचित्तेन तन्मयेन धृतात्मना।
जप्तव्यं यन्निबोधैतत् त्वं नः पार्थिवनन्दन॥५३॥
हिरण्यगर्भपुरुषप्रधानाव्यक्तरूपिणे।
ॐ नमो वासुदेवाय शुद्धज्ञानस्वभाविने॥५४॥
एतज्जजाप भगवान् जप्यं स्वायम्भुवो मनुः।
पितामहस्तव पुरा तस्य तुष्टो जनार्दनः॥५५॥
ददौ यथाभिलषिताम् ऋद्धिं त्रैलोक्यदुर्लभाम्।
तथा त्वमपि गोविन्दं तोषयैतत् सदा जपन्॥५६॥
इति श्रीविष्णुपुराणे प्रथमांशे एकादशोऽध्यायः।

Dhruva replied to them: "You have told me, humbly bending before you, what deity is to be propitiated: now inform me what prayer is to be medicated by me, that will offer him gratification. May the great Ṛṣis. looking upon me with favour, instruct me how I am to propitiate the god." The Ṛṣis answered: "Prince, you deserve to hear how the adoration of Viṣṇu has been performed by those who have been devoted to his service. The mind must first be made to forsake all external immpressions, and a man must then fix it steadily on that being in whom the world is. By him whose thoughts are thus concentrated on one only object, and wholly filled by it, whose spirit is firmly under concrol; the prayer that we shall repeat to you is to be inaudibly recited: 'Om! glory to Vāsudeva, whose essence is divine wisdom; whose form is inscrutable, or is manifest as Brahmā, Viṣ ṇu, and Śiva.[2] This prayer, which was formerly uttered by your grandsire, the Manu Svayambhuva, and propitiated by which, Viṣ ṇu conferred upon him the prosperity be desired, and which was unequalled in the three worlds, is to be recited by you. Do you constantly repeat this prayer, for the gratification of Govinda."

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NOTES

1. The Matsya, Brahmā. and Vāyu Purāṇas speak of but one wife of Uttānapāda. and call her Sunnītā : they say also that she had four sons. Apaspati (or

Vasu). Ayushmanta. Kirttimat, and Dhruva. The Bhātgaveta, Pādma, and Nāradīya have the same account as that of the text.

2. The instructions of the Ṛṣis amount to the performance of the Yoga. External impressions are first to be obviated by particular positions, modes of breathing, etc. : the mind must them be fixed on the object of meditation; this is Dhārana: next comes the meditation, or Dhyāna; and then the Japa. or inaudible repetition of a Mantra, or short prayer : as in the text. The subject of the Yoga is more fully detailed in a subsequent book.

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CHAPTER-12

द्वादशोऽध्यायः

(ध्रुवस्य वरलाभः)

पराशर उवाच

निशम्य तदशेषेण मैत्रेय नृपतेः सुतः।
निर्जगाम वनात् तस्मात् प्रणिपत्य स तानृषीन्॥ १॥
कृतकृत्यमिवात्मानं मन्यमानस्ततो द्विज।
मधुसंज्ञं महापुण्यं जगाम यमुनातटम्॥ २॥
पुनश्च मधुसंज्ञेन दैत्येनाधिष्ठितं यतः।
ततो मधुवनं नाम्ना ख्यातमत्र महीतले॥ ३॥
हत्वा च लवणं रक्षो मधुपुत्रं महाबलम्।
शत्रुघ्नो मथुरां नाम पुरीं यत्र चकार वै॥ ४॥
यत्र वै देवदेवस्य सान्निध्यं हरिमेधसः।
सर्वपापहरे तस्मिन् तपस्तीर्थे चकार सः॥ ५॥
मरीचिमुख्यैर्मुनिभिर्यथोद्दिष्टमभूत् तथा।
आत्मन्यशेषदेवेशं स्थितं विष्णुममन्यत॥ ६॥
अनन्यचेतसस्तस्य ध्यायतो भगवान् हरिः।
सर्वभूतगतो विप्र सर्वभावगतोऽभवत्॥ ७॥

The prince, having received these instructions, respectfully saluted the sages, and departed from the forest, fully confiding in the accomplishment of his purposes. He repaired to the holy place, on the banks of the Yamunā, called Madhu or Madhuvana. the grove of Madhu, after the demon of that name, who formerly abided there, Śatrughna (the younger brother of Rāma) having stain the Rakṣas Lavaṇa, the son of Madhu, founded a city on the spot, which was named Mathurā. At this holy shrine, the purifier from all sin, which enjoyed the presence of the sanctifying god of gods, Dhruva performed penance, as enjoined by Marīci and the sages: he contemplated Viṣṇu, the sovereign of all the gods, seated in himself. Whilst his mind was wholly absorbed in meditation, the mighty Hari. identical with all beings and with all natures, (took possession of his heart).

मनस्यवस्थिते तस्य विष्णौ मैत्रेय योगिनः।
न शशाक धरा भारमुद्वोढुं भूतधारिणी॥ ८॥
वामपादस्थिते तस्मिन् ननामार्द्धेन मेदिनी।
द्वितीयञ्च ननामार्द्धं क्षितेर्दक्षिणसंस्थिते॥ ९॥
पादाङ्गुष्ठेन सम्पीड्य यदा स वसुधां स्थितः।
तदा सा वसुधा विप्र चचाल सह पर्वतैः॥ १०॥
नद्यो नदाः समुद्राश्च संक्षोभं परमं ययुः।
तत्क्षोभादमराः क्षोभं परं जग्मुर्महामुने॥ ११॥

Viṣṇu being thus present in his mind, the earth, the supporter of elemental life, could not sustain the weight of the ascetic. As he stood upon his left foot, one hemisphere bent beneath him; and when he stood upon his right, the other half of the earth sank down. When be touched the earth with his toes, it shook with all its mountains, and the rivers and the seas were troubled, and the gods partook of the universal agitation.

यामा नाम तदा देवा मैत्रेय परमाकुलाः।
इन्द्रेण सह संमन्त्र्य ध्यानभङ्गं प्रचक्रमुः॥ १२॥
कुष्माण्डा विविधै रूपैः सहस्रेण महामुने।
समाधिभङ्गमत्यन्तमारब्धाः कर्त्तुमातुराः॥ १३॥
सुनीतिर्नाम तन्माता सास्रा तत्पुरतः स्थिता।
पुत्रेति करुणां वाचमाह मायामयी तदा॥ १४॥
पुत्रकास्मान्निवर्त्तस्व शरीरव्ययदारुणात्।
निर्बधन्तो मया लब्धो बहुभिस्त्वं मनोरथैः॥ १५॥
दीनामेकां परित्यक्तुमनाथां न त्वमर्हसि।
सपत्नीवचनाद् वत्स अगतेस्तं गतिर्मम॥ १६॥

The celestials called Yāmās, being excessively alarmed, then took counsel with Indra how they should interrupt the devout exercises of Dhruva; and the divine beings termed Kuṣmāṇḍas. in company with their king, commenced anxious efforts to distract his meditations. One, assuming the semblance of his mother Sunīti, stood weeping before him, and calling in tender accents, "My son, my son, desist from destroying they strength by this fearful penance. I have gained you, my son, after much anxioux hope: you can not have the cruelty to quit me, helpless, alone, and unprotected, on account of the unkindness of my rival. You are my only refuge; I have no hope but you.

क्व च त्वं पञ्चवर्षीयः क्व चैतद् दारुणं तपः।
निवर्त्यतां मनः कष्टान्निर्बन्धात् फलवर्ज्जितात्॥ १७॥
कालः क्रीडनकानां ते तदन्तेऽध्ययनस्य च।
ततः समस्तभोगानां तदन्ते चेष्यते तपः॥ १८॥
कालक्रीडनकानां यस्तव बालस्य पुत्रक।
तस्मिंस्त्वमित्थं तपसि किं नाशयात्मनो रतः॥ १९॥
मत्प्रीतिः परमो धर्म्मो वयोऽवस्थाक्रियाक्रमम्।
अनुवर्त्तस्व सा मोहं निवर्त्तास्मादधर्मतः॥ २०॥
परित्यजति वत्साद्य यद्येतन्न भवांस्तपः।
त्यक्ष्याम्यहमपि प्राणांस्ततो वै पश्यतस्तव॥ २१॥

What have you, a child but five years old, to do with rigorous penance? Desist from such fearful practices, that yield no beneficial fruit. First comes the season of youthful pastime; and when that is over, it is the time for study: then succeeds the period of worldly enjoyment: and lastly, that of austere devotion. This is your season of pastime, my child. Have you engaged in these practices to put an end to your existence? Your chief duty is love for me: duties are according to time of life. Lose not thyself in bewildering error: desist from such unrighteous actions. If not, if you will not desist from these austerities, I will terminate my life before you."

पराशर उवाच

तां विलापवतीमेवं वाष्पाबिल-विलोचनाम्।
समाहितमना विष्णौ पश्यन्नपि न दृष्टवान्॥ २२॥
वत्स वत्स सुघोराणि रक्षांस्येतानि भीषणे।
वनेऽभ्युद्यतशस्त्राणि समायान्त्यपगम्यताम्॥ २३॥
इत्युक्त्वा प्रययौ साथ रक्षांस्याविर्बभुस्ततः।
अभ्युद्यतोग्रशस्त्राणि ज्वालामालाकुलैर्मुखैः॥ २४॥
ततो नादानतीवोग्रान् राजपुत्रस्य ते पुरः।
मुमुचुर्दीप्तशस्त्राणि भ्रामयन्तो निशाचराः॥ २५॥
शिवाश्च शतशो नेदुः सज्वालाकवलैर्मुखैः।
त्रासाय तस्य बालस्य योगयुक्तस्य सर्वशः॥ २६॥

But Dhruva, being wholly intent on seeing Viṣṇu, beheld not his mother weeping in his presence, and calling upon him; and the illusion, crying out, "Fly, fly, my child, the hideous spirits of ill are crowding into this dreadful forest with uplifted weapons," quickly disappeared. Then advanced frightful Rakṣasas, wielding terrible arms, and with countenances emitting fiery flame; and nocturnal fiends thronged around the prince, uttering fearful noises, and whirling and tossing their threatening weapons. Hundreds of jackals, from whose mouths gushed flamel as they devoured their prey, were bowling alcud, to appal the boy, wholly engrossed by meditation.

हन्यतां हन्यतामेष छिद्यतां छिद्यतामयम्।
भक्ष्यतां भक्ष्यताञ्चायमित्यूचुस्ते निशाचराः॥ २७॥
ततो नानाविधान् नादान् सिंहोष्ट्रमकराननाः।
त्रासाय राजपुत्रस्य नेदुस्ते रजनीचराः॥ २८॥
रक्षांसि तानि ते नादाः शिवास्तान्यायुधानि च।
गोविन्दासक्तचित्तस्य ययुर्नेन्द्रियगोचरम्॥ २९॥
एकाग्रचेताः सततं विष्णुमेवात्मसंश्रयम्।
दृष्टवान् पृथिवीनाथपुत्रो नान्यत् कथञ्चन॥ ३०॥

The goblins called out, "Kill him, kill him; cut him to pieces; eat him, eat him;" and monsters, with the faces of lions and camels and crocodiles, roared and yelled with horrible cries, to territy the prince. But all these uncouth spectres, appalling cries, and threatening weapons, made no impression upon his 'senses, whose mind was completely

intent on Govinda. The son of the monarch of the earth, engrossed by one only idea, beheld uninterruptedly Viṣṇu seated in his soul, and saw no other object.

ततः सर्वासु मायासु विलीनासु पुनः सुराः।
संक्षोभं परमं जग्मुस्तत्पराभवशङ्किताः॥ ३१॥
ते समेत्य जगद्योनिमनादिनिधनं हरिम्।
शरण्यं शरणं यातास्तपसा तस्य तापिताः॥ ३२॥

All their delusive stratagems being thus foiled, the gods were more perplexed than ever. Alarmed at their discomfiture, and afflicted by the devotions of the boy, they assembled and repaired for succour to Hari the origin of the world, who is, without beginning or end; and thus addressed him:

देवा ऊचुः

देव देव जगन्नाथ परेश पुरुषोत्तम।
ध्रुवस्य तपसा तप्तास्त्वां वयं शरणं गताः॥ ३३॥
दिने दिने कलालेशैः शशाङ्क पूर्य्यते यथा।
तथायं तपसा देव प्रयात्यृद्धिमहर्निशम्॥ ३४॥
औत्तानपादितपसा वयमित्थं जनार्दन।
भीतास्त्वां शरणं यातास्तपसस्तं निवर्त्तय॥ ३५॥
न विद्मः किं स शक्रत्वं किं सूर्य्यत्वमभीप्सति।
वित्तापाम्बुपसोमानां साभिलाषः पदे नु किम्॥ ३६॥
तदस्माकं प्रसीदेश हृदयाच्छज्यमुद्धर।
उत्तानपादतनयं तपसः सन्निवर्त्तय॥ ३७॥

Celestials said:– "God of gods, sovereign of the world, god supreme. and infinite spirit, distressed by the austerities of Dhruva, we have come to you for protection. As the moon increases in his orb day by day, so this youth advances incessantly towards superhuman power by his devotions. Terrified by the ascetic practices of the son of Uttānapāda, we have come to you for succour. Do you allay the fervour of his meditations. We know not to what station he aspires: to the throne of Indra, the regency of the solar or lunar sphere, or to the sovereignty of riches or of the deep. Have compassion on us, lord; remove this affliction from our breasts; diverse the son of Uttānapāda from persevering in his penance."

भगवानुवाच

नेन्द्रत्वं न च सूर्य्यत्वं नैवाम्बुपधनेशताम्।
प्रार्थयत्येष यं कामं तं करोम्यखिलं सुराः॥ ३८॥
यात देवा यथाकामं स्वस्थानं विगतज्वराः।
निवर्त्तयाम्यहं बालं तपस्यासक्तमानसम्॥ ३९॥

Viṣṇu replied to the gods.: "The lad desireth neither the rank of Indra, nor the solar orb, nor the sovereignty of wealth or of the ocean: all that be solicits, I will grant. Return therefore, deities, to your mansions as ye list, and be no more alarmed: I will put an end to the penance of the boy, whose mind is immersed in deep contemplation."

पराशर उवाच

इत्युक्ता देवदेवेन प्रणम्य त्रिदशास्ततः।
प्रययुः स्वानि धिष्णानि शतक्रतुपुरोगमाः॥ ४०॥
भगवानपि सर्वात्मा तन्मयत्वेन तोषितः।
गत्वा ध्रुवमुवाचेदं चतुर्भुजवपुर्हरिः॥ ४१॥

The gods, beings thus pacificd by the supreme, saluted him respectfully and retired, and, preceded by Indra, returned to their habitations: but Hari. who is all things, assuming a shape with four arms proceeded to Dhruva, being pleased with his identity of nature, and thus addressed him:

श्रीभगवानुवाच

उत्तानपादे भद्रं ते तपसापिरतोषितः।
वरदोऽहमनुप्राप्तो वरं वरय सुव्रत॥ ४२॥
बाह्यार्थनिरपेक्षं ते मयि चित्रं यदाहितम्।
तुष्टोऽहं भवतस्तेन तद् वृणीष्व वरं परम्॥ ४३॥

Viṣṇu said– "Son of Uttānapāda, be prosperous. Contented with your. devotions, I, the giver of boons, am present. Demand what boon you desire. In that you have wholly disregarded external objects, and fixed your thoughts on me, I am well pleased with you. Ask, therefore, a suitable reward."

पराशर उवाच

श्रुत्वा तद् गदितं तस्य देवदेवस्य बालकः।

उन्मीलिताक्षो ददृशे ध्यानदृष्टं हरिं पुरः॥४४॥
शङ्खचक्रगदाशार्ङ्गवरासिधरमच्युतम्।
किरीटिनं समालोक्य जगाम शिरसा महीम्॥४५॥
रोमाञ्चिताङ्गः सहसा साध्वसं परमं गतः।
स्तवाय देवदेवस्य स चक्रे मानसं ध्रुवः॥४६॥
किं वदामि स्तुतावस्य केनोक्तेनास्य संस्तुतिः।
इत्याकुलमतिर्देवं तमेव शरणं ययौ॥४७॥

The boy, hearing these words of the god of gods, opened his eyes, and beholding that Hari whom he had before seen in his meditations actually in his presence, bearing in his hands the shell, the discus, the mace, the bow, and scimetar, and crowned with a diadem, he bowed his head down to earth; the hair stood erect on his brow, and his heart was depressed with awe. He reflected how best he should offer thanks to the god of gods; what he could say in his adoration; what words were capable of expressing his praise: and being overwhelmed with perplexity, he had recourse for consolation to the deity.

ध्रुव उवाच

भगवन् यदि मे तोषं तपसा परमं गतः।
स्तोतुं तदहमिच्छामि वरमेतं प्रयच्छ मे॥४८॥
ब्रह्माद्यैर्वेदवेदज्ञैर्ज्ञायते यस्य नो गतिः।
तं त्वां कथमहं देव स्तोतुं शक्नोमि बालकः॥४९॥
त्वद्भक्तिप्रवणं ह्येतत् परमेश्वर मे मनः।
स्तोतुं प्रवृत्तं त्वत्पादौ तत्र प्रज्ञां प्रयच्छ मे॥५०॥

Dhruva exclaimed–"If the lord is contented with my devotions, let this be my reward, that I may know how to praise him as I wish. How can I, a child, pronounce his praises, whose abode is unknown to Brahmā and to others learned in the Vedas? My heart is overflowing with devotion to you: oh lord, grant me the faculty worthily to lay mine adorations act your feet."

पराशर उवाच

शङ्खप्रान्तेन गोविन्दस्तं पस्पर्श कृताञ्जलिम्।
उत्तानपादतनयं द्विजवर्य्य जगत्पतिः॥५१॥
अथ प्रसन्नवदनस्तत्क्षणान्नृपनन्दनः।
तुष्टाव प्रणतो भूत्वा भूतधातारमच्युतम्॥५२॥

Whilst lowly bowing, with his hands uplifted to his forehead, Govinda, the lord of the world, touched the son of Uttānapāda with the tip of his conch-shell, and immediately the royal youth, with a countenance sparkling with delight, praised respectfully the imperishable protector of living beings.

ध्रुव उवाच

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।
भूतादिरादिप्रकृतिर्यस्य रूपं नतोऽस्ति तम्॥५३॥
शुद्धः सूक्ष्मोऽखिलव्यापी प्रधानात् परतः पुमान्।
यस्य रूपं नमस्तस्मै पुरुषाय गुणाशिने॥५४॥
भूरादीनां समस्तानां गन्धादीनाञ्च शाश्वतः।
बुध्यादीनां प्रधानस्य पुरुषस्य च यः परः॥५५॥
तं ब्रह्मभूतमात्मानमशेषजगतः परम्।
प्रपद्ये शरणं शुद्धं तद्रूपं परमेश्वरम्॥५६॥
बृहत्वाद् बृंहणत्वाच्च यद्रूपं ब्रह्मसंज्ञितम्।
तस्मै नमस्ते सर्वात्मन् योगिचिन्त्याविकारवत्॥५७॥

Dhruva exclaimed– "I venerate him, whose forms are earth, water, fire, air, ether, mind, intellect, the first element (Ahankāra), primeval nature, and the pure, subtile, all-pervading soul, that surpasses nature. Salutation to that spirit that is void of qualities; that is supreme over all the elements and all the objects of sense, over intellect, over nature and spirit. I have taken refuge with that pure form of thine, oh supreme, which is one with Brahmā, which is spirit, which transcends all the world. Salutation to that form which, pervading and supporting all, is designated Brahman, unchangeable, and contemplated by religious sages.

सहस्रशीर्षा पुरुष सहस्राक्षः सहस्रपात्।
सर्वव्यापी भुवः स्पर्शादत्यतिष्ठद् दशाङ्गुलम्॥५८॥
यद्भूतं यच्च वै भाव्यं पुरुषोत्तम तद् भवान्।
त्वत्तो विराट् स्वराट् सम्राट् त्वत्तश्चाप्यधिपुरुषः॥५९॥
अत्यरिच्यत सोऽधश्च तिर्यक् चोर्ध्वञ्च वै भुवः।

त्वत्तो विश्वमिदं जातं त्वत्तो भूतभविष्यती॥ ६०॥
त्वद्रूपधारिणश्चान्तर्भूतं सर्वमिदं जगत्।
त्वत्तो यज्ञः सर्वहुतः पृषदाज्यं पशुद्विधा॥ ६१॥

You are the male with a thousand heads, a thousand eyes, a thousand feet, who traversest the universe, and passest ten inches beyond its contact.[2] Whatever has been, or is to be, that, Puruṣottama, you are. From you sprang Virat. Swarat, Samrāt, and Adhipuruṣa[3]. The lower, and uppcr, and middlc parts of the earth are not independent of you: from you is all this universc, all that has been, and that shall be: and all this world is in you, assuming dus universal form[4]. From you is sacrifice derived, and all oblations, and curds, and ghee, and animals of either class (domestic or wild).

त्वत्तो ऋचोऽच सामानि त्वत्तश्छन्दांसि जज्ञिरे।
त्वत्तो यजूंष्यजायन्त त्वत्तोऽश्वाश्चैकतोदतः॥ ६२॥
गावस्त्वत्तः समुद्भूतास्त्वत्तोऽजा अवयो मृगाः।
त्वन्मुखाद् ब्राह्मणास्त्वत्तो बाह्वोः क्षत्रमजायत॥ ६३॥
वैश्यास्तवोरुजाः शूद्रास्तव पद्भ्यां समुद्गताः।
अक्ष्णोः सूर्योऽनिलः श्रोत्राच्चन्द्रमा मनसस्तव॥ ६४॥
प्राणो न शुषिराज्जातो मुखादग्निरजायत।
नाभितो गगनं द्यौश्च शिरसः समवर्त्तत॥ ६५॥
दिशः श्रोत्रात् क्षितिः पद्भ्यां त्वत्तः सर्वमभूदिदम्।

From you the Ṛg-Veda. the Sāma. the metres of the Vedas, and the Yajur-Veda are born. Horses. and cows having teeth in one jaw only[5], proceed form you; and from you come goats, sheep, deer. Brabmans sprang from your mouth; warriors from your arms; Vaisyas from your thighs; and Sūdras from your fect. From thine eyes come the sun; from thine ears, the wind; and from your mind, the moon: the vital airs from your central vein; and fire from your mouth: the sky from your navcl; and hcavcn from your head: the regions from thine ears; the earth from your feet. All this world was derived from you.

न्यग्रोधः सुमहानल्पे यथा बीजे व्यवस्थितः॥ ६६॥
संयमे विश्वमखिलं बीजभूते तथा त्वयि।
बीजादङ्कुरसम्भूतो न्यग्रोधः सुसमुत्थितः॥ ६७॥
विस्तारञ्च यथा याति त्वतः सृष्टौ तथा जगत्।
यथा हि कदली नान्या त्वक्पत्राद् वाथ दृश्यते॥ ६८॥
एवं विश्वस्य नान्यत्वं तत्स्थायीश्वर दृश्यते।
ह्लादिनी सन्धिनी साम्बत् त्वय्येका सर्वसंस्थितौ॥ ६९॥
ह्लादतापकरी मिश्रा त्वयि नो गुणवर्ज्जिते।
पृथग्भूतैकभूताय भूतभूताय ते नमः॥ ७०॥
प्रभूतभूतभूताय तुभ्यं भूतात्मने नमः।
व्यक्तप्रधानपुरुषविराट् सम्राट् स्वराट् तथा॥ ७१॥
विभाव्यतेऽन्तःकरणैः पुरुषेष्वक्षयो भवान्।
सर्वस्मिन् सर्वभूतस्त्वं सर्वः सर्वस्वरूपधृक्॥ ७२॥
सर्वं त्वत्तस्ततश्च त्वं नमः सर्वात्मनेऽस्तु ते।
सर्वात्मकोऽसि सर्वेश सर्वभूतस्थितो यतः॥ ७३॥

As the wide-spreading Nyagrodha (Indian fig) tree is compressed in a small seed[6], so, at thc time of dissolution, the whole univcrse is comprehended in you as its germ. As the Nyagrodha germinates from thc sceed and becomes first a shoot, and then rises into loftiness, so the created world proceeds from you, and expands into magnitude. As the bark and leaves of the Plantain tree are to bc seen in its stem, so you are the seem of the universe, and all things are visible in you. The faculties of the intellect, that are the cause of pleasure and of pain, abide in you as one with all existence; but the sources of pleasure and of pain, singly or blended, do not exist in you who are exempt from all qualities[7]. Salutation to you, the subtile rudiment, which, being singlc, becomes manifold. Salutation to you. soul of existent things, identical with the great elements. You, imperishable, are beheld in spiritual knowledge as perceptible objects, as nature, as spirit, as the world, as Brahmā, as Manu, by internal contemplation. But you are in all, the element of all; you are all, assuming every form; all is from you. and you are from thyself. I salute you, universal soul: glory be to you. You are one with all things: oh lord of all, you are present in all things.

कथयामि ततः किं ते सर्वं वेत्सि हृदि स्थितम्।
सर्वात्मन् सर्वभूतेश सर्वसत्वसमुद्भव॥७४॥
सर्वभूतो भवान् वेत्ति सर्वभूतमनोरथम्।
यो मे मनोरथो नाथ सफलः स त्वया कृतः।
तपश्च तप्तं सफलं यद् दृष्टोऽसि जगत्पते॥७५॥

What can I say to you? you know all that is in the heart, oh soul of all, sovereign lord of all creatures, origin of all things. You, who are all beings, knowcst the desires of all creatures. The desire that I cherished has been gratified, lord, by you: my devotions have been crowned with success, in that I have seen you."

श्रीभगवानुवाच

तपसस्तु फलं प्राप्तं यद् दृष्टोऽहं त्वया ध्रुव।
मद्दर्शनं हि विफलं राजपुत्रः न जायते॥७६॥
वरं वरय तस्मात् त्वं यथाभिमत मात्मनः।
सर्वं सम्पद्यते पुंसां मयि दृष्टिपथं गते॥७७॥

Viṣṇu said to Dhruva: "The object of your devotions has in truth been attained, in that you have seen me; for the sight of me, young prince, is never unproductive. Ask therefore of me what boon you desire; for men in whose sight I appear obtain all their wishes."

ध्रुव उवाच

भगवन् सर्वभूतेश सर्वस्यास्ते भवान् हृदि।
किमज्ञातं तव स्वामिन् मनसा यन्मयेप्सितम्॥७८॥
तथापि तुभ्यं देवेश कथयिष्यामि यन्मया।
प्रार्थ्यते दुर्विनीतेन हृदयेनातिदुर्ल्लभम्॥७९॥
किं वा सर्व्वजगत्स्रष्टः प्रसन्ने त्वयि दुर्ल्लभम्।
त्वत्प्रसादफलं भुङ्क्ते त्रैलोक्यं मघवानपि॥८०॥
नैतद राजासनं योग्यमजातस्य ममोदरात्।
इति गर्वादवोचन्मां सपत्नी मातुरुच्चकैः॥८१॥
आधारभूत जगतः सर्व्वैषामुत्तमोत्तोमम्।
प्रार्थयामि प्रभो स्थानं त्वत्प्रसादादतोऽव्ययम्॥८२॥

To this, Dhruva answered : "Lord god of all creatures, who abidest in the hearts of all, how should the wish that I chrish be unknown to you ? I well confess unto you the hope that my presumptuous heart has entertained; a hope that it would be difficult to gratify, but that nothing is difficult when you, creator of the world, are pleased. Through your favour, Indra reigns over the three worlds. The sister-queen of my mother has said to me, loudly and arrogantly, 'The royal throne is not for one who is not born of me;' and I now solicit of the support of the universe an exalted station, superior to all others, and one that shall endure for ever."

श्रीभगवानुवाच

यत् त्वया प्रार्थितं स्थानमेत्तत् प्राप्स्यति वै भवान्।
त्वयाहं तोषितः पूर्वमन्यजन्मनि बालकः॥८३॥
त्वमासीर्ब्राह्मणः पूर्वं मय्येकाग्रमतिः सदा।
मातापित्रोश्च शुश्रूषुर्निजधर्मानुपालकः॥८४॥
कालेन गच्छता मित्रं राजपुत्रस्तवाभवत्।
यौवनेऽखिलभोगाढ्यो दर्शनीयोज्ज्वलाकृतिः॥८५॥
तत्संगात् तस्य तामृद्धिमवलोक्यातिदुर्लभाम्।
भवेयं राजपुत्रोऽहमिति वाञ्छा त्वया कृता॥८६॥
ततो यथाभिलषिता प्राप्ता ते राजपुत्रता।
उत्तानपादस्य गृहे जातोऽसि ध्रुव दुर्लभे॥८७॥
अन्येषां तद् वरं स्थानं कुले स्वायम्भुवस्य यत्।
तस्यैतदवरं बाल येनाहं परितोषितः॥८८॥
मामाराध्य नरो मुक्तिमवाप्नोत्यविलम्बिताम्।
मयर्पितमना बाल किमु स्वर्गादिकं पदम्॥८९॥

Viṣṇu said to him: "The station that you aske you shall obtain; for I was satisfied with you of old in a prior existence. You wast formcrly a Brahman, whose thoughts were ever devoted to me, ever dutiful to your parents, and observant of your duties. In course of time a princc became your friend, who was in the period of youth, indulgcd in all sensual pleasures, and was of handsome appearance and elegant form. Beholding, in consequence of associating with him, his affluence, you formed the desire that you might be subsequendy born as the son of a king; and, according to your wish, you obtained a princely birth in the illustrious mansion of Uttānapāda. But that which would have been thought a great boon by others, birth in the race of Svayambhuva, you have not so

considered, and therefore have propitiated me. The man who worships me obtains speedy liberation from life. What is heaven to one whose mind is fixed on me ?

त्रैलोक्यादधिके स्थाने सर्वताराग्रहाश्रयः।
भविष्यति न सन्देहो मत्प्रसादाद् भवान् ध्रुव॥ ९०॥
सूर्यात् सोमात् तथा भौमात् सोमपुत्राद् बृहस्पते।
सितार्कतनयादीनां सर्वर्क्षाणां तथा ध्रुवम्॥ ९१॥
सप्तर्षीणामशेषाणां ये तु वैमानिकाः सुराः।
सर्वेषामुपरि स्थानं तव दत्तं मया ध्रुव॥ ९२॥
केचिच्चतुर्युगं यावत् केचिन्मन्वन्तरं सुराः।
तिष्ठन्ति भवतो दत्ता मया वै कल्पसंस्थितिः॥ ९३॥
सुनीतिरपि ते माता त्वदासन्नातिनिर्म्मला।
विमाने तारका भूत्वा तावत् कालं निवत्स्यति॥ ९४॥
ये च त्वां मानवाः प्रातः सायञ्च सुसमाहिताः।
कीर्त्तयिष्यन्ति तेषाञ्च महत् पुण्यं भविष्यति॥ ९५॥

A station shall be assigned to you. 'Dhruva, above the three worlds[8]; one in which you shall sustain the stars and the planets; a station above those of the sun, the moon. Mars, the son of Soma (Mercury), Venus. the son of Sūrya (Saturn), and all the other constellations; above the regions of the seven Ṛṣis, and the divinities who traverse the atmosphcre[9]. Some celestial beings endure for four ages; some for the reign of a Manu: to you shall he granted the duration of a Kalpa. Your mother Sumati, in the orb of a bright star, shall abide near you for a similar term; and all those who, with minds attentive, shall glorify you at dawn or at eventide, shall acquire exceeding religious merit.

पराशर उवाच

एवं पूर्व जगन्नाथाद् देवदेवाज्जनार्दनात्।
वरं प्राप्य ध्रुवः स्थानमध्यास्ते स महामते॥ ९६॥
तस्यापि मानमृद्धिञ्च महिमानं निरीक्ष्य च।
देवासुराणामाचार्य्यः श्लोकमत्रोशना जगौ॥ ९७॥
अहोऽस्य तपसो वीर्य्यमहोऽस्य तपसः फलम्।
यदेनं पुरतः कृत्वा ध्रुवं सप्तर्षयः स्थिताः॥ ९८॥
ध्रुवस्य जननी चेयं सुनीतिर्नाम सूनृता।
अस्याश्च महिमानं कः शक्तो वर्णयितुं भुवि॥ ९९॥
त्रैलोक्याश्रयतां प्राप्तं परं स्त्रानं स्थिरायति।
स्थानं प्राप्ता वरं कृत्वा या कुक्षिविवरे ध्रुवम्॥ १००॥
यश्चैतत् कीर्त्तयेन्नित्यं ध्रुवस्यारोहणं दिवि।
स सर्वपापनिर्म्मुक्त स्वर्गलोके महीयते॥ १०१॥
स्थानभ्रंशं न चाप्नोति दिवि वा यदि वा भुवि।
सर्वकल्याणसंयुक्तो दीर्घकालञ्च जीवति॥ १०२॥
इति श्रीविष्णुपुराणे प्रथमांशे द्वादशोऽध्यायः

Thus the sage Dhruva, having received a boon from Janārddana, the lord of gods, and lord of the world, resides in an exalted station. Beholding his glory, Uśanas, the preceptor of the gods and demons, repeated these verses: "Wonderful is the efficacy of this penance, marvellous is its reward, that the seven Ṛṣis should" be preceded by Dhruva. This too is the pious Sunīti, his parent, who is called Sonṛtā[10]." Who can celebrate her greatness, who. having given birth to Dhruva, has become the asylum of the three worlds, enjoying to all future time an elevated station, a station eminent above all? He who shall worthily describe the ascent into the sky of Dhruva, for ever shall be freed from all sin, and enjoy the heaven of Indra. Whatever be his dignity, whether upon earth or in heaven he shall never fall from it, but shall long enjoy life. possessed of every blessing[11].

NOTES

1. A marginal note by a Bengali Pandit asserts it to be a fact, then when a jackal carries a piece of meat in his mouth, it shows in the dark as if it was on fire.

2. The commentator understands this passage to imply merely that the supreme pervades both substance and space, being infinitely vast, and without limit. 'Having a thousand heads' etc. denotes only infinite extension : and the 'ten inches beyond the contact of the universe' expresses merely non-restriction by its boundaries. दशाङ्गुलमित्याधिक्यमात्रं अतोऽयमर्थः सावरणं ब्रह्माण्डं स्पृष्ट्वाभिव्याप्य तदतिक्रम्य निरवधिर्भगवान् स्थित इति॥

3. Explained severally the Brahmāṇḍa, or material universe; Brahmā. the creator : Manu. the ruler of the period; and supreme or presiding spirit

4. So the inscription upon the temple of Sais : Εγω αμι παν το γεγονξ, και και ον, και εοσμενον. So the Orphic verse, thed by Eusebius, beginning Ev δε δεμαξ βαοιλειον ιν ϖ ταδε παντα κνλξιται, κ, τ. λ. One regal body in which all things are comprehended (viz, Virāt). fire. and water, and earth, and air, and night, and day. and Intelligence (viz. Mahat) the first generator, and divine love; for all these does Jupiter include in his expansive form.' It proceeds also. precisely in the Paurānic strain, to describe the members of this universal form : the heaven in his head, the stars his hair, the sun and moon his eyes, etc.

5. A piece of natural history quite correct as applied to the front teeth which in the genus ox occur in the lower jaw only.

6. This is also conformable to the doctrine, that the rudiments of plants exist in their cotyledons.

7. In life. or living beings, perception depends not. according to Hindu metaphysics, upon the external senses, but the impressions made upon them are communicated to the mental organ or sense, and by the mind to the understanding—Samvid (संविद) in the text—by which they are distinguished as pleasurable, painful, or mixed. But pleasure depends upon the quality of goodness, pain on that of darkness, and their mixture on that of foulness, inherent in the understanding. properties. belonging to Jīveśwara. or god. as one with life, or to embodied spirit. but not as Parameśwara. or supreme spirit.

8. The station or sphere is that of the north pole. or of the polar star. In the former case, the star is considered to be Sunīti, the mother of Dhruva. The legend, although as it is related in our text it differs in its circumstances from the story told by Ovid of Callisto and her son Arcas, whom Jove

Imposuit Caelo vicinaque sidera fecit,

sugggests some suspicion of an original identity. In neither of the authorities' have we, perhaps, the primitive fable. It is evident from the quotation that presently follows in the text, of a stanza by Uśanas, that the Purāna has not the oldest version of the legend; and Ovid's representation of it is after a fashion of his own: all that has been retained of the original is the conformity of the chracters and of the main Incident, the translation of a mother and her son to the heavens as constellations, in which the pole-star is the most conspicuous luminary.

9. The Vaimānika devas. the deities who travel in Vimānas. 'heavenly car,' or rather 'moving spheres.'

10. The text says merely सुनीतिर्नाम सूनृता। the commentator says. 'perhaps formerly so called; पूर्व्वनाम वा। We have already remarked that some Purāṇas so denominate her.

1-1 The legend of Dhruva is narrated in the Bhāgāvata, Pādma (Swarga Khaṇḍa), Agni. and Nārādīya, much to the same purport, and partly in the same words, as our text. The Brahmā and its double the Hari Vaṁśa, the Matsya. and Vāyu merely allude to Dhruva's having been transferred by Brahmā to the skies, in reward of his austerities. The story of his religious penance, and adoration of Viṣṇu, seems to be an embellishment interpolated by the Vaiṣṇava Purāṇas. Dhruva being adopted as a Ṣaint by their sect. The allusion to Sūṛtā in our text concurs with the form of the story as it appears elsewhere, to indicate the priority of the more simple legend.

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CHAPTER 13

त्रयोदशोऽध्यायः

(वेणनृप-पृथुनृपोपाख्यानम्।)

पराशर उवाच

ध्रुवाच्छिष्टिञ्च भव्यञ्च भव्याच्छम्भुर्व्यजायत।
शिष्टेराधत्त सुच्छाया पञ्च पुत्रानकल्मषान्॥ १॥
रिपुं रिपुञ्जयं विप्रं वृकलं वृकतेजसम्।
रिपोराधत्त बृहती चाक्षुषं सर्वतेजसम्॥ २॥
अजीजनत् पुष्करिण्यां वारुण्यां चाक्षुषो मनुम्।
प्रजापतेरात्मजायामरण्यस्य महात्मनः॥ ३॥
मनोरजायन्त दश नद्वलायां महौजसः।
कन्यायां जगतां श्रेष्ठ वैराजस्य प्रजापतेः॥ ४॥
ऊरुः पुरुः शतद्युम्नस्तपस्वी सत्यवाक् कविः।
अग्निष्टोमोऽतिरात्रश्च सुद्युम्नेश्चेति ते नव॥ ५॥
अभिमन्युश्च दशमो नद्वलायां महौजसः।
ऊरोरजनयत् पुत्रान् षडाग्नेयी महाप्रभान्॥ ६॥
अङ्गं सुमनसं स्वातिं क्रतुमङ्गिरसं शिवम्।
अङ्गात् सुनीथापत्यं वै वेणमेकमजायत॥ ७॥

प्रजार्थमृषयस्तस्य ममन्थुर्दक्षिणं करम्।
वेणस्य पाणौ मथिते सम्बभूव महामुने॥८॥
वैण्यो नाम महीपालो यः पृथुः परिकीर्त्तितः।
येन दुग्धा मही पूर्वं प्रजानां हितकारणात्॥९॥

Parāśara continued— The sons of Dhruva, by his wife Śambhu, were Bhavya and Sliṣṭi. Succhāyā, the wife of the latter, was the mother of five virtuous sons, Ripu, Ripnnjaya, Vipra, Vṛkala, and Vṛkatejas. The son of Ripu, by Vṛhatī. was the illustrious Cākṣuṣa, who begot the Manu Cākṣuṣa on Puṣkariṇī, of the family of Varuṇa, the daughter of the venerable patriarch Anaraṇya. The Manu had, by his wife Navala, the daughter of the patriarch Vairāja. ten noble sons, Uru. Puru. Satadyumna, Tapaśvī, Satyavāk, Kavi. Agniṣṭ oma, Atirācra, Sudyumna, and Abhimanyu. 'You wife of Uru, Āgneyī, bore six excellent sons, Anga, Sumanas, Swati, Kratu. Angiras, and Śiva. Anga had, by his wife Sunītha, only one son, named Veṇa, whose right arm was rubbed by the Ṛṣis, for the purpose of producing from it progeny. From the arm of Veṇa, thus rubbed, sprang a celebrated monarch, named Pṛthu, by whom, in olden timc, the earth was milked for the advantage of mankind[1].

मैत्रेय उवाच

किमर्थं मथितः पाणिर्वेणस्य परमर्षिभिः।
यत्र यज्ञे महावीर्यः स पृथुर्मुनिसत्तमः॥१०॥

Maitreya.—Best of Munis, tell me why was the right hand of Veṇa rubbed by the holy sages, in consequence of which the heroic Pṛthu was produced.

पराशर उवाच

सुनीथा नाम या कन्या मृत्योः प्रथमतोऽभवत्।
अङ्गस्य भार्या सा दत्ता तस्यां वेणो व्यजायत॥११॥
स मातामहदोषेण तेन मृत्योः सुतात्मजः।
निसर्गादेव मैत्रेय दुष्ट एवं व्यजायत॥१२॥
अभिषिक्तो यदा राज्ये स वेणः परमर्षिभिः।
घोषयामास स तदा पृथिव्यां पृथिवीपतिः॥१३॥
न यष्टव्यं न होतव्यं न दातव्यं कदाचन।
भोक्ता यज्ञस्य कस्त्वन्यो ह्यहं यज्ञपतिः प्रभुः॥१४॥
ततस्तमृषयः पूर्वं सम्पूज्य जगतीपतिम्।
ऊचुः सामकलं सम्यङ् मैत्रेय समुपस्थिताः॥१५॥

Parāśara said– Sunīthā was originally the daughter of Mṛtyu, by whom she was given to Anga to wife. She bore him Veṇa, who inherited the evil propensities of his maternal grandfather. Whcn he was inaugurated by the Ṛṣis monarch of the earth, he caused it to be every where proclaimed, that no worship should be performed, no oblations offered, no gifts bestowed upon the Brāhmaṇas. "I, the king," said he, " am the lord of sacrificc; for who but I am entitled to the oblations." The Ṛṣ is, respectfully approaching the sovereign, addressed him in melodious accents, and said,

ऋषय ऊचुः

भो भो राजन् शृणुष्व त्वं यद् वदामस्तव प्रभो।
राज्यदेहोपकाराय प्रजानाञ्च हितं परम्॥१६॥
दीर्घसत्रेण देवेशं सर्वयज्ञेश्वरं हरिम्।
पूजयिष्याम भद्रं ते तस्यांशस्ते भविष्यति॥१७॥
यज्ञेन यज्ञपुरुषो हरिः सम्प्रीणितो नृप।
अस्माभिर्भवतः कामान् सर्वानेव प्रदास्यति॥१८॥
यज्ञैर्यज्ञेश्वरो येषां राष्ट्रे सम्पूज्यते हरिः।
तेषां सर्वेप्सितावाप्तिं ददाति नृप भूभृताम्॥१९॥

Ṛṣis replied– "Gracious prince, we salute you; hear what we have to reprcsent. For the preservation of your kingdom and your life, and for the benefit of all your subjects, permit us to worship Hari, the lord of all sacrifice, the god of gods, with solemn and protracted rites[2]; a portion of the fruit of which will revert to you[3]. Viṣṇu, the god of oblations, being propitiated with sacrifice by us, will grant you, oh king, all your desires. Those princes have alf their wishes gratified, in whose realms Hari, the lord of sacrifice, is adored with sacrificial rites."

वेण उवाच

मत्तः कोऽभ्यधिकोऽन्योऽस्ति यश्चाराध्यो ममापरः।

कोऽयं हरिरिति ख्यातो योऽयं यज्ञेश्वरो मतः॥ २०॥
ब्रह्मा जनार्दनः शम्भुरिन्द्रो वायुर्यमो रविः।
हुतभुग् वरुणो धाता पूषा भूमिर्निशाकरः॥ २१॥
एते चान्ये च ये देवाः शापानुग्रहकारिणः।
नृपस्यैते शरीरस्थाः सर्वदेवमयो नृपः॥ २२॥
एतज्ज्ञात्वा मयाज्ञप्तं यथावत् क्रियतां तथा।
दातव्यं न होतव्यं न यष्टव्यञ्च वो द्विजाः॥ २३॥
भर्तृशुश्रूषणं धर्मो यथा स्त्रीणां परो मतः।
ममाज्ञापालनं धर्मो भवताञ्च तथा द्विजाः॥ २४॥

Veṇa said– "Who" is superior to me? who besides me is entitled to worship? who is this Hari, whom you style the lord of sacrifice? Brahmā, Janārddana, Śambhu, Indra, Vāyu, Yama, Ravi (the sun), Hutabhuk (fire), Varuṇa, Dhātā, Pūshā (the sun), Bhūmi (earth), the lord of night (the moon); all these, and whatever other gods there be who listen to our vows; all these are present in the persent of a king: the essence of a sovereign is all that is divine. Conscious of this. I have issued my commands, and look due you obey them. You are not to sacrifice, not to offer oblations, not to give alms. As the first duty of women is obedience to their lords, so observance of my orders is incumbent, holy men, on you."

ऋषय ऊचुः

देह्यनुज्ञां महाराज मा धर्मो यातु संक्षयम्।
हविषां परिणामोऽयं यदेतदखिलं जगत्॥ २५॥

Ṛṣis replied– "Give command, great king" that piety may suffer no decrease. All this world," is but a transmutation of oblations; and if devotion be suppressed, the world is at an end.

पराशर उवाच

इति विज्ञाप्यमानोऽपि स वेणः परमर्षिभिः।
यदा ददाति नानुज्ञां प्रोक्तः प्रोक्तः पुनः पुनः॥ २६॥

Parāśara said : "But Veṇa was entreated in vain; and although this request was repeated by the sages, he refused to give the order they suggested.

ततस्तु मुनयः सर्वे कोपामर्षसमन्विताः।
हन्यतां हन्यतां पाप इत्यूचुस्ते परस्परम्॥ २७॥
यो यज्ञपुरुषं देवमनादिनिधनं प्रभुम्।
विनिन्दत्यधमाचारो न स योग्यो भुवः पतिः॥ २८॥
इत्युक्त्वा मन्त्रपूतैस्तैः कुशैर्मुनिगणा नृपम्।
निजघ्नुर्निहतं पूर्वं भगवन्निन्दनादिना॥ २९॥

Then those pious Munis were filled with wrath, and cried out to each Other, "Let this wicked wretch be slain. The impious man who has reviled the god of sacrifice who is without beginning or end, is not fit to reign over the earth," And they fell upon the king, and beat him with blades of holy grass, consecrated by prayer, and slew him, who had first been destroyed by his impiety towards god,

ततश्च मुनयोः रेणुं ददृशुः सर्वतो द्विज।
किमेतदिति चासन्नं पप्रच्छुस्ते जनं तदा॥ ३०॥
आख्यातञ्च जनैस्तेषां चैरीभूतैरराजके।
राष्ट्रे तु लोकैरारब्धं परस्वादानमातुरैः॥ ३१॥
तेषामुदीर्णवेगानां चौराणां मुनिसत्तमाः।
सुमहान् दृश्यते रेणुः परवित्तापहारिणाम्॥ ३२॥
ततः संमन्त्र्य ते सर्वे मुनयस्तस्य भूभृतः।
ममन्थुरूरुं पुत्रार्थमनपत्यस्य यत्नतः॥ ३३॥
मथ्यतश्च समुत्तस्थौ तस्योरोः पुरुषः किल।
दग्धस्थूणाप्रतीकाशः खर्बटास्योऽतिह्रस्वकः॥ ३४॥
किं करोमीति तान् सर्वान् विप्रान् प्राह त्वरान्वितः।
निषीदेति तमूचुस्ते निषादस्तेन सोऽभवत्॥ ३५॥
ततस्तत्सम्भवा जाता विन्ध्यशैलनिवासिनः।
निषादा मुनिशार्दूल पापकर्मोपलक्षणाः॥ ३६॥
तेन द्वारेण तत् पापं निष्क्रान्तं तस्य भूपतेः।
निषादास्ते ततो जाता वेणकल्मषनाशनाः॥ ३७॥
ततोऽस्य दक्षिणं हस्तं ममन्थुस्तस्य ते द्विजाः।
मथ्यमाने च तत्राभूत् पृथुर्वैण्यः प्रतापवान्॥ ३८॥
दीप्यमानः स वपुषा साक्षादग्निरिव ज्वलन्।

Afterwards the Munis beheld a great dust arise, and they said to the people who were nigh, "What is this?" and the people answered and said, "Now that the kingdom is without a king, the dishonest men have begun to seize

the property of their neighbours. The great dust that you behold, excellent Munis, is raised by troops of clustering robbers, hastening to fall upon their prey." The sages, hearing this, consulted, and together rubbed the thigh of the king, who had left no offspring, to produce a son. From the thigh, thus nibbled, came forth a being of the complexion of a charred stake, with flattened features (like a Negro), and of dwarfish statute. "What am I to do?" cried he eagerly to the Munis, "Sit down" (Nishīda), said they; and thence his name was Nishāda. His descendants, the inhabitants of the Vindhya mountain, great Muni. are still called Niṣhādas. and are characterized by the exterior tokens of depravity[4]. By this means the wickedness of Veṇa was expelled; those Niṣādas being born of his sins, and carrying them away. The Brāhmaṇas then proceeded to rub the right arm of the king, from which friction was engendered the illustrious son of Veṇa, named Pṛthu, resplendent in person, as it the blazing deity of Fire had been manifested.

आद्यमाजगवं नाम खात् पपात ततो धनुः॥ ३९॥
शराश्च दिव्या नभसः कवचञ्च पपात ह।
तस्मिन् जाते तु भूतानि सम्प्रहृष्टानि सर्वशः॥ ४०॥
सत्पुत्रेण च जातेन वेणोऽपि त्रिदिवं ययौ।
पुन्नाम्नो नरकात् त्रातः स तेन सुमहात्मना॥ ४१॥
तं समुद्राश्च नद्यश्च रत्नान्यादाय सर्वशः।
तोयानि चाभिषेकार्थं सर्वाण्योवोपतस्थिरे॥ ४२॥
पितामहश्च भगवान् देवैराङ्गिरसैः सह।
स्थावराणि च भूतानि जंगमानि च सर्वशः॥ ४३॥
समागम्य तदा वैण्यमभ्यषिञ्चन् नराधिपम्।
हस्ते तु दक्षिणो चक्रं दृष्ट्वा तस्य पितामहः॥ ४४॥
विष्णोरंशं पृथुं मत्वा परितोषं परं ययौ।
विष्णुचिह्नं करे चक्रं सर्वेषां चक्रवर्त्तिनाम्॥ ४५॥
भवत्यव्याहतो यस्य प्रभावस्त्रिदशैरपि।

There then fell from the sky the primitive bow (of Mahādeva) named Ajagava. and celestial arrows, and panoply from heaven. At the birth of Pṛthu all living creatures rejoiced; and Veṇa, delivered by his being born from the hell named Put, ascended to the realms above. The seas and rivers, bringing Jewels from their depths, and water to perform the ablutions of his installation, appeared. The great parent of all, Brahmā, with the gods and the descendants of Angiras (the fires), and with all things animate or inanimate, assembled and performed the ceremony of consecrating the son of Veṇa. Beholding in his right hand the (mark of the) discus of Viṣṇu, Brahmā recognised a portion of that divinity in Pṛthu, and was much pleased; for the mark of Viṣṇu's discus is visible in the hand of one who is born to be a universal emperor[5], one whose power is invincible even by the gods.

महता राजराज्येन पृथुर्वैण्यः प्रतापवान्॥ ४६॥
सोऽभिषिक्तो महातेजा विधिवद्धर्मकोविदैः।
पित्रा परञ्जितास्तस्य प्रजास्तेनानुरञ्जिताः॥ ४७॥
अनुरागात ततस्तस्य नाम राजेत्यजायत।
आपस्तस्तम्भिरे चास्य समुद्रमभियास्यतः॥ ४८॥
पर्वताश्च ददुर्मार्गं ध्वजभङ्गश्च नाभवत्।
अकृष्टपच्या पृथिवी सिद्ध्यन्त्यन्नानि चिन्तया॥ ४९॥
सर्वकामदुधा गावः पुटके पुटके मधु।
तस्य वै जातमात्रस्य यज्ञे पैतामहे शुभे॥ ५०॥
सूतः सूत्यां समुत्पन्नः सौत्येऽहनि महामतिः।
तस्मिन्नेव महायज्ञे जज्ञे प्राज्ञोऽथ मागधः॥ ५१॥
प्रोक्तौ तदा मुनिवरैस्तावुभौ सुतमागधौ।
स्तूयतामेष नृपतिः पृथुर्वैण्यः प्रतापवान्॥ ५२॥
कर्मैपदनुरूपं वां पात्रं स्तोत्रस्य चाप्ययम्।
ततस्तावूचतुर्विप्रान् सर्वानेव कृताञ्जली॥ ५३॥
अद्य जातस्य नो कर्म ज्ञायतेऽस्य महीपतेः।
गुणा न चास्य ज्ञायन्ते न चास्य प्रथितं यशः।
स्तोत्रं किमाश्रयञ्चास्य कार्यमस्माभिरुच्यताम्॥ ५४॥

The mighty Pṛthu, the son of Veṇa, being thus invested with universal dominion by those who were skilled in the rite, soon removed the grievances of the people whom his father had oppressed, and from winning

their affections he derived the tide of Rajā or king'. The waters became solid, when he traversed the ocean: the mountains opened him a path; his banner passed unbroken (through the-forests): the earth needed not cultivation; and at a thought food was prepared: all kine were like the cow of plenty: honey was stored in every Bower, At the sacrifice of the birth of Pṛthu, which was performed by Brahmā, the intelligent Sūta therald or bard) was produced, in the juice of the monoplant, on the very birth-day[7]: at that great sacrifice also was produeed the accomplished Māgadha: and the holy sages said to these two persons, "Praise ye the king Pṛthu, the illustrious son of Veṇa; for this is your especial function, and here is a fit subject for your praise." But they respcctfully replied to the Brāhmaṇas. "We know not the acts of the new-born king of the earth; his merits are not understood by us; his fame is not spread abroad: inform us upon what subject we may dilate in his praise."

ऋषय ऊचुः

करिष्यत्येष यत् कर्म चक्रवर्ती महाबलः।
गुणा भविष्या ये चास्य तैरयं स्तूयतां नृपः॥५५॥

"Praise the king." said the Ṛṣis, "for the acts this heroic monarch will perform; praise him for the virtues he will display."

पराशर उवाच

ततः स नृपतिस्तोषं तच्छ्रुत्वा परमं ययौ।
सद्गुणैः श्लाघ्यतामेति स्तव्याश्चाभ्यां गुणा मम॥५६॥
तस्माद् यदद्य स्तोत्रेण गुणनिर्वर्णनं त्विमौ।
करिष्येते करिष्यामि तदेवाहं समाहितः॥५७॥
यदिमौ वर्जनीयञ्च किञ्चिदत्र वदिष्यतः।
तदहं वर्जयिष्यामीत्येवञ्चक्रे मतिं नृपः॥५८॥
अथ तौ चक्रतुः स्तोत्रं पृथोर्वैण्यस्य धीमतः।
भविष्यैः कर्मभिः सम्यक् सुस्वरौ सूतमागधौ॥५९॥

Parāśara said– The king, hearing these words, was much pleased, and reflected that persons acquire commendation by virtuous actions, and that consequently his virtuous conduct would be the theme of the eulogium which the bards were about to pronounce: whatever merits, then, they should panegyrize in their encomium, he determined that he would endeavour to acquire; and if they should point out what faults; ought to be avoided, he would try to shun them. He therefore listened attentively, as the sweet-voiced encomiasts celebrated the future virtues of Pṛthu, the enlightened son of Veṇa.

सत्यवाग् दामशीलोऽयं सत्यसन्धो नरेश्वरः।
ह्रीमान् मैत्रः क्षमाशीलो विक्रान्तो दुष्टशासनः॥६०॥
धर्मज्ञश्च कृतज्ञश्च दयावान् प्रियभाषकः।
मान्यमानयिता यज्वा ब्रह्मण्यः साधुसम्मतः॥६१॥
समः शत्रौ च मित्रे च व्यवहारे स्थितो नृपः।

The king is a speaker of truth, bounteous, an observer of His promises; he is wise, benevolent, patient, valiant, and a terror to the wicked; he knows his duties; he acknowledges services; he is compassionate and kind-spoken; he respects the venerable; he performs sacrifices; he reverences the Brahmans; he cherishes the good; and in administering justice is indifferent to friend or foe.

सूतेनोक्तेन गुणानित्थं स तदा मागधेन च॥६२॥
चकार हृदि तादृक् च कर्मणा कृतवानसौ।
ततः स पृथिवीपालः पालयन् वसुधामिमाम्॥६३॥
इयाज विविधैर्यज्ञैर्महद्भिर्भूरिदक्षिणैः।
तं प्रजाः पृथ्वीनाथमुपतस्थुः क्षुधार्दिताः॥६४॥
ओषधीषु प्रणष्टासु तस्मिन् काले ह्यराजके।
तमूचुस्तेन ताः पृष्टास्तत्रागमनकारणम्॥६५॥

The virtues thus celebrated by the Sūta and the Māgadha were cherished in the remembrance of the Raja, and practised by him when occasion arose. Protecting this earth, the monarch performed many great sacrificial ceremonies, accompanied by liberal donations. His subjects soon approached him, suffering from the famine by which they were afflicted, as all the edible plants had perished during the season of anarchy. In reply to his question of the cause of their coming, they

told him, that in the interval in which the earth was without a king all vegerable products had been withheld, and that consequently the people had perished.

प्रजा ऊचुः

अराजके नृपश्रेष्ठ धरित्र्या सकलौषधीः।
ग्रस्तास्ततः क्षयं यान्ति प्रजाः सर्वाः प्रजेश्वरः॥६६॥
त्वं नो वृत्तिप्रदो धात्रा प्रजापालो निरूपितः।
देहि नः क्षुत्परीतानां प्रजानां जीवनौषधीः॥६७॥

They said– "O king, you are the bestower of subsistence to us; you are appointed, by the creator, the protector of the people: grant us vegetables, the support of the lives of your subjects, who are perishing with hunger."

पराशर उवाच

ततोऽथ नृपतिर्दिव्यमादायाजगवं धनुः।
शरांश्च दिव्यान् कुपितः सोऽन्वधावद् वसुन्धराम्॥६८॥
ततो ननाश त्वरिता गौर्भूत्वा तु वसुन्धरा।
सा लोकान् ब्रह्मलोकादीन् तत्वासादगमन्मही॥६९॥
यत्र यत्र ययौ देवी सा तदा भूतधारिणी।
तत्र तत्र तु सा वैण्यं ददर्शाभ्युद्यतायुधम्॥७०॥
ततस्तं प्राह वसुधा पृथुं पृथुपराक्रमम्।
प्रवेपमाणा तद्बाणपरित्राणपरायणा॥७१॥

On hearing this, Pṛthu took up his divine bow Ajagava, and his celestial arrows, and in great wrath marched forth to assail the Earth. Earth, assuming the figure of a cow, fled hastily from him, and traversed, through fear of the king, the regions of Brahmā and the heavenly spheres; but wherever went the supporter of living things, there she beheld Vaiṇya with uplifted weapons: at last, trembling with terror, and anxious to escape his arrows, the Earth addressed Pṛthu, the hero of resistless prowess.

पृथिव्युवाच

स्त्रीवधे त्वं महापापं किं नरेन्द्र न पश्यसि।
येन मां हन्तुमत्यर्थं प्रकरोषि नृपोद्यमम्॥७२॥

The Earth said– "Know you not, king of men," the sin of killing a female, that you thus perseveringly seek to slay me."

पृथुरुवाच

एकस्मिन् यत्र निधनं प्रापिते दुष्टकारिणि।
बहूनां भवति क्षेमं तस्य पुण्यप्रदौ वधः॥७३॥

Pṛthu replied: "When the happiness of many is secured by the destruction of one malignant being, the death of that being is an act of virtue."

पृथिव्युवाच

प्रजानामुपकाराय यदि मां त्वं हनिष्यसि।
आधारः कः प्रजानां ते नृपश्रेष्ठ भविष्यति॥७४॥

The Earth said "But, if in order to promote the welfare of your subjects, you put an end to me, whence, best of monarchs, will your people derive their support"

पृथुरुवाच

त्वं हत्वा वसुधे वाणैर्मच्छासनपराङ्मुखीम्।
आत्मयोगबलेनेमा धारयिष्याम्यहं प्रजाः॥७५॥

"Disobedient to my rule," rejoined Pṛthu, "it I destroy you, I will support my people by the efficacy of my own devotions."

पराशर उवाच

ततः प्रणम्य वसुधा तं भूयः प्राह पार्थिवम्।
प्रवेपिताङ्गी परमं साध्वसं समुपागता॥७६॥

पृथिव्युवाच

उपायतः समारब्धाः सर्वे सिद्ध्यन्त्युपक्रमाः।
तस्माद् वदाम्युपायं ते तत् कुरुष्व यदिच्छसि॥७७॥
समस्तास्ता मया जीर्णा नरनाथ महौषधीः।
यदीच्छसि प्रदास्यामि ताः क्षीरपरिणामिनीः॥७८॥
तस्मात् प्रजाहितार्थाय मम धर्मभृतां वर।
तं तु वत्सं प्रयच्छ त्वं क्षरेयं येन वत्सला॥७९॥
समाञ्च कुरु सर्वत्र येन क्षीरं समन्ततः।
वरौषधी बीजभूतं वीर सर्वत्र भावये॥८०॥

Then the Earth overcome with apprehension, and trembling in every limb,

respectfully saluted the king, and thus spoke: "All undertakings are successful, if suitable means of effecting them are employed. I will impart to you means of success, which you can make use of if you please. All vegetable produces are old, and destroyed by me; but at your command I will restore them, as developed from my milk. Do you therefore, for the benefit of mankind, most virtuous of princes, give me that calf, by which I may be able to secrete milk. Make also all places level, so that I may cause my milk, the seed of all vegetation, to flow every where around.'

पराशर उवाच

तत उत्सारयामास शैलान्शतसहस्रशः।
धनुःकोट्या तदा वैण्यस्ततः शैला विवर्जिताः॥८१॥
न हि पूर्वविसर्गे वै विषमे पृथिवीतले।
प्रविभागः पुराणं वा ग्रामाणां वा तदाभवत्॥८२॥
न शस्यानि न गोरक्षं न कृषिर्न वणिक्पथः।
वैण्यात्पृभृति मैत्रेय सर्वस्यैतस्य सम्भवः॥८३॥
यत्र यत्र समं तस्या भूमेरासीन्नराधिपः।
तत्र तत्र प्राजानां हि निवासं समरोचयत्॥८४॥
आहारः फलमूलानि प्रजानामभवत् तदा।
कृच्छ्रेण महता सोऽपि प्रनष्टास्वौषधीषु वै॥८५॥
स कल्पयित्वा वत्सं तु मनुं स्वायम्भुव प्रभुः।
स्वे पाणौ पृथिवीनाथो दुदोह पृथिवीं पृथुः॥८६॥

Pṛthu accordingly uprooted the mountains, by hundreds and thousands, for myriads of leagues, and they were thenceforth piled upon one another. Before his time there were no defined boundarics of villages or towns, upon the irregular surface of the earth; there was no cultivation, no pasture, no agriculture, no highway for merchants: all these things (or all civilization) originatcd in the reign of Pṛthu. Where the ground was made level, the king induced his subjects to take up their abode. Before his time, also, the fruits and roots which constituted the food of the people were procured with great difficulty, all vegetables having been destroyed; and he therefore, having made Swāyambhuva Manu the calf[8] milked the Earth, and received the milk into his own hand, for the benefit of mankind.

शस्यजातानि सर्वाणि प्रजानां हितकाम्यया।
तेनान्नेन प्रजास्तात वर्त्तन्तेऽद्यापि नित्यशः॥८७॥
प्राणप्रदानात् स पृथुर्यस्माद् भूमेरभूत् पिता।
ततस्तु पृथिवीसंज्ञामवापाखिलधारिणी॥८८॥
ततश्च देवैर्मुनिभिर्दैत्यैरक्षोभिरद्रिभिः।
गन्धर्वैरुरगैर्यक्षैः पितृभिस्तरुभिस्तथा॥८९॥
तत् तत् पात्रमुपादाय तत तद् दुग्धा मुने पयः।
वत्सदोग्धृविशेषाश्च तेषां तद्योनयोऽभवन्॥९०॥

Thence proceeded all kinds of corn and vegetables upon which people subsist now and perpetually. By granting life to the Earth. Pṛthu was as her father, and she thence derived the patronymic appellation Pṛthivī (the daughter of Pṛthu). Then the gods. the sages, the demons, the Rākṣasas, the Gandharbhas, Yakṣus, Pitṛis, serpents, mountains, and trees, took a milking vessel suited to their kind. and milked the earth of appropriate milk, and the milker and the calf were both peculiar to their own species[9].

सैषा धात्री विधात्री च धारिणी पोषिणी तथा।
सर्वस्य जगतः पृथ्वी विष्णुपादतलोद्भवा॥९१॥
एवं प्रभावः स पृथुः पुत्रो वेणस्य वीर्यवान्।
जज्ञे महीपतिः पूर्वो राजभूज्जनरञ्जनात्॥९२॥
य इदं जन्म वैण्यस्य पृथोः कीर्त्तयते नरः।
न तस्य दुष्कृतं किञ्चित् फलदायी प्रजायते॥९३॥
दुःस्वप्नोपशमं नृणां शृण्वतां चैतदुत्तमम्।
पृथोर्जन्म प्रभावश्च करोति सततं नृणाम्॥९४॥

इति श्रीविष्णुपुराणे प्रथमांशे त्रयोदशोऽध्यायः।

This Earth, the mother, the nurse, the receptacle, and nourisher of all existent things, was produced from the sole of the foot of Viṣṇu. And thus was born the mighty Pṛthu. the heroic son of Veṇa, who was the lord of the earth, and who, from conciliating the affections of the people, was the first ruler to whom the title of Rāja was ascribed. Whoever shall recite this story of the birth of Pṛthu. the son of Veṇa, shall never suffer any retribution

for the evil he may have committed: and such is the virtue of the tale of Pṛthu's birth , that those who hear it repeated shall be relieved from affliction[10].

NOTES

1. The descent of Pṛthu from Dhruva is similarly traced in the Matsya Purāṇa, but with some variety of nomenclature : thus the wife of Dhruva is named Dhanyā; and the eldest son of the Manu, Taru. The Vāyu introduces another generation, making the eldest son of Sliṣṭi, or as there termed Puṣṭi. father of Udāradhī; and the latter the father of Ripu, the father of Cākṣuṣa, the father of the Manu. The Bhāgavata has an almost entirely different set of names, having converted the family of Dhruva into personifications of divisions of time and of day and night The account there given is, Dhruva mad. by his wife Bhrami (revolving), the daughter of Sisumāra (the sphere), Kalpa and Vatsara. The latter married Suvīthi. and had six sons. Pushpārna, Tigmaketu, Isha, Urjja, Vasu and Jaya. The first married Prabhā and Doahā. and had by the formcr, Prātah (dawn), Madhyadina (noon), and Sāya (evening); and by the latter, Pradosha, Nisītha, and Vyuṣṭa. or the beginning, middle, and end of night. The last has, by Puṣkariṇi. Cākṣuṣa. mar, ried to Akuti. and the father of Chākṣusha Manu. He has twelve sons Puru, Kritsna, Rita, Dyumna, Satyavat, Dhrita, Vrata. Agniṣṭoma Atirātra, Pradyumna. Sivi, and Ulmuka. The last is the farther of six sons, named as in our text, except the last. who is called Gaya. The eldest, Anga, is the father of Veṇa. the father of Pṛthu. These additions are evidently the creatures of the author's imagination. The Brāhmā Purāṇa and Hari Vaṃsa have the same genealogy as the Viṣṇu, reading, as do the Matsya and Vāyu, Pushkarini or Vārani. the daughter of Virana, instead of Varuṇa. They, as well as copies of the text, present several other varieties of nomenclature. The Pādma Purāṇa (Bhūmi Khaṇḍa) says Anga was of the family of Atri, in allusion perhaps to the circumstance mentioned in the Brāhma Purāṇa of Unioapida's adoption by that Ṛṣi.

2. With the Dīrgbasaira, 'long sacrifice;' a ceremony lasting a thousand years.

3. That is, the land will be fertile in proportion as the gods are propitiated, and the king will benefit accordingly, as a sixth part of the merit and of the produce will be his. So the commentator explains the word 'portion:' अंश: षष्ठो भाग:।

4. The Matsya says there were born outcast or barbarous races, Mlecchas (म्लेच्छजातय:) as black as collyrium. The Bhāgavata describes an individual of dwarfish stature, with short arms and legs, of a complexion as black as a crow, with projecting chin, broad flat nose, red eyes, and tawny hair; whose descendants were mountaineers and foresters : गिरिकाननगोचरा:। The Pādma (Bhu. Kb.) has a similar description, adding to the dwarfish stature and black complexion, a wide mouth, large ears, and a protuberant belly. It also particularizes his posterity as Nishādas, Kirātas, Bhillas. Bahanakas, Bhramaras, Pulindas, and other barbarians, or Mlecchas, living in woods and on mountains. These passages intend, and do not much exaggerate, the uncouth apperance of the Goands, Koles, Bhils, and other uocivilized tribes, scattered along the forests and mountains of central India, from Behar to Kandesh, and who are not improbably the predecessors of the present occupants of the cultivated portions of the country. They are always very black, ill-shapen, and dwarfish, and have countenances of a very African character.

5. A Cakravarttī, or, according to the text. one in whom the Cakra, the discus of Viṣṇu, abides (varttate); such a figure being delineated by the lines of the hand. The grammatical etymology is, 'he who abides in, or rules over, an extensive territory called a Cakra.'

6. From rāga (राग),'passion' or 'affection;' but the more obvious etymology is rāj (राज), to shine' or 'be splendid.

7. The birth of Pṛthu is to be considered as the sacrifice, of which Brahmā, the creator, was the performer; but in other places, as in the Pādma, it is considered that an actual sacrificial rite was celebrated, at which the first encomiasts were produced. The Bhigavata does not account for their appearance.

8. 'Having willed or determined the Manu Swayambhuva to be the calf; संकल्पयित्वा वत्सं तु मनुं स्वायुम्भुवं। So the Pādma Purāṇa : वत्सं तस्या: प्रकल्पितं। मनुं स्वायम्भुवं पूर्व्वं परिचिन्त्यं पुन: पुन:। The Bhāgavata has 'वत्सं कृत्वा मनुं। –Having made the Manu the calf.' By

the 'calf,' or Manu in that character, is typified, the commentator observes, the promoter of the multiplication of progeny : प्रजासन्तानप्रवर्त्तकः।

9. The Matsya, Brāhma, Bhāgavata, and Pādma enter into a greater detail of this milking, specifying typically the calf, the milker, the milk, and the vessel. Thus, according to the Matsya, the Ṛṣis milked the earth through Vṛhaspati; their calf was Soma; the Vedas were the vessel; and the milk was devotion. When the gods milked the earth, the milker was Mitra (the sun); Indra was the calf: superhuman power was the produce. The gods had a gold, the Pitṛs a silver vessel : and for the latter, the milker was Antaka (death); Yama was the calf; the milk was Swadhā, or oblation. The Nāga, or snake-gods, had a gourd for their pail; their calf was Takṣaka; Dhritarāṣṭra (the serpent) was their milker; and their milk was poison. For the Asuras, Māya was the milk; Virocana, the son of Prahlāda, was the calf; the milker was Dwimurddhā; and the vessel was of iron. The Yakṣus made Vaisravaṇa their calf; their vessel was of unbaked earth, the milk was the power of disappearing. The Rākṣasas and others employed Raupyanābha as the milker : their calf was Sumali: and their milk was blood. Citraratha was the calf, Vasuruci the milker, of the Gandharvas and nymphs, who milked fragrant odours into a cup of lotus leaves. On behalf of the mountains, Meru was the milker; Himavat the calf; the pail was of crystal : and the milk was of herbs and gems. The trees extracted sap in a vessel of the Palisa, the Sāl being the milker, and the Plakṣa the calf. The descriptions that occur in the Bhāgavata, Pādma, and Brahmā Purāṇas are occasionally slightly varied, but they are for the most part in the same words as that of the Matsya. These mystifications are all probably subsequent modifications of the original simple allegory, which typified the earth as a cow, who yielded to every class of beings the milk they desired, or the object of their wishes.

10. Another reading is दुःस्वप्नोपशमं करोति। 'It counteracts evil dreams.' The legend of Pṛthu is briefly given in the Mahābhārata. Rāja Dharma, and occurs in most of the Purāṇas, but in greatest detail in our text, in the Bhāgavata, and especially in the Pādma, Bhumi Khaṇḍa. s. *29,* 30. All the versions, however, are essentially the same.

CHAPTER 14

चतुर्दशोऽध्यायः

(प्रचेतसां तपः)

पृथोः पुत्रौ महावीर्यौ जज्ञातेऽन्तर्द्धिपालिनौ।
शिखण्डिनी हविर्द्धानमन्तर्द्धानाद् व्यजायत॥ १॥
हविर्द्धानात् षडाग्नेयी धिषणाजनयत् सुतान्।
प्राचीनबर्हिषं शुक्रं गयं कृष्णं व्रजाजिनौ॥ २॥
प्राचीनबर्हिर्भगवान् महानासीत् प्रजापतिः।
हरिर्धानान्महाराज्ञो येन संवर्द्धिता प्रजाः॥ ३॥
प्राचीनाग्राः कृशास्तस्य पृथिव्यामभवन् मुने।
प्राचीनबर्हिर्भगवान् ख्यातो भुवि महाबलः॥ ४॥
समुद्रतनयायां तु कृतदारो महीपतिः।
महतस्तपसः पारे सवर्णायां महीपतेः॥ ५॥
सवर्णाधत्त सामुद्री दश प्राचीनबर्हिषः।
सर्वे प्रचेतसो नाम धनुर्वेदस्य पारगाः॥ ६॥
अपृथग्धर्म्मचरणास्तेऽतप्यन्त महातपः।
दशवर्षसहस्राणि समुद्रसलिलेशयाः॥ ७॥

Pṛthu had two valiant sons, Antarddhi and Pali. The son of An-tarddhāna.[1] by his wife Sikhaṇḍini, was Havirdhana,to whom Dhishana, a princess of the race of Agni, bore six sons, Prāchinaverhis, Śukra. Gaya, Kṛṣṇa, Vraja. and Ajina[2]. The first of these was a mighty prince and patriarch, by whom mankind was multiplied after the death of Havirdhāna. He was called Prāchinaverhis from his placing upon the earth the sacred grass, pointing to the east[3]. At the termination of a rigid penance hc married Savarṇā, the daughter of the ocean, who had been previously betrothed to him, and who had by the king ten sons, who were all styled Pracetasas, and were skilled in military science: they all observed the same duties, practised religious austerities, and remained immersed in the bed of the sea for ten thousand years.

मैत्रेय उवाच

यदर्थं ते महात्मानस्तपस्तेपुर्महामुने।

प्रचेतसः समुद्राम्भस्येतदाख्यातुमर्हसि॥ ८॥

Maitreya said—You can inform me, great sage, why the magnanimous Pracetasas engaged in penance in the waters of the sea.

पराशर उवाच

पित्रा प्रचेतसः प्रोक्ता प्रजार्थं ममितात्मना।

प्रजापतिनियुक्तेन बहुमानपुरःसरम्॥ ९॥

प्राचीनबर्हिरुवाच

ब्रह्मणा देवदेवेन समादिष्टोऽस्म्यहं सुताः।

प्रजाः संवर्द्धनीयास्ते मया चोक्तं तथेति तत्॥ १०॥

तन्मम पीयते पुत्राः प्रजावृद्धिमतन्द्रिताः।

कुरुध्वं माननीया वः समाज्ञा च प्रजापतेः॥ ११॥

Parāśara said—The sons of Prācīnaverhis were originally informed by their father, who had been appointed as a patriarch, and whose mind was intent on multiplying mankind, that he had been respectfully enjoined by Brahmā, the god of gods, to labour to this end, and that he had promised obedience : "now therefore," continued he. "do you, my sons, to oblige me, diligently promote the increase of the people, for the orders of the father of all creatures are entitled to respect."

ततस्ते तत्पितुः श्रुत्वा वचनं नृपनन्दनाः।

तथेत्युक्त्वा तु तं भूयः पप्रच्छुः पितरं मुने॥ १२॥

प्रचेतस ऊचुः

येन तात प्रजावृद्धौ समर्थाः कर्म्मणा वयम्।

भवामस्तत् समस्तं नः कर्म्म व्याख्यातुमर्हसि॥ १३॥

The sons of the king, having heard their father's words, replied, "So be it;" but they then inquired of him, as he could best explain it, by what means they might accomplish the augmentation of mankind.

पितोवाच

आराध्यं वरदं विष्णुमिष्टप्राप्तिमसंशयम्।

समेति नान्यथा मर्त्त्यः किमन्यत कथयामि वः॥ १४॥

तस्मात् प्रजाविवृद्ध्यर्थं सर्वभूतप्रभुं हरिम्।

आराधयत गोविन्दं यदि सिद्धिमभीप्सथ॥ १५॥

धर्म्ममर्थञ्च कामञ्च मोक्षञ्चान्विच्छता सदा।

आराधनीयो भगवान् अनादिः पुरुषोत्तमः॥ १६॥

यस्मिनाराधिते सर्गं चकारादौ प्रजापतिः।

तमाराध्याच्युतं वृद्धिः प्रजानां वो भविष्यति॥ १७॥

He said to them: "Whoever worships Viṣṇu, the bestower of good, attains undoubtedly the object of his desires: there is no other mode. What Further can I tell you ? Adore therefore Govinda, who is Hari. the lord of all beings, in order to effect the increase of the human race, if you wish to succeed. The eternal Puruṣottama is to be propitiated by him who wishes for virtue, wealth, enjoyment or liberation. Adore him, the imperishable, by whom. when propitiated, the world was first created, and mankind will assuredly be multiplied."

पराशर उवाच

इत्येवमुक्तास्ते पित्रा पुत्रा प्रचेतसो दश।

मग्नाः पयोधिसलिले तपस्तेपुः समाहिताः॥ १८॥

दशवर्षसहस्राणि न्यस्तचित्ता जगत्पतौ।

नारायणे मुनिश्रेष्ठ सर्वलोकपरायणे॥ १९॥

तत्रैव ते स्थिता देवमेकाग्रमनसो हरिम्।

तुष्टुवुर्य स्तुतः कामान् स्तोतुरिष्टान् प्रयच्छति॥ २०॥

Parāśara said– Thus instructed by their father, the ten Pracetasas plunged into the depths of the ocean, and with minds wholly devoted to Nārāyaṇa, the sovereign of the universe, who is beyond all worlds, were engrossed by religious austerity for ten thousand years: remaining there, they with fixed thoughts praised Hari, who. when propitiated, confers on those who praise him all that they desire.

मैत्रेय उवाच

स्तवं प्रचेतसो विष्णोः समुद्राम्भसि संस्थिताः।

चक्रुस्तन्मे मुनिश्रेष्ठ सुपुण्यं वक्तुमर्हसि॥ २१॥

Maitreya said—The excellent praises that the Pracetasas addressed to Viṣṇu, whilst they stood in the deep, you, oh best of Munis, are qualified to repeat to me.

पराशर उवाच

श्रुणु मैत्रेय गोविन्दं यथा पूर्वं प्रचेतसः।
तुष्टुवुस्तन्मयीभूताः समुद्रसलिलेशयाः॥ २२॥

Parāśara said— Hear, Maitreya, the hymn which the Pracetasas, as they stood in the waters of the sea, sang of old to Govinda, their nature being identified with him :

प्रचेतस ऊचुः

नताः स्म सर्ववचसां प्रतिष्ठा यत्र शाश्वती।
तमाद्यं तमशेषस्य जगतः परमं प्रभुम्॥ २३॥
ज्योतिराद्यमनौपम्यमनन्तरमपारवत्।
योनिभूतमशेषस्य स्थावरस्य चरस्य च॥ २४॥
यस्याहः प्रथमं रूपमरूपस्य ततो निशा।
सन्ध्या च परमेशस्य तस्मै कालात्मने नमः॥ २५॥
भुज्यतेऽनुदिनं देवैः पितृभिश्च सुधात्मकः।
जीवभूतः समस्तस्य तस्मै सोमात्मने नमः॥ २६॥
यस्तमो हन्ति तीव्रात्मा स्वभाभिर्भासयन् नभः।
धर्मशीताम्भसां योनिस्तस्मै सूर्यात्मने नमः॥ २७॥
काठिन्यवान् यो विभर्ति जगदेतदशेषतः।
शब्दादिसंश्रयो व्यापी तस्मै भूम्यात्मने नमः॥ २८॥
यद्योनिभूतं जगतो बीजं यत् सर्वदेहिनाम्।
तत् तोयरूपमीशस्य नमामो हरिमेधसः॥ २९॥
यो मुखं सर्वदेवानां हव्यभुक् कव्यभुक् तथा।
पितृणाञ्च नमस्तस्मै विष्णवे पावकात्मने॥ ३०॥
पञ्चधावस्थितो देहे यश्चेष्टां कुरुतेऽनिशम्।
आकाशयोनिर्भगवान् तस्तै वाटवात्मने नमः॥ ३१॥
अवकाशमशेषाणां भूतानां यः प्रयच्छति।
अनन्तमूर्त्तिमान् शुद्धस्तस्मै व्योमात्मने नमः॥ ३२॥
समस्तेन्द्रियवर्गस्य यः सदा स्थानमुत्तमम्।

Pracetasas said– "We bow to him whose glory is the perpetual theme of every speech; him first, him last; the supreme lord of the boundless world; who is primeval light: who is without his like; indivisible and infinite; the origin of all existent things, moveable or stationary. To that supreme being who is one with time, whose first forms, though he be without form, are day and evening and night, be adoration. Glory to him, the life of all living things, who is the same with the moon, the receptacle of ambrosia, drunk daily by the gods and progenitors: to him who is one with the sun, the cause of heat and cold and rain, who dissipates the gloom, and illuminates the sky with his radiance: to him who is one with earth, all-pervading, and the asylum of smell and other objects of sense, supporting, the whole world by its solidity. We adore that form of the deity Hari which is water, the womb of the world, the seed of all living beings. Glory to the mouth of the gods, the eater of the Havya; to the eater of the Kavya, the mouth of the progenitors; to Viṣṇu, who is identical with fire; to him who is one with air, the origin of ether, existing as the five vital airs in the body, causing constant vital action; to him who is identical with the atmosphere, pure, illimitable, shapeless, separating all creatures.

तस्मै शब्दादिरूपाय नमः कृष्णाय वेधसे॥ ३३॥
गृह्णाति विषयान् नित्यमिन्द्रियात्माक्षराक्षरः।
यस्तस्तै ज्ञानमूलाय नताः स्मो हरिमेधसे॥ ३४॥
गृहीतानिन्द्रियैरर्थान् आत्मने यः प्रयच्छति।
अन्तः करणभूताय तस्मै विश्वात्मने नमः॥ ३५॥
यस्मिन्नन्ते सकलं विश्वं यस्मात् यथोद्गतम्।
लयस्थानञ्च यस्तस्मै नमः प्रकृतिधर्मिणे॥ ३६॥
शुद्धः संलक्ष्यते भ्रान्त्या गुणवानिव योऽगुणः।
तमात्मरूपिणं देवं नताः स्म पुरुषोत्तमम्॥ ३७॥
अविकारमजं शुद्धं निर्गुणं यन्निरञ्जनम्।
नताः स्म तत्परं ब्रह्म यद् विष्णोः परमं पदम्॥ ३८॥

Glory to Kṛṣṇa, who is Brahmā in the form of sesible objects, who is ever the direction of the faculties of sense. We offer salutadon to ' that supreme Hari who is one with the senses, both subtle and substantial, the recipient of all impressions, the root of all knowledge: to the universal soul, who, as internal intellect, delivers the impressions, received by the senses to soul: to him who has the properties of Prakṛti; in whom, without end, rest all things; from whom all things proceed; and who is that into which all things resolve. We

worship that Puruṣottama, the god who is pure spirit, and who, without qualities, is ignorantly Brahmā, the ultimate condition of Viṣṇu, unporductive, unborn, pure void of qualities, and free from accidents.

अदीर्घह्रस्वमस्थूलमनण्वग्र्यमलोहितम्।
अस्नेहच्छायमनणुमसक्तमशरीरिणम्॥ ३९॥
अनाकाशमसंस्पर्शमगन्धमरसञ्च यत्।
अचक्षुः श्रोत्रमचलमवाक्प्राणममानसम्॥ ४०॥
अनामगोत्रममुखमतेजस्कमहेतुकम्।
अभयं भ्रान्तिरहितमनिन्द्यमजरामरम्॥ ४१॥
अरजोऽशब्दममृतमप्लुतं यदसंवृतम्।
पूर्वापरे न वै यस्मिन् तद् विष्णोः परमं पदम्॥ ४२॥
परमीशित्वगुणवत् सर्वभूतमसंश्रयम्।
नताः स्म तत् पदं विष्णोर्जिह्वादृग्गोचरं न यत्॥ ४३॥

Who is neither high nor low, neither bulky nor minute, has neither shape, nor colour, nor shadow, nor substance; nor affection, nor body; who is neither etherial nor suscepible of cantact, smell, or taste; who has neither eyes, nor ears, nor motion, nor speech, nor breath, nor mind, nor name; nor considered as endowed with qualities. We adore the supreme race, nor enjoyment, nor splendour; who is without cause, without fear, without error, without fault, undecaying, immortal, free from passion, without sound, imperceptible, inactive, independent of place or time, detached from all investing properites; but (illusively) exercising irresistible might, and indentified with all beings, dependent upon none. Glory to the nature of Viṣṇu which tongue can not tell, nor has eye behelf."

पराशर उवाच

एवं प्रचेतसो विष्णुं स्तुवन्तस्तत्समाधयः।
दशवर्षसहस्राणि तपश्चेरुर्महार्णवे॥ ४४॥
ततः प्रसन्नो भगवांस्तेषामन्तर्जले हरिः।
ददौ दर्शनमुन्निद्रनीलोत्पलदलच्छविः॥ ४५॥
पतत्त्रिराजमारूढमवलोक्य प्रचेतसः।
प्राणिपेतुः शिरोभिस्तं भक्तिभारावनामितैः॥ ४६॥
ततस्तानाह भगवान् व्रियतामीप्सतो वरः।
प्रसादसुमुखोऽहं वो वरदः समुपस्थितः॥ ४७॥
ततस्तमूचुर्वरदं प्रणिपत्य प्रचेतसः।
यथा पित्रा समादिष्टं प्रजानां वृद्धिकारणम्॥ ४८॥
स चापि देवस्तं दत्त्वा यथाभिलषितं वरम्।
अन्तर्द्धानं जगामाशु ते च निश्चक्रमुर्जलात्॥ ४९॥
इति श्रीविष्णुपुराणे प्रथमेऽंशे चतुर्दशोऽध्यायः।

Parāśara said— Thus glorfying Viṣṇu and intent in mediation of him, the Pracetasas passed ten thousand years of austerity in the vast ocean; on which Hari, being pleased with them, appeared to them amidst the waters, of the complexion of the full-blown lotus leaf. Beholding him mounted on the king of birds, Garūda, the Pracetasas blowed down their heads in devout homage; when Viṣṇu said to them, "Receive the boon you have desired; for I the giver of good, am content with you, and am present." The Pracetasas replied to him with reverence, and told him that the cause of their devotions was the command of their father to effect the multiplication of mankind. The god, having accordingly granted to them the object of their prayers, disappered, and they came up from the water.

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NOTES

1. The text of the Vāyu and Brahmā (or Hari Vaṁśa) read. like that of the Viṣṇu, पृथोः पुत्रौ महावीर्य्यौ जज्ञातेऽन्तर्द्विपालिनौ। Mons. Langlois understands the two last words as compound epithet: "Se jouirent du pouvoir de se rccdrc invisibles." The construction would admit of such a sense, but it seems more probable that they are intended for names. The lineage of Pṛthu is immediately continued through one of them, Antarddhāna, which is the same as Antarddhi; as the commentator states with regard to that appellation, अन्तर्द्धिरेवान्तर्द्धानः। and as the commentator on the Hari Vaṁśa remarks of the succeeding name अन्तर्द्धानादन्तर्द्धिसंज्ञात्। 'one of the brothers being called Antarddhāna or Antarddhi.' leaves no other sense for Pālin but that of a proper name. The Bhāgavata gives Pṛthu five sons, Vijitāśva, Haryyakṣa. Dhūmrā-keśa. Vṛka, and Draviṇa. and adds that the elder was also named Antarddhāna, in consequence

of having obtained from Indra the power of making himself invisible : अन्तर्द्धानगतिं शक्राल्लब्ध्वाऽन्तर्द्धानसंज्ञितः।

2. The Bhāgavata, as usual, modifies this genealogy : Antarddhāna has by Sikhaṇḍinī three sons, who were the three fires. Pāvaka, Pavamāna, and Suci. condemned by a curse of Vasiṣṭha to be born again: by another wife, Nabhasvatī, he has Havirddhāna, whose sons are the same as those of the text, only giving another name, Varhiṣad as well as Prācīnaverhis to the first. According to the Mahābhārata.(Mokṣa Dharma), which has becn followed by the Pādma Purāṇa, Prāchīnavarhis was born in the family of Atri : अत्रिवंशे समुत्पन्नो ब्रह्मयोनिः सनातनः। प्राचीनवर्हिर्भगवान्।

3. The text is, प्राचीनाग्र्याः कुशास्तस्य पृथिव्यामभवन्। Kuśa or varhis is properly 'sacrificial grass' (Poa); and Prāchināgra, literally, 'having its tips towards the east; the direction in which it should be placed upon the ground, as a seat for the gods on occasion of offerings made to them_ The name therefore intimates, either that the practice originated with him. or, as the commentator explains it, that he was exceedingly devout, offering sacrifices or invoking the gods every where: सर्व्वत्र यज्ञानुष्ठानात्। The Hari Vaṁśa adds a verse to that or our text reading. प्राचीनग्र्याः कुशास्तस्य पृथिव्यां जनमेजय। प्राचीनवर्हिर्भगवान् पृथिवीतलचारिणः। which Mons. Langlois has rendered, 'Quand il marchoil sur la terre les poinlesde cousa ctoient courbees vers l' Orient;' which he supposes to mean. 'Quc ce prince avail toume sea pensdes et porttf sa domination vers l'Qnent : a supposition that might have been obviated by a little further consideration of the verse of Manu to which he refers. "If he have taken his seat on culms of grass with their points towards the cast." etc. The commentary explains the passage as above, referring पृथिवीतलचारिणः to कुशा not to तस्य। as पृथिव्यां तस्य प्राचीनग्र्याः कुशाः पृथिवीतलचारिणः भुवः स्वरूपे प्रसरन्तः कृत्स्नभूमण्डलव्यापिन आसन् ततः स प्राचीनवर्हिः। 'He was called Prāchīnavarhis. because his sacred grass, pointing east, was going upon the very earth. or was spread over the whole earth.' The text of the Bhāgavata also explains clearly what is meant: यस्येदं देवयजनमुयज्ञं वितन्वतः। प्राचीनग्र्यैः कुशैरासीदास्तृतं वसुधातलं। 'By whose sacred grass, pointing to the east, as be performed sacrifice after sacrifice, the whole earth, his sacrificial ground, was overspread.

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CHAPTER 15

पञ्चदशोऽध्यायः

(कण्डुमुनिचरितम्, मैथुनधर्मेण दक्षस्य प्रजासृष्टिश्च)

पराशर उवाच

तपश्चरत्सु पृथिवीं प्रचेतःसु महीरुहाः।
अरक्ष्यमाणामाबव्रुर्बभूवाथ प्रजाक्षयः॥ १॥
नाशकन्मारुतो वातु वृतं खमभवद् द्रुमैः।
दशवर्षसहस्राणि न शेकुश्चेष्टितं प्रजाः॥ २॥
तद् दृष्ट्वा जलनिष्क्रान्ताः सर्वे क्रुद्धाः प्रचेतसः।
मुखेभ्यो वायुमग्निञ्च तेऽसृजन् जातमन्यवः॥ ३॥
उन्मूलानथ तान् वृक्षान् कृत्वा वायुरशोषयत्।
तानग्निरदहद् घोरस्तत्राभूद् द्रुमसंक्षयः॥ ४॥
द्रुमक्षयमथो दृष्ट्वा किञ्चिच्छिष्टेषु शाखिषु।
उपागम्यब्रवीदेतान् राजा सोमः प्रजापतीन्॥ ५॥
कोपं यच्छत राजानः शृणुध्वञ्च वचो मम।
सन्धानं वः करिष्यामि सह क्षितिरुहैरहम्॥ ६॥
रत्नभूता च कन्येयं वाक्षे यी वरवर्णिनी।
भविष्यं जानता पूर्वं मया गोभिर्विवर्द्धिता॥ ७॥
मारिषा नाम नान्मैषा वृक्षाणामिति निर्मिता॥
भार्या वोऽस्तु महाभागा ध्रुवं वंशविवर्द्धिनी॥ ८॥
युष्माकं तेजसोऽर्द्धेन मम चार्द्धेन तेजसः।
अस्यामुत्पत्स्यते विद्वान् दक्षो नाम प्रजापतिः॥ ९॥
मम चांशेन संयुक्तो युष्मत्तेजोमयेन वै।
अग्निनाग्निसमो भूयः प्रजाः संवर्द्धयिष्यति॥ १०॥

Whilst the Pracetasas were thus absorbed in thcir devotions, the tree spread and overshadowed the unprotected earth, and the people perished: the winds could not blow; the sky was shut out by the forests; and mankind was unable to labour for ten thousand years. When the sages, coming forth from the deep, beheld this, they were angry, and, being incensed, wind and flame issued from their mouths. The Strong wind tore up the trees by their roots, and leic them sear and dry. and the fierce fire consumed them, and the forests were cleared away. When Soma (the moon),

the sovereign of the vegetable world, beheld all cxcept a few of the trees 'destroyed, he went to the patriarchs, the Pracetasas, and said, "Restrain your indignation, princes, and listen to me. I will form an alliance between you and the trees. Prescient of futurity, I have nourished with my rays this precious maiden, the daughter of the woods. She is called Mārişā, and is assuredly the offspring of the trees. She shall be your bride. and the multiplier of the race of Dhruva. From a portion of your lustre and a portion of mine, oh mighty sages, the patriarch Dakṣa shall be born or her, who, endowed with a part of me, and composed of your vigour, shall be as resplendent as fire, and shall multiply the human race.

कण्डुर्नाम मुनिः पूर्वमासीद् वेदविदां वरः।
सुरम्ये गोमतीतीरे स तेपे परमं तपः॥ ११॥
तत्क्षोभाय सुरेन्द्रेण प्रम्लोचाख्या वराप्सरा।
प्रयुक्ता क्षोभयामास तमृषिं सा शुचिस्मिता॥ १२॥
क्षोभिनः स तया सार्द्धं वर्षाणामधिकं शतम्।
अतिष्ठन्मन्दरद्रोण्यां विषयासक्तमानसः॥ १३॥
सा त्वं प्राह महात्मानं गन्तुमिच्छाम्यहं दिवम्।
प्रसादसुमुखो ब्रह्मन् अनुज्ञां दातुमर्हसि॥ १४॥
तयैवमुक्तः स मुनिस्तस्यामासक्तमानसः।
दिनानि कतिचिद् भद्रे स्थीयतामित्यभाषत॥ १५॥
एवमुक्ता ततस्तेन साग्रं वर्षशतं पुनः।
बुभुजे विषयांस्तन्वी तेन सार्द्धं महात्मना॥ १६॥
अनुज्ञां देहि भगवन् व्रजामि त्रिदिवालयम्।
उक्तस्तथेति स मुनिः स्थीयतामित्यभाषत॥ १७॥
पुनर्गते वर्षशते साधिके सा शुभानना।
यामीत्याह दिवं ब्रह्मन् प्रणयस्मितशोभनम्॥ १८॥
उक्तस्तयैव स मुनिरुपगुह्यायतेक्षणाम्।
प्राहास्यतां क्षणं सुभ्रु चिरं कालं गमिष्यसि॥ १९॥
तच्छापभीता शुश्रोणी सह तेनर्षिणा पुनः।
शतद्वयं किञ्चिदूनं वर्षाणामन्वतिष्ठत॥ २०॥
गमनाय महाभागो देवराजनिवेशनम्।
प्रोक्तः प्रोक्तस्तया तन्व्या स्थीयतामित्यभाषत॥ २१॥
तं सा शापभयाद् भीता दाक्षिण्येण च दक्षिणा।
प्रोक्ता प्रणयभङ्गार्ति वेदनी न जहौ मुनिम्॥ २२॥
तया च रमतस्तस्य महर्षेस्तदहर्निशम्।
नवं नवमभूत् प्रेम मन्मथाविष्टचेतसः॥ २३॥

There was formerly (said Soma) a sage named Kaṇḍu, eminent in holy wisdom, who practised pious austerities on the lovely borders of the Gomatī river. The king of the gods sent the nymph Pramlochī to disturb his penance, and the sweet-smiling damsel diverted the sage from his devotions. They lived together, in the valley or Mandara, for a hundred and fifty yean; during which, the mind of the Muni was wholly given up to enjoyment. At the expiration of this period the nymph requested his permission to return to heaven; but the Muni, still fondly attached to her, prevailed upon her to remain for some time longer; and the graceful damsel continued to reside for another hundred years, and delight the great sage by her fascinations. Then again she preferred her suit to be allowed to return to the abodes of the gods; and again the Muni desired her to remain. At the expiration of more than a century the nymph once more said to him, with a smiling countenance, 'Brahman. I depart;' but the Muni, detaining the finoe-eyed damsel, replied, 'Nay. stay yet a little; you will go hence for a long period.' Afraid of incurring an imprecation, the graceful nymph continued with the sage for nearly cwo hundred years more, repeatedly asking his permission to go to the region of thc king of the gods, but as often desired by him to remain. Dreading to be cursed by him, and excelling in amiable manners,- well knowing also the pain that is inflicted by separation from an object of affection, she did not quit the Mani, whose mind, wholly subdued by love, became every day more strongly attached to her.

एकदा तु त्वरायुक्तो निश्चक्रामोटजान्मुनिः।
निष्कामन्तञ्च कृत्रेति गम्यते प्राह सा शुभा॥ २४॥
इत्युक्तः स तया प्राह परिवृतमहः शुभे।

सन्ध्योपास्तिं करिष्यामि क्रियालोपोऽन्यथा भवेत्॥ २५॥

ततः प्रहस्य मुदिता तं सा प्राह महामुनिम्।

किमद्य सर्वधर्मज्ञ परिवृत्तमहस्तव॥ २६॥

बहूनां विप्र वर्षाणां परिणाममहस्तव।

गतमेतन्न कुरुते विस्मयं कस्य कथ्यताम्॥ २७॥

On one occasion the sage was going forth from their cottage in a great hurry. The nymph asked him where he was going. 'The day,' he replied, 'is drawing fast to a close: I must perform the Sandhyā worship, or a duty will be neglected.' The nymph smiled mirthfully as she rejoined, 'Why do you talk, grave sir, of this day drawing to a close; your day is a day of many years, a day that must be a marvel to all: explain what this means.'

मुनिरुवाच

प्रातस्त्वमागता भद्रे नदीतीरमिदं शुभम्।

मया दृष्टासि तन्वङ्गि प्रविष्टा च ममाश्रयम्॥ २८॥

इयञ्च वर्त्तते सन्ध्या परिणाममहर्गतम्।

उपहासः किमर्थोऽयं सद्भावः कथ्यतां मम॥ २९॥

The Muni said, 'Fair damsel, you came to the river-side at dawn; I beheld you then, and you then entered my hermitage. It is now the revolution of evening, and day is gone. What is the meaning of this laughter Tell me the-truth.'

प्रम्लोचोवाच

प्रत्यूषस्यागता ब्रह्मन् सत्यमेतन्न ते मृषा।

किन्त्वद्य तस्य कालस्य गतान्यब्दशतानि ते॥ ३०॥

Pramlocā answered, You say rightly, venerable Brahman, 'that I came hither at morning dawn, but several hundred years have passed since the time of my arrival This is the truth.'

सोम उवाच

ततः ससाध्वसो विप्रस्तां पप्रच्छायतेक्षणाम्।

कथ्यतां भीरु कः कालस्तया मे रमतः सह॥ ३१॥

प्रम्लोचोवाच

सप्तोत्तराण्यतीतानि नववर्षशतानि ते।

मासाश्च षट् तथैवान्यत् समतीतं दिनत्रयम्॥ ३२॥

The Muni, on hearing this. was seized with astonishment. and asked her how long he had enjoyed her society; to which the nymph replied, that they had lived together nine hundred and seven years, six months, and three days.

ऋषिरुवाच

सत्यं भीरु वदस्येतत् परिहासोऽथ वा शुभे।

दिनमेकमहं मन्ये त्वया सार्द्धमिहासितम्॥ ३३॥

प्रम्लोचोवाच

वदिष्याम्यनृतं ब्रह्मन् कथमत्र तवान्तिके।

विशेषेणाद्य भवता पृष्टा मार्गानुवर्त्तिना॥ ३४॥

The Muni asked her if she spoke the truth, or if she was in jest; for it appeared to him. that they had spent but one day together: to which Pramlochā replied, that she should not dare at any time to tell him who lived in the path of picty an untruth, hue particularly when she had been enjoined by him to inform him what had passed.

निशम्य तद् वचः सत्यं स मुनिर्नृपनन्दनाः।

धिङ्गां धिङ् मामतीवेत्थं निनिन्दात्मानमात्मना॥ ३५॥

"When the Muni, princes, had heard these words, and knew that it was the truth, he began to reproach himself bitterly,

मुनिरुवाच

तपांसि मम नष्टानि हतं ब्रह्मविदां धनम्।

हतो विवेकः केनापि योषिन्मोहाय निर्मिता॥ ३६॥

ऊर्मिषट्कातिगं ब्रह्म ज्ञेयमात्मजयेन मे।

मतिरेषा हता येन धिक् तं काममहाग्रहम्॥ ३७॥

व्रतानि वेदविद्याप्तिकारणान्यखिलानि च।

नरकग्राममार्गेण सङ्गेनापहृतानि मे॥ ३८॥

विनिन्द्येत्थं स धर्मज्ञः स्वयमात्मानमात्मना।

तामप्सरसमासीनामिदं वचनमब्रवीत्॥ ३९॥

He exclaimed saying that 'Fie, fie upon me; my penance has been interrupted; the treasure of the learned and the pious has been stolen from me; my judgment has been

blinded: this woman has been created by some one to beguile me: Brahmā is beyond the reach of those agitated by the waves of infirmity.[1] I had subdued my passions, and was about to attain divine knowledge. This was foreseen by him by whom this girl has been sent hither. Fie on the passion that has obstructed my devotions. All the austerities that would have led to acquisition of the wisdom of theVeda have feeen rendered of no avail by passion that is the road to hell.' The pious sage, having thus reviled himself, turned to the nymph, who was sitting nigh. and said to her.

गच्छ पापे यथाकामं यत् कार्यं तत्कृतं त्वया।
देवराजस्य मत्क्षोभं कुर्वन्त्या भावचेष्टितैः॥४०॥
न त्वां करोम्यहं भस्म क्रोधतीव्रेण वह्निना।
सतां साप्तपदं मैत्रमुषितोऽहं त्वया सह॥४१॥
अथवा तव को दोषः किं वा कुप्याम्यहं तव।
ममैव दोषो नितरां येनाहमजितेन्द्रियः॥४२॥
यया शक्रप्रियार्थिन्या कृतो मे तपसो व्ययः।
त्वया धिक् त्वां महामोहमञ्जूषां सुजुगुप्सिताम्॥४३॥

'Go. deceitful girl. whither you will: you have performed the office assigned you by the monarch of the gods of disturbing my penance by your fascinations. I will not reduce you to ashes by the fire of my wrath. Seven paces together is sufficient for the friendship of the virtuous, but you and I have dwelt together. And in truth what fault have you committed? why should I be wroth with you? The sin is wholly mine. in that I could not subdue my passions; yet fie upon you, who, to gain favour with Indra, have disturbed my devotions; vile bundle of delusion.'

सोम उवाच

यावदित्थं स विप्रर्षिस्तां ब्रवीति सुमध्यमाम्।
तावद् गलत्स्वेदजला सा बभूवातिवेपथुः॥४४॥
प्रवेपमाणां सततं स्विन्नगात्रलतां सतीम्।
गच्छ गच्छेति सक्रोधमुवाच मुनिसत्तमः॥४५॥
सा तु निर्भत्सिता तेन विनिष्क्रम्य तदाश्रमात्।
आकाशगामिनी स्वेदं ममार्ज तरुपल्लवैः॥४६॥
वृक्षाद् वृक्षं ययौ बाला तदग्रारुणपल्लवै।
निर्मार्जमाना गात्राणि गलत्स्वेदजलानि वै॥४७॥
ऋषिणा यस्तदा गर्भस्तस्या देहे समाहितः।
निर्जगाम स रोमाच्च स्वेदरूपी तदङ्गतः॥४८॥

Thus spoken to by the Muni. Pramlochā stood trembling, whilst big drops of perspiration started from every pore; till he angrily cried to her, 'Depart, begone.' She then. reproached by him, went forth from his dwelling, and, passing through the air. wiped the perspiration from her person with the leaves of the trees. The nymph went from tree to tree, and as with the dusky shoots that crowned their summits she dried her limbs, which were covered with moisture, the child she had conceived by the Ṛṣi came forth from the pores of her skin in drops of perspiration.

तं वृक्षा जगृहुर्गर्भमेकं चक्रे तु मारुतः।
मया चाप्यायितो गोभिः स तदा ववृधे शनैः॥४९॥
वृक्षाप्रगर्भसम्भूता मारिषाख्या वरानना।
तां प्रदास्यन्ति वो वृक्षाः कोप एष प्रशाम्यताम्॥५०॥
कण्डोरपत्यमेवं सा वृक्षेभ्यश्च समुद्गता।
ममापत्यं तथा वायोः प्रम्लोचातनया च सा॥५१॥

The trees received the living dews, and the winds collected them into one mass. "This," said Soma. "I matured by my rays, and gradually it increased in size. till the exhalation, that had rested on the tree tops became the lovely girl named Māriṣā. The trees will her to you, Pracetasas: let your indignation be appeased. She is the progeny of Kaṇḍu, the child of Pramlochā the nursling of the trees, the daughter of the wind and of the moon.

स चापि भगवान् कण्डुः क्षीणे तपसि सत्तमः।
पुरुषोत्तमाख्यं मैत्रेय विष्णोरायतनं ययौ॥५२॥
तत्रैकाग्रमतिर्भूत्वा चकाराराधनं हरेः।
ब्रह्मपारमयं कुर्वन् जपमेकाग्रमानसः।
ऊर्ध्वबाहुर्महायोगी स्थित्वासौ भूपनन्दना॥५३॥

The holy Kaṇḍu after the interruption of his pious exercises, went, excellent princes, to the

region of Viṣṇu termed Puruṣottama where, Maitterya[2] with his whole mind he devoted himself to the adoration of Hari; standing fixed, with uplifted arms, and repeating the prayers that comprehend the essence of divine truth.[3]

प्रचेतस ऊचुः

ब्रह्मपारं मुनेः श्रोतुमिच्छामः परमं स्तवम्।
जपता कण्डुना देवो येनाराध्यत केशवः॥५४॥

The Pracetasas said, "We are desirous to hear the transcendental prayers by inaudibly reciting which the pious Kaṇḍu propitiated Kesāva."

सोम उवाच

पारं परं विष्णुपारापारः
परः परेभ्यः परमार्थरूपी।
स ब्रह्मपारः परपारभूतः
परः पराणामपि पारपारः॥५५॥
स कारणं कारणतस्ततोऽपि
तस्यापि हेतुः परहेतुहेतुः।
कार्येषु चैवं सह कर्मकर्तृ-
रूपैरशेषैरवतीह सर्वम्॥५६॥
ब्रह्म प्रभुर्ब्रह्म स सर्वभूतो
ब्रह्म प्रजानां पतिरच्युतोऽसौ।
ब्रह्माक्षरं नित्यमजं स विष्णु-
रपक्षयाद्यैरखिलैरसङ्गि॥५७॥
ब्रह्माक्षरमजं नित्यं यथाऽसौ पुरुषोत्तमः।
तथा रागादयो दोषाः प्रयान्तु प्रशमं मनः॥५८॥

On which Soma repeated as follows: "Viṣṇu is beyond the boundary of all things: he is the infinite: he is beyond that which is boundless: he is above all that is above: he exists as finite truth: he is the object of the Veda; the limit of elemental being; unappreciable by the senses; possessed of illimitable might: he is the cause of cause; the cause of the cause of cause; the cause of finite cause, and in effects, he both as every object and agent, preserves the universe: he is Brahmā the lord; Brahmā all beings; Brahmā the progenitor of all beings; the imperishable: he is the eternal, undecaying, unborn Brahmā, incapable of increases or diminution: Puruṣottama is the everlasting, uncreated, immutable Brahmā. May the imperfections of my nature be annihilated through his favour.'

सोम उवाच

एतद् ब्रह्मा पराख्यं वै संस्तवं परमं जपन्।
अवाप परमां सिद्धिं समाराध्य स केशवम्॥५९॥
इयञ्च मारिषा पूर्वमासीद् या तां ब्रवीमि वः।
कार्यगौरवमेतस्याः कथने फलदायि वः॥६०॥
अपुत्रा प्रागियं विष्णुं मृते भर्तरि सत्तमाः।
भूपपत्नी महाभागा तोषयामास भक्तितः॥६१॥
आराधितस्तया विष्णुः प्राह प्रत्यक्षतां गतः।
वरं वृणीष्वेति शुभा सा च प्राहात्मवाञ्छितम्॥६२॥
भगवन् बालवैधव्याद् वृथाजन्माहमीदृशी।
मन्दभाग्या समुत्पन्ना विफला च जगत्पते॥६३॥
भवन्तु पतयः श्लाघ्या मम जन्मनि जन्मनि।
त्वत्प्रसादात तथा पुत्रः प्रजापतिसमोऽस्तु मे॥६४॥
रूपसम्पत्समायुक्ता सर्वस्य प्रियदर्शना।
अयोनिजा च जायेयं त्वत्प्रसादादधोक्षज॥६५॥

Soma siad– Reciting this eulogium, the essence of divine truth, and propitiating Keśava, Kaṇḍu obtained final emancipation. "Who Mārishā was of old I will also relate to you, as the recital of her meritorious acts will be beneficial to you. She was the widow of a prince, and left childless at her husband's death: she therefore zealously worshipped Viṣṇu who, being gratified by her adoration, appeared to her, and desired her to demand a boon, on which she revealed to him the wishes of her heart. 'I have been a widon, lord,' she exclaimed, 'even from my infancy, and my birth has been in vain: unfortunate have I been and of little use, oh sovereign of the world. Now therefore I pray you that in succeeding births I may have honourable husbands, and a son equal to a patriarch amongst men: may I be possessed of affluence and beauty: may I be pleasing in the sight of all: and may I be born

out of the ordinary course. Grant these prayers, oh you who are propitious to the devout.'

सोम उवाच

तयैवमुक्तो देवेशो हृषीकेश उवाच ताम्।
प्रणामनम्रामुत्थाप्य वरदः परमेश्वरः॥६६॥

देवदेव उवाच

भविष्यन्ति महावीर्या एकस्मिन्नेव जन्मनि।
प्रख्यातोदारकर्माणो भवत्याः पतयो दश॥६७॥
पुत्रञ्च सुमहात्मानम् अतिवीर्यपराक्रमम्।
प्रजापतिगुणैर्युक्तं त्वमवाप्स्यसि शोभने॥६८॥
वंशानां तस्य कर्त्तृत्वं जगत्यस्मिन् भविष्यति।
त्रैलोक्यमखिलं सूतिस्तस्य चापूरयिष्यति॥६९॥
त्वञ्चाप्ययोनिजा साध्वी रूपौदार्यगुणान्विता।
मनःप्रीतिकरी नृणां मत्प्रसादाद् भविष्यसि॥७०॥
इत्युक्त्वान्तर्दधे देवस्तां विशालविलोचनाम्।
सा चेयं मारिषा जाता युष्मत्पत्नी नृपात्मजाः॥७१॥

Soma said– Hrisikeśa, the god of gods, the supreme giver of all blessing, thus prayed to, raised her from her prostrate attitude, and said, 'In another life you shall have ten husbands of mighty prowess, and renowned for glorious acts; and you shall have a son magnanimous and valiant, distinguished by the rank of a patriarch, from whom the various races of men shall multiply, and by whose posterity the universe shall be filled. You virtuous lady, shall be or marvellous birth, and you shall be endowed with grace and loveliness, delighting, the heart of men.' Thus having spoken, the deity disappeared, and the princess was accordingly afterwards born as Mārishā who is given to you for a wife.[4]

पराशर उवाच

ततः सोमस्य वचनाज्जगृहुस्ते प्रचेतसः।
संहृत्य कोपं वृक्षेभ्यः पत्नीं धर्मेण मारिषाम्॥७२॥
दशभ्यस्तु प्रचेतोभ्यो मारिषायां प्रजापतिः।
जज्ञे दक्षो महायोगो यः पूर्वं ब्रह्मणोऽभवत्॥७३॥
स तु दक्षो महाभागः सृष्ट्यर्थं सुमहामते।
पुत्रान् उत्पादयामास प्रजासृष्ट्यर्थमात्मनः॥७४॥
अचरांश्च चरांश्चैव द्विपदोऽथ चतुष्पदान्।
आदेशं ब्रह्मणः कुर्वन् सृष्ट्यर्थं समुपस्थितः॥७५॥
स सृष्ट्वा मनसा दक्षः पश्चादप्यसृजत् स्त्रियः।
ददौ स दशधर्माय कश्यपाय त्रयोदश॥७६॥
कालस्य नयने युक्ताः सप्तविंशतिमिन्दवे।
तासु देवास्तथा दैत्या नागा गावस्तथा खगाः॥७७॥
गन्धर्वाप्सरसश्चैव दानवाद्याश्च जज्ञिरे।
ततः प्रभृति मैत्रेय प्रजा मैथुनसम्भवाः॥७८॥
सङ्कल्पाद् दर्शनाद् स्पर्शाद् पूर्वेषामभवत् प्रजाः।
तपोविशेषैः सिद्धानां तदात्यन्ततपस्विनाम्॥७९॥

Parāśara said—Soma having concluded, the Pracetasas took Mārisā as he had enjoined them righteously to wife, relinquishing their indignation against the trees: and upon her they begot the emincnt patriarch, Dakṣa, who had (in a former lifc) been born as the son of Brahmā.[5] This great sage, for the furtherance or creation, and the increase of mankind, created progeny. Obeying the command of Brahmā, he made movable and immovable things, bipeds and quadrupeds; and subsequently, by his will, gave birth to females, ten of whom he bestowed on Dharma, thirteen on Kaśyapa, and twenty-seven, who regulate the course of time, on the moon[6]. Of these, the gods, the Titans, the snake gods, cattle, and birds, the singers and dancers of the courts of heaven, the spirits of evil, and other beings, were born. From that period forwards living creatures were engendered by sexual intercourse: before the time of Dakṣa they were variously propagated, by the will. by sight, by touch, and by the influence of religious austerities practised by devout sages and holy saints.

मैत्रेय उवाच

अङ्गुष्ठाद् दक्षिणाद् दक्षः पूर्वं जातः श्रुतं मया।
कथं प्राचेतसो भूयः स सम्भूतो महामुने॥८०॥

एष मे संशयो ब्रह्मन् सुमहान् हृदि वर्त्तते।
यद् दौहित्रः स सोमस्य पुनः श्वशुरतां गतः॥८१॥

Maitreya said— Dakṣa. as I have formerly heard, was born from the right thumb of Brahmā: tell me, great Muni. how he was regenerate as the son of the Pracetasas. Considerable perplexity also arises in my mind, how he, who, as the son of Mārishā, was the grandson of Soma. could bc also his father-in-law.

पराशर उवाच

उत्पत्तिश्च निरोधश्च नित्यौ भूतेषु सत्तम।
ऋषयोऽत्र न मुह्यन्ति ये चात्र दिव्यचक्षुषः॥८२॥
युगे युगे भवन्त्येते दक्षाद्या मुनिसत्तमाः।
पुनश्चैवं निरुध्यन्ते विद्वांस्तत्र न मुह्यति॥८३॥
कानिष्ठ्यं ज्यैष्ठ्यमप्येषां पूर्वं नाभूद् द्विजोत्तम।
तप एव गरीयोऽभूद् प्रभावश्चैव कारणम्॥८४॥

Parāśara said—Birth and death are constant in all-creatures: Ṛṣis and sagcs, possessing divine vision, are not perplexed by this. Dakṣa and the other eminent Munis are present in every age, .and in the interval of destruction cease to be[7]: of this the wise man entertains no doubt. Amongst them of old there was neither senior nor junior; rigorous penance and acquired power were the sole causes of any difference of degree amongst these more than human beings.

मैत्रेय उवाच

देवानां दानवानाञ्च गन्धर्वोरगरक्षसाम्।
उत्पत्तिं विस्तरेणेह मम ब्रह्मन् प्रकीर्त्तय॥८५॥

Maitreya said– Narrate to me, O venerable Brahman, at length, the birth of the gods, Titans, Gandharvas, serpents, and goblins.

पराशर उवाच

प्रजाः सृजेति व्यादिष्टः पूर्वं दक्षः स्वयम्भुवा।
यथा ससर्ज भूतानि तथा शृणु महामते॥८६॥
मानसानि तु भूतानि पूर्वं दक्षोऽसृजत् तदा।
देवानृषीन् सगन्धर्वान् असुरान् पन्नगांस्तथा॥८७॥
यदास्य द्विज मानस्यो नाभ्यवर्द्धन्त ताः प्रजाः।
ततः सञ्चिन्त्य स पुनः सृष्टिहेतोः प्रजापतिः॥८८॥
मैथुनेनैव धर्मेण सिसृक्षुर्विविधाः प्रजाः।
असिक्नीमावहत् कन्यां वीरणस्य प्रजापतेः॥८९॥
सुतां सुतपसा युक्तां महतीं लोकधारिणीम्।
अथ पुत्रसहस्राणि वैरण्यां पञ्च वीर्यवान्॥९०॥
असिक्न्यां जनयामास सर्गहेतोः प्रजापतिः।
तान् दृष्ट्वा नारदो विप्रः संविवर्द्धयिषून् प्रजा।
सङ्गम्य प्रियसंवादो देवर्षिरिदमब्रवीत्॥९१॥

Parāśara said– In what manner Dakṣa created living creatures, as commanded by Brahmā, yon shall hear. In the first place he willed into existence the deities: the Ṛṣis, quiristers of heavcn, the Titans, and the snake-gods. Finding that his will-born progeny did not multiply themselvcs, he determined, in order to secure their increase, to establish sexual intercourse as the means of multiplication. For this purpose he espoused Asiknī, the daughter of the patriarch Virana,' a damsel addicted to devout practiceJ, the eminent supportress of the world. By her the great father of mankind begot five thousand mighty sons, through whom he expected the world should be peopled. Nārada. the divine Ṛṣi, observing them desirous to multiply posterity, approached them, and addressed them in a friendly tone:

नारद उवाच

हे हर्यश्वा महावीर्याः प्रजा यूयं करिष्यथ।
ईदृशो लक्ष्यते यत्नो भवतां श्रूयतामिदम्॥९२॥
बालिशा बत यूयं वै नास्या जानीथ वै भुवः।
अन्तरूर्ध्वमधश्चैव कथं स्रक्ष्यथ वै प्रजाः॥९३॥
ऊर्द्ध्वं निर्य्यगधश्चैव यदा प्रतिहता गतिः।
तदा कस्माद् भुवो नान्तं सर्वं द्रक्ष्यथ बालिशाः॥९४॥

Nārada said– "Illustrious Haryasvas, it is evident that your intention is to beget posterity; but first consider this; why should you, who, like fools, know not the middle, the height, and depth of the world,[9] propagate

offspring ? When your intellect is no more obstructed by interval, height, or depth, then how, fools, shall you not all behold the term of the universe ?"

पराशर उवाच

ते तु तद्वचनं श्रुत्वा प्रयाताः सर्वतो दिशम्।
अद्यापि न निवर्त्तन्ते समुद्रेभ्य इवापगाः॥ ९५॥
हर्यश्वेष्वथ नष्टेषु दक्षः प्राचेतसः पुनः।
वैरण्यामथ पुत्राणां सहस्रमसृजत् प्रभुः॥ ९६॥
विवर्द्धयिषवस्ते तु शवलाश्वाः प्रजाः पुनः।
पूर्वोक्तं वचनं ब्रह्मन् नारदेन प्रचोदिताः॥ ९७॥
अन्योऽन्यमूचुस्ते सर्वे सम्यगाह महामुनिः।
भ्रातॄणां पदवी चैव गन्तव्या नात्र संशयः॥ ९८॥
ज्ञात्वा प्रमाणं पृथ्व्याश्च प्रजाः स्रक्ष्यामहे ततः।
तेऽपि तेनैव मार्गेण प्रयाताः सर्वतो दिशम्।
अद्यापि न निवर्त्तन्ते समुद्रेभ्य इवापगाः॥ ९९॥
ततः प्रभृति वै भ्राता भ्रातुरन्वेषणे द्विज।
प्रयातो नश्यति तथा तन्न कार्यं विजानता॥ १००॥
तांश्चापि नष्टान् विज्ञाय पुत्रान् दक्षः प्रजापतिः।
क्रोधं चक्रे महाभागो नारदं स शशाप च॥ १०१॥

Parāśara said— Having heard the words of Nārada, the sons of Dakṣa dispersed themselves through the regions, and to the present day have not returned; as rivers that lose themselves in ocean come back no more. The Haryasvas having disappeared, the patriarch Dakṣa begot, by the daughter of Vīraṇa a thousand other sons. They, who were named Savalāsvas, were desirous of engendering posterity, but were dissuaded by Nārada in a similar manner. They said to one another, "What the Muni has observed is perfectly just. We must follow that path that our brothers have travelled, and when we have ascertained the extent of the universe, well will multiply our race." Accordingly they scattered themselves through the regions, and, like rives flowing into the sea, they returned not again. Henceforth brother seeking for brother disappears, through ignorance of the products of the first principle of things. Dakṣa the patriarch, on finding that all these his sons had vanished, was incensed, and denounced an imprecation upon Nārada.[10]

सर्गकामस्ततो विद्वान् स मैत्रेय प्रजापतिः।
षष्टिं दक्षोऽसृजत् कन्यावैरण्यामिति नः श्रुतम्॥ १०२॥
ददौ स दश धर्माय कश्यपाय त्रयोदश।
सप्तविंशति सोमाय चतस्रोऽरिष्टनेमिने॥ १०३॥
द्वे चैव बहुपुत्राय द्वे चैवाङ्गिरसे तथा।
द्वे कृशाश्वाय विदुषे तासां नामानि मे शृणु॥ १०४॥
अरुन्धती वसुर्यामी लम्बा भानुर्मरुत्वती।
सङ्कल्पा च मुहूर्त्ता च साध्या विश्वा च ता दश॥ १०५॥
धर्मपत्न्यो दश त्वेतास्तदपत्यानि मे शृणु।
विश्वेदेवास्तु विश्वायाः साध्या साध्यान् व्यजायत॥ १०६॥
मरुत्वत्या मरुत्वन्तो वसोस्तु वसवः स्मृताः॥ १०७॥
भानोस्तु भानवः पुत्रा मुहूर्त्तायां मुहूर्त्तजाः।
लम्बायाश्चैव घोषोऽथ नागवीथी तु यामिजा॥ १०८॥
पृथिवीविषयं सर्वमरुन्धत्यां व्यजायत।
सङ्कल्पायान्तु सर्वात्मा जज्ञे सङ्कल्प एव तु॥ १०९॥
ये त्वनेकवसुप्राणा देवा ज्योतिः पुरोगमाः।
वसवोऽष्टौ समाख्यातास्तेषां वक्ष्यामि विस्तरम्॥ ११०॥
आपो ध्रुवश्च सोमश्च धरश्चैवानिलोऽनलः।
प्रत्यूषश्च प्रभावश्च वसवो नामभिः स्मृताः॥ १११॥
आपस्य पुत्रो वैतण्ड्यः श्रम श्रान्तो ध्वनिस्तथा।
ध्रुवस्य पुत्रो भगवान् कालो लोकप्रकालनः॥ ११२॥
सोमस्य भगवान् वर्चा वर्चस्वी येन जायते।
धरस्य पुत्रो द्रविणो हुतहव्यवहस्तथा॥ ११३॥
मनोहरायाः शिशिरः प्राणोऽथ वरुणस्तथा।
अनिलस्य शिवा भार्या तस्याः पुत्रो मनोजवः॥ ११४॥
अविज्ञातगतिश्चैव द्वौ पुत्रावनिलस्य च।
अग्निपुत्रः कुमारस्तु शरस्तम्बे व्यजायत॥ ११५॥
तस्य शाखो विशाखश्च नैगमेयश्च पृष्ठजाः।
अपत्यं कृत्तिकानान्तु कार्त्तिकेय इति स्मृतः॥ ११६॥
प्रत्यूषस्य विदुः पुत्रमृषिं नाम्नाथ देवलम्।
द्वौ पुत्रौ देवलस्यापि क्षमावन्तौ मनीषिणौ॥ ११७॥

Then, Maitreya, the wise patriarch, it is handed down to us, being anxious to people the world, created sixty daughters of the

daughter of Vīraṇa;[11] ten of whom he gave to Dharma, thirteen to Kaśyapa, and twentyseven to Soma. four to Ariṣṭanemi. two to Bahuputra, two to Angiras, and two to Kṛśāśva. I will tell you their names. Arundhatī, Vasu. Yāmī, Lambā, Bhānū, Marutvatī, Sankalpā, Muhūrttā, Sādhya, and Viśvā were the ten wives of Dharma,[12] and bore him the following progeny. The sons of Viśvā were the Viśvadevas;[13] and the Sādhyas. those of Sādhyā. The Māruts, or winds, were the children of Marutvatī; the Vasus, of Vasu. The Bhānus (or suns) of Bhānu, and the deities presiding over moments, of Muhūrtta. Ghoṣa was the son of Lamba (an are of the heavens); Nāgavīttā (the milky way), the daughter of Yāmī (night). The divisions of the earth were born of Arundhatī; and Sankalpā (pious purpose), the soul of all, was the son of Sankalpā. The deities called Vasus, because, preceded by fire, they abound in splendour and might,[15] are severally named Āpa. Dhruva, Soma, Dhava (fire), Anila (wind), Anala (fire), Pratyūsha (day-break), and Prabhāsa (light). The four sons of Āpa were Vaitaṇḍya. Srama (weariness), Srānta (fatigue), and Dhur (burthen). Kāla (time), the cherisher of the world, was the son of Dhruva. The son of Soma was Varchas (light), who was the father of Varcasvi (radiance). Dhava had, by his wife Manoharā (loveliness), Draviṇa, Hutahavyavāha. Śiśra, Prāṇa, and Ramaṇa. The two sons of Anila (wind). by his wife Śivā, were Manoharā (swift as thought) and Avijñatagati (untraceable motion). The son of Agni (fire), Kumāra, was born in a clump of Śara reeds: his sons were Sākha, Visākha, Naigameya, and Prishṭhaja. The offspring of the Kṛttikās was named Kartikeya. The son of Pratyūsha was the Ṛṣi named Devala, who had two philosophic and intelligent sons.[16]

बृहस्पतेस्तु भगिनी वरस्त्री ब्रह्मचारिणी।
योगसिद्धा जगत्कृस्नमसक्ता विचरत्युत॥ ११८॥
प्रभासस्य तु सा भार्या वसूनामष्टमस्य च।
विश्वकर्मा महाभागस्तस्यां जज्ञे प्रजापतिः॥ ११९॥
कर्त्ता शिल्पसहस्राणां त्रिदशानाञ्च वर्द्धकिः।
भूषणानाञ्च सर्वेषां कर्त्ता शिल्पवतां वरः॥ १२०॥
यः सर्वेषां विमानानि देवतानां चकार ह।
मनुष्याश्चोपजीवन्ति यस्य शिल्पं महात्मनः॥ १२१॥
तस्य पुत्रास्तु चत्वारस्तेषां नामानि मे शृणु।
अजैकपादहिर्ब्ध्नस्त्वष्टा रुद्रश्च बुद्धिमान्।
त्वष्टुश्चाप्यात्मजः पुत्रो विश्वरूपो महायशाः॥ १२२॥
हरश्च बहुरूपश्च त्र्यम्बकश्चापराजितः।
वृषाकपिश्च शम्भुश्च कपर्द्दी रैवतस्तथा॥ १२३॥
मृगव्याधश्च शर्वश्च कपाली च महामुने।
एकादशैते प्रथिता रुद्रास्त्रिभुवनेश्वराः॥ १२४॥
शतं त्वेवं समाख्यातं रुद्राणाममितौजसाम्।

The sister of Bṛhaspati, lovely and virtuous, Yogasiddhā, who pervades the whole world without being devoted to it, was the wife of Prabhāsa, the eighth of the Vasus, and bore to him the patriarch Visvakarmā, the author of a thousand arts, the mechanist of the gods, the fabricator of all ornaments, the chief of artists, the constructor of the self-moving chariots of the deities, and by whose skill men obtain subsistence. Ajaikapād, Ahirvradhna. and the wise Rudra Tvaṣṭri were born; and the self-born son of Tvaṣṭā was also the celebrated Viśvarūpa. There are eleven well-known Rudras, lords of the three worlds, or Hara. Bahurūpa, Tryambaka. Aparajita, Vṛṣakapi. Sambhu. Kaparddī, Raivata. Mṛgavyādha, Sarva. anil Kapāli;[17] but there are a hundred appellations of the immeasurable mighty Rudras.[18]

अदितिर्दितिर्दनुः काला अरिष्टा सुरसा तथा॥ १२५॥
सुरभिर्विनता चैव ताम्रा क्रोधवशा इरा।
कद्रुर्मुनिश्च धर्मज्ञ तदपत्यानि मे शृणु॥ १२६॥
पूर्वमन्वन्तरे श्रेष्ठा द्वादशासन् सुरोत्तमाः।
तुषिता नाम तेऽन्योन्यमूचुर्वैवस्वतेऽन्तरे॥ १२७॥
उपस्थितेऽतियशसश्चाक्षुषस्यान्तरे मनोः।
समवायीकृताः सर्वे समागम्य परस्परम्॥ १२८॥
आगच्छत द्रुतं देवा अदितिं सम्प्रविश्य वै।
मन्वन्तरे प्रसूयामस्तन्नः श्रेयो भविष्यति॥ १२९॥

एवमुक्त्वा तु ते सर्वे चक्षुषस्यान्तरे मनोः।
मारीचात् कश्यपाज्जातास्ते दित्या दक्षकन्यया॥ १३०॥
तत्र विष्णुश्च शक्रश्च जज्ञाते पुनरेव च।
अर्यमा चैव धाता च त्वष्टा पूषा तथैव च॥ १३१॥
विवस्वान् सविता चैव मित्रो वरुण एव च।
अंशो भगश्चादितिजा आदित्या द्वादश स्मृताः॥ १३२॥
चाक्षुषस्यान्तरे पूर्वमासन् ये तुषिताः सुराः।
वैवस्वतेऽन्तरे ते वै आदित्या द्वादश स्मृताः॥ १३३॥

The daughters of Dakṣa who were married to Kaśyapa were Aditi, Diti, Danu. Arishṭa, Surasā, Surabhi, Vinata, Tamrā, Krodhavaśā, Iḍā, Khasā Kadru, and Muni;[19] whose progeny I will describe to you. There were twelve celebrated deities in a former Manvantara, called Tuahkas,[20] who, upon the approach of the present period, or in the reign of the last Manu, Cākṣuṣa, assembled, and said to one another, "Come, let us quickly enter into the womb of Aditi, that we may be born in the next Manvantara. for thereby we shall again enjoy the rank of gods:" and accordingly they were born the sons of Kaśyapa, the son of Marīci, by Aditi, the daughter of Dakṣa; thence named the twelve Adityas, whose appellations were respectively, Viṣṇu, Śakra, Aryaman, Dhūṭī, Tvāṣṭri, Pūshan, Vivasvat, Savitā, Mitra, Varuṇa, Anśa. and Bhaga.[21] These, who in the Cākṣuṣa Manvantara were the gods called Tuṣitas, were called the twelve Ādityas in the Manvantara of Vaivaśvata.

याः सप्तविंशतिः प्रोक्ताः सोमपत्न्योऽथ सुव्रताः।
सर्वा नक्षत्रयोगिन्यस्तन्नाम्न्यश्चैव ताः स्मृताः॥ १३४॥
तासामपत्यान्यभवन् दीप्तान्यमिततेजसा।
अरिष्टनेमिपत्नीनामयत्यानीह षोडश॥ १३५॥
बहुपुत्रस्य विदुषश्चतस्रो विद्युतः स्मृताः।
प्रत्यङ्गिरसजाः श्रेष्ठा ऋचो ब्रह्मर्षिसत्कृताः॥ १३६॥
कृशाश्वस्य तु देवर्षेर्देवप्रहरणाः स्मृताः।
एते युगसहस्रान्ते जायन्ते पुनरेव हि॥ १३७॥

The twenty-seven daughters of the patriarch who became the virtuous wives of the moon were all known as the nymphs of the lunar constellations, which were called by their names, and had children who were brilliant through their great splendour[22]. The wives of Ariṣṭanemi bore him sixteen children,[23] The daughters of Bahuputra were the four lightnings[24]. The excellent Pratyangirasa Richas were the children of Angiras[25]. descended from the holy sage: and the deified weapons of the gods[26] were the progeny of Kṛśāśva.

सर्वे देवगणास्तात त्रयस्त्रिंशत् तु छन्दजाः।
तेषामपीह सततं निरोधोत्पत्तिरुच्यते॥ १३८॥
यथा सूर्यस्य मैत्रेय उदयास्तमयाविह।
एवं देवनिकायास्ते सम्भवन्ति युगे युगे॥ १३९॥

These classes of thirty-three divinities[27] are born again at the end of a thousand ages, according to their own pleasure; and their appearance and disappearance is here spoken of as birth and death: but, Maitreya, these divine personages exist age after age in the same manner as the sun sets and uses again.

दित्याः पुत्रद्वयं जज्ञे कश्यपादिति न श्रुतम्।
हिरण्यकशिपुश्चैव हिरण्याक्षश्च दुर्जयः॥ १४०॥
सिंहका चाभवत् कन्या विप्रचित्ते परिग्रहः।
हिरण्यकशिपोः पुत्राश्चत्वारः प्रथितौजसः॥ १४१॥
अनुह्लादश्च ह्लादश्च प्रह्लादश्चैव बुद्धिमान्।
संह्लादश्च महावीर्या दैत्यवंशविवर्द्धनाः॥ १४२॥
तेषां मध्ये महाभाग सर्वत्र समदृग् वशी।
प्रह्लादः परमां भक्तिं य उवाह जनार्दने॥ १४३॥
दैत्येन्द्रदीपितो वह्निः सर्वाङ्गोपचितो द्विज।
न ददाह च यं विप्र वासुदेवे हृदि स्थिते॥ १४४॥
महार्णवान्तः सलिले स्थितस्य चलतो मही।
चचाल सकला यस्य पाशबद्धस्य धीमतः॥ १४५॥

It has been related to us, that Diti had two sons by Kaśyapa, named Hiraṇyakaśipu and the invincible Hiraṇyakṣa: she had also a daughter, Sinhikā, the wife of Vipracitti. Hiraṇyakaśipu was the father of four mighty sons, Anuhlāda, Hlāda, the wise Prahlāda, and the heroic Sanhlāda. the augmentor of the Daitya race[28]. Amongst these, the illustrious

Prahlāda. looking on all things with indifference, devoted his whole faith to Janārddana. The flmes that were lighted by the king of the Daityas consumed not him, in whosc heart Vāsudeva was cherished; and all the earth trembled when, bound with bonds, he movcd amidst the waters of the ocean.

न भिन्नं विविधैः शस्त्रैर्यस्य दैत्येन्द्रपातितैः।
शरीरमद्रिकठिनं सर्वत्राच्युतचेतसः॥ १४६॥
विषानलोज्ज्वलमुखा यस्य दैत्यप्रचोदिताः।
नान्ताय सर्पपतयो बभूवुरुरुतेजसः॥ १४७॥
शैलैराक्रान्तदेहोऽपि यः स्मरन् पुरुषोत्तमम्।
तत्याज नात्मनः प्राणान् विष्णुस्मरणदंशितः॥ १४८॥
पतन्तमुच्चादवनिर्यमुपेत्य महामतिम्।
दधार दैत्यपतिना क्षिप्तं स्वर्गनिवासिना॥ १४९॥

His firm body, fortified by a mind engrossed by Acyuta. was unwounded by the weapons hurled on him by order of the Daitya monarch; and the serpents sent to destory him breathed their venomous flames upon him in vain. Overwhelmed with rocks, he yet remained unhurt, for he never forgot Viṣṇu, and the recollection of the deity was his armour of proof. Hurled from on high by the king of the Daityas, residing in Svarga, earth received him unharmed.

यस्य संशोषको वायुर्देहे दैत्येन्द्रयोजितः।
अवाप संक्षयं सद्यश्चित्तस्थे मधुसूदने॥ १५०॥
विषाणभङ्गमुन्मत्ता मदहानिञ्च दिग्गजाः।
यस्य वक्षस्थले प्राप्ता दैत्येन्द्रपरिणामिताः॥ १५१॥
यस्य चोत्पादिता कृत्या दैत्यराजपुरोहितैः।
बभूव नान्ताय पुरा गोविन्दासक्तचेतसः॥ १५२॥
शम्बरस्य च मायानां सहस्रमतिमायिनः।
यस्मिन् प्रयुक्तं चक्रेण कृष्णस्य वितथीकृतम्॥ १५३॥
दैत्येन्द्रसूदोपहृतं यस्तु हालाहलं विषम्।
जारयामास मनिमानविकारममत्सरी॥ १५४॥
समचेता जगत्यस्मिन् यः सर्वेष्वेव जन्तुषु।
यथात्मनि तथान्यत्र परं मैत्रगुणान्वितः॥ १५५॥
धर्मात्मा सत्यशौचादिगुणानामाकरस्तथा।
उपमानमशेषाणां साधूनां यः सदाभवत्॥ १५६॥
इति श्रीविष्णुपुराणे प्रथमांशे पञ्चदशोऽध्यायः।

The wind sent into his body to wither him up was itself annihilated by him, in whom Madhusūdana was present. The fierce elephants of the spheres broke their tusks, and vailed their pride, against the firm breast which the lord of the Daityās had ordered them to assault. The ministrant priests of the monarch were baffled in all their ritcs for the destruction of one so steadily attached to Govinda: and the thousand delusions of the fraudulent Samvara, counteracted by the discus of Kṛṣṇa, were practised without success. The deadly poison administered by his father's officers he partook of unhesitatingly, and without its working any visible change; for he looked upon the world with mind undisturbed, and. full of benignity, regarded all things with equal affection, and as identical with himself. He was righteous; an inexhaustible mine of purity and truth; and an unfailing model for all pious men.

NOTES

1. Or. 'immersed in the six ūrmis' (ऊर्म्मिषट्क); explained hunger thirst, sorrow, stupefaction, decay, and death.

2. There is some confusion here in regard to the person addressed but the context shows that the insertion of Maitreya's name is an inadvertence, and that the passage is a continuation of Soma's speech to the Pracetasas.

3. The phrase is ब्रह्मपारमय जपं। 'made up of the farther boundary of Brahmā;' implying either 'comprehending the supreme, or Brahmā, and transcendental wisdom; Pāra;' or. 'consisting of the farthest limits (Pāra) or truths of the Vedas or Brahmā;' that is, being the essence of the Vedānta philosophy. The hymn that follows is in fact a mantra or mystical prayer, commencing with the reiteration of the word Para and Pāra'; as विष्णुरपारपारः परम्परेभ्यः परमार्थरूपी। स ब्रह्मपारः परपारभूतः परः पराणामपि पारपारः। Para means Supreme, infinite;' and Pāra. 'the.-farther bank or limit,' the point that is to be attained by crossing a river or sea. or figurtively the world or existence. Viṣṇu, then, is Para, that which

nothing surpasses. and Pāra. the end or object of existence : he is Apāra pāra, the farthest bound, of that which is illumitable, or space and time : he is Param parebhyah, above or beyond the highest, being beyond or superior to all the elements : he is Pararmātha rūpī, or identical with final truth, or knowledge of soul: he is Brahmā pāra, the object or essence of spiritual wisdom. Parapātabhūta is said to imply the farther limit (Pāra) of rudimental matter (Para); He is Para, or chief Parānam, of those objects which are beyond the senses; and he is Pārapāra, or the boundary of boundaries, that is. he is the comprehensive investure of, and exterior to, those limits by which soul is confined; be is free from all encumbrance or impediment. The passage may be interpreted in different way, according to the ingenuity with which the riddle is read.

4. This part of the legend is peculiar to our text, and the whole story of Mérishā's birth is nowhere else so fully detailed. The penance of the Pracetasas, and its consequences, are related in the Agni, Bhāgavata. Matsya, Pādma, Vāyu, and Brāhma Purānas, and allusion is briefly made to Mérishā's birth. Her origin from Kaṇḍu and Pralochā in narrated in a different place in the Brāhma Purāna where the austerities of Kaṇḍu and the necessity for their interruption, are described. The story, from that authority, was translated by the late Professor Chezy, and is published in the first number of the Journal Asiatique.

5. The second birth of Dakṣa, and his share in the peopling of the earth, is narrated in most of the Purānas in a similar manner. It is perhaps the original legend, for Dakṣa seems to be an irregular adjunct to the Prajāpatis, or mind-born sons of Brahmā (ch. VII. N. 2); and the allegorical nature of his posterity in the character (Ch. VII.) intimates a more recent origin. Nor does that series of descendants apparently occur in the Mahābhārtam although the existence of two Dakṣas is especially remarked there (Mokṣa Dh.); तस्माद् द्वे नामनी लोके दक्षः क इति चोत्यते। In the Ādi Parva, which seems to be the freest from subsequent improvements, the Dakṣa noticed is the son of the Pracetasas. The incompatibility of the two accounts is reconciled by referring the two Dakṣas to different Manvantaras. The Dakṣa who proceeded from Brahmā as a Prajāpati being born in the first, or Svāyambhuva. and the son of the Pracetasas in the Chākṣuṣa Manvantara. The latter however, as descended from Uttānapada. should belong to the first period also. It is evident that great confusion has been made by the Purāṇas in Dakṣa's history.

6. That, is. they are the Nakṣatras, or lunar asterisms.

7. 'They are removed' (निरुध्यन्ते), which the commentator explains by सुसुप्तवल्लीयन्ते। 'are absorbed, as if they were fast asleep;' but in every age or Yuga, according to the text—in every Manvantara. according to the comment—the Ṛṣis reappear, the circumstances of their origin only being varied. Dakṣa therefore, as remarked in the preceding note. is the son of Brahmā in one period. the son of the Pracetasas in another. So Soma. in the Svāyambhuva Manvantara, was born as the son of Atri; in the Chākṣusha, hc was produced by churning the ocean. The words of our text occur in the Hari Vaṁsa, with an unimportant variation : उत्पत्तिश्च निरोधश्च नित्यं भूतेषु पार्थिव। ऋषयोऽत्र न मुह्यन्ति विद्वांसश्चैव ये जनाः॥ 'Birth and obstruction are constant in all beings, but Ṛṣis and those men who are wise are not perplexed by this :' that is, not. as rendered above, by the alternation of life and death : but, according to the commentator on the Hari Vaṃsa. by a very different matter, the prohibition the unlawful marriages. Utpatti of birth of progeny,' is the result of their will: Nirodha. 'obstruction,' is the law prohibiting the intermarriage of persons connected by the offering of the funeral cakc; निरोधो नित्यमसपिण्डामुद्वहेति नियमः। to which Ṛṣis and sages are not subject, either from their matrimonial unions being merely platonic, or from the bad example act by Brahmā, who, according to the Vedas, approached his own daughter; प्रजापतिर्वै स्वदुहितमभ्यध्यायदिति श्रुतिः। a mystery we have already had occasion to advert to (Ch. VII. n. 5). Thc explanation of the text, however, given by the commentator appears forced, and less natural than the interprctation preferred above.

8. This is the usual account of Dakṣa's marriage, and is that of the Mahābbārata, Adi P. and of the Brahmā Purāna, which the Hari Vaṁśa, in the first part, repeats. In another portion, the Puṣkara Māhātmya. however, Dakṣa, it is said. converts half himself into a female, by whom he begets the daughters presently to be noticed: दक्षः प्राचेतसस्तस्यां कन्यायां जनयत्प्रभुः। देहार्द्धयोगविधिना कन्याः पद्मनिभाननाः। This seems to be merely a new edition of an old story.

9. भुवोऽन्तरूद्धर्वमधश्च। The commentator explains it to mean the origin, duration, and termination of subtile rudimental body: but the Pādma and Liṅga Purāṇa distinctly express it, 'the extent of the earth:' भुव: प्रमाण: सर्व्वत्र ज्ञात्वोद्धर्वमध एव च।

10. Nārada's interfcrence, and the fruitless generation of 'the first progeny of Dakṣa. is an old legend. The Mahābhārata (Adi P.) notices only one set of sons, who, it is said, obtained Mokṣa, or liberation. through Nārada's teaching them the Sānkhya philosophy. The Brāhma, Matsya, Vāyu. Liṅga. Pādma, Agni, and Bhātgavata Purāṇas tell the story much as in the text, and not inferquently in the same words. In general they merely refer to imprecation denounced upon Nārada, as above. The Bhagavata specifies the imprecation to be perpetual peripateticism. Dakṣa says to him. There shall not be a resting place for you in all these regions:" तस्माल्लोकेषु ते मूढ न भवेद्भूमत: पदं। The Kūrma repeats the imprecation merely to the effect that Nārāda shall perish, and gives no legend. In the Brahmā Vaivaitta. Nārada is cursed by Brahmā, on a similar occasion, to become the chief of the Gandharvas, whence his musical propensities: but the Bhāgavata, VI, 7. has the reverse of this legend, and makes him first a Gandharva, then a Sūdra, then the son of Brahmā. The Brahmā Purāṇa, and after it the Hari Vaṃsa and the Vāyu P,. have a different and not very intelligible story. Dakṣa, being about to pronounce an imprecation upon Nārada, was appeased by Brahmā and the Ṛṣis. And it was agreed between them that Nārada should be again born; as the son of Kaśyapa. by one of Dakṣa's daughters. This seems to be the gist of the legend, but it is very confusedly told. The version of the Brāhma Purāṇa, which is the same as that or Hari Vaṃsa, may be thus rendered: "The smooth-speaking Nārada addressed the sons of Dakṣa for their destruction and his own: for the Muni Kaśyapa begot him as a son, who was the son of Brahmā, on the daughter of Dakṣa, through fear of the latter's imprecation. He was formerly the son of Parameṣṭhi (Brahmā). and the excellent sage Kaśyapa next begot him, as if he were his father, on Asiknī. the daughter of Vīraṇa. Whilst be was engaged to beguiling the sons of the patriarch, Dakṣ a, of resistless power, determined on his dcatruction; but he was solicited by Brahmā, in this prcscnce of the great sages, and it was agreed between'them that Nāradā, the son of Barhmā, should be born of a daughter of Dakṣa. Consequently Dakṣa gave his daughter to Parameshṭhī. and by her was Nārada born.' Now several difficulties occur here. Asikni is the wife, not the daughter. of Dakṣa: but this may be a blunder of the compiler, for in the parallel passage of the Vāyu no name occurs. In the next place, 'who is this daughter? for, as we shall see. the progeny of all Dakṣa's daughters are fully detailed, and in no authority consulted is Nārada mentioned as the son of either of them. or as the son of Kaśyapa. Dakṣa. too, gives his daughter, not to Kaśyapa. but to Parameṣṭhī. or Brahmā. The commentator of the Hari Vaṁśa solves this by saying he gives her to Brahmā for Kaśyapa. The same bargain is noticed in the Vāyu, but Nārada is also said there to be adopted by Kaśyapa: स विप्र: कश्यपस्येति कृत्रिम:। Again, however, it gives Dakṣha's imprecation in the same words as the Hari Vaṁśa, a passage, by the way, omitted in the Brahmā: नारद नाशमेहीति गर्भवासं वसेति च। Nārāda, (in your present form). and take up your abode in the womb.' Whatever may be the original of this legend, it is evidently imperfectly given by the authorities here cited. The French translation of the passage in the Hari Vaṁśa can scarcely be admitted as correct : assuredly असिकन्यामथवैरिण्यां भूयो देवर्षिसत्तम:। तं भूयो जनयामास पितेव च मुनिपुंगवं। is not le Devarchi Dakcha. epoux d'Asikni. fille de Virāna, fut l 'aieul de cet illustri mouni ainsi regenere, देवर्षिसत्तम: is more consistenly said by the commentator to mean Kaśyapa The Vāyu Purāṇa in another part, a description of the different orders of Ṛṣis, states that the Devarṣis Parvata and Nārada were sons of Kaśyapa : पर्वतो नारदश्चैव कश्यपस्यात्मजावुभौ। In the account of Kārttavīrya. in the Brahmā Purāṇa and Hari Vaṁśa, Nārada is introduced as a Gandharbha. the son of Varidāsa; being the same, according to the commentator on the latter, as the Gandharva elsewhere called Upavarhana.

11. The prior specification (p. 96) was fifty. The Mahābhārata, Adi P.. and, again, Mokṣa Dharma, has the same number. The Bhāgavata, Kurma, Pādma, Liṅga. and Vāyu Purāṇa state sixty. The former is perhaps the original, as the fullest and most consistent details relate to them and their posterity.

12. This is the usual list of Dharma's wives. The Bhāgavata substitutes Kakud for Arundhatī. The Pādma Purāṇa, Matsya Purāṇa, and Hari Vaiṃa contain two different account of Dakṣa's descendants: the first agrees with our text: the second, which is supposed to occur in the Pādma Kalpa, is somewhat varied, particularly as to the wives of Dharma, who are said to be five. The nomenclature varies, or

Pādma Purāṇa	**Hari Vaṁśa.**	**Matsya.**
Lakṣmī	Lakṣmī	Lakṣmī
Sarasvatī	Kirttī	Sarasvatī
Gaṅga	Sadhya	Sādhyā
Viśveśā	Viśwa	Viśveśā
Sāvitrī	Marutwatī	Urjjaswatī.

There is evident inaccuracy in all the copies, and the names may in some instances be erroneous. From the succeeding enumeration of their descendants, it appears that Kāma was the son of Lakṣamī; the Sādhyas, of Sādhyā; the Viśvādevas. of Viśvā; the Māruts. of Marutvatī; and the Vasus of Devī, who may be either the Sarasvatī or Sāvitrī of the previous enumeration.

13. The Viśvādevas are a class of gods to whom sacrifices should be offered daily. Manu, III. 121. They are named in some of the Purāṇas, as the Vāyu and Matsya : the former specifying ten; the latter, twelve.

14. The Sādhyas. according to the Vāyu, are the personified rites and prayers of the Vedas, born of the metres, and partakers of the sacrifices: साध्या नाम महाभागा छन्दजा यज्ञभागिनः। सर्व्वे मन्त्रशरीराः। The same work names twelve, which are all names of sacrifice and formulae. as Darsā, Paurnamāsa, Bṛhadaśva, Rathantara. etc. The Matsya Purāṇa, Pādma Purāṇa, and Hari V. have a different set of seventeen appellations, apparently of arbitrary selection, as Bhava, Prabhava, Iśa, Aruṇi, etc.

15. Or, accorbing to the Pādma Purāṇa, because they are always present in light, or luminous irradiation : ज्योतिषायां तु ये देवा व्यापका सर्व्वतो दिशं। वसवस्ते समाख्याताः॥

16. The Vāyu supplies their names Kṣamāvartta (patient) and Manasvia (wise).

17. The passage is, अजैकपादहिर्ब्रध्नस् त्वष्टा रुद्रश्च बुद्धिमान्। त्वष्टुश्चाप्यात्मजः पुत्रो विश्वरूपो महायशाः॥ Whose sons they are does not appear : the object being, according to the comment, to specify only the 'eleven divisions or modifications of the youngest Rudra. Twashṭa : त्वष्टुरनुजस्य रुद्रस्यैकादशधा विभागं। We have, however, an unusual variety of reading here in two copies of the comment : "The eleven Rudras, in whom the family of Tvashṭri (a synonym, in may be observed, sometimes of Viswakarmā) is included, were born. The enumeration of the Rudra ends with Aparājita, of whom Tryambaka is the epithet : अजैकपादश्चैकादशरुद्रा जज्ञिरे मध्येत्वष्टृवंशयुक्ता रुद्रसंख्यासमापनमपराजित इति त्र्यम्बकविशेषणं। Accordingly the three last names in all thc other copies of the text are omitted in these two; tlieir placcs being supplied by the three first, two of whom are always named in the lists of the Rudras. According to the Vāyu and Brāhma Purāṇa the Rudras are the children of Kaśyapa by Surabhi : the Bhāgavata makes them the progeny of Bhūta and Sarūpa :the Matsya. Pādma. and Hari V., in the second series, the offspring of Surabhi by Brahmā. The names in three of the Paurāṇic -authorities run thus :

Vāyu	**Matsya**	**Bhāgavata.**
Ajaikapād	Ajaikapād	Ajaikapād
Ahirvrudhn	Ahirvradhni	Ahirvradhna
Hara	Hara	Ugra
Nirrita	Nirritti	Bhīma
Iśvara	Piṅgala	Vāma
Bhuvana	Dahana	Mahān
Angāraka	Aparājita	Bahurūpa
Arddhaketu	Mṛgavyādha	Vṛṣakapi
Mṛtyu	Senānī	Aja
Sarpa	Sajja	Bhava
Kapālī	Kapāli	Raivata.

The Brahmā or Hari V., the Pādma. the Liṅga. etc. have other varieties; and the Lexicons have a different reading from all. as in that of Jaṭādhara they are Ajaikapad. Ahivrādhna. Virūpākṣu. Sureśvara. Jayanta. Bahurūpaka. Tryambaka, Aparājita, Vaivaśwata. Sāvitra, and Hara. The variety seems to proceed from the writers applying to the Rudras, as they may legitimately do. different appellations of the common prototype, or synonyms of Rudra or Śiva, selected at will from his thousand and eight names, according to the Liṅga Purāṇa

18. The posterity of Dakṣa's daughters by Dharma are clearly allegorical personifications chiefly of two classes, one consisting of astronomical phenomena, and the other of portions or subjects of the ritual of the Vedas.

19. There is some, though not much. variation in these names in different Purāṇas. The Bhāgavata has Saramā. Kashṭha, and Timi, the parents severally of canine animals, beasts with uncloven hoofs, and fishes, in place of Vinatā, Khasā, and Kadru; disposing of the first and last differently. The Vāyu has Pravā in place of Arishṭa. and Anāyuṣ or Dénayuṣ for Surasā. The Pādma Purāṇa, second leries, substitutes Kāli, Anāyuṣ Sinhika, Pisāchā, Vāch for Arishṭa, Surasā, Suravī. Tāmrā, and Muni; and omits Iḍā and Khasā. In the Uttara Khaṇḍa of the same. Kaśyapa's wives are said to be but four, Aditi, Diti. Kadru and Vinatā.

20. In the sixth reign, or that of Chākṣuṣa Manu, according to the text; but in book III.. ch. I. the Tushitas are the gods of the second or Svārochiṣa Manvantara. The Vāyu has a much more complete legend than any other Purāṇa on this subject. In the beginning of the Kalpa twelve gods, named Jayas. were created by Brahmā, as his deputies and assistants in the creation. They, lost in meditation, neglected his commands : on which he cursed them to be repeatedly born in each Manvantara till the seventh. They were accordingly, in the several successive Manvantaras, Ajitas, Tuṣitas. Satyas, Haris, Vaikuṇṭhas, Sādhyas, and Adityas. Our authority and some others, as the Brahmā, have apparent' ly intended to refer to this account, bul have confused thc order of the series.

21. The Purāṇas that contain this genealogy agree tolerably well in these names. The Bhāgavata adds many details regarding some of the Adityas and their descendants.

22. The Nakṣutra Yoginis. or chief stars of the lunar mansions, or asterisms in the moon's path.

23. None of the authorities are more specific on the subject of Ariṣṭanemis' progeny. In the Mahābhārata this is said to be another name of Kaśyapa : मरीचेः कश्यपः पुत्रस्तस्य द्वे नामनी स्मृते। अरिष्टनेमिरित्येकं कश्यपेत्यपरं विदुः॥ The Bhāgavata substitutes Tārkṣa for this personage, said by the commentator to be likewise another name of Kaśyapa. His wives are. Kadru, Vinatā. Patangi, and Yāmini. mothers of snakes, birds, grasshoppers, and locusts.

24. Enumerated in astrological works as brown, red, yellow, and white; portending severally wind, heat, rain, famine.

25. The Ṛūhās, or verses, thirty-five in number, addressed to presiding divinities, denominated Pratyangirasas. The Bhāgavata calls the wives of Angiras, Svadhā and Satī. and makes them the mothers of the Pitṛs and the Atharvan Veda severally.

26. The Śastra devatas, 'gods of the divine weapons :' a hundred are enumerated in the Rāmāyaṇa. and they are there termed the sons of Kriśva by Jayā and Vijayā, daughters of the Prajāpati; that is, of Dakṣa. The Bhāgavata terms the two wives of Krisāswa, Arciṣ (flame) and Dhiṣ anā; the former is the mother of Dhūmaketu (comet); the latter, of four sages, Devala, Vedaśiras, Vayuṇa. and Manu. The allegorical origin of the weapons is undoubtedly the more ancient.

27. This number is founded upon a text of the Vedas, which to the eight Vasus. eleven Rudras, and twelve Adityas. adds Prajāpati, either Brahmā or Dakṣa, and Vaṣatkāra 'deified oblation अष्टौ वसव एकदाश रुद्रा द्वादशादित्याः प्रजापतिर्वषट्कारश्चेति श्रुत्युक्ताः। They have the epithet Chhandajā, as born in different Manvantaras, of their own will : छन्दतः स्वेच्छातो जायन्ते छन्दजाः।

28. The Purānas generally concur in this genealogy, reading sometimes Anuhrāda. Hrāda, etc. for Anuhlāda and the rest. Although placed second in the order of Kaśyapa's descendants, the Daityas are in fact the elder branch. Thus the Mahābhārata, Mokṣa Dharma, calls Diti the senior wife of Kaśyapa : तासां ज्येष्ठाभवद्दितिः। and the Vāyu terms Hiraṇyakaśipu and Hiraṇyākṣa the eldest of all the sons of that patriarch: कश्यपस्यात्मजौ तौ वै सर्व्वेभ्यः पूर्व्वजौ स्मृतौ। So, "Titan and his enormous brood" were "heaven's first born."

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CHAPTER 16

षोडशोऽध्यायः

(मैत्रेयस्य प्रह्लादचरितविषयकः प्रश्नः।)

मैत्रेय उवाच

कथितो भवता वंशो मानवानां महामुने।
कारणञ्चास्य जगतो विष्णुरेव सनातनः॥ १॥
यच्चैतद् भगवानाह प्रह्लादं दैत्यसत्तमम्।
ददाह नाग्निर्नास्त्रैश्च क्षुण्णस्तत्याज जीवितम्॥ २॥
जगाम वसुधा क्षोभं प्रह्लादे सलिले स्थिते।
बन्धबद्धे विचलति विक्षिप्ताङ्गैः समाहता॥ ३॥
शैलैराक्रान्तदेहोऽपि न ममार च यः पुरा।
त्वयैवातीव माहात्म्यं कथितं यस्य धीमतः॥ ४॥
तस्य प्रभावमतुलं विष्णोर्भक्तिमतो मुने।
श्रोतुमिच्छामि यस्यैतच्चरितं दीप्ततेजसः॥ ५॥
किं निमित्तमसौ शस्त्रैर्विक्षतो दितिजैर्मुने।
किमर्थञ्चाब्धिसलिले निक्षिप्तो धर्मतत्परः॥ ६॥
आक्रान्तः पर्वतैः कस्मात् कस्माद्दष्टो महोरगैः।
क्षिप्तः किमद्रिशिखरात् किं वा पावकसञ्चये॥ ७॥
दिग्दन्तिनां दन्तभूमिं स च कस्मान्निरूपितः।
संशोषकोऽनिलश्चास्य प्रयुक्तः किं महासुरैः॥ ८॥
कृत्याञ्च दैत्यगुरवो युयुजुस्तत्र किं मुने।
शम्बरश्चापि मायानां सहस्रं किं प्रयुक्तवान्॥ ९॥
हालाहलं विषमहो दैत्यसूदैर्महात्मनः।
कस्माद् दत्तं विनाशाय यद् जीर्णं तेन धीमता॥ १०॥

Maitreya said—Venerable Muni, you have described to me the races of human beings and the eternal Viṣṇu, the cause of this world; but who was this mighty Prahlāda, whc whom you have last spoken; whom fire could not burn; who died not, when pierced by weapons; at whose presence in the waters earth trembled, shaken by his movements, even though in bonds; and who, overwhelmed with rocks, remained unhurt. I am desirous to bear an account of the unequalled might of that sage worshipper of Viṣṇu, to whose marvellous history you have alluded. Why was he assailed by the weapons of the sons of Diti ? why was so righteous a person thrown into the sea? wherefore was he overwhelmed with rocks? why bitten by venomous snakes? why hurled from the mountain crest? why cast into the flames? why was he made a mark for the tusks of the elephants of the spheres ? wherefore was the blast of death directed against him by the enemies of the gods? why did the priests of the Daityas practise ceremonies for his destruction; why were the thousand illusions of Samvara exercised upon him? and for what purpose was deadly poison administered to him by the servants of the king, but which was innocuous as food to his sagacious son?

एतत् सर्वं महाभाग प्रह्लादस्य महात्मनः।
चरितं श्रोतुमिच्छामि महामाहात्म्यसूचकम्॥ ११॥
न हि कौतुहलं तत्र यद् दैत्यैर्न हतो हि सः।
अनन्यमनसो विष्णो कः शक्नोति निपातने॥ १२॥
तस्मिन् धर्मपरे नित्यं केशवाराधानोद्यते।
स्ववंशप्रभवैर्दैत्यैः कर्तुं द्वेषोऽतिदुष्करः॥ १३॥
धर्मात्मनि महाभागे विष्णुभक्ते विमत्सरे।
दैतेयैः प्रहतं यस्मात् तन्ममाख्यातुमर्हसि॥ १४॥
प्रहरन्ति महात्मानो विपक्षा अपि नेदृशे।
गुणैः समन्विते साधौ किं पुनर्यः स्वपक्षजः॥ १५॥
तदेतत् कथ्यतां सर्वं विस्तरान्मुनिसत्तम।
दैत्येश्वरस्य चरितं श्रोतुमिच्छाम्यशेषतः॥ १६॥
इति श्रीविष्णुपुराणे प्रथमांशे षोडशोऽध्यायः।

All this I am anxious to hear: the history of the magnanimous Prahlāda; a legend of great marvels. Not that it is a wonder that he should have been uninjured by the Daityas; for who can injure the man that fixes his whole heart on Viṣṇu? but it is strange that such inveterate hatred should have been shown, by his own sin, to one so virtuous, so unweariedly occupied in worshipping Viṣṇu. You can explain to me for what reason the sons of Diti offered violence to one so pious, so illustrious, so attached to Viṣṇu, so free from guile. Generous enemies wage no war with such as he was, full of sanctity and every excellence;

how should his own father thus behave cowards him? Tell me therefore, most illustrious Muni. the whole story in detail: I wish to hear the entire narrative of the sovereign of the Daitya race.

CHAPTER 17

सप्तदशोऽध्यायः

(प्रह्लादचरितकथनम्)

पराशर उवाच

मैत्रेय श्रूयतां सम्यक् चरितं तस्य धीमतः।
प्रह्लादस्य सदोदारचरितस्य महात्मनः॥ १॥
दितेः पुत्रो महावीर्यो हिरण्यकशिपुः पुरा।
त्रैलोक्यं वशमानिन्ये ब्रह्मणो वरदर्पितः॥ २॥
इन्द्रत्वमकरोद् दैत्यः स चासीत् सविता स्वयम्।
वायुरग्निरपां नाथः सोमश्चाभन्महासुरः॥ ३॥
धनानामधिपः सोऽभूत् स एवासीत् स्वयं यमः।
यज्ञभागानशेषांस्तु स स्वयं बुभुजेऽसुरः॥ ४॥
देवाः स्वर्गं परित्यज्य तत् त्रासान् मुनिसत्तम।
विचेरुरवनौ सर्वे विभ्राणा मानुषीं तनुम्॥ ५॥
जित्वा त्रिभुवनं सर्वं त्रैलोक्यैश्वर्यदर्पितः।
उपगीयमानो गन्धर्वैर्बुभुजे विषयान् प्रियान्॥ ६॥
पानासक्तं महात्मानं हिरण्यकशिपुं तदा।
उपासाञ्चक्रिरे सर्वे सिद्धगन्धर्वपन्नगाः॥ ७॥
अवादयञ्जगुश्चान्ये जयशब्दानथापरे।
दैत्यराजस्य पुरतश्चक्रुः सिद्धा मुदान्विताः॥ ८॥
तत्र प्रनृत्याप्सरसि स्फटिकाभ्रमयेऽसुरः।
पपौ पानं मुदा युक्तः प्रासादे सुमनोहरे॥ ९॥

Parāsara said—Listen Maitreya, to the story of the wise and magnanimous Prahlāda, whose adventures are ever interesting and instructive. Hiraṇyakaśipu, the son of Diti, had formerly brought the three worlds under his authority, confiding in a boon bestowed upon him by Brahmā.[1] He had usurped the sovereignty of Indra, and exercised of himself the functions of the sun, of air, of the lord of waters, of fire. and of the moon. He himself was the god of riches; he was the judge of the dead; and he appropriated to himself, without reserve, all that was offered in sacrifice to the gods. The deities therefore, flying from their seats in heaven, wandered, through fear of the Daitya, upon the earth, disguised in mortal shapes. Having conquered the three worlds, he was inflated with pride, and, eulogized by the Gandharvas, enjoyed whatever he desired. The Gandharvas the Siddhas, and the snake-gods all attended upon the mighty Hiraṇyakaśipu, as he sat at the banquet. The Siddhas delighted stood before him, some playing on musical instruments. some singing songs in his praise, and others shouting cries of victory; whilst the nymphs of heaven danced gracefull in the crystal palace, where the Asura with pleasure quafled the inebriating cup.

तस्य पुत्रो महाभागः प्रह्लादो नाम नामतः।
पपाठ बालपाठ्यानि गुरुगेहे गतोऽर्भकः॥ १०॥
एकदा तु स धर्मात्मा जगाम गुरुणा सह।
पानासक्तस्य पुरतः पितुर्दैत्यपतेस्तदा॥ ११॥
पादप्रणामावनतं तमुत्थाप्य पिता सुतम्।
हिरण्यकशिपुः प्राह प्रह्लादममितौजसम्॥ १२॥

The illustrious son of the Daitya king, Prahlāda. being yet a boy, resided in the dwelling of his preceptor, where he read such writings as are studied in early years. On one occasion he came, accompanied by his teacher, to the court of his father, and bowed before his feet as he was drinking. Hiraṇyakaśipu desired his prostrate son to rise, and said to him,

हिरण्यकशिपुरुवाच

पठ्यतां भवता वत्स! सारभूतं सुभाषितम्।
कालेनैतावता यत् ते सदोद्युक्तेन शिक्षितम्॥ १३॥

Hiraṇyakaśipu said– "Repeat, boy, in substance, and agreeably, what during the period of your studies you have acquired,"

प्रह्लाद उवाच

श्रूयतां तात! वक्ष्यामि सारभूतं तवाज्ञया।

समाहितमना भूत्वा यन्मे चेतस्यवस्थितम्॥ १४॥

अनादिमध्यान्तमजमवृद्धिक्षयमच्युतम्।

प्रणतोऽस्मि महात्मानं सर्वकारणकारणम्॥ १५॥

Prahlāda replied– "Hear, O sire, what in obedience to your commands I will repeat, the substance of all I have learned: listen attentively to that which wholly occupies my thoughts. I have learned to adore him who if without beginning, middle, or end, increase or diminution; the imperishable lord of the world, the universal causes."

पराशर उवाच

एवं निशम्य दैत्येन्द्रः क्रोधसंरक्तलोचनः।

विलोक्य तद्गुरुं प्राह स्फुरिताधरपल्लवः॥ १६॥

Parāśara said— "On hearing these words, the sovereign of the Daityas, his eyes red with wrath, and lip swollen with indignation, turned to the preceptor of his, son, and said,

हिरण्यकशिपुरुवाच

ब्रह्मबन्धो! किमेतत् ते विपक्षस्तुतिसंहितम्।

असारं ग्राहितो बालो मामवज्ञाय दुर्मते!॥ १७॥

Hiraṇyakaśipu said– "Vile Brahman, what is this preposterous commendation of my foe, that, in disrespect to me. you have taught this boy to utter?"

गुरुरुवाच

दैत्येश्वर! न कोपस्य वशमागन्तुमर्हसि।

ममोपदेशजनितं नायं वदति ते सुतः॥ १८॥

The Guru replied– "O king of the Daityas, it is not worthy of you to give way to passion: that which your son has uttered, he has not been taught by me."

हिरण्यकशिपुरुवाच

अनुशास्तोऽसि केनेदृग् वत्स! प्रह्लाद कथ्यताम्।

ममोपदिष्टं नेत्येष प्रब्रवीति गुरुस्तव॥ १९॥

Hiraṇyakasipu said– "by whom has this lesson, boy, been taught you? your teacher denies that it proceeds from him."

-प्रह्लाद उवाच

शास्ता विष्णुरशेषस्य जगतो यो हृदि स्थितः।

तमृते परमात्मानं तात! कः केन शास्यते॥ २०॥

Prahlāda answered– "Viṣṇu, father is the instructor of the whole world: what else should any one teach or learn. save him. the supreme spirit?"

हिरण्यकशिपुरुवाच

कोऽयं विष्णुः सुदुर्बुद्धे! यं ब्रवीषि पुनः पुनः।

जगतामीश्वरस्येह पुरतः प्रसभं मम॥ २१॥

"Blockhead," exclaimed the king, "'who is this Viṣṇu, whose name you thus reiterate so impertinently before me, who am the sovereign of the three worlds?[1]"

प्रह्लाद उवाच

न शब्दगोचरे यस्य योगिध्येयं परं पदम्।

यतो यश्च स्वयं विश्वं स विष्णुः परमेश्वरः॥ २२॥

"The glory of Viṣṇu," replied Prahlāda, "is to be medicated upon by the devout; it cannot be dcscribed: he is the supreme lord, who is all things, and from whom all things proceed."

हिरण्यकशिपुरुवाच

परमेश्वरसंज्ञोऽज्ञ! किमन्यो मय्यवस्थिते।

तवास्ति मर्त्तुकामस्त्वं प्रब्रवीषि पुनः पुनः॥ २३॥

To this the king rejoined, "Are you desirous of death, fool, that you give the title of supreme lord to any one whilst I survive?"

प्रह्लाद उवाच

न केवलं तात! मम प्रजानां

स ब्रह्मभूतो भवतश्च विष्णुः।

धाता विधाता परमेश्वरश्च

प्रसीद कोपं कुरुषे किमर्थम्॥ २४॥

"Viṣṇu, who is Brahma," said Prablāda, "is the creator and protector, not of me alone, but of all human beings, and even, father, of you: he is the supreme lord of all. Why should you, sire, be offended?"

हिरण्यकशिपुरुवाच

प्रविष्टः कोऽस्य हृदये दुर्बुद्धेरतिपापकृत्।

येनेदृशान्यसाधूनि वदत्याविष्टमानसः॥ २५॥

प्रह्लाद उवाच

न केवलं मद्हृदयं स विष्णु-
राक्रम्य लोकान् सकलानवस्थितः।
स मां त्वदादींश्च पितः! समस्तान्
समस्तचेष्टासु युनक्ति सर्वगः॥ २६॥

Hiraṇyakaśipu then exclaimed, "What evil spirit has entered into the breast of this silly boy, that thus, like one possessed, be utters such profanity?" "Not into my heart alone," said Prahlāda, "has Viṣṇu entered, but he prevadas all the regions of the universe, and by his omnipresence influences the conduct of all beings, mine, father, and thine.[2]"

हिरण्यकशिपुरुवाच

निष्काम्यतामयं दुष्टः शास्यताञ्च गुरोर्गृहे।
योजितो दुर्मतिः केन विपक्षवितथस्तुतौ॥ २७॥

Away with the wretch." cried the king; "take him to hit preceptor's mansion. By whom could he have becn instigatcd to repeat the lying praises of my foe.'

पराशर उवाच

इत्युक्तोऽसौ तदा दैत्यैर्नीतो गुरुगृहं पुनः।
जग्राह विद्यामनिशं गुरुशुश्रूषणोद्यतः॥ २८॥
कालेऽतीते च महति प्रह्लादमसुरेवरः।
समाहूयाब्रवीत् पुत्र! गाथा काचित् प्रगीयताम्॥ २९॥

According to the commands of his father. Prahlāda was conducted by the Daityas back to the house of his Guru; where, assiduous in attendance on his preceptor, he constantly improved in wisdom. After a considerable time had elapsed, the sovereign of the Asuras scnt for him again; and on his arrival in his presence, desired him to recite some poetical composition. Prahlāda immediately began.

प्रह्लाद उवाच

यतः प्रधानपुरुषौ यतश्चैतच्चराचरम्।
कारणं सकलस्यास्य स नो विष्णुः प्रसीदतु॥ ३०॥

May he from whom matter and soul originate, from whom all that moves or is unconscious proceeds, he who is the cause of all this creation, Viṣṇu, be favourable unto us.

हिरण्यकशिपुरुवाच

दुरात्मा बध्यतामेष नानेनार्थोऽस्ति जीवता।
स्वपक्षहानिकर्तृत्वाद् यः कुलाङ्गारतां गतः॥ ३१॥

पराशर उवाच।

इत्याज्ञप्तास्ततस्तेन प्रगृहीतमहायुधाः।
उद्यतास्तस्य नाशाय दैत्याः शतसहस्रशः॥ ३२॥

On hearing which. Hiraṇyakaśipu exclaimed, "Kill the wretch; he is not fit to live, who is a traitor to his friends, a burning brand to his own race:" and his attendants, obedient to his orders, snatched up their weapons, and rushed in crowds upon Prahlāda, to destroy him.

प्रह्लाद उवाच

विष्णुः शस्त्रेषु युष्माकं मयि चासौ यथा स्थितः।
दैतेयास्तेन सत्येन मा क्रामन्त्वायुधानि मे॥ ३३॥

पराशर उवाच

ततस्तैः शतशो दैत्यैः शस्त्रौघैराहतोऽपि सन्।
नावाप वेदनामल्पामभूच्चैव पुनर्नवः॥ ३४॥

The prince calmly looked upon them and said, "Daityas, as truly as Viṣṇu is present in your weapons and in my body, so truly shall those weapons fail to harm me:" and accordingly, although struck heavily and repeatedly by hundreds of the Daityas, the prince felt not the least pain, and his strength was ever renewed.

हिरण्यकशिपुरुवाच

दुर्बुद्धे! विनिवर्त्तस्व वैरिपक्षस्तवादतः।
अभयं ते प्रयच्छामि मातिमूढमतिर्भव॥ ३५॥

प्रह्लाद उवाच

भयं भयानामपहारिणि स्थिते
मनस्यनन्ते मम कुत्र तिष्ठति।
यस्मिन् स्मृते जन्मजरान्तकादि-
भयानि सर्वाण्यपयान्ति तात॥ ३६॥

His father then endeavoured to persuade him to refrain from glorifying his enemy, and promised him immunity if he .would not be so foolish as to persevere: but Prahlāda replied, that he felt no fear as long as his immortal guardian against all dangers was present in his mind, the recollection of whom was alone sufficient to dissipate all the perils consequent upon birth or human infirmities.

हिरण्यकशिपुरुवाच

भो भोः सर्पा! दुराचारमेनमत्यन्त दुर्मतिम्।
विषज्वालाकुलैर्वक्त्रैः सद्यो नयत संक्षयम्॥ ३७॥

पराशर उवाच

इत्युक्तास्तेन ते सर्पाः कुहकास्तक्षकान्धका।
अदशन्त समस्तेषु गात्रेष्वतिविषोल्वणाः॥ ३८॥
स त्वासक्तमतिः कृष्णे दश्यमानो महोरगैः।
न विवेदात्मनो गात्रं तत्स्मृत्याह्लादसंस्थितः॥ ३९॥

Hiraṇyakaśipu, highly exasperated, commanded the serpents to fall upon his disobedient and insame son, and bite him to death-with their envenomed fangs: and thereupon the great snakes Kuhaka, Takṣaka, and Andhaka, charged with fatal poison, bit the prince in every pare of his body; but he, with thoughts immovably fixed on Kṛṣṇa.felt no pain from their wounds, being immersed in rapturous recollections of that divinity.

सर्पाः ऊचुः

दंष्ट्रा विशीर्णा मणयः स्फुटन्ति
फणेषु तापो हृदयेषुः कम्पः।
नास्य त्वचः स्वल्पमपीह भिन्नं
प्रशाधि दैत्येश्वर! कार्यमन्यत्॥ ४०॥

Then the snakes cried to the king. and said. "Our fangs are broken; our jewelled crests are burst; there is fever in our hoods, and fear in our hearts; but the skin of the youth is still unscathed: have recourse, monarch of the Daityas, to some other expedient."

हिरण्यकशिपुरुवाच

हे दिग्गजाः! सङ्कटदन्तमिश्रा!
घ्नतैनमस्मद्रिपुपक्षभिन्नम्।
तज्ज्ञा विनाशाय भवन्ति तस्य
यथारणेः प्रज्वलितो हुताशः॥ ४१॥

Ho. elephants of the skies" exclaimed the demon, "unite your tusks, and destroy this deserter from his father, and conspirer with my foes. It is thus that often our progeny are our destruction as fire consumes the wood from which it springs.

पराशर उवाच

ततः स दिग्गजैर्बालो भूभृच्छिखरसन्निभैः।
पातितो धरणीपृष्ठे विषाणैरवपीडितः॥ ४२॥
स्मरतस्तस्य गोविन्दमिभदन्ताः सहस्रशः।
शीर्णा वक्षःस्थलं प्राप्य स प्राह पितरं ततः॥ ४३॥
दन्ता गजानां कुलिशाग्रनिष्ठुराः
शीर्णा यदेते न बलं ममैतत्।
महाविपत्पापविनाशनोऽयं
जनार्दनानुस्मरणानुभावः॥ ४४॥

The young prince was then assailed by the elephants of the skies, as vast as mountain peaks; cast down upon the earth, and trampled on, and gored by their tusks: but he continucd to call to mind Govinda, and the tusks of the elephants were blunted against his breast. "Behold," he said to his father, "the tusks of the elephants, as hard as adamant, are blunted; but this is not by any strength of mine: calling upon Janārddana is my defence against such fearful affliction."

हिरण्यकशिपुरुवाच

ज्वाल्यतामसुरा! वह्निरपसर्पत दिग्गजाः।
वायो समेधयाग्निं त्वं दह्यतामेष पापकृत्॥ ४५॥

पराशर उवाच

महाकाष्ठचयच्छन्नमसुरेन्द्रसुतं ततः।
प्रज्वाल्य दानवा वह्निं ददहुः स्वामिनोदिताः॥ ४६॥

Then said the king to his attendants, "Dismiss the elephants, and let fire consume him; and do you, deity of the winds, blow up the fire, that this wicked wretch may be

consumed." And the Dānavas piled a mighty heap of wood around the prince, and kindled a fire, to burn him, as their master had commanded,

प्रह्लाद उवाच

तातैष वह्निः पवनेरितोऽपि
न मां दहत्यत्र समन्ततोऽहम्।
पश्यामि पद्मास्तरणास्तृतानि
शीतानि सर्वाणि दिशां मुखानि॥४७॥

But Prahlāda cried, "Father, this fire, though blown up by the winds, burneth me not; and all around I behold the face of the skies, cool and Fragrant, with beds of lotus flowers."

पराशर उवाच

अथ दैत्येश्वरं प्रोचुर्भार्गवस्यात्मजा द्विजाः।
पुरोहिता महात्मानः साम्ना संस्तूय वाग्मिनः॥४८॥

Then the Brāhmaṇas who were the sons of Bhārgava, illustrious priests, and reciters of the Sāma-Veda, said to the king of the Daityas,

पुरोहिता ऊचुः

राजन्! नियम्यतां कोपो बालेऽत्र तनयेऽनुजे।
कोपो देवनिकायेषु यत्र ते सफलो यतः॥४९॥
तथा तथैनं बालं ते शासितारो वयं नृप।
यथा विपक्षनाशाय विनीतस्ते भविष्यति॥५०॥
बालत्वं सर्वदोषाणां दैत्यराजास्पदं यतः।
ततोऽत्र कोपमत्यर्थं योक्तुमर्हसि नार्भके॥५१॥
न त्यक्ष्यति हरेः पक्षमस्माकं वचनाद् यदि।
ततः कृत्यां वधायास्य करिष्यामो निवर्त्तिनीम्॥५२॥

Priests said– "Sire, restrain your wrath against your own son. How should anger succeed in finding a place in heavenly mansions? As for this lad, we will be his instructors, and teach him obediently to labour for the destruction of your foes. Youth is the season, king, of many errors, and you should not therefore be relentlessly offcnded with a child. If he will not listen to us, and abandon the cause of Hari, we will adopt infallible measures to work his death."

पराशर उवाच

एवमभ्यर्थितस्तैस्तु दैत्यराजः पुरोहितैः।
दैत्यैर्निष्काशयामास पुत्रं पावकसञ्चयात्॥५३॥

The king of the Daityas, thus solicited by the priests, commanded the prince to be liberated from the midst of the flames.

ततो गुरुगृहे बालः स वसन् बालदानवान्।
अध्यापयामास मुहुरुपदेशान्तरे गुरोः॥५४॥

Again established in the dwelling of his preceptor, Prahlāda gave lessons himself to the sons of the demons, in the intervals of his leisure.

प्रह्लाद उवाच

श्रूयतां परमार्थो मे दैतेया दितिजात्मजाः।
न चान्यथैतन्मन्तव्यं नात्र लोभादिकारणम्॥५५॥
जन्म बाल्यं ततः सर्वो जन्तुः प्राप्नोति यौवनम्।
अव्याहतैव भवति ततोऽनुदिवसं जरा॥५६॥
ततश्च मृत्युमभ्येति जन्तुर्दैत्येश्वरात्मजाः।
प्रत्यक्षं दृश्यते चैतदस्माकं भवतां तथा॥५७॥

"Sons of the offspring of Diti," he was accustomed to say to them. "hear from me the supreme truth; nothing else is fit to be regarded; nothing else here is an object to be coveted. Birth, infancy, and youth and the portion of all creatures; and then succeeds gradual and inevitable decay, terminating with all beings, children of the Daityas. in death: this is manifestly visible to all; to you as it is to me.

मृतस्य च पुनर्जन्म भवत्येतच्च नान्यथा।
आगमोऽयं तथा तत्र नोपादानं विनोद्भवः॥५८॥
गर्भवासादि यावत् तु पुनर्जन्मोपपादनम्।
समस्तावस्थकं तावद् दुःखमेवावगम्यताम्॥५९॥
क्षुत्तृष्णोपशमं तद्वच्छीताद्युपशमं सुखम्।
मन्यते बालबुद्धित्वाद् दुःखमेव हि तत् पुनः॥६०॥
अत्यन्तस्तिमिताङ्गानां व्यायामेव सुखैषिणाम्।
भ्रान्तिज्ञानावृताक्षाणां प्रहारोऽपि सुखायते॥६१॥

That the dead are born again, and that it cannot be otherwise, the sacred texts are warrant: but production, cannot be without a material cause; and as long as conception and parturition are the material causes of repeated birth, so long, be sure. is pain inseparable from every period of existence. The simpleton, in his inexperience. fancies that the alleviation of hunger, thirst, cold. and the like is pleasure; but of a truth it is pain; for suffering gives delight to those whose vision is darkened by delusion, as fatigue would be enjoyment to limbs that are incapable of motion.[3]

का शरीरमशेषाणां श्लेष्मादीनां महाचयः।
क्व कान्ति-शोभा-सौरभ्य-कमनीयादयो गुणाः॥६२॥
मांसाऽसृक्पूयविण्मूत्रस्नायुमज्जाऽस्थिसंहतौ।
देहे चेत् प्रीतिमान् मूढो नरके भवितापि सः॥६३॥

This vile body is a compound of phlegm and other humours. Wherc are its beauty, grace, fragrance, or other estimable qualitics? The fool that is fond of a body composed of flesh, blood, matter, ordure, urine, membrane, marrow, and bones will be enamoured of hell.

अग्नेः शीतेन तोयस्य तृषा भक्तस्य च क्षुधा।
क्रियते सुखकर्तृत्वं तद् विलोमस्य चेतरैः॥६४॥
करोति हे दैत्यसुता! यावन्मात्रं परिग्रहम्।
तावन्मात्रं स एवास्य दुःखं चेतसि यच्छति॥६५॥
यावतः कुरुते जन्तुः सम्बन्धान् मनसः प्रियान्।
तावन्तोऽस्य निखन्यन्ते हृदये शोकशङ्कवः॥६६॥
यद् यद् गृहे तन्मनसि यत्र तत्रावतिष्ठतः।
नाशदाहापहरणं तत्र तस्यैव तिष्ठति॥६७॥
जन्मन्यत्र महद् दुःखं म्रियमाणस्य चापि तत्।
यातनासु यमस्योग्रं गर्भसङ्क्रमणेषु च॥६८॥
गर्भे च सुखलेशोऽपि भवद्भिरनुमीयते।
यदि तत् कथ्यतामेवं सर्वं दुःखमयं जगत्॥६९॥

The agreeableness of fire is caused by cold; of water, by thirst; of food, by hunger: by other circumstances their contraries are equally agreeable.[4] The child of the Daitya who takes to himself a wife introduces only so much misery into his bosom; for as many as are the cherished affections of a living creature, so many are the thorns of anxiety implanted in his heart; and he who has large possessions in his house is haunted, wherever he goes, with the apprehension that they may be lost or burnt or stolen. Thus there is great pain in being born: for the dying man there are the tortures of the judge of the deceased, and of passing again into the womb. If you conclude that there is little enjoyment in the embryo state, you must then admit that the world is made up of pain.

तदेवमतिदुःखानामास्मदेऽत्र भवार्णवे।
भवतां कथ्यते सत्यं विष्णुरेकः परायणम्॥७०॥
मा जानीत वयं बाला देही देहेषु शाश्वतः।
जरा-यौवन-जन्माद्या धर्म्मा देहस्य नात्मनः॥७१॥
बालोऽहं तावदिच्छातो यतिष्ये श्रेयसे युवा।
युवाहं वार्द्धके प्राप्ते करिष्याम्यात्मनो हितम्॥७२॥

Verily I say to you that in this ocean of thc world, this sea of many sorrows, Viṣṇu is your only hope. If you say, you know nothing of this; 'wc are children; embodied spirit in bodies is eternal; birth, youth, decay, are the properties of the body, not. of the soul.' But it is in this way that we deceive ourselves. 'I am yet a child; but it is my purpose to exert myself when I am a youth. I am yet a youth; but when I become old 1 will do what is needful for the good of my soul.

वृद्धोऽहं मम कर्माणि समस्तानि न गोचरे।
किं करिष्यामि मन्दात्मा समर्थेन न यत् कृतम्॥७३॥
एवं दुराशयाक्षिप्तमानसः पुरुषः सदा।
श्रेयसोऽभिसुखं याति न कदाचिद् पिपासितः॥७४॥
बाल्ये क्रीडनकासक्ता यौवने विषयोन्मुखाः।
अज्ञा नयन्त्यशक्त्या च वार्द्धकं समुपस्थितम्॥७५॥
तस्माद् बाल्ये विवेकात्मा यतेत श्रेयसे सदा।
बाल्य-यौवन-वृद्धाद्यैर्देहभावैरसंयुतः॥७६॥

I am now old, and all my duties are to be fulfilled. How shall I, now that my faculties fail me do what was left undone when my strength was unimpaired?' In this manner do men, whilst their minds are distracted by

sensual pleasures, ever propose, and never attain final beatitude: they the thirsting. Devoted in childhood to play, and in youth to pleasure, ignorant and impotent they find that old age is come upon them. Therefore even in childhood let the embodied soul acquire discriminative wisdom, and, independent of the conditions of infancy, youth, or age, strive incessantly to be freed.

तदेतद् वो मयाख्यातं यदि जानीत नानृतम्।
तदस्मत्प्रीतये विष्णुः स्मर्य्यतां बन्धमुक्तिदः॥७७॥
आयासः स्मरणे कोऽस्य स्मृतो यच्छति शोभनम्।
पापक्षयश्च भवति स्मरतां तमहर्निशम्॥७८॥
सर्वभूतस्थिते तस्मिन् मतिर्मैत्री दिवानिशम्।
भवतां जाययामेवं सर्वक्लेशान् प्रहास्यथ॥७९॥

This, then, is what I declare to you; and since you know that it is not untrue, do you, out of regard to me, call to your minds Viṣṇu, the libcrator from all bondage. What difficulty is there in thinking upon him, who, when remembered, bestows prosperity; and by recalling whom to memory, day and night, all sin is cleansed away? Let all your thoughts and affections be fixed on him, who is present in all beings, and you shall laugh at every care.

तापत्रयेणाभिहतं यदेतदखिलं जगत्।
तदा शोच्येषु भूतेषु द्वेषं प्राज्ञः कराति कः॥८०॥
अथ भद्राणि भूतानि हीनशक्तिरहं परम्।
मुदं तथापि कुर्वीत हानिर्द्वेषफलं यतः॥८१॥
बद्धवैराणि भूतानि द्वेषं कुर्वन्ति चेत् ततः।
शोच्यान्यहोऽतिमोहेन व्याप्तानीति मनीषिणा॥८२॥

The whole world is suffering under a triple affliction[7] What wise man would feel hatred towards beings who are objects of compassion? If fortune be propitious to them, and I am unable to partake of the like enjoyments, yet wherefore should I cherish malignity towards those who are more prosperous than myself? I should rather sympathise with their happiness; for the suppression of malignant feelings is of itself a reward.[8] If beings are hostile, and indulge in hatred, they are objects of pity to the wise, as encompassed by profound delusion.

एते भिन्नादृशा दैत्या विकल्पाः कथिता मया।
कृत्वाभ्युपगमं तत्र संक्षेपः श्रूयतां मम॥८३॥
विस्तारः सर्वभूतस्य विष्णोर्विश्वमिदं जगत्।
द्रष्टव्यमात्मवत् तस्मादभेदेन विचक्षणैः॥८४॥
समुत्सृज्यासुरं भावं तस्माद् यूयं तथा वयम्।
तथा यत्नं करिष्यामो यथा प्राप्स्याम निर्वृतिम्॥८५॥
या नाग्निना न वार्केण नेन्दुना नैव वायुना।
पर्जन्यवरुणाभ्यां वा न सिद्धैर्न च राक्षसैः॥८६॥
न यक्षैर्न च दैत्येन्द्रैर्नोरगैर्न च किन्नरैः।
न मनुष्यैर्न पशुभिर्देषैर्नैवात्मसम्भवैः॥८७॥
ज्वराक्षिरोगाऽतीसार-प्लीह-गुल्मादिकैस्तथा।
द्वेषेर्ष्यामत्सराद्यैर्वा रागलोभादिभिः क्षयम्॥८८॥
न चान्यैर्नीयते कैश्चिन्नित्या ह्यत्यन्तनिर्मला।
तामाप्नोति मलं त्यक्त्वा केशवे हृदि संस्थिते॥८९॥

These are the reasons for repressing hate which are adapted to the capacities of those who see the deity distinct from his creatures. Hear, briefly, what influences those who have approached the truth. This whole world is but a manifestation of Viṣṇu, who is identical with all things : and it if therefore to be regarded by the wise as not differing from, but as the same with themselves. Let us therefore lay aside the angry passions of our race, and so strive that we obtain that perfect, pure, and eternal happiness, which shall be beyond the power of the elements or their deities, of fire, of the sun, of the moon, of wind, of Indra, of the regent of the sea; which shall be unmolested by spirits of air or earth; by Yakṣas, Daityas, or their chiefs; by the serpent-gods or monstrous demigods of Svarga; which shall be uninterrupted by men or beasts, or by the infirmities of human nature; by bodily sickness and disease,[9] or hatred, envy, malice, passion, or desire; which nothing shall molest, and which every one who fixes his whole heart on Keśava shall enjoy.

असारसंसारविवर्त्तनेषु
मा यात तोषं प्रसभं ब्रवीमि।
सर्वत्र दैत्याः समतामुपेत
समत्वमाराधनमच्युतस्य॥ ९०॥
तस्मिन् प्रसन्ने किमिहास्त्यलभ्यं
धर्मार्थकामैरलमल्पकास्ते।
समाश्रिताद् ब्रह्मतरोरनन्ता-
न्निःसंशयं प्राप्स्यथ वै महत् फलम्॥ ९१॥
इति श्रीविष्णुपुराणे प्रथमांशे सप्तदशोऽध्यायः।

Verily I say unto you, that you shall have no satisfaction in various revolutions through this treacherous world, but that you will obtain placidity for ever by propitiating Viṣṇu, whose adoration is perfect calm. What here is difficult of attainment, when he is pleased ? Wealth, pleasure, virtue, are things of little moment. Precious is the fruit that you shall gather, be assured, from the exhaustless store of the tree of true wisdom."

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NOTES

1. The boon, according to the Vāyu Purāṇa. was, that he should not be slain by any created being : the Kūrma adds. except by Viṣṇu. The Bhāgavata has a similar boon as the Vāyu, and therefore, says the commentator. Viṣṇu assumed the form of the Nṛsiṁha. as being that of neither a man oor an animal.

2. The Purāṇas teach constantly incompatible doctrines. According to this passage, the Supreme Being is not the ioert cause of creation only.. but exercises the functions of an active Providence. The commentator quotes a text of the Veda in support of this view: शास्ता जनानां सर्व्वात्मा। Universal soul entering into men, governs their conduct.' Incongruities, however, are as frequent in the Vedas as in the Purāṇas; but apparently the most ancient parts of the Hindu ritual recognised an active ruler in the Creator of the universe; the notion of abstract deity originating with the schools of philosophy.

3. This is the purport of the sentence apparently, and is that which the comment in part confirms. Literally it is. 'A blow is the pleasure of those whose eyes are darkened by ignorance, whose limbs, exceedingly benumbed, desire.pleasure by exercise,' The commentator divides the sentence, however, and reads it, 'As fatigue would be like pleasure to paralyzed limbs; and a blow is enjoyment to those who are blinded by delusion; that is, by love; for to them a slap, or even a kick. from a mistress would bc a favour.' It is not improbably an allusion to some such venerable pastime as blindman's buff. The interpretation, however. leaves the contruction of the first half of the sentence imperfect, unless the nominative and verb apply to both portions : अत्यन्तस्तिमितांगानां व्यायामेन सुखैषिणां भ्रान्तिज्ञानावृताक्षाणां प्रहारोऽपि सुखायते।

4. They are so far from being sources of pleasure in themselves, that, under different contrasts, they become sources of pain. Heat is agreeable in cold weather : cold is agreeable in hot weather; heat would then be disagreeable. Drink is pleasant to a thirsty man : thirst is agreeable to one who has drunk too much; and.more drink would be painful. So of food, and of other contrasts.

5. 'Divine knowledge is the province only of those who can separate soul from body : that is. who live independent of bodily infirmities and passions. We have not overcome corporeal vicissitudes, and have therefore no concern with such abstruse inquiries.' This is the commentator's explanation of the passage,

6. पिपासितः। Alluding, says the commentator, to the fable of a washerman, who, whilst washing his clothes in the Ganges, proposed daily to drink of its waters, but forgot his purpose in his occupation : or of a boy. who proposed the same as he pursued fish after fish, and never accomplished his intention, being engrossed by his sport : both died without drinking.

7. The three kinds of affliction of the Sāṁkya philosophy : internal, as bodily or mental distress; external, as injuries from men, animals etc.; and superhuman, or inflictions by gods or demons. See S. Kārikā, ver. 1.

8. The construction of the text is elliptical and brief, but the sense is sufficiently clear. अथ भद्राणि भूतानि हीन शक्तिरहंपरं। मुदं तथापि कुर्व्वीत हानिद्वेषफलं यतः॥ The order of the last pāda is thus transposed by the commentator : यतो द्वेषस्य हानिरेव फलं। 'Whence (from feeling pleasure) the abandonment of enmity is verily the consequence.'

9. The orininal rather unpoetically specifies some of these, or fever, ophthalmia, dysentery, spleen, liver, etc. The whole of these defects are the individuals of the three species of pain alluded to before.

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CHAPTER 18

अष्टादशोऽध्यायः

(प्रह्लादस्य विनाशाय दैत्यान् प्रति हिरण्यकशिपोरादेशः)

पराशर उवाच

तस्येवं दानवाश्चेष्टां दृष्ट्वा दैत्यपतेर्भयात्।
आचचक्षुः स चोवाच सूदानाहूय सत्वरः॥ १॥

The Dānavas. observing .the conduct of Prahlāda, reported it to the king, least they should incur his despleasure. He sent for his cooks, and said to them,

हिरण्यकशिपुरुवाच

हे सूदा मम पुत्रोऽसावन्येषामपि दुर्मतिः।
कुमार्गदेशको दुष्टो हन्यतामविलम्बितम्॥ २॥
हालाहलं विषं तस्य सर्वभक्ष्येषु दीयताम्।
अविज्ञातमसौ पापो हन्यतां मा विचार्यताम्॥ ३॥

O cooks! My vile and unprincipled son is now teaching others his impious doctrines: be quick, and put an end to him. Let deadly poison be mixed up with all his vainds, without his knowledge. Hesitate not, but destroy the wretch without delay,

पराशर उवाच

ते तथैव ततश्चक्रुः प्रह्लादाय महात्मने।
विषदानं यथाज्ञप्तं पित्रा तस्य महात्मनः॥ ४॥
हालाहलं विषं घोरमनन्तोच्चारणेन सः।
अभिमन्त्र्य सहान्नेन मैत्रेय बुभुजे तदा॥ ५॥
अविकारं स तद् भुक्त्वा प्रह्लादः स्वस्थमानसः।
अनन्तख्यातिनिर्वीर्य्यं जरयामास तद्विषम्॥ ६॥
ततस्तदा भयत्रस्ता जीर्णं दृष्ट्वा महद्विषम्।
दैत्येश्वरमुपागम्य प्रणिपत्येदमब्रुवन्॥ ७॥

Accordingly they did so, and administered poison to the virtuous Prahlāda, as his father had commanded them. Prahlāda, repeating the name of the imperishable, ate and digested the food in which the deadly poison had been infused, and suffered no harm from it, either in body or mind for it had been rendered innocuous by the name of the eternal. Beholding the strong poison digested, those who had prepared the food were filled with dismay, and hastened to the king, and fell down before him, and said,

सूदा ऊचुः

दैत्यराज! विषं दत्तमस्माभिरतिभीषणम्।
जीर्णं तेन सहान्नेन प्रह्लादेन सुतेन ते॥ ८॥

Cooks said– "King of the Daityas, the fearful poison given by us to your son has been digested by him along with his food, as if it were innocent.

हिरण्यकशिपुरुवाच

त्वर्यतां त्वर्यतां हे हे सद्यो दैत्यपुरोहिताः
कृत्यां तस्य विनाशाय उत्पादयत मा चिरात्॥ ९॥

Hiraṇyakaśipu, on hearing this, exclaimed, "Hasten, hasten, ministrant priests of the Daitya race I instantly perform the rites that will effect his destruction !"

पराशर उवाच

सकाशमागम्य ततः प्रह्लादस्य पुरोहिताः।
सामपूर्वमथोचुस्ते प्रह्लादं विनयान्वितम्॥ १०॥

Then the priests went to Prahlāda, and, having repeated the hymns of the Śama-Veda, said to him, as he respectfully hearkened.

पुरोहिता ऊचुः

जातस्त्रैलोक्यविख्यात आयुष्मन्! ब्रह्मणः कुले।
दैत्यराजस्य तनयो हिरण्यकशिपोर्भवान्॥ ११॥
किं देवैः किमनन्तेन किमन्येन तवाश्रयः।
पिता ते सर्वलोकानां त्वं तथैव भविष्यसि॥ १२॥
तस्मात् परित्यजैनां त्वं विपक्षस्तवसंहिताम्।
वाचं पिता समस्तानां गुरूणां परमो गुरुः॥ १३॥

"You have been born prince, in the family of Brahmā, celebrated in the three worlds, the son of Hiraṇyakaśipu, the king of the Daityas; why should you acknowledge dependance upon the gods? why upon the eternal? Your father is the stay of all worlds, as you they self in turn shall be. Desist, then, from celebrating the praises of an enemy; and remember, that of all venerable preceptors, a father is most venerable.

प्रह्लाद उवाच

एवमेतन्महाभागाः! श्लाघ्यमेतन्महाकुलम्।
मरीचेः सकलेऽप्यस्मिन् त्रैलोक्ये कोऽन्यथा वदेत्॥ १४॥
पिता च मम सर्वस्मिन् जगत्युत्कृष्टचेष्टितः।
एतदप्यवगच्छामि सत्यमत्रापि नानृतम्॥ १५॥
गुरुणामपि सर्वेषां पिता परमको गुरुः।
यदुक्तं भ्रान्तिरत्रापि स्वल्पापि हि न विद्यते॥ १६॥
पिता गुरुर्न सन्देहः पूजनीयः प्रयत्नतः।
तत्रापि नापराध्यामीत्येवं मनसि मे स्थितम्॥ १७॥
यदेतत् किमनन्तेनेत्युक्तं युष्माभिरीदृशम्।
को ब्रवीति यथायुक्तं किन्तु नैतद् वचोऽर्थवत्॥ १८॥

Prahlāda replied to them, "Illusctious Brāhmaṇas, it is true that the Family of Marīci is renowned in the three worlds; this cannot be denied: and I also admit, what is equally indisputable, that my father is mighty over the universe. There is no error, not the least, in what you have said, 'that a father is the most venerable of all holy teachers:' he is a venerable instructor, no doubt, and is ever to be devoutly reverenced. To all these things I have nothing to object; they find a ready assent in my mind: but when you say, 'Why should I depend upon the eternal?' who can give assent to this as right ? the words are void of meaning."

इत्युक्त्वा सोऽभवन्मौनी तेषां गौरवयन्त्रितः।
प्रहस्य च पुनः प्राह किमनन्तेन साध्विति॥ १९॥
साधु भोः किमनन्तेन साधु भो गुरवो मम।
श्रूयतां यदनन्तेन यदि खेदं न यास्यथ॥ २०॥
धर्मार्थकाममोक्षाख्याः पुरुषार्था उदाहृताः।
चतुष्टयमिदं यस्मात् तस्मात् किं किमिदं वृथा॥ २१॥
मरीचिमिश्रैर्दक्षेण तथैवान्यैरनन्ततः।
धर्मः प्राप्तस्तथैवान्यैरर्थः कामस्तथापरैः॥ २२॥
तत्तत्त्ववेदिनो भूत्वा ज्ञानध्यानसमाधिभिः।
अवापुर्मुक्तिमपरे पुरुषा ध्वस्तबन्धनाः॥ २३॥
सम्पदैश्वर्यमाहात्म्यज्ञानसन्ततिकर्मणाम्।
विमुक्तेश्चैकतालभ्यं मूलमाराधनं हरेः॥ २४॥
यतो धर्मार्थकामाख्यं मुक्तिश्चापि फलं द्विजाः।
तेनापि हि किमेत्येवमनन्तेन किमुच्यते॥ २५॥
किञ्चात्र बहुनोक्तेन भवन्तो गुरवो मम।
वदन्तु साधु वाऽसाधु विवेकोऽस्माकमल्पकः॥ २६॥

Having said thus much, he was silent awhile, being restrained by respect to their sacred functions; but he was unable to repress his smiles, and again said, "What need is there of the eternal? admirable! most worthy of you who are my venerable preceptors. Hear what need there is of the eternal. If to hearken will not give you pain. The fourfold objects of men are said to be virtue, desire, wealth, final emancipation. Is he who is the source of all these of no avail ? Virtue was derived from the eternal by Dakṣa, Marīchi, and other patriarchs; wealth has been obtained from him by others; and by others, the enjoyment of their desires: whilst those who. through true wisdom and holy contemplation, have come to know his essence, have been released from their bondage, and have attained freedom from existence for ever. The glorification of Hari, attainable by unity, is the root of all riches, dignity, renown, wisdom, progeny. righteousness, and liberation. Virtue, wealth, desire, and even final freedom, Brahmans, are fruits bestowed by him. How then can it be said, 'What need is there of the eternal ? But enough of this: what occasion is there to say more? You are my venerable preceptors, and speak you good or evil, it is not for my weak judgment to decide."

पुरोहिता ऊचुः

दह्यमानस्त्वमस्माभिरग्निना बाल रक्षितः।

भूयो न वक्ष्यसीत्येवं नैव ज्ञातोऽस्यबुद्धिमान्॥ २७॥

यदास्मद्वचनान्मोहग्राहं न त्यक्ष्यते भवान्।

ततः कृत्यां विनाशाय तव स्रक्ष्याम दुर्मतेः॥ २८॥

The priests said to him, "We preserved you, boy, when you were about to be consumed by fire. confiding that you would no longer eulogize your father's foes: we knew not how unwise you were: but if you will not desist form this infatuation at our advice, we shall even proceed to perform the rites that will inevitably descroy you." '

प्रह्लाद उवाच

कः केन हन्यते जन्तुर्जन्तुः कः केन रक्ष्यते।

हन्ति रक्षति चैवात्मा ह्यसत् साधु समाचरन्॥ २९॥

To this menace. Prahlāda answered, "What living creature slays, or is slain ? what living creature preserves, or is preserved? Each is his own destroyer or preserver, as be follows evil or good[1]."

पराशर उवाच

इत्युक्तास्तेन ते क्रुद्धा दैत्यराजपुरोहिताः।

कृत्यामुत्पादयामासुर्ज्वालामालोज्ज्वलाकृतिम्॥ ३०॥

अतिभीमा समागम्य पादन्यासक्षतक्षितिः।

शूलेन सा सुसंक्रुद्धा तं जघानाशु वक्षसि॥ ३१॥

तत् तस्य हृदयं प्राप्य शूलं बालस्य दीप्तिमत्।

जगाम खण्डितं भूमौ तत्रापि शतधा गतम्॥ ३२॥

यत्रानपायी भगवान् हृद्यास्ते हरिरीश्वरः।

भङ्गो भवति वज्रस्य तत्र शूलस्य का कथा॥ ३३॥

अपाये तत्र पापैश्च पातिता तत्र याजकैः।

तानेव सा जघानाशु कृत्या नाशं जगाम च॥ ३४॥

कृत्यया दह्यमानांस्तान् विलोक्य स महामतिः।

त्राहि कृष्णेत्यनन्तेति वदन्नभ्यवपद्यत॥ ३५॥

Thus spoken to by the youth, the priests of the Daitya sovereign were incensed, and instantly had recourse to magic incantations. by which a female form, enwreathed with fierce flame, was engendered: she was of fearful aspect, and the earth was parched beneath her tread, as she approached Prahlāda, and smote him with a fiery trident on the breast. In vain! for the weapon fell, broken into a hundred pieces, upon the ground. Against the breast in which the imperishable Hari resides the thunderbold would be shivered, much more should such a weapon be split in pieces. The magic being, then directed against the virtuous prince by the wicked priests, turned upon them, and, having quickly destroyed them, disappeared. But Prahlāda, beholding them perish, hastily appealed to Kṛṣṇa, the eternal, for succour, and said,

प्रह्लाद उवाच

सर्वव्यापिन् जगद्रूप जगत्स्रष्टर्जनार्दन।

पाहि विप्रानिमानस्माद् दुःसहान्मन्त्रपावकात्॥ ३६॥

यथा सर्वेषु भूतेषु सर्वव्यापी जगद्गुरुः।

विष्णुरेव तथा सर्वे जीवन्त्वेते पुरोहिताः॥ ३७॥

यथा सर्वगतं विष्णुं मन्यमानो न पावकम्।

चिन्तयाम्यरिपक्षेऽपि जीवन्त्वेते पुरोहिताः॥ ३८॥

ये हन्तुमागता दत्तं यैर्विषं यैर्हुताशनः।

यैर्द्विग्गजैरहं क्षुण्णो दष्टः सर्पैश्च यैरपि॥ ३९॥

तेष्वहं मित्रभावेन समः पापोऽस्मि न क्वचित्।

तथा तेनाद्य सत्येन जीवन्त्वसुरयाजकाः॥ ४०॥

"Oh Janārddana ! who are every where, the creator and substance of the world, preserve these Brahmans from this magical and insupportable fire. As you are Viṣṇu, present in all creatures, and the protector of the world, so let these priests be restored to life. If, whilst devoted to the omnipresent Viṣṇu, I think no sinful resentment against my foes, let these priests be restored to life. If those who have come to slay me, those by whom poison was given me, the fire that would have burned, the elephants that would have crushed. and snakes that would have stung me, have been regarded by me as friends; if I have been unshaken in soul, and am without fault in your sight; then, I implore you, let these, the priests of the Asuras, be now restored to life.

पराशर उवाच

इत्युक्तास्तेन ते सर्वे संस्पृष्टाश्च निरामयाः।
समुत्तस्थुर्द्विजा भूयस्तञ्चोचुः प्रश्रयान्वितम्॥४१॥

Thus having prayed, the Brāhmaṇas immediately rose up, uninjured and rejoicing; and bowing respectfully to Prahlāda, they blessed him, and said,

पुरोहिता ऊचुः

दीर्घायुरप्रतिहत-बलवीर्यसमन्वितः।
पुत्र-पौत्र-धनैश्वर्ययुक्तो वत्स! भवोत्तम॥४१॥

Excellent prince, may your days be many; irresistible be your prowess; and power and wealth and posterity be thine.

पराशर उवाच

इत्युक्त्वा तं ततो गत्वा यथावृत्तं पुरोहिताः।
दैत्यराजाय सकलमाचचक्षुर्महामुने॥४३॥

इति श्रीविष्णुपुराणे प्रथमांशेऽष्टादशोऽध्यायः।

Having thus spoken, they withdrew, and went and told the king of the Daityas all that had passed.

NOTES

1. This is not the doctrine of the impassibility of soul, taught in the Vedas : हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतं। उभौ तौ न विजानीमो नायं हन्ति न हन्यते 'We do not recognise either the doctrin- that supposes the slayer to slay or the slain to be killed; this (spiritual existence) neither kills nor is killed.' The same is inculcated at great length, and with great beauty. in the Bhāgavat Gītā : नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः। ने चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥ 'Weapons wound it not; fire doth not consume it; water cannot drown it: nor doth it wither before the winds:' or, as rendered by Schlegel, 'Non illum penetant tela; non illum comburit flamma; neque illum perfundunt aquae; nec ventus exsiccat,' P.17. new edition. But in the passage of our text. all that the Hindus understand of Fate. is referred to. Death or immunity, prosperity or adversity, are in this life the inevitable consequences of conduct in a prior existence : no man can suffer a penalty which his vices in a preceding state of being have not incurred, nor can he avoid it if they have.

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CHAPTER 19

एकोनविंशोऽध्यायः

(प्रह्लादं प्रति हिरण्यकशिपोरुक्तिः, प्रह्लादस्य विष्णुस्तवश्च)

पराशर उवाच

हिरण्यकशिपुः श्रुत्वा तां कृत्यां वितथीकृताम्।
आहूय पुत्रं पप्रच्छ प्रभावस्यास्य कारणम्॥ १॥

Parāśara said— When Hiraṇyakaśipu heard that the powerful incantations of his priests had been defeated, he sent for his son, and demanded of him the secret of his extraordinary might.

हिरण्यकशिपुरुवाच

प्रह्लाद! सुप्रभावोऽसि किमेतत् ते विचेष्टितम्।
एतन्मन्त्रादिजनितमुताहो सहजं तव॥ २॥

पराशर उवाच

एवं पृष्टस्तदा पित्रा प्रह्लादोऽसुरबालकः।
प्रणिपत्य पितुः पादाविदं वचनमब्रवीत्॥ ३॥

"Prahlāda," he said, "you are possessed of marvellous powers; whence are they derived? are they the result of magic rites? or have they accompanied you from birth? Prahlāda. thus interrogated, bowed down to his father's feet, and replied.

प्रह्लाद उवाच

न मन्त्रादिकृतं तात! न वा नैसर्गिकं मम।
प्रभाव एष सामान्यो यस्य यस्याच्युतो हृदि॥ ४॥
अन्येषां यो न पापानि चिन्तयत्यात्मनो यथा।
तस्य पापागमस्तात! हेत्वभावान्न विद्यते॥ ५॥
कर्मणा मनसा वाचा परपीडां करोति यः।
तद्बीजजन्य फलति प्रभूतं तस्य चाशुभम्॥ ६॥
सोऽहं न पापमिच्छामि न करोमि वदामि वा।
चिन्तयन् सर्वभूतस्थमात्मन्यपि च केशवम्॥ ७॥
शारीरं मानसं दुःखं दैवं भूतभवं तथा।
सर्वत्र शुभचित्तस्य तस्य मे जायते कुतः॥ ८॥
एवं सर्वेषु भूतेषु भक्तिरव्यभिचारिणी।

कर्त्तव्या पण्डितैर्ज्ञात्वा सर्वभूतमयं हरिम्॥ ९॥

"Whatever power I possess, father, is neither the result of magic ritcs, nor is it inseparable from my nature; it is no more than that which is possessed by all in whose hearts Acyuta abides. He who meditates not of wrong to others, but considers them as himself, is free from the effects of sin, inasmuch the cause does not exist; but he who inflicts pain upon others, in act, thought, or speech, sows the seed of future birth, and the fruit that awaits him after birth is pain. I wish no evil to any, and do and speak no offence; for I behold Keśava in all beings, as in my own soul. Whence should corporeal or mental suffering or pain, inflicted by elements or the gods, affect me, whose heart is thoroughly purified by him? Love, then, for all creatures will be assiduously cherished by all those who are wise in the knowledge that Hari is all things."

पराशर उवाच

इति श्रुत्वा स दैत्येन्द्रः प्रासादशिखरे स्थितः।
क्रोधान्धकारितमुखः प्राह दैतेयकिङ्करान्॥ १०॥
दुरात्मा क्षिप्यतामस्मात् प्रासादाच्छतयोजनात्।
गिरिपृष्ठे पतत्वस्मिन् शिलाभिन्नाङ्गसंहतिः॥ ११॥
ततस्त चिक्षिपुः सर्वे बालं दैतेयदानवाः।
पपात सोऽप्यधः क्षिप्तो हृदयेनोद्वहन् हरिम्॥ १२॥
पतमानं जगद्धात्री जगद्धातरि केशवे।
भक्तियुक्तं दधारैनमुपसङ्गम्य मेदिनी॥ १३॥

When he had thus spoken, the Daitya monarch, his face darkened with fury, commanded his attendants to cast his son from the summit of the palace where he was sitting, and which was many Yajanas in height, down upon the tops of the mountains, where his body should be dashed to pieces against the rocks. Accordingly the Daityas hurled the boy down, and he tell cherishing Hari in his heart, and Earth, the nurse of all creatures, received him gently on her lap, thus entirely devoted to Keśava, the protector of the world.

ततो त्रिलोक्य तं स्वस्थमविशीर्णास्थिपञ्जरम्।
हिरण्यकशिपुः प्राह शम्बरं मायिनां वरम्॥ १४॥

Beholding him uninjured by the fall and sound in every bone, Hiraṇyakaśipu addressed himself to Samvara, the mightiest of enchanters, and said to him,

हिरण्यकशिपुरुवाच

नास्माभिः शक्यते हन्तुमसौ दुर्बुद्धिबालकः।
मायां वेत्ति भवांस्तस्मान्माययैनं निषूदय॥ १५॥

"This perverse boy is not to be destroyed by us: do you, who are potent in the arts of delusion, contrive some device for his destruction."

शम्बर उवाच

सूदयाम्येष दैत्येन्द्र पश्य मायाबलं मम।
सहस्रमात्रं मायानां यस्य कोटिशतं तथा॥ १६॥

Samvara replied. "I will destroy him: you shall behold, king of the Daityas, the power of delusion, the thousand and the myriad artifices that it can employ."

पराशर उवाच

ततः स ससृजे मायां प्रह्लादे शम्बरोऽसुरः।
विनाशमिच्छन् दुर्बुद्धिः सर्वत्र समदर्शिनि॥ १७॥
समाहितमतिर्भूत्वा शम्बरेऽपि विमत्सरः।
मैत्रेय! सोऽपि प्रह्लादः सस्मार मधुसूदनम्॥ १८॥
ततो भगवता तस्य रक्षार्थं चक्रमुत्तमम्।
आजगाम समाज्ञप्तं ज्वालामालि सुदर्शनम्॥ १९॥
तेन मायासहस्रं तच्छम्बरस्याशुगामिना।
बालस्य रक्षता देहमैकैकश्येन सूदितम्॥ २०॥
संशोषकं तथा वायुं दैत्येन्द्रास्त्वदमब्रवीत्।
शीघ्रमेष ममादेशाद् दुरात्मा नीयतां क्षयम्॥ २१॥
तथेत्युक्त्वा तु सोऽप्येनं विवेश पवनो लघु।
शीतोऽतिरूक्षः शोषाय तद्देहस्यातिदुःसहः॥ २२॥
तेनाविष्टमथात्मानं स बुद्ध्वा दैत्यबालकः।
हृदयेन महात्मानं दधार धरणीधरम्॥ २३॥
हृदयस्थस्ततस्तस्य तं वायुमतिभीषणम्।
पपौ जनार्दनः क्रुद्धः स ययौ पवनः क्षयम्॥ २४॥

Then the ignorant Asura Samvara practised subtile wiles for the extermination of the firm-minded Prahlāda: but he, with a tranquil heart, and void of malice towards Samvara. directed his thoughts uninterruptedly to the destroyer of Madhu; by whom the excellent discus, the flaming Sudarsana, was dispatched to defend the youth; and the thousand devices of the evil-destined Samvara were every one foiled by this defender of the prince. The king of the Daityas then commanded the withering wind to breathe its blighting blast upon his son: and, thus commanded, the wind immediately penetrated into his frame, ' cold, cutting, drying, and insufferable. Knowing that the wind had entered into his' body, the Daitya boy applied his whole heart to the mighty upholder of the earth, and Janārddana, seated in his heart, waxed wroth, and drank up the fearful wind, which had thus hastened to its own annihilation.

क्षीणासु सर्वमायासु पवने च क्षयं गते।
जगाम सोऽपि भवनं गुरोरेव महामतिः॥ २५॥
अहन्यहन्यथाचार्यो नीतिं राज्यफलप्रदाम्।
ग्राहयामास तं बालं राज्ञामुशनसा कृताम्॥ २६॥
गृहीतनीतिशास्त्रं तं विनीतञ्च यदा गुरुः।
मेने तदैनं तत्पित्रे कथयामास शिक्षितम्॥ २७॥

आचार्य उवाच

गृहीतनीतिशास्त्रस्ते पुत्रो दैत्यपते! कृतः।
प्रह्लादस्तत्त्वतो वेत्ति भार्गवेण यदीरितम्॥ २८॥

When the devices of Samvara were all frustrated, and the blighting wind had perished, the prudent prince repaired to the residence of his preceptor. His teacher instructed him daily in the science of polity, as essential to the administration of government, and invented by Uśanas for the benefit of kings; and when he thought that the modest prince was well grounded in the principles of the science, he told the king that Prahlāda was thoroughly conversant with the rules of government as laid down by the descendant of Bhṛgu.

हिरण्यकशिपुरुवाच

मित्रेषु वर्त्तते कथमरिवर्गेषु भूपतिः।
प्रह्लाद! त्रिषु कालेषु मध्यस्थेषु कथं चरेत्॥ २९॥
कथं मन्त्रिष्वमात्येषु बाह्येष्वभ्यन्तरेषु च।
चारेषु चौरवर्गेषु शङ्कितेष्वितरेषु च॥ ३०॥
कृत्याकृत्यविधानेषु दुर्गाटविकसाधने।
प्रह्लाद कथ्यतां सम्यक् तथा कण्टकशोधने॥ ३१॥
एतच्चान्यच्च सकलमधीतं भवता यथा।
तथा मे कथ्यतां ज्ञातुं तवेच्छामि मनोगतम्॥ ३२॥

Hiraṇyakaśipu therefore summoned the prince to his presence, and desired him to repeat what he had learned; how a king should conduct himselt towards friends or foes; what measures he should adopt at the three periods (of advance, retrogression, or stagnation); how he should treat his councillors, his ministers, the officers of his government and of his household, his emissaries, his subjects, those of doubtful allegiance, and his foes; with whom should he contract alliance; with whom engage in war; what sort of fortress he should construct; how forest and mountain tribes should be reduced; how internal grievances should be rooted out: all this, and what else he had studied, the youth was commanded by his father to explain.

पराशर उवाच

प्रणिपत्य पितुः पादौ तथा प्रश्रयभूषणः॥ ३३॥
प्रह्लादः प्राह दैत्येन्द्रं कृताञ्जलिपुटस्तथा।

To this, Prahlāda having bowed affectionately and reverentially to the feet of the king. touched his forehead and thus replied:

प्रह्लाद उवाच

ममोपदिष्टं सकलं गुरुणा नात्र संशयः।
गृहीतञ्च मया किन्तु न सदेतन्मतं मम॥ ३४॥
साम चोपप्रदानञ्च भेददण्डौ तथापरौ।
उपायाः कथिताः सर्वे मित्रादीनाञ्च साधने॥ ३५॥
तानेवाहं न पश्यामि मित्रादींस्तात! मा क्रुधः।

साध्याभावे महाबाहो! साधनैः किं प्रयोजनम्॥३६॥
सर्वभूतात्मके तात! जगन्नाथे जगन्मये।
परमात्मनि गोविन्दे मित्रामित्रकथा कुतः॥३७॥
त्वय्यस्ति भगवान् विष्णुर्मयि चान्यत्र चास्ति सः।
यतस्ततोऽयं मित्रं मे शत्रुश्चेति पृथक् कुतः॥३८॥
तदेभिरलमत्यर्थं दुष्टारम्भोक्तिविस्तरैः।
अविद्यान्तर्गतैर्यत्नः कर्त्तव्यस्तात! शोभने॥३९॥
विद्याबुद्धिरविद्यायामज्ञानात् तात! जायते।
बालोऽग्निं किं न खद्योतमसुरेश्वर! मन्यते॥४०॥

"It is true that I have been instructed in all these matters by my venerable preceptor, and I have learnt them, but I cannot in all approve them. It is said that conciliation, gifts, punishment, and sowing dissension are the means of securing friends (or overcoming foes)[1]; but I, father—bc not angry-"know neither friends nor foes, and where no object is to be accomplished, the means of effecting it are superfluous. It were idle to talk of friend or foe in Govinda, who is the supreme soul, lord of the world, consisting of the world, and who is identical with all beings. The divine Viṣṇu is in you, father, in me and in all every where else; and hence how can I speak of friend or foe. as distinct from myself? It is therefore waste of time to cultivate such tedious and unprofitable sciences, which are but false knowledge, and all our energies should be dedicated to the acquirement of true wisdom. The notion that ignorance is knowledge arises, father, from ignorance. Does not the child, king of the Asuru. imagine the firefly to be a spark of fire?

तत् कर्म यन्न बन्धाय सा विद्या या विमुक्तये।
आयासायापरं कर्म विद्यान्या शिल्पनैपुणम्॥४१॥
तदेतदवगम्याहमसारं सारमुत्तमम्।
निशामय महाभाग! प्रणिपत्य ब्रवीमि ते॥४२॥
न चिन्तयति को राज्यं को धनं नाभिवाञ्छति।
तथापि भाव्यमेवैतदुभयं प्राप्यते नरैः॥४३॥
सर्व एव महाभाग! महत्वं प्रति सोद्यमाः।
तथापि पुंसां भाग्यानि नोद्यमा भूतिहेतवः॥४४॥
जडानामविवेकानामसुराणामपि प्रभो।
भोग्यभोज्यानि राज्यानि सन्त्यनीतिमतामपि॥४५॥
तस्माद् यतेत पुण्येषु य इच्छेन्महतीं श्रियम्।
यतितव्यं समत्वे च निर्वाणमपि चेच्छता॥४६॥
देवा मनुष्याः पशवः पक्षिवृक्षसरीसृपाः।
रूपमेतदनन्तस्य विष्णोर्भिन्नमिव स्थितम्॥४७॥
एतद्विजानता सर्वं जगत् स्थावरजङ्गमम्।
द्रष्टव्यमात्मवद् विष्णुर्यतोऽयं विश्वरूपधृक्॥४८॥
एवं ज्ञाते स भगवाननादिः परमेश्वरः।
प्रसीदत्यच्युतस्तस्मिन् प्रसन्ने क्लेशसंक्षयः॥४९॥

That is active duty, which is not for our bondage; that is knowledge, which is for our liberation: all other duty is good only unto weariness; all other knowledge is only the cleverness of an artist. Knowing this, I look upon all such acquirement as profitless. That which is really profitable hear me, oh mighty monarch, thus prostrate before you, proclaim. He who cares not for dominion, he who cares not for wealth, shall assuredly obtain both in a life to come. All men. illustrious prince, are toiling to be great; but the destinies of men, and not their own exertions, are the cause of greatness. Kingdoms are the gifts of fate, and are bestowed upon the stupid, the ignorant, the cowardly, and those to whom the science of government is unknown. Let him therefore who covets the goods of fortune be assiduous in the practice of virtue: let him who hopes for final liberation learn to look upon all things as equal and the same. Gods, men, animals, birds, reptiles, all are but forms of one eternal Viṣṇu, existing as it were detached from himself. By him who knows this, all the existing world, fixed or movable, is to be regarded as identical with himself, as proceeding alike from Viṣṇu, assuming a universal from. When this is known, the glorious god of all who is without beginning or end, is pleased; and when he is pleased, there is an end of affliction."

एतच्छ्रुत्वा तु कोपेन समुत्थाय वरासनात्।
हिरण्यकशिपुः पुत्रं पदा वक्षस्यताडयत्॥५०॥

उवाच च स कोपेन सामर्षः प्रज्वलन्निव।
निष्पिष्य पाणिना पाणिं हन्तुकामो जगद् यथा॥५१॥

On hearing this, Hiraṇyakaśipu started up from his throne in a fury, and spurned his son on the breast with his foot. Burning with rage, he wrung his hands, and exclaimed,

हिरण्यकशिपुरुवाच

हे विप्रचित्ते! हे राहो! हे बलैष महार्णवे।
नागपाशैर्दृढैर्बद्ध्वा क्षिप्यतां मा विलम्ब्यताम्॥५२॥
अन्यथा सकलो लोकस्तथा दैतेयदानवाः।
अनुयास्यन्ति मूढस्य मतमस्य दुरात्मनः॥५३॥
बहुशो वारितोऽस्माभिरयं पापस्तथापरैः।
स्तुतिं करोति दुष्टानां वध एवोपकारकः॥५४॥

"Ho Vipracitti! ho Rāhu! ho Bali[2]"! bind him with strong bands.[1] and cast him into the ocean, or all the regions, the Daityas and Dānavas. will become converts to the doctrines of this silly wretch. Repeatedly prohibited by us, he still persists in the praise of our enemies. Death is the Just retribution of the disobedient.

पराशर उवाच

ततस्ते सत्वरा दैत्या बद्ध्वा तं नागबन्धनैः।
भर्तुराज्ञां पुरस्कृत्य चिक्षिपुः सलिलालये॥५५॥
ततश्चचाल चलता प्रह्लादेन महार्णवः।
उद्वेलोऽभूत् परं क्षोभमुपेत्य च समन्ततः॥५६॥
भूर्लोकमखिलं दृष्ट्वा प्लाव्यमानं महाम्भसा।
हिरण्यकशिपुर्दैत्यानिदमाह महामते॥५७॥

The Daityas accordingly bound the prince with strong bands, as their lord had commanded, and threw him into the sea. As he floated on the waters, the ocean was convulsed throughout its whole extent, and rose in mighty undulations, threatening to submerge the earth.

हिरण्यकशिपुरुवाच

देतेयाः सकलैः शैलैरत्रैव वरुणालये।
निश्छिद्रैः सर्वशः सर्वैश्चीयतामेष दुर्म्मतिः॥५८॥
नाग्निर्दहति नैवायं शस्त्रैश्छिन्नो न चोरगैः।
क्षयं नीतो न वातेन न विषेण न कृत्यया॥५९॥
न मायाभिर्न चैवोच्चात् पातितो न च दिग्गजैः।
बालोऽतिदुष्टचित्तोऽयं नानेनार्थोऽस्ति जीवता॥६०॥
तदेष तोयधावत्र समाक्रान्तो महीधरैः।
तिष्ठत्वब्दसहस्रान्तं प्राणान् हास्यति दुर्मतिः॥६१॥
ततो दैत्या दानवाश्च पर्वतैस्तं महोदधौ।
आक्रम्य चयनं चक्रुर्योजनानि सहस्रशः॥६२॥
स चितः पर्वतैरन्तः समुद्रस्य महामतिः।
तुष्टावाह्निकवेलायामेकाग्रमतिरच्युतम्॥६३॥

This when Hiraṇyakaśipu observed, he commanded the Daityas to hurl rocks into the' sea, and pile them closely on one another, burying beneath their incumbent mass him whom fire would not burn, nor weapons pierce, nor serpents bite; whom the pestilential gale could not blast, nor poison nor magic spirits nor incantations destroy; who fell from the loftiest heights unhurt; who foiled the elephants of the spheres: a son of depraved heart, whose life was a perpetual curse. "Here." he cried, "since he cannot the, here let him live for thousands of years at the bottom of the ocean, overwhelmed by mountains. Accordingly the Daityas and Dānavas hurled upon Prahlāda, whilst in the great ocean, ponderous rocks, and piled them over him for many thousand miles: but he, 'still with mind undisturbed, thus offered daily praise to Viṣṇu, lying at the bottom of the sea, under the mountain heap.

प्रह्लाद उवाच

नमस्ते पुण्डरीकाक्ष! नमस्ते पुरुषोत्तम।
नमस्ते सर्वलोकात्मन्! नमस्ते तिग्मचक्रिणे॥६४॥
नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च।
जगद्धिताय कृष्णाय गोविन्दाय नमो नमः॥६५॥
ब्रह्मत्वे सृजते विश्वं स्थितौ पालयते पुनः।
रुद्ररूपाय कल्पान्ते नमस्तुभ्यं त्रिमूर्त्तये॥६६॥
देवा यक्षासुराः सिद्धा नागा गन्धर्व्वकिन्नराः।
पिशाचा राक्षसाश्चैव मनुष्याः पशवस्तथा॥६७॥
पक्षिणः स्थावराश्चैव पिपीलिकाः सरीसृपाः।

भूमिरापो नभो वायुः शब्दः स्पर्शस्तथा रसः॥६८॥
रूपं गन्धो मनो बुद्धिरात्मा कालस्तथा गुणाः।
एतेषां परमार्थञ्च सर्वमेतत् त्वमच्युत॥६९॥

Prahlāda said– "Glory to you, god of the lotus eye: glory to you, most excellent of spiritual things : glory to you, soul of all worlds: glory to you, wielder of the sharp discus: glory to the best of Brahmans; to the friend of Brahmans and of kine; to Kṛṣṇa, the preserver of the world: to Govinda be glory. To him who, as Brahmā, creates the universe; who in its existence if its preserver; be praise. To you, who at the end of the Kalpa. takest the form of Rudra; to you, who are triform; be adoration. You, Acyuta, are the gods, Yakṣas, demons, saints, serpents, choristers and dancers of heaven, goblins, evil spirits, men, animals, birds, insects, reptiles, plants, and stones, earth, water, fire, sky, wind, sound, touch, taste, colour, flavour, mind, intellect, soul, timc, and the qualities of nature: you are all these, and the chief object of them all.

विद्याविद्ये भवान् सत्यमसत्यं त्वं विषामृते।
प्रवृत्तञ्च निवृत्तञ्च कर्म्म वेदोदितं भवान्॥७०॥
समस्तकर्म्मभोक्ता च कर्म्मोपकरणानि च।
त्वमेव विष्णो! सर्वाणि सर्वकर्म्मफलञ्च यत्॥७१॥
मय्यन्यत्र तथाशेषभूतेषु भुवनेषु च।
तवैव व्याप्तिरैश्वर्य्यगुणसंसूचिका प्रभो॥७२॥
त्वां योगिनश्चिन्तयन्ति त्वां यजन्ति च यच्विनः।
हव्यकव्यभुगेकस्त्वं पितृदेवस्वरूपधृक्॥७३॥

You are knowledge and ignorance, truth and falsehood, poison and ambrosia. You are the performance and discontinuance of acts[4]: you are the acts which the Vedas enjoin: you are the enjoyer of the fruit of all acts, and the means by which they are accomplished. You. Viṣṇu, who are the soul of all, are the fruit of all acts of piety. Your universal diffusion, indicating might and goodness, is in me, in others, in all creatures, in all worlds. Holy ascetics meditate on you: pious priests sacrifice to you. You alone, identical with the gods and the fathers of mankind, receivest burnt-offerings and oblations.

रूप महत् ते स्थितमत्र विश्वं
ततश्च सूक्ष्मं जगदेतदीश।
रूपाणि सर्वाणि च भूतभेदा-
स्तेष्वन्तरात्माख्यमतीव सूक्ष्मम्॥७४॥
तस्माच्च सूक्ष्मादिविशेषणाना-
मगोचरे यत् परमात्मरूपम्।
किमप्यचिन्त्यं तव रूपमस्ति
तस्मै नमस्ते पुरुषोत्तमाय॥७५॥
सर्वभूतेषू सर्वात्मन्! या शक्तिरपरा तव।
गुणाश्रया नमस्तस्यै शाश्वतायै सुरेश्वर॥७६॥
यातीतगोचरा वाचां मनसाञ्चाविशेषणा।
ज्ञानिज्ञानपरिच्छेद्या तां वन्दे चेश्वरीं पराम्॥७७॥
ॐ नमो वासुदेवाय तस्मै भगवते सदा।
व्यतिरिक्तं न यस्यास्ति व्यतिरिक्तोऽखिलस्य यः॥७८॥

The univcrse is you intellectual form;' whence proceedcd you subtile form, this world: thence are you all subtile elements and elementary beings, and the subtile principle, that is called soul, within them. Hence the supreme soul of all objects, distinguished as subtile or gross, 'which is imperceptible, and which cannot be conceived, is even a form of you. Glory be to you, Puṛṣottama; and glory to that imperishable form which, soul of all, is another manifestation of you might, the asylum of all qualities, existing in all creatures. I salute her, the supreme goddess, who is beyond the senses; whom the mind, the tongue, cannot define; who is to be distinguished alone by the wisdom of the truly wise.

नमस्तस्मै नमस्तस्मै नमस्तस्मै महात्मने।
नामरूपं न यस्यैको योऽस्तित्वेनोपलभ्यते॥७९॥
यस्यावताररूपाणि समर्चन्ति दिवौकसः।
अपश्यन्तः परं रूपं नमस्तस्मै महात्मने॥८०॥

Om! Salutation to Vāsudeva: to him who is the eternal lord; he from whom nothing is distinct; he who is distinct from all. Glory be

to the great spirit again and again: to him who is without name or shape; who sole is to be known by adoration; whom, in the forms manifested in his descents upon earth, the dwellers in heaven adore; for they behold not his inscrutable nature.

योऽन्तस्तिष्ठन्नशेषस्य पश्यतीशः शुभाशुभम्।
तं सर्वसाक्षिणां विष्णुं नमस्ये परमेश्वरम्॥८१॥
नमोऽस्तु विष्णवे तस्मै यस्याभिन्नमिदं जगत्।
ध्येयः स जगतामाद्यः प्रसीदतु ममाव्ययः॥८२॥
यत्रोतमेतत् प्रोतञ्च विश्वमक्षरमव्ययम्।
आधारभूतः सर्वस्य स प्रसीदतु मे हरिः॥८३॥
नमोऽस्तु विष्णवे तस्मै नमस्तस्मै पुनः पुनः।
यत्र सर्वं यतः सर्वं यः सर्वं सर्वसंश्रयः॥८४॥
सर्वगत्वादनन्तस्य स एवाहमवस्थितः।
मत्तः सर्वमहं सर्वं मयि सर्वं सनातने॥८५॥
अहमेवाक्षयो नित्यः परमात्मात्मसंश्रयः।
ब्रह्मसंज्ञोऽहमेवाग्रे तथान्ते च परः पुमान्॥८६॥
इति श्रीविष्णुपुराणे प्रथमांशे एकोनविंशोऽध्यायः।

I glorify the supreme deity Viṣṇu. the universal witness, who seated internally, beholds the good and ill of all. Glory to that Viṣṇu from whom this world is not distinct. May he, ever to be meditated -upon as the beginning of the universe have compassion upon me: may he, the supporter of all, in whom every thing is warped and woven', undecaying. imperishable, have compassion upon me. Glory, again and again, to that being to whom all returns, from whom all proceeds; who is all, and in whom all things are: to him whom I also am; for he is every where; and through whom all things are from me. I am all things: all things are in me, who am everlasting. I am undecayable, ever enduring, the receptacle of the spirit of the supreme. Brahma is my name; the supreme soul, that is before all things, that is after the end of all.

NOTES

1. These are the four Upāyas. 'means of success,' specified in the Amara-kośa : भेदोदण्डः साम दानमित्युपायचतुष्टयं।

2. Celebrated Daityas. Bṛhaspati is one of the chief Dānavas, or sons of Danu, and appointed king over them by Brahmā. Rāhu was the son of Siṁhikā, more known as the dragon's head. or ascending node, being a chief agent in eclipses. Bali was sovereign of the three worlds in the time of the dwarf incarnation, and afterwards monarch of Pātāla.

3. With Nāgapāśas, "snake-nooses:' tortuous and twining round the limbs like serpents.

4. Acts of devotion—sacrifices, oblations, observance of rules of purification, alms-giving, and the like—opposed to ascetic and contemplative worship, which dispenses with the ritual.

5. Havya and Kavya. oblations of ghee or oiled butler; the former presented to the gods, the latter to the Pitṛs.

6. Mahat, the first product of nature, intellect.

7. The preceding passage was addressed to the Puruṣa. or spiritual nature, of the supreme being : this is addressed to his material essence, his other energy, अपराशक्तिः। that is, to Pradhāna.

8. Or rather, 'woven as the warp and woof;' यत्रोतं प्रोतं विश्वं—उत meaning wovea by the long threads, and प्रोत 'by the cross threads.'

****

CHAPTER 20

विंशोऽध्यायः

(श्रीभगवत आविर्भावः, हिरण्यकशिपुवधश्च)

पराशर उवाच

एवं सञ्चिन्तयन् विष्णुमभेदेनात्मनो द्विज।
तन्मयत्वमवाप्याग्र्यं मेने चात्मानमच्युतम्॥ १॥
विसस्मार तथात्मानं नान्यत् किञ्चिदजानत।
अहमेवाव्ययोऽनन्तः परमात्मेत्यचिन्तयत्॥ २॥
तस्य तद्भावनायोगात् क्षीणपापस्य वै क्रमात्।
शुद्धेऽन्तःकरणे विष्णुस्तस्थौ ज्ञानमयेऽच्युतः॥ ३॥
योगप्रभावात् प्रह्लादे जाते विष्णुमयेऽसुरे।
चलत्युरगबन्धैस्तैर्म्मैत्रेय त्रुटितं क्षणात्॥ ४॥
भ्रान्तग्राहगणः सोर्मिर्ययौ क्षोभं महार्णवः।
चचाल च मही सर्वा सशैलवनकानना॥ ५॥
स च तं शैलसम्पातं दैत्यैर्न्यस्तमथोपरि।

प्रक्षिप्य तस्मात् सलिलान्निश्चक्राम महामतिः॥ ६॥
दृष्ट्वा च स जगद् भूयो गगनाद्युपलक्षणम्।
प्रह्लादोऽस्मीति सस्मार पुनरात्मानमात्मना॥ ७॥
तुष्टाव च पुनर्धीमाननादिं पुरुषोत्तमम्।
एकाग्रमतिरव्यग्रो यतवाक्कायमानसः॥ ८॥

Parāśara said—Thus meditating upon Viṣ ṇu, as identical with his own spirit, Prahlāda became as .one with him, and finally regarded himself as the divinity : he forgot entirely his own individuality, and was conscious of nothing else than his being the inexhaustible, cternal, supreme soul; and in consequence of thc efficacy of this conviction of identity, the imperishable Viṣṇu, whose essence is wisdom, became present in his heart, which was wholly purified from sin. As soon as, through the force of his contemplation, Prahlāda had become one with Viṣṇu, the bonds with which hc was bound burts instantly asunder; the ocean was violently uplifted; and the monsters of. the deep were alarmed; earth with all her forests and mountains trembled; and the prince, putting aside the rocks which the demons bad piled upon him, came forth from out the main. When he beheld the outer world again, and contemplated earth and heaven, he remembered who he was, and recognised himself to be Prahlāda; and again he hymned Puruṣottama, who is without beginning or end; his mind being steadily and undevia cingly addressed to the object of his prayers, and his speech, thoughts, and acts being firmly under control.

प्रह्लाद उवाच

ॐ नमः परमार्थार्थ स्थूलसूक्ष्मक्षराक्षर।
व्यक्ताव्यक्त कलातीत सकलेश निरञ्जन॥ ९॥
गुणाञ्जन गुणाधार निर्गुणात्मन् गुणस्थिर।
मूर्त्तामूर्त महामूर्ते सूक्ष्ममूर्त्ते स्फूटास्फुट॥ १०॥
करालसौम्यरूपात्मन् विद्याविद्यालयाच्युत।
सदसद्रूप सद्भाव सदसद्भावभावन॥ ११॥
नित्यानित्यप्रपञ्चात्मन् निष्प्रपञ्चामलाश्रित।
एकानेक नमस्तुभ्यं वासुदेवादिकारण॥ १२॥
यः स्थूलसूक्ष्मः प्रकटः प्रकाशो
यः सर्वभूतो न च सर्वभूतः
विश्वं यतश्चैतदविश्वहेतो-
र्नमोऽस्तु तस्मै पुरुषोत्तमाय॥ १३॥

"Om glory to the end of all: to you. lord, who are subtile and substantial; mutable and immutable; perceptible and impcrceptible; divisible and indivisible; indefinable and definable; the subject of attributes, and void of attributes; abiding in qualities, though they abide not in you; morphous, and amorphous; minute and vast; visible and invisible; hideousness and beauty; ignorance and wisdom; cause and effect: existence and non-existence; comprehending all that is good and evil; essence of perishable and imperishable elements; asylum of undeveloped rudiments. Oh you who are both one and many, Vāsudeva, first cause of all; glory be unto you. Oh you who are large and small, manifest and hidden; who are all beings, and are not all beings; and from whom, although distinct from universal cause, the universe proceeds; to you, Puruṣottama, be all glory."

पराशर उवाच।

तस्य तद्येतसो देवः स्तुतिमित्थं प्रकुर्वतः।
आविर्बभूव भगवान् पीताम्बरधरो हरिः॥ १४॥
ससम्भ्रमस्तमालोक्य समुत्थायाकुलाक्षरम्।
नमोऽस्तु विष्णवेत्येतद् व्याजहारासकृद् द्विज॥ १५॥

Whilst with mind intent on Viṣṇu, he thus pronounced his praises, the divinity, clad in yellow robes, suddenly appeared before him. Startled at the sight, with hesitating speech Prahlāda pronounced repeated salutations to Viṣṇu, and said,

प्रह्लाद उवाच

देव प्रपन्नार्त्तिहर प्रसादं कुरु केशव।
अवलोकनदानेन भूयो मां पावयाच्युत॥ १६॥

Prahlāda said— "Oh you who removest all worldly grief, Keśava. be propitious unto me; again sanctify me, Acyuta, by your sight."

श्रीभगवानुवाच

कुर्वतस्ते प्रसन्नोऽहं भक्तिमव्यभिचारिणीम्।
यथाभिलषितो मत्तः प्रह्लाद व्रियतां वरः॥ १७॥

The deity replied– "I am pleased with the faithful attachment you have shown to me: demand from me, Prahlāda. whatever you desire."

प्रह्लाद उवाच

नाथ योनिसहस्रेषु येषु येषु व्रजाम्यहम्।
तेषु तेष्वच्युता भक्तिरच्युतास्तु सदा त्वयि॥ १८॥
या प्रीतिरविवेकानां विषयेष्वनपायिनी।
त्वामनुस्मरतः सा मे हृदयान्माऽपसर्पतु॥ १९॥

श्रीभगवानुवाच

मयि भक्तिस्तवास्त्येव भूयोऽप्येवं भविष्यति।
वरस्तु मत्तः प्रह्लाद व्रियतां यस्तवेप्सितः॥ २०॥

Prahlāda replied, "In all the thousand births through which I may be doomed to pass, may my faith in you, Acyuta, never know decay; may passion, as fixed as that which the worldly-minded feel for sensual pleasures, ever animate my heart, always devoted unto you." Bhagavān answered, "You have already devotion unto me, and ever shall have it: now choose some boon, whatever is in your wish."

प्रह्लाद उवाच

मयि द्वेषानुबन्धोऽभूत् संस्तूतावुद्यते तव।
मत्पितुस्तत्कृतं पापं देव तस्य प्रणश्यतु॥ २१॥
शास्त्राणि पातितान्यङ्गे क्षिप्तो यद्याग्निसंहतौ।
दंशितश्चोरगैर्दत्तं यद्विषं मम भोजने॥ २२॥
बद्ध्वा समुद्रे यत् क्षिप्तो यद्यितोऽस्मि शिलोच्चयैः।
अन्यानि चाप्यसाधूति यानि यानि कृतानि मे॥ २३॥
त्वयि भक्तिमतो द्वेषादघं तत्सम्भवञ्च यत्।
त्वत्प्रसादात् प्रभो सद्यस्तेन मुच्येत मे पिता॥ २४॥

Prahlāda then said, "I have been. hated, for that I assiduously proclaimed your praise: do you, oh lord, pardon in my father this sin that he has committed. Weapons have been hurled against me; I have been thrown into the flames; I have been bitten by venomous, snakes; and poison has been mixed with my food; I have been bound and cast into the sea; and heavy rocks have been heaped upon me: but all this. .and whatever ill beside has been wrought against me; whatever wickedness has been done to me, because I put my faith in you; all, through your mercy, has been suffered by me unharmed: and do, you therefore free my father from this iniquity."

श्रीभगवानुवाच

प्रह्लाद सर्वमेतत् ते मत्प्रसादाद भविष्यति।
अन्यञ्च ते वरं दद्मि व्रियतामसुरात्मज॥ २५॥

To this application Viṣṇu replied, "All this shall be unto you. through my favour: but I give you another boon: demand it, son of the Asura."

प्रह्लाद उवाच

कृतकृत्योऽस्मि भगवन् वरेणानेन यत् त्वयि।
भवित्री त्वत्प्रसादेन भक्तिरव्यभिचारिणी॥ २५॥
धर्म्मार्थकामैः किं तस्य मुक्तिस्तस्य करे स्थिता।
समस्तजगतां मूले यस्य भक्तिः स्थिरा त्वयि॥ २७॥

Prahlāda answered and said, ``All my desires, oh lord, have been fulfilled by the boon that you have granted, that my faith in you shall never know decay. Wealth, virtue, love, are as nothing; for even liberation is in his reach whose faith is firm in you, root of the universal world."

श्रीभगवानुवाच

यथा ते निश्चलं चेतो मयि भक्तिसमन्वितम्।
तथा त्वं मत्प्रसादेन निर्वाणं परमाप्स्यसि॥ २८॥

Viṣṇu said. "Since your heart is filled immovably with trust in me, you shalt, through my blessing, attain freedom from existence."

पराशर उवाच

इत्युक्त्वान्तर्दधे विष्णुस्तस्य मैत्रेय! पश्यतः।
स चापि पुनरागम्य ववन्दे चरणौ पितुः॥ २९॥
तं पिता मूर्द्ध्न्युपाघ्राय परिष्वज्य च पीडितम्।
जीवसीत्याह वत्सेति बाष्पार्द्रनयनो द्विज॥ ३०॥

प्रीतिमांश्चाभवत् तस्मिन्ननुतापी महासुरः।
गुरुपित्रोश्चकारैवं शुश्रूषां सोऽपि धर्म्मवित्॥ ३१॥
पितर्य्युपरतिं नीते नरसिंहस्वरूपिणा।
विष्णुना सोऽपि दैत्यानां मैत्रेयाभूत पतिस्ततः॥ ३२॥
ततो राज्यद्युतिं प्राप्य कर्म्मशुद्धिकरीं द्विज।
पुत्रपौत्रांश्च सुबहूनवाप्यैश्वर्य्यमेव च॥ ३३॥
क्षीणाधिकारः स यदा पुण्यपापविवर्जितः।
तदासौ भगदद्ध्यानात् परे निर्वाणमाप्तवान्॥ ३४॥

Thus saying, Viṣṇu vanished from his sight, and Prahlāda repaired to his father, and bowed down before him. His father kissed him on the forehead[1], and embraced him, and shed tears, and said, "Dost you live. my son?" And the great Asura repented of his former cruelty, and treated him with kindness: and Prahlāda, fulfilling his duties like any other youth, continued diligent in the service of his preceptor and his father. After his father had been put to death by Viṣṇu in the form of the man-lion[2]. Prahlāda became the sovereign of the Daityas; and possessing the splendours of royalty consequent upon his piety, exercised extensive sway, and was blessed with a numerous progeny. At the expiration of an authority which was the reward of his meritorious acts, he was freed-from the consequences of moral merit or demerit, and obtained, through meditation on the deity, final exemption from existence.

एवम्प्रभावो दैत्योऽसौ मैत्रेयासीन्महामतिः।
प्रह्लादो भगवद्भक्तो यं त्वं मामनुपृच्छसि॥ ३५॥
यस्त्वेतच्चरितं तस्य प्रह्लादस्य महात्मनः।
शृणोति तस्य पापानि सद्यो गच्छन्ति संक्षयम्॥ ३६॥
अहोरात्रकृतं पापं प्रह्लादचरितं नरः।
शृण्वन् पठंश्च मैत्रेय व्यपोहति न संशयः॥ ३७॥
पौर्णमास्याममावस्यामष्टम्यामथवा पठन्।
द्वादश्यां वा तदाप्नोति गोप्रदानफलं द्विज॥ ३८॥
प्रह्लादं सकलापत्सु यथा रक्षितवान् हरिः।
तथा रक्षित यस्तस्य शृणोति चरितं सदा॥ ३९॥

इति श्रीविष्णुपुराणे प्रथमांशे विंशोऽध्यायः

Such, Maitreya, was the Daitya Prahlāda, the wise and faithful worshipper of Viṣṇu, of whom you wished to hear; and such was his miraculous power. Whoever listens to the history of Prahlāda is immediately cleansed from his sins: the- iniquities that he commits, by night or by day, shall be expiated by once hearing, or once reading, the history of Prahlāda, The perusal of this history on the day of full moon, of new moon, or on the eighth or twelfth day of the lunation, shall yield fruit equal to the donation of a cow[4]. As Viṣṇu protected Prahlāda in all the calamities to which he was exposed, so shall the deity protect him who listens constantly to The tale[5].

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NOTES

1. Literally, 'having smelt his forehead.' I have elsewhere had had occasion to observe this practice : Hindu Theatre. 11. 45.

2. Here is another instance of that brief reference to popular and prior legends, which is frequent in this Purāṇa. The man-lion Avatāra is referred to in several of the Purāṇas, but I have met with the story in detail only in the Bhāgavata. It is there said that Hiraṇyakaśipu asks his son, why if Viṣṇu is every where, he is not visible in a pillar in the hall, where they are assembled. He then rises, and strikes the column with his first: on which Viṣṇu, in a form which is neither wholly a lion nor a man, issues from it, and a conflict ensues, which ends in Hiraṇyakaśipu's being torn to pieces. Even this account, therefore, is not in all particulars the same as the popular version of the story.

3. The days of full and new moon are sacred with all sects of Hindus : the eighth and twelfth days of the lunar half month were considered holy by the Vaiṣṇavas, as appears from the text. The eighth maintains its character in a great degree from the eighth of Bhādra being the birthday of Kṛṣṇa; but the eleventh, in more recent Vaiṣṇava works, as the Brahma Vaivartta Purāṇa, has taken the place of the twelfth, and is even more sacred than the eighth.

4. Or any solemn gift: that of a cow is held particularly sacred; but it implies accompaniments of a more costly character, ornaments and gold.

5. The legend of Prahlāda is inserted in detail in the Bhāgavata and Nāradīya Purāṇas, and in the Uttara Khaṇḍa of the Pādma: it is adverted to more briefly' in the Vāyu, Liṅga, Kūrma, etc . in the Mokṣa Dharma of the Mahābhārata, and in the Hari Vaṁśa.

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CHAPTER 21

एकविंशोऽध्यायः

(प्रह्लादवंशकथनम्)

पराशर उवाच

संह्लादपुत्र आयुष्मान शिविर्वाष्कल एव च।
विरोचनस्तु प्राह्लादिर्बलिर्ज्ञेयो विरोचनात्॥ १॥
बलेः पुत्रशतन्त्वासीद् बाणज्येष्ठं महामुने!
हिरण्याक्षसुताश्चासन् सर्व एव महाबलाः॥ २॥
उत्कुरः शकुनिश्चैव भूतसन्तापनस्तथा।
महानाभो महाबाहुः कालनाभस्तथापरः॥ ३॥

The sons of Saṁhrāda. the son of Hiraṇyakaśipu were Āyauṣmān, Śivi. and Vāṣkala[1]. Prahlāda had a son named Virocana; whose son was Bali, who had a hundred sons, of whom Bāṇa was the eldest[2]. Hiraṇyākṣa also had many sons, all of whom were Daityas of great prowess; Utkura, Śakuni, Bhūtasantāpana, Mahānābha, the mighty-armed and the valiant Tāraka. These were the sons of Diti".

अभवन् दनुपुत्राश्च द्विमूर्द्धा शङ्करस्तथा।
अयोमुखः शङ्कुशिराः कपिलः शम्बरस्तथा॥ ४॥
एकचक्रो महाबाहुस्तारकश्च महाबलः।
स्वर्भानुर्वृषपर्वा च पुलोमा च महाबलः॥ ५॥
एते दनोः सुताः ख्याता विप्रचित्तिश्च वीर्यवान्।
स्वर्भानोस्तु प्रभा कन्या शर्म्मिष्ठा वार्षपर्वणी॥ ६॥
उपदानवी-हयशिराः प्रख्याता वरकन्यकाः।

The children of Kaśyapa by Danu were Dvimūrddhā, Śankara, Ayomukha, Śaṅkuśiras, Kapila, Samvara, Ekachakra, and another mighty Tāraka, Svarbhānu, Vṛṣaparvan. Puloman, and the powerful Vipracitti; these were the renowned Dānavas, or sons of Danu[4]. Swarbhānu had a daughter named Prabhā[5]; and Śarmiṣṭhā[6] was the daughter of Vṛṣaparvan, as were Upadānavī and Hayaśirā[7].

वैश्वानरसुते चोभे पुलोमा कालका तथा॥ ७॥
उभे सुते महाभागे मरीचेस्तु परिग्रहः।
ताभ्यां पुत्रसहस्राणि षष्टिर्दानवसत्तमाः॥ ८॥
पौलोमा कालकेयाश्च मारीचतनयाः स्मृताः।
ततोऽपरे महावीर्य्या दारुणास्त्वतिनिर्घृणाः॥ ९॥

Vaiśvānara[8] had two daughters, Pulomā aud Kālikā. who were both married to Kaśyapa, and bore him sixty thousand distinguished Dānavas, called Paulomas and Kālakanjas[9], who were powerful, ferocious, and cruel.

सिंहिकायामथोत्पन्ना विप्रचित्तेः सुतास्तथा।
व्यंशः शल्यश्च बलवान् नभश्चैव महाबलः॥ १०॥
वातापिर्नमुचिश्चैव इल्वलः खसृमस्तथा।
अञ्जको नरकश्चैव कालनाभस्तथैव च॥ ११॥
स्वर्भानुश्च महावीर्य्यश्चक्रयोधी महाबलः।
एते ते दानवाः श्रेष्ठा दनुवंशविवर्द्धनाः॥ १२॥
एतेषां पुत्रपौत्राश्च शतशोऽथ सहस्रशः।
प्रह्लादस्य तु दैत्यस्य निवातकवचाः कुले॥ १३॥
समुत्पन्नाः सुमहता तपसा भावितात्मनः।

The sons of Vipracitti by Sinhikā (the sister of Hiraṇyakaāśipu) were Vyanśa. Śalya the strong. Nabha the powerful. Vatāpi, Namuchī. Ilwala. Khasrima. Anjaka. Nārāka, and Kālanābha, the valiant Swarbhānu, and the mighty Vakttayodhī[10]. These were the most eminent Dānavas[11], through whom the race of Danu was multiplied by hundred, and thousands through succeeding generations.

षट् सुताः सुमहासत्त्वास्ताम्रायाः परिकीर्त्तिताः॥ १४॥
शुकी श्येनी च भासी च सुग्रीवी शुचिगृध्रिका।
शुकी शुकानजनयदुलूकी प्रत्युलूककान्॥ १५॥
श्येनी श्येनांस्तथा भासी भासान् गृध्रांश्च गृध्र्यपि।
शुच्यौदकान् पक्षिगणान् सुग्रीवी तु व्यजायत॥ १६॥
अश्वानुष्ट्रान् गर्दभांश्च ताम्रवंशः प्रकीर्तितः।

In the family of the Daitya Prablāda, the Nivāta Kavachas were born, whose spirits were purified by rigid austerity[12]. *Tāmrā (the* wife of Kaśyapa) had six illustrious daughters, named Śukī, Syenī. Bhāsī, Sugrīvī, Suchī, and Gridhṛkā. Śukī gave birth to parrots, owls, and crows[13]; Syenī to hawks; Bhāsī to kites; Gṛdhrkā to vultures; Śuci to water-fowl; Sugrīvī to horses, camels, and asses, Such were the progeny of Tāmrā.

विनतायास्तु पुत्रौ द्वौ विख्यातौ गरुडारुणौ॥ १७॥

सुपर्णः पततां श्रेष्ठो दारुणः पन्नगाशनः।

Vinatā bore to Kaśyapa two celebrated sons, Garūda and Aruṇa : the former, also called Suparṇa, was the king of the feathered tribes, and the remorseless enemy of the serpent race[14].

सुरसायां सहस्रन्तु सर्पाणाममितौजसाम्॥ १८॥

अनेकशिरसां ब्रह्मन् खेचराणां महात्मनाम्।

The children of Surasā were a thousand mighty many-headed serpents, traversing the sky[15].

काद्रवेयास्तु बलिनः सहस्रममितौजसः॥ १९॥

सुपर्णवशगा ब्रह्मन् जज्ञिरे नैकमस्तकाः।

तेषां प्रधानभूतास्तु शेषवासुकितक्षकाः॥ २०॥

शङ्खः श्वेतो महापद्मः कम्बलाश्वतरौ तथा।

एलापत्रस्तथा नागः कर्कोटक-धनञ्जयौ॥ २१॥

एते चान्ये च बहवो दन्दशूका विषोल्वणाः।

The progeny of Kadru were a thousand powerful many-headed serpents, of immeasurable might, subject to Garuḍa; the chief amongst whom were Śeṣa, Vāsukī Takṣ uka. Śankha, Śweta. Mahāpadma. Kambala, Asvatara, Elāpatra, Nāga, Karkkota, Dhananjaya, and many other fierce and venomous serpents,[16].

गणं क्रोधवशं विद्धि तस्याः सर्वे च दंष्ट्रिणः॥ २२॥

स्थलजाः पक्षिणोऽब्जाश्च दारुणाः पिशिताशनाः।

क्रोधा तु जनयामास पिशाचांश्च महाबलान्॥ २३॥

The family of Krodhavaśā were all Sharp-toothed monsters[17], whether on the earth, amongst the birds, or in the waters, that were devourers of flesh.

गास्तु वै जनयामास सुरभिर्म्महिषांस्तथा।

इरा वृक्ष-लता-बल्लीस्तृणजातीश्च सर्वशः।

खसा तु यक्षरक्षांसि मुनिरप्सरसस्तथा॥ २४॥

अरिष्टा तु महासत्त्वान् गन्धर्वान् समजीजनत्।

Surabhi[18] was the mother of cows and buffaloes[18]: Irā, of trees and creeping plants and shrubs, and every kind of grass: Khaśa, of the Rākṣhasas and Yakṣas[20]: Muni, of the Apsarasas[21]: and Ariṣṭā, of the illustrious Gandharvas.

एते कश्यपदायादाः कीर्त्तिताः स्थाणु-जङ्गमाः॥ २५॥

तेषां पुत्राश्च पौत्राश्च शतशोऽथ सहस्रशः।

These were the children of Kaśyapa, whether movable or stationary, whose descendants multiplied infinitely through successive generations",

एष मन्वन्तरे सर्गो ब्रह्मन् स्वारोचिषे स्मृतः॥ २६॥

वैवस्वते च महति वारुणे वितते क्रतौ।

जुह्वानस्य ब्रह्मणो वै प्रजासर्ग इहोच्यते॥ २७॥

पूर्वं यत्र तु सप्तर्षीनुत्पन्नान् सप्त मानसान्।

पुत्रत्वे कल्पयामास स्वयमेव पितामहः॥ २८॥

गन्धर्वभोगिदेवानां दानवानाञ्च सत्तम!

This creation, oh Brahman, took place in the second or Śvārociśa Manvantara. In the present or Vaivasvata Manvantara, Brahmā being engaged at the great sacrifice instituted by Varuṇa, the creation of progeny, as it is called, occurred; for he begot, as his sons. the seven Ṛṣis,, who were formerly mind-engendered; and was himself the grandsire of the Gandharvas, serpents, Dānavas, and gods"[23].

दितिर्विनष्टपुत्रा वै तोषयामास कश्यपम्॥ २९॥

तया चाराधितः सम्यक् कश्यपस्तपतां वरः।

वरेण च्छन्दयायास सा च वव्रे ततोवरम्॥ ३०॥

पुत्रमिन्द्रवधार्थाय समर्थममितौजसम्।

स च तस्मै वरं प्रादाद् भार्य्यायै मुनिसत्तम॥ ३१॥

दत्त्वा च वरमत्युग्रं कश्यपस्तामुवाच ह।

शक्रं पुत्रो निहन्ता ते यदि गर्भं शरच्छतम्॥ ३२॥
समाहिताति प्रयता शुचिनी धारयिष्यसि।
इत्येवमुक्त्वा तां देवीं सङ्गतः कश्यपो मुनिः॥ ३३॥
दधार सा च तं गर्भं सम्यक् शौचसमन्विता।
गर्भमात्मवधार्थाय ज्ञात्वातं मघवानपि॥ ३४॥
शुश्रूषुस्तामथागच्छद् विनयादमराधिपः।
तस्याश्चैवान्तरं प्रेप्सुरतिष्ठत् पाकशासनः॥ ३५॥

Diti, having lost her children, propitiated Kaśyapa; and the best of ascetics, being pleased with her, promised her a boon; on which she prayed for a son of irresistible prowess and valour, who should destroy Indra. The excellent Muni granted his wife the great gift she had solicited, but with one condition : "You shall bear a son," he said, "who shall slay Indra, if with thoughts wholly pious, and person entirely pure, you carefully carry the babe in your womb for a hundred years. ' Having thus said, Kaśyapa departed; and the dame conceived. and during gestation assiduously observed the rules of mental and personal purity. When the king of the immortals learnt that Diti bore a son destined for his destruction, he came to her, and attended upon her with the utmost humility. watching for an opportunity to disappoint her intention.

ऊने वर्षशते चास्या ददर्शान्तरमात्मना।
अकृत्वा पादयोः शैचं दितिः शयनमाविशत्॥ ३६॥
निद्राञ्चाहारयामास तस्याः कुक्षिं प्रविश्य सः!
वज्रपाणिर्म्महागर्भं चिच्छेदाथ स सप्तधा॥ ३७॥
स पीड्यमानो वज्रेण प्ररुरोदातिदारुणम्।
मा रोदीरिति तं शक्रः पुनः पुनरभाषत॥ ३८॥
सोऽभवत् सप्तधा गर्भस्तमिन्द्रः कुपितः पुनः।
एकैकं सप्तधा चक्रे वज्रेणारिविदारिणा॥ ३९॥
मरुतो नाम देवास्ते बभूवुरतिवेगिनः।
यदुक्तं वै मघवता तेनैव मरुतोऽभवन्॥ ४०॥
इति श्रीविष्णुपुराणे प्रथमेऽंशे एकविंशोऽध्यायः।

At last, in the last year of the century, the opportunity occurred. Diti retired one night to rest without performing the prescribed ablution of her feet, and fell asleep; on which the thunderer divided with his thunderbolt the embryo in her womb into seven portions, The child, thus mutilated, cried bitterly; and Indra repeatedly attempted to console and silence it. but in vain: on which the god, being incensed, again divided each of the seven portions into seven, and thus formed the swift-moving deities called Marutas (winds). They derived this appellation from the words with which Indra bad addressed them (Mā rodīh, 'Weep not'); and they became forty-nine subordinate diviniities, the associates of the wielder of the thunderbolt.[24]

NOTES

1. The Pādma Purāṇa makes these the sons of Prahlāda. The Bhāgavata says there were five sons, but does not give the names. It also insects the sons of Hlāda, making them the celebrated demons Ilwala and Vatāpi. The Vāyu refers to Hlāda, other Daityas, famous in Paurāṇic legend. making his son, Nisunda; and his sons. Sunda and Upasunda : the former the father of Marīcha and Tārakā; the latter, of Mūka.

2. The Padma Purāṇa and Vāyu name several of these, but they are not of any note : the latter gives the names of two daughters, who are more celebrated, Pūtanā and Śakuni.

3. The descendents of Hiraṇynkṣa are said. in the Pādma Purāṇa. to have extended to seventy-seven crores. or seven hundred and seventy millions. Some copies, for Tāraka, read Kālanābha.

4. The Pādma and Vāyu Purāṇa furnish a much longer list of names. but those of most note are the same as of the text. with which also the Bhāgavata for the most part agrees.

5. The Bhāgavata makes Prabhā the wife of Namuci : according to the Vāyu, she is the mother of Nahuṣa.

6. Married to Yayāti. as will be related.

7. The text might be understood to imply that the latter two were the daughters of Vaiśwānara; and the Bhāgavata has, "The four lovely daughters of Vaiśwānara were Upadānavī, Hayaśiras, Pulomā, and Kélakā." The Pādma substitutes Vajrā and Sundarī for the two formet names. The Vāyu

specifies only Puloma and Kālikā as the daughters of Vaiśwānara, as does our text. Upadānavī, according to the Bhāgavata. is the wife of Hiraṇyākṣa : and Hayaśiras. of Kratu,

8. Though not specified by the text as one of the Dānavas, he is Included in the catalogue of the Vāyu, and the commentator on the Bhāgavata calls him a son of Danu.

9. The word is also read Kūlakas and Kālakeyas: the Mahābhārata, I. 643, has Kālakanjas.

10. The text omits the two most celebrated of the Sainhikeyas, or sons of Sinhikā. Rāhu (see ch. IX. note 8.) and Ketu. who are specified both in the Bhāgavata and the Vāyu, the former as the eldest son. Of the other sons it is said by the Vāyu that they were all killed by Paraśurāma.

11. Two names of note, found in the Vāyu, are omitted by the Viṣṇu; that of Puloman. the father of Sachi. the wife of Indra. and mother of Jayanta; and Māyā, the father of Vajrakāmā and Mahodarī.

12. The Bhāgavata says the Paulomas were killed by Arjuna. who therefore, the commentator observes, were the same as the Nivāta Kavachas : but the Mahābhārata describes the destruction of the Nivāta Kavachas and of the Paulomas and Kālakeyas as the successive exploits of Arjuna. Vana Purāṇa 8. I. 633. The story is narrated of detail only in the Mahābhārata, which is consequently prior to all the Purāṇas in which the allusion occurs. According to that work, the Nivāta Kavachas were Dānavas, to the number of thirty millions, residing in the depths of the sea : and the Paulomas and Kālakanjas were the children of two Daitya dames, Pulomā and Kālakā, inhabiting Hiraṇyapura, the golden city, floating in the air.

13. All the copies read शुको शुकानजनयदुलूकी प्रत्युलूककान्। which should be, Śūkī bore parrots; and Ulūkī, the several sorts of owls :' but *Ulūkī* is nowhere named as one of the daughters of Tāmrā; and the reading may be,उलूकप्रत्यलूककान्। 'Owls and birds opposed to owls, i. e, crows. The authorities generally concur with our text; but the Vāyu has a somewhat different account: or. Śūkī, married to Garuḍa, the mother of parrots; : Śyenī. married to Aruṇa, mother of Sampāti and Jaṭāyu : Bhāsī, the mother of jays, owls, crows, peacocks, pigeons, and fowls : Krauñcī, the parent of curlews, herons, cranes : and Dhṛtarāṣṭrī, the mother of geese, ducks, teal, and other water-fowl. The three last are also called the wives of Garuḍa.

14. Most of the Purāṇas agree in this account: but the Bhāgavata makes Vinatā the wife of Tārkṣa and in this place substitutes Saramā, the mother of wild animals. The Vāyu adds the metres of the Vedas as the daughters of Vinatā : and the Pādma gives her one daughter Sau-dāminī.

15. The dragons of modern fable. Anāyuṣa or Dānayuṣa is substituted for Surasā in the Vāyu, and in one of the accounts of the Pādma. The Bhāgavata says Rākṣasas were her offspring. The Matsya has both Surasā and Anāyuṣa, making the former the parent of all quadrupeds, except cows; the latter, the mother of diseases.

16. The Vāyu names forty : the most noted amongst whom, in addition to those of the text, are Airāvata, Dhṛtarāṣṭra, Mahānila Balāhaka. Añjana, Puṣpadanṣṭra, Durmukha, Kālīya, Puṇḍarīka, Kapila. Nāhuṣa, and Maṇi.

17. By Danṣṭṛṇa (दंष्ट्रिण:) some understand serpents, some Rākṣasas; but by the context carnivorous animals, birds, and fishes seem intended, the Vāyu makes Krodhavaśa the mother of twelve daughters, Mṛgi and others, from whom all wild animals, deer, elephants. monkeys, tigers, lions, dogs. also fishes, reptiles, and Bhūtas and Pisāchas, or goblins, sprang.

18. One copy only inserts a half stanza here; "Krodhā was the mother of the Piśāchas;" which is an interpolation apparently from the Mataya or Hari Vaṁśa. The Pādma Purāṇa. second legend, makes Krodhā the mother of the Bhūtas; and Piśācā, of the Piśācās.

19. The Bhāgavata says, of animals with cloven hoofs. -The Vāyu has, of the eleven Rudras. of the bull of Śiva, and of two daughters, Rohiṇī and Gandharbī: from the former of whom descended horned cattle; and from the latter, horses.

20. According to the Vāyu, Khasā had two sons, Yakṣa and Rākṣas. severally the progenitors of those beings.

21. The Padma, second series, makes Vāch the mother of both Apsarasas and Gandharvas: the Vāyu has long lists of the names of both classes, as well as of Vidyādharas and Kinnaras. The Apsaraas are distinguished as of two kinds, Laukika, 'worldly,' of whom thirty-four are specified; and Daivika, or 'divine.' ten in number : the latter

furnish the individuals most frequently engaged in the interruption of the penances of holy sages, such as Menakā. Sahajanyā, Ghṛtācī. Pramlocā, Visvāci, and Pūrvacitti. Urvaśī is of a different order to both, being the daughter of Nārāyaṇa. Rambhā, Tillotamā, Misrakeśi. are included amongst the Laukika nymphs. There are also fourteen Gaṇas, or troops, of Apsaraas, bearing peculiar designations, as Āhūtas. Sobhayantīs, Vagavatīs, etc.

22. The Kūrma, Matsya, Brahma, Liṅga. Agni. Padma, and Vāyu Purāṇas agree generally with our text in the description of Kaśyapa's wives and progeny. The Vāyu enters most into details, and contains very long catalogues of the names of the different characters descended from the sage. The Pādma and Matsya and the Hari Vaṁśa repeat the story, but admit several variations, some of which have been adverted to in the preceding notes.

23. We have a considerable variation here in the commentary, and it may be doubted if the allusion in the text is accurately explained by either of the versions. In one it is said that 'Brahmā. the grandsire of the Gandharvas. etc., appointed the seven Ṛṣis. who were born in a former Manvantara. to be his sons. or to be the intermediate agents in creation : he created no other beings himself, being engrossed by the sacrificial ceremony : पूर्व्वमन्वन्तरोत्पन्नान् सप्तर्षीन् देवदानवगन्धर्व्वादीनां पितामहो ब्रह्मा पुत्रत्वे प्रजासर्गाधिकारे कल्पयामास न त्वन्यान् ससर्ज्ज स्वयं तद्यज्ञव्यापृतत्वात्। Instead of "putratwe," 'in the state of sons.' the reading is sometimes "Pitṛatwe." in the character of fathers .' that is, to all other beings. Thus the gods and the rest, who in a former Manvantara originated from Kaśyapa, were created in the present period as the offspring of the seven Ṛṣis. The other explanation agrees with the preceding in ascribing the birth of all creatures to the intermediate agency of the seven Ṛṣis, but calls them the actual sons of Brahmā, begotten at the sacrifice of Varuṇa, in the sacrificial fire : एवं कथा क्रतौ व्यापृतेन ब्रह्मणा देवकन्यादर्शनस्कन्ने रेतसि अग्नौ हुते जाता: सप्तर्षय: पुत्रत्वे कल्पिता इति। authority for the story is not given, beyond its being in other Purāṇas, पुराणान्तरेषु it has the air of a modern mystification. The latter member of the passage is separated altogether from the foregoing, and carried on to what follows : thus; "In the war of the Gandharvas, serpents. gods and demons, Diti having lost her children," etc.: the word 'virodha' being understood, it is said, विरोध इति शेषे। This is defended by the authority of the Hari Vaṁśa, where the passage occurs word for word, except in the last half stanza, which, instead of गन्धर्वभोगिदेवानां दानवानां स सत्तम्। occurs ततो विरोधे देवानां दानवानां च भारत। The parallel passages are thus rendered by M. Langlois : 'Le Mouni Svarotchicha avoit cessé de régner quand cette création eut lieu : c'était sous l'empire du Menoa Vevasvata le sacrifice de Varouna avait commencé. La premiére création fut celle de Brahmā, quand il Jugea qu'il était temps de procéder á son sacrifice, et que, souverain aïeul du monde- il forma luiméme dans sa peasée et enfanta les sept Brahmarchis.'

24. This legend occurs in all those Purāṇas in which the account of Kaśyapa's family is related.

***

CHAPTER 22

द्वाविंशोऽध्यायः

(श्रीभगवतो विष्णोश्चतुर्विधविभूतिवर्णनम्)

पराशर उवाच

यदाभिषिक्तः स पृथुः पूर्वं राज्ये महर्षिभिः।
ततः क्रमेण राज्यानि ददौ लोकपितामहः॥ १॥
नक्षत्र-ग्रह-विप्राणां वीरुधाञ्चाप्यशेषतः।
सोमं राज्येऽदधाद् ब्रह्मा यज्ञानां तपसामपि॥ २॥
राज्ञां वैश्रवणं राज्ये जलानां वरुणं तथा।
आदित्यानां पतिं विष्णुं वसूनामथ पावकम्॥ ३॥
प्रजापतीनां दक्षन्तु वासवं मरुतामपि।
दैत्यानां दानवानाञ्च प्रह्लादमधिपं ददौ॥ ४॥
पितृणां धर्मराजं तं यमं राज्येऽभ्यषेचयत्।
ऐरावतं गजेन्द्राणाम् अशेषाणां पतिं ददौ॥ ५॥
पतत्रिणाञ्च गरुडं देवानामपि वासवम्।
उच्चैःश्रवसमश्वानां वृषभन्तु गवामपि॥ ६॥
शेषन्तु नागराजानं मृगाणां सिंहमीश्वरम्।
वनस्पतीनां राजानं प्लक्षमेवाभ्यषेचयत्॥ ७॥

Parāśara said– When Pṛthu was installed in the government of the earth, the great father of the spheres established sovereignties in other pares of the creation. Soma was appointed monarch of the stars and planets, of Brabmans

and of planes, of sacrifices and of penance. Vaisravaṇa was made lung over kings; and Varuṇa, over the waters. Viṣṇu was the chief of the Ādityas; Pāvaka. of the Vasus; Dakṣa, of the patriarchs; Vāsava of the winds. To Prahlāda was assigned dominion over the Daityas and Dānavas; and Yama, the king of Justice, was appointed the monarch of the Manes (Pitṛs). Aitāvata was made tlie king of elephants; Garuḍa of birds; Indra, of the gods. Ucchaiśravas was the chief of horses; Vṛṣabha. of kine. Śesha became the snake-ḳing; the lion, the monarch of the beascs; and the sovereign of the trees was the holy fig-trcc.[1]

एवं विभज्य राज्यानि दिशां पालाननन्तरम्।
प्रजापतिपतिर्ब्रह्मा स्थापयामास सर्वतः॥८॥
पूर्वस्यां दिशि राजानं वैराजस्य प्रजापतेः।
दिशः पालं सुधन्वानं सुतं वै सोऽभ्यषेचयत्॥९॥
दक्षिणस्यां दिशि तथा कर्द्दमस्य प्रजापतेः।
पुत्रं शङ्खपदं नाम राजानं सोऽभ्यषेचयत्॥१०॥
पश्चिमस्यां दिशि तथा रजसः पुत्रमच्युतम्।
केतुमन्तं महात्मानं राजानमभिषिक्तवान्॥११॥
तथा हिरण्यरोमाणं पर्ज्जन्यस्य प्रजापतेः।
उदीच्यां दिशि दुर्द्धर्षं राजानमभ्यषेचयत्॥१२॥
तैरियं पृथिवी सर्वा सप्तद्वीपा सपत्तना।
यथाप्रदेशमद्यापि धर्मतः परिपाल्यते॥१३॥

Having thus fixed the limits of each auehority, the great progenitor Brahmā stationed rulers for the protcction of the different quarters of the world: he made Sudhanvan, the son of the patriarch Virāja. the regent of the east; Śaṅkhapāda, the son or the patriarch Kardama, of the south; the unmoctal Ketumat, the son of Rajas, regent of the west, and Hiraṇyaroman, the son of the patriarch Parjanya, regent of the north.[3] By these the whole earth, with its seven continents and its cities, is to the present day vigilantly protected, according to their several limits.

एते सर्वे प्रवृत्तस्य स्थितौ विष्णोर्महात्मनः।
विभूतिभूता राजानो ये चान्ये मुनिसत्तम॥१४॥
ये भविष्यति ये भूताः सर्वे भूतेश्वरा द्विज।
ते सर्वे सर्वभूतस्य विष्णोरंशा द्विजोत्तम॥१५॥
ये तु देवाधिपतयो ये च दैत्याधिपास्तथा।
दानवानाञ्च ये नाथा ये नाथाः पिशिताशिनाम्॥१६॥
पशूनां ये च पतयः पतयो ये च पक्षिणाम्।
मनुष्याणाञ्च सर्पाणां नागानाञ्चाधिपाश्च ये॥१७॥
वृक्षाणां पर्वतानाञ्च ये भविष्यन्ति येऽधिपाः।
अतीता वर्त्तमानाश्च ये भविष्यन्ति चापरे॥१८॥
ते सर्वे सर्वभूतस्य विष्णोरंशसमुद्भवाः।
न हि पालनसामर्थ्यमृते सर्वेश्वरं हरिम्॥१९॥
स्थितौ स्थिरं महाप्राज्ञ भवत्यन्यस्य कस्यचित्॥२०॥
सृजत्येषु जगत्सृष्टौ स्थितौ पाति सनातनः।
हन्ति चैवान्तकत्वे च रजःसत्त्वादिसंश्रयः॥२१॥
चतुर्विभागः संसृष्टौ चतुर्धा संस्थितः स्थितौ।
प्रलयञ्च करोत्यन्ते चतुर्भेदो जनार्दनः॥२२॥
एकेनांशेन ब्रह्मासौ भवत्यव्यक्तमूर्तिमान्।
मरीचिमिश्राः पतयः प्रजानामन्यभागतः॥२३॥
कालस्तृतीयस्तस्यांशः सर्वभूतानि चापरः।
इत्थं चतुर्धा संसृष्टौ वर्त्ततेऽसौ रजोगुणः॥२४॥

All these monarchs, and whatever others may be invested with authority by the mighty Viṣṇu, as instruments for the preservation of the world; all the kings who have been, and all who shall be; are all, most worthy Brahman, but portions of the universal Viṣṇu. The rulers of the gods, the rulers of the Daityas, the rulers of the Dānavas, and the rulers of all malignant spirits; the chief amongst beasts, amongst birds, amongst men, amongst serpents; the best of trees, of mountains, of planets; either those that now are, or that shall hereafter be, the most exalted of their kind; are but protions of the universal Viṣṇu. The power of protecting created things, the preservation of the world, resides with no other than Hari, the lord of all. He is the creator, who creates the world; he, the eternal, preserves it in its existence; and he, the destroyer, destroys it; invested severally with the attributes of foulness, goodness, and gloom. By a fourfold

manifestation does Janārddana operate in creation, preservation, and destruction. In one pottion, as Brahmā, the invisible assumes a visible form; in another portion he, as Marīchi and the rest, is the progenitor of all creatures; his third portion is time; his fourth is all beings: and thus he becomes quadruple in creation, invested with the quality of passion.

एकांशेन स्थितौ विष्णुः करोति प्रतिपालनम्।
मन्वादिरूपश्चान्येन कालरूपोऽपरेण च॥ २५॥
सर्वभूतेषु चान्येन संस्थितः कुरुते रतिम्।
सत्त्वं गुणं समाश्रित्य जगतः पुरुषोत्तमः॥ २६॥
आश्रित्य तमसो वृत्तिमन्तकाले तथा पुनः।
रुद्रस्वरूपो भगवानेकांशेन भवत्यजः॥ २७॥
अग्न्यन्तकादिरूपेण भागेनान्येन वर्त्तते।
कालस्वरूपो भागोऽन्यः सर्वभूतानि चापरः॥ २८॥
विनाशं कुर्वतस्तस्य चतुर्धैवं महात्मनः।
विभागकल्पना ब्रह्मन् कथ्यते सार्वकालिकी॥ २९॥

In the preservation of the world he is, in one portion. Viṣṇu; in another portion he is Maun and the other patriarchs; he is time in a third; and all beings in a fourth portion: and thus, endowed with the property of goodness, Puruṣottama preserves the world. When he assumes the property of darkness, at the end of all things, the unborn deity becomes in one portion Rudra; in another, the destroying fire, in a third, time; and in a fourth, all beings: and thus, in a quadruple form, he is the destroyer of the world. This, Brahman, is the fourfold condition of the deity at all seasons,

ब्रह्मा दक्षादयः कालस्तथैवाखिलजन्तवः।
विभूतयो हरेरेता जगतः सृष्टिहेतवः॥ ३०॥
विष्णुर्मन्वादयः कालः सर्वभूतानि च द्विज!
स्थितेर्निमित्तभूतस्य विष्णोरेता विभूतयः॥ ३१॥
रुद्रकालान्तकाद्याश्च समस्ताश्चैव जन्तवः।
चतुर्धा प्रलयायैता जनार्द्दनविभूतयः॥ ३२॥
जगदादौ तथा मध्ये सृष्टिरा प्रलयाद् द्विज।
धात्रा मरीचिमिश्रैश्च क्रियते जन्तुभिस्तथा॥ ३३॥
ब्रह्मा सृजत्यादिकाले मरीचिप्रमुखास्ततः।
उत्पादयन्त्यपत्यानि जन्तवश्च प्रतिक्षणम्॥ ३४॥
न कालेन विना ब्रह्मा सृष्टिनिष्पादको द्विज।
न प्रजापतयः सर्वे न चैवाखिलजन्तवः॥ ३५॥
एवमेव विभागोऽयं स्थितावप्युपदिश्यते।
चतुर्धा देवदेवस्य मैत्रेय प्रलये तथा॥ ३६॥

Brahmā, Dakṣa, time, and all creatures are the four energies of Hari, which are the causes of creation. Viṣṇu, Manu and the rest, time, and all creatures are the four energies of Viṣṇu, which are the causes of duration. Rudra, the destroying fire, time and all creatures are the four energies of Janārddana that are exerted for universal dissolution. In the beginning and the duration of the world, until the period of its end, creation is the work of Brahmā, the patriarchs, and living animals. Brahmā creates in the beginning; then the patriarchs beget progeny; and then animals incessantly multiply their kinds: but Brahmā is not the active agent in creation, independent of time; neither are the patriarchs, nor living animals. So. in the periods of creation and of dissolution the four portions of the god of gods are equally essential.

यत्किञ्चित् सृज्यते येन सत्त्वजातेन वै द्विज।
तस्य सृज्यस्य सम्भूतौ तत् सर्वं वै हरेस्तनुः॥ ३७॥
हन्ति वा यत् क्वचित् किञ्चिद् भूतं स्थावरजङ्गमम्।
जनार्दनस्य तद् रौद्रं मैत्रेयान्तकरं वपुः॥ ३८॥
एवमेव जगत्स्रष्टा जगत्पाता तथैव च।
जगद् भक्षयता चेशः समस्तस्य जनार्दनः॥ ३९॥
सर्गस्थित्यन्तकालेषु त्रिधैवं सम्प्रवर्त्तते।
गुणप्रवृत्त्या परमं पदं तस्यागुणं महत्॥ ४०॥
तत्त्वज्ञानमयं वापि स्वसंवेद्यमनौपमम्।
चतु-प्रकारं तदपि स्वरूपं परमात्मनः॥ ४१॥

Whatever, oh Brahman, is engendered by any living being, the body of Hari is cooperative in the birth of that being; so whatever destroys any existing thing, movable or stationary, at any time, is the destroying form of Janārddana as Rudra. Thus Janārddana is the creator, the preserver, and the destroyer

of the whole world—being threefold—in the several seasons of creation, preservation, and destruction, according to his assumption of the three qualities: but his highest glory[3] is detached from all qualities; for the fourfold essence of the supreme spirit is composed of true wisdom, pervades all things, is only to be appreciated by itself, and admits of no similitude,

मैत्रेय उवाच

चतुःप्रकारतां तस्य ब्रह्मभूतस्य वै मुने।
ममाचक्ष्व यथान्यायं यदुक्तं परमं पदम्॥४२॥

Maitreya said—But, Muni, describe to me fully the four varieties of the condition of Brahma, and what is the supreme condition[4].

पराशर उवाच

मैत्रेय कारणं प्रोक्तं साधनं सर्ववस्तुषु।
साध्यञ्च वस्त्वभिमतं यत्साधयितुमात्मनः॥४३॥
योगिनो मुक्तिकामस्य प्राणायामादिसाधनम्।
साध्यञ्च परमब्रह्म पुनर्नावर्त्तते यतः॥४४॥
साधनालम्बनं ज्ञानं मुक्तये योगिनो हि यत्।
स भेदः प्रथमस्तस्य ब्रह्मभूतस्य वै मुने॥४५॥
युञ्जतः क्लेशमुक्त्यर्थं साध्यं यद् ब्रह्म योगिनः।

Parāśara replied—That, Maitreya, which is the cause or a thing is called the means of effecting it; and that which it is the desire of the soul to accomplish is the thing to be effected. The operations of the Yogi who is desirous of liberation, as suppression of breath and the like, are his means: the end is the supreme Brahmā, whence he returns to the world no more. Essentially connected with, and dependant upon, the means employed for emancipation by the Yogi, is discriminative knowledge; and this is the first variety of the condition of Brahmā[5].

तदालम्बनविज्ञानं द्वितीयोऽंशो महामुने॥४६॥
उभयोस्त्वविभागेन साध्यसाधनयोर्हि यत्।
विज्ञानमद्वैतमयं तद्भागोऽन्यो मयोदितः॥४७॥
ज्ञानत्रयस्य चैतस्य विशेषो यो महामुने।
तन्निराकरणद्वारा दर्शितात्मस्वरूपवत्॥४८॥
निर्व्यापारमनाख्येयं व्याप्तिमात्रमनौपमम्।
आत्मसम्बोधविषयं सत्तामात्रमलक्षणम्॥४९॥
प्रशान्तमभयं शुद्धमविभाव्यमसंश्रितम्।
विष्णोर्ज्ञानमयस्योक्तं तज्ज्ञानं परमं पदम्॥५०॥

The second sort is knowledge that is to be acquired by the Yogi whose end is escape from suffering, or eternal felicity. The third kind is the ascertainment of the identity of the end and the means, the rejection of the notion of duality. The last kind is the removal of whatever differences may have been conceived by the three first varities of knowledge, and the consequent contemplation of the true essence of soul. The supreme condition of Viṣṇu, who is one with wisdom, is the knowledge of truth; which requires no exercise; which is not to be taught; which is internally diffused; which is unequalled; the object of which is self-illumination; which is simply existent, and is not to be defined; which is tranquil, fearless, pure; which is not the theme of reasoning; which stands in need of no support[6].

तत्रान्यज्ञानरोधेन योगिनो यान्ति ये लयम्।
संसारकर्षणोत्तौ ते यान्ति निर्बीजतां द्विज॥५१॥
एवम्प्रकारममलं नित्यं व्यापकमक्षयम्।
समस्तभेदरहितं विष्ण्वाख्यं परमं पदम्॥५२॥
तद् ब्रह्म परमं योगी यतो नावर्त्तते पुनः।
अपुण्यपुण्योपरमे क्षीणक्लेशोऽतिनिर्मलः॥५३॥

Those Yogis who, by the annihilation of ignorance, are resolved into this fourfold Brahmā, lose the seminal property, and can no longer germinate in the ploughed field of worldly existence. This is the supreme condition, that is called Viṣṇu, perfect, perpetual, universal, undecaying, entire, and uniform: and the Yogi who attains this supreme spirit (Brahmā) returns not to life again; for there he is freed from the distinction of virtue and vice, from suffering, and from soil.

द्वे रूपे ब्रह्मणस्तस्य मूर्त्तञ्चामूर्त्तमेव च।
क्षराक्षरस्वरूपे ते सर्वभूतेष्ववस्थिते॥५४॥
अक्षरं तत् परं ब्रह्म क्षयं सर्वमिदं जगत्।
एकदेशस्थितस्याग्नेर्ज्योत्स्ना विस्तारिणी यथा॥५५॥
परस्य ब्रह्मणः शक्तिस्तदेतदखिलं जगत्।
तत्राप्यासन्नदूरत्वाद् बहुत्वस्वल्पतामयः।
ज्योत्स्नाभेदोऽस्ति तच्छक्तेस्तद्वन्मैत्रेय विद्यते॥५६॥
ब्रह्मविष्णुशिवा ब्रह्मन् प्रधाना ब्रह्मशक्तयः।
ततश्च देवा मैत्रेय न्यूना दक्षादयस्ततः॥५७॥
ततो मनुष्याः पशवो मृग-पक्षि-सरीसृपाः।
न्यूना न्यूनतराश्चैव वृक्ष-गुल्मादयस्ततः॥५८॥
तदेतदक्षरं नित्यं जगन्मुनिवराखिलम्।
आविर्भाव-तिरोभाव-जन्म-नाश-विकल्पवत्॥५९॥

There are two states of this Brahma', one with, and one without shape; one perishable, and one imperishable; which are inherent in all beings. The imperishable is the supreme being, the perishable is all the world. The blaze of fire burning on one spot diffuses light and heat around, so the world is nothing more than the manifested energy of the supreme Brahmā: and inasmuch as, Maitreya. as the light and heat are stronger or feebler as we are near to the fire, or far off from it, so the energy of the supreme is more or less intense in the beings that are less or more remote from him. Brahmā. Viṣṇu, and Śiva are the most powerful energies of god; next to them are the inferior deities, then the attendant spirits, then men, then animals, birds insects, vegetables; each becoming more and more feeble as they are farther from their primitive source. In this way, illustrious Brahman, this whole world, although in essence imperishable and eternal, appears and disappears, as if it was subject to birth and death.

सर्वशक्तिमयो विष्णुः स्वरूपं ब्रह्मणोऽपरम्।
मूर्त्तं यद् योगिभिः पूर्वं योगारम्भेषु चिन्त्यते॥६०॥
सालम्बनो महायोगः सबीजो यत्र संस्थितः।
मनस्यव्याहते सम्यग् युञ्जतां जायते मुने॥६१॥
स परः सर्वशक्तीनां ब्रह्मणः समनन्तरः।
मूर्त्तं ब्रह्म महाभाग सर्वब्रह्ममयो हरिः॥६२॥
तत्र सर्वमिदं प्रोतमोतञ्चैवाखिलं जगत्।
ततो जगज्जगत् तस्मिन् स जगच्चाखिलं मुने॥६३॥
क्षराक्षरमयो विष्णुर्विभर्त्त्यखिलमीश्वरः।
पुरुषाव्याकृतमयं भूषणास्त्रस्वरूपवत्॥६४॥

The supreme condition of Brahma, which is meditated by the Yogis in the commencement of their abstraction, as invested with form, is Viṣṇu, composed of all the divine energies, and the essence of Brahma, with whom the mystic union that is sought, and which is accompanied by suitable elements, is effected[7] by the devotee whose whole mind is addressed to that object. This Hari, who is the most immediate of all the energies, of Brahmā, is his embodied shape, composed entirely of his essence; and in him therefore is the whole world interwoven; and from him, and in him, is the universe, and he, the supreme lord of all, comprising all that is perishable and imperishable, bears upon him all material and spiritual existence, identified in nature with his ornaments and weapons.

मैत्रेय उवाच

भूषणास्त्रस्वरूपस्थं यच्चैतदखिलं जगत्।
बिभर्ति भगवान् विष्णुस्तन्ममाख्यातुमर्हसि॥६५॥

Maitreya said— Tell me in what manner Viṣṇu bears the whole world, abiding in his nature, characterised by ornaments and weapons.

पराशर उवाच

नमस्कृत्वाप्रमेयाय विष्णवे प्रभविष्णवे।
कथयामि यथाख्यातं वसिष्ठेन ममाभवत्॥६६॥
आत्मानमस्य जगतो निर्लेपमगुणामलम्।
बिभर्ति कौस्तुभमणिस्वरूपं भगवान् हरिः॥६७॥
श्रीवत्ससंस्थानधरमनन्ते च समाश्रितम्।
प्रधानं बुद्धिरप्यास्ते गदारूपेण माधवे॥६८॥

Parāśara replied— Having offered salutation to the mighty and indescribable Viṣṇu, I repeat to you what was formerly related to me by Vasiṣṭha. The glorious Hari

wears the pure soul of the world, undefiled and void of qualities, as the Kaustubha gem. The chief principle of things (Pradhāna) is seated on the eternal, as the Śrivatsa mark. Intellect abides in Mādhava, in the form of his mace.

भूतादिमिन्द्रियादिञ्च द्विधाहंकारमीश्वरः।
बिभर्ति शङ्खरूपेण शार्ङ्गरूपेण च स्थितम्॥६९॥
बलस्वरूपमत्यन्तजवेनान्तरितानिलम्।
चक्रस्वरूपञ्च मनो धत्ते विष्णुः करे स्थितम्॥७०॥
पञ्चरूपा तु या माला वैजयन्ती गदाभृतः।
सा भूतहेतुसंघातो भूतमाला च वै द्विज॥७१॥
यानीन्द्रियाण्यशेषाणि बुद्धिकर्मात्मकानि वै।
शररूपाण्यशेषाणि तानि धत्ते जनार्दनः॥७२॥
बिभर्ति यच्चासिरत्नमच्युतोऽत्यन्तनिर्मलम्।
विद्यामयन्तु तज्ज्ञानमविद्याकोशसंस्थितम्॥७३॥
इत्थं पुमान् प्रधानञ्च बुद्ध्यहङ्कारमेव च।
भूतानि च हृषीकेशे मनः सर्वेन्द्रियाणि च।
विद्याविद्ये च मैत्रेय सर्वमेतत् समाश्रितम्॥७४॥
अस्त्रभूषणसंस्थानस्वरूपं रूपवर्जितः।
बिभर्ति मायारूपोऽसौ श्रेयसे प्राणिनां हरिः॥७५॥
सविकारं प्रधानञ्च पुमांश्चैवाखिलं जगत्।
बिभर्ति पुण्डरीकाक्षस्तदेवं परमेश्वर :॥७६॥

The lord (Īśwara) supports egotism (Ahaṁkāra) in its twofold division, into elements and organs of sense, in the emblems of his conch-shell and his bow. In his hand Viṣ ṇu holds, in the form of his discus, the mind, whose thoughts (like the weapon) fly swifter than the winds. The necklace of the deity Vaijayantī, composed of five precious gems[8] is the aggregate of the five elemental rudiments, Janārddana bears, in his numerous shafts, the faculties both of action and of perception. The bright sword of Acyuta is holy wisdom, concealed at some seasons in the scabbard of ignorance. In this manner soul nature, intellect, egotism, the elements. the senses, mind ignorance, and wisdom, are all assembled in the person of Hṛṣikeśa. Hari, in a delusive form embodies the shapeless elements of the world, as his weapons and his ornaments, for the salvation of mankind[9]. Puṇdarīkākṣa, the lord of all, assumes nature, with all its products, soul and all the world.

या विद्या या तथाऽविद्या यत् सद् यच्चासदव्ययम्।
तत् सर्वं सर्वभूतेशे मैत्रेय मधुसूदने॥७७॥
कला-काष्ठा-निमेषादि-दिनर्त्वयन-हायनैः।
कालस्वरूपो भगवानपरो हरिरव्ययः॥७८॥
भूर्लोकोऽथ भुवर्लोकः स्वर्लोको मुनिसत्तम!
महर्जनस्तपः सत्यं सप्तलोका इमे विभुः॥७९॥
लोकात्ममूर्तिः सर्वेषां पूर्वेषामपि पूर्वजः।
आधारः सर्वविद्यानां स्वयमेव हरिः स्थितः॥८०॥
देव-मानुष-पश्वादिस्वरूपैर्बहुभिः स्थितः।
ततः सर्वेश्वरोऽनन्तो भूतमूर्त्तिरमूर्त्तिमान्॥८१॥
ऋचो यजूंषि सामानि तथैवाथर्वणानि वै।
इतिहासोपवेदास्तु वेदान्तेषु तथोक्तयः॥८२॥

All that is wisdom, all that is ignorance, all that is, all that is not, all that is everlasting, is centred in the destroyer of Madhu, the lord of all creatures. The supreme, eternal Hari is time, with its divisions of seconds, minutes, days, months, seasons, and years: he is the seven worlds, the earth, the sky. heaven, the world of patriarchs, of sages, of saints, of truth: whose form is all worlds; first-born before all the first-born; the supporter of all beings, himself self-sustained: who exists in manifold forms', as gods, men, and animals; and is thence the sovereign lord of all, eternal: whose shape is all visible things; who is without shape or form: who is celebrated in the Vedānta as the Ṛk, Yajuś. Sāma. and Atharva Vedas inspired history, and sacred science.

वेदाङ्गानि समस्तानि मन्वादिगदितानि च।
शस्त्राण्यशेषाण्याख्यानान्यनुवाकाश्च ये क्वचित्॥८३॥
काव्यालापाश्च ये केचिद् गीतकान्यखिलानि च।
शब्दमूर्त्तिधरस्यैतद् वपुर्विष्णोर्महात्मनः॥८४॥
यानि मूर्त्तान्यमूर्त्तानि यान्यत्रान्यत्र वा क्वचित्।
सन्ति वै वस्तुजातानि तानि सर्वाणि तद्वपुः॥८५॥

The Vedas, and their divisions; the institutes of Manu and other lawgivers;

traditional scriptures, and religious manuals;[10] poems, and all that is said or sung; are the body of the mighty Viṣṇu, assuming the form of sound. All kinds of substances, with or without shape, here or elsewhere, are the body of Viṣṇu.

अहं हरिः सर्वमिदं जनार्द्दनो
नान्यत् ततः कारणकार्यजातम्।
ईदृङ्मनो यस्य न तस्य भूयो
भवोद्भवा द्वन्द्वगदा भवन्ति॥८६॥

I am Hari. All that I behold is Janārddana; cause and effect are from none other than him. The man who knows these truths shall never again experience the afflictions of worldly existence.

इत्येष तेऽंशः प्रथमः पुराणस्यास्य वै द्विज!
यथावत् कथितो यस्मिन् श्रुते पापैः प्रमुच्यते॥८७॥
कार्त्तिक्यां पुष्करस्नाने द्वादशाब्देन यत् फलम्।
तदस्य श्रवणात् सर्वं मैत्रेयाप्नोति मानवः॥८८॥
देवर्षिपितृगन्धर्वयक्षादीनाञ्च सम्भवम्।
भवन्ति शृण्वतः पुंसो देवाद्या वरदा मुने॥८९॥
इति श्रीविष्णुपुराणे प्रथमांशे द्वाविंशोऽध्यायः।

प्रथमांशः सम्पूर्णः

Thus, Brahman, has the first portion of this Purāṇa been duly revealed to you: listening to which, expiates all oflences. The man who hears this Purāṇa obtains the fruit of bathing in the Puṣkara lake[11] for twelve years, in the month of Kārtik. The gods bestow upon him who hears this work the dignity of a divine sage, of a patriarch, or of a spirit of heaven.

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NOTES

1. These are similarly enumerated in the Vāyu, Brāhma, Pādma. Bhāgavata, etc.. with some additions; as, Agni, king of the Pitṛs; Vāyu. of the Gandharvas; Sūlapāṇi (Śiva), of the Bhūtas : Kubera, of riches, and of the Yakṣas; Vāsuki of the Nāgas; Takṣaka, of serpents; Chitraratha, of the Gandharvas; Kāmadeva, of the Apsaraas; Vipracitta, of the Dānavas; Rāhu, of meteors; Parjanya, of clouds; Samvatsara, of times and seasons : Samudra, of rivers; Himavat, of mountains, etc.

2. We have already had occasion to notice the descent of those Lokapālas, as specified in the Vāyu Purāṇa; and it is evident, although the Viṣṇu does not supply a connected series of generations, yet that both accounts are derived from a common source.

3. Vibhūti, superhuman or divine power or dignity.

4. The question, according to the commentator, implies a doubt how the supreme being, who is without qualities, can be subject to specific variety, or to existence in divided and different conditions.

5. Of Brahmabhūta (ब्रह्मभूतस्य); of him who or that which becomes identified with the supreme spirit, which is the same respectively with absolute wisdom. Jñāna (ज्ञान), and discriminative wisdom. Vijñāna (विज्ञान); leading to felicity, or the condition of Brahmā, expressed by the words. Satcitānandam (सच्चिदानन्दं), 'entire tranquillity of mind, 'or internal enjoyment :' the same also with the combination of wisdom and tranquillity, which the devotee believes to exist in Adwaita 'non-duality." or unity of god and himself: and finally the same with the aggregate of these three processes or the conviction that spirit is one, universal, and the same.

6. The epithets of Jnāna, 'wisdom,' here employed, are taken from the Yoga philosophy. 'Requires no exercise,' Nirvyāpāra (निर्व्यापारं), is explained, 'without the practice of abstract contemplation,' etc. (ध्यानादिशून्यं). 'Not to be taught.' Anākhyeyam (अनाख्येयं), 'not capable of being enjoined' (निर्देशानर्हं). 'Internally diffused.' Vyāptimātram (व्याप्तिमात्रं), means 'menial identification of individual with universal spirit' (मनसा ब्रह्माकारतामाक्षरूपं). The phrase आत्मसम्बोधविषयं। translated 'the object of which is self-illumination.' is explained स्वप्रकाशं. 'Simply existent' (सत्तामात्रं) is said to mean. 'being unmodified by the accidents of happiness etc. (आनन्दादिविशेषशून्यं), consequently it is not to be defined (अलक्षणं). So the Yoga Pradīpa explains Samādhi, or contemplation, to be the entire occupation of the thoughts by the idea of Brahma, without any effort of the mind. It is the entire abandonment of the faculties to one all-engrossing notion (मनोवृत्तिशून्यस्य ब्रह्माकारतया स्थितिः या संप्रज्ञातनामासौ समाधिरभिधीयते). 'Tranquil,' Praśāntam (प्रशान्तं), is 'being void of passion.' etc. (रागादिशून्यं).

'Fearless:' not dreading agitation or perplexity by ideas of duality (द्वैतस्फुर्त्तेरभयं) 'Pure;' undisturbed by external objects (निर्विषयं). 'Not the theme of reasoning: (दुर्विभाव्यं); that is. 'not to be ascertained by logical deduction' (अवितर्क्यं). 'Stands in no need of support' (असंश्रितं), not resting or depending upon perceptible objects (निर्विषयत्वादाश्रयशून्यं).

7. The great Yoga is produced (महायोगो जायते). This great Yoga, or union, is to have its relation or dependence (सालम्बनः). which is Viṣṇu (वैष्णवः; and its seed (सवीजः), or mystical ejaculations; and to be accompanied with Mantras and silent repetitions, or Japa (मन्त्रजपादि सहित).

8. Or of pearl, ruby, emerald, sapphire, and diamond.

9. We have in the text a representation of one mode of Dhyāna, or contemplation, in which the conception of a thing is attempted to be rendered more definite by thinking upon its types : or in which, at least. the thoughts are more readily concentrated by being addressed to a sensible emblem, instead of an abstract truth. Thus the Yogi here says to himself. "I meditate upon the jewel on Viṣṇu's brow, as the soul of the world : upon the gem on his breast, as the first principle of things;" and so on : and thus through a perceptible substance proceeds to an imperceptible idea.

10. Ākhyānāni (आख्यानानि) is said to denote the Purāṇas, and Anuvāda (अनुवादः) the Kalpa, Sūtra, and similar works, containing directions for supplementary rites.

11. The celebrated lake Pokher in Ajmer.

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END OF THE FIRST BOOK

THE VIṢṆU-PURĀṆAM
BOOK II
द्वितीयांशः

CHAPTER 1
प्रथमोऽध्यायः

(प्रियव्रतस्य पुत्राणां विवरणं, भरतवंशकथनञ्च)

मैत्रेय उवाच

भगवन् सम्यगाख्यातं ममैतदखिलं त्वया।
जगतः सर्गसम्बन्धि यत् पृष्टोऽसि गुरो मया॥ १॥
योऽयमंशो जगत्सृष्टिसम्बद्धो गदितस्त्वया।
तत्राहं श्रोतुमिच्छामि भूयोऽपि मुनिसत्तम॥ २॥
प्रियव्रतोत्तानपादौ सुतौ स्वायम्भुवस्य यौ।
तयोरुत्तानपादस्य ध्रुवः पुत्रस्त्वयोदितः॥ ३॥
प्रियव्रतस्य नैवोक्ता भवता द्विज सन्ततिः।
तामहं श्रोतुमिच्छामि प्रसन्नो वक्तुमर्हसि॥ ४॥

Maitreya said– You have related to me, venerable preceptor, most fully, all that I was curious to hear respecting the creation of the world; but there is a part of the subject which I am desirous again to have described. You stated that Priyavrata and Uttānapāda were the sons of Svāyambhuva Manu, and you repeated the story of Dhruva. the son of Uttānapāda: you made no mention of the descendants of Priyavrata, and it is an account of his family that I beg you will kindly communicate to me.

पराशर उवाच

कर्द्दमस्यात्मजां कन्यामुपयेमे प्रियव्रतः।
सम्राट कुक्षी च तत्कन्ये दश पुत्रास्तथापरे॥ ५॥
महाप्राज्ञा महावीर्या विनीता दयिताः पितुः।
प्रियव्रतसुताः ख्यातास्तेषां नामानि मे शृणु॥ ६॥
अग्नीध्रश्चाग्निबाहुश्च वपुष्मान् द्युतिमांस्तथा।
मेधा मेधातिथिर्भव्यः सवनः पुत्र एव च॥ ७॥
ज्योतिष्मान् दशमस्तेषां सत्यनामा सुतोऽभवत्।
प्रियव्रतस्य पुत्राणां प्रख्यातो बलवीर्यतः॥ ८॥
मेधाग्निबाहु-पुत्रास्तु त्रयो योगपरायणाः।
जातिस्मरा महाभाग न राज्याय मनो दधुः॥ ९॥
निर्ममाः सर्वकालन्तु समस्तार्थेषु वै मुने।
चक्रुः क्रिया यथान्यायमफलाकाङ्क्षिणो हि ते॥ १०॥

Parāśara said– Priyavrata married Kāmyā, the daughter of the patriarch Kardama[1], and had by her two daughters, Samrāṭ and Kukṣī, and ten sons, wise, valiant, modest, and dutiful, named Agnīdhra, Agnibāhu, Vapuṣmat, Dyutimat, Medhātithi, Bhavya, Sabala, Putra, and the tenth was Jyotiṣmat,[2] illustrious by nature as by name. These were the sons of Priyavrata, famous for strength and prowess. Of these, three, or Medha, Putra, and Agnibāhu, adopted a religious life: remembering the occurrences of a prior existence, they did not covet dominion, but diligently practised the rites of devotion in due season, wholly disinterested, and looking for no reward.

प्रियव्रतो ददौ तेषां सप्तानां मुनिसत्तम!
विभज्य सप्त द्वीपानि मैत्रेय सुमहात्मनाम्॥ ११॥
जम्बूद्वीपं महाभाग सोऽग्नीध्राय ददौ पिता।
मेधातिथेस्तथा प्रादात् प्लक्षद्वीपमथापरम्॥ १२॥
शाल्मले च वपुष्मन्तं नरेन्द्रमभिषिक्तवान्।
ज्योतिष्मन्तं कुशद्वीपे राजानं कृतवान् प्रभुः॥ १३॥
द्युतिमन्तञ्च राजानं क्रौञ्चद्वीपे समादिशत्।
शाकद्वीपेश्वरञ्चापि भव्यञ्चक्रे च स प्रभुः॥ १४॥
सवनं पुष्करद्वीपे राजानं समकारयत्॥ १५॥

Priyavrata having divided the earth into seven continents, gave them respectively to his other seven sons.[3] To Agnīdhra he gave Jambūdvīpa; to Medhātihi he gave Plakṣa-dvīpa: he installed Vapuṣmat in the sovereignty over the Dvīpa of Śālmalī; and made Jyotiṣmat king of Kuśa-dvīpa: he

appointed Dyutimat to rule over Krauñca-dvīpa; Bhavya to reign over Śāka-dvīpa; and Savala he nominated the monarch of the Dvīpa of Puṣkara.

जम्बूद्वीपेश्वरो यस्तु अग्नीध्रो मुनिसत्तम।
तस्य पुत्रा बभुवुस्ते प्रजापतिसमा नव॥ १६॥
नाभिः किम्पुरुषश्चैव हरिवर्ष इलावृतः।
रम्यो हिरण्वान् षष्ठश्च कुरुर्भद्राश्व एव च॥ १७॥
केतुमालस्तथैवान्यः साधुचेष्टो नृपोऽभवत्।

Agnīdhra, the king of Jambu-Dvīpa. had nine sons, equal in splendour to the patriarchs: they were named Nābhi, Kimpuruṣa, Hariramvarṣa. Ilāvṛta, Ramya, Himvat, Kuru, Bhadrāśva, and Ketumāla.[4] who was a prince ever active in the practice of piety.

जम्बूद्वीपविभागांश्च तेषां विप्र निशामय॥ १८॥
पित्रा दत्तं हिमाह्वन्तु वर्षं नाभेस्तु दक्षिणम्।
हेमकूटं तथा वर्षं ददौ किम्पुरुषाय सः॥ १९॥
तृतीयं नैषधं वर्ष हरिवर्षाय दत्तवान्।
इलावृताय प्रददौ मेरुर्यत्र तु मध्यगः॥ २०॥
नीलाचलाश्रितं वर्षं रम्याय प्रददौ पिता।
श्वेतं तदुत्तरं वर्षं पित्रा दत्तं हिरण्वते॥ २१॥
यदुत्तरं शृङ्गवतो वर्ष तत् कुरवे ददौ।
मेरोः पूर्वेण यद् वर्षं भद्राश्वाय प्रदत्तवान्॥ २२॥
गन्धमादनवर्षन्तु केतुमालाय दत्तवान्।
इत्येतानि ददौ तेभ्यः पुत्रेभ्यः स नरेश्वरः॥ २३॥
वर्षेष्वेतेषु तान् पुत्रानभिषिच्य स भूमिपः।
शालग्रामं महापुण्यं मैत्रेय तपसे ययौ॥ २४॥

Hear next, Maitreya, in what manner Agnidhra apportioned Jambu-Dvīpa amongst his nine sons. He gave to Nābhi the country called Hima, south of the Himavat, or snowy mountains. The country of Hemakūṭa he gave to Kimpuruṣa; and to Harivarṣa, the country of Niṣadha. The region in the centre of which mount Meru is situated he conferred on Ilāvṛta; and to Ramya, the countries lying between it and the Nila mountain. To Hiraṇvat his father gave the country lying to the north of it, called Sveta; and on the north of the Sveta mountains, the country bounded by the Sringavan range he gave to Kuru. The countries on the east of Meru he assigned to Bhadrāśva; and Gandhmādana, which lay west of it, he gave to Ketumāla.[5] Having installed his sons sovereigns in these several regions, the pious king Agnidhra retired to a life of penance at the holy place of pilgrimage, Sālagrāma.[6]

यानि किम्पुरुषादीनि वर्षाण्यष्टौ महामुने।
तेषां स्वाभाविकी सिद्धिः सुखप्राया ह्ययत्नतः॥ २५॥
विपर्ययो न तेष्वस्ति जरामृत्युभयं न च।
धर्माधर्मौ न तेष्वास्तां नोत्तमाधममध्यमाः॥ २६॥
न तेष्वस्ति युगावस्था क्षेत्रेष्वष्टासु सर्वदा।

The eight Varṣas, or countries, Kimpuruṣa and the rest, are places of perfect enjoyment, where happiness is spontaneous and uninterrupted. In them there is no vicissitude, not the dread of decrepitude or death: there is no distinction of virtue or vice, nor difference of degree as better or worse, nor any of the effects produced in this region by the revolutions of ages.

हिमाह्वि यस्य वै वर्षं नाभेरासीन्महात्मनः॥ २७॥
तस्यर्षभोऽभवत् पुत्रो मेरुदेव्यां महाद्युतिः।
ऋषभाद् भरतो जज्ञे ज्येष्ठः पुत्रशतस्य सः॥ २८॥
कृत्वा राज्यं स्वधर्मेण तथेष्ट्वा विविधान् मखान्।
अभिषिच्य सुतं ज्येष्ठं भरतं पृथिवीपतिम्॥ २९॥
तपसे स महाभागः पुलस्त्यस्याश्रमं ययौ।
वानप्रस्थविधानेन तत्रापि कृतनिश्चयः॥ ३०॥
तपस्तेपे यथान्यायं यदा च स महीपतिः।
तपसा कर्शितोऽत्यर्थं कृशो धमनिसन्ततः॥ ३१॥
नग्नो वीटां मुखे दत्त्वा वीराध्वानं ततो गतः।
ततश्च भारतं वर्षमेतल्लोकेषु गीयते॥ ३२॥
भरताय यतः पित्रा दत्तं प्रातिष्ठता वनम्।

Nābhi, who had for his portion the country of Himāhwa. bad by his queen Meru the magnanimous Ṛṣabha; and he had a hundred sons, the eldest of whom was Bharata. Ṛṣabha having ruled with equity and wisdom, and celebrated many sacrificial rites, resigned the

sovereignty of the earth to the heroic Bharata, and, retiring to the hermitage of Pulastya, adopted the life of an anchoret, practising religious penance, and performing all prescribed ceremonies, until, emaciated by his austerities, so as to be but a collection of skin and fibres. he put a pepple in his mouth, and naked went the way of all flesh.[7] The country was termed Bharata from the time that it was relinquished to Bharata by his father, on his retiring to the woods.[8]

सुमतिर्भरतस्याभूत् पुत्रः परमधार्मिकः॥ ३३॥
कृत्वा सम्यग् ददौ तस्मै राज्यमिष्टमखः पिता।
पुत्रसङ्क्रामितश्रीस्तु भरतः स महीपतिः॥ ३४॥
योगाभ्यासरतः प्राणान् शालग्रामेऽत्यजन्मुने!
अजायत च विप्रोऽसौ योगिनां प्रवरे कुले॥ ३५॥
मैत्रेय! तस्य चरितं कथयिष्यामि ते पुनः।

Bharata, having religiously discharged the duties of his station, consigned the kingdom to his son Sumati, a most virtuous prince; and, engaging in devout practices, abandoned his life at the holy place, Sālagrāma: he was afterwards born again as a Brāhmaṇa, in a distinguished family of ascetics. I shall hereafter relate to you his history.

सुमतेस्तेजसस्तस्मादिन्द्रद्युम्नो व्यजायत॥ ३६॥
परमेष्ठी ततस्तस्मात् प्रतिहारस्तदन्वयः।
प्रतिहर्त्तेति विख्यात उत्पन्नस्तस्य चात्मजः॥ ३७॥
भुवस्तस्मात् तथोद्गीथः प्रस्तारस्तत्सुतो विभुः।
पृथुस्ततोऽभवन्नक्तो नक्तस्यापि गयः सुतः॥ ३८॥
नरो गयस्य तनयस्तत्पुत्रोऽभूद् विराट् ततः।
तस्य पुत्रो महावीर्यो धीमांस्तस्मादजायत॥ ३९॥
महान्तस्तत्सुतश्चाभून्मनस्युस्तस्य चात्मजः।
त्वष्टा त्वष्टुश्च विरजो रजस्तस्याप्यभूत् सुतः॥ ४०॥
शतजिद्रजसस्तस्य जज्ञे पुत्रशतं मुने!
विश्वग्ज्योतिः प्रधानास्ते यैरिमां वर्द्धिताः प्रजाः॥ ४१॥
तैरिदं भारतं वर्षं नवभेदमलङ्कृतम्।
तेषां वंशप्रसूतैश्च भुक्तेयं भारती पुरा॥ ४२॥
कृतत्रेतादिसर्गेण युगाख्या ह्येकसप्ततिः॥ ४३॥

From the illustrious Sumati was born Indradyumna: his son was Parameṣṭhin: his son was Pratihāra, who had a celebrated son, named Pratiharttā: his son was Bhava, who begot Udgītha, who begot Prastāra; whose son was Prithu. The son of Prithu was Nakta: his son was Gaya: his son was Nara; whose son was Virāṭ. The valiant son of Virāṭ was Dhīmat, who begot Mahānta; whose son was Manasyu; whose son was Twaṣṭā: his son was Virāja: his son was Raja: his son was Śatajit, who had a hundred sons, of whom Visvagjyotiṣ was the eldest.[9] Under these princes, Bhārata-varṣa (India) was divided into nine portions (to be hereafter particularised); and their descendants successively held possession of the country for seventy-one periods of the aggregate of the four ages (or for the reign of a Manu).

एष स्वायम्भुवः सर्गो येनेदं पूरितं जगत्।
वाराहे तु मुने! कल्पे पूर्वमन्वन्तराधिपः॥ ४४॥

इति श्रीविष्णुपुराणे द्वितीयांशे प्रथमोऽध्यायः।

This was the creation of Svāyambhuva Manu. by which the earth was peopled, when he presided over the first Manvantara, in the Kalpa of Varāha.[10]

NOTES

1. The text reads Kanyā (कर्दमस्यात्मजां कन्यां); and the commentator has, 'he married the daughter of Kardama. whose name was Kanyā, (कन्यां कन्यासंज्ञामिति). The copies agree in the reading, and the Vāyu has the same name' Kanyā; but the Mārkaṇḍeya, which is the same in other respects as our text, has Kāmyā: Kāmyā also is the name else, where given by the Vāyu to the daughter of Kardama (Ch. X. n. 6). Kāmyā, as has been noticed, appears in the Brahmā and Hari V. (Ch. VII. n. 6) as the mother of Priyavrata, but erroneously : and the same authorities specify a Kāmyā as the wife of that sovereign. So the commentator on the Hari V. states, 'another Kāmyā is mentioned (in the text), the daughter of Kardama, the wife of Priyavrata:" प्रियव्रतस्य भार्या कर्द्दमपुत्री काम्यान्येत्याह। The name Kanyā is therefore most probably an error of the copyists. The Bhāgavata

calls the wife of Priyavrata. Barhiṣmatī. the daughter of Viśvakarman.

2. These names nearly agree in the authorities which specify the descendants of Priyavrata, except in the Bhāgavata; that has an almost entirely different series of names, or Āgnidhra. Idhmajihwa, Yajñabāhu. Mahāvīra, Hiraṇyaretas, Medhatithi, Ghṛtaprishṭha, Savana. Vitihotra. and Kavi: with one daughter, Urjjasvatī. It also calls the Manus Uttama, Tamasa, and Raivata the sons of Priyavrata by another wife.

3. According to the Bhāgavata, he drove his chariot seven times round the earth, and the ruts left by the wheels became the beds of the oceans, separating it into seven Dvīpas.

4. Even the Bhāgavata concurs with the other Purāṇas in this series of Priyavrata's grandsons.

5. Of these divisions, as well as of those of the earth, and of the minor divisions of the Varṣas. we have further particulars in the following chapter.

6. This place of pilgrimage has not been found elsewhere. The term is usually applied to a stone, an ammonite, which is supposed to be a type of Viṣ ṇu. and of which the worship is enjoined in the Uttara Khaṇḍa of the Padma P. and in the Brahma Vaivartta, authorities of no great weight or antiquity. As these stones are found chiefly in the Gandak river, the Sālagrāma Tirtha was probably at the source of that stream, or at its confluence with the Gaṅgā. Its sanctity, and that of the stone, are probably of comparatively modem origin.

7. 'The great road' or 'road of heroes' (महाप्रस्थानं or वीरस्थानं) The people was intended either to compel perpetual silence, or to prevent the eating. The Bhāgavata adverts to the same circumstance; आस्ये कृताश्मकबलः। That work enters much more into detail on the subject of Ṛṣabha'a devotion, and particularizes circumstances not found in any other Purāṇa. The mot interesting of these are the scene of Ṛṣabha's a wanderings, which is said to be Konka, Venkaṭa, Kūṭaka. and southern Karnāṭaka, or the western part of the Peninsula : and the adoption of the Jain belief by the people of those countries. Thus it is said, "A king of the Kankas, Venkaṭas, and Kūṭakas. named Arhat, having heard the tradition of Ṛṣabha's practices (or his wandering about naked, and desisting from religious rites), being infatuated by necessity, under the evil influence of the Kali age will become needlessly alarmed, and abandon his own religious duty, and will foolishly enter upon an unrighteous and heretical path. Misled by him and bewildered by the iniquitous operation of the Kali age, disturbed also by the delusions.of the deity, wicked men will, in great numbers, desert the institutes and purifications of their own ritual; will observe vows injurious and disrespectful to the gods : will desist from ablutions, mouthwashings, and purifications, and will pluck out the hair of the head; and will revile the world, the deity, sacrifices. Brāhmaṇas. and the Vedas." It if also said, that Sumati the son of Bharata, will be irreligiously worshipped by some infidels, as a divinity. Besides the import of the term Arhat, or Jain. Ṛṣabha is the name of the first, and Sumati of the fifth Tōrthaṇkara, or Jain saint of the present era. There can be no doubt, therefore, that the Bhāgavata intends this sect, and as the Jain system was not matured until a comparatively modern date, this composition is determined to be also recent. The allusions to the extension of the Jain faith in the western parts of the Peninsula, may serve to fix the limit of its probable antiquity to the 11 or 12 century, when the fains seem to have been flourishing in Guzerat and the Konkan. *As. Res.* XVII. 282,

8. This etymology is given in other Purāṇas; but the Matsya and Vāyu have a different one, deriving it from the Manu, called Bharata. Or the cherisher, one who rears or cherishes progeny– भरणात्तु प्रजानां वै मनुर्भरत इत्युच्यते। निरुक्त्वचनाच्चैव वर्षं तद्भारतं स्मृतं। The Vāyu has, in another place, the more common explanation also : हिमाह्वं दक्षिणवर्षं तस्य (भरतस्य) नाम्ना विदुर्बुधाः॥

9. The Agni. Kūrma, Mārkaṇḍeya, Liṅga, and Vāyu Purāṇas agree with the Viṣṇu in these genealogical details. The Bhāgavata has some additions and variations of nomenclature, but is not essentially different. It ends, however, with Śatajit, and cites a stanza which would seem to make Viraja the last of the descendants of Priyavrta : प्रैयव्रतं वंशमिमं विरजश्चरमोद्भवः। अकरोदत्यलं कीर्त्या विष्णुः सुरगणं यथा॥

10. The descendants of Priyavrata were the kings of the earth in the first or Svāyambhuva Manvantara. Those of Uttānapāda his brother are placed rather incongruously in the second or Svārochiṣa Manvantara : whilst, with still more palpable inconsistency. Dakṣa, a descendant of

Uttānapāda, gives his daughter to Kaśyapa in the seventh or Vaivasvata Manvantara. It seems probable that the patriarchal genealogies are older than the chronological system of Manvantaras and Kalpas. and have been rather clumsily distributed amongst the different periods.

***

CHAPTER II

द्वितीयोऽध्यायः

(जम्बूद्वीपवर्णनम्)

मैत्रेय उवाच

कथितो भवता ब्रह्मन्! सर्गः स्वायम्भुवश्च मे।
श्रोतुमिच्छाम्यहं त्वत्तः समलं मण्डलं भुवः॥ १॥
यावन्तः सागरा द्वीपास्तथा वर्षाणि पर्वताः।
वनानि सरितः पुर्यो देवादीनां तथा मुने॥ २॥
यत्प्रमाणमिदं सर्वं यदाधारं यदात्मकम्।
संस्थानमस्य च मुने! यथावद् वक्तुमर्हसि॥ ३॥

Maitreya said– You have related to me Brahman, the creation of Svāyambhuva; I am now desirous to hear from you a description of the earth: how many are its oceans and islands, its kingdoms and it mountains, its forests and rivers and the cities of the gods, its dimensions, its contents, its nature, and its form.

पराशर उवाच

मैत्रेय श्रूयतामेतत् संक्षेपाद् गदतो मम।
नास्य वर्षशतेनापि वक्तुं शक्यो हि विस्तरः॥ ४॥
जम्बू-प्लक्षाह्वयौ द्वीपौ शाल्मलिश्चापरो द्विज।
कुशः क्रौञ्चस्तथा शाकः पुष्करश्चैव सप्तमः॥ ५॥
एते द्वीपाः समुद्रैस्तु सप्त सप्तभिरावृताः।
लवणेक्षु-सुरा-सर्पिर्दधि-दुग्ध-जलैः समम्॥ ६॥

Parāśara replied– You shall hear, Maitreya, a brief account of the earth from me: a full dctail I could not give you in a century. The seven great insular continents are Jambu, Plaksna. Sālmali, Kuśa. Krauñca. Śāka. and Puṣkara: and they are surrounded severally by seven great scas; the sea of salt water (Lavaṇa) of sugar-cane Juice (Ikṣu). of (wine (Surā), of clarified butter (Sarpi), of curds (Dadhi). of milk (Dugdha). and of fresh water (Jala).[1]

जम्बूद्वीपः समस्तानाम् एतेषां मध्यसंस्थितः।
तस्यापि मेरुर्मैत्रेय! मध्ये कनकपर्वतः॥ ७॥
चतुराशीतिसाहस्रो योजनैरस्य चोच्छ्रयः।
प्रविष्टः षोडशाधस्ताद् द्वात्रिंशन्मूर्द्ध्नि विस्तृतः॥ ८॥
मूले षोडशसाहस्रो विस्तारस्तस्य सर्वशः।
भूपद्मस्यास्य शैलेशः कर्णिकाकारसंस्थितः॥ ९॥

Jambū-dvīpa is in the centre of all these: and in the centre of this continent is the golden mountain Meru. The height of Meru is eighty-four thousand Yojanas; and its depth below the surface of the earth is sixteen thousand. Its diameter ac the summit is thirty-two thousand Yojanas; and at its base, sixteen thousand: so thar this mountain is like the seed-cup of the locus of the earth.[2]

हिमवान् हेमकूटश्च निषधश्चास्य दक्षिणे।
नीलः श्वेतश्च शृङ्गी च उत्तरे वर्षपर्वताः॥ १०॥
लक्षप्रमाणौ द्वौ मध्यौ दशहीनास्तथापरे।
सहस्रद्वितयोच्छ्रायास्तावद्विस्तारिणश्च ते॥ ११॥
भारतं प्रथमं वर्षं ततः किम्पुरुषं स्मृतम्।
हरिवर्षं तथैवान्यन्मेरोर्दक्षिणतो द्विज॥ १२॥
रम्यकञ्चोत्तरे वर्षं तस्यैवानु हिरण्मयम्।
उत्तराः कुरवश्चैव यथा वै भारतं तथा॥ १३॥
नवसाहस्रमेकैकमेतेषां द्विजसत्तम!
इलावृतञ्च तन्मध्ये सौवर्णो मेरुरुच्छ्रितः॥ १४॥
मेरोश्चतुर्दिशं तत्तु नवसाहस्रविस्तृतम्।
इलावृतं महाभाग! चत्वारश्चात्र पर्वताः॥ १५॥
विष्कम्भा रचित मेरोर्योजनायुतमुच्छ्रिताः॥ १६॥
पूर्वेण मन्दरो नाम दक्षिणो गन्धमादनः।
विपुलः पश्चिमे पार्श्वे सुपार्श्वश्चोत्तरे स्मृतः॥ १७॥
कदम्बस्तेषु जम्बूश्च पिप्पलो वट एव च।
एकादशशतायामाः पादपा गिरिकेतवः॥ १८॥
जम्बूद्वीपस्य सा जम्बूर्नामहेतुर्महामुने।
महागजप्रमाणानि जम्ब्वास्तस्याः फलानि वै॥ १९॥
पतन्ति भूभृतः पृष्ठे शीर्यमाणानि सर्वतः।

रसेन तेषां प्रख्याता तत्र जम्बूनदीति वै॥ २०॥
सरित् प्रवर्त्तते सा च पीयते तन्निवासिभिः।
न स्वेदो न च दौर्गन्ध्यं न जरा नेन्द्रियक्षयः॥ २१॥
तत्पानात् स्वच्छमनसां जनानां तत्र जायते।
तीरमृत् तद्रसं प्राप्य सुखवायुविशोषिता।
जाम्बूनदाख्यं भवति सुवर्णं सिद्धभूषणम्॥ २२॥

The boundary mountains (of the earth) are Himavān, Hemakūta, and Niṣadha. which lie south of Meru; and Nīla. Śveta, and Śṛṅgī, which are situated to the north of it. The two central ranges (those next to Meru, or Niṣadha and Nīla) extend for a hundred thousand (Yojanas, running east and west). Each of the others diminishes ten thousand Yojanas, as it lies more remote from the centre. They are two thousand Yojanas in height, and as many in breadth.[3] The Varṣas or countries between these ranges are Bhārata (India), south of the Himavān mountains; next Kimpuruṣa, between Himavān and Hemakūta; north of the latter, and south of Niṣadha, is Harivarṣa; north of Meru is Ramyaka, extending from the Nīla or blue mountains to the Śveta (or white) mountains; Hiraṇmaya ties between the Śveta and Śṛṅgī ranges; and Uttarakuru is beyond the latter, following the same direction as Bhārata.[4] Each of these is nine thousand Yojanas in extent. Ilāvṛta is of similar dimensions, but in the centre of it is the golden mountain Meru, and the country extends nine thousand Yojanas in each direction from the four sides of the mountain.[5] There are four mountains in this Varṣa, formed as buttresses to Meru. each ten thousand Yojanas in elevation : that on the east is called Mandara; that on the south, Gandhamādana; that on the west, Vipula; and that on the north, Supārśva:[6] on each of these stands severally a Kadamba-tree, a Jambu-tree, a Pīpal, and a Vaṭa;[7] each spreading over eleven hundred Yojanas, and towering aloft like banners on the mountain. From the Jambu-tree the insular continent Jambu-Dvīpa derives its appellations. The apples of that tree are as large as elephants: when they are rotten, they fait upon the crest of the mountain, and from their cxpressed juice is formed the Jambu river, the waters of which are drunk by the inhabitants; 'and in consequence of drinking of that stream, they pass their days in content and health, being subject neither to perspiration, to foul odours, to decrepitude, nor organic decay. The soil on the banks of the river, absorbing the Jambu juice, and being dried by gentle breezes, becomes the gold termed Jāmbu-nada, of which the ornaments of the Siddhas are fabricated.

भद्राश्वं पूर्वतो मेरोः केतुमालञ्च पश्चिमे।
वर्षे द्वे तु मुनिश्रेष्ठ! तयोर्मध्ये इलावृतम्॥ २३॥
वनं चैत्ररथं पूर्वे दक्षिणे गन्धमादनम्।
वैभ्राजं पश्चिमे तद्वदुत्तरे नन्दनं स्मृतम्॥ २४॥
अरुणोदं महाभद्रमसितोदं समानसम्।
सरांस्येतानि चत्वारि देवभोग्यानि सर्वदा॥ २५॥

The country of Bhadrāśva lies on the east of Meru, and Ketumāla on the west; and between these two is the region of Ilāvṛta, On the east of the same is the forest Caitraratha; the Gandhamādana wood is on the south; the forest of Vaibhrāja is on the west; and the grove of Indra, or Nandana, is on the north. There are also four great lakes, the waters of which are partaken of by the gods, called Aruṇoda, Mahābhadra, Śitoda, and Mānasa.[8]

शीतान्तश्चक्रमुञ्जश्च कुररी माल्यवांस्तथा।
वैकङ्कप्रमुखा मेरोः पूर्वतः केशराचलाः।
त्रिकूटः शिशिरश्चैव पतङ्गो रुचकस्तथा॥ २६॥
निषधाया दक्षिणतस्तस्य केसरपर्वताः।
शिखिवासाः सवैदूर्यः कपिलो गन्धमादनः।
जारुधिप्रमुखास्तद्वत् पश्चिमे केसराचलाः॥ २७॥
मेरोरनन्तराङ्गेषु जठरादिष्ववस्थिताः।
शङ्खकूटोऽथ ऋषभो हंसो नागस्तथापरः।
कालञ्जराद्याश्च तथा उत्तरे केशराचलाः॥ २८॥

The principal mountain ridges which project from the base of Meru, like filaments from the root of the lotus, are, on the east,

Sītānta, Mukunda, Kurarī, Mālyavān, and Vaikanka; on the south, Trikūṭa, Siśira, Patanga, Rucaka, and Niṣadha; on the west, Śikhivāsas, Vaidūrya, Kapila, Gandhamādana, and Jārudhi; and on the north, Śankhakūṭa, Ṛṣ abha, Nāga, Haṃsa, and Kālanjara. These and others extend from between the intervals in the body, or from the heart of Meru.[9]

चतुर्द्दशसहस्राणि योजनानां महापुरी।
मेरोरुपरि मैत्रेय! ब्रह्मणः प्रथिता दिवि॥ २९॥
तस्याः समन्ततश्चाष्टौ दिशासु विदिशासु च।
इन्द्रादिलोकपालानां प्रख्याताः प्रवराः पुरः॥ ३०॥
विष्णुपादविनिष्क्रान्ता प्लावयित्वेन्दुमण्डलम्।
समन्ताद् ब्रह्मणः पुर्यां गङ्गा. पतति वै दिवः॥ ३१॥
सा तत्र पतिता दिक्षु चतुर्धा प्रतिपद्यते।
सीता चालकनन्दा च चक्षुर्भद्रा च वै क्रमात्॥ ३२॥
पूर्वेण शैलात् सीता तु शैलं यात्यन्तरिक्षगा।
ततश्च पूर्ववर्षेण भद्राश्वेनैति सार्णवम्॥ ३३॥
तथैवालकनन्दापि दक्षिणेनैत्य भारतम्।
प्रयाति सागरं भूत्वा सप्तभेदा महामुने॥ ३४॥
चक्षुश्च पश्चिमगिरीनतीत्य सकलांस्ततः।
पश्चिमं केतुमालाख्यं वर्षं गत्वेति सागरम्॥ ३५॥
भद्रा तथोत्तरगिरीनुत्तरांश्च तथा कुरून्।
अतीत्योत्तरमम्भोधिं समभ्येति महामुने॥ ३६॥

On the summit of Meru is the vase city of Brahmā, extending fourteen thousand leagues, and renowned in heaven; and around it, in the cardinal points and the intermediate quarters, are situated the stately cities of Indra and the other regents of the spheres.[10] The capital of Brahmā is enclosed by the river Gaṅgā, which, issuing from the foot of Viṣṇu, and washing the lunar orb, falls here from the skies[11] and after encricling the city, divides into four mighty rivers, flowing in opposite directions. These rivers are the Śītā, the Alakanandā, the Cakṣu, and the Bhadrā. The first, falling upon the tops of the inferior mountains, on the east side of Meru, flows over their crests, and passes through the country of Bhadrāśva to the ocean: the Alakanandā flows south, to the country of Bhārata, and dividing into seven rivers on the way tails into the sea: the Cakṣu falls into the sea, after traversing all the western mountains, and passing through the country of Ketumāla : and the Bhadrā washes the country of the Uttarakurus, and empties itself into the northern ocean.

आनीलनिषधायामौ माल्यवद्-गन्धमादनौ।
तयोर्मध्यगतो मेरुः कर्णिकाकारसंस्थितः॥ ३७॥
भारताः केतुमालाश्च भद्राश्वाः कुरवस्तथा।
पत्राणि लोकपद्मस्य मर्यादा शैलबाह्यतः॥ ३८॥
जठरो देवकूटश्च मर्यादापर्वतावुभौ।
तौ दक्षिणोत्तरायामावानीलनिषधायतौ॥ ३९॥
गन्धमादन-कैलासौ पूर्वपश्चायतावुभौ।
अशीतियोजनायामावर्णवान्तर्व्यवस्थितौ॥ ४०॥
निषधः पारिपात्रश्च मर्यादापर्वतावुभौ।
मेरोः पश्चिमदिग्भागे यथा पूर्वौ तथा स्थितौ॥ ४१॥
त्रिशृङ्गो जारुधिश्चैव उत्तरौ वर्षपर्वता।
पूर्वपश्चायतावेतावर्णवान्तर्व्यवस्थितौ॥ ४२॥
इत्येते मुनिवर्योक्ता मर्यादापर्वतास्तव।
जठराद्याः स्थिता मेरोस्तेषां द्वौ द्वौ चतुर्दिशम्॥ ४३॥
मेरोश्चतुर्दिशं ये तु प्रोक्ताः केसरपर्वताः।
शीतान्ताद्या मुने! तेषामतीव हि मनोरमाः॥ ४४॥
शैलानामन्तरे द्रोण्यः सिद्धचारणसेविताः।
सुरम्याणि तथा तासु काननानि पुराणि च॥ ४५॥
लक्ष्मी-विष्ण्वग्निसूर्यादिदेवानां मुनिसत्तम।
तास्वायतनवर्षाणि जुष्टानि वरकिन्नरैः॥ ४६॥
गन्धर्वयक्षरक्षांसि तथा दैतेयदानवाः।
क्रीडन्ति तासु रम्यासु शैलद्रोणीष्वहर्निशम्॥ ४७॥
भौमा ह्येते स्मृताः स्वर्गा धर्मिणामालया मुने!
नैतेषु पापकर्माणो यान्ति जन्मशतैरपि॥ ४८॥

Meru, then, is confined between the mountains Nīla and Niṣadha (on the north and south) and between Mālyavān and Gandhamādana (on the west and east): it lies between them like the pericarp of a lotus. The countries of Bhārata, Ketumāla, Bhadrāśva and Uttarakuru lie, like leaves of the lotus of the world, exterior to the boundary mountains.

Jaṭhara and Devakūṭa are two mountain ranges running north and south, and connecting the two chains of Niṣadha and Nīla. Gandhamādana and Kailāsa extend, east and west, eighty Yojanas in breadth, from sea to sea. Niṣadha and Pāriyātra are the limitative mountains on the westi stretching, like those on the ease, between the Nīla and Niṣadha ranges: and the mountains Tṛśṛṅga and Jārudhi are the northern limits of Meru, extending, east and west, between the two seas. Thus I have repeated to you the mountains described by great sages as the boundary mountains situated in pairs, on each of the four sides of Meru. Those also, which have been mentioned as the filament mountains (or spurs), Śitānta and the rest are exceedingly delightful. The vallies embosomed amongst them are the favourite resorts of the Siddhas and Chāraṇas: and there are situated upon them agreeable forests, and pleasant cities, embellished with the palaces of Viṣṇu, Lakṣmī, Agni, Sūrya, and other deities, and peopled by celestial spirits, whilst the Yakṣas. Rākṣasas, Daityas, and Dānavas pursue their pastimes in the vales. These, in short are the regions of Paradise, or Svarga, the seats of the righteous, and where the wicked do not arrive even after a hundred births.

भद्राश्वे भगवान् विष्णुरास्ते हयशिरा द्विज!
वराहः केतुमाले तु भारते कूर्मरूपधृक्॥४९॥
मत्स्यरूपश्च गोविन्दः कुरुष्वास्ते जनार्द्दनः।
विश्वरूपेण सर्वत्र सर्वः सर्वेश्वरो हरिः॥५०॥
सर्वस्याधारभूतोऽसौ मैत्रेयास्तेऽखिलात्मकः।
यानि किम्पुरुषादीनि वर्षाण्यष्टौ महामुने!
न तेषु शोको नायासो नोद्वेगः क्षुद्भयादिकम्॥५१॥
सुस्थाः प्रजा निरातङ्काः सर्वदुःखविवर्जिताः।
दशद्वादशवर्षाणां सहस्राणि स्थिरायुषः॥५२॥
न तेषु वर्षते देवो भौमान्यम्भांसि तेषु वै।
कृत-त्रेतादिका नैव तेषु स्थानेषु कल्पना॥५३॥
सर्वष्वेतेषु वर्षेषु सप्त सप्त कुलाचलाः।
नद्यश्च शतशस्तेभ्यः प्रसूता या द्विजोत्तम॥५४॥

इति श्रीविष्णु पुराणे द्वितीयांशे द्वितीयोऽध्यायः।

In the country of Bhadrāśva, Viṣṇu resides as Hayaśīrṣa (the horse-headed); in Ketumāla, as Varāha (the boar); in Bhārata, as the tortoise (Kūrma); in Kuru, as the fish (Matsya); in his universal form, every where; for Hari pervades all places: he, Maitreya, is the supporter of all things; he is all things. In the eight realms of Kimpuruṣa and the rest (or all exclusive of Bhārata) there is no sorrow, nor weariness, nor anxiety, nor hunger, nor apprehension; their inhabitants are exempt from all infirmity and pain, and live in uninterrupted enjoyment for ten or twelve thousand years. India never sends rain upon them, for the earth abounds with water. In those places there is no distinction of Kṛta, Tretā, or any succession of ages. In each of these Varṣas there are respectively seven principal ranges of mountains, from which, oh best of Brahmaṇs. hundreds of rivers take their rise.

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NOTES

1. The geography of the Purāṇas occurs in most of these works; and in all the main features, the seven Dvīpas, seven seas, the divisions of Jambu-dvīpas, the situation and extent of Meru, and the sub-divisions of Bhārata, is the same. The Agni and Brāhma are word for word the same with our text; and the Kūrma, Liṅga, Matsya, Mārkaṇḍeya. and Vāyu present many passages common to them and the Viṣṇu, or to one another. The Vāyu, as usual, enters most fully into particulars. The Bhāgavata differs in its nomenclature of the subordinate details from all, and is followed by the Padma. The others either omit the subject, or advert to it but briefly. The Mahābhārata, Bhīṣma Parva. has an account essentially the same, and many of the stanzas are common to it and different Purāṇas. It does not follow the same order, and has some peculiarities; one of which is calling Jambu-dvīpas, Sudarśana, such being the name of the Jambu-tree; it is said also to consist of two portions, called Pippala and Śaśa, which are reflected in the lunar orb is in a mirror.

2. The shape of Meru, according to this description, is that of an cverted cone; and by the comparison to the seed-cup its form should be circular: but there seems to be some uncertainty upon this subject amongst the Paurānikas. The Padma compares its form to the bell-shaped flower of the Dhutura. The Vāyu represents it as having four sides of different colours; or white on the east, yellow on the south, black on the west, and red on the north; but notices also various opinions of the outline of the mountain, which, according to Atri had a hundred angles; to Bhṛgu, a thousand: Sāvarni calls it octangular; Bhāguri, quadrangular; and Varṣayani says it has a thousand angles: Gālava makes it saucer-shaped; Garga. twisted, like braided hair; and others maintain that it is circular. The Liṅga makes its eastern face of the colour of the ruby; its southern, that of the lotus; its western, golden and its northern, coral. The Matsya has the same colours as the Vāyu and both contain this line; चतुर्वर्णसौवर्णश्चतुरस्रः समुच्छ्रितः। 'Four coloured, golden, four-cornered lofty: but the Vāyu compares its summit in one place, to a saucer; and observes that its circumference must be thrice its diameter: विस्तारात्त्रिगुणास्यास्य परिणाहः समन्ततः। The Matsya also rather incompatibly, says the measurement is that of a circular form but it is considered quadrangular: वृत्ताकृतिप्रमाणश्च चतुरस्रः समाहितः। According to the Buddhists of Ceylon, Meru is said to be of the same diameter throughout. Those of Nepal conceive it to be shaped like a drum. A translation of the description of Meru and its surrounding mountains, contained in the Brahmāṇḍa, which is the same exactly as that in the Vāyu, occurs in the *As. Researches.* VIII. 343. There are some differences in Wilford version from that which my MSS. would authorize, but they are not in general of much importance. Some, no doubt, depend upon variation in the readings of the different copies: of others, I must question the accuracy.

3. This diminution is the necessary consequence of the diminished radius of the circle of Jambu-dvīpas. as the mountain ranges recede from the centre.

4. These, being the two outer Varṣas, are said to take the form of a bow; that is, they are exteriorly convex, being segments of the circle.

5. The whole diameter of Jambu-dvīpa has been said to be 100,000 Yojanas. This is thus divided from north to south: Ilāvṛta, in the centre, extends each way 9000, making 18000: Meru itself, at the base, is 16000: the six Varṣas at 9000 each, are equal to 54000 and the six ranges, at 2000 each, are 12000 and 18+16+54+12=100. From east to west the Varṣas are of the extent necessary to occupy the space of the circle.

6. The Bhāgavata and Padma call these Mandara, Merumandara, Supārśva, and Kumuda.

7. Nauclea Kadamba, Eugenia Jambu, Ficus religiosa, and F, Indica. The Bhāgavata substitutes a mango-tree for the Pīpal; placing it on Mandāra, the Jambu on Merumandara. the Kadamba on Supārśva, and the Vaṭa on Kumuda.

8. The Bhāgavata substitutes Sarvatobhadra for the Gandhamādana forest; and calls the lakes, lakes of milk, honey, treacle, dad sweet water.

9. The Vāyu gives these names, and many more and describes at great length forests, lakes, and cities of gods and demi-gods upon these fabulous mountains, or in the valleys between them, *(As. Res.* VIII, 354).

10. The Lokapālas. or eight deities in that character, Indra, Yama. Varuṇa. Kuvera, Vivaswat, Soma. Agni. and Vāyu. Other cities of the gods are placed upon the spurs, or filament mountains, by the Vāyu; or that of Brahmā on Hemaśringa, of Śankara on Kālanjara. of Garuḍa on Vaikanka, and of Kuvera on Kailāsa. Himavat is also specified by the same work as the scene of Śiva's penance, and marriage with Umā; of his assuming the form of a Kirāta, or forester; of the birth of Kārtikeya, in the Śara forest; and of his dividing the mountain Krauñca with his spear. This latter legend, having been somewhat misunderstood by Wilford, is made the theme of one of his fanciful verifications. "Here, he (the author of the Vāyu) says in the forest of Śaṅkha. was born Shaḍānana or Kārtikeya, Mars with six faces. Here he wished or formed the resolution of going to the mountains of Krauñca Germany, part of Poland &c. to rest and recreate himself after his fatigues in the wars of the gods with the giants. There, in the skirts of the mountains of Krauñca, he flung his sword; the very same which Attila, in the fifth century, asserted he had found under a clod of earth. It was placed in his tomb, where it is probably to be found." As. *Res.* VIII. 364. The text of which this is in part a representation is, तत्र शरवण नाम यत्र जातः षडाननः। यत्र चैव

कृतोत्साहः क्रौञ्चशैलवरं प्रति॥ चित्रपुष्पनिकुंजस्य क्रौंचस्य च गिरेस्तटे। देवारिस्कन्दनः स्कन्दो यत्र शक्तिविमुक्तवान्॥ The legend here alluded to if told at length in the Vāmana Purāṇa. Mahishāsura, flying from the battle, in which Tāraka had been slain by Kārtikeya, took refuge in a cave in the Krauñca mountain. A dispute arising between Kārtikeya and Indra, as to their respective prowess, they determined to decide the question by circumbulating the mountain; the palm to be given to him who should first go round it. Disagreeing about the result, they appealed to the mountain, who untruly decided in favour of Indra Kārtikeya, to punish his injustice, hurled his lance at the mountain Krauñca. and pierced at once it and the demon Mahiṣa. एवं ब्रुवन्तं क्रौंचं सः (कार्त्तिकेयः) क्रोधात्प्रस्फुरिताधरः। विभेद शक्त्या कौटिल्यान्महिषेण समं तथा। Another division of Krauñca is ascribed to Parasurāma. Megha Dūta, v. 59. Krauñca is also sometimes considered to be the name of an Asura. killed by Kārtikeya; but this is perhaps some misapprehension of the Paurāṇīk legend by the grammarians, springing out of the synonyms of Kārtīkeya, Krauñcāri. Krauñcadāraṇa. &c., implying the foe or destroyer of Krauñca. occurring in the Amara and other Koshas.

11. The Bhāgavata is more circumstantial. The river flowed over the great toe of Viṣṇu's left foot, which had previously, as he lifted it up, made a fissure in the shell of the mundane egg, and thus gave entrance to the heavenly stream. The Vāyu merely brings it from the lunar orb and takes no notice of Viṣṇu's interposition. In a different passage it describes the detention of Gangā amidst the tresses of Śiva, in order to correct her arrogance, until the divinity was moved by the penance and prayers of king Bhagīratha to set her free. The Mahābhārata represents Śiva's bearing the river for a hundred years on his head, merely to prevent its falling too suddenly on the mountains.

12. Although the Vāyu has this account, it subsequently inserts another, which is that also of the Matsya and Padma. In this the Gaṅgā, after escaping from Śiva. is Raid to have formed seven streams; the Nalinī, HIādinī and Pavanī going to the east; the Cakṣu, Śītā, and Sindhu to the wet and the Bhagirathī the south. The Mahābhārata calls them Vasvaukasāra, Nalinī Pavanī. Gangā, Śītā, Sindhu and Jambunadī. The more usual legend, however, is the first, and it offers some trace of actual geogcaphy. Faber, indeed, thinks that Meru, with the surrounding Varṣa of Ilāvṛta, and its four rivers, is a representation of the garden of Eden. *(Pagan Idolatry.* I. 315.). However this may be, it seems not unlikely to have originated in some imperfect account of four great rivers flowing from the Himālaya, and the high lands north of that range, towards the cardinal points; the Bhadrā, to the north, representing the Oby of Siberia; and the Śātā, the river of China, or Hoangho. The Alakanandā is well known as a main branch of the Gaṅgā, near its source; and the Cakṣus is very possibly, as Wilford supposed, the Oxus. *(As. Res.* VIII. 309.). The printed copy of the Bhāgavata, and the MS. Padma, read Bankṣu; but the former is the more usual reading. It is said, in the Vāyu, of Ketumāla, through which this river runs, that it is peopled by various races of barbarians : केतुमाल महाद्वीप नानाम्लेच्छगणैर्युतं।

13. The text applies the latter name so variously as to cause confusion: it is given to one of the four buttresses of Meru, that on the south; to one of the filament mountains, on the west; to a range of boundary mountains, on the south; and to the Varsa of Ketumāla: here another mountain range is intended, or a chain running north and south upon the east of Ilāvṛta, connecting the Nīla and Niṣadha ranges. Accordingly the Vāyu states it to be 34000 Yojanas in extent; that is the diameter of Meru 16000, and the breadth of Ilāvṛta on each side of it, or together 18000. A similar range, that of Mālyavān, bound-Ilāvṛta on the vest. It was probably to avoid the confusion arising from similarity of nomenclature, that the author of the Bhāgavata substituted different names for Gandhamādana in the other instances. calling the buttress, as we have seen, Merumandara; the southern forest, Sarvatobhadra; and the filament mountain. Hansa; restricting the term Gandhamādana to the eastern range a correction, it may be remarked, corroborative of a subsequent date.

14. These eight mountains are smilarly enumerated the in Bhāgavata and Vāyu. but no mention is made in them of any seas (अर्णवान्तर्व्यवस्थितौ), and it is clear that the eastern and western oceans cannot be intended, as the mountains Mālyavat and Gandhamādana intervene.

'between the seas means within Mālyavat and Gandhamādana; माल्यवद्गन्धमादनयोर्मध्यार्णवस्यान्तवर्यवस्थितौ। The Bhāgavata describes these eight mountains as circling Meru for 18000 Yojanas in each direction, leaving, according to the commentator, an interval of a thousand Yojanas between them and the base of the central mountain, and being 2000 high, and as many broad: thcy may be understood to be the exterior barriers of Meru, separating it from Ilāvṛta. The names of these mountains, according to the Bhāgavata, are Jaṭhara and Devakūṭa on the east, Pavana and Parīpātra on the west. Tṛṣriṅga and Makara on the north, and Kailāsa and Karavīra on the south. Without believing it possible to verify the position of these different creations of the legendary geography of the Hindus, it can scarcely admit of doubt that the scheme was suggested by imperfect acquaintance with the actual character of the country, by the four great ranges, the Altai, Muztag or Thian-shan, Ku-en-lun, and Himālaya, which traverse central Asia in the direction from east to west, with a greater or less inclination from north to south, which are connected or divided by many lofty transverse ridges, which enclose several large lakes, and which give rise to the great rivers that water Siberia, China, Tartary, and Hindustan. (Humboldt oo the Mountains of Central Asia, and Ritter *Geogr. Asia.)*

15. More ample details of the Varṣas are given in the Mahābhārata, Bhāgavata, Pādma, Vāyu, Kūrma, Liṅga. Matsya, and Mārkaṇḍeya Purāṇas; but they are of an entirely fanciful nature. Thus of the Ketumāla-varṣa it is said, in the Vāyu. the men are black, the women of the complexion of the lotus; the people subsist upon the fruit of the Panasa or jack-tree, and live for ten thousand years, exempt from sorrow or sickness: seven Kula or main ranges of mountains in it are named and a long list of countries and rivers is added, none of which can be identified with any actually existing, except perhaps the great river the Sucakṣus the Amu or Oxus. According to the Bhāgavata, Viṣṇu is worshipped as Kāmadeva id Ketumāla. The Vāyu says the object of adoration there is Īśvara, the son of Brahmā. Similar circumstances are asserted of the other Varśas. See also *As. Res.* VIII. 352.

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CHAPTER 3
तृतीयोऽध्यायः
(भारतवर्षवर्णनम्)

पराशर उवाच

उत्तरं यत् समुद्रस्य हिमाद्रेश्चैव दक्षिणम्।
वर्षं तद् भारतं नाम भारती यत्र सन्ततिः॥ १॥
नवयोजनसाहस्रो विस्तारोऽस्य महामुने!
कर्मभूमिरियं स्वर्गमपवर्गञ्च गच्छताम्॥ २॥

The country that lies north of the ocean, and south of the snowy mountains, is called Bhārata, for there dwelt the descendants of Bharata. It is nine thousand leagues in extent,[1] and is the land of works, in consequence of which men go to heaven, or obtain emancipation.

महेन्द्रो मलयः सह्यः शक्तिमान् ऋक्षपर्वतः।
विन्ध्यश्च पारिपात्रश्च सप्तात्र कुलपर्वताः॥ ३॥

The seven main chains of mountains in Bhārata are Mahendra. Malaya, Sahya, Śuktimat, Ṛkṣa, Vindhya, and Pāripātra.[2]

अतः सम्प्राप्यते स्वर्गो मुक्तिमस्मात् प्रयान्ति वै।
तिर्यक्त्वं नरकञ्चापि यान्त्यतः पुरुषा मुने॥ ४॥
इतः स्वर्गश्च मोक्षश्च मध्यश्चान्तश्च गम्यते।
न खल्वन्यत्र मर्त्यानां कर्म भूमौ विधीयते॥ ५॥

From this region heaven is obtained, or even in some cases, liberation from existence; or men pass from hence into the condition of brutes, or fall into hell. Heaven, emancipation, a state in mid-air, or in the subterraneous realms, succeeds to existence here, and the world of acts is not the title of any other portion of the universe.

भारतस्यास्य वर्षस्य नव भेदान् निशामय।
इन्द्रद्वीपः कशेरुमान् ताम्रवर्णो गभस्तिमान्।
नागद्वीपस्तथा सौम्यो गन्धर्वस्त्वथ वारूणः॥ ६॥
अयन्तु नवमस्तेषां द्वीपः सागरसंवृतः।
योजनानां सहस्रन्तु द्वीपोऽयं दक्षिणोत्तरात्॥ ७॥

The Varṣa of Bhārata is divided into nine portions, which I will namc to you; they are Indra-Dvīpa, Kaserumat, Tāmravarṇa. Gabhastimat Nāga-dvīpa, Saumya, Gāndharva and Vāruṇa; the last or ninth Dvīpa is surrounded by the ocean, and is a thousand Yojanas from north to south.[3]

पूर्वे किराता यस्य स्युः पश्चिमे यवनाः स्थिताः।
ब्राह्मणाः क्षत्रिया वैश्या मध्ये शूद्राश्च भागशः॥ ८॥
इज्या-युद्ध-वाणिज्याद्यैर्वर्त्तयन्तो व्यवस्थिताः।
शतद्रूचन्द्रभागाद्या हिमवत्पादनिर्गताः॥ ९॥
सेद-स्मृतिसुखाद्याश्च पारिपात्रोद्भवा मुने।
नर्मदा सुरसाद्याश्च नद्यो विन्ध्याद्रिनिर्गताः॥ १०॥
तापी-पयोष्णी-निर्विन्ध्याप्रमुखा ऋक्षसम्भवाः।
गोदावरी भीमरथी कृष्णवेण्यादिकास्तथा॥ ११॥
सह्यपादोद्भवा नद्यः स्मृताः पापभयापहाः।
कृतमाला-ताम्रपर्णीप्रमुखा मलयोद्भवाः॥ १२॥
त्रिसामाचार्यकुल्याद्या महेन्द्रप्रभवाः स्मृताः।
ऋषिकुल्या-कुमार्याद्याः शुक्तिमत्पादसम्भवाः॥ १३॥
आसां नद्युपनद्यश्च सन्त्यन्याश्च सहस्रशः।

On the east of Bhārata dwell the Kīrātas (the barbarians); on the west, the Yavanas; in the centre reside Brāhmaṇas, Kṣatriyas, Vaiśyas, and Śūdras, occupied in their respective duties of sacrifice, arms, trade, and service.[4] The Śatdru, Candrabhāgā, and other rivers. How from the foot of Himālaya: the Vedasmriti and others from the Parīpātra mountains; the Narmadā and Surasā from the Vindhya hills: the Tāpi. Payoṣṇi and Nirvindhyā from the Ṛkṣa mountains; the Godāvari, Bhimarathi, Krishṇaveni. and others, from the Sahya mountains: the Kritamālā, Tāmraparṇi and others, from the Malaya hills: the Trisāmā, Ṛṣikulyā, etc. from the Mahendra: and the Riṣikulyā, Kumati, and others, from the Śuktimat mountains. Of such as these, and of minor rivers, there is an infinite number; and many nations inhabit the countries on their borders.[5]

तास्विमे कुरुपाञ्चाला मध्यदेशादयो जनाः॥ १४॥
पूर्वदेशादिकाश्चैव कामरूपनिवासिनः।
पुण्ड्राः कलिङ्गा मगधा दाक्षिणात्याश्च सर्वशः॥ १५॥
तथापरान्ताः सौराष्ट्राः शूराभीरास्तथार्बुदाः।
कारूषा माल्यवांश्चैव पारिपात्रनिवासिनः॥ १६॥
सौवीराः सैन्धवा हूणाः शाल्वाः शाकलवासिनः।
मद्रारामास्तथाम्बष्ठाः पारसीकादयस्तथा॥ १७॥
आसां पिबन्ति सलिलं वसन्ति सरितां सदा।
समीपतो महाभागा हृष्टपुष्टजनाकुलाः॥ १८॥

The principal nations of Bhārata are the Kurus and Pāñcālas, in the middle districts: the people of Kāmarūpa, in the east: the Puṇdras, Kaliṅgas, Magadhas, and southern nations, are in the south: in the extreme west are the Saurāṣtras, Śūras, Bhiras, Arbudas: the Kāruṣ as and Mālavas. dwelling along the Pāripātra mountains: the Sauviras, the Saindhavas, the Hunas. the Sālwas, the people of Śākala, the Madras, the Rāmas, the Ambashthas. and the Pārasikas, and others. These nations drink of the water of the rivers above enumerated, and inhabit their borders, happy and prosperous.[6]

चत्वारि भारते वर्षे युगान्यत्र महामुने।
कृतं त्रेता द्वापरश्च कलिश्चान्यत्र न क्वचित्॥ १९॥
तपस्तप्यन्ति मुनयो जुह्वते चात्र यज्विनः।
दानानि चात्र दीयन्ते परलोकार्थमादरात्॥ २०॥
पुरुषैर्यज्ञपुरुषो जम्बूद्वीपे सदेज्यते।
यज्ञैर्यज्ञमयो विष्णुरन्यद्वीपेषु चान्यथा॥ २१॥
अत्रापि भारतं श्रेष्ठं जम्बूद्वीपे महामुने।
यतो हि कर्मभूरेषा ततोऽन्या भोगभूमयाः॥ २२॥
अत्र जन्मसहस्राणां सहस्रैरपि सत्तम।
कदाचिल्लभते जन्तुर्मानुष्यं पुण्यसञ्चयात्॥ २३॥
गायन्ति देवाः किल गीतकानि
धन्यास्तु ते भारतभूमिभागे।
स्वर्गापवर्गास्पदमार्गभूते
भवन्ति भूयः पुरुषाः सुरत्वात्॥ २४॥
कर्माण्यसङ्कल्पिततत्फलानि
संन्यस्य विष्णौ परमात्मभूते।
अवाप्य तां कर्ममहीमनन्ते
तस्मिँल्लयं ये त्वमलाः प्रयान्ति॥ २५॥

जानीम नैतत् क्व वयं विलीने
स्वर्गप्रदे कर्मणि देहबन्धम्।
प्राप्स्याम धन्याः खलु ते मनुष्या
ये भारते नेन्द्रियविप्रहीणाः॥ २६॥

In the Bhārata-varṣa it is that the succession of four Yugas or ages, the Kṛta the Treta. The Dvāpara, and Kali, takes place; that pious ascetics engage in rigorous penance; that devout men offer sacrifices; and that gifts are distributed; all for the sake of another world. In Jambu-dvīpa, Viṣṇu, consisting of sacrifice, is worshipped, as the male of sacrificial rites, with sacrificial ceremonies: he is adored under other forms elsewhere. Bhārata is therefore the best of the divisions of Jambu-dvīpa, because it is the land of works: the others are places of enjoyment alone. It is only after many thousand births, and the aggregation of much merit, that living beings are sometimes born in Bhārata as men. The gods themselves exclaim, "Happy are those who are born, even from the condition of gods, as men in Bhārata-varṣa, as that is the way to the pleasures of Paradise, or the greater blessing of final liberation. Happy are they who, consigning all the unheeded rewards of their acts to the supreme and eternal Viṣṇu, obtain existence in that land of works, as their path to him. We know not, when the acts that have obtained us heaven shall have been fully recompensed,[7] where we shall renew corporeal confinement; but we know that those men are fortunate who are born with perfect faculties in Bhārata-varṣa.

नववर्षं तु मैत्रेय! जम्बूद्वीपमिदं मया।
लक्षयोजनविस्तारं संक्षेपात् कथितं तव॥ २७॥
जम्बूद्वीपं समावृत्य लक्षयोजनविस्तरः।
मैत्रेय! वलयाकारः स्थित क्षारोदधिर्बहिः॥ २८॥

इति श्रीविष्णुपुराणे द्वितीयेऽंशे तृतीयोऽध्यायः।

I have thus briefly described to you, Maitreya, the nine divisions of Jambu-dvīpa, which is a hundred thousand Yojanas in extent, and which is encircled, as if by a bracelet, by the ocean of salt water, of similar dimensions.

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NOTES

1. As Bhārata-varśa means India, a nearer approach to the truth, with. regard to its extent, might have been expected: and the Vāyu has another measurement, which is not much above twice the actual extent, or 1000 Yojanas from Kumāri (Comorin) to the source of the Gaṅgā.

2. These are called the Kulaparvatas, family mountains, or mountain ranges or systems. They are similarly enumerated in all the authorities, and their situation may be determined with some confidence by the rivers which flow from them. Mahendra is the chain of hills that extends from Orissa and the northern Circars to Gonḍwānā part of which, near Ganjam, is still called Mahindra Malei. or hills of Mahindra : Malaya is the southern portion of the western Ghats: Śuktimat is doubtful, for none of its streams can be identified with any certainty: Sahya is the northern portion of the western Ghats, the mountains of the Konkan: Ṛkṣa is the mountains of Gonḍwānā: Vindhya is the general name of the chain that stretches across central India, but it is here restricted to the eastern division; according to the Vāyu it is the part south of the Narmadā, or the Sathpura range: Pāripātra, as frequently written Pāriyātra, is the northern and western portion of the Vindhya: the name. indeed, is still given to a range of mountains in Guzerat (see Tod's Map of Rajasthān), but the Chambal and other rivers of Mālwa, which are said to flow from the Pāriyātra mountains,, do not rise in that province. All these mountains therefore belong to one system, and are connected together. The classification seems to have been known to Ptolemy, as he specifies seven ranges of mountains, although his names do not correspond, with the exception of the Vindus mons: of the others, the Adisathrus and Uxentus agree nearly is position with the Pāriyātra and Ṛkṣa: the Apocopi. Sardonix, Bettigo, and Orudī must be left for consideration. The Bhāgavata, Vāyu. Padma, and Mārkaṇḍeya add a list of inferior mountains to these seven.

3. This last is similarly left without a name in all the works: it is the most southerly, that on the

borders of the sea, and no doubt intends India proper. Wilford places here a division called Kumārikā. No description is anywhere attempted of the other divisions. To these the Vāyu adds six minor Dvīpas, which are situated beyond sea and are islands, Anga-dvīpa. Yama- dvīpa, Matsya-dvīpa, Kumuda or Kuśa dvīpa, Varāha- dvīpa, and Śankha- dvīpa; peopled for the most part by Mlechchhas, but who worship Hindu divinities. The Bhāgavata and Padma name eight such islands. Swarṇaprastha. Candraśukla. Avarttana. Ramaṇaka. Mandahāra. Pāñcajaya. Sinhalā, and Laṅkā Wilford has endeavoured to verify the first series of Upadvīpas, making Varāha Europe; Kuśa, Asia Minor, etc., Śankha, Africa; Malaya, Mlecchā: Yama is undetermined; and by Anga, he says, they understand China. How all this may be is more than doubtful, for in the three Purāṇas in which mention is made of them, very little more is said upon the subject.

4. By Kirātas, foresters and mountaineers are intended, the inhabitants to the present day of the mountains east of Hindustan. The Yavanas, on the west, may be either the Greeks of Bactria and the Punjab– to whom there can be tittle doubt the term was applied by the Hindus– or the Mohammedans, who succeeded them in a later period, and to whom it is now applied. The Vāyu calls them both Mlechchhas, and also notices the admixture of barbarians with Hindus in India proper: तैर्विमिश्रा जनपदा आर्य्या म्लेच्छाश्च नित्यशः। The same passage, slightly varied occurs in the Mahābhārata: it is said especially of the mountainous districts, and may allude therefore to the Gonds and Bhils of central India, as well as to the Mohammedans of the north west. The specification implies that infidels and outcastes had not yet descended on the plains of Hindustan.

5. This is a very meagre list, compared with those given in other Purāṇas. That of the Vāyu is translated by Wilford, *As. Res.* vol. VIII: and much curious illustration of many of the places by the same writer occurs. *As. Res.* vol. XIV. The lists of the Mahābhārara, Bhāgavata and Padma are given without any arrangement: those of the Vāyu, Matsya, Mārkaṇḍeya, and Kūrma are classed as in the text. Their lists are too long for insertion in this place. Of the rivers named in the text, most are capable of verification. The Śatadru, 'the hundred channelled'– the Zaradrus of Ptolemy, Hesidrus of Pliny–is the Satlej. The Candrabhāgā, Sandabalis. or Acesnes, is the Chinab. The Vedasmṛti in the Vāyu and Kūrma is classed with the Vetravatī or Betwā, the Carmaṇvatī or Chambal and Siprā and Pārā, rivers of Mālwa. and may be the same with the Beos of the maps. The Narmadā or Narbadda, the Namadus of Ptolemy, is well known; according to the Vāyu it rises, not in the Vindhya, but in the Ṛkṣa mountains, taking its origin in fact in Gondwana. The Suraśa is uncertain. The Tāpi is the Tāpti rising also in Gondwana: the other two are not identified. The Godavari preserves its name: in the other two we have the Beemah and the Kṛṣṇa. For Kṛtamālā the Kūrma reads Ṛtumālā, but neither is verified. The Tāmraparnī is in Tinivelly, and rises at the southern extremity of the western Ghats. The Risikulyā, that rises in the Mahendra mountain, is the Rasīkulia or Rasīkoila. which flows into the sea near Ganjam. The Trisāmā is undetermined. The text assigns another Riṣikulyā to the Suktimat mountains, but in all the other authorities the word is Rishīka. The Kumārī might suggest some connexion with Cape Comorin, but that the Malaya mountains seem to extend to the extreme south. A Rishikulyā river is mentioned (Vana P. v. 3026) as a Tīrtha in the Mahābhārata. in connexion apparently with the hermitage of Vasiṣṭha, which in another passage (v. 4096) is said to be on mount Arbuda or Abu. In that case, and if the reading of the text be admitted for the name of the river, the Śuktimat range would be the mountains of Guzerat; but this is doubtful.

6. The list of nations is as scanty as that of the rivers: it is, however, omitted altogether in the Bhāgavata. The Padma has a long catalogue, but without arrangement; so has the Mahābhārata. The lists of the Vāyu, Matsya, and Mārkaṇḍeya class the nations as central northern, eastern, southern, and western. The names are much the same in all and are given in the 8th vol. of the *As. Res.* from the Brahmāṇḍa. or, for it is the same account, the Vāyu. The Mārkaṇḍeya has a second classification, and, comparing Bhārata-varṣa to a tortoise, with its head to the east, enumerates the countries in the head, tail, flanks, and feet of the animal. It will be sufficient here to attempt an identification of the names in text, but some further illustration is offered at the end of the chapter. The Kurus are the

people of Kurukaṣetra, or the upper part of the Doab about Delhi. The Pāñcālas, it appears from the Mahābhārata, occupied the lower part of the Doab, extending across the Yamunā to the Chambal. Kullūka Bhaṭṭa, in his commentary on Manu, II-19, places them at Kanouj. Kāmarupa ia the north-eastern part of Bengal, and western portion of Assam. Puṇḍra is Bengal proper, with part of south Behar and the Jungle Mahal. Kaliṅga is the sea-coast west of the mouths of the Gaṅgā, with the upper part of the Coromandel coast. Magadha is Bihar. The Saurāṣṭras are the people of Surat. the Surastrene of Ptolemy. The Śūras and Bhīras, in the same direction. may be the Sun and Phauni or Phryni of Strabo. The Arbudas must be the people about mount Abu, or the natives of Mewar. The Kāruṣas and Mālavas are of course the people of Malwa. The Sauvīras aud Saindhavas are usually conjoined as the Sindhu-Sauvīras, and must be the nations of Sindh and western Rajputānā. By the Hūnas we are to understand the white Huns or Indo-Scythians, who were established in the Punjab and along the Indus at the commencement of our era, as we know from Arrian, Strabo, and Ptolemy, confirmed by recent discoveries of their coins. The śālwas or, as also read śālyas are placed by the Vāyu and Matasya amongst the central nations, and seen to have occupied part of Rājasthan, a Śālwa Rāja being elsewhere described as engaging in hostilities with the people of Dwarakā in Guzerat. Śākala. as I have elsewhere noticed, is a city in the Punjab *(As. Res.* XV. 108), the Sagala of Ptolemy *(ibid.* 107); the Mahābhārata makes it the capital of the Madras, the Mardi of the ancients; but they are separately named in the text, and were situated something more to the south-east. The Rāmas and Ambashṭhas are not named in other Purāṇas, but the latter are amongst the western, or more properly north-western nations subjugated by Nakula. in his Dig-vijaya. Mahābh. Sabhā P. Ambas and and Ambashṭhas are included in the list extracted by Wilford from the Varāha Saṃhitā and the latter are supposed by him to be the Ambasta of Arrian. The Pārasīkas carry us into Persia, or that part of it adjoining to the Indus. As far as the enumeration of the text extends, it seems applicable to the political and geographical divisions of India about the era of Christianity.

7. Enjoyment in Svarga like punishment in Naraka, is only for a certain period, according to the merit or demerit of the individual. When the account is balanced, the man is born again amongst mankind.

8. A crippled or mutilated person, or one whose organs are defective cannot at once obtain liberation: his merits must first secure his being born again perfect and entire.

TOPOGRAPHICAL LISTS

From the Mahābhārata, Bhīṣma Parva. II. 342

MOUNTAINS AND RIVERS[1]

Sañjaya speaks to Dhṛtarāshtra– Hear me, monarch, in reply to your inquiries, detail to you the particulars of the country of Bhārata.

Mahendra, Malaya, Sahya, Śuktīmat,[2] Gandhamādana, Vindhya, and Pāripātra are the seven mountain ranges: as subordinate portions of them are thousands of mountains; some unheard of, though lofty, extensive, and abrupt; and others better known, though of lesser elevation, and inhabited by people of low stature:[3] there pure and degraded tribe, mixed together, drink[4] of the following streams: the stately Gangā, the Sindhu, and the Sarasvatī;[5] the Godāvarī, Narmadā, and the great river Bāhudā;[6] the Śatadru, Candrabhāgā, and great river Yamunā; the Dṛṣadvatī,[7] Vipāśā,[8] and Vipāpā, with coarse sands; the Vettavati, the deep Krishṇaveṇī, the Irāvatī,[9] Vitastā,[10] Payoshṇī[11] and Devīkā[12] the Vedasmritā,[13] Vedavatī,[14] Tridivā,[15] Ikṣumālavī Karīthiṇi, Chitrabahā, the deep Chitrasenā, the Gomatī, the Dhūtapāpā and the great river Gandakī;[16] the Kauśikī, Niśchitā,[17] Kṛtya, Nichitā Lonatarinī,[18] Rabasyā Śatakumbhā,[19] and also the Śarayū the Carmaṇvatī, Candrabhāgā,[20] Hastisomā, Dis, Śaravatī,[21] Payoshṇī, Parā,[22] and Bhīmarathī,[23] Kāverī,[24] Chulakā,[25] Vīnā,[26] Śatabalā,[27] Nivārā, Mahitā,[27] Suprayogā,[28] Pavittā,[29] Kuṇḍalā, Sindhu,[30] Rajāni,[31] Purvābhirāmā, Vīrā, Bhīmā,[32] Oghavatī, Palāśinī,[33] Pāpahatrā, Mahendrā, Pātalavatī,[34] Karīśiṇī, Asiknī, the great river Kuśachīrā,[35] the Makarī,[36] Pravatrā, Menā,[37] Hemā, and Dhṛtavatī,[38] Purāvatī,[39] Anushṇā,[40] Śaivyā, Kāpī,[41] Sadānīrā. Adhriṣyā the great river Kuśadhārā,[42] Sadākāntā,[43] Śivā, Vīravatī, Vāstu,[44] Suvāstu,[45] Gaurī, Kampanā,[46] Hiraṇvatī, Varā, Vīrankarā, Pañcamī, Rathachitrā, Jyotiratha Visvāmitrā,[47] Kapinijalā, Upendrā,

Bahulā, Kuchīrā,[48] Madhuvāhinī,[49] Vinadī,[50] Pinjalā, Veṇā, tungaveṇā,[51] Vidiśā,[52] Krishṇaveṇā, Tāmrā, Kapilā, Selu, Suvāmā,[53] Vedāśvā, Hariśravā, Mahopamā,[54] Śīghrā, Pichchhalā,[55] the deep Bhāradvājī, the Kauśikī, the Sona,[56] Bahudā, and Candramā, Durgā, Amtraśilā,[57] Brahmabodhyā, Vṛhadvatī, Yavakṣā,[58] Rohī, Jāmbunadī, Sunasā,[59] Tamasā,[60] dāsī, Vasā, Varaṇā, Asī,[61] Nālā, Dhṛtamatī, Pūrnāśā,[62] Tāmasī,[63] Vṛshabhā, Brahmamedhyā, Vṛhadvatī. These and many other large streams, as the Krishṇā,[64] whose waters are always salubrious, and the slow-flowing Mandavāhinī,[65] the Brahmāṇī,[66] Mahāgaurī, Durgā,[67] Chitropalā,[68] Chitrarathā, Manjulā,[69] Mandākinī,[70] Vaitaraṇī,[71] the great river Kośā,[72] the Muktimatī,[73] Maningā,[74] Pushpaveṇī, Utpalavatī, Lohityā,[75] Karatoyā,[76] Vrisha-kāhvā,[77] Kumārī, Riśikulyā,[78] Mārishā, Sarasvatī, Mandākinī, Punyā,[79] Sarvasangā, all these the universal mothers, productive of abundance, besides hundreds of inferior note, are the rivers of Bhārata, according to remembrance.[80]

1. In attempting to verify the places or people specified in the text various difficulties are to be encountered, which must serve to apologize for but partial success. Some are inherent in the subject, such as the changes which have taken place in the topography of India since the lists were compiled, and the imperfectness of the specification itself, states and tribes and cities have disappeared, even from recollection, and some of the natural features of the country, especially the rivers, have undergone a total alteration. Buchanan *(Description of Eastern Hindustani)* following Reanell over the same ground at an interval of some thirty or forty years, remarks that many of the streams laid down in the Bengal Atlas (*the* only series of Maps of India yet published, that can be regarded as of authority) are no longer to be traced. Then the lists which are given are such mere catalogues, that they afford no clue to verification beyond names; and names have been either changed or so corrupted, as to be no longer recognizable. On the other hand, much of the difficulty alixes from ourown want of knowledge. Scattered through the Purāṇas and other works, the names given in the topographical lists recur with circumstances which fix their locality; but these means of verification have not yet been sufficiently investigated. There are also geographical treatises in Sanskrit, which there is reason to believe afford much accurate and interesting information: they are not common. Wilford speaks of having received a number from Jaypur, but upon his death they disappeared. After a considerable interval some of his MSS were purchased for the Calcutta Sanskrit College, but by far the larger portion of his collection had been dispersed. A few leaves only on geographical subjects were found, from which I translated and published a chapter on the geography of some of the districts of Bengal: (*Calcutta Quarterly Magazine,* Dec. 1824:) the details were accurate and valuable though the compilation was modern. Notwithstanding these impediments, however, we should be able to identify at least mountains and rivers to a much greater extent than is now practicable, if our maps were not so miserably defective in their nomenclature. None of our surveyors or geographers have been Oriental scholars. It may be doubted if any of them have been conversant with the spoken language of the country: they have consequently put down names at random, according to their own inaccurate appreciation of sounds carelessly, vulgarly, and corruptly uttered; and their maps of India are crowded with appellations which bear no similitude whatever either to past or present denominations. We need not wonder that we cannot discover Sanskrit names in English maps, when, in the immediate vicinity of Calcutta, Barnagore represents Varāhanagar. Dakṣineswar is metamorphosed into Duckinsore. and Uluberīa is Anglicised into Willoughbury. Going a little farther off, we have Dalkisore for Darikeswarī, Midnapore for Medinipur, and a most unnecessary accumulation of consonants in Caughmahry for Kākamārī. There is scarcely a name in our Indian maps that does not afford proof of extreme indifference to accuracy in nomenclature, and of an incorrectness in estimating sounds, which is in some degree, perhaps, a national defect.

2. The printed edition reads Śaktimat, which is also found in some MSS., but the more usual reading is that of the text. I may here add that a Śuktimat mountain occurs in Bhīma's invasion of the eastern region. Mahābh. Sabhā P. Gandhamādana here takes the place of Ṛkṣa.

3. For additional mountains in the Vāyu, see *Asiatic Researches,* VIII 334. The Bhāgavata, Padma. and Mārkaṇḍeya and the following: Maināka. which it appears from the Rāmāyaṇa is at the source of the Sone, that river being termed Mainākaprabhava. Kishkindhya Kāṇḍa; Trikūṭa, called also in Hemachandra's vocabulary Suvela; Ṛṣabha. Kūṭaka, Konva, Devagiri (Deogur or Ellora, the mountain of the gods; the Apocopi are said by Ptolemy to be also called mountains of the gods): Ṛṣyamuka in the Dekhin, where the Pampā rises; Śrī-śaila or Śrī-parvata, near the Krishṇa *(As. Res.* V. 303); Venkaṭa. the hill of Tripatī.Vāridhātra, Mangala-prastha. Droṇa, Chitrakūṭa (Chitrakote in Bundelkhand), Govarddhana (near Mathurā), Raivata, the range that branches off from the western portion of the Vindhya towards the north, extending nearly to the Yamunā: according to Hemachandra it is the Giriṇara range; it is the Aravali of Tod; Kakubha. Nīla (the blue mountains of Orissa). Gohamukha, Indrakīla, Ramagiri (Ram-tek, near Nagpur), Valakrama, Sudhāma, Tungaprastha, Nāga (the hills east of Ramghur), Bodhana, Pandara, Durjayanta, Arbuda (Abu in Guzerat), Gomanta (in the western Ghats), Kūṭaśaila, Kritasmara, and Cakora. Many single mountains are named in different works.

4 See Bk. II., Ch. III., note 4.

5 The Sarsuti, or Kaggar or Gaggar, N. W. of Tahnesar. See below, note 6.

6. The Bāhudā is elsewhere said to rise in the Himālaya. Wilford considers it to be the Mahānada, which falls into the Gaṅgā below Malda. The Mahābhārata has amongst the Tīrthas, or places of pilgrimage, two rivers of this name, one apparently near the Sarasvatī one more to the east. Hemachandra gives as synonyms Arjunī and Saitavāhinī both implying the white river: a main feeder of the Mahānada is called Dhavalī or Dauli, which has the same meaning.

7. The Dṛṣadvatī is a river of considerable importance in the history of the Hindus, although no traces of its ancient name exist. According to Manu it is one boundary of the district called Brahmāvartta in which the institution of castes, and their several duties, had for ever existed: implying that in other places they were of more recent origin. This holy land 'made by the gods,' was of very limited extent. Its other boundary was the Sarasvatī That the Dṛṣadvatī was not far off we learn from Manu, as Kurukṣetra, Matsya, Pañcāla, and Śūrasena, or the upper part of the Doāb, and country to the east, were not included in Brahmāvartta; they constituted Brabmarṣi-desa, contiguous to it; ब्रह्मावर्त्तादनन्तरः। Kullūka Bhaṭṭa explains Anantara, something less or inferior; किंचिदूनः। but it more probably means 'not divided from', immediately contiguous. We must look for the Dṛṣadvatī therefore, west of the Yamunā. In the Tīrtha Yātrā of the Mahābhārata we find it forming one of the boundaries of Kurukṣetra. It is there said, Those who dwell on the south of the Sarasvati and north of the Driashvati, or in Kurukṣetra, dwell in heaven:' दक्षिणेन सरस्वत्याः दृषद्वदुत्तरेण च। ये वसन्ति कुरुक्षेत्रे ते वसन्ति त्रिविष्टपे॥ In the same place, the confluence of the Dṛṣadvatī with a stream of Kurukṣetra, called the Kauśikī, is said to be of peculiar sanctity. Kurukshetra is the country about Tahnesure or Sthāneśvara, where is spot called Kurukhet still exists, and is visited in pilgrimage. The Kurukṣetra of Manu may be intended for the country of the Kurus, in the more immediate vicinity of Delhi. According to Wilford the Dṛṣadvatī is the Kaggar; in which case our maps have taken the liberty of transposing the names of the rivers, as the Kaggar now is the northern stream, and the Sarsuty the southern, both rising in the Himālaya, and uniting to form one river, called Gagar or Kaggar in the maps, but more correctly Sarsuti or Sarasvatī; which then runs south-west, and is lost in the *desert.* There have no doubt been considerable changes here, both in the nomenclature and in the courses of the rivers.

8. The Beyah, Hyphasis. or Bibasis.

9. The Rāvī or Hydraotes or Adris.

10. The Jhelum, but still called in Kashmir the Vitastā. the Bidaspes or Hydaspes.

11. This river, according to the Viṣṇu P., rises from the Ṛkṣa mountains, but the Vāyu and Kūrma bring it from the Vindhya or Sathpura range. There are several indications of its position in the Mahābhārata, but none very precise. Its source appears to be near that of the Kriṣṇa: it flows near the beginning of the Daṇḍaka forest, which should place it rather near to the sources of the Godāvari: it passes through Vidarbha or Berar, and, Yudhiṣṭhira having bathed in it, comes to the Vaidurya

mountain and the Narmadā river. These circumstances make it likely that the Payīn Gangā is the river in question.

12. The Devā or Goggra,

13. Both these are from the Pāripātra range. In some MSS. the latter is read Vedasinī and Vetasini. In the Rāmāyana occur Vedā and Vedavainasikā, which may be the same, as they seem to be in the direction of the Sone. One of them may be the Beos of eastern Malwa, but it rises in the Ṛkṣa mountain.

14. From Pāripātra, Kūrma; from Mahendra, Vāyu.

15. One copy has Ikṣumālimī; two others, Ikṣula and Krimi: one MS. of the Vāyu has an Ikṣula from Mahendra: the Matsya has Ikṣudā; Wilford's list has Drākṣalā.

16. Of these rivers, the two first are named in the Padma P., but not in the Vāyu, &c. The Gomati in Oude, the Gandak, and the Kosi are well known. The Dhutapāpā is said to rise in the Himālaya.

17. In different MSS. read Michitā and Nisṛtā. In the Vāyu and Matsya. Niśchirā or Nirvirā is said to flow from the Himālaya.

18. Also Lohatāraṇī and Lohachāriṇī.

19. The Sarayū or Sarju is commonly identified with the Deva. Wilford says it is so by the Paurāniks, but we have here proof to the contrary. They are also distinguished by the people of the country. Although identical through great part of their course, they rise as different streams, and again divide and enter the Gaṅgā by distinct branches.

20 The recurrence of the same name in this, as in several similar subsequent instances, is possibly an error of the copyist; but it is also sometimes likely that one name is applied to different rivers. In one MS. we have, in place of this word. Caitravatī; and in another Vetravatī.

21. Read also Śatāvarī. According to Wilford, the Sarāvatī is the Ban-gangā.

22. The Vāyu has Pāra, which is a river in Malwa, the Pīrvatī MSS. read Vāṇī and Veṇā.

23. According to the Vāyu, this rises to the Sahya ms. and flows towards the south: it is therefore the Beema of Aurungabad.

24. The Kāverī is well known, and has always borne the same appellation, being the Chaberis of Ptolemy.

25. Read Culukā.

26. Read also Tāpī; the Tāpti river of the Dekhin.

27. Read Ahitā and Sahitā,

28. Rises in the Sahya mountain, and flows southwards : Vāyu. etc.

29. Read Vichitrā.

30. Several rivers are called by this name, as well as the Indus : there is one of some note, the Kāli Sindh in Malwa. .

31. Also Vājinī.

32. This agrees best in name with the Beema : it is also mentioned as a tīrtha in the Mahābhārata.

33. From Śuktimat : Kūrma and Vāyu. There is a Bālasan from the eastern portion of the Himālaya, a feeder of the Mahānanda, which may be the Palāsinī, if the mountain be in this direction.

34. Also Pippalalāvatī, The Vāyu has a Pippalā from the Ṛkṣa mountain.

35. Also Kuśavīrā.

36. Also Mahikā and Maruṇḍācī.

37 Also Śenā.

38. Read Kṛtavatī and Ghṛtavatī.

39. Also Dhuśulyā.

40. Also Atikṛṣṇa.

41. In place of both Suvārthācī.

42 From Pāripātra : Vāyu and Matsya.

43 Also Kuśanāra.

44 Also Śaśikānta.

45 Also Vastrā and Suvastrā.

46. One of the tīrthas in the Mahābhārata.

47. According to the Mahābhārata, this rises in the Vaidurya mountain, part of the southern Vindhya or Sathpura range.

48 Also Kuvīra.

49 Three MSS. agree in reading this Ambuvāhinī.

50 AlsoVainadī.

51. Also Kuveṇā : it is possibly meant for the Tungabhādra or Tumbudra.

52. A river in Malwa. so called from the city of the same name, which I have elsewhere conjectured to be Bhilsa. Megha Dūta. 31. There is a 'Bess' river in the maps, which joins the Betwa at Bhilsa, and is probably the river of the text.

53. The Vāma or Suvāmā. 'the beautiful river.' Wilford identifies with the Rāmagaṅgā.

54 Also Mahapagā, 'the greal river.'

55. Also Kuchchilā.

56. The Sona river, rising in Maināka or Amarakaṇṭaka and flowing east to the Gaṅgā.

57. This and the preceding both rise from theVindhya mountain : the latter is also read Antaḥśilā, 'the river flowing within or amidst rocks.'

58. Also Parokṣā.

59. We have a Suranā in the Vāyu and Surasā in the Kūrma and Matsya, flowing from the Ṛkṣa mountain.

60. The Tamaśa or Tonse, from Ṛkṣa.

61. This and the preceding scarcely merit a place amongst the rivers, being two small streams which fall into the Gaṅgā east and west of Benares, which is thence denominated Varanasi.

62. Parṇāśā or Varṇāśā from the Pāripātra mountain.

63. Also Mānavī.

64. The Kṛṣṇa of the Dakhin is probably here intended, although its more ordinary designation seems to be that already specified. Krishṇaveṇa or Kriṣṇaveṇī. The meaning is much the same; the one being the 'dark river,' the other simply the 'dark' the Niger.

65. A river from Śuktimat; Vāyu.

66. A river in Cuttack, according to Wilford : it is one of the Tīrthas of the Mahābhārata. and apparently in a different direction, Buchanan *(Eastern Hindustan)* has a river of this name in Dinajpur.

67. Both from the Vindhya : Vāyu and Kūrma. There is a Goaris in Plolemy in central India.

68 From Ṛkṣa : Vāyu.

69. Also Munja and Makaravāhinī.

70. From Ṛkṣa : Vāyu. According to the Mahābhārata, it rises in the mountain Chitrakote.

71. The Vaitaraṇī in Cuttack. It is named in the Mahābhārata as a river of Kaliṅga.

72. Also read Nīpa and Koka.

73. From Ṛkṣa, but read also Śuktimatī. which is the reading of the Matsya. Wilford considers it to be the Svarṇarekhā of Cuttack.

74. Also Anāgā and Surangā; perhaps the preferable reading should be Sumangā. a river flowing from Maināka. according to the Mahābhārata.

75. Part of the Brahmaputra.

76. A considerable river in the east, flowing between Dinajpur and Rangpur.

77. Also Vṛṣasāhva.

78. This and the preceding flow from Śuktimat, according to the Vāyu, Matsya and Kūrma. The last occurs also in Ṛṣīka.

79. Also Suparṇā. The Puṇyā is considered to be the Pun-pun of Bihar. but there is also a Parṇā river in the same province.

80. It is possible that further research will identify more than those attempted to be verified in the foregoing notes, as well as meet with others readily recognizable. In the authorities consulted several occur not comprehended in the text: as the Kuhu and Ikṣu. from the Himālaya; Vṛtraghnī, Candanā (Chandan of Bhagalpur), Mahī (the Mahy of western Malwa), Śiprā, and Avantī (rivers near Ujjain), from Pāripātra; Mahānada in Orissa, Drumā, Daśārṇa (Dhosaun in Bundelkhand). Chitrakūṭā, Śronī or Śyenā, Piśāchikā, Banjulā, Bāluvāhinī, and Matkunā, all from Ṛkṣa, Nirvindhyā, Madrā. Niṣadhā, Śinibāhu, Kumudvatī and Toyā, from Vindhya; Banjula from Sahya; Kṛtamālā, Tāmraparṇī. Puṣpajātī. and Utpalavatī from Malaya, Lāṅgulinī and Vanśadhārā, from Mahendra; and Mandagā and Kṛpā or Rūpā, from Śuktimat. In the Rāmāyaṇa we have, besides some already specified, the Ruchirā, Pampā, eastern Sarasvatī. Vegavatī or Vyki of Madurā, and Varadā or Wurda of Berar: and we have many others in the Mahābhārata and different works, from which the Sanskrit appellations of most of the Indian rivers might be with some little time and trouble, collected.

PEOPLE AND COUNTRIES

Next hear from me, descendant of Bhārata, the names of the inhabitants of the different countries. They are the Kurus, Pāñcālas,[1] Śālwas, Mādreyas, and dwellers in thickets (Jāṅgalas), Śūrsenas,[2] Kālinga,[3] Bodhas,[4] Mālas,[5] Matsyas,[6] Sukutyas,[7] Sauvalyas,[8] Kuntalas,[9] Kāśīkośalas,[10] Cedyas,[11] Matsyas,[12] Kārushas,[13] Bhojas,[14] Sindhupulindas,[15] Uttamas,[16] Daśārṇas,[17] Mekalas,[18] Ulkalas[19] Pāñcālas,[20] Kauśijas,[21] Naikaprishthas,[22] Dhutandharas,[23] Sodhas,[24] Madrabhujingas,[25] Kāśis,[26] Aparakāśis, Jātharas, Kukuras, Dasārṇas, Kuntis, Avantis,[27] Aparakuntis,[28] Goghnatas,[29] Maṇdakas, Shaṇdas,[30] Vidarbhas,[31] Rūpavāhikas.[32] Aśwakas,[33] Pānsurāshtras, Goparāshtras,[34] Karītis,[35] the people of Adhivājya,[36] Kulādya,[37]

Mallarāshtra,[38] and Kerals;[39] the Varāpāsis[40] Apavāhas,[41] Cakras,[42] Vakrātapas and Śakas,[43] Videhas,[44] Māgadhas,[45] Swakṣas,[46] Malayas,[47] and Vajayas;[48] the Angas,[49] Vangas,[50] Kalingas[51] and Yakrillomas, Mallas,[52] Sudellas,[53] Prahlādas, Māhikas,[54] and Śaśikas,[55] Bāhlikas,[56] Vātādhānas,[57] Abhiras[58] and Kālajoshakas[59] Aparāntas,[60] Pahnavas,[61] Carmamaṇḍalas,[62] Atāviśikharas and Merubhūtas,[63] Upāvrittas, Anupāvrittas, Swarāṣ tras,[64] Kekayas,[65] Kuttaparāntas,[66] Māheyas,[67] Kakṣ as,[68] dwellers on the seashore, and the Andhas and many tribes residing within and without the hills; the Malajas,[69] Māgadhas,[70] Mānavarjjakas;[71] those north of the Mahi (Mahyuttaras), the Prāvṛṣeyas, Bhārgavas,[72] Puṇdras,[73] Bhārgas,[74] Mirātas, Sudeshtas; and the people on the Yamunā (Yāmunas), Śakas, Nishādas,[75] Nishadhas,[76] Anarttas;[77] and those in the sourth-west (Nairritas), the Durgalas, Pratimāsyas,[78] Kuntalas, Kuśalas,[79] Tīragrahas, Śūra-senas, Ijikas,[80] Kanyakāguṇos, Tilabhāras, Samīras, Madhumattās, Sukandakas, Kāśmīras,[81] Sindhusauvīras,[82] Gandhāras,[82] Darśakas,[84] Abhisāras,[85] Utūlas,[86] Śaivālas,[87] and Bāhlīkas;[88] the people of Darvī,[89] the Vāṇavas, Darvas, Vātajamatathorajas, Bāhubādhas,[90] Kauravyas, Sudāmas,[91] Sumallis, Badhnas, Karīshakas, Kulindāpatyakas, Vātāyanas,[92] Daśārṇas,[93] Romāṇas,[94] Kuśavindus, Kakṣas,[95] Gopāla-kakṣas,[96] Jāngalas,[97] Kuruvarṇakas,[98] Kirātas, Barbaras,[99] Siddhas, Vaidehas,[100] Tāmraliptas,[101] Audras,[102] Pauṇdras,[103] dwellers in sandy tracts (Śaiśikatas), and in mountains (Pārvatīyas). Moreover, chief of the sons of Bharata, there are the nations of the south, the Drāvīras,[104] Keralas[105] Prāchyas,[106] Mūshikas,[107] and Vānavāsakas;[108] the Karnāṭakas,[109] Māhiṣ akas,[110] Vikalyas[111] and Mūshakas,[112] Jillikas,[113] Kuntalas,[114] Sauhridas, Nalakānanas,[115] Kaukuttakas,[116] Cholas,[117] Kaunkanas,[118] Mālavānas,[119] Samangas, Karakas, Kukkuras, Angāras,[120] Dhwajinyut-savasanketas,[121] Trigarttas,[122] Śālvasenis, Śakas,[123] Kokarakas,[124] Proshtas, Samavegavasas.[125] There are also the Vindhachulukas,[126] Pulindas and Kalkalas,[127] Mālavas,[128] Mallavas,[129] Aparavallabhas, Kulindas,[130] Kālavas,[131] Kunthakas,[132] Karatas,[132] Mūṣakas, Tanabālas,[134] Sanīyas,[135] Ghatasriñjayas,[136] Alindayas,[137] Paśivātas,[138] Tanayas,[139] Sunayas,[140] Daśīvidarbhas,[141] Kāntikas,[142] Tangaṇas,[143] Paratangaṇas, northern and other fierce bartarians (Mlechchhas), Yavanas,[144] Chinas,[145] Kāmbojas,[146] ferocious and uncivilized races, Śakridgrahas,[147] Kulatthas,[148] Hūṇas, and Pārasīkas;[149] also Ramaṇas,[150] Chīnas, Daśamālikas,[151] those living near the Kṣatriyas, and Vaiśyas and Śūdras;[152] also Śūdras,[153] Ābhiras,[154] Daradas,[155] Kāśmīras, with Pattis,[156] Khāsiras,[157] Antachāras or borderers Pahnavas,[158] and dwellers in mountain caves (Girigahvaras,[159]) Ātreyas, Bhāradvājas,[160] Stanayoshikas,[161] Proshakas,[162] Kāliṅgas,[163] and tribes of Karātas, Tomaras, Hansamārgas, and Karabhanjikas,[164] These and many other nations, dwelling in the east and in the north, can be only thus briefly noticed.[165]

References

1. The people of the upper part of the Doab. The two words might also be understood as denoting the Pāñcālas of the Kuru country, there being two divisions of the tribe: see below, note 20

2. The Śurasenas were the inhabitants of Mathurā the Suraseni of Arrian.

3. The people of the upper-part of the Coromandel coast, well known in the traditons of the eastern Archipelago as Kling. Ptolemy has a city in that part called Kaliga; and Pliny, Kalingae *proximi mari.*

4. One of the tribes of central India, according to the Vāyu: it is also read Bāhyas.

5. The Mālas and Mālavarttis are placed, in the Vāyu and Matsya, amongst the central nations. The Mārkaṇḍeya reads Gavavarttis. Wilford considers Māla to be the Mal-bhūm of Medinipur. As noticed in the Meghadūtam, I have supposed it to be situated in Chattisgarh. Book I. Ch. III. note.

6. The people of Dinajpur. Rangpur and Cooch Bihar. *Calcutta Mag.* Dec 1824.

7. Read Kuśaṇḍas, Kuśalyas, Kuśādhyas, Kisīdhajas, and placed in central India.

8. Also Sauśalyas and Sauśulyas.

9. Kuntala is in one place one of the central countries; in another, one of the southern: the name is applied in inscriptions to the province in which Kurgode is situated, part of the Adoni district: *(As. Res.* IX. 427:) and consistently with this position it is placed amongst the dependant or allied states of Vidarbha in the Daśa Kumāra. *Calcutta Quarterly Mag.* Sept. 1827.

10. A central nation : Vāyu. The Rāmāyaṇa places them in the east The combination indicates the country between Benares and Oude.

11. Cedi is usually considered as Chandail, on the west of the Jungle Mahals. towards Nagpur. It is known, in times subsequent to the Purāṇas. as Raṇastambha.

12. Some copies read Vatsa and the other Purāṇas have such a name amongst the central countries; the people perhaps of Vatsa Rāja of Kauśāmbī, near the junction of the Yamunā and the Gaṅgā. There are, however, two Matsyas, one of which, according to the Yantra Samrāṭ, is identifiable with Jaipur. In the Dig-vijaya of Nakula he subdues the Matsays farther to the west or in Gujrat.

13. Situated on the back of the Vindhy a range: Vāyu and Matsya. They are generally named with the people of Mālava, which confirms this locality. They are said to be the posterity of Karuṣa, one of the sons of Vaivśvata Manu.

14. These are also placed along the Vindhya chain, but at different times appear to have occupied different positions. They were a kindred tribe with the Andhakas and Vṛṣṇis and a branch of the Yādavas. A Bhoja Rāja is amongst the warriors of the Mahābhārata. At a later period, Bhoja, the Rājā of Dhār, preserves an indication of this people: and from him the Bhojpuris, a tribe still living in western Bihar, profess to be descended: they are not improbable relics of the older tribe. Bhoja is also used sometimes as a synonym of Bhojakaṭa, a city near the Narmadā, founded by Rukmī. brother-in-law of Kṛṣṇa, and before that, prince of Kundiṇa or Kondavir.

15. Pulinda as applied to any wild or barbarous tribe; those here named are some of the people of the deserts along the Indus; but Pulindas are met with in many other positions, especially in the mountains and forests across central India, the haunts of the Bhīls and Gonds. So Ptolemy places the Pulindai along the banks of the Narmadā to the frontiers of Larice; the Lāṭa or Lar of the Hindus; Kandesh and part of Gujarat.

16. In the other three Purāṇas we have Uttāmārṇas. on the Vindhya range.

17. The people of the `ten forts,' subsequently multiplied to 'thirty-six,' such being the import of Chattisgarh, which seems to be in the site of Daśārṇa. - Megha Dūta, p. 30, note.

18. A Vindhya tribe, according to the other purāṇas. The locality is confirmed by mythological personations; for Mekala is said to be a Ṛṣi, the father of the river Narmadā; thence called Mekala and Mekalakanyā: the mountain where it rises is also called Mekalādri. The Rāmāyaṇa places the Mekalas amongst the southern tribes.

19. Utakala is still the native name of Orissa.

20. These may be the southern Pāñcālas. When Droṇa overcame Drupada, king of Pañcāla, as related in the Mahābhārata, Ādi-parva, he retained half the country, that north of the Gaṅgā, and restored to its former chief the other half, south of that river as for as to the Chambal. The capital of the latter became Mākandi on the Gaṅgā; and the country included also Kāmpilya, the Kampil of the Mohammedans, but placed by them in the Doab. The capital of the northern portion was Ahikṣetra, name traceable in the Adisathrus of Ptolemy, though the position differs; but Ahikṣetra or Ahichchatra, as it is also written, seems to have been applied to more than one city.

21. Perhaps the people of Tirhut, along the Kosi.

22. `Having more than one back :' probable some nickname or term of derision. Thus we have, in the Rāmāyaṇa and other works, enumerated amongst tribes, the Karṇa-prāvaraṇas. `those who wrap themselves up in their ears;' Aṣṭa-karṇakas, "the eight-eared;" or Oṣṭha-karṇakas, ``having lips extending to their ears;" Kākamukhas, "crow-faced"; Eka- pādukas.- `one-footed,' or rather 'one-slippered :' exaggerations of national ugliness, or allusions to peculiar customs, which were not literally intended, although they may have furnished the Mandevilles of ancient and modern times with some of their monsters. The spirit of the nomenclature is shown by these tribes being associated with Kirātas, `barbarians.' and Yavanas, either Greeks or Mohammedans.

23. A preferable reading seems to be Yugandhara : a cily in the Punjab so called is mentioned in the Mahābhārata, Karṇa Parva.

24. Read Bodhas, Godhas. and Saudhas. There is a Rājput tribe called Sodha.

25. This may consist of two names, and is so read in MSS. or the latter term occurs Kaliṅgas; both terms are repeated. Besides the Madra of the

north, a similar word. Madru, is applied to Madura in the south. *As. Res.* IX. 428. The Rāmāyaṇa has Madras in the east, as well as in the north.

26. The people of the Benares district, and that opposite.

27. The inhabitants of Ujjayin.

28. These should be opposite to the Kuntis. but where either is situated does not appear.

29. The best reading is Gomanta. part of the Konkan about Goa.

30. The more usual reading is Khaṇḍas; one MS. has Parṇas.

31. A country of considerable extent and power at various periods. The name remains in Beder, which may have been the ancient capital but the kingdom seems to have corresponded with the great part of Berar and Kandesh. It is mentioned in the Rāmāyaṇa and the Purāṇas amongst the countries of the south.

32. Also Rūpavāsikas. There is a Rupā river from the Śuktimat mountain, the vicinity of which may be alluded to. We have Rūpasas or Rūpapas amongst the southern tribes of the Purāṇas.

33. Read also Aśmalas and Aśmakas : the latter are enumerated amongst the people of the south in the Rāmāyaṇa. and in the Vāyu, Matsya, and Mārkaṇḍeya P. There is a prince of the same name of the solar dynasty.

34. Gova or Kuva is an ancient name of the southern Konkan, and may be intended in this place by the Gopa country; or it may imply 'the district of cow-herds.' that is of Nomadic tribes.

35. Also read Kulatis and Pāṇītakas.

36. Read also Adhirājya and Adhirāṣṭra, which mean the same, 'the over or superior kingdom.'

37. Also Kuśādhya, Kuśānda, and Mukuntha.

38. Also Vallirāṣṭra. There are Mallas in the east, along the foot of the Himālaya, in Bhīma's Dig-vijaya; but we should rather look for them in the north-west, in the site of the Malli of Arrian. We have in the Purāṇas. Mahārāṣṭra, the Mahratta country, which may be here intended.

39. Two copies read Kevala; one, Kambala. The text is probably wrong, as we have Kerala below.

40. Also Vārāyāsis and Varavāsis: one copy has, what is likely to be most correct, Vānarāsyas, 'the monkey-faced people.

41. Read Upavāha and Pravāha.

42. The MSS. agree in reading this Vakra.

43. The Śakas occur again, more than once, which may be possibly unnecessary repetition : but these people, the Sakai and Sacae of classical writers, the Indo-Scythians of Ptolemy, extended, about the commencement of our era, along the west of India, from the Hindu Koh to the mouths of the Indus.

44. The inhabitants of Tirhut.

45. The people of South Behar.

46. Also read Mahy as and Suhmas : the latter is probably correct. The Suhmas and Prasuhmas were found in the east by Bhīma : and Suhma is elsewhere said to be situated east of Bengal, towards the sea, the king and the people being Mlechchhas, that is not Hindus : it would correspond therefore with Tiperah and Aracan.

47. Also read Malajas, but less correctly perhaps. The Malayas are the people of the southern Ghats.

48. We have Pravijayas in the east, according to the Purāṇas.

49. Aṅga is the country about Bhagalpur, of which Champa was the capital.

50. Eastern Bengal.

51. We have had these before, but they are repeated perhaps in conformity to the usual classification, which connects them with the two preceding, being derived in the genealogical lists from a common ancestor.

52. In Bhima's Dig-vijaya we have two people of this name, both in the east; one along the foot of the Himālaya, and the other more to the south.

53. Uniformly read in the MSS. Sudeṣṇa.

54. Three copies read Māhiṣas. We have Mahiṣ akas amongst the southern people in the Purāṇas; and a Māhiśiki in the Rāmāyaṇa, also in the South: the latter may be connected with Māhiṣmatī, which Sahadeva visits in his southern invasion, and which has been elsewhere conjectured to be in Mysore. *(Calcutta Annual Register.* 1822.) There is also a Māhiṣmatī on the road to the south (Mahābh. Udyoga P.), which is commonly identified with Chuli Maheśvar, on the Narmadā.

55. Also Ṛṣīkas; people placed by the Rāmāyaṇa both in the north and in the south. Arjuna visits the former, and exacts from them eight horses- Dig-vijaya.

56. Also read Bāhīkas; which we may here prefer, as the Bāhlikas are subsequently named : the former are described in the Mahābhārata, Karṇa Parva, with some detail, and comprehend the different nations of the Punjab, from the Sutlej to the Indus.

57. These are Included amongst the northern nations; Vāyu. etc.; but in Nakula's Dig-vijaya they are in the west.

58. The Ābhīras, according to the Purāṇas, are also in the north : in the Rāmāyaṇa and Mahābharat Sabhā P. they are in the west. The fact seems to be, that the people along the Indus, from Surat, to the Himālaya, are often regarded as either western or northern nations, according to the topographical position of the writer : in either case the same tribes are intended.

59. The MSS. read Kālatayakas. a people placed by the Purāṇas in the north.

60. The Vāyu reads Aparītas, a northern nation. There are Aparytae in Herodotus, classed with a people bordering on India, the Gandari. The term in the text signifies also "borderers,'' and is probably correct, as opposed to the following word Parāntas : the latter signifying those beyond, and the former, those not beyond the borders. The latter has for Parāntas, Parītas; and the Matsya, Parādas.

61. Also Pahlavas, a northern or north-western nation, often mentioned in Hindu writings, in Manu. the Rāmāyaṇa, the Purāṇas, &c. They were not a Hindu people and may have been some of the tribes between India and Persia.

62. Also Carmakhāṇḍikas, but the sense is the same : those living in the district Maṇḍala or Khaṇḍa of Charma; they are a northern people : Vāyu, etc. Pliny mentions a king of a people so called, "Charmarum rex."

63. Read Marubhaumas : more satisfactorily, as it means the inhabitants of Marubhūmi, 'the desert;' the sands of Sindh.

64. Also Surāṣṭras, which is no doubt more correct; the inhabitants of Surat.

65 The Kekayas or Kaikeyas appear amongst the chief nations in the war of the Mahābhārata, their king being a kinsman of Kṛṣṇa. The Rāmāyaṇa, II. 53. specifies their position beyond, or west of. the Vipāṣa.

66. We have in the Purāṇas Kuṭṭapracharaṇas and Kuṭṭaprāvarṇas amongst the mountain tribes.

67. These may be people upon the Mahi river : they are named amongst the southern nations by the Vāyu. etc., but the west is evidently intended.

68. Read also Kachchas : the Purāṇas have Kacchiyas. The form is equally applicable to people dwelling in districts contiguous to water and in marshy spots, and denotes the province still called Cutch.

69. Also read Adhya. Antya, and Andhra : the latter is the name of Telingana, the Andhri of Pliny.

70. Three MSS. have Malada, a people of the east in Bhima's Dig-vijaya.

71. Also Mānavalakas.

72. A people of the east.

73. The western provinces of Bengal, or. as sometimes used in a more comprehensive sense, it includes the following districts : Rājshahī, Dinajpur, and Rangpur; Nadiya. Birbhum, Burdwan, part of Midnapur. and the Jungle Mahals; Ramgarh. Pachete, Palamow, and part of Chunar. See an account of Pundra, translated from what is said to be part of the Brahmāṇḍa section of the Bhaviṣya Purāṇa. *Calcutta Quart. Mag.* Dec. 1824.

74. There is considerable variety in this term, Lārga, Mārja. Samuttara, and Samantara: probably neither is correct. Bhargas are amongst the people subdued in the east by Bhīma.

75. These are foresters and barbarians in general.

76. Notwithstanding the celebrity of this country, as the kingdom of Nala. it does not appear exactly where it was situated : we may conclude it was not far from Vidharba (Berar) as that was the country of Damayantī. From the directions given by Nala to Damayantī, it is near the Vindhya mountain and Payoshṇi river, and roads lead from it across the Ṛkṣa mountain to Avantī and the south, as well as to Vidarbha and to Kośalā. Nalopākhyāna, sec. 9.

77. These are always placed in the west : they are fabled to be the descendants of Anartta, the son of Saryāti, who founded the capital Kuśasthali, afterwards Dvārakā. on the sea-shore in Guzerat.

78. Also Pratimatsyas : those opposite or adjacent to the Matsyas.

79. Also Kusajas and Kosalas; the latter is probably correct, as the name does not occur in any other form than that of Kasi-kośalā above, Kośalā is a name variously applied. Its earliest and most celebrated application is to the country on the banks of the Sarayū, the kingdom of Rāma of

which Ayodhyā was the capital. Rāmāyaṇa, I. s. 5. In the Mahābhārata we have one Kośaṣ in the east and another in the south, besides the Prak-kośalas and Uttara-Kośalas in the east and north. The Purāṇas place the Kosalas amongst the people 'on the back of Vindhya;' and it would appear from the Vāyu that Kuśa, the son of Rāma, transferred his kingdom to a more central position; be ruled over Kośalā at his capital of Kuśasthalī or Kuśāvatī, built upon the Vīndhyan precipices :विन्ध्यपर्वतसानुषु। the same is alluded to in the Pātāla Khaṇḍa of the Padma Purāṇa, and in the Raghu Vaṁśa, for the purpose of explaining the return of Kuśa to Ayodhyā. Certainly in later times the country of Kośalā lay south of Qude, for in the Ratnāvalī the general of Vatsa surrounds the king of Kośalā in the Vindhya mountains: (Hindu Theatre, II.305) and as noticed in the same work, (p. 267) we have in thePurāṇas, Sapta Kośalās, or seven Kośalās. An inscription found at Ratnapur in Chattisgarh,, of which I have an unpublished translation, states that Sri-deva, the governor of Malahari Maṇḍala, having obtained the favour of Prithvideva, king of Kośalā was enabled to build temples, and dig tanks, &c., indicating the extension of the power of Kośalā across the Gnges in that direction. The inscription is dated Samvat 915, or A.D. 858. The Kośalā of the Purāṇas and of the dramatic and poetic writers was however more to the west, along a part of the Vindhya range. Ptolemy has a Kontakossula in the south, probably one of he Kośalās of the Hindus.

80. Also Itīkas; perhaps the Iṣīkas or Aiṣīkas of the Vāyu. &c. a people of the south.

81. The people of Kashmir.

82. One of the chief tribes engaged in the war of the Mahābhārata. The Rāmāyaṇa places them in the west; the Purāṇas in the north. The term Sīndhu shows their position to have been upon the Indus, apparently in the Punjab.

83. These are also a people of the north-west, found both on the west of the Indus and in the Punjab, and well known to classical authors as the Gandharii and Gandaridae. *As. Res,* XV. 103; also *Journal of the R. As. Soc.:* Account of the Foe-küeki.

84. From the context this should probably be Darvakas, the people of a district usually specified in connexion with the succeeding.

85. These are the inhabitants of the country bordering on Kashmir, to the south and west; known to the Greeks as the kingdom of Abisaras. It often occurs in composition with Darva, as Darvābhisāra. *As. Res, XV.* 24.

86. Also read Ulūṭas and Kulūtas: the Rāmāyaṇa has Kolūkas or Kaulūṭas amongst the western tribes.

87. Also with the short vowel, Saivalas.

88. The Vāhlīkas or Bābhīkas are always associated with the people of the north, west, and ultra-Indian provinces, and are usually considered to represent the Bactrians, or people of Balkh. It is specified in the Mahābh. Udyoga P. as famous for its horses, a reputation the country bordering upon it. at least Bokhara and Maimena, still preserves: and in Arjuna's Dig-vijaya it is said to be difficult of approach.

89. These are probably intended for the neighbours of the Abhisāsras: they are found in the north by Arjuna. Dig-vijaya. and are there termed also Kṣatriyas.

90. Also read Bāhabādhya and Bāhurada.

91. The name occurs in the Rāmāyaṇa as that of a mountain in the Punjab or in the Bāhīka country. II. 53.

92. The MSS. agree in reading this Vānāyava or Vanayus, a people in the north-west, also famous for horses.

93. A better reading is Dasapārsva, as we have had Daśārṇas before. 94 Also Ropanas: qucrc, Romans?

95. Also Gachchas and Kachchas: the last is the best reading, although it has occurred 'before.

96. Also Gopāla-kachchas: they are amongst the eastern tribes in Bhīma's Dig-vijaya.

97. Or Langalas.

98. Kurujāngalas, or the people of the forests in the upper part of the Doab: it is also read Paravallabhas.

99. The analogy to 'barbarians' is not in sound only, but in all the authorities these are classed with borderers and foreigners and nations not Hindu.

100. Also Dāhas, in which we should have a resemblance to the Scythian Dahae.

101. Or Tāmaliptas or Dāmaliptas: the people at the western mouth of the Gaṅgā in Medinipur and Tamluk. Tamralipli was a celebrated sea-port in the

fourth century. (Account of the Foe-küe-ki.) and retained its character in the ninth and twelfth. *Daśa Kumāra Carita* and *Bṛhat Kathā;* also *Jown, Royal As. Sac.*

102. The people of Odra or Orissa.

103. The inhabitants of Puṇḍra: see note 73.

104. The people of the Coromaṇḍal coast, from Madras southwards: those by whom the Tamil language is spoken.

105. The people of Malabar proper.

106. Also Prāṣyas. Pr&cbyas properly means the people of the east. the Prasii of the Greeks, east of the Gaṅgā.

107. Mūshika is the southernmost part of the Malabar coast. Cochin and Travancore.

108. Also Vānavāsinas and Vānavāsikas; the inhabitants of Banawasi, the Banavasi of Ptolemy, a town the remains of which are still extant in the district of Sunda.

109. The people of the centre of the Peninsula, the proper Karnāta or Karnatic,

110. The people of Mysore: see note 54.

111. Also Vikalpas.

212. Also Pushkalas.

113. Also Karṇikas.

114. Read Kuotikas,

115. Variously read Nalakālaka, Nabhakānana, and Tilakanija.

116. Kaukundaka and Kaukuntaka.

117. The inhabitants of the lower part of the Coromandel coast; so called after them Cholamaṇḍala.

118. People of the Konkan: according to some statements there are seven districts so named.

119. Malavanara and Silavinaka.

120. These two words are sometimes compounded as kukkurāmgāra: it is also read Kanurājada.

121. This is a questionable name, though the MSS. agree. We have in Arjuna's Dig-vijaya, Utsavamanketa; and in Nakūṭa's, to (he west, Utsavasanketa.

122. These are amongst the warriors of the Mahābhārata: they are included in all the lists amongst the northern tribes, and are mentioned in the *Rājatarangini* as not far from Kashmir: they are considered to be the people of Lahore.

123. Also Vyukas and Vṛkas: the latter are specified amongst the central nations: Vāyu.etc.

124. Kokovakas and Kokanakhas.

125. Sāras and Vegasaras: also Parasañcārakas.

126. Vindhyapālakas and Vindhyamulikas: the latter, those at the foot of Vindhya, are named in the Paurāṇik lists amongst the southern tribes.

127. Balvala and Valkaja.

128. Also Mālaka and Mājava.

129. Also Vallabhas. which from the succeeding word may be conjectured to be correct. A city named Vallabhī makes a great figure in the traditions of Rajputana. See Tod's *Rajasthan.*

130. One of the tribes in the west or north-west subdued by Arjuna.

131. Kālada and Dohada.

132. Kuṇḍala. Karantha, and Maṇḍaka: the latter occurs in the Rāmāyaṇa amongst the eastern nations.

133. Kurata, Kunaka.

134. Stanabāla.

135. Satīrtha, Satīya, Nārīya.

136. TheSrinjayas area people from the north-west amongst the warriors of the Mabābhārata: the reading may be incorrect. It occurs also Putīsrinjaya.

137. Also Aninda.

138. Also Sivata. Sirāla, Syuvaka.

139. Tanapa. Stanapa, Sulapa.

140. Pallipanjaka and Vidarbha.

141. Dadhividarbha, but three copies have Rishika. Great variety, and no doubt great inaccuracy, prevails in the MSS. in several of the names here given: they are not found elsewhere.

142. The reading of three copies is Kākas: there is a tribe so called on the banks of the Indus, as it leaves the mountains.

143. These and the following are mountaineers in the north-west. The former are placed by the Purāṇas in the north, and the Vāyu includes them also amongst the mountain tribes. The Rāmāyaṇa has Tankanas in the north.

144. The term Yavanas. although in later times applied to the Mohammedans, designated formerly the Greeks, as observed in the valuable notes on the translation of the Birth of Umā, from the *Kumāra Swnbhava. (Journal As. Soc. of Bengal,* July 1833.) The Greeks were known throughout western Asia by the term ιγ Yavan; or Ion. Ιαονες : the Yavana, यवन, of the Hindus; or as it occurs in its Prakrit form, in the very curious inscription deciphered by

Prinsep. (J.As. Soc, Beng. Feb. 1838,) Yona: the term Yona Raji being there associated with the name Antiochus, in all likelihood Antiochus the Great, the ally of the Indian prince Sophagasenas, about B. C. 210. That the Macedonian or Bactrian Greeks were most usually intended is not only probable from their position and relations with India, but from their being usually named in concurrence with the north-western tribes, Kambojas, Daradas, Pāradas, Bāhlikas, Śakas. &c. in the Rāmāyaṇa, Mahābhārata, Purāṇas, Manu and in various poems and plays.

145. Chinas or Chinese, or rather the people of Chinese Tarlary, are named in the Rāmāyaṇa and Manu, as well as in the Purāṇas. If the designation China was derived from the Tsin dynasty, which commenced B, C. 260. this forms a limit of antiquity for the works in question. The same word however, or Tsin, was the ancient appellation of the northern province of Shen-sy, and it may have reached the Hindus from thence at an earlier period.

146. These Wilford regards as the people of Arachosia. They are always mentioned together with the north-western tribes, Yavanas, Śakas, and the like: they are also famous tor their horses: and in the Rāmāyaṇa they are said to be covered with golden lotuses : र्काचनै कमलैश्चापि काम्बोजानपि संवृतान्। What is meant is doubtful, probably some ornament or embellishment of their dress. We have part of the name of Kambi, in the Cambistholi of Arrian: the last two syllables, no doubt, represent the Sanskrit Sthala, 'place' 'district;' and the word denotes the dwellers in the Kamba or Kambis country: so Kāmboja may be explained those born in Kamba or Kambas.

147. Also Śakridvaha or Sakridguha.

148. Also Kulachchas and Kuntalas: the Purāṇas have Kupathas amongst the mountain tribes.

149. Also Pārataka: the first is not a common form in the Purāṇas, although it is in poetical writings, denoting, no doubt, the Persians, or people of Pars or Fars: the latter, also read Pāradas, may imply the same, as beyond (Pāra) the Indus.

150. We nave Ramathas in Nakula's Dig-vijaya. and in the Vāyu and Matsya.

151. Daśamānas and Deśamānikas, in the north: Vāyu and Matsya.

152. The passage occurs in the Vāyu and Mārkaṇḍaya Purāṇas, as well as in the Mahābhārata; but the purport is not very distinct, and the proper reading is doubtful. In three MSS. of the latter it occurs क्षत्रियो यानि वेशाश्च वश्यशूद्रानि कुलानि च। the latter pāda is the same in all: the former, in a fourth copy. is क्षत्रियोपरिकेशाश्च। in two copies of the Vāyu it is क्षत्रियोयजिवशाश्च। None of these are intelligible, and the Mārkaṇḍeya furnishes the reading followed, क्षत्रियोपनिवेशाश्च। Modern geographers have supposed the Cathaei. Cathari and Chatriaei of the ancients, in the lower parts of the Punjab, to mean a people of Kṣatriyas; but no such people occur directly named in our lists. Considering that the text is speaking of barbarous and foreign tribes, perhaps no particular nation is here meant, and it may be intended as an epithet of those which follow, or of Vaiśya (agricultural) and Sūdra (servile or low) tribes, living either near to or after the manlier of Kṣatriyas: in that case a better reading would be, क्षत्रियोपनिवेशानि वैश्यशूद्रकुलानि च। According to Manu various northern tribes, the Śakas, Kāmbojas, Pāradas, Pahlavas, Kirātas. Daradas and Khasas and even the Chinas and Yavanas, are degraded Kṣatriyas, in conseqnencc of neglecting rcligious rites. X.43,44. According to the Paurāṇik legend they were overcome in war by Sagara, and degraded from their original caste, See book IV.

153. Here we have a people called Śūdras by all the authorities, and placed in the west or north-west, towards the Indus. They have been ingeniously, and with probability, conjectured by Lassen to be the Oxydracae; for Śūdraka is equally correct with Sūdra; and in place of *Οενδράκαι* various MSS. of Strabo. as quoted by Siebenkees. read *ζιδράκαι* and *Ενδράκαι:* the latter is precisely the Sanskrit appellation. Pliny also has Sudraci for the people who formed the limit of Alexander's eastern conquests, or those hitherto inaccurately called Oxydraces.

154. These are always conjoined with the Śudras, as if conterminous. Tncir situation is no doubt correctly indicated by Ptolemy by the position of Abiria above Pattalene on the Indus.

155. The Durds are still where they were at the date of our text. and in the days of Strabo and Ptolemy; not exactly, indeed, at the sources of the Indus, but along its course, above the Himālaya, just before it descends to India; a position which might well be taken for its head.

156. Also read Paśus, 'brutes.' If the term might be altered to Palli. it would imply 'village or pastoral tribes '

157. Also Khasīkas and Khasākas. The first of these is probably most correct, being equivalent to Khasas. barbarians named along with the Sakas and Daradas by Manu, etc., traces of whom may be sought amongst the barbarous tribcs on the north-east of Bengal, the Kasiyas: or it has been thought that they may be referred to the situation of Kashgar. Two copies have, in place of this, Tukhāras. and the same occurs in the Rāmāyaṇa: the Vāyu has Tushāras. but the Mārkaṇḍeya. Tukhāra: these are probably the Tochari. Tachari. or Thogari, a tribe of the Śakas, by whom Bactria was taken from the Greeks, and from whom Tocharestan derives the name it still bears.

158. Also Pahlavas and Pallavas. The form in the text is the more usual.

159. The Rāmāyaṇa has Gahvaras. The mountains from Kabul to Bamian furnish infinitely numerous instance of cavern habitations.

160. These two, according to the Vāyu, are amongst the northern nations: but they might be thought to be religious fraternities, from the sages Atri and Bharadvāja.

161. The latter member of the compound occurs poṣikas. pāyikas. and yodhikas, cherishers.' `drinkers,' or `fighters :' the first term denotes the female breast.

162. Also Dronākas. 'people of vallies.'

163. Also Kajingas, Kalingas would be here out of place.

164. These and the preceding are included by the Vāyu amongst the mountain tribes of the north.

165. Many names indeed might be added to the catalogue from the lists referred to io the Vāyu, Matsya, and Mārkaṇḍeya Purāṇas, as well as several capable of verification from the Rāmāyaṇa, and other passages of the Mahābhārata. This is not the place however to exhaust the subject, and it has bcen prosecuted too far perhaps already. It is evident that a very considerable proportion of the names recorded can be verified, and that many of them may be traced in the geographical notices of India left by the historians of Alexander's expedition. That more cannot be identified is owing in a great measure to incomplete research; and a more extensive examination of the authorities would *no* doubt discover passages where circumstances, as well as names, are given by which the places would be recognised. It is evident, however, that much embarrassment also arises from the inaccuracy of manuscripts, which vary -widely and irreconcilably, 1 have given instances from four different copies of the text; one in my own possession, three in the library of the East India Company; all very excellent copies, but manifestly erroneous in many respects in their nomenclature of places. and particularly of those which are least known. No assistance is to be had from any commentary, as the subject is one of little interest in native estimation.

***

CHAPTER 4

चतुर्थोऽध्यायः

(षड्द्वीपवर्णनम्, लोकालोकपर्वतकथनञ्च)

पराशर उवाच

क्षारोदेन यथा द्वीपो जम्बूसंज्ञोऽभिवेष्टितः।
संवेष्ट्य क्षारमुदधिं प्लक्षद्वीपस्तथा स्थितः॥ १॥
जम्बूद्वीपस्य विस्तारः शतसाहस्रसम्मितः।
स एव द्विगुणो ब्रह्मन्! प्लक्षद्वीप उदाहृतः॥ २॥

In the same manner as Jambu-Dvīpa is girt round about by the ocean of salt water, so that ocean is surrounded by the insular continent of Plakṣa; the extent of which is twice that of Jambu-dvīpa.

सप्त मेधातिथेः पुत्राः प्लक्षद्वीपेश्वरस्य वै।
ज्येष्ठः शान्तभयो नाम शिशिरस्तदनन्तरम्॥ ३॥
सुखोदयस्तथानन्दः शिवः क्षेमक एव च।
ध्रुवश्च सप्तमस्तेषां प्लक्षद्वीपेश्वरा हि ते॥ ४॥
पूर्वं शान्तभयं वर्षं शिशिरं सुखदं तथा।
आनन्दञ्च शिवञ्चैवं क्षेमकं ध्रुवमेव च॥ ५॥
मर्यादाकारकास्तेषां तथान्ये वर्षपर्वताः।
सप्तैव तेषां नामानि शृणुष्व मुनिसत्तम॥ ६॥
गोमेदश्चैव चन्द्रश्च नारदो दुन्दुभिस्तथा।
सोमकः सुमनाश्चैव वैभ्राजश्चैव सप्तमः॥ ७॥

वर्षाचलेषु रम्येषु सर्वेष्वेतेषु चानघाः।
वसन्ति देवगन्धर्वसहिताः सततं प्रजाः॥८॥
तेषु पुण्या जनपदाश्चिराच्च म्रियते जनः।
नाधयो व्याधयो वापि सर्वकालसुखं हि तत्॥९॥
तेषां नद्यस्तु सप्तैव वर्षाणाञ्च समुद्रगाः।
नामतस्ताः प्रवक्ष्यामि श्रुताः पापं हरन्ति याः॥१०॥
अनुतप्ता शिखी चैव विपाशा त्रिदिवा क्रमुः।
अमृता सुकृता चैव सप्तैतास्तत्र निम्नगाः॥११॥
एते शैलास्तथा नद्यः प्रधानाः कथितास्तव।
क्षुद्रशैलास्तथा नद्यस्तत्र सन्ति सहस्रशः॥१२॥
ताः पिबन्ति सदा हृष्टा नदीर्जनपदास्तु ते।
अपसर्पणी न तेषां वै न चैवात्सर्पिणी द्विज॥१३॥
न त्वेवास्ति युगावस्था तेषु स्थानेषु सप्तसु।
त्रेतायुगसमः कालः सर्वदैव महामते॥१४॥
प्लक्षद्वीपादिषु ब्रह्मन्! शाकद्वीपान्तिकेषु वै।
पञ्चवर्षसहस्राणि जना जीवन्त्यनामयाः॥१५॥
धर्माः पञ्च त्वथैतेषु वर्णाश्रमविभागजाः।
वर्णाश्च तत्र चत्वारस्तान् निबोध वदामि ते॥१६॥

Medhātithi, who was made sovereign of Plakṣa, had seven sons, Śāntabhaya, Śiśira, Sukhodaya, Ānanda, Śiva, Kṣemaka, and Dhruva; and the Dvīpa was divided amongst them, and each division was named after the prince to whom it was subject. The several kingdoms were bounded by as many ranges of mountains, named severally Gomeda, Candra, Nārada, Dundubhi, Somaka, Sumanas, and Vaibharāja. In these mountains the sinless inhabitants ever dwell along with celestial spirits and gods: in them are many holy places; and the people there live for a long period, exempt from care and pain, and enjoying uniterrupted felicity. There are also, in the seven divisions of Plakṣa, seven rivers, flowing to the sea, whose names alone are sufficient to take away sin: they are the Anutaptā, Śikhī, Vipāsā, Tridivā, Kramu, Amritā and Sukritā. These are the chief rivers and mountains of Plakṣa-dvīpa, which I have enumerated to you; but there are thousands of others of inferior magnitude. The people who drink of the waters of those rivers are always contented and hapy, and there is neither decrease nor increase amongst them,[1] neither are the revolutions of the four ages known in these Varśas: the character of the time is there uniformly that of the Treta (or silver) age. In the five Dvīpas, worthy Brāhmaṇa, from Plakṣa of Śāka, the length of life is five thousand years, and religious merit is divided amongst the several castes and orders of the people.

आर्यकाः कुरवश्चैव विविंशा भाविनश्च ये।
विप्र-क्षत्रिय-वैश्यास्ते शूद्राश्च मुनिसत्तम॥१७॥
जम्बूवृक्षप्रमाणस्तु तन्मध्ये सुमहांस्तरुः।
प्लक्षस्तन्नामसंज्ञोऽयं प्लक्षद्वीपो द्विजोत्तम॥१८॥
इज्यते तत्र भगवांस्तैर्वर्णैरार्यकादिभिः।
सोमरूपी जगत्स्रष्टा सर्वः सर्वेश्वरो हरिः॥१९॥
प्लक्षद्वीपप्रमाणेन प्लक्षद्वीपः समावृतः।
तथैवेक्षुरसोदेन परिवेशानुकारिणा॥२०॥
इत्येवं तव मैत्रेय! प्लक्षद्वीप उदाहृतः।
संक्षेपेण मया भूयः शाल्मलं मे निशामय॥२१॥

The castes are called Aryaka, Kuru, Vivāsa and Bhāvi, corresponding severally with Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. In this Dvīpa is a large fig-tree (F. religiosa), of similar size as the Jambu-tree of Jambu-dvīpa; and this Dvīpa is called Plakṣa, after the name of the tree. Hari, who is all, and the creator of all, is worshipped in this continent in the form of Soma (the moon). Plakṣa-dvīpa is sorrounded, as by a disc, by the sea of molasses, of the same extent as the land. Such, Maitreya, is a brief description of Palkṣa-dvīpa.

शाल्मलस्येश्वरो वीरो वपुष्मांस्तत्सुतान् शृणु।
तेषान्तु नामसंज्ञानि सप्त वर्षाणि तानि वै॥२२॥
श्वेतोऽथ हरितश्चैव जीमूतो रोहितस्तथा।
वैद्युतो मानसश्चैव सुप्रभश्च महामुने॥२३॥
शाल्मलेन समुद्रोऽसौ द्वीपेनेक्षुरसोदकः।
विस्ताराद्दिगुणेनाथ सर्वतः संवृतः स्थितः॥२४॥
तत्रापि पर्वताः सप्त विज्ञेया रत्नयोनयः।

वर्षान्तव्यञ्जका ये तु तथा सप्त च निम्नगाः॥ २५॥
कुमुदश्चोन्नतश्चैव तृतीयश्च बलाहकः।
द्रोणो यत्र महौषध्यः स चतुर्थो महीधरः॥ २६॥
कङ्कस्तु पञ्चमः षष्ठो महिषः सप्तमस्तथा।
ककुद्मान् पर्वतवरः सरिन्नामानि मे शृणु॥ २७॥
योनी तोया वितृष्णा च चन्द्रा शुक्ला विमोचनी।
निवृत्तिः सप्तमी तासां स्मृतास्ताः पापशान्तिदाः॥ २८॥
श्वेतञ्च हरितञ्चैव वैद्युतं मानसं तथा।
जीमूतरोहिते चैव सुप्रभञ्चातिशोभनम्॥ २९॥
सप्तैतानि तु वर्षाणि चातुर्वर्ण्ययुतानि वै।
शाल्मले ये तु वर्णाश्च वसन्त्येते महामुने॥ ३०॥
कपिलाश्चारुणाः पीताः कृष्णाश्चैव पृथक् पृथक्।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चैव यजन्ति ते॥ ३१॥
भगवन्तं समस्तस्य विष्णुमात्मानमव्ययम्।
वायुभूतं मखैः श्रेष्ठैर्यज्विनो यज्ञसंस्थितिम्॥ ३२॥
देवानामत्र सान्निध्यमतीव सुमनोहरे।
शाल्मलिः सुमहान्वृक्षो नाम्ना निर्वृतिकारकः॥ ३३॥
एष द्वीपः समुद्रेण सुरोदेन समावृतः।
विस्ताराच्छाल्मलस्येव समेन तु समन्ततः॥ ३४॥

The hero Vapuṣmat was king of the next or Śālmala-dvīpa, whose seven sons also gave designations to seven Varṣas, or divisions. Their names were Śveta, Hārīta, Jimūta, Rohita, Vaidyuta, Mānasa, and Suprabha. The Ikṣu sea is encompassed by the continent of Śālmala, which is twice its extent. There are seven principal mountain ranges, abounding in precious gems, and dividing the Varṣas from each other; and there are also seven chief rivers. The mountains are called Kumuda, Unnata, Valāhaka, Drona, fertile in medicinal herbs, Kanka, Mahiṣa, and Kakkudvat. The rivers are Yaunī, Toyā, Vitriṣṇā, Candrā, Mahiṣa, Śuklā, Vimochanī, and Nivritti; all whose waters cleans away sins. The Brāmans, Kṣatriyas, Vaiśyas, and Śūdras of this Dvīpa, called severally Kapilas, Arunas, Pŏtas, and Rohitas (or tawny, purple, yellow, and red), worship the imprishable soul of all things, Viṣ ṇu, in the form of Vāyu (wind), with pious rites, and enjoy frequent association with the gods. A large Śālmalī (silk-cotton) tree grows in this Dvīpa, and gives it its name. The Dvīpa is surrounded by the Surā sea (sea of wine), of the same extent as itself.

सुरोदकः परिवृतः कुशद्वीपेन सर्वतः।
शाल्मलस्य तु विस्ताराद् द्विगुणेन समन्ततः॥ ३५॥
ज्योतिष्मतः कुशद्वीपे सप्त पुत्राः शृणुष्व तान्।
उद्भिदो वेणुमांश्चैव वैरथो लम्बनो धृतिः॥ ३६॥
प्रभाकरोऽथ कपिलस्तन्नामा वर्षपद्धतिः।
तस्मिन् वसन्ति मनुजाः सह दैतेयदानवैः॥ ३७॥
तथैव देव-गन्धर्व-यक्ष-किम्पुरुषादयः।
वर्णास्तत्रापि चत्वारो निजानुष्ठानतत्पराः॥ ३८॥
दमिनः शुष्मिणः स्नेहा मन्देहाश्च महामुने।
ब्राह्मणाः क्षत्रियाः वैश्याः शूद्राश्चानुक्रमोदिताः॥ ३९॥
यथोक्तकर्मकर्तृत्वात् स्वाधिकारक्षयाय ते।
तत्रैव तं कुशद्वीपे ब्रह्मरूपं जनार्दनम्।
यजन्तः क्षपयन्त्युग्रमधिकारं फलप्रदम्॥ ४०॥
विद्रुमो हेमशैलश्च द्युतिमान् पुष्पवांस्तथा।
कुशेशयो हरिश्चैव सप्तमो मन्दराचलः।
वर्षाचलास्तु तत्रैते सप्त द्वीपे महामुने॥ ४१॥
नद्यस्तु सप्त तासान्तु शृणु नामान्यनुक्रमात्।
धूतपापा शिवा चैव पवित्रा सम्पतिस्तथा॥ ४२॥
विद्युदम्भा मही चान्या सर्वपापहरास्त्विमाः।
अन्याः सहस्रशस्तत्र क्षुद्रनद्यस्तथाचलाः॥ ४३॥
कुशद्वीपे कुशस्तम्बः संज्ञया तस्य तत् स्मृतम्।
तत्प्रमाणेन स द्वीपो घृतोदेन समावृतः॥ ४४॥

The Surā sea is entirely encircled by Kuśa-dvīpa, which is every way twice the size of the preceding continent. The king, Jyotiṣmat, had seven sons, Udbhida, Venumān, Svairatha, Lavana, Dhriti, Prabhākara, and Kapila, after whom the seven portions or Varṣas of the island were called Udbhida, &c. There reside mankind along with Daityas and Dānavas, as well as with spirits of heaven and gods. The four castes, assiduously devoted to their respective duties, are termed Dāmīs, Śuṣmis, Snehas, and Mandehas, who in order to be

relieved of the obligations imposed upon them in the discharge of their several functions, worship Janārddana, in the form of Brahmā, and thus get rid of the unpleasant duties which lead to temporal rewards. The seven principal mountains in this Dvīpa are named Vidruma, Hemaśaila, Dyutimān, Puṣpavān, Kuśeśaya, Hari, and Mandara; and the seven rivers are Dhūtapāpa, Śivā, Pavitrā, Sammati, Vidyudambhā, Mahāvanyā, Sarvapāpaharā: besides these, there are numerous rivers and mountains of less importance. Kuśa-dvīpa is so named from a clump of Kuśa grass (Poa) growing there. It is sorrounded by the Ghṛta sea (the sea of butter), of the same size as the continent.

घृतोदश्च समुद्रो वै क्रौञ्चद्वीपेन संवृतः।
क्रौञ्चद्वीपो महाभाग! श्रूयताञ्चापरो महान्॥४५॥
कुशद्वीपस्य विस्ताराद् द्विगुणो यस्य विस्तरः।
क्रोञ्चद्वीपे द्युतिमतः पुत्राः सप्त महात्मनः॥४६॥
तन्नामानि च वर्षाणि तेषां चक्रे महीपतिः॥४७॥
कुशलो मन्दगश्चोष्णः पीवरोऽप्यन्धकारकः।
मुनिश्च दुन्दुभिश्चैव सप्तैते तत्सुता मुने॥४८॥
तत्रापि देवगन्धर्वसेविताः सुमनोहराः।
वर्षाचला महाबुद्धे! तेषां नामानि मे शृणु॥४९॥
क्रौञ्चश्च वामनश्चैव तृतीयश्चान्धकारकः।
देवावृत् पञ्चमश्चात्र तथान्यः पुण्डरीकवान्।
दुन्दुभिश्च महाशैलो द्विगुणास्ते परस्परम्॥५०॥
द्वीपा द्वीपेषु ये शैला यथा द्वीपानि ते तथा॥५१॥
वर्षेष्वेतेषु रम्येषु तथा शैलवरेषु च।
निवसन्ति निरातङ्काः सह देवगणैः प्रजाः॥५२॥
पुष्काराः पुष्कला धन्यास्तिष्याख्याश्च महामुने।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चानुक्रमोदिताः॥५३॥
ते तत्र नदी मैत्रेय! याः पिबन्ति शृणुष्व ताः।
सप्तप्रधाना शतशस्तत्रान्याः क्षुद्रनिम्नगाः॥५४॥
गौरी कुमुद्वती चैव सन्ध्या रात्रिर्मनोजवा।
क्षान्तिश्च पुण्डरीका च सप्तैता वर्षनिम्नगाः॥५५॥
तत्रापि विष्णुर्भगवान् पुष्कराद्यैर्जनार्द्दनः।
यागै रुद्रस्वरूपश्च इज्यते यज्ञसन्निधौ॥५६॥
क्रौञ्चद्वीपः समुद्रेण दधिमण्डोदकेन च।
आवृतः सर्वतः कौञ्चद्वीपतुल्येन मानतः॥५७॥
दधिमण्डोदकश्चापि शाकद्वीपेन संवृतः।
क्रौञ्चद्वीपस्य विस्ताराद् द्विगुणेन महामुने॥५८॥

The sea of Ghṛta is encompassed by Krauñca-dvīpa, which is twice as large as Kuśa-dvīpa. The king of this Dvīpa was Dyutimān, whose sons, and the seven Varṣas named after them, were Kuśala, Mallaga, Ushṇa, Pīvara, Andhakāraka, Muni, and Dundubhi. The seven boundary mountains, pleasing to gods and celestial spirits, are Krauñca, Vāmana, Andhakāraka, Devavrit, Puṇḍarīkavān, Dundubhi, and Mahaśaila; each of which is in succession twice as lofty as the series that precedes it, in the same manner as each Dvīpa is twice as extensive as the one before it. The inhabitants reside there without apprehansion, associating with the bands of divinities. The Brāhmaṇas are called Puṣkaras; the Kṣatriyas, Puṣkalas: the Vaiśyas are termed Dhanyas; and the Śūdras, Tiṣyas. They drink of countless streams, of which the principal are denominated Gaurī, Kumuvatī, Sandhyā, Rātri, Manojavā, Kṣānti, and Puṇḍarīkā. The divine Viṣṇu, the protctor of mankind, is worshiped there by the people, with holy rites, in the form of Rudra. Krauñca is surrounded by the sea of curds, of a similar extent; and that again is encompassed by Śāka-dvīpa.

शाकद्वीपेश्वरस्यापि भव्यस्य सुमहात्मनः।
सप्तैव तनयास्तेषां ददौ वर्षाणि सप्त सः॥५९॥
जलदश्च कुमारश्च सुकुमारो मनीचकः।
कुसुमोदश्च मौदाकिः सप्तमश्च महाद्रुमः॥६०॥
तत्संज्ञान्येव तत्रापि सप्त वर्षाण्यनुक्रमात्।
तत्रापि पर्वताः सप्त वर्षविच्छेदकारिणः॥६१॥
पूर्वस्तत्रोदयगिरिर्ज्जलाधारस्तथापरः।
तथा रैवतकः श्यामस्तथैवास्तो गिरिर्द्विजः॥६२॥
आञ्जिकेयस्तथा रम्यः केसरी पर्वतोत्तमः।
शाकस्तत्र महावृक्षः सिद्ध-गन्धर्वसेवितः॥६३॥
यत्रत्यवातसंस्पर्शादाह्लादो जायते परः।

तत्र पुण्या जनपदाश्चातुर्वर्ण्यसमन्विताः॥ ६४॥
नद्यश्चात्र महापुण्याः सर्वपापभयापहाः।
सुकुमारी कुमारी व नलिनी धेनुका च या॥ ६५॥
इक्षुश्च वेणुका चैव गभस्ती सप्तमी तथा।
अन्यास्त्वयुतशस्तत्र क्षुद्रनद्यो महामुने॥ ६६॥
महीधरास्तथा सन्ति शतशोऽथ सहस्रशः।
ताः पिबन्ति मुदा युक्ता जलदादिषु ये स्थिताः॥ ६७॥
वर्षेषु ते जनपदाः स्वर्गादभ्येत्य मेदिनीम्।
धर्महानिर्न तेष्वस्ति न संघर्षः परस्परम्॥ ६८॥
मर्यादाव्युत्क्रमो नास्ति तेषु देशेषु सप्तसु।
मृगाश्च मागधाश्चैव मानसामन्दगास्तथा॥ ६९॥
मृगा ब्राह्मणभूयिष्ठा मागधाः क्षत्रियास्तथा।
वैश्यास्तु मानसास्तेषां शूद्रास्तेषान्तु मन्दगाः॥ ७०॥
शाकद्वीपे तु तैर्विष्णुः सूर्यरूपधरो मुने।
यथोक्तैरिज्यते सम्यक् कर्मभिर्नियतात्मभिः॥ ७१॥
शाकद्वीपस्तु मैत्रेय! क्षीरोदेन समन्ततः।
शाकद्वीपप्रमाणेन बलयेनेव वेष्टितः॥ ७२॥

The sons of Bhavya, the king of Śāka-dvīpa, after whom its Varṣas were denominated, were Jalada, Kumāra, Sukumāra, Manīcaka, Kusumoda, Maudākī, and Mahādruma. Ths seven mountains separating the countries were Udayagiri, Jalādhāra, Raivataka, Śyāma Āmbikeya, Ramya, and Keśarī. There grows a large Śāka (Teak) tree, frequented by the Siddhas and Gandharbas, the wind from which, as produced by its fluttering leaves, diffuses delight. The sacred lands of this continent are peopled by the four castes. Its seven holy rivers, that wash away all sin, are the Sukumārī, Kumārī, Nalinī, Dhenukā Ikṣu, Venukā and Gabhasti. There are also hundreds and thousands of minor streams and mountains in this Dvīpa: and the inhabitants of Jalada and the other divisions drink of those water with pleasure, after they have returned to earth from Indra's heaven. In those seven districts there is no dereliction of virtue; there is no contention; there is no diviation from rectitude. The caste of Mṛga is that of the Brāhmaṇa; the Māgadha, of the Kṣatriya; the Mānasa, of the Vaiśya; and the Mandaga of the Śūdra: and by these Viṣṇu is devoutly worshipped as the sun, with appropriate ceremonies. Sāka-dvīpa is encircled by the sea of milk, as by an armlet and the sea is of the same breadth as the continent which it embraces.[2]

क्षीराब्धि सर्वतो ब्रह्मन्! पुष्कराख्येन वेष्टितः।
द्वीपेन शाकद्वीपात्तु द्विगुणेन समन्ततः॥ ७३॥
पुष्करे सबलस्यापि महावीरोऽभवत् सुतः।
धातकिश्च तयोस्तत्र द्वे वर्षे नामचिह्निते॥ ७४॥
महावीरं तथैवान्यं धातकीखण्डसंज्ञितम्।
एकश्चात्र महाभाग प्रख्यातो वर्षपर्वतः॥ ७५॥
मानसोत्तरसंज्ञो वै मध्यतो बलयाकृतिः।
योजनानां सहस्राणि ऊर्ध्वं पञ्चाशदुच्छ्रितः॥ ७६॥
तावदेव च विस्तीर्णः सर्वतः परिमण्डलः।
पुष्करद्वीपवलयं मध्येन विभजन्निव॥ ७७॥
स्थितोऽसौ तेन विच्छिन्नं जातं तद्वर्षकद्वयम्।
बलयाकारमेकैकं तयोर्वर्षं तथा गिरिः॥ ७८॥
दशवर्षसहस्राणि तत्र जीवन्ति मानवाः।
निरामया विशोकाश्च रागद्वेषादिवर्जिताः॥ ७९॥
अधमोत्तमौ न तेष्वास्तां न वध्यवधकौ द्विज।
नेर्ष्यासूया भयं द्वेषो दोषो लोभादिको न च॥ ८०॥
महावीरं बहिर्वर्षं धातकीखण्डमन्त्रतः।
मानसोत्तरशैलस्य देवदैत्यादिसेवितम्॥ ८१॥
सत्यानृते न तत्रास्तां द्वीपे पुष्करसंज्ञिते।
न तत्र नद्यः शैला वा द्वीपे वर्षद्वयान्विते॥ ८२॥
तुल्यवेशास्तु मनुजा देवास्तत्रैकरूपिणः।
वर्णाश्रमाचारहीनं धर्माहरणवर्जितम्॥ ८३॥
त्रयीवार्त्तादण्डनीतिशुश्रूषारहितञ्च तत्।
वर्षद्वयन्तु मैत्रेय! भौमस्वर्गोऽयमुत्तमः॥ ८४॥
सर्वस्य सुखदः कालो जरारोगादिवर्जितः।
धातकीखण्डसंज्ञेऽथ महावीरे च वै मुने॥ ८५॥
न्यग्रोधः पुष्करद्वीपे ब्रह्मणः स्थानमुत्तमम्।
तस्मिन्निवसति ब्रह्मा पूज्यमानः सुरासुरैः॥ ८६॥
स्वादूदकेनोदधिना पुष्करः परिवेष्टितः।

The Kṣīroda ocean (or sea of milk) is encompassed by the seventh Dvīpa, or Puṣkara, which is twice the size of Śāka-dvīpa. Savana, who was made its sovereign, had but two sons, Mahāvīra and Dhātokī, after whom the two Varṣas of Puṣkara were so named. These are divided by one mighty range of mountains, called Mānasottara, which runs in a circular direction (forming an outer and an inner circle). This mountain is fifty thousand Yojanas in height, and as many in its breadth; dividing the Dvīpa in the middle, as if with a bracelet, into two divisions, which are also of a circular form, like the mountain that separates them. Of these two, the Mahāvīra-varṣa is exterior to the circumference of Mānasottara, and Dhātakī lies within the circle; and both are frequented by heavenly spirits and gods. There are no other mountains in Puṣkara, neither are there any rivers.[3] Men in this Dvīpa live a thousand years, free from sickness and sorrow, and unruffled by anger or affection. There is neither virtue nor vice, killer nor slain: there is no jealousy, envy, fear, hatred, covetousness, nor any moral defeact: neither is there truth or falshood. Food is spontaneously produced there, and all the inhabitants feed upon vainds of every flavour. Men there are indeed of the same nature with gods, and of the same form and habits. There is no distinction of caste or order; there are no fixed institutes; nor are rites performed for the sake of advantage. The three Vedas, the Purāṇas, ethics, and polity, and the laws of service, are unknown. Puṣkara is in fact, in both its divisions, a terrestrial paradise, where time yields happiness to all its inhabitants, who are exempt from sickness and decay. A Nyagrodha-tree (Ficus indica) grows on this Dvīpa, which is the especial abode of Brahmā, and he resides in its, adored by the gods and demons .Pushkara is surrounded by the sea of fresh water, which is of equal extent with the continent it invests.[4]

समेन पुष्करस्यैव विस्तारान्मण्डलं तथा।
एवं द्वीपाः समुद्रैश्च सप्त सप्तभिरावृताः॥८७॥
द्वीपश्चैव समुद्रैश्च समानौ द्विगुणौ परौ॥८८॥
पयांसि सर्वदा सर्व-समुद्रेषु समानि वै।
न्यूनातिरिक्तता तेषां कदाचिन्नैव जायते॥८९॥
स्थालीस्थमग्निसंयोगादुद्रेकि सलिलं यथा।
तथेन्दुवृद्धौ सलिलमम्भोधौ मुनिसत्तम॥९०॥
न न्यूना नातिरिक्ताश्च वर्द्धन्त्यापो ह्रसन्ति च।
उदयास्तमयेष्विन्दोः पक्षयोः शुक्लकृष्णयोः॥९१॥
दशोत्तराणि पञ्चैव अन्दुलानां शतानि वै।
अपां वृद्धिक्षयौ द्रष्टौ सामुद्रीणां महामुने॥९२॥
भोजनं पुष्करद्वीपे तत्र स्वयमुपस्थितम्।
षड्रसं भुञ्जते विप्र! प्रजाः सर्वाः सदैव हि॥९३॥

In this manner the seven island continents are encompassed sucessively by the seven oceans, and each ocean and continent is respectively of twice the extent of that which precedes it. In all the oceans the water remains at all times the same in quantity, and never increases or diminshcs; but like the water in a caldron, which in consequence of its combination with heat, expands, so the waters of the ocean swell with the increase of the moon. The waters, although really neither more nor less, dilate or contract as the moon increases or wanes in the light and dark fortnights. The rise and fall of the waters of the different seas is five hundred and ten inches.[5]

स्वादूदकस्य परतो दृश्यतेऽलोकसंस्थितिः।
द्विगुणा काञ्चनी भूमिः सर्वजन्तुविवर्जिता॥९४॥
लोकालोकस्तथा शैलो योजनायुतविस्तृतः।
उच्छ्रायेणापि तावन्ति सहस्राण्यचलो हि सः॥९५॥
ततस्तमः समावृत्य तं शैलं सर्वतः स्थितम्।
तमश्चाण्डकटाहेन समन्तात् परिवेष्टितम्॥९६॥
पञ्चाशत्कोटिविस्तारा सेयमुर्वी महामुने।
सहैवाण्डकटाहेन सद्वीपाब्धिमहीधरा॥९७॥

Beyond the sea of fresh water is a region of twice its extent, where the land is of gold, and where no living beings reside. Thence extends

the Lokāloka mountain, which is ten thousand Yojanas in breadth, and as many in height; and beyond it perpetual darkness invests the mountain all around; which darkness is again encompassed by the shell of the egg.[6]

सेयं धात्री विधात्री च सर्वभूतगुणाधिका।
आधारभूता सर्वेषां मैत्रेय! जगतामिति॥ ९८॥
इति श्रीविष्णुपुराणे द्वितीयांशे चतुर्थोऽध्यायः।

Such, Maitreya, is the earth, which with its continents, mountains, oceans and exterior shell, is fifty crores (five hundred millions) of Yojanas in extent.[7] It is the mother and nurse of all creatures, the fundaton of all worlds, and the chief of the elements.

NOTES

1. So the commentator explains the terms Avasarpiṇī and Utsarpiṇī; अवसर्पिणी ह्रासावस्था– but these words most commonly designate divisions of time peculair to the Jainas; during the former of which men are supposed to decline from extreme felicity to extreme distress; and in the latter, to ascend from misery to happiness. The author of the text had possibly the Jaina use of these terms in veiw; and if so, wrote after their system was promulgated.

2 The Kūrma is the only Purāṇa in which the white island, Śveta-Dvīpa, the abode of Viṣṇu, is included in the geography of the world : an incidental description of it is quoted by Wilford from the Uttara Khaṇḍa of the Padma Purāṇa *(As. Res.* XI. 99); and it is in this and in the Brahma Vaivartta that allusions to it are most frequent and copious.

3 A slight alteration has been made here in the order of the description.

4 The description of the Dvīpas in the Agni, Brahma, Kūrma. and Vāyu Purāṇas agrees with that of our text. The Mārkaṇḍeya, Liṅga, and Matsya contain no details. The Bhāgavata and Padma follow the same order as the Viṣṇu, *&c.* but alter all the names, and many of the measurements. The account of the Mahābhārata is very irregular and confused. The variations throw no additional light upon the geographical system of the Purāṇas. Some traces of this appear discoverable in the west; and the seven Dvīpas, with their surrounding seas, may have some connexion with the notion of the seven climates, as Wilford has supposed. That learned, but fanciful writer bestowed great pains upon the verification of these fictions, and imagined the different Dvīpas to represent actual divisions of the globe : Jambu being India. Kuśa the Kuś of Scripture, or the countries between Mesopotamia and India: Plakṣa being Asia Minor: Śālmalī, eastern Europe; Krauñca, Germany : f&kfl, the British isles; and Pushkara, Iceland. The white or silver island, or island of the moon, was also, according to him, the island of Great Britain. Whatever may be thought of his conclusions, his essays on these subjects, particularly in the eighth, tenth, and eleventh volumes of the *Asiatic Researches,* contain much curious and interesting matter.

5 Although the Hindus seem to have had a notion of the cause of the tides, they were not very accurate observers of the effect. The extreme rise of the tide ia the Hugli river has never exceeded twenty feet. and its average is about fifteen, *(As. Res.* vol. XVUL Kyd on the Tides of the Hugli.)

6 The Aṇḍa Kaṭāha (अण्डकटाहः) The Kaṭāha is properly a shallow hemispherical vessel, a saucer; but compounded in this form, implies the shell of the mundane egg. The Bhāgavata thus describes these portions of the world : "Beyond the sea of fresh water is the mountain belt, called Lokāloka. the circular boundary between the world and void space. The interval between Meru and Mānasottara is the land of living beings. Beyond the fresh water sea is the region of gold. which shines like the bright surface of a mirror, but from which no sensible object presented to it is ever reflected, and consequently it is avoided by living creatures. The mountain range by which it is encircled is termed Lokāloka. because the world is separated by it from that which is not world (लोकालोक इति समाख्यातो यदनेनाचलेन लोकोऽलोकश्चान्तर्वर्त्तिना व्यवस्थाप्यते); for which purpose it was placed by Īśwara on the limit of the three worlds; and its height and breadth are such that the rays of the heavenly luminaries, from the sun to the polar-star, which spread over the regions within the mountain, cannot penetrate beyond it." According to Wilford. however, there is a chasm in the belt. and a sea beyond it, where Viṣṇu abides; but he has not given his authorities for this. *(As. Res.* XI. 14.) The Mohammedan legends of Koh Kaf, the stony girdle that surrounds the world.' are

evidently connected with the Lokāloka of the Hindus. According to the Śiva Tantra, the El Dorado, at the foot of the Lokaloka mountains, is the play-ground of the gods (हेममयी भूमिर्देवानां क्रीडनार्थाय)।

7. This comprises the planetary spheres : for the diameter of the seven zones and oceans– each ocean being of the same diameter as the continent it encloses, and each successive continent being twice the diameter of that which precedes it– amounts to but two crores and fifty-four lacs. The golden land is twice the diameter of Puṣkara, or two crores and fifty-six lacs; and the Lokāloka is but ten thousand Yojanas. So that the whole is five crores ten lacs and ten thousand (5.10.10.000). According to the Śiva Tantra, the golden land is ten crores of Yojanas, making, with the seven continents, one fourth of the whole measurement. Other calculations occur, the incompatibility of which is said by the commentators on our text, and on that of the Bhāgavata, to arise from reference being made to different Kalpas, and they quote the same stanza to this effect : क्वचित् क्वचित्पुराणेषु विरोधो यदि लक्ष्यते कल्पभेदादिभिस्तत्र व्यवस्था सद्भिरिष्यते। 'Whenever any contradictions in different Purāṇas are observed, they are ascribed by the pious to differences of Kalpas and the like.

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Parāśara said– The extent of the surface of the earch has been thus described to you, Maitreya. Its depth below the surface is said to be seventy thousand Yojanas, each of the seven regions of Pātāla extending downwards ten thousand. These seven, worthy Muni, are called Atala, Vitala, Nitala, Gabhastimat, Mahātala, Sutala, and Pātāla.[1] Their soil is severally white, black, purple, yellow, sandy, stony, and of gold. They are embellished with magnificent palaces, in which dwell numerous Dānavas, Daityas, Yakṣas, and great snakegods.

स्वर्लोकादपि रम्याणि पातालानीति नारदः।
प्राह स्वर्गसदां मध्ये पातालेभ्यो गतो दिवि॥५॥
आह्लादकारिणः शुभ्रा मणयो यत्र सुप्रभाः।
नागैराभ्रियमाणासु पातालङ्केन तत् समम्॥६॥
दैत्यदानवकन्याभिरितश्चेतश्च शोभिते।
पाताले कस्य न प्रीतिर्विमुक्तस्यापि जायते॥७॥
दिवार्करश्मयो यत्र प्रभां तन्वन्ति नातपम्।
शशिनश्च न शीताय निशि द्योताय केवलम्॥८॥
भक्ष्यभोज्यमहापानमुदितैरतिभोगिभिः।
यत्र न ज्ञायते कालो गतोऽपि दनुजादिभिः॥९॥
वनानि नद्यो रम्याणि सरांसि कमलाकराः।
पुंस्कोकिलाभिलापाश्च मनोज्ञान्यपराणि च॥१०॥

The Muni Nārada, after his return from those regions to the skies,[2] declared amongst the celestials that Pātāla was much more delightful than Indra's heaven. "What," exclaimed the sage, can be compared to Pātāla, where the Nāgas are decorated with brilliant and beautiful and pleasure-shedding jewels? Who will not delight in Pātāla, where the lovely daughters of the Daityas and Dānavas wander about, fascinating even the most austere; where the rays of the sun diffuse light, and not heat, by day; and where the moon shines by night for illumination, not for cold; where the sons of Danu, happy in the enjoyment of delicious vainds and strong wines, know not how time passes.

भूषणान्यतिरम्याणि गन्धाट्यञ्चानुलेपनम्।

CHAPTER 5

पञ्चमोऽध्यायः

(सप्तपातालविवरणम्, अनन्तस्य गुणवर्णनञ्च)

पराशर उवाच

विस्तार एष कथितः पृथिव्या भवतो मया।
सप्ततिस्तु सहस्राणि द्विजोच्छ्रायोऽपि कथ्यते॥१॥
दशसाहस्रमेकैकं पातालं मुनिसत्तम।
अतलं वितलञ्चैव नितलञ्च गभस्तिमत्।
महाख्यं सुतलञ्चाग्र्यं पातालञ्चापि सप्तमम्॥२॥
शुक्ला कृष्णारुणा पीता शर्करा शैलाकाञ्चनाः।
भूमयो यत्र मैत्रेय! वरप्रासादमण्डिताः॥३॥
तेषु दानवदैतेया यक्षाश्च शतशस्तथा।
निवसन्ति महानागजातयश्च महामुने॥४॥

वीणावेणुमृदङ्गानां स्वनास्तूर्याणि च द्विज॥ ११॥
एतान्यन्यानि चोदारभाग्यभोग्यानि दानवैः।
दैत्योरगैश्च भुज्यन्ते पातालान्तरगोचरैः॥ १२॥

There are beautiful groves and streams and lakes where the lotus blows; and the skies are rcsonant with the Koil's song. Spendied ornaments, fragrant perfumes, rich unguents, the blended music of the lute and pope and tabor; these and many other enjoyments are the common portion of the Dānavas, Daityas, and snake-gods, who inhabit the regions of Pātāla.[3]

पातालानामधश्चास्ते विष्णोर्या तामसी तनुः।
शेषाख्या यद्गुणान् वक्तुं न शक्ता दैत्यदानवाः॥ १३॥
योऽनन्तः पठ्यते सिद्धैर्देवी देवर्षिपूजितः।
स सहस्रशिरा व्यक्तस्वस्तिकामलभूषणः॥ १४॥
फणामणिसहस्रेण यः स विद्योतयन् दिशः।
सर्वान् करोति निर्वीर्यान् हिताय जगतोऽसुरान्॥ १५॥
मदाघूर्णितनेत्रोऽसौ यः सदैवैककुण्डलः।
किरीटी स्रग्धरो भाति साग्निः श्वेत इवाचलः॥ १६॥
नीलवासा मदोत्सिक्तः श्वेतहारोपशोभितः।
साभ्रगङ्गाप्रवाहोऽसौ कैलासाद्रिरिवोन्नतः॥ १७॥
लाङ्गलासक्तहस्ताग्रो बिभ्रन्मुषलमुत्तमम्।
उपास्यते स्वयं कान्त्या यो वारुण्या च मूर्त्तया॥ १८॥
कल्पान्ते यस्य वक्त्रेभ्यो विषानलशिखोज्ज्वलः।
सङ्कर्षणात्मको रुद्रो निष्क्रम्यात्ति जगत्त्रयम्॥ १९॥

Below the seven Pātālas is the form of Viṣ ṇu, proceeding from the quality of darkness, which is called Seṣa[4]. the excellencies of which neither Daityas nor Dānavas can fully enumerate. This being is called Ananta by the spirits of heaven, and is worshipped by sages and by gods. He has a thousand heads, which are embellished with the pure and visible mystic sign[5]: and the thousand Jewels in his crests give light to all the regions. For the benefit of the world he deprives the Asuras of their strength. He rolls his eyes fiercely, as if intoxicated. He wears a single ear-ring, a diadem, and wreath upon each brow; and shines like the white mountains topped with flame. He is clothed in purple raiment, and ornamented with a white necklace, and looks like another Kailāsa, with the heavenly Gangā flowing down its precipices. In one hand he holds a plough, and in the other a pestle; and he is attended by Vāruṇī (the goddess of wine), who is his own embodied radiance. From his mouths, at the end of the Kalpa, proceeds the venomed firc that, impersonated as Rudra, who is one with Balarāma, devours the three worlds.

स बिभ्रच्छेखरीभूतमशेषक्षितिमण्डलम्।
आस्ते पातालमूलस्थः शेषोऽशेषसुरार्चितः॥ २०॥
शेखरीभूतं मुकुटवत् स्थितम्॥ २०॥
तस्य वीर्यं प्रभावञ्च स्वरूपं रूपमेव च।
न हि वर्णयितुं शक्यं ज्ञातुं वा त्रिदशैरपि॥ २१॥
यस्यैषा सकला पृथ्वी फणामणिशिखारुणा।
आस्ते कुसुममालेव कस्तद्वीर्यं वदिष्यति॥ २२॥
यदा विजृम्भतेऽनन्तो मदाघूर्णितलोचनः।
तदा चलति भूरेषा साद्रितोयाब्धिकानना॥ २३॥
गन्धर्वाप्सरसः सिद्धाः किन्नरोरगचारणाः।
नान्तं गुणानां गच्छन्ति तेनानन्तोऽयमव्ययः॥ २४॥
यस्य नागवधूहस्तैर्लगितं हरिचन्दनम्।
मुहुः श्वासानिलापास्तं याति दिक्षूदवासताम्॥ २५॥

Śeṣa bears the entire world, like a diadem, upon his bead, and he is the foundation on which the seven Patālas rest. His power, his glory, his form, his nature, cannot be described, cannot be comprehended by the gods themselves. Who shall recount his might, who wears this whole earth, like a garland of flowers, tinged of a purple dye by the radiance of the jewels of his crests. When Ananta, his eyes rolling with intoxication, yawns, then earth, with all her woods, and mountains, and seas, and rivers, trembles. Gandharvas, Apsarasas, Siddhas. Kinnaras, Uragas and Chāraṇas are unequal to hymn his praises, and therefore he is called the infinite (Ananta), the imperishable. The sandal paste, that is ground by the wives of the snake-gods, is scattered

abroad by his breath, and sheds perfume around the skies.

यमाराध्य पुराणर्षिर्गर्गो ज्योतींषि तत्त्वतः।
ज्ञातवान् सकलञ्चैव निमित्तपठितं फलम्॥ २६॥
तेनेयं नागवर्येण शिरसा विधृता मही।
बिभर्त्ति मालां लोकानां सदेवासुरमानुषाम्॥ २७॥
इति श्रीविष्णुपुराणे द्वितीयांशे पञ्चमोऽध्यायः।

The ancient sage Garga,[6] having propitiated Śeṣa, acquired from him a knowledge of the principles of astronomical science of the planets, and of the good and evil denoted by the aspects of the heavens. The earth, sustained upon the head of this sovereign serpent, supports in its turn the garland of the spheres, along with their inhabitants, men, demons and gods.

NOTES

1. In the Bhāgavata and Padma P. they are named Atala. Vitala, Sutala. Talātala, Mahātala, Rasātala and Pātāla. The Vāyu has Rasātala, Sutala,. Vitala, Gabhastala, Mahātala, Śrītala, and Pātāla. There are other varieties.

2. Allusion is here made, perhaps, to the description given in the Mahābhārata. Udyoga Parva, p. 218. of Nārada's and Mātali's visit to Pātāla. Several of the particulars there given are not noticed in the Purāṇas.

3. There is no very copious description of Pātāla in any of the Purāṇas. The most circumstantial are those of the Vāyu and Bhāgavata; the latter has been repeated, with some additions, in the first chapters of the Pātāta Khaṇḍa of the Padma Purāṇa. The Mahābhārata and these two Purāṇas assign different divisions to the Dānavas, Daityas, and Nāgas, placing Vāsuki and the other Nāga chiefs in the lowest : but the Vāyu has the cities of the principle Daityas and Nāgas in each; as in the first those of the Daitya Namuchi, and serpent Kāliya : in the second, of Hayagrīva and Takṣaka : in the third, of Prahlāda and Hemaka; in the fourth, of Kālanemi and Vainateya : in the fifth, of Hiraṇyākṣ a and Kirmīra : and in the sixth, of Pulomān and Vāsuki; besides others. Bali the Daitya is the sovereign of Pātāla, according to this authority. The Mahābhārata places Vāsuki in Rasātala, and calls bis capital Bhogavatī. The regions of Pātāla, and their inhabitants, are oftener the subjects of profane, than of sacred fiction, in consequence of the frequent intercourse between mortal heroes and the *Nāga-kanyās,* or serpent-nymphs. A considerable section of the Bṛhat Kathā, the Sūryaprabhā lambaka, consists of adventures and events in this subter-raneous world.

4. Śeṣa is commonly described as being in this situation : he is the great serpent on which Viṣṇu sleeps during the intervals of creation, and upon whose numerous heads the world is supported. The Purāṇas, making him one with Balarāma or Śaṅkarṣ aṇa, who is an impersonation or incarnation of Seṣ a, blend the attributes of the serpent and the demigod in their description.

5. With the Svastika, a particular diagram used in mystical ceremonies.

6. One of the oldest writers on astronomy amongst the Hindus. According to Bentley, his Samhitā dates 548 B. C. *(Ancient Astron. of the Hindus,* p. 59.)

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CHAPTER 6

षष्ठोऽध्यायः

(नरकवर्णनम्, हरिस्मरणेन सर्वप्रायश्चित्तकथनञ्च)

पराशर उवाच

ततश्च नरकान् विप्र! भुवोऽधः सलिलस्य च।
पापिनो येषु पात्यन्ते तान् शृणुष्व महामुने॥ १॥

Pārāśara said– O great Muni, listen, I will now, give you an account of the hells which are situated beneath the earth and beneath the waters[1], and into which sinners are finally sent.

रौरवः शूकरो राधेस्तालो विशसनस्तथा।
महाज्वालस्तप्तकुम्भः श्वसनोऽथ विमोहनः॥ २॥
रुधिराब्धो वैतरणी क्रिमीशः क्रिमिभोजनः।
असिपत्रवनं कृष्णो लालभक्षश्च दारुणः॥ ३॥
तथा पूयवहः पापो वह्निज्वालो ह्यधःशिराः।
सन्दंशः कालसूत्रश्च तमश्चावीचिरेव च॥ ४॥
स्वभोजनोऽथाप्रतिष्ठश्चावीचिश्च तथापरः।
इत्येवमादयश्चान्ये नरका भृशदारुणाः॥ ५॥
यमस्य विषये घोराः शस्त्राग्निभयदायिनः।

पतन्ति येषु पुरुषाः पापकर्मरतास्तु ये॥ ६॥

(The names of the different Narakas are as follows:) Raurava, Śūkara, Rodha, Tāla, Viśasana, Mahājvāla, Taptakumbha, Lavaṇa, Vimohana, Rudhirāndha, Vaitaraṇī, Krimīśa, Kṛmibhojana, Asipatravana, Kṛṣṇa, Lālābhakṣ a. Dāruṇa, Puyavāha, Pāpa, Vahnijvāla, Adhośiras, Sandaṃśa. Kālasūtra, Tamas, Avīchi, Śvabhojana, Apratiṣṭha, and another Avīchi.[2] These and many other tearful hells are the awful provinces of the kingdom of Yama, terrible with instruments of torture and with fire; into which are hurled all those who are addicted when alive to sinful practices.[3]

कूटसाक्षी तथा सम्यक् पक्षपातेन यो वदेत्।
यश्चान्यदनृतं वक्ति स नरो याति रौरवम्॥ ७॥
भ्रूणहा पुरहर्त्ता च गोघ्नश्च मुनिसत्तम!
यान्ति ते नरकं रोधं यश्चोच्छ्वासनिरोधकः॥ ८॥
सुरापो ब्रह्महा स्तेयी सुवर्णस्य च शूकरे।
प्रयाति नरके यश्च तैः संसर्गमुपैति वै॥ ९॥
राजन्यवैश्यहा ताले तथैव गुरुतल्पगः।
तप्तकुण्डे स्वसृगामी हन्ति राजभटांश्च यः॥ १०॥

The man who bear false witness through partiality, or who utters any falsehood, is condemned to the Raurava (dreadful) hell. He who causes abortion, plunders a town, kills a cow, or strangles a man, goes to the Rodha hell (or that of obstruciion). The murderer of a Brāhmaṇa, stealer of gold, or drinker of wine, goes to the Śūkara (swine) hell; as does any one who associates with them. The murderer of a man of the second or third caste, and one who is guilty of adultery with the wife of his spiritual teacher, is sentenced to the Tāla (padlock) hell: and one who holds incestuous intercourse with a sister, or murders an ambassador, to Taptakumbha (or the hell of heated caldrons).

साध्वीविक्रयकृद्वद् बद्धपालः केशरिविक्रयी।
तप्तलोहे पतन्त्येते यश्च भक्तं परित्यजेत्॥ ११॥
स्नुषां सुताञ्चपि गत्वा महाज्वाले निपात्यते।
अवमन्ता गुरूणां यो यश्चाक्रोष्टा नराधमः॥ १२॥
वेददूषयिता यश्च वेदविक्रयिकश्च यः।
अगम्यगामी यश्च स्यात् ते यान्ति लवणं द्विज॥ १३॥

The seller of his wife, a gaoler, a horsedealer, and one who deserts his adherents, falls into the Taptaloha (red-hot iron) hell. He who commits incest with a daughter-in-law or a daughter is cast into the Mahājvāla hell (or that of great flame): and he who is disrespeccful to his spiritual guide, who is abusive to his betters, who reviles the Vedas, or who sells them, who associates with women in a prohibited degree, into the Lavaṇa (salt) hell.

चौरो विमोहे पतति मर्यादादूषकस्तथा।
देवद्विजपितृद्वेष्टा रत्नदूषयिता च यः।
स याति क्रिमिभक्षे वै क्रिमीशे च दुरिष्टकृत्॥ १४॥
पितृदेवातिथीन् यश्च पर्यश्नाति नराधमः।
लालभक्षे स यात्युग्रे शरकर्त्ता च वेधके॥ १५॥
करोति कर्णिनो यश्च यश्च खड्गादिकृन्नरः।
प्रयान्त्येते विशसने नरके भृशदारुणे॥ १६॥

A thief and a contemner of prescribed observances falls into Vimohana (the place of bewildering). He who hates his father, the Brāhmaṇas, and the gods, or who spoils precious gems, is punished in the Kṛmibhakṣa hell (where worms are his food): and he who practises magic rites for the harm of others, in the hell called Kṛmīśa (that of insects). The vile wretch who eats his meal before offering food to the gods, to the manes, or to guests, falls into the hell called Lālābhakṣa (where saliva is given for food). The maker of arrows is sentenced to the Vedhaka (piercing) hell: and the maker of lances, swords, and other weapons, to the dreadful hell called Viśasana (murderous).

असत्प्रतिग्रहीता तु नरके यात्यधोमुखे।
अयाज्ययाजकश्चैव तथा नक्षत्रसूचकः॥ १७॥
क्रिमिपूयवहश्चैको याति मिष्टान्नभुङ् नरः।
लाक्षा-मांस-रसानाञ्च तिलानां लवणस्य च।
विक्रेता ब्राह्मणो याति तमेव नरकं द्विज॥ १८॥

मार्जार-कुक्कुटच्छाग-श्व-वराह-विहङ्गमान्।
पोषयन्नरकं याति तमेव द्विजसत्तम॥ १९॥
रङ्गोपजीवी कैवर्त्तः कुण्डाशी गरदस्तथा।
सूची माहिषिकश्चैव पर्वकारी च यो द्विजः॥ २०॥
आगारदाही मित्रघ्नः शाकुनिर्ग्रामयाजकः।
रुधिराब्धे पतन्त्येते सोमं विक्रीणते च ये॥ २१॥
मधुहा ग्रामहन्ता च याति वैतरणीं नरः!
रेतःपातादिकर्त्तारो मर्यादाभेदिनो हि ये।
ते कृष्णे यान्त्यशौचाश्च कुहकाजीविनश्च ये॥ २२॥

He who takes unlawful gifts goes to the Adhomukha (or head inverted) hell; as does one who offers sacrifices to improper objects, and an observer of the stars (for the prediction of events). He who eats by himself sweetmeats mixed with his rice,[5] and a Brāhmaṇa who vends Lac, flesh, liquors, sesamum, or salt, or one who commits violence, fall into the hell (whcre matter nows, or; Pūyavāha; as do they who rear cats. cocks, goats, dogs, hogs, or birds. Public performers,[6] fishcrmen, the follower of one born in adultery, a poisoner, an informer, one who lives by his wife's prostitution[7] one who attends to secular affairs on the days of the Parvas (or full and new moon. etc.),[8] an incendiary, a treacherous friend, a soothsayer, one who performs religious ceremonies for rustics, and those who sell the acid Asclepias, used in sacrifices, go to the Rudhirāndha hell (whose wells are of blood). He who destroys a bee-hive, or pillages a hamler, is condemned to the Vaitaraṇī hell. He who causes impotence, trespasses on others' lands, is impure, or who lives by fraud, is punished in the hell called (black, or) Kṛṣṇa.

असिपत्रवनं याति वनच्छेदी वृथैव यः।
औरभ्रिका मृगव्याधा वहिज्वाले पतन्ति वै॥ २३॥
यान्त्येते द्विज! तत्रैव ये चापाकेषु बह्निदाः।
व्रतानां लोपको यश्च स्वाश्रमाद् विच्युतश्च यः॥ २४॥
सन्दंशयातनामध्ये पततस्तावुभावपि।
दिवास्वप्ने व स्कन्दन्ते ये नरा ब्रह्मचारिणः।
पुत्रैरध्यापिता ये च ते पतन्ति श्वभोजने॥ २५॥

He who want only cuts down trees goes to the Asipatravana hell (the leaves of whose trees are swords): and a tender on sheep, and hunter of deer, to the hell termed Vahnijvālā (or fiery name); as do those who apply fire to unbaked vessels (potters) . The violator of a vow, and one who breaks the rules of his order, falls into the Saṅdanśa (or hell of pincers): and the religious student who sleeps in the day, and is, though unconsciously, defiled; and they who, though mature, are instructed in sacred literature by their children, receive punishment in the hell called Śvabhojana (where they feed upon dogs).

एते चान्ये च नरकाः शतशोऽथ सहस्रशः।
येषु दुष्कृतकर्माणः पच्यन्ते यातनागताः॥ २६॥
यथैव पातान्योतानि तथान्यानि सहस्रशः।
भुज्यन्ते यानि पुरुषैर्नरकान्तरगोचरैः॥ २७॥
वर्णाश्रमविरुद्धञ्च कर्म कुर्वन्ति ये नराः।
कर्मणा मनसा वाचा निरयेषु पतन्ति ते॥ २८॥

These hclls, and hundreds and thousands of others, are the places in which sinners pay the penalty of their crimes. As numerous as are the offences that men commit, so many are the hells in which they are punished : and all who deviate from the duties imposed upon them by their caste and condition, whether in thought, word, or deed, are sentenced to punishment in the regions of the damned.[9]

अधःशिरोभिर्दृश्यन्ते नारकैर्दिवि देवताः।
देवाश्चाधोमुखान् सर्वानधः पश्यन्ति नारकान्॥ २९॥
स्थावराः क्रिमयोऽब्जाश्च पक्षिणः पशवो नराः।
धार्मिकास्त्रिदशास्तद्वन्मोक्षिणश्च यथाक्रमम्॥ ३०॥
सहस्रभागाः प्रथमा द्वितीयानुक्रमास्तथा।
सर्वे ह्येते महाभाग! यावन्मुक्तिसमाश्रयाः॥ ३१॥
यावन्तो जन्तवः स्वर्गे तावन्तो नरकौकसः।
पापकृद् याति नरकं प्रायश्चित्तपराङ्मुखः॥ ३२॥

The gods in heaven are beheld by the inhabitants of hell, as they move with their heads inverted; whilst the gods, as they cast

their eyes downwards, behold the sufferings of those in hell.[10] The various stages of existence, Maitreya, are inanimate things, fish. birds, animals, men, holy men, gods, and liberated spirits; each in succession a thousand degrees superior to that which precedes it: and through these stages the beings that are either in heaven or in hell are destined to proceed, until final emancipation be obtained.[11] That sinner goes to Naraka who negtects the due expiation of his guilt.

पापानामनुरूपाणि प्रायश्चित्तानि यद् यथा।
तथा तथैव संस्मृत्य प्रोक्तानि परमर्षिभिः॥ ३३॥
पापे गुरूणि गुरूणि स्वल्पान्यल्पे व तद्विदः।
प्रायश्चित्तानि मैत्रेय! जगुः स्वायम्भुवादयः॥ ३४॥
प्रायश्चित्तान्यशेषाणि तपःकर्मात्मकानि वै।
यानि तेषामशेषाणां कृष्णानुस्मरणं परम्॥ ३५॥
कृते पापेऽनुतापो वै यस्य पुंसः प्रजायते।
प्रायश्चित्तन्तु तस्यैकं हरिसंस्मरणं परम्॥ ३६॥
प्रातर्निशि तथा सन्ध्या-मध्याह्नादिषु संस्मरन्।
नारायणमवाप्नोति सद्यः पापक्षयं नरः॥ ३७॥
विष्णुसंस्मरणात् क्षीणसमस्तक्लेशसञ्चयः।
मुक्तिं प्रयाति स्वर्गाप्तिस्तस्य विघ्नोऽनुमीयते॥ ३८॥
वासुदेवे मनो यस्य जपहोमार्चनादिषु।
तस्यान्तरायो मैत्रेय! देवेन्द्रत्वादिकं फलम्॥ ३९॥
क्व नाकपृष्ठगमनं पुनरावृत्तिलक्षणम्।
क्व जपो वासुदेवेति मुक्तिबीजमनुत्तमम्॥ ४०॥
तस्मादहर्निशं विष्णुं संस्मरन् पुरुषो मुने!
न याति नरकं मर्त्यः संक्षीणाखिलपातकः॥ ४१॥

For, Maitreya, suitablc acts of expiation have been enjoined by the great sages for evcrykind of crime.[12] Arduous penances for grcat sins, trifling ones for minor offences, have been propounded by Svāyambhuva and othcrs: but reliance upon Kṛṣṇa is far better than any such expiatory acts, as religious austerity, or the like. Let any one who repents of the sin of which he may have been culpable have recourse to this best of all expiations, rcmembrance of Hari:[13] by admidday, a man shall be quickly cleaned from all guilt: the while heap of worldly sorrows is dispersed by meditating on Hari; and his worshipper, looking upon heavenly fruition as an impediment to felicity, obtains final emancipation. He whose mind is devoted to Hari in silent prayer, burnt-offering, or adoration, is impatient even of the glory of the king of th gods. Of what avail is ascent to thc summit of heaven, if it is necessary to return from thence to earth? How different is the meditation on Vāsudeva, which is the seed of eternal freedom! Hence, Muni, the man who thinks of Viṣṇṇ, day and night, goes not to Naraka after death, for all his sins are atoned for.

मनःप्रीतिकरः स्वर्गो नरकस्तद्विपर्ययः।
नरक-स्वर्गसंज्ञे वै पापपुण्ये द्विजोत्तम॥ ४२॥
वस्त्वेकमेव दुःखाय सुखायेर्ष्योद्भवाय च।
कोपाय च यतस्तस्माद् वस्तु वस्त्वात्मकं कुतः॥ ४३॥
तदेव प्रीतये भूत्वा पुनर्दुःखाय जायते।
तदेव कोपाय ततः प्रसादाय च जायते॥ ४४॥
तस्माद् दुःखात्मकं नास्ति न च किञ्चित् सुखात्मकम्।
मनसः परिणामोऽयं सुखदुःखादिलक्षणः॥ ४५॥
ज्ञानमेव परं ब्रह्म ज्ञानं बन्धाय चेष्यते।
ज्ञानात्मकमिदं विश्वं न ज्ञानाद् विद्यते परम्।
विद्याविद्येति मैत्रेय! ज्ञानमेवावधारय॥ ४६॥

Heaven (or Svarga) is that which delights the mind; hel (or Naraka) is that which gives it pain: hence vice is called hell; virtue is called heaven.[14] The selfsame thing is applicable to the production of pleasue or pain, of malice or of anger. Whence then can it be considered as essentialy the same with either? That which at one time is a source of enjoyment, becomes at another the cause of suffering; and the same thing may at diferent seasons excite wrath, or conciliate favour. It follows, then, that nothing is in itself either pleasurable or painful; and pleasure and pain, and the like, are merely definitions of various statcs of mind. That which alone is truth is wisdom; but wisdom

may be the cause of confinement to existance; for all this universe is wisdom, there is nothing different from it; and consequently, Maitreya, you are to conclude that both knowledge and ignorance are comprised in wisdom.[15]

एवमेतन्मया ख्यातं भवतो मण्डलं भुवः।
पातालानि च सर्वाणि तथैव नरका द्विज॥४७॥
समुद्राः पर्वताश्चैव द्वीपवर्षाणि निम्नगाः।
सङ्क्षेपात् सर्वमाख्यातं किं भूयः श्रोतुमिच्छसि॥४८॥
इति श्रीविष्णुपुराणे द्वितीयांशे षष्ठोऽध्यायः।

I have thus described to you the orb of the earth; the regions below its surface, or Pātālas; and the Narakas, or hells; and have briefly cnumerated its oceans, mountains, continents, regions and rivers: what else do you wish to heat?

NOTES

1. The Bhāgavata places the Narakas above the waters. The commentator on our text endeavours to reconcile the difference, by explaining the text to imply a dark cavity in which the waters are rcceived, not the original abysses where they were collected at first, and above which Tartarus lies: ब्रह्माण्डगत गर्भोदकादूर्द्ध्वमेव।

2. Some of these names are the same that are given by Manu; b. IV. V. 88-90. Kullūka Bhṭṭa refers to the Mārkaṇḍeya P. for a description of the twcnty-one divisions of hell; but the account there given is not more ample than that of ur text. The Bhāgavata enumerates twenty-eight, but many of the names differ from the above. In the last instance the term Avīchi is either inaccurately repeated, or the adjuctive Apara (अवीचिस्तथापरः) is intended to distinguish it from the previous Avīchi. In Many, Mahāvīchi occurs.

3. The Padma P. (Kriya Yoga Sāra) and the Śiva Dharma, which appears to be a section of the Skanda Purāṇa, contain a number of interesting circumstances previous to the infliction of punishment. It apears also from them that Yama fulfils the office of judge of the dead, as well as sovereign of the damend; all that die appearing before him, and being confronted with Chitragupra, the rccorder, by whom their actions actions have been registered. The virtuous are thence conveyed to Svarga, or Elysium, whilst the wicked are driven to the different regions of Naraka, or Tartarus.

4. Who teaches the Veda for hire. This notion still prevails, and renders the few Pandits who are acquainted with the Vedas very unwilling to teach them for a gratuity.

5. Tereby, observes the commentator, defrauding or disappointing children.

6. Rangopajivina (रङ्गोपजीविनः) :the commentator explain it wrestlers and boxers, but Ranga applies to any stage or arena.

7. The term in the text is Māhishika, which might mean a feeder of buffaloes; but the commentator quotes a text from the Smṛti, authorizing the sanse above followed.

8. This is the interpretation of Parvakārī; it is also read Parvagāmī, he who cohabits with his wife on prohibited days.

9. An account of Naraka is found in only a few of the Purāṇas, and in less detail than in the text. The Bhāgavata and Vāyu have similar descriptions of them. The Mārkaṇḍeya enters into detail in some of the instances only. A short account is found in the Śiva, Garuḍa, and Brahma Vaivartta Purāṇa and in the Kāśī Khaṇḍa of the Skanda Purāṇa. The fullest descriptions, however, are those mentioned in a previous note as being in the Śiva Dharma of the Skanda, and Kriya Yoga Sāra of the Padma; works of a somewhat equivocal character, and belonging rather to Tantra than Purāṇik literature.

10. The commentator observes that the sight of heavenly bliss is given to the damend in order to exacerbate their torments; whilst the inflications of hell are exhibited to the gods to teach them disregard of even heavenly enjoyments, as they are but of temporary durations.

11. That is, when punishment or reward in hell or heaven, proportioned to the sin or virtue of the individual, has been received, he must be born again as a stone or plant, and gradually mgrate through the several inferior conditions, until he is once more born a man; his future state is then in his own power.

12. Manu is here especially intended, as the commentator observes.

13. Tis remcmbrance (संस्मरण) of Viṣṇu is the frequent reiteration of any or all of his names: hence the lower orders of Hindus procure a starling

or parrot, that, in the act of teaching it to cry Rāma or Kṛṣṇa or Rādhā, they may themselves repeat these appelatons; the simple recitation of which, even if accidentally, irreverently, or reluctantly performed, is meritorious. Thus according to the Viṣṇu Dharma Tantra : चक्रायुधस्य नामानि सदा सर्व्वत्र कीर्त्तयेत्। नाशौचकीर्त्तने तस्य पवित्रकरो यत॥ हरिर्हरति पापानि दुष्टचित्तैरपि स्मृतः। अनिच्छयापि संस्पृष्टो दहत्यपि हि पावकः॥ 'Let a man ever and every where repeat the names of the discus-armed (Viṣṇu); for its repetition, even by one who is impure, is a means of purification. Hari removes all sins, even when invoked by evil-minded persons, as fire burns one by whom it is unwillingly approached.'

14. The object of the text, according to the commentator is to show that the common notions of heaven and hell are erroneous; that they are only temporal pleasure and temporal pain; and virtue and vice, being the origion of transient, and therefore unreal effects, are themselves unrealities: there is nothing real but faith in Viṣṇu.

15 Text and comment are here somewhat obscure; but the purport of the former seems to be the explanation of the existence of Jnān, wisdom, both as a genus and a species : in the former case it is all that is; and in the latter, it may be either true or false wisdom : the latter being influenced by notions of self or individuality, and therefore the cause of confinement to existence; the former dissipating the belief of self, and being therefore the cause of liberation from bodily being :

अविद्ययाहंकारादिरूपेण प्रतीतं ज्ञानं बन्धायेष्यते विद्ययातत्रिरासेन ज्ञानं मोक्षायेष्यते।

***

Maitreya said–The sphere of the whole earth has been described to me by you, excellent Brāhmaṇa, and I am now desirous to hear an account of the other spheres above the world, the Bhuvar-loka and the rest, and the situation and the dimensions of the celestial luminaries.

CHAPTER 7

सप्तमोऽध्यायः

(सूर्यादिग्रहाणां सप्त-लोकानाञ्च संस्थानम्)

मैत्रेय उवाच

कथितं भूतलं ब्रह्मन् ममैतदखिलं त्वया।
भुवर्लोकादिकान् लोकान् श्रोतुमिच्छाम्यहं मुने॥ १॥
तथैव ग्रहसंस्थानं प्रमाणानि यथा तथा।
समाचक्ष्व महाभाग मह्यं त्वं परिपृच्छते॥ २॥

पराशर उवाच

रवि-चन्द्रमसोर्यावन्मयूखैरवभासते।
ससमुद्रसरिच्छैला तावती पृथिवी स्मृता॥ ३॥
वावत्प्रमाणा पृथिवी विस्तारपरिमण्डलात्।
नभस्तावत्प्रमाणं वै व्यासमण्डलतो द्विज॥ ४॥
भूमेर्योजनलक्षे तु सौरं मैत्रेय! मण्डलम्।
लक्षाद् दिवाकरस्यापि मण्डलं शशिनः स्थितम्॥ ५॥
पूर्णे शतसहस्रे तु योजनानां निशाकरात्।
नक्षत्रमण्डलं कृत्स्नमुपरिष्टात् प्रकाशते॥ ६॥
द्वे लक्षे चोपरि ब्रह्मन् बुधो नक्षत्रमण्डलात्।
तावत्प्रमाणभागे तु बुधस्याप्युशना स्थितः॥ ७॥
अङ्गारकोऽपि शुक्रस्य तत्प्रमाणे व्यवस्थितः।
लक्षद्वयेन भौमस्य स्थितो देवपुरोहितः॥ ८॥
सौरिर्बृहस्पतेश्चोर्ध्वं द्विलक्षे सम्यगास्थितः।
सप्तर्षिमण्डलं तस्माल्लक्षमेकं द्विजोत्तम॥ ९॥
ऋषिभ्यस्तु सहस्राणां शतादूर्द्धं व्यवस्थितः।
मेधीभूतः समस्तस्य ज्योतिश्चक्रस्य वै ध्रुवः॥ १०॥
त्रैलोक्यमेतत् कथितमुत्सेधेन महामुने!
इज्याफलस्य भूरेषा इज्या चात्र व्यवस्थिता॥ ११॥

Parāśara said—The sphere of the earth (or Bhūr-loka), comprehending its oceans, mountains, and rivers, extends as far as it is illuminated by the rays of the sun and moon, and to the same extent, both in diameter and circumference, the sphere of the sky (Bhuvar-loka) spreads above it (as far upwards as to the planetary sphere, or Svar-loka).[1] The solar orb is situated a hundred thousand leagues from the earth; and that of the moon an equal distance from the sun. At the same interval above the moon occurs the orbit of all the lunar constellations. The planet Budha (Mercury) is two hundred thousand leagues

above the lunar mansions. Śukra (Venus) is at the same distance from Mercury. Angāraka (Mars) is as far above Venus; and the priest of the gods (Bṛhaspati, or Jupiter) as far from Mars: whilst Saturn (Śani) is two hundred and fifty thousand leagues beyond Jupiter. The sphere of the seven Ṛṣis (Ursa Major) is a hundred thousand leagues above Saturn: and at a similar height above the seven Ṛṣis is Dhruva (the pole-star), the pivot or axis of the whole planetary circle. Such, Maitreya, is the elevation of the three spheres (Bhūr, Bhuvar, Svar) which form the region of the consequences of works. The region of works is here (or in the land of Bhārata).[2]

ध्रुवादूर्द्ध्वं महर्लोको यत्र ते कल्पवासिनः।
एकयोजनकोटिस्तु यत्र ते कल्पवासिनः॥ १२॥
द्वे कोट्यौ तु जनो लोको यत्र ते ब्रह्मणः सुताः।
सनन्दनाद्याः कथिता मैत्रेयामलचेतसः॥ १३॥
चतुर्गुणोत्तरे चोर्द्ध्वं जनलोकात् तपः स्मृतम्।
वैराजा यत्र ते देवाः स्थिता दाहविवर्जिताः॥ १४॥
षड्गुणेन तपोलोकात् सत्यलोको विराजते।
अपुनर्मारका यत्र ब्रह्मलोको हि स स्मृतः॥ १५॥

Above Dhruva, at the distance of ten million leagues, lies the sphere of saints, or Mahar-loka, the inhabitants of which dwell in it throughout a Kalpa, or day of Brahmā. At twice that distance is situated Jana-loka, where Sanandana and other pure-minded sons of Brahmā reside. At four times the distance, between the two last, lies the Tapo-loka (the sphere of penance), inhabited by the deities called Vaibhrājas, who are unconsumable by fire. At six times the distance (or twelve Crores, a hundred and twenty millions of leagues) is situated Satya-loka, the sphere of truth, the inhabitants of which never again know death.[3]

पादगम्यन्तु यत् किञ्चित् वस्त्वस्ति पृथिवीमयम्।
स भूर्लोकः समाख्यातो विस्तारोऽस्य मयोदितः॥ १६॥
भूमिमूर्यान्तरं यत्तु सिद्धादिमुनिसेवितम्।
भुवर्लोकस्तु सोऽप्युक्तो द्वितयो मुनिसत्तम॥ १७॥
ध्रुवसूर्यान्तरं यच्च नियुतानि चतुर्दश।
स्वर्लोकः सोऽपि गदितो लोकसंस्थानचिन्तकैः॥ १८॥
त्रैलोक्यमेतत् कृतकं मैत्रेय! परिपठ्यते।
जनस्तपस्तथा सत्यमिति चाकृतकं त्रयम्॥ १९॥
कृतकाकृतयोर्मध्ये महर्लोक इति स्मृतः।
शून्यो भवति कल्पान्ते योऽत्यन्तं न विनश्यति॥ २०॥
एते सप्त मया लोका मैत्रेय! कथितास्तव।
पातालानि च सप्तैव ब्रह्माण्डस्यैव विस्तरः॥ २१॥

Wherever earthy substance exists, which may be traversed by the feet, that constitutes the sphere of the earth, the dimensions of which I have already recounted to you. The region that extends from the earth to the sun, in which the Siddhas and other celestial beings move, is the atmospheric sphere, which also I have described. The interval between the sun and Dhruva, extending fourteen hundred thousand leagues, is called by those who are acquainted with the system of the universe the heavenly sphere. These three spheres are termed transitory: the three highest, Jana, Tapa, and Satya are styled durable:[4] Mahar-loka, as situated between the two, has also a mixed character; for although it is descrted at the end of the Kalpa, it is not destroyed. These seven spheres, together with the Pātālas, forming the extent of the whole world, I have thus, Maitreya, explained to you.

एतदण्डकटाहेन तिर्यक् चोर्द्ध्वमधस्तथा।
कपित्थस्य यथा बीजं सर्वतो वै समावृतम्॥ २२॥
दशोत्तरेण पयसा मैत्रेयाण्डञ्च तद् वृतम्।
सर्वोऽम्बुपरिधानोऽसौ वह्निना वेष्टितो बहिः॥ २३॥
वह्निश्च वायुना वायुर्मैत्रेय! नभसा वृतः।
भूतादिना नभः सोऽपि महता परिवेष्टितः॥ २४॥
दशोत्तराण्यशेषाणि मैत्रेयैतानि सप्त वै।
महान्तञ्च समावृत्य प्रधानं समवस्थितम्॥ २५॥
अनन्तस्य न तस्यान्तः संख्यानञ्चापि विद्यते।
तदनन्तमसंख्यातप्रमाणं व्यापि वै यतः॥ २६॥
हेतुभूतमशेषस्य प्रकृतिः सा परा मुने!
अण्डानान्तु सहस्राणां सहस्राण्ययुतानि च।

ईदृशानां तथा तत्र कोटिकोटिशतानि च॥ २७॥
दारुण्यग्निर्यथा तैलं तिले तद्वत् पुमानपि।
प्रधानेऽवस्थितो व्यापी चेतनात्मात्मवेदनः॥ २८॥
प्रधानञ्च पुमांश्चैव सर्वभूतात्मभूतया।
विष्णुशक्त्या महाबुद्धे! वृतौ संश्रयधर्मिणौ॥ २९॥
तयोः सैव पृथग्भावकारणं संश्रयस्य च।
क्षोभकारणभूता च सर्गकाले महामते॥ ३०॥

The world is encompassed on every side and above and below by the shell of the egg of Brahmā, in the same manner as the seed of the wood-apple[5] is invested by its rind. Around the outer surface of the shell flows water, for a space equal to ten times the diameter of the world. The waters, again, are encompassed exteriorly by fire; fire by air; and air by Mind; Mind by the origin of the elements (Ahaṃkāra); and that by Intellect: each of these extends ten times the breadth of that which it encloses; and the last is encircled by the chief Principle, Pradhāna,[6] which is infinite, and its extent cannot be enumerated: it is therefore called the boundless and illimitable cause of all existing things, supreme nature, or Prakṛti; the cause of all mundane eggs, of which there are thousands and tens of thousands, and millions and thousands of millions, such as has been described.[7] Within Pradhāna resides Soul, diffusive, conscious, and self-irradiating, as fire is inherent in flint,[8] or sesamum oil in its seed. Nature (Pradhāna) and soul (Pumān) are both of the character of dependents, and are encompassed by the energy of Viṣṇu, which is one with the soul of the world, and which is the cause of the separation of those two (soul and nature) at the period of dissolution; of their aggregation in the continuance of things; and of their combination at the season of creation.[9]

यथा शैत्यं जले वातो बिभर्त्ति कणिकाशतम्।
जगच्छक्तिस्तथा विष्णोः प्रधानपुरुषात्मिका॥ ३१॥
यथा च पादपो मूलस्कन्धशाखादिसंयुतः।
आदिबीजात् प्रभवति बीजान्यन्यानि वै ततः॥ ३२॥
प्रभवन्ति ततस्तेभ्यः सम्भवन्त्यपरे द्रुमाः।
तेऽपि तल्लक्षणद्रव्यकारणानुगता मुने॥ ३३॥
एवमव्याकृतात् पूर्वं जायन्ते महदादयः।
विशेषान्तास्ततस्तेभ्यः सम्भवन्त्यसुरादयः॥ ३४॥
तेभ्यश्च पुत्रास्तेषाञ्च पुत्राणामपरे सुताः।
बीजाद् वृक्षप्ररोहेण यथा नापचयस्तरोः।
भूतानां भूतसर्गेण नैवास्त्यपचयस्तथा॥ ३५॥
सन्निधानाद् यथाकाशकालाद्याः कारणं तरोः।
तथैव परिणामेन विश्वस्य भगवान् हरिः॥ ३६॥

In the same manner as the wind ruffles the surface of the water in a hundred bubbles, which of themselves are inert, so the energy of Viṣṇu influences the world, consisting of inert nature and soul. Again, as a tree, consisting of root, stem, and branches, springs from a primitive seed, and produces other seeds, whence grow other trees analogous to the first in species, product, and origin, so from the first unexpended germ (of nature, or Pradhāna) spring Mahat (Intellect) and the other rudiments of things; from them proceed the grosser elements; and from them men and gods, who are succeeded by sons and the sons of sons. In the growth of a tree from the seed, no detriment occurs to the parent plant, neither is there any waste of beings by the generation of others. In like manner as space and time and the rest are the cause of the tree (through the materiality of the seed), so the divine Hari is the cause of all things by successive developments (through the materiality of nature).[10]

व्रीहिबीजे यथा मूलं नालं पत्राङ्कुरौ तथा।
काण्डं कोषस्तथा पुष्पं क्षीरं तद्वच्च तण्डुलाः॥ ३७॥
तुषाः कणाश्च सन्तो वै यान्त्याविर्भावमात्मनः।
प्ररोहहेतुसामग्रीमासाद्य मुनिसत्तम॥ ३८॥
तथा कर्मस्वनेकेषु देवाद्याः समवस्थिताः।
विष्णुशक्तिं समासाद्य प्ररोहमुपयान्ति वै॥ ३९॥

As all the parts of the future plant, existing in the seed of rice, or the root, the culm, the

leaf, the shoot, the stem, the bud, the fruit, the milk, the grain, the chaff, the ear, spontaneously evolve when they are in approximation with the subsidiary means of growth (or earth and water), so gods, men, and other beings, involved in many actions (or necessarily existing in those states which are the consequences of good or evil acts), become manifested only in their full growth, through the influence of the energy of Viṣṇu.

स च विष्णुः परं ब्रह्म यतः सर्वमिदं जगत्।
जगच्च यो यत्र चेदं यस्मिंश्च लयमेष्यति॥४०॥
तद् ब्रह्म तत् परं धाम सदसत् परमं पदम्।
यस्य सर्वमभेदेन यतश्चैतच्चराचरम्॥४१॥
स एव मूलप्रकृतिर्व्यक्तरूपी जगच्च सः।
तस्मिन्नेव लयं सर्वं याति तत्र च तिष्ठति॥४२॥
कर्त्ता क्रियाणां स च इज्यते क्रतुः
स एव तत्कर्मफलञ्च तस्य तत्।
स्रुगादि यत्साधनमप्यशेषतो-
हरेर्न किञ्चिद् व्यतिरिक्तमस्ति वै॥४३॥
इति श्रीविष्णुपुराणे द्वितीयांशे सप्तमोऽध्यायः।

This Viṣṇu is the supreme spirit (Brahma), from whence all this world proceeds, who is the world, by whom the world subsists, and in whom it will be resolved. That spirit (or Brahma) is the supreme state of Viṣṇu, which is the essence of all that is visible or invisible; with which all that is, is identical; and whence all animate and inanimate existence is derived. He is primary nature: he, in a perceptible form, is the world: and in him all finally melts; through him all things endure. He is the pcrformer of the rites of devotion; he is the rite: he is the fruit which it bestows: he is the implements by which it is performed. There is nothing besides the illimitable Hari.

NOTES

1. Bhūr-loka, the terrestrial sphere, is earth and the lower regions; from thence to the sun is the Bhuvar-loka, or atmospheric sphere; and from the sun to dhruva is the Svar-loka, or heaven; as subsequently explained in the text, and in other Purāṇas.

2. A similar account of the situations and distances of the planets occurs in the Padma, Kūrma, and Vāyu Purāṇas. The Bhāgavata has one or two varieties, but they are of no great importance.

3. An account of these Lokas is met with only in a few of the Purāṇas, and is not much more detailed in them than in our text. The Vāyu is most circumstantial. According to that authority, Mahar, which is so called from a mystical term Maha, is the abode of the Gaṇadevas, the Yāmas and others, who are the regents or rulers of the Kalpa, the Kalpādhikāris: they are so designated also in the Kūrma. The Kāśī Khāṇḍa refers the name to Mahas, light, the sphere being invested with radiance (महसावृतं). Its inhabitants are also called lords of the Kalpa: but the commentator explains this to denote Bhṛgu and the other patriarchs, whose lives endure for a day of Brahmā. The different accounts agree in stating, that when the three lower spheres are consumed by fire, Mahar-loka is deserted by its tenants, who repair to the next sphere, or Jana-loka. Jana-loka, according to the Vāyu, is the residence of the Ṛṣis and demigods during the night of Brahmā, and is termed Jana because the patriarchs are the progenitors of mankind. The Kāśī Khaṇḍa agrees with the Viṣṇu in peopling it with Sanandana and the other ascetic sons of Brahmā, and with Yogis like themselves. These are placed by the Vāyu in the Tapo-loka, and they and the other sages, and the demigods, after repeated appearances in the world, become at last Vairājas in the Brahmā or Satya-loka. After many devine ages of residence there with Brahmā, they are, along with him, absorbed, at the end of his existence, into the indiscrete: अव्यक्ते संप्रलीयन्ते एतस्मिन् ब्रह्मलोके तु कल्पे वैराजके गते। The commentator on the Kāśī Khaṇḍa explains Vairāja to mean relating to, or derived from, Brahmā or Virāj: हिरण्यगर्भेणोत्पादिता वैराजाः। The Vairājas are there, as in the Viṣṇu Purāṇa, placed in the Tapo-loka, and are explained to be ascetics, mendicants, anchorets, and penitents, who have completed a course of rigorous austerities: रत्यादिसुतपः क्लिष्टकर्म्माणो ये तपोधनाः। ब्रह्मायुषस्तपोलोके तु वसन्त्यकुतोभयाः। It may by doubted, however, if the Paurāṇiks have very precise notions regarding these spheres and their inhabitants. The

Purāṇas of a decidedly sectarial character add other and higher worlds to the series. Thus the Kūrma identifies Brahma-loka with Viṣṇu-loka, and has a Rudra-loka above it. The Śiva places Viṣṇu-loka above Brahm-loka, and Rudra-loka above that. In the Kāśī Khaṇḍa we have, instead of those two, Vaikuṇṭha and Kailāśa, as the lofty worlds of Viṣṇu and Śiva; whilst the Brahma Vaivartta has above all a Go-loka, a world or heaven of cows and Kṛṣṇa. These are all evidently additions to the original system of seven worlds, in which we have probably some relation to the seven climates of the ancients, the seven stages or degrees of the earth of the Arabs, and the seven heavens of the Mohammedans, if not to the seven Amshaspeṇds of the Parsis. Seven, suggested originally perhaps by the seven planets, seems to have been a favourite number with various nations of antiquity. Amongst the Hindus it was applied to a variety of sacred or mythological objects, which are enumerated in a verse in the Hanuman Nāṭaka. Rāma is described there as piercing seven palm-trees with an arrow, on which other groups of seven take fright, as the seven steeds of the sun, the seven spheres, Munis, seas, continents, and mothers of the gods: अश्वाः सप्त जगन्ति सप्त मुनयः सप्ताब्धयः सप्तगाः। सत्यं सप्त च मातरो भयभृतसंख्यानसाम्यादिह।।

4. Kritika and Akritika; literally 'made and unmade': the former being renewed every Kalpa, the latter perishing only at the end of Brahmā's life.

5. Of the Kapittha (Feronia Elephantum).

6. See before the order in which the elements are evolved (Bk. I, ch. II).

7. The followers of Anaximander and Democritus taught "an 'an infinity of worlds;' and that not only successive in that space which this world of ours is conceived now to occupy, in respect of the infinity of past and future time, but also a contemporary infinity of coexistent worlds, at all times, throughout endless and unbounded space." Intellect, system, I. 303.

8. Literally 'in wood,' the attrition of two pieces of which does not create, but developes, their latent heat and flame.

9. This is Scipio's dream the divinity is made the external limit of the universe: "Novem tibi orbibus vel potius globis connexa sunt omnia, quorum unus est caelestis externus qui reliquos omnes complectitur, summus ipse deus arcens et continens ceteros:" which Macrobius explains as to be understood of the Supreme First Cause of all things, only in respect of his supremacy over all, and from his comprehending as well as creating all things, and being regarded as the soul of the world: "Quod et virtutes omnes, quae illam primae omnipotentiam summitates sequuntur, aut ipse faciat aut ipse contineat: ipsam denique Jovem veteres vocaverunt, et apud theologos Jupiter est mundi anima." In somn. Scip. c. XVII.

10. The two passages in parentheses are the additions of the commentator, intended to explain how the deity is the material cause of the world. He is not so of his own essence, not so immediately, but through the interposition of Pradhāna उत्पादानत्वमपि हरेः प्रकृतिद्वारेणैव न स्वरूपेणोति भावः। 'As however he is the source of Prakṛti, he must be considered the material as well as immaterial cause of being.'

***

CHAPTER 8

अष्टमोऽध्यायः

(सूर्यरथसंस्थानादिकथनम्, कालस्य निरूपणम्, गङ्गाया उत्पत्तिश्च)

पराशर उवाच

व्याख्यातमेतद् ब्रह्माण्डसंस्थानं तव सुव्रत!
ततः प्रमाणसंस्थाने सूर्यादीनां शृणुष्व मे॥ १॥

Parāśara said— Having thus described to you the system of the world in general, I will now explain to you the dimensions and situations of the sun and other luminaries.

योजनानां सहस्राणि भास्करस्य रथो नव।
ईषादण्डस्तथैवास्य द्विगुणो मुनिसत्तम॥ २॥
सार्द्धकोटिस्तथा सप्त नियुतान्यधिकानि वै।
योजनानान्तु तस्याक्षस्तत्र चक्रं प्रतिष्ठितम्॥ ३॥
त्रिनाभिमति पञ्चारे षण्णेमिन्यक्षयात्मके।
संवत्सरमये कृत्स्नं कालचक्रं प्रतिष्ठितम्॥ ४॥
चत्वारिंशत्सहस्राणि द्वितीयोऽक्षो विवस्वतः।
पञ्चान्यानि तु सार्द्धानि स्पन्दनस्य महामते॥ ५॥
अक्षप्रमाणमुभयोः प्रमाणं तद्युगार्द्धयोः।

ह्रस्वोऽक्षस्तदयुगार्द्धेन ध्रुवाधारो रथस्य वै।
द्वितीयेऽक्षे तु तच्चक्रं संस्थितं मानसाचले॥६॥
हयाश्च सप्त च्छन्दांसि तेषां नामानि मे शृणु।
गायत्री स बृहत्युष्णिग् जगती त्रिष्टुबेव च।
अनुष्टुप् पंक्तिरित्युक्ताश्छन्दांसि हरयो रवेः॥७॥

The chariot of the sun is nine thousand leagues in length, and the pole is of twice that longitude;[1] the axle is fifteen millions and seven hundred thousand leagues long;[2] on which is fixed a wheel with three naves, five spokes, and six peripheries, consisting of the ever-during year; the whole constituting the circle or wheel of time.[3] The chariot has another axle, which is forty-five hundred leagues long.[4] The two halves of the yoke are of the same length respectively as the two axles (the longer and the shorter). The short axle, with the short yoke, is supported by the pole-star: the end of longer axle, to which the wheel of the car is attached, moves on the Mānasa mountain.[5] The seven horses of the sun's car are the metres of the Vedas, Gāyatrī, Bṛhatī, Uṣṇih, Jagatī, Triṣṭubh, Anuṣṭubh, and Paṅkti.

मानोत्तरशैले तु पूर्वतो वासवी पुरी।
दक्षिणेन यमस्यान्या प्रतीच्यां वरुणस्य च।
उत्तरेण च सोमस्य तासां नामानि मे शृणु॥८॥
वस्वौकसारा शक्रस्य याम्या संयमनी तथा।
पुरी मुख्या जलेशस्य सोमस्य च विभावरी॥९॥

The city of Indra is situated on the eastern side of the Mānasottara mountain; that of Yama on the southern face; that of Varuṇa on the west; and that of Soma on the north; named severally Vasvokasārā, Saṁyamanī, Mukhyā (or Sukhā) and Vibhāvarī.[6]

काष्ठां गतो दक्षिणतः क्षिप्तेषुरिव सर्पति।
मैत्रेय! भगवान् भानुर्ज्योतिषां चक्रसंयुतः॥१०॥
अहोरात्रव्यवस्थानकारणं भगवान् रविः।
देवयानः परः पन्था योगिनां क्लेशसंक्षये॥११॥
दिवसस्य रविर्मध्ये सर्वकालं व्यवस्थितः।
सर्वद्वीपेषु मैत्रेय! निशार्द्धस्य च सम्मुखः॥१२॥
सर्वद्वीपेषु चैव सर्वकालन्तु सम्मुखे।
विदिशासु त्वशेषासु तथा ब्रह्मन्! दिशासु च॥१३॥
यैर्यत्र दृश्यते भास्वान् स तेषामुदयः स्मृतः।
तिरोभावञ्च यत्रैति तत्रैवास्तमनं रवेः॥१४॥

The glorious sun, Maitreya, darts like an arrow on his southern course, attended by the constellations of the Zodiac. He causes the difference between day and night, and is the divine vehicle and path of the sages who have overcome the inflictions of the world. Whilst the sun, who is the discriminator of all hours, shines in one continent in midday, in the opposite Dvīpas, Maitreya, it will be midnight: rising and setting are at all seasons, and are always (relatively) opposed in the different cardinal and intermediate points of the horizon. When the sun becomes visible to any people, to them he is said to rise; when he disappears from their view, that is called his setting. There is in truth neither rising nor setting of the sun, for he is always, and these terms merely imply his presence and his disappearance.

नैवास्तमनमर्कस्य नोदयः सर्वदा सतः।
उदयास्तमनाख्यं हि दर्शनादर्शनं रवेः॥१५॥
शक्रादीनां पुरे तिष्ठन् स्पृशत्येष पुरत्रयम्।
विकर्णौ द्वौ विकर्णस्थस्त्रीन् कोणान्द्वे पुरे तथा॥१६॥
उदितो वर्द्धमानाभिरा मध्याह्नात् तपन् रविः।
ततः परं ह्रसन्तीभिर्गोभिरस्तं नियच्छति॥१७॥
उदयास्तमनाभ्याञ्च स्मृते पूर्वापरे दिशौ।
यावत् पुरस्तात् तपति तावत् पृष्ठे च पार्श्वयोः॥१८॥
ऋतेऽमरगिरेर्मेरोरुपरि ब्रह्मणः सभाम्।
ये ये मरीचयोऽर्कस्य प्रयान्ति ब्रह्मणः सभाम्।
ते ये निरस्तास्तद्भासा प्रतीपमुपयान्ति वै॥१९॥
तस्माद्दिश्युत्तरस्यां वै दिवारात्रिः सदैव हि।
सर्वेषां द्वीपवर्षाणां मेरुरुत्तरतो यतः॥२०॥

When the sun (at midday) passes over either of the cities of the gods, on Mānasottara mountain (at the cardinal points), his light extends to three cities and two intermediate points: when situated in an intermediate point,

he illuminates two of the cities and three intermediate points (in either case one hemisphere). From the period of his rise the sun moves with increasing rays until noon, when he proceeds towards his setting with rays diminishing (that is, his heat increases or diminishes in proportion as he advances to, or recedes from, the meridian of any place). The east and west quarters are so called from the sun's rising and setting there.[7] As far as the sun shines in front, so far he shines behind and on either hand, illuminating all places except the summit of Meru, the mountain of the immortals; for when his rays reach the court of Brahmā, which is there situated, they are repelled and driven back by the overpowering radiance which there prevails: consequently there is always the alternation of day and night, according as the divisions of the continent lie in the northern (or southern) quarter, or inasmuch as they are situated north (or south) of Meru.[8]

प्रभा विवस्वतो रात्रावस्तं गच्छति भास्करे।
विशत्यग्निमतो रात्रौ वह्निर्दूरात् प्रकाशते॥ २१॥
वह्निपादस्तथा भान्तं दिनेष्वाविशति द्विज!
अतीव वह्निसंयोगादतः सूर्यः प्रकाशते॥ २२॥
तेजसी भास्कराग्नेये प्रकाशोष्णस्वरूपिणी।
परस्परानुप्रवेशादाप्यायेते दिवानिशम्॥ २३॥
दक्षिणोत्तरभूम्यर्द्धे समुत्तिष्ठति भास्करे।
अहोरात्रं विशत्यम्भस्तमः प्राकाश्यशीलवत्॥ २४॥
आताम्रा हि भवन्त्यापो दिवा नक्तप्रवेशनात्।
दिनं विशति चैवाम्भो भास्करेऽस्तमुपेयुषि।
तस्माच्छुक्लीभवन्त्यापो नक्तमम्भःप्रवेशनात्॥ २५॥

The radiance of the solar orb, when the sun has set, is accumulated in fire, and hence fire is visible at a greater distance by night than by day: during the latter a fourth of the rays of fire blend with those of the sun, and from their union the sun shines with greater intensity by day. Elemental light, and heat derived from the sun or from fire, blending with each other, mutually prevail in various proportions, both by day and night. When the sun is present either in the southern or the northern hemisphere, day or night retires into the waters, according as they are invaded by darkness or light: it is from this cause that the waters look dark by day, because night is within them, and they look white by night, because at the setting of the sun the light of day takes refuge in their bosom.[9]

एवं पुष्करमध्ये तु यदा याति दिवाकरः।
त्रिंशद्भागन्तु मेदिन्यास्तदा मौहूर्तिकी गतिः॥ २६॥
कुलालचक्रपर्यन्तो भ्रमन्नेष दिवाकरः।
करोत्यहस्तथा रात्रिं विमुञ्चेन्मेदिनीं द्विज॥ २७॥
अयनस्योत्तरस्यादौ मकरं याति भास्करः।
ततः कुम्भञ्च मीनञ्च राशे राश्यन्तरं द्विज॥ २८॥
त्रिष्वेतेष्वथ भुक्तेषु ततो वैषुवतीं गतिम्।
प्रयाति सविता कुर्वन्नहोरात्रं ततः समम्।
ततो रात्रिः क्षयं याति वर्द्धतेऽनुदिनं दिनम्॥ २९॥
ततश्च मिथुनस्यान्त्ये पराकाष्ठामुपागतः।
राशं कर्कटकं प्राप्य कुरुते दक्षिणायनम्॥ ३०॥

When the sun has travelled in the centre of Puṣkara a thirtieth part of the circumference of the globe, his course is equal in time to one Muhūrtta;[10] and whirling round like the circumference of the wheel of a potter, he distributes day and night upon the earth. In the commencement of his northern course, the sun passes to Capricornus, thence to Aquarius, thence to Pisces, going successively from one sign of the Zodiac to another. After he has passed through these, the sun attains his equinoctial movement (the vernal equinox), when he makes the day and night of equal duration. Thenceforward the length of the night decreases, and the day becomes longer, until the sun reaches the end of Gemini, when he pursues a different direction, and entering Cancer, beings his declension to the south.

कुलालचक्रपर्यन्तो यथा शीघ्रं प्रवर्त्तते।
दक्षिणे प्रक्रमे सूर्यस्तथा शीघ्रं प्रवर्त्तते॥ ३१॥
अतिवेगितया कालं वायुवेगबलाच्चलन्।
तस्मात्प्रकृष्टां भूमिन्तु कालेनाल्पेन गच्छति॥ ३२॥

सूर्यो द्वादशभिः शैघ्र्यान् मुहूर्त्तैर्दक्षिणायने।
त्रयोदशार्द्धमृक्षाणामह्ना तु चरति द्विज!
मुहूर्त्तैस्तावदृक्षाणि नक्तमष्टादशैश्चरन्॥ ३३॥
कुलालचक्रमध्यस्थो यथा मन्दं प्रसर्पति।
यथोदगयने सूर्यः सर्पते मन्दविक्रमः॥ ३४॥
तस्माद् दीर्घेण कालेन भूमिमल्पान्तु गच्छति।
अष्टादशमुहूर्त्तं यदुत्तरायणपश्चिमम्।
अहर्भवति तद्यापि चरते मन्दविक्रमः॥ ३५॥
त्रयोदशार्द्धमह्ना तु ऋक्षाणां चरते रविः।
मुहूर्त्तैस्तावदृक्षाणि रात्रौ द्वादशभिश्चरन्॥ ३६॥
अथो मन्दतरं नाभ्यां चक्रं भ्रमति वै यथा
मृत्पिण्ड इव मध्यस्थो ध्रुवो भ्रमति वै तथा॥ ३७॥
कुलालचक्रनाभिस्तु यथा तत्रैव वर्त्तते।
ध्रुवस्तथा हि मैत्रेय! तत्रैव परिवर्त्तते॥ ३८॥

As the circumference of a potter's wheel revolves most rapidly, so the sun travels rapidly on his southern journey: he flies along his path with the velocity of wind, and traverses a great distance in a short time. In twelve Muhūrttas he passes through thirteen lunar asterisms and a half during the day; and during the night he passes through the same distance, only in eighteen Muhūrttas. As the centre of the potter's wheel revolves more slowly than the circumference, so the sun in his northern path again revolves with less rapidity, and moves over a less space of the earth in a longer time, until, at the end of his northern route, the day is again eighteen Muhūrttas, and the night twelve; the sun passing through half the lunar mansions by day and by night in those periods respectively. As the lump of clay on the centre of the potter's wheel moves most slowly, so the polar-star, which is in the centre of the zodiacal wheel, revolves very tardily, and ever remains in the centre, as the clay continues in the centre of the wheel of the potter.

उभयोः काष्ठयोर्मध्ये भ्रमतो मण्डलानि तु।
दिवा नक्तञ्च सूर्यस्य मन्दा शीघ्रा च वै गतिः॥ ३९॥
मन्दाह्नि यस्मिन्नयने शीघ्रा नक्तं तदा गतिः।
शीघ्रा निशि यदा चास्य तदा मन्दा दिवा गतिः॥ ४०॥
एकप्रमाणमेवैष मार्गं याति दिवाकरः।
अहोरात्रेण यो भुङ्क्ते समस्ता राशयो द्विज॥ ४१॥
षडेव राशयो भुङ्क्ते रात्रावन्यांश्च षड् दिवा।
राशिप्रमाणजनिता दीर्घह्रस्वात्मता दिने।
तथा निशायां राशीनां प्रमाणैर्लघुदीर्घता॥ ४२॥
दिनादेर्दीर्घह्रस्वत्वं तद्भोगेनैव जायते।
उत्तरे प्रक्रमे शीघ्रा निशि मन्दा गतिर्दिवा।
दक्षिणे त्वयने चैव विपरीता विवस्वतः॥ ४३॥

The relative length of the day or night depends upon the greater or less velocity with which the sun revolves through the degrees between the two points of the horizon. In the solstitial period, in which his diurnal path is quickest, his nocturnal is slowest; and in that in which he moves quick by night, he travels slowly by day. The extent of his journey is in either case the same; for in the course of the day and night he passes through all the signs of the Zodiac, or six by night, and the same number by day: the length and shortness of the day are measured by the extent of the signs; and the duration of day and night by the period which the sun takes to pass through them.[11] In his northern declination the sun moves quickest by night, and slowest by day, in his southern declination the reverse is the case.

उषा रात्रिः समाख्याता व्युष्टिश्चाप्युच्यते दिनम्।
प्रोच्यते च तथा सन्ध्या उषा-व्युष्ट्योर्यदन्तरम्॥ ४४॥
सन्ध्याकाले तु सम्प्राप्ते रौद्रे परमदारुणे।
मन्देहा राक्षसा घोराः सूर्यमिच्छन्ति खादितुम्॥ ४५॥
प्रजापतिकृतः शापस्तेषां मैत्रेय! रक्षसाम्।
अक्षयत्वं शरीराणां मरणञ्च दिने दिने॥ ४६॥
ततः सूर्यस्य तैर्युद्धं भवत्यत्यन्तदारुणम्।
ततो द्विजोत्तमास्तोयं यत् क्षिपन्ति महामुने॥ ४७॥
ओङ्कारब्रह्मसंयुक्तं गायत्र्या चाभिमन्त्रितम्।
तेन दह्यन्ति ते पापा वज्रभूतेन वारिणा॥ ४८॥
अग्निहोत्रे हूयते या समन्त्रा प्रथमाहुतिः।

सूर्यो ज्योतिःसहस्रांशुस्तया दीप्यति भास्करः॥४९॥
ओङ्कारो भगवान् विष्णुस्त्रिधामा वचसां पतिः।
तदुच्चारणतस्ते तु विनाशं यान्ति राक्षसाः॥५०॥
वैष्णवोऽंशः परं सूर्यो योऽन्तर्ज्योतिरसंप्लवम्।
अभिधायक ओङ्कारस्तस्य तत्प्रेरकः परः॥५१॥
तेन सम्प्रेरितं ज्योतिरोङ्कारेणाथ दीप्तिमत्।
दहत्यशेषरक्षांसि मन्देहाख्यानि तानि वै॥५२॥
तस्मान्नोल्लङ्घनं कार्यं सन्ध्योपासनकर्मणः।
स हन्ति सूर्यं सन्ध्यायां नोपास्ति कुरुते तु यः॥५३॥
ततः प्रयाति भगवान् ब्राह्मणैरभिरक्षितः।
बालखिल्यादिभिश्चैव जगतः पालनोद्यतः॥५४॥

The night is called Uṣā, and the day is denominated Vyuṣṭa. and the interval between them is called Sandhyā. On the occurrence of the awful Sandhyā, the terrific fiends termed Mandehas attempt to devour the sun; for Brahmā denounced this curse upon them, that, without the power to perish, they should die every day (and revive by night), and therefore a fierce contest occurs daily between them and the sun.[12] At this season pious Brāhmaṇas scatter water, purified by the mystical Omkāra, and consecrated by the Gāyatri;[13] and by this water, as by a thunderbolt, the foul fiends are consumed. When the first oblation is offered with solemn invocations in the morning rite,[14] the thousand-rayed deity shincs forth with unclouded splendour. Omkāra is Viṣṇu the mighty, the substance of the three Vedas, the lord of speech; and by its enunciation those Rākṣasas are destroyed. The sun is principal part of Viṣṇu, and light is his immutable essence, the active manifestation of which is excited by the mystic syllable Om. Light effused by the utterance of Omkāra becomes radiant, and burns up entirely the Rākṣasas called Mandehas. The performance of the Sandhyā (the morning) sacrifice must never therefore be delayed, for he who neglects it is guilty of the murder of the sun. Protected thus by the Brāhmaṇas and the pigmy sages called Bālakhilyas, the sun goes on his course to give light to the world.

काष्ठा निमेषा दश पञ्च चैव।
त्रिंशच्च काष्ठा गणयेत् कलाञ्च।
त्रिंशत् कलाश्चैव भवेन्मुहूर्त्त-
स्तैस्त्रिंशता रात्र्यहनी समेते॥५५॥
ह्रासवृद्धी त्वहर्भागैर्दिवसानां यथाक्रमम्।
सन्ध्या मुहूर्त्तमात्रा वै ह्रासवृद्धौ समा स्मृता॥५६॥
लेखात् प्रभृत्यथादित्ये त्रिमुहूर्त्तगते तु वै।
प्रातः स्मृतस्ततः कालो भागश्चाह्नः स पञ्चमः॥५७॥
ततः प्रातस्तनात् कालात् त्रिमुहूर्त्तस्तु सङ्गवः।
मध्याह्नस्त्रिमुहूर्त्तस्तु तस्मात् कालात् तु सङ्गवात्॥५८॥
तस्मान्माध्याह्निकात् कालादपराह्न इति स्मृतः।
त्रय एव मुहूर्त्तास्तु कालभागः स्मृतो बुधैः।
अपराह्णे व्यतीते तु कालः सायाह्न एव च॥५९॥
दशपञ्चमुहूर्त्ताहे मुहूर्त्तास्त्रय एव च।
दशपञ्चमुहूर्त्तं वै अहर्वैषुवतं स्मृतम्॥६०॥
वर्द्धतेऽहो ह्रसेच्चैवाप्ययने दक्षिणोत्तरे।
अहस्तु ग्रसते रात्रिं रात्रिर्ग्रसति वासरम्॥६१॥
शरद्वसन्तयोर्मध्ये विषुवन्तु विभाव्यते।
तुलामेषगते भानौ समरात्रिदिनन्तु तत्॥६२॥
कर्कटावस्थिते भानौ दक्षिणायनमुच्यते।
उत्तरायणमप्युक्तं मकरस्थे दिवाकरे॥६३॥

Fifteen twinklings of the eye (Nimeṣas) make a Kāṣṭhā; thirty Kāṣṭhās, a Kalā; thirty Kalāas, a Muhūrtta (forty-eight minutes); and thirty Muhūrttas, a day and night: the portions of the day are longer or shorter, as has been explained; but the Sandhyā is always the same in increase, or decrease, being only one Muhūrtta.[15] From the period that a line may be drawn across the sun (or that half his orb is visible) to the expiration of three Muhūrttas (two hours and twenty-four minutes), that interval is called Prātar (morning), forming a fifth oration of the day. The next portion, or three Muhūrttas from morning, is termed Sangava (forenoon): the three next Muhūrttas constitute mid-day: the afternoon comprises the next three Muhūrttas: he three Muhūrttas following are considered as the evening: and

the fifteen Muhūrttas of the day are thus classed in five portions of three each. But the day consists of fifteen Muhūrttas only at the equinoxes, increasing or diminishing in number in the northern and southern declinations of the sun, when the day encroaches on the night, or the night upon the day, The equinoxes occur in the seasons of spring and autumn, when the sun enters the signs of Aries and Libra. When the sun enters Capricorn (the winter solstice), his northern progress commences; and his southern when he enters Cancer (the summer solstice).

त्रिंशन्मूहूर्तं कथितमहोरात्रन्तु यन्मया।
तानि पञ्चदश ब्रह्मन्! पक्ष इत्यभिधीयते॥ ६४॥
मासः पक्षद्वयेनोक्तो द्वौ मासौ चार्कजावृतुः।
ऋतुत्रयञ्चाप्ययनं द्वेऽयने वर्षसंज्ञितम्॥ ६५॥
संवत्सरादयः पञ्च चतुर्मासविकल्पिताः।
निश्चयः सर्वकालस्य युगमित्यभिधीयते॥ ६६॥
संवत्सरस्तु प्रथमो द्वितीयः परिवत्सरः।
इद्वत्सरस्तृतीयस्तु चतुर्थश्चानुवत्सरः।
वत्सरः पञ्चमश्चात्र कालोऽयं युगसंज्ञितः॥ ६७॥

Fifteen days of thirty Muhūrttas each are called a Pakṣa (a lunar fortnight); two of these make a month; and two months, a solar season; three seasons a northern or southern declination (Ayana); and those two compose a year. Years, made up of four kinds of months,[16] are distinguished into five kinds; and an aggregate of all the varieties of time is termed a Yuga, or cycle. The years are severally called Samvatsara, Parivatsara, Idvtasara, Anuvatsara, and Vatsara. This is the time called a Yuga.[17]

यः श्वेतस्योत्तरः शैलः शृङ्गवानिति विश्रुतः।
त्रीणि तस्य तु शृङ्गाणि यैरसौ शृङ्गवान् स्मृतः॥ ६८॥
दक्षिणञ्चोत्तरञ्चैव मध्यं वैषुवतं तथा।
शरद्वसन्तयोर्मध्ये तद्भानुः प्रतिपद्यते॥ ६९॥
मेषादौ च तुलादौ च मैत्रेय! विषुवत् स्थितः।
तदा तुल्यमहोरात्रं करोति तिमिरापहः।
दशपञ्चमुहूर्त्तं वै तदेतदुभयं स्मृतम्॥ ७०॥
प्रथमे कृतिकाभागे यदा भास्वांस्तथा शशी।
विशाखानां चतुर्थेऽंशे मुने! तिष्ठत्यसंशयम्॥ ७१॥
विशाखानां यदा सूर्यश्चरत्यंशं तृतीयकम्।
तदा चन्द्रं विजानीयात् कृत्तिकाशिरसि स्थितम्॥ ७२॥
तदैव विषुवाख्यो वै कालः पुण्योऽभिधीयते।
तदा दानानि देयानि देवेभ्यः प्रयतात्मभिः॥ ७३॥
ब्राह्मणेभ्यः पितृभ्यश्च मुखमेतत् तु दानजम्।
दत्तदानस्तु विषुवे कृतकृत्योऽभिजायते॥ ७४॥
अहोरात्राधिमासौ तु कलाकाष्ठाक्षणास्तथा।
पौर्णमासी तथा ज्ञेया अमावस्या तथैव च।
सिनीवाली कुहूश्चैव राका चानुमतिस्तथा॥ ७५॥

The mountain range that lies most to the north (in Bhārata-varṣa) is called Śringavān (the horned), from its having three principal elevations (horns or peaks), one to the north, one to the south, and one in the centre; the last is called the equinoctial, for the sun arrives there in the middle of the two seasons of spring and autumn, entering the equinoctial points in the first degree of Aries and of Libra, and making day and night of equal duration, or fifteen Muhūrttas each. When the sun, most excellent sage, is in the first degree of the lunar mansion, Kṛttikā and the moon is in the fourth of Viśākhā; or when the sun is in the third degree of Viśākhā, and the moon is in the head of Kṛttikā (these positions being contemporary with the equinoxes), that equinoctial season is holy (and is styled the Mahāviṣnubha, or the great equinox).[18] At this time offerings are to be presented to the gods and to the manes, and gifts are to be made to the Brāhmaṇas by serious persons; for such donations are productive of happiness. Liberality at the equinoxes is always advantageous to the donor: and day and night; seconds, minutes, and hours; intercalary months; the day of full moon (Paurṇamāsī); the day of conjunction (Amāvāsya), when the moon rises invisible; the day when it is first seen (Sinivālī); the day when it first disappears (Kuhū); the day when the moon is quite round

(Rākā); and the day when one digit is deficient (Anumati), are all seasons when gifts are meritorious.

तपस्तपस्यौ मधुमाधवौ च
शुक्रः शुचिश्चायनमुत्तरं स्यात्।
नभो नभस्योऽथ इषश्च सोर्ज्जः
सहः सहस्याविति दक्षिणं स्यात्॥७६॥

The sun is in his northern declination in the months Tapas, Tapasya, Madhu, Mādhava, Śukra, and Śuci; and in his southern in those of Nabhas, Nabhasya, Iṣa, Urja, Sahas, Sahasya.[19]

लोकालोकश्च यः शैलः प्रागुक्तो भवतो मया।
लोकपालास्तु चत्वारस्तत्र तिष्ठन्ति सुर्वताः॥७७॥
सुधामा शङ्खपाद्यैव कर्द्दमस्यात्मजो द्विज।
हिरण्यरोमा चैवान्यश्चतुर्थः केतुमानपि॥७८॥

On the Lokāloka mountain, which I have formerly described to you, reside the four holy protectors of the world, or Sudhāman and Śankhapāda, the two sons of Kardama, and Hiraṇyaroman, and Ketumat.[20] Unaffected by the contrasts of existence, void of selfishness, active, and unencumbered by dependents, they take charge of the spheres, themselves abiding on the four cardinal points of the Lokāloka mountain.

निर्द्वन्द्वा निरभिमाना निस्तन्द्रा निष्परिग्रहाः।
लोकपालाः स्थिता ह्येते लोकालोके चतुर्दिशम्॥७९॥
उत्तरं यदगस्त्यस्य अजवीथ्याश्च दक्षिणम्।
पितृयानः स वै पन्था पैश्वानरपथाद्बहिः॥८०॥
तत्रासते महात्मान ऋषयो येऽग्निहोत्रिणः।
भूतारम्भकृतं ब्रह्म शंसन्त ऋत्विगुद्यताः॥८१॥
प्रारभन्ते तु ये लोकास्तेषां पन्थाः स दक्षिणः।
चलितं ते पुनर्ब्रह्म स्थापयन्ति युगे युगे॥८२॥
सन्तत्या तपसा चैव मर्य्यादाभिः श्रुतेन च।
जायमानास्तु पूर्वे च पश्चिमानां गृहेषु वै॥८३॥
पश्चिमाश्चैव पूर्वेषां जायते निधनेष्विह।
एवमावर्त्तमानास्ते तिष्ठन्ति नियतव्रताः।
सवितुर्दक्षिणं मार्गं श्रिता ह्याचन्द्रतारकम्॥८४॥

On the north of Agastya, and south of the line of the Goat, exterior to the Vaisvānara path, lies the road of the Pitṛs.[21] There dwell the great Ṛṣis, the offerers of oblations with fire, reverencing the Vedas, after whose injunctions creation commenced, and who were discharging the duties of ministrant priests: for as the worlds are destroyed and renewed, they institute new rules of conduct, and reestablish the interrupted ritual of the Vedas. Mutually descending from each other, progenitor springing from descendant, and descendant from progenitor, in the alternating succession of births, they repeatedly appear in different houses and races along with their posterity, devout practices and instituted observances, residing to the south of the solar orb, as long as the moon and stars endure.[22]

नागवीथ्युत्तरं यच्च सप्तर्षिभ्यश्च दक्षिणम्।
उत्तरः सवितुः पन्था देवयानश्च स स्मृतः॥८५॥
तत्र ते वशिनः सिद्धा विमला ब्रह्मचारिणः।
सन्ततिं ते जुगुप्सन्ति तस्मान्मृत्युर्जितश्च तैः॥८६॥
अष्टाशीतिसहस्राणां मुनीनामूर्ध्वरेतसाम्।
उदक्पन्थानमर्य्यम्णः स्थिता ह्याभूतसंप्लवम्॥८७॥
तेऽसम्प्रयोगाल्लोभस्य मैथुनस्य च वर्जनात्।
इच्छाद्वेषाप्रवृत्त्या च भूतारम्भविवर्ज्जनात्॥८८॥
पुनश्चाकामसंयोगाच्छब्दादेर्दोषदर्शनात्।
इत्येभिः कारणैः शुद्धास्तेऽमृतत्वं हि भेजिरे॥८९॥
आभूतसंप्लवं स्थानममृतत्वं हि भाव्यते।
त्रैलोक्यस्थितिकालोऽयमपुनर्म्मार उच्यते॥९०॥
ब्रह्महत्याश्वमेधाभ्यां पुण्यपापकृतो विधिः।
आभूतसंप्लवं स्थानं फलमुक्तं तयोर्द्विज॥९१॥
यावन्मात्रे प्रदेशे तु मैत्रेयावस्थितो ध्रुवः।
क्षयमायाति तावत् तु भूमेराभूतसंप्लवे॥९२॥

The path of the gods lies to the north of the solar sphere, north of the Nāgavīthī,[23] and south of the seven Ṛṣis. There dwell the Siddhas, of subdued senses, continent and pure, undesirous of progeny, and therefore victorious over death: eighty-eight thousand of these chaste beings tenant the regions of the

sky, north of the sun, until the destruction of the universe: they enjoy immortality, for that they are holy; exempt from covetousness and concupiscence, love and hatred; taking no part in the procreation of living beings, and detecting the unreality of the properties of elementary matter. By immortality is meant existence to the end of the Kalpa: life as long as the three regions (earth, sky, and heaven) last is called exemption from (reiterated) death.[24] The consequences of acts of iniquity or piety, such as Brahmanicide or an Aśvamedha, endure for a similar period, or until the end of a Kalpa,[25] when all within the interval between Dhruva and the earth is destroyed.

ऊर्ध्वोत्तरमृषिभ्यस्तु ध्रुवो यत्र व्यवस्थितः।
एतद् विष्णुपदं दिव्यं तृतीयं व्योम्नि भास्वरम्॥ ९३॥
निर्धूतदोषपङ्कानां यतीनां संयतात्मनाम्।
स्थानं तत् परमं विप्र पुण्यपापरिक्षये॥ ९४॥
अपुण्यपुण्योपरमे क्षीणाशेषार्त्तिहेतवः।
यत्र गत्वा न शोचन्ति तद् विष्णोः परमं पदम्॥ ९५॥
धर्म्मध्रुवाद्यास्तिष्ठन्ति यत्र ते लोकसाक्षिणः।
तत्साङ्ख्योत्पन्नयोगेऽङ्गस्तद्विष्णोः परमं पदम्॥ ९६॥
यत्रोतमेतत् प्रोतञ्च यद्भूतं सचराचरम्।
भव्यञ्च विश्वं मैत्रेय तद् विष्णोः परमं पदम्॥ ९७॥
दिवीव चक्षुराततं योगिनां तन्मयात्मनाम्।
विवेकज्ञानदृष्टञ्च तद् विष्णोः परमं पदम्॥ ९८॥
यस्मिन् प्रतिष्ठितो भास्वान् मेधीभूतः स्वयं ध्रुवः।
ध्रुवे च सर्वज्योतींषि ज्योतिःष्वम्भोमुचो द्विज॥ ९९॥
मेघेषु सन्तता वृष्टिर्वृष्टेश्चापोऽथ पोषणम्।
आप्यायनञ्च सर्वेषां देवादीनां महामुने॥ १००॥
ततश्चाज्याहुतिद्वारा पोषितास्ते हविर्भुजः।
वृष्टेःकारणतां यान्ति भूतानां स्थितये पुनः॥ १०१॥

The space between the seven Ṛṣis and Dhruva,[26] the third region of the sky, is the splendid celestial path of Viṣṇu (Viṣṇupada), and the abode of those sanctified ascetics who are cleansed from every soil, and in whom virtue and vice are annihilated. This is that excellent place of Viṣṇu to which those repair in whom all sources of pain are extinct, in consequence of the cessation of the consequences of piety or iniquity, and where they never sorrow more. There abide Dharma, Dhruva, and other spectators of the world, radiant with the superhuman faculties of Viṣṇu, acquired through religious meditation; and there are fastened and inwoven to all that is, and all that shall ever be, animate or inanimate. The seat of Viṣṇu is contemplated by the wisdom of the Yogis, identified with supreme light, as the radiant eye of heaven. In this portion of the heavens of splendid Dhruva is stationed, and serves for the pivot of the atmosphere. On Dhruva rest the seven great planets, and on them depend the clouds. The rains are suspended in the clouds, and from the rains come the water which is the nutriment and delight of all, the gods and the rest; and they, the gods, who are the receivers of oblations, being nourished by burnt offsprings, cause the rain to fall for the support of created beings. This sacred station of Viṣṇu, therefore, is the support of the three worlds, as it is the source of rain.

एवमेतत् पदं विष्णोस्तृतीयममलात्मकम्।
आधारभूतं लोकानां त्रयाणां वृष्टिकारणम्॥ १०२॥
ततः प्रवर्त्तते ब्रह्मन् सर्वपापहरा सरित्।
गङ्गा देवाङ्गनाङ्गानामनुलेपनपिञ्जरा॥ १०३॥
वामपादाम्बुजाङ्गुष्ठनखस्रोतोविनिर्गता।
विष्णोर्बिभर्ति यां भक्त्या शिरसाऽहर्निशं ध्रुवः॥ १०४॥
ततः सप्तर्षयो यस्याः प्राणायामपरायणाः।
तिष्ठन्ति वीचिमालाभिरुह्यमानजटा जले॥ १०५॥
वार्य्योघैः सन्ततैर्यस्याः प्लावितं शशिमण्डलम्।
भूयोऽधिकतमां कान्तिं वहत्येतदुपक्षयम्॥ १०६॥
मेरुपृष्ठे पतत्युच्चैर्निष्क्रान्ता शशिमण्डलात्।
जगतः पवनार्थाय या प्रयाति चतुर्द्दिशम्॥ १०७॥
सीता चालकनन्दा च चक्षुर्भद्रा च संस्थिता।
एकैव या चतुर्भेदा दिग्भेदगतिलक्षणा॥ १०८॥
भेदाच्चालकनन्दाख्यं यस्याः सर्वोऽपि दक्षिणम्।

दधार शिरसा प्रीत्या वर्षाणामधिकं शतम्॥ १०९॥
शम्भोर्जटाकलापाच्च विनिष्क्रान्तास्थिशर्कराः।
प्लावयित्वा दिवं निन्ये पापाढ्यान् सगरात्मजान्॥ ११०॥
स्नातस्य सलिले यस्याः सद्यः पापं प्रणश्यति।
अपूर्वपुण्यप्राप्तिश्च सद्यो मैत्रेय जायते॥ १११॥
दत्ताः पितृभ्यो यत्रापस्तनयैः श्रद्धयान्वितैः।
समात्रयं प्रयच्छन्ति तृप्तिं मैत्रेय दुर्लभाम्॥ ११२॥
यस्यामिष्ट्वा महायज्ञैर्यज्ञेशं पुरुषोत्तमम्।
द्विजभूताः परामृद्धिमवापुर्दिवि चेह च॥ ११३॥
स्नानाद्विधूतपापाश्च यज्वले यतयस्तथा।
केशवासक्तमनसः प्राप्ता निर्वाणमुत्तमम्॥ ११४॥
श्रुताऽभिलषिता दृष्टा स्पृष्टा पीताऽवगाहिता।
या पावयति भूतानि कीर्तिता च दिने दिने॥ ११५॥
गङ्गा गङ्गेति यैर्नाम योजनानां शतेष्वपि।
स्थितैरुच्चरितं हन्ति पापं जन्मत्रयार्जितम्॥ ११६॥
यतः सा पावनायालं त्रयाणां जगतामपि।
समुद्भूता परं तत्तु तृतीयं भगवत्पदम्॥ ११७॥

इति श्रीविष्णुपुराणे द्वितीयांशे अष्टमोऽध्यायः।

From that third region of the atmosphere, or seat of Viṣṇu, proceeds the stream that washes away all sin, the river Gangā, embrowned with the unguents of the nymphs of heaven, who have sported in her waters. Having her source in the nail of the great toe of Viṣṇu's left foot, Dhruva[27] receives her, and sustains her day and night devoutly on his head; and thence the seven Ṛṣis practise the exercises of austerity in her waters, wreathing their braided locks with her waves. The orb of the moon, encompassed by her accumulated current, derives augmented lustre from her contact. Falling from on high, as she issues from the moon, she alights on the summit of Meru, and thence flows to the four quarters of the earth, for its purification. The śīrā, Alakanandā, Cakṣu, and Bhadrā are four branches of but one river, divided according to the regions towards which it proceeds. The branch that is known as the Alakanandā was borne affectionately by Mahādeva, upon his head, for more than a hundred years, and was the river which raised to heaven the sinful sons of Sagara, by washing their ashes.[28] The offences of any man who bathes in this river are immediately expiated, and unprecedented virtue is engendered. Its waters, offered by sons to their ancestors in faith for three years, yield to the latter rarely attainable gratification. Men of the twice-born orders, who offer-sacrifice in this river to the lord of sacrifice, Puruṣottama, obtain whatever they desire, either here or in heaven. Saints who are purified from all soil by bathing in its waters, and whose minds are intent on Keśava, acquire thereby final liberation. This sacred stream, heard of, desired, seen, touched, bathed in, or hymned, day by day, sanctifies all beings; and those who, even at a distance of a hundred leagues, exclaim "Gangā, Gangā," atone for the sins committed during three previous lives. The place whence this river proceeds, for the purification of the three worlds, is the third division of the celestial regions, the seat of Viṣṇu.[29]

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NOTES

1. The sun's case is 10,000 Yojanas broad, and as many deep, according to the Vāyu and Matsya. The Bhāgavata makes it thirty-six hundred thousand long, and one fourth that broad. The Liṅga agrees with the text.

2. There is no great difference in this number in other accounts. The length of this axle, which extends from Meru to Mānasa, is nearly equal to the semi-diameter of the earth, which, according to the Matsya P., is 18,95,000 Yojanas.

3. The three naves are the three divistons of the day, morning, noon, and night; the five spokes are the five cyclic years; and the six peripherics are the six seasons. The Bhāgavata explains the three naves to be three periods of the year, of four months each, and gives twelve spokes as types of the twelve months. The Vāyu, Matsya, and Bhaviṣya Purāṇas enter into much more detail. According to them, the parts of the wheel are the same as above described : the body of the car is the year; its upper and lower half are the two solstices; Dharma is its flag; Artha and Kāma the pins of the yoke and axle; night is its

fender; Nimeshas form its floor; a moment is the axle-tree; an instant the pole; minutes are its attendants; and hours its harness.

4. This-shorter axle is, according to the Bhāgavata, one fourth of the longer.

5. We are to understand here, both in the axle and yoke, two levers, one horizontal, the other perpendicular. The horizontal arm of the axle has a wheel at one end; the other extremity is connected with the perpendicular arm. To the horizontal arm of the yoke are harnessed the horses; and its inner or right extremity is secured to the perpendicular. The upper ends of both perpendiculars are supposed to be attached to Dhruva, the pole-star, by two aerial cords, which are lengthened in the sun's southern course, and shortened in his norther; and retained by which to Dhruva, as to a pivot, the wheel of the car traverses the summit of the Mānasottara mountain on Puṣkara-dvīpa, which runs like a ring round the several continents and oceans. The contrivance is commonly compared to an oil mill, and was probably suggested by that machine as constructed in India. As the Mānasottara mountain is but 50,000 leagues high, and Meru 84,000, whilst Dhruva is 1500,000, both levers are inclined at obtuse angles to the nave of the wheel and each other. In images of the sun, two equal and semicircular axles connect a central wheel with the sides of the car.

6. In the Liṅga the city of Indra is called Amarāvati; and in it and the Vāyu that of Varuṇa is termed Sukhā.

7. The terms Pūrva and Apara mean properly 'before and behind'; but 'before' naturally denotes the east, either because men, according to a text of the Vedas, spontaneously face, as if to welcome the rising sun, or because they are enjoined by the laws so to do. When they face the rising sun, the west is of course behind them. The same circumstance determines the application of the term Dakṣina, properly 'right', or 'dexterum', to the south. Uttara, 'other' or 'last', necessarily implies the north.

8. This is rather obscure, but it is made out clearly enough in the commentary, and in the parrallel passages in the Vāyu, Matsya, Liṅga, Kūrma, and Bhāgavata. The sun travels round the world, keeping Meru always on his right : to the spectator who fronts him therefore, as he rises, Meru must be always on the north; and as the sun's rays do not penetrate beyond the centre of the mountain, the regions beyond, or to the north of it, must be in darkness; whilst those on the south of it must be in light: north and south being relative, not absolute terms, depending upon the position of the spectator with regard to the sun and to Meru. So the commentator मेरुं प्रदक्षिणीकुर्व्वन्तं सूर्य्यं ये यत्न पश्यन्ति सा च तेषां प्राची तेषां च वामभागो मेरुरतः सर्व्वेषां सर्व्वदा मेरुरुत्तरतः। तस्मादुत्तरस्यां दिशि सदा रात्रिः दक्षिणस्यां च सदा दिनं। It was probably through some misapprehension of this doctrine that Wilford asserted, "by Meru the Paurāṇiks understand in general the north pole, but the context of the Purāṇas is against this supposition". As. Res. VIII. 286. There is no inconsistency, however, in Meru's being absolutely in the centre of the world, and relatively north to the inhabitants of the several protions, to all of whom the east is that quarter where the sun first appears, and the other quarters are thereby regulated.

9. Similar notions are contained in the Vāyu.

10. The sun travels at the rate of one-thirtieth of the earth's circumference in a Muhūrtta, or 31,50,000 Yojanas; making the total 9 crores and 45 lakhs, or 9,45,00,000; according to the Vāyu, Liṅga, and Matsya Purāṇas.

11. This passage, which is somewhat at variance with the general doctrine, that the length of the day depends upon the velocity of the sun's course, and which has not been noticed in any other Paurāṇik text, is defended by the commentator, upon the authority of the Jyotiṣ-śāstra, or astronomical writings. According to them, he asserts, the signs of the Zodiac are of different extent. Aquarius, Pisces, and Aries are the shortest; Taurus, Capricornus, and Gemini are something longer; Leo and Scorpio longer still; and the remaining four the longest of all. According to the six which the sun traverses, the day or night will be the longer or shorter. The text is, राशिप्रमाणजनिता दीर्घ्रह्स्वात्मता दिने। तथा निशायां राशीनां प्रमाणैर्लघुदीर्घता।। The apparent contradiction may however be reconciled by understanding the sun's slow motion, and the length of a sign, to be equivalent terms.

12. The same story occurs in the Vāyu, with the addition that the Mandehas are three crores in number. It seems to be an ancient legend, imperfectlyl preserved in some of the Purāṇas.

13. The sacred syllable Om has been already described (Bk. I. ch. I n. I). The Gayatri, or holiest verse of the Vedas, not to be uttered to ears profane, is a short prayer to the sun, identified as the supreme, and occurs in the tenth hymn of the fourth section of the third Aṣṭaka of the Saṁhitā of the Rig-veda : तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्। 'We meditate on that excellent light of the divine sun: may he illuminate our minds.' Such is the fear entertained of profaning this text, that copyists of the Vedas not infrequently efrain from transcribing it, both in the Saṃhitā and Bhāṣya.

14. Or, in the text, with the prayer that commences with the words Sūrya, jyotir, 'That which is in the sun (or light) is adorable', &c. The whole prayer is given in Colebrooke's account of the religious ceremonies of the Hindus. As. Res. V. 351.

15. But this comprehends the two Sandhyās, 'morning and evening twilight.' Two Nāris, or half a Muhūrtta before sunrise, constitute the morning Sandhyā; and the same interval after sunset the evening. Sandhya, meaning 'junction', is so termed as it is the juncture or interval between darkness and light; as in the Vāyu and Matsya: लोकालोकं सन्धत्ते यस्मात् सूर्य्यः परिभ्रमन् तस्मात्सन्ध्येति तांमाहुरुषव्युष्ट्योस्तयान्तरं।

16. The four months are named in the Vāyu and are, I the Saura, or solarsydereal, consisting of the sun's passage through a sign of the Zodiac: 2. the Saumya or Chāndra or lunar month, comprehending thirty lunations or Tithis, and reckoned most usually from new moon to new moon, though sometimes from full moon to full moon: 3. the Sāvana or solar month, containing thirty days of sunrise and sunset: and 4. the Nākṣ atra or lunar asterismal month, which is the moon's revolution, through the twenty-eight lunar mansions.

17. The five years forming this Yuga, or cycle, differ only in denomination, being composed of the months above described, with such Malamāsas, or intercalary months, as may be necessary to complete the period, according to Vriddha Garga. The cycle comprehends, therefore, sixty solarsydereal months of 1800 days; sixty-one solar months, or 1830 days; sixty-two lunar months, or 1860 lunations; and sixty-seven lunar-asterismal months, or 1809 such days. Warren, in his Kāla Sankalitā, considers these years to be severally cycles. "In the cycle of sixty', he observes, "are contained five cycles of twelve years, each supposed equal to one year of the planet (Jupiter). I only mention this cycle because I found it mentioned in some books; but I know of no nation nor tribe that reckons time after that account. The names of the five cycles or Yugas are 1. Samvatsara, 2. Parivatsara, 3. Idvatsara, 4. Anuvatsara, 5. Udravatsara. The name of each year is determined from the Nākṣatra, in which Vṛhaspati sets and rises heliacally and they follow in the order of the lunar months." K. S. 212. It may be reasonably doubted, however, if this view be correct; and the only connexion between the cycle of five years and that of Vṛhaspati may be the multiplication of the former by the latter (5x12), so as to form the cycle of sixty years: a cycle based, the commentator remarks, upon the conjunction (Yuga) of the sun and moon in every sixtieth year. The original and properly Indian cycle, however, is that of five years, as Bentley remarks. "The astronomers of this period (1181 B.C.) framed a cycle of five years for civil and religious ceremonies". Ancient and Modern Hindu Astronomy. It is in fact, as Colebrooke states, the cycle of the Vedas, described in the jyotiṣa, or astronomical sections, and specified in the institutes of Parāśara as the basis of calculation for larger cycles. As. Res. VIII. 470.

18. Reference is here made apparently, though indistincly, to those positions of the planets which indicate, according to Bentley, the formation of the lunar mansions by Hindu astronomers about 1424 B.C. Hindu Astronomy, p. 3 and 4. The Vāyu and Liṅga Purāṇas specify the positions of the other planets at the same time, or the end, according to the former, of the Chākṣuṣa Manvantara. At that time the sun was in Viśākhā, the moon in Krittikā, Venus in Puṣyā, Jupiter in Pervaphālgunī, Mars in Āṣādhā, Budha in Dhaniṣṭhā, Śani in Revatī, Ketu in Āsleṣā, and Rāhu in Bharaṇī. There are differences between some of these and the positions cited by Bentley, but most of them are the same. He considers them to have been observations of the occulations of the moon by the planets, in the respective lunar mansions, 1424–5 B.C. According to the Vāyu, these positions or origins of the planets are from the Vedas: आषाढादिष्विहपूर्व्वासु समुत्पन्ना इति स्मृतेः। The Liṅga, less accurately perhaps, reads इति श्रुतिः। referring it to the works of law.

19. These are the names of the months which occur in the Vedas, and belong to a system now obsolete, as was noticed by Jones. As. Res. III. 258. According to the classification of the text, they correspond severally with the lunar months Māgha, Phālguna, Caitra, Vaiśākha. Jyeṣṭha, Āṣārdha, or from December to June; and with Śrāvaṇa Bhādra, Āśvina, Kārtika, Agrahāyaṇa, and Pauṣa, from July to December. From this order of the two series of the months, as occurring in the Vedas, Colebrooke infers, upon astronomical computations, their date to be about fourteen centuries prior to the Christian era. As. Res. VII. 283.

20. The Vāyu has the same names, but ascribes a different descent to the first, making Sudhāman the son of Viraja, Sankhapād is the son of Kardama: the other two are the sons of Parjanya and Rajas, consistently with the origin ascribed to these Lokapālas in the patriarchal genealogies of that Purāṇa (see Bk. I. ch. X).

21. Allusion is here made to some divissions of the celestial sphere which are not described in may other part of the text. The fullest, but still in some respects a confused and partly inaccurate account is given in the Matsya Purāṇa; but a more satisfactory description occurs in the comment on the Bhāgavata, there cited from the Vāyu, but not found in the copies consulted on the present occasion. According to those details, the path (Mārga) of the sun and other planets amongst the lunar asterisms is divided into three portions or Avaṣthānas, northern, southern, and central, called severally Airāvata, Jāradgava (Ajagava, Matsya P.), and Vaiśvānara. Each of these, again, is divided into three parts or Vithis : those of the northern portion are termed Nāgavithi, Gajavīthi, and Airāvati; those of the centre are Ārṣabhī, Govīthī and Jāradgavī; and those of the south are named Ajavīthī, Mrīgavithī, and Vaiṣvānarī. Each of these Vīthis comprises three asterisms.

Nāgavīthi	:	Asvinī, Bharaiī, Krittikā.
Gajavīthi	:	Rohinī, Mrigaśiras, Ardrā.
Airāvati	:	Punarvasu, Puṣyā, Āsleshā.
Ārshabhī	:	Maghā, Pūrvaphalgunī, Uttaraphalgunī.
Govīthī	:	Hastā, Chitrā, Svāti.
Jāradgavā	:	Viśākhā, Anurādhā, Jyeṣthā.
Ajavīthi	:	Mūlā, Purvāshādhā, Uttarāshādhā.
Mrigavīthī	:	Sravaṇā, Dhaniṣṭhā, Satābhishā.
Vaisvānarī	:	Pūrva Bhādrapadā, Uttara Bhādrapadā, Revatī.

See also As. Res. IX, table of Nakṣatras, 346. Agastya is Canopus; and the line of the goat, or Ajavīthi, comprises asterisms which contain stars in Scorpio and Sagittarius.

22. A marginal note in one MS. explains the phrase of the text, आचन्द्रतारकं, to signify as far as to the moon and stars; चन्द्रतारकसीमा भूतमार्गो। but the Pitri yāna, or path of the Pitṛs, lies amongst the asterisms; and, according to the Paurāṇik system of the heavens, it is not clear what could be meant by its being bounded by the moon and stars. The path south of the solar orb is, according to the Vedas, that of smoke or darkness.

23. The stars of the Nāgavīthi are those of Aries and Taurus; and by the seven Ṛṣis we are here to understand Ursa Major.

24. This, according to the Vedas, is all that is to be understood of the immortality of the gods: they perish at the period of universal dissolution.

25. That is, generally as effecting created beings, not individuals, whose acts influence their several successive births.

26. From Ursa Major to the polar star.

27. The popular notion is, that Śiva or Mahādeva receives the Gaṅgā on his head; but this, an subsequently explained, is referred, by the Vaiṣṇavas at least, to the descent of the Alakanandā, or Gaṅgā of India, not to the celestial Gaṅgā.

28. Or, in other words, 'flows into the sea.' The legend here alluded to is more fully detailed in a subsequent book.

29. The situation of the source of the Gaṅgā of heaven identifies it with the milky way.

***

CHAPTER 9

नवमोऽध्यायः

(आधारभूतं लोकानां त्रयाणां वृष्टिकारणम्)

पराशर उवाच

तारामयं भगवतः शिशुमाराकृति प्रभोः।
दिवि रूपं हरेर्यत्तु तस्य पुच्छे स्थितो ध्रुवः॥१॥
सैष भ्रमन् भ्रामयति चन्द्रादित्यादिकान् ग्रहान्।

भ्रमन्तमनु तं यान्ति नक्षत्राणि च चक्रवावत्॥ २॥
सूर्याचन्द्रमसौ तारा नक्षत्राणि ग्रहैः सह।
वातानीकमयैर्बन्धैर्ध्रुवे बद्धानि तानि वै॥ ३॥
शिशुमाराकृतिं प्रोक्तं यद्रूपं ज्योतिषां दिवि।
नारायणः परं धाम्नां तस्याधारः स्वयं हृदि॥ ४॥
उत्तानपादपुत्रस्तु तमाराध्य प्रजापतिम्।
स ताराशिशुमारस्य ध्रुवः पुच्छे व्यवस्थितः॥ ५॥
आधारः शिशुमारश्च सर्वाध्यक्षो जनार्दनः।
ध्रुवस्य शिशुमारश्च ध्रुवे भानुर्व्यवस्थितः॥ ६॥
तदाधारं जगच्चेदं सदेवासुरमानुषम्।
येन विप्र! विधानेन तन्ममैकमनाः शृणु॥ ७॥

The form of the mighty Hari which is present in heaven, consisting of the constellations, is that of a porpoise, with Dhruva situated in the tail. As Dhruva revolves, it causes the moon, sun and stars to turn round also; and the lunar asterisms follow in its circular path; for all the celestial luminaries are in fact bound to the polar-star by aerial cords. The porpoise-like figure of the celestial sphere is upheld by Nārāyaṇa, who himself in planetary radiance, is seated in its heart; whilst the son of Uttānapāda, Dhruva, in consequence of his adoration of the lord of the world, shines in the tail of the stellar porpoise[1]. The upholder of the porpoise-shaped sphere is the sovereign of all, Janārddana. This sphere is the supporter of Dhruva; and by Dhruva the sun is upstayed. Upon the sun depends this world, with its gods, demons, and men. In what manner the world depends upon the sun, be attentive, and you shall hear.

विवस्वानष्टभिर्मासैरादायापो रसात्मिकाः।
वर्षत्युम्बु ततश्चान्नमन्नादप्यखिलं जगत्॥ ८॥
विवस्वानंशुभिस्तीक्ष्णैरादाय जगतो जलम्।
सोमं पुष्यत्यथेन्द्रश्च वायुनाडीमयैर्दिवि॥ ९॥
नालैर्विक्षिपतेऽभ्रेषु धूमाग्न्यनिलमूर्तिषु।
न भ्रश्यन्ति यतस्तेभ्यो जलान्यभ्राणि तान्यतः॥ १०॥
अभ्रस्थाः प्रपतन्त्यापो वायुना समुदीरिताः।
संस्कारं कालजनितं मैत्रेयासाद्य निर्मलाः॥ ११॥
सरित्समुद्रभौमास्तु तथापः प्राणिसम्भवाः।
चतुःप्रकारा भगवानादत्ते सविता मुने॥ १२॥
आकाशगङ्गासलिलं तदादाय गभस्तिमान्।
अनभ्रगतमेवोर्व्यां सद्यः क्षिपति रश्मिभिः॥ १३॥
तस्य संस्पर्शनिर्धूतपापपङ्को द्विजोत्तम!
न याति नरकं मर्त्यो दिव्यस्नानं हि तत् स्मृतम्॥ १४॥
दृष्टसूर्यं हि यद्वारि पतत्यभ्रैर्विना दिवः।
आकाशगङ्गासलिलं तद् गोभिः क्षिप्यते रवेः॥ १५॥
कृत्तिकादिषु ऋक्षेषु विषमेष्वम्बु यद्दिवः।
दृष्टार्कं पतति ज्ञेयं तद् गाङ्गं दिग्गजोज्झितम्॥ १६॥
युग्मर्क्षेषु च यत्तोयं पतत्यर्कोज्झितं दिवः।
तत सूर्यरश्मिभिः सद्यः समादाय निरस्यते॥ १७॥
उभयं पुण्यमत्यर्थं नृणां पापापहं द्विज!
आकाशगङ्गासलिलं दिव्यस्नानं महामुने॥ १८॥

During eight months of the year the sun attracts the waters, which are the essence of all fluids, and then pours them upon earth (during the other four month) as rain[2]: from rain grows corn; and by corn the whole world subsists. The sun with his scorching rays absorbs the moisture of the earth, and with them nourishes the moon. The moon communicates, through tubes of air, its dews to the clouds, which, being composed of smoke, fire, and wind (or vapour), can retain the waters with which they are charged: they are therefore called Abhras, because their contents are not dispersed[3]. When however they are broken to pieces by the wind, then watery stores descend, bland, and freed from every impurity by the sweetening process of time. The sun, Maitreya, exhales watery fluids from four sources, — seas, rivers, the earth, and living creatures. The water that the sun has drawn up from the Gangā of the skies he quickly pours down with his rays, and without a cloud; and men who are touched by this pure rain are cleansed from the soil of sin, and never see hell: this is termed celestial ablution. That rain which falls whilst the sun is shining, and

without a cloud in the sky, is the water of the heavenly Gaṅgā, shed by the solar rays. If, however, rain falls from a bright and cloudless sky whilst the sun is in the mansion of Kṛttikā and the other asterisms counted by odd numbers, as the third, fifth etc., the water, although that of the Gangā of the sky, is scattered by the elephants of the quarters, not by the rays of the sun: it is only when such rain falls, and the sun is in the even asterisms, that it is distributed by his beams.

यत्तु मेघैः समुत्सृष्टं वारि तत् प्राणिनां द्विज!
पुष्णात्योषधयः सर्वा जीवनायामृतं हि तत्॥ १९॥
तेन वृद्धिं परां नीतः सलिलेनौषधीगणः।
साधकः फलपाकान्तः प्रजानां द्विज! जायते॥ २०॥
तेन यज्ञान् यथाप्रोक्तान् मानवाः शास्त्रचक्षुषः।
कुर्वन्त्यहरहस्तैश्च देवानाप्याययन्ति ते॥ २१॥
एवं यज्ञाश्च वेदाश्च वर्णाश्च द्विजपूर्वकाः।
सर्वे देवनिकायाश्च पशुभूतगणाश्च ये॥ २२॥
वृष्ट्या धृतमिदं सर्वमन्नं निष्पाद्यते यथा।
सापि निष्पाद्यते वृष्टिः सवित्रा मुनिसत्तम॥ २३॥
आधारभूतः सवितुर्ध्रुवो मुनिवरोत्तम!
ध्रुवस्य शिशुमारोऽसौ सोऽपि नारायणाश्रयः॥ २४॥
हृदि नारायणस्तस्य शिशुमारस्य संस्थितः।
बिभर्त्ता सर्वभूतानामादिभूतः सनातनः॥ २५॥

इति श्रीविष्णुपुराणे द्वितीयांशे नवमोऽध्यायः॥

The water which the clouds shed upon earth is in truth the ambrosia of living beings, for it gives fertility to the plants which are the support of their existence. By this all vegetables grow and are matured, and become the means of maintaining life. With them, again, those men who take the law for their light perform daily sacrifices, and through them give nourishment to the gods. And thus sacrifices, the Vedas, the four castes, with the Brāhmaṇas at their head, all the residences of the gods, all the tribes of animals, the whole world, all are supported by the rains by which food is produced. But the rain is evolved by the sun; the sun is sustained by Dhruva; and Dhruva is supported by the celestial porpoise-shaped sphere, which is one with Nārāyaṇa. Nārāyaṇa, the primeval existent, and eternally enduring, seated in the heart of stellar sphere, is the supporter of beings.

NOTES

1. A more particular description of this porpoise occurs farther on.

2. Consequently, the Liṅga P. observes, there is no waste of water in the universe, as it is in constant circulation : तोयस्य नास्ति वै नाशस्तदेव परिवर्त्तते।

3. The theory of the clouds is more fully detailed in the Vāyu, Liṅga, and Matsya Purāṇas : it is the same in its general tenor, but comprises additional circumstances. Clouds, according to those authorities, are of three classes : 1. Āgneya, originating from fire or heat, or in other words, evaporation : they are charged with wind and rain, and are of various orders, amongst which are those called Jimūta, from their supporting life : जीमूतास्ते येभ्यो जीवसम्भवाः। 2. Brahmaja, born from the breath of Brahmā : these are the clouds whence thunder and lightning proceed : and 3. Pakṣaja, or clouds which were originally the wings of the mountains, and which were cut off by Indra : these are also termed Puṣkāravarttakas, from their including water in their vortices : they are the largest and most formidable of all, and are those which, at the end of the Yugas and Kalpas, pour down the waters of the deluge. The shell of the egg of Brahmā, or of the universe, is formed of the primitive clouds : तान्येवाण्डकपालानि सर्व्वे मेघाः प्रकीर्त्तिताः।

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CHAPTER 10

दशमोऽध्यायः

(सूर्यरथाधिष्ठातॄणां देवादीनां विवरणम्।)

पराशर उवाच

साशीतिमण्डलशतं काष्ठयोरन्तरं द्वयोः।
आरोहणावरोहाभ्यां भानोरब्देन या गतिः॥ १॥
स रथोऽधिष्ठितो देवैरादित्यैर्ऋषिस्तथा।
गन्धर्वैरप्सरोभिश्च ग्रामणी-सर्प-राक्षसैः॥ २॥
धाता क्रतुस्थला चैव पुलस्त्यो वासुकिस्तथा।

रथकृद्ग्रामणीर्हेतिस्तुम्बुरुश्चैव सप्तमः॥ ३॥
एते वसन्ति वै चैत्रे मधुमासे सदैव हि।
मैत्रेय स्यन्दने भानोः सप्त मासाधिकारिणः॥ ४॥
अर्यमा पुलहश्चैव रथौजाः पुञ्जिकस्थला।
प्रहेतिः कच्छनीरश्च नारदश्च रथे रवेः।
माधवे निवसन्त्येते शुचिसंज्ञे निबोध मे॥ ५॥
मित्रोऽत्रिस्तक्षको रक्षः पौरुषेयोऽथ मेनका।
हाहा रथस्वनश्चैव मैत्रेयैते वसन्ति वै॥ ६॥
वरुणो वशिष्ठो रम्भा जहजन्या हूहूर्बुधः।
रथचित्रस्तथा शुक्रे वसन्त्याषाढसंज्ञके॥ ७॥
इन्द्रो विश्वावसुः स्रोत एलापत्रस्तथाङ्गिराः।
प्रम्लोचा च नभस्येते सर्पश्चार्के वसन्ति वै॥ ८॥
विवस्वानुग्रसेनश्च भृगुश्चापूरणस्तथा।
अनुम्लोचा शङ्खपालो व्याघ्रो भाद्रपदे तथा॥ ९॥
पूषा च सुरुचिर्धाता गौतमोऽथ धनञ्जयः।
सुषेणोऽन्यो घृताची च वसन्त्याश्वयुजे रवौ॥ १०॥
विभावसुभरद्वाजौ पर्जन्यैरावतौ तथा।
विश्वाची-सेनजित्संज्ञौ कार्त्तिके चाधिकारिणः॥ ११॥
अंशुकाश्यपतार्क्ष्यास्तु महापद्मस्तथोर्वशी।
चित्रसेनस्तथा विद्युन्मार्गशीर्षाधिकारिणः॥ १२॥
क्रतुर्भगस्तथोर्णायुः स्फूर्जः कर्कोटकस्तथा।
अरिष्टनेमिश्चैवान्या पूर्वचित्तिर्वराप्सराः॥ १३॥
पौषमासे वसन्त्येते सप्त भास्करमण्डले।
लोकप्रकाशनार्थाय विप्रवर्याधिकारिणः॥ १४॥
त्वष्टाथ जमदग्निश्च कम्बलोऽथ तिलोत्तमा।
ब्रह्मापेतोऽथ ऋतजिद् धृतराष्ट्रोऽथ सप्तमः॥ १५॥
माघमासे वसन्त्येते सप्त मैत्रेय! भास्करे।
श्रुयन्ताञ्चापरे सूर्ये फाल्गुने निवसन्ति ये॥ १६॥
विष्णुरश्वतरो रम्भा सूर्यवर्चाथ सत्यजित्।
विश्वामित्रस्तथा रक्षो यज्ञापेतो महामुने॥ १७॥

Parāśara said— Between the extreme northern and southern points the sun has to traverse in a year one hundred and eighty degrees, ascending and descending.[1] His car is presided over by divine Ādityas, Ṛṣis, heavenly singers and nymphs, Yakṣas, serpents, and Rākṣasas (one of each being placed in it in every month). The Āditya Dhātri, the sage Pulastya, the Gandharva Tumburu, the nymph Kratuśthalā, the Yakṣa Rathakrit, the serpent Vāsuki, and the Rākṣasa Heti, always reside in the sun's car, in the month of Madhu or Caitra, as its seven guardians. In Vaiśākh or Mādhava the seven are Āryamat, Pulaha, Nārada, Punjikāsthalī, Rathaujas, Kacanīra and Praheti. In Śuchi or Jyeṣṭha they are Mitra, Atri, Hāhā, Menā, Rathasvana, Takṣaka, and Pauruśeya. In the month Sukra or Āṣāḍha they are Varuṇa, Vaśiṣṭha, Huhu, Sahajanyā, Rathachitra, Nāga, and Budha. In the month Nabhas (or Srāvaṇa) they are Indra, Angiras, Visvāvasu, Pramlochā, Srotas, and Elapatra (the name of both serpent and Rākṣasa). In the month Bhādrapada, they are Vivasvat, Bhṛgu, Ugrasena, Anumloca, Āpūraṇa, Śankhapāla, and Vyāghara. In the month of Āsvin they are Pūṣan, Gautama, Suruchi, Ghṛtāchī, Suṣeṇa, Dhanañjaya, and Vāta. In the month of Kārtik they are Parjanya, Bharadvāja, (another) Visvāvasu, Visvāchī, Senajit, Airāvata, and Chāpa. In Agrahāyana or Mārgaśīrsha they are Ansu, Kaśyapa, Chitrasena, Urvasi, Tārkṣya, Mahāpadma, and Vidyut. In the month of Pusha, Bhaga Kratu, Urṇā yu, Purvachittī, Ariṣṭanemi, Karkoṭaka, and Sphūrja are the seven who abide in the orb of the sun, the glorious spirits who scatter light throughout the universe. In the month of Māgha the seven who are in the sun are Twaṣṭri, Jamadagni, Dhṛtarāṣṭra, Tilottamā, Ratijit, Kambala, and Brahmāpeta. Those who abide in the sun in the month Phālguna are Viṣṇu, Viśvāmitra, Sūryavarchchas, Rambhā, Satyajit, Aśvatara, and Yajn Ūpeta.

मासेष्वेतेषु मैत्रेय! वसन्त्येते तु सप्तकाः।
सवितुर्मण्डले ब्रह्मन्! विष्णुशक्त्युपबृंहिताः॥ १८॥
स्तुवन्ति मुनयः सूर्यं गन्धर्वैर्गीयते पुरः।
नृत्यन्त्योऽप्सरसो यान्ति सूर्यस्यानु निशाचराः॥ १९॥
वहन्ति पन्नगा यक्षैः क्रियतेऽभीषुसङ्ग्रहः।
बालखिल्यास्तथैवैनं परिवार्य्य समासते॥ २०॥
सोऽयं सप्तगणः सूर्यमण्डले मुनिसत्तम!

हिमोष्ण-वारिवृष्टीनां हेतुत्वे समयं गतः॥ २१॥

इति श्रीविष्णुपुराणे द्वितीयांशे दशमोऽध्यायः।

In this manner, Maitreya, a troop of sexen celestial beings, supported by the energy of Viṣṇu, occupies during the several months the orb of the sun. The sages celebrates his praise, and the Gandharba sings, and the nymph dances before him : the Rākṣasa attends upon his steps, the serpent harnesses his steeds, and the Yakṣa trims the reins : the numerous pigmy sages, the Bālakhilyas, ever surround his chariot. The whole troop of seven, attached to the sun's car, are the agents in the distribution of cold, heat, and rain, at their respective seasons.[2]

NOTES

1. It might be doubted whether the text meant 180 in each hemisphere or in both, but the sense is sufficiently clear in the Vāyu, &c., and the number of Maṇḍalas, travelled in the year is 360 : the Maṇḍalas, 'circles' or 'degrees', being in fact the sun's diurnal revolutions, and their numbers corresponding with the days of the solar year : as in the Bhaviṣya Purāṇa : ह्यशीतिमण्डलशतमोहंन्त्यब्देन वै हयाः। बाह्यतोऽभ्यन्तरं चैव मण्डलं दिवसक्रमात्। 'The horses of the sun travel twice 180 degrees in a eyar, internal and external (to thc equator), in the order of the days.'

2. A similar enumeration of the attendants upon the sun's car occurs in the Vāyu, &c. For Yakṣas, the generic term their employed is Grā,aṇīs, but the individuals are the same. The Kūrma and Bhaviṣya refer the twelve Ādityasa to different months :

	Viṣṇu.	**Kūrma.**	**Bhaviṣya.**
Dhātri	Caitra	Vaiśākha	Kārtika
Āryamat	Vaiśākha	Caitra	Vaiśākha
Mitra	Jyeṣṭha	Mārgaśīrṣa	Mārgaśīrsha
Varuṇna	Āṣāḍha	Māgha	Bhādra
Indra	Śrāvaṇa	Jyeṣṭha	Āśvina
Vivasvat	Bhādra	Srāvaṇa	Jyeṣṭha
Pūṣan	Āśvina	Phālguna	Pauṣa
Parjanya	Kārtika	Āśvina	Śrāvaṇa
Ansu	Mārgaśīrsha	Āṣāḍha	Āṣāḍha
Bhaga	Pauṣa	Bhādra	Māgha
Tvaṣṭri	Māgha	Kārtika	Phālguna
Viṣṇu	Phālguna	Pauṣa	Caitra.

CHAPTER 11

एकादशोऽध्यायः

(सूर्यरथस्थायास्त्रयीमय्या विष्णुशक्तेर्विवरणम्)

मैत्रेय उवाच

यदेतद्भगवानाह गणः सप्तविधो रवेः।
मण्डले हिम-तापादेः कारणं तन्मया श्रुतम्॥ १॥
व्यापाराश्चापि कथिता गन्धर्वोरगरक्षसाम्।
ऋषीणां बालखिल्यानां तथैवाप्सरसां गुरो॥ २॥
यक्षाणाञ्च रथे भानोर्विष्णुशक्तिधृतात्मनाम्।
किन्त्वादित्यस्य यत्कर्म तन्नात्रोक्तं त्वया मुने॥ ३॥
यदि सप्तगणो वारि हिममुष्णं च वर्षते।
तत् किमत्र रवेर्येन वृष्टिः सूर्यादितीर्यते॥ ४॥
विवस्वानुदितो मध्ये यात्यस्तमिति किं जनाः।
ब्रतीत्येतत् समं कर्म यदि सप्तगणस्य तत्॥ ५॥

Maitreya said—You have related to me, holy preceptor, the seven classes of beings who are ever present in the solar orb, and are the causes of heat and cold : you have also described to me their individual functions, sustained by the energy of Viṣṇu : but you have not told me the duty of the sun himself; for if, as you say, the seven beings in his sphere are the causes of heat, cold, and rain, how can it be also true, as you have before mentioned, that rain proceeds from the sun? or how can it be asserted that the sun rises, reaches the meridian, or seta, if these situations be the act of the collective seven?

पराशर उवाच

मैत्रेय! श्रूयतामेतद् यद्भवान् परिपृच्छति।
यथा सप्तगणेऽप्येकः प्राधान्येनाधिको रविः॥ ६॥
सर्वा शक्तिः परा विष्णोर्ऋग्यजुःसामसंज्ञिता।
सैषा त्रयी तपत्यंहो जगतश्च हिनस्ति या॥ ७॥
सैव विष्णुः स्थितः स्थित्यां जगतः पालनोद्यतः।
ऋग्यजुःसामभूतोऽन्तः सवितुर्द्विज! तिष्ठति॥ ८॥
मासि मासि रविर्यो यस्तत्र तत्र हि सा परा।
त्रयीमयी विष्णुशक्तिरवस्थानं करोति वै॥ ९॥

ऋचस्तपन्ति पूर्वाह्णे मध्याह्नेऽथ यजूंषि वै।
बृहद्रथन्तरादीनि सामान्यह्न क्षये रवौ॥ १०॥
अङ्गमेषा त्रयी विष्णोर्ऋग्यजुःसामसंज्ञिता।
विष्णुशक्तिरवस्थानं सदादित्ये करोति सा॥ ११॥

Parāśara replied— I will explain to you, Maitreya, the subject of your inquiry. The sun, though identified with the seven being in his orb, is distinct from them as their chief. The entire and mighty energy of Viṣṇu, which is called the tree Vedas, or Ṛk, Yajush, and Sāman, is that which enlightens the world, and destroys its iniquity. It is that also which, during the continuance of things, is present as Viṣṇu, actively engaged in the preservation of the universe, and abiding as the three Vedas within the sun. The solar luminatry, that appears in every month, is nothing else than that very supreme energy of Viṣṇu which is composed of the three Vedas, influencing the motions of the planet; for the Ṛks (the hymns of the Rig-veda) shine in the morning, the prayers of the Yajuṣ at noon, and the Bṛhadrathantara and other portions of the Sāman in the afternoon. This triple impersonation of Viṣṇu, distinguished by the titles of the three Vedas, is the energy of Viṣ ṇu, which influences the positions of the sun[1].

न केवलं रवौ शक्तिर्वैष्णवी सा त्रयीमयी।
ब्रह्माथ पुरुषो रुद्रस्त्रयमेतत् त्रयीमयम्॥ १२॥
सर्गादौ ऋङ्मयो ब्रह्मा स्थितौ विष्णुर्यजुर्मयः।
रुद्रः साममयोऽन्ताय तस्मात् तस्याशुचिर्ध्वनिः॥ १३॥
एवं सा सात्त्विकी शक्तिर्वैष्णवी या त्रयीमयी।
आत्मसप्तगणस्थं तं भास्वन्तमधितिष्ठति॥ १४॥

But this triple energy of Viṣṇu is not limited to the sun alone, for Brahmā, Purusha (Viṣṇu), and Rudra are also made up of the same triform essence. In creation it is Brahmā, consisting of the Ṛg-Veda; in preservation it is Viṣṇu, composed of the Yajur-veda; and in destruction Rudra, formed of the Sāma-veda, the utterance of which is consequently inauspicious.[2]

तया चाधिष्ठितः सोऽपि जाज्वलीति स्वरश्मिभिः।
तमः समस्तजगतां नाशं नयति चाखिलम्॥ १५॥
स्तुवन्ति तं वै मुनयो गन्धर्वैर्गीयते पुरः।
नृत्यन्त्योऽप्सरसो यान्ति तस्य चानु निशाचराः॥ १६॥
वहन्ति पन्नगा यक्षैः क्रियतेऽभीषुसङ्ग्रहः।
बालखिल्यास्तथैवैनं परिवार्य समासते॥ १७॥
नोदेता नास्तमेता च कदाचिच्छक्तिरूपधृक्।
विष्णुर्विष्णोः पृथक् तस्य गणः सप्तमयोऽप्ययम्॥ १८॥
स्तम्भस्थदर्पणस्येव योऽयमासन्नतां गतः।
छायादर्शनसंयोगं स तं प्राप्नोत्यथात्मनः॥ १९॥
एवं सा वैष्णवी शक्तिर्नैवापैति ततो द्विज!
मासानुमासं भास्वन्तमध्यास्ते तत्र संस्थितम्॥ २०॥
पितृ-देव-मनुष्यादीन् स सदाप्याययन् प्रभुः।

Thus the energy of Viṣṇu, made up of the three Vedas, and derived from the property of goodness, presides in the sun, along with the seven beings belonging to it; and through the presence of this power the planet shines with intense radiance, dispersing with his beams the darkness that spreads over the whole world : and hence the Munis praise him, the quiristers and nymphs of heaven sing and dance before him, and fierce spirits and holy sages attend upon his path. Viṣṇu, in the form of his active energy, never either rises or sets, and is at once the sevenfold sun and distinct from it. In the same manner as a man approaching a mirror, placed upon a stand, beholds in it his own image, so the energy (or reflection) of Viṣ ṇu is never disjoined (from the sun's car, which is the stand of the mirror), but remains month by month in the sun (as in the mirror), which is there stationed.

परिवर्त्तत्यहोरात्रकारणं सविता द्विज॥ २१॥
सूर्यरश्मिः सुषुम्णो यस्तर्पितस्तेन चन्द्रमाः।
कृष्णपक्षेऽमरैः शश्वत् पीयते वै सुधामयः॥ २२॥
पीतं तद्द्विकलं सोमं कृष्णपक्षक्षये द्विज!
पिबन्ति पितरः शेषं भास्करात् तर्पणं तथा॥ २३॥
आदत्ते रश्मिभिर्यत्तु क्षितिसंस्थं रसं रविः।
तमुत्सृजति भूतानां पुष्ट्यर्थं शस्यवृद्धये॥ २४॥
तेन प्रीणात्यशेषाणि भूतानि भगवान् रविः।

पितृ-देव-मनुष्यादीनेवमाप्याययत्यसौ॥ २५॥
पक्षतृप्तिन्तु देवानां पितृणाञ्चैव मासिकीम्।
शश्वत्तृप्तिञ्च मर्त्यानां मैत्रेयार्कः प्रयच्छति॥ २६॥
॥इति विष्णुपुराणे द्वितीयांशे एकादशोऽध्यायः॥

The sovereign sun, oh Brahman, the cause of day and night, perpetually revolves, affording delight to the gods, to the progenitors, and to mankind. Cherished by the Suṣumna ray of the sun,[3] the moon is fed to the full in the fortnight of its growth; and in the fortnight of its wane the ambrosia of its substance is perpetually drunk by the immortals, unitl the last day of the half month, when the two remaining digits are drunk by the progenitors : hence these two orders of beings are nourished by the sun. The moisture of the earth, which the sun attracts by his rays, he again parts with for the fertilization of the grain, and the nutriment of all terrestrial creatures; and consequently the sun is the source of subsistence to every class of living things, to gods, progenitors, mankind, and the rest. The sun, Maitreya, satisfies the wants of the gods for a fortnight (at a time); those of the progenitors once a month; and those of men and other animals daily.

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NOTES

1. This mysticism originates in part apparently from a misapprehension of metaphorical texts of the Vedas, such as सैषा त्रय्येव विद्या तपति। 'that triple knowledge (the Vedas) shines;' and ऋचस्तपन्ति। 'the hymns of the Ṛk shine;' and in part from the symbolization of the light of religious truth by the light of the sun, as in the Gāyatrī ch. VIII. n. 13. To these are to be added the sectarial notions of the Vaiṣṇavas.

2. The formul of the Sāma-veda are not to be used along with those of the Ṛk and Yajush, at sacrifices in general.

3. The Vāyu, Liṅga, and Matsya Purāṇa specify several of the rays of the sun from amongst the many thousands which they say proceed from him. Of these, seven are principal, termed Suṣumna, Harikeśa, Viśvakarman, Viśvakārya, Sampadvasu. Arvavasu, and Svarāj, supplying heat severally to the moon, the stars, and to Mercury, Venus, Mars, Jupiter and Saturn.

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CHAPTER 12

द्वादशोऽध्यायः

(चन्द्रादिग्रहाणां रथादीनां, प्रवह-वायोः श्रीविष्णोर्माहात्म्यस्य च कथनम्।)

पराशर उवाच

रथस्त्रिचक्रः सोमस्य कुन्दाभास्तस्य वाजिनः।
वाम-दक्षिणतो युक्ता दश तेन चरस्त्यसौ॥ १॥
वीथ्याश्रयाणि ऋक्षाणि ध्रुवाधारेण वेगिना।
ह्रासवृद्धिक्रमस्तस्य रश्मीनां सवितुर्यथा॥ २॥
अर्कस्येव हि तस्याश्वाः सकृद्युक्ता वहन्तिते।
कल्पमेकं मुनिश्रेष्ठ! वारिगर्भसमुद्भवाः॥ ३॥
क्षीणं पीतं सुरैः सोममाप्याययति दीसिमान्।
मैत्रेयैककलं सन्तं रश्मिनैकेन भास्करः॥ ४॥
क्रमेण येन पीतोऽसौ देवैस्तेन निशाकरम्।
आप्याययत्यनुदिनं भास्करो वारितस्करः॥ ५॥
सम्मृतञ्चार्द्धमासेन तत्सोमस्थं सुधामृतम्।
पिबन्ति देवा मैत्रेय! सुधाहारा यतोऽमराः॥ ६॥
त्रयस्त्रिंशत्सहस्राणि त्रयस्त्रिंशच्छतानि च।
त्रयस्त्रिंशत् तथा देवाः पिबन्ति क्षणदाकरम्॥ ७॥
कलाद्वयावशिष्टस्तु प्रविष्टः सूर्यमण्डलम्।
अमाख्यरश्मौ वसति अमावास्या ततः स्मृता॥ ८॥

Parāśara replied—The chariot of the moon has three wheels, and is drawn by ten horses, of the whiteness of the Jasmine, five on the right half (of the yoke), five on the left. It moves along the asterisms, divided into ranges, as before described; and, in like manner as the sun, is upheld by Dhruva; the cords that fasten it being tightened or relaxed in the same way, as it proceeds on its course. The horses of the moon, sprung from the bosom of the waters,[1] drag the car for a whole Kalpa, as do the coursers of the sun. The

radiant sun supplies the moon, when reduced by the draughts of the gods to a single Kalā, with a single ray; and in the same proportion as the ruler of the night was exhausted by the celestials, it is replenished by the sun, the plunderer of the waters: for the gods, Maitreya, drink the nectar and ambrosia accumulated in the moon during half the month, and from this being their food they are immortal. Thirty-six thousand three hundred and thirth-three divinities drink the lunar ambrosia. When two digits remain, the moon enters the orbit of the sun, and abides in the ray called Amā; whence the period is termed Amāvasya.

अप्सु तस्मिन्नहोरात्रे पूर्वं वसति चन्द्रमाः।
ततो वीरुत्सु वसति प्रयात्यर्कं ततः क्रमात्॥ ९॥
छिनत्ति वीरुधो यस्तु वीरुत्संस्थे निशाकरे।
पत्रं वा पातयत्येकं ब्रह्महत्यां स विन्दति॥ १०॥
शेषे पञ्चदशे भागे किञ्चिच्छिष्टे कलात्मके।
अपराह्णे पितृगणा जघन्यं पर्य्युपासते।
पिबन्ति द्विकलाकारं शिष्टा तस्य कला तु या।
सुधामृतमयी पुण्या तामिन्दोः पितरो मुने॥ १२॥
निःसृतं तदमावस्यां गभस्तिभ्यः सुधामृतम्।
मासं तृप्तिमवाप्याग्र्यां पितरः सन्ति निर्वृताः।
सौम्या बर्हिषदश्चैव अग्निष्वात्ताश्च ते त्रिधा॥ १३॥
एवं देवान् सिते पक्षे कृष्णपक्षे तथा पितॄन्।
वीरुधश्चामृतमयैः शीतैरण्परमाणुभिः॥ १४॥
वीरुधोषधिनिष्पत्त्या मनुष्य-पशु-कीटकान्।
आप्याययति शीतांशुः प्रकाशाह्लादनेन तु॥ १५॥

In that orbit the moon is immersed for a day and night in the water; thence it enters the branches and shoots of the trees; and thence goes to the sun. Consequently any one who cuts off a branch, or casts down a leaf, when the moon is in the trees (the day of its rising invisible), is guilty of Brahmanicide. When the remaining portion of the moon consists of but a fifteenth part, the progenitors approach it in the afternoon, and drink the last portion, that sacred Kalā which is composed of ambrosia, and contained in the two digits of the form of the moon.[2] Having drunk the nectar effused by the lunar rays on the day of conjunction, the progenitors are satisfied, and remain tranquil for the ensuing month. These progenitors (or Pitṛs) are of three classes, termed Saumyas, Varhiṣuadas, and Agniṣvāttas.[3] In this manner the moon, with its cooling rays, nourishes the gods in the light fortnight, the Pitṛs in the dark fortnight; vegetables, with the cool nectary aqueous atoms it sheds upon them; and through their development it sustains men, animals, and insects; at the same time gratifying them by its radiance.

वाय्वग्निद्रवसम्भूतो रथश्चन्द्रसुतस्य च।
पिषङ्गैस्तुरगैर्युक्तः सोऽष्टाभिर्वायुवेगिभिः॥ १६॥
सवरूथः सानुकर्षो युक्तो भूसम्भवैर्हयैः।
सोपासङ्गपताकस्तु शुक्रस्यापि रथो महान्॥ १७॥
अष्टास्रिः काञ्चनः श्रीमान् भौमस्यापि रथो महान्।
पद्मरागारुणैरश्वैः संयुक्तो वह्निसम्भवैः॥ १८॥
अष्टाभिः पाण्डरैर्युक्तो वाजिभिः काञ्चनो रथः।
तस्मिंस्तिष्ठति वर्षान्ते राशौ राशौ बृहस्पतिः॥ १९॥
आकाशसम्भवैरश्वैः शबलैः स्यन्दनं युतम्।
तमारुह्य शनैर्याति मन्दगामी शनैश्चरः॥ २०॥
स्वर्भानोस्तुरगा ह्यष्टौ भृङ्गाभा धूसरं रथम्।
सकृद्युक्तास्तु मैत्रेय! वहन्त्यविरतं सदा॥ २१॥
आदित्यान्निःसृतो राहुः सोमं गच्छति पर्वसु।
आदित्यमेति सोमाच्च पुनः सौरेषु पर्वसु॥ २२॥
तथा केतुरथस्याश्वा अप्यष्टौ वातरंहसः।
पलालधूमवर्णाभा लाक्षारसनिभारुणाः॥ २३॥

The chariot of the son of Candra, Budha or Mercury, is composed of the elementary substances air and fire, and is drawn by eight bay horses of the speed of the wind. The vast car of Śukra (Venus) is drawn by earth-born horses,[4] is equipped with a protecting fender and a floor, armed with arrows, and decorated by a banner. The splendid car of Bhauma (Mars) is of an octagonal shape, drawn by eight horses, of a ruby red, sprung from fire Vrihaspati (Jupiter), in a golden car drawn by

eight pale-coloured horses, travels from sign to sign in the period of a year : and the tardy-paced Śani (Saturn) moves slowly along in a car drawn by piebald steeds. Eight black horses draw the dusky chariot of Rāhu, and once harnessed are attached to it for ever. On the Parvas (the nodes, or lunar and solar eclipses), Rāhu directs his course from the sun to the moon, and back again from the moon to the sun.[5] The eight horses of the chariot of Ketu are of the dusky red colour of Lac, or the smoke of burning straw.

एते मया ग्रहाणां वै तवाख्याता रथा नव।
सर्वे ध्रुवे महाभाग! प्रबद्धा वायुरश्मिभिः॥ २४॥
ग्रहर्क्षताराधिष्णानि ध्रुवे बद्धान्यशेषतः।
भ्रमन्त्युचितचारेण मैत्रेयानिलरश्मिभिः॥ २५॥
यावत्यश्चैव तारास्तास्तावन्तो वातरश्मयः।
सर्वे ध्रुवे निबद्धास्ते भ्रमन्तो भ्रामयन्ति तम्॥ २६॥
तैलापीडा यथा चक्रं भ्रमन्तो भ्रामयन्ति वै।
तथा भ्रमन्ति ज्योतींषि वाताविद्धानि सर्वशः॥ २७॥
अलातचक्रवद् यान्ति वातचक्रेरितानि तु।
यस्माज्ज्योतींषि वहति प्रवहस्तेन स स्मृतः॥ २८॥

I have thus described to you, Maitreya, the chariots of the nine planets, all which are fastened to Dhruva by aerial cords. The orbs of all the planets, asterisms, and stars are attached to Dhruva, and travel accordingly in their proper orbits, being kept in their places by their respective bands of air. As many as are the stars, so many are the chains of air that secure them to Dhruva; and as they turn round, they cause the pole-star also to revolve. In the same manner as the oil-man himself, going round, causes the spindle to revolve, so the planets travel round, suspended by cords of air, which are circling round a (whirling) centre. The air, which is called Pravaha, is so termed because it bears along the planets, which turn round, like a disc of fire, driven by the aerial wheel.[6]

शिशुमारस्तु यः प्रोक्तः स ध्रुवो यत्र तिष्ठति।
सन्निवेशञ्च तस्यापि शृणुष्व मुनिसत्तम॥ २९॥
यदह्ना कुरुते पापं तं दृष्ट्वा निशि मुच्यते।
यावत्यश्चैव तारास्ताः शिशुमाराश्रिता दिवि।
तावन्त्येव तु वर्षाणि जीवत्यभ्यधिकानि च॥ ३०॥
उत्तानपादस्तस्याथ विज्ञेयोह्युत्तरो हनुः।
यज्ञोऽधरश्च विज्ञेयो धर्मो मूर्द्धानमाश्रितः॥ ३१॥
हृदि नारायणश्चास्ते अश्विनौ पूर्वपादयोः।
वरुणश्चार्य्यमा चैव पश्चिमे तस्य सक्थिनी॥ ३२॥
शिश्नः संवत्सरस्तस्य मित्रोऽपानं समाश्रितः।
पुच्छेऽग्निश्च महेन्द्रश्च कश्यपोऽथ ततो ध्रुवः।
तारकाशिशुमारस्य नास्तमेति चतुष्टयम्॥ ३३॥

The celestial porpoise, in which Dhruva is fixed, has been mentioned, but you shall hear its constituent parts in more detail, as it is of great efficacy; for the view of it at night expiates whatever sin has been committed during the day; and those who behold it live as many years as there are stars in it, in the sky, or even more. Uttānapāda is to be considered as its upper jaw; Sacrifice as its lower. Dharma is situated on its brow; Nārāyaṇa in its heart. The Āśvins are its two fore feet; and Varuṇa and Āryamat its two hinder legs. Samvatsara is its sexual organ; Mitra its organ of excretion. Agni, Mahendra, Kaśyapa, and Dhruva, in succession are placed in its tail; which four stars in this constellation never set.[7]

इत्येष सन्निवेशोऽयं पृथिव्या ज्योतिषां तथा।
द्वीपानामुदधीनाञ्च पर्वतानाञ्च कीर्त्तितः॥ ३४॥
वर्षाणाञ्च नदीनाञ्च ये च तेषु वसन्ति वै।
तेषां स्वरूपमाख्यातं संक्षेपः श्रूयतां पुनः॥ ३५॥

I have now described to you the disposition of the earth and of the stars; of the insular zones, with their oceans and mountains, their Varṣuas or regions, and their inhabitants; their nature has also been explained, but it may be briefly recapitulated.

यदम्बु वैष्णवः कायस्ततो विप्र! वसुन्धरा।
पद्माकारा समुद्भूता पर्वताब्ध्यादिसंयुता॥ ३६॥
ज्योतींषि विष्णुर्भुवनानि विष्णु-
र्वनानि विष्णुर्गिरयो दिशश्च।

नद्यः समुद्राश्च स एव सर्वं
यदस्ति यन्नास्ति च विप्रवर्य॥३७॥
ज्ञानस्वरूपो भगवान् यतोऽसा-
वशेषमूर्तिर्न च वस्तुभूतः।
ततो हि शैलाब्धिधरादिभेदान्
जानीहि विज्ञानविजृम्भितानि॥३८॥
यदा तु शुद्धं निजरूपि सर्वं
कर्मक्षये ज्ञानमपास्तदोषम्।
तदा हि सङ्कल्पतरोः फलानि
भवन्ति नो वस्तुषु वस्तुभेदाः॥३९॥
वस्त्वस्ति किं कुत्रचिदादिमध्य-
पर्यन्तहीनं सततैकरूपम्।
यद्यान्यथात्वं द्विज! याति भूयो
न तत्तथा कुत्र कुतो हि तत्त्वम्॥४०॥
मही घटत्वं घटतः कपालिका
कपालिका चूर्ण-रजस्यतोऽणुः।
जनैः स्वकर्मस्तिमितात्मनिश्चयै-
रालक्ष्यते ब्रूहि किमत्र वस्तु॥४१॥
तस्मान्न विज्ञानमृतेऽस्ति किञ्चित्
क्वचित् कदाचिद् द्विज! वस्तुजातम्।
विज्ञानमेकं निजकर्मभेद-
विभिन्नचित्रैर्बहुधाऽभ्युपेतम्॥४२॥
ज्ञानं विशुद्धं विमलं विशोक-
मशेषशोकादिनिरस्तसङ्गम्।
एवं सदैकं परमः परेशः
स वासुदेवो न यतोऽन्यदस्ति॥४३॥
सद्भाव एषो भवतो मयोक्तो
ज्ञानं यथा सत्यमसत्यमन्यत्।
एतत्तु यत् संव्यवहारभूतं
तत्रापि चोक्तं भुवनाश्रितं ते॥४४॥
यज्ञः पशुर्वह्निरशेष ऋत्विक्
सोमः सुराः स्वर्गमयश्च कामः।
इत्यादिकर्म्माश्रितमार्गदृष्टं
भूरादिभोगाश्च फलानि तेषाम्॥४५॥
यद्यैतद्भुवनगतं मया तवोक्तं
सर्वत्र व्रजति हि तत्र कर्मवश्यः।
ज्ञात्वैवं ध्रुवमचलं सदैकरूपं
तत् कुर्य्याद्विशति हि येन वासुदेवम्॥४६॥

इति श्रीविष्णुपुराणे द्वितीयांशे द्वाद्वशोऽध्यायः।

From the waters, which are the body of Viṣṇu, was produced the lotus-shaped earth, with its seas and mountains. The stars are Viṣṇu; the worlds are Viṣṇu; forests, mountains, regions, rivers, oceans are Viṣṇu : he is all that is, all that is not. He, the lord, is identical with knowledge, through which he is all forms, but is not a substance. You must conceive therefore mountains, oceans, and all the diversities of earh and the rest, are the illusions of the apprehension. When knowledge is pure, real, universal, independent of works, and exempt from defect, then the varieties of substance, which are the fruit of the tree of desire, cease to exist in matter. For what is substance? Where is the thing that is devoid of beginning, middle, and end, of one uniform nature? How can reality be predicated of that which is subject to change, and reassumes no more its original character? Earth is fabricated into a jar; the jar is divided into two halves; the halves are broken to pieces; the pieces become dust; the dust becomes atoms. Say, is this reality? Though it be so understood by man, whose self-knowledge is impeded by his own acts. Hence, Brāhmaṇa, except discriminative knowledge, there is nothing anywhere, or at any time, that is real. Such knowledge is but one, although it appears manifold, as diversified by the various consequences of our own acts. Knowledge perfect, pure, free from pain, and detaching the affections from all that causes affliction; knowledge single and eternal – is the supreme Vāsudeva, besides whom there is nothing. The truth has been thus communicated to you by me; that knowledge which is truth; from which all that differs is false. That information, however, which is of a temporal and worldly nature has also been imparted to you; the sacrifice, the victim. the fire, the priests, the acid juice, the gods, the

desire for heaven, the path pursued by acts of devotion and the rest, and the worlds that are their consequences, have been displayed to you. In that universe which I have described, he for ever migrates who is subject to the influence of works; but he who knows Vāsudeva to be eternal, immutable, and of one unchanging, universal form, may continue to perform them,[8] as thereby he enters into the deity.

NOTES

1. So is the car, according to the Vāyu : अपां गर्भसमुत्पन्नो रथः। The orb of the moon, according to the Liṅga, is only congealed water; घनतोयात्मकं तत्र मण्डल शशिनः स्मृतं। as that of the sun is concentrated घनतेजोमयं तत्र मण्डल भास्करस्य च।

2. There is some indistinctness in this account, from a confusion between the division of the moon's surface into sixteen Kalās or phases, and its apportionment, as a receptacle of nectar, into fifteen Kalās or digits, corresponding to the fifteen lunations, on the fourteen of which, during the wane, the gods drink the amrita, and on the fifteenth of which the Pitṛs exhaust the remaining portion. The correspondence of the two distinctions appears to be intended by the text, which terms the remaining digit or Kalā, composed of Amṛta, the form or superficies of the two Kalās : द्विकलाकारशिष्टा कला या सुधामृतमयी तां पिबन्ति। This, the commentator observes, is the fifteenth not the sixteenth : पंचदशी कला या तां पितरः पिबन्ति न तु षोडशी। The commentator on our text observes, also, that the passage is sometimes read द्विलवाकार। Lava meaning 'a moment', 'a short period,' The Matsya and Vāyu express the parallel passage so as to aviod all perplexity, by specifying the two Kalās as referring to time, and living the number of nectareous Kalās undefined : पिबन्ते द्विकलं कालं शिष्टास्तस्य कलास्तु याः। 'They, the Pitṛs, drink the remaining Kalās in two Kalās to time,' Warren explains Kalā, or, as he writes it, Calā, in one of its acceptations, 'the phases of the moon, of which the Hindus count sixteen,' Kalā Sankalita, 359. So the Bhāgavata the moon स एष षोडशकलः पुरुषो भगवान्। and the Vāyu, after noticing the exhaustion of the fifteenth portion on the day of conjunction, states the recurrence of increase or wane to take place in the sixteenth phase at the beginning of each fortnight : वृद्धिक्षयौ वै पक्षादौ षौडश्यां शशिनः स्मृतौ।

3. The Vāyu and Matsya add a fourth class, the kavyas; identifying them with the cyclic years; the Saumyas and Agniśvāttas with the seasons; and the Varhiśads with the months.

4. The Vāyu makes the horses ten in number, each of a different colour.

5. The Matsya, Liṅga, and Vāyu add the circumstance of Rāhu's taking up, on these occasions, the circular shadow of the earth : उद्धृत्य पार्थिवीं छायां निर्म्मितां मण्डलाकृतिं।

6. The different bands of air attached to Dhruva are, according to the commentator, varieties of the Pravaha wind; but the Kūrma and Liṅga enumerate seven principal winds which perform this function of which the Pravaha is one.

7. The four last are therefore stars in the circle of perpetual appariation. One of these is the pole-star; and in Kaśyapa we have a verbal affinity to Cassiopeia. The Śiśumāra, or porpoise, is rather a singular symbol for the celestial sphere; but it is not more preposterous than many of the constellations of classical fiction. The component parts of it are much more fully detailed in the Bhāgavata, whence it has been translated by Jones, As. Res. II. 402. The Bhāgavata, however, mystifies the description, and says it is nothing more than the Dhāraṇā, or symbol, by which Viṣṇu, identified with the starry firmament, is to be impressed upon the mind in meditation. The account of the planetary system is, as usual, fullest in the Vāyu, with which the Liṅga and Matsaya nearly agree. The Bhaviṣya is nearly, also the same. They all contain many passages common to them and to our text. In the Agni, Padma, Kūrma, Brāhma, Garuḍa, and Vāmana descriptions occur which enter into less detail than the Viṣṇu, and often use its words, or passages found in other Purāṇas. Many intimations of a similar system occur in the Vedas, but whether the whole is to be found in those works is yet to be ascertained. It must not be considered as a correct representation of the philosophical astronomy of the Hindus, being mixed up with, and deformed by, mythological and symbolical fiction.

8. Only, however, as far as they are intended to propitiate Viṣṇu, and not for any other purpose.

***

CHAPTER 13

त्रयोदशोऽध्यायः

(जडभरतोपाख्यानं, सौवीरं राजानं प्रति भरतस्य तत्त्वोपदेशश्च)

श्रीमैत्रेय उवाच

भगवन्! सम्यगाख्यातं यत् पृष्टोऽसि मयाखिलम्।
भूसमुद्रादिसरितां संस्थानं ग्रहसंस्थितिम्॥ १॥
विष्ण्वाधारं तथा चैतत् त्रैलोक्यं समवस्थितम्।
परमार्थस्तु तेनोक्तो यथाज्ञानं प्रधानतः॥ २॥
यत्त्वेतद्भगवानाह भरतस्य महीपतेः।
कथयिष्यामि चरितं तन्ममाख्यातुमर्हसि॥ ३॥
भरतः स महीपालः शालग्रामेऽवसत् किल।
योगयुक्तः समाधाय वासुदेवे सदा मनः॥ ४॥
पुण्यदेशप्रभावेण ध्यायतश्च सदा हरिम्।
कथन्तु नाभवन्मुक्तिर्यदभूत् स द्विजः पुनः॥ ५॥
विप्रत्वे च कृतं तेन यद्भूयः सुमहात्मना।
भरतेन मुनिश्रेष्ठ! तत् सर्वं वक्तुमर्हसि॥ ६॥

Maitreya said—Reverned sir,[1] all that I asked of you has been thoroughly explained; namely, the situation of the earth, oceans, mountains, rivers, and planetary bodies; the system of the three worlds, of which Viṣṇu is the stay. The great end of life has also been expounded by you, and the pre-eminence of holy knowledge. It now remains that you fulfil the promise you made some time since,[2] of relating to me the story of king Bharata, and how it happened that a monarch like him, residing constantly at the sacred place Śālagrāma, and engaged in devotion, with his mind ever applied to Vāsudeva, should have failed, through the sanctity of the shrine, and the efficacy of his abstractions, to obtain final emancipation; how it was that he was born again as a Brāhmaṇa; and what was done by the magnanimous Bharata in that capacity : all this it is fit that you inform me.

पराशर उवाच

शालग्रामे महाभागो भगवन्यस्तमानसः।
स उवास चिरं कालं मैत्रेय! पृथिवीपतिः॥ ७॥
अहिंसादिष्वशेषेषु गुणेषु गुणिनां वरः।
अवाप परमां काष्ठां मनसश्चापि संयमे॥ ८॥
यज्ञेशाच्युत गोविन्द माधवानन्त केशव!
कृष्ण विष्णो हृषीकेशेत्याह राजा स केवलम्॥ ९॥
नान्यज्जगाद मैत्रेय! किञ्चित् स्वप्नान्तरेऽपि च।
एतत्परं तदर्थञ्च विना नान्यदचिन्तयत्॥ १०॥
समित्-पुष्प-कुशादानं चक्रे देवक्रियाकृते।
नान्यानि चक्रे कर्म्माणि निःसङ्गो योगतापसः॥ ११॥

Parāśara said—The illustrious monarch of the earth resided, Maitreya, for a considerable period at Śālagrāma, his thoughts being wholly dedicated to god, and his conduct distinguished by kindness and every virtue, until he had effected, in the highest degree, the entire control over his mind. The Rājā was ever repeating the names, Yajneśa, Achyuta, Govinda, Mādhava, Ananta, Keśava, Kṛṣṇa, Viṣṇu, Hṛshikeśa; nothing else did he utter, even in his dreams; nor upon anything but those names, and their import, did he ever meditate. He accepted fuel, flowers, and holy grass, for the worship of the deity, but performed no other religious rites, being engrossed by disinterested, abstract devotion.

जगाम सोऽभिषेकार्थमेकदा तु महानदीम्।
सस्नौ तत्र तदा चक्रे स्नानस्यानन्तरक्रियाः॥ १२॥
अथाजगाम तत्तीर्थं जलं पातुं पिपासिता।
आसन्नप्रसवा ब्रह्मन्नेकैव हरिणी वनात्॥ १३॥
ततः समभवत्तत्र पीतप्राये चले तया।
सिंहस्य नादः सुमहान् सर्वप्राणिभयङ्करः॥ १४॥
ततः सा सहसा त्रासादाप्लुता निम्नगातटम्।

On one occasion he went to the Mahānadī,[3] for the purpose of ablution : he bathed there, and performed the ceremonies usual after bathing. Whilst thus occupied, there came to the same place a doe big with young, who had come out of the forest to drink of the stream. Whilst quenching her thirst, there was heard on a sudden the loud and fearful roaring of a lion; on which the doe, being excessively

alarmed, jumped out of the water upon the bank.

अत्युच्चारोहणेनास्या नद्यां गर्भः पपात सः॥ १५॥
तमुह्यमानं वेगेन वीचिमालापरिप्लुतम्।
जग्राह स नृपो गर्भात् पतितं मृगपोतकम्॥ १६॥
गर्भप्रच्युतिदोषेण प्रोत्तुङ्गाक्रमणेन च।
मैत्रेय! सापि हरिणी पपात च ममार च॥ १७॥
हरिणीं तां विलोक्याथ विपन्नां नृपतापसः।
मृगपोतं समादाय निजमाश्रममागतः॥ १८॥
चकारानुदिनञ्चासौ मृगपोतस्य वै नृपः।
पोषणं पुष्यमाणश्च स तेन ववृधे मुने॥ १९॥
चचाराश्रमपर्यन्तं तृणानि गहनेषु सः।
दूरं गत्वा च शार्दूलत्रासादभ्याययौ पुनः॥ २०॥
प्रातर्गत्वातिदूरञ्च सायमायाद् यथाश्रमम्।
पुनश्च भरतस्याभूदाश्रमस्योटजाजिरे॥ २१॥

In consequence of this great leap, her fawn was suddenly brought forth, and fell into the river; and the king, seeing it carried away by the current, caught hold of the young animal, and saved it from being drowned. The injury received by the deer, by her violent exertion, proved fatal, and she lay down, and died; which being observed by the royal ascetic, he took the fawn in his arms, and returned with it to his hermitage : there he fed it and tended it everyday, and it throve and grew up under his care. It frolicked about the cell, and grazed upon the grass in its vicinity; and whenever it strayed to a distance, and was alarmed at a wild beast, it ran back thither for safety. Every morning it sallied forth from home, and every evening returned to the thatched shelter of the leafy bower of Bharata.

तस्य तस्मिन्मृगे दूर-समीपपरिवर्त्तिनि।
आसीच्चेतः समायुक्तं न ययावन्यतो द्विज॥ २२॥
विमुक्तराज्यतनयः प्रोज्झिताशेषबान्धवः।
ममत्वं स चकारोच्चैस्तस्मिन् हरिणबालके॥ २३॥
किं वृकैर्भक्षितो व्याघ्रैः किं सिंहेन निपातितः।
चिरायमाणे निष्क्रान्ते तस्यासीदिति मानसम्॥ २४॥
एषा वसुमति तस्य खुराग्रक्षत कर्वुरा।
प्रीतये मम जातोऽसौ क्व ममैणकबालकः॥ २५॥
विषाणाग्रेण मद्बाहुकण्डूयनपरो हि सः।
क्षेमेणाभ्यागतोऽरण्यादपि मां सुखयिष्यति॥ २६॥
एते लूनाशिखास्तस्य दशनैरचिरोद्गतैः।
कुशः काशा विराजन्ते वटवः सामगा इव॥ २७॥

Whilst the deer was thus the inmate of his hermitage, the mind of the king was ever anxious about the animal, now, wandering away, and now returning to his side, and he was unable to think of anything else. He had relinquished his kingdom, his children, all his friends, and now indulged in selfish affection for a fawn. When absent for a longer time than ordinary, he would fancy that it had been carried off by wolves, devoured by a tiger, or slain by a lion. "The earth," he would exclaim, "is embrowned by the impressions of its hoofs. What has become of the young deer, that was born for my delight? How happy I should be if he had returned from the thicket, and I felt his budding antlers rubbing against my arm. These tufts of sacred grass, of which the heads have been nibbled by his new teeth, look like pious lads chanting the Sāma-veda."[4]

इत्थं चिरगते तस्मिन् स चक्रे मानसं मुनिः।
प्रीतिप्रसन्नवदनः पार्श्वस्थे चाभवन् मृगे॥ २८॥
समाधिभङ्गस्तस्यासीत् तन्ममत्वादृतात्मनः।
सन्त्यक्तराज्यभोगर्द्धिस्वजनस्यापि भूपतेः॥ २९॥
चपलं चपले तस्मिन् दूरगं दूरगामिनि।
मृगपोतेऽभवच्चित्तं स्थैर्य्यवत्तस्य भूपतेः॥ ३०॥

Thus the Muni meditated whenever the deer was long absent from him; and contemplated him with a countenance animated with pleasure as he stood by his side. His abstraction was interrupted, the spirit of the king being engrossed by the fawn, even though he had abandoned family, wealth, and dominion. The firmness of the prince's mind became unsteady, and wandered with the wanderings of the young deer.

कालेन गच्छता सोऽथ कालञ्चक्रे महीपतिः।
पितेव सास्त्रं पुत्रेण मृगपोतेन वीक्षितः॥ ३१॥

मृगमेव तदाद्राक्षीत् त्यजन् प्राणानसावपि।
तन्मयत्वेन मैत्रेय! नान्यत् किञ्चिदचिन्तयत्॥ ३२॥

In the course of time the king became subject to its influence. He died, watched by the deer, with tears in its eyes, like a son mourning for his father; and he himself, as he expired, cast his eyes upon the animal, and thought of nothing else, being wholly occupied with one idea.

ततश्च तत्कालकृतां भावनां प्राप्य तादृशीम्।
जम्बूमार्गे महारण्ये जातो जातिस्मरो मृगः॥ ३३॥
जातिस्मरत्वादुद्विग्नः संसारस्य द्विजोत्तम!
विहाय मातरं भूयः शालग्राममुपाययौ॥ ३४॥
शुष्कैस्तृणैस्तथा पर्णैः स कुर्वन्नात्मपोषणम्।
मृगत्वहेतुभूतस्य कर्मणो निष्कृतिं ययौ॥ ३५॥
तत्र चोत्सृष्टदेहोऽसौ जज्ञे जातिस्मरो द्विजः।

In consequence of this predominant feeling at such a season, he was born again, in the Jambumārga forest,[5] as a deer, with the faculty of recollecting his former life; which recollection inspiring a distaste for the world, he left his mother, and again repaired to the holy place Śālagrāma. Subsisting there upon dry grass and leaves, he atoned for the acts which had led to his being born in such a condition; and upon his death he was next born as a Brāhmaṇa, still retaining the memory of his prior existence.

सदाचारवतां शुद्धे योगिनां प्रवरे कुले॥ ३६॥
सर्वविज्ञानसम्पन्नः सर्वशास्त्रार्थतत्त्ववित्।
अपश्यत् स च मैत्रेय! आत्मानं प्रकृतेः परम्॥ ३७॥
आत्मनोऽधिगतज्ञानो देवादीनि महामुने!
सर्वभूतान्यभेदेन स ददर्श महामतिः॥ ३८॥
न पपाठ गुरुप्रोक्तं कृतोपनयनः श्रुतिम्।
न ददर्श च कर्माणि शास्त्राणि जगृहे न च॥ ३९॥
उक्तोऽपि बहुशः किञ्चिज्जडवाक्यमभाषत।
तदप्यसंस्कारगुणं ग्राम्यवाक्योक्तिसंश्रितम्॥ ४०॥

He was born in a pious and eminent family of ascetics, who were rigid observers of devotional rites. Possessed of all true wisdom, and acquainted with the essence of all sacred writings, he beheld soul as contradistinguished from matter (Prakṛti). Imbued with knowledge of self, he beheld the gods and all other beings as in reality the same. It did not happen to him to undergo investiture with the Brahmanical thread, nor to read the Vedas with a spiritual preceptor, nor to perform ceremonies, nor to study the scriptures. Whenever spoken to, he replied incoherently and in ungramatical and unpolished speech.

अपध्वस्तवपुः सोऽपि मलिनाम्बरधृग् द्विजः।
क्लिन्नदन्तान्तरः सर्वैः परिभूतः स नागरैः॥ ४१॥
सम्मानना परां हानिं योगर्द्धेः कुरुते यतः।
जनेनावमतो योगी योगसिद्धिञ्च विन्दति॥ ४२॥
तस्माच्चरेत वै योगी सतां मार्गमदूषयन्।
जना यथावमन्येरन् गच्छेयुर्नैव सङ्गतिम्॥ ४३॥

His person was unclean, and he was clad in dirty garments. Saliva dribbled from his mouth, and he was treated with contempt by all the people. Regard for the consideration of the world is fatal to the success of devotion. The ascetic who is despised of men attains the end of the abstractions. Let therefore a holy man pursue the path of the righteous, without murmuring; and though men condemn him, avoid association with mankind.

हिरण्यगर्भवचनं विचिन्त्येत्थं महामतिः।
आत्मानं दर्शयामास जडोन्मत्ताकृतिं जने॥ ४४॥
भुङ्क्ते कुल्माषव्रीह्यादिशाकं वन्यं फलं कणान्।
यद् यदाप्नोति सुबहु तदत्ते कालसंयमम्॥ ४५॥
पितर्युपरते सोऽथ भ्रातृ-भ्रातृव्य-बान्धवैः।
कारितः क्षेत्रकर्मादि कदन्नाहारपोषितः॥ ४६॥
स तुक्षपीनावयवो जडकारी च कर्मणि।
सर्वलोकोपकरणं बभूवाहारवेतनः॥ ४७॥
तं तादृशमसंस्कारं विप्राकृतिविचेष्टितम्।
क्षत्ता पृषतराजस्य काल्यै पशुमकल्पयत्॥ ४८॥
रात्रौ तं समलङ्कृत्य वैशसस्य विधानतः।
अधिष्ठितं महाकाली ज्ञात्वा योगेश्वरं तथा॥ ४९॥
ततः खड्गं समादाय निशितं निशि सा तथा।

क्षत्तारं क्रूरकर्माणमच्छिनत् कण्ठमूलतः।
स्वपार्षदयुता देवी पपौ रुधिरमुल्वणम्॥५०॥
ततः सौवीरराजस्य प्रयातस्य महात्मनः।
विष्टिकर्ताथ मन्येत विष्टियोग्योऽयमित्यपि॥५१॥
तं तादृशं महात्मानं भस्मच्छन्नमिवानलम्।
तं तादृशमसंस्कारं विप्राकृतिविचेष्टितम्।
क्षत्ता सौवीरराजस्य विष्टियोग्यममन्यत॥५२॥

This, the counsel of Hiraṇyagarbha,[6] did the Brāhmaṇa call to mind, and hence assumed the appearance of a crazy idiot in the eyes of the world. His food was raw pulse, potherbs, wild fruit, and grains of corn. Whatever came in his way he ate, as part of a necessary, but temporary infliction[7]. Upon his father's death he was set to work in the fields by the brothers and his nephews, and fed by them with vile food; and as he was firm and stout of make, and a simpleton in outward act, he was the slave of every one that chose to employ him, receiving sustenance alone for his hire. The head servant of the king of Sauvīra, looking upon him as an indolent, untaught Brāhmaṇa, thought him a fit person to work without pay (and took him into his master's service to assist in carrying the palankin).

स राजा शिविकारूढो गन्तुं कृतमतिर्द्विज।
बभूवेक्षुमतीतीरे कपिलर्षेर्वराश्रमम्॥५३॥
श्रेयः किमत्र संसारे दुःखप्राये नृणामिति।
प्रष्टुं तं मोक्षधर्मज्ञं कपिलाख्यं महामुनिम्॥५४॥
उवाह शिविकां तस्य क्षत्तुर्वचनचोदितः।
नृणां विष्टिगृहीतानामन्येषां सोऽपि मध्यगः॥५५।
गृहीतो विष्टिना विप्रः सर्वज्ञानैकभाजनम्।
जातिस्मरोऽसौ पापस्य क्षयकाम उवाह ताम्॥५६॥
ययौ जडगतिः सोऽथ युगमात्रावलोकनः।
कुर्वन् मतिमतां श्रेष्ठस्तदन्ये त्वरितं ययुः॥५७॥
विलोक्य नृपतिः सोऽथ विषमां शिविकागतिम्।
किमेतदित्याह समं गम्यतां शिविकावहाः॥५८॥

The king having ascended his litter, on one occasion, was proceeding to the hermitage of Kapila, on the banks of the Ikṣumatī river[8], to consult the sage, to whom the virtues leading to liberation were known, what was most desirable in a world abounding with care and sorrow. Amongst those who by order of his head servant had been compelled gratuitously to carry the litter was the Brāhmaṇa, who had been equally pressed into this duty, and who, endowed with the holy universal knowledge, and remembering his former existence, bore the burden as the means of expiating the faults for which he was desirous to atone. Fixing his eyes upon the pole, he went tardily along, whilst the other bearers moved with alacrity; and the king, feeling the litter carried unevenly, called out, "Ho bearers! what is this? Keep equal pace together."

पुनस्तथैव शिबिकां विलोक्य विषमां हि सः।
नृपः किमेतदित्याह भवद्भिर्गम्यतेऽन्यथा॥५९॥
भूपतेर्वदतस्तस्य श्रुत्वेत्थं बहुशो वचः।
शिबिकावाहकाः प्रोचुरयं यातीत्यसत्वरम्॥६०॥

Still it proceeded unsteadily, and the Rājā again exclaimed, "What is this? how irregularly are you going!" When this had repeatedly occurred, the palankin-bearers at last replied to the king, "It is this man, who lags in his pace."

राजोवाच

किं श्रान्तोऽयल्पमध्वानं त्वयोढा शिबिका मम।
किमायाससहो न त्वं पीवानसि निरीक्ष्यसे॥६१॥

"How is this?" said the prince to the Brāhmaṇa, "are you weary? You have carried your burden but a little way; are you unable to bear fatigue? and yet you look robust."

ब्राह्मण उवाच

नाहं पीवान्न चैवोढा शिबिका भवतो मया।
न श्रान्तोऽस्मि न चायासः सोढव्योऽस्ति महीपते॥६२॥

The Brāhmaṇa answered and said, "It is not I who am robust, nor is it by me that your palankin is carried. I am not wearied, prince, nor am I incapable of fatigue."

राजोवाच

प्रत्यक्षं दृश्यसे पीवानद्यापि शिबिका त्वयि।
श्रमश्च भारोद्वहने भवत्येव हि देहिनाम्॥ ६३॥

The king replied, "I clearly see that you are stout, and that the palankin is borne by you; and the carriage of a burden is wearisome to all persons."

ब्राह्मण उवाच

प्रत्यक्षं भवता भूप! यद् दृष्टं मम तद्वद।
बलवानबलश्चेति वाच्यं पश्चाद् विशेषणम्॥ ६४॥
त्वयोढा शिबिका चेति त्वय्यद्यापि च संस्थिता।
मिथ्यैतदत्र तु भवाञ्छृणोतु वचनं मम॥ ६५॥
भूमौ पादयुगस्यास्था जङ्घे पादद्वये स्थिते।
ऊरू जङ्घाद्वयावस्थौ तदाधारं तथोदरम्॥ ६६॥
वक्षःस्थलं तथा बाहू स्कन्धौ चौदरसंस्थितौ।
स्कन्धाश्रितेयं शिबिका मम भारोऽत्र किंकृतः॥ ६७॥
शिबिकायां स्थितं चेदं वपुस्त्वदुपलक्षितम्।
तत्र त्वमहमप्यत्र प्रोच्यते चेदमन्यथा॥ ६८॥
अहं त्वञ्च तथान्ये च भूतैरुह्याम पार्थिव।
गुणप्रवाहपतितो भूतवर्गोऽपि यात्ययम्॥ ६९॥
कर्मवश्या गुणाश्चैते सत्त्वाद्याः पृथिवीपते!
अविद्यासञ्चितं कर्म तद्याशेषेषु जन्तुषु॥ ७०॥
आत्मा शुद्धोऽक्षरः शान्तो निर्गुणः प्रकृतेः परः।
प्रवृद्धपचयौ नास्य एकस्याखिलजन्तुषु॥ ७१॥
यदा नोपचयस्तस्य न चैवापचयो नृप!
तदा पीवानसीतीत्थं कया युक्त्या त्वयेरितम्॥ ७२॥
भू-पाद-जङ्घा-कट्युरुजठरादिषु संस्थिते।
शिबिकेयं यथा स्कन्धे तथा भारः समस्त्वया॥ ७३॥
तदान्यैर्जन्तुभिर्भूप! शिबिकोढा न केवलम्।
शैल-द्रुम-गृहोत्थोऽपि पृथिवीसम्भवोऽपि वा॥ ७४॥
यदा पुंसः पृथग्भावः प्राकृतैः कारणैर्नृप!
सोढव्यस्तु तदायासः कथं वा नृपते! मया॥ ७५॥
यद्द्रव्या शिबिका चेयं तद्द्रव्यो भूतसङ्ग्रहः।
भवतो मेऽखिलस्यास्य ममत्वेनोपबृंहितः॥ ७६॥

"First tell me," said the Brāhmaṇa , 'what it is of me that you have clearly seen[9], and then you may distinguish my properties as strong or weak. The assertion that you behold the palankin borne by me, or placed on me, is untrue. Listen, prince, to what I have to remark. The place of both the feet is the ground; the legs are supported by the feet; the thighs rest upon the legs; and the belly reposes on the thighs; the chest is supported by the belly; and the arms and shoulders are propped up by the chest; the palankin is borne upon the shoulders, and how can it be considered as my burden? This body which is seated in the palankin is defined as You; thence what is elsewhere called. This, is here distinguished as I and You and others are constructed of the elements; and the elements, following the stream of qualities, assume a bodily shape; but qualities, such as goodness and the rest, are dependant upon acts; and acts, accumulated in ignorance, influence the condition of all beings[10]. The pure, imperishable soul, tranquil, void of qualities, pre-eminent over nature (Prakṛti), is one,. without increase or diminution, in all bodies. But if it be equally exempt from increase or diminution, then with what propriety can you say to me, 'I see that you are robust?' If the palankin rests on the shoulders, and they on the body; the body on the feet, and the feet on the earth; then is the burden borne as much by you as by me[11]. When the nature of men is different, either in its essence or its cause, then may it be said that fatigue is to be undergone by me. That which is the substance of the palankin is the substance of you and me and all others, being an aggregate of elements, aggregated by individuality."

पराशर उवाच

एवमुक्त्वाभवन्मौनी स वहञ्छिबिकां द्विज!
सोऽपि राजावतीर्य्योर्व्यां तत्पादौ जगृहे त्वरन्॥ ७७॥

राजोवाच

भो भो विसृज्य शिबिकां प्रसादं कुरु मे द्विज!
कथ्यतां को भवानत्र जात्मरूपधरः स्थितः॥ ७८॥

यो भवान् यन्निमित्तं वा यदागमनकारणम्।
तत्सर्वं कथ्यतां विद्वन्! मह्यं शुश्रूषवे त्वया॥७९॥

Having thus spoken, the Brāhmaṇa was silent, and went on hearing the palankin; but the king leaped out of it, and hastened to prostrate himself at his feet; saying, "Have compassion on me, Brahman, and cast aside the palankin; and tell me who you are, thus disguised under the appearance of a fool."

ब्राह्मण उवाच

श्रूयतां कोऽहमित्येतद्वक्तुं भूप! न शक्यते।
उपभोगनिमित्तिञ्च सर्वत्र गमनक्रिया॥८०॥
सुखदुःखोपभोगौ तु तौ देहाद्युपपादकौ।
धर्माधर्मोद्भवौ भोक्तुं जन्तुर्देहादिमृच्छति॥८१॥
सर्वस्यैव हि भूपाल! जन्तोः सर्वत्र कारणम्।
धर्माधर्मौ यतः कस्मात् कारणं पृच्छ्यते त्वया॥८२॥

The Brāhmaṇa answered and said, "Hear me, Rājā. Who I am it is not possible to say : arrival at any place is for the sake of fruition; and enjoyment of pleasure, or endurance of pain, is the cause of the production of the body. A living being assumes a corporeal form to reap the results of virtue or vice. The universal cause of all living creatures is virtue or vice : why therefore inquire the cause (of my being the person I appear)."

राजोवाच

धर्माधर्मौ न सन्देहः सर्वकार्येषु कारणम्।
उपभोगनिमित्तञ्च देहाद्देहान्तरागमः॥८३॥
यत्त्वेतद् भवता प्रोक्तं कोऽहमित्येतदात्मनः।
वक्तुं न शक्यते श्रोतुं तन्ममेच्छा प्रवर्त्तते॥८४॥
योऽस्ति सोऽहमिति ब्रह्मन्! कथं वक्तुं न शक्यते।
आत्मन्येष न दोषाय शब्दोऽहमिति यो द्विज॥८५॥

The king said, "Undoubtedly virtue and vice are the causes of all existent effects, and migration into several bodies is for the purpose of receiving their consequences; but with respect to what you have asserted, that it is not possible for you to tell me who you are, that is a matter which I am desirous to hear explained. How can it be impossible, Brāhmaṇa, for any one to declare himself to be that which he is? There can be no detriment to one's-self from applying to it the word I;"

ब्राह्मण उवाच

शब्दोऽहमिति दोषाय आत्मन्येष तथैव तत्।
अनात्मन्यात्मविज्ञानं शब्दो वा भ्रान्तिलक्षणः॥८६॥
जिह्वा ब्रवीत्यहमिति दन्तोष्ठौ तालुकं नृप!
एते नाहं यतः सर्वे वाङ्निष्पादनहेतवः॥८७॥
किं हेतुभिर्वदत्येषा वागेवाहमिति स्वयम्।
तथापि वाग् नाहमेतद् वक्तुमित्थं न युज्यते॥८८॥
पिण्डः पृथग् यतः पुंसः शिरःपाण्यादिलक्षणः।
ततोऽहमिति कुत्रैतां संज्ञां राजन्! करोम्यहम्॥८९॥

The Brāhmaṇa said, "It is true that there is no wrong done to that which is one's-self by the application to it of the word I; but the term is characteristic of error, of conceiving that to be the self (or soul) which is not self or soul. The tongue articulates the word I, aided by the lips, the teeth, and the palate; and these are the origin of the expression, as they are the causes of the production of speech. If by these instruments speech is able to utter the word I, it is nevertheless improper to assert that speech itself is I.[12] The body of a man, characterized by hands, feet, and the like, is made up of various parts; to which of these can I properly apply the denomination I?

यद्यन्योऽस्ति परः कोऽपि मत्तः पार्थिवसत्तम!
तदैषोऽहमयञ्चान्यो वक्तुमेवमपीष्यते॥९०॥
यदा समस्तदेहेषु पुमानेको व्यवस्थितः।
तदा हि को भवान् कोऽहमित्येतद् विफलं वचः॥९१॥
त्वं राजा शिबिका चेयमिमे वाहाः पुरःसराः।
अयञ्च भवतो लोको न सदेतन्नृपोच्यते॥९२॥

If another being is different specifically from me, most excellent monarch, then it may be said that this is I; that is the other: but when one only soul is dispersed in all bodies, it is then idle to say, Who are you? who am I? You are a king; this is a palankin; these are the bearers; these the running footmen; this is

your retinue; yet it is unture that all these are said to bc yours.

वृक्षाद् दारु ततश्चेयं शिबिका त्वदधिष्ठिता।
किं वृक्षसंज्ञा वास्याः स्याद्दारुसंज्ञाथवा नृप॥ ९३॥
वृक्षारूढो महाराजो नायं वदति ते जनः।
न च दारुणि सर्वस्त्वां ब्रवीति शिबिकागतम्॥ ९४॥
शिबिका दारुसङ्घातो रचनास्थितिसंस्थितः।
अन्विष्यतां नृपश्रेष्ठ! तद्भेदे शिबिका त्वया॥ ९५॥
एवं छत्रशलाकानां पृथग्भागे विमृश्यताम्।
क्व यातं छत्रमित्येष न्यायस्त्वयि तथा मयि॥ ९६॥

The palankin on which you sit, is made of timber derived from a tree. What then? is it denominated either timber or a tree? People do not say that the king is perched upon a tree, nor that he is seated upon a piece of wood, when you have mounted your palankin. The vehicle is assemblage of pieces of timber, artificially joined together: judge, prince, for yourself in what the palankin differs really from the wood. Again; contemplate the sticks of the umbrella, in their separate state. Where then is the umbrella? Apply this reasoning to you and to mc[13].

पुमान् स्त्री गौरजो वाजी कुञ्जरो विहगस्तरुः।
देहेषु लोकसंज्ञेयं विज्ञेया कर्म्महेतुषु॥ ९७॥
पुमान्न देवो न नरो न पशुर्न च पादपः।
शरीराकृतिभेदास्तु भूपैते कर्मयोनयः॥ ९८॥
वस्तु राजेति यल्लोके यच्च राजभटात्मकम्।
तथान्यच्च नृपेत्थं तन्न सत्सङ्कल्पनामयम्॥ ९९॥
यत्तु कालान्तरेणापि नान्यां संज्ञामुपैति वै।
परिणामादिसम्भूतां तद्वस्तु नृप! तच्च किम्॥ १००॥
त्वं राजा सर्वलोकस्य पितुः पुत्रो रिपो रिपुः।
पत्न्याः पतिः पिता सूनो किं त्वां भूप! वदाम्यहम्॥ १०१

A man, a woman, a cow, a goat, a horse, an elephant, a bird, a tree, are names assigncd to various bodies, which are the consequences of acts. Man[14] is neither a god, nor a man, nor a brute, nor a trec; these are merc varieties of shape, the effects of acts. The thing which in the world is called a king, the servant of a king, or by any other appellation, is not a reality; it is the creature of our imaginations: for what is there is the world, that is subject to vicissitude, that does not in the course of time go by different names. You are called the monarch of the world; the son of your father; the enemy of your foes; the husband of your wife; the father of your children. What shall I dcnominate you? How are you situated?

त्वं किमेतच्छिरः किं नु ग्रीवा तव तथोदरम्।
किमु पादादिकं त्वं वा तवैतत् किं महीपते॥ १०२॥
समस्तावयवेभ्यस्त्वं पृथग् भूप! व्यवस्थितः।
कोऽहमित्यत्र निपुणो भूत्वा चिन्तय पार्थिव॥ १०३॥
एवं व्यवस्थिते तत्त्वे मयाहमिति भाषितुम्।
पृथक् करणनिष्पाद्यं शक्यते नृपते! कथम्॥ १०४॥

इति श्रीविष्णुपुराणे द्वितीयांशे त्रयोदशोऽध्यायः।

Are you the head or the belly? or arc they your? Are you the feet? or do they belong to you? You are, oh king, distinct in your nature from all your members! Now then, rightly understanding the question, think who I am; and how it is possiblc for me, after the truth is ascertaincd (of the identity of all), to recognise any distinction, or to speak of my own individuality by the expression I."

NOTES

1. One copy addresses Parāśara, Bhagavan sarvabhutesa, 'Sacred sovereign, lord of all creatures;' rather an unusual title for a sage, even though an inspired one. The other two copies begin, Samyagākhyātam. 'All has been thoroughly explained.'

2. See Bk. II. Ch. I.

3. The Mahānadī is properly a river in Orissa, but the name is applicable to any great stream, and its connexion with Śālagrāma Tirtha makes it probable that it is intended for the Gandaki or Gandaka, in which the Śālagram or Ammonite is most abundantly found. It may be here noticed that Śālagrāma is named amongst the Tīrthas in the Mahābhārata : see Bk. II. Ch. I. n.6.

4. The applicability of this simile is not explained by the commentator : it refers possibly to

the cropped or shaven heads of the religious students.

5. According to the Bhāgavata, Jambumārga is the Kālanjara mountain or Kalanjar in Bundelkhand.

6. Hiraṇyagarbha or Brahmā is named here instead of the Yoga doctine, which is sometimes ascribed to him as its author.

7. As a Kāla sanyama (कालसंयम) a state of suffering or mortification lasting only for a season; or, in the other words, bodily existence; the body being contemplated as a sore, for which food is the unguent; drink, the lotion; and dress, the bandage.

8. A river in the north of India.

9. That is, what have you discerned of me, my body, life, or soul?

10. The condition—that is, the personal individuality–of any one is the consequence of his acts; but the same living principle animates him which is common to all living things.

11. The body is not the individual; therefore it is not the individual, but the body, or eventually the earth, which bears the burden.

12. That is, speech, or any or all of the faculties or senses, is not soul.

13. The aggregate limbs and senses no more constitute the individual, than the accidental combination of certain pieces of wood makes the fabric anything else than wood: in like manner as the machine is still timber, so the body is still mere elementary matter. Again; the senses are limbs, considered separately, no more constitute the man, than each individual stick constitutes the umbrella. Whether separate or conjoined, therefore, the parts of the body are mere matter; and as matter does not make up man, they do not constitute an individual.

14. The term in this and the preceding clause is Pumān: here used generically, there specifically.

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CHAPTER 14

चतुर्द्दशोऽध्यायः

(राज्ञः सौवीरस्य प्रश्नः, भरतस्योत्तरदानञ्च)

पराशर उवाच

निशम्य तस्येति वचः परमार्थसमन्वितम्।
प्रश्रयावनतो भूत्वा तमाह नृपतिर्द्विजम्॥ १॥

Parāśara said– Having heard these remarks, full of profound truth, the king was highly pleased with the Brāhmaṇa, and respectfully thus addressed him :

राजोवाच

भगवान्! यत्त्वया प्रोक्तं परमार्थमयं वचः।
श्रुते तस्मिन् भ्रमन्तीव मनसो मम वृत्तयः॥ २॥
एतद्विवेकविज्ञानं यदशेषेषु जन्तुषु।
भवता दर्शितं विप्र! तत्परं प्रकृतेर्महत्॥ ३॥
नाहं वहामि शिबिकां न मयि स्थिता।
शरीरमन्यदस्मत्तो येनेयं शिबिका धृता॥ ४॥
गुणप्रवृत्त्या भूतानां प्रवृत्तिः कर्मचोदिता।
प्रवर्त्तन्ते गुणा ह्येते किं ममेति त्वयोदितम्॥ ५॥

King said– "What you have said is no doubt the truth; but in listening to it my mind is much disturbed. You have shown that to be discriminative wisdom which exists in all creatures, and which is the great principle that is distinct from plastic nature; but the assertions— 'I do not bear the palankin–the palankin does not rest upon me–the body, by which the vehicle is conveyed, is different from me–the conditions of elementary beings are influenced by acts, through the influence of the qualities, and the qualities are the principles of action;'– what sort of positions are these?

एतस्मिन् परमार्थज्ञ! मम श्रोत्रपथं गते।
मनो विह्वलतामेति परमार्थार्थितां गतम्॥ ६॥
पूर्वमेव महाभागं कपिलर्षिमहं द्विज!
प्रष्टुमभ्युद्यतो गत्वा श्रेयः किं त्वत्र शंस मे॥ ७॥

तदन्तरे च भवता तदेतद्वाक्यमीरितम्।
तेनैव परमार्थार्थं त्वयि चेतः प्रधावति॥ ८॥

Upon these doctrines entering into my ears, my mind, which is anxious to investigate the truth, is lost in perplexity. It was my purpose, illustrious sage, to have gone to Kapila Ṛṣi, to inquire of him what in this life was the most desirable object: but now that I have heard from you such words, my mind turns to you, to become acquainted with the great end of life.

कपिलर्षिर्भगवतः सर्वभूतस्य वै द्विज!
विष्णोरंशो जगन्मोहनाशायोर्वीमुपागतः॥ ९॥
स एव भगवान् नूनमस्माकं हितकाम्यया।
प्रत्यक्षतामत्र गतो यथैतद् भवतोच्यते॥ १०॥
तन्मह्यं प्रणताय त्वं यच्छ्रेयः परमं द्विज!
तद्वदाखिलविज्ञानजलवीच्युदधिर्भवान्॥ ११॥

The Ṛṣi Kapila is a portion of the mighty and universal Viṣṇu, who has come down upon the earth to dissipate delusion; and surely it is he who, in kindness to me, has thus manifested himself to me in all that you have said. To me, thus suppliant, then, explain what is the best of all things; for you are an ocean overflowing with the waters of divine wisdom."

ब्राह्मण उवाच

भूप! पृच्छसि किं श्रेयः परमार्थं नु पृच्छसि।
श्रेयांसि परमार्थानि अशेषाणि च भूपते॥ १२॥
देवताराधनं कृत्वा धनसम्पदमिच्छति।
पुत्रानिच्छति राज्यञ्च श्रेयस्तस्यैव तन्नृप॥ १३॥
कर्म्म यज्ञात्मकं श्रेयः स्वर्लोकफलदायि च।
श्रेयः प्रधानञ्च फले तदेवानभिसंहिते॥ १४॥
आत्मा ध्येयः सदा भूप! योगयुक्तैस्तथापरम्।
श्रेयस्तस्यैव संयोगः श्रेयो यः परमात्मना॥ १५॥
श्रेयांस्येवमनेकानि शतशोऽथ सहस्रशः।
सन्त्यत्र परमार्थस्तु तत्त्वतः श्रूयतां च मे॥ १६॥

The Brāhmaṇa replied to the king, "You, again, ask me what is the best of all things, not what is the great end of lifem[1] but there are many things which are considered best, as well as those which are the great ends (or truths) of life. To him who, by the worship of the gods, seeks for wealth, prosperity, children, or dominion, each of these is respectively best. Best is the rite or sacrifice, that is rewarded with heavenly pleasures. Best is that which yields the best recompense, although it be not solicited. Self-contemplation, ever practised by devout ascetics, is to them the best. But best of all is the identification of soul with the supreme spirit. Hundreds and thousands of conditions may be called the best; but these are not the great and true ends of life. Hear what those are.

धर्माय त्यज्यते किन्नु परमार्थो धनं यदि!
व्ययश्च क्रियते कस्मात् कामप्राप्त्युपलक्षणः॥ १७॥
पुत्रश्चेत् परमार्थः स्यात् सोऽप्यन्यस्य नरेश्वर!
परमार्थभूतः सोऽन्यस्य परमार्थो हि तत्पिता॥ १८॥
एवं न परमार्थोऽस्ति जगत्यस्मिंश्चराचरे।
परमार्थो हि कार्याणि कारणानामशेषतः॥ १९॥
राज्यादिप्राप्तिरत्रोक्ता परमार्थतया यदि।
परमार्था भवन्त्यत्र न भवन्ति च वै ततः॥ २०॥

Wealth cannot be the true end of life, for it may be relinquished through virtue, and its characteristic property is expenditure for the gratification of desire. If a son were final truth, that would be equally applicable to a different source; for the son that is to one the great end of life, becomes the father of another. Final or supreme truth, therefore, would not exist in this world, as in all these cases those objects which are so denominated are the effects of causes, and consequently are not finite. If the acquisition of sovereignty were designated by the character of being the great end of all, then finite ends would sometimes be, and sometimes cease to be.

ऋग्-यजुःसामनिष्पाद्यं यज्ञकर्म्म मतं तव।
परमार्थभूतं तत्रापि श्रूयतां गदतो मम॥ २१॥
यत्तु निष्पाद्यते कार्य्यं मृदा कारणभूतया।
तत् कारणानुगमनाज्जायते नृप! मृन्मयम्॥ २२॥
एवं विनाशिभिर्द्रव्यैः समिदाज्य-कुशादिभिः।

निष्पाद्यते क्रिया या तु सा भवित्री विनाशिनी॥ २३॥
अनाशी परमार्थस्तु प्राज्ञैभ्युपगम्यते।
तत्तु नाशि न सन्देहो नाशिद्रव्योपपादितम्॥ २४॥
तदेवाफलदं कर्म परमार्थो मतस्तव।
मुक्तिसाधनभूतत्वात् परमार्थो न साधनम्॥ २५॥
ध्यानं चैवात्मनो भूप! परमार्थार्थशब्दितम्।
भेदकारि परेभ्यस्तु परमार्थो न भेदवान्॥ २६॥
परमात्मात्मनोर्योगः परमार्थ इतीर्य्यते।
मिथ्यैतदन्यद् द्रव्यं हि नैति तद्द्रव्यतां यतः॥ २७॥
तस्माच्छ्रेयांस्यशेषाणि नृपैतानि न संशयः।
परमार्थस्तु भूपाल! सङ्क्षेपाच्छ्रूयतां मम॥ २८॥

If you suppose that the objects to be effected by sacrificial rites, performed according to the rules of the Ṛk, Yajur, and Sāma Vedas, be the great end of life, attend to what I have to say. Any effect which is produced through the causality of earth partakes of the character of its origin, and consists itself of clay; so any act performed by perishable agents, such as fuel, clarified butter, and Kuśa grass, must itself be of but temporary efficacy. The great end of life (or truth) is considered by the wise to be eternal; but it would be transient, if it were accomplished through transitory things. If you imagine that this great truth is the performance of religious acts, from which no recompense is sought, it is not so; for such acts are the means of obtaining liberation, and truth is (the end), not the means. Meditation on self, again, is said to be for the sake of supreme truth; but the object of this is to establish distinctions (between soul and body), and the great truth of all is without distinctions. Union of self with supreme spirit is said to be the great end of all; but this is false; for one substance cannot become substantially another.[2]

एको व्यापी समः शुद्धो निर्गुणः प्रकृतेः परः।
जन्मवृद्ध्यादिरहित आत्मा सर्वगतोऽव्ययः॥ २९॥
परज्ञानमयोऽसद्भिर्नामजात्यादिभिर्विभुः।
न योगवान्न युक्तोऽभून्नैव पार्थिव! योज्यते॥ ३०॥
तस्यात्मपरदेहेषु सतोऽप्येकमयं हि यत्।
विज्ञानं परमार्थोऽसौ द्वैतिनोऽतत्त्वदर्शिनः॥ ३१॥
वेणुरन्ध्रप्रभेदेन भेदः षड्जादिसंज्ञितः।
अभेदव्यापिनो वायोस्तथा तस्य महात्मनः॥ ३२॥
एकत्वं रूपभेदश्च बाह्यकर्म्मप्रवृत्तिजः।
देवादिदेवेऽपध्वस्ते नास्त्येवावरणे हि सः॥ ३३॥

इति श्रीविष्णुपुराणे द्वितीयांशे चतुर्दशोऽध्यायः।

Objects, then, which are considered most desirable are infinite. What the great end of all is, you shall, monarch, briefly learn from me. It is soul: one (in all bodies), pervading, uniform, perfect, pre-eminent over nature (Prakṛti), exempt from birth, growth, and decay, omnipresent, undecaying, made up of true knowledge, independent, and unconnected with unrealities, with name, species, and the rest, in time present, past, or to come. The knowledge that this spirit, which is essentially one, is in one's own and in all other bodies, is the great end, or true wisdom, of one who knows the unity and the true principles of things. As one diffusive air, passing through the perforations of a flute, is distinguished as the notes of the scale (Sharga and the rest), so the nature of the great spirit is single, though its forms be manifold, arising from the consequences of acts. When the difference of the investing form, as that of god or the rest, is destroyed, then there is no distinction."

NOTES

1. You ask what is Śreyas (श्रेयस्) not what is Paramārtha (परमार्थः); the first means literally 'best', 'most excellent' and is here used to denote temporary and special objects, or sources of happiness, as wealth, posterity, power &c.; the latter is the one great object or end of life, true wisdom or truth, knowledge of the real and universal nature of soul.

2. But this is to be understood as applying to the doctrines which distinguish between the vital spirit (Jīvātmā) and the supreme spirit (Paramātmā), the doctrine of the Yoga. It is here argued, that it is absurd to talk of effecting a union between the soul of man and supreme soul; for if they are distinct

essentially, they cannot combine, if they are already one and the same, it is nonsense to talk of accomplishing their union. The great end of life or truth is not to effect the union of two things, or two parts of one thing, but to know that all is unity

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CHAPTER 15

पञ्चदशोऽध्यायः

(ऋभु-निदाघसंवादः)

पराशर उवाच

इत्युक्ते मौनिनं भूयश्चिन्तयानं महीपतिम्।
प्रत्युवाचाथ विप्रोऽसावद्वैतान्तर्गतां कथाम्॥ १॥

Parāśara continued— Having terminated these remarks, the Brāhmaṇa repeated to the silent and meditating prince a tale illustrative of the doctrines of unity.

ब्राह्मण उवाच

श्रूयतां नृपशार्दूल! यद्गीतमृभुणा पुरा।
अवबोधं जनयता निदाघस्य महात्मनः॥ २॥
ऋभुर्नामाभवत् पुत्रो ब्रह्मणः परमेष्ठिनः।
विज्ञाततत्त्वसद्भावो निसर्गादेव भूपते॥ ३॥
तस्य शिष्यो निदाघोऽभूत् पुलस्त्यतनयः पुरा।
प्रादादशेषविज्ञानं स तस्मै परया मुदा॥ ४॥
अवासज्ञानतत्त्वस्य न तस्याद्वैतवासनाम्।
स ऋभुस्तर्कयामास निदाघस्य नरेश्वर॥ ५॥

Brāhmaṇa said– "Listen, prince," he proceeded, "to what was formerly uttered by Ṛbhu, imparting holy knowledge to the Brāhmaṇa Nidāgha. Ṛbhu was a son of the supreme Brahmā, who, from his innate disposition, was of a holy character, and acquainted with true wisdom. Nidāgha, the son of Pulastya, was his disciple; and to him Ṛbhu communicated willingly perfect knowledge, not doubting of his being fully confirmed in the doctrines of unity, when he had been thus instructed.

देविकायास्तटे वीरनगरं नाम वै पुरम्।
समृद्धमतिरम्यं च पुलस्त्येन निवेशितम्॥ ६॥
रम्योपवनपर्यन्ते स तस्मिन् पार्थिवोत्तम।
निदाघो नाम योगज्ञ ऋभुशिष्योऽवसत् पुरा॥ ७॥
दिव्ये वर्षसहस्रे तू समतीतेऽस्य तत्पुरम्।
जगाम स ऋभुः शिष्यं निदाघमवलोककः॥ ८॥
स तस्य वैश्वदेवान्ते द्वारालोकनगोचरे।
स्थितस्तेन गृहीतार्घ्यो निजवेश्म प्रवेशितः॥ ९॥
प्रक्षालिताङ्घ्रिपाणिं च कृतासनपरिग्रहम्।
उवाच स द्विजश्रेष्ठो भुज्यतामिति सादरम्॥ १०॥

The residence of Pulastya was at Vīranagara, a large handsome city on the banks of the Devīkā river. In a beautiful grove adjoining to the stream the pupil of Ṛbhu, Nidāgha, conversant with devotional practices, abode. When a thousand divine years had elapsed, Ṛbhu went to the city of Pulastya, to visit his disciple. Standing at the doorway, at the end of a sacrifice to the Viśvadevas, he was seen by his scholar, who hastened to present him the usual offering, or Arghya, and conducted him into the house; and when his hands and feet were washed, and he was seated, Nidāgha invited him respectfully to eat (when the following dialogue ensued):

ऋभुरुवाच

भो विप्रवर्य्य! भोक्तव्यं यदन्नं भवतो गृहे।
तत् कथ्यतां कदन्नेषु न प्रीतिः सततं मम॥ ११॥

Ṛbhu, 'Tell me, illustrious Brāhmaṇa, what food there is in your house; for I am not fond of indifferent viands.'

निदाघ उवाच

भक्त-यावक-वाट्यानामपूपानाञ्च मे गृहे।
यद् रोचते द्विजश्रेष्ठ! तत् त्वं भुङ्क्ष्व यथेच्छया॥ १२॥

"Nidāgha, 'There are cakes of meal, rice, barley, and pulse in the house; partake, venerable sir, of whichever best please you.'

ऋभुरुवाच

कर्द्दन्नानि द्विजैतानि मृष्टमन्नं प्रयच्छ मे।
संयाव-पायसादीनि द्रप्स्यफाणितवन्ति च॥ १३॥

Ṛbhu said– 'None of these do I like; give me rice boiled with sugar, wheaten cakes, and milk with curds and molasses.'

निदाघ उवाच

हे हे शालिनि मद्गेहे यत् किञ्चिदतिशोभनम्।
भक्ष्योपसाधनं मृष्टं तेनास्यान्नं प्रसाधय॥ १४॥

Nidāgha said– 'Ho dame, be quick and prepare whatever is most delicate and sweet in the house, to feed our guest.'

ब्राह्मण उवाच

इत्युक्ता तेन सा पत्नी मृष्टमन्नं द्विजस्य यत्।
प्रसाधितवती तद् वै भर्तुर्वचनगौरवात्॥ १५॥
तं भुक्तवन्तमिच्छातो मृष्टमन्नं महामुनिम्।
निदाघः प्राह भूपाल! प्रश्रयावनतः स्थितः॥ १६॥

Having thus spoken, the wife of Nidāgha, in obedience to her husband's commands, prepared sweet and savoury food, and set it before the Brāhmaṇa; and Nidāgha, having stood before him until he had eaten of the meal which he had desired, thus reverentially addressed him :

निदाघ उवाच

अपि ते परमा तृप्तिरुत्पन्ना तुष्टिरेव च।
अपि ते मानसं स्वस्थमाहारेण कृतं द्विज॥ १७॥
क्व निवासो भवान् विप्र! क्व च गन्तुं समुद्यतः।
आगमन्यते च भवता यतस्तच्च द्विजोच्यताम्॥ १८॥

Nidāgha said– 'Have you eaten sufficiently, and with pleasure, great Brāhmaṇa? and has your mind received contentment from your food? Where is your present residence? whither do you purpose going? and whence, holy sir, have you now come?

ऋभुरुवाच

क्षुद् यस्य तस्य भुक्तेऽन्ने तृप्तिर्ब्राह्मण! जायते।
न मे क्षुन्नाभवत् तृप्तिः कस्मान्मां परिपृच्छसि॥ १९॥
वह्निना पार्थिवे धातौ क्षयिते क्षुत्समुद्भवः।
भवत्यम्भसि च क्षीणे नृणां तृडपि जायते॥ २०॥
क्षुत्तृषौ देहधर्माख्ये न ममैते यतो द्विज।
ततः क्षुत्सम्भवाभावात् तृप्तिरस्त्येव मे सदा॥ २१॥
मनसः स्वस्थता तुष्टिश्चित्तधर्माविमौ द्विज।
चेतसो यस्य तत् पृच्छ पुमानेभिर्न युज्यते॥ २२॥
क्व निवासस्तवेत्युक्तं क्व गन्तासि स यत् त्वया।
कुतश्चागम्यते तत्र त्रितयेऽपि निबोध मे॥ २३॥
पुमान् सर्वगतो व्यापी आकाशवदयं यतः।
कुतः कुत्र क्व गन्तासीत्येतदप्यर्थवत् कथम्॥ २४॥

Ṛbhu said– 'A hungry man, Brāhmaṇa, must needs be satisfied when he has finished his meal. Why should you inquire if my hunger has been appeased? When the earthy element is parched by fire, then hunger is engendered; and thirst is produced when the moisture of the body has been absorbed (by internal or digestive heat). Hunger and thirst are the functions of te body, and satisfaction must always be afforded me by that by which they are removed; for when hunger is no longer sensible, pleasure and contentment of mind are faculties of the intellect : ask their condition of the mind then, for man is not affected by them. For your three other questions, Where I dwell? Whither I go? and Whence I come? hear this reply. Man (the soul of man) goes every where, and penetrates every where, like the either; and is it rational to inquire where it is? or whence or whither you go.

नाहं गन्ता न चागन्ता नैकदेशनिकेतनः।
त्वं चान्ये च न च त्वं त्वं नान्ये नैवाहमप्यहम्॥ २५॥
मृष्टं न मृष्टमप्येषा जिज्ञासा मे कृता तव।
किं वक्ष्यसीति तत्रापि श्रूयतां द्विजसत्तम॥ २६॥
किमस्वाद्वथवा मृष्टं भुञ्जतोऽन्नं द्विजोत्तम!
मृष्टमेव यदामृष्टं तदैवोद्वेगकारकम्॥ २७॥
अमृष्टं जायते मृष्टं मृष्टादुद्विजते जनः।
आदिमध्यावसानेषु किमन्नं रुचिकारकम्॥ २८॥

I neither am going nor coming, nor is my dwelling in any one place; nor are you, thou; nor are others, others; nor am I, I. If you wonder what reply I should make to your inquiry why I made any distinction between

sweetened and unsweetened food, you shall hear my explanation. What is there that is really sweet or not sweet, to one eating a meal? That which is sweet, is no longer so when it occasions the sense of repletion; and that which is not sweet, becomes sweet when a man (being very hungry) fancies that it is so. What food is there that first, middle, and last is equally grateful.

मृन्मयं हि गृहं यद्वन्मृदा लिप्तं स्थिरं भवेत्।
पार्थिवोऽयं तथा देहः पार्थिवैः परमाणुभिः॥ २९॥
यव-गोधूम-मुद्गादि घृतं तैलं पयो दधि।
गुडं फलादीनि तथा पार्थिवाः परमाणवः॥ ३०॥
तदेतद् भवता ज्ञात्वा मृष्टामृष्टविचारि यत्।
तन्मनः समतालम्बि कार्यं साम्यं हि मुक्तये॥ ३१॥

As a house built of clay is stregthened by fresh plaster, so is this earthly body supported by earthly particles; and barley, wheat, pulse, butter, oil, milk, curds, treacle, fruits, and the like, are composed of atoms of earth. This therefore is to be understood by you, that the mind which properly judges of what is or is not sweet is impressed with the notion of identity, and that this effect of identity tends to liberation.

ब्राह्मण उवाच

इत्याकर्ण्य वचस्तस्य परमार्थाश्रितं नृप।
प्रणिपत्य महाभागो निदाघो वाक्यमब्रवीत्॥ ३२॥

निदाघ उवाच

प्रसीद मद्धितार्थाय कथ्यतां यस्त्वमागतः।
नष्टो मोहस्तवाकर्ण्य वचांस्येतानि मे द्विज॥ ३३॥

"Having heard these words, conveying the substance of ultimate truth, Nidāgha fell at the feet of his visitor, and said, 'Show favour to me, illustrious Brāhmaṇa, and tell me who it is that for my good has come hither, and by whose words the infatuation of my mind is dissipated.'

ऋभुरुवाच

ऋभुरस्मि तवाचार्यः प्रज्ञादानाय ते द्विज।
इहागतोऽहं यास्यामि परमार्थस्तवोदितः॥ ३४॥
एवमेकमिदं विद्धि न भेदि सकलं जगत्।
वासुदेवाभिधेयस्य स्वरूपं परमात्मनः॥ ३५॥

To this, Ṛbhu answered, 'I am Ṛbhu, your preceptor, come hither to communicate to you true wisdom; and having declared to you what that is, I shall depart. Know this whole universe to be the one undivided nature of the supreme spirit, entitled Vāsudeva.'

ब्राह्मण उवाच

तथेत्युक्त्वा निदाघेन प्रणिपातपुरःसरम्।
पूजितः परया भक्त्या इच्छातः प्रययावृभुः॥ ३६॥

इति श्रीविष्णुपुराणे द्वितीयांशे पञ्चदशोऽध्यायः।

Thus having spoken, and receiving the prostrate homage of Nidāgha, rendered with fervent faith, Ṛbhu went his way.

***

CHAPTER 16

षोडशोऽध्यायः

(निदाघसमीपे ऋभोः पुनर्गमनम्, आत्मतत्त्वोपदेशश्च)

ब्राह्मण उवाच

ऋभुर्वर्षसहस्रे तु समतीते नरेश्वर।
निदाघज्ञानदानाय तदेव नगरं ययौ॥ १॥
नगरस्य बहिः सोऽथ निदाघं ददृशे मुनिः।
महाबलपरीवारे पुरं विशति पार्थिवे॥ २॥
दूरे स्थितं महाभागं जनसम्मर्द्दवर्ज्जकम्।
क्षुत्क्षामकण्ठमायान्तमरण्यात् ससमित्कुशम्॥ ३॥
दृष्ट्वा निदाघं स ऋभुरुपगम्याभिवाद्य च।
उवाच कस्मादेकान्ते स्थीयते भवता द्विज॥ ४॥

"After the expiration of another thousand years, Ṛbhu again repaired to the city where Nidāgha dwelt, to instruct him farther in true wisdom. When he arrived near the town, he beheld a prince entering into it, with a splendid retinue; and his pupil Nidāgha standing afar off, avoiding the crow; his throat shrivelled with starvation, and bearing from the thicket fuel and holy grass. Ṛbhu

approached him, and saluting him reverentially (as if he was a stranger) demanded why he was standing in such a retired spot.

निदाघ उवाच

भो विप्र! जनसम्मर्द्दो महानेष जनेश्वरे।
प्रविविक्षौ पुरं रम्यं तेनात्र स्थीयते मया॥५॥

Nidāgha replied, 'There is a great crowd of people attending the entrance of the king into the town, and I am staying here to avoid it.'.

ऋभुरुवाच

नराधिपोऽत्र कतमः कतमश्चेतरो जनः।
कथ्यतां मे द्विजश्रेष्ठ! त्वमभिज्ञो मतो मम॥६॥

'Tell me, excellent Brāhmaṇa,' said Ṛbhu, 'for I believe that you are wise, which is here the king, and which is anyother man.'.

निदाघ उवाच

योऽयं गजेन्द्रमुन्मत्तमद्रिशृङ्गसमुच्छ्रितम्।
अधिरूढो नरेन्द्रोऽयं परलोकस्तथेतरः॥७॥

'The king,' answered Nidāgha, 'is he who is seated on the fierce and stately elephant, vast as a mountain peak; the others are his attendants.'

ऋभुरुवाच

एतौ हि गज-राजानौ युगपद् दर्शितौ मम।
भवता न विशेषेण पृथक्चिह्नोपलक्षणौ॥८॥
तत् कथ्यतां महाभाग! विशेषो भवतानयोः।
ज्ञातुमिच्छाम्यहं कोऽत्र गजः को वा नगाधिपः॥९॥

'You have shown me,' observed Ṛbhu, 'at one moment the elephant and the king, without noticing any peculiar characteristic by which they may be distinguished. Tell me, venerable sir, is there any difference between them? for I am desirous to know which is here the elephant, which is the king.'

निदाघ उवाच

गजो योऽयमधो ब्रह्मन्! उपर्य्यस्यैष भूपतिः।
वाह्य-वाहकसम्बन्धं को न जानाति वै द्विज॥१०॥

'The elephant,' answered Nidāgha, 'is underneath; the king is above him. Who is not aware, Brāhmaṇa, of the relation between that which bears and that which is borne?'

ऋभुरुवाच

जानाम्यहं यथा ब्रह्मंस्तथा मामवबोधय।
अधःशब्दनिगद्यं किं किञ्चोर्द्ध्वमभिधीयते॥११॥

To this Ṛbhu rejoined, 'Still explain to me, according to what I know of it, this matter: what is it that is meant by the word underneath, and what is it that is termed above?' As soon as he had uttered this,

ब्राह्मण उवाच

इत्युक्तः सहसारुह्य निदाघः प्राह तं ऋभुम्।
श्रूयतां कथयाम्येष यन्मां त्वं परिपृच्छसि॥१२॥
उपर्य्यहं यथा राजा त्वमधः कुञ्जरो यथा।
अवबोधाय ते ब्रह्मन्! दृष्टान्तो दर्शितो मया॥१३॥

Brāhmaṇa said– Nidāgha jumped upon Ṛbhu, and said, 'Here is my answer to the question you have asked: I am above, like the Rājā; you are underneath, like the elephant. This example, Brāhmaṇa, is intended for your information.'

ऋभुरुवाच

त्वं राजेव द्विजश्रेष्ठ! स्थितोऽहं गजवद् यदि।
तदेतत् त्वं समाचक्ष्व कतमस्त्वमहं तथा॥१४॥

'Very well,' said Ṛbhu, 'you, it seems, are as it were the Rājā, and I am like the elephant; but come now do you tell me which of us two is you; which is I.'

ब्राह्मण उवाच

इत्युक्तः सत्वरं तस्य प्रगृह्य चरणावुभौ।
निदाघः प्राह भगवानाचार्य्यस्त्वमृभुर्ध्रुवम्॥१५॥
नान्यस्याद्वैतसंस्कारसंस्कृतं मानसं तथा।
यथाचार्य्यस्य तेन त्वां मन्ये प्राप्तमहं गुरुम्॥१६॥
तवोपदेशदानाय पूर्व्वशुश्रूषणादृतः।
गुरुस्तेऽहमृभुर्नाम्ना निदाघ! समुपागतः॥१७॥
तदेतदुपदिष्टं ते सङ्क्षेपेण महामते।
परमार्थसारभूतं यदद्वैतमशेषतः॥१८॥

Brāhmaṇa said– "When Nidāgha heard these words, he immediately fell at the feet of the stranger, and said, 'Of a surety you are my saintly preeeptor Ṛbhu; the mind of no other person is so fully imbued with the doetrines of unity as that of my teaeher, and hence I know that you are he." To this Ṛbhu repled, 'I am your preeeptor, by name Ṛbhu, who, pleased with the dutiful attention he has reeeived, has come to Nidāgha to give him instruetion: for this purpose have I briefly intimated to you divine truth, the essenee of whieh is the non-duality of all.'

ब्राह्मण उवाच

एवमुक्त्वा ययौ विद्वान् निदाघं स ऋभुर्गुरुः।
निदाघोऽप्युपदेशेन तेनाद्वैतपरोऽभवत्॥ १९॥
सर्वभूतान्यभेदेन ददृशे स तदात्मनः।
यथा ब्रह्मपरो मुक्तिमवाप परमां द्विज॥ २०॥
तथा त्वमपि धर्मज्ञ! तुल्यात्मरिपुबान्धवः।
भव सर्वगतं जानन्नात्मानमवनीपते॥ २१॥
सितनीलादिभेदेन यथैकः दृश्यते नभः।
भ्रान्तिदृष्टिभिरात्मापि तथैकं सन् पृथक् पृथक्॥ २२॥

Having thus spoken to Nidāgha, the Brāhmaṇa Ṛbhu went away, leaving his diseiple profoundly impressed, by his instruetions, with belief in unity. He beheld all beings theneeforth as the same with himself, and, perfect in holy knowledge, obtained final liberation. "In like manner do you, oh king, who knows what duty is, regarding equally friend or foe, consider yourself as one with all that exists in the world. Even as the same sky is apparently diversified as white or blue, so Soul, whieh is in truth but one, appears to erroneous vision distinet in different persons.

एकः समस्तं यदिहास्ति किञ्चित्
तदच्युतो नास्ति परं ततोन्यत्।
सोऽहं स च त्वं स च सर्वमेत-
दात्मस्वरूपं त्यज भेदमोहम्॥ २३॥

That One, whieh here is all things, is Aehyuta (Viṣṇu); than whom there is none other. He is I; he is thou; he is all: this universe is his form. Abandon the error of distinction."

पराशर उवाच

इतीरितस्तेन स राजवर्य्य-
स्तत्याज भेदं परमार्थदृष्टिः।
स चापि जातिस्मरणाप्तबोध-
स्तत्रैव जन्मन्यपवर्गमाप॥ २४॥
इति भरत-नरेन्द्रसारवत्तं
कथयति यश्च शृणोति भक्तियुक्तः।
स विमलमतिरेति नात्मकोहं
भवति च संसरणेषु मुक्तियोग्यः॥ २५॥
इति श्रीविष्णुपुराणे द्वितीयांशे षोडशोऽध्यायः।

Parāśara resumed– The king, being thus instrueted, opened his eyes to truth, and abandoned the notion of distinct existenee: whilst the Brāhmaṇa, who, through the reeollection of his former lives, had acquired perfeet knowledge, obtained now exemption from future birth. Whoever narrates or listens to the lessons ineulcated in the dialogue between Bharata and the king, has his mind enlightened, mistakes not the nature of individuality, and the eourse of his migrations becomes fitted for ultimate emancipation.[1]

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NOTES

1. This legend is a good speeimen of a sectarial graft upon a Paurāṇik stem. It is in a great measure peculiar to the Viṣṇu P., as although it occurs also in the Bhāgavata, it is narrated there in a much more concise manner, and in a strain that looks like an abridgment of our next.

END OF THE SECOND BOOK

THE VIṢṆU-PURĀṆAM
BOOK III
तृतीयांशः

CHAPTER 1
प्रथमोऽध्यायः
(मन्वन्तरविवरणम्)

मैत्रेय उवाच

कथिता गुरुणा सम्यग् भूसमुद्रादिसंस्थितिः।
सूर्यादीनाञ्च संस्थानं ज्योतिषामपि विस्तरात्॥ १॥
देवादीनां तथा सृष्टिर्ऋषीणामपि वर्णिता।
चातुर्वर्ण्यस्य चोत्पत्तिस्तिर्य्यग्योनिगतस्य च॥ २॥
ध्रुवप्रह्लादचरितं विस्तराच्च त्वयोदितम्।
मन्वन्तराण्यशेषाणि श्रोतुमिच्छाम्यनुक्रमात्॥ ३॥
मन्वन्तराधिपांश्चैव शक्रदेवपुरोगमान्।
भवता कथितानेतान् श्रोतुमिच्छाम्यहं गुरो॥ ४॥

Maitreya said–The disposition of the earth and of the ocean and the system of the sun and the planets, the creation of the gods and the rest, the origin of the Ṛṣis, the generation of the four castes, the production of brute creatures and the narratives of Dhruva and Prahlāda, have been fully related by you, my venerable preceptor. I am now desirous to hear from you the series of all the Manvantaras, as well as an account of those who preside over the respective periods, with Śakra, the king of the gods, at their head.

पराशर उवाच

अतीतानागतानीह यानि मन्वन्तराणि वै।
तान्यहं भवते सम्यक् कथयामि यथाक्रमम्॥ ५॥

Parāśara replied– I will repeat to you, Maitreya, in their order, the different Manvantaras; those which are past and those which are to come.

स्वायम्भुवो मनुः पूर्वो मनुः स्वारोचिषस्तथा।
उत्तमस्तामसश्चैव रैवतश्चाक्षुषस्तथा॥ ६॥
षडैते मनवोऽतीताः साम्प्रतन्तु रवेः सुतः।
वैवस्वतोऽयं यस्यैतत् सप्तमं वर्ततेऽन्तरम्॥ ७॥

The first Manu was Svāyambhuva, then came Svārocisa, then Auttami, then Tāmasa, then Raivata, then Cākṣuṣa: these six Manus have passed away. The Manu who presides over the seventh Manvantara, which is the present period, is Vaivasvata, the son of the sun.

स्वायम्भुवन्तु कथितं कल्पादावन्तरं मया।
दैवाः सप्तर्षयश्चैव यथावत् कथिता मया॥ ८॥
अत ऊर्द्ध्वं प्रवक्ष्यामि मनोः स्वारोचिषस्य तु।
मन्वन्तराधिपान् सम्यग् देवर्षींस्तत्सुतांस्तथा॥ ९॥
पारावताः सतुषिता देवाः स्वारोचिषेऽन्तरे।
विपश्चिच्चैव देवेन्द्रो मैत्रेयासीन्महाबलः॥ १०॥
ऊर्ज्जः स्तम्बस्तथा प्राणो दत्तोलिर्ऋषभस्तथा।
निश्चरश्चोर्वरीवांश्च तत्र सप्तर्षयोऽभवन्॥ ११॥
चैत्र-किम्पुरुषाद्याश्च सुताः स्वारोचिषस्य तु।
द्वितीयमेतत् कथितमन्तरं शृणु चोत्तमम्॥ १२॥

The period of Svāyambhuva Manu, in the beginning of the Kalpa, has already been described by me, together with the gods, Ṛṣis and other personages, who then flourished.[1] I will now, therefore, enumerate the presiding gods, Ṛṣis and sons of the Manu, in the Manvantara of Svāroeiṣa.[2] The deities of this period (or the second Manvantara) were the classes called Pārāvatas and Tuṣitas[3]; and the king of the gods was the mighty Vipaścit. The seven Ṛṣis[4] were Ūrja, Stambha, Prāṇa, Dattoli, Ṛṣabha, Niścara and Arvarīvat; and Caitra, Kiṁpuruṣa and others, were the Manu's sons.[5]

तृतीये त्वन्तरे ब्रह्मन्! औत्तमिर्नाम यो मनुः।
सुशान्तिर्नाम देवेन्द्रो मैत्रेयासीत् सुरेश्वरः॥ १३॥

सुधामानस्तथा सत्याः शिवाश्चासन् प्रतर्दनाः।
वशवर्तिनश्च पञ्चैते गणा द्वादशकाः स्मृताः॥ १४॥
वसिष्ठतनयास्तत्र सप्त सप्तर्षयोऽभवन्।
अजः परशुदिव्याद्यास्तस्योत्तमिमनोः सुताः॥ १५॥

In the third period or Manvantara of Auttami,[6] Suśānti was the Indra, the king of the gods; the orders of whom were the Sudhāmas, Satyas, Śivas. Pradarśanas and Vasavartis[7]; each of the five orders consisting of twelve divinities. The seven sons of Vasiṣṭ ha were the seven Ṛṣis[8]; and Aja, Paraśu, Divya and others, were the sons of the Manu.[9]

तामसस्यान्तरे देवाः सुरूपा हरयस्तथा।
सत्याश्च सुधियश्चैव सप्तविंशतिका गणाः॥ १६॥
शिबिरिन्द्रस्तथा चासीच्छतयज्ञोपलक्षणः।
सप्तर्षयश्च ये तेषां तत्र नामानि मे शृणु॥ १७॥
ज्योतिर्धामा पृथुः काव्यश्चैत्रोऽग्निर्वनकस्तथा।
पीवरश्चर्षयो ह्येते सप्त तत्रापि चान्तरे॥ १८॥
नरः ख्यातिः शान्तहयो जानुजङ्घादयस्तथा।
पुत्रास्तु तामसस्यासन् राजानः सुमहाबलाः॥ १९॥

The Surūpas, Haris, Satyas and Sudhīs[10] were the elasses of gods, each eomprising twenty-seven, in the period of Tāmasa, the fourth Manu.[11] Śibi was the Indra, also designated by his performanee of a hundred sacrifices (or named Śatakratu). The seven Ṛṣ is were Jyotirdhāma, Pṛthu, Kāvya, Caitra, Agni, Vanaka and Pīvara.[12] The sons of Tāmasa were the mighty kings Nara, Khyāti, Sāntahaya, Jénujaṅgha and others.[13]

पञ्चमे चापि मैत्रेय! रैवतो नाम नामतः।
मनुर्विभुश्च तत्रेन्द्रो देवांश्चैवान्तरे शृणु॥ २०॥
अमिताभा भूतरजोवैकुण्ठाः ससुमेधसः।
एते देवगणास्तत्र चदुर्दश चतुर्दश॥ २१॥
हिरण्यरोमा देवश्रीरूर्द्धबाहुस्तथापरः।
वेदबाहुः सुधामा च पर्जन्यश्च महामुनिः।
एते सप्तर्षयो विप्र! तत्रासन् रैवतेऽन्तरे॥ २२॥
बलबन्धुः सुसम्भारुः सत्यकाद्याश्च तत्सुताः।
नरेन्द्राः सुमहावीर्या बभूवुर्मुनिसत्तम॥ २३॥

In the fifth interval the Manu was Raivata[14]: the Indra was Vibhu: the classcs of gods, consisting of fourteen each, were the Amitābhas, Abhūtarajasas, Vaikuṇṭhas and Sumedhasas[15]: the seven Ṛṣis were Hiraṇyaromā, Vedasrī, Urddhabāhu, Vedabāhu, Sudhāman, Parjanya and Mahāmuni[16]: the sons of Raivata were Balabandhu, Susambhāvya, Satyaka and other valiant kings.

स्वारोचिषश्चौत्तमिश्च तामसो रैवतस्तथा।
प्रियव्रतान्वया ह्येते चत्वारो मनवस्तथा॥ २४॥
विष्णुमाराध्य तपसा स राजर्षिः प्रियव्रतः।
मन्वन्तराधिपानेतान् लब्धवानात्मवंशजान्॥ २५॥

Thesc four Manus, Svāroeiṣa, Auttamī, Tāmasa and Raivata, were all descended from Priyavrata, who, in eonsequence of propitiating Viṣṇu by his devotions, obtained these rulers of the Manvantaras for his posterity.

षष्ठे मन्वन्तरे चासीच्चाक्षुषाख्यस्तथा मनुः।
मनोजवस्तथैवेन्द्रो देवानपि निबोध मे॥ २६॥
आद्याः प्रसूता भव्याश्च पृथुगाश्च दिवौकसः।
महानुभावा लेखाश्च पञ्चैतेऽप्यष्टका गणाः॥ २७॥
सुमेधा विरजाश्चैव हविष्मानुत्तमो मधुः।
अतिनामा सहिष्णुश्च सप्तासन्निति चर्षयः॥ २८॥
ऊरुः पुरुः शतद्युम्नप्रमुखाः सुमहाबलाः।
चाक्षुषस्य मनोः पुत्राः पृथिवीपतयोऽभवन्॥ २९॥

Cākṣuṣa was the Manu of the sixth period[17]: in which the Indra was Manojava: the five classes of gods were the Ādyas, Prastūtas, Bhavyas, Pṛthugas and the magnanimous Lekhas, eight of each[18]: Sumedhas, Virajas, Haviṣmat, Uttama, Madhu, Abhināman and Sahiṣṇu were the seven sages[19]: the kings of the earth, the sons of Cakṣuṣa, were the powerful Uru, Puru, Satadyumna and others.

विवस्वतः सुतो विप्र! श्राद्धदेवो महाद्युतिः।
मनुः संवर्त्तते धीमान् साम्प्रतं सप्तमेऽन्तरे॥ ३०॥
आदित्य-वसु-रुद्राद्या देवाश्चात्र महामुने!
पुरन्दरस्तथैवात्र मैत्रेय! त्रिदशेश्वरः॥ ३१॥
वसिष्ठः काश्यपोऽथात्रिर्जमदग्निः सगौतमः।

विश्वामित्रो भरद्वाजः सप्त सप्तर्षयोऽभवन्॥ ३२॥
इक्ष्वाकुश्चैव नाभागो धृष्टः शर्यातिरेव च।
नरिष्यन्तश्च विख्यातो नाभ उद्दिष्ट एव च॥ ३३॥
करूशश्च पृषध्रश्च वसुमान् लोकविश्रुतः।
मनोर्वैवस्वतस्यैते नव पुत्राश्च धार्मिकाः॥ ३४॥

The Manu of the present period is the wise lord of obsequies, the illustrious offspring of the sun: the deities are the Ādityas, Vasus and Rudras; their sovereign is Purandara: Vasiṣṭha, Kaśyapa, Atri, Jamadagni, Gautama, Viśvāmitra and Bharadvāja are the seven Ṛṣis: and the nine pious sons of Vaivasvata Manu are the kings Ikṣvāku, Nābhāga, Dhṛṣṭa, Sanyāti, Nariśyanta, Nābhanidiṣṭa, Karūśa, Priṣadhra and the celebrated Vasumat.[20]

विष्णुशक्तिरनौपम्या सत्त्वोद्रिक्ता स्थितौ स्थिता।
मन्वन्तरेष्वशेषेषु देवत्वेनाधितिष्ठति॥ ३५॥
अंशेन तस्य जज्ञेऽसौ यज्ञः स्वायम्भुवेऽन्तरे।
आकूत्यां मानसो देव उत्पन्नः प्रथयेऽन्तरे॥ ३६॥
ततः पुनः स वै देवः प्राप्ते स्वारोचिषेऽन्तरे।
तुषितायां समुत्पन्नो ह्यजितस्तुषितैः सह॥ ३७॥
औत्तमे त्वन्तरे चैव तुषितस्तु पुनः स वै।
सत्यायामभवत् सत्यः सत्यैः सह सुरोत्तमैः॥ ३८॥
तामसस्यान्तरे चैव सम्प्राप्ते पुनरेव हि।
हर्य्यायां हरिभिः सार्धं हरिरेव बभूव ह॥ ३९॥
रैवतेऽप्यन्तरे देवः सम्भूत्यां मानसोऽभवत्।
सम्भूतो रैवतैः सार्द्धं देवैर्देववरो हरिः॥ ४०॥
चाक्षुषे चान्तरे देवो वैकुण्ठः पुरुषोत्तमः!
विकुण्ठायामसौ जज्ञे वैकुण्ठैर्दैवतैः सह॥ ४१॥
मन्वन्तरे तु सम्प्राप्ते तथा वैवस्वते द्विज!
वामनः कश्यपाद् विष्णुरदित्यां सम्बभूव ह॥ ४२॥
त्रिभिः क्रमैरिमाँल्लोकाञ्जित्वा येन महात्मना।
पुरन्दराय त्रैलोक्यं दत्तं निहतकण्टकम्॥ ४३॥

The unequalled energy of Viṣṇu combining with the quality of goodness and effecting the preservation of created things, presides over all the Manvantaras in the form of a divinity. Of a portion of that divinity Yajña was born in the Svāyambhuva Manvantara, the will-begotten progeny of Ākūtī.[21] When the Svārociṣa Manvantara had arrived, that divine Yajña was born as Ajita, along with the Tuṣita gods, the sons of Tuṣitā. In the third Manvantara, Tuṣita was again born of Satya, as Satya, along with the class of deities so denominated. In the next period, Satya became Hari, along with the Haris, the children of Hari. The excellent Hari was again born in the Raivata Manvantara, of Sambhūti, as Mānasa, along with the gods called Abhūtarajasas. In the next period, Viṣṇu was born of Vikuṇṭhī, as Vaikuṇṭha. In the present Manvantara, Viṣṇu was again born as Vāmana, the son of Kaśyapa by Aditi. With three paces he subdued the worlds and gave them, freed from all embarrassment, to Purandara.[22]

इत्येतास्तनवस्तस्य सप्तमन्वन्तरेषु वै।
सप्ताथवाभवन् विप्र! याभिः संवर्द्धिताः प्रजाः॥ ४४॥
यस्माद् विश्वमिदं सर्वं तस्य शक्त्या महात्मनः।
तस्माद् स प्रोच्यते विष्णुर्विशेर्धातोः प्रवेशनात्॥ ४५॥
सर्वे च देवा मनवः समस्ताः
सप्तर्षयो ये मनुसूनवश्च।
इन्द्रश्च योऽयं त्रिदशेशभूतो
विष्णोरशेषास्तु विभूतयस्ताः॥ ४६॥
इति श्रीविष्णुपुराणे तृतीयांऽशे प्रथमोऽध्यायः॥ १॥

These are the seven persons by whom, in the several Manvantaras, created beings have been protected. Because this whole world has been pervaded by the energy of the deity, he is entitled Viṣṇu, from the root Viś, 'to enter' or 'pervade'; for all the gods. the Manus, the seven Ṛṣis, the sons of the Manus, the Indras the sovereigns of the gods, all are but the impersonated might of Viṣṇu.[23]

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NOTES

1. The gods were said to be the Yāmas (Bk. I. Ch. VII.); the Ṛṣis were Marīci, Aṅgiras, etc. (Bk. 1. Ch. Vll. n. 2); and the sons were Priyavrata and Uttānapāda (Bk. I. Ch. VII.). The Vāyu adds to the Yamas, the Ajitas, who share with the former. it observes, sacrificial offerings. The Matsya, Padma,

Brahma Purāṇa and Hari Vaṁśa substitute for the sons, the grandsons of Svāyambhuva, Agnidhra and the rest (Bk. II. Ch. 1).

2. This Manu, according to the legend of his birth in the Mārkaṇḍeya Purāṇa, was the son of Svārociṣa, so named from the splendour of his appearance when born and who was the son of the nymph Varuthinī by the Gandharba Kali. The text, in another place, makes him a son of Priyavrata.

3. The Vāyu gives the names of the individuals of these two classes, consisting each of twelve. It furnishes also the nomenclature of all the classes of divinities and of the sons of the Manus in each Manvantara. According to the same authority, the Tuṣitas were the sons of Kratu : the Bhāgavata calls them the sons of Tuṣitā by Vedaśiras. The divinities of each period are according to the Vāyu, those to whom offerings of the Soma juice and the like are presented collectively.

4. The Vāyu describes the Ṛṣis of each Manvantara as the sons or in some cases the descendants in. a direct line, of the seven sages, Atri, Aṅgiras, Bhṛgu, Kaśyapa, Pulaha, Pulastya and Vasiṣṭha; with some inconsistency, for Kaśyapa, at least, did not appear himself until the seventh Manvantara. In the present series Ūrja is the son of Vasiṣṭha. Stambha springs from Kaśyapa, Prāṇa from Bhṛgu, Dattoli is the son of Pulastya, Ṛṣabha descends from Aṅgiras, Niścara from Atri and Arvarīvat is the son of Pulaha. The Brahma Purāṇa and Hari Vaṁśa have a rather different list or Aurva, Stambha, Kaśyapa, Prāṇa, Bṛhaspati, Cyavana and Dattoli: but the origin of part of this difference is nothing more than an imperfect quotation from the Vāyu Purāṇa; the two first, Aurva and Stambha, being specified as the son of Vasiṣṭha and the descendant of Kaśyapa and then the parentage of the rest being omitted : to complete the seven, therefore, Kaśyapa becomes one of them. Some other errors of this nature occur in these two works and from the same cause, blundering citation of the Vāyu, which is named as their authority (एते महर्षयस्तात वायुप्रोक्ता महाव्रताः). A curious peculiarity also occurs in these mistakes. They are confined to the first eight Manvantaras. The Brahma Purāṇa omits all details of the last six and the Hari Vaṁśa inserts them fully and correctly, agreeably to the authority of the Vāyu. It looks, therefore, as if the compiler of the Hari Vaṁśa had followed the Brahma, as far as it went, right or wrong : but had bad recourse to the original Vāyu P, when the Brahma failed him. Dattoni is sometimes written Dattoli and Dattotri; and the latter appears to have been the case with the copy of the Hari Vaṁśa employed by M. Langlois, who makes one of the Ṛṣis of this Manvantara, "le penitent Atri." He is not without countenance in some such reading, for the Padma Purāṇa changes the name to Dattātreya, no doubt suggested by Datta-atri. Dattātreya, however, is the son of Atri; while the Vāyu calls the person of the text the son of Pulastya. There can be no doubt therefore of the correct reading, for the son of Pulastya is Dattoli. (Bk. I. Ch. X.)

5. The Vāyu agrees with the text in these names, adding seven others. The Bhāgavata has a different series. The Padma has four other names, Nabha, Nabhasya, Prasṛti, Bhavana. The Brahmā has ten names, including two of these and several of the names of the Ṛṣis of the tenth Manvantara. The Matsya has the four names of the Padma for the sons of the Manu and gives seven others, Havīndhra, Sukṛta, Mūrtti, Apas, Jyotir, Aya, Smṛta (the names of the Brahmā), as the seven Prajāpatis of this period and sons of Vasiṣṭha. The sons of Vasiṣṭha, however, belong to the third Manvantara and bear different appellations. There is, no doubt, some blundering here in all the books except the Vāyu and those which agree with it.

6. The name occurs Auttamī, Auttama and Uttama. The Bhāgavata and Vāyu agree with our text (Bk. III. Ch. I) in making him a descendant from Priyavrata. The Mārkaṇḍeya calls him the son of Uttama, the son of Uttānapāda : and this appears to be the correct genealogy, both from our text and the Bhāgavata.

7. The Brahma and Hari Vaṁśa have, in place of these, the Bhānus; but the Vāyu and Mārkaṇḍeya concur with the text.

8. All the authorities agree in this: but the Brahma and Hari Vaṁśa appear to furnish a different series also; or even a third, according to the French translation : '*Dans le troisieme Manvantara parurent comme Saptarchis leg fils de Vasichtha, de son nom appeles Vāsichthas, les fils de Hiraṇyagarbha et les illustres enfans d'Ourdja.*' The text is, वसिष्ठपुत्राः सप्तासन्, वासिष्ठा इति विश्रुताः।

हिरण्भगर्भस्य सुता और्ज्जनामसुतेजसः॥ The meaning of which is, 'There were (in the first Manvantara) seven celebrated sons of Vasiṣṭha, who (in the third Manvantara) were sons of Brahmā (i.e. Ṛṣis), the illustrious posterity of Urjjā. We have already seen that Urjjā was the wife of Vasiṣṭha, by whom she had seven sons, Rajas' (see Bk. I. Ch. X.), in the Svāyambhuva Manvantara; and these were born again as the Ṛṣis of the third period. The name of these persons, according to the Matsya and Padma, are however very different from those of the sons of Vasiṣṭha, given Bk. 1. Ch. X. or Kaukundihi, Kurundi, Dalaya, Saṅkha, Pravāhita, Mita and Sammita.

9. The Vāyu adds ten other names to those of the text. The Brahmā gives ten altogether different. The Bhāgavata and Padma have each a separate nomenclature.

10. Of these, the Brahma and Hari Vaṁśa notice only the Satyas : the Matsya and Padma have only Sādhyas. The Vāyu, Bhāgavata, Kūrma and Mārkaṇḍeya agree with the text.

11. He is the son of Priyavrata, according to the text, the Vāyu, etc. The Mārkaṇḍeya has a legend of his birth by a doe; and from his being begotten in dark, tempestuous weather (तमस), he derives his name.

12. Severally, according to the Vāyu, the progeny of Bhṛgu, Kaśyapa, Aṅgiras, Pulastya, Atri, Vasiṣṭha and Pulaha. There is considerable variety in some of the names. Thus the Matsya has Kavi, Pṛthu, Agni, Salpa, Dhīmat, Kapi, Akapi. The Hari Vaṁśa has Kāvya, Pṛthu, Agni, Jahnu, Dhātri, Kapivat, Akapivat. For the two last the Vāyu reads Gātra and Vanakapīvat. The son of Pulaha is in his place (Bk I. Ch. X. n. 6), Arvarivat or Vanakapīvat. Gātra is amongst the sons of Vasiṣṭha (BK. I Ch. X). The Vāyu is therefore probably most correct, although our text, in regard to these two denominations, admits of no doubt; अग्निर्वनकस्तथा। पीवरश्च।

13. The Vāyu, agree with the text; the Vāyu naming eleven, the Brahma, Matsya and Padma have a series of ten names, Sutapas, Tapomūla; of which seven are the Ṛṣis of the twelfth Manvantara.

14. Raivata, as well as his three predecessors, is regarded usually as a descendant of Priyavrata. The Mārkaṇḍeya has a long legend of his birth, as the son of king Durgama by the nymph Revatī, sprung from the constellation Revatī, whom Ritavāk, a Muni, caused to fall from heaven. Her radiance became a lake on mount Kumuda, hence called Raivataka; and from it appeared the damsel, who was brought up by Pramuca Muni. Upon the marriage of Revatī, the Muni, at her request, restored the asterism to its place in the skies.

15. The Brahma inserts of these only the Abhūtarajasas, with the remark, that 'they were of like nature (with their name) देवाश्चाभूतरजसस्तथा प्रकृतयः स्मृताः। i.e., they were exempt from the quality of passion. M. Langlois, in rendering the parallel passage of the Hari Vaṁśa. has confounded the epithet and the subject : '*dont les dieux furent les Pracritis, depourvu de colere et de passion.*' He is also at a loss what to do with the terms Pāriplava and Raibhya, in the following passage; पारिप्लवश्चरैभ्यश्च। asking, '*qu'est ce quo Pāriplava? qu'est ce que Rebhya?*' If he had the commentary at hand, these questions would have been unnecessary: they are there said to be two classes of divinities : पारिप्लवारैभ्यश्च देवतागणविशेषौ।

16. There is less variety in these names than usual. Vedabāhu is read Devabāhu; Sudhāman, Satyanetra; and Mahāmuni, Muni, Yajur, Vasiṣṭha and Yadudhra. According to the Vāyu, those of the text are respectively of the lineage of Aṅgiras, Bhṛgu, Vasiṣṭha, Pulastya, Atri, Pulaha and Kaśyapa. There is considerable variety in the names of the Manu's sons.

17. Cākṣuṣa, according to the best authorities, descended from Dhruva (see Bk. I. Ch. XIII.); but the Mārkaṇḍeya has a legend of his birth as the son of a Kṣatriya, named Anamitra; of his being exchanged at his birth for the son of Viśrānta Rājā and being brought up by the prince as his own; of his revealing the business when a man and propitiating Brahmā by his devotions; in consequence of which he became a Manu. In his former birth he was born from the eye of Brahmā : when his name, from Cakṣuṣa, 'the eye.'

18. The authorities agree as to the number, but differ as to the names : reading for Ādyas, Āryās and Āpyas: for Prastūtas, Prabhūtas and Prasūtas; for Pṛthugas, Pṛthukas and Pṛthusas; and, which is a more wide deviation, Ṛbhus for Bhavyas. M. Langlois omits the Prasūtas and inserts Divaukasas; but the latter, meaning 'divinities,' is only an epithet. The Hari Vaṁśa has, आद्याः प्रसूता ऋभवः पृथुगाश्चदिवौकसः। लखाश्च— The comment adds, दिवौकस इति सर्वेषां विशेषणं।

19. The Vāyu reads Sudhāman for the first name; Unnata for Uttama; and Abhimāna for Abhināman. The latter occurs also Abhināmin (Matsya) and Atināman (Hari Vaṁśa). The latter reads, no doubt incorrectly, Bhṛgu, Nabha and Vivasvat for Uttama, Madhu and Haviśmat. The sons of Cākṣuṣa are enumerated, Bk. I. Ch. XIII.

20. There is no great variety of nomenclature in this Manvantara. The Vāyu adds to the deities the Sādhyas, Viśvas, Maruts and gods sprung from Bhṛgu and Aṅgiras. The Bhāgavata adds the Ṛbhus : and most include the two Āśvins as a class. Of the Maruts, however, the Hari Vaṁśa remarks that they are born in every Manvantara, seven times seven (or forty-nine); that in each Manvantara four times seven or twenty-eight, obtain emancipation, but their places are filled up by persons reborn in that character. So the commentator explains the passages मन्वन्तरेषु सर्व्वेषु प्राग्दिशः सप्त सप्तकाः and मन्वन्तरे व्यतिक्रान्ते चत्वारः सप्तकाः गणाः सप्तसप्तका एकोनपंचाशत् मरुतो देवाः प्रतिमन्वन्तरे भवन्ति। Comment, तेषां मध्ये चत्वारः सप्तका अष्टाविंशतिमरुतः। Comment. It may be suspected, however, that these passages have been derived from the simple statement of the Matsya, that in all the Manvantara classes of Ṛṣis appear by seven and seven and having established a code of law and morality, depart to felicity : मन्वन्तरेषु सर्व्वेषु सप्त सप्त महर्षयः। कृत्वा धर्म्मव्यवस्थानं प्रयान्ति परमं पदं। The Vāyu has a rather different list of the seven Ṛṣis; or Vasumat, the son of Vasiṣṭha; Vatsāra, descended from Kaśyapa; Viśvāmitra, the son of Gādhi and of the Kuśika race; Jamadagni, son of Kuru, of the race of Bhṛgu; Bharadvāja, son of Bṛhaspati; Śaradvat, son of Gautama, of the family of Utatthya; and Brahmakośa or Atri, descended from Brahmā. All the other authorities agree with our text.

21. The nominal father being the patriarch Ruci. (See Bk. I. Ch. VII.)

22. There is no further account of this incarnation in the Viṣṇu Purāṇa. Fuller details occur in the Bhāgavata, Kūrma, Matsya and Vāmana Purāṇas, The first of these (b. VIII. c. 15-23) relates the penance and sacrifices of Bali, son of Virocana, by which he had overcome Indra and the gods and obtained supreme dominion over the three spheres. Viṣṇu, at the request of the deities, was born as a dwarf, Vāmana, the son of Aditi by Kaśyapa, who, applying to Bali for alms, was promised by the prince whatever he might demand, notwithstanding Śukra, the preceptor of the Daityas, apprised him whom he had to dcal with. The dwarf demanded as much space as he could step over at three steps; and upon the assent of Bali, enlarged himself to such dimensions as to stride over the three worlds. Being worshipped however by Bali and his ancestor Prahlāda, he conceded to them the sovereignty of Pātāla.

23. See the same etymology, Bk. I. ch. I. n. 7.

****

CHAPTER 2

द्वितीयोऽध्यायः

(सावर्ण्यादिमन्वन्तरकथनम्, कल्पपरिमाणञ्च)

मैत्रेय उवाच

प्रोक्तान्येतानि भवता सप्तमन्वन्तराणि वै।
भविष्याण्यपि विप्रर्षे! ममाख्यातुं त्वमर्हसि॥ १॥

Maitreya said–You have recapitulated to me, most excellent Brāhmaṇa, the particulars of the past Manvantaras; now give me some account of those which are to come.

पराशर उवाच

सूर्यस्त पत्नी संज्ञाभूत्तनया विश्वकर्मणः।
मनुर्यमो यमी चैव तद्पत्यानि वै मुने॥ २॥
असहन्ती तु सा भर्तुस्तेजश्छायां युयोज वै।
भर्त्तुः शुश्रूषणेऽरण्यं स्वयं च तपसे ययौ॥ ३॥
संज्ञेयमित्यथार्कश्च छायायामात्मजत्रयम्।
शनैश्चरं मनुञ्चान्यं तपतीञ्चाप्यजीजनत्॥ ४॥
छायासंज्ञा ददौ शापं यमाय कुपिता यदा।
तदान्येयमसौ बुद्धिरित्यासीद् यम-सूर्ययोः॥ ५॥
ततो विवस्वानाख्याते तयैवारण्यसंस्थिताम्।
समाधिदृष्ट्या ददृशे तामश्वां तपसि स्थिताम्॥ ६॥
वाजिरूपधरः सोऽथ तस्यां देवावथाश्विनौ।
जनयामास रेवन्तं रेतसोऽन्ते च भास्करः॥ ७॥
आनिन्ये च पुनः संज्ञां स्वस्थानं भगवान् रविः।
तेजसः शमनञ्चास्य विश्वकर्मा चकार ह॥ ८॥
भ्रमिमारोप्य सूर्यन्तु तस्य तेजोविशातनम्।

कृतवानष्टमं भागं न व्यशातयताव्ययम्॥ ९॥
यत् सूर्याद् वैष्णवं तेजः शातितं विश्वकर्मणा।
जाज्वल्यमानमपतत्तद् भूमौ मुनिसत्तम॥ १०॥
त्वष्टैव तेजसा तेन विष्णोश्चक्रमकल्पयत्।
त्रिशूलञ्चैव रुद्रस्य शिबिकां धनदस्य च॥ ११॥
शक्तिं गुहस्य देवानामन्येषाञ्च यदायुधम्।
तत्सर्वं तेजसा तेन विश्वकर्मा व्यवर्द्धयत्॥ १२॥

Parāśara said– Sanjñā, the daughter of Viśvakarman, was the wife of the sun and bore him three children, the Manu (Vaivasvata), Yama and the goddess Yamī (or the Yamunā river). Unable to endure the fervours of her lord, Sanjñā gave him Chāyā[1] as his handmaid and rcpaired to the forests to practise devout exercises. The sun, supposing Chāyā to be his wife Sanjñā, begot by her three other children, Śaniścara (Saturn), another Manu (Sāvarṇi) and a daughter Tapatī (the Tapti river). Chāyā, upon one occasion, being offended with Yama,[2] the son of Sanjñā, denounced an imprecation upon him and thereby revealed to Yama and to the sun that the was not in truth Sanjñā, the mother of the former. Being further informed by Chāyā that his wife had gone to the wilderness, the sun beheld her by the eye of medication engaged in austerities, in the figure of a mare (in the region of Uttara Kuru). Metamorphosing himself into a horse, he rejoined his wife and begot three other children, the two Āśvins and Revanta and then brought Sanjñā back to his own dwelling. To diminish his intensity, Viśvakarman placed the luminary on his lathe, to grind off some of his effulgence; and in this manner reduced it an eighth, for more than that was inseparable.[3] The parts of the divine Vaiṣṇava splendour, residing in the sun, that were filed off by Viśvakarman, fell blazing down upon the earth and the artist constructed of them the discus of Viṣṇu, the trident of Śiva, the weapon[4] of the god of wealth, the lance of Kārtikeya and the weapons of the other gods: all these Viśvakarman fabricated from the superfluous rays of the sun.[5]

छायासंज्ञासुतो योऽसौ द्वितीयः कथितो मनुः।
पूर्वजस्य सवर्णोऽसौ सावर्णिस्तेन चोच्यते॥ १३॥
तस्य मन्वन्तरं ह्येतत् सावर्णिकमथाष्टमम्।
तच्छृणुष्व महाभाग! भविष्यं कथयामि ते॥ १४॥
सावर्णिस्तु मनुर्योऽसौ मैत्रेय! भविता ततः।
सुतपाश्चामिताभाश्च मुख्याश्चापि तदा सुराः॥ १५॥
तेषां गणस्तु देवानामेकैको विंशकः स्मृतः।
सप्तर्षीनपि वक्ष्यामि भविष्यान् मुनिसत्तम॥ १६॥
दीप्तिमान् गालवो रामः कृपो द्रोणिस्तथा परः।
मत्पुत्रस्तु तथा व्यास ऋष्यशृङ्गश्च सप्तमः॥ १७॥
विष्णुप्रसादानघः पातालान्तरगोचरः।
विरोचनसुतस्तेषां बलिरिन्द्रो भविष्यति॥ १८॥
विरजाश्चार्वरीवांश्च निर्मोहाद्यास्तथापरे।
सावर्णेस्तु मनोः पुत्रा भविष्यन्ति नरेश्वराः॥ १९॥

The son of Chāyā, who was called also a Manu, was denominated Sāvarṇi,[6] from being of the same caste (Savarṇa) as his elder brother, the Manu Vaivasvata. He presides over the ensuing or eighth Manvantara; the particulars of which and the following, I will now relate. In the period in which Sāvarṇi shall be the Manu, the classes of the gods will be Sutapas, Amitābhas and Mukhyas; twenty-one of each. The seven Ṛṣis will be Dīptimat, Gālava, Rāma, Kṛpa, Drauṇi; my son Vyāsa will be the sixth and the seventh will be Ṛṣ yaśṛṅga.[7] The Indra will be Bali, the sinless son of Virocana, who through the favour of Viṣṇu is actually sovereign of part of Pātāla. The royal progeny of Sāvarṇi will be Virajas, Arvarīvas, Nirmoha and others.

नवमो दक्षसावर्णो मैत्रेय! भविता मनुः।
पारा मरीचिगर्भाश्च सुधर्माणस्तथा त्रिधा॥ २०॥
भविष्यन्ति तदा देवा एकैको द्वादशो गणः।
तेषामिन्द्रो महावीर्यो भविष्यत्यद् भुतो द्विज॥ २१॥
सबलो द्युतिमान् भव्यो वसुर्मेधा धृतिस्तथा।
ज्योतिष्मान् सप्तमः सत्यस्तत्रैते च महर्षयः॥ २२॥
धृतकेतुर्दीप्तिकेतुः पञ्चहस्तो निरामयः।
पृथुश्रवाद्याश्च तथा दक्षसावर्णिकात्मजाः॥ २३॥

The ninth Manu will be Dakṣa-sāvarṇi.[8] The Pāras, Marīcigarbhas and Sudharmas will be the three classes of divinities, each consisting of twelve; their powerful chief will be the Indra Adbhuta, Savana, Dyutimat, Bhavya, Vasu, Medhātithi, Jyotiṣmān and Satya will be the seven Ṛṣis. Dhṛtaketu, Dṛptiketu, Pañcahasta, Nirāmaya, Pṛthuśrava and others, will be the sons of the Manu.

दशमो ब्रह्मसावर्णिर्भविष्यति मुने! मनुः।
सुधामानो विशुद्धाश्च शतसंख्यास्तथा सुराः॥ २४॥
तेषामिन्द्रश्च भविता शान्तिर्नाम महाबलः।
सप्तर्षयो भविष्यन्ति ये तदा तान् शृणुष्व च॥ २५॥
हविष्मान् सुकृतः सत्यो ह्यपांमूर्तिस्तथापरः।
नाभागोऽप्रतिमौजाश्च सत्यकेतुस्तथैव च॥ २६॥
सुक्षेत्रश्चोत्तमौजाश्च हरिसेनादयो दश।
ब्रह्मसार्वणपुत्रास्तु रक्षिष्यन्ति वसुन्धराम्॥ २७॥

In the tenth Manvantara the Manu will be Brahmā-sāvarṇi: the gods will be the Sudhāmas, Viruddhas and Śatasankhyas: the Indra will be the mighty Śānti: the Ṛṣis will be Haviśmān, Sukṛti, Satya, Apāmmūrtti, Nābhāga, Apratīmaujas and Satyaketu: and the ten sons of the Manu will be Sukṣetra, Uttamaujas, Hariṣeṇa and others.

एकादशश्च भविता धर्मसावर्णिको मनुः।
विहङ्गमाः कामगमा निर्वाणरतयस्तथा॥ २८॥
गणास्त्वेते तदा मुख्या देवानाञ्च भविष्यताम्।
एकैकस्त्रिंशकस्तेषां गणश्चेन्द्रश्च वै वृषः॥ २९॥
निश्चरश्चाग्नितेजाश्च वपुष्मान् विष्णुरारुणिः।
हविष्माननघश्चैते भाव्याः सप्तर्षयस्तथा॥ ३०॥
सर्वगः सर्वधर्मा च देवानीकादयस्तथा।
भविष्यन्ति मनोस्तस्य तनयाः पृथिवीश्वराः॥ ३१॥

In the eleventh Manvantara the Manu will be Dharma-sāvarṇi: the principal classes of gods will be the Vihaṁgamas, Kāmagamas and Nirmānaratis, each thirty in number[9]; of whom Vṛṣa will be the Indra: the Ṛṣis will be Niścara, Agnitejas, Vapuṣman, Viṣṇu, Āruṇī, Haviṣmān and Anagha: the kings of the earth and sons of the Manu, will be Savarga, Sarvadharma, Devānīka and others.

रुद्रपुत्रस्तु सावर्णो भविता द्वादशो मनुः।
ऋतधामा च तत्रेन्द्रो भविता शृणु मे सुरान्॥ ३२॥
हरिता रोहिता देवास्तथा सुमनसो द्विज!
सुकर्माणश्च ताराश्च दशकः पञ्च वै गणाः॥ ३३॥
तपस्वी सुतपाश्चैव तपोमूर्तिस्तपोरतिः।
तपोधृतिद्युतिश्चान्यः सप्तमस्तु तपोधनः॥ ३४॥
देववानुपदेवश्च देवश्रेष्ठादयस्तथा।
मनोस्तस्य महावीर्या भविष्यन्ति सुता नृपाः॥ ३५॥

In the twelfth Manvantara the son of Rudra-sāvarṇi, will be the Manu: Ritudhāmā will be the Indra: and the Haritas, Lohitas, Sumanasas and Sukarmas will be the classes of gods, each comprising fifteen. Tapasvī, Sutapas, Tapomūrtti, Taporati, Tapodhṛti, Tapodyuti and Tapodhana will be the Ṛṣis: and Devavān, Upadeva, Devaśreṣṭha and others, will be the Manu's sons and mighty monarchs on the earth.

त्रयोदशो रौच्यनामा भविष्यति मुने! मनुः।
सुत्रामाणः सुधर्माणः सुकर्माणस्तथापराः॥ ३६
त्रयस्त्रिंशद्विभेदास्ते देवानां ये तु वै गणाः।
दिवस्पतिर्महावीर्यस्तेषामिन्द्रो भविष्यति॥ ३७॥
निर्मोहस्तत्त्वदर्शी च निष्प्रकम्प्यो निरुत्सुकः।
धृतिमानव्ययश्चान्यः सप्तमः सुतपा मुनिः॥ ३८॥
सप्तर्षयस्त्विमे तस्य पुत्रानपि निबोध मे।
चित्रसेनविचित्राद्या भविष्यन्ति महीक्षितः॥ ३९॥

In the thirteenth Manvantara the Manu will be Raucya[10]: (he classes of gods, thirty-three in each, will be the Sudhāmans, Sudharmans and Sukarmans; their Indra will be Divaspati: the Ṛṣis will be Nirmoha, Tatvadarśin, Niṣ prakampa, Nirutsuka, Dhṛtimat, Avyaya and Sutapas: and Citrasena, Vicitra and others, will be the kings.

भौत्सश्चतुर्दशश्चात्र मैत्रेय! भविता मनुः।
शुचिरिन्द्रः सुरगणास्तत्र पञ्च शृणुष्व तान्॥ ४०॥
चाक्षुषाश्च पवित्राश्च कनिष्ठा भ्राजिकास्तथा।
वचोवृद्धाश्च वै देवाः सप्तर्षीनपि मे शृणु॥ ४१॥

अग्निबाहुः शुचिः शुक्रो मागधोऽग्निध्र एव च।
युक्तस्तथाऽजितश्चान्यो मनुपुत्रानतः शृणु॥४२॥
ऊरुर्गभीरब्रध्नाद्या मनोस्तस्य सुता नृपाः।
कथिता मुनिशार्दूल! पालयिष्यन्ति ये महीम्॥४३॥

In the fourteenth Manvantara, Bhautya will be the Manu[11]; Śuci, the Indra: the five classes of gods will be the Cākṣuṣas, the Pavitras, Kaniṣṭhas, Bhrājiras and Vāvriddhās: the seven Ṛṣis will be Agnibāhu, Śuci, Śukra, Māgadha, Gṛdhra, Yukta and Ajita: and the sons of the Manu will be Uru, Gabhīra, Bradhna and others, who will be kings and will rule over the earth.[12]

चतुर्युगान्ते वेदानां जायते किल विप्लवः।
प्रवर्तयन्ति तानेत्य भुवि सप्तर्षयो: दिवः॥४४॥
कृते कृते स्मृतेर्विप्र! प्रणेता जायते मनुः।
देवा यज्ञभुजस्ते तु यावन्मन्वन्तरन्तु तत्॥४५॥
भवन्ति ये मनोः पुत्रा यावन्मन्वन्तरन्तु तैः।
तदन्वयोद्भवैश्चैव तावद्भूः परिपाल्यते॥४६॥
मनुः सप्तर्षयो देवा भूपालाश्च मनोः सुताः।
मन्वन्तरे भवन्त्येते शक्रश्चैवाधिकारिणः॥४७॥

At the end of every four ages there is a disappearance of the Vedas and it is the province of the seven Ṛṣis to come down upon earth from heaven to give them currency again. In every Kṛta age the Manu (of the period) is the legislator or author of the body of law, the Smṛti: the deities of the different classes receive the sacrifices during the Manvantaras to which they severally belong: and the sons of the Manu themselves and their descendants, are the sovereigns of the earth for the whole of the same term. The Manu, the seven Ṛṣis, the gods, the sons of the Manu, who are the kings and Indra, are the beings who preside over the world during each Manvantara.

चतुर्दशभिरेतैस्तु गतैर्मन्वन्तरैर्द्विज!
सहस्रयुगपर्यन्तः कल्पो निःशेष उच्यते॥४८॥
तावत्प्रमाणा च निशा ततो भवति सत्तम!
ब्रह्मरूपधरः शेते शेषाहावम्बुसम्प्लवे॥४९॥
त्रैलोक्यमखिलं ग्रस्त्वा भगवानादिकृद् विभुः।
स्वमायासंस्थितो विप्र सर्वभूतो जनार्दनः॥५०॥
ततः प्रबुद्धो भगवान् यथा पूर्वं तथा पुनः।
सृष्टिं करोत्यव्ययात्मा कल्पे कल्पे रजोगुणः॥५१॥
मनवो भूभुजः सेन्द्रा देवाः सप्तर्षयस्तथा।
सात्त्विकोऽंशः स्थितिकरो जगतो द्विजसत्तम॥५२॥
चतुर्युगेऽप्यसौ विष्णुः स्थितिव्यापारलक्षणः।
युगव्यवस्थां कुरुते यथा मैत्रेय! तच्छृणु॥५३॥

An entire Kalpa, oh Brāhmaṇa, is said to comprise a thousand ages or fourteen Manvantaras;[13] and it is succeeded by a night of similar duration; during which, he who wears the form of Brahmā, Janārdana, the substance of all things, the lord of all and creator of all, involved in his own illusions and having swallowed up the three spheres, sleeps upon the serpent Śeṣa, amidst the ocean.[14] Being after that awake, he, who is the universal soul, again creates all things as they were before, in combination with the property of foulness (or activity): and in a portion of his essence, associated with the property of goodness, he, as the Manus, the kings, the gods and their Indras, as well as the seven Ṛṣ is, is the preserver of the world. In what manner Viṣṇu, who is characterised by the attribute of providence during the four ages, effected their preservation, I will next, Maitreya, explain.

कृते युगे परं ज्ञानं कपिलादिस्वरूपधृक्।
ददाति सर्वभूतानां सर्वभूतहिते रतः॥५४॥
चक्रवर्तिस्वरूपेण त्रेतायामपि स प्रभुः।
दुष्टानां निग्रहं कुर्वन् परिपाति जगत्त्रयम्॥५५॥
वेदमेकं चतुर्भेदं कृत्वा शाखाशतैर्विभुः।
करोति बहुलं भूयो वेदव्यासस्वरूपधृक्॥५६॥
वेदांस्तु द्वापरे व्यस्य कलेरन्ते पुनर्हरिः।
कल्किस्वरूपी दुर्वृत्तान् मार्गे स्थापयति प्रभुः॥५७॥
एवमेष जगत् सर्वं परिपाति करोति च।
हन्ति चान्तेष्वनन्तात्मा नास्त्यस्माद् व्यतिरेकि यत्॥५८॥

In the Kṛta age, Viṣṇu, in the form of Kapila and other inspired teachers, assiduous for the benefit of all creatures, imparts to them true wisdom. In the Treta age he restrains the wicked, in the form of a universal monarch and protects the three worlds.[15] In the Dvāpara age, in the person of Veda-vyāsa, he divides the one Veda into four and distributes it into innumerable branches: and at the end of the Kali or fourth age he appears as Kaeki and re-establishes the iniquitous in the paths of rectitude. In this manner the universal spirit preserves, creates and at last destroys, all the world.

भूतं भव्यं भविष्यञ्च सर्वभूतान्महात्मनः।
तदन्यान्यत्र वा विप्रः! सद्भावः कथितस्तव॥५९॥
मन्वन्तराण्यशेषाणि कथितानि मया तव।
मन्वन्तराधिपाश्चैव किमन्यत् कथयामि ते॥६०॥
इति श्रीविष्णुपुराणे तृतीयांशे द्वितीयोऽध्यायः॥

Thus, Brāhmaṇa, I have described to you the true nature of that great being who is all things and besides whom there is no other existent thing, nor has there been, nor will there be, either here or elsewhere. I have also enumerated to you the Manvantaras and those who preside over them. What else do you wish to hear?

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NOTES

1. That is, her shadow or image. It also means 'shade'. The Bhāgavata, however, makes both Sanjñā and Chāyā daughters of Viśvakarman. According to the Matsya, Vivasavat, the son of Kaśyapa and Aditi, had three wives, Rajnī, the daughter of Raivata, by whom he had Revanta; Prabhā, by whom he had Prabhāta; and by Sanjñā, the daughter of Tvaṣṭri, the Manu and Yama and Yamunā. The storv then proceeds much as in the text.

2. Yama, provoked at her partiality for her own children, abused Chāyā and lifted up his foot to kick her. She cursed him to have his leg affected with sores and worms; but his father bestowed upon him a cock, to eat the worms and remove the discharge; and Yama, afterwards propitiating Mahādeva, obtained the rank of Lokapāla and sovereign of Tartarus.

3. The Matsya says he trimmed the sun every where except in the feet, the extent of which is could not discern. Consequently in pictures or images the feet of the sun must never be delineated, under pain of leprosy, etc.

4. The term of Śivikā, which properly means 'a litter'. The commentator calls it Astra, 'a weapon'.

5. This legend is told, with some variations of no great importance, in the Matsya, Mārkaṇḍeya and Padma Purāṇa (Svarga Khaṇḍa), in the Bhāgavata and Hari Vaṁśa.

6. The Mārkaṇḍeya, while it admits Sāvarṇi to be the son of the sun, has a legend of his former birth, in the Svārociṣa Manvantara, as Suratha Rājā, who became a Manu by having then propitiated Devī. It was to him that the Durgā Māhātmya or Caṇḍī, the popular narrative of Durgā's triumphs over various demons, was narrated.

7. The Vāyu has Jāmadagnya or Paraśurāma, of the Kuśika race; Gālava, of that of Bhṛgu; Dvaipāyana (or Vyāsa), of the family of Vasiṣṭha, Kṛpa, the son Śaradvat; Dīptimat, descended from Atri; Ṛṣyaśṛṅna, from Kaśyapa; and Aśvatthāman, the son of Droṇa, of the Bharadvāja family. The Matsya and Padma have Śatānanda in place of Dīptimat.

8. The four following Sāvarṇis are described in the Vāyu as the mind-engendered, sons of a daughter of Dakṣa, named either Suvratā (Vāyu) or Priyā (Brahmā) by himself and the three gods, Brahmā, Dharma and Rudra, to whom he presented her on mount Meru; whence they are called also Meru-sāvarṇis. They are termed Sāvarṇis from their being of one family or caste : यस्मात्सवर्णास्त्वेषां वै ब्रह्मादीनां कुमारकाः। सवर्णा मनवस्तेषां सवर्णत्वं च तेषु तत्। According to the same authority, followed by the Hari Vaṁśa, it appears that this Manu is also called Rohita. Most of the details of this and the following Manvantaras are omitted in the Matsya, Brahma, Padma and Mārkaṇḍeya Purāṇas. The Bhāgavata and Kūrma give the same as our text; and the Vāyu, which agrees very nearly with it, is followed in most respects by the Hari Vaṁśa. The Matsya and the Padma are peculiar in their series and nomenclature of the Manus themselves, called the 9th Raucya, 10th Bhautya, 11th Merusāvarṇi, son of Brahmā, 12th Ṛtu, 13th Ritadhāman and 14th

Visvaksena. The Bhāgavata called the two last Manus, Deva-sāvarṇi and Indra-sāvarṇi.

9. Hence the Vāyu identifies the first with days, the second with nights and the third with hours.

10. The son of the Prajāpati Ruci (Vāyu), by the nymph Māniṇi, the daughter of the Apsaras Pramalocā (Mārkaṇḍeya).

11. Son of Kavi, by the goddess, Bhūti, according to the Vāyu; but the Mārkaṇḍeya makes Bhūti the son of Aṅgiras, whose pupil Śānti, having suffered the holy firc to got out in his master's absence, prayed to Agni and so propitiatcd him, that he not only re-lighted the flame, but desired Śānti to demand a further boon. Śānti accordingly solicited a son for his Guru; which son was Bhūti, the father of the Manu Bhautya.

12. Although the Purāṇas which give an account of the Manvantaras agree in some of the principal details, yet in the minor ones they offer many varieties, some of which have been noticed. These chiefly regard the first six and the eighth. Except in a few individual peculiarities, the authorities seem to arrange themselves in two classes; one comprehending the Viṣṇu, Vāyu, Kūrma, Bhāgavata and Mārkaṇḍeya; and the other the Matsya, Padma, Brahma and Hari Vaṁśa. The Mārkaṇḍeya, although it agrees precisely with the Viṣṇu in its nomenclature, differs from it and from all, in devoting a considerable number of its pages to legends of the origin of the Manus, all of which are evidently of comparatively recent invention and several of which have been no doubt suggested by the etymology of the names of the Manus.

13. A thousand ages of the gods and fourteen Manvantaras are not precisely the same thing, as has been already explained. (See Bk. I. Ch. III, n. 6.)

14. The order of the text would imply, that as Brahmā he sleeps upon Śeṣa; but if this be intended, it is at variance with the usual legend, that it is as Viṣṇu or Nārāyaṇa that the deity sleeps in the intervals of dissolution. The commentator accordingly qualifies the phrase Brahmarūpadhara (ब्रह्मरूपधर) by the term Divā (दिवा) : 'Viṣṇu wears the form of Brahmā by day; by night he sleeps on Śeṣa, in the person of Nārāyaṇa : रात्रौ श्रीनारायणरूपेण शेषाहौ शेते। This however may be suspected to be an innovation upon an older system; for in speaking of the alternations of creation and dissolution, they are always considered as consentaneous with the day and night of Brahmā alone.

15. As a Cakravarttin.

***

CHAPTER 3

तृतीयोऽध्यायः

(वेदव्यासस्याष्टाविंशतिनामकथनम्)

मैत्रेय उवाच

ज्ञातमेतन्मया त्वत्तो यथापूर्वमिदं जगत्।
विष्णुर्विष्णौ विष्णुतश्च न परं विद्यते ततः॥ १॥
एतत्तु श्रोतुमिच्छामि व्यस्ता वेदा महात्मना।
वेदव्यासस्य रूपेण यथा तेन युगे युगे॥ २॥
यस्मिन् यस्मिन् युगे व्यासो यो य आसीन्महामुने।
तं तमाचक्ष्व भगवन्! शाखाभेदांश्च मे वद॥ ३॥

Maitreya said– I have learnt from you, in due order, how this world is Viṣṇu; how it is in Viṣṇu; how it is from Viṣṇu; nothing further is to be known: but I should desire to hear how the Vedas were divided, in different ages, by that great being, in the form of Vedavyāsa? and what were the branches into which the Vedas were distributed?

पराशर उवाच

वेदद्रुमस्य मैत्रेय! शाखाभेदैः सहस्रशः।
न शक्यो विस्तरो वक्तुं संक्षेपेण शृणुष्व तत्॥ ४॥

Parāśara said–The branches of the great tree of the Vedas are so numerous, Maitreya, that it is impossible to describe them at length. I will give you a summary account of them.

द्वापरे द्वापरे विष्णुर्व्यासरूपी महामुने!
वेदमेकं स बहुधा कुरुते जगतो हितः॥ ५॥
वीर्यं तेजो बलञ्चाल्पं मनुष्याणामवेक्ष्य वै।
हिताय सर्वभूतानां वेदभेदान् करोति सः॥ ६॥
ययासौ कुरुते तन्वा वेदमेकं पृथक् प्रभुः।
वेदव्यासाभिधाना तु सा मूर्तिर्मधुविद्विषः॥ ७॥
यस्मिन् मन्वन्तरे ये ये व्यासा तांस्तान्निबोध मे।
यथा च भेदः शाखानां व्यासेन क्रियते मुने॥ ८॥

In every Dvāpara (or third) age, Viṣṇu, in the person of Vyāsa, in order to promote the good of mankind, divides the Veda, which is properly but one, into many portions: observing the limited perseverance, energy and application of mortals, he makes the Vedas four-fold, to adapt it to their capacities; and the bodily form which he assumes, in order to effect that classification, is known by the name of Vedavyāsa. Of the different Vyāsas in the present Manvantara[1] and the branches which they have taught, you shall have an account.

अष्टाविंशतिकृत्वो वै वेदा व्यस्ता महर्षिभिः।
वैवस्वतेऽन्तरे ह्यस्मिन् द्वापरेषु पुनः पुनः॥ ९॥
वेदव्यासा व्यतीता ये अष्टाविंशति सत्तम!
चतुर्द्धा यैः कृतो वेदो द्वापरेषु पुनः पुनः॥ १०॥
द्वापरे प्रथमे व्यस्ताः स्वयं वेदाः स्वयम्भुवा।
द्वितीये द्वापरे चैव वेदव्यासः प्रजापतिः॥ ११॥
तृतीये चोशना व्यासश्चतुर्थे च बृहस्पतिः।
सविता पञ्चमे व्यासो मृत्युः षष्ठे स्मृतः प्रभुः॥ १२॥
सप्तमे च तथैवेन्द्रो वसिष्ठश्चाष्टमे स्मृतः।
सारस्वतश्च नवमे त्रिधामा दशमे स्मृतः॥ १३॥
एकादशे तु त्रिवृषा भरद्वाजस्ततः परम्।
एकादशे चान्तरीक्षो वप्री चापि चतुर्दशे॥ १४॥
त्रय्यारुणः पञ्चदशे षोडशे तु धनञ्जयः।
ऋतुञ्जयः सप्तदशे ऋणज्योऽष्टादशे स्मृतः॥ १५॥
ततो व्यासो भरद्वाजो भरद्वाजात् तु गौतमः।
गौतमादुत्तमो व्यासो हर्यात्मा योऽभिधीयते॥ १६॥
अथ हर्यात्मनो वेणः स्मृतो वाजश्रवान्वयः।
सोमशुष्मायनस्तस्मात् तृणबिन्दुरिति स्मृतः॥ १७॥
ऋक्षोऽभूद्भार्गवस्तस्माद् वाल्मीकिर्योऽभिधीयते।
तस्मादस्मात्पिता शक्तिर्व्यासस्तस्मादहं मुने॥ १८॥
जातूकर्णोऽभवन्मत्तः कृष्णद्वैपायनस्ततः।
अष्टाविंशतिरित्येते वेदव्यासाः पुरातनाः॥ १९॥
एको वेदश्चतुर्धा तु यैः कृतो द्वापरादिषु।
भविष्ये द्वापरे चापि द्रौणिर्व्यासो भविष्यति।
व्यतीते मम पुत्रेऽस्मिन् कृष्णद्वैपायने मुनौ॥ २०॥

Twenty-eight times have the Vedas been arranged by the great Ṛṣis in the Vaivasvata Manvantara in the Dvāpara age and consequently eight and twenty Vyāsas have passed away; by whom, in their respective periods, the Veda has been divided into four. In the first Dvāpara age the distribution was made by Svāyaṁbhu (Brahmā) himself; in the second, the arranger of the Veda (Vedavyāsa) was Prajāpati (or Manu); in the third Uśanas; in the fourth, Bṛhaspati; in the fifth, Sāvitrī; in the sixth, Mṛtyu (death or Yama); in the seventh Indra; in the eighth, Vasiṣṭha; in the ninth, Sārasvata; in the tenth, Tridhāman; in the eleventh, Trivṛṣan; in the twelfth, Bharadvāja, in the thirteenth, Antarikṣa; in the fourteenth, Vapra; in the fifteenth, Trayyāruṇa[2]; in the sixteenth, Dhanañjaya; in the seventeenth, Kritañjaya; in the eighteenth, Riṇa; in the nineteenth, Bharadvāja; in the twentieth, Gautama; in the twenty-first, Uttama, also called Haryātmā; in the twenty-second, Veṇa, who is likewise named Rājaśravas; in the twenty-third, Somaśuṣ māpaṇa, also Triṇavindu; in the twenty-fourth, Ṛkṣa, the descendant of Bhṛgu, who is known also by the name Vālmīki; in the twenty-fifth, my father Śakti was the Vyāsa; I was the Vyāsa of the twenty-sixth Dvāpara and was succeeded by Jaratkāru; the Vyāsa of the twenty-eighth, who followed him, was Kṛṣṇa Dvaipāyana. These are the twenty-eight elder Vyāsas, by whom, in the preceding Dvāpara ages, the Veda has been divided into four. In the next Dvāpara, Drauṇi (the son of Droṇa) will be the Vyāsa, when my son, the Muni Kṛṣ ṇa Dvaipāyana, who is the actual Vyāsa, shall cease to be (in that character).[3]

ध्रुवमेकाक्षरं ब्रह्म ओमित्येवं व्यस्थितम्।
बृहत्त्वाद् बृंहणत्वाच्च तद्ब्रह्मेत्यभिधीयते॥ २१॥
प्रणवावस्थितं नित्यं भूर्भुवःस्वरितीर्य्यते।
ऋग्यजुःसामाथर्वाणं यत् तस्मै ब्रह्मणे नमः॥ २२॥
जगतः प्रलयोत्पत्त्योर्यत्तत् कारणसंज्ञितम्।
महतः परमं गुह्यं तस्मै सुब्रह्मणे नमः॥ २३॥

अगाधापारमक्षय्यं जगत् सम्मोहनालयम्।
सम्प्रकाशप्रवृत्तिभ्यां पुरुषार्थप्रयोजनम्॥ २४॥
सांख्यज्ञानवतां निष्ठा गतिः शमदमात्मनाम्।
यत्तदव्यक्तममृतं प्रवृत्तं ब्रह्म शाश्वतम्॥ २५॥
प्रधानमात्मयोनिश्च गुहासत्त्वञ्च शस्यते।
अविभागं तथा शुल्कमक्षरं बहुधात्मकम्॥ २६॥

The syllable Oṁ is defined to be the eternal monosyllabic Brahma.[4] The word Brahma is derived from the root Vṛha (to increasc), because it is infinite (spirit) and because it is the cause by which the Vedas (and all things) are developed. Glory to Brahma, who is addressed by that mystic word, associated eternally with the triple universe[5] and who is one with the four Vedas. Glory to Brahma, who, alike in the destruction and renovation of the world, is called the great and mysterious cause of the intellectual principle (Mahat); who is without limit in time or space and exempt from diminution or decay; in whom (as connected with the property of darkness) originates worldly illusion; and in whom resides the end of soul (fruiting or liberation), through the properties of light and of activity (or goodness and foulness). He is the refuge of those who are versed in the Sāṁkhya philosophy; of those who have acquired control over their thoughts and passions. He is the invisible, imperishable Brahma; varying in form invariable in substance; the chief principle, self-engendered; who is said to illuminate the caverns of the heart; who is indivisible, radiant, undecaying, multiform. To that supreme Brahma be forever adoration.

परमब्रह्मणे तस्मै नित्यमेव नमो नमः।
यद्रूपं वासुदेवस्य परमात्मस्वरूपिणः॥ २७॥
एतद् ब्रह्म त्रिधाभेदमभेदमपि स प्रभुः।
सर्वभूतेष्वभेदोऽसौ भिद्यते भिन्नबुद्धिभिः॥ २८॥
स ऋङ्मयः साममयः स चात्मा स यजुर्मयः।
ऋग्यजुःसामसारात्मा स एवात्मा शरीरिणाम्॥ २९॥
स भिद्यते वेदमयः स वेदं
करोति भेदैर्बहुभिः सशाखम्।
शाखाप्रणेता स समस्तशाखा
ज्ञानस्वरूपो भगवाननन्तः॥ ३०॥
इति श्रीविष्णुपुराणे तृतीयांशे तृतीयोऽध्यायः॥ ६॥

That form of Vāsudeva, who is the same with supreme spirit, which is Brahma and which, although diversified as threefold, is identical, is the lord, who is conceived by those that contemplate variety in creation to be distinct in all creatures. He, composed of the Ṛk, Sāma and Yajur Vedas, is at the same time their essence, as he is the soul of al embodied spirits. He, distinguished as consisting of the Vedas, creates the Vedas and divides them by many subdivisions into branches : he is the author of those branches : he is those aggregated branches; for he, the eternal lord, is the essence of true knowledge[6].

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NOTES

1. The text has, 'Hear from me an account of Vyāsas of the different Manvantaras' (यस्मिन् मन्वन्तरे ये ये व्यासाः); but this is inconsistent with what follows, in which the enumeration is confined to the Vaivasvata Manvantara.

2. This name occurs as that of the one of the kings of the solar dynasty and is included by Colebrooke amongst the persons of royal descent, who are mentioned as authors of hymns in the Ṛgveda. *As. Res.* VIII. 383.

3. A similar list of Vyāsas is given in the Kūrma and Vāyu Purāṇas. Many of the individuals appear as authors of different hymns and prayers in the Vedas; and it is very possible that the great portion, if not all of them, had a real existence, being the framers or teachers of the religion of the Hindus before a complete ritual was compiled.

4. We have already had occasion to explain the sanctity of this mono-syllable (see Bk. I. Ch. I n. 1), which ordinarily commences different portions of the Vedas and which, as the text describes it, is identified with the supreme, undefinable deity or Brahma. So in the Bhagavadgītā : ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन्। 'Repeating Oṁ, the monosyllable, which is Brahma and calling me to mind :' which is not exactly the same idea that is conveyed by Schlegel's version; 'Mono-syllabum mysticum Oṁ

pronuntiando, numen adorans, mei memor;' where 'numen adorans', although it may be defended as necessary to the sense, is not expressed by the words of the text, nor compatible with Hindu notions. In one of the MSS. employed, the transcriber has evidcntly been afraid of desecrating this sacred monosyllable aıd has therefore altered the text, writing it ध्रुवमेकाक्षरं ब्रह्म द्वापराहे व्यवस्थितं instead of ध्रुवमेकाक्षरं ओमित्येवं व्यवस्थितं।

5. The daily prayers of the Brāhmaṇa commence with the formula. Oṁ bhūḥ, bhuvaḥ, svar : Oṁ earth, sky, heaven : these are the three mystical terms called Vyāhṛtis and are scarcely of less sanctity that the Praṇava itself. Their efficacy and the order of their repetition preceding the Gāyatrī, are fully detailed in Manu, II. 76-81. In the Mitākṣ ara they are directed to be twice repeated minutely, with Oṁ prefixed to each; Oṁ bhūḥ, Oṁ bhuvaḥ, Oṁ svar; the breath being suppressed by closing the lips and nostrils : ओं भूः ओं भुवः ओम् स्वरितित्रीन् वारान् मुखनासिकासंचारिणं वायुन्नरुन्धन् मनसा जपेत्।

6. The form or sensible type of Vāsudeva is here considered to be the monosyllable Oṁ and which is one with the thrce mystical, words, Bhūḥ, Bhuvaḥ, Svar and with the Vedas : consequently the Vyāhṛtis and the Vedas are also forms of Vāsudeva, diversified as to their typical character, but essentially one and the same.

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CHAPTER 4

चतुर्थोऽध्यायः

(वेदव्यासमाहात्म्य वेदविभागवर्णनम्)

पराशर उवाच

आद्यो वेदश्चतुष्पादः शतसाहस्रसम्मितः।
ततो दशगुणः कृत्स्नो यज्ञोऽयं सर्वकामधुक्॥ १॥
ततोऽत्र मत्सुतो व्यासो ह्यष्टाविंशतिमेऽन्तरे।
वेदमेकं चतुष्पादं चतुर्धा व्यभजत् प्रभुः॥ २॥
यथा तु तेन वै व्यस्ता वेदव्यासेन धीमता।
वेदास्तथा समस्तैस्तैर्व्यस्ता व्यासैस्तथा मया॥ ३॥
तदनेनैव वेदानां शाखाभेदान् द्विजोत्तम?
चतुर्युगेष्वारचितान् समस्तेष्ववधारय॥ ४॥
कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुम्।
कोऽन्यो हि भुवि मैत्रेय! महाभारतकृद् भवेत्॥ ५॥
तेन व्यस्ता यथा वेदा मत्पुत्रेण महात्मना।
द्वापरे ह्यत्र मैत्रेय! तस्मिन् शृणु यथार्थतः॥ ६॥

Parāśara said– The original Veda, in four parts, consisted of one hundred thousand stanzas; and from it sacrifice of ten kinds[1], the accomplisher of all desires, proceeded. In the twenty-eighth Dvāpara age my son Vyāsa separated the four portions of the Veda into four Vedas. In the same manner as the Vedas were arranged by him, as Vedavyāsa, so were they divided in former periods by all the preceding Vyāsas and by myself : and the branches into which they were subdivided by him were the same into which they had been distributed in every aggregate of the four ages. Know, Maitreya, the Vyāsa called Kṛṣṇa Dvaipāyana to be the deity Nārāyaṇa; for who else on their earth could have composed the Mahābhārata[2]? Into what portions the Vedas were arranged by my magnanimous son, in the Dvāpara age, you shall hear.

ब्रह्मणा चोदितो व्यासो वेदान् व्यस्तुं प्रचक्रमे।
अथ शिष्यान् स जग्राह चतुरो वेदपारगान्॥ ७॥
ऋग्वेदश्रावकं पैलं जग्राह स महामुनिः।
वैशम्पायननामानं यजुर्वेदस्य चाग्रहीत्॥ ८॥
जैमिनि सामवेदस्य तथैवाथर्ववेदवित्।
सुमन्तुस्तस्य शिष्योऽभूद् वेदव्यासस्य धीमतः॥ ९॥
रोमहर्षणनामानं महाबुद्धिं महामुनिः।
सूतं जग्राह शिष्यं स इतिहास-पुराणयोः॥ १०॥

When Vyāsa was enjoined by Brahmā to arrange the Vedas in different books, he took four persons, well read in those works, as his disciples. He appointed Paila reader of the Ṛk[3]; Vaiśampāyana of the Yajuṣ; and Jaiminī of the Sāmaveda and Sumantu, who was conversant with the Atharvaveda, was also the disciple of the learned Vyāsa. He also took Sūta who was named Lomaharṣaṇa, as his pupil in historical and legendary traditions[4].

एक आसीद् यजुर्वेदस्तं चतुर्धा व्यकल्पयत्।
चातुर्होत्रमभूद् यस्मिंस्तेन यज्ञमथाकरोत्॥ ११॥
आध्वर्यवं यजुर्भिस्तु ऋग्भिर्होत्रं तथा मुनिः।
औद्गात्रं सामभिश्चक्रे ब्रह्मत्वं चाप्यथर्वभिः॥ १२॥
ततः स ऋचमुद्धृत्य ऋग्वेदं कृतवान् मुनिः।
यजूंषि च यजुर्वेदं सामवेदञ्च सामभिः॥ १३॥
राज्ञस्त्वथर्ववेदेन सर्वकर्माणि च प्रभुः।
कारयामास मैत्रेय! ब्रह्मत्वञ्च यथास्थिति॥ १४॥

There was but one Yajurveda; but dividing this into four parts, Vyāsa instituted the sacrificial rite that is administered by four kinds of priests : in which it was the duty of the Adhvaryu to recite prayers (Yajuṣ) (or direct the ceremony); of the Hotri, to repeat the hymns (Ṛcas); of the Udgātri, to chant other hymns (Sāma); and of the Brāhmaṇa, to pronounce the formulae called Atharva. Then the Muni, having collected together the hymns called Ṛcas, compiled the Ṛgveda; with the prayers and directions termed Yajuṣas he formed the Yajurveda; with those called Sama, Sāmaveda; and with the Atharvas he composed the rules of all the ceremonies suited to kings and the function of the Brāhmaṇa agreeably to practice[5].

सोऽयमेको महावेदस्तरुस्तेन पृथक्कृतः।
चतुर्धा तु ततो जातं वेदपादपकाननम्॥ १५॥
विभेदं प्रथमं विप्र पैल ऋग्वेदपादपम्।
इन्द्रप्रमितये प्रादाद् बास्कलाय च संहिते॥ १६॥
चतुर्धा स विभेदाथ बास्कलिर्द्विज! संहिताम्।
बौध्यादिभ्यो ददौ तास्तु शिष्येभ्यः स महामुनिः॥ १७॥
बौध्याग्निमाठरौ तद्वद् याज्ञवल्क्यपराशरौ।
प्रतिशाखास्तु शाखायास्तस्यास्ते जगृहुर्मुने॥ १८॥
इन्द्रप्रमतिरेकान्तु संहितां स्वसुतं ततः।
माण्डुकेयं महात्मानं मैत्रेयाध्यापयत् तदा॥ १९॥
तस्य शिष्यप्रशिष्येभ्यः पुत्रशिष्यान् क्रमाद् ययौ।
वेदमित्रस्तु शाकल्यः संहितां तामधीतवान्॥ २०॥
चकार संहिताः पञ्च शिष्येभ्यः प्रददौ च ताः।
तस्य शिष्यास्तु ये पञ्च तेषां नामानि मे शृणु॥ २१॥
मुद्गलो गोमुखश्चैव वात्स्यः शालीय एव च।
शिशिरः पञ्चमश्चासीन्मैत्रेय! सुमहामुनिः॥ २२॥
संहितात्रितयं चक्रे शाकपूर्णिरथेतरम्।
निरुक्तमकरोत् तद्वच्चतुर्थं मुनिसत्तम॥ २३॥
क्रौञ्चो वैतालिकस्तद्वद् बलाकश्च महामतिः।
निरुक्तकृच्चतुर्थोऽभूद् वेदवेदाङ्गपारगः॥ २४॥
इत्येताः प्रतिशाखाभ्योऽप्यनुशाखा द्विजोत्तम!
बास्कलिश्चापरास्तिस्रः संहिताः कृतवान् द्विज॥ २५॥
शिष्यः कालायनिर्गार्ग्यस्तृतीयश्च कथाजवः।
इत्येते बहुधा प्रोक्ताः संहिता यैः प्रवर्तिताः॥ २६॥

इति श्रीविष्णुपुराणे तृतीयांशे चतुर्थोऽध्यायः॥

This vast original tree of the Vedas, having been divided by him into four principal stems, soon branched out into an extensive forest. In the first place, Paila divided the Ṛgveda and gave the two Saṁhitās (or collections of hymns) to Indrapramati and to Bāśkali. Bāśkali[6] subdivided his Saṁhitā into four, which he gave to his disciples Baudhya, Agnimāthara, Yājñavalkya and Parāśara; and they taught these secondary shoots from the primitive branch, Indrapramati imparted his Saṁhitā to his son Maṇḍukeya and it thence descended through successive generations, as well as disciples.[7] Vedamitra, called also Śākalya, studied the same Saṁhitā, but he divided it into five Saṁhitā, which he distributed amongst many disciples, named severally Mudgala, Gosvalu, Vātsya, Śālīya and Śiśira[8], Śākapūrṇi made a different division of the original Saṁhitā into three portions and added a glossary (Nirukta), constituting a fourth[9]. The three Saṁhitās were given to his three pupils, Krauñca, Vaitālaki and Valāka; and a fourth, (hence named) Niruktakṛt, had the glossary[10]. In this way branch sprang from branch. Another Bāśkali[11] composed three other Saṁhitās, which he taught to his disciples Kālāyani, Gārgya and Kathājava[12]. These are they by whom the

principal divisions of the Ṛk have been promulgated[13].

NOTES

1. According to the Gṛhya portion of the Sāmaveda, there are five great sacrificial ceremonies; 1. Agnihotra, burnt-offerings or libations of clarified butter on sacred fire; 2. Darśapaurṇamāsa, sacrifices at new and full moon; 3. Cāturmasya, sacrifices every four months; 4. Paśuyajña or Aśvamedha, sacrifice of a horse or animal; and 5. Soma-yajña, offering and libations of the juice of the acid asclepias. These, again, are either Prākṛta, 'simple' or 'Vaikṛta, 'modified'; and being thus doubled, constitute ten.

2. The composition of the Mahābhārata is always ascribed to the Vyāsa named Kṛṣṇa Dvaipāyana, the contemporary of the events there described. The allusion in the text establishes the priority of the poem to the Viṣṇu Purāṇa.

3. Or rather, 'he took Paila as teacher'. The expression is, Ṛgveda śrāvakam Pailam jagrāha (ऋग्वेदश्रावकं पैलं जग्राह). Śrāvaka means properly 'he who causes to hera', 'a lacturer', 'a preacher'; although, as in the case of its applicablity to the laity of the Buddhist and Jainas, it denotes a disciple. The commentatory however observes, that the text is sometimes read ऋग्वेदपारगं 'one who had gone through the Ṛgveda'. So in the preceding verse it is said, 'he took four persons, well read in the Vedas, as his disciples:' अथ शिष्यान् स जग्राह चतुरो वेदपारगान्। and again it is said, 'Sumantu, conversant with the Atharvaveda, was his disciple:' तथैवाथर्ववेदवित्। सुमन्तुस्तस्य शिष्योऽभूत्॥ It is clear, therefore, that the Vedas were known, as distinct works, before Kṛṣṇa Dvaipāyana; and it is difficult to understand how he earned his title of arranger or Vyāsa; at any rate, in undertaking to give order to the prayers and hymns of which the Vedas consist, Paila and the others were rather his coadjutors than disciples; and it scems probably that the first establishment of a school, of which the Vyāsa was the head and the other persons named were the teachers.

4. The Itihāsa and Purāṇas; understanding by the former, legendary and traditional narratives. It is usually supposed that by the Itihāsa the Mahābhārata is especially meant; but although this poem is ascribed to Kṛṣṇa Dvaipāyana, the recitation of it is not attributed to his pupil, Roma or Lomaharṣaṇa; it was first narrated by Vaiśampāyana and after him by Sauti, the son of Lomaharṣaṇa.

5. From this account, which is repeated in the Vāyu Purāṇa, it appears that the original Veda was the Yajuṣ or in other words was a miscellaneous body of precepts, formulae, prayers and hymns, for sacrificial ceremonies; Yajuṣ being derived by the grammarians from Yaj (यज), 'to worship'. The derivation of the Vāyu Purāṇa, however, is from Yuj., 'to join', 'to employ'; the formulae being those especially applied to sacrificial rites or set apart for that purpose from the general collection : यच्छिष्टं च यजुर्वेदे तेन यज्ञमथायुजत्। युंजानः सयजुर्वेद इति शास्त्रविनिश्चयः॥ again, प्रयुज्यते ह्यश्वमेधस्तेन वा युज्यते तु सः। The commentator on the text however, citing the former of these passages from the Vāyu, reads it, याजनाद्धि यजुर्वेद इति शास्त्रस्य निश्चयः contining the derivation to Yaj, 'to worship'. The concluding passage, relating to the Atharvan, refers in regard to regal ceremonies, to those of expiation, Śānti. The function of the Brāhmaṇa (ब्रह्मत्वं यथास्थिति) is not explained; but from the preceding specification of the four orders of priests who repeat at sacrifice portions of the several Vedas, it relates to the office of the one that is termed specifically the Brāhmaṇa; so the Vāyu has ब्रह्मत्वमकरोद्यज्ञे वेदेनाथर्वणेन तु। 'He constituted the function of the Brāhmaṇa at sacrifices with the Atharvaveda.

6. Both in our text and in that of the Vāyu this name occurs both Bāśkala and Bāśkali. Colebrooke writes it Bāhkala and Bāhkati, As. Res., VIII. 374.

7. The Vāyu supplies the detail Maṇḍukeya or as one copy writes, Mārkaṇḍeya, taught the Saṁhitā of his son Satyaśrvas; he to his son Satyahita; and he to his son Satyaśrī. The latter had three pupils, Śākalya, also called Devamitra (sic in MS.),. Rathāntara and another Bāśkali, called also Bharadvāja. The Vāyu has a legend of Śākalya's death, in consequence of his being defeated by Yājñavalkya in a disputation at a sacrifice celebrated by Janaka.

8. These names in the Vāyu are Mudgala, Golaka, Khāliya, Mātsya, Saiśireya.

9. The commentator, who is here followed by Colebrooke, states that he was a pupil of Indrapramati; but from the Vāyu it appears that Śākapūrṇi was another name of Rathāntara, the

pupil of Satyaśrī, the author of the Saṁhitās and a Nirukta or glossary; whence Colebrooke supposes him the same with Yāska. *As. Res.* VIII, 375. It is highly probably that the text of the Vāyu may be made to correct that of the Viṣṇu in this place, which is inaccurate, notwithstanding the copies agree : they read, संहितात्रितयं चक्रे शाकपूर्णिरथेतरं निरुक्तमकरोत्तद्वच्चतुर्थं मुनिसत्तम। Here Śākapūrṇir-atha-itaram is the necessary construction; but query if it should not be Śākapūrṇi Rathāntara. The parallel passage in the Vāyu is, प्रोवाच संहितास्तिस्रः शाकपूर्णिरथान्तरः। निरुक्तं च पुनश्चक्रे चतुर्थं द्विजसत्तमाः। Now in describing the pupils of Satyaśrī, Rathāntara was named clearly enough शाकल्पः प्रथमस्तेषां तस्मादन्योरथान्तरः। बाष्कलिश्च भरद्वाज इति शाखाप्रवर्त्तक। In another passage it would seem to be implied that this Bāśkali was the author of the Saṁhitās and Rathātara of the Nirukta only : (Svayaṁbhuva बाष्कलिश्च भरद्वाजस्तिस्रः प्रोवाच संहिताः। रथान्तरो निरुक्तं च पुनश्चक्रे चतुर्थकं। However this may be, his being the author of the Nirukta identified him with Śākapūrṇi and makes it likely that the two names should come in juxtaposition in our text, as well as in the Vāyu. It must be admitted, however, that there are some rather inexplicable repetitions in the part of the Vāyu where this account occurs, although two copies agree in the reading. That a portion of the Vedas goes by the name of Rathāntara we have seen (Bk. I. Ch. V); but as far as is yet known, the name is confined to different prayers or hymns of the Uhya Gāna of the Sāmaveda. The text of the Viṣṇu also admits of a different explanation regarding the work of Śākapūrṇi and instead of a threefold division of the original, the passage may mean that he composed a third Saṁhitā. So Colebrooke says "the Viṣṇu Purāṇa omits the Śākhās of Aśvalāyana and Sānkhyāyana and intimates that Śākapūrṇi gave the third varied edition from that of Indrapramati." The Vāyu, however, is clear in ascribing three Saṁhitās or Śākhās to Śākapūrṇi.

10. In the Vāyu the four pupils of Śākapūrṇi are called Kenava Dālaki, Śatavalāka and Naigama.

11. This Bāśkali may either be, according to the commentator, the pupil of Paila, who, in addition to the four Saṁhitās previously noticed, compiled three others; or he may be another Bāśkali, a fellow-pupil of Śākapūrṇi. The Vāyu makes him a disciple of Satyaśrī the fellow-pupil of Śākalya and Rathāntara and adds the name or title Bharadvāja.

12. In the Vāyu they are called Nandāyanīya, Pannagāri and Ārjjava.

13. Both the Viṣṇu and Vāyu Purāṇas omit two other principal divisions of the Ṛk, those of Aśvalāyana and Sāṅkhyāyana or the Kauśītakī. As Res. VIII. 375. There is no specification of the aggregate number of Saṁhitās of the Ṛk in our text or in the Vāyu; but they describe eighteen, including the Nirukta; or as Colebrooke sates, sixteen (As. Res. VIII. 374); that is, omitting the two portions of the original as divided by Paila. The Kūrma Purāṇa states the number at twenty-one; but treatises on the study of the Vedas reduce the Śākhās of the Ṛk to five.

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CHAPTER 5

पञ्चमोऽध्यायः

(यजुर्वेदशाखाविभागः, याज्ञवल्क्यकृत-सूर्य्यस्तुतिश्च)

पराशर उवाच

यजुर्वेदतरोः शाखाः सप्तविंशन्महामतिः।
वैशम्पायननामासौ व्यासशिष्यश्चकार वै॥ १॥
शिष्येभ्यः प्रददौ ताश्च जगृहुस्तेऽप्यनुक्रमात्।
याज्ञवल्क्यस्तु तत्राभूद् ब्रह्मरातसुतो द्विजः॥ २॥
शिष्यः परमधर्मज्ञो गुरुवृत्तिपरः सदा।
ऋषिर्योऽद्य महामेरोः समाजे नागमिष्यति॥ ३॥
तस्य वै सप्तरात्रात्तु ब्रह्महत्या भविष्यति।
पूर्वमेवं मुनिगणैः समयोऽभूत् कृतो द्विज॥ ४॥

Parāśra continued– Of the tree of the Yajurveda there are twenty-seven branches, which Vaiśampāyana, the pupil of Vyāsa, compiled and taught to as many disciples.[1] Amongst these, Yājñavalkya, the son of Brahmarāta, was distinguished for piety and obedience to his preceptor. It had been formerly agreed by the Munis, that any one of them who, at a certain time, did not join an assembly held on mount Meru should incur the guilt of killing a Brāhmaṇa, within a period of seven nights.[2]

वैशम्पायन एकस्तु तं व्यतिक्रान्तवांस्तदा।
स्वस्त्रीयं बालकं सोऽथ पदास्पृष्टमघातयत्॥५॥
शिष्यानाह स भोः शिष्या! ब्रह्महत्यापहं व्रतम्।
चरध्वं मत्कृते सर्वे न विचार्यमिदं तथा॥६॥
अथाह याज्ञवल्क्यस्तु किमेभिर्भगवन्! द्विजैः।
क्लेशितैरल्पतेजोभिश्चरिष्येऽहमिदं व्रतम्॥७॥
ततः क्रुद्धो गुरुः प्राह याज्ञवल्क्यं महामतिः।
मुच्यतां यत् त्वयाधीतं मत्तो विप्रावमानक॥८॥
निस्तेजसो वदस्येनान् यस्त्वं ब्राह्मणपुङ्गवान्।
तेन शिष्येण नार्थोऽस्ति ममाज्ञाभङ्गकारिणा॥९॥

Vaiśampāyana alone failed to keep the appointment and consequently killed, by an accidental kick with his foot, the child of his sister. He then addressed his scholars and desired them to perform the penance expiatory of Brahmanicide on his behalf. Without any hesitation Yājñavalkya refused and said, "How shall I engage in penance with these miserable and incfficient Brāhmaṇas?" On which his Guru, being incensed, commanded him to rclinquish all that he had learnt from him. "You spcak contemptuously," he observed "of these young Brāhmaṇas, but of what use is a disciple who disobeys my commands?"

याज्ञवल्क्यस्ततः प्राह भक्त्यैतत्ते मयोदितम्।
ममाप्यलं त्वयाधीतं यन्मया तदिदं द्विज॥१०॥

पराशर उवाच

इत्युक्तो रुधिराक्तानि सरूपाणि यजूंषि सः।
छर्दयित्वा ददौ तस्मै ययौ स स्वेच्छया मुनिः॥११॥
यजूंष्यथ विसृष्टानि याज्ञवल्क्येन वै द्विज!
जगृहुस्तित्तिरा भूत्वा तैत्तिरीयास्तु ते ततः॥१२॥
ब्रह्महत्याव्रतं चीर्णं गुरुणा चोदितैस्तु यैः।
चरकाध्वर्यवस्ते तु चरणान्मुनिसत्तम॥१३॥

"I spoke," replied Yājñavalkya, "in perfect faith; but as to what I have read from you, I have had enough : it is no more than this–" (acting as if he would eject it from his stomach); when he brought up the texts of the Yajuṣ in substance stained with blood. He then dcparted. The other scholars of Vaiśampāyana, transforming themselves to partridges (Tittiri), picked up the texts which he had disgorged and which from that circumstance were called Taittirīya;[3] and thc disciples were called the Caraka professors the Yajuṣ, from Caraṇa, 'going through' or 'performing' the expiatory rites enjoined by their master.[4]

याज्ञवल्क्योऽपि मैत्रेय! प्राणायामपरायणः।
तुष्टाव प्रयतः सूर्यं यजूष्यभिलषंस्ततः॥१४॥

Yājñavalkya, who was perfect in ascetic practices, addressed himself strenuously to the sun, being anxious to recover possession of the texts of the Yajuṣ.

याज्ञवल्क्य उवाच

नमः सवित्रे द्वाराय विमुक्तैः सिततेजसे।
ऋग्यजुःसामभूताय त्रयीधामवते नमः॥१५॥
नमोऽग्नीषोमभूताय जगतः कारणात्मने।
भास्कराय परं तेजः सौषुम्नमुरु बिभ्रते॥१६॥
कलाकाष्ठानिमेषादिकालज्ञानात्मने नमः।
ध्येयाय विष्णुरूपाय परमाक्षररूपिणे॥१७॥
बिभर्त्ति यः सुरगणानाप्याय्येन्दुं स्वरश्मिभिः।
सुधामृतेन च पितॄस्तस्मै तृप्तात्मने नमः॥१८॥
हिमाम्बुघर्मवृष्टीनां कर्ता हर्ता च यः प्रभुः।
तस्मै त्रिकालरूपाय नमः सूर्य्याय वेधसे॥१९॥
यो हन्ति तिमिराण्येको जगतोऽस्य जगत्पतिः।
सत्त्वधामधरो देवो नमस्तस्मै विवस्वते॥२०॥

Yājñavalkya exclaimed– "Glory to the sun, who is the gate of liberation, the fountain of bright radiance, the triple source of splendour, as the Ṛk, the Yajur and the Sāmaveda. Glory to him, who, as fire and the moon, is one with the cause of the universe; to the sun, that is charged with radiant heat and with the Suṣ umna ray (by which the moon is fed with light); to him who is one with the notion of time and all its divisions of hours, minutes and seconds; to him who is to be meditated upon as the visible form of Viṣṇu, as the impersonation of the mystic Oṁ : to him who nourishes the troops of the gods, having filled the moon with his rays; who feeds the Pitṛs

with nectar and ambrosia and who nourishes mankind with rain; who pours down or absorbs the waters in the time of the rains, of cold and of heat. Glory be to Brahmā, the sun, in the form of the three seasons; he who alone is the dispeller of the darkness of this earth, of which he is the sovereign lord; to the god who is clad in the raiment of purity be adoration.

सत्कर्मयोग्यो न जनो नैवापः शौचकारणम्।
यस्मिन्नुदिते तस्मै नमो देवाय वेधसे॥ २१॥
स्पृष्टो यदंशुभिर्लोकः क्रियायोग्योऽभिजायते।
पवित्रताकारणाय तस्मै शुद्धात्मने नमः॥ २२॥
नमः सवित्रे सूर्याय भास्कराय विवस्वते।
आदित्यायादिभूताय देवादीनां नमो नमः॥ २३॥
हिरण्मयं रथं यस्य केतवोऽमृतधायिनः।
वहन्ति भुवनालोकिचक्षुषं तं नमाम्यहम्॥ २४॥

Glory to the sun, until whose rising man is incapable of devout acts and water does not purify and touched by whose rays the world is fitted for religious rites; to him who is the centre and source of purification. Glory to Sāvitrī, to Sūrya, to Bhāskara, to Vivasvat, to Āditya, to the first-born of gods or demons. I adore the eye of the universe, borne in a golden car, whose banners scatter ambrosia."

पराशर उवाच

इत्येवमादिभिस्तेन स्तूयमानः स्तवै रविः।
वाजिरूपधरः प्राह व्रियतामिति वाच्छितम्॥ २५॥
याज्ञवल्क्यस्तदा प्राह प्रणिपत्य दिवाकरम्।
यजूंषि तानि मे देहि यानि सन्ति न मे गुरौ॥ २६॥
एवमुक्तो ददौ तस्मै यजूंषि भगवान् रविः।
अयातयामसंज्ञानि यानि वेत्ति न तद्गुरुः॥ २७॥
यजूंषि यैरधीतानि तानि विप्रैर्द्विजोत्तम!
वाजिनस्ते समाख्याताः सूर्याश्वः सोऽभवद् यतः॥ २८॥
शाखाभेदास्तु तेषां वै दश पञ्च च वाजिनाम्।
काण्वाद्यास्तु महाभाग! याज्ञवल्क्या-प्रवर्तिताः॥ २९॥

इति श्रीविष्णुपुराणे तृतीयांऽशे पञ्चमोऽध्यायः॥

Thus eulogised by Yājñavalkya, the sun, in the form of a horse, appeared to him and said, "Demand what you desire." To which the sage, having prostrated himself before the lord of day, replied, "Give me a knowledge of those texts of the Yajuṣ with which even my preceptor is unacquainted." Accordingly the sun imparted to him the texts of the Yajuṣ called Ayātayāma (unstudied), which were unknown to Vaiśampāyana; and because these were revealed by the sun in the form of a horse, the Brāhmaṇas who study this portion of the Yajuṣ are called Vājis (horses). Fifteen branches of this school sprang from Kaṇva and other pupils of Yājñavalkya.[5]

NOTES

1. The Vāyu divides these into three classes, containing each nine and discriminated as northern, middle and eastern : उदीच्य मध्यदेशाश्च प्राच्याश्चैव पृथग्विधाः। Of these, the chiefs were severally Śyāmāyani, Āruṇi and Ānalavi or Ālambi. With some inconsistency, however, the same authority states that Vaiśampāyana composed and gave to his disciples eighty-six Saṁhitās.

2. The paralleled passages in the Vāyu rather implies that the agreement was to meet within seven nights : ततस्ते सगणा सर्व्वे वैशम्पायनवर्ज्जिताः। प्रयपुः सप्तरात्रेण यत्र सन्धिः कृतोऽभवत्॥

3. Also called the black Yajuṣ. No notice of this legend, as Colebrooke observes (*As. Res.* VIII. 376), occurs in the Veda itself; and the term Taittirīya is more rationally accounted for in the Anukramaṇī or index of the black Yajuṣ. It is there said that Vaiśampāyana taught it to Yāska, who taught it to Taittiri, who also became a teacher; whence the term Taittirīya, for a grammatical rule explains it to mean, 'The Taittirīyas are those who read what was said or repeated by Tittiri :' तित्तिरिणा प्रोक्तमधीयते। तैत्तिरीयाः॥ Pāṇini, 4.3.102. The legend, then, appears to be nothing more than a Paurāṇik invention, suggested by the equivocal sense of Tittiri, a proper name or a partridge. Much of the myths of the Hinuds, the obviously of that of the Greeks and Romans originates in this source. It was not confined, at least amongst the former, to the case that Creuzer specifies : "Telle ou telle expression cessa d'etre comprise, et l'on inventa des mythes pour eclair-cir ces mialentendus;" but was wilfully perpetrated, even where the word was

understood, when it afforded a favourable opportunity for a fable. It may be suspected in the present instance that the legend is posterior, not only to the Veda, but to the grammatical rule or it would have furnished Pāṇini with a different etymology.

4. This is another specimen of the sort of Paronomasia explained in the preceding note. The Carakas are the students of a Śākhā, so denominated from its teacher Caraka. (*As. Res.* VIII. 377). So, again, Pāṇini, 4.3.107 : 'The readers of that which is said by Caraka are Carakas:' चरकेन प्रोक्तं चरकाः। Caraka has no necessary connection with Cara, 'to go'. The Vāyu states they were also called Caṭakas, from Caṭa (चट), 'to divide', because they shared amongst them their master's guilt. 'Those pupils of Vaiśampāyana were called Caṭakas by whom the crime of Brahmanicide was shared; and Carakas from its departure;' वैशम्पायनशिष्यास्ते चरका समुदाहृताः ब्रह्महत्यातुयैश्चीर्णा चरणाच्च चरका स्मृताः।

5. The Vāyu names the fifteen teachers of these schools, Kaṇva, Vaidheya, Śālin, Madhyandina, Sapeyin, Vidagdha, Uddālin, Tāmrāyani, Vātsya, Gālava, Śaiśiri, Āṭavya, Parṇa, Vīrana and Sampārayana, who were the founders of no fewer than 101 branches of the Vājasaneyi or white Yajuṣ . Colebrooke specifies several of these, as the Jābālas, Baudhāyanas, Tāpanīyas. *As. Res.* VIII. 376.

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CHAPTER 6

षष्ठोऽध्यायः

(सामाथर्ववेदशाखाविभागः,
पुराणनाम-लक्षणादिनिरूपणञ्च)

पराशर उवाच

सामवेदतरोः शाखा व्यासशिष्यः स जैमिनिः।
क्रमेण येन मैत्रेय! बिभेद शृणु तन्मम॥ १॥
सुमन्तुस्तस्य पुत्रोऽभूत् सुकर्मास्याप्यभूत् सुतः।
अधीतवन्तावेकैकां संहितां तौ महामुनी॥ २॥
साहस्रं संहिताभेदं सुकर्मा तत्सुतस्ततः।
चकार तञ्च तच्छिष्यौ जगृहाते महामती॥ ३॥
हिरण्यनाभः कौशल्यः पौष्पिञ्जिश्च द्विजोत्तम!
उदीच्यसामगाः शिष्यास्तेभ्यः पञ्चदश स्मृताः॥ ४॥
हिरण्यनाभात् तावत्यः संहिता यैर्द्विजोत्तमैः।
गृहीतास्तेऽपि चोच्यन्ते पण्डितैः प्राच्यसामगाः॥ ५॥
लोकाक्षिः कुथमिश्चैव कुसीदिर्लाङ्गलिस्तथा।
पौष्पिञ्जिशिष्यास्तद्भेदैः संहिता बहुलीकृताः॥ ६॥
हिरण्यनाभशिष्यश्च चतुर्विंशतिसंहिताः।
प्रोवाच कृतिनामासौ शिष्येभ्यः स महामतिः॥ ७॥
तैश्चापि सामवेदोऽसौ शाखाभिर्बहुलीकृतः।

You shall now hear, Maitreya, how Jaiminī, the pupil of Vyāsa, divided the branches of the Sāmaveda. The son of Jaiminī was Sumantu and his son was Sukarman, who both studied the same Saṁhitā under Jaiminī.[1] The latter composed the Sāhasra Saṁhitā (or compilation of a thousand hymns), which he taught to two disciples, Hiraṇyanābha, also named Kauśalya (or of Kośala) and Pauśyini.[2] Fifteen disciples of the latter were the authors of as many Saṁhitās : they were called the northern chanters of the Sāman. As many more, also the disciples Hiraṇyanābha, were termed the eastern chanters of the Sāman, founding an equal number of schools. Lokākṣi, Kauthumi, Kuśīdī and Lāṅgali were the pupils of Pauśyin; and by them and their disciples many other branches were formed. While another scholar of Hiraṇyanābha, named Kṛti, taught twenty-four Saṁhitās to as many pupils; and by them, again, was the Sāmaveda divided into numerous branches.[3]

अथर्वणामथो वक्ष्ये संहितानां समुच्चयम्॥ ८॥
अथर्ववेदं स मुनिः सुमन्तुरमितद्युतिः।
शिष्यमध्यापयामास कबन्धं सोऽपि तं द्विधा।
कृत्वा तु देवदर्शाय तथा पथ्याय दत्तवान्॥ ९॥
देवदर्शस्य शिष्यास्तु मौद्गो ब्रह्मबलिस्तथा।
शौक्तायनिः पिप्पलादस्तथान्यो मुनिसत्तम॥ १०॥
पथ्यस्यापि त्रयः शिष्याः कृता यैर्द्विज! संहिताः।
जाजालिः कुमुदादिश्च तृतीयः शौनको द्विज॥ ११॥
शौनकस्तु द्विधा कृत्वा ददावेकन्तु बभ्रवे!
द्वितीयां संहितां प्रादात् सुन्धवायनसंज्ञिने॥ १२॥

सैन्धवा मुञ्जिकेशाश्च द्विधा भिन्नास्त्रिधा पुनः।
नक्षत्रकल्पो वेदानां संहितानां तथैव च॥ १३॥
चतुर्थः स्यादाङ्गिरसः शान्तिकल्पश्च पञ्चमः।
श्रेष्ठास्त्वथर्वणामेते संहितानां विकल्पकाः॥ १४॥

I will now give you an account of the Saṁhitās of the Atharvaveda. The illustrious Muni Sumantu taught this Veda to his pupil Kabandha, who made it twofold and communicated the two portions to Devadarśa and the Pathya. The disciples of Devadarśa were Maudga, Brahmabali, Śaulkāyani and Pippalāda. Pathya had three pupils, Jājali, Kaumudādi and Śaunaka; and by all these were separate branches instituted. Śaunaka having divided his Saṁhitā into two, gave one to Babhru and the other to Saindhavāyana; and from them sprang to schools, the Saindhavas and Munjakeśas.[4] The principal subjects of difference in the Saṁhitās of the Atharveda are the five Kalpas or ceremonials : the Nakṣ atra kalpa or rules for worshipping the planets; the Vaitāna Kalpa or rules for oblations, according to the Vedas generally; the Saṁhitā kalpa rules for sacrifices, according to different schools; the Aṅgiras Kalpa, incantations and prayers for the destruction of foes and the like; and the Śānti Kalpa or prayers for averting evil.[5]

आख्यानैश्चाप्युपाख्यानैर्गाथाभिः कल्पसिद्धिभिः।
पुराणसंहितां चक्रे पुराणार्थविशारदः॥ १५॥
प्रख्यातो व्यासशिष्योऽभूत् सूतो वै रोमहर्षणः।
पुराणसंहितां तस्मै ददौ व्यासौ महामुनिः॥ १६॥
सुमतिश्चाग्निवर्चाश्च मित्रायुः शांशपायनः।
अकृतव्रणः सावर्णिः षट् शिष्यास्तस्य चाभवन्॥ १७॥
काश्यपः संहिताकर्ता सावर्णिः शांशपायनः।
रौमहर्षणिका चान्या तिसृणां मूलसंहिताः॥ १८॥
चतुष्टयेनाप्येतेन संहितानामिदं मुने!

Accomplished in the purpose of the Purāṇas, Vyāsa compiled a Paurāṇik Saṁhitā, consisting of historical and legendary traditions, prayers and hymns and sacred chronology.[6] He had a distinguished disciple, Sūta, also termed Romaharṣaṇa and to him the great Muni communicated the Purāṇas. Sūta had six scholars, Sumati, Agnivarcas, Mitrayu, Śāṁśapāyana, Akṛtavraṇa, who is also called Kaśyapa and Sāvarṇi. The three last composed a fourth, called Romaharṣaṇika. The substance of which four Saṁhitās is collected into this (Viṣṇu) Purāṇa.

आद्यं सर्वपुराणानां पुराणं ब्राह्ममुच्यते॥ १९॥
अष्टादश पुराणानि पुराणज्ञाः प्रचक्षते।
ब्राह्मं पाद्मं वैष्णवञ्च शैवं भागवतं तथा॥ २०॥
अथान्यन्नारदीयञ्च मार्कण्डेयञ्च सप्तमम्।
आग्नेयामष्टमञ्चैव भविष्यं नवमं तथा॥ २१॥
दशमं ब्रह्मवैवर्तं लैङ्गमेकादशं स्मृतम्।
वाराहं द्वादशञ्चैव स्कान्दञ्चात्र त्रयोदशम्॥ २२॥
चतुर्दशं वामनञ्च कौर्मं पञ्चदशं स्मृतम्।
मात्स्यञ्च गारुडञ्चैव ब्रह्माण्डञ्च ततः परम्॥ २३॥
महापुराणान्येतानि ह्यष्टादश महामुने।
तथा चोपपुराणानि मुनिभिः कथितानि च॥ २४॥
सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च।
सर्वेष्वेतेषु कथ्यन्ते वंशानुचरितञ्च यत्॥ २५॥

The first of all the Purāṇas is entitled the Brahma. Those who are acquainted with the Purāṇas enumerate eighteen or the Brahma, Padma, Vaiṣṇava, Śaiva, Bhāgavata, Nāradīya, Mārkaṇḍeya, Āgenya, Bhaviṣyat, Brahmavaivarta, Liṅga, Vārāh, Skanda, Vāmana, Kūrma, Matsya, Garuḍa, Brahmāṇḍa. The creation of the world and its successive reproductions, the genealogies of the patriarchs and kings, the periods of the Manus and the transactions of the royal dynasties, are narrated in all these Purāṇas.

यदेतत् तव मैत्रेय! पुराणं कथ्यते मया।
एतद् वैष्णवसंज्ञं वै पाद्मस्य समनन्तरम्॥ २६॥
सर्गे च प्रतिसर्गे च वंशमन्वन्तरादिषु।
कथ्यते भगवान् विष्णुरशेषेष्वेव सत्तम॥ २७॥

This Purāṇa which I have repeated to you, Maitreya, is called the Vaiṣṇava and is next in the series to the Pādma; and in every part of it,

in its narratives of primary and subsidiary creation, of families and of periods, the mighty Viṣṇu is declared in this Purāṇa.[7]

अङ्गानि चतुरो वेदा मीमांसा न्यायविस्तरः।
पुराणं धर्मशास्त्रञ्च विद्या ह्येताश्चतुर्दश॥ २८॥
आयुर्वेदो धनुर्वेदो गान्धर्वश्चैव ते त्रयः।
अर्थशास्त्रं चतुर्थन्तु विद्या ह्यष्टादशैव ताः॥ २९॥

The four Vedas, the six Aṅgas (or subsidiary portions of the Vedas, viz., Śikṣā, rules of reciting the prayers, the accents and tones to be observed; Kalpa, ritual; Vyākaraṇa, grammar; Nirukta, glossaries comment; Chandas, metre and Jyotiṣa, (astronomy), with Mīmāṁsā (theology), Nyāya (logic), Dharma (the institutes of law) and the Purāṇas, constitute the fourteen principal branches of knowledge or they are considered as eighteen, with the addition of these four; the Āyurveda, medical science (as taught by Dhanvantari); Dhanurveda, the science of archery or arms, taught by Bhṛgu; Gāndharbaveda or the drama and the arts of music, dancing, of which the Muni Bharata, was the author; and the Arthśāstram or science of government, as laid down first by Bṛhaspati.

ज्ञेया ब्रह्मर्षयः पूर्वं तेभ्यो देवर्षयः पुनः।
राजर्षयः पुनस्तेभ्य ऋषिप्रकृतयस्त्रयः॥ ३०॥

There are three kinds of Ṛṣis or inspired sages; royal Ṛṣis or princes who have adopted a life of devotion, as Viśvāmitra; divine Ṛṣis or sages who are demigods also, as Nārada; and Brāhmaṇa Ṛṣis or sage who are the sons of Brahmā or Brahmanas as Vasiṣṭha and others.[8]

इति शाखाः प्रसंख्याताः शाखाभेदास्तथैव च।
कर्तारश्चैव शाखानां भेदहेतुस्तथोदितः॥ ३१॥
सर्वमन्वन्तरेष्वेव शाखाभेदाः समाः स्मृतः।
प्राजापत्या श्रुतिर्नित्या तद्विकल्पास्त्विमे द्विज॥ ३२॥

I have thus described to you the branches of the Vedas and their subdivisions; the persons by whom they were made; and the reason why they were made (or the limited capacities of mankind). The same branches are instituted in the different Manvantaras. The primitive Veda, that of the progenitor of all things, is eternal; these branches are but its modifications (or Vikalpas).

एतत् तवोदितं सर्वं यत् पृष्टोऽहमिह त्वया।
मैत्रेय! भेदसम्बद्धं किमन्यत् कथयामि ते॥ ३३॥

इति श्रीविष्णुपुराणे तृतीयांऽशे षष्ठोऽध्यायः॥ ६॥

I have thus related to you, Maitreya, the circumstances relating to the Vedas, which you desired to hear. Of what else do you wish to be informed[9]?

***

NOTES

1. The Vāyu makes Sukarman the grandson of Sumantu, his son being called Sunvat.

2. Some copies read Pauṣpini. The Vāyu agrees with our text, but alludes to a legend of Sukarman having first taught a thousand disciples, but they were all killed by Indra, for reading on an unlawful day or one when sacred study is prohibited.

3. The Vāyu specifies many more names than the Viṣṇu, but the list is rather confused. Amongst the descendants of those named in the text, Rāyānanīya (or Rāṇāyanīya), the son of Lokākṣi, is the author of a Saṁhitā still extant ; Saumitri his son was the author of three Saṁhitās; Parāśara, the son of Kauthumi, compiled and taught six Saṁhitās; and Śāligotra, a son of Lāṅgali, established also six schools. Kṛti was of royal descent : हिरण्यनाभस्य कृतिः शिष्य नृपात्मजः। he and Pauṣyini were the two most eminent teachers of the Sāmaveda.

4. According to the commentator, Muñjakeśa is another name for Babhru; but the Vāyu seems to consider him as the pupil of Saindhava, but the text is corrupt : सैन्धवो मुंजके शाय (भिन्नां चास्य द्विधा पुनः).

5. The Vāyu has an enumeration of the verses contained in the different Vedas, but it is very indistinctly given in many respects, especially as regards the Yajuṣ. The Ṛk is said to comprise 8600 Ṛcās. The Yajuṣ, as originally compiled by Vyāsa, 12000 : of which the Vājasneyi contains 1900 Ṛcās and 7600 Brāhmaṇas; the Caraka portion contains 6026 stanzas and consequently the whole exceeds 12000 verses. The stanzas of the Sāman are said to be 8014; and those of the Atharvan 5980. Colebrooke states the verses of the whole Yajuṣ to

be 1987; of the Śatapatha Brāhmaṇa of the same Veda 7624; and of the Atharvan 6015.

6. Or of stories (Ākhyānas) and minor stories or tales (Upākhyānas); of portions dedicated to some particular divinity, as the Śiva gītā, Bhagavadgītā; and accounts of the periods called Kalpas, as the Brahma kalpa, Vārāha kalpa, etc.

7. For remarks upon this enumeration see Introduction.

8. A similar enumeration is given in the Vāyu, with some additions. Ṛṣis is derived from Ṛṣ, 'to got to' or 'approach'. The Brahmarṣis, it is said, are descendants of the five patriarchs, who were the founders of races or gotras of Brahmanas or Kaśyapa, Vasiṣṭha, Aṅgiras, Atri and Bhṛgu. The Devarṣis are Nara and Nārāyaṇa, the sons of Dharma; the Bālakhilyas, who sprung from Kratu; Kardama, the son of Pulaha; Kubera, the son of Pulastya; Acala, the son of Pratyūṣa; Nārada and Parvata, the sons of Kaśyapa. Rājarṣis are Ikṣvāku and other princes. The Brahmarṣis dwell in the sphere of Bhramā; the Devarṣis in the region of the gods; and the Rājarṣis in the heaven of Indra.

9. No notice is taken here of a curious legend which is given in the Mahābhārata, in the Gadā Parvan. It is there said, that during a great drought thc Brāhmaṇas, engrossed by the care of subsistence, neglected the study of the sacred books and the Vedas were lost. The Ṛṣi Sārasvata alonc, being fed with fish by his mother Sarasvatī, the personified river so named, kept up his studies and preserved the Hindu scriptures. At the end of the famine the Brāhmaṇas repaired to him to be taught and sixty thousand disciples again acquired a knowledge of the Vedas from Sārasvata. This legend appears to indicate the revival or more probably the introduction, of the Hindu ritual by the race of Brāhmaṇas or the *people* called Sārasvata; for, according to the Hindu geographers, it was the name of a nation, as it still is the appellation of a class of Brāhmaṇas who chiefly inhabit the Punjab. (*As. Res.* VII. 219, 338, 341). The Sārasvata Brāhmaṇas are met with in many parts of India and are usually fair-complexioned, tall and handsome men. They are classed in the Jāti mālās or popular lists of castes, amongst the five Gauḍa Brāhmaṇas and are divided into ten tribes; they are said also to be especially the Purohitas or family priests of the Kṣatriya or military castes; (see the Jāti mālā, printed in Price's Hindi Selections, II. 280); circumstances in harmony with the purport of the legend and confirmatory of the Sārasvatas of the Punjab having been prominent agents in the establishment of the Hindu religion in India. The holy land of the Hindus or the primary seat, perhaps, of Brahmanism, has for one of its boundaries the Sarasvatī river : see Bk. II. Ch.IV. n. 7.

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CHAPTER 7

सप्तमोऽध्यायः

(यमगीता)

मैत्रेय उवाच

यथावत् कथितं सर्वं यत् पृष्टोऽसि मया द्विज!
श्रोतुमिच्छाम्यहं त्वैकं तद् भवान् प्रब्रवीतु मे॥ १॥
सप्त द्वीपानि पाताल-वीथ्यश्च सुमहामुने!
सप्त लोका येऽन्तरस्था ब्रह्माण्डस्यास्य सर्वतः॥ २॥
स्थूलैः सूक्ष्मैस्तथा सूक्ष्मात् सूक्ष्मैः सूक्ष्मतरैस्तथा।
स्थूलैः स्थूलतरश्चैव सर्वप्राणिभिरावृतम्॥ ३॥
अङ्गुलस्याष्टभागोऽपि न सोऽस्ति मुनिसत्तम!
न सन्ति प्राणिनो यत्र कर्मबन्धनिबन्धनाः॥ ४॥
सर्वे चैते वशं यान्ति यमस्य भगवन्! किल।
आयुषोऽन्ते तथा यान्ति यातनास्तत्प्रचोदिताः॥ ५॥
यातनाभ्यः परिभ्रष्टा देवाद्यास्वथ योनिषु।
जन्तवः परिवर्तन्ते शास्त्राणामेष निर्णयः॥ ६॥
सोऽहमिच्छामि तच्छ्रोतुं यमस्य वशवर्त्तिनः।
न भवन्ति नरा येन तत् कर्म कथयामलम्॥ ७॥

Maitreya said– You have indeed related to me, most excellent Brāhmaṇa, all that I asked of you; but I am desirous to hear one thing which you have not touched on. This universe, composed of seven zones, with its seven subterrestrial regions and seven spheres - this whole egg of Brahmā–is every where swarming with living creatures, large or small, with smaller and smallest and larger and largest; so that there is not the eighth part of an inch in which they do not abound. Now all

these are captives in the chains of acts and at the end of their existence become slaves to the power of Yama, by whom they are sentenced to painful punishments. Released from these inflictions, they are again born in the condition of gods, men or the like; and thus living beings, as the Śāstras apprise us, perpetually revolve. Now the question I have to ask and which you are so well able to answer, is, by what acts men may free themselves from subjection to Yama?

पराशर उवाच

अयमेव मुने! प्रश्नो नकुलेन महात्मना।
पृष्टः पितामहः प्राह भीष्मो यत् तच्छृणुष्व मे॥८॥

Parāśara said– This question, excellent Muni, was once asked by Nakula[1] of his grandfather Bhīṣma; and I will repeat to you the reply made by the latter.

भीष्म उवाच

पुरा समागतो वत्स! सखा कालिङ्गको द्विजः।
स मामुवाच पृष्टो वै मया जातिस्मरो मुनिः॥९॥
तेनाख्यातमिदञ्चेनमित्थञ्चैतद् भविष्यति।
तथा च तदभूद् वत्स! यथोक्तं तेन धीमता॥१०॥
स पृष्टश्च मया भूयः श्रद्दधानवतां द्विजः।
यद् यदाह न तद् दृष्टमन्यथा हि मया क्वचित्॥११॥
एकदा तु मया पृष्टं यदेतद् भवतोदितम्।
प्राह कलिङ्गको विप्रः स्मृत्वा तस्य मुनेर्वचः॥१२॥
जातिस्मरेण कथितो रहस्यः परमो मम।
यम किङ्करयोर्योऽभूत् संवादस्तं ब्रवीम ते॥१३॥

Bhīṣma said to the prince, "There formerly came on a visit to me a friend of mine, a Brāhmaṇa, from the Kaliṅga country, who told me that he had once proposed this question to a holy Muni, who retained the recollection of his former births, by whom what was and what will be, was accurately told. Being importuned by me, who placed implicit faith in his words, to repeat what that pious personage had imparted to him, he at last communicated it to me; and what he related I have never met with elsewhere.

कालिङ्ग उवाच

स्वपुरुषमभिवीक्ष्य पाशहस्तं
वदति यमः किल तस्य कर्णमूले।
परिहर मधुसूदनप्रपन्नान्
प्रभुरहमन्यनृणां न वैष्णवानाम्॥१४॥

"Having, then, on one occasion, put to him the same question which you have asked, the Kaliṅga Brāhmaṇa recalled the story that had been told him by the Muni–the great mystery that had been revealed to him by the pious sage, who remembered his former existence–a dialogue that occurred between Yama and one of his ministers.

अहममरगणार्चितेन धात्रा
यम इति लोहिताहिते नियुक्तः।
हरिगुरुवशगोऽस्मि न स्वतन्त्रः
प्रभवति संयमने ममापि विष्णुः॥१५॥
कटकमुकुटकर्णिकादिभेदैः
कनकमभेदमपीष्यते यथैकम्।
सुरपशुमनुजादिकल्पाभिर्हर-
रखिलाभिरुदीर्य्यते तथैकः॥१६॥
क्षितिजलपरमाणवोऽनिलान्ते
पुनरपि यान्ति यथैकतां धरित्र्यः।
सुरपशुमनुजादयस्तथान्ते
गुणकलुषेण सनातनेन तेन॥१७॥
हरिममरगणार्चिताङ्घ्रिपद्मं
प्रणमति यः परमार्थतो हि मर्त्यः।
तमपगतसमस्तपापबन्धं
व्रज परिहृत्य यथाग्निमाज्यसिक्तम्॥१८॥

"Yama beholding one of his servants with his noose in his hand, whispered to him and said, "Keep clear of the worshippers of Madhusūdana. I am the lord of all men, the Vaiṣṇavas excepted. I was appointed by Brahmā, who is reverenced by all the immortals, to restrain mankind and regulate the consequences of good and evil in the universe. But he who obeys Hari, as his spiritual guide, is here independent of me; for Viṣṇu is of power to govern and control me.

As gold is one substance still, however diversified as bracelets, tiaras or earrings, so Hari is one and the same, although modified in the forms of gods, animals and man. As the drops of water, raised by wind from the earth, sink into the earth again when the wind subsides, so the varieties of gods, men and animals, which have been detached by the agitation of the qualities, are reunited, when that disturbance ceases, with the eternal. He who through holy knowledge diligently adores the lotus foot of that Hari, who is reverenced by the gods, is released from all the bonds of sin; and you must avoid him as you would avoid fire fed with oil."

इति यमवचनं निशम्य पाशी
यमपुरुषस्तमुवाच धर्मराजम्।
कथय मम विभो? समस्तधातु-
र्भवति हरेः खलु यादृशोऽस्य भक्तः॥ १९॥

"Having heard these injunctions of Yama, the messenger addressed the lord of righteousness and said, "Tell me, master, how am I to distinguish the worshipper of Hari, who is the protector of all beings?"

यम उवाच

न चलति निजवर्णधर्मतो यः
सममतिरात्मसुहृद् विपक्षपक्षे।
न हरति न च हन्ति किञ्चिदुच्चैः
सितमनसं तमवैहि विष्णुभक्तम्॥ २०॥

Yama replied, "You are to consider the worshipper of Viṣṇu, him who never deviates from the duties prescribed to his caste; who looks with equal indifference upon friend or enemy; who takes nothing (that is not his own), nor injures any being. Know that person of unblemished mind to be a worshipper of Viṣṇu.

कलिकलुषमलेन यस्य नात्मा
विमलमतेर्मलिनीकृतोऽस्तमोहे।
मनसि कृतजनार्दनं मनुष्यं
सततमवैहि हरेरतीव भक्तम्॥ २१॥

Know him to be a devout worshipper of Hari, who has placed Janārdana in his pure mind, which has been freed from fascination and whose soul is undefiled by the soil of the Kali age.

कनकमपि रहस्यवेक्ष्य बुद्ध्या
तृणमिव यः समवैति वै परस्वम्।
भवति च भगवत्यनन्यचेताः
पुरुषवरं तमवेहि विष्णुभक्तम्॥ २२॥

Know that excellent man to be a worshipper of Viṣṇu, who, looking upon golden secret, holds that which is another's wealth but as grass and devotes all his thoughts to the lord.

स्फटिकगिरिशिलामलः क्व विष्णु-
र्मनसि नृणां क्व च मत्सरादिदोषः।
न हि तुहिनमयूखरश्मिपुञ्जे
भवति हुताशनदीप्तिजः प्रतापः॥ २३॥
विमलमतिविमत्सरः प्रशान्त
शुचिचरितोऽखिलसत्त्वमित्रभूतः।
प्रियहितवचनोऽस्तमानमायो-
वसति सदा हृदि तस्य वासुदेवः॥ २४॥

Pure is he as a mountain of clear crystal; for how can Viṣṇu abide in the hearts of men with malice and envy and other evil passions? The glowing heat of fire abides not in a cluster of the cooling rays of the moon. He who lives pure in thought, free from malice, contented, leading a holy life, feeling tenderness for all creatures, speaking wisely and kindly, humble and sincere, has Vāsudeva ever present in his heart.

वसति हृदि सनातने च तस्मिन्
भवति पुमान् जगतोऽस्य सौम्यरूपः।
क्षितिरसमतिरम्यमात्मनोऽन्तः
कथयति चरुतयैव शालपोतः॥ २५॥
यमनियमविधूतकल्मषाणा-
मनुदिनमच्युतसक्तमानसानाम्।
अपगतमद-मान-मत्सराणां
त्यज भट! दूरतरेण मानवानाम्॥ २६॥

As the young Śāla tree by its beauty declares the excellence of the juice which it has imbibed from the earth, so when the eternal has taken up his abode in the bosom of any one, that men is lovely amidst the beings of this world. Depart, my servant, quickly from those men whose sins have been dispersed by moral and religious merit,[2] whose minds are daily dedicated to the imperceptible deity and who are exempt from pride, uncharitableness and malice.

हृदि यदि भगवाननादिरास्ते
हरिरसिशङ्खगदाधरोऽव्ययात्मा।
तदघमघविघातकर्तृभिन्नं
भवति कथं सति चान्धकारमर्के॥ २७॥

In the heart in which the divine Hari, who is without beginning or end, abides, armed with a sword, a shell and a mace, sin cannot remain; for it cannot coexist with that which destroys it, as darkness cannot continue in the world when the sun is shining.

हरति परधनं निहन्ति जन्तून्
वदति तथानृतनिष्ठुराणि यश्च।
अशुभजनितदुर्मदस्य पुंसः
कलुषमतेर्हृदि तस्य नास्त्यनन्तः॥ २८॥
न सहति परसम्पदं विनिन्दां
कलुषमतिः कुरुते सतामसाधुः।
न यजति न ददाति यश्च सन्तं
मनसि न तस्य जनार्दनोऽधमस्य॥ २९॥

The eternal makes not his abode in the heart of that man who covets another's wealth, who injures living creatures, who speaks harshness and untruth, who is proud of his inequity and whose mind is evil. Janārdana occupies not his thoughts who envies another's prosperity, who calumniates the virtuous, who never sacrifices nor bestows gifts upon the pious, who is blinded by the property of darkness.

परमसुहृदि बान्धवे कलत्रे
सुततनयापितृभ्रमातृत्यवर्गे।
शठमतिरुपयाति योऽर्थतृष्णां
तमधमचेष्टमवैहि नास्य भक्तम्॥ ३०॥
अशुभमतिरसत्प्रवृत्तिसक्तः
सततमनार्य्यविशालसङ्गमत्तः।
अनुदिनकृतपापबन्धयत्नः
पुरुषपशुर्नहि वासुदेवभक्तः॥ ३१॥

That vile wretch is no worshipper of Viṣṇu, who through avarice is unkind to his nearest friends and relations, to his wife, children, parents and dependants.' The brute-like man whose thoughts are evil, who is addicted to unrighteous acts, who ever seeks the society of the wicked and suffers no day to pass without the perpetration of crime, is no worshipper of Vāsudeva.

सकलमिदमहञ्च वासुदेवः
परमपुमान् परमेश्वरः स एकः।
इति मतिश्चला भवत्यनन्ते
हृदयगते व्रज तान् विहाय दूरात्॥ ३२॥
कमलनयन वासुदेव विष्णो
धरणिधराच्युत शङ्खचक्रपाणे!
भव शरणमितीरयन्ति ये वै
त्यज भट दूरतरेण तानपापान्॥ ३३॥
वसति मनसि यस्य सोऽव्ययात्मा
पुरुषवरस्य न तस्य दृष्टिपाते।
तव गतिरथवा ममास्ति चक्र-
प्रतिहतवीर्य्यबलस्य सोऽन्यलोक्यः॥ ३४॥

Do you proceed afar off from those in whose hearts Ananta is enshrined; from him whose sanctified understanding conceives the supreme male and ruler, Vāsudeva, as one with his votary and with all this world. Avoid those holy persons who are constantly invoking the lotus-eyed Vāsudeva, Viṣṇu, the supporter of the earth, the immortal wielder of the discus and the shell, the asylum of the world. Come not into the sight of him in whose heart the imperishable soul resides, for he is defended from my power by the discus of his deity; he is designed for another world (for the heaven of Viṣṇu).'

कालिङ्ग उवाच

इति निजभटशासनाय देवो
रवितनयः स किलाह धर्मराजः।
मम कथितमिदञ्च तेन तुभ्यं
कुरुवर! सम्यगिदं मयापि चोक्तम्॥ ३५॥

"Such', said the Kaliṅga Brāhmaṇa, 'were the instructions communicated by the deity of justice, the son of the sun, to his servants, as they were repeated to me by that holy personage and as I have related them to you, chief of the house of Kuru' (Bhīṣma).

भीष्म उवाच

नकुलैतन्ममाख्यातं पूर्वं तेन द्विजन्मना।
कलिङ्गदेशादभ्येत्य प्रीयता सुमहात्मना॥ ३६॥
मयाप्येतद् यथान्यायं सम्यग् वत्स! तवोदितम्।
यथा विष्णुमृते नान्यत् त्राणं संसारसागरे॥ ३७॥
किङ्करा पाशदण्डाश्च न यमो न च यातनाः।
समर्थास्तस्य यस्यात्मा केशवालम्बनः सदा॥ ३८॥

Bhīṣma said– So also, Nakula, I have faithfully communicated to you all I heard from my pious friend, when he came from his country of Kaliṅga to visit me. I have thus explained to you, as was fitting, that there is no protection in the ocean of the world except Viṣṇu; and that the servants and ministers of Yama, the king of the dead himself and his tortures, are all unavailing against one who places his reliance on that divinity."

पराशर उवाच

एतन्मुने तवाख्यातं गीतं वैवस्वतेन यत्।
तत्प्रश्नानुगतं सम्यक् किमन्यच्छ्रोतुमिच्छसि॥ ३९॥
इति श्रीविष्णुपुराणे तृतीयांऽशे सप्तमोऽध्यायः॥७॥

I have thus, resumed Parāśara, related to you what you wished to hear and what was said by the son of Vivasvat.[3] What else do you wish to hear?

NOTES

1. Nakula is one of the Pāṇḍava princes and consequently grand nephew, not grandson, of Bhīṣ ma; he is great grandson of Parāśara; and it is rather an anomaly for the latter to cite a conversation in which Nakula formerly bore a part.

2. Or Yama and Niyama. The duties intended by these terms are variously enumerated. The commentator on the text specifies under the first head, absence of violence or cruelty to other beings (Ahiṁsā), honesty (Asteya), truth (Satya), chastity (Brahmacarya) and disinterestedness or non acceptance of gifts (Aparigraha). Under Niyama are comprehended purity (Śauca), contentment (Santoṡa), devotion (Tapas), study of the Vedas (Svādhyāya) and adoration of the supreme (Īśvara-praṇidhāna).

3. Or Vaivasvata. This section is called the Yama-gītā.

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CHAPTER 8

अष्टमोऽध्यायः

(श्रीविष्णुपूजायां फलश्रुतिः, चातुर्वर्ण्यधर्मकथनञ्च)

मैत्रेय उवाच

भगवन् भगवान् देवः संसारविजिगीषुभिः।
मामाख्याहि जगन्नाथो विष्णुराराध्यते यथा॥ १॥
आराधिताच्च गाविन्दादाराधनपरैर्नरैः।
यत् प्राप्यते फलं श्रोतुं तवेच्छामि महामुने॥ २॥

Maitreya said– Inform me, venerable teacher, how the supreme deity, the lord of the universe, Viṣṇu, is worshipped by those who are desirous of overcoming the world; and what advantages are reaped by men, assiduous in his adoration, from the propitiated Govinda.

पराशर उवाच

यत् पृच्छति भवानेतत् सगरेण महात्मना!
और्वः प्राह यथा पृष्टस्तन्मे कथयतः शृणु॥ ३॥
सगरः प्रणिपत्येदमौर्वं पप्रच्छ भार्गवम्।
विष्णोराराधनोपायसम्बद्धं मुनिसत्तम॥ ४॥
फलञ्चाराधिते विष्णौ यत् पुंसामभिजायते।
स चाह पृष्टो यत्तेन तन्मैत्रेयाखिलं शृणु॥ ५॥

Parāśara said–The question you have asked was formerly put by Sagara to Aurva.[1] I will repeat to you his reply. Sagara having bowed

down before Aurva, the descendant of Bhṛgu, asked him what were the best means of pleasing Viṣṇu and what would be the consequence of obtaining his favour.

और्व उवाच

भौमान् मनोरथान् स्वर्गान् स्वर्गिबन्धं तथास्पदम्।
प्राप्नोत्याराधिते विष्णौ निर्वाणमपि चोत्तमम्॥६॥
यद् यदिच्छति यावच्च फलमाराधितेऽच्युते।
तत् तदाप्नोति राजेन्द्र! भूरि स्वल्पमथापि वा॥७॥
यत्तु पृच्छसि भूपाल! कथमाराध्यते हि सः।
तदहं सकलं तुभ्यं कथयामि निबोध मे॥८॥
वर्णाश्रमाचारवता पुरुषेण परः पुमान्।
विष्णुराराध्यते पन्था नान्यत् तत्तोषकारणम्॥९॥
यजन् यज्ञान् यजत्येनं जपत्येनं नृप!
घ्नंस्तथान्यां हिनस्त्येनं सर्वभूतो यतो हरिः॥१०॥
तस्मात् सदाचारवता पुरुषेण जनार्दनः।
आराध्यते स्ववर्णोक्त-धर्मानुष्ठानकारिणा॥११॥
ब्राह्मणः क्षत्रियो वैश्यः शूद्रश्च धरणीपते!
स्वधर्मतत्परो विष्णुमाराधयति नान्यथा॥१२॥
परापवादं पैशुन्यमनृतञ्च न भाषते।
अन्योद्वेगकरञ्चापि तोष्यते तेन केशवः॥१३॥
परपत्नी-परद्रव्य-परहिंसासु यो मतिम्।
न करोति पुमान् भूप! तोष्यते तेन केशवः॥१४॥
न ताडयति नो हन्ति प्राणिनोऽन्यांश्च देहिनः।
यो मनुष्यो मनुष्येन्द्र! तोष्यते तेन केशवः॥१५॥
देव-द्विज-गुरूणां यः शुश्रूषासू सदोद्यतः।
तोष्यते तेन गोविन्दः पुरुषेण नरेश्वर॥१६॥
यथात्मनि च पुत्रे च सर्वभूतेषु यस्तथा।
हितकामो हरिस्तेन सर्वदा तोष्यते सुखम्॥१७॥
यस्य रागादिदोषेण न दुष्टं नृप! मानसम्।
विशुद्धचेतसा विष्णुस्तोष्यते तेन सर्वदा॥१८॥
वर्णाश्रमेषु ये धर्माः शास्त्रोक्ता नृपसत्तम!
तेषु तिष्ठन् नरो विष्णुमाराधयति नान्यथा॥१९॥

Aurva replied, "He who pleases Viṣṇu obtains all terrestrial enjoyments; heaven and a place in heaven; and what is best of all, final liberation : whatever he wishes and to whatever extent, whether much or little, he receives it, when Acyuta is content with him. In what manner his favour is to be secured, that also I will, oh king, impart to you, agreeably to your desire. The supreme Viṣṇu is propitiated by a man who observes the institutions of caste order and purifactory practices; no other path is the way to please him. He who offers sacrifices, sacrifices to him; he who murmurs prayer, prays to him; he who injures living creatures, injures him; for Hari is all beings. Janārdana therefore is propitiated by him who is attentive to established observances and follows the duties prescribed for his caste. The Brāhmaṇa, the Kṣ atriya, the Vaiśya and the Śūdra, who attends to the rules enjoined by his caste, best worships Viṣṇu. Keśava is most pleased with him who docs good to others' who never utters abuse, calumny or untruth; who never covets another's wife or another's wealth and who bears ill-will towards none; who neither beats nor slays any animate or inanimate thing; who is ever diligent in the service of the gods, of the Brāhmaṇas and of his spiritual preceptor; who is always desirous of the welfare of all creatures, of his children and of his own soul; in whose pure heart no pleasure is derived from the imperfections of love and hatred. The man, oh monarch, who conforms to the duties enjoined by scriptural authority for every caste and condition of life, is he who best worships Viṣṇu: there is no other mode."

सगर उवाच

तदहं श्रोतुमिच्छामि वर्णधर्मानशेषतः।
तथैवाश्रमधर्मांश्च द्विजवर्य? ब्रवीहि तान्॥२०॥

Aurva having thus spoken, Sagara said to him, "Tell me then, venerable Brāhmaṇa, what are the duties of caste and condition:[2] I am desirous of knowing them."

और्व उवाच

ब्राह्मण-क्षत्रिय-विशां शूदाणाञ्च यथाक्रमम्।
त्वमेकाग्रमना भूत्वा शृणु धर्मान् मयोदितान्॥२१॥

दानं दद्याद् यजेद् देवान् यज्ञैः स्वाध्यायतत्परः।
नित्योदकी भवेद् विप्रः कुर्याच्चाग्निपरिग्रहम्॥ २२॥
वृत्त्यर्थं याजयेच्चान्यानन्यान् ध्यापयेत् तथा।
कुर्यात् प्रतिग्रहादानं गुर्वर्थं न्यायतो द्विजः॥ २३॥
सर्वभूतहितं कुर्यान्नाहितं कस्यचिद् द्विजः।
मैत्री समस्तभूतेषु ब्राह्मणस्योत्तमं धनम्॥ २४॥
ग्रावे रत्ने च पारक्ये समबुद्धिर्भवेद् द्विजः।
ऋतावभिगमः पत्न्यां शस्यते चास्य पार्थिव॥ २५॥

To which Aurva answered and said, "Attentively listen to the duties which I shall describe as those severally of the Brāhmaṇa, the Kṣatriya, the Vaiśya and the Śūdra. The Brāhmaṇa should make gifts, should worship the gods with sacrifices, should be assiduous in studying the Vedas, should perform ablutions and libations with water and should preserve the sacred flame. For the sake of subsistence he may offer sacrifice on behalf of others and may instruct them in the Śāstras; and he may accept presents of a liberal description in a becoming manner (or from respectable persons and at an appropriate season). He must ever seek to promote the good of others and do evil unto none; for the best riches of a Brāhmaṇa are universal benevolence. He should look upon the jewels of another person as if they were pebbles; and should, at proper periods, procreate offspring by his wife. These are the duties of a Brāhmaṇa.

दानानि दद्यादिच्छातो द्विजेभ्यः क्षत्रियोऽपि हि।
यजेच्च विविधैर्यज्ञैरधीयीत च पार्थिव॥ २६॥
शस्त्राजीवो महीरक्षा प्रवरा तस्य जीविका।
तस्यापि प्रथमे कल्पे पृथिवीपरिपालनम्॥ २७॥
धरित्रीपालनेनैव कृतकृत्या नराधिपाः।
भवन्ति नृपतेरंशा यतो यज्ञादिकर्मणाम्॥ २८॥
दुष्टानां त्रासनाद् राजा शिष्टानां परिपालनात्।
प्राप्नोत्यभिमताँल्लोकान् वर्णसंस्थाकरो नृपः॥ २९॥

"The man of the warrior tribe should cheerfully give presents to Brāhmaṇas, perform various sacrifices and study the scriptures. His especial sources of maintenance are arms and the protection of the earth. The guardianship of the earth is indeed his especial province; by the discharge of this duty a king attains his objects and realises a share of the merit of all sacrificial rites. By intimidating the bad and cherishing the good, the monarch who maintains the discipline of the different castes secures whatever region he desires.

पाशुपाल्यञ्च वाणिज्यं कृषिञ्च मनुजेश्वर!
वैश्याय जीविकां ब्रह्मा ददौ लोकपितामहः॥ ३०॥
तस्याप्यध्ययनं यज्ञो दानं धर्मश्च शस्यते।
नित्यनैमित्तिकादीनामनुष्ठानञ्च कर्मणाम्॥ ३१॥
द्विजातिसंश्रयं कर्म तादर्थ्यं तेन पोषणम्।
क्रयविक्रयजैर्वापि धनैः कारूद्भवेन वा॥ ३२॥

"Brahmā, the great parent of creation, gave to the Vaiśya the occupations of commerce and agriculture and the feeding of flocks and herds, for his means of livelihood; and sacred study, sacrifice and donations are also his duties, as is the observance of fixed and occasional rites.

(शूद्रस्य सन्नतिः शौचं सेवा स्वामिन्यमायया।
अमन्त्रयज्ञो ह्यस्तेयं सत्सङ्गो विप्ररक्षणम्)॥ ३३॥
दानञ्च दद्याच्छूद्रोऽपि पाकयज्ञैर्यजेत च।
पित्र्यादिकञ्च तत्सर्वं शूद्रः कुर्वीत तेन वै॥ ३४॥

"Attendance upon the three regenerate castes is the province of the Śūdra and by that he is to subsist or by the profits of trade or the earnings of mechanical labour. He is also to make gifts; and he may offer the sacrifices in which food is presented, as well as obsequial offerings.[3]

भृत्यादिभरणार्थाय सर्वेषाञ्च परिग्रहः।
ऋतुकालेऽभिगमनं स्वदारेषु महीपते॥ ३५॥
दया समस्तभूतेषु तितिक्षानभिमानिता।
सत्यं शौचमनायासो मङ्गल्यं प्रियवादिता॥ ३६॥
मैत्रस्पृहा तथा तद्वदकार्पण्यं नरेश्वर!
अनसूया च सामान्या वर्णानां कथिता गुणाः॥ ३७॥
आश्रमाणाञ्च सर्वेषामेते सामान्यलक्षणाः।

"Besides these their respective obligations, there are duties equally incumbent upon all the four castes. These are, the acquisition of property, for the support of their families; cohabitation with their wives, for the sake of progeny; tenderness towards all creatures, patience, humility, truth, purity, contentment, decency of decoration, gentleness of speech, friendliness; and freedom from envy and repining, from avarice and from detraction. These also are the duties of every condition of life.

गुणोस्तथापद्धर्मांश्च विप्रादीनामिमाञ्छृणु॥ ३८॥
क्षात्रं कर्म द्विजस्योक्तं वैश्यं कर्म तथापदि।
राजन्यस्य च वैश्योक्तं शूद्रकर्म न वै तयोः॥ ३९॥
सामर्थ्ये सति तत्त्याज्यमुभाभ्यामपि पार्थिव!
ततेवापदि कर्त्तव्यं न कुर्यात् कर्मसङ्करम्॥ ४०॥
इत्येते कथिता राजन् वर्णधर्मा मया तव।
धर्ममाश्रमिणां सम्यग् ब्रुवतो मे निशामय॥ ४१॥

इति श्रीविष्णुपुराणे तृतीयांऽशे अष्टमोऽध्यायः॥ ८॥

"In times of distress the peculiar functions of the castes may be modified, as you shall hear. A Brāhmaṇa may follow the occupations of a Kṣatriya or a Vaiśya; the Kṣatriya may adopt those of the Vaiśya and the Vaiśya those of the Kṣatriya; but these two last should never descend to the functions of the Śūdra, if it be possible to avoid them[4]; and if that be not possible, they must at least shun the functions of the mined castes. I will now, Rājā, relate to you the duties of the several Āśramas or conditions of life."

NOTES

1. Sagara, as we shall see, was a king of the solar race. Aurva was a sage, the grandson of Bhṛgu. When the sons of king Kṛtavīrya persecuted and slew the children of Bhṛgu, to recover the wealth which their father and lavished upon them, they destroyed even the children in the womb. One of the women of the race of Bhṛgu, in order to preserve her embryo, secreted it in her thigh (Uru), whence the child on his birth was named Aurva; from his wrath proceeded a flame, that threatened to destroy the world; but at the persuation of his ancestors he cast it into the ocean, where it abode with the face of a horse. Aurva was afterwards religious preceptor to Sagara and bestowed upon him the Āgneyāstram or fiery weapon, with which he conquered the tribes of barbarians, who had invaded his patrimonial possessions. Mahābh. Ādi Parvan, Dāna Dharma Purāṇa, Hari Vaṁśa.

2. Most of the Purāṇas, especially the Kūrma, Padma, Vāmana, Agni and Garuḍa, contain chapters or sections more or less in detail upon the moral and ceremonial duties of the Hindus; and a considerable portion of the Mahābhārata, especially in the Mokṣa Dharma Parvan, is devoted to the same subject. No other Paurāṇik work, however, contains a series of chapters exactly analogous to those which follow and which contain a compendious and systematic description of the Ācāras or personal and social obligations of the Hindus. The tenor of the whole is conformable to the institutes of Manu and many passages are the same.

3. The Pākayajña or sacrifice in which food is offered, implies either the worship of the Viśvadevas, the rites of hospitality or occasional oblations, on building a house, the birth of a child or any occasion of rejoicing. It is to be understood, however, that this injunction intends his performing these ceremonies through the agency of a Brāhmaṇa, as a Śūdra cannot repeat the mantras or prayers that accompany them; and it might be a question how far he might be present for he ought not even to hear such prayers repeated. The performance of funeral rites involves some personal share and the Śūdra must present the cakes, but it must be done without mantras; as the Mitākṣara; 'This rite (the presentation of cakes) must be performed by the Śūdras, without formulae on the twelfth day'. शूद्राणामप्येतत्कर्म्म कर्त्तव्यं द्वादशेद्रि। The Vāyu Purāṇa, directs the performance of the five great sacrifices by Śūdras, only omitting the mantras : शूद्रेणापि प्रकर्त्तव्या पंचैते मन्त्रवर्ज्जिताः। It may be suspected that the Purāṇas relaxed in some degree from the original rigour; for it may be inferred that the great ceremonies were altogether withheld from Śūdras in the time of Manu, who declares that none have any right or part (Adhikāra) in his code except those who perform rites with mantras or the three regenerate castes (II. 16); and denounces as heinous sins teaching the Vedas to Śūdras, performing

sacrifices for them or taking gifts from them X 109, 110, 111. Yājñavalkya, however, allows them to perform five great rites with the Namaskāra or the simple salutation. नमस्कारेण मन्त्रेण पंच यज्ञान्नहापयेत्। which Gautama confirms. Some restrict the sense of mantra, also, to the prayers of the Vedas and allow the Śūdras to use those of the Purāṇas; as Śūlapāṇi : न वेदेष्वधिकारो शूद्रस्य विद्यते पुराणेष्वधिकारः। and the Titthi Tattva is cited in the Śūdra Kamalākāra as allowing them any mantras except thosc of the Vedas : वैदिकेतरमन्त्रपाठे शूद्रस्याधिकारः।

4. This last clause reconciles what would else appear to be an incompatibility with Manu, who permits the Vaiśya in time of distress to descend to the servile acts of a Śūdra, X. 98.

***

CHAPTER 9

नवमोऽध्यायः

(ब्रह्मचर्य्याद्याश्रमचतुष्टयवर्णनम्)

और्व उवाच

बालः कृतोपनयनो वेदाहरणतत्परः।
गुरुगेहे वसेद् भूप ब्रह्मचारी समाहितः॥ १॥
शौचाचारवता तत्र कार्यं शुश्रूषणं गुरोः।
व्रतानि चरता ग्राह्यो वेदश्च कृतबुद्धिना॥ २॥
उभे सन्ध्ये रविं भूप! तथैवाग्निं समाहितः।
उपतिष्ठेत्तदा कुर्याद् गुरोरप्यभिवादनम्॥ ३॥
स्थिते तिष्ठेद् व्रजेद् याते नीचैरासीत् तथासति।
शिष्यो गुरौ नृपश्रेष्ठ! प्रतिकूलं न सम्भजेत्॥ ४॥
तेनैवोक्तः पठेद् वेदं नान्यचित्तः पुरः स्थितः।
अनुज्ञातश्च भिक्षान्नमश्नीयाद् गुरुणा ततः॥ ५॥
अवगाहेदपः पूर्वमाचार्येणावगाहिताः।
समिच्छलादिकञ्चास्य कल्यं कल्यमुपानयेत्॥ ६॥

Aurva continued–When the youth has been invested with the thread of his caste, let him diligently prosecute the study of the Vedas, in the house of his preceptor, with an attentive spirit and leading a life of continence. He is to wait upon his Guru, assiduously observant of purifactory practices and the Veda is to be acquired by him, while he is regular in the performance of religious rites. In the morning Sandhyā he is first to salute the sun; in the evening, fire and then to address his preceptor with respect. He must stand when his master is standing; move when he is walking and sit beneath him when he is seated; he must never sit, nor walk, nor stand when his teacher does the reverse. When desired by him, let him read the Veda attentively, placed beforc his preceptor; and let him eat the food he has collected as alms, when permitted by his teacher.[1] Let him bathe in water which has first been used for his preceptor's ablutions; and every morning bring fuel and water and whatsoever else may be required.

गृहीतग्राह्यवेदश्च ततोऽनुज्ञामवाप्य च।
गार्हस्थ्यमावसेत्प्राज्ञो निष्पन्नगुरुनिष्कृतिः॥ ७॥
विधिनावाप्तदारस्तु धनं प्राप्य स्वकर्मणा।
गृहस्थकार्यमखिलं कुर्याद् भूपाल! शक्तितः॥ ८॥
निवापेन पितॄनर्चेद् यज्ञैर्देवांस्तथातिथीन्।
अन्नैर्मुनींश्च स्वाध्यायैरपत्येन प्रजापतिम्॥ ९॥
बलिकर्मणा भूतानि वाक्सत्येनाखिलं जगत्।
प्राप्नोति लोकान् पुरुषो निजकर्मसमर्जितान्॥ १०॥
भिक्षाभुजश्च ये केचित् परिव्राड्ब्रह्मचारिणः।
तेऽप्यत्रैव प्रतिष्ठन्ते गार्हस्थ्यं तेन वै परम्॥ ११॥
वेदाहरणकार्याय तीर्थस्नानाय च प्रभो!।
अटन्ति वसुधां विप्राः पृथिवीदर्शनाय च॥ १२॥
अनिकेता ह्यनाहारा यत्रसायङ्गृहाश्च ये।
तेषां गृहस्थः सर्वेषां प्रतिष्ठा योनिरेव च॥ १३॥
तेषां स्वागतदानादि वक्तव्यं मधुरं नृप।
गृहागतानां दद्याच्च शयनासनभोजनम्॥ १४॥
अतिथिर्यस्य भग्नाशो गृहात् प्रतिनिवर्तते।
स दत्त्वा दुष्कृतं तस्मै पुण्यमादाय गच्छति॥ १५॥

"When the scriptural studies appropriate to the student have been completed and he has received dismissal from his Guru, let the regenerate man enter into the order of the householder; and taking unto himself, with lawful ceremonies, house, wife and wealth, discharge to the best of his ability the duties of

his station;[2] satisfying the manes with funeral cakes; the gods with oblations; guests with hospitality; the sages with holy study; the progenitors of mankind with progeny, the spirits with the residue of oblations; and all the world with words of truth.[3] A householder secures heaven by the faithful discharge of these obligations. There are those who subsist upon alms and lead an erratic life of self-denial, at the end of the term during which they have kept house. They wander over the world to see the earth and perform their ablutions, with rites enjoined by the Vedas at sacred shrines : houseless and without food and resting for the night at the dwelling at which they arrive in the evening. The householder is to them a constant refuge and parent : it is his duty to give them a welcome and to address them with kindness; and to provide them, whenever they come to his house, with a bed, a seat and food. A guest disappointed by a householder, who turns away from his door, transfers to the latter all his own misdceds and bears away his religious merit.[4]

अवज्ञानमहङ्कारो दम्भश्चैव गृहे सतः।
परितापोपघातौ च पारुष्यञ्च न शस्यते॥ १६॥
यस्य सम्यक् करोत्येवं गृहस्थः परमं विधिम्।
सर्वबन्धविनिर्मुक्तो लोकानाप्नोत्यनुत्तमान्॥ १७॥

In the house of a good man, contumely, arrogance, hypocrisy, repining, contradiction and violence are annihilated : and the householder who fully performs this his chief duty of hospitality is released from very kind of bondage and obtains the highest of stations after death.

वयःपरिणतौ राजन्! कृतकृत्यो गृहाश्रमी।
पुत्रेषु भार्यां निक्षप्य वनं गच्छेत् सहैव वा॥ १८॥
पर्ण-मूल-फलाहारः केशश्मश्रुजटाधरः।
भूमिशायी भवेत्तत्र मुनिः सर्वातिथिर्नृप॥ १९॥
चर्मकाशकुशैः कुर्यात् परिधानोत्तरीयके।
तद्वत् त्रिसवनं स्नानं शस्तमस्य नरेश्वर॥ २०॥
देवताभ्यर्चनं होमः सर्वाभ्यागतपूजनम्।
भिक्षा बलिप्रदानञ्च शस्तमस्य नरेश्वर॥ २१॥
वन्यस्नेहेन गात्राणामभ्यङ्गश्चास्य शस्यते।
तपश्च तस्य राजेन्द्र! शीतोष्णादिसहिष्णुता॥ २२॥
यस्त्वेतां निहितश्चर्यां वानप्रस्थश्चरेन्मुनिः।
स दहत्यग्निवद्दोषान् जयेल्लोकांश्च शाश्वतान्॥ २३॥

When the householder, after performing the acts incumbent on his condition, arrives at the decline of life, let him consign his wife to the care of his sons and go himself to the forests.[5] Let him there subsist upon leaves, roots and fruit and suffer his hair and beard to grow and braid the former upon his brows; and sleep upon the ground : his dress must be made of skin or of Kāśa or Kuśa grasses; and he must bathe thrice a day; and he must offer oblations to the gods to fire and treat all that come to him with hospitality : he must beg alms and present food to all creatures; he must anoint himself with such unguents as the woods afford; and in his devotional exercises he must be endurant of heat and cold. The sage who diligently follows these rules and leads the life of the hermit (or Vānaprastha), consumes, like fire, all imperfections and conquers for himself the mansions of eternity.

चतुर्थश्चाश्रमो भिक्षोः प्रोच्यते यो मनीषिभिः।
तस्य स्वरूपं गदतो मम श्रोतुं नृपार्हसि॥ २४॥
पुत्रद्रव्यकलत्रेषु त्यक्तस्नेहो नराधिप!
चतुर्थमाश्रमं स्थानं गच्छेन्निर्धूतमत्सरः॥ २५॥
त्रैवर्गिकांस्त्यजेत् सर्वानारम्भानवनीपते!
मित्रादिषु समो मैत्रः समस्तेष्वेव जन्तुषु॥ २६॥
जरायुजाण्डजादीनां वाङ्-मनः-कायकर्मभिः।
युक्तः कुर्वीत न द्रोहं सर्वसङ्गांश्च वर्जयेत्॥ २७॥

"The fourth order of men is called that of the mendicant; the circumstances of which it is fit, oh king, that you should hear from me. Let the unimpassioned man, relinquishing all affection for wife, children and possessions, enter the fourth order.[6] Let him forego the three objects of human existence (pleasure, wealth and virtue), whether secular or religious and indifferent to friends, be the

friend of all living beings. Let him, occupied with devotion, abstain from wrong, in act, word or thought, to all creatures, human or brute; and equally avoid-attachment to any.

एकरात्रस्थितिर्ग्रामे पञ्चरात्रस्थितिः पुरे।
तथा तिष्ठेद् यथा प्रीतिर्द्वेषो वा नास्य जायते॥ २८॥
प्राणयात्रानिमित्तञ्च व्यङ्गारे भुक्तवज्जने।
काले प्रशस्तवर्णानां भिक्षार्थं पर्यटेद् गृहान्॥ २९॥
कामः क्रोधस्तथा दर्पमोहलोभादयश्च ये।
तांस्तु दोषान् परित्यज्य परिव्राड् निर्ममो भवेत्॥ ३०॥
अभयं सर्वभूतेभ्यो दत्त्वा यश्चरते मुनिः।
तस्यापि सर्वभूतेभ्यो न भयं विद्यते क्वचित्॥ ३१॥

Let him reside but for one night in a village and not more than five nights at a time in a city; and let him so abide, that good-will and not animosity, may be engendered. Let him, for the support of existence, apply for alms at the houses of the three first castes, at the time when the fires have been extinguished and people have eaten. Let the wandering mendicant call nothing his own and suppress desire, anger, covetousness, pride and folly. The sage who gives no cause for alarm to living beings need never apprehend any danger from them.

कृत्वाग्निहोत्रं स्वशरीरसंस्थं
शारीरमग्निं स्वमुखे जुहोति।
विप्रस्तु भैक्ष्योपगतैर्हविर्भि-
श्चिताग्निना स व्रजति स्म लोकान्॥ ३२॥
मोक्षाश्रमं यश्चरते यथोक्तं
शुचिः स्वसङ्कल्पितबुद्धियुक्तः।
अनिन्धनं ज्योतिरिव प्रशान्तः
स ब्रह्मलोकं जयति द्विजातिः॥ ३३॥
इति श्रीविष्णुपुराणे तृतीयांऽशे नवमोऽध्यायः॥ ९॥

Having deposited the sacrificial fire in his own person, the Brāhmaṇa feeds the vital flame, with the butter that is collected as alms, through the altar of his mouth; and by means of his spiritual fire he proceeds to his own proper abode. But the twice-born men[7] who seeks for liberation and is pure of heart and whose mind is perfected by self-investigation, secures the sphere of Brahmā, which is tranquil and is as a bright flame that emits not smoke."

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NOTES

1. These directions are the same as those prescribed by Manu though not precisely in the same words. II.175.

2. So Manu, III. 4.

3. The great obligations or as Jones terms them, sacraments, the Mahāyajñas or great sacrifices, are according to Manu, but five; Brahmayajña, sacred study, Pitṛyajña, libations to the manes; Devayajña, burnt-offerings to the gods; Baliyajña, offerings to all creatures; and Nṛyañja, hospitality. III. 70, 71. The Prajāpatiyajña or propagation of offspring and Satyayajña, observance of truth, are apparently later additions.

4. This is also the doctrine of Manu, III. 100.

5. Manu, VI. 3.

6. Manu, VI. 33.

7. The text use the term Dvijāti, which designates a man of the three first castes. The commentator cites various authorities to prove that its sense should be Brāhmaṇa only, who alone is permitted to enter the fourth order, गतिस्तुर्य्याश्रमे नास्ति बाहुजोरुजयोः क्वचित्। तुर्य्याश्रमे गतिः प्रोक्ता मुखजानां स्वयम्भुवेति दत्तात्रेयोक्तेः। ब्राह्मणः प्रव्रजेद्गृहादिति यम हंवर्त्तबौधायनवचनाच्च॥ 'Entrance into the fourth order is never for the Kṣatriya and Vaiśya. Entrance into the fourth order is for Brāhmaṇas, according to Svayaṁbhu. So says Dattātreya : "Let the Brāhmaṇa proceed from his dwelling is also the expression of Yama, Samvartta and Baudhāyana."' But this is not the general understanding of the law, nor was it originally so restricted apparently. Manu does not so limit it.

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CHAPTER 10
दशमोऽध्यायः

(जातकर्मादिक्रियायाः कन्यायाश्च लक्षणनिरूपणम्)

सगर उवाच

कथितं चातुराश्रम्यं चातुर्वर्ण्यक्रियास्तथा।
पुंसः क्रियामहं श्रोतुमिच्छामि द्विजसत्तम॥ १॥
नित्यां नैमित्तिकीं काम्यां क्रियां पुंसामशेषतः।
समाख्याहि भृगुश्रेष्ठ सर्वज्ञो ह्यसि मे मतः॥ २॥

Sagara then addressed Aurva and said, "You have described to me, venerable Brāhmaṇa, the duties of the four orders and of the four castes. I am now desirous to hear from you the religious institutes which men should individually observe, whether they be invariable, occasional or voluntary. Describe these to me; for all things are known, chief of Bhṛgu's race, unto you."

और्व उवाच

यदेतदुक्तं भवता नित्यनैमित्तिकाश्रितम्।
तदहं कथयिष्यामि शृणुष्वैकमना नृप॥ ३॥
जातस्य जातकर्मादिक्रियाकाण्डमशेषतः।
पुत्रस्य कुर्वीत पिता श्राद्धञ्चाभ्युदयात्मकम्॥ ४॥
युग्मांस्तु प्राङ्मुखान् विप्रा भोजयेन्मनुजेश्वर!
यथा वृत्तिस्तथा कुर्याद्दैवं पित्र्यं द्विजन्मनाम्॥ ५॥
दध्ना यवैः सवदरैर्मिश्रान् पिण्डान् मुदा युतः।
नान्दीमुखेभ्यस्तीर्थेन दद्यान् दैवेन पार्थिव॥ ६॥
प्राजापत्येन वा सर्वमुपचारं प्रदक्षिणम्।
कुर्वीत तत्तथाशेषवृद्धिकालेषु भूपते॥ ७॥

To this Aurva replied, "I will communicate to you, oh king, that which you have asked, the invariable and occasional rites which men should perform : do you attend.

"When a son is born, let his father perform for him the ceremonies proper on the birth of a child and all other intitatory rites, as well as a Śrāddha, which is a source of prosperity. Let him feed a couple of Brāhmaṇas, seated with their faces to the east; and according to his means offer sacrifices to the gods and progenitors. Let him present to the manes[1] balls of meat mixed with curds, barley and jujubes, with the part of his hand sacred to the gods or with that sacred to Prajāpati.[2] Let a Brāhmaṇa perform such a Śrāddha, with all its offerings and circumambulations, on every occasion of good fortune.[3]

ततश्च नाम कुर्वीत पितैव दशमेऽहनि।
देवपूर्वं नराख्यं हि शमवर्मादिसंयुतम्॥ ८॥
शर्मेति ब्राह्मणस्योक्तं वर्मेति क्षत्रसंश्रयम्।
गुप्तदासात्मकं नाम प्रशस्तं वैश्य-शूद्रयोः॥ ९॥
नार्थहीनं न चाशस्तं नापशब्दयुतं तथा।
नामङ्गल्यं वा जुगुप्स्यं नाम कुर्यात् समाक्षरम्॥ १०॥
नातिदीर्घं नातिह्रस्वं नातिगुर्वक्षरान्वितम्।
सुखोच्चार्य्यन्तु तन्नाम कुर्याद् यत् प्रवणाक्षरम्॥ ११॥
ततोऽनन्तरसंस्कारसंस्कृतो गुरुवेश्मनि।
यथोक्तविधिमाश्रित्य कुर्याद् विद्यापरिग्रहम्॥ १२॥

Next, upon the tenth day after birth, let the father give a name to his child; the first term of which shall be the appellation of a god, the second of a man, a Śarman or Varman; the former being the appropriate designation of a Brāhmaṇa, the latter of a warrior; while Gupta and Dāsa are best fitted for the names of Vaiśyas and Śūdras.[4] A name should not be void of meaning; it should not be indecent, nor absurd, nor ill-omened, nor fearful; it should consist of an even number of syllables; it should not be too long nor too short, nor too full of long vowels; but contain a due proportion of short vowels and be easily articulated. After this and the succeeding initiatory rites,[5] the purified youth is to acquire religious knowledge, in the mode that has been described, in the dwelling of his spiritual guide.

गृहीतविद्यो गुरवे दत्त्वा च गुरुदक्षिणाम्।
गार्हस्थ्यमिच्छन् भूपाल! कुर्याद् दारपरिग्रहम्॥ १३॥
ब्रह्मचर्येण वा कालं कुर्यात् सङ्कल्पपूर्वकम्।
गुरोः शुश्रूषणं कुर्यात् तत्पुत्रादेरथापि वा॥ १४॥

वैखानसो वापि भवेत् प्रव्रजेद् वा यथेच्छया।
पूर्वसङ्कल्पितं यादृक् तादृक् कुर्यान्नराधिप॥ १५॥

"When he has finished his studies and given the parting donation to his preceptor, the man who wishes to lead the life of a householder must take a wife. If he does not propose to enter into the married state, he may remain as a student with his teacher, first making a vow to that effect and employ himself in the service of his preceptor and of that preceptor's descendants; or he may at once become a hermit or adopt the order of the religious mendicant, according to his original determination.[5]

वर्षैरेकगुणां भार्यामुद्वहेत् त्रिगुणः स्वयम्।
नातिकेशामकेशां वा नातिकृष्णां न पिङ्गलाम्॥ १६॥
निसर्गतो विकलाङ्गीमधिकाङ्गीञ्च नोद्वहेत्।
नावशुद्धां सरोगां वाऽकुलजां वातिरोगिणीम्॥ १७॥
न दुष्टां दुष्टवाचाटां व्यङ्गिनीं पितृ-मातृतः।
न श्मश्रुव्यञ्जनवतीं न चैव पुरुषाकृतिम्॥ १८॥
न घर्घरस्वरां क्षाम-वाक्यां काकस्वरां न च।
नानिबद्धेक्षणा तद्वद् वृत्ताक्षीं नोद्वहेद् बुधः॥ १९॥
यस्याश्च रोमशे जङ्घे गुल्फौ यस्यास्तथोन्नतौ।
गण्डयोः कूपकौ यस्या हसन्त्यास्तां न चोद्वहेत्॥ २०॥
नोद्वहेत् तादृशीं कन्यां प्राज्ञः कार्यविशारदः।
नातिरूक्षच्छविं पाण्डु करजामरुणेक्षणाम्॥ २१॥
आपीनहस्तपादाञ्च न कन्यामुद्वहेद् बुधः।
न वामनां नातिदीर्घां नोद्वहेत् संहतभ्रुवम्॥ २२॥
न चातिच्छिद्रदशनां न करालमुखीं नरः।
पञ्चमीं मातृपक्षाच्च पितृपक्षाच्च सप्तमीम्॥ २३॥
गृहस्थश्चोदवहेत् कन्यां न्यायेन विधिना नृप!

"If he marry, he must select a maiden who is of a third of his age;[7] one who has not too much hair, but is not without any; one who is not very black nor yellow complexioned and who is not from birth a cripple or deformed. He must not marry a girl who is vicious or unhealthy, of low origin or labouring under disease; one who has been ill brought up; one who talks improperly; one who inherits some malady from father or mother ; one who has a beard or who is of a masculine appearance; one who speaks thick or thin or croaks like a raven; one who keeps her eyes shut or has the eyes very prominent; one who has hairy legs or thick-ankles or one who has dimples in her cheeks when she laughs.[8] Let not a wise and prudent man marry a girl of such a description : nor let a considerate man wed a girl of a harsh skin; or one with white nails; or one with red eyes; or with very fat hands and feet; one who is a dwarf or who is very tall; or one whose eyebrows meet or whose teeth are fat apart and resemble tusks. Let a householder marry a maiden who is in kin at least five degrees remote from his mother and seven from his father, with the ceremonies enjoined by law.[9]

ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथासुरः॥ २४॥
गान्धर्वराक्षसौ चान्यौ पैशाचश्चाष्टमोऽधमः॥ २५॥
एतेषां यस्य यो धर्मो वर्णस्योक्तो महर्षिभिः।
कुर्वीत दाराहरणम् तेनान्यं परिवर्जयेत्॥ २६॥
सधर्मचारिणीं प्राप्य गार्हस्थ्यं सहितस्तया।
समुद्वहेद् ददात्येषा सम्यगूढा महाफलम्॥ २७॥

"The forms of marriage are eight, the Brāhma, Daiva, the Ārśa, Prājāpatya, Asura, Gāndharba, Rākṣasa and Paiśāca; which last is the worst:[10] but the caste to which either form has been enjoined as lawful by inspired sages should avoid any other mode of taking a wife. The householder who espouses a female connected with him by similarity of religious and civil obligations and along with her discharges the duties of his condition, derives from such a wife great benefits."

NOTES

1. To the Nāndīmukhas. The Pitṛs or progenitors, are so termed here from words occurring in the prayer used on the occasion of a festive Śrāddha. *As. Res.* VII. 270.

2. With the Daiva tīrtha, the tips of the fingers; or with the Prājāpatya tīrtha, the part of the hand at the root of the little finger. Manu, II. 58, 59. The

second is called by Manu the Kāya tīrtha, from Ka, a synonym of Prajāpati.

3. The Śrāddha is commonly an obsequial or funeral sacrifice, but it implies offerings to the progenitors of an individual and of mankind and always forms part of a religious ceremony on an occasion of rejoicing or an accession of prosperity, this being termed the Abhyudaya or Vṛddhi Śrāddha. *As. Res.* VII. 270.

4. So Manu, II. 30, 31, 32. The examples given in the comment are, Somaśarman, Indravarman, Candragupta and Śivadāsa, respectively appropriate appellations of men of the four castes.

5. Or Saṁskāras; initiatory ceremonies, purificatory of the individual at various stages.

6. Or the vow or pledge he has taken, that he will follow for life the observances of the student or ascetic; both of which are enumerated in the Nirṇaya Sindhu, as acts prohibited in the Kali age; a man is not to continue a student or Brahmacārī, i.e. a coenobite, for life; nor is he to become a mendicant without previously passing through the order of householder. In practice, however, the prohibition is not infrequently disregarded.

7. By this is to be understood, according to the commentator, merely a young girl, but at the same time one not immature; for otherwise, he observes, a man of thirty, by which age he completes his sacred studies, would espouse a girl of but ten years age. According to Manu, however, the period of religious study does not terminate until thirty-six; and in the East a girl of twelve would be marriageable. The text of Yājñavalkya has merely the word Yavīyasī, 'a very young woman.' It is worthy of remark here, that neither that text, nor the text of Manu, nor the interpretation of our text, authorises the present practice of the nuptials of children. The obligation imposed upon a man of a life of perfect continence until he is more than thirty is singularly Malthusian.

8. For the credit of Hindu taste it is to be noticed that the commentator observes the hemstitch in which this last clause occurs is not found in all copies of the text.

9. See Manu, III. 5.

10. These different modes of marriage are described by Manu, III. 27.

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CHAPTER 11

एकादशोऽध्यायः

(गृहस्थसदाचाराणां मूत्रपुरीषोत्सर्गादिविधेश्च वर्णनम्।)

सगर उवाच

गृहस्थस्य सदाचारं श्रोतुमिच्छाम्यहं मुने!
लोकादस्मात् परस्माच्च यमातिष्ठन्न हीयते॥ १॥

Sagara again said to Aurva, "Relate to me, Muni, the fixed observance of the householder, by attending to which he will never be rejected from this world or the next."

और्व उवाच

श्रूयतां पृथिवीपाल! सदाचारस्य लक्षणम्।
सदाचारवता पुंसा जितौ लोकावुभावपि॥ २॥
साधवः क्षीणदोषास्तु सच्छब्दः साधुवाचकः।
तेषामाचरणं यत्तु सदाचारः स उच्यते॥ ३॥
सप्तर्षयोऽथ मनवः प्रजानां पतयस्तथा।
सदाचारस्य वक्तारः कर्तारश्च महीपते॥ ४॥

Aurva replied to him thus : "Listen, Prince, to an account of those perpetual observances, by adhering to which both worlds are subdued. Those who are called Sādhus (saints) are they who are free from all defects; and the term Sat means the same or Sādhu : those practices or observances (Ācāras) which they follow are therefore called Sadācāras, 'the institution or observances of the pious.'[1] The seven Ṛṣis, the Manus, the patriarchs, are they who have enjoined and who have practised these observances.

ब्राह्ममुहूर्ते सुस्थे च मानसे मतिमान् नृप!
विबुद्धश्चिन्तयेद् धर्ममर्थञ्चास्याविरोधिनम्॥ ५॥
अपीडया तयोः काममुभयोरपि चिन्तयेत्।
दृष्टादृष्टविनाशाय त्रिवर्गे समदर्शिता॥ ६॥
परित्यजेदर्थकामौ धर्मपीडाकरौ नृप!
धर्ममप्यसुखोदर्कं लोकविद्विष्टमेव च॥ ७॥
ततः कल्यं समुत्थाय कुर्यान्मैत्रं नरेश्वर!
नैर्ऋत्यामिषुविक्षेपमतीत्याभ्यधिकं भुवः॥ ८॥

दूरादावसथान्मूत्रं पुरीषञ्च विसर्जयेत्।
पादावसेचनोच्छिष्टे प्रक्षिपेन्न गृहाङ्गणे॥ ९॥

Let the wise man awake in the Muhūrtta of Brahmā (or n the third Muhūrtta, about two hours before sunrise) and with a composed mind meditate on two of the objects of life (virtue and wealth) and on topics not incompatible with them. Let him also think upon desirc, as not conflicting with the othcr two; and thus contemplate with equal indifference the three ends of life, for the purpose of counteracting the unseen consequence of good or evil acts. Let him avoid wealth and desire, if they give uneasiness to virtue; and abstain from virtuous or religious acts if they involve misery or are censured by the world.[2] Having risen, he must offer adoration to the sun; and then, in the south-east quarter, at the distance of a bow-shot or more or any where remote from the village, void the impurities of nature. The water that remains after washing his feet he must throw away into the courtyard of the house.

आत्मच्छायां तरुच्छायां गोसूर्याग्न्यनिलांस्तथा।
गुरुद्विजातींस्तु बुधो न मेहेत कदाचन॥ १०॥
न कृष्टे शस्यमध्ये वा गोव्रजे जनसंसदि।
न वर्त्मनि न नद्यादितीर्थेषु पुरुषर्षभ॥ ११॥
नाप्सु नैवाम्भसस्तीरे श्मशाने न समाचरेत्।
उत्सर्गं वै पुरीषस्य मूत्रस्य च विसर्जनम्॥ १२॥
उदङ्मुखो दिवा मूत्रं विपरीतमुखे निशि।
कूर्वीतानापदि प्राज्ञो मूत्रोत्सर्गञ्च पार्थिव॥ १३॥
तृणैरास्तीर्य वसुधां वस्त्रप्रावृतमस्तकः।
तिष्ठेन्नातिचिरं तत्र नैव किञ्चिदुदीरयेत्॥ १४॥
वल्मीकमूषिकोत्खातां मृदमन्तर्जलां तथा।
शौचावशिष्टां गेहाच्च नादद्याल्लेपसम्भवाम्॥ १५॥
अन्तःप्राण्यवपन्नां च हलोत्खाताञ्च पार्थिव!
परित्यजेन्मृदो ह्येताः सकलाः शौचकर्मणि॥ १६॥

A wise man will never void urine on his own shadow, nor on the shadow of a tree, nor on a cow nor against thc sun, nor on fire, nor against the wind, nor on his Guru, nor men of the three first castes; nor will he pass either excrement in a ploughed field or pasturage or in the company of men or on a high road or in rivers and the like, which are holy or on the bank of a stream or in a place where bodies are burnt; or any where quickly. By day let him void them with his face to the north and by night with his face to the south, when he is not in trouble. Let him pcrform thesc actions in silence and without delay; covering his head with a cloth and the ground with grass. Let him not take, for the purposes of cleanliness, earth from an ant-hill, nor a rat-hole, nor from water, nor from the residue of what has been so used, nor soil that has been employed to plaster a cottage, nor such as has been thrown up by insects or turned over by the plough. All such kinds of earth let him avoid, as means of purification.

एका लिङ्गे गुदे तिस्रस्तथा वामकरे दश।
हस्तद्वये च सप्त स्युर्मृदः शौचोपपादिकाः॥ १७॥
अच्छेनागन्धफेनेन जलेनाबुद्बुदेन च।
आचामेच्च मृदं भूयस्तथा दद्यात् समाहितः॥ १८॥
निष्पादिताङ्घ्रिशौचस्तु पादावभ्युक्ष्य वै पुनः।
त्रि पिबेत् सलिलं तेन तथा द्विः परिमार्जयेत्॥ १९॥
शीर्षण्यानि ततः खानि मूर्द्धानञ्च समालभेत्।
बाहू नाभिञ्च तोयेन हृदयञ्चापि संस्पृशेत्॥ २०॥
आचान्तस्तु ततः कुर्यात् पुमान् केशप्रसाधनम्।
आदर्शाञ्जनमाङ्गल्यं दूर्वाद्यालम्भनानि च॥ २१॥

One handful is sufficient after voiding urine; three after passing ordure: then ten handfuls are to be rubbed over the left hand and seven over both hands. Let him then rinse his mouth with water that is pure, neither fetid, nor frothy, nor full of bubbles; and again use earth to cleanse his feet, washing them well with water. He is to drink water then three times and twice wash his face with it; and next touch with it his head, the cavities of the eyes, ears and nostrils, the forehead, the navel and the heart.[3] Having finally washed his mouth, a man is to clean and dress his hair and to

decorate his person, before a glass, with unguents, garlands and perfumes.

ततः स्ववर्णधर्मेण वृत्त्यर्थञ्च धनार्जनम्।
कुर्वीत श्रद्धासम्पन्नो यजेच्च पृथिवीपते॥ २२॥
सोमसंस्था हविःसंस्था पाकसंस्थाश्च संस्थिताः।
धने यतो मनुष्याणां यतेतातो धनार्जने॥ २३॥

He is then according to the custom of his caste, to acquire wealth, for the sake of subsistence; and with a lively faith worship the gods. Sacrifices with the acid juice, those with clarified butter and those with offerings of food, are comprehended in wealth; wherefore let men exert themselves to acquire wealth for these purposes.[4]

नदी-नद-तडागेषु देवखातजलेषु च।
नित्यक्रियार्थं स्नायीत गिरिप्रस्रवणेषु च॥ २४॥
कूपेषूद् धृततोयेन स्नानं कुर्वीत वा भुवि।
गृहेषूद् धृततोयेन ह्यथवा भुव्यसम्भवे॥ २५॥
शुचिवस्त्रधरः स्नातो देवर्षिपितृतर्पणम्।
तेषामेव हि तीर्थेन कुर्वीत सुसमाहितः॥ २६॥

As preparatory to all established rites of devotion the household should bathe in the water of a river, a pond, a natural channel or a mountain torrent; or he may bathe upon dry ground, with water drawn from a well or taken from a river or other source, where there is any objection to bathing on the spot.[5] When bathed and clad in clean clothes, let him devoutly offer libations to the gods, sages and progenitors, with the parts of the hand severally sacred to each.

त्रिरपः प्रीणनार्थाय देवानामपवर्जयेत्।
ऋषीणाञ्च यथान्यायं सकृच्चापि प्रजापतेः॥ २७॥
पितॄणां प्रीणनार्थाय त्रिरपः पृथिवीपते!
पितामहेभ्यश्च तथा प्रीणयेत्प्रपितामहान्॥ २८॥
मातामहाय तत्पित्रे तत्पित्रे च समाहितः।
दद्यात् पैत्रेण तीर्थेन काम्यञ्चान्यच्छृणुष्व मे॥ २९॥
मात्रे प्रमात्रे तन्मात्रे गुरुपत्न्यै तथा नृप!
गुरवे मातुलादीनां स्निग्धमित्राय भूभुजे॥ ३०॥

He must scatter water thrice, to gratify the gods; as many times, to please the Ṛṣis; and once, to propitiate Prajāpati: he must also make three libations, to satisfy the progenitors. He must then present, with the part of the hand sacred to manes, water to his paternal grandfather and great-grandfather, to his maternal grandfather, great-grandfather and his father; and at pleasure to his own mother and his mother's mother and grandmother, to the wife of his preceptor, to his preceptor, his maternal uncle and other relations,[6] to a dear friend and to the king.

इदञ्चापि जपेदम्बु दद्यादात्मेच्छया नृप!
उपकाराय भूतानां कृतदेवादितर्पणः॥ ३१॥
देवासुरास्तथा यथा नागगन्धर्वराक्षसाः।
पिशाचा गुह्यकाः सिद्धाः कुष्माण्डास्तरवः खगाः॥ ३२
जलेचरा भूनिलया वाय्वाहाराश्च जन्तवः।
तृप्तिमेतेन यान्त्वाशु मद्दत्तेनाम्बुनाखिलाः॥ ३३॥

Let him also, after libations have been made to the gods and the rest, present others at pleasure for the benefit of all beings, reciting inaudibly this prayer; 'May the gods, demons, Yakṣas, serpents, Rākṣasas, Gandharvas, Piśācas, Guhyakas, Siddhas, Kuṣmāṇḍas, trees, birds, fish, all that people the waters or the earth or the air, be propitiated by the water I have presented to them.

नरकेषु समस्तेषु यातनासु च ये स्थिताः।
तेषामाप्यायनायैतद्दीयते सलिलं मया॥ ३४॥
येऽबान्धवा बान्धवा वा येऽन्यजन्मनि बान्धवाः।
ते सर्वे तृप्तिमायान्तु ये चास्मत्तोयकाङ्क्षिणः॥ ३५॥
यत्र क्वचन संस्थानां क्षुत्तृष्णोपहतात्मनाम्।
इदमप्यक्षयञ्चास्तु मया दत्तं तिलोदकम्॥ ३६॥
काम्योदकप्रदानन्ते मयैतत् कथितं नृप!
यद् दत्त्वा प्रीणयत्येतन्मनुष्यः सकलं जगत्॥ ३७॥
जगदाप्यायनोद्भूतं पुण्यमाप्नोति चानघ!
दत्त्वा काम्योदकं सम्यगेतेभ्यः श्रद्धयान्वितः॥ ३८॥

This water is given by me for the alleviation of the pains of all those who are suffering in the realms of hell. May all those

who are my kindred and not my kindred and who were my relations in a former life, all who desire libations from me, receive satisfaction from this water! May this water and sesamum, presented by me, relieve the hunger and thirst of all who are suffering from those inflections, wheresoever they may be![7] Presentations of water, given in the manner, oh king, which I have described, yield gratification to all the world : and the sinless man, who in the sincerity of faith pours out these voluntary libations, obtains the merit that results from affording nutriment to all creatures.

आचम्य च ततो दद्यात् सूर्याय सलिलाञ्जलिम्।
नमो विवस्वते ब्रह्मन् भास्वते विष्णुतेजसे।
जगत्सवित्रे शुचये सवित्रे कर्मदायिने॥३९॥
ततो गृहार्चनं कुर्यादभीष्टसुरपूजनम्।
जलाभिषेक-पुष्पाणां धूपादेश्च निवेदनैः॥४०॥

"Having then rinsed his mouth, he is to offer water to the sun, touching his forchead with his hands joined and with this prayer; 'Salutation to Vivasvat, the radiant, the glory of Viṣṇu; to the pure illuminator of the world; to Sāvitrī, the granter of the fruit of acts.' He is then to perform the worship of the house, presenting to his tutelary deity water, flowers and incense.

अपूर्वमग्निहोत्रञ्च कुर्यात् प्राग् ब्रह्मणे नृप।
प्रजापतिं समुद्दिश्य दद्यादाहुतिमादरात्॥४१॥
गुह्येभ्यः कश्यपायाथ ततोऽनुमतये क्रमात्॥४२॥
तच्छेषं मणिकेऽद्भ्योऽथ पर्जन्याय क्षिपेत्ततः।
द्वारे धातुर्विधातुश्च मध्ये च ब्राह्मणः क्षिपेत्।
गृहस्य पुरुषव्याघ्र! दिग्देवानपि मे शृणु॥४३॥

He is next to offer oblations with fire, not preceded by any other rite, to Brahmā.[8] Having invoked Prajāpati, let him pour oblations reverently to his household gods, to Kaśyapa and to Anumati,[9] in succession. The residue of the oblation let him offer to the earth, to water and to rain, in a pitcher at hand; and to Dhātā and Vidhātā at the doors of his house and in the middle of it to Brahmā.

इन्द्राय धर्मराजाय वरुणाय तथेन्दवे।
प्राच्यादिषु बुधो दद्याद्भुतशेषात्मकं बलिम्॥४४॥
प्रागुत्तरे च दिग्भागे धन्वन्तरिबलिं बुधः।
निर्वपेद् वैश्वदेवञ्च कर्म कुर्यादतः परम्॥४५॥
वायव्ये वायवे दिक्षु समस्तासु ततो दिशाम्।
ब्रह्मणे चान्तरिक्षाय भानवे च क्षिपेद् बलिम्॥४६॥
विश्वेदेवान् विश्वभूतानथ विश्वपतीन् पितॄन्।
यक्षाणाञ्च समुद्दिश्य बलिं दद्यान्नरेश्वर॥४७॥

Let the wise man also offer the Bali, consisting of the residue of the oblations, to Indra, Yama, Varuṇa and Soma, at the four cardinal points of his dwelling, the east an the rest; and in the north-east quarter he will present it to Dhanvantari.[10] After having thus worshipped the domestic deities, he will next offer part of the residue to all the gods (the Viśvadevas); then, in the north-west quarter, to Vāyu (wind); then, in all directions, to the points of the horizon, Brahmā to the atmosphere and to the sun; to all the gods, to all beings, to the lords of beings, to the Pitṛs, to twilight.

ततोऽन्यदन्नमादाय भूमिभागे शुचौ बुधः।
दद्यादशेषभूतेभ्यः स्वेच्छया तत् समाहितः॥४८॥
देवा मनुष्याः पशवो वयांसि
सिद्धाः सयक्षोरगदैत्यसङ्घाः।
प्रेताः पिशाचास्तरवः समस्ता
ये चान्नमिच्छन्ति मया प्रदत्तम्॥४९॥
पिपीलिकाः कीटपतङ्गकाद्या
बुभुक्षिताः कर्मनिबन्धबद्धाः।
प्रयान्तु ते तृप्तिमिदं मयान्नं
तेभ्यो विसृष्टं सुखिनो भवन्तु॥५०॥

Then taking other rice,[11] let the householder at pleasure cast it upon a clean spot of ground, as an offering to all beings, repeating with collected mind this prayer; 'May gods, men, animals, birds, saints, Yaksas, serpents, demons, ghosts, goblins, trees, all that desire food given by me; may ants, worms, moths and other insects, hungered and

bound in the bonds of acts; may all obtain satisfaction from the food left them by me and enjoy happiness.

येषां न माता न पिता न बन्धु-
नैवान्नसिद्धिर्न तथान्नमस्ति।
तत्तृप्तयेऽन्नं भुवि दत्तमेतत्
ते यान्तु तृप्तिं मुदिता भवन्तु॥५१॥
भूतानि सर्वाणि तथान्नमेत-
दहञ्च विष्णुर्न यतोऽन्यदस्ति।
तस्मादहं भूतनिकायभूतमन्नं
प्रयच्छामि भवाय तेषाम्॥५२॥
चतुर्दशो भूतगणो य एष
तत्र स्थिता येऽखिलभूतसङ्घाः।
तृप्त्यर्थमन्नं हि मया विसृष्टं
तेषामिदं ते मुदितं भवन्तु॥५३॥

May they who have neither mother, nor father, nor relations, nor food, nor the means of preparing it, be satisfied and plcased with the food presented for their contentment.[12] Inasmuch as all beings and this food and I and Viṣṇu are not different, I therefore give for their sustenance the food that is one with the body of all creatures. May all beings, that are comprehended in the fourteen orders of existent things,[13] be satisfied with the food bestowed by me for their gratification and be delighted.'

इत्युचार्य नरो दद्यादन्नं श्रद्धासमन्वितः।
भुवि सर्वोपकाराय गृही सर्वाश्रयो यतः॥५४॥
श्वचाण्डालविहङ्गानां भुवि दद्यान्नरेश्वर!
ये चान्ये पतिताः केचिदपुत्राः सन्ति मानवाः॥५५॥

Having uttered this prayer, let the devout believer cast the food upon the ground, for the nourishment of all kinds of beings; for the householder is hence the supporter of them all. Let him scatter food upon the ground for dogs, outcasts, birds and all fallen and degraded persons.

ततः गोदोहमात्रं वै कालं तिष्ठेद् गृहाङ्गणे।
अतिथिग्रहणार्थाय तदूर्द्ध्वं वा यथेच्छया॥५६॥
अतिथिं तत्र सम्प्राप्तं पूजयेत् स्वागतादिना।
तथासनप्रदानेन पादप्रक्षालनेन च॥५७॥
श्रद्धया चान्नदानेन प्रियप्रश्नोत्तरेण च।
गच्छतश्चानुयानेन प्रीतिमुत्पादयेद् गृही॥५८॥
अज्ञातकुलनामानमन्यदेशादुपागतम्।
पूजयेदतिथिं सम्यङ् नैकग्रामनिवासिनम्॥५९॥
अकिञ्चनमसम्बन्धमज्ञातकुलशीलिनम्।
असम्पूज्यातिथिं भुञ्जन् भक्तुकामं व्रजत्यधः॥६०॥

``The householder is then to remain at eventide in his courtyard as long as it takes to milk a cow,[14] or longer if he pleases, to await the arrival of a guest. Should such a one arrive, he is to be received with a hospitable welcome; a seat is to be offered to him and his feet are to be washed and food is to be given him with liberality and he is to be civilly and kindly spoken to; and when he departs, to be sent away by his host with friendly wishes. A householder should ever pay attention to a guest who is not an inhabitant of the same village, but who comcs from another place and whose name and lineage are unknown. He who feeds himself and neglects the poor and friendless stranger in want of hospitality, goes to hell. Let a householder who has a knowledge of Brahmā reverence a guest, without inquiring his studies, his school, his practices or his race.[15]

पित्रर्थञ्चापरं विप्रमेकमप्याशयेन्नृप!
तद्देश्यं विदिताचारसम्भूतिं पञ्चयज्ञियम्॥६२॥
अन्नाग्रञ्च समुद्धृत्य हन्तकारोपकल्पितम्
निवापभूतं भूपाल! श्रोत्रियायोपकल्पयेत्॥६३॥
दद्याच्च भिक्षात्रितयं परिव्राड्ब्रह्मचारिणाम्।
इच्छया च बुधो दद्याद् विभवे सत्यवारितम्॥६४॥
इत्येतेऽतिथयः प्रोक्ताः प्रागुक्ता भिक्षवश्च ये।
चतुरः पूजयन्नेतान् नृयज्ञर्णात् प्रमुच्यते॥६५॥
अतिथिर्यस्य भग्नाशो गृहात् प्रतिनिवर्त्तते।
स तस्मै दुष्कृतं दत्त्वा पुण्यमादाय गच्छति॥६६॥
धाता प्रजापतिः शक्रो वह्निर्वसूगणोऽर्यमा।
प्रविश्यातिथिमेवैते भुञ्जतेऽन्नं नरेश्वर॥६७॥

तस्मादतिथिपूजायां यतेत सततं नरः।
स केवलमघं भुङ्क्ते यो भुङ्क्ते ह्यतिथिं विना॥६८॥

O king, "A householder should also at the perpetual Śrāddha entertain another Brāhmaṇa, who is of his own country, whose family and observances are known and who performs the five sacramental rites. He is likewise to present to a Brāhmaṇa learned in the Vedas four handfuls of food, set apart with the exclamation Hanta; and he is to give to a mendicant religious student three handfuls of rice or according to his pleasure when he has ample means. These, with the addition of the mendicant before described, are to be considered as guests; and he who treats these four descriptions of persons with hospitality acquits himself of the debt due to his fellow men. The guest who departs disappointed from any house and proceeds elsewhere, transfers his sins to the owner of that mansion and takes away with him such a householder's merits. Brahmā, Prajāpati, Indra, fire, the Vasus, the sun, are present in the person of a guest and partake of the food that is given to him. Let a man therefore be assiduous in discharging the duties of hospitality; for he who eats his food without bestowing any upon a guest feeds only upon iniquity.

ततः सुवासिनीदुःखिगर्भिणीवृद्धबालकान्।
भोजयेत् संस्कृतान्नेन प्रथमं चरमं गृही॥६९॥
अभुक्तवत्सु चैतेषु भुञ्जन् भुङ्क्ते हि दुष्कृतम्।
मृतश्च नरकं गत्वा श्लेष्मभुग् जायते नरः॥७०॥
अस्नाताशी मलं भुङ्क्ते ह्यजपी पूयशोणितम्।
असंस्कृतान्नभुङ् मूत्रं बालादिप्रथमं शकृत्॥७१॥
(अहोमी च कृमीन् भुङ्क्ते अदत्त्वा विषमश्नुते।)

"In the next place the householder must provide food for a married damsel, remaining in her father's dwelling; for any one who is ill; for a pregnant woman; for the aged and the infants of his house; and then he may eat himself. He who eats while these are yet unfed is guilty of sin in this life and when he dies is condemned in hell to feed upon phlegm. So he who eats without performing ablutions is fed in hell with filth; and he who repeats not his prayers, with matter and blood: he who eats unconsecrated food, with urine; and he who eats before the children and the rest are fed is stuffed in Tartaurs with ordure.

तस्माच्छृणुष्व राजेन्द्र! यथा भुञ्जीत वै गृही।
भुञ्जतश्च तथा पुंसः पापबन्धो न जायते॥७२॥
इह चारोग्यमतुलं बलवृद्धिस्तथा नृप!
भवत्यनिष्टशान्तिश्च वैरिपक्षाभिचारिका॥७३॥
स्नातो यथावत् कृत्वा च देवर्षिपितृतर्पणम्।
प्रशस्तरत्नपाणिस्तु भुञ्जीत प्रयतो गृही॥७४॥
कृतजाप्यो हुते वह्नौ शुद्धवस्त्रधरो नृप।
दत्त्वातिथिभ्यो विप्रेभ्यो गुरुभ्यः संश्रिताय च॥७५॥
पुण्यगन्धधरः शस्तमाल्यधारी नरेश्वर।

Hear therefore, oh kings of kings, how a householder should feed, so that in eating no sin may be incurred, that invariable health and increased vigour may be secured and all evils and hostile machinations may be averted. Let the householder, having bathed and offered libations to the gods and manes and decorated his hand with jewels, proceed to take his meal, after having repeated the introductory prayers and offered oblations with fire and having given food to guests, to Brāhmaṇas, to his elders and to his family.

नैकवस्त्रीधरोऽथार्द्रपाणिपादो महीपते॥७६॥
विशुद्धवदनः प्रीतो भुञ्जीत न विदिङ्मुखः।
प्राङ्मुखोदङ्मुखो वापि न चैवान्यमना नृप॥७७॥
अन्नं प्रशस्तं पथ्यं च प्रोक्षितं प्रोक्षणोदकैः।
न कुत्सिताहृतं नैव जुगुप्सावदसंस्कृतम्॥७८॥

He must not eat with a single garment on, nor with wet hands and feet, but dressed in clean clothes, perfumed and wearing garlands of flowers : he must not eat with his face to any intermediate point of the horizon, but fronting the east or the north : and thus, with a smiling countenance, happy and attentive, let him partake of food, of good quality,

wholesome, boiled with clean water, procured from no vile person nor by improper means, nor improperly cooked.

दत्त्वा तु भुक्तं शिष्येभ्यः क्षुधितेभ्यस्तथा गृही।
प्रशस्तशुद्धपात्रेषु भुञ्जीताकुपितो नृप॥७९॥
नासन्दीसंस्थिते पात्रे नादेशे च नरेश्वर!
नाकाले नातिसङ्कीर्णे दत्त्वाग्रञ्च नरोऽग्नये॥८०॥
मन्त्राभिमन्त्रितं शस्तं न च पर्युषितं नृप!
अन्यत्र फलमांसेभ्यः शुष्कशाकादिकात्तथा॥८१॥
तद्वद्धरीतकेभ्यश्च गुडपक्वेभ्य एव च।
भुञ्जीतोद्धृतसाराणि न कदापि नरेश्वर॥८२॥
नाशेषं पुरुषोऽश्नीयादन्यत्र जगतीपते!
मध्वम्बुदधिसर्पिभ्यः सक्तुभ्यश्च विवेकवान्॥८३॥

Having given a portion to his hungry companions, let him take his foot without reproach out of a clean handsome vessel, which must not be placed upon a low stool or bed. He must not eat in an unfit place or out of season, nor in an incommodious attitude; nor must he first cast any of his meal into the fire. Let his food be made only with suitable texts; let it be good of its kind; and it must not be stale, except in the case of fruit or meat;[16] nor must it be of dry vegetable substances, other than jujubes[17] or preparations of molasses; but never must a man eat of that of which the juices have been extracted.[18] Nor must a man eat so as to leave no residue of his meal, except in the case of flour, cakes, honey, water, curds and butter.

अश्नीयात्तन्मना भूत्वा पूर्वन्तु मधुरं रसम्।
लवणाम्लौ तथा मध्ये कटुतिक्तादिकं ततः॥८४॥
प्राग्द्रवं पुरुषोऽश्नीयान्मध्ये कठिनभोजनः।
अन्ते पुनर्द्रवाशी तु बलारोग्ये न मुञ्चति॥८५॥
अनिन्द्यं भक्षयेदित्थं वाग्यतोऽन्नमकुत्सयन्।
पञ्च ग्रासान् महामौनं प्राणाद्याप्यायनाय च॥८६॥

Let him, with an attentive mind, first taste that which has a sweet flavour; he may take salt and sour things in the middle course and finish with those which are pungent and bitter. The man who commences his meal with fluids, then partakes of solid food and finishes with fluids again, will ever be strong and healthy. In this manner let him feed without fault, silent and contented with his food; taking, without uttering a word, to the extent of five handfuls, for the nutriment of the vital principle.

भुक्त्वा सम्यगथाचम्य प्राङ्मुखोदङ्मुखोऽपि वा।
यथावत् पुनराचामेत् पाणी प्रक्षाल्य मूलतः॥८७॥
स्वस्थः प्रशान्तचित्तस्तु कृतासनपरिग्रहः।
अभीष्टदेवतानान्तु कुर्वीत स्मरणं नरः॥८८॥
अग्निराप्याययत्वन्नं पार्थिवं पवनेरितः।
दत्तावकाशं नभसा जरयत्वस्तु मे सुखम्॥८९॥
अन्नं बलाय मे भूमेरपामग्न्यनिलस्य च।
भवत्वेत्परिणतौ ममास्त्वव्याहतं सुखम्॥९०॥
प्राणापानसमानानामुदानव्यानयोस्तथा।
अन्नं पुष्टिकरञ्चास्तु ममाप्यव्याहतं सुखम्॥९१॥

Having eaten sufficiently, the householder is then to rinse his mouth, with his face turned towards the east or the north; and having again sipped water, he is to wash his hands from the wrist downwards. With a pleased and tranquil spirit he is then to take a seat and call to memory his tutelary deity; and then he is thus to pray : "May fire, excited by air, convert this food into the earthly elements of this frame and in the space afforded by the ethereal atmosphere cause it to digest and yield me satisfaction! May this food, in its assimilation, contribute to the vigour of the earth, water, fire and air of my body and afford unmixed gratification!

अगस्तिरग्निर्बडवानलश्च
भुक्तं मयान्नं जरयत्वशेषम्।
सुखञ्च मे तत्परिणामसम्भवं
यच्छत्वरोगो मम चास्तु देहे॥९२॥
विष्णुः समस्तेन्द्रियदेहदेही
प्रधानभूतो भगवान् यथैकः।
सत्येन तेनान्नमशेषमेत-
दारोग्यदं मे परिणाममेतु॥९३॥

विष्णुरत्ता तथैवान्नं परिणामश्च वै तथा।
सत्येन तेन वै भुक्तं जीर्यत्वन्नमिदं तथा॥ ९४॥

May Agasti, Agni and submarine fire effect the digestion of the food of which I have eaten; may they grant me the happiness which its conversion into nutriment engenders; and may health ever animate my form! May Viṣṇu, who is the chief principle of all invested with bodily structure and the organs of sense, be propitiated by my faith in him and influence the assimilation of the invigorating food which I have eaten! For verily Viṣṇu is the eater and the food and the nutriment : the through this belief may that which I have eaten be digested.'

इत्युच्चार्य्य स्वहस्तेन परिमृष्य तथोदरम्।
अनायासप्रदायीनि कुर्यात् कर्माण्यतन्द्रितः॥ ९५॥
सच्छस्त्रादिविनोदेन सन्मार्गाद्यविरोधिना।
दिनं नयेत्ततः सन्ध्यामुपतिष्ठेत् समाहितः॥ ९६॥
दिनान्तसन्ध्यां सूर्येण पूर्वामृक्षैर्युतां बुधः।
उपतिष्ठेद् यथान्यायं सम्यगाचम्य पार्थिव॥ ९७॥
सर्वकालमुपस्थानं सन्ध्ययोः पार्थिवेष्यते।
अन्यत्र सूतकाशौचविभ्रमातुरभीतितः॥ ९८॥
सूर्येणाभ्युदितो यश्च त्यक्तः सूर्येण वा स्वपन्।
अन्यत्रातुरभावस्तु प्रायश्चित्ती भवेन्नरः॥ ९९॥
तस्मादनुदिते सूर्ये समुत्थाय महीपते।
उपतिष्ठेन्नरः सन्ध्यामस्वपंश्च दिनान्तजाम्॥ १००॥
उपतिष्ठन्ति वै सन्ध्यां ये न पूर्वां न पश्चिमाम्।
व्रजन्ति ते दुरात्मानस्तामिस्रं नरकं नृप॥ १०१॥

"Having repeated this prayer, the householder should rub his stomach with his hand and without indolence perform such rites as confer repose, passing the day in such amusements as are authorised by holy writings and are not incompatible with the practices of the righteous; until the Sandhyā, when he must engage in pious meditation. At the Sandhyā at the close of the day he must perform the usual rites before the sun has quite set; and in the morning he must perform them before the stars have disappeared.[19] The morning and evening rites must never be neglected, except at seasons of impurity, anxiety, sickness or alarm. He who is preceded by the sun in rising or sleeps when the sun is setting, unless it proceed from illness and the like, incurs gilt which requires atonement; and therefore let a man rise before the sun in the morning and sleep not until after he has set. They who sinfully omit both the morning and the evening service go after death to the hell of darkness.

पुनः पाकमुपादाय सायप्यवनीपते!
वैश्वदेवनिमित्तं वै पत्न्यमन्त्रं बलिं हरेत्॥ १०२॥
तत्रापि श्वपचादिभ्यस्तथैवान्नविसर्जनम्।
अतिथिं चागतं तत्र स्वशक्त्या पूजयेद् बुधः॥ १०३॥
पादशौचासनप्रह्वस्वागतोक्त्या च पूजनम्।
ततश्चान्नप्रदानेन शयनेन च पार्थिव॥ १०४॥
दिवातिथौ तु विमुखे गते यत् पातकं नृप।
तदेवाष्टगुणं पुंसां सूर्योढे विमुखे गते॥ १०५॥
तस्मात् स्वशक्त्या राजेन्द्र सूर्योढमतिथिं नरः।
पूजयेत्पूजिते तस्मिन्पूजिताः सर्वदेवताः॥ १०६॥
अन्नशाकाम्बुदानेन स्वशक्त्या प्रीणयेत्पुमान्।
शयनप्रस्तरमहीप्रदानैरथवापि तम्॥ १०७॥

In the evening, then, having again dressed food, let the wife of the householder, in order to obtain the fruit of the Vaiśvadeva rite, give food, without prayers, to outcasts and unclean spirits. Let the householder himself, according to his means, again show hospitality to any guest who may arrive, welcoming him with the salutation of evening, water for his feet, a seat, a supper and a bed. The sin of want of hospitality to a guest who comes after sunset is eight times greater than that of turning away one who arrives by day. A man should therefore most especially show respect to one who comes to him in the evening for shelter, as the attentions that gratify him will give pleasure to all the gods. Let the householder, then, according to his ability, afford a guest food, potherbs, water, a bed, a mat or, if he can do no more, ground on which to lie.

कृतपादादिशोचस्तु भुक्त्वा सायं ततो गृही।
गच्छेच्छय्यामस्फुटितामपि दारुमयीं नृप॥ १०८॥
नाविशालां न वै भग्नां नासमां मलिनां न च।
न च जन्तुमयीं शय्यामधितिष्ठेदनास्तृताम्॥ १०९॥
प्राच्या दिशि शिरः शस्तं याम्यायामथ वा नृप!
सदैव स्वपतः पुंसो विपरीतान्तु रोगदम्॥ ११०॥
ऋतावुपगमः शस्तः स्वपत्न्यामवनीपते!
पुन्नामर्क्षे शुभे काले ज्येष्ठायुग्मासु रात्रिषु॥ १११॥
नास्नातान्तु स्त्रियं गच्छेन्नातुरां न रजस्वलाम्।
नानिष्टां न प्रकुपितां नाप्रशस्तां न च गर्भिणीम्॥ ११२॥
नादक्षिणां नान्यकामां नाकामां नान्ययोषितम्।
क्षुत्क्षामां नातिभुक्तां वा स्वयञ्चैभिर्गुणैर्युतः॥ ११३॥
स्नातः स्रग् गन्धधृक् प्रीतो न ध्यातः क्षुधितोऽपि वा।
सकामः सानुरागश्च व्यवायं पुरुषो व्रजेत्॥ ११४॥
चतुर्दश्यष्टमी चैव अमावस्याथ पूर्णिमा।
पर्वाण्येतानि राजेन्द्र! रविसंक्रान्तिरेव च॥ ११५॥
तैलस्त्रीमांससम्भोगी पर्वेष्वेतेषु वै पुमान्।
विष्मूत्रभोजनं नाम प्रयाति नरकं नृप॥ ११६॥
अशेषपर्वस्वेतेषु तस्मात् संयमिभिर्बुधैः।
भाव्यं सच्छास्त्रदेवेज्याध्यानजप्यपरैर्नरैः॥ ११७॥
नान्ययोनावयोनौ वा नोपयुक्तौषधस्तथा।
देवद्विजगुरूणाञ्च व्यवायी नाश्रमे भवेत्॥ ११८॥
चैत्यचत्वरतीर्थेषु नैव गोष्ठे चतुष्पथे।
नव श्मशानोपवने सलिलेषु महीपते॥ ११९॥
प्रोक्तपर्वस्वशेषेषु नैव भूपाल! सन्ध्ययोः।
गच्छेद् व्यवायं मतिमान् न मूत्रोच्चारपीडितः॥ १२०॥
पर्वस्वभिगमोऽधन्यो दिवा पापप्रदो नृप!
भुवि रोगावहो नृणामप्रशस्तो जलाशये॥ १२१॥
परदारान् न गच्छेच्च मनसापि कदाचन।
किमु वाचास्थिबन्धोऽपि नास्ति तेषुव्यवायिनाम्॥ १२२॥
मृतो नरकमभ्येति हीयतेऽत्रापि चायुषः।
परदारगतिः पुंसामुभयत्रापि भीतिदा॥ १२३॥
इति मत्वा स्वदारेषु ऋतुमत्सु बुधो व्रजेत्।
यथोक्तदोषहीनेषु सकामेष्वनृतावपि॥ १२४॥
इति श्रीविष्णुपुराणे तृतीयांऽशे एकादशोऽध्यायः॥ ११॥

"After eating his evening meal and having washed his feet, the householder is to go to rest. His bed is to be entire and made of wood: it is not to be scanty, nor cracked, nor uneven, nor dirty, nor infested by insects, nor without a bedding: and he is to sleep with his head either to the east or to the south; any other position is unhealthy. In due season a man should approach his wife, when a fortunate asterism prevails, in an auspicious moment and on even nights, if she is not unbathed, sick, unwell, averse, angry, pregnant, hungry or over-fed. He should be also free from similar imperfections, should be neatly attired and adorned and animated by tenderness and affection. There are certain days on which unguents, flesh and women are unlawful, as the eighth and fourteenth lunar days, new moon and full moon,[20] and the entrance of the sun into a new sign. On these occasions the wise will restrain their appetites and occupy themselves in the worship of the gods, as enjoined by holy writ, in meditation and in prayer; and he who behaves differently will fall into a hell where ordure will be his food. Let not a man stimulate his desires by medicines, nor gratify them with unnatural objects or in public or holy places. Let him not think incontinently of another's wife, much less address her to that end; for such a man will be born in future life as a creeping insect. He who commits adultery is punished both here and hereafter; for his days in this world are cut short and when dead he falls into hell. Thus considering, let a man approach his own wife in the proper season or even at other times."

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NOTES

1. Jones renders Ācāra (आचार), 'the immemorial customs of good men' (Manu, II. 6); following the explanation of Kullūka Bhaṭṭa, which is much the same as that of our text : कम्बलवल्ककाद्याचरअरूपः साधूनां धार्म्मिकानां। 'Ācāra means the use of blankets or bark, for dress. Sādhus are pious or just men.' Ācāras are, in fact, all ceremonial and purificatory observances

or practices, not expiatory, which are enjoined either by the Vedas or the codes of law.

2. That is, he may omit prescribed rites, if they are attended with difficulty or danger; he may forego ablutions, if they disagree with his health; and he may omit pilgrimage to holy shrines, if the way to them is infested by robbers. Again, it is enjoined in certain ceremonies to eat meat or drink wine; but these practices are generally reprehended by pious persons and a man may therefore disregard the injunction.

3. Many of these directions are given by Manu, IV, 45.

4. That is, wealth is essential to the performance of religious rites and it is also the consequence of performing them. A householder should therefore diligently celebrate them, that he may acquire property and thus he enabled to continue to sacrifice. According to Gautama there are seven kinds of each of the three sorts of sacrificial rites particularised in the text or those in which the Soma juice, oiled butter or food are presented. Of the latter, according to Manu, there are four varieties, the offering of food to the Vaiśvadevas, to spirits, to deceased ancestors and to guests. II, 86. The seven of Gautama are, offerings to progenitors on certain eighth days of the fortnight, at the full and change, at Śrāddha generally and to the manes on the full moon of four different months or Śrāvaṇa, Agrahāyaṇa, Caitra and Āśvin.

5. A person may perform his ablutions in his own house, if the weather or occupation prevent his going to the water. If he be sick, he may use warm water; and if bathing be altogether injurious, he may perform the mantra snāna or repeat the prayers used at ablution, without the actual bath.

6. The whole series is thus given by Colebrooke; *As. Res.* V. 367. Triple libations of tīla (sesamum seeds) and water are to be given to the father, paternal grandfather and great-grandfather; to the mother, maternal grand-father, great-grandfather and great great-grandfather; and single libations are to be offered to the paternal and maternal grand-mother and great grandmother, to the paternal uncle, brother, son, grandson, daughter's son, son-in-law, maternal uncle, sister's son, father's sister's son, mother's sister and other relatives. With the exception of those, however, offered to his own immediate ancestors, which are obligatory, these libations are optional and are rarely made.

7. The first part of this prayer is from the Sāmaveda and is given by Colebrooke. *As. Res.* V. 367.

8. The rite is not addressed to Brahmā specially, but he is to be invoked to preside over the oblations offered to the gods and sages subsequently particularised.

9. Kāśyapa, the son of Kaśyapa, is Āditya or the sun. Anumati is the personified moon, wanting a digit of full. The objects and order of the ceremony here succinctly described differ from those of which Colebrooke gives an account (*As. Res.* VII. 236) and from the form of oblations given by Ward (*Account of the Hindus*, II. 447); but, as observed by Colebrooke, "oblations are made with such ceremonies and in such form, as are adapted to the religious rite which is intended to be subsequently performed." *As. Res.* VII. 237.

10. See also Manu, III. 84 and the *As. Res.* VII. 275.

11. Or this ceremony may be practised instead of the preceding.

12. This prayer is said by Colebrooke to be taken from the Purāṇas (*As. Res.* VII. 275): he translates the last clause, 'May they who gave neither food, nor means of obtaining it.' In our text the phrase is येषां—नैवान्नसिद्धिर्नतथान्नमस्ति। which the commentator explains by येषामन्नं नास्ति येषां च सत्यन्ने नात्र सिद्धिः पाकसाधनं नास्तीत्यर्थः। understanding Annasiddhi to mean 'means of dressing food', Pāka sādhana. The following passages of the prayer are evidently peculiar to the Viṣṇu Purāṇa.

13. Either fourteen classes of Bhūtas or spirits or the same number of living beings or eight species of divine, one of human and five of animal creatures.

14. This, according to the commentator, is equal to the fourth part of Ghaṭikā which, considering the latter synonymous with Muhūrtta or one-thirtieth of the day and night, would be twelve minutes.

15. These precepts and those which follow, are of the same tenor as those given by Manu on the subject of hospitality (III, 99), but more detailed.

16. By stale, as applied to meat, is intended in this place probably meat which has been previously dressed as part of an offering to the gods or manes :

meat which is dressed in the first instance for an individual being prohibited; as by Yājñavalkya : वृथामांसं वर्ज्जयेत्। 'Let him avoid flesh killed in vain;' or that which is not the residue of an offering to the gods, देवाद्यर्च्चावशिष्टं यन्नभवति। So also Manu, V.7.

17. By dried vegetables, etc. (शूष्कशाकादिकं) is to be understood unboiled vegetables or potherbs dressed without being sprinkled with water : जलोपसेकं विना पक्तं। Instead of बदरिकेभ्य: 'jujubes', the reading is sometimes हरितकेभ्य: 'myrobalans' : the other term, गुडपक्वेभ्य:, is explained 'sweet-meats'. The construction here, however, is somewhat obscure.

18. As oil-cake or the sediment of any thing after expression.

19. So Manu, II. 101 and IV. 93.

20. So Manu, IV. 128.

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CHAPTER 12

द्वादशोऽध्यायः

(गृहस्थाचारकथनम्)

और्व उवाच

देवगोब्राह्मणान् सिद्ध-वृद्धाचार्यास्तथार्चयेत्।
द्विकालञ्च नमेत् सन्ध्यामग्नीतुपचरेत्तथा॥ १॥
सदानुपहते वस्त्रे प्रशस्ताश्च तथौषधीः।
गारुडानि च रत्नानि बिभृयात् प्रयतो नरः॥ २॥
प्रस्निग्धामलकेशश्च सुगन्धिश्चारुवेषो धृक्।
सिताः सुमनसो हृद्या बिभृयाच्च नरः सदा॥ ३॥

Aurva continued–"Let a respectable householder ever venerate the gods, kine, Brāhmaṇas, saints, aged persons and holy teachers. Let him observe the two daily Sandhyās and offer oblations to fire. Let him dress in untorn garments, use delicate herbs and flowers, wear emeralds and other precious stones, keep his hair smooth and neat, scent his person with agreeable perfumes and always go handsomely attired, decorated with garlands of white flowers.

किञ्चित् परस्वं न हरेन्नाल्पमप्यप्रियं वदेत्।
प्रियञ्च नानृतं ब्रूयान्नान्यदोषानुदीरयेत्॥ ४॥
नान्यश्रियं तथा वैरं रोचयेत् पुरुषर्षभ!
न दुष्टं यानमारोहेत् कूलच्छायां न संश्रयेत्॥ ५॥

Let him never appropriate another's property, no address him with the lease unkindness. Let him always speak amiably and with truth and never make public another's faults. Let him not desire another's prosperity, nor seek his enmity. Let him not mount upon a crazy vehicle, nor take shelter under the bank of a river (which may fall upon him).

विद्विष्टपतितोन्मत्तबहुवैरातिकीटकैः।
बन्धकी-बन्धकीभर्तृ-क्षुद्रानृतकथैः सह॥ ६॥
तथातिव्ययशीलैश्च परिवादरतैः शठैः।
बुधो मैत्रीं न कुर्वीत नैकः पन्थानमाश्रयेत्॥ ७॥
नावगाहेज्जलौघस्य वेगमग्ने नरेश्वर!
प्रदीप्तं वेश्म न विशेन्नारोहेच्छिखरं तरोः॥ ८॥
न कुर्याद्दन्तसङ्घर्षं कुष्णीयाच्च न नासिकाम्।
नासंवृतमुखो जृम्भेच्छ्वासकासौ वर्जयेत्॥ ९॥
नोच्चैर्हसेत् सशब्दञ्च न मुञ्चेत् पवनं बुधः।
नखान्न वादयेच्छिन्द्यान्न तृणं न महीं लिखेत्॥ १०॥
न श्मश्रु भक्षयेल्लोष्टं न मृद्नीयाद् विचक्षणः।
ज्यौतींष्यमेध्यशस्तानि नाभिवीक्षेत च प्रभो॥ ११॥
नग्नां परस्त्रियञ्चैव सूर्यं चास्तमयोदये।
न हुङ्कुर्याच्छवञ्चैव शवगन्धो हि सोमजः॥ १२॥
चतुष्पथांश्चैत्यतरून् श्मशानोपवनानि च।
दुष्टस्त्रीसन्निकर्षञ्च वर्जयेन्निशि सर्वदा॥ १३॥

A wise man will not form a friendship nor walk in the same path with one who is disesteemed, who is a sinner or a drunkard, who has many enemies or who is lousy, with a harlot or her gallant, with a pauper or a liar, with a prodigal, a slanderer or a knave. Let not a man bathe against the strength of a rapid stream, nor enter a house on fire. not climb to the top of a tree; nor (in company) clean his teeth or blow his nose, nor gape without covering his mouth, nor clear his throat, nor cough, nor laugh loudly, nor emit wind with noise, nor bite his nails, not cut grass, nor scratch the ground,[1] nor put his beard into his

mouth, nor crumble a clod of clay; nor look upon the chief planetary bodies when he is unclean. Let him not express disgust at a corpse, for the odour of a dead body is the produce of the moon. Let a decent man ever avoid by night the place where four roads meet, the village tree, the grove adjacent to the place where bodies are burnt and a loose woman.

पूज्यदेवध्वजज्योतिश्छायां नातिक्रमेद् बुधः।
नैकः शून्याटवीं गच्छेन्न च शून्यगृहे वसेत्॥ १४॥
केशास्थिकण्टकामेध्यवह्निभस्मतुषांस्तथा।
स्नानार्द्रधरणीञ्चैव दूरतः परिवर्जयेत्॥ १५॥
नानार्यानाश्रयेत् कांश्चिन्न जिह्मं रोचयेद् बुधः।
उपसर्पेत न व्यालं चिरं तिष्ठेन्न चोत्थितः॥ १६॥

Let him not pass across the shadow or a venerable person, of an image, of a deity, of a flag, of a heavenly luminary.[2] Let him not travel alone through a forest, nor sleep by himself in an empty house.[3] Let him keep remote from hair, bones, thorns, filth, remnants of offerings, ashes, chaff and earth[4] wet with water in which another has bathed. Let him not receive the protection of the unworthy, nor attach himself to the dishonest.

अतीव जागरस्वप्ने तद्वत्स्नानासने बुधः।
न सेवेत तथा शय्यां व्यायामञ्च नरेश्वर॥ १७॥
दंष्ट्रिणं शृङ्गिणश्चैव प्राज्ञो दूरेण वर्जयेत्।
अवश्यायञ्च राजेन्द्र! पुरोवातातपौ तथा॥ १८॥
न स्नायान्न स्वपेन्नग्नो न चैवोपस्पृशेद् बुधः।
मुक्तकच्छश्च नाचामेद् देवाभ्यर्चाञ्च वर्जयेत्॥ १९॥
होमदेवार्चनाद्यासु क्रियास्वाचमने तथा।
नैकवस्त्रः प्रवर्तेत द्विजवाचनिके जपे॥ २०॥

Let him not approach a beast of prey; and let him not tarry long when he has risen from sleep. Let him not lie in bed when he is awake, nor encounter fatigue when it is time to rest. A prudent man will avoid, even at a distance, animals with tusks and horns; and he will shun exposure to frost, to wind and to sunshine. A man must neither bathe, nor sleep, nor rinse his mouth while he is naked:[5] he must not wash his mouth or perform any sacred rite, with his waistband unfastened: and be must not offer oblations to fire, nor sacrifice to the gods, nor wash his mouth, nor salute a Brāhmaṇa, nor utter a prayer, with only one garment on.

नासमञ्जसशीलैस्तु सहासीत कदाचन।
सद्वृत्तसन्निकर्षो हि क्षणार्द्धमपि शस्यते॥ २१॥
विरोधं नोत्तमैर्गच्छेन्नाधमैश्च सदा बुधः।
विवाहश्च विवादश्च तुल्यशीलैर्नृपेष्यते॥ २२॥
नारभेत कलिं प्राज्ञः शुष्कवैरञ्च वर्जयेत्।
अप्यल्पहानिः सोढव्या वैरेणार्थागमं त्यजेत्॥ २३॥

Let him never associate with immoral persons: half an instant is the limit for the intercourse of the righteous with them. A wise man will never engage in a dispute with either his superiors or inferiors: controversy and marriage are to be permitted only between equals. Let not a prudent man enter into contention: let him avoid unprofitable enmity. A small loss may be endured; but he should shun the wealth that is acquired by hostility.

स्नातो नाङ्गानि निर्म्मार्जेत् स्नानशाट्या न पाणिना।
न च निर्धूनयेत् केशान् नाचामेन्नैव चोत्थितः॥ २४॥
पादेन नाक्रमेत् पादं न पूज्याभिमुखं नयेत्।
वीरासनं गुरोरग्रे त्यजेत विनयान्वितः॥ २५॥
अपसव्यं न गच्छेच्च देवागारचतुष्पथान्।
मङ्गल्यपूज्यांश्च तथा विपरीतान्न दक्षिणान्॥ २६॥
सोमाग्न्यर्काम्बुवायुनां पूज्यानाञ्च न सम्मुखम्।
कुर्यात् ष्ठीवनविण्मूत्रसमुत्सर्गञ्च पण्डितः॥ २७॥
तिष्ठन्न मूत्रयेत् तद्वत् पन्थानं नावमूत्रयेत्।
श्लेष्मविण्मूत्ररक्तानि सर्वदैव न लङ्घयेत्॥ २८॥
श्लेष्मसिंहानकोत्सर्गो नान्नकाले प्रशस्यते।
बलिमङ्गलजप्यादौ न होमे न महाजने॥ २९॥

"When a man has bathed, he must not wipe his limbs with a towel nor with his hands, nor shake his hair, nor rinse his mouth before he has risen. Let him not (when sitting) put one foot over another, not stretch forth his foot, in

the presence of a superior, but sit with modesty in the posture called Vīrāsana (or on his knees). He must never pass round a temple upon his left hand, nor perform the ceremony of circumambulating any venerable object in the reverse direction. A decent man will not spit, nor eject any impurity, in front of the moon, fire, the sun, water, wind or any respectable person,[6] nor will he void urine standing, nor upon the highway: he will never step over phlegm ordure, urine or blood; nor is the expectoration of the mucus of the throat allowable at the time of eating, offering sacrifices or oblations or repeating prayers or in the presence of a respectable person.

योषितो नावमन्येत न चासां विश्वसेद बुधः।
न चवेर्षुर्भवेत्ताश्च नाधिकुर्यात् कदाचन॥ ३०॥
माङ्गल्यपुष्परत्राज्यपूज्याननभिवाद्य च।
न निष्कामेद् गृहात् प्राज्ञ सदाचारपरो नरः॥ ३१॥
चतुष्पथान् नमस्कुर्यात् काले होमपरो भवेत्।
दीनानभ्युद्धरेत् साधूनुपासीत बहुश्रुतान्॥ ३२॥
देवर्षिपूजकः सम्यक् पितृपिण्डोदकप्रदः।
सत्कर्ता चातिथीनां यः स लोकानुत्तमान् व्रजेत्॥ ३३॥
हितं मितं प्रियं काले वश्यात्मा योऽभिभाषते।
स याति लोकानाह्लादहेतुभूतान् नृपाक्षयान्॥ ३४॥
धीमान् ह्रीमान् क्षमायुक्त आस्तिको विनयान्वित।
विद्याभिजरवृद्धानां याति लोकाननुत्तमान्॥ ३५॥

"Let not a man treat women with disrespect, nor let him put entire faith in them. Let him not deal impatiently with them, nor set them over matters of importance. A man who is attentive to the duties of his station will not go forth from his house without saluting the chaplets, flowers, gems, clarified butter and venerable persons in it. At proper seasons he will salute respectfully the places where four roads meet, when engaged in offering oblations with fire. Let him liberally relieve the virtuous who are poor and reverence those who are learned in the Vedas. He who is a worshipper of the gods and sages, who gives cakes and water to the manes and who exercises hospitality, obtains the highest regions after death. He who speaks wisely, moderately and kindly, goes to those worlds which are the inexhaustible sources of happiness. He who is intelligent, modest, devout and who reverences wisdom, his superiors and the aged, goes to heaven.

अकालगर्जितादौ च पर्वस्वाशौचकादिषु।
अनध्यायं बुधः कुर्यादुपरागादिके तथा॥ ३६॥
शमं नयति यः क्रूद्धान् सर्वबन्धुरमत्सरी।
भीताश्वासनकृत् साधुः स्वर्गस्तस्याल्पकं फलम्॥ ३७॥

On the days called Parvas, on periods of impurity, upon unseasonable thunder and the occurrence of eclipses or atmospheric portents, a wise man must desist from the study of the Vedas.[7] The pious man who suppresses anger and envy, who is benevolent to all and allays the fears of others, secures, as the least of his rewards, enjoyment in Svarga.

वर्षातपादिके च्छत्री दण्ठी रत्र्यटवीषु च।
शरीरत्राणकामो वै सोपानत्कः सदा व्रजेत्॥ ३८॥
नोर्द्ध्वं न तिर्यग् दूरं वा निरीक्षन् पर्यटेद् बुधः।
युगमात्रं महीपृष्ठं नरो गच्छेद्विलोकयन्॥ ३९॥

A man should carry an umbrella, as a defence against sun and rain; he should bear a staff when he goes by night or through a wood; and he should walk in shoes, if he desires to keep his body from harm. As he goes along he should not look up, nor about him, nor afar off, but keep his eyes upon the ground to the extent of a couple of yards.

दोषहेतूनशेषांस्तु वश्यात्मा यो निरस्यति।
तस्य धर्मार्थकामानां हानिर्नाल्पापि जायते॥ ४०॥
(सदाचाररतः प्राज्ञो विद्याविनयशिक्षितः।)
पापेऽप्यपापः परुषेऽप्यभिधत्ते प्रियाणि यः।
मैत्रीद्रवान्तःकरणस्तस्य मुक्तिः करे स्थिता॥ ४१॥

"The householder who expels all sources of imperfection is in a great degree acquitted of the three ordinary objects of existence, desire, wealth and virtue; sinless amongst the sinful; speaking amicably to all men; his whole soul

melting with benevolence; final felicity is in his grasp.

ये कामक्रोधलोभानां वीतरागा न गोचरे।

सदाचारस्थितास्तेषामनुभावैर्धृता मही॥४२॥

The earth is upheld by the veracity of those who have subdued their passions and following righteous practices, are never contaminated by desire, covetousness and wrath.

तस्मात्सत्यं वदेत् प्राज्ञो यत् परप्रीतिकारणम्।

सत्यं यत् परदुःखाय तत्र मौनपरो भवेत्॥४३॥

प्रियं युक्तं हितं नैतदिति मत्वा न तद्वदेत्।

श्रेयस्तत्र हितं वाक्यं यद्यप्यत्यन्तमप्रियम्॥४४॥

प्राणिनामुपकाराय यथैवेह परत्र च।

कर्मणा मनसा वाचा तदेव मतिमान् भजेत्॥४५॥

इति श्रीविष्णुपुराणे तृतीयांऽशे द्वादशोध्यायः॥११॥

Let therefore a wise man ever speak the truth when it is agreeable and when the truth would inflict pain let him hold his peace. Let him not utter that which, though acceptable, would be detrimental; for it were better to speak that which would be salutary, although it should give exceeding offence.[8] A considerate man will always cultivate, in act, thought and speech, that which is good for living beings, both in this world and in the next."[9]

NOTES

1. Manu, IV. 71. "He who breaks clay or cute grass or bites his nails, will speedily fall to ruin."
2. Manu. IV. 130.
3. Ibid. 57.
4. Ibid. 78
5. Ibid. 45
6. Ibid. 52
7. Manu, IV. 101. The legislator is much more copious on this subject than the author of the Purāṇa.
8. So Manu, IV. 138. "Let him say what is true, but let him say what is pleasing. Let him speak no disagreeable truth, nor let him speak agreeable falsehood. This is a primeval rule."
9. That the preceding chapter agrees in many respects very closely with the contents of the fourth book of the Institutes of Manu, on economics and private morals, will be evident from the instances cited of some of the parallel passages. Several others might have been adduced.

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CHAPTER 13

त्रयोदशोऽध्यायः

(शवदाहस्य, अशौचस्य, एकोद्दिष्टस्य, सपिण्डीकरणस्य च व्यवस्था।)

और्व उवाच

सचेलस्य पितुः स्नानं जाते पुत्रे विधीयते।
जातकर्म तदा कुर्याच्छ्राद्धमभ्युदये च यत्॥ १॥
युग्मान् दैवांश्च पित्र्यांश्च सम्यक् सव्यक्रमाद् द्विजान्।
पूजयेद् भोजयेच्चैव तमन्ना नान्यमानसः॥ २॥
दध्यक्षतैः सबदरैः प्राङ्मुखोदङ्मुखोऽपि वा।
देवतीर्थेन वै पिण्डान् दद्यात् कायेन वा नृप॥ ३॥
नान्दीमुखः पितृगणस्तेन श्राद्धेन पार्थिव!
प्रीयते तत्तु कर्त्तव्यं पुरुषैः सर्ववृद्धिषु॥ ४॥
कन्यापुत्रविवाहेषु प्रवेशे नववेश्मनः।
नामकर्मणि बालानां चूडाकर्मादिके तथा॥ ५॥
सीमन्तोन्नयने चैव पुत्रादिमुखदर्शने।
नान्दीमुखं पितृगणं पूजयेत् प्रयतो गृही॥ ६॥
पितृपूजाविधिः प्रोक्तो वृद्धावेष समासतः।
श्रूयतामवनीपाल! प्रेतकर्मक्रियाविधिः॥ ७॥

Aurva continued–"The bathing of a father without disrobing is enjoined when a son is born; and he is to celebrate the ceremony proper for the event, which is the Śrāddha offered upon joyous occasions.[1] With composed mind and thinking on nothing else, the Brāhmaṇa should offer worship to both the gods and progenitors and should respectfully circumambulate, keeping Brāhmaṇas on his left hand and give them food. Standing with his face to the east, he should present, with the parts of the hand sacred to the gods and to Prajāpati, balls of food,[2] with curds, unbruised grain and jujubes; and should perform, on

every accession of good fortune, the rite by which the class of progenitors termed Nāndīmukha is propitiated.[3] A householder should diligently worship the Pitṛs so named, at the marriage of a son or daughter, on entering a new dwelling, on giving a name to a child, on performing his tonsure and other purificatory ceremonies, at the binding of the mother's hair during gestation or on first seeing the face of a son or the like. The Śrāddha on such occasions, however, has been briefly alluded to. Hear now, oh king the rules for the performance of obsequial rites.

प्रेतदेहं शुभैः स्नानैः स्नापितं स्रग्विभूषितम्।
दग्ध्वा ग्रामाद् बहिः स्नात्वा सचेलाः सलिलाशये॥८॥
यत्र यत्र स्थितायैतदमुकायेतिवादिनः।
दक्षिणाभिमुखा दद्युर्बान्धबाः सलिलाञ्जलिम्॥९॥
प्रविष्टाश्च समं गोभिर्ग्रामं नक्षत्रदर्शने।
कटधर्मांस्ततः कुर्युर्भूमौ प्रस्तरशायिनः॥१०॥
दातव्योऽनुदिनं पिण्डः प्रेताय भुवि पार्थिव।
दिवा च भक्तं भोक्तव्यममांसं मनुजर्षभ॥११॥
दिनादि तावदिच्छातः कर्त्तव्यं विप्रभोजनम्!
प्रेतस्तृप्तिं तथा याति बन्धुवर्गेण भुञ्जता॥१२॥
प्रथमेऽह्नि तृतीये च सप्तमे नवमे तथा।
वस्त्रत्यागं बहिः स्नानं कृत्वा दद्यात् तिलोदकम्॥१३॥
ततोऽनु बन्धुवर्गस्तु भुविदद्यात् तिलोदकम्।

"Having washed the corpse with holy water, decorated it with garlands and burnt it without the village, the kinsmen, having bathed with their clothes on, are to stand with their faces to the south and offer libations to the deceased, addressing him by name and adding, "wherever you may be."[4] They then return, along with the cattle coming from pasture, to the village; and upon the appearance of the stars retire to rest, sleeping on mats spread upon the earth. Every day (while the mourning lasts) a cake or ball of food[5] is to be placed on the ground, as an offering to the deceased; and rice, without, flesh, is to be daily eaten. Brāhmaṇas are to be fed for as many days as the mourner pleases, for the soul of the defunct derives satisfaction accordingly as his relatives are content with their entertainment. On the first day or the third or seventh or ninth (after the death of a person), his kinsmen should change their raiment and bathe out of doors and offer a libation of water, with (tīla) sesamum-seeds.

चतुर्थेऽह्नि च कर्त्तव्यं भस्मास्थिचयनं नृप।
तदूर्ध्वमङ्गसंस्पर्शश्च सपिण्डानामपीष्यते॥१४॥
योग्याः सर्वक्रियाणान्तु समानसलिलास्तथा।
अनुलेपनपुष्पादिभोगादन्यत्र पार्थिव॥१५॥
शय्यासनोपभोगश्च सपिण्डानामपीष्यते।
भस्मास्थिचयनादूर्ध्वं संयोगो न तु योषिता॥१६॥

On the fourth day[6] the ashes and bones should be collected: after which the body of one connected with the deceased by offerings of funeral cakes may be touched (by an indifferent person), without thereby incurring impurity; and those who are related only by presentation of water are qualified for any occupation.[7] The former class of relatives may use beds, but they must still refrain from unguents and flowers and must observe continence, after the ashes and bones have been collected (until the mourning is over).

बाले देशान्तरस्थे च पतिते च मुनौ मृते।
सद्यःशौचं तथेच्छातो जलाग्न्युद्बन्धनादिषु॥१७॥
मृतबन्धोर्दशाहानि कुलस्यान्नं न भुज्यते।
दानं प्रतिग्रहो यज्ञः स्वाध्यायश्च निवर्तते॥१८॥

When the deceased is a child or one who is abroad or who has been degraded or a spiritual preceptor, the period of uncleanness is but brief and the ceremonies with fire and water are discretional. The food of a family in which a kinsman is deceased is not to be partaken of for ten days[8]; and during that period, gifts, acceptance, sacrifice and sacred study are suspended.

विप्रस्यैतद् द्वादशाहं राजन्यस्याप्यशौचकम्।
अर्द्धमासश्च वैश्यस्य मासं शूद्रस्य शुद्धये॥१९॥
आयुजो भोजयेत् कामं द्विजानाद्ये ततो दिने।
दद्याद् दर्भेषु पिण्डञ्च प्रेतायोच्छिष्टसन्निधौ॥२०॥

वार्याधप्रतोदास्तु दण्डश्च द्विजभोजनात्।
स्प्रष्टव्योऽनन्तरं वर्णैः शुध्येरंस्ते ततः क्रमात्॥ २१॥
ततः स्ववर्णधर्मा ये विप्रादीनामुदाहृताः।
तान् कुर्वीत पुमान् जीवेन्निजधर्मार्जनैस्तथा॥ २२॥

The term of impurity for a Brāhmaṇa is ten days; for a Kṣatriya, twelve; for a Vaiśya, half a month; and a whole month for a Śūdra.[9] On the first day after uncleanness ceases, the nearest relation of the deceased should feed Brāhmaṇas at his pleasure, but in uneven numbers and offer to the deceased a ball of rice upon holy grass placed near the residue of the food that has been eaten. After the guests havc been fed, the mourner, according to his caste, is to touch water, a weapon, a goad or a staff, as he is purified by such contact. He may then resume the duties prescribed for his caste and follow thc avocation ordinarily pursued by its members.

मृताहनि च कर्तव्यमेकोद्दिष्टमतः परम्!
आह्वानादिक्रियादैव नियोगरहितं हि तत्॥ २३॥
एकोऽर्घस्तत्र दातव्यस्तथैवैकपवित्रकम्।
प्रेताय पिण्डो दातव्यो भुक्तवत्सु द्विजातिषु॥ २४॥
प्रश्नश्च तत्राभिरतिर्यजमानैर्द्विजन्मनाम्।
अक्षय्यममुकस्येति वक्तव्यं विरतौ तथा॥ २५॥

"The Śrāddha enjoined for an individual is to be repeated on the day of his death (in each month for a year),[10] but without the prayers and rites performed on the first occasion and without offerings to the Viśvadevas. A single ball of food is to be offered to the deceased, as the purification of one person and Brāhmaṇas are to be fed. The Brāhmaṇas are to be asked by thc sacrificer if they are satisfied; and upon their assent, the prayer, 'May this ever satisfy such a one (the deceased) is to be recited.

एकोद्दिष्टमयो धर्म इत्थमा वत्सरात् स्मृतः।
सपिण्डीकरणं तस्मिन् काले राजेन्द्र! तच्छृणु॥ २६॥
एकोद्दिष्टविधानेन कार्यं तदपि पार्थिव!
(संवत्सरेऽथ षष्ठे वा मासे वा द्वादशेऽह्नि तत्)
तिलगन्धोदकैर्युक्तं तत्र पात्रचतुष्टयम्॥ २७॥
पात्रं प्रेतस्य तत्रैकं पैत्रं पात्रत्रयं तथा।
सेचयेत् पितृपात्रेषु प्रेतपात्रं ततस्त्रिषु॥ २८॥
ततः पितृत्वमापन्ने तस्मिन् प्रेते महीपते!
श्राद्धधर्मैरशेषैस्तु तत् पूर्वानर्चयेत् पितॄन्॥ २९॥

"This is the Śrāddha called Ekoddiṣṭa, which is to be performed monthly to the end of a twelve month from the death of a person; at the expiration of which the ceremony called Sapiṇḍana is to be observed. The practices of this rite are the same as those of the monthly obsequies, but a lustration is to be made with four vessels of water, perfumes and sesamum : one of these vessels is considered as dedicated to the deceased, the other three to the progenitors in general; and the contents of the former are to be transferred to the other three, by which the deceased becomes included in the class of ancestors, to whom worship is to bc addressed with all the ceremonies of the Śrāddha.

पुत्रः पौत्रः प्रपौत्रो वा भ्राता वा भ्रातृसन्ततिः।
सपिण्डसन्ततिर्वापि क्रियार्हो नृप! जायते॥ ३०॥
तेषामभावे सर्वेषां समानोदकसन्ततिः।
मातृपक्षसपिण्डेन सम्बद्धा ये जलेन वा॥ ३१॥
कुलद्वयेऽपि चोच्छिन्ने स्त्रीभिः कार्या क्रिया नृप!
सङ्घातान्तर्गतैर्वापि कार्याः प्रेतस्य च क्रियाः।
उत्सन्नबन्धुरिक्थानां कारयेदवनीपतिः॥ ३२॥

The persons who are competent to perform the obsequies of relations connected by the offering of the cake are the son, grandson, great grandson, a kinsman of the deceased, the descendants of a brother or the posterity of one allied by funeral offerings. In absence of all these, the ceremony may be instituted by those related by presentations of water only or those connected by offerings of cakes or water to maternal ancestors. Should both families in the male line be extinct, the last obsequies may be performed by women or by the associates of the deceased in religious or social institutions or by any one who becomes possessed of the property of a deceased kinsman.

पूर्वा: क्रिया मध्यमाश्च तथा चैवोत्तरा: क्रिया:।
त्रिप्रकारा: क्रिया: सर्वास्तासां भेदं शृणुष्व मे॥ ३३॥
आदाह-वार्यायुधादिस्पर्शाद्यन्तास्तु या: क्रिया:।
ता: पूर्वा मध्यमा मासि मास्येकोद्दिष्टसंज्ञिता:॥ ३४॥
प्रेते पितृत्वमापन्ने सपिण्डीकरणादनु।
क्रियन्ते या: क्रिया: पित्र्या: प्रोच्यन्ते ता नृपोत्तरा:॥ ३५
पितृमातृपिण्डैस्तु समानसलिलैस्तथा।
तत् सङ्घान्तर्गतैर्वापि राज्ञा तद्धनहारिणा॥ ३६॥

Obsequial rites are of three descriptions, initiative, intermediate and subsequent. The first are those which are observed after the burning of the corpse until the touching of water, weapons (or until the cessation of uncleanness). The intermediate ceremonies are the Śrāddhas called Ekoddiṣṭa, which are offered every month: and the subsequent rites are those which follow the Sapiṇḍikaraṇa, when the deceased is admittcd amongst the ancestors of his race; and the ceremonies are thenceforth general or ancestral. The first set of rites (as essential) are to be performed by the kindred of the father or mother, whether connected by the offering of the cake or of water, by the associates of the deceased or by the prince who inherits his property.

पूर्वा: क्रियाश्च कर्तव्या: पुत्राद्यैरेव चोत्तरा:।
दौहित्रैर्वा नृपश्रेष्ठ! कार्यास्तत्तनयैस्तथा॥ ३७॥
मृताहनि च कर्तव्या: स्त्रीणामप्युत्तरा: क्रिया:।
प्रतिसंवत्सरं राजन्नेकोद्दिष्टविधानत:॥ ३८॥
तस्मादुत्तरसंज्ञा या: क्रियास्ता: शृणु पार्थिव!
यदा यदा च कर्तव्या विधिना येन वानघ॥ ३९॥
इति श्रीविष्णुपुराणे तृतीयांऽशे त्रयोदशोऽध्याय:॥ १३॥

The first and the last rites are both to be performed by sons and other relations and by daughter's sons and their sons; and so are the sacrifices on the day of the person's death. The last class or ancestral rites, are to be performed annually, with the same ceremonies as are enjoined for the monthly obsequies; and they may be also pertained by females. As the ancestral rights are therefore most universal, I will describe to you, oh king, at what seasons and in what manner, they should be celebrated."

NOTES

1. The offerings of the Hindus to the Pitṛs partake of the character of those of the Romans to the lares and manes, but bear a more conspicuous part in their ritual. They are said indeed by Manu (III. 203), in words repeated in the Vāyu and Matsya Purāṇas and Hari Vaṁśa, to be of more moment than the worship of the gods : देवकार्य्यादपि सदा पितृकार्य्यं विशिष्यते। These ceremonies are not to be regarded as merely obsequial; for independently of the rites addressed to a recently deceased relative and in connection with him to remote ancestors and to the progenitors of all beings, which are of a strictly obsequial or funereal description, offerings to deceased ancestors and the Pitṛs in general, form an essential ceremony on a great variety of festive and domestic occasions. The Nirṇaya Sindhu, in a passage referred to by Colebrooke (*As. Res.* VII.) specifies the following Śrāddhas : 1. The Nitya or perpetual; daily offerings to ancestors in general; 2. The Naimittika or occasional; as the Ekoddiṣṭa or obsequial offerings on account of a kinsman recently deceased; 3. The Kāmya, voluntary; performed for the accomplishment of a special design (अभिप्रेतसिद्धये); 4. The Vṛddhi; performed on occasions of rejoicing or prosperity; 5. The Sapiṇḍana; offerings to all individual and to general ancestors; 6. The Pārvaṇa Śrāddha; offerings to the manes on certain lunar days called Parvas or day of full moon and new moon and the eighth and fourteenth days of the lunar fortnight; 7. The Goṣṭhi; for the advantage of a number of learned persons or of an assembly of Brāhmaṇas, invited for the purpose; 8. The Śuddhi; one performed to purify a person from some defilement; an expiatory Śrāddha; 9. The Karmānga; one forming part of the intiatory ceremonies or Saṅskāras, observed at conception, birth, tonsure; 10. The Daiva; to which the gods are invited; 11. The Yātrā Śrāddha; held by a person going a journey; and 12. The Puṣṭi Śrāddha; one performed to promote health and wealth. Of these, the four which are considered the most solemn are the rite performed for a parent or near relative, lately deceased; that which is performed for kindred collectively: that observed

on certain lunar days; and that celebrated on occasions of rejoicing : अत्र पार्वणैकोद्दिष्ट वृद्धिसपिण्ड्रौकरणात्मकं चतुर्विधनेव मुख्यं। *Nirṇaya Sindhu,* p. 271.

2. Manu directs the balls to be made from the remainder of the clarified butter constituting the previous oblation to the gods. III. 215. Kullūka Bhaṭṭa explains, however, the oblation to consist partly of Anna (अन्न) food or boiled rice. The latter is the article of which the balls chiefly consist. Yājñavalkya directs them to be made of rice and sesamum-seeds. The Vāyu Purāṇa adds to these two ingredients, honey and butter : but various kinds of fruit, of pulse and of grain and water, frankincense, sugar and milk, are also mixed up in the Piṇḍas. Their size also differs; and according to Aṅgiras, as quoted by Hemādri in the Śrāddha Mayūkha, they may be of the dimension of the fruit of the jujube or of the hogplum, of the fruit of the Bel or of the wood-apple or of a fowl's egg. Some authorities direct Piṇḍas of a different size for different Śrāddha; prescribing them no larger than the wood-apple at the first or pure funereal ceremony and as big as a cocoa-nut at the monthly and annual Śrāddha. In practice the Piṇḍa is usually of such a magnitude that it may be conveniently held by the hand.

3. We have here the authority of the text for classing the Nāndīmukhas amongst the Pitṛs (see Bk. III. Ch. X): the verse is, नान्दोमुखः पितृगणः येन आद्धेन पार्थिव। प्रीयते तत्तु कर्त्तव्यं पुरुषैः सर्व्ववृद्धिषु।। and the same Gaṇa or class is presently again named : नान्दी मुखं पितृगणं पूज्येत् प्रयतो गृही। The Mantra of the Vṛddhi or festival Śrāddha is also said, in the Nirṇaya Sindhu, to be नाणोमुख्येभ्यः पितृभ्यः स्वाहा।। According to the authorities, however, which are cited in that work, there seems to be some uncertainty about the character of the Nāndīmuhas; and they are addressed both as Pitṛs and gods : being in the former case either the ancestors prior to the great grandfather, ancestors collectively or a certain class of them; and in the latter, being identified with the Viśvadevas or a class of them called also Urddhavaktra. The term Nāndīmukha is also applied to the rite itself or to the Vṛddhi Śrāddha and to one addressed to maternal ancestors. *Nirṇaya Sindhu,* p. 268.

4. "An oblation of water must be next presented from the joined palm of the hand, naming; the deceased and the family from which he sprang and saying, 'May this oblation reach you." *As. Res.* VII. 244. The text has, यत्र यत्र स्थितायैतदमुकायेति वादिनः।

5. The proper period of mourning is ten days, on each of which offerings of cakes and libations of water, are to be made to the deceased, augmenting the number of cakes each day, so that on the last day ten cakes are presented. When the period is shorter, the same number of ten cakes must be distributed amongst the several days or they may be presented on one day. *Nirṇaya Sindhu,* p. 429.

6. It should be, more correctly, on that day on which the mourning ceases or as previously mentioned, the first, third, seventh or ninth ; but the authorities vary and besides these, the second and fourth days and certain days of the fortnight or month, are specified. *Nirṇaya Sindhu,* p. 432.

7. They are no longer unclean. The Sapiṇḍas or those connected by offerings of cakes to common ancestors, extend to seven degrees, ascending or descending. The Samānodakas or those similarly connected by presentations of water, to fourteen degrees.

8. That is, a mere guest or stranger is not to partake of it. The food directed to be given to Brāhmaṇas is given in general only to the relatives of the deceased, who are already unclean. In this respect our text and the modern practice seem to differ from the primitive system, as described by Manu, III. 187. The eleventh or twelfth day is the term on which the Śrāddha which crowns the whole of the funeral rites is to be performed and when Brāhmaṇas are to be invited. *Nirṇaya Sindhu,* p. 437.

9. The number of Piṇḍas, however, is for each case the same or ten, *Nirṇaya Sindhu.* p. 429.

10. So Manu, III. 251. It may be doubted if the monthly Śrāddha was part of the ancient system, although Kullūka Bhaṭṭa supposes it to be referred to (v. 248) and supplies the fancied omission of the text.

11. Pūrva, 'first'; Madhyama, 'middle;' and Uttara, 'last.'

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CHAPTER 14

चतुर्दशोऽध्यायः

(श्राद्धफलश्रुति-विशेषश्राद्धफल-पितृगीतावर्णनम्)

और्व उवाच

ब्रह्मेन्द्र-रुद्र-नासत्य-सूर्याग्नि-वसु-मारुतान्।
विश्वेदेवान् पितृगणान् वयांसि मनुजान् पशून्॥ १॥
सरीसृपानृषिगणान् यच्चान्नद्भूतसंज्ञितम्।
श्राद्धं श्रद्धान्वितः कुर्वन् प्रीणयत्यखिलं जगत्॥ २॥
मासि मास्यसिते पक्षे पञ्चदश्यां नरेश्वर।
तथाष्टकासु कुर्वीत काम्यान् कालाञ्छृणुष्व मे॥ ३॥

Aurva proceeded–"Let the devout performer of an ancestral oblation[1] propitiate Brahmā, Indra, Rudra, the Āśvini, the sun, fire, the Vasus, the winds, the Viśvadevas, the sages, birds, men, animals, reptiles, progenitors and all existent things, by offering adoration to them monthly, on the fifteenth day of the moon's wane (or dark fortnight) or on the eighth day of the same period in certain months or at particular seasons, as I will explain.

श्राद्धार्हमागतं द्रव्यं विशिष्टमथवा द्विजम्।
श्राद्धं कुर्वीत विज्ञाय व्यतीपातेऽयने तथा॥ ४॥
विषुवे चापि सम्प्राप्ते ग्रहणे शशि-सूर्ययोः।
समस्तेष्वेव भूपाल! राशिष्वर्के च गच्छति॥ ५॥
नक्षत्रग्रहपीडासु दुष्टस्वप्नावलोकने।
इच्छाश्राद्धानि कुर्वीत नवशस्यागमे तथा॥ ६॥
आमावास्या यदा मैत्रविशाखास्वातियोगिनी।
श्राद्धैः पितृगणस्तृप्तिं तथाप्नोत्यष्टवार्षिकीम्॥ ७॥
अमावास्या यदा पुष्ये रौद्रे चर्क्षे पुनर्वसौ।
द्वादशाब्दं तदा तृप्तिं प्रयान्ति पितरोऽर्चिताः॥ ८॥

"When a householder finds that any circumstance has occurred or a distinguished guest has arrived, on which account ancestral ceremonies are appropriate, he should celebrate them. He should offer a voluntary sacrifice upon any atmospheric portent, at the equinoctial and solstical periods, at eclipses of the sun and moon, on the sun's entrance into a zodiacal sign, upon unpropitious aspects of the planets and asterisms, on dreaming unlucky dreams and on eating the grain of the year's harvest. The Pitṛs derive satisfaction for eight years from ancestral offerings upon the day of new moon when the star of the conjunction[2] is Anurādhā, Viśākhā or Svāti; and for twelve years when it is Puṣya, Ārdrā or Punarvasu.

वासवाजैकपादर्क्षे पितॄणां तृप्तिमिच्छताम्।
वारुणे चाप्यमावास्या देवानामपि दुर्लभा॥ ९॥
नवस्वृक्षेष्वमावास्या यदैतेष्ववनीपते!
तदा तृप्तिप्रदं श्राद्धं पितॄणां शृणु चापरम्॥ १०॥
गीतं सनत्कुमारेण यथैलाय महात्मने।
पृच्छते पितृभक्ताय प्रश्रयावनताय च॥ ११॥

सनत्कुमार उवाच

वैशाखमासस्य च या तृतीया
नवम्यसौ कार्त्तिकशुक्लपक्षे।
नभस्यमासस्य च कृष्णपक्षे
त्रयोदशी पञ्चदशी च माघे॥ १२॥
एता युगाद्याः कथिताः पुराणै-
रनन्तपुण्यास्तिथयश्चतस्रः।
उपप्लवे चन्द्रमसो रवेश्च
त्रिष्वष्टकास्वप्ययनद्वये च॥ १३॥
पानीयमप्यत्र तिलैर्विमिश्रं
दद्यात् पितृभ्यः प्रयतो मनुष्यः।
श्राद्धं कृतं तेन समाः सहस्रं
रहस्यमेतत् पितरो वदन्ति॥ १४॥

It is not easy for a man to effect his object, who is desirous of worshipping the Pitṛs or the gods on a day of new moon when the stars are those of Dhaniṣṭhā. Pūrvabhādrapada or Śatābhiṣā. Hear also an account of another class of Śrāddhas, which afford especial contentment to progenitors, as explained by Sanatkumāra, the son of Brahmā, to the magnanimous Purūravas, when full of faith and devotion to the Pitṛs he inquired how he might please them. The third lunar day of the month Vaiśākha (April, May) and the ninth of Kārtika (October, November), in the light

fortnight; the thirteenth of Nabha (July, August) and the fifteenth of Māgha (January. February), in the dark fortnight; are called by ancient teachers the anniversaries of the first day of a Yuga or age (Yugādya) and are esteemed most sacred. On these days, water mixed with sesamun-seeds should be regularly presented to the progenitors of mankind; as well as on every solar and lunar eclipse; on the eighth lunations of the dark fortnights of Agrahāyaṇa, Māgha and Phālguna (December–February); on the two days commencing the solstices, when the nights and days alternately begin to diminish; on those days which are the anniversaries of the beginning of the Manvantaras; when the sun is in the path of the goat; and on all occurrences of meteoric phenomena. A Śrāddha at these seasons contents the Pitṛs for a thousand years : such is the secret which they have imparted.

माघासिते पञ्चदशी कदाचि-
दुपैति योगं यदि वारुणेन।
ऋक्षेण कालः स परः पितॄणां
न ह्यल्पपुण्यैर्नृप! लभ्यतेऽसौ॥ १५॥
काले धनिष्ठा यदि नाम तस्मिन्
भवन्ति भूपाल! तदा पितृभ्यः।
दत्त जलान्नं प्रददाति तृप्तिं
वर्षायुतं तत् कुलजैर्मनुष्यैः॥ १६॥
तत्रैव चेद् भाद्रपदास्तु पूर्वाः
काले यथावत्क्रियते पितृभ्यः।
श्राद्धं परा तृप्तिमुपेत्य तेन
युगं समग्रं पितरः स्वपन्ति॥ १७॥

The fifteenth day of the dark half of the month Māgha, when united with the conjunction of the asterism over which Varuṇa presides (Śatābhiṣā), is a season of no little sanctity, when offerings are especially graceful to the progenitors. Food and water presented by men who are of respectable families, when the asterism Dhaniṣṭha is combined with the day of new moon, content the Pitṛs for ten thousand years; while they repose for a whole age when satisfied by offerings made on the day of new moon when Ārdrā is the lunar mansion.

गङ्गां शतद्रूं यमुनां विपाशां
सरस्वतीं नैमिषगोमतीं वा।
तत्रावगाह्यार्चनमादरेण
कृत्वा पितॄणां दुरितानि हन्ति॥ १८॥
गायन्ति चैतत् पितरः कदा नु
वर्षामघातृप्तिमवाप्य भूयः।
माघासितान्ते शुभतीर्थतोयै
र्यास्यामि तृप्तिं तनयादिदत्तैः॥ १९॥
चित्तञ्च वित्तञ्च नृणां विशुद्धं
शस्तश्च कालः कथितो विधिश्च।
पात्रं यथोक्तं परमा च भक्ति-
र्नृणां प्रयच्छन्त्यभिवाञ्छितानि॥ २०॥
पितृगीतास्तथैवात्र श्लोकास्तांश्च शृणुष्व मे।
श्रुत्वा तथैव भवता भाव्यं तत्र दृतात्मना॥ २१॥
अपि धन्यः कुले जायादस्माकं मतिमान्नरः।
अकुर्वन् वित्तशाठ्यं यः पिण्डान्नो निर्वपिष्यति॥ २२॥
रत्नं वस्त्रं मही यानं सर्वभोगादिकं वसु।
विभवे सति विप्रेभ्यो योऽस्मानुद्दिश्य दास्यति॥ २३॥
अन्नेन वा यथाशक्त्या कालेऽस्मिन् भक्तिनम्रधीः।
भोजयिष्यति विप्राग्र्यांस्तन्मात्रविभवो नरः॥ २४॥
असमर्थोऽन्नदानस्य धान्यामं स्वशक्तितः।
प्रदास्यति द्विजाग्रेभ्यः स्वल्पाल्यां वापि दक्षिणाम्॥ २५॥
तत्राप्यसामर्थ्ययुतः कराग्राग्रस्थितांस्तिलान्।
प्रणम्य द्विजमुख्याय कस्मैचिद् भूप! दास्यति॥ २६॥
तिलैः सप्ताष्टभिर्वापि समवेतं जलाञ्जलिम्।
भक्तिनम्रः समुद्दिश्य भुव्यस्माकं प्रदास्यति॥ २७॥
सर्वाभावे वनं गत्वा कक्षामूलप्रदर्शकः।
सूर्यादिलोकपालानामिदमुच्चैर्वदिष्यति॥ २९॥

"He who, after having offered food and libations to the Pitṛs, bathes in the Ganges, Sutlej, Vipāśāa (Beyah), Sarasvatī or the Gomatī at Naimiṣa, expiates all his sins. The Pitṛs also say, "After having received satisfaction for a twelve month, we shall further derive gratification by libations offered by our descendants at some place of

pilgrimage, at the end of the dark fortnight of Māgha.' The songs of the Pitṛs confer purity of heart, integrity of wealth, prosperous seasons, perfect rites and devout faith; all that men can desire. Hear the verses that constitute those songs, by listening to which all those advantages will be secured, oh prince, by you. 'That enlightened individual who begrudges not his wealth, but presents us with cakes, shall be born in a distinguished family. Prosperous and affluent shall that man ever be, who in honour of us gives to the Brāhmaṇas. if he is wealthy, jewels, clothes, land, conveyances, wealth or any valuable presents; or who, with faith and humility, entertains them with food, according' to his means, at proper seasons. If he cannot afford to give them dressed food, he must, in proportion to his ability, present them with unboiled grain or such gifts, however trifling, as he can bestow. Should he be utterly unable even to do this, he must give to some eminent Brāhmaṇa, bowing at the same time before him, sesamum-seeds adhering to the tips of his fingers and sprinkle water to us, from the palms of his hands, upon the ground; or he must gather, as he may, fodder for a day and give it to a cow; by which he will, if firm in faith, yield us satisfaction. If nothing of this kind is practicable, he must go to a forest and lift up his arms to the sun and other regents of the spheres and say aloud–

न मेऽस्ति वित्तं न धनं न चान्य-
च्छ्राद्धोपयोग्यं स्वपितॄन्नतोऽस्मि।
तृप्यन्तु भक्त्या पितरो मयैतो
कृतो भुजौ वर्त्मनि मारुतस्य॥ ३०॥

'I have no money, nor property, nor grain, nor anything whatever fit for an ancestral offering. Bowing therefore to my ancestors, I hope the progenitors will be satisfied with these arms tossed up in the air in devotion.'

और्व उवाच

इत्येतत् पितृभिर्गीतं भावाभावप्रयोजनम्।
यः करोति कृतं तेन श्राद्धं भवति पार्थिव॥ ३१॥
इति श्रीविष्णुपुराणे तृतीयांऽशे चतुर्दशोऽध्यायः॥ १४॥

These are the words of the Pitṛs themselves; and he who endeavours, with such means as he may possess, to fulfil their wishes, performs the ancestral rite called a Śrāddha.'

NOTES

1. We may here take the opportunity of inquiring who are meant by the Pitṛs; and generally speaking, they may be called a, race of divine beings, inhabiting celestial regions of their own and receiving into their society the spirits of those mortals for whom the rite of fellowship in obsequial cakes with them, the Sapiṇḍikaraṇa, has been duly performed. The Pitṛs collectively therefore, include a man's ancestors; but the principal members of this order of beings are .of a different origin. The Vāyu, Matsya and Padma Purāṇas and Hari Vaṁśa, profess to give an account of the original Pitṛs. The account is much the same and for the most part in the same words, in all. They agree in distinguishing the Pitṛs into seven classes; three of which are without form (अमूर्त्तयः) or composed of intellectual, not elementary substance and assuming what forms they please; and four are corporal (समूर्त्तयः). When they come to the enumeration of the particular classes they somewhat differ and the accounts in all the works are singularly imperfect. According to a legend given by the Vāyu and the Hari Vaṁśa, the first Pitṛs were the sons of the gods. The gods having offended Brahmā, by neglecting to worship him, were cursed by him to become fools; but upon their repentance he directed them to apply to their sons for instruction. Being taught accordingly the rites of expiation and penance by their sons. They addressed them as fathers; whence the son of the gods were the first Pitṛs. ते पुत्रानब्रुवन् प्रीता लब्धसंज्ञा दिवौकसः। यूयं वै पितरोऽस्माकं यैर्वयं प्रतिबोधिताः॥ So the Matsysa has मन्वन्तरेषु जायन्ते पितरो देवसूनवः। 'The Pitṛs are born in the Manvantaras as the sons of the gods.' The Hari Vaṁśa makes the sons assume the character of fathers, addressing them, 'Depart, children:' गम्यतां पुत्रकाश्चेति पुत्रैरुक्ताः। Again; the Vāyu Purāṇa declares the seven orders of Pitṛs to have been originally the first gods, the Vairājas, whom Brahmā, with the eye of Yoga, beheld in the eternal spheres and who are the gods of the gods :लोका सान्तानिका नाम यत्र तिष्ठन्ति भास्वराः। ते वैराजा इति ख्याता देवानां

दिवि देवताः। आदि देवा इति ख्याता। तेषां सप्त समाख्याता गणास्ते लोकपूजिताः। अमूर्त्तयस्त्रयस्तेषां चत्वारस्तु समूर्त्तयः।। Again; in the same work we have the incorporeal Pitṛs called Vairājas, from being the Prajāpati Viraja; अमूर्त्तयः पितृगणाः पुत्रास्ते वै प्रजापतेः। विरजस्य द्विजाः श्रेष्ठा वैराजा इति विश्रुताः।। The Matsya agrees with this latter statement and adds that the gods worship them; अमूर्त्तयः पितृगणा विराजस्य प्रजापतेः। यजन्ति यान् देवगणा वैराजा इति विश्रुताः। The Hari Vaṁśa has the same statement, but more precisely distinguishes the Vairājas as one class only of the incorporeal Pitṛs. The commentator states the same, calling the three incorporeal Pitṛs, Vairājas, Agniṣvāttas and Varhiṣads; and the four corporeal orders, Sukālas, Āṅgirasas, Susvadhas and Somapās. The Vairājas are described as the fathers of Menā, the mother of Umā. Their abode is variously termed the Sāntānika, Sanātana and Soma loka. As the posterity of Viraja, they are the Somasads of Manu. The other classes of Pitṛs the three Purāṇas agree with Manu in representing as the sons of the patriarchs and in general assign to them the same offices and posterity. They are the following :

Agniṣvāttas–sons of Marīci and Pitṛs of the gods (Manu-Matsya, Padma) : living in Soma-loka and parents of Achchodā (Matsya, Padma, Hari Vaṁśa). The Vāyu makes them residents of Virāja-loka, sons of Pulastya, Pitṛs of the demigods and demons and parents of Pīvarī; omitting the next order of Pitṛs, to whom these circumstances more accurately refer. The commentator on the Hari Vaṁśa derives the name from Agniṣu (अग्निषु), 'in or by oblations to fire.' and Āttā (आत्ताः), 'obtained,' 'invoked.'

Varhiṣads–sons of Atri and Pitṛs of the demons (Manu) : sons of Pulastya. Pitṛs of the demons, residents in Vaibhrāja, fathers of Pīvarī (Matsya, Padma. Hari V).

These three are the formless or incorporeal Pitṛs.

Somapās–descendants of Bhṛgu or sons of Kavi by Svadhā, the daughter of Agni; and Pitṛs of the Brāhmaṇas (Manu and Vāyu Purāṇa). The Padma calls them Uṣmapās. The Hari Vaṁśa calls the Somapās to whom it ascribes the same descent as the Vāyu, the Pitṛs of the Śūdras; and the Sukālas the Pitṛs of the Brāhmaṇas.

Haviṣmantas–in the solar sphere, sons of Aṅgiras and Pitṛs of the Kṣatriyas (Manu, Vāyu. Matsya, Padma, Hari Vaṁśa).

Ājyapās–sons of Kardama, Pitṛs of the Vaisyas Kāmaduhaloka (Manu); but the law giver calls them the sons of Pulastya. The Pitṛs of the Vaiśyas are called Kāvyas in the Nandi Upapurāṇa; and in the Hari Vaṁśa and its comment they are termed Susvadhas, sons of Kardama, descended from Pulaha.

Sukālins–sons of Vasiṣṭha and Pitṛs of the Śūdras (Manu and Vāyu Purāṇa). They are not mentioned in the Padma. The Matsya inserts the name and descent, but specifies them as amongst the incorporeal Pitṛs : अमूर्त्तिमन्तः पितरो वशिष्ठस्य सुकालिनः। नाम्ना ते मानसा सर्वे ते धर्ममूर्त्तयः।। It may be suspected that the passage is corrupt. The Hari Vaṁśa makes the Sukālas sons of Vasiṣṭha, the Pitṛs of the Brāhmaṇas; and gives the title of Somapās to the Pitṛs of the Śūdras. In general this work follows the Vāyu; but with omissions and transpositions, as if it had carelessly mutilated its original.

Besides these Pitṛs or progenitors, other heavenly beings are sometimes made to adopt a similar character; thus Manu says, "the wise call our fathers Vasus; our paternal grandfathers, Rudras; our paternal great grandfathers, Ādityas; agreeably to a text of the Vedas:" that is, these divine beings are to be mediated upon along with and as not distinct from, progenitors. Hemādri quotes the Nandi Upapurāṇa for a different practice and directs Viṣṇu to be identified with the father, Brahmā with the grandfather and Śiva with the great grandfather. This, however, is Śaivya innovation. The Vaiṣṇavas direct Aniruddha to be regarded as one's-self and Pradyumna, Sankarṣaṇa and Vāsudeva as the three ancestors. Again, they are identified with Varuṇa, Prājāpatya and Agni; or again with months, seasons and years. *Nirṇaya Sindhu,* p. 284. It may be doubted how far any of these correctly represent the original notions inculcated by the texts of the Vedas, from which, in the most essential particulars, they are derived.

2. When the Yogatāra or principal star seen, is the chief star or stars of these asterisms or lunar mansions respectively, see the table given by Colebrooke. *As. Res.* IX. P. 346. The first three named in the text are stars in Scorpio, Libra and Arcturus; the second three are stars in Cancer, Gemini and Orion; and the third are stars in the Dolphin, Pegasus and Aquarius.

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CHAPTER 15

पञ्चदशोऽध्यायः

(श्राद्धभोजि-विप्रलक्षणादिकथनम् योगिप्रशंसा च)

और्व उवाच

ब्राह्मणान् भोजयेच्छ्राद्धे यद्गुणांस्तान्निबोध मे।
त्रिणाचिकेतस्त्रिमधुस्त्रिसुपर्णः षडङ्गवित्॥ १॥
वेदविच्छ्रोत्रियो योगी तथा वै ज्येष्ठसामगः।
ऋत्विक् स्वस्रेय-दौहित्र-जामात्र-स्वसुरास्तथा॥ २॥
मातुलोऽथ तपोनिष्ठः पञ्चाग्न्यभिरतस्तथा।
शिष्याः सम्बन्धिनश्चैव मातापितृरतश्च यः॥ ३॥
एतान् नियोजयेच्छ्राद्धे पूर्वोक्ताद् प्रथमं नृप!
ब्राह्मणान् पितृपुष्ट्यर्थमनुकल्पेष्वनन्तरान्॥ ४॥

Aurva proceeded–"Hear next, oh prince, what description of Brāhmaṇa should be fed at ancestral ceremonies. He should be one studied in various triplets of the Ṛk and Yajur Vedas ;[1] one who is acquainted with the six supplementary sciences of the Vedas;[2] one who understands the Vedas; one who practises the duties they enjoin;[3] one who exercises penance; a chanter of the principal Sāmaveda,[4] an officiating priest, a sister's son, a daughter's son, a son-in-law, a father-in-law, a maternal uncle, an ascetic, a Brāhmaṇa who maintains the five fires, a pupil, a kinsman; one who reverences his parents. A man should first employ the Brāhmaṇas first specified in the principal obsequial rite; and the others (commencing with the ministering priest) in the subsidiary ceremonies instituted to gratify his ancestors.

मित्रध्रुक् कुनखी क्लीबः श्यावदन्तस्तथा द्विजः।
कन्यादूषयिता वह्निवेदोज्झः सोमविक्रयी॥ ५॥
अभिशस्तस्तथा स्तेनः पिशुनो ग्रामयाजकः।
भृतकाध्यापकस्तद्वद् भृतकाध्यापितश्च यः॥ ६॥
परमूर्वापतिश्चैव मातापित्रोस्तथोज्झकः।
वृषलीसूतिपोष्टा च वृषलीपतिरेव च॥ ७॥
तथा देवलकश्चैव श्राद्धे नार्हन्ति केतनम्॥ ८॥

"A false friend, a man with ugly nails or black teeth, a ravisher, a Brāhmaṇa who neglects the service of fire and sacred study, a vendor of the Soma plant, a man accused of any crime, a thief, a calumniator, a Brāhmaṇa who conducts religious ceremonies for the vulgar: one who instructs his servant in holy writ or is instructed in it by his servant; the husband of a woman who has been formerly betrothed to another; a man who is undutiful to his parents; the protector of the husband of a woman of the servile caste or the husband of a woman of the servile caste; and a Brāhmaṇa who ministers to idols–are not proper persons to be invited to an ancestral offering.[5]

प्रथमेऽह्नि बुधः शस्ताञ्छ्रोत्रियादीन् निमन्त्रयेत्।
कथयेच्च तथैवैषां नियोगान् पैत्र्यदैविकान्॥ ९॥
ततः क्रोधव्यवायादीनायासं तैर्द्विजैः सह।
यजमानो न कुर्वीत दोषस्तत्र महानयम्॥ १०॥

On the first day let a judicious man invite eminent teachers of the Vedas and other Brāhmaṇas; and according to their directions determine what is to be dedicated to the gods and what to the Pitṛs. Associated with the Brāhmaṇas, let the institutor of an obsequial rite abstain from anger and incontinence.

श्राद्धे नियुक्तो भुक्त्वा वा भोजयित्वा नियुज्य च।
व्यवायी रेतसो गर्त्ते मज्जयत्यात्मनः पितॄन्॥ ११॥
तस्मात् प्रथममत्रोक्तं द्विजाग्र्याणां निमन्त्रणम्।
अनिमन्त्र्य द्विजान् गेहमागतान् भोजयेद् यतीन्॥ १२॥
पादशौचादिना गेहमागतान् पूजयेद् द्विजान्।
पवित्रपाणिराचान्तानासनेषूपवेशयेत्॥ १३॥

He who having eaten himself in a Śrāddha and fed Brāhmaṇas and appointed them to their sacred offices, is guilty of incontinence, thereby sentences his progenitors to shameful suffering. In the first place, the Brāhmaṇas before described are to be invited; but those holy men who come to the house without an invitation are also to be entertained. The guests are to be reverendy received with water for their feet and the like; and the entertainer, holding holy grass in his hand, is to place

them, after they have rinsed their mouths, upon seats. An uneven number of Brāhmaṇas is to be invited in sacrifices to the manes; an even or uneven number in those presented to the gods; or one only on each occasion.[6]

पितृणामयुजो युग्मान् देवानामिच्छया द्विजान्।
देवानामेकमेकं वा पितृणाञ्च नियोजयेत्॥ १४॥
तथा मातामहश्राद्धं वैश्वदेवसमन्वितम्।
कुर्वीत भक्तिसम्पन्नस्तन्त्रं वा वैश्वदैविकम्॥ १५॥
प्राङ्मुखान् भोजयेद् विप्रान् देवानामुभयात्मकान्।
पितृमातामहानाञ्च भोजयेच्चाप्युदङ्मुखान्॥ १६॥
पृथक् तयोः केचिदाहुः श्राद्धस्य करणं नृप!
एकत्रैकेन पाकेन वदन्त्यन्ये महर्षयः॥ १७॥

"Then let the householder, inspired by religious faith, offer oblations to the maternal grandfather, along with the worship of the Viśvadevas[7] or the ceremony called Vaiśvadeva, which comprehends offerings to both paternal and maternal ancestors and to ancestors in general. Let him feed the Brāhmaṇas who are appropriated to the gods and to maternal ancestors, with their faces to the north; and those set apart for the paternal ancestors and ancestors in general, with their faces to the east. Some say that the viands of the Śrāddha should be kept distinct for these two sets of ancestors, but others maintain that they are to be fed with the same food, at the same time.

विष्टरार्थं कुशान् दत्त्वा सम्पूज्यार्घ्यविधानतः।
कुर्यादावाहनं प्राज्ञो देवानां तदनुज्ञया॥ १८॥
यवाम्बुना च देवानां दद्यादर्घ्यं विधानवित्।
स्रग-गन्ध-धूप-दीपांश्च तेभ्यो दद्याद् यथाविधि॥ १९॥
पितृणामपसव्यं तत् सर्वमेवोपकल्पयेत्।
अनुज्ञाञ्च ततः प्राप्य दत्त्वा दर्भान् द्विधाकृतान्॥ २०॥
मन्त्रपूर्वं पितृणान्तु कुर्याच्चावाहनं बुधः।
तिलाम्बुना चापसव्यं दद्यादर्घ्यादिकं नृप॥ २१॥
काले तत्रातिथिं प्राप्तमन्नकामं नृपाध्वगम्।
ब्राह्मणैरभ्यनुज्ञातः कामं तमपि भोजयेत्॥ २२॥
योगिनो विविधै रूपैर्नराणामुपकारिणः।
भ्रमन्ति पृथिवीमेतामविज्ञातस्वरूपिणः॥ २३॥
तस्मादभ्यर्चयेत् प्राप्तं श्राद्धकालेऽतिथिं बुधः।
श्राद्धक्रियाफलं हन्ति नरेन्द्रापूजितोऽतिथिः॥ २४॥

Having spread Kuśa grass for seats and offered libations according to rule, let the sensible man invoke the deities, with the concurrence of the Brāhmaṇas who are present.[8] Let the man who is acquainted with the ritual offer a libation to the gods with water and barley, having presented to them flowers, perfumes and incense. Let him offer the same to the Pitṛs, placed upon his left; and with the consent of the Brāhmaṇas, having first provided seats of Kuśa grass doubled, let him invoke with the usual prayers the manes to the ceremony, offering a libation, on his left hand, of water and sesamum. He will then, with the permission of the Brāhmaṇas, give food to any guest who arrives at the time or who is desirous of victuals or who is passing along the road; for holy saints and ascetics, benefactors of mankind, are traversing this earth, disguised in various shapes.[9] On this account let a prudent man welcome a person who arrives at such a season; for inattention to a guest frustrates the consequences of an ancestral offering.

जुहुयाद् व्यञ्जनक्षारवर्जमन्नं ततोऽनले।
अनुज्ञातो द्विजैस्तैस्तु त्रिकृत्वः पुरुषर्षभ॥ २५॥
अग्नये कव्यवाहाय स्वाहेत्यादौ नृपाहुतिः।
सोमाय वै पितृमते दातव्या तदनन्तरम्॥ २६॥
वैवस्वताय चैवान्या तृतीया दीयते ततः।
हुतावशिष्टमल्पाल्पं पितृपात्रेषु निर्वपेत्॥ २७॥
ततोऽत्र मिष्टमत्यर्थमभीष्टमतिसंस्कृतम्।
दत्त्वा जुषध्वमिच्छातो वाच्यमेतदनिष्ठुरम्॥ २८॥
भोक्तव्यं तैश्च तच्चित्तैर्मौनिभिः सुमुखैः सुखम्।
अक्रुध्यता चात्वरता देयं तेनापि भक्तितः॥ २९॥

"The sacrificer is then to offer food, without salt or seasoning, to fire.[10] three several times, with the consent of the assistant Brāhmaṇas; exclaiming first, 'To fire, the vehicle of the oblations; to the manes Svāhā!' Next addressing the oblation to Soma, the lord of the progenitors; and giving the third to

Vaivasvata. He is then to place a very little of the residue of the oblation in the dishes of the Brāhmaṇas; and next, presenting them with choice viands, well dressed and seasoned and abundant, he is to request them civilly to partake of it at their pleasure. The Brāhmaṇas are to eat of such food I attentively, in silence, with cheerful countenances and at their ease. The sacrificer is to give it to them, not churlishly, nor hurriedly, but with devout faith.

रक्षोघ्नमन्त्रपठनं भूमेरास्तरणं तिलैः।
कृत्वा ध्येयाः स्वपितरस्त एव द्विजसत्तमाः॥ ३०॥

"Having next recited the prayer of the discomfiture of malignant spirits[11] and scattered sesamum-seeds upon the ground, the Brāhmaṇas who have been fed are to be addressed, in common with the ancestors of the sacrificer, in this manner:

पिता पितामहश्चैव तथैव प्रपितामहः।
मम तृप्तिं प्रयान्त्वग्निहोमाप्यायितमूर्तयः॥ ३१॥
पिता पितामहश्चैव तथैव प्रपितामहः।
तृप्तिं प्रयान्तु पिण्डेन मया दत्तेन भूतले॥ ३२॥

'May my father, grandfather and great grandfather, in this persons of these Brāhmaṇas, receive satisfaction! May my father, grandfather and great grandfather derive nutriment from these oblations to fire!

पिता पितामहश्चैव तथैव प्रपितामहः।
तृप्तिं प्रयान्तु मे भक्त्या मन्मयैतदिहाकृतम्॥ ३३॥

May my father, grandfather and great grandfather derive satisfaction from the balls of food placed by me upon the ground! May my father, grandfather and great grandfather be pleased with what I have this day offered them in faith!

मातामहस्तृप्तिमुपैतु तस्य
तथा पिता तस्य पिता तथान्यः।
विश्वे च देवाः परमां प्रयान्तु
तृप्तिं प्रणश्यन्तु च यातुधानाः॥ ३४॥
यज्ञेश्वरो हव्यसमस्तकव्य-
भोक्ताव्ययात्मा हरिरीश्वरोऽत्र।
तत्सन्निधानादपयान्तु सद्यो
रक्षांस्यशेषाण्यसुराश्च सर्वे॥ ३५॥

May my maternal grandfather, his father and his father, also enjoy contentment from my offerings! May all the gods experience gratification and all evil beings perish! May the lord of sacrifice, the imperishable deity Hari, be the acceptor of all oblations made to the manes or the gods! and may all malignant spirits and enemies of the deities, depart from the rite.'

तृप्तिष्वेतेषु विकिरेदन्नं विप्रेषु भूतले।
दद्यादाचमनार्थाय तेभ्यो वारि सकृत् सकृत्॥ ३६॥
सुतृप्तैस्तैरनुज्ञातः सर्वेणान्नेन भूतले।
सतिलेन ततः पिण्डान् सम्यग् दद्यात् समाहितः॥ ३७॥
पितृतीर्थेन सतिलान् दद्यादथ जलाञ्जलीन्।
मातामहेभ्यस्तेनैव पिण्डांस्तीर्थेन निर्वपेत्॥ ३८॥
दाक्षिणाप्रवणञ्चैव प्रयत्नेनोपपादयेत्।
अवकाशेषु चोक्षेषु जलतीरेषु चैव हि॥ ३९॥
दक्षिणाग्रेषु दर्भेषु पुष्पधूपादिपूजितम्।
स्वपित्रे प्रथमं पिण्डं दद्यादुच्छिष्टसन्निधौ॥ ४०॥
पितामहाय चैवान्यत् तत्पित्रे च तथापरम्।
दर्भमूले लेपभुजः प्रीणयेल्लेपघर्षणैः॥ ४१॥

"When the Brāhmaṇas have been sufficiently, the worshipper must scatter some of the food upon the ground and present them individually with water to rinse their mouths; then, with their assent, he may place upon the ground balls made up of boiled rice and condiments, along with sesamum-seeds. With the part of his hand sacred to the manes he must offer sesamum-seeds and water from his joined palms; and with the same part of his hand he must present cakes to his maternal ancestors. He should in lonely places, naturally beautiful and by the side of sacred streams, diligently make presents (to the manes and the Brāhmaṇas).[12] Upon Kuśa grass the tips of which are pointed to the south and lying near the fragments of the meant, let the householder present the first ball of food, consecrated with flowers and incense, to his

father; the second to his grandfather; and the third to his great grandfather; and let him satisfy those who are contented with the wipings of his hand, by wiping it with the roots of Kuśa grass.[13]

पिण्डैर्मातामहांस्तद्वद् गन्धमाल्यादिसंयुतैः।
पूजयित्वा द्विजाग्र्याणां दद्याद्याचमनं ततः॥४२॥
पितृभ्यः प्रथमं भक्त्या तन्मनस्को नरेश्वर!
सुस्वधेत्याशिषा युक्तां दद्याच्छक्त्या च दक्षिणाम्॥४३॥
दत्त्वा च दक्षिणां तेभ्यो वाचयेद्वैश्वदेविकान्।
प्रीयन्तामिह ये विश्वेदेवास्तेन इतीरयेत्॥४४॥
तथेति चोक्ते तैर्विप्रैः प्रार्थनीयास्तथाशिषः।
पश्चाद्विसर्जयेद् देवान् पूर्वं पैत्र्यान्महीपते॥४५॥
मातामहानामप्येवं सह देवैः क्रमः स्मृतः।
भोजने व स्वशक्त्या च दाने तद्वद् विसर्जने॥४६॥
आपादशौचनात् पूर्वं कुर्याद् देवद्विजन्मसु॥
विसर्जनन्तु प्रथमं पैत्रमातामहेषु वै॥४७॥
विसर्जयेत् प्रीतिवचः सम्मानाभ्यर्चितांस्ततः।
निवर्त्तेताभ्यनुज्ञात आद्वारान्तादनुव्रजेत्॥४८॥
ततस्तु वैश्वदेवाख्यां कुर्यान्नित्यक्रियां बुधः।
भुञ्जीयाच्च समं पूज्य-भृत्य-बन्धुभिरात्मनः॥४९॥

After presenting balls of food to his maternal ancestors in the same manner, accompanied by perfumes and incense, he is to give to the principal Brāhmaṇas water to rinse their mouths; and then, with attention and piety, he is to give the Brāhmaṇas gifts, according to his power, soliciting their benedictions, accompanied with the exclamation 'Svādhā'!'[14] Having made presents to the Brāhmaṇas, he is to address himself to the gods, saying, 'May they who are the Viśvadevas be pleased with this oblation!' Having thus said and the blessings to be solicited having been granted by the Brāhmaṇas, he is to dismiss first the paternal ancestors and then the gods. The order is the same with the maternal ancestors and the gods in respect to food, donation and dismissal, commencing with the washing of the feet, until the dismissing of the gods and Brāhmaṇas, the ceremonies are to be performed first for paternal ancestors and then for ancestors on the mother's side. Let him dismiss the Brāhmaṇas with kindly speeches and profound respect and attend upon them at the end of the Śrāddha, until permitted by them to return. The wise man will then perform the invariable worship of the Viśvadevas and take is own meal along with his friends, his kinsmen and his dependants

एवं श्राद्धं बुधः कुर्यात् पैत्र्यं मातामहं तथा।
श्राद्धैराप्यायिता दद्युः सर्वान् कामान् पितामहाः॥५०॥
त्रीणि श्राद्धे पवित्राणि दौहित्रः कुतपस्तिलाः।
रजतस्य तथादानं कथासङ्कीर्तनादिकम्॥५१॥
वर्ज्यानि कुर्वता श्राद्धं कोपोऽध्वगमनं त्वरा।
भोक्तुरप्यत्र राजेन्द्र! त्रयमेतन्न शस्यते॥५२॥
विश्वेदेवाः सपितरस्तथा मातामहा नृप!
कुलञ्चाप्यायते पुंसां सर्वं श्राद्धं प्रकुर्वताम्॥५३॥

"In this manner an enlightened householder will cerebrate the obsequial worship of his paternal and maternal ancestors, who, satisfied by his offerings, will grant him all his desires. Three things are held pure at obsequies, a daughter's son, a Nepal blanket and sesamum-seeds;[15] and the gift or naming or sight of silver is also propitious.[16] The person offering a Śrāddha should avoid anger, walking about and hurry; these three things are very objectionable. The Viśvadevas and paternal and maternal ancestors and the living members of a man's family are all nourished by the offerer of ancestral oblations.

सोमाधारः पितृगणो यागाधारस्तु चन्द्रमाः।
श्रेष्ठयोगिनियोगस्तु तस्माद् भूपाल! शस्यते॥५४॥
सहस्रस्यापि विप्राणां योगी चेत् पुरतः स्थितः।
सर्वान् भोक्तॄंस्तारयति यजमानं तथा नृप॥५५॥

इति श्रीविष्णुपुराणे तृतीयांशे पञ्चदशोऽध्यायः॥१५॥

The class of Pitṛs derives support from the moon and the moon is sustained by acts of austere devotion. Hence the appointment of one who practises austerities is most desirable. A Yogī set before a thousand Brāhmaṇas

enables the institutor of obsequial rites to enjoy all his desires."[17]

NOTES

1. The Brāhmaṇas here particularised are termed Triṇāciketa, Trimadhu and Trisuparṇa; and are so denominated, according to the commentator, from particular parts of the Vedas. The first is so called from studying or reciting three Anuvākas of the Kāṭ haka branch of the Yajurveda, commencing with the term Triṇāciketa; the second,, from three Anuvākas of the same Veda, beginning Madhuvāta; and the third, from a similar portion, commencing Brahmavan namāmi. The first and third terms occur in Manu, III. 185; and Kullūka Bhaṭṭa explains Triṇāciketa to mean a portion of the Yajurveda and the Brāhmaṇa who studies it and Trisuparṇa, a part of the Ṛk and the Brāhmaṇa who is acquainted with it. The *Nirṇaya Sindhu* explains the terms in a like manner, but calls the Trisuparṇa as well as the Triṇāciketa prayers, portions of the Yajuṣ. The Trimadhu it assigns to the Ṛk. Other explanations are also given to the terms Triṇāciketa and Trisuparṇa : the first being explained a Brāhmaṇa who thrice performs the ceremony called Cayana; and the last, one who, after the seven ascending generations, worships the Pitṛs termed Somapās. These explanations are however considered less correct than the preceding and which are thus given in the authority cited : त्रिणाचिकेतस्तिनुपर्णो यजुर्वेदैकदेशौ तद्वतेन तदध्यायिनौ। त्रिमधुः ऋग्वेदैकदेशःतदध्यायी।।

2. For the six Aṅgas, see Bk. III. Ch. VI.

3. So the commentator distinguishes the Vedavit, the Brāhmaṇa who understands the meaning of the text of the Vedas, from the Śrotriya, who practises the rites he studies.

4. Portions of the Sāman contained in the Āraṇyaka are called the Jyeṣṭha, 'elder' or 'principal' Sāman.

5. Manu, III. 150.

6. As two or five at a ceremony dedicated to the gods; three at the worship of the Pitṛs. (*Nirṇaya Sindhu*, p. 311).

7. The worship of the Viśvadevas (see Bk.III. Ch. XIV) forms a part of the general Śrāddhas and of the daily sacrifices of the householder. According to the Vāyu this was a privilege conferred upon them by Brahmā and the Pitṛs, as a reward for religious austerities practised by them upon Himālaya. Their introduction as a specific class seems to have originated in the custom of sacrificing to the gods collectively or to all the gods, as the name Viśvadevas implies. They appear, however, as a distinct class in the Vedas and their assumption of this character is therefore of ancient date. The daily offering to them is noticed by Manu, II. 90, 172; and offerings to 'the gods' are also enjoined at the beginning and end of a Śrāddha. Kullūka Bhaṭṭa understands here the Viśvadevas and it probably is so; but in another verse different divinities are specified : "First having satisfied Agni, Soma, Yama with clarified butter, let him proceed to satisfy the manes of his progenitors." See *As. Res.* VII. 265, 271, etc.

8. The text is तदनुज्ञया 'with their assent'; but no noun occurs in the sentence with which the relative is connected. It must mean the Brāhmaṇas, however, as in this passage of Vṛddha Parāśara; 'Let the sacrificer place his left hand on the Brāhmaṇa's right keen and say, "Shall I invoke the Viśvadevas?" and being desired to invoke them, let him address them with the two mantras, "Viśvedevas, he is comc! Viśvadevas, hear him!" ततः सव्यकरं न्यस्य विप्र दक्षिणजानुनि। देवानावाहयिष्येऽहमिति वाचमुदीरयेत्।। आवाहयेत्यनुज्ञातो विश्वेदेवा स आगतः विश्वेदेवा शृणुतेममिति मंत्रद्वयं पठेत्।।

9. This notion occurs more than once in the Vāyu, in nearly the same words : सिद्धा हि विप्ररूपेण चरन्ति पृथिवीमिमाम्। तस्मादतिथिमायान्तमभिगच्छेत् कृतांजलिः।।

10. This places the initiatoty oblations noticed by Manu (see *Supra* note 7) subsequent to the offerings to the Viśvadevas.

11. The Rakṣoghna mantra : the extinguishing of a lamp, lighted to keep off evil spirits, which is accompanied by a mantra or prayer. *As. Res.* VII. 274.

12. Part of this passage is in the words of Manu, III. 207 : अवकाशेषु चोक्षेषु जलतीरेषु चैवहि। It is omitted in the MSS. in the Bengali character.

13. Manu, III. 216.

14. "Then let the Brāhmaṇas address him saying, 'Svadhā!' for in all ceremonies relating to deceased ancestors, the world Svadhā is the highest benison." Manu, III. 252.

15. We have here the words of Manu : त्रीणि श्राद्धे पवित्राणि दौहित्रं कुतपस्तिलाः। III. 235. 'Three things are held pure at such obsequies, the daughter's son, the Nepal blanket and sesamum-seed.' Sir Wm. Jones's translation of these terms rests upon the explanation

of Kullūka Bhaṭṭa of this and the verse preceding; व्रतस्थमपि दौहित्रं श्राद्धे यत्ने न भोजयेत्। कुतपं चासने दद्यात्। 'Let him give his daughter's son, though a religious student, food at a Śrāddha and the blanket for a seat.' The commentator on our text says that some understand by Dauhitra, clarified butter made from the milk of a cow fed with grass gathered on the day of new moon; and some explain it a plate or dish of buffalo horn. Kutapa he interprets by Aṣṭ ama Muhūrta, the eighth hour of the day or a little afternoon, although he admits that some render it a blanket made of goats' wool. These explanations are also noticed in the *Nirṇaya Sindhu*, p. 302; and upon the authority of the Matsya Purāṇa, Kutapa is said to mean eight things, which equally consume (Tapa) all sin (Ku) or noon, a vessel of rhinoceros' horn, a Nepal blanket, silver, holy grass, sesamum, kine and a daughter's son : मध्याह्नः स्वद्गपात्रं च तथा नेपालकम्बलः। रौप्यं दर्भास्तिला गावो दौहित्रश्चाष्टमः स्मृतः। पापं कुत्सितमित्याहुस्तस्य सन्तापकारिणः। अष्टावेते यतस्तस्मात् कुतपा इति विश्रुताः।

16. So the Matsya Purāṇa has 'the gift, sight and name of silver are desired:' रजतस्य तथा दानं दर्शनं नाम चेष्यते। The notion originates with Manu, III. 202.

17. The same doctrine is inculcated by the Vāyu Purāṇa; but it appears to be a Paurāṇik innovation, for Manu places the Brāhmaṇa intent on scriptural knowledge and on austere devotion on a level and makes no mention of the Yogī, III. 134.

***

CHAPTER 16

षोडशोऽध्यायः

(श्राद्धे मधुमांसादिदानफलस्य क्लीवादिद्वाराश्राद्धदर्शनदोषस्य च वर्णनम्)

और्व उवाच

हविष्य-मत्स्य-मांसैस्तु शशस्य शकुनस्य च।
शौकरच्छागलैरैणैरौरवैर्गवयेन च॥ १॥
औरभ्रगव्यैश्च तथा मासवृद्ध्या पितामहाः।
प्रयान्ति तृप्तिं मांसैस्तु नित्यं वाध्रीणसामिषैः॥ २॥
खड्गमांसमतीवात्र कालशाकं तथा मधु।
शस्तानि कर्मण्यत्यन्त-तृप्तिदानि नरेश्वर॥ ३॥

Aurva continued–"Ancestors are satisfied for a month with offerings of rice or other grain, with clarified butter,[1] with fish or the flesh of the hare, of birds, of the hog, the goat, the antelope, the deer, the gayal or the sheep or with the milk of the cow and its products.[2] They are forever satisfied with flesh (in general) and with that of the long-eared white goat in particular. The flesh of the rhinoceros, the Kālāśāka potherb and honey, are also especial sources of satisfaction to those worshipped at ancestral ceremonies.

गयामुपेत्य यः श्राद्धं करोति पृथिवीपते।
सफलं तस्य तज्जन्म जायते पितृतुष्टिदम्॥ ४॥
प्रशान्तिकाः सनीवाराः श्यामाका द्विविधास्तथा।
वनौषधीप्रधानास्तु श्राद्धार्हाः पुरुषर्षभ॥ ५॥
यवाः प्रियङ्गवो मुद्गा गोधूमा व्रीहयस्तिलाः।
निष्पावाः कोविदाराश्च सर्षपाश्चात्र शोभनाः॥ ६॥

The birth of that man is the occasion of satisfaction to his progenitors who performs at the due time their obsequial rites at Gaya. Grains that spring up spontaneously, rice growing wild, panic of both species (white or black), vegetables that grow in forests, are fit for ancestral oblations; as are barley, wheat, rice, sesamum, various kinds of pulse and mustard.

अकृताग्रयणं यच्च धान्यजातं नरेश्वर!
राजमाषानणूंश्चैव मसूरांश्च विवर्जयेत्॥ ७॥
अलाबुं गृञ्जनञ्चैव पलाण्डं पिण्डमूलकम्।
गान्धारकं करम्भाणि लवणान्यौषराणि च॥ ८॥
आरक्ताश्चैव निर्यासाः प्रत्यक्षलवणानि च।
वर्ज्यान्येतानि व श्राद्धे यच्च वाचा न शस्यते॥ ९॥
नक्ताहतं न चोत्सृष्टं तृप्यते न च यत्र गौः।
दुर्गन्धि फेनिलञ्चाम्बु श्राद्धयोग्यं न पार्थिव॥ १०॥

On the other hand, a householder must not offer any kind of grain that is not consecrated by religious ceremonies on its first coming into season; nor the pulse called Rājamāṣa nor millet nor lentils nor gourds nor garlic nor onions nor nightshade nor camels' thorn nor salt nor the efflorescence of salt deserts nor red vegetable extracts nor anything that looks

like salt nor anything that is not commendable; nor is water fit to be offered at a Śrāddha that has been brought by night or has been abandoned or is to little as not to satisfy a cow or smells badly or is covered with froth.

क्षीरमेकशफानां यदौष्ट्रमाविकमेव च।
मार्गञ्च माहिषञ्चैव वर्जयेच्छ्राद्धकर्मणि॥ ११॥
षण्ढापविद्धचाण्डालपाषण्डोन्मत्तरोगिभिः।
कृकवाकु-श्व-नग्नैश्च वानर-ग्रामशूकरैः॥ १२॥
उदक्यासूतकाशौचिमृतहारैश्च वीक्षिते।
श्राद्धे सुरा न पितरो भुञ्जते पुरुषर्षभः॥ १३॥
तस्मात् परिश्रिते कुर्याच्छ्राद्धं श्रद्धासमन्वितः।
उर्व्याञ्च तिलविक्षेपाद् यातुधानान् निवारयेत्॥ १४॥
न पूति नैवोपपन्नं केशकीटादिभिर्नृप।
न चैवाभिषवैर्मिश्रमन्नं पर्युषितं तथा॥ १५॥
श्रद्धासमन्वितैर्दत्तं पितृभ्यो नामगोत्रतः।
यदाहारास्तु ते जातास्तदाहारत्वमेति तत्॥ १६॥

The milk of animals with undivided hoofs, of a camel, a ewe, a deer or a buffalo, is unfit for ancestral oblations. If an obsequial rite is looked at by a eunuch, a man ejected from society, an outcast, a heretic, a drunken man or one diseased, by a cock, a naked ascetic,[3] a monkey, a village hag, by a woman in her courses or pregnant, by an unclean person or by a carrier of corpses, neither gods nor progenitors will partake of the food. The ceremony should therefore be performed in a spot carefully enclosed. Let the performer cast sesamum on the ground and drive away malignant spirits. Let him not give food that is fetid or vitiated by hairs or insects or mixed with acid gruel or stale. Whatever suitable food is presented with pure faith and with the enunciation of name and race, to ancestors, at an obsequial oblation, becomes food to them (or gives them nourishment).

श्रूयन्ते चापि पितृभिर्गीता गाथा महीपते।
ईक्ष्वाकोर्मनुपुत्रस्य कलापोपवने पुरा॥ १७॥
अपि नस्ते भविष्यति कुले सन्मार्गगामिनः।
गयामुपेत्य ये पिण्डान् दास्यन्त्यस्माकमादरात्॥ १८॥
अपि नः स्वकुले जायाद् यो नो दद्यात् त्रयोदशीम्।
पायसं मधुसर्पिर्भ्यां वर्षासु च मघासु च॥ १९॥
गोरीं वाप्युद्वहेत् कन्यां नीलं वा वृषमुत्सृजेत्।
यजेत् वाश्वमेधेन विधिवद्दक्षिणावता॥ २०॥
इति श्रीविष्णुपुराणे तृतीयांऽशे षोडशोऽध्यायः॥ १६॥

In former times, O king of the earth! this song of the Pitṛs was heard by Ikṣvāku, the son of Manu, in the groves of Kalāpa (on the skirts of the Himālaya mountains) : 'Those of our descendants shall follow a righteous path who shall reverently present us with cakes at Gaya. May he be born in our race who shall give us, on the thirteenth of Bhādrapada and Māgha, milk, honey and clarified butter; or when he marries a maiden or liberates a black bull[4] or performs any domestic ceremony agreeable to rule, accompanied by donations to the Brāhmaṇas!"[5]

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NOTES

1. See Manu, III. 266. The articles are much the same; the periods of satisfaction somewhat vary.

2. The expression Gavya (गव्य) implies all that is derived from a cow, but in the text it is associated with 'flesh;' and as the commentator observes, some consider the flesh of the cow to be here intended : मांसमध्यपाठान्मांसमेवेत्यन्ये। but this, he adds, relates to other ages. In the Kali or present age it implies milk and preparations of milk. The sacrifice of a cow or calf formed part of the ancient Śrāddha. It then became typical or a bull was turned loose, instead of being slaughtered; and this is still practised on some occasions. In Manu, the term Gavya is coupled with others, which limit its application : संवत्सरं तु गव्येन पयसा पायसेन च। 'A whole year with the milk of cows and food made of that milk.' III. 271.

3. Nagna is literally 'naked', but, as explained in the following chapter, means a Jain mendicant. No such person is included by Manu (III. 239) amongst those who defile a Śrāddha by looking upon it. The Vāyu contains the same prohibition : नग्नादयो न पश्येयुः।

4. Nīla vṛṣa; but this animal is not altogether or always black. In the Brahma Purāṇa, as quoted in the *Nirṇaya Sindhu*, it is said to be of a red colour, with light face and tail and white hoofs and horns;

or a white bull, with black face; or a black bull, with white face, tail and feet.

5. Very full descriptions of the Śrāddha occur in almost all the Purāṇas, especially in the Vāyu, Kūrma, Mārkaṇḍeya, Vāmana and Garuḍa. The Matsya and Padma (Śrīṣṭi Khaṇḍa) contain descriptions which are much the same as that of the Vāyu. The accounts of the Brahmā, Agni and Varāha are less full and regular than in some of the others; and in none of them is the subject so fully and perspicuously treated as in our text. For satisfactory information, however, the *Śrāddha Mayūkha* and the *Nirṇaya Sindhu* should be consulted.

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CHAPTER 17

सप्तदशोऽध्यायः

(नग्नलक्षणम्, भीष्म-वशिष्ठसंवादः, विष्णुस्तुतिः मायामोहोत्पत्तिश्च)

पराशर उवाच

इत्याह भगवानौर्व सगराय महात्मने।
सदाचारान् पुरा सम्यङ् मैत्रेय! परिपृच्छते॥ १॥
मयाप्येतदशेषेण कथितं भवते द्विज!
समुल्लङ्घ्य सदाचारं कश्चिन्नाप्नोति शोभनम्॥ २॥

Parāśara said– Thus, in former days, spoke the holy Aurva to the illustrious monarch Sagara, when he inquired concerning the usages proper to be practised by mankind; and thus I have explained to you the whole of those observances against which no one ought to transgress.

मैत्रेय उवाच

षण्ढापविद्धप्रमुखा विदिता भगवन्! मया।
उदक्याद्याश्च ये सर्वे नग्नमिच्छामि वेदितुम्॥ ३॥
को नग्नः किं समाचारो नग्नसंज्ञां नरो लभेत्।
नग्नस्वरूपमिच्छामि यथावद् गदितं त्वया।
(श्रोतुं धर्मभृतां श्रेष्ठ! न ह्यस्त्यविदितं तव)॥ ४॥

Maitreya said–You have told me, venerable sir, that an ancestral rite is not to be looked upon by certain persons, amongst whom you mentioned such as were apostates. I am desirous to learn whom you intended by that appellation; what practices bestow such a title upon a man; and what is the character of the individual to whom you alluded.

पराशर उवाच

ऋग्यजु-सामसंज्ञेयं त्रयी वर्णावृतिर्द्विज!
एतामुज्झति यो मोहात् स नग्नः पातकी स्मृतः॥ ५॥
त्रयी समस्तवर्णानां द्विज! संवरणं यतः।
नग्नो भवत्युज्झितायामतस्तस्यां न संशयः॥ ६॥
इदञ्च श्रूयतामन्यद् भीष्माय सुमहात्मने।
कथयामास धर्मज्ञो वसिष्ठोऽस्मत्पितामहः॥ ७॥

Parāśara replied– The Ṛk, Yajur and Sāma Vedas constitute the triple covering of the several castes and the sinner who throws this off is said to be naked (or apostate). The three Vedas are the raiment of all the orders of men and when that is discarded they are left bare.[1] On this subject hear what I heard my grandfather, the pious Vasiṣṭha, relate to the magnanimous Bhīṣma :

मयापि तस्य गदतः श्रुतमेतन्महात्मनः।
नग्नसम्बन्धि मैत्रेय! यत् पृष्ठोऽहमिह त्वया॥ ८॥
देवासुरमभूद् युद्धं दिव्यमब्दं पुरा द्विज!
तस्मिन् पराजिता देवा दैत्यैर्ह्रादपुरोगमैः॥ ९॥
क्षीरोदस्योत्तरं कूलं गत्वातप्यन्त वै तपः।
विष्णोराराधनार्थाय जुगुप्सेमं स्तवं तदा॥ १०॥
आराधनाय लोकानां विष्णोरीशस्य यां गिरम्।
वक्ष्यामो भगवानाद्यस्तया विष्णुः प्रसीदतु॥ ११॥
यतो भूतान्यशेषाणि प्रसूतानि महात्मनः।
यस्मिंश्च लयमेष्यन्ति कस्तं स्तोतुमिहेश्वरः॥ १२॥
तथाप्यरातिविध्वंसध्वस्तवीर्या भवार्थिनः।
त्वां स्तोष्यामस्तवोक्तीनां याथार्थ्यं नैव गोचरे॥ १३॥

There was formerly a battle between the gods and demons, for the period of a divine year, in which the gods were defeated by the demons under the command of Hrāda.[2] The discomfited deities fled to the northern shore of the milky ocean, where engaging in religious penance they thus prayed to Viṣṇu :

"May the first of beings, the divine Viṣṇu, be pleased with the words that we are about to address to him, in order to propitiate the lord of all worlds; from which mighty cause all created things have originated and into whom they shall again dissolve! Who is able to declare his praise? We, who have been put to shame by the triumph of our foes, will glorify you, although your true power and might be not within the reach of words.

त्वमुर्वी सलिलं वह्निर्वायुराकाशमेव च।
समस्तमन्तःकरणं प्रधानं तत्परः पुमान्॥ १४॥
एकं तवैतद् भूतात्मन्! मूर्त्तामूर्त्तमयं वपुः।
आब्रह्मस्तम्बपर्यन्तं स्थानकालविभेदवत्॥ १५॥

You are earth, water, fire, air, ether, mind, crude matter and primeval soul: all this elementary creation, with or without visible form, is your body; all from Brahmā to a stock, diversified by place and time.

तत्रेश! तव यत्पूर्वं त्वन्नाभिकमलोद्भवम्।
रूपं विश्वोपकाराय तस्मै ब्रह्मात्मने नमः॥ १६॥
शक्रार्क-रुद्र-वस्वश्वि-मरुत्सोमादिभेदवत्।
वयमेतत् स्वरूपं यत् तस्मै देवात्मने नमः॥ १७॥

Glory to you, who are Brahmā, your first form, evolved from the lotus springing from the navel, for the purpose of creation. Glory to you, who are Indra, the sun, Rudra, the Vasus; fire, the winds an even also ourselves.

दम्भप्रायमसम्बोधि तितिक्षा-दमवर्जितम्।
यद्रूपं तव गोविन्द! तस्मै दैत्यात्मने नमः॥ १८॥
नातिज्ञानवहा यस्मिन् नाड्यः स्तिमिततेजसि।
शब्दादिलोभि यत्तस्मै तुभ्यं यक्षात्मने नमः॥ १९॥

Glory to you, Govinda, who are all demons, whose essence is arrogance and want of discrimination, unchecked by patience or self-control. Glory to you, who are the Yakṣas, whose nature is charmed with sounds and whose frivolous hearts perfect knowledge cannot pervade.

क्रौर्यमायामयं घोरं यच्च रूपं तवासितम्।
निशाचरात्मने तस्मै नमस्ते पुरुषोत्तमम्॥ २०॥
स्वर्गस्थधर्मिसद्धर्म-फलोपकरणं तव।
धर्माख्यञ्च तथा रूपं नमस्तस्मै जनार्दन॥ २१॥

Glory to you, who are all fiends, that walk by night, sprung from the quality of darkness, fierce, fraudulent and cruel. Glory to you, Janārdana, who are that piety which is the instrument of recompensing the virtues of those who abide in heaven.

हर्षप्रायमसंसर्गि गतिमद् गमनादिषु।
सिद्धाख्यं तव यद्रूपं तस्मै सिद्धात्मने नमः॥ २२॥
अतितिक्षाधनं क्रूरमुपभोगमयं हरे!
द्विजिह्वं तव यद्रूपं तस्मै नागात्मने नमः॥ २३॥

Glory to you, who are one with the saints, whose perfect nature is ever blessed and traverses unobstructed all permeable elements. Glory to you, who are one with the serpent race, double-tongued, impetuous, cruel, insatiate of enjoyment and abounding with wealth.

अवबोधि च यच्छान्तमदोषमपकल्मषम्।
ऋषिरूपात्मने तस्मै विष्णो रूपाय ते नमः॥ २४॥
भक्षयत्यथ कल्पान्ते भूतानि यदवारितम्।
त्वद्रूपं पुण्डरीकाक्ष! तस्मै कालात्मने नमः॥ २५॥

Glory to you, who are one with the Ṛṣis, whose nature is free from sin or defect and is identified with wisdom and tranquillity. Glory to you, oh lotus-eyed, who are one with time, the form that devours, without remorse, all created things at the termination of the Kalpa.

सम्भक्ष्य सर्वभूतानि देवादीन्यविशेषतः।
नृत्यत्यन्ते च यद्रूपं तस्मै रुद्रात्मने नमः॥ २६॥

Glory to you, who are Rudra, the being that dances with delight after he has swallowed up all things, the gods and the rest, without distinction.

प्रवृत्त्या रजसो यच्च कर्मणां कारकात्मकम्।
जनार्दन! नमस्तस्मै त्वद्रूपाय नरात्मने॥ २७॥

Glory to you, Janārdana, who are man, the agent in developing the results of that activity which proceeds from the quality of foulness.

अष्टाविंशद्वयोपेतं यद्रूपं तामसं तव।
उन्मार्गगामि सर्वात्मन् तस्मै! पश्वात्मने नमः॥२८॥

Glory to you, who are brute animals, universal spirit that tends to perversity, which proceeds from the quality of darkness and is encumbered with the twenty-eight kinds of obstructions.[3]

यज्ञाङ्गभूतं यद्रूपं जगतः सिद्धिसाधनम्।
वृक्षादिभेदैर्यद्भेदि तस्मै मुख्यात्मने नमः॥२९॥

Glory to you, who are that chief spirit which is diversified in the vegetable world and which, as the essence of sacrifice, is the instrument of accomplishing the perfection of the universe.

तिर्यङ्मानुषदेवादि व्योमशब्दादिकञ्च यत्।
रूपं तवादेः सर्वस्य तस्मै सर्वात्मने नमः॥३०॥

Glory to you, who are everything and whose primeval form is the objects of perception and heaven and animals and men and gods.

प्रधानबुद्ध्यादिमयादशेषाद्
यदन्यदस्मात् परमं परात्मन्!
रूपं तवाद्यं न यदन्यतुल्यं
तस्मै नमः कारणकारणाय॥३१॥

Glory to you, who are the cause of causes, the supreme spirit; who are distinct from us and all beings composed of intelligence and matter and the like and with whose primeval nature there is nothing that can be compared.

शुक्लादिदीर्घादिघनादिहीन-
मगोचरे यच्च विशेषणानाम्।
शुद्धातिशुद्धं परमर्षिदृश्यं
रूपाय तस्मै भगवन्! नताः स्मः॥३२॥

We bow to you. O lord, who has neither colour nor extension nor bulk nor any predicable qualities; and whose essence, purest of the pure, is appreciable only by holy sages.

यन्नः शरीरेषु यदन्यदेहे-
ष्वशेषजन्तुवजमव्ययं यत्।
यस्माच्च नान्यद्व्यतिरिक्तमस्ति
ब्रह्मस्वरूपाय नताः स्म तस्मै॥३३॥

We bow to you, in the nature of Brahman, uncreated, undecaying; who are in our bodies and in all other bodies and in all living creatures and besides whom there is nothing else.

सकलमिदमजस्य यस्य रूपं
परमपदात्मवतः सनातनस्य।
तमनिधनशेषबीजभूतं
प्रभुममलं प्रणताः स्म वासुदेवम्॥३४॥

We glorify that Vāsudeva, the sovereign lord of all, who is without soil, the seed of all things, exempt from dissolution, unborn, eternal, being in essence the supreme condition of spirit and in substance the whole of this universe."

पराशर उवाच

स्तोत्रस्यास्यावसाने ते ददृशुः परमेश्वरम्।
शङ्खचक्रगदापाणिं गरुडस्थं सुरा हरिम्॥३५॥
तमूचुः सकला देवाः प्रणिपातपुरःसरम्।
प्रसीद देवः! दैत्येभ्यस्त्राहीति शरणार्थिनः॥६६॥
त्रैलोक्यं यज्ञभागाश्च दैत्यैर्ह्रादपुरोगमैः।
हृतं नो ब्रह्मणोऽप्याज्ञामुल्लङ्घ्य परमेश्वर॥३७॥
यद्यप्यशेषभूतस्य वयं ते च तवांशकाः।
तथाप्यविद्याभेदेन भिन्नं पश्यामहे जगत्॥३८॥
स्ववर्णधर्माभिरता वेदमार्गानुसारिणः।
न शक्यास्तेऽरयो हन्तुमस्माभिस्तपसान्विताः॥३९॥
तमुपायममेयात्मन्नस्माकं दातुमर्हसि।
येन तानसुरान् हन्तुं भवेम भगवन् क्षमा॥४०॥

Upon the conclusion of their prayers, the gods beheld the sovereign deity Hari, armed with the shell, the discus and the mace, riding on Garuḍa. Prostrating themselves before him, they addressed him and said, "Have compassion upon us, O lord, and protect us, who have come to you for succour from the Daityas. They have seized upon the three worlds and appropriated the offerings which are our portion, taking care not to transgress the precepts of the Veda. Although we, as well as they, are parts of you, of whom all beings

consist, yet we behold the world impressed by the ignorance of unity, with the belief of its separate existence. Engaged in the duties of their respective orders and following the paths prescribed by holy writ, practising also religious penance, it is impossible, for us to destroy them. Do you, whose wisdom is immeasurable, instruct us in some device by which we may be able to exterminate the enemies of the gods."

पराशर उवाच

इत्युक्तो भगवांस्तेभ्यो मायामोहं शरीरतः।
तमुत्पाद्य ददौ विष्णुः प्राह चेदं सुरोत्तमान्॥४१॥

Parāśara continued– "When the mighty Viṣṇu heard their request, he emitted from his body an illusory form, which he gave to the gods and thus spoke" :

श्रीभगवानुवाच

मायामोहोऽयमखिलान् दैत्यांस्तान्मोहयिष्यति।
ततो वध्या भविष्यन्ति वेदमार्गबहिष्कृताः॥४२॥
स्थितौ स्थितस्य मे वध्या यावन्तः परिपन्थिनः।
ब्रह्मणो येऽधिकारस्य देवदैत्यादिकाः सुराः॥४३॥
तद् गच्छतः न भीः कार्या मायामोहोऽयमग्रतः।
गच्छत्वद्योपकाराय भवता भवतां सुराः॥४४॥

Viṣṇu said– "This deceptive vision shall wholly beguile the Daityas, so that, being led astray from the path of the Vedas, they may be put to death; for all gods, demons or others, who shall be opposed to the authority of the Veda, shall perish by my might, while exercised for the preservation of the world. Go then and fear not; let this delusive vision precede you; it shall this day be of great service to you, oh gods!"

पराशर उवाच

इत्युक्ताः प्रणिपत्यैनं ययुर्देवा यथागतम्।
मायामोहोऽपि तैः सार्द्धं ययौ यत्र महासुराः॥४५॥

इति श्रीविष्णुपुराणे तृतीयांशे सप्तदशोऽध्यायः॥१७॥

Having thus spoken by Viṣṇu, gods saluted him and proceeded to that place wherefrom they came. The deceptive vision also returned with them.

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NOTES

1. This idea is expressed in nearly the same terms in the Vāyu p. : सर्व्वषामेव भूतानां त्रयी संवरणं स्मृता। परित्यजन्ति ये मोहात्ते वै नग्नादयो जनाः॥ 'The three Vedas are the covering of all beings and they who throw it off through delusion are called Nagnas, naked.' The notion is probably original with neither of the Purāṇas and the metaphorical sense of the term is not that in which it was first employed; ascetics, whether of the Bauddha or of the Digambara order of Jains, being literally Nagnas or going naked. The qualified application of it, however, was rendered necessary by the same practice being familiar to ascetics of the orthodox faith. To go naked was not necessarily a sign of a heretic and therefore his nudity was understood to be, rejecting the raiment of holy writ. Thus the Vāyu Purāṇa extends the word to all ascetics, including naked Brāhmaṇas, who practise austerities fruitlessly, that is, heretically or hypocritically; वृथा दण्डी वृथा मुण्डी वृथा नग्नश्च यो द्विजः। वृथा व्रती वृथा जापी ते वै नग्नादयो जनाः॥ 'The Brāhmaṇa who unprofitably bears a staff, shaves his head, goes naked, makes a vow or mutters prayers, all such persons are called Nagnas and the like.'

2. A son of Hiraṇyakaśipu (Bk. I. Ch. XV).

3. See Bk. I. C. V. n. 5.

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CHAPTER 18

अष्टादशोऽध्यायः

(असुरेभ्यो मायामोहस्योपदेशदानम् बौद्धधर्मोत्पत्तिः, नग्नसम्पर्कदोषः, नृपस्य शतधनुष उपाख्यानञ्च)

पराशर उवाच

तपस्यभिरतान् सोऽथ मायामोहो महासुरान्।
मैत्रेय! ददृशे गत्वा नर्मदातीरसंश्रितान्॥ १॥
ततो दिगम्बरो मुण्डो बर्हिपत्रधरो द्विज!
मायामोहोऽसुरान् श्लक्ष्णमिदं वचनमब्रवीत्॥ २॥

Parāśara said– After this, the great delusion, having proceeded to earth, beheld

the Daityas engaged in ascetic penances upon the banks of the Narmadā river;[1] and approaching them in the semblance of a naked mendicant, with his head shaven and carrying a bunch of a peacock's feathers,[2] he thus addressed them in gentle accents :

मायामोह उवाच

हे दैत्यपतयो! ब्रूत यदर्थं तप्यते तपः।
ऐहिकं वाथ पारत्र्यं तपसः फलमिच्छथ॥ ३॥

"Ho, lords of the Daitya race! Wherefore is it that you practise these acts of penance? Is it with a view to recompense in this world or in another?"

असुरा ऊचुः

पारत्र्यफललाभाय तपश्चर्या महामते!
अस्माभिरियमारब्धा किं वा तेऽत्र विवक्षितम्॥ ४॥

"Sage," replied the Daityas, "we pursue these devotions to obtain a reward hereafter; why should you make such an inquiry?"

मायामोह उवाच

कुरुध्वं मम वाक्यानि यदि मुक्तिमभीप्सथ।
अर्हध्वमेनं धर्मञ्च मुक्तिद्वारमसंवृतम्॥ ५॥
धर्मो विमुक्तेरर्होऽयं नैतदस्मात् परः परः।
अत्रैव संस्थिताः स्वर्गं विमुक्तिं वा गमिष्यथ।
अर्हध्वं धर्ममेतञ्च सर्वे यूयं महाबलः॥ ६॥

"If you are desirous of final emancipation," answered the seeming ascetic, "attend to my words, for you are worthy of a revelation which is the door to ultimate felicity. The duties that I will teach you are the secret path to liberation ; there are none beyond or superior to them : by following them you shall obtain either heaven or exemption from future existence. You, mighty beings, are deserving of such lofty doctrine."

पराशर उवाच

एवं प्रकारैर्बहुभिर्युक्तिदर्शनवर्द्धितैः।
मायामोहेन ते दैत्या वेदमार्गादपाकृताः॥ ७॥
धर्मायैतदधर्माय सदेतन्न सदित्यपि।
विमुक्तये त्विदं नैतद् विमुक्तिं सम्प्रयच्छति॥ ८॥
परमार्थोऽयमत्यर्थं परमार्थो न चाप्ययम्।
कार्यमेतदकार्यञ्च नैतदेवं स्फुटं त्विदम्।
दिग्वाससामयं धर्मो धर्मोऽयं बहुवाससाम्॥ ९॥
इत्यनैकान्तवादञ्च मायामोहेन नैकधा।
तेन दर्शयता दैत्याः स्वधर्मास्त्याजिता द्विज॥ १०॥
अर्हतेमं महाधर्मं मायामोहेन ते यतः।
प्रोक्तास्तमाश्रिता धर्ममार्हतास्तेन तेऽभवन्॥ ११॥

By such persuasions and by many specious arguments, did this delusive being mislead the Daityas from the tenets of the Vedas; teaching that the same thing might be for the sake of virtue and of vice; might be and might not be; might or might not contribute to liberation; might be the supreme object and not the supreme object; might be effect and not be effect; might be manifest or not be manifest, might be the duty of those who go naked or who go clothed in much raiment : and so the Daityas were seduced from their proper duties by the repeated lessons of their illusory preceptor, maintaining the equal truth of contradictory tenets;[3] and they are called Arhatas,[4] from the phrase he had employed of "You are worthy (*Arhatha*) of this great doctrine;" that is, of the false doctrines which he persuaded them to embrace.

त्रयीधर्मसमुत्सर्गं मायामोहेन तेऽसुराः।
कारितास्तन्मया ह्यासंस्ततोऽन्ये तत्प्रबोधिताः॥ १२॥
तैरप्यन्ये परे तैश्च तैरप्यन्ये परे च तैः।
अल्पैरहोभिः सन्त्यक्ता तैर्दैत्यैः प्रायशस्त्रयी॥ १३॥
पुनश्च रक्ताम्बरधृङ् मायामोहोऽजितेक्षिणः।
अन्यानाहासुरान् गत्वा मृद्वल्पमधुराक्षरम्॥ १४॥

The foes of the gods being thus induced to apostatise from the religion of Vedas, by the delusive person sent by Viṣṇu, became in their turn teachers of the same heresies and perverted others; and these, again, communicating their principles to others, by whom they were still further disseminated, the Vedas were in a short time deserted by most of the Daitya race. Then the same deluder, putting on garments of a red colour, assuming

a benevolent aspect and speaking in soft and agreeable tones, addressed others of the same family and said to him,

मायामोह उवाच

स्वर्गार्थं यदि वो वाञ्छा निर्याणार्थमथासुराः।
तदलं पशुघातादिदुष्टधर्मैर्निबोधत॥ १५॥
विज्ञानमयमेवैतदशेषमवगच्छत।
बुध्यध्वं मे वचः सम्यग् बुधैरेवमुदीरितम्॥ १६॥

"If, mighty demons, you cherish a desire either for heaven or for final repose, desist from the iniquitous massacre of animals (for sacrifice) and hear from me what you should do. Know that all that exists is composed of discriminative knowledge. Understand my words, for they have been uttered by the wise.

जगदेतदनाधारं भ्रान्तिज्ञानार्थतत्परम्।
रागादिदुष्टमत्यर्थं भ्राम्यते भवसङ्कटे॥ १७॥

This world subsists without support and engaged in the pursuit of error, which it mistakes for knowledge, as well as vitiated by passion and the rest, revolves in the straits of existence."

पराशर उवाच

एवं बुध्यत बुध्यत्वं बुध्यतैवमितीरयन्।
मायामोहः स दैतेयान् धर्ममत्याजयन्निजम्॥ १८॥
नानाप्रकारवचनं स तेषां युक्तियोजितम्।
तथा तथा च तद्धर्मं तत्यजुस्ते यथा यथा॥ १९॥
तेऽप्यन्येषां तथैवोचुरन्यैरन्ये तथोदिताः।
मैत्रेय! तत्यजुर्धर्मं वेदस्मृत्युदितं परम्॥ २०॥

Parāśara said– In this manner, exclaiming to them, "Know!" (*Budhyadvam*) and they replying, "It is known" (*Budhyati*), these Daityas were induced by the arch deceiver to deviate from their religious duties (and become Bauddhas), by his repeated arguments and variously urged persuations.[5] When they had abandoned their own faith, they persuaded others to do the same and the heresy spread and any deserted the practices enjoined by the Vedas and the laws.

अन्यानप्यन्यपाषण्डप्रकारैर्बहुभिर्द्विज।
दैतेयान् मोहयामास मायामोहोऽतिमोहकृत्॥ २१॥
स्वल्पेनैव हि कालेन मायामोहेन तेऽसुराः।
मोहितास्तत्यजुः सर्वां त्रयीमार्गाश्रितां कथाम्॥ २२॥
केचिद्विनिन्दां वेदानां देवानामपरे द्विज!
यज्ञकर्मकलापस्य तथान्ये च द्विजन्मनाम्॥ २३॥

The delusions of the false teacher paused not with the conversion of the Daityas to the Jaina and Bauddha heresies, but with various erroneous tenets he prevailed upon others to apostatise, until the whole were led astray and deserted the doctrines and observances inculcated by the three Vedas. Some then spoke evil of the sacred books; some blasphemed the gods; some treated sacrifices and other devotional ceremonies with scorn; and others calumniated the Brāhmaṇas.

नैतदयुक्तिसहं वाक्यं हिंसा धर्माय नेष्यते।
हवींष्यनलदग्धानि फलायेत्यर्भकोदितम्॥ २४॥
यज्ञैरनेकैर्देवत्वमवाप्येन्द्रेण भुज्यते।
शम्यादि यदि चेत्काष्ठं तद्वरं पत्रभुक् पशुः॥ २५॥
निहतस्य पशोर्यज्ञे स्वर्गप्राप्तिर्यदीष्यते।
स्वपिता यजमानेन किन्नु तस्मान्न हन्यते॥ २६॥

"The precepts," they cried, "that lead to the injury of animal life (as in sacrifices) are highly reprehensible. To say that casting butter into flame is productive of reward, is mere childishness. If Indra, after having obtained, godhead by multiplied rites, is fed upon the wood used as fuel in holy fire, he is lower than a brute, which feeds at least upon leaves. If an animal slaughtered in religious worship is thereby raised to heaven, would it not be expedient for a man who instritutes a sacrifice to kill his own father for a victim?

तृप्तये जायते पुंसो भुक्तमन्येन चेत्ततः।
कुर्याच्छ्राद्धं श्रद्धयान्नं न वहेयुः प्रवासिनः॥ २७॥
जनश्रद्धेयमित्येतदवगम्य ततो वचः।
उपेक्ष्य श्रेयसे वाक्यं रोचतां यन्मयेरितम्॥ २८॥
न ह्यासवादा नभसो निपतन्ति महासुराः।

युक्तिमद् वचनं ग्राह्यं मयान्यैश्च भवद्विधैः॥ २९॥
मायामोहेन ते दैत्या प्रकारैर्बहुभिस्तथा।
व्युत्थापिता यथा नैषां त्रयीं कश्चिदरोचयत्॥ ३०॥

If that which is eaten by one at a Śrāddha gives satisfaction to another, it must be unnecessary for one who resides at a distance to bring food for presentation in person."[6] "First, then let it be determined what may be (rational) believed by mankind and then," said their preceptor, "you will find that felicity may be expected from my instructions. The words of authority do not, mighty Asuras, fall from heaven : the text that has reason is alone to be acknowledged by me and by such as you are."[7] By such and similar lessons the Daityas were perverted, so that not one of them admitted the authority of the Vedas.

इत्थमुन्मार्गयातेषु दैत्येषु तेषु तेऽमराः।
उद्योग परमं कृत्वा युद्धाय समुपस्थिताः॥ ३१॥
ततो देवासुरं युद्धं पुनरेवाभवद द्विज!
हताश्च तेऽसुरा देवैः सन्मार्गपरिपन्थिनः॥ ३२॥
स्वधर्मकवचस्तेषामभूद् यः प्रथमं द्विज!
तेन रक्षाभवत् पूर्वं नेशुर्नष्टे च तत्र ते॥ ३३॥

When the Daityas had thus declined from the path of the holy writings, the deities took courage and gathered together for battle. Hostilities accordingly were renewed, but the demons were now defeated and slain by the gods, who had adhered to the righteous path. The armour of religion, which had formerly protected the Daityas, had been discarded by them and upon its abandonment followed their destruction.[8]

ततो मैत्रेय! तन्मार्गवर्त्तिनो येऽभवञ्जनाः।
नग्नास्ते तैर्यतस्त्यक्तं त्रयीसंवरणं वृथा॥ ३४॥
ब्रह्मचारी गृहस्थश्च वानप्रस्थस्तथाश्रमाः।
परिव्राड् वा चतुर्थोऽत्र पञ्चमो नोपपद्यते॥ ३५॥
यस्तु सन्त्यज्य गार्हस्थ्यं वानप्रस्थो न जायते।
परिव्राड् वापि मैत्रेय! स नग्नः पापकृन्नरः॥ ३६॥

Thus, Maitreya, you are to understand that those who have seceded from their original belief are said to be naked, because they have thrown off the garment of Vedas. According to the law there are four conditions or orders of men (of the three first castes), the religious student, the householder, the hermit and the mendicant. There is no fifth state; and the unrighteous man who relinquishes the order of the householder and does not become either an anchorite or a mendicant, is also a naked (seceder).

नित्यानां कर्मणां विप्र! तस्य हानिरहर्निशम्।
अकुर्वन् विहितं कर्म शक्तः पतति तद्दिने॥ ३७॥
प्रायश्चित्तेन महता शुद्धिमाप्नोत्यनापदि।
पक्षं नित्यक्रियाहानेः कर्त्ता मैत्रेय! मानवः॥ ३८॥

The man who neglects his permanent observances for one day and night, being able to perform them, incurs thereby sin for one day; and should he omit them, not being in trouble or a fortnight, he can be purified only by arduous expiation.

संवत्सरं क्रियाहानिर्यस्य पुंसोऽभिजायते।
तस्यावलोकनात् सूर्यो निरीक्ष्यः साधुभिः सदा॥ ३९॥
स्पृष्टे स्नानं सचेलस्य शुद्धेर्हेतुर्महामते!
पुंसो भवति तस्योक्ता न शुद्धिः पापकर्मणः॥ ४०॥
देवर्षिपितृभूतानि यस्य निःश्वस्य वेश्मनि।
प्रयान्त्यनर्चितान्यत्र लोके तस्मान्न पापकृत्॥ ४१॥

The virtuous must stop to gaze upon the sun after looking upon a person who has allowed a year to elapse without the observance of the perpetual ceremonies; and they must bathe with their cloths on should they have touched him : but for the individual himself no expiation has been declared. There is no sinner upon earth more culpable than one in whose dwelling the gods, progenitors and spirits, are left to sigh unworshipped.

देवादिनिःश्वासहतं शरीरं यस्य वेश्म च।
न तेन सङ्करं कुर्याद् गृहासनपरिच्छदैः॥ ४२॥
सम्भाषणानुप्रश्नादि सहास्यां चैव कुर्वतः।
जायते तुल्यता तस्य तेनैव द्विज! वत्सरम्॥ ४३॥
अथ भुङ्क्ते गृहे तस्य करोत्यास्यां तथासने।

शेते चाप्येकशयने स सद्यस्तत्समो भवेत्॥४४॥

देवतापितृभूतानि तथानभ्यर्च्य योऽतिथीन्।

भुङ्क्ते स पातकं भुङ्क्ते निष्कृतिस्तस्य कीदृशी॥४५॥

Let not a man associate, in residence, sitting or society, with him whose person or whose house has been blasted by the sighs of the gods, progenitors and spirits. Conversation, interchange of civilities or association with a man who for are a twelve month has not discharged his religious duties, is productive of equality of guilt; and the person who eats in the house of such a man or sits down with him or sleeps on the same couch with him, becomes like him instantaneously. Again; he who takes his food without showing reverence to the gods, progenitors, spirits and guests, commits sin.

ब्राह्मणाद्यास्तु ये वर्णाः स्वधर्मादन्यतोमुखम्।

यान्ति ते नग्नसंज्ञां तु हीनकर्मस्ववस्थिताः॥४६॥

How great is his sin! The Brāhmaṇas and men of the other castes, who turn their faces away from their proper duties, become heretics and are classed with these who relinquish pious works.

चतुर्णां यत्र वर्णानां मैत्रेयात्यन्तसङ्करः।

तत्रास्या साधु वृत्तीनामुपघाताय जायते॥४७॥

अनभ्यर्च्य ऋषीन् देवान् पितॄन् भूतातिथींस्तथा।

यो भुङ्क्ते तस्य सम्भाषात् पतन्ति नरके नराः॥४८॥

Remaining in a place where there is too great an intermixture of the four castes is detrimental to the character of the righteous. Men fall into hell who converse with one who takes his food without offering a portion to the gods, the sages, the manes, spirits and guests.

तस्मादेतान्नरो नग्नांस्त्रयीसन्त्यागदूषितान्।

सर्वदा वर्जयेत् प्राज्ञ आलापस्पर्शनादिषु॥४९॥

श्रद्धावद्भिः कृतं यत्राहेवान् पितृपितामहान्।

न प्रीणयति तच्छ्राद्धं यदेभिरवलोकितम्॥५०॥

Let therefore a prudent person carefully avoid the conversation or the contact and the like, of those heretics who are rendered impure by their desertion of the three Vedas. The ancestral rite, although performed with zeal and faith, pleases neither gods nor progenitors if it be looked upon by apostates.

श्रूयते च पुरा ख्यातो राजा शतधनुर्भुवि।

पत्नी व शैव्या तस्याभूदतिधर्मपरायणा॥५१॥

पतिव्रता महाभागा सत्यशौचदयान्विता।

सर्वलक्षणसम्पन्ना विनयेन नयेन च॥५२॥

स तु राजा तया सार्द्धं देवदेवं जनार्दनम्।

आराधयामास विभुं परमेण समाधिना॥५३॥

होमैर्जपैस्तथा दानैरुपवासैश्च भक्तितः।

पूजाभिश्चानुदिवसं तन्मना नान्यमानसः॥५५॥

It is related that there was formerly a king named Śatadhanu, whose wife Śaivyā was a woman of great virtue. She was devoted to her husband, benevolent, sincere, pure, adorned with every female excellence, with humility and discretion. The Rājā and his wife daily worshipped the god of gods, Janārdana, with pious meditations, oblations of fire, prayers, gifts, fasting and every other mark of entire faith and exclusive devotion.

एकदा तु समं स्नातौ तौ तु भार्यापती जले।

भागीरथ्याः समुत्तीर्णौ कार्तिक्यां समुपोषितौ।

पाषण्डिनमपश्येतामायान्तं सम्मुखं द्विज॥५६॥

चापाचार्यस्य तस्यासौ सखा राज्ञो महात्मनः।

अतस्तद्गौरवात्तेन सहालापमथाकरोत्॥५७॥

न तु सा वागयता देवी तस्य पत्नी पतिव्रता।

उपोषितास्मीति रविं तस्मिन् दृष्टे ददर्श च॥५८॥

On one occasion, when they had fasted on the full moon of Kārtika and had bathed in the Bhagīrathī, they beheld, as they came up from the water, a heretic approach them, who was the friend of the Rājā's military preceptor. The Rājā, out of respect to the latter, entered into conversation with the heretic; but not so did the princess; reflecting that she was observing a fast, she turned from him and cast her eyes up to the sun.

समागम्य यथान्यायं दम्पती तौ यथाविधि।

विष्णोः पूजादिकं सर्वं कृतवन्तौ द्विजोत्तम॥५९॥

On their arrival at home, the husband and wife, as usual, performed the worship of Viṣṇu, agreeably to the ritual.

कालेन गच्छता राजा ममारासौ सपत्नजित्।
अन्वारुरोह तं देवी चितास्थं भूपतिं पतिम्॥६०॥

After a time the Rājā, triumphant over his enemies, died; and the princess ascended the funeral pile of her husband.

स तु तेनापचारेण श्वा जज्ञे वसुधाधिपः।
उपोषितेन पाषण्डसंलापी यः कृतोऽभवत्॥६१॥
सा तु जातिस्मरा जज्ञे काशीराजसुता शुभा।
सर्वविज्ञानसम्पूर्णा पूर्वलक्षणपूजिता॥६२॥
तां पिता दातुकामोऽभूत् वराय विनिवारितः।
तयैव तन्व्या विरतो विवाहारम्भतो नृपः॥६३॥

In consequence of the fault committed by Śatadhanu, by speaking to an infidel when he was engaged in a solemn fast, he was born again as a dog. His wife was born as the daughter of the king of Kāśī, with a knowledge of the events of her pre-existence, accomplished in every science and endowed with every virtue. Her father was anxious to giver her in marriage to some suitable husband, but she constantly opposed his design and the king was prevented by her from accomplishing her nuptials.

ततः सा दिव्यया दृष्ट्या दृष्ट्वा श्वानं निजं पतिम्।
विदिशाख्यं पुरं गत्वा तदवस्थं ददर्श तम्॥६४॥
तं दृष्ट्वैव महाभागं श्वभूतन्तु पतिं तथा।
ददौ तस्मै वराहारं सत्कारप्रवणं शुभम्॥६५॥
भुञ्जन् दत्तं तया सोऽन्नमतिमृष्टमभीप्सितम्।
श्वजातिललितं कुर्वन् बहु चाटु चकार वै॥६६॥
अतीव व्रीडिता बाला कुर्वता चाटु तेन सा।
प्रणामपूर्वमाहेदं दयितं तं कुयोनिजम्॥६७॥

With the eye of divine intelligence she knew that her own husband has been regenerate as a dog and going once to the city of Vidiśā she saw the dog and recognised her former lord in him. Knowing that the animal was her husband, she placed upon his neck the bridal garland, accompanying it with the marriage rites and prayers : but he, eating the delicate food presented to him, expressed his delight after the fashion of his species; at which she was much ashamed and bowing reverently to him, thus spoke to her degraded spouse :

पत्न्युवाच

स्मर्यतां तन्महाराज! दाक्षिण्यललितं त्वया।
येन श्वयोनिमापन्नो मम चाटुकरो भवान्॥६८॥
पाषण्डिनं समाभाष्य तीर्थस्नानादनन्तरम्।
प्राप्तोऽसि कुत्सितां योनिं किं न स्मरसि तत्प्रभो!॥६९॥

Spouse said– "Recall to memory, illustrious prince, the ill-timed politeness on account of which you have been born as a dog and are now fawning upon me. In consequence of speaking to a heretic, after bathing in a sacred river, you have been condemned to this abject birth. Do you not remember it?"

श्रीपराशर उवाच

तयैवं स्मारिते तस्मिन् पूर्वजातिकृते तदा।
दध्यौ चिरमथावाप निर्वेदमतिदुर्लभम्॥७०॥
निर्विण्णचित्तः स ततो निर्गम्य नगराद् बहिः।
मरुप्रपतनं कृत्वा शार्गालीं योनिमागतः॥७१॥

Parāśara said– Thus reminded, the Rājā recollected his former condition and was lost in thought and felt deep humiliation. With a broken spirit he went forth from the city and falling dead in the desert, was born a new as a jackal.

सापि द्वितीये सम्प्राप्ते वर्षे दिव्येन चक्षुषा।
ज्ञात्वा शृगालं तं द्रष्टुं ययौ कोलाहलं गिरिम्॥७२॥
तत्रापि दृष्ट्वा तं प्राह शार्गालीं योनिमागतम्।
भर्त्तारमतिचार्वङ्गी तनया पृथिवीपते॥७३॥

In the course of the following year the princess knew what had happened and went to the mountain Kolāhala to seek for her husband. Finding him there, the lovely daughter of the king of the earth said to her lord, thus disguised as a jackal,

पत्न्युवाच

अपि स्मरसि राजेन्द्र! श्वयोनिस्थस्य यन्मया।
प्रोक्तं ते पूर्वचरितं पाषण्डालापसंश्रयम्॥७४॥
पुनस्तयोक्तस्तज्ज्ञात्वा सत्यं सत्यवतां वरः।
कालेन स निराहारस्तत्याज स्वं कलेवरम्॥७५॥

Spouse said– "Do you not remember, oh king, the circumstance of conversing with a heretic, which I called to your recollection when you was a dog?" The Rājā, thus addressed, knew that what the princess had spoken was true and thereupon desisted from food and died.

भूयस्ततो वृकं जातं गत्वा तं निर्जने वने।
स्मारयामास भर्त्तारं पूर्ववृत्तमनिन्दिता॥७६॥
न त्वं वृको महाभाग! राजा शतधनुर्भवान्।
श्वा भूत्वा त्वं शृगालोऽभूर्वृकत्वं साम्प्रतं गतः॥७७॥

He then became a wolf; but his blameless wife knew it and came to him in the lonely forest and awakened his remembrance of his original state. "No wolf are you," she said, "but the illustrious sovereign Śatadhanu. You was then a dog, then a jackal and are now a wolf."

पराशर उवाच

स्मारितेन यदा त्यक्तस्तेनात्मा गृध्रतां गतः।
अवाप सा पुनश्चैनं बोधयामास भाविनी॥७८॥
नरेन्द्र! स्मर्यतामात्मा ह्यलं ते गृध्रचेष्टया।
पाषण्डालापजातोऽयं दोषो यद्गृध्रतां गतः॥७९॥
ततः काकत्वमापन्नं समनन्तरजन्मनि।
उवाच तन्वी भर्त्तारमुपलभ्यात्मयोगतः॥८०॥
अशेषा भूभृतः पूर्वं वश्या यस्मै बलिं ददुः।
स त्वं काकत्वमापन्नो जातोऽद्य बलिभुक् प्रभो॥८१॥

Upon this, recollecting himself, the prince abandoned his life and became a vulture; in which form his lovely queen still found him and aroused him to a knowledge of the past. "Prince," she exclaimed, "recollect yourself; away with this uncouth form, to which the sin of conversing with a heretic has condemned you!" The Rājā was next born as a crow; when the princess, who through her mystical powers was aware of it, said to him, "You are now yourself the eater of tributary grain, to whom, in a prior existence, all the kings of the earth paid tribute."[9]

पराशर उवाच

एवमेव च काकत्वे स्मारितः स पुरातनम्।
तत्याज भूपतिः प्राणान् मयूरत्वमवाप च॥॥८२॥
मयूरत्वं ततः सा वै चकारानुगतिं शुभा।
दत्तैः प्रतिक्षणं हृद्यैस्तृप्तं तज्जातिभोजनैः॥८३॥
ततस्तु जनको राजा वाजिमेधं महाक्रतुम्!
चकार तस्यावभृथे स्नापयामास तं तदा॥८४॥
सस्नौ स्वयं च तन्वङ्गी स्मारयामास चापि तम्।
यथासौ श्वशृगालाद्या योनीर्जग्राह पार्थिवः॥८५॥

Parāśara said– Having abandoned his body, in consequence of the recollections excited by these words, the king next became a peacock, which the princess took to herself and petted and fed constantly with such food as is agreeable to birds of its class. The king of Kāśī instituted at that time the solemn sacrifice of a horse. In the ablutions with which it terminated the princess caused her peacock to be bathed, bathing also herself; and she then reminded Śatadhanu how he had been successively born as various animals.

स्मृतजन्मक्रमः सोऽथ तत्याज स्वं कलेवरम्।
जज्ञे स जनकस्यैव पुत्रोऽसौ सुमहात्मनः॥८६॥
ततः सा पितरं तन्वी विवाहार्थमचोदयत्।
स चापि कारयामास तस्या राजा स्वयंवरम्॥८७॥
स्वयंवरे कृते सा तं सम्प्राप्तं पतिमात्मनः।
वरयामास भूयोऽपि भर्तृभावेन भामिनी॥८८॥

On recollecting this, he resigned his life. He was then born as the son of a person of distinction and the princess now assenting to the wishes of her father to see her wedded, the king of Kāśī caused it to be made known that she would elect a bridegroom from those who should present themselves as suitors for her hand. When the election took place, the princess made choice of her former lord, who

appeared amongst the candidates and again invested him with the character of her husband.

बुभुजे च तया सार्द्धं सम्भोगान्नृपनन्दनः।
पितर्युपरते राज्यं विदेहेषु चकार सः॥ ८९॥
इयाज यज्ञान् सुबहून् ददौ दानानि चार्थिनाम्।
पुत्रानुत्पादयामास युयुधे च सहारिभिः॥ ९०॥
राज्यं भुक्त्वा यथान्यायं पालयित्वा वसुन्धराम्।
तत्याज स प्रियान् प्राणान् सङ्ग्रामे धर्मतो नृपः॥ ९१॥
ततश्चितास्थं तं भूयो भर्त्तारं सा शुभेक्षणा।
अन्वारुरोह विधिवद् यथापूर्वं मुदा सती॥ ९२॥

They lived happily together and upon her father's decease Śatadhanu ruled over the country of Videha. He offered many sacrifices and gave away many gifts and begot sons and subdued his enemies in war; and having duly exercised the sovereign power and cherished benignantly the earth, he died, as became his warrior birth, in battle. His queen again followed him in death and conformably to sacred preccpts, once more mounted cheerfully his funeral pile.

ततोऽवाप तया सार्द्धं राजपुत्र्या स पार्थिवः
ऐन्द्रानतीत्य वै लोकान् लोकान् कामदुहोऽक्षयान्॥ ९३॥
स्वर्गाक्षयत्वमतुलं दाम्पत्यमतिदुर्लभम्।
प्राप्तं पुण्यफलं प्राप्य संशुद्धि तां द्विजोत्तम॥ ९४॥
एष पाषण्डसम्भाषाद्दोषः प्रोक्तो मया द्विज!
तथाश्वमेधावभृथस्नानमाहात्म्यमेव च॥ ९५॥

The king then, along with his princess, ascended beyond the sphere of Indra to the rcgions where all desires are forever gratified, obtaining ever-during and unequalled happiness in heaven, the perfect felicity that is the rarely realised reward of conjugal fidelity.[10] Such, Maitreya, is the sin of covering with a heretic and such are the expiatory effects of bathing after the solemn sacrifice of a horse, as I have narrated them to you.

तस्मात् पाषण्डिभिः पापैरालापस्पर्शनं त्यजेत्।
विशेषतः क्रियाकाले यज्ञादौ चापि दीक्षितः॥ ९६॥
क्रियाहानिर्गृहे यस्य मासमेकं प्रजायते।
तस्यावलोकनात् सूर्यं पश्येत मतिमान् नरः॥ ९७॥
किं पुनर्यैस्तु सत्यक्ता त्रयी सर्वात्मना द्विज!
परान्नभोजिभिः पापैर्वेदवादविरोधिभिः॥ ९८॥
सहालापस्तु संसर्गः सहास्या चातिपापिनी।
पाषण्डिभिर्दुराचारैस्तस्मात्ताः परिवर्जयेत्॥ ९९॥
पाषण्डिनो विकर्मस्थान् वैडालव्रतिकाञ्छठान्।
हैतुकान् वकवृत्तीश्च वाङ्मात्रेणापि नार्चयेत्॥ १००॥
दूरादपास्तः सम्पर्कः सहस्यापि च पापिभिः।
पाषण्डिभिर्दुराचारैस्तस्मात्ताः परिवर्जयेत्॥ १०१॥

Let therefor a man carefully avoid the discourse or contact of an unbeliever, especially at seasons of devotion and when engaged in the performance of religious rites preparatory to a sacrifice. If it be necessary that a wise man should look at the sun, after beholding one who has neglected his domestic ceremonies for a month, how much greater need must there be of expiation after encountering one who has wholly abandoned the Vedas? One who is supported by infidels or who disputes the doctrines of holy writ? Let not a person treat with even the civility of speech, heretics, those who do forbidden acts, pretended saints, scoundrels, sceptics[11] and hypocrites. Intercourse with such iniquitous wretches, even at a distance, all association with schismatic, defiles; let a man therefore carefully avoid them.

एते नग्नास्तवाख्याता दृष्ट्या श्राद्धोपघातकाः।
येषां सम्भाषणात् पुंसां दिनपुण्यं प्रणश्यति॥ १०२॥

These, Maitreya, are the persons called naked, the meaning of which term you desired to have explained. Their very looks vitiate the performance of an ancestral oblation; speaking to them destroys religious merit for a whole day.

एते पाषण्डिनः पापा न ह्येतानालपेद् बुधः।
पुण्यं नश्यति सम्भाषादेतेषां तद्धिनोद्भवम्॥ १०३॥
पुंसां जटाधरणमौण्ड्यवतां वृथैव।
मोघाशिनामखिलशौचनिराकृतानाम्।

तोयप्रदानपितृपिण्डबहिष्कृतानां।
सम्भाषणादपि नरा नरकं प्रयान्ति॥ १०४॥
इति श्रीविष्णुपुराणे तृतीयांशे अष्टादशोऽध्यायः समाप्तः॥

These are the unrighteous heretics to whom a man must not give shelter and speaking to whom effaces whatever merit he may that day have obtained. Men, indeed, fall into hell as the consequence of only conversing with those who unprofitably assume the twisted hair and shaven crown; with those who feed without offering food to gods, spirits and guests; and whose who are excluded from the presentation of cakes and libations of water, to the manes.

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NOTES

1. The situation chosen for the first appearance of the heresy agrees well enough with the great prevalence of the Jain faith in the west of India in the eleventh and twelfth centuries (*As. Res.* XVI. 318) or perhaps a century earlier and is a circumstance of same weight in investigating the date of the Viṣṇu Purāṇa.

2. A bunch of peacock's feathers is still an ordinary accompaniment of a Jain mendicant. According to the Hindi poem, the Pṛthu Rai Caritra, it was borne by the Buddhist Amara Sinha; but that work is not, perhaps, very good authority for Bauddha observances, at least of an ancient date.

3. In this and the preceding contradictions it is probable that the writer refers, although not with much precision, to the sceptical tenets of the Jains, whence they are called commonly Syādvādis, assertors of probabilities or of what may be. These usually form seven categories or 1. A thing is; 2. It is not; 3. It is and it is not; 4. It is not definable; 5. It is, but is not definable; 6. It is not, neither is it definable; 7. It is and it is not and is not definable. Hence the Jains are also termed Saptavādis and Saptabhangīs, assertors and oppugners of seven propositions. *As. Res.* XVII. 271; and *Trans. Royal As. Soc.* I. 555.

4. Here is further confirmation of the Jains being intended by our text, as the term Arhat is more particularly applied to them, although it is also used by the Buddhists.

5. We have there the Bauddhas noticed as a distinct sect. If the author wrote from a personal knowledge of Buddhists in India, he could not have written much later than the 10th or 11th century.

6. That is, according to the commentator, a Śrāddha may be performed for a man who is abroad by any of his kinsmen who are tarrying at home; it will be of equal benefit to him as if he offered it himself; he will equally eat of the consecrated food.

7. We have in these passages, no doubt, allusion to the Vārhospatyas or followers of Bṛhaspati, who seem to have been numerous and bold at some period anterior to the 14th century. *As. Res.* XVI. 5.

8. We may have in this conflict of the orthodox divinities and heretical Daityas some covert allusion to political troubles, growing out of religious differences and the final predominance of Brahmanism. Such occurrences seem to have preceded the invasions of India by the Mohammedans and prepared the way for their victories.

9. There is a play upon the word Bali, which means 'tribute', or 'fragments of a meal scattered abroad to the birds'.

10. The legend is peculiar to the Viṣṇu Purāṇa, although the doctrine it inculcates is to be found elsewhere.

11. Haitukas, 'causalists'; either the followers of the Nyāya or 'logical' philosophy or Bauddhas, those who take nothing upon authority and admit nothing that cannot be proved; or it is explained, those who by argument cast a doubt upon the efficacy of acts of devotion.

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END OF THE THIRD BOOK

THE VIṢṆU-PURĀṆAM
BOOK IV
चतुर्थांशः

CHAPTER I
प्रथमोऽध्यायः

(वंशविस्तारकथनम्, ब्रह्मणो दक्षादीनाञ्चोत्पत्तिः, पुरूरवसो जन्म, रेवत्या सह बलरामस्य विवाहश्च)

मैत्रेय उवाच

भगवन्! यन्नरैः कार्यं साधुकर्मण्यवस्थितैः।
तन्मह्य गुरुणाख्यातं नित्यनैमित्तिकात्मकम्॥ १॥
वर्णधर्मास्तथाख्याता धर्मा ये चाश्रमेषु वै।
श्रोतुमिच्छाम्यहं वंशान् तांस्त्वं प्रब्रूहि मे गुरो॥ २॥

Maitreya said–Venerable preceptor, you have explained to me the perpetual and occasional ceremonies which are to be performed by those righteous individuals who are diligent in their devotions; and you have also described to me the duties which devolve upon the several castes and on the different orders of the human race. I have now to request you will relate to me the dynasties of the kings who have ruled over the earth.[1]

पराशर उवाच

ब्रह्माद्यं यो मनोर्वंशमहन्यहनि संस्मरेत्।
तस्य वंशसमुच्छेदो न कदाचिद्भविष्यति॥ ३॥

Parāśara replied–I will repeat to you, Maitreya, an account of the family of Manu, commencing with Brahmā and graced by a number of religious, magnanimous and heroic princes. Of which it is said, "The lineage of him shall never be extinct, who daily calls to mind the race of Manu, originating with Brahmā."[2]

तदस्य वंशानुपूर्वीमशेषपापप्रक्षालनाय मैत्रेयैतां शृणु। तद् यथा सकलजगतामनादिरादिभूत ऋग्यजुः-सामादिमयो भगवद्विष्णुमयं ब्रह्मणो मूर्तिरूपं हिरण्यगर्भो ब्रह्माण्डतो भगवान् ब्रह्मा प्राग्बभूव॥ ४॥

ब्रह्मणश्च दक्षिणाङ्गुष्ठजन्मा दक्षः प्रजापतिः, दक्षस्याप्यदितिः, अदितेर्विवस्वान्, विवस्वतो मनुः, मनोरिक्ष्वाकु-नृग-धृष्ट-शर्याति-नरिष्यन्त-प्रांशु-नाभा-गनेदिष्ठ-करूष-पृषध्राख्याः पुत्रा बभूवुः॥ ५॥

इष्टिश्च मित्रावरुणयोर्म्मनु पुत्रकामश्चकार॥ ६॥

तत्रापहते होतुरपचारादिला नाम कन्या बभूव॥ ७॥

सैव च मित्रावरुणप्रसादात् सुद्युम्नो नाम मनोः पुत्रो मैत्रेयासीत्। पुनश्चेश्वरकोपात् स्त्री सती सोमसूनो-र्बुधस्याश्रमसमीपे बभ्राम॥ ८॥

सानुरागश्च तस्यां बुधः पुरूरवसमात्मज-मुत्पादयामास॥ ९॥

जाते च तस्मिन्नमिततेजोभिः परमर्षिभिरिष्टिमय ऋङ्मयो यजुर्म्मयः साममयोऽथर्व्वमयः सर्वमयो मनो मयो ज्ञानमयोऽकिञ्चिन्मयो भगवान् यज्ञपुरुषस्वरूपी सुद्युम्नस्य पुंस्त्वमभिलषद्भिर्यथावदिष्टः॥ १०॥

तत्प्रसादादिला पुनरपि सुद्युम्नोऽभवत्॥ ११॥

तस्याप्युकल-गयत्-विनतसंज्ञास्त्रयः पुत्रा बभूवुः।

Listen therefore, Maitreya, to the entire series of the princes of this family, by which all sin shall be effaced. Before the evolution of the mundane egg, existed Brahmā, who was Hiraṇyagarbha, the form of that supreme Brahma which consist of Viṣṇu as identical with the Ṛk, Yajur and Sāma Vedas; the primeval, uncreated cause of all worlds. From the right thumb of Brahmā was born the patriarch Dakṣa;[3] his daughter was Aditi, who was the mother of the sun. The Manu Vaivasvata was the son of the celestial luminary; and his sons were Ikṣvāku, Nṛga, Dhṛṣṭā, Śaryāti, Nariṣyanta, Prānśu, Nābhāga, Nediṣṭa, Karūṣa and Pṛṣadhra.[4] Before their birth, the Manu being desirous of sons, offered a sacrifice for that purpose to Mitra and Varuṇa; but the rite being deranged, through an irregularity of the ministering priest, a

daughter Ilā, was produced.[5] Through the favour of the two divinities, however, her sex was changed and she became a man, named Sudyumna. At a subsequent period, in consequence of becoming subject to the effects of a malediction once pronounced by Śiva, Sudyumna was again transformed to a woman in the vicinity of the hermitage of Budha, the son of the deity of the moon. Budha saw and espoused her and had by her a son named Purūravas. After his birth, the illustrious Ṛṣis, desirous of restoring Sudyumna to his sex, prayed to the mighty Viṣṇu, who is the essence of the four Vedas, of mind, of everything and of nothing; and who is in the form of the sacrificial male; and through his favour Ilā once more became Sudyumna, in which character he had three sons, Utkala, Gaya and Vinata.[6]

सुद्युम्नस्तु स्त्रीपूर्वकत्वाद् राज्यभागं न लेभे॥ १२॥

तत् पित्रा तु वसिष्ठवचनात् प्रतिष्ठानं नाम नगरं सुद्युम्नाय दत्तम्।

तच्चासौ पुरूरवसे प्रादात्। पृषध्रस्तु गुरुगोवधात् शूद्रत्वमगमत्॥ १३॥

In consequence of his having been formerly a female, Sudyumna was excluded from any share in his paternal dominions; but his father, at the suggestion of Vasiṣṭha, bestowed upon him the city Pratiṣṭhāna[7] and he gave it to Purūravas. Of the other sons of the Manu, Pṛṣadhra, in consequence of the crime of killing a cow, was degraded to the condition of a Śūdra.[8]

करूषात् कारूषा महाबलाः क्षत्रिया बभूवुः॥ १४॥

नाभागो नेदिष्ठपुत्रस्तु वैश्यतामगमत्॥ १५॥

तस्माद् भलन्दनः पुत्रोऽभवत्। भलन्दनाद्वत्सप्रिरुदारकीर्तिः, वत्सप्रेः प्रांशुरभवत्, प्रजानिश्च प्रांशोरेकोऽभवत्, ततश्च खनित्रः, तस्माच्च क्षुपः, क्षुपाच्च अतिबलपराक्रमोऽविविंशोऽभवत्। ततो विविंश, तस्माच्च खनीनेत्र, ततश्चातिविभूतिः, अतिविभूतेर्भुरिबलपराक्रमः करन्धमः पुत्रोऽभवत्। तस्मादप्यविक्षिः, अविक्षेरप्यतिबलः पुत्रो मरुत्तोऽभवत्॥ १६॥

मरुत्तस्य यथा यज्ञस्तथा कस्याभवद् भुविः।

सर्वं हिरण्मयं यस्य यज्ञ वस्त्वतिशोभनम्॥

अमाद्यदिन्द्रः सोमेन दक्षिणाभिर्द्विजातयः (च)।

मरुतः परिवेष्टारः सदस्याश्च दिवौकसः॥ १७॥

मरुत्तश्चक्रवर्ती नरिष्यन्तनामानं पुत्रमवाप। तस्माच्च दमः, दमस्य पुत्रो राज्यवर्द्धनो जज्ञे। राज्यवर्द्धनात् सुधृतिरभूत्। ततश्च नरः, तस्माच्च केवलः केवलाद् बन्धुमान्, बन्धुमतो वेगवान्, वेगवतो बुधः, ततः तृणबिन्दुः, तस्याप्येका कन्या इलिबिला नाम। तञ्चालम्बुषा नाम वराप्सरा तृणबिन्दुं भेजे। तस्यामस्य विशालो जज्ञे; यः पुरीं वैशालीं नाम निर्म्ममे। हेमचन्द्रश्च विशालस्य पुत्रोऽभवत्। तस्माच्च सुचन्द्रः, तत्तनयो धूम्राश्वः, तस्यापि सृञ्जयोऽभूत्। सृञ्जयात् सहदेवः, ततः कृशाश्वो नाम पुत्रोऽभूत्। सोमदत्तः कृशाश्वाज्जज्ञे; यो दशाश्वमेधानाजहार। तत्पुत्रश्च जनमेजयः जनमेजयात् सुमतिः। एते वैशालका भूभृतः॥ १८॥

From Karūṣa descended the mighty warriors termed Kārūṣas (the sovereigns of the north).[9] The son of Nediṣṭha, named Nābhāga, became a Vaiśya;[10] his son was Bhalandana;[11] whose son was the celebrated Vataspri[12]; Prānsu; whose son was Prajāni;[13] whose son was Khanitra;[14] whose son was the very valiant Cakṣupa;[15] whose son was Viṁśa;[16] whose son was Viviṁśati;[17] whose son was Khaninetra; whose son was the powerful, wealthy and valiant Karandhama;[18] whose son was Avikṣi (or Avikṣit)[19]; whose son was the mighty Marutta, of whom this well known verse is recited; "There never was beheld on earth a sacrifice equal to the sacrifice of Marutta: al the implements and utensils were made of gold. Indra was intoxicated with the libations of Soma juice and the Brāhmaṇas were enraptured with the magnificent donations they received. The winds of heaven encompassed the rite as guards and the assembled gods attended to behold it."[20] Marutta was a Cakravarttī or universal monarch : he had a son named Nariṣyanta;[21] his son was Dama;[22] his son was Rājyavardhana; his son was Sudhṛti; his son was Nara; his son was Kevala; his son was

Bandhumat; his son was Vegavat; his son was Budha;[23] his son was Tṛṇavindu, who had a daughter named Ilavilā.[24] The celestial nymph Alambuṣā becoming enamoured of Tṛṇavindu, bore him a son named Viśāla, by whom the city Vaiśālī was founded.[25] The son of the first king of Vaiśālī was Hemacandra; his son was Sucandra; his son was Dhūmrāśva; his son was Sṛñjaya;[26] his son was Sahadeva;[27] his son was Kriśāśva; his son was Somadatta, who celebrated ten times the sacrifice of a horse; his son was Janamejaya; and his son was Sumati.[28]

तृणविन्दोः प्रसादेन सर्वे वैशालका नृपाः।
दीर्घायुषो महात्मानो वीर्यवन्तोऽतिधार्मिकाः॥ १९॥

These were the king of Vaiśālī; of whom it is said, "By the favour of Tṛṇavindu all the monarchs of Vaiśālī; were long lived, magnanimous, equitable and valiant."

शर्यातेः कन्या सुकन्या नामाभवत्; यामुपयेमे च्यवनः। आनर्त्तश्च नाम धार्म्मिकः शर्यातिपुत्रोऽभवत्। आनर्त्तस्यापि रेवतो नाम पुत्रो जज्ञे, योऽसावानर्त्तविषयं बुभुजे, पुरीञ्च कुश स्थलीमध्युवास। रेवतस्यापि रैवतः पुत्रः ककुद्मी नाम धर्मात्मा भ्रातृशतज्येष्ठोऽभवत्। तस्य च रेवती नाम कन्या। तामादाय कस्येयमर्हतीति भगवन्तमब्जयोनिं प्रष्टुं ब्रह्मलोकं जगाम। तावच्च ब्रह्मणोऽन्तिके हाहाहूहूसंज्ञाभ्यां गन्धर्वाभ्यामतितानं नाम दिव्यं गान्धर्वमगीयत॥ २०॥

तावच्च त्रिमार्गपरिवर्त्तैरनेकयुगपरिवृत्ति तिष्ठन्नपि रैवतकः शृण्वन् मुहूर्त्तमिव मेने॥ २१॥

Śaryāti, the fourth son of the Manu, had a daughter named Sukanyā, who was married to the holy sage Cyavana;[29] he had also a righteous son, Called Ānartta. The son of the latter was Revata,[30] who ruled over the country called after his father Ānartta and dwelt at the capital denominated Kuśasthalī.[31] The son of this prince was Raivata or Kakudmīn, the eldest of a hundred brethren. He had a very lovely daughter and not finding any one worthy of her hand, he repaired with her to the region of Brahmā to consult the god where a fit bridegroom was to be met with. When he arrived, the quiristers Hāhā, Hūhū and others, were singing before Brahmā and Raivata, waiting till they had finished, imagined the ages that elapsed during their performance to be but as a moment.

गीतावसाने भगवन्तमब्जयोनिं प्रणम्य रैवतकः कन्यायोग्यं वरमपृच्छत्। तञ्चाह भगवान्, कथय योऽभिमतस्ते वर इति। पुनश्च प्रणम्य भगवते यथाभिमतानात्मनः स वरान् कथयामास, क एषां भगवतोऽभिमतः? कस्मै कन्यामिमां प्रयच्छामीति। ततः किञ्चिदवनतशिराः सस्मितो भगवान् अब्जयोनिराह॥ २२॥

At the end of their singing, Raivata prostrated himself before Brahmā and explained his errand, "Whom should you wish for a son-in-law?" demanded Brahmā; and the king mentioned to him various persons with whom he could be well pleased. Nodding his head gently and graciously smiling, Brahmā said to him,

ये एते भगवतोऽभिमताः नैतेषां साम्प्रतमपत्यापत्य-सन्ततिरप्यवनीतलेऽस्ति। बहूनि हि तवात्रैतद् गान्धर्वं शृण्वतश्चतुर्युगा यतीतानि। साम्प्रतं भूतलेऽष्टाविंशतितमस्य मनोश्चतुर्युगमतीतप्रायम्, आसन्नो हि तत्कलिः। अन्यस्मै कन्यारत्नमिदं भवतैकाकिना देयम्॥ २३॥

भवतोऽपि मित्र-मन्त्रि-भृत्य-कलत्र-बन्धु-बल-कोषादयः कालेनैतेनात्यन्तमतीताः॥ २४॥

"Of those whom you have named the third or fourth generation non longer survives, for many successions of ages have passed away while you were listening to our songsters; now upon earth the twenty-eighth great age of the present Manu is nearly finished and the Kali period is at hand. You must therefore, bestow this virgin gem upon some other husband, for you are now alone and your friends, your ministers servants, wife, kinsmen, armies and treasures, have long since swept away by the hand of time."

पुनरप्युत्पन्नसाध्वसः स राजा भगवन्तं प्रणम्य पप्रच्छ, भगवन्! एवमवस्थिते ममेयं कस्मै देयेति। ततः स भगवान् किञ्चिदवनतकन्धरं कृताञ्जलिभूतं सप्तलोकगुरुरब्जयोनि-राह॥ २५॥

Overcome with astonishment and alarm, the Rājā then said to Brahmā, "Since I am thus circumstanced, do you, lord, tell me unto whom the maiden shall be given:" and the creator of the world, whose throne is the lotus, thus benignantly replied to the prince, as he stood bowed and humble before him :

ब्रह्मोवाच

न ह्यादिमध्यान्तमजस्य यस्य
विद्मो वयं सर्व्वगतस्य धातुः।
न च स्वरूपं न परं स्वभावं
न चैव सारं परमेश्वरस्य॥ २६॥

"The being of whose commencement, course and termination, we are ignorant; the unborn and omnipresent essence of all things, he whose real and infinite nature and essence we do not know–is the supreme Viṣṇu.

कलामुहूर्त्तादिमयश्च कालो
न यद् विभूतेः परिणामहेतुः।
अजन्मनाशस्य समस्तमूर्त्ते-
रनामरूपस्य सनातनस्य॥ २७॥

He is time, made up of moments and hours and years; whose influence is the source of perpetual change. He is the universal form of all things, birth to death. He is eternal, without name or shape.

यस्य प्रसादादहमच्युतस्य
भूतः प्रजासृष्टिकरोऽन्तकारी।
क्रोधाच्च रुद्रः स्थितिहेतुभूतो
यस्माच्च मध्ये पुरुषः परस्मात्॥ २८॥

Through the favour of that imperishable being am I the agent of his power in creation : through his anger is Rudra the destroyer of the world; and the cause of preservation, Puruṣa, proceeds also from him.

मद्रूपमास्थाय सृजत्यजो यः
स्थितौ च योऽसौ पुरुषस्वरूपी।
रुद्रस्वरूपेण च योऽत्ति विश्वं
धत्ते तथानन्तवपुः समस्तम्॥ २९॥

The unborn having assumed my person creates the world; in his own essence he provides for its duration; in the form of Rudra he devours all things; and with the body of Ananta he upholds them.

शक्रादिरूपी परिपाति विश्व-
मर्केन्दुरूपश्च तमो हिनस्ति।
पाकाय योऽग्नित्वमुपेत्य लोकान्
बिभर्त्ति पृथ्वीवपुरव्ययात्मा॥ ३०॥

Impersonated as Indra and the other gods he is the guardian of mankind; and as the sun and moon he disperses darkness. Taking upon himself the nature of fire he bestows warmth and maturity; and in the condition of the earth nourishes all beings.

चेष्टां करोति श्वसनस्वरूपी
लोकस्य तृप्तिञ्च जलस्वरूपी।
ददाति विश्वस्थितिसंस्थितस्तु
सर्वावकाशञ्च नभःस्वरूपी॥ ३१॥

As one with air he gives activity to existence; and as one with water he satisfies all wants; while in the state of ether, associated with universal aggregation, he furnishes space for all objects.

यः सृज्यते सर्गकृदात्मनैव
यः पाल्यते पालयिता च देवः।
विश्वात्मनः संह्रियतेऽन्तकारी
पृथङ् न यस्यास्य च योऽव्ययात्मा॥ ३२॥

He is at once the creator, and that which is created; the preserver and that which is preserved; the destroyed and as one with all things, that which is destroyed; and as the indestructible, he is distinct from these three vicissitudes.

यस्मिन् जगद् यो जगदेतदाद्यो
यश्चाश्रितोऽस्मिन् जगति स्वयम्भूः।
स सर्वभूतप्रभवो धरित्र्यां
स्वांशेन विष्णुर्नृपतेऽवतीर्णः॥ ३३॥

In him is the world, he is the world; and he, the primeval self-born, is again present in the world. That mighty Viṣṇu, who is paramount

over all beings, is now in a portion of himself upon the earth.

कुशस्थली या तव भूप! रम्या
पुरी पुराभूदमरावतीव।
सा द्वारका सम्प्रति तत्र चास्ते
स केशवांशो बलदेवनामा॥ ३४॥
तस्मै त्वमेनां तनयां नरेन्द्र!
प्रयच्छ मायामनुजाय जायाम्।
श्लाघ्यो वरोऽसौ तनया तवेयं
स्त्रीरत्नभूता सदृशो हि योगः॥ ३५॥

That city Kuśasthalī which was formerly your capital and rivalled the city of the immortals, is now known as Dvāraka[32] and there reigns a portion of that divine being in the person of Baladeva; to him, who appears as a man, present her as a wife; he is a worthy bridegroom for this excellent damsel and she is a suitable bride for him.

पराशर उवाच

इतीरितोऽसौ कमलोद्भवेन
भूवं समासाद्य पतिः प्रजानाम्।
ददर्श ह्रस्वान् पुरुषानशेषा-
नत्यौजसः स्वल्पविवेकवीर्य्यान्॥ ३६॥

Being thus instructed by the lotus-born divinity, Raivata returned with his daughter to earth, where he found the race of men dwindled in stature, reduced in vigour and enfeebled in intellect.

कुशस्थलीं ताञ्च पुरीमुपेत्य
दृष्टान्यरूपां प्रददौ स्वकन्याम्।
सीरध्वजाय स्फटिकाचलाभ-
वक्षःस्थलायातुलधीर्नरेन्द्रः॥ ३७॥
उच्चप्रमाणामति तामवेक्ष्य
स्वलाङ्गलाग्रेण स तालकेतुः।
विनामयामास ततश्च सापि
बभूव सद्यो वनिता यथान्या॥ ३८॥
तां रेवतीं रैवतभूपकन्यां
सीरायुधोऽसौ विधिनोपयेमे।
दत्त्वा च कन्यां स नृपोजगाम
हिमाचलं वै तपसे धृतात्मा॥ ३९॥
॥इति विष्णुपुराणे चतुर्थांशे प्रथमः अध्यायः॥

Repairing to the city of Kuśathalī, which he found much altered, the wise monarch bestowed his unequalled daughter on the wielder of the ploughshare, whose breast was as fair and radiant as crystal. Beholding the damsel of excessively lofty height, the chief, whose banner is a palm-tree, shortened her with the end of his ploughshare and she became his wife. Balarāma having espoused, agreeably to the ritual, Revatī, the daughter of Raivata, the king retired to the mountain Himālaya and ended his days in devout austerities.[33]

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NOTES

1. The complete series of the different dynasties is found elsewhere only in the Vāyu, the Brahmāṇḍa (which is the same), the Matsya and the Bhāgavata Purāṇas. The Brahma Purāṇa and the Hari Vaṁśa, the Agni, Liṅga, Kūrma and Garuḍa Purāṇas have lists of various extent, but none beyond the families of Pāṇḍu and Kṛṣṇa. The Mārkaṇḍeya contains an account of a few of the kings of the solar dynasty alone; and the Padma, of a part of the solar and lunar princes only, besides accounts of individuals. In the Rāmāyaṇa, Mahābhārata and in the other Purāṇas, occasional short genealogies and notices of individual princes occur. In general there is a tolerable conformity, but this is not invariably the case, as we shall have occasion to observe.

2. In the historical passages of all the Purāṇas in which such occur and especially in the Viṣṇu and Vāyu, verses, apparently the fragments of a more ancient narrative, are frequently cited. It may also be noticed, as a peculiarity of this part of the Purāṇas, that the narration is in prose.

3. Dakṣa is elsewhere said to have been one of the mind-born sons of Brahmā or to have been the son of the Pracetasas : See Bk. I. Ch. XV. n. 5.

4. According to the nomenclature sometimes followed and as we shall have reason to conclude intended in this place, there are ten sons of Manu.

The commentator regards them, however, as but nine, considering Nābhāga-nediṣṭa but one name or Nediṣṭa the father of Nābhaga. The number is generally stated to be nine, although there is some variety in the names, particularly in this name, which occurs Nābhāgadiṣṭa, Nābhāgariṣṭha; and also separated, as Nābhāga, Nabhaga or Nabhāga; Nediṣṭa, Diṣṭa and Ariṣṭa : the latter, as in the Kūrma, distinctly stated, नाभागो ह्यरिष्टः। Again, नेदिष्टः सप्तमः स्मृतः। Brahmā p. The commentator on the Hari Vaṁśa quotes the Vedas for Nābhāgadiṣṭa : नाभागदिष्टं वै मानवमिति श्रुतिः। but the name occurs as Nābhānediṣṭ ha in the Aitareya Brāhmaṇa of the Ṛgveda, where a story is told of his being excluded from all share of his inheritance, on the plea of his being wholly devoted to a religious life : नाभानेदिष्टं वै मानवं ब्रह्मचर्य्यं वसन्तं भ्रातरो निरभजन्। See also *As. Res.* VIII. 384. The name as ordinarily written, Nabhāga, 'no-share', has nevertheless an obvious connection with the legend. The name of Nṛga is found only in our text, the Padma and the Bhāgavata : the Vāyu has Najava. Prānśu is also the reading of the Vāyu and Agni, but not of the rest, which have Veṇa, Vanya, Daṇḍa, Kuśanābha or Kavi, in its place. The Mahābhārata, Ādi Parva, p. 113, has Veṇa, Dhṛṣṇu, Nariṣyanta, Nābhāga, Ikṣvāku, Kārūṣa, Śaryāti, Ilā, Pṛṣadhra and Nābhāgāriṣṭha. The Padma Purāṇa, in the Pātāla Khaṇḍa, says there were 'ten' and names them Ikṣvāku, Nṛga, Diṣṭa, Dhṛṣṭa, Karūṣa, Śaryāti, Nariṣyanta, Pṛṣadhra, Nābhāga and Kavi.

5. तत्तापहुते होतुरपचारात्। 'That sacrifice being wrongly offered, through the improper invocations of the Hotri.' It is also read अपहते 'frustrated'. This is rather a brief and obscure allusion to what appears to be an ancient legend and one that has undergone various modifications. According to the Matsya, no change of sex took place in the first instance. The eldest son of Manu was Iḍa or Ila (इडः or इलः), whom his father appointed sovereign of the seven Dvīpas. In his progress round his dominions, Ila came to the forest of Śambhu or Śiva; entering into which, he was changed to a female, Ilā, agreeably to a promise made formerly by Śiva to Pārvatī, who had been once unseasonably broken in upon by some sages, that such a transformation should be inflicted on every male who trespassed upon the sacred grove. After a season, the brothers of Ila sought for him and finding him thus metamorphosed, applied to Vasiṣṭha, their father's priest, to know the cause. He explained it to them and directed them to worship Śiva and his bride. They did so, accordingly; and it was announced by the deities, that, up on the performance of an Aśvamedha by Ikṣvāku, Ila should become a Kiṁpuruṣa, named Sudyumna and that he should be a male one month and female another month, alternately. The Vāyu, which is followed by most of the other authorities states that upon Manu's offering their share of the sacrifice to Mitra and Varuṇa, instead of a boy, a girl was born : according to the Vedas. इडा जज्ञे इति श्रुतिः। Manu desired her to follow him; तामिलेत्यथहोवाच मनुर्दण्डधरः स्मृतेः। अनुगच्छामि भद्रं ते तमिला प्रत्युवाच ह।। whence her name Ilā (from Ila or iḍa, 'come'). There, however, Manu propitiates Mitra and Varuṇa and the girl Ilā or Sudyumna by their favour : as the Mārkaṇḍeya; तथेति ताभ्या मुक्तं तु देवाभ्यां सैवकन्यका। इला दकृः समभवत् सुद्युम्न इति विश्रुतः।। Sudyumna's subsequent change to a female again, is told much as in the Matsya; but his being alternately male and female is not mentioned in the Vāyu any more than it is in our text. The Bhāgavata agrees in that respect with the Matsya, but it has evidently embellished the earlier part of the legend by the introduction of another character, Śraddhā, the wife of the Manu. It is said that it was by her instigation, as she was desirous of having a girl, that the ministering Brāhmaṇas altered the purpose of the rite, in consequence of which a girl, instead of a boy, was born. The similarity of the name has induced the learned author of the *Origin of Pagan Idolatry* to conceive that he has found the Ila of the Hindus in the Il or Ilus of the Phoenicians. "The Phoenician Il is the masculine Ila of the Hindus and Indo Scythae and Ila was a title of Manu or Buddha, who was preserved in the ark at the time of the deluge:" I. 156 : and the thence concludes that Ila must be Noah; while other circumstances in his Phoenician history identify him with Abraham. I. 159, Again; "Ilus or Il is a regular Cuthic name of Buddha, which the Phoenicians, I have no doubt, brought with them; for Buddha or Manu, in the character of Ila, is said to have married his own daughter, who is described as the offspring of an ancient personage that was preserved in an ark at the time of the deluge." I. 223. Now whatever connection there may be between the names of Ila, Il, Ilus, Ilium, Ilā 'the earth' and Ilos 'slime', there is no very

obvious resemblance between the Paurāṇik legends of Ilā and the Mosaic record; nor do the former authorise the particulars of Ila stated by Faber, on the authority probably of Wilford. The Manu Satyavrata, who was preserved in the ark, is never called Ila nor is he the father of Ilā. Buddha was not so preserved nor is Ila ever a title of Buddha. Budha (not Buddha), the husband of Ilā, never appears as her father nor is he a Manu nor is she the daughter of any ancient personage preserved in an ark. There is not therefore, as far as I am aware, any circumstance in the history of Ila or Ilā which can identify either with Abraham or Noah.

6. The Matsya calls the name of third Haritāśva; the Vāyu, Vinatāśva; the Mārkaṇḍeya, Vinaya; and the Bhāgavata, Vimala. All but the last agree in stating that Uktala (Orissa) and Gayā in Bihar are named after the two first. The Matsya calls the third the sovereign of the east, along with the Kauravas; the Vāyu makes him king of the west. The Bhāgavata calls them all three rulers of the south.

7. The authorities agree in this location of Sudyumna. Pratiṣṭhāna was situated on the eastern side of the confluence of the Ganges and Yamunā; the country between which rivers was the territory of the direct male descendants of Vaivasvata. In the Hari Vaṁśa it is said that he reigned in Pratiṣṭhāna, having killed Dhṛṣṭaka, Ambarīṣa and Daṇḍa : सुहास्त्रः कारयामास प्रतिष्ठाने नृपकियां। धृष्टकश्चाम्बरीषश्च दण्डश्चेति हतत्रयः।। M. Langlois had no doubt सुतत्रयः in his copy, as he renders it, 'Il donna naissance ā trois enfans;' though, as he observes, Hamilton and called these the sons of Ikṣvāku. The Brahma Purāṇa has not this passage nor does the commentator on the Hari Vaṁśa give any explanation; neither does any thing of the kind occur elsewhere. We have however, subsequently in the text, Daṇḍa named as a son of Ikṣvāku; and in the Padma Purāṇa, Sriṣṭi Khaṇḍa and in the Uttara Khaṇḍa of the Rāmāyaṇa, we have a detailed narrative of Daṇḍa, the son of Ikṣvāku, whose country was laid waste by an imprecation of Bhārgava, whose daughter that prince had violated. His kingdom became in consequence the Dāṇḍaka forest. The Mahābhārata, Dāna Dharma, alludes to the same story. If therefore the preferable reading of the Hari Vaṁśa be Sūta, 'son', it is at variance with all other authorities. At the same time it must be admitted, that the same work is singular in asserting any collision between Daṇḍa and his brothers and Sudyumna and the passage seems to have grown out of that careless and ignorant compilation which the Hari Vaṁśa so perpetually presents. It is not improbably a gratuitous perversion of this passage in the Matsya; नाभागस्याम्बतरीषस्तु धृष्टस्यच सुतत्रयं। 'Ambarīṣa was the son of Nābhāga; and Dhṛṣṭa had three sons.'

8. This story has been modified apparently at different periods, according to a progressive horror of the crime. Our text simply states the fact. The Vāyu says he was hungry and not only killed, but ate the cow of his spiritual preceptor, Cyavana. In the Mārkaṇḍeya he is described as being out a hunting and killing the cow of the father of Bābhravya, mistaking it for a Gavaya or Gayal. The Bhāgavata, as usual, improves upon the story and says that Pṛṣadhra was appointed by his Guru Vasiṣṭha to protect his cattle. In the night a tiger made his way into the fold and the prince in his haste and the dark, killed the cow upon which he had fastened, instead of the tiger. In all the authorities the effect is the same and the imprecation of the offended sage degraded Pṛṣadhra to the caste of Śūdra. According to the Bhāgavata, the prince led a life of devotion and perishing in the flame of a forest, obtained final liberation. The obvious purpose of this legend and of some that follow, is to account for the origin of the different castes from one common ancestor.

9. The Bhāgavata also places the Kārūṣas in the north; उत्तरपथगोप्तारः। but the country of the Kārūṣas is usually placed upon the Paripātra or Vindhya mountains (See Bk. II. Ch. III. n. 13).

10. The Vāyu has Nābhāga, the son of Ariṣṭa; नाभागोरिष्टपुत्रस्तु। the Mārkaṇḍeya has, the son of Diṣṭa; दिष्टपुत्रस्तनुनाभागः। the Bhāgavata also calls him the son of Diṣṭa. According to that authority, he became a Vaiśya by his actions. The other Purāṇas generally agree that the descendants of this person became Vaiśyas; but the Matsya and Vāyu do not notice it. The Mārkaṇḍeya details a story of Nābhāga's carrying off and marrying the daughter of a Vaiśya; in consequence of which he was degraded, it is said, to the same caste and deprived of his share of the patrimonial sovereignty, which his son and successor recovered. The Brahma Purāṇa and Hari Vaṁśa assert that two sons of Nābhāgāriṣṭa again became Brāhmaṇas; but the duties of royalty imply

the Kṣatriya caste of his posterity; and the commentator on our text observes that the son of Nābhāga was born before his father's degradation and consequently the race continued Kṣatriya; an assertion unsupported by any authority and it must therefore appear that a race of Vaiśya princes was recognised by early traditions.

11. Bhanandana : Bhāgavata.

12. Vatsaprīti : Bhāgavata, Vatsasrī : Mārkaṇḍeya. The latter has a story of the destruction of the Daitya Kujāmbha by Vidūratha, the father of Sunandra, the wife of Vatsasrī. The Vāyu has Sahasrāri.

13. Pramati : Bhāgavata.

14. According to the Mārkaṇḍeya, the priests of the royal family conspired against this prince and were put to death by his ministers.

15. Cakṣuṣa : Bhāgavata.

16. Vīra : Mārkaṇḍeya.

17. Rambhā precedes Viviṁśati : Bhāgavata.

18. Balāśva or Balakāśva or Subalāśva, according to the Mārkaṇḍeya, which explains his name Karandhama to denote his creation of an army, when besieged by his revolted tributaries, by breathing on his hands (करं + धम:).

19. Both forms occur, as the commentator observes; अविक्षेरेव क्वचिदविक्षिदित्यपि। The Mārkaṇḍeya has a long story of this prince's carrying off the daughter of Viśāla, king of Vaidiśa. Being attacked and captured by his confederated rivals, he was rescued by his father, but was so much mortified by his disgrace, that he vowed never to marry nor reign. The princess, also becoming an ascetic, met with him in the woods and they were finally espoused; but Avikṣit kept his other vow and relinquished his succession in favour of his son, who succeeded to the kingdoms of both Karandhama and Viśāla.

20. Most of our authorities quote the same words, with or without addition. The Vāyu adds, that the sacrifice was conducted by Saṁvartta, whom the Bhāgavata terms a Yogī, the son of Aṅgiras; and that Bṛhaspati was so jealous of the splendour of the rite, that a great quarrel (महान् विवाद:) ensued between him and Saṁvartta. How it involved the king is not told, but apparently in consequence, Marutta, with his kindred and friends, was taken by Saṁvartta to heaven : सम्वर्त्तेन दिवं नीत: ससुहृत् सहबान्धवै:। According to the Mārkaṇḍeya, Marutta was so named from the paternal benediction, 'May the winds be yours,' or 'be propitious to you' (मरुत् तव). He reigned, agreeably to that record, 85000 years.

21. Omitted in the Bhāgavata.

22. A rather chivalric and curious story is told of Dama in the Mārkaṇḍeya. His bride Sumanā, daughter of the king Daśārha, was rescued by him from his rivals. One of them, Bapuṣmat, afterwards killed Marutta, who had retired into the woods, after relinquishing his crown to his son. Dama in retaliation killed Bapuṣmat and made the Piṇḍa or obsequial offering to his father, of his flesh; with the remainder he fed the Brāhmaṇas of Rākṣasas origin : such were the kings of the solar race. बपुष्मतश्च मांसेन पिण्डदानं चकार ह। ब्राह्मणान् भोजयामास रक्ष:कुलसमुद्भवान्।। एवं विधा हि राजानो बभूवु: सूर्य्यवंशजा:।।

23. The Bhāgavata has Bandhavat, Oghavat and Bandha.

24. The Vāyu and Bhāgavata both add that she was the wife of Viśravas and mother of Kubera. In the Liṅga Purāṇa, she is said to have been the wife of Pulastya and mother of Viśravas. The weight of authority is in favour of the former statement. See Bk. I. Ch. X. n. 5.

25. The Bhāgavata names three sons, Viśāla, Śūnyabandhu and Dhūmaketu. Vaiśālī is a city of considerable renown in Indian tradition, but its site is a subject of some uncertainty. Part of the difficulty arises from confounding it with Viśālā, another name of Ujjain; उज्जयिनी स्याद्विशाला। Hemacandra. Also in the Meghadūta, प्राप्यावन्तीं पूर्व्वोद्दिष्टामनुसरपुरीं श्रीविशालीं। 'Having arrived at Avantī, proceed to the illustrious city before indicated, Viśālā.' विशालाभिधानमुज्जयिनीं पुरीं। To the city Ujjayini named Viśālā. Comment. Vaiśīlī however appears to be very differently situated. According to the Buddhists, amongst whom it is celebrated as a chief seat of the labours of Śākhya and his first disciples, it is the same as Prayāga or Allahabad; but the Rāmāyaṇa (I. 45) places it much lower down, on the north bank of the Ganges, nearly opposite to the mouth of the Sone; and it was therefore in the modern district of Sāran as Hamilton (*Genealogies of the Hindus*) conjectured. In the fourth century it was known to the Chinese traveller Fa-hian as Phi-she-li, on the right bank of the Gaṇḍaka not far from its confluence with the Ganges. Account of the Foekue-ki : *Trans. R. As. Soc.* no. IX, p. 128.

26. Dhumrākṣa and Samyama : Bhāgavata.

27. The text is clear enough; सृंजयात् सहदेवस्ततः कृशाश्वः। but, as elsewhere noticed (*Hindu Theatre*, II. 296), the commentator on the Bhāgavata interprets the parallel passage, संयमादासीत् कृशाश्वः सहदेवजः। very differently or सहदेवजः देवजेन सहितः। 'Kriśāśva with Devaja' or as some copies read, Devaka or Daivata, as if there were two sons of Samyama.

28. The Bhāgavata changes the order of these two, making Janamejaya the son of Sumati; or Pramati, Vāyu, Sumati, king of Vaiśālī, is made contemporary with Rāma : Rāmāyaṇa, I. 47. 17. The dynasty of Vaiśāla kings is found only in our text, the Vāyu and Bhāgavata. Hamilton places them from 1920 to 1940 B.C.; but the latter is incompatible with the date he assigns to Rāma, of 1700 B.C. The contemporary existence of Sumati and Rāma, however, is rather unintelligible, as, according to our lists, the former is the thirty-fourth and the latter the sixtieth, from Vaivasvata Manu.

29. The circumstances of their marriage, of Cyavana's appropriating a share of offerings to the Aśvinikumāras and of his quarrel with Indra in consequence, are told in detail in the Bhāgavata and Padma Purāṇas.

30. In most of the other Purāṇas, Reva or Raiva. The Liṅga and Matsya insert a Rocamāna before him; and the Bhāgavata adds to Ānartta, Uttānavarhiṣ and Bhūriśeṇa.

31. The Bhāgavata ascribes the foundation of Kuśasthalī to Revata, who built it, it is said, within the sea : अन्तः समुद्रे। The subsequent legend shows that it was the same or on the some spot, as Dvārakā; and Ānartta was therefore part of Kutch or Gujarat. See Bk. II. Ch. III. n. 77.

32. So called from its many Dvāras or gateways : पुरीं द्वारवती नाम बहुद्वारां मनोरमां। –Vāyu.

33. The object of this legend, which is told by most of the authorities, is obviously to account for the anachronism of making Balarāma contemporary with Raivata; the one early in the Tretā age and the other at the close of the Dvāpara.

***

CHAPTER 2

द्वितीयोऽध्यायः

(ईक्ष्वाकोर्जन्मः ककुत्स्थवंशस्य युवनाश्वस्य सोमरेश्चोपाख्यानम्)

पराशर उवाच

यावच्च ब्रह्मलोकात् ककुद्मी रैवतो नामाभ्येति तावत् पुण्यजनसंज्ञा राक्षसास्तामस्य पुरीं कुशस्थलीं जघ्नुः॥ १॥

Parāśara said– While Kakudmin, surnamed Raivata, was absent on his visit to the region of Brahmā, the evil spirits or Rākṣasas named Puṇyajans destroyed his capital Kuśasthalī.

तावच्चास्य भ्रातृशतं पुण्यजनत्रासाद् दिशो भेजे। तदन्वयश्च क्षत्रियाः सर्वदिक्षु अभवन्। धृष्टस्यापि धार्ष्टकं क्षत्रं समभवत्। नभागस्यात्मजो नाभागः, तस्याम्बरीषः, अम्बरीषस्यापि विरूपोऽभवत्। विरूपात् पृषदश्वो जज्ञे। ततश्च रथीतरः। तत्रायं श्लोकः।

His hundred brothers, through dread of these foes, fled in different directions; and the Kṣatriyas, their descendants, settled in many countries.[1]

From Dhṛṣṭa, the son of the Manu, sprang the Kṣatriya race of Dhārṣṭaka.[2]

The son of Nabhāga was Nābhāga;[3] his son was Ambarīṣa; his son was Virūpa;[5] his son was Pṛṣadaśva; his son was Rathīnara, of whom it is sung,

एते क्षत्रप्रसूता वै पुनश्चाङ्गिरसः स्मृताः।
रथीतराणां प्रवराः क्षत्रोपेता द्विजातयः॥ २॥

"These, who were Kṣatriyas by birth, the heads of the family of Rathīnara, were called Āṅgirasas (or sons of Aṅgiras) and were Brāhmaṇas as well as Kṣatriyas."[6]

क्षुवतश्च मनोरिक्ष्वाकुर्घ्राणतः पुत्रो जज्ञे। तस्य पुत्रशतप्रवरा विकुक्षिनिमि-दण्डाख्यास्त्रयः पुत्राः। शकुनिप्रमुखाः पञ्चाशत् पुत्रा उत्तरापथरक्षितारो बभूवः। चत्वारिंशदष्टौ च दक्षिणापथे भूपालाः॥ ३॥

Ikṣvāku was born from the nostril of the Manu, as he happened to sneeze.[7] He had a hundred sons, of whom the three most

distinguished were Vikukṣi, Nimi and Daṇḍa. Fifty of the rest, under Śakuni, were the protectors of the northern countries. Forty-cight were the princes of the south.[8]

स च इक्ष्वाकुरष्टकायामुत्पाद्य श्राद्धार्हमांसमानयेति विकुक्षिमाज्ञापयामास॥ ४॥

स तथेति गृहीताज्ञो वनमभ्येत्यानेकान् मृगान् हत्वा अतिश्रान्तोऽतिक्षुत्परीतो विकुक्षिरेकं शशमभक्षयत्, शेषञ्च मांसमानीय पित्रे निवेदयामास। इक्ष्वाकुणापि इक्ष्वाकुकुलाचार्य्यस्तत्प्रोक्षणाय वशिष्ठः प्रचोदितः प्राह– अलमनेनामेध्येनामिषेण। दुरात्मनानेन ते पुत्रेण एतन्मांसमुपहतम्, यतोऽनेन शशको भक्षितः। ततश्चासौ विकुक्षिः गुरुणैवमुक्तः शशादसंज्ञामवाप, पित्रापि च परित्यक्तः। पितर्य्युपरते चाखिलामेतां पृथ्वीं धर्मतः शशास। शशादस्य च परञ्जयो नाम पुत्रोऽभवत्॥ ५॥

Upon one of the days called Aṣṭvaka,[9] Ikṣ vāku being desirous of celebrating obsequies, ordered Vikukṣi to bring him flesh suitable for the offering. The prince accordingly went into the forest and killed many deer and other wild animals, for the celebration. Being weary with the chase and being hungered, he sat down and ate a hare; after which, being refreshed, he carried the rest of the game to his father. Vasiṣ ṭha, the family priest of the house of Ikṣvāku, was summoned to consecrate the food; but he declared that it was impure, in consequence of Vikukṣi's having eaten a hare from amongst it (making it thus, as it were, the residue of his meal). Vikukṣi was in consequence abandoned by his offended father an the epithet Śaśāda (hare eater) was affixed to him by the Guru. On the death of Ikṣvāku, the dominion of the carth descended to Śaśāda,[10] who was succeeded by his son Parañjaya.

इदञ्चान्यत्, पुरा हि त्रेतायां दैवासुरमतीव भीषणं युद्धमासीत्। तत्र चातिबलिभिरसुरैरमराः पराजिता भगवन्तं विष्णुमाराधयाञ्चक्रुः॥ ६॥

प्रसन्नश्च देवानामनादिनिधनः सकलजगत्परायणो नारायणः प्राह, ज्ञातमेव मया युष्माभिर्यदभिलषितम् तदर्थमिदं श्रूयताम्॥ ७॥

In the Tretā age a violent war[11] broke out between the gods and the Asuras, in which the former were vanquished. They consequently had recourse to Viṣṇu for assistance and propitiated him by their adoration. The eternal ruler of the universe, Nārāyaṇa, had compassion upon them and said, "What you desire is known unto me. Hear how your wishes shall be fulfilled.

परञ्जयो हि नाम शशादस्य च राजर्षेस्तनयः क्षत्रियवर्यः। तच्छरीरेऽहमंशेन स्वयमेवावतीर्य्य तानशेषानसुरान् निहनिष्यामि, तद्भवद्भिः। परञ्जयोऽसुरवधार्थाय इह कार्योद्योगः कार्य्य इति। एतच्छ्रुत्वा प्रणम्य भगवन्तं विष्णुममराः परञ्जयसकाशमाजग्मुः॥ ८॥

ऊचुश्चैनं भोः भोः क्षत्रियवर्य्य! अस्माभिरभ्यर्थितेन भवता अस्माकमराति वधोद्यतानां साहायकं कृतमिच्छामः॥ ९॥

तद्भवता अस्माकमभ्यागतानां प्रणयभङ्गो न कार्यः।

There is an illustrious prince named Parañjaya, the son of a royal sage; into his person I will infuse a portion of myself and having descended upon earth I will in his person subdue all your enemies. Do you therefore endeavour to secure the aid of Parañjaya for the destruction of your foes." Acknowledging with reverence the kindness of the deity, the immortals quitted his presence and repaired to Parañjaya, whom they thus addressed :

"Most renowned Kṣatriya, we have come to you to solicit your alliance against our enemies : it will not become you to disappoint our hopes."

इत्युक्तः परञ्जयः प्राह,– सकलत्रैलोक्यनाथो योऽयं युष्माकमिन्द्रः शतक्रतुः, अस्य यद्यहं स्कन्धमारूढो युष्मदरातिभिः सह योत्स्ये, तदाह भवतां सहायः। इत्याकर्ण्य समस्तदेवैरिन्द्रेण च बाढमित्येवमन्वीप्सितम्॥ १०॥

ततश्च शतक्रतोर्वृषभरूपधारिणः ककुत्स्थो हर्षसमन्वितो भगवतश्चराचरगुरोरच्युतस्य तेजसाप्यायितो देवासुरसङ्ग्रामे समस्तानेवासुरान् निजघान। यतश्च वृषभककुत्स्थेन राज्ञा निसूदितमसुरबलम्, ततश्चासौ ककुत्स्थसंज्ञामवाप॥ ११॥

The prince replied, "Let this your Indra, the monarch of the spheres, the god of a hundred sacrifices, consent to carry me upon his shoulders and I will wage battle with your adversaries as your ally." The gods and Indra readily answered, "So be it"; and the latter assuming the shape of a bull, the prince mounted upon his shoulder. Being then filled with delight and invigorated by the power of the eternal ruler of all movable and immovable things, he destroyed in the battle that ensued all the enemies of the gods; and because he annihilated the demon host while seated upon the shoulder (or the hump, Kakud) of the bull, he then obtained the appellation Kakutstha (seated on the hump[12]).

ककुत्स्थस्याप्यनेनाः पुत्रोऽभूत्। अनेनसः पृथुः, पृथोर्विश्वगश्वः, तस्य चार्द्रोऽभूत्, अर्द्रस्य युवनाश्वः तस्य श्रावस्तः, यः श्रावस्तीं पुरीं निवेशयामास। श्रावस्तस्य बृहदश्वः, बृहदश्वस्यापि कुवलयाश्वः, योऽसावुतङ्कस्य महर्षेरपकारिणं धुन्धुनामानमसुरं वैष्णवेन तेजसाप्यायितः पुत्रसहस्रैरेकविंशतिभिः परिवृतो जघान्, धुन्धुमारसंज्ञामवाप। तस्य च समस्ता एव पुत्रा धुन्धुमुखनिःश्वासाग्नि विप्लुष्टा विनेशुः॥ १२॥

दृढाश्व-चन्द्राश्व-कपिलाश्वास्त्रयः केवलमवशेषिताः। दृढाश्वाद् वार्य्यश्वः, तस्माद् निकुम्भः, निकुम्भात् संहताश्वः, ततश्च कृशाश्वः, तस्मात् प्रसेनजित्, ततो युवनाश्वोऽभवत्।

The son of Kakutstha was Anenas,[13] whose son was Pṛthu, whose son was Visvagaśva,[14] whose son was Ārdra,[15] whose son was Yuvanāśva, whose son was Śravasta, by whom the city of Śrāvastī[16] was founded. The son of Śravasta was Bṛhadaśva, whose son was Kuvalayāśva. This princc, inspired with the spirit of Viṣṇu, destroyed the Asura Dhundhu, who had harassed the pious sage Uttanka; and hc was then entitled Dhundhumāra.[17] In his conflict with the demon the king was attended by his sons, to thc number of twenty-one thousand; and all these, with the exception of only three, pcrished in the engagement, consumed by the fiery breath of Dhundhu. The three who survived were Dṛḍhāśva, Candrāśva and Kapilāśva; and the son and successor of the elder of these was Haryyaśva; his son was Nikumbha; his son was Sanhatāśva; his son was Kṛśāśva; his son was Prasenajit; and his son was another Yuvanāśva.[18]

तस्य चापुत्रस्यातिनिर्वेदाद् मुनीनामाश्रममण्डले निवसतः कृपालुभिस्तैर्मुनिभिरपत्योत्पादनाय इष्टिः कृता। तस्याञ्च मध्यरात्रे निवृत्तायां मन्त्रपूतजलपूर्णकलसं वेदिमध्ये निवेश्य ते मुनयः सुषुपुः॥ १३॥

तेषु त सुप्तेषु अतीव तृट्परीतः स भूपालस्तमाश्रमं विवेश, सुप्तांश्च तानृषीन् नैवोत्थापयामास॥ १४॥

तच्च कलसजलमपरिमेयमाहात्म्यं मन्त्रपूतं पपौ प्रबुद्धाश्च ऋषयः पप्रच्छुः, केनैतन्मन्त्रपूतं वारि पीतम्? अत्र हि पीते राज्ञोस्य युवनाश्वस्य पत्नी महाबलपराक्रमं पुत्र जनयिष्यति। इत्याकर्ण्य स राजा अजानता मया पीतमित्याह॥ १५॥

गर्भश्च युवनाश्वोदरेऽभवत् क्रमेण च ववृधे। प्राप्तसमयश्च दक्षिणं कुक्षिमवनीपतेर्निर्भिद्य निश्चक्राम न चासौ राजा ममार॥ १६॥

जातो नामैष कं धास्यतीति ते मुनयः प्रोचुः। अथागम्य देवराडब्रवीत्- मामयं धास्यतीति। ततो मान्धाता नामतोऽभवत्, वक्त्रे, चास्य प्रदेशिनी देवराजेन न्यस्ता, तां पपौ। ताञ्चामृतस्राविणीमासाद्य पीत्वा चाह्नैव व्यवर्द्धत। स तु मान्धाता चक्रवर्ती सप्तद्वीपां महीं बुभुजे। भवति चात्र श्लोकः-

यावत् सूर्य्य उदेति स्म यावच्च प्रतितिष्ठति। सर्वं तद् यौवनाश्वस्य मान्धातुः क्षेत्रमुच्यते॥ १७॥

Yuvanāśva had no son, at which he was deeply grieved. While residing in the vicinage of the holy Munis, he inspired them with pity for his childless condition and they instituted a religious rite to procure him progeny. One night during its performance the sages having placed a vessel of consecrated water upon the altar had retired to repose. It was past midnight, when the king awoke, exceedingly thirsty; and unwilling to disturb any of the holy inmates of the dwelling, he looked about for something to drink. In his search he come to the water in the jar, which had been sanctified and endowed with prolific efficacy by sacred texts and he drank it. When the

Munis rose and found that the water had been drunk, they inquired who had taken it and said, "The queen that has drunk this water shall give birth to a mighty and valiant son." "It was I," exclaimed the Rājā, "who unwittingly drank the water!" and accordingly in the belly of Yuvanāśva was conceived a child and it grew and in due time it ripped open the right side of the Rājā and was born and the Rājā did not die. Upon the birth of the child, "who will be its nurse?" said the Munis; when Indra, the king of the gods, appeared and said, "He shall have me for his nurse" (mām dhāsyati); and hcnce the boy was named Māndhātri. Indra put his forefinger into the mouth of the infant, who sucked it and drew from it heavenly nectar; and he grew up and became a mighty monarch and reduced the seven continental zones under his dominion. And here a verse is recited; "From the rising to the going down of the sun, all that is irradiated by his light, is the land of Māndhātri, the son of Yuvanāśva."[19]

मान्धाता च शशबिन्दुदुहितरं बिन्दुमतीमुपयेमे, पुरुकुत्समम्बरीषं मुचुकुन्दञ्च तस्यामपत्यत्रयमुत्पादयामास। पञ्चाशच्च दुहितरस्तस्य नृपतेर्बभूवुः॥ १८॥

Māndhātā married Bindumatī, the daughter of Śaśabindu and had by hcr three sons, Purukutsa, Ambarīṣa and Mucukunda; he had also fifty daughters.[20]

बह्वृचश्च सौभरिर्नाम ऋषिरन्तर्जले द्वादशाब्दं कालमुवास॥ १९॥

तत्र चान्तर्जले सम्मदनामातिबहुप्रजोऽतिप्रमाणो मीनाधिपतिरासीत्। तस्य पुत्र-पौत्र-दौहित्राः पार्श्वतः पृष्ठतोऽग्रतो वक्षः-पुच्छ-शिरसाञ्चोपरि भ्रमन्तस्तेनैव सहाहर्निशमतिनिर्वृता रेमिरे। स चापि तत्स्पर्शोपचीयमानहर्षप्रकर्षो बहुप्रकारं तस्यर्षेः पश्यतस्तैरात्मज-पौत्र-दौहित्रादिभिः सहानुदिवसं बहुप्रकारं रेमे। अथान्तर्जलावस्थितः स सौभरिरे काग्रतासमाधानमपहायानुदिनं तत् तस्य मत्स्यस्यात्मजपौत्रदौहित्रादिभिः सहातिरमणीयं ललितमवेक्ष्याचिन्तयत्॥ २०॥

अहो धन्योऽयमीदृशमपि अनभिमतं योन्यन्तरमवाप्य एभिरात्मजपौत्रादिभिः सह रममाणोऽतीवास्माकं स्पृहामुत्पादयति। वयमप्येवं पुत्रादिभिः सह रमयिष्यामः।

The devout sage Saubhari, learned in the Vedas, had spent twelve years immersed in a piece of water; the sovereign of the fish in which, named Sammada, of large bulk, had a very numerous progeny. His children and his grandchildren were wont to frolic around him in all directions and he lived amongst them happily, playing with them night and day. Saubhari the sage, being disturbed in devotions by their sports, contemplated the patriarchal felicity of the monarch of the lake and reflected, "How enviable is this creature, who, although born in a degraded state of being, is ever thus sporting cheerfully amongst his offspring and their young. Of a truth he awakens in my mind the wish to taste such pleasure and I also will make merry amidst my children."

इत्येवमभिसमीक्ष्य स तस्मादन्तर्जलान्निष्क्रम्यः निर्वेष्टुकामः कन्यार्थं मान्धातारं राजानमगच्छत्॥ २१॥

Having thus resolved, the Muni came up hastily from the water and desirous of entering upon the condition of a householder, went to Māndhātā to demand one of his daughtcrs as his wife.

अथागमनश्रवणसमनन्तरं चोत्थाय तेन राज्ञा सम्यग् अर्घ्यादिना पूजितः कृतासनपरिग्रहः सौभरिरुवाच।

निर्वेष्टुकामोऽस्मि नरेन्द्र कन्यां
प्रयच्छ मे मा प्रणयं विभाङ्क्षीः।
न ह्यर्थिनः कार्य्यवशाभ्युपेताः
ककुत्स्थगोत्रे विमुखाः प्रयान्ति॥ २२॥
अन्येऽपि सन्त्येव नृपाः पृथिव्यां
क्ष्मापाल येषां तनयाः प्रभूताः।
किन्त्वर्थिनामर्थितदानदीक्षा-
कृतव्रतं श्लाघ्यमिदं कुलं ते॥ २३॥
शतार्द्धसङ्ख्यास्तव सन्ति कन्या-
स्तासां ममैकां नृपते! प्रयच्छ।
यत् प्रार्थनाभङ्गभयाद् बिभेमि
तस्मादहं राजवरातिदुःखात्॥ २४॥

As soon as he was informed of the arrival of the sage, the king rose up from his throne,

offered him the customary libation and treated him with the most profound respect. Having taken a seat, Saubhari said to the Rājā, "I have determined to marry : do you, king, give me one of your daughters as a wife : disappoint not my affection. It is not the practice of the princes of the race of Kakutstha to turn away from compliance with the wishes of those who come to them for succour. There are, O monarch, other kings of the earth to whom daughters have been born, but your family is above all renowned for observance of liberality in your donations to those who ask your bounty. You have, O prince, fifty daughters; give one of them to me, so that I may be relieved from the anxiety I suffer through fear that my suit may be denied."

पराशर उवाच

इति ऋषिवचनमाकर्ण्य स राजा जराजर्जरितदेहं तमृषिमालोक्य प्रत्याख्यानकातरस्तस्माच्च भगवतः शापतो बिभ्यत् किञ्चिदधोमुखश्चिरं दध्यौ।

When Māndhātā heard this request and looked upon the person of the sage, emaciated by austerity and old age, he felt disposed to refuse his consent; but dreading to incur the anger and imprecation of the holy man, he was much perplexed and declining his head, was lost awhile in thought.

ऋषिरुवाच

नरेन्द्र! कस्मात् समुपैषि चिन्ता-
मशक्यमुक्तं न मयात्र किञ्चित्।
याऽवश्यदेया तनया तयैव
कृतार्थता नो यदि किं न लब्धम्॥ २५॥

The Ṛṣi, observing his hesitation, said, "On what, O Rājā, do you meditate? I have asked for nothing which may not be readily accorded : and what is there that shall be unattainable to you, if my desires be gratified by the damsel whom you must needs give to me?"

पराशर उवाच

अथ तस्य शापभीतः सप्रश्रयमुवाचासौ राजा।

राजोवाच

भगवन्! अस्मत्कुलस्थितिरियम्, य एव कन्याया अभिरुचितोऽभिजनवान् वरः, तस्मै कन्या प्रदीयते। भगवद्याञ्चा चास्मन्मनोरथानामप्यगोचरवर्त्तिनी कथमप्येषा सञ्जाता। तदेवमवस्थिते न विद्मः किं कुर्म इति, तन्मया चिन्त्यत इत्यभिहिते तेन भूभुजा मुनिरचिन्तयत्। अहो अयमन्योऽस्मत्प्रत्याख्यानोपायः। वृद्धोऽयमनभिमतः स्त्रीणां किमुत कन्यानामिति अमुना सञ्चिन्त्यैवमभिहितम्॥ २६॥

एवमस्तु तथा करिष्यामीति सञ्चिन्त्य मान्धातार-मुवाच॥ २७॥

यद्येवं तदादिश्यतामस्माकं प्रवेशाय कन्यान्तःपुर-वर्षवरः॥ २८॥

To this, the king, apprehensive of his displeasure, answered and said, "Grave sir, it is the established usage of our house to wed our daughters to such persons only as they shall themselves select from suitors of fitting rank; and since this your request is not yet made known to my maidens, it is impossible to say whether it may be equally agreeable to them as it is to me. This is the occasion of my perplexity and I am at a loss what to do." This answer of the king was fully understood by the Ṛṣi, who said to himself, "This is merely a device of the Rājā to evade compliance with my suit : he has reflected that I am an old man, having no attractions for women and not likely to be accepted by any of his daughters : even be it so; I will be a match for him:" and he then spoke aloud and said, "Since such is the custom, mighty prince, give orders that I be admitted into the interior of the place.

यदि कन्यैव काचिन्मामभिलषति, तदाहं दारपरिग्रहं करिष्यामीति। अन्यथा चैतदलमस्माकम् एतेनातीत-कालारम्भेणेत्युक्त्वा विरराम।

Should any of the maidens your daughters be willing to take me for a bridegroom, I will have her for my bride; if no one be willing, then let the blame attach alone to the years that I have numbered." Having thus spoken, he was silent.

ततश्च मान्धात्रा मुनिशापशङ्कितेन कन्यान्तःपुरवर्षवरः समाज्ञप्तः। कन्यान्तःपुरं प्रविशन्नेव भगवानखिलसिद्ध-गन्धर्व-मनुष्येभ्योऽतिशयेन कमनीयं रूपमकरोत्। प्रवेश्य च तमृषिमन्तःपुरवर्षवरस्ताः कन्यकाः प्राह, भवतीनां जनयिता महाराजः समाज्ञापयति, अयमस्मान् ब्रह्मर्षिः कन्यार्थी समभ्यागतः, मया चास्य प्रतिज्ञातं, यद्यस्मत् कन्यका काचिद् भगवन्तं वरयति, तत्कन्यायाश्छन्दे नाहं परिपन्थानं करिष्यामि; इत्याकर्ण्य सर्व्वा एव ताः कन्यकाः सानुरागाः समन्मथाः क रेणव इवेभयूथपतिं तमृषिमहमहमिकया वरयाम्बभूवुरूचुश्च॥ २९॥

Māndhātā, unwilling to provoke the indignation of the Muni, was accordingly obliged to command the eunuch to lead the sage into the inner chambers; who, as he entered the apartments, put on a form and features of beauty far exceeding the personal charms of mortals or even of heavenly spirits. His conductor, addressing the princesses, said to them, "Your father, young ladies, sends you this pious sage, who has demanded of him a bride; and the Rājā has promised him, that he will not refuse him any one of you who shall choose him for her husband." When the damsels heard this and looked upon the person of the Ṛṣi, they were equally inspired with passion and desire and like a troop of female elephants disputing the favours of the master of the herd, they all contended for the choice.

अलं भगिन्योऽहमिमं वृणोमि
वृतो मया नैष तवानुरूपः।
ममैव भर्त्ता विधिनैष सृष्टः
सृष्टाहमस्योपशमं प्रयाहि॥ ३०॥
वृतो मयायं प्रथमं मयायं
गृहं विशन्नेव विहन्यसे किम्।
मया मयेति क्षितिपात्मजानां
तदर्थमत्यर्थकलिर्बभूव॥ ३१॥
यदा तु सर्वाभिरतीव हार्द्दाद्
धृतः स कन्याभिरनिन्द्यकीर्त्तिः।
तदा स कन्याधिकृतो नृपाय
यथावदाचष्ट विनम्रमूर्त्तिः॥ ३२॥

"Away, away, sister!" said each to the other; "this is my election, he is my choice; he is not a meet bridegroom for you; he has been created by Brahmā on purpose for me, as I have been created in order to become his wife : he has been chosen by me before you; you have no right to prevent his becoming my husband." In this way arose a violent quarrel amongst the daughters of the king, each insisting upon the exclusive election of the Ṛṣi; and as the blameless sage was thus contended for by the rival princess, the superintendent of the inner apartments, with a downcast look, reported to the king what had occurred.

तदवगमात् किमेतत् कथय, किं करोमीति किं मयाभिहितमित्याकुलमतिरनिच्छन्नपि कथमपि राजानुमेने। कृतानुरूपविवाहश्च महर्षिः सकला एव ताः कन्यकाः स्वमाश्रममनयत्। तत्र चाशेषशिल्पिशिल्पप्रणेतारं विधातारमिवान्यं विश्वकर्म्माणमाहूय सकलकन्याना-मेकैकस्याः प्रोत्फुल्लपङ्कजकूजत्कलहंसकारण्वादि-विहमङ्गाभिरामजलाशयाः सोपवनाः सविकाशाः साधुशय्यासन परिच्छदाः प्रासादाः क्रियन्तामि-त्यादिदेश॥ ३३॥

तच्च तथैवानुष्ठितमशेषशिल्पविशेषाचार्य्यस्त्वष्टा दर्शितवान्॥ ३४॥

ततश्च परमर्षिणा सौभरिणाज्ञप्तस्तेषु गृहेष्वनपायानन्दनामा महानिधिरासाञ्चक्रे॥ ३५॥

ततोऽनवरतभक्ष्यभोज्यलेह्याद्युपभोगैरागतानुगतभृत्यादीनहर्निशमशेषगृहेषु ताः क्षितीशदुहितरो भोजयामासुः॥ ३६॥

Perplexed more that ever by this information, the Rājā exclaimed, "What is all this! and what am I to do now! What is it that I have said!" and at last, although with extreme reluctance, he was obliged to agree that the Ṛṣi should marry all his daughters. Having then wedded, agreeably to law, all the princesses, the sage took them home to his habitation, where he employed the chief of architects, Viśvakarman, equal in taste and skill to Brahmā himself, to construct separate palaces for each of his wives; he ordered him to

provide each building with elegant couches and seats and furniture and to attach to them gardens and groves, with reservoirs of water, where the wild-duck and the swan should sport amidst beds of lotus flowers. The divine artist obeyed his injunctions and constructed splendid apartments for the wives of the Ṛṣi; in which by command of Saubhari, the inexhaustible and divine treasure called Nanda[21] took up his permanent abode and the princesses entertained all their guests and dependants with abundant viands of every description and the choicest quality.

एकदा तु दुहितृस्नेहाकृष्टहृदयः स महीपतिरतिदुःखितास्ताः सुखिता वा इति विचिन्त्य तस्य महर्षेराश्रममुपेत्य स्फुरदंशुमालां स्फटिकमयीं प्रासादमालामतिरम्योपवनजलाशयां ददर्श॥ ३७॥

प्रविश्य चैकं प्रासादमात्मजां परिष्वज्य कृतासनपरिग्रहः प्रवृत्तस्नेहनयनाम्बुगर्भनयनोऽब्रवीत्॥ ३८॥

अप्यत्र वत्से भवत्याः सुखमुत किञ्चिदसुखम् अपि ते महर्षिः स्नेहवान्, उत संस्मर्यतेऽस्मद्गृहवासस्य? इत्युक्ता तत्तनया पितरमाह– तात! अतिशयरमणीयः प्रासादोऽत्र-अतिमनोज्ञमुपवनम् अतिकलवाक्यविहगाभिरुताः प्रोत्फुल्लपद्माकरजलाशयाः, मनोऽनुकूलभक्ष्यभोज्यानुलेपनवस्त्रभूषणादिभोगोपभोगः, मृदूनि शयनानिः सर्व्वसम्पत्समवेतमेतद् गार्हस्थ्यम्, तथापि केन वा जन्मभूमिर्न स्मर्य्यते? त्वत्प्रासादादिदमशेषमतिशोभनम्॥ ३९॥

After some period had elapsed, the heart of king Māndhātri yearned for his daughters and he left solicitous to know whether they were happily circumstanced. Setting off therefore on a visit to the hermitage of Saubhari, he beheld upon his arrival a row of beautiful crystal palaces, shining as brilliantly as the rays of the sun and situated amidst lovely gardens and reservoirs of pellucid water. Entering into one of these magnificent palaces, he found and embraced a daughter and said to her, as the tears of affection and delight trembled in his eyes, "Dear child, tell me how it is with you. Are you happy here? Or not? Does the great sage treat you with tenderness? or do you revert with regret to your early home?" The princess replied, "You behold, my father, how delightful a mansion I inhabit, surrounded by lovely gardens and lakes, where the lotus blooms and the wild swans murmur. Here I have delicious viands, fragrant unguents, costly ornaments, splendid raiment, soft beds and every enjoyment that affluence can procure. Why then should I call to memory the place of birth? To your favour am I indebted for all that I possess.

किन्तु एतन्ममैकं दुःखकारणम्, यदस्मद्भर्त्तास्मद्गेहान्न निःसरति। ममैव केवलमतिप्रीत्या समीपवर्त्ती, नान्यासां मद्भगिनीनाम्, एवञ्च मम सहोदरा दुःखिता इत्येवमतिदुःखकारणम्, इत्युक्तस्तया द्वितीयं प्रासादमुपेत्य स्वतनयां परिष्वज्योपविष्टस्तथैव पृष्टवान्। तयापि तथैव सर्व्वमेतत् प्रासादाद्युपभोगसुखमाख्यातम्। ममैव केवलं पार्श्ववर्ती नान्यासामस्मद्भगिनीनामित्येवमादि श्रुत्वा समस्तप्रासादेषु राजा प्रविवेश। तनयां तनया तथैवापृच्छत्, ताभिश्च तथैवाभिहितः परितोषविस्मयनिर्भरविवशहृदयो भगवन्तं सौभरिमेकान्तावस्थितमुपेत्य कृतपूजोऽब्रवीत्॥ ४०॥

I have only one cause of anxiety, which is this; my husband is never absent from my dwelling : solely attached to me, he is always at my side; he never goes near my sisters; and I am concerned to think that they must feel mortified by his neglect; the only circumstance that gives me uneasiness."

Proceeding to visit another of his daughters, the king, after embracing her and sitting down, made the same inquiry and received the same account of the complaint, that the Ṛṣi was wholly devoted to her and paid no attention to her sisters. In every place Māndhātri heard the same story from each of his daughters in reply to his questions; and with a heart overflowing with wonder and delight he repaired to the wise Saubhari, whom he found alone and after paying homage to him, thus addressed him :

दृष्टस्ते भगवन् सूमहानेष सिद्धिप्रभावो नैवंविधमन्यस्य कस्यचिदस्माभिर्विभूतिविलसितमुपलक्षितम्।

कियदेतद्भगवंस्तपसः फलमित्यभिपूज्य तमृषिं तत्रैव तेन ऋषिवर्य्येण सह किञ्चित् कालमभिमतोपभोगं बुभुजे, स्वपुरञ्च जगाम॥४१॥

"Holy sage, I have witnessed this your marvellous power; you like miraculous faculties I have never known any other to possess. How great is the reward of your devout austerities! Having thus saluted the sage and been received by him with respect, the Rājā resided with him for some time, partaking of the pleasures of the place and then returned to his capital.

कालेन गच्छता तस्य राजतनयासु तासु पुत्रशतं सार्द्धमभवत्। तदनुदिनारूढस्नेहः स तत्रातीव ममताकृष्टहृदयोऽभवत्॥४२॥

अप्येतेऽस्मत्पुत्राः कलभाषिणः पद्भ्यां गच्छेयुः। अत्येते यौवनिनो भवेयुः, अपि कृतदारानेतान् पश्येयम्, अप्येतेषां पुत्रा भवेयुः, अथ तत्पुत्रान् पुत्रसमन्वितान् पश्ययम्? एवमादिमनोरथमनुदिनकालसम्पत्तिवृतिमवेत्यैतत् सञ्चिन्तयामास॥४३॥

अहो मे मोहस्यातिविस्तारः।

In the course of time the daughters of Māndhātri bore to Saubhari a hundred and fifty sons and day by day his affection for his children became more intense and his heart was wholly occupied with the sentiment of self.[22] "These my sons," he loved to think, "will charm me with their infant prattle; then they will learn to walk; they will then grow up to youth and to manhood : I shall see them married and they will have children; and I may behold the children of those children." By these and similar reflections, however, he perceived that his anticipation's every day outstripped the course of time and at last he exclaimed, "What exceeding folly is mine!

मनोरथानां न समाप्तिरस्ति
वर्षायुतेनापि तथाब्दलक्षैः।
पूर्णेषु पूर्णेषु पुनर्नवानाम्
उत्पत्तयः सन्ति मनोरथानाम्॥४४॥

There is no end to my desires. Though all I hope should come to pass for ten thousand or a hundred thousand years, still new wishes would spring up.

पद्भ्यां गता यौवनिनश्च जाता
दारैश्च संयोगमिताः प्रसूताः।
दृष्टाः सुतास्तत्तनयप्रसूतिं
द्रष्टुं पुनर्वाञ्छति मेऽन्तरात्मा॥४५॥

When I have seen my infants walk; when I have beheld their youth, their manhood, their marriage, their progeny; still my expectations are unsatisfied and my soul yearns to behold the descendants of their descendants.

द्रक्ष्यामि तेषामपि चेत् प्रसूतिं
मनोरथो मे भविता ततोऽन्यः।
पूर्णेऽपि तत्राप्यपरस्य जन्म
निवार्य्यते केन मनोरथस्य॥४६॥

Shall I even see them some other wish will be engendered; and when that is accomplished, how is the birth of fresh desire to be prevented?

आ मृत्युतो नैव मनोरथाना-
मन्तोऽस्ति विज्ञातमिदं मया च।
मनोरथासक्तिपरस्य चित्तं
न जायते वै परमात्मसङ्गि॥४७॥

I have at last discovered that there is no end to hope, until it terminates in death; and that the mind which is perpetually engrossed by expectation, can never be attached to the supreme spirit.

स मे समाधिर्जलवासमित्र-
मत्स्यस्य सङ्गात् सहसैव नष्टः।
परिग्रहः सङ्गकृतो ममायं
परिग्रहोत्थाश्च महाविधित्साः॥४८॥

My mental devotions, while immersed in water, were interrupted by attachments to my friend the fish. The result of that connection was my marriage; and insatiable desires are the consequences of my married life.

दु:खं यदेवैकशरीरजन्म-
शतार्द्धसङ्ख्यं तदिदं प्रसूतम्।
परिग्रहेण क्षितिपात्मजानां
सुतैरनेकैर्बहुलीकृतं तत्॥४९॥

The pain attendant upon the birth of my single body, is now augmented by the cares attached to fifty others and is further multiplied by the numerous children whom the princesses have borne to me.

सुतात्मजैस्तत्तनयैश्च भूयो
भूयश्च तेषां स्वपरिग्रहेण।
विस्तारमेष्यत्यतिदु:खहेतु:
परिग्रहो वै ममतानिधानम्॥५०॥

The sources of affliction will be repeatedly renewed by their children and by their espousals and by their progeny and will be infinitely increased : a married life is a mine of individual anxiety.

चीर्णं तपो यत्तु जलाश्रयेण
तस्यद्धिरेषा तपसोऽन्तराय:।
मत्स्यस्य सङ्गादभवच्च यो मे
सुतादिरागो मुषितोऽस्मि तेन॥५१॥

My devotions, first disturbed by the fish of the pool, have since been obstructed by temporal indulgence and I have been beguiled by that desire for progeny which was communicated to me by association with Sammada. Separation from the world is the only path of the sage to final liberation : from commerce with mankind innumerable errors proceed.

नि:सङ्गता मुक्तिपदं यतीनां
सङ्गादशेषा: प्रभवन्ति दोषा:।
आरूढयोगोऽपि निपात्यतेऽध:
सङ्गेन योगी किमुताल्पसिद्धि:॥५२॥

The ascetic who has accomplished a course of self-denials falls from perfection by contracting worldly attachments : how much more likely should one so fall whose observances are incomplete?

अहं चरिष्यामि तथात्मनोऽर्थे
परिग्रहग्राहगृहीतबुद्धि:।
यथा हि भूय: परिहीणदोषो
जनस्य दु:खैर्भविता न दु:खी॥५३॥

सर्वस्य धातारमचिन्त्यरूपम-
णोरणीयांसमतिप्रमाणम्।
सितासितक्षेश्वमीश्वराणा-
माराधयिष्ये तपसैव विष्णुम्॥५४॥

My intellect has been a pray to the desire of married happiness; but I will now so exert myself for the salvation of my soul, that, exempt from human imperfections, I may be exonerated from human sufferings. To that end I will propitiate, by arduous penance, Viṣṇu, the creator of the universe, whose form is inscrutable, who is smaller than the smallest, large than the largest, the source of darkness and of light, the sovereign god of gods.

तस्मिन्नशेषौजसि सर्वरूपि-
ण्यव्यक्तविस्पष्टतनावनन्ते।
ममाचलं चित्तमपेतदोषं
सदास्तु विष्णावभवाय भूय:॥५५॥

On his everlasting body, which both discrete and indiscreet substance, illimitably mighty and identical with the universe may my mind, wholly free from sin, be ever steadily intent, so that I may be born no more.

समस्तभूतादमलादनन्तात्
सर्वेश्वरादन्यदनादिमध्यात्।
यस्मान्न किञ्चित् तमहं गुरुणां
परं गुरुं संश्रयमेमि विष्णुम्॥५६॥

॥इति विष्णुपुराणे चतुर्थांशे द्वितीय: अध्याय:॥

To him I fly for refuge; to that Viṣṇu, who is the teacher of teachers, who is one will all beings, the pure eternal lord of all, without beginning, middle or end and besides whom is nothing."

NOTES

1. According to the Vāyu, the brothers of Raivata founded a celebrated race called Śāryāta,

from Śaryāti. The Brahma Purāṇa says they took refuge in secret places (gahana); for which the Hari Vaṁśa substitutes (parvata gaṇa) mountains. The Vāyu has neither and says merely that they were renowned in all regions : विख्याता दिक्षु सर्व्वासु।

2. So the Vāyu, Liṅga, Agni, Brahmā and Hari Vaṁśa. The Matsya names three sons of Dhṛṣṭa, Dhṛṣṭaketu, Citranātha and Raṇadhṛṣṭa. The Bhāgavata adds, that the sons of Dhṛṣṭa obtained Brahmanhood upon earth, though born Kṣatriyas : धृष्टाद्धार्ष्टमभूत् क्षत्रं ब्रह्मभूयं गतं क्षितौ।

3. But who is Nabhāga ? for, as above observed, e. I. n. 2, the son of the Manu is Nabhāga-nediṣṭa and there is in that case no such person as Nabhāga : on the other hand, if Nabhāga and Nediṣṭa be distinct names, we have ten sons of Vaivasvata, as in the Bhāgavata. The descendants of Nediṣṭa, through his son Nabhāga, have been already specified; and after all, therefore, we must consider the text as intending a distinct person by the name Nabhāga; and such a name does occur in the lists of the Agni, Kūrma, Matsya and Bhāgavata, unquestionably distinct from that with which it is also sometimes compounded. The Bhāgavata repeats the legend of the Aitareya Brāhmaṇa with some additions and says that Nabhāga having protracted his period of study beyond the usual age, his brothers appropriated his share of the patrimony. On his applying for his portion, they consigned their father to him, by whose advice he assisted the descendants of Aṅgiras in a sacrifice and they presented him with all the wealth that was left at its termination. Rudra claimed it as his; and Nabhāga acquiescing, the god confirmed the gift, by which he became possessed of an equivalent for the loss of territory. Most of the authorities recognise but one name here, variously read either Nabhāga or Nābhāga, the father of Ambarīṣa. The Vāyu, as well as the Bhāgavata, concurs with the text.

4. The Bhāgavata considers Ambarīṣa as a king, who reigned apparently on the banks of the Yamunā. He is more celebrated as a devout worshipper of Viṣṇu, whose discus protected him from the wrath of Durvāsas and humbled that choleric saint, who was a portion of Śiva : a legend which possibly records a struggle between two sects, in which the votaries of Viṣṇu, headed by Ambarīṣa, triumphed.

5. The Agni, Brahma and Matsya stop with Ambarīṣa. The Vāyu and Bhāgavata proceed as in the text, only the latter adds to Virūpa, Ketumat and Śambhu.

6. The same verse is cited in the Vāyu and affords an instance of a mixture of character, of which several similar cases occur subsequently. Kṣatriyas by birth, become Brāhmaṇas by profession; and such persons are usually considered as Āṅgirasas, followers of descendants of Aṅgiras, who may have founded a school of warrior-priests. This is the obvious purpose of the legend of Nabhāga's assisting the sons of Aṅgiras to complete their sacrifice, referred to in a former note, although the same authority has devised a different explanation. Rathīnara (or Rathītara, as read in some copies, as well as by the Bhāgavata and Vāyu) being childless, Aṅgiras begot on his wife sons radiant with divine glory, who as the sons of the monarch by his wife were Kṣatriyas, but were Brāhmaṇas through their actual father. This however is an after thought, not warranted by the memorial verse cited in our text.

7. So the Bhāgavata : क्षुवतस्तु मनोर्जज्ञे इक्ष्वाकुर्घ्राणतः सुतः।

8. The Matsya says that Indra (Devarāt) was born as Vikukṣi and that Ikṣvāku had one hundred and fourteen others sons, who were kings of the countries south of Meru; and as many who reigned north of that mountain. The Vāyu and most of the other authorities agree in the number of one hundred, of whom fifty, with Śakuni at their head, are placed in the north; and forty-eight in the south, according to the Vāyu, of whom Vimati was the chief. The same authority specifies also Nimi and Daṇḍa as sons of Ikṣvāku, as does the Bhāgavata, with the addition of their reigning in the central regions. The distribution of the rest in that work is twenty-five in the west, as many in the east and the rest elsewhere; that is, the commentator adds, north and south. It seems very probably that by these sons of Ikṣvāku we are to understand colonies or settlers in various parts of India.

9. See Bk. III. Ch. XIV.

10. The Vāyu states that he was king of Ayodhyā, after the death of Ikṣvāku. The story occurs in all the authorities, more or less in detail.

11. The Vāyu says it was in the war of the starting and the stork; आडीवके युद्धे। a conflict

between Vasiṣṭha and Viśvāmitra, metamorphosed into birds, according to the Bhāgavata; but that work assigns it to a different period or the reign of Hariścandra. If the tradition have any import, it may refer to the ensigns of the contending parties; for banners, with armorial devices, were, as we learn from the Mahābhārata, invariably borne by princes and leaders.

12. The Bhāgavata adds, that he captured the city of the Asuras, situated in the west; when his name Parañjaya, 'victor of the city:' he is also termed Paranjaya, 'vanquisher of foes;' he is also called Indravāha, 'borne by Indra'.

13. Suyodhana : Matsya, Agni, Kūrma.

14. Viśvaka : Liṅga, Viśvagandhi; Bhāgavata Viṣṭarāśva; Brahma Purāṇa and Hari Vaṁśa.

15. Āndhra; Vāyu, Āyu; Agni, Candra; Bhāgavata.

16. Śāvasta and Śāvasti : Bhāgavata, Śravastī; Matsya, Liṅga and Kūrma, which also say that Śravastī was in the country of Gaura, which is Eastern Bengal; but it is more usually placed in Kośala by which a part of Avadha is commonly understood. In my Dictionary I have inserted Śrāvantī, upon the authority of the Trikāṇḍa Śeṣa, but it is no doubt an error for Śrāvasti; it is there also called Dharmapattana, being a city of some sanctity in the estimation of the Buddhists. It is termed by Fa-Hian, She-wei; by Hwan Tsang, She-lo-va-si-ti; and placed by both nearly in the site of Faizabad in Avadha. Account of the Foe-kue-ki.

17. This legend is told in much more detail in the Vāyu and Brahma Purāṇas. Dhundhu hid himself beneath a sea of sand, which Kuvalyāśva and his sons dug up, undeterred by the flames which checked their progress and finally destroyed most of them. The legend originates probably in the occurrence of some physical phenomenon, as an earthquake or volcano.

18. The series of names agrees very well to Sanhatāśva, called Varhnāśva in the Bhāgavata. We have there some variations and some details not noticed in our text. The Vāyu, Brahma, Agni, Liṅga, Matsya and Kūrma, ascribe two sons to Sanhatāśva, whom the two first name Kriśāśva and Akriśāśva and the rest Kriśāśva and Raṇāśva. Senajit or Prasenjit is generally, though not always, termed the son of the younger brother; but the commentator on the Hari Vaṁśa calls him the son of Sanhatāśva, while the Matsya, Agni, Liṅga and Kūrma omit him and make Māndhātri the son of Ranāsva. The mother of Prasenjit and the wife of Akrśāśva or Sanhatāśva, according to the different interpretations, was the daughter of Himavat, known as Dṛṣadvatī, the river so termed (Bk. II. Ch. III. n. 7). The wife of Yuvanāśva, according to the Vāpu or of Prasenajit, according to the Brahma, was Gaurī, the daughter of Rantīnara, who incurring the imprecation of her husband, became the Bāhudā river (Bk. II. Ch. III. n. 6). The Brahma and Hari Vaṁśa call Yuvanāśva her son; but in another place the Hari Vaṁśa contradicts itself, calling Gaurī the daughter of Matīmara, of the race of Puru, the mother of Māndhātri; here following apparently the Matsya, in which it is so stated. The Brahma Purāṇa is not guilty of the inconsistency. The Vāyu of course gives the title to Māndhātri, with the addition that he was called Gaurika, after his mother : तस्यास्तु गौरिकः पुत्रश्चक्रवर्त्ती बभूव ह। मान्धाता यौवनाश्वो वै त्रैलोक्यविजयी नृपः॥ Māndhātri's birth from Gaurī is the more remarkable, as it is incompatible with the usual legend given in our text and in the Bhāgavata, which seems therefore to have been of subsequent origin, suggested by the etymology of the name. In the Bhāgavata, Māndhātri is also named Trasadasyu or the terrifier or thieves.

19. The Vāyu cites this same verse and another, with the remark, that they were uttered by those acquainted with the Purāṇas and with genealogies : अत्राप्युदाहरन्तीमौ श्लोकौ पौराणिका द्विजाः। यावत्सूर्य्यस्य उदयो यावदरस्तमनं भवेत्। सर्व्व-तद्यौवनाश्वस्य मान्धातुः क्षेत्रमुच्यते॥ अत्राप्युदाहरन्तीमं श्लोकं वंशविदो जनाः॥ यौवनाश्वं महात्मानं राजानममितौजसं। मान्धातारं तनुं विष्णोः पुराणज्ञाः प्रचक्षते॥

20. The Brahma and Agni omit Ambarīṣa, for whom the Matsya substitutes Dharmasena. The following legend of Saubhari occurs elsewhere only in the Bhāgavata and there less in detail.

21. The great Nidhi : a Nidhi is a treasure, of which there are several belonging to Kubera; each has its guardian spirit or is personified.

22. Of Mamatā, 'mineness' (ममता); the notion that wives, children, wealth, belong to an individual and are essential to his happiness.

***

CHAPTER 3

तृतीयोऽध्यायः

(सर्पविनाशमन्त्रवर्णनम्, अनरण्यवंशस्य सगरोत्पत्तेश्च कथनम्)

पराशर उवाच

इत्यात्मानमात्मनैवाभिधायासौ सौभरिरपहाय पुत्रगृहासनपरिवर्हादिकमशेषमर्थजातं सकलभार्य्यासमवेतो वनं प्रविवेश। तत्राप्यनुदिनं वैखानसनिष्पाद्यमशेषं क्रियाकलापं निष्पाद्य क्षयितसकलपापः परिपक्वमनोवृत्तिरात्मन्यग्नीनारोप्य भिक्षुरभवत्॥ १॥

भगवति आसज्याखिलं कर्म्मकलापमजमविकारममरणादिधर्म्ममवाव परं परवतामच्युतपदम्॥ २॥

इत्येतन्मान्धातुर्दुहितृसम्बन्धाद्व्याख्यातम्॥ ३॥

यश्चैतत् सौभरिचरितमनुस्मरति पठति शृणोत्यवधारयति, तस्याष्टौ जन्मान्यसन्मतिरसद्धर्म्मो वा मनसोऽसन्मार्गाचरणमशेषहेयेषु वा ममत्वं न भवतीति। अतो मान्धातुः पुत्रसन्ततिरभिधीयते॥ ४॥

Having thus communed with himself, Saubhari abandoned his children, his home and all his splendour and accompanied by his wives, entered the forest, where he daily practised the observances followed by the ascetics termed Vaikhānasas (or anchorites having families), until he had cleansed himself from all sin. When his intellect had attained maturity, he concentrated in his spirit the sacramental fires[1] and became a religious mendicant. Then having consigned all his acts to the supreme, he obtained the condition of Acyuta, which knows no change and is not subject to the vicissitudes of birth, transmigration or death. Whoever reads or hears or remembers or understands, this legend of Saubhari and his espousal of the daughters of Māndhātri, shall never, for eight successive births, be addicted to evil thoughts not shall he act unrighteously, nor shall his mind dwell upon improper objects, not shall he be influenced by selfish attachments. The line of Māndhātā is now resumed.

अम्बरीषस्य मान्धातुस्तनयस्य युवनाश्वः पुत्रोऽभूत्। तस्मात् हरितः, यतोऽङ्गिरसो हारिताः॥ ५॥

The son of Ambarīṣa, the son of Māndhātā, was Yuvanāśva; his son was Harita,[2] from whom the Aṅgiras Hāritas were descended.[3]

रसातले च मौनेया नाम गन्धर्वाः षट्कोटिसङ्ख्यास्तैरशैषाणि नागकुलानि अपहृतप्रधानरत्नाधिपत्यान्यक्रियन्त॥ ६॥

तैश्च गन्धर्ववीर्य्यावधूतैरुरगेश्वरैर्भगवान् अशेषदेवेशस्तवश्रवणोन्मीलितोद्भिन्न-पुण्डरीकनयनो जलशयनो निद्रावसानाद् विबुद्धः प्रणिपत्याभिहितो भगवन्! अप्यस्माकमेतेभ्यो गन्धर्वेभ्यो भयमुपशममेष्यतीत्याह भगवानादिपुरुषः पुरुषोत्तमो यौवनाश्वस्य मान्धातुः पुरुकुत्सनामा पुत्रस्तमहमनुप्रविश्यैतानशेषदुष्टगन्धर्वानुपशमं नयिष्यामि॥ ७॥

In the regions below the earth the Gandharvas called Mauneyas (or sons of the Muni Kaśyapa), who were sixty millions in number, had defeated the tribes of the Nāgas or snake-gods and seized upon their most precious jewels and usurped their dominion. Deprived of their power by the Gandharvas, the serpent chiefs addressed the god of the gods, as he awokc from his slumbers; and the blossoms of his lotus eyes opened while listening to their hymns. They said, "Lord, how shall we be delivered from this great fear?" Then replied the first of males, who is without beginning, I will enter into the person of Purukutsa, the son of Māndhātri, the son of Yuvanāśva and in him will I quiet these iniquitous Gandharvas."

इत्याकर्ण्य भगवते कृतप्रणामाः पुनर्नागलोकमागताः पन्नगपतयो नर्म्मदाञ्च पुरुकुत्सानयनाय चोदयामासुः॥ ८॥

On hearing these words, the snake-gods bowed and withdrew and returning to their country dispatched Narmadā to solicit the aid of Purukutsa.[4]

सा चैन रसातले नीतवती। रसातलगतश्चासौ भगवत्तेजसाप्यायितात्मवीर्य्यः सकल-गन्धर्वान् जघान, पुनश्च स्वभवनमाजगाम। सकलपन्नगपतयश्च नर्म्मदायै वरं ददुः।

यस्तेऽनुस्मरणसमवेतं नामग्रहणं करिष्यति, तस्य सर्पविषभयं न भविष्यतीति॥ ९॥

अत्र श्लोकः।

नर्म्मदायै नमः प्रातर्नर्मदायै नमो निशि।

नमोऽस्तु नर्म्मदे तुभ्यं रक्ष मां विषसर्पतः॥

इत्युच्चार्य्याहर्निशमन्धकारप्रवेशे वा न सर्पैर्दश्यते॥ १०॥

न चापि कृतानुस्मरणभुजो विषमपि सुभुक्तमुपघाताय भविष्यति॥ ११॥

पुरुकुत्साय च भवतः सन्ततिविच्छेदो न भविष्यतीत्युरगपतयो वरं ददुः॥ १२॥

Narmadā aecordingly went to Purukutsa and condueted him to the regions below the earth, where, being filled with the might of the deity, he destroyed the Gandharvas. He then returned to his own palaee; and the snake-gods, in acknowledgement of Narmadā's serviees, eonferred upon her as a blessing, that whosoever should think of her and invoke her name, should ncver have any dread of the venom of snakes. This is the invocation; "Salutation be to Narmadā in the morning; salutation be to Narmadā at night; salutation be to you, O Narmadā! Defend me from the serpent's poison." Whoever repeats this day and night, shall never be bitten by a snake in the dark nor in entering a ehamber; nor shall be who ealls it to mind when he cats suffer my injury from poison, though it be mixed with his food. To Purukutsa also the snake-gods announced that the series of his dcscendants should never be eut off.

पुरुकुत्सो नर्मदायां त्रसदस्युमजीजनत्।

त्रसदस्युसुतः सम्भूतः, ततोऽनरण्यः, तं रावणो दिग्विजये जघान। अनरण्यस्य पृषदश्वः, पृषदश्वस्य हर्य्यश्वः पुत्रोऽभवत्। ततश्च सुमनाः, तस्यापि त्रिधन्वनस्त्र्यय्यारुणः॥ १३॥

तस्मात् सत्यव्रतः। सोऽसौ त्रिशङ्कु संज्ञामवाप, चण्डालतामुपगतश्च द्वादशवार्षिक्यामनावृष्ट्यां विश्वामित्रकलत्रापत्यपोषणार्थं चाण्डालप्रतिग्रहपरिहरणाय च जाह्नवीतीरे न्यग्रोधे मृगमांसमनुदिनं बबन्ध॥ १४॥

परितुष्टेन च विश्वामित्रेण सशरीरः स्वर्गमारोपितः।

Purukutsa had a son by Narmadā named Trasadasyu, whose son was Sambhūta,[5] whose son was Araṇya, who was slain by Rāvaṇa in his triumphant progress through the nations. The son of Araṇya was Pṛṣadaśva; his son was Haryyaśva; his son was Sumanas;[6] his son was Tridhanvan; his son was Trayyāruṇa; and his son was Satyavrata, who obtained the appellation of Triśaṅku and was degraded to the condition of a Cāṇḍāla or outcast.[7] During a twelve years' famine Triśaṅku provided the flesh of deer for the nourishment of the wife and children of Viśvāmitra, suspending it upon a spreading fig-tree on the borders of the Ganges, that the might not subjeet them to the indignity of receiving presents from an outcast. On this aceount Viśvāmitra, being highly pleased with him, elevated him in his living body to heaven.[8]

त्रिशङ्कोर्हरिश्चन्द्रः, तस्मात् रोहिताश्वः, ततश्च हरितः, हरिताद्यञ्जुः, चञ्चोर्विजय-सुदेवौ। रुरुको विजयात्, रुरुकस्य च वृकः, ततो बाहुः। योऽसौ हैहयतालजङ्घादिभिरवजितोऽन्तर्व्वत्न्या महिष्या सह वनं प्रविवेश॥ १५॥

तस्याश्च सपत्न्या गर्भस्तम्भनाय गरो दत्तः। तेनास्या गर्भः स सप्तवर्षाणि जठर एव तस्थौ। स च बाहुर्वृद्धभावदौर्व्वाश्रमसमीपे ममार॥ १६॥

सा तस्य भार्य्या चितां कृत्वा तमारोप्यानुमरणकृतनिश्चयाभूत्। अथैनामतीतानागतवर्त्तमानकालवेदी भगवानौर्वः स्वस्मादाश्रमान्निर्य्यायाब्रवीत्, अलमेतेनासद्ग्रहेण, अखिलभूमण्डलपतिरतिवीर्य्यपराक्रमोऽनेकयज्ञकृदरातिपक्षक्षयकर्त्ता तवोदरे चक्रवर्ती तिष्ठति। मैवं मैवं साहसाध्यवसायिनी भवती भवतु, इत्युक्ता च सा तस्मादनुमरणनिर्बन्धाद् विवराम्॥ १७॥

The son of Triśaṅku was Hariścandra;[9] his son was Rohitāśva;[10] his son was Harita;[11] his son was Cuṅcu,[12] who had two sons named Vijaya and Sudeva. Ruruka[13] was the son of Vijaya and his own son was Vṛka, whose son was Bāhu (or Bāhuka). This prinee was vanquished by the tribe of Haihayas and Tālajaṅghas[14] and his country was overrun by them; in eonsequenee of whieh he fled into the

forests with his wives. One of these was pregnant and being an object of jealously to a rival queen, the latter gave her poison to prevent her delivery. The poison had the effect of confining the child in the womb for seven years. Bāhu, having waxed old, died in the neighbourhood of the residence of the Muni Aurva. His queen having constructed his pile, ascended it with the determination of accompanying him in death; but the sage Aurva, who knew all things, past, present and to come, issued forth from his hermitage and forbade her, saying, "Hold! hold! This is unrighteous; a valiant prince, the monarch of many realms, the offerer of many sacrifices, the destroyer of his foes, a universal emperor, is in your womb; think not of committing so desperate an act!" Accordingly, in obedience to his injunctions she relinquished her intention.

तेनैव भगवता स्वाश्रममानीयत। कतिपयदिनान्तरे च सहैव तेन गरेणातितेजस्वी बालको जज्ञे। तस्यौर्वो जातकर्म्मादिकां क्रियां निष्पाद्य सगर इति नाम चकार। कृतोपनयनञ्चैनमौर्वो वेदान् शास्त्राण्यशेषाणि अस्त्रञ्चाग्नेयं भार्गवाख्य-मध्यापयामास।

The sage then conducted her to his abode and after some time a very splendid boy was there born. Along with him the poison that had been given to his mother was expelled; and Aurva, after performing the ceremonies required at birth, gave him on that account the name of Sagara (from Sa, 'with' and Gara, 'poison'). The same holy sage celebrated his investiture with the cord of his class, instructed him fully in the Vedas and taught him the use of arms, especially those of fire, called after Bhārgava.

उत्पन्नबुद्धिश्च मातरमपृच्छत्, अम्ब! कथमत्र वयम्? क्व वा तातः? तातोऽस्माकं कः? इत्येवमादि पृच्छतः तन्माता सर्वमवोचत्। ततः पितृराज्यहरणामर्षितो हैहयताल-जङ्घादिवधाय प्रतिज्ञामकरोत्। प्रायशश्च हैहयान् जघान। शकयवनकाम्बोज-पारद पह्लवा हन्यमानास्तत्कुलगुरुं वशिष्ठं शरणं ययुः॥ १८॥

अथैतान् वशिष्ठो जीवन्मृतकान् कृत्वा सगरमाह, वत्स! वत्स! अलमेभिरतिजीवन्मृतकैरनृसृतैः॥ १९॥

When the boy had grown up and was capable of reflection, he said to his mother one day, "Why are we dwelling in this hermitage? Where is my father? and who is he?" His mother, in reply, related to him all that had happened. Upon hearing which he was highly incensed and vowed to recover his patrimonial kingdom and exterminate the Haihayas and Tālajaṅghas, by whom it had been over-run. Accordingly when he became a man he put nearly the whole of the Haihayas to death and would have also destroycd the Śakas, the Yavanas, Kambojas, Pāradas and Pahnavas[15], but that they applied to Vasiṣṭha, the family priest of Sagara, (or protection Vasiṣṭha regarding them as annihilated (or deprived of power), though living, thus spoke to Sagara: "Enough, enough, my son, pursue no further these objects of your wrath, whom you may look upon as no more.

एते च मयैव त्वत्प्रतिज्ञापरिपालनाय निजधर्म्मं द्विजसङ्गपरित्यागं कारिताः॥ २०॥

स तथेति तद्गुरुवचनमभिनन्द्य तेषां वेशान्यत्वमकारयत्। यवनान् मुण्डितशिरसः अर्द्धमुण्डान् शकान्, प्रलम्बकेशान् पारदान्, पह्लवांश्च श्मश्रुधरान् निःस्वाध्यायवषट्कारान् एतानन्यांश्च क्षत्रियांश्चकार। ते च निजधर्म्मपरित्यागाद् ब्राह्मणैश्च परित्यक्ता म्लेच्छतां ययुः। सगरोऽपि स्वमधिष्ठानमागम्य अस्खलितचक्रः सप्तद्वीपवतीमिमामूर्वीं प्रशशास॥ २१॥

इति विष्णुपुराणे चतुर्थांशे तृतीयः अध्यायः।

In order to fulfil your vow I have scparated them from affinity to the regenerate tribes and from the duties of their castes.[16] Sagara, in compliance with the injunctions of his spiritual guide, contented himself therefore with imposing upon the vanquished nations peculiar distinguishing marks. He made the Yavanas shave (the upper) halt of their heads; the Pāradas wore their hair long; and the Pahnavas let their beards grow. In obedience to his commands.[17] Then also and other Ks

atriya races, he deprived of the established usages of oblations to fire and the study of the Vedas; and thus separated from religious rites and abandoned by the Brāhmaṇas, these different tribes became Mlecchhas. Sagara, after the recovery of his kingdom, reigned over the seven-zoned earth with undisputed dominion[18].

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NOTES

1. So Manu; "Having reposited, as the law directs, the holy fires in his breast," VI.25.

2. The Vāyu, Liṅga, Kūrma and Bhāgavata agree in this series; the others omit it.

3. The words of the text are, तस्माद्धिरितो यतोऽङ्गिरसो हारिताः। and the commentator explains the phrase, 'the Aṅgiras Brāhmaṇas, of whom the Hārita family was the chief.' The Linga reads, हरितो युवनाश्वस्य हारिता यत आत्मजाः। एते ह्यङ्गिरसपक्षे क्षत्रोपेता द्विजातयः॥ 'Harita was the son of Yuvanāśva, whose sons were the Hāritas; they were on the part (or followers) of Aṅgiras and were Brāhmaṇas with the properties of Kṣatriyas.' The Vāyu has, हरितो युवनाश्वस्य हारीतो भूरयःस्मृताः। एते ह्यङ्गिरसः पुत्राः क्षत्रोपेता द्विजातयः॥ 'Harita was the son of Yuvanāśva, from whom were many called Hāritas; they were sons of Aṅgiras and Brāhmaṇas with the properties of Kṣatriyas.' The Bhāgavata has only, मान्धातृप्रवरा इमे। These (Ambarīṣa, Purukutsa and Harita) were, according to Śrīdhara Svāmī's comments, the chiefs of Māndhātri's descendants, being founders of three several branches; or it may mean, he says, merely that they had Māndhātri for their progenitor, Māndhātri being by some also named Aṅgiras, according to Aśvalāyana. It may be questioned if the compilers of the Purāṇas or their annotators, knew exactly what to make of this and similar phrases, although they were probably intended to intimate that some persons of Kṣatriya origin became the disciples of certain Brāhmaṇas, particularly of Aṅgiras and afterwards founders of schools of religious instruction themselves. Māndhātri himself is the author of a hymn in the Ṛgveda. *As. Res.*VIII.385. Hārīta is the name of an individual sage, considered as the son of Cyavana and to whom a work on law is attributed. It is probably rather that of a school, however, than of an individual.

4. Narmadā, the personified Narmadā river, was according to the Bhāgavata, the sister of the Nāgas.

5. We have some varieties here. Instead of Trasadasyu the Matsya has Dussaha, whom it makes the husband of Narmadā and father of Sambhūti, the father of Tridhanvan. The Bhāgavata omits Samhūti; the Liṅga makes him the brother of Trasadasyu; and the Agni has in his place Sudhanvan.

6. Vṛṣadaśva : Vāyu. The Matsya, Agni and Brahma omit all between Sambhūta and Tridhanvan. The Bhāgavata has a rather different series or Araṇya, Haryyaśva, Aruṇa, Tribandhana, Triśaṅku. As Anaraṇya is famous in Hindu story and Trayyāruṇa is a contributor to the Ṛgveda, their omission shows careless compilation.

7. The Vāyu states he was banished by his father for his wickedness (Adharama). The Brahma Purāṇa and Hari Vaṁśa details his iniquity at length; and it is told more concisely in the Liṅga. He carried off the betrothed wife of another man, one of the citizens according to the two former of Vidarbha according to the latter : for this, his father, by the advice of Vasiṣṭha, banished him and he took refuge with Śvapākas. The Rāmāyaṇa has a different story and ascribes Triśaṅku's degradation to the curse of the sons of Vasiṣṭha, to whom the king had applied to conduct his sacrifice, after their father had refused to do so. Before that, he is described as a pious prince (सत्यवादी जितेन्द्रियः) and the object of his sacrifice was to ascend to heaven.

8. The occurrence of the famine and Satyavrata's care of the wife and family of Viśvāmitra, are told, with some variations, in the Vāyu, which has been followed by the Brahma and Hari Vaṁśa. During the famine, when game fails he kills the cow of Vasiṣṭha; and for the three crimes of displeasing his father, killing a cow and eating flesh not previously consecrated, he acquires the name of Triśaṅku (tri, 'three', śaṅku, 'sin'). Vasiṣṭha refusing to perform his regal inauguration, Viśvāmitra celebrates the rites and on his death elevates the king in his mortal body to heaven. The Rāmāyaṇa relates the same circumstance, but assigns to it a different motive. Viśvāmitra's resentment of the gods to attend Triśaṅku sacrifice. That work also describes the attempt of the gods to cast the king down upon earth and the compromise between them and Viśvāmitra, by which Triśaṅku was left suspended,

head downwards, in mid-air, forming a constellation in the southern hemisphere, along with other new planets and stars formed by Viśvāmitra. The Bhāgavata has an allusion to this legend, saying that Triśaṅku is still visible in heaven : अद्यापि दिवि दृश्यते। The Vāyu furnishes some further information from an older source : अत्राप्युदाहरन्तीमौ श्लोकौ पौराणिकाः जना। विश्वामित्रप्रसादेन त्रिशङ्कुर्दिवि राजते। देवैः सार्द्धं महातेजाऽनुग्रहात्तस्य धीमतः। शनैर्याति....रम्या हेमन्ते चन्द्रमण्डिता। अलंकृता त्रिभिर्यामैस्त्रिशङ्कुग्रहभूषिता॥ Both my copies leave a blank where it is marked and similar passage does not elsewhere occur; but the word should probably be निशा and the whole may be thus rendered : 'Men aquatinted with the Purāṇas recite these two stanzas; "By the favour of Viśvāmitra the illustrious Triśaṅku shines in heaven along with the gods, through the kindness of that sage. Slowly passes the lovely night in winter, embellished by the moon, decorated with three watches and ornaments with the constellation Triśaṅku." This legend is therefore clearly astronomical and alludes possibly to some reformation of the sphere by Viśvāmitra, under the patronage of Triśaṅku and in opposition to a more ancient system advocated by the school of Vasiṣṭha. It might be no very rash conjecture perhaps, to identify Triśaṅku with Orion, the three bright stars of whose belt may have suggested the three Śaṅkus (stakes or pins) which form his name.

9. The Paurāṇik lists generally dismiss Hariścandra very summarily, but he makes a conspicuous figure in legends of an apparently later date. In the Mahābhārata, Sabhā Parva, it is stated that he resides in the court of Indra, to which he was elevated for his performance of the Rājasūya sacrifice and for his unbounded liberality. This seems to have served as the ground work of the tale told in the Mārkaṇḍeya and Padma Purāṇas, of his having given his whole country, his wife and son and finally himself, to Viśvāmitra, in satisfaction of his demands for Dakṣiṇā. In consequence he was elevated with his subjects to heaven, from when, having been insidiously led by Nārada to boast of his merits, he was again precipitated. His repentance of his pride, however, arrested his downward descent and he and his train paused in mid-air. The city of Hariścandra is popularly believed to be at times still visible in the skies. The indignation of Vasiṣṭha at Viśvāmitra's insatiableness produced a quarrel, in which their mutual imprecations changed them to two birds, the Śarāli, a sort of Turdus and the Vaka or Crane. In these forms they fought for a considerable term, until Brahmā interposed and reconciled them. The Bhāgavata alludes to this story, in its notice of Hariścandra; but the Vāyu refers the conflict to the reign of a different prince : see c. 2.n.11. According to the Śiva Purāṇa, Hariścandra was an especial worshipper of that deity; and his wife Satyavatī was form of Jayā, one of Durga's handmaids.

10. Also read Rohita. Traces of his name appear in the strongholds of Rohtas, in Bihar and in the Punjab. The Bhāgavata has a legend of his having been devoted to Varuṇa, before his birth, by his father, who having on various pleas deferred offering his son as promised, was afflicted by a dropsy. Rohita at last purchased Śunahśephas, who was offered as a victim in his stead : see hereafter, note on Śunaśephas.

11. Omitted : Agni, Liṅga and Matsya.

12. Omitted : Agni, Dhundhu : Liṅga and Kūrma. Campā, founder of Campāmālinī : Bhāgavata. But all other authorities make Campā a different person, a descendant of Aṅga : see family of Anu, of the lunar race.

13. Kuruka : Liṅga and Kūrma. Bharuk : Bhāgavata.

14. Descendants of Yadu. The first springs from a prince who is the twelfth and the second from one who is the eighteenth, in the lunar line and both are thus contemporary with a prince who is the thirty-fifth of the solar dynasty. The Vāyu adds, that they were assisted by Śakas, Yavanas, Kambojas, Pāravas and Pahlavas.

15. The Haihayas we shall have further occasion to notice. The Śakas are, no doubt, the Sacae or Sakai of the classical geographers, Scythians and Indo-Scythians, Turk of Tartar tribes, who established themselves, about a century and half before our era, along the western districts of India and who are not improbably connected with our Saxon forefathers. The Yavanas are the Ionians or Greeks. The Kambojas were a people on the north-west of India, of whom it is said that they were remarkable for a capital breed of horses. There is an apparent trace of their name in the Caumogees of Kaferistan, who may have retreated to the mountains before the advance of the Turk tribes.

(Elphinstone's *Caubul*, 619 : see also before Bk.II.Ch.III.n.146). The Pāradas and Pahlavas or Pahnavas may designate other bordering tribes in the same that follows, the Bhāgavata enumerates Barbars. The Vāyu adds Māhiṣikas, Caulas, Dārvas and Khasas : the two former of which are people on the Malabar and Coromandal coasts; the two latter are usually placed amongst the mountaineers of the Hindukuśa. The Brahma Purāṇa lengthens the list with the Kolas, the forest races of eastern Goṇḍvānā; the Sarpas and the Keralas, who are the people of Mālābāra. The Hari Vaṁśa still further extends the enumeration with the Tuṣāras or Tokharas, the Turks of Tokharestan; the Chinas, Chinese; the between the Rāmāyaṇa particularly and the works of the era of Vikramāditya. It would seem more likely that the latter appellations were interpolated. It must have been a period of some antiquity, when all the nations from Bengal to the Coromandal coast were considered as Mlecchhas and outcasts.

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CHAPTER 4

चतुर्थोऽध्यायः

(सागरस्याश्वमेधयज्ञः भगीरथस्य गङ्गानयनम्, रामचन्द्रादजीनामुत्पत्तिश्च)

पराशर उवाच

कश्यपदुहिता सुमतिविदर्भराजतनया च केशिनी द्वे भार्य्ये सगरस्यास्ताम्॥ १॥

ताभ्याञ्चापत्यार्थमाराधित और्व्वः परमेण समाधिना वरमदात्॥ २॥

एका वंशधरमेकं पुत्रम् अपरा षष्टिं पुत्रसहस्राणि।

जनयिष्यतीति, यस्या तदभिमतं गृह्यताम्। इत्युक्ते केशिनी पुत्रमेकम्, सुमतिः पुत्रसहस्राणि षष्टिं वव्रे। तथेति च ऋषिणाभिमते अल्पैरेवाहोभिरेकमसमञ्जसं नाम वंशधरं पुत्रमसूत केशिनी। विनतातनयायास्तु सुमत्याः षष्टीः पुत्रसहस्राण्यभवन्। तस्मादसमञ्जसोऽंशुमान् नाम कुमारो जज्ञे॥ ३॥

Sumati the daughter of Kaśyapa and Keśinī the daughter of Rājā Vidarbha, were the two wives of Sagara.[1] Being without progeny, the king solicited the aid of the sage Aurva with great earnestness and the Muni pronounced this boon, that one wife should bear one son, the upholder of his race and the other should give birth to sixty thousand sons; and he left it to them to make their election. Keśinī chose to have the single son; Sumati the multitude : and it came to pass in a short time the former bore Asamañjas,[2] a prince through whom the dynasty continued and the daughter of Vinarā (Sumati) had sixty thousand sons. The son of Asamañjas was Aṅśumat.

अथ तत्रापि वयस्यतीते तच्चरितमेवैनं पिता तत्याज॥ ४॥

तान्यपि षष्टिः कुमारसहस्राणि असमञ्जसश्चरितमनुचक्रुः॥ ५॥

ततश्चासमञ्जसश्चरितानुकारिभिः सागरैरपध्वस्तयज्ञादिसन्मार्गे जगति देवाः सकलविद्यामयमसंस्पृष्टमशेषदोषैर्भगवतः पुरुषोत्तमस्यांशभूतं कपिलर्षिं प्रणम्य तदर्थमूचुः॥ ६॥

भगवन्! एभिः सगरतनयैरसमञ्जसश्चरितमनुगम्यते, कथमेवेभिरनुसरद्भिर्जगद्भविष्यतीत्यार्त्तजगत्परित्राणाय च भगवतोऽत्र शरीरग्रहणम्। इत्याकर्ण्य भगवान् 'अल्पैरेव दिनैरेते विनङ्क्ष्यन्ति' इत्युक्तवान्॥ ७॥

Asamañjas was from his boyhood of very irregular conduct. His father hoped that as he grew up to manhood he would reform; but finding that he continued guilty of the same immorality, Sagara abandoned him. The sixty thousand sons of Sagara followed the example of their brother Asamañjas. The path of virtue and piety being obstructed in the world by the sons of Sagara, the gods repaired to the Muni Kalpa, who was a portion of Viṣṇu, free from fault and endowed with all true wisdom. Having approached him with respect, they said, "O lord, what will become of the world, if these sons of Sagara are permitted to go on in the evil ways which they have learned from Asamañjas! Do you, then, assume a visible form, for the protection of the afflicted universe." "Be satisfied," replied the sage, "in a brief time the sons of Sagara shall be all destroyed."

तत्रान्तरे च सगरो हयमेधमारेभे। तत्र च तत्पुत्रैरधिष्ठितमस्याश्वं कोऽप्यपहृत्य भुवो विवरं प्रविवेश॥८॥

ततश्चश्वान्वेषणाय तनयान् युयोज। ततस्तत्तनयाश्चाश्वखुरपदवीमनुसरन्तोऽतिनिर्बन्धेन वसुधातलमेकैको योजनं योजनमवनेश्चखान॥९॥

पाताले चाश्वं परिभ्रमन्तमवनीपतिनन्दनास्ते ददृशुः। नातिदूरस्थितञ्च भगवन्तमपघने शरत्कालेऽर्कमिव तेजोभिरनवरतमूर्द्ध्वमधश्चाशेषदिशश्चोद्भासयमानं कपिलर्षिमपश्यन्॥१०॥

ततश्चोद्यतायुधा 'दुरात्मायमस्मदपकारी यज्ञविघातकर्त्ता हयहर्त्ता हन्यतां हन्यता' मित्यधावन्। ततश्च तेनापि भगवता किञ्चिदीषत्परिवर्त्तितलोचनेन विलोकिताः स्वशरीरसमुत्थेनाग्निना दह्यमाना विनेशुः॥११॥

At that period Sagara commenced the performance of the solemn sacrifice of a horse, who was guarded by his own sons : nevertheless some one stole the animal and carried it off into a chasm in the earth. Sagara commanded his sons to search for the steed; and they, tracing him by the impressions of his hoofs, followed his course with perseverance, until coming to the chasm where he had entered, they proceeded to enlarge it and dug downwards each for a league. Coming to Pātāla, they beheld the horse wandering freely about and at no great distance from him they saw the Ṛṣi Kapila sitting, with his head declined in meditation and illuminating the surrounding space with radiance as bright as the splendours of the autumnal sun, shining in an unclouded sky. Exclaiming, "This is the villain who has maliciously interrupted our sacrifice and stolen the horse! Kill him! Kill him!" They ran towards him with uplifted weapons. The Muni slowly raised his eyes and for an instant looked upon them and they were reduced to ashes by the sacred flame that darted from his person.[3]

सगरोऽप्यनुगम्याश्वानुसारि तत् पुत्रबलमशेषं परमर्षिकपिलतेजसा दग्धमंशुमन्तमसञ्जसः पुत्रमश्वानयनाय चोदयामास॥१२॥

स तु सगरतनयखातमार्गेण कपिलमुपगम्य भक्तिनम्रस्तथा तथा च तुष्टाव, यथैनं भगवानाह,– गच्छैनं पितामहायाश्वं प्रापय, वरं वृणीष्व च। पुत्र! पौत्रश्च ते स्वर्गाद् गङ्गामानयिष्यतीति॥१३॥

अथांशुमानपि ब्रह्मदण्डहतानामस्मत्पितॄणां स्वर्गाय स्वर्गायोग्यानां स्वर्ग प्राप्तिकरं वरमस्माकं भगवान् प्रयच्छतु इत्याह॥१४॥

When Sagara learned that his sons, whom he had sent in pursuit of the sacrificial steed, had been destroyed by the might of the great Ṛṣi Kapila, he dispatched Aṅśumat, the son of Asamaṅjas, to effect the animals' recovery. The youth, proceeding by the deep path which the princes had dug, arrived where Kapila was and bowing respectfully, prayed to him and so propitiated him, that the saint said, "Go, my son, deliver the horse to your grandfather; and demand a boon; your grandson shall bring down the river of heaven on the earth." Aṅśumat requested as a boon that his uncles, who had perished through the sage's displeasure, might, although unworthy of it, be raised to heaven through his favour.

तञ्चाह भगवान्,– उक्तमेवैतन्मया पौत्रस्ते त्रिदिवाद् गङ्गां भुवमानयिष्यतीति। तदम्भसा संस्पृष्टेष्वस्थिभस्मस्वेते स्वर्गमारोक्ष्यन्ति। भगवद्विष्णुपादाङ्गुष्ठविनिर्गतजलस्य हि तन्माहात्म्यं यन्न केवलमभिसन्धिपूर्व्वकं स्नानाद्युपभोगेषूपकारकम्, अनभिसंहितमप्यपेतत्प्राणस्यास्थि-चर्म्म-स्नायु-केशाद्युत्हसृष्टं शरीरजं यद्भूपतितं सद्यः शरीरिणं स्वर्गं नयतीत्युक्तः प्रणम्य च भगवतेऽश्व मादाय पितामहयज्ञमाजगाम॥१५॥

सगरोऽस्याश्वमादाय तं यज्ञं समापयामास। सागरञ्चात्मजप्रीत्या पुत्रत्वे कल्पयामास॥१६॥

"I have told you," replied Kapila, "that your grandson shall bring down upon earth the Ganges of the gods; and when her waters shall wash the bones and ashes of your grandfather's sons, they shall be raised to Svarga. Such is the efficacy of the stream that flows from the toe of Viṣṇu, that it confers heaven upon all who bathe in it designedly or who even become accidentally immersed in it; those

even shall obtain Svarga, whose bones, skin, fibres, hair or any other part, shall be left after death upon the earth which is contiguous to the Ganges." Having acknowledged reverentially the kindness of the sage, Aṅśumat returned to his grandfather and delivered to him the horse. Sagara, on recovering the steed, completed his sacrifice; and in affectionate memory of his sons, denominated Sagara the chasm which they had dug.[4]

तस्याप्यंशुमतो दिलीपः पुत्रोऽभवत्। दिलीपस्यापि भगीरथः, योऽसौ गङ्गां स्वर्गादिहानीय भागीरथीसंज्ञां चकार॥ १७॥

भगीरथात् श्रुतः, तस्यापि नाभागः ततोऽप्यम्बरीषः, तस्मात् सिन्धुद्वीपः, तस्याप्ययुताश्वः, तत् पुत्र ऋतुपर्णो नलसहायोऽक्षहृदयज्ञोऽभूत्॥ १८॥

ऋतुपर्ण-पुत्रः सर्वकामः। तत्तनयः सुदासः। सुदासात् सौदसो मित्रसहनामा॥ १९॥

The son of Aṅśumat was Dilīpa[5]; his son was Bhagīratha, who brought Gaṅgā down to earth, whence she is called Bhāgīrathī. The son of Bhagīratha was Śruta[6]; his son was Nābhāga[7]; his son was Ambarīṣa; his son was Sindhudvīpa; his son was Ayutāśva[8]; his son was Rituparṇa, the friend of Nala, skilled profoundly in dice[9]; the son of Rituparṇa was Sarvakāma[10]; his son was Sudāsa; his son was Saudāsa, named also Mitrasaha.[11]

योऽसावटव्यां मृगयागतो व्याघ्रद्वयमपश्यत्॥ २०॥

ताभ्याञ्च तद् वनमपमृगं कृतम्॥ २१॥

स चैकं तयोर्वाणेन जघान॥ २२॥

म्रियमाणश्चासावतिभीषणाकृतिरतिकरालवदनो राक्षसोऽभवत्॥ २३॥

द्वितीयोऽपि प्रतिक्रिया ते करिष्यामीत्युक्तवान्तर्धानं जगाम्॥ २४॥

The son of Sudāsa having gone into the woods to hunt, fell in with a couple of tigers, by whom the forest had been cleared of the deer. The king slew one of these tigers with an arrow. At the moment of expiring, the form of the animal was changed and it became that of a fiend of fearful figure and hideous aspect. Its companion, threatening the prince with its vengeance, disappeared.

कालेन गच्छता स सौदासो यज्ञमयजत्। परिनिष्ठितयज्ञे चाचार्य्यवशिष्ठे निष्क्रान्ते तद्रक्षो वशिष्ठरूपमास्थाय यथावसाने मम समांसं भोजनं देयम्, तत् संष्क्रियतां क्षणादिहागमिष्यामीत्युक्त्वा निष्क्रान्तः॥ २५॥

भूयश्च सूदवेशं कृत्वा राजाज्ञया मानुषमांसं संस्कृत्य राज्ञे न्यवेदयत्। असावपि हिरण्यपात्र स्थितं मांसमादाय वशिष्ठागमनप्रतीक्षोऽभवत्॥ २६॥

आगताय च वशिष्ठाय निवेदितवान्, स चाचिन्तयत्, अहो! राज्ञोऽस्य दौःशील्यम् येनैतन्मांसमस्माकं प्रयच्छति। किमेतद् द्रव्यजातमितिध्यानपरोऽभूत्, अपश्यच्च तन्मानुषमांसम्। ततश्च क्रोधकलुषीकृतचेता राजानम्प्रति शापमुत्ससर्ज्ज, यस्मादभोज्यमस्मद् विधानां तपस्विनाम् अवगच्छन्नपि भवान् मह्यं ददाति तस्मात्तवैवात्र लोलुपा बुद्धिर्भविष्यतीति॥ २७॥

After some interval Saudāsa celebrated a sacrifice, which was conducted by Vasiṣṭha. At the close of the rite Vasiṣṭha went out; when the Rākṣasa, the fellow of the one that had been killed in the figure of a tiger, assumed the semblance of Vasiṣṭha and came and said to the king, "Now that the sacrifice is ended, you must give me flesh to eat; let it be cooked and I will presently return." Having said this, he withdrew and transforming himself into the shape of the cook, dressed some human flesh, which he brought to the king, who, receiving it on a plate of gold, awaited the reappearance of Vasiṣṭha. As soon as the Muni returned, the king offered to him the dish. Vasiṣṭha surprised at such want of prosperity in the king, as his offering him meat to eat, considered what it should be that was so presented and by the efficacy of his meditation discovered that it was human flesh. His mind being agitated with wrath, he denounced a curse upon the Rājā, saying, "Inasmuch as you have insulted all such holy men as we are, by giving me what is not to be eaten, your appetite shall henceforth be excited by similar food."

अनन्तरञ्च तेनापि भगवतैवाभिहितोऽस्मीत्युक्तः किं किं मयैवाभिहितम् इति पुनरपि समाधौ तस्थौ॥ २८॥

समाधिविज्ञानावगतार्थश्चास्यानुग्रहं चकार, नात्यन्तमेतत्, द्वादशाब्दं भवतो भोजनं भविष्यतीति॥ २९॥

"It was yourself," replied the Rājā to the indignant sage, "who commanded this food to be prepared." "By me!" Exclaimed Vasiṣṭha; "how could that have been?" and again having recourse to meditation, he detected the whole truth. Foregoing then all displeasure towards the king, he said, "The food to which I have sentenced you shall not be your sustenance forever; it shall only be so for twelve years."

असावपि तु प्रगृह्योदकाञ्जलिं मुनिशापप्रदानायोद्यतो 'भगवानस्मद्गुरुः नार्हस्येवं कुलदेवताभूतमाचार्यं शप्तु' मिति स्वपत्न्या मदयन्त्या प्रसादितः। शस्याम्बुदरक्षार्थं तच्छापाम्बु नोर्व्या नाकाशे चिक्षेप, तेनैव स्वपादौ सिषेच॥ ३०॥

तेन क्रोधभृतेनाम्भसा दग्धच्छायौ तत्पादौ कल्माषतामुपगतौ॥ ३१॥

ततश्च स कल्माषपादसंज्ञामवाप, वशिष्ठशापाच्च षष्ठे काले राक्षसभावमुपेत्याटव्यां पर्य्यटन्ननेकशो मानुषानभक्षयत्॥ ३२॥

The king, who had taken up water in the palms of his hands and was prepared to curse the Muni, now considered that Vasiṣṭha was his spiritual guide and being reminded by Madayantī his queen that it ill became him to denounce an imprecation upon a holy teacher, who was the guardian divinity of his race, abandoned his intention. Unwilling to cast the water upon the earth, lest it should wither up the grain, for it was impregnated with his malediction and equally reluctant to throw it up into the air, lest it should blast the clouds and dry up their contents, he threw it upon his own feet. Scalded by the heat which the water had derived from his angry imprecation, the feet of the Rājā became spotted black and white and he then obtained the name of Kalmāśapāda or he with the spotted (kalmāśa) feet (pāda). In consequence of the curse of Vasiṣṭha, the Rājā became a cannibal every sixth watch of the day for twelve years and in that state wandered through the forests and devoured multitudes of men.

एकदा तु कञ्चिन्मुनिमृतुकाले भार्यया सह सङ्गतं ददर्श॥ ३३॥

तयोश्च तमतिभीषणं राक्षसमवलोक्य त्रासात् प्रधावितयोर्दम्पत्योर्ब्राह्मणं जग्राह॥ ३४॥

ततः सा ब्राह्मणी बहुशस्तं याचितवती, प्रसीद इक्ष्वाकुकुलतिलकभूतस्त्वं महाराजमित्रसहः, न राक्षसः। नार्हसि स्त्रीधर्म्मसुखाभिज्ञो मय्यकृतार्थायामिम मद्भर्त्तारमत्तुम्; इत्येव बहुप्रकारं तस्यां विलपन्त्यां व्याघ्रः पशुमिव तं ब्राह्मणमभक्षयत्॥ ३५॥

ततश्चातिकोपसमन्विता ब्राह्मणी तं राजानं 'यस्मादेवं मय्यतृप्तायां त्वयायं मत्पतिर्भक्षितः, तस्मात् त्वमप्यन्तमवलोपभोगप्रवृत्तौ प्राप्स्यसि' इति शशापाग्निं प्रविवेश च॥ ३६॥

On one occasion he beheld a holy person engaged in dalliance with his wife. As soon as they saw his terrific form, they were frightened and endeavoured to escape; but the regal Rākṣasa overtook and seized the husband. The wife of the Brāhmaṇa then also desisted from flight and earnestly entreated the savage to spare her lord, exclaiming, "You, Mitrasaha, are the pride of the royal house of Ikṣvāku, not a malignant fiend! It is not in your nature, who know the characters of women, to carry off and devour my husband." But all was in vain and regardless of her reiterated supplications, he ate the Brāhmaṇa, as a tiger devours a deer. The Brāhmaṇa's wife, furious with wrath, then addressed the Rājā and said, "Since you have barbarously disturbed the joys of a wedded pair and killed my husband, your death shall be the consequence of your associating with your queen." So saying, she entered the flames.

ततस्तस्य द्वादशाब्दपर्य्यये विमुक्तशापस्य स्त्रीविषयाभिलाषिणो प्रदयन्ती स्मारयामास। ततश्च परमसौ स्त्रीसम्भोगं तत्याज॥ ३७॥

वसिष्ठश्च अपुत्रिणा राज्ञा पुत्रार्थमभ्यर्थितो मदयन्त्यां गर्भाधानं चकार। यदा च सप्त वर्षाण्यसौ गर्भो न जज्ञे, ततस्तं गर्भमश्मना देवी जघान। पुत्रश्चाजायत। तस्य चाश्मक एव नामाभवत्। अश्मकस्य मूलको नाम पुत्रोऽभवत्। योऽसौ निःक्षत्रेऽस्मिन् क्ष्मातले क्रियमाणे स्त्रीभिर्विवस्त्राभिः परिवार्य्य रक्षितः। ततस्तं नारीकवचमुदाहरन्ति। मूलकाद् दशरथः, तस्मादिलिविलः, ततश्च विश्वसहः, तस्माच्च खट्वाङ्गो दिलीपः। योऽसौ देवासुराणां सङ्गमे देवताभिरभ्यर्थितोऽसुरान् जघान। स्वर्गे च कृतप्रियैर्देवैर्वरार्थं चोदितः प्राह, – यद्यवश्यं वरो ग्राह्यस्तन्ममायुः कथ्यतामिति। अनन्तरञ्चैतैरुक्तम्–एकमुहूर्त्तप्रमाणमायु। इत्युक्तोऽस्खलितगतिना विमानेन लघिमगुणो मर्त्यलोकमागम्याह,–यथा न ब्राह्मणेभ्यः सकाशादात्मापि मे प्रियतरः, न चापि स्वधर्म्मोल्लङ्घनं मया कदाचिदप्यनुष्ठितम्, न च सकलदेवमानुष-पशु-वृक्षादिकेऽप्यच्युतव्यतिरेकवती दृष्टिर्ममाभूत्, तथा तमेव देवं मुनिजनानुस्मृतं भगवन्तमस्खलितगतिरद्य प्रापयेयमित्यशेषदेवगुरौ भगवत्यनिर्देश्यवपुषि सत्तामात्रात्मन्यात्मानं परमात्मनि वासुदेवे युयोज, तत्रैव लयमवाप॥३८॥

At the expiration of the period of his curse Saudāsa returned home. Being reminded of the imprecation of the Brāhmaṇī by his wife Madayantī, he abstained from conjugal intercourse and was in consequence childless; but having solicited the interposition of Vasiṣṭha, Madayantī became pregnant. The child, however, was not born for seven years, when the queen, becoming impatient, divided the womb with a sharp stone and was thereby delivered. The child was then called Aśmaka (from Aśmana, 'a stone'). The son of Aśmaka was Mūlaka, who, when the warrior tribe was extirpated upon earth, was surrounded and concealed by a number of females; whence he was denominated Nārīkavaca (having women for armour)[12]. The son of Mūlaka was Daśaratha; his son was Ilavila; his son was Viśvasaha; his son was Khāṭvāṅga, called also Dilīpa[13], who in a battle between the gods and the Asuras, being called by the former to their succour, killed a number of the latter. Having thus acquired the friendship of the deities in heaven, they desired him to demand a boon. He said to them, "If a boon is to be accepted by me, then tell me, as a favour, what is the duration of my life?" "The length of your life is but an hour," the gods replied. On which, Khāṭvāṅga, who was swift of motion, descended in his easy-gliding chariot to the world of mortals. Arrived there, he prayed, and said, "If my own soul has never been dearer to me than the sacred Brāhmaṇas, if I have never deviated from the discharge of my duty; if I have never regarded gods, men, animals, vegetables, all created things, as different from the imperishable; then may I, with unswerving step, attain to that divine being on whom holy sages meditate!" Having thus spoken, he was united with that supreme being, who is Vāsudeva; with that elder of all the gods, who is abstract existence and whose form cannot be described. Thus he obtained absorption, according to this stanza, which was repeated formerly by the seven Ṛṣis; "Like unto Khāṭvāṅga will be no one upon earth, who having come from heaven and dwelt an hour amongst men, became united with the three worlds by his liberality and knowledge of truth[14]."

तत्रापि श्रूयते श्लोको गीतः सप्तर्षिभिः पुरा।
खट्वाङ्गेन समो नान्यः कश्चिदुर्व्यां भविष्यति॥
येन स्वर्गादिहागत्य मुहूर्त्तं प्राप्य जीवितम्।
त्रयोऽभिसंहिता लोका बुद्ध्या दानेन चैव हि॥३९॥

खट्वाङ्गतो दीर्घबाहुः पुत्रोऽभवत्। ततो रघुः तस्मादप्यजः अजाद् दशरथः दशरथस्यापि श्रीभगवान् अब्जनाभो जगत्स्थित्यर्थमात्मांशेन रामलक्ष्मण-भरत-शत्रुघ्नरूपिणा चतुर्द्धा पुत्रत्वमयासीत्॥४०॥

रामोऽपि बाल एव विश्वामित्रयज्ञरक्षणय गच्छंस्ताडकां जघान॥४१॥

यज्ञे च मारीचमिषुपाताहतं दूरं चिक्षेप, सुबाहुप्रमुखाश्च क्षयमनयत्। सन्दर्शनमात्रेणैवाहल्यामपापां चकार। जनकगृहे च माहेश्वरं चापमनायासैनैव बभञ्ज, सीताञ्चायोनिजां जनकराजतनयां वीर्य्यशुल्कां लेभे॥४२॥

सकलक्षत्रक्षयकारिणशेषहैहयकुलकेतुभूतञ्च परशुराममपास्तवीर्य्य-बलावलेपं चकार॥ ४३॥

पितृवचनाद्यागणितराज्याभिलाषो भ्रातृभार्य्यासमन्वितो वनं विवेश॥ ४४॥

विराध-खर-दूषणादीन् कबन्ध-वालिनौ च जघान। बद्ध्वा चाम्भोनिधिम् अशेषराक्षसकुलक्षयं कृत्वा दशाननापहृतां तद्वधापहतकलङ्कामप्यनलप्रवेशशुद्धामशेषदेवेशसंस्तूयमानां सीतां जनकराजतनयामयोध्यामानिन्ये॥ ४५॥

The son of Khāṭvāṅga was Dīrgabhāu; his son was Raghu; his son was Aja; his son was Daśaratha[15]. The god from whose navel the lotus springs became fourfold, as the four sons of Daśaratha, Rāma, Lakṣmaṇa, Bharata and Śatrughna, for the protection of the world. Rāma, while yet a boy, accompanied Viśvāmitra, to protect his sacrifice and slew Tādakā. He afterwards killed Mārica with his resistless shafts; and Subāhu and others fells by his arms. He removed the guilt of Ahalyā by merely looking upon her. In the palace of Janaka he broke with ease the mighty bow of Maheśvara and received the hand of Sītā, the daughter of the king, self-born from the earth, as the prize of his prowess. He humbled the pride of Paraśurāma, who vaunted his triumphs over the race of Haihaya and his repeated slaughters of the Kṣatriya tribe. Obedient to the commands of his father and cherishing no regret for the loss of sovereignty, he entered the forest, accompanied by his brother Lakṣmaṇa and by his wife where he killed in conflict Virādha, Kharadūṣaṇa and other Rākṣasas, the headless giant Kabandha and Bāli the monkey monarch. Having built a bridge across the ocean and destroyed the whole Rākṣasas nation, he recovered his bride Sītā, whom their ten-headed king Rāvaṇa had carried off and returned to Ayodhyā with her, after she had been purified by the fiery ordeal from the soil contracted by her captivity and had been honoured by the assembled gods, who bore witness to her virtue.[16]

भरतोऽपि गन्धर्वविषयसाधनायोग्रगन्धर्वकोटीस्तिस्रो जघान शत्रुघ्नेनाप्यमितबलपराक्रमो मधुपुत्रो लवणो नाम राक्षसेश्वरो निहतो मथुरा च निवेशिता। इत्येवमाद्यतुलबलपराक्रम-विक्रमणैरतिदुष्टनिरवर्हणैरशेषस्यास्य जगतो निष्पादित-स्थितयो राम-लक्ष्मण-भरत-शत्रुघ्नाः पुनर्द्दिवमारूढाः। येऽपि तेषु भगवदंशेष्वनुरागिणः कोशलनगरजनपदास्तेऽपि तन्मनसस्तत्सलोकता-मवापुः॥ ४६॥

Bharata made himself master of the country of the Gandharvas, after destroying vast numbers of them; and Śatrughna having killed the Rākṣasas chief Lavaṇa, the son of Madhu, took possession of his capital Mathurā.

Having thus, by their unequalled valour and might, rescued the whole world from the dominion of malignant fiends, Rāma, Lakṣ maṇa, Bharata and Śatrughna reascended to heaven and were followed by those of the people of Kośala who were fervently dcvoted to these incarnate portions of the supreme Viṣ ṇu.

रामस्य तु कुश-लवौ पुत्रौ, लक्ष्मणस्याङ्गद-चन्द्रकेतू, तक्ष-पुष्करौ भरतस्य सुबाहु-शूरसेनौ च शत्रुघ्नस्य॥ ४७॥

Rāma and his brothers had each two sons. Kuśa and Lava were the sons of Rāma; those of Lakṣmaṇa were Aṅgada and Candraketu; the sons of Bharata were Takṣa and Puṣkara; and Subāhu and Śūrasena[17] were the sons of Śatrughna.

कुशस्यातिथिः अतिथेरपि निषधः पुत्रोऽभवत्। निषधस्यापि नलः, तस्यापि नभाः नभसः पुण्डरीकः, तत्तनयः क्षेमधन्वा, तस्य च देवानीकः। तस्याप्यहीनगुः (ततो रूपः) तदो रुरुः, तस्य च पारिपात्रः, पारिपात्राद्दलः, दलाच्छलः, तस्याप्युक्थः उक्थाद् वज्रनाभः, तस्मात् शङ्खनाभः, ततो व्युत्थिताश्वः, ततश्च विश्वसहो जज्ञे। हिरण्यनाभस्ततो महायोगीश्वरजैमिनिशिष्यः। यतो याज्ञवल्क्यो योगमवाप। हिरण्यनाभस्य पुत्रः पुष्यः, तस्माद् ध्रुवसन्धिः, ततः सुदर्शनः, तस्मादग्निवर्णः, ततश्च शीघ्रः, ततोऽपि मरुः पुत्रोऽभूत! योऽसौ योगमास्थायाद्यापि कलापग्राममाश्रितस्तिष्ठति। आगामियुगे सूर्य्यवंशक्षत्रप्रवर्त्तयिता भविष्यतीति। प्रसुश्रुतस्तस्यात्मजः,

तस्यापि सुगन्धिः, ततश्चामर्षः, तस्य महस्वान् ततो विश्रुतवान्, ततो बृहद्बलः, योऽर्जुनतनयेनाभिमन्युना भारतयुद्धे क्षयमनीयत॥४८॥

एते हीक्ष्वाकुभूपालाः प्राधान्येन मयोदिताः।

एतेषाञ्चरितं श्रृण्वन् सर्वपापैः प्रमुच्यते॥४९॥

इति विष्णुपुराणे चतुर्थांशे चतुर्थः अध्यायः॥

The son of Kuśa was Atithi; his son was Niṣadha; his son was Nala;[18] his son was Nabhas; his son was Puṇḍarīka; his son was Kṣemadhanvan; his son was Devānīka; his son was Ahīnagu;[19] his son was Pāripātra; his son was Dala;[20] his son was Chala;[21] his son was Uktha;[22] his son was Vajranābha; his son was Śankhanābha;[23] his son was Abhyutthitāśva;[24] his son was Viśvasaha;[25] his son was Hiraṇyanābha, who was a pupil of the mighty Yogī Jaiminī and communicated the knowledge of spiritual exercise to Yājñavalkya.[26] The son of this saintly king was Puṣya; his son was Dhruvasandhi;[27] his son was Sudarśana; his son was Agnivarṇa; his son was Śīghra; his son was Maru,[28] who through the power of devotion (Yoga) is still living in the village called Kalāpa and in a future age will be the restorer of the Kṣatriya race in the solar dynasty. Maru had a son named Praśuśruta; his son was Susandhi; his son was Amarṣa; his son was Mahasvat;[29] his son was Viśrutavat;[30] and his son was Vrihadbala, who was killed in the great way by Abhimanyu, the son of Arjuna. These are the most distinguished princes in the family of Ikṣvāku : whoever listens to the account of them will be purified from all his sins.[31]

NOTES

1. So the Rāmāyaṇa, Sumati is called the daughter of Ariṣṭanemi : the Mahābhārata calls her Śaivyā. The story of Sagara and his descendants is told at length in the Rāmāyaṇa, first book and in the Mahābhārata, Vana Parva, III. 106, et seq., as well as in most of the Purāṇas.

2. O Pañcajana : Brahma.

3. The Bhāgavata has, for a Purāṇa, some curious remarks on this part of the story, flatly denying its truth. न साधुर्वादो मुनिकोपभर्ज्जिता नृपेन्द्रपुत्त्रा इति सत्त्वधामनि। कथं तमोरोषमयं विभाव्यते जगत्पवित्रात्मनि खे रजोभुवः। यस्येरिता सांख्यमयी दृढेहनौर्यतो मुमुक्षुस्तरते दुरत्ययं। भवार्णवं मृत्युपथं विपश्चितः परात्मभूतस्य कथं पृथङ्मतिः॥ "The report is not true, that the sons of the king were scorched by the wrath of the sage; for how can the quality of darkness, made up of anger, exist in a world-purifying nature, consisting of the quality of goodness; the dust of earth, as it were, in the sky? How should mental perturbation distract that sage, who was on with the supreme and who has promulgated that Saṅkhyā philosophy, which is a strong vessel, by which he who is desirous of liberation passes over the dangerous ocean of the world by the path of death?"

4. Sāgara is still the name of the ocean and especially of the Bay of Bengal, at the mouth of the Ganges. On the shore of the island called by the same name, tradition places a Kapilāśrama or hermitage of Kapila, which is still the scene of an annual pilgrimage. Other legends assign a very different situation for the abode of the ascetic or the foot of the Himālaya, where the Ganges descends to the plains. There would be no incompatibility, however, in the two sites, could we imagine the tradition referred to a period when the ocean washed, as it appears once to have done, the base of the Himālaya and Saugor (Sāgara) was at Haridvār.

5. Or Khāṭvāṅga : Brahma and Hari Vaṁśa : but this is apparent an error. See note 14.

6. Omitted : Matsya and Agni. Viśruta : Liṅga.

7. Nābhin : Bhāgavata.

8. Ayutāyus : Vāyu, Liṅga and Kūrma, Śrautāyu : Agni, Ayutajit : Brahma.

9. अक्षहृदयज्ञः 'knowing the heart of the dice'. The same epithet, as well as that of 'friend of Nala' is given him in the Vāyu, Bhāgavata and Brahma Purāṇas and in the Hari Vaṁśa and leaves no doubt of their referring to the hero of the story told in the Mahābhārata. Nala however, as we shall hereafter see, is some twenty generations later than Rituparṇa in the same family; and the Vāyu therefore thinks it necessary to observe that two Nalas are noticed in the Purāṇas and the one here adverted to is the son of Vīrasena; नलौ द्वाविति विख्यातौ पुराणेषु दृढव्रतौ। वीरसेनात्मजश्चैष यश्चैक्ष्वाकुकुलोद्वहः॥ while the other belongs to the family of Ikṣvāku. The same passage occurs in the Brahma Purāṇa and Hari Vaṁśa; and the commentator on the latter observes, निषधात्मजो नलो

वीरसेनसुतान्नलादन्यो। 'Nala the son of Niṣadha is different from Nala the son of Vīrasena.' It is also to be observed, that the Nala of the tale is king of Niṣadha and his friend Rituparṇa is king of Ayodhyā. The Nala of the race of Ikṣvāku is king of Ayodhyā : he is the son of Niṣadha, however and there is evidently some confusion between the two. We do not find Vīrasena or his son in any of the lists. See n. 19.

10. There is considerable variety in this part of the lists, but the Vāyu and Bhāgavata agree with our text. The Matsya and others make Kalmāśapāda the son or grandson of Rituparṇa and place Sarvakāma or Sarvakarman after him. See further on.

11. The Vāyu, Agni, Brahma and Hari Vaṁśa read Amitrasaha, 'foe-enduring'; but the commentator on our text explains it Mitra, a name of Vasiṣṭha, Saha, 'able to bear' the imprecation of; as in the following legend, which is similarly related in the Bhāgavata. It is not detailed in the Vāyu. A full account occurs in the Mahābhārata, Ādi Parva, s.176, but with many and important variations. Kalmāśapāda, while hunting, encountered Śaktri, the son of Vasiṣṭha, in the woods; and on his refusing to make way, struck the sage with his whip. Śaktri cursed the king to become a cannibal; and Viśvāmitra, who had a quarrel with Vasiṣṭha, seized the opportunity to direct a Rākṣasas to take possession of the king, that he might become the instrument of destroying the family of the rival saint. While thus influenced, Mitrasaha, a Brāhmaṇa, applied to Kalmāśapāda for food and the king commanded his cook to dress human flesh and give it to the Brāhmaṇa, who, knowing what it was, repeated the course of Śaktri, that the king should become a cannibal; which taking effect with double force. Kalmāśapāda began to eat men. One of his first victims was Śaktri, whom he slew and ate; and then killed and devoured, under the secret impulse of Viśvāmitra's demon, all the other sons of Vasiṣṭha. Vasiṣṭha however liberated him from the Rākṣasas who possessed him and restored him to his natural character. The imprecation of the Brāhmaṇa's wife and its consequences, are told in the Mahābhārata as in the text; but the story of the water falling on his feet appears to have grown out of the etymology of his name, which might have referred to some disease of the lower extremities the prince's designation being at length, Mitrasaha Saudāsa Kalmāśapāda or Mitrasaha, son of Sudāsa, with the swelled feet.

12. His name Mūlaka or 'the root', refers also to his being the stem whence the Kṣatriya races again proceeded. It may be doubted if the purpose of his title Nārīkavaca is accurately explained by the text.

13. This prince is confounded with an earlier Dilīpa by the Brahma Purāṇa and Hari Vaṁśa.

14. The term for his obtaining final liberation is rather unusual; त्रयोऽभिसंहिता लोकाः 'By whom the three worlds were affected or beloved : विषयी कृताः। the three worlds being identified with their source or the supreme. The text says of this stanza, श्रूयते। and the Vāyu, citing it, says इति श्रुतिः। the legend is therefore from the Vedas.

15. The lists here differ very materially, as the following comparison will best show :

Viṣṇu	**Matsya**	**Rāmāyaṇa**
Kalmāśapāda	Kalmāśapāda	Kalmāśapāda
Aśmaka	Sarvakarman	Śankana
Mūlaka	Anaraṇya	Sudarśana
Daśaratha	Nighna	Agnivarṇa
Ilavila	Anamitra	Śīghraga
Viśvasaha	Raghu	Maru
Dilīpa	Dilīpa	Prasusruka
Dīrghabāhu	Aja	Ambarīṣa
Raghu	Dīrghabāhu	Nahuṣa
Aja	Ajapāla	Yayāti
Daśaratha	Daśaratha	Nābhāga
		Aja
		Daśaratha

The Vāyu, Bhāgavata, Kūrma and Liṅga agree with our text, except in the reading or a few names; as Śataratha for Daśaratha the first; Vairivīra for Ilavila; and Kritasarman, Vṛddhasarman or Vṛddhakarman, for Viśvasaha. The Agni and Brahma and Hari Vaṁśa agree with the second series, with similar occasional exceptions; showing that the Purāṇas admit two series, differing in name, but agreeing in number. The Rāmāyaṇa, however, differs from both in a very extraordinary manner and the variation is not limited to the cases specified, as it begins with Bhagīratha, as follows :

Purāṇas	**Rāmāyaṇa**
Bhagīratha	Bhagīratha
Śruta	Kakutstha
Nābhāga	Raghu

Ambarīṣa	Kalmāśapāda
Sindhudvīpa	
Ayutāśva	
Rituparṇa	
Sarvakāma	
Sudāsa	
Kalmāśapāda	

The entire Paurāṇik series comprises twenty descents and that of the Rāmāyaṇa sixteen. Some of the last names of the poem occur amongst the first of thosc of the Purāṇas, but there is an irreconcilable difference in much of the nomenclature. The Agni, under the particular account of the descent of Rāma, has for his immediate predecessors Raghu, Aja, Daśaratha, as in our text; and the author of the Raghu Vaṁśa agrees with the Purāṇas from Dilīpa downwards.

16. This is an epitome of the Rāmāyaṇa, the heroic poem of Vālmīki, on the subject of Rāma's exploits. A part of the Rāmāyaṇa was published, with a translation by Carey and Marshman, several years since; but much more correct edition of the text of the two first books, with a Latin translation of the first and part of the second, have been more recently published by Professor Schlegel; a work worthy of his illustrious name. A summary of the story may be found in Jones' Works, Maurice's Hindustan, Moor's Pantheon. It is also the subject of the *Uttara Rāma Carita* in the *Hindu Theatre*, in the introduction to which an outline of the whole is given. The story is therefore, no doubt, sufficiently familiar even to English readers. It seems to be founded on historical fact; and the traditions of the south of Indian uniformly ascribe its civilisation, the subjugation or dispersion of its forest tribes of barbarians and the settlement of civilised Hindus, to the conquest of Laṅkā by Rāma.

17. The Vāyu specifies the countries or cities over which they reigned Aṅgada and Citraketu, as the Vāyu terms the latter, governed countries near the Himālayas, the capitals of which were Āṅgadī and Candravaktrā. Takṣa and Puṣkara were sovereigns of Gandhāra, residing at Takṣaśīlā and Puṣkaravatī. Subāhu and Śūrasena reigned at Mathurā; and in the latter we might be satisfied to find the Śūrasenas of Arrian, but that there is a subsequent origin, of perhaps greater authenticity, in the family of Yadu, as we shall hereafter see. 'Kuśa built Kuśasthalī on the brow of the Vindhya, the capital of Kośalā; and Lava reigned at Śrāvastī (see Bk. IV. Chs. I and II) in Uttara (northern) Kośalāv:' कुशस्य कोशला राज्यं पुरीवा कुशस्थली रम्या निवेशित्वतेन विन्ध्यपर्व्वतसानुषु। उत्तरकोशले राज्यं लवस्य च महात्मनः। श्रावस्ती लोकविख्याता। The Raghu Vaṁśa describes Kuśa at returning from Kuśavatī to Ayodhyā, after his father's death; but it seems not unlikely that the extending power of the princes of the Doab, of the lunar family, compelled Rāma's posterity to retire more to the west and south.

18. The Bhāgavata is the only Purāṇa that omits this name, as if the author had been induced to correct the reading in order to avoid the necessity of recognising two Nalas. See above, n.9.

19. Here again we have two distinct series of princes, independently of variations of individual names. Instead of the list of the text, with which the Vāyu and Bhāgavata nearly and the Brahma and Hari Vaṁśa indifferently conform, we have in the Matsya, Liṅga, Kūrma and Agni the following : Ahīṅagu, Sahasrāśva, Sahasrāya or Sahasrabala, Candrāvaloka, Tārapīḍa or Tārādhīśa, Candgragiri, Bhānūratha or Bhānumitra and Śrūtāyus, with whom the list ends, except in the Liṅga, which adds Bāhula, killed by Abhimanyu : enumerating therefore from Devānīka but seven or eight princes to the great war, instead of twenty-three, as in the other series. The Raghu Vaṁśa gives much the same list as our text, ending with Agnivarṇa.

20. Bala : Bhāgavata Nala : Hari Vaṁśa.

21. Sthala : Bhāgavata, Śala : Vāyu and Brahma. Śīla : Raghu Vaṁśa.

22. Omitted : Bhāgavata.

23. Śaṅkha : Brahma. Khagana : Bhāg.

24. Dūṣitāśva : Vāyu. Adhyūṣitāśva : Brahma. Vidhriti : Bhāgavata.

25. Omitted : Brahma and Bhāgavata.

26. Omitted : Brahma and Hari Vaṁśa : but included with similar particulars by the Vāyu, Bhāgavata and Raghu Vaṁśa : see also Bk. III. Ch. VI, where Kauśalya is likewise given as the synonym of Hiraṇyagarbha, being, as the commentator observes, his Viśeṣaṇam, his epithet or attribute, born in or king of Kośalā. The Vāyu accordingly terms him, हिरण्यनाभः कौशल्यः। but in the Bhāgavata the epithet Kauśalya is referred by the commentator to Yājñavalkya, the pupil of Hiraṇyanābha : यतः सकाशात् कौशल्यो याज्ञवाल्क्यो योगमध्यगात्। The author of the Raghu Vaṁśa, not

understanding the meaning of the term, has coveted Kauśalya into the son of Hiraṇyanābha. Raghu Vaṁśa 18.27. The Bhāgavata, like out text, calls the prince the pupil of Jaiminī. The Vāyu, more correctly, जैमिनेः पौत्रस्यः शिष्यः। 'the pupil of the sage's grandson.' There seems to be, however, something unusual in the account given of the relation borne by the individuals named to each other. As a pupil of Jaiminī, Hiraṇyanābha is the teacher of the Sāmaveda (Bk. III. Ch. VI), but Yājñavalkya is the teacher of the Vājasaneyi branch of the Yajuṣ (Bk. III. Ch. V). Neither of them is specified by Colebrooke amongst the authorities of the Pātañjala or Yoga philosophy; nor does either appear as a disciple of Jaiminī in his character of founder of the Mīmāṁsā school. *Trans. R. As. Soc.* Vol.I.

27. Arthasiddhi : Brahma Purāṇa and Hari Vaṁśa.

28. Maruta : Brahma Purāṇa and Hari Vaṁśa. These authorities omit the succeeding four names.

29. Sahasavat : Vāyu.

30. Viśvasaha : Bhāgavata.

31. The list closes here, as the author of the Purāṇas, Vyāsa, is contemporary with the great war. The line of Ikṣvāku is resumed prophetically in the twenty-second chapter.

****

CHAPTER 5

पञ्चमोऽध्यायः

(निमियज्ञविवरणम्, सीताया उत्पत्तिः, कुशध्वजवंशकथनञ्च)

पराशर उवाच

इक्ष्वाकुतनयो योऽसौ निमिर्नाम, स तु सहस्रवत्सरं सत्रमारेभे, वशिष्ठञ्च होतारं वरयामास॥ १॥

तमाह वशिष्ठः, अहमिन्द्रेण पञ्चवर्षशतं यागार्थं प्रथमतरं वृतः, तदन्तरं प्रतिपाल्यताम्, आगतस्तवापि ऋत्विग् भविष्यामि, इत्युक्ते स पृथिवीपतिना न किञ्चिदुक्तः॥ २॥

वशिष्ठोऽप्यनेन समन्वीप्सिमित्यमरपतेर्यागमकरोत्॥ ३॥

सोऽपि तत्कालमेवान्यैर्गौतमादिभिर्यागमकरोत्। समाप्ते चामरपतेर्यागे त्वरावान् वशिष्ठो निमेः कर्म्म करिष्यामीत्याजगाम, तत्कर्म्मकर्त्तृत्वञ्च तत्र गौतमस्य दृष्ट्वा, अथ स्वपते तस्मै राज्ञे मामप्रत्याख्यायैतदनेन गौतमाय कर्मान्तरमर्पितं यस्मात् विदेहो भविष्यतीति शापं ददौ॥ ४॥

प्रतिबुद्धश्चासाववनीपतिरपि प्राह,- यस्मान्मामसम्भाष्य अजानत एव शयानस्य शापो सर्गमसौ दुष्टगुरुश्चकार, तस्मात् तस्यापि देहः पतितो भविष्यतीति प्रतिशापं दत्त्वा देहमत्यजत्॥ ५॥

The son of Ikṣvāku, who was named Nimi,[1] instituted a sacrifice that was to endure for a thousand years and applied to Vasiṣṭha to offer the oblations. Vasiṣṭha in answer said, that he had been pre-engaged by Indra for five hundred years, but that if the Rājā would wait for some time, he would come and officiate as superintending priest. The king made no answer and Vasiṣṭha went away, supposing that he had assented. When the sage had completed the performance of the ceremonies he had conducted for Indra, he returned with all speed to Nimi, purposing to render him the like office. When he arrived, however and found that Nimi had retained Gautama and other priests to minister at his sacrifice, he was much displeased and pronounced upon the king, who was then asleep, a curse to this effect, that since he had not intimated his intention, but transferred to Gautama the duty he had first entrusted to himself, Vasiṣṭha, Nimi should thenceforth cease to exist in a corporeal form. When Nimi woke and knew what had happened, he in return denounced as an imprecation upon his unjust preceptor, that he also should lose his bodily existence, as the punishment of uttering a curse upon him without previously communicating with him. Nimi then abandoned his bodily condition.

तस्माच्छापाद्य मित्रावरुणयोस्तेजसि वसिष्ठतेजः प्रविष्टम्, उर्वशीदर्शनादुद्भूतवीर्यप्रपातयोः सकाशाद् वसिष्ठो देहमपरं लेभे॥ ६॥

निमेरपि तच्छरीरमतिमनोहरतैलगन्धादिभिरुपस्क्रियमाणं नैव क्लेदादिकं दोषमवाप, सद्योमृतमिव तस्थौ॥ ७॥

The spirit of Vasiṣṭha also leaving his body, was united with the spirits of Mitra and Varuṇa for a season, until, through their

passion for the nymph Urvaśī, the sage was born again in a different shape. The corpse of Nimi was preserved from decay by being embalmed with fragrant oils and resins and it remained as entire as if it were immortal.[2]

यज्ञसमाप्तौ च भागग्रहणायागतान् देवान् ऋत्विज ऊचुः यजमानाय वरो दीयतामिति। देवैश्छन्दितो निमिराह॥ ८॥

भगवन्तोऽखिलसंसारदुःखसङ्घातस्य च्छेत्तारः, न ह्येतावज्ञगत्यन्यद् दुःखमस्ति, यच्छीरीरात्मनोर्वियोगो भवति, तदहमिच्छामि सकललोकलोचनेषु वस्तुम् न पुनः शरीरग्रहणं कर्त्तुम्। इत्युक्ते देवैरसावशेषभूतानां नेत्रेषु आसां कारितः।

ततो भूतान्युन्मेषनिमेषं चक्रुः॥ ९॥

When the sacrifice was concluded, the priests applied to the gods, who had come to receive their portions, that they would confer a blessing upon the author of the sacrifice. The gods were willing to restore him to bodily life, but Nimi declined its acceptance, saying, "O deities, who are the alleviators of all worldly suffering, there is not in the world a deeper cause of distress than the separation of soul and body; it is therefore my wish to dwell in the eyes of all beings, but never more to resume a corporeal shape!" To this desire the gods assented and Nimi was placed by them in the eyes of all living creatures; in consequence of which their eyelids are ever opening and shutting.

अपुत्रस्य च तस्य भूभुजः शरीरमराजकभीरवस्ते मुनयोऽरण्यां ममन्थुः॥ १०॥

तत्र कुमारो जज्ञे, जननाज्जनकसंज्ञाञ्चासाववाप॥ ११॥

As Nimi left no successor, the Munis, apprehensive of the consequences of the earth being without a ruler, agitated the body of the prince and produced from it a prince who was called Janaka, from being born without a progenitor.

अभूद् विदेहोऽस्य पितेति वैदेहो मथनान्मिथिरभूत्। तस्योदावसुः पुत्रोऽभूत्। ततो नन्दिवर्द्धनः, तस्मात् सुकेतुः, तस्यापि देवरातः ततश्च बृहदुक्थः, तस्य च महावीर्य्यः, तस्यापि सत्यधृतिः, ततश्च धृष्टकेतुः, धृष्टकेतोर्हर्य्यश्वः, तस्य च मरुः मरोः प्रतिबन्धकः, तस्मात्, कृतरथः तस्मात् कृतिः, तस्य विबुधः, तस्यापि महाधृतिः, तस्य च कृतिरातः ततो महारोमा, ततः सुवर्णरोमा, तस्यापि पुत्रो ह्रस्वरोमा, ततः सीरध्वजोऽभूत्। तस्य पुत्रार्थं यजनभुवं कृंषतः सीरे सीता दुहिता समुत्पन्नासीत्। सीरध्वजस्य भ्राता साङ्काश्याधिपतिः कुशध्वजनामा। सीरध्वजस्यापत्यं भानुमान्॥ १२॥

In consequence of his father being without a body (videha), he was termed also Vaideha, 'the son of the bodiless;' and he further received the name of Mithi, from having been produced by agitation (mathana)[3]. The son of Janaka was Udāvasu; his son was Nandivarddhana; his son was Suketu; his son was Devarāta; his son was Bṛhaduktha; his son was Mahāvīrya; his son was Satyadhṛti; his son was Dhṛṣṭaketu; his son was Haryyaśva; his son was Maru; his son was Pratibandhaka; his son was Kṛtaratha; his son was Kṛta; his son was Vibudha; his son was Mahādhṛti; his son was Kṛtirāta; his son was Mahāroman; his son was Suvarṇaroman; his son was Hrasvaroman; his son was Sīradhvaja. Sīradhvaja ploughing the ground, to prepare it for a sacrifice which he instituted in order to obtain progeny, there sprang up in the furrow a damsel, who became his daughter Sītā.[4] The brother of Sīradhvaja was Kuśadhvaja, who was king of Kāśī[5] : he had a son also, named Bhānumat.[6]

भानुमतः शतद्युम्नः, तस्य शुचिः तस्मादूर्ध्वहो नाम पुत्रो जज्ञे। तस्यापि सत्यध्वजः (१), ततः कुनिः (क्रूणिः) कुनेरञ्जनः, तत्पुत्रः ऋतुजित् ततोऽरिष्टनेमिः तस्मात् श्रुतायुः, ततः सूर्य्याश्वः, तस्मात् सञ्जयः (सन्नयः), ततः क्षेमारिः तस्मादनेनाः, तस्मान्मीनरथः (मानरथः), तस्य सत्यरथः, तस्य सात्यरथिः, सात्यरथेरुपगुः तस्मात् श्रुतः (उपगुप्तः), तस्मात् शाश्वतः, तस्मात् सुधन्वा (सुवर्चाः), तस्यापि सुभासः, ततः सुश्रुतः, तस्माञ्जयः जयपुत्रो विजयः तस्य ऋतः, ऋतात् सुनयः ततो वीतहव्यः, तस्मात् सञ्जयः तस्माद् (क्षेमाश्वः, तस्मात्) धृतिः, धृतेर्बहुलाश्वः तस्य पुत्रः कृतिः कृतौ सन्तिष्ठतेऽयं जनक-वंशः॥ १३॥

इत्येते मैथिलाः। प्राचुर्य्येण एतेषामात्मविद्याश्रयिणो भूपाला भविष्यन्तीति॥ १४॥

इति श्रीविष्णुपुराणे चतुर्थांशे पञ्चमः अध्यायः॥

The son of Bhānumat was Śatadyumna; his son was Śuci; his son was Urjjavaha; his son was Satyadhvaja; his son was Kuni;[7] his son was Aṅjana; his son was Ṛtujit; his son was Ariṣṭanemi[8]; his son was Srutayus; his son was Supārśva; his son was Sañjaya[9]; his son was Kṣemāri[10]; his son was Anenas[11]; his son was Mīnaratha[12]; his son was Satyaratha; his son Śātyarathi[13]; his son was Upagu[14]; his son was Śruta[15]; his son was Sāsvata[16]; his son was Sudhanvan; his son was Subhāsa; his son was Suśruta[17]; his son was Jaya; his son was Vijaya; his son was Rita; his son was Sunaya[18]; his son was Vītahavya; his son was Dhṛti; his son was Bahulāśva; his son was Kṛti, with whom terminated the family of Janaka. These are the kings of Mithilā, who for the most part will be[19] proficient in spiritual knowledge[20].

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NOTES

1. None of the authorities, except the Vāyu and Bhāgavata, contain the series of kings noticed in this chapter.

2. This shows that the Hindus were not unacquainted with the Egyptian art of embalming dead bodies. In the Kāśī Khaṇḍa, s. 30, an account is given of a Brāhmaṇa who carries his mother's bones or rather her corpse, from Setubandha or Rāmeśwara to Kāśī. For this purpose he first washed it with the five excretions of a cow and the five pure fluids or milk, curds, ghee, honey and sugar. He then embalms it with Yakṣakarddama, a composition of Agallochum, camphor, musk, saffron, sandal and a resin called Kakkola; and envelopes it severally with Netravastra, flowered muslin; Paṭṭamvara, silk; Surasavastra, coarse cotton; Mānjiṣṭha, cloth dyed with madder; and Nepala Kambala, Nepal blanketing. He then covers it with pure clay and puts the whole into a coffin of copper. Tāmra sampuṭa. These practices are not only unknown, but would be thought impure in the present day.

3. These legends are intended to explain and were probably suggested by, the terms Vaideha and Mithilā, applied to the country upon the Gaṇḍaka and Kosī rivers, the modern Tirhut. The Rāmāyaṇa places a prince named Mithi between Nimi and Janaka, when comes the name Mithilā. In other respects the list of kings of Mithilā agrees, except in a few names. Janaka the successor of Nimi is different from Janaka who is celebrated as the father of Sītā. One of them, which, does not appear, is also renowned as a philosopher and patron of philosophical teachers. Mahābhārata, Mokṣa dharma. According to the Vāyu Purāṇa, Nimi founded a city called Jayantapur, near the Āśrama of Gautama. The remains of a city called Janakpur, on the northern skirts of the district, are supposed to indicate the site of a city founded by one of the princes so named.

4. This identifies Sīradhvaja with the second Janaka, the father-in-law of Rāma. The story of Sītā birth or rather discovery, is narrated in the Āraṇya Khaṇḍa of the Rāmāyaṇa, the Vana Parva of the Mahābhārata and in the Vāyu, Brahma Vaivartta, Kālika and other Purāṇas.

5. The Rāmāyaṇa says, 'of Sankasya', which is no doubt the correct reading. Fa Hian found the kingdom of Sang-kiashi in the Doab, about Mainpuri. Account of the Foe-Kue-ki. The Bhāgavata makes Kuśadhvaja the son of Sīradhvaja.

6. The Bhāgavata differs from our authority here considerably, by inserting several princes between Kuśadhvaja and Bhānumat; or Dharmadhvaja, who has two sons, Kṛtadhvaja and Khāṇḍikya; the former is the father of Keśīdhvaja, the latter of Bhānumat. See the last book of the Viṣṇu.

7. Śakuni and the last of the series, according to the Vāyu.

8. Between this prince and Śuci the series of the Bhāgavata is Sanadhvaja, Urdhvaketu, Aja, Purujit. The following variations are from the same authority.

9. Citraratha.

10. Kṣemadhī.

11. Omitted.

12. Samaratha.

13. Omitted.

14. Upaguru.

15. Upagupta.

16. Vasvananta.

17. Yuyudhāna, Subhāṣaṇa, Śruta.

18. Śunaka.

19. आत्मविद्याश्रयिणो भविष्यन्ति is the reading of all the copies; but why the future verb, 'will be', is used does not appear.

20. Descendants of two of the other sons of the Manu are noticed in the Bhāgavata; from Nṛga, it is said, proceeded Sumati, Bhūtajyotiṣ, Vasu, Pratiīka, Oghavat and his sister Oghavatī, married to Sudarśana. The Liṅga gives three sons to Nṛga, Vṛṣ a, Dhṛṣṭaka and Raṇadhṛṣṭa and alludes to a legend of his having been changed to a lizard by the curse of a Brāhmaṇa. Nariṣyanta's descendants were Citrasena, Dakṣa, Madhvat, Pūrva, Indrasena, Vītihotra, Satyaśrava, Uruśravas, Devadatta, Agniveśya, also called Jātukarṇa, a form of Agni and progenitor of the Āgniveśya Brāhmaṇas. In the Brahma Purāṇa and Hari Vaṁśa Purāṇa the sons of Nariṣyat, whom the commentator on the latter considers as the same with Nariṣyanta, are termed Sakas, Sacae or Scythians; while, again, it is said that the son of Nariṣyanta was Dama or as differently read, Yama. As this latter affiliation is stated in the authorities, it would appear as if this Nariṣyanta was one of the sons of the Manu; but this is only a proof of the carelessness of the compilation, for in the Viṣṇu, Vāyu and Mārkaṇḍeya Purāṇas, Nariṣyanta, the father of Dama, is the son of Marutta, the fourteenth of the posterity of Diṣṭa or Nediṣṭa.

***

CHAPTER 6

षष्ठोऽध्यायः

(चन्द्रवंशकथनम्, ताराहरणम्, अग्नित्रयोत्पत्तिश्च।)

मैत्रेय उवाच

सूर्यस्य भगवन्! वंशः कथितो भवता मम।
सोमस्य वंशे त्वखिलान् श्रोतुमिच्छामि पार्थिवान्॥ १॥
कीर्त्यते स्थिरकीर्त्तीनां येषामद्यापि सन्ततिः।
प्रसादसुमुखस्तन्मे ब्रह्मन्नाख्यातुमर्हसि॥ २॥

Maitreya said– You have given me, reverend preceptor, an account of the kings of the dynasty of the sun : I am now desirous to hear a description of the prince who trace their lineage from the moon and whose race is still celebrated for glorious deeds. You are able to relate it to me, Brāhmaṇa, if you will so favour me.

पराशर उवाच

श्रूयता मुनिशार्दूल वंशः प्रथिततेजसः।
सोमस्यानुक्रमात् ख्याता यत्रोर्वीपतयोऽभवन्॥ ३॥
अयं हि वंशोऽतिबलपराक्रमद्युतिशीलचेष्टावद्भिरतिगुणान्वितैर्नहुषययातिकार्त्तवीर्य्यार्जुनादिभिर्भूपालैरलङ्कृतः॥ ४॥
तमहं कथयामि श्रूयताम्– अखिलजगत्स्रष्टुर्भगवन्नारायणनाभिसरोजिनीसमुद्भवाब्जयोनेर्ब्रह्मणः पुत्रोऽत्रिः अत्रेः सोमः, तञ्च भगवानब्जयोनिरशेषौषधिद्विजनक्षत्राणामाधिपत्येऽभ्यषेचयत्॥ ५॥
स च राजसूयमकरोत्। तत् प्रभावादत्युत्कृष्टाधिपत्याधिष्ठातृत्वाच्चैनं मद आविवेश॥ ६॥
मदावलेपाच्चासौ सकलदेवगुरोर्बृहस्पतेस्तारां नाम पत्नीं जहार॥ ७॥
बहुशश्च बृहस्पतिचोदितेन भगवता ब्रह्मणा चोद्यमानः सकलैश्च देवर्षिभिर्याच्यमानोऽपि न मुमोच। तस्य हि बृहस्पतिद्वेषादुशनाः पार्ष्णिग्राहोऽभवत्॥ ८॥

Parāśara said–You shall hear from me, Maitreya, an account of the illustrious family of the moon, which has produced many celebrated rulers of the earth; a race adorned by the regal qualities of strength, valour, magnificence, prudence and activity; and enumerating amongst its monarchs Nahuṣa, Yayāti, Kārtavīryārjuna and others equally renowned. That race will I describe to you; do you attend.

Atri was the son of Brahmā, the creator of the universe, who sprang from the lotus that grew from the navel of Nārāyaṇa. The son of Atri was Soma[1] (the moon), whom Brahmā installed as the sovereign of plants, of Brāhmaṇas and of the stars. Soma celebrated the Rājasūya sacrifice and from the glory then acquired and the extensive dominion with which he had been invested, he became arrogant and licentious and carried off Tārā,

the wife of Bṛhaspati, the preceptor of the gods. In vain Bṛhaspati sought to recover his bride; in vain Brahmā commanded and the holy sages remonstrated; Soma refused to relinquish her. Uśaṇas, out of enmity to Bṛhaspati, took part with Soma.

अङ्गिरसश्च सकाशोपलब्धविद्यो भगवान् रुद्रो बृहस्पतेः साहायमकरोत्॥ ९॥

यतश्चोशनाः ततो हि जम्भ-कुजम्भाद्याः समस्ता एव दैत्यदानवनिकाया महान्तमुद्यमं चक्रुः। बृहस्पतेरपि सकलदेवसैन्यसहायः शक्रोऽभवत्॥ १०॥

Rudra, who had studied under Aṅgiras, the father of Bṛhaspati, befriended his fellow-student. In consequence of Uśaṇas, their preceptor, joining Soma, Jambha, Kujambha and all the Daityas, Danavas and other foes of the gods, came also to his assistance; while Indra and all the gods were the allies of Bṛhaspati.

एवञ्च तयोरतीवोग्रः सङ्ग्रामस्तारकानिमित्तस्तारकामयो नामाभवत्। ततश्च समस्तशस्त्राण्यसुरेषु रुद्रपुरोगमा देवा देवेषु चाशेषदानवा मुमुचुः॥ ११॥

एवञ्च देवासुराहवक्षोभक्षुब्धहृदयमशेषमेव जगद् ब्रह्माणं शरणं जगाम॥ १२॥

ततश्च भगवानप्युशनसं शङ्करमसुरान् देवांश्च निवार्य बृहस्पतेस्तारामदात्। ताञ्चान्तःप्रसवामवलोक्य बृहस्पतिराह॥ १३॥

नैष मम क्षेत्रे भवत्यान्यसुतो धार्यस्तदुत्सृजैनमलमतिधाष्ट्र्येनेति। सा च तेनैवमुक्ता पतिव्रता भर्त्तृवचनात् तमीषिकास्तम्बे गर्भमुत्ससर्ज्ज॥ १४॥

स चोत्सृष्टमात्र वातितेजसा देवानां तेजांस्याचिक्षेप॥ १५॥

बृहस्पतिमिन्दुञ्च तस्य कुमारस्यातिचारुतया साभिलाषौ दृष्ट्वा देवाः समुत्पन्नसन्देहास्तारां पप्रच्छुः सत्यं कथयास्मकमतिसुभगे! कस्यायमात्मजः, सोमस्याथ बृहस्पतेः? इत्युक्तापि सा तारा ह्रिया न किञ्चिदुवाच॥ १६॥

बहुशोऽप्यभिहिता यदासौ देवेभ्यो नाचचक्षे, ततः कुमारस्तां? शमुमुद्यतः, प्राह च दुष्टे! अम्ब कस्मान्मम तातं नाख्यासि, अद्यैव तेऽलीकलज्जावत्याः शास्तिमयमहं करोमि, यथा नैवमन्याप्यतिमन्थरवचना भवतीति॥ १७॥

अथ भगवान् पितामहस्तं कुमारं सन्निवार्य्य स्वयमपृच्छत् ताराम्, कथय वत्से! कस्यायमात्मजः? सोमस्याथ बृहस्पते,? इत्युक्ता लज्जाजड़माह–'सोमस्ये'ति॥ १८॥

ततः स्फुरदुच्छ्वसितामलकपोलकान्तिर्भगवानुडुपतिस्तमालिङ्ग्य कुमारं साधु साधु वत्स! प्राज्ञोऽसीति बुध इति नाम चक्रे॥ १९॥

Then there ensued a fierce contest, which, being on account of Tārakā (or Tārā), was termed the Tārakāmaya or Tārakā war. In this the gods, led by Rudra, hurled their missiles on the enemy; and the Daityas with equal determination assailed the gods. Earth, shaken to her centre by the struggle between such foes, had recourse to Brahmā for protection; on which he interposed and commanding Uśaṇas with the demons and Rudra with the deities to desist from strife, compelled Soma to restore Tāra to her husband. Finding that she was pregnant, Bṛhaspati desired her no longer to retain her burden; and in obedience to his orders she was delivered of a son, whom she deposited in a clump of long Muñja grass. The child, from the moment of its birth, was endued with a splendour that dimmed the radiance of every other divinity and both Bṛhaspati and Soma, fascinated by his beauty, claimed him as their child. The gods, in order to settle the dispute, appealed to Tārā; but she was ashamed and would make no answer. As she still continued mute to their repeated applications, the child became incensed and was about to curse her, saying, "Unless, vile woman, you immediately declare who is my father, I will sentence you to such a fate as shall deter every female in future from hesitating to speak the truth." On this, Brahmā again interfered and pacified the child; and then, addressing Tārā and said, "Tell me, daughter, is this the child of Bṛhaspati or of Soma?" "Of Soma," said Tārā, blushing; As soon as she had spoken, the lord of the constellations, his countenance bright and expanding with rapture, embraced his son and

said, "Well done, my boy; verily you are wise:" and hence his name was Budha.[2]

स च आख्यातमेवैतत्– यथेलायामात्मजं पुरूरवसमुत्पादयामास।

पुरूरवास्त्वतिदानशीलोऽतियज्वातितेजस्वी। यं सत्यवादिनमतिरूप-स्ववन्तं मित्रावरुणशापन्मानुषे लोके मया वस्तव्यम् इति कृतमतिरुर्वशी ददर्श॥ २०॥

दृष्टमात्रे च यस्मिन् अपहाय मानमशेषमपास्य स्वर्गसुखाभिलाषं तन्मना भूत्वा तमेवोपतस्थे॥ २१॥

सोऽपि च तामतिशयितसकललोकस्त्रीकान्तिसौकुमार्य-लावण्यातिविलास-हासादिगणामवलोक्य तदायत्तचित्तवृत्तिर्बभूव॥ २२॥

उभयमपि तन्मनस्कमनन्यदृष्टि परित्यक्तसमस्तान्यप्रयोजनमभूत्॥ २३॥

राजा तु प्रागल्भ्यात् तामाह॥ २४॥

सुभ्रु त्वामहमभिकामोऽस्मि प्रसीदानुरागमुद्वह इत्युक्ता लज्जावखण्डितमर्वशी प्राह॥ २५॥

भवत्वेवं यदि मे समयपरिपालनं भवान् करोतीति॥ २६॥

आख्याहि मे समयमित्यथ पृष्टा पुनरब्रवीत्॥ २७॥

शयनसमीपे ममोरणकद्वयं पुत्रभूतं नापनेयम्॥ २८॥

भवांश्च मया नग्नो न द्रष्टव्यः, घृतमात्रञ्च ममाहारः। इत्येवमेवेति भूपतिराह। तया त सहावनीपतिरलकायां चैत्ररथादिवनेषु अमलपद्मषण्डेषु अभिरमणीयेषु मानसादिसरःसु अभिरममाण एव षष्टिवर्षसहस्राणि अनुदिनप्रवर्द्धमानप्रमोदोऽनयत्। उर्वशी च तदुपभोगात् प्रतिदिनप्रवर्द्धमानानुरागा अमरलोकवासेऽपि न स्पृहां चकार। विना चोर्वश्या सुरलोकऽप्सरसां सिद्ध गन्धर्वाणाञ्च नातिरमणीयोऽभवत्॥ २९॥

It has already been related how Budha begot Purūravas by Ilā. Purūravas[3] was a prince renowned for liberality, devotion, magnificence and love of truth and for personal beauty. Urvaśī having incurred the imprecation of Mitra and Varuṇa, determined to take up her abode in the world of mortals; and descending accordingly, beheld Purūravas. As soon as she saw him she forgot all reserve and disregarding the delights of Svarga, became deeply enamoured of the prince. Beholding her infinitely superior to all other females in grace, elegance symmetry, delicacy and beauty, Purūravas was equally fascinated by Urvaśī; both were inspired by similar sentiments and mutually feeling that each was everything to the other, thought no more of any other object. Confiding in his merits, Purūravas addressed the nymph and said, "Fair creature, I love you; have compassion on me and return my affection." Urvaśī, half averting her face through modesty, replied, "I will do so if you will observe the conditions I have to propose." "What are they?" inquired the prince; "declare them;" "I have two rams," said the nymph, "which I love as children; they must be kept near my bedside and never suffered to be carried away; you must also take care never to be seen by me undressed; and clarified butter alone must be my food." To these terms the king readily gave assent.

ततश्चोर्व्वशी-पुरूरवसोः समयविद् विश्वावसुर्गन्धर्व-समवेतो निशि शयनाभ्यासदेकमुरणकं जहार॥ ३०॥

तस्य चाकाशे नीयमानस्योर्व्वशी शब्दमशृणोत्आह च, ममानाथायाः पुत्रः केनाप्ययमपह्रियते, कं शरणमुपयामीत्याकर्ण्य राजा, 'नग्नं मां देवी द्रक्ष्यती' ति न ययौ। अथान्यमप्युरणकमादाय गन्धर्वा ययुः। तस्याप्यपह्रियमाणस्य शब्दमाकर्ण्य आकाशे पुनरपि 'अनाथास्म्यहमभर्तृका कुपुरुषाश्रयेति' आर्त्तराविणी बभूव। राजाप्यमर्षवशादन्धकारमेतदिति खड्गमादाय दुष्ट! दुष्ट! हतोऽसीति व्याहरन्नभ्यधावत्। तावच्च गन्धर्वैरतीवोज्ज्वला विद्युज्जनिता। तत् प्रभया चोर्व्वशी राजानमपगताम्बरं दृष्ट्वा अपवृत्तसमया तत्क्षणादेवापक्रान्ता॥ ३१॥

After this, Purūravas and Urvaśī dwelt together in Alakā, sporting amidst the groves and lotus-crowned lakes of Caitraratha and the other forests there situated, for sixty-one thousand years.[4] The love of Purūravas for his bride increased every day of its duration; and the affection of Urvaśī augmenting equally in fervour, she never called to recollection residence amongst the immortals. Not so with the attendant spirits at the court of Indra; and

nymphs, genii and quipsters, found heaven itself but dull while Urvaśī was away. Knowing the agreement that Urvaśī had made with the king, Viśavasu was appointed by the Gandharvas to effect its violation; and he, coming by night to the chamber where they slept, carried off one of the rams. Urvaśī was awakened by its cries and exclaimed. "Ah me! Who has stolen one of my children? Had I a husband, this would not have happened! To whom shall I apply for aid?" The Rājā overheard her lamentation, but recollecting that he was undressed and that Urvaśī might see him in that state, did not move from the couch. Then the Gandharvas came and stole the other ram; and Urvaśī hearing it bleat, cried out that a woman had no protector who was the bride of a prince so dastardly as to submit to this outrage. This incensed Purūravas highly and trusting that the nymph would not see his person, as it was dark, he rose and took his sword and pursued the robbers, calling upon them to stop and receive their punishment. At that moment the Gandharvas caused a flash of brilliant lightning to play upon the chamber and Urvaśī beheld the king undressed : the compact was violated an the nymph immediately disappeared.

परित्यज्य तावुरणकौ गन्धर्वाः सुरलोकमुपागताः। राजापि तौ मेषावादाय हृष्टमनाः स्वशयनमायातो नोर्वशीं ददर्श॥ ३२॥

ताञ्चापश्यन्नपगताम्बर एवोन्मत्तरूपो बभ्राम, कुरुक्षेत्रे चाम्भोजसरसि अन्याभिश्चतसृभिरप्सरोभिः समवेतामुर्व्वशीं ददर्श। ततश्चोन्मत्तरूपो राजा जायेह तिष्ठ, मनसि, घोरे वचसि, इत्यनेकप्रकारं सूक्तमवोचत्॥ ३३॥

आह चोर्व्वशी–महाराज अलमनेनाविवेकचेष्टितेन। अन्तर्वत्नी अहम्, अब्दान्ते भगवतात्रागन्तव्यम् कुमारस्ते भविष्यति, एकाञ्च निशामहं त्वया सह वत्स्यामि, इत्युक्तः प्रहृष्टः स्वपुरमाजगाम। तासाञ्चाप्सरसामुर्व्वशी कथयामास, अयं स पुरुषोत्कर्षो, येन अहमेतावन्तं कालमनुरागाकृष्टमनसा सहोषिता॥ ३४॥

इत्येवमुक्तास्ता अप्सरस ऊचुः–साधु साधु अस्य रूपम्, अनेन सहास्माकमपि सर्वकालमभिरन्तुं स्पृहा भवेदिति॥ ३५॥

The Gandharvas, abandoning the rams, departed to the region of the gods. Having recovered the animals, the king returned delighted to his couch, but there he beheld no Urvaśī; and not finding her anywhere, he wandered naked over the world, like on insane. At length coming to Kurukṣetra, he saw Urvaśī sporting with four other nymphs of heaven in a lake beautified with lotuses and he ran to her and called her his wife and wildly implored her to return. "Mighty monarch," said the nymph, "refrain from this extravagance. I am now pregnant : depart at present and come hither again at the end of a year, when I will deliver to you a son and remain with you for one night." Purūravas, thus comforted, returned to his capital. Urvaśī said to her companions, "This princc is a most excellent mortal : I lived with him long and affectionately united." "It was well done of you," they replied; "he is indeed of comely appearance and one with whom we could live happily forever."

अब्दे च पूर्णे स राजा तत्राजगाम कुमारञ्चायुषमस्मै तदोर्वशी ददौ, एकाञ्च निशां तेन राज्ञा सहोषित्वा पञ्चपुत्रोत्पत्तये गर्भमाप॥ ३६॥

उवाच चैनं राजानम्–अस्मत् प्रीत्या महाराजाय सर्व एव गन्धर्वा वरदाः संवृत्ताः, तस्माद् व्रियतां वर इति॥ ३७॥

आह राजा त विजित-सकलारातिरहतेन्द्रियसामर्थ्यो बन्धुमानमितबलकोषः, नान्यदस्माकमुर्व्वशीसालोक्याद् अप्राप्यमस्ति, तदहमनया सहोर्व्वश्या कालं नेतुमभिलषामि॥ ३८॥

इत्युक्ते गन्धर्वा राज्ञेऽग्निस्थालीं ददुः॥ ३९॥

ऊचुश्च एनमग्निमाम्नायानुसारी भूत्वा त्रिधा कृत्वा उर्वशीसलोकतामनोरथमुद्दिश्य सम्यग् यजेथाः। ततोऽवश्यमभिलषितमवाप्स्यसि॥ ४०॥

इत्युक्तस्तामग्निस्थालीमादायाजगाम, अन्तरटव्यामचिन्तयत्– अहो मे अतिमूढ़ता, यदग्निस्थाली मयानीता

नोर्वशीति। अथैनामटव्यामेवाग्निस्थालीं तत्याज स्वपुरञ्चाजगाम॥४१॥

व्यतीतार्द्धरात्रौ विनिद्रश्चाचिन्तयत्, ममोर्वशीसालोक्य-प्राप्त्यर्थमग्निस्थाली गन्धर्वैर्दत्ता, सा च मया अटव्यां परित्यक्ता। तदहं तत्र तदाहरणाय यास्यामि इत्युत्थाय तत्राप्युपगतो नाग्निस्थालीमपश्यत्। शमीगर्भञ्चाश्वत्थमग्नि-स्थालीस्थाने दृष्ट्वा अचिन्तयत्–मयात्र स्थालीं निक्षिप्ता, सा चाश्वत्थः शमीगर्भोऽभूत्। तदेतमेवाहमग्निरूपमादाय स्वपुरमभिगम्य अरणीं कृत्वा तदुत्पन्नाग्नेरुपास्तिं करिष्यामीति॥४२॥

When the year had expired, Urvaśī and the monarch met at Kurukṣetra and she consigned to him his first-born Āyus; and these annual interviews were repeated, until she had borne to him five sons. She then said to Purūravas, "Through regard for me, all the Gandharvas have expressed their joint purpose to bestow upon my lord their benediction : let him therefore demand a boon." The Rājā replied, "My enemies are all destroyed, my faculties are all entire; I have friends and kindred, armies and treasures : there is nothing which I may not obtain except living in the same region with my Urvaśī. My only desire therefore is, to pass my life with her." When he had thus spoken, the Gandharvas brought to Purūravas a vessel with fire and said to him, "Take this fire and according to the precepts of the Vedas, divide it into three fires; then fixing your mind upon the idea of living with Urvaśī, offer oblations and you shall assuredly obtain your wishes." The Rājā took the brasier and departed and came to a forest. Then he began to reflect that he had committed a great folly in bringing away the vessel of fire instead of his bride; and leaving the vessel in the wood, he went disconsolate to his palace. In the middle of the night he awoke and considered that the Gandharvas had given him the brasier to enable him to obtain the felicity of living with Urvaśī and that it was absurd in him to have left it by the way. Resolving therefore to recover it, he rose and went to the place where he had deposited the vessel; but it was gone. In its stead he saw a young Aśvattha tree growing out of a Śami plant and he reasoned with himself and said, "I left in this spot a vessel of fire and now behold a young Aśvattha tree growing out of a Śami plant. Verily I will take these types of fire to my capital and there, having engendered fire by their attrition, I will worship it."

एवमेव स्वपुरमुपगतोऽरणीं चकार॥४३॥

तत्प्रमाणञ्चाङ्गुलैः कुर्वन् गायत्रीमपठत्। पठतश्चाक्षर-संख्यान्येवाङ्गुलान्यरण्यभवत्॥४४॥

तत्राग्निं निर्म्मथ्याग्नित्रयमाम्नायानुसारी भूत्वा जुहाव, उर्वशीसालोक्यं चेह फलमभिसंहितवान्। तेनैवाग्निविधिना बहुविधान् यज्ञान् इष्ट्वा गन्धर्वलोकान् प्राप्य उर्व्वश्या सह वियोगं नावाप॥४५॥

एकोऽग्निरादावभवत् ऐलेन त्वत्र मन्वन्तरे त्रेता प्रवर्त्तिता॥४६॥

इति श्रीविष्णुपुराणे चतुर्थांशे षष्ठः अध्यायः॥

Having thus determined, he took the plants to his city and prepared their wood for attrition, with pieces of as many inches long as there are syllables in the Gāyatrī : he recited that holy verse and rubbed together sticks of as many inches as he recited syllables in the Gāyatrī.[5] Having thence elicited fire, he made it threefold, according to the injunctions of the Vedas and offered oblations with it, proposing as the end of the ceremony reunion with Urvaśī. In this way, celebrating many sacrifices agreeably to the form in which offerings are presented with fire, Purūravas obtained a seat in the sphere of the Gandharvas and was no more separated from his beloved. Thus fire, that was at first but one, was made threefold in the present Manvantara by the son of Ilā.[6]

NOTES

1. The Vāyu says the essence of Soma (Somatva) issued from the eyes of Atri and impregnated the ten quarters. The Bhāgavata says merely that Soma was born from the eyes of Atri. The Brahma Purāṇa

and Hari Vaṁśa give a grosser name to the effusion.

2. 'He who knows'. Much erroneous speculation has originated in confounding this Budha, the son of Soma and regent of the planet Mercury, 'he who knows,' the intelligent, with Buddha, any deified mortal, or 'he by whom truth is known;' or, as individually applicable, Gautama or Sakya, son of Rājā Śuddhodana, by whom the Buddhists themselves aver their doctrines were first promulgated. The two characters have nothing in common and the names are identical only when one or other is misspelt.

3. The story of Purūravas is told much in the same strain as follows, though with some variations and in greater or less detail, in the Vāyu, Matsya, Vāmana, Padma and Bhāgavata Purāṇas. It is also referred to in the Mahābhārata, vol. I. p. 113. It is likewise, the subject of the Vikrama and Urvaśī of Kālīdāsa, in which drama the incidents offensive to good taste are not noticed. See *Hindu Theatre*, vol. I. p. 187. The Matsya Purāṇa, besides this story, which is translated in the introduction to the drama, has in another part, c. 94, an account of a Purūravas, who, in the Cākṣuṣa Manvantara, was king of Mādra and who by the worship of Viṣṇu obtained a residence with the Gandharvas.

4. One copy has sixty-one years; the Brahma Purāṇa and Hari Vaṁśa have fifty-nine : one period is as likely as the other.

5. It does not appear why this passage is repeated. The length of the sticks, conformably to the number of syllables in the usual form of the Gāyatrī, would be twenty-four inches. The Bhāgavata attaches to the operation a piece of mysticism of a Tāṅtrika origin : Purūravas, while performing the attrition, mentally identifies himself and Urvaśī with the two sticks and repeats the mantra, उर्व्वश्या मुरसि पुरूरवाः।

6. The division of one fire into three is ascribed to Purūravas by the Mahābhārata and the rest. The commentator on the former specifies them as the Gārhapatya, Dakṣiṇa and Āhavanīya, which Jones, Manu. II. 231, renders nuptial, ceremonial and sacrificial fires; or rather, 1. Household, that which is perpetually maintained by a house-holder; 2. A fire for sacrifices, placed to the south of the rest; and 3. A consecrated fire for oblations; forming the Tretāgni or triad of sacred fires, in opposition to the Laukika or merely temporal ones. To Purūravas it would appear the triple arrangement was owing; but there are some other curious traditions regarding him, which indicate his being the author of some important innovations in the Hindu ritual. The Bhāgavata says, that before his time there was but one Veda, one caste, one fire and one god, Nārāyaṇa; and that, in the beginning of the Tretā age, Purūravas made them all 'three:' पुरूरव एवासीत्रयी वेत्ता मुखे। that is, according to the commentator, the ritual was then instituted : कर्म्ममार्गः प्रकटो बभूव। The Matsya Purāṇa has an account of this prince's going to the orbit of the sun and moon at every conjunction, when oblations to progenitors are to be offered, as if obsequial rites had originated with Purūravas. The Mahābhārata states some still more remarkable particulars. 'The glorious Purūravas, endowed, although a mortal, with the properties of a deity, governing the thirteen islands of the ocean, engaged in hostilities with the Brāhmaṇas in the pride of his strength and seized their jewels, as they exclaimed against his oppression. Sanatkumāra came from the sphere of Brahmā to teach him the rules of duty, but Purūravas did not accept his instructions and the king, deprived of understanding by the pride of his power and actuated by avarice, was therefore ever accursed by the offended great sages and was destroyed.' विप्रैः स विग्रहं चक्रेवीर्य्योन्मत्तः पुरूरवाः। जहार च विप्राणां रत्नान्युत्क्रोषतामपि॥ सनत्कुमारस्तं राजन् ब्रह्मलोकादुपेत्य च। अनुदर्शं ततष्चक्रे प्रत्यगृह्णान्नप्चायसौ। ततो महर्षिभि क्रुद्धैः सह्यः शप्तो व्यनश्यत। लोभान्वितो वलमदान्नष्टसज्ञो नराधिपः॥

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CHAPTER 7

सप्तमोऽध्यायः

(पुरूरवसो जह्नोश्च वंशकथनम्)

पराशर उवाच

तस्याप्यायुर्धीमानमावसु-विश्वावसु -शतायुः श्रुतायुः (अयुतायुः) संज्ञाः षडभवन् पुत्राः॥ १॥

अमावसोर्भीमो नाम पुत्रोऽभवत्। भीमस्य काञ्चन, काञ्चनात् सुहोत्रः, तस्यापि जह्नुः। योऽसौ यज्ञवाटमखिलं गङ्गाम्भसा प्लावितमालोक्य क्रोधसंरक्तनयनो भगवन्तं यज्ञपुरुषमात्मनि परमेण समाधिना समारोप्याखिलामेव गङ्गामपिबत्॥ २॥

अथैनं देवर्षयः प्रसादयामासुः, दुहितृत्वे चास्य गङ्गामनयन्।

Purūravas had six sons, Āyus, Dhīmat, Amāvasu, Viśvavāsu, Śatāyus and Śrutāyus.[1] The son of Amāvasu was Bhīma;[2] his son was Kāncana;[3] his son was Suhotra;[4] whose son was Jahnu. This prince, while performing a sacrifice, saw the whole of the place overflowed by the waters of the Ganges. Highly offended at this intrusion, his eyes red with anger, he united the spirit of sacrifice with himself, by the power of his devotion and drank up the river. The gods and sages upon this came to him and appeased his indignation and re-obtained Gaṅgā from him, in the capacity of his daughter (when she is called Jāhnavī)[5].

जह्नोश्च सुजह्नुर्नाम पुत्रोऽभवत्। तस्याप्यजकः, ततो बलाकाश्वः, तस्मात् कुशः, कुशस्य कुशाश्व-कुशनाभामूर्त्तरयामावसवश्चत्वारः पुत्रा बभूवु॥ ३॥

तेषां कुशाश्वः ''शक्रतुल्यो मे पुत्रो भवे''दिति तपश्चचार। तञ्चोग्रतपसमवलोक्य मा भवत्वन्योऽस्मत्तुल्यवीर्य्य'' इत्यात्मनैरास्येन्द्रः पुत्रत्वमगच्छत्॥ ४॥

The son of Jahnu was Sumantu;[6] his son was Ajaka; his son was Valākāśva;[7] his son was Kuśā,[8] who had four sons, Kuśāmba, Kuśanābha, Amūrttaya and Amāvasu.[9] Kuśāmba, being desirous of a son, engaged in devout penance to obtain one who should be equal to Indra. Observing the intensity of his devotion, Indra was alarmed lest a prince of power like his own should be engendered and determined therefore to take upon himself the character of Kuśāmba's son.[10]

गाधिर्नाम स कौशिकोऽभवत्। गाधिश्च सत्यवतीं नाम कन्यामजनयत्। ताञ्च भार्गव ऋचीको वव्रे॥ ५॥

गाधिरप्यतिरोषणाय अतिवृद्धाय च ब्राह्मणाय दातुमनिच्छन्नेकतः श्यामकर्णानामिन्दुवर्चसामनिलरंहसामश्वानां सहस्रं कन्याशुल्कमयाचत॥ ६॥

तेनापि ऋषिणा वरुणसकाशादुपलभ्य अश्वतीर्थोत्पन्नं तादृशाश्वसहस्रं दत्तम्॥ ७॥

ततस्तामृचीकः कन्यामुपयेमे।

He was accordingly born as Gādhi, of the race of Kuśa (Kauśika). Gādhi had a daughter named Satyavatī. Ṛcīka, of the descendants of Bhṛgu, demanded her in marriage. The king was very unwilling to give his daughter to a peevish old Brāhmaṇa and demanded of him, as the nuptial present, a thousand fleet horses, whose colour should be white, with one black ear. Ṛcīka having propitiated Varuṇa, the god of ocean, obtained from him, at the only placed called Aśvatīrtha, a thousand such steeds; and giving them to the king, espoused his daughter.[11]

ऋचीकश्च तस्याश्चरुमपत्यार्थं चकार। तथा प्रसादितश्च तन्मात्रे क्षत्रवरपुत्रोत्पत्तये चरुमपरं साधयामास॥ ८॥

एष चरुर्भवत्या अयमपरस्त्वन्मात्रा सम्यगुपयोज्य इत्युक्त्वा वनं जगाम॥ ९॥

उपयोगकाले च तां माता सत्यवतीमाह--सर्व एवात्मपुत्रमतिगुणं समभिलषति, नात्मजायाभ्रातृगुणेष्व-तीवादृतो भवतीत्यतोऽर्हसि मम त्वमात्मीयञ्चरुं दातुं मदीयञ्चरूमात्मनोपयोक्तुम्॥ १०॥

मत्पुत्रेण हि सकलभूमण्डलपरिपालनं कार्यम्॥ ११॥

कियद्ब्राह्मणस्य बलवीर्यसम्पदित्युक्ता सा स्वं चरुं मात्रे दत्तवती॥ १२॥

In order to effect the birth of a son, Ricīka[12] prepared a dish of rice, barley and pulse, with butter and milk, for his wife to eat; and at her request he consecrated a similar mixture for her mother, by partaking of which she should give birth to a prince of martial prowess.

Leaving both dishes with his wife, after describing particularly which was intended for her and which for her mother, the sage went forth to the forests. When the time arrived for the food to be eaten, the queen said to Satyavatī, "Daughter, all persons wish their children to be possessed of excellent qualities and would be mortified to see them surpassed by the merits of their mother's brother. It will be desirable for you, therefore, to give me the mess your husband has set apart for you and to eat of that intended for me; for the son which it is to procure me is destined to be the monarch of the whole world, while that which your dish would give you must be a

Brāhmaṇa, alike devoid of affluence, valour and power." Satyavatī agreed to her mother's proposal and they exchanged messes.

अथ वनादभ्यागत्य सत्यवतीमृषिरपश्यत् आह चैनाम्–अतिपापे! किमिदमकार्य्यं भवत्या कृतम्, अतिरौद्रं ते वपुरालक्ष्यते, नूनं त्वया त्वन्मातृसत्कृतश्चरुरुपयुक्तः; न युक्तमेतत्॥ १३॥

मया हि तत्र चरो सकलैव शौर्य-वीर्य-बलसम्पदारोपिता, त्वदीये चरावप्यखिलशान्ति-ज्ञान-तितिक्षादिका ब्राह्मणगुण-सम्पत्, एतच्च विपरीतं कुर्वत्यास्तवातिरौद्रास्त्रधारण-मारणनिष्ठः क्षत्रियाचारः पुत्रो भविष्यति, अस्याश्चोपशमरुचिर्ब्राह्मणाचारः॥ १४॥

इत्याकर्ण्येव सा तस्य पादौ जग्राह। प्रणिपत्य च एनमाह,– भगवन्! मयैतदज्ञानादनुष्ठितं प्रसादं मे कुरु, मैवंविधः पुत्रो भवतु, काममेवंविधः पौत्रो भवतु इत्युक्तो मुनिरप्याह–एवमस्तु इति॥ १५॥

When Ṛcīka returned home and beheld Satyavatī, he said to her, "sinful woman, what have you done! I view your body of a fearful appearance. Of a surety you have eaten the consecrated food which was prepared for your mother : you have done wrong. In that I had infused the properties of power and strength and strength and heroism; in your, the qualities suited to a Brāhmaṇa, gentleness, knowledge and resignation. In consequence of having reversed my plants, your son shall follow a warrior's propensities and use weapons and fight and slay. Your mother's son shall be born with the inclinations of a Brāhmaṇa and be addicted to peace and piety." Satyavatī, hearing this fell at her husband's feet and said, "My lord, I have done this thing through ignorance; have compassion on me; let me not have a son such as you have foretold : if such there must be, let it be my grandson, not my son." The Muni, relenting at her distress, replied, "So let it be."

अनन्तरञ्च सा जमदग्निमजीजनत्। तन्माता च विश्वामित्रं जनयामास। सत्यवती च कौशिकी नाम नद्यभवत्। जमदग्निरिक्ष्वाकुवंशोद्भवस्य रेणोस्तनयां रेणुकामुपयेमे। तस्याञ्चाशेषक्षत्रवंशहन्तारं परशुरामसंज्ञं भगवतः सकललोकगुरोर्नारायणस्यांशं जमदग्निरजीजनत्॥ १६॥

विश्वामित्रपुत्रस्तु भार्गव एव शुनःशेफो नाम देवैर्दत्तः, ततश्च देवरातनामाभवत्। ततश्च ते मधुच्छन्द-जय-कृतदेव-देवाष्टक-कच्छप-हरीतकाख्या विश्वामित्रपुत्रा बभूवुः॥ १७॥

तेषाञ्च बहूनि कौशिकगोत्राणि ऋष्यन्तरेषु वैवाह्यानि भवन्तीति॥

इति श्रीविष्णुपुराणे चतुर्थांशे सप्तमः अध्यायः॥

Accordingly in due season she gave birth to Jamadagni; and her mother brought forth Viśvāmitra. Satyavatī afterwards became the Kauśikī river.[13] Jamadagni married Reṇukā, the daughter of Reṇu, of the family of Ikṣvāku and had by her the destroyer of the Kṣatriya race, Paraśurāma, who was a portion of Nārāyaṇa, the spiritual guide of the universe.[14]

LEGEND OF PARAŚURĀMA (FROM THE MAHāBHāRATA)

"Jamadagni (the son of Ricīka[15]) was a pious sage, who by the fervour of his devotions, while engaged in holy study, obtained entire possession of the Vedas. Having gone to king Prasenajit, he demanded in marriage his daughter Reṇukā and the king gave her unto him. The descendant of Bhṛgu conducted the princess to his hermitage and dwelt with her there and she was contented to partake in his ascetic life. They had four sons and then a fifth, who was Jāmadagnya, the last but not the least of the brethren. Once when her sons were all absent, to gather the fruits on which they fed, Reṇukā who was exact in the discharge of all her duties, went forth to bathe. On her way to the stream she beheld Citraratha, the prince of Mrittikāvatī, with a garland of lotuses on his neck, sporting with his queen in the water and she felt envious of their felicity. Defiled by unworthy thoughts, wetted but not purified by the stream, she returned disquieted to the hermitage and her husband perceived her agitation. Beholding her fallen from perfection and shorn of the lustre of her sanctity, Jamadagni reproved her and was exceedingly wroth. Upon this there came her sons from the wood, first the eldest, Rumanvat, then Suṣeṇa, then Vasu and then Viśvāvasu; and each, as he entered, was

successively commanded by his father to put his mother to death; but amazed and influenced by natural affcction, neither of them made any reply : therefore Jamadagni was angry and cursed them and they became as idiots and lost all understanding and were like unto beasts or birds. Lastly, Rāma returned to the hermitage, when the mighty and holy Jamadagni said unto him, "Kill your mother, who has sinned; and do it, son, without repining." Rāma accordingly took up his axe and struck off his mother's head; whereupon the wrath of the illustrious and mighty Jamadagni was assuaged and he was pleased with his son and said, "Since you have obeyed my commands and done what was hard to be performed, demand from me whatever blessings your will and your desires shall be all fulfilled.' Then Rāma begged of his father these boons; the restoration of his mother to life, with forgetfulness of her having been slain and purification from all defilement; the return of his brothers to their natural condition and for himself, invincibility in single combat and length of days; and all these did his father bestow.

"It happened on one occasion, that, during the absencc of the Ṛṣi's sons, the mighty monarch Kārttavīrya, the sovereign of the Haihaya tribe, endowcd by the favour of Dattātreya with a thousand arms and a golden chariot that went wheresoever he willed it to go, came to the hermitage[16] of Jamadagni, where the wife of the sage received him with all proper respect. The king, inflated with the pride of valour, made no return to her hospitality, but carried off with him by violence the calf of the milch cow of the sacred obation[17] and cast down the tall trees surrounding the hermitage. When Rāma returned, his father told him what had chanced and he saw the cow in affliction and he was filled with wrath. Taking up his splendid bow,[18] Bhārgava, the slayer of hostile heroes, assailed Kārttavīrya, who had now become subject to the power of death and overthrew him in battle. With sharp arrows Rāma cut off his thousand arms and the king perished. The sons of Kārttavīrya, to revenge his death, attacked the hermitage of Jamadagni, when Rāma was away and slew the pious and unresisting sage, who called repeatedly, but fruitlessly, upon his valiant son. They then departed; and when Rāma returned, bearing fuel from the thickets, he found his father lifeless and thus bewailed his unmerited fate : 'Father, in resentment of my actions have you been murdered by wretches as foolish as they are base! By the sons of Kārttavīrya are you struck down, as a deer in the forest by the huntsman's shafts! Ill have deserved such a death; you who have ever trodden the path of virtue and never offered wrong to any created thing! How great is the crime that they have committed, in slaying with their deadly shafts an old man like you, wholly occupied with pious cares and engaging not in strife! Much have they to boast of to their fellows and the friends, they have shamelessly slain a solitary hermit, incapable of contending in arms?' Thus lamenting, bitterly and repeatedly, Rāma performed his father's last obsequies and lighted his funeral pile. He then made a vow that he would extirpate the whole Kṣ atriya race. In fulfilment of this purpose he took up his arms and with remorseless and fatal rage singly destroyed in fight the sons of Kārttavīrya; and after them, whatever Kṣatriyas he encountered, Rāma, the first of warriors, likewise slew. Thrice seven times did he clear the earth of the Kṣatriya caste;[19] and he filled with their blood the five large lakes of Samanta-pañcaka, from which he offered libations to the race of Bhṛgu. There did he behold his sire again and the son of Ṛcīka beheld his son and told him what to do. Offering a solemn sacrifice to the king of the gods, Jāmadagnya presented the earth to the ministering priests. To Kaśyapa he gave the altar made of gold, ten fathoms in length and nine, in height.[20] With the permission of Kaśyapa, the Brāhmaṇas divided it in picces amongst them and they were then called Khaṇḍavāyana Brāhmaṇas. Having given the earth to Kaśyapa, the hero of immeasurable prowess retired to the Mahendra mountain, where he still resides : and in this manner was there enmity between him and the race of Kṣitryas and thus was the whole earth conquered by Rāma."[21]

The son of Viśvāmitra was Śunahśephas, the descendant of Bhṛgu, given by the gods and then named Devarāta.[22] Viśvāmitra had other sons also, amongst whom the most celebrated were Madhuchandas, Kṛtajaya, Devadeva, Aṣṭaka, Kacchapa and Hārita; these founded many families, all of whom were known by the name of Kauśikas and intermarried with the families of various Ṛṣis.[23]

NOTES

1. Considerable variety prevails in these names and the Matsya, Padma, Brahma and Agni enumerate eight. The lists are as follows :

Mahābhārata	Matsya	Agni	Kūrm	Bhāgavata
Āyus	Āyus	Āyus	Āyus	Āyus
Dhīmat	Dhṛtimat	Dhīmat	Māyus	Śrutāyus
Amāvasu	Vasu	Vasu	Amāyus	Satyāyus
Driḍhāyus	Dṛḍhāyus	Uśrāyus	Viśvāyus	Rāya
Vanāyus	Dhanāyus	Antāyus	Satāyus	Vijaya
Śatāyus	Śatāyus	Śatāyus	Śrutāyus	Jaya
	Aśvāyus	Ritāyus		
	Divijāta	Divijāta		

The list of the Brahma is that of the Mahābhārata, with the addition of Śatāyus and Viśvāyus; and the Padma agrees with the Matsya.

2. Son of Vijayu : Bhāgavata. This line of princes is followed only in our text, the Vāyu, Brahma and Hari Vaṁśa and the Bhāgavata.

3. Kāncanaprabha : Brahma.

4. Hotraka : Bhāgavata.

5. The Brahma Purāṇa and Hari Vaṁśa add of this prince, that he was the husband of Kāverī, the daughter of Yuvanāśva, who by the imprecation of her husband became the Kāverī river : another indication of the Dakṣiṇa origin of these works. The Hari Vaṁśa has another Jahnu, to whom it gives the same spouse, as we shall hereafter see.

6. Sunuta : Brahma. Purū : Bhāgavata.

7. Valaka : Brahma. Ajaka : Bhāgavata.

8. The Brahma Purāṇa and Hari Vaṁśa add that Kūsa was in alliance with the Pahlavas and foresters.

9. Our authorities differ as to these names :

Vāyu	Brahma and Hari Vaṁśa	Bhāgavata
Kuśāśva or		
Kuśasthamba	Kuśāśva	Kuśāmba
Kuśanābha	Kuśanābha	Kuśanābha
Amurttarayasa	Amurttimat	Amurttaraya
Vasu	Kuśika	Vasu

The Rāmāyaṇa has Kuśāmba, Kuśanābha, Amurttarajasa and Vasu; and makes them severally the founders of Kauśāmbi, of Mahodaya (which afterwards appears the same as Kanouj), Dharmāraṇya and Girivraja; the latter being in the mountainous part of Magadha. I. s. 29.

10. The Brahma and Hari Vaṁśa make Gādhi the son of Kuśika; the Vāyu and Bhāgavata, of Kuśāmaba : the Rāmāyaṇa, of Kuśanābha.

11. The Rāmāyaṇa notices the marriage, but has no legend. The Mahābhārata, Vana Parva, has a rather more detailed narration, but much the same as in the text. According to the commentator, Aśvatīrtha is in the district of Kanouj; perhaps at the confluence of the Kālanadī with the Ganges. The agency of the god of Ocean in procuring horses, is a rather curious additional coincidence between Varuṇa and Neptune.

12. In the Mahābhārata, Bhṛgu, the father of Ṛcīka, prepares the Cārū.

13. So the Rāmāyaṇa, after stating that Satyavatī followed her husband in death, adds, that she became the Kauśikī river; the Kosī, which, rising in Nepal, flows through Pūrṇiā into Ganges, opposite nearly to Rājamahal.

14. The text omits the story of Paraśurāma, but as the legend makes a great figure in the Vaiṣṇava works in general. I have inserted it from the Mahābhārata, where it is twice related once in the Vana Parva and once in the Rājadharma section of the Śānti Parva. It is told also at length in the ninth book of the Bhāgavata, in the Padma and Agni Purāṇas.

15. The circumstances of Ricika's marriage and the birth of Jamadagni and Viśvāmitra, are told much in the same manner as in our text both in the Mahābhārata and Bhāgavata.

16. In the beginning of the legend occurs the account of Kārttavīryārjuna, with the addition that he oppressed both men and gods. The latter applying to Viṣṇu for succour, he descended to earth and was born as Paraśurāma, for the especial purpose of putting the Haihaya king to death.

17. In the *Rājadharma* the sons of the king carry off the calf. The Bhāgavata makes the king seize upon the cow, by whose aid Jamadagni had previously entertained Arjuna and all his train : borrowing, no doubt, these embellishments from the similar legend of Vasiṣṭha and Viśvāmitra, related in the Rāmāyaṇa.

18. The characteristic weapon of Rāma, is however an axe (Paraśu), when his name Rāma, 'with the axe.' It was given to him by Śiva, whom the hero propitiated on mount Gandhamādana. He at the same time received instruction in the use of weapons generally and the art or war. *Rājadharma.*

19. This more than 'thrice slaying of the slain' is explained in the *Rājadharma* to mean, that he killed the men of so many generations, as fast as they grew up to adolescence.

20. It is sometimes read Narotsedha, 'as high as a man'.

21. The story, as told in the *Rājadharma* section adds, that when Rāma had given the earth to Kaśyapa, the latter desired him to depart, as there was no dwelling for him in it and to repair to the sea-shore of the south, where Ocean made for him (or relinquished to him) the maritime district named Śūrpāraka. The traditions of the Peninsula ascribe the formation of the coast of Malabar to this origin and relate that Paraśurāma compelled the ocean to retire and introduced Brahmanas and colonists from the north into Kerala or Malabar. According to some accounts he stood on the promontory of Delhi and shot his arrows to the south, over the site of Kerala. It seems likely that we have proof of the local legend being at least as old as the beginning of the Christian era, as the mons Pyrrhus of Ptolemy is probably the mountain of Paraśu or Paraśurāma. See Catalogue of Mackenzie Collection, Introd. P. xcv. And vol. II. P. 74. The *Rājadharma* also gives an account of the Kṣatriyas who escaped even the thrice seven times repeated destruction of their race. Some of the Haihayas were concealed by the earth as women; the son of Viduratha, of the race of Purū, was preserved in the Ṛkṣa mountain, where he was nourished by the bears; Sarvakarman, son of Saudāsa, was saved by Parāśara, performing the offices of a Śūdra; Gopti, son of Śivi, was nourished by cows in the forests; Vatsa, the son of Pratarddana, was concealed amongst the calves in a cow-pen; the son of Devīratha was secreted by Gautama on the banks of the Ganges; Vṛhadratha was preserved in Gridhrakūṭa; and descendants of Marutta were saved by the ocean. From these the lines of kings were continued; but it does not appear from the ordinary lists that they were ever interrupted. This legend however, as well as that of the Rāmāyaṇa, b. I. c. 52, no doubt intimates a violent and protracted struggle betwcen the Brāhmaṇas and Kṣatriyas for supreme domination in India, as indeed the text of the Mahābhārata more plainly denotes, as Earth is made to say to Kaśyapa. 'The fathers add grandfathers of these Kṣatriyas have been killed by the remorseless of Rāma in warfare on my account :' एतेषां पितरश्चैव तथैवच पितामहाः। मदर्थं निहता युद्धे रामेणाक्लिष्टकर्म्मणा॥

22. The story of Śunahśephas in told by different authorities, with several variations. As the author of various Sūktas in the Ṛk, he is called the son of Ajigartta. The Rāmāyaṇa makes him the middle son of the sage Ṛcīka, sold to Ambarīṣa, king of Ayodhyā, by his parents, to be a victim in a human sacrifice offered by that prince. He is set at liberty by Viśvāmitra, but it is not added that he was adopted. The Bhāgavata concurs in the adoption, but makes Śunahśephas the son of Viśvāmitra's sister, by Ajigartta or the sacrifice of Hariścandra (see n. 9. Bk. IV. Ch. III). The Vāyu makes him a son of Ṛcīka, but alludes to his being the victim at Hariścandra's sacrifice. According to the Rāmāyaṇa, Viśvāmitra called upon his sons to take the place of Śunahśephas and on their refusing, degradcd them to the condition of Cāṇḍālas. The Bhāgavata says, that fifty only of the hundred sons of Viśvāmitra were expelled from their tribe, for refusing to acknowledge Śunahśephas or Devarāta as their elder brother. The others consented; and the Bhāgavata expresses this; ज्येष्ठं मन्त्रदृशं चक्रुस्त्वामन्वंचो वयं स्म हि। 'They said to the elder, profoundly versed in the mantras. We are your followers:' as the commentator; अनुगन्तारः कनिष्ठा स्म इत्यर्थः। The Rāmāyaṇa also observes, that Śunahśephas, when bound, praised Indra with Ṛcās or hymns of the Ṛgveda. The origin of the story therefore, whatever may be its correct version, must be referred to the Vedas; and it evidently alludes to some innovation in the ritual, adopted by a part only of the Kauśika families of Brāhmaṇas.

23. The Bhāgavata says one hundred sons, besides Devarāta and others, as Aṣṭaka, Hārita. Much longer lists of names are given in the Vāyu, Bhāgavana, Brahma and Hari Vaṁśa. The two latter specify the mothers. Thus Devaśravas, Kati (the founder of the Kātyāyanas) and Hiraṇyākṣa were sons of Śīlavatī; Reṇuka, Gālava, Sankriti, Mudgala, Madhucchandas and Devala were sons of Reṇu; and Aṣṭaka, Kacchapa and Hārita were the sons of Dṛṣadvatī. The same works enumerate the Gotras, the families or tribes of the Kauśika Brāhmaṇas : these are Pārthivas, Devarātas, Yājñavalkyas, Sāmarṣanas, Uḍumbaras, Dumlānas, Tarakāyanas, Muncātas, Lohitas, Reṇus, Kariṣus, Babhrus, Pāninas, Dhyānajyāpyas, Śyālantas, Hiraṇyākṣas, Śaṅkus, Gālavas, Yamadūtas, Devalas, Śālankāyanas, Bāṣkalas, Dadativādaras, Śauśratas, Saindhavāyanas, Niṣṇātas, Cunculas, Śālankkrityas, Sankrityas, Vādaraṇyas and an infinity of others, multiplied by intermarriages with other tribes and who, according to the Vāyu, were originally of the regal caste, like Viśvāmitra; but, like him, obtained Brahmanhood through devotion.

Now these gotras or some of them at least, no doubt existed, partaking more of the character of schools of doctrine, but in which teachers and scholars were very likely to have become of one family by intermarrying; and the whole, as well as their original founder, imply the interference of the Kṣatriya caste with the Brahmanical monopoly of religious instruction and composition.

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CHAPTER 8

अष्टमोऽध्यायः

(आयुर्वंशकथनम्, धन्वन्तरेरुत्पत्तिः, तद् वंशवर्णनञ्च)

पराशर उवाच

पुरूरवसो ज्येष्ठः पुत्रो यस्त्वायुर्नामा, स बाहोर्दुहितरमुपयेमे। तस्यां स पञ्च पुत्रान् जनयामास। नहुष-क्षत्रवृद्धः रम्भ-रजिसंज्ञाः, तथैवानेनाः पञ्चमः पुत्रोऽभूत्। क्षत्रवृद्धात् सुहोत्रः पुत्रोऽभूत। काशलेश-गृत्समदास्तस्य पुत्रास्त्रयोऽभवन्। गृत्समदस्य शौनकश्चातुर्वर्ण्यप्रवर्त्तयिता-ऽभूत्॥ १॥

काशस्य काशिराजः, ततो दीर्घतमाः पुत्रोऽभवत्। धन्वन्तरिस्तु दीर्घतमसोऽभूत्। स हि संसिद्धकार्य्यकरणः सकलसम्भूतिष्वशेषज्ञानवित्॥ २॥

भगवता नारायणेन च अतीतसम्भूतावस्मै वरो दत्तः॥ ३॥

काशिराजगोत्रेऽवतीर्य्य त्वमष्टधा सम्यगायुर्वेदं करिष्यसि, यज्ञभाग् भविष्यसि इति॥ ४॥

तस्य च धन्वन्तरेः पुत्रः केतुमान्। केतुमतो भीमरथः, तस्यापि दिवोदासः, ततः प्रतर्द्दनः। स च मद्रश्रेण्यवंशविनासादशेषाः शत्रवोऽनेन जिता इति शत्रुजिदभवत्॥ ५॥

तेन च प्रीतिमतात्मपुत्रो वत्स वत्सेत्यभिहितः, ततो वत्सोऽसावभवत्॥ ६॥

सत्यव्रततया ऋतध्वजसंज्ञामवाप। पुनश्च कुवलयनामानमश्वं लेभे, कुवलयाश्व इत्यस्यां पृतिव्यां प्रथितः॥ ७॥

तस्य च वत्सस्य पुत्रोऽलर्को नामाभवत्। यस्यामद्यापि श्लोको गीयते।–

षष्टिं वर्षसहस्राणि षष्टिं वर्षशतानि च।
अलर्कादपरो नान्यो बुभुजे मेदिनीं युवा॥ ८॥

Āyus, the eldest son of Purūravas, married the daughter of Rāhu (or Ārāhu), by whom he had five sons, Nāhuṣa, Kṣatravṛddha,[1] Rambhā,[2] Raji and Anenas.[3] The son of Kṣatravṛddha was Suhotra,[4] who had three sons, Kāśa,[5] Leśa[6] and Ghṛtasamada. The son of that last was Śaunaka,[7] who first established the distinctions of the four castes.[8] The son of Kāśa was Kaśirājā;[9] his son was Dīrghatamas;[10] his son was Dhanvantari, whose nature was exempt from human infirmities and who in every existence had been master of universal knowledge. In his past life (or when he was produced by the agitation of the milky sea), Nārāyaṇa had conferred upon him the boon, that he should subsequently be born in the family of Kāśīrājā, should compose the eight-fold system of medical science[11] and should be thereafter entitled to a share of offerings made to the gods. The son of Dhanvantari was Ketumat; his son was Bhīmaratha; his son was Divodāsa;[12] his son was Pratarddana, so named from destroying the race of Bhadraśreṇya. He had various other appellations, as Śatrujit, 'the victor over his foes,' from having vanquished all his enemies; Vatsa, or 'child', from his father's frequently calling him by that name; Ritadhvaja, 'he whose emblem was truth,' being a great observer of veracity; and Kuvalayāśva, because he had a horse (aśva) called Kuvalaya.[13] The son of this prince was Alarka, of whom this verse is sung in the present day; "For sixty thousand and sixty hundred years no other youthful monarch except Alarka, reigned over the earth."[14]

तथालर्कस्य सन्नतिर्नामात्मजोऽभवत्। ततः सुनीथः, तस्य सुकेतुः. ततो धर्म्मकेतुः, ततः सत्यकेतुः, तस्माद, विभुः, तत्तनयः सुविभुः, ततश्च सुकुमारः, तस्यापि धृष्टकेतुः, ततश्च वैनहोत्रः, ततश्च भार्गः, भार्गस्य भार्गभूमिः, अतश्चातुर्वण्यप्रवृत्तिः, इत्येते काश्यपा भूपतयः कथिताः। रजेस्तु सन्ततिः श्रयतामिति॥ ९॥

इति श्रीविष्णुपुराणे चतुर्थांशे अष्टमः अध्यायः॥

The son of Alarka was Santati;[15] his son was Sunītha; his son was Suketu; his son was Dharmaketu; his son was Satyaketu; his son was Vibhu; his son was Suvibhu; his son was Sukumāra; his son was Dhṛṣṭketu; his son was Vaiṇahotra; his son was Bhārga; his son was Bhargabhūmi; from whom also rules for the four castes were promulgated.[16] These are the Kāśya princes or descendants of Kāśa.[17] We will now enumerate the descendants of Raji.

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NOTES

1. Dharmavṛddha : Vāyu. Vṛddhaśarman : Matsya. Yajñaśarman : Padma.

2. Darbha : Agni. Dambha : Padma.

3. Vipāpman : Agni and Matsya, Vidāman : Padma. The two last authorities proceed no further with this line.

4. Sunahotra : Vāyu, Brahma.

5. Kāśya : Bhāgavata.

6. Sāla : Vāyu, Brahma, Hari Vaṁśa : whose son was Ārṣṭisena, father of Caranta; Vāyu : of Kaśyapa; Brahma and Hari Vaṁśa.

7. Here is probably an error, for the Vāyu, Bhāgavata and Brahma agree in making Śunaka the son of Ghṛtsamada and father of Śaunaka.

8. The expression is चातुर्वर्ण्य प्रवर्त्तयिता। 'The originator or causer of the distinctions (or duties) of the four castes.' The commentator, however, understands the expression to signify, that his descendants were of the four castes. So also the Vāyu : पुत्रो घृत्समदस्य च शुनको यस्य शौनकः। ब्राह्मणा क्षत्रियाश्चैव वैश्या शूद्रास्तथैवच। एतस्य वंशेसमुद्गूताः विचित्रैः कर्म्मभिर्द्विजाः॥ 'The son of Ghṛtsamda was Śunaka, whose son was Śaunaka, Brāhmaṇas, Kṣatriya, Vaiśyas and Śūdras were born in his race; Brāhmaṇas by distinguished deeds.' The existence of but one caste in the age of purity, however incompatible with the legend which ascribes the origin of the four tribes to Brahmā, is everywhere admitted. Their separation is assigned to different individuals, whether accurately to any one may be doubted; but the notion indicates that the distinction was of a social or political character.

9. Kāśiya : Brahma.

10. Dīrghatapas : Vāyu. Ghṛtsatamas :Agni. The Bhāgavata inserts a Rāṣṭra before this prince and the Vāyu a Dharma after him.

11. The eight branches of medical science are, 1. Śalya, extraction of extraneous bodies; 2. Śalākā, treatment of external organic affections : these two constitute surgery; 3. Cikitsā, administration of medicines or medical treatment in general; 4. Bhūtavidyā, treatment of maladies referred to demoniac possession; 5. Kaumārabhṛtya, midwifery and management of children; 6. Agada, alexipharmacy; 7. Rasāyana, al-chemical therapeutics; 8. Bajikaraṇa, use of aphrodisiacs. Dhanvantari, according to the Brahma Vaivartta Purāṇa, was preceded in medical science by Ātreya, Bharadvāja and Caraka : his pupil Śuśruta is the reputed author of a celebrated work still extant. It seems probable that Kāśī or Banārasa was at an early period a celebrated school of medicine.

12. Some rather curious legends are connected with this prince in the Vāyu and Brahma Purāṇas and Hari Vaṁśa and especially in the Kāśī Khaṇḍa of the Skanda Purāṇa. According to these authorities, Śiva and Pārvatī, desirous of occupying Kāśī, which Divodāsa possessed, sent Nikumbha, one of the Gaṇas of the former, to lead the prince to the adoption of Buddhist doctrines; in consequence of which he was expelled from the sacred city and according to the Vāyu, founded another on the banks of the Gomatī. We have, however, also some singular, though obscure intimations of some of the political events of this and the succeeding reign. The passage of the Vāyu is, भद्रश्रेण्यस्य पुत्राणां शतमुत्तमधन्विनां। हत्वा निवेशयामास दिवोदासो नराधिपः॥ भद्रश्रेण्यस्य राज्यं तु हृतं तेन वलीयसा। भद्रश्रेण्यस्य पुत्रस्तु दुर्हमो नाम नामतः। दिवोदासेन वालेति घृणया स विवर्ज्जितः॥ दिवोदासाददृषद्वत्यां वीरो यज्ञे प्रतर्हनः। तेन पुत्रेण बालेन प्रहृतं तस्य वै पुनः। वैरस्यान्तं महा राज्ञा तदा तेन विधित्सता॥ 'The king of Divodāsa, having slain the hundred sons of Bhadraśreṇya, took possession of his kingdom, which was conquered by that hero. The son of Bhadraśreṇya, celebrated by the name of Durddama, was spared by Divodāsa, as being an infant. Protarddana was the son of Divodāsa by Dṛṣ advatī; and by that great prince, desirous of destroying all enmity, (was recovered) that (territory) which had been seized by that young boy (Durdama).' This is not very explicit and something is wanted to complete the sense. The Brahma Purāṇa and Hari Vaṁśa tell the story twice over, chiefly in the words of the Vāyu, but with some additions. In chapter 29 we have, first, the first

three lines of the above extract; then comes the story of Banārasa being deserted; we then have the two next lines; then follow, हैहयस्य तु दायाह्यं हृतवान् स महीपतिः। आजह्रे पितृदयाह्यं दिवोदास हृतं बलात्। भद्रश्रेण्यस्य पुत्रेण दुर्द्दमेन महात्मना। वैरस्यान्तं महाराज क्षत्रियेण विधित्सता॥ 'The prince (Durddama) invading his patrimonial possessions, the territory which Divodāsa had seized by force was recovered by the gallant son of Bhadraśreṇya, Durddama, a warrior desirous, mighty king, to effect the destruction of his foes.' Here the victory is ascribed to Durddama, in opposition to what appears to be the sense of the Vāyu and what is undoubtedly that of our text, which says that he was called Pratarddana from destroying the race of Bhadraśreṇya and Śatrujit from vanquishing all his foes : ततः प्रतर्हनो भद्रश्रेण्यवंशविनाशादशेषशत्रवोऽनेन जिता इति शत्रु जिदभवत्। By Variasya anta, 'the end of hostility or enmity', is obviously not to be understood here, as M. Langlois has intimated, a friendly pacification, but the end or destruction of all enemies. In the 32nd chapter of the Hari Vaṁśa we have precisely the same lines, slightly varied as to their order; but they are preceded by this verse; भद्रश्रेण्यस्य पूर्व्वतुं पुरीं वाराणसी भवात् यदुवंश प्रमूतस्य तपस्यभिरतस्य च॥ 'The city (that on the Gomatī), before the existence of Banārasa, of Bhadraśreṇya, a pious of the Yadu race.' This verse is not in the Brahma Purāṇa. After giving the rest of the above quotation, except the last line, the passage proceeds, अष्टारथो नाम नृपः सुतो भीमरथस्य वै। तेन पुत्रेषु बालेषु प्रहृतं तस्य भारत। वैरस्यान्तं महाराज्ञ क्षत्रियेण विधित्सता। 'The king called Aṣṭaratha was the son of Bhīmaratha; and by him, great king, a warrior desirous of destroying his foes was (the country) recovered, the children (of Durddama) being infants.' तस्य दुर्द्दमस्य पुत्रेष्वसमर्थेषु। Com. According to the same authority, we are here to understand Bhīmaratha and Aṣṭaratha as epithets of Divodāsa and Pratarddana. From these scanty and ill-digested notices it appears, that Divodāsa, on being expelled from Banārasa, took some city and district on the Gomatī from the family of Bhadraśreṇya; that Durddama recovered the country and that Pratarddana again conquered it from his descendants. The alternation concerned apparently only bordering districts, for the princes of Māhiṣamati and of Kāśī continue, in both an earlier and a later series, in undisturbed possession of their capitals and their power.

13. The Vāyu, Agni, Brahma Purāṇa and Hari Vaṁśa interpose two sons of Pratarddana, Garga or Bharga and Vatsa; and they make Vatsa the father of Alarka, except the Brahma, which has Śatrujit and Ṛtadhvaja as two princes following Vatsa.

14. The Vāyu, Brahma and Hari Vaṁśa repeat this stanza and add that Alarka enjoyed such protracted existence through the favour of Lopamudrā and that having lived till the period at which the curse upon Kāśī terminated, he killed the Rākṣasas Kṣemaka, by whom it had been occupied after it was abandoned by Divodāsa and caused the city to be reinhabited, शापस्यान्ते महावाहुर्हत्वा क्षेमकराक्षसं रम्यों वासयामास पुरीं वाराणसीं पुनः। The Hari Vaṁśa agrees as usual with the Brahma, except in the reading of one or two names. It is to be observed, however, that the Agni makes the Kāśī princes the descendants of Vitatha, the successor of Bharata. The Brahma Purāṇa and Hari Vaṁśa, determined apparently to be right, give the list twice over, deriving it in one place from Kṣatravṛddha, as in our text, the Vāyu and the Bhāgavata; and in another, with the Agni, from Vitatha. The series of the Brahma, however, stops with Lauhi, the son of Alarka and does not warrant the repetition which the carelessness of the compiler of the Hari Vaṁśa has superfluously inserted.

15. Several varieties occur, in the series that follows, as the comparative lists will best show :

Bhāgavata	*Brahma*	*Vāyu*	*Agni*
Alarka	Alarka	Alarka	Alarka
Santati	Sannati	Sannati	Dharmaketu
Sunītha	Sunītha	Sunītha	Vibhu
Suketana	Kṣema	Suketu	Sukumāra
Dharmaketu	Ketumat	Dhṛṣṭaketu	Satyaketu
Satyaketu	Suketu	Veṇuhotra	
Dhṛṣṭaketu	Dharmaketu	Gārgya	
Sukumāra	Satyaketu	Gargabhūmi	
Vītihotra	Vibhu	Vatsabhūmi	
Bhārga	Anartta		
Bhargabhūmi	Sukumāra		
	Dhṛṣṭaketu		
	Veṇuhotri		
	Bharga		
	Vatsabhūmi		

16. Our text is clear enough and so is the Bhāgavata, but the Vāyu, Brahma and Hari Vaṁśa contain additions of rather doubtful import. The former has, वेणुहोत्र मुतश्चापि गार्ग्यो वै नामविश्रुतः गार्ग्यस्य

गर्गभूमिस्तु वत्सोवत्सस्य धीमतः ब्राह्मणाः क्षत्रियाश्चैव तयोः पुत्रा मुधार्म्मिकाः। 'The son of Veṇuhotra was the celebrated Gārgya; Gargabhūmi was the son of Gārgya; and Vatsa, of the wise Vatsa; virtuous Brāhmaṇas and Kṣatriyas were the sons of these two.' By the second Vatsa is perhaps meant Vatsabhūmi; and the purpose of the passage is, that Gārgya (or possibly rather Bharga, one of the sons of Pratarddana) and Vatsa were the founders of two races (Bhūmi, 'earth,' implying 'source' or 'founder'), who were Kṣatriyas by birth and Brāhmaṇas by profession. The Brahma and Hari Vaṁśa apparently misunderstanding this text, have increased the perplexity. According to them, the son of Veṇuhotra was Bharga; Vatsabhūmi was the son of Vatsa; and Bhārgabhūmi (Bhṛgubhūmi, Brahma) was from Bhārgava. 'These sons of Aṅgiras were born in the family of Bhṛgu, thousands of great might, Brāhmaṇas, Kṣatriyas and Vaiśyas.' वेणुहोत्रसु तश्चापि भर्गो नाम प्रजेश्वरः। वत्सस्य वत्सभूमिस्तु भर्गभूमिस्तुभार्गवात् (भृगुभूमिस्तुभार्गवात्)। एतेह्यङ्गिरसः पुत्राः जाता वशेंऽथभार्गवे। ब्राह्मणाः क्षत्रियावैश्या स्तेजोयुक्ता सहस्रशः॥ The commentator has, नत्सस्यालर्कयितु पुत्रान्तरमाह वत्सभूमिरिति। भार्गवात् वत्सभ्रातुः। अङ्गिरसो गालवस्याङ्गिरसत्वात् भार्गवे विश्वामित्रस्य भार्गवत्वात्॥ 'Another son of Vatsa, the father of Alarka, is described, Vatsabhūmi. From Bhārgava, the brother of Vatsa. (They were) Aṅgirasas from Gālava belonging to that family (and were born) in the family of Bhṛgu from the descent of Viśvāmitra.' The interpretation is not very clear, but it authorises the notion above expressed, that Vatsa and Bharga, the sons of Pratarddana, are the founders of two races of Kṣatriya-Brāhmaṇas.

17. On the subject of note 12 some further illustration is derivable from the Mahābhārata, Śānti Parva, Dāna-dharma. Haryaśva, the king of the Kāśīs, reigning between the Ganges and the Yamunā or in the Doab, was invaded and slain by the Haihayas, a race descended, according to this authority; from Śaryāti, the son of Manu (see Bk. IV. Ch. III). Sudeva, the son of Haryaśva, was also attacked and defeated by the same enemies. Divodāsa, his son, built and fortified Banārasa as a defence against the Haihayas, but in vain, for they took it and compelled him to fly. He sought refuge with Bharadvāja, by whose favour he had a son born to him, Pratarddana, who destroyed the Haihayas under their king Vītihavya and re-established the kingdom of Kāśī. Vītihavya, through the protection of Bhṛgu, became a Brāhmaṇa. The Mahābhārata gives a list of his descendants, which contains several of the names of the Kaśya dynasty of the text; thus, Ghṛtsamada is said to be his son and the two last of the line are Śunaka and Śaunaka. See *supra*, n. 7.

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CHAPTER 9

नवमोऽध्यायः

(रजेर्दैत्यानाञ्च युद्धम्, क्षत्रवृद्धस्य वंशावलिकथनञ्च)

पराशर उवाच

रजेः पञ्चपुत्रशतान्यतुलवीर्यसाराण्यासन्। देवासुर-सङ्ग्रामारम्भे परस्परवधेप्सवो देवाश्चासुराश्च ब्रह्माणं पप्रच्छुः॥ १॥

भगवन्! अस्माकमत्र विरोधे कतरः पक्षो जेता भविष्यतीति अथाह भगवान्–येषामर्थे रजिरात्तयुधो योत्स्यतीति अथ दैत्यरुपेत्य रजिरात्मसाहाय्यदानायाभ्यर्थितः प्राह, –योत्येऽहं भवतामर्थे, यद्यहममर-जयाद् भवतामिन्द्रो भविष्यामि इति आकर्ण्यैतत् तैरभिहितो, न वयमन्यथा वदिष्यामोऽन्यथा करिष्यामः। अस्माकमिन्द्रः प्रह्लाद-स्तदर्थमयमुद्यम इत्युक्त्वा गतेष्वसुरेषु देवैरप्यसाववनी पतिरेवमेवोक्तः। तेनापि च तथैवोक्ते देवैरिन्द्रस्त्वं भविष्यसीति समन्वीप्सितम्॥ २॥

Raji had five hundred sons, all of unequalled daring and vigour. Upon the occurrence of a war between the demons and the gods, both parties inquired of Brahmā which would be victorious. The deity replied, "That for which Raji shall take up arms." Accordingly the Daityas immediately repaired to Raji, to secure his alliance; which he promised them, if they would make him their Indra after defeating the gods. To this they answered and said, "We cannot profess one thing and mean another; our Indra is Prahlāda and it is for him that we wage war." Having thus spoken, they departed; and the gods then came to him on the like errand. He proposed to them the said conditions and they agreed that he should be their Indra.

रजिनापि देवसैन्यसहायेन अनेकैर्महास्त्रैस्तदशेषमसुरबलं निषूदितम्। अवजितारातिपक्षश्च इन्द्रो रजिचरणयुगलमात्मशिरसा निपीड्याह,- भयत्राणदानादस्मत्पिता भवान् अशेषलोकानामुत्तमो भवान् यस्याहं पुत्रस्त्रिलोकेन्द्रः॥ ३॥

Raji therefore joined the heavenly host and by his numerous and formidable weapons destroyed the army of their enemies. When the demons were discomfited, Indra placed the feet of Raji upon his head and said, "You have preserved me from a great danger and I acknowledge you as my father; you are the sovereign chief over all the regions and I, the Indra of the three spheres, am your son."

स चापि राजा प्रहस्याह,- एवमेवास्तु, अनतिक्रमणीया हि वैरिपक्षादप्यनेकविधचाटुवाक्यगर्भा प्रणति, इत्युक्त्वा स्वपुरमाजगाम॥ ४॥ शतक्रतुरपीन्द्रत्वं चकार।

The Rājā smiled and said, "Even be it so. The regard that is conciliated by many agreeable speeches is not to be resisted even when such language proceeds from a foe (much less should the kind words of a friend fail to win our affection)." He accordingly returned to his own city and Indra remained as his deputy in the government of heaven.

स्वर्याते च रजौ नारदर्षिचोदिता राजसुताः शतक्रतुमात्मपितृपुत्रमाचाराद् राज्यं याचितवन्तः॥ ५॥

अप्रदाने चावजित्येन्द्रमतिबलिनः स्वयमिन्द्रत्वं चक्रुः। ततश्च बहुतिथे काले व्यतीते बृहस्पतिमेकान्ते दृष्ट्वापहृतत्रैलोक्य-यज्ञभागः शतक्रतुराह॥ ६॥

वदरीफलमात्रमप्यर्हसि मम आप्यायनाय पुरोडाशखण्डं दातुमित्युक्तो बृहस्पतिरूचे- यद्येवं पूर्वमेव त्वयाहं चोदितः स्यां, तन्मया त्वदर्थं किमकर्त्तव्यमिति॥ ७॥

स्वल्पैरेवाहोभिस्त्वां निजं पदं प्रापयिष्यामि इत्यभिधाय तेषामनुदिनाभिचारिकं बुद्धिमोहाय शक्रस्य च तेजोवृद्धये जुसाव।

When Raji ascended to the skies, his sons, at the instigation of Nārada, demanded the rank of Indra as their hereditary right; and as the deity refused to acknowledge their supremacy, they reduced him to submission by force and usurped his station. After some considerable time had elapsed, the god of a hundred sacrifices, Indra, deprived of his share of offerings to the immortals, met Bṛhaspati in a retired place and said to him, "Cannot you give me a little of the sacrificial butter, even if it were no bigger than a jujube, for I am in want of sustenance?" "If," replied Bṛhaspati, "I had been applied to by you before, I could have done anything for you that you wished; as it is, I will endeavour and restore you in a few days to your sovereignty." So saying, he commenced a sacrifice for the purpose of increasing the might of Indra and of leading the sons of Raji into error and so effecting their downfall.[1]

ते चापि तेन बुद्धिमोहेनाभिभूयमाना ब्रह्मद्विषो धर्मत्यागिनो वेदवादपराङ्मुखा बभूवुः। ततश्च तानपेतधर्म्माचारान् इन्द्रो जघान। पुरोहिताप्यायिततेजाश्च त्रिदिवमाक्रामत्। एतविन्द्रस्य स्वपदच्यवनारोहणं श्रुत्वा पुरुषः स्वपदभ्रंश दौरात्म्यं वा न चाप्नोति।

Misled by their mental fascination, the princes became enemies of the Brāhmaṇas, regardless of their duties and contemners of the precepts of the Vedas; and thus devoid of morality and religion, they were slain by Indra, who by the assistance of the priest of the gods resumed his place in heaven. Whoever hears this story shall retain forever his proper place and never be guilty of wicked acts.

रम्भस्त्वनपत्योऽभवत्। क्षत्रवृद्धसुत, प्रतिक्षत्रः, तत्पुत्रः सञ्जयः ततश्च विजयः, तस्माच्च यलकृत् तस्य हर्षवर्द्धनसुतः सहदेवः, तस्माददीनः, तस्य जयसेनः, ततश्च संहुतिः, तत्पुत्रः क्षत्रधर्म्माः इत्येते क्षत्रवृद्धस्व। अतो नहुषवंशं वक्ष्यामि इति॥ ८॥

इति श्रीविष्णुपुराणे चतुर्थांशे नवमः अध्यायः॥

Rambha, the third son of Āyus, had no progeny.[2] Kṣatravṛddha had a son named Pratikṣatra[3]; his son was Sañjaya; his son was Vijaya;[4] his son was Yajñakrit;[5] his son was Harṣavarddhana;[6] his son was Sahadeva; his son was Adīna;[7] his son was Jayasena; his son was Sankṛti; his son was Kṣatradharman.[8]

These were the descendants of Kṣatravṛddha. I will now mention those of Nahuṣa.

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NOTES

1. The Matsya says he taught the sons of Raji the Jinadharma or Jain religion : जिनधर्म्मं समास्थाय वेदवाह्यं स वेदवित्।

2. The Bhāgavata enumerates however, as his descendants, Rabhasa, Gambhīra and Akriya, whose posterity became Brāhmaṇas. The same authority gives as the descendants of Anenas the fourth son of Āyus, Śuddha, Śuci, Trikakud and Śāntākhya.

3. The Vāyu agrees with our text in making Pratipakṣa (Pratikṣatra) the son of Kṣattravṛddha; but the Brahma Purāṇa and Hari Vaṁśa consider Anenas to be the head of this branch of the posterity of Āyus. The Bhāgavata substitutes Kuśa, the Leśa of our text, the grandson of Kṣatravṛddha, for the first name; and this seems most likely to be correct. Although the different MSS, agree in reading क्षत्रवृद्धसुतः it should be perhaps क्षात्रवृद्ध। the patronymic Kṣātravṛddha; making then, as the Bhāgavata does, Pratikṣatra the son of Kṣ atravṛddha.

4. Jaya : Bhāgavata, Vāyu.

5. Vijaya : Vāyu, Kṛta : Bhāgavata.

6. Haryaśva : Brahma, Hari Vaṁśa Haryavana : Bhāgavata.

7. The last of the list : Vāyu, Ahīna : Bhāgavata.

8. Kṣatravṛddha : Brahma, Hari Vaṁśa.

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CHAPTER 10

दशमोऽध्यायः

(नहुषवंशवर्णनम्, ययातेरुपाख्यानञ्च)

यति-ययाति-संयाति-अयाति-वियति-कृतिसंज्ञा नहुषस्य षट् पुत्रा महाबलपराक्रमा बभूवुः। यतिस्तु राज्यं नैच्छत्। ययातिस्तु भूभृदभवत्, उशनसश्च दुहितरं देवयानीं शर्म्मिष्ठाञ्च वार्षपर्वणीमुपयेमे॥ १॥

अत्रानुवंशश्लोको भवति।

यदुञ्च तुर्वसुञ्चैव देवयानी व्यजायत।

द्रह्युञ्चानुञ्च पुरुञ्च शर्म्मिष्ठा वार्षपर्वणी॥ २॥

काव्यशापाच्च अकालेनैव ययातिर्जरामवाप॥ ३॥

प्रसन्नशुक्रवचनाच्च जरां सङ्क्रामयितुं ज्येष्ठं पुत्रं यदुमुवाच,–त्वन्मातामहशापादियमकालेनैव जरा मामुपस्थिता। तानहं तस्यैवानुग्रहाद् भवतः सञ्चारयाम्येकं वर्षसहस्रम्, न तृप्तोऽस्मि विषयेषु, त्वद्वयसा विषयानहं भोक्तुमिच्छामि॥ ४॥

नात्र भवता प्रत्याख्यानं कर्त्तव्यमित्युक्तः स नैच्छत् तां जरामादातुम्। तञ्चापि पिता शशाप,– त्वत् प्रसूतिर्न राज्यार्हा भविष्यतीति॥ ५॥

Yati, Yayāti, Sanyāti, Ayāti, Viyati and Kṛti were the six valiant sons of Nahuṣa.[1] Yati declined the sovereignty[2] and Yayāti therefore succeeded to the throne. He had two wives, Devayānī, the daughter of Uśaṇas and Śarmiṣṭhā, the daughter of Vṛṣaparvan; of whom this genealogical verse is recited : "Devayānī bore two sons, Yadu and Turvasu. Śarmiṣṭhā, the daughter of Vṛṣaparvan, had three sons, Druhyu, Anu and Puru."[3] Through the curse of Uśanas, Yayāti became old and infirm before his time; but having appeased his father-in-law, he obtained permission to transfer his decrepitude to any one who would consent to take it. He first applied to his eldest son Yadu, and said, "Your maternal grandfather has brought this premature decay upon me; by his permission, however, I may transfer it to you for a thousand years. I am not yet satiate with worldly enjoyments and wish to partake of them through the means of your youth. Do not refuse compliance with my request." Yadu, however, was not willing to take upon him his father's decay; on which his father denounced an imprecation upon him and said, "Your posterity shall not possess dominion."

अनन्तरञ्च द्रह्युतुर्वसुमनुञ्च पृथिवीपतिर्जराग्रहणार्थं स्वयौवनप्रदानाय च चोदयामास। तैरप्येकैकश्येन, प्रत्याख्यातस्तांश्च शशाप। अथ शर्म्मिष्ठातनयमशेषकनीयांसं पूरुं तथैवाह, स चातिप्रवणमतिः प्रणम्य पितरं सबहुमानो महान् प्रसादोऽयमस्माकमित्युदारमभिधाय जरां प्रतिजग्राह। स्वकीयञ्च यौवनं पित्रे ददौ। सोऽपि च नवं यौवनमासाद्य धर्माविरोधेन यथाकामं यथाकालोपपन्नं यथोत्साहं विषयं चचार। सम्यक् प्रजापालनमकरोत्॥ ६॥

विश्वाच्या सहोपभोगं भुक्त्वा कामानामन्तमवाप्स्यामी-त्यनुदिनं तन्मनस्को बभूव॥ ७॥

He then applied successively to Druhyu, Turvasu and Anu and demanded of them their juvenile vigour. They all refused and were in consequence cursed by the king. Lastly he made the same request of Śarmiṣṭhā's youngest son, Puru, who bowed to his father and readily consented to give him his youth and receive in exchange Yayāti's infirmities, saying that his father had conferred upon him a great favour.

The king Yayāti being thus endowed with renovated youth, conducted the affairs of state for the good of his people, enjoying such pleasures as were suited to his age and strength and were not incompatible with virtue. He formed a connection with the celestial nymph Viśvācī and was wholly attached to her and conccivcd no end to his desires.

अनुदिनञ्च उपभोगतश्च कामानतीव रम्यान् मेने॥ ८॥

ततश्चैवमगायत्।

ययातिरुवाच।

न जातु कामः कामानामुपभोगेन शाम्यति।

हविषा कृष्णवर्त्मेव भूय एवाभिवर्द्धते॥ ९॥

यत् पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः।

एकस्यापि न पर्याप्तं तदित्यतितृषं त्यजेत्॥ १०॥

यदा न कुरुते भावं सर्वभूतेषु पापकम्।

समदृष्टेस्तदा पुंसः सर्वा एव सुखा दिशः॥ ११॥

या दुस्त्यजा दुर्मतिभिर्या न जीर्यति जीर्य्यतः।

तां तृष्णां सन्त्यजन् प्राज्ञः सुखेनैवाभिपूर्यते॥ १२॥

जीर्यन्ति जीर्यतः केशा दन्ता जीर्यन्ति जीर्यतः।

धनाशा जीविताशा च जीर्यतोऽपि न जीर्यति॥ १३॥

The more they were gratified, the more ardent they became; as it is said in this verse, "Desire is not appeased by enjoyment; fire fed with sacrificial oil becomes but the more intense. No one has ever more than enough of rice or barley or gold or cattle, or women; abandon therefore inordinate desire. When a mind finds neither good nor ill in all objects, but looks on all with an equal eye, then everything yields it pleasure. The wise man is filled with happiness, who escapes from desire, which the feeble-minded can with difficulty relinquish an which grows not old with the aged. The hair becomes grey, the teeth fall out, as man advances in years; but the love of wealth, the love of life, are not impaired by age."

पूर्णवर्षसहस्रं मे विषयासक्तचेतसः।

तथाप्यनुदिनं तृष्णा ममैतेष्वेव जायते॥ १४॥

तस्मादेतामहं त्यक्त्वा ब्रह्मण्याधाय मानसम्।

निर्द्वन्द्वो निर्ममो भूत्वा चरिष्यामि मृगैः सह॥ १५॥

"A thousand years have passed," reflected Yayāti, "and my mind is still devoted to pleasure; every day my desires are awakened by new objects. I will therefore now renounce all sensual enjoyment and fix my mind upon spiritual truth. Unaffected by the alternatives of pleasure and pain and having nothing I may call my own, I will henceforth roam the forests with the deer."

पराशर उवाच

पूरोः सकाशादादाय जरां दत्त्वा च यौवनम्।

राज्येऽभिषिच्य पूरुञ्च प्रययौ तपसे वनम्॥ १६॥

दिशि दक्षिणपूर्वस्यां तुर्व्वसुं प्रत्यथादिशत्।

प्रतीच्याञ्च तथा द्रुह्युं दक्षिणापथतो यदुम्॥ १७॥

उदीच्याञ्च तथैवानुं कृत्वा मण्डलिनो नृपान्।

सर्वपृथ्वीपतिं पूरुं सोऽभिषिच्य वनं ययौ॥ १८॥

इति श्रीविष्णुपुराणे चतुर्थांशे दशमः अध्यायः॥

Having made this determination, Yayāti restored his youth to Puru, resumed his own decrepitude, installed his youngest son in the sovercignty and departed to the wood of penance (Tapovana).[4] To Turvasu he consigned hc south-east districts of his kingdom; the west to Druhyu; the south to Yadu; and the north to Anu; to govern as viceroys under their younger brother Puru, whom he appointed supreme monarch of the earth.[5]

NOTES

1. The Bhāgavata refers briefly to the story of Nahuṣa which is told in the Mahābhārata more than once, in the Vana Parva, Udyoga Parva, Dāna Dharma Parva and others; also in the Padma and other Purāṇas. He had obtained the rank of Indra; but in his pride or at the suggestion of Śacī, compelling the Ṛṣis to bear his litter, he was cursed by them to fall from his state and reappear upon earth as a serpent. From this form he was set free by philosophical discussions with Yudhiṣṭhira and received final liberation. Much speculation, wholly unfounded, has been started by Wilford's conjecture that the name of this prince, with Deva, 'divine', prefixed, a combination which never occurs, was the same as Dionysius or Bacchus. Authorities generally agree as to the names of the first three of his sons : in those of the others there is much variety and the Matsya, Agni and Padma have seven names, as follows omitting the three first of the text :

Matsya	Agni	Padma	Liṅga
Udbhava	Udbhava	Udbhava	Śaryāti
Panści	Pañcaka	Pava	Campaka
Sunyāti	Pālaka	Viyāti	Andhaka
Meghayāti	Megha	Meghayāti	

2. Or, as his name implies (यति), he became a devotee, a Yati : Bhāgavata.

3. The story is told in great detail in the Ādi Parvan of the Mahābhārata, also in the Bhāgavata, with some additions evidently of a recent taste. Śarmiṣṭhā, the daughter of Vṛṣaparvan, king of the Daityas, preceptor of the same race), had her thrown into a well. Yayāti, hunting in the forest, found her and taking her to her father, with his consent espoused her. Devayānī, in resentment of Śarmiṣṭhā's treatment, demanded that she should become her handmaid; and Vṛṣaparvan, afraid of Śukra's displeasure, was compelled to comply. In the service of his queen, however, Yayāti beheld Śarmiṣṭhā and secretly wedded her. Devayānī complaining to her father of Yayāti's infidelity, Śukra inflicted on him premature decay, with permission to transfer it to any one willing to give him youth and strength in exchange, as is related in the text. The passage specifying the sons of Yayāti is precisely the same in the Mahābhārata as in our text and is introduced in the same way : अत्रानुवंशश्लोको भवति। यदुं चतुर्वसं चैव देवयानी व्याजायत। दुह्यु चानुं पुरुं च शर्म्मिष्ठा वार्षपर्व्वणी॥

4. Bhṛgutuṅga, according to the Brahma.

5. The elder brothers were made Maṇḍala-nṛpas, kings of circles or districts : Bhāgavata. The situation of their governments is not exactly agreed upon.

	Vāyu and Padma	Brahmaand Hari Vaṁśa	Bhāgavata
Turvasu	South-east	South-east	West
Druhyu	West	West	South-east
Yadu	South-west	South	South
Anu	North	North	North

The Liṅga describes the ministers and people as expostulating with Yayāti, for illegally giving the supremacy to the youngest son; but he satisfies them by showing that he was justified in setting the seniors aside, for want of filial duty. The Mahābhārata, Udyoga Parva Gālava Caritra, has a legend of Yayāti's giving a daughter to the saint Gālava, who through her means obtains from different princes eight hundred horses, white with one black ear, as a fee for his preceptor Viśvāmitra. Yayāti, after his death and residence in Indra's heaven, is again descending to earth, when his daughter's sons give him the benefit of their devotions and replace him in the celestial sphere. It has the air of an old story. A legend in some respects similar has been related in our text, Bk. IV, Ch. VII.

***

CHAPTER 11

एकादशोऽध्यायः

(यदुवंशस्य सहस्रहस्तार्जुन चरित्रस्य च वर्णनम्)

पराशर उवाच

अतः परं ययातेः प्रथमपुत्रस्य यदोर्वंशमहं कथयामि। यत्राशेषलोकनिवासिमनुष्य-सिद्ध-गन्धर्व-यक्ष-राक्षस-गुह्यक-किम्पुरुषाप्सर-उरग-विहग-दैत्य-दानव-देवर्षि-द्विजर्षि मुमुक्षुभिर्धर्मार्थकाममोक्षार्थिभिस्तत्फललाभाय सदाभिष्टुता-परिच्छेद्यमाहात्म्येनांशेन भगवाननादिनिधनो विष्णु-रवततार॥ १॥

अत्र श्लोकः।

यदोर्वंशं नरः श्रुत्वा सर्वपापैः प्रमुच्यते।

यत्रावतीर्णं विष्णुवाख्यं परं ब्रह्म निराकृति॥ २॥

I will first relate to you the family of Yadu, the eldest son of Yayāti, in which the eternal immutable Viṣṇu descended upon earth in a portion of his essence;[1] of which the glory cannot be described, though forever hymned in order to confer the fruit of all their wishes–whether they desired virtue, wealth, pleasure or liberation–upon all created beings, upon men, saints, heavenly quiristers, spirits of evil, nymphs, centaurs, serpents, birds, demons, gods, sages, Brāhmaṇas and ascetics. Whoever hears the account of the race of Yadu shall be released from all sin; for the supreme spirit, that is without form and which is called Viṣṇu, was manifested in this family.

सहस्रजित्-क्रोष्टु-नल-रघुसंज्ञाश्चत्वारो यदुपुत्रा बभूवुः। सहस्रजित् पुत्रः शतजित्। तस्य हैहयवेणुहयास्त्रयः पुत्रा बभूवुः। हैहयाद् धर्म्मनेत्रः, ततः कुन्तिः, कुन्तेः साहञ्जिः, तत्तनयो महिष्मान्, तस्माद् भद्रश्रेण्यः ततो दुर्द्दमः, तस्माद् धनकः धनकस्य कृतवीर्य्य-कृताग्नि-कृतवर्म्म-कृतौजसश्चत्वारः पुत्राः। कृतवीर्यादर्जुनः सप्तद्वीपपतिर्बाहुसहस्रो जज्ञे। योऽसौ भगवदंशमत्रिकुलप्रसूतं दत्तात्रेयाख्यमाराध्य बाहुसहस्रमधर्म्मसेवानिवारणं धर्म्मेण पृथिवीजयं धर्म्मतश्चानुपालनमरातिभ्योऽपराजयमखिलजगत्प्रख्यातपुरुषाद्य मृत्युम्– इत्येतान् वरान् अभिलषितवान्, लेभे च। तेनेयमशेषद्वीपवती पृथ्वी सम्यक् परिपालिता। दशयज्ञसहस्राण्यसावयजत्। तस्य त श्लोकोऽद्यापि गीयते॥ ३॥

नूनं न कार्त्तवीर्य्यस्य गतिं यास्यन्ति पार्थिवाः।

यज्ञैर्दानैस्तपोभिर्वा प्रश्रयेण दमेन च॥ ४॥

अनष्टद्रव्यता च तस्य राज्येऽभवत्॥ ५॥

एवं पञ्चाशीतिसहस्राण्यब्दानव्याहतारोग्यश्रीबलपराक्रमो राज्यमकरोत्। माहिष्मत्यां दिग्विजयाभ्यागतो नर्मदाजलावगाहनक्रीडानिपानमदाकुलेनायत्नेनैव तेनाशेषदेवदैत्यगन्धर्वेशजयोद्भूतमदावलेपोऽपि रावणः पशुरिव बद्ध्वा स्वनगरैकान्ते स्थापितः॥ ६॥

Yadu had four sons, Sahasrajit, Kroṣṭi, Nala and Raghu.[2] Śatajit was the son of the elder of these and he had three sons, Haihaya, Veṇu[3] and Haya. The son of Haihaya was Dharmanetra[4]; his son was Kuṇṭi[5]; his son was Sāhanji[6]; his son was Mahiṣmat[7]; his son was Bhadrasena[8]; his son was Durddama; his son was Dhanaka[9], who had four sons, Kṛtavīrya, Kṛtāgni, Kṛtavarman and Kṛtaujas. Kṛtavīrya's son was Arjuna, the sovereign of the seven Dvīpas, the lord of a thousand arms. This prince propitiated the sage Dattātreya, the descendant of Atri, who was a portion of Viṣṇu and solicited and obtained from him these boons– a thousand arms; never acting unjustly; subjugation of the world by justice and protecting it equitably; victory over his enemies; and death by the hands of a person renowned in the three regions of the universe. With these means he ruled over the whole earth with might and justice and offered ten thousand sacrifices. Of him this verse is still recited : "The kings of the earth will assuredly never pursue his steps in sacrifice, in munificence, in devotion, in courtesy and in self-control." In his reign nothing was lost or injured; and so he governed the whole earth with undiminished health, prosperity, power and might, for eighty-five thousand years. While sporting in the waters of the Narmadā and elevated with wine, Rāvaṇa came on his tour of triumph to the city Māhīṣmatī and there he who boasted of overthrowing the gods, the Daityas, the Gandharvas and their king, was taken prisoner by Kārttavīrya and confined like a tame beast in a corner of his capital.[10]

यः पञ्चाशीतिवर्षसहस्रोपलक्षणकालावसाने भगवन्नारायणांशेन परशुरामेण उपसंहृतः। तस्य पुत्रशतप्रधानाः पञ्च पुत्रा बभूवुः, शूर-शूरसेनवृषण-मधुध्वजसंज्ञाः। जयध्वजात् तालजङ्घः पुत्रोऽभवत्। तालजङ्घस्य पुत्रशतमासीत्। येषां ज्येष्ठो वीतिहोत्रः, तथान्यो भरतः, भरताद् वृष-सुजातौ च। वृषस्य पुत्रो मधुरभवत्। तस्यापि वृष्णिप्रमुखं पुत्रशतमासीत्। यतो वृष्णिसंज्ञामेतद् गोत्रमवाप। मधुसंज्ञाहेतुश्च मधुरभवत् यादवाश्च यदुनामोपलक्षणात्॥ ७॥

इति श्रीविष्णुपुराणे चतुर्थांशे एकादशः अध्यायः॥

At the expiration of his long reign Kārttavīrya was killed by Paraśurāma, who was an embodied portion of the mighty Nārāyaṇa.[11] Of the hundred sons of this king, the five principal were Śūra[12], Śūrasena, Vṛṣ aṇa[13], Madhu[14] and Jayadhvaja.[15] The son of the last was Tālajaṅgha, who had a hundred sons, called after him Tālajaṅghas : the eldest of these was Vītihotra; another was Bharata[16], who had two sons, Vṛṣa and Sujātī[17]. The son of Vṛṣa was Madhu[18]; he had a hundred sons, the chief of whom was Vṛṣṇi and from him the family obtained the name of Vṛṣṇi[19]. From the name of their father, Madhu, they were also called Mādhavas; while from the denomination of their common ancestor Yadu, the whole were termed Yādavas.[20]

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NOTES

1. Or, 'in which Kṛṣṇa was born.' It might have been expected, from the importance of this genealogy, that it would have been so carefully preserved, that the authorities would have closely concurred in its details. Although, however, the leading specifications coincide, yet, as we shall have occasion to notice, great and irreconcilable variations occur.

2. The two first generally agree. There are differences in the rest; as

Vāyu	Brahma	Bhāgavata	Kūrma
Nīla	Nala	Nala	Nīla
Ajita	Anjika	Aripu	Jina
Raghu	Payoda		Raghu

The Brahma and Hari Vaṁśa read Sahasrāda for the first name; and the Liṅga has Balasani in place of Nala. The Agni makes Śatajit also a son of Yadu.

3. Veṇuhaya : Bhāgavata. Uttānahaya : Padma. Veṭṭahaya : Matsya. They were the sons of Sahasrāda : Brahma and Hari Vaṁśa.

4. Dharmatantra : Vāyu, Dharma : Kūrma.

5. Kīrtti : Vāyu.

6. Sanjneya : Vāyu. Saṅkana : Agni. Sahañja of Sahanjani pura : Brahma. Sanjnita : Liṅga. Sanhana : Matsya. Sohañji : Bhāgavata.

7. By whom the city of Māhiśmatī on the Narbadda was founded : Brahma and Hari Vaṁśa.

8. So the Bhāgavata; but the Vāyu, more correctly, has Bhadraśreṇya. See Bk. IV. Ch. VIII. n. 12.

9. Kanaka : Vāyu. Varaka : Liṅga. Andhaka : Kūrma.

10. According to the Vāyu, Kārttavīrya was the aggressor, invading Laṅkā and there taking Rāvaṇa prisoner. The circumstances are more usually narrated as in our text.

11. See Bk. IV. Ch. VII. Kārttavīrya's fate was the consequence of an imprecation denounced by Āpava or Vasiṣṭha, the son of Varuṇa, whose hermitage had been burnt, according to the Mahābhārata, Rājadharma, by Citrabhānu or Fire, to whom the king had in his bounty presented the world. The Vāyu makes the king himself the incendiary, with arrows given him by Sūrya to dry up the ocean.

12. Urjjita : Bhāgavata.

13. Vṛṣabha : Bhāgavata. Dhṛṣṭa : Matsya, Dhṛṣ ṇa : Kūrma. Pṛṣokta : Padma, Vṛṣṇi : Liṅga. Kṛṣ ṇākṣa : Brahma.

14. Kṛṣṇa, in all except the Bhāgavata.

15. King of Avanti : Brahma and Hari Vaṁśa.

16. Ananta : Vāyu and Agni; elsewhere omitted.

17. Durjaya only : Vāyu, Matsya.

18. This Madhu, according to the Bhāgavata, was the son of Kārttavīrya. The Brahma and Hari Vaṁśa make him the son of Vṛṣa, but do not say whose son Vṛṣa was. The commentator on the latter asserts that the name is a synonym of Payoda, the son of Yadu, according to his authority and to that alone.

19. The Bhāgavata agrees with our text, but the Brahma, Hari Vaṁśa, Liṅga and Kūrma make Vṛṣ aṇa the son of Madhu and derive the family name of Vṛṣṇis or Vārṣṇeyas from him.

20. The text takes no notice of some collateral tribes, which appear to merit remark. Most of the other authorities, in mentioning the sons of Jayadhvaja, observe that from them came the five great divisions of the Haihaya tribe. These, according to the Vāyu, were the Tālajaṅghas, Vītihotras, Āvantyas, Tuṇḍikeras and Jātas. The Matsya and Agni omit the first and substitute Bhojas; and the latter are included in the list in the Brahma, Padma, Liṅga and Hari Vaṁśa. For Jātas the reading is Sañjātas or Sujātas. The Brahma Purāṇa has also Bhāratas, who, as well as the

Sujātas, are not commonly specified, it is said, 'from their great number.' They are in all probability invented by the compiler out of the names of the text, Bharata and Sujāti. The situation of these tribes is central India, for the capital of the Tālajaṅghas was Māhiśmatī or Culī-Maheśvara, still called, according to Tod, Shasra-bāhukibasti, 'the village of the thousand-armed;' that is, of Kārttavīrya. *Annals of Rajasthan*, I. 39. n. The Tuṇḍikeras and Vītihotras are placed in the geographical lists behind the Vindhyan mountains and the termination-kaira is common in the valley of the Narmadā, as Bairkaira or we may nave Tuṇḍikera abbreviated, as Tuṇḍari on the Tapti. The Āvantyas were in Ujjayin and the Bhojas were in the neighbourhood probably of Dhār in Malva. These tribes must have preceded, then, the Rajput tribes, by whom these countries are now occupied or Rathores, Chauhans, Pawars, Ghelotes and the rest. There are still some vestiges of them and a tribe of Haihayas still exists, at the top of the valley of Sohagpur in Bhagel-khaṇḍa, aware of their ancient lineage and though few in number, celebrated for their valour. Tod's Rajasthan, I. 39. The scope of the traditions regarding them, especially of their overrunning the country, along with Śakas and other foreign tribes, in the reign preceding that of Sagara (see Bk. IV, Ch. III), indicates their foreign origin also; and if we might trust to verbal resemblances, we might suspect that the Hayas and Haihayas of the Hindus had some connection with the Hia, Hoiei-ke, Hoiei-hu and similarly denominated Hun or Turk tribes, who make a figure in Chinese history. *Des Guignes, Histoire des Huns*, I.7, 55, 231, II. 253. At the same time it is to be observed that these tribes do not make their appearance until some centuries after the Christian era and the scene of their first exploits is far from the frontiers of India : the coincidence of appellation may be therefore merely accidental. In the word Haya, which properly means 'a horse,' it is not impossible, however, that we have a confirmatory evidence of the Scythian origin of the Haihayas, as Tod supposed; although we cannot with him imagine the word 'horse' itself is derived form haya. Rajasthan, I. 76.

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CHAPTER 12
द्वादशोऽध्यायः

(यदुपुत्रक्रोष्टुवंशकथनम्)

पराशर उवाच

क्रोष्टुश्च यदुपुत्रस्यात्मजो वृजिनीवान् । ततश्च स्वाहिः, ततो रुषद्गुः, रुषद्रोश्चित्ररथः, तत्तनयः शशविन्दुचतुर्दश-महारत्नशचक्रवर्त्यभवत्॥ १॥

तस्य त शतसहस्रन्न पत्नीनामभवत्। दशलक्षड्खयाश्च पुत्राः। तेषाञ्च पृथुयशाः, पृथुकर्म्मा, पृथजयः पृथुकीर्तिः, पृथुश्रवाः, षट् पुत्राः प्रधानाः। पृथुश्रवसः पुत्रस्तमः तस्मादुशनाः। यो वाजिमेधानां शतमाजहार। तस्य च शितेषुर्नाम पुत्रोऽभूत्, तस्यापि रुक्मकवचः, ततः परावृत् परावृत्तो रुक्मेषुपृथुरुक्म-ज्यामघ-पालित-हरित-संज्ञाः पञ्चात्मजा बभूवः अत्राद्यापि ज्यामघस्य श्लोको गीयते॥ २॥

Kroṣṭri, the son of Yadu,[1] had a son named Vrijinīvat[2]; his son was Svāhī[3]; his son was Ruṣardru[4]; his son was Citraratha; his son was Śaṣavindu, who was lord of the fourteen great gems[5]; he had a hundred thousand wives and a million of sons.[6] The most renowned of them were Pṛthuyaṣas, Pṛthukarman, Pṛthujaya, Pṛthukīrtti, Pṛthudāna and Pṛdhuṣravas. The son of the last of these six[7] was Tamas[8]; his son was Uṣaṇas[9], who celebrated a hundred sacrifices of the horse; his son was Śiteyus[10]; his son was Rukmakavaca[11]; his son was Parāvṛt, who had five sons, Rukmeṣu, Pṛthurukman, Jyāmagha, Pālita and Harita.[12] To this day the following verse relating to Jyāmagha is repeated :

भार्यावशास्तु ये केचिद् भविष्यन्तथवा मृताः।
तेषान्तु ज्यामघः श्रेष्ठ शैव्यापतिरभून्नृपः॥
अपुत्रा तस्य सा पत्नी शैव्या नाम तथाप्यसौ।
अपत्यकामोऽपि भयान्नान्यां भार्य्यामविन्दत॥

"Of all the husbands submissive to their wives, who have been or who will be, the most eminent is the king Jyāmagha[13], who was the husband of Śaivyā." Śaivyā was barren; but Jyāmagha was so much afraid of her, that he did not take any other wife.

स त्वेकदातिप्रभूत-गज-तुरग-सम्मर्द्दनातिदारुणे महाहवे युध्यमानः सकलमेवारातिचक्रमजयत्। तद्यारिचक्रमपास्तपुत्र-कलत्रबन्धुबलकोषं स्वमधिष्ठानं परित्यज्य दिशः प्रविद्रुतम्॥ ३॥

तस्मिंश्च विद्रुतेऽतित्रासाल्लोलायतलोचनयुगलं त्राहि तात भ्रातरित्याकुल विलापविधुरं राजकन्यारत्नमद्राक्षीत्॥ ४॥

On one occasion the king, after a desperate conflict with elephants and horscs, defeated a powerful foe, who abandoning wife, children, kin, army, treasure and dominion fled. When the enemy was put to flight, Jyāmagha beheld a lovely princess left alone and exclaiming, "Save me, father! Save me, brother!" as her large eyes rolled widely with affright.

तद्दर्शनाच्च तस्यामनुरागानुगतान्तरात्म स भूपोऽचिन्तयत्॥ ५॥

साध्विदं ममापत्यविरहितस्य बन्ध्याभर्त्तुः साम्प्रतं विधिनापत्यकारणं कन्यारत्नमुपपादितम्, तदेतत् समुद्वहामि। अथ चैनां स्यन्दनमारोप्य स्वमधिष्ठानं नयामि॥ ६॥

तथैव देव्याहमनुज्ञातः समुद्वक्ष्यामिति। अथैनां रथमारोप्य स्वनगरमागच्छत्॥ ७॥

The king was struck by her beauty and penetrated with affection for her and said to himself, "This is fortunate; I have no children and am the husband of a sterile bride; this maiden has fallen into my hands to rear up to me posterity : I will espouse her; but first I will take her in my car and convey her to my palace, where I must request the concurrence of the queen in these nuptials." Accordingly he took the princes into his chariot and rcturned to his own capital.

विजयिनञ्च राजानमशेषपौरभृत्यपरिनामात्यसमवेता शैव्या द्रष्टुमधिष्ठानद्वारमागता॥ ८॥

सा च अवलोक्य राज्ञः सव्यपार्श्ववर्त्तिनीं कन्यामीषदुद्धूतापर्षस्फुरदधरपल्लवा राजानमवोचत्–अतिचपलचित्तात्र स्यन्दने केयमारोपिता इति। असावप्यनालोचितोत्तर-वचनोऽतिभयात् तामाह,– स्नुषा ममेयमिति॥ ९॥

When Jyāmagha's approach was announced, Śaivyā came to the palace gate, attended by the ministers, the courtiers and the citizens, to welcome the victorious monarch; but when she beheld the maiden standing on the left hand of the king, her lips swelled and slightly quivered with resentment and she said to Jyāmagha, "Who is this light-hearted damsel that is with you in the chariot?" The king unprepared with a reply, made answer precipitately, through fear of his queen; "This is my daughter-in-law."

अथैनं शैव्योवाच।

नाहं प्रसूता पुत्रेण नान्या पत्न्यभवत् तव।

स्नुषासम्बन्धवाच्यैषा कतमेन सुतेन ते॥ १०॥

इत्यात्मेर्ष्याकोप-कलुषित-वचनमुषितविवेकतया दुरुक्तपरिहारार्थमिदमवनीपतिराह–॥ ११॥

यस्ते जनिष्यत्यात्मजः, तस्येयमनागतमेव भार्य्या निरूपिता। इत्याकर्ण्योद्भूतमृदुहासा तथेत्याह प्रविवेश च राज्ञा सहाधिष्ठानमिति॥ १२॥

"I have never had a son, rejoined Śaivyā, "and you have no other children. Of what son of yours then is this girl the wife?" The king disconcerted by the jealousy and anger which the words of Śaivyā displayed, made this reply to her in order to prevent further contention; "She is the young bride of the future son whom you shall bring forth." Hearing this, Śaivyā smiled gently and said, "So be it;" and the king entered into his great palace.

अनन्तरञ्चातिशुद्धलग्नहोरांशकावयवोक्त-कृतपुत्रजन्मालापगुणाद् वयसः परिणाममुपगतापि शैव्या स्वल्पैरेवाहोभिर्गर्भमवाप॥ १३॥

कालेन च पुत्रमजीजनत्। तस्य च विजर्भ इति पिता नाम चक्रे। स च तां स्नुषामुपयेमे॥ १४॥

In consequence of this conversation regarding the birth of a son having taken place in an auspicious conjunction, aspect and season, the queen, although passed the time of women, became shortly afterwards pregnant and bore a son. His father named hım Vijarbha and married him to the damsel, he had brought home.

तस्याञ्चासौ क्रथ-कौशिकसंज्ञो पुत्रावजनयत्। पुनश्च तृतीयं रोमपादसंज्ञं कुमारमजीजनत्। रोमपादाद् बभ्रुः बभ्रोः, पुत्रो

धृतिः। कोशिकस्यापि चेदिः पुत्रोऽभूत, यस्य सन्ततौ चैद्या भूपालाः। क्रथस्य स्रुषापुत्रस्य पुत्रः कुन्तिरभवत्॥ १५॥

कुन्तेवृष्णिः, वृष्णेर्निर्वृतिः,निर्वृतेर्दशार्हः ततश्च व्योमा तस्मादपि जीमूतः, तस्यापि वंशकृतिः, ततो भीमरथः, तस्माद् नवरथः, ततश्च दशरथः तस्य शकुनिः, तत्तनयः करमभिः, करम्भेर्देवरातोऽभवत्। तस्माद् देवक्षत्रः, तस्य मधुः मधोरनवरथः, अनवरथात् कुरुवत्सः, ततश्चानुरथः, ततः पुरुहोत्रो जज्ञे। ततश्च अंशः, ततश्च सत्वतः सत्वादेते सात्वताः॥ १६॥

इत्येतां ज्यामघसन्ततिं सम्यक् श्रद्धासमन्वितः श्रुत्वा सर्वमापैः प्रमुच्यते॥ १७॥

इति श्रीविष्णुपुराणे चतुर्थांशे द्वादशः अध्यायः॥

They had three sons, Kratha, Kaiśika[14] and Romapāda[15]. The son of Romapāda was Babhru[16] and his son was Dhṛti[17]. The son of Kaiśika was Cedi, whose descendants were called the Caidya kings[18]. The son of Kratha was Kunti[19]; his son was Vṛṣṇi[20]; his son was Nirvṛti[21]; his son was Daśārha; his son was Vyoman; his son was Jīmūta; his son was Vikṛti[22]; his son was Bhīmaratha; his son was Navaratha[23]; his son was Daśaratha[24]; his son was Śakuni; his son was Karambhi; his son was Devarāta; his son was Devakṣatra[25]; his son was Madhu[26]; his son was Anavaratha; his son was Kuruvatsa; his son was Anuratha; his son was Puruhotra; his son was Aṅśu; his son was Satvata, from whom the princes of this house were termed Sātvatas. This was the progeny of Jyāmagha; by listening to the account of whom, a man is purified from his sons.

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NOTES

1. In the Brahma Purāṇa and Hari Vaṁśa we have two families from Kroṣṭri; one which is much the same as that of the text; the other makes short work of a long story, as we shall again notice.

2. Vajravat : Kūrma.

3. Śānti : Kūrma. Svāhā : Matsya. Triśaṅku : Liṅga.

4. Viṣāṇsu : Agni. Ṛṣabha : Liṅga. Kuśika : Kūrma. Ruśeku : Bhāgavata.

5. Or articles the best of their kind; seven animate and seven inanimate; a wife, a priest, a general, a charioteer, a horse, an elephant and a body of foot soldiers; or instead of the last three, an executioner, an economist, a reader of the Vedas; and a chariot, an umbrella, a jewel, a sword, a shield, a banner and a treasure.

6. The text states this in plain prose, but the Vāyu quotes a verse which makes out but a hundred hundred or 10,000 sons : श्लोकोयं गीतः पुराविदैः। शशविब्दोस्तुपुत्राणां शतानामभवच्छतं। धीमतामनुरूपानां भूरिद्रविणतेजसां॥

7. The Matsya has the first, third and fifth of our text and Pṛthudharma, Pṛthukīrtti and Pṛthumat. The Kūrma has also six names, but makes as many successions.

8. Suyajña : Agni, Brahma, Matsya. Dharma : Bhāgavata.

9. Uṣat : Brahma, Hari Vaṁśa.

10. Śitīkṣu : Agni. Śineyus : Brahma. Purujit : Bhāgavata. The Vāyu has Maruta and Kambalavarhiṣ, brothers, instead.

11. Considerable variety prevails here. The Brahma and Hari Vaṁśa have Marutta the Rājarṣi (a gross blunder, see Bk. Ch. IV. Ch. I), Kambalavarhiṣ, Śataprasūti, Rukmakavaca : the Agni-Marutta, Kambalavarhiṣ, Rukmeṣu : while the Bhāgavata makes Rucaka son of Uśanas and father to the five princes who in the text are the grandsons of Rukmakavaca.

12. The Bhāgavata has Rukmeṣu, Rukman, Jyāmagha, Pṛthu and Purujit. The Vāyu reads the two last names Parigha and Hari. The Brahma and Hari Vaṁśa insert Parajit as the father of the five named as in the text.

13. Most of the other authorities mention that the elder of the five brothers, Rukmeṣu, succeeded his father in the sovereignty; and that the second, Pṛhurukman, remained in his brother's service. Pālita and Harita were set over Videha (विदेहेषु पितान्यसत्। Liṅga) or Tirhut and Jyāmagha went forth to settle where he might : according to the Vāyu he conquered Madhyadeśa (the country along the Narmadā), Mekalā and the Śuktimat mountains. So the Brahma Purāṇa states that he established himself along the Rikṣavat mountain and dwelt in Śuktimati. He names his son, as we shall, see Vidarbha : the country so called is Berar and amongst his descendants we have the Caidyas or

princes of Boghelkhaṇḍa and Chandail and Dasārha, more correctly perhaps Dasarṇa, Chhattisghar; so that this story of Jyāmagha's adventures appears to allude to the first settlement of the Yādava tribes along the Narmadā more to the south and west than before.

14. The Bhāgavata has Kuśa; the Matsya, Kauśika : all the authorities agree in specifying three sons.

15. Lomapāda : Agni.

16. Vastu : Vāyu. Kṛti : Agni.

17. Āhuti : Vāyu. Iti : Padma. Dyuti : Matsya. Bhṛti : Kūrma. This latter is singular in carrying on the line of Romapāda for twelve generations further.

18. The Bhāgavata, however, makes the princes of Cedi continuous from Romapāda; as, Babhru, Dhṛti, Uśīka, Cedi - the Caidyas, amongst whom were Damaghoṣa and Śiśupāla.

19. Kumbhī : Padma.

20. Dhṛṣṭa : Vāyu. Dhṛṣṭi : Matsya.

21. Nivṛtti : Vāyu. Nidhṛti : Agni. The Brahma makes three sons, Avanta, Daśārha and Balivṛṣ ahan. In the Liṅga it is said of Daśārha that he was ताम्रारिगण सूदनः। 'destroyer of the host of copper (faced; European?) foes.'

22. Vikala : Matsya.

23. Nararatha : Brahma and Hari Vaṁśa.

24. Dṛḍharatha : Agni. Devarāta : Liṅga.

25. Soma : Liṅga. Devanakṣatra : Padma.

26. There is great vareity in the succeeding appellations :

Bhāgavata	**Vāyu**	**Brahma**	**Matsya**	**Padma**	**Kūrma**
Madhu	Madhu	Madhu	Madhu	Madhu	Madhu
Kuruvaśa	Manu	Manavaśas	Uruvas	Puru	Kuru
Anu	Puruvatsa	Purudvat	Purudvat	Punarvasu	Anu
Puruhotra	Purudvat	Madhu and Satva	Jantu	Jantu	Aṅśa
Āyu	Satva				
Satvata	Satvata	Satvata	Satvata	Satvata	Andhaka Satvata

The Liṅga has Puruṣaprabhu, Manvat, Pratarddana, Satvata; and the Agni, Dravavasu, Puruhuta, Jantu and Sātvata. Some of these originate, no doubt, in the blunders of copyists, but they cannot all be referred to that source.

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CHAPTER 13

त्रयोदशोऽध्यायः

(सत्वपुत्राणां वर्णनम्, स्यमन्तकमणिवृत्तान्तकथनञ्च)

पराशर उवाच

भजिन-भजमान-दिव्यान्धक-देवावृध-महाभोजवृष्णिसंज्ञाः सत्वतस्य पुत्रा बभूवुः॥ १॥

भजमानस्य निमि-बृकण-वृष्णयः, तथान्ये तद्वैमात्राः- शताजित् सहस्राजिद्-अयुताजित् संज्ञाः॥ २॥

देवावृधस्यापि बभ्रुः पुत्रोऽभूत्. तस्य च अयं श्लोको गीयते॥ ३॥

यथैव श्रृणुमो दूरात् सम्पश्यामस्तथान्तिकात्।
बभ्रुः श्रेष्ठो मनुष्याणां दैवैर्देवावृधः समः॥ ४॥

पुरुषाः षट् च षष्टिश्च षट् सहस्राणि चाष्ट च।
येऽमृतत्वमनुप्राप्ता बभ्रोर्देवावृधादपि॥ ५॥

महाभोजस्त्वतिधर्म्मात्मा। तस्यान्वये भोजा मार्त्तिकावता बभूवुः॥ ६॥

वृष्णेः सुमुत्रो युधाजिच्च पुत्रोऽभवत्। ततश्चानमित्र-शिनी तथा॥ ७॥

अनमित्रान्निघ्नः, निघ्नस्य 'प्रसेन-सत्राजितौ। तस्य त सत्राजितस्य भगवानादित्यः सखाभवत्॥ ८॥

The sons of Satvata were Bhajina, Bhajamāna, Divya, Andhaka, Devāvṛddha, Mahābhoja and Vṛṣṇi[1]. Bhajamāna had three sons Nimi[2], Krikaṇa[3] and Vṛṣṇi[4], by one wife and as many by another, Satrājit, Shasrajit and Ayutajit[5]. The son of Devāvṛddha was Babhru of whom this verse is recited : "We hear when afar and we behold when nigh, that Babhru is the first of men and Devāvṛddha is equal to the gods; sixty-six persons following the precepts of one and six thousand and eight who were disciples of the other, obtained immortality." Mahābhoja was a pious prince; his descendants were the Bhojas, the princes of Mrittikāvatī[6], then called Mārttikāvatas[7]. Vṛṣṇi had two sons, Sumitra and Yudhājit[8]; from the former Anamitra and Śini were born[9]. The son of Anamitra was Nighna, who had two sons,

Prasena and Satrājit. The divine Āditya, the sun, was the friend of the latter.

एकदा त्वम्भोधेस्तीरसंश्रयः सूर्य सत्राजितस्तुष्टाव। तन्मनस्कतया च भास्वानभिष्टूयमानोऽग्रतस्तस्य तस्थौ, अस्पष्टमुर्त्तिधरं चैनमालोक्य सत्राजितः सूर्य्यमाह,-यथैव व्योम्नि त्वां वह्निपिण्डोपममहमपश्यं तथैवाद्यग्रतो गतमप्यत्र न किञ्चिद्भगवता प्रसादीकृतं विशेषमुपलक्षयामि॥ ९॥

इत्येवमुक्ते (भगवता) सूर्य्येण निजकण्ठादुन्मुच्य स्यमन्तकनामा मणिरवतार्य्य एकान्ते न्यस्तः, ततस्तमाताम्रोज्ज्वलह्रस्ववपुषम् ईषदापिङ्गलनयनमादित्य-मद्राक्षीत्। कृतप्रणिपातस्तवादिकञ्च सत्राजितमाह भगवान्-वरमस्मत्तोऽभिमतं वृणीष्वेति। स च तदेव मणिरत्नमयाचत। स चापि तस्मै तद् दत्त्वा वियति स्वं धिष्ण्यमारुरोह॥ १०॥

सत्राजितोऽप्यमल-मणिरत्नसनाथकण्ठतया सूर्य्य इव तेजोभिरशेषदिगन्तराण्युद्भासयन् द्वारकां विवेश॥ ११॥

द्वारकावसिजनपदस्तु तमायान्तमवेक्ष्य भगवन्तमनादिपुरुषं पुरुषोत्तममवनिभारावतारणायाशेन मानुषरूपधारिणं प्रणिपत्याह-भगवन्! भगवन्तमयं नूनं द्रष्टुमायात्यादित्यः इत्याकर्ण्य प्रहस्य च तानाह भगवान्, नायमादित्यः सत्राजितोऽयमादित्यदत्तं स्यमन्तकाख्यं महामणिं बिभ्रदत्रोपायाति. तदेनं विश्रब्धाः पश्यत, इत्युक्तास्ते ययुः॥ १२॥

स च तं स्यमन्तकाख्यं महामणिमात्मनिवेशने चक्रे॥ १३॥

प्रतिदिनञ्च तन्मणिरत्नप्रवरमष्टौ कनकभारान् स्रवति॥ १४॥

तत्प्रभावाच्च सकलस्यैव राष्ट्रस्योपसर्गा अनावृष्टि-व्यालाग्नि-चौरदुर्भिक्षादिभयं न भवति॥ १५॥

On one occasion Satrājit, while walking along the sea shore, addressed his mind to Sūrya and hymned his praises; on which the divinity appeared and stood before him. Bcholding him in an indistinct shape, Satrājit said to the sun, "I have beheld you, lord, in the heavens as a globe of fire : now do you show favour unto me, that I may see you in your proper form." On this the sun taking the jewel called Syamantaka from off his neck, placed it apart and Satrājit beheld him of a dwarfish stature, with a body like burnished copper and with slightly reddish eyes. Having offered his adorations, the sun desired him to demand a boon and he requested that the jewel might become his. The sun presented it to him and then resumed his place in the sky. Having obtained the spotless gem of gems, Satrājit wore it on his neck and becoming as brilliant thereby as the sun himself, irradiating all the region with his splendour, he returned to Dvārakā. The inhabitants of that city, beholding him approach, repaired to the eternal male, Puruṣottama, who, to sustain the burden of the earth, had assumed a mortal form (as Kṛṣṇa) and said to him, "Lord, assuredly the divine sun is coming to visit you." But Kṛṣṇa smiled and said, "It is not the divine sun, but Satrājit, to whom Āditya has presented the Syamantaka gem and he now wears it; go and behold him without apprehension." Accordingly they departed. Satrājit having gone to his house, there deposited the jewel, which yielded daily eight loads of gold and through its marvellous virtue dispelled all fear of portents, wild beasts, fire, robbers and famine.

अच्युतोऽपि तद्रत्नमुग्रसेनस्य भूपतेर्योग्यमेतदिति लिप्साञ्चके, गोत्रभेदभयाच्च शक्तोऽपि न जहार॥ १६॥

सत्राजितोऽप्यच्युतो मामेतद् याचिष्यतीत्यवगतरत्नलोभः स्वभ्रात्रे प्रसेनाय तद्रत्नं दत्तवान्॥ १७॥

तच्च शुचिना ध्रियमाणमशेषसुवर्णस्रावादिकं गुणमुत्पादयति, अन्यथा य एव धारयति, तमेव हन्तीति। असावपि प्रसेनः स्यमन्तकेन कण्ठासक्तेनाश्वमारुह्याटव्यां मृगयामगच्छत्। तत्र च सिंहाद् वधमवाप। साश्वञ्च तं निहत्य सिंहोऽप्यमलमणिरत्नमास्यग्रेणादाय गन्तुमुद्यतः ऋक्षाधिपतिना जाम्बवता दृष्टो घातितश्च। जाम्बवानप्यमलं तन्मणिरत्नमादाय स्वविलं प्रविवेश, सुकुमारकसंज्ञाय च बालकाय क्रीडनमकरोत्॥ १८॥

Acyuta was of opinion that this wonderful gem should be in the possession of Ugrasena; but although he had the power of taking it from Satrājit, he did not deprive him of it, that

he might not occasion any disagreement amongst the family. Satrājit, on the other hand, fearing that Kṛṣṇa would ask him for the jewel, transferred it to his brother Prasena. Now it was the peculiar property of this jewel, that although it was an inexhaustible source of good to a virtuous person, yet when worn by a man of bad character it was the cause of his death. Prasena having taken the gem and hung it round his neck, mounted his horse and went to the woods to hunt. In the chase he was killed by lion. The lion, taking the jewel in his mouth, was about to depart, when he was observed and killed by Jāmbavant, the king of the bears, who carrying off the gem retired into his cave and gave it to his son Sukumāra to play with.

अनागच्छति च तस्मिन् प्रसेने कृष्णो मणिरत्नमभिलषितवान् न च प्राप्तवान्, नूनमेतदस्य कर्म्म, नान्येन प्रसेनो हन्यत इत्यखिल एव यदुलोकः परस्परं कर्णाकर्ण्यकथयत्॥ १९॥

When some time had elapsed and Prasena did not appear, the Yādavas began to whisper one to another and to say, "This is Kṛṣṇa's doing; desirous of the jewel and not obtaining it, he has perpetrated the murder of Prasena in order to get it into his possession."

विदितलोकापवादवृत्तान्तश्च भगवान् यदुस्यैन्यपरिवारः प्रसेनाश्वपदवीमनुससार, ददर्श चाश्वसमेतं प्रसेनं निहतं सिंहेन। अखिलजनपदमध्ये सिंहपददर्शनकृतपरिशुद्धिः सिंहपदमनुससार॥ २०॥

ऋक्षविनिहतञ्च सिंहमप्यल्पे भूमिभागे दृष्ट्वा ततश्च तद्रत्नगौरवादृक्षस्यापि पदान्यनुययौ। गिरितटे च सकलमेव यदुसैन्यमवस्थाप्य तत् पदानुसारी ऋक्षविलं प्रविवेश। अर्द्धं प्रविष्टश्च धात्र्याः सुकुमारकमुल्लापयन्त्या वाणीं शुश्राव॥ २१॥

When these calumnious rumours came to the knowledge of Kṛṣṇa, he collected a number of the Yādavas and accompanied by them pursued the course of Prasena by the impressions of his horse's hoofs. Ascertaining by this means that he and his horse had been killed by a lion, he was acquitted by all the people of any share in his death. Desirous of recovering the gem he then followed the steps of the lion and at no great distance came to the place where the lion had been killed by the bear. Following the foot-marks of the latter, he arrived at the foot of a mountain, where he desired the Yādavas to await him, while he continued the track. Still guided by the marks of the feet, he discovered a cavern and had scarcely entered it, when he heard the nurse of Sukumāra saying to him,

सिंहः प्रसेनमवधीत् सिंहो जाम्बवता हतः।
सुकुमारक! मा रोदीस्तव ह्येष स्यमन्तकः॥ २२॥

इत्याकर्ण्य लब्धस्यमन्तकोदन्तोऽन्तःप्रविष्टः कुमार-क्रीडनकीकृतञ्च धात्रीहस्ते तेजोभिर्ज्वल्यमानं स्यमन्तकं ददर्श॥ २३॥

तञ्च स्यमन्तकाभिलाषचक्षुषमपूर्वं पुरुषमागतमवेक्ष्य धात्री त्राहि त्राहीति व्याजहार॥ २४॥

तदार्त्तनादश्रवणानन्तरञ्चामर्षपूर्णहृदयः स जाम्बवान् आजगाम, तयोश्च परस्परं युध्यतोर्द्वयोर्युद्धमेकविंशति-दिनान्यभवत्। ते स यदुसैनिकास्तत्र सप्ताष्टदिनानि तन्निष्क्रान्तिमुदीक्षमाणास्तस्थुः। अनिष्क्रममाणे च मधुरिपौ असावावश्यमत्र विलेऽत्यन्तनाशमाप्तो भविष्यत्यन्यथा तस्य कथमेतावन्ति दिनानि शत्रुजये व्याक्षेपो भवतीति कृताध्यवसाया द्वारकामागताहतः कृष्ण इति कथयामासुः॥ २५॥

"The lion killed Prasena; the lion has been killed by Jāmbavant : weep not, Sukumāra, the Syamantaka is your own." Thus assured of his object, Kṛṣṇa advanced into the cavern and saw the brilliant jewel in the hands of the nurse, who was giving it as a play thing to Sukumāra. The nurse soon descried his approach and marking his eyes fixed upon the gem with eager desire, called loudly for help. Hearing her cries, Jāmbavant, full of anger, came to the cave and a conflict ensued between him and Acyuta, which lasted twenty-one days. The Yādavas who had accompanied the latter waited seven or eight days in expectation of his return, but as the foe of

Madhu still came out forth, they concluded that he must have met his death in the cavern. "It could not have required so many days," they thought "to overcome an enemy;" and accordingly they departed and returned to Dvārakā and announced that Kṛṣṇa had been killed.

तद्बान्धवाश्च तत्कालोचितमखिलमुपरतक्रियाकलापं चक्रुः॥ २६॥

तत्र तास्य युध्यमानस्यातिश्रद्धादत्तविशिष्टपात्रोपयुक्तान्न-तोयादिना कृष्णस्य बलप्राणपुष्टिरभूत्॥ २७॥

इतरस्यानुदिनमतिगुरुपुरुषभिद्यमानस्यातिनिष्ठुरप्रहारपीडिताखिलवयवस्य निराहारतया बलहानिः। निर्जिग्रतश्च भगवता जाम्बवान् प्रणिपत्याह– असुर-सुर-यक्ष-गन्धर्व-राक्षसादिभिरप्यखिलैर्भगवान् न जेतुं शक्यः, किमुतावनिगोचरैरल्पवीर्य्यैर्नरावयवभूतैश्च तिर्य्यग्योन्यनुसृतिभिः, किं पुनरस्मद्विधैरवश्यं भगवतोऽस्मत्-स्वामिनो नारायणस्य सकलजगत् परायणस्यांशेन भगवता भवितव्यमित्युक्तः॥ २८॥

तस्मै भगवानखिलमवनिभारावतारमाचचक्षे॥ २९॥

प्रीत्याञ्जितकरतलस्पर्शनेन चेनमपगतयद्धखेदं चकार॥ ३०॥

स च प्रणिपत्यैन पुनरपि प्रसाद्य जाम्बवतीं नाम कन्यां गृहागमनार्घ्यभूतां ग्राहयामास॥ ३१॥

स्यमन्तकमणिमप्यसौ प्रणिपत्य तस्मै प्रददौ। अच्युतोऽप्यतिप्रणतात् तस्मादग्राह्यमपि तन्मणिरत्नमात्मशोधनाय जग्राह॥ ३२॥

When the relations of Acyuta heard this intelligence, they performed all the obsequial rites suited to the occasion. The food and water thus offered to Kṛṣṇa in the celebration of his Śrāddha served to support his life and invigorate his strength in the combat in which he was engaged; while his adversary, wearied by daily conflict with a powerful foe, bruised and battered in every limb by heavy blows and enfeebled by want of food, became unable longer to resist him. Overcome by his mighty antagonist, Jāmbavant cast himself before him and said, "You, mighty being, are surely invincible by all the demons and by the spirits of heaven, earth or hell; much less are you to be vanquished by mean and powers creatures in a human shape; and still less by such as we are, who are born of brute origin. Undoubtedly you are a portion of my sovereign lord Nārāyaṇa, the defender of the universe." Thus addressed by Jāmbavant, Kṛṣṇa explained to him fully that he had descended to take upon himself the burden of the earth and kindly alleviated the bodily pain which the bear suffered from the fight, by touching him with his hand, Jāmbavant again prostrated himself before Kṛṣṇa and presented to him his daughter Jāmbavantī, as an offering suitable to a guest. He also delivered to his visitor the Syamantaka jewel. Although a gift from such an individual was not fit for his acceptance, yet Kṛṣṇa took the gem for the purpose of clearing his reputation.

सह जाम्बवत्या द्वारकामाजगाम। भगवदागमनोद्भूतहर्षोत्कर्षस्य द्वारकावासिजनस्य कृष्णावलोकनानुक्षणमेवातिपरिणतवयसोऽपि नवयौवनामिवाभवत्। आनकदुन्दुभिञ्च दिष्ट्या दिष्ट्येति च सकलयादवाः स्त्रियश्च सभाजायामासुः॥ ३३॥

भगवानपि यथानुभूतमशेषयादवसमाजे यथावदाचचक्षे, स्यमन्तकञ्च सत्राजिताय दत्त्वा मिथ्याभिशस्तिविशुद्धिमवाप, जाम्बवतीञ्चान्तःपुरे निवेशयामास। सत्राजितोऽपि मयास्याभूतमलिनमारोपतिमिति जातसन्त्रासः स्वसुतां सत्यभामां भगवते भार्यां ददौ॥ ३४॥

He then returned along with his bride Jāmbavantī to Dvārakā. When the people of Dvārakā beheld Kṛṣṇa alive and returned, they were filled with delight, so that those who were bowed down with years recovered youthful vigour; and all the Yādavas, men and women, assembled round Ānakadundubhi, the father of the hero and congratulated him. Kṛṣṇa related to the whole assembly of the Yādavas all that had happened, exactly as it had befallen and restoring the Syamantaka jewel to Satrājit was exonerated from the crime of which he had been falsely accused. He then led Jāmbavantī into the inner apartments.

When Satrājit reflected that he had been the cause of the aspersions upon Kṛṣṇa's character, he felt alarmed and to conciliate the prince he gave him to wife his daughter Satyabhāmā.

ताञ्चाक्रूर-कृतवर्म्म-शतधन्वप्रमुखा यादवाः पूर्वं वरयामासुः। ततस्तत्-प्रदानादवज्ञातमात्मानं मन्यमानाः सत्राजिते वैरानुबन्धं चक्रुः. अक्रूर-कृतवर्म्म प्रमुखाश्च शतधन्वानमूचुः अयमतिदुरात्मा सत्राजितो योऽस्माभिर्भवता चाभ्यर्थितोऽप्यात्मजामस्मान् भवन्तं चाविगणय्य कृष्णाय दत्तवान्, तदलमनेन जीवता। घातयित्वैनं तन्महारत्नं त्वया किं न गृह्यते? वयमप्यभ्युपपत्स्यामः यद्यच्युतस्तवापि वैरानुबन्धं करिष्यतीति॥ ३५॥

The maiden had been previously sought in marriage by several of the most distinguished Yādavas, as Akrūra, Kṛtavarman and Śatadhanvan, who were highly incensed at her being wedded to another and leagued in enmity against Satrājit. The chief amongst them, with Akrūra and Kṛtavarman, said to Śatadhanvan, "This caitiff Satrājit has offered a gross insult to you, as well as to us who solicited his daughter, by giving her to Kṛṣṇa : let him not live : why do you not kill him and take the jewel? Should Acyuta therefore enter into feud with you, we will take your part."

एवमुक्तस्तथेत्यसावप्याह। जतुगृहदग्धानाञ्च पाण्डुनन्दनानां विदितपरमार्थोऽपि भगवान् दुर्योधनप्रयत्नशैथिल्यार्थं कुल्यकरणाय वारणावतं गतः॥ ३६॥

Upon this promise Śatadhanvan undertook to slay Satrājit. When news arrived that the sons of Pāṇḍu had been burned in the house of wax[10], Kṛṣṇa who knew the real truth, set off for Vāraṇāvata to allay the animosity of Duryodhana and to perform the duties his relationship required. Śatadhanvan taking advantage of his absence, killed Satrājit in his sleep and took possession of the gem. Upon this coming to the knowledge of Satyabhāmā, she immediately mounted her chariot and filled with fury at her father's murder, repaired to Bāraṇāvata and told her husband how Satrājit had been killed by Śatadhanvan in resentment of her having been married to another and how he had carried off the jewel; and she implored him to take prompt measures to avenge such heinous wrong. Kṛṣṇa, who is ever internally placid, being informed of these transactions, said to Satyabhāmā, as his eyes flashed with indignation. "These are indeed audacious injuries, but I will not submit to them from so vile a wretch. They must assail the tree, who would kill the birds that there have built their nests. Dismiss excessive sorrow; it needs not your lamentations to excite any wrath." Returning forthwith to Dvārakā, Kṛṣṇa took Baladeva apart and said to him, "A lion slew Prasena, hunting in the forests; and now Satrājit has been murdered by Śatadhanvan. As both these are removed, the jewel which belonged to them is our common right. Up then, ascend your car and put Śatadhanvan to death."

गते च तस्मिन् सुप्तमेव सत्राजितं शतधन्वा जघान, मणिरत्नञ्चाददे। पितृवधामर्षपूर्णा स सत्यभामा शीघ्रं स्यन्दनमारूढ़ा वारणावतं गत्वा भगवतेऽहं प्रतिपादितेति अक्षान्तिमता शतधन्वना अस्मत्पिता व्यापादितः, तच्च स्यमन्तकमणिरत्नमपहृतम्। तदियमस्यावहासना। तदालोच्य यदत्र युक्तं तत् क्रियतामिति कृष्णमाह॥ ३७॥

तया चैवमुक्तः परितुष्टान्तःकरणोऽपि कृष्णः सत्यभामामर्षताम्रलोचनः प्राह,–सत्ये! ममैषावहासना, नाहमेता तस्य दुरात्मनः सहिष्ये॥ ३८॥

न ह्यनुल्लङ्घ्य वरपादपं तत् कृतनीड़ाश्रयिणो विहङ्गा वध्यन्ते॥ ३९॥

तदलमत्यर्थममुनास्मतपुरतः शोकप्रेरितवाक्यपरिकरेण, इत्युक्त्वा द्वारकामभ्येत्य बलदेवमेकान्ते वासुदेवः प्राह,–मृगयागतं प्रसेनमटव्यां मृगपतिर्जघान। सत्राजितोऽप्यधुना शतधन्वना निधनं प्रापितः। तदुभयविनाशात् तन्मणिरत्नमावाभ्यां सामान्यं भविष्यति॥ ४०॥

तदुत्तिष्ठ, आरुह्यतां रथः, शतधनुर्निधनायोद्यमं कुरु, इत्यभिहितस्तथेति समन्वीप्सितव न। कृतोद्योगौ च तावुभावुपलभ्य शतधन्वा कृतवर्माणमुपेत्य पार्ष्णिपूरण-कर्मनिमित्तमचोदयत्। आह चैनं कृतवर्मा, नाहं बलभद्र-वासुदेवाभ्यां सह विरोधायालम्, इत्युक्तश्चाक्रूरमचोदयत्।

आह चासावपि,– नहि कश्चिद् भगवता पादप्रहार-परिकम्पिजगत्त्रयेण असुरवरवनितावैधव्यकारिणा प्रबलरिपु-चक्राप्रतिहतचक्रेण चक्रिणा, मदमुदितननावलोकितारि-बलविशातनेन अतिगुरुवैरिवारणाकर्षाविष्कृत-महिमोरुसीरेण सीरिणा च सह सकलजगद्वन्द्यानाममरवराणामपि योद्धुं समर्थः, किमुताहम्। तदन्यतः शरणमभिलष्यताम्॥४१॥

इत्युक्तः शतधनुराह,– यद्यस्मत् परित्राणसमर्थं भवानात्मानमवगच्छति, तदयमस्मन्मणिः संगृह्य रक्ष्यताम्। इत्युक्तः सोऽप्याह, यद्यन्यायामप्यवस्थायां न कस्मैचिद्भवान् कथयिष्यति, तदहमेनं ग्रहीष्यामि। तथेत्युक्ते अक्रूरस्तन्मणिरत्नं जग्राह॥४२॥

शतधनुरप्यतुलवेगां शतयोजनवाहिनीं वडवामरुह्या-पक्रान्तः। शैब्य-सुग्रीव-मेघपुष्प-बलाहकाश्व-चतुष्टय-युक्तरथावस्थितौ बलदेव वासुदेवौ तमनुप्रयातौ॥४३॥

Being thus excited by his brother, Balarāma engaged resolutely in the enterprise; but Śatadhanvan, being aware of their hostile designs, repaired to Kṛtavarman and required his assistance. Kṛtavarman, however, declined to assist him, pleading his inability to engage in a conflict with both Baladeva and Kṛṣṇa, Śatadhanwan thus disappointed, applied to Akrūra; but he said, "You must have recourse to some other protector. How should I be able to defend you? There is no one even amongst the immortals, whose praises are celebrated throughout the universe, who is capable of contending with the wielder of the discus, at the stamp of whose foot the three worlds tremble; whose hand makes the wives of the Asuras widows, whose weapons no host, however mighty, can resist : no one is capable of encountering the wielder of the ploughshare, who annihilates the prowess of his enemies by the glances of his eyes, that roll with the joys of wine; and whose vast ploughshare manifests his might, by seizing and exterminating the most formidable foes." "Since this is the case," replied Śatadhanvan, "and you are unable to assist me, at least accept and take care of this jewel." "I will do so," answered Akrūra, "if you promise that even in the last extremity you will not divulge its being in my possession." To this Śatadhanwan agreed and Akrūra took the jewel; and other former mounting a very swift mare, one that could travel a hundred leagues a day, fled from Dvārakā. When Kṛṣṇa heard of Śatadhanvan's flight, he harness his four horses, Śaivya, Sugrīva, Meghapuṣpa and Balāhaka, to his car and accompanied by Balarāma, set off in pursuit.

सा च बड़वा शतयोजनप्रमाणं मार्गमतीत्य पुनरपि वाह्यमाना मिथिलावनोद्देशे प्राणानुत्ससर्ज। शतधनुरपि तां परित्यज्य पदातिरेवाद्रवत्॥४४॥

कृष्णोऽपि बलभद्रमाह–तावदत्रैव स्यन्दने भवता स्थेयम्। अहमेनमधमाचारं पदातिरेव पदातिमनुगम्य यावद् घातयामि। अत्र हि भूभागे दृष्टदोषा हयाः नैतिऽश्वा भवतेमं भूमिभागमुल्लङ्घ्य नेयाः॥४५॥

तथेत्युक्त्वा बलभद्रो रथ एव तस्थौ। कृष्णोऽपि द्विक्रोशमात्रं भूमिभागमनुसृत्य दूरस्थस्यैव चक्रं क्षिप्त्वा शतधनुषः शिरश्चिच्छेद। तच्छरीराम्बरादिषु च बहुप्रकारमन्विष्यन्नपि स्यमन्तकं मणिं नावाप यदा, तदोपगम्य बलभद्रमाह,– वृथैवास्माभिर्घातितः शतधनुः न प्राप्तमखिलजगत्सारभूतं तन्मणिरत्नम्। इत्याकर्ण्य उद्भूतकोपो बलदेवो वासुदेवमाह, –धिक् त्वां यस्त्वमर्थलिप्सुः। एतच्च ते भ्रातृत्वान्मर्षये तदयं पन्थाः, स्वेच्छया गम्यताम्, न मे द्वारकया, न त्वया, न बन्धुभिः कार्यम्। अलमेभिर्ममाग्रतोऽलीकशपथैः। इत्याक्षिप्य तं तथा प्रसाद्यमानोऽपि न तस्थौ, विदेहपुरीं प्रविवेश॥४६॥

जनकश्चार्घ्यपूर्वकमेवैनं गृहं प्रेवशयामास। स तत्रैव त तस्थौ। वासुदेवोऽपि द्वारकामाजगाम। यावच्च जनकराजगृहे बलभद्रोऽवतस्थे, तावद् धार्तराष्ट्रो दुर्योधनस्तत्सकाशाद् गदाशिक्षामशिक्षत॥४७॥

वर्षत्रयान्ते च बभ्रूग्रसेनप्रभृतिभिर्यादवैर्न तद्रत्नं कृष्णेनापहृतमिति कृतावगतिर्विदेहपुरीं गत्वा बलदेवः सम्प्रत्याय्य द्वारकामानीतः॥४८॥

The mare held her speed and accomplished her hundred leagues; but when she reached the country of Mithilā, her strength was exhausted and she dropped down and died. Śatadhanwan[11] dismounting, continued his flight on foot. When his pursuers came to the

place where the mare had perished, Kṛṣṇa said to Balarāma, "Do you remain in the car, while I follow the villain on foot and put him to death; the ground here is bad; and the horses will not be able to drag the chariot across it." Balarāma accordingly stayed with the car and Kṛṣṇa followed Śatadhanvan on foot; when he had chased him for two kosa, he discharged his discus and although Śatadhanwan was at a considerable distance, the weapon struck off his head. Kṛṣṇa then coming up, searched his body and his dress for the Syamantaka jewel, but found it not. He then returned to Balabhadra and told him that they had effected the death of Śatadhanvan to no purpose, for the precious gem, the quintessence of all worlds, was not upon his person. When Balabhadra heard this, he flew into a violent rage and said to Vāsudeva, "Shame light upon you, to be thus greedy of wealth! I acknowledge no brotherhood with you. Here lies my path. Go whither you please; I have done with Dvārakā, with you, with all our house. It is of no use to seek to impose upon me with your perjuries." Thus reviling his brother, who fruitlessly endeavoured to appease him, Balabhadra went to the city of Videha, where Janaka[12] received him hospitably and there he remained. Vāsudeva returned to Dvārakā. It was during his stay in the dwelling of Janaka that Duryodhana, the son of Dhṛtarāṣṭra, learned from Balabhadra the art of fighting with the mace. At the expiration of three years, Ugrasena and other chiefs of the Yādavas, being satisfied that Kṛṣṇa had not the jewel, went to Videha and removed Balabhadra's suspicions and brought him home.

अक्रूरोऽप्युत्तममणिसमुद्भूतसुवर्णध्यानपरस्ततो यज्ञानीजे॥४९॥

सवनगतौ हि क्षत्रियवैश्यौ निघ्नन् ब्रह्महा भवतीत्यतो दीक्षाकवचं प्रविष्ट एव तस्थौ द्विषष्टिवर्षाणि॥५०॥

एवं तन्मणिरत्नप्रभावात् तत्रोपसर्गदुर्भिशमरकादिकं नाभूत्॥५१॥

अथाक्रूरपक्षीयैर्भोजैः शत्रुघ्ने सात्वतस्य प्रपौत्रे व्यापादिते भोजैः सहाक्रूरो द्वारकामपहाय अपक्रान्तः॥५२॥

Akrūra, carefully considering the treasures which the precious jewel secured to him, constantly celebrated religious rites and purified with holy prayer[13], lived in affluence for fifty-two years; and through the virtue of that gem there was no dearth nor pestilence in the whole country.[14] At the end of that period, Śatrughna, the great grandson of Satvata, was killed by the Bhojas and as they were in bonds of alliance with Akrūra, he accompanied them in their flight from Dvārakā.

तदपक्रान्तिदिनादारभ्य तत्रोपसर्गव्यालानावृष्टिमरकाद्युपद्रवा बभूवुः। अथ यादव-बलभद्रोग्रसेन-समवेतोऽमन्त्रयद् भगवानुरगारिकेतनः, कियदिदमेकदैव प्रचुरोपद्रवागमनमेतदालोच्यताम्॥५३॥

इत्युक्ते अन्धकनामा यदुवृद्धः प्राह,– अस्याक्रूरस्य पिता श्वफल्को नाम यत्र यत्राभूत्, तत्र तत्र दुर्भिक्ष-मरकानावृष्ट्यादिकं नाभूत्॥५४॥

From the moment of his departure various calamities, portents, snakes, dearth, plague and the like, began to prevail; so that he whose emblem is Garuḍa called together the Yādavas, with Balabhadra and Ugrasena and recommended them to consider how it was that so many prodigies should have occurred at the same time. On this Andhaka, one of the elders of the Yadu race, thus spoke : "Wherever Śvaphalka; the father of Akrūra, dwelt, there famine, plague, dearth and other visitations were unknown.

काशिराजस्य विषयेऽत्यन्तानावृष्ट्यां श्वफल्कोऽनीयत्, ततस्तत्क्षणादेव देवो ववर्ष। काशिराजस्य पत्न्याश्च गर्भे कन्या पूर्वमासीत्॥५५॥

सापि पूर्णेऽपि प्रसूतिकाले नैव निश्चक्राम। एवञ्च तस्य गर्भस्य द्वादश वर्षाण्यनिष्क्रामतो ययुः। काशिराजस्तु तामात्मजां गर्भस्थामाह, पुत्रि! कस्मान्न जायसे? निष्क्रम्यताम् आस्यन्ते द्रष्टुमिच्छामि। स्वकाञ्च मातरं किमिति चिरं क्लेशयसि इत्युक्ता सा गर्भस्थैव व्याजहार, तात! यद्येकैकां गां दिने दिने ब्राह्मणेभ्यः प्रयच्छसि,

तदाहमन्यैस्त्रिभिर्वर्षैरस्माद् गर्भात् तावदवश्यं निष्क्रमिष्यामीति। एतच्च तद्वचनमाकर्ण्य राजा ब्राह्मणाय दिने दिने गां प्रादात्, सापि तावता कालेन जाता। ततस्तस्याः पिता गान्दिनीति नाम चकार। ताञ्च गान्दिनीं कन्यां श्वफल्कायोपकारिणे गृहागतायार्घ्यभूतां प्रादात्, सा च गान्दिनी प्रतिदिनं यावज्जीवं ब्राह्मणाय गां दत्तवती। तस्यामयमक्रूरः श्वफल्काज्जज्ञे। तस्यैवङ्गुणमिथुनादुत्पत्तिः॥५६॥

तत् कथमस्मिन्नपक्रान्तेऽत्र मरकदुर्भिक्षाद्युपद्रवा न भविष्यन्ति। तदयमानीयतामिति, अलमत्रातिगुणवत्य-पराधान्वेषणेन इति॥५७॥

Once when there was want of rain in the kingdom of Kāśīrājā, Śvaphalka was brought there and immediately there fell rain from the heavens. It happened also that the queen of Kāśīrājā conceived and was quick with a daughter; but when the time of delivery arrived, the child issued not from the womb. Twelve years passed away and still the girl was unborn. Then Kāśīrājā spoke to the child and said, 'Daughter, why is your birth thus delayed? Come forth; I desire to behold you, why do you inflict this protracted suffering upon your mother?' Thus addressed, the infant answered, 'if, father, you will present a cow every day to the Brāhmaṇas, I shall at the end of three years more be born.' The king accordingly presented daily a cow to the Brāhmaṇas and at the end of three years the damsel came into the world. Her father called her Gāndini and the subsequently gave her to Śvaphalka, when he came to his palace for his benefit. Gāndinī, as long as she lived, gave a cow to the Brāhmaṇas every day. Akrūra was her son by Śvaphalka and his birth therefore proceeds from a combination of uncommon excellence.

When a person such as he is, is absent from us, it is likely that famine, pestilence and prodigies should fail to occur? Let him then be invited to return : the faults of men of exalted worth must not be too severely scrutinised."

यदुवृद्धास्यान्धकस्य एतद्वचनमाकर्ण्य केशवोग्रसेनबल-भद्रपुरोगमैर्यदुभिः कृतापराधतितिक्षाभवमभयं दत्त्वा श्वाफल्किः स्वपुरमानीतः, तत्र चागत एव तत्स्थ-स्यमन्तकमणेरनुभावादनावृष्टि-मरक-दुर्भिक्षव्यालाद्युपद्रवः शशाम। कृष्णश्च चिन्तयामास,- स्वल्पमेतत् कारणं यदयं गान्दिन्यां श्वफल्केनाक्रूरो जनितः सुमहांश्चायमनावृष्टि-दुर्भिक्षमरकाद्युपशमनकारी प्रभावः॥५८॥

तन्नूनमस्य सकाशे स महामणिः स्यमन्तकाख्यस्तिष्ठति। तस्य ह्येवंविधाः प्रभावाः श्रूयन्ते। अयमपि यज्ञादनन्तरमन्यत् क्रत्वन्तरं, तस्माद् यज्ञान्तरं यजतीति। अल्पोपादानञ्चास्य। असंशयमत्रासौ वरमणिस्तिष्ठतीति कृताध्यवसोऽन्यत् प्रयोजनमुद्दिश्य सकलयादवसमाजमात्मगेहे एवाचीकरत्। तत्र चोपविष्टेष्वखिलेषु यादवेषु पूर्वप्रयोजनमुपन्यस्य पर्यवसिते च तस्मिन् प्रसङ्गागतपरिहासकथामक्रूरेण सह कृत्वा जनार्दनस्तमक्रूरमाह॥५९॥

दानपते! जानीम एव वयं,-यथा शतधन्वना अखिलजगत्सारभूतं स्यमन्तकरत्नं भवतः सकाशे समर्पितम्। तदेतद्राष्ट्रोपकारकं भवतः सकाशे तिष्ठतीति तिष्ठतु, सर्व एव वयं तत्प्रभावफलभुजः किन्त्वेषं बलभद्रोऽस्मानाशङ्कितवान्। तदस्मत् प्रीतये दर्शय, इत्यभिहितः सरत्नः सोऽचिन्तयत्। किमत्रानुष्ठेयम्? अन्यथा चेत् ब्रवीम्यहं, तत् केवलाम्बरतिरोधानमन्विशष्यन्तो रत्नमेते द्रक्ष्यन्तीति, अतोऽन्वेषणं न क्षेममिति सञ्चिचन्त्य तमखिलजगत्कारणभूतं नारायणमाहाक्रूरः-भगवन्! ममैवत् स्यमन्तकमणिरत्नं शतधनुषा समर्पितम्॥६०॥

अपगते च तस्मिन अद्य श्वः परश्वो वा भगवान् मां याचिष्यतीति कृतमतिरतिकृच्छ्रेणैतावन्तं कालमधारयम्, अस्य त धारणक्लेशेनाहमशेषोपभोगेष्वसङ्गिमानसो न वेदिम् स्वसुखकलामपि॥६१॥

एतावन्मात्रमशेषराष्ट्रोपकारि धारयितुं न शक्नोतीति मां भगवान् मंस्यत इत्यात्मना न चोदितम्॥६२॥

तदिदं स्यमन्तकरत्नं गृह्यताम्, इच्छया यस्याभिमतं तस्य समर्प्यताम्। ततः सोऽधरवस्त्रनिगोपितातिलधुकनकसमुदगकं प्रकटीकृतवान्॥६३॥

ततश्च निष्क्राम्य स्यमन्तकमणिं तत्र यदुसमाजे मुमोच। मुक्तमात्रे च तेनातिकान्त्या तदखिलमास्थान-मुद्द्योतितम्॥६४॥

Agreeably to the advice of Andhaka the elder, the Yādavas sent a mission, headed by Keśava, Ugrasena and Balabhadra, to assure Akrūra that no notice would be taken of any irregularity committed by him; and having satisfied him that he was in no danger, they brought him back to Dvārakā. Immediately on his arrival, in consequence of the properties of the jewel, the plague, dearth, famine and every other calamity and portent, ceased. Kṛṣṇa, observing this, reflected[15] that the descent of Akrūra from Gāndinī and Śvaphalka was a cause wholly disproportionate to such an effect and that some powerful influence must be exerted to arrest pestilence and famine. "Of a surety," said he to himself, "the great Syamantaka jewel is in his keeping, for such I have heard are amongst its properties. This Akrūra too has been lately celebrating sacrifice after sacrifice; his own means are insufficient for such expenses; it is beyond a doubt that he has the jewel." Having come to this conclusion, he called a meeting of all the Yādavas at his house, under the pretext of some festive celebration. When they were all seated and the purpose of their assembling had been explained and the business accomplished, Kṛṣṇa entered into conversation with Akrūra and after laughing and joking, said to him, " Kinsman, you are a very prince in your liberality; but we know very well that the precious jewel which was stolen by Sudhanvan was delivered by him to you and is now in your possession, to the great benefit of this kingdom. So let it remain; we all derive advantage from its virtues. But Balabhadra suspects that I have it and therefore, out of kindness to me, show it to the assembly." When Akrūra, who had the jewel with him, was thus taxed, he hesitated what he should do. "If I deny that I have the jewel," thought he, "they will search my person and find the gem hidden amongst my clothes. I cannot submit to a search." So reflecting, Akrūra said to Nārāyaṇa, the cause of the whole world, "It is true that the Syamantaka jewel was entrusted to me by Śatadhanvan, when he went from hence. I expected every day that you would ask me for it and with much inconvenience therefore I have kept it until now. The charge of it has subjected me to so much anxiety, that I have been incapable of enjoying any pleasure and have never known a moment's ease. Afraid that you would think me unfit to retain possession of a jewel so essential to the welfare of the kingdom, I forbore to mention to you its being in my hands; but now take it yourself and give the care of it to whom you please." Having thus spoken, Akrūra drew forth from his garments a small gold box and took from it the jewel. On displaying it to the assembly of the Yādavas, the whole chamber where they sat was illuminated by its radiance.

अथाहाक्रूरः,-एष मणिर्यः शतधन्वनास्माकं समर्पितः यस्यायं, स एनं गृह्णात्विति। तन्मणिरत्नमालोक्य सर्वयादवानां साधु साध्विति विस्मितमनसां वाचाऽश्रूयन्त। तमालोक्य ममायमुच्युतेनैव सामान्यः समन्विच्छित इति बलभद्रः सस्पृहोऽभवत्॥ ६५॥

ममैवेदं पितृधनमित्यतीव च सत्यभामापि स्पृहयाञ्चकार। बल-सत्यानना-वलोकनात् कृष्णोऽप्यात्मानं चक्रान्तरावस्थित-मिव मेने॥ ६६॥

सकलयादवसमक्षञ्चाक्रूरमाह, -एतद्धि मणिरत्नमात्म-शोधनायैषां यदूनां दर्शितम्। एतच्च मम बलभद्रस्य तच्च सामान्यं, पितृधनञ्चैतत् सत्यभामाया नान्यस्य॥ ६७॥

एतच्च सर्वकालं शुचिना ब्रह्मचर्यगुणवता ध्रियमाणमशेषराष्ट्रस्योपकारकम्, अशुचिना ध्रियमाण-माधारमेव हन्ति॥ ६८॥

"This", said Akrūra, "is the Syamantaka gem, which was consigned to me by Śatadhanvan : let him to whom it belongs now take it." When the Yādavas beheld the jewel, they were filled with astonishment and loudly expressed their delight. Balabhadra immediately claimed the jewel as his property jointly with Acyuta, as formerly agreed upon; while Satyabhāmā demanded it as her right, as it had originally belonged to her father.

Between these two Kṛṣṇa considered himself as an ox between the two wheels of a cart and thus spoke to Akrūra in the presence of all the Yādavas : "This jewel has been exhibited to the assembly in order to clear my reputation; it is the joint right of Balabhadra and myself and is the patrimonial inheritance of Satyabhāmā. But this jewel, to be of advantage to the whole kingdom, should be taken charge of by a person who leads a life of perpetual continence : If worn by an impure individual, it will be the cause of his death.

अतोऽहमस्य षोडशस्त्रीसहस्रपरिग्रहदसमर्थो धारणे॥६९॥

कथञ्चैतत्, सत्यभामा स्वीकरोतु? आर्य्येण बलभद्रेणापि मदिरापानाद्यशेषोपभोगपरित्यागः कथं कार्यः। तदयं यदुलोकोऽयं बलभद्रोऽहं सत्या च त्वां दानपते! प्रार्थयामः, एतद् भवानेव धारयितं समर्थः, त्वत्स्थञ्चास्य राष्ट्रस्योपकारकं, तद्भवानशेषराष्ट्रोपकारनिमित्तमेतत् पूर्ववद् धारयतु। त्वयान्यथा न वक्तव्यमित्युक्ते दानपतिस्तथेत्युक्त्वा जग्राह तन्महामणिरत्नम्। ततः प्रभृति चाक्रूरः प्रकटेनैवातीव तेजसा जाज्वल्यमानेनात्मकण्ठासक्तेनादित्य इवांशुमाली चचार॥७०॥

Now as I have sixteen thousand wives, I am not qualified to have the care of it. It is not likely that Satyabhāmā will agree to the conditions that would entitle her to the possession of the jewel; and as to Balabhadra, he is too much addicted to wine and the pleasures of sense to lead a life of self-denial. We are therefore out of the question and all the Yādavas, Balabhadra, Satyabhāmā and myself, request you, most bountiful Akrūra, to retain the care of the jewel, as you have done hitherto, for the general good; for you are qualified to have the keeping of it and in your hands it has been productive of benefit to the country. You must not decline compliance with our request." Akrūra, thus urged, accepted the jewel and thenceforth wore it publicly round his neck, where it shone with dazzling brightness; and Akrūra moved about like the sun, wearing a garland of light.

इत्येतां भगवतो मिथ्याभिशस्तिक्षालनां : स्मरति, न तस्य कदाचिदल्पापि मिथ्याभिशस्तिर्भवति, अव्याहतेन्द्रियश्चाखिलपापमोक्षमवाप्नोति॥७१॥

इति श्रीविष्णुपुराणे चतुर्थांशे त्रयोदशः अध्यायः॥

He who calls to mind the vindication of the character of Kṛṣṇa from false aspersions, shall never become the subject of unfounded accusation in the least degree and living in the full exercise of his sense shall be cleansed from every sin.[16]

NOTES

1. The Agni acknowledges but four sons, but all the rest agree in the number and mostly in the names. Mahābhoja is sometimes read Mahābhāga.

2. Kṛmi : Brahma, Agni, Kūrma.

3. Panava : Vāyu. Kramana : Brahma. Kṛpaṇa : Padma. Kinkiṇa : Bhāgavata.

4. Dhṛṣṭhi : Bhāgavata, Brahma.

5. The Brahma and Hari Vaṁśa add to the first three Śūra and Purañjaya and to the second Dāsaka.

6. By the Parṇāśā river : Brahma Purāṇa : a river in Malva.

7. These are made incorrectly the descendants of Babhru in the Hari Vaṁśa.

8. The Bhāgavata, Matsya and Vāyu agree in the main, as to the genealogy that follows, with our text. The Vāyu states that Vṛṣṇi had two wives, Mādrī and Gāndhārī by the former he had Yudhājit and Anamitra and by the latter Sumitra and Devamīḍhuṣa. The Matsya also names the ladies, but gives Sumitra to Gāndhārī and makes Mādrī the mother of Yudhājit, Devamīḍhuṣa, Anamitra and Śini. The Agni has a similar arrangement, but substitutes Dhṛṣṭa for Vṛṣṇi and makes him the fifteenth in descent from Satvata. The Liṅga, Padma, Brahma Purāṇa and Hari Vaṁśa have made great confusion by altering, apparently without any warrant, the name of Vṛṣṇi of Kroṣṭri.

9. The Bhāgavata makes them sons of Yudhājit; the Matsya and Agni, as observed in the preceding note, his brothers as well as Sumitra's.

10. This alludes to events detailed in the Mahābhārata.

11. The Vāyu calls Sudhanvan or Śatadhanvan king of Mithilā.

12. A rather violent anachronism to make Janaka contemporary with Balarāma.

13. The text gives the commencement of the prayer, but commentator does not say whence it is taken : सवनगतौ क्षत्रियवैश्यौ निघ्नन् ब्रह्महा भगवति। 'Oh, goddess! The murderer of a Kṣatriya or Vaiśya, engaged in religious duties, is the slayer of a Brāhmaṇa;' i.e. the crime is equally heinous. Perhaps the last word should be भवति 'is'.

14. Some of the circumstances of this marvellous gem seem to identify it with a stone of widely diffused celebrity in the East and which, according to the Mohamedan writers, was given originally by Noah to Japhet; the Hijer al mattyr of the Arabs, Sang yeddat of the Persians and Jeddah tash of the Turks, the possession of which secures rain and fertility. The author of the *Habib-us-Sier* gravely asserts that this stone was in the hands of the Mongols in his day or in the tenth century.

15. Kṛṣṇa's reflecting, the commentator observes, is to be understood of him only as consistent with the account here given of him, as if he were a mere man; for, as he was omniscient, there was no occasion for him to reflect or reason. Kṛṣṇa however appears in this story in a very different light from that in which he is usually represented; and the adventure, it may be remarked, is detached from the place in which we might have expected to find it, the narrative of his life, which forms the subject of the next book.

16. The story of the Syamantaka gem occurs in the Bhāgavata. Vāyu, Matsya, Brahma and Hari Vaṁśa and is alluded to in other Purāṇas. It may be considered as one common to the whole series. Independently of the part borne in it by Kṛṣṇa, it presents a curious and no doubt a faithful picture of ancient manners, in the loose self-government of a kindred clan, in the acts of personal violence which are committed, in the feuds which ensue, in the public meetings which are held and the part that is taken by the elders and by the women in all the proceedings of the community.

***

CHAPTER 14

चतुर्दशः अध्यायः

(अनमित्रान्धकयोर्वंशवर्णनम्)

पराशर उवाच

अनमित्रस्यानुजः शिनिर्नामाभवत्। तस्यापि सत्यकः सत्यकात् सात्यकिर्युयुधाननामा, ततोऽप्यसङ्गः, तत्पुत्रश्च तूणिः, तूणेर्युगन्धर इति शैनेयाः॥ १॥

The younger brother of Anamitra was Śini; his son was Satyaka; his son was Yuyudhāna, also known by the name of Sātyaki; his son was Asaṅga; his son was Tūni;[1] his son was Yugandhara.[2] These princes were termed Śaineyas.

अनमित्रस्यैवान्वये पृश्निः तस्माच्च श्वफल्कः। तत्प्रभावः कथित एव। श्वफल्कस्य कनीयांशिचक्रको नामाभवद् भ्राता, श्वफल्कादक्रूरो गान्दिन्यामभवत्। तथोपमद्गु-मृदल-विशारि-मेजय-गिरि-क्षत्रोपक्षत्र-शत्रुघ्न-विमर्द्दनधर्म-धृगद्दृष्टशर्म-गन्धमोजावाह-प्रतिवाहाख्याः पुत्राः सुताराख्या च कन्या। देववान् उपदेवश्च अक्रूरपुत्रौ। पृथु-विपृथुप्रमुखाश्चिचक्रकस्य पुत्रा बहवोऽभवन्॥ २॥

कुकुर-भजमान-शुचि-कम्बलबर्हिषाख्यास्तथान्धकस्य चत्वारः पुत्राः॥ ३॥

कुकुलाद् धृष्टः तस्माच्च कपोतरोमा, ततश्च विलोमा, तस्मादपि तुम्बुरुसखा भवसंज्ञकश्चन्दोदकदुन्दुभिः। ततश्चाभिजित्, ततः पुनर्वसुः, तस्याप्याहुकः पुत्रः, आहुकी कन्याभूत्॥ ४॥

आहुकस्य देवकोग्रसेनौ द्वौ पुत्रौ। देववानुपदेवश्च सुदेवो देवरक्षितो देवकस्यापि चत्वारः पुत्राः। तेषाञ्च वृकदेवा उपदेवा देवरक्षिता श्रीदेवाशान्तिदेवा सहदेवा देवकी च सप्त भगिन्यः। ताश्च सर्वा एव वसुदेव उपयेमे। उग्रसेनस्यापि कंसन्यग्रोध-सुनाम-कङ्क-शङ्क-स्वभूमि-राष्ट्रपाल-युद्धमुष्टि-तुष्टिमत्-संज्ञाः पुत्राः, कंसा कंसवती सुतनू राष्ट्रपाली कङ्की चोग्रसेनतनुजाः॥ ५॥

In the family of Anamitra, Pṛśni was born; his son was Śvaphalka,[3] the sanctity of whose character has been described : the younger brother of Śvaphalka was named Citraka.

Śvaphalka had by Gāndini, besides Akrūra, Upamadgu, Mṛdura, Śārimejaya, Giri, Kṣatropakṣatra. Śatrughna, Arimarddana, Dharmadhris, Dhṛṣṭasarman, Gandhamojavāha and Prativāha. He had also a daughter, Sutārā.[4]

Devavat and Upadeva were the sons of Akrūra. The sons of Citrika were Pṛthu and Vipritha and many others.[5] Andhaka had four sons, Kukkura, Bhajamāna, Śuci,[6] Kambalavarhiṣa. The son of Kukkura was Vṛṣṭa;[7] his son was Kapotaroman; his son was Viloman;[8] his son was Bhava;[9] who was also called Candanodakadundubhi;[10] he was a friend of the Gandharva Tumburu; his son was Abhijit, his son was Punarvasu; his son was Āhuka and he had also a daughter named Āhukī. The sons of Āhuka were Devaka and Ugrasena. The former had four sons, Devavat, Ūpadeva, Sudeva and Devarakṣita and seven daughters, Vṛkadevā, Upadevā, Devarakṣitā, Śrīdevā, Śāntidevā, Sahadevā and Devakī : all the daughters were married to Vasudeva. The sons of Ugrasena were Kaṅsa, Nyagrodha, Sunāman, Kaṅka, Śaṅku, Subhūmi, Rāṣṭrapāla, Yuddhamuṣṭhī and Tuṣṭimat; and his daughters were Kansā, Kansavatī, Sutanu, Rāṣṭrapālī and Kaṅkī.

भजमानाच्च विदूरथः पुत्रोऽभवत्। विदूरथात् शूरः शूरात् शमी शमिनः प्रतिक्षत्रः, तस्मात् स्वयम्भोजः, ततश्च हृदिकः॥ ६॥

ततश्च कृतवर्मा, तस्मात् शतधनुर्देवमीढुषाद्या बभूवुः॥ ७॥

देवमीढुषस्य शूरः शूरस्यापि मारिषा नाम पत्न्यभवत्॥ ८॥

अस्याञ्चासौ दश पुत्रानजनयद् वासुदेवपूर्वान्। वासुदेवस्य जातमात्रस्यैव एतद्गृहे भगवदंशावतारमव्याहतदृष्ट्या पश्यद्भिर्देवैर्दिव्या आनका दुन्दुभयश्च वादिताः॥ ९॥

ततस्तदैवानकदुन्दुभिसंज्ञामवाप। तस्यापि देवभाग-देवश्रवोऽनाधृष्टि-करुन्धक-वत्सबालकसृञ्जय-श्याम-शमीक-गण्डूषसंज्ञा नव भ्रातरो बभूवुः, पृथा श्रुतदेवा श्रुतकीर्त्तिः, श्रुतश्रवाः राजाधिदेवी च वसुदेवादीनां पञ्चभगिन्योऽभवन्। शूरस्य च कुन्तिभोजनामा सखाभवत्। तस्मै चापुत्राय पृथामात्मजां विधिना शूरोऽददात्। ताञ्च पाण्डुरुवाह। तस्याञ्च धर्मनिलशक्रैर्युधिष्ठिर भीमार्जुनाख्यास्त्रयः पुत्राः समुत्पादिताः। पूर्वमनढायाश्च भगवता भास्वता कर्णाख्यः कानीतः पुत्रोऽजन्यत॥ १०॥

The son of Bhajamāna[11] was Vidūratha; his son was Śūra; his son was Śamin;[12] his son was Pratikṣatra;[13] his son was Svayambhoja;[14] his son was Hridika, who had Kṛtavarman, Śatadhanu, Devamīdhuṣa and others.[15] Śūra, the son of Devamīdhuṣa,[16] was married to Mārisā and had by her ten sons. On the birth of Vasudeva, who was one of these sons, the gods, to whom the future is manifest, foresaw that the divine being would take a human form in his family and thereupon they sounded with joy the drums of heaven; from this circumstance Vasudeva was also called Ānakadundubhi.[17] His brothers were Devabhāga, Devaśravas, Anādhṛṣṭi, Karundhaka, Vatsabālaka, Sṛñjaya, Śyāma, Śamīka and Gaṇḍūṣa; and his sisters were Pṛthā, Śrutadevā, Śrutakīrtti, Śrutaśravas and Rājādhidevī. Śūra had a friend named Kuntibhoja, to whom, as he had no children, he presented in due from his daughter Pṛthā. She was married to Pāṇḍu and bore him Yudhiṣṭhira, Bhīma and Arjuna, who were in fact the sons of the deities Dharma, Vāyu (air) and Indra. While she was yet unmarried, also, she had a son named Karṇa, begotten by the divine Āditya (the sun).

तस्याश्च सपत्नी माद्री नामाभवत्। तस्याञ्च नासत्यदस्राभ्यां नकुलसहदेवौ पाण्डोः पुत्रौ जनितौ। श्रुतदेवान्तु वृद्धशर्मा नाम कारूष उपयेमे। तस्यां दन्तवक्रो नाम महासुरो जज्ञे। श्रुतकीर्तिमपि कैकेयराज उपयेमे तस्यां सन्तर्दनादयः पञ्च कैकेयाः पुत्रा बभूवुः। राजधिदेव्यामावन्त्यौ विन्दानुविन्दौ जज्ञाते॥ ११॥

श्रुतश्रवसमपि चेदिराजो दमघोषनामा उपयेमे। तस्यां शिशुपालमुत्पादयामास। स हि पूर्वमप्यनाचारविक्रमसम्पन्नो दैत्यादिपुरुषो हिरण्यकशिपुरभूत्॥ १२॥

यश्च भगवता सकललोकगुरुणा घातितः पुनरप्यक्षतवीर्यशौर्यसम्पत्पराक्रमगुणः समाक्रान्तसकल-त्रैलोक्येश्वरप्रभावो दशाननोऽभवत्॥ १३॥

बहुकालोपभुक्त-भगवत्सकाशादेवाप्त-शरीर-पातोद्भव-पुण्यफलोशऽथ भगवतैव राघवरूपिणा सोऽपि निधनमुपनीतः, पुनश्चेदिराज-दमघोषपुत्रः शिशुपाल-नामाभवत्॥ १४॥

शिशुपालत्वे च भगवतो भूभारावतारणायावतीर्णांशस्य पुण्डरीकनयनाख्यस्य उपरि द्वेषानुबन्धमतितरां चकार। भगवता च निधनमुपनीतस्तत्रैव परमात्मभूते मनसस्तदेकाग्रतया तत्रैव सायुज्यमवाप॥ १५॥

भगवान् हि प्रसन्नो यथाभिलषितं ददाति, अप्रसन्नोऽपि निघ्नन् दिव्यमनुपमं स्थानं प्रयच्छति॥ १६॥

इति श्रीविष्णुपुराणे चतुर्थांशे चतुर्दशः अध्यायः।

Pāṇḍu had another wife, named Mādrī who had by the twin sons of Āditya, Nāsatya and Dasra, two sons, Nakula and Sahadeva.[18]

Śrutadevā was married to the Kāruṣa prince Vṛddhaśarman and bore him the fierce Asura Dantavaktra. Dhṛṣṭaketu, Rājā of Kaikeya,[19] married Śrutakīrtti and had by her Santarddana and four other sons, known as the five Kaikeyas. Jayasena, king of Avantī, married Rājādhidevī and had Vinda and Anuvinda. Śrutaśravas was wedded to Damaghoṣa, Rājā of Cedi and bore him Śiśupāla.[20] This prince was in a former existence the unrighteous but valiant monarch of the Daityas, Hiraṇyakaśipu, who was killed by the divine guardian of creation (in the man-lion Avatāra). He was next the ten-headed sovereign Rāvaṇa, whose unequalled prowess, strength and power were overcome by the lord of the three worlds, Rāma. Having been killed by the deity in the form of Rāghava, he had long enjoyed the reward of his virtues in exemption from an embodied state, but had now received birth once more as Śiśupāla, the son of Damaghoṣa, king of Cedi. In this character he renewed, with greater inveteracy than ever, his hostile hatred towards the god surnamed Puṇḍarīkākṣ a, a portion of the supreme being, who had descended to lighten the burdens of the earth; and was in consequence slain by him : but from the circumstance of his thoughts being constantly engrossed by the supreme being, Śiśupāla was united with him after death; for the lord give to those to whom he is favourable whatever they desire and he bestows a heavenly and exalted even upon those whom he slays in his displeasure.

NOTES

1. Bhūti : Vāyu. Kuni : Bhāgavata. Dyumni : Matsya.

2. The Agni makes these all brother's sons of Satyaka and adds another, Ṛṣabha, the father of Śvaphalka.

3. The authorities are not agreed here. Śvaphalka, according to the Agni, as just remarked, comes from Śimi, the son of Anamitra. The Bhāgavata, instead of Pṛśni, has Vṛṣṇi, son of Anamitra; the Brahma and Hari Vaṁśa have Vṛṣṇi; and the Agni, Pṛṣṇi, son of Yudhājit. The Matsya also makes Yudhājit the ancestor of Akrūra, through Ṛṣabha and Jayanta. Yudhājit in the Brahma, is the son of Kroṣṭri.

4. The different authorities vary in the reading of these names, though they generally concur in the number.

5. The Matsya and Padma call them sons of Akrūra, but no doubt incorrectly.

6. Śami : Vāyu. Śaśi : Matsya. Śini : Agni. This last makes them the sons of Babhru and calls the first Sundara.

7. Vṛṣṇi : Bhāgavata, Vāyu, Matsya, Dhṛṣṭa : Agni. Dhṛṣṇu : Brahma, Hari Vaṁśa.

8. The Bhāgavata puts Viloman first. The Liṅga makes it an epithet of Kapotaroman, saying he was Vilomaja, 'irregularly begotten.' In place of Viloman we have Raivata, Vāyu; Taittiri, Matsya; Tittiri, Agni.

9. Nava : Agni. Bala : Liṅga. Nala : Matsya. Tamas : Kūrma. Anu : Bhāgavata.

10. The Matsya, Vāyu and Agni agree with our text. The Liṅga, Padma and Kūrma read Ānakadundubhi as a synonym of Bala. The Brahma and Hari Vaṁśa have no such name, but here insert Punarvasu, son of Taittiri. The Bhāgavata has a different series or Anu, Andhaka, Dundubhi, Arijit, Punarvasu, Āhuka.

11. This Bhajamāna is the son of Andhaka, according to all the best authorities; so the Padma calls this branch the Andhakas. The Agni makes him the son of Babhru.

12. Vāta, Nivāta, Śamin : Vāyu.

13. Sonāśva : Matsya. Sonākṣa : Padma. Śini : Bhāgavata.

14. Bhojaka : Agni. Bhoja : Padma.

15. Ten sons : Matsya.

16. Devārha : Vāyu, Padma, Agni and Matsya; and a different series follows or Kambalavarhiṣa, Asamaujas, Samaujas, Sudanṣṭra, Suvaśa, Dhṛṣṭa, Anamitra, Nighna, Satrajit. They all make Vasudeva the son of Śūra, however; but the three first leave it doubtful whether that Śūra was the son of Bhajamāna or not. The Bhāgavata and Brahma agree with the text, which is probably correct. The Brahma has Śūra, son of Devamīḍhuṣa, although it does not specify the latter amongst the sons of Hridika.

17. Ānaka a larger and Dundubhi a smaller drum.

18. The Mahābhārata is the best authority for these circumstances.

19. The Padma calls him king of Kashmir.

20. The Brahma Purāṇa and Hari Vaṁśa make Śrutadevā mother of Śiśupāla and Pṛthukīrtti of Dantavaktra.

***

CHAPTER 15

पञ्चदशोऽध्यायः

(शिशुपालस्य पूर्व-पूर्वजन्मवृत्तान्तस्य वसुदेवस्य च सन्तानानां वर्णनम्।)

मैत्रेय उवाच

हिरण्यकशिपुत्वे च रावणत्वे च विष्णुना।
अवाप निहतो भोगानप्राप्यानमरैरपि॥
न लयं तत्र तेनैव निहतः स कथं पुनः।
सम्प्राप्तः शिशुपालत्वे सायुज्यं शाश्वते हरौ॥
एतदिच्छाम्यहं श्रोतुं सर्वधर्मभृतां वर!
कौतूहलपरेणैतत् पृष्टो मे वक्तुमर्हसि॥ १॥

Maitreya said– Most eminent of all who cultivate Piety, I am curious to hear from you and you are able to explain to me, how it happened that the same being who when killed by Viṣṇu as Hiraṇyakaśipu and Rāvaṇa obtained enjoyments which, though scarcely attainable by the immortals, were but temporary, should have been absorbed into the eternal Hari when slain by him in the person of Śiśupāla.

दैत्येश्वरस्य तु वधायाखिललोकोत्पत्तिस्थितिविनाशकारिणा पूर्वतनुं गृह्णता नृसिंहरूपमाविष्कृतम्। तत्र हिरण्यकशिपोर्विष्णुरयमित्येवं न मनस्यभूत्॥ २॥

निरतिशयपुण्यजातसम्भूतमेतत् सत्त्वमिति रजोद्रेकप्रेरितैकाग्रमतिस्तद्भावनायोगात् ततोऽवाप्तवधहेतुकां निरतिशयामेवाखिलत्रैलोक्याधिक्यधारिणीं दशाननत्वे भोगसम्पदमवाप॥ ३॥

नातस्तस्मिन्ननादिनिधने परब्रह्मभूते भगवत्यनालम्बनीकृते मनसस्तत्र लयम्॥ ४॥

दसाननत्वेऽप्यनङ्गपराधीनतया जानकीसमासक्तचेतसो दाशरथिरूपधारिणस्तद्रूपदर्शनमेवासीत्, नायमच्युत इत्यासक्तिर्विपद्यतोऽन्तःकरणस्य मानुषबुद्धिरेव केवलमभूत्॥ ५॥

पुनरच्युतविनिपात मात्रफलमखिल-भूमण्डलश्लाघ्य-चेदिराजकुलजन्माव्याहतञ्चैश्वर्य्यं शिशुपालत्वे चावाप॥ ६॥

तत्र त्वखिलान्येव भगवन्नामकारणान्यभवन्। ततश्च तत्कारणकृतानां तेषामशेषाणामेवाच्युतनाम्नामनवरतमनेकजन्मसंवर्द्धितविद्वेषानुबन्धिचित्तो विन्दिन् सन्तर्जनादिषु उच्चारणमकरोत्॥ ७॥

तच्च रूपमुत्फुल्लपद्मदलामलाक्षमत्युज्ज्वलपीतवस्त्रधारि अमल-किरीट-केयूर-कटकोपशोभितमुदारपीवरचतुर्बाहु-शङ्ख-चक्र-गदासिधरमतिप्रौढ़वैरानुभावादटन-भोजन-स्नाना-सनशयनादिष्टवस्थान्तरेषु नैवापययावस्यात्मचेतसः॥ ८॥

ततस्तेमेवाक्रोशेषूच्चारयन् तमेव हृदये धारयनात्मवधाय भगवदस्तचक्रांशुमालोज्ज्वलमक्षयतेजः स्वरूपं परमब्रह्मस्वरूपमपगतरागद्वेषादिदोषं भगवन्तमद्राक्षीत् तावच्च भगवच्चक्रेणाशु व्यापादितः। तेन तत्स्मरणदग्धाखिलाघसञ्चयो भगवतैवान्तमुपनीतस्तस्मिन्नेव लयमुपययौ॥ ९॥

एतत् तवाखिलं मयाभिहितम्। भगवानिह कीर्त्तितः संस्मृतश्च द्वेषानुबन्धेनाप्यखिलसुरासुरादिदुर्लभं फलं प्रयच्छति किमुत सम्यग् भक्तिमताम्॥ १०॥

Parāśara said– When the divine author of creation, preservation and destruction of the universe accomplished the death of

Hiraṇyakaśipu, he assumed a body composed of the figures of a lion and a man, so that Hiraṇyakaśipu was not aware that his destroyer was Viṣṇu : although therefore the quality of purity, derived from exceeding merit, had been attained, yet his mind was perplexed by the predominance of the property of passion; and the consequence of that intermixture was, that he reaped, as the result of his death by the hands of Viṣṇu, only unlimited power and enjoyment upon earth, as Daśānana, the sovereign of the three spheres; he did not obtain absorption into the supreme spirit, that is without beginning or end because his mind was not wholly dedicated to that sole object. So also Daśānana being entirely subject to the passion of love and engrossed completely by the thoughts of Jānakī, could not comprehend that the son of Daśaratha whom he beheld was in reality the divine Acyuta. At the moment of his death he was impressed with the notion that his adversary was a mortal and therefore the fruit he derived from being slain by Viṣṇu was confined to his birth in the illustrious family of the kings of Cedi and the exercise of extensive dominion. In this situation many circumstances brought the names of Viṣṇu to his notice and on all these occasions the enmity that had accumulated through successive births influenced his mind; and in speaking constantly with disrespect of Acyuta, he was ever repeating his different appellations. Whether walling, eating, sitting or sleeping, his animosity was never at rest and Kṛṣṇa was ever present to his thoughts in his ordinary semblance, having eyes as beautiful as the leaf of the lotus, clad in bright yellow raiment, decorated with a garland, with bracelets on his arms and wrists and a diadem on his head; having four robust arms, bearing the conch, the disc, the mace and the lotus. Thus uttering his names, even though in malediction and dwelling upon his image, though in enmity, he beheld Kṛṣṇa, when inflicting his death, radiant with resplendent weapons, bright with ineffable splendour in his own essence as the supreme being and all his passion and hatred ceased and he was purified from every defect. Being killed by the discus of Viṣṇu at the instant he thus meditated, all his sins were consumed by his divine adversary and he was blended with him by whose might he had been slain. I have thus replied to your inquiries. He by whom the divine Viṣṇu is named or called to recollection, even in enmity, obtains a reward that is difficult of attainment to the demons and the gods : how much greater shall be his recompense who glorifies the deity in fervour and in faith!

वसुदेवस्यानकदुन्दुभेः पौरवी-रोहिणी-मदिरा-भद्रा-देवकी-प्रमुखा बह्वयः पत्नोऽभवन्।

बलभद्र-शारण-शठ-दुर्मदादीन् पुत्रान् रोहिण्यामानकदुन्दुभिरुत्पादयामास। बलभद्रोऽपि रेवत्यां निशठोल्मुकौ पुत्रावजनयत्। मार्ष्टि-मार्षिम-च्छिशिशिशु-सत्यधृतिप्रमुखाः शारणस्यात्मजाः॥ ११॥

भद्राश्व-भद्रबाहु-दुर्द्दम-भूताद्या रोहिण्याः कुलजाः॥ १२॥

नन्दोपनन्दकृतकाद्या मदिरायास्तनयाः। भद्रायाश्चोपनिधि-गदाद्याः। वैशाल्यां च कौशिकमेकमजनयदानकदुन्दुभिः। देवक्यामपि कीर्त्तिमत्सुषेणोदापि-भद्रसेन-ऋजुदास-भद्रदेहाख्याः षट् पुत्रा जज्ञिरे। तांश्च सर्वानेव कंसो घातितवान्॥ १३॥

Vasudeva, also called Ānakadundubhi, had Rohiṇī, Pauravī,[1] Bhadrā, Madirā, Devakī and several other wives. His sons by Rohiṇī were Balabhadra, Sāraṇa, Śaru, Durmada and others. Balabhadra espoused Revatī and had by her Nisaṭha and Ulmuka. The sons of Sāraṇa were Mārṣṭi, Mārṣṭimat, Śiśu, Satyadhṛti and others. Bhadrāśva, Bhadrabāhu, Durgama, Bhūta and others, were born in the family of Rohiṇī (of the race of Puru). The sons of Vasudeva by Madirā were Nanda, Upananda, Krītaka and others. Bhadrā bore him Upanidhi, Gada and others. By his wife Vaiśālī he had one son named Kauśika. Devakī bore him six sons, Kīrttimat, Suṣeṇa, Udāyin, Bhadrasena, Rijudāsa and Bhadradeha; all of whom Kaṅsa put to death.[2]

अनन्तरञ्च सप्तं गर्भमर्द्धरात्रे भगवत् प्रहिता योगनिद्रा रोहिण्या जठरमपकृष्य नीतवती॥ १४॥

कर्षणाद्यासावपि सङ्कर्षणाख्यमवाप॥ १५॥

ततः सकलजगन्मरातरुमूलभूतो भूतातीतभविष्यदादि-सकलसुरासुर-मुनि-मनुज-मनसामप्यगोचरोऽब्जभवप्रमुखै-रनलप्रमुखैश्च प्रणम्यावनि-भारावतारणाय प्रसादितो भगवाननादिमध्यो देवकीगर्भे समवततार वासुदेवः॥ १६॥

तत्प्रसादविवर्द्धितमानाभिमाना च योगनिद्रा नन्दगोपपत्न्या यशोदाया दर्भमधिष्ठितवती॥ १७॥

When Devakī was pregnant the seventh time, Yoganidrā (the sleep of devotion), sent by Viṣṇu, extricated the embryo from its maternal womb at midnight and transferred it to that of Rohiṇī; and from having been thus taken away, the child (who was Balarāma) received the name of Saṅkarṣaṇa. Next, the divine Viṣṇu himself, the root of the vast universal tree, inscrutable by the understandings of all gods, demons, sages and men, past, present or to come, adored by Brahmā and all the deities, he who is without beginning, middle or end, being moved to relieve the earth of her load, descended into the womb of Devakī and was born as her son Vāsudeva. Yoganidrā, proud to execute his orders, removed the embryo to Yaśodā, the wife of Nanda the cowherd.

सुप्रसन्नादित्यचन्द्रादिग्रहमव्यालादिभयं सुस्थमानसमखिल-मेवैतज्जगदपास्ताधर्ममभवत् तस्मिंश्च पुण्डरीकनयने जायमाने॥ १८॥

At his birth the earth was relieved from all iniquity; the sun, moon and planets shone with unclouded splendour; all fear of calamitous portents was dispelled; and universal happiness prevailed.

जातेन च तेनाखिलमेवैतत् सन्मार्गवर्त्ति जगद्क्रियत। भगवतोऽप्यत्र मर्त्यलोकेऽवतीर्णस्य षोडशसहस्रण्येकोत्तर-शताधिकानि स्त्रीणामभवन्। तासाञ्च रुक्मिणीसत्यभामा-जाम्बवती जालहासिनी-प्रमुखा अष्टौ पत्न्यः प्रधानाः। तासु चाष्टायुतानि लक्षञ्च पुत्राणां भगवानखिलमुर्त्ति-रनादिमानजनयत्॥ १९॥

तेषाञ्च प्रद्युम्न-चारुदेष्ण-साम्बादयस्त्रयोदश प्रधानाः। प्रद्युम्नो हि रुक्मिणस्तनयां ककुद्वतीं नामोपयेमे। तस्यामस्यानिरुद्धो जज्ञे। अनिरुद्धोऽपि रुक्मिण एव पौत्रीं सुभद्रां नामेपयेमे। तस्यामस्य वज्रोऽभवत्। वज्रस्य प्रतिबाहुः तस्यापि सुचारुः।

From the moment he appeared, all mankind were led into the righteous path in him. While this powerful being resided in this world of mortals, he had sixteen thousand and one hundred wives; of these the principal were Rukmiṇī, Satyabhāmā, Jāmbavantī, Jātahaśinī and four others. By these the universal form, who is without beginning, begot a hundred and eighty thousand sons, of whom thirteen are most renowned, Pradyumna, Carudeṣṇa, Sāmba and others. Pradyumna married Kakudvatī, the daughter of Rukmin and had by her Aniruddha. Aniruddha married Subhadrā, the grand-daughter of the same Rukmin and she bore him a son named Vajra. The son of Vajra was Bāhu; and his son was Sucāru.[3]

एवमनेकशतसाहस्रपुरुषसङ्घस्य यदुकुलस्य पुरुषसंख्या वर्षशतैरपि ज्ञातुं न शक्यते। यतो हि श्लोकावत्र चरितार्थौ॥ २०॥

तिस्रः कोट्यः सहस्राणामष्टाशीतिशतानि च।
कुमाराणां गृहाचार्याश्चापयोग्यासु ये रताः॥ २१॥ सङ्ख्यानं यादवानां कः करिष्यति महात्मनाम्।
यत्रायुतानामयुतं लक्षेणास्ते शताधिकम्॥ २२॥
देवासुरहता ये तु दैतेयाः सुमहाबलाः.
ते चोत्पन्ना मनुष्येषु जनोपद्रवकारिणः॥ २३॥
तेषामुत्सादनार्थाय भुवि देवो यदोः कुले।
अवतीर्णः कुलशतं यत्रैकाभ्यधिकं द्विज॥ २४॥
विष्णुस्तेषां प्रमाणे च प्रभुत्वे च व्यवस्थितः।
निदेशस्थायिनस्तस्य बभूवुः सर्वयादवाः॥ २५॥

In this manner the descendants of Yadu multiplied and there were many hundreds of thousands of them, so that it would be impossible to repeat their names in hundreds of years. Two verses relating to them are current; the domestic instructors of the boys in the use of arms amounted to three crores and

eighty lacs (or thirty-eight millions). Who shall enumerate the whole of the mighty men of the Yādava race, who were tens of ten thousands and hundreds of hundred thousands in number?" Those powerful Daityas who were killed in the conflicts between them and the gods were born again upon earth as men, as tyrants and oppressors; and in order to check their violence, the gods also descended to the world of mortals and became members of the hundred and one branches of the family of Yadu. Viṣṇu was to them a teacher and a ruler and all the Yādavas were obedient to his commands.

प्रसूति वृष्णिवीराणां यः शृणोति नरः सदा।
स सर्वपातकैर्मुक्तो विष्णुलोकं प्रपद्यते॥ २६॥
इति श्रीविष्णुपुराणे चतुर्थांशे पञ्चदशः अध्यायः॥

Whoever listens frequently to this account of the origin of the heroes of the race of Vṛṣṇi, shall be purified from all sins and obtain the sphere of Viṣṇu.

NOTES

1. Pauravī is rather a title attached to a second Rohiṇī, to distinguish her from the first, the mother of Balarāma : she is also said by the Vāyu to be the daughter of Bāhlīka.

2. The enumeration of our text is rather imperfect. The Vāyu names the wives of Vasudeva, Pauravī, Rohiṇī, Madirā, Rudrā, Vaiśākhī, Devakī; and adds two bond-maids, Sugandhī and Vanarajī. The Brahma Purāṇa and Hari Vaṁśa name twelve wives and two slaves; Rohiṇī, Madirā, Vaiśākhī, Bhadrā, Sunāmnī, Sahadevā, Śāntidevā, Śrīdevā, Devarakṣitā, Vṛkadevī, Upadevī, Devakī; and Śāntanu and Bāravā. The children of the two slaves, according to the Vāyu, were Puṇḍra, who became a king and Kapila, who retired to the woods. In the Bhāgavata we have thirteen wives, Pauravī, Rohiṇī, Bhadrā, Madirā, Rocanā, Ilā, Devakī, Dhṛtadevī, Śāntidevā, Upadevī, Śrīdevā, Devarakṣitā and Sahadevā : the last seven in this and the preceding list are the daughters of Devaka.

3. The wives and children of Kṛṣṇa are more particularly described in the next book. The Brahma Purāṇa and Hari Vaṁśa add some details of the descendants of Vasudeva's brothers : thus Devabhāga is said to be the father of Uddhava; Anadhṛṣṭi of Devaśravas, a great scholar or Paṇḍit. Devaśravas, another brother of Vasudeva, had Śatrughna and another son called Ekalavya, who for some cause being exposed when an infant, was found and brought up by the Niṣādas and was then termed Niṣādin, Vatsavat (Vatsabālaka) and Gaṇḍūṣa being childless, Vasudeva gave his son Kauśika to be adopted by the former and Kṛṣṇa gave Cārudeṣṇa and three others to the latter. Kanaka (Karundhakā) had two sons, Tantrija and Tantripāla. Avākṣrinjima (Sṛñjaya) had also two, Vīra and Aśvahanu. The gracious Śamīka became as the son (although the brother) of Śyāma and disdaining the joint rule which the princes of the house of Bhoja exercised, made himself paramount. Yudhiṣṭhira was his friend. The extravagant numbers of the Yādavas merely indicate that they were, as they undoubtedly were, a powerful and numerous tribe, of whom many traces exist in various parts of India.

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CHAPTER 16

षोडशोऽध्यायः

(तुर्वसुवंशकथनम्)

पराशर उवाच

इत्येष समासतस्ते कथितः तुर्वसोर्वंशमवधारय॥ १॥

तुर्वसोर्वह्निरात्मजः वह्नेर्गोभानुः, ततश्च त्रैशाम्बः, तस्माच्च करन्धमः, तस्मादपि मरुतः सोऽनपत्योऽभवत्। ततश्च पौरवं दुष्मन्तं पुत्रमकल्पयत्स एवं ययातिशापात् तद्वंशः पौरवं वंशमाश्रितवान्॥ २॥

इति श्रीविष्णुपुराणे चतुर्थांशे षोडशः अध्यायः॥

Parāśara said– I shall now summarily give you an account of the descendants of Turvasu.

The son of Turvasu was Vahni;[1] his son was Gobhānu;[2] his son was Traiśāmba;[3] his son was Karandhama; his son was Marutta. Marutta had no children and he therefore adopted Duṣyanta, of the family of Puru; by which the line of Turvasu merged into that of Puru.[4] This took place in consequence of the malediction denounced on his son by Yayāti.[5]

NOTES

1. Varga : Agni.

2. Bhānumat : Bhāgavata, which also inserts Bhaga before him.

3. Tribhānu : Vāyu. Triśānu : Brahma. Traisāli : Agni. Trīśāri : Matsya.

4. Besides Bharata, who, as will be hereafter seen, was the son of Duṣyanta, the Vāyu, Matsya, Agni and Brahma Purāṇas enumerate several descendants in this line, for the purpose evidently of introducing, as the posterity of Turvasu, the nations of the south of India : the series is Varuttha, (Karutthāma, Brahma), Āndīra (Ākrīra, Brahma); whose sons are Pāṇḍya, Karaṭa, Cola, Kerala; the Hari Vaṁśa adds Kola and the Agni very incorrectly Gandhāra.

5. The curse alluded to is the failure of his line (Prajāsamuccheda), denounced upon Turvasu as the punishment of refusing to take his father's infirmities upon him (see Bk. IV. Ch. XI). He was also sentenced to rule over savages and barbarians, Mlecchas or people not Hindus. The Mahābhārata adds that thc Yavanas sprang from Turvasu. As sovereign of the south-east, he should be the ancestor of the people of Arakan, Ava; but the authorities cited in the preceding note refer the nations of the Peninsula to him and consequently consider them as Mlecchas; and these and similar passages indicate a period prior to the introduction of Hinduism into the south of India.

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The son of Druhyu was Babhru; his son was Setu; his son was Āradvat;[1] his son was Gāndhāra;[2] his son was Dharma;[3] his son was Dhṛita;[4] his son was Duryāman;[5] his son was Pracetas, who had a hundred sons and they were the princes of the lawless Mlecchas or barbarians of the north.[6]

NOTES

1. Also Āraddha in MSS., and Āraṭṭa, Matsya, which last seems to be the preferable reading. The Vāyu has Āruddha; the Brahma, Angārasetu; but Āraṭṭa is a northern country, contiguous to or synonymous with, Gāndhāra.

2. Of Gāndhāra it is said in the Vāyu that it is a large country named after him and is famous for its breed of horses : ख्यायते तस्य नाम्ना तु गान्धारविषयो महान्। गान्धार देशजाश्चापि तुरगा वाजिनां वराः॥ The Matsya reads the beginning of the second line, आरट्टदेशजातास्तु। showing that Āraṭṭa and Gāndhāra are much the same. See Bk. II. Ch. III. n.83.

3. The Brahma Purāṇa and Hari Vaṁśa, in opposition to all the rest, make Dharma and his successors the descendants of Anu.

4. Ghṛta : Agni.

5. Durddama : Vāyu and Bhāgavata. The Matsya, Brahma and Agni insert a Vidupa, Duduha or Vidula, before Pracetas.

6. So the Bhāgavata and Matsya. The Mahābhārata says the descendants of Durhya are the Vaibhojas, a people unacquainted with the use of cars or beasts of burden and who travel on rafts : they have no kings.

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CHAPTER 17

सप्तदशोऽध्यायः

(द्रुह्युवंशविवरणम्)

पराशर उवाच

द्रुह्योस्तु तनयो बभ्रुः॥ १॥

ततः सेतुः सेतुपुत्र आरद्वान् नाम, तदात्मजो गान्धारः, ततो धर्मः, धर्माद् धृतः धृताद् दुर्गमः, ततः प्रचेताः, प्रचेतसः पुत्रशतमधर्मबहुलानां म्लेच्छानामुदीच्यादीनामाधिपत्यमकरोत्॥ २॥

इति श्रीविष्णुपुराणे चतुर्थांशे सप्तदशः अध्यायः॥

CHAPTER 18

अष्टादशोऽध्यायः

(ययातिपुत्रस्यानोर्वंशवर्णनम्)

पराशर उवाच।

ययातेश्चतुर्थस्य पुत्रस्य अनोः सभानर-चाक्षु षपरमेक्षुसंज्ञास्त्रयः पुत्र बभूवुः; सभानरपुत्रः कालनरः कालानरात् सृञ्जयः, सृञ्जयात् पुरञ्जयः, तस्माज्जनमेजयः, ततो महामणिः, तस्माच्च महामनाः, तस्मादप्युशीनर-तितिक्षु

द्वौ पुत्रावुत्पन्नौ। उशीनरस्यापि शिवि-नृप-नर-कृमिखर्वाख्याः पञ्च पुत्रा बभूवुः। वृषदर्भ-सुवीर-कैकय-मद्रकाश्चत्वारः शिविपुत्राः, तितिक्षोरुषद्रथः पुत्रोऽभूत्। ततो हेमः हेमात् सुतपाः, तस्माद् बलिः, यस्य क्षेत्रे दीर्घतमसा अङ्ग-वङ्ग-कलिङ्ग-सुह्म-पुण्ड्राख्यं बालेयं क्षत्रमजन्यत॥ १॥

तन्नामसन्ततिसंज्ञाश्च पञ्च विषया बभूवुः॥ २॥

Anu,[1] the fourth son of Yayāti, had three sons, Sabhānara, Cākṣuṣa and Paramekṣu.[2] The son of the first was Kālānara;[3] his son was Sṛñjaya; his son was Parañjaya; his son was Janamejaya; his son was Mahāmani;[4] his son was Mahāmanas, who had two sons, Uśīnara and Titikṣu. Uśīnara had five sons, Śivi, Tṛṇa,[5] Gara,[6] Kṛmi, Dārvan.[7] Śivi had four sons, Vṛṣadarbha, Suvīra, Kaikeya and Madra.[8] Titikṣu had one son, Uṣadratha;[9] his son was Hema;[10] his son was Sutapas; his son was Bali, on whose wife five sons were begotten by Dīrghatamas or Aṅga, Baṅga, Kaliṅga, Suhma and Puṇḍra;[11] and their descendants and the five countries they inhabited, were known by the same names.[12]

अङ्गसुतः पारः ततो दिविरथः, तस्माद् धर्मरथः, ततश्चित्ररथः। रोमपादसंज्ञो यस्य पुत्रो दशरथो यज्ञे। यस्मै अजपुत्रो दशरथः शान्तां नाम कन्यामनपत्याय दुहितृत्वे युयोज॥ ३॥

रोमपादाच्च तुरङ्गः तस्माच्च पृथुलाक्षः ततश्चम्पः। यश्चम्पां निवेशयामास॥ ४॥

चम्पस्य हर्यङ्गः, ततो भद्ररथो बृहद्रथो बृहत्कर्मा च। बृहतकर्मणश्च बृहद्भानुः, तस्माद् बृहन्मनाः, ततो जयद्रथः, जयद्रथस्तु ब्रह्मक्षत्रान्तरालसम्भूत्यां पत्न्यां विजयं नाम पुत्रमजीजनत्॥ ५॥

विजयश्च धृतिं पुत्रमवाप। तस्यापि धृतव्रतः पुत्रोऽभूत्। धृतव्रतात् सत्यकर्मा, सत्यकर्मणस्त्वधिरथः। योऽसौ गङ्गां गतो मञ्जूषागतं पृथापविद्धं कर्णं पुत्रमवाप॥ ६॥

कर्णाद् वृषसेन इत्येते अङ्गाः॥ ७॥

अतश्च पुरोर्वंशं श्रोतुमर्हसीति॥ ८॥

इति श्रीविष्णुपुराणे चतुर्थांशे अष्टादशः अध्यायः॥

The son of Aṅga was Pāra;[13] his son was Divaratha; his son was Dharmaratha;[14] his son was Citraratha; his son was Romapāda,[15] also called Daśaratha, to whom, being childless, Daśaratha, the son of Aja, gave his daughter Śāntā to be adopted.[16] After this, Romapāda had a son named Caturaṅga; his son was Pṛthulākṣa; his son was Campa, who founded the city of Campā.[17] The son of Campa was Haryyaṅga; his son was Bhadraratha, who had two sons, Vṛhatkarman and Vṛhadratha. The son of the first was Vṛhadbhānu;[18] his son was Vṛihanmanas; his son was Jayadratha, who, by a wife who was the daughter of a Kṣatriya father and Brāhmaṇī mother, had a son named Vijaya;[19] his son was Dhṛti; his son was Dhṛtavrata; his son was Satyakarman; his son was Adhiratha[20] who found Karṇa in a basket on the banks of the Ganges, where he had been exposed by his mother, Pṛthā. The son of Karṇa was Vṛṣasena.[21] These were the Aṅga kings. You shall next hear who were the descendants of Puru.

NOTES

1. By some unaccountable caprice the Brahma Purāṇa and Hari Vaṁśa, unsupported by any other authority, here substitute for Anu the name of Kakṣeyu, a descendant of Puru and transfer the whole series of his posterity to the house of Puru.

2. Pakṣa and Parapakṣa : Vāyu. Parameśu : Matsya. Parokṣa : Bhāgavata.

3. Kālānala : Vāyu. Kolāhala : Matsya.

4. Mahāśāla : Agni. Mahāśīla : Bhāgavata.

5. Nṛga : Agni. Vana : Bhāgavata.

6. Nava : Matsya. Śama : Bhāgavata.

7. Vrata : Agni. Suvrata : Matsya. Dakṣa : Bhāgavata. According to the Brahma Purāṇa and Hari Vaṁśa the five sons of Uśīnara were the ancestors of different tribes. Śivi was the progenitor of the Śaivas; Nṛga of the Yaudheyas; Nava of the Navarāṣṭras; Vrata of the Āmbaṣṭhas; and Kṛmi founded the city Kṛmilā.

8. Bhadra and Bhadraka : Matsya, Agni. These sons of Śivi give name to different provinces and tribes in the west and north-west of India.

9. Ruṣadratha : Agni. Tuṣadratha : Matsya.

10. Pheṇa : Agni. Sena : Matsya.

11. Odra or in some copies Andhra : Bhāgavata.

12. See Bk. II. Ch. III. n. 3, 46, 49, 50 and 73. of Suhma it may be remarked, that it is specified in the Siddhānta Kaumudī as an example of Pāṇinī's rule; प्राचां नगरान्ते। 7.3.24; by which Nagara compounded with names of countries in the east becomes Nāgara, as Sauhmanāgara (सौह्मनागरः), 'produced, in a city of Suhma'. The descendants of Anu, according to the Mahābhārata were all Mlecchas. The last named work, as well as the Vāyu and Matsya Purāṇas, have an absurd story of the circumstances of the birth of Dīrghatamas, who was the son of Ujāsi or Utathya, the elder brother of Bṛhaspati by Mamatā and of his begetting Aṅga and the rest. They agree in assigning descendants of all four castes to them; the Vāyu stating that Bali had पुत्रान् चातुर्व्वर्ण्यकरान्। and the Matsya ascribing it to a boon given by Brahmā to Bali : चतुरो नियतान् वर्णान् त्वं स्थापयेति। 'Do you establish the four perpetual castes.' Of these, the Brāhmaṇas are known as Bāleyas : बालेषाः ब्राह्मणाश्चवै। The Matsya calls Bali, the son of Virocana and आयुकल्पप्रमाणिकः। 'existing for a whole Kalpa;' identifying him therefore, only in a different period and form, with the Bali of the Vāmana Avatāra.

13. Anāpāna : Vāyu. Khanāpāna : Bhāgavata, Adhivāhana : Agni. Dadhivahana : Matsya.

14. This prince is said in the Vāyu to have drunk the Soma juice along with Indra : येन विष्णुपदे गिरौ सोमः शक्रेणसह वै पीतो महात्मना।

15. The Matsya and Agni insert a Satyaratha.

16. This is noticed in the Rāmāyaṇa, in the story of the hermit Ṛṣyaśṛṅga, to whom Śāntā was given in marriage. Her adoptive father is called in the Rāmāyaṇa, as he is in the Agni and Matsya, Lomapāda : the meaning is the same, 'hairy foot.' Rāmāyaṇa, IX. X. See also Prelude to the Uttara Rāma Caritra, *Hindu Theatre*, I. 289.

17. The Bhāgavata differs here from all the other authorities in omitting Campā, the founder of Campāpurī, a city of which traces still remain in the vicinity of Bhagalpur, having inserted him previously amongst the descendants of Ikṣvāku (see Bk. IV. Ch. III. n. 12). Campā is every where recognised as the capital of Aṅga and the translators of the Rāmāyaṇa were very wide off the truth, when they conjectured that it might be Aṅgva or Ava.

18. Vṛhaddarbha : Brahma. The Bhāgavata omits the two successors of Campā and makes Vṛhadratha, Vṛhatkarman and Vṛhadbhānu, sons of Pṛthulākṣa.

19. The Vāyu, Matsya and Hari Vaṁśa make Vijaya the brother of Jayadratha. The Bhāgavata agrees with our text. The mother of Vijaya from her origin was of the Sūta caste, the genealogist and charioteer. Manu, X. 47. Her son was of the same caste, children taking the caste of the mother : consequently the descendants of Vijaya, kings of Aṅga, were Sūtas; and this explains the contemptuous application of the term Sūta to Karṇa, the half brother of the Pāṇḍus; for he, as will presently be mentioned, was adopted into the Aṅga family and succeeded to the crown.

20. Some variety prevails in the series of princes here, but this arises from not distinguishing the collateral lines, the descendants of Jayadratha from those of Vijaya. The Vāyu and Matsya give the latter as in our text, but they agree also with the Agni and Brahma in the successors of Jayadratha, as Dṛḍharatha or Vṛhadratha and Janamejaya or Viśvajit.

21. Sūrasena : Vāyu. Vikarṇa : Brahma.

***

CHAPTER 19

एकोनविंशः अध्यायः

(पुरुवंशकथनम्।)

पराशर उवाच

पुरोर्जनमेजयः पुत्रस्तस्यापि प्रचिन्वान्, प्रचिन्वतः प्रवीरः, तस्मान्मनस्युः, मनस्योश्चाभयदस्तस्यापि सुद्युम्नः, ततो बहुगवः, तस्य सम्पातिः, सम्पातेरहम्पातिस्ततो रौद्राश्वः। ऋतेयु कृतेयु-कक्षेयु-स्थण्डिलेयु-धृतेयु-स्थलेयु-सन्ततेयु-धनेयु-वनेयुनमानो रौद्राश्वस्य दशात्मजा बभूवुः॥ १॥

ऋतेयो रन्तिनारः पुत्रोऽभूत्। तंसुमप्रतिरथं ध्रुवञ्च रन्तिनारः पुत्रानवाप। अप्रतिरथात् कण्वस्तस्यापि मेधातिथिः, यतः काण्वायना द्विजा बभूवुः। तंसोरैनिलः, ततो दुष्मन्ताद्याश्चत्वारः पुत्रा बभूवुः, दुष्मन्ताच्चक्रवर्त्ती भरतोऽभवत्। यन्नामहेतुर्देवैः श्लोको गीयते॥ २॥

माता भस्त्रा पितुः पुत्रो येन जातः स एव सः।
भरस्व पुत्रं दुष्मन्त मावमंस्थाः शकुन्तलाम्॥ ३॥
रेतोधाः पुत्र उन्नयति नरदेव! यमक्षयात्।

त्वञ्चास्य धाता गर्भस्य सत्यमाह शकुन्तला॥४॥

The son of Puru was Janamejaya; his son was Prācinvat; his son was Pravīra; his son was Manasyu; his son was Bhayada;[1] his son was Sudyumna;[2] his son was Bahugava;[3] his son was Samyāti;[4] his son was Ahamyāti;[5] his son was Raudrāśva,[6] who had ten sons, Ṛteyu,[7] Kakṣeyu, Sthaṇḍileyu, Ghṛteyu, Jaleyu, Sthaleyu, Santateyu, Dhaneyu, Vaneyu and Vrateyu.[8] The son of Ṛteyu was Rantināra,[9] whose sons were Taṅsu, Apratīratha and Dhruva.[10] The son of the second of these was Kaṇva and his son was Medhātithi, from whom the Kāṇvāyāna Brahmanas[11] descended. Anila[12] was the son of Taṅsu and he had four sons of whom Duṣyanta was the elder.[13] The son of Duṣyanta was the emperor Bharata; a verse explanatory of his name is chanted by the gods; "The mother is only the receptacle; it is the father by whom a son is begotten. Cherish they son, Duṣyanta; treat not Śakuntalā with disrespect. Sons, who are born from the paternal loins, rescue their progenitors from the infernal regions. You are the parent of this boy; Śakuntalā has spoken truth." From the expression 'cherish', Bharasva, the prince was called Bharata.[14]

भरतस्य च पत्नीनां ये नव पुत्रा बभूवुः नैते ममानुरुपाः पुत्रा इत्यभिहितास्तन्मातरो जघ्नुः परित्यागभयात्॥५॥

ततोऽस्य पुत्रजन्मनि वितथे पुत्रार्थिनो मरुतस्तोयाजिनो दीर्घतमसा पाष्ण्यपास्तबृहस्पतिवीर्य्यादुतथ्यपत्नी-ममतासमुत्पन्नो भरद्वाजाख्यः पुत्रो मरुद्भिर्दत्तः। तस्यापि नामनिर्वचनश्लोकः पठ्यते॥६॥

मूढ़े! भर द्वाजमिमं भर द्वाजं बृहस्पते।

यातौ यदुक्त्वा पितरौ भरद्वाजस्ततस्त्वयम्॥७॥इति।

भरद्वाजश्च तस्य वितथे पित्रजन्मनि मरुद्भिर्दत्तः, ततो वितथसंज्ञामवाप॥८॥

वितथस्य भवन्मन्युः पुत्रोऽभूत्। बृहत्क्षत्र-महावीर्य-नर-गर्गाद्या भवन्मन्यु-पुत्राः। नरस्य सङ्कृतिः, रुचिरधी-रन्तिदेवौ. गर्गाच्छिनिस्ततो गार्ग्याः शैन्याः क्षत्रोपेता द्विजातयो बभूवुः॥९॥

महावीर्य्यदुरुक्षयो नाम पुत्रोऽभूत्। तस्य त्रय्यारुण-पुष्करिण्यौ कपिलश्च पुत्रत्रयमभूत्। तच्च त्रितयमपि पश्चाद् विप्रतामुपजगाम्। बृहत् क्षत्रस्य सुहोत्रः, सुहोत्राद् हस्ती, य इदं हस्तिनापुरमारोपयामास। अजमीढ़-द्विमीढ़-पुरुमीढ़ास्त्रयो हस्तिनस्तनयाः, अजमीढ़ात् कण्वः, कण्वाद् मेधातिथिः, यतः काण्वायना द्विजाः॥१०॥

अजमीढस्यान्यः पित्रो बहदिषुः बृहदिषोबृहद्वसुः, ततश्च बृहत्कर्म्मा, तस्माज्जयद्रथः। ततोऽपि विश्वजित, ततश्च सेनजित्। रुचिराश्व-काश्य-दृढ़-धनुर्वत्-सहनुसंज्ञाः सेनजितः पुत्राः। रुचिराश्वतः पृथुसेनः, तस्मात् पारः पाराद् नीपः। तस्यैकशतं पुत्राणाम्, तेषां प्रधानः काम्पिल्याधिपतिः समरः॥११॥

Bharata had by different wives nine sons, but they were put to death by their own mothers, because Bharata remarked that they bore no resemblance to him and the women were afraid that he would therefore desert them. The birth of his sons being thus unavailing, Bharata sacrificed to the Maruts and they gave him Bharadvāja, the son of Bṛhaspati by Mamatā the wife of Utathya, expelled by the kick of Dīrghatamas, his half brother, before his time. This verse explains the purport of his appellation; " 'Silly woman,' said Bṛhaspati, 'cherish this child of two fathers' (bhara dvā-jam). 'No, Bṛhaspati,' replied Mamatā, do you take care of him.' So saying, they both abandoned him; but from their expressions the boy was called Bharadvāja." He was also termed Vitatha, in allusion to the unprofitable (vitatha) birth of the sons of Bharata.[15] The son of Vitatha was Bhavanmanyu;[16] his sons were many and amongst them the chief were Vṛhatkṣatra, Mahāvīrya, Nara and Garga.[17] The son of Nara was Sankṛti; his sons were Ruciradhī and Rantideva.[18] The son of Garga was Śini;[19] and their descendants called Gārgyas and Śainyas, although Kṣatriyas by birth, became Brāhmaṇas.[20] The son of Mahāvīrya was Urukṣaya,[21] who had three sons, Trayyāruṇa, Puṣkarin and Kapi;[22] the last of whom became a Brāhaman. The son of Vṛhatkṣatra was

Suhotra[23] , whose son was Hastin, who founded the city of Hastināpur.[24] The son of Hastin were Ajamīḍha,[25] Dvimīḍha and Purumīdha. One son of Ajamīḍha was Kaṇva, whose son was Medhātithi;[26] his other son was Bṛhadiṣu, whose son was Bṛhadvasu;[27] his son was Bṛhatkarman;[28] his son was Jayadratha;[29] his son was Viśvajit;[30] his son was Senajit, whose sons were Rucirāśva, Kāśya, Dṛḍhadhanuṣ and Vasahanu.[31] The son of Rucirāśva was Pṛthusena; his son was Pāra; his son was Nīpa; he had a hundred sons, of whom Samara, the principal, was the ruler of Kāmpilya.[32] Samara had three sons, Pāra, Sampāra, Sadaśva.

समरस्यापि पार-सम्पार-सदश्वास्त्रयः पुत्राः। पारात् पृथुः, पृथोः सकृतिः, सुकृतेर्विभ्राजः, ततश्चानुहः स च शुकदुहितरं कीर्त्ति नामोपयेमे॥ १२॥

अनुहाद् ब्रह्मदतः, ततो विष्वक्सेनः, तस्योदकसेनः, ततो भल्लाटः, तस्यात्मजो द्विमीढ़ः, द्विमीढ़स्य यवीनरसंज्ञः, तस्मापि धृतिमान्, ततः सत्यधृतिः, ततश्च दृढ़नेमिः, तस्माच्च सुपार्श्वः ततः, सुमतिः, ततश्य सन्नतिमान्, सन्नतिमतः, कृतोऽभूत। यं हिरण्यनाभो योगमध्यापयामास, यश्चतुर्विंशतिं प्राच्यसामगानां चकारं संहिताः॥ १३॥

The son of Pāra was Pṛthu; his son was Sukṛti; his son was Vibhrātra;[33] his son was Anuha, who married Kṛtvī, the daughter of Śuka (the son of Vyāsa) and had by her Brahmadatta;[34] his son was Viśvaksena; his son was Udaksena;[35] and his son was Bhallāṭ a.[36]

The son of Dvimīḍha[37] was Yavīnara; his son was Dhṛtimat;[38] his son was Satyadhṛti; his son was Dṛdhanemi; his son was Supārśva;[39] his son was Sumati; his son was Sannatimat; his son was Kṛta, to whom Hiraṇyanābha taught the philosophy of the Yoga and he compiled twenty-four Saṁhitās (or compendia) for the use of the eastern Brāhmaṇas, who study the Sāmaveda.[40]

कृताद्योग्रायुधः येन प्राचुर्य्येण नृपक्षयः कृतः॥ १४॥

उग्रायुधात् क्षेम्यः तस्मात् सुवीरः, तस्य नृपञ्जयः, ततो बहुरथः। इत्येते पौरवाः। अजमीढ़स्य नीलिनी, नाम पत्नी, तस्यां नीलसंज्ञः पुत्रोऽभवत्। तस्मादपि शान्तिः, शान्तेः सुशान्तिः सुशान्तेः पुरुजानुः ततश्चक्षुः, ततो हर्य्यश्वः, तस्माद् मुद्गलसृञ्जय-बृहदिषु-प्रवीर-काम्पिल्याः। पञ्चानामेतेषां विषयाणां रक्षणायालमेते मत्पुत्राः, इति पित्राभिहिताः, अतस्ते पाञ्चालाः॥ १५॥

मुद्गलाच्च मौद्गल्याः क्षत्त्रोपेता द्विजातयो बभूवुः। मुद्गलाद् वृद्धश्वः, वृद्धश्वाध् दिवोदासः, अहल्या च मिथुनमभूत्। शरद्वतोऽहल्यायां शतानन्दोऽभवत्। शतानन्दात् सत्यधृतिः धनुर्वेदान्तगो जज्ञे। सत्यधृतेस्तु वराप्सरसमुर्व्वशीं दृष्ट्वा रेतःस्कन्नं शरस्तम्बे पपात॥ १६॥

तच्च द्विधागतमपत्यद्वयं कुमारः कन्यका च अभवत्। मृगयामुपागतः शान्तनुर्दृष्टवा कृपया जग्राह॥ १७॥

ततः स कुमारः कृपः, कन्या चाश्वत्थाम्नो जननी कृपी द्रोणपत्न्यभवत्।

The son of Kṛta was Ugrāyudha, by whose prowess the Nīpa race of Kṣatriyas was destroyed;[41] his son was Kṣemya; his son was Suvīra, his son was Nṛpañjaya;[42] his son was Bahuratha. These were called Pauravas.

Ajamīḍha had a wife called Nīlinī and by her he had a son named Nīla; his son was Śānti; his son was Śuśānti; his son was Purujānu;[43] his son was Cakṣu;[44] his son was Haryyasva,[45] who had five sons, Mudgala, Sṛñjaya,[46] Vṛhadiṣu, Pravīra[47] and Kāmpilya.[48] Their father said, "These my five (pañca) sons are able (alam) to protect the countries;" and hence they were termed the Pāñcālas.[49] From Mudgala descended the Maudgalya Brāhmaṇas;[50] he had also a son named Bahvaśva,[51] who had two children, twins, a son and daughter, Divodāsa and Ahalyā. The son of Śatadvat of Gautama by Ahalyā was Śatānanda;[52] his son was Satyadhṛti, who was a proficient in military science. Being enamoured of the nymph Urvaśī, Satyadhṛti was the parent of two children, a boy and girl. Śāntanu, a Rājā, while hunting, found these children exposed in a clump of long Śara grass; and compassionating their condition, took them and brought them up. As they were nurtured through pity (kṛpā), they were called

Kṛpa and Kṛpī. The latter became the wife of Droṇa and the mother of Asvatthāman.

दिवोदासस्य मित्रयुः, मित्रयोश्चयवनो नाम राजा, च्यवनात् सुदासः, ततः सौदासः सहदेवः, तस्यापि सोमकः, ततो जन्तुः शतपुत्रज्येष्ठोऽभवत्। तेषां यवीयान् पृषतः, पृषताद् द्रुपदः, तस्माद धृष्टद्युम्नः, तस्माद् धृष्टकेतुः।

The son of Divodāsa was Mitrayu;[53] his son was Cyavana; his son was Sudāsa; his son was Saudāsa, also called Sahadeva; his son was Somaka; he had a hundred sons, of whom Jantu was the eldest and Pṛṣata the youngest. The son of Pṛṣata was Drupada; his son was Dhṛṣṭadyumna; his son was Dṛṣṭaketu.

अजमीढस्यान्य ऋक्षनामा पुत्रोऽभूत। ऋक्षात् संवरणः, संवरणात् कुरुः, य इदं धर्मक्षेत्रं कुरुक्षेत्रं चकार॥ १८॥

सुधनु-र्जह्नु-परिक्षित्-प्रमुखाः कुरोः पुत्रा बभूवुः। सुधनुषः सुहोत्रः, तस्माच्चयवनः, च्यवनात् कृतकः, ततश्चोपरिचरो वसुः। बृहद्रथ-प्रत्यग्र-कुशाम्ब-मावेल्ल-मत्स्यप्रमुखा वसोः पुत्रोः समाजायन्त। बृहद्रथात् कुशाग्रः तस्मादृषभः, ततः पुष्पवान्, तस्मात् सुधन्वा, तस्य च जन्तुः। बृहद्रथाच्चान्यः शकलद्वयजन्मा जरया सन्धितो जरासन्धो नाम। तस्मात् सत्यधृतः तस्मात् सहदेवः, ततः सोमापिः ततः श्रुतश्रवाः. इत्येते मागधा भूभृतः॥ १९॥

इति श्रीविष्णुपुराणे चतुर्थांशे एकोनविंशः अध्यायः॥

Another son of Ajamīḍha was named Ṛkṣa;[54] his son was Samvaraṇa; his son was Kuru, who gave his name to the holy district Kurukṣetra; his sons were Sudhanuṣ, Jahnu, Parīkṣit and many others.[55] The son of Sudhanuṣ was Suhotra; his son was Cyavana; his son was Kṛtaka;[56] his son was Uparicara the Vasu,[57] who had seven children, Vṛhadratha, Pratyagra, Kuśāmba, Māvella, Matsya and others. The son of Vṛhadratha was Kuśāgra; his son was Ṛṣabha;[58] his son was Puṣpavat; his son was Satyadhṛta;[59] his son was Sudhanvan; and his son was Jantu. Vṛhadratha had another son, who being born in two parts, which were put together (sandhita) by a female fiend named Jatā, he was denominated Jarāsandha;[60] his son was Sahadeva; his son was Somāpi;[61] his son was Śrutaśravas.[62] These were kings of Magadha.

NOTES

1. Abhayada : Vāyu. Vītamaya : Agni. Vātāyudha : Matsya. Cārupāda : Bhāgavata. The Mahābhārata, Ādi Parva, p. 136, 138, has two accounts of the descendants of Puru, differing materially in the beginning from each other and from the lists of the Purāṇas. In the first, Pravīra is made the son of Puru; his son is Manasyu, who has three sons, Śakta, Sanhanana and Vāgmin; and there the line stops. Another son of Puru is Raudrāśva, whose sons are Riceyu and the rest, as in our text; making them the second in descent, instead of the eleventh. In the second list, the son of Puru is Janamejaya, whose successors are Prācinvat, Samyāti, Ahamyāti, Śarvabhauma, Jayatsena, Avācīna, Ariha, Mahābhauma, Ayutanāyin, Akrodhana, Devātithi, Ariha, Rikṣa, Matināra, who is therefore the fifteenth from Puru, instead of the fourth as in the first account or the twelfth as in the text.

2. Dhundu : Vāyu. Śambhu : Agni, Sudhanvan : Brahma.

3. Bahuvidha : Agni and Matsya.

4. Sampāti : Agni.

5. Omitted : Vāyu. Bahuvādin : Matsya.

6. Bhadrāśva : Matsya.

7. Rājeyu : Vāyu. Riceyu : Agni. They were the sons of the Apsarās Ghṛtācī : or of Misrakeśī : Mahābhārata. The Brahma Purāṇa and Hari Vaṁśa, have very unaccountably and in opposition to all other authorities, transferred the whole of the descendants of Anu of this family; substituting for Anu the second name in our text, Kakṣeyu, (Bk. IV. Ch. XVII.)

8. The Vāyu names also ten daughters, Rudrā, Śūdrā, Madrā, Subhāgā, Amalajā, Talā, Khalā, Gopajālā, Tāmrarasā and Ratnakūṭī; and adds that they were married to Prabhākara, a Ṛṣi of the race of Atri. The Brahma Purāṇa and Hari Vaṁśa have a legend of the birth of Soma, the moon, from him and one of these ten; who succeeded to the power and prerogatives of Atri. The sons of the other wives were less distinguished, but they formed families eminent amongst holy Brāhmaṇas, called Svastyātreyas.

9. Atimāra or Atibhāra : Bhāgavata. Antināra : Matsya. Matināra : Mahābhārata, Agni and Brahma. According to the Matsya and Hari Vaṁśa (not in the Brahma Purāṇa), Gaurī the daughter of this prince, was the mother of Māndhātri, of the family of Ikṣvāku.

10. In place of these the Matsya has Amūrttirayas and Nṛcandra and there are several varieties in the nomenclature. In place of the first we have Vasu or Trasu, Vāyu; Taṅsurogha, Agni; Taṅsurodha, Brahma; and Sumati, Bhāgavata. Pratiratha is read for the second of the Agni and Brahma; and for the third, Suratha, Agni; Subahu, Hari Vaṁśa.

11. Medhātithi is the author of many hymns in the Ṛgveda and we have therefore Brāhmaṇas and religious teachers descended from Kṣatriyas.

12. Malina : Vāyu. Raibhya : Bhāgavata. Dharmanetra: Brahma Purāṇa. The Hari Vaṁśa omits him, making sad blundering work of the whole passage. Thus the construction is such as to intimate that Taṅsu or Taṅsurodha had a wife named Ilā, the daughter of Medhātithi; that is, his brother's great-granddaughter : मेधातिथिस्मुतस्तस्य.....इला नाम तु यस्यासीत् कव्या वै जनमेजय। ब्रह्मवादिन्यपि स्त्री च तंपुस्तामभ्यगच्छत।। but this, as the commentator observes, is contrary to common sense (अर्थकत्वादयुक्तं) and he would read it therefore, इली नाम यस्यासीत्कन्या। 'The daughter of him who was named Ilin,' a Rājā so called : but in the Vāyu and Matsya we have Ilinā, the daughter of Yama, married to Taṅsu and mother of Malina or Anila; more correctly perhaps Ailina : इलिना तु यमस्यासीत्कन्या सा जनयत् सुतम्। त्रसो (तंसो) सुदयितं पुत्रं मलिनं ब्रह्मवादिनं। उपदानवी ततो लेभे चतुरस्त्विलिनात्मजात्। सुष्यन्तंमिति।। The blunder of the Hari Vaṁśa therefore arises from the compiler's reading Yasya, 'of whom', instead of Yamasya, 'Yama'. It is not an error of transcription, for the metre requires Yasya and the remark of the commentator proves the correctness of the reading. The name occurs Īlina (ईलिन), the son of Taṅsu, in the Mahābhārata, agreeably to the Anuvaṅśa śloka, which is there quoted. 'Sarasvatī bore Taṅsu to Matināra and Taṅsu begot a son, Īlina, by Kāliṅgī :' तंसुं सरस्वतीपुत्रं मतिनारादजीजनत्। ईलिनं जनयामास कालिंग्यां तंसुरात्मजं।।

13. The Vāyu, Matsya and Bhāgavata agree with out text in making these the grandsons of Taṅsu : even the Brahma Purāṇa concurs, but the Hari Vaṁśa makes them his sons, having apparently transformed Ṭaṅsosuta (टंसो सुतः), the son of Taṅsu, into a synonym of Taṅsu or Taṅsurodha as in these parallel passages : तंसो सुतोऽथराजर्षिर्धर्म्मनेत्रः प्रतापवान्। उपदानवी ततो पुत्रान् चतुरोऽजनयच्छुभान्।। 'The son of Taṅsu was the illustrious sage Dharmanetra : Upadānavī had from him four excellent sons.' Brahma Purāṇa तंसुरोधोऽथराजर्षि धर्म्मनेत्रः प्रतापवान्। उपदा नवी सुतान् लेमे चतुरस्तंसुरोधतः।। 'Taṅsurodha was a royal sage, the illustrious institution of laws. Upadānavī had four sons from Taṅsurodha.' Hari Vaṁśa. The commentator explains Dharmanetra (धर्म्मनेत्र) to be 'institution of laws' (धर्म्मप्रवर्त्तकः). We have Upadānavī before, as the daughter of Vṛṣaparvan the Daitya, married to Hiraṇyākṣa. Homilton (Buchanan) calls her the wife of Sughora. The four sons are named in other authorities, with some variations : Duṣyanta, Suṣyanta or Ṛṣyanta or Sumanta, Pravīra and Aṅgaha or Naya. The Mahābhāraṭa enumerates five, Duṣyanta, Śūra, Bhīma, Vasu and Pravasu, but makes them the sons of Īlina and grandson of Taṅsu.

14. These two ślokas are taken from the Mahābhārata. Ādi Parvan and are part of the testimony borne by a heavenly messenger to the birth of Bharata. They are repeated in the same book, in the account of the family of Puru. They occur, with a slight variation of the order, in other Purāṇas, as the Vāyu, etc., and show the greater antiquity of the story of Śakuntalā, although they do not narrate it. The meaning of the name Bharata is differently explained in Śakuntalā; he is said to be so called from 'supporting' the world : he is also there named Sarvadamana, 'the conqueror of all.'

15. The Brahma Purāṇa and Hari Vaṁśa, the latter especially, appear to have modified this legend, with the view perhaps of reconciling those circumstances which are related of Bharadvāja as a sage with his history as a king. While therefore they state that Bharadvāja was brought by the winds of Bharata, they state that he was so brought to perform a sacrifice by which a son was born, whom Bharadvāja also inaugurated : धर्म्मसंक्रमणं चापि मरुद्भिर्भरताय वै। अयाजयद्भरद्वाजो महद्भिः क्रतुभिर्हितं। पूर्वं तु वितथे तस्य कृते पुत्रजन्मनि। ततोऽर्थ वितथो नाम भरद्वाजात् सुतोऽभवत्।। In the Vāyu, Matsya and Agni, however, the story is much more consistently narrated; and Bharadvāja, being abandoned by his natural parent, is brought by the winds, as a child, not as sage; and

being adopted by Bharata, is one and the same with Vitatha, as our text relates. Thus in the Vāyu, the Maruts bring to Bharata, already sacrificing for progency (भरद्वाजं ततः पुत्रं वार्हस्पत्यं), Bharadvāja, the son of Bṛhaspati; and Bharata receiving him says. "This Bharadvāja shall be Vitatha :', ततः सवितथो नाम भरद्वाजस्तदास्म्यहं। The Matsya also says, the Maruts in compassion took the child and being pleased with Bharata's worship, gave it to him and he was named Vitatha : जगृहुस्तं भरद्वाजं मरुतः कृपयानिवताः। तेन ते मरुतस्तस्य मरुत्सोमेन तुष्टुवुः। उपनिन्यु र्भरद्वाजं पुत्रार्थं भरताय वै। पूर्व्वं तु वितथे तस्मिन् कृते वै पुत्रजन्मनि। ततस्तु वितथो नाम भरद्वाजो नृपो भवान्।। And the Agni tells the whole story in one verse : ततो मरुद्भिरानीय पुत्रस्म तु बृहस्पतेः। संक्रामितो भरद्वाजः क्रतुभि र्वितथोऽभवत्। 'Then the son of Bṛhaspati, being taken by the winds. Bharadvāja was transferred with sacrifice and was Vitatha.' The account given in the Bhāgavata is to the same purpose. The commentator on the text also makes the matter clear enough : भरद्वाजस्यैवभरतपुत्रत्वदशायां वितथेतिनाम्। 'The name of Bharadvāja in the condition of son of Bharata was Vitatha.' It is clear that a new-born infant could not be the officiating priest at a sacrifice for his own adoption, whatever the compiler of the Hari Vaṁśa may please to assert. From Bharadvāja, a Brāhmaṇa by birth and king by adoption, descended Brāhmaṇas and Kṣatriyas, the children of two fathers : तस्मादेव भरद्वाजाद्ब्राह्मणाः क्षत्रिया भुवि। द्वामुख्यायणनामानः स्मृता द्विपितरस्तु वै।। The Mahābhārata, in the Ādi Parvan, tells the story very simple. In one place, v. 3710, it says that Bharata, on the birth of his children proving vain, obtained from Bharadvāja, by great sacrifices, a son, Bhūmanyu; and in another passage it makes Bhūmanyu the son of Bharata by Sunandā, daughter of Sarvasena, king of Kāśī; p. 139, v. 3785. The two are not incompatible.

16. Manyu : Bhāgavata. Suketu : Agni. But the Brahma and Hari Vaṁśa omit this and the next generation and make Suhotra, Anuhotra, Gaya, Garga and Kapila the sons of Vitatha : they then assign to Suhotra two sons, Kāśika and Ghṛtsamati and identify them and their descendants with the progeny of Āyu, who were kings of Kāśī (see Bk. IV. Ch. VIII. n. 15); a piece of confusion unwarranted by any other authority except the Agni.

17. Vṛhat, Ahārya, Nara, Garga : Matsya.

18. Guruvīrya and Trideva : Vāyu. The first is called Gurudhī, Matsya; and Guru, Bhāgavata : they agree in Rantideva. The Bhāgavata describes the great liberality of this prince and his practice of Yoga. According to a legend preserved in the Megha Duta, his sacrifices of kine were so numerous, that their blood formed the river Carmanvatī, the modern Cambal.

19. Śivi : Matsya.

20. The other authorities concur in this statemcnt; thus furnishing an additional instance of one caste proceeding from another. No reason is assigned : the commentator says it was from some cause : केनचित् कारणाद्ब्राह्मणाश्चबभूवुः।

21. Durbhakṣaya : Vāyu. Urukṣat : Matsya, Duritakṣaya : Bhāgavata.

22. Trayāruṇi, Puṣkarāruṇi, Kavi; all became Brāhmaṇas : उरुक्षतः सुताह्येते सर्व्वे ब्राह्मणतां गताः। Matsya : and there were three chief branches of the Kāvyas or descendants of Kavi : काव्यानां तु वराह्येते त्रयः प्रोक्ता महर्षयः गर्गाः। संकृतयः काव्याः क्षत्रोपेता द्विजातयः।। Gargas, Sankṛtis and Kāvyas. Ibid.

23. In the Mahābhārata, Suhotra is the son of Bhūmanyu; and in one place the father of Ajamīḍha, etc., and in another of Hastin. The Brahma Purāṇa in some degree and the Hari Vaṁśa in a still greater, have made most extraordinary confusion in the instance of this name. In our text and in all the best authorities we have three Suhotras, perfectly distinct : 1. Suhotra, great-grandson of Amāvasu, father of Jahnu and ancestor of Viśvāmitra and the Kauśikas (see Bk. III. Ch. XI.); 2. Suhotra son of Kṣatravṛddha and grandson of Ayus and progenitor of the race of Kāśī kings (Bk. IV. Ch. VIII.); and 3. Suhotra the son of Vṛhatkṣatra, grandson of Vitatha and parent of Hastin. In the two blundering compilations mentioned, we have, first (Hari Vaṁśa c. 20), a Suhotra son of Vṛhatkṣatra, of the race of Puru; his descent is not given, but, from the names which follow Suhotra, the dynasty is that of our present text : secondly (Hari Vaṁśa c. 27), Suhotra son of Kāñcana, of the line of Amāvasu and father of Jahnu, etc. thirdly (Hari Vaṁśa c. 29), Suhotra the son of Kṣatravṛddha and progenitor of the Kāśī kings : fourthly (Hari Vaṁśa 32), we have the first and third of these personages confounded; Suhotra is made the son of Vitatha and progenitor of the Kāśī kings, the dynasty of whom is repeated; thus

connecting them with the line of Puru instead of Āyus, in opposition to all authority. Again, we have a notable piece of confusion and Suhotra the son of Vitatha is made the father of Vṛhat, the father of the three princes who in our text and in the Hari Vaṁśa (c. 20) are the sons of Hastin; and amongst whom Ajamīḍha is made the father of Jahnu and ancestor of the Kauśikas, instead of being, as in c. 27 and as every where else, of the family of Amāvasu. The source of all this confusion is obvious. The compilers extracted all the authentic traditions accurately enough, but, puzzled by the identity of name, they have also mixed the different accounts together and caused very absurd and needless perplexity. It is quite clear also that the Hari Vaṁśa does not deserve the pains taken and taken fruitlessly, by Hamilton and M. Langlois to reduce it to consistency. It is of no weight whatever as an authority for the dynasties of kings, although it furnishes some particular details, which it has picked up possibly from authentic sources not now available.

24. It was finally ruined by the encroachments of the Ganges, but vestiges of it were, at least until lately, to be traced along the river, nearly in a line with Delhi, about sixty miles to the east.

25. In one place, son of Suhotra; in another, grandson of Hastin : Mahābhārata.

26. The copies agree in this reading, yet it can scarcely be correct. Kaṇva has already been noticed as the son of Apratiratha. According to the Bhāgavata, the elder son of Ajamīḍha was Priyamedhas, from whom a tribe of Brāhmaṇas descended. The Matsya has Vṛhaddanuṣ and names the wife of Ajamīḍha, Dhūminī. It also however, along with the Vāyu, makes Kaṇva the son of Ajamīḍha by his wife Keśinī.

27. Vṛhaddanuṣ : Bhāgavata. Also called Vṛhaddarman : Hari Vaṁśa.

28. Vṛhatkaya : Bhāgavata.

29. Satyajit : Hari Vaṁśa.

30. Aśvajit : Matsya, Viśada : Bhāgavata.

31.

Bhāgavata	Matsya	Hari Vaṁśa
Rucirāśva	Rucirāśva	Rucira
Kāśya	Kāśya	Śvetaketu
Dṛḍhahanu	Dṛḍhāśva	Mahimnāra
Vatsa	Vatsa k. of Avanti.	Vatsa k. of Avanti.

32. Kāmpilya appears to be the Kampil of the Mohammedans, situated in the Doab. It was included in southern Pāñcāla. The Matsya makes Samara the son of Kāśya.

33. Vibhrāja in MSS., also in the Vāyu,

34. The Bhāgavata omits the descents subsequent to Nīpa and makes Brahmadatta the son of Nīpa by Sukṛti. In the Hari Vaṁśa is a curious legend of the different transmigrations of Brahmadatta and his six companions, who were successively as many Brāhmaṇas, then foresters, then deer, then water-fowl, then swans and finally Brāhmaṇas again, when with the king they obtained liberation. According to the Bhāgavata, Brahmadatta composed a treatise on the Yoga, a Yogatantra.

35. Daṇḍasena : Hari Vaṁśa.

36. Bhallāka : Vāyu. Bhallāda : Bhāgavata. The Vāyu makes him the last of the race. The Hari Vaṁśa adds that he was killed by Kārṇa. The Matsya names his successor Janamejaya, when the race of the Nīpas was exterminated by Ugrāyudha; as noticed below.

37. So the Vāyu and Bhāgavata. The Matsya and Hari Vaṁśa, with less consistency, derive this family also from Ajamīḍha.

38. Kṛtimat : Bhāgavata.

39. Between these two the Vāyu inserts Mahat and Rukmaratha. The Matsya, Sudhanvan, Śarvabhauma., Mahāpaurava and Rukmadhara. The Brahma Purāṇa, Sudharman, Śarvabhauma, Mahat and Rukmaratha.

40. The Bhāgavata says he was the author of six Saṁhitās of the Sāmaveda. (See Bk. III. Ch. VI).

41. The Hari Vaṁśa says he killed Nīpa, the grandfather of Pṛṣata, but it had previously stated that it was the son of Bhallāṭa, several descents after Nīpa, who was killed by Ugrāyudha : and again (c. 32), Pṛṣata, conformably to other authorities, appears as the father of Drupada, in the family of Sṛñjaya. The Hari Vaṁśa relates the destruction of Ugrāyudha by Bhīṣma, in consequence of his demanding in marriage the widow of Śāntanu : after which, Pṛṣata, it is said, recovered possession of Kāmpilya.

42. Purañjaya : Bhāgavata.

43. Purujāti : Vāyu. Puruja : Bhāgavata. The Brahma Purāṇa and Hari Vaṁśa omit Nīla and Śānti.

44. Rikṣa : Vāyu. Pṛthu : Matsya. Arka : Bhāgavata. Omitted : Brahma.

45. Bāhyāsva : Agni. Bhadraśva : Matsya Bharmyasva : Bhāgavata.

46. Jaya : Matsya. Sañjaya : Bhāgavata.

47. Yavinara : Agni and Bhāgavata. Javīnara : Matsya.

48. Kapila : Matsya. Kṛmilāśva : Brahma.

49. Pāñcāla was at first the country north and west of Delhi, between the foot of the Himālaya and the Cambal. It was afterwards divided into northern and southern Pāñcāla, separated by the Ganges. Mākandi on the Ganges and Kāmpilya were the chief cities of the latter; Ahikṣetra in the former. The Pāñcālas, according to the Mahābhārata, expelled Samvaraṇa from Hastināpur, but it was recovered by Kuru. The purpose of the term Pāñcāla is similarly explained in other Purāṇas. In the Mahābhārata they are the grandsons of Ajamīḍha.

50. The Matsya says that they, as well as the Kaṇvas, were all followers or partisans of Aṅgiras : मुद्गलस्यापिमौद्गल्याः क्षत्रोपेता द्विजातयः एतेह्यङ्गिरसः पक्षे संस्थिताः कण्वमुद्गलाः। The Hari Vaṁśa has nearly the same words.

51. Bhadrayāśva : Vāyu. Pañcāśva : Agni. Bandhyāśva : Matsya. Bhārmya : Bhāgavata. But there is some indistinctness as to his descent. The Matsya and Hari Vaṁśa give the son of Mudgala only his patronymic Maudgalya. According to the first, his son was Indrasena; and his son, Bandhyāśva. The second makes Badhryāśva the son of Maudgalya by Indrasena. The Bhāgavata makes Bhārmya, the patronymic of Mudgala, the son of Bharmyāśva and who is the father of Divodāsa and Ahalyā : मिथुनं मुद्गलाद्भाम्र्यां द्विवोदासः पुमामभूत्। The commentator has, भाम्र्यात् भम्र्याश्चपुत्रात्।

52. In the Rāmāyaṇa, Śatānanda appears as the family priest of Janaka, the father of Sītā.

53. From whom the Maitreya Brāhmaṇas were descended : Hari Vaṁśa. In the Matsya and Agni the son of Mītrāyu is called Maitreya (Bk. I. Ch. I). The Brahma Purāṇa and Hari Vaṁśa here close the lineage of Divodāsa : the Agni adds but one name, Somāpi. They then proceed with the descendants of Sṛñjaya, one of the Pāñcālas or Pañcadhanuṣ, Somadatta, Sahadeva and then as in our text. The Vāyu and Bhāgavata agree with the latter in making the line continuous from Divodāsa. According to the Matsya and Brahma Purāṇa the race of Ajamīḍha became extinct in the person of Sahadeva, but Ajamīḍha was thence called the Somaka family. It was in the reign of Drupada that the possessions of the Pāñcālas were divided; Droṇa, assisted by the Pāṇḍavas, conquering the country and proceeding the southern portion again to Drupada, as related in the Mahābhārata. The two princes last named in the list figure in the great war.

54. The Hari Vaṁśa gives him two brothers, Dhūmravarṇa and Sudarśana. In the Mahābhārata one list agrees with the text; the other calls Samvaraṇa the son of Ajamīḍha by his wife Rikṣā.

55. One other is named in the Bhāgavata, Matsya, Brahma and Agni; Animejaya, Arimarddana and Niṣadhāśva. The Hari Vaṁśa has Sudhanvat in place of Jahnu; having also Sudhanuṣ.

56. Kṛta : Vāyu. Kṛtayajña : Brahma. Kṛmi : Matsya, Kṛti : Bhāgavata.

57. The story of Uparicara or a Vasu who by command of Indra became king of Cedi, is told in the Mahābhārata, Ādi Parvan. He is there said to have at first five sons, Vṛhadratha, king of Magadha, Pratyagra, Kuśāmba, also called Manivāhana, Māvella and Yadu, by his wife Girikā; afterwards he has, by Adrikā, an Apsarās condemned to the form of a fish, Matsya a son and Satyavati or Kālī a daughter : the latter was the mother of Vyāsa. The same legend is referred to in the accounts of Uparicara and his family in the Bhāgavata, Matsya, Hari Vaṁśa, etc.

58. Vṛṣabha : Matsya.

59. Satyajita : Vāyu. Satyahita : Bhāgavata. Satyadhṛtra or Puṣya : Matsya.

60. This story is told in the 16th section of the Sabhā Parvan of the Mahābhārata, where also he is called the son of Vṛhadratha. In the Vāyu he is the son of Satyajita. The Agni has Satyahita, Urjja, Sambhava, Jarāsandha; and the Matsya, Satyadhṛita, Dhanuṣa, Śarva, Sambhava, Jarāsandha.

61. Somādhi : Vāyu. Udāpa : Agni. Udāyus : Brahma. Somavit : Matsya.

62. Śrutakarman : Agni. Śrutaśarman : Brahma.

***

CHAPTER 20

विंशोऽध्यायः

(कुरुवंशवर्णनम्)

पराशर उवाच

परिक्षतो जनमेजय-श्रुतसेनोग्रसेन-भीमसेनाश्चत्वारः पुत्राः॥ १॥

जह्नोस्तु सुरथो नामात्मजो बभूव॥ २॥

तस्य विदूरथः विदूरथस्य सार्वभौमः, सार्वभौमाज्जयसेनः, तस्मादारावी, ततश्चायुतायुः, अयुतायोलक्रोधनः, तस्माद् देवातिथिः ततश्च ऋक्षोऽन्यः॥ ३॥

ऋक्षाद् भीमसेनः, ततश्च दिलीपः, दिलीपात् प्रतीपः, तस्यापि देवापि-शान्तनु-बाह्लीकसंज्ञास्त्रयः पुत्रा बभूवुः। देवापिर्बाल्य एवारण्यं विवेश॥ ४॥

यं यं कराभ्यां स्पृशति जीर्णं यौवनमेति सः। शान्तिञ्चाप्नोति येनाग्र्यां कर्मणा तेन शान्तनुः॥ ५॥

Parāśara said– Parīkṣit, the son of Kuru, had four sons, Janamejaya, Śrutasena, Ugrasena and Bhīmsena.[1] The son of Jahnu was Suratha; his son was Vidūratha; his son was Sārvabhauma; his son was Jayasena, his son was Ārāvin; his son was Ayutāyus; his son was Akrodhana; one of his sons was Devatithi and another was called Rikṣa, his son was Dilīpa; his son was Pratīpa, who had three sons, Devāpi, Śāntanu and Bāhlīka. The first adopted in childhood a forest life and Śāntanu became king. Of him this verse is spread through the earth; "Śāntanu is his name, because if he lays his hands upon an old man, he restores him to youth and by him men obtain tranquillity (śānti)."

तस्य शान्तनो राष्ट्रे द्वादशवर्षाणि देवो न ववर्ष॥ ६॥

ततश्चाशेषराष्ट्रविनाशमवेक्ष्यासो राजा ब्राह्मणानपृच्छत्, भोः! कस्मादस्मिन् राष्ट्रे देवो न वर्षति, को ममापराध इति। ते तमूचुः–अग्रजस्य तेऽर्हेयमवतिस्त्वया भुज्यते, परिवेत्ता त्वम्, इत्युक्तः। स पुनस्तानपृच्छत्, किं मया विधेयमिति। ते तस्मैः– यावद् देवापिर्न पतनादिभिर्दोषैरभिभूयते, तावत्तस्यार्हं राज्यं, तदलमेतेन, तस्मै दीयताम्, इत्युक्ते तस्य मन्त्रिप्रवरेणाश्मसारिणा तत्रारण्ये तपस्विने वेदवादविरोधवक्तारः प्रयोजिताः॥ ७॥

तैरप्यत्यृजुमतेर्महीपतिपुत्रस्य बुद्धिर्वेदविरोधमार्गानुसारिण्यक्रियत॥ ८॥

राजा च शान्तनुर्द्विजवचनोत्पन्नपरिवेदनशोकस्तान् ब्राह्मणानग्रणीकृत्य अग्रजराज्यप्रदानायारण्यं जगाम। तदाश्रममुपगताश्च तमवनीपतिपुत्रं देवापिमुपतस्थुः। ते ब्राह्मणा वेदवादानुबद्धानि वचसि राज्यमग्रजेन कर्त्तव्यमित्यर्थवन्ति तमूचुः। असावपि वेदवादविरोधियुक्तिदूषितमनेकप्रकारं तानाह। ततस्ते ब्राह्मणः शान्तनुमूचुः आगच्छ भो राजन्! अलमत्रातिनिर्बन्धेन, प्रशान्त एवसावनावृष्टिदोषः पतितोऽयनमादिकाल-महितवेदवचनदूषणोच्चारणात्। पतिते चाग्रजे नैव परिवेद्यं भवति, इत्युक्तः शान्तनुः स्वपुरमागत्य राज्यमकरोत्। वेदवादविरोधवचनोच्चारणदूषिते च ज्येष्ठेऽस्मिन् भ्रातरि देवापावखिलशस्यनिष्पत्तये ववर्ष भगवान् पर्जन्यः॥ ९॥

In the kingdom over which Śāntanu ruled there was no rain for twelve years. Apprehensive that the country would become a desert, the king assembled the Brāhmaṇas and asked them why no rain fell and what fault he had committed. They told him that he was as it were a younger brother married before an elder, for he was in the enjoyment of the earth, which was the right of his elder brother Devāpi. "What then am I to do?" said the Rājā : to which they replied, "Until the gods shall be displeased with Devāpi, by his declining from the path of righteousness, the kingdom is his and to him therefore you should resign it." When the minister of the king Asmarsārīn, heard this, he collected a number of ascetics who taught doctrines opposed to those of the Vedas and sent them into the forest; where meeting with Devāpi, they perverted the understanding of the simple-minded prince and led him to adopt heretical notions. In the meantime, Śāntanu being much distressed to think that he had been guilty of the offence intimated by the Brāhmaṇas, sent them before him into the woods and then proceeded thither himself, to restore the kingdom to his elder

brother. When the Brāhmaṇas arrived at the hermitage of Devāpi, they informed him, that, according to the doctrines of the Vedas, succession to a kingdom was the right of the elder brother : but he entered into discussion with them and in various ways advanced arguments which had the defect of being contrary to the precepts of the Vedas. When the Brāhmaṇas heard this, they turned to Śāntanu and said, "Come hither, Rājā; you need give yourself no further trouble in this matter; the dearth is at an end; this man is fallen from his state, for he has uttered words of disrespect to the authority of the eternal, uncreated Veda; and when the elder brother is degraded, there is no sin in the prior espousals of his junior." Śāntanu thereupon returned to his capital and administered the government as before, and his elder brother Devāpi being degraded from his caste by repeating doctrines contrary to the Vedas, Indra poured down abundant rain, which was followed by plentiful harvests.[2]

वाह्लीकस्य सोमदत्तः पुत्रोऽभूत्। सोमदत्तस्यापि भूरि-भूरिश्रवः शल्य-संज्ञास्त्रयः पित्राः। शान्तनोरप्यमरनद्यां गङ्गायामुदारकीर्त्तिरशेषशास्त्रार्थविद् भीष्मः पुत्रोऽभूत्। सत्यवत्याञ्च चित्राङ्गदविचित्रवीर्य्यौ पुत्रावजनयत् शान्तनुः। चित्राङ्गदस्तु बाल एव चित्राङ्गदेन गन्धर्व्वेणाहवे विनिहतः। विचित्रवीर्य्योऽपि काशिराजतनये अम्बिकाम्बालिके उपयेमे। तदुपभोगादिखेदाच्च यक्ष्मणा गृहीतः पञ्चत्वमगमत्। सत्यवतीनियोगाच्च मत् पुत्रः कृष्णद्वैपायनो मातुर्वचनमनतिक्रमणीयमिति विचित्रवीर्य्यक्षेत्रे धृतराष्ट्र-पाण्डू तत्प्रहितभुजिष्यायाञ्च विदुरमुतपादयामास॥ १०॥

धृतराष्ट्रोऽपि दुर्य्योधन-दुःशासनादिप्रधानं पुत्रशतं (गान्धार्य्याम्) उत्पादयामास। पाण्डोरप्यरण्ये मृगशापोपहतप्रजाजननसामर्थ्यस्य धर्म्म-वायुशक्रैर्युधिष्ठिर-भीमसेनार्जुनाः कुन्त्यां नकुलं-सहदेवौ च अश्विभ्यां माद्र्यां पञ्च पुत्राः समुत्पादिताः। तेषां द्रौपद्यां पञ्च पुत्रा बभूवुः। युधिष्ठिरात् प्रतिविन्ध्यः, भीमसेनात् सुतसोमः, श्रुतकीर्त्तिरर्जुनात्, शतानीको नकुलात्, श्रुतकर्म्मा सहदेवात्। अपरे चपाण्डवानामात्मजाः, तद्यथा–यौधेयी युधिष्ठिराद् देवकं पुत्रमवाप। हिडिम्बा घटोत्कचं भीमसेनात् पुत्रमवाप। काशी च भीमसेनादेव सर्वत्रगं पुत्रमवाप। सहदेवाच्च विजया सुहोत्रं नाम पुत्रं प्राप्तवती। करेणुमयाञ्च नकुलोऽपि निरमित्रमजीजनत्। अर्जुनस्याप्युलूप्यां नागकन्यायामिरावान् नाम पुत्रोऽभूत। मणिपुरपतिपुत्र्याञ्च पुत्रिकाधर्म्मेण बभ्रु वाहनं नाम पुत्रमाजीजनत्॥ ११॥

सुभद्रायाञ्चार्भकत्वेऽपि योऽसावतिबलपराक्रमसमस्ता-रातिरथविजेता सोऽभिमन्युरजायत। अभिमन्योरुत्तरायां परिक्षीणेषु कुरुष्वश्वत्थामप्रयुक्तब्रह्मास्त्रेण गर्भ एव भस्मीकृतो भगवतः सकलसुरासुरवन्दितचरणयुगलस्यात्मेच्छा-कारणमानुषरूप-धारिणोऽनुभावात् पुनर्ज्जीवितमवाप्य परिक्षित् जज्ञे॥ १२॥

योऽयं साम्प्रतमेतद् भूमण्डलमखण्डितायति धर्म्मेण पालयतीति॥ १३॥

इति श्रीविष्णुपुराणे चतुर्थांशे विंशः अध्यायः॥

The son of Bāhlīka was Somadatta, who had three sons, Bhūri, Bhūriśravas and Śala.[3] The son of Śāntanu was the illustrious and learned Bhīṣma, who was born to him by the holy river-goddess, Gaṅgā; and he had by his wife Satyavatī two sons, Citrāṅgada and Vicitravīrya. Citrāṅgada, while yet a youth, was killed in a conflict with a Gandharva, also called Citrāṅgada. Vicitravīrya married Ambā and Ambalikā, the daughters of the king of Kāśī; and indulging too freely in connubial rites, fell into a consumption, of which he died. By command of Satyavatī, my son Kṛṣṇa-dvaipāyana, ever obedient to his mother's wishes,[4] begot upon the widows of his brother the princes Dhṛtarāṣṭra and Pāṇḍu and upon a female servant, Vidūra. Dhṛtarāṣṭra had Duryodhana, Duhṣāsana and other sons, to the number of a hundred. Pāṇḍu having incurred the curse of a deer, whose mate he had killed in the chase, was deterred from procreating children; and his wife Kuntī bore to him in consequence three sons, who were begotten by the deities Dharma, Vāyu and Indra, namely, Yudhiṣṭhira, Bhīma and Arjuna : and his wife Mādrī had two sons, Nakula and Sahadeva, by the celestial sons of Aśvinī. These had each a

son by Draupadī. The son of Yudhiṣṭhira was Prativindhya; of Bhīma, Śrutasoma; of Arjuna, Śrutakīrtti; of Nakula, Śatānīka; and of Sahadeva, Śrutakarman. The Pāṇḍavas had also other sons.[5] By his wife Yaudheyī, Yudhiṣṭhira had Devaka. The son of Bhīma by Hiḍimbā was Ghaṭotkaca and he had also Sarvatraga by his wife Kāśī. The son of Sahadeva by Vijayā was Suhotra; and Niramitra was the son of Nakula by Kareṇumatī. Arjuna had Irāvat by the serpent-nymph Ulupī; Babhruvāhana, who was adopted as the son of his maternal grandfather, by the daughter of the king of Manipura; and by his wife Subhadrā, Abhimanyu, who even in extreme youth was renowned for his valour and his strength and crushed the chariots of his foes in fight. The son of Abhimanyu by his wife Uttarā was Parīkṣit, who, after the Kurus were all destroyed, was killed in his mother's womb by the magic Brahma weapon, hurled by Aśvatthāman : he was however restored to life by the clemency of that being whose feet receive the homage of all the demons and the gods and who for his own pleasure had assumed a human shape (Kṛṣṇa). This prince, Parīkṣit, now reigns over the whole world with undivided sway.[6]

NOTES

1. This, although it occurs in other authorities, appears to be an error, for these are the sons of a subsequent Parīkṣit (see the next chapter). The Matsya omits Parīkṣit here and the Bhāgavata states that he had no children. In most of the Purāṇas, however, the line of Parīkṣat is continued, but there is very great confusion in the lineage. According to the Vāyu, Janamejaya was the son of Parīkṣit, whose son was Śrutasena, whose son was Bhīmasena, Janamejaya had also a son named Suratha; but Suratha was also the name of the son of Jahnu, from whom the line continues as in the text. The Brahma Purāṇa and Hari Vaṁśa also make Suratha the son both of Janamejaya and of Jahnu; and they observe that there are two Rikṣas, two Parīkṣits, three Bhīmsenas and two Janamejayas, in the lunar race. Some of the confusion probably originates with the Mahābhārata, which, as before noticed, gives two lists from Puru to Śāntanu, differing from one another and from all the lists of the Purāṇas. In the first of these lists such collateral names have been retained as appear to have furnished our text and that of other Purāṇas with distinct persons : thus making the members of one fraternity so many descents. Of the two lists, however, the second is probably to be regarded as the more recent, if not more correct; for Vaiśāmpāyana repeats it at Janamejaya's request, because the latter is not satisfied with the summary account which the former had first communicated to him. Mahābhārata vol. I. p. 136 and p. 138.

2. The Mahābhārata merely states that Devāpi retired to a religious life. The story of his heresy is narrated, much as in the text, in the Bhāgavata, Vāyu. The Matsya adds, that he was also leprous; on which account his subjects contemned him. He was probably set aside in favour of his younger brother, either on that account or on that of his heresy; such a disposition being conformable to Hindu law. According to the Bhāgavata and Matsya he is still alive at a place called Kalāpa grāma, where, in the Kṛta age of the next Mahāyuga, he will be the restorer of the Kṣatriya race.

3. The Matsya says that Bāhlīka had a hundred sons or lords of the Bahlīkas.

4. Before her marriage to Śāntanu, Satyavatī had a son, Kṛṣṇa-dvaipāyana or Vyāsa, by Parāśara : he was therefore the half brother of Vicitravīrya and legally qualified to raise up offspring to him by his widow. This law is abrogated in the present age. The whole story of the sons of Śāntanu is told at length in the Mahābhārata.

5. The Mahābhārata names some of them rather differently and adds some particulars. Thus Yaudheya was the son of Yudhiṣṭhira by his wife Devīkā, daughter of Govāsana of the Śaivya tribe. The son of Bhīmasena was Sarvaga by Balandharā, princess of Kāśī; he had also Ghaṭotkaca by Hiḍimbā. Abhimanyu was the son of Arjuna by Subhadrā. The wives and sons of the other two are the same but Kareṇumatī is termed a princess of Cedī and Vijayā of Madra.

6. In the details immediately preceding, the Purāṇas generally concur, deriving them probably

from the same source, the Ādi Parvan of the Mahābhārata and employing very frequently the same words. The period at which the chapter closes is supposed to be that at which the Vyāsa, who arranged or compiled the Purāṇas, is believed to have flourished. Parīkṣit died of the bite of a snake, according to the Mahābhārata, Ādi Parva. The Bhāgavata is supposed to have been narrated to him in the interval between the bite and its fatal effect.

****

CHAPTER 21

एकोविंशोऽध्यायः

(भाविनृपतीनां विवरणम्)

पराशर उवाच

अतः परं भविष्यानहं भूमिपालान् कीर्त्तयिष्ये। योऽयं साम्प्रतमवनीपतिः, तस्यापि जनमेजयश्रुतसेनोग्रसेन-भीमसेनाः पुत्राश्चत्वारो भविष्यन्ति॥ १॥

तस्यापरः शतानीको भविष्यति। योऽसौ याज्ञवल्क्याद् वेदमधीत्य कृपादस्त्राण्यवाप्य विषयविरक्तवृत्तिश्च शौनकोपदेशात्मविज्ञानप्रवणः परं निर्वाणमवाप्स्यति॥ २॥

शतानीकादश्वमेधदत्तो भविता, तस्मादप्याधिसीमकृष्णः अधिसीमकृष्णाद् निचक्षिः, यो गङ्गयापहृते हस्तिनापुरे कौशाम्ब्यां निवत्स्यति। तस्याप्युष्णः पित्रो भविता। उष्णाच्चित्ररथः, ततः शुचिरथः, तस्माद् वृष्णिमान्, ततः सुषेणः, तस्मादपि सुनीथः, सुनीथाद्दचः, ततो नृचक्षुः, तस्यापि सुखाबलः, तस्मात् परिप्लवः, ततश्च सुनयः, ततो मेधावी, मेधाविनो नृपञ्जयः, ततो मृदुः तस्मात् तिग्मः, तिग्माद् बृहद्रथः, तस्माद् वसुदानः, ततोऽप्यपरः शतानीकः॥ ३॥

तस्माच्च उदयनः, उदयनादहीनरः, ततश्च खण्डपाणिः, ततो निरमित्रः तस्माच्च क्षेमकः। तत्रायं श्लोकः।

ब्रह्मक्षत्रस्य यो योनिर्वंशो राजर्षिसत्कृतः।
क्षेमकं प्राप्य राजानं स संस्थां प्राप्स्यते कलौ॥ ४॥

इति श्रीविष्णुपुराणे चतुर्थांशे एकविंशः अध्यायः॥

I will now enumerate the kings who will reign in future periods.[1] The present monarch, Parīkṣit,[2] will have four sons, Janamejaya, Śrutasena, Ugrasena and Bhīmasena.[3] The son of Janamejaya will be Śatānīka,[4] who will study the Vedas under Yājñyavalkya and military science with Kṛpa; but becoming dissatisfied with sensual enjoyments, he will acquire spiritual knowledge from the instructions of Śaunaka and ultimately obtain salvation. His son will be Aśvamedhadatta (a son given by the gods in reward for the sacrifice of a horse);[5] his son will be Asīma-Kṛṣṇa;[6] his son will be Nicakra,[7] who will remove the capital to Kauśāmbī, in consequence of Hastināpura being washed away by the Ganges; his son will be Uṣṇa;[8] his son will be Citraratha; his son will be Vṛṣṇimat;[9] his son will be Sunītha;[10] his son will be Ricā;[11] his son will be Nṛcakṣu;[12] his son will be Sukhībala;[13] his son will be Pariplava; his son will be Sunaya;[14] his son will be Medhāvin; his son will be Nṛpañjaya;[15] his son will be Mṛdu;[16] his son will be Tigma;[17] his son will be Vṛhadratha; his son will be Vasudāna;[18] and his son will be another Śatānīka; his son will be Udayana;[19] his son will be Ahīnara;[20] his son will be Khaṇḍapāni;[21] his son will be Niramitra;[22] his son will be Kṣemaka;[23] of him this verse is recited; "The race which gave origin to Brāhmaṇas and Kṣatriyas and which was purified by regal sages, terminated with Kṣemaka in the Kali age.[24]"

NOTES

1. The style now adopted is that of prophecy, as Vyāsa could not consistently have recorded the events which were posterior to his time.

2. Also read Parīkṣita, Parīkṣa and Parīkṣi.

3. See Bk. IV. Ch. XX. The Vāyu and Matsya relate, rather obscurely, a dispute between Janamejaya and Vaiśampāyana, in consequence of the former's patronage of the Brāhmaṇas of the Vājasaneyi branch of the Yajurveda, in opposition to the latter, who was the author of the black or original Yajuṣ (see Bk. III. Ch. V). Janamejaya twice performed the Aśvamedha according to the Vājasaneyi ritual and established the Trisarvī or use

of certain texts of Aśmaka and others by the Brāhmaṇas of Aṅga and by those of the middle country. He perished however in consequence, being cursed by Vaiśampāyana. Before their disagreement Vaiśampāyana related the Mahābhārata to Janamejaya. Mahābhārata Ādi Parvan.

4. The reading of the text is rather, 'his ((Parīkṣ it's) other son will be Śatānīka;' तस्यापर: शतानीको भविष्यति। but the commentator refers 'his' to Janamejaya; तस्यजनमेजयस्य। The Vāyu, Matsya and Bhāgavata also make Śatānīka the son of Jan amejaya. The Brahma Purāṇa has a totally different series or Parīkṣit; Sūryāpiḍa, Candrāpiḍa, Janamejaya, Satyakarṇa, Śvetakarṇa, Sukumāra and Ajaśyāma.

5. The Bhāgavata interposes Sahasrānīka. The Vṛhatkathā has the same descent, but calls the son of Shasrānīka, Udayana or Vatsa. The Bhāgavata has Aśvamedhaja.

6. Adhisāma K. : Vāyu. Adhisoma K. : Matsya. The former states that the Vāyu Purāṇa was narrated in this king's reign, in the second year of a three years' sacrifice at Kurukṣetra.

7. Nemicakra : Bhāgavata. Vicakṣus : Matsya. They agree with the text as to the removal of the capital and the cause.

8. Ukta :Bhāgavata. Bhūrijyeṣtha : Matsya.

9. Sucidratna, Vāyu : Sucidrava. Mats.; Kaviratha, Bhāgavata; is interposed between Citraratha and Vṛṣnīmat.

10. Sutīrtha : Vāyu.

11. Ruci : Vāyu. Omitted : Matsya and Bhāgavata.

12. Citrākṣa : Vāyu.

13. Sukhīnala : Bhāgavata.

14. Sutapas : Matsya.

15. Purañjaya :Matsya.

16. Ūrva : Matsya. Dūrva : Bhāgavata.

17. Tigmātman : Matsya. Timi : Bhāgavata.

18. Sudāsa : Bhāgavata. Vasudāman : Matsya.

19. The Matsya concurs with the text (see above, note 5), the Bhāgavatas has Durdaman.

20. Vahīnara : Bhāgavata.

21. Daṇḍapāni : Bhāgavata, Vāyu, Matsya.

22. Nimi : Bhāgavata.

23. Kṣepaka : Vāyu.

24. The same memorial verse is quoted in the Matsya and Vāyu Purāṇa, preceded by one which states the number of princes twenty-five. The specification however, commencing with Śatānīka, is twenty-six or twenty-seven. The passage is, पंचविंशनृपाह्येते भविष्या: पूर्व्ववंशजा:। अनुवंशशश्लोकोऽयं गीतो विप्रै: पुरातनै:। ब्रह्मक्षत्रस्य यो योनिर्वंशो देवर्षि सत्कृत:। क्षेमकं प्राप्य राजानं संस्थां प्राप्स्पति वै कलौ॥

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CHAPTER 22

द्वाविंशोऽध्यायः

(भावि-कालीनेक्ष्वाकुवंशीय-नृपाणां वर्णनम्)

पराशर उवाच

अतश्चेक्ष्वाकवो भविष्याः पार्थिवाः कथ्यन्ते। बृहद्बलस्य पुत्रो बृहत्क्षणः॥ १॥

तस्माद् गुरुक्षेपः, ततो वत्सः, वत्साद् वत्सव्यूहः, ततः प्रतिव्योमः, तस्यापि दिवाकरः, तस्मात् सहदेवः॥ २॥

ततो बृहदश्वः, तत्सूनुर्भानुरथः, तस्यापि सुप्रतीकः, ततो मरुदेवः, मरुदेवात् सुनक्षत्रः तस्मात् किन्नरः, किन्नरादन्तरिक्षः, तस्मात् सुवर्णः ततश्चामित्रजित् ततश्च बृहद्राजः, तस्यापि धर्मो, धर्मिणः कृतञ्जयः, कृतञ्जयाद् रणञ्जयः, रणञ्जयात् सञ्जयः, तस्मात् शाक्यः, शाक्यात् शुद्धोदनः, तस्माद् राहुलः, ततः प्रसेनजित्, ततश्च क्षुद्रकः, ततः कुण्डकः, तस्मादपि सुरथः, ततश्च सुमित्रोऽन्यः, इत्येते चेक्ष्वाकवो बृहदबलान्वयाः। अत्रानुवंशश्लोकः.

इक्ष्वाकूणामयं वंशः सुमित्रान्तो भविष्यन्ति।
यतस्तं प्राप्य राजानं स संस्थां प्राप्स्यते कलौ॥ ३॥

इति श्रीविष्णुपुराणे चतुर्थांशे द्वाविंशः अध्यायः॥

I will not repeat to you the future princes of the family of Ikṣvāku.[1]

The son of Vṛhadbala[2] will be Vṛhatkṣaṇa;[3] his son will be Urukṣepa;[4] his son will be Vatsa;[5] his son will be Vatsavyūha;[6] his son will be Prativyoman;[7] his son will be Divākara; his son will be Sahadeva;[8] his son will be Vṛhadaśva;[9] his son will be Bhānuratha;[10] his son will be Supratītha;[11] his son will be Marudeva;[12] his son will be Sunakṣ atra, his son will be Kinnara;[13] his son will be Antarikṣa; his son will be Suvarṇa;[14] his son

will be Amitrajit;[15] his son will be Vṛhadrāja;[16] his son will be Dharman;[17] his son will Kṛtañjaya, his son will be Raṇañjaya; his son will be Saṅjaya; his son will be Śākya;[18] his son will be Śuddhodana,[19] his son will be Rātula,[20] his son will be Prasenajit, his son will be Kṣudraka, his son will be Kuṇdaka;[21] his son will be Suratha;[22] his son will be Sumitra. These are the kings of the family of Ikshwāku, descended from Vrihadbala. This commemorative verse is current concerning them; "The race of the descendants of Ikshwāku will terminate with Sumitra: it will end in the Kali age with him."[23]

NOTES

1. See Bk. IV. Ch. II.

2. Vṛhadratha :Vāyu.

3. Vṛhatkṣaya : Vāyu. Vṛhadraṇa : Bhāgavata. Omitted : Matsya.

4. Omitted : Vāyu. Urukṣaya : Matsya. Urukriya : Bhāgavata.

5. Omitted by all three.

6. Vatsavṛddha : Bhāgavata.

7. Prativyūha : Vāyu.

8. The Bhāgavata inserts Bhānu. The Matsya says that Ayodhyā was the capital of Divākara. The Vāyu omits the next twelve names; probably a defect in the copies.

9. Druvāśva : Matsya.

10. Bhānumat : Bhāgavata, Bhāvyaratha or Bhāvya : Matsya.

11. Pratīkāśva : Bhāgavata. Pratīpāśva : Matsya.

12. The Bhāgavata and Matsya prefix a Supratīpa or Supratīka.

13. Puṣkara : Bhāgavata.

14. Suparvan or Sumantra : Matsya. Sutapas : Bhāgavata.

15. Amantravit : Matsya.

16. Vṛhadbrāja : Bhāgavata.

17. Omitted : Matsya Varhiṣ : Bhāgavata.

18. The Bhāgavata and Vāyu have Śākya. My copy of the Matsy has Śādhya, but the Radcliffe MS., more correctly, no doubt. Śakya (शक्यः).

19. In some copies Krodhodana; but it is also Śuddhodana, Matsya and Vāyu; Śuddhoda, Bhāgavata.

20. Rāhula : Vāyu. Siddhārtha or Puṣkala : Matsya Lāṅgala : Bhāgavata. This and the two preceding names are of considerable chronological interest; for Śākya is the name of the author or reviver of Buddhism, whose birth appears to have occurred in the seventh and death in the sixth century before Christ (B.C. 621-543). There can be no doubt of the individual here intended, although he is out of his place, for he was the son, not the father, of Śuddhodana and the father of Rāhula; as he is termed in the Amara and Haima Kośas, Śaudhodani or Śuddhodana suta the son of Śuddhodana and Rāhulasu the parent of Rāhula : so also in the Mahāvaṁśa, Siddhārtha or Śakya is the son of Śuddhodano and father of Rāhula. Turnour's translation, p. 9. Whether they are rightly included amongst the princes of the race of Ikṣvāku is more questionable, for Śuddhodana is usually described as a petty prince, whose capital was not Ayodhyā, but Kapilavastu. At the same time it appears that the provinces of the Doab had passed into the possession of princes of the lunar line and the children of the sun may have been reduced to the country north of the Ganges or the modern Gorakhpur, in which Kapila was situated. The Buddhists do usually consider their teacher Śākya to be descended from Ikṣvāku. The chronology is less easily adjusted, but it is not altogether incompatible. According to the lists of the text, Śākya, as the twenty-second of the line of Ikṣvāku, is contemporary with Ripuñjaya, the twenty-second and last of the kings of Magadhā, of the family of Jarāsandha; but, agreeably to the Buddhist authorities, he was the friend of Bimbasāra, a king who in the Paurāṇik list appears to be the fifth of the Śaiśunāga dynasty and tenth from Ripuñjaya. The same number of princes does not necessarily imply equal duration of dynasty and Ikṣvāku's descendants may have out-lasted those of Jarāsandha; or as is more likely for the dynasty was obscure and is evidently imperfectly preserved - several descents may have been omitted, the insertion of which would reconcile the Paurāṇik lists with those of the Buddhists and bring Śākya down to the age of Bimbasāra. It is evident, from what occurs in other authorities, that the Aikṣ vākava princes are regarded as contemporaries even of the Śaiśunāga dynasty : see c. 24, n. 17.

21. Kṣulika : Vāyu. Kulaka or Kṣullaka : Matsya. Omitted : Bhāgavata. In the *Mahāvira Caritra*, a work written by the celebrated Hemacandra, in the twelfth century, we have a Prasenajit, king of Magadha, residing at Rājgṛha, succeeded by Śrenīka and he by Kūlika. The Buddhists have a Prasenajit contemporary with Śakya, son of Mahāpadma, king of Magadha. There is some confusion of persons wither in the Paurāṇik genealogies or in the Buddhist and Jain traditions, but they agree in brining the same names together about the same period.

22. Omitted : Bhāgavata.

23. The Vāyu and Bhāgavata have the same stanza. We have here twenty-nine or thirty princes of the later solar line, contemporary with the preceding twenty-six or twenty-seven of the later dynasty of the moon.,

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CHAPTER 23

त्रयोविंशोऽध्यायः

(मगधवंशवर्णनम्)

पराशर उवाच

मागधानां बार्हद्रथानां भविष्याणामनुक्रमं कथयामि॥ १॥

अत्र हि वंशे महाबला जरासन्धप्रधाना बभूवुः॥ २॥

जरासन्धसुतान् सहदेवात् सोमापिः, तस्मात् श्रुतवान्, तस्याप्युतायुः, ततश्च निरमित्रः तत्त नयः सुक्षत्रः, तस्मादपि बृहत्कर्मा, ततश्च सेनजित्, तस्माच्च श्रुतञ्जय, ततो विप्रः, तस्य च पुत्रः शुचिनामा भविष्यति। तस्यापि क्षेम्य, ततश्च सुव्रताद् धर्मः, ततः, सुश्रमः, ततो दृढ़सेनः, ततः सुमतिः, तस्मात् सुबलः, तस्य सुनीतो भविता। ततः सत्यजित् सत्यजितो विश्वजित्, तस्यापि रिपुञ्जयः पुत्रः इत्येते बार्हद्रथा भूपतयो वर्षसहस्रमेकं भविष्यन्ति॥ ३॥

इति श्रीविष्णुपुराणे चुतर्थांशे त्रयोविंशः अध्यायः॥

I will now relate to you the descendants of Vṛhadratha, who will be the kings of Magadha. There have been several powerful princes of this dynasty, of whom the most celebrated was Jarāsandha, his son was Sahadeva, his son is Somāpi;[1] his son will be Śrutavat;[2] his son will be Ayutāyus;[3] his son will be Niramitra;[4] his son will be Sukṣtra;[5] his son will be Vṛhatkarman;[6] his son will be Senajit;[7] his son will be Śrutañjaya;[8] his son will be Vipra;[9] his son will be Śuci;[10] his son will be Kṣemya,[11] his son will be Suvrata;[12] his son will be Dharma,[13] his son will be Suśuma;[14] his son will be Dṛdhasena,[15] his son will be Sumati,[16] his son will be Suvala,[17] his son will be Sunīta,[18] his son will be Satyajit,[19] his son will be Viśvajit,[20] his son will be Ripuñjaya.[21] These are the Vārhadrathas, who will reign for a thousand years.[22]

NOTES

1. Somādhi; Vāyu, Matsya : and they now affect greater precision, giving the years of the reigns. Somādhi 58, V.; 50, M.
2. Śrutaśravas, 67 years V.; 64, M.
3. 36 years V.; Apratīpa, 26, M.
4. 100 years V.; 40, M.
5. 58 years V.; 56, M.; Sunakṣatra, Bhāgavata.
6. 23 years V. and M.; Vṛhatsena, Bhāgavata.
7. 23 years V.; 50, M.; Karamjit, Bhāgavata.
8. 40 years V. and M.
9. Mahābala, 25 years V.; Vidhu, 28, M.
10. 58 years V.; 64, M.
11. 28 years V. and M.
12. 60 years V.; 64, M.
13. 5 years V.; Sunetra, 35, M.; Dharmanetra, Bhāgavata.
14. 38 years V.; Nivṛtti, 58, M.; Sama, Bhāgavata.
15. 48 years V.; Trinetra, 28, M.; Dyumatsena, Bhāgavata.
16. 33 years V.; Mahatsena, 48, M.
17. 22 years V.; Netra, 33, M.
18. 40 years V.; Abala, 32, M.
19. 80 years V.; omitted, M.
20. 35 years V.; omitted, M.
21. 50 years V. and M.; Parañjaya and Viśvajit are identified, Bhāgavata.
22. Our list and that of the Vāyu specifies twenty-one kings after Sahadeva : the Bhāgavata specifies twenty and in another passage states that to be the number. My copy of the Matsya names but nineteen and the Radcliffe but twelve; but both

agree in making the total thirty-two. They all concur with the text also in stating that 1000 years had elapsed from the great war, at the death of the last Vārhadratha prince; and this is more worthy of credit than the details, which are obviously imperfect.

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CHAPTER 24

चतुर्विंशोऽध्यायः

(कलिकालस्थित-नृपाणां कलिधर्म्मस्य च वर्णनम्।
राजवंशवर्णनोपसंहारश्च।)

पराशर उवाच

योऽयं रिपुञ्जयो नाम बार्हद्रथोऽन्त्यः, तस्य सुनिको नामामात्यो भविष्यति॥ १॥

स चैनं स्वामिनं हत्वा स्वपुत्रं प्रद्योतनामनमभिषेक्ष्यति। तस्यापि पालकनामा पुत्रो भविता। ततश्च विशाखयूपः, तत्पुत्रो, जनकः, तस्य च नन्दिवर्द्धन, इत्येते अष्टत्रिंशहुत्तरमब्दशतं पञ्चप्रद्योताः पृथिवीं भोक्ष्यन्ति॥ २॥

The last of the Bṛhadratha dynasty, Ripuñjaya, will have a minister named Sunika,[1] who having killed his sovereign, will place his won Pradyota upon the throne;[2] his son will be Pālaka;[3] his son will be Viśākhayūpa,[4] his son will be Janaka[5] and his son will be Nandivardhana.[6] These five kings of the house of Pradyota will reign over the earth for a hundred and thirty-eight years.[7]

ततश्च शिशुनागः, तत्पुत्रश्च काकवर्णो भविता। तत्पुत्रः क्षेमधर्म्मा, तस्यापि क्षत्रौजाः, तत्पुत्रो विद्मसारः, ततश्चाजातशत्रुः, तस्माच्च दर्भकः, दतर्भकाच्चोदयाश्वः, तस्मादपि नन्दिवर्द्धनः, ततो महानन्दीस, इत्येते शैशुनागा दश भूमिपालस्त्रीणि वर्षशतानि द्विषष्ट्यधिकानि भविष्यन्ति॥ ३॥

The next prince will be Śiśunāga,[8] his son will be Kākavarṇa,[9] his son will be Ks emadharman,[10] his son will be Kṣatraujas,[11] his son will be Vidmisāra,[12] his son will be Ajātaśatru,[13] his son will be Dharbaka;[14] his son will be Udayāśva;[15] his son will also be Nandivarddhana; and his son will be Mahānandi.[16] These ten Saiśunāgas will be kings of the earth for three hundred and sixty-two years.[17]

महानन्दिसुतः शूद्रागर्भोद्भवोऽतिलुब्धो महापद्मानन्दः परशुराम इवापरोऽखिलक्षत्रान्तकारी भविता॥ ४॥

ततः प्रभृति शूद्रा भूमिपाल भविष्यन्ति, स चैकच्छत्रामनुल्लङ्घितशासनो महापद्मः पृथिवीं भोक्ष्यति॥ ५॥

तस्याप्यष्टौ सुताः सुमात्याद्या भवितारः। तस्य च महापद्मस्यानु पृथिवीं भौक्ष्यन्ति। महापद्मस्तत्पुत्राश्च एकं वर्षशतमवनीपतयो भविष्यन्ति। नवैव तान् नन्दान् कौटिल्यो ब्राह्मणः समुद्धरिष्यति॥ ६॥

The son of Mahānanda will be born of a woman of the Śūdra or servile class; his name will be Nanda, called Mahāpadma, for he will be exceedingly avaricious.[18] Like another Paraśurāma, he will be the annihilator of the Kṣatriya race; for after him the kings of the earth will be Śūdras. He will bring the whole earth under one umbrella : he will have eight sons, Sumālya and others, who will reign after Mahāpadma; and he and his sons[19] will govern for a hundred years. The Brāhmaṇa Kauṭilya will root out the nine Nandas.[20]

तेषामभावे मौर्याश्च पृथिवीं भोक्ष्यन्ति। कौटिल्य एव चन्द्रगुप्तं राज्येऽभिषेक्ष्यति॥ ७॥

तस्यापि पुत्रो विन्दुसारो भविष्यति। तस्यापि अशोकवर्द्धनः, ततः सुयशाः, ततो दशरथः, ततः सङ्गतः ततः शालिशुकः, तस्मात् सोमशर्मा, तस्मात् शतधन्वा, तस्याप्यनु बृहद्रथनामा भविता। एवं मौर्या दश भूपतयो भविष्यन्ति अब्दशतं सप्तत्रिंशदुत्तरम्। तेषामन्ते पृथिवीं शुङ्गा भोक्ष्यन्ति॥ ८॥

Upon the cessation of the race of Nanda, the Mauryas will possess the earth, for Kauṭ ilya will place Candragupta[21] on the throne : his son will be Vindusāra;[22] his son will be Aśokavarddhana;[23] his son will be Suyaśas;[24] his son will be Daśaratha; his son will be Sangata; his son will Śāliśūka; his son will be Somaśarmman; his son will be Saśadharman;[25] and his successor will be Vṛhadratha. These

are the ten Mauryas, who will reign over the earth for a hundred and thirty-seven years.[26]

ततः पुष्पमित्रः सेनापतिः स्वामिनं हत्वा राज्यं करिष्यति॥ ९॥

अस्यात्मजोऽग्निमित्रः, तस्मात् युज्येष्ठः, ततो वसुमित्रः, तस्मादप्यार्द्रकः, ततः पुलिन्दकः, ततो घोषवसुः, तस्मादपि वज्रमित्रः, ततो भागवतः॥ १०॥

तस्माद् देवभूतिः, इत्येते दश शुङ्गा द्वादशोत्तरं वर्षशतं पृथिवीं भोक्ष्यन्ति। ततः कण्वानेषा भूर्यास्यति॥ ११॥

The dynasty of the Śuṅgas will next become possessed of the sovereignty; for Puṣ pamitra, the general of the last Maurya prince, will put his master to death and ascend the throne :[27] his son will be Agnimitra;[28] his son will be Sujyeṣṭha;[29] his son will be Vasumitra;[30] his son will be Ārdraka;[31] his son will be Pulindaka;[32] his son will be Ghoṣ avasu;[33] his son will be Vajramitra;[34] his son will be Bhāgavata;[35] his son will be Devabhūti.[36] These are the ten Śuṅgas, who will govern the kingdom for a hundred and twelve years.[37]

देवभूतिस्तु शुङ्गराजानं व्यसनिनं तस्यैवामत्यः कण्वो वसुदेवनामा निपात्य स्वयमवनीं भोक्ताः। तत् पुत्रो भूमिमित्रः तस्यापि नारायणः, नारायणस्य सुशर्मा, एते काण्वायनाश्चत्वारः पञ्चचत्वारिंशद्वर्षाणि भूपतयो भविष्यन्ति।

Devabhūti, the last Śuṅga prince, being addicted to immortal indulgences, his minister, the Kāṇva named Vasudeva will murder him and usurp the kingdom : his son will be Bhūmimitra; his son will be Nārāyaṇa; his son will be Suśarman. Thcse four Kāṇvas will be kings of the earth for forty-five years.[38]

सुशर्माणं कण्वञ्च भृत्यो बलात् शिप्रकनामा हत्वा अन्ध्रजातीयो वसुधां भोक्ष्यति। ततश्च कृष्णनामा तद्भ्राता भूपतिर्भावी। तस्य श्रीकान्तकर्णिः, तस्यापि पुर्णोत्सङ्गः, तत्पुत्रश्च शातकर्णिः, तस्माच्च लम्बोदरः, तस्माद् द्विविलकः, ततो मेघस्वातिः, ततः पटुमान, ततश्च अरिष्टकर्मा, ततो हालः हालात् पुत्तलकः, ततः प्रविल्लसेनः, ततः सुन्दरः शात कर्णी, तस्माच्चकोरः शातकर्णी॥ १२॥

ततः शिवस्वातिः, ततश्च गोमतीपुत्रः, तत्पुत्रः पुलिमान्, तस्यापि शातकर्णी शिवश्रीः, ततः शिवस्कन्धः, ततो यज्ञश्रीः, ततो विजयः ततश्चन्द्रश्रीः, तस्यापि पुलोमाचि, एवमेते त्रिंशच्चत्वार्यब्दशतानि षट्पञ्चाशदधिकानि पृथिवीं भोक्ष्यन्ति अन्ध्रभृत्याः।

Suśarman the Kāṇva will be killed by a powerful servant named Śipraka, of the Āndhra tribe, who will become king and found the Āndhrabhṛtya dynasty;[39] he will be succeeded by his brother Kṛṣṇa;[40] his son will be Śrī Śātakarṇi;[41] his son will be Pūrnotsaṅga;[42] his son will be Śātakarṇi (2nd);[43] his son will be Lambodara;[44] his son will be Ivīlaka;[45] his son will be Meghasvāti;[46] his son will be Patumat;[47] his son will be Ariṣṭ akarman;[48] his son will be Hāla;[49] his son will be Tālaka;[50] his son will be Pravilasena;[51] his son will be Sundara, named Śātakarṇi;[52] his son will be Cakora Śātakarṇi;[53] his son will be Śivasvāti;[54] his son will be Gomatīputra;[55] his son will be Pulimat;[56] his son will be Śivaśrī Śātakarṇi;[57] his son will Śivaskandha;[58] his son will be Yajñaśrī;[59] his son will be Vijaya;[60] his son will be Candraśrī;[61] his son will be Pulomārciṣ.[62] These thirty Andhrabhṛtya kings will reign four hundred and fifty-ṣix years.[63]

सप्ताभीरा दश गर्द्दभिला भविष्यन्ति॥ १३॥

ततः षोडश शका भूभुजो भवितारः। ततश्च अष्टौ यवनाः चतुर्द्दश तुखाराः, मुण्डाश्च त्रयोदश मौनाः, एते, पृथिवीं त्रयोदश वर्षशतानि नवनवत्यधिकनि भोक्ष्यन्ति॥ १४॥

ततश्च पौरा एकादश भूपतयोऽष्टशतानि त्रीणि महीं भोक्ष्यन्ति॥ १५॥

तेषूच्छन्नेषु कैलकिला यवना भूपतयो भविष्यन्ति। मूर्द्धाभिषिक्तस्तेषां विन्ध्यशक्तिः॥ १६॥

ततः पुरञ्जयः, ततो रामचन्द्रः, तस्माद् धर्म्मः, धर्म्माद् वराङ्गः, कृतनन्दनः, सुषिनन्दिः, नन्दियशाः, शिशकप्रवारी च। एते वर्षशतं षड्वर्षाणि च भविष्यन्ति। ततस्तपुत्रास्योदशैव, वाह्लीकाश्च त्रयः ततः पुष्पमित्रपढ़ मित्र-पद्यमित्रास्त्रयः, दश मेकलाश्च, सप्तकोशलायान्तु नवैव भूपतयो भविष्यन्ति। नैषावास्तु तावन्त एव भूपतयो भविष्यन्ति॥ १७॥

After these, various races will reign, as seven Ābhīras, ten Garddhabas, sixteen Śakas, eight Yavanas, fourteen Tuṣāras, thirteen Muṇḍas, eleven Maunas, altogether seventy-nine princes,[64] who will be sovereigns of the earth for one thousand three hundred and ninety years; and then eleven Pauras will be kings for three hundred years.[65] When they are destroyed, the Kailakila Yavanas will be kings; the chief of whom will be Vindhyaśakti; his son will be Parañjaya; his son will be Rāmacandra; his son will be Adharma, from whom will be Varāṅga, Kṛtanandana, Śudhinandī, Nandiyaśas, Śiśuka and Pravīra; these will rule for a hundred and six years.[66] From them will proceed thirteen sons; then three Bāhlīkas and Puṣpamitra, Pātumitra and others, to the number of thirteen, will rule over Mekalā.[67] There will be nine kings in the seven Kośalas; and there will be as many Naiṣadha princes.[68]

मागधायां विश्वस्फटिसंज्ञोऽन्यान् वर्णान् करिष्यति कैवर्त्त-कटु पुलिन्द-ब्राह्मण्यान् राज्ये स्थापयिष्यन्नुतसाद्याखिला-क्षत्रजातिम्। नव नागाः पद्मावत्यां कान्तिपुर्यां मथुरायामनगङ्गाप्रयागं मागधा गुप्ताश्च भोक्षयन्ति। कोशलोड्र (पुराड्क) ताम्रलिप्तान् समुद्रतटपुरीश्च देवरक्षितो रक्षिष्यति। कलिङ्गमार्हिषिमाहेन्द्रभीमा गुहां भोक्ष्यन्ति। नैषाद-नैनीषिक-कालतोयान् जनपदान् मणिधारवंशा भोक्ष्यन्ति। स्त्रीराज्य-(त्रैराज्य) मूषिकजनपदान् कनकाह्वया भोक्ष्यन्ति। सौराष्ट्रवन्तिशूद्रानर्वुदमरुभूमिविषांश्च व्रात्या द्विजाभीरशूद्राद्या भोक्ष्यन्ति। सिन्धुतटदार्वीकोर्वी-चन्द्रभाग-काश्मीरविषयान् व्रात्या म्लेच्छादयः शूद्राः भोक्ष्यन्ति।

In Magadha a sovereign named Viśvasphaṭ ika will establish other tribes; he will extirpate the Kṣatriya or martial race and elevate fishermen, barbarians and Brāhmaṇas and other castes, to power.[69] The nine Nāgas will reign in Padmāvatī, Kāntipurī and Mathurā; and the Guptas of Magadha along the Ganges to Prayāga.[70] A prince named Devarakṣita will reign, in a city on the sea-shore, over the Kośalas, Oḍras, Puṇḍras and Tāmraliptas.[71] The Guhas will possess Kāliṅga, Māhihaka and the mountains of Mahendra.[72] The race of Maṇidhanu will occupy the countries of the Niṣādas, Naimiṣikas and Kālatoyas.[73] The people called Kanaks will possess the Amazon country and that called Mūṣika.[74] Men of the three tribes, but degraded and Ābhīras and Śūdras, will occupy Śaurāṣṭra, Avanti, Śūra, Arbuda and Marubhūmi and Śūdras, outcastes and barbarians will be masters of the banks of the Indus, Dārvika, the Candrabhāgā and Kāshmir.[75]

एते च तुल्यकालाः सर्वे पृथिव्यां भूभृतो भविष्यन्ति। अल्पप्रासादा बृहत्कोपाः सर्वकालमनृताधर्मरुचयः स्त्री-बाल-गोवधकर्त्तारः परस्वादनरुचयोऽल्पसारा उदितास्तमितप्रायाः स्वल्पायुषो महेच्छा अत्यल्पधर्माश्च भविष्यन्ति ॥१८॥

These will all be contemporary monarchs, reigning over the earth; kings of churlish spirit, violent, temper and ever addicted to falsehood and wickedness. They will inflict death on women, children and cows; they will seize upon the property of their subjects; they will be of limited power and will for the most part rapidly rise and fall; their lives will be short, their desires insatiable and they will display but little piety.

तैश्च विमिश्रा जनपदास्तच्छीलवर्त्तिनो राजाश्रयशुष्मिणो म्लेच्छाश्चार्याश्च विपर्ययेण वर्त्तमानः प्रजाः क्षपयिष्यन्ति॥१९॥

The people of the various countries intermingling with them will follow their example and the barbarians being powerful in the patronage of the princes, whilst purer tribes are neglected, the people will perish.[76]

ततश्चानुदिनमल्पाल्पह्रासाद् व्यवच्छेदाद् धर्मार्थयोर्जगतः संक्षेपो भविष्यति॥२०॥

ततश्चार्थ एवाभिजनहेतुः धनमेवाशेषधर्महेतुः, अभिरुचिरेव दाम्पत्य सम्बन्धहेतुः, अनृतमेव व्यावहारजयहेतुः, स्त्रीत्वमेवोपभोगहेतुः रत्नताम्रभागितैव पृथिवीहेतुः, ब्रह्मसूत्रमेव विप्रत्वहेतुः, लिङ्गधारणमेवाश्रमहेतुः, अन्याय एव वृत्तिहेतुः॥२१-२२॥

दौर्बल्यमेव अवृत्तिहेतुः भयगर्भोद्धारणमेव पाण्डित्यहेतुः॥ २३॥

दानमेव धर्म्महेतुः, आढ्यतैव साधुत्वहेतुः॥ २४॥

Wealth and piety will decrease day by day, until the world will be wholly depraved. Then property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification. Earth will be venerated but for its mineral treasures;[77] the Brahmanical thread will constitute a Brāhmaṇa; external types (as the staff and red garb) will be the only distinctions of the several orders of life; dishonesty will be the universal means of subsistence; weakness will be the cause of dependence; menace and presumption will be substituted for learning; liberality will be devotion;

स्नानमेव प्रसाधनहेतुः, स्वीकरणं विवाहहेतुः, सद्वेशधार्य्येव पात्रं दूरायतनोदकमेव तीर्थमित्येवमनेकदोषोत्तरे भूमण्डले सर्ववर्णेष्वेव यो यो बलवान् स स भूपतिर्भविष्यति। एवञ्चातिलुब्धकरभारसहाः शैलानामन्तरा द्रोणीः प्रजाः संश्रयिष्यन्ति। मधुशाकमूलफलपत्रपुष्पाहसाराश्च भविष्यन्ति, तरुवल्कालचीरप्रावरणाश्चातिबहुप्रजाः शीतवातातपवर्षसहा भविष्यन्ति। न स कश्चित्: त्रयोविंशतिवर्षाणि जीविष्यति। अनवरतं चात्र कलियुगे क्षयमायात्माखिलनेवैष जनः क्षयमुपैष्यति॥ २५॥

simple ablution will be purification;[78] mutual assent will be marriage; fine clothes will be dignity;[79] and water afar off will be esteemed a holy spring. Amidst all castes he who is the strongest will reign over a principality thus vitiated by many faults. The people, unable to bear the heavy burdens imposed upon them by their avaricious sovereigns, will take refuge amongst the valleys of the mountains and will be glad to feed upon wild honey, herbs, roots, fruits, flowers and leaves : their only covering will be the bark of trees and they will be exposed to the cold and wind and sun and rain. No man's life will exceed three and twenty years. Thus in the Kali age shall decay constantly proceed, until the human race approaches its annihilation.

श्रौतस्मार्त्तधर्मं विप्लवमत्यन्तमुपगते क्षीणप्राये च कलावशेषजगत्स्रष्टुश्चराचरगुरोदिमयस्यान्तमयस्य सर्वमयस्य ब्रह्ममयास्यात्मस्वरूपिणो भगवतो वासुदेवस्यांशः सम्भलग्रामप्रधानब्राह्मणविष्णुयशसो गृहे अष्टगुणर्द्धि-समन्वितः, कल्किरूपी जगत्यत्रावतीर्य सकलम्लेच्छदस्यु-दुष्टाचरणचेतसामशेषाणामपरिच्छिन्नमहात्म्यशक्तिः क्षयं करिष्यति॥ २६॥

When the practices taught by the Vedas and the institutes of law shall nearly have ceased and the close of the Kali age shall be nigh, a portion of that divine being who exists of his own spiritual nature in the character of Brahma and who is the beginning and the end and who comprehends all things, shall descend upon earth : he will be born in the family of Viṣṇuyaśas, an eminent Brāhmaṇa of Sambhala village, as Kalki, endowed with the eight superhuman faculties. By his irresistible might he will destroy all the Mlecchas and thieves and all whose minds are devoted to iniquity.

स्वधर्म्मेषु चाखिलं जगत् संस्थापयिष्यतीति। अनन्तरञ्चाशेषकलेरवसाने प्रबुद्धानां तेषां मेव जनपदानाममलस्फटिकविशुद्धमतयो भविष्यन्ति॥ २७॥

He will then re-establish righteousness upon earth; and the minds of those who live at the end of the Kali age shall be awakened and shall be as pellucid as crystal.

तेषाञ्च बीजभूतानामशेषमनुष्याणां परिणतानामपि तत् कालकृतानामपत्यप्रसूतिर्भविष्यति॥ २८॥

तानि च तदपत्यानि कृतयुगधर्म्मानुसारीणि भविष्यन्तीति॥ २९॥

The men who are thus changed by virtue of that peculiar time shall be as the seeds of human beings and shall give birth to race who shall follow the laws of the Kṛta age or age of purity.

अत्रोच्यते

यदा चन्द्रश्च सूर्यश्च तथा तिष्य-बृहस्पती।
एकराशौ समेष्यन्ति भविष्यति तदा कृतम्॥ ३०॥

As it is said : "When the sun and moon and the lunar astrism Tiṣya and the planet Jupiter, are in one mansion, the Kṛta age shall return.[80]"

अतीता वर्त्तमानाश्च तथैवानागताश्च ये।
एते वंशेषु भूपालाः कथिता मुनिसत्तम॥ ३१॥
यावत् परीक्षितो जन्म यावन्नन्दाभिषेचनम्।
एतद्वर्षसहस्रन्तु ज्ञेयं पञ्चदशोत्तरम्॥ ३२॥

Thus, most excellent Muni, the kings who are past, who are present and who are to be, have been enumerated. From the birth of Parīkṣit to the coronation of Nanda it is to be known that 1015 years have elapsed.[81]

सप्तर्षीणाञ्च यौ पूर्वौ दृश्येते उदितौ दिवि।
तयोस्तु मध्यनक्षत्रं दृश्यते यत् समं निशि।
तेन सप्तर्षयो युक्तास्तिष्ठन्त्यब्दशतं नृणाम्॥ ३३॥

When the two first stars of the seven Ṛṣis (the great bear) rise in the heavens and some lunar asterism is seen at night at an equal distance between them, then the seven Ṛṣis continue stationary in that conjunction for hundred years of men.[82]

ते तु पारीक्षिते काले मघास्वासन् द्विजोत्तम।
तदा प्रवृत्तश्च कलिर्द्वादशाब्दाशतात्मकः॥ ३४॥
यदैव भगवद्विष्णोरंशो यातो दिवं द्विज।
वसुदेवकुलोद्भूतस्तदैव कलिरागतः॥ ३५॥

At the birth of Parīkṣit they were in Maghā and the Kali age then commenced, which consists of 1200 (divine) years. When the portion of Viṣṇu (that had been born from Vasudeva) returned to heaven, then the Kali age commenced.

यावत् स पादपद्माभ्यां पस्पर्शेमां वसुन्धराम्।
तावत् पृथ्वीपरिष्वङ्गे समर्थो नाभवत् कलिः॥ ३६॥
गते सनातनस्यांसे विष्णोस्तत्र भुवो दिवम्।
तत्याज सानुजो राज्यं धर्मपुत्रो युधिष्ठिरः॥ ३७॥

As long as the earth was touched by his sacred feet, the Kali age could not affect it. As soon as the incarnation of the eternal Viṣṇu had departed, the son of Dharma, Yudhiṣṭhira, with his brethren, abdicated the sovereignty.

विपरीतानि दृष्ट्वा च निमित्तानि स पाण्डवः।
याते कृष्णे चकाराथ सोऽभिषेकं परीक्षिते॥ ३८॥
प्रयास्यन्ति यदा ते च पूर्वाषाढां महर्षयः।
तदा नन्दात् प्रभृत्येष कलिवृद्धिं गमिष्यति॥ ३९॥

Observing unpropitious portents, consequent upon Kṛṣṇa's disappearance, be placed Parīkṣit upon the throne. When the seven Ṛṣis are in Pūrvāṣāḍhā, then Nanda will begin to reign[83] and thence-forward the influence of the Kali will augment.

यस्मिन् कृष्णो दिवं यातस्तस्मिन्नेव तदाहनि।
प्रतिपन्नं कलियुगं तस्य संख्यां निबोध मे॥ ४०॥
त्रीणि लक्षाणि वर्षाणां द्विज! मानुषसंख्यया।
षष्टिश्चैव सहस्राणि भविष्यत्येष वै कलिः॥ ४१॥
शतानि तानि दिव्यानि सप्त पञ्च च संख्यया।
निःशेषेण ततस्तस्मिन् भविष्यति पुनः कृतम्॥ ४२॥

The day that Kṛṣṇa shall have departed from the earth will be the first of the Kali age, the duration of which you shall hear; it will continue for 360,000 years of mortals. After twelve hundred divine years shall have elapsed, the Kṛta age shall be renewed.

ब्राह्मणः क्षत्रिय वैश्याः शूद्राश्च द्विजसत्तम।
युगे युगे महात्मानः समतीताः सहस्रशः॥ ४३॥
बहुत्वान्नामधेयानां परिसंख्या कुले कुले।
पुनरुक्तबहुत्वात्तु न मया परिकीर्तिता॥ ४४॥
देवापिः पौरवो राजा मरुश्चेक्ष्वाकुवंशजः।
महायोगबलोपेतौ कलापग्रामसंश्रयौ॥ ४५॥
कृते युग इहागत्य क्षत्रप्रावर्त्तकौ हि तौ।
भविष्यतो मनोर्वंशे बीजभूतौ व्यवस्थितौ॥ ४६॥
एतेन क्रमयोगेन मनुपुत्रैर्वसुन्धरा।
कृतत्रेतादिसंज्ञानि युगानि त्रीणि भुज्यते॥ ४७॥
कलौ तु बीजभूतास्ते केचित् तिष्ठन्ति भूतले।
यथैव देवापि-मरू साम्प्रतं समवस्थितौ॥ ४८॥

Thus age after age Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras, excellent Brāhmaṇa, men

of great souls, have passed away by thousands; whose names and tribes and families I have not enumerated to you, from their great number and the repetition of appellations it would involve. Two persons, Devāpi of the race of Puru and Maru of the family of Ikṣvāku, through the force of devotion continue alive throughout the whole four ages, residing at the village of Kalāpa; they will return hither in the beginning of the Kṛta age and becoming members of the family of the Manu, give origin to the Kṣatriya dynasties.[84] In this manner the earth is possessed through every series of the three first ages, the Kṛta, Tretā and Dvāpara, by the sons of the Manu; and some remain in the Kali age, to serve as the rudiments of renewed generations, in the same way as Devāpi and Maru are still in existence.

एष तूद्देशतो वंशस्तवोक्तो भूभुजां मया।
निखिलो गदितुं शक्यो नैव जन्मशतैरपि॥४९॥
एते चान्ये च भूपाला यैरत्र क्षितिमण्डले।
कृतं ममत्व मोहान्धैर्नित्येऽनित्यकलेवरैः॥५०॥
कथं ममेयमचला मत् पुत्रस्य कथं मही।
मद्वंशस्येति चिन्तार्त्ता जग्मुन्तमिमे नृपाः॥५१॥
तेभ्यः पूर्वतराश्चान्ये तेभ्यस्तेभ्यस्तथापरे।
भविष्याश्चैव यास्यन्ति तेषामन्ये च येऽप्यनु॥५२॥
विलोक्यात्मजयोद्योग-यात्राव्यग्रान् नराधिपान्।
पुष्पप्रहासैः शरदि हसतीव वसुन्धरा॥५३॥
मैत्रेय! पृथ्वीगीताः श्लोकाश्चात्र निबोध तान्।
यानाह धर्मध्वजिने जनकायासितो मुनिः॥५४॥

I have now given you a summary account of the sovereigns of the earth; to recapitulate the whole would be impossible even in a hundred lives. These and other kings, who with perishable frames have possessed this ever-during world and who, blinded with deceptive notions of individual occupation, have indulged the feeling that suggests, "This earth is mine–it is my son's–it belongs to my dynasty," have all passed away. So, many who reigned before them, many who succeeded them and many who are yet to come, have ceased or will cease, to be. Earth laughs, as if smiling with autumnal flowers, to behold her kings unable to effect the subjugation of themselves. I will repeat to you, Maitreya, the stanzas that were chanted by Earth and which the Muni Asita communicated to Janaka, whose banner was virtue.

पृथिव्युवाच

कथमेष नरेन्द्राणां मोहो बुद्धिमतामपि।
येन फेनसधर्माणोऽप्यतिविश्वस्तचेतसः॥५५॥
पूर्वमात्मजयं कृत्वा जेतुमिच्छन्ति मन्त्रिणः।
ततो भृत्यांश्च पौरांश्च जिगीषन्ते तथा रिपून्॥५६॥

Pṛthvī said– "How great is the folly of princes, who are endowed with the faculty of reason, to cherish the confidence of ambition, when they themselves are but foam upon the wave. Before they have subdued themselves, they seek to reduce their ministers, their servants, their subjects, under their authority; they then endeavour to overcome their foes.

क्रमेणानेन जेष्यामो वयं पृथ्वीं ससागराम्।
इत्यासक्तधियो मृत्युं न पश्यन्त्यविदूरगम्॥५७॥
समुद्रावरणं याति मन्मण्डलमथो वशम्।
कियदात्मजयादेतन्मुक्तिरात्मजये फलम्॥५८॥

'Thus,' say they, 'will we conquer the ocean-circled earth ;' and, intent upon their project, behold not death, which is not far off. But what mighty matter is the subjugation of the sea-girt earth to one who can subdue himself. Emancipation from existence is the fruit of self-control.

उत्सृज्य पूर्वजा याता यां नादाय गतः पिताः।
तां ममेति विमूढत्वाज्जेतुमिच्छन्ति पार्थिवाः॥५९॥
मत्कृते पितृपुत्राणां भ्रातृणाञ्चापि विग्रहाः।
जायन्तेऽत्यन्तमोहेन ममताधृतचेतसाम्॥६०॥
पृथ्वी ममेयं सकला ममैषा
ममान्वयस्यापि च शाश्वतेयम्।
यो तो मृतो ह्यत्र बभूव राजा
कुबुद्धिरासीदित तस्य तस्य॥६१॥

दृष्ट्वा ममत्वादृतचित्तमेकं
विहाय मां मृत्युपथं व्रजन्तम्।
तस्यान्वस्थस्य कथं ममत्वं
हृद्यास्पदं मत्प्रभवं करोति॥ ६२॥

It is through infatuation that kings desire to possess me, whom their predecessors have been forced to leave, whom their fathers have not retained. Beguiled by the selfish love of sway, fathers contend with sons and brothers with brothers, for my possession. Foolishness has been the character of every king who has boasted, 'All this earth is mine–everything is mine–it will be in my house for ever;' for he is dead. How is it possible that such vain desires should survive in the hearts of his descendants, who have seen their progenitor, absorbed by the thirst of dominion, compelled to relinquish me, whom he called his own and tread the path of dissolution?

पृथ्वी ममैषाशु परित्यजैनां वदन्ति ये दूतमुखैः स्वशत्रुम्।
नराधिपास्तेषु ममातिहासः पुनश्च मूढेषु दयाभ्युपैति॥ ६३॥

When I hear a king sending word to another by his ambassador, 'This earth is mine; immediately resign your pretensions to it;' I am moved to violent laughter at first, but it soon subsides in pity for the infatuated fool."

पराशर उवाच

इत्येते धरणीगीता श्लोका मैत्रेय! यैः श्रुताः।
ममत्वं विलयं याति तापन्यस्तं यथा हिमम्॥ ६४॥
इत्येष कथितः सम्यङ् मनोर्वंशो मया तव।
यत्र स्थितिप्रवृत्तस्य विष्णोरंशांशका नृपाः॥ ६५॥

These were the verses, Maitreya, which Earth recited and by listening to which ambition fades away like snow before the sun. I have now related to you the whole account of the descendants of the Manu; amongst whom have flourished kings endowed with a portion of Viṣṇu, engaged in the preservation of the earth.

श्रृणुयाद् य इमं भक्त्या मनुवंशमनुक्रमात्।
तस्य पापमशेषं वै प्रणश्यत्यमलात्मनः॥ ६६॥
धनधान्यर्द्धिमतुला प्राप्नोत्यव्याहतेन्द्रियः।
श्रुत्वैवमखिलं वंशं प्रशस्तं शशिसूर्ययोः॥ ६७॥
इक्ष्वाकु-जह्नु-मान्धातृ-सगरा-विक्षितान् रघून।
ययाति-नहुषाद्यांश्च ज्ञात्वा निष्ठामुपागतान्।
महाबलान् महावीर्य्यानन्तधनसञ्चयान्॥ ६८॥
कृतान् कालेन बलिना कथाशेषान् नराधिपान्।
श्रुत्वा न पुत्रदारादौ गृहक्षेत्रादिके तथा।
द्रव्यादौ च कृतप्रज्ञो ममत्वं कुरुते नरः॥ ६९॥

Whoever shall listen reverently and with faith to this narrative, proceeding from the posterity of Manu, shall be purified entirely from all his sins and, with the perfect possession of his faculties, shall live in unequalled affluence, plenty and prosperity. He who has heard of the races of the sun and moon, of Ikṣvāku, Jahnu, Mandhātri, Sagara and Raghu, who have all perished; of Yayāti, Nahuṣa and their posterity, who are no more; of kings of great might, resistless valour and unbounded wealth, who have been overcome by still more powerful time and are now only a tale; he will learn wisdom and forbear to call either children or wife or house or lands or wealth, his own.

तप्तं तपो यैः पुरुषप्रवीरै
रुद्बाहुभिर्वर्षगणाननेकान्।
इष्टाश्च यज्ञा बलिनोऽतिवीर्य्याः
कृतास्तु कालेन कथावशेषाः॥ ७०॥

The arduous penances that have been performed by heroic men obstructing fate for countless years, religions rites and sacrifices of great efficacy and virtue, have been made by time the subject only of narration.

पृथुः समस्तान् प्रचचार लोका-
नव्याहतो योऽरिविदारिचक्रः।
स कालवाताभिहतो विनष्टः
क्षिप्तं यथा शाल्मलितूलमग्नौ॥ ७१॥

The valiant Pṛthu traversed the universe, every where triumphant over his foes; yet he

was blown away, like the light down of the Simal tree, before the blast of time.

य: कार्त्तवीर्य्यो बुभूजे समस्तान्
द्वीपान् समाक्रम्य हतारिचक्र:।
कथाप्रसङ्गे त्वभिधीयमान:
स एव सङ्गल्पविकल्पहेतु:॥७२॥

He who was Kārtavīrya subdued innumerable enemies and conquered the seven zones of the earth; but now he is only the topic of a theme, a subject for affirmation and contradiction.[85]

दशानना-विक्षित-राघवाणा-
मैश्वर्य्यमुद्भासितदिङ्मुखानाम्।
भस्मापि जातं न कथं क्षणेन
भ्रूभङ्गपातेन धिगन्तकस्य॥७३॥

Fie upon the empire of the sons of Raghu, who triumphed over Daśānana and extended their sway to the ends of the earth; for was it not consumed in an instant by the frown of the destroyer?

कथाशरीरत्वमवाप यद् वै
मान्धातृनामा भुवि चक्रवर्ती।
श्रुत्वापि तं कोऽपि करोति साधु-
मर्मत्वमात्मन्यपि मन्दचेता:॥७४॥

Mandhātā, the emperor of the universe, is embodied only in a legend; and what pious man who hears it will ever be so unwise as to cherish the desire of possession in his soul?

भगीरथाद्या: सगर: ककुत्स्थो
दशाननो राघव लक्ष्मणौ च।
युधिष्ठिराद्याश्च बभूवुरेते
सत्यं न मिथ्या क्व नु ते न विद्म:॥७५॥

Bhagīratha, Sagara, Kakutstha, Daśānana, Rāma, Lakṣmana, Yudhiṣṭhira and others, have been. Is it so? Have they ever really existed? Where are they now? we know not!

ये साम्प्रतं ये च नृपा भविष्या:
प्रोक्ता मया विप्रवरोग्रवीर्य्या:।
ये ते तथान्ये च तथाभिधेया:
सर्वे भविष्यन्ति यथैव पूर्वे॥७६॥

The powerful kings who now are or who will be, as I have related them to you or any others who are unspecified, are all subject to the same fate and the present and the future will perish and be forgotten, like their predecessors.

एतद् विदित्वा न नरेण कार्यं
ममत्वमात्मन्यपि पण्डितेन।
तिष्ठन्तु तावत् तनयात्मजाद्या:
क्षेत्रादयो ये तु शरीरतोऽन्ये॥७७॥

इति श्रीविष्णुपुराणे चतुर्थांशे चतुर्विंश: अध्याय:॥

Aware of this truth, a wise man will never be influenced by the principle of individual appropriation; and regarding them as only transient and temporal possessions, he will not consider children and posterity, lands and property or whatever else is personal, to be his own.

NOTES

1. Munika, Vāyu : Pulika, Matsya; Śunaka, Bhāgavata.
2. For 23 years, V. and M.
3. 24 years V.; Tilaka or Bālaka, 28, M.
4. 50 years V.; 53, M.
5. Ajaka, 21 years V.; Sūryaka, 21, M.; Rajaka, Bhāgavata.
6. 20 years V. and M.
7. This number is also specified by the Vāyu and Bhāgavata and the several years of the reigns of the former agree with the total. The particulars of the Matsya compose 145 years, but there is no doubt some mistake in them.
8. Śiśunāka, who according to the Vāyu and Matsya relinquished Banārasa to his son and established himself at Girivraja or Rājgṛha in Bihar, reigns 40 years V. and M.
9. 36 years V. and M.
10. Kṣemakarman, 20 years V.; Kṣemadharman, 36, M.
11. 40 years V.; Kṣemajit or Kṣemārcis, 36, M.; Kṣetrajña, Bhāgavata.
12. Vimbisara, 28 years V.; Vindusena or Vindhyasena, 28, M.; Vidhisāra, Bhāgavata.
13. 25 years V.; 27, M.; but the latter inserts a Kaṇvāyana, 9 years and Bhūmimitra or

Bhūmiputra, 14 years before him. In this and the preceding name we have appellations of considerable celebrity in the traditions of the Buddhists. Vidmisāra, read also Vindhusāra, Vilvisāra, etc., is most probably their Vimbasāra, who was born at the same time with Śākya and was reigning at Rājgṛha when the began his religious career. The Mahāvaṁśa says that Siddhatto and Bimbisaro were attached friends, as their fathers had been before them. Śākya is said to have died in the reign of Ajātaśatru, the son of Vimbasāra, in the eighth year of his reign. The Vāyu transposes these names and the Matsya still more alters and order of Ajātaśatru; but the Bhāgavata concurs with our text. The Buddhist authority differs from the Purāṇas materially as to the duration of the reigns, giving to Bimbisaro 52 years and to Ajatasattu 32 : the latter, according to the same, murdered his father. Mahāvaṁśa, p. 10. We may therefore with some confidence claim for these princes a date of about six centuries B.C. They are considered contemporary with Sudhoddhana, in the list of the Aikṣvākavas (p. Bk. IV. Ch. XXII. n. 20).

14. Harṣaka, 25 years V.; Vansaka, 24, M.

15. 33 years V.; Udibhi or Udāsin, 33, M. According to the Vāyu, Udaya or Udayāśva founded Kusumapur or Pāṭaliputra, on the southern angle of the Ganges : स वै पुरवरं राजा पृथिव्यां कुसुमाह्वयं। गंगायाः दक्षिणेकोणे चतुर्थेऽब्दे करिष्यति॥ The legends of Śākya, consistently with this tradition, take no notice of this city in his peregrinations on either bank of the Ganges. The Mahāvaṁśa calls the son and successor of Ajātaśatru, Udayibhadako (Udayinbhadraka) : Bk. I. Ch. II.

16. 42 and 43 years V.; 40 and 43, M. The Mahāvaṁśa has in place of these, Anuruddhako, Mundo and Nāgadāso; all in succession patricides : the last deposed by an insurrection of the people.

17. The several authorities agree in the number of ten Śaiśunāgas and in the aggregate years of their reigns, which the Matsya and the Bhāgavata call 360 : the Vāyu has 362, with which the several periods correspond : the details of the Matsya give 363. The Vāyu and Matsya call the Śaiśunāgas, Kṣatrabandhus, which may designate an inferior order of Kṣatriyas : they also observe, that contemporary with the dynasties already specified, the Pauravas, the Vārhadrathas and Māgadhas, there were other races of royal descent; as, Aikṣvākava princes, 24 : Pāncālas, 25, V.; 27, M. : Kālakas or Kāsakas or Kāseyas, 24 : Haihayas, 24, V.; 28, M.: Kāliṅgas, 32, V.; 40, M. : Śakas, V.; Aśmakas, M, 25 : Kuravas, 26 : Maithilas, 28 : Sūrasenas, 23 : and Vitihotras, 20.

18. The Bhāgavata calls him Mahāpadmapati, the lord of Mahāpadma; which the commentator interprets, 'sovereign of an infinite host' or 'of immense wealth;' Mahāpadma signifying 100,000 millions. The Vāyu and Matsya, however, consider Mahāpadma as another name of Nanda.

19. So the Bhāgavata also; but it would be more compatible with chronology to consider the nine Nandas as so many descents. The Vāyu and Matsya give eighty-eight years to Mahāpadam and only the remaining twelve to Sumālya and the rest of the remaining eight; these twelve years being occupied with the efforts of Kauṭilya to expel the Nandas. The Mahāvaṁśa, evidently intending the same events, gives names and circumstances differently : it may be doubted if with more accuracy. On the disposal of Nāgadāsa, the people raised to the throne the minister Susunāgo, who reigned eighteen years. This prince is evidently confounded with the Śiśunāga of the Purāṇas. He was succeeded by his son Kālāsoka, who reigned twenty years; and he was succeeded by his sons, ten of whom reigned together for twenty-two years : subsequently there were nine, who, according to their seniority, reigned for twenty-two years. The Brāhmaṇa Canaka put the ninth surviving brother, named Dhana Nando (Rich-Nanda), to death and installed Chandagupta Mahāvaṁśa p. 15 and 21. These particulars, notwithstanding the alteration of some of the names, belong clearly to one story; and that of the Buddhists looks as if it was borrowed and modified from that of the Brāhmaṇas. The commentary on the Mahāvaṁśa, translated by Turnour (Introduction, p. xxxviii), calls the sons of Kālāsoka the 'nine Nandas;' but another Buddhist authority, the Dīpavaṁśa, omits Kālāsoko and says that Susunāgo had ten brothers, who after his demise reigned collectively twenty-two years. *Journal of the As. Soc. Of Bengal* Nov. 1838, p. 930.

20. For the particulars of the story here alluded to see the Mudrā Rākṣasa, *Hindu Theatre*, vol. II. Kauṭilya is also called, according to the commentator on out text, Vātsyāyana, Viṣṇugupta

and Cāṇakya. According to the Matsya Purāṇa, Kauṭilya retained the regal authority for a century but there is some inaccuracy in the copies.

21. This is the most important name in all the lists, as it can scarcely be doubted that he is the Sandrocottus or as Athenaeus writes more correctly, the Sandrocoptus, of the Greeks, as I have endeavoured to prove in the introduction to the *Mudrā Rākṣasa*. The relative position of Candragupta, Vidmisāra or Bimbisāra and Ajātaśatru, serve to confirm the identification. Śākya was contemporary with both the latter, dying in the eighth year of Ajātaśatru reign. The Mahāvaṁśa says he reigned twenty-four years afterwards; but the Vāyu makes his whole reign but twenty-five years, which would place the close of it B.C. 526. The rest of the Śaiśunāga dynasty, according to the Vāyu and Matsya, reigned 143 or 140 years; bringing their close to B.C. 383. Another century being deducted for the duration of the Nandas, would place the accession of Candragupta B.C. 283. Candragupta was the contemporary of Seleucus Nicator, who began this reign B.C. 310 and concluded a treaty with him B.C. 305. Although therefore his date may not be made out quite correctly from the Paurāṇik premises, yet the error cannot be more than twenty or thirty years. The result is much nearer the truth than that furnished by Buddhist authorities. According to the Mahāvaṁśa a hundred years had elapsed from the death of Buddha to the tenth year of the reign of Kālāsoko. He reigned other ten years and his son s forty-four, making of total of 154 years between the death of Śākya and the accession of Candragupta which is consequently placed B.C. 389 or above seventy years too early. According to the Buddhist authorities, Chan-ta-kutta or Candragupta commenced his reign 396 B.C. Burmese Table; Prinsep's Useful Tables. Turnour, in his Introduction, giving to Kālāsoko eighteen years subsequent to the century after Buddha, places Candragupta's accession B.C. 381, which, he observes, is sixty years too soon; dating, however, the accession of Candragupta from 323 B.C or immediately upon Alexander's death, a period too early by eight or ten years at least. The discrepancy of dates, turnour is disposed to think, proceeds from some intentional perversion of the Buddhistical chronology. Introduction P.L. The commentator on our text says that Candragupta was the son of Nanda by a wife named Murā, whence he and his descendants were called Mauryas : चन्द्रगुप्तं नन्दस्यव पत्न्यन्तरस्य मुरासञ्ज्ञस्य पुत्रं मौर्य्याणां प्रथमं। Tod considers Maurya a corruption of Mori, the name of a Rajput tribe. The Tīka on the Mahāvaṁśa builds a story on the fancied resemblance of the word to Mayūra, S. Mori, Pr. 'a peacock'. There being abundance of pea-fowl in the place where the Śākya tribe built a town, they called it Mori and there princes were thence called Mauryas. Turnour, *Introduction to the Mahāvaṁśa*, p. xxxix. Candragupta reigned, according to the Vāyu P., 24 years; according to the Mahāvaṁśa, 34; to the Dīpavasanśo, 24.

22. So the Mahāvaṁśa, Bindusāra. Burmese Table, Bin-tu-sara. The Vāyu has Bhadraśāra, 25 years; the Bhāgavata, Vārisāra. The Matsya names but four princes of this race, although it concurs with the others in stating the series to consist of ten. The names are also differently arranged and one is peculiar : they are, Śatadhanvan, Vṛhadratha, Śuka and Daśaratha.

23. Aśoka, 36 years, Vāyu; Śuka, 26, Matsya; Aśokavarddhana, Bhāgavata; Aśoka and Dhammaśoka, Mahāvaṁśa. This king is the most celebrated of any in the annals of the Buddhists. In the commencement of his reign he followed the Brahmanical faith, but became a convert to that of Buddha and a zealous encourager of it. He is said to have maintained in his palace 64,000 Buddhist priests and to have erected 84,000 columns or topes throughout India. A great convocation of Buddhist priests was held in the eighteenth year of his reign, which was followed by missions of Ceylon and other places. According to Buddhist chronology he ascended the throne 218 years after the death of Buddha, B.C. 325. As the grandson of Candragupta, however, he must have been some time subsequent to this or agreeably to the joint duration of the reigns of Candragupta and Bindusāra, supposing the former to have commenced his reign about B.C. 315, forty-nine years later or B.C. 266. The duration of his reign is said to have been thirty-six years, bringing it down to B.C. 230 : but if we deduct these periods from the date assignable to Candragupta, of B.C. 283, we shall place Aśoka's reign from B.C. 234 to 198. Now it is certain that a number of very curious

inscriptions, on columns and rocks, by a Buddhist prince, in an ancient form of letter and the Pāli language, exist in India; and that some of them refer to Greek princes, who can be no other than members of the Seleucidan and ptolemaean dynasties and are probably Antiochus the Great and Ptolemy Euergetes, kings of Syria and Egypt in the latter part of the third century before Christ. *Journal of the Asiatic Society of Bengal*, February and March, 1838. The Indian king appears always under the appellation Piyadaśī or Priyadarśīn, 'the beautiful;' and his entitled Devānam-piya, 'the beloved of the gods.' According to Buddhist authorities, the Rasavāhinī and Dīpavaṁśa, quoted by Turnour (*J. As. Soc. Of Bengal*, Dec., 1837, p. 1056 and Nov. 1838, p. 930), Piyadaśī or Piyadaśano is identificd both by name and circumstances with Aśoka and to him therefore the inscriptions must be attributed. Their purpose agrees well enough with his character and their wide diffusion with the traditionally report of the number of his monuments. His date is not exactly that of Antiochus the great, but it is not very far different and the corrections required to make it correspond are no more than the inexact manner in which both Brahmanical and Buddhist chronology is preserved may well be expected to render necessary.

24. The name of Daśaratha, in a similar ancient character as that of Piyadaśī's inscriptions, has been found at Gayā amongst Buddhist remains and like them deciphered by Prinsep, *Journal, As. Society Bengal,* August, 1837, p. 677. A different series of names occur in the Vāyu; or Kuśala, 8 years; Bandhupālita, Indrapālita, Daśavarman, 7 years; Śatadhara, 8 years; and Vṛhadaśva, 7 years. The Bhāgavata agrees in most of the names and its omission of Daśaratha is corrected by the commentator.

25. Śatadhanvan, Bhāgavata.

26. The Vāyu says nine Sumūrttyas reigned 137 years. The Matsya and Bhāgavata have ten Mauryas and 137 years. The detailed numbers of the Vāyu and Matsya differ from their totals, but the copies are manifestly corrupt.

27. The Bhāgavata omits this name, but states that there were ten Śuṅgas, although, without Puṣ pamitra, only nine are named. The Vāyu and Matsya have the same account of the circumstances of his accession to the throne; the former gives him a reign of sixty, the latter of thirty-six years. In a play attributed to Kālidāsa, the *Mālavikāgnimitra*, of which Agnimitra is the hero, his father is alluded to as the Senānī or general, as if he had deposed his master in favour, not of himself, but of his son. Agnimitra is termed king of Vidiśā, not of Magadha. Puṣpamitra is represented as engaged in a conflict with the Yavanas on the Indus; thus continuing the political rclations with the Greeks or Scythians of Bactria and Ariana. See *Hindu Theatre*, vol. I. 347.

28. 8 years V.; omitted M.

29. 7 years V. and M.; but the latter places him after Vasumitra; and in the drama the son of Agnimitra is called Vasumitra.

30. 8 years V.; 10 years M.

31. Andraka, V. Antaka, M. : they agree in his reign, 2 years, Bhadraka, Bhāgavata.

32. 3 years V. and M.

33. 3 years V.; omitted, M.; Ghoṣa, Bhāgavata.

34. 9 years M.

35. Bhāgavata M.; 32 years V. and M.

36. Kṣemabhūmi, V.; Devabhūmi, M.; 10 years both.

37. The Bhāgavata says, 'more than a hundred,' शताधिकं। The commentator explains it 112, द्वादशाधिकं। The Vāyu and Matsya have the same period.

38. The names of the four princes agree in all the authorities. The Matsya transfers the character of Vyasanī to the minister, with the further addition of his being a Brāhmaṇa; Dvija. In the lists given by Jones and Wilford, the four Kāṇvas are said to have reigned 345 years; but in seven copies of the Viṣṇu Purāṇa, from different parts of India, the number is, as given in the text, forty-five : एते काण्वायनाश्चत्वार: पंचचत्वारिंशद्वर्षाणि भूपतयो भविष्यन्ति। There is however authority for the larger number, both in the text of thc Bhāgavata and the comment. The former has, काण्वायना इमे भूमिं चत्वारिंशच्च पंचच। शतानि त्रीणि भोक्ष्यन्ति वर्षाणां च कलौ युगे॥ and the latter, काण्वायनाश्चवर्षाणां त्रीणिशतानि पंचतत्वारिंशद्वर्षाणि भूमिं भोक्ष्यन्ति। There is no doubt therefore of the purpose of the text; and it is only surprising that such a chronology should have been inserted in the Bhāgavata, not only in opposing to all probability, but to other authority. The Vāyu and Matsya not only confirm the lower number by stating it as a total, but by giving it in detail; thus : Vasudeva will reign 9 years,

Bhūmimitra, 14, Nārāyaṇa, 12 and Suśarman, 10. Total - 45. And six copies of the Matsya concur in this statement.

39.The exprcssions Andhrajātiyas and Andharbhṛtyas have much perplexed Wilford, who makes three races out of one Āndhras, Andharjātiyas and Andharbhṛtyas. *As. Res.* IX. 101. There is no warrant for three races in the Purāṇas, although the Matsya and perhaps the Vāyu, distinguishes two, as we shall hereafter see. Our text has but one, to which all the terms may be applied. The first of the dynasty was an Āndhra by birth or caste (jātiya) and servant (bhṛtyas) of the last of the Kāṇva reace. So the Vāyu; सिन्धुकोह्यन्ध्रजातीयः। the Matsya; काण्वायनस्तदा भृत्यः सुशर्म्माणं प्रसह्य तं शिशुकोऽन्ध्रः सजातीयः प्रप्स्यतीमां वसुन्धरां। and the Bhāgavatas; हत्वाकाण्वं सुशर्म्माणं तद्भृत्यौ वृषलो बलो गां भोक्ष्यत्यन्ध्रजातीयः कंचित्कालंमसत्रम्। The terms 'an Andhra by caste' and 'a Bhṛtya or srvant,' with the additon, in the last passage, of Vṛṣala, 'a Śūdra,' all apply to one person and one dynasty. Wilfor has made wild work with his triad. The name of the first of this race is variously read : Sindhuka, Vāyu; Śiśuka, Matsya; Balin, Bhāgavata; and according to Wilfor, Chismaka in the Brahmāṇḍa P. and Śūdraka or Śūraka in the Kumārikā Khaṇḍa of the Skanda Purāṇa *As. Res.* IX. 107. He reigned 23 years, Vāyu and Matsya. If the latter form of his name be correct, he may be the king who is spoken of in the prologue to the Mṛcchakaṭī.

40. 10 years V.; 18, M.

41. 56 years V.; 18, M.; 10, Brahmāṇḍa, Wilfor; Simālakarṇi, Matsya; Śantakarṇa, Bhāgavata.

42. Omitted. V.; 18 years, M.; Paurnamāsa, Bhāgvata.

43. Omitted, V. and Bhāgavata; 56 years m.; but the latter has before him a Śrīvasvāni, 18 years.

44. 18 years M.

45. Apilaka, 12 years V. and M.; Civilika or Vivilika, Bhāgavata.

46. Omitted, V. and M.

47. Patumāvi, 24 years V.; Dṛrhamāna, Bhāgavata.

48. Nemi Kṛṣṇa, 25 years. V.; Ariṣṭa-karṇi, 25 years M.

49. Hāla, 1 year V.; 5 years. M.; Hāleya, Bhāgavata.

50. Mandalaka, 5 years M.; omitted, Bhāgavata.

51. Purīṣasena, 21 years V.; Purindrasena, 5 years, Matsya; Purīṣataru, Bhāgavata.

52. Śātakarṇi only, V. and M.; the first give him three years, the second but one. Sunanda, Bhāgavata.

53. Cakora, 6 months, V.; Vikarṇi, 6 months, M.

54. 28 years V. and M.

55. Gautamīputra, 21 years V. and M.

56. Pulomat, 28 years M.; Purimat, Bhāgavata.

57. Omitted, V.; 7 years M.; Medhaśiras, Bhāgavata.

58. Omitted, V.; 7 years, M.

59. 29 years V.; 9 years M.

60. 6 years V. and M.

61. Daṇḍaśrī, 3 years V.; Candraśrī, 10 years M.; Candravijaya, Bhāgavata.

62. Pulovāpi 7 years V.; Pulomat, 7 years M.; Sulomadhi, Bhāgavata.

63. The Vāyu and Bhāgavata state also 30 kings and 456 years; the Matsya has 29 kings and 460 years. The actual enumeration of the text gives but 24 names; that of the Bhāgavata but 23; that of the Vāyu but 17. The Matsya has the whole 29 names, adding several to the list of our text; and the aggregate of the rcigns amounts of 435 years and 6 months. The difference between this and the total specified arises probaly from some inaccuracy in the MSS. As this list appears to be fuller than any other, it may be advisable to insert it as it occurs in the Radcliffe copy of the Matsya Puraṇa -

1. Śiśuka, 23 years, 2. Kṛṣṇa, 18, 3. Simalakarṇi, 18, 4. Purnotsaṅga, 18, 5. Śrīvasvāni, 18, 6. Śātakarṇi, 56, 7. Lambodara, 18, 8. Apītaka, 12, 9. Saṅgha, 18, 10. Śātakarṇi, 18, 11. Skandhasvāti, 7, 12. Mṛgendra, 3, 13. Kuntalasvāti, 8, 14. Svātikarṇa, 1, 15. Pulomāvit, 36, 16. Goraksāśvaśrī, 25, 17. Hāla, 5, 18. Mantalaka, 5, 19. Purindrasena, 5, 20. Rajādasvāti, 6 months, 21. Śivaśvāti, 28, 22. Gautamiputra, 21, 23. Pulomat, 28, 24. Śivaśrī, 7, 25. Skandhasvāti, 7, 26. Yajñaśrī, 9, 27. Vijaya, 6, 28. Vadaśrī, 10, 29. Pulomat, 7. Total 435 years 6 month. Several of the names vary in this list from those in my copy. The adjuncts Svāti and Śātikarṇā appear to be conjoined or not with the other appellations, according to the convenience of the metre and seem to be the family designations or titles. The dynasty is of considerable chronological interest, as it admits of some plausible verifications. That powerful race of Andhra princes ruled in

India in the beginning of the Christian era, we learn from Pliny, who describes them as possessed of thirty fortified cities, with an army of 100,000 men and 1000 elephants. The Andhra of this writer are probably the people of the upper part of the peninsula, Andhra being the proper designation of Teliṅgana. The Peutingerian tables, however, place the Andre-Indi on the banks of the Ganges and the southern princes may have extended or shifted the site of their power. Towrds the close of the dynasty we find names that appear to agree with those of princes of middle India, of whom mention is made by the Chinese; as, Yue-gnai (Yajñaśrī), king of Kiapili, A.D. 408; Des Guignes, I. 45; and Ho-lo-mien (Pulomān), king of Magadha in 621; ibid, I. 56. The Paurāṇik lists place these two princes more nearly together, but we cannot rely implicitly upon their accuracy. Calculating from Candragupta downwards, the Indian date of Yajña and the Chinese Yue-gnai corresponds; for we have, 10 Mauryas, 137 years 10 Śuṅgas, 112. 4 Kaṇvas, 45. 27 Andhras, 437. Total 731. Deduct for Candragupta's date 312 B.C. Total 419 A.C. A date remarkably near that derivable from the Chinese annals. If the Indian Pulomān be the same with the Chinese Ho-lo-mien, there must be some considerable omission in the Paurāṇik dynasty. There is a farther identification in the case of Ho-lo-mien, which makes it certain that a prince of Magadha is intended, as the place of his residence is called by the Chinesc Kia-so-mo-pulo-ching and Potoli-tse-ching; or in Sanskrit, Kusuma-pura and Pāṭali-putra. The equivalent of the latter name consists, not only in the identiy of the sounds Pāṭali and Po-to-li, but in the translation of 'putra' by 'tse'; each word meaning in their respective languages 'son'. No doubt can be entertained therefore that the city intended is the metropolis of Magadha, Pāṭ aliputra or Pali-bothra. Wilform identifies Pulomat or Pulomān with the Po-lo-muen of the Chinese; but Des Guignes interprets Po-lo-muen kue, 'royaume des Brahmanes'. Buchanan (Hamilton), following the Bhāgavata as to the name of the last king, Sulomadhi, would place him about A.D. 846; but his premises are far from accurte and his deduction in this instance at least is of no weight. *Geneal. of the Hindus*, Introduction p. 16. He supposes the Andhra kings of Magadha to have retained their power on the Ganges until the Mohammedan invasion or the twelfth century, when they retired to the south and reigned at Warankal in Teliṅgānā. Inscriptions and coins, however, confirm the statement of the Purāṇa, that a different dynasty succeeded to the Andhras some centuries before the Mohammedan conquests; and the Chines also record, that upon the death of thc king of Magadha, Ho-lo-mien (Puloman?), some time before A.D. 648, great troubles in India took place. Des Guignes. Some very curious and authentic testimony to the actual existence of these Andhra kings has been lately afforded by the discovery of an ancient inscription in Gujarat, in which Rudra Dāmā, the Kṣatrapa or Satrap of Surāṣ ṭra, is recorded to have repeatedly overcome Śātakarṇi, king of the southern country (Dakṣ iṇapatha). The inscription is with out date, but it is in an old character and makes mention of the two Maurya princes, Candragupta and Aśoka, as if not very long prior to its composition. Prinsep, to whom we are indebted for the deciphering and translating of this important document, has been also successfull in deciphering the legends on a series of coins belonging to the princes of Surāṣṭra, amongst whom the name of Rudra Dāmā occurs; and he is inclined, although with hesitation, to place these princes about a century after Aśoka or Rudra Dāmā abcut 153 B.C. *J. As. Soc. Bengal,* May 1837 and April 1838. According to the computation hazarded above from our text, the race of Andhra kings should not commence till about 20 years B.C., which would agree with Pliny's notice of them; but it is possible that they existed earlier in the south of India, although they established their authority in Magadha only in the first centuries of the Christian era.

64. These parallel dynasties are thus particularised in our other authorities :

Abhīras, 7, M.; 10, V.; kings of Avabhṛti, 7, Bhāgavata Garddabhins, 10, M. V. Bhāgavata Śakas, 18, M.V.; Kaṅkas, 16, Bhāgavata Yavanas, 8, M.V. Bhāgavata, Tuṣāras, 14, M.V.; Tuṣkaras, 14, Bhāgavata Marūṇḍas, 13, V.; Purūṇḍos, 13, M.; Surūṇḍas, 10, Bhāgavata Mannas, 18, V.; Hūṇas, 19, M.; Maulas, 11, Bhāgavata. Total 85 kings, Vāyu; 89, Matsya; 76 and 1399 years, Bhāgavata.

The other two authorities give the years of each dynasty severally. The numbers are apparently intendcd to be the same, but those of the Matsya are

palpable blunders, although almost all the MSS. agree in the reading. The chronology of the Vāyu is Abhīras, 67 years; Garddabhins, 72; Śakas, 380; Yavanas, 82; Tuṣāras, 500 (all the copies of the Matsya have 7000); Marūṇḍas, 200; and Mlecchas, intending perhaps Maunas, 300 years. Total 1601 years or less than 19 years to a reign. They are not however continuous, but nearly contemporary dynasties; and if they comprise, as they probably do, the Greek and Scythian princes of the west of India, the periods may not be very wide of the truth. The Matsya begins the list with one more dynasty, aother Andhra (see n. 39), of whom there were seven : अन्ध्राणां संस्थिते राज्ये तेषां भृत्यान्वया नृपाः। सप्तैवान्ध्रा भविष्यन्ति नवाभीरास्ततो नृपाः॥ 'When the dominion of the Andhras has ceased, there shall be seven other Andhras, kings of the race of their servants; and then nine Abhīras.' etc. The passage of the Vāyu, although somewhat similar in terms, has a different purporse : अन्ध्राणां संस्थितानां च तेषां वंशा समा पुनः। सप्तैवतुभविष्यन्ति-दशाभीरास्ततो नृपाः॥ "Of these, the Andhras having passed away, there shall be seven contemporary races; as, ten Abhīras.' The passage is differently read in different copies, but this is the only intelligible reading. At the same time it subsequently specifies a period for the duration of the Andhra dynasty different from that before given or three hundred years, as if a different race was referred to : अन्ध्रा भीक्ष्यन्ति वसुधां शते द्वे च शतं च वै। 'The Andhras shall possess the earth two hundred years and one hundred.' The Matsya has twice five hundred : अन्ध्रा श्रीपर्व्वतीयाश्च ते द्वे पञ्चशतं समाः। 'The Śrīparvatīya Andhras twice five hundred years.' One MS. has more consistently fifty-two years : द्विपंचाशतं समाः। But there is evidently something faulty in all the MSS. The expression of the Matsya, 'Śrīparvatīya Andhras,' is remarkable; Śrīparvat being in Teliṅgānā. There is probably some confusion of the two races, the Magadha and Tailiṅga kings, in these passages of the Purāṇas. The Bhāgavata has a dynasty of seven Andhra kings, but of a different period (see n. 39). Wilfor has attempted a verification of these dynasties; in some instances perhaps with success, though certainly not in all. The Abhīras he calls the shepherd kings of the north of India : they were more probably Greeks or Scythians or Parthians, along the lower Indua : traces of the name occur, as formelry observed, in the Abiria of Ptolemy and the Ahīrs as a distinct race still exist in Gujarat. *Raish Mehfil.* The Śakas are the Sace and the duration of their power is not unlikely to be near the truth. The eight Yavana kings may be, as he suppose, Greek princes of Bactria, or rather of western India. The Tuṣāras he makes the Parthians. If the Bhāgavata has the preferable reading Tuṣkāras, they were the Tocari, a Scythian race. The Murūṇḍas, as he has it, Mauruṇḍas, he considers to be a tribe of Huṇs, the Morundae of Ptolemy. According to the Matsya they were of Mleccha origin, Mleccha-saṁbhava. The Vāyu calls them Arya-mlecchas; quere, Barbarians of Ariana. Wilford regards the Maunas as also a tribe of Huṇs; and the word is in all the MSS. of the Matsya, Hūṇas; traces of whom may be still found in the west and south of India. Inscription at Merritch. *Jour. R. As. Soc.* Vol. III. p. 103. The Garddabhins Wilford conjectures to be descendants of Bahram Gor, king of Persia; but this is very questionable. That they were a tribe in the west of India may be conjectured, as some strange tales prevail there of a Gandharva, changed to an ass, marrying the daughter of the king of Dhār. *As. Res.* VI. 35 and IX. 147; also 'Cutch' by Mrs. Postans, p. 18 : fables suggested no doubt by the name Garddabha, signifying as ass. There is also evidently some affinity between these Garddabhins and the old Gadhia Pysa or assmoney, as vulgarly termed, found in various parts of western India and which is unquestionably of ancient date. *Journ. As. Soc.* Bengal, Dec. 1835, p. 688. It may be the coinage of the Garddabha princes; Garddabha, being the original of Gadhā, meaning also an ass. I have elsewhere conjectured the possibility of their being current about a century and a half before our era. *Journ. R. As. Soc.* Vol. III. 385. Tod, quoting a parallel passage in Hindi, reads, instead of Garddhabhin, Gor-ind, which he explains the Indras or lords of Gor; but the reading is undoubtedly erroneous.

65. The copies agree in reading Pauras, but the commentator remarks that it is sometimes Maunas, but they have already been specified; unless the term be repeated in order to separate the duration of this dynasty from that of the rest. Such seems to be the purpose of the similar passage of the Bhāgavata. 'These kings (Andhras etc.) will possess the earth 1099 years and the eleven Maulas 300:' एते भोक्ष्यन्ति पृथिवीं दशवर्षशतानि च नवाधिकां च नवतिं मौला एकादश

क्षितिं भोक्ष्यान्त्यब्दशतानि त्रीणि। No such name as Pauras occurs in the other authorities. The analogy of duration identifies them with the Mlecchas of the Vāyu : 'Eleven Mlecchas will possess the earth for three centuries:' शतानि त्रीणि भोक्ष्यन्ते म्लेच्छा एकादशैवतु। and the Vāyu may refer to the Maunas, as no other period is assigned for them. The periods of the Bhāgavata, 1099 and 300, come much to the same as that of our text, 1390; the one including the three centuries of the Maunas, the other stating it separately. The Vāyu apparently adds it to the rest, thus making the total 1601, instead of 1390. It is evident that the same scheme is intended by the several authorities, although some inaccuracy affects either the original statement or the existing manuscripts.

66. Kilakila, Kolakila, Kolikila, Kilinakila, as it is variously read. Sir Wm. Jones's Pandit stated that he understood it to be a city in the Mahratta country (*As. Res.* XI. 142); and there has been found a confirmation of his belief in an inscription, where Kilagila, as it is there termed, is called the capital of Nārasiṁha Deva, king of the Konkan, *Journ, R. As. Soc.* Vol. IV. p. 282. This inscription dates A.D. 1058. The Purāṇas refer probably to a long antecedent date, when the Greek princes or their Indo-Scythic successors, following the course of the Indus, spread to the upper part of the western coast of the peninsula. The text calls them Yavanas; and the Vāyu and Matsya say they were Yavanas in institutions, manners and policy : धर्म्मतः कामतोऽर्थतः। The Bhāgavata names five of their princes, Bhūtānanda, Bangiri, Śiśunandī, Yaśonandī and Pravīra, who will reign 106 years and they are therefore imperfect representatives of the series in our text. The Matsya has no farthcr spccific enumeration of any dynasty. The Vāyu makes Pravīra the son of Vindhyaśakti; the latter reigning 96 years and the former 60 : the latter is king of Kāñcanapurī, 'the golden city' and is followed by four sons, whose names are not mentioned. Between Vindhyaśakti and Pravīra, however, a dynasty of king is introduced, some of the names of which resemble those of the Kilakila princes of the text. They are, Bhogin the son of Śeṣanāga, Sadācandra, Nakhavat, Dhanandhamita, Vinśaja, Bhūtinanda–at a period before the end of the Śuṅgas? (the copies have शुंगाना न कुलस्यान्ते)–Madhunandī, his younger brother Nandīyaśas; and in his race there will be three other Rājās, Dauhitra, Śiśuka and Ripukāyān. These are called princes of Vidiśa or Videsa; the latter meaning perhaps 'foreign' and constitute the Nāga dynasty. Our text calls Vindhyaśakti a Murddhābhiṣikta, a warrior of a mixed race, sprung from a Brāhmaṇa father and Kṣatriya mother.

67. The text of this passage runs thus : तन्पुत्रास्त्रयोदशैब वाह्लोकाश्चत्रयस्ततः। पुष्पमित्रपटुमि त्राद्यास्त्रयोदशमेकलाश्च। 'Their sons,' तत्पुत्रा the commentator explains by विन्ध्यशक्त्यांदीनां यथायथं त्रयोदशपुत्राः। 'thirteen sons of Vindhyaśakti and the rest.' The Bhāgavata has a different statement, identifying the sons of the Vindhya race with the Bāhlīkas and making them thirteen : तेषां त्रयोदशसुता भवितारश्चबाह्लीकाः। 'The Bāhlīkas will be their thirteen sons.' As the commentator : भूतनन्दादीनां यथायथं बाह्लीकनामानश्चत्रयोदशसुता भविष्यन्ति। 'There will be severally thirteen sons, called Bāhlīkas, of Bhūtananda and the rest.' The following verse is, पुष्पमित्रो राजन्यः दुर्म्मित्रोऽथ तथैवच। 'Puṣpamitra, a king and then Durmitra :' who or what they were does not appear. The commentator says. Puṣpamitra was another king and Durmitra was his son : पुष्पमित्रोनामाऽन्यो राजन्योऽस्य च दुर्म्मित्रोनाम पुत्रः। Here is evidently careless and inaccurate compilation. The Vāyu, though not quite satisfactory, accords better with our text. 'Pravīra', it says, 'will have four sons : when the Vindhya race is extinct, there will be three Bahlīka kings, Supratīka, Nabhīra, who will reign thirty years and Śakyamānābhava (quere this name), king of the Mahiṣas. The Puṣpamitra will then be and the Patumitras also, who will be seven kings of Mekalā. Such is the generation.' तस्य (प्रवीरस्य) पुत्रास्तु चत्वारो भविष्यन्ति नराधिपाः। विन्ध्यकानां कलेऽतीते नृपा वै बाह्लीकास्त्रयः। सुप्रतीको नभीरश्च समा भोक्ष्यन्ति त्रिंशतीः। शक्यमानाभवो राजा महिषीणां महीपतिः। पुष्पमित्रा भविष्यन्ति यदुमित्रास्तथैवच (or यदुमित्रास्त्रयोदश) मेकलायां नृपाः सप्त भविष्यन्तीति सन्ततिः॥ The plural verb with only two Bāhlīka names indicates some omission, unless we correct it to भोक्ष्येते 'they two will reign;' but the following name and title, Śakyamānābhava, king of the Mahiṣas, seems to have little connection with the Bāhlīka. If, in a subsequent part of the citation, the reading 'trayodaśa' be correct, it must then be thirteen Paṭumitras, but it will be difficult to know what to do with Sapta, 'seven'. If for Saṅtati we might read Saptati, 'seventy,' the sense might be, 'these thirteen kings ruled for seventy-seven years.'

However this may be, it seems correct to separate the thirteen sons or families of the Vindhya princess most from the three Bāhlīkas and them from the Puṣpamitras and Paṭumitras, who governed Mekalā, a country on the Narbada (see Bk. II. Ch. III. n. 18). What the Bāhlīkas or princes of Balkh, had to do in this part of India is doubtful. The Durmitra of the Bhāgavata has been conjectured by Tod (*Trans. R. As. Soc.* I. 325) to be intended for the Bactrian prince Demetrius : but it is not clear that even the Bhāgavata considers this prince as one of the Bāhlīkas and the name occurs nowhere else.

68. For the situation of Kośalā, see Bk.II. Ch. III. n. 79. The three copies of the Vāyu read Komalā and call the kings, the Meghas, more strong than sapient : कोमलायां तु राजानो भविष्यन्ति महाबलाः मेघा इति समाख्याता बुद्धिमन्तो न वै च तु। The Bhāgavata agrees with our text. The Vāyu says of the Naiṣadhas or kings of Niṣadha, that they were all of the race of Nala; नलवंश प्रसृताः। The Bhāgavata adds two other races, seven Andhras (see note 63) and kings of Vaidūra, with the remark that these were all contemporaries, being, as the commentator observes, petty or provincial rulers : खण्डलमण्डलेषुभूपालाः।

69. The Vāyu has Viśvasphāṇi and Viśvasphīṇi : the Bhāgavata, Viśvasphūrtti or in some Mss. Viśvaphūrji. The castes he establishes or places in authority, to the exclusion of the Kṣatriyas, are called in all the copies of our text Kaivarttas, Paṭus, Pulindas and Brāhmaṇas. The Vāyu (three MSS.) has Kaivarttas, Pañcakas, Pulindas and Brāhmaṇas : कैवर्त्तान् पंचकांश्चैव पुलिन्दान्ब्राह्मणान्तथा। The Bhāgavata has, Pulindas, Yadus and Mādrakas. The Vāyu describes Viśvasphāṇi as a great warrior and apparently as a eunuch : विश्वस्फाणि महासत्वो युद्धे विष्णुसमो बली। विश्वस्फाणिर्नरपति क्लीवा विकृतिरूप्यते॥ He worshipped the gods and manes and dying on the banks of the Ganges went to the heaven of Indra : जाह्नवीतीरमासाद्य शरीर त्यक्ष्यते बली संन्यस्य शरीरं तं शक्रलोकं गमिष्यति।

70. Such appears to be the purport of our text : नव नागाः पंद्यावत्यां कान्तिपुर्य्यां मथुरायामनु। गंगाप्रयागं मागधागुप्ताश्च भोक्ष्यन्ति॥ The nine Nāgas might be thought to mean the same as the descendants of Śeṣanāga, but the Vāyu has another series here, analogous to that of the text : 'The nine Nāka kings will possess the city Campāvatī and the seven Nāgas (?) the pleasant city Mathurā. Princes of the Gupta race will posses all these countries, the banks of the Ganges to Prayāga and Sāketa and Magadha :' नव नाकास्तुभोक्ष्यन्ति पुरी चम्पावतीं नृपाः। मथुरां च पुरीं रम्यां नागा भोक्ष्यन्ति सप्त वै। अनुगंगाप्रयागंच साकेतं मगधांस्तथा। एतान् जनपदान् सर्व्वान् भोक्ष्यन्ते गुप्तवंशजाः॥ This account is the most explicit and probably most accurate, of all. The Nākas were Rājās of Bhāgalpur; the Nāgas, of Mathurā; and the intermediate countries along the Ganges were governed by the Guptas or Rājās of the Vaiśya caste. The Bhāgavata seems to have taken great liberties with the account, as it makes Viśvasphūrtti king over Anugaṅgā, the course of the Ganges from Haridvāra, according to the commentator, to Prayāga, residing at Padmavatī : वीर्य्यवान् क्षत्रमुत्साय्य पद्मवत्यां स वै पुरि। अनुगंगामाप्रयागं गुप्तां भोक्ष्यन्ति मेदिनीं॥ omitting the Nāgas altogether and converting 'gupta' into an epithet of 'medinī,' the preserved or protected earth. Wilford considers the Nāgas, Nākas and Guptas to be all the same : he says, 'Then came a dynasty of nine kings, called the nine Nācas or Nāgas; these were an obscure tribe, called for that reason Guptavaṅśas, who ruled in Padmāvati'. That city he calles Patna, but in the Mālati and Madhava Padmāvatī lies amongst the Vindhya hills Kāntipurī he makes Kotwal, near Gwalior. The reading of the Vāyu, Campāvatī, however, obviates the necessity of all vague conjecture. According to Wilford there is a powerful tribe still called Nākas between the Yamunā and the Betvā. Of the existence and power of the Guptas, however, we have recently had ample proofs from inscriptions and coins, as in the Candragupta and Samudragupta of the Allatabad column; *Journ. As. Soc.* Bengal, March and June, 1834; and Kumāragupta, Candragupta, Samudragupta, Śaśigupta, on the Archer coins, found at Kanauj and elsewhere; *As. Res.* XVII. pl. 1. fig. 5, 7, 13, 19; and *Journ. As. Soc. Bengal,* Nov. 1835, pl. 38 and 39; and in other numbers of the same Journal : in all which, the character in which the legends are written is of a period prior to the use of the modern Devanāgarī and was current in all probability about the fifth century of our era, as conjectured by Prinsep : see his table of the modifications of the Sanskrit alphabet from 543 B.C. to 1200 A.D. *Journ. As. Soc.* Bengal, March, 1838.

71. The Vāyu also mentions the descendants of Devarakṣita or Daivarakṣitas as kings of the

Kośalas, Tāmralipta and the sea coast; so far conforming with our text as to include the western parts of Bengal, Tamluk, Midnapur and Orissa. One copy reads Andhra, perhaps for Oḍra, Orissa; and one has Campā for the capital, which is probably an error, although the two other MSS., being still more faulty, do not offer the means of correction.

72. The Vāyu has the same. The countries are parts of Orissa and Berar.

73. The Vāyu has sons of Maṇidhaṇya for the ruling dynasty, but names the countries those of the Naiṣadhas, Yudakas, Śaiśikas and Kālatoyas. The first name applies to a tract of country near the Vindhya mountains, but the last to a country in the north. The west or south-west, however, is probably intended in this place.

74. The Stri Rājya is usually placed in Bhote. It may perhaps here designate Malabar, where polyandry equally prevails. Mūṣika or the country of thieves, was the pirate coast of the Konkan. The Vāyu reads Bhokṣyaka or Bhokhyaka for Mūṣika : स्तीराज्यं भोक्ष्यकांश्चैव भोक्ष्यन्ति कनकाद्वयाः। The Bhāgavata omits all these specifications subsequent to the notice of Viśvasphūrtti.

75. From this we might infer that the Viṣṇu Purāṇa was compiled when the Mohammedans were making their first encroachments on the west. They seem to have invaded and to have settled in Sindh early in the eighth century, although Indian princes continued on the Indus for a subsequent period. *Scriptor. Arab. De rebus Indicis.* Gildemeister, p.6. They were engaged in hostilities in 698 or 700 with prince of Kabul, in whose name, however disguised by its Mohammedan representations of Ratil, Ratbal or Ratibal, it is not difficult to recognise the genuine Hindu appellation of Ratanpāl or Ratnapāl. Their progress in this direction has not been traced; but at the period of their invasion of sindh they advanced to Multan and probably established themselves there and at Lahore within a century. Kashmir they did not occupy till a much later date and the *Rāja Taraṅgini* takes no notice of any attacks upon it; but the Chinese have recorded an application from the king of Kashmir, Chin-tho-lo-pi-li, evidently the Candrāpiḍa of the Sanskrit, for aid against the Arabs, about A.D. 713. Gildemeister, p. 13. Although, therefore, not actually settled at the Punjab so early as the beginning, they had commenced their incursions and had no doubt made good their footing by the end of the eighth or commencement of the ninth century. This age of the Purāṇa is compatible with reference to the contemporary race of Gupta kings, from the fourth or fifth to the seventh or eighth century; or if we are disposed to go farther back, we may apply the passage to the Greek and Indo-Scythian princes. It seems more likely to be the former period; but in all such passages in this or other Purāṇas there is the risk that verses inspired by the presence of Mohammedan rulers may have been interpolated into the original text. Had the Mohammedans of Hindustan, however, been intended by the latter, the indications would have been more distinct and the localities assigned to them more central. Even the Bhāgavata, the date of which we have good reason for conjecturing to be the middle of the twelfth century and which influenced the form assumed about that time by the worship of Viṣṇu, cannot be thought or refer to the Mohammedan conquerors of upper India. It is there stated, that 'rulers fallen from their castes or Śūdras, will be the princes of Saurāṣṭra, Avanti, Abhīra, Śūra, Arbuda and Mālava; and barbarians, Śūdras and other outcastes, not enlightened by the Vedas, will possess Kāshmir, Kauntī and the banks of the Candrabhāgā and Indus :' सौराष्ट्रावन्त्यभीराश्चशूरा अर्ब्बुदमालवाः। व्रात्या द्विजा भविष्यन्ति शूद्रप्रायाः जनाधिपाः। सिन्धोस्तटं चन्द्रभागां कौन्तीं काप्मीरमण्डलं। भोक्ष्यन्ति शूद्रा व्रात्याद्या म्लेच्छा अब्रह्मवर्च्चस॥ Now it was not until the fourteenth and fifteenth centuries that the Mohammedans established themselves in Gujarat and Malva and the Bhāgavata was unquestionably well known in various parts of India long before that time. (Account of Hindus Sects. *As. Res.* Vol. XVI). It cannot therefore allude to Mohammedans. By specifying the princes as seceders from the Vedas, there is no doubt that the barbarians and outcastes intended are so only in a religious sense; and we know from indisputable authorities that the western countries, Gujarat, Abu, Mālavā, were the chief seats, first of the Buddhists and then of the Jainas, from a period commencing perhaps before the Christian era and scarcely terminating with the Mohammedan conquest. Inscriptions from Abu, *As. Res.* Vol. XVI.

76. The commentator, having no doubt the existing state of things in view, interprets the

passage somewhat differently : the original is, तैश्चविमिश्रा जनपदास्तच्छीलवर्त्तिनो राजाश्रयशुष्मिणो म्लैच्छाश्चार्याश्चविपर्य्ययेण वर्त्तमानाः प्रजाः क्षपयिष्यन्ति। The comment explains शुष्मिणाः 'strong' (बलिनः), and adds, 'the Mlecchas will be in the centre and the Āryyas at the end:' म्लेच्छा मध्ये आर्य्याश्चान्ते इत्येतदूपेण वर्त्तमानाः। meaning, if any thing, that the unbelievers are in the heart of the country and the Hindus on the borders : a description, however, never correct, except as applicable to the governments; and in that case inconsistent with the text, which had previously represented the bordering countries in the hands of outcastes and heretics. All that the text intends, is to represent infidels and foreigners high in power and the Brāhmaṇas depressed. It is not unlikely that the reading is erroneous, notwithstanding the copies concur and that the passage should be here the same as that of the Vāyu; तैर्विमिश्रा जनपदा म्लेच्छाचाराश्चसर्व्वशः विपर्ययेण वर्त्तन्ते नाशयिष्यन्ति वै प्रजाः। 'Intermixed with them, the nations, adopting everywhere barbaric institutions, exist in a state of disorder and the subjects shall be destroyed.' The expression Mlecchācārāśca being used instead of Mlecchāscāryāsca. A passage similar to that of the text, noticing the intermixture of Hindus and Barbarians, occurs in a different place (see Bk.II. Ch. III. n. 4) and designates the conditions of India in all ages : at no period has the whole of the population followed Brahmanical Hinduism.

77. That is, there will be no Tīrthas, places held sacred and objects of pilgrimage; no particular spot of earth will have any especial sanctity.

78. Gifts will be made from the impulse of ordinary feeling, not in connection with religious rites and as an act of devotion; and ablution will be performed for pleasure or comfort, not religiously with prescribed ceremonies and prayers.

79. The expression Sadveśadhārian (सद्वेषधारिन्) is explained to mean either one who wears fine clothes or who assumes the exterior garb of sanctity. Either interpretation is equally allowable.

80. The Bhāgavata agrees with the text in these particulars. The chief star of Tiṣya is in the constellation Cancer.

81. All the copies concur in this reading; यावत्परीक्षितो जन्म यावन्नन्दाभिषेचनं। एतद्वर्षसहस्रं तु ज्ञेयं पंचदशोत्तरं॥ Three copies of the Vāyu assign to the same interval 1050 years : पंचाशदुत्तरं। and of the Matsya five copies have the same, पंचाशदुत्तरं। or 1050 years; while one copy has 1500 years; पंचशतोत्तरं। The Bhāgavata has 1115 years; एतद्वर्षसहस्रं तु शतं पंचदशोत्तरं। which the commentator explains, a thousand years and a hundred with fifteen over;' वर्षसहस्रं पंचदशोत्तरं शतं च। He notices nevertheless, although he doesn't attempt to account for the discrepancy, that the total period from Parīkṣit to Nanda was actually, according to the duration of the different intermediate dynasties, as enumerated by all the authorities, fifteen centuries; viz. Magadha kings . . . 1000 years, Pradyota etc . . .138 years. Śiśunāga. . . 362. Total 1500 years. The shorter period is best proportioned to the number of kings; for reckoning from Sahadeva, who was contemporary with Parīkṣit and taking the number of the Vārhadrathas from the Matsya, we have thirty-two of them, five of the Pradyota race and ten Śaiśuṅāgas or in all forty-seven; which, as the divisor of 1050, gives rather more twenty-two years to a reign. The Vāyu an the Matsya further specify the interval from Nanda to Pulomat, that last of the Āndhra kings, as being 836 years; a total that does not agree exactly with the items previously specified : 9 Nandas. . .100 years, 10 Mauryas. . .137, 10 Śuṅgas. . .112, 4 Kaṇvas. . .45. 29 Andhras. . .460. Total 62 kings, 854 years. In either case the average duration of reign is not improbable, as the highest number gives less than fourteen years to each prince. It is important to remember that the reign of Parīkṣit is, according to Hindu chronology, coeval with the commencement of the Kali age; and even therefore taking the longest Paurāṇik interval we have but sixteen centuries between Candragupta–or considering him as the same with Sandrocoptos, nineteen centuries B.C.–for the beginning of the Kali age. According to the chronology of our text, however, it would be but B.C. 1415; to that of the Vāyu and Matsya, B.C. 1450; and to that of the Bhāgavata, 1515. According to Wilford's computations (*As. Res.* Vol. IX. Chron. Table, p. 116) the conclusion of the great war took place B.C. 1370; Buchanan conjectures it to have occurred in the thirteenth century B.C. Vyāsa was the putative father of Pāṇḍu and Dhṛtarāṣṭra and consequently was contemporary with the heroes of the great war. Colebrooke infers from astronomical date that arrangement of the Vedas attributed to Vyāsa took

place in the fourteenth century B.C. Bentley brings the date of Yudhiṣṭhira, the chief of the Pāṇḍavas, to 575 B.C. (*Historical View of Hindu Astronomy*, p. 67); but the weight of authority is in favour of the thirteenth or fourteenth century B.C. for the war of the Mahābhārata and the reputed commencement of the Kali age.

82. A similar explanation is given in the Bhāgavata, Vāyu and Matsya Purāṇas; and like accounts from astronomical writers are cited by Colebrooke, *As. Res.* Vol. IX. P. 358. The commentator on the Bhāgavata thus explains the notion : "The two stars (Pulaha and Kratu) must rise or be visible before the rest and whichever asterism is in a line south from the middle of those stars, is that with which the seven stars are united; and so they continue for one hundred years." Wilford has also given a like explanation of the revolution of the Ṛṣis; *As. Res.* Vol. IX. P. 83. According to Bentley the notion originated in a contrivance of the astronomers to show the quantity of the precession of the equinoxes. "This was by assuming an imaginary line or great circle passing through the poles of the ecliptic and the beginning of the fixed Maghā, which circle was supposed to cut some of the stars in the Great Bear. The seven stars in the Great Bea the circle so assumed was called the line of the Ṛṣis and being fixed to the beginning of the lunar asterism Maghā, the precession would be solved by stating the degree etc., of any moveable lunar mansion cut by that fixed line or circle as an index. *Historical View of Hindu Astronomy*, p.65.

83. The Bhāgavata has the same; and this agrees with the period assigned for the interval between Parīkṣit and Nanda of 1050 years; as, including Maghā, we have ten asterisms to Purvāśāḍhā or 1000 years. The Vāyu and Matsya are so very inaccurate in all the copies consulted, that it is not safe to affirm what they mean to describe apparently they state that at the end of the Andhra dynasty the Ṛṣis will be in Kṛttikā, which furnishes other ten asterisms; the whole being nearly in accordance with the chronology of the text, as the total interval from Parīkṣit to the last of the Andhras is 1050+836=1886 and the entire century of each asterism at the beginning and end of the series need not be taken into account The copies of the Matsya read, सप्तर्षयस्तथा तेस्युः प्रदीप्ताग्नि समं। 'The seven Ṛṣis are on a line with the brilliant Agni;' that is, with Kṛttikā, of which Agni is the presiding deity . The Vāyu intends in all probability the same phrase, but the three copies have, प्रतीपे राज्ञि। a very unintelligible clause. Again, it seems as if they intended to designate the end of the Andhra race as the period of a complete revolution or 2700 years; for the Vāyu has, सप्तविंशैः शतै भविव्या अन्ध्राणान्तेऽन्वया पुनः। 'The races at the end of the Andhras will be after 2700 years:' the Matsya has, सप्तविंशति भाव्येन अन्ध्राणान्तेन्थकात् (?) पुनः। and at the close of the passage, after specifying as usual that 'the seven Ṛṣis were in Maghā in the time of Parīkṣit.' सप्तर्षयो मधायुक्ताः कालै परीक्षितः समे। the Vāyu adds, अन्ध्रान्ते स चतुर्विंशे भविष्यन्ति स ते मता। a passage which, though repeated in the MSS., is obviously most inaccurate; although it might perhaps be understood to intimate that the Ṛṣis will be in the twenty-fourth asterism after the Andhra race : but that would give only 1400 years from Parīkṣit to Puloma; whilst if the twenty-fourth from Maghā was intended, it would give 2400 years : both periods being incompatible with previous specifications. The Matsya has a different reading of the second line, but one not much more satisfactory; ब्राह्मणास्तुचतुर्विंशे भविष्यन्ति शतंसमाः। 'A hundred years of Brahmā will be in the twenty-fourth (asterism?).' In neither of these authorities, however, is it proposed by the last-cited passages to illustrate the chronology of princes or dynasties: the specification of the period, whatever it may be, is that of the era at which the evil influence of the Kali age is to become most active and irresistible.

84. The Bhāgavata has the same. Devāpi, as the commentator observes, being the restorer of the lunar and Maru of the solar race.

85. To be the cause of Saṁkalpa. 'conviction,' 'belief' and Vikalpa, 'doubt,' 'disbelief.' The Bhāgavata indulges in a similar strain and often in the same words. The whole recalls the words of the Roman satirist; I, demens et saevas curre per Alpes, Ut pueris placeas, et declamatio fias.

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END OF THE FOURTH BOOK

THE VIṢṆU-PURĀṆAM
BOOK V
पञ्चमांशः

CHAPTER I
प्रथमः अध्यायः

(वसुदेव-देवक्योर्विवाहः, ब्रह्मणः, समीपे पृथिव्या गमनम्, विष्णोः स्तोत्रम् ,कंसादीन् हन्तुं विष्णोरङ्गीकारश्च)

मैत्रेय उवाच

नृपाणां कथितः सर्वो भवता वंशविस्तरः।
वंशानुचरितञ्चैव यथावदनुवर्णितम्॥ १॥
अंशावतारो ब्रह्मर्षे योऽयं यदुकुलोद्भवः।
विष्णोस्तं विस्तरेणाहं श्रोतुमिच्छाम्यशेषतः॥ २॥
चकार यानि कर्माणि भगवान् पुरुषोत्तमः।
अंशाशेनावतीर्य्योर्व्यां तत्र तानि मुने! वद॥ ३॥

Maitreya said[1]–You have related to me a full account of all the different dynasties of kings and of their successive transactions. I wish now to hear a more particular description, holy Ṛṣi, of the portion of Viṣnu[2] that came down upon earth and was born in the family of Yadu. Tell me also what actions he performed in his descent, as a part of a part of the supreme, upon the earth.[3]

पराशर उवाच

मैत्रेय! श्रूयतामेतद् यत् पृष्टोऽहमिदं त्वया।
विष्णोरंशांश-सम्भूति-चरितं जगतो हितम्॥ ४॥

Parāśara said– I will relate to you, Maitreya, the account which you have requested; the birth of a pare of a pare of Viṣ ṇu and the benefits which his actions conferred upon the world.

देवकास्य सुतां पूर्वं वसुदेवो महामुने।
उपयेमे महाभागां देवकीं देवतोपमाम्॥ ५॥
कंसस्तयोर्वररथं चोदयामास सारथिः।
वसुदेवस्य देवक्याः संयोगे भोजवर्द्धनः॥ ६॥
अथान्तरीक्षे वागुच्चैः कंसमाभाष्य सादरम्।
मेघगम्भीरनिर्घोषं समाभाष्येदमब्रवीत्॥ ७॥
यामेतां वहसे मूढ़! सह भर्त्रा रथे स्थिताम्।
अस्यास्ते चाष्टमो गर्भः प्राणानपहरिष्यति॥ ८॥

Vasudeva formerly married the daughter of Devaka, the illustrious Devakī, a maiden of celestial beauty. After their nuptials, Kaṁsa, the increaser of the race of Bhoja, drove their car as their charioteer. As they were going along, a voice in the sky, sounding aloud and deep as thunder, addressed Kaṁsa and said, "Fool that you are, the eighth child of the damsel whom you are driving in the car shall take away your life[4]!" On hearing this, Kaṁsa drew his sword and was about to put Devakī to death; but Vasudeva interposed, saying, "Kill not Devakī, great warrior; spare her life and I will deliver to you every child that she may bring forth." Appeased by which promise and relying on the character of Vasudeva, Kaṁsa desisted from the attempt.

पराशर उवाच

इत्याकर्ण्य समादाय खड्गं कंसो महाबलः।
देवकीं हन्तुमारब्धो वसुदेवोऽब्रवीदिदम्॥ ९॥
न हन्तव्या महाबाहो! देवकी भवता तव।
समर्पयिष्ये सकलान् गर्भानस्योदरोद्भवान्॥ १०॥
तथेत्याह च तं कंसो वसुदेवं द्विजोत्तम।
न घातयामास च तां देवकीं तस्य गौरवात्॥ ११॥
एतस्मिन्नेव काले तु भूरिभारावपीड़िता।
जगाम धरणी मेरौ समाजे त्रिदिवौकसाम्॥ १२॥
सब्रह्मकान् सुरान् सर्वान् प्रणित्याह मेदिनी।
कथयामास तत्सर्वं खेदात् करुणभाषिणी॥ १३॥

At that time, Earth, overburdened by her load, repaired to mount Meru to an assembly

of the gods and addressing the divinities, with Brahmā at their head, related in piteous accents all her distress.

पृथिव्युवाच

अग्निः सुवर्णस्य गुरुर्गवां सूर्यः परो गुरुः।
ममार्थखिललोकानां गुरुर्नारायणो गुरुः॥ १४॥
प्रजापतिपतिर्ब्रह्मा पूर्वषामपि पूर्वजः।
कला-काष्ठा-निमेषात्मा कालश्चाव्यक्तमूर्तिमान्॥ १५॥
तदंशभूतः सर्वेषां समूहो वः सुरोत्तमाः।
आदित्या मरुतः साध्या रुद्रा वस्वश्वि-वह्नयः॥ १६॥
पितरो ये च लोकानां स्रष्टारोऽत्रिपुरोगमाः।
एतत् तस्याप्रमेयस्य रूपं विष्णोर्महात्मनः॥ १७॥
यक्ष-राक्षस-दैतेयाः पिशाचोरग-दानवाः।
गन्धर्वाप्सरसश्चैव रूपं विष्णोर्महात्मनः॥ १८॥
ग्रहर्क्षतारकाचित्र-गगनाग्निजलानिलाः।
अहञ्च विषयाश्चैतत् सर्वं विष्णुमयं जगत्॥ १९॥
तथाप्यनेकरूपस्य तस्य रूपाण्यहर्निशम्।
बाध्यबाधकतां यान्ति कल्लोला इव सागरे॥ २०॥
तत् साम्प्रतमिमे दैत्याः कालनेमिपुरोगमाः।
मर्त्यलोकं समाक्रम्य बाधन्तेऽहर्निशं प्रजाः॥ २१॥
कालनेमिर्हतो योऽसौ विष्णुना प्रभविष्णुना।
उग्रसेनसुतः कंसः सम्भूतः स महासुरः॥ २२॥
अरिष्टो धेनुकः केशी प्रलम्बो नरकस्तथा।
सुन्दोऽसुरस्तथात्युग्रो वाणश्चापि बलेः सुतः॥ २३॥
तथान्ये च महावीर्या नृपाणां भवनेषु ये।
समुत्पन्ना दुरात्मानस्तान् न संख्यातुमुत्सहे॥ २४॥
अक्षौहिण्योऽत्र बहुला दिव्यमूर्तिधृतां सुराः।
महाबलानां दृप्तानां दैत्येन्द्राणां ममोपरि॥ २५॥
तद्भूरिभारपीडार्त्ता न शक्नोम्यमरेश्वराः।
विभर्त्तुमात्मानमहमिति विज्ञापयामि वः॥ २६॥
क्रियतां तन्महाभागाः मम भारावतारणम्।
यथा रसातलं नाहं गच्छेयमिति विह्वला॥ २७॥

"Agni," said Earth, "is the progenitor of gold; Sūrya, of rays of light :[5] the parent and guide of me and of all spheres is the supreme Nārāyaṇa, who is Brahmā, the lord of the lord of patriarchs; the eldest of the eldest born; one with minutes and hours; one with time; having form, though indiscrete. This assemblage of yourselves, O gods, is but a part of him. The sun, the winds the saints, the Rudras. the Vasus, the Aśvins, fire, the patriarch creators of the universe, of whom Atri is the first, all are but forms of the mighty and inscrutable Viṣṇu. The Yakṣas, Rākṣasas, Daityas, spirits of evil, serpents and children of Danu, the singers and nymphs of heaven, are forms of the great spirit, Viṣṇu. The heavens painted with planets, constellations and stars; fire, water, wind and myself and every perceptible thing; the whole universe itself–consists of Viṣṇu. The multifarious forms of that manifold being encounter and succeed one another, night and day, like the waves of the sea. At this present season many demons, of whom Kālanemi is the chief, have over-run and continually harass, the region of mortals. The great Asura Kālanemi,[6] that was killed by the powerful Viṣṇu, has revived in Kaṁsa, the son of Ugrasena and many other mighty demons, more than I can enumerate, as Ariṣṭa, Dhenuka, Keśin, Pralamba, Naraka, Sunda and the fierce Bāṇa, the son of Bali,[7] are born in the palaces of kings. Countless hosts of proud and powerful spirits, chiefs of the demon race, assuming celestial forms, now walk the earth; and, unable to support myself beneath the incumbent load, I come to you for succour. Illustrious deities, do you so act that I may be relieved from my burden, lest helpless I sink into the nethermost abyss."

पराशर उवाच

इत्याकर्ण्य धरावाक्यमशेषं त्रिदशैस्ततः।
भुवो भारावतारार्थं ब्रह्मा प्राह प्रचोदितः॥ २८॥

Parāśara said– When the gods had heard these complaints of Earth, Brahmā at their request explained to them how her burden might be lightened.

ब्रह्मोवाच

यथाह वसुधा सर्वं सत्यमेतद्दिवौकसः।
अहं भवो भवन्तश्च सर्वं नारायणात्मकम्॥ २९॥

विभूतयस्तु यास्तस्य तासामेव परस्परम्।
आधिक्यन्यूनता बाध्याबाधकत्वेन वर्त्तते॥ ३०॥
तदागच्छत गच्छामः क्षीराब्धेस्तटमुत्तरम्।
तत्राराध्य हरिं तस्मै सर्वं विज्ञापयाम वै॥ ३१॥
सर्वदैव जगत्यर्थे स सर्वात्मा जगन्मयः।
स्वलपांशेनावतीर्यो व्यां धर्मस्य कुरुते स्थितिम्॥ ३२॥

"Celestials," said Brahmā, "all that Earth has said is undoubtedly true. I, Mahādeva and you all, are but Nārāyaṇa; but the impersonations of his power are forever mutually fluctuating and excess or diminution is indicated by the predominance of the strong and the depression of the weak. Come therefore, let us repair to the northern coast of the milky sea and having glorified Hari, report to him what we have heard. He, who is the spirit of all and of whom the universe consists, constantly, for the sake of Earth, descends in a small portion of his essence to establish righteousness below."

पराशर उवाच

इत्युक्त्वा प्रययौ विप्र! सह देवैः पितामहः।
समाहितमतिश्चैवं तुष्टाव गरुडध्वजम्॥ ३३॥

Parāśara said– Accordingly Brahmā, attended by the gods, went to the milky sea and there, with minds intent upon him, praised him whose emblem is Garuḍa.

ब्रह्मोवाच

द्वे विद्ये त्वमनाम्नाय परा चैवापरा तथा।
ते एव भवतो रूपे मूर्त्तामूर्त्तात्मके प्रभो॥ ३४॥
द्वे ब्रह्मणी त्वणीयोऽतिस्थूलात्मन्! सर्वं सर्ववित्।
शब्दब्रह्म परञ्चैव ब्रह्म ब्रह्ममयस्य यत्॥ ३५॥
ऋग्वेदस्त्वं यजुर्वेदः सामदेवस्त्वथर्व च।
शिक्षा कल्पो निरुक्तञ्च छन्दो ज्योतिषमेव च॥ ३६॥
इतिहास-पुराणे च तथा व्याकरणं प्रभुः।
मीमांसा न्यायकं तत्त्वं धर्मशास्त्राण्यधोक्षज॥ ३७॥
आत्मात्मदेहगुणवद् विचाराचारि यद्वचः।
तदप्यादिपते नान्यदध्यात्मात्मस्वरूपवत्॥ ३८॥
त्वमव्यक्तमनिर्देश्यमचिन्त्यानामवर्णवत्।
अपाणिपादरूपञ्च शुद्धं नित्यं परात्परम्॥ ३९॥
शृणोष्यकर्णः परिपश्यसि त्व
मचुक्षुरेको बहुरूपरूपः।
अपादहस्तो जवनो ग्रहीता
त्वं वेतसि सर्वं न च सर्ववेद्यः॥ ४०॥
अणोरणीयासमसत् स्वरूपं
त्वां पश्यतोऽज्ञाननिवृत्तिरग्रया।
श्रीरस्य धीर्यस्य बिभर्ति नान्य-
द्धिरण्य-रूपात् परतः परात्मन्॥ ४१॥
त्वं विश्वनाभिर्भुवनस्य गोप्ता
सर्वाणि भूतानि तवान्तराणि।
यद्भूतभव्यं तदणोरणीयः
पुमांस्त्वमेकः प्रकृतेः परस्तात्॥ ४२॥
एकश्चतुर्द्धा भगवान् हुताशो-
वर्चो बिभूतिं जगतो ददासि।
त्वं विश्वतश्चक्षुरनन्तमूर्त्ते!
त्रेधा पदं संनिदधे विधातः॥ ४३॥
यथाग्निरेको बहुधा समिध्यते
विकारभेदैररिकाररूपः।
तथा भवान् सर्वगतैकरूपो
रूपाण्यशेषाण्यनुपुष्यतीश॥ ४४॥
एकस्त्वग्रय्यं परमं पदं
यत् पश्यन्ति त्वां सूरयो ज्ञानदृश्यम्।
त्वत्तो नान्यत् किञ्चिदस्ति त्वपीह
यद्वा भूतं यच्च भाव्यं परात्मन्॥ ४५॥
व्यक्ताव्यक्तस्वरूपस्त्वं समष्टिव्यष्टिरूपवान्।
सर्वज्ञः सर्वदृक् सर्वशक्तिज्ञानबलर्द्धिमान्॥ ४६॥
अन्यूनश्चाप्यवृद्धिश्च स्वाधीनो नादिमान् वशी।
क्लम-तन्द्रा-भय क्रोध-कामादिभिरसंयुतः॥ ४७॥
निरवद्यः परप्रीतो निरनिष्टोऽक्षरक्रमः।
सर्वेश्वरः पराधारो धाम्नां धामात्मकोऽक्षयः॥ ४८॥
सकलावरणातीत! निरालम्बनभावन!
महाविभूतिसंस्थान! नमस्ते पुरुषोत्तम॥ ४९॥
नाकारणात् कारणाद् वा कारणाकारणान्न च।
शरीरग्रहणं वापि धर्मत्राणाय ते परम्॥ ५०॥

"O you," said Brahmā, "who are distinct from holy writ[8]; whose double nature is twofold wisdom[9], superior and inferior and who are the essential end of both; who, alike devoid and possessed of form, are the twofold Brahma[10]; smallest of the least and largest of the large; all and knowing all things; that spirit which is language; that spirit which is supreme; that which is Brahma and of which Brahma is composed! You are the Ṛk, the Yajuṣ, the Sāman and the Atharvan Vedas. You are accentuation, ritual, signification, metre and astronomy; history, tradition, grammar, theology, logic and law : you who are inscrutable. You are the doctrine that investigates the distinctions between soul and life and body and matter endowed with qualities[11]; and that doctrine is nothing else but your nature inherent in and presiding over it[12]. You are imperceptible, indescribable, inconceivable; without name or colour or hands or feet; pure, eternal and infinite. You hear without ears and see without eyes. You are one and multiform. You move without feet; you seize without hands. You know all, but are not by all to be known[13]. He who beholds you as the most subtle of atoms, not substantially existent, puts an end to ignorance; and final emancipation is the reward of that wise man whose understanding cherishes nothing other than you in the form of supreme delight[14]. You are the common centre of all[15], the protector of the world and all beings exist in you : all that has been or will be, you are. You are the atom of atoms; you are spirit; you only are distinct from primeval nature[16]. You, as the lord of fire in four manifestations[17], give light and fertility to Earth. You are the eye of all and wearer of many shapes and unobstructedly traverses the three regions of the universe. As fire, though one, is variously kindled and, though unchangeable in its essence, is modified in many ways, so you, lord, who are one omnipresent form, take upon you all modifications that exist. You are one supreme; you are that supreme and eternal state which the wise behold with the eye of knowledge. There is nothing else but you. O lord; nothing; else has been or will be. You are both discrete and indiscreet, universal and individual, omniscient, all seeing, omnipotent, possessed of all wisdom and strength and power. You are liable neither to diminution nor increase; you are independence and without beginning; you are the subjugator of all. You are unaffected by weariness, sloth, fear, anger or desire. You are free from soil, supreme, merciful,[18] uniform, undecaying, lord over all, the stay of all, the fountain of light, imperishable. To you, uninvested by material envelopes,[19] unexposed to sensible imaginings, aggregate of elemental substance,[20] spirit supreme, be adoration. You assume a shape, O pervader of the universe, not as the consequence of virtue or vice, nor from any mixture of the two, but for the sole object of maintaining piety in the world.[21]"

पराशर उवाच

इत्येवं संस्तुति श्रुत्वा मनसा भगवानजः।
ब्रह्माणमाह प्रीतात्मा विश्वरूपधरो हरिः॥५१॥

The unborn, universal Hari, having heard with his mental ear these eulogiums, was pleased and thus spoke to Brahmā :

श्रीभगवानुवाच

भो भो ब्रह्मन्! त्वया मत्तः सह देवैर्यदिष्यते।
तदुच्यतामशेषं वः सिद्धमेवावधार्यताम्॥५२॥

"Tell me, Brahman, what you and the gods desire : speak boldly, certain of success."

पराशर उवाच

ततो ब्रह्मा हरेर्दिव्यं विश्वरूपमवेक्ष्य तत्।
तुष्टाव भूयो देवेषु साध्वसावनतात्मसु॥५३॥

Parāśara said– Brahmā, beholding the divine, universal form of Hari, quickly prostrated himself and again renewed his praises.

ब्रह्मोवाच

नमो नमस्तेऽस्तु सहस्रमूर्त्ते!
सहस्रबाहो! बहुवक्त्रपाद।

नमो नमस्ते जगतः प्रवृत्ति
विनाश-संस्थानकराप्रमेय॥ ५४॥
सूक्ष्मातिसूक्ष्मातिबृहत्प्रमाण!
गरीयसामप्यतिगौरवात्मन्।
प्रधानबुद्धीन्द्रियवत्-प्रधान-
मूलात् परात्मन्! भगवन्! प्रसीद॥ ५५॥

"Glory to you, the thousand-formed, the thousand-armed, the many-visaged, many-footed; to you, the illimitable author of creation, preservation and destruction; most subtle of the subtle, most vast of the great : to you, who are nature, intellect and consciousness; and who are other spirit even than the spiritual root of those prineiples.[22]

एषा मही देव! महीप्रसूतै-
महासुरैः पीडित-शैलबन्धा।
परायणां त्वां जगतामुपैति
भारावतारार्थमपारसारम्॥ ५६॥
एते वयं वृत्ररिपुस्तथायं
नासत्यदस्रौ वरुणो यमश्च।
इमे च रुद्रा वसवः ससूर्याः
समीरणाग्निप्रमुखास्तथान्ये॥ ५७॥
सुराः समस्ताः सुरनाथ! कार्य-
मेभिर्मया यच्च सदीश सर्वम्।
आज्ञापयाज्ञां प्रतिपालयन्त-
स्तथैव तिष्ठाम सदास्तदोषाः॥ ५८॥

Do you show favour upon us. Behold, lord, this earth, oppressed by mighty Asuras and shaken to her mountain bascments, comes to you, who is her invincible defender, to be relieved from her burden. Behold me, Indra, the Aśvins, Varuṇa and Yama, the Rudras, the Vasus, the suns, the winds, fire and all other celestials, prepared to execute whatever you shall will that we shall do. Do you, in whom there is no imperfection, O sovereign of the deities, give your orders to your servants : lo, we are ready."

पराशर उवाच

एवं संस्तूयमानस्तु भगवान् परमेश्वरः।
उञ्चहारात्मनः केशौ सित-कृष्णौ महामुने॥ ५९॥
उवाच च सुरानेतौ मत् केशो वसुधातले।
अवतीर्य भुवो भार-क्लेशहानि करिष्यतः॥ ६०॥
सुराश्च सकलाः स्वांशैरवतीर्य महीतले।
कुर्वन्तु युद्धमुन्मत्तैः पुर्वोत्पन्नैर्महासुरैः॥ ६१॥
ततः क्षयमशेषास्ते दैतेया धरणीतले।
प्रयास्यन्ति न सन्देहो मद्दृकपातविचूर्णिताः॥ ६२॥
वसुदेवसस्य या पत्नी देवकी देवतोपमा।
तस्यायमष्टमो गर्भो मत्केशो भविता सुराः॥ ६३॥
अवतीर्य च तत्रायं कंसं घातयिता भुवि।
कालनेमिं समुद्भूतमित्युक्तवान्तर्दधे हरिः॥ ६४॥
अदृश्याय ततस्तेऽपि प्रणिपत्य महात्मने।
मेरुपृष्ठं सुरा जग्मुरवतेस्श्च भूतले॥ ६५॥

When Brahmā had ended, the supreme lord plucked off two hairs, one white and one black and said to the gods, "These my hairs shall descend upon earth and shall relieve her of the burden of her distress.[23] Let all the gods also, in their own portions, go down to earth and wage war with the haughty Asuras, who are there incorporate and who shall every one of them be destroyed. Doubt not of this : they shall perish before the withering glance of mine eyes. This my (black) hair shall be impersonated in the eighth conception of the wife of Vasudeva, Devakī, who is like a goddess; and shall slay Kaṁsa, who is the demon Kālanemi." Thus having spoken, Hari disappeared; and the gods bowing to him, though invisible, returned to the summit of mount Meru, from whence they descended upon earth.

कंसाय चाष्टमो गर्भो देवक्यां धरणीधरः।
भविष्यतीत्याचचक्षे भगवान् नारदो मुनिः॥ ६६॥
कंसोऽपि तदुपश्रुत्य नारदात् कुपितस्ततः।
देवकीं वसुदेवश्च गृहे गुप्तावधारयत्॥ ६७॥
जातं जातञ्च कंसाय तेनैवोक्तं यथा पुरा।
तथैव वसुदेवोऽपि पुत्रमर्पितवान् द्विजः॥ ६८॥
हिरण्यकशिपोः पुत्राः षड्गर्भा इति विश्रुताः।
विष्णुप्रयुक्ता तान् निद्रा क्रमाद् गर्भे न्ययोजयत्॥ ६९॥

योगनिद्रा महामाया वैष्णवी मोहितं यया।
अविद्यया जगत् सर्वं तामाह भगवान् हरिः॥७०॥

The Muni Nārada informed Kaṁsa that the supporter of the earth, Viṣṇu, would be the eighth child of Devakī; and his wrath being excited by this report, he placed both Vasudeva and Devakī in confinement. Agreeably to his promise, the former delivered to Kaṁsa each infant as soon as it was born. It is said that these, to the number of six, were the children of the demon Hiraṇyakaśipu, who were introduced into the womb of Devakī, at the command of Viṣṇu, during the hours of Devakī's repose, by the goddess Yoganidrā,[24] the great illusory energy of Viṣṇu, by whom, as utter ignorance, the whole world is beguiled.

श्रीभगवानुवाच

निद्रे! गच्छ ममादेशात् पातालतल-संश्रयान्।
एकैकत्वेन षड्गर्भान् देवकीजठरं नय॥७१॥
हतेषु तेषु कंसेन शेषाख्योऽशस्ततो मम।
अंशाशेनोदरे तस्याः सप्तमः सम्भविष्यति॥७२॥
गोकुले वसुदेवस्य भार्यान्या रोहिणीं स्थिता।
तस्याः स सम्भूतिसमं देवि! नेयस्त्वयोदरम्॥७३॥
सप्तमो भोजराजस्य भयाद् रोधोपरोधतः।
देवक्याः पतितो गर्भ इति लोको वदिष्यति॥७४॥
गर्भसङ्कर्षणात् सोऽथ लोके सङ्कर्षणेति वै।
संज्ञामवाप्स्य वीरः श्वेताद्रिशिखरोपमः॥७५॥
ततोऽहं सम्भविष्यामि देवकीजठरे शुभे।
गर्भे त्वया यसोदाया गन्तव्यमविलम्बितम्॥७६॥

To her Viṣṇu said, "Go, Nidrā, to the nether regions and by my command conduct successively six of their princes to be conceived of Devakī. When these shall have been put to death by Kaṁsa, the seventh conception shall be formed of a portion of Śeṣa, who is a part of me; and this you shall transfer, before the time of birth, to Rohiṇī, another wife of Vasudeva, who resides at Gokula. The report shall run, that Devakī miscarries, through the anxiety of imprisonment and dread the Rājā of the Bhojas. From being extracted from his mother's womb, the child shall be known by the name of Saṁkarṣaṇa and he shall be valiant and strong and like the peak of the white mountain in bulk and complexion. I will myself become incarnate in the eighth conception of Devakī; and you shall immediately take a similar character as the embryo offspring of Yaśodā.

प्रावृट्काले च नभसि कृष्णाष्टम्यामहं निशि।
उत्पत्स्यामि नवम्याञ्च प्रसूतिं त्वमवाप्स्यसि॥७७॥
यशोदाशयने मान्तु देवक्यास्त्वामनिन्दिते।
मच्छक्तिप्रेरितमतिर्वसुदेवो नयिष्यति॥७८॥

In the night of the eighth lunation of the dark half of the month Nabhas, in the season of the rains, I shall be born. You shall receive birth on the ninth. Impelled and aided by my power, Vasudeva shall bear me to the bed of Yaśodā and you to that of Devakī.

कंसश्च त्वामुपादाय देवि! शैलशिलातले।
प्रक्षेप्स्यत्यन्तरीक्षे च त्वं स्थानं समवाप्स्यसि॥७९॥
ततस्त्वां शतदृक् शक्रः प्रणम्य मम गौरवात्।
प्रणिपातानतशिरा भगिनीत्वे ग्रहीष्यति॥८०॥
ततः शुम्भनिशुम्भादीन्हत्वा दैत्यान् सहस्रशः।
स्थानैरनेकैः पृथिवीमशेषां मण्डयिष्यसि॥८१॥

Kaṁsa shall take you and hold you up to dash you against a stone; but you shall escape from his grasp into the sky, where the hundred-eyed Indra shall meet and do homage to you, through reverence for me and shall bow before you and acknowledge you as his sister. Having slain Śumbha, Niśumbha and numerous other demons,[25] you shall sanctify the earth in many places.[26]

त्वं भूतिः सन्नतिः कीर्त्तिः क्षान्तिर्द्यौः पृथिवी धृतिः।
लज्जाः पुष्टि षा या च काचिदन्या त्वमेव सा॥८२॥
ते त्वामार्येति दुर्गेति वेगगर्भेऽम्बिकेति च।
भद्रेति भद्रकालीति क्षेम्या क्षेमङ्करीति च॥८३॥
प्रातश्चैवापराह्णे च स्तोष्यन्त्यानम्रमूर्त्तयः।
तेषां हि प्रार्थितं सर्वं मत्प्रसादाद्भविष्यति॥८४॥

सुरामांसोपहारैस्तु भक्ष्यभोज्यैश्च पूजिता।
नृणामशेषकामांस्त्वं प्रसन्ना सम्प्रदास्यसि॥ ८५॥
ते सर्वे सर्वदा भद्रे! मत्प्रसादादसंशयम्।
असन्दिग्धा भविष्यन्ति गच्छ देवि! यथोदितम्॥ ८६॥
इति श्रीविष्णुपुराणे पञ्चामांशे प्रथमः अध्यायः॥

You are wealth, progeny, fame, patience, heaven and earth, fortitude, modesty, nutrition, dawn and every other female (form or property). They who address you morning and afternoon with reverence and praise and call you Āryā, Durgā, Vedagarbhā, Ambikā, Bhadrā, Bhadrakālī, Kṣemī or Kṣe-mankarī, shall receive from my bounty whatever they desire. Propitiated with offerings of wine and flesh and various viands, you shall bestow upon mankind all their prayers. Through my favour all men shall ever have faith in you. Assured of this, go, goddess and execute my commands."

NOTES

1. The whole of this book is dedicated to the biography of Kṛṣṇa. Many of the Purāṇas omit this subject altogether or only allude to it occasionally. In others it is equally prominent. The Brahma Purāṇa gives the story exactly in the same words as our text: which has the best right to them may be questioned; but, as it is usually met with, the Brahma Purāṇa is a very heterogeneous compilation. The Hari Vaṁśa has a narrative more detailed than that of the text, with additions and embellishments of its own. The Brahma Vaivartta throughout celebrates the acts of Kṛṣṇa; and one portion of it. the Kṛṣṇa Janma Khaṇḍa, especially describes his boyhood and youth. The incidents are the same in general as those in the text, but they are lost amidst interminable descriptions of Kṛṣṇa's sports with the Gopīs and with his mistress Rādhā, a person not noticed elsewhere; the whole is in a style indicative of a modern origin. The Agni Purāṇa and Padma Purāṇa (Uttara Khaṇḍa) have accounts of Kṛṣṇa, but they are mere summaries, compiled evidently from other works. The principal authority for the adventures of Kṛṣṇa is the Bhāgavata, the tenth book of which is exclusively devoted to him. It is this work which has, no doubt, mainly extended the worship of Kṛṣṇa, as its popularity is evinced by its having been translated into all the spoken languages of India professing to have a literature. The *Prem-sagar.* its Hindi version, is well known; but there are also translations in Mahratta, Telugu, Tamil. It does not seem likely, however, that the Viṣṇu Purāṇa has copied the Bhāgavata; for although its greater conciseness may sometimes look like abridgement, yet the descriptions are generally of a more simple and antiquated character. Here, as usual, the Mahābhārata is no doubt the earliest extant authority; but it is not the earliest, for whilst it omits to narrate most of his personal adventures unconnected with his alliance with the Pāṇḍavas, it often alludes to them and names repeatedly his capital, his wives and his progeny. It also devotes a section, the Mauśala Parva, to the destruction of the Yādavas. The story of Kṛṣṇa the prince and hero must have been complete when the Mahābhārata was compiled. It is doubtful, however, if Kṛṣṇa the boy and his adventures at Vṛndāvan, were not subsequent inventions. There are no allusions to them in the poem, of an unsuspicious nature. The only ones that I have met with are contained in a speech by Śiśupāla. Sabhā Parva, vol. 1. p. 360, in which he reviles Kṛṣṇa; but they may easily have been interpolated. There may be others scattered through the poem, but I have not observed them.

2. The notices of Kṛṣṇa's origin and character in various passages of the Mahābhārata are by no means consistent and indicate different dates at least. In an address to him by Arjuna, Vana Parva, vol. 1. p. 426, he is said to have passed thousands of years in various holy places, engaged in arduous penances. He is frequently identified with the Ṛṣi Nārāyaṇa or he and Arjuna are said to be Nara and Nārāyaṇa : त्व चवाहं च कौन्तेय नरनारायणौ स्मृतौ। In the Dāna-dharma he is represented as a worshipper of Śiva and propitiating him and his wife Umā and receiving as boons from them wives and children. As a warrior and prince he is always on the scene; but he is repeatedly called an Aṁśa or portion of Viṣṇu; whilst in a great number of places he is identified with Viṣṇu or Nārāyaṇa and is consequently 'all things.' This latter is his character, of course, amongst the Vaiṣṇavas, agreeably to the text of the Bhāgavata : कृष्णास्तु भगवान् स्वयं। 'Kṛṣṇa is the lord (Viṣṇu) himself.'

3. This is a still farther diminution of Kṛṣṇa's dignity; he is not even a part, but 'a part of a part,' Aṁśāṁśāvatāra (अंशाशांवतारः) but this, the commentator maintains, is to be understood only of his from or condition as man, not of his power, as it suffered no diminution, either in its primary or secondary state, as light by suffusion suffers no decrease; and a verse of the Veda is cited to this effect : 'Though that which is full be taken from what is full, yet the remainder is undiminished ;' पूर्णस्यपूर्णमादाय पूर्णमेवावशिष्यते। 'Kṛṣṇa is nevertheless the very supreme Brahma, though it be a mystery how the supreme should assume the form of a man; परं ब्रह्म नराकृति परं गूढं परं ब्रह्म मनुष्यलिङ्गं कृष्णास्तु भगवानस्वयम्। So the Bhāgavata in one passage predicts that the Para-puruṣa, Puruṣottama or Viṣṇu, will be born visibly in the dwelling of Vasudeva; वसुदेवगृहे साक्षाद्भगवान् पुरुषः परः जनिष्यते।

4. The Bhāgavata tells the circumstance as in the text. The Hari Vaṁśa makes Nārada apprise Kaṁsa of his danger. Nārada's interposition is not mentioned until afterwards by our authority. Devakī is the cousin of Kaṁsa : see Bk. iv. Ch. xv.

5. Agni or fire, refines gold, burns away the dross, according to the commentator. The sun is the lord of the rays of light; or, as the cause of rain and vegetation, the lord of cattle. The phrase is, गवां सूर्य्यः परो गुरुः।

6. According to the Vāyu, Kālanemi or Kayabadha was a son of Virocana, the grandson of Hiraṇyakaśipu : his death is described in the Hari Vaṁśa.

7. These appear subsequently in the narration and are destroyed by Kṛṣṇa.

8. Anāmnāya (अनाम्नाय); not the immediate object of the Vedas, which is devotion, not abstraction; ritual or worship, not knowledge.

9. The two kinds of knowledge (द्वेविद्ये) are termed Parā (परा) 'supreme,' and Aparā (अपरा), 'other' or 'subordinate , the first is knowledge of Para Brahma, of spirit abstractedly considered, perfect knowledge derived from abstraction; the second is knowledge of Śabda Brahma, of spirit as described and taught in the Vedas or their supplementary branches. The identity of the supreme with both descriptions of holy knowledge pervades the whole of the address.

10. Para Brahma and Śabda Brahma : see the preceding note.

11. The doctrine alluded to may be either intended generally or in the several instances, the discussion of the spiritual soul and living soul, of body subtle and sensible and of matter endowed with qualities, reference may be purposed to the Vedānta, Yoga and Sāṁkhya systems.

12. That is, as the Śabda Brahma, the supreme is identical with philosophical doctrines, being the object, the instigator and the result.

13. This is taken from the Vedas, the original of which is quoted and translated by Jones : see his Works. XIII. 368. The passage is thus cited by the commentator on our text : अपाणिपादो जवनो गृहीता पश्यत्यचक्षुः स शृणोत्यकर्णः स वेत्ति वेद्य न च तस्य वेत्ता तमाहुरग्र्यं पुरुषं महान्तं। 'Without hand or foot he runs, he grasps; without eyes he sees; and without ears he hears : he know all that may be known and no one know him. Him they call the first great spirit.'

14. Varenya rūpa, explained by Paramānanda mūrtti; he whose form or impersonation is Supreme felicity.

15. Literally 'navel of all ;' त्वं विश्वनाभिः। The passage is also read, त्वं विश्वमादिः। 'Though are all and the first ;' the cause or creator.

16. Or the passage is understood, 'Though are one subsequently to Prakṛti;' त्वमेकः प्रकृतेः परस्तात्। that is, you are Brahmā, the active will of the supreme, creating forms from rudimental matter.

17. As the three fires enjoined by the Vedas and the fire metaphorically of devotion; or lightnings, solar heat, fire generated artificially and the fire of digestion or animal fire; or Viṣṇu in that character bestows beauty, vigour, power and wealth.

18. Prīta : one copy has Śānta, 'calm,' 'undisturbed.'

19. Beyond the separate layers or envelopes of elementary substances (see p. 18); or, according to the Vedānta notions, uninvested by those grosser sheaths or coverings, derived from food and the like, by which subtle body is enclosed.

20. Mahāvibhūti saṁsthāna (महाविभूतिसंस्थान). Vibhūti is explained by Prapañca, sensible material or elementary substance, constituting body.

21. The passage is somewhat obscurely expressed and is differently interpreted; it is, नाकारणात्कारणाद्वा कारणाकारणात्रच। 'Not from no cause, nor

from cause, nor from'' cause and no cause.' The term 'no cause' may, the commentator says designate fixed prescribed duties, the Nityakarma; 'cause' may signify occasional sacrifices, the Kāmya-karma : neither of these can form any neccssity for Viṣṇu's descent, as they might of a mere mortal's being born on the earth : or Kāraṇa is explained to mean 'obtaining pleasure,' from Ka (क) and Āraṇa (आरणं), 'obtaining: ' obtaining happiness or the cause of it, piety, virtue (धर्म्मः); and with the negative, Akāraṇa (अकारणं), the reverse, pain, the consequence of wickedness (अधर्म्मः). The purport is clear enough; is merely meant to state that Viṣṇu is not subject to the necessity which is the cause of human birth.

22. The term Pradhāna, which is repeated in this passage, is explained in the second place to mean Pumān, 'soul' or 'spirit :' प्रधानबुद्धीन्द्रियवत् प्रधानमूलापरात्मन्।

23. The same account of the origin of Kṛṣṇa is given in the Mahābhārata, Ādi Parva vol. I. p. 266. The white hair is impersonated as Balarāma; the black, as Kṛṣṇa. The commentator on our text maintains that this is not to be literally understood : 'Viṣṇu did not intend that the two hairs should become incarnate, but he meant to signify, that, should he send them, they would be more than sufficient to destroy Kaṁsa and his demons : or the birth of Rāma and Kṛṣṇa was a double illusion, typified by the two hairs.' This scems to be a refinement upon an older and somewhat undignified account of the origin of Kṛṣṇa and his brother. The commentator on the Mahābhārata argues that they are to be understood merely as the media by which Devakī and Rohiṇī conceived.

24. Yoganidrā (योगनिद्रा) is the sleep of devotion or abstraction, the active principle of illusion, personified and also termed Māyā and Mahāmāyā, also Avidyā or ignorance. In the Durgā Māhātmya of the Mārkaṇḍeya Purāṇa she appears as Devī or Durgā, the Śakti or bride of Śiva; but in our text as Vaiṣṇavī or the Śakti of Viṣṇu.

25. Allusion is here made to the exploits of Durgā, as celebrated especially in the Durgā Māhātmya : and it must be posterior to the date of that or same similar composition. The passage may be an interpolation, as the Mārkaṇḍeya Purāṇa in general has the appearance of being a more recent compilation than the Viṣṇu.

26. This refers to the Pīṭha sthānas, 'fifty-one places', where, according to the Tantras, the limbs of Śatī fell, when scattered by her husband Śiva, as he bore her dead body about and tore it to pieces, after she had put an end to her existence at Dakṣa's sacrifice. This part of the legend scems to be an addition to the original fable made by the Tantras, as it is not in the Purāṇas (see the story of Dakṣa's sacrifice). It bears some analogy to the Egyptian fable of Isis and Osiris. At the Pīṭha sthānas, however, of Jvālāmukhī, Vindhyavāsinī, Kālīghāṭ and others, temples are erected to the different forms of Devī or Śatī, not to the phallic emblem of Mahādeva, which, if present, is there as an accessory and embellishment, not as a principal and the chief object of worship is a figure of the goddess; a circumstance in which there is an essential difference between the temples of Durgā and shrines of Osiris.

***

CHAPTER 2

द्वितीयोऽध्यायः

(यशोदगर्भे योगमाया देवकीगर्भे भगवतश्च प्रवेशः।
देवानां देवकीस्तुतिः।)

पराशर उवाच

यथोक्तं सा जगद्धात्री देवदेवेन वै तदा।
षड्गर्भ-गर्भवियासं चक्रे चान्यस्य कर्षणम्॥ १॥
सप्तमे रोहिणीं प्राप्ते गर्भे गर्भं ततो हरिः।
लोकत्रयोपकाराय देवक्याः प्रविवेश वै॥ २॥
योगनिद्रा यशोदायास्तस्मन्नेव ततो दिने।
सम्भूता जठरे तद्वद् यथोक्तं परमेष्ठिना॥ ३॥
ततो ग्रहगणः सम्यक् प्रचचार दिवि द्विज।
विष्णोरंशे भुवं याते ऋतवश्चाभवन् शुभाः॥ ४॥
न सेहे देवकीं द्रष्टुं कश्चिदप्यतितेजसा।
जाज्वल्यमानां तां दृष्ट्वा मनांसि क्षोभमाययुः॥ ५॥
अदृष्टां पुरुषैः स्त्रीभिर्देवकी देवता गणाः।
बिभ्राणां वपुषा विष्णुं तुष्टुवुस्तामहर्निशम्॥ ६॥

The nurse of the universe, Jagaddhātrī, thus enjoined by the god of gods, conveyed the six

several embryos into the womb of Devakī[1] and transferred the seventh after a season to that of Rohiṇī; after which, Hari, for the benefit of the three regions, became incarnate as the conception of the former princess and Yoganidrā as that of Yaśodā, exactly as the supreme Viṣṇu had commanded. When the portion of Viṣṇu had become incorporate upon earth, the planetary bodies moved in brilliant order in the heavens and the seasons were regular and genial. No person could bear to gaze upon Devakī, from the light that invested her; and those who contemplated her radiance felt their minds disturbed. The gods, invisible to mortals, celebrated her praises continually from the time that Viṣṇu was contained in her person.

देवता ऊचुः

प्रकृतिस्त्वं परा सूक्ष्मा ब्रह्मगर्भाभवः पुरा।
ततो वाणी जगद्धातुर्वेदगर्भासि शोभने॥७॥
सूर्यस्वरूपगर्भासि सृष्टिभूता सनातनि।
बीजभूता तु सर्वस्य यज्ञभूताभवस्त्रयी॥८॥
फलगर्भा त्वमेवेज्या वह्निगर्भा तथारणिः।
अदितिर्देवगर्भा त्वं दैत्यगर्भा तथा दितिः॥९॥

"You," said the divinities, "are that Prakṛti, infinite and subtle, which formerly bore Brahmā in its womb : then was you the goddess of speech, the energy of the creator of the universe and the parent of the Vedas. You, eternal being, comprising in your substance the essence of all created things, was identical with creation : you was the parent of the triform sacrifice, becoming the germ of all things: you are sacrifice, whence all fruit proceeds: you are the wood, whose attrition engenders fire. As Aditi, you are the parent of the gods; as Diti, you are the mother of the Daityas, their foes.

ज्योत्स्ना वासरगर्भा त्वं ज्ञानगर्भासि सन्नतिः।
नयगर्भा परा नीतिर्लज्जा त्वं प्रश्रयोद्वहा॥१०॥
कामगर्भा तथेच्छा त्वं तुष्टिः सन्तोषगर्भिणी।
मेधा च बोधगर्भासि धैर्यगर्भोद्वहा धृतिः॥११॥
ग्रहर्क्षतारकागर्भा द्यौरस्यखिलहैतुकी।
एता विभूतयो देवि! तथान्याश्च सहस्रशः॥१२॥
तथासङ्ख्या जगद्धात्रि! साम्प्रतं जठरे तव।
समुद्रादि-नदी-द्वीप-वन पत्तनभूषणा॥१३॥
ग्राम-खर्वट-खैटाढ्या समस्ता पृथिवी शुभे।
समस्तवह्नयोऽम्भांसि सकलाश्च समीरणाः॥१४॥
ग्रहर्क्षतारकाचित्रं विमानशतसङ्कुलम्।
अवकाशमशेषस्य यद्दातिनभः स्थलम्॥१५॥
भूर्लोकश्च भुवर्लोकः स्वर्लोकोऽथ महर्जनः।
तपश्च ब्रह्मलोकश्च ब्रह्माण्डमखिलं शुभे॥१६॥
तदन्तरे स्थिता देवा दैत्य-गन्धर्व-चारणाः।
महोरगास्तथा यक्षा राक्षसाः प्रेतगुह्यकाः॥१७॥
मनुष्यः पशवश्चान्ये ये च जीवा यशस्विनि।
तैरन्तः स्थैरनन्तोऽसौ सर्वेशः सर्वभावनाः॥१८॥
रूपकर्मस्वरूपाणि न परिच्छेदगोचरे।
यस्याखिलप्रमाणानि स विष्णुगर्भगस्त्व॥१९॥

You are light, whence day is begotten : you are humility, the mother of true wisdom : you are kingly policy, the parent of order : you are modesty, the progenitrix of affection: you are desire, of whom love is born : you are contentment, whence resignation is derived: you are intelligence, the mother of knowledge: you are patience, the parent of fortitude-: you are the heavens and your children are the stars: and from you does all that exists proceed. Such, goddess and thousands more, are your mighty faculties; and now innumerable are the contents of your womb, O mother of the universe. The whole earth, decorated with oceans, rivers, continents, cities, villages, hamlets and towns; all the fires, waters and winds; the stars, asterisms and planets; the sky, crowded with the variegated chariots of the gods and ether, that provides space for all substance; the several spheres of earth, sky and heaven; of saints, sages, ascetics and of Brahmā; the whole egg of Brahmā, with all its population of gods, demons, spirits, snake-gods, fiends, ghosts and imps, men and animals and whatever creatures have life,

comprised in him who is their eternal lord and the object of all apprehension; whose real form, nature, name and dimensions are not within human apprehension–are now with that Viṣṇu in you.

त्वं स्वाहा त्वं स्वधा विद्या सुधां त्वं ज्योतिरम्बरे।
त्वं सर्वलोकरक्षार्थमवतीर्णा महीतले॥ २०॥
प्रसीद देवि! सर्वस्य जगतः शं शुभे! कुरु।
प्रीत्या त्वं धारयेशानं धृतं येनाखिलं जगत्॥ २१॥

You are Svāhā; you are Svadhā; you are wisdom, ambrosia, light and heaven. You have descended upon earth for the preservation of the world. Have compassion upon us, O goddess and do good unto the world. Be proud to bear that deity by whom the universe is upheld.'

NOTES

1. It is mentioned in the preceding chapter that they were all put to death, in which the Hari Vaṁśa concurs. The Bhāgavata makes Kaṁsa spare them and restore them to their parents, as he had nothing to apprehend from their existence.

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CHAPTER 3

तृतीयोऽध्यायः

(भगवत आविर्भावः, योगमायाद्वारा कंसस्य वञ्चना च)

एवं संस्तूयमाना सा देवैर्देवमधारयत्।
गर्भेण पुण्डरीकाक्षं जगतस्त्राणकारणम्॥ १॥
ततोऽखिलजगत्पद्मबोधायाच्युतभानुना।
देवकीपूर्वसन्ध्यायामाविर्भूतं महात्मना॥ २॥
तज्जन्मदिनमत्यर्थमाह्लाद्यमलदिङ्मुखम्।
बभूव सर्वलोकस्य कौमुदी शशिनो यथा॥ ३॥
सन्तः सन्तोषमधिकं प्रशमं चण्डमारुतः।
प्रसादं निम्नगा याताः जायमाने जनार्द्दने॥ ४॥
सिन्धवो निजशब्देन वाद्यं चक्रुर्मनोहरम्।
जगुर्गन्धर्वपतयो ननृतुश्चाप्सरोगणाः॥ ५॥
ससृजुः पुष्पवर्षाणि देवा भुव्यन्तरीक्षगाः।
जज्वलुश्चाग्नयः शान्ता जायमाने जनार्द्दने॥ ६॥
मध्यरात्रेऽखिलाधारे जायमाने जनार्द्दने।
मन्द्रं जगर्ज्जुर्जलदाः पुष्पवृष्टिमुचो द्विज॥ ७॥

Thus eulogiscd by the gods, Devakī bore in her womb the lotus-eyed deity, the protector of the world. The sun of Acyuta rose in the dawn of Devakī to cause the lotus petal of the universe to expand. On the day of his birth the quarters of the horizon were irradiate with joy, as it moonlight was diffused over the whole earth. The virtuous experienced new delight, the strong winds were hushed and the rivers gilded tranquilly, when Janārddana was about to be born. The seas with their own melodious murmurings made the music, while the spirits and the nymphs of heaven danced and sang : the gods, walking thc sky, showered down flowers upon the earth and the holy fires glowed with a mild and gentle flame. At midnight, when the supporter of all was about to be born, the clouds-emitted low pleasing sounds and poured down rain of flowers.

फुल्लेन्दीवरपत्राभं चतुर्बाहुमुदीक्ष्य तम्।
श्रीवत्सवक्षसं जातं तुष्टावानकदुन्दुभिः॥ ८॥
अभिष्टूय च तं वाग्भिः प्रसन्नाभिर्महामतिः।
विज्ञापयामास तदा कंसाद्भीमो द्विजोत्तमः॥ ९॥

As soon as Ānakadundubhi beheld the child, of the complexion of the lotus leaves, having four arms and the mystic mark Śrīvatsa on his breast, he addressed him in terms of love and reverence and represented the fears he entertained of Kaṁsa.

वसुदेव उवाच

ज्ञातोऽसि देवदेवेशं! शङ्ख-चक्र-गदाधर।
दिव्यरूपमिदं देव प्रसादेनोपसंहर॥ १०॥
अद्यैव देव! कंसोऽयं कुरुते मम घातनम्।
अवतीर्ण इति ज्ञात्वा त्वमस्मिन् मम मन्दिरे॥ ११॥

"You are born," said Vasudeva, "O sovereign god of gods, bearer of the shell, the discus and the mace; but now in mercy withhold this your celestial form, for Kaṁsa will assuredly put me to death when he knows that you have descended in my dwelling."

देवक्युवाच

योऽनन्तरूपोऽखिलविश्वरूपौ
गर्भेषु लोकान् वपुषा बिभर्ति।
प्रसीदतामेष स देवदेवः
स्वमाययाविष्कृतबालरूपः॥ १२॥
उपसंहर सर्वात्मन्! रूपमेतच्चतुर्भजम्।
जानातुं मावतारं ते कंसोऽयं दितिजाधमः॥ १३॥

Devakī also exclaimed, "God of gods. who are all things, who comprise all the regions of the world in your person and who by your illusion have assumed the condition of an infant, have compassion upon us and forego this your four-armed shape, nor let Kaṁsa, the impious son of Diti, know of your descent."

श्रीभगवानुवाच

ततोऽहं यत् त्वया पूर्वं पुत्रार्थिन्या तदद्य ते।
सफलं देवि! सञ्जातं जातोऽहं यत् तवोदरात्॥ १४॥

To these applications Bhagavān answered and said, "Princess, in former times I was prayed to by you and adored in the hope of progeny : your prayers have been granted, for I am born your son."

पराशर उवाच

इत्युक्त्वा भगवांस्तूष्णीं बभूव मुनिसत्तम।
वसुदेवोऽपि तं राज्ञावादाय प्रययौ बहिः॥ १५॥
मोहिताश्चाभवंस्तत्र रक्षिणो योगनिद्रया।
मथुराद्वारपालाश्च व्रजत्यानकदुन्दुभौ ॥ १६॥
वर्षतां जलदानाञ्च तोयमत्युल्वणं निशि।
संछाद्यानुययौ शेषः फणेनानकदुन्दुभिम्॥ १७॥
यमुनां चातिगम्भीरा नानावर्त्तसमाकुलाम्।
वसुदेवो वहन् विष्णुं जानुमात्रवहां ययौ॥ १८॥
कंसस्य करमादाय तत्रैवाभ्यागतांस्तटे।
नन्दादीन् गोपवृन्दांश्च यमुनाया ददर्श सः॥ १९॥
तस्मिन् काले यशोदापि मोहिता योगनिद्रया।
तामेव कन्यां मैत्रेय! प्रसूता मोहिते जने॥ २०॥
वसुदेवोऽपि विन्यस्य बालमादाय दारिकाम्।
यशोदाशयने तूर्णमाजगामामितद्युतिः॥ २१॥
ददृशे च प्रबुद्धा सा यशोदा जातमात्मजम्।
नीलोत्पलदलश्यामं ततोऽत्यर्थं मुदं ययौ॥ २२॥

So saying, he was silent : and Vasudeva, taking the baby went out that same night; for the guards were all charmed by Yoganidrā, as were the warders at the gates of Mathurā and they obstructed not the passage of Ānakadundubhi. To protect the infant from the heavy rain that fell from the clouds of night, Śeṣa, the many-headed serpent, followed Vasudeva and spread his hoods above their heads; and when the prince, with the child in his arms, crossed the Yamunā river, deep as it was and dangerous with numerous whirlpools the waters were stilled and rose not above his knee. On the bank he saw Nanda and the rest, who had come thither to bring tribute due to Kaṁsa; but they beheld him not.[1] At the same time Yaśodā was also under the influence of Yoganidrā, whom she had brought forth as her daughter and whom the prudent Vasudeva took up, placing his son in her place by the side of the mother : he then quickly returned home. When Yaśodā awoke, she found that she had been delivered of a boy, as black as the dark leaves of the lotus and she was greatly rejoiced.

आदाय वसुदेवोऽपि दारिकां निजमन्दिरम्।
देवकीशयने न्यस्य यथापूर्वमतिष्ठत॥ २३॥
ततो बालध्वनिं श्रुत्वा रक्षिणः सहसोत्थिताः।
कंसायावेदयामासुर्देवकीप्रसवं द्विज॥ २४॥
कंसास्तूर्णमुपेत्यैना ततो जग्राह बालिकाम्।
मुञ्च मुञ्चेति देवक्या सन्नकण्ठ्या निवारितः॥ २५॥
चिक्षेप च शिलापृष्ठे सा क्षिप्ता वियति स्थितिम्।
अवाप रूपञ्च महत् सायुधाष्टमहाभुजम्॥ २६॥
प्रजहास तथैवोच्चैः कंसञ्च रुषिताब्रवीत्।
किं मया क्षिप्तया मूढ़! जातौ यस्त्वां वधिष्यति॥ २७॥
सर्वस्वभूतो देवानामासीन्मृत्युः पुरा स ते।
तदेतत् सम्प्रधार्य्याशु क्रियतां हितमात्मनः॥ २८॥
इत्युक्त्वा प्रययौ देवी दिव्यस्रग्-गन्ध-भूषणा।
पश्यतौ भोजराजस्य स्तुता सिद्धैर्विहायसि ॥ २९॥

इति श्रीविष्णुपुराणे पञ्चमांशे तृतीयः अध्यायः॥

Vasudeva, bearing off the female infant of Yaśodā , reached his mansion unobserved and entered and placed the child in the bed of Devakī : he then remained as usual. The guards were awakened by the cry of the new-born baby and, starting up, they sent word to Kaṁsa that Devakī had borne a child. Kaṁsa immediately repaired to the residence of Vasudeva, where he seized upon the infant. In vain Devakī convulsively entreated him to relinquish the child : he threw it ruthlessly against a stone; but it rose into the sky and expanded into a gigantic figure, having eight arms, each wielding some formidable weapon. This terrific being laughed aloud and said to Kaṁsa, "What avails it you, Kaṁsa, to have hurled me to the ground? He is born who shall kill you, the mighty one amongst the gods, who was formerly your destroyer. Now quickly secure him and provide for your own welfare." Thus having spoken, the goddess, decorated with heavenly perfumes and garlands and hymned by the spirits of the air, vanished from before the eyes of Bhoja rājā.[2]

NOTES

1. The Bhāgavata more consistently makes Vasudeva find Nanda and the rest fast asleep in their houses and subsequently describes their bringing tribute or tax (kara) to Kaṁsa.

2. Chief of the tribe of Bhoja. a branch of the Yādavas : see Bk. IV. Ch. XIII.

***

CHAPTER 4

चतुर्थोऽध्यायः

(कारागाराद् वसुदेव-देवक्योर्मुक्तिलाभः।)

पराशर उवाच

कंसस्ततोद्विग्नमनाः प्राह सर्वान् महासुरान्।
प्रलम्बकेशिप्रमुखानाहूयासुरपुङ्गवान्॥ १॥

कंस उवाच

हे प्रलम्ब! महाबाहो! केशिन्! धेनुक! पूतने।
अरिष्टाद्यैस्तथा चान्यैः श्रूयतां वचनं मम॥ २॥

Kaṁsa, much troubled in mind, summoned all his principal Asuras, Pralamba, Keśin and the rest and said to them, "O valiant chiefs, Pralamba, Keśin, Dhenuka, Pūtanā, Ariṣṭa and all the rest of you, hear my words.

मां हन्तुममरैर्यत्नः कृतः किल दुरात्मभिः।
मद्वीर्य्यतापितैर्वीरो न त्वेतान् गणयाम्यहम्॥ ३॥
किमिन्द्रेणाल्पवीर्येण किं हरेणैकचारिणा।
हरिणा वापि किं साध्यं छिद्रेष्वसुरघातिना॥ ४॥
किमादित्यैः किं वसुभिरल्पवीर्य्यैः किमग्निभिः।
किञ्चान्यैरमरैः सर्वैमद्बाहुबलनिर्ज्जितैः॥ ५॥
किं न दृष्टोऽमरपतिर्मया संयुगमेत्य सः।
पृष्ठेनैव वहन् वाणानपागच्छन्न वक्षसा॥ ६॥
मद्राष्टे बारिता वृष्टिर्यदा शक्रेण किं तदा।
मद्बाणभिन्नैर्जलदैरापोऽमुक्ता यथेप्सिताः॥ ७॥
किमर्व्यामवनीपाला मद्बाहुबलभीरवः।
न सर्वे सन्नतिं याता जरासन्धमृते गुरुम्॥ ८॥
अमरेषु च मेऽवज्ञा जायते दैत्यपुङ्गवाः।
हास्यं मे जायते वीरास्तेषु यत्नपरेष्वपि॥ ९॥
तथापि खलु दृष्टानां तेषामभ्यधिकं मया।
अपकाराय दैत्येन्द्रा यतनीयं दुरात्मनाम्॥ १०॥
तद् यै यशस्विनः केचित् पृथिव्यां ये च यज्विनः।
कार्यो देवापकाराय तेषां सर्वात्मना वधः॥ ११॥
उत्पन्नश्चापि मृत्युर्मे भूतपर्वेः स वै किल।
इत्येद् बालिका प्राह देवकीगर्भसम्भवा॥ १२॥
तस्माद् बालेषु परमो यत्नः कार्य्यो महीतले।
यत्रोद्रिक्तं बलं बाले स हन्तव्यः प्रयत्नतः॥ १३॥

The vile and contemptible denizens of heaven are assiduously plotting against my life, for they dread my prowess : but, heroes, I hold them of no account. What can the impotent Indra or the ascetic Hara, perform? or what can Hari accomplish, except the murder of his foes by fraud? What have we to fear from the Ādityas, the Vasus, the Agnis or any others of the immortals, who have all been vanquished by my resistless arms? Have I not seen the king of the gods, when he had

ventured into the conflict, quickly retreat from the field, receiving my shafts upon his back, not bravely upon his breast ? When in resentment he withheld the fertilising showers from my kingdom, did not my arrows compel the clouds to part with their waters, as much as were required? Are not all the monarchs of the earth in terror of my prowess and subject to my orders, save only Jarāsandha my sire?[1] Now, chiefs of the Daitya race, it is my determination to inflict still deeper degradation upon these evil-minded and unprincipled gods. Let therefore every man who is notorious for liberality (in gifts to gods and Brāhmaṇas), every man who is remarkable for his celebration of sacrifices, be put to death, that thus the gods shall be deprived of the means by which they subsist. The goddess who has been born as the infant child of Devakī has announced to me that he is again alive who in a former being was my death. Let therefore active search be made for whatever young children there may be upon earth and let every boy in whom there are signs of unusual vigour be slain without remorse."

पराशर उवाच

इत्याज्ञाप्यासुरान् कंसः प्रविष्यात्मगृहं ततः।
मुमोच वसुदेवञ्च देवकीञ्च निरोधतः॥ १४॥

Having issued these commands, Kaṁsa retired into his palace and liberated Vasudeva and Devakī from their captivity.

कंस उवाच

युवयोर्घातिता गर्भा वृथैवैते मयाधुना।
कोऽप्यन्य एव नाशाय बालो मम समुद्गतः॥ १५॥
तदलं परितापेन नूनं तद्भाविनो हि ते।
अर्भका युवयोर्दोषाद्यायुषो यद्वियोजिताः॥ १६॥
इत्याश्वास्य विमुक्त्वा च कंसस्तौ परिशङ्कितः।
अन्तर्गृहं द्विजश्रेष्ठ प्रविवेश पुनः स्वकम्॥ १७॥

इति श्रीविष्णुपुराणे पञ्चमांशे चतुर्थः अध्यायः॥

"It is in vain," said he to them, "that I have slain all your children, since after all he who is destined to kill me has escaped. It is of no use to regret the past. The children you may hereafter have may enjoy life unto its natural close; no one shall cut it short." Having thus conciliated them, Kaṁsa, alarmed for himself, withdrew into the interior apartments of his palace.

NOTES

1. Jarāsandha, prince of Magadha, was the father-in-law of Kaṁsa.

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CHAPTER 5

पञ्चमोऽध्यायः

(पूतनावधः)

पराशर उवाच

विमुक्तो वसुदेवोऽस्य नन्दस्य शकटं गतः।
प्रहृष्टं दृष्टवान् नन्दं पुत्रो जातो ममेति वै॥ १॥
वसुदेवोऽपि तं प्राह दिष्टया दिष्ट्येति सादरम्।
वार्द्धकेऽपि समुत्पन्नस्तनयोऽयं तवाधुना॥ २॥
दत्तो हि वार्षिकः सर्वो भवद्भिर्नृपतेः करः।
यदर्थमागतास्मान्नावस्थेयं महाधनाः॥ ३॥
यदर्थमागताः कार्यं तन्निष्पन्नं किमास्यते।
भवद्भिर्गम्यतां नन्द! तच्छीघ्रंन निजगोकुलम्॥ ४॥
ममापि बालकस्तत्र रोहिणीप्रसवो हि यः।
स रक्षणीयो भवता यथायं तनयो निजः॥ ५॥

When Vasudeva was set at liberty, he went to the wagon of Nanda and found Nanda there rejoicing that a son was born to him.[1] Vasudeva spoke to him kindly and congratulated him on having a son in his old age. "The yearly tribute," he added, "has been paid to the king and men of property should not tarry near the court, when the business that brought them there has been transacted. Why do you delay, now that your affairs are settled? Up, Nanda, quickly and set off to your own pastures; and let this boy, the son whom Rohiṇī has borne me, accompany you and be brought up by you as this your own son."

पराशर उवाच

इत्युक्ताः प्रययुर्गोपा नन्दगोपपुरोगमाः।
शकटारोपितैर्भाण्डैः करं दत्त्वा महाबलाः॥ ६॥

Accordingly Nanda and the other cowherds, their goods being placed in their wagons and their taxes having been paid to the king, returned to their village.

वसतां गोकुले तेषां पूतना बालघातिनी।
सुप्तं कृष्णमुपादाय रात्रौ तस्मै ददौ स्तनम्॥ ७॥
यस्मै यस्मै स्तनं पूतना सप्रयच्छति।
तस्य तस्य क्षणेनाङ्गं बालकस्योपहन्यते॥ ८॥
कृष्णस्तस्याः स्तनं गाढ़ कराभ्यामवपीड़ितम्।
गृहीत्वा प्राणसहितं पपौ कोपसमन्वितः॥ ९॥
सा विमुक्तमहारावा विच्छिन्नस्नायुबन्धना।
पपात पूतना भूमौ म्रियमाणातिभीषणा॥ १०॥
तन्नादश्रुतिसन्त्रासात् प्रवुद्धास्ते व्रजौकसः।
ददृशुः पूतनोत्सङ्गे कृष्णं ताञ्च निपातिताम्॥ ११॥
आदाय कृष्णं सन्त्रस्ता यशोदापि द्विजोत्तमः।
गोपुच्छं भ्राम्य हस्तेन बालदोषमपाकरोत्॥ १२॥
गोः करीषमुपादाय नन्दगोपोऽपि मस्तके।
कृष्णस्य प्रददौ रक्षां कुर्वश्चैतदुदीरयन्॥ १३॥

Some time after they were settled at Gokula, the female fiend Pūtanā, the child-killer, came thither by night and finding the little Kṛṣṇa asleep, took him up and gave him her breast to suck.[2] Now whatever child is suckled in the night by Pūtanā instantly dies; but Kṛṣṇa, laying hold of the breast with both hands, sucked it with such violence, that he drained it of the life; and the hideous Pūtanā, roaring aloud and giving way in every joint, fell on the ground expiring. The inhabitants of Vraja awoke in alarm at the cries of the fiend, ran to the spot and beheld Pūtanā lying on the earth and Kṛṣṇa in her arms. Yaśodā snatching up Kṛṣṇa, waved over him a cow-tail brush to guard him from harm, whilst Nanda placed dried cow-dung powdered upon his head; he gave him also an amulet,[3] saying at the same time,

नन्दगोप उवाच

रक्षतु त्वामशेषाणां भूतानां प्रभवो हरिः।
यस्य नाभिसमुद्भूतपङ्कजादभवज्जगत्॥ १४॥
येनं दंष्ट्राग्रविधृता धारयत्यवनी जगत्।
वराहरूपधृग् देवः स त्वां रक्षतु केशवः॥ १५॥
नखाङ्कुरविनिर्भिन्न-वैरिवक्षःस्थलो विभुः।
नृसिंहरूपी सर्वत्र स त्वां रक्षतु केशवः॥ १६॥
वामनो रक्षतु सदा भवन्तं यः क्षणादभूत्।
त्रिविक्रमः क्रमाक्रान्त-त्रैलोक्यः स्फुरदायुधः॥ १७॥

"May Hari, the lord of all beings without reserve, protect you; he from the lotus of whose navel the world was developed and on the tip of whose tusks the globe was upraised from the waters. May that Keśava, who assumed the form of a boar, protect you. May that Keśava, who, as the man-lion, rent with his sharp nails the bosom of his foe, ever protect you. May that Keśava, who, appearing first as the dwarf, suddenly traversed in all his might, with three paces, the three regions of the universe, constantly defend you.

शिरस्ते पातु गोविन्दः कण्ठनं रक्षतु केशवः।
गुह्यञ्च जठरं विष्णुर्जङ्घा-पादौ जनार्द्दनः॥ १८॥
मुखं बाहू प्रबाहू च मनः सर्व्वेन्द्रियाणि च।
रक्षत्वव्याहतैश्वर्य्यस्तव नारयणोऽव्ययः॥ १९॥
शाङर्ख-चक्र-गदा-खड्ग शङ्खनादहताः क्षयम्।
गच्छन्तु प्रेत-कुष्माण्ड-राक्षसा ये तवाहिताः॥ २०॥
त्वां पातु दिक्षु वैकुण्ठो विदिक्षु मधुसूदनः।
हृषीकेशोऽम्बरे भूमौ रक्षतु त्वां महीधरः॥ २१॥
एवं कृतस्वस्त्ययनो नन्दगोपेन बालकः।
शायितः शकटस्याधो बालपर्य्यङ्किकातले॥ २२॥
ते च गोपा महद् दृष्ट्वा पूतनायाः कलेवरम्।
मृतायाः परमं त्रासं विस्मयं परमं ययुः॥ २३॥

इति श्रीविष्णुपुराणे पञ्चमाशे पञ्चमः अध्यायः॥

May Govinda guard your head; Keśava your neck; Viṣṇu your belly; Janārddana your legs and feet; the eternal and irresistible Nārāyaṇa your face, your arms, your mind and faculties of sense. May all ghosts, goblins and

spirits malignant and unfriendly, ever fly you, appalled by the bow, the discus, mace and sword of Viṣṇu and the echo of his shell. May Vaikuṇṭha guard you in the cardinal points; and in the intermediate ones, Madhusūdana. May Ṛṣikeśa defend you in the sky and Mahīdhara upon earth.'' Having pronounced this prayer to avert all evil, Nanda put the child to sleep in his bed underneath the waggon. Beholding the vase carcass of Pūtanā, the cowherds were filled with astonishment and terror.

NOTES

1. It is literally 'went to the cart' or 'waggon ;' नन्दस्य शकटं गतः। as if Nanda and his family dwelt in such a vehicle, as the Scythians are said to have done. The commentator explains Śakaṭa (शकट) the place of loosing or unharnessing the waggon; शकटावमोचनस्थानं। In the Bhāgavata, Vasudeva does not quit Mathurā, but goes to the halting ground of Nanda, who has come to that city to pay his taxes : ययौ तदवमोचनं। explained by the comment, तस्य वसतिस्थानं।

2. In the Hari Vaṁśa this female fiend is described as coming in the shape of a bird.

3. The Rakṣā, the preserver or preservative against charms, is a piece of thread or silk or some more costly material, bound round the wrist or arm, with an appropriate prayer such as that in the text. Besides its application to children, to avert the effects of evil eyes or to protect them against Dains or witches, there is one day in the year, the Rākhī Pūrṇimā or full moon in the month of Śravaṇa (July-August), when it is bound upon the wrists of adults by friendly or kindred Brāhmaṇas, with a short prayer or benediction. The Rākhī is also sent sometimes by persons of distinction and especially by females, to members of a different family or even race and nation, to intimate a sort of brotherly or sisterly adoption. Tod's Rajasthan, I. 312.

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CHAPTER 6

षष्ठोध्याय:

(शकटभञ्जनम्, बलदेव-कृष्णयोर्नामकरणञ्च)

पराशर उवाच

कदाचिच्छकटाधस्ताच्छयानो मधुसूदन:।
चिक्षेप चरणावूद्धर्वं स्तन्यार्थी प्ररुरोद च॥ १॥
तस्य पादप्रहारेण शकटं परिवर्त्तितम्।
विध्वस्तकुम्भाण्डं वै विपरीतं पपात च॥ २॥
ततो हाहाकृतं सर्वो गोपगोपीजनो द्विज।
आजगामाथ ददृशे बालमुत्तानशायिनम्॥ ३॥
गोपा: केनित केनेदं शकटं परिवर्त्तितम्।
तत्रैवं बालकांश्चोचुर्बालेनानेन पातितम्॥ ४॥
रुदता दृष्टमस्माभि: पादविक्षेपताडितम्।
शकटं परिवृत्तं वै नैतदन्यस्य चेष्टितम्॥ ५॥
तत: पुनरतीवासन् गोपा विस्मितचेतस:।
नन्दगोपोऽपि जग्राह बालमत्यन्तविस्मित:॥ ६॥
यशोदा शकटारूढभग्नभाण्डकपालिका:।
शकटं चार्चयामास दधि-पुष्प-फलाक्षतै:॥ ७॥

On one occasion, whilst Madhusūdana was asleep underneath the waggon, he cried for the breast and kicking up his feet he overturned the vehicle and all the pots and pans were upset and broken. The cowherds and their wives, hearing the noise, came exclaiming, "Ah ! ah !" and there they found the child sleeping on his back. "Who could have upset the waggon ?" said the cowherds. "This child," replied some boys, who witnessed the circumstance; "we saw him," said they, "crying and kicking the waggon with his feet and so it was overturned: no one else had any thing to do with it." The cowherds were exceedingly astonished at this account; and Nanda, not knowing what to think, took up the boy; whilst Yaśodā offered worship to the broken pieces of pots and to the waggon, with curds, flowers, fruit and unbruised grain.

गर्गश्च गोकुले तत्र वसुदेवप्रणोदितः।
प्रच्छन्न एव गोपानां संस्कारानकरोत् तयोः॥ ८॥
ज्येष्ठञ्च राममित्याह कृष्णञ्चैव तथापरम्।
गर्गो मतिमतां श्रेष्ठो नाम कुर्वन् महामतिः॥ ९॥
स्वल्पेनैव हि कालेन रिङ्गिणौ तौ तदा व्रजे।
घृष्टजानुकरौ तौ हि बभूवतुरुभावपि॥ १०॥
करीषभस्मदिग्धाङ्गौ भ्रममाणवितस्ततः।
न निवारयितुं शेके यशोदा न च रोहिणी॥ ११॥
गोवाटमध्ये क्रीडन्तो वत्सवाटगतौ पुनः।
तदहर्जातगीवत्सपुच्छाकर्षणतत्परौ॥ १२॥

The initiatory rites requisite for the two boys were performed by Garga, who was sent to Gokula by Vasudeva for that purpose : he celebrated them without the knowledge of the cowherds;[1] and the wise sage, eminent amongst the wise, named the elder of them Rāma and the other Kṛṣṇa. In a short time they began to crawl about the ground, supporting themselves on their hands and knees and creeping everywhere, often amidst ashes and filth. Neither Rohiṇī not Yaśodā was able to prevent them from getting into the cowpens or amongst the calves, where they amused themselves by pulling their tails.

यदा यशोदा तौ बालावेकस्थानचरावुभौ।
शशाक नो वारयितुं क्रीडन्तावतिचञ्चलौ॥ १३॥
यशोदा यष्टिमादाय कोपेनानुगता च तम्।
कृष्णं कमलपत्राक्षं तर्जयन्ती रुषा तदा॥ १४॥
दाम्ना बद्ध्वा तदा मध्ये निबध्याथ उदूखले।
कृष्णमक्लिष्टकर्माणमाह चेदममर्षिता॥ १५॥

As they disregarded the prohibitions of Yaśodā and rambled about together constantly, she became angry and taking up a stick, followed them and threatened the dark-complexioned Kṛṣṇa with a whipping. Fastening a cord round his waist, she tied him to the wooden mortar,[2] and being in a great passion, she said to him,

यदि शक्नोषि गच्छ त्वमतिचञ्चलचेष्टित।
इत्युक्त्वा च निजं कर्म सा चकार कुटम्बिनी॥ १६॥
व्याग्रायामथ तस्यां स कर्षमाण उदूखलम्।
यमलार्जुनमध्येन जगाम कमलेक्षणः॥ १७॥
कर्षता वृक्षयोर्मध्ये तिर्यगागतमुदूखलम्।
भग्नावुत्तूङ्गशाखाग्रौ तेन तौ यमलार्जुनौ॥ १८॥

"Now, you naughty boy, get away from hence if you can," She then went about her domestic affairs. As soon as she had departed, the lotus-eycd Kṛṣṇa, endeavouring to extricate himself, pulled the mortar after him to the space between two Arjuna trees that grew near together : having dragged the mortar between these trees, it became wedged aviary there and as Kṛṣṇa pulled it through, it pulled down the trunks of the trees.

ततः कटकाशब्दं समाकर्ण्य च कातरः।
आजगाम व्रजजनो ददृशे च महाद्रुमौ॥ १९॥
भग्नस्कन्धौ निपतितौ भग्नशाखौ महीतले।
नवोद्गताल्पदन्तांशु-सितहासञ्च बालकम्॥ २०॥
तयोर्मध्यगतं बद्धं दाम्ना गाढं तथोदरे।
ततश्च दामोदरतां स ययौ दामबन्धनात्॥ २१॥
गोपवृद्धास्ततः सर्वे नन्दगोपपुरोगमाः।
मन्त्रयामासुरुद्विग्ना महोत्पातातिभीरवः॥ २२॥

Hearing the crackling noise, the people of Vraja came to see what was the matter and there they beheld the two large trees, with shattered stems and broken branches, prostrate on the ground, with the child fixed between them, with a rope round his belly, laughing and showing his white little teeth, just budded. It is hence that Kṛṣṇa is called Dāmodara, from the binding of the rope (dāma) round his belly (udara).[3] The elders of the cowherds, with Nanda at their head, looked upon these circumstances with alarm, considering them as of evil omen.

स्थानेनेह न नः कार्यं गच्छामोऽन्यन्महावनम्।
उत्पाता बहवो ह्यत्र दृश्यन्ते नाशहेतवः॥ २३॥
पूतनाया विनाशश्च शकटस्य विपर्ययः।
विना वातादि-दोषेण द्रुमयोः पतनं तथा॥ २४॥
वृन्दावनमितः स्थानात् तस्माद् गच्छाम मा चिरम्।

यावद्धौमहोत्पात दोषो नाभिभवेद् ब्रजम्॥ २५॥

"We cannot remain in this place," said they; "let us go to some other part of the forest; for here many evil signs threaten us with destruction; the death of Pūtanā, the upsetting of the waggon and the fall of the trees without their being blown down by the wind. Let us depart hence without delay and go to Vrindavan, where terrestrial prodigies may no more disturb us."

इति कृत्वा मतिं सर्वे गमने ते व्रजौकसः।

ऊचुः स्वं स्वं कुलं शीघ्रं गम्यतां मा विलम्ब्यताम्॥ २६॥

ततः क्षणेन प्रययुः शकटैर्गोधनैस्तथा।

यूथशो वत्सबालांश्च कालयन्तो व्रजौकसः॥ २७॥

द्रव्यावयवनिर्धूतं क्षणमात्रेण तत् तथा।

काक-काकी-समीकीर्ण व्रजस्थानमभूद् द्विज॥ २८॥

वृन्दावनं भगवता कृष्णेनाक्लिष्टकर्म्मणा।

शुभेन मनसा ध्यातं गवां वृद्धिमभीप्सता॥ २९॥

ततस्तत्रातिरूक्षेऽपि धर्म्मकाले द्विजोत्तम।

प्रावृट्काल इवोद्भूतं नवं शस्यं समन्ततः॥ ३०॥

न समावासितः सर्वो ब्रजो वृन्दावने ततः।

शकटीवाटपर्य्यन्तश्चन्द्रार्द्धाकारसंस्थितिः॥ ३१॥

Having thus resolved, the inhabitants of Vraja communicated their intention to their families and desired them to move without delay. Accordingly they set off with their waggons and their cattle, driving before them their bulls and cows and calves; the fragments of their household stores they threw away and in an instant Vraja was over-spread with flights of crows. Vrindavan was chosen by Kṛṣṇa, whom acts do not affect, for the sake of providing for the nourishment of the kine; for there in the hottest season the new grass springs up as verdantly as in the rains. Having repaired, then, from Vraja to Vrindavan, the inhabitants of the former drew up their wagons in the form of a crescent.[4]

वत्सपालौ च संवृत्तौ राम-दामोदरौ ततः।

एकस्तानस्थितौ गोष्ठे-चेरतुर्बाललीलया॥ ३२॥

बर्हिपत्रकृतापीडौ वन्यपुष्पावतंसकौ।

गोपवेणुकृतातोद्य-पत्रवाद्यकृस्वनौ॥ ३३॥

काकपक्षधरौ बालौ कुमाराविव पावकी।

हसन्तौ च रमन्तौ च चेरतुस्तौ महाबलौ॥ ३४॥

क्वचिद्धसन्तावन्योन्यं क्रीड़मानौ तथापरैः।

गोपपुत्रैः समं वत्सांश्चारयन्तौ विचेरतुः॥ ३५॥

कालेन गच्छता तौ तु सप्तवर्षे महाव्रजे।

सर्वस्य जगतः पालौ वत्सपालौ बभूवतुः॥ ३६॥

As the two boys, Rāma and Dāmodara, grew up, they were ever together in the same place and engaged in the same boyish sports. They made themselves crests of the peacocks' plumes and garlands of forest flowers and musical instruments of leaves and reeds or played upon the pipes used by the cowherds; their hair was trimmed like the wings of the crow," and they resembled two young princes, portions of the deity of war : they were robust and they roamed about, always laughing and playing, sometimes with each other, sometimes with other boys; driving along with the young cowherds the calves to pasture. Thus the two guardians of the world were keepers of cattle, until they had attained seven years of age, in the cow-pens of Vrindavana.

प्रावृट्कालस्ततोऽतीव मेघौघस्थगिताम्बरः।

बभूव वारिधाराभिरैक्यं कुर्वन् दिशामिव॥ ३७॥

प्ररूढनवशस्याढ्या शक्रगोपाचिता मही।

तदा मारकतीवासीत् पद्मरागविभूषिता॥ ३८॥

जग्मुरुन्मार्गवाहानि निम्नगाम्भांसि सर्वतः.

मनांसि दुर्विनीतानां प्राप्य लक्ष्मीं नवामिव॥ ३९॥

न रेजेऽन्तरितश्चन्द्रो निर्म्मलो मलिनैर्घनैः।

सद्वाक्यावादो मूर्खाणां प्रगल्भाभिरिवोक्तिभिः॥ ४०॥

निगुणेनापि चापेन शक्रस्य गगने पदम्।

अवाप्यताविवेकस्य नृपस्येव परिग्रहे॥ ४१॥

मेघपृष्ठे बलाकानां रराज विमला ततिः।

दुवृत्ते वृत्तचेष्टेव कुलीन्सायतिशोभना॥ ४२॥

न बबन्धाम्बरे स्थैर्य्यं विद्युदत्यन्तचञ्चला।

मैत्रीव प्रवरे पुंसि दुर्ज्जनेन प्रयोजिता॥ ४३॥

मार्गा बभूवुरस्पष्टा नवशस्यचयावृताः।
अर्थान्तरमनुप्राप्ताः प्रजडानामिवोक्तयः॥४४॥

Then came on the season of the rains, when the atmosphere laboured with accumulated clouds and the quarters of the horizon were blended into one by the driving showers. The waters of the rivers rose and overflowed their banks and spread beyond all bounds, like the minds of the weak and wicked transported beyond restraint by sudden prosperity. The pure radiance of the moon was obscured by heavy vapours, as the lessons of holy writ are darkened by the arrogant scoffs of fools (and unbelievers). The bow of Indra held its place in the heavens all unstrung, like a worthless man elevated by an injudicious prince to honour. The white line of storks appeared upon the back of the cloud, in such contrast as the bright conduct of a man of respectability opposes to the behaviour of a scoundrel. The ever-fitful lightning, in its new alliance with the sky, was like the friendship of a profligate for a man of worth. Overgrown by the spreading grain, the paths were indistinctly traced, like the speech of the ignorant, that conveys no positive meaning.

उन्मत्तशिखिसारङ्गे तस्मिन् काले महावने।
कृष्ण-रामौ-मुदा युक्तौ गोपालैश्चेरतुः सह॥४५॥
क्वचिद् गौपैः समं रम्यं गेयनृत्यरतावुभौ।
चेरतुः क्वचिदत्यर्थं शीतवृक्षतलाश्रयौ॥४६॥
क्वचित् कदम्बस्रक्-चित्रो मयूरस्रग्धरौ क्वचित्।
विचित्रौ क्वचिदास्येतां विविधैर्गिरिधातुभिः॥४७॥
पर्णशय्यासु संसुप्तौ क्वचिन्निद्रान्तरैषिणौ।
क्वचिद् गर्ज्जति जीमूते हाहाकाररवाद्दतौ॥४८॥
जायतामन्यगोपानां प्रशंसापरमौ क्वचित्।
मयूरकेकानुगतौ गोपवेणुप्रवादकौ॥४९॥

At this time Kṛṣṇa and Rāma, accompanied by the cow-boys, traversed the forests, that echoed with the hum of bees and the peacock's cry. Sometimes they sang in chorus or danced together; sometimes they sought shelter from the cold beneath the trees; sometimes they decorated themselves with flowery garlands, sometimes with peacocks' feathers; sometimes they stained themselves of various hues with the minerals of the mountain; sometimes weary they reposed on beds of leaves and sometimes they excited their juvenile associates to sing and sometimes they mimicked the cry of the peacock with their pipes.

इति नानाविधैर्भावैरुत्तमप्रीतिसंयुतौ।
क्रीडासक्तौ वने तस्मिन् चरेतुः प्रीतमानसौ॥५०॥
विकाले तु समं गोभिर्गोपवृन्दसमन्वितौ।
आजग्मतुः कृष्ण-बलौ गोपवेशधरावुभौ॥५१॥
विकाले च यथाजोषं व्रजमेत्य महाबालौ।
गौपैः समानैः सहितौ चिक्रीडातेऽमराविव॥५२॥

In this manner participating in various feelings and emotions and affectionately attached to each other, they wandered, sporting and happy, through the wood. At evening tide came Kṛṣṇa and Balarāma, like two cow-boys, along with the cows and the cowherds. At evening tide the two immortals, having come to the cow-pens, joined heartily in whatever sports amused the sons of the herdsmen.

NOTES

1. The Bhāgavata describes Garga's interview with Nanda and the inducements of the latter to keep the former's celebration of the Saṅskāras or initiatory rites of the two boys, secret from the Gopas. Garga there describes himself as the Purohita or family priest, of the Yādavas.

2. The Ulūkhala or mortar is a large wooden bowl on a solid stand of timber, both cut out of one piece; the pestle is also of wood; and they are used chiefly for bruising or threshing unwinnowed corn and separating the chaff from the grain. As important agents in household economy, they are regarded as sacred, and even hymned in the Vedas.

3. Our text. and that of the Hari Vaṁśa, take no notice of the legend of Nalakubera and Maṇigrīva, sons of Kubera, who, according to the Bhāgavata, had been metamorphosed, through a curse of Nārada, into these two trees and for whose liberation this feat of Kṛṣṇa was intended.

4. The Hari Vaṁśa, not satisfied with the prodigies which had alarmed the cowherds, adds another, not found, it is believed, anywhere else. The emigration, according to that work, originates, not with the Gopas, but the two boys, who wish to go to Vrindavan and in order to compel the removal, Kṛṣṇa converts the hairs of his body into hundreds of wolves, who so harass and alarm the inhabitants of Vraja. that they determine to abandon their homes.

5. The Kāka-pakṣa. or crow's wing, implies the hair left on each side of the head, the top being shaved.

***

CHAPTER 7

सप्तमोऽध्यायः

(कालियदमनम्।)

पराशर उवाच

एकदा तु विना रामं कृष्णो वृन्दावनं ययौ।
विचचार वृतो गोपैर्वन्यपुष्पस्रगञ्जवलः॥ १॥
स जगामाथ कालिन्दीं लोलकल्लोलशालिनीम्।
तीरसंलग्नफेनौघैर्हसन्तीमिव सर्वतः॥ २॥
तस्यां चातिमहाभीमं विषाग्निश्वृतवारिणम्।
ह्रदं कालियनागस्य ददृशेऽतीव भीषणम्॥ ३॥
विषग्निना विसरता दग्धतीरमहातरुम्।
वाताहताम्बुविक्षेप-स्पर्शदग्धविहङ्गमम्॥ ४॥
तमतीव महारौद्रं मृत्युवक्त्रमिवापरम्।
विलोक्य चिन्तयामास भगवान् मधुसूदनः॥ ५॥
अस्मिन् वसति दृष्टात्मा कालियोऽसौ विषायुधः।
यो मया निर्ज्जितस्तत्यक्त्वा दुष्टो नष्टः पयोनिधिम्॥ ६॥
तेनेयं दूषिता सर्वा यमुना सागरं गता।
न गौपेर्गोधनैर्वापि तृष्णार्त्तैरुपयुज्यते॥ ७॥
तदस्य नागराजस्य कर्त्तव्यो निग्रहो मया।
निस्त्रासास्तु सुखं येन चरेयुर्व्रजवासिनः॥ ८॥
एतदर्थं नृलोकेऽस्मिन्नवतारो मया कृतः।
यदेषामुतपथस्थानां कार्य्या शास्तिर्दुरात्मनाम्॥ ९॥
यदेनं नातिदूरस्थं कदम्बमुरुशाखिनम्।
अधिरुह्योत्पतिष्यामि ह्रदेऽस्मिन्ननिलाशिनः॥ १०॥

One day Kṛṣṇa, unaccompanied by Rāma, went to Vṛndāvan : he was attended by a troop of cowherds and gaily decorated with wild flowers. On his way he came to the Yamunā, which was flowing in sportive undulations and sparkling with foam, as if with smiles, as the waves dashed against the borders. Within its bed, however, was the fearful pool of the serpent Kālīya, boiling with the fires of poison;[1] from the fumes of which, large trees upon the bank were blighted and by whose waters, when raised by a gale into the air, birds were scorched. Beholding tills dreadful lake, which was like another mouth of death, Madhusūdana reflected that the wicked and poisonous Kālīya, who had been vanquished by himself (in the person of Garuḍa) and had been obliged to fly from the ocean (where he had inhabited the island Ramaṇaka), must be lurking at its bottom and defiling the Yamunā, the consort of the sea, so that neither men nor cattle could slake their thirst by her waters. Such being the case, he determined to dislodge the Nāga and enable the dwellers of Vraja to frequent the vicinage without fear; for it was the especial purpose he considered of his descent upon earth to reduce to subjection all such violators of law. "Here" thought he, "is a Kadamba tree, which is sufficiently near; I can climb up it and thence leap into the serpent's pool."

पराशर उवाच

इत्थं विचिन्त्य बद्ध्वा च गाढं परिकरं ततः।
निपपात ह्रदे तत्र सर्पराजस्य वेगितः॥ ११॥
तेनापि पतता यत्र क्षोभितः स महाह्रदः।
अत्यर्थं दूरजातांस्तु समसिञ्चन्महीरुहान्॥ १२॥
ते हि दुष्टविषज्वालातप्ताम्बुपवनोक्षिताः।
जज्वलुः पादपाः सद्यो ज्वालाव्याप्तदिगन्तराः॥ १३॥
आस्फोटयामास तदा कृष्णो नागह्रदे भुजम्।
तच्छब्दश्रवणाच्चाशु नागराजोऽरप्युपागमत्॥ १४॥
आताम्रनयनो दुष्ट-विषज्वालाकुलैर्मुखैः।

वृतो महाविषैश्चान्यैरुरगैरनिलाशिभिः॥ १५॥
नागपत्न्यश्च शतशो हारिहारोपशोभिताः।
प्रकम्पितनुक्षेपचलतकुण्डलकान्तयः॥ १६॥
ततः प्रवेष्टितः सर्पैः स कृष्णो भोगबन्धनैः।
ददंशुश्चापि ते कृष्णं विषज्वालाविलैर्मुखैः॥ १७॥
तं तत्र पतितं दृष्ट्वा सर्पभोगनपीडितम्।
गोपा व्रजमुपागम्य चुक्रुशुः शोकलालसाः॥ १८॥
एष मोहं गतः कृष्णो मग्नो वै कालियह्रदे।
भक्ष्यते सर्पराजेन तदागच्छत् पश्यत॥ १९॥

Having thus resolved, he bound his clothes tightly about him and jumped boldly into the lake of the serpent-king. The waters, agitated by his plunge amidst them, were scattered to a considerable distance from the bank and the spray falling upon the trees, they were immediately set on fire by the heat of the poisonous vapour combined with the water; and the whole horizon was in a blaze. Kṛṣṇa, having dived into the pool, struck his arms in defiance[2] and the snake-king, hearing the sound, quickly came forth: his eyes were coppery red and his hoods were flaming with deadly venom : he was attended by many other powerful and poisonous snakes, feeders upon air and by hundreds of serpent-nymphs, decorated with rich jewels, whose earrings glittered with trembling radiance as the wearers moved along. Coiling themselves around Kṛṣṇa, they all bit him with teeth from which fiery poison was emitted. Kṛṣṇa's companions, beholding him in the lake, encompassed by the snakes, twining around him, ran off to Vraja, lamenting and bewailing aloud his fate. "Kṛṣṇa," they called out, "has foolishly plunged into the serpent's pool and is there bitten to death by the snake-king! Come and see."

तच्छ्रुत्वा ते तदा गोपा वज्रपातोपमं वचः।
गोप्यश्च त्वरिता जग्मुर्यशोदाप्रमुखा ह्रदम्॥ २०॥
हा हा क्वासाविति जनो गोपीनामति विह्वलः।
यशोदया स सम्भ्रान्तो द्रुतं प्रस्खलितं ययौ॥ २१॥
नन्दगोपश्च गोपश्च रामश्चाद्भुतविक्रमः।
त्वरितं यमुनां जग्मुः कृष्णदर्शनलालसाः॥ २२॥

The cowherds and their wives and Yaśodā, hearing this news, which was like a thunderbolt, ran immediately to the pool, frightened out of their senses and crying, "Alas ! alas ! where is he ?" The Gopīs were retarded by Yaśodā, who in her agitation stumbled and slipped at every step; but Nanda and the cowherds and the invincible Rāma hastened to the banks of the Yamunā, eager to assist Kṛṣṇa.

ददृशुश्चापि ते तत्र सर्पराजवंश गतम्।
निष्प्रयत्नीकृतं कृष्णं सर्पभोगेन वेष्टितम्॥ २३॥
नन्दगोपश्च निश्चेष्टो न्यस्य पुत्रमुखे दृशौ।
यशोदा च महाभागा बभूव मुनिसत्तम॥ २४॥

There they beheld him apparently in the power of the serpent-king, encompassed by twining snakes and making no effort to escape. Nanda, as soon as he set his eyes upon his son, became senseless; and Yaśodā also, when she beheld him, lost all consciousness.

गोप्यस्त्वन्या रुदन्त्यश्च ददृशुः शोककातराः।
प्रोचुश्च केशवं प्रीत्या भयकातर्य्यगद्गदम्॥ २५॥
सर्वा यशोदया सार्द्धं विशामोऽत्र महाह्रदे।
नागराजस्य नो गन्तुमस्माकं युज्यते व्रजे॥ २६॥
दिवसः को विना सूर्य्य विना चन्द्रेण का निशा।
विना वृषेण का गावो विना कृष्णेन को व्रजः॥ २७॥
विनाकृता न यास्यामः कृष्णेनानेन गोकुलम्।
अरण्यं नापि सेव्यश्च वारिहीनं यथा सरः॥ २८॥
यत्र नेन्दीवरदलप्रख्यकान्तिरयं हरिः।
तेनापि मातुर्वासेन रतिरस्तीति विस्मयः॥ २९॥
उत्फुल्ल-पङ्कज-दलस्पष्ट-कान्तिविलोचनम्।
अपश्यन्तो हरिं दीनाः कथं गोष्ठे भविष्यथ॥ ३०॥
अत्यन्तमधुरालापहृताशेषमनोधनाः।
न विना पुण्डरीकाक्षं यास्यामो नन्दगोकुलम्॥ ३१॥
भोगेनावेष्टितस्यापि सर्पराजेन पश्यत।
स्मितशोभि मुखं गोप्यः कृष्णस्यास्मद्विलोकने॥ ३२॥

The Gopīs, overcome with sorrow, wept and called affectionately and with convulsive

sobs, upon Keśava. "Let us all," said they, "plunge with Yaśodā into the fearful pool of the serpent-king. We cannot return to Vraja; for what is day, without the sun? What night, without the moon? What is a herd of heifers, without its lord? What is Vraja, without Kṛṣṇa? Deprived of him, we will go no more to Gokula. The forest will lose its delights; it will be like a lake without water. When this dark lotus leaf complexioned Hari is not present, there is no joy in the maternal dwelling. How strange is this ! And as for you, you cowherds, how, poor beings, will you live amidst the pastures, when you no longer behold the brilliant lotus eyes of Hari? Our hearts have been wield away by the music of his voice. We will not go without Puṇḍarikākṣa to the folds of Nanda. Even now, though held in the coils of the serpent-king, see, friends, how his face brightens with smiles as we gaze upon him."

पराशर उवाच

इति गोपीवचः श्रुत्वा रौहिणेयो महाबलः।
गोपांश्च त्रासविधुरान् विलोक्य स्तिमितेक्षणः॥ ३३॥
नन्दञ्च दीनमत्यर्थं न्यस्तदृष्टिं सुतानने।
मूर्च्छाकुलां यशोदाञ्च कृष्णमाहात्मसंज्ञया॥ ३४॥
किमिदं देवदेवेश! भावोऽयं मानुषस्त्वया।
व्यज्यतेऽत्यन्तमात्मानं किमनन्तं न वेत्सि यत्॥ ३५॥
त्वमस्य जगतो नाभिरराणामिव संश्रयः।
कर्त्तापहर्त्ता पाता च त्रैलोक्यं त्वं त्रयीमयः॥ ३६॥
सेन्द्र-रुद्रा-शिव-वसुभिरादित्यैर्मरुदग्निभिः।
चिन्त्यसे त्वमचिन्त्यात्मन्! समस्तैश्चैव योगिभिः॥ ३७॥
जगत्यर्थं जगन्नाथ! भारावतरणेच्छया।
अवतीर्णोऽत्र मर्त्येषु तवांशश्चाहमग्रजः॥ ३८॥
मनुष्यलीलां भगवान्! भजता भवता सुराः।
विडम्बयन्तस्त्वल्लीलां सर्व एव समासते॥ ३९॥
अवतार्य्य भवान् पूर्व्वं गोकुलेऽत्र सुराङ्गनाः।
क्रीडार्थमात्मनः पश्चादवतीर्णोऽसि शाश्वतः॥ ४०॥
अत्रावतीर्ण ये कृष्ण! गोपा एव हि बान्धवाः।
गोप्यश्च सीदतः कस्मात् त्वं बन्धून् समुपेक्षसे॥ ४१॥
दर्शितो मानुषो भावो दर्शितं बालचापलम्।
तदयं दम्यतां कृष्ण! दुरात्मा दशनायुधः॥ ४२॥

When the mighty son of Rohiṇī, Balarāma heard these exclamations of the Gopīs and with disdainful glance beheld the cowherds overcome with terror, Nanda gazing fixedly upon the countenance of his son and Yaśodā unconscious, he spoke to Kṛṣṇa in his own character: "What is this, O god of gods ! the quality of mortal is sufficiently assumed; do you not know yourself eternal? You are the centre of creation, as the nave is of the spokes of a wheel. A portion of you have I also been born, as your senior. The gods, to partake of your pastimes as man, have all descended under a like disguise; and the goddesses have come down to Gokula to join in your spores. You, eternal, have last of all appeared below. Wherefore, Kṛṣṇa, do you disregard these divinities, who, as cowherds, are your friends and kin? These sorrowing females, who also are your relations? You have put on the character of man; you have exhibited the tricks of childhood: now let this fierce snake, though armed with venomed tangs, be subdued, (by your celestial vigour)."

पराशर उवाच

इति संस्मारितः कृष्णः स्मितभिन्नोष्ठसंपुटः।
आस्फोटय मोचयामास स्वदेहं भोगबन्धनात्॥ ४३॥
आनम्य चापि हस्ताभ्यामुभाभ्यां मध्यमं फणम्।
आरुह्याभुग्नशिरसः प्रननर्त्तोरुविक्रमः॥ ४४॥
व्रणाः फणेऽभवंस्तस्य कृष्णस्याङ्घ्रिनिकुट्टनैः।
यत्रोन्नतिञ्च कुरुते ननामास्य ततः शिरः॥ ४५॥
मूर्च्छामुपाययौ भ्रान्त्या नागः कृष्णस्य रेचकैः।
दण्डपातनिपातेन ववाम रुधिरं बहु॥ ४६॥
तन्निर्भिन्नशिरोग्रीवमास्येभ्यः स्रुतशोणितम्।
विलोक्य शरणं जग्मुस्तत्पत्न्यो मधुसूदनम्॥ ४७॥

Thus reminded of his real character by Rāma, Kṛṣṇa smiled gently and speedily extricated himself from the coils of the snakes. Laying hold of the middle hood of their chief

with both his hands, he bent it down and set his foot upon the hitherto undended head and danced upon it in triumph. Wherever the snake attempted to raise his head, it was again trodden down and many bruises were inflicted on the hood by the pressure of the toes of Kṛṣṇa. Trampled upon by the feet of Kṛṣṇa, as they changed position in the dance, the snake fainted and vomited forth much blood[3]. Beholding the head and neck of their lord thus injured and the blood flowing from his mouth, the females of the snake-king implored the clemency of Madhusūdana.

नागपत्न्य ऊचुः

ज्ञातोऽसि देवदेवेश! सर्वेशस्त्वमनुत्तम।
परं ज्योतिपचिन्त्यं यस्तदंशः परमेश्वरः॥४८॥
न समर्थाः सुराः स्तोतुं यमनन्यभवं प्रभुम्।
स्वरूपवर्णनं तस्य कथं योषित् करिष्यति॥४९॥
यस्याखिलं मही-व्योम-जलाग्नि-पवनान्तकम्।
ब्रह्माण्डमल्पकांशांश-स्तोष्यामस्तं कथं वयम्॥५०॥
यतन्तो न विदुर्नित्यं यत्स्वरूपं हि योगिनः।
परमार्थमणोरल्पं स्थूलात् स्थूलं नताः स्म तत्॥५१॥
न यस्य जन्मने धाता यस्य नान्ताय चान्तकः।
स्थितिकर्त्ता न चान्योऽस्ति यस्य तस्मै नमः सदा॥५२॥
कोपः स्वल्पोऽपि ते नास्ति क्षितिपालनमेव ते।
कारणं कालियस्यास्य दमने श्रूयतामतः॥५३॥
स्त्रियोऽनुकम्प्याः साधूनां मूढ़ा दीनाश्च जन्तवः।
यतस्ततोऽस्य दीनस्य क्षम्यतां क्षमतां वर॥५४॥

"You are recognised, O god of gods !" they exclaimed; "you are the sovereign of all; you are light supreme, inscrutable; you are the mighty lord, the portion of that supreme light. The gods themselves are unable worthily to praise you, the lord self-existence; how then shall females proclaim your nature ? How shall we fully declare him of whom the egg of Brahmā, made up of earth, sky, water, fire and air, is but a small portion of a part? Holy sages have in vain sought to know your eternal essence. We bow to that form which is the most subtle of atoms, the largest of the large; to him whose birth is without a creator, whose end knows no destroyer and who alone is the cause of duration. There is no wrath in you; for your is the protection of the world; and hence this chastisement of Kālīya. Yet hear us. Women are to be regarded with pity by the virtuous: animals are humanely treated even by fools. Let therefore the author of wisdom have compassion upon this poor creature.

समस्त-जगदाधारो भवानल्पवलः फणी।
त्वया च पीडितो जह्यान्मुहूर्त्तार्द्धेन जीवितम्॥५५॥
क्व पन्नगोऽल्पवीर्य्योऽयं क्व भवान् भुवनाश्रयः।
प्रीति-द्वेषौ सोमत्कृष्ट-गौचरौ च यतौऽव्ययः॥५६॥
ततः कुरु जगत्स्वामिन्! प्रसादमवसीदतः।
प्राणांस्त्यजति नागोऽयं भर्त्तृशिक्षा प्रदीयताम्॥५७॥

Yourself, as an oviparous, hooded snake, are the upholder of the world. Oppressed by you, he will speedily perish. What is this feeble serpent, compared to you in whom the universe reposes ? Friendship and enmity are felt towards equals and superiors, not for those infinitely beneath us. Then, sovereign of the world, have mercy upon us. This unfortunate snake is about to expire : give us, as a gift of charity, our husband."

पराशर उवाच

इत्युक्ते ताभिराश्वस्य क्लान्तदेहोऽपि पन्नगः।
प्रसीद देवदेवेति प्राह वाक्यं शनैः शनैः॥५८॥

कालिय उवाच

तवाष्टगुणमैश्वर्यं नाथ! स्वाभाविकं बलम्।
निरस्तातिशयं यस्य तस्य स्तोष्यामि किन्त्वहम्॥५९॥
त्वं परस्त्वं परस्याद्यः परं त्वत्तः परात्मकः।
परस्मात् परमो यस्त्यं ततः स्तोष्यामि किं न्वहम्॥६०॥
यस्माद् ब्रह्मा च रुद्रश्च चन्द्रेन्द्रमरुतोऽश्विनौ।
वसवश्च सहादित्यैस्तस्य स्तोष्यामि किं न्वहम्॥६१॥
एकावयवसूक्ष्मांशो यस्यैतदखिलं जगत्।
कल्पनावयस्त्वेष तं स्तोष्यामि कथं न्वहम्॥६२॥
सदसद्रूपिणो यस्य ब्रह्माद्यास्त्रिदशोत्तमाः।
परमार्थं न जानन्ति तस्य स्तोष्यामि किं त्वहम्॥६३॥

ब्रह्माद्यैरर्च्यते दिव्यैर्यश्च पुष्पानुलेपनैः।
नन्दनादिसमुद्भूतैः सोऽर्च्यते वा कथं मया॥६४॥
यस्यावताररूपाणि देवराजः सदार्च्यति।
न वेत्ति परमं रूपं सोऽर्च्यते वा कथं मया॥६५॥
विषयेभ्यः समाहृत्य सर्वाक्षाणि च योगिनः।
समर्च्यति ध्यानेन सोऽर्च्यते वा कथं मया॥६६॥
हृदि सङ्कल्प्य यद्रूपं ध्यानेनार्च्यन्ति योगिनः।
भावपुष्पादिना नाथ! सोऽर्च्यते वा कथं मया॥६७॥

When they had thus spoken, the Nāga himself, almost examinate, repeated feebly their solicitations for mercy. "Forgive me," he murmured. "O god of gods! How shall I address you, who are possessed, through your own strength and essence, of the eight great faculties, in energy unequalled? You are the supreme, the progenitor of the supreme (Brahmā) : you are the supreme spirit and from you the supreme proceeds : you are beyond all finite objects; how can I speak your praise? How can I declare his greatness, from whom come Brahmā, Rudra, Candra, Indra, the Maruts, the Aśvins, the Vasus and Ādityas; of whom the whole world is an infinitely small portion, a portion destined to represent his essence; and whose nature, primitive or derived, Brahmā and the immortals do not comprehend? How can I approach him, to whom the gods offer incense and flowers culled from the groves of Nandana; whose incarnate forms the king of the deities ever adores unconscious of his real person; whom the sages, that have withdrawn their senses from all external objects, worship in thought and enshrining his image in the purposes of their hearts, present to it the flowers of sanctity?[4]

सोऽहं ते देवदेवेश! नार्चनायां स्तुतौ न च।
सामर्थ्यवान् कृपामात्र-मनोवृत्तिः प्रसीद मे॥६८॥
सर्पजातिरियं क्रूरा यस्यां जातोऽस्मि केशव।
ततस्वभावोऽयमत्रास्ति नापराधो ममाच्युत॥६९॥
सृज्यते भवता सर्वं तथा संह्रियते जगत्।
जाति-रूप-स्वाभावश्च सृज्यन्ते जगतां त्वया॥७०॥
यथाहं भवता सृष्टो जात्या रूपेण चेश्वर।
स्वभावेन च संयुक्तस्तथेदं चेष्टितं मम॥७१॥
यदन्यथा प्रवर्त्तेयं देवदेव! ततो मयि।
न्याय्यो दण्डनिपातो वै तवैव वचनं यथा॥७२॥
तथापि यन्नगत्स्वामी दण्डं पातितवान् मयि।
स सोढ़ोऽयं वरं दण्डस्त्वत्तो नान्यत्र मे वरः॥७३॥
हतवीर्य्यो हतविषो दमितोऽहं त्वयाच्युत।
जीवितं दीयतामेकमाज्ञापय करोमि किम्॥७४॥

I am quite unable, O god of gods, to worship or to hymn you. Your own clemency must alone influence your mind to show me compassion. It is the nature of snakes to be savage and I am born of their kind : hence this is my nature, not mine offence. The world is created, as it is destroyed, by you; and the species, form and nature of all things in the world are your work. Even such as you have created me in kind, in form and in nature, such I am. and such are my actions : should I act differently, then indeed should I deserve your punishment, for so you have declared[5]. Yet that I have been punished by you is indeed a blessing; for punishment from you alone is a favour. Behold I am now without strength, without poison; deprived of both by you. Spare me my life; I ask no more. Command me what I shall do."

श्रीभगवानुवाच।

नात्र स्थेयं त्वया सर्वं! कदाचिद् यमुनाजले।
सभृत्यपरिवारस्त्वं समुद्रसलिलं व्रज॥७५॥
मत्पदानि च ते सर्प! दृष्ट्वा मूर्द्धनि सागरे।
गरुडः पन्नगरिपुस्त्वयि न प्रहरिष्यति॥७६॥

Being thus addressed by Kālīya, Kṛṣṇa replied, "You must not tarry here, nor any where in the stream of the Yamunā; depart immediately, with your family and followers, to the sea; where Garuḍa, the foe of the serpent race, will not harm you, when he sees the impressions of my feet upon your brow."

CHAPTER 8

अष्टमोऽध्यायः

(धेनुकासुरवधः)

पराशर उवाच

गाः पालयन्तौ च पुनः सहितौ बल-केशवौ।
भ्रममाणौ वने तस्मिन् रम्यं तालवनं गतौ॥ १॥
तत्तु तालवनं दिव्यं धेनुको नाम दानवः।
मृगमांसकृताहारः सदाध्यास्ते खराकृतिः॥ २॥
तत्तु तालवनं पक्व-फलसम्पत् समन्वितम्।
दृष्ट्वा स्पृहान्विता गोपाः फलोदानेऽब्रु वन् वचः॥ ३॥
हे राम! हे कृष्ण! सदा धेनुकेनैष रक्ष्यते।
भूप्रदेशो यतस्तस्मात् पक्वानीमानि सन्ति वै ॥४॥
फलानि पश्य तालानां गन्धामोदितदींशि च।
वयमत्तुमभीप्सामः पात्यन्तां यदि रोचसे॥५॥
इति गोपकुमाराणां श्रुत्वा सङ्कर्षणो वचः।
कृष्णश्च पातयामास भुवि तालफलानि वै॥ ६॥

Again, tending upon the herds, Keśava and Rāma wandered through the woods and on one occasion came to a pleasing grove of palms, where dwelt the fierce demon Dhenuka, feeding upon the flesh of deer. Beholding the trees covered with fruit and desirous of gathering it, the cowherds called out to the brothers and said, "See, Rāma; see, Kṛṣṇa; in

this grove, belonging to the great Dhenuka, the trees are loaded with ripe fruit, the smell of which perfumes the air : we should like to eat some, will you throw some down?'' As soon as the boys had spoken, Saṁkarṣaṇa and Kṛṣṇa shook the trees and brought down the fruit on the ground.

फलानां पततां शब्दमाकर्ण्य स दुरासदः।
आजगाम सुदुष्टात्मा कोपाद् दैतेयगर्द्दभः ॥७॥
पद्भ्यामुभाभ्यां स तदा पश्चिमाभ्यां बली बलम्।
जघानोरसि ताभ्याञ्च स च तेनाप्यगृह्यत ॥८॥
गृहीत्वा भ्रामणेनैव सोऽम्बरे गतजीवितम्।
तस्मिन्नेव च चिक्षेप वेगेन तृणराजनि॥९॥
ततः फलान्यनेकानि तालाग्रान्निपतन् खरः।
पृथिव्यां पातयामास महाव्रातोऽम्बुदानिव ॥१०॥
अन्यानप्यस्य रै ज्ञातीनागतान् दैत्यगर्द्दभान्।
कृष्णश्चिक्षेप तालाग्रे बलभद्रश्च लीलया॥११॥
क्षणेनालङ्कृता पृथ्वी पक्वैस्तालफलैस्तथा।
दैत्यगर्द्दभदेहैश्च मैत्रेय! शुशुभेऽधिकम्॥१२॥
ततो गावो निराबाधास्तस्मिंस्तालवने द्विज।
नवशस्यं सुखं चेरूर्यत्र भुक्तमभूत् पुरा ॥१३॥

इति श्रीविष्णुपुराणे पञ्चमांशे अष्टमः अध्यायः॥

Hearing the noise of the falling fruit, the fierce and malignant demon Dhenuka, in the form of an ass, hastened to the spot in a great passion and began to kick Rāma on the breast with his hinder heels. Rāma, however, seized him by both hind legs and whirling him round until he expired, tossed his carcass to the top of a palm tree, from the branches of which it struck down abundance of fruit, like rain drops poured upon earth by the wind. The animals that were of kin to Dhenuka came running to his aid; but Kṛṣṇa and Rāma treated them in the same manner, until the trees were laden with dead asses and the ground was strewed with ripe fruit. Henceforward the cattle grazed unobstructed in the palm grove and cropped the new pasturage, where they had never before ventured[1].

NOTES

1. This exploit is related in the Bhāgavata, Hari Vaṁśa and other Vaiṣṇava Purāṇas, much in the same strain, but not always in the same place : it more commonly precedes the legend of the discomfiture of Kālīya.

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CHAPTER 9

नवमोऽध्यायः

(प्रलम्बासुरवधः)

पराशर उवाच

तस्मिन् रासभदैतेये सानुगे विनिपातिते।
सेव्यं गो-गोप-गोपीनां रम्यं तालवनं बभौ॥ १॥
ततस्तौ जातहर्षौ तु वसुदेवसुतावुभौ।
हत्वा धेनुकदैतेयं भाण्डीर-वटमागतौ॥ २॥
क्ष्वेडमानौ प्रगायन्तौ विचिन्वन्तौ च पादपान्।
चारयन्तौ च गा दूरे व्याहरन्तौ च नामभिः॥ ३॥
निर्योगपाशस्कन्धौ तौ वनमालाविभूषितौ।
शुशुभाते महात्मानौ बालशृङ्गविवर्षभौ॥ ४॥
सुवर्णाञ्जनवर्णाभ्यां तौ तदा रुषिताम्बरौ।
महेन्द्रायुद्धसंयुक्तौ श्वेतकृष्णाविवाम्बुदौ ॥ ५॥
चेरतुर्लोकसिद्धाभिः क्रीडाभिरितरेतरम्।
समस्तलोकनाथानां नाथभूतौ भुवं गतौ॥ ६॥
मनुष्यधर्माभिरतौ मानयन्तौ मनुष्यताम्।
तज्जातिगुणयुक्ताभिः क्रीडाभिश्चेरतुर्वनम्॥ ७॥
ततः स्यन्दोलिकाभिश्च नियुद्धैश्च महाबलौ।
व्यायामं चक्रतुस्तत्र क्षेपणीयैस्तथाश्मभिः॥ ८॥

When the demon in the form of an ass and all his tribe, had been destroyed, the grove of palms became the favourite resort of the Gopas and their wives and the sons of Vasudeva, greatly pleased, repaired to the Bhāṇḍīra fig tree. They continued to wander about, shouting and singing and gathering fruits and flowers from the trees; now driving the cows afar to pasture; now calling them by their names; now carrying the foot-ropes of the kine upon their shoulder; now ornamenting

themselves with garlands of forest flowers, they looked like two young bulls when the horns first appear. Attired the one in yellow and the other in sable garments, they looked like two clouds, one white and one black, surmounted by the bow of Indra. Sporting mutually with frolics beneficial to the world, they roamed about like two monarchs over all the collected sovereigns of the earth. Assuming human duties and maintaining the human character, they strayed through the thickets amusing themselves with sports suited to their mortal species and condition, in swinging on the boughs of trees or in boxing and wrestling and hurling stones.

तल्लिप्सुरसुरस्तत्र ह्युभयो रममाणयोः।
आजगाम प्रलम्बाख्यो गोपवेशतिरोहितः॥ ९॥
सोऽवगाहत् निःशङ्कस्तेषां मध्यममानुषः।
मानुषं वपुरास्थाय प्रलम्बो दानवोत्तमः॥ १०॥
तयोश्छिद्रान्तरं प्रेप्सुरविषह्यममन्यत।
कृष्णं ततो रौहिणेयं हन्तु चक्रे मनोरथम्॥ ११॥
हरिणाक्रीडनं नाम बालक्रीडनकं ततः।
प्रकुर्वन्तो हि ते सर्वे द्वौ द्वौ युगपदुत्पतन्॥ १२॥

Having observed the two lads thus playing about, the Asura Pralamba, seeking to devour them, came amongst the cowherd boys in the shape of one of themselves and mixed, without being suspected, in their pastimes; for he thought, that, thus disguised, it would not be difficult to find an opportunity to kill, first Kṛṣṇa and afterwards the son of Rohiṇī. The boys commenced playing at the game of leaping like deer, two and two together.[1]

श्रीदाम्नां सह गोविन्दः प्रलम्बेन तथा बलः।
गोपालैरपरैश्चान्ये गोपालाः पुप्लुवुस्ततः॥ १३॥
श्रीदामानं ततः कृष्णः प्रलम्बं रोहिणीसुतः।
जितवान् कृष्णपक्षीयैर्गोपैरन्ये पराजिताः॥ १४॥
ते वाहयन्तस्वन्योन्यं भाण्डीरस्कन्धमेत्य वै।
पुनर्निववृतुः सर्वे ये यैश्चात्र पराजिताः॥ १५॥

Govinda was matched with Śrīdāman and Balarāma with Pralamba : the other boys were coupled with one another and went leaping away. Govinda beat his companion and Balarāma his; and the boys who were on Kṛṣṇa's side were also victorious. Carrying one another, they reached the Bhāṇḍīra fig; and from thence those who were victors were conveyed back to the starling-ground by those who were vanquished.

सङ्कर्षणन्तु स्कन्धेन शीघ्रमुत्क्षिप्य दानवः।
न तस्थौ स जगामैव सचन्द्र इव वारिदः॥ १६॥
असहन् रौहिणेयस्य स भारं दानवोत्तमः।
ववृधे सुमहाकायः प्रावृषीव बलाहकः॥ १७॥
सङ्कर्षणस्तु तं दृष्ट्वा दग्धशैलोपमाकृतिम्।
स्रग्दामलम्बाभरणं मुकुटाटोपमस्तकम्॥ १८॥
रौद्रं शकटचक्राक्षं पादन्यास-चलत्क्षितिम्।
ह्रियमाणस्ततः कृष्णमिदं वचनमब्रवीत्॥ १९॥
कृष्ण! कृष्ण! ह्रियाम्येष पर्वतोदग्रमूर्त्तिना।
केनापि पश्य दैत्येन गोपालच्छद्मरूपिणा॥ २०॥
यदत्र साम्प्रतं कार्यं मया मधुनिषूदन।
तत् कथ्यतां प्रयात्येष दुरात्मा दानवाधमः॥ २१॥

It being Pralamba's duty to carry Saṁkarṣaṇa, the latter mounted upon his shoulders, like the moon riding above a dark cloud; and the demon ran off with him, but did not stop : finding himself, however, unable to bear the weight of Balarāma, he enlarged his bulk and looked like a black cloud in the rainy season, Balarāma beholding him like a scorched mountain, his head crowned with a diadem and his neck hung round with garlands, having eyes as large as cart wheels, a fearful form and shaking the earth with his tread, called out, as he was carried away, to his brother, "Kṛṣṇa, Kṛṣṇa, I am carried off by some demon, disguised as a cowherd and huge as a mountain! What shall I do? Tell me, Madhusūdana : the villain runs away with speed!"

पराशर उवाच

तमाह रामं गोविन्दं स्मितभिन्ननौष्ठसम्पुटः।
महात्मा रौहिणेयस्य बलवीर्यप्रमाणवित्॥ २२॥

किमयं मानुषो भावो व्यक्तमेवावलम्ब्यते।

सर्वात्मन्! सर्वगुह्यानां गुह्यगुह्यात्मना त्वया॥ २३॥

Kṛṣṇa opened his mouth, smiling, for he well knew the might of the son of Rohiṇī and replied, "Why this subtle pretext of merely mortal nature? You who are the soul of all the most subtle of subtle things.

स्मराशेषजगद्बीजकारणं कारणाग्रजम्।

आत्मानमेकं तद्वच्च जगत्येकार्णवे च यत्॥ २४॥

Remember yourself, the radical cause of the whole world; born before all cause and all that is alone when the world is destroyed.

किन्न वेत्सि यथाहञ्च त्वञ्चैकं कारणं भुवः।

भारावतारणार्थाय मर्त्यलोकमुपागतौ॥ २५॥

Do you not know that you and I are alike the origin of the world, who have come down to lighten its load?

नमः शिरस्तेऽम्बुमयी च मूर्तिः

पादौ क्षितिर्वक्त्रमनन्तवह्निः।

सोमो मनस्ते श्वसितं समीरो

दिशश्चतस्रोऽव्ययः!बाहवस्ते॥ २६॥

The heavens are your head; the waters are your body; earth is your feet; your mouth is eternal fire; the moon is your mind; the wind your breath; your arms and hands are the four regions of space.

सहस्रवक्त्रो भगवान् महात्मा

सहस्रहस्ताङ्घ्रि शरीरभेदः।

सहस्रपद्मोद्भवयोनिराद्यः

सहस्रशस्त्वां मुनयो गृणन्ति॥ २७॥

You have, O mighty lord, a thousand heads, a thousand hands and feet and bodies; a thousand Brahmās spring from you, who are before all and whom the sages praise in myriads of forms.

दिव्यं हि रूपं तव वेत्ति नान्यो

देवैरशेषैरवातररूपम्।

तवाच्यर्यते वेत्सि न किं यदन्ते

त्वय्येव विश्वं लयमभ्युपैति॥ २८॥

No one but I know your divine person. Your incarnate person is glorified by all the gods. Know you not, that, at the end of all, the universe disappears in you?

त्वया धृतेयं धरणी बिभर्ति चराचरं विश्वमनन्तमूर्त्ते।

कृतादिभेदैरज! कालरूपो निमेषपूर्वो जगदेतदत्सि॥ २९॥

That, upheld by you, this earth sustains living and inanimate things? and that, in the character of uncreated time, with its divisions of ages, developed from an instant, you devour the world?

अत्तं यथा वाडववह्निनाम्बु हिमस्वरूपं परिगृह्य कास्तम्।

हिमाचले भानुमतोऽशुसङ्गाज्जलत्वमभ्येति पुनस्तदेव॥ ३०

एवं त्वया संहरणेऽत्तमेतज्जगत् समस्तं पुनरप्यवश्यम्।

तवैव सर्गाय समुद्यतस्य जगत्त्वमभ्येत्यनुकल्पमीश॥ ३१॥

As the waters of the sea, when swallowed up by submarine name, are recovered by the winds and thrown, in the form of snow, upon the Himācala, where coming into contact with the rays of the sun, they reassume their watery nature[2]; so the world, being devoured by you at the period of dissolution, becomes of necessity, at the end of every Kalpa, the world again, through your creative efforts.

भवानहञ्च विश्वात्मन्नेकमेव हि कारणम्।

जगतोऽस्य जगत्यर्थे भेदेनावां व्यवस्थितौ॥ ३२॥

तत् स्मर्य्यताममेयात्मन्! त्वयात्मा जहि दानवम्।

मानुष्यमेवावलम्ब्य बन्धूनां क्रियतां हितम्॥ ३३॥

You and I, soul of the universe, are but one and the same cause of the creation of the earth, although, for its protection, we exist in distinct individuals. Calling to memory who though are, O being of illimitable might, destroy of yourself the demon. Suspending awhile your mortal character, do what is right."

पराशर उवाच

इति संस्मारितो विप्र! कृष्णेन सुमहात्मना।

विहस्य पीडायामास प्रलम्बं बलवान् बलः॥ ३४॥

मुष्टिना चाहननमूर्द्ध्नि कोपसंरक्तलोचनः।

तेन चास्य प्रहारेण बहिर्याते विलोचने॥ ३५॥

स निष्कासितमस्तिष्को मुखाच्छोणितमुद्वमन्।
निपपात महीपृष्ठे दैत्यवर्यो ममार च॥ ३६॥
प्रलम्बं निहतं दृष्ट्वा बलेनाद्भुतकर्म्मणा।
प्रहृष्टास्तुष्टुवुर्गोपाः साधु साध्विति चाब्रुवन्॥ ३७॥
संस्तूयमानो गोपैस्तु रामो दैत्ये निपातिते।
प्रलम्बे सह कृष्णेन पुनर्गोकुलमाययौ॥ ३८॥

इति श्रीकृष्णपुराणे पञ्चमांशे नवमः अध्यायः॥

Thus reminded by the magnanimous Kṛṣṇa, the powerful Baladeva laughed and squeezed Pralamba with his knees, striking him at the same time on the head and face with his fists, so as to beat out both his eyes. The demon, vomiting blood from his mouth and having his brain forced through the skull, fell upon the ground and expired. The Gopas, beholding Pralamba slain, were astonished and rejoiced and cried out, "Well done," and praised Balarāma: and thus commended by his play-fellows and accompanied by Kṛṣṇa, Bala, after the death of the daitya Pralamba, returned to Gokula.[3]

NOTES

1. Jumping with both feet at once, as deer bound, two boys together, the one that holds out longest or comes to a given point first, is the victor and the vanquished is then bound to carry him to the goal, if not already attained and back again to the starting post, on his shoulders. The Bhāgavata does not specify the game, but mentions that the vanquished carry the victors on their backs.

2. This passage is read and explained differently in different copies. In some it is, अत्रं यथा वाडवाग्निनांबुहिमस्वरूपं परिगृह्य स्वस्थं। हिमाचले भानुमतो शुसङ्काञ्जलत्वमुपैति पुनस्तथैव॥ And this is explained, सामुद्रमम्बु वाडावाख्येन वह्निना अत्रं भक्षितं घनीभूय हिमस्वरूपं कस्तकसंज्ञेनवायुना वाडवाग्निगतेन सूर्य्य नाडीमयेन परिगृह्य गृहीत्वा स्वस्थमाकशस्थं कृतं सन् हिमाचले भवतीति शेषः॥ 'The water of the ocean, devoured by the fire called Vāḍava, becoming condensed or in the form of dew or snow, is seized by the wind called Kastaka, from which the Vāḍava fire has departed, consisting of a pipe of the solar rays and being placed in the air, lies or is on the Himācala' etc. This is rather an awkward and confused representation of the notion and the other reading is somewhat preferable : it consists simply in substituting कास्त for स्वस्थं that is, according to the commentary, अम्बु वाडवाग्निना जग्धं कास्तं केन वायुना वाडवाग्निगतेनार्करस्मिनाडीमयेन अस्तं हिमाचले क्षिप्तं हिमरूपं परिगृह्य स्थितं सत्। 'The water devoured by the fire is thrown by the wind Ka, made of a solar ray etc.; on the Himācala, where it assumes the form of snow;' and so on. However disfigured by inaccurate views of some of the instruments in operation, the physiology is in the main very correct and indicates accurate observation of natural phenomena. The waters of the ocean, converted into vapour by solar heat, are raised by the same influence into the air and thence borne by the winds to the summits of lofty mountain ranges, where they are arrested by a diminished temperature, descend in the form of snow and again supply the streams that perpetually restore to the sea the treasures of which it is as perpetually plundered.

3. According to the Hari Vaṁśa the gods themselves praised this proof of Rāma's strength (*bala*) and hence he derived the name of Balarāma.

***

CHAPTER 10

दशमोऽध्यायः

(शरद्वर्णनम् गोवर्द्धनपूजा च)

पराशर उवाच

तयोर्विहरतोस्तत्र राम-केशवयोर्व्रजे।
प्रावृट् व्यतीता विकसत्-सरोजा चाभवच्छरत्॥ १॥
अवापुस्तापमत्यर्थं शफर्य्यः पल्वलोदके।
पुत्रक्षेत्रादिसक्तेन ममत्वेन यथा गृही॥ २॥
मयूरा मौनिनस्तस्थुः परित्यक्तमदा वने।
असारतां परिज्ञाय संसारस्येव योगिनः॥ ३॥

Parāśara said– Whilst Keśava and Rāma were sporting thus in Vraja, the rainy season ended and was succeeded by the season of autumn, when the lotus is full blown. The small Saphari fish, in their watery burrows, were oppressed by the heat, like a man by selfish desires, who is devoted to his family. The peacocks, no longer animated by passion, were silent amidst the woods, like holy saints,

who have come to know the unreality of the world.

उत्सृज्य जलसर्वस्य निर्मलाः सितमूर्त्तयः।
तत्यजुश्चाम्बरं मेघा गृहं विज्ञानिनो यथा॥४॥
शरत् सूर्यांशुतप्तानि ययुः शोषं संरासि च।
बह्वालम्बि ममत्वेन हृदयानीव देहिनाम्॥५॥
कुमुदैः शरदम्भांसि योग्यतालक्षणं ययुः।
अवबोधैर्मनांसीव सम्बन्धममलात्मनाम्॥६॥
तारका विमले व्योम्नि रराजाखण्डमण्डलः।
चन्द्रश्चरमदेहात्मा योगी साधुकुले यथा॥७॥

The clouds, of shining whiteness, exhausted of their watery wealth, deserted the atmosphere, like those who have acquired wisdom and depart from their homes. Evaporated by the rays of the autumnal sun, the lakes were dried up, like the hearts of men when withered by the contact of selfishness The pellucid waters of the season were suitably embellished by white water-lilies, as are the minds of the pure by the apprehension of truth. Brightly in the starry sky shone the moon with undiminished orb, like the saintly being, who has reached the last stage of bodily existence in the company of the pious.

शनकैः शनकैस्तीरं तत्यजुश्च जलाशयाः।
ममत्वं क्षेत्रपुत्रादिरूढ़मुच्चैर्यथा बुधाः॥८॥
पूर्वत्यक्तैः सरोऽम्भोर्हसा योगं पुनर्ययुः।
क्लेशैः कुयोगिनोऽशेषैरन्तरायहता इव॥९॥
निभृतोऽभवदत्यर्थं समुद्रः स्तिमितोदकः।
क्रमावाप्त-महायोगी निश्चलात्मा यथा यति॥१०॥
सर्वत्रातिप्रसन्नानि सलिलानि तदाभवन्।
ज्ञाते सर्वगते विष्णौ मनांसीव सुमेधसाम्॥११॥

The rivers and lakes slowly retired from their banks, as the wise by degrees shrink from the selfish attachment that connects them with wife and child. First abandoned by the waters of the lake, the swans again began to congregate, like false ascetics, whose devotions are interrupted and they are again assailed by innumerable afflictions. The ocean was still and calm and exhibited no undulations, like the perfect sage, who has completed his course of restraint and has acquired undisturbed tranquillity of spirit. Everywhere the waters were as clear and pure as the minds of the wise, who behold Viṣṇu in all things.

बभूव निर्मलं व्योम शरदा ध्वस्ततोयदम्।
योगाग्निध्वक्लेशौघं योगिनामिव मानसम्॥१२॥
सूर्यांशुजनितं तापं निन्ये तारापतिः शमम्।
अहङ्कारोद्भव दुःखं विवेकः सुमहानिव॥१३॥
नभसोऽभ्रान् भुवः पङ्कान् कालुष्यं चाम्भसः शरत्।
इन्द्रियाणीन्द्रियार्थेभ्यः प्रत्याहार इवाहरत्॥१४॥
प्राणायाम इवाम्भोभिः सरसां कृतपूरकैः।
अभ्यस्यतेऽनुदिवसं रेचकाकुम्भकादिभिः॥१५॥

The autumnal sky was wholly free from clouds, like the heart of the ascetic, whose cares have been consumed by the fire of devotion. The moon allayed the fervours of the sun, as discrimination alleviates the pain to which egotism gives birth. The clouds of the atmosphere, the muddiness of the earth, the discoloration or the waters, were all removed by autumn, as abstraction detaches the senses from the objects of perception. The exercise of inspiring, suppressing and expiring the vital air, was as if performed daily by the waters of the lakes (as they were full and stationary and then again declined)[1].

विमलाम्बरनक्षत्रे काले चाभ्यागत्तो व्रजम्।
ददर्शेन्द्रमहारम्भायौद्यतांस्तान् व्रजौकसः॥१६॥
कृष्णस्तानुत्सुकान् दृष्ट्वा गोपानुत्सवलालसान्।
कौतूहलादिदं वाक्यं प्राह वृद्धान् महामतिः॥१७॥
कोऽयं शक्रमहो नाम येन वो हर्ष आगतः।

At this season, when the skies were bright with stars, Kṛṣṇa, repairing to Vraja, found all the cowherds busily engaged in preparing for a sacrifice to be offered to Indra[2]; and going to the elders, he asked them, as it out of curiosity, what festival of Indra it was in which they took so much pleasure.

प्राह तं नन्दगोपश्च पृच्छन्तमतिसादरम्॥१८॥
मेघानां पयसां चेशो देवराजः शतक्रतुः।
तेन सञ्चोदिता मेघा वर्षन्त्यम्बुमयं रसम्॥१९॥

तद्वृष्टिजनितं शस्यं वयमन्ये च देहिनः।
वर्त्तयामोपयुञ्जानास्तर्पयामश्च देवताः॥ २०॥
क्षीरवत्य इमा गावो वत्सवत्यश्च निर्वृताः।
तेन संवर्द्धितैः शस्यैः पुष्टास्तुष्टा भवन्ति वै॥ २१॥
नाशस्या नातृणा भूमिर्न बुभुक्षार्द्दितो जनः।
दृश्यते यत्र दृश्यन्ते वृष्टिमन्तो बलाहकाः॥ २२॥
भौममेतत् पायो दुग्धं गोभिः सूर्यस्य वारिदः।
पर्ज्जन्यः सर्वलोकस्य भवाय भुवि वर्षति॥ २३॥
तस्मात् प्रावृषि राजानः सर्वे शक्रं मुदा युताः।
महैः सुरेशमर्चन्ति वयमन्ये च मानवाः॥ २४॥

Nanda replied to his question and said, "Śatakratu or Indra is the sovereign of the clouds and of the waters : sent by him, the former bestow moisture upon the earth, whence springs the grain, by which we and all embodied beings subsist; with which also and with water, we please the gods : hence too these cows bear calves and yield milk and are happy and well nourished. So when the clouds are seen distended with rain, the earth is neither barren of corn, nor bare of verdure, nor is man distressed by hunger. Indra, the giver of water, having drunk the milk of earth by the solar ray, sheds it again upon the earth for the sustenance of all the world. On this account all sovereign princes offer with pleasure sacrifices to Indra at the end of rains and so also do we and so do other people."

पराशर उवाच

नन्दगोपस्य वचनं श्रुत्वेत्थं शक्रपूजने।
कोपाय त्रिदशेन्द्रस्य प्राह दामोदरस्तदा॥ २५॥
न वयं कृषिकर्त्तारो वाणिज्यजीविनो न च।
गावोऽस्मद्दैवतं तात! वयं वनचरा यतः॥ २६॥
आन्वीक्षिकी त्रयी वार्त्ता दण्डनीतिस्तथापरा।
विद्याचतुष्टयं त्वेतत् वार्त्तामत्र शृणुष्व मे॥ २७॥
कृषिर्वणिज्या तद्वत्तु तृतीयं पशुपालनम्।
विद्यां ह्येता महाभाग! वार्त्ता वृत्तित्रयाश्रयः॥ २८॥
कर्षकाणां कृषिर्वृत्तिः पण्यं विपाणिजीविनाम्।
अस्माकं गाः परा वृत्तिवार्त्ताभेदैरियं त्रिभिः॥ २९॥

Parāśara said– When Kṛṣṇa heard this speech from Nanda in regard to the worship of Indra, he determined to put the king of the celestials into a passion and replied, "We, father, are neither cultivators of the soil, nor dealers in merchandise; we are sojourners in forests and cows are our divinities. There are four branches of knowledge, logical. scriptural, practical and political[3]. Hear me describe what practical science is Agriculture, commerce and tending of cattle; the knowledge of these three professions constitutes practical science. Agriculture is the subsistence of farmers; buying and selling, of traders. Kine are our support. Thus the knowledge of means of support is threefold.

विद्यया यो यया युक्तस्तस्य स दैवतं महत्।
सैव पूज्यार्चनीया च सैव तस्योपकारिका॥ ३०॥
योऽन्यस्य फलमश्नन् वै पूजयत्यपरं नरः।
इह च प्रेत्यचैवासौ तात! नाप्नोति शोभनम्॥ ३१॥
कृष्यन्ता प्रथिता सीमा सीमान्तञ्च पुनर्वनम्।
वनान्ता गिरयः सर्वे ते चास्माकं परा गतिः॥ ३२॥
न द्वारबन्धावरणा न गृहक्षेत्रिस्तथा।
सुखिनः सकले लोके यथा वै चक्रचारिणः॥ ३३॥
श्रूयन्ते गिरयश्चामी वनेऽस्मिन् कामरूपिणः।
तत्तद्रूपं समास्थाय रमन्ते स्वेषु सानुषु॥ ३४॥
यदा चैतेऽपराध्यन्ते तेषां ये काननौकसः।
तदा सिंहादिरुपैस्तान् घातयन्ति महीधराः॥ ३५॥

The object that is cultivated by any one should be to him as his chief divinity; that should be venerated and worshipped, as it is his benefactor. He who worships the deity of another and diverts from him the reward that is his due, obtains not a prosperous station either in this world or in the next. Where the land ceases to be cultivated there are bounds assigned, beyond which commences the forest; the forests are bounded by the hills and so far do our limits extend. We are not shut in with doors, nor confined within walls; we have neither fields nor houses; we wander about happily wherever we list, travelling in our

waggons.[4] The spirits of these mountains, it is said, walk the woods in whatever forms they will or in their proper persons sport upon their own precipices. If they should be displeased with those who inhabit the forests, then, transformed to lions and beasts of prey, they will kill the offenders.

गिरियज्ञस्त्वयं तस्माद् गोयज्ञश्च प्रवर्त्यताम्।
किमस्माकं महेन्द्रेण गावः शैलाश्च देवताः॥३६॥
मन्त्रयज्ञपुरा विप्राः सीतायज्ञाश्च कर्षकाः।
गिरि-गोयज्ञशीलाश्च वयमद्रिवनाश्रयाः॥३७॥
तस्माद् गोवर्द्धनः शैलो भवदभर्विविधार्हणैः।
अर्च्यतां पूज्यतां मेध्यं पशुं हत्वा विधानतः॥३८॥
सर्वघोषस्य सन्दोहो गृह्यतां मा विचार्य्यताम्।
भोज्यन्तां तेन वै विप्रास्तथा ये चाभिवाञ्छकाः॥३९॥

We then are bound to worship the mountains; to offer sacrifices to cattle. What have we to do with Indra? Cattle and mountains are our gods. Brāhmaṇas offer worship with prayer; cultivators of the earth adore their landmarks; but we who tend our herds in the forests and mountains should worship them and our kine. Let prayer and offerings then be addressed to the mountains Govardhana and kill a victim in due form. Let the whole station collect their milk without delay and feed with it the Brāhmaṇs and all who may desire to partake of it.

समर्चिते कृते होमे भोजितेषु द्विजातिषु।
शरत्पुष्पकृतापीडाः परिगच्छन्तु गोगणाः॥४०॥
एतन्मम मतं गोपाः सम्प्रत्याद्रियते यदि।
ततः कृत्वा भवेत् प्रीतिर्गवामद्रेस्तथा मम॥४१॥

When the oblations have been presented and the Brāhmaṇas have been fed, let the Gopas circumambulate the cows, decorated with garlands of autumnal flowers. If the cowherds will attend to these suggestions, they will secure the favour of the mountain, of the cattle and also mine.

इति तस्य वचः श्रुत्वा नन्दाद्यास्ते व्रजौकसः।
प्रीत्युत्फुल्लमुखा विप्र! साधु साध्वित्यथाब्रुवन्॥४२॥
शोभनं ते मतं वत्स! यदेतद्भवतोदितम्।
तत् करिष्यामहे सर्वं गिरियज्ञः प्रवर्त्यताम्॥४३॥

When Nanda and the other Gopas heard these words of Kṛṣṇa, their faces expanded with delight and they said that he had spoken well. "You have judged rightly, child," exclaimed they; "we will do exactly as you have proposed and offer adoration to the mountain."

पराशर उवाच

तथा च कृतवन्तस्ते गिरियज्ञं व्रजौकसः।
दधि-पायस-मांसाद्यैर्ददुः शैलबलि ततः॥४४॥
द्विजांश्च भोजयामासुः शतशोऽथ सहस्रशः।
अन्यानप्यागतानित्थं कृष्णोनोक्तं यथा पुरा॥४५॥
गावः शैलं ततश्चक्रुश्चार्चितास्याः प्रदक्षिणम्।
ऋषभाश्चापि नर्दन्तः सतोया जलदा इव॥४६॥

Accordingly the inhabitants of Vraja worshipped the mountain, presenting to it curds and milk and flesh; and they fed hundreds and thousands of Brāhmaṇas and many other guests, who came to the ceremony, even as Kṛṣṇa had enjoined : and when they had made their offerings, they circumambulated the cows and the bulls, that bellowed as loud as roaring clouds.

गिरिमूर्द्धनि कृष्णोऽपि शैलोऽहमिति मूर्त्तिमान्।
बुभुजेऽन्नं बहु तदा गोपवर्याहितं द्विज॥४७॥
अन्येन कृष्णो रूपेण गोपैः सहं गिरेः शिरः।
अधिरुह्यार्च्चयामास द्वितीयामात्मनस्तनुम्॥४८॥
अन्तर्द्धानं गते तस्मिन् गोपा लब्ध्वा ततो वरान्।
कृत्वा गिरिमहं गोष्ठं निजमभ्याययुः पुनः॥४९॥

इति श्रीविष्णुपुराणे पञ्चमांशे दशमः अध्यायः॥

Upon the summit of Govardhana, Kṛṣṇa presented himself, saying, "I am the mountain" and partook of much food presented by the Gopas; whilst in his own form as Kṛṣṇa he ascended the hill along with cowherds and worshipped his other self[5]. Having promised them many blessings, the mountain-person of Kṛṣṇa vanished; and the

ceremony being completed, the cowherds returned to their station.

NOTES

1. A set of very poor quibbles upon the terms of the Prāṇāyāma : or, Purāṇa, drawing in the breath through one nostril; literally, 'filling :' Kumbhaka, closing the nostrils and suppressing the breath; keeping it stationary or confined, as it were in a Kumbha or water-pot : and Recaka, opening the other nostril and emitting the breath; literally, 'purging' or 'depletion.' The waters of the reservoirs replenished in the beginning of the autumnal season by the previous rains, remain for a while full, until they are drawn off for irrigation or reduced by evaporation : thus representing the three operations of Purāṇa, Kumbhaka and Recaka.

2. No public worship is offered to Indra at present; and the only festival in the Hindu calendar, the Śakradhvajotthāna, the erection of a flag in honour of Śakra or Indra, should be held on the twelfth or thirteenth of Bhādra, which is in the very middle of the rainy season; according to the *Tithi Tatva,* following the authority of the Kālikā and Bhaviṣyottara Purāṇas. The Śakradhvajotthāna is also a rite to be performed by kings and princes. It may be doubted, therefore, if the text intends any particular or appointed celebration.

3. Or, Ānvīkṣikī (आन्वीक्षिकी), the science of inquiring by reasoning, Tarka (तर्क) or logic : Trayī (त्रयी), the three Vedas collectively or the doctrines they teach : Vārttā (वार्त्ता), rendered 'practical,' is the knowledge of the means of acquiring subsistence (वृत्तिः) : the fourth is Daṇḍanīti (दण्डनीतिः), the science of government, both domestic and foreign.

4. These nomadic habits are entirely lost sight of in the parallel passages of those Purāṇas in which the juvenile life of Kṛṣṇa is narrated. The text of the Hari Vaṁśa is in most of the other verses precisely the same as that of the Viṣṇu Purāṇa, putting however into the mouth of Kṛṣṇa a long additional eulogium on the season of autumn.

5. The Hari Vaṁśa says, 'an illusory Kṛṣṇa, having become the mountain, ate the flesh that was offered;' मांसंचमायकृष्णो। गिरिर्भूत्वा समश्नते। Of course the 'personified' mountain is intended, as appears from several of the ensuing passages; as for instance, he says presently. 'I am satisfied; and then in his divine form he smiled;' संतृप्ततोस्मीतिदिव्तेन रूपेण प्रजहास वै। The Hari Vaṁśa affords here, as in so many other places, proofs of its Dakhini origin. It is very copious upon the homage paid to the cattle and their decoration with garlands and plumes of peacocks' feathers, of which our text takes no notices. But in the south of India there is a very popular festival, that of the Punjab, scarcely known in the north, when cattle are decorated and worshipped; a celebration which has no doubt suggested to the compiler of the Hari Vaṁśa the details which he describes.

***

CHAPTER 11

एकादशोऽध्यायः

(इन्द्रस्य क्रोधः, श्रीकृष्णस्य गोवर्द्धनपर्वतधारणञ्च)

पराशर उवाच

महे प्रतिहते शक्रो मैत्रेयातिरुषान्वितः।
संवर्त्तकं नाम गणं तोयदानामथाब्रवीत्॥ १॥
भो भो मेघा! निशम्यैतद् वचनं वदतो मम।
आज्ञानन्तरमेवाशु क्रियतामविचारितम्॥ २॥
नन्दगोपः सुदुर्बुद्धिर्गोपैरन्यैः सहायवान्।
कृष्णाश्रयबराध्मातो महभङ्गमचीकरत्॥ ३॥
आजीवो यः परस्तेषां याश्च गोपत्वकारणम्।
ता गावो वृष्टिवातेन पीड्यन्तां वचनान्मम॥ ४॥
अहमप्यद्रिगाभं तुगंमारुह्य वारणम्।
साहाय्यं वः करिष्यामि वार्यम्बूत्सर्गयोजितम्॥ ५॥

Indra, being thus disappointed of his offerings, was exceedingly angry and thus addressed a cohort of his attendant clouds, called Samvarttaka: "Ho, clouds" he said, "hear my words and without delay execute what I command. The insensate cowherd Nanda, assisted by his fellows, has withheld the usual offerings to us, relying upon the protection of Kṛṣṇa. Now, therefore, afflict the cattle, that are their sustenance and whence their occupation is derived, with rain and wind. Mounted upon my elephant, as vast as a mountain peak, I will give you aid in strengthening the tempest."

पराशर उवाच

इत्याज्ञप्ताः सुरेन्द्रेण मुमुचुस्ते बलाहकाः।
वातवर्षं महाभीममभावाय गवां द्विज॥ ६॥
ततः क्षणेन धरणी ककुभोऽम्बरमेव च।
एकं धारामहासारपूरणेनाभवन्मुने॥ ७॥
विद्युल्लाताकशाघातत्रस्तैरिव घनैर्घनम्।
नादापूरितदिक्चक्रैर्धारासारमपात्यत॥ ८॥
अन्धकारीकृते लोके वर्षद्भिरनिशं घनैः।
अधश्चोर्द्ध्वञ्च तिर्य्यक च जगदाप्यमिवाभवत्॥ ९॥
गावस्तु तेन पतता वर्षवातेन वेगिना।
धूताः प्राणान् जहुः सन्नत्रिकसक्थिशिरोधराः॥ १०॥
क्रोडेन वत्सानाक्रम्य तस्थुरन्या महामुने।
गावो विवत्साश्च कृता वारिपूरेण चापराः ॥ ११॥
वत्साश्च दीनवदनाः पवनाकम्पिकन्धराः।
त्राहि त्राहीत्यल्पशब्दाः कृष्णमूचुरिवार्त्तकाः॥ १२॥
ततस्तद् गोकुलं सर्वं गो-गोपी-गोपसङ्कुलम्।
अतीवार्त्त हरिर्दृष्ट्वा मैत्रेयाचिन्तयत् तदा॥ १३॥
एतत् कृतं महेन्द्रेण मोहभंगविरोधिना।
तदेतदखिलं गोष्ठं त्रातव्यमधुना मया॥ १४॥
इममद्रिमहं धैर्य्यादुत्पाट्योरुशिलाघनम्।
धारयिष्यामि गोष्ठस्य पृथुच्छत्रमिवोपरि॥ १५॥

When Indra ceased, the clouds, obedient to his commands, came down, in a tearful storm of rain and wind, to destroy the cattle. In an instant the earth, the points of the horizon and the sky, were all blended into one by the heavy and incessant shower. The clouds roared aloud, as if in terror of the lightning's scourge, poured down uninterrupted torrents. The whole earth was enveloped in impenetrable darkness by the thick and volumed clouds; and above, below and on every side, the world was water. The cattle, pelted by the storm, shrunk cowering into the smallest size or gave up their breath : some covered their calves with their flanks and some beheld their young ones carried away by the flood. The calves, trembling in the wind, looked piteously at their mothers or implored in low moans, as it were, the succour of Kṛṣṇa. Hari, beholding all Gokula agitated with alarm, cowherds, cowherdesses and cattle all in a state of consternation, thus reflected :"This is the work of Mahendra, in resentment of the prevention of his sacrifice and it is incumbent on me to defend this station of herdsmen. I will lift up this spacious mountain from its stony base and hold it up, as a large umbrella, over the cow-pens."

पराशर उवाच

इति कृत्वा मतिं कृष्णो गोवर्द्धनमहीधरम्।
उत्पाट्यैककरेणैव धारयामास लीलया॥ १६॥
गोपांश्चाह जगन्नाथः समुत्पाटितभूधरः।
विशध्वमत्र त्वरिताः कृतं वर्षनिवारणम्॥ १७॥
सुनिर्वातेषु देशेषु यथाजोषमिहास्यताम्।
प्रविश्यता न भेतव्य गिरिपातस्य निर्भयैः॥ १८॥
इत्युक्तास्ते ततो गोपा विविशुर्गोधनैः सह।
शकटारोपितैर्भाण्डैर्गौप्यश्चासारपीडिताः ॥ १९॥
कृष्णोऽपि तं दधारैव शैलमत्यन्तनिश्चलम्।
व्रजैकवासिभिर्हर्षविस्मिताक्षैर्निरीक्षितः॥ २०॥
गोप-गोपीजनैर्हृष्टैः प्रीतिविस्तारितेक्षणैः।
संस्तूयमानचरितः कृष्णः शैलमधारयत्॥ २१॥
सप्तरात्रं महामेघा ववर्षुर्नन्दगोकुले।
इन्द्रेण चोदिता विप्र! गोपानां नाशकारिणः॥ २२॥
ततो धृते महाशैले परित्राते च गोकुले।
मिथ्याप्रतिज्ञो वलभिद् वारयामास तान् घनान्॥ २३॥
व्यभ्र नभसि देवेन्द्रे वितथात्मवचस्यथ।
निष्क्रम्य गोकुलं सर्वं स्वस्थाने पुनरागमत्॥ २४॥
मुमोच कृष्णोऽपि तदा गोवर्द्धनमहाचलम्।
स्वस्थाने विस्मितमुखैर्हृष्टस्तैस्तु व्रजौकसैः ॥ २५॥

इति विष्णुपुराणे पञ्चमांशे एकादशः अध्यायः॥

Having thus determined, Kṛṣṇa immediately plucked up the mountain Govardhana and held it aloft with one hand in sport, saying to the herdsmen, "Lo the mountain is on high; enter beneath it quickly and it will shelter you from the storm; here you will be secure and at your case in places

defended from the wind : enter without delay and fear not that the mountain will fall." Upon this, all the people, with their herds and their wagons and goods and the Gopīs, distressed by the rain, repaired to the shelter of the mountain, which Kṛṣṇa held steadily over their heads; and Kṛṣṇa, as he supported the mountain, was contemplated by the dwellers of Vraja with joy and wonder; and, as their eyes opened wide with astonishment and pleasure, the Gopas and Gopīs sang his praise. For seven days and nights did the vast clouds sent by Indra rain upon the Gokula of Nanda to destroy its inhabitants, but they were protected by the elevation of the mountain; and the slayer of Bala, Indra, being foiled in his purpose, commanded the clouds to cease. The threats of Indra having been fruitless and the heavens clear, all Gokula came forth from its shelter and returned to its own abode. Then Kṛṣṇa, in the sight of the surprised inhabitants of the forests, restored the great mountain Govardhana to its original site.[1]

NOTES

1. It seems not unlikely that this legend has some reference to the caves or cavern temples in various parts of India. A remarkable representation of it occurs upon the sculptured rocks of Mahābalipura. It is related much to the same purport in the Bhāgavata. Śiśupāla, ridiculing the exploit, asserts that Govardhana was nothing more than an ant hill.

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CHAPTER 12

द्वादशोऽध्यायः

(इन्द्रस्यागमनम्, इन्द्रेण श्रीकृष्णस्य अभिषेकश्च)

पराशर उवाच

धृते गोवर्द्धने शैले परित्राते च गोकुले।
रोचयामास कृष्णस्य दर्शनं पाकशासनः॥ १॥
सोऽधिरुह्य महानागमैरावतममित्रजित्।
गोवर्द्धनगिरौ कृष्णं ददर्श त्रिदशेश्वरः॥ २॥
चारयन्तं महावीर्य्यं गावो गोपवपुर्धरम्।
कृष्णञ्च जगतो गोपं गोपवृतं गोपकुमारकैः॥ ३॥
गरुडञ्च ददर्शोच्चैरन्तर्द्धानगतं द्विज।
कृतच्छायं हरेर्मूर्ध्नि पक्षाभ्यां पक्षिपुङ्गवम्॥ ४॥
अवरुह्य स नागेन्द्रादेकान्ते मधुसूदनम्।
शक्रः सस्मितमाहेदं प्रीतिविस्फारितेक्षणः॥ ५॥
कृष्ण! कृष्ण! शृणुष्वेदं यदर्थमहमागतः।
त्वत्समीपं महाभाग! नैतच्चिन्त्यं त्वयान्यथा॥ ६॥
भारावतारणार्थाय पृथिव्याः पृथिवीतलम्।
अवतीर्णोऽखिलाधारस्त्वमेव परमेश्वर॥ ७॥
महभङ्गविरुद्धेन मया गोकुलनाशकाः।
समादिष्ट महामेघास्तैश्चैदं कदनं कृतम्॥ ८॥
त्रातास्तात! त्वया गावः समुत्पाट्य महागिरिम्।
तेनाहं तोषितो वीर! कर्म्मणात्यद्भुतेन ते॥ ९॥

After Gokula had been saved by the elevation of the mountain, Indra became desirous of beholding Kṛṣṇa. The conqueror of his foes accordingly mounted his vast elephant Airāvata, and came to Govarddhana, where the king of the gods beheld the mighty Dāmodara tending cattle, and assuming the person of a cow-boy, and, although the preserver of the whole world, surrounded by the sons of the herdsmen: above his head he saw Garuḍa, the king to birds, invisible to mortals, spreading out his wings to shade the head of Hari. Alighting from his elephant, and addressing him apart, Śakra, his eyes expanding with pleasure, thus spoke to Madhusūdana: "Hear, Kṛṣṇa, the reason why I have come hither; why I have approached you; for you could not otherwise conceive it. You, who are the supporter of all, have descended upon earth, to relieve her of her burden, in resentment of my obstructed rites I sent the clouds to deluge Gokula, and they have done this evil deed. You, by raising up the mountain, have preserved the cattle; and of a verity I am much pleased, O hero, with thy wondrous deed.

साधितं कृष्ण देवानामहं मन्ये प्रयोजनम्।
त्वयायामद्रिप्रवरः करेणैकेन यद्धृतः॥ १०॥
गोभिश्च चोदितः कृष्ण! त्त्वत्सकाशमिहागतः।

त्वया त्रातभिरत्यर्थं युष्मत्सत्कारकारणात्॥ ११॥
स त्वां कृष्णाभिषेक्ष्यामि गवां वाक्यप्रचोदितः।
उपेन्द्रत्वे गवामिन्द्रो गोविन्दस्त्वं भविष्यसि॥ १२॥
अथोपबाह्यादादाय घण्टामैरावताद् गजात्।
अभिषेकं तया चक्रे पवित्रजपूर्णया ॥ १३॥
क्रियमाणेऽभिषेके तु गावः कृष्णस्य तत्क्षणात्।
प्रस्रवोद्भूतदुग्धार्द्रा सद्यश्चक्रुर्वसन्धराम्॥ १४॥

The object of the gods is now, methinks, accomplished, since with thy single hand you hast raised aloft this chief of mountains. I have now come by desire of the cattle[1], grateful for their preservation, in order to install you as Upendra; and, as the Indra of the cows, you shall be called Govinda."[2] Having thus said, Mahendra took a ewer from his elephant Airāvata, and with the holy water it contained performed the regal ceremony of aspersion. The cattle, as the rite was celebrating, deluged the earth with their milk.

अभिषिच्य गवां वाक्याद् देवेन्द्रो वै जनार्द्दनम्।
प्रीत्या सप्रश्रयं कृष्णं पुनराह शचीपतिः॥ १५॥
गवामेतत् कृतं वाक्यं तथान्यदपि मे शृणु।
यद् ब्रवीमि महाभाग! भारावतरणेच्छया॥ १६॥
ममांशः पुरुषव्याघ्र पृथायां पृथिवीतले।
अवतीर्णोऽर्जुनो नाम स रक्ष्यो भवता सदा॥ १७॥
भारावतारणे साह्यं स ते वीर! करिष्यति।
स रक्षणीयो भवता यथात्मा मधुसूदन॥ १८॥

When Indra had, by direction of the kine, inaugurated Kṛṣṇa, the husband of Śacī said to him affectionately, "I have thus performed what the cows enjoined me. Now, illustrious being, hear what farther I propose, with a view to facilitate your task. A portion of me has been born as Arjuna, the son of Pṛthā: let him ever be defended by you, and he will assist you in bearing thy burden. He is to be cherished by you, Madhusūdana, like another self."

श्रीभगवानुवाच

जानामि भारते वंशे जातं पार्थं तवात्मजम्।
तमहं पालयिष्यामि यावदस्मि महीतले॥ १९॥
यावन्महीतले शक्र! स्थास्याम्यहमरिन्दम।
न तावदर्जुनं कश्चिद् देवेन्द्र! युधि जेष्यति॥ २०॥
कंसो नाम महाबाहुदैत्योऽरिष्टस्तथापरः।
केशी कुवलयापीडो नरकाद्यास्तथापरे॥ २१॥
हतेष्वेतेषु देवेन्द्र! भविष्यति महाहवः।
तत्र विद्धि सहस्राक्ष भारावतरणं कृतम्॥ २२॥
स त्वं गच्छ न पुत्रार्थे सन्तापं कर्तुमर्हसि।
नार्जुनस्य रिपुः कश्चिन्ममाग्रे प्रभविष्यति॥ २३॥
अर्जुनार्थे त्वहं सर्वान् युधिष्ठिरपुरोगमान्।
निवृत्ते भारते युद्धे कुन्त्या दास्याम्यविक्षतान् ॥ २४॥

To this Kṛṣṇa replied, "I know thy son, who has been born in the race of Bharata, and I will befriend him as long as I continue upon earth. As long as I am present, invincible Śakra, no one shall be able to subdue Arjuna in fight. When the great demon Kaṅsa has been slain, and Ariṣṭa, Keśin, Kuvalayāpīḍa, Naraka, and other fierce Daityas, shall have been put to death, there will take place a great war, in which the burden of the earth will be removed. Now therefore depart, and be not anxious on account of thy son : for no foe shall triumph over Arjuna whilst I am present. For his sake I will restore to Kuntī all her son, with Yudhiṣṭhira at their head, unharmed, when he Bhārata war is at an end."

इत्युक्तः सम्परिष्वज्य देवराजो जनार्द्दनम्।
आरुह्यैरावतं नागं पुनरेव दिवं ययौ॥ २५॥
कृष्णोऽपि सहितो गोभिर्गोपालैश्च पुनर्व्रजम्।
आजगामाथ गोपीनां दृष्टिपूतेन वर्त्मना॥ २६॥
इति श्रीविष्णुपुराणे पञ्चमांशे द्वादशः अध्यायः॥

Upon Kṛṣṇa's ceasing to speak, he and Indra mutually embraced; and the latter, mounting his elephant Airāvata, returned to heaven. Kṛṣṇa, with the cattle and the herdsmen, went his way to Vraja, where the wives of the Gopas watched for his approach.

NOTES

1. Gobhiacha chodita (गोभिश्च चोदितः); that is, 'delegated,' says the commentator, 'by the cow of plenty. Kāmadhenu, and other celestial kine,

inhabitants of Goloka, the heaven of cows:' but this is evidently unauthorized by the text, as celestial cattle could not be grateful for preservation upon earth; and the notion of Goloka, a heaven of cows and Kṛṣṇa, is a modern piece of mysticism, drawn from such sectarial works as the Brahma Vaivartta Purāṇa and Hari Vaṃśa.

2. The purport of Indra's speech is to explain the meaning of two of Kṛṣṇa's names, Upendra and Govinda. The commentators on the *Amara Koṣa* agree in explaining the first, the younger brother of Indra, इन्द्रानुजत्वादुपेन्द्रः। conformably to the synonym that immediately follows in the text of Amara, Indrāvaraja (इन्द्रावरजः); a name that occurs also in the Mahābhārata: Kṛṣṇa, as the son of Devakī, who is an incarnation of Aditi, being born of the latter subsequently to Indra, Govinda is he who knows, finds, or tends cattle; Gām vindati (गां विन्दति). The Paurāṇik etymology makes the latter the Indra (इन्द quasi इन्द्र) of cows; and in this capacity he may well be considered as a minor or inferior Indra, such being the proper sense of the term Upapurāṇa 'a minor Purāṇa,' &c. The proper import of the word Upendra has, however, been anxiously distorted by the sectarian followers of Kṛṣṇa. Thus the commentator on our text asserts that Upa is here synonymous with Upari (उपरि), and that Upendratwa, "the station of Upendra,' means 'rule in the heaven of heavens, Goloka,' a new creation of this sect, above Satya-loka, which, in the uncorrupt Paurānik system, is the highest of the seven Lokas: see Bk. II. Ch. VII. So the Hari Vaṃśa makes Indra say, ममोपरि यथेन्द्रस्त्वं स्थापितो गोभिरोश्वरः उपेन्द्र इति कृष्ण त्वां गास्यन्ति दिवि देवताः। As you, Kṛṣṇa, are appointed, by the cows, Indra superior to me, therefore the deities in heaven shall call you Upendra.' The Bhāgavata does not introduce the name though it no doubt alludes to it in making the divine cow Surabhi, who is said to have come from Goloka with India, address Kṛṣṇa, and say, इन्द्रं नस्त्वाभिषेक्ष्यामो ब्रह्मणा नोदितावयं। We, intructed by Brahmā, will crown you as our Indra' Accordingly Kṛṣṇa has the water of the Ganges thrown over him by the elephant of Indra, and India, the gods and sages praise him, and salute him by the appellation of Govinda. The Hari Vaṃśa assigns thus to Indra alone, who says, 'I am only the Indra of the gods; you have attained the rank of Indra of the kine, and they shall for ever celebrate you on earth as Govinda:' अहंकिलेन्द्रो देवानां त्वं गवामिन्द्रतां गतः। गोविन्द इति लोकास्त्वां स्तोष्यन्ति भुवि शाश्वतं॥ All this is very different from the sober account of our text, and is undoubtedly of comparatively recent origin.

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CHAPTER 13
त्रयोदशोऽध्यायः

(गोपानां श्रीकृष्णप्रभाववर्णनम्, गोपिभिः सह तस्य राडक्रीडा च)

पराशर उवाच

गते शक्रे तु गोपालाः कृष्णमक्लिष्टकारिणम्।
ऊचुः प्रीत्या धृतं दृष्ट्वा तेन गोवर्द्धनाचलम् ॥१॥
वयमस्मान्महाबाहो! भवता महतो भयात्।
गावश्च भवता त्राता गिरिधारणकर्म्मणा॥२॥
बालक्रीडेयमतुला गोपालत्वं जुगुप्सितम्।
दिव्यञ्च कर्म भवतः किमेतत् तात! कथ्यताम्॥३॥
कालियो दमितस्तोये प्रलम्बो विनिपातितः।
धृतो गोवर्द्धनश्चायं शङ्कितानि मनांसि नः ॥४॥
सत्यं सत्यं हरेः पादौ शपामोऽमितविक्रम।
यथा त्वद्वीर्य्यमालोक्य न त्वां मन्यामहे नरम्॥५॥
प्रीतिः सस्त्रीकुमारस्य व्रजस्य तव केशव।
कर्म्म चेदमशक्यं यत् समस्तैस्त्रिदशैरपि॥६॥
बालत्वं चातिवीर्य्यञ्च जन्म चास्मास्वशोभनम्।
चिन्त्यमानममेयात्मन्! शङ्कां कृष्ण प्रयच्छति॥७॥
देवो वा दानवो वा त्वं यक्षो गन्धर्व एव वा।
किं वास्माकं विचारेण बान्धवोऽसि नमोऽस्तु ते॥८॥

After Śakra had departed, the cowherds said to Kṛṣṇa, whom they had seen holding up Govarddhana, "We have been preserved, together with our cattle, from a great peril, by your supporting the mountain above us; but this is very astonishing child's play, unsuitable to the condition of a herdsman, and all thy actions are those of a god. Tell us what is the meaning of all this, Kālīya has been conquered in the lake; Pralamba has been killed; Govarddhana has been lifted up: our minds are filled with amazement. Assuredly we repose at the feet of Hari, O you of unbounded might!

for, having witnessed thy power, we cannot believe you to be a man. Thy affection, Keśava, for our women and children, and for Vraja; the deeds that you hast wrought, which all the gods would have attempted in vain; they boyhood, and thy prowess; thy humiliating birth amongst us; are contradictions that fill us with doubt, whenever we think of them. Yet reverence be to you whether you be a god, or a demon, or a Gandharva, or whatever we may deem you; for you are our friend."

पराशर उवाच

क्षणं भूत्वा त्वसौ तूष्णीं किञ्चित् प्रणयकोपवान्।
इत्येवमुक्तस्तैर्गोपैः कृष्णोऽप्याह महामुने॥ ९॥

When they had cndcd, Kṛṣṇa remained silent for some time, as if hurt and offended, and then replied to them,

श्रीभगवानुवाच

मत्सम्बन्धेन भो गोपा! यदि लज्जा न जायते।
श्लोध्यो वाहं ततः किं वो विचारेण प्रयोजनम्॥ १०॥
यदि वोऽस्मि मयि प्रीतिः श्लाघ्योऽहं भवतां यदि।
तदात्मबन्धुसदृशी बुद्धिर्वः क्रियतां मयि॥ ११॥
नाहं देवी न गन्धर्वो न यक्षो न च दानवः।
अहं वो बान्धवो जातो नास्ति चिन्त्यमतोऽन्यथा॥ १२॥

Kṛṣṇa replied– 'Herdsmen, if you are not ashamed of my relationship; if 1 have merited your praise; what occasion is there for you to engage in any discussion concerning me? If yon have any regard for me; if I have deserved your praise; thcn be satisfied to know that 1 am your kinsman. I am neither god, nor Yakṣa, nor Gandharva, nor Dānava; 1 have been born your relative, and you must not think differently of me.'

पराशर उवाच

इति श्रुत्वा हरेवाक्यं बद्धमौनास्ततो वनम्।
ययुर्गोपा महाभाग! तस्मिन प्रणयकोपिन॥ १३॥

Upon receiving this answer, the Gopas held their peace, and wcnt into the woods, lcaving Kṛṣṇa apparently displeased.

कृष्णस्तु विमलं व्योम शरच्चन्द्रस्य चन्द्रिकाम्।
तथा कुमुदिनीं फुल्लामामोदितदिगन्तराम् ॥ १४॥
वनराजिं तथा कूजद् भृङ्गमाला मनोरमाम्।
विलोक्य सह गोपीभिर्मनश्चक्रे रतिं प्रति॥ १५॥
सह रामेण मधुरमतीव वनिताप्रियम्।
जगौ कलपदं शौरिर्नानातन्त्री-कृतव्रतम्॥ १६॥
रम्यं गीतध्वनिं श्रुत्वा सन्त्यज्यावसथांस्तदा।
आजग्मुस्त्वरिता गोप्यो यत्रास्ते मधुसूदनः॥ १७॥

But Kṛṣṇa, observing the clear sky bright with the autumnal moon, and the air perfumed with the fragrance of the wild water-lily, in whose buds the clustering bees were murmuring their songs, felt inclined to join with the Gopīs in sport. Accordingly he and Rāma commenced singing sweet low strains in various measures, such as the women loved; and they, as soon as they heard the melody, quitted their homes, and hastened to meet the foe of Madhu.

शनैः शनैर्जगौ गोपी काचित् तस्य लयानुगम्।
दत्तावधाना काचित्तु तमेव मनसास्मरत्॥ १८॥
काचित् कृष्णेति कृष्णेति प्रोक्त्वा लज्जामुपागता।
ययौ च काचित् प्रेमान्धा तत्पार्श्वमविलज्जिता॥ १९॥
काचिदावसशस्यान्तः स्थिता दृष्ट्वा बहिर्गुरून्।
तन्मयत्वेन गोविन्दं दध्यौ मीलितलोचना॥ २०॥
तच्चिनताविपुलाह्लाद-क्षीणपुण्यचया तथा।
तदप्राप्ति-महादुःखविलीनाशेषपातका॥ २१॥
चिन्तयन्ती जगत्सूतिं परब्रह्मस्वरूपिणम्।
निरुच्छ्वासतया मुक्तिं गतान्या गोपकन्यका॥ २२॥

One damsel gently sang an accompaniment to his song; another attentively listened to his melody: one calling out upon his name, then shrunk abashed; whilst another, more bold, and instigated by affection, pressed close to his side: one, as she sallied forth, beheld some of the seniors of the family, and dared not venture, contenting herself with meditating on Kṛṣṇa with closed eyes, and entire devotion, by which immediately all acts of merit were effaced by rapture, and all sin was expiated by

regret at not beholding him: and others, again, reflecting upon the cause of the world, in the form of the supreme Brahma, obtained by their sighing final emancipation.

गोपीपरिवृती रात्रिं शरच्चन्द्रमनोरमाम्।
मानयामास गोविन्दो रासारम्भरसोत्सुकः॥ २३॥
गोप्यश्च वृन्दशः कृष्णचेष्टास्वायत्तमूर्त्तयः।
अन्यदेशं गते कृष्णे चेरुर्वृन्दावनान्तरम्॥ २४॥
कृष्णे निरुद्धहृदयां इदमूचुः परस्परम्।
कृष्णोऽहमेतल्ललितं व्रजाम्यालोक्यतां गतिः।
अन्या ब्रवीति कृष्णस्य मम गीतिर्निशम्यताम्॥ २५॥
दुष्टकालिय! तिष्ठात्र कृणोऽहमिति चापरा।
बाहुमास्फोट्य कृष्णस्य लीलासर्वस्वमाददे॥ २६॥
अन्या ब्रवीति भो गोपा! निःशङ्कैः स्थीयतामिह।
अलं वृष्टिभयेनात्र धृतो गोवर्द्धनो मया॥ २७॥
धेनुकोऽयं मया क्षिप्तो विचरन्तु यथेच्छया।
गोपी ब्रवीति वै चान्याकृष्णलीलानुकारिणी॥ २८॥

Thus surrounded by the Gopīs, Kṛṣṇa thought lovely moonlight night of autumn propitious to the Rāsa dance.[1] Many of the Gopīs imitated the different actions of Kṛṣṇa, and in his absence wandered through Vrindāvan, representing his person. "I am Kṛṣṇa," cries one; "behold the elegance of my movements. "I am Kṛṣṇa," exclaims another; "listen to my song." "Vile Kālīya, stay! for I am Kṛṣṇa," is repeated by a third, slapping her arms in defiance. A fourth calls out, "Herdsmen, fear nothing; the danger of the storm is over, for, lo 1 lift up Govarddhana for your shelter." And a fifth proclaims, "Now let the heads graze where they will, for I have destroyed Dhenuka."

एवं नानाप्रकारासु कृष्णचेष्टासु तास्तदा।
गोप्यो व्यग्राः समं चेरु रम्यं वृन्दावनान्तरम्॥ २९॥
विलोक्यैका भुवं प्राह गोपी गोपवराङ्गना।
पुलकाञ्चितसर्वाङ्गी विकाशि-नयनोत्पला॥ ३०॥
ध्वजबज्राङ्कुशाब्जाङ्क-रेखावन्त्यालि पश्यत।
पदान्येतानि कृष्णस्य लीलालङ्कृतगामिनः॥ ३१॥
कापि तेन समं याता कृतपुण्या मदालसा।
पदानि तस्याश्चैतानि घनान्यल्पतनूनि च॥ ३२॥

Thus in various actions of Kṛṣṇa the Gopīs imitated him, whilst away, and beguiled their sorrow by mimicking his sports. Looking down upon the ground, one damsel call to her friend, as the light down upon her body stands erect with joy, and the lotuses of her eyes expand," See here are the marks of Kṛṣṇa's feet, as he has gone alone sprotively, and left the impressions of the banner, the thuodebolt, and the goad.[2] What lovely maiden has been his companion, inebriate with passion, as her irregular footmarks testify?

पुष्पावचयमत्रोच्चैश्चक्रे दामोदरो ध्रुवम्।
येनाग्राक्रान्तिमात्राणि पदान्यत्र महात्मनः॥ ३३॥
अत्रोपविश्य सा तेन कापि पुष्पैरलङ्कृता।
अन्यजन्मनि सर्वात्मा विष्णुरभ्यर्चितो यया॥ ३४॥
पुष्पबन्धनसम्मान-कृतमानामपास्य ताम्।
नन्दोपसुतो यातो मार्गेणानेन पश्यत॥ ३५॥
अनुयोगऽसमर्थान्या नितम्बभरमन्थरा।
या गन्तव्ये द्रुतं याति निम्नपादाग्रसंस्थितिः॥ ३६॥
हस्तन्यस्ताग्रहस्तेयं तेन याति तथा सखि।
अनायत्तपदन्यासा लक्ष्यते पदपद्धतिः॥ ३७॥
हस्तसंस्पर्शमात्रेण धूर्त्तेनैषा विमानिता।
नैरास्यमन्दगामिन्या निवृत्तं लक्ष्यते पदम्॥ ३८॥

Here Dāmodara has gathered flowers from on high, for we see alone the impressions of the tips of his feet. Here a nymph has sat down with him, ornamented with flowers, fortunate in having propitiated Viṣṇu in a prior existence. Having left her in an arrogant mood, because he had offered her flowers, the son of Nanda has gone by this road; for see, unable to follow him with equal steps, his associate has here tripped along upon her toes and holding his hand the damsel has passed, as is evident from the uneven and intermingled footsteps. But the rogue has merely taken her hand, and left her neglected, for here the paces indicate the path of a person in despair.

नूनमुक्ता त्वरामीति पुनरेष्यामि तेऽन्तिकम्।
तेन कृष्णेन येनैषा त्वरिता पदपद्धतिः॥ ३९॥

प्रविष्टो गहनं कृष्णः पदमत्र न लक्ष्यते।
निवर्त्तध्वं शशाङ्कस्य नैतद्दीधितिगोचरे॥४०॥
निवृत्तास्तास्ततो गोप्यो निराशाः कृष्णदर्शने।
यमुनातीरमागत्य जगुस्तच्चरितं तदा॥४१॥
ततो ददृशुरायान्तं विकाशिमुखपङ्कजम्।
गोप्यस्त्रैलोक्यगोप्तारं कृष्णमक्लिष्टचेष्टितम्॥४२॥
काचिदालोक्य गोविन्दमायन्तमतिहर्षिता।
कृष्ण कृष्णेति कृष्णेति प्राह नान्यवुदैरयत्॥४३॥
काचिद् भ्रूभङ्गुरं कृत्वा ललाटफलकं हरिम्।
विलोक्य नेत्रभृङ्गाभ्यां पपौ यन्मुखपङ्कजम्॥४४॥
काचिदालोक्य गोविन्दं निमीलित-विलोचना ।
तस्यैव रूपं ध्यायन्ती योगारूढ़ेव चाबभौ॥४५॥

Undoubtedly he promised that he would quickly come again, for here are his own footsteps returning with speed. Here he has entered the thick forest, impervious to the rays of the moon, and his steps can be traced no farther." Hopeless then of beholding Kṛṣṇa, the Gopīs rcturned, and repaired to the banks of the Yamunā, where they sang his songs; and presently they behcld the preserver of the three worlds, with a smiling aspect, hastening towards them: on which, one exclaimed, "Kṛṣṇa! Kṛṣṇa!" unable to articulate any thing else: another affected to contract her forehead with frowns, as drinking with the bees of her eyes the lotus of the face of Hari: another, closing her cyelids, contemplated internally his form, as if engaged in an act of devotion.

ततः काश्चित् प्रियालापैः काश्चिद् भ्रूभङ्गवीक्षणैः।
निन्येऽनुनयमन्याञ्च करस्पर्शेन माधवः॥४६॥
ताभिः प्रसन्नचित्ताभिर्गोपीभि सह सादरम्।
रराम रासगोष्ठीभिरुदारचरितो हरिः॥४७॥
रासमण्डलबन्धोऽपि कृष्णपार्श्वमनुज्झता।
गोपीजनेन नैवाभूदेकस्थानस्थिरात्मना ॥४८॥
हस्ते प्रगृह्य चैकेकां गोपिकां रासमण्डलीम्।
चकार तत्करस्पर्श-निमीलितदृशं हरिः॥४९॥
ततः स ववृते रासश्चलद्वलयानिःस्वनः।
अनुयातशरत्काव्यगेयगीतिरनुक्रमात् ॥५०॥
कृष्णः शरच्चन्द्रमसं कौमुदी कुमुदाकरम्।
जगौ गोपीजनस्त्वकं कृष्णानाम पुनः पुनः॥५१॥
परिवर्त्तश्रमेणैका चलद्वलयलापिनीम्।
ददौ बाहुलतां स्कन्धे गोपी मधुनिघातिनः॥५२॥

Then Mādhava, coming amongst them, conciliated some with soft speeches, some with gentle looks, and some he took by the hand; and the illustrious deity sported with them in the stations of the dance. As each of the Gopīs, however, attempted to keep in one place, close to the side of Kṛṣṇa, the circle of the dance could not be constructed, and he therefore took each by the hand, and when their eyelids were shut by the effects of such touch, the circle was formed[3] Then proceeded the dance to the music of their clashing bracelets, and songs that celebrated in suitable strain the charms of the autumnal season. Kṛṣṇa sang the moon of autumn, a mine of gentle radiance! but the nymphs repeated the praises of Kṛṣṇa alone.

काचित् प्रविलसद्बाहुः परिरभ्य चुचुम्ब तम्।
गोपी गीतस्तुतिव्याज-निपुणा मधूसूदनम्॥५३॥
गोपी-कपोलं-संश्लेषमभिपत्य हरेर्भुजौ।
पुलकोद्गमशस्याय स्वेदाम्बुधनतां गतौ॥५४॥
रासगेयं जगौ कृष्णो यावत् तारतरध्वनिः।
साधु कृष्णेति कृष्णेति तावत् ता द्विगुणं जगुः॥५५॥

At times, one of them, wearied by the revolving dance, threw her arms, ornamented with tinkling bracelets, round the neck of the destroyer of Madhu: another, skilled in the are of singing his praises, embraced him. The drops of perspiration from the arms of Hari were like fertilizing rain, which produced a crop of down upon the temples of the Gopīs, Kṛṣṇa sang the strain that was appropriate to the dance. The Gopīs repeatedly exclaimed, "Bravo, Kṛṣṇa!" to his song.

गते तु गमनं चक्रुर्वलने सम्मुखं ययुः।
प्रतिलोमानुलोमाभ्यां भेजुर्गोपाङ्गना हरिम्॥५६॥
स तथा सह गोपीभि रराम मधुसूदनः।
यथाब्दकोटिप्रमितः क्षणस्तेन विनाभवत्॥५७॥

ता वार्य्यमाणाः पतिभिः पितृभिर्भ्रातृभिस्तथा।
कृष्णं गोपाह्वना रात्रौ रमयन्ति रतिप्रियाः॥५८॥
सोऽपि कैशोरकवयो मानयन् मधुसूदनः.
रेमे ताभिरमेयात्मा क्षपासु क्षपिताहितः॥५९॥
तद्धर्त्तृषु तथा तासु सर्वभूतेषु चेश्वरः।
आत्मस्वरूपरूपोऽसौ व्याप्य सर्वमवस्थितः॥६०॥
यथा समस्तभूतेषु नभोऽग्निः पृथिवी जलम्।
वायुश्चात्मा तथैवासौ व्याप्य सर्वमवस्थितः॥६१॥

इति श्रीविष्णुपुराणे पञ्चमांशे त्रयोदशः अध्यायः॥

When leading, they followed him, when returning, they encountered him; and, whether he went forwards or backwards, they ever attended on his steps. Whilst frolicking thus with the Gopīs, they considered every instant without him a myriad of years; and, prohibited in vain by husbands, fathers, brothers, they went forth at night to sport with Kṛṣṇa, the object of their affection. Thus the illimitable being, the benevolent remover of all imperfections, assumed the character of youth amongst the females of the herdsmen of Vraja; pervading their natures, and that of their lords, by his own essence, all diffusive like the wind : for even as in all creatures the elements of ether, fire, earth, water, and air, are comprehended, so also is he every where present, and in all.

NOTES

1. The Rāsa dance is danced by men and women, holding each other's hands, and going round in a circle, singing the airs to which they dance. According to Bharata, the airs are various both in melody and time, and the number of persons should not exceed sixty-four : अनेकनर्त्तकीयोज्यौ चित्ततालललयान्वितं। आचतुः षष्टियुग्मत्वाद्रासकं मसृणोद्धतं॥

2. The soles of the feet of a deity are usually marked by a variety of emblematical figures: this is carried to the greatest extravagance by the Buddhists, the mark on the feet of Gautama being 130: see Trans. *R. As. Sac.* III. 70.' It is a decoration very moderately employed by the Hindus.

3. This is a rather inexplicit statement, but the comment makes it clear, Kṛṣṇa, it is said, in order to form the circle, takes each damsel by the hand, and leads her to her place: there he quits her : but the effect of the contact is such, that it deprives her of the power of perception, and she contentedly takes the hand of her female neighbour, thinking it to be Kṛṣṇa's. The Bhāgavata is bolder, and asserts that Kṛṣṇa multiplied himself, and actually stood between each two damsels: 'रासोत्सवः सम्प्रवृत्तो गोपीमण्डलमण्डितः। योगेश्वरेण कृष्णेन तासां मध्ये द्वयोर्द्वयो प्रविष्टेन इति॥ 'The Rāsa dance, formed of a circle graced by the Gopīs, was then led off by the Lord of magic, Kṛṣṇa having placed himself in the midst of every two of the nymphs.' The Hari Vaṃśa intimates the same, though not very fully: तास्तुपंक्तीकृता सर्वा रमयन्ति मनोरमम्। गायन्त्याः कृष्णचरितं द्वन्द्वशो गोपकन्यकाः॥ 'Then all the nymphs of the cowherds, placing themselves in couples in a row, engaged in pleasant diversion, singing the deeds of Kṛṣṇa,' The Pañkti, or row, is said by the commentator to mean here, the Maṇḍala, or ring; and the 'couples' to imply that Kṛṣṇa was between every two, He quotes a verse to this effect from some other Vaiṣṇava work: अङ्गनामङ्गनामन्तरे माधवो माधवः माधवं चान्तरे चाङ्गना संजगौ वेणुना देवकीनन्दनः॥ 'Between each two damsels was Mādhava, and between each two Mādhavas was a nymph : and the son of Dcvakī played on the flute:' for, in fact, Kṛṣṇa is not only dancing with each, but also by himself in the centre: for this the commentator on the Hari Vaṃśa cites a passage from the Vedas: वस्ते पुरुरूपो वपूंसि ऊर्ध्वा तस्थौ त्र्यविं रेरिहाणाः॥ Literally, The many formed being) assumes (various) bodies. One form stood apart, occupying triple observance'. Now if the verse be genuine, it probably refers to something that has little to do with Kṛṣṇa; but it is explained to apply to the Rāsa; the form of Kṛṣṇa being supposed to be meant as wholly distinct from the Gopīs, and yet being bebeld by everyone of them, on each side and in front of her. In the meditation upon Kṛṣṇa, which is enjoined in the Brahma Vaivartta, he is to be contemplated in the centre of the Rāsa Maṇḍala, in association with his favourite Rādhā; but the Maṇḍala described in that work is not a ring of dancers, but a circle of definite space at Vṛndāvana, within which Kṛṣṇa, Rādhā, and the Gopīs divert themselves, not very decorously. This work has probably given the tone to the style in which the annual festival, the Rāsa Yātrā, is celebrated in various parts of India, in the month of Kārtika, upon the sun's entrance into Libra,' by nocturnal

dances, and representations of the sports of Kṛṣṇa. A circular dance of men and women, however, does not form any prominent feature at these entertainmt and it may be doubted if it is ever performed. Some of the earliest labourers in the field of Hindu mythology have thought this circular dance to typify the dance of the planets round the sun (Maurice, *Ancient History of the Hindus* 1.108. II. 356); but there is no particular number assigned to the performers by any of the Hindu authorities, beyond its limitation to sixty-four. At the Rāsa Maṇḍala of the Brahma Vaivartta, Rādhā is accompained by thirty-six of her most particular friends amongst the Gopīs, but they are each attended by thousands of inferior personages, and none of the crowd are left without male multiples of Kṛṣṇa. The only mysticism hinted at in that Purāṇa, is, that these are all one with Kṛṣṇa: the varied vital conditions of one spirit being represented by the Gopīs and the illusory manifestations of Kṛṣṇa; he himself being supreme unmodified soul.

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CHAPTER 14

चतुर्दशोऽध्यायः

(वृषभासुरवधः)

पराशर उवाच

प्रदोषार्द्धे कदाचित्तु रासासक्ते जनार्द्दने।
त्रासयन् समदो गोष्ठमरिष्टः समुपागतः॥ १॥
सतोय-तोयदच्छायस्तीक्ष्णशृङ्गोऽर्कलोचनः।
खुमाग्रपातैरत्यर्थं दारयन् वसुधातलम्॥ २॥
लेलिहानः सनिष्पेषं जिह्वयोष्ठौ पुनः पुनः।
संरम्भाविद्धलाङ्गूलः कठिनस्कन्धबन्धनः॥ ३॥
उदग्रककुदाभोगः प्रमाणाद् दुरतिक्रमः।
विण्मूत्रलिप्तपृष्ठाङ्गो गवामुद्वेगकारकः॥ ४॥
प्रलम्बकण्ठोऽतिमुखस्तरुघातङ्कितानन:।
पातयन् स गवां गर्भान् दैत्यो वृषभरूपधृक्।
सूदयंस्तापसानुग्रो वनान्यटति यः सदा॥ ५॥
ततस्तमतिघोराक्षमवेक्ष्यातिभयातुराः।
गोपा गोपस्त्रियश्चैव कृष्ण कृष्णेति चुक्रुशुः॥ ६॥
सिंहनादं ततश्चक्रे तलशब्दञ्च केशवः।
तच्छब्दश्रवणाद्यासौ गोविन्दाभिमुखं ययौ॥ ७॥
अग्रन्यस्तविषाणाग्रः कृष्णाकुक्षि-कृतेक्षणः।
अभ्यधावत दुष्टात्मा कृष्णं वृषभदानवः॥ ८॥
आयान्तं दैत्यवृषभं दृष्ट्वा कृष्णो महाबलः।
न चचाल ततः स्थानादवज्ञास्मितलीलया॥ ९॥
आसन्नं चैव जग्राह ग्राहवन्मधुसूदनः।
जघान जानुना कुक्षौ विषाणग्रहणाचलम्॥ १०॥
तस्य दर्पबलं भङ्क्त्वा गृहीतस्य विषाणयोः।
अपीड़यदरिष्टस्य कण्ठं क्लिन्नमिवाम्बरम्॥ ११॥
उत्पाट्य शृङ्गमेकन्तु तेनैवाताडयत् ततः।
ममार स महादैत्यो मुखाच्छोणितमुद्वमन्॥ १२॥
तुष्टुवुर्निहते तस्मिन् दैत्ये गोपा जनार्द्दनम्।
जम्भे हते सहस्राक्षं पुरा देवगणा यथा॥ १३॥
इति श्रीविष्णुराणे पञ्चमांशे चतुर्दशः अध्यायः॥

One evening, whilst Kṛṣṇa and the Gopīs ware amusing themselves in the dance, the demon Ariṣṭa, disguished as a savage bull, came to the spot, after having spread alarm through the station. His colour was that of a cloud charged with rain; he had vase horns, and his eyes were like two fiery suns : as he moved, he ploughed up the ground with his hoofs: his tongue was repeatedly licking his lips ; his tail was erect; the sinews of his shoulders were firm, and between them rose a hump of enormous dimensions, his haunches were soiled with ordure, and he was a terror to the herds; his dewlap hung low, and his face was marked with scars from butting against the trees, Terrifying all the kine, the demon who perpetually haunts the forests in the shape of a bull, destroying hermits and ascetics, advanced. Beholding an animal of such a formidable aspect, the herdsmen and their women were exceedingly frightened, and called aloud on Kṛṣṇa, who came to their succour, shouting and slapping his arm in defiance. When the Daitya "heard the noise, be turned upon his challenger, and fixing his eyes and pointing his horns at the belly of Keśava, he ran furiously upon the youth, Kṛṣṇa stirred

not from his post, but, smiling in sport and derision, awaited the near approach of the bull, when he seized him as an alligator would have done, and held him firmly by the horns, whilst he pressed his sides with his knees. Having thus humbled his pride, and held him captive by his horns, he wrung his throat, as if it bad been a piece of wet cloth; and then tearing off one of the horns, he beat the fierce demon with it until he died, vomiting blood from his mouth. Seeing him slain, the herdsmen glorified Kṛṣṇa, as the companies of the celestials of old praised Indra, when he triumphed over the Asura Jambha.[1]

NOTES

1 This exploit is related a little more in detail in the Bhāgavata and Hari Vaṃśa.

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CHAPTER 15

पञ्चदशोऽध्यायः

(श्रीकृष्णमानेतुं कंसेनाक्रूरस्य प्रेषणम्)

पराशर उवाच

ककुद्मिनि हतेऽरिष्टे धेनुके विनिपातिते।
प्रलम्बे निहिते वीरे दृते गोवर्द्धनाचले॥ १॥
दमिते कालिये नागे भग्ने तुङ्गतरुद्वये।
हतायां पूतनायाञ्च शकटे परिवर्त्तिते॥ २॥
कंसाय नारदः प्राह यथावृत्तमनुक्रमात्।
यशोदादेवकीगर्भपरिवर्त्ताद्यशेषतः॥ ३॥

After these things had come to pass, Ariṣṭa the bull-demon and Dhenuka and Pralamba had been slain, Govarddhana had been lifted up, the serpent Kālīya had been subdued, the two trees had been broken, the female fiend Pūtanā had been killed, and the waggon had been overturned, Nārada went to Kaṅsa, and related to him the whole, beginning with the transference of the child from Devakī to Yaśodā.

श्रुत्वा तत् सकलं कंसो नारदाद् देवदर्शनात्।
वसुदेवं प्रति तदा कोपं चक्रे सुदुर्म्मतिः॥ ४॥
सोऽतिकोपादुपालभ्य सर्वयादवसंसदि।
जगर्ह यादवांश्चैव कार्य्यञ्चैतदचिन्तयत्॥ ५॥
यावन्त बलमारूढौ राम-कृष्णौ सुबालकौ।
तावदेव मया वध्यावसाध्यौ रूढ़यौवनौ॥ ६॥
चाणूरोऽत्र महावीर्य्यो मुष्टिकश्च महाबलः।
एताभ्यां मल्लयुद्धेन घातयिष्यामि दुर्मदौ॥ ७॥
धनुर्म्महमहायागव्याजेनानीय तौ व्रजात्।
तथा तथा यतिष्यामि यास्तेते सङ्क्षयं यथा॥ ८॥
श्वफल्कतनयं सोऽहमक्रूरं यदुपुङ्गवम्।
तयोरानयनार्थाय प्रेषयिष्यामि गोकुलम्॥ ९॥
वृन्दावनचरं घोरमादेक्ष्यामि च केशिनम्।
तत्रैवासावतिबलस्तावुभौ घातयिष्यति॥ १०॥
गजः कुवलयापीडो मत्समीपमुपागतौ।
घातयिष्यति वा गोपौ वसुदेवसुतावभौ॥ ११॥

Hearing this from Nārada, Kaṅsa was highly incensed with Vāsudeva, and bitterly reproached him, and all the Yādavas, in an assembly of the tribe. Then reflecting what was to be done, he determined to destroy both Kṛṣṇa and Rāma whilst they were yet young, and before they had attained to manly vigour: for which purpose he resolved to invite them from Vraja, under pretext of the solemn rite of the lustration of arms, when he would engage them in a trial of strength with his chief boxers, Cāṇūra and Muṣṭika, by whom they would assuredly be killed. "I will send," he said, "the noble Yadu, Akrūra the son of Swaphalka, to Gokula, to bring them hither: I will order the fierce Keśin, who haunts the woods of Vṛndāban, to attack them, and he is of unequalled might, and will surely kill them; or if they arrive here, my elephant Kuvalayāpīḍa shall trample to death these two cow-boy sons of Vasudeva."

पराशर उवाच

इत्यालोच्य स दुष्टात्मा कंसो राम-जनार्द्दनौ।
हन्तुं कृतमतिर्वीरमक्रूरं वाक्यमब्रवीत्॥ १२॥

Having thus laid his plans to destroy Rāma and Janārdana, the impious Kaṅsa sent for the heroic Akrūra, and said to him,

कंस उवाच

भो भो दानपते! वाक्यं क्रियतां प्रीतये मम।
इतः स्यन्दनमारुह्य गम्यतां नन्दगोकुलम्॥ १३॥
वसुदेवसुतौ तत्र विष्णोरंशसमुद्भवौ।
नाशाय किल सम्भूतौ मम दुष्टौ प्रवर्द्धतः॥ १४॥
धनुर्महा ममाप्यत्र चतुर्द्दश्यां भविष्यति।
आनेयौ भवता गत्वा मल्लयुद्धाय तावुभौ॥ १५॥
चाणूर-मुष्टिकौ मल्लौ नियुद्धकुशलौ मम।
ताभ्यां सहानयोर्युद्धं सर्वलोकोऽत्र पश्यतु॥ १६॥
नागः कुवलयापीडो महामात्रप्रचोदितः।
स वा निहंस्यते पापौ वसुदेवात्मजौ शिशू॥ १७॥
तौ हत्वा वसुदेवञ्च नन्दगोपञ्च दुर्म्मतिम्।
हनिष्ये पितरं चैनमुग्रसेनं सुदुर्म्मतिम्॥ १८॥
ततः समस्तगोपानां गोधनान्यखिलान्यहम्।
वित्तं चापि हरिष्यामि दुष्टानां मद्वधैषिणाम्॥ १९॥
त्वामृते यादवाश्चैते, दुष्टा दानपते! मयि।
एतेषाञ्च वधायाहं प्रयतिष्याम्ननुक्रमात्॥ २०॥
ततो निष्कण्टकं सर्वं राज्यमेतदयादवम्।
प्रशासिष्ये त्वया तस्मान्मत्प्रीत्या वीर! गम्यताम्॥ २१॥
यथा स माहिषं सर्पिर्दधि वाप्युपहार्य वै।
गोपाः समानयन्त्याशु त्वया वाच्यास्तथा तथा॥ २२॥

"Lord of liberal gifts,[1] attend to my words, and, out to friendship for me, perform my orders. Ascend your chariot and go hence to the station of the herdsman Nanda. Two vile boys, portions of Viṣṇu, have been born there, for the express object of effecting my destruction. On the fourteenth lunation I have to celebrate the festival of arms,[2] and I wish them to be brought here by you, to take part in the games, and that the people may see them engage in a boxing match with my two dexterous athlete:, Chāṇūra and Muṣṭika; or haply my elephant Kuvalayāpīḍa, driven against them by his rider, shall kill these two iniquitous youngsters, sons of Vasudeva. When they are out of the way, I will put to death Vasudeva himself, the cowherd Nanda, and my foolish father, Ugrasena, and I will seize upon the herds and flocks, and all the possessions, of the rebellious Gopas, who have ever been my foes. Except you, lord of liberality, all the Yādavaa are hostile to me; but I will devise schemes for their extirpation, and I shall then reign over my kingdom, in concert with you, without any annoyance. Through regard for me, therefore, do you go as I direct you; and you shall command the cowherds to bring in with speed their supplies of milk and butter and curds."

पराशर उवाच

इत्याज्ञप्तस्तदाक्रूरो महाभागवतो द्विज।
प्रीतिमानभवत् कृष्णं श्वो द्रक्ष्यामीति सत्वरः॥ २३॥
तथेत्युक्त्वा च राजानं रथमारुह्य शोभनम्।
निश्चक्रान्त ततः पुर्य्या मथुराया मधुप्रियः॥ २४॥
इति श्रीविष्णुपुराणे पञ्चमांशे पञ्चदशः अध्यायः॥

Being thus instructed, the illustrious Akrūra readily undertook to visit Kṛṣṇa, and, ascending his stately chariot, he went forth from the city of Mathurā.

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NOTES

1. Dānapati– The epithet refers to Akrūra's possession of the Syamantaka gem (see Bk. IV. Ch. XIII); although, as here used by Kaṅsa, it is an anachronism, the gem not becoming his until after Kṛṣṇa's maturity.

2. Dhanurmaha (धनुर्महः): the same phrase occurs in the different authorities. In its ordinary acceptation it would imply any military festival. There is one of great celebrity, which, in the south of India, closes the Dasaharā. or festival of Durgā, when military exercises are performed and a field is ravaged, as typical of the opening of a campain. Worship is paid to military implements. The proper day for this is the Vijaya daśamī or tenth of the light half of Āświn, falling about the end to September or beginning of October. *Trans. Bombay Sac.* Ill, 73; also *Amara Koṣa.* under the word लोहाभिसारः (Lohābhisāra). Both our text and that of the Bhāgavata however, intimate the celebration of the feast in question, on the fourteenth day of the fortnight (in what month is not specified), and an

occasional 'passage of arms,' therefore is all that is intended. The fourteenth day of the light lunation of any month is commonly held appropriate for a holiday, or religious rite. It will bc seen in the sequel, that the leading feature of the ceremonial was intended to have been a trial of archery, spoiled by Kṛṣṇa's breaking the bow that was to have been used on the occasion.

***

CHAPTER 16

षोडशोऽध्यायः

(केशिवधः)

पराशर उवाच

केशी चापि बलोदग्रः कंसदूत-प्रणोदितः.
कृष्णस्य निधनाकाङ्क्षी वृन्दावनमुपागमत्॥ १॥
स खुरक्षतभूपृष्ठः सटाक्षेपधूताम्बूदः।
प्लुतविक्रान्तचन्द्रार्कमार्गे गोपानुपाद्रवत्॥ २॥
तस्य ह्रेषिशब्देन गोपाला दैत्यवाजिनः।
गोप्यश्च भयसंविघ्ना गोविन्दं शरणं ययुः॥ ३॥
त्राहि त्राहीति गोविन्दः श्रुत्वा तेषां तदा वचः।
सतोयजलदध्वानगम्भीरमिदमुक्तवान्॥ ४॥

Keśin, confiding in his prowess, having received the commands of Kaṅsa, set off to the woods of Vṛndāvana, with the intention to destroying Kṛṣṇa. He came in the shape of a steed, spurning the earth with his hoofs, scattering the clouds with his mane, and springing in his paces beyond the orbits of the sun and moon. The cowherds and their females, hearing his neighings, were struck with terror, and fled to Govinda for protection, calling upon him to save them. In a voice deep as the roaring of the thundercloud, Kṛṣṇa replied to them,

श्रीकृष्ण उवाच

अलं त्रासेन गोपालाः केशिनः किं भयातुरैः।
भवद्भिर्गोपजातीयैर्वीरवीर्य्य विलोप्यते॥ ५॥
किमनेनाल्पसारेण ह्रेषिताटोपकारिणा।
दैतेयबलावहेन वल्गता दुष्टवाजिना॥ ६॥

"Away with these fears of Keśin; is the valour of a hero annihilated by your alarms? What is there to apprehend from one of such little might, whose neighings are his only terrors; a galloping and vicious steed, who is ridden by the strength of the Daityas?

एह्ये हि दुष्ट कृष्णोऽहं पूष्णस्त्विव पिनाकधृक्।
पातयिष्यामि दशनान् वदनादखिलांस्तव॥ ७॥
इत्युक्त्वास्फोट्य गोविन्दः केशिनः सम्मुखं ययौ।
विवृतास्यस्तु सोऽप्येनं दैतेश्चाप्युपाद्रवत्॥ ८॥
बाहुमाभोगिनं कृत्वा मुखे तस्य जनार्द्दनः।
प्रवेशयामास तदा केशिनो दुष्टवाजिनः॥ ९॥
केशिनो वदनं तेन विशता कृष्णबाहुना।
शातिता दशानाः पेतुः सिताभ्रावयवा इव॥ १०॥
कृष्णस्य ववृधे बाहुः केशिदेहगतो द्विज।
विनाशाय यथा व्याधिरासम्भूतेरुपेक्षितः॥ ११॥
विपाटितोष्ठो बहुलं सफेनं रुधिरं वम्।
सोऽक्षिणी विवृते चक्रे निःसृते मुक्तबन्धने॥ १२॥
जघान धरणीं पादैः शकृन्मूत्रं समुत्सृजन्।
स्वेदार्द्रगात्रः श्रान्तश्च निर्यन्तः सोऽभवत् ततः॥ १३॥
व्यादितास्यो महारौद्रः सोऽसुरः कृष्णबाहुना।
निपपात द्विधाभूतो वैद्युतेनः द्रुमो यथा॥ १४॥
द्विपादपृष्ठपुच्छार्द्धे श्रवणैकाक्षिनासिके।
केशिनस्ते द्विधाभूते शकले द्वे विरेजतुः॥ १५॥
हत्वा तु केशिनं कृष्णो गोपलैर्मुदितैर्वृतः।
अनायास्ततनुः स्वस्थो हसंस्तत्रैव तस्थिवान्॥ १६॥
ततो गोप्यश्च गोपाश्च हते केशिनि विस्मिताः।
तुष्टुवुः पुण्डरीकाक्षमनुरागमनोरमम् ॥ १७॥

Come on, wretch– I am Kṛṣṇa and I will knock all thy teeth down thy throat, as the wielder of the trident did to Pushan.[1]" Thus defying him to combat, Govinda went to encounter Keśin. The demon ran upon him, with his mouth opened wide; but Kṛṣṇa enlarging the bulk of his arm, thrust it into his mouth, and wrenched out the teeth, which fell from his jaws like fragments of white clouds. Still the arm of Kṛṣṇa, in the throat of the demon, continued to enlarge, like a malady

increasing from its commencement till it ends in dissolution. From his torn lips the demon vomited foam and blood; his eyes rolled in agony; his joints gave way; he beat the earth with his feet; his body was covered with perspiration; he became incapable of any effort. The formidable demon, having his mouth rent open by the arm of Kṛṣṇa, fell down, torn asunder like a tree struck by lightning: he lay separated into two portions, each having two legs, half a back, half a tail, one ear, one, eye, and one nostril. Kṛṣṇa stood, unharmed and smiling, after the destruction of the demon, surrounded by the cow-herds, who, together with their women, were filled with astonishment at the death of Keśin, and glorified the amiable god with the lotus eyes.

अथाहान्तरितो विप्रो नारदो जलदे स्थितः।
केशिनं निहतं दृष्ट्वा हर्षनिर्भरमानसः॥ १८॥
साधु साधु जगन्नाथ लीलयैव यदच्युत।
निहतोऽयं त्वया केशी क्लेशदस्त्रिदिवौकसाम्॥ १९॥
युद्धोत्सुकोऽहमत्यर्थं नरवाजि-महाहवम्।
अभूतपूर्वमन्यत्र द्रष्टुं स्वर्गादुपागतः॥ २०॥
कर्म्माण्यत्रावतारे ते कृतानि मधुसूदन।
यानि तैर्विस्मितं चेतस्तोषमेतेन मे गतम्॥ २१॥
तुरङ्गस्यास्य शक्रोऽपि कृष्ण! देवाश्च विभ्यति।
धुतकेशलजालस्य ह्रेषतोऽभ्रावलोकिनः॥ २२॥
यस्मात् त्वयैव दुष्टात्मा हतः केशी जनार्द्दन।
तस्मात् केशवनाम्ना त्वं लोके गेयो भविष्यसि॥ २३॥

Nārada the Brahman, invisible, seated in a cloud, beheld the fall of Keśin, and delightedly exclaimed, "Well done, lord of the universe, who in thy spores hast destroyed Keśin, the oppressor of the denizens of heaven! Curious to behold this great combat between a man and a horse–such a one as was never before heard of–I have come from heaven. Wonderful are the works that you hast done, in thy descent upon the earth ! they have excited my astonishment; but this, above all, has given me pleasure. Indra and the gods lived in dread of this horse, who tossed his mane, and neighed, and looked down upon the clouds. For this, that you hast slain the impious Keśin, you shalt be known in the world by the name of, Keśava,[2]

स्वस्तस्तु ते गमिष्यामि कंसयुद्धेऽधुना पुनः.
परश्वोऽहं समेष्यामि त्वाय केशिनिसूदन॥ २४॥
उग्रसेनसुते कंसे सानगे विनिपातिते।
भारावतारकर्त्ता त्वं पृथिव्याः पृथिवीधर॥ २५॥
तत्रानेकप्रकाराणि युद्धानि पृथिवीक्षिताम्।
द्रष्टव्यानि मया युस्मत्प्रणीतानि जनार्द्दन॥ २६॥
सोऽहं यास्यामि गोविन्द! देवकार्य महत् कृतम्।
त्वया सभाजितश्चायं स्वस्ति तेऽस्तु व्रजाम्यहम्॥ २७॥

Farewell: I will now depart. I shall meet you again, conqueror of Keśin, in two days more, in conflict with Kaṅsa. When the son of Ugrasena, with his followers, shall have been slain, then, upholder of the earth, will earth's burdens have been lightened by you. Many are the battles of the kings that I have to see, in which you shall be renowned. I will now depart, Govinda. A great deed, and acceptable to the gods, has been done by you. I have been much delighted with you, and now take my leave."

पराशर उवाच

नारदे तु गते कृष्णः सह गोपैरविस्मितः।
विवेश गोकुलं गोपी-नेत्रपानैकभाजनम्॥ २८॥

इति श्रीविष्णुपुराणे पञ्चमांशे षोडशः अध्यायः॥

When Nārada had gone, Kṛṣṇa, not in any way surprised, returned with the Gopas to Gokula; the sole object of the eyes or the women of Vraja.[3]

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NOTES

1 As Vīrabhadra did to Pūṣī or Pūṣan, a form of Sūrya, at the sacrifice of Dakṣa: see Bk. 1 Ch. VIII. n. 6.

2. Or Keśi and va. 'who kills,' from vadh or badh,'to kill:' but this is a Paurāṇik etymology, and

less satisfactory than the usual grammatical one of Keśa, 'hair' and 'va' possessive affix: Kṛṣṇa corresponding in this respect to the Apollo Crinitus. It is also derived from the legend of his origin from 'a hair'(see Bk. V. Ch. X. a. 23): and again, Keśa is said to purport 'radiance' or 'rays.' whether of the sun or moon or fire : all which are the light of Kṛṣ ṇa: whence he is called Keśava, 'the rayed' or 'radiant.' Mahābhārata, Mokṣa Dharma.

3 The legend is told by all the other narrators of Kṛṣṇa's Juvenile exploits.

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CHAPTER 17

सप्तदशोऽध्यायः

(अक्रूरस्य गोकुलयात्रा)

पराशर उवाच

अक्रूरोऽपि विनिष्क्रम्य स्यन्दनेनाशुगामिना।
कृष्णसन्दर्शनायैकः प्रययौ नन्दगोकुलम्॥ १॥
चिन्तयामास चाक्रूरो नास्ति धन्यतरो मया।
योऽहमंशावतीर्णस्य मुखं द्रक्ष्यामि चक्रिणः॥ २॥

Akrūra, having set off in his quick travelling car, proceeded to visit Kṛṣṇa at the pastures of Nanda; and, as he went along, he congratulated himself on his superior good fottune, in having an opportunity of beholding a descended portion of the deity.

अद्य मे सफलं जन्म सुप्रभाता च मे निशा।
यदुन्निद्राब्जपत्राक्षं विष्णोर्द्रक्ष्याम्यहं मुखम्॥ ३॥
अद्य मे सफले नेत्रे अद्य मे सफला गिरः।
यन्मे परस्परालापो दृष्ट्वा विष्णुं भविष्यति॥ ४॥
पापं हरित यत् पुंसा स्मृतं सङ्कल्पनामयम्।
तत् पुण्डरीकनयनं विष्णोर्द्रक्ष्याम्यहं मुखम् ॥५॥
निर्जग्मुश्च यतो वेदा वेदाङ्गान्यखिलानि च।
द्रक्ष्यामि तत् परं धाम धाम्नां भगवतो मुखम्॥ ६॥
यज्ञेषु यज्ञपुरुषः पुरुषैः पुरुषोत्तमः।
इज्यते योऽखिलाधारस्तं द्रक्ष्यामि जगत्पतिम्॥ ७॥
इष्ट्वा यमिन्द्रो यज्ञानां शतेनामरराजताम्।
अवाप तमनन्तादिमहं द्रक्ष्यामि केशवम्॥ ८॥

"Now," thought he, "has my life borne fruit; my night is followed by the dawn of day; since I shall see the countenance of Viṣṇu, whose eyes are like the expanded leaf of the lotus. I shall behold that lotus eyed aspect of Viṣṇu, which, when seen only in imagination, takes away the sins of men. I shall to-day behold that glory of glories, the mouth of Viṣ ṇu, whence proceeded the Vedas, and all their dependant sciences. I shall see the sovereign of the world, by whom the world is sustained; who is worshipped as the best of males, as the male of sacrifice in sacrificial rites. I shall see Keśava, who it without beginning or end; by worshipping whom with a hundred sacrifices, Indra obtained the sovereignty over the gods.

न ब्रह्मा नेन्द्र-रुदा-श्वि-वस्वा-दित्य-मरुद्गणाः।
यस्य स्वरूपं जानन्ति स्प्रक्ष्यत्यङ्गं स मे हरिः॥ ९॥
सर्वात्मा सर्ववित् सर्वः सर्वभूतेष्वस्थितः।
यो वितत्याव्ययो व्यापी स वक्ष्यति मया सह॥ १०॥
मत्स्य-कूर्म-वराहा-श्व-सिंहरूपादिभिः स्थितिम्।
चकार जगतो योऽजः सोऽद्य मामालपिष्यति॥ ११॥
साम्प्रतञ्च जगत्स्वामी कार्यमात्महृदि स्थितम्।
कर्त्तु मनुष्यतां प्राप्तः स्वेच्छादेहधृगव्ययः॥ १२॥
योऽनन्तः पृथिवीं धत्ते शेखरस्थितिसंस्थिताम्।
सोऽवतीर्णो जगत्यर्थे मामक्रूरेति वक्ष्यति॥ १३॥
पितृ-पुत्र-सुहृद-भ्रातृ-मातृ- बन्धुमयीमिमाम्।
यन्मायां नालमुत्तर्तु जगत् तस्मै नमो नमः॥ १४॥
तरस्यविद्यां विततां हृदि यस्मिन् निवेशिते।
योगी मायममेयाय तस्मै विद्यात्मने नमः॥ १५॥

That Hari, whose nature is unknown to Brahmā, Indra, Rudra, the Aśvins, the Vasus. Ādityas, and Maruts, will this day touch my body. The soul of all, the knower of all, he who is all, and is present in all, he who is permanent, undecaying, all-pervading, will converse with me. He, the unborn, who has preserved the world in the various forms of a fish, a tortoise, a bore, a horse,[1] a lion, will this day speak to me. Now the lord of the earth, who assumes shapes at will, has taken upon him the condition of humanity, to

accomplish some object cherished in his heart. That Ananta, who holds the earth upon his crest, and who has descended upon earth for its protection, will this day call me by my name. Glory to that being, whose deceptive adoption of father, son, brother, friend, mother, and relative, the world is unable to penetrate. Glory to him, who is one with true knowledge, who is inscrutable, and through whom, seated in his heart, the Yogi crosses the wide expanse of worldly ignorance and illusion.

यज्विभिर्यज्ञपूरूषी वासुदेवश्च सात्वतैः।
वेदान्तेदिभिर्विष्णुः प्रोच्यते यो नतोऽस्मि तम्॥ १६॥
यथा तत्र जगद्धाम्नि धातर्य्येतत् प्रतिष्ठितम्।
सदसत् तेन सत्येन मय्यसौ यातु सौम्यताम्॥ १७॥
स्मृते सकलकल्याण-भाजनं यत्र जायते।
पुरुषस्तमजं नित्यं व्रजामि शरणं हरिम्॥ १८॥

I bow to him, who, by the performers of holy rites, is called the male of sacrifice (Yajña-puruṣa): by pious worshippers is termed Vāsudeva; and by the cultivators of philosophy, Viṣṇu. May he in whom cause and effect, and the world itself, is comprehended, be propitious to me, through his truth; for always do I put my trust in that unborn, eternal Hari; by meditation on whom, man becomes the repository of all good things."

पराशर उवाच

इत्थं सञ्चिन्तयन् विष्णुं भक्तिनम्रात्ममानसः।
अक्रूरो गोकुलं प्राप्तः किञ्चित् सूर्ये विराजति ॥ १९॥
स ददर्श तदा तत्र कृष्णमादोहने गवाम्।
वत्समध्यगतं फुल्लनीलोत्पलदलच्छविम्॥ २०॥
अस्पष्टपद्मपत्राक्षं श्रीवत्साङ्कितवक्षसम्।
प्रलम्बबाहुमायामि तुङ्गोरःस्थलमुन्नसम्॥ २१॥
सविलासस्मिताधारं बिभ्राणं मुखपङ्कजम्।
तुङ्गरक्तनखं पद्भ्यां धरण्या सुप्रतिष्ठितम्॥ २२॥
बिभ्राणं वाससी पीते वन्यपुष्पविभूषितम्।
सार्द्रनीललताहस्तं सिताम्भोजावतंसकम्॥ २३॥
हंसकुन्देन्दुधवलं नीलाम्बरधरं द्विज।
तस्यानु बलभद्रञ्च ददर्श यदुनन्दनम्॥ २४॥
प्रांशुमुन्नतबाह्वंसं विकाशिमुखपङ्कजम्।
मेघमालापरिवृतं कैलासाद्रिमिवापरम्॥ २५॥

His mind thus animated by devout faith, and meditating in this manner, Akrūra proceeded on his road, and arrived at Gokula a little before sunset, at the time of the milking of the cows; and there he saw Kṛṣṇa amongst the cattle, dark as the leaf of the full blown lotus; his eyes of the same colour, and his breast decorated with the, Śrīvatsa mark; long armed, and broad chested; having a high nose, and a lovely countenance, brightened with mirthful smiles; treading firmly on the ground, with feet whose nails were tinted red; clad in yellow garments, and adorned with a garland of forest flowers; having a fresh-gathered creeper in his hand, and a chaplet of white lotus flowers on his head, Akrūra also beheld there Balabhadra, white as a jasmine, a swan, or the moon, and dressed in blue raiment; having large and powerful arms, and a countenance as radiant as a lotus in bloom; like another Kailāsa mountain, crested with a wreath of clouds.

तौ दृष्ट्वा विकसद्वक्त्रसरोजः स महामतिः।
पुलकाञ्चितसर्वाङ्गस्तदाक्रूरोऽभवन्मुन्ने॥ २६॥
एतत् तत् परमं धाम तदेतत् परमं पदम्।
भगवद्वासुदेवांशो द्विधा योऽयमवस्थितः॥ २७॥
साफल्यमक्ष्णोर्युगमेतदत्र
दृष्टे जगद्धातरि यातमुच्चैः।
अप्यङ्गमेतद् भगवत् प्रसादाद्
दत्तेऽङ्गसङ्गे फलवन्मम स्यात्॥ २८॥
अप्येष पृष्ठे मम हस्तपद्मं
करिष्यति श्रीमदनन्तमूर्त्तिः।
यस्याङ्गुलिस्पर्शहताखिलाघै-
रवाप्यते सिद्धिरनाशदोषा॥ २९॥
येनाग्निविद्युद्रविरश्मिमाला
करालमत्युग्रमपास्य चक्रम्।
चक्रं घ्नता दैत्यपतेर्हतानि
दैत्याङ्गनानां नयनाञ्जनानि॥ ३०॥

यत्राम्बु विन्यस्य बलिर्म्मनोज्ञा-
नवाप भोगान् वसुधातलस्थः।
तथामरत्वं त्रिदशाधिपत्यं
मन्वन्तरं पूर्णमपेतशत्रुः॥ ३१॥

When Akrūra sow these two youths, his countenance expanded with delight, and the down of his body stood erect with pleasure: for this he thought to be supreme happiness and glory; this, the double manifestation of the divine Vāsudeva; this was the twofold gratification of his sight, to behold the creator of the universe: now he hoped that his bodily form would yield fruit, as it would bring him in contact with the person of Kṛṣṇa; and that the wearer of infinite forms would place his hand on his back; the touch of whose finger alone is sufficient to dispel sin, and to secure imperishable felicity: that hand which launches the fierce irresistible discus, blazing with all the flames of fire, lightning, and the sun, and slaughtering the demon host washes the collyrium from the eyes of their brides: that hand into which Bali poured water, and thence obtained ineffable enjoyments below the earth, and immortality and dominion over the gods for a whole Manvantara, without peril from a foe.

अप्येष मां कंसपरिग्रहेण
दोषास्पदीभूतमदोषदुष्टम्।
कर्त्तावमानोपहतं धिगस्तु
तज्जन्मनः साधुबहिष्कृतं यत्॥ ३२॥
ज्ञानात्मकस्यामलसत्त्वराशे
रपेतदोषस्य सदा स्फुटस्य।
किं वा जगत्यत्र समस्तपुंसा-
मज्ञातमस्यास्ति हृदि स्थितस्य॥ ३३॥
तस्मादहं भक्तिविनम्रचेता
व्रजामि सर्वेश्वरमीश्वराणाम्।
अंशावतारं पुरुषोत्तमस्य
अनादिमध्यान्तमयस्य विष्णोः॥ ३४॥
इति श्रीविष्णुपुराणे पञ्चमांशे सप्तदशः अध्यायः॥

"Alas! he will despise me, for my connexion with Kaṅsa, an associate with evil, though not contaminated by it. How vain is his birth, who is shunned by the virtuous? and yet what is there in this world unknown to him who resides in the hearts of all men, who is ever existent, exempt from imperfection, the aggregate of the quality of purity, and identical with true knowledge? With a heart wholly devoted to him, then, I will approach the lord of all lords, the descended portion of Puruṣ oatama, of Viṣṇu, who is without beginning, middle, or end."

NOTES

1. The commentator explains this to mean Hayagrīva, or Viṣṇu with the neck and head of a horse; who, it is said in the second book of the Bhāgavata, appeared at the end of a great sacrifice performed by Brahmā, and breathed from his nostrils the texts of the Vedas. The fourth Avatāra is always elsewhere said to be the Vāmana. or dwarf.

***

CHAPTER 18

अष्टादशोऽध्यायः

(भगवतः श्रीकृष्णस्य मथुरागमनम्, गोपीनां विरहवर्णनम्, अक्रूरस्य मोहश्च)

पराशर उवाच

चिन्तयन्निति गोविन्दमुपागम्य स यादवः।
अक्रूरोऽस्मीति चरणौ ननाम शिरसा हरेः॥ १॥
सोऽप्येनहं ध्वजवज्राब्ज-कृतचिह्नेन पाणिना।
संस्पृश्याकृष्य च प्रीत्या सुगाढं परिषस्वजे॥ २॥
कृतसंवादनौ तेन यथावद् बल-केशवौ।
ततः प्रविष्टौ संहृष्टौ तमादायात्ममन्दिरम् ॥ ३॥

Thus meditating, the Yādava approached Govinda, and addressed him, and said, "I am Akrūra," and bowed his head down to the feet of Hari; bile Kṛṣṇa laid upon him his hand, which was marked with the flag, the thunderbolt, and the lotus, and drew him

towards him, and affectionately embraced him.

सह ताभ्यां तदाक्रूरः कृतसंवादनादिकः।
भुक्तभोज्यो यथान्यायमाचचक्षे ततस्तयोः॥४॥
यथा निर्भर्त्स्यते तेन कंसेनानकदुन्दुभिः।
यथा च देवकी देवी दानवेन दुरात्मना॥५॥
उग्रसेने यथा कंसः सुदुरात्मा च वर्त्तते।
यं चैवार्थं समुद्दिश्य स कंसेन विसर्ज्जितः॥६॥
तत् सर्वं विस्तराच्छ्रुत्वा भगवान् केशिसूदनः।
उवाचाखिलमप्येतज्ज्ञातं दानपते! मया॥७॥
करिष्ये च महाभाग! यदत्रौपयिकं मतम्।
विचिन्त्यं नान्यर्थतत् ते विद्धि कंसं हतं मया॥८॥

Then Keśava and Rāma entered into conversation with him, and, having heard from him all that had occurrred, were much pleased, and led him to their habitation: there they resumed their discourse, and gave him food to eat, and treated him with proper hospitality, Akrūra told them how their father Ānakadundubhi, the princess Devakī and even his own father, Ugrasena, had been insulted by the iniquitous, demon Kaṅsa: he also related to them the purpose for which he had been dispatched. When he had told them all these things, the destroyer of Keśin said to him, "I was aware of all that you have told me, lord of liberal gifts:

अहं रामश्च मथुरां श्वो यास्यावः समं त्वया।
गोपवृद्धाश्च यास्यन्ति आदायोपायनं बहु॥९॥
निशेयं नीयतां वीर! न चिन्तां कर्त्तुमर्हसि।
त्रिरात्राभ्यन्तरे कंसं हनिष्याभिम सहानुगम्॥१०॥

Rāma and I will go tomorrow to Mathurā along with you. The elders of the cowherds shall accompany us, bearing ample offerings. Rest here to-night, and dismiss all anxiety. Within three nights I will slay Kaṅsa and his adherents."

पराशर उवाच

समादिश्य ततो गोपनक्रूरोऽपि सकेशवः।
सुष्वाप बलभद्रश्च नन्दगोपगृहे सुखम्॥११॥
ततः प्रभाते विमले कृष्ण-रामौ महामती।
अक्रूरेण समं गन्तुमुद्यतौ मथुरां प्रति॥१२॥
दृष्ट्वा गोपीजनः सास्रः श्लथद्वलयबाहुकः।
निःश्वस्य चातिदुःखार्त्तः प्राह चेदनं परस्परम्॥१३॥

Having given orders accordingly to the cowherds, Akrūra, with Keśava and Rāma, retired to rest, and slept soundly in the dwelling of Nanda. The next morning was bright, and the youths prepared to depart for Mathurā with Akrūra. The Gopīs, seeing them about to set forth, were much afflicted; they wept bitterly, their bracelets were loose upon their arms, and they thus communed together:

मथुरां प्राप्य गोविन्दः कथं गोकुलमेष्यति।
नागरस्त्री-कलालापमधु श्रोत्रेण पास्यति॥१४॥
विलासिवाक्यपानेषु नागरीणां कृतास्पदम्।
चित्तमस्य कथं भूयो ग्राम्यगोपीषु यास्यति॥१५॥
सारं समस्तगोष्ठस्य विधिना हरता हरिम्।
प्रहतं गोपयोषित्सु निर्गुणेन दुरात्मना॥१६॥
भावगर्भस्मितं वाक्यं विलासललिता गतिः।
नागरीणामतीवैतत् कटाक्षेक्षितमेव च॥१७॥
ग्राम्यो हरिरयं तासां विलासनिगडैर्युतः।
भवतीनां पुनः पार्श्वं कया युक्त्या समेष्यति॥१८॥

"If Govinda depart for Mathurā, how will he return to Gokula ? His ears will there be regaled with the melodious and polished conversation of the women of the city. Accustomed to the language of the graceful females of Mathurā, he will never again endure the rustic expressions of the Gopīs. Hari, the pride of the station, is carried off, and a fatal blow is inflicted upon us by inexorable destiny. Expressive smiles, soft language, graceful airs, elegant gait, and significant glances, belong to the women of the city, Hari is of rustic breeding, and, captivated by their fascinations, what likelihood is there of his returning to the society of any one amongst us?

एषैष रथमारुह्य मथुरां याति केशवः।
क्रूरेणाक्रूरकेणात्र निराशेन प्रतारितः॥१९॥

किं न वेत्ति नृशंसोऽत्र अनुरागपरं जनम्।
येनेममक्ष्णोराह्लादं नयत्यन्यत्र नो हरिम्॥ २०॥
एष रामेण सहितः प्रयात्यत्यन्तनिर्घृणः।
रथमारुह्य गोविन्दस्त्वर्य्यमस्य वारणे॥ २१॥
गुरूणामग्रतो वक्तुं किं ब्रवीषि न नः क्षमम्।
गुरवः किं करिष्यन्ति दग्धानां विरहाग्निना॥ २२॥
नन्दगोपमुखा गोपा गन्तुमेते समुद्यताः।
नोद्यमं कुरुते कश्चिद् गोविन्दविनिवर्त्तते॥ २३॥
सुप्रभाताद्य रजनी मथुरावासियोषिताम्।
पास्यन्त्युतवक्त्राब्जं यासां नेत्रालिपङ्क्तयः॥ २४॥

Keśava, who has mounted the car to go to Mathurā, has been deceived by the cruel, vile, and desperate Akrūra. Does not the unfeeling traitor know the affection that we all here feel for our Hari, the joy of our eyes, that he is taking him away ? Unkind that he is, Govinda is departing from us, along with Rāma: haste! let us stop him ! Why talk of telling our seniors that we cannot bear his loss? What can they do for us, when we are consumed by the fires of separation? The Gopas, with Nanda at their head, are themselves preparing to depart; no one makes any attempt to detain Govinda, Bright is the morning that succeeds to this night for the women of Mathurā, for the bees of their eyes will feed upon the lotus face of Acyuta.

धन्यास्ते पथि ये कृष्णमतो यान्त्यनिवारिताः।
उद्वहिष्यन्ति पश्यन्तः स्वदेहं पुलकाञ्चितम्॥ २५॥
मथुरानगरीपौरनयनानां महोत्सवः।
गोविन्दावयवैर्दृष्टैरतीवाद्य भविष्यति॥ २६॥
को नु स्वपनः सुभाग्याभिर्दृष्टस्ताभिरधोक्षजम्।
विस्तारिकान्तिनयना या द्रक्ष्यन्तनिवारितम्॥ २७॥
अहो गोपीजनस्यास्य दर्शयित्वा महानिधिम्।
उद्धृतान्यत्र नेत्राणि विधात्राकरुणात्मना॥ २८॥
अनुरागेण शैथिल्यमस्मासु व्रजता हरेः।
शैथिल्यमुपयान्त्याशु करेषु वलयान्यपि॥ २९॥
अक्रूरः क्रूरहृदयः शीघ्रं प्रेरयते हयान्।
एवमार्त्तासु योषित्सु घृणा कस्य न जायते॥ ३०॥
हा हा कृष्णरथस्योच्चैश्चक्ररेणुर्निरीक्ष्यताम्।
दूरीकृतो हरिर्येन सोऽपि रेणुनं लक्ष्यते॥ ३१॥

Happy are they who may go hence without impediment, and behold, enraptured, Kṛṣṇa on his Journey. A great festival will give pleasure to-day to the eyes of the inhabitants of Mathurā, when they see the person of Govinda. What a blissful vision will be seen by the happy women of the city, whose brilliant eyes shall regard, unchecked, the countenance of Kṛṣṇa! Alas! the eyes of the Gopīs have been deprived of sight by the relentless Brahmā, after he had shown them this great treasure. In proportion as the affection of Hari for us decays, so do our limbs wither, and the bracelets slip from our arms : and now the cruel Akrūra urges on the horses: all conspire to treat unhappy females with unkindness. Alas ! alas! we see now only the dust of his chariot wheels! and now he is far away, for even that dust is no longer to be seen!"

इत्येवमतिहार्द्देन गोपीजननिरीक्षितः।
तत्याज व्रजभूभागं सं रामेण केशवः॥ ३२॥
गच्छतो जवितांश्चेन रथेन यमुनातटम्।
प्राप्ता मध्याह्नसमये रामाक्रूरजनार्द्दनाः॥ ३३॥
अथाह कृष्णमक्रूरो भवद्भ्यां तावदास्यताम्।
यावत् करोमि कालिन्द्यामाह्निकार्हणमम्भसि॥ ३४॥
तथेत्युक्ते ततः स्नातः स्वाचान्तः स महामतिः।
दध्यौ ब्रह्म परं विप्र? प्रविश्य यमुनाजले॥ ३५॥
फणासहस्रमलाढ्यं बलभद्रं ददर्श सः।
कुन्दमालाङ्गमुन्निद्र-पद्मपत्रारुणेक्षणम्॥ ३६॥
वृतं वासुकिरम्भाद्यैर्महद्भिः पवनाशिभिः।
संस्तूयमानं गन्धर्वैर्वनमालाविभूषितम्॥ ३७॥
दधानमसिते वस्त्रे चारुपद्मावतंसकम्।
चारुकुण्डलिनं भान्तमन्तर्जलतले स्थितम्॥ ३८॥
तस्योत्सङ्गे घनश्याममाताम्रायतलोचनम्
चतुर्बाहुमुदाराङ्गं चक्राद्ययुधाभूषणम्॥ ३९॥
पीते वसानं वसने चित्रमाल्य-विभूषणम्।
शक्रचापतडिन्माला-विचित्रमिव तोयदम्॥ ४०॥

श्रीवत् सवक्षसञ्चारुकेयूरमुकुटोज्ज्वलम्।
ददर्श कृष्णमक्लिष्ट-पुण्डरीकावतंसकम्॥४१॥
सनन्दनाद्यैर्मुनिभिः सिद्धियोगैरकल्मषैः।
विचिन्त्यात्मानं तत्रस्थैर्नासाग्रन्यस्तलोचनैः॥४२॥

Thus lamented by the women, Keśava and Rāma quitted the district of Vraja.[1] Travelling in a car drawn by fleet horses, they arrived at noon at the banks of the Yamunā, when Akrūra requested them to halt a little, whilst he performed the usual daily ceremonial in the river.[2] Accordingly the intelligent Akrūra bathed, and rinsed his mouth, and then entering the stream, he stood meditating upon the supreme being; but he beheld mentally[3] Balabhadra, having thousand hooded heads, a garland of Jasmine flowers, and large red eyes, attended by Vāsuki. Rambhā and other mighty serpents, praised by the Gandharvas decorated with wild flowers, wearing dark coloured garments, crowned with a chaplet of lotuses, ornamented with brilliant earrings, Inebriate, and standing at the bottom of the river in the water.[4] On his lap he also beheld, at his ease, Kṛṣṇa. of the complexion of a cloud,[5] with full and coppery eyes, having an elegant form, and four hands, armed with the discus and other weapons, wearing yellow clothes, decorated with many coloured flowers, and appearing like a cloud embellished with streams of lightning and the bow of Indra; his breast was marked with the celestial sign, his arms were radiant with bracelets, a diadem shone on his brow, and he wore a white lotus for his crest: he was attended by Sanandana and other holy sages, who, fixing then eyes upon the tips of their noses, were absorbed in profound meditation.

बल-कृष्णौ तथाक्रूरः प्रत्यभिज्ञाय विस्मितः।
सोऽचिन्तयद् रथाच्छीघ्रं कथमत्रागताविति॥४३॥
विवक्षोः स्तम्भयामास वाचं तस्य जनार्द्दनः।
ततो निष्क्रम्य सलिलाद् रथमभ्यागतः पुनः॥४४॥
ददर्श तत्र चैवाभौ रथस्योपर्य्यधिष्ठितौ।
राम-कृष्णौ यथापूर्वं मनुष्यवपुषान्वितौ॥४५॥
निमग्नश्च ततस्तोये स ददर्श तथैव तौ।
संस्तूयमानौ गन्धर्व-मुनि-सिद्ध-महोरगैः॥४६॥
ततो विज्ञातसद्भावः स तु दानपतिस्तथा।
तुष्टाव सर्वविज्ञानमयमच्युतमीश्वरम्॥४७॥

When Akrūra beheld Balarāma and Kṛṣṇa in this situation, he was much amazed, and wondered how they could so quickly have got there from the chariot. He wished to ask them this, but Janārddana deprived him of the faculty of speech at the moment. Ascending then from the water, he repaired to the car, and there he found them both quietly seated in the same human persons as before. Plunging again into the water, there he again beheld them, hymned as before by the Gandharvas, saints, sages, and serpents. Apprehending, therefore, their real character, he thus eulogized the eternal deity, who consists of true knowledge :

सन्मात्ररूपिणेऽचिन्त्यमहिम्ने परमात्मने।
व्यापिने नैकरूपैकस्वरूपाय नमो नमः॥४८॥
सत्त्वरूपाय तेऽचिन्त्य! हविर्भूताय ते नमः।
नमोऽविज्ञातपाराय पराय प्रकृतेः प्रभो॥४९॥
भूतात्मा चेन्द्रियात्मा प्रधानात्मा तथा भवान्।
आत्मा च परामात्मा च त्वमेकःपञ्चधा स्थितः॥५०॥
प्रसीद सर्वं सर्वात्मन् क्षराक्षरमयेश्वर।
ब्रह्म-विष्णु-शिवाद्याभिः कल्पनाभिरुदीरितः॥५१॥
अनाख्येयस्वरूपात्मन्! अनाख्येयप्रयोजन।
अनाख्येयाभिधानं त्वां नतोऽस्मि परमेश्वर॥५२॥
न यत्र नाथ! विद्यन्ते नामजात्यादिकल्पनाः।
तद् ब्रह्म परमं नित्यमविकारि भवानजः॥५३॥
न कल्पनामृतेऽर्थस्य सर्वस्याधिगमो यतः।
ततः कृष्णाच्युतानन्तविष्णुसंज्ञाभिरीड्यसे॥५४॥
सर्वार्थस्त्वमज! विकल्पनाभिरेद्
देवाद्यं जगदिखलं त्वमेव विश्वम्।
विश्वात्मंस्त्वमिति विकारभावहीनः
सर्वस्मिन् न हि भवतोऽस्ति किञ्चिदन्यत्॥५५॥
त्वं ब्रह्मा पशुपतिरर्य्यमा विधाता
धाता त्वं त्रिदशपतिः समीरणोऽग्निः।

तोयेशो धनपतिरन्तकस्त्वमेको
भिन्नार्थैर्जगदपि पासि शक्तिभेदैः॥५६॥
विश्वं भवान् सृजति सूर्य्यगभस्तिरूपो
विश्वञ्च ते गुणमयोऽयमज! प्रपञ्च।
रूपं परं सदितिवाचकमक्षरं यज्
ज्ञानात्मने सदसते प्रणतोऽस्मि तस्मै॥५७॥
ॐ नमो वासुदेवाय नमः सङ्कर्षणाय ते।
प्रद्युम्नाय नमस्तुभ्यनिरुद्धाय ते नमः॥५८॥
इति श्रीविष्णुपुराणे पञ्चमांशे अष्टादशः अध्यायः॥

"Salutation to you, who is uniform and manifold, all-pervading, supreme spirit, of inconceivable glory, and who are simple existence. Salutation to you, O inscrutable, who are truth, and the essence of oblations. Salutation to you, O lord, whose nature is unknown, who is beyond primeval matter, who exist in five forms, as one with the elements, with the faculties, with matter, with the living soul, with supreme spirit. Show favour to me, O soul of the universe, essence of all things, perishable or eternal, whether addressed by the designation of Brahmā, Viṣ ṇu, Śiva, or the like. I adore you, O god, whose nature is indescribable, whose purposes are inscrutable, whose name even is unknown; for the attributes of kind or appellation are not applicable to you, who is THAT[6], the supreme Brahma, eternal, unchangeable, uncreated. But as the accomplishment of our object cannot be attained except through some specific form, you are termed by us Kṛṣṇa, Achyuta, Ananta, or Viṣṇu. You, unborn divinity, are all the objects of thesc impersonations; you are the gods, and all other beings; you are the whole world; you are all. Soul of the universe you are exempt from change, and there is nothing except you in all this existence. You are Brahmā, Paśupati, Aryaman, Dhātrī, and Vidhātrī; you are Indra, air, fire, the regent of the waters, the god of wealth, and judge of the dead; and you, although but one, preside over the world with various energies, addressed to various purposes. You, identical with the solar ray, create the universe; all elementary substance is composed of thy qualities; and thy supreme form is denoted by the imperishable term sat (existence). To him who is one with true knowledge, who is and is not perceptible, I bow. Glory be to him, the lord Vāsudeva, to Śaṅkarṣaṇa, to Pradyumna, and to Aniruddha.[7]

NOTES

1 In the Bhāgavata, Hari Vaṃśa, etc. several adventures of Kṛṣṇa, during his residence at Vraja, are recorded, of which our text makes no mention. Of these, the two most popular are Kṛṣṇa's taking away the clothes of the Gopīs whilst bathing, and his liberating the Gopas from the mouth of Aghāsura, disguished as a vast serpent, into which they had entered, thinking it a cavern in a mountain. The omission of these two legends, or of any of the rest, is not much to be regretted.

2 The noonday prayer; or-Sandhyā.

3 By his Dhyāna, or force of meditation, in which it is attempted to bring before the mind's eye some definite form of the object of adoration, In this case Akrūra is compelled to see a form he did not anticipate. The Hari Vaṃśa very clumsily sets him to meditate upon the serpent Śesha, which spoils the story, intended as that is to exhibit the identity of Balarāma and Kṛṣṇa with the supreme.

4 Balarāma was thus visible in his real character of Śeṣa, the chief of serpents, the couch of Viṣṇu, and supporter or the world.

5 Or rather, he beheld Ghanaśyāma, an appellation of Kṛṣṇa, who is so called from being as black (śyama) as a cloud (ghana).

6 Tad, 'that'; all that is, or that can be conceived.

7 Akrūra's piety is here prophetic; the son and grandson of Kṛṣṇa (see Bk. IV. Ch. XV.) are not yet born:' but this is the Vaiṣṇava style of addressing Kṛṣṇa or Viṣṇu, as identical with four Vyūhas, 'arrangements' or 'dispositions,' Kṛṣṇa, Balarāma, Pradyumna, and Aniruddha, See *As. Res.* XVI. 35. In this, as in several other places, the Viṣ ṇu PURāṇA differs from some of the other narratives of Kṛṣṇa, by the length and character of the prayers addressed to Viṣṇu. The Hari Vaṃśa, for instance, here has no prayer or panegyric at all: the Bhāgavata inserts one.

CHAPTER 19

एकोनविंशः अध्यायः

(श्री कृष्णस्य रजकवधः, मालाकारगृहे प्रवेशश्च)

पराशर उवाच

एवमन्तर्जले विष्णुमभिष्टूय स यादवः।
अर्चयामास सर्वेशं पुष्पैधूपैर्मनोरमै१॥ १॥
परित्यक्तान्यविषयो मनस्तत्र निवेश्य सः।
ब्रह्माभूते चिरं स्थित्वा विरराम समाधितः॥ २॥
कृतकृत्यमिवात्मानं मन्यमानो महामतिः।
आजगाम रथं भूयो निर्गम्य यमुनाम्भसः॥ ३॥
राम-कृष्णौ च ददर्श यथापूर्वं रथे स्थितौ।
विस्मिताक्षस्तदाक्रूरस्तञ्च कृष्णोऽभ्यभाषत॥ ४॥
नूनं ते दृष्टमाश्चर्य्यमक्रूर! यमुनाजले।
विस्मयोत्फुल्लनयनो भवान् संलक्ष्यते यतः॥ ५॥

Thus the Yādava Akrūra, standing in the river, praised Kṛṣṇa, and worshipped him with imaginary incense and flowers, Disregarding all other objects, he fixed his whole mind upon the deity; and having continued for a long time in spiritual contemplation, he at last desisted from his abstraction, conceiving he had effected the purposes of soul. Coming up from the water of the Yamunā, he went to the car, and there he beheld Rāma, and Kṛṣṇa seated as before. As his looks denoted surprise, Kṛshṇa said to him, "Surely, Akrūra, you have seen some marvel in the stream of the Yamunā, for your eyes are staring as if with astonishment."

अक्रूर उवाच

अन्तर्जले यदाश्चर्यं दृष्टं तत्र मयाच्युतः।
तदत्रापि हि पश्यामि मूर्त्तिमत् पुरतः स्थिरम्॥ ६॥
जगदेतन्महाश्चर्य्य रूपं यस्य महात्मनः।
तेनाश्चर्य्यवरेणाहं भवता कृष्ण! सङ्गतः॥ ७॥
तत् किमेतेन मथुरां व्रजामो मधुसूदन।
बिभेमि कंसाद्धिग् जन्म परमिण्डोपजीविनाम्॥ ८॥
इत्युक्त्वा चोदयामास तान् हयान् वातरंहसः।
सम्प्राप्तश्चातिसायाह्ने सोऽक्रूरो मथुरां पुरीम्॥ ९॥
विलोक्य मथुरां कृष्णं रामञ्चाह स यादवः।
पद्भ्यां यातं महावीर्य्यो रथेनैको विशाम्यहम्॥ १०॥
गन्तव्यं वसुदेवस्य भवद्भ्यां न तथा गृहम्।
युवयोर्हि कृते वृद्धः स कंसेन निरस्यते॥ ११॥

Akrūra replied, "The marvel that I have seen in the stream of the Yamunā I behold before me, even here, in a bodily shape; for he whom I have encountered in the water, Kṛṣṇa, is also your wondrous self, of whose illustrious person the whole world is the miraculous developement. But enough of this, let us proceed to Mathurā: I am afraid Kaṅsa will be angry at our delay: such is the wretched consequence of eating the bread of another." Thus speaking, he urged on the quick horses, and they arrived after sunset at Mathurā. When they came in sight of the city, Akrūra said to Kṛṣṇa and Rāma, "You must now journey on foot, whilst I proceed alone in the car; and you must not go to the house of Vāsudeva, for the elder has been banished by Kaṅsa on your account."

पराशर उवाच

इत्युक्त्वा प्रविवेशाथ सोऽक्रूरो मथुरां पुरीम्।
प्रविष्टौ रामकृष्णौ च राजमार्गमुपगतौ॥ १२॥
स्त्रीभिर्नयैश्च सानन्दं लोचनैरभिवीक्षितौ।
जग्मतुर्लीलया वीरौ दृप्तौ बालगजाविव॥ १३॥
भ्रममाणौ तु तौ दृष्ट्वा जलकं रङ्गकारकम्।
अयाचेतां सुरूपाणि वासांसि रुचिराननौ॥ १४॥
कंसस्य रजकः सोऽथ प्रसादारूढविस्मयः।
बहून्याक्षेपवाक्यानि प्राहोच्चै राम-केशवौ॥ १५॥
ततस्तलप्रहारेण कृष्णस्य दुरात्मनः।
पातयामास कोपेन रजकस्य शिरो भुवि॥ १६॥
हत्वादाय च वस्त्राणि पीतनीलाम्बरौ ततः।
कृष्ण-रामौ मुदा युक्तौ मालाकारगृहं गतौ॥ १७॥
विकाशिनेत्रयुगलौ मालाकारोऽतिविस्मितः।
एतौ कस्य कुतो वैतो मैत्रेयाचिन्तयत् तदा॥ १८॥
पीतनीलाम्बरधरौ तौ दृष्ट्वामतिमनोहरौ।
स तर्कयामास तदा भुवं देवावुपागतौ॥ १९॥

विकाशिमुखपद्माभ्यां ताभ्यां पुष्पाणि याचितः।
भुवं विष्टभ्य हस्ताभ्यां पस्पर्श शिरसा महीम्॥ २०॥
प्रसादपरमौ नाथौ मम देहमुपागतौ।

Akrūra having thus spoken, left them, and entered the city; whilst Rāma and Kṛṣṇa continued to walk along the royal road. Regarded with pleasure by men and women, they went along sportively, looking like two young elephants. As they roamed about, they saw a washerman colouring clothes, and with smiling countenances they went and threw down some of his fine linen. The washerman was the servant of Kaṅsa, made insolent by his master's favour; and he provoked the two lads with loud and scurrilous abuse, until Kṛṣṇa struck him down, with his head to the ground, and killed him. Then taking the clothes, they went their way, clad in yellow and blue raiment, until they came to a flower-seller's shop. The flower-seller looked at them with astonishment, and wondered who they could be, or whence they could have come. Seeing two youths so lovely, dressed in yellow and blue garments, he imagined them to be divinities descended upon earth. Being addressed by them with mouths budding like lotuses, and asked for some flowers, he placed his hands upon the ground, and touched it with his head, saying, "My lords have shown me great kindness in coming to my house, fortunate that I am; I will pay them homage."

धन्योऽहमर्चयिष्यामीत्याह तौ माल्यजीवकः॥ २१॥
ततः प्रहृष्टवदनस्तयोः पुष्पाणि कामतः।
चारूण्येतान्यथैतानि प्रददौ स विलोभयन्॥ २२॥
पुनः पुनः प्रणम्यासौ मालाकारो नरोत्तमौ।
ददौ पुष्पाणि चारूणि गन्धवन्त्यमलानि च॥ २३॥
मालाकाराय कृष्णोऽपि प्रसन्नः प्रददौ वरान्।
श्रीस्त्वां मत्संश्रया भद्र! न कदाचित् प्रहास्यति॥ २४॥
बलहानिर्न ते सौम्य! धनहानिस्तथैव च।
यावद्दिनानि तावच्च न नशिष्यति सन्ततिः॥ २५॥
भुक्त्वा च विपुलान् भोगांस्तमन्ते मत्प्रसादजम्।
ममानुस्मरणं प्राप्य दिव्यं लोकमवाप्स्यसि॥ २६॥
धर्मे मनश्च ते भद्र! सर्वकालं भविष्यति।
युष्मत्सन्ततिजातानां दीर्घमायुर्भविष्यति॥ २७॥
नोपसर्गादिकं दोषं युष्मत्सन्ततिसम्भवः।
सम्प्राप्स्यति महाभागः यावत् सूर्यो धरिष्यति॥ २८॥

Having thus spoken, the flower-seller, with a smiling aspect, gave them whatever choice-flowers they selected, to conciliate their favour. Repeatedly prostracing himself before them, he presented them with flowers beautiful, fragrant, and fresh. Kṛṣṇa then, being much pleased with him, gave him this blessing; "Fortune, good friend, who depends upon me, shall never forsake you: never shall you suffer loss of vigour, or loss of wealth: as long as time shall last your descendants shall not fail. Having long tasted various delights on earth, you shall finally obtain, by calling me to recollection, a heavenly region, the consequence of my favour. Your heart shall ever be intent on righteousness, and fulness of days shall be the portion of your posterity. Your descendants shall not be subject to natural infirmities, as long as the sun shall endure."

पराशर उवाच

इत्युक्त्वा तद्गृहात् कृष्णो बलदेवसहायवान्।
निर्जगाम मुनिश्रेष्ठ! मालाकारेण पूजितः॥ २९॥
इति श्रीविष्णुपुराणे पञ्चमांशे एकोनविंशः अध्यायः।

Having thus spoken, Kṛṣṇa and Rāma, worshipped by the flower-seller, went forth from his dwelling.

NOTES

1 These incidents are told, with some unimportant differences, in the other accounts of Kṛṣṇa's youth.

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CHAPTER 20

विंशोऽध्यायः

(श्रीकृष्णस्य कुब्जानुग्रहः धनुःशालाप्रवेशः, कंसवधश्च।)

पराशर उवाच

राजमार्गे ततः कृष्णः सानुलेपनभाजनाम्।
ददर्श कुब्जामायान्तीं नवयौवनगोचराम्॥ १॥
तामाह ललितं कृष्णः कस्येदमनुलेपनम्।
भवत्या नीयते सत्यं वदेन्दीवरलोचने॥ २॥
सकामेनेव सा प्रोक्ता सानुरागा हरिं प्रति।
प्राह सा ललितं कुब्जा तद्दर्शनबलात्कृता॥ ३॥
कान्त! कस्मान्न जानासि कंसेनाभिनियोजिताम्।
नैकवक्रेति विख्यातामनुलेपनकर्म्मणि॥ ४॥
नान्यपिष्टं हि कंसस्य प्रीतये ह्यनुलेपनम्।
भवाम्यहमतीवास्य प्रसादधनभाजनम्॥ ५॥

As they proceeded along the high road, they saw coming towards them a young girl, who was crooked, carrying a pot of unguent, Kṛṣṇa addressed her sportively, and said, "For whom are you carrying that unguent? tell me, lovely maiden; tell me truly." Spoken to as it were through affection, Kubjā well disposed towards Hari, replied to him also mirthfully, being smitten by his appearance; "Know you not, beloved, that I am the servant of Kaṅsa, and appointed, crooked as I am, to prepare his perfumes. Unguent ground by any other he does not approve of: hence I am enriched through his liberal rewards."

श्रीकृष्ण उवाच

सुगन्धमेतद् राजार्हं रुचिरं रुचिरानने।
आवयोगत्रिसदृशं दीयतामनुलेपनम्॥ ६॥

Then said Kṛṣṇa, "Fair-faced damsel, give us of this unguent, fragrant and fit for kings, as much as we may rub upon our bodies."

पराशर उवाच

श्रुत्वैतदाह सा कुब्जा गृह्यतामिति सादरम्।
अनुलेपञ्च प्रददौ गात्रयोग्यमथोभयोः॥ ७॥
भक्तिच्छेदानुलिप्ताङ्गौ ततस्तौ पुरुषर्षभौ।
सेन्द्रचापौ विराजेतां सितकृष्णाविवाम्बुदौ॥ ८॥
ततस्तां चिबुके शौरिरुत्तापनविधानवित्।
उत्पाट्य तीलयामास द्व्यङ्गुलोग्रपाणिना॥ ९॥
चकर्ष पद्भ्याञ्च तदा ऋजुत्वं केशवोऽनयत्।
ततः सा ऋजुतां प्राप्ता योषितामभवद् वरा॥ १०॥
विलासललितं प्राह प्रेमगर्भभरालसम्।
वस्त्रे प्रगृह्य गोविन्दं व्रज गेहं ममेति वै॥ ११॥
आयास्ये भवतीगेहमिति तां प्रहसन् हरिः।
विससर्ज जहासोच्चै रामस्योलोक्य चाननम्॥ १२॥

"Take it," answered Kubjā; and she gave them as much of the unguent as was sufficient for their persons; and they rubbed it on various parts of their faces and bodies,[1] till they looked like two clouds, one white and one black, decorated by the many-tinted bow of Indra. Then Kṛṣṇa, skilled in the curative are, took hold of her, under the chin, with the thumb and two fingers, and lifted up her head, whilst with his feet he pressed down her feet; and in this way he made her straight. When she was thus relieved from her deformity, she was a most beautiful woman; and, filled with gratitude and affection, she took Govinda by the garment, and invited him to her house, Promising to come at some other time, Kṛṣṇa smilingly dismissed her, and then laughed aloud on beholding the countenance of Baladeva.[2]

भक्तिच्छेदानुलिप्ताङ्गौ नीलपीताम्बरौ च तौ।
धनुःशालां ततो यातौ चित्रमाल्योपशोभितौ॥ १३॥
आयोगञ्च धनूरत्नं ताभ्यां पृष्टैश्च रक्षिभिः।
आख्याते सहसा कृष्णो गृहीत्वापूरयद्धनुः॥ १४॥
ततः पूरयता तेन भज्यमानं बलाद्धनुः.
चकार सुमहाशब्दं मथुरा येन पूरिता॥ १५॥
अनुयुक्तौ ततस्तौ तु भग्ने धनुषि रक्षिभिः।
रक्षिसैन्यं निहत्योभौ निष्क्रान्तौ कार्मुकालयात्॥ १६॥

Dressed in blue and yellow garments, and anointed with fragrant unguents, Keśava and Rāma proceeded to the hall of arms, which

was hung round with garlands: Inquiring of the warders which bow he was to try, and being directed to it, he took it, and bent it; but drawing it with violence, he snapped it in two,[3] and all Mathurā resounded with the noise which its fracture occasioned. Abused by the warders for breaking the bow, Kṛṣṇa and Rāma retorted, and defied them, and left the hall.

अक्रूरागमवृत्तान्तमुपलभ्य तथा धनुः।
भग्नं श्रुत्वाथ कंसोऽपि प्राह चाणूर-मुष्टिकौ॥ १७॥

When Kaṅsa knew that Akrūra had returned, and heard that the bow had been broken, he thus said to Chāṇūra and Muṣṭika, his boxers:

कंस उवाच

गोपालदारकौ प्राप्तौ भवद्भ्या तौ ममाग्रतः।
मल्लयुद्धेन हन्तव्यौ मम प्राणहरौ हि तौ॥ १८॥
नियुद्धे तद् विनाशेन भवद्भ्या तोषिको ह्यहम्।
दास्याम्यभिमतान् कामान् नान्यथैतन्महाबलौ॥ १९॥
न्यायतोऽन्यायतो वापि भवद्भ्या तौ ममाहितौ।
हन्तव्यौ तद्वधाद् राज्यं सामान्यं नो भविष्यति॥ २०॥
इत्याज्ञाप्य स तौ मल्लौ तत आहूय हस्तिपम्।
प्रोवाचोच्चैस्त्वया मेऽद्य समाजद्वारि कुञ्जरः॥ २१॥
स्थाप्यः कुवलयापीडस्तेन तौ गोपदारकौ।
घातनीयौ नियुद्धाय रङ्गद्वारमुपागतौ॥ २२॥
तमथाज्ञाप्य दृष्ट्वा च मञ्चान् सर्वानुपाकृतान्।
आसन्नमरणः कंसः सूर्योदयमुदैक्षत॥ २३॥

"Two youths, cowherd boys, have arrived; you must kill them both, in a trial of,strength, in my presence; for they practise against my life. I shall be well pleased if you kill them in the match, and will give you whatever you wish; not else. These two foes of mine must be killed by you fairly or unfairly. The kingdom shall be ours in common, when they have perished.' Having given them these orders, he sent next for his elephant driver, and desired him to station his great elephant Kuvalayāpīḍa, who was as vast as a cloud charged with rain, near the gate of the arena, and drive him upon the two boys when they should attempt to enter. When Kaṅsa had issued these commands, and ascertained that the platforms were all ready for the spectators, he awaited the rising of the sun, unconscious of impending death.

ततः समस्तमञ्चेषु नागरः स तदा जनः।
राजमञ्चेषु चारूढाः सहामात्यैर्म्महीभृतः॥ २४॥
मल्लप्राशिनकवर्गश्च रङ्गमध्यसमीपतः।
कृतः कंसेन कंसोऽपि तुङ्गमञ्चे व्यवस्थितः॥ २५॥
अन्तःपुराणां मञ्चाश्च तथान्ये परिकल्पिताः।
अन्ये च वारमुख्यानामन्ये नागरयोषिताम्॥ २६॥
नन्दगोपादयो गोपा मञ्चेष्वन्येष्ववस्थिताः।
अक्रूर-वासुदेवौ च मञ्चप्रान्ते व्यवस्थितौ॥ २७॥
नागरीयषिता मध्ये देवकी पुत्रगृद्धिनी।
अन्तकालेऽपि पुत्रस्य द्रक्ष्यामि रुचिरं मुखम्॥ २८॥
वाद्यमानेषु तूर्येष चानूरे चापि वल्गति।
हाहाकारपरे लोके ह्यास्फोटयति मुष्टिके॥ २९॥
हत्वा कुवलयापीड़ं हस्त्यारोहप्रणोदितम्।
मदासृगनुलिप्ताङ्गौ गजदन्तवरायुधौ॥ ३०॥
मृगमध्ये यथा सिंहौ गर्वलीलाविलोकितौ।
प्रविष्टो सुमहाङ्गं बलभद्र-जनार्द्दनौ॥ ३१॥

In the morning the citizens assembled on the platforms set apart for them, and the princes, with the ministers and courtiers, occupied the royal, seats. Near the centre of the circle judges of the games were stationed by Kaṅsa, whilst he himself sat apart close by upon a lofty throne. Separate platforms were erected for the ladies of the palace, for the courtesans, and for the wives of the citizens.[4] Nanda and the cowherds had places appropriated to them, at the end of which sat Akrūra and Vāsudeva. Amongst the wives of the citizens appeared Devakī, mourning for her son, whose lovely face she longed to behold even in the hour of his destruction. When the musical instruments sounded, Cāṇūra sprang forth, and the people cried, "Alas I" and Muṣṭika slapped his arms in defiance. Covered with must and blood from

the elephant, whom, when goaded upon them by his driver, they had slain, and armed with his tusks, Balabhadra and Janārddana confidently entered the arena, like two lions amidst a herd of deer.

हाहाकारी महान् जज्ञे सर्वमञ्चेष्वनन्तरम्।
कृष्णोऽयं बलभद्रोऽयमिति लोकस्य विस्मयः॥३२॥
सोऽयं येन हता घोरा पूतना सा निशाचरी।
क्षिप्तञ्च शकटं येन भग्नौ च यमलार्जुनौ॥३३॥
सोऽयं यः कालियं नागं ननर्त्तारुह्य बालकः।
धृतो गोवर्द्धनो येन सप्तरात्रं महागिरिः॥३४॥
अरिष्टो धेनुकः केशी लीलयैव महात्मना।
निहता येन दुर्वृत्ता दृश्यतां सोऽयमच्युतः॥३५॥
अयञ्चास्य महाबाहुर्बलभद्रोऽग्रजोऽग्रतः।
प्रयाति लीलया योषिन्मनोनयनन्दनः॥३६॥
अयं स कथ्यते प्राज्ञैः पुराणार्थावलोकिभिः।
गोपालो यादवं वंशं मग्नमभ्युद्धरिष्यति॥३७॥
अयं स सर्वभूतस्य विष्णोरखिलजमनः।
अवतीर्णो महीमंशो नूनं भारहरो भुवः॥३८॥

Exclamations of pity arose from all the spectators, along with expressions of astonishment. "This then," said the people, "is Kṛṣṇa! this is Balabhadra! This is he by whom the fierce night-walker Pūtanā was slain; by whom the waggon was overturned, and the two Arjuna trees felled! This is the boy who trampled and danced on the serpent Kālīya; who upheld the mountain Govarddhana for seven nights; who killed, as if in play, the iniquitous Ariṣṭa, Dhenuka, and Keśin! This whom we see is Acyuta! This is he who has been foretold by the wise, skilled in the sense to the Purāṇas, as Gopala, who shall exalt the the depressed Yādava race! This is a portion of the all-existing, all-generating Viṣṇu, descended upon earth, who will assuredly lighten her load !"

इत्येवं वर्णिते पौरे रामे कृष्णे च तत्क्षणात्।
उरस्तताप देवक्याः स्नेहस्रुतपयोधरम्॥३९॥
महोत्सवमिवासाद्य पुत्राननविलोकनम्।
युवेव वसुदेवोऽभूद् विहायाभ्यागतां जराम्॥४०॥
विस्तारिताक्षियुगलो राजान्तःपुरयोषिताम्।
नागरस्त्रीसमूहश्च द्रष्टुं न विरराम तम्॥४१॥
सख्यः पश्यत कृष्णस्य मुखमत्यरुणेक्षणम्।
गजयुद्धकृतायास-स्वेदाम्बुकणिकाचितम्॥४२।
श्रीवत्साङ्कं महद्धाम बालस्यैतद् विलोक्यताम्।
परिभूय स्थितं जन्म सफलं क्रियतां दृशोः॥४३॥
श्रीवत्साङ्कं महद्धाम बालस्यैतद् विलोक्यताम्।
विपक्षक्षपणं वक्षो भुजयुग्मञ्च भामिनि॥४४॥

Thus did the citizens describe Rāma and Kṛṣṇa, as soon as they appeared; whilst the breast of Devakī glowed with maternal affection; and Vāsudeva, forgetting his infirmities, felt himself young again, on beholding the countenances to his sons as a season of rejoicing. The women to the palace, and the wives of the citizens, wide opened their eyes, and gazed intently upon Kṛṣṇa. "Look, friends," said they to their companions; "look at the face of Kṛṣṇa; his eyes are reddened by his conflict with the elephant, and the drops to perspiration stand upon his checks, outvieing a full blown lotus in autumn, Studded with glittering dew. Avail yourself now of the faculty of vision. Observe his breast, the seat of splendour, marked with the mystic sign; and his arms, menacing destruction to his foes.

किन्न पश्यासि दुग्धेन्दु-मृणालधवलाननम्।
बलभद्रमिमं नीलं-परिधानमुपागतम्॥४५॥
वल्गता मुष्टिकेनैतच्चाणूरेण तथा सखि!
क्रियते बलभद्रस्य हास्यमीषद्विलोक्यताम्॥४६॥
सख्य! पश्यत चाणूरो नियुद्धार्थमयं हरिम्।
समुरपैति न सन्त्यत्र किं वृद्धा युक्तकारिणः॥४७॥
क्व यौवनोन्मुखीभूत-सुकुमारतनुर्हरिः।
क्व वज्रकठिनाभोगि-शरीरोऽयं महासुरः॥४८॥
इमौ सुललितौ रङ्गे वर्त्तेते नवयौवनौ।
दैतेयमल्लाश्चाणूर-प्रमुखस्त्वतिदारुणाः॥४९॥
नियुद्ध-प्राश्निकानान्तु महानेष व्यतिक्रमः।
यद् बालबलिनोर्युद्ध मध्यस्थैः समुपेक्ष्यते॥५०॥

Do you not notice Balabhadra, dressed in a blue garment; his countenance as fair as the jasmine, as the moon, as the fibres to the lotus seem? See how he gently smiles at the gestures to Muṣṭika and Cāṇūra, as they spring up. And now behold Hari advance to encounter Cāṇūra. What I are there no elders, judges of the field? How can the delicate form of Hari, only yet in the dawn of adolescence, be regarded as a match for the vast and adamantine bulk of the great demon ? Two youths, of light and elegant persons, are in the arena, to oppose athlelic fiends, headed by the cruel Cāṇūra. This is a great sin in the judges of the games, for the umpires to suffer a contest between boys and strong men."

पराशर उवाच

इत्थं पुरस्त्रीलोकस्य वदतश्चालयन् भुवम्।
ववल्ग बद्धकक्षोऽन्तर्ज्ञनस्य भगवान् हरिः॥५१॥
बलभद्रोऽपि चास्फोट्य ववल्ग ललितं यदा।
पदे पदे तदा भूमिर्यन शीर्णा तदद्भुतम्॥५२॥
चाणूरेण तदा कृष्णो युयुधेऽमितविक्रमः।
नियुद्धकुशलो दैत्यो बलभद्रेण मुष्टिकः॥५३॥
सन्निपातावधूतैस्तु चाणूरेण समं हरिः।
क्षेपणैर्मुष्टिभिश्चैव कीलवज्रनिपातनैः॥५४॥
जानुभिश्चाश्मनिर्घातैस्तथा बाहुविघट्टितैः।
पादोद्धूतैः प्रसृष्टैश्च तयोर्युद्धंमभून्महत्॥५५॥
अशस्त्रमतिघोरं तत् तयोर्युद्धं सुदारुणम्।
बलप्राणविनिष्पाद्यं समाजोत्सवसन्निधौ॥५६॥
यावद् यावच्च चाणूरो युयुधे हरिणा सह।
प्राणहनिमवापाग्यां तावत्तावल्लवाल्लवम्॥५७॥
कृष्णोऽपि युयुधे तेन लीलयैव जगन्मयः।
खेदाद्यालयता कोपान्निजशेखरकेशरम्॥५८॥
बलक्षयं विवृद्धिञ्च दृष्ट्वा चाणूरकृष्णयोः।
वारयामास तूर्याषु कंसः कोपपरायणः॥५९॥
मृदङ्गादिषु तूर्येषु प्रतिषिद्धेषु तत्क्षणात्।
खे सङ्गतान्यवाद्यन्त देवतूर्याण्यनेकशः॥
जय गोविन्द! चाणूरं जहि केशव! दानवम्।
इत्यन्तर्द्धानगा देवास्तदोचुरतिहर्षिताः॥६०॥
चाणूरेण चिरं कालं क्रीडित्वा मधुसूदनः।
उत्पाट्य भ्रामयामास तद्वधाय कृतोद्यमः॥६१॥
भ्रामयित्वा शतगुणं दैत्यमल्लममित्रजित्।
भूस्वास्फोटयामास गगने गतजीवितम्॥६२॥
भूमावास्फोटतस्तेन चाणूरः शतधाव्रजत्।
रक्तस्राव-महापङ्कां चकार स तदा भुवम्॥६३॥
वलदेवोऽपि तत्कालं मुष्टिकेन महाबलः।
युयुधे दैत्यमल्लेन चाणूरेण यथा हरिः॥६४॥
सोऽप्येनं मुष्टिना मूर्द्ध्नि वक्षस्याहत्य जानुना।
पातयित्वा धरापृष्ठे निष्पपेष गातयुषम्॥६५॥

As thus the women of the city conversed with one another, Hari, having tightened his girdle, danced in the ring, shaking the ground on which he told, Balabhadra also danced, slapping his arms in defiance. Where the ground was firm, the invincible Kṛṣṇa contended foot to foot with Cāṇūra. The practised demon Muṣṭika was opposed by Balabhadra. Mutually entwining, and pushing, and pulling, and beating each other with fists, arms, and elbows, pressing each other with their knees, interlacing their arms, kicking with their feet, pressing with their whole weight upon one another,[5] fought Hari and Cāṇūra. Desperate was the struggle, though without weapons, and one for life and death, to the great gratification of the spectators. In proportion as the contest continued, so Cāṇūra was gradually losing something of his original vigour, and the wreath upon his head trembled from his fury and distress[6]; whilst the world-comprehending Kṛṣṇa wrestled with him as if but in sport. Beholding Cāṇūra losing, and Kṛṣṇa gaining strength, Kaṅsa, furious with rage, commanded the music to cease. As soon as the drums and trumpets were silenced, a numerous band of heavenly instruments was heard in the sky, and the gods invisibly exclaimed, "Victory to Govinda! Keśava, kill the demon Cāṇūra! Madhusūdana having for a long time dallied with his adversary, at last lifted him up, and whirled him round, with the intention of putting an end to him. Having whirled

Cāṇūra round a hundred times, until his breath was expended in the air, Kṛṣṇa dashed him on the ground with such violence as to smash his body into a hundred fragments, and strew the earth with a hundred pools of gory mire. Whilst this took place, the mighty Baladeva was engaged in the same manner with the demon bruiser Muṣṭika. Striking him on the head with his fists, and on the breast with his knees, he stretched him on the ground, and pummelled him there till he was dead.

कृष्णस्तोमलकं भूयो मल्लराजं महाबलम्।
वाममुष्टिप्रहारेण पातयामास भूतले॥६६॥
चाणूरे निहते मल्ले मुष्टिके विनिपातिते।
नीते क्षयं तोमलके सर्वे मल्लाः प्रयुद्धुवुः॥६७॥
ववल्गतुस्तदा रङ्गे कृष्णसङ्कर्षणावुभौ।
समानवयसो गोपान् बलादाकृष्य हर्षितौ॥६८॥
कंसोऽपि कोपरक्ताक्षः प्राहोच्चैर्व्यापृतान् नरान्।
गोपावतौ समाजौघान्निष्काश्येतां बलादितः॥६९॥
नन्दोपि गृह्यतां पापो निगडैरायसैरिह।
अवृद्धार्हेण दण्डेन वसुदेवोऽपि वध्यताम्॥७०॥
वल्गन्ति गोपाः कृष्णेन ये चेमे सहिताः पुरः।
गावो ह्रियन्तामेतेषां यद्यास्ति वसु किञ्चन॥७१॥

Again, Kṛṣṇa encountered the royal bruiser Tomalaka, and felled him to the earth with a blow to his left hand. When the other athlete saw Chāṇūra, Muṣṭika, and Tomalaka killed, they fied from the field; and Kṛṣṇa and Saṅkarṣaṇa danced victorious on the arena, dragging along with them by force the cowherds of their own age. Kaṅsa, his eyes reddening with wrath, called aloud to the surrounding people, "Drive those two cow" boys out of the assembly: seize the villain Nanda, and secure him with chains of iron: put Vasudeva to death with tortures intolerable to his years: and lay hands upon the cattle, and whatever else belongs to those cowherds who are the associates of Kṛṣṇa."

एवमन्नापयानञ्च प्रहस्य मधुसूदनः।
उत्पत्यारुह्य तं मञ्चं कंसं जग्राह वेगतः॥७२॥
केशेष्वाकृष्य विगलत्किरीटमवनीतले।
कंस स पातयामास तस्योपरि पपात च॥७३॥
निःशेष-जगदाधार-गुरुणा पततोपरि।
कृष्णेन त्याजितः प्राणानुग्रसेनात्मजो नृपः॥७४॥
मृतस्य केशेषु तदा गृहीत्वा मधुसूदनः।
चकर्ष देहं कंसस्य रङ्गमध्ये महाबलः॥७५॥
गौरवेणातिमहता परिखा तेन कृष्यता।
कृता कंसस्य देहेन वेगेनेव महाम्भसः॥७६॥
कंसे गृहीते कृष्णेन तद्भ्राताभ्यागतो रुषा।
सुमाली बलभद्रेण लीलयैव निपातितः॥७७॥
ततो हाहाकृतं सर्वमासीत् तद्रङ्गमण्डलम्।
अवज्ञया हतं दृष्ट्वा कृष्णेन मथुरेश्वरम्॥७८॥
कृष्णोऽपि वसुदेवस्य पादौ जग्राह सत्वरः।
देवक्याश्च महाबाहुर्ललभद्रसहायवान्॥७९॥
उत्थाप्य वसुदेवस्तं देवकी च जनार्द्दनम्।
स्मृतजन्मोक्तवचनौ तावेव प्रणतौ स्थितौ॥८०॥

Upon hearing these orders, the destroyer of Madhu laughed at Kaṅsa, and, springing up to the place where he was seated, laid hold of him by the hair of his head, and struck his tiara to the ground: then casting him down upon the earth, Govinda threw himself upon him. Crushed by the weight of the upholder of the universe, the son of Ugrasena, Kaṅsa the king, gave up the ghost, Kṛṣṇa then dragged the dead body, by the hair of the head, into the centre of the arena, and a deep furrow' was made by the vast and heavy carcass of Kaṅsa, when it was dragged along, the ground by Kṛṣṇa, as if a torrent of water had ran through it[7] Seeing Kaṅsa thus treated, his brother Sumālin came to his succour; but he was encountered, and easily killed, by Balabhadra. Then arose a general cry of grief from the surrounding circle, as they beheld the king of Mathurā thus slain, and treated with such contumely, by Kṛṣṇa. Kṛṣṇa, accompanied by Balabhadra, embraced the feet to Vasudeva and of Devakī; but Vasudeva raised him up; and he and Devakī recalling to recollection what he had said to them at his birth, they bowed to

Janārddana, and the former thus addressed him:

वसुदेव उवाच

प्रसीद सीदतां नाथ! देवानां वरदः प्रभो।
तथावयोः प्रसादेनं कृतीद्धारश्च केशव॥८१॥
आराधितो यद्भगवानवतीर्णो गृहे मम।
दुर्वृत्तनिधानार्थाय तेन नः पावितं कुलम्॥८२॥
त्वमतः सर्वभूतानां सर्वभूतेष्ववस्थितः।
प्रवर्त्तेते समस्तात्मन्! त्वत्तो भूतभविष्यती॥८३॥
यशैस्त्वमिज्यसे नित्यं सर्वदेवमयाच्युत।
त्वमेव यज्ञो यष्टा च यज्ञानां परमेश्वरः॥८४॥
सापह्नवं मम मनो यदेतत् त्वयि जायते।
देवक्याश्चात्मजप्रीत्या तदत्यन्तविड़म्बना॥८५॥

"Have compassion upon mortals, O god, benefactor and lord of deities: it is by thy favour to us two that you have become the (present) upholder of the world. That, for the punishment of the rebellious, you have descended upon earth in my house, having been propitiated by my prayers, sanctifies our race. You are the heart of all creatures, you abide in all creatures; and all that has been, or will be, emanates from you, O universal spirit! You, Achyuta, who comprehen all the gods, are eternally worshipped with sacrifices: you are sacrifice itself, and the offerer of sacrifices. The affection that inspires my heart and the heart of Devakī towards you, is if you were our child, is indeed but error, and a great delusion.

क्व कर्त्ता सर्वभूतानामनादिनिधनो भवान्।
क्व मे मनुष्यकस्यैषा जिह्वा पुत्रेति वक्ष्यति॥८६॥
जगदेतज्जगन्नाथ! सम्भूतमखिलं यतः।
कया युक्त्या विना मायां सोऽस्मत्तः सम्भविष्यति॥८७॥
यस्मिन् प्रतिष्ठितं सर्वं जगत् स्थावरजङ्गमम्।
स कोष्ठोत्सङ्गशयनो मानुषाज्जायते कथम्॥८८॥
स त्वं प्रसीद परमेश्वर! पाहि विश्व-
मंशावतारकरणैर्न ममासि पुत्रः।
आब्रह्मपादपमयं जगदेतदीश!
त्वं नो विमोहयसि किं परमेश्वरात्मन्॥८९॥

How shall the tongue of a mortal such as I am call the creator of all things, who is without beginning or end, son? Is it consistent that the lord of the world, from whom the world proceeds, should be born of me, except through illusion? How should he, in whom all fixed and moveable things are contained, be conceived in the womb and born of a mortal being?

मायाविमोहितदृशा तनयो ममेति
कंसाद्भयं क्रतमपास्तभयातितीव्रम्।
नीतोऽसि गोकुलमितोऽतिभयाकुलस्य
वृद्धिं गतोऽसि मम नास्ति ममत्वमीश॥९०॥
कर्म्माणि रुद्र-मरुदश्वि-शतक्रतूनां
साध्यानि यानि न भवन्ति निरीक्षितानि।
त्वं विष्णुरीश! जगतामुकारहेतोः
प्राप्तोऽसि नः परिगतो विगतो हि मोहः॥९१॥
इति श्रीविष्णुपुराणे पञ्चमांशे विंशः अध्यायः॥

Have compassion therefore indeed, O supreme lord, and in thy descended portions protect the universe. You are no son of mine. This whole world, from Brahma to a tree, you are. Wherefore do you, who are one with the supreme, beguile us? Blinded by delusion, I thought you my son ; and for you, who are beyond all fear, I dreaded the anger of Kaṅsa, and therefore did I take you in my terror to Gokula, where you have grown up; but I no longer claim you as mine own. You, Viṣṇu, the sovereign lord of all, whose actions Rudra, the Maruts, the Aśvins, Indra, and the gods, cannot equal, although they behold them; you who has come amongst us for 'the benefit of the world, are recognised, and delusion is no more."

NOTES

1 They had their bodies smeared in the style called Bhaktichheda (भक्तिच्छेदानुलिप्ताङ्गौ); that is, with the separating or distinguishing (cheda) marks of

Vaiṣṇava devotion (bhakti) : certain streaks on the forehead, nose, cheeks, breast, and arms, which denote a follower of Viṣṇu. See As.Res.XVI.33.

2 The story is similarly told in the Bhāgavata, etc.

3 The bending or breaking of a bow is a favourite incident in Hindu heroic poetry, borrowed, no doubt, from the Rāmāyaṇa, where, however, it has an object: here it is quite gratuitous.

4 The Bhāgavata enters into even fewer particulars than our text of the place set apart for the games. The Hari Vaṃśa gives a much more detailed description, which is in some respects curious. The want of any technical glossary, and the general manner in which technical terms are explained in the ordinary dictionaries, reader it difficult to understand exactly what is intended, and any translation to the passages must be defective. The French version, however, probably represents a much more splendid and threatrical scene-than the text authorizes, and may therefore admit of correction. The general plan is nothing more than an enclosed space, surrounded by temporary structures of timber or bamboos, open or enclosed, and decorated with hangings and garlands. It may be doubted it the details described by the compiler of the Hari Vaṃśa were very familiar even to him; for his description is not always very cosistent or precise. Of two commentators, one evidently knows nothing of what be attempts to explain; but with the assistance of the other the passages may be thus, though not always confidently. rendered:

"The king, Kaṅsa, meditating on these things, went forth from his palace to the place which had been prepared for the sight of the ceremonial (1). to inspect the scaffolds (2). which had been constructed. He found the place close set with the several platforms (3), of the different public bodies (4), strongly put together, and decorated with roofed pavilions of various sizes, supported by colums. and divided into commodious chambers (5). The edifice was extensive, well arranged, secured by strong rafters (6) spacious and lofty, and commodious and secure. Stairs led to the different galleries (7). Chairs to state (8) were placed in various parts of it. The avenues that conducted to it were narrow (9). It was covered with temporary stages and sheds (10), and was capable of sustaining the weight of a multitude.

Having seen the place to the festival thus adorned, Kama gave orders, and said, To-morrow let the platforms and terraces and pavilions (11) be decorated with pictures and garlands and flags and images (12), and let them be scented with fragrant odours, and covered over with awnings (13). Let there be ample heaps of dry, pounded cow-dung (14) provided on the ground, and suitable refreshment chambers be covered over, and decorated with bells and ornamented arches (15). Let large water-jars be securely fixed in order, capable of holding a copious supply, and provided with golden drinking-cups. Let apartments be prepared (16), and various kinds of beverage, in appropriate vessels, be ready. Let judges of the games be invited, and corporations with their chiefs. Let orders be issued to the wrestlers, and notice be given to the spectators; and let platforms for their accommodation be fitted up in the place of assembly' "(17).

When the meeting takes place, the site of the games is thus described: "Upon the following day the amphitheatre (18) was filled by the citizens. anxious to behold the games. The place of assemby(19) was supported by octagonal painted pillars (20), fitted up with terraces and doors and bolts, with windows circular or crescent; shaped, and accommodated with seats with cushions (21). and it shone like the ocean whilst large clouds hang upon it, with spacious, substantial pavilions (22), fitted up for the sight of the combat; open to the front (23). but screend with beautiful and fine curtains (24), crowned with festoons of flowers, and glistening with radiance like autumnal clouds. The pavilions of the different companies and corporations, vast as mountains, were decorated with banners, bearing upon them the implements and emblems of the several crafts (25). The chambers of the inhabitants of the inner apartments shone near at hand, bright with gold and painting and net-work of gems: they were richly decorated with precious stones, were enclosed below with costly hanging, and ornamented above with spires and banners, and looked like mountains spreading their wings in the sky; while the rays of light reflected from the valuable of jewel were blended with the waving of white chowries, and the musical tinkling of female ornaments. The separate pavilions of the courtesans were graced by lovely

women, attired in the most splendid dresses (27), and emulated the radiance of the cars of the gods, In the place of assembly there were excellent seats, couches made of gold, and hangings of various colours, intermixed with bunches of flowers: and there were golden vases of water, and handsome places for refreshment, filled with fruits of various kinds, and cooling juices, and sherbets fit for drinking (28). And there were many other stages and platforms, constructed of strong timber, and hangings by hundreds and thousands were displayed: and upon the tops of the houses, chambers fitted up with delicate jalousies, through which the women might behold the sports, appeared like swans flying through the air,

"In front stood the pavilion of Kaṅsa, surpassing all the rest in splendour, looking like mount Meru in radiance; its sides, its columns, being covered with burnished gold : fastened with coloured cords; and every way worthy the presence of a king."

In justification of the rendering of the above, an explanation of the technical terms, taken either from dictionaries or from the commentators, may be subjoined. (1) Kaṅsa went to the Prekṣāgāra (प्रेक्षागारं), literally 'house of seeing;' but it is evident, from its interior being visible to spectators on the tops of the houses, as subsequently mentioned, that it was not a theatre, or covered edifice. If a building at all, it was merely a sort of stockade. One commentator calls it, 'a place made for seeing the sacrifice; धनुर्भहप्रेक्षणार्थं कृतं स्थानं। (2) Mañchānām avalokaka (मञ्चानांमवलोककः). The Mañchī is commonly understood to signify a raised platform, with a floor and a roof, ascended by a ladder: see Dictionary, (3) Mañcha-vāṭa (मञ्चवाटः). Vāta is either 'site' or 'inclosure,' and is used here without much affecting the sense of Mañcha. The compound is explained by the commentators, 'prepared places' (रचितभूमयः), or 'the sites of the platforms' (मञ्चभूमयः). (4) The Śreṇīs (श्रेणीनां), associations of artificers practising the same art. One of the commentaries understands the term to be here used to denote, not their station, but their labours: 'The structure was the work of the artificers' (श्रेणीनां प्रयत्नं). (5) Several words occur here of technical import. The passage is, सोत्रमागा रयुक्ताभिर्वलभीभिर्विभूषितं कुटीभिश्चप्रवृद्धाभिरेक स्तम्भैश्चभूषितं। Valabhi is said by the commentator to mean a structure with a pent roof, supported by six columns, Kutī, a circular one, having seven roofs–something perhaps like a Chinese pagoda–and four columns. The Eka-stambha is a chamber, supported by one column: वलभीभिरुभयतो नमत्पक्षद्वयाभि छदीभिः षत् स्तम्भामिः। कुटीभिश्चप्रवृद्धाभिः कीष्टकैः सप्तछदिकश्चतुस्तम्भैः॥ (6) Sāraniryyūham (सारनिर्य्यूहं)- It is difficult to understand the necessity of rafters in an inclosure in which the platforms and stages seem to have been erected independently of any floor or wall: but the commentary explains Niryyūha, strong brackets, projecting from a house: सारनिर्य्यूहं दृढतागदन्ताः गृहात्निर्गतादारूणि। (7) Aslisṇta susliṣta manchārohanam. The first epithet is explained, 'not contracted' (असंकुचितं); the second, 'well constructed' (साधुरचितं); and for the 'ascending' (Ārohanam) we have सोपानपंक्तिर्यत्र 'where was a line of steps,' or 'ladders'. There is another reading to the text, however, which may be rendered, 'Having steps well secured in their ascent above' (उदक् प्रवणसुश्लिष्टं मञ्चारोहणं). (8) 'Seats for king' (नृपासनानि). (9) Such is the literal purport of Sañcāra-patha-sankulam (संचारपथसंकुलं), implying, possibly, the formation of passages by fences on either side. (10) This is doubtful: the phrase is (छन्नं तद्वेदिकाभिः) Channam-tad-vedikābhi. Channam means, literally, 'covered,' and can scarcely be used in the sense of 'overspread or filled with.' Vedikā means an elevated floor or terrace, with which a halt or edifice cannot well be 'covered ;' and therefore requires the sense here given to Channa. The commentators are silent. (11) The Mancavāṭas and Valabhis, as above : the other term is Vīthi, "a shop.' 'a terrace,' 'a road.' (12) Let them be Vapuṣmanta (वपुष्मन्तः); 'having painted or sculptured figures' (चित्रयुरुषादि युक्ताः). The other commentary render it merely 'pleasant' or 'agreeable' (स्पृहणीयाः). (13) 'Covered above with cloths' (उपनीतोत्तरच्छदाः). The use of the awning or Samiana is very common in India. (14) For the wrestlers to rub over their bodies to absorb the perspiration (मल्लानां स्वेदोन्मार्जनार्थं). (15) This is all rather questionable: the passage is most usually, घण्टास्तोरणशोभाश्च वलयश्चानुरूपतः। Vali or Ball in one sense means 'the edge of a thatch,' and may be put for some sort of temporary structure, a kind of retiring or refreshment room for the boxers and wrestlers. In some copies it is read, पटास्तरणशोभाः 'beautiful with clothes spread,' on which the performers may sit when disengaged ; perhaps a sort of carpet on the ground. (16) The expression is again Vali (वलयश्चोपकल्प्यतां). Another sense of the word is.

offering of viands, or of the remains of a sacrifice, to all beings; but that cannot be its purport here; nor is it ever used in the sense of viands in general. The verb Kalpa or KIrip also usually implies 'making.' (17) Mañcavāta ; 'in the Samāja,' or 'assembly.' (18) Mahārañga (महारङ्ग) 'the great place of the performance.' Rañga is 'acting' or 'representation.' also the place or site of it (19) All the copies consulted, except one, offer an irregularlity of construction, which, although defended by the commentators, is a license scarcely allowable. The epithets of the first verse are all in the plural number; they then occur in the singular, to agree with the only substantive in the description, Samājavāṭa. According to the commentaries, the plural term Mañcās (मंचाः) understood is the substantive to the epithets of the first stanza, and Samājavāṭa the singular to those of the other verses. This awkardness is however avoided by the reading of an old and very good copy, which puts it all in the singular; as, सचित्राष्टाश्रिचरणः सार्गलद्वारवेदिकः सगवाक्षार्द्धचन्द्रश्च सतलोत्तमभूषितः। (20) The expression is Charaṇa, literally 'foot ;' explained by the commentator, Stambha, 'post' or 'pillar.' (21) The reading of most of the copies is Śayanottama (शयनोत्तमः), which may be taken as the sense of Talottama. 'couches or benches with cushions.' (22) Mañcāgārais (मञ्चागारै), 'temporary houses,' (23) Or 'fronting to the east' (प्राङ् मुखैः). (24) Nirmuktais (निर्मुक्तैः): explained by the commentator to mean 'fine threads, "network,' or 'gauze.' through which persons, females especially, may see without being seen. (25) स्वकर्म्मद्र व्ययुक्ताभिः पताकाभिः। (26) 'With ridges and projections' (स सानुप्रगृहाणि). The commentator explains this, 'with flages on the top of them (उपरि देशे सपताकानि). (27) This appears to be intended for an epithet of the women, although Āstaraṇa is not usually applied to dreas: आस्तरणाम्बरै शोभिता वारमुखाभिः। (21) फलावदंशपूर्णाश्च चाङ्गेर्य्यः पानयोजिताः। Phala to course, is 'fruit' Avadanśa is explained in lexicons, 'what is eaten to excite thirst :' one comment gives it, 'what may be sucked,' as tamarinds, and the like. Chāngeri is explained, 'fluids for drinking, made with sorrel, or acid fruits; ' that is, sherbets. (29) उत्तमागारिका or उत्तरागारिका is an epithet of the Prekṣāgāra, or look-out house of the women (स्त्रीणां प्रेक्ष्यगृहाः), situated on the tops of their houses, according to the commentators; गृहोपरि गृहं यत् तदुत्रमागारं तत्रभवाः प्रेक्ष्यगृहाः। an arrangement very compatible with the form of Indian houses, which have flat roofs, commonly enclosed by a trellis work, or jalousie of masonry. It is observable, that in the Viṣṇu Purāṇa, and in the Mahābhārata, on various public occasions, the women take their places on the platforms, or in the pavilions, without curtains or screens.

5 The terms here used are technical, and refer to the established modes of wrestling amongst Hindu athlete. 1. Sannipāta (सन्निपातः) is described 'mutual laying hold of.' 2. Avadūta (अवदूतः), 'letting go of thc adversary.' 3. Kṣepaṇa (क्षेपणं), 'pulling to, and casting back.' 4. Muṣṭinipāta (मुष्टिनिपातः), 'striking with fists.' 5. Kīlanipāta (कीलनिपातः), 'striking with the elbow.' 6. Vajranipāta (वज्रनिपातः), 'striking with the fore-arm.' 7. Jānunirghāta (जानुनिर्घातः), 'pressing or 'striking with the knees.' 8. Bāhuvighaṭṭana (बाहुविघट्टनं), "interlacing the arms.' 9. Pādoddhūta (पादोद्धूत), 'kicking.' 10. Prasṛshṭā (प्रमृष्टा) 'intertwining of the whole body.' In some copies another term occurs, Aśmaoirghāta (अश्मनिर्घातः). 'striking with stones,' or, striking blows as hard as with stones;' for stones could scarcely be used in a contest specified as 'onc without weapons' (अशस्त्रं युद्धं)

6 Kṛṣṇa contended with Chāṇūra, 'who through distress and anger shook the flowers of his crest; खेदाच्चालयता कोपात्रिजशेखकेशरं। The two last terms are explained. 'the flower of the wreath on his head:' स्वशीर्षापीडभूत पुष्पं।

7. *Et latus median sulcus diducit arenam.* 'The yielding sand being furrowed into a ditch or water-course, by the dead bodies being dragged over it. The text is गौरवेणातिमहता परिखा तेन कृष्यता। कृता कंसस्य देहेन वेगेनेव महाम्भसः॥

***

CHAPTER 21

एकविंशोऽध्यायः

(उग्रसेनस्य राज्यभिषेकः, भगवतो वासुदेवस्य विद्याध्ययनञ्च)

पराशर उवाच

तौ समुत्पन्नविज्ञानौ भगवत्कर्म्मदर्शनात्।
देवकी-वसुदेवौ तु दृष्ट्वा मायां पुनर्हरिः।
मोहाय यदुचक्रस्य वितितान् स वैष्णवीम्॥ १॥

उवाच चाम्ब! भोस्तात! चिरादुत्कण्ठितेन मे।
भवन्तौ कंसभीतेन दृष्टो सङ्कर्षणेन च॥ २॥
कुर्वतां याति यः कालो मातापित्रोरपूजनम्।
तत्खण्डमायुषो व्यर्थमसाधूनां हि जायते॥ ३॥
गुरु-देव-द्विजातीनां मातापित्रोश्च पूजनम्।
कुर्वतां सफलं जन्म देहिनां तात! जायते॥ ४॥
तत् क्षन्तव्यमिदं सर्वमतिक्रमकृतं पितः।
कंसप्रतापवीर्याभ्यामार्त्तयोः परवश्ययोः॥ ५॥

Having permitted to Devakī and Vasudeva an interval of true knowledge, through the contemplation of his actions, Hari again spread the delusions of his power over them and the tribe of Yadu. He said to them, "Mother; venerable father; you have both been long observed by Saṅkarṣaṇa and myself with sorrow, and in fear of Kaṅsa. He whose time passes not in respect to his father and mother, is a vile being, who descends in vain from virtuous parents. The lives of those produce good fruit, who reverence their parents, their spiritual guides, the Brāhmaṇas, and the gods. Pardon therefore, father, the impropriety of which we may have been culpable, in resenting without your orders, to which we acknowledge that we are subject, the oppression we suffered from the power and violence of Kaṅsa."

पराशर उवाच

इत्युक्त्वाथ प्रणम्योभौ यदुवृद्धाननुक्रमात्।
यथावदभिपूज्याथ चक्रतुः पौर-माननम्॥ ६॥
कंसपत्न्यस्ततः कंसं परिवार्य हतं भुवि।
विलेपुर्मातरश्चास्य दुःखशोकपरिप्लुताः॥ ७॥
बहुप्रकारमत्यर्थं पश्चात्तापातुरो हरिः।
ताः समाश्वासयामास स्वयमस्राविलेक्षणः॥ ८॥
उग्रसेनं ततो बन्धान्मुमोच मधुसूदनः।
अभ्यषिञ्चत् तथैवैनं निजराज्ये हतात्मजम्॥ ९॥
राज्याभिषिक्तः कृष्णो यदुसिंहः सुतस्य सः।
चकार प्रेतकार्याणि ये चान्ये तत्र घातिताः॥ १०॥
कृतौर्ध्वदैहिकं चैनं सिंहासनगतं हरिः।
उवाचाज्ञापय विभो! यत् कार्यमविशङ्कितः॥ ११॥
ययातिशापाद् वंशोऽयमराज्यार्होऽपि साम्प्रतम्।
मयि भृत्ये स्थिते देवानाज्ञापयतु किं नृपैः॥ १२॥

Thus speaking, they offered homage to the elders of the Yadu tribe in order, and then in a suitable manner paid their respects to the citizens. The wives of Kaṅsa, and those of his father, then surrounded the body to the king, lying on the ground, and bewailed his fate in deep affliction, Hari in various ways expressed his regret for what had chanced, and endeavoured to console them, his own eyes being suffused with tears. The foe of Madhu then liberated Ugrasena from confinement, and placed him on the throne, which the death of his son had left vacant. The chief of the Yādavas, being crowned, performed the funeral rites of Kaṅsa, and of the rest of the slain. When the ceremony was over, and Ugrasena had resumed his royal seat, Kṛṣṇa addressed him, and said, "Sovereign lord, command boldly what clse is to be done. The curse of Yayāti has pronounced our race unworthy of dominion:[1] but with me, for your servant, you may issue your orders to the gods. How should kings disobey them? "

पराशर उवाच

इत्युक्त्वा सोऽस्मरद् वायुमाजगाम स तत्क्षणात्।
उवाच चैनं भगवान् केशवः कार्यमानुषः॥ १३॥
गच्छेन्द्र ब्रूहि वायो! त्वमलं गर्वेण वासव।
दीयतामुग्रसेनाय सुधर्मा भवता सभा॥ १४॥
कृष्णो ब्रवीति राजार्हमेतद्रत्नमनुत्तमम्।
सुधर्माख्या सभा युक्तमस्यां यदुभिरासितुम्॥ १५॥

Thus having spoken, the human Keśava summoned mentally the deity of the wind, who came upon the instant, and said to him, "Go, Vāyu, to Indra, and desire him to lay aside his pomp, and resign to Ugrasena his splendid hall Sudharman: tell him that Kṛṣṇa commands him to send the royal hall, the unrivalled gem of princely courts, for the assemblage of the race of Yadu."

पराशर उवाच

इत्युक्तः पवनो गत्वा सर्वमाह शचीपतिम्।
ददौ सोऽपि सुधर्माख्यां सभां वायोः पुरन्दरः ॥१६॥
वायुना चाहृता दिव्यां सभां ते यदु पुङ्गवाः।
बुभुजुः सर्वरत्नाढ्यां गोविन्दभुजसंश्रयात्॥१७॥
विदिताखिलविज्ञानो सर्वज्ञानमयावपि।
शिष्याचार्यक्रमं वीरौ ख्यापयन्तौ यदूत्तमौ॥१८॥

Accordingly Vāyu went, and delivered the message to the hushand of Śacī, who immediately gave up to *him the hall* Sudharman, and Vāyu conveyed it to the Yādavas, the chiefs of whom thenceforth possessed this celestial court, emblazoned with jewels, and defended by the arm of Govinda. The two excellent Yadu youths, versed in all knowledge, and possessed of all wisdom, then submitted to instruction, as the disciples of teacher.

ततः सान्दीपनिं काश्यमवन्तीपुरवासिनम्।
अस्त्रार्थं जग्मतुर्वीरौ बलदेव-जनार्द्दनौ॥१९॥
तस्य शिष्यत्वमभ्येत्य गुरुवृत्तपरौ हि तौ।
दर्शयाञ्चक्रतुर्वीरावाचारमखिले जने॥२०॥
सरहस्यं धनुर्वेदं ससङ्ग्रहमधीयताम्।
अहोरात्रैश्चतुःषष्ट्यातुद्भुतमभूद् द्विजः॥२१॥
सान्दीपनिरसम्भाव्यं तयोः कर्मातिमानुषम्।
विचितन्त्य तौ तदा मेने प्राप्तौ चन्द्र-दिवाकरौ॥२२॥
अस्त्रग्राममशेषञ्च प्रोक्तमात्रवाप्य तौ।
ऊचतुर्व्रियतां या ते दात्वाया गुरु दक्षिणा॥२३॥
सोऽप्यतीन्द्रियमालोक्य तयोः कर्म महामतिः।
अयाचत मृतं पुत्रं प्रभासे लवणार्णवे॥२४॥
गृहीतास्त्रौ ततस्तौ तु सार्घ्यपात्रो महोदधिः।
उवाच न मया पुत्रो हतः सान्दीपनेरिति॥२५॥
दैत्यः पञ्चजनो नाम शङ्खरूपः स बालवम्।
जग्राह सोऽस्ति सलिले ममैवासुरसूदन॥२६॥

Accocdingly they repaired to Śāndīpanī–who, though born in Kāśī, resided at Avanti–to study the science of arms, and, becoming his pupils, were obedient and attentive to their master, exhibiting an example to all men of the observance of instituted rules. In the course to sixty-four days they had gone through the elements to military science, with the treatises on the use of arms, and directions for the mystic incantacions, which secure the aid of supernatural weapons,[2] Sāndīpani, astonished at such proficiency, and knowing that it exceeded human faculties, imagined that the sun and moon had become his scholars. When they had acquired all that he could teach, they said to him, "Now say what present shall be given to you, as the preceptor's fee." The prudent Sāndīpani, perceiving that they were endowed with more then mortal powers, requested them to give him his dead son, drowned in the sea of Prabhāsa.[3] Taking up their arms, they marched against the ocean; but the all-comprehending sea said to them, " I have not killed the son of Sāndīpani; a demon named Panchajana, who lives in the form of a conch shell, seized the boy: he is still under my waters.

इत्युक्तोऽन्तर्जल गत्वा हत्वा पञ्चजनं खलम्।
कृष्णो जग्राह तस्यास्थि-प्रभवं शङ्खमुत्तमम्॥२७॥
यस्य नादेन दैत्यानां बलहानिरजायत।
देवानां ववृधे तेजो यात्यधर्मश्च संक्षयम्॥२८॥
तं पाञ्चजन्यमापूर्य गत्वा यमपुरीं हरिः।
बलदेवश्च बलवान् जित्वा वैवस्वतं यमम्॥२९॥
तं बालं यातनासंस्थं यथापूर्वशरीरिणम्।
पित्रे प्रदत्तवान् कृष्णो बलश्च बलिनां वरः॥३०॥
मथुराञ्च पुनः प्राप्तावुग्रसेनेन पालिताम्।
प्रहृष्टपुरुषस्त्रीकावूभौ राम-जनार्द्दनौ॥३१॥

इति श्रीविष्णुपुराणे पञ्चमांशे एकविंशः अध्यायः॥

On hearing this, Kṛṣṇa plunged into the sea; and having slain the vile Panchajana, he took the conch shell, which was formed of his bones (and bore it as his horn), the sound of which fills the demon hosts with dismay, animates the vigour of the gods, and annihilates unrighteousness. The heroes also

recovered the boy from the pains of death, and restored him in his former person to his father, Rāma and Janārddana then returned to Mathurā, which was well presided over by Ugrasena, and abounded in a happy population both of men and women.[4]

NOTES

1 The curse pronounced on the elder sons of Yayāti, on their refusing to take upon them their father's infirmities, SecBk. IV.CH. X.

2 They read through the Dhanur-veda, which treats of military matters; with the Rahasya, 'the mystical part ;' and the Sangraha, 'collection' or 'compendium,' said to be here the Astra-prayoga, 'the employment of weapons.'

3 Prabhāṣa is a place of pilgrimage in the west of India, on the coast of Guzerat, near the temple of Somanāth, and town of Pattan Somanath. It is also known by the name of Soma-tīrtha; Soma, or the moon, having been here cured of the consumption brought upon him by the imprecation of Dakṣa, his father-in-law, Mahābhārata, Śalya Parva.

4 The incidents of the two last chapters an related in the Bhāgavata and Hari Vaṃśa. often in the words of the text, but with many embellishments and additions, especially in the latter. The Brahma Vaivartta, on the other hand, makes still shorter work of these occurrences than our text

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CHAPTER 22

द्वाविंशोऽध्यायः

(जरासन्धस्य पराजयः)

पराशर उवाच

जरासन्धसुते कंस उपयेमे महाबलः।
अस्ति प्राप्तिश्च मैत्रेय! तयोर्भर्तृहनं हरिम्॥ १॥
महाबलपरीवारो मगधाधिपतिर्बली।
हन्तुमभ्याययौ कोपाज्जरासन्धः सयादवम्॥ २॥
उपेत्य मथुरां सोऽथ रुरोध मगधेश्वरः।
अक्षौहिणीभिः सैन्यस्य त्रयोविंशतिभिर्वृतः॥ ३॥
निष्क्रम्याल्पपरीवारावुभौ राम-जनार्द्दनौ।
युयुधाते समं तस्य बलिनौ बलिसैनिकैः॥ ४॥
ततो बलश्च कृष्णश्च चक्राते मतिमुत्तमाम्।
आयुधानां पुराणानामादाने मुनिसत्तम॥ ५॥
अनन्तरं हरेः शार्ङ्गं तूणौ चाक्षयसायकौ।
आकाशादगतौ वीर! तथा कौमोदकी गदा॥ ६॥
हलञ्च बलभद्रस्य गगनादागतं कवे।
मनसोऽभिमतं विप्र! सौनन्दं मुसलं तथा॥ ७॥
ततो युद्धे पराजित्य ससैन्यं मगधाधिपम्।
पूरीं विविशतुर्वीरावुभौ राम-जनार्द्दनौ॥ ८॥

Parāśara said– The mighty Kaṅsa had married the two daughters of Jarāsandha, one named Astī, the other Prāptī, Jarāsandha was king of Magadha, and a very 'powerful prince;[1] who, when he heard that Kṛṣṇa had killed his son-in-law, was much incensed, and, callecting a large force, marched against Mathurā determined to put the Yādavas and kṛṣṇa to the sword. Accordingly he invested the city with three and twenty numerous divisions of his forces[2] Rāma and Janārddana sallied from the town with a slender, but resolute force, and fought bravely with the armies of Magadha. The two youthful leaders prudently resolved to have recourse to their ancient weapons, and accordingly the bow of Hari, with two quivers filled with exhaustless arrows, and the mace called Kaumodaki, and the ploughshare of Balabhadra, as well as the club Saunanda, descended at a wish from heaven. Armed with these weapons, they speedily discomfited the king of Magadha and his hosts, and re-encered the city in triumph.

जिते तस्मिन् सुदुर्वृत्ते जरासन्धे महामुने।
जीवमाने गते कृष्णस्तं नामन्यत निर्ज्जितम्॥ ९॥
पुनरप्याजगामाथ जरासन्धो बलान्वितः।
जितश्च राम-कृष्णाभ्यामपक्रान्तो द्विजोत्तम॥ १०॥
दश चाष्टौ च सङ्ग्रामानेवभत्यन्तदुर्मदः।
यदुभिर्मागधो राजा चक्रे कृष्णपुरोगमैः॥ ११॥
सर्बेष्वेतेषु युद्धेषु यादवैः स पराजितः।
अपक्रान्तो जरासन्धः स्वल्पसैन्यैर्बलाधिकः॥ १२॥

Although the wicked king of Magadha, Jarāsandha, was defeated, yet Kṛṣṇa knew that whilst he escaped alive he was not subdued, and in, fact he soon returned with a mighty force, and was again forced by Rāma and Kṛṣṇa to fly, Eighteen times[3] did the haughty prince of Magadha renew his attack upon the Yādavas, headed by Kṛṣṇa; and was as often defeated and put to the rout by them, with very inferior numbers.

तद् बलं यादवानां तैरर्क्षितं यदनेकशः।
तत्तु सन्निधिमाहात्म्यं विष्णोरंशस्य चक्रिणः॥१३॥
मनुष्यधर्मशीलस्य लीला सा जगतः पतेः।
अस्त्राणयनेकरूपाणि यदरातिषु मुञ्चति॥१४॥
मनसैव जगत्सृष्टिं संहारञ्च करोति यः।
तस्यारिपक्षक्षपणे कोऽयमुद्यमविस्तरः॥१५॥
तथापि यो मनुष्याणां धर्मस्तमनुवर्त्तते।
कुर्वन् बलवता सन्धिं हीनैर्युद्धं करोत्यसौ॥१६॥
साम चोपप्रदानञ्च तथा भेदं प्रदर्शयन्।
करोति दण्डपातञ्च क्वचिदेव पलायनम्॥१७॥
मनुष्यदेहिनां चेष्टामित्येवमनुवर्त्ततः।
लीला जगत्पतेस्तस्य च्छन्दतः सम्प्रवर्त्तते॥१८॥

That the Yādavas were not overpowered by their foes, was owing to the present might of the portion of the discusarmed Viṣṇu. It was the pastime of the lord of the universe, in his capacity of man, to launch various weapons against his enemies; for what effort of power to annihilate his foes could be necessary to him, whose fiat creates and destroys the world? but as subjecting himself to human customs, he formed alliances with the brave, and engaged in hostilities with the base. He had recourse to the four devices of policy, or negotiation, presents, sowing dissension, and chastisement; and sometimes even betook himself to flight. Thus imitating the conduct of human beings, the lord of the world pursued at will his sports.

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NOTES

1 See Bk. IV. Ch. XIX.

2 With twenty-three Akṣouhiṇis, each consisting of 109,300 infantry. 65,610 horse, 21,870 chariots, and as many elephants. The Hari Vaṃśa enumerates, as the allies or tributaries of Jarāsandha, a number of princes from various parts of India, but this is a gratuitous embellishment.

3. The Bhāgavata and Hari Vaṃśa say 'seventeen times.' The latter indulges in a prolix description of the first encounter; nothing of which occurs in the Bhāgavata, any more than in our text.

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CHAPTER 23

त्रयोविंशोऽध्यायः

(द्वारकाया दुर्गनिर्माणम्, कालयवनदहनम् मुचुकुन्दस्य भगवत्स्तुतिश्च)

पराशर उवाच

गार्ग्यं गोष्ठे द्विजं श्यालः षण्ढ इत्युक्तवान् द्विज।
यदूनां सन्निधौ सर्वे जहसुः सर्वयादवाः॥ १॥
ततः कोपसमाविष्टो दक्षिणाब्धिमुपेत्य सः।
सुतमिच्छंस्तपस्तेपे यदुचक्रभयावहम्॥ २॥
अराधयन् महादेवं सोऽयश्चूर्णमभक्षयत्।
ददौ वरञ्च तुष्टोस्मै वासरे द्वादशे हरः॥ ३॥
सभाजयामास च तं यवनेशो ह्यनात्मजः।
तद्योषित्सङ्गमाद्यास्य पुत्रोऽभूदलिसन्निभः॥ ४॥

Parāśara–Śyāla having called Gārgya the Brahman, whilst at the cow-pens, impotent, in an assembly of the Yādavas, they all laughed; at which he was highly offended, and repaired to the shores of the western sea, where be engaged in arduous penance to obtain a son, who should be terror to the tribe of Yadu. Propitiating Mahādeva, and living upon iron sand for twelve years, the deity at last was pleased with him, and gave him the desired boon. The king of the Yavanas, who was childless, became the friend of Gārgya; and the latter begot a son by his wife, who was as black as a bee, and was thence called Kālayavana[1].

तं कालयवनं नाम राज्ये स्वे यवनेश्वरः।
अभिषिच्य वनं यातो वज्राग्रकठिनोरसम्॥५॥
स तु वीर्यमदोन्मत्तः, पृथिव्यां बलिनो नृपान्।
पप्रच्छ नारदस्तस्मै कथयामास यादवान्॥६॥
म्लेच्छकोटिसहस्राणां सहस्रैर्बहुभिर्वतः।
गजाश्वरथपत्त्योधैश्चकार परमोद्यमम्॥७॥
प्रययौ चाव्यवच्छिनं छिन्नयानो दिने दिने।
यादवान् प्रति सामर्षो मैत्रेय! मथुरापुरीम्॥८॥

The Yavana king having placed his son, whose breast was as hard as the point of the thunderbolt, upon the throne, retired to the woods. Inflated with conceit of his prowess, Kālayavana demanded of Nārada who were the most mighty heroes on earth. To which the sage answered, "The Yādavas." Accordingly Kālayavana assembled many myriads of Mlecchas and barbarians[2], and with a vast armamcnt of elephants, cavalry, chariot, and foot, advanced impatiently against Mathurā and the'Yādavas, wearying every day the animals that carried him, but insensible of fatigue himself.

कृष्णोऽपि चिन्तयामास क्षयितं यादवं बलम्।
यवनेन रणे गम्यं मागधस्य भविष्यति॥९॥
मागधस्य बलं क्षीणं स कालयवनो बली।
हन्ता तदिदमायातं यदूनां व्यसनं द्विधा॥१०॥
तस्माद् दुर्गं करिष्यामि यदूनामतदुर्जयम्।
स्त्रियोऽपि यत्र युध्येयुः किं पुनर्वृष्णिपुङ्गवाः॥११॥
मयि मत्ते प्रमत्ते वा सुप्ते प्रवसिते तथा।
यादवाभिभवं दुष्टा मा कुर्वन् परयोधकाः॥१२॥
इति सञ्चिन्त्य गोविन्दो योजनानि महोदधिम्।
ययाचे द्वादश पुरीं द्वारकां तत्र निर्ममे॥१३॥
महोद्यानां महावप्रां तडागशतशोभिताम्।
प्रकारगृहसम्बाधमिन्द्रस्येवामरावतीम्॥१४॥
मथुरावासिनो लोकांस्तत्रानीय जनार्द्दनः।
आसन्ने कालयवने मथुराञ्च स्वयं ययौ॥१५॥

When Kṛṣṇa knew of his approach, he reflected that if the Yādavas encountered the Yavana, they would be so much weakened by the conflict, that they would then be overcome by the king of Magadha; that their force was much reduced by the war with Magadha, whilst that of Kālayavana was unbroken, and that the enemy might be therefore victorious. Thus the Yādavas were exposed to a double danger. He resolved therefore to construct a citadel for the Yadu tribe, that should not be easily taken; one 'that even women might defend, and in which therefore the heroes of the house of Vriṣṇi should be secure; one in which the male combatants of the Yādavas should dread no peril, though he himself should be drunk or careless, asleep or abroad, 'thus reflecting, Kṛṣṇa solicited a space of twelve furlongs from the ocean, and there he built the city of Dwārakā[3], defended by high ramparts, and beautified with gardens and reservoirs of water, crowded with houses and buildings, and splendid as the capital of lndra, Amarāvatī. Thither Janārddana conducted the inhabitants of Mathurā, and then awaited at that city the approach of Kālayavana.

बहिरावसिते सैन्ये मथुराया निरायुधः।
निर्ज्जगाम स गोविन्दो ददृशे यवनेश्वरम्॥१६॥
स ज्ञात्वा वासुदेवं तं बाहुप्रहरणो नृपः।
अनुयातो महायोगि-चेतोभिः प्राप्यते न यः॥१७॥
तेनानुयातः कृष्णोऽपि प्रविवेश महागुहाम्।
यत्र शेते महावीर्यो मुचुकुन्दो नरेश्वरः॥१८॥
सोऽपि प्रविश्य यवनो दृष्ट्वा शय्यागतं नृपम्।
पादेन ताडयामास मत्वा कृष्णं सुदुर्मतिः॥१९॥
दृष्टमात्रस्तु मैत्रेय! भस्मीभूतश्च तत्क्षणात्॥२०॥
स हि देवासुरे युद्धे गतो जित्वा महासुरान्।
निद्रार्त्तः सुमहाकालं निद्रा वव्रे वरं सुरान्॥२१॥
प्रोक्तश्च दैवैः संसुप्तं यस्त्वामुत्थापयिष्यति।
देहजेनाग्निना सद्यः स तु भस्मीभविष्यति॥२२॥

When the hostile army encamped round Mathurā Kṛṣṇa unarmed went forth, and beheld the Yavana king, Kālayavana, the strong-armed, recognizing Vāsudeva, pursued him; him whom the thoughts of perfect ascetics connot overtake. Thus pursued, Kṛṣṇa

entered a large cavern, where Mucukunda, the king of men, was asleep. The rash Yavana entering the cave, and beholding a man lying asleep there, concluded it must be Kṛṣṇa and kicked him; at which Mucukunda awoke, and casting on him an angry glance, the Yavana was instantly consumed, and reduced to ashes. For in a battle between the gods and demons, Mucukunda had formerly contributed to the defeat of the latter; and, being overcome with sleep, he solicited of the gods as a boon that he should enjoy a long repose. "Sleep long and soundly," said the gods; "and whoever disturbs you shall be instantly burnt to ashes by fire emanating from your body[4]."

एवं दग्ध्वा स तं पापं दृष्ट्वा च मधुसूदनम्।
कस्त्वमित्याह सोऽप्याह जातोऽहं शशिनःकुले।
वसुदेवस्य तनयो यदेवंशसमुद्भवः॥ २३॥
मुचुकुन्दोऽपि तत्रासौ वृद्धगार्ग्यवयोऽस्मरत्।
संस्मृत्य प्रणिपत्यैनं सर्वभूतेश्वरं हरिम्॥ २४॥
प्राह ज्ञातौ भवान् विष्णोरंशस्त्वं परमेश्वरः।
पुरा गार्ग्येण कथितमष्टाविंशतिमे युगे।
द्वापरान्ते हरेर्जन्म यदोर्वंशे भविष्यति॥ २५॥
स त्वं प्राप्तो न सन्देहो मर्त्यानामुपकारकृत्।
तथापि सुमहत् तेजो नालं सोढुमहं तव॥ २६॥
तथाहि सजलाम्भोद-नादधीरतरं तव।
वाक्यं नमति चेवोर्वी यस्य पादप्रपीडिता॥ २७॥
देवासुरे महायुद्धे दैत्यसैन्ये महाभटाः।
न शेकुर्मम तत्तेजस्त्वतेजो न सहाम्यहम्॥ २८॥

Having burnt up the iniquitous Yavana, and beholding the foe of Madhu, Mucukunda asked him who he was, I am born," he replied, "in the lunar race, in the tribe of Yadu, and am the son of Vāsudeva." Muchukuda, recollecting the prophecy of old Garga fell down before the lord of all, Hari, saying, "You are known, supreme lord, to be a portion of Viṣṇu; for it was said of old by Garga, that at the end of the twenty-eighth Dwāpara age Hari would be born in the family of Yadu. You are he, without doubt, the benefactor of mankind; for thy glory I am unable to endure. Thy words are of deeper tone than the muttering of the rain cloud; and earth sinks down beneath the pressure of thy feet. As in the battle between the gods and demons the Asuras were unable to sustain my lustre, so even am I incapable of bearing thy radiance.

संसारपतितस्यैको जन्तोस्त्वं शरणं परम्।
स प्रसीद प्रपन्नार्त्तिहर्त्ता हर ममाशुभम्॥ २९॥
त्वं पयोनिधयः शैलाः सरितस्त्वं वनानि च।
मेदिनी गगनं वायुरापोऽग्निस्त्वं तथा मनः॥ ३०॥
बुद्धिरव्याकृतं प्राणाः प्राणेशस्त्वं तथा पुमान्।
पुंसः परतरं यच्च व्याप्यजन्माविकारि यत्॥ ३१॥
शब्दादिहीनमजरममेयं क्षयवर्जितम्।
अवृद्धिनाशं तद्ब्रह्म त्वमाद्यन्तविवर्जितम्॥ ३२॥
त्वत्तोऽमराः सपितरो यक्ष-गन्धर्व-किन्नराः।
सिद्धाश्चाप्सरसस्त्वत्तो मनुष्याः पशवः खगाः॥ ३३॥
सरीसृपा मृगाः सर्वे त्वत्तः सर्वे महीरुहाः।
यच्च भूतं भविष्यच्च किञ्चिदत्र चराचरम्॥ ३४॥
अमूर्त्तं मूर्त्तमथवा स्थूलं सूक्ष्मतरं स्थितम्।
तत्सर्वं त्वं जगत्कर्त्ता नास्ति किञ्चित् त्वया विना॥ ३५॥

You alone are the refuge of every living being who has lighted on the world. Do you, who are the alleviator of all distress, show favour upon me, and remove from me all that is evil. You are the oceans, the mountains, the rivers, the forests: you are earth, sky, air, water, and fire: you are mind, intelligence, the unevolved principle, the vital airs, the lord of life–the soul; all that is beyond the soul; the all-pervading; exempt from the vicissitudes of birth; devoid of sensible properties, sound and the like: undecaying, illimitable, imperishable, subject neither to increase nor diminution: you are that which is Brahma, without beginning or end. From you the immortals, the progenitors, the Yakṣas, Gandharbhas, and kinnaras, the Siddhas, the nymphs of heaven, men, animals, birds, deer, reptiles, and all the vegetable world, proceed; and all that has been, or will be, or is now, moveable or fixed. All that is amorphous or has form, all that is subtile, gross, stable, or moveable, you are, O

creator of the world; and beside you there is not any thing.

मया संसारचक्रेऽस्मिन् भ्रमता भगवन् सदा।
तापत्रयाभिभूतेन न प्राप्ता निर्वृतिः क्वचित्॥ ३६॥
दुःखान्येव सुखानीति मृगतृष्णा जलाशया।
तथा नाथ! गृहतानि तानि तापाय चाभवन्॥ ३७॥
राष्ट्रमुर्वी बलं कोशो मित्रपक्षस्तथात्मजाः।
भार्या भृत्यजना ये च शब्द्याद्या विषयाः प्रभो॥ ३८॥
सुखबुद्धया मया सर्वं गृहीतमिदमव्यय।
परिणामे तदेवेश तापात्मकमभून्मम॥ ३९॥

O lord, I have been whirled round in the circle of worldly, existence for ever and have suffered the three classes of affliction, and there is no rest whatever. I have mistaken pains for pleasures, like sultry vapours for a pool of water; and their enjoyment has yielded me nothing but sorrow. The earth, dominion, forces, treasures, friends, children, wife, dependants, all the objects of sense, have I posscssed, imagining them to be sourccs of happiness; but I found that in their changcablc nature, O lord, they were nothing but vexation.

देवलोकमिमं प्राप्तो नाथ! देवगणेऽप्ययम्।
मत्तः साहायकामोऽभूच्छाश्वती कुत्र निर्वृतिः॥ ४०॥
त्वामनाराध्य जगतां सर्वेषां प्रभवास्पदम्।
शाश्वती प्राप्यते केन परमेश्वर! निर्वृतिः॥ ४१॥
त्वन्मायामूढमनसो जन्म-मृत्यु-जरादिकान्।
अवाप्य तापान् प्रेतराजाननं नराः॥ ४२॥
ततो निजक्रियासूतिनरकेष्वतिदारुणम्।
प्राप्नुवन्ति नरा दुःखमस्वरूपविदस्तव॥ ४३॥
अहमत्यन्तविषयी मोहितस्तव मायया।
ममत्वगर्वगत्तन्तिर्भ्रमामि परमेश्वर॥ ४४॥
सोऽहं त्वां शरणमपारमीशमीड्यं
सम्प्राप्तः परमपदं यतो न किंञ्चित्।
संसारश्रमपरितापतप्तचेता
निर्वाणे परिणतधाम्नि साभिलाषः॥ ४५॥
इति श्रीविष्णुपुराणे पञ्चमांशे त्रयोविंशः अध्यायः॥

The gods themselves, though high in heaven, were in need of my alliance. Where then is everlasting repose? Who without adoring you, who are the origin of all worlds, shall attain, O supreme deity, that rest which endures for ever .? Beguiled by thy delusions, and ignorant of thy nature, men. after suffering the various penalties of birth, death and infirmity, behold the countenance of the king of ghosts, and suffer in hell dreadful tortures, the reward of their own deeds. Addicted to sensual objects, through thy delusions I revolve in the whirpool of selfishness and pride; and hence I come to you, as my final refuge, who are the lord deserving of all homage, than whom there is no other asylum; my mind afflicted with repentance for my trust in the world, and desiring the fulness of fclicity, emancipation from all existence."

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NOTES

1. This legend of the origin of Kālayavana is given also by the Hari Vaṃśa. The Bhāgavata, like our text, comes at once to the siege of Mathurā by this chief; but the Hari Vaṃśa suspendeds the story, for more than thirty chapters, to narrate an origin of the Yādavas, and sundry adventures of Kṛṣṇa and Rāma to the south-west. Most of these have no other authority, and are no doubt inventions of the Dakhini compiler; and the others are misplaced.

2. So the Bhāgavata describes him as leading a host of Mlecchas, or barbariam, againct Kṛṣṇa: but in the Mahābhārta, Sabhā Parvan, where Kṛṣṇa deaeribes the power of Jarāsandha, he admits that he and the Yādavas fled from Mathurā to the west, through fear of that king, but no account is given of any siege of Mathurā, by Kālayavana. The only indication of such a person is the mention that Bhagadatta, the Yavana king, 'who rules over Muru and Naraka in the west and south, is one of his most attached feudatories. This king is in various other places called king to Prāgjyotish, as he is in a subsequent passage of the same book, Sabhā P.; and this name is always applied to the west of Assam. His subjects are, however, still Yavanas and Mlecchas, and he presents horses, caps set with jewels, and swords with ivory hilts", articles scarcely to be found in Assam, which cannot well be the seat of his sovereignty. It seems most likely

therefore that the story may have originated in some knowledge of the power and position of the Greek-Bactrian princes, or their Scythian successors, although in the latter compilations it has been mixed up with allusions to the first Mohammedan aggressians. See *As, Res.* V. 306. and XV 100.

3. According to the Mahābhārata, he only enlarged and fortified the ancient city of Kuśasthalī, founded by Raivata, Sabbā P.: see also Bk. IV. Ch. I of our text.

4. The name of Mucukunda, as one of the sons of Maṇḍhātri occurs io Bk. IV. Ch. II.; but no further notice is taken of him. The Bhāgavata specifies his being the son of that King, and relates the same story of his long sleep as the text The same occurs in the Hari Vaṃśa. The general character of the legends in this chapter is that of reference to something familiar, rather than its narration, In the Hari Vaṃśa the opposite extreme is observable, and there the legends are as prolix as here they are concise. The Bhāgavata follows a middle course; but it seems unlikely that in either of the three we have the original fables.

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CHAPTER 24

चतुर्विंशोऽध्यायः

(तपसे मुचुकुन्दस्य प्रस्थानम्, बलरामस्य व्रजयात्रा च।)

पराशर उवाच

इत्थं स्तुतस्तदा तेन मुचुकुन्देन धीमता।
प्राहेशः सर्वभूतानामनादिर्भगवान् हरिः॥ १॥

श्रीभगवानुवाच

यथाभिवाञ्छितान् दिव्यान् गच्छ लोकान् नरेश्वर।
अव्याहतपरेश्वर्यो मत्प्रसादोपबृंहितः॥ २॥
भुक्त्वा भोगान् महादिव्यान् भविष्यसि महाकुले।
जातिस्मरो मत्प्रसादात् ततो मोक्षमवाप्स्यसि॥ ३॥

Thus praised by the wise Mucukunda, the sovereign of all things, the eternal lord, Hari, said to him, "Go to whatever celestial regions you wish, lord of men, possessed of might irresistible, honoured by my favour. When you have fully enjoyed all heavenly pleasures, you shall be born in a distinguished family, retaining the recollection to your former births; and you shall finally obtain emancipation."

पराशर उवाच

इत्युक्तः प्रणिपत्येशं जगतामच्युतं नृपः।
गुहामुखाद् विनिष्क्रान्तो ददृशे सोऽल्पकान् नरान्॥ ४॥
ततः कलियुगं ज्ञात्वा प्राप्तं तमु नृपस्तपः।
नरनारायणस्थानं प्रययौ गन्धमादनम्॥ ५॥

Having heard this promise, and prostrated himself before Acyuta, the lord of the world. Mucukunda, went forth from the cave, and beholding men of diminutive stature, now first knew that the Kali age had arrived. The king therefore departed to Gandhamādana, the shrine of Naranārāyaṇa, to perform penance.

कृष्णोऽपि घातयित्वारिमुपायेन हि तद्बलम्।
जग्राह मथुरामेत्य हस्त्यश्वस्यन्दनाज्ज्वलम्॥ ६॥
आनीय चोग्रसेनाय द्वारवत्यां न्यवेदयत्।
पराभिभवनिःशङ्कं बभूव च यदो कुलम् ॥७॥
बलदेवोऽपि मैत्रेय! प्रशान्ताखिलविग्रहः.
ज्ञातिसन्दर्शनोत्कण्ठः प्रययौ नन्दगोकुलम्॥ ८॥
ततो गोपीश्च गोपांश्च यथापूर्वममित्रजित्।
तथैवाभ्यवदत् प्रेम्णा बहुमानपुरःसरम्॥ ९॥
कैश्चापि सम्परिष्वक्तः कांश्चिद् स परिषस्वजे।
हास्यञ्चक्रे समं कैश्चिद् गोपैर्गोपीजनैस्तथा॥ १०॥
प्रियाण्यनेकान्यवदन् गोपास्तत्र हलायुधम्।
गोप्यश्च प्रेमकुपिताः प्रोचुः सेर्ष्यमथापराः॥ ११॥
गोप्यः पप्रच्छुरपरा नागरीजनवल्लभः।
कच्चिदास्ते सुखं कृष्णश्चलत्प्रेमलवात्मकः॥ १२॥
अस्मच्चेष्टामुपहसन् कच्चिन्न पुरयोषिताम्।
सौभाग्यमानमधिकं करोति क्षणसौहृदः॥ १३॥
कच्चित् स्मरितं नः कृष्णो गीतानुगमनं कलम्।
अप्यसौ मातरं द्रष्टुं सकृदप्यागमिष्यति॥ १४॥

अथवा किं तदालापैरपरा क्रियतां कथा।

तस्यास्माभिर्विना तेन विनास्माकं भविष्यति॥ १५॥

Kṛṣṇa having by this stratagem destroyed his enemy, returned to Mathurā, and took captive his army, rich in horses, elephants and cars, which he conducted to Dvārakā, and delivered to Ugrasena, and the Yadu race was relieved from all fear of invasion. Baladeva, when hostilities had entirely ceased, being desirous of seeing his kinsmen. went to Nanda's cow-pens, and there again conversed with the herdsmen and their females, with affection and respect. By some, the elders, he was embraced; others, the juniors, he embraced and with those of his own age, male or female, he talked and laughed. The cow herds made many kind speeches to Halayudha; but some of the Gopīs spoke to him with the affectation of anger, or with feelings of jealousy, as they inquired after the loves of Kṛṣṇa with the women of Mathurā. "Is all well with the fickle and inconstant Kṛṣṇa ?" said they: "Does the volatile swain, the friend of an instant, amuse the women of the city by laughing at our rustic efforts (to please him)? Does he ever think of us, singing in chorus to his songs ? Will he not come here once again to see his mother ? But why talk of these things? it is a different tale to tell for him without us, and for us without him.

पिता माता तथा भ्राता भर्त्ता बन्धुजनश्च किम्।

न त्यक्तस्तत्कृतेऽस्माभिरकृतज्ञध्वजो हि सः॥ १६॥

तथापि क्वचिदालापमिहागमनसंश्रयम्।

करोति कृष्णो वक्तव्यं भवताकृष्ण नानृतम्॥ १७॥

दामोदरोऽसौ दुर्दर्शः प्रतिभाति नः॥ १८॥

Father, mother, brother, hushand, kin, what have we not abandoned for his sake ? but he is a monument of ingratitude. Yet tell us does not Kṛṣṇa talk of coming here ? Falsehood is never, O Kṛṣṇa, to be uttered by you, Verily this is Dāmodara, this is Govinda, who has given up his heart to the damsels of the city, who has no longer any regard for us, but looks upon us with disdain."

पराशर उवाच

आमन्त्रितं स कृष्णेति पुनर्दामोदरेति च।

जहसुः सुस्वरं गोप्यो हरिणा हृतचेतसः॥ १९॥

सन्देशः साममधुरैः प्रेमवर्भैरगर्विचतैः।

रामेणाश्वसिता गोप्यः कृष्णस्यातिमनोहरैः॥ २०॥

गोपैश्च पूर्वचद् रामः परिहासमनोरमाः।

कथाश्चकार रेमे च सह तैर्व्रजभूमिषु॥ २१॥

इति श्रीविष्णुपुराणे पञ्चमांशे चतुर्विंशः अध्यायः॥

So saying, the Gopīs, whose minds were fixed on Kṛṣṇa, addressed Rāma in his place, calling him Dāmodara and Govinda, and laughed and were merry; and Rāma consoled them by communicating to them agreeable, modest, affectionate, and gentle messages from Kṛṣṇa, With the cowherds he talked mirthfully, as he had been wont to do, and rambled along with them over the lands of Vraja.[1]

NOTES

1. This visit of Balarāma to Vraja is placed by the Hari Vaṃśa anterior to the fall of Mathurā; by the Bhāgavata, long subsequent to the establishment of the Yadus at Dvārakā.

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CHAPTER 25

पञ्चविंशोऽध्यायः

(बलभद्रस्य व्रजविहारः यमुन्नाकर्षणञ्च)

पराशर उवाच

वने विचरतस्तस्य सह गोपैर्महात्मनः.
मानुषच्छद्मरूपस्य शेषस्य धरणीभृतः॥ १॥
निष्पादितोरुकार्यस्य कार्येणोर्वीविचारिणः।
उपभोगार्थमत्यर्थं वरुणः प्राह वारुणीम्॥ २॥
अभीष्टा सर्वदा यस्य मदिरे त्वं! महौजसः।
अनन्तस्योपभोगाय तस्य गच्छ मुदे शुभे॥ ३॥
इत्युक्ता वारुणी तेन सन्निधानमथाकरोत्।
वृन्दावनवनोत्पन्न-कदम्बतरुकोटरे॥ ४॥
वितरन् बलदेवोऽपि मदिरागन्धमुत्तमम्।

आघ्राय मदिरातर्षमवापाथ पुरातनम्॥५॥
ततः कदम्बात् सहसा मद्यधारां स लाङ्गली।
पतन्तीं वीक्ष्यं मैत्रेय! प्रययौ परमां मदुम्॥६॥
पपौ च गोपगोपीभिः समवेतो मुदान्वितः।
प्रगीयमानो ललितं गीतवाद्यविशारदैः॥७॥
समन्तोत्पन्नधर्माम्भः कणिकामौक्तिकोज्ज्वलः।
आगच्छ यमुने! स्नातुमिच्छामीत्याह विह्वलः॥८॥
तस्य वाचं नदी सा च मत्तोक्तामवमत्य वै।
नाजगाम ततः क्रुद्धो हलं जग्राह लाङ्गली॥९॥
गृहीत्वा तां तटे तेन चकर्ष मदविह्वलः।
पापे नायासि नायासि गम्यतामिच्छयात्मनः॥१०॥
सा कृष्टा तेन सहसा मार्गं सन्त्यज्य निम्नगा।
यत्रास्ते बलभद्रोऽसौ प्लावयामास तद्वनम्॥११॥

Whilst the mighty Śeṣa[1] the upholder of the globe, was thus engaged in wandering amidst the forests with the herdsmen, in the disguise of a mortal–having rendered great services to earth, and still considering what more was to be achieved–Varuṇa, in order to provide for his recreation, said to his wife Vāruṇī (the goddess of wine). You. Madirā, are ever acceptable to the powerful Ananta; go therefore, auspicious and kind goddess, and promote his enjoyments." Obeying these commands, Vāruṇī went and established herself in the hollow of a Kadamba tree in the woods of Vṛndāvana, Baladeva, roaming about, came there, and smelling the pleasant fragrance of liquor, resumed his ancient passion for strong drink. The holder of the ploughshare observing the vinous drops distilling from the Kadamba tree, was much delighted, and gathered and quaffed them[2] along with the herdsmen and the Gopīs, whilst those who were skilful with voice and lute celebrated him in their songs. Being inebriated with the wine, and the drops of perspiration standing like pearls upon his limbs, he called out, not knowing what he said, "Come hither, Yamunā river, I want to bathe." The river, disregarding the words to a drunken man, came not at his bidding: on which Rāma in a rage took up his ploughshare, which he plunged into her bank, and dragged her to him, calling out, "Will you not come, You jade? Will you not come? Now go where you please (if you can)." Thus saying, he compelled the dark river to quit its ordinary course, and follow him whithersoever he wandered through the wood.

शरीरिणी तथोत्पत्य त्रासविह्वललोचना।
प्रसीदेत्यब्रवीद रामं मुञ्च मां मुषलायुध॥१२॥
सोऽब्रवीदवजानासि मम शौर्यबले यदि।
सोऽहं त्वां हलपातेन विनेष्यामि सहस्रधा॥१३॥

Assuming a mortal figure, the Yamunā. with distracted looks, approached Balabhadra, and entreated him to pardon her, and let her go: but he replied, "I will drag you with my ploughshare in a thousand directions, since you contemn my prowess and strength."

पराशर उवाच

इत्युक्तयातिसन्त्रासात् तया नद्या प्रसादितः।
भूभागे प्लाविते तस्मिन् मुमोच यमुनां बलः॥१४॥
ततः स्नातस्य वै कान्तिराजगाम महात्मनः।
अवतंसोत्पलं चारु गृहीत्वैकञ्च कुण्डलम्॥१५॥
वरुणप्रहितां चास्मै मालासम्लानपङ्कजाम्।
समुद्राभे तथा वस्त्रे नीले लक्ष्मीरयच्छत्॥१६॥
कृतावंसः स तदा चारुकुण्डलभूषितः।
नीलाम्बरधरः स्रग्वी शुशुभे कान्तिसंयुतः॥१७॥

At last, however, appeased by her reiterated prayers, he let her go after she had watered all the country.[3] When he had bathed, the goddess of beauty Lakṣmī, came and gave him a beautiful lotus to place in one car, and an earring for the other; a fresh necklace of lotus flowers, sent byVaruṇa; and garments of a dark blue colour, as costly as the wealth of the ocean; and thus decorated with a lotus in one ear, a ring in the other, dressed in blue garments, and wearing a garland, Balarāma appeared united with loveliness.

इत्थं विभूषितो रेमे तत्र रामस्तथा व्रजे।
मासद्वयेन यातश्च पुनः स द्वारकां पुरीम्॥१८॥

रेवतीं नाम तनयां रैवतस्य महीपतेः।
उपयेमे बलस्तस्यां जज्ञाते निशठोल्मुकौ॥ १९॥
इति श्रीविष्णुपुराणे पञ्चमांशे पञ्चविंशः अध्यायः॥

Thus decorated, Rāma spotted two months in Vraja, and then returned to Dvārakā, where he married Revatī, the daughter of king Raivata, by whom he had two sons, Niṣaṭha and Ulmuka.[4]

NOTES

1 The great serpent, of whom Balarāma is an incarnation.

2 There is no vinous exudation from the Kadamba tree (Nauclea Kadamba), but its flowers are said to yield a spirit by distillation ; whence Kādambarī is one the synonyms of wine, or spiritous liqour. The grammarians, however, also derive the word from some legend, stating it to be so called because it was praduced from the hollow of a Kadamba tree on the Gomantha mountain: गोमन्थपर्व्वते कदम्बकोटराज्जाता। The Hari Vaṃśa. which alone makes the Gomantha mountain the scene of an exploit of Kṛṣṇa and Rāma, makes no mention of this origin of wine; and the Bhāgavata merely says that Vāruṇī took up her abode in the hollow of a tree. There must be some other authority therefore for this story.

3 The Bhāgavata and Hari Vaṁṣa repeat this story; the latter very imperfectly : the former adds, that the Yamunā is still to be seen following the course along which she was dragged by Balarāma. The legend probably alludes to the construction of canals from the Jumna, for the purposes of irrigation; and the works of the Mohammedans in this way, which are well known, were no doubt preceded by similar canals dug by order of Hindu princes. 4 See Bk. IV. Ch. XIV.

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CHAPTER 26

षड्विंशोऽध्यायः

(रुक्मिणीहरणम्)

पराशर उवाच

भीष्मकः कुण्डिने राजा विदर्भविषयेऽभवत् ।
रुक्मी तस्याभवत् पुत्रौ रुक्मिणी च वराङ्गना॥ १॥
रुक्मिणीं चक्रमे कृष्णः सा च तं चारुहासिनी।
न ददौ याचते चैनां रुक्मी द्वेषेण चक्रिणे॥ २॥
ददौ च शिशुपालाय जरासन्धप्रदेशितः।
भीष्मको रुक्मिणा सार्द्धं रुक्मिणीमुरुविक्रमः॥ ३॥
विवाहार्थं ततः सर्वे जरासन्धमुखा नृपाः।
भीष्मकस्य पुरं जग्मुः शिशुपालप्रियैषिणः॥ ४॥
कृष्णोऽपि बलभद्राद्यैर्यादवैर्बहुभिर्वृतः।
प्रययौ कुण्डिनन्न द्रष्टुं विवाहञ्चैव भूभृतः॥ ५॥
श्वोभाविनि विवाहे तु तां कन्यां हृतवान् हरिः।
विपक्षभारमासज्य रामाद्येष्वथ बन्धुषु॥ ६॥
ततश्च पौण्ड्रकः श्रीमान् दन्तवक्रो विदूरथः।
शिशुपाल-जरासन्ध-शाल्वाद्याश्च महीभूतः॥ ७॥
कुपितास्ते हरिं हन्तुं चक्रुरुद्योगमुत्तमम्।
निर्जिताश्च समागम्य रामाद्यैर्यदुपुङ्गवैः॥ ८॥

Bhīṣmaka was king of Vidarbha, residing at Kuṇḍina.[1] He had a son named Rukmin, and a beautiful daughter named Rukmiṇī, Kṛṣṇa fell in love with the latter, and solicited her in marriage; but her brother who hated Kṛṣṇa, would not assent to the espousals. At the suggestion to Jarāsandha, and with the concurrence of his son, the powerful sovereign Bhīṣmaka affianced Rukmiṇī to Śiśupāla. In order to celebrate the nuptials, Jarāsandha and other princes, the friends of Śiśupāla, assembled in the capital of Vidarbha; and Kṛṣṇa, attended by Balabhadra and many other Yādavas, also went to Kuṇḍina to witness the wedding. When there, Hari contrived, on the eve of the unptials, to carry off the princess,[2] leaving Rāma and his kinsmen to sustain the weight of his enemies. Pauṇḍraka, the

illustrious Dantavakra, Viduratha, Śiśupāla, Jarāsandha, Śalya, and other kings, indignant at the insult, exerted themselves to kill Kṛṣṇa, but were repelled by Balarāma and the Yédavas.

कुण्डिनं न प्रवेक्ष्यामि अहत्वा युधि केशवम्।
कृत्वा प्रतिज्ञां रुक्मी च हन्तुं कृष्णमभिद्रुतः॥ ९॥
हत्वां बलं सनागाश्व-पत्ति-स्यन्दनसङ्कुलम्।
निर्जितः पातितश्चोर्व्यां लीलयैव स चक्रिणा ॥ १०॥
हन्तुं कृतमतिः कृष्णो रुक्मिणं युद्धदुर्मदम्।
प्रणम्य याचितो ब्रह्मन् रुक्मिण्या भगवान् हरिः॥ ११॥
एक एव मम भ्राता न हन्तव्यस्त्वयाधुना।
कोपं नियम्य देवेश! भ्रातृभिक्षा प्रदीयताम्॥ १२॥

Rukmin, vowing that he would never enter Kuṇḍina again until he had slain Keśava in fight, pursued and overtook him, In the combat that ensued, Kṛṣṇa destroyed with his discus, as if in sport, the host to Rukmin, with all its horse, and elephants, and foot, and chariots, and overthrew him, and hurled him on the ground, and would have put him to death, but was withheld by the entreaties to Rukmiṇī. "He is my only brother," she exclaimed, "and must not be slain by you: restrain your wrath, O divinc lord, and give me my brother in charity."

इत्युक्तेन परित्यक्तः कृष्णेनाक्लिष्टकर्मणा।
रुक्मी भोजकटं नाम पुरं कृत्वावसत् तदा॥ १३॥
निर्जित्य रुक्मिणं सम्यगुपयेमे स रुक्मिणीम्।
राक्षसेन विवाहेन सम्प्राप्तां मधुसूदनः॥ १४॥
तस्यां जज्ञेऽथ प्रद्युम्नो मदनांशः स वीर्य्यवान्।
जहार शम्बरो यं वै यो जघान च शम्बरम्॥ १५॥
इति श्रीविष्णुपुराणे पञ्चमांशे षड्विंशः अध्यायः॥

Thus addressed by her, Kṛṣṇa, whom no acts affect, spared Rukmin;[3] and he (in pursuance of his vow) founded the city Bhojakaṭa,[4] and ever afterwards dwelt therein. After the defeat of Rukmin, Kṛṣṇa married Rukmiṇī in due form, having first made her his own by the Rākshasa ritual.[5] She bore him the gallant Pradyumna, a portion of the deity of love. The demon Sambara carried him off, but he slew the demon.

NOTES

1 Vidarbha is the country of Berar, and the name remains in the present city of Bedar: the capital however, Kuṇḍinapur, is commonly identified with a place called Kuṇḍapur about forty miles north-east to Amarāvatī (in Berar).

2 When she had gone forth from the city to wordship Ambikā: Bhāgavata. Indrāṇī. the wife of Indra: Hari Vaṃśa. Our text tells the circumstance more concisely than the others.

3 After depriving him of his eyebrows and hair. In the Bhāgavata, Balarāma also interferes in favour of Rukmin, and reproves Kṛṣṇa for disfiguring him.

4 Of course this was somewhere in the neighbourhood of Kuṇḍina or Vidarbha, and usually supposed to be situated on the Narmadā.

5 That is, by violence: thus Manu: "The seizure of a maiden by force, whilst she weeps and calls for assistance, after her kinsmen and friends have been slain in battle, or wounded, and their houses broken open, is the marriage called Rākṣasa." III. 33. According to the Bhāgavata, Rukmiṇī sends to invite Kṛṣṇa to carry her off, and instruct him how to proceed.

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CHAPTER 27

सप्तविंशोऽध्यायः

(प्रद्युम्नहरणं शम्बरवधश्च)

शम्बरेण हृतो वीरः प्रद्युम्नः स कथं मुने।
शम्बरश्च महावीर्य्यः प्रद्युम्नेन कथं हतः॥ १॥

Maitreya said–How, Muni, happened it that the hero Pradyumna was carried away by Sambara? and in what manner was the mighty Sambara killed by Pradyumna?

पराशर उवाच

षष्ठेऽह्नि जातमात्रन्तु प्रद्युम्नं सूतिकागृहात्।
ममैष हन्तेति मुने!हृतवान् कालशम्बरः॥ २॥
हत्वा चिक्षेप चैवैनं ग्राहोग्रे लवणार्णवे।

कल्लोलजनितावर्त्ते सुघोरे मकरालये॥ ३॥
पतितं तत्र चैवैको मत्स्यो जग्राह बालकम्।
न ममार च तस्यापि जठरेऽनलदीपितः॥ ४॥
मत्स्यबन्धैश्च मत्स्योऽसौ मत्स्यैरन्यैः सह द्विज।
घातितोऽसुरवर्य्याय शम्बराय निवेदितः॥ ५॥

Parāśara replied–When Pradyumna was but six days old, he was stolen from the lying-in chamber by Sambara, terrible as death; for the demon foreknew that Pradyumna, if he lived, would be his destroyer. Taking away the boy, Sambara cast him into the ocean, swarming with monsters, into a whirlpool of roaring waves, the haunt of the huge creatures of the deep. A large fish swallowed the child, but he died not, and was born anew from its belly:[1] for that fish, with others, was caught by the fishermen, and delivered by them to the great Asura Sambara.

तस्य मायावती नाम पत्नी सर्वगृहेश्वरी।
कारयामास सूदानामाधिपत्यमनिन्दिता॥ ६॥
दारिते मत्स्यजठरे सा ददर्शातिशोभनम्।
कुमारं मन्मथतरोर्दग्धस्य प्रथमाङ्कुरम्॥ ७॥
कोऽयं कथमयं मत्स्यजठरं समुपागतः।
इत्येव कौतुकाविष्टां तां तन्वीं प्राह नारदः ॥ ८॥
अयं समस्तजगतः सूतिसंहारकारिणा।
शम्बरेण हतः कृष्ण-तनयं सूतिकागृहात्॥ ९॥
क्षिप्तः समुद्रे मत्स्येन निगीर्णस्ते वशं गतः।
नररत्नमिदं सुभ्रू विस्रब्धा परिपालय ॥ १०॥

His wife Māyādevī, the mistress of his household, superintended the operations of the cooks, and saw, when the fish was cut open, a beautiful child, looking like a new shoot of the blighted tree of love. Whilst wondering who this should be, and how be could have got into the belly of the fish, Nārada came to satisfy her curiosity, and said to the graceful dame, "This is the son of him by whom the whole world is created and destroyed, the son of Viṣ ṇu, who was stolen by Sambara from the lying-in chamber, and tossed by him into the sea, where he was swallowed by the fish. He is now in thy power; do you, beautiful woman, tenderly rear this jewel of mankind."

पराशर उवाच

नारदेनैवमुक्ता सा पालयामास तं शिशुम्।
बाल्यादेवातिरागेण रूपातिशयमोहिता॥ ११॥
स यदा यौवनाभोग-भूषितोऽभून्महामते।
साभिलाषा तदा साति बभूव गजगामिनी॥ १२॥
मायावती ददौ तस्मै मायाः सर्वा महामुने।
प्रद्युम्नायातिरागान्धा तन्न्यस्तहृदयेक्षणा॥ १३॥

Thus counselled by Nārada, Māyādevī took charge of the boy, and carefully reared him from childhood, being fascinated by the beauty of his person. Her affection became still more impassioned when he was decorated with the bloom of adolescence. The gracefully-moving Māyavatī then, fixing her heart and eyes upon the high-minded Pradyumna, gave him, whom she regarded as herself, all her magic (and illusive) powers.

प्रसज्ञन्तीन्तु तामाह स कार्ष्णिः कमलेक्षणाम्।
मातृभावमपाहाय किमेवं वर्त्तसेऽन्यथा ॥ १४॥
सा चास्मै कथयामास न पुत्रस्त्वं ममेति वै।
तनयं त्वामयं विष्णोर्हृतवान् कालशम्बरः॥ १५॥
क्षिप्तः समुद्रे मत्तस्यस्य सम्प्राप्तो जठरान्मया।
सा तु रोदिति ते माता कान्ताद्याप्यतिवत्सला॥ १६॥

Observing these marks of passionate affection, the son of Kṛṣṇa said to the lotus-eyed Māyādevī, "Why do you indulge in feelings so unbecoming the character of a mother? ' To which she replied, "You are not a son of mine; you are the son of Viṣṇu, whom Kāla Sambara carried away, and threw into the sea: you was swallowed by a fish, but was rescued by me from its belly. Thy fond mother, O beloved, is still weeping for you."

पराशर उवाच

इत्युक्तः शम्बरं युद्धे प्रद्युम्नः स समाह्वयत्।
क्रोधाकुलीकृतमना युयुधे च महाबलः ॥ १७॥

हत्वा सैन्यमशेषन्तु तस्य दैत्यस्य माधवि:।
सप्त माया व्यतिक्रम्य मायां प्रयुयुजेऽष्टमीम् ॥१८॥
तया जघान तं दैत्यं मायया कालशम्बरम्।
उत्पत्य च तया सार्द्धमाजगाम पितुर्गृहम्॥१९॥
अन्त:पुरे निपतितं मायावत्या समन्वितम्।
तं दृष्ट्वा कृष्णसङ्कल्पा वभूवु: कृष्णयोषित:॥२०॥
रुक्मिणी चावदत् प्रेम्णा साश्रुदृष्टिरनिन्दिता।
धन्याया: खल्वयं पुत्रो वर्त्तते नवयौवने॥२१॥
अस्मिन् वयसि पुत्रो मे प्रद्युम्नो यदि जीवति।
सभाग्या जननी वत्स! त्वया कापि विभूषिता॥२२॥
अथारा यादृश: स्नेहो मम यादृग् वपुस्तव।
हरेरपत्यं सुव्यक्तं भवान् वत्स! भविष्यति॥२३॥

When the valiant Pradyumna heard this, he was filled with wrath, and defied Sambara to battle. In the conflict that ensued, the son of Mādhava slew the whole host of Sambara. Seven times, he foiled the delusions of the enchanter, and making himself master of the eighth, turned it against Sambara, and killed him. By the same faculty he aseended into the air, and proceeded to his father's house, where he alighted, along with Māyavatī, in the inner apartments. When the women beheld Pradyumna, they thought it was Kṛṣṇa himself:. Rukmiṇī, her eyes dimmed with tears, spoke tenderly to him, and said, "Happy is she who has a son like this, in the bloom of youth. Such would be the age of my son Pradyumna, if he was alive. Who is the fortunate mother adorned by you? and yet from thy appearance, and from the affeetion I feel for you, you are assuredly the son of Hari."

पराशर उवाच

एतस्मिन्नन्तरे प्राप्त: सह कृष्णेन नारद:।
अन्त:पुरचरीं देवीं रुक्मिणीं प्राह हर्षयन्॥२४॥
एष ते तनय: सुभ्रु! हत्वा शम्बरमागत:।
हृतो येनाभवद् बालो भवत्या: सूतिकागृहात्॥२५॥
इयं मायावती भार्या तनयस्यास्य ते सती।
शम्बरस्य न भार्येयं श्रूयतामत्र कारणम्॥२६॥
मन्मथे तु गते नाशं तदुद्भवपरायणा।
शम्बरं मोहयामास मायारूपेण रूपिणी॥२७॥
व्यवायाद्यु पभोगेषुरूपं मायामयं शुभम्।
दर्शयामास दैत्यस्य तस्येयं मदिरेक्षणा ॥२८॥
कामोऽवतीर्ण: पुत्रस्ते तस्येयं दयिता रति:।
विशङ्का नात्र कर्त्तव्या स्नुषेयं तव शोभना ॥२९॥
ततो हर्षसमाविष्टा रुक्मिणी केशवस्तथा।
नगरी च समस्ता सा साधु साध्वित्यभाषत॥३०॥
चिरं नष्टेन पुत्रेणं संयुक्ता प्रेक्ष्य रुक्मिणीम्।
अवाप विस्मयं सर्वो द्वारवत्यां जनस्तदा॥३१॥

इति श्रीविष्णुपुराणे पञ्चमांशे सप्तविंश: अध्याय:।

At this moment Kṛṣṇa, accompanied by Nārada, arrived; and the latter said to the delighted Rukmiṇī, "This is your own son, who has come hither after killing Sambara, by whom, when an infant, he was stolen from the lying-in ehamber. This is the virtuous Māyāvatī, his wife, and not the wife of Sambara. Hear the reason. When Manmatha, the deity of love, had perished,[2] the goddess of beauty, desirous to seeure his revival, assumed a delusive form, and by her eharms faseinated the demon Sambara, and exhibited herself to him in various illusory enjoyments. This thy son is the descended Kāma; and this is the goddess Ratī, his wife.[3] There is no oeeasion for any uncertainty: this is thy daughter-in-law." Then Rukmiṇī was glad, and Keśava also; the whole city resounded with exclamations of joy, and all the people of Dvārakā were surprised at Rukmiṇī's recovering a son who had so long been lost.

NOTES

1 The Bhāgavata tells the story in the same manner, but the Hari Vaṃśa omits the part of the fish.

2 When he was reduced to ashes by a fiery glance from Śiva, in resentment of his inflaming him with passion for Umā. This legend is a favourite with the Śaiva Purāṇas, and is told in the Liṅga and Kālikā, also in the Padma Purāṇa. and Kaśī Khaṇḍa of the Skānda PURāṇA They do not say much about his resuscitation however; Śiva, in

pity of Ratī's grief. restoring him only to a bodiless existence as Anañga, whose place is to be in the hearts of men. The Liṅga adds, that when Viṣṇu, in consequence of the curse of Bhṛgu, shall be born as the son of Vasudeva, Kāma shall be born as one of his sons.

3 The daughter of Dakṣa, but not enumerated amongst those formerly specified (Bk. I. Ch. VII.): she was born from his perspiration, according to the Kālika PURāṇA

***

CHAPTER 28

अष्टाविंशोऽध्यायः

(रुक्मिवधः)

पराशर उवाच

चारुदेष्णं सुदेष्णञ्च चारुदेवञ्च वीर्य्यवान्।
सुषेणं चारुगुप्तञ्च भद्रचारुं तथापरम् ॥१॥
चारुविदं सुचारुञ्च चारुञ्च बलिनां वरम्।
रुक्मिण्यजनयत् पुत्रान् कन्यां चारुमतीं तथा॥२॥
अन्याश्च भार्याः कृष्णस्य बभूवुः सप्त शोभनाः।
कालिन्दी मित्रविन्दा च सत्या नाग्नजिती तथा॥३॥
देवी जाम्बवती चापि रोहिणी कामरूपिणी।
मद्रराजसुता चान्या सुशीला शीलमण्डना॥४॥
सात्रजिती सत्यभामा लक्ष्मणा चारुहासिनी।
षोडशासन् सहस्राणि स्त्रीणामन्यानि चक्रिणः॥५॥

Rukmiṇī bore to Kṛṣṇa these other sons, Chārudeṣṇa, Sudeṣṇa, Chārndeha, Suṣeṇa, Chārugupta, Bhadrachāru, Charuvinda, Suchāru, and the very mighty Chāru; also one daughter, Chārumatī. Kṛṣṇa had seven other beautiful wives, Kālindī, Mitravṛndā, the virtuous Nāgnajiti, the queen Jāmbavanti; Rohinī of beautiful form; the amiable and excellent daughter of the king of Madra, Mādrī; Satyabhāmā, the daughter of Śatrujit: and Lakṣmaṇā, of lovely smiles[1]. Besides these, he had sixteen thousand other wives[2].

प्रद्युम्नोऽपि महावीर्य्यो रुक्मिणस्तनयां शुभाम्।
स्वयंवरस्थां जग्राह सा च तं तनयं हरेः॥६॥
यस्यामस्याभवत् पुत्रो महाबलपराक्रमः।
अनिरुद्धो रणे क्रुद्धो वीर्य्योदधिररिन्दमः॥७॥
तस्यापि रुक्मिणः पौत्रीं वरयामास केशवः।
दौहित्राय ददौ रुक्मी तां स्पर्द्धन्नपि शौरिणा॥८॥
तस्या विवाहे रामाद्या यादवा हरिणा सह।
रुक्मिणो नगरं जग्मुर्नाम्ना भोजकटं द्विज॥९॥

The heroic Pradyumna was chosen for her lord, at her public choice of a hushand, by the daughter of Rukmin; and he had by her the powerful and gallant prince Aniruddha, who was fierce in fight, an ocean of prowess, and the tamer of his foes. Keśava demanded in marriage for him the granddaughter of Rukmin; and although the latter was inimical to Kṛṣṇa, he betrothed the maiden (who was his son's daughter) to the son of his own daugher (her cousin Aniruddha). Upon the occasion of the nuptials Rāma and other Yādavas attended Kṛṣṇa to Bhojakaṭa, the city of Rukmin.

विवाहे तत्र निर्वृत्ते प्राद्युम्नेः सुमहात्मनः।
कलिङ्गराजप्रमुखा रुक्मिणं वाक्यमब्रुवन् ॥१०॥
अनक्षज्ञो हली द्यूते तथास्य व्यसनं महत्।
न जयामो बलं कस्मादं द्यूतेनैनं महाद्युते ॥११॥

After the wedding had been solemnized, several of the kings, headed by him of Kaliṅga, said to Rukmin, "This wielder of the ploughshare is ignorant of the dice, which may be convertcd into his misfortune: why may we not contend with him, and beat him, in play?"

पराशर उवाच

तथेति तानाह नृपान् रुक्मी बलसमन्वितः।
सभायां सह रामेण चक्रे द्यूतञ्च वै तदा॥१२॥
सहस्रमेकं निष्काणां रुक्मिणां विजातो बलः।
द्वितीयेऽपि पणे चान्यत् सहस्र रुक्मिणा जितम्॥१३॥
ततो दश सहस्राणि निष्काणां पणमाददे।
बलभद्रोऽजयत्तानि रुक्मी द्यूतविदां वरः॥१४॥
ततो जहास स्वनवत् कलिङ्गाधिपतिर्द्विजः।
दन्तान् विदर्शयन् मूढ़ो रुक्मी चाह मदोद्धतः ॥१५॥

अविज्ञोऽयं मया द्यूते बलदेवः पराजितः।
मुधैवाक्षावलेपान्धो यः स्वं मेनेऽक्षकोविदम्॥ १६॥
दृष्ट्वा कलिङ्गराजं तं प्रकाशदशनाननम्।
रुक्मिणञ्चापि दुर्वाक्यं कोपं चक्रे हलायुधः॥ १७॥
ततः कोपपरीतात्मा निष्ककोटिं हलायुधः।
ग्लहं जग्राह रुक्मी च तदर्थेऽक्षानपातयत्॥ १८॥
अजयद् बलदेवस्तं प्राहोच्चैस्तं जितं मया।
मर्येति रुक्मी प्राहोच्चैरलीकोक्तेरलं बल॥ १९॥

The potent Rukmin replied to them, and said, "So let it be:' and he engaged Balarāma at a game of dice in the palace,: Balarāma soon lost to Rukmin a thousand Niṣkas[3]: he then staked and lost another thousand; and then pledged ten thousand, which Rukmin, who was well skilled in gambling, also won. At this the king of Kaliṅga laughed aloud, and the weak and exulting Rukmin grinned, and said, "Baladeva is losing, for he knows nothing of the game; although, blinded by a vain passion for play, he thinks he understands the dice." Halayudha, galled by the broad laughter of the Kaliṅga prince, and the eontemptuous speech of Rukmin, was exceedingly angry, and, overcome with passion, increased his stake to ten millions of Niṣkas. Rukmin accepted the challenge, and therefore threw the dice. Baladeva won, and cried aloud, "The stake is mine." But Rukmin called out as loudly, that he was the winner.

त्वयोक्तोऽयं ग्लहः सत्यं न ममैषोऽनुमोदितः।
एवं त्वया चेद् विजितं मया न विजितं कथम्॥ २०॥

"Tell no lies, Bala," said he:"the stake is yours; that is true; but I did not agree to it: although this be won by you, yet still I am the winner."

अथान्तरिक्षे वागुच्चैः प्राह गम्भीरनादिनी।
बलदेवस्य तद्कोप वर्द्धयन्ती महात्मनः॥ २१॥
जितं बलेन धर्म्मेण रुक्मिणी भाषितं मृषा।
अनुक्त्वापि वचः किञ्चित् कृतं भवति कर्मणा॥ २२॥
ततो बलः समुत्थाय कोप संरक्तलोचनः।
जघानाष्टापदेनैव रुक्मिणं सुमहाबलः ॥ २३॥
कलिङ्गराजञ्चादय विस्फुरन्तं बलाद् बलः।
वभञ्ज दन्तान् कुपितो यैः प्रकाशं जहास सः ॥ २४॥
आकृष्य च महास्तम्भं जातरूपमयं बलः।
जघान येऽन्ये तत्पक्षा भूभृतः कुपितो बलात् ॥ २५॥

A deep voice was then heard in the sky, inflaming still more the anger of the high-spirited Baladeva, saying, "Bala has rightly won the whole sum, and Rukmin speaks falsely: although be did not accept the pledge in words, he did so by his acts (having cast the dice)." Balarāma thus excited, his eyes red with rage, started up, and struck Rukmin with the board on which the game was played, and killed him[4]. Taking hold of the trembling king of Kaliṅga, he knocked out the tecth which he had shown when he laughed. Laying hold of a golden column, he dragged it from its place, and used it as a weapon to kill those princes who had taken part with his adversaries.

ततो हाहाकृतं सर्वं पलायनपरं द्विज।
तद्राजमण्डलं भीतं बभूव कुपिते बले॥ २६॥
बलेन निहतं श्रुत्वा रुक्मिणं मधूसूदनः।
नोवाच किञ्चिन्मैत्रेय! रुक्मिणी-बलयोर्भयात्॥ २७॥
ततोऽनिरुद्धमादाय कृतोद्वाहं द्विजोत्तम।
द्वारकामाजगामाथ यदुचक्रं सकेशवम्॥ २८॥

इति श्रीविष्णुपुराणे पञ्चमांशे अष्टाविंशः अध्यायः॥

Upon which the whole circle, crying out with terror, took to fight, and escaped from the wrath of Baladeva. When Kṛṣṇa heard that Rukmin had been kilted by his brother, he made no remark, being afraid to Rukmiṇī on the one hand, and of Bala on the other; but taking with him the newly wedded Aniruddha, and the Yādava tribe, he returned to Dvārakā.

NOTES

1 The number specified, however, both in this place and in c. 32, is nine, instead of eight. The commentator endeavours to explain the difference by identifying Rohiṇī with Jāmbavatī: but in the notices of Kṛṣṇa's posterity, both in this work and in the Bhāgavata. she is distinct from Jāmbavatī.

She seems, however, to be an addition to the more usually specified eight, of whose several marriages the Bhāgavata gives the best account. In addition to the three first respecting whom particulars are found in all, Kālindī, or the Yamunā, is the daughter of the sun, whom Kṛṣṇa meets on one of his visits to Indraprastha, and who claims him as the reward of her penance. His next wife. Mitravindā, is the daughter of his maternal aunt Rājādhidevī (Bk. IV. Ch. XIV.). and sister of Vinda and Anuvinda, kings of Avantī: she chooses him at her Svayamvara. The Hari Vaṁśa calls her Saudattā, daughter of Śivi; and she is subsequently termed Śaivyā by our text. Nāgnajitī or Satyā, the next wife, was the daughter of Nagnajit, king of Kauśala, and was the prize of Kṛṣṇa's overcoming seven fierce bulls, whom no other hero had encountered with success, Bhadrā, princess of Kekaya, alsto Kṛṣṇa's cousin, the daughter of Śrutakirtti (Bk. IV. Ch. XV.), was his next: and his eighth wife was Mādrī, the daughter of the king of Madra; named, according to the Bhāgavata, Lakṣ aṇā; and to the Hari V., Saubhīmā; distinguishing, as does our text, clearly Lakṣmaṇa from Mādri. and like it having no satisfactory equivalent for Bhadrā. The Hari Vaṃśa does not name Rohiṇī, but specifies other names, as Vṛhatī etc. In the life of Kṛṣṇa, taken from the Bhāgavata through a Persian translation, published by Maurice, there is a curious instance of the barbarous distortion of Sanskrit names by the joint labours of the English and Persian translators: the wives of Kṛṣṇa are written. Rokemenee (Rukmiṇī), Seteebhavani (Satyabhāmā), Jamoometee (Jāṃbavati), Kalenderee (Kālindi), Lechmeena (Lakṣmaṇā), Soeta (Satyā?), Bhedravatee (Bhadrā). Mihrbeoda (Mitravinda).

2 These, according to the Mahābhārata. Ādi P,, were Apsarasas, or nymphs. In the Dāna Dharma they become Kṛṣṇa's wives through a boon given him by Umā.

3 The Niṣka is a weight of gold, but according to different authorities of very different amount. The commentator here terms it a weight of four Suvarṇas, each about 175 grains troy.

4 The Bhāgavata and Hari Vaṃśa, which both tell this story, agree in the death of Rukmin; but in the Mahābhārata he appears in the war, on the side of the Paṇḍavas. The occurrence is a not very favourable picture of courtly manners; but scenes of violence have never been infrequent at the courts of Rajput princes.

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CHAPTER 29
एकोनत्रिंशोऽध्यायः
(नरकासुरवधः)

पराशर उवाच

द्वारवत्यां ततः शौरिंशक्रस्त्रिभुवनेश्वरः।
आजगामाथ मैत्रेय! मत्तैरावतपृष्ठगः ॥१॥
प्रविश्य द्वारकां सोऽथ समेत्य हरिणा ततः।
कथयामास दैत्यस्य नरकस्य विचेष्टितम्॥२॥
त्वया नाथेन देवानां मनुष्यत्वेऽपि तिष्ठता।
प्रशमं सर्वदुःखानां नीतानि मधुसूदन॥३॥
तपस्वि-जननाशाय सोऽरिष्टो धेनुकस्तथा।
चाणूरो मुष्टिकः केशी ते सर्वे निहतास्त्वया॥४॥
कंसः कुवलयापीड पूतना बालघातिनी।
नाशं नीतास्त्वया सर्वे येऽन्ये जगदुपद्रवाः॥५॥
युष्मद्दोर्दण्ड-सद्बुद्धि परित्राते जगत्त्रये।
यज्वियज्ञासंसम्प्राप्त्या तृप्तिं यान्ति दिवौकसः॥६॥
सोऽहं साम्प्रतमायातो यन्निमित्तं जनार्दन।
तच्छ्रुत्वा तत्प्रतीकारप्रयत्नं कर्तुमर्हसि ॥७॥
भौमोऽयं नरको नाम्ना प्राग्ज्योतिषपुरेश्वरः।
करोति सर्वभूतानामुपघातमरिन्दम॥८॥
देवसिद्धासुरादीनां नृपाणाञ्च जनार्दन।
हत्वा हि सोऽसुरः कन्या रुरोध निजमन्दिरे॥९॥
छत्रं यत् सलिलस्रावि तन्नहार प्रचेतसः।
मन्दरस्य तथा शृङ्गं हृतवान् मणिपर्वतम्॥१०॥
अमृतस्राविणी दिव्य मन्मातुःकृष्ण!कुण्डले।
जहार सोऽसुरोऽदित्या वाञ्छत्यैरावतं जगम्॥११॥
दुर्णीतमेतद् गोविन्द! मया तस्य तवोदितम्।
यदत्र प्रतिपत्तव्यं तत् स्वयं प्रविमृष्यताम्॥१२॥

Śakra, the lord of the three worlds, came mounted on his fierce elephant Airāvata to visit Śauri (Kṛṣṇa) ac Dvārakā. Having entered the city, and been welcomed by Hari, he

related to the hero the deeds of the demon Naraka. "By you, Madhusūdana, lord of the gods," said Indra, "in a mortal condition, all sufferings have been soothed. Ariṣta. Dhenuka, Chāṇūra, Muṣṭika, Keśin, who sought to injure helpless man, have all been slain by you, Kaṅsa, Kuvalayāpīda, the child-destroying Putanā, have been killed by you; and so have other oppressors to the world. By you valour and wisdom the three worlds have been preserved, and the gods, obtaining their share of the sacrifices offered by the devout, enjoy satisfaction. But now hear the occasion on which I have come to you, and which you are able to remedy. The son of the earth,[1] called Naraka, who rules over the city of Prāgjyotiṣa,[2] inflicts a great injury upon all creatures. Carrying off the maidens of gods, saints, demons, and kings, he shuts them up in his own palace. He has taken away the umbrella of Varuṇa, impermeable to water, the jewel mountain crest of Mandara, and the celestial nectar-dropping earings of my mother Aditi; and he now demands my elephant Airāvata. I have thus explained to you, Govinda, the tyranny of the Asura; you can best determine now it is to be prevented."

पराशर उवाच

इति श्रुत्वा स्मितं कृत्वा भगवान् देवकीसुतः।
गृहीत्वा वासवं हस्ते समुत्तस्थौ वरासनात्॥ १३॥
चिन्तयामास च विभुर्मनसा पन्नगाशनम्।
सञ्चिन्तितमुपारुह्य गरुडं गगनेचरम्।
सत्यभामां समारोप्य यौ प्राग्ज्योतिषं पुरम्॥ १४॥
आरुह्यैरावतं नागं शक्रोऽपि त्रिदिवालयम्।

Having heard this account, the divine Hari gently smiled, and, rising from his throne, took Indra by the hand: then wishing for the eater of the serpents, Garuḍa immediately appeared; upon whom his master, having first seated Satyabhāmā upon his back, ascended, and flew to Prāgjyotiṣa. Indra mounted his elephant, and, in the sight of the inhabitants of Dvārakā, went to the abode of the gods.

ततो जगाम् मैत्रेय! पश्यतां द्वारकौकसाम्॥ १५॥
प्राग्ज्योतिषपुरस्यासीत् समन्ताच्छतयोजनम्।
आचिता मौरवैः पाशैः क्षुरान्तैर्भूद्विजोत्तम॥ १६॥
तांश्चिच्छेद हरिः पाशान् क्षिप्त्वा चक्रं सुदर्शनम्।
ततो मुरुः समुत्तस्थौ तं जघान च केशवः॥ १७॥
मुरोश्च तनयान् सप्त सहस्रांस्तांस्ततो हरिः।
चक्रधारग्निनिर्दग्धांश्चकार शलभानिव॥ १८॥
हत्वा मुरुं हयग्रीवं तथा पञ्चजनं द्विज।
प्राग्ज्योतिषसुरं धीमास्त्वरावान् समुपागतः॥ १९॥
नरकेणास्य तत्राभून्महासैन्येन संयुगः।
कृष्णस्य यत्र गोविन्दो जघ्ने दैत्यान् सहस्रशः॥ २०॥
शस्त्रास्त्रवर्ष मुञ्चन्तं भौमं तं नरकं बली।
क्षिप्त्वा चक्रं द्विधां चक्रे चक्री दैतेयचक्रहा॥ २१॥
हते तु नरके भूमिर्गृहीत्वा दितिकण्डले।
उपतस्थे जगन्नाथं वाक्यं चेदमथाब्रवीत्॥ २२॥

The environs of Prāgjyotiṣa were defended by nooses, constructed by the demon Muru, the edges of which were as sharp as razors; but Hari, throwing his discus Sudarśana amongst them, cut them to pieces. Then Muru started up, but Keśava slew him, and burnt his seven thousand sons, like moths, with the flame of the edge of his discus. Having slain Muru, Hayagrīva. and Pañchajana, the wise Hari rapidly reached the city of Prāgjyotiṣa: tnere a fierce conflict took place with the troops of Naraka in which Govinda destroyed thousands of demons; and when Naraka came into the field, showering upon the deity all sorts of weapons, the wielder of the discus, and annihilator. of the demon tribe, cut him in two with his celestial missile. Naraka being slain. Earth, bearing the two earrings of Aditi, approached the lord of the world, and said,

पृथिव्युवाच

यदाहमुद्धृता नाथ! त्वया शूकरमूर्त्तिना।
त्वत्स्पर्शसम्भवः पुत्रस्तदायं मय्यजायत॥ २३॥
सोऽयं त्वयैव दत्तो मे त्वयैव विनिपातितः।
गृहाण कुण्डले चेमे पालयास्य च सन्ततिम्॥ २४॥

भारावद्याणार्थय ममैव भगवानिमम्।
अंशेन लोकमायातः प्रसादसुमुखः प्रभो॥ २५॥
त्वं कर्ता त्वं विकर्त्ता च संहर्त्ता प्रभवोऽप्ययः।
जगतां त्वं जगद्रूपः स्तूयतेच्युत! किं तव॥ २६॥
व्यापी व्याप्यः क्रिया कर्त्ता कार्य्यञ्च भगवान् यथा।
सर्वभूतात्मभूतस्य स्तूयते तव किं तदा॥ २७॥
परमात्मा च भूतात्मा महात्मा चाव्ययो भवान्।
यदा तदा स्तुतिर्नाथ! किमर्थं ते प्रवर्त्तते॥ २८॥
प्रसीद् सर्वभूतात्मन्! नरकेण हि यत् कृतम्।
तत् क्षम्यतामदोषाय त्वत्सुतः त्वन्निपातितः॥ २९॥

The Earth said "When, O lord, I was upheld by you in the form of a boar, your contact then engendered this my son. He whom you gave me has now been killed by you: take therefore these two earrings, and cherish his progeny. You, lord, whose aspect is ever gracious, has come to this sphere, in a portion of yourself, to lighten my burden. You are the eternal creator, preserver, and descrover of the universe; the origin of all worlds, and one with the universe: what praise can be worthily offered to you? You are the pervader, and that which is pervaded; the are, the agent, and the effect; the universal spirit of all beings; what praise can be worthily offered to you? You are the abstract soul, the sentient and the living soul of all beings, the imperishable: but since it is not possible to praise you worthily, then why should the hopeless attempt proceed? Have compassion, O universal soul, and forgive the sins which Naraka has committed. Verily it is for the sanctification of thy son that he has been killed by you."

पराशर उवाच

तथेति चोक्त्वा धरणीं भगवान् भूतभावनः।
रत्नानि नरकावासञ्जग्राह मुनिसत्तम॥ ३०॥

The lord, who is the substance of all creatures, having replied to the earth, "Even so", proceeded to redeem the various gems from the dwelling of Naraka.

कन्यापुरे स कन्यानां षोडशातुलविक्रमः।
शताधिकानि ददृशे सहस्राणि महामते॥ ३१॥
चतुर्दन्तान् गजाञ्छोग्रयान् षट्सहस्रान् स दृष्टवान्।
काम्बोजानां तथाश्वानां नियुतान्ये विंशतिम्॥ ३२॥
कन्यास्ताश्च तथानागंस्तानश्वान् द्वारकां पुरीम्।
प्रेषयामास गोविन्दः सद्यो नरककिङ्करैः॥ ३३॥
ददृशे वारुणं छत्रं तथैव मणिपर्वतम्।
आरोपयामास हरिर्गरुड़े पन्नगाशने॥ ३४॥
आरुह्य त स्वयं कृष्णः सत्यभामा-सहायवान्।
आदित्याः कुण्डले दातुं जगाम त्रिदिवालयम्॥ ३५॥

इति श्रीविष्णुपुराणे पञ्चमांशे एकोनत्रिंशः अध्यायः॥

In the apartments of the women he found sixteen thousand and one hundred damsels[3] : he also beheld in the palace six thousand large elephants, each having four tusks; twency-one lakhs of horses of Kāmboja and other excellent breeds: these Govinda dispatched to Dvārakā, in charge of the servants of Naraka. The umbrella of Varuṇa, the jewel mountain which he also recovered, he placed upon Garuḍa; and mounting him himself, and taking Satyabhāmā with him, he set off to the heaven of the gods, to restore the earrings of Aditī[4].

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NOTES

1 By Viṣṇu. as the Varāha Avatāra; but found and adopted by Janaka. Kālikā Purāṇa

2 In the centre of the country of Kāmarūpa, inhabited by Kirātas ; the site of the shrines of Devī, as Dikkaravāsini and Kāmākhyā. Kālikā Purāṇa.

3 Theae were captive princesses, according to the Bhāgavata; Aparasas, or celestial nymphs, according to the Kālikā Purāṇa; and these upon their rescue by Kṛṣṇa became his wives.

4 The legend of Naraka is related in more detail in the Bhāgavata and Hari Vaṃśa. but is still more fully narrated in the Kālikā Upapuraṇa. It may be considered as one of the various intimations that occur in the Puraṇas of hostilities between the worshippers of Viṣṇu and Śiva; Naraka being in an especial degree favoured by the latter.

CHAPTER 30

त्रिंशोऽध्यायः

(पारिजातहरणम्)

पराशर उवाच

गरुडो वारुणं छत्रं तथैव मणिपर्वतम्।
सभार्य्यञ्च हृषीकेश लीलयैव वहन् ययौ॥ १॥
ततः शङ्खमुपाध्मासीत् स्वर्गद्वारगतो हरिः।
उपतस्थुस्तथा देवाः सार्घ्यहस्ता जनार्द्दनम्॥ २॥
स देवैरर्चितः कृष्णो देवमातुर्निवेशनम्।
सिताभ्रशिखराकारं प्रविश्य ददृशेऽदितिम् ॥ ३॥
स तां प्रणम्य शक्रेण सह ते कुण्डलोत्तमे।
ददौ नरकनाशञ्च शशंसास्यै जनार्द्दनः ॥ ४॥
ततः प्रीता जगन्माता धातारं जगतां हरिम्।
तुष्टावादितिरव्यग्र कृत्वा त्वत्प्रवणं मनः॥ ५॥

Garuḍa, laden with the umbrella of Varuṇa and the jewel mountain, and bearing Hṛshikeśa on his back to the court of Indra, went lightly. as if in sport, along. When they arrived at the portals of Svarga, Hari blew his shell; on which the gods advanced to meet him, bearing respectful offerings. Having received the homage of the divinities, Kṛṣṇa went to the palace of the mother of the gods, whose turrets resembled white clouds; and on beholding Aditi, paid his respects to her, along with Śakra, and, presenting to her own earrings, informed her of the destruction of the demon Naraka. The mother of the world, well pleased, then fixed her whole thoughts upon Hari, the creator, and thus pronounced his praise:

अदितिरुवाच

नमस्ते पुण्डरीकाक्ष!भक्तानामभयङ्कर।
सनातनात्मन् सर्वात्मन! भूतात्मन्! भूतभावन॥ ६॥
प्रणेता मनसो बुद्धेरिन्द्रियाणां गुणात्मक।
त्रिगुणातीत! निर्द्वन्द्व! शुद्धसत्त्व! हृदि स्थित॥ ७॥
सितदीर्घादिनिःशेष-कल्पनापरिवर्ज्जित।
जन्मादिभिरसंस्पृष्ट! स्वप्नादिपरिवर्ज्जित॥ ८॥
सन्ध्या रात्रिरहोभूमिर्गमनं वायुरम्बु च।
हुताशनी मनो बुद्धिर्भूतादिस्त्वं तथाच्युत॥ ९॥
सृष्टि-स्थिति-विनाशानां कर्त्ता कर्त्तृ पतिर्भवान्!
ब्रह्म-विष्णु-शिवाख्याभिरात्ममूर्तिभिरीश्वर॥ १०॥
देवा यक्षास्तथा दैत्या राक्षसाः सिद्धपन्नगाः।
कुष्माण्डाश्च पिशाचाश्च गन्धर्वा मनुजास्तथा॥ ११॥
पशवो मृगमातङ्गास्तथैव च सरीसृपाः।
वृक्ष-गुल्म-लता बह्वयः समस्तास्तृणजातयः॥ १२॥
स्थूला मध्यास्तथा सूक्ष्माः स्थूल-सूक्ष्मतण्श्च ये।
देहभेदा भवान् सर्वे ये केचित् पुद्गलाश्रयाः ॥ १३॥

Glory to you, O god with the lotus eyes, who removest all fear from those that worship you. You are the eternal, universal, and living soul; the origin of all beings; the instigator of the mental faculty, and faculties of sense; one with the three qualities; beyond the three qualities; exempt from contraries; pure; existing in the hearts of all; void of colour, extension, and every transient modification; unaffected by the vicissitudes of birth or death, sleep or walking. You are evening, night, and day; earth, sky, air, water, and fire; mind, intellect, and individuality. You are the agent of creation, duration, and dissolution; the master over the agent; in thy forms which are called Brāhmā, Viṣṇu, and Śiva. You are gods, Yakṣas. Daityas, Rākṣasas, Siddhas, Punnagas, Kūṣmāṇḍas, Pīśāchas, Gandharbas, men, animals, deer, elephants, reptiles, trees, shrubs, creepers, climbers, and grasses; all things, large, middling, small, immense, or minute: you are all bodies whatsover, composed of aggregated atoms.

माया तवेयमज्ञातपरमार्थातिमोहिनी।
अनात्मन्यात्मविज्ञानं यया मूढ़ो निरुध्यते ॥ १४॥

This thy illusion beguiless all who are ignorant of thy true nature, the fools who imagine soul to be in that which is not spirit.

अस्वे ममेति भावोऽत्र, यत् पुंसामुपजायते।
अहं ममेति भावोऽत्र यत् प्रायेणाभिजायते।
संसारमातुर्मायायास्तवैतन्नाथ! चेष्टितम्॥ १५॥

यः स्वधर्म्मपरैर्नाथ! नरैराराधितो भवान्।
ते तरन्त्यखिललामेतां मायामात्मविमुक्तये॥ १६॥
ब्रह्माद्याः सकला देवा मनुष्याः पशस्तथा।
विष्णुमायासहावर्त्तमोहान्धतमसावृताः॥ १७॥

The notions that "I am–this is mine," which influence mankind, are but the delusions of the mother of the world, originating in thy active agency. Those men who, attentive to their duties, diligently worship you, traverse all this illusion, and obtain spiritual freedom, Brahmā and all the gods, men and animals, are alike invested by the thick darkness of, fascination, in the gulf of the illusions of Viṣṇu.

आराध्य त्वामभीप्सन्ते कामानात्ममवक्षयम्।
यदेये पुरुषा माया सैवेयं भगवंस्तव॥ १८॥
मया त्वं पुत्रकामिन्या वैरिपक्षक्षयाय च।
आराधितो न मोक्षाय मायाविलसितं हि तत्॥ १९॥
कौपीनाच्छादनप्राया वाच्छा कल्पद्रुमादपि।
जायते यदपुण्याना सोऽपराधः स्वदोषजः॥ २०॥
तत् प्रसीदखिलजगन्मायामोहकराव्यय।
अज्ञानं ज्ञानसद्भावभूतं भूतेश! नाशय॥ २१॥

That men, who having worshipped you, should seek the gratification of their desires, and their own preservation, this, O lord, is also thy delusion. It is the sport of thy fascinations, that induces men to glorify you, to obtain thereby the continuance of their race, or the annihilation of their enemies, instead of eternal liberation. It is the fault of the impure acts of the unrighteous (to proffer such idle requests to one able to confer much more important benefits), like asking for a rag to cover one's nakedness from the tree that bestows whatever is solicited. Be propitious then, imperishable author of all the error that deceives the world; and dispel, O lord of all creatures, the conceit of knowledge, which proceeds from ignorance.

नमस्ते चक्रहस्ताय शार्ङ्गहस्ताय ते नमः।
गदाहस्ताय ते विष्णो! शङ्खहस्ताय ते नमः॥ २२॥
एतत् पश्यामि ते रूपं स्थूलचिह्नोपलक्षितम्।
न जानामि परं यत्त प्रसीद परमेश्वर॥ २३॥

Glory to you, grasper of the discus, wielder of the bow brandisher of the mace, holder of the shell; for such do I behold you in thy perceptible form: nor do I know that form of your, which is beyond perception ! Have compassion on me, supreme god."

पराशर उवाच

अदित्यैवं स्तुतो विष्णुः प्रहस्याह सुरारणिम्।
माता देवि! त्वमस्माकं प्रसीद वरदा भव॥ २४॥

Viṣṇu, thus hymned by Aditi, smiled, and said to the mother of the gods, "Mother goddess, do you show favour unto me, and grant me thy blessing."

अदितिरुवाच

एवमस्तु यथेच्छा ते त्वमशेषैः सुरासुरैः।
अजेयः पुरुषव्याघ्रः! मर्त्यलोके भविष्यसि॥ २५॥

"So be it," replied Aditi, "ever as you will; and whilst you dwell amongst mortals, the first of men, you shall be invincible by gods or demons."

पराशर उवाच

ततोऽनन्तरमेवास्य शक्राणीसहितादितिम्।
सत्यभामा प्रणम्याह प्रसीदेति पुनः पुनः॥ २६॥

अदितिरुवाच

मत्प्रसादान्न ते सुभ्रु! जरा वैरूप्यमेव च।
भविष्यत्यनवद्याङ्गि! सुस्थिरं नवयौवनम्॥ २७॥

Parāśara said– Then Satyabhāmā, accompained by the queen of Indra, addressed Aditi respectfully, and solicited her benedictions: and Aditi in reply said to her, "Fair-browed dame, you shall never suffer decay, nor loss of beauty: you shall be the asylum of all loveliness, dame of faultless shade."

पराशर उवाच

अदित्या तु कृतानुज्ञो देवराजो जनार्द्दनम्।
यथावत् पूजयामास बहुमानपुरःसरम्॥ २८॥
शची त सत्यभामायै पारिजातस्य पुष्पकम्।

न ददौ मानुषीं मत्वा स्वयं पुष्पैरलङ्कृता॥ २९॥
ततो ददर्श कृष्णोऽपि सत्यभामासहायवान्।
देवोद्यानानि हृद्यानि नन्दनादीनि सत्तम॥ ३०॥
ददर्श च सुगन्धाढ्यं मञ्जरीपुञ्जधारिणम्।
नित्याहुलादकरं ताम्रबालप्लवशोभितम्॥ ३१॥
मथ्यमानेऽमृते जातं जातरूपोपमत्वचम्।
पारिजातं जगन्नाथं केशवः केशिसूदनः॥ ३२॥
तं दृष्ट्वा प्राह गोविन्दं सत्यभामा द्विजोत्तम।
कस्मानं द्वारकामेष नीयते देवपादपः॥ ३३॥
यदि ते तद्वचः सत्यं सत्यात्यर्थं प्रियेति मे।
मद्गेहनिष्कुचार्थाय तदयं नीयतां तरुः ॥ ३४॥

With the assent of Aditi. Indra then respectfully saluted Janārddana in all due form, and conducted him and Satyabbāmā through Nandana and other pleasant gardens of the gods; where Keśava, the destroyer of Keśi, saw the Pārijāta tree, the favourite of Śaci, which was produced when the ocean was churned for ambrosia: the bark was of gold, and it was embellished with young sprouting lcavcs of a copper colour, and fruit-stalks bearing numerous clusters of fragrant fruit. When Satyabhāmā noticed this tree, she said to her beloved lord, Govinda, "Why should not this divine tree be transported to Dvārikā? If what you say is true, and 1 am really dear to you, then let this tree be taken away from hcnce, and planted in the gardens of my dwclling.

न मे जाम्बवती तादृगभीष्टा न च रुक्मिणी।
सत्ये यथा त्वमित्युक्तं त्वया कृष्णासकृत् प्रियम्॥ ३५॥
सत्यं तद् यद गोविन्द! नोपचारकृतं तव।
तदस्तु पारिजातस्य मम गेहविभूषणम्॥ ३६॥
बिभ्रती पारिजातस्य केशपक्षेण मञ्जरीम्।
सपत्नीनामहं मध्ये शोभेयमिति कामये॥ ३७॥

You have often said to me, 'Neither Jāmbavatī nor Rukmiṇī is so dear to me, Satyā, as you are, If you have spoken the truth, and not mere flattery, then let this Pārijāta tree be the ornament of my mansion. I long to shine amidst my fellow queens, wearing the flowers of this tree in the braids of my hair."

पराशर उवाच

इत्युक्तः सम्प्रहस्यैनं पारिजातं गरुत्मति।
आरोपयामास हरिस्तमूचुर्वनरक्षिणः॥ ३८॥
भो शची देवराजस्य महिषी तत् परिग्रहम्।
पारिजातं न गोविन्द! हतु मर्हसि पादपम्॥ ३९॥
शचीविभूषणार्थय देवैरमृतमन्थने।
उत्पादितोऽयं न क्षेमी गृहीत्वेनं गमिष्यसि ॥ ४०॥
देवराजो मुखप्रेक्षी यस्यास्तस्याः परिग्रहम्।
मौढ्यात् प्रार्थयसे क्षेमी गृहीत्वैनं हि को व्रजेत्॥ ४१॥

Thus solicited by Satyabhāmā, Hari smiled upon her, and taking the Pārijāta plant, put it upon Garuḍa. The keepers of the garden remonstrated, and said, "This Pārijāta tree belongs to Śacī, the queen of the sovereign of the gods: it is not proper, Govinda, for you to remove it. At the time when the ocean was churned for the beverage of immortality, this tree was produced, for the purpose of providing Śacī with flowery ornaments. You cannot be suffered to depart with it. It is through ignorance that this is sought for by any one, as it is thc especial property of her on whose countenance the king of the gods delights to look; and who shall go away with impunity, who attempts to carry it off ?

अवश्यमस्य देवेन्द्रो निष्कृतिं कृष्ण! यास्यति।
वज्रोद्यतकरं शक्रमनुयास्यन्ति चामराः॥ ४२॥
तदलं सकलैर्देवैर्विग्रहेण तवाच्युत।
विपाककटु यत् कर्म्म तन्न शंसन्ति पण्डिताः॥ ४३॥

Assuredly the king of the gods will punish this audacity; for his hand launches the thunderbolt, and the immortals attend upon his steps. Forbcar then, Kṛṣṇa, nor provoke the hostility of all the gods. The wise will not commence actions that can be productive only of unplesant consequences."

इत्युक्ते तैरुवाचैतान् सत्यभामातिकोपिनी।
का शची पारिजातस्य को वा शक्रः सुराधिपः॥ ४४॥

सामान्यः सर्व्वलोकानां यद्येषोऽमृतमन्थने।
समुत्पन्नः सुराः कस्मादेको गृहणाति वासवः॥४५॥
यथा सुरा यथैवेन्दुर्यथा श्रीर्वनरक्षिणः।
सामान्याः सर्वलोकस्य पारिजातस्तथा द्रुमः॥४६॥
भर्त्तृबाहुमहागर्वाद् रुणद्धयेनं यथा शची।
तत् कथ्यतामलं क्षान्त्या सत्या हारयति द्रुमम्॥४७॥

Satyabhāmā, on hearing these words, was exceedingly offcnded, and said, "What right has Śacī–what has Indra–to the Pārijāta tree? It was produced at the churning of the ocean as the common property of all worlds. Wherefore, gods. should Indra alone possess it? In the same manner, guardians of the grove, as nectar, as the moon, as the goddess Śri herself, so the Pārijāta tree is the common property of all the world: and since Śacī, confiding in the-strength of her husband's arm, would keep it to herself, away with submission to her: Satyā takes away the tree.

कथ्यताञ्च द्रुतं गत्वा पौलोम्या वचनं मम।
सत्यभामा वदत्येतदतिगर्वोद्धताक्षरम्॥४८॥
यदि त्वं दयिता भर्त्तुयदि वश्यः पतिस्तव।
मद्भर्त्तुर्हरतो वृक्षंतत् कारय निवारणम् ॥४९॥
जानामि ते पतिं शक्रं जानामि त्रिदिवेश्वरम्।
पारिजातं तथाप्येन मानुषी हारयामि ते॥५०॥

Go quickly, and let Paulomī be told what I have said: repeat to her this contemptuous message from Satyabhāmā; 'If you are the beloved wife of your lord. if your husband is obedient to your authority, let him prevent my husband from carrying off this tree. I know your husband Śakra : I know the sovereign of the divinities; and I, who am a mortal, take this Pārijāta tree away from you."

इत्युक्ता रक्षिणो गत्वा शच्या ऊचुर्यथोदितम्।
शची चोत्साहयामास त्रिदशाधिपतिं पतिम्॥५१॥
ततः समस्तदेवानां सैन्यैः परिवृतो हरिम्।
प्रययौ पारिजातार्थमिन्द्रो योधयितुं द्विज॥५२॥
ततः परिघ-निस्त्रिंश-गदा-शूल-वरायुधाः।
बभूवुस्त्रिदशाः सज्जाः शक्रे वज्रकरे स्थिते॥५३॥
ततो निरीक्ष्य गोविन्दो नागराजोपरि स्थितम्।
शक्रं देवपरीवारं युद्धाय समुपस्थितम्॥५४॥
चकार शङ्खनिर्घोषं दिशः शब्देन पूरयन्।
मुमोच शरसङ्घातान् सहस्रायुतशः शितान्॥५५॥
ततो दिशो नभश्चैव दृष्टा शरशतैश्चितम्।
मुमुचुस्त्रिदशाः सर्वे अस्त्रशस्त्राण्यनेकशः॥५६॥
एकैकमस्त्रं शस्त्रञ्च देवैर्मुक्तं सहस्रधा।
चिच्छेद लीलयैवेशो जगतां मधुसूदनः॥५७॥

Accordingly the warders of the garden went and reported to Śacī the message of Satyabhāmā, Sachī appealed to her husband, and excited the king of the gods to resent this affront: and Indra accordingly, attended by the army of the celestials, marched to attack Hari, in defence of the Pārijāta tree. The gods were armed with clubs, swords, maces, and darts; and- Indra wielded the thunderbolt. As soon as Govinda saw the king of the gods advancing against him on his elephant, attended by the immortals, he blew his shell so that the sound filled all the regions, and he showered smilingly myriads of arrows upon his assailants. Beholding the air in all directions overspread with his darts, the celestials in return hurled innumerable missiles; but every one of these the destroyer of Madhu and lord of all worlds, cut playfully into a thousand pieces with his shafts.

पाशं सलिलराजस्य समाकृष्योरगाशनः।
चकारं खण्डशश्चञ्चवा बालपन्नगदेहवत्॥५८॥
यमेन प्रहतं दण्डं गदाविक्षेपखण्डितम्।
पृथिव्याः पातयामास भगवान् देवकीसुतः॥५९॥
शिविकाञ्च धनेशस्य चक्रेण तिलशो विभुः।
चकार शौरिरर्कञ्च दृष्टिदृष्टहतौजसम्॥६०॥
नीतोऽग्निः शतशां बाणैर्द्राविता वसवो दिशः।
चक्रविच्छिन्नशूलाग्रा रुद्रा भुवि निपातिताः॥६१॥
साध्या विश्वेऽथ मरुतो गन्धर्वाश्चैव सायकैः।
शार्ङ्गिणा प्रेरितैरस्ता व्योम्नि शाल्मलितूलवत्॥६२॥
गरुत्मानपि वक्त्रेण पक्षाभ्यां नखराङ्कुरैः।
भक्षयंस्ताडयन् देवान् दारयंश्च चचार वै॥६३॥

The devourer of serpents, Garuḍa, laid hold of the noose of the sovereign of the waters, and tore it to fragments with his beak, as if it had been a little snake. The son of Devakī threw his mace at the club of Yama, and cast it broken upon the ground: he cut in bits. the litter of the lord of wealth with his discus: a glance of his eye eclipsed the radiance of the sun: be severed Agni into a hundred parts with his arrows, and scattered the Vasus through the realms of space: with his discus he cut off the points of the tridents of the Rudras, and cast themselves upon the earth: and with the shafts shot from his bow he dispersed the Sédhyas, Viśvas, Maruts, and Gandharbas, like fleeces of cotton from the pods of the Simul tree, through the sky, Garuḍa also diligently plied his beak and wings and nails, and bit and bruised and scratched the deities who opposed his lord.

ततः शरसहस्रेण देवेन्द्र-मधुसूदनौ।
परस्परं ववर्षाते धाराभिरिव तोयदौ॥६४॥
ऐरावतेन गरुडो युयुधे तत्र संयुगे।
देवैः समस्तैर्युयुधे शक्रेण च जनार्दनः॥६५॥
छिन्नेष्वशेषबाणेषु शस्त्रेष्वस्त्रेषु च त्वरन्।
जग्राह वासवो वज्रं कृष्णाश्चक्रं सुदर्शनम्॥६६॥
ततो हाहाकृतं सर्वं त्रैलोक्यं द्विजसत्तम।
वज्र-चक्रधरौ दृष्ट्वा देवराज-जनार्दनौ॥६७॥
क्षिप्तं वज्रमथेन्द्रेण जग्राह भगवान् हरिः।
न मुमोच तदा चक्रं तिष्ठ तिष्ठेति चाब्रवीत्॥६८॥

Then the king of the gods and the foe of Madhu encountered and overwhelmed each other with countless shafts, like rain-drops falling from two heavy clouds, Garuḍa in the conflict engaged with Airāvata, and Janārddana was opposed to all the deities. When all the other weapons had been cut to pieces, Indra stood armed with his thunderbolt, and Krsna with discus Sudarśana. Beholding them thus prepared for fight, all the people of the three spheres exclaimed, "Alas ! alas !" Indra launched his bolt, but in vain, for Hari caught and arrested it: he, forbore, however, to hurl his discus, and only called out to Indra to stay.

प्रनष्टवज्रं देवेन्द्र गरुडक्षतवाहनम्।
सत्यभामाब्रवीद् वीरं पलायनपरायणम्॥६९॥
त्रैलोक्येश? न ते युक्तं शचीभर्त्तु पलायनम्।
पारिजातास्रगाभोगा त्वामुपस्थास्यते शची॥७०॥
कीदृशं देवराज्यन्ते पारिजातस्रगुज्ज्वलाम्।
अपश्यतो यथापूर्वं प्रणयादागतां शचीम्॥७१॥
अलं शक्र! प्रयातेन न व्रीडां गन्तुमर्हसि।
नीयतां पारिजातोऽयं देवाः सन्तु गतव्यथाः॥७२॥
पतिगर्वावलेपेन बहुमानपुरःसरम्।
न ददर्श गृहे यातामुपचारेण मां शची॥७३॥

Satyabhāmā seeing Indra disarmed, and his elephant disabled by Garuḍa, and the deity himself about to retreat, said to him, "King of the triple sphere, it ill becomes the husband of Sachī to run away, Ornamented with Pārijāta garlands, she will approach you. Of what use is the sovereignty of heaven, embellished with the Pārijāta tree, no longer beholding Śacī meet you with offection as of yore ? Nay, Śakra, fly not; you must not suffer shame: here, take the Pārijāta tree; let the gods be no longer annoyed. Sachī, inflated with pride of her husband, has not welcomed me to her dwelling with respectful presents.

स्त्रीत्वादगुरुचित्ताहं स्वभर्त्तृश्लाघनापरा।
ततः कृतवती शक्र भवता सह विग्रहम्॥७४॥
तदलं पारिजातेन परस्वेन हृतेन नः।
रूपेण गर्विता सा तु भर्त्रा स्त्री का न गर्विता॥७५॥

As a woman, I am light of purpose, and am anxious for my husband's fame; therefore have I instigated, Śakra, this contest with you. But I do not want the Pārijāta tree, nor do I wish to take that which is another's property. Sachī is proud of her beauty. What woman is not proud of her husband ?"

इत्युक्तो विनिवृत्तोऽसौ देवराजस्तथा द्विज।
प्राह चैनामलं चण्डि! सख्युः खेदातिविस्तरैः॥७६॥

न चापि सर्ग-संहार-स्थितिकर्त्ताखिलस्य यः।
जितस्य तेन मे व्रीडा जायते विश्वरूपिणा॥७७॥
यस्मिन् जगत् सकलमेददनादिमध्ये
यस्माद् यतश्च न भविष्यति सर्वभूतात्।
तेनोद्भव-प्रलय-पालनकारणेन
व्रीडा कथं भवति देवि! निराकृतस्य॥७८॥

Thus spoken to by Satyabhāmā, the king of the gods turned back, and said to her, "Desist, wrathful dame, from afflicting your friend by further reproaches. I am not ashamed of being vanquished by him who is the author of the creation, preservation, and destruction 'of the world; who is the substance of all things; in whom, without beginning or middle, the universe is comprised; and from whom, and by whom, identical with all things, it proceeds, and will cease to be. What disgrace is it, O goddess, to any one to be discomfited by him who is the cause of creation, continuance, and dissolution ?

सकलभुवनसूतेर्मुर्त्तिरस्यानुसूक्ष्मां
विदितसकलवेदैर्ज्ञायते यस्य नान्यैः।
तमजमकृतमीशं शाश्वतं स्वेच्छयैनं
जगदुपकृतिमर्त्त्यं को विजेतु समर्थः॥७९॥
इति श्रीविष्णुपुराणे पञ्चमांशे त्रिंशः अध्यायः॥

His form is the parent of all worlds, though infiitely subtle, and known to those only by whom all that may be known is known. Who is able to overcome the unborn, unconstituted, eternal lord, who has willed to become a mortal for the good of the world ?"[1]

NOTES

1 The Bhāgavata merely says. "Incited by his wife, Kṛṣṇa look away the Pārijāta tree, having subdued the gods, and planted it in the garden of Satyabhāmā, The Hari V. makes a long story of it, and tells it with some variations, especially in the commencement; Satyabhāmā's desire for the Pārijāta tree having been excited by Nārada's presenting a flower from it to Kṛṣṇa's other spouse. Rukmiṇī.

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CHAPTER 31

एकत्रिंशोऽध्यायः

(श्रीभगवतो द्वारकापुरीप्रत्यावर्त्तनम्।
शताधिकषोडशसहस्ररमणीभिः सह विवाहश्च।)

पराशर उवाच

संस्तुतो भगवानित्थं देवराजेन केशवः।
प्रहस्य भावगम्भीरमुवाचेदं द्विजोत्तम॥ १॥

Keśava, being thus eulogized by the king of the gods, smiled, and spake gravely to him in reply,

श्रीकृष्ण उवाच

देवराजो भवानिन्द्रो वयं मर्त्या जगत्पते।
क्षन्तव्यं भवता चेदमपराधकृतं मम॥ २॥
पारिजाततरुश्चवायं नीयतामुचितास्पदम्।
गृहीतोऽयं मया शक्र! सत्यावचनकारणात् ॥ ३॥
वज्रञ्चेदं गृहाणं त्वं यत्त्वया प्रहितं मयि।
तवैवैतत् प्रहरणं शक्र! वैरिविदारणम् ॥ ४॥

"You are Indra," said he, "the king of the celestials: we are but mortals, O lord of the world: you must pardon therefore the offence that I have committed. Let this Pārijāta tree be taken to its appropriate situation. I removed it in compliance with the words of Satyā. Receive back also this your thunderbolt, cast at me; for this is your proper weapon, the destroyer of your foes."

शक्र उवाच

विमोहयसि मामीश! मर्त्योऽहमिति किं वदन्।
जानीमस्त्वां भगवती न तु सूक्ष्मविदो वयम्॥ ५॥
योऽसि सोऽसि जगत्त्राण! प्रवृतौ नाथ! संस्थितः।
जगतः शल्यनिष्कर्षं करोष्यसुरसूदन॥ ६॥
नीयतां परिजातोऽयं कृष्ण! द्वारवतीं पुरीम्।
मर्त्यलोके त्वया त्यक्त नायं संस्थास्यते भुवि॥ ७॥

पराशर उवाच

Indra answered and said. "You beguilest us, O lord, in calling thyself a mortal; but we know you to be the lord, although not

endowed with subtlety of discernment. You are that you are, engaged in the active preservation of the earth; you extractest the thorns implanted in her bosom, destroyer of the demon race. Let this Pārijāta tree be transferred to Dvārakā, and it shall remain upon earth as long as you abidest in the world of mortals."

तथेत्युक्त्वा त देवेन्द्रमाजगाम भुवं हरिः।
प्रसक्तैः सिद्ध-गन्धर्वैः स्तूयमानस्तथर्षिभिः॥८॥

Hari, having assented to the proposal of Indra, returned to earth, hymned by attendant sage, saints, and quiristers of heaven.

ततः शङ्खमुपाध्माय द्वारकोपरि संस्थितः।
हर्षमुत्पादयामास द्वारकावासिनां द्विजः॥९॥
अवतीर्य्याथ गरुडात् सत्यभामासहायवान्।
निष्कुटे स्थापयामास पारिजातं महातरुम्॥१०॥
यमभ्येत्य जनः सर्वो जातिं स्मरति पौर्विकीम्।
वास्यते यस्य पुष्पोत्थगन्धेनोर्वी त्रियोजनम्॥११॥
ततस्ते सादराः सर्वे देहबन्धानमानुषान्।
ददृशुः पादपे तस्मिन् कुर्वन्तो मुखदर्शनम्॥१२॥

When Kṛṣṇa arrived over Dvārakā, be blew his shell, and delighted all the inhabitants with the sound. Then alighting from Garuḍa, he proceeded with Satyabhāmā to her garden, and there planted the great Pārijāta tree, the smell of which perfumed the earth for three furlongs, and an approach to which enabled every one to recollect the events of a prior existence; so that on beholding their faces in that tree, all the Yādavas contemplated themselves in their (original) celestial forms.

किङ्करैः समुपानीतं हस्त्यश्वादि ततो धनम्।
स्त्रियश्च कृष्णो जग्राह नरकस्य परिग्रहान्॥१३॥
ततः काले शुभे प्राप्ते उपयेमे जनार्द्दनः।
ताः कन्या नरकेणासन् सर्वतो याः समाहृताः॥१४॥
एकस्मिन्नेव गोविन्दः काले तासां महामते।
जग्राह विधिवत् पाणीन् पृथग्गेहेषु धर्म्मतः॥१५॥

Then Kṛṣṇa took possession of the wealth, elephants, horses, and women, which he had recovered from Naraka, and which had been brought to Dvārakā by the servants of the demon; and at an auspicious season he espoused all the maidens whom Naraka had carried off from their friends; at one and the same moment he received the hands of all of them, according to the ritual, in separate mansions.

षोडशस्त्रीसहस्राणि शतमेकं तथाधिकम्।
तावन्ति चक्रे रूपाणि भगवान् मधुसूदन॥१६॥
एकैकश्येन ताः कन्या मेनिरे मधुसूदन्।
ममैव पाणिग्रहणं भगवान् कृतवानिति॥१७॥
निशासु च जगत्स्रष्टा तासां गुहेषु केशवः।
उवास विप्र! सर्वासां विश्वरूपधरो हरिः॥१८॥
इति श्रीविष्णुपुराणे पञ्चमांशे एकत्रिंशः अध्यायः॥३१॥

Sixteen thousand and one hundred was the number of the maidens, and into so many different forms did the foe of Madhu multiply himself; so that every one of the damsels thought that he had wedded her in his single person; and the creator of the world, Hari, the assumer of universal shape, abode severally in the dwelling of each of these his wives.

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CHAPTER 32

द्वात्रिंशोऽध्यायः

(ऊषाचरितम्)

पराशर उवाच

प्रद्युम्नाद्या हरेः पुत्रा रुक्मिण्याः कथितास्तव।
भानुं भैमरिकञ्चैव सत्यभामा व्यजायत॥ १॥
दीप्तिमान् ताम्रपक्षाद्या रोहिण्यां तनया हरेः।
बभूवूर्जाम्बवत्याञ्च शाम्बाद्या बलशालिनः॥ २॥
तनया भद्रविन्दाद्या नाग्नजित्यां महाबलाः।
सङ्ग्रामजित्प्रधानास्तु शैव्यायान्त्वभवन् सुताः॥ ३॥
वृकाद्याश्च सुता माद्र्यां गात्रवत्प्रमुखान् सुतान्।
अवाप लक्ष्मणा पुत्राः कालिन्द्याञ्च श्रुतादयः॥ ४॥
अन्यासाञ्चैव भार्य्याणां समुत्पन्नानि चक्रिणः।
अष्टायुतानि पुत्राणां सहस्राणां शतं तथा॥ ५॥

प्रद्युम्नः प्रथमस्तेषां सर्वेषा रुक्मिणीसुतः।
प्रद्युम्नादनिरुद्धोऽभूद् वज्रस्तस्मादजायत॥ ६॥
अनिरुद्धो रणे रुद्धो बलेः पौत्रीं महाबलः।
वाणस्य तनयामूषामुपयेमे द्विजोत्तम॥ ७॥
यत्र युद्धमभूद् घोरं हरि-शङ्करयोमडहत्।
छिन्नं सहस्रं बाहूना यत्र वाणस्य चक्रिणा॥ ८॥

Parāśara said– I have enumerated to you Pradyumna and the other sons of Rukmiṇī. Satyabhāmā bore Bhānu and Bhairika. The sons of Rohiṇī were Dīptimat, Témrapakṣi, and others. The powerful Śāmba and other sons were bom of Jāmbavatī. Bhadravinda and other valiant youths were the sons of Nāgnajitī Śaivyā (or Mitra-vindā) had several sons, of whom Saṅgrāmajit was the chief. Vṛka and others were begotten by Hari on Mādrī Lakṣ manā had Gātravat and others: and Śruta and others were the sons of Kālindī.[1] Kṛṣṇa had sons also by his other wives, in all one hundred and eighty thousand. The eldest of, the whole was Pradyumna, the son of Rukmiṇī: his son was Aniruddha, from whom Vraja was born: his mother was Uṣā, the daughter of Bāṇa, and grand-daughter of Balī, whom. Aniruddha won in war. On that occasion a fierce battle took place between Hari and Śankara, in which the thousand arms of Bāṇa were lopped away by the discus of the former.

मैत्रेय उवाच

कथं युद्धमभूद् ब्रह्मन्नूषार्थे हर-कृष्णयोः।
कथं क्षयञ्च वाणस्य. बाहूनां कृतवान् हरिः॥ ९॥
एतत् सर्वं महाभाग! समाख्यातुं त्वमर्हसि।
महत् कौतूहलं जातं कथां श्रोतुमिमां हरेः॥ १०॥

Maitreya said – How happened it, venerable Brahman, that a contest on account of Uṣā arose between Śiva and Kṛṣṇa ? and in what manner did Hari cut off the thousand arms of Bāṇa ? This, illustrious sir, you are able to narrate.

पराशर उवाच

ऊषा वाणसुता विप्र! पार्वती सह शम्भुना।
क्रीडन्तीमुपलक्ष्योच्चैः स्पृहाञ्चक्रे तदाश्रयाम्॥ ११॥
ततः सकलचित्तज्ञा गौरी तामाह भामिनीम्।
अलमत्यर्थतापेन भर्त्रा त्वमपि रंस्यसे॥ १२॥
इत्युक्ते सा तदा चक्रे कदेति मतिमात्मनः।
को वा भर्त्ता ममेत्येतां पुनरप्याह पार्व्वती॥ १३॥

Parāśara said– Uṣā the daughter of Bāṇa, having seen Pārvatī sporting with her lord, Śambhu, was inspired with a wish for similar dalliance. The beautiful Gaurī, who knows the hearts of all, said to Uṣā, "Do not grieve; you shall have a husband." "But when will this be?" Thought Uṣā to herself, "or who will be my lord?" On which Pārvatī continued;

पार्वत्युवाच

वैशाखशुक्लद्वादश्यां स्वपने योऽभिभवं तव।
करिष्यति स ते भर्त्ता राजपुत्रि! भविष्यति ॥ १४॥

"He who shall appear to you, princess, in a dream on the twelfth lunation of the light half of Vaiśākha, he will be your husband."

पराशर उवाच

तस्यां तिथौ पुमान् स्वपने यथा देव्या उदीरितम्।
तथैवाभिभवं चक्रे रागञ्चक्रे तथैव सा॥ १५॥
ततः प्रबुद्धा पुरुषमपश्यन्ती तमुत्सुका।
क्व गतोऽसीति निर्लज्जा मैत्रेयोक्तवती सखीम्॥ १६॥

Accordingly, as the goddess had foretold, on that lunar day a youth appeared to Uṣā in a dream, of whose person she became enamoured. When she woke, and no longer perceived him, she was overcome with sorrow, and, unrestrained by modesty, demanded of her companion, whither he had gone.

वाणस्य मन्त्री कुम्भाण्डश्चित्रलेखा तु तत्सुता।
तस्याः सख्यभवद् सा च प्राह कोऽयं त्वयोच्यते॥ १७॥
यदा लज्जाकुला नास्यै कथयामास सा सती।
तदा विश्वासमानीय सर्वमेवाभ्यवादयत्॥ १८॥
विदितार्थान्तु तामाह पुनरूषा यथोदितम्।
देव्या तथैव तत्प्राप्तौ योऽभ्युपायः कुरुष्व तम्॥ १९॥

The companion and friend of the princess was Chitralekhā, the daughter to Kubhāṇḍa, the minister of Bāṇa. "Of whom do you speak ?" Inquired she of Uṣā. But the princess, recollecting herself, was ashamed, and remained silent. At length, however, Chitralekhā conciliated her confidence, and she related to her what had passed, and what the goddess had foretold; and she requested her friend to devise some means of uniting her with the person whom she had bcheld in her dream.

पराशर उवाच

ततः पटे सुरान् दैत्यान् गन्धर्व्वांश्च प्रधानतः।
मनुष्यांश्चाभिलिख्यास्यै चित्रलेखा व्यदर्शयत् ॥२०॥
अपास्य सा तु गन्धर्वस्तथोरगसुरासुरान्।
मनुष्येषु ददौ दृष्टिं तेष्वप्यन्धकवृष्णिषु॥२१॥
कृष्ण-रामौ विलोक्यासो सुभ्रर्लज्जाजड़ेव सा।
प्रद्युम्नदर्शने-व्रीडा-दृष्टिं निन्येऽन्यतो द्विज॥२२॥
दृष्टमात्रे ततः कान्ते प्रद्युम्नतनये द्विज।
दृष्टयात्यर्थविकाशिन्या लज्जा क्वापि निराकृता॥२३॥
सोऽयं सोऽयमितीत्युक्ते तया सा योगगामिनी।
ययौ द्वारवतीमूषां समाश्वास्य ततः सखीम्॥२४॥

इति श्रीविष्णुपुराणे पञ्चमांशे द्वात्रिंशः अध्यायः।

Citralekhā then delineated the most eminent gods, demons, spirits, and mortals, and showed them to Uṣā. Putting aside the portraits to gods, spirits, snake-gods, and demons, the princess selected those of mortals, and amongst them the heroes of the races of Andhaka and Vriṣṇi. When she came to the likenesses of Kṛṣṇa and Rāma, she was confused with shame; from the portrait of Pradyumna she modestly averted her eyes; but the moment she beheld the picture of his son, the object of her passion, her eyes wide expanded, and all her bashfulness was discarded. "This is he! this is he!" said she to Citralekhā; and her friend, who was endowed with magic power, bade her be of good cheer, and sec off through the air to Dvārakā.

NOTES

1 The Bhāgavata says, each of his eight queens had ten sons, and gives the ten names to each set, with one or two exceptions.

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CHAPTER 33

त्रयस्त्रिंशोऽध्यायः

(कृष्ण-वाणासुरयोः सङ्ग्रामः)

पराशर उवाच

बाणोऽपि पणिपत्याग्रे मैत्रेयाह त्रिलोचनम्।
देव! बाहुसहस्रेण निर्विण्णोऽहं विनाहवम्॥ १॥
क्वचिन्ममैषां बाहूनां साफल्यजनको रणः।
भविष्यति विना युद्धं भारायं मम किं भुजैः॥ २॥

Before this took place, Bāṇa had been engaged in the adoration of the three-eyed god, and had thus prayed to him: "I am humiliated, O lord, by the possession of a thousand arms in a state of peace; let some hostilities ensue, in which I may derive some advantage from their possession. Without war, what is the use to these arms ? They are but a burden to me."

श्रीशङ्कर उवाच

मयूरध्वजभङ्गस्ते यदा बाण! भविष्यति।
पिशितशिजनानान्दं प्राप्स्यसे त्वं तदा रणम्॥ ३॥

Śankara replied, "When thy peacock banner shall be broken, you shall have war, the delight of the evil spirits that feast on the flesh to man."

पराशर उवाच

ततः प्रणम्य मुदितः शम्भुमभ्यागतो गृहम्।
भग्नञ्च ध्वजमालोक्य हृष्टो हर्षान्तरं ययौ॥ ४॥

Bāṇa, pleased by this promise, proffered his thanks to Śambhu, and returned to his palace, where he found his standard broken; at which his joy was increased.

एतस्मिन्नेव काले तु योगविद्याबलेन तम्।
अनिरुद्धमथानिन्ये चित्रलेखा वराप्सराः॥ ५॥

कन्यान्त:पुरमध्ये तं रममाणं सहोषया।
विज्ञाय रक्षिणो गत्वा शशंसुर्दैत्यभूपते:॥ ६॥
आदिष्टं किङ्कराणान्तु सैन्यं तेन दुरात्मना।
जघान परिघं लोहमादाय परवीरहा॥ ७॥
हतेषु तेषु वाणोऽपि रथस्थस्तद्वधोद्यत:।
युध्यमानो यथाशक्ति यदा वीर्य्येण निर्ज्जित:॥ ८॥
मायया युयुधे तेन स तदा मन्त्रिचोदित:।
ततस्तं पन्नगास्त्रेण बबन्ध यदुनन्दनम्॥ ९॥

At that time the nymph Citralekhā returned from Dvārakā, and by the exercise of her magic power brought Aniruddha along with her. The guards of the inner apartments discovering him there with Uṣā, reported it to the king who immediately sent a body of his followers to seize the prince; but the valiant youth, taking up an iron club, slew his assailants: on which Bāṇa mounted his car, advanced against him, and endeavoured to put him to death. Finding however, that Aniruddha was not to be subdued by prowess, he followed the counsel of his minister, and brought his magical faculties into the conflict, by which he succeeded in capturing the Yadu prince, and binding him in serpent bonds.

द्वारवत्यां क्व यातोऽसावनिरुद्धेति जल्पताम्।
यदूनामाचचक्षे तं बद्धं बाणेन नारद:॥ १०॥
तं शोणितपुरे श्रुत्वा नीतं विद्याविदग्धया।
योषिता हत्ययं जग्मुर्यादवा नामरैरिति॥ ११॥

When Aniruddha was missed from Dvārāvatī, and Yādavas were inquiring of one another whither he had gone, Nārada came to them, and told them that he was the prisoner of Bāṇa, having been conveyed by a female, possessed of magic faculties, to Soṇitapura.[1] When they heared this, they were satisfied; for they had imagined he had been taken away by the gods (in reprisal for the Pārijāta tree).

ततो गरुडमारुह्य स्मृतमात्रागतं हरि:।
बल-प्रद्युम्न सहितो बाणस्य प्रययौ पुरम्॥ १२॥
पुरीप्रवेशे प्रमथैर्युद्धमासीन्महात्मन:।
ययौ बाणपुराभ्यासं नीत्वा तान् संक्षयं हरि:॥ १३॥
ततस्त्रिपादस्त्रिशिरा ज्वरो माहेश्वरो महान्।
बाणरक्षार्थमत्यर्थं युयुधे शार्ङ्गधन्वना ॥ १४॥

Kṛṣṇa therefore immediately summoned Garuḍa, who came with a wish; and mounting upon him, along with Bala and Pradyumna, he set off for the city of Bāṇa. On their approach to the city they were opposed by the spirits who attend on Rudra, but these were soon destroyed by Hari, and he and his companions reached the vicinity of the town. Here mighty Fever, an emanation from Maheśwara, having three feet and three heads,[2] fought desperately with Viṣṇu in defence of Bāṇa.

तद्भस्मस्पर्शसम्भूतताप: कृष्णाङ्गसङ्गमात्।
अवाप बलदेवोऽपि श्रममामीलितेक्षण:॥ १५॥
तत: स युध्यमानस्तु सह देवेन शार्ङ्गिणा।
वैष्णवेन ज्वरेणाशु कृष्णदेहान्निराकृत:॥ १६॥
नारायणभुजाघातपरिपीड़नविह्वलम्।
तं वीक्ष्य क्षम्यतामस्येत्याह देव: पितामह:॥ १७॥
ततश्च क्षान्तमेवेति प्रोक्त्य तं वैष्णवं ज्वरम्।
आत्मन्येव लयं निन्ये भगवान् मधुसूदन:॥ १८॥
मम त्वया समं युद्धे ये स्मरिष्यन्ति मानवा:।
विज्वरास्ते भविष्यन्तीत्युक्त्वा चैनं ययौ ज्वर: ॥ १९॥

Baladeva, upon whom his ashes were scattered, was seized with burning heat, and his eyelids trembled: but he obtained relief by clinging to the body of Kṛṣṇa. Contending thus with the divine holder of the bow, the Fever emanating from Śiva was quickly expelled from the person of Kṛṣṇa by Fever which he himself engendered. Brahmā beholding the impersonated malady bewildered by the beating inflicted by the arms of the deity, entreated the latter to desist; and the foe of Madhu refrained, and absorbed into himself the fever he had created. The rival Fever then departed, saying to Kṛṣṇa, "Those men who call to memory the combat between us shall be ever exempt from febrile disease."

ततोऽग्नीन् भगवान् पञ्च जित्वा-नित्वा तथा क्षयम्।
दानवानां बलं विष्णुश्चूर्णयामास लीलया॥ २०॥

ततः समस्तसैन्येन दैतेयानां बलेः सुतः।
युयुधे शङ्करश्चैव कार्त्तिकेयश्च शौरिणा॥२१॥
हरि-शङ्करयोर्युद्धमतीवासीत् सुदारुणम्।
चुक्षुभुः सकलाः लोकाः शस्त्रास्त्रांशुप्रतापिताः॥२२॥
प्रलयोऽयम शेषस्य जगतो नूनमागतः।
मेनिरे त्रिदशा यत्र वर्त्तमाने महाहवे॥२३॥
जृम्भणास्त्रेण गोविन्दो जृम्भयामास शङ्करम्।
ततः प्रणेशुर्दैतेयाः प्रमथाश्च समन्ततः॥२४॥
जृम्भाभिभूतश्च हरो रथोपस्थ उपाविशत्।
न शशाक तथा योद्धुं कृष्णेनाक्लिष्टकर्म्मणा॥२५॥
गरुडक्षतवाहश्च प्रद्युम्नास्त्रप्रपीडितः।
कृष्णहुङ्कारनिर्द्धूतशक्तिश्चाति ययौ गुहः ॥२६॥
जृम्भिते शङ्करे नष्टे दैत्यसैन्ये गुहे जिते।
नीते प्रमथसैन्ये च संक्षयं शार्ङ्गधन्वना॥२७॥
नन्दीश सङ्गृहीताश्वमधिरुढ़ो महारथम्।
बाणस्तत्रायथौ योद्धुं कृष्ण-कार्ष्णिबलैः सह॥२८॥

Next Viṣṇu overcame and demolished the five fires,[2] and with perfect case annihilated the army of the Dānavas. Then the son of Bail (Bāṇa), with the whole of the Daitya host, assisted by Śankara and Kārtikeya, fought with Śauri. A fierce combat took place between Hari and Śankara, all the regions shook, scorched by their flaming weapons, and the celestials felt assured that the end to the universe was at hand. Govinda, with the weapon of yawning set Śankara a gape; and then the demons and the demigods attendant upon Śiva were destroyed on every side; for Hara, overcome with incessant gaping, sat down in his car, and was unable longer to contend with Kṛṣṇa, whom no acts affect. The deity of war, Kārtikeya, wounded in the arm by Garuḍa, struck by the weapons of Pradyumna, and disarmed by the shout of Hari, took to flight, Bāṇa, when he saw Śankara disabled, the Daityas destroyed, Guha fled, and Śiva's followers slain, advanced on his vast car, the horses to which were harnessed by Nandīśa, to encounter Kṛṣṇa and his associates Bala and Pradyumna.

बलभद्रो महावीर्यो बाणसैन्यमनेकधा।
विव्याध बाणै प्रभ्रश्य धर्मतस्तत् पलायत॥२९॥
आकृष्य लाङ्गलाग्रेण मुषलेनावपोथितम्।
बलं बलेन ददृशे बाणो वाणैश्च चक्रिणा॥३०॥
ततः कृष्णस्य बाणेन युद्धमासीत् समस्यतोः।
परस्परमिषून दीप्तान् कायत्राणविभेदकान्॥३१॥
कृष्णश्चिच्छेद बाणैस्तान् बाणेन प्रहिताञ्छरान्।
बिभेद केशवं बाणो बाणं विव्याध चक्रभृत्॥३२॥
मुमुचाते तथास्त्राणि बाण-कृष्णौ जिगीषया।
परस्परं क्षतिपरौ परमामर्षणो द्विज ॥३३॥
छिद्यमानेष्वशेषेषु शरेष्वस्त्रे त सीदति।
प्रचुर्येण हरिर्बाणं हन्तुञ्चक्रे ततो मनः॥३४॥

The valiant Balabbadra, attacking the host of Bāṇa, wounded them in many ways with his arrows, and put them to a shameful rout; and their sovereign beheld them dragged about by Rāma with his ploughshare, or beaten by him with his club, or pierced by Kṛṣṇa with his arrows: he therefore attacked Kṛṣṇa, and a fight took place between them: they cast at each other fiery shafts, that pierced through their armour; but Kṛṣṇa intercepted with his arrows those of Bāṇa, and cut them to pieces. Bāṇa nevertheless wounded Keśava, and the wielder of the discus wounded Bāṇa; and both desirous of victory, and seeking enraged the death of his antagonist, hurled various missiles at each other. When an infinite number of arrows had been cut to pieces, and the weapons began to be exhausted. Kṛṣṇa resolved to put Bāṇa to death.

ततोऽर्कशतसङ्घाततेजसा सदृशद्युति।
जग्राह दैत्यचक्रारिर्हरिश्चक्रं सुदर्शनम्॥३५॥
मुञ्चतो बाणनाशाय तत्र चक्रं मधुद्विषः।
नग्ना दैतेयाविद्याभूत् कोटरी पुरतो हरेः॥३६॥
तामग्रतो हरिर्दृष्टवा मीलिताक्षः सुदर्शनम्।
मुमोच बाणमुदिश्य च्छेत्तुं बाहुवनं रिपोः॥३७॥
क्रमेण तत्तु बाहूनां बाणस्याच्युतनोदितम्।
छेदञ्चक्रेऽमुरापास्तशस्त्रौघक्षरणादृतम्॥३८॥

छिन्ने बाहुनां तत्तु करस्थं मधुसूदनः।
मुमुक्षुर्बाणनाशाय विज्ञातस्त्रिपुरद्विषा॥ ३९॥
स उपेत्याह गोविन्दं सामपूर्वमुमापतिः।
विलोक्य बाणं दोर्दण्डच्छेदासृक्स्रावविर्षिणम्॥ ४०॥

The destroyer of the demon host therefore took up his discus Sudarśana, blazing with the radiance of a hundred suns. As he was in the act to casting it, the mystical goddess Koṭavī, the magic lore of the demons, stood naked before him.[4] Seeing her before him, Kṛṣṇa, with unclosed eyes, cast Sudarśana, to cut off the arms of Bāṇa. The discus, dreaded in its flight by the whole of the weapons of the demons, lopped off successively the numerous arms of the Asura. Beholding Kṛṣṇa with the discus again in his hand, and preparing to launch it once more, for the total demolition of Bāṇa, the foe of Tripura (Śiva) respectfully addressed him. The husband of Umā, sceing the blood streaming from thc 'dissevered arms of Bāṇa, approached Govinda, to solicit a suspension of hostilities, and said to him,

रुद्र उवाच

कृष्ण! कृष्ण! जगन्नाथ जाने! त्वां पुरुषोत्तमम्।
परेशं परमानन्दमनादि-निधनं परम्॥ ४१॥
देव-तिर्यङ्-मनुष्येषु शरीरग्रहणात्मिका।
लीलेयं सर्वभूतस्य तव चेष्टापलक्षणा॥ ४२॥
तत् प्रसीदाभयं दत्तं बाणस्यास्य मया प्रभो।
तत्त्वया नानृतं कार्यं यन्मया व्याहृतं वचः॥ ४३॥
अस्मत्संश्रयवृद्धोऽयं नापराध्यस्तवाव्यय।
मया दत्तवरो दैत्यस्ततस्त्वां क्षामयाम्यहम्॥ ४४॥

"Kṛṣṇa, Kṛṣṇa, lord of the world,' I know you, first of spirits, the supreme lord, infinite felicity, without beginning or end, and beyond all things. This sport of universal being, in which you take the persons of god, animals, and men, is a subordinate attribute of thy energy. Be propitious therefore, O lord, unto me. I have given Bāṇa assurance of safety; do not you falsify that which I have spoken. He has grown old in devotion to me; let him not incur thy displeasure. The Daitya has received a boon from me, and therefore I deprecate thy wrath."

पराशर उवाच

इत्युक्तः प्राह गोविन्दः शूलपाणिमुमापतिम्।
प्रसन्नवदनो भूत्वा गतामर्षोऽसुरं प्रति ॥ ४६॥

When he had concluded, Govinda. dismissing his resentment against the Asura, looked graciously on the lord of Umā, the wielder of the trident, and said to him,

श्रीभगवानुवाच

युष्मद्दत्तवरो बाणो जीवतामेष शङ्कर।
त्वद्वाक्यगौरवादेतन्मया चक्रं निवर्त्तितम् ॥ ४६॥
त्वया यदभयं दत्तं तद्दत्तमखिलं मया।
मत्तोऽविभिन्नमात्मानं द्रष्टुमर्हसि शङ्कर॥ ४७॥
योऽहं त्वं जगच्चेदं सदेवासुरमानुषम्।
अविद्यामोहितात्मानः पुरुषा भिन्नदर्शिनः ॥ ४८॥
इत्युक्त्वा प्रययौ कृष्णः प्राद्युम्निर्यत्र तिष्ठित।
तद्बन्धफणिनो नेशुर्गरुडानिलभीषिताः॥ ४९॥
ततोऽनिरुद्धमारोप्य सपत्नीकं गरुत्मति।
आजग्मुर्द्वारकां रामकार्ष्णिदामोदराः पुरीम्॥ ५०॥

इति श्रीविष्णुपुराणे पञ्चमांशे त्रयस्त्रिंशः अध्यायः॥

"Since you, Śankara, have given a boon unto Bāṇa, Let him live, from respect to your promises, my discus is arrested: the assurance of safety granted by you is granted also by me. You are fit to apprehend that you are not distinct from me. That which I am, you are; and that also is this world, with its gods, demons, and mankind. Men contemplate distinctions, became they are scupified by ignorance." So saying, Kṛṣṇa went to the place where the son of Pradyumna was confined. The snakes that bound him were destroyed, being blasted by the breath of Garuḍa: and Kṛṣṇa, placing him, along with his wife, upon the celestial bird, returned with Pradyumna and Rāma to Dvārakā.[5]

NOTES

1. The synonyms of Śoṇitapura in the Trikāṇḍa Śeṣa are Devikoṭa, Bāṇapur, Koṭīvarṣam, and Uṣ

āvana. The first is usually considered to be the modern Devicotta in the Karnatic, which is commonly believed to be the scene of Bāṇa's defeat. The name, however, occurs in other parts of India; in the Dekhin, on the banks of the Godāvarī, according to Wilford the capital of Muñja *(As. Res.* IX. 199); and in Assam, near Goalpāra, as the city of the Daityas. *As. Res.* XIV. 443. Hamilton notices the remains of a city so called in Dinajpur. in the Kālikā Purāṇa Bāṇa is described as the friend, and apparently neighbour, of Naraka. king of Pragjyotiṣ or Assam.

2 Alluding to the three stages of febrile paroxysms, or to the recurrence of tertian ague. A contest with this enemy, in the course of military operations is an allegory which the British armies in India too often illustrate.

3 The Āhavaniya, Gārhapatya. Dakṣiṇa, Sabhya, and Āvasathya, are the five fires; of which the three first have a religious, and the other two a secular character. The first is a fire prepared for oblations at an occasional sacrifice : the second is the household fire, to be perpetually maintained: the third is a sacrifical fire, in the centre of the other two, and placed to the south: the Sabhya is a fire lighted to warm a party: and the Āvasathya the common domestic or culinary fire. Manu. III. 100,185, and Kullūka Bhaṭṭa's explanation.

4 Koṭavī (कोटवी) is said to be an eighth portion of Rudrāṇī, and the tutelary goddess of the Daityas, composed of incantations (मन्त्रमयी). The Hari V. calls her also Lambā and intimates her being the mother of Bāṇa, and as identical with Durgā. The word in the lexicons designates a naked woman, and is thence appticable to Durgā in some of her forms.

5 There can be little doubt that this legend describes a serious struggle between the Śaivas and Vaiṣṇavas. in which the latter, according to their own report, were victorious : and the Saivas. although they attempt to make out a sort of compromise between Rudra and Kṛṣṇa, are obliged to admit his having the worst of the conflict, and his inability to protect his votary. The Bhāgavata tells the story much as the text. The Hari V. amplifics even more than usual, the narrative occupying nearly seventy pages of the French translation. The legend is to be found to the same purport, but in various degrees of detail, in the Agni Purāṇa Karma Purāṇa, Padma. Purāṇa (Uttara Khaṇḍa). Vāmana Purāṇa, and Brahma Vaivartta Purāṇa (Kṛṣṇa Janma Khaṇḍa).

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CHAPTER 34

चतुस्त्रिंशोऽध्यायः

(पौण्ड्रकवधः, काशीदहनञ्च)

मैत्रेय उवाच

चक्रे कर्म्म महच्छौरिर्बिभ्राणो मानुषीं तनुम्।
जिगाय शक्रं सर्वञ्च सर्वदेवांश्च लीलया॥ १॥
यच्चान्यदकरोत् कर्म्म दिव्यचेष्टाविघातकृत्।
तत् कथ्यतां महाभाग! परं कौतूहलं हि मे॥ २॥

Maitreya said–Of a truth the divine Śauri, having assumed a mortal body. performed great achievements in his easy victories over Śakra and Śiva and all their attendant divinities. I am now desirous to hear from you, illustrious sage, what other mighty exploit the humiliator of the prowess of the celestials performed.

पराशर उवाच

गदतो मम विप्रर्षे! श्रूयतामिदमादरात्।
नरावतारे कृष्णेन दग्धा वाराणसी यथा॥ ३॥

Parasara said - Hear, excellent Brahman, with reverent attention, an account of the burning of Varāṇaśī by Kṛṣṇa, in the course of his relieving the burdens of the earth.

पौण्ड्रको वासुदेवस्तु वासुदेवोऽभवद् भुवि।
अवतीर्णस्त्वमित्युक्तो जनैरज्ञानमोहितैः॥ ४॥
स मेने वासुदेवऽहमवतीर्णो महीतले।
नष्टस्मृतिस्ततः सर्वं विष्णुचिह्नमचीकरत् ॥ ५॥
दूतञ्च प्रेरयामास कृष्णाय सुमहात्मने।
त्यक्तवाचक्रादिकं चिह्नं दमीयं नाम चात्मनः॥ ६॥
वासुदेवात्मकं मूढ़! मुक्त्वा सर्वं विशेषतः।
आत्मनो जीवितार्थाय ततो मे प्रणतिं व्रज॥ ७॥
इत्युक्तं सम्प्रहस्यैनं दूतं प्राह जनार्दनः।
निजचिह्नमहं चक्रं समुत्स्रक्ष्ये त्वयीति वै॥ ८॥

वाच्य: स पौण्ड्रको गत्वा त्वया दूत! वचो मम।
ज्ञातस्त्वद्वाक्यसद्भावो यत् कार्यं तद्विधीयताम्॥ ९॥
गृहीतचिह्न एवाहमागमिष्यामि ते पुरम्।
समुत्स्रक्ष्यामि ते चक्रं निजचिह्नमसंशयम्॥ १०॥
आज्ञापूर्वञ्च यदिदमागच्छेति त्वयोदितम्।
सम्पादियष्ये श्वस्तुभ्यं तदप्येषोऽविलम्बितम्॥ ११॥
शरणं ते सम्भ्येत्य कर्त्तास्मि नृपते! तदा।
यथा त्वत्त्वो भयं भूयो न मे किञ्चिद्भविष्यति॥ १२॥
इत्युक्तेऽपगते दूते संस्मृत्याभ्यागतं हरि:.
गरुत्मन्तमथारुह्य त्वरितं तत्पुरं ययौ ॥ १३॥

There was a Vāsudeva who was called Pauṇḍraka[1], and who. Though not the Vāsudeva was flattered by ignorant people as the descended deity, until he fancied himself to be the Vāsudeva[2] who had come down upon earth. Losing all recollection of his real character, he assumed the emblems of Viṣṇu, and sent an ambassador to the magnanimous Kṛṣṇa with this message; "Relinquish, you foolish fellow, the discus; lay aside all my insignia, my name, and the character of Vāsudeva; and come and do me homage ; and I will vouchsafe you means of subsistence." At which Janārddana laughed, and replied, "Go messenger, back to Pauṇḍraka, and say to him from me, 'I will dispatch to you my emblem the discus without fail. You will rightly apprehend my meaning, and consider what is to be done, for I shall come to thy city, bringing the discus with me, and shall undoubtedy consign it to you. If you will command me to come, I will immediately obey, and be with you tomorrow; there shall be no delay: and, having sought thy asylum, I will so provide, O king that I shall never more have any thing to dread from you." So saying, he dismissed the ambassador to report these words to his sovereign; and summoning Garuḍa, mounted him, and set off for the city of Pauṇḍraka[3].

स चापि केशवोद्योगं श्रुत्वा काशिपतिस्तदा।
सर्वसैन्यपरीवार: पार्ष्णिग्राह उपाययौ॥ १४॥
ततो बलेन महता काशिराजबलेन च।
पौण्ड्रको वासुदेवोऽसौ केशवाभिमुखं ययौ॥ १५॥
तं ददर्श हरिर्दूरादुदारस्यन्दने स्थितम्।
चक्रहस्तं गदाखड्गबाहुं पाणिगताम्बुजम्॥ १६॥
स्रग्धरं धृताशार्ङ्गञ्च सुपर्णरचितध्वजम्।
वक्ष:स्थले कृतञ्चास्य श्रीवत्सं ददृशे हरि:॥ १७॥
किरीटकुण्डलधरं पीतवास:समन्वितम्।
दृष्ट्वा तं भावगम्भीरं जहास गरूडध्वज: ॥ १८॥
युयुधे च बलेनास्य हस्त्यश्वबलिना द्विज।
निस्त्रिंशष्टिगदाशूलशक्तिकार्म्मुकशालिना॥ १९॥
क्षणेन शार्ङ्गनिर्म्मुक्तै: शरैरिषुविदारणै:।
गदाचक्रनिपातैश्च सूदयामास तद्बलम् ॥ २०॥
काशिराजबलञ्चैव क्षयं नीत्वा जनार्द्दन:.
उवाच पौण्ड्रकं मूढ़मात्मचिह्नोपलक्षणम्॥ २१॥

When the king of Kaśī heard of the preparations of Keśava, he sent his army (to the aid of Pauṇḍraka), himself bringing up the rear; and with the force of the king of Kaśī, and his own troops, Pauṇḍraka, the false Vāsudeva, marched to meet Kṛṣṇa. Hari beheld him afar off, standing in his car, holding a discus, a club, a mace, a scimitar, and a lotus, in his hands; ornamented with a garland of flowers ; beating a bow; and having his standard made of gold: he had also the Śrīvatsa mark delineated on his breast; he was dressed to yellow garments, and decorated with earrings and a tiara. When the god whose standard is Garuḍa beheld him, he laughed with a deep laugh, and engaged in conflict with the hostile host of cavalry and elephants, fighting with swords, scimitars, maces, tridents, spears, and bows. Showering upon the enemy the shafts from his Śāraṅga bow, and hurling at them his mace and discus, he quickly destroyed both the army of Pauṇḍraka and that of the king of Kaśī.

श्रीभगवानुवाच

पौण्ड्रकोक्तं त्वया यत्तु दूतवक्त्रेण मां प्रति।
समुत्सृजेति चिह्नानि तत्ते सम्पादयाम्यहम्॥ २२॥

चक्रमेतत् समुत्सृष्टं गदेयं ते विसर्जिता।
गरुत्मानेष निर्दिष्टः समारोहतु ते ध्वजम्॥ २३॥

He then said to the former, who was foolishly wearing his emblems, "Pauṇḍraka, you desired me by your envoy to resign to you all my insignia. I now deliver them to you. Here is my discus; here I give up my mace; and here is Garuḍa, let him mount upon thy standard."

पराशर उवाच

इत्युच्चार्य्य विमुक्तेन चक्रेणासौ विदारितः।
पोथितो गदया भग्नो गरुत्मांश्च गरुत्मता ॥ २४॥
ततो हाहाकृते लोके काशिपुर्य्यधिपो बली।
युयुधे वासुदेवेन मित्रस्यापचितौ स्थितः॥ २५॥
ततः शार्ङ्गधनुर्मुक्तैश्छित्त्वा तस्य शरैः शिरः।
काशिपुर्य्याञ्च चिक्षेप कुर्वन् लोकस्य विस्मयम्॥ २६॥
हत्वा च पौण्ड्रकं शौरिः काशिराजञ्च सानुगम्।
पुनर्द्वारवतीं प्राप्तो रेमे स्वर्गगतो यथा॥ २७॥

Thus speaking, he let fly the discus and the mace, by which Pauṇḍraka was cut to pieces, and cast on the ground; whilst the Garuḍa on his banner was demolished by the Garuḍa of Viṣṇu. The people, beholding this sight, exclaimed, "Alas! alas!" but the valiant king of Kaśī, adhering to the imposture of his friend, continued the conflct, till Śauri decapitated him with his arrows, shooting his head into the city of Kaśī, to the marvel of all the inhabitants. Having thus slain Pauṇḍraka and the king of Kaśī, with all their followers, Śauri returned to Dvārakā, where he lived in the enjoyment of heavenly delights.

तच्छिरः पतितं दृष्ट्वा तत्र काशिपतेः पुरे।
जनः किमेतदित्याह केनेत्यत्यन्तविस्मितः ॥ २८॥
ज्ञात्वा तं वासुदेवेन हतं तस्य सुतस्ततः।
पुरोहितेन सहितस्तोषयामास शङ्करम् ॥ २९॥
अविमुक्ते महाक्षेत्रे तोषितस्तेन शङ्करः।
वरं वृणीष्वेति तदा तं प्रोवाच नृपात्मजम्॥ ३०॥
स वव्रे भगवान् कृत्या पितृहन्तुर्वधाय मे।
समुत्तिष्ठतु कृष्णस्य त्वत्प्रसादान्महेश्वर॥ ३१॥

When the inhabitants of Kaśī saw the head of their king shot into their, city, they were much astonished, and wondered how it could have happened, and by whom the deed could have been done. Having ascertained that the king had been killed by Kṛṣṇa, the son of the monarch of Kaśī[4] together with the priest of the family, propitiated Śankara; and that deity, well pleased to be adored in the sacred place Avimukta, desired the prince to demand a boon: on which he prayed, and said, "O lord, mighty god, through thy favour let thy mystic spirit arise to destroy Kṛṣṇa, the murderer of my father."

पराशर उवाच

एवं भविष्यतीत्युक्ते दक्षिणाग्नेरनन्तरम्।
महाकृत्या समुत्तस्थौ तस्यैवाग्नेर्विनाशिनी॥ ३२॥
ततो ज्वालाकरालास्या ज्वलत्केशकलापिका।
कृष्ण कृष्णेति कुपिता कृत्या द्वारवतीं ययौ ॥ ३३॥
तामवेक्ष्य जनस्त्रासविचल्लोचनो मुने।
ययौ शरण्यं जगतां शरणं मधुसूदनम्॥ ३४॥
काशिराचसुतेनेयमाराध्य वृषभध्वजम्।
उत्पादिता महाकृत्येत्यवगम्याथ चक्रिणा ॥ ३५॥
जहि कृत्यामिमामुग्रां वह्निज्वालाजटालकाम्।
चक्रमुत्सुष्टक्षेपु क्रीडासक्तेन लीलया॥ ३६॥
तदग्निमालाजटिलज्वालोद्गारातिभीषणाम्।
कृत्यामनुजगामाशु विष्णुचक्रं सुदर्शनम् ॥ ३७॥
चक्रप्रतापविध्वस्ता कृत्या माहेश्वरी तदा।
ननाश वेगिनी वेगात् तदप्यनुजगाम ताम्॥ ३८॥
कृत्या वाराणसीमेव प्रवेविश त्वरान्विता।
विष्णुचक्रप्रतिहतप्रभावा मुनिसत्तम ॥ ३९॥

"It shall be so," answered Śankara: and from out of the southern fire upsprang a vast and formidable female,[5] like flame out of fire, blazing with ruddy light, and with fiery radiance streaming amidst her hair. Angrily she called upon Kṛṣṇa, and departed to Dvārakā; where the people, beholding her, were struck with dismay, and fled for protection to Madhusūdana, the refuge of all

worlds. The wielder of the discus knowing that the fiend had been produced by the son of the king of Kaśī, through his adoration of the deity whose emblem is a bull, and being engaged in sportive amusements, and playing at dice, said to the discus, "Kill this fierce creature, whose tresses are of plaited flame." Accordingly Sudarśana, the discus of Viṣṇu, immediately attacked the fiend, fcarfully enwreached with fire, and wearing tresses of plaitcd name. Terrified at the might of Sudarśana, the creation of Maheśvara awaited not his attack, but fled with speed, pursued by him with equal velocity, until she reached Varānāśī, repelled by the superior might of the discus of Viṣṇu.

ततः काशिबलं भूरि प्रमथानां तथा बलम्।
समस्तशस्त्रास्त्रयुतं चक्रस्याभिमुखं ययौ ॥४०॥
शस्त्रास्त्रमोक्षचतुरं दग्ध्वा तद्बलमोजसा।
कृत्यागर्भामशेषां तां दग्ध्वा वाराणसीं पुरीम्॥४१॥
सभृद्भृत्यपौरान्तु साश्वमातङ्गमानवाम्।
अशेषकौषकोष्ठां ता दुर्निरीक्ष्या सुरैरपि॥४२॥
ज्वालापरिप्लुतासेष-गृह-प्राकारचत्वराम्।
ददाह तद्धरेश्चक्रं सकलामेव तां पुरीम्॥४३॥
अक्षीणामर्षमत्युग्रसाध्यसाधनसस्पृहम्।
तच्चक्रं प्रस्फुरद्दीप्ति विष्णोरभ्याययौ करम्॥४४॥

इति श्रीविष्णुपुराणे पञ्चमांशे चतुस्त्रिंशः अध्यायः॥

The army of Kaśī, and the host of the demigods attendant upon Śiva, armed with all kinds of weapons, then sallied out to oppose the discus ; but, skilled in the use of arms, he consumed the whole of the forces by his radiance, and then set fire to thc city, in which the magic power of Śiva had concealed herself.[3] Thus was Varānāśī burnt, with all its princes and their followers, inhabitants, elephants. horses, and men, treasures and granaries, houses, palaces, and markets. The whole of a city, that was inaccessible to the gods, was thus wrapped in flames by the discus of Hari, and was totally destroyed. The discus then, with unmitigated wrath, and blazing fiercely, and far from satisfied with the accomplishment of so easy a task, returned to the hand of Viṣṇu.[7]

NOTES

1 From being, the commentator says king of Puṇḍra. The Bhāgavata calls him chief of the Kārūṣ as; the Padma. king of Kāśī; but the Bhāgavata, as well as our text, makes the king of Kaśī his friend and ally.

2 According to the Padma Purāṇa, he propitiates Śiva, and obtains from him the insignia which constitute a Vāsudeva. The different authorities for this legend all use the term Vāsudeva in the sense to a title.

3 The Hari V. and Padma Purāṇa send Pauṇḍraka to Dvārakā. According to the latter, Nārada incites Pauṇḍraka to the aggression, telling him, he cannot be a Vāsudeva till he has overcome Kṛṣṇa: he goes, and is killed. The former work, as usual, enters into particulars of its own invention. Kṛṣṇa is absent on a visit to Śiva at Kailāśa, and during his absence Pauṇḍraka, assisted by Ekalavya, king of the Niṣādas, makes a night attack upon Dvārakā. They are resisted by the Yādavas under Sātyaki and Balarāma, by the former of whom Pauṇḍraka is repeatedly overthrown, and all but slain : he requires so much killing, however, that he is likely to obtain the victory, when Kṛṣṇa comes to the aid of his kinsmen, and after a protracted encounter, described in language employed a hundred times before, kills his competitor. The whole of the sections called the Kailāśa Yātrā. or Kṛṣṇa's journey to Kailāśa. must have been wanting in the copy used by M. Langlois. as they are not included in his translation. The chapters of the Hari V. according to his enumeration of them are 261: my copy has 316.

4. The Bhāgavata names him Sudakṣiṇa : the Padma, Daṇḍapāṇi.

5. A personified Kṛtyā. a magical creation. The Padma has the same. The Bhāgavata makes the product of the sacrificial fire a male and sends him to Dvārakā, accompained by a host of Bhūtas, Śiva's attendant goblins.

6. According to the Bhāgavata. the magical, being himself destroys Sudakṣiṇa and his priest; but Sudarśana consumes the people and the city. The Padma ascribes the destruction of the king and all his city to the discus. The Hari V. closes its

narrative with the death of Pauṇḍraka, and makes no mention of the destruction of Benares. The circumstance is alluded to in a preceding section (s 159) by Nārada, when detailing the exploits of Kṛṣ ṇa.

7 In this legend, again, we have a contest between the followers of Viṣṇu and Śiva intimated, as, besides the assistance given by the latter to Pauṇḍraka. Benares--Varānasī or Atimukta–has been all time, as it is at present, the high place of the Śiva worship. There is also an indication of a Vaiṣṇava schism, in the competition between Pauṇḍra and Kṛṣṇa for the title of Vāsudeva, and the insignia of his divinity.

***

CHAPTER 35

पञ्चत्रिंशोऽध्यायः

(कृष्णपुत्र-शाम्बस्य विवाहः।)

मैत्रेय उवाच

भूय एवाहमिच्छामि बलभद्रस्य धीमतः।
श्रोतुं पराक्रमं ब्रह्मन्! तन्ममाख्यातुमर्हसि॥ १॥
यमुनाकर्षणादीनि श्रुतानि भगवन्मया।
तत् कथ्यतां महाभात! यदन्यत् कृतवान् बलः॥ २॥

Maitreya said– I have a great desire to hear, excellent Brahman, some further account of the exploits of Balarāma. You have related to me his dragging the Yamunā, and other mighty deeds, but you can tell me, venerable sir, some other of his acts.

पराशर उवाच

मैत्रेय! श्रूयतां कर्म्म यद् रामेणाभवत् कृतम्।
अनन्तेनाप्रमेयेण शेषेण धरणीभृता॥ ३॥
दुर्य्योधनस्य तनयां स्वयंवरकृतक्षणाम्।
बलादादत्तवान् वीरः शाम्बो जाम्बवतीसुतः॥ ४॥
ततः क्रुद्धा महावीर्याः कर्णः दुर्योधनादयः।
भीष्म-द्रोणादयश्चैव बबन्धुर्युधि निर्ज्जितम्॥ ५॥

Parāśara said– Attend, Maitreya, to the achievements performed by Rāma, who is the eternal, illimitable Śeṣa. the upholder of the earth. At the choise of a husband by the daughter of Duryodhana, the princess was carried off by the hero Śāmba. the son of Jāmbavatī. Being pursued by Duryodhana, Karṇa. Bhīshma. Droṇa, and other celebrated chiefs, who were incensed at his audacity, he was defeated, and taken prisoner.

तच्छ्रुत्वा यादवाः सर्वे क्रोधं दुर्योधनादिषु।
मैत्रेय! चक्रुश्च ततो निहन्तुं ते महोद्यमम् ॥ ६॥
तान् निवार्य्य बलः प्राह मदलोलाकुलाक्षरम्।
मोक्ष्यन्ति ते मद्वचनाद् यास्याम्येको हि कौरवान्॥ ७॥

When the Yādavas heard of the occurrence, their wrath was kindled against Duryodhana and his associates, and they prepared to take up arms against them; but Baladeva, in accents interrupted by the effects of ebriety. forbade them. and said, "I will go alone to the sons of Kuru; they will liberate Śāmba at my request."

पराशर उवाच

बलदेवस्ततो गत्वा नगरं नागसाह्वयम्।
बाह्योपवनमध्येऽभूद् न विवेश च तत्पुरम्॥ ८॥
बलमागतमाज्ञाय भूपा दुर्योधनादयः।
गामर्घ्यमुदकञ्चैव रामाय प्रत्यवेदयन्॥ ९॥
गृहीत्वा विधिवत् सर्वं ततस्तानाह कौरवान्।
आज्ञापयत्युग्रसेनः शाम्बमाशु विमुञ्चत॥ १०॥

Parāśara said– Accordingly he went to the elephant-styled city (Hastināpura).but took up his abode in a grove without the town. which he did not enter. When Duryodhana and the rest heard that he had arrived there they sent him a cow, a prcsent of fruits and flowers, and water. Bala received the offering in the customary form, and said to the Kauravas, "Ugrasena commands you to set Śāmba at liberty."

ततस्ते तद्वचः श्रुत्वा भीष्मद्रोणादयो द्विज।
कर्णदुर्य्योधनाद्याश्च चुक्रुधर्द्विजसत्तम॥ ११॥
ऊचुश्च कुपिताः सर्वे बाहूलीकाद्याश्च कौरवाः।
अराज्यार्हं यदोर्वंशमवेक्ष्य मुसलायुधम्॥ १२॥
भो भो! किमेतद्भवता बलभद्रेरितं वचः।

आज्ञां कुरुकुलोत्थानां यादवः कः प्रदास्यति ॥१३॥
उग्रसेनोऽपि यद्याज्ञां कौरवाणां प्रदास्यति।
तदलं पाण्डुरच्छत्रैर्नृपयोग्यैर्विडम्बितैः॥१४॥
तद्गच्छ बल! पापाढयं शाम्बमन्यायचेष्टितम्।
विमोक्ष्यामो न भवतो नोग्रसेनस्य शासनात्॥१५॥

When Duryodhana, Kaṇa, Bhīṣma, Droṇa, and the others, heard this, they were very angry; and Bāhlika and other friends of the Kauravas, who looked upon the Yadu race as not entitled to regal dignity, said to the wielder of the club. "What is this, Balabhadra, that you have uttered? What Yādava shall give orders to the chiefs of the family of Kuru ? If Ugrasena issues his mandates to the Kauravas, then we must take away the white umbrella that he has usurped, and which is fit only for kings. Depart therefore. Balarāma; you are entitled to our respect; but Śāmba has been guilty of improper conduct, and we will not liberate him either at Ugrasena's commands or yours.

प्रणतिर्या कृतास्माकमार्याणां कुकुरान्धकैः।
नमाम सा कृता केयमाज्ञा स्वामिनि भृत्यतः॥१६॥
गर्वमारोपिता यूयं समानासनभोजनैः।
को दोषो भवतां नीतिर्यत् प्रीत्या नावलोकिता॥१७॥
अस्माभिरर्घो भवतो योऽयं बल! निवेदितः।
प्रेम्णैतन्नैतदस्माकं कुल्यं युष्मत्कुलोचितम्॥१८॥

The homage that is due to us, their superiors, by the Kukkura and Andhaka tribes, may not be paid by them; but who ever heard of a command issued by a servant to his master? Elevation to an equal seat has rendered you arrogant. We have committed a great mistake in neglecting, through our friendship for you, the policy (that teaches the danger of treating the abject with deference). Our sending you to-day a respectful present was an intimation of (personal) regard, which it was neither fit for our race to have proffered, nor for your's to have expected."

पराशर उवाच

इत्युक्त्वा कुरवः सर्वे न मुञ्चामो हरेः सुतम्।
कृतैकनिश्चयास्तूर्णं विविशुर्गजसाह्वयम्॥१९॥
मत्तः कोपेन चाघूर्णस्तदधिक्षेपजन्मना ।
उत्थाय पाष्णर्या वसुधां जघान स हलायुधः ॥२०॥
ततो विदारिता पृथ्वी पार्ष्णिघातान्महात्मनः।
आस्फोटयामास तथा दिशः शब्देन पूरयन् ॥२१॥
स उवाचातिताम्राक्षो भ्रुकुटीकुटिलाननः।
अहो मदापलेऽयमसाराणां दुरात्मनाम्॥२२॥
कौरवाणां महापत्वमस्माकं किल कालजम्।
उग्रसेनस्य ये नाज्ञां मन्यन्तेऽद्यापि लङ्घन्म्॥२३॥
आज्ञां प्रतीच्छेद्धर्म्मेण सह देवैः शचीपतेः।
सदाध्यास्ते सुधर्म्मां तामुग्रसेनः शचीतपेः॥२४॥
धिङ्मनुष्यशतोच्छिष्टे तुष्टिरेषां नृपासने।
पारिजाततरोः पुष्पमञ्जरीर्वनिताजनः॥२५॥
विभर्ति यस्य भृत्यानां सोऽयेषां न महीपतिः।
समस्तभूभृतां नाथ उग्रसेनः स तिष्ठतु॥२६॥
अद्य निष्कौरवामुर्वीं कृत्वा यास्यामि तत्पुरीम्।
कर्णं दुर्योधनं द्रोणमद्य भीष्मं सवाह्लिकम् ॥२७॥
दुष्टान् दुःशासनादींश्च भूरिश्रवसमेव च।
सोमदत्तं शलं भीममर्जुनं सयुधिष्ठिरम्॥२८॥
यमजौ कौरवांश्चान्यान् हत्वा साश्वरथद्विपान्।
वीरमादाय शाम्बञ्च सपत्नीकं ततः पुरीम्॥
द्वारकामुग्रसेनादीन् गत्वा द्रक्ष्यामि बान्धवान् ॥२९॥
अथवा कौरवाधीनं समस्तैः कुरुभिः सह।
भारावतरणे शीघ्रं देवराजेन चोदितः॥
भागीरथ्यां क्षिपाम्याशु नगरं नागसाह्वयम् ॥३०॥

Having thus spoken, the Kuru chiefs, unanimously refusing to set the son of Hari at large, immediately returned into the city. Bala, rolling about with intoxication, and the wrath which their contemptuous language had excited, struck the ground furiously with his heel, so that it burst to pieces with a loud sound that reverberated through the regions of space. His eyes reddened with rage, and his brow was curved with frowns, as he exclaimed, "What arrogance is this, in such

vile and pithless creatures! The sovereignty of the Kauravas, as well as our own, is the work of fate, whose decree it also is that they now disrespect or disobey the commands of Ugrasena. Indra may of right give his orders to the gods; and Ugrasena exercises equal authority with the lord to Sachī. Fie upon the pride that boasts a throne, the leavings of a hundred mortals! Is not he the sovereign of the earth, the wives of whose servants adorn themselves with the blossoms of the Pārijāta tree? Ugrasena shall be the undisputed king of kings; for I will not return to his capital until I have rid the world wholly of the sons of Kuru. I will destroy Karṇa, Duryodhana, Droṇa, Bhīshma. Bāhlika, Duśāśana. Bhūrisravas, Somadatta, Śalya, Bhīma, Arjuna, Yūdhishṭhica, the twins, and all the other vile descendants of Kuru, with their horses, elephants, and chariots. I will rescue the hero Śāmba from captivity, and carry him, along wirh his wife, to Dvārakā, where I shall again behold Ugrasena and the rest of my kin. Or, authorized by the king of the gods to remove the burdens of the earth. I will take this capital of the Kauravas, with all the sons of Kuru, and cast the city of the elephant into the Bhāgīrathī."

पराशर उवाच

इत्युक्त्वा मदलक्ताक्षः कर्षणाधोमुखं हलम्।
प्राकारवप्रे विन्यस्य चकर्ष मुषलायुधः ॥३१॥
आघूर्णित तत् सहसा ततो वै हस्तिनापुरम्।
दृष्ट्वा संक्षुब्धहृदयाश्चुक्रुशुः सर्वकौरवाः॥३२॥
राम! राम महाबाहो! क्षम्यतां क्षम्यातं त्वया।
उपसंह्रियतां कोपः प्रसीद मुषलायुध॥३३॥
एष शाम्बः सपत्नीकस्तव निर्यातितो बल।
अविज्ञातप्रभावाणां क्षम्यतामपराधिनाम्॥३४॥

So saying, the wielder of the club, Baldeva, his eyes red with rage, plunged the blade of his ploughshare downwards, beneath the ramparts of the city, and drew them towards him. When the Kauravas beheld Hastināpura tottering, they were much alarmed, and called loudly on Rāma, saying, "Rāma, Rāma ! hold, hold ! suppress your wrath ! have mercy upon us! Here is Śāmba, and his wife also, delivered up to you. Forgive our sins. committed in ignorance of thy wondrous power."

पराशर उवाच

ततो निर्यातयामासुः शाम्बं पत्नीसमन्वितम्।
निष्क्रम्य नागरात्तूर्णं कौरवा मुनिपुङ्गव॥३५॥
भीष्म-द्रोण-कृपादीनां प्रणम्य वदतां प्रियम्।
क्षान्तमेतन्मयेत्याह बलो बलवतां वरः॥३६॥
अद्याप्याघूर्णिताकारं लक्ष्यते तत् पुरं द्विज।
एष प्रवादो रामस्य बलशौर्योपलक्षणः॥३७॥
ततस्तु कौरवाः शाम्बं सम्पूज्य हलिना सह।
प्रेषयामासुरुद्वाहधनभार्यासमन्वितम्॥३८॥
इति श्रीविष्णुपुराणे पञ्चमांशे पञ्चत्रिंशः अध्यायः॥

Accordingly, issuing hurriedly from the city, the Kauravas delivered Śāmba and his bride to the mighty Balarāma, who, bowing to Bhīṣma, Droṇa, and Kripa, who addressed him in conciliatory language, said, "I am satisfied ;" and so desisted. The city bears the marks of the shock it received, even to the present day–such was the might of Rāma–proving both his strength and prowess. The Kauravas then offering homage to Śāmba and to Bala, dismissed the former with his wife and a bridal portion.[1]

NOTES

1 This adventure is related in the Bhāgavata, and very briefly noticed in the Hari Vaṃśa; but I have not found any mention of it in the Mahābhārata. It may have been suggested originally by Hastināpura having sustained some injury either from an earthquake or from the encroachments of the river, which, as is recorded, compelled the removal of the capital to Kausāmbī (Bk. IV. Ch. XX.)

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CHAPTER 36

षट्त्रिंशोऽध्यायः

(द्विविदवधः)

पराशर उवाच

मैत्रेय! श्रूयतां तस्य बलस्य बलशालिनः।
कृतं यदन्यत्तेनाभूत्तदपि श्रूयतां द्विज॥ १॥
नरकस्यासुरेन्द्रस्य देवपक्षविरोधिनः।
सखाभवन्महावीर्यो द्विविदो नाम वानरः॥ २॥
वैरानुबन्धं बलवान् स चकार सुरान् प्रति।
नरकं हतवान् कृष्णो बलदर्पसमन्वितम्॥ ३॥
करिष्ये सर्वदेवानां तस्मादेतत्प्रतिक्रियाम्।
यज्ञविध्वंसनं कुर्वन् मर्त्तलोकक्षयं तथा॥ ४॥
ततो विध्वंसयामास यज्ञानज्ञानमोहितः।
बिभेद साधुमर्यादां क्षयं चक्रे च देहिनाम्॥ ५॥
ददाह च वनोद्देशान् पुरग्रामान्तरणि च।
क्वचिच्च पर्वताक्षेपैग्रामिदीन् समचूर्णयत्॥ ६॥
शैलानुत्पाटय् तोयेषु मुमीचाम्बुनिधौ तथा।
पुनश्चार्णवमध्यस्थः क्षोभयामास सागरम्॥ ७॥
तेन विक्षोभितश्चब्धिरुद्वेलोऽजायत द्विज।
प्लावयंस्तीरजान् ग्रामान् पुरादीनतिवेगवान् ॥ ८॥
कामरूपी महारूपं कृत्वा संस्थानशेषतः।
लुण्ठन् भ्रमणसंमर्दैः सञ्चूर्णयति वानरः॥ ९॥
तेन विप्रकृतं सर्वं जगदेतद्दुरात्मना।
निःस्वाध्यायवषट्कारं मैत्रेयासीत् सुदुःखितम् ॥ १०॥

Hear also, Maitreya, another exploit performed by the mighty Balarāma. The great Asura, the foe of the friends of the gods, Naraka, had a friend of exceeding prowess in the monkey named Dvivida, who was animated by implacable hostility against the deities, and vowed to revenge on the whole of them the destruction of Naraka by Kṛṣṇa, at the instigation of the king of the celestials, by preventing sacrifices, and effecting the annihilation of the mortal sphere. Blinded by ignorance, he accordingly interrupted all religious rites, subverted all righteous observances, and occasioned the death of living beings: he set fire to the forests, to villages and to towns: sometimes he overwhelmed cities and hamlets with falling rocks; or lifting up mountains in the waters, he cast them into the ocean: then taking his place amidst the deep, he agitated the waves, until the foaming sea rose above its confines, and swept away the villages and cities situated upon its shores. Dvivida also, who could assume what shape he would, enlarged his bulk to an immense size, and rolling and tumbling and trimping amidst the corn fields, he crushed and spoiled the harvests. The whole world, disordered by this iniquitous monkey, was deprived of sacred study and religious rites, and was greatly afflicted.

एकदा रैवतोद्याने पपौ पानं हलायुधः।
रेवती च महाभागा तथैवान्या वरस्त्रियः॥ ११॥
उपगीयमानो विलसल्लनामौलिमध्गः।
रेपे यदुवरश्रेष्ठः कुवेर इव मन्दरे॥ १२॥
ततः स वानरोऽभ्येत्य गृहीत्वा सीरिणो हलम्।
मुषलञ्च चकारस्य सम्मुखञ्च बिडम्बनम्॥ १३॥
तथैव योषितां तासां जहासाभिमुखं कपिः।
पानपूर्णांश्च करकांश्चिक्षेपाहत्य वै तदा॥ १४॥
ततः कोपपरीतात्मा भर्त्ययामास तं बलः।
तथापि तमवज्ञाय चक्रे किलकिलाध्वनिम्॥ १५॥
ततः समुत्थाय बलो जग्राह मुषलं रुषा।
सोऽपि शैलशिलां भीमां जग्राह प्लवगोत्तमः॥ १६॥
चिक्षेप च तां क्षिप्ता मुषलेन सहस्रधा।
बिभेद यादवश्रेष्ठः सा पपात महीतले॥ १७॥
आपतन्मुषलञ्चासौ समुल्लङ्घ्य प्लवङ्गमः।
वेगेनागम्य रोषेण तलेनोरस्यताडयत्॥ १८॥
ततो बलेन कोपेन मुष्टिना मूर्ध्नि ताडितः।
पपात रुधिरोद्गारी द्विविदः क्षीणजीवितः॥ १९॥
पतता तच्छरीरेण गिरेः शृङ्गमदीर्य्यत।
मैत्रेय! शतधा वज्रिवज्रेणेव हि ताडितम्॥ २०॥

On one occasion Halāyudha was drinking in the groves of Raivata, along with the illustrious Revatī and other beautiful females;

and the distinguished Yadu, in whose praises songs were sung, and who was preminent amidst graceful and sportive women, resembled Kuvera, god of riches, in his palace. Whilst thus engaged, the monkey Dvivida came there, and stealing the ploughshare and the club of Baladeva, grinned at and mocked him, and laughed at the women, and threw over and broke the cups filled with wine. Balarāma, becoming angry at this, threatened the monkey; but the latter disregarded his menaces, and made a chattering noise: on which Bala, starting up, seized his club in wrath; and the monkey laid hold of a large rock, which be hurled at the hero. Bala casting his club at it, as it neared him, broke it into a thousand fragments, which, together with the club, fell upon the ground. Beholding the club prostrate, the monkey sprang over it, and struck the Yādava violently on the breast with his paws. Bala replied with a blow of his fist upon the forehead of Dvivida, which felled him, vomiting blood. and lifeless, to the earth. The crest of the mountain on which he fell was splintered into a hundred pieces by the weight of his body, as if the thunderer had shivered it with his thunderbolt.

पुष्पवृष्टिं ततो देवा रामस्योपरि चिक्षिपुः।
प्रशशंसुस्तथाभ्येत्य साध्वेतत्ते महत् कृतम्॥ २१॥
अनेन दृष्टकपिना दैत्यपक्षोपकारिण।
जगन्निराकृतं वीर! दिष्ट्यासौ क्षयमागतः॥ २२॥
इत्युक्त्वा दिवमाजग्मुर्देवा हृष्टाः सगुह्यकाः॥ २३॥

The gods threw down a shower of flowers upon Râma, and approached him, and praised him for the glorious feat he had performed. "Well has the world been freed," said they, " by your prowess. O hero, of this vile ape, who was the ally of the enemy of the gods." Then they and their attendant spirits returned well pleased to heaven.

पराशर उवाच

एवंबिधान्यनेकानि बलदेवस्य धीमतः।
कर्माण्यपरिमेयाणि शेषस्य धरणीभृतः॥ २४॥

इति श्रीविष्णुपुराणे पञ्चमांशे षट्त्रिंशः अध्यायः॥

Many such inimitable deeds were wrought by the illustrious Baladeva, the impersonation of Śeṣa, the supporter of the earth.[1]

NOTES

1 This exploit of Balarāma is also similarly, but. more vulgarly, related in the Bhāgavata. It is simply laid in the Hari Vaṃśa. and erroneously. that Meṇḍa and Dvivida were conquered by Kṛṣṇa.

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CHAPTER 37

सप्तत्रिंशोऽध्यायः

(ऋषीणां शापः, यदुवंशविनाशः, भगवतः स्वधामप्रत्यावर्त्तनञ्च)

पराशर उवाच

एवं दैत्यवधं कृष्णो बलदेवसहायवान्।
चक्रे दुष्टक्षितीशानां तथैव जगतः कृते॥ १॥
क्षितेश्च भारं भगवान् फाल्गुनेन समं विभुः।
अवतारयामास हरिः समस्ताक्षौहिणीवधात्॥ २॥
कृत्वा भारावतरणं भुवो हत्वाखिलान् नृपान्।
शापव्याजेन विप्राणामुपसंहृतवान् कुलम्॥ ३॥
उत्सृज्य द्वारकां कृष्णस्त्यक्त्वा मानुष्यमात्मभूः।
सांशो विष्णुमयं स्थानं प्रविवेशपुनर्निजम्॥ ४॥

In this manner did Kṛṣṇa. assisted by Baladeva, destroy demons and iniquitous monarchs, for the good of the earth; and along with Phālguna[1] also did he relieve earth of her load, by the death of innumerable hosts. Having thus lightened the burdens of the earth, and slain many unrighteous princes, he exterminated, by the pretext of an imprecation denounced by Brāhmaṇas. his own Yādava race. Then quitting Dvārakā, and relinquishing his mortal being. the self-born reentered. with all his emanations, his own sphere of Viṣṇu.[2]

मैत्रेय उवाच।

स विप्रशापव्याजेन सञ्जघ्ने स्वकुलं कथम्।
कथञ्च मानुषं देहमुत्ससर्ज्ज जनार्द्दनः॥ ५॥

Maitreya said–Tell me how Janārddana effected the destruction of his own race under the plea of Brahmanical imprecation, and in what manner he relinquished his mortal body.[3]

पराशर उवाच

विश्वामित्रस्तथा कण्वो नारदश्च महामुनिः।
पिण्डारके महीतीर्थे दृष्टा यदुकुमारकैः॥ ६॥
ततस्ते यौवनोन्मत्ता भाविकार्य्यप्रचोदिताः।
शाम्बं जाम्बवतीपुत्रं भूषयित्वा स्त्रियं यथा॥ ७॥
प्रसृतांस्तान्मुनीनूचुः प्रणिपातपुरःसरम्।
इयं स्त्री पुत्रकामस्य बभ्रोः किं जनयिष्यति॥ ८॥

Parāśara said– At the holy place Piṇḍāraka,[4] Visvāmitra, Kaṇva. and the great sage Nārada. were observed by some boys of the Yadu tribe. Giddy with youth. and influenced by predestined results, they dressed and adorned Śāmba, the son of Jāmbavatī as a damsel, and conducting her to the sages, they addressed them with the usual marks of reverence, and said. "What child this female, the wife of Babhru. who is anxious to have a son. give birth to ?" The sages, who were possessed of divine wisdom, were very angry to find themselves thus tricked by the boys. and said. "She will bring forth a club, that shall crush the whole of the Yādava race."

पराशर उवाच

दिव्याज्ञानोपपन्नास्ते विप्रलब्धाः कुमारकैः।
मुनयः कुपिताः प्रोचुर्मुषलं जनयिष्यति।
येनाखिलकुलोत्सादो यादवानां भविष्यति॥ ९॥
इत्युक्तास्तैः कुमारास्ते आचचक्षुर्यथाकृतम्।
उग्रसेनाय मुसलं जज्ञे शाम्बस्य चोदरात्॥ १०॥
तदुग्रसेनो मुसलमयश्चूर्णमकारयत् ।
जज्ञे स चैरकाश्चूर्णः प्रक्षिप्तस्तैर्महोदधौ॥ ११॥
मुसलस्याय लोहस्त चूर्णितस्यान्धकैर्द्विज।
खण्डं चूर्णयितुं शेकुनैकं ते तोमराकृति॥ १२॥
तदप्यम्बुनिधौ क्षिप्तं मत्स्यो जग्राह घातिभिः।
घातितस्योदरात् तस्य लुब्धो जग्राह तं जरा॥ १३॥
विज्ञातपरमार्थोऽपि भगवान् मधुसूदनः।
नैच्छत्तदन्यथाकर्त्तुं विधिना यत् समीहितम्॥ १४॥

The boys. thus spoken to by the sage, went and related all that had occurred to Ugrasena; and, as foretold, a club was produced from, the belly of Śāmba. Ugrasena had the club, which was of iron. ground to dust, and thrown into the sea, but the particles of dust there became rushes.[5] There was one part of the iron club which was like the bladc of a lance, and which the Andhakas could not break: this, when thrown into the sea, was swallowed by a fish; the fish was caught, the iron spike was extracted from its belly, and was taken by a hunter named Jarā. The all-wise and glorious Madhusūdana did not think fit to counteract what had been predetermined by fate.

देवैश्च प्रहितो दूतः प्रणिपत्याह केशवम्।
रहस्येवमहं दूतः प्रहितो भगवन् सुरैः ॥ १५॥
विश्वाश्वि-मरुदादित्य-रुद्र-साध्यादिभिः सह।
विज्ञापयति यच्छक्रस्तदिदं श्रूयतां प्रभो॥ १६॥
भारावतारणार्थाय वर्षाणामधिकं शतम्।
भगवानवतीर्णोऽत्र त्रिदशैः सम्प्रसादितः॥ १७॥
दुर्वृत्ता निहता दैत्या भुवो भारोऽवतारितः।
त्वया सनाथास्त्रिदशा भवन्तु त्रिदिवे पुनः॥ १८॥
तदतीतं जगन्नाथ वर्षाणामधिकं शतम्।
इदानीं गम्यतां स्वर्गो भवता यदि रोचते॥ १९॥
देवैर्विज्ञाप्यते चेदमथात्रैव रतिस्तव।
तत् स्थीयतां यथाकालमाख्येयमनुजीविभिः॥ २०॥

Then there came to Keśava, when he was private and alone, a messenger from the gods, who addressed him with reverence, and said, "I am sent to you. O lord, by the deities, and do you hear what Indra, together with the Viśvas, Maruts, Ādityas, Sādhyas, and Rudras, respectfully represents. "More than a hundred years have elapsed since you, in favour to the gods, has descended upon earth, for the purpose of relieving it of its load. The demons have been slain, and the burden of earth has been removed: now let the immortals once again behold their monarch in heaven. A period exceeding a century has passed: now, if

it be thy pleasure, return to Svarga. This is the solicitation of the celestials. But should such not be thy will. then remain here as long as it may be desirable to thy dependants."[6]

श्रीभगवानुवाच

यत्त्वमात्थाखिलं दूत वेदमयेतदहमप्युत।
प्रारब्ध एव हि मया यादवानामपि क्षयः॥२१॥
भुवो नाद्यापि भारोऽयं यादवैरनिवर्हितैः।
अवतार्य्य करोम्येतत् सप्तरात्रेण सत्वरः॥२२॥
यथा गृहीताम्भोधेर्दत्त्वाहं द्वारकाभुवम्।
यादवानुपसंहृत्य यास्यामि त्रिदिवालयम्॥२३॥
मनुष्यदेहमुत्सृज्य सङ्कर्षणसहायवान्।
प्राप्त एवास्मि मन्तव्यो देवेन्द्रेण तथा सुरैः॥२४॥
जरासन्धादयो येऽन्ये निहता भारहेतवः।
क्षितेस्तेभ्यः कुमारोऽपि यदूनां नापचीयते॥२५॥
तदेनं सुमहाभारमवतार्य्य क्षितेरहम्।
यास्याम्यमरलोकस्य पालनाय ब्रवीहि तान् ॥२६॥

To this Kṛṣṇa replied, "All that you have said I am well aware of the destruction of the Yādavas by me has commenced. The burdens of the earth are not removed until the Yādavas are extirpated. I will effect this also in my descent, and quickly; for it shall come to pass in seven nights. When I have restored the land of Dvārakā to the ocean, and annihilated the race of Yadu, I will proceed to the mansions of the immortals. Apprise the gods, that, having abandoned my human body, and accompanied by Saṅkarṣaṇa, I will then return to them. The tyrants that oppressed the earth, Jarāsandha and the rest, have been killed; and a youth, even of the race of Yadu, is, no less than they, an encumbrance. When therefore I have taken away this great weight upon earth, I will return to protect the sphere of the celestials. Say this to them."

पराशर उवाच

इत्युक्तो वासुदेवेन देवदूतः प्रणम्य तम्।
मैत्रेय दिव्यया गत्या देवराजान्तिकं ययौ॥२७॥
भगवानप्यथोत्पातान् दिव्यभौमान्तरीक्षगान्।
ददर्श द्वारकापुर्य्यां विनाशाय दिवानिशम्॥२८॥
तान् दृष्ट्वा यादवानाह पश्यध्वमतिदारुणान्।
महोत्पातान् शमायैषां प्रभासं याम मा चिरम् ॥२९॥

Parāśara continued– The messenger of the gods. having received this reply, bowed, and took his heavenly course to the king of the gods. The mighty Kṛṣṇa now beheld signs and portents both in earth and heaven, prognosticating, day and night, the ruin of Dvārakā.[7] Showing these to the Yādavas, he said, "See; behold these fearful phenomena : let us hasten to Prabhāṣa, to avert these omens."

पराशर उवाच

एवमुक्ते तु कृष्णेन यादवप्रवरस्ततः।
महाभागवतः प्राह प्रणिपत्योद्धवो हरिम्॥३०॥
भगवन् यन्मया कार्य्यं तदाज्ञापय सामप्रतम्।
मन्ये कुलमिदं सर्वं भगवान् संहरिष्यति।
नाशायास्य निमित्तानि कुलस्याच्युत लक्षये॥३१॥

When he had thus spoken to the eminent Yādava, the illustrious Uddhava saluted and said to him, "Tell me, O lord, what it is proper that I should do, for it seems to me that you will destroy all this race: the signs that are manifest declare nothing less than the annihilation of the tribe." Then Kṛṣṇa replied to him,

श्रीभगवानुवाच

गच्छं त्वं दिव्यया गत्या मत्प्रसादसमुत्थया।
बदरीमाश्रमं पुण्यं गन्धमादनपर्वते॥३२॥
नर-नारायणस्थाने तत्पावितमहीतले।
मन्मना मत्प्रसादेन तत्र सिद्धिमवाप्स्यसि॥३३॥
अहं स्वर्गं गमिष्यामि उपसंहृत्य वै कुलम्।
द्वारकाञ्च मया त्यक्तां समुद्रः प्लावयिष्यति ॥३४॥

Kṛṣṇa said– "Do you go by a celesial route which my favour shall provide you, to the holy place Badarikāśrama, in the Gandhamādana mountain, the shrine of Naranārāyaṇa; and on that spot, sanctified by them, you. by meditating on me, shall obtain perfection

through my favour. When the race of Yadu shall have perished, I shall proceed to heaven; and the ocean shall inundate Dvārakā, when I have quitted it."

पराशर उवाच

इत्युक्तः प्रणिपत्यैनं जगामाथ तदोद्धवः।
नर-नारायणस्थानं केशवेनानुमोदितः॥ ३५॥
ततस्ते यादवाः सर्वे रतानारुह्य शीघ्रगान्।
प्रभासं प्रययुः सार्द्धं कृष्ण-रामादिभिर्द्विज॥ ३६॥
प्राप्य प्रययुः प्रयताः स्नातास्ते कुकुरान्धकाः।
चक्रुस्तत्र सुरापानं वासुदेवानुमोदिताः ॥ ३७॥
पिबतां तत्र वै तेषां संघर्षेण परस्परम्।
अतिवादेन्धनो जज्ञे कलहाग्निः क्षयावहः॥ ३८॥
जघ्नुः परस्परं ते तु शस्त्रैर्दैवबलात् कृताः।
क्षीणशस्त्राश्च जगृहुः प्रत्यासन्नामथैरकाम्॥ ३९॥

Parāśara continued– Accordingly Uddhava, thus instructed by Keśava, saluted him with veneration, and departed to the shrine of Naranārāyana.[8] Then the Yādavas ascended their rapid cars, and drove to Prabhāsa,[9] along with Kṛṣṇa, Rāma, and the rest of their chiefs.[10] They bathed there, and, excited by Vāsudeva, the Kukkuras and Andhakas indulged in liquor. As they drank, the destructive flame of dissension was kindled amongst them by mutual collision, and fed with the fuel of abuse. Infuriated by the divine influence, they fell upon one another with missile weapons, and when those were expended, they had recourse to the rushes growing nigh.

एरका तु गृहीता तैर्वज्रभूतेव लक्ष्यते।
तया परस्परं जघ्नुः सम्प्रहारे सुदारुणे॥ ४०॥
प्रद्युम्न-शाम्बप्रमुखाः कृतवर्माथ सात्यकिः।
अनिरुद्धादयश्चान्ये पृथुर्विपृथुरेव च॥ ४१॥
चारुवर्मा चारुकश्च तथाक्रूरादयो द्विज।
एरकारूपिभिर्वज्रस्तै निजघ्नुः परस्परम्॥ ४२॥
निवारयामास हरिर्यादवांस्ते च केशवम्।
सहायं मेनिरे प्राप्तं ते निजघ्नुः परस्परम्॥ ४३॥
कृष्णोऽपि कुपितस्तेषामेरकामुष्टिमाददे।
वधाय सोऽपि मुसलं मुष्टिर्लोहोऽभवत्तदा॥ ४४॥
जघान तेन निःशेषान् यादवानाततायिनः।
जघ्नुश्च सहसाभ्येत्य तथान्ये च परस्परम्॥ ४५॥
ततश्चार्णवमध्येन जैत्रोऽसौ चक्रिणो रथः।
पश्यतो दारुकस्याशु हृतोऽश्वैर्द्विजसत्तम॥ ४६॥
चक्रं तथ गदा शार्ङ्गं तूणौ शङ्खोऽसिरेव च।
प्रदक्षिणं हरिं कृत्वा जग्मुरादित्यवर्त्मना॥ ४७॥
क्षणेन नाभवत् कश्चिद् यादवानामघातितः।
ऋते कृष्णं महाबाहुं दारुकञ्च महामुने॥ ४८॥
चङ्क्रम्यमाणौ तौ रामं वृक्षमूलकृतासनम्।
ददृशाते मुखाद्यास्य निष्क्रामन्तं महोरगम्॥ ४९॥
निष्क्रम्य स मुखात्तस्य महाभोगो भुजङ्गमः।
प्रययावर्णवं सिद्धैः स्तूयमानस्तथोरगैः॥ ५०॥
ततोऽर्घ्यमादाय तदा जलधिः सम्मुखं ययौ।
प्रविवेश च तत्तोयं पूजितः पन्नगोत्तमैः॥ ५१॥

The rushes in their hands became like thunderbolt!, and they struck one another with their fatal blows. Pradyumna, Sāmba, Kritavarman, Sātyaki, Aniruddha, Prithu, Viprithu, Chatuvarman, Chāruka, Akrūra, and many others, struck one another with the rushes, which had assumed the hardness of thunderbolts.[11] Keśava interposed to prevent them, but they thought that he was taking part with each severally, and continued the conflict. Kṛṣṇa then enraged took up a handful of rushes to destroy them, and the rushes became a club of iron, and with this he slew many of the murderous Yādavas; whilst others, fighting fiercely, put an end to one another. The chariot of the holder of the discus, named Jaitra, was quickly carried off by the swift steeds, and swept away by the sea, in the sight of Dāruka the charioteer. The discus, the club, the bow, the quiver, the shell, and the sword of Keśava, having circumambulated their lord, flew along the path of the sun. In a short time there was not a single Yādava left alive, except the mighty Kṛṣṇa and Dāruka.[12] Going towards Rāma, who

was sitting at the root of a tree. they beheld a large serpent coming out of his mouth. Having issued from his mouth, the mighty snake proceeded towards the ocean, hymned by saints and by other great serpents. Bringing an offering of respect. Ocean came to meet him; and then the majestic being, adored by attendant snakes, entered into the waters of the deep.

दृष्ट्वा बलस्य निर्याणं दारुकं प्राह केशवः।
इदं सर्वं त्वमाचक्ष्व वसुदेवोग्रसेनयोः॥५२॥
निर्याणं बलभद्रस्य यादवानां तथा क्षयम्।
योगे स्थित्वाहमप्येतं परित्यक्षे कलेवरम् ॥५३॥

Beholding the departure of the spirit of Balabhadra. Keśava said to Dāruka, "All this is to be related by you to Vasudeva and Ugrasena. Go and inform them of the departure of Balabhadra, and the destruction of the Yādavas; also that I shall engage in religious meditation, and quit this body.

वाच्यश्च द्वारकावासिजनः सर्वस्तथाहुकः।
यथेमां नगरीं सर्वां समुद्रः प्लावयिष्यति॥५४॥
तस्माद्भवद्भिः सर्वैस्तु प्रतीक्ष्यो ह्यर्जुनागमः।
न स्थेयं द्वारकामध्ये निष्क्रान्ते तत्र पाण्डवे॥५५॥
तेनैव सह गन्तव्यं यज्ञ याति स कौरवः।
गत्वा च ब्रूहि कौन्तेयमर्जुनं वचनान्मम॥५६॥
पालनीयस्त्वया शक्त्या जनोऽयं मत्परिग्रहः।
इत्यर्जुनेन सहितो द्वारवत्या भवान् जनम्।
गृहीत्वा यातु वज्रश्च यदुराज्येऽभिषिच्यताम्॥५७॥

Apprise Āhuka and all the inhabitants of Dvārakā,[13] that the sea will inundate the town: be ready therefore in expectation of the coming of Arjuna. and when he quits Dvārakā, no longer abide there, but go whither so ever that descendant of Kuru shall repair. Do you also go to the son of Kuru, and tell him, that it is my request that he will grant what protection he can to all my family. Then depart with Arjuna and all the people of Dvārāvatī, and let Vajra be installed sovereign over the tribe of Yadu."

पराशर उवाच

इत्युक्तो दारुकः कृष्णं प्रणिपत्य पुनः पुनः।
प्रदक्षिणञ्च बहुशः कृत्वा प्रायाद् यथोदितम्॥५८॥
स गत्वा च तथा चक्रे द्वारकायां तथार्जुनम्।
आनिनाय महाबुद्धिर्वज्रं चक्रे तथा नृपम्॥५९॥

Dāruka, being thus instructed, prostrated himself again and again before Kṛṣṇa, and walked round him repeatedly, and then departed as he had been desired; and having conducted Arjuna to Dvārāvatī, the intelligent servant of Kṛṣṇa established Vajra as king.

भगवानपि गोविन्दो वासुदेवात्मकं परम्।
ब्रह्मात्मनि समारोप्य सर्वभूतेष्वधारयत्॥६०॥
सम्मानयन् द्विजवचो दुर्वासा यदुवाच ह।
योगयुक्तोऽभवत् पादं कृत्वा जानुनि सत्तमः॥६१॥

The divine Govinda then, having concentrated in himself that supreme spirit: which is one with Vāsudeva. was identified with all beings.[14] Respecting the words of the Brahman, the imprecation of Durvāsas,[15] the illustrious Kṛṣṇa sat engaged in thought, resting his foot upon his knee.

आययौ च जरानाम स तदा तत्र लुब्धकः।
मुसलावशेषलोह-सायकन्यस्ततोमरः॥६२॥
स तं पादं मृगाकारमवेक्ष्यारादवस्थितः।
तले विव्याध तेनैव तोमरेण द्विजोत्तम॥६३॥
गतश्च ददृशे तत्र चतुर्बाहुधरं नरम्।
प्रणिपत्याह चैवैनं प्रसीदेति पुनः पुनः॥६४॥
अजानता कृतमिदं यदा हरिणशङ्कया।
क्षम्यतामात्मपापेन दग्धं मा दग्धुमर्हसि॥६५॥

Then came there a hunter, named Jarā[16] whose arrow was tipped with a blade made of the piece of iron of the club, which had not been reduced to powder; and beholding from a distance the foot of Kṛṣṇa, he mistook it for part of a deer, and shooting his arrow, lodged it in the sole.[17] Approaching his mark, he saw the four-armed king, and falling at his feet, repeatedly besought his forgiveness,

exclaiming, "I have done this deed unwittingly, thinking I was aiming at the deer! Have pity upon me, who am consumed by my crime; for you are to consume me!"

पराशर उवाच

ततस्तं भगवानाह न तेऽस्ति भयमण्वपि।
गच्छ त्वं मत्प्रसादेन लुब्ध स्वर्गे सुरालयम्॥ ६६॥
विमानमागतं सद्यस्तद्वाक्यसमनन्तरम्।
आरुह्य प्रययौ स्वर्गं लुब्धकस्तत्प्रसादतः॥ ६७॥
गते तस्मिन् स भगवान् संयोज्यात्मानमात्मनि।
ब्रह्मभूतेऽव्ययेऽचिन्त्ये वासुदेवमयेऽमले॥ ६८॥
अजन्मन्यजरेऽनाशिन्यप्रमेयेऽखिलात्मनि।
तत्याज मानुषं देहमतीत्य त्रिविधां गतिम्॥ ६९॥

इति श्री विष्णुपुराणे पञ्चमांशे सप्तत्रिंशः अध्यायः॥

Bhagavat replied, "Fear not you in the least." Go, hunter, through my favour, to heaven the abode of the gods. As soon as he held thus spoken, a celestial car appeared, and the hunter, ascending it, forthwith proceeded to heaven. Then the illustrious Kṛṣṇa having united himself with his own pure spiritual, inexhaustible, inconceivable, unborn, undecaying, imperishable, and universal spirit, which is one with Vāsudeva, abandoned his mortal body and the condition of the threefold qualities.[18]

NOTES

1. A name of Arjuna, the great friend of Kṛṣṇa, to whom the latter served as charioteer in the war between the Paṇḍus and Kurus.

2. With Balarāma, Pradyumna, Aniruddha, and the rest.

3. The legend of the destruction of the Yādava race, and the death of Kṛṣṇa, appears probably in its Mauśala Parva of the Mahābhārata. It forms the narrative portion of the eleventh book of the Bhāgavata, having been previously briefly adverted to in the first and third books; and it is summarily told in the Uttara Khaṇḍa of the Padma Purāṇa.

4. The village of Piṇḍāraka, still held in veneration, is situated in Gujarat, about twenty miles from the north-west extremity of the Peninsula, Hamilton. II 664.

5. The term is Erakā (एरका), which is explained in some medical lexicons, 'a kind of grass.' The commentator also calls it a kind of grass : and in the text of the Mahābhārata the term subsequently used, and as synonymous with it. is Tṛṇa (तृण), 'grass.' The Mahābhārata, describing the affray which follows, mentions that the grass or rushes. on being plucked by Kṛṣṇa and the Yādavas, turn to clubs. The text, and that of the Bhāgavata, here say, that the powdered particle, floating on the sea, became rushes : or the latter may imply, that they fastened upon grass or weeds. The commentator, however, explains that the particles of iron being borne to land, they were so transformed. The Mahābhārata says nothing of the piece which could not be pounded, and this seems to be an embellishment either of our text or the Bhāgavata, The Mahābhārata, however, adds another precaution, which the two others have left unnoticed. Ugrasena causes a proclamation to be made, that none of the inhabitants of Dvārakā shall thenceforth drink wine, on pain of being impaled alive; and the people for some time observe the prohibition.

6. Nothing of this kind occurs in the Mahābhārata our text therefore offers an embellishment. The Bhāgavata, again improves upon the text; for, not content with a messenger, it makes Brahmā with the Prajāpatis, Śiva with the Bhūtas, Indra with the other divinities, all come in person : indicating evidently a later date, as plainly as the addition of the text shows it to be subsequent to the date of the legend in the Mahābhārata.

7. The Mahābhārata, which delights in describing portents and signs, does not fail to detail them here. A dreadful figure, death personified, haunts every house, coming and going no one knows how, and being invulnerable to the weapons by which he is assailed. Strong hurricanes blow; large rats multiply, and infest the roads and houses, and attack persons in their sleep; Sārikās, or starlings, utter inauspicious screams in their cages; storks imitate the hooting of owls, and goats the howling of jackals; cows bring-forth foals, and camels mules ; food, in the moment of being eaten, is filled with worms; fire burns with discoloured flames: and at sunset and sunrise the air is traversed by headless and hideous spirits. There is more to the same effect, which neither our text nor the

Bhāgavata has ventured to detail. The whole passage has been published in Maurice's *Ancient History of Hindustan.* 11. 463; translated apparently by the late Sir Charles Wilkins. The names have been much disfigured either by the copyist or compositor.

8. In the Mahābhārata it is said merely that Uddhava, who was versed in Yoga, foreseeing the destruction of the Yādavas, went away : that is, according to the commentator, he practised penance, and went to heaven: जगाम योगमास्थाय परलोकं। The Bhāgavata, taking the hint makes much more of it than our text, and expands it into a long course of instruction given by Kṛṣṇa to Uddhava, occupying 150 leaves.

9. See Bk. V. Ch. XXI. n. 3. By sending the Yādavas to Prabhāsa, the commentator asserts, Kṛṣṇa prevented purposely the Yādavas from obtaining Mukti. 'final liberation,' which would have been the consequence of dying at Dvārakā. Death at Prabhāsa conferred only Indra's heaven.

10. The Mahābhārata describes them as going forth with horses, elephants, and car, and their women and abundance of good cheer, and varieties of wine and meat: बहु नानाविधं चक्रुर्मद्यं मांसमनेकशः।

11. The Bhāgavata, like the text, adverts only in this general manner to the conflict; but the Mahābhārata gives the particulars Yuyudhāna reproaches Kṛtavarman with having aided Aśvatthāman in his night attack on the Pāndu camp, and killing warriors in their sleep. Pradynmna joins in the abuse. Kṛtavarman retorts. Kṛṣṇa looks at him angrily. Sātyaki repeats the story of the Śyamantaka gem, by which he accuses Kṛtavarman of being an accomplice in the murder of Satrajit (Bk. IV. Ch. XIII). Satyabhāmā, the daughter of the latter, then mixes in the quarrel, and incites Kṛṣṇa to avenge her : but Śātyaki anticipates him, and murders Kṛtavarman. Saineya and the Bhojas attack Sātyaki; the Andhakas defend him : and the affray becomes general. Kṛṣṇa attempts to part the combatants, until Pradyumna is killed; and then taking up a handful of rushes, which become an iron club, he kills indiscriminately all that come in his way. The conflict continues until the greater part of the combatants have fallen, including all Kṛṣṇa's sons, and he then in wrath sweeps off all the survivors, except Babhru and Dāruka with his discus.

12. The Mahābhārata, as observed at the end of the last note, adds Babhru, but it presently gets rid of him, Kṛṣṇa sends him to take care of the old people, the women, and children, in Dvārakā, whilst Dāruka goes to bring Arjnna to their aid: but as he goes along, overcome with grief for the loss of his kindred, and approaching separation from Kṛṣṇa, he is killed by a club that is cast from a snare or trap set by a hunter. Kṛṣṇa then goes to Dvārakā, and desires Vasudeva to await the coming of Arjuna, after which he returns to Rāma, and sees the phenomenon described in the text; the serpent being Śeṣa, of whom Balarāma was the incarnation. The Bhāgavata does not mention this incident, merely observing that Rāma, by the power of Yoga, returencd into himself ; that is, into Viṣṇu.

13. The women, the elders, and the children, amongst whom, as we shall presently see, was Vajra, the son of Aniruddha, who was established as chief of the Yādavas at Indraprastha, and who therefore escaped the destruction which overwhelmed their kinsmen, the Vṛṣṇis. Kukkuras, and Andhakas, of Dvārakā. This was a fortunate reservation for the tribes which in various parts of India, both on the Ganges and in the Dakhin, profess to derive their origin from the Yādavas.

14. The process is explained by the commentator : 'By the force of Dhyāna or abstraction. Kṛṣṇa satisfies himself that he is Brahma (ब्रह्मैवाहमिति ध्यात्वा), or universal spirit: and is next convinced that he is therefore all things (सर्वभूतान्यप्यहमेव); by which his individuality ceases.

15 The story is told in the Mahābhārata. Durvāsas was on one occasion hospitably entertained by Kṛṣṇa, but the latter omitted to wipe away the fragments of the meal which had fallen on the foot of the irascible sane, who thereupon foretold that Kṛṣṇa should be killed as in the text.

16 This is an allegorical personage, however, for Jara signifies 'infirmity,' 'old age,' 'decay.'

17 The Bhāgavata explains how this part of the foot became exposed. Kṛṣṇa had assumed one of the posturea in which abstraction is practised : he had laid his left leg across his right thigh, by which the sole of the foot was turned outwards.

18 He became Nirguna, 'devoid of all qualities.'

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CHAPTER 38

अष्टत्रिंशोऽध्यायः

(यादवानामन्त्येष्टिसंस्कारः, परीक्षितो राज्याभिषेकः, पाण्डवानां वनगमनञ्च)

पराशर उवाच

अर्जुनोप तदान्विष्य कृष्णरामकलेवरे।
संस्कारं लम्भयामास तथान्येषामुक्रमात्॥ १॥
अष्टौ महिष्यः कथिता रुक्मिणीप्रमुखास्तु यः।
उपगुह्य हरेर्देहं विविशुस्ता हुताशनम् ॥ २॥
रेवती चैव रामस्य देहमाश्लिश्य सत्तम।
विवेश ज्वलितं वह्निं तत्सङ्गाह्लादशीतलम्॥ ३॥
उग्रसेनस्तु तच्छ्रुत्वा तथैवानकदुन्दुभिः।
देवकी रोहिणी चैव विविशुर्जातिवेदसम् ॥ ४॥
ततोऽर्जुनः प्रेतकार्यं कृत्वा तेषां यथाविधि।
निश्चक्राम जनं सर्वं गृहीत्वा वज्रमेव च॥ ५॥
द्वारवत्या विनिष्क्रान्ताः कृष्णपत्न्यः सहस्रशः।
वज्रं जनञ्च कौन्तेयः पालयञ्छनकैर्ययौ॥ ६॥
सभा सुधर्म्मा कृष्णेन मर्त्यलोके समुज्झिते।
स्वर्गं जगाम मैत्रेय पारिजातश्च पादपः॥ ७॥
यस्मिन् दिने हरिर्यातो दिवं सन्त्यज्य मेदिनीम्।
तस्मिन्नेवावतीर्णोऽयं कालकायो बली कलिः॥ ८॥
प्लावयामास तां शून्यां द्वारकाञ्च महोदधिः।
यदुदेवगृहं त्वेकं नाप्लावयत सागरः॥ ९॥
नातिक्रान्तुमलं ब्रह्मंस्तदद्यापि महोदधिः।
नित्यं सन्निहितस्तत्र भगवान् केशवो यतः॥ १०॥
तदतीव महत् पुण्य सर्वपातकनाशनम्।
विष्णुक्रीडान्विस्थानं दृष्ट्वा पापात् प्रमुच्यते॥ ११॥

Arjuna having found the bodies of Kṛṣṇa and of Rāma, performed for them, and the rest of the slain, the obsequial rites. The eight queens of Kṛṣṇa, who have been named, with Rukmiṇī at their head, embraced the body of Hari, and entered the funeral fire[1]. Revatī also embracing the corpse of Rāma, entered the blazing pile, which was cool to her, happy in contact with her lord. Hearing these events, Ugrasena and Ānakadundubhi, with Devakī and Rohiṇī, committed themselves to the flames[2]. The last ceremonies were performed for all these by Arjuna, who then made all the people leave the city, and took Vajra with him. The son of Kuntī conducted the thousands of the wives of Kṛṣṇa, with Vajra, and all the people, from Dvārakā, with tenderness and care, and travelled slowly away. The Sudharman palace and the Pārijāta tree, which had been brought to earth by Kṛṣṇa, both proceeded to heaven; and on the same day that Hari departed from the earth the powerful dark-bodied Kali age descended[3]. The ocean rose, and submerged the whole of Dvārakā except alone the dwelling of the deity of the race of Yadu. The sea has not yet been able to wash that temple away, and there Keśava constantly abides, even in the present day. Whoever visits that holy shrine, the place where Kṛṣṇa pursued his sports, is liberated from all his sins[4].

पार्थः पञ्चनदे देशे धनधान्यसमन्विते।
चकार वासं सर्वस्य जनस्य मुनिसत्तम॥ १२॥
ततो लोभः समभवद्दस्यूना निहतेश्वराः।
दृष्ट्वा स्त्रियो नीयमानाः पार्थेनैकेन धन्विना॥ १३॥
ततस्ते पापकर्माणो लोभोपहतचेतसः।
आभीरा मन्त्रयामासुः समेत्यात्यन्तदुर्म्मदाः॥ १४॥
अयमेकोऽर्जुनो धन्वी स्त्रीजनं निहतेश्वरम्।
नयत्यस्मानतिक्रम्य धिगेतद्भवतां बलम्॥ १५॥
हत्वा गर्वसमारूढो भीष्म-द्रोण-जयाद्रथान्।
कर्णादींश्च न जानानि बलं ग्रामनिवासिनाम्॥ १६॥
हे हे यष्टीर्महायामा गृह्णीतायं सुदुर्म्मतिः।
सर्वानेवावजानानि किं वो बाहुभिरुन्नतैः॥ १७॥
ततो यष्टिप्रहरणा दस्यवो लोष्टहारिणः।
सहस्रशोऽभ्यधावन्त तं जनं निहतेश्वरम्॥ १८॥
ततो निवृत्य कौन्तेयः प्राहाभीरान् हसन्निव।
निवर्त्तध्वमधर्म्मज्ञा यदि न स्थ मुमूर्षवः॥ १९॥
अवज्ञाय वचस्तस्य जगृहुस्ते तदा धनम्।
स्त्रीजनञ्चैव मैत्रेय विष्वक्सेनपरिग्रहम्॥ २०॥

ततोऽर्जुनो धनुर्द्दिव्यं गाण्डीवमजरं युधि।
आरोपितुं समारेभे न शशाक स वीर्यवान् ॥२१॥
चकार सज्यं कृच्छ्राच्च तच्चाभूच्छिथिलं पुनः ।
न सस्मार तथास्त्राणि चिन्तयन्नपि पाण्डवः॥२२॥
शरान्मुमोच वै तेषु पार्थो वैरिष्वमर्षितः।
त्वग्भेद ते परं चक्रुरस्ता गाण्डीवधन्वना॥२३॥
वह्निना येऽक्षया दत्ताः शरास्तेऽपि क्षयं ययुः।
युध्यतः सह गोपालैरर्जुनस्य भवक्षये॥२४॥
अचिन्तयच्च कौन्तेयः कृष्णस्यैव हि तद्बलम्।
यन्मया शरसङ्घातैः सकला भूभुजो जिताः॥२५॥
मिषतः पाण्डुपुत्रस्य ततस्ता प्रमदोत्तमाः।
आभीरैरपकृष्यन्त्यः कामाच्चान्या प्रवव्रजुः॥२६॥
ततः शरेषु क्षीणेषु धनुष्कोट्या धनञ्जयः।
जघान दस्यूंस्ते चास्य प्रहारान् जहसुर्मुने॥२७॥
प्रेक्षतश्चैव पार्थस्य वृष्णयन्धकवरस्त्रियः ।
जग्मुरादाय ते म्लेच्छाः सम्मता मुनिसत्तम॥२८॥

The son of Pṛthā, Arjuna, halted the people he had brought from Dvārakā in the Pañcanada country[5], in a rich and fertile spot; but the desires of the robbers (of the neighbourhood) were excited, when they observed so many widowed females, also such great riches, in the possession of Arjuna alone. Inflamed by their cupidity, they assembled the villainous Ābhīra[6], and said to them, "Here is this Arjuna, immensely rich, and having numerous women, whose husbands have been slain, passing confidently amongst us; a disgrace to all brave men. His pride is raised by the death of Bhīṣma, Droṇa, Jayadratha, Karṇa, and others, whom he has slain: he does not know the prowess of simple villagers. Up, up; take you long thick staves: this stupid fellow despises us. Why should we not lift up our arms?" So saying, they rushed, armed with cudgels and clods of earth, upon the people, who were without their lord. Arjuna encountered them, and said to them in derision, "Retire, wretches, ignorant of what is right, unless you are desirous of dying." But they disregarded his menaces, and seized his treasures and his women, the wives of Visvakṣena. Thereupon Arjuna began to brace his heavenly bow Gāṇḍīva, irresistible in battle; but it was in vain; for, in spite of all his efforts to tighten it, it continued flaccid: neither could he call to recollection the incantations of the superhuman weapons. Losing all patience, he launched, as best he might, his shafts upon the enemy; but those shot from Gāṇḍīva merely scratched the skin. The arrows given him by Agni to carry certain destruction now were themselves destroyed, and were fatal to Arjuna in his contest with herdsmen. He endeavoured to recall the might to Kṛṣṇa; animated by which, his numerous arrows had overthrown mighty kings; but he tried in vain, for now they were put aside by the peasants, or they flew at random, wide of their aim. His arrows being expended, he beat the banditti with the horn of his bow; but they only laughed at his blows: and the barbarians, in the sight of Arjuna, carried off all the women of the Vṛṣṇi and Andhaka tribes, and went their way[7].

ततः सुदुःखितो जिष्णु कष्टं कष्टमिति ब्रुवन्।
अहो भगवता तेन मुषितोऽस्मि रुरोद ह॥२९॥
तद्धनुस्तानि चास्त्राणि स रथस्ते च वाजिनः।
सर्वमेकपदे नष्टं दानमश्रोत्रिये यथा॥३०॥
अहोऽतिबलवद्दैवं विना तेन महात्मना।
यदसामर्थ्ययुक्तेऽपि नीचवर्गे जयप्रदम् ॥३१॥
तौ बाहू स मे मुष्टिः स्थानं तत् सोऽस्मि चार्जुनः।
पुण्यनैव विना तेन गतं सर्वमसारताम्॥३२॥
ममार्जुनत्वं भीमस्य भीमत्व तत्कृतं ध्रुवम्।
विना तेन यदाभीरैर्जितोऽहं कथमन्यथा॥३३॥
इत्यं वदन् ययौ जिष्णुर्मथुराख्यं पुरोत्तमम्।
चकार तत्र राजानं वज्रं यादवनन्दनम्॥३४॥
त ददर्श ततौ व्यासं फाल्गुन काननाश्रयम्।
तमुपेत्य महाभागं विनयेनाभ्यवादयत्॥३५॥
तं वन्दमानं चरणाववलोक्य मुनिश्चिरम्।
उवाच पार्थ विच्छायः कथमत्यन्तमीदृशः॥३६॥
अवीरजोऽनुगमनं ब्रह्महत्याथवा कृता।
दृढ़ाशाभङ्गदुःखी वा भ्रष्टच्छायोऽसि साम्प्रतम् ॥३७॥

सान्तानिकादयो वा ते याचमाना निराकृताः।
अगम्यस्त्रीरतिर्वा त्वं तेनासि विगतप्रभः॥३८॥
भुक्तोऽप्रदाय विप्रेभ्य एको मिष्टमथी भवान्।
किं या कृष्णवित्तानि हृतानि भवतार्जुन॥३९॥
कच्चित्वं शूर्पवातस्य गोचरत्वं गतोऽर्जुन।
दुष्टचक्षुर्हतो वापि निःश्रीकः कथमन्यथा॥४०॥
स्पृष्टो नखाम्भसा चाथ घटाम्भःप्रोक्षितोऽपि वा।
तेनातीवासि विच्छायो न्यूनैर्वा युधि निर्ज्जितः॥४१॥

Then Jiṣṇu was sorely distressed, and lamented bitterly , exclaiming, "Alas! alas! I am deserted by my lord!" and he wept: and in that instant the bow and heavenly arms, his car and steeds, perished entirely, like a donation to an unlearned Brahman. "Resistless," said he, "are the decress of fate, by whom feebleness has been inflicted upon me, deprived of my illustrious friend, and victory given to the base. These two arms are mine; mine is this fist; this is my place; I am Arjuna: but without that righteous aid all these are pityless. The valour of Arjuna, the strength of Bhīma, was all his work; and without him I am overcome by peasants: it cannot be from any other cause." So saying, Arjuna went to the city of Mathurā and there installed and Yādava prince, Vajra, as its king. There he beheld Vyāsa, who was living in a wood, and he approached the sage, and saluted him respectfully. The Muni surveyed him for some time, as he lay prostrate at his feet, and said to him, "How is it that I see you thus shorn of your lustre? Have you been guilty of illicit intercourse with women, or of the death of Brahman? Or have you suffered some grievous disappointment? that you are so dejected. Have your prayers for progeny, or other goods gifts, proved fruitless? Or have you indulged improper passions? that your lustre is so dim. Or are you one that devours the meal he has given to the Brahmans? Say, Arjuna, have you seized upon the substance of the poor? Has the wind of winnowing basket lighted upon you? or has an evil eye gazed upon you, Arjuna? that you look thus miserable. Have you been touched by the water of a fingernail? or has the water of a water-jar sprinkled you? or, what is most probably the case, have you been beaten by your inferiors in battle?"

ततः पार्थो विनिःश्वस्य श्रूयतां भगवन्निति।
प्रोक्त्वा यथावदाचष्ट व्यासायात्मपराभवम्॥४२॥

अर्जुन उवाच

यद्बलं यच्च नस्तेजो यद्वीर्यं यत्पराक्रम।
या श्रीश्छाया च नः सोऽस्मान् परित्यज्य गतो हरः॥४३
इतरेणेव महता स्मितपूर्वाभिभाषिणा।
हीना वयं मुने तेन जातास्तृणमया इव॥४४॥
अस्त्राणां सायकानाञ्च गाण्डीवस्य तथा मम्।
सारता याभवन् मूलं स गतः पुरुषोत्तमः॥४५॥
यस्यावलोकनादस्मान् श्रीर्जयः सम्पदुन्नतिः।
न तत्याज स गोविन्दस्त्यक्त्वास्मान् भगवान् गतः॥४६॥
भीष्मद्रोणाङ्गराजाद्यास्तथा दुर्योधनादयः।
यत्प्रभावेण निर्दग्धाः स कृष्णस्त्यक्तवान् भुवम्॥४७॥
निर्यौ-वन-हतश्रीका भ्रष्टच्छायेव मेदिनी।
विभाति तात नैकोऽहं विरहे तस्य चक्रिणः॥४८॥
यस्यादुभावाद् भीष्माद्यैर्मयग्नौ शलभायितम्।
विना तेनाद्य कृष्णेन गोपालैरस्मि निर्ज्जितः॥४९॥

Arjuna, having sighed deeply, related to Vyāsa all the circumstances of his discomfiture, and continued : "Hari, who was our strength, our might, our heroism, our prowess, our prosperity, our brightness, has left us, and departed. Deprived of him, our friend, illustrious, and ever kindly speaking, we have become as feeble as if made of straw. Puruṣottama, who was the living vigour of my weapons, my arrows and my bow, is gone. As long as we looked upon him, fortune, fame, wealth, dignity never abandoned us: but Govinda is gone from amongst us. That Kṛṣṇa has quitted earth, through whose power Bhīṣ ma, Droṇa, the king do Aṅga, Duryodhana, and the rest, were consumed. Not I alone, but Earth, has grown old, miserable and lustreless,

in the absence of the holder of the discus. Kṛṣṇa, through devotion to whom Bhīṣma and other mighty men perished like moths in the flame of my valour, is gone; and I am now overcome by cowherds.

गाण्डीवं त्रिषु लोकेषु ख्यातिं यदनुभावतः।
गतं तेन विनाभीरलगुडैस्तन्निराकृतम्॥५०॥
स्त्रीसहस्राण्यनेकानि मन्नाथानि महामुने।
यततो मम नीतानि दस्युभिर्लगुडायुधैः ॥५१॥
आनीयमानमाभीरैः कृष्ण कृष्णावरोधनम् ।
हतं यष्टिप्रहरणैः परिभूय बलं मम॥५२॥
निःश्रीकान्ता न मे चित्रं यजीवामि तदद्भुतम्।
न चावमानपङ्कांकी निर्लज्जोऽस्मि पितामह॥५३॥

The bow Gāṇḍīva, that was famed throughout the three worlds, has been foiled, since he has departed, by the sticks of peasants: the myriads of women over whom I was lord have been carried off from me by thieves, armed but with cudgels: the whole household of Kṛṣṇa, O Kṛṣṇa[8], has been forcibly carried away by peasants, who with their staves have put my strength to shame. That I am shorn of my lustre I do not marvel: it is wonderful that I live. Surely, grandsire, I alone am so shameless as to survive the stain of indignity inflicted by the vile."

व्यास उवाच

अलं ते व्रीडया पार्थ न त्वं शोचितुमर्हसि।
अवेहि सर्वभूतेषु कालस्य गतिरीदृशी॥५४॥
कालो भवाय भूतानामभवाय च पाण्डव ।
कालमूलमिदं ज्ञात्वा भव स्थैर्यधनोऽर्जुन॥५५॥
नद्यः समुद्रा गिरयः सकला च वसुन्धरा।
देवा मनुष्याः पशवस्तरवः ससरीसृपाः॥५६॥
सृष्टाः कालेन कालेन पुनर्यास्यन्ति संत्रयम्।
कालात्मकमिदं सर्वं ज्ञात्वा शममवाप्नुहि॥५७॥
यद्याह कृष्णमाहत्म्यं तत्तथैव धनञ्जय।
भारावतारकार्यार्थमवतीर्णः स मेदनीम् ॥५८
भाराक्रान्ता धरा याता देवानां समितिं पुरा।
तद्भारमवतीर्णोऽसौ कालरूपी जनार्दनः॥५९॥
तच्च निष्पादितं कार्यमशेषा भुभृतो हताः।
वृष्ण्यन्धकुलं सर्वं तथा पार्थोपसंहृतम्॥६०॥
न किञ्चिदन्यत् कर्त्तव्यमस्य भूमितले प्रभोः।

Vyāsa replied to Arjuna, and said, "Think no more, my son, of your disgrace: it does not become you to grieve. Know that time subjects all beings to similar vicissitude. Time effects the production and dissolution of all creatures. All that exists is founded on time. Know this, Arjuna, and retain your fortitude. Rivers, seas, mountains, the whole earth, gods, men, animals, trees, insects, are all created, and all will be destroyed by time. Knowing that all that is, is the effect of time, be tranquillized. These mighty works of Kṛṣṇa, whatever they have been performed to relieve earth of its burdens: for this he has come down. Earth, oppressed by her load, has had recourse to the assembly of the immortals; and Janārddna, who is one with time, has descended on that account. This object has been now accomplished: all the kings of the earth are slain; the race of Vṛṣṇi and Andhaka is destroyed: no more remained for him to accomplish.

अतो गतः स भगवान् कृतकृत्यो यथेच्छया॥६१॥
सृष्टिं सर्गे करोत्येष देवदेवः स्थितौ स्थितिम्।
अन्तेऽन्ताय समर्थोऽयं साम्प्रतं हि यथाकृतम्॥६२॥
तस्मात् पार्थ न सन्तापस्त्वया कार्यः पराभवात्।
भवन्ति भवकालेषु पुरुषाणां पराक्रमाः॥६३॥
त्वयैकेन हता भीष्म-द्रोण-कर्णादयो नृपाः।
तेषामर्जुनकालोत्थः किं न्यूनाभिभवो न सः॥६४॥
विष्णोस्तथानुभावेन यथा तेषां पराभवः।
ततस्तथैव भवतो दस्युभ्योऽन्ते तदुद्भवः ॥६५॥
स देवोऽन्यशरीराणि समाविश्य जगत्स्थितम्।
करोति सर्वभूतानां नाशं चान्ते जगत्पतिः॥६६॥
भवोद्भवे च कौन्तेय सहायोऽभूज्जनार्दनः।
भवान्ते त्वद् विपक्षास्ते केशवेनावलोकिताः॥६७॥
कः श्रद्दध्यात् सगाङ्गेयान् हन्यास्त्वं सर्वकौरवान्।
आभीरेभ्यश्च भवतः कः श्रद्दध्यात् पराभवम्॥६८॥
पार्थैतत् सर्वभूतस्य हरेर्लीलाविचेष्टितम्।

त्वया यत् कौरवा ध्वस्ता यदाभीरैर्भवान् जितः॥६९॥
गृहीता दस्युभिर्याश्च भवतः शोचिता स्त्रियः ।
तदप्यहं यथावृत्तं कथयामि तवार्जुन॥७०॥

Therefore has the lord departed whither he pleased, his ends being all fulfilled. At the period of creation the god of gods creates; in that duration he preserves; and at the end of all is mighty to annihilate. Now all is done. Therefore, Arjuna, be not afflicted by the defeat: the prowess of mortals is the gift of time. Bhīṣma, Karṇa and other kings, have been slain by you alone; this was the work of time; and why, therefore, should not your discomfiture, by those less than you are, occur? In like manner as through your devotion to Viṣṇu these were overthrown by you, so at last has your defeat by miserable thieves been wrought by time. That divinity, assuming various bodies, preserves the world; and in the end the lord of creatures destroys it. In the birth of thy fortunes Janārddana was thy friend; in their decline, they enemies have been favoured by Keśava. Who would have believed that you should slay all the descendants of Kuru, and kindred of Gangā? Who would have believed that peasants should triumph over you? Be assured, son of Prithā, that it is but the sport of the universal Hari that the Kauravas have been destroyed by you, and that you have been defeated by herdsmen With respect to the women whom you lament, and who have been carried off by the thieves, hear from me an ancient story, which will explain why this has happened.

अष्टावक्रः पुरा विप्रो जलवासरतोऽभवत्।
बहून वर्षगणान् पार्थं गृणन् ब्रह्म सनातनम्॥७१॥
जितेष्वसुरसङ्घेषु मेरुपृष्ठे महोत्सवः।
बभूव तत्र गच्छन्त्यो ददृशुस्तं वरस्त्रियः॥७२॥
सम्भातिलोत्तमाद्याश्च शतशोऽथ सहस्रशः।
तुष्टुवुस्तं महात्मानं प्रशशंसुश्च पाण्डव॥७३॥
आकण्ठमग्नं सलिले जटाभारधरं मुनिम्।
विनयावनताश्चैनं प्रणेमुः स्तोत्रतत्पराः॥७४॥
यथा यथा प्रसन्नोऽसौ तुष्टुवुस्तं तथा तथा।
सर्वास्ताः कौरवाश्रेष्ठ वरिष्ठं तं द्विजन्मनाम्॥७५॥

"In former times a Brāhmaṇa, named Aṣṭāvakra[9], was pursuing his religious penances, standing in water, and meditating on the eternal spirit, for many years. In consequences of the overthrow of the Asuras, there was a great festival on the summit of Meru: on their way to which, Rambhā, Tilottamā, and hundreds and thousands of beautiful nymphs, saw the ascetic Aṣṭāvakra, and they praised and hymned him for his devotions. They bowed down before him, and eulogized him, as he was immersed up to his throat in water, his hair twisted in a braid. So they sang in honour of him whatever they thought would be most agreeable to that most eminent of Brāhmaṇas.

अष्टावक्र उवाच

प्रसन्नोऽहं महाभागा भवतीनां यदिष्यते।
मत्तस्तद्वियता सर्वं प्रदास्याम्यतिदुर्लभम्॥७६॥
रम्भातिलोत्तमाद्यास्तं वैदिक्योऽप्सरसोऽब्रुवन।
प्रसन्ने त्वय्यपर्याप्तं किमस्माकमिति द्विज॥७७॥
इतरास्त्वब्रुवन् विप्र प्रसन्नो भगवान् यदि।
तदिच्छामः पतिं प्राप्तुं विप्रेन्द्र पुरुषोत्तमम्॥७८॥

Aṣṭāvakra at last said to them, 'I am well pleased with you, illustrious damsels; whatever you wish for, ask of me, and I will give it you, however, difficult it may be of attainment.' Then all those nymphs, Rambhā, Tilottamā, and others, recorded in the Vedas, replied, 'It is enough for us that you are pleased; what need we aught else, venerable Brahman?' But some amongst them said, 'If, exalted sir, you are indeed pleased with us, then grant us a husband, the best of men, and sovereign of the Brahmans.'

व्यास उवाच

एवं भविष्यतीत्युक्त्वा उत्ततार जलान्मुनिः।
ददृशुस्तास्तमुत्तीर्णं विरूपं वक्रमष्टधा॥७९॥
तं दृष्ट्वा गूहमानानां यासां हासः स्फुष्टोऽभवत्।
ता! शशाप मुनिः कोपमवाप्य कुरुनन्दन॥८०॥

यस्माद् विश्वरूपं मां ज्ञात्वा हासावमानना ।
भवतीभिः कृता तस्मादेष शापं ददामि वः॥८१॥
मत्प्रसादेन भर्त्तारं लब्ध्वा तं पुरुषोत्तमम्।
मच्छापोपहताः सर्वा दस्युहस्तं गतिष्यथ॥८२॥
इत्युदीरितमाकर्ण्य मुनिस्ताभिः प्रसादितः।
पुनः सुरेन्द्रलोकं वै प्राह भूयो गमिष्यथ॥८३॥
एवं तस्य मुनेः शापादष्टावक्रस्य केशवम्।
भर्त्तारं प्राप्य ता दस्युहस्तं याता वराङ्गनाः॥८४॥
तत्त्वया नात्र कर्त्तव्यः शोकोऽल्पोऽपि हि पाण्डव।
तेनैवाखिलाथेन सर्वं तदुपसंहृतम्॥८५॥
भवतां चोपसंहारमासन्नं तेन कुर्वता।
बलं तेजस्तथा वीर्यं माहात्म्यं चोपसंहृतम्॥८६॥

'So be it,' replied Aṣṭāvakra, and thereupon came up from the waters. When the nymphs beheld him coming out of the water, and saw that he was very ugly, and crooked in eight places, they could not restrain their merriment, but laughed aloud. The Muni was very angry, and cursed them, and said, 'Since you have been so impertinent as to laugh at my deformity, I denounce upon you this imprecation : through the grace I have shown unto you, you shall obtain the first of males for your husband; but in consequence of my curse, you shall afterwards fall into the hands of thieves.' When the nymphs heard this uttered by the Muni, they endeavoured to appease him; and they so far succeeded, that he announced to them they should finally return to the sphere of the gods. It is in consequence, then, of the curse of the Muni Aṣṭāvakra that these females, who were at first the wives of Keśava, have now fallen into the hands of the barbarians; and there is no occasion, Arjuna, for you to regret it in the least. All this destruction has been effected by the lord of all; and your end is also nigh at hand, since he has withdrawn from you strength, splendour, valour, and pre-eminence.

जातस्य नियतो मृत्युः पतनञ्च तथोन्नतेः।
विप्रयोगावसानश्च संयोगः सञ्चयात् क्षयः॥८७॥
विज्ञाय न बुधाः शोकं न हर्षमुपयान्ति ये।
तेषामेवेतरे चेष्टां शिक्षन्तः सन्ति तादृशाः॥८८॥
तस्मात्त्वया नरश्रेष्ठ ज्ञात्वैतद् भ्रातृभिः सह।
परित्यज्याखिलं तन्त्रं गन्तव्यं तपसे वनम्॥८९॥
तद् गच्छ धर्मराजाय निवेद्यैतद्वचो मम।
परश्वो भ्रातृभिः सार्द्धं यथा यासि तथा कुरु॥९०॥

Death is the doom of every one who is born; fall is the end of exaltation: union terminates in separation: and growth tends but to decay. Knowing all this, wise men are susceptible of neither grief nor joy; and those who learn their ways are even as they are (equally free from pleasure or pain). Do you therefore, most excellent prince, understand this truth and, along with your brothers, relinquish every thing, and repair to the holy forest. Go now, and say from me to Yudhiṣṭhira, that he to-morrow, with his brethren, tread the pach of heroes."

पराशर उवाच

इत्युक्तोऽभ्येत्य पार्थाभ्यां यमाभ्याञ्च तथार्ज्जुनः ।
दृष्टं चैवानुभूतञ्च कथितं तेष्वशेषतः॥९१॥
व्यासवाक्यञ्च ते सर्वे श्रुत्वार्ज्जुनसमीरितम्।
राज्ये परीक्षितं कृत्वा ययुः पाण्डुसुता वनम्॥९२॥

Thus instructed by Vyāsa Arjuna went and related to the other sons of Pṛthā all that he had seen, and experienced, and had heard. When he had communicated to them the message of Vyāsa, the sons of Pāṇḍu placed Parīkṣit on the throne, and went to the forest.

इत्येतत् तव मैत्रेय विस्तरेण मयोदितम्।
जातस्य यद्यदोर्वंशे वासुदेवस्य चेष्टितम्॥९३॥
इति श्रीविष्णुपुराणे पञ्चमांशे अष्टत्रिंशः अध्यायः।

I have thus narrated to you, Maitreya, in detail, the action of Vāsudeva, when he was born in the race of Yadu.

***

NOTES

1. The Mahābhārata takes the wives of Kṛṣṇa first to Indraprasthā, and there Rukmiṇī and four others burn; but Satyabhāmā and others become ascetics, going to perform Tapasyā in the forest.

2. It is merely said in the Mahābhārata that Vasudeva expired; on which four of his wives burnt themselves.

3. The Kali age commenced from the death of Kṛṣṇa, according to the usual notions; but it is commonly supposed to commence a little later, or with the reign of Parīkṣit.

4. The Bhāgavata agrees with the text in excepting the temple of Dvārakā, and asserting that it still remains, in direct contradiction of the Mahābhārata, which declares that the sea did not spare any part whatever. It is clear, therefore, that when the latter was compiled the temple was not standing, and that it was erected between the date of the compilation and that of the two Purāṇas. The present shrine, which is held in great repute, stands at the extremity of the peninsula of Guzerat. It is still an object of pilgrimage; it was so in the reign of Akbar (Ayin Akbari); and has been so, on doubt, from a remote period. The image formerly worshipped there was carried off 600 years ago, and this was most probably subsequent to the date of both the Purāṇas; for the idol was a form of Kṛṣ ṇa, called Raṇa chor, a popular divinity, unknown in the Paurāṇik pantheon. Another image was substituted in place of that which was taken away. Notwithstanding the testimony of our text. and that of the Bhāgavata, the originality of the temple is disputed, and a place thirty miles south from Porbandar is said to be the spot where Dvārakā was swallowed up by the ocean. Hamilton, from Macmurdo, &c. 1.662.

5. The country of the five rivers. the Punjab: rather an out of the way route from Dvārkā to Delhi.

6. Abhīras mean 'herds', and they are afterwards called by Arjuna, Gopālas, 'Herdsmen'. The pastoral tribes of the west of India, and particularly those of Afghanistan, almost always combine the character of freebooter with that of shepherd.

7. The Principal wives of Kṛṣṇa, however, according to the Mahabhārata, escaped. The occurrence is described there much in the same way, but more briefly. It is not detailed in the Bhāgavata.

8. A name of Vyāsa.

9. The story of Ashṭāvakra is related in the Mahabhārata. He was the son of Kahora, who neglecting his wife, was rebuked for it by his yet unborn son. The father angrily cursed him, that he should be born bent in every part; and he was accordingly brought forth crooked (vakra) in eight limbs (ashṭa). He became nevertheless a celebrated sage. See also Hindu Theatre, 1.293, note.

END OF THE FIFTH BOOK

THE VIṢṆU-PURĀṆAM
BOOK VI

षष्ठांशः

CHAPTER I

प्रथमोऽध्यायः

(कलिधर्मनिरूपणम्)

मैत्रेय उवाच

व्याख्याता भवता सर्ग-वंश-मन्वन्तरस्थितिः।
वंशानुचरितञ्चैव विस्तरेण महामुने॥ १॥
श्रोतुमिच्छाम्यहं त्वत्तो यथावदुपसंहृतिम्।
महाप्रलयसंस्थानं कल्पान्ते च महामुने॥ २॥

Maitreya said– You have narrated to me, illustrious sage, the creation of the world, the genealogies of the patriarchs, the duration of the Manvantaras, and the dynastics of princes, in detail. I am now desirous to hear from you an account of the dissolution of the world, the season of total destruction, and that which occurs at the expiration of the Kalpa[1].

पराशर उवाच

मैत्रेय श्रूयतां मत्तो यथावदुपसंहृतिः।
कल्पान्ते प्राकृते चैव प्रलयो जायते यथा॥ ३॥
अहोरात्रं पितॄणान्तु मासोमासोऽब्दस्त्रिदिवौकसाम।
चतुर्युगसहस्रे तु ब्रह्मणो द्वे द्विजोत्तम॥ ४॥
कृतं त्रेता द्वापरश्च कलिश्चैव चतुर्युगम्।
दिव्यैर्वर्षसहस्रैस्तु तद् द्वादशभिरुच्यते॥ ५॥
चतुर्युगाण्यशेषाणि सदृशानि स्वरूपतः।
आद्यं कृतयुगं मुक्त्वा मैत्रेयान्ते तथा कलिम्॥ ६॥
आद्ये कृतयुगे सर्गो ब्रह्मणा क्रियते यतः।
क्रियते चोपसंहारस्तथान्ते च कलौ युगे॥ ७॥

Parāśara said– Hear from me, Maitreya, exactly the circumstances of the end of all things, and the dissolution that occurs either at the expiration of a Kalpa, or that which takes place at the close of the life of Brahmā. A month of mortals is a day and night of the progenitors: a year of mortals is a day and night of the gods. Twice a thousand aggregates of the four ages is a day and night of Brahmā[2]. The four ages are the Kṛta, Tretā, Dvāpara, and Kali; comprehending together twelve thousand years of the gods. There are infinite successions of these four ages, of a similar description, the first of which is always called the Kṛta, and the last the Kali. In the first, the Kṛta, is that age which is created by Brahmā; in the last, which is the Kali age, a dissolution of the world occurs.

मैत्रेय उवाच

कलेः स्वरूपं भगवन् विस्तराद् वक्तुमर्हसि।
धर्म्मश्चतुष्पाद्भगवन् यस्मिन् विप्लवमृच्छति॥ ८॥

Maitreya said– Venerable sir, you are able to give me a description of the nature of the Kali age, in which four-footed virtue[3] suffers total extinction.

पराशर उवाच

कलेः स्वरूपं मैत्रेय यद्भवान् प्रष्टुमिच्छति।
तन्निबोध समासन्नं वर्त्तते यन्महामुने॥ ९॥

Parāśara replied– Hear, Maitreya, an account of the nature of the Kali age, respecting which you have inquired, and which is now close at hand.

वर्णाश्रमाचारवती प्रवृत्तिर्न कलौ नृणाम्।
न साम-ऋग्-यजुर्वेदविनिष्पादनहेतुका॥ १०॥
विवाहा न कलौ धर्म्या न शिष्य-गुरुसंस्थितिः।
न दाम्पत्यक्रमो नैव वह्निदैवात्मकः क्रमः॥ ११॥
यत्र तत्र कुले जातो बली सर्वेश्वरः कलौ।
सर्वेभ्य एव वर्णेभ्यो योग्यः कन्यावरोधने॥ १२॥
येन केनैव योगेन द्विजातिर्दीक्षितः कलौ।

यैर सैव मैत्रेय प्रायश्चित्तक्रिया कलौ॥ १३॥
सर्वमेव कलौ शास्त्रं यस्य यद्वचनं द्विज।
देवताश्च कलौ सर्वाः सर्वः सर्वस्य चाश्रमः॥ १४॥
उपवासस्तथायासो वित्तोत्सर्गस्तथा कलौ।
धर्मो यथाभिरुचितैरनुष्ठानैरनुष्ठितः॥ १५॥
वित्तेन भविता पुंसां स्वल्पेनाढ्यमदः कलौ।

The observance of caste, order, and institutes will not prevail in the Kali age, nor will that of the ceremonial enjoined by the Sāma, Ṛk, and Yajur Vedas. Marriages in this age will not be conformable to the ritual, nor will the rules that connect the spiritual preceptor and his disciple be in force. The laws that regulate the conduct of husband and wife will be disregarded, and oblations to the gods with fire no longer be offered. In whatever family he may be born, a powerful and rich man will be held entitled to espouse maidens of every tribe. A regenerate man will be initiated in any way whatever and such acts of penance as may be performed will be unattended by any results[4]. Every text will be scripture that people choose to think so[5]: all gods will be gods to them that worship them; and all orders of life will be common alike to all persons. In the Kali age, fasting austerity, liberality, practised according to the pleasure of those by whom they are observed, will constitute righteousness. Pride of wealth will be inspired by very insignificant possessions.

स्त्रीणां रूपमदश्चैव केशैरेव भविष्यति॥ १६॥
सुवर्णमणिरत्नादौ वस्त्रै चापि क्षयं गते।
कलौ स्त्रियो भविष्यन्ति तदा केशैरलङ्कृताः॥ १७॥
परित्यक्षन्ति भर्त्तारं वित्तहीनं तथा स्त्रियः।
भर्त्ता भविष्यति कलौ वित्तवानेव योषिताम्॥ १८॥

Pride of beauty will be prompted by (on other personal charm than fine) hair. Gold, jewels, diamonds, clothes, will all have perished, and then hair will be the only ornament with which women can decorate themselves. Wives will desert their husbands, when they lose their property; and they only who are wealthy will be considered by women as their lords.

यो यो ददाति बहुलं स स स्वामी तदा नृणाम्।
स्वामित्वहेतुः सम्बन्धो भावी नाभिजनस्तदा॥ १९॥
गृहान्ता द्रव्यसङ्घाता द्रव्यान्ता च तथा मतिः।
अर्थाश्चात्मोपभोगान्ता भविष्यन्ति कलौ युगे॥ २०॥
स्त्रियः कलौ भविष्यन्ति स्वैरिण्यो ललितस्पृहाः।
अन्यायावाप्तवित्तेषु पुरुषाश्च स्पृहालवः॥ २१॥

He who gives away much money will be master of men; and family descent will no longer be a title of supremacy. Accumulated treasures will be expended on (ostentatious) dwellings. The minds of men will be wholly occupied in acquiring wealth; and wealth will be spent solely on selfish gratifications. Women will follow their inclinations, and be ever fond of pleasure. Men will fix their desires upon riches, even though dishonestly acquired.

अभ्यर्थितोऽपि सुहृदा स्वार्थहानिं न मानवः।
पणार्द्धार्द्धमात्रेपि करिष्यति तदा द्विज॥ २२॥
समानं पौरुषञ्चेतो भावि विप्रेषु वै कलौ।
क्षीरप्रदानसम्बन्धि भावि गोषु च गौरवम्॥ २३॥
अनावृष्टिभयप्रायाः प्रजाः क्षुद्भयकातराः।
भविष्यन्ति तदा सर्वा गगनासक्तदृष्टयः॥ २४॥
कन्दपर्णफलाहारास्तापसा इव मानवाः।
आत्मानं पातयिष्यन्ति तदा वृष्ट्यादिदुःखिताः॥ २५॥

No man will part with the smallest fraction of the smallest coin[6], though entreated by a friend. Men of all degrees will conceit themselves to be equal with Brahmans. Cows will be held in esteem only as they supply milk[7]. The people will be almost always in dread of dearth, and apprehensive of scarcity; and will hence ever be watching the appearances of the sky: they will all live, like anchorets, upon leaves and roots and fruit, and put a period to their lives through fear of famine and want.

दुर्भिक्षमेव सततं तदा क्लेशमनीश्वराः।
प्रापस्यन्ति व्याहतसुखप्रमोदा मानवाः कलौ॥ २६॥

अस्नानभोजिनो नाग्निदेवतातिथिपूजनम्।
करिष्यन्ति कलौ प्राप्ते न च पित्र्योदकक्रियाम्॥२७॥
लोलुपा ह्रस्वदेहाश्च वह्वन्नादनतत्पराः।
बहुप्रजाल्पभाग्याश्च भविष्यन्ति कलौ स्त्रियः॥२८॥
उभाभ्यामेव पाणिभ्यां शिरः कण्डूयनं स्त्रियः।
कुर्वन्त्यो गुरुभर्तृणामाज्ञां भेत्स्यन्त्यनादृताः॥२९॥
स्वपोषणपराः क्षुदा देहसंस्कारवर्ज्जिताः।
परुषानृतभाषिण्यो भविष्यन्ति कलौ स्त्रियः॥३०॥
दुःशीला दुष्टशीलेषु कुर्वन्त्यः सततं स्पृहाम्।
असद्वृत्ता भविष्यन्ति पुरुषेषु कुलाङ्गनाः॥३१॥
वेदादानं करिष्यन्ति वटवश्च तदाव्रताः.
गृहस्थाश्च न होष्यन्ति न दास्यन्त्युचितान्यपि॥३२॥
वनवासा भविष्यन्ति ग्राम्याहारपरिग्रहाः।
भिक्षवश्चापि मित्रादिस्नेहसम्बन्धयन्त्रिताः॥३३॥
अरक्षितारो हर्त्तारः शुल्कव्याजेन पार्थिवाः।
हारिणो जनवित्तानां सम्प्राप्ते तु कलौ युगे॥३४॥

In truth there will never be abundance in the Kali age, and men will never enjoy pleasure and happiness. They will take their food without previous ablution, and without worshipping fire, gods, or offering obsequial libations to their progenitors. The women will be fickle, short of stature, gluttonous: they will have many children, and little means: scratching their heads with both hands, they will pay no attention to the commands of their husbands or parents: they will be selfish, abject, and slatternly: they will be scolds and liars: they will be indecent and immoral in their conduct, and will ever attach themselves to dissolute men. Youths, although disregarding the rules of studentship, will study the Vedas. Householders will neither sacrifice nor practise becoming liberality. Anchorets will subsist upon food accepted from rustics; and mendicants will be influenced by regard for friends and associates[8]. Princes, instead of protecting will plunder their subjects; and, under the pretext of levying customs, will rob merchants of their property.

यो योऽश्वरथनागाढ्यः स स राजा भविष्यन्ति।
यश्च यश्चाबलः सर्वः स स भृत्याः कलौ युगे॥३५॥
वैश्याः कृषिवाणिज्यादि सन्त्यज्य निजकर्म यत्।
शूद्रवृत्त्या प्रवत्स्यन्ति कारुकर्मोपजीविनः॥३६॥
भैक्ष्यव्रतास्तथा शूद्रा प्रव्रज्यालिङ्गिनोऽधमाः।
पाषण्डसंश्रयाः वृत्तिमाश्रयिष्यन्त्यसंस्कृताः॥३७॥

In the Kali age every one who has cars and elephants and steeds will be a Rājā[9]: every one who is feeble will be a slave. Vaiśyas will abandon agriculture and commerce, and gain a livelihood by servitude or the exercise of mechanical arts. Sūdras, seeking a subsistence by begging, and assuming, the outward marks of religious mendicants, will become the impure followers of impious and heretical doctrines[10].

दुर्भिक्षकरपीडाभिरतीवोपहता जनाः।
गवेधुककदन्नाद्यान् देशान् यास्यन्ति दुःखिताः॥३८॥
वेदमार्गे प्रलीने च पाषण्डाढ्ये ततो जने।
अधर्मवृद्ध्या लोकानां स्वल्पमायुर्भविष्यति॥३९॥
अशास्त्रविहितं घोरं तप्यमानेषु वै तपः।
नरेषु नृपदोषेण बालमृत्युर्भविष्यति॥४०॥

Oppressed by famine and taxation, men will desert their native lands, and go to those countries which are fit for coarser grains.[11] The path of the Vedas being obliterated, and men having deviated into heresy, iniquity will flourish, and the duration of life will therefore decrease. In consequence of horrible penances not enjoined by scripture, and of the vices of the rulers, children will die in their infancy.

भवित्री योषितां सूतिः पञ्चषट्सप्तवार्षिकी।
नवाष्टदशवर्षाणां मनुष्याणां तथा कलौ॥४१॥
पालितोद्भवश्च भविता तदा द्वादशवार्षिकः।
नातिजीवति वै कश्चित् कलौ वर्षाणि विंशतिम्॥४२॥
अल्पप्रज्ञा वृथालिङ्गा दुष्टान्तःकरणाः कलौ।
यतस्ततो विनङ्क्ष्यन्ति कालेनाल्पेन मानवाः॥४३॥
यदा यदा हि पाषण्डवृद्धिर्मैत्रेय लक्ष्यते।
तदा तदा कलेर्वृद्धिरनुमेया विचक्षणैः॥४४॥

Women will bear children at the age of five, six, or seven years; and men beget them when they are eight, nine, or ten. A man will be grey when he is twelve; and no one will exceed twenty years of life.[12] Men will possess little sense, vigour, or virtue, and will therefore perish in a very brief period. In proportion as heresy extends, so, Maitreya, shall the progress of the Kali age be estimated by the wise.

यदा यदा सतां हानिर्वेदमार्गानुसारिणाम्।
प्रारम्भाश्चावसीदन्ति यदा धर्म्मभृतां नृणाम्।
तदानुमेयं प्राधान्यं कलेर्मैत्रेय पण्डितैः॥४५॥
यदा यदा न यज्ञानामीश्वरः पुरुषोत्तमः।
इज्यते पुरुषैर्यज्ञैस्तदा ज्ञेयं कलेर्बलम्॥४६॥
न प्रीतिर्वेदवादेषु पाषण्डेषु यदा रतिः।
कलेर्वृद्धिस्तदा प्राज्ञैरनुमेया विचक्षणैः॥४७॥

In proportion as the number of the pious, who adhere to the lessons of the Vedas, diminishes–as the efforts of individuals who cultivate virtue relax– as the first of males becomes no longer the object of sacrifices– as respect for the teachers of the Vedas declines– and as regard is acknowledged for the diseminators of heresy– so may wise men note the augmented influence of the Kali age.[13]

कलौ जगत्पतिं विष्णुं सर्वस्रष्टारमीश्वरम्।
नार्चयिष्यन्ति मैत्रेय पाषण्डोपहता नराः॥४८॥
किं वेदैः किं द्विजैर्देवैः किं शौचेनाम्बुजन्मना।
इत्येवं विप्र वक्ष्यन्ति पाषण्डोपहता नराः॥४९॥
स्वल्पाम्बुवृष्टिः पर्जन्यः शस्यं स्वल्पफलं तथा।
फलं तथाल्पसारञ्च विप्र प्राप्ते कलौ युगे॥५०॥
शाणीप्रायाणि वस्त्राणि शमीप्राया महीरुहाः।
शूद्रप्रायास्तथा वर्णा भविष्यन्ति कलौ युगे॥५१॥
अणुप्रायाणि धान्यानि अजाप्रायं तथा पयः।
भविष्यति कलौ प्राप्ते उशीरञ्चानुलेपनम्॥५२॥

In the Kali age, Maitreya, men, corrupted by unbelievers, will refrain from adoring Viṣṇu, the lord of sacrifice, the creator and lord of all; and will say, "Of what authority are the Vedas? what are gods or Brahmans? what need is there of purification with water?" Then will the clouds yield scanty rain: then will the corn be light in ear, and the grain will be poor, and of little sap: garments will be mostly made of the fibres, of the San:[14] the principal of trees will be the Sami[15]: the prevailing caste will be the Sūdra: millet will be the more common grain: the milk in use will be chiefly that of goats: unguents will be made of Usīra grass.

श्वश्रू-श्वशूरभूयिष्ठा गुरवश्च नृणां कलौ।
श्यालाद्या हारिभार्याश्च सुहृदो मुनिसत्तम॥५३॥
कस्य माता पिता कस्य यदा कर्म्मानुगः पुमान्।
इति चोदाहरिष्यन्ति श्वशुरानुगता नराः॥५४॥
वाङ्मनःकायिकैर्दोषैरभिभूताः पुनः पुनः।
नराः पापान्यनुदिनं करिष्यन्त्यल्पमेधसः॥५५॥
निःसत्त्वानामशौचानां निःश्रीकाणां तथा नृणाम्।
यद्यद्दुःखाय यत् सर्वं कलि काले भविष्यति॥५७॥

The mother and father-in-law will be venerated in place of parents; and a man's friends will be his brother-in-law, or one who has a wanton wife. Men will say, "Who has a father? who has a mother? each one is born according to his deeds:" and therefore they will look upon a wife's or husband's parents as their own. Endowed with little sense, men, subject to all the infirmities of mind, speech, and body, will daily commit sins; and everything that is calculated to afflict beings, vicious, impure, and wretched, will be generated in the Kali age.

निःस्वाध्यायवषट्कारे स्वधास्वाहाविवर्जिते।
तथा प्रविरलो विप्र क्वचिल्लोको निवत्स्यति॥५७॥
तत्राल्पेनैव यत्नेन पुण्यस्कन्धमनुत्तमम्।
करोति यं कृतयुगे क्रियते तपसा हि सः॥५८॥

इति श्रीविष्णुपुराणे षष्ठांशे प्रथमः अध्यायः॥

Then shall some places follow a separate duty,[16] devoid of holy study, oblations of fire, and invocations of the gods.[17] Then, in the Kali age, shall a man acquire by a trifling exertion as much eminence in virtue as is the result of arduous penance in the Kṛta age, of purity.[18]

NOTES

1. Two kinds of great or universal dissolution are here intimated; one occurring at the end of a Kalpa, or day of Brahmā, to which the term Upasanhriti is applied in the text, and Ātyantika laya by the commentator; and the other taking place at the end of the life of Brahmā, which is termed a great or elemental dissolution: Mahā pralaya and Prākṛta pralaya.

2. These measures of time are more fully detailed in the first book: see Bk. I. Ch. III.

3. This is an allusion to a popular notion, originating probably with Manu: "In the Kṛta age the genius of truth and right stands firm on his four feet; but in the following ages he is deprived successively of one foot," etc. I. 81, 82.

4. 'Such an act is just what it is;' यासैव प्रायश्चित्तक्रिया कलौ। that is, it may be attended by inconvenience to the individual, but is utterly inefficacious for the expiation of sin.

5. Whether it is conformable or contradictory to the Vedas and the law. The passage may be rendered also, 'The doctrine or dogma of any one soever will be scripture.'

6. He will not part with the half of the half of half a Paṇa; that is, with ten Cowries; a Paṇa being equal to eighty Cowries, or small shells. Five Paṇas are equal to one Ānā, or the sixteenth of a Rupee; and, at two shillings the Rupee, ten Cowries are equal to about one-seventh of a farthing.

7. They will be valued for their individual use only, not from any notion of their generic sanctity.

8. The Bhāgavata has, "Religious students will be regardless of vows and purification; householders will beg, not give alms; anchorets will dwell in villages; and mendicants will be desirous of riches."

9. That is, princes and warriors will be so on longer by virtue of their birth and caste.

10. Most of the mendicant orders admit members without distinction of caste; but probably Buddhists especially are here intended. The Bhāgavata repeatedly alludes to the diffusion of heretical doctrines and practices, the substitution of outward signs and marks for devotion, and the abandonment of the worship of Viṣṇu. The Śaiva mendicant orders are probably those especially in view. The same probably are intended by our text in the subsequent allusion to unauthorized austerities, and sectarial marks.

11. 'Gavedhuka (Coix barbata) and other bad sorts of grain.' गवेधुकाकदान्नाद्यान् देशान्। Another reading is, गोधूमान् यवान्नाद्यान्। 'Countries growing wheat, barley and the like.' But to place wheat and barley amongst inferior grains, and to rank them lower than rice, is a classification that could have occurred to a native of Bengal alone.

12. The Vāyu says three and twenty; the Bhāgavata, from twenty to thirty.

13. The complaints of the prevalence of heterodox doctrines, and neglect of the practices of the Vedas, which recur in the Bhāgavata and our text, indicate a period of change in the condition of the Hindu religion, which it would be important to verify. If reference is made to Buddhism, to which in some respects the allusions especially apply, it would probably denote a period not long subsequent to the Christian era; but it is more likely to be of a later date, or in the eighth and ninth centuries, when Śankara is said to have reformed a variety of corrupt practices, and given rise to others, See *As. Res.* vol. XVI. p. 12.

14. Crotolaria juncea.

15. The silk cotton, Bambax heptaphylla.

16. The expression Kvacit-lokaḥ (क्वचिल्लोकः), 'a certain place', is explained by the commentator, Kīkaṭa, etc. (कीकटादौ); confirming the inference that Buddhism is especially aimed at in the previous passages; for Kīkaṭa, or south Behar, is the sense of Śākya's earliest and most successful labours.

17. Several of the Purāṇas contain allusions to the degeneracy of the Kali age, but none afford more copious details. The description in the Bhāgavata is much shorter; that of the Vāyu is much the same, and employs many of the same verses and illustrations.

18. This might be suspected of being said ironically, referring to what had been just observed of places where a religion prevailed that required neither study nor sacrifice. The commentator, however, understands it literally, and asserts that allusion is here made to the Vaiṣṇava faith, in which devotion to Viṣṇu or Kṛṣṇa, and the mere repetition of his names, are equally efficacious in the Kali age with the penances and sacrifices of the preceding ages: therefore he concludes the Kali, by this one property, is the best of all the ages: अनेनैकेन गुणेन कलिः सर्वश्रेष्ठः इत्यर्थः। This interpretation is confirmed by the following chapter.

CHAPTER 2

द्वितीयोऽध्यायः

(वेदव्यासेन कलियुगस्य, शूद्रणाम्, स्त्रियाञ्च महत्वस्य वर्णनम्)

पराशर उवाच

व्यासश्चाह महाबुद्धिर्यदत्रैव हि वस्तुनि।
तच्छ्रूयतां महाभाग गदतो मम तत्त्वतः॥ १॥

Upon this subject, Maitreya, you shall hear what the wise Vyāsa has related, as it is communicated truly by me.

कस्मिन् कालेऽल्पको धर्म्मो ददाति सुमहत् फलम्।
मुनीनामित्यभूद् वादः कैश्चासौ क्रियते सुखम्॥ २॥
सन्देहनिर्णायार्थाय वेदव्यासं महामुनिम्।
ययुस्ते संशयं प्रष्टुं मैत्रेय मुनिपुङ्गवाः॥ ३॥
ददृशुस्ते मुनि तत्र जाह्नवीसलिले द्विजाः।
वेदव्यासं महाभागमर्द्धस्नातं महामतिम्॥ ४॥
स्नानावसानं तत्तस्य प्रतीक्षन्तो महर्षयः ।
तस्थस्तटे महानद्यास्तरुषण्डमुपाथिताः॥ ५॥
मग्नोऽथ जाह्नवीतोयादुत्थायाह सुतो मम।
कलिः, साधुः कलिः साधुरित्येवं शृण्वतां वचः॥ ६॥
तेषां मुनीनां भूयश्च ममज्ज स नदीजले।
उत्थाय साधु साध्विति शुद्र धन्योऽसि चाब्रवीत्॥ ७॥
स निमग्नः समुत्थाय पुनः प्राह महामुनिः।
योषितः साधुदन्यास्तास्ताभ्यो धन्यतरोऽस्ति कः॥ ८॥
ततः स्नात्वा यथान्यायमायान्तं कृतसत्क्रियम्।
उपतस्थुर्महाभागं मुनयस्ते सुतं मम॥ ९॥
कृतसंवन्दनाश्चाह कृतासनपरिग्रहान्।
किमर्थमागता यूयमिति सत्यवतीसुतः॥ १०॥
तमूचुः संशयं प्रष्टुः भवन्तं वयमागता।
अलं तेनास्तु तावन्नः कथ्यतामपरं त्वया॥ ११॥
कलिः साध्विति यत् प्रोक्तं शूद्रः साध्विति योषितः ।
यदाह भगवान् साधु धन्याश्चेति पुनः पुनः॥ १२॥
तत् सर्वं श्रोतुमिच्छामो न चेद् गुह्यं महामुने।
तत् कथ्यतां ततो हृत्स्थं प्रक्ष्यामस्त्वां प्रयोजनम्॥ १३॥

It was once a matter of dispute amongst the sages, at what season the least moral merit obtained the greatest reward, and by whom it was most easily displayed. In order to terminate the discussion, they went to Veda Vyāsa to remove their doubts. They found the illustrious Muni, my son, half immersed in the water of the Ganges; and awaiting the close of his ablutions, the sages remained on the banks of the sacred stream, under shelter of a grove of trees. As my son plunged down into the water, and again rose up from it, the Munis heard him exclaim, "Excellent, is the Kali age!" Again he dived, and again rising, said in their hearing, "Well done, well done Śūdra; you are happy!" Again he sand down, and as he once more emerged they heard him say, "Well done, well done, women; they are happy! who are more fortunate than they?" After this, my son finished his bathing, and the sages met him as he approached to welcome them. After he had given them seats, and they had proffered their respects, the son of Satyavatī said to them, "On what account have you come to me?" They replied, "We came to you to consult you on a subject on which we entertain some doubt; but that may be at present suspended: explained to us something else. We heard you say, 'Excellent is the Kali age! Well done, Śūdra! Well done, women!' Now we are desirous to know why this was said, why you called them repeatedly happy. Tell us the meaning of it, if it be not a mystery. We will then propose to you the question that occupies our thoughts."

इत्युक्तो मुनिभिर्व्यासः प्रहस्येदमथाब्रवीत्।
श्रूयतां भो मुनिश्रेष्ठा यदुक्तं साधु साध्विति॥ १४॥
यत्कृते दशभिर्वर्षैस्त्रेतायां हायनेन यत्।
द्वापरे यच्च मासेन अहोरात्रेण तत् कलौ॥ १५॥
तरसोब्रह्मचर्य्यस्य जपादेश्च फलं द्विजाः।
प्राप्नोति पुरुषस्तेन कलिः साध्विति भाषितम्॥ १६॥
ध्यायन् कृते यजन् यज्ञैस्त्रेतायां द्वापरेऽर्च्चयन्।
यदाप्नोति तदाप्नोति कलौ सङ्कीर्त्त्य केशवम्॥ १७॥

धर्म्मात्कर्षमतीवात्र प्राप्नोति पुरुषः कलौ।
अल्पायासेन धर्म्मज्ञास्तेन तुष्टोऽस्म्यहं कलेः॥ १८॥
व्रतचर्य्यापरैर्ग्राह्यो वेदः पूर्वं द्विजातिभिः।
ततः स्वधर्म्मसम्प्राप्तैर्यष्टव्यं विधिनाध्वरैः॥ १९॥
वृथा कथा वृथाभोज्यं वृथेज्या च द्विजन्मनाम्।
पतनाय तथा भाव्यं तैस्त्वसंयमिभिः सदा॥ २०॥
असम्यकक्करणे दोषस्तेषां सर्वेषु कर्मसु।
भोज्यपेयादिकञ्चैषां नेच्छाप्राप्तिकरं द्विजाः॥ २१॥
पारतन्त्र्यं समस्तेषु तेषां कार्य्येषु वै ततः ।
जयन्ति ते निजात् लोकान् क्लेशेन महता द्विजाः॥ २२॥
द्विजशुश्रूषयैवैष पाकयज्ञाधिकारवान्।
निजान् जयति वै लोकाञ् शूद्रो धन्यतरस्ततः॥ २३॥
भक्ष्याभक्ष्येषु नास्यास्ति पेयापेयेषु वै यतः।
नियमो मुनिशार्दूलास्तेनासौ साध्वितीरितः॥ २४॥
स्वधर्म्मस्याविरोधेन नरैर्लब्धं धनं सदा।
प्रतिपादनीयं पात्रेषु यष्टव्यञ्च यथाविधि॥ २५॥
तस्यार्ज्जने महाक्लेशः पालने च द्विजोत्तमाः।
तथा सद् विनियोगाय विज्ञेयं गहनं नृणाम्॥ २६॥
एभिरन्यैस्तथा क्लेशैः पुरुषा द्विजसत्तमाः।
निजान् जयन्ति वै लोकान्प्राजापत्यादिकान् क्रमात्॥ २७
योषिच्छुश्रूषणं भर्तुः कर्म्मणा मनसा गिरा।
कुर्वतो समवाप्नोति तत्सालोक्यं यतो द्विजाः॥ २८॥
नातिक्लेशेन महता तानेव पुरुषो यथा।
तृतीयं व्याहृतं तेन मया साध्विति योषितः॥ २९॥
एतद् वः कथितं विप्रा यन्निमित्तमिहागताः।
तत् पृच्छध्वं यथाकामं सर्वं वक्ष्यामि वः स्फुटम्॥ ३०॥

Being thus addressed by the Munis, Vyāsa smiled, and said to them, "Hear excellent sages, why I uttered the words 'Well done, well done.' The fruit of penance, of continence, of silent prayer, and the like, practised in the Kṛta age for ten years, in the Treta for one year, in the Dvāpara for a month, is obtained in the Kali age in a day and night: therefore did I exclaim, 'Excellent, excellent, is the Kali age!' That reward which a man obtains in the Kṛta by abstract meditation, in the Treta by sacrifice, in the Dvāpara by adoration, he receives in the Kali by merely reciting the name of Keśava. In the Kali age a man displays the most exalted virtue by every little exertion; therefore, pious sages, who know what virtue is, I was pleased with the Kali age. Formerly the Vedas were to be acquired by the twice-born through the diligent observances of self-denial; and it was their duty to celebrate sacrifices conformably to the ritual, Then idle prayers, idle feasts, and fruitless ceremonies, were practised but to mislead the twice-born; for although observed by them devoutly, yet, in consequence of some irregularity in their celebration, sin was incurred in all their works, and what they ate, or what they drank, did not effect the fulfilment of their desires. In all their objects the twice-born enjoyed no independence, and they attained their respective spheres only with exceeding pain. The Śūdra, on the contrary, more fortunate than they, reaches his assigned station by rendering them service, and performing merely the sacrifice of preparing food, in which no rules determine what may or may not be eaten, what may or may not be drunk. Therefore, most excellent sages, is the Śūdra fortunate.

"Riches are accumulated by men in modes not incompatible with their peculiar duties, and they are then to be bestowed upon the worthy, and expended in constant sacrifice. There is great trouble in their acquisition; and great grief for their loss. Thus, eminent Brāhmaṇas, through these and other sources of anxiety, men attain their allotted spheres of Prajāpati and the rest only by exceeding labour and suffering. This is not the case with women: a woman has only to honour her husband, in act, thought, and speech, to reach the same region to which he is elevated; and she thus accomplishes her object without any great exertion. This was the purport of my exclamation, 'Well done!' the third time. I have thus related to you what you asked. Now demand the question you came to put to me, in any way you please, and I will make you a distinct reply."

पराशर उवाच

ततस्ते मुनयः प्रोचुर्यत् प्रष्टव्यं महामुने।
अन्यस्मिन्नेव तत् पुष्टे यथावत् कथितं त्वया॥ ३१॥
ततः प्रहस्य तान् प्राह कृष्णद्वैपायनो मुनिः।
विस्मयोत्फुल्लनयनांस्तापसांस्तानुपागतान्॥ ३२॥
मयैष भवतां प्रश्नो ज्ञातो दिव्येन चक्षुषा।
तता हि वः प्रसङ्गेन साधु साध्विति भाषितम्॥ ३३॥
स्वल्पेनैव प्रयत्नेन धर्म्म सिध्यति वै कलौ।
नरैरात्मगुणाम्भोभिः क्षालिताखिलकिल्विषैः॥ ३४॥
शूद्रैश्च द्विजशुश्रूषातत्परैमुनिसत्तमाः।
तथा स्त्रीभिरनाया सं पतिशुश्रूषयैव हि॥ ३५॥
ततस्त्रितमयप्येतन्मम धन्यतमं मतम्।
धर्म्मसंसाधने क्लेशो द्विजातीनां कृतादिषु॥ ३६॥
भवद्भिर्यदभिप्रेतं तदेतत् कथितं मया।
अपृष्टेनापि धर्मज्ञाः किमन्यत् कथ्यतां द्विजाः॥ ३७॥

The Munis then said to Vyāsa, "The question we intended to have asked you has been already answered by you in your reply to our subsequent inquiry." On hearing which Kṛṣṇa Dvaipāyana laughed, and said to the holy persons who had come to see him, whose eyes were wide open with astonishment, "I perceived, with the eye of divine knowledge, the question you intended to ask, and in allusion to it I uttered the expressions, Well done, well done.' In truth, in the Kali age duty is discharged with very little trouble by mortals, whose faults are all washed away by the water of their individual merits; by Śūdras, through diligent attendance only upon the twice-born; and by women, through the slight effort of obedience to their husbands. Therefore, Brāhmaṇas, did I thrice express my admiration of their happiness; for in the Kṛta and other ages great were the toils of the regenerate to perform their duty. I waited not for your inquiry, but replied at once to the question you purposed to ask. Now, ye who know what virtue is, what else do you wish me to tell you?"

ततः संम्पूज्य ते व्यासं प्रशस्य च पुनः पुनः।
यथागतं द्विजा जग्मुर्व्यासोक्तिक्षतसंशयाः॥ ३८॥
भवतोऽपि महाभाग! रहस्यं कथितं मया॥ ३९॥
अत्यन्तदुष्टस्य कलेरयमेको महान् गुणः।
कीर्त्तनादेव कृष्णस्य मुक्तबन्धः परं व्रजेत्॥ ४०॥
यद्याहं भवता पृष्टो जगतामुपसंहृतिम्।
प्राकृतामान्तरालाञ्च तामप्येष वदामि ते॥ ४१॥

इति श्रीविष्णुपुराणे षष्ठांशे द्वितीयः अध्यायः॥

The Munis then saluted and praised Vyāsa, and, being freed by him from uncertainty, departed as they came. To you also, excellent Maitreya, have I imparted this secret, this one great virtue of the otherwise vicious Kali age. The dissolution of the world, and the aggregation of the elements, I will now describe to you.[1]

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NOTES

1. The illustration of the efficacy of devotion to Viṣṇu given in this chapter is peculiar to this Purāṇa, but the doctrine is common to it and the Bhāgavata. It is repeatedly inculcated in that work. The paralled passage in the twelfth book is the following. "Puruṣottama, abiding in the hearts of men, takes away all the sins of the Kali age, produced by place or property. Bhagavān, abiding in the heart, the heard, repeated, read of, worshipped, or honoured, dissipates the ills of men for ten thousand births. As fire, entering into the substance of gold, purifies it from the allows with which it is debased in the mine, so Viṣṇu, united with the devotee, is the refiner from all that is evil. By learning, penance, suppression of breath, friendship, pilgrimage, ablution, mortification, gifts, prayer, the soul attains not that exceeding purity which it derives from the presence of Viṣṇu. Therefore, with all your soul, O king, hold Keśava ever present in your heart. Let one about to die be most careful in this; for so he goes to supreme felicity. Let the name of the supreme god, Viṣṇu, be repeated diligently by all in their last moments; for he who desires liberation shall attain it by the frequent repetition of the name of Kṛṣṇa. Final felicity is derived in the Kṛta age from holy study;

in the Treta, from religious rites. In the Dvāpara it is attained by pious services; but in the Kali age it is secured by repeating the name of Hari." Similar doctrines are taught in the Giṭa, and other Vaiṣṇava works. See *As. Res.* vol. XVI. p. 116.

***

CHAPTER 3

तृतीयोऽध्यायः

(निमेषादिकालमानस्य नैमित्तिकप्रलयस्य च वर्णनम्)

पराशर उवाच

सर्वेषामेव भूतानां त्रिविधः प्रतिसञ्चरः।
नैमित्तिकः प्राकृतिकस्तथैवात्यन्तिको मतः॥ १॥
ब्राह्मो नैमित्तिकस्तेषां कल्पान्ते प्रतिसञ्चरः।
आत्यन्तिकश्च मोक्षाख्यः प्राकृतो द्विपरार्द्धिकः॥ २॥

The dissolution of existing beings is of three kinds, incidental, elemental and absolute[1]. The incidental is that which relates to Brahmā, and occurs at the end of a Kalpa: the elemental is that which takes place after two Parārddhas: the absolute is final liberation from existence.

मैत्रेय उवाच

परार्द्धसंख्यां भगवन्! ममाचक्ष्व यया तु सः।
द्विगुणीकृतया ज्ञेयः प्राकृतः प्रतिसञ्चरः॥ ३॥

Maitreya said– Tell me, excellent master, what is the enumeration of a Parārddha, the expiration of two of which is the period of elemental dissolution[2].

पराशर उवाच

स्थानात् स्थानं दशगुणमेकस्माद् गण्यते द्विज।
ततोऽष्टादशमे स्थाने परार्द्धमभिधीयते॥ ४॥
परार्द्धद्विगुणं यत्तु प्राकृतः प्रलयो द्विज!
तदाव्यक्तेऽखिलं व्यक्तं स्वहेतौ लयमेति वै॥ ५॥
निमेषो मानुषो योऽयं मात्रामात्रप्रमाणतः।
तैः पञ्चदशभिः काष्ठा त्रिंशत् काष्ठास्तथा कलाः॥ ६॥
नाडिका तु प्रमाणेन कला दश च पञ्च च।
उन्मानेनाम्भसः सा तु पलान्यर्द्धत्रयोदश॥ ७॥
हेममाषैः कृतच्छिद्रश्चतुर्भिश्चतुरङ्गुलैः।
मागधेन प्रमाणेन जलप्रस्थस्तु स स्मृतः॥ ८॥
नाड़िकाभ्यामथ द्वाभ्यां मुहूर्त्तो द्विजसत्तम।
अहोरात्रं मुहूर्त्तास्तु त्रिंशन्मासो दिनैस्तथा॥ ९॥
मासैर्द्वादशभिर्वर्षंमहोरात्रन्तु तद्दिवि।
त्रिभिर्वर्षशतैर्वर्षं षष्ट्या चैवासुरद्विषाम्॥ १०॥
तैस्तु द्वादशसाहस्रं चतुर्युगमुदाहृतम्।
चतुर्युगसहस्रन्तु कथ्यते ब्रह्मणो दिनम्॥ ११॥
स कल्पोऽप्यत्र मनवश्चतुर्दश महामुने।
तदन्ते चैव मैत्रेय! ब्राह्मो नैमित्तिको लयः॥ १२॥
तस्य स्वरूपमत्युग्रं मैत्रेय गदतो मम।
शृणुष्व प्राकृतं भूयस्तव वक्ष्याम्यहं लयम्॥ १३॥

Parāśara continued– A Parārddha, Maitreya, is that number which occurs in the eighteenth place of figures, enumerated according to the rule of decimal notation[3]. At the end of twice that period elemental dissolution occurs, when all the discrete products of nature are withdrawn into their indiscrete source. The shortest period of time is a Mātrā, which is equal to the twinkling of the human eye. Fifteen Mātrās make a Kāṣṭhā; thirty Kāṣṭhās, one Kalā; fifteen Kalās, one Nāḍikā. A Nāḍikā is ascertained by a measure of water, with a vessel made of twelve Palas and a half of copper, in the bottom of which there is to be a hole made with a tube of gold, of the weight of four Māṣas, and four inches long[4]. According to the Māgadha measure, the vessel should hold a Prastha (or sixteen Palas) of water. Two of these Nādīs make one Muhūrtta; thirty of which are one day and night. Thirty such periods form a month; twelve months make a year, or a day and night of the gods; and three hundred and sixty such days constitute a year of the celestials. An aggregate of four ages contains twelve thousand divine years; and a thousand periods of four ages complete a day of Brahmā. That period is also termed a Kalpa, during which fourteen Manus preside; and at the end of it occurs the incidental or Brahmā dissolution.

The nature of this dissolution is very fearful: hear me describe it, as well as that which takes place at the elemental dissolution, which I will also relate to you.

चतुर्युगसहस्रान्ते क्षीणप्राये महीतले।
अनावृष्टिरतीवोग्रा जायते शतवार्षिकी॥ १४॥
ततो यान्यल्पसाराणि तानि सत्त्वान्यशेषतः।
क्षयं यान्ति मुनिश्रेष्ठ! पार्थिवान्यत्र पीड़नात्॥ १५॥
ततः स भगवान् विष्णु रुद्ररूपधरोऽव्ययः।
क्षयाय यतते कर्त्तुमात्मस्थाः सकलाः प्रजाः॥ १६॥
ततः स भगवान् विष्णुर्भानोः सप्तसु रश्मिषु।
स्थितः पिबत्यशेषाणि जलानि मुनिसत्तम॥ १७॥
पीत्वाम्भांसि समस्तानि प्राणिभूमिगतानि वै।
शोषं नयति मैत्रेय! समस्तं पृथिवीतलम्॥ १८॥
सरित्-समुद्र-शैलेषु शैल प्रस्रवणेषु च।
पातालेषु च यत्तोयं तत् सर्वं नयति क्षयम्॥ १९॥
ततस्तस्यानुभावेन तोयाहारोपबृंहिताः।
त एव रश्मयः सप्त जायन्ते सप्त भास्कराः॥ २०॥
अधश्चोर्द्ध्वञ्च ते दीप्तास्ततः सप्त दिवाकराः।
दहन्त्यशेषं त्रैलोक्यं सपातालतलं द्विज॥ २१॥
दह्यमानन्तु तैर्दीप्तैस्त्रैलोक्यं द्विज! भास्करैः।
साद्रिनद्यर्णवाभोगं निःस्नेहमति जायते॥ २२॥
ततो निर्दग्धवृक्षाम्बु त्रैलोक्यमखिलं द्विज।
भवत्येका च वसुधा कूर्म्मपृष्ठोपमाकृतिः॥ २३॥

At the end of a thousand periods of four ages the earth is for the most part exhausted. A total dearth then ensues, which lasts a hundred years; and, in consequence of the failure of food, all beings become languid and exanimate, and at last entirely perish. The eternal Viṣṇu then assumes the character of Rudra, the destroyer, and descends to reunite all his creatures with himself. He enters into the seven rays of the sun,[5] drinks up all the waters of the globe, and causes all moisture whatever, in living bodies or in the soil, to evaporate; thus drying up the whole earth. The seas, the rivers, the mountain torrents, and springs, are all exhalled; and so are all the waters of Pātāla, the regions below the earth. Thus fed, through his intervention, with abundant moisture, the seven solar rays dilate to seven suns[6], whose radiance glows above, below and on every side, and sets the three worlds and Pātāla on fire. The three worlds, consumed by these suns, become rugged and deformed throughout the whole extent of their mountains, rivers, and seas; and the earth, bare of verdure, and destitute of moisture, alone remains, resembling in appearance the bank of a tortoise.

ततः कालाग्निरुद्रोऽसौ भूत्वा सर्वहरो हरिः।
शेषनिःश्वाससम्भूतः पातालानि बभस्त्यधः॥ २४॥
पातालानि समस्तानि स दग्ध्वा ज्वलनो महान्।
भूमिमभ्येत्य सकलं बभस्ति वसुधातलम्॥ २५॥
भुवर्लोकं तत सर्वं स्वर्लोकञ्च सुदारुणः।
ज्वालामालामहावर्त्तस्तत्रैव परिवर्त्तते॥ २६॥
अम्बरीषमिवाभाति त्रैलोक्यमखिलं तदा।
ज्वालावर्त्तपरीवारमुपक्षीणचराचरम्॥ २७॥
ततस्तापपरीतास्तु लोकद्वयनिवासिनः।
कृताधिकारा गच्छन्ति महर्लोकं महामुने॥ २८॥
तस्मादपि महातापतप्ता लोकास्ततः परम्।
गच्छन्ति जनलोकं ते दशावृत्या परैषिणः॥ २९॥

The destroyer of all things, Hari, in the form of Rudra, who is the flame of time, becomes the scorching breath of the serpent Śeṣa, and thereby reduces Pātāla to ashes. The great fire, when it has burnt all the divisions of Pātāla, proceeds to the earth, and consumes it also. A vast whirlpool of eddying flame then spreads to the region of the atmosphere, and the sphere of the gods, and wraps them in ruin. The three spheres show like a frying-pan amidst the surrounding flames, that prey upon all moveable or stationary things. The inhabitants of the two upper spheres, having discharged their functions, and being annoyed by the heat, remove to the sphere above, or Maharloka. When that becomes heated, its tenants, who after the full period of their stay are desirous of ascending to higher regions, depart for the Janaloka[7].

ततो दग्ध्वा जगत् सर्वरुद्ररूपी जनार्द्दनः।
मुखनिःश्वासजान् मेघान् करोति मुनिसत्तम॥३०॥
ततो गजकुलप्रख्यास्तडित्वन्तो निनादिनः।
उत्तिष्ठन्ति तदा व्योम्नि घोराः संवर्त्तका घनाः॥३१॥
केचिन्नीलोत्पलश्यामाः केचित् कुमुदसन्निभाः।
धूमवर्णा घनाः केचित् किंचित् पीताः पयोधराः॥३२॥
केचिद्रासभवर्णाभा लाक्षारसनिभास्तथा।
केचिद्वैदूर्य्यसङ्काशा इन्द्रनीलनिभाः परे॥३३॥
शङ्खकुन्दनिभाश्चान्ये जात्यञ्जननिभास्तथा।
इन्द्रगोपनिभाः केचिन्मनःशिलनिभास्तथा॥३४॥

Janārddana, in the person of Rudra, having consumed the whole world, breathes forth heavy clouds; and those called Samvartta, resembling vast elephants in bulk, overspread the sky, roaring, and darting lightenings. Some are as black as the blue lotus; some are white as the water-lily; some are dusky, like smoke; and some are yellow; some are of a dun colour, like that of an ass; some like ashes sprinkled on the forehead; some are deep blue, as the lapis lazuli; some azure, like the sapphire; some are white, as the conch or the jasmine; and some are black, as collyrium; some are of bright red, like the lady-bird; some are of the fierceness of red arsenic; and some are like the wing of the painted jay.

चाषपत्रनिभाः केचिदुत्तिष्ठन्ति घना घनाः।
केचित् पुरवराकाराः केचित् पर्वतसन्निभाः॥३५॥
कूटागारनिभाश्चान्ये केचित् स्थूलनिभा घनाः।
महारावा महाकायाः पूरयन्ति नभस्तलम्॥३६॥
वर्षन्तस्ते महासारैस्तमग्निमतिभैरवम्।
शमयन्त्यखिलं विप्र! त्रैलोक्यान्तरविस्तृतम्॥३७॥
नष्टे चाग्नौ शतं तेऽपि वर्षाणामनिवारिताः।
प्लावयन्तो जगत् सर्वं वर्षन्ति मुनिसत्तम॥३८॥
धाराभिरक्षमात्राभिः प्लावयित्वाखिलं भुवम्।
भुवर्लोकं तथैवोर्द्ध्वं प्लावयन्ति दिवं द्विज॥३९॥
अन्धकारीकृते लोके नष्टे स्थावरजङ्गमे।
वर्षन्ति ते महामेघा वर्षाणामधिकं शतम्॥४०॥

इति श्रीविष्णु पुराणे षष्ठांशे तृतीयः अध्यायः।

Such are these massy clouds in hue: in form some resemble towns, some mountains, some are like houses and hovels, and some are like columns. Mighty in size, and loud in thunder, they fill all space. Showering down torrents of water, these clouds quench the dreadful fires which involve the three worlds, and then they rain uninterruptedly for a hundred years, and delung the whole world. Pouring down in drops as large as dice, these rains overspread the earth, and fill the middle region, and inundate heaven. The world is now enveloped in darkness, and all things, animate or inanimate, having perished, the clouds continue to pour down their waters for more than a hundred years.

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NOTES

1. The first is called Naimittaka, 'occasional' or 'incidental' or *Brāhmya*, as occasioned by the intervals of Brahmā's days; the destruction of creatures, though not of the substance of the world, occurring during his night. The general resolution of the elements into their primitive source, or Prakṛti, is the Prākṛtika destruction, and occurs at the end of Brahmā's life. The third, the absolute or final. Ātyantika, is individual annihilation; Mokṣa, exemption for ever from future existence. The Bhāgavata here notices the fourth kind, of which mention occurred in a preceding passage (Bk. I. Ch. III). Nitya or constant dissolution; explaining it to be the imperceptible change that all things suffer in the various stages of growth and decay, life and death. The various conditions of beings subject to change are occasioned by that constant dissolution of life which is rapidly produced by the resistless stream of time, taking every thing perpetually aways: कालस्रोतसोजवेनाशु ह्रियमाणस्य नित्यदा परिणामिनामवस्थास्ताः जन्मप्रलयहेतवः। The Vāyu describes but three kinds of Pralaya, omitting the Nitya.

2. Maitreya has a rather indifferent memory (see Bk. I. Ch. III); but the periods specified in the two places do not agree. In the first book two Parārddhas, as equal to one hundred years of Brahmā, are 311,040, 000,000,000 years of mortals.

3. Counting according to this mode of enumeration, a Parārdha is represented by 100,000,000,000,000,000. The Vāyu Purāṇa has a term for each of these decimal values. Daśa (दश), 10; Śatam (शतं), 100; Sahasram (सहस्रं), 1000; Ayutam (अयुतं), 10,000; Niyutam (नियुतं), 100,000; Prayutam (प्रयुतं), 1,000,000; Arvudam (अर्वुदं), 10,000,000; Nyurvudam (न्युर्वुदं), 100,000,000;Vrindam (वृन्दं), 1000,000,000; Param (परं), 10,000,000,000; Kharvam (खर्वं), 100,000,000,000; Nikharvam (निखर्वं),1000,000,000,000; Śankham (शंखं), 10,000,000,000,000; Padmam (पद्मं), 100,000,000,000,000; Samudram (समुद्रं), 1000,000,000,000; Madhyamam (मध्यमं), 10,000,000,000,000,000; Parārddham (परार्द्धं), 100,000,000,000,000,000. In the first book the Parārddham, as the half of Brahmā's life, it but 155,520,000,000,000 fifteen instead of eighteen places of figures.

4. The description of the Clepsydra is very brief, and wanting in precision. One of the commentaries is more explicit: 'A vessel made of twelve Palas and half of copper, and holding a Prastha, Māgadha measure, of water, broad at top, and having at bottom a tube of gold of four Māshas weight, four fingers long, is placed in water, and the time in which the vessel is filled by the whole in the bottom is called a Nāḍika:' सार्द्धद्वादशपलताम्नमयं मागधप्रस्थसम्मितं ऊर्द्धायतं पात्रं चतुर्माषचतुरङ्गुलहेम शलाकया कृताषच्छिद्रं जलेस्थापितं तेनच्छिद्रेण यावता कालेन युर्य्यते तावत्कालो नाडिकेति। The term Śalākā generally means a needle or stake, but it must here denote a pipe. The common measure of the Nāḍi is a thin shallow brass cup, with a small hole in the bottom. It is placed on the surface of water, in a large vessel, where nothing can disturb it, and where the water gradually fills the cup, and sinks it. *As. Res.* vol. V. p. 87.

5. See Bk. II. Ch. XI. n. 3.

6. These also have their several appellations: the commentator quotes the Vedas as the authority; Ārāga, Bhrāja, Paṭala, Pataṅga, Svamābhāk, Jyotiṣ mat, and Savibhāsa.

7. The passage may also be understood. 'Those go to Janaloka who are desirous of obtaining Brahma, or final liberation, through the ten stages of perfection– devotion, penance, truth, etc.' In the Vāyu Purāṇa more details are specified. Those sainted mortals who have diligently worshipped Viṣ ṇu, and are distinguished for piety, abide, at the time of dissolution, in Maharloka, with the Pitṛs, the Manus, the seven Ṛṣis, the various orders of celestial spirits, and the gods. These, when the heat of the flames that destroy the worlds reaches to Maharloka, repair to Janaloka in their subtile forms, destined to become re-embodied, in similar capacities as their former, when the world is renewed, at the beginning of the succeeding Kalpa. This continues throughout the life of Brahmā; at the expiration of his life all are destroyed: but those who have then attained a residence in the Brahmaloka, by having identified themselves in spirit with the supreme, are finally resolved into the sole-existing Brahma.

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CHAPTER 4

चतुर्थोऽध्यायः

(प्राकृतप्रल्पवर्णनम्)

पराशर उवाच

सप्तर्षिस्थानमाक्रम्य स्थितेऽम्भसि महामुने।
एकार्णवं भवत्येव त्रैलोक्यमखिलं ततः॥ १॥
मुखनिःश्वासजो विष्णोर्वायुस्तान् जलदांस्ततः।
नाशयित्वा तु मैत्रेय! वर्षाणामधिकं शतम्॥ २॥
सर्वभूतमयोऽचिन्त्यो भगवान् भूतभावनः।
अनादिरादिर्विश्वस्य पीत्वा वायुमशेषतः॥ ३॥

When the waters have reached the region of the seven Ṛṣis, and the whole of the three worlds is one ocean, they stop. The breath of Viṣṇu becomes a strong wind, which blows for more than a hundred years, until all the clouds are dispersed. The wind is then reabsorbed, and he of whom all things are made, the lord by whom all things exist, he who is inconceivable, without beginning of the universe, reposes, sleeping upon Śeṣa, in the midst of the deep.

एकार्णवे ततस्तस्मिन् शेषशय्यास्थितः प्रभुः।
ब्रह्मरूपधरः शेते भगवानादिकृद्धरिः॥ ४॥

जनलोकगतैः सिद्धैः सनकाद्यैरभिष्टुतः।
ब्रह्मलोकगतैश्चैव चिन्त्यमानो मुमुक्षुभिः॥५॥
आत्ममायामयीं दिव्यां योगिनिद्रां समास्थितः।
आत्मानं वासुदेवाख्यं चिन्तयन् परमेश्वरः॥६॥
एष नैमित्तिको नाम मैत्रेय! प्रतिसञ्चरः।
निमित्तं तत्र यच्छेते ब्रह्मरूपधरो हरिः॥७॥

The creator, Hari, sleeps upon the ocean, in the form of Brahma– glorified by Sanaka and the saints who had gone to the Janaloka, and contemplated by the holy inhabitants of Brahmaloka, anxious for final liberation– involved in mystic slumber, the celestial personification of his own illusions, and meditating on his own ineffable spirit, which is called Vāsudeva. This, Maitreya, is the dissolution termed incidental, because Hari, in the form of Brahmā, sleep there, as its incidental cause.

यदा जागर्त्ति विश्वात्मा स तदा चेष्टते जगत्।
निमीलत्येतदखिलं योगशय्याशयेऽच्युते॥८॥
पद्मयोनेर्दिनं यत्तु चतुर्युगसहस्रवत्।
एकार्णवाप्लुते लोके तावती रात्रिरिष्यते॥९॥
ततः प्रबुद्धो रात्र्यन्ते पुनः सृष्टिं करोत्यजः।
ब्रह्मस्वरूपधृग् विष्णुर्यथा ते कथितं पुरा॥१०॥

When the universal spirit wakes, the world revives; when he closes his eyes, all things fall upon the bed of mystic slumber. In like manner as a thousand great ages constitute a day of Brahmā, so his night consists of the same period; during which the world is submerged by a vast ocean. Awaking at the end of his night, the unborn, Viṣṇu, in the character of Brahmā, creates the universe anew, in the manner formerly related to you[1].

इत्येष कल्पसंहारश्चान्तरः प्रलयो द्विज।
नैमित्तिकस्ते कथितः प्राकृतः शृण्वतः परम्॥११॥
अनावृष्ट्याग्निसम्पर्कात् कृते संक्षालने मुने।
समस्तेष्वेव लोकेषु पातालेष्वखिलेषु च॥१२॥
महदादेर्विकारस्य विशेषान्तस्य संक्षये।
कृष्णेच्छाकारिते तस्मिन् प्रवृत्ते प्रतिसञ्चरे॥१३॥

I have thus described to you the intermediate dissolution of the world, occurring at the end of every Kalpa. I will now, Maitreya, describe to you elemental dissolution. When by dearth and fire all the worlds and Pātālas are withered up and the modifications of Mahat and other products of nature are by all the will of Kṛṣṇa destroyed, the progress of elemental dissolution is begun.

आपो ग्रसन्ति वै पूर्वं भूमेर्गन्धात्मकं गुणम्।
आत्तगन्धा ततो भूमिः प्रलयत्वाय कल्पते॥१४॥
प्रनष्टे गन्धतन्मात्रेऽभवत् पृथ्वी जलात्मिका।
रसाञ्चलं समुद्रभूतं तस्माञ्चातं रसात्मकम्॥१५॥
आपस्तदा प्रवृद्धास्तु वेगवत्यो महास्वनाः।
सर्वमापूरयन्तीदं तिष्ठन्ति विचरन्ति च।
सलिलेनैवोर्म्मिमता लोका व्याप्ताः समन्ततः॥१६॥
अपामपि गुणो यस्तु ज्योतिषा पीयते तु सः।
नश्यन्त्यापस्ततस्ताश्च रसतन्मात्रसंक्षयात् ॥१७॥
ततश्चापो हृतरसा ज्योतिष्ट्वं प्राप्नुवन्ति वै।
अग्न्यवस्थे तु सलिले तेजसा सर्वतो वृते॥१८॥
स चाग्निः सर्वतो व्याप्त आदत्ते तज्जलं तदा।
सर्वमापूर्य्य तेजोभिस्तदा जगदिदं शनैः॥१९॥
अर्चिर्भिः संवृते तस्मिन् तिर्य्यगूर्द्ध्वमधस्तथा।
ज्योतिषोऽपि परं रूपं वायुरत्ति प्रभाकरम्॥२०॥
प्रलीने च ततस्तस्मिन् वायुभूतेऽखिलात्मनि।

Then, first, the waters swallow up the property of earth, which is the rudiment of smell; and earth, deprived of its property, proceeds to destruction. Devoid of the rudiment of odour, the earth becomes one with water. The waters then being much augmented, roaring, and rushing along, fill up all space, whether agitated or still. When the universe is thus pervaded by the waves of the watery element, its rudimental flavour is licked up by the element of fire, and, in consequence of the destruction of their rudiments, the waters themselves are destroyed. Deprived of the essential rudiment of flavour, they become one with fire, and the universe is therefore entirely filled with flame, which drinks up the water on every side, and

gradually overspreads the whole of the world. While space is enveloped in flame, above, below, and all around, the element of wind seizes upon the rudimental property, or form, which is the cause of light; and that being withdrawn, all becomes of the nature of air.

प्रनष्टे रूपतन्मात्रे हृतरूपो विभावसुः॥ २१॥
प्रशाम्यति तदा ज्योतिर्वायुर्दोधूयते महान्।
निरालोके तदा लोके वाखवस्थे च तेजसि ॥ २२॥
ततस्तु मूलमासाद्य वायुः सम्भवमात्मनः।
ऊर्ध्वञ्चाधश्च तिर्य्यक् च दोधवीति दिशो दश ॥ २३॥
वायोरपि गुणं स्पर्शमाकाशो ग्रसते पुनः।
प्रशाम्यति ततो वायुः खन्तु तिष्ठत्यनावृतम् ॥ २४॥
अरूपमरसस्पर्शमगन्धं न च मूर्त्तिमत्।
सर्वमापूरयच्चैतत् सुमहत् सम्प्रकाशते ॥ २५॥
परिमण्डलं तच्छुषिरमाकाशं शब्दलक्षणम्।
शब्दमात्रं तदाकाशं सर्वमावृत्य तिष्ठति ॥ २६॥
ततः शब्दं गुणं तस्य भूतादिर्ग्रसते पुनः।
भूतेन्द्रियेषु युगपद् भूतादौ संस्थितेषु वै॥ २७॥

The rudiment of form being destroyed, and fire deprived of its rudiment, air extinguishes fire, and spreads resistlessly over space, which is deprived of light when fire merges into air. Air then, accompanied by sound, which is the source of ether, extends every where throughout the ten regions of space, until ether seizes upon contact, its rudimental property; by the loss of which, air is destroyed, and ether remains unmodified: devoid of form, flavour, touch, and smell, it exists unembodied and vast, and pervades the whole of space, Ether, whose characteristic property and rudiment is sound, exists alone, occupying all the vacuity of space. But then the radical elements egotism devours sound, and all the elements and faculties are at once merged into their original.

अभिमानात्मको ह्येष भूतादिस्तामसः स्मृतः।
भूतादिं ग्रसते चापि महान् वै बुद्धिलक्षणः॥ २८॥
उर्वी महांश्च जगतः प्रान्तेऽन्तर्बाह्यतस्तथा॥ २९॥
एवं सप्त महाबुद्धे! क्रमात् प्रकृतयस्तु वै।
प्रत्याहारे तु ताः सर्वा प्रविशन्ति परस्परम्॥ ३०॥

This primary element is consciousness, combined with the property of darkness, and is itself swallowed up by Mahat, whose characteristic property is intelligence; and earth and Mahat are the inner and outer boundaries of the universe. In this manner, as in the creation were the seven forms of nature (Prakṛti), reckoned from Mahat to earth[2], so, at the time of elemental dissolution, these seven successively re-enter into each other.

येनेदमावृतं सर्वमण्डमप्सु प्रलीयते।
सप्तद्वीपसमुद्रान्तं सप्तलोकं सपर्वतम्॥ ३१॥
उदकावरणं यत्तु ज्योतिषा पीयते तु तत्।
ज्योतिर्वायौ लयं याति यात्याकाशे समीरणः॥ ३२॥
आकाशञ्चैव भूतादिर्ग्रसते तं तदा महान्।
महान्तमेभिः सहितं प्रकृतिर्ग्रसते द्विज॥ ३३॥
गुणासाम्यमनुद्रिक्तमन्यूनञ्च महामुने ।
प्रोच्यते प्रकृतिर्हेतु प्रधानं कारणं परम्॥ ३४॥

The egg of Brahmā is dissolved in the waters that surround it, with its seven zones, seven oceans, seven regions, and their mountains. The investure of water is drunk up by fire; the stratum of fire is absorbed by that of air: air blends itself with ether: the primary element of egotism devours the ether, and is itself taken up by intellect, which, along with all these, is seized upon by nature (Prakṛti). Equilibrium of the three properties, without excess or deficiency, is called nature Prakṛti, origin (Hetu), the chief principle (Pradhāna), cause (Kāraṇa), supreme (Param).

इत्येषा प्रकृतिः सर्वा व्यक्ताव्यक्तस्वरूपिणी।
व्यक्तस्वरूपमव्यक्ते तस्मिन् मैत्रेय! लीयते॥ ३५॥
एकः शुद्धोऽक्षरो नित्यः सर्वव्यापी तथा पुमान्।
सोऽप्यंशः सर्वभूतस्य मैत्रेय! परमात्मनः॥ ३६॥
न सन्ति यत्र सर्वेशे नामजात्यादिकल्पनाः।
सत्तामात्रात्मके ज्ञेये ज्ञानात्मन्यात्मनः परे॥ ३७॥
स ब्रह्म तत् परं धाम परमात्मा स चेश्वरः।
स विष्णुः सर्वमेवेदं यतो नावर्त्तते यतिः॥ ३८॥

This Prakṛti is essentially the same, whether discrete or indiscrete; only that which is discrete is finally lost or absorbed in the indiscrete. Spirit also, which is one, pure, imperishable, eternal, all-pervading, is a portion of that supreme spirit which is all things. That spirit which is other than (embodied) spirit, in which there are no attributes of name, species, or the like– which is one with all wisdom, and is to be understood as sole existence– that is Brahma, infinite glory, supreme spirit, supreme power, Viṣṇu, all that is; from whence the perfect sage returns no more.

प्रकृतिर्या मया ख्याता व्यक्ताव्यक्तस्वरूपिणी।
पुरुषश्चाप्युभावेतौ लीयते परमात्मनि॥ ३९॥
परमात्मा च सर्वेषामाधारः परमेश्वरः।
विष्णुर्नाम्ना स वेदेषु वेदान्तेषु च गीयते॥ ४०॥

Nature (Prakṛti), which I have described to you as being essentially both discrete and indiscrete, and spirit (which is united with body), both resolve into supreme spirit. Supreme spirit is the upholder of all things, and the ruler of all things, and is glorified in the Vedas and in the Vedanta by the name of Viṣṇu.

प्रवृत्तञ्च निवृत्तञ्च द्विविधं कर्म वैदिकम्।
ताभ्यामुभाभ्यां पुरुषैः सर्वमूर्त्तिः स इज्यते॥ ४१॥
ऋग्-यजुः सामभिर्मार्गैः प्रवृत्तैरिज्यते ह्यसौ।
यज्ञेश्वरो यज्ञपुमान् पुरुषैः पुरुषोत्तमः ॥ ४२॥
ज्ञानात्मा ज्ञानयोगेन ज्ञानमूर्त्तिः स चेज्यते।
निवृत्ते योगिभिर्मार्गे विष्णुर्मुक्तिफलप्रदः॥ ४३॥

Works, as enjoined by the Vedas, are of two kinds, active (Pravritta) and quiescent (Nivṛtta); by both of which the universal person is worshipped by mankind. He, the lord of sacrifice, the male of sacrifice, the most excellent male, is worshipped by men in the active mode by rites enjoined in the Ṛk, Yajur and Sāma Vedas. The soul of wisdom, the person of wisdom, Viṣṇu, and giver of emancipation, is worshipped by sages in the quiescent form, through meditative devotion.

ह्रस्व-दीर्घप्लुतैर्यत्तु किञ्चद्वस्त्वभियुज्यते।
यच्च वाचामविषये तत्सर्वं विष्णुरव्ययः॥ ४४॥
व्यक्तं स एव चाव्यक्तं स एव पुरुषोऽव्ययः।
परमात्मा स विश्वात्मा विश्वरूपधरो हरिः॥ ४५॥
व्यक्ताव्यक्तात्मिका तस्मिन् प्रकृतिः सम्प्रलीयते।
पुरुषश्चापि मैत्रेय! व्यापिन्यव्याहतात्मनि॥ ४६॥

The exhaustless Viṣṇu is whatever thing that is designated by long, short, or prolated syllables, or that which is without a name. He is that which is discrete, and that which is indiscrete: he is exhaustless spirit, supreme spirit, universal spirit, Hari, the wearer of universal forms. Nature, whether discrete or indiscrete, is absorbed into him, and (detached) spirit also merges into the all-diffusive and unobstructed spirit.

द्विपरार्द्धात्मकः कालः कथितो यो मया तव।
तदहस्तस्य मैत्रेय! विष्णोरीशस्य कथ्यते॥ ४७॥
व्यक्ते च प्रकृतौ लीने प्रकृत्यां पुरुषे तथा।
तत्र स्थिते निशा चान्या तत्प्रमाणा महामुने॥ ४८॥
नैवाहस्तस्य न निशा नित्यस्य परमात्मनः।
उपचारस्तथाप्येष तस्येशस्य द्विजोच्यते॥ ४९॥

The period of two Parārddhas, as I have described it to you, Maitreya, is called a day of that potent Viṣṇu; and whilst the products of nature are merged into their source, nature into spirit, and that into the supreme, that period is termed his night, and is of equal duration with his day. But, in fact, to that eternal supreme spirit there is neither day nor night, and these distinctions are only figuratively applied to the almighty.

इत्येष तव मैत्रेय! कथितः प्राकृतो लयः।
आत्यन्तिकमितो ब्रह्मन्निबोध प्रतिसञ्चरम्॥ ५०॥

इति श्रीविष्णुपुराणे षष्ठांशे चतुर्थः अध्यायः॥

I have thus explained to you the nature of elemental dissolution, and will now expound to you which is final[3].

NOTES

1. The Naimittika Pralaya is described in the Vāyu, Bhāgavata. Kūrma, and other Purāṇas, to the same effect, and very commonly in precisely the same words.

2. See Bk. I. Ch. II.

3. The Bhāgavata notices the Prākṛta pralaya much more briefly, and it is omitted in the Vāyu.

***

CHAPTER 5

पञ्चमोऽध्यायः

(आध्यात्मिकादित्रिविधतापवर्णनम्, भगवान् वासुदेवश्चेति शब्दद्वयस्य व्याख्या, भगवतः पारमार्थिकस्वरूपवर्णनञ्च)

पराशर उवाच

आध्यात्मिकादि मैत्रेय! ज्ञात्वा तापत्रयं बुधः।
उत्पन्नज्ञानवैराग्यः प्राप्नोत्यात्यन्तिकं लयम् ॥१॥
आध्यात्मिको वै द्विविधः शारीरो मानसस्तथा।
शारीरो बहुभिर्भेदैर्भिद्यते श्रूयताञ्च सः॥२॥
शिरोरोग-प्रतिश्याय-ज्वरशूल-भगन्दरैः।
गुल्मार्शः-श्वयथु-श्वास-च्छर्द्यादिभिरनेकधा॥३॥
तथाक्षिरोगातीसार-कुष्ठाङ्गामयसंज्ञकैः।
भिद्यते देहजस्तापो मानसं श्रोतमर्हसि॥४॥
काम-क्रोध-भय-दोष-लोभ-मोह-विषादजः।
शोका-सूया-वमाने-र्ष्या-मात्सर्य्यादिभवस्तथा॥५॥
मानसोऽपि द्विजश्रेष्ठ! तापो भवति नैकधा।
इत्येवमादिभिर्भेदैस्तापो ह्याध्यात्मिकः स्मृतः॥६॥
मृग-पक्षि-मनुष्याद्यैः पिशाचोरग-राक्षसैः।
सरीसृपाद्यैश्च नृणां जन्यते चाधिभौतिकः॥७॥
शीतोष्णवातवर्षाम्बु-वैद्युतादिसमुद्भवः।
तापो द्विजवरश्रेष्ठ! कथ्यते चाधिदैविकः॥८॥
गर्भ-जन्म-जराङ्गान-मृत्यु-नारकजं तथा।
दुःखं सहस्रशो भेदैर्भिद्यते मुनिसत्तम॥९॥

The wise man having investigated the three kinds of worldly pain, or mental and bodily affliction and the like[1], and having acquired true wisdom, and detachment from human objects, obtains final dissolution. The first to the three pains, or Ādhyātmika, is of two kinds, bodily and mental. Bodily pain is of many kinds, as you shall hear. Affections of the head, catarrh, fever, cholic, fistula, spleen, haemorrhoids, intumescence, sickness, ophthalmia, dysentery, leprosy, and many other discases, constitute bodily affliction. Mental sufferings are love, anger, fear, hate, covetousness, stupefaction, despair, sorrow, malice, disdain, jealousy, envy, and many other passions which are engendered in the mind, These and various other afficitions, mental or corporeal, are comprised under the class of worldly sufferings, which is called Ādhyātmika (natural and inseparable). That pain to which excellent Brahman, the term Ādhibhautika (natural, but incidental) is applied, is every kind of evil which is inflicted (from without) upon men by beasts, birds, men, goblins, snakes, fiends, or reptiles; and the pain that is termed Ādhidaivika (or superhuman) is the work of cold, heat, wind, rain, lightning and other (atmospherical phenomena). Affliction, Maitreya, is multiplied in thousands of shapes in the progress of conception, birth, decay, disease, death and hell.

सुकुमारतनुर्गर्भे जन्तुर्बहुमलावृते।
उल्वसंवेष्टितो भुग्नपृष्ठग्रीवास्थिसंहतिः॥१०॥
अत्यन्तकटु-तीक्ष्णोष्ण-लवणैर्मातृभोजनैः।
अत्यन्तताप्तैरत्यर्थं वर्द्धमानातिवेदनः॥११॥
प्रसारणाकुञ्चनादेर्नाङ्गानां प्रभुरात्मनः।
शकृन्मूत्रमहापङ्कशायी सर्वत्र पीडितः॥१२॥
निरुच्छ्वासः सचैतन्यः स्मरन् जन्मशतान्यथ।
आस्ते गर्भेऽतिदुःखेन निजकर्मनिबन्धनः॥१३॥

The tender (and subtle) animal exists in the embryo, surrounded by abundant filth, floating in water, and distorted in its back, neck, and bones; enduring severe pain even in the course of its development, as disordered by the acid, acrid, bitter, pungent, and saline articles of its

mother's food; incapable of extending or contracting its limbs; reposing amidst the slime of ordure and urine; every way incommoded; unable to breathe; endowed with consciousness, and calling to memory many hundred previous births. Thus exists the embryo in profound affliction, bound to the world by its former works.

जायमानः पुरीषाश्रृंमूत्रशुक्राविलाननः।
प्राजापत्येन वातेन पीड्यमानास्थिबन्धनः॥ १४॥
अधोमुको वै क्रियते प्रबलैः सूतिमारुतैः।
क्लेशैर्निष्क्रान्तिमाप्नोति जठरान्मातुरातुरः॥ १५॥
मूर्च्छामवाप्य महतीं संस्पृष्टो बाह्यवायुना।
विज्ञानभ्रंशमाप्नोति जातश्च मुनिसत्तम ॥ १६॥
कङ्कटैरिव तुन्नाङ्ग क्रकचैरिव दारितः।
पूतिव्रणान्निपतितो धरण्यां कृमिको यथा ॥ १७॥
कण्डूयने चाप्यशक्तः परिवर्त्तेऽप्यनीश्वरः।
स्तन्यपानादिकाहारमवाप्नोति परेच्छया॥ १८॥

When the child is about to be born, its face is besmeared by excremcnt, urine, blood, mucus, and semen; its attachment to the uterus is ruptured by the Prājāpati wind; it is turned head downwards, and violently expelled from the womb by the powerful and painful winds of parturition; and the infant losing for a time all sensation, when brought in contact with the external air, is immediately dcprived of its intellectual knowledge. Thus born, the child is tortured in every limb, as if pierced with thorns, or cut to pieces with a saw, and falls from its fetid lodgment, as from a sore, like a crawling thing upon the earth. Unable to feel itself, unable to turn itself, it is dependent upon the will of others for being bathed and nourished.

अशुचिः प्रस्तरे सुप्तः कीटदंशादिभिस्तथा।
भक्ष्यमाणोऽपि नैवैषां समर्थो विनिवारणे॥ १९॥
जन्मदुःखान्यनेकानि जन्मनोऽनन्तराणि वै।
बालभावे यदाप्नोति आधिभौतादिकानि च॥ २०॥

Laid upon a dirty bed, it is bitten by insects and mosquitoes, and has not power cr to drive them away. Many are the pangs attending birth, and many are those which succeed to birth; and many are the sufferings which are inflicted by elemental and superhuman agency in the state of childhood.

अज्ञानतमसाच्छन्नो मूढान्तःकरणो नरः।
न जानाति कुतः कोऽहं क्वाहं गन्ता किमात्मकः॥ २१॥
केन बन्धेन बद्धोऽहं कारणं किमकारणम्।
किं कार्य्यं किमकार्य्यं वा किं वाच्यं किन्न वोच्यते॥ २२
कोऽधर्म्मः कश्च वै धर्मः कस्मिन् वर्त्तेत वा कथम्।
किं कर्त्तव्यकर्त्तव्यं किं वा किं गुणदोषवत्॥ २३॥

Enveloped by the gloom of ignorance, and internally bewildered, man knows not whence he is, who he is, whither he goes, nor what is his nature; by what bonds he is bound; what is cause, and what is not cause ; what is to be done and what is to be left undone; what is to be said, and what is to be kept silent; what is righteousness, what is iniquity; in what it consists, or how; what is right, what is wrong, what is virtue, what is vice.

एवं पशुसमैर्मूढैरज्ञानप्रभवं महत्।
अवाप्यते नरैर्दुःखं शिश्नोदरपरायणैः॥ २४॥
अज्ञानं तामसो भावः कार्यारम्भाः प्रवृत्तयः।
अज्ञानिनां प्रवर्त्तन्ते कर्म्मलोपास्ततो द्विज॥ २५॥
नरकं कर्मणां लोपात् फलमाहुर्महर्षयः।
तस्मादज्ञानिनां दुःखमिह चामुत्र चोत्तमम्॥ २६॥

Thus man, like a brute beast, addicted only to animal gratifications, suffers the pain that ignorance occasions. Ignorance, darkness, inactivity, influence those devoid of knowledge, so that pious works are neglected; but hell is the consequence of neglect of religious acts, according to the great sages, and the ignorant therefore suffcr affliction both in this world and in the next.

जराजर्ज्जरदेहश्च शिथिलावयवः क्रमात्।
विगलच्छीर्णदशनो बली स्नायुशिरावृतः॥ २७॥
दुरप्रनष्टनयनो व्योमान्तर्गततारकः।
नासाविवरनिर्यात-लोपपुञ्जजञ्जलद्वपुः॥ २८॥

प्रकटीकृतसर्वास्थिर्नतपृष्ठास्थिसंहतिः।
उत्सन्नजठराग्नित्वादल्पाहारोऽल्पचेष्टितः॥ २९॥
कृच्छ्रचङ्क्रमणोत्थानशयनासनचेष्टितः।
मन्दीभवच्छ्रोत्रनेत्रः स्रवल्लालाविलाननः॥ ३०॥
अनायत्तैः समस्तैश्च करणैर्मरणोन्मुखः।
तत्क्षणेऽप्यनुभूतानामस्मर्त्ताखिलवस्तुनाम्॥ ३१॥

When old age arrives, the body is infirm; the limbs are relaxed; the face is emaciate and shrivelled; the skin is wrinkled, and scantily covers the veins and sinews; the eye discerns not afar off, and the pupil gazes on vacuity; the nostrils are stuffed with hair; the trunk trembles as it moves; the bones appear beneath the surface, the back is bowed, and the joints are bent; the digestive fire is extinct, and here is little appetite and little vigour; walking, rising, sleeping, sitting, are all painful efforts; the ear is dull; the eye is dim; the mouth is disgusting with dribbling saliva; the senses no longer are obedient to the will; and as death approaches, the things that are perceived even are immediately forgotten.

सकृदुच्चारिते वाक्ये समुद्भूतमहाश्रमः।
श्वासः कासससमुद्भूतमहायासप्रजागरः॥ ३२॥
अन्येनोत्थाप्यतेऽन्येन तथा संवेश्यते जरी।
भृत्यात्मपुत्रदाराणामवामानस्पदीकृतः॥ ३३॥
प्रक्षीणाखिलशौचश्च विहाराहारसस्पृहः।
हास्यः परिजनस्यापि निर्विण्णाशेषबान्धवः॥ ३४॥
अनुभूतमिवान्यस्मिन् जन्मन्यात्मविचेष्टितम्।
संस्मरन् यौवने दीर्घं निःश्वसित्यभितापितः॥ ३५॥
एवमादीनि दुःखानि जरायामनुभूय वै।
मरणे यानि दुःखानि प्राप्नोति शृणु तान्यपि॥ ३६॥

The utterance of a single sentence is fatiguing, the wakefulness is perpetuated by difficult breathing, coughing, and painful exhaustion. The old man is lifted up by somebody else; he is clothed by somebody else; he is an object of contempt to his servants, his children, and his wife. Incapable of cleanliness, of amusement, or food, or desire, he is laughed at by his dependants, and disregarded by his kin; and dwelling on the exploits of his youth, as on the actions of a past life, he sighs deeply, and is sorely distressed. Such are some of the pains which old age is condemned to suffer. I will now describe to you the agonies of death.

श्लथग्रीवांघ्रिहस्तोऽथ व्याप्तो वेपथुना भृशम्।
मुहुर्ग्लानिपरवशो मुहुर्ज्ञानलवान्वितः॥ ३७॥
हिरण्य-धान्य-तनय-भार्या-भृत्य-गृहादिषु।
एते कथं भविष्यन्ति ममेति ममताकुलः॥ ३८॥
मर्मभिद्भिर्महारोगैः क्रकचैरिव दारुणैः।
शरैरिवान्तकस्योग्रैश्छिद्यमानास्थिबन्धनः॥ ३९॥
विवर्त्तमानताराक्षि हस्तपादं मुहुः क्षिपन्।
संशुष्यमाणताल्वोष्ठकण्ठो घुरघुरायते॥ ४०॥
निरुद्धकण्ठो दोषैर्घैरुदानश्वासपीड़ितः।
तापेन महता व्याप्तस्तृषा चार्त्तस्तथा क्षुधा॥ ४१॥
क्लेशादुत्क्रान्तिमाप्नोति याम्यकिङ्करपीडितः।
ततश्च यानतादेहं क्लेशेन प्रतिपद्यते॥ ४२॥
एतान्यन्यानि चोग्राणि दुःखानि मरणे नृणाम्।
शृणुष्व नरके यानि प्राप्यन्ते पुरुषैर्मृतैः॥ ४३॥

The neck droops; the feet and hands are relaxed; the body trembles; the man is repeatedly exhausted, subdued, and visited with interrupted knowledge; the principle of selfishness afflicts him, and he thinks what will become of my wealth, my lands, my children, my wife, my servants, my house? The joints of his limbs are tortured with severe pains, as if cut by a saw, or as if they were pierced by the sharp arrows of the destroyer; he rolls his eyes, and tosses about his hands and feet; his lips and palate are parched and dry, and his throat, obstructed by foul humours and deranged vital airs, emits a rattling sound; he is afflicted with burning heat, and with thirst, and with hunger; and he at last passes away, tortured by the servants of the judge of the dead, to undergo a renewal of his sufferings in another body. These are the agonies which men have to endure when they die. I will now describe to you the tortures which they suffer in hell.

याम्यकिङ्करपाशादिग्रहणं दण्डताडनम्।
यमस्य दर्शनञ्चोग्रमुग्रमार्गविलोकनम्॥४४॥
करम्भबालुका-वह्नि-यन्त्र-शस्त्रादिभीषणे।
प्रत्येकं नरके याश्च यातना द्विज! दुःसहाः॥४५॥
क्रकचैः पीडयमानानामूषायाञ्चापि धम्यताम्।
कुठारैः कृत्यमानानां भूमौ चापि निखन्यताम्॥४६॥
शूलेष्वारोप्यमाणानां व्याघ्रवक्त्रे प्रवेश्यताम्।
गृध्रैः सम्भक्ष्यमाणानां द्वीपिभिश्चोपभुज्यताम्॥४७॥
क्वाथ्यतां तैलमध्ये च क्लिश्यतां क्षारकर्दमैः।
उच्चान्निपात्यमानानां क्षिप्यतां क्षेपयन्त्रकैः॥४८॥
नरके यानि दुःखानि पापहेतूद्भवानि वै।
प्राप्यन्ते नारकैर्विप्र! तेषां संख्या न विद्यते॥४९॥

Men are bound, when they die, by the servants of the king of Tartarus with cords, and beaten with sticks, and have then to encounter the fierce aspect of Yama, and the horrors of their terrible route. In the different hells there are various intolerable tortures with burning sand, fire, machines, and weapons; some are served with saws, some roasted in forges, some arc chopped with axes, some buried in the ground, some are mounted on stakes, some cast to wild beasts to be devoured, some are gnawed by vultures, some torn by tigers, some are boiled in oil, some rolled in caustic slime, some are precipitated from great heights, some tossed upwards by engines. The number of punishments inflicted in hell, which are the consequences of sin, is infinite[2].

न केवलं द्विजश्रेष्ठ नरके दुःखपद्धतिः।
स्वर्गेऽपि पातभीतस्य क्षयिष्णोर्नास्ति निर्वृतिः॥५०॥
पुनश्च गर्भे भवति जायते च पुनः पुनः।
गर्भे विलीयते भूयो जायमानोऽस्तमेति च॥५१॥
म्रियते जातमात्रश्च बालभावेऽथ यौवने।
मध्यमं वा वयः प्राप्य वार्द्धके वा ध्रुवा मृतिः॥५२॥

But not in hell alone do the souls of the deceased undergo pain: there is no cessation even in heaven; for its temporary inhabitant is ever tormented with the prospect of descending again to earth. Again is he liable to conception and to birth; he is merged again into the embryo, and repairs to it when about to be born; then he dies, as soon as born, or in infancy, or in youth, or in manhood, or in old age. Death, sooner or later, is inevitable.

यावज्जीवति तावच्च दुखैर्नानाविधैः प्लुतः।
तन्तुकारणपक्ष्मौघैरास्ते कार्पासबीजवत्॥५३॥
द्रव्यनाशे तथोत्पत्तौ पालने च तथा नृणाम्।
भवन्त्यनेकदुःखानि तथैवेष्टविपत्तिषु॥५४॥
यद् यत् प्रीतिकरं पुंसां वस्तु मैत्रेय! जायते।
तदेव दुःखवृक्षस्य बीजत्वमुपगच्छति॥५५॥

As long as he lives he is immersed in manifold afflictions, like the seed of the cotton amidst the down that is to be spun into thread. In acquiring, losing, and preserving wealth there are many griefs; and so there are in the misfortunes of our friends. Whatever is produced that is cost acceptable to man, that, Maitreya, becomcs a sccd whence springs the tree of sorrow.

कलत्र-पुत्र-भृत्यादि-गृह-क्षेत्र-धनादिकैः।
क्रियते न तथा भूरि सुखं पुंसा यथाऽसुखम्॥५६॥
इति संसारदुःखार्कतापतापितचेतसाम्।
विमुक्तिपादपच्छायामृते कुत्र सुखं नृणाम्॥५७॥
तदस्य त्रिविधस्यापि दुःखजातस्य पण्डितैः।
गर्भजन्मजराद्येषु स्थानेषु प्रभविष्यतः॥५८॥
निरस्यातिशयाह्लादसुखभावैकलक्षणा।
भैषस्यं भगवत्प्राप्तिरेकान्तात्यन्तिकी मता॥५९॥

Wife, children, servants, house, lands, riches, contribute much more to the misery than to the happiness of mankind. Where could man, scorched by the fires of the sun of this world, look for felicity, were it not for the shade afforded by the tree of emancipation? Attainment of the divine being is considered by the wise as the remedy of the threefold class of ills that beset the different stages of life, conception, birth, and decay, as characterized by that only happiness which effacts all other kinds of felicity, however abundant, and as being absolute and final[3].

तस्मात् तत्प्राप्तये यत्नः कर्त्तव्यः पण्डितैर्नरैः।
तत्प्राप्तिहेतुर्ज्ञानञ्च कर्म चोक्तं महामुने॥ ६०॥
आगमोत्थं विवेकोत्थं द्विधा ज्ञानं तथोच्यते।
शब्दब्रह्मागममयं परं ब्रह्म विवेकजम्॥ ६१॥
अन्धं तम इवाज्ञानं दीपवच्चेन्द्रियोद्भवम्।
यथा सूर्यस्तथा ज्ञानं यद् विप्रर्षे! विवेकजम्॥ ६२॥

It should therefore be the assiduous endeavour of wise men to attain unto god[4]. The means of such attainment are said, great Muni, to be knowledge and works. Knowledge is of two kinds, that which is derived from scripture, and that which is derived from reflection. Brahma that is the word is composed of scripture; Brahma that is supreme is produced of reflection[4]. Ignorance is utter darkness, in which knowledge, obtained through any sense (as that of hearing), shines like a lamp; but the knowledge that is derived from reflection breaks upon the obscurity like the sun.

मनुरप्याह वेदार्थं स्मृत्वा यन्मुनिसत्तम।
तदेतच्छ्रूयतामत्र सम्बन्धे गदतो मम॥ ६३॥
द्वे ब्रह्मणी वेदितव्ये शब्दब्रह्म परञ्च यत्।
शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति॥ ६४॥
द्वे विद्ये वेदितव्ये वै इति चाथर्वणी श्रुतिः।
परया त्वक्षरप्राप्तिरृग्वेदादिमयापरा॥ ६५॥

What has been said by Manu, when appealing to the meaning of the Vedas with respect to this subject, I will repeat to you. There are two (forms of) spirit (or god), the spirit which is the word, and the spirit which is supreme. He who is thoroughly imbued with the word of god obtains supreme spirit[5]. The Atharva Veda also states that there are two kinds of knowledge; by the one, which is the supreme, god is attained; the other is that which consists of the Ṛk and other Vedas[6].

यत्तदव्यक्तमजरचिन्त्यमजमव्ययम्।
अनिर्देश्यमरूपञ्च पाणिपादाद्यसंयुतम्॥ ६६॥
विभुं सर्वगतं नित्यं भूतयोनिमकारणम्।
व्याप्तव्याप्तं यतः सर्वं तद् वै पश्यन्ति सूरयः॥ ६७॥
तद् ब्रह्म परमं धाम तद् ध्येयं मोक्षकाङ्क्षिभिः।
श्रुतिवाक्योदितं सूक्ष्मं तद्विष्णोः परमं पदम्॥ ६८॥

That which is imperceptible, undecaying, inconceivable, unborn, inexhaustible, indescribable; which has neither form, nor hands, nor feet; which is almighty, omnipresent, eternal; the cause of all things, and without cause; permeating all, itself unpenetrated and from which all things proceed; that is the object which the wise behold, that is Brahma, that is the supreme state, that is the subject of contemplation to those who desire liberation, that is the thing spoken of by the Vedas, the infinitely subtile, supreme condition of Viṣṇu.

तदेव भगवद्वाच्यं स्वरूपं परमात्मनः।
वाचको भगवच्छब्दस्तस्याक्षयात्मनः॥ ६९॥
एवं निगदितार्थस्य तत्तत्त्वं तस्य तत्त्वतः।
ज्ञायते येन तज्ज्ञानं परमन्यत् त्रयीमयम्॥ ७०॥

That essence of the supreme is defined by the term Bhagavat[8]: the word Bhagavat is the denomination of that primeval and eternal god: and he who fully understands the meaning of that expression, is possessed of holy wisdom, the sum and substance of the three Vedas.

अशब्दगोचरस्यापि तस्य वै ब्रह्मणो द्विज।
पूजायां भगवच्छब्दः क्रियते ह्यौपचारिकः॥ ७१॥
शुद्धे महाविभूत्याख्ये परे ब्रह्मणि वर्त्तते।
मैत्रेय! भगवच्छब्दः सर्वकारणकारणे॥ ७२॥
सम्भर्त्तेति तथा भर्त्ता भकारोऽर्थद्वयान्वितः।
नेता गमयिता स्रष्टा गकारार्थस्तथा मुनि॥ ७३॥

The word Bhagavat is a convenient form to be used in the adoration of that supreme being, to whom no term is applicable; and therefore Bhagavat expresses that supreme spirit, which is individual, almighty, and the cause of causes of all things. The letter *Bh* implies the cherishes and supporter of the universe. By *ga* is understood the leader, impeller, or creator.

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः।
ज्ञान-वैराग्ययोश्चैव षण्णां भग इतीङ्गना॥ ७४॥

वसन्ति यत्र भूतानि भूतात्मन्यखिलात्मनि।
सर्वभूतेष्वशेषेषु वकारार्थस्ततोऽन्वयः॥७५॥
एवमेष महाशब्दो भगवानिति सत्तम।
परमब्रह्मभूतस्य वासुदेवस्य नान्यतः॥७६॥
तत्र पूज्यपदार्थोक्ति-परिभाषासमन्वितः।
शब्दोऽयं नोपचारेण अन्यत्र ह्युपचारतः॥७७॥
उत्पत्तिं प्रलयञ्चैव भूतानामगतिं गतिम्।
वेत्ति विद्यामविद्याञ्च स वाच्यो भगवानिति॥७८॥
ज्ञान-शक्ति-बलैश्वर्य-वीर्यतेजांस्यशेषतः।
भगवच्छब्दवाच्यानि विना हेयैर्गुणादिभिः॥७९॥

The dissyllable *Bhaga* indicates the six properties, dominion, might, glory, splendour, wisdom and dispassion. The purport of the letter *va* is that elemental spirit in which all beings exist, and which exists in all beings[9]. And thus this great word Bhagavan is the name of Vāsudeva, who is one with the supreme Brahma, and of no one else. This word therefore, which is the general denomination of an adorable object, is not used in reference to the supreme in a general, but a special signification. When applied to any other (thing or person) it is used in its customary or general import. In the latter case it may purport one who knows the origin and end and revolutions of beings, and what is wisdom, what ignorance. In the former it denotes wisdom, energy, power, dominion, might, glory, without end, and without defect.

सर्वाणि तत्र भूतानि वसन्ति परमात्मनि।
भूतेषु च स सर्वात्मा वासुदेवस्ततः स्मृतः॥८०॥
खाण्डिक्यजनकायाह पृष्टः केशिध्वजः पुरा।
नामाव्याख्यमनन्तस्य वासुदेवस्य तत्त्वतः॥८१॥
भूतेषु वसते सोऽन्तर्वसन्त्यत्र च तानि यत्।
धाता विधाता जगतां वासुदेवस्ततः प्रभुः॥८२॥
स सर्वभूतप्रकृतिं विकारान्
गुणांश्च दोषांश्च मुने! व्यतीतः।
अतीतसर्वावरणोऽखिलात्मा
तेनास्तृतं यद्भुवान्तराले॥८३॥
समस्तकल्याणगुणात्मको हि
स्वशक्तिलेशावृतभूतवर्णः।
इच्छागृहीताभिमतोरुदेहः
संसाधिताशेषजगद्धितोऽसौ॥८४॥

The term Vāsudeva means that all beings abide in that supreme beings, and that he abides in all beings[10], as was formerly explained by Keśidhvaja to Khāṇḍikya, called Janaka, when he inquired of him an explanation of the name of the immortal, Vāsudeva, He said, "He dwells internally in all beings, and all things dwell in him; and thence the lord Vāsudeva is the creator and preserver of the world. He, though one with all beings, is beyond and separate from material nature (Prakṛti), from its products, from properties, from imperfections: he is beyond all investing substance: he is universal soul; all the interstices of the universe are filled up by him: he is one with all good qualities; and all created beings are endowed with but a small portion of his individuality. Assuming at will various forms, he bestows benefits on the whole world, which was his work.

तेजोबलैश्वर्यमहावबोधः
स्ववीर्यशक्त्यादिगुणैकराशिः।
परः पराणौं सकला न यत्र
क्लेशादयः सन्ति परापरेशे॥८५॥
स ईश्वरो व्यष्टिसमष्टिरूपो
व्यक्तस्वरूपोऽप्रकटस्वरूपः।
सर्वेश्वरः सर्वगः सर्ववेत्ता
समस्तशक्तिः पममेश्वराख्यः॥८६॥
संज्ञायते येन तदस्तदोषं
शुद्धं परं निर्मलमेकरूपम्।
संदृश्यते वाप्यधिगम्यते वा
तज्ज्ञानमज्ञानमतोऽन्यदुक्तम्॥८७॥
इति श्रीविष्णुपुराणे षष्ठांशे पञ्चमः अध्यायः॥

Glory, might, dominion, wisdom, energy, power, and other attributes, are collected in him. Supreme of the supreme, in whom no imperfections abide, lord over finite and

infinite, god in individuals and universals, visible and invisible, omnipotent, omnipresent, omniscient, almighty. The wisdom, perfect, pure, supreme, undefiled, and one only, by which he is conceived contemplated, and known, that is wisdom; all else is ignorance."

NOTES

1. The three kinds of affliction, inseparable, incidental and superhuman, are fully described in the commentary on the first verse of the Sānkhya Kārikā in a similar strain as that which is adopted in the text.

2. Some further particulars of the different hells, and the punishments inflicted in them, have been given before : see Bk. I. Ch. XIV.

3. All this is conformable to the Sāṁkhya doctrines in particular, although the same spirit pervades all Hindu metaphysics.

4. Tasmāt Tat prāptaye yatna kartavya paṇḍitairnaraiḥ (तस्मात् तत्प्राप्त्ये यत्नः कर्त्तव्यः पण्डितैर्नरैः). The expression Tat Prāptaye, 'for the obtaining of that,' refers to the phrase immediately preceding, Bhagavatprāpti, 'obtaining of,' or 'attaining to, Bhagavat,' the lord.

5. Brahma is of two kinds; Sabda-Brahma, spirit or god to be attained through the word, that is, the Vedas and the duties they prescribe; and Para-Brahma, spirit or god to be attained through reflection, by which the difference between soul and matter is ascertained.

6. This seems intended as a quotation from Manu, but it has not been found in the code; it is द्वे ब्रह्माणि वेदितव्ये शब्दब्रह्म परचं यत्। शब्द ब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति।

7. The commentator quotes other passages from the Vedas of a similar tendency, intimating, however, the necessity of performing acts prior to attaining knowledge; as, कषाये कर्म्मभिः पक्वे ततो ज्ञानं तु परमागतिः। 'The decoction (preparatory process) being digested by rites, thereafter knowledge is the supreme resource.' अविद्ययामृत्युं तीर्त्वा विद्ययामृतमश्नुते। 'Having crossed the gulf of death by ignorance (ceremonial acts), man obtains immortality by (holy) knowledge.'

8. According to the comment, allusion is here made to the twelve syllable Mantra, or mystic for mula addressed to Viṣṇu: "Om Bhagavate Vāsudevāya namah; 'Om! salutation to Bhagavat Vāsudeva:' the repetition of which, by those devoted (bhakta) to Viṣṇu, is the easy mode of securing their liberation." The mysticism is, however, no doubt older than the worship of Viṣṇu; and the term Bhagavat is defined in the text according to the interpretation of the Vedas.

9. The commentator says these interpretations are from the Nirukta, the glossary of the Vedas. The more etymological derivation of the term is, Bhaga, 'power,' 'authority', and *vat* possessive affix.

10. From the root Vas (वस), 'abiding,' 'dwelling.' See Bk. I. Chs. I and II.

***

CHAPTER 6

षष्ठोऽध्यायः

(केशिध्वज-खाण्डिक्ययोर्विवरणम्)

पराशर उवाच

स्वाध्यायं संयमाभ्यां स दृश्यते पुरुषोत्तमः।
तत्प्राप्तिकारणं ब्रह्म तदेतदिति चोच्यते॥ १॥
स्वाध्यायाद् योगमासीत योगात् स्वाध्यायमेव च।
स्वाध्याय-योगसम्पत्त्या परमात्मा प्रकाशते ॥ २॥
तदीक्षणाय स्वाध्यायश्चक्षुर्योगस्तथापरम्।
न मांसचक्षुषा द्रष्टुं ब्रह्मभूतः स शक्यते॥ ३॥

Parāśara said– He, Puruṣottama, is also known by holy study and devout meditation; and either, as the cause of attaining him, is entitled Brahma. From study let a man proceed to meditation, and from meditation to study[1]; by perfection in both supreme spirit becomes manifest. Study is one eye wherewith to behold it, and meditation is the other: he who is one with Brahma sees not with the eye of flesh.

मैत्रेय उवाच

भगवंस्तमहं योगं ज्ञातुमिच्छामि तं वद।
ज्ञाते यत्राखिलाधारं पश्येयं परमेश्वरम्॥ ४॥

Maitreya said– Reverend teacher, I am desirous of being informed what is meant by

the term meditation (Yoga), by understanding which I may behold the supreme being, the upholder of the universe.

पराशर उवाच

यथा केशिध्वजः प्राह खाण्डिक्याय महात्मने।
जनकाय पुरा योगं तथाहं कथयामि ते॥५॥

Parāśara said– I will repeat to you, Maitreya, the explanation formerly given by Keśidhwaja to the magnanimous Khāṇḍikya, also called Janaka.

मैत्रेय उवाच

खाण्डिक्यः कोऽभवद् ब्रह्मन् को वा केशिध्वजोऽभवत्।
कथं तयोश्च संवादो योगसम्बन्धवानभूत्॥६॥

Maitreya said– Tell me first, Brahman, who Khāṇḍikya was, and who was Keśidhwaja; and how it happened that a conversation relating to the practice of Yoga occurred between them.

पराशर उवाच

धर्म्मध्वजो वै जनकस्तस्य पुत्रो मितध्वजः।
कृतध्वजश्च नाम्ना स सदाध्यात्मरतिर्नृपः॥७॥
कृतध्वजस्य पुत्रोऽभूत् ख्यातः केशिध्वजो द्विजः।
पुत्रो मितध्वजस्यापि खाण्डिक्यो जनकोऽभवत्॥८॥
कर्म्ममार्गेऽति खाण्डिक्यः पृथिव्यामभवत् कृती।
केशिध्वजोऽप्यतीवासीदात्मविद्याविशारदः॥९॥
तावुभावपि खाण्डिक्यः विजिगीषु परस्परम्।
केशिध्वजेन खाण्डिक्यः स्वराष्ट्रादवरोपितः॥१०॥
पुरोधसा मन्त्रिभिश्च समवेतोऽल्पसाधनः।
राज्यान्निराकृतः सोऽथ दुर्गारण्यचरोऽभवत् ॥११॥
इयाज सोऽपि सुबहून् यज्ञान् ज्ञानव्यपाश्रयः।
ब्रह्मविद्यामधिष्ठाय तर्त्तुं मृत्युमविद्यया॥१२॥

Parāśara said– There was Janaka, named Dharmadhwaja, who had two sons, Amitadhwaja and Kṛtadhwaja; and the latter was a king ever intent upon existent supreme spirit: his son was the celebrated Keśidhwaja. The son of Amitadhwaja was Janaka, called Khāndikya[2]. Khāṇḍikya was diligent in the way of works, and was renewed on earth for religious rites. Keśidhwaja, on the other hand, was endowed with spiritual knowledge. These two were engaged in hostilities, and Khāṇḍikya was driven from his principality by Keśidhwaja. Expelled from his dominions, he wandered with a few followers, his priest and his counsellors, amidst woods and mountains, where, destitute of true wisdom, he performed many sacrifices, expecting thereby to obtain divine truth, and to escape from death by ignorance[3].

एकदा वर्त्तमानस्य योग योगविदां वर।
धर्म्मधेनुं जघानोग्र-शार्द्दूलो विजने वने॥१३॥
ततो राजा हतं ज्ञात्वा धेनुं व्याघ्रेण ऋत्विजः।
प्रायश्चित्तं स पप्रच्छ किंमत्रेति विधीयते॥१४॥

Once whilst the best of those who are skilled in devotion, Keśidhwaja, was engaged in devout exercises, a fierce tiger slew his milch cow[4] in the lonely forest. When the Rājā heard that the cow had been killed, he asked the ministering priests what form of penance would expiate the crime.

ते चोचुर्न वयं विद्मः कशेरुः पृच्छ्यतामिति।
कशेरुरपि तेनोक्तस्तथैव प्राह भार्गवम्॥१५॥
शुनकं पृच्छ राजेन्द्र! नाहं वेद्मि स वेत्स्यति।
स गत्वा तमपृच्छच्च सोऽप्याह शृणु यन्मुने॥१६॥
न कशेरुर्न चैवाहं न चान्यः साम्प्रतं भुवि।
वेत्त्येक एव त्वच्छत्रुः खाण्डिक्यो यो जितस्त्वया॥१७॥

They replied that they did not know, and referred him to Kaśeru. Kaśeru when the Rājā consulted him, told him that he knew not, but that Śunaka would be able to tell him. Accordingly the Rājā went to Śunaka, but he replied, "I am as unable, great king, to answer your question as Kaśeru has been; and there is no one now upon earth who can give you the information except your enemy Khāṇḍikya, whom you have conquered."

स चाहं तं प्रयाम्येष प्रष्टुमात्मरिपुं मुने।
प्राप्त एव मया यज्ञो यदि मां स हनिष्यति॥१८॥
प्रायश्चित्तमशेषेण यदि पृष्टो वदिष्यति।
ततश्चाविकलो यागो मुनिश्रेष्ठ! भविष्यति॥१९॥

Upon receiving this answer, Keśidwaja said, "I will go, then, and pay a visit to my foe: if he kill me, no matter, for then I shall obtain the reward that attends being killed in a holy cause; if, on the contrary, he tell me that penance to perform, then my sacrifice will be unimpaired in efficacy."

पराशर उवाच

इत्युक्त्वारथमारुह्य कृष्णाजिनधरो नृपः।
वनं जगाम यत्रास्ते खाण्डिक्यः स महामतिः॥२०॥
तमायान्तं समालोक्य खाण्डिक्यो रिपुमात्मनः।
प्रोवाच क्रोधताम्राक्षः समारोपितकार्म्मुकः॥२१॥

Parāśara continued– Accordingly he ascended his car, having clothed himself in the deer skin (of the religious student), and went to the forest where the wise Khāṇḍikya resided. When Khāṇḍikya beheld him approach, his eyes reddened with rage, and he took up his bow, and said to him,

खाण्डिक्य उवाच

कृष्णाजिनं त्वं कवचमावध्यास्मान्निहंस्यसि।
कृष्णाजिनधरे वेत्सि न मयि प्रहरिष्यति ॥२२॥
मृगाणां वत पृष्ठेषु मूढ़! कृष्णाजिनं न किम्।
येषां त्वया मया चोग्राः प्रहिताः शितसायकाः॥२३॥
स त्वामहं हनिष्यामि न मे जीवन् विमोक्ष्यसे।
आततायसि दुर्बुद्धे! मम राष्ट्रहरो रिपुः॥२४॥

Khāṇḍikya said– "You have armed yourself with the deer skin to accomplish my destruction, imagining that in such an attire you will be safe from me; but, fool, the deer, upon whose backs this skin is seen, are slain by you and me with sharp arrows: so will I slay you; you shall not go free whilst I am living. You are an unprincipled felon, who have robbed me of my kingdom, and are deserving of death."

केशिध्वज उवाच

खाण्डिक्य! संशयं प्रष्टुं भवन्तमहमागतः।
न त्वां हन्तुं विचार्यैतत् कोपं वाणञ्च मुञ्च च॥२५॥

To this Keśidhwaja answered, "I have come hither, Khāṇḍikya, to ask you to solve my doubts, and not with any hostile intention: lay aside therefore both your arrow and your anger."

पराशर उवाच

ततः स मन्त्रिभिः सार्द्धमेकान्ते सुपुरोहितः।
मन्त्रयामास खाण्डिक्यः सर्वैरेव महामतिः॥२६॥
तमूचुर्मन्त्रिणो वध्यो रिपुरेष वशं गतः।
हते तु पृथिवी सर्वा मम वश्या भविष्यति॥२७॥
खाण्डिक्यश्चाह तान् सर्वानेतदेवं न संशयः।
हते तु पृथिवी सर्वा मम वश्या भविष्यति॥२८॥
परलोकजयस्तस्य पृथिवी सकला मम।
न हन्मि चेल्लोकजयो मम तस्य वसुन्धरा।
नाहं मन्ये लोकजयादधिका स्याद् वसुन्धरा॥२९॥
परलोकजयोऽनन्तः स्वल्पकालो महीजयः।
तस्मादेनं न हिंसिष्ये यत् पृच्छति वदामि तत्॥३०॥
ततस्तमभ्युपेत्याह खाण्डिक्यजनको रिपुम्।
प्रष्टव्यं यत्त्वया सर्वं तत् पृच्छस्व वदाम्यहम् ॥३१॥

Parāśara said– Thus spoken to, Khāṇḍikya retired a while with his counsellors and his priest, and consulted with them what course to pursue. They strongly urged him to slay Keśidhwaja, who was now in his power, and by whose death he would again become the monarch of the whole earth. Khaṇḍikya replied to them, "It is no doubt true that by such an act I should become the monarch of the whole earth: he, however, would thereby conquer the world to come; whilst the earth would be mine. Now if I do not kill him, I shall subdue the next world, and leave him this earth. It seems to me that this world is not of more value then the next; for the subjugation of the next world endures for ever; the conquest over this is but for a brief season. I will therefore not kill him, but tell him what he wishes to know."

ततः सर्वं यथावृत्तं धर्म्मधेनुवधं द्विज।
कथयित्वा स पप्रच्छ प्रायश्चित्तं हि तद्गतम्॥३२॥

स चाचष्ट यथान्यायं द्विज! केशिध्वजाय तत्।
प्रायश्चित्तमशेषेण यद् वै तत्र विधीयते॥ ३३॥
विदितार्थः स तेनैवं सोऽनुज्ञातो महात्मना।
यागभूमिमुपाश्रित्य चक्रे सर्वाः क्रियाः क्रमात्॥ ३४॥
क्रमेण विधिवद् यागं नीत्वा सोऽवभृथाप्लुतः।
कृतकृत्यस्ततो भूत्वा चिन्तयामास पार्थिवः ॥३५॥
पूजिता ऋत्विजः सर्वे सदस्या मानिता मया।
तथैवार्जिनोऽध्यर्थैर्योजितोऽभिमतैर्यथा॥ ३६॥
यथार्हमस्य लोकस्य मया सर्वं विचेष्टितम्।
अनिष्पन्नक्रियं चेतस्तथापि मम किं यथा॥ ३७॥
इति सञ्चिन्त्य यत्नेन सस्मार स महीपतिः।
खाण्डिक्याय न दत्तेति मया वै गुरुदक्षिणा॥ ३८॥
जगाम च ततो भूयो रथमारुह्य पार्थिवः।
मैत्रेय! दुर्गगनहं खाण्डिक्यो यत्र संस्थितः॥ ३९॥

Returning then to Keśidhwaja, Khāṇḍikya desired him to propose his question, which he promised to answer; and Keśidhwaja related to him what had happened, the death of the cow, and demanded to know what penance he should perform. Khāṇḍikya, in reply, explained to him fully the expiation that was suited to the occasion; and Keśidhwaja then, with his permission, returned to the place of sacrifice, and regularly fulfilled every necessary act. Having completed the ceremony, with its supplementary rites, Keśidhwaja accomplished all his objects: but he then reflected thus: The priests whom I invited to attend have all been duly honoured; all those who had any request to make have been gratified by compliance with their desires; all that is proper for this world has been effected by me: why then should my mind feel as if my duty had been unfulfilled?" So meditating, he remembered that he had not presented to Khāṇḍikya the gift that it is becoming to offer to a spiritual preceptor, and, mounting his chariot, he immediately set off to the thick forest where that sage abode. Khāṇḍikya, upon his reappearance, assumed his weapons to kill him; but Keśidhwaja exclaimed, "Forbear, venerable sage. I not here to injure you, Khāṇḍikya: dismiss your wrath, and know that I have come hither to offer you that remuneration which is due to you as my instructor. Through your lessons I have fully completed my sacrifice, and I am therefore desirous to give you a gift. Demand what it shall be."

खाण्डिक्योऽपि तथायान्तं पुनर्दृष्ट्वा धृतायुधः।
तस्थौ हन्तुं कृतमतिस्तथाह स पुनर्नृपः॥ ४०॥
भो नाहं तेऽपकाराय प्राप्तः खाण्डिक्य! मा क्रुधः।
गुरोर्निष्क्रयदानाय मामवेहि त्वमागतम्॥ ४१॥
निष्पादितो मया यागः सम्यक् त्वदुपदेशतः।
सोऽहं ते दातुमिच्छामि वृणुष्व गुरुदक्षिणाम्॥ ४२॥
भूयः स मन्त्रिभिः सार्द्धं मन्त्रयामास पार्थिवः।
गुरुनिष्कृतिकामोऽत्र किमयं प्रार्थ्यतामिति॥ ४३॥
तमूचुर्मन्त्रिणो राज्यमशेषं प्रार्थ्यतामिति।
कृतिभिः प्रार्थ्यते राज्यमनायासित सैनिकैः॥ ४४॥
प्रहस्य तानाह नृपः स खाण्डिक्यो महामतिः।
स्वल्पकालं महीराज्यं मादृशैः प्रार्थ्यते कथम्॥ ४५॥
एवमेतद्भवन्तोऽत्र ह्यर्थसाधनमन्त्रिणः।
परमार्थः कथं कोऽत्र यूयं नात्र विचक्षणाः॥ ४६॥

Khāṇḍikya having once more commenced with his counsellors, told them the purpose of his rival's visit, and asked them what he should demand. His friends recommended him to require his whole kingdom back again, as kingdoms are obtained by prudent men without conflicting hosts. The reflecting king Khāṇḍikya laughed, and replied to them, "Why should a person such as I be desirous of a temporary earthly kingdom? Of a truth you are able counsellors in the concerns of this life, but of those of the life to come you are assuredly ignorant."

इत्युक्त्वा समुपेत्यैनं स तु केशिध्वजं नृपम्।
उवाच किमवश्यं त्वं ददासि गुरुदक्षिणाम्॥ ४७॥
बाढमित्येव तेनोक्तः खाण्डिक्यस्तमथाब्रवीत्।
भवानध्यात्मविज्ञानपरमार्थविचक्षणः॥ ४८॥
यदि चेद्दीयते मह्य भवता गुरुनिष्क्रयः।

तत् क्लेशप्रशमायालं यत् कर्म्म तदुदीरय॥४९॥

इति श्रीविष्णुपुराणे षष्ठांशे षष्ठः अध्यायः॥

So speaking, he went back to Keśidhwaja, and said to him, "Is it true that you wish to make me a gift, as to your preceptor?" "Indeed I do," answered Keśidhwaja. "Then," rejoined Khāṇḍikya, "as it is known that you are learned in the spiritual learning that teaches the doctrine of the soul, if you will communicate that knowledge to me, you will have discharged your debt to your instructor. Declare to me what acts are efficacious for the alleviation of human affliction."

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NOTES

1. Both study of the Vedas (Svādhyāya) and abstraction (Yoga) are to be practised : when a man is weary of one, he may apply to the other. The Yoga, however, limits the practical part of silent prayer. जपाच्छ्रान्तः पुनर्ध्यायेद् ध्यानाच्छ्रान्तः पुनर्जपेत्। 'Wearied of meditation, let him pray inaudibly: weary of prayer, let him repeat meditation.' जपध्यानाभियोगेन पश्येदात्मानमात्मनि। 'By the union of prayer and meditation let him behold soul in himself.'

2. No such names occur amongst the Maithila kings of the Viṣṇu Purāṇa (see Bk. IV. Ch. V.); but, as there noticed (note 6), the Bhāgavata inserts them. Janaka is used as a title. Kṛtadhvaja, in some of the copies, is read Ritadhwaja.

3. The performance of rites as a means of salvation is called ignorance in the Vedas (see Bk. VI. Ch. V. n. 7). Works are recommended as introductory to the acquirement of knowledge: it is ignorance to consider them as finite.

4. Tasya-dhenum (तस्यधेनुं). Once copy has Homa-dhenu, 'cow of sacrifice;' another, Dharma-dhenu, 'cow of righteousness.' The commentator explains the terms as importing the same thing, a cow yielding milk for holy purposes, or for the butter which is poured in oblations upon the sacrificial fire.

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CHAPTER 7

सप्तमोऽध्यायः

(ब्रह्मयोगनिर्णयः)

केशिध्वज उवाच

न प्रार्थितं त्वया कस्मान्मम राज्यमकण्टकम्।
राज्यलाभाद् विना नान्यत् क्षत्रियाणामतिप्रियम् ॥१॥

"But," said Keśidhwaja, "why have you not asked of me my kingdom, now free from all annoyance? What else except dominion is acceptable to the warrior race?"

खाण्डिक्य उवाच

केशिध्वज निबोध त्वं मया न प्रार्थित यतः।
राज्यमेतदशेषं ते यत्र गृध्यन्तपण्डिताः॥२॥
क्षत्रियाणामयं धर्म्मो यत् प्रजापरिपालनम्।
वधश्च धर्म्मयुद्धेन स्वराज्यपरिपन्थिनाम्॥३॥
यत्राशक्तस्य मे दोषो नैवास्त्यपहृते त्वया।
बन्धायैव भवत्येषा अविद्याप्यक्रमोज्झिता॥४॥
जन्मोपभोगलिप्सार्थमियं राज्यस्पृहा मम।
अन्येषां दोषजा नैषा धर्ममेवानुरुध्यते॥५॥
न याञ्चा क्षत्रबन्धूनां धर्म्मो ह्येतत् सतां मतम्।
अतो न याचितं राज्यविद्यान्तर्गतं तव॥६॥
राज्ये गृध्यन्त्यविद्वांसो ममत्वाहतचेतसः।
अहम्मानमहापान-मदमत्ता न मादृशः॥७॥

"I will tell you," replied Khāṇḍikya, "why I did not make such a demand, nor require that territory which is an object of ignorant ambition. It is the duty of the warrior to protect his subjects in peace, and to kill in fight the enemies of his sway. It is no fault that you should have taken my kingdom from one who was unable to defend it, to whom it was a bondage, and who was thus freed from the encumbrance of ignorance. My desire of dominion originated in my being born to possess it: the ambition of others, which proceeds from human frailties, is not compatible with virtue. To solicit gifts is not the duty of a prince and warrior: and for these

reasons I have not asked for your kingdom, nor made a demand which ignorance alone would have suggested. Those only who are destitute of knowledge, whose minds are engrossed by selfishness, who are intoxicated with the inebriating beverage of self-sufficiency, desire kingdoms; not such as I am.

पराशर उवाच

प्रहृष्टः साध्विति प्राह ततः केशिध्वजो नृपः।
खाण्डिक्यजनकं प्रीत्या श्रूयतां वचनं मम॥ ८॥

When king Keśidhvaja heard these words, he was much pleased, and exclaimed, "It is well spoken!"

अहन्त्वविद्यामृत्युञ्च तर्त्तुकामः करोमि वै।
राज्यं यागांश्च विविधान् भोगैः पुण्यक्षयं तथा॥ ९॥

Then addressing Khāṇḍikya affectionately, he said, "Listen to my words. Through desire of escaping death by the ignorance of works I exercise the regal power, celebrate various sacrifices, and enjoy pleasures subversive of purity.

तदिदं ते मनो दिष्ट्या विवेकैश्वर्यतां गतम्।
श्रूयतां चाप्यविद्यायाः स्वरूपं कुलनन्दन॥ १०॥
अनात्मन्यात्मबुद्धिर्या अस्वे स्वमिति या मतिः।
अविद्यातरुसम्भूतेर्बीजमेतद् द्विधा स्थितम्॥ ११॥

Fortunate is it for you that your mind has attached itself to the dominion of discrimination. Pride of your race! now listen to the real nature of ignorance. The (erroneous) notion that self consists in what is not self, and the opinion that property consists in what is not one's own, constitute the double seed of the tree of ignorance.

पञ्चभूतात्मके देहे देही मोहतमोवृतः।
अहमेतदितीत्युच्चैः कुरुते कुमतिर्मतिम्॥ १२॥
आकाश-वाय्वग्नि-जल-पृथिवीभ्यः पृथक् स्थिते।
आत्मन्यात्ममयं भावं कः करोति कलेवरे॥ १३॥

The ill-judging embodied being, bewildered by the darkness of fascination, situated in a body composed of the five elements, loudly asserts, 'This is I': but who would ascribe spiritual individuality to a body in which soul is distinct from the ether, air, fire, water, and earth (of which that body is composed?[1]

कलेवरोपभोग्यं हि गृहक्षेत्रादिकञ्च कः।
अदेहे ह्यात्मनि प्राज्ञो ममेदमिति मन्यते॥ १४॥
इत्यञ्च पुत्र-पौत्रेषु तद्देहोत्पादितेषु कः।
करोति पण्डितः स्वाम्यमनात्मनि कलेवरे॥ १५॥

What man of understanding assigns to disembodied spirit corporeal fruition, or lands, houses, and the like, that it should say, 'These are mine?' What wise man entertains the idea of property in sons or grandsons begotten of the body after the spirit has abandoned it?

सर्वं देहोपभोगाय कुरुते कर्म्म मानवः।
देहश्चान्यो यदा पुंसस्तदा बन्धाय तत्परम्॥ १६॥

Man performs all acts for purpose of bodily fruition, and the consequence of such acts is another body; so that their result is nothing but confinement to bodily existence.

मृन्मयञ्च यथा गेहं लिप्यते च मृदम्भसा।
पार्थिवोऽयं तथा देहो मृदन्नालेपनस्थितिः॥ १७॥

In the same manner as a mansion of clay is plastered with clay and water, so the body, which is of earth, is perpetuated by earth and water (or by eating and drinking).

पञ्चभूतात्मकैर्भोगैः पञ्चभूतात्मकं वपुः।
आप्यायते यदि ततः पुंसो गर्वोऽत्र किं ततः॥ १८॥
अनेकजन्मसाहस्रीं संसारपदवीं व्रजन्।
मोहश्रमं प्रयातोऽसौ वासनारेणुगुण्ठितः॥ १९॥

The body, consisting of the five elements, is nourished by substance equally composed of those elements; but since this is the case, what is there in this life that man should be proud of? Travelling the path of the world for many thousands of births, man attains only the weariness of bewilderment, and is smothered by the dust of imagination.

प्रक्षाल्यते यदा सोऽस्य रेणुर्ज्ञानोष्णवारिणा।
तदा संसारपान्थस्य याति मोहश्रमः शमम्॥ २०॥
मोहश्रमे शमं याते स्वस्थान्तः करणः पुमान्।

अनन्यातिशयाबाधं परं निर्वाणमृच्छति॥ २१॥

When that dust is washed away by the bland water of real knowledge, then the weariness of bewilderment sustained by the wayfarer through repeated births is removed. When that weariness is relieved, the internal man is at peace, and he obtains that supreme felicity which is unequalled and undisturbed.

निर्वाणमय एवायमात्मा ज्ञानमयोऽमलः।
दुःखाज्ञानमला धर्म्माः प्रकृतेस्ते तु नात्मनः॥ २२॥
जलस्य नाग्निसंसर्गः स्थालीसङ्गात्तथापि हि।
शब्दोद्रेकादिकान् धर्म्मांस्तत् करोति यथा मुने॥ २३॥

This soul is (of its own nature) pure, and composed of happiness and wisdom. The properties of pain, ignorance, and impurity, are those of nature (Prakṛti), not of soul. There is no affinity between fire and water, but when the latter is placed over the former in a caldron it bubbles and boils, and exhibits the properties of fire.

तथात्मा प्रकृतेः सङ्गादहम्मानादिदूषितः।
भजते प्राकृतान् धर्म्मानभ्यस्तेभ्यो हि सोऽव्ययः॥ २४॥
तदेतत् कथितं बीजमविद्यायास्तव प्रभो।
क्लेशानाञ्च क्षयकरं योगादन्यन्न विद्यते॥ २५॥

In like manner, when soul is associated with Prakṛti it is vitiated by egotism and the rest, and assumes the qualities of grosser nature, although essentially distinct from them, and incorruptible. Such is the seed of ignorance, as I have explained it to you. There is but one cure of worldly sorrows, the practice of devotion; no other is known."

खाण्डिक्य उवाच

तन्तु ब्रूहि महाभाग! योगं योगविदुत्तम!
विज्ञातयोगशास्त्रार्थस्त्वमस्यां निमिसन्ततौ॥ २६॥

"Then," said Khāṇḍikya, "do you, who are the chief of those versed in contemplative devotion, explain to me what that is; for in the race of the descendants of Nimi[2] you are best acquainted with the sacred writings in which it is taught."

केशिध्वज उवाच

योगस्वरूपं खाण्डिक्य! श्रूयतां गदतो मम।
यत्र स्थितो न च्यवते प्राप्य ब्रह्मलयं मुनिः॥ २७॥
मन एव मनुष्याणां कारणं बन्धमोक्षयोः।
बन्धाय विषयासङ्गि मुक्त्यै निर्विषयं तथा॥ २८॥

"Hear," replied Keśidhvaja, "the account of the nature of contemplative devotion[3], which I impart to you, and by perfection in which the sage attains resolution into Brahma, and never suffers birth again. The mind of man is the cause both of his bondage and his liberation: its addiction to the objects of sense is the means of his bondage; its separation from objects of sense is the means of his freedom.

विषयेभ्यः समाहृत्य विज्ञानात्मा मनो मुनिः।
चिन्तयेन्मुक्तये तेन ब्रह्मभूतं परमेश्वरम्॥ २९॥
आत्मभावं नयत्येनं तद्ब्रह्म ध्यायिनं मुनिम्।
विकार्यमात्मनः शक्त्या लोहमाकर्षको यथा॥ ३०॥

The sage who is capable of discriminative knowledge must therefore restrain his mind from all the objects of sense, and therewith meditate upon the supreme being, who is one with spirit, in order to attain liberation; for that supreme spirit attracts to itself him who meditates upon it, and who is of the same nature, as the load stone attracts the iron by the virtue which is common to itself and to its products[4].

आत्मप्रयत्नसापेक्षा विशिष्टा या मनोगतिः।
तस्य ब्रह्मणि संयोगो योग इत्यभिधीयते॥ ३१॥
एवमत्यन्तवैशिष्ट्ययुक्त कर्मोपलक्षणः।
यस्य योगस्य वै योगी मुमुक्षुरभिधीयते॥ ३२॥

Contemplative devotion is the union with Brahma, effected by that condition of mind which has attained perfection through those exercise which complete the control of self[5]: and he whose contemplative devotion is characterized by the property of such absolute perfection, is in truth a sage, expectant of final liberation from the world.

योगयुक् प्रथमं योगी युञ्जानो ह्यभिधीयते।
विनिष्पन्नसमाधिस्तु परं ब्रह्मोपलब्धिमान्॥ ३३॥
यद्यन्तरायदोषेण दूष्यते नास्य मानसम्।
जन्मान्तरैरभ्यसतो मुक्तिः पूर्वस्य जायते ॥ ३४॥
विनिष्पन्नसमाधिस्तु मुक्तिं तत्रैव जन्मनि।
प्राप्नोति योगी योगाग्निदग्धकर्म्मचयोऽचिरात्॥ ३५॥
ब्रह्मचर्यमहिंसा च सत्यास्तेयापरिग्रहान्।
सेवेत योगी निष्कामो योग्यतां स्वमनो नयन्॥ ३६॥
स्वाध्याय-शौच-सन्तोष-तपांसि नियतात्मवान्।
कुर्वीत ब्रह्मणि तथा परस्मिन् प्रवणं मनः॥ ३७॥

"The sage, or Yogi, when first applying himself to contemplative devotion is called the novice or practitioner (Yoga yuj); when he has attained spiritual union he is termed the adept, or he whose meditations are accomplished[6]. Should the thoughts of the former be unvitiated by any obstructing imperfection, he will obtain freedom, after practising devotion through several lives[7]. The latter speedily obtains liberation in that existence (in which he reaches perfection), all his acts being consumed by the fire of contemplative devotion. The sage who would bring his mind into a fit state for the performance of devout contemplation must be devoid of desire, and observe invariably continence, compassion, truth, honesty, and disinterestedness: he must fix his mind intently on the supreme Brahma, practising holy study, purification, contentment, penance and self-control.

एते यमाः सनियमाः पञ्च पञ्च प्रकीर्त्तिताः।
विशिष्टफलदाः काम्याः निष्कामाणां विमुक्तिदाः॥ ३८॥
एकं भद्रासनादीनां समास्थाय गुणैर्युतः।
यमाख्यैर्नियमाख्यैश्च युञ्जीत नियतो यतिः॥ ३९॥
प्राणाख्यमनिलं वश्यमभ्यासात् कुरुते तु यत्।
प्राणायामः स विज्ञेयः सबीजोऽबीज एव च॥ ४०॥
परस्परेणाभिभवं प्राणापानौ यदानिलौ।
कुरुतः सद्विधानेन तृतीयः संयमात्तयोः॥ ४१॥
तस्य चालम्बनवतः स्थूलं रूपं द्विजोत्तम।
आलम्बनमनन्तस्य योगिनोऽभ्यसतः स्मृतम्॥ ४२॥

These virtues, respectively termed the five acts of restraint (Yama), and five of obligation (Niyama), bestow excellent rewards when practised for the sake of reward, and eternal liberation when they are not prompted by desire (of transient benefits). Endowed with these merits, the sage self-restrained should sit in one of the modes termed Bhadrāsana, etc., and engage in contemplation[8]. Bringing his vital airs, called Prāṇa, under subjection, by frequent repetition, is thence called Prāṇāyāma, which is as it were a seed with a seed[9]. In this the breath of expiration and that of inspiration are alternately obstructed, constituting the act twofold; and the suppression of both modes of breathing produces a third[10]. The exercise of the Yogi, whilst endeavouring to bring before his thoughts the gross form of the eternal, is denominated Ālambana[11].

शब्दादिष्वनुरक्तानि निगृह्याक्षाणि योगवित्।
कुर्याच्चित्तानुचारीणि प्रत्याहारपरायणः॥ ४३॥
वश्यता परमा तेन जायतेऽतिचलात्मनाम्।
इन्द्रियाणामवश्यैस्तैर्न योगी योगसाधकः॥ ४४॥

He is then to perform the Pratyāhāra, which consists in restraining his organs of sense from susceptibility to outward impressions, and directing them entirely to mental perceptions. By these means the entire subjugation of the unsteady senses is effected; and if they are not controlled, the sage will not accomplish his devotions.

प्राणायामेन पवनैः प्रत्याहारेण चेन्द्रियैः।
वशीकृतैस्ततः कुर्यात् स्थिरं चेतः शुभाश्रये॥ ४५॥

When by the Prāṇāyāma the vital airs are restrained, and the senses are subjugated by the Pratyāhāra, then the sage will be able to keep his mind steady in its perfect asylum."

खाण्डिक्य उवाच

कथ्यतां मे महाभाग! चेतसो यः शुभाश्रयः।
यदाधारमशेषं तद्धन्ति दोषसमुद्भवम्॥ ४६॥

Khāndikya then said to Keśidhvaja. "Illustrious sage, inform me what is that perfect asylum of the mind, resting on which it destroys all the products of (human) infirmity."

केशिध्वज उवाच

आश्रयश्चेतसो ब्रह्म द्विधा तच्च स्वभावतः।
भूप मूर्तममूर्तञ्च परञ्चापरमेव च॥४७॥
त्रिविधा भावना भूप! विश्वमेतन्निबोध मे।
ब्रह्माख्या कर्म्मसंज्ञा च तथा चैवोभयात्मिका॥४८॥
ब्रह्मभावात्मिका ह्येका कर्मभावात्मिका परा।
उभयात्मिका तथैवान्या त्रिविधा भावभावना॥४९॥
सनन्दनादयो ब्रह्मन् ब्रह्मभावनया युताः।
कर्मभावनया चान्ये देवाद्याः स्थावराश्चराः॥५०॥

To this, Keśidhvaja replied: "The asylum of mind in spirit (Brahma), which of its own nature is twofold, as being with or without form; and each of these is supreme and secondary[12]. Apprehension of spirit[13], again, is threefold. I will explain the different kinds to you: they are, that which is called Brahma, that which is named from works, and that which comprehends both. The mental apprehension which consists of Brahma is one; that which is formed of works is another; and that which comprehends both is the third: so that mental apprehension (of the object or asylum of the thoughts) is threefold. Sanandana and other (perfect sages) were endowed with apprehension of the nature of Brahma. The gods and others, whether animate or inanimate, are possessed of that which regards acts.

हिरण्यगर्भादिषु च ब्रह्मकर्मात्मिका द्विधा।
बोधाधिकारयुक्तेषु विद्यते भावभावना॥५१॥
अक्षीणेषु समस्तेषु विशेषज्ञानकर्मसु।
विश्वमेतत् परं चान्यद् भेदभिन्नदृशां नृप॥५२॥
प्रत्यस्तमितभेदं यत् सत्तामात्रमगोचरम्।
वचसामात्मसंवेद्यं तज्ज्ञानं ब्रह्मसंज्ञितम्॥५३॥

The apprehension that comprehends both works and spirit exists in Hiraṇyagarbha and others, who are possessed of contemplative knowledge of their own nature, and who also exercise certain active functions, as creation and the rest. Until all acts, which are the causes of notions of individuality, are discontinued, spirit is one thing, and the universe of another, to those who contemplate objects distinct and various; but that is called true knowledge, or knowledge of Brahma, which recognises no distinctions, which contemplates only simple existence, which is indefinable by words, and is to be discovered solely in one's own spirit.

तच्च विष्णोः परं रूपमरूपस्याजमक्षरम्।
विश्वरूपाच्च त्रैरूप्यलक्षणं परमात्मनः॥५४॥
न तद्योगयुजा शक्यं नृप! चिन्तयितुं यतः।
तमः स्थूलं हरे रूपं चिन्तयेद् विश्वगोचरम्॥५५॥
हिरण्यगर्भो भगवान् वासवोऽथ प्रजापतिः.
मारुतो वसवो रुद्रा भास्करास्तारका ग्रहाः॥५६॥
गन्धर्व-यक्षा दैत्याद्याः सकला देवयोनयः।
मनुष्याः पशवः शैलाः समुद्राः सरितो द्रुमाः॥५७॥
भूप! भूतान्यशेषाणि भूतानां ये च हेतवः।
प्रधानादि विशेषान्तं चेतनाचेतनात्मकम्॥५८॥
एकपादं द्विपादञ्च बहुपादमपादकम्।
मूर्त्तमेतद्धरे रूपं भावनात्रितयात्मकम्॥५९॥

That is the supreme, imperishable form of Viṣṇu, who is without (sensible) form, and is characterised as a condition of the supreme soul, which is variously modified from the condition of universal form. But this condition cannot be contemplated by sages in their (early) devotions, and they must therefore direct their minds to the gross form of Hari, which is of universal perceptibility. They must meditate upon him as Hiraṇyagarbha, as the glorious Vāsava, as Prajāpati, as the winds, the Vasus, the Rudras, the suns, stars, planets, Gandharvas, Yakṣas, Daityas, all the gods and their progenitors, men, animals, mountains, oceans, rivers, trees, all beings, and all sources of beings, all modification whatever of nature and its products, whether sentient or

unconscious, one-footed, two-footed, or many-footed; all these are the sensible form of Hari, to be apprehended by the three kinds of apprehension.

एतत् सर्वमिदं विश्वं जगदेतच्चराचरम्।
परब्रह्मस्वरूपस्य विष्णोः शक्तिसमन्वितम्॥ ६०॥
विष्णुशक्तिः परा प्रोक्ता क्षेत्रज्ञाख्या तथापरा।
अविद्या कर्मसंज्ञान्या तृतीया शक्तिरिष्यते॥ ६१॥
यया क्षेत्रज्ञशक्तिः सा वेष्टिता नृप सर्वगा।
संसारतापनखिलानवाप्नोत्यनुसन्ततान्॥ ६२॥
तया तिरोहितत्वाच्च शक्तिः क्षेत्रज्ञसंज्ञिता।
सर्वभूतेषु भूपाल! तारतम्येन लक्ष्यते॥ ६३॥

All this universal world, this world of moving and stationary beings, is pervaded by the energy of Viṣṇu, who is of the nature of the supreme Brahma. This energy is either supreme, or, when it is that of conscious embodied spirit, it is secondary. Ignorance, or that which is denominated from works, is a third energy;[14] by which the omnipresent energy of embodied spirit is ever excited, and whence it suffers all the pains of repeated worldly existence. Obscured by that energy (of ignorance or illusion), the energy that is denominated from embodied spirit is characterised by different degrees of perfection in all created beings.

अप्राणवत्सु स्वल्पाल्पा स्थावरेषु ततोऽधिका।
सरीसृपेषु तेभ्योऽन्याप्यतिशक्त्या पतत्रिषु॥ ६४॥
पतत्रिभ्यो मृगास्तेभ्यः स्वशक्त्या पशवोऽधिका।
पशुभ्यो मनुजाश्चातिशक्त्या पुंसः प्रभाविताः॥ ६५॥
तेभ्योऽपि नाग-गन्धर्व-यक्षाद्या देवता नृप।
शक्रः समस्तदेवेभ्यस्ततश्चाति प्रजापतिः॥ ६६॥
हिरण्यगर्भोऽति ततः पुंसः शक्त्युपलक्षितः।
एतान्यशेषरूपस्य तस्य रूपाणि पार्थिव॥ ६७॥
यतस्तच्छक्तियोगेन व्याप्तानि नभसा यथा।

In things without life it exists in a very small degree: it is more in things that have life, but are (without motion): in insects it is still more abundant, and still more in birds; it is more in wild animals, and in domestic animals the faculty is still greater: men have more of this (spiritual) faculty than animals, and thence arises their authority over them: the faculty exists in an ascending degree in Nāgas, Gandharvas, Yakṣas, gods, Śakra, Prajāpati, and Hiraṇyagarbha: and is above all predominant in that male (Viṣṇu) of whom all these various creatures are but the diversified forms, penetrated universally by his energy, as all-pervading as the ether.

द्वितीयं विष्णुसंज्ञस्य योगिध्येयं महामते॥ ६८॥
अमूर्त्तं ब्रह्मणो रूपं यत् सदित्युच्यते बुधैः।
समस्ताः शक्तयश्चैता नृप यत्र प्रतिष्ठिताः॥ ६९॥
तद्विश्वरूपरूपं वै रूपमन्यद्धरेर्महत्।
समस्तशक्तिरूपाणि तत् करोति जनेश्वर॥ ७०॥
देव-तिर्य्यङ्मनुष्यादिचेष्टावन्ति स्वलीलया।
जगतामुपकाराय न सा कर्मनिमित्तजा।
चेष्टा तस्याप्रमेयस्य व्यापिन्यव्याहतात्मिका॥ ७१॥

"The second[15] state of him who is called Viṣṇu, and which is to be meditated upon by the (advanced) sage, is that imperceptible, shapeless form of Brahma, which is called by the wise, 'That which is[16], and in which all the before described energies reside. Thence proceeds the form of the universal form, the other great form of Hari, which is the origin of those manifested forms (or incarnations) that are endowed with every kind of energy, and which, whether the forms of gods, animals, or men, are assumed by him (Hari) in his sport. This active interposition of the indefinable god, all-comprehending and irresistible, is for the purpose of benefiting the world, and is not the necessary consequence of works.

तद्रूपं विश्वरूपस्य तस्य योगयुजा नृप!
चिन्त्यमात्मविशुद्ध्यर्थं सर्वकिल्विषनाशनम् ॥ ७२॥
यथाग्निरुद्धतशिखः कक्षं दहति सानिलः।
तथा चित्तस्थितो विष्णुर्योगिनां सर्वकिल्विषम्॥ ७३॥
तस्मात् समस्तशक्तीनामाधारे तत्र चेतसः।
कुर्वीत संस्थितिं सा तु विज्ञेया शुद्धधारणा॥ ७४॥
शुभाश्रयः स चित्तस्य सर्वगस्य तथात्मनः।

त्रिभावभावनातीतो मुक्तये योगिनां नृप॥७५॥

This form of the universal form is to be meditated upon by the sage for the object of purification, as it destroys all sin. In the same manner as fire, blazing in the wind, burns dry grass, so Viṣṇu, seated in the heart, consumes the sins of the sage; and therefore let him resolutely effect the fixation of his mind upon that receptacle of all the three energies (Viṣ ṇu), for that is the operation of the mind which is called perfect Dhāranā:[17] and thus the perfect asylum of individual as well as universal spirit, that which is beyond the three modes of apprehension, is attained, for the eternal emancipation of the sage.

अन्ये च पुरुषव्याघ्र! चेतसो ये व्यपाश्रयाः।
अशुद्धास्ते समस्तास्तु देवाद्याः कर्मयोनयः॥७६॥
मूर्त्तं भगवतो रूपं सर्वापाश्रयनिःस्पृहम्।
एषा वै धारणा ज्ञेया यच्चितं तत्र धार्यते॥७७॥
यच्च मूर्त्तं हरे रूपं यादृक् चिन्त्यं नराधिपः।
तच्छ्रूयतामनाधारे धारणा नोपपद्यते॥७८॥

The minds of other beings, which are not fixed upon that asylum, are altogether impure, and are all the gods and the rest, who spring from acts. The retention or apprehension by the mind of that visible form of Viṣṇu, without regard to subsidiary forms, is thence called Dhāranā; and I will describe to you the perceptible form of Hari, which no mental retention will manifest, except in a mind that is fit to become the receptacle of the idea.[18]

प्रसन्नचारुवदनं पद्मपत्रोपमेक्षणम्।
सुकपोलं सुविस्तीर्णललाटफलकोज्ज्वलम्॥७९॥
समकर्णान्तविन्यस्य-चारुकर्णविभूषणम्।
कम्बुग्रीवं सुविस्तीर्ण-श्रीवत्साङ्कितवक्षसम्॥८०॥
बलीत्रिभङ्गिना मग्नाभिना चोदरेण वै।
प्रलम्बाष्टभुजं विष्णुमथवापि चतुर्भुजम्॥८१॥
समस्थितोरुजङ्घञ्च सुस्थिराङ्घ्रिवराम्बुजम्।

The meditating sage must think (he beholds internally the figure) of Viṣṇu as having a pleased and lovely countenance, with eyes like the leaf of the lotus, smooth cheeks, and a broad and brilliant forehead; ears of equal size, the lobes of which are decorated with splendid pendants; a painted neck, and a broad breast, on which shines the Śrīvatsa mark; a belly falling in graceful folds, with a deep-seated navel; eight long arms, or else four; and firm and well-knit thighs and legs, with well-formed feet and toes.

चिन्तयेद् ब्रह्म मूर्त्तस्य पीतनिर्मलवाससम्॥८२॥
किरीटचारुकेयूर-कटकादिविभूषितम्।
शार्ङ्ग-शङ्ख-गदा-खड्ग-चक्राक्षबलयान्वितम्॥८३॥

Let him, with well-governed thoughts, contemplate, as long as he can persevere in unremitting attention, Hari as clad in a yellow robe, wearing a rich diadem on his head, and brilliant armlets and bracelets on his arms, and bearing in his hands the bow, the shell, the mace, the sword, the discus, the rosary, the lotus, and the arrow[19].

चिन्तयेत् तन्मना योगी समाधायात्ममानसम्।
तावद् यावद् दृढीभूता तत्रैव नृप! धारणा॥८४॥
व्रजतस्तिष्ठतोऽन्यद् वा स्वेच्छया कर्म कुर्वतः।
नापयाति यदा चित्तात् सिद्धां मन्येत तां तदा॥८५॥
ततः शङ्ख-गदा-चक्र-शार्ङ्गादिरहितं बुधः।
चिन्तयेद्भगवद्रूपं प्रशान्तं साक्षसूत्रकम्॥८६॥

When this image never departs from his mind, whether he be going or standing, or be engaged in any other voluntary act, then he may believe his retention to be perfect. The sage may then meditate upon the form of Viṣ ṇu without his arms, as the shell, mace, discus, and bow; and as placid, and bearing only his rosary.

सा यदा धारणा तद्वदवस्थानवती ततः।
किरीट-केयूरमुखैर्भूषणै रहितं स्मरेत्॥८७॥
तदेकावयवं देवं चेतसा हि पुनर्बुधः।
कुर्यात्ततोऽवयविनि प्रणिधानपरो भवेत्॥८८॥
तद्रूपप्रत्ययायैका सन्ततिश्चान्यनिःस्पृहा।
तद्ध्यानं प्रथमैरङ्गैः षड्भिर्निष्पाद्यते नृप॥८९॥
तस्यैव कल्पनाहीनं स्वरूपग्रहणं हि यत्।

मनसा ध्याननिष्पाद्यः समाधिः सोऽभिधीयते॥ ९०॥

When the idea of this image is firmly retained, then he may meditate on Viṣṇu without his diadem, bracelets, or other ornaments. He may next contemplate him as having but one single limb, and may then fix his whole thoughts upon the body to which the limbs belong. This process of forming a lively image in the mind, exclusive of all other objects, constitutes Dhyāna, or meditation, which is perfected by six stages:[20] and when an accurate knowledge of self, free from all distinction, is attained by this mental meditation, that is termed Samādhi.[21]

विज्ञानं प्रापकं प्राप्ये परे ब्रह्मणि पार्थिव!
प्रापणीयस्तथैवात्मा प्रक्षीणाशेषभावनः॥ ९१॥
क्षेत्रज्ञः कारणं ज्ञानं करणं तेन तस्य तत्।
निष्पाद्यं मुक्तिकार्यं वै कृतकृत्यो निवर्त्तते॥ ९२॥
तद्भावभावनापन्नस्ततोऽसौ परमात्मना।
भवत्यभेदी भेदश्च तस्याज्ञानकृतो भवेत्॥ ९३॥
विभेदजनके ज्ञाने नाशमात्यन्तिकं गते।
आत्मनो ब्रह्मणो भेदमसन्तं कः करिष्यति॥ ९४॥
इत्युक्तस्ते महायोगः खाण्डिक्य! परिपृच्छतः।
संक्षेप-विस्तराभ्यान्तु किमन्यत् क्रियतां तव॥ ९५॥

"(When the Yogi has accomplished this stage, he acquires) discriminative knowledge, which is the means of enabling living soul, when all the three kinds of apprehension are destroyed, to attain the attainable supreme Brahma[22]. Embodied spirit is the user of the instrument, which instrument is true knowledge; and by it that (identification) of the former (with Brahma) is attained[23]. Liberation, which is the object to be effected, being accomplished, discriminative knowledge ceases. When endowed with the apprehension of the nature of the object of inquiry, then, there is no difference between it (individual and) supreme spirit: difference is the consequence of the absence of (true) knowledge. When that ignorance which is the cause of the difference between individual and universal spirit is destroyed finally and for ever, who shall ever make that distinction between them which does not exist? Thus have I, Khāṇḍikya, in reply to your question, explained to you what is meant by contemplative devotion, both fully and summarily. What else do you wish to hear?"

खाण्डिक्य उवाच

कथिते योगसद्भावे सर्वमेव कृतं मम।
तवोपदेशेनाशेषो नष्टश्चित्तमलो यतः॥ ९६॥
ममेति यन्मया प्रोक्तमसदेतन्न चान्यथा।
नरेन्द्र! गदितुं शक्यमपि विज्ञेयवेदिभिः॥ ९७॥
अहं ममेत्यविद्येयं व्यवहारस्तथानयोः।
परमार्थस्त्वसंलाप्यो गोचरो वचसां न सः॥ ९८॥
तद्गच्छ श्रेयसे सर्वं ममैतद्भवता कृतम्।
यद्विमुक्तिप्रदो योगः प्रोक्तः केशिध्वजाव्ययः॥ ९९॥

Khāṇāhikya replied to Keśidhvaja, and said, "The explanation which you have given me of the real nature of contemplative devotion has fulfilled all my wishes, and removed all impurity from my mind. The expression 'mine,' which I have been accustomed to use, is untruth, and cannot be otherwise declared by those who know what is to be known. The words 'I' and 'mine' constitute ignorance; but practice is influenced by ignorance. Supreme truth cannot be defined, for it is not to be explained by words. Depart therefore, Keśidhvaja; you have done all that is necessary for my real happiness, in teaching me contemplative devotion, the inexhaustible bestower of liberation from existence."

पराशर उवाच

यथार्हपूजया तेन खाण्डिक्य स पूजितः।
आजगाम पुरं ब्रह्मंस्ततः केशिध्वजो नृपः॥ १००॥
खाण्डिक्योऽपि सुतं कृत्वा राजानं योगसिद्धये।
वनं जगाम गोविन्दे विनिवेशितमानसः॥ १०१॥
तत्रैकान्तरतिर्भूत्वा यमादिगुणशोधितः।
विष्ण्वाख्ये निर्मले ब्रह्मण्यवाप नृपतिर्लयम्॥ १०२॥

केशिध्वजोऽपि मुक्त्यर्थं स्वकर्मक्षपणोन्मुखः।
बुभुजे विषयान् कर्म चक्रे चानभिसंहितम्॥ १०३॥
स कल्पनोपभोगैश्च क्षीणपापोऽमलस्तथा।
अवाप सिद्धिमत्यन्तं तापक्षयफलां द्विज॥ १०४॥

इति श्रीविष्णुपुराणे षष्ठांशे सप्तमः अध्यायः॥

Accordingly king Keśidhvaja, after receiving suitable homage from Khāṇḍikya, returned to his city. Khāṇḍikya, having nominated his son Rājā[24], retired to the woods to accomplish his devotions, his whole mind being intent upon Govinda: there his entire thoughts being engrossed upon one only object, and being purified by practices of restraint, self-control, and the rest, he obtained absorption into the pure and perfect spirit which is termed Viṣṇu. Keśidhvaja also, in order to attain liberation, became averse from his own perishable works, and lived amidst objects of sense (without regarding them,) and instituted religious rites without expecting therefrom any advantages to himself. Thus by pure and auspicious fruition, being cleansed from all sin, he also obtained that perfection which assuages all affliction for ever.

NOTES

1. The text is somewhat obscure, but it is in some degree cleared up by the illustration. No one would think of applying the property of self– the idea of possession or personality– to soul, separated from body: but the objection is equally applicable to soul in the body; for whilst there it is as distinct in its nature from the materials of body as if it was disembodied, and quite as incapable of individual personal fruition.

2. That is, in the race of princes of Mithilā.

3. The term Yoga (योगः), which is that used in the text, in its literal acceptation signifies 'union', 'junction' from युज 'to join:' in a spiritual sense it denotes 'union of separated with universal soul;' and with some latitude of expression it comes to signify the means by which such union is effected. In the Bhagavad Gītā it is variously applied, but ordinarily denotes the performance of religious ceremonies as a duty, and not for interested purposes. Thus Kṛṣṇa says to Arjuna, योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय सिद्धासिद्धो समोभूत्वा समत्वं योग उच्यते। "Engaging in Yoga, perform rites, Dhanañjaya, being indifferent to success or failure: such indifferences is called Yoga." II. v. 48. It is elsewhere defined, 'exemption from the contact of pain:' दुःखसंयोग वियोगं योगसंज्ञितं। VI. v. 23. The word has been accordingly rendered 'devotion' by Wilkins, and 'devotio' by Schlegel, in their translations of the Gītā. In this place, however, it is used in a less general sense, and signifies, as is subsequently explained, reunion with spirit through the exercises necessary to perfect abstruction as they are taught and practised by the followers of Patañjali.

4. This illustration is however only to a limited extent, explanatory of the nature of Yoga; for though the loadstone and iron unite, by virtue of a community of kind, yet the union that takes place is only that of contiguity, Saṁyoga (संयोग), not that of identification or unity. Tadaikyam (तदैक्यं). Some further explanation therefore is required.

5. The first stage is the Ātma prayatna, the practice of moral and religious restraint, Yama, Niyama, &c. When the novice is perfect in these, then he is fit to attain the perfectibility of an adept, through the especial practices which treatises on the Yoga prescribe. When the mind has attained the state which can alone be attained through them, then the union with Brahma, which is the consequence, is called Yoga: आत्मप्रयत्नसापेक्षाविशिष्टाया मनोगतिः। तस्या ब्रह्मणि संयोगो योग इत्यभिधीयते॥ The Ātma prayatna is defined to be that which has Yama, &c. for its objects, यमनियमादिविषयः। The next phrase, तत्सापेक्षा, is explained तदधीना 'depending upon, or relating to, such control.' मनोगति is the same as मनोवृत्ति condition or state of mind which is विशिष्टा perfected: of that state of mind, union with Brahma, is Yoga. Union with Brahma is the abstraction that proposes the identity of the living with the supreme spirit of the Jīvātma, with Brahma; जीवात्मब्रह्मैक्यविषयत्वं। and Yoga is understanding of the identity of the contemplator and the object contemplated; ध्यातृध्येयैक्यधीः। A text of Yājñavalkya is quoted to this effect: ज्ञानं योगात्मकं विद्धि योऽष्टाष्टाङ्गसंयुतः संयोगो योग इत्युक्तो जीवात्मपरमात्मनोः। 'Know holy wisdom to be the same with Yoga' (the practice of) which has eight divisions. That which is termed Yoga is union of the living with the supreme soul.'

6. Viniṣpannasamādhi is the expression of the text, which can scarcely be regarded an appellative. The commentator terms the adept Brahmajñānin, 'He who knows Brahma.'

7. After three lives, according to the Vāyu Sanhitā, as quoted in the comment.

8. Thcre are various postures in which the Yogi is directed to sit when he engages in meditation. In the Bhadrāsana he is directed to cross his legs underneath him, and to lay hold of his feet on each side with his hands.

9. सवीजो बीज एवच। It is itself figuratively the seeds of the fruit, which is meditation; but it is to be accompanied with what is also technically called Bīja, or seed, inaudible repetition of certain prayers, and meditation on the visible form of the deity, termed likewise Ālambana, and presently mentioned.

10. Prāṇāyāma is performed by three modifications of breathing: the first act is expiration, which is performed through the right nostril, whilst the left is closed with the fingers of the right hand; this is called Rechaka; the thumb is then placed upon the right nostril, and the fingers raised from the left, through which breath is inhaled; this is called Pūraka; in the third act both nostrils are closed, and breathing suspended; this is Kumbhaka; and a succession of these operations is the practice of Prāṇāyāma.

11. Ālambana is the silent repetition of prayer.

12. आश्रयश्चेतसो ब्रह्म द्विधा तच्च स्वरूपता। भूप मूर्तममूर्तं च परं चारमेव च।। The Brahma that is without form (Amūrtta) may be Para or Apara. Supreme formless spirit is without attributes of any kind. Secondary formless spirit is invested with the attributes of power, glory, truth, perfection. Spirit embodied, or with form in his highest state, is, according to out text, Viṣṇu and his manifestations. Spirit in an inferior or secondary series of bodily forms is Brahmā and all other living beings.

13. The term is Bhāvanā, defined to be, 'function to be engendered by knowledge;' ज्ञानजन्य: संस्कार:। the mental impression of apprehension following upon knowledge. Here it implies in particular the formation of a fixed idea by the Yogi of the object of his contemplations. It is also termed Bhāva-bhāvaṇa, 'apprehension of the being, the existence, or substantiality, of the objects; the thing contemplated:' भावो वस्तु तद्विषया भावना भावभावना।

14. The term used throughout is Śakti (शक्ति), 'power,' 'ability,' 'energy.' By the first kind, or Parā, is understood knowledge able to appreciate abstract truth, or the nature of universal soul; by the second, ability to understand the nature of embodied soul; and by the third, inability to discern one's own nature, and reliance on moral or ceremonial merit. These different kinds are called energies, because they are the energies or faculties of the supreme spirit, or according to the Vaiṣ ṇavas, of Viṣṇu, accompanying soul in all its various conditions of existence.

15. The first, which has been intended to be described in the foregoing passages, was the universal, visible form of Viṣṇu; the second is his formless or imperceptible condition.

16. Sat (सत्), 'what is being.'

17. Retention, or holding of the image or idea formed in the mind by contemplation: from Dhṛ (धृ), 'to hold,' literally or figuratively.

18. The explanation of Dhāraṇā given in the text is rendered unnecessarily perplexed by the double doctrine here taught, and the attempt to combine the abstraction of Yoga theism with the sectarian worship of Viṣṇu.

19. The two last implements are from the comment; the text specifies only six.

20. They are, 1. Yama &c., acts of restraint and obligation; 2. Āsana, sitting in particular postures; 3. Praṇāyāma, modes of breathing; 4. Pratyāhāra, exclusion of all external ideas; 5. Bhāvanā, apprehension of internal ideas; 6. Dhāranā, fixation or retention of those ideas.

21. The result of the Dhyāna or Samādhi is the absence of all idea of individuality, when the meditator, the meditation, and the thing or object meditated upon, are all considered to be but one. According to the text of Patañjali: 'Restraint of the body, retention of the mind, and meditation, which thence is exclusively confined to one object, is Dhyāna: the idea of identification with the object of such meditation, so as if devoid of individual nature, is Samādhi;' देहवन्धश्चित्त धारणा तत्प्रत्ययैकता नता ध्यानं। तदैकार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधि:।।

22. The expressions of the text are somewhat obscure, nor does the commentator make them much more intelligible, until he cuts the matter short by stating the meaning to be, that 'discriminative knowledge enables the living spirit to attain Brahma': विज्ञानं जीवात्मानं ब्रह्म प्रापयतीत्यर्थ:।

23. The text is very elliptical and obscure. Having stated that embodied spirit (Kṣetrajña) is the Kakraṇin, the possessor or user of the Karaṇa, which is knowledge, it adds, तेन तस्य तत्। literally, 'by that, of that, that;' i.e. Tat, 'that which is;' and Brahma, or supreme spirit, is the attainment of that spirit which abides in body by that instrument, or discriminative knowledge, of which it has become possessed through perfect meditation: क्षेत्रज्ञः करणी ज्ञानं करणं तेन तस्य तत्। निष्याद्य मुक्तिं कार्य्यं कृत कृत्यान्निवर्त्तते।। विज्ञानं निवर्त्तते।।

24. The commentator, in order to explain how Khāṇḍikya should have given what he did not possess, states that it is to be understood that Keśidhvaja relinquished to him the kingdom; or the term Rājā may denote merely, master of, or acquainted with, mystic prayers, or Mantras: यद्वा राजानं मन्त्रस्वामिनं कृत्वा।

***

CHAPTER 8

अष्टमोऽध्यायः

(शिष्यपरम्पराकथनम्, विष्णुपुराणस्य माहात्म्यमुपसंहारश्च।)

पराशर उवाच

इत्येष कथितः सम्यक् तृतीयः प्रतिसञ्चरः।
आत्यन्तिको विमुक्तिर्या लयो ब्रह्मणि शाश्वते॥ १॥
सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च।
वंशानुचरितं चैव भवतो गदितं मया॥ २॥
पुराणं वैष्णवञ्चैतत् सर्वकिल्विषनाशनम्।
विशिष्टं सर्वशास्त्रेभ्यः पुरुषार्थोपपादकम्॥ ३॥
तुभ्यं यथावन्मैत्रेय! प्रोक्तं शुश्रूषवेऽव्ययम्।
यदन्यदपि वक्तव्यं तत् पृच्छाद्य वदामि ते॥ ४॥

Parāśara said– I have now explained to you, Maitreya, the third kind of worldly dissolution, or that which is absolute and final, which is, liberation and resolution into eternal spirit[1]. I have related to you primary and secondary creation, the families of the patriarchs, the periods of the Manvantaras, and the genealogical histories (of the kings). I have repeated to you, in short, who were desirous of hearing it, the imperishable Vaishṇava Purāṇa, which is destructive of all sins, the most excellent of all holy writings, and the means of attaining the great end of man. If there is any thing else you wish to hear, propose your question, and I will answer it.

मैत्रेय उवाच

भगवन्! कथितं सर्वं यत् पृष्टोऽसि मया मुने।
श्रुतञ्चैतन्मया भक्त्या नान्यत् प्रष्टव्यमस्ति ते॥ ५॥
विच्छिन्नाः सर्वसन्देहा वैमल्यं मनसः कृतम्।
त्वत्प्रसादान्मया ज्ञाता उत्पत्ति-स्थिति-संयमाः॥ ६॥
ज्ञातश्चतुर्विधो राशिः शक्तिश्च त्रिविधा गुरो!
विज्ञाता चापि कार्त्स्न्येन त्रिविधा भावभावना॥ ७॥
त्वत्प्रसादान्मया ज्ञातं ज्ञेयमन्यैरलं द्विज।
यथैतदखिलं विष्णोर्जगन्न व्यतिरिच्यते॥ ८॥

Maitreya said– Holy teacher, you have indeed related to me all that I wished to know, and I have listened to it with pious attention. I have nothing further to inquire. The doubts inseparable from the mind of man have all been resolved by you, and through your instructions I am acquainted with the origin, duration, and end of all things; with Viṣṇu in his collective fourfold form[2]; his three energies[3]; and with the three modes of apprehending the object of contemplation[4]. Of all this have I acquired a knowledge through your favour, and nothing else is worthy to be known, when it is once understood that Viṣṇu and this world are not mutually distinct.

कृतार्थोऽस्म्यपसन्देह-स्त्वत्प्रसादान्महामुने!
वर्णधर्मादयो धर्मा विदिता यदशेषतः॥ ९॥
प्रवृत्तञ्च निवृत्तञ्च ज्ञातं कर्म मयाखिलम्।
प्रसीद विप्रप्रवर! नान्यत् प्रष्टव्यमस्ति मे॥ १०॥
यदस्य कथनायासैर्योजितोऽसि मया गुरो।
तत् क्षम्यतां विशेषोऽस्ति न सुतां पुत्र-शिष्ययोः॥ ११॥

O Great Muni, I have obtained through your kindness all I desired, the dissipation of my doubts, since you have instructed me in the duties of the several tribes, and in other obligations; the nature of active life, and

discontinuance of action; and the derivation of all that exists from works. There is nothing else, venerable Brahman, that I have to inquire of you; and forgive me if your answer to my questions have imposed upon you any fatigue. Pardon me the trouble that I have given you, through that amiable quality of the virtuous which makes no distinction between a disciple and a child.

पराशर उवाच

एतत्ते यन्मयाख्यातं पुराणं वेदसम्मितम्।
श्रुतेऽस्मिन् सर्वदोषोत्थपापराशिः प्रशाम्यति॥ १२॥
सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च।
वंशानुचरितं कृत्स्नं मयात्र तव कीर्त्तितम्॥ १३॥
अत्र देवास्तथा दैत्या गन्धर्वोरगराक्षसाः।
यक्षा विद्याधराः सिद्धाः कथ्यन्तेऽप्सरसस्तथा॥ १४॥
मुनया भावितात्मानः कथ्यन्ते तपसान्विताः।
चातुर्वर्ण्यं यथा पुंसां विशिष्टचरिता नराः॥ १५॥
पुण्याः प्रदेशा मेदिन्याः पुण्यो नद्योऽथ सागराः।
पर्वताश्च महापुण्याश्चरितानि च धीमताम्॥ १६॥
वर्णधर्मादयो धर्मा वेदधर्माश्च कृत्स्नशः।
येषां संश्रवणान् सद्यः सर्वपापैः प्रमुच्यते॥ १७॥

Parāśara said– I have related to you this Purāṇa, which is equal to the Vedas in sanctity, and by hearing which all faults and sins whatever are expiated. In this have been described to you the primary and secondary creation, the families of the patriarchs, the Manvantaras, the regal dynasties; the gods, Daityas, Gandharvas, serpents, Rākṣasas, Yakṣ as, Vidyādharas, Siddhas, and heavenly nymphs; Munis endowed with spiritual wisdom, and practisess of devotion; the distinction of the four castes, and the actions of the most eminent amongst men; holy places on the earth, holy rivers and oceans, sacred mountains, and legends of the truly wise; the duties of the different tribes, and the observances enjoined by the Vedas. By hearing this, all sins are at once obliterated.

उत्पत्ति-स्थिति-नाशानां हेतुर्यो जगतोऽव्ययः।
स सर्वभूतः सर्वात्मा कथ्यते भगवान् हरिः॥ १८॥
अवशेनापि यन्नाम्नि कीर्त्तिते सर्वपातकैः।
पुमान् विमुच्यते सद्यः सिंहत्रस्तैर्वृकैरिव॥ १९॥

In this also the glorious Hari has been revealed, the cause of the creation, preservation, and destruction of the world; the soul of all things, and himself all things: by the repetition of whose name man is undoubtedly liberated from all sins, which fly like wolves that are frightened by a lion.

यन्नाम कीर्त्तितं भक्त्या विलापनमनुत्तमम्।
मैत्रेयाशेषपापानां धातूनामिव पावकः॥ २०॥
कलिकल्मषमत्युग्रं नरकार्त्तिप्रदं नृणाम्।
प्रयाति विलयं सद्यः सकृद् यत्रानुसंस्मृते॥ २१॥
हिरण्यगर्भ-देवेन्द्र-रुद्रा-दित्या-श्वि-वायुभिः।
किन्नरैर्वसुभिः साध्यैर्विश्वदेवादिभिः सुरैः॥ २२॥
यक्ष-रक्षोगणैः सिद्धैर्दैत्य-गन्धर्व-दानवैः।
अप्सरोभिस्तथा तारानक्षत्रैः सकलैर्गहैः॥ २३॥
सप्तर्षिभिस्तथा धिष्ण्यैर्धिष्ण्याधिपतिभिस्तथा।
ब्राह्मणाद्यैर्मनुष्यैश्च तथैव पशुभिर्मृगैः॥ २४॥
सरीसृपैर्विहङ्गैश्च प्रेताद्यैः समहीरुहैः।
वना-द्रि-सागर-सरित्-पातालैः सधरादिभिः॥ २५॥
शब्दादिभिश्च सहितं ब्रह्माण्डमखिलं द्विज!
मेरोरिवाणुर्यस्यैतद् यन्मयञ्च द्विजोत्तम॥ २६॥
स सर्वः सर्ववित् सर्वस्वरूपो रूपवर्ज्जितः।
कीर्त्यते भगवान् विष्णुरत्र पापप्रणाशनः॥ २७॥

The repetition of his name with devout faith is the best remover of all sins, destroying them as fire purifies the metal from the dross. The stain of the Kali age, which ensures to men sharp punishments in hell, is at once effacted by a single invocation of Hari. He who is all that is, the whole egg of Brahma, which Hiraṇyagarbha, Indra, Rudra, the Ādityas, the Asvins, the winds, the Kinnaras, the Vasus, the Sādhyas, Viśvadevas, the celestial gods, the Yakṣas, serpents, Rākṣasas, the Siddhas, Daityas, Gandharvas, Dānavas, nymphs, the stars, asterisms, planets, the seven Ṛṣis, the regents and superintendents of the quarters, men, Brāhmaṇas and the rest, animals tame and wild, insects, birds, ghosts, and goblins, trees, mountains, woods, rivers,

oceans, the subterrene legions, the division of the earth, and all perceptible objects– he who is all things, who knows all things, who is the form of all things, being without form himself, and of whom whatever is, from mount Meru to an atom, all consists– he, the glorious Viṣṇu, the destroyer of all sin– is described in this Purāṇa.

यदश्वमेधावभृथे स्नातः प्राप्नोति वै फलम्।
सकलं तदवाप्नोति श्रुत्वैतन्मुनिसत्तम॥ २८॥
प्रयागे पुष्करे चैव कुरुक्षेत्रे तथार्बुदे।
कृतोपवासः प्राप्नोति तदस्य श्रवणान्नरः॥ २९॥

By hearing this Purāṇa an equal recompense is obtained to that which is derived from the performance of an Aśvamedha sacrifice, or from fasting at the holy places Prayāga, Puṣkara Kurukṣetra, or Arbuda.

यदग्निहोत्रे सुहुते वर्षेणाप्नोति वै फलम्।
सकलं समवाप्नोति तदस्य श्रवणात् सकृत्॥ ३०॥
यज्ज्यैष्ठशुक्लद्वादश्यां स्नात्वा वै नियतेन्द्रियः।
मथुरायां हरिं दृष्ट्वा प्राप्नोति परमां गतिम्॥ ३१॥
तदाप्नोति फलं सम्यक् समाधानेन कीर्त्तनात्।
पुराणस्यास्य विप्रर्षे! केशवार्पितमानसः॥ ३२॥

Hearing this Puraṇa but once is as efficacious as the offering of oblations in a perpetual fire for a year. The man who with well-governed passions bathes at Mathurā on the twelfth day of the month Jyeṣṭha[5], and beholds (the image of) Hari, obtains a great recompense; so does he who with mind fixed upon Keśava attentively recites this Purāṇa.

समभ्यर्च्याच्युतं सम्यङ् मथुरायां समाहितः।
अश्वमेधस्य यज्ञस्य प्राप्नोत्यविकलं फलम्॥ ३३॥
यमुनासलिले स्नातः पुरुषो मुनिसत्तम।
ज्येष्ठामूलेऽमले पक्षे द्वादश्यामुपवासकृत्॥ ३४॥

The man who bathes in the waters of the Yamunā on the twelfth lunation of the light fortnight of the month in which the moon is in the mansion Jyeṣṭhā, and who fasts and worships Acyuta in the city of Mathurā, receives the reward of an uninterrupted Aśvamedha.

आलोक्यर्द्धिमथान्येषामुन्नीतानां स्ववंशजै।
एतत् किलोचुरन्येषां पितरः सपितामहाः॥ ३५॥
कश्चिदस्मत्कुले जातः कालिन्दीसलिलाप्लुतः।
अर्चयिष्यति गोविन्दं मथुरायामुपोषितः॥ ३६॥
ज्येष्ठामूले सिते पक्षे येनैवं वयमप्युत।
परामृद्धिमवाप्स्यामस्तारिताः स्वकुलोद्भवैः॥ ३७॥

Beholding the degree of prosperity enjoyed by others of eminence, through the merits of the descendants, a man's paternal ancestors, his parents and their parents exclaim, "Whosoever of our descendants, having bathed in the Yamunā and fasted, will worship Govinda in Mathurā, in the light fortnight of Jyeṣṭha, will secure for us eminent exaltation: for we shall be elevated by the merits of our posterity!"

ज्येष्ठामूले सिते पक्षे समभ्यर्च्य जनार्द्दनम्।
धन्यानां कुलजः पिण्डान् यमुनायां प्रदास्यति॥ ३८॥

A man of good extraction will present obsequial cakes to his fortunate ancestors in the Yamunā, having worshipped Janārdana in the light fortnight of Jyeṣṭha.

तस्मिन् काले समभ्यर्च्य तत्र कृष्णं समाहितः।
दत्त्वा पिण्डान् पितृभ्यश्च यमुनासलिलाप्लुतः॥ ३९॥
यदाप्नोति नरः पुण्यं तारयन् स पितामहान्।
श्रुत्वाध्यायं तदाप्नोति पुराणस्यास्य भक्तिमान् ॥ ४०॥
एतत् संसारभीरूणां परित्राणमनुत्तमम्।
दुःस्वप्नाशनं नृणां सर्वदुष्टनिवर्हणम्॥ ४१॥

But the same degree of merit that a man reaps from adoring Janārddana at the season with a devoted heart, and from bathing in the Yamunā, and effecting the liberation of his progenitors by offering to them on such an occasion obsequial cakes, he derives also from hearing with equal devotion a section of this Purāṇa. This Purāṇa is the best of all preservatives for those who are afraid of worldly existence, a certain alleviation of the

sufferings of men, and remover of all imperfections.

इदमार्षं पुरा प्राह ऋभवे कमलोद्भवः।
ऋभुः प्रियव्रतायाह स च भागुरयेऽब्रवीत्॥४२॥
भागुरिः स्तवमित्राय दधीचाय च चोक्तवान्।
स वै सारस्वते प्रादाद् भृगुः सारस्वतादपि॥४३॥
भृगुणा पुरुकुत्साय नर्मदायै स चोक्तवान्।
नर्मदा धृतराष्ट्राय नागाय पूरणाय च॥४४॥
ताभ्याञ्च नागराजाय प्रोक्तं वासुकये द्विज!
वासुकिः प्राह वत्साय वत्सश्चाश्वतराय वै॥४५॥
कम्बलाय च तेनोक्तमेलापत्राय तेन च।
पातालं समनुप्राप्तस्ततो वेदशिरा मुनिः॥४६॥
प्राप्तवानेतदखिलं स वै प्रमतये ददौ।
दत्तं प्रमतिना चैव जातूकर्णाय धीमते॥४७॥
जातूकर्णेन चैवोक्तमन्येषां पुण्यशालिनाम्।
वशिष्ठवरदानेन ममाप्येतत् स्मृति गतम्॥४८॥
मयापि तुभ्यं मैत्रेय? यथावत् कथितं त्विदम्।
त्वमप्येतच्छमीकाय कलेरन्ते गदिष्यसि॥४९॥

This Purāṇa, originally composed by the Ṛṣi (Nārāyaṇa), was communicated by Brahmā to Ṛbhu; he related it to Priyavrata, by whom it was imparted to Bhāguri. Bhāguri recited it to Tamasitra[6], and he to Dadīca, who gave it to Sārasvata. From the last Bhṛgu received it, who imparted it to Dhṛtarāṣṭra the Nāga king, and to Purāṇa of the same race, by whom it was repeated to their monarch Vāsuki. Vāsuki communicated it to Vatsa, and he to Aśvatara, from whom it successively proceeded to Kambala and Elapatra. When the Muni Vedaśiras descended to Pātāla, he there received the whole Purāṇa from these Nāgas, and communicated it to Pramati. Pramati consigned it to the wise Jātukarṇa, and he taught it to many other holy persons. Through the blessings of Vasiṣṭha it came to my knowledge, and I have now, Maitreya, faithfully imparted it to you. You will teach it, at the end of the Kali age, so Śamīka[7].

इत्येतत् परमं गुह्यं कलिकल्मषनाशनम्।
यः शृणोति नरः पापैः स सर्वैर्द्विज! मुच्यते॥५०॥
पितृपक्षमनुष्येभ्यः समस्तामरसंस्तुतिः।
कृता तेन भवेदेतद् यः शृणोति दिने दिने॥५१॥
कपिलादानजनितं पुण्यमत्यन्तदुर्लभम्।
श्रुत्वैतस्य दशाध्यायानवाप्नोति न संशयः॥५२॥

Whoever hears this great mystery, which removes the contamination of the Kali, shall be freed from all his sins. He who hears this everyday acquits himself of his daily obligations to ancestors, gods and men. The great and rarely attainable merit that a man acquires by the gift of a brown cow, he derives from hearing ten chapters of this Purāṇa[8].

यस्त्वेतत् सकलं शृणोति पुरुषः कृत्वा मनस्यच्युतं,
सर्वं सर्वमयं समस्तजगता माधारमात्माश्रयम्।
ज्ञानं ज्ञेयमनन्तमाद्यरहितं सर्वामराणां हितं
स प्राप्नोति न संशयोऽस्त्यविकलं यद्वाजिमेधे फलम्॥५३

He who hears the entire Purāṇa, contemplating in his mind Achyuta, who is all things, and of whom all things are made; who is the stay of the whole world, the receptacle of spirit; who is knowledge, and that which is to be known; who is without beginning or end, and the benefactor of the gods– obtains assuredly the reward that attends the uninterrupted celebration of the Aśvamedha rite.

यत्रादौ भगवांश्चराचरगुरु मध्ये तथान्ते च सः,
ब्रह्मज्ञानमयोच्युतोऽखिलजगन्मध्यान्तसर्गप्रभुः।
तच्छृण्वन् पुरुषः पवित्रपरमं भक्त्या पठन् धारयन्,
प्राप्नोत्यस्ति न तत् समस्तभुवनेष्वेकान्तसिद्धिर्हरिः॥५४॥

He who reads and retains with faith this Purāṇa in the beginning, middle, and end of which is described the glorious Achyuta, the lord of the universe in every stage, the master of all that is stationary or moveable, composed of spiritual knowledge, acquires such purity as exists not in any world, the eternal state of perfection, which is Hari.

यस्मिन्न्यस्तमतिर्न याति नरकं स्वर्गोऽपि यच्चिन्तने,
विघ्नो यत्र निवेशितात्ममनसो ब्राह्मोऽपि लोकोऽल्पकः।

मुक्तिं चेतसि यः स्थितोऽमलधियां पुंसा ददात्यव्ययः,
किं चित्रं यदघं प्रयाति विलयं तत्राच्युते कीर्त्तिते॥५५॥

The man who fixes his mind of Viṣṇu goes not to hell: he who meditates upon him regards heavenly enjoyment only as an impediment: and he whose mind and soul are penetrated by him thinks little of the world of Brahmā; for when present in the minds of those whose intellects are free from soil, he confers upon them eternal freedom. What marvel therefore is it that the sins of one who repeats the name of Achyuta should be wiped away?

यज्ञैयज्ञविदो यजन्ति सततं यज्ञेश्वरं कर्मिणो,
यं यं ब्रह्ममयं परापरमयं ध्यायन्ति च ज्ञानिनः।
यञ्च प्राप्य न जायते न म्रियते नो वर्द्धते हीयते,
नैवासन्न च सद्भवत्यति ततः किं वा हरेः श्रूयताम्॥५६॥
कव्यं यः पितृरूपधृग् विधिहुतं हव्यञ्च भुङ्क्ते प्रभु।
र्देवत्वे भगवाननादिनिधनः स्वाहास्वधासंज्ञितम्।
यस्मिन् ब्रह्मणि सर्वशक्तिनिलये मानानि नो मानिनाम्,
निष्ठायै प्रभवन्ति हन्ति कलुषं श्रोत्रं स यातो हरिः ॥५७॥

Should not that Hari be heard of, whom those devoted to acts worship with sacrifices continually as god of sacrifice; whom those devoted to meditation contemplate as primary and secondary, composed of spirit; by obtaining whom man is not born, nor nourished, nor subjected to death ; who is all that is, and that is not (or both cause and effect); who, as the progenitors, receives the libations made to them; who as the gods, accepts the offerings addressed to them; the glorious being who is without beginning or end; whose name is both Svāhā and Svadhā[9]; who is the abode of all spiritual power; in whom the limits of finite things cannot be measured[10]; and who, when he enters the ear, destroys all sin? who is substance that knows not change.

नान्तोऽस्ति यस्य न च यस्य समुद्भवोऽस्ति
वृद्धिर्न यस्य परिणामविवर्ज्जितस्य।
नापक्षयञ्च समुपैत्यविकल्पवस्तु,
यस्तं नतोऽस्मि पुरुषोत्तममाद्यमीशम्॥५८॥

I adore that ever inexhaustible spirit, who assumed sensible qualities; who, though one, became many; who, though pure, became as if impure, by appearing in many and various shapes; who is endowed with divine wisdom, and is the author of the preservation of all creatures.

तस्यैव योऽनुगुणभुग् बहुधैक एव,
शुद्धोऽप्यशुद्ध इव मूर्त्तिविभागभेदैः।
ज्ञानान्वितः सकलसत्त्वविभूतिकर्त्ता
तस्मै नतोऽस्मि पुरुषाय सदाव्ययाय॥५९॥

I adore him, who is the one conjoined essence and object of both meditative wisdom and active virtue; who is watchful in providing for human enjoyments; who is one with the three qualities; who, without undergoing change, is the cause of the evolution of the world; who exists of his own essence, ever exempt from decay.

ज्ञानप्रवृत्तिनियमैक्यमयाय पुंसो
भोगप्रदानपटवे त्रिगुणात्मकाय।
अव्याकृताय भवभावनकारणाय वन्दे
स्वरूपमभवाय सदाजराय॥६०॥
व्योमानिलाग्निजलभूरचनामयाय
शब्दादिभोगविषययोपनयक्षमाय।
पुंसः समस्तकरणैरुपकारकाय
व्यक्ताय सूक्ष्मविमलाय सदा नतोऽस्मि॥६१॥

I constantly adore him, who is entitled heaven, air, fire, water, earth, and ether; who is the bestower of all the objects which give gratification to the senses; who benefits mankind with the instruments of fruition; who is perceptible, who is subtile, who is imperceptible.

इति विविधमजस्य यस्य रूपं
प्रकृतिपरात्ममयं सनातनस्य।
प्रदिशतु भगवानशेषपुंसां
हरिरपजन्मजरादिकां स सिद्धिम्॥६२॥

इति श्रीविष्णुपुराणे षष्ठांशे अष्टमः अध्यायः॥

May that unborn, eternal Hari, whose form is manifold, and whose essence is composed of both nature and spirit, bestow upon all mankind that blessed state which knows neither birth nor decay!

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NOTES

1. The term is Brahmāṇi layaḥ (ब्रह्मणि लयः), which means, 'a melting away,' 'a dissolution' or 'fusion,' from the root Li (ली), 'to liquefy,' 'to melt,' 'to dissolve.

2. Or with Viṣṇu in the four modifications described in the first section, spirit, matter, form, and time: see Bk. I. Ch. II.

3. Or Śakti, noticed in the last chapter Ch. VII.

4. Or Bhāvaṇās, also described in the preceding section, Ch. VII.

5. This month is also called Jyeṣṭhamūla, which the commentator explains to mean, the month, of which the root or cause (Mūla) of being so called is the moon's being full in the constellation Jyeṣṭhā: but it may be so termed, perhaps, from the lunar asterism Mūlā, which is next to Jyeṣṭhā, falling also within the moon's passage through the same month.

6. This name is also read Tambamitra. One copy has Tava-mitrāya, 'to thy friend,' as if it was an epithet of Dadhīcha; but the construction of the verse requires a proper name. 'Bhāguri' gave it to Tambamitra, and he to Dadhīci:' भागुरिस्तंबमित्राय दधीचाय स चोक्तवान्।

7. A different series of narrators has been specified in the first book, Bk. I. Ch. I.

8. This seems to be an injudicious interpolation; it is not in all the copies.

9. The words or prayers employed in presenting oblations with fire.

10. The text has, यस्मिन् मानानि नो मानिनां निष्ठायै प्रभवन्ति। Māna commonly means 'pride,' but here it seems most appropriately rendered by its radical import 'measure:' the measures which are for the determination of measurable things are not applicable to Viṣṇu.

END OF THE SIXTH BOOK

समाप्तमिदं श्रीविष्णुपुराणम्।

HERE ENDS THE VIṢṆU-PURĀṆAM

Namo tassa bhagavato arahato sammāsambuddhassa

Visuddhimagga-mahāṭīkā

(Dutiyo bhāgo)

12. Iddhividhaniddesavaṇṇanā

Abhiññākathāvaṇṇanā

365. Saṃvaṇṇanāvasena anantarasamādhikathāya āsannapaccakkhataṃ dīpento **''ayaṃ samādhibhāvanā''**ti āha. ''Abhiññā sampādetuṃ yogo kātabbo''ti vatvā tattha payojanavisese dassetuṃ **''evañhī''**tiādi vuttaṃ. Kiñcāpi thiratarabhāvo, vipassanābhāvanāsukhatā ca samādhibhāvanāya ānisaṃso eva, tathāpi pañca lokiyābhiññā yathāvuttasamādhibhāvanāya ānisaṃsabhāvena pākaṭā paññātāti tāsaṃyeva vasena yogino adhigatānisaṃsatā vuttā, cuddasadhā cittaparidamanena thirataratā vuttā. Lokiyābhiññāsu vasībhāvopi samādhisseva vasībhāvo, tathā ca ''samāhito yathābhūtaṃ pajānātī''ti (saṃ. ni. 3.5; 4.99; 5.1071; netti. 40; mi. pa. 2.1.14) vacanato **''sukheneva paññābhāvanaṃ sampādessatī''**ti vuttaṃ. **Tasmā**ti yasmā samādhibhāvanāya ānisaṃsalābho thirataratā, sukheneva ca paññābhāvanā ijjhati, tasmā abhiññākathaṃ tāva ārabhissāma, paññābhāvanāya okāse sampattepīti adhippāyo.

Bhagavatā pañca lokikābhiññā vuttāti sambandho. Na catukkajjhānamattameva idha sāsane sampādetabbaṃ, napi iddhividhañāṇameva, atha kho aññampi atthīti **uttaruttaripaṇītapaṇītadhammadesanatthañca**.

Iddhivikubbananti iddhisaṅkhātaṃ pakativaṇṇajahanakiriyaṃ, idaṃ iddhīsu vikubbaniddhiyā padhānatāya vuttaṃ, iddhiṃ vikubbanañcāti evaṃ vā attho daṭṭhabbo. Vikubbanassa visuṃ gahaṇampi vuttakāraṇeneva daṭṭhabbaṃ. Ākāsakasiṇavasena arūpasamāpattiyo na sambhavanti, ālokakasiṇañca odātakasiṇantogadhaṃ katvā **''odātakasiṇapariyantesū''**ti vuttaṃ kasiṇānulomādicittaparidamanavidhino adhippetattā, ākāsanimmānādiatthaṃ pana tadubhayampi icchitabbameva. **Aṭṭha aṭṭhā**ti yathāvuttesu kasiṇesu ekekasmiṃ aṭṭha aṭṭha samāpattiyo. **Kasiṇānulomato**ti kasiṇapaṭipāṭito, paṭipāṭi ca desanāvasena veditabbā. **Jhānānulomo** pana paṭipattivasenapi. Ukkamanaṃ ukkantaṃ, ukkantameva ukkantikaṃ, jhānassa ukkantikaṃ **jhānukkantikaṃ,** tato, jhānalaṅghanatoti attho. **Aṅgasaṅkantito** aṅgātikkamato. **Cittaṃ paridametabbaṃ** yadicchakaṃ yatthicchakaṃ jhānānaṃ samāpajjanādisukhatthaṃ, tesaṃ ārammaṇānañca sallakkhaṇatthaṃ. Evañhissa tattha visavitā samijjhatīti.

366. **Jhānaṃ samāpajjatī**ti kiṃ catubbidhampi jhānaṃ samāpajjati, udāhu ekekanti? Kiñcettha yadi catubbidhampi samāpajjati, aṅgasaṅkantito viseso na siyā, atha ekekaṃ ārammaṇasaṅkantito. Nāyaṃ doso ābhogavasena tesaṃ visesasiddhito. Yadā hi kasiṇānulomameva ābhujitvā tattha tattha kasiṇe jhānāni samāpajjati, na aṅgasaṅkantiṃ, tadā kasiṇānulomo. Yadā pana aṅgasaṅkantiṃ ābhujitvā jhānāni samāpajjati, tadā aṅgasaṅkanti veditabbā. Iminā nayena kasiṇānulomaārammaṇasaṅkantiādīnampi aññamaññaṃ viseso veditabbo. Idaṃ kasiṇānulomaṃ nāma cittaparidamananti adhippāyo.

Tathevāti ''paṭipāṭiyā aṭṭhasu kasiṇesu satakkhattumpi sahassakkhattumpī''ti etassa upasaṃhārattho tathā-saddo. Paṭilomato cettha paṭipāṭi. Tenāha **''paṭilomakkamenā''**ti. Ayañhettha attho – paṭhamaṃ odātakasiṇe jhānaṃ samāpajjati, tato lohitakasiṇeti yāva pathavīkasiṇā vattabbā.

Punappunaṃ samāpajjananti ''satakkhattuṃ sahassakkhattu''nti vuttaṃ bahulākāramāha.

Tatthevāti pathavīkasiṇeyeva. **Tato**ti pacchā tatiyajjhānato vuṭṭhānantarakālaṃ. **Tadevā**ti pathavīkasiṇameva. **Tato ākiñcaññāyatana**nti tato pathavīkasiṇugghāṭimākāse pavattitaākāsānañcāyatanasamāpattito vuṭṭhāya viññāṇañcāyatanaṃ amanasikaritvā taṃ laṅghitvā yathāvuttaākāsānañcāyatanaviññāṇassa abhāve pavattitaṃ ākiñcaññāyatanaṃ samāpajjati. Pathavīkasiṇugghāṭimākāsakasiṇaṃ pathavīkasiṇapakkhikameva hotīti vuttaṃ **''kasiṇaṃ anukkamitvā''**ti. Atha vā aṭṭhasu kasiṇesu kassaci ukkamanaṃ idha kasiṇukkantikaṃ nāmāti āha **''kasiṇaṃ anukkamitvā''**ti. **Jhānukkantika**nti ettha icchitaṃ avadhāraṇena nivattetabbaṃ, ukkamanassa ca sarūpaṃ dassetuṃ ''evaṃ

kasiṇa''ntiādiṃ vatvā puna taṃ pakāraṃ saha nissayena sesakasiṇesu atidisanto **''evaṃ āpokasiṇādi…pe… kātabbā''**ti āha. Tenāha **''iminā nayenā''**tiādi. Yathā paṭhamajjhānamūlakaṃ pathavīkasiṇādīsu jhānukkantikaṃ dassitaṃ, evaṃ dutiyajjhānādimūlakampi taṃ yathārahaṃ dassetabbaṃ.

Tadevāti paṭhamajjhānameva. Kasiṇukkantikepi āpokasiṇādimūlikā yojanā vuttanayeneva kātabbā, tathā yathārahaṃ dutiyajjhānādimūlikā.

Lohitakasiṇato ākiñcaññāyatananti lohitakasiṇaṃ āvajjento abhimukhaṃ katvā tassa ugghāṭanena upaṭṭhite kasiṇugghāṭimākāse amanasikārena ākāsānañcāyatanajjhānaṃ samāpajjitvā tattha pubbe pavattaviññāṇassa apagamaṃ ārammaṇaṃ katvā ākiñcaññāyatanaṃ samāpajjati.

Itaresanti avasiṭṭharūpāvacarajjhānānaṃ. Na hi arūpajjhānesu aṅgasaṅkanti atthi, nāpi tāni pathavīkasiṇe pavattanti. Yaṃ pana aṅgārammaṇasaṅkantivacane ''nīlakasiṇaṃ ugghāṭetvā ākāsānañcāyatana''ntiādi vuttaṃ, taṃ yathālābhavasena vuttaṃ, pariyāyena vāti daṭṭhabbaṃ. Nippariyāyato pana yathā aṅgasaṅkanti rūpajjhānesu eva labbhati, evaṃ arūpajjhānesu eva ārammaṇasaṅkanti. Tassa tasseva hi jhānassa ārammaṇantare pavatti **ārammaṇasaṅkanti**. Tenāha **''sabbakasiṇesu ekasseva jhānassa samāpajjanaṃ ārammaṇasaṅkantikaṃ nāmā''**ti.

Yathā pana ''sabbakasiṇesū''ti iminā ākāsaviññāṇakasiṇānampi saṅgaho hotīti na sakkā vattuṃ idha aṭṭhannaṃyeva kasiṇānaṃ adhigatattā, evaṃ sabbampi arūpajjhānaṃ ''ekaṃ jhāna''nti na sakkā vattuṃ aṭṭhannaṃ samāpattīnaṃ vasena cittaparidamanassa icchitattā. Tasmā āruppajjhānānaṃ vasena aṅgārammaṇasaṅkanti pariyāyena vuttāti veditabbaṃ. Tathā hi pītakasiṇugghāṭimākāse yaṃ paṭhamāruppaviññāṇaṃ, tadārammaṇaṃ viññāṇañcāyatanaṃ sandhāyāha **''pītakasiṇato viññāṇañcāyatanaṃ samāpajjitvā''**ti. Iminā nayena sesadvayepi attho veditabbo. **Ekantarikavasenā**ti aññattho antara-saddo. Antarameva antarikaṃ, ekajjhaṃ antarikaṃ etasminti ekantarikaṃ, jhānasamāpajjanaṃ, tassa vasena. Yathā aṅgānaṃ, ārammaṇassa ca ekajjhaṃ aññathā viseso hoti, tathā samāpajjanavasenāti. So pana viseso heṭṭhimānaṃ tesaṃ aṅgārammaṇānaṃ samatikkamanavasena hotīti vuttaṃ **''ekantarikavasena aṅgānañca ārammaṇānañca saṅkamana''**nti. ''Idaṃ jhānaṃ pañcaṅgika''ntiādinā aṅgesu, ''idaṃ pathavīkasiṇa''ntiādinā ārammaṇesu ca vavatthāpitesu ekajjhaṃ tesaṃ vavatthāpane na koci viseso atthīti aṭṭhakathāsu ayaṃ vidhi nābhato. Evañca katvā jhānukkantikādīsu paṭilomakkamena, anulomapaṭilomakkamena ca ekantarikabhāvena labbhamānampi jhānādīnaṃ ukkamanaṃ na uddhaṭaṃ, tehi nayehi vināpi cittaparidamanaṃ ijjhatīti papañcaparihāratthaṃ vā te aṭṭhakathāsu anāgatāti daṭṭhabbaṃ.

367. **Abhāvitabhāvano** jhānābhiññāsu akatādhikāro. Tattha upanissayarahitopīti keci. Ādibhūtaṃ yogakammaṃ ādikammaṃ, taṃ etassa atthīti **ādikammiko,** pubbe akataparicayo bhāvanaṃ anuyuñjanto. Tenāha **''yogāvacaro''**ti. **Kasiṇaparikammampi bhāro**ti dosavivajjanādividhinā kasiṇamaṇḍale paṭipatti yāva uggahanimittuppatti kasiṇaparikammaṃ, tampi nāma bhāro, pageva iddhivikubbanāti adhippāyo. **Nimittuppādana**nti paṭibhāganimittuppādanaṃ. **Taṃ vaḍḍhetvā**ti taṃ nimittaṃ, bhāvanañca vaḍḍhetvā. Na hi bhāvanāya vināva nimittavaḍḍhanaṃ labbhati. Keci upacārasamādhiṃ labhitvā appanāsamādhiṃ adhigantuṃ na sakkonti, tādisāpi bahū hontevāti āha **''appanādhigamo bhāro''**ti. **Appanādhigamo**ti vā aṭṭhannaṃ samāpattīnaṃ adhigamamāha. Aññova samāpattīnaṃ upanissayo, añño abhiññānanti āha **''paridamitacittassāpi iddhivikubbanaṃ nāma bhāro''**ti. Khippaṃ nisanti nisāmanaṃ jhānacakkhunā pathavīkasiṇādijhānārammaṇassa dassanaṃ etassāti khippanisanti, sīghataraṃ jhānaṃ samāpajjitā, tassa bhāvo **khippanisantibhāvo**. Ambatarunicitaṃ mahāmahindattherādīhi otiṇṇaṭṭhānaṃ **therambatthalaṃ**. Yathā paṭipakkhavijayāya yodhājīvā nimmalameva asitomarādiṃ gahetvā vicaranti, evaṃ bhikkhunāpi kilesavijayāya nimmalāva jhānābhiññā vaḷañjitabbāti imamatthaṃ dassetuṃ **''tasmā''**tiādi vuttaṃ.

Patiṭṭhābhāvoti idha parassa upaddavūpasamanaṃ adhippetaṃ. Taṃ hi khippanisantibhāvatopi garutaraṃ accāyikakiccasādhanavasena vidhātabbato durabhisambhavatarattā. Taṃ pana **rakkhitattherа**nidassaneneva siddhampi tato garutarena aṅgāravassaparittāṇena vibhāvetuṃ **''giribhaṇḍavāhanapūjāya…pe… thero viyā''**ti āha. **Giribhaṇḍavāhanapūjā** nāma cetiyagirimādiṃ katvā sakaladīpe, samudde ca yāva yojanā mahatī dīpapūjā. **Pathaviṃ māpetvā**ti mārena pavattitaṃ aṅgāravassaṃ phuliṅgamattenapi yāva manusse na pāpuṇāti, tāvadeva ākāse pathaviṃ nimminitvā.

Balavapubbayogānanti garutarūpanissayānaṃ, iddhividhādīnaṃ hetubhūtamahābhinīhārānanti attho. **Aggasāvakādīna**nti **ādi**-saddena ekacce mahāsāvake saṅgaṇhāti. **Bhāvanānukkamo** yathāvuttaṃ cittaparidamanaṃ. **Paṭisambhidādī**ti **ādi**-saddena ṭhānāṭhānañāṇādīnampi saṅgaho veditabbo, na

sesābhiññānameva. Sāvakānampi hi ṭhānāṭhānañāṇādīni padesavasena ijjhanti. **Tasmā**ti yasmā pubbahetusampannasseva yathāvuttaṃ bhāvanānukkamaṃ vinā abhiññāyo ijjhanti, na itarassa, tasmā. **Aggidhamanādīhī**ti aggimhi tāpanakoṭṭanādīhi. **Yathā cā**ti **ca**-saddena lākhākārādīnaṃ lākhākoṭṭanādiṃ avuttampi saṅgaṇhāti. **Chanda…pe… vasenā**ti ''chandavato ce abhiññā sijjhati, mayhampi sijjhatī''ti kattukamyatāchandaṃ sīsaṃ dhuraṃ jeṭṭhaṃ pubbaṅgamaṃ katvā, chandaṃ vā uppādetvā taṃ bhāvanāya mukhaṃ katvā jhānassa samāpajjanavasena. Eseva nayo sesesupi. **''Āvajjanādivasībhāvavasenā''**ti idaṃ aṭṭhasupi samāpattīsu sātisayaṃ vasībhāvāpādanaṃ sandhāya vuttaṃ. Tañca kho ādikammikavasena, na katādhikāravasenāti āha **''pubbahetu…pe… vaṭṭatī''**ti. Pubbahetusampannassa hi yaṃ jhānaṃ pādakaṃ katvā abhiññā nibbattetabbā, tattheva sātisayaṃ ciṇṇavasitāpi icchitabbā, na sabbatthevāti adhippāyo. ''Catutthajjhānamatte ciṇṇavasinā''ti vacanato arūpasamāpattiyo vināpi abhiññā ijjhantīti vadanti. Tampi yadi pubbahetusampannassa vasena vuttaṃ, yuttameva. Athetarassa, tesaṃ matimattaṃ. **Yathā**ti yena pakārena yena vidhinā. **Etthā**ti etasmiṃ iddhividhanipphādane.

368. **Tatrā**ti ca tadeva paccāmasati. **Pāḷinayānusārenevā**ti pāḷigatiyā anusaraṇeneva, pāṭhasaṃvaṇṇanānukkamenevāti attho. ''Catutthajjhānaṃ upasampajja viharatī''ti vatvā ''so''ti vuttattā āha **''adhigatacatutthajjhāno yogī''**ti. ''Evaṃ samāhite''ti ettha **evaṃ**-saddo heṭṭhājhānattayādhigamapaṭipāṭisiddhassa catutthajjhānasamādhānassa nidassanatthoti āha **''evanti catutthajjhānakkamanidassanameta''**nti, catutthajjhānassa, tassa ca adhigamakkamassa nidassanaṃ. Yena samādhānānukkamena catutthajjhānasamādhi laddho, tadubhayanidassananti attho. Tenāha **''iminā…pe… vuttaṃ hotī''**ti. Yadipi ''eva''nti idaṃ āgamanasamādhinā saddhiṃ catutthajjhānasamādhānaṃ dīpeti. Satipārisuddhisamādhi eva pana iddhiyā adhiṭṭhānabhāvato padhānanti āha **''catutthajjhānasamādhinā samāhite''**ti. **Upekkhāsatipārisuddhibhāvenā**ti upekkhāya janitasatipārisuddhisabbhāvena. Sabbapaccanīkadhammūpakkilesaparisuddhāya hi paccanīkasamanepi abyāvaṭāya pārisuddhiupekkhāya vattamānāya catutthajjhānaṃ, taṃsampayuttadhammā ca suparisuddhā, suvisadā ca honti, satisīsena pana tattha desanā katāti āha **''upekkhāsatipārisuddhibhāvena parisuddhe''**ti. Parisuddhiyā eva paccayavisesena pavattiviseso pariyodātatā sudhantasuvaṇṇassa nighaṃsanena pabhassaratā viyāti āha **''parisuddhattāyeva pariyodāte, pabhassareti vuttaṃ hotī''**ti.

Sukhādīnaṃ paccayānaṃ ghātenāti sukhasomanassānaṃ, dukkhadomanassānañca yathākkamaṃ rāgadosapaccayānaṃ vikkhambhanena. ''Sukhaṃ somanassassa paccayo, somanassaṃ rāgassa, dukkhaṃ domanassassā''ti hi vuttaṃ. Yathā rāgādayo cetaso malāsucibhāvena ''aṅgaṇānī''ti vuccanti, evaṃ upagantvā kilesanaṭṭhena upakkilesāti āha **''anaṅgaṇattāyeva vigatūpakkilese''**ti. Tenāha **''aṅgaṇena hi taṃ cittaṃ upakkilissatī''**ti, vibādhīyati upatāpīyatīti attho. **Subhāvitattā**ti paguṇabhāvāpādanena suṭṭhu bhāvitattā. Tenāha **''vasībhāvappatte''**ti, āvajjanādinā pañcadhā, cuddasavidhena vā paridamanena vasavattitaṃ upagateti attho. **Vase vattamānaṃ hi cittaṃ** paguṇabhāvāpattiyā suparimadditaṃ viya cammaṃ, suparikammakatā viya ca lākhā **mudunti vuccati. Kammakkhame**ti vikubbanādiiddhikammakkhame. **Tañca ubhaya**nti mudutākammaniyadvayaṃ.

Nāhantiādīsu na-kāro paṭisedhattho. **Aha**nti satthā attānaṃ niddisati. **Bhikkhave**ti bhikkhū ālapati. **Añña**nti idāni vuccamānacittato aññaṃ. **Ekadhammampī**ti ekampi sabhāvadhammaṃ na samanupassāmīti sambandho. Ayaṃ hettha attho – ahaṃ, bhikkhave, sabbaññutaññāṇena olokentopi aññaṃ ekadhammampi na samanupassāmi. **Yaṃ** vasībhāvāpādanena **bhāvitaṃ,** tathā punappunaṃ karaṇena **bahulīkataṃ,** evaṃ savisesamudubhāvappattiyā **muduṃ,** kammakkhamatāya **kammaniya**ñca hoti. **Yathayidaṃ citta**nti attano, tesañca paccakkhatāya evamāhāti. Yathā yathāvuttā parisuddhatādayo na vigacchanti, evaṃ subhāvitaṃ cittaṃ.

Tattha avaṭṭhitaṃ idha ''ṭhitaṃ, āneñjappatta''nti ca vuttanti āha **''etesu parisuddhatādīsu ṭhitattā ṭhite, ṭhitattāyeva āneñjappatte''**ti. Yathā mudukammaññatā vasībhāvappattiyā lakkhīyanti, evaṃ vasībhāvappattipi mudukammaññatāhi lakkhīyatīti, mudukammaññabhāvena vā attano vase ṭhitattā ''ṭhite''ti vuttaṃ. Yathā hi kāraṇena phalaṃ niddharīyati, evaṃ phalenāpi kāraṇaṃ niddharīyatīti niccalabhāvena avaṭṭhānaṃ āneñjappatti. Sā ca sampayuttadhammesu thirabhāvena, paṭipakkhehi akammaniyatāya ca sambhavantī saddhādibalānaṃ ānubhāvena hotīti ''saddhādīhi pariggahitattā āneñjappatte''ti saṅkhepato vuttamatthaṃ vivarituṃ **''saddhāpariggahitaṃ hī''**tiādi vuttaṃ. Tattha **saddhāpariggahita**nti evaṃ subhāvitaṃ vasībhāvappattaṃ etaṃ cittaṃ ekaṃsena abhiññāsacchikaraṇīyānaṃ dhammānaṃ abhiññāsacchikiriyāya saṃvattatīti evaṃ pavattāya saddhāya pariggahitaṃ yathāvuttasaddhābalena upatthambhitaṃ. **Assaddhiyenā**ti tappaṭipakkhena assaddhiyena hetunā na iñjati na calati na kampati, aññadatthu upari visesāvahabhāveneva tiṭṭhati. **Vīriyapariggahita**ntiādīsupi iminā nayena attho veditabbo. Ayaṃ pana viseso – **vīriyapariggahita**nti vasībhāvāpādanaparidamanasādhanena

vīriyena upatthambhitaṃ. **Satipariggahita**nti yathāvutte bhāvanābahulīkāre asammosasādhikāya, kusalānañca dhammānaṃ gatiyo samannesamānāya satiyā upatthambhitaṃ. **Samādhipariggahita**nti tattheva avikkhepasādhanena samādhānena upatthambhitaṃ. **Paññāpariggahita**nti tassā eva bhāvanāya upakārānupakāradhammānaṃ pajānanalakkhaṇāya paññāya upatthambhitaṃ. **Obhāsagata**nti ñāṇobhāsasahagataṃ. Obhāsabhūtena hi yathāvuttasamādhānasaṃvaddhitena ñāṇena saṃkilesapakkhaṃ yāthāvato passanto tato utrasanto ottappanto taṃ adhibhavati, na tena abhibhūyati. Tenāha **''kilesandhakārena na iñjatī''**ti. Etena ñāṇapariggahitaṃ hirottappabalaṃ dasseti.

Aṭṭhaṅgasamannāgatanti catutthajjhānasamādhinā samāhitatā, parisuddhatā, pariyodātatā, anaṅgaṇatā, vigatūpakkilesatā, mudubhāvo, kammaniyatā, āneñjappattiyā ṭhitatā, samāhitassa vā cittassa imāni aṅgānīti ''samāhite''ti imaṃ aṅgabhāvena aggahetvā ṭhitiāneñjappattiyo visuṃ gahetvā imehi aṭṭhahi aṅgehi samannāgataṃ. **Abhinīhārakkhama**nti iddhividhādiatthaṃ abhinīhārakkhamaṃ tadabhimukhaṃ karaṇayoggaṃ. Tenāha **''abhiññāsacchikaraṇīyānaṃ dhammānaṃ abhiññāsacchikiriyāyā''**ti.

Kāmaṃ nīvaraṇāni vikkhambhetvā eva paṭhamajjhānasamadhigamo, vitakkādike vūpasame eva ca dutiyajjhānādisamadhigamo, tathāpi na tathā tehi dūrībhūtā apetā vā yathā catutthajjhānato, cetaso malīnabhāvasaṅkhātauppilābhogakarehi nīvaraṇādīhi suṭṭhu vimuttiyā tassa parisuddhi, pariyodātatā ca yuttāti āha **''nīvaraṇa…pe… pariyodāte''**ti. **Jhānapaṭilābhapaccayāna**nti jhānapaṭilābhahetukānaṃ jhānapaṭilābhaṃ nissāya uppajjanakānaṃ. **Pāpakāna**nti lāmakānaṃ. **Icchāvacarāna**nti icchāya avacarānaṃ icchāvasena otiṇṇānaṃ ''aho vata mameva satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ deseyyā''tiādinayappavattānaṃ mānamāyāsāṭheyyādīnaṃ. **Abhijjhādīna**nti **ādi**-saddenāpi tesaṃyeva saṅgaho. Abhijjhā cettha paṭhamajjhānena avikkhambhaneyyā, mānādayo ca tadekaṭṭhā daṭṭhabbā ''jhānapaṭilābhapaccayāna''nti anuvattamānattā. Vikkhambhaneyyā pana nīvaraṇaggahaṇeneva gahitā, kathaṃ pana paṭhamajjhānena avikkhambhaneyyā idha vigacchantīti? ''Sabbe kusalā dhammā sabbākusalānaṃ paṭipakkhā''ti sallekhapaṭipattivasena evaṃ vuttaṃ jhānassa aparāmaṭṭhabhāvadassanato. Ye panettha ''icchāvacarānaṃ abhijjhādīna''nti imehi padehi kopaapaccayakaāmarāgabyāpādādayo gahitāti adhippāyena ''jhānapaṭilābhapaccayāna''nti pāṭhaṃ paṭikkhipitvā ''jhānapaṭilābhapaccanīkāna''nti pāṭhoti vadanti, taṃ tesaṃ matimattaṃ tathā pāṭhasseva abhāvato. Jhānapaṭilābhapaccanīkā ca nīvaraṇā ceva tadekaṭṭhā ca tesaṃ dūrībhāvaṃ vatvā puna abhāvavigamacodanāya ayujjamānattā. Nanu ca **anaṅgaṇasutta-** (ma. ni. 1.57 ādayo) **vatthasuttesu** (ma. ni. 1.70 ādayo) ayamattho na labbhati, oḷārikānaṃyeva pāpadhammānaṃ tattha adhippetattā? Saccametaṃ, idha pana adhigatacatutthajjhānassa vasena vuttattā sukhumāyeva te gahitā, aṅgaṇūpakkilesatāsāmaññena panettha suttānaṃ apadisanaṃ. Tathā hi **''suttānusārenā''**ti vuttaṃ, na pana suttavasenāti. Avassaṃ ce tamevaṃ sampaṭicchitabbaṃ adhigatajjhānānampi kesañci icchāvacarānaṃ pavattisabbhāvato.

Iddhipādabhāvūpagamenāti iddhiyā pādakabhāvassa padaṭṭhānabhāvassa upagamanena. **Bhāvanāpāripūriyā**ti ito paraṃ kattabbassa abhāvavasena abhinīhārakkhamabhāvanāya paripuṇṇattā. **Paṇītabhāvūpagamenā**ti tato eva padhānabhāvaṃ nītatāya uttamaṭṭhena, atittikaraṭṭhena ca paṇītabhāvassa upagamanena. Ubhayañcetaṃ ṭhitiyā kāraṇavacanaṃ paripuṇṇāya bhāvanāya paṇītabhāvappattiyā **''ṭhite''**ti. **''Āneñjappatte''**ti idaṃ ṭhitiyā visesanaṃ. Tenāha **''yathā āneñjappattaṃ hoti, evaṃ ṭhite''**ti. Imasmiṃ pakkhe ''ṭhite āneñjappatte''ti ubhayamekaṃ aṅgaṃ, ''samāhite''ti pana idampi ekamaṅgaṃ. Tenevassa paṭhamavikappato visesaṃ sandhāyāha **''evampi aṭṭhaṅgasamannāgata''**nti.

Dasaiddhikathāvaṇṇanā

369. **Nipphattiatthenā**ti sijjhanaṭṭhena. **Paṭilābhaṭṭhenā**ti pāpuṇanaṭṭhena. **Ta**nti kāmitaṃ vatthuṃ. **Samijjhatī**ti nipphajjati. Pabbajjaṃ ādiṃ katvā yāva jhānamaggā idha **nekkhammaṃ. Ijjhatī**ti pāpuṇīyati. **Paṭiharatīti pāṭihāriya**nti yasmā paṭipakkhaṃ harati apaneti, tasmā pāṭihāriyaṃ. Attano paṭipakkhaṃ haratīti paṭihāriyaṃ, nekkhammādi, paṭihāriyameva pāṭihāriyaṃ, yathā ''vekataṃ, vesama''nti ca.

Ijjhanaṭṭhenāti nipphajjanaṭṭhena. **Upāyasampadāyā**ti sampannaupāyassa, ñāyārambhassāti attho. **Ijjhatī**ti pasaveti. **Sīlavā**ti ācārasīlena sīlavā. **Kalyāṇadhammo**ti dasakusalakammapathavasena sundaradhammo. Sīlasampattiyā vā **sīlavā**. Dānādisesapuññakiriyavatthuvasena **kalyāṇadhammo. Paṇidahissatī**ti patthessati.

Ijjhantīti vaḍḍhanti, ukkaṃsaṃ pāpuṇantīti attho. Sātisayanipphajjanapaṭilābhasijjhanabuddhiatthe hi iddhi vuttā. **Sā dasavidhā**ti sabbā iddhiyo ānetvā atthuddhāravasena idhādhippetaṃ iddhiṃ dassetuṃ vuttaṃ. Bahubhāvādikassa adhiṭṭhānaṃ adhiṭṭhahanaṃ etissā atthīti **adhiṭṭhānā**. Vividhaṃ rūpanimmānasaṅkhātaṃ

kubbanaṃ etissā atthīti **vikubbanā. Manomayā**ti jhānamanena nibbattibhāvato manomayā. Ñāṇassa vipphāro vegāyitattaṃ etissā atthīti **ñāṇavipphārā**. Ariyānaṃ ayanti **ariyā**. Yato kutoci kammavipākato jātā iddhi **kammavipākajā**. Sātisayapuññanibbattā iddhi **puññavato iddhi**. Kammavipākajā iddhi jātito paṭṭhāya hoti, itarā yadā tadā puññassa vipaccanakāleti evaṃ vā imāsaṃ viseso veditabbo. Āthabbanavijjābhinibbattā **vijjāmayā. Sammāpayogo** upāyapayogo ñāyārambho.

370. **Pakatiyā eko**ti sabhāvena eko. **Bahuka**nti bahuṃ. Tena aggahitaparicchedaṃ adhiṭṭhātabbassa anekabhāvaṃ dassetvā puna paricchedato dassetuṃ **''sataṃ vā''**tiādi vuttaṃ. **Āvajjatī**ti parikammasaṅkhātena ābhogena ābhujati bhāvirūpe tena parikammamanasikārena manasi karoti. **Ñāṇena adhiṭṭhātī**ti tathā parikammaṃ katvā abhiññāñāṇena yathādhippete bahuke adhiṭṭhāti, adhiṭṭhānacittena saheva bahubhāvāpattito bahubhāvāpādakaṃ iddhividhañāṇaṃ pavattento ca tathā adhiṭṭhātīti vuccati. Sesesupi eseva nayo. **Eva**nti pakārattho evaṃ-saddo, tena sabbampi adhiṭṭhānappakāraṃ saṅgaṇhāti. **Adhiṭṭhānavasenā**ti ''ñāṇena adhiṭṭhātī''ti (paṭi. ma. 3.10) evaṃ vuttaadhiṭṭhānavasena nipphannattā.

371. **Pakativaṇṇa**nti pakatisaṇṭhānaṃ attano pākatikarūpaṃ. **Pakativaṇṇavijahanavikāravasenā**ti attano pakativaṇṇavijahanapubbakassa kumārakavaṇṇādivaṇṇavikārassa vasena.

372. **Imamhā kāyā**ti paccakkhabhāvena ''imamhā''ti vuttā bhikkhussa karajakāyā. **Aññaṃ kāya**nti aññaṃ iddhimayaṃ kāyaṃ. Tato eva iddhimayarūpavantatāya **rūpiṃ**. Abhiññāmanena nibbattattā **manomayaṃ. Nipphattivasenā**ti nipphajjanavasena. Abhiññāñāṇassa hi yathā manomayo kāyo nipphajjati, tathā pavatti **manomayiddhi**. Eseva nayo sesesupi. Yadi evaṃ kathamayameva manomayiddhīti? Ruḷhīvesā veditabbā yathā ''manomayo attabhāvo''ti, yathā vā ''gosamaññā visāṇādimati piṇḍe''. Atha vā abbhantarato nikkhante, iddhimatā ca ekantasadise imasmiṃ nimmāne supākaṭo manasā nibbattitabhāvoti yathā sātisayo manomayavohāro, na tathā aññāsu adhiṭṭhānavikubbaniddhīsu samaññantaravantāsūti veditabbaṃ.

373. **Ñāṇuppattito pubbe vā**ti arahattamaggañāṇuppattito pubbe vā vipassanākkhaṇe, tatopi vā pubbe antimabhavikassa paṭisandhiggahaṇato paṭṭhāya. **Pacchā vā** yāva khandhaparinibbānā. **Taṅkhaṇe vā** magguppattisamaye. **Ñāṇānubhāvanibbatto viseso**ti sūriyassa uṭṭhitaṭṭhāne, samantato ca ālokakaraṇasamatthatā viya tasseva ñāṇassa ānubhāvena nibbatto sabbaso pahātabbapahānabhāvetabbabhāvanāpāripūrisaṅkhāto viseso. Vatthūni pana anantarāyatāvasena āgatāni. **Aniccānupassanāyā**ti saṅkhāre aniccato anupassantiyā balavavipassanāya. Āraddhavipassanassa hi yathāvuttavipassanāya pavattikkhaṇe tato pubbe, pacchā ca pakiṇṇakasammasanavāre niccasaññāya pahānaṭṭho ijjhati. Eseva nayo sabbattha. Kāmaṃ ettakāya saṅkhepakathāyapi adhippetattho pakāsitova, vitthārakathāya pana vibhūtataro hotīti āha **''vitthārena kathetabba''**nti.

Gabbhagatassevāti anādare sāmivacanaṃ. **Vuttanayenā**ti ''pacchimabhavikassā''tiādinā **bākulattheravatthu**mhi vuttanayena.

Dārubhāraṃ katvāti dārubhāraṃ sakaṭe katvā, āropetvāti attho. **Ossajjitvā**ti chaḍḍetvā. **Sakaṭamūle**ti sakaṭasamīpe. **Vāḷayakkhānucarite**ti kururehi yakkhehi anuvicaritabbe. Yakkhapariggahitañhi rājagahanagaraṃ.

374. **Samādhito**ti paṭhamajjhānādisamādhito. **Pubbe**ti upacārajjhānakkhaṇe. **Pacchā**ti samāpattiyā ciṇṇapariyante. **Taṅkhaṇe**ti samāpannakkhaṇe. **Samathānubhāvanibbatto viseso**ti tasmiṃ tasmiṃ jhāne samādhitejena nibbatto nīvaraṇavikkhambhanavitakkādisamatikkamasaññāvedayitanirodhaparissayasahanādiko viseso.

Kapotakandarāyanti evaṃnāmake araññavihāre. **Juṇhāya rattiyā**ti candālokavatiyā rattiyā. **Navoropitehi kesehī**ti itthambhūtalakkhaṇe karaṇavacanaṃ. **Yassā**ti pahārassa. **Tassā**ti yakkhassa. Khippanisantibhāvassa ukkaṃsagatattā thero tasmiṃ paharante eva samāpattiṃ samāpajjīti āha **''paharaṇasamaye samāpattiṃ appesī''**ti. Pāḷiyaṃ pana ''nisinno hoti aññataraṃ samādhiṃ samāpajjitvā''ti (udā. 34) vuttaṃ. Ime pana therā samāpattito vuṭṭhānasamakālaṃ tena pahāro dinnoti vadanti.

Sañjīvattheranti kakusandhassa bhagavato dutiyaṃ aggasāvakaṃ mahātheraṃ sandhāyāha. So hi āyasmā araññādīsu yattha katthaci nisinno appakasireneva nirodhaṃ samāpajjati, tasmā ekadivasaṃ aññatarasmiṃ rukkhamūle nirodhaṃ samāpajji, taṃ sandhāya vuttaṃ **''nirodhasamāpanna''**ntiādi. Cīvare aṃsumattampi na jhāyittha, sarīre kā kathā. Teneva hi thero ''sañjīvo'' tveva paññāyittha. **Ayamassā**ti assa āyasmato

sañjīvattherassa yo nirodhasamāpattiyaṃ aggiparissayābhāvo, ayaṃ samādhivipphārā iddhīti yojanā. Kathaṃ pana nirodhasamāpattiyaṃ samādhivipphārasambhavoti āha **''anupubba…pe… nibbattattā''**ti.

Paṭhamaṃ ṭhapitabhaṇḍakassāti sabbapaṭhamaṃ ṭhapitabhaṇḍakassa. Tañhi gahaṇakāle sabbapacchimaṃ gayhati. **Kālaparicchedavasenā**ti ''ettake kāle gate vuṭṭhahissāmī''ti samāpattito pubbe katakālaparicchedavasena. **Bhītā viraviṃsū**ti rattandhakāre rūpadassanena ''pisāco uṭṭhahatī''ti maññamānā. Ettakehi nāma bhaṇḍakehi ajjhotthaṭo nibbikāro ''aho mahānubhāvo, aho vivekavāsī''ti ca **theragatena pasādena**.

Tattatelakaṭāhanti ādhārasīsena ādheyyamāha, kaṭāhe tattatelaṃ kaṭāhena āsiñcīti adhippāyo. **Vivaṭṭamāna**nti katthacipi alagganavasena bhassantaṃ.

Saparivārāti pañcahi itthisatehi saparivārā. **Rājānaṃ mettāya pharī**ti odissakamettāsamāpattiyā rājānaṃ phusi. **Khipitu**nti vijjhituṃ. **Oropetu**nti sarasannāhaṃ paṭisaṃharituṃ.

375. **Paṭikkūlādīsū**ti aniṭṭhādīsu. Aniṭṭhaṃ hi paṭikkūlaṃ, amanuññampi ''paṭikkūla''nti vuccati. **Ādi**-saddena apaṭikkūlādiṃ saṅgaṇhāti. **Tatthā**ti paṭikkūlārammaṇe. **Upekkhako**ti chaḷaṅgupekkhāya upekkhako. **Tatthā**ti paṭikkūlāpaṭikkūlabhede vatthusmiṃ. **Sato**ti sativepullappattiyā satimā. **Sampajāno**ti paññāvepullappattiyā sampajānakārī. **Aya**nti ayaṃ paṭikkūlādivatthūsu apaṭikkūlasaññīvihārādikā khīṇāsavānaṃ aggamaggādhigamasiddhā cittissariyatā. Tenāha **''cetovasippattānaṃ…pe… vuccatī''**ti.

Aniṭṭhe vatthusmiṃ sattasaññite **mettāpharaṇaṃ vā** dhātuso paccavekkhaṇāya **dhātumanasikāraṃ vā** gūthādike dhātumanasikāraṃ karontoti yojetabbaṃ. **Apaṭikkūlasaññī viharatī**ti hitesitāya, dhammasabhāvacintanāya ca na paṭikkūlasaññī hutvā iriyāpathavihārena viharati. **Iṭṭhe vatthusmiṃ** ñātimittādike. Kesādiasucikoṭṭhāsamattamevāti **asubhapharaṇaṃ vā** asubhamanasikāraṃ vā. Tattha rūpadhammajātaṃ **anicca**nti ādiattho iti-saddo, tasmā aniccadukkhānattavipariṇāmadhammoti manasikāraṃ vā karontoti yojanā. **Paṭikkūlāpaṭikkūlesū**ti iṭṭhāniṭṭhāni vatthūni ekajjhaṃ gahetvā vadati. Esa nayo itarattha. Yaṃ vā sattānaṃ paṭhamaṃ paṭikkūlato upaṭṭhitameva pacchā apaṭikkūlato upatiṭṭhati, yañca apaṭikkūlato upaṭṭhitameva pacchā paṭikkūlato upatiṭṭhati, tadubhayepi khīṇāsavo sace ākaṅkhati, vuttanayena apaṭikkūlasaññī vā vihareyya, paṭikkūlasaññī vāti ayamariyiddhi vuttā.

Cakkhunā rūpaṃ disvāti kāraṇavasena ''cakkhū''ti laddhavohārena rūpadassanasamatthena cakkhuviññāṇena, cakkhunā vā kāraṇabhūtena, dvārabhūtena vā rūpaṃ passitvā. **Neva sumano hotī**ti gehassitasomanassassāyaṃ paṭikkhepo, na nekkhammapakkhikāya kiriyāsomanassavedanāya. **Chaḷaṅgupekkha**nti iṭṭhāniṭṭhachaḷārammaṇāpāthe parisuddhapakatibhāvāvijahanalakkhaṇaṃ chasu dvāresu pavattiyā ''chaḷaṅgupekkhā''ti laddhanāmaṃ tatramajjhattupekkhaṃ. Yathāvuttamatthaṃ pāḷiyā samatthetuṃ **''paṭisambhidāya''**ntiādi vuttaṃ.

376. **Pakkhīādīna**nti **ādi**-saddena devādīnaṃ saṅgaho. **Vehāsagamanādikā**ti pana **ādi**-saddena cakkhuvisuddhiādiṃ saṅgaṇhāti. Kusalakammena nibbattitvāpi akusalavipākānubhāvena sukhasamussayato vinipatitattā **vinipātikānaṃ. Jhāna**nti abhiññāpattaṃ jhānaṃ sandhāyāha. Vipassanāpi ukkaṃsagatā ubbegapītisahitā ākāse laṅghāpanamattāpi hotīti vuttaṃ **''vipassanaṃ vā''**ti. **''Paṭhamakappikāna''**nti idaṃ ''ekaccānaṃ manussāna''nti imassa visesanaṃ daṭṭhabbaṃ. **Evamādīna**nti **ādi**-saddena punabbasumātādīnaṃ saṅgaho daṭṭhabbo.

377. **Vehāsa**nti bhummatthe upayogavacanaṃ, accantasaṃyoge vā. Cakkavattī hi cakkaratanaṃ purakkhatvā attano bhavanato abbhuggantvā ākāseneva sineruṃ padakkhiṇaṃ katvā sakalacakkavāḷaṃ anusaṃyāyatīti. **Assabandhā**ti assapālā, ye assānaṃ yavadāyakā. Tathā **gobandhā**.

Cakkavattiādīnaṃ puññiddhiyā vitthāriyamānāya atipapañco hotīti puññavato iddhiṃ lakkhaṇato dassentena ''paripākaṃ gate puññasambhāre ijjhanakaviseso''ti vatvāpi jotikādīnaṃ puññiddhiṃ ekadesena dassetuṃ **''ettha cā''**tiādi vuttaṃ. Tattha **suvaṇṇapabbato**ti sabbasuvaṇṇamayo pabbato. Tassa kira gahitagahitaṭṭhāne odhi na paññāyati. **Ekasītāmatte**ti ettha **sītā** nāma kasanavasena naṅgalassa gatamaggo. **Tumbaṃ** nāma āḷhakaṃ. **Cuddasa maggā**ti catuddasa kasanamaggā.

378. **Vijjaṃ parijapitvā**ti gandhārīvijjādikaṃ attano vijjaṃ katūpacāraṃ parivattetvā mantapaṭhanakkamena paṭhitvā.

379. **Sammāpayogenā**ti upāyapayogena, yathā yathicchitatthasiddhi hoti, tathā pavattitañāyārambhena. **Tassa tassa kammassā**ti yathādhippetassa nipphādetabbakammassa. **Ettha cā**ti ''tattha tattha sammāpayogappaccayā ijjhanaṭṭhena iddhī''ti (paṭi. ma. 3.18) imissā dasamāya iddhiyā niddesepi. **Purimapāḷisadisāvā''**ti samādhivipphāraiddhiādīnaṃ niddesasadisāva. **Sakaṭabyūhādikaraṇavasenā**ti sakaṭabyūhacakkabyūhapadumabyūhādīnaṃ saṃvidhānavasena nibbattavisesoti sambandho. Gaṇitagandhabbādi **sippakammaṃ**. Sallakattakādi **vejjakammaṃ**. Irubbedādīnaṃ **tiṇṇaṃ vedānaṃ**.

''Ekopi hutvā bahudhāva hotī''tiādinā (dī. ni. 1.238; ma. ni. 1.147; saṃ. ni. 5.834; paṭi. ma. 1.102; 3.10) adhiṭṭhāniddhiyā eva gahitattā āha **''adhiṭṭhānā iddhiyeva āgatā''**ti. **Imasmiṃ panatthe**ti imasmiṃ abhiññānisaṃsasaṅkhāte, iddhividhasaṅkhāte vā atthe.

380. ''Ekavidhena ñāṇavatthu''ntiādīsu (vibha. 751) koṭṭhāsattho vidhasaddo, ''vividhampi senābyūhaṃ dassetī''tiādīsu (paṭi. ma. 3.13) vikappattho, tadubhayampettha yujjatīti dassento āha **''iddhividhāyāti iddhikoṭṭhāsāya, iddhivikappāya vā''**ti. Iddhi hi abhiññāsu eko koṭṭhāso, vakkhamānehi bhedehi anekappabhedā ca. **Vuttappakāravasenā**ti vuttassa cuddasappakārassa, cittaparidamanassa samāhitatādippakārassa ca vasena. ''Iddhividhāyā''ti tadatthassa sampadānavacananti āha **''iddhividhādhigamatthāyā''**ti. **''Kasiṇārammaṇato apanetvā''**ti idaṃ abhiññāpādakaparikammacittānaṃ samānasantānatāya vuttaṃ, na parikammacittassa kasiṇārammaṇattā. **Iddhividhābhimukhaṃ pesetī**ti nipphādetabbassa iddhividhassa abhimukhabhāvena pavatteti. Yaṃ hi ''sataṃ homī''tiādinā parikammacittassa pavattanaṃ, tadevassa abhinīharaṇaṃ, iddhividhābhimukhapesanañca tatheva iddhividhassa pavattanato abhininnāmanaṃ idha parikammacittassa iddhividhe adhimuttīti āha **''adhigantabbaiddhipoṇaṃ iddhipabbhāraṃ karotī''**ti. Idha paccanubhavanaphusanā sacchikiriyāpattipariyāyā evāti dassento **''pāpuṇātīti attho''**ti āha. **Assā**ti iddhividhassa.

Ekopīti **pi**-saddo vakkhamānaṃ bahubhāvaṃ upādāya sampiṇḍanattho. So hissa paṭiyogī ''ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hotī''ti. So ca kho bahubhāvaṃ nimminitvā ṭhitassa antarāva ekabhāvūpagamo. Yathākālaparicchedaṃ pana saraseneva ekabhāvūpagamo idha nādhippeto aniddhinimmānabhāvato. Tampi pubbe katakālaparicchedavasena siddhattā iddhānubhāvoyevāti keci. Aṭṭhāne vāyaṃ **pi**-saddo, eko hutvā bahudhāpi hoti, bahudhā hutvā ekopi hotīti sambandho. Imasmiṃ pakkhe pi-saddo vakkhamānaṃ ekabhāvaṃ upādāya ''sampiṇḍanattho''ti vatvā ''so hī''tiādi sabbaṃ yathārahaṃ vattabbaṃ. Bahubhāvanimmāne payojanaṃ dassetuṃ **''bahūnaṃ santike''**tiādi vuttaṃ. Tattha **bahūnaṃ santike**ti attanā nimmitānaṃ bahūnaṃ samīpe, tehi parivārito hutvāti adhippāyo. **Vā**-saddo avuttavikappattho, tena ''dhammaṃ vā kathetukāmo''ti evamādi saṅgayhati. **''Ñāṇena adhiṭṭhahanto** evaṃ hotī''ti ānetvā sambandhitabbaṃ.

381. Bhavati ettha iddhīti **bhūmiyo,** jhānāni. **Etthā**ti ca hetumhi bhummavacanaṃ. Vivekato jātā bhūmi **vivekajabhūmi**. Vivekajaṃ hi paṭhamaṃ jhānaṃ nīvaraṇavivekasambhūtattā. Pītisukhabhūtā bhūmi **pītisukhabhūmi**. Dutiyajjhānañhi pītisukhabhūmibhūtañceva pītisukhasañjātañca samādhivasena. Upari dvīsupi eseva nayo. **Iddhilābhāyā**ti iddhiyā adhigamāya. **Iddhipaṭilābhāyā**ti iddhiyā punappunaṃ labhamānāya, bahulīkaraṇāyāti attho. **Iddhivikubbanatāyā**ti iddhiyā vividharūpakāraṇāya, vikubbaniddhiyāti attho. **Iddhivisavitāyā**ti iddhiyā vividhānisaṃsapasavanāya. **Iddhivasitāyā**ti iddhiyā khippanisantiādibhāvāvahavasībhāvatthāya. **Iddhivesārajjāyā**ti iddhiyā paṭipakkhadūrībhāvena vigatasaṃkilesatāya suṭṭhu visāradabhāvāya. Catutthajjhānaṃ tāva iddhiyā bhūmi hotu tattha patiṭṭhāya nipphādetabbato, itarāni pana kathanti āha **''ettha cā''**tiādi. Tattha tīṇi jhānāni sambhārabhūmiyoti veditabbānīti sambandho. Tatiyajjhāne sukhapharaṇena, paṭhamadutiyesu pītipharaṇena sukhapharaṇena ca hetubhūtenāti yathārahavasena yojanā. Pharaṇaṃ cettha jhānassa subhāvitabhāvena sātisayānaṃ pītisukhānaṃ vasena jhānappaccayādinā sahajātanāmakāyassa paribrūhanaṃ, rūpakāyassa ca taṃsamuṭṭhānehi paṇītarūpehi paripphuṭatā. Tenāha bhagavā ''pītisukhena abhisandeti parisandeti paripūreti parippharatī''ti (dī. ni. 1.226; ma. ni. 1.427). **Sukhasañña**nti jhānasukhena sahagataṃ saññaṃ. **Lahusañña**nti taṃsampayuttalahutāsahagataṃ saññaṃ. **Okkamitvā**ti anupavisitvā. Tesu hi jhānesu sātisayāya lahutāya sampayuttaṃ sukhaṃ santānavasena pavattento yogī taṃ samokkanto viya hotīti evaṃ vuttaṃ. Saññāsīsena niddeso. Jhānasampayuttā hi lahutā vināpi iddhiyā ākāsaṃ laṅghāpanappamāṇappattā viya hoti. Lahubhāvaggahaṇeneva cettha mudukammaññabhāvāpi gahitā eva. Tenāha **''lahumudukammaññakāyo hutvā''**ti.

Iminā pariyāyenāti tiṇṇaṃ jhānānaṃ samāpajjanena sukhalahubhāvappattanāmarūpakāyassa sati cittaparidamane catutthaṃ jhānaṃ sukheneva iddhipaṭilābhāya saṃvattatīti iminā pariyāyena. Pakatibhūmiyā hi adhiṭṭhānabhūtā sambhārabhūmiyo pākārassa nemippadeso viyāti.

382. Iddhipādaniddese **cattāro**ti gaṇanaparicchedo. **Iddhipādā**ti ettha ijjhatīti iddhi, samijjhati nipphajjatīti attho. Ijjhanti vā etāya sattā iddhā vuddhā ukkaṃsagatā hontīti iddhi. Paṭhamenatthena iddhi eva pādoti iddhipādo, iddhikoṭṭhāsoti attho. Dutiyenatthena iddhiyā pādoti iddhipādo. **Pādo**ti patiṭṭhā, adhigamūpāyoti attho. Tena hi uparūparivisesasaṅkhātaṃ iddhiṃ pajjanti pāpuṇanti. Ayaṃ tāva aṭṭhakathānayo. Tattha iddhi-saddassa paṭhamo kattuattho, dutiyo karaṇattho vutto. Pāda-saddassa eko karaṇatthova. Pajjitabbāva iddhi vuttā, na ca ijjhantī, pajjitabbā ca iddhi pajjanakaraṇena pādena samānādhikaraṇā hotīti paṭhamena atthena ''iddhi eva pādo iddhipādo''ti na sakkā vattuṃ. Tathā iddhikiriyākaraṇena sādhetabbāva vuddhisaṅkhātā iddhi pajjanakiriyākaraṇena pajjitabbāti dvinnaṃ karaṇānaṃ na asamānādhikaraṇatā sambhavatīti dutiyenatthena ''iddhiyā pādo iddhipādo''ti ca na sakkā vattuṃ. Tasmā paṭhamenatthena samānādhikaraṇasamāso, dutiyena sāmivacanasamāso na yujjatīti paṭhamenatthena iddhiyā pādo iddhipādo, dutiyenatthena iddhi eva pādo iddhipādoti samāso yutto, yathāvuttopi vā, pādassa ijjhamānakoṭṭhāsaijjhanakaraṇūpāyabhāvato.

Pubbabhāgachandavasena **chandahetuko**. Sampayuttachandavasena **chandādhiko**. Pubbābhisaṅkhāravasena eva pana sahajātachandassāpi adhikatā veditabbā. Atha vā ''chandañce bhikkhu adhipatiṃ karitvā labhati samādhiṃ, labhati cittassekaggataṃ, ayaṃ vuccati chandasamādhī''ti imāya pāḷiyā chandādhipatisamādhi **chandasamādhī**ti adhipati-saddalopaṃ katvā samāso vuttoti viññāyati. Adhipatisaddatthadassanavasena pana **aṭṭhakathāyaṃ** ''chandahetuko chandādhiko vā samādhī''ti vuttaṃ. Tenevāha **''chandaṃ adhipatiṃ karitvā''**tiādi. **Padhānabhūtā**ti vīriyabhūtāti keci vadanti. Saṅkhatasaṅkhāranivattanatthaṃ pana **padhānaggahaṇaṃ**. Atha vā taṃ taṃ visesaṃ saṅkharotīti **saṅkhāro,** sabbampi vīriyaṃ. Tattha catukiccasādhakato aññassa nivattanatthaṃ **padhānaggahaṇaṃ. Padhānabhūtā** seṭṭhabhūtāti attho. Catubbidhassa pana vīriyassa adhippetattā bahuvacananiddeso. Yo pana ''iddhiyā pādo iddhipādo''ti evaṃ samāsayojanāvasena pādassa upāyatthataṃ gahetvā iddhipādattho vutto, so paṭilābhapubbabhāgānaṃ kattukaraṇiddhibhāvaṃ ''chandiddhipādo''tiādinā (vibha. 457) vā abhidhamme āgatattā chandādīhi iddhipādehi sādhetabbāya vuddhiyā kattiddhibhāvaṃ, chandādīnaṃ karaṇiddhibhāvañca sandhāya vuttoti veditabbo.

Vīriyiddhipāde **''vīriyasamādhipadhānasaṅkhārasamannāgata''**nti dvikkhattuṃ vīriyaṃ āgataṃ. Tattha purimaṃ samādhivisesanaṃ vīriyādhipati samādhi **vīriyasamādhī**ti. Dutiyaṃ samannāgamaṅgadassanaṃ. Dve eva hi sabbattha samannāgamaṅgāni samādhi, padhānasaṅkhāro ca. Chandādayo samādhivisesanāni, padhānasaṅkhāro pana padhānavacaneneva visesito, na chandādīhīti na idha vīriyādhipatitā padhānasaṅkhārassa vuttā hoti. Vīriyañca samādhiṃ visesetvā ṭhitameva samannāgamaṅgavasena padhānasaṅkhāravacanena vuttanti nāpi dvīhi vīriyehi samannāgamo vutto hotīti. Yasmā pana chandādīhi visiṭṭho samādhi, tathā visiṭṭheneva ca tena sampayutto padhānasaṅkhāro, sesadhammā ca, tasmā samādhivisesanānaṃ vasena cattāro iddhipādā vuttā. Visesanabhāvo ca chandādīnaṃ taṃtaṃavassayavasena hotīti.

Atha vātiādinā nissayaṭṭhepi pāda-sadde upāyaṭṭhena chandādīnaṃ iddhipādatā vuttā. Teneva abhidhamme uttaracūḷabhājanīye ''cattāro iddhipādā chandiddhipādo''tiādinā (vibha. 457) chandādīnameva iddhipādatā vuttā. Pañhāpucchake ca ''cattāro iddhipādā idha bhikkhu chandasamādhī''tiādināva (vibha. 462) uddesaṃ katvāpi puna chandādīnaṃyeva kusalādibhāvo vibhatto. Upāyiddhipādadassanatthameva hi sutte, abhidhamme ca nissayiddhipādadassanaṃ kataṃ, aññathā catubbidhatā na hotīti.

383. **Chandādīni aṭṭhā**ti chandasamādhi vīriyasamādhi cittasamādhi vīmaṃsāsamādhīti evaṃ chandādīni aṭṭha. Kāmaṃ cettha catūsupi ṭhānesu samādhi samādhi eva, tathāpi iddhiṃ uppādetukāmatāchandasahitova samādhi iddhipaṭilābhāya saṃvattati, na kevalo. Evaṃ vīriyasamādhiādayopi. Tasmā chandādisahitā ete cattāro ca samādhī, chandādayo ca cattāroti aṭṭha pajjati iddhi etehi pāpuṇīyati, sayaṃ vā pajjanti iddhipaṭilābhāya sampajjantīti **padānī**ti vuccanti. Tenāha **''iddhipaṭilābhāya saṃvattantī''**ti. Yaṃ pana pāḷiyaṃ ''chando na samādhī''tiādi, taṃ yadipi chandādayo samādhisahitāva iddhiṃ nipphādenti, tathāpi visuṃ nesaṃ padabhāvadassanaṃ. **Ekato niyuttova,** na ekeko hutvāti adhippāyo. **Niyuttovā**ti sahito eva, na viyutto.

384. **Anonata**nti na onataṃ, vīriyena paggahitattā alīnanti attho. Tenāha **''kosajje na iñjatī''**ti, kosajjanimittaṃ na calatīti attho. Uddhaṃ nataṃ **unnataṃ,** uddhataṃ vikkhittaṃ. Na unnataṃ **anunnataṃ,** avikkhittaṃ samāhitanti attho. Tenāha **''uddhacce na iñjatī''**ti. Abhisaṅgavasena nataṃ abhinataṃ, na abhinataṃ **anabhinataṃ,** arattaṃ. Apagamanavasena nataṃ apanataṃ, kodhavasena vimukhaṃ. Na apanataṃ **anapanataṃ,** aduṭṭhaṃ. Diṭṭhiyā ''ahaṃ, mama''nti nissayavasena na nissitanti **anissitaṃ**. Chandarāgavasena na paṭibaddhanti **appaṭibaddhaṃ. Rāgo** kevalaṃ āsattimattaṃ, **chandarāgo** pana bahalakileso. Tathā hissa dūre ṭhitampi ārammaṇaṃ paṭibaddhameva. **Vippamutta**nti visesato pamuttaṃ. Jhānānaṃ kāmarāgapaṭipakkhatāya āha **''kāmarāge''**ti. **Visaṃyutta**nti vivittaṃ saṃkilesato, na vā saṃyuttaṃ catūhipi yogehi. **Vimariyādikataṃ**

kilesamariyādāya, yathā īsakampi kilesamariyādā na hoti, tathā paṭipannaṃ. **Ekattagata**nti ekaggataṃ upagataṃ accantameva samāhitaṃ. Tato eva **nānattakilesehi** nānāsabhāvehi kilesehi **na iñjati**.

Esa atthoti kosajjādinimittaṃ. Imassa cittassa āneñjanattho siddho eva āneñjappattiyā pakāsanavasena dassitattā. **Puna vuttoti** iddhiyā bhūmipādapadadassanappasaṅgena ''imāni mūlāni nāmā''ti mūlabhāvadassanatthaṃ puna vutto. **Purimoti** ''saddhādīhi pariggahitattā''tiādinā pubbe chadhā dassitanayo. **Ayanti** adhunā soḷasadhā dassitanayo. Suttanaye, paṭisambhidānaye ca dassite tattha sammoho na hoti, na adassiteti āha **''ubhayattha asammohattha''**nti.

385. **Ñāṇena adhiṭṭhahantoti** ''kathaṃ panāyaṃ evaṃ hotī''ti ettha pubbe attanā vuttapadaṃ uddharati adhiṭṭhānavidhiṃ dassetuṃ **''abhiññāpādakaṃ jhānaṃ samāpajjitvā vuṭṭhāyā''**ti. Ettha anupubbena cattāri jhānāni samāpajjitvā catutthajjhānato vuṭṭhāyāti keci, taṃ ayuttaṃ. Yathicchitajjhānasamāpajjanatthañhi cittaparidamanaṃ, catutthajjhānameva ca abhiññāpādakaṃ, na itarāni. **Parikammaṃ katvāti** pādakajjhānato vuṭṭhāya kāmāvacaracittena ''sataṃ homī''tiādinā cintanamevettha parikammakaraṇaṃ, tathāvajjanameva ca āvajjanaṃ. **Dutiyampīti pi**-saddo samuccayattho, tena tatiyampi, tato bhiyyopīti imamatthaṃ dīpeti. Yathā hi jhānabhāvanā, evamabhiññābhāvanāpi. **''Ekavāraṃ dvevāra''**nti idampi nidassanamattaṃ daṭṭhabbaṃ. **Nimittārammaṇa**nti paṭibhāganimittārammaṇaṃ. **Parikammacittānī**ti ettha ekekassa parikammacittassa satārammaṇatā daṭṭhabbā ''sataṃ homī''ti pavattanato. **Sahassārammaṇānī**ti etthāpi eseva nayo. **Vaṇṇavasenā**ti attanā parikappitavaṇṇavasena. **No paṇṇattivasenā**ti na sattapaṇṇattivasena. **Taṃ** adhiṭṭhānacittaṃ **appanācittamivā**ti ivaggahaṇaṃ abhiññācittassa jhānacittassa paṭhamuppattisadisabhāvato vuttaṃ, na tassa appanābhāvato. **Rūpāvacaracatutthajjhānika**nti rūpāvacaracatutthajhānavantaṃ, tena sampayuttaṃ.

386. Yadi evaṃ ''āvajjitvā ñāṇena adhiṭṭhātī''ti paṭisambhidāvacanaṃ kathanti āha **''yampī''**tiādi. **Tatrāpī**ti paṭisambhidāyampi. **Āvajjatī**ti ''bahukaṃ āvajjatī''ti idaṃ pāṭhapadaṃ **parikammavaseneva vuttaṃ,** na āvajjanavasena. **Āvajjitvā ñāṇena adhiṭṭhātīti abhiññāñāṇavasena vuttaṃ,** na parikammacittasampayuttassa, aññassa vā kāmāvacarassa ñāṇassa vasena. Na hi tassa tādiso ānubhāvo atthīti. **Tasmā**ti yasmā appanāppattassa abhiññāñāṇasseva vasena adhiṭṭhānaṃ, tasmā. Ayamadhiṭṭhānakkamoti dassento **''bahukaṃ āvajjatī''**tiādimāha. Tattha **sanniṭṭhāpanavasenā**ti nipphādanavasena.

Kāyasakkhidassanatthanti na kevalaṃ vacanamattameva, atha kho ayametassatthassa attano kāyena sacchikatattā kāyasakkhīti sakkhidassanatthaṃ.

Kokanadanti padumavisesanaṃ yathā ''kokāsaka''nti. Taṃ kira bahupattaṃ, vaṇṇasampannaṃ, ativiya sugandhañca hoti. **Pāto**ti pageva. Ayañhettha attho – yathā kokanadasaṅkhātaṃ **padumaṃ pāto** sūriyassuggamanavelāyaṃ **phullaṃ** vikasitaṃ **avītagandhaṃ siyā virocamānaṃ,** evaṃ sarīragandhena, guṇagandhena ca **sugandhaṃ** saradakāle **antalikkhe ādiccamiva** attano tejasā **tapantaṃ** aṅgehi niccharaṇakajutitāya **aṅgīrasaṃ** sammāsambuddhaṃ **passā**ti.

Abhabboti paṭipattisāramidaṃ sāsanaṃ, paṭipatti ca pariyattimūlikā, tvañca pariyattiṃ uggahetuṃ asamattho, tasmā abhabboti adhippāyo. **Abhabbo nāma na hoti** vāsadhurasseva padhānabhāvato.

Bhikkhūti pabbajitavohārena vuttaṃ, bhāvinaṃ vā bhikkhubhāvaṃ upādāya yathā ''agamā rājagahaṃ buddho''ti (su. ni. 410). **Pilotikakhaṇḍa**nti suvisuddhaṃ coḷakhaṇḍaṃ. Rajo haratīti **rajoharaṇaṃ. Abhinimminitvā adāsi** tattha pubbe katādhikārattā. Tathā hi yoniso ummujjanto ''attabhāvassa panāyaṃ doso''ti asubhasaññaṃ, aniccasaññañca paṭilabhitvā nāmarūpapariggahādinā pañcasu khandhesu ñāṇaṃ otāretvā kalāpasammasanādikkamena vipassanaṃ vaḍḍhetvā udayabbayañāṇādipaṭipāṭiyā vipassanaṃ anulomagotrabhusamīpaṃ pāpesi. Obhāsavissajjanapubbikā bhāsitagāthā **obhāsagāthā**.

Rāgo rajo ariyassa vinaye, na ca pana **reṇu vuccati ''rajo''**ti. Kasmā? Cittassa malīnabhāvakaraṇato. **Rāgassetaṃ adhivacanaṃ ''rajo''**ti. **Etaṃ raja**nti etaṃ rāgasaṅkhātaṃ rajaṃ. **Vippajahitvā**ti aggamaggena visesato pajahanahetu. **Paṇḍitā viharanti te**ti te pajahanakā paṇḍitā hutvā viharanti. **Vītarajassa** sabbaso pahīnarāgādirajassa buddhassa bhagavato **sāsane**. Tathā hi vadanti –

> ''Cittamhi saṃkiliṭṭhamhi, saṃkilissanti māṇavā;
> Citte suddhe visujjhanti, iti vuttaṃ mahesinā''ti. (dī. ni. aṭṭha. 2.373; ma. ni. aṭṭha. 1.106; saṃ. ni. aṭṭha. 2.3.100; itivu. aṭṭha. 88);

Chaḷabhiññāgahaṇena gahitāya chaḷabhiññāya vibhāvitepi ariyamagge anuttarabhāvasāmaññena phalanibbānehi saddhiṃ saṅgaṇhanto āha **''nava lokuttaradhammā''**ti.

Pattassa pidahanākārena hatthaṃ ṭhapento **''hatthaṃ pidahī''**ti vutto. **Hattha**nti vā karaṇatthe upayogavacanaṃ, hatthena pidahīti attho.

Sahassakkhattunti sahassadhā. Sahassadhā hi attānaṃ ekacitteneva nimminantopi sahassavāraṃ nimminanto viya hoti. Asatipi kiriyābyāvuttiyaṃ tadatthasiddhitoti imamatthaṃ dassetuṃ ''sahassakkhattu''nti vuttaṃ. **Ambavane**ti ambavane katavihāre. **Ramme**ti ramaṇīye. Yāva kālappavedanā, tāva nisīdīti yojanā.

Aniyametvāti vaṇṇāvayavasarīrāvayavaparikkhārakiriyāvisesādīhi niyamaṃ akatvā. **Nānāvaṇṇe**ti nānākāre yathāvuttavaṇṇādivasena nānāvidhe. **Missakakese**ti palitehi missitakese. Upaḍḍharattavaṇṇaupaḍḍhapaṇḍuvaṇṇādīsu aññataravaṇṇanti evaṃ **upaḍḍharattacīvare**. Padavasena atthassa, gamanavasena pāḷiyā bhaṇanaṃ **padabhāṇaṃ**. Parikathādivasena dhammassa kathanaṃ **dhammakathā**. Sarena bhaññaṃ suttādīnaṃ uccāraṇaṃ **sarabhaññaṃ. Aparepī**ti vuttākārato aññepi dīgharassakisathūlādike nānappakārake. **Icchiticchitappakārāyeva hontī**ti yathā yathā icchitā, taṃtaṃpakārāyeva honti. Yattakā hi visesā vaṇṇādivasena tesu icchitā, tattakavisesavantova te honti. Te pana tathā bahudhā bhinnākārepi vaṇṇavasena ārammaṇaṃ katvā ekameva adhiṭṭhānacittaṃ pavattati. Ayaṃ hissa ānubhāvo – yathā ekāva cetanā nānāvisesavantaṃ attabhāvaṃ nibbatteti, tattha bhavapatthanā kammassa visesapaccayo hoti. Acinteyyo ca kammavipākoti ce, idhāpi parikammacittaṃ visesapaccayo hoti, acinteyyo ca iddhivisayoti gahetabbaṃ. **Esa nayo**ti yvāyaṃ bahubhāvanimmāne ''abhiññāpādakaṃ jhānaṃ samāpajjitvā''tiādinā adhiṭṭhānanayo vutto, esa nayo itaresupi adhiṭṭhānesu.

Iti avisesaṃ atidesena dassetvā visesaṃ sarūpato dassetuṃ **''ayaṃ pana viseso''**tiādi vuttaṃ. Tattha iminā bhikkhunā icchantenāti sambandho. **Maṃ jānissantī**ti ''iddhimā''ti maṃ jānissanti. **Antarāvā**ti paricchinnakālassa abbhantare eva. **Pādakajjhāna**ntiādi parikammakaraṇākāradassanatthaṃ vuttaṃ, itaraṃ pana atideseneva vibhāvitanti. **Evaṃ akaronto**ti ''eko homī''ti antarā adhiṭṭhānaṃ akaronto. **''Yathāparicchinnakālavasenā''**ti iminā ''sataṃ homī''tiādinā adhiṭṭhānaṃ karontena kālaparicchedavaseneva kātabbanti dasseti. **Sayameva eko hoti** adhiṭṭhānassa paṭippassaddhattā. Ettha ca parikammādhiṭṭhānacittānaṃ iddhimā vaṇṇavasena sayameva ārammaṇaṃ hoti. Tesu parikammacittāni santatipaccuppannārammaṇāni. Adhiṭṭhānacittaṃ sampativattamānārammaṇaṃ adhiṭṭhānassa ekacittakkhaṇikattāti vadanti.

387. **''Āvibhāva''**nti padassa heṭṭhā vuttena hoti-saddena sambandho na yujjati upayogavacanena vuttattā, tathā vakkhamānena ca gacchati-saddena attano, paresañca āvibhāvassa icchitattā, nāmapadañca kiriyāpadāpekkhanti kiriyāsāmaññavācinā karoti-saddena yojetvā āha **''āvibhāvaṃ karotī''**ti. **Tirobhāva**nti etthāpi eseva nayo. Yadi evaṃ kathaṃ paṭisambhidāyanti codanaṃ sandhāyāha **''idameva hī''**tiādi. Kāmaṃ **paṭisambhidāyaṃ** ''āvibhāvanti kenaci anāvaṭaṃ hotī''tiādinā (paṭi. ma. 3.11) āgataṃ, tampi idameva āvibhāvakaraṇaṃ, tirobhāvakaraṇañca sandhāya vuttaṃ. Sesapadāni tesaṃyeva vevacanāni. **Andhakāra**nti rattandhakāraṃ, divāpi vā bilaguhādigataṃ **andhakāraṃ. Paṭicchanna**nti kuṭṭakavāṭādinā paṭicchāditaṃ. **Anāpātha**nti dūratāsukhumataratādinā na āpāthagataṃ. **Aya**nti iddhimā. Paṭicchannopi dūre ṭhitopi attā vā paro vā yathā dissatīti vibhattiṃ pariṇāmetvā yojetabbaṃ. **Ālokajāta**nti ālokabhūtaṃ, jātālokaṃ vā.

388. **Etaṃ pana pāṭihāriya**nti āvibhāvapāṭihāriyamāha. **Kena katapubba**nti tattha kāyasakkhiṃ pucchitvā ''satthā tāva kāyasakkhī''ti dassentena ''bhagavatā''ti vatvā tamatthaṃ vibhāvetuṃ **''bhagavā hī''**tiādi vuttaṃ. Sāvatthivāsike passantīti ānetvā sambandho, tathā ''yāva avīciṃ dassesī''ti. Ākāsagatesu heṭṭhimaheṭṭhimavimānesu uparūparivimānaṃ byavadhāyakesu byūhiyamānesu taggataṃ ākāsaṃ byūḷhaṃ nāma hotīti vuttaṃ **''ākāsañca dvidhā viyūhitvā''**ti.

Ayamatthoti āvibhāvapāṭihāriyassa satthārā katabhāvo. Purimabuddhānaṃ paṭipattiāvajjanaṃ buddhappaveṇiyā anupālanatthaṃ. **''Ekena pādenā''**tiādi tivikkamadassanaṃ. **Nayaṃ deti** yassa nayassa anusārena vācanāmaggaṃ ṭhapesi.

Cūḷaanāthapiṇḍiko nāma anāthapiṇḍikamahāseṭṭhissa kaniṭṭhabhātā.

Sinerupabbataṃ nibbijjhitvāti taṃ parisāya dissamānarūpaṃyeva katvā nibbijjhitvā. **Na**nti sinerupabbataṃ.

Anekasatasahassasaṅkhassa okāsalokassa, taṃnivāsisattalokassa ca vivaṭabhāvakaraṇapāṭihāriyaṃ **lokavivaraṇaṃ nāma. Mahābrahmā**ti sahampatimahābrahmā.

Passatha tāva apaṇṇakapaṭipadāya phalanti **nirayabhayena tajjetvā** satthu anupubbikathānayena **saggasukhena palobhetvā,** na pana saggasampattiyaṃ ninnabhāvāpādanena.

389. Yathā āvibhāvakaraṇe ālokakasiṇaṃ samāpajjitabbaṃ ālokanimmānāya, evaṃ tirobhāvakaraṇe andhakāranimmānāya nīlakasiṇaṃ samāpajjitabbaṃ. Kāmañcetaṃ pāḷiyaṃ sarūpato nāgataṃ, ''vivaṭaṃ āvaṭa''nti (paṭi. ma. 3.11) pana vacanato atthato āgatameva. Odātakasiṇantogadhaṃ vā ālokakasiṇanti vuttovāyamattho. **Andhakāra**nti andhakāravantaṃ.

390. **Avasese** iṭṭiyattherādike.

391. Pākaṭo iddhimā etassa atthīti pākaṭaṃ, pākaṭañca taṃ pāṭihāriyañcāti **pākaṭapāṭihāriyaṃ**. Na ettha iddhimā pākaṭoti apākaṭaṃ, apākaṭañca taṃ pāṭihāriyañcāti **apākaṭapāṭihāriyaṃ**. Iddhimato eva hi pākaṭāpākaṭabhāvenāyaṃ bhedo, na pāṭihāriyassa. Na hi taṃ apākaṭaṃ atthi.

Uttarimanussadhammāti manussadhammo vuccati dasa kusalakammapathadhammā, tato manussadhammato uttari. Iddhisaṅkhātaṃ pāṭihāriyaṃ **iddhipāṭihāriyaṃ. Āḷinde**ti pamukhe. **Okāsehī**ti pakira. **Iddhābhisaṅkhāra**nti iddhipayogaṃ. **Abhisaṅkhāsī**ti abhisaṅkhari, akāsīti attho. **Tālacchiggaḷenā**ti kuñcikacchiddena. **Aggaḷantarikāyā**ti piṭṭhasaṅghātānaṃ antarena.

Antarahitoti antaradhāyitukāmo. **Bako** brahmā yathā antaradhāyituṃ na sakkoti, tathā katvā bhagavā sayaṃ tassa, brahmagaṇassa ca anāpāthabhāvagamanena antarahito hutvā ''samaṇassa gotamassa imasmiṃ ṭhāne atthibhāvo vā natthibhāvo vā na sakkā jānitu''nti evaṃ brahmagaṇassa vacanokāso mā hotūti **''bhavevāha''**nti imaṃ gāthaṃ abhāsi.

Tattha **bhavevāhaṃ bhayaṃ disvā**ti ahaṃ bhave saṃsāre jātijarādibhedaṃ bhayaṃ disvā eva. **Bhavañca vibhavesina**nti imañca kāmabhavādiṃ tividhampi sattabhavaṃ, vibhavesinaṃ vibhavaṃ gavesamānampi pariyesamānampi punappunaṃ bhave eva disvā. **Bhavaṃ nābhivadi**nti taṇhādiṭṭhivasena kiñci bhavaṃ na abhivadiṃ na gahesiṃ. **Nandiñca na upādiyi**nti bhavataṇhaṃ na upagacchiṃ, na aggahesinti attho.

392. **Alaggamāno**ti vinivijjhitvā gamanena kuṭṭādīsu katthaci na laggamāno. **Āvajjitvā kataparikammenā**ti yassa parato gantukāmo, taṃ āvajjitvā ''ākāso hotu, ākāso hotū''ti evaṃ kataparikammena iddhimatā. Pākārapabbatāpekkhāya ''susiro, chiddo''ti ca pulliṅgavasena vuttaṃ. Ubbedhavasena pavattaṃ vivaraṃ **susiraṃ**. Tiriyaṃ pavattaṃ **chiddaṃ**.

Yattha katthaci kasiṇe parikammaṃ katvāti pathavīkasiṇādīsu yattha katthaci kasiṇe jhānaṃ samāpajjitvā parikammaṃ katvā ''ākāso hotū''ti adhiṭṭhātabbo. Tattha kāraṇamāha **''aṭṭhasamāpattivasībhāvoyeva pamāṇa''**nti. Tasmā **yaṃ yaṃ icchati, taṃ tadeva hoti**. Etena pathaviyā ummujjananimujjane āpokasiṇasamāpajjanaṃ, udakādīsu pathavīnimmāne pathavīkasiṇasamāpajjanaṃ na ekantato icchitabbanti vuttaṃ hoti. **Eta**nti etaṃ tirokuṭṭādigamanapāṭihāriyakaraṇe ākāsakasiṇasamāpajjanaṃ **avassaṃ vattabbaṃ** anucchavikabhāvato. Evañca katvā ''ākāsakasiṇavasena paṭicchannānaṃ vivaṭakaraṇa''ntiādivacanaṃ viya pathavīkasiṇavasena ''ekopi hutvā bahudhā hotī''tiādibhāvo ''ākāse vā udake vā pathaviṃ nimminitvā padasā gamanaṃ icchatī''tiādinā yaṃ pakiṇṇakanaye vuttaṃ, tampi samatthitaṃ hoti.

''Doso natthī''ti dvikkhattuṃ baddhaṃ subaddhaṃ viya daḷhīkaraṇaṃ nāma hotīti adhippāyena vatvā tena payojanābhāvaṃ dassetuṃ **''puna samāpajjitvā''**tiādi vuttaṃ. **Adhiṭṭhitattā ākāso hotiyevā**ti sacepi kiñci antarā upaṭṭhitaṃ pabbatādi siyā, tampi ''ākāso hotū''ti adhiṭṭhitattā ākāso hotiyeva. Idampi aṭṭhānaparikappanamattaṃ, tādisassa upaṭṭhānameva natthīti dassetuṃ **''antarā''**tiādi vuttaṃ.

393. **Paricchinditvā**ti yathicchitaṭṭhānaṃ ñāṇena paricchinditvā. **Tatrā**ti tasmiṃ pathaviyā udakabhāvādhiṭṭhāne **ayaṃ** yathāvuttapaṭipattivibhāvinī **pāḷi**. Parato ''tatrāyaṃ pāḷī''ti āgataṭṭhānesupi iminā nayena attho veditabbo.

Soti iddhimā. Adhiṭṭhānakāle kālaparicchedaṃ katvā adhiṭṭhātīti vuttaṃ **''paricchinnakālaṃ pana atikkamitvā''**ti. **Pakatiyā udakaṃ** animmānaudakaṃ.

394. **Viparīta**nti yaṃ udakaṃ akkamitvā akkamanto na saṃsīdati, taṃ panettha iddhiyā pathavīnimmānavasena veditabbaṃ. **Pathavīkasiṇa**nti pathavīkasiṇajjhānaṃ.

395. **Pallaṅka**nti samantato ūrubaddhāsanaṃ. Chinnapakkho, asañjātapakkho vā sakuṇo ḍetuṃ na sakkotīti pāḷiyaṃ ''pakkhī sakuṇo''ti (paṭi. ma. 3.11) pakkhī-saddena visesetvā sakuṇo vuttoti **''pakkhehi yuttasakuṇo''**ti āha. **Parikammaṃ katvā**ti ''pathavī hotū''ti parikammaṃ katvā.

Ākāse antalikkheti antalikkhasaññite ākāse. Yattha yattha hi āvaraṇaṃ natthi, taṃ taṃ ''ākāsa''nti vuccati. Ayañca iddhimā na pathaviyā āsanne ākāse gacchati. Yattha pana pakkhīnaṃ agocaro, tattha gacchati, tādisañca loke ''antalikkha''nti vuccati. Tena vuttaṃ ''antalikkhasaññite ākāse''ti.

Theroti pubbe vutta **tipiṭakacūḷābhayatthero. Samāpattisamāpajjana**nti puna samāpattisamāpajjanaṃ. **Nanu samāhitamevassa citta**nti iddhimato pāṭihāriyavasena pavattamānassa cittaṃ accantaṃ samāhitameva hoti, na aññadā viya asamāhitanti adhippāyo. Taṃ pana therassa matimattaṃ. Pubbe hi pathavīkasiṇaṃ samāpajjitvā pathaviṃ adhiṭṭhāya gacchati, idāni pana ākāso icchitabbo, tasmā ākāsakasiṇaṃ samāpajjitabbameva. Tenāha **''kiñcāpī''**tiādi. **Tirokuṭṭapāṭihāriye vuttanayeneva paṭipajjitabba**nti yathā tattha kuṭṭādi ''ākāso hotū''ti adhiṭṭhānena ākāso hoti, evaṃ idhāpi pabbatarukkhādiṃ adhiṭṭhānena ākāsaṃ katvā gantabbanti attho. Atha vā **tirokuṭṭapāṭihāriye vuttanayenevā**ti ''sace panassa bhikkhuno adhiṭṭhahitvā gacchantassā''tiādinā (visuddhi. 2.392) tattha vuttanayena. Etena ''purimādhiṭṭhānabaleneva cassa antarā aññо pabbato vā rukkho vā utumayo uṭṭhahissatīti aṭṭhānameveta''nti nāgādīhi kayiramāno vibandho gamanantarāyaṃ na karotīti dasseti.

Okāseti janavivitte yuttaṭṭhāne. **Pākaṭo hoti** ākāsacārī ayaṃ samaṇoti.

396. **Dvācattālīsayojanasahassa**ggahaṇaṃ paṭhamakappavasena kataṃ, tato paraṃ pana anukkamena pathaviyā ussitabhāvena tato katipayayojanūnatā siyā, appakaṃ adhikaṃ vā ūnaṃ vā gaṇanūpagaṃ na hotīti tathā vuttaṃ. **Tīsu dīpesu ekakkhaṇe ālokakaraṇenā**ti yadā yasmiṃ dīpe majjhe tiṭṭhanti, tadā tato purimasmiṃ atthaṃ gacchantā pacchime udentā hutvā ālokakaraṇena. Aññajotīnaṃ vā abhibhavanena, duddasatāya ca **mahiddhike**. Sattānaṃ sītapariḷāhavūpasamanena, osadhitiṇavanappatīnaṃ paribrūhanena ca **mahānubhāve. Chupatī**ti phusati. **Parimajjatī**ti hatthaṃ ito cito ca sañcārento ghaṃseti. **Abhiññāpādakajjhānavasenevā**ti yassa kassaci abhiññāpādakajjhānavasena. **Eva**-kārena pādakajjhānavisesaṃ nivatteti, na adhiṭṭhānaṃ. Tenevāha **''natthettha kasiṇasamāpattiniyamo''**ti. Tirokuṭṭapāṭihāriyādīsu viya imasmiṃ nāma kasiṇe jhānaṃ samāpajjitvā adhiṭṭhātabbanti na ettha koci niyamo atthīti attho. Tathā hi pāḷiyaṃ kiñci samāpattiṃ aparāmasitvā ''idha so iddhimā''tiādi (paṭi. ma. 3.10-11) vuttaṃ. **Hatthapāse hoti** ''candimasūriye''ti evaṃ vuttaṃ candimasūriyamaṇḍalaṃ. **Rūpagataṃ hatthapāse**ti hatthapāse ṭhitaṃ rūpagataṃ, hatthapāse vā rūpagataṃ. Hatthaṃ vā vaḍḍhetvā parāmasatīti yojanā.

Upādinnakaṃ nissāya anupādinnakassa vaḍḍhanaṃ vuttaṃ. Yuttiyā panettha upādinnakassapi vaḍḍhanacchāyā dissati. Attano aṇumahantabhāvāpādane upādinnakassa hāpanaṃ viya vaḍḍhanampi labbhateva. Yathā āyasmato **mahāmoggallānassa nandopananda**damaneti evaṃ pavattaṃ sahavatthunā theravādaṃ āharitvā tamatthaṃ dassetuṃ **''tipiṭakacūḷanāgatthero āhā''**tiādi āraddhaṃ. **Kiṃ pana na hoti,** hotiyevāti adhippāyo. Dve hi paṭisedhā pakatiṃ gamentīti. **''Tadā mahantaṃ hoti mahāmoggallānattherassa viyā''**ti idaṃ yathādhikatatthadassanavasena vuttaṃ, khuddakabhāvāpādanampettha labbhateva.

Nandopanandanāgadamanakathāvaṇṇanā

Olokesi buddhāciṇṇavasena ''atthi nu kho assa upanissayo''ti. Lokiyaṃ ratanattaye pasādalakkhaṇaṃ sāsanāvatāraṃ sandhāyāha **''appasanno''**ti. Micchādiṭṭhito vivecetvā pasādetabboti adhippāyo. Tenāha **''ko nu kho…pe… viveceyyā''**ti.

Taṃ divasanti yadā bhagavā bhikkhusaṅghaparivuto tāvatiṃsabhavanābhimukho gacchati, taṃ divasabhāgaṃ. **Āpānabhūmiṃ sajjayiṃsū**ti yattha so nisinno bhojanakiccaṃ karoti, taṃ parivesanaṭṭhānaṃ sittaṃ sammaṭṭhaṃ bhojanūpakaraṇūpanayanādinā sajjayiṃsu paṭiyādesuṃ. **Tividhanāṭakehī**ti vadhūkumārikaññāvatthāhi tividhāhi nāṭakitthīhi. **Olokayamāno**ti pekkhanto, vicārento vā.

Uparūparīti matthakamatthake. **Bhavanenā**ti bhavanapadesena. **Bhogehī**ti sarīrabhogehi. **Avakujjenā**ti nikujjitena. **Gahetvā**ti yathā tāvatiṃsabhavanassa padesopi nāvasissati, evaṃ pariyādāya.

Sineruparibhaṇḍanti sinerumekhalaṃ. Sinerussa kira samantato bahalato, puthulato ca pañcayojanasahassaparimāṇāni cattāri paribhaṇḍāni tāvatiṃsabhavanassa ārakkhāya nāgehi, garuḷehi, kumbhaṇḍehi, yakkhehi ca adhiṭṭhitāni, tāni paribhaṇḍabhāvasāmaññena ekajjhaṃ katvā ''paribhaṇḍa''nti vuttaṃ. Tehi kira sinerussa upaḍḍhaṃ pariyādinnaṃ.

Attabhāvaṃ vijahitvāti manussarūpaṃ antaradhāpetvā. **Bādhatī**ti khedamattaṃ uppādeti.

Attabhāvaṃ vijahitvāti sukhumattabhāvanimmānena nāgarūpaṃ vijahitvā. **Mukhaṃ vivari** ''mukhagataṃ samaṇaṃ saṃkhādissāmī''ti. **Pācīnena ca pacchimena cā**ti nāgassa tathānipannattā vuttaṃ. Suṭṭhu satiyā paccupaṭṭhāpanatthamāha **''manasi karohī''**ti.

Ādito paṭṭhāya sabbapāṭihāriyānīti tadā therena katapāṭihāriyāni sandhāya vuttaṃ. **Imaṃ pana ṭhāna**nti imaṃ nāsāvātavissajjanakāraṇaṃ.

Anubandhīti ''na sakkā evaṃmahiddhikassa imassa samaṇassa paṭipaharitu''nti bhayena palāyantaṃ anubandhi.

Ekapaṭipāṭiyāti ekāya paṭipāṭiyā, nirantaranti attho. **Ayamevā**ti yā upādinnakaṃ nissāya anupādinnakassa vaḍḍhi, ayameva. **Ettha** edise hatthavaḍḍhanādipāṭihāriye **yutti** yuttarūpā cittato, ututo vā upādinnakarūpānaṃ anuppajjanato. Atha vā **upādinna**nti sakalameva indriyabaddhaṃ adhippetaṃ. Evampi tassa tathā vaḍḍhi na yujjati evāti vuttanayeneva vaḍḍhi veditabbā. Ekasantāne upādinnaṃ, anupādinnañca sambhinnaṃ viya pavattamānampi atthato asambhinnameva. Tattha yathā āḷhakamatte khīre anekāḷhake udake āsitte yadipi khīraṃ sabbena sambhinnaṃ sabbatthakameva lambamānaṃ hutvā tiṭṭhati, tathāpi na tattha khīraṃ vaḍḍhati, udakameva vaḍḍhati, evamevaṃ yadipi upādinnaṃ anupādinnañca sambhinnaṃ viya pavattati, tathāpi upādinnaṃ na vaḍḍhati, iddhānubhāvena cittajaṃ, tadanusārena utujañca vaḍḍhatīti daṭṭhabbaṃ.

Soti so iddhimā. **Evaṃ katvā**ti vuttākārena hatthaṃ vā vaḍḍhetvā te vā āgantvā hatthapāse ṭhite katvā. Pādaṭṭhapanādipi vuttanayeneva veditabbaṃ. **Aparopi** iddhimā. **Tathevā**ti pāṭihāriyakaraṇato pubbe viya. **Tathūpamameta**nti yathā udakapuṇṇāsu nānāpātīsu bahūhi nānācandamaṇḍalesu dissamānesu na tena candamaṇḍalassa gamanādiuparodho, bahūnañca paccekaṃ dassanaṃ ijjhati, tathūpamametaṃ pāṭihāriyaṃ candimasūriyānaṃ gamanādiuparodhābhāvato, bahūnañca iddhimantānaṃ tattha iddhipayogassa yathicchitaṃ samijjhanatoti adhippāyo.

397. **Paricchedaṃ katvā**ti abhividhivasena pana paricchedaṃ katvā, na mariyādavasena. Tathā hesa brahmaloke attano kāyena vasaṃ vatteti. **Pāḷī**ti paṭisambhidāmaggapāḷi.

Yāva brahmalokāpi kāyena vasaṃ vattetīti ettha yasmā na brahmalokasseva gamanaṃ adhippetaṃ, nāpi brahmalokassa gamanameva, atha kho aññathā aññampi. **Yāva brahmalokā**ti pana dūrāvadhinidassanametaṃ, tasmā ''sace brahmalokaṃ gantukāmā hotī''ti vatvāpi itarampi dassetuṃ **''santikepi dūre adhiṭṭhātī''**tiādi vuttaṃ. Tattha **pi**-saddo samuccayattho, tena vuttāvasesassa adhiṭṭhāniddhiyā nipphādetabbassa sabbassāpi saṅgaho, na vuttassevāti daṭṭhabbaṃ.

Yamakapāṭihāriyāvasānetiādinā tivikkamassa adhiṭṭhāniddhinipphannatā vuttā, aññattha pana lakkhaṇānisaṃsatā. Tadubhayaṃ yathā aññamaññaṃ na virujjhati, tathā vicāretvā gahetabbaṃ.

Nīlamātikanti nīlavaṇṇodakamātikaṃ.

Mahābodhinti aparājitapallaṅkaṃ mahābodhiṃ. **Citte uppanne santike akāsī**ti tathā cittuppattisamanantarameva pathaviṃ, samuddañca saṃkhipitvā mahābodhisantike akāsi.

Nakkhattadivaseti mahadivase. **Candapūve**ti candasadise candamaṇḍalākāre pūve. **Ekapattapūramattamakāsī**ti yathā te pamāṇato sarūpeneva antopattapariyāpannā honti, tathā akāsi.

Kākavaliyavatthusmiñca ‘‘bhagavā thokaṃ bahuṃ akāsī’’ti ānetvā sambandhitabbaṃ. Taṃ pana vatthuṃ saṅkhepatova dassetuṃ **‘‘mahākassapatthero kirā’’**tiādi vuttaṃ. **Samāpattiyā**ti nirodhasamāpattiyā.

Gaṅgātīreti tambapaṇṇidīpe gaṅgānadiyā tīre. **Saññaṃ adāsī**ti yathā te yathādhiṭṭhitaṃ sappiṃ passanti, tathā saññaṃ adāsi.

Tassāti yassa brahmuno rūpaṃ daṭṭhukāmo, tassa brahmuno rūpaṃ passati. **Saddaṃ suṇātī**ti dibbāya sotadhātuyā brahmuno saddaṃ suṇāti. **Cittaṃ pajānātī**ti cetopariyañāṇena brahmuno cittaṃ pajānāti. **Karajakāyassa vasenā**ti cātumahābhūtikarūpakāyassa vasena. ‘‘Cittaṃ pariṇāmetī’’ti ettha kiṃ taṃ cittaṃ, kathaṃ vā pariṇāmananti āha **‘‘pādakajjhānacittaṃ gahetvā kāye āropetī’’**ti. Kathaṃ pana kāye āropetīti āha **‘‘kāyānugatikaṃ karotī’’**ti. Evampi saddadandharovāyanti vacanapathaṃ pacchindanto āha **‘‘dandhagamana’’**nti. Karotīti sambandho. **Kāyagamanaṃ hi dandhaṃ,** dandhamahābhūtapaccayattāti adhippāyo. Ayañhettha attho – dissamānena kāyena gantukāmatāya vasena cittaṃ pariṇāmento yogī pādakajjhānaṃ samāpajjitvā vuṭṭhāya ‘‘idaṃ cittaṃ kāyo viya dandhagamanaṃ hotū’’ti parikammaṃ karoti. Tathā parikammakaraṇaṃ hi sandhāya ‘‘pādakajjhānacittaṃ gahetvā’’ti vuttaṃ. Parikammaṃ pana katvā puna samāpajjitvā ñāṇena adhiṭṭhahanto taṃ cittaṃ kāye āropeti, kāyānugatikaṃ dandhagamanaṃ karoti.

Sukhasaññanti sukhasahagataṃ saññaṃ, saññāsīsena niddeso. Lahubhāvena saññātanti **lahusaññaṃ**. Kathaṃ pana iddhicittena saha sukhasaññāya sambhavoti āha **‘‘sukhasaññā nāma upekkhāsampayuttā saññā’’**ti. Sukhanti saññātanti vā **sukhasaññaṃ**. Tenevāha **‘‘upekkhā hi santaṃ sukhanti vuttā’’**ti ekantagarukehi nīvaraṇehi, oḷārikehi anupasantasabhāvehi ca vitakkādīhi vippayogo cittacetasikānaṃ lahubhāvassa kāraṇanti dassento āha **‘‘sāyeva…pe… veditabbā’’**ti. **Taṃ okkantassā**ti taṃ sukhalahusaññaṃ anuppattassa. **Assā**ti yogino. **Gantukāmatā eva ettha pamāṇa**nti ettha etasmiṃ dissamānena kāyena gamane yaṃ ṭhānaṃ gantukāmo, taṃ uddissa gantukāmatāvasena pavattaparikammādhiṭṭhānāni eva pamāṇaṃ, tāvatā gamanaṃ ijjhati. Tasmā magganimmānavāyuadhiṭṭhānehi vināpi icchitadesappatti hotīti. Idāni tamevatthaṃ pākaṭataraṃ kātuṃ **‘‘sati hī’’**tiādi vuttaṃ.

Kāyaṃ gahetvāti karajakāyaṃ ārammaṇakaraṇavasena parikammacittena gahetvā. **Citte āropetī**ti ‘‘ayaṃ kāyo idaṃ cittaṃ viya hotū’’ti pādakajjhānacitte āropeti taggatikaṃ karoti. Tenāha **‘‘cittānugatikaṃ karoti sīghagamana’’**nti. **Cittagamana**nti cittappavattimāha. **Idaṃ pana** cittavasena kāyapariṇāmanapāṭihāriyaṃ. **Cittagamanamevā**ti cittena samānagamanameva. Kathaṃ pana kāyo dandhappavattiko lahuparivattinā cittena samānagatiko hotīti? Na sabbathā samānagatiko. Yatheva hi kāyavasena cittapariṇāmane cittaṃ sabbathā kāyena samānagatikaṃ na hoti. Na hi tadā cittaṃ sabhāvasiddhena attano khaṇena avattitvā garuvuttikassa rūpadhammassa khaṇena vattati. ‘‘Idaṃ cittaṃ ayaṃ kāyo viya hotū’’ti pana adhiṭṭhānena dandhagatikassa kāyassa anuvattanato yāva icchitaṭṭhānappatti, tāva kāyagatianulomeneva hutvā santānavasena pavattamānaṃ cittaṃ kāyagatiyā pariṇāmitaṃ nāma hoti, evaṃ ‘‘ayaṃ kāyo idaṃ cittaṃ viya hotū’’ti adhiṭṭhānena pageva sukhalahusaññāya sampāditattā abhāvitiddhipādānaṃ viya dandhaṃ avattitvā yathā lahukatipayacittavāreheva icchitaṭṭhānappatti hoti, evaṃ pavattamāno kāyo cittagatiyā pariṇāmito nāma hoti, na ekacittakkhaṇeneva icchitaṭṭhānappattiyā.

Evañca katvā ‘‘seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyyā’’ti idampi upamāvacanaṃ nippariyāyeneva samatthitaṃ hoti. Avassaṃ cetaṃ evaṃ sampaṭicchitabbaṃ, aññathā suttābhidhammapāṭhehi, vinayaaṭṭhakathāya ca virodho siyā, dhammatā ca vilomitā. ‘‘Nāhaṃ, bhikkhave, aññaṃ ekadhammampī’’ti (a. ni. 1.11 ādayo) hi ettha aññagahaṇena rūpadhammā gahitā alahuparivattitāya. Abhidhamme (paṭṭhā. 1.1.10-11) ca purejātapaccayo rūpameva vutto, pacchājātapaccayo ca tasseva. Yattha yattha ca dhammā uppajjanti, tattha tattheva bhijjanti. Natthi desantarasaṅkamanaṃ, na ca sabhāvo aññathā hotīti. Na hi iddhibalena dhammānaṃ kenaci lakkhaṇaṃ aññathattaṃ kātuṃ sakkā, bhāvaññathattameva pana kātuṃ sakkā. **‘‘Tīsupi khaṇesū’’**ti idampi gamanārambhaṃ sandhāya vuttaṃ, na gamananiṭṭhānanti vadanti. **Thero**ti aṭṭhakathācariyānaṃ antare eko thero. **Idhā**ti idaṃ pāṭihāriyaṃ vibhajitvā vuttapāṭhe. **Sayaṃ gamanameva āgataṃ** ‘‘brahmalokaṃ gacchatī’’ti vuttattā.

Cakkhusotādīnanti cakkhusotādīnaṃ aṅgānaṃ. Tathā hi vuttaṃ ‘‘sabbaṅgapaccaṅga’’nti, sabbaaṅgapaccaṅgavantanti attho. **Pasādo nāma natthī**ti imināva bhāvajīvitindriyānampi abhāvo vuttoti daṭṭhabbaṃ. **Rucivasenā**ti icchāvasena. **Aññampī**ti bhagavatā kariyamānato aññampi kiriyaṃ karoti. Ayañcettha buddhānubhāvo. Yadi sāvakanimmitesu nānappakāratā natthi, ‘‘sace pana nānāvaṇṇe kātukāmo hotī’’tiādi yaṃ heṭṭhā vuttaṃ, taṃ kathanti? Taṃ tathā tathā parikammaṃ katvā adhiṭṭhahantassa te te vaṇṇavayādivisesā

parikammānurūpaṃ ijjhantīti katvā vuttaṃ. Idha pana yathādhiṭṭhite nimmitarūpe sace sāvako ''ime visesā hontū''ti icchati, na ijjhati, buddhānaṃ pana ijjhatīti ayamattho dassitoti na koci virodho.

Idāni yāni tāni ''yāva brahmalokāpi kāyena vasaṃ vattetī''ti (paṭi. ma. 3.10) pāḷiyā atthadassanavasena vibhattāni ''dūrepi santike adhiṭṭhātī''tiādīni cuddasa pāṭihāriyāni, tattha sikhāppattaṃ kāyena vasavattanapāṭihāriyaṃ dassetuṃ **''ettha cā''**tiādi āraddhaṃ. Tattha **ya**nti kiriyāparāmasanaṃ, tena **''rūpaṃ passatī''**ti ettha yadetaṃ rūpadassanaṃ, **''saddaṃ suṇātī''**ti ettha yadetaṃ saddasavanaṃ, **''cittaṃ pajānātī''**ti ettha yadetaṃ cittajānananti evaṃ dibbacakkhusotacetopariyañāṇakattukaṃ dassanasavanajānanakiriyaṃ parāmasatīti daṭṭhabbaṃ. Ito paresu **santiṭṭhatī**tiādīsupi eseva nayo. **Yampissā**ti yampi assa. Yogino adhiṭṭhānanti sambandho. **Yañca kho**ti ettha **kho**-saddo avadhāraṇattho, visesattho vā, tena ayamevettha kāyena vasavattanapāṭihāriyesu ukkaṭṭhataranti dīpeti. Kasmā? ''Ayaṃ nu kho iddhimā, ayaṃ nu kho nimmito''ti ekaccassa brahmuno āsaṅkuppādanato. Yadaggena cetaṃ adhiṭṭhitaṃ visesato manomayanti vuccati, tadaggena ukkaṭṭhataranti veditabbaṃ. Tenāha **''ettāvatā kāyena vasaṃ vatteti nāmā''**ti. Yadi evaṃ kasmā idha sesāni gahitānīti āha **''sesaṃ…pe… vutta''**nti.

398. **Idaṃ nānākaraṇa**nti kāmamimāpi dve iddhiyo adhiṭṭhānavaseneva ijjhanti, tathāpi idaṃ idāni vuccamānaṃ imāsaṃ nānākaraṇaṃ viseso. **Pakativaṇṇaṃ vijahitvā**ti attano pakatirūpaṃ vijahitvā apanetvā, paresaṃ adassetvāti attho. **Kumārakavaṇṇa**nti kumārakasaṇṭhānaṃ. **Dassetī**ti tathā vikubbanto attani dasseti. **Nāgavaṇṇaṃ vā**tiādīsupi eseva nayo. **Hatthimpi dassetī**ti attānampi hatthiṃ katvā dasseti, bahiddhāpi hatthiṃ dasseti. Etadatthameva hi idha ''hatthivaṇṇaṃ vā dassetī''ti avatvā ''hatthimpi dassetī''ti (paṭi. ma. 3.13) vuttaṃ. Yaṃ pana keci bahiddhā hatthiādidassanavacanaṃ ''pakativaṇṇaṃ vijahitvā''ti vacanena vikubbaniddhibhāvena virujjhatīti vadanti, tadayuttaṃ. Kasmā? Pakativaṇṇavijahanaṃ nāma attano pakatirūpassa aññesaṃ adassanaṃ, na sabbena sabbaṃ tassa nirodhanaṃ. Evaṃ sati attānaṃ adassetvā bahiddhā hatthiṃ dassento ''pakativaṇṇaṃ vijahitvā hatthiṃ dassetī''ti vuccamāne ko ettha virodho, attanā pana hatthivaṇṇo hutvā bahiddhāpi hatthiṃ dassante vattabbameva natthi. Tenevāha ''bahiddhāpi hatthiādidassanavasena vutta''nti. Evañca katvā vikubbaniddhibhāvena ca na koci virodho.

Pāḷiyañca **kumārakavaṇṇaṃ vā**tiādīsu aniyamattho vā-saddo vutto. Tesu ekekasseva karaṇadassanatthaṃ. **Hatthimpī**tiādīsu pana hatthiādīnaṃ bahūnaṃ ekajjhaṃ kātabbābhāvadassanatthaṃ samuccayattho pi-saddo vutto. Tena ''hatthimpi dassetī''tiādīsu dutiye vuttanayeneva attho gahetabbo.

Iddhimato attano kumārakākārena paresaṃ dassanaṃ kumārakavaṇṇanimmānaṃ, na ettha kiñci apubbaṃ pathavīādivatthu nipphādīyatīti kasiṇaniyamena payojanābhāvato **''pathavīkasiṇādīsu aññatarārammaṇato''**ti vuttaṃ. Satipi vā vatthunipphādane yathārahaṃ taṃ pathavīkasiṇādivaseneva ijjhatīti evampettha kasiṇaniyamena payojanaṃ nattheva. Kumārakavaṇṇañhi dassentena nīlavaṇṇaṃ vā dassetabbaṃ siyā, pītādīsu aññataravaṇṇaṃ vā. Tathā sati nīlādikasiṇāni samāpajjitabbānīti āpannova kasiṇaniyamo. Eseva nayo sesesupi. Evamadhiṭṭhite yadeke pathavīkasiṇavasena ''ekopi hutvā bahudhā hotī''tiādi (dī. ni. 1.238; ma. ni. 1.147; saṃ. ni. 5.842; paṭi. ma. 3.10) bhāvoti evaṃ pavattena kasiṇaniddesena idha vikubbaniddhiniddese ''pathavīkasiṇādīsu aññatarārammaṇato''tiādivacanassa virodhaṃ āsaṅkanti, so anokāsovāti daṭṭhabbaṃ. Nimminitabbabhāvena attanā icchitoti **attano kumārakavaṇṇo,** na pana attano daharakāle kumārakavaṇṇoti. **Nāgā**divaṇṇesupi ayaṃ nayo byāpī evāti yadeke ''nāgādinimmāne na yujjati viyā''ti vadanti, tadapohataṃ daṭṭhabbaṃ.

Bahiddhāpīti **pi**-saddena ajjhattaṃ sampiṇḍeti. Ayañhettha attho – **hatthimpi dassetī**tiādi ajjhattaṃ, bahiddhāpi hatthiādidassanavasena vuttaṃ, na ''kumārakavaṇṇaṃ vā''tiādi viya ajjhattameva kumārakavaṇṇādīnaṃ dassanavasenāti. Yaṃ ettha vattabbaṃ adhiṭṭhānavidhānaṃ, taṃ heṭṭhā vuttameva.

399. **Kāya**nti attano karajakāyaṃ. **Vuttanayenevā**ti ''ayaṃ kāyo susiro hotū''ti parikammaṃ katvā puna ''pādakajjhānaṃ samāpajjitvā vuṭṭhāyā''ti imaṃ heṭṭhā vuttanayānusāramāha. **Aññaṃ kāya**nti yaṃ manomayaṃ kāyaṃ nimminitukāmo, taṃ. **Muñjamhā**ti muñjatiṇato. **Īsika**nti tassa kaṇḍaṃ. **Kosiyā**ti asikosato. **Karaṇḍāyā**ti peḷāya, nimmokatoti ca vadanti. **Abbāhatī**ti uddharati. **Pavāheyyā**ti ākaḍḍheyya.

Iddhividhaniddesavaṇṇanā niṭṭhitā.

Iti dvādasamaparicchedavaṇṇanā.

13. Abhiññāniddesavaṇṇanā

Dibbasotadhātukathāvaṇṇanā

400. **Tatthā**ti dibbasotadhātuyā niddese. Abhiññāpāḷiyā hi niddesamukhena abhiññānaṃ nibbattanavidhi vidhīyati. Abhiññāsīsenettha abhiññāpāḷi vuttā. Tenāha **''tato parāsu ca tīsu abhiññāsū''**ti. **Tato parāsū**ti ca satthuno desanākkamaṃ, attano ca uddesakkamaṃ sandhāya vuttaṃ, na paṭipattikkamaṃ. Na hi paṭipajjantā imināva kamena paṭipajjanti. **Sabbatthā**ti dibbasotadhātupāḷiyaṃ, sesābhiññāpāḷiyañcāti sabbattha. **Tatrā**ti vākyopaññāse nipātamattaṃ, **tatra** vā yathāvuttapāṭhe. **Dibbasadisattā**ti dibbe bhavāti dibbā, devānaṃ sotadhātu, tāya dibbāya sadisattā. Idāni taṃ dibbasadisataṃ vibhāvetuṃ **''devānaṃ hī''**tiādi vuttaṃ. Tattha **sucaritakammanibbattā**ti saddhābahulatāvisuddhadiṭṭhitānisaṃsadassāvitādisampattiyā suṭṭhu caritattā sucaritena devūpapattijanakena puññakammena nibbattā. **Pittasemharuhirādīhī**ti **ādi**-saddena vātarogādīnaṃ saṅgaho. **Apalibuddhā**ti anupaddutā. Pittādīhi anupaddutattā, kammassa ca uḷāratāya **upakkilesavimutti** veditabbā. Upakkilesadosarahitaṃ hi kammaṃ tiṇādidosarahitaṃ viya sassaṃ uḷāraphalaṃ anupakkiliṭṭhaṃ hoti. Kāraṇūpacārena cassa phalaṃ tathā voharīyati, yathā ''sukkaṃ sukkavipāka''nti (dī. ni. 3.312; ma. ni. 2.81; a. ni. 4.233). **Dūrepī**ti **pi**-saddena sukhumassāpi ārammaṇassa sampaṭicchanasamatthataṃ saṅgaṇhāti. **Pasādasotadhātū**ti catumahābhūtānaṃ pasādalakkhaṇā sotadhātu.

Vīriyārambhavaseneva ijjhanato sabbāpi kusalabhāvanā vīriyabhāvanā, padhānasaṅkhārasamannāgatā vā iddhipādabhāvanāpi visesato vīriyabhāvanā, tassā ānubhāvena nibbattā **vīriyabhāvanābalanibbattā**. Ñāṇamayā sotadhātu ñāṇasotadhātu. **Tādisāyevā**ti upakkilesavimuttatāya, dūrepi sukhumassapi ārammaṇassa sampaṭicchanasamatthatāya ca taṃsadisā eva. **Dibbavihāravasena paṭiladdhattā**ti dibbavihārasaṅkhātānaṃ catunnaṃ bhūmīnaṃ vasena paṭiladdhattā, iminā kāraṇavasenassā dibbabhāvamāha. Yaṃ cettha vattabbaṃ, taṃ heṭṭhā vuttameva. **Dibbavihārasannissitattā**ti aṭṭhaṅgasamannāgamena ukkaṃsagataṃ pādakajjhānasaṅkhātaṃ dibbavihāraṃ sannissāya pavattattā, dibbavihārapariyāpannaṃ vā attanā sampayuttaṃ rūpāvacaracatutthajjhānaṃ nissayapaccayabhūtaṃ sannissitattāti evampettha attho daṭṭhabbo. **Savanaṭṭhenā**ti saddagahaṇaṭṭhena. Yāthāvato hi saddūpaladdhi saddasabhāvāvabodho savanaṃ. Santesupi aññesu sabhāvadhāraṇādīsu dhātuatthesu attasuññatāsandassanatthā satthu dhātudesanāti āha **''nijjīvaṭṭhena cā''**ti. **Sotadhātukiccaṃ** saddasampaṭicchanaṃ, saddasanniṭṭhānapaccayatā ca.

Ñāṇassa parisuddhi upakkilesavigamenevāti āha **''nirupakkilesāyā''**ti. **Mānusikā** manussa santakā, maṃsasotadhātu, dibbavidūrādivisayaggahaṇasaṅkhātena attano kiccavisesena atikkantaṃ mānusikaṃ etāyāti **atikkantamānusikā**. Tenāha **''manussūpacāraṃ atikkamitvā saddasavanenā''**ti. Tattha **manussūpacāra**nti manussehi upacaritabbaṭṭhānaṃ, pakatiyā sotadvārena gahetabbaṃ visayanti adhippāyo. Tenāha **''saddasavanenā''**ti. **Dibbe**ti devalokapariyāpanne. Te pana visesato devānaṃ kathā saddā hontīti āha **''devānaṃ sadde''**ti. Manussānaṃ eteti mānusā, te **mānuse**. Evaṃ devamanussasaddānaṃyeva gahitattā vuttaṃ **''padesapariyādāna''**nti, ekadesaggahaṇanti attho. **Sadehasannissitā** attano sarīre sannissitā. **Nippadesapariyādānaṃ** ṭhānabhedaggahaṇamukhena saviññāṇakādibhedabhinnassa saddassa anavasesena saṅgaṇhanato.

Ayaṃ dibbasotadhātu. **Parikammasamādhicittenā**ti parikammabhūtāveṇikasamādhicittena, dibbasotañāṇassa parikammavasena pavattakkhaṇikasamādhinā samāhitacittenāti attho. **Parikammasamādhi** nāma dibbasotadhātuyā upacārāvatthātipi vadanti. Sā pana nānāvajjanavasena vuttāti daṭṭhabbā. Sabboḷārikasaddadassanatthaṃ sīhādīnaṃ saddo paṭhamaṃ gahito. Tiyojanamatthakepi kira kesarasīhassa sīhanādasaddo suyyati. **Ādi**-saddena meghasaddabyagghasaddādīnaṃ saṅgaho daṭṭhabbo. Ettha ca yathā oḷārikasaddāvajjanaṃ yāvadeva sukhumasaddāvajjanūpāyadassanatthaṃ, tathā saddaggahaṇabhāvanābalena sukhumatarasaddaggahaṇasaṃsiddhito.

Evaṃ āsannasaddaggahaṇānusārena dūradūratarasaddaggahaṇampi samijjhatīti dassetuṃ **''puratthimāya disāyā''**tiādinā disāsambandhavasena saddānaṃ manasikāravidhi āraddho. Tattha **saddanimitta**nti ñāṇuppattihetubhāvato saddo eva saddanimittaṃ, yo vā yathāvutto upādāyupādāya labbhamāno saddānaṃ oḷārikasukhumākāro, taṃ saddanimittaṃ. Tenevāha **''saddānaṃ saddanimitta''**nti. Yaṃ pana vuttaṃ **''oḷārikānampi sukhumānampi saddānaṃ saddanimittaṃ manasi kātabba''**nti, taṃ oḷārikasukhumasammatesupi oḷārikasukhumasabbhāvadassanatthaṃ. Tañca sabbaṃ sukhume ñāṇaparicayadassanatthaṃ daṭṭhabbaṃ. Saddanimittassa apaccuppannasabhāvattā ''saddova saddanimitta''nti

ayameva pakkho ñāyāgatoti keci, taṃ na oḷārikasukhumānaṃ saddānaṃ vaṇṇārammaṇena ñāṇena nīlapītādivaṇṇānaṃ viya tattheva gahetabbato. Oḷārikasukhumabhāvo cettha saddanimittanti adhippetanti. **Tassā**ti yathāvuttena vidhinā paṭipajjantassa yogino. **Te saddā**ti ye sabboḷārikato pabhuti āvajjantassa anukkamena sukhumasukhumā saddā āvajjitā, te. **Pākatikacittassāpī**ti pādakajjhānasamāpajjanato pubbe pavattacittassāpi. **Parikammasamādhicittassā**ti dibbasotadhātuyā uppādanatthaṃ pādakajjhānaṃ samāpajjitvā vuṭṭhitassa saddaṃ ārabbha parikammakaraṇavasena pavattakkhaṇikasamādhicittassa. Pubbepi ñāṇena parimadditattā ativiya pākaṭā hontīti sambandho.

Tesu saddesūti ye parikammassa visayadassanatthaṃ bahū saddā vuttā, tesu saddesu. **Aññatara**nti yatthassa parikammakaraṇavasena abhiṇhaṃ manasikāro pavatto, taṃ ekaṃ saddaṃ. **Tato para**nti tato appanuppattito paraṃ. **Tasmiṃ sote**ti tasmiṃ ñāṇasote. **Patito hotī**ti dibbasotadhātu antogadhā hoti appanācittassa uppattito pabhuti dibbasotañāṇalābhī nāma hoti, na dānissa tadatthaṃ bhāvanābhiyogo icchitabboti attho. **Ta**nti dibbasotadhātuṃ. **Thāmajāta**nti jātathāmaṃ daḷhabhāvappattaṃ. **Vaḍḍhetabbaṃ** pādakajjhānārammaṇaṃ. Kinti kittakanti āha **''etthantare saddaṃ suṇāmīti ekaṅgulamattaṃ paricchinditvā''**ti. Pādakajjhānassa hi ārammaṇabhūtaṃ kasiṇanimittaṃ ''ettakaṃ ṭhānaṃ pharatū''ti manasi karitvā pādakajjhānaṃ samāpajjantassa kasiṇanimittaṃ tattakaṃ ṭhānaṃ pharitvā tiṭṭhati. So samāpattito vuṭṭhāya tattha gate sadde āvajjati, subhāvitabhāvanattā tattha aññataraṃ saddaṃ ārabbha uppannāvajjanānantaraṃ cattāri, pañca vā javanāni uppajjanti. Tesu pacchimaṃ iddhicittaṃ, itarassa punapi pādakajjhānaṃ samāpajjitabbameva. Tato eva hi pādakajjhānārammaṇena phuṭṭhokāsabbhantaragatepi sadde suṇātiyevāti sāsaṅkaṃ vadati. **Ekaṅguladvaṅgulā**diggahaṇañcettha sukhumasaddāpekkhāya kataṃ.

Evaṃ suṇantovāti evaṃ paricchinditvā paricchinditvā savanena vasīkatābhiñño hutvā yathāvajjite sadde suṇanto eva. **Pāṭiyekka**nti ekajjhaṃ pavattamānepi te sadde paccekaṃ vatthubhedena vavatthapetukāmatāya sati.

Dibbasotadhātukathāvaṇṇanā niṭṭhitā.

Cetopariyañāṇakathāvaṇṇanā

401. **Pariyātī**ti sarāgādivibhāgena paricchijja jānāti. Tenāha **''paricchindatīti attho''**ti. Yesañhi dhātūnaṃ gati attho, buddhipi tesaṃ attho. ''Parasattāna''nti ettha para-saddo aññatthoti āha **''attānaṃ ṭhapetvā sesasattāna''**nti, yathā hi yo paro na hoti, so attā. Yo attā na hoti, so paroti. **Sattāna**nti cettha rūpādīsu sattāti sattā. Tassā pana paññattiyā saviññāṇakasantāne niruḷhattā nicchandarāgāpi sattātveva vuccanti, bhūtapubbagatiyā vā. ''Pu''nti narakaṃ, tattha galanti papatantīti **puggalā,** pāpakārino. Itarepi saṃsāre saṃsārino taṃsabhāvānātivattanato puggalātveva vuccanti. Taṃtaṃsattanikāyassa vā tattha tattha upapattiyā pūraṇato, aniccatāvasena galanato ca **puggalā**ti neruttā.

Etañhīti ettha **hi**-saddo hetuattho. Yasmā ''etaṃ cetopariyañāṇaṃ dibbacakkhuñāṇavasena ijjhatī''ti **taṃ** dibbacakkhuñāṇaṃ, **etassa** cetopariyañāṇassa uppādane **parikammaṃ,** tasmā tena cetopariyañāṇaṃ uppādetukāmena adhigatadibbacakkhuñāṇena bhikkhunāti evaṃ yojanā kātabbā. **Hadayarūpa**nti na hadayavatthu, atha kho hadayamaṃsapesi. Yaṃ bahi kamalamakuḷasaṇṭhānaṃ, anto kosātakīphalasadisanti vuccati, tañhi nissāya dāni vuccamānaṃ lohitaṃ tiṭṭhati. Hadayavatthu pana imaṃ lohitaṃ nissāya pavattatīti. Kathaṃ pana dibbacakkhunā lohitassa vaṇṇadassanena arūpaṃ cittaṃ pariyesatīti āha **''yadā hī''**tiādi. Kathaṃ pana somanassasahagatādicittavuttiyā kammajassa lohitassa vividhavaṇṇabhāvāpattīti? Ko vā evamāha ''kammajameva taṃ lohita''nti catusantatirūpassāpi tattha labbhamānattā. Tenevāha **''idaṃ rūpaṃ somanassindriyasamuṭṭhāna''**ntiādi. Evampi yaṃ tattha acittajaṃ, tassa yathāvuttavaṇṇabhedena na bhavitabbanti? Bhavitabbaṃ, sesatisantatirūpānaṃ tadanuvattanato. Yathā hi gamanādīsu cittajarūpāni utukammāhārasamuṭṭhānarūpehi anuvattīyanti, aññathā kāyassa desantaruppattiyeva na siyā, evamidhāpi cittajarūpaṃ sesatisantatirūpāni anuvattamānāni pavattanti. Pasādakodhavelāsu cakkhussa vaṇṇabhedāpattiyeva ca tadatthassa nidassanaṃ daṭṭhabbaṃ.

Pariyesantenāti paṭhamaṃ tāva anumānato ñāṇaṃ pesetvā gavesantena. Cetopariyañāṇañhi uppādetukāmena yoginā heṭṭhā vuttanayena rūpāvacaracatutthajjhānaṃ aṭṭhaṅgasamannāgataṃ abhinīhārakkhamaṃ katvā dibbacakkhuñāṇassa lābhī samāno ālokaṃ vaḍḍhetvā dibbena cakkhunā parassa hadayamaṃsapesiṃ nissāya pavattamānassa lohitassa vaṇṇadassanena ''idāni imassa cittaṃ somanassasahagata''nti vā ''domanassasahagata''nti vā ''upekkhāsahagata''nti vā nayaggāhavasenapi vavatthapetvā pādakajjhānaṃ samāpajjitvā vuṭṭhāya ''imassa cittaṃ jānāmī''ti parikammaṃ kātabbaṃ. Kālasatampi kālasahassampi

punappunaṃ pādakajjhānaṃ samāpajjitvā vuṭṭhāya tatheva paṭipajjitabbaṃ. Tassevaṃ dibbacakkhunā hadayalohitavaṇṇadassanādividhinā paṭipajjantassa idāni cetopariyañāṇaṃ uppajjissatīti yaṃ tadā pavattatīti vavatthāpitaṃ cittaṃ, taṃ ārammaṇaṃ katvā manodvārāvajjanaṃ uppajjati, tasmiṃ niruddhe cattāri, pañca vā javanāni javanti. Tesaṃ purimāni tīṇi, cattāri vā parikammādisamaññāni kāmāvacarāni, catutthaṃ, pañcamaṃ vā appanācittaṃ rūpāvacaracatutthajjhānikaṃ. Tattha yaṃ antena appanācittena saddhiṃ uppannaṃ ñāṇaṃ, idaṃ **cetopariyañāṇaṃ**. Tañhi yatthānena parikammaṃ kataṃ, taṃ parassa cittaṃ paccakkhato paṭivijjhantaṃ vibhāventameva hutvā pavattati rūpaṃ viya ca dibbacakkhuñāṇaṃ, saddaṃ viya ca dibbasotañāṇaṃ. Tato paraṃ pana kāmāvacaracittehi sarāgādivavatthāpanaṃ hoti nīlādivavatthāpanaṃ viya. Evamadhigatassa pana cetopariyañāṇassa thāmagamanavidhānampi adhigamanavidhānasadisamevāti taṃ dassetuṃ **''tasmā tena…pe… thāmagataṃ kātabba''**nti vuttaṃ.

Evaṃ thāmagate hītiādi thāmagatānisaṃsadassanaṃ. **Sabbampi kāmāvacaracittan**ti catupaṇṇāsavidhampi kāmāvacaracittaṃ. **''Sabbampī''**ti padaṃ ''rūpāvacarārūpāvacaracitta''nti etthāpi ānetvā sambandhitabbaṃ. Tena pañcadasavidhampi rūpāvacaracittaṃ, dvādasavidhampi arūpāvacaracittanti vuttaṃ hoti. **Pajānātī**ti sarāgādipakārehi jānāti, paccakkhato paṭivijjhatīti adhippāyo. Puthujjanavasenāyaṃ abhiññākathāti lokuttaraṃ cittaṃ idha anuddhaṭaṃ. Tampi hi uparimo, sadiso vā ariyo heṭṭhimassa, sadisassa ca cittampi pajānāti eva. Tenāha **''anuttaraṃ vā citta''**ntiādi. **Saṅkamanto**ti ñāṇena upasaṅkamanto. Ekaccañhi cittaṃ ñatvā parikammena vinā tadaññaṃ cittaṃ jānanto **''cittā cittaṃ saṅkamanto''**ti vutto. Tenāha **''vināpi hadayarūpadassanenā''**ti. Hadayarūpadassanādividhānaṃ hi ādikammikavasena vuttaṃ. Tenāha **''vuttampi ceta''**ntiādi. **Yattha katthacī**ti pañcavokārabhave, catuvokārabhavepi vā. Na kato abhiññānuyogasaṅkhāto abhiniveso etenāti **akatābhiniveso,** tassa, ādikammikassāti attho. **Ayaṃ kathā**ti ''ālokaṃ vaḍḍhetvā''tiādinā vuttaparikammakathā.

Avasesanti vuttāvasesaṃ. Evaṃ avibhāgena vuttaṃ vibhāgato dassetuṃ **''catubhūmakaṃ kusalābyākataṃ cittaṃ vītarāga''**nti āha. Tañhi yonisomanasikārappaccayataṃhetukatāhi rāgena sampayogāsaṅkābhāvato ''vītarāga''nti vattabbataṃ labhati. Sesākusalacittānaṃ rāgena sampayogābhāvato nattheva sarāgatā, taṃnimittakatāya pana siyā taṃsahitatālesoti nattheva vītarāgatāpīti dukavinimuttatāva yuttāti vuttaṃ **''imasmiṃ duke saṅgahaṃ na gacchantī''**ti. Yadi evaṃ padesikaṃ cetopariyañāṇaṃ āpajjatīti? Nāpajjati, dukantarapariyāpannattā tesaṃ. Ye pana ''paṭipakkhabhāve asatipi sampayogābhāvo evettha pamāṇaṃ ekaccaabyākatānaṃ viyā''ti sesākusalacittānampi vītarāgataṃ paṭijānanti, te sandhāyāha **''keci pana therā tānipi saṅgaṇhantī''**ti. Sadosadukepi imināva nayena attho veditabbo.

Pāṭipuggalikanayenāti āveṇikanayena, tadaññākusalacittesu viya lobhadosehi amissitassa mohasseva sabbhāvatoti attho. Akusalamūlasaṅkhātesu saha mohenevāti **samohaṃ** paṭhamanaye, dutiyanaye pana saheva mohenāti **samoha**nti evaṃ uttarapurimapadāvadhāraṇato dvīsu nayesu bhedo veditabbo. Attanā sampayuttaṃ thinamiddhaṃ anuvattanavasena gataṃ pavattaṃ **thinamiddhānugataṃ** pañcavidhaṃ sasaṅkhārikākusalacittaṃ **saṃkhittaṃ,** ārammaṇe saṅkocanavasena pavattanato. Vuttanayena **uddhaccānugataṃ** veditabbaṃ, taṃ pana uddhaccasahagataṃ cittaṃ, yattha vā uddhaccaṃ paccayavisesena thāmajātaṃ hutvā pavattati. Kilesavikkhambhanasamatthatāya, vipulaphalatāya, dīghasantānatāya ca mahantabhāvaṃ gataṃ, mahantehi vā uḷāracchandavīriyacittapaññehi gataṃ paṭipannanti **mahaggataṃ. Avasesa**nti parittaappamāṇaṃ. Attānaṃ uttarituṃ samatthehi saha uttarehīti **sauttaraṃ**. Uttiṇṇanti uttaraṃ, loke apariyāpannabhāvena lokato uttaranti **lokuttaraṃ**. Tato eva natthi etassa uttaranti **anuttaraṃ**. Upanijjhānalakkhaṇappattena samādhinā sammadeva āhitanti **samāhitaṃ. Tadaṅgavimuttippattaṃ** kāmāvacarakusalacittaṃ. **Vikkhambhanavimuttippattaṃ** mahaggatacittaṃ. **Samucchedavimuttippattaṃ** maggacittaṃ. **Paṭippassaddhivimuttippattaṃ** phalacittaṃ. **Nissaraṇavimuttippatta**mpi tadubhayameva. Kāmaṃ kānici paccavekkhaṇacittādīni nibbānārammaṇāni honti, nissaraṇavimuttippattāni pana na honti tādisakiccāyogato. **Pāḷiyaṃ** āgatasarāgādibhedavasena ceva tesaṃ antarabhedavasena ca **sabbappakārampi**.

Cetopariyañāṇakathāvaṇṇanā niṭṭhitā.

Pubbenivāsānussatiñāṇakathāvaṇṇanā

402. Pubbenivāsaṃ anussarati, tassa vā anussaraṇaṃ **pubbenivāsānussati,** taṃ nissayādipaccayabhūtaṃ paṭicca uppajjanato ''pubbenivāsānussatimhi yaṃ ñāṇaṃ, tadatthāyā''ti saṅkhepena vuttamatthaṃ vivaranto pubbenivāsaṃ tāva dassetvā tattha satiñāṇāni dassetuṃ **''pubbenivāso''**tiādimāha. Tattha ''pubbe''ti idaṃ padaṃ ''ekampi jāti''ntiādivacanato atītabhavavisayaṃ idhādhippetanti āha **''atītajātīsū''**ti nivāsa-saddo kammasādhano, khandhavinimutto ca nivasitadhammo natthīti āha **''nivutthakkhandhā''**ti. Nivutthatā cettha sasantāne pavattatā,

tathābhūtā ca te anu anu bhūtā jātā pavattā tattha uppajjitvā vigatāva hontīti āha **''nivutthāti ajjhāvutthā anubhūtā attano santāne uppajjitvā niruddhā''**ti. Evaṃ sasantatipariyāpannadhammavasena nivāsa-saddassa atthaṃ vatvā idāni avisesena vattuṃ ''nivutthadhammā vā nivutthā''ti vatvā taṃ vivarituṃ **''gocaranivāsenā''**tiādi vuttaṃ. Gocarabhūtāpi hi gocarāsevanāya āsevitā ārammaṇakaraṇavasena anubhūtā nivutthā nāma hontīti. Te pana duvidhā saparaviññāṇagocaratāyāti ubhayepi te dassetuṃ **''attano''**tiādi vuttaṃ.

Tattha ''attano viññāṇena viññātā''ti vatvā ''paricchinnā''ti vacanaṃ ye te gocaranivāsena nivutthadhammā, te na kevalaṃ viññāṇena viññāṇamattā, atha kho yathā pubbe jātināmagottavaṇṇaliṅgāhārādivisesehi paricchedakārikāya paññāya paricchijja gahitā, tathevetaṃ ñāṇaṃ paricchijja gaṇhātīti imassa atthassa dīpanatthaṃ vuttaṃ. Paraviññāṇaviññātāpi vā nivutthāti sambandho. Na kevalaṃ attanova viññāṇena, atha kho paresaṃ viññāṇena viññātāpi vāti attho. Idhāpi ''paricchinnā''ti padaṃ ānetvā sambandhitabbaṃ ''paresampi vā viññāṇena viññātā paricchinnā''ti. Tassa ca gahaṇe payojanaṃ vuttanayeneva vattabbaṃ. Te ca kho yasmā abhītāsu eva jātīsu aññehi viññātā paricchinnā, te ca parinibbutāpi honti. Ye hi te viññātā, tesaṃ tadā vattamānasantānānusārena tesampi atīte pavatti ñāyatīti sikhāppattaṃ pubbenivāsānussatiñāṇassa visayabhūtaṃ pubbenivāsaṃ dassetuṃ **''chinnavaṭumakānussaraṇādīsū''**ti vuttaṃ. Chinnavaṭumakā sammāsambuddhā, tesaṃ anussaraṇā **chinnavaṭumakānussaraṇaṃ. Ādi**-saddena paccekasambuddhabuddhasāvakānussaraṇāni gayhantīti vadanti. Chinnavaṭumakā pana sabbeva anupādisesāya nibbānadhātuyā parinibbutā. Tesaṃ anussaraṇaṃ nāma tesaṃ paṭipattiyā anussaraṇaṃ, sā pana paṭipatti saṅkhepato chaḷārammaṇaggahaṇalakkhaṇāti tāni idha paraviññāṇaviññātaggahaṇena gahitāni, te panete sammāsambuddhānaṃyeva visayā, na aññesanti āha **''te buddhānaṃyeva labbhantī''**ti. Na hi atīte buddhā bhagavanto evaṃ vipassiṃsu, evaṃ maggaṃ bhāvesuṃ, evaṃ phalanibbānāni sacchākaṃsu, evaṃ veneyye vinesunti ettha sabbadā aññesaṃ ñāṇassa gati atthīti. Yāya satiyā pubbenivāsaṃ anussarati, sā pubbenivāsānussatīti ānetvā sambandhitabbaṃ.

Anekavidhanti nānābhavayonigativiññāṇaṭṭhitisattāvāsādivasena bahuvidhaṃ. **Pakārehī**ti nāmagottādiākārehi saddhiṃ, sahayoge cetaṃ karaṇavacanaṃ. **Pavattitaṃ** desanāvasena. Tenāha **''saṃvaṇṇita''**nti, vitthāritanti attho. **''Nivāsa''**nti antogadhabhedasāmaññavacanametanti te bhede byāpanicchāvasena saṅgahetvā dassento **''tattha tattha nivutthasantāna''**nti āha. Sāvakassevetaṃ anussaraṇaṃ, na satthunoti vuttaṃ **''khandhapaṭipāṭivasena cutipaṭisandhivasena vā''**ti. **Khandhapaṭipāṭi** khandhānaṃ anukkamo. Sā ca kho cutito paṭṭhāya uppaṭipāṭivasena. Keci panettha ''iriyāpathapaṭipāṭi khandhapaṭipāṭī''ti vadanti. **Anugantvā anugantvā**ti ñāṇagatiyā anugantvā anugantvā. **Titthiyā**ti aññatitthiyā, te pana kammavādino kiriyavādino tāpasādayo. Ṭhapetvā aggasāvakamahāsāvake itare satthu sāvakā **pakatisāvakā**.

Yasmā titthiyānaṃ brahmajālādīsu cattālīsāya eva saṃvaṭṭavivaṭṭānaṃ anussaraṇaṃ āgataṃ, tasmā ''na tato para''nti vatvā taṃ kāraṇaṃ vadanto **''dubbalapaññattā''**tiādimāha, tena vipassanābhiyogo pubbenivāsānussatiñāṇassa visesakāraṇanti dasseti. **Balavapaññattā**ti ettha nāmarūpaparicchedādiyeva paññāya balavakāraṇaṃ daṭṭhabbaṃ. Tañhettha nesaṃ sādhāraṇakāraṇaṃ. **Ettako**ti kappānaṃ lakkhaṃ, tadadhikaṃ ekaṃ, dve ca asaṅkhyeyyānīti kālavasena evaṃparimāṇo yathākkamaṃ tesaṃ mahāsāvakaaggasāvakapaccekabuddhānaṃ puññañāṇābhinīhāro sāvakapaccekabodhipāramitā samitā. Yadi bodhisambhārasambharaṇakālaparicchinno tesaṃ tesaṃ ariyānaṃ abhiññāñāṇavibhāgo, evaṃ sante buddhānampi visayaparicchedatā āpannāti āha **''buddhānaṃ pana paricchedo nāma natthī''**ti. ''Yāvatakaṃ ñeyyaṃ, tāvatakaṃ ñāṇa''nti (mahāni. 156; cūḷani. mogharājamāṇavapucchāniddesa 85; paṭi. ma. 3.5) vacanato sabbaññutaññāṇassa viya buddhānaṃ abhiññāñāṇānampi visaye paricchedo nāma natthi. Tattha yaṃ yaṃ ñātuṃ icchanti, taṃ taṃ jānanti eva. Atha vā satipi kālaparicchede kāraṇūpāyakosallapariggahādinā sātisayattā mahābodhisambhārānaṃ paññāpāramitāya pavattiānubhāvassa paricchedo nāma natthi, kuto tannibbattānaṃ abhiññāñāṇānanti āha **''buddhānaṃ pana paricchedo nāma natthī''**ti. Atīte ettakāni kappānaṃ asaṅkhyeyyānīti evaṃ kālaparicchedo nāma natthi, anāgate anāgataṃsañāṇassa viya.

Evaṃ channaṃ janānaṃ pubbenivāsānussaraṇaṃ kālavibhāgato dassetvā idāni ārammaṇaggahaṇato ānubhāvavisesato, pavattiākārato ca dassetuṃ **''titthiyā cā''**tiādi vuttaṃ. **Cutipaṭisandhivasenā**ti attano, parassa vā tasmiṃ tasmiṃ attabhāve cutiṃ disvā antarā kiñci anāmasitvā paṭisandhiyā eva gahaṇavasena. Vuttamevatthaṃ byatirekato, anvayato ca vibhāvetuṃ **''tesañhī''**tiādi vuttaṃ. Pakatisāvakā cutipaṭisandhivasenapi saṅkamantīti ayamattho heṭṭhā vuttanayena ''balavapaññattā''ti hetunā vibhāvetabbo, cutipaṭisandhivasena saṅkamanaṃ vemajjhadassane payojanābhāvato. Ñāṇabaladassanatthaṃ panettha vuttaṃ.

Taṃ taṃ pākaṭamevāti yathā nāma saradasamaye ṭhitamajjhanhikavelāyaṃ caturatanike gehe cakkhumato purisassa rūpagataṃ supākaṭameva hotīti lokasiddhametaṃ, siyā pana tassa sukhumataratirohitādibhedassa

rūpagatassa agocaratā. Nattheva buddhānaṃ ñātuṃ icchitassa ñeyyassa agocaratā, atha kho taṃ ñāṇālokena obhāsitaṃ hatthatale āmalakaṃ viya supākaṭaṃ suvibhūtameva hoti tathā ñeyyāvaraṇassa supahīnattā. **Peyyālapāḷiṃ viya saṅkhipitvā**ti yathā peyyālapāḷiṃ paṭhantā ''paṭhamaṃ jhānaṃ…pe… pañcamaṃ jhāna''nti ādipariyosānameva gaṇhantā saṅkhipitvā sajjhāyanti, na anupadaṃ, evaṃ anekāpi kappakoṭiyo saṅkhipitvā. **Yaṃ yaṃ icchantī**ti yasmiṃ kappe, yasmiṃ bhave yaṃ yaṃ jānituṃ icchanti, tattha tattheva ñātuṃ icchite eva ñāṇena **okkamantā. Sīhokkantavasena** sīhagatipatanavasena ñāṇagatiyā **gacchanti**. Satadhā bhinnassa vāḷassa koṭiyā koṭipaṭipādanavasena **katavālavedhaparicayassa. Sarabhaṅgasadisassā**ti sarabhaṅgabodhisattasadisassa (jā. 2.17.50 ādayo). Lakkhaṭṭhānassa appattavasena **na sajjati**. Atikkamanapassagamanavasena **na virajjhati**.

Khajjupanakappabhāsadisaṃ hutvā upaṭṭhātīti ñāṇassa ativiya appānubhāvatāya khajjotobhāsasamaṃ hutvā pubbenivāsānussatiñāṇaṃ upaṭṭhāti. Esa nayo sesesupi. **Dīpappabhāsadisa**nti pākatikadīpālokasadisaṃ. **Ukkāpabhā** mahāummukāloko. **Osadhitārakappabhā**ti ussannā pabhā etāya dhīyatīti osadhi, osadhīnaṃ vā anubalappadāyikattā osadhīti evaṃ laddhanāmāya tārakāya pabhā. **Saradasūriyamaṇḍalasadisaṃ** savisaye sabbaso andhakāravidhamanato.

Yaṭṭhikoṭigamanaṃ viya khandhapaṭipāṭiyā amuñcanato. Kunnadīnaṃ atikkamanāya ekeneva rukkhadaṇḍena katasaṅkamo **daṇḍakasetu**. Catūhi, pañcahi vā janehi gantuṃ sakkuṇeyyo phalake attharitvā āṇiyo koṭṭetvā katasaṅkamo **jaṅghasetu**. Jaṅghasatthassa gamanayoggo saṅkamo jaṅghasetu jaṅghamaggo viya. Sakaṭassa gamanayoggo saṅkamo **sakaṭasetu** sakaṭamaggo viya. Mahatā jaṅghasatthena gantabbamaggo **mahājaṅghamaggo**. Bahūhi vīsāya vā tiṃsāya vā sakaṭehi ekajjhaṃ gantabbamaggo **mahāsakaṭamaggo**.

Imasmiṃ pana adhikāreti ''cittaṃ paññañca bhāvaya''nti (saṃ. ni. 1.23, 192; peṭako. 22; mi. pa. 2.1.9) cittasīsena sāvakassa niddiṭṭhasamādhibhāvanādhikāre.

403. **Tasmā**ti yasmā sāvakānaṃ pubbenivāsānussaraṇaṃ idhādhippetaṃ, tasmā. **Eva**nti yathā te anussaranti, evaṃ anussaritukāmena. Heṭṭhā tīsu jhānesu yathārahaṃ pītisukhehi kāyacittānaṃ sampīnanāya **''cattāri jhānāni samāpajjitvā''**ti vuttaṃ, aññathā pādakajjhānameva samāpajjitabbaṃ siyā. Yāya nisajjāya nisinnassa anussaraṇārambho, sā idha **sabbapacchimā nisajjā. Tato āsanapaññāpana**nti tato nisajjāya purimakaṃ āsanapaññāpanaṃ āvajjitabbanti sambandho. Esa nayo sesesupi. **Bhojanakālo**tiādīsu kālasīsena tasmiṃ tasmiṃ kāle katakiccamāha. **Cetiyaṅgaṇabodhiyaṅgaṇavandanakālo**ti cetiyaṅgaṇabodhiyaṅgaṇesu cetiyabodhīnaṃ vandanakālo. **Sakalaṃ rattindiva**nti accantasaṃyoge upayogavacanaṃ.

Kiñci kiccaṃ. **Ettakenā**ti pādakajjhānasamāpajjanena. Pādakajjhānañhi satthakassa viya nisānasilā satipaññānampi nisitabhāvāvahaṃ. Yaṃ tassa, tā taṃ samāpajjanena paramanepakkappattā honti. Tenāha **''dīpe jalite viya pākaṭaṃ hotī''**ti, andhakāraṭṭhāneti adhippāyo. **Purimabhave**ti imassa bhavassa anantare purimasmiṃ bhave. **Pavattitanāmarūpa**nti attano paccayehi pavattitanāmarūpaṃ. Tañca kho paṭhamaṃ rūpaṃ āvajjitvā nāmaṃ āvajjitabbaṃ. Paṭhamaṃ nāmaṃ āvajjitvā pacchā rūpanti apare. **Pahotī**ti sakkoti. **Paṇḍito** nāma imissā abhiññābhāvanāya katādhikāro.

''Aññaṃ uppanna''nti idaṃ aññasmā kammabhavā añño upapattibhavo uppannoti katvā vuttaṃ addhāpaccuppannantarabhāvato. Aññathā ekabhavepi aññamaññameva nāmarūpaṃ uppajjati, niruddhañca appaṭisandhikaṃ. Tenevāha –

> ''Ye niruddhā marantassa, tiṭṭhamānassa vā idha;
> Sabbepi sadisā khandhā, gatā appaṭisandhikā''ti. (mahāni. 39);

Taṃ ṭhānanti taṃ nikkhepaṭṭhānaṃ. **Āhundarika**nti samantato, upari ca ghanasañchannaṃ sambādhaṭṭhānaṃ. **Andhatamamivā**ti andhakāratimisā viya.

Kūṭāgārakaṇṇikatthāyāti kūṭāgārassa kūṭatthāya. Kūṭāgārassa kaṇṇikā viya pubbenivāsānussatiñāṇaṃ, mahārukkho viya purimabhave cutikkhaṇe pavattanāmarūpaṃ, sākhāpalāsā viya tena sambandhaṃ imasmiṃ bhave paṭisandhicittaṃ, pharasudhārā viya parikammabhāvanā, kammārasālā viya pādakajjhānanti evaṃ upamāsaṃsandanaṃ veditabbaṃ. **Kaṭṭhaphālakopamāpi** ''yathā nāma balavā puriso odanapacanādiatthaṃ mahantaṃ dāruṃ phālento tassa tacapheggumattaphālane pharasudhārāya vipannāya mahantaṃ dāruṃ phāletuṃ asakkonto dhuranikkhepaṃ akatvā''tiādinā vuttanayānusārena veditabbā. Tathā **kesohārakūpamā**.

Pubbenivāsañāṇaṃ nāma na hoti atītāsu jātīsu nivutthadhammārammaṇattābhāvā. **Ta**nti pacchimanisajjato pabhuti yāva paṭisandhi pavattaṃ ñāṇaṃ pubbenivāsānussatiñāṇassa parikammabhāvena pavattasamādhinā sampayuttañāṇaṃ **parikammasamādhiñāṇaṃ. Taṃ rūpāvacaraṃ sandhāya na yujjatī**ti taṃ tesaṃ vacanaṃ atītaṃsañāṇaṃ ce, rūpāvacaraṃ adhippetaṃ na yujjati parikammasamādhiñāṇassa kāmāvacarabhāvato. Na hi anantaracuticittassa orato pavattikkhandhe ārabbha rūpāvacaraṃ cittaṃ uppajjatīti pāḷiyaṃ, aṭṭhakathāyaṃ vā āgataṃ atthi. Yesaṃ javanānaṃ purimānīti yojanā. Yadā pana appanācittaṃ hoti, tadāssāti sambandho. **Idaṃ pubbenivāsānussatiñāṇaṃ nāmā**ti kāmaṃ anantarassa bhavassa cutikkhaṇe pavattitanāmarūpaṃ ārammaṇaṃ katvā pavattañāṇaṃ dassitaṃ, taṃ pana nidassanamattaṃ daṭṭhabbaṃ ñāṇasāmaññassa jotitabhāvato. Yatheva hi tato nāmarūpato pabhuti sabbe atītā khandhā, khandhapaṭibaddhā ca sabbo pubbenivāso, evaṃ tassa paṭivijjhanavasena pavattañāṇaṃ pubbenivāsānussatiñāṇaṃ. Tenāha **''tena ñāṇena sampayuttāya satiyā anekavihitaṃ pubbenivāsaṃ anussaratī''**ti.

404. **Ekampi jāti**nti ekampi bhavaṃ. So hi ekakammanibbatto ādānanikkhepaparicchinno antogadhadhammappabhedo khandhappabandho idha jātīti adhippeto. Tenāha **''ekampi…pe… khandhasantāna''**nti. **Parihāyamāno**ti khīyamāno vinassamāno. **Kappo**ti asaṅkhyeyyakappo. So pana atthato kālo, tadā pavattamānasaṅkhāravasenassa parihāni veditabbā. **Vaḍḍhamāno vivaṭṭakappo**ti etthāpi eseva nayo. Yo pana ''kālaṃ khepetī''ti, ''kālo ghasati bhūtāni, sabbāneva sahattanā''ti (jā. 1.2.190) ca ādīsu kālassāpi khayo vuccati, so idha nādhippeto aniṭṭhappasaṅgato. Saṃvaṭṭanaṃ vinassanaṃ saṃvaṭṭo, saṃvaṭṭato uddhaṃ tathā ṭhāyī **saṃvaṭṭaṭṭhāyī. Taṃmūlakattā**ti taṃpubbakattā. Vivaṭṭanaṃ nibbattanaṃ, vaḍḍhanaṃ vā **vivaṭṭo**.

Tejosaṃvaṭṭo āposaṃvaṭṭo vāyosaṃvaṭṭoti evaṃ saṃvaṭṭasīmānukkamena saṃvaṭṭesu vattabbesu tathā avatvā **''āposaṃvaṭṭo tejosaṃvaṭṭo vāyosaṃvaṭṭo''**ti vacanaṃ saṃvaṭṭakamahābhūtadesanānupubbiyāti keci. Saṃvaṭṭānupubbiyāti apare. Āpena saṃvaṭṭo **āposaṃvaṭṭo. Saṃvaṭṭasīmā**ti saṃvaṭṭamariyādā.

Saṃvaṭṭatīti vinassati. **Sadā**ti sabbakālaṃ, tīsupi saṃvaṭṭakālesūti attho.

''Ekaṃ buddhakhetta''nti idha yaṃ sandhāya vuttaṃ, taṃ niyametvā dassetuṃ **''buddhakhettaṃ nāma tividha''**ntiādi vuttaṃ. Yattake ṭhāne tathāgatassa paṭisandhiñāṇānubhāvo puññaphalasamuttejito saraseneva pathavī vijambhati, taṃ sabbampi buddhaṅkurassa nibbattanakhettaṃ nāmāti āha **''jātikhettaṃ dasasahassacakkavāḷapariyanta''**nti. **Ānubhāvo vattatī**ti idha iddhimā cetovasippatto āṇākhettapariyāpanne yattha katthaci cakkavāḷe ṭhatvā attano atthāya parittaṃ katvā tattheva aññaṃ cakkavāḷaṃ gatopi kataparitto eva hoti. Atha vā tattha ekacakkavāḷe ṭhatvā sabbasattānaṃ atthāya paritte kate āṇākhette sabbasattānaṃ abhisambhuṇātveva parittānubhāvo tattha devatāhi parittāṇāya sampaṭicchitabbato. Yaṃ visayakhettaṃ sandhāya ekasmiṃyeva khaṇe sarena abhiviññāpanaṃ, attano rūpadassanañca paṭijānantena bhagavatā ''yāvatā vā pana ākaṅkheyyā''ti (a. ni. 3.81) vuttaṃ. **Yatthā**ti yasmiṃ anantāparimāṇe visayakhette. **Yaṃ yaṃ tathāgato ākaṅkhati, taṃ taṃ jānāti** ākaṅkhāmattapaṭibaddhavuttitāya buddhañāṇassa. **Saṇṭhahanta**nti vivaṭṭamānaṃ jāyamānaṃ.

405. **Gokhāyitakamattesū**ti gohi khāditabbappamāṇesu. **Ya**nti yasmiṃ samaye. Pupphaphalūpajīviniyo ca devatā brahmaloke nibbattantīti sambandho.

Etesanti ''vassūpajīvino''tiādinā vuttasattānaṃ. **Tatthā**ti brahmaloke. So ca kho parittābhādibrahmaloko veditabbo. ''Paṭiladdhajjhānavasenā''ti vatvā jhānappaṭilābhassa sambhavaṃ dassetuṃ **''tadā hī''**tiādi vuttaṃ. Lokaṃ byūhenti sampiṇḍentīti **lokabyūhā**. Te kira disvā manussā tattha tattha ṭhitāpi nisinnāpi saṃvegajātā, sambhamappattā ca hutvā tesaṃ āsanne ṭhāne sannipatanti. Sikhābandhassa muttatāya **muttasirā**. Ito cito ca vidhūyamānakesatāya **vikiṇṇakesā**. Lokavināsabhayena sokavantacittatāya **ativiya virūpavesadhārino. Mārisā**ti devānaṃ piyasamudācāro. Kathaṃ panete kappavuṭṭhānaṃ jānantīti? Dhammatāya sañcoditāti ācariyā. Tādisanimittadassanenāti eke. Brahmadevatāhi uyyojitāti apare.

Mettādīnīti mettāmanasikārādīni kāmāvacarapuññāni. **Devaloke**ti kāmadevaloke. Devānaṃ kira sukhasamphassavātaggahaṇaparicayena vāyokasiṇe jhānāni sukheneva ijjhanti. Tena vuttaṃ **''vāyokasiṇe parikammaṃ katvā jhānaṃ paṭilabhantī''**ti. **Tadaññe panā**ti āpāyike sandhāyāha. **Tatthā**ti devaloke.

Dutiyo sūriyoti dutiyaṃ sūriyamaṇḍalaṃ. **Sattasūriya**nti sattasūriyapātubhāvasuttaṃ. **Pakatisūriye**ti kappavuṭṭhānakālato pubbe uppannasūriyavimāne. Kappavuṭṭhānakāle pana yathā aññe kāmāvacaradevā, evaṃ sūriyadevaputtopi jhānaṃ nibbattetvā brahmalokaṃ upapajjati, sūriyamaṇḍalaṃ pana pabhassaratarañceva

tejavantatarañca hutvā pavattati. Taṃ antaradhāyitvā aññameva uppajjatīti apare. Gaṅgā yamunā sarabhū aciravatī mahīti imā **pañca mahānadiyo**.

Pabhavāti uppattiṭṭhānabhūtā. **Haṃsapātano**ti mandākinimāha.

Na saṇṭhātīti na tiṭṭhati.

Pariyādinnasinehanti parikkhīṇasinehaṃ. Yāya āpodhātuyā tattha tattha pathavīdhātu ābandhattā sampiṇḍatā hutvā tiṭṭhati, sā chasūriyapātubhāvena parikkhayaṃ gacchati. **Yathā cida**nti yathā ca idaṃ cakkavāḷaṃ. **Evaṃ koṭisatasahassacakkavāḷānipī**ti vipattimahāmeghuppattito paṭṭhāya idha vuttaṃ sabbaṃ kappavuṭṭhānaṃ, taṃ tattha atidisati.

Palujjitvāti chijjitvā. **Saṅkhāragata**nti bhūtupādāyappabhedaṃ saṅkhārajātaṃ. **Sabbasaṅkhāraparikkhayā**ti jhāpetabbasaṅkhāraparikkhayā. Sayampi saṅkhāragataṃ samānaṃ indhanābhāvato chārikampi asesetvā niḍḍahitvā vūpasamatīti āha **''sappi…pe… nibbāyatī''**ti.

406. **Dīghassa addhuno**ti saṃvaṭṭaṭṭhāyīasaṅkhyeyyakappasaṅkhātassa dīghassa kālassa accayena. **Tālakkhandhādī**ti **ādi**-saddena sākasālādirukkhe saṅgaṇhāti. **Ghanaṃ karotī**ti visarituṃ adatvā piṇḍitaṃ karoti. Tenāha **''parivaṭuma''**nti, vaṭṭabhāvena paricchinnaṃ. **Ta**nti udakaṃ. **Assā**ti vātassa. **Vivaraṃ detī**ti yathā ghanaṃ karoti sampiṇḍeti, evaṃ tattha antaraṃ deti. **Parikkhayamāna**nti pubbe yāva brahmalokā ekoghabhūtena vātena parisosiyamānatāya parikkhayaṃ gacchantaṃ. Brahmaloko pātubhavatīti yojanā. **Brahmaloko**ti ca paṭhamajjhānabhūmimāha. **Upari catukāmāvacaradevalokaṭṭhāne**ti yāmadevalokādīnaṃ catunnaṃ patiṭṭhānaṭṭhāne. Cātumahārājikatāvatiṃsabhavanānaṃ pana patiṭṭhānaṭṭhānāni pathavīsambandhatāya na tāva pātubhavanti.

Rundhantīti yathā heṭṭhā na bhassati, evaṃ nirodhenti.

''Paṭhamatarābhinibbattā''ti idaṃ āyukkhayassa sambhavadassanaṃ, tena dvinnaṃ, catunnaṃ, aṭṭhannaṃ vā kappānaṃ ādimhi nibbattāti dasseti. **Tato**ti ābhassarabrahmalokato. Parittābhaappamāṇābhāpi hi ābhassaraggahaṇeneva saṅgahaṃ gacchanti. **''Te honti sayaṃpabhā antalikkhacarā''**ti idaṃ upacārajjhānapuññassa mahānubhāvatāya vuttaṃ. **Āluppakāraka**nti ālopaṃ katvā katvāti vadanti, āluppanaṃ vilopaṃ katvāti attho.

Haṭṭhatuṭṭhāti ativiya haṭṭhā uppilāvitacittā. **Nāmaṃ karontī**ti tathā voharanti.

Sinerucakkavāḷahimavantapabbatāti ettha dīpasamuddāpīti vattabbaṃ. Tathā hi vakkhati ''ninnaninnaṭṭhāne samuddā, samasamaṭṭhāne dīpā''ti. **Thūpathūpā**ti unnatunnatā.

Atimaññantīti atikkamitvā maññanti, hīḷentīti attho. **Teneva nayenā**ti ''ekacce vaṇṇavanto hontī''tiādinā (dī. ni. 3.123) vuttena nayeneva. **Padālatā**ti evaṃnāmikā latājāti. Tassā kira pārāsavajāti gaḷocīti vadanti. Akaṭṭhe eva bhūmippadese paccanako **akaṭṭhapāko. Akaṇo**ti kuṇḍakarahito.

Sumanasaṅkhātajātipupphasadiso **sumanajātipupphasadiso**. Yo yo raso etassāti yaṃyaṃraso, odano, taṃ **yaṃyaṃrasaṃ,** yādisarasavantanti attho. Rasapathavī, bhūmipappaṭako, padālatā ca paribhuttā sudhāhāro viya khuddaṃ vinodetvā rasaharaṇīhi rasameva brūhentā tiṭṭhanti, na vatthuno sukhumabhāvena nissandā, sukhumabhāveneva gahaṇindhanameva ca honti. Odano pana paribhutto rasaṃ vaḍḍhentopi vatthuno oḷārikabhāvena nissandaṃ vissajjento passāvaṃ, kasaṭañca uppādetīti āha **''tato pabhuti muttakarīsaṃ sañjāyatī''**ti. Purimattabhāvesu pavattaupacārajjhānānubhāvena yāva sattasantāne kāmarāgavikkhambhanavego na samito, na tāva balavakāmarāgūpanissayāni itthipurisindriyāni pāturahesuṃ. Yadā panassa vicchinnatāya balavakāmarāgo laddhāvasaro ahosi, tadā tadupanissayāni tāni sattānaṃ attabhāvesu sañjāyiṃsu. Tena vuttaṃ **''purisassa…pe… pātubhavatī''**ti. Tenevāha **''tatra suda''**ntiādi.

Alasajātikassāti sajjukameva taṇḍulaṃ aggahetvā paradivasassatthāya gahaṇena alasapakatikassa.

Anutthunantīti anusocanti. **Sammanneyyāmā**ti samanujāneyyāma. **No**ti amhesu. **Sammā**ti sammadeva

yathārahaṃ. **Khīyitabba**nti khīyanārahaṃ nindanīyaṃ. **Garahitabba**nti hīḷetabbaṃ.

Ayameva bhagavā paṭibalo paggahaniggahaṃ kātunti yojanā. **Rañjetī**ti saṅgahavatthūhi sammadeva rameti pīṇeti.

Vivaṭṭaṭṭhāyīasaṅkhyeyyaṃ catusaṭṭhiantarakappasaṅgahaṃ. Vīsatiantarakappasaṅgahanti keci. Sesāsaṅkhyeyyāni kālato tena samappamāṇāneva.

407. **Mahādhārāhī**ti tālasālakkhandhappamāṇāhi mahatīhi khārudakadhārāhi. **Samantato**ti sabbaso. **Pathavito**ti pathaviyā heṭṭhimantato pabhuti. Tena hi khārudakena phuṭṭhaphuṭṭhā pathavīpabbatādayo udake pakkhittaloṇasakkharā viya vilīyanteva, tasmā pathavīsandhārudakena saddhiṃ ekūdakameva taṃ hotīti keci. Apare ''pathavīsandhārakaṃ udakakkhandhañca udakasandhārakaṃ vāyukkhandhañca anavasesato vināsetvā sabbattha sayameva ekoghabhūtaṃ tiṭṭhatī''ti vadanti, taṃ yuttaṃ. **Tayopi brahmaloke**ti parittābhaappamāṇābhaābhassarabrahmaloke, tayidaṃ ''ayaṃ pana viseso''ti āraddhattā vuttaṃ, aññathā ''chapi brahmaloke''ti vattabbaṃ siyā. **Subhakiṇhe**ti ukkaṭṭhaniddesena tatiyajjhānabhūmiyā upalakkhaṇaṃ. Parittāsubhaappamāṇāsubhepi hi āhacca udakaṃ tiṭṭhati. Heṭṭhā ''ābhassare āhacca tiṭṭhatī''ti etthāpi eseva nayo. **Ta**nti taṃ kappavināsakaudakaṃ. **Udakānugata**nti udakena anugataṃ phuṭṭhaṃ. **Abhibhavitvā**ti vilīyāpetvā.

Idamekaṃ asaṅkhyeyyanti idaṃ saṃvaṭṭasaṅkhātaṃ kappassa ekaṃ asaṅkhyeyyaṃ.

408. Thūlaraje apagate eva pathavīnissitaṃ saṇharajaṃ apagacchatīti vuttaṃ **''tato saṇharaja''**nti. Samuṭṭhāpetīti sambandho. **''Visamaṭṭhāne ṭhitamahārukkhe''**ti idaṃ paṭhamaṃ samuṭṭhāpetabbataṃ sandhāya vuttaṃ.

Cakkavāḷapabbatampi sinerupabbatampīti mahāpathaviyā viparivattaneneva viparivattitaṃ cakkavāḷapabbatampi sinerupabbatampi vāto ukkhipitvā ākāse khipati. **Te** cakkavāḷapabbatādayo. **Abhihantvā**ti ghaṭṭetvā. **Aññamañña**nti ekissā lokadhātuyā cakkavāḷahimavantasineruṃ aññissā lokadhātuyā cakkavāḷādīhīti evaṃ aññamaññaṃ samāgamavasena ghaṭṭetvā. **Sabbasaṅkhāragata**nti pathavīsandhārakaudakaṃ, taṃsandhārakavātanti sabbaṃ saṅkhāragataṃ vināsetvā sayampi vinassati avaṭṭhānassa kāraṇābhāvato.

409. Yadipi saṅkhārānaṃ ahetuko sarasanirodho vināsakābhāvato, santānanirodho pana hetuvirahito natthi yathā taṃ sattakāyesūti. Bhājanalokassāpi sahetukena vināsena bhavitabbanti hetuṃ pucchati **''kiṃ kāraṇā evaṃ loko vinassatī''**ti. Itaro yathā tattha nibbattanakasattānaṃ puññabalena paṭhamaṃ loko vivaṭṭati, evaṃ tesaṃ pāpabalena saṃvaṭṭatīti dassento **''akusalamūlakāraṇā''**ti āha. Yathā hi rāgadosamohānaṃ adhikabhāvena yathākkamaṃ rogantarakappo, satthantarakappo, dubbhikkhantarakappoti ime tividhā antarakappā vivaṭṭaṭṭhāyimhi asaṅkhyeyyakappe jāyanti, evamete yathāvuttā tayo saṃvaṭṭā rāgādīnaṃ adhikabhāveneva hontīti dassento **''akusalamūlesu hī''**tiādimāha. **Ussannatare**ti ativiya ussanne. Dose ussannatare adhikataradosena viya tikkhatarena khārudakena vināso yuttoti vuttaṃ **''dose ussannatare udakena vinassatī''**ti. Pākaṭasattusadisassa dosassa aggisadisatā, apākaṭasattusadisassa rāgassa khārudakasadisatā ca yuttāti adhippāyena **''dose ussannatare agginā, rāge ussannatare udakenā''**ti kecivādassa adhippāyo veditabbo. Rāgo sattānaṃ bahulaṃ pavattatīti rāgavasena bahuso lokavināso.

410. Evaṃ pasaṅgena saṃvaṭṭādike pakāsetvā idāni yathādhikataṃ nesaṃ anussaraṇākāraṃ dassetuṃ **''pubbenivāsaṃ anussarantopī''**tiādi āraddhaṃ.

''Amumhi saṃvaṭṭakappe''ti idaṃ saṃvaṭṭakappassa ādito **pāḷiyaṃ** (dī. ni. 1.244) gahitattā vuttaṃ. Tatthāpi hi imassa katipayaṃ kālaṃ bhavādīsu saṃsaraṇaṃ upalabbhatīti. Saṃvaṭṭakappe vā vaṭṭamānesu bhavādīsu imassa upapatti ahosi, taṃdassanametaṃ daṭṭhabbaṃ. Atha vā **amumhi saṃvaṭṭakappe**ti ettha **vā**-saddo luttaniddiṭṭho daṭṭhabbo, tena ca aniyamatthena itarāsaṅkhyeyyānampi saṅgaho siddho hoti. **Bhave vā**tiādīsu kāmādibhave vā aṇḍajādi**yoniyā vā** devādi **gatiyā vā** nānattakāyanānattasaññīādi**viññāṇaṭṭhitiyā vā sattāvāse vā** khattiyādi **sattanikāye vā. Āsi**nti ahosiṃ. **Vaṇṇasampattiṃ vā**ti **vā**-saddena vaṇṇavipattiṃ vāti dasseti.

Sālimaṃsodanāhāro vā gihikāle. **Pavattaphalabhojano vā** tāpasādikāle. **Sāmisā** gehassitā somanassādayo. **Nirāmisā** nekkhammassitā. **Ādi**-saddena vivekajasamādhijasukhādīnaṃ saṅgaho.

''Amutrāsi''ntiādinā sabbaṃ yāvadicchakaṃ anussaraṇaṃ dassetvā idāni aññathā atthaṃ dassetuṃ

‘‘apicā’’tiādi vuttaṃ. Tattha **amutrāsi**nti sāmaññaniddesoyaṃ, byāpanicchālopo vā, amutra amutrāsinti vuttaṃ hoti. **Anupubbena ārohantassa yāvadicchakaṃ anussaraṇa**nti ettha **ārohantassā**ti paṭilomato ñāṇena pubbenivāsaṃ ārohantassa. **Paccavekkhaṇa**nti anussaritānussaritassa paccavekkhaṇaṃ, na anussaraṇaṃ. **Itī**ti vuttatthanidassanaṃ. Tañca kho yathārahato, na yathānupubbatoti dassento **‘‘nāmagottavasenā’’**tiādimāha. **Vaṇṇādīhī**ti vaṇṇāhāravedayitāyuparicchedehi. **Odātotī**ti ettha **iti**-saddo ādiattho, pakārattho vā, tena evamādi evaṃpakāra**nānattato**ti dassitaṃ hoti.

Pubbenivāsānussatiñāṇakathāvaṇṇanā niṭṭhitā.

Cutūpapātañāṇakathāvaṇṇanā

411. **Cutiyā**ti cavane. **Upapāte**ti upapajjane. Samīpatthe cetaṃ bhummavacanaṃ, cutikkhaṇasāmantā, upapattikkhaṇasāmantā cāti vuttaṃ hoti. Tathā hi vakkhati ‘‘ye pana āsannacutikā’’tiādi (visuddhi. 2.411). Dibbacakkhuñāṇeneva sattānaṃ cuti ca upapatti ca ñāyatīti āha **‘‘dibbacakkhuñāṇatthanti vuttaṃ hotī’’**ti. **Dibbasadisattā**tiādīsu yaṃ vattabbaṃ, taṃ heṭṭhā vuttameva. Ayaṃ pana viseso – tattha ‘‘sotadhātū’’ti padaṃ apekkhitvā itthiliṅgavasena vuttaṃ, idha napuṃsakaliṅgavasena vattabbaṃ. Tattha ca ālokapariggahena payojanaṃ natthi, idha atthīti vuttaṃ **‘‘ālokapariggahena mahājutikattāpi dibba’’**nti, kasiṇālokānuggahena pattabbattā, sayaṃ ñāṇālokapharaṇabhāvena ca mahājutikabhāvatoti attho. Mahājutikampi hi ‘‘dibba’’nti vuccati ‘‘dibbamidaṃ byamha’’ntiādīsu. **Mahāgatikattā**ti mahanīyagamanattā, vimhayanīyapavattikattāti attho. Vimhayanīyā hissa pavatti tirokuṭṭādigatarūpadassanato. ‘‘Dibbasadisattā’’ti ca hīnūpamādassanaṃ devatānaṃ dibbacakkhutopi imassa mahānubhāvattā. Tena dibbacakkhulābhāya yogino parikammakaraṇaṃ tappaṭipakkhābhibhavassa atthato tassa vijayicchā nāma hoti, dibbacakkhulābhī ca iddhimā devatānaṃ vacanaggahaṇakkhamanadhammadānavasena mahāmoggallānattherādayo viya dānaggahaṇalakkhaṇe, vohāre ca pavatteyyāti evaṃ vihāravijayicchāvohārajutigatisaṅkhātānaṃ atthānaṃ vasena imassa abhiññāñāṇassa dibbacakkhubhāvasiddhito. Saddavidū ca tesu eva atthesu divu-saddaṃ icchantīti vuttaṃ **‘‘taṃ sabbaṃ saddasatthānusārena veditabba’’**nti.

Dassanaṭṭhenāti rūpadassanabhāvena. Cakkhunā hi sattā rūpaṃ passanti. Yathā maṃsacakkhu viññāṇādhiṭṭhitaṃ samavisamaṃ ācikkhantaṃ viya pavattati, na tathā idaṃ. Idaṃ pana sayameva tato sātisayaṃ cakkhukiccakārīti āha **‘‘cakkhukiccakaraṇena cakkhumivātipi cakkhū’’**ti. ‘‘Diṭṭhivisuddhihetuttā’’ti saṅkhepato vuttamatthaṃ vivarituṃ **‘‘yo hī’’**tiādi vuttaṃ. **Ucchedadiṭṭhiṃ gaṇhāti** parato upapattiyā adassanato etthevāyaṃ satto ucchinno, evamitarepīti. **Navasattapātubhāvadiṭṭhiṃ gaṇhāti** lābhī adhiccasamuppattiko viya. **Buddhaputtā passantiyevā**ti uttarapadāvadhāraṇaṃ, na purimapadāvadhāraṇaṃ. Evaṃ hi **jayaddisajātakā**dīhi avirodho siddho hoti.

Manussānaṃ idanti mānusakaṃ, manussānaṃ gocarabhūtaṃ rūpārammaṇaṃ. Tadaññassa pana dibbatirohitātisukhumādibhedassa rūpassa dassanato **atikkantamānusakaṃ**. Evarūpañca manussūpacāraṃ atikkantaṃ nāma hotīti āha **‘‘manussūpacāraṃ atikkamitvā rūpadassanenā’’**ti. Evaṃ visayamukhena dassetvā idāni visayīmukhena dassetuṃ **‘‘mānusakaṃ vā’’**tiādi vuttaṃ. Tatthāpi maṃsacakkhātikkamo tassa kiccātikkameneva daṭṭhabbo.

Dibbacakkhunāti dibbacakkhuñāṇenapi. **Daṭṭhuṃ na sakkā** khaṇassa atiittaratāya atisukhumatāya kesañci rūpassa. Apica dibbacakkhussa paccuppannaṃ rūpārammaṇaṃ, tañca purejātapaccayabhūtaṃ, na ca āvajjanaparikammehi vinā mahaggatassa pavatti atthi, nāpi uppajjamānameva rūpaṃ ārammaṇapaccayo bhavituṃ sakkoti, bhijjamānaṃ vā. Tasmā ‘‘cutūpapātakkhaṇe rūpaṃ dibbacakkhunā daṭṭhuṃ na sakkā’’ti suvuttametaṃ. Yadi dibbacakkhuñāṇaṃ rūpārammaṇameva, atha kasmā ‘‘satte passatī’’ti vuttanti? Yebhuyyena sattasantānagatarūpadassanato evaṃ vuttaṃ. Sattagahaṇassa vā kāraṇabhāvato vohāravasena vuttantipi keci. Te cavamānāti adhippetāti sambandho. **Evarūpe**ti na cutūpapātakkhaṇasamaṅginoti adhippāyo.

Mohūpanissayaṃ nāma kammaṃ nihīnaṃ nihīnaphalaṃ hotīti āha **‘‘mohanissandayuttattā’’**ti. **Tabbiparīte**ti tassa hīḷitādibhāvassa viparīte, ahīḷite anohīḷite anoññāte anavaññāte cittīkateti attho. **Suvaṇṇe**ti sundaravaṇṇe. **Dubbaṇṇe**ti asundaravaṇṇe. Sā panāyaṃ suvaṇṇadubbaṇṇatā yathākkamaṃ kammassa adosadosūpanissayatāya hotīti āha **‘‘adosanissandayuttattā’’**tiādi. Sundaraṃ gatiṃ gatā sugatāti āha **‘‘sugatigate’’**ti, sugatiṃ upapanneti attho. Alobhajjhāsayā sattā vadaññū vigatamaccherā alobhūpanissayena kammunā subhagā samiddhā hontīti āha **‘‘alobhanissandayuttattā vā aḍḍhe mahaddhane’’**ti. Dukkhaṃ gatiṃ gatā duggatāti āha **‘‘duggatigate’’**ti. Lobhajjhāsayā sattā luddhā maccharino lobhūpanissayena kammunā duggatā

durupetā hontīti āha **''lobhanissandayuttattā vā dalidde appannapāne''**ti.

Upacitanti phalāvahabhāvena kataṃ. Yathā kataṃ hi kammaṃ phaladānasamatthaṃ hoti, tathā kataṃ upacitaṃ. **Cavamānetiādīhi dibbacakkhukiccaṃ vutta**nti visayamukhena visayībyāpāramāha. **Purimehī**ti vā ''dibbena cakkhunā''tiādīni padāni sandhāya vuttaṃ. **Ādīhī**ti ettha **ca**-saddo luttaniddiṭṭho. Tasmā ''dibbena… pe… passatī''ti imehi, ''cavamāne''tiādīhi ca dibbacakkhukiccaṃ vuttanti attho.

Iminā pana padenāti ''yathākammūpage satte pajānātī''ti iminā vākyena. **Idha bhikkhū**ti imasmiṃ sāsane bhikkhu, dibbacakkhuñāṇalābhīti adhippāyo. **So** ca dibbacakkhuñāṇalābhī nerayike ca satte paccakkhato disvā ṭhito. **Evaṃ manasi karotī**ti tesaṃ nerayikānaṃ nirayasaṃvattaniyassa kammassa ñātukāmatāvasena pādakajjhānaṃ samāpajjitvā vuṭṭhāya parikammavasena manasi karoti. **Kiṃ nu kho**tiādi manasikāravidhidassanaṃ. Evaṃ pana parikammaṃ katvā pādakajjhānaṃ samāpajjitvā vuṭṭhitassa taṃ kammaṃ ārammaṇaṃ katvā āvajjanaṃ uppajjati, tasmiṃ niruddhe cattāri, pañca vā javanāni javantītiādi sabbaṃ vuttanayameva. **''Visuṃ parikammaṃ nāma natthī''**ti idaṃ pana dibbacakkhuñāṇena vinā yathākammūpagañāṇassa visuṃ parikammaṃ natthīti adhippāyena vuttaṃ. Evañcetaṃ icchitabbaṃ, aññathā yathākammūpagañāṇassa mahaggatabhāvo eva na siyā. Devānaṃ dassanepi eseva nayo. Nerayikadevaggahaṇaṃ cettha nidassanamattaṃ daṭṭhabbaṃ. Ākaṅkhamāno hi dibbacakkhulābhī aññagatikesupi evaṃ paṭipajjatiyeva. Tathā hi vakkhati ''apāyaggahaṇena tiracchānayoniṃ dīpetī''ti (visuddhi. 2.411), ''sugatiggahaṇena manussagatipi saṅgayhatī''ti (visuddhi. 2.411) ca. Taṃ nirayasaṃvattaniyaṃ kammaṃ ārammaṇaṃ etassāti **taṃkammārammaṇaṃ. Phārusakavanādīsū**ti **ādi**-saddena cittalatāvanādīnaṃ saṅgaho.

Yathā cimassāti yathā ca imassa yathākammūpagañāṇassa visuṃ parikammaṃ natthi, evaṃ anāgataṃsañāṇassapīti visuṃ parikammābhāvaṃ nidasseti. Tattha kāraṇamāha **''dibbacakkhupādakāneva hi imānī''**ti. Tatrāyamadhippāyo – yathā dibbacakkhulābhī nirayādiabhimukhaṃ ālokaṃ vaḍḍhetvā, nerayikādike satte disvā tehi pubbe āyūhitaṃ nirayasaṃvattaniyādikaṃ kammaṃ tādisena samādānena, tajjena ca manasikārena parikkhate citte yāthāvato jānāti, evaṃ yassa yassa sattassa samanantarā anāgataṃ attabhāvaṃ ñātukāmo taṃ taṃ odissa ālokaṃ vaḍḍhetvā tena tena atīte, etarahi vā āyūhitaṃ tassa nibbattakaṃ kammaṃ yathākammūpagañāṇena disvā tena nibbattetabbaṃ anāgataṃ attabhāvaṃ ñātukāmo tādisena samādānena, tajjena ca manasikārena parikkhate citte yāthāvato jānāti. Eseva nayo tato paresupi attabhāvesu. Etaṃ **anāgataṃsañāṇaṃ** nāma. Yasmā etaṃ dvayaṃ dibbacakkhuñāṇe satiyeva sijjhati, nāsati. Tena vuttaṃ **''imāni dibbacakkhunā saheva ijjhantī''**ti.

Kāyena duṭṭhu caritaṃ, kāyato vā uppannaṃ kilesapūtikattā duṭṭhaṃ caritaṃ kāyaduccaritanti evaṃ yojetabbo. **Kāyo**ti cettha copanakāyo adhippeto. Kāyaviññattivasena pavattaṃ akusalaṃ kāyakammaṃ **kāyaduccarita**nti. **Itaresū**ti vacīmanoduccaritesu. Yasmiṃ santāne kammaṃ katūpacitaṃ, asatissa antarupacchede vipākārahabhāvassa avigacchanato so tena sahitoyevāti vattabboti āha **''samannāgatāti samaṅgībhūtā''**ti. **''Anatthakāmā hutvā''**ti etena mātāpitaro viya puttānaṃ, ācariyupajjhāyā viya ca nissitakānaṃ atthakāmā hutvā garahakā upavādakā na hontīti dasseti. **Guṇaparidhaṃsanenā**ti vijjamānānaṃ guṇānaṃ viddhaṃsanena, vināsanenāti attho. Nanu ca antimavatthunāpi upavādo guṇaparidhaṃsanamevāti? Saccametaṃ. Guṇāti panettha jhānādivisesā uttarimanussadhammā adhippetāti sīlaparidhaṃsanaṃ visuṃ gahitaṃ. Tenāha **''natthi imesaṃ samaṇadhammo''**tiādi. **Samaṇadhammo**ti ca sīlasaṃyamaṃ sandhāya vadati. **Jānaṃ vā**ti yaṃ upavadati, tassa ariyabhāvaṃ jānanto vā. **Ajānaṃ vā**ti ajānanto vā. Jānanaṃ ajānanaṃ cettha appamāṇaṃ, ariyabhāvo eva pamāṇaṃ. Tenāha **''ubhayathāpi ariyūpavādova hotī''**ti. ''Ariyo''ti pana ajānato aduṭṭhacittasseva tattha ariyaguṇābhāvaṃ pavedentassa guṇaparidhaṃsanaṃ na hotīti tassa ariyūpavādo natthīti vadanti. **Satekicchaṃ pana hoti** khamāpanena, na anantariyaṃ viya atekicchaṃ.

Rujjhatīti tudati, dukkhaṃ vedanaṃ uppādetīti attho. **Ta**nti taṃ theraṃ, **taṃ** vā kiriyaṃ. Jānanto eva thero ''atthi te, āvuso, patiṭṭhā''ti pucchi. Itaropi saccābhisamayo sāsane patiṭṭhāti āha **''sotāpanno aha''**nti. Thero taṃ karuṇāyamāno **''khīṇāsavo tayā upavadito''**ti attānaṃ āvikāsi.

Sace navakatarā honti tasmiṃ vihāre bhikkhū. **Sammukhā akhamāpentepī**ti purato khamāpane asambhavantepi. ''Akhamante''ti vā pāṭho. Taṃ sotāpannassa vasena veditabbaṃ.

Parinibbutamañcaṭṭhānanti pūjākaraṇaṭṭhānaṃ sandhāyāha.

Samādātabbaṭṭhena samādānāni, kammāni samādānāni yesaṃ, te kammasamādānā, micchādiṭṭhivasena kammasamādānā, hetuatthaṃ vā antogadhaṃ katvā micchādiṭṭhivasena pare kammesu samādāpakā

micchādiṭṭhikammasamādānā. Tayimamatthaṃ dassento **''micchādiṭṭhivasenā''**tiādimāha. **Sīlasampanno**tiādi paripakkindriyassa maggasamaṅgino vasena vuttaṃ. Aggamaggaṭṭhe pana vattabbameva natthi. **Añña**nti arahattaṃ. **Evaṃsampada**nti yathā taṃ avassambhāvī, evamidampīti attho. **Taṃ vācaṃ appahāyā**tiādīsu ariyūpavādaṃ sandhāya ''puna evarūpiṃ vācaṃ na vakkhāmī''ti vadanto vācaṃ pajahati nāma, ''puna evarūpaṃ cittaṃ na uppādessāmī''ti cintento cittaṃ pajahati nāma, ''puna evarūpiṃ diṭṭhiṃ na gaṇhissāmī''ti pajahanto diṭṭhiṃ pajahati nāma, tathā akaronto neva pajahati, na paṭinissajjati. **Yathābhataṃ nikkhitto, evaṃ niraye**ti yathā nirayapālehi āharitvā niraye ṭhapito, evaṃ niraye ṭhapitoyevāti attho. Micchādiṭṭhivasena akattabbaṃ nāma pāpaṃ natthi, yato saṃsārakhāṇubhāvopi nāma hotīti āha **''micchādiṭṭhiparamāni, bhikkhave, vajjānī''**ti.

''Ucchinnabhavanettiko, bhikkhave, tathāgatassa kāyo tiṭṭhati, ayañceva kāyo, bahiddhā ca nāmarūpa''nti (dī. ni. 1.147) evamādīsu viya idha kāya-saddo khandhapañcakavisayoti āha **''kāyassa bhedāti upādinnakkhandhapariccāgā''**ti. Avītarāgassa maraṇato paraṃ nāma bhavantarūpādānamevāti āha **''paraṃ maraṇāti tadanantaraṃ abhinibbattikkhandhaggahaṇe''**ti. Yena tiṭṭhati, tassa upacchedeneva kāyo bhijjatīti āha **''kāyassa bhedāti jīvitindriyassa upacchedā''**ti.

Eti imasmā sukhanti ayo, puññanti āha **''puññasammatā ayā''**ti. Ayanti etasmā sukhānīti āyo, puññakammādisukhasādhanaṃ. Tenāha **''sukhānaṃ vā āyassa abhāvā''**ti. Iyati assādiyatīti ayo, assādoti āha **''assādasaññito ayo''**ti.

Nāgarājādīnanti **ādi**-saddena supaṇṇādīnaṃ saṅgaho. **Asurasadisa**nti petāsurasadisaṃ. **So**ti asurakāyo. **Sabbasamussayehī**ti sabbehi sampattisamussayehi. **Vuttavipariyāyenā**ti ''suṭṭhu caritaṃ, sobhanaṃ vā caritaṃ anavajjattā''tiādinā ''kāyaduccaritenā''tiādīnaṃ padānaṃ vuttassa atthassa vipariyāyena.

Nigamanavacanaṃ vuttassevatthassa puna vacananti katvā. **Ayamettha saṅkhepattho**ti ''dibbena cakkhunā…pe… passatī''ti ettha ayaṃ yathāvutto saṅkhepattho.

412. **Kasiṇārammaṇa**nti aṭṭhannampi kasiṇānaṃ vasena kasiṇārammaṇaṃ. **Sabbākārenā**ti ''cuddasavidhena cittaparidamanena aṭṭhaṅgasamannāgamena bhūmipādapadamūlasampādanenā''ti iminā sabbappakārena. **Abhinīhārakkhamaṃ** dibbacakkhuñāṇābhimukhaṃ pesanārahaṃ pesanayoggaṃ **katvā. Āsannaṃ kātabba**nti dibbacakkhuñāṇuppattiyā samīpabhūtaṃ kātabbaṃ. Tattha upacārajjhānaṃ paguṇataraṃ katvā ārammaṇañca vaḍḍhetabbaṃ. Tenāha **''upacārajjhānagocaraṃ katvā vaḍḍhetvā ṭhapetabba''**nti. **Tatthā**ti tasmiṃ vaḍḍhite kasiṇārammaṇe. **Appanā**ti jhānavasena appanā. Na hi akataparikammassa abhiññāvasena appanā ijjhati. Tenāha **''pādakajjhānanissayaṃ hotī''**ti, pādakajjhānārammaṇaṃ hotīti attho. **Na parikammanissaya**nti parikammassa taṃ kasiṇārammaṇaṃ apassayo na hoti. Tathā sati rūpadassanaṃ na siyā. **Imesū**ti yathāvuttesu tejokasiṇādīsu tīsu kasiṇesu. **Uppādetvā**ti upacārajjhānuppādanena uppādetvā. Upacārajjhānapavattiyā hi saddhiṃ paṭibhāganimittuppatti. **Tatthā**ti kasiṇaniddese.

Antoyeva rūpagataṃ passitabbaṃ na bahiddhā vikkhepāpattihetubhāvato. **Parikammassa vāro atikkamatī**ti idha parikammaṃ nāma yathāvuttakasiṇārammaṇaṃ upacārajjhānaṃ, taṃ rūpagataṃ passato na pavattati. Kasiṇālokavasena ca rūpagatadassanaṃ, kasiṇāloko ca parikammavasenāti tadubhayampi parikammassa appavattiyā na hoti. Tenāha **''tato āloko antaradhāyati, tasmiṃ antarahite rūpagatampi na dissatī''**ti. Rūpagataṃ passato parikammassa vāro atikkamati, parikammamatikkantassa kasiṇārammaṇaṃ ñāṇaṃ na hotīti rūpagataṃ na dissati, kathaṃ pana paṭipajjitabbanti āha **''athānenā''**tiādi. **Evaṃ anukkamenā**ti punappunaṃ pādakajjhānaṃ samāpajjitvā tato tato vuṭṭhāya abhiṇhaṃ ālokassa pharaṇavasena āloko thāmagato hoti ciraṭṭhāyī. Tathā ca sati tattha sucirampi rūpagataṃ passateva. Tena vuttaṃ **''ettha āloko…pe… hotī''**ti.

Svāyamattho tiṇukkūpamāya vibhāvetabboti dassento āha **''rattiṃ tiṇukkāyā''**tiādi. Tattha **punappunaṃ pavesana**nti punappunaṃ pādakajjhānasamāpajjanaṃ. **Thāmagatālokassa yathāparicchedena ṭhāna**nti yattakaṃ ṭhānaṃ paricchinditvā kasiṇaṃ vaḍḍhitaṃ, thāmagatassa ālokassa tattakaṃ pharitvā avaṭṭhānaṃ.

Anāpāthagatanti āpāthagamanayogyassa vasena vuttaṃ. Antokucchigatādi pana tadabhāvato tena visesitabbameva. **Tadevā**ti dibbacakkhumeva. **Etthā**ti etesu rūpamārabbha pavattacittesu. **Rūpadassanasamattha**nti rūpaṃ sabhāvato vibhāvanasamatthaṃ cakkhuviññāṇaṃ viya. **Pubbabhāgacittānī**ti āvajjanaparikammasaṅkhātāni pubbabhāgacittāni. Tāni hi ārammaṇaṃ karontānipi na yāthāvato taṃ vibhāvetvā pavattanti āvajjanasampaṭicchanacittāni viya.

Taṃ panetaṃ dibbacakkhu. **Paripantho**ti antarāyiko. **Jhānavibbhantako**ti jhānummattako jhānabhāvanāmukhena ummādappatto. **Appamattena bhavitabba**nti ‘‘dibbacakkhu mayā adhigata’’nti santosaṃ anāpajjitvā vipassanānuyogavasena vā saccābhisamayavasena vā appamattena bhavitabbaṃ.

‘‘Evaṃ passitukāmenā’’tiādinā dibbacakkhussa nānāvajjanaparikammañceva dibbacakkhuñāṇañca dassitaṃ, na tassa uppattikkamoti taṃ dassetuṃ **‘‘tatrāya’’**ntiādi vuttaṃ. Taṃ heṭṭhā vuttanayattā suviññeyyameva.

Cutūpapātañāṇakathāvaṇṇanā niṭṭhitā.

Pakiṇṇakakathāvaṇṇanā

413. **Itī**ti evaṃ vuttappakārenāti attho. Tena ‘‘so evaṃ samāhite citte’’tiādinā (dī. ni. 1.244-245; ma. ni. 1.384, 431-433; pārā. 12-14) yathādassitapāḷigatiṃ, tassā atthavivaraṇanayañca paccāmasati. Saccesu viya ariyasaccāni khandhesu upādānakkhandhā antogadhā. Tadubhaye ca sabhāvato, samudayato, atthaṅgamato, assādato, ādīnavato, nissaraṇato ca yathābhūtaṃ sayambhuñāṇena avedi aññāsi paṭiviijjhi pavedesi vāti sātisayena pañcakkhandhāvabodhena bhagavāva thometabboti āha **‘‘pañcakkhandhavidū’’**ti. Ñatvā viññeyyāti sambandho. **Tāsū**ti pañcasu abhiññāsu. Taggahaṇeneva ca paribhaṇḍañāṇānaṃ gahitattā ‘‘pañcā’’ti vuttaṃ. Tenāha **‘‘etāsu hī’’**tiādi.

Tattha **paribhaṇḍañāṇānī**ti parivārañāṇāni. Yathā hi sinerussa parivāraṭṭhānāni yāni taṃsiddhiyā siddhāni mekhalaṭṭhānāni paribhaṇḍānīti vuccanti, evaṃ imānipi dibbacakkhusiddhiyā siddhāni tassa paribhaṇḍānīti vuttāni. **Idhāgatānī**ti ettha **idhā**ti yathādassitāni suttapadāni sandhāya vuttaṃ. Tato aññesu pana sāmaññaphalādīsu manomayañāṇampi visuṃ abhiññāñāṇabhāvena āgataṃ.

‘‘Tesū’’ti idaṃ paccāmasanaṃ kiṃ tikānaṃ, udāhu ārammaṇānanti? Kiñcettha yadi tikānaṃ, tadayuttaṃ. Na hi tikesu abhiññāñāṇāni pavattanti. Atha ārammaṇānaṃ, tampi ayuttaṃ. Na hi aññaṃ uddisitvā aññassa paccāmasanaṃ yuttanti. Yathā icchati, tathā bhavatu tāva tikānaṃ, nanu vuttaṃ ‘‘na hi tikesu abhiññāñāṇāni pavattantī’’ti? Nāyaṃ virodho tikavohārena ārammaṇānaṃyeva gayhamānattā. Atha vā pana hotu ārammaṇānaṃ, nanu vuttaṃ ‘‘na hi aññaṃ uddisitvā aññassa paccāmasanaṃ yutta’’nti? Ayampi na doso yathāvuttakāraṇenevāti.

414. Asatipi vatthubhede bhūmikālasantānabhedavasena bhinnesu **sattasu ārammaṇesu**. Tikavasena hesa bhedo gahito. Iddhividhañāṇassa maggārammaṇatāya abhāvato idha maggārammaṇatiko na labbhati. **Ta**nti iddhividhañāṇaṃ. **Kāyaṃ cittasannissitaṃ katvā**tiādīsu yaṃ vattabbaṃ, taṃ heṭṭhā vuttameva. **Upayogaladdha**nti laddhaupayogavacanaṃ. Dutiyāvibhattivasena vuttaṃ **‘‘kāyaṃ pariṇāmetī’’**ti. Tenāha **‘‘rūpakāyārammaṇato’’**ti, rūpakāyassa vaṇṇārammaṇatoti attho.

Tadeva cittanti yadeva kāyavasena cittapariṇāmane vuttaṃ pādakajjhānacittaṃ, tadeva. Rāmagāme cetiyaṃ ṭhapetvā sesesu sattasu cetiyesu dhātuyo iddhiyā āharitvā rājagahe bhūmigharamaṇḍape kataṃ **mahādhātunidhānaṃ. ‘‘Ime gandhā’’**tiādinā paccuppanne gandhādike gahetvāpi asussanādivisesayuttaṃ anāgatameva nesaṃ rūpaṃ adhiṭṭhānacittassa ārammaṇaṃ hoti anāgatādhiṭṭhānattā. **Vattaniyasenāsanaṃ** nāma viñjhāṭaviyaṃ vihāro. **Dadhirasa**nti dadhimaṇḍo, taṃ adhiṭṭhahantassa anāgataṃ dadhivaṇṇaṃ ārammaṇaṃ hoti. **Paccuppannārammaṇaṃ hoti** paccuppannassa rūpakāyassa ārammaṇakaraṇato.

Sakāyacittānanti attano kāyassa, cittassa ca.

415. **Saddo ca paritto** sabbassa rūpassa kāmāvacarabhāvato. **Vijjamānamevā**ti vattamānaṃyeva.

416. **Sotāpannassa citta**nti sotāpannassa āveṇikaṃ cittaṃ. **Sakadāgāmissā**tiādīsupi eseva nayo. **Yāva arahato netabba**nti ‘‘sakadāgāmī anāgāmino cittaṃ na jānāti, anāgāmī arahato’’ti evaṃ netabbaṃ. **Sabbesa**nti sabbesaṃ ariyānaṃ jānāti, ko pana vādo anariyānaṃ. Aññopi ca uparimo anāgāmiādi heṭṭhimassa sakadāgāmiādikassa cittaṃ jānātīti sambandho.

Atītassa, anāgatassa ca parassa cittassa jānanaṃ sambhavati, paccuppannassa pana na sambhavatīti adhippāyena pucchati **‘‘kathaṃ paccuppannaṃ ārammaṇaṃ hotī’’**ti. Itaro yattha sambhavati, taṃdassanatthaṃ paccuppannaṃ tāva vibhajitvā dassento **‘‘paccuppannaṃ nāma tividha’’**ntiādimāha. Tattha

uppādaṭṭhitibhaṅgappattanti uppādaṃ, ṭhitiṃ, bhaṅgañca pattaṃ, khaṇattayapariyāpannanti attho. **Etthantare ekadvesantativārā veditabbā**ti etthantare pavattā rūpasantativārā ekadvesantativārā nāmāti veditabbāti attho. Ālokaṭṭhānato ovarakaṃ paviṭṭhassa pageva tattha nisinnassa viya yāva rūpagataṃ pākaṭaṃ hoti. Tattha upaḍḍhavelā avibhūtavārā, upaḍḍhavelā vibhūtavārā, tadubhayaṃ gahetvā **''dve santativārā''**ti vuttaṃ. Tayidaṃ na sabbasādhāraṇaṃ, ekaccassa sīghampi pākaṭaṃ hotīti ''ekadvesantativārā''ti ekaggahaṇampi kataṃ, atiparittasabhāvautuādisamuṭṭhānā vā ekadvesantativārā veditabbā.

Tīre akkantaudakalekhā nāma kālussiyaṃ gatā tīrasamīpe udakarāji. **Yāva na vippasīdatī**ti kālussiyavigamena yāva vippasannā na hoti. Keci pana ''atinte tīre allapādena akkante yāva pāde udakalekhā na vippasīdati, na saṃsīdati, na vūpasammatī''ti evamettha atthaṃ vadanti. Te panete kiriyābhedena vuttā kālavisesā, na aññamaññaṃ samasamā, ūnādhikabhāgavantova daṭṭhabbā. **Dve tayo javanavārā** kāmāvacarajavanavasena veditabbā, na itarajavanavasena. Na hi te parimitakālā, anantarā pavattabhavaṅgādayopi tadantogadhāva daṭṭhabbā. **Tadubhaya**nti rūpārūpasantatidvayaṃ.

Ekabhavaparicchinnanti paṭisandhicutiparicchinnaṃ. Ekabhavapariyāpannaṃ dhammajātaṃ etarahīti vattabbaṃ **addhāpaccuppannaṃ nāma. Mano**ti sasampayuttaṃ viññāṇamāha. **Dhammā**ti ārammaṇadhammā. **Mano**ti vā manāyatanaṃ. **Dhammā**ti vedanādayo arūpakkhandhā. **Ubhayametaṃ paccuppanna**nti addhāpaccuppannaṃ hontaṃ etaṃ ubhayaṃ hotīti attho. **Viññāṇa**nti nikantiviññāṇaṃ. Tañhi tasmiṃ paccuppanne chandarāgavasena paṭibaddhaṃ hoti. **Abhinandatī**ti taṇhādiṭṭhābhinandanāhi abhinandati. Tathābhūto ca vatthupariññāya abhāvato tesu paccuppannesu dhammesu **saṃhīrati** taṇhādiṭṭhīhi ākaḍḍhīyati. Ettha ca dvādasāyatanānaṃ ''etaṃ paccuppanna''nti (ma. ni. 3.284) āgatattā tattha pavatto chandarāgo addhāpaccuppannārammaṇo, na khaṇapaccuppannārammaṇoti viññāyatīti dassento **''yaṃ sandhāya bhaddekarattasutte…pe… saṃhīratīti vutta''**nti āha. ''Paccuppannañca yo dhammaṃ, tattha tattha vipassatī''ti (ma. ni. 3.272, 285) etthāpi vipassanācittaṃ khaṇapaccuppannaṃ, vipassitabbadhammā addhāpaccuppannāti gahetabbaṃ. Aññathā vipassanāva na sambhaveyya. ''Khaṇapaccuppannaṃ pāḷiyaṃ āgata''nti na vuttaṃ tassa vasena ārammaṇakaraṇassa aṭṭhakathāyaṃ anāgatattā.

Kecīti abhayagirivāsino. **Ekakkhaṇe cittaṃ uppajjatī**ti iddhicittassa uppattisamakālameva paracittassapi uppattisambhavatoti yuttidassanaṃ. **Yathā ākāse**tiādi sadisūdāharaṇaṃ. **Taṃ pana tesaṃ vacanaṃ ayuttaṃ**. Kasmā? Maggaphalavīthito aññattha aniṭṭhe ṭhāne āvajjanajavanānaṃ nānārammaṇabhāvappattidosatoti yuttivacanaṃ.

Yadi evaṃ kathaṃ cetopariyañāṇaṃ paccuppannārammaṇaṃ hotīti āha **''santatipaccuppannaṃ panā''**tiādi. **Addhāpaccuppannaṃ pana javanavārena dīpetabbaṃ,** na sakalena paccuppannaddhunāti adhippāyo.

Tatrāyaṃ dīpanātiādi javanavārassa addhāpaccuppannabhāvadīpanamukhena iddhicittassa pavattiākāradīpanaṃ. **Itarānī**ti āvajjanaparikammacittāni. Ettha ca ''kecī''ti yadipi abhayagirivāsino adhippetā, te pana cittassa ṭhitikkhaṇaṃ na icchantīti ''ṭhitikkhaṇe vā paṭivijjhatī''ti na vattabbaṃ siyā. Tathā ye ''iddhimassa ca parassa ca ekakkhaṇe cittaṃ uppajjatī''ti vadanti, tesaṃ ''ṭhitikkhaṇe vā bhaṅgakkhaṇe vā paṭivijjhatī''ti vacanaṃ na sameti. Na hi tasmiṃ khaṇadvaye uppajjamānaṃ paracittena saha ekakkhaṇe uppajjati nāmāti. Ṭhitibhaṅgakkhaṇesu ca uppajjamānaṃ ekadesaṃ paccuppannārammaṇaṃ, ekadesaṃ atītārammaṇaṃ āpajjati. Yañca vuttaṃ ''parassa cittaṃ jānissāmīti rāsivasena mahājanassa citte āvajjite''ti, ettha ca mahājano atthato pare anekapuggalāti ''paresaṃ cittaṃ jānissāmī''ti āvajjanappavatti vattabbā siyā. Athāpi parassāti mahājanassāti attho sambhaveyya, tathāpi tassa ekapuggalasseva vā cittarāsiṃ āvajjitvā ekassa paṭivijjhanaṃ ayuttaṃ. Na hi rāsiāvajjanaṃ ekadesāvajjanaṃ hotīti, tasmā tehi ''mahājanassa citte āvajjite''tiādi na vattabbaṃ.

Yaṃ pana te vadanti ''yasmā iddhimassa ca parassa ca ekakkhaṇe cittaṃ uppajjatī''ti. Tatthāyaṃ adhippāyo yutto siyā, cetopariyañāṇalābhī parassa cittaṃ ñātukāmo pādakajjhānaṃ samāpajjitvā vuṭṭhāya atītādivibhāgaṃ akatvā cittasāmaññena ''imassa cittaṃ jānāmi, imassa cittaṃ jānāmī''ti parikammaṃ katvā puna pādakajjhānaṃ samāpajjitvā vuṭṭhāya sāmaññeneva cittaṃ āvajjitvā tiṇṇaṃ, catunnaṃ vā parikammānaṃ anantarā cetopariyañāṇena paracittaṃ paṭivijjhati vibhāveti rūpaṃ viya dibbacakkhunā. Tato paraṃ pana kāmāvacaracittehi sarāgādivavatthānaṃ hoti nīlādivavatthānaṃ viya. Tattha dibbacakkhunā diṭṭhahadayavatthurūpassa sattassa abhimukhībhūtassa cittasāmaññena cittaṃ āvajjayamānaṃ āvajjanaṃ abhimukhībhūtaṃ vijjamānaṃ cittaṃ ārammaṇaṃ katvā cittaṃ āvajjeti. Parikammāni ca taṃ taṃ vijjamānaṃ cittaṃ cittasāmaññeneva ārammaṇaṃ katvā cittajānanaparikammāni hutvā pavattanti. Cetopariyañāṇaṃ pana vijjamānaṃ cittaṃ paṭivijjhantaṃ vibhāventaṃ tena saha ekakkhaṇe eva uppajjati.

Tattha yasmā santānassa santānaggahaṇato ekattavasena āvajjanādīni ‘‘citta’’ntveva pavattāni. Tañca cittameva, yaṃ cetopariyañāṇena vibhāvitaṃ. Tasmā samānākārappavattito na aniṭṭhe maggaphalavīthito aññasmiṃ ṭhāne nānārammaṇatā āvajjanajavanānaṃ hoti. Paccuppannārammaṇañca parikammaṃ paccuppannārammaṇassa cetopariyañāṇassa āsevanapaccayena paccayoti siddhaṃ hoti. Atītattiko ca evaṃ upapanno hoti. Aññathā santatipaccuppanne, addhāpaccuppanne ca ‘‘paccuppanna’’nti idha vuccamāne atītānāgatānañca paccuppannatā āpajjeyya. Tathā ca sati ‘‘paccuppanno dhammo paccuppannassa dhammassa anantarapaccayena paccayo’’ti vattabbaṃ siyā, na ca taṃ vuttaṃ. ‘‘Atīto dhammo paccuppannassa dhammassa anantarapaccayena paccayo. Purimā purimā atītā khandhā pacchimānaṃ pacchimānaṃ paccuppannānaṃ khandhānaṃ anantara …pe… anulomaṃ gotrabhussā’’tiādi vacanato (paṭṭhā. 2.18.5) na addhāsantatipaccuppannesveva ca anantarātītā cattāro khandhā atītāti viññāyanti. Na ca **abhidhammamātikāyaṃ** (dha. sa. tikamātikā 18-19) āgatassa paccuppannapadassa addhāsantatipaccuppannapadatthatā katthaci pāḷiyaṃ vuttā. Tasmā tehi iddhimassa ca parassa ca ekakkhaṇe cittuppattiyā cetopariyañāṇassa paccuppannārammaṇatā vuttā. Yadā pana ‘‘yaṃ imassa cittaṃ pavattaṃ, taṃ jānāmi. Yaṃ bhavissati, taṃ jānāmī’’ti vā ābhogaṃ katvā pādakajjhānasamāpajjanādīni karoti, tadā āvajjanaparikammāni, cetopariyañāṇañca atītānāgatārammaṇāneva honti āvajjaneneva vibhāgassa katattā.

Ye pana ‘‘iddhimā parassa cittaṃ jānitukāmo āvajjeti, āvajjanaṃ khaṇapaccuppannaṃ ārammaṇaṃ katvā teneva saha nirujjhati. Tato cattāri, pañca vā javanāni, yesaṃ pacchimaṃ iddhicittaṃ, sesāni kāmāvacarāni, tesaṃ sabbesampi tadeva niruddhaṃ cittaṃ ārammaṇaṃ hoti, na ca tāni nānārammaṇāni honti addhānavasena paccuppannārammaṇattā’’ti idaṃ vacanaṃ nissāya ‘‘āvajjanajavanānaṃ paccuppannātītārammaṇabhāvepi nānārammaṇatābhāvo viya ekadviticatupañcacittakkhaṇānāgatesupi cittesu āvajjitesu āvajjanajavanānaṃ yathāsambhavaṃ anāgatapaccuppannātītārammaṇabhāvepi nānārammaṇatā na siyā. Tena catupañcacittakkhaṇānāgate āvajjite anāgatārammaṇaparikammānantaraṃ khaṇapaccuppannārammaṇaṃ cetopariyañāṇaṃ siddha’’nti vadanti. Tesaṃ vādo ‘‘anāgatārammaṇo dhammo paccuppannārammaṇassa dhammassa āsevanapaccayena paccayo, paccuppannārammaṇo dhammo atītārammaṇassa dhammassa āsevanapaccayena paccayo’’ti imesaṃ pañhānaṃ anuddhaṭattā, gaṇanāya ca ‘‘āsevane tīṇī’’ti (paṭṭhā. 2.19.39) vuttattā na sijjhati. Na hi kusalakiriyāmahaggataṃ anāsevanaṃ atthīti. Etassa ca vādassa nissayabhāvo āvajjanajavanānaṃ khaṇapaccuppannaniruddhārammaṇatāvacanassa na sijjhati, ‘‘yaṃ pavattaṃ, pavattissati cā’’ti visesaṃ akatvā gahaṇe āvajjanassa anāgataggahaṇābhāvaṃ, tadabhāvā javanānampi vattamānaggahaṇābhāvañca sandhāyeva tassa vuttattā. Tadā hi bhavaṅgacalanānantaraṃ abhimukhībhūtameva cittaṃ ārabbha āvajjanā pavattatīti jānanacittassapi vattamānārammaṇabhāve āvajjanajānanacittānaṃ sahaṭṭhānadosāpattiyā, rāsiekadesāvajjanapaṭivedhe sampattasampattāvajjanajānane ca aniṭṭhe ṭhāne āvajjanajavanānaṃ nānārammaṇabhāvadosāpattiyā ca yaṃ vuttaṃ ‘‘khaṇapaccuppannaṃ cittaṃ cetopariyañāṇassa ārammaṇaṃ hotī’’ti, taṃ ayuttanti paṭikkhipitvā yathāvuttadosāpattiṃ, kālavasena ca addhāsantatipaccuppannārammaṇattā nānārammaṇatābhāvaṃ disvā āvajjanajavanānaṃ vattamānataṃ niruddhārammaṇabhāvo vuttoti. Tampi vacanaṃ purimavādino nānujāneyyuṃ. Tasmiṃ hi sati ‘‘āvajjanā kusalāna’’ntiādīsu (paṭṭhā 1.1.417) viya aññapadasaṅgahitassa anantarapaccayavidhānato ‘‘paccuppannārammaṇaāvajjanā atītārammaṇānaṃ khandhānaṃ anantarapaccayena paccayo’’ti ca vattabbaṃ siyā, na ca vuttanti.

Kasmā panevaṃ cetopariyañāṇassa paccuppannārammaṇatā vicāritā, nanu ‘‘atīto dhammo paccuppannassa dhammassa, anāgato dhammo paccuppannassa dhammassa ārammaṇapaccayena paccayo’’ti (paṭṭhā. 2.18.2) etesaṃ vibhaṅgesu ‘‘atītā khandhā iddhividhañāṇassa cetopariyañāṇassa pubbenivāsānussatiñāṇassa yathākammūpagañāṇassa āvajjanāya ārammaṇapaccayena paccayo, anāgatā khandhā iddhividhañāṇassa cetopariyañāṇassa anāgataṃsañāṇassa āvajjanāya ārammaṇapaccayena paccayo’’ti, uppannattike ca ‘‘anuppannā khandhā uppādino khandhā iddhividhañāṇassa cetopariyañāṇassa anāgataṃsañāṇassa āvajjanāya ārammaṇapaccayena paccayo’’ti (paṭṭhā. 2.17.3) cetopariyañāṇaggahaṇaṃ katvā ‘‘paccuppanno dhammo paccuppannassa dhammassā’’ti (paṭṭhā. 2.18.3) etassa vibhaṅge ‘‘paccuppannā khandhā iddhividhañāṇassa āvajjanāya ārammaṇapaccayena paccayo’’ti (paṭṭhā. 2.18.3), uppannattike ca ‘‘uppannā khandhā iddhividhañāṇassa āvajjanāya ārammaṇapaccayena paccayo’’ti (paṭṭhā. 2.17.2) ettakasseva vuttattā paccuppanne citte cetopariyañāṇaṃ nappavattatīti viññāyati. Yadi hi pavatteyya, purimesu viya itaresu ca cetopariyañāṇaggahaṇaṃ kattabbaṃ siyāti? Saccaṃ kattabbaṃ, nayadassanavasena pana taṃ saṃkhittanti aññāya pāḷiyā viññāyati.

‘‘Atītārammaṇo dhammo paccuppannārammaṇassa dhammassa ārammaṇapaccayena paccayo, anāgatārammaṇo dhammo paccuppannārammaṇassa, paccuppannārammaṇo dhammo paccuppannārammaṇassā’’ti (paṭṭhā. 2.19.20-22) etesaṃ hi vibhaṅgesu ‘‘cetopariyañāṇena atītārammaṇapaccuppannacittasamaṅgissa cittaṃ jānāti, atītārammaṇā paccuppannā khandhā cetopariyañāṇassa āvajjanāya ārammaṇapaccayena paccayo,

cetopariyañāṇena anāgatārammaṇapaccuppannacittasamaṅgissa cittaṃ jānāti, anāgatārammaṇā paccuppannā khandhā cetopariyañāṇassa āvajjanāya ārammaṇapaccayena paccayo, cetopariyañāṇena paccuppannārammaṇapaccuppannacittasamaṅgissa cittaṃ jānāti, paccuppannārammaṇā paccuppannā khandhā cetopariyañāṇassa āvajjanāya ārammaṇapaccayena paccayo''ti (paṭṭhā. 2.19.20-22) cetopariyañāṇassa paccuppannārammaṇe pavatti vuttāti. Tenevāyaṃ vicāraṇā katāti veditabbā.

417. **Tesa**nti tesu dvīsu ñāṇesūti niddhāraṇe sāmivacanaṃ. **Cittameva ārammaṇaṃ** cetopariyañāṇattāti adhippāyo. Tenāha **''aññaṃ khandhaṃ vā khandhappaṭibaddhaṃ vā na jānātī''**ti. Tattha **khandhappaṭibaddhaṃ** nāmagottādi. Yadi evaṃ kathaṃ maggārammaṇanti āha **''maggasampayuttacittārammaṇattā pana pariyāyato maggārammaṇanti vutta''**nti. **Cetanāmattameva ārammaṇaṃ,** tathā hi taṃ ''yathākammūpagañāṇa''nti vuccatīti adhippāyo. **Khandhappaṭibaddhesū**ti ettha nibbānampi khandhappaṭibaddhameva. Khandhehi visayīkatattāti vadanti. Tathā hi vuttaṃ **aṭṭhasāliniyaṃ** ''atīte buddhā maggaṃ bhāvayiṃsu, phalaṃ sacchākaṃsu, anupādisesāya nibbānadhātuyā parinibbāyiṃsūti chinnavaṭumakānussaraṇavasena maggaphalanibbānapaccavekkhaṇatopi appamāṇārammaṇa''nti (dha. sa. aṭṭha. 1421). Tattha maggaphalapaccavekkhaṇāni tāva pubbenivāsānussatiñāṇena maggaphalesu ñāṇesu pavattanti. Nibbānapaccavekkhaṇañca nibbānārammaṇesu appamāṇadhammesu ñāṇesūti maggādipaccavekkhaṇāni pubbenivāsānussatiñāṇassa appamāṇārammaṇataṃ sādhentīti veditabbāni. ''Appamāṇā khandhā pubbenivāsānussatiñāṇassa ārammaṇapaccayena paccayo''icceva (paṭṭhā. 9.12.58) hi vuttaṃ, na vuttaṃ ''nibbāna''nti. Tasmā pubbenivāsañāṇena eva maggaphalapaccavekkhaṇakicce vuccamānepi nibbānapaccavekkhaṇatā na sakkā vattuṃ. Aṭṭhakathāyaṃ pana nibbānārammaṇatā nidassitā.

Kusalā khandhāti iddhividhapubbenivāsānāgataṃsañāṇāpekkho bahuvacananiddeso, na cetopariyayathākammūpagañāṇāpekkhāti tesaṃ catukkhandhārammaṇabhāvassa asādhakoti ce? Na, aññattha ''avitakkavicāramattā khandhā ca vicāro ca cetopariyañāṇassa pubbenivāsānussatiñāṇassa anāgataṃsañāṇassa ārammaṇapaccayena paccayo''ti (paṭṭhā. 2.6.72), ''savitakkasavicārā khandhā ca vitakko ca cetopariyañāṇassa pubbenivāsānussatiñāṇassa anāgataṃsañāṇassa ārammaṇapaccayena paccayo''ti (paṭṭhā. 2.6.73) ca vuttattā cetopariyañāṇāpekkhāpi bahuvacananiddesoti imassa atthassa siddhito. Evampi yathākammūpagañāṇassa ''avitakkavicāramattā khandhā ca vicāro cā''tiādīsu avuttattā catukkhandhārammaṇatā na sijjhatīti? Na, tattha avacanassa aññakāraṇattā. Yathākammūpagañāṇena hi kammasaṃsaṭṭhā cattāro khandhā kammamukhena gayhati. Tañhi yathā cetopariyañāṇaṃ purimaparikammavasena avitakkādivibhāgaṃ, sarāgādivibhāgañca cittaṃ vibhāveti, na evaṃ vibhāgaṃ vibhāveti. Kammavaseneva pana samudāyaṃ vibhāveti, tasmā ''avitakkavicāramattā khandhā ca vicāro cā''tiādike vibhāgakaraṇe taṃ na vuttaṃ, na catukkhandhānārammaṇatoti. Idaṃ panassa akāraṇanti keci. Tatthāpi ''pubbenivāsānussatiñāṇassa yathākammūpagañāṇassa anāgataṃsañāṇassā''ti paṭhanti eva. Na hi taṃ kusalākusalavibhāgaṃ viya savitakkādivibhāgaṃ kammaṃ vibhāvetuṃ asamatthaṃ. Duccaritasucaritavibhāvanampi hi lobhādialobhādisampayogavibhāgavisesavibhāvanaṃ hotīti.

''Pubbenivāsānussatiñāṇaṃ nāmagottānussaraṇakāle na vattabbārammaṇa''nti ettakameva aṭṭhakathāyaṃ vuttaṃ. Nāmagottaṃ pana khandhūpanibandho sammutisiddho byañjanattho, na byañjananti. **Ayamettha amhākaṃ khantī**ti ācariyassāyaṃ attano mati. Yaṃ pana vuttaṃ ''na byañjana''nti, tassa samatthanaṃ **''byañjanañhī''**tiādi.

419. **Kāmāvacare nibbattissatī**ti nibbattikkhandhajānanamāha.

420. **Etthā**ti etasmiṃ ajjhattārammaṇattikavasena abhiññāñāṇānaṃ, ārammaṇavicāre. ''Ajjhattārammaṇañceva bahiddhārammaṇañcā''ti ekajjhaṃ gahetvā yaṃ vuttaṃ porāṇaṭṭhakathāyaṃ, taṃ ''kālena…pe… hotiyevā''ti iminā adhippāyena vuttanti attho. Na hi ajjhattabahiddhā nāma visuṃ ekaṃ atthi, nāpi taṃ ekajjhaṃ ārammaṇaṃ karīyatīti. Yadi evaṃ tiko eva na pūrati padadvayāsaṅgahitassa tatiyassa atthantarassa abhāvato, na, pakārabhedavisayattā tikaniddesassa. Tathā hi aṭṭhakathāyaṃ ''te eva tippakārepi dhamme''ti vuttaṃ. Te eva ajjhattādivasena tividhepi dhammeti attho. Ettha hi ''te eva dhamme''ti avatvā ''tippakāre''ti vacanaṃ pakārabhedanibandhanā ayaṃ tikadesanāti dassanatthaṃ. Yathā hi kusalattikādīnaṃ desanā yathārahaṃ dhammānaṃ jātisampayogappahānasikkhābhūmiārammaṇappabhedaniyamakālādibhedanibandhanā, na evamayaṃ jātiādibhedanibandhanā, nāpi sanidassanattikahetudukādidesanā viya sabhāvādibhedanibandhanā, atha kho pakārabhedanibandhanā. Pañceva hi khandhā sasantatipariyāpannataṃ upādāya ''ajjhattā''ti vuttā, parasantatipariyāpannataṃ upādāya ''bahiddhā''ti, tadubhayaṃ upādāya ''ajjhattabahiddhā''ti. Tenāha ''anindriyabaddharūpañca nibbānañca ṭhapetvā sabbe dhammā siyā ajjhattā, siyā bahiddhā, siyā ajjhattabahiddhā''ti (dha. sa. 1435). Nanu cettha atthantarābhāvato, pakārantarassa ca anāmaṭṭhattā tatiyo rāsi

natthīti? Nayidamevaṃ. Yadipi hi paṭhamapadena asaṅgahitasaṅgaṇhanavasena dutiyapadassa pavattattā sabbepi sabhāvadhammā padadvayeneva pariggahitā, tehi pana visuṃ visuṃ gahitadhamme ekajjhaṃ gahaṇavasena tatiyapadaṃ vuttanti attheva tatiyo rāsi. Na hi samudāyo avayavo hoti, bhinnavatthuke pana dhamme adhiṭṭhānabhedaṃ amuñcitvā ekajjhaṃ gahaṇaṃ na sambhavatīti kālena ajjhattaṃ, kālena bahiddhā jānanakāleti vuttanti daṭṭhabbaṃ.

Abhiññāniddesavaṇṇanā niṭṭhitā.

Iti terasamaparicchedavaṇṇanā.

14. Khandhaniddesavaṇṇanā

Paññākathāvaṇṇanā

421. **Sabbākārenā**ti upacārākāro, appanākāro, vasībhāvākāro, vitakkādisamatikkamākāro, rūpādīhi virajjanākāro, cuddasadhā cittassa paridamanākāro, pañcavidhaānisaṃsādhigamākāroti evamādinā sabbena bhāvanākārena.

Tadanantarāti ''cittaṃ paññā''nti evaṃ desanākkamena, paṭipattikkamena ca tassa samādhissa anantarā. Paññā bhāvetabbā samādhibhāvanāya samannāgatena bhikkhunāti sambandho. ''Paññañca bhāvaya''nti evaṃ **atisaṅkhepadesitattā,** gāthāvaṇṇanāyaṃ vā ''samādhisilāyaṃ sunisitaṃ vipassanāpaññāsattha''nti evaṃ ativiya saṅkhepena bhāsitattā ayaṃ sā paññāti sabhāvato **viññātumpi tāva na sukarā**. Bhāvanāvidhānassa pana adassitattā pageva bhāvetuṃ na sukarāti sambandho. Pucchanaṭṭhena pañhā, kammaṃ kiriyā karaṇaṃ, pañhāva kammaṃ **pañhākammaṃ,** pucchanapayogoti attho.

Kā paññāti sarūpapucchā. **Kenaṭṭhena paññā**ti kena atthena paññāti vuccati, ''paññā''ti padaṃ kaṃ abhidheyyatthaṃ nissāya pavattanti attho. Sā panāyaṃ paññā sabhāvato, kiccato, upaṭṭhānākārato, āsannakāraṇato ca kathaṃ jānitabbāti āha **''kānassā lakkhaṇarasapaccupaṭṭhānapadaṭṭhānānī''**ti. **Katividhā**ti pabhedapucchā. Kasmā panettha saṃkilesavodānapucchā na gahitāti? Vuccate – lokuttarāya tāva paññāya nattheva saṃkileso. Asati ca tasmiṃ kuto vodānapucchāti tadubhayaṃ na gahitaṃ. Lokiyāya pana tāni bhāvanāvidhāne eva antogadhānīti katvā visuṃ na gahitāni maggāmaggañāṇadassanavisuddhiantogadhattā, samādhibhāvanāyaṃ vā vuttanayānusārena veditabbānīti na gahitāni. Paṭipatti nāma diṭṭhānisaṃse eva hotīti āha **''paññābhāvanāya ko ānisaṃso''**ti.

422. **Tatrā**ti tasmiṃ, tassa vā pañhākammassa. **Vissajjana**nti vivaraṇaṃ. Pucchito hi attho avibhāvitattā nigūḷho muṭṭhiyaṃ kato viya tiṭṭhati, tassa vivaraṇaṃ vissajjanaṃ vibhūtabhāvakaraṇato. **Kā paññā**ti kāmañcāyaṃ sarūpapucchā, vibhāgavantānaṃ pana sabhāvavibhāvanaṃ vibhāgadassanamukheneva hotīti vibhāgo tāva anavasesato dassetabbo. Taṃdassanena ca ayamādīnavoti dassetuṃ **''paññā bahuvidhā''**tiādi vuttaṃ. Tattha **bahuvidhā**ti kusalādivasena anekavidhā. **Nānappakārā**ti atthajāpikādibhedena, sutamayañāṇādibhedena ca nānāvidhā. **Taṃ sabba**nti taṃ anavasesaṃ paññāvibhāgaṃ. **Na sādheyyā**ti vipassanābhāvanāya saddhiṃ maggabhāvanā idha adhippetattho. Tāya hi taṇhājaṭāvijaṭanaṃ, tañca na sādheyya. Anavasesato hi paññāpabhede vissajjiyamāne ''ekavidhena ñāṇavatthū''tiādiko (vibha. 751) sabbo ñāṇavatthu vibhaṅge, suttantesu ca tattha tattha āgato paññāpabhedo. Sakalopi vā abhidhammanayo āharitvā vissajjetabbo bhaveyya, tathā ca sati yvāyaṃ idha paññābhāvanāvidhi adhippeto, tassa vissajjanāya okāsova na bhaveyya. Kiñca yvāyaṃ ṭhānāṭhānakammantaravipākantarādivisaye paññāya pavattibhedo, sopi yathārahaṃ saddhiṃ phalāphalabhedena vibhajitvā vissajjetabbo siyā. So ca pana vissajjiyamāno aññadatthu vikkhepāya saṃvatteyya, yathā taṃ avisaye. Tenāha **''uttari ca vikkhepāya saṃvatteyyā''**ti. **Kusalacittasampayuttaṃ vipassanāñāṇa**nti ettha **kusala**-ggahaṇena duvidhampi abyākataṃ nivatteti, tathā ''atthi saṃkiliṭṭhapaññā''ti evaṃ pavattaṃ micchāvādaṃ paṭisedheti. **Vipassanāñāṇa**-ggahaṇena sesakusalapaññā.

423. **Sañjānanavijānanākāravisiṭṭha**nti sañjānanākāravijānanākārehi sātisayaṃ. Yato **nānappakārato jānanaṃ** jānanabhāvo visayaggahaṇākāro. So hi nesaṃ samāno, na sañjānanādiākāro. **Pītakantī**ti ettha **iti**-saddo ādiattho, tena ''lohitakaṃ odātaṃ dīghaṃ rassa''ntiādike saññāya gahetabbākāre saṅgaṇhāti. **Sañjānanamattamevā**ti ettha **sañjānanaṃ** nāma ''nīlaṃ pīta''ntiādikaṃ ārammaṇe vijjamānaṃ vā avijjamānaṃ vā saññānimittaṃ katvā jānanaṃ. Tathā hesā puna sañjānanapaccayanimittakaraṇarasā. **Matta**-saddena

visesanivattiatthena vijānanapajānanākāre nivatteti, **eva**-saddena kadācipi imissā te visesā natthevāti avadhāreti. Tenāha **''aniccaṃ dukkha''**ntiādi. Tattha viññāṇakiccampi kātuṃ asakkontī saññā kuto paññākiccaṃ kareyyāti **''lakkhaṇapaṭivedhaṃ pāpetuṃ na sakkoti''**cceva vuttaṃ, na vuttaṃ ''maggapātubhāva''nti. Ārammaṇe pavattamānaṃ viññāṇaṃ na tattha saññā viya nīlapītādikassa sañjānanavaseneva pavattati, atha kho tattha aññañca visesaṃ jānantameva pavattatīti āha **''viññāṇa''**ntiādi. Kathaṃ pana viññāṇaṃ lakkhaṇapaṭivedhaṃ pāpetīti? Paññāya dassitamaggena. Lakkhaṇārammaṇikavipassanāya hi anekavāraṃ lakkhaṇāni paṭivijjhitvā paṭivijjhitvā pavattamānāya paguṇabhāvato paricayavasena ñāṇavippayuttacittenapi vipassanā sambhavati, yathā taṃ paguṇassa ganthassa sajjhāyane ñāyāgatāpi vārā na viññāyanti. **Lakkhaṇapaṭivedha**nti ca lakkhaṇānaṃ ārammaṇakaraṇamattaṃ sandhāya vuttaṃ, na paṭivijjhanaṃ. **Ussakkitvā**ti udayabbayañāṇapaṭipāṭiyā āyūhitvā. **Maggapātubhāvaṃ pāpetuṃ na sakkoti** asambodhasabhāvattā. **Vuttanayavasenā**ti viññāṇe vuttanayavasena ārammaṇañca jānāti, lakkhaṇapaṭivedhañca pāpeti. Attano pana anaññasādhāraṇena ānubhāvena **ussakkitvā maggapātubhāvañca pāpeti**.

Idāni yathāvuttamatthaṃ upamāya patiṭṭhāpetuṃ **''yathā hī''**tiādi vuttaṃ. Tattha **ajātabuddhī**ti asañjātabyavahārabuddhi. **Upabhogaparibhoga**nti upabhogaparibhogārahaṃ, upabhogaparibhogavatthūnaṃ paṭilābhayogyanti attho. **Chekoti** mahāsāro. **Kūṭo**ti kahāpaṇapatirūpako tambakaṃsādimayo. **Addhasāro**ti upaḍḍhagghanako. **Iti**-saddo ādiattho, tena pādasāra samasāraparopādasārādīnaṃ saṅgaho. **Te pakāre**ti indajālājātipupphādippakāre ceva chekādippakāre ca.

Saññā hītiādi upamāsaṃsandanaṃ. **Saññā** vibhāgaṃ akatvā piṇḍavaseneva ārammaṇassa gahaṇato dārakassa kahāpaṇadassanasadisī vuttā. Tathā hi sā ''yathāupaṭṭhitavisayapadaṭṭhānā'' vuccati. **Viññāṇaṃ** ārammaṇe ekaccavisesagahaṇasamatthatāya gāmikapurisassa kahāpaṇadassanasadisaṃ vuttaṃ. **Paññā** ārammaṇe anavasesavisesāvabodhato heraññikassa kahāpaṇadassanasadisī vuttāti daṭṭhabbaṃ. **''Nānappakārato jānana''**nti iminā ñeyyadhammā paccekaṃ nānappakārāti tesaṃ yāthāvato avabodho paññāti dasseti. Tathā hi vuttaṃ ''sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthamāgacchantī''ti (mahāni. 156; cūḷani. mogharājamāṇavapucchāniddesa 85).

Yatthāti yasmiṃ cittuppāde. **Na tattha ekaṃsena hotī**ti tasmiṃ cittuppāde paññā ekantena na hoti. Na hi duhetukaahetukacittuppādesu paññā uppajjati. **Avinibbhuttā**ti aviyuttā. **Tehī**ti saññāviññāṇehi. Yathā hi sukhaṃ pītiyā na niyamato aviyuttaṃ, evaṃ saññāviññāṇāni paññāya na niyamato aviyuttāti. Yathā pana pīti sukhena niyamato aviyuttā, evaṃ paññā saññāviññāṇehi niyamato aviyuttā. Tasmā evaṃ avinibbhuttesu imesu tīsu dhammesu tesaṃ vinibbhogo dukkaroti tiṇṇaṃ janānaṃ kahāpaṇadassanaṃ nidassitanti. Tesaṃ duviññeyyanānattataṃyeva vacanantarenapi dassetuṃ **''tenāhā''**tiādi vuttaṃ. Tattha rūpadhammesupi tāva nānānadīnaṃ udakassa, nānātelassa vā ekasmiṃ bhājane pakkhipitvā mathitassa ''idaṃ asukāya nadiyā udakaṃ, idaṃ asukatela''nti niddhāretvā sarūpato dassanaṃ dukkaraṃ, kimaṅgaṃ pana arūpadhammesūti dassento **''yaṃ arūpīnaṃ cittacetasikāna''**ntiādimāha.

424. Dhammānaṃ sako bhāvo, samāno ca bhāvo **dhammasabhāvo**. Tattha paṭhamena kakkhaḷaphusanādisalakkhaṇaṃ gahitaṃ, dutiyena aniccadukkhatādisāmaññalakkhaṇaṃ. Tadubhayassa ca yāthāvato paṭivijjhanalakkhaṇā paññāti āha **''dhammasabhāvapaṭivedhalakkhaṇā paññā''**ti. Ghaṭapaṭādipaṭicchādakassa bāhirandhakārassa dīpālokādi viya yathāvuttadhammasabhāvapaṭicchādakassa **mohandhakārassa viddhaṃsanarasā**. Uppajjamāno eva hi paññāloko hadayandhakāraṃ vidhamento evaṃ uppajjati, tato eva dhammasabhāvesu asammuyhanākārena paccupatiṭṭhatīti **asammohapaccupaṭṭhānā**. Kāraṇabhūtā vā sayaṃ phalabhūtaṃ asammohaṃ paccupaṭṭhāpetīti evampi **asammohapaccupaṭṭhānā**. Vipassanāpaññāya idha adhippetattā **''samādhi tassā padaṭṭhāna''**nti vuttaṃ. Tathā hi ''samāhito yathābhūtaṃ pajānātī''ti suttapadaṃ nibandhanabhāvena āgataṃ (saṃ. ni. 3.5, 99; saṃ. ni. 5.1071; netti. 40; mi. pa. 2.1.14).

Paññāpabhedakathāvaṇṇanā

425. Dhammasabhāvapaṭivedho nāma paññāya āveṇiko sabhāvo, na tenassā koci vibhāgo labbhatīti āha **''dhammasabhāvapaṭivedhalakkhaṇena tāva ekavidhā''**ti. Lujjanapalujjanaṭṭhena **loko** vuccati vaṭṭaṃ, tappariyāpannatāya loke niyuttā, tattha vā viditāti **lokiyā**. Tattha apariyāpannatāya lokato uttarā uttiṇṇāti **lokuttarā**. Lokuttarāpi hi maggasampayuttā bhāvetabbā. Vipassanāpariyāyopi tassā labbhatevāti lokuttara-ggahaṇaṃ na virujjhati. Attānaṃ ārammaṇaṃ katvā pavattehi saha āsavehīti **sāsavā,** ārammaṇakaraṇavasenapi natthi etissā āsavāti **anāsavā. Ādi**-saddena āsavavippayuttasāsavadukādīnaṃ saṅgaho daṭṭhabbo. **Nāmarūpavavatthānavasenā**ti nāmavavatthānavasena, rūpavavatthānavasena ca. Paṭhamaṃ nibbānadassanato

dassanañca, nissayabhāvato sampayuttā dhammā bhavanti ettha, sayampi vā bhavati uppajjati na nibbānaṃ viya apātubhāvanti bhūmi cāti **dassanabhūmi,** paṭhamamaggo. Sesamaggattayaṃ pana yasmā paṭhamamaggena diṭṭhasmiṃyeva dhamme bhāvanāvasena uppajjati, na adiṭṭhapubbaṃ kiñci passati, tasmā bhāvanā ca yathāvuttenatthena bhūmi cāti **bhāvanābhūmi**. Tattha paññā dassanabhūmibhāvanābhūmivasena duvidhāti vuttā. Sutādinirapekkhāya cintāya nibbattā **cintāmayā**. Evaṃ **sutamayā, bhāvanāmayā** ca. Mayasaddo paccekaṃ sambandhitabbo. Āye vaḍḍhiyaṃ kosallaṃ **āyakosallaṃ,** apāye avaḍḍhiyaṃ kosallaṃ **apāyakosallaṃ,** upāye tassa tassa atthassa nibbattikāraṇe kosallaṃ **upāyakosalla**nti visuṃ visuṃ kosallapadaṃ sambandhitabbaṃ. Ajjhattaṃ abhiniveso paṭipajjanaṃ etissāti **ajjhattābhinivesā**. Evaṃ **bahiddhābhinivesā, ubhayābhinivesā** ca veditabbā.

426. **Lokiyamaggasampayuttā**ti lokiyakusalacittuppādesu maggasampayuttā, visesato diṭṭhivisuddhiādivisuddhicatukkasaṅgahitamaggasampayuttā. Samudāyesu pavattā samaññā tadekadesesupi vattatīti āha **''maggasampayuttā''**ti, paccekampi vā sammādiṭṭhiādīnaṃ maggasamaññāti katvā evaṃ vuttaṃ.

Dhammanānattābhāvepi padatthanānattamattena dukkaravacanaṃ hotīti vuttaṃ **''atthato panesā lokiyalokuttarāvā''**ti. Āsavavippayuttasāsavadukādīsupi vippayuttatādiggahaṇameva viseso, atthato lokiyalokuttarāva paññāti āha **''eseva nayo''**ti. **Ādi**-saddena oghanīyaoghavippayuttaoghanīyādidukānaṃ saṅgaho daṭṭhabbo. Paṭhamajjhānikāni cattāri maggacittāni, tathā dutiyādijjhānikāni cāti evaṃ soḷasasu maggacittesu. Vipassanāpaññāya idha adhippetattā mahaggatapaññā na gahitā.

427. **Attano cintāvasenā**ti tassa tassa anavajjassa atthassa sādhane paropadesena vinā attano upāyacintāvaseneva. **Sutavasenā**ti yathāsutassa paropadesassa vasena. **Yathā tathā vā**ti parato upadesaṃ sutvā vā asutvā vā sayameva bhāvanaṃ anuyuñjantassa. **''Appanāppattā''**ti idaṃ sikhāppattabhāvanāmayaṃ dassetuṃ vuttaṃ, na pana ''appanāppattāva bhāvanāmayā''ti.

Yogavihitesūti paññāvihitesu paññāpariṇāmitesu upāyasampāditesu. **Kammāyatanesū**ti ettha kammameva kammāyatanaṃ, kammañca taṃ āyatanañca ājīvānanti vā kammāyatanaṃ. Esa nayo **sippāyatanesupi**. Tattha duvidhaṃ kammaṃ hīnañca vaḍḍhakīkammādi, ukkaṭṭhañca kasivāṇijādi. Sippampi duvidhaṃ hīnañca naḷakārasippādi, ukkaṭṭhañca muddāgaṇanādi. Vijjāva **vijjāṭṭhānaṃ**. Taṃ dhammikameva nāgamaṇḍalaparittaphudhamanakamantasadisaṃ veditabbaṃ. Tāni panetāni ekacce paṇḍitā bodhisattasadisā manussānaṃ phāsuvihāraṃ ākaṅkhantā neva aññehi kariyamānāni passanti, na vā katāni uggaṇhanti, na kathentānaṃ suṇanti. Atha kho attano dhammatāya cintāya karonti, paññavantehi attano dhammatāya cintāya katānipi aññehi uggaṇhitvā karontehi katasadisāneva honti.

Kammassakatanti ''idaṃ kammaṃ sattānaṃ sakaṃ, idaṃ no saka''nti evaṃ jānanañāṇaṃ. **Saccānulomika**nti vipassanāñāṇaṃ. Taṃ hi saccapaṭivedhassa anulomanato ''saccānulomika''nti vuccati. Idānissa pavattanākāraṃ dassetuṃ **''rūpaṃ aniccanti vā''**tiādi vuttaṃ. Tattha **vā**-saddena aniyamatthena dukkhānattalakkhaṇānipi gahitānevāti daṭṭhabbaṃ nānantariyakabhāvato. Yaṃ hi aniccaṃ, taṃ dukkhaṃ. Yaṃ dukkhaṃ, tadanattāti. **Yaṃ evarūpi**nti yaṃ evaṃ heṭṭhā niddiṭṭhasabhāvaṃ. **Anulomikaṃ khanti**ntiādīni paññāvevacanāni. Sā hi heṭṭhā vuttānaṃ kammāyatanādīnaṃ apaccanīkadassanena anulomanato, tathā sattānaṃ hitacariyāya maggasaccassa, paramatthasaccassa, nibbānassa ca avilomanato anulometīti **anulomikā**. Sabbānipi etāni kāraṇāni khamati daṭṭhuṃ sakkotīti **khanti**. Passatīti **diṭṭhi**. Rocetīti **ruci**. Munātīti **muti**. Pekkhatīti **pekkhā**. Te ca kammāyatanādayo dhammā etāya nijjhāyamānā nijjhānaṃ khamantīti **dhammanijjhānakhanti. Parato asutvā paṭilabhatī**ti aññassa upadesavacanaṃ asutvā sayameva cintento paṭilabhati. **Ayaṃ vuccatī**ti ayaṃ cintāmayā paññā nāma vuccati. Sā panesā abhiññātānaṃ bodhisattānameva uppajjati. Tatthāpi saccānulomikañāṇaṃ dvinnaṃyeva bodhisattānaṃ antimabhavikānaṃ, sesapaññā sabbesampi pūritapāramīnaṃ mahāpaññānaṃ uppajjati. **Parato sutvā paṭilabhatī**ti kammāyatanādīni parena kariyamānāni vā katāni vā disvāpi parassa kathayamānassa vacanaṃ sutvāpi ācariyasantike uggahetvāpi paṭiladdhā sabbā parato sutvāva paṭiladdhā nāmāti veditabbā. **Samāpannassā**ti samāpattisamaṅgissa, nidassanamattañcetaṃ. Vipassanāmaggapaññā idha ''bhāvanāmayā paññā''ti adhippetā.

Sāti ''parittārammaṇā mahaggatārammaṇā''ti (vibha. 753) vuttapaññā. **Lokiyavipassanā**ti lokiyavipassanāpaññā. **Sā lokuttaravipassanā**ti yā nibbānaṃ ārabbha pavattā appamāṇārammaṇā paññā vuttā, sā lokuttaravipassanāti maggapaññaṃ sandhāyāha. Sā hi saṅkhārānaṃ aniccatādiṃ agaṇhantīpi vipassanākiccapāripūriyā, nibbānassa vā tathalakkhaṇaṃ visesato passatīti vipassanāti vuccati. Gotrabhuñāṇaṃ pana kiñcāpi appamāṇārammaṇaṃ, maggassa pana āvajjanaṭṭhāniyattā na vipassanāvohāraṃ labhati.

Ayanti etāya sampattiyoti **āyo,** vuddhi. **Tattha kosalla**nti tasmiṃ anatthahāniatthuppattilakkhaṇe āye kosallaṃ kusalatā nipuṇatā.

Taṃ pana ekantikaṃ āyakosallaṃ pāḷivaseneva dassetuṃ **''ime dhamme''**tiādi vuttaṃ. Tattha **idaṃ vuccatī**ti yā imesaṃ akusaladhammānaṃ anuppattipahānesu, kusaladhammānañca uppattiṭṭhitīsu paññā, idaṃ **āyakosallaṃ** nāmāti vuccati.

Vuddhilakkhaṇā āyato apetattā **apāyo,** avuddhi. **Tattha kosalla**nti tasmiṃ atthahānianatthuppattilakkhaṇe apāye kosallaṃ kusalatā **apāyakosallaṃ**. Tampi pāḷivaseneva dassetuṃ **''ime dhamme''**tiādi vuttaṃ. Tattha **idaṃ vuccatī**ti yā imesaṃ kusaladhammānaṃ anuppajjananirujjhanesu, akusaladhammānaṃ vā uppattiṭṭhitīsu paññā, idaṃ apāyakosallaṃ nāmāti vuccati. Āyakosallaṃ tāva paññā hotu, apāyakosallaṃ kathaṃ paññā nāma jātāti? Evaṃ maññati ''apāyuppādanasamatthatā apāyakosallaṃ nāma siyā''ti, taṃ pana tassa matimattaṃ. Kasmā? Paññavā eva hi ''mayhaṃ evaṃ manasi karoto anuppannā kusalā dhammā nuppajjanti, uppannā nirujjhanti. Anuppannā akusalā dhammā uppajjanti, uppannā pavaḍḍhantī''ti pajānāti, so evaṃ ñatvā anuppanne akusale na uppādeti, uppanne pajahati. Anuppanne kusale uppādeti, uppanne bhāvanāpāripūriṃ pāpeti. Evaṃ apāyakosallampi paññā evāti.

Sabbatthāti sabbesu. **Tesaṃ tesaṃ dhammāna**nti sattānaṃ taṃtaṃhitasukhadhammānaṃ. **Taṅkhaṇappavatta**nti accāyike kicce vā bhaye vā uppanne tassa tikicchanatthaṃ tasmiṃyeva khaṇe pavattaṃ. Ṭhānena uppatti etassa atthīti **ṭhānuppattikaṃ,** ṭhānaso eva uppajjanakaṃ. **Tatrupāyā**ti tatra tatra karaṇīye upāyabhūtā.

Gahetvāti ''idaṃ rūpaṃ, ettakaṃ rūpa''ntiādinā pariggaṇhanavasena gahetvā. **Ubhayaṃ gahetvā**ti ''ajjhattaṃ bahiddhā''ti ubhayaṃ anupubbato pariggahetvā. Atha vā ''yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma''nti ekappahāreneva sabbepi pañcakkhandhe avibhāgena pariggahetvā. Ayaṃ pana tikkhavipassakassa mahāpuññassa bhikkhuno vipassanābhiniveso.

428. **Dukkhasaccaṃ ārabbhā**ti dukkhasaccaṃ ārammaṇaṃ katvā, tappaṭicchādakasammohavidhaṃsanavasena ca **pavattaṃ ñāṇaṃ dukkhe ñāṇaṃ. Dukkhasamudayaṃ ārabbhā**ti etthāpi eseva nayo. Tathā sesapadadvayepi. Paccavekkhaṇañāṇaṃ hi catusaccaṃ ārabbha pavattañāṇaṃ nāma, tatiyaṃ pana maggañāṇaṃ, itarasaccāni vipassanāñāṇanti pākaṭameva.

''Atthādīsu pabhedagatāni ñāṇānī''ti saṅkhepena vuttamatthaṃ pāḷivaseneva vivarituṃ **''vuttañheta''**ntiādi vuttaṃ. Tattha **atthe ñāṇaṃ atthapaṭisambhidā**ti yaṃ atthappabhedassa sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ atthe pabhedagataṃ ñāṇaṃ, ayaṃ atthapaṭisambhidā nāma. Sesapadesupi eseva nayo. Dhammappabhedassa hi sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ dhamme pabhedagataṃ ñāṇaṃ **dhammapaṭisambhidā**. Niruttippabhedassa sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ niruttābhilāpe pabhedagataṃ ñāṇaṃ **niruttipaṭisambhidā**. Paṭibhānappabhedassa sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ paṭibhāne pabhedagataṃ ñāṇaṃ **paṭibhānapaṭisambhidā**. Niruttipaṭibhānappabhedā tabbisayānaṃ atthādīnaṃ paccayuppannatādibhedehi bhinditvā veditabbā.

Nibbānampi sampāpakahetuanusārena arīyati, adhigammatīti attho. **''Yaṃ kiñci paccayasambhūta''**nti etena saccahetudhammapaccayākāravāresu āgatāni dukkhādīni gahitāni. Saccapaccayākāravāresu nibbānaṃ, pariyattivāre bhāsitattho, abhidhammabhājanīye vipāko, kiriyā cāti evaṃ pāḷiyaṃ vuttānaṃ eva vasena pañca atthā veditabbā. **Dahatī**ti vidahati, nibbattakahetuādīnaṃ sādhāraṇametaṃ nibbacanaṃ. Tadatthaṃ pana vibhāvetuṃ **''pavatteti vā sampāpuṇituṃ vā detī''**ti vuttaṃ. Tesu purimo attho maggavajjesu daṭṭhabbo. Bhāsitampi hi avabodhanavasena atthaṃ pavatteti, maggo pana nibbānaṃ pāpetīti tasmiṃ pacchimo attho. Nibbānaṃ hi pattabbo attho, bhāsitattho ñāpetabbo attho, itaro nibbattetabbo atthoti evaṃ tividho hoti.

''Yo koci phalanibbattako hetū''ti etena saccahetudhammapaccayākāravāresu āgatāni samudayādīni gahitāni, saccapaccayākāravāresu maggo, pariyattivāre bhāsitaṃ, abhidhammabhājanīye kusalākusalanti evaṃ pāḷiyaṃ vuttānaṃ eva vasena pañca dhammā veditabbā. Tattha maggo sampāpako, bhāsitaṃ ñāpako, itaraṃ nibbattakoti evaṃ tividho hetu veditabbo. Ettha ca kiriyānaṃ avipākatāya dhammabhāvo na vutto. Yadi evaṃ vipākā na hontīti atthabhāvopi na vattabbo? Na, paccayuppannabhāvato. Evaṃ sati kusalākusalānampi atthabhāvo āpajjatīti ce? Nāyaṃ doso appaṭisiddhattā. Vipākassa pana padhānahetutāya pākaṭabhāvato dhammabhāvo eva

tesaṃ vutto. Kiriyānaṃ paccayabhāvato dhammabhāvo āpajjatīti ce? Nāyaṃ doso appaṭisiddhattā. Kammaphalasambandhassa pana hetubhāvassābhāvato dhammabhāvo na vutto. Apica ''ayaṃ imassa paccayo, ayaṃ paccayuppanno''ti etaṃ bhedamakatvā kevalaṃ kusalākusale, vipākakiriyādhamme ca paccavekkhantassa dhammatthapaṭisambhidā hontīti tesaṃ atthadhammatā na vuttāti daṭṭhabbaṃ.

Ayameva hi atthoti yvāyaṃ atthadhammānaṃ pañcadhā vibhajanavasena attho vutto, ayameva abhidhamme vibhajitvā dassitoti sambandho.

''Dhammaniruttābhilāpe''ti ettha dhamma-saddo sabhāvavācakoti katvā āha **''sabhāvaniruttī''**ti, aviparītaniruttīti attho. Tenāha **''abyabhicārī vohāro''**ti, tassa tassa atthassa bodhane paṭiniyatasambandho saddavohāroti attho. **Tadabhilāpe**ti tassa sabhāvaniruttisaññitassa abyabhicārivohārassa abhilāpane. Sā panāyaṃ sabhāvanirutti māgadhabhāsā. Atthato nāmapaññattīti ācariyā. Apare pana yadi sabhāvanirutti paññattisabhāvā, evaṃ sati paññatti abhilapitabbā, na vacananti āpajjati. Na ca vacanato aññaṃ abhilapitabbaṃ uccāretabbaṃ atthi. Atha phassādivacanehi bodhetabbaṃ abhilapitabbaṃ, evañca sati atthadhammānampi bodhetabbattā tesampi niruttibhāvo āpajjati. Phassoti ca sabhāvanirutti, phassaṃ phassāti na sabhāvaniruttīti dassitovāyamattho. Na ca avacanaṃ evaṃpakāraṃ atthi. Tasmā vacanabhūtāya eva tassā sabhāvaniruttiyā abhilāpe uccāraṇeti attho daṭṭhabbo.

Taṃ sabhāvaniruttisaddaṃ ārammaṇaṃ katvā paccavekkhantassa tasmiṃ sabhāvaniruttābhilāpe pabhedagataṃ ñāṇaṃ **niruttipaṭisambhidā,** ''evamayaṃ niruttipaṭisambhidā saddārammaṇā nāma jātā, na paññattiārammaṇā''ti (vibha. aṭṭha. 718) ca aṭṭhakathāyaṃ vuttattā niruttisaddārammaṇāya sotaviññāṇavīthiyā parato manodvāre niruttipaṭisambhidā pavattatīti vadanti. ''Niruttipaṭisambhidā paccuppannārammaṇā''ti (vibha. 749) ca vacanasaddaṃ gahetvā pacchā jānanaṃ sandhāya vuttanti. Evaṃ pana aññasmiṃ paccuppannārammaṇe aññaṃ paccuppannārammaṇaṃ vuttanti āpajjati. Yathā pana dibbasotañāṇaṃ manussādisaddabhedanicchayassa paccayabhūtaṃ taṃtaṃsaddavibhāvakaṃ, evaṃ sabhāvāsabhāvaniruttinicchayassa paccayabhūtaṃ paccuppannasabhāvaniruttisaddārammaṇaṃ taṃvibhāvakaṃ ñāṇaṃ niruttipaṭisambhidāti vuccamāne na koci pāḷivirodho. ''Taṃ sabhāvaniruttisaddaṃ ārammaṇaṃ katvā paccavekkhantassā''ti ca ''paccuppannasaddārammaṇaṃ paccavekkhaṇaṃ pavattentassā''ti na nasakkā vattuṃ. Tañhi ñāṇaṃ sabhāvaniruttiṃ vibhāventameva taṃtaṃsaddapaccavekkhaṇānantaraṃ taṃtaṃpabhedanicchayahetubhāvato niruttiṃ bhindantaṃ paṭivijjhantameva uppajjatīti pabhedagatampi hotīti.

Sabbattha ñāṇanti sabbasmiṃ visaye ñāṇaṃ, sabbampi ñāṇanti adhippāyo. Tenāha **''ñāṇārammaṇaṃ ñāṇa''**nti. **Sabbatthā**ti vā sabbesu atthādīsu, tīsu, catūsupi vā pavattattā, kusalakiriyābhūtāya paṭibhānapaṭisambhidāya dhammatthabhāvato tīsu eva vā pavattattā ''sabbattha ñāṇa''nti vuttaṃ. Tenāha **''yathāvuttesu vā''**tiādi. Tattha **sagocarakiccādivasenā**ti sagocarassa, kiccādikassa ca vasena ''idaṃ ñāṇaṃ idaṃ nāma ārammaṇaṃ katvā pavattaṃ iminā nāma kiccenā''ti jānanaṃ. **Ādi**-saddena lakkhaṇapaccupaṭṭhānapadaṭṭhānabhūmiādīnaṃ saṅgaho. Tenevāha ''imāni ñāṇāni idamatthajotakānī''tiādi.

429. **Pabhedaṃ gacchantī**ti anekabhedabhinnesu ārammaṇesu tesaṃ yāthāvato taṃtaṃpabhedāvabodhanasamatthataṃ upagacchanti.

Mahāsāvakānañca asekkhabhūmiyaṃ pabhedaṃ gatāti sāmaññavidhinā dassitamatthaṃ apavādena nivattetuṃ **ānandatthera**-ggahaṇaṃ kataṃ.

Etā paṭisambhidā. Sekkhabhūmiyaṃ pabhedagamanaṃ appavisayaṃ, asekkhabhūmiyaṃ bahuvisayanti āha **''adhigamo nāma arahattappattī''**ti, sātisayaṃ vā adhigamaṃ sandhāya evaṃ vuttaṃ. Sekkhena pattānampi hi imāsaṃ arahattappattiyā visadabhāvādhigamoti. Pubbayogo viya pana arahattappatti arahatopi paṭisambhidāvisadatāya paccayo na na hotīti pañcannampi yathāyogaṃ sekkhāsekkhapaṭisambhidāvisadatāya kāraṇatā yojetabbā. Atthadhammādīnaṃ anavasesasaṅgaṇhanato buddhavacanavisayā eva pariyattiādayo dassitā. Pāḷiyā sajjhāyo **pariyāpuṇanaṃ,** tadatthasavanaṃ **savanaṃ,** parito sabbaso ñātuṃ icchā **paripucchā**ti āha **''pāḷiaṭṭhakathādīsu gaṇṭhipadaatthapadavinicchayakathā''**ti, padatthato, adhippāyato ca duviññeyyaṭṭhānaṃ vitthārato sanniṭṭhānakathāti attho. Yassa hi padassa attho duviññeyyo, taṃ **gaṇṭhipadaṃ,** yassa adhippāyo duviññeyyo, taṃ **atthapadaṃ. Ādi**-saddena khandhādipaṭisaṃyutte kathāmagge saṅgaṇhāti. Bhāvanānuyogasahitaṃ gataṃ, paccāgatañca etassa atthīti gatapaccāgatiko, tassa bhāvo, tena **gatapaccāgatikabhāvena**. Vasanaṭṭhānato yāva gocaragāmo, tato ca yāva vasanaṭṭhānaṃ kammaṭṭhānānuyuttoti attho. **Yāva anulomagotrabhusamīpa**nti saṅkhārupekkhāñāṇamāha. Tañhi tesaṃ samīpappavattaṃ.

Satthesūti anavajjesu sattānaṃ hitasukhāvahesu ganthesu. Tathā **sippāyatanesū**ti etthāpi. Pubbakāle ekasatarājūnaṃ desabhāsā **ekasatavohārā**. Dhammapade (dha. pa. 1 ādayo) yamakavaggo **opammavaggo**ti vadanti, mūlapaṇṇāse (ma. ni. 1.325 ādayo; 439 ādayo) yamakavaggo **opammavaggo** evāti apare. **Sutapaṭibhānabahulāna**nti bahussutānaṃ paṭibhānavantānaṃ.

Sabbānīti pubbe vuttāni pañca, pacchā vuttāni aṭṭhapi vā. Sekkhaphalavimokkhapariyosāne bhavā **sekkhaphalavimokkhantikā**. Ṭhānāṭhānañāṇabalādīni sabbabuddhaguṇesu sakiccato pākaṭatarānīti vuttaṃ **''dasa balāni viyā''**ti, aññe vā sabbaññutaññāṇādayopi sabbe bhagavato guṇavisesā **asekkhaphalavimokkhantikā** eva.

Paññābhūmi-mūla-sarīravavatthānavaṇṇanā

430. **Imāya paññāyā**ti vipassanāpaññāya. **Bhūmi** sallakkhaṇādiggahaṇavasena pavattiṭṭhānabhāvato. **Ādi**-saddena āhārādīnaṃ saṅgaho daṭṭhabbo. Kasmā panete evaṃ bahudhammā bhūmibhāvena gayhanti, nanu khandhādīsu ekenāpi atthasiddhi hotīti? Na, tividhasattānuggahatthaṃ khandhādittayaggahaṇaṃ kattabbaṃ, aññathā sabbasādhāraṇo anuggaho na kato siyā. Tividhā hi sattā rūpasammūḷhā arūpasammūḷhā ubhayasammūḷhāti. Tesu ye arūpasammūḷhā, tadatthaṃ khandhānaṃ gahaṇaṃ arūpadhammānaṃ catudhā vibhattattā. Ye rūpasammūḷhā, tadatthaṃ āyatanānaṃ rūpadhammānaṃ addhekādasadhā vibhattattā. Ye pana ubhayasammūḷhā, tadatthaṃ dhātūnaṃ ubhayesampi vibhattattā. Tathā indriyabhedena tikkhindriyā majjhimindriyā mudindriyā, saṃkhittarucī majjhimarucī vitthārarucīti ca tividhā sattā, tesampi atthāya yathākkamaṃ khandhādiggahaṇaṃ katanti yojetabbaṃ. Indriyaggahaṇaṃ pana kāmaṃ ete dhammā issarā viya sahajātadhammesu issariyaṃ ādhipaccaṃ pavattenti, taṃ pana nesaṃ dhammasabhāvasiddhaṃ, na ettha kassaci vasībhāvo ''suññā ete avasavattino''ti anattalakkhaṇassa sukhaggahaṇatthaṃ. Taṃ panetaṃ catubbidhampi pavattinivattitadubhayahetuvasena diṭṭhameva upakārāvahaṃ, na aññathāti saccādidvayaṃ gahitaṃ. **Ādi**-saddena gahitadhammesupi ayaṃ nayo netabbo. **Mūlaṃ** patiṭṭhābhāvato. Sati hi sīlavisuddhiyaṃ, cittavisuddhiyañca ayaṃ paññā mūlajātā hoti, nāsatīti. **Sarīraṃ** paribrūhetabbato. Imissā hi paññāya santānavasena pavattamānāya pādapāṇisīsaṭṭhāniyā diṭṭhivisuddhiādikā imā pañca visuddhiyo avayavena samudāyūpalakkhaṇanayena ''sarīra''nti veditabbā.

431. **Pañca khandhā**ti ettha **pañcā**ti gaṇanaparicchedo, tena na tato heṭṭhā, na uddhanti dasseti. **Khandhā**ti paricchinnadhammanidassanaṃ. Yasmā cettha khandha-saddo rāsaṭṭho ''mahāudakakkhandho''tiādīsu (a. ni. 4.51; 6.37) viya, tasmā atītādivibhāgabhinnaṃ sabbaṃ rūpaṃ rāsivasena buddhiyā ekajjhaṃ gahetvā ''rūpameva khandho rūpakkhandho''ti samānādhikaraṇasamāso daṭṭhabbo. ''Tīhi khandhehi iṇaṃ dassāmā''tiādīsu viya koṭṭhāsaṭṭhe pana khandha-sadde nibbānassāpi khandhantarabhāvo āpajjatīti? Nāpajjati atītādivibhāgābhāvato. Na hi ekassa niccassa sato nibbānassa atītādivibhāgo atthīti. Paṭhamenatthena rūparāsīti attho, dutiyena rūpakoṭṭhāsoti. **Vedanākkhandho**tiādīsupi eseva nayo. Kasmā panete khandhā pañceva vuttā iminā eva ca kamenāti? Bhājanabhojanabyañjanabhattakārakabhuñjakavikappadassanato, yathoḷārikayathāsaṃkilesūpadesato cāti veditabbaṃ. Vivādamūlahetubhāvaṃ saṃsārahetutaṃ, kammahetutañca cintetvā vedanāsaññā saṅkhārakkhandhato nīharitvā visuṃ khandhabhāvena desitā.

Rūpakkhandhakathāvaṇṇanā

432. **Tatthā**ti tesu pañcasu khandhesu. **Yaṃ kiñcī**ti anavasesapariyādānaṃ. **Ruppanalakkhaṇa**nti atippasaṅganiyamanaṃ. Yaṃ-saddena hi sanipātena kiṃ-saddena ca gahitena aniyamatthatāya atippasaṅge āpanne taṃ ruppanasaddo nivatteti, tena rūpassa anavasesapariggaho kato hoti. **Sītādīhī**ti sītuṇhajighacchāpipāsādīhi. Hetuatthe cetaṃ karaṇavacanaṃ. Ruppanaṃ lakkhaṇaṃ etassāti **ruppanalakkhaṇaṃ**. Dhammo eva **dhammajātaṃ**. Ruppanañcettha sītādivirodhipaccayasannipāte visadisuppatti. Nanu ca arūpadhammānampi virodhipaccayasamāgame visadisuppatti labbhatīti? Saccaṃ labbhati, na pana vibhūtataraṃ. Vibhūtataraṃ hettha ruppanaṃ adhippetaṃ sītādiggahaṇato. Yadi evaṃ, kathaṃ brahmaloke rūpasamaññā? Tatthāpi taṃsabhāvānativattanato hotiyeva rūpasamaññā, anuggāhakapaccayavasena vā. Virodhipaccayasannipāte yo attano santāne bhinne bhijjamānasseva visadisuppattihetubhāvo, taṃ ruppananti aññe. Imasmiṃ pakkhe rūpayati vikāraṃ āpādetīti rūpaṃ, purimapakkhe pana ruppatīti. Saṅghaṭṭanena vikārāpattiyaṃ ruppanasaddo niruḷhoti keci. Imasmiṃ pakkhe arūpadhammesu rūpasamaññāya pasaṅgo eva natthi saṅghaṭṭanābhāvato. Paṭighāto ruppananti apare. **Sabbaṃ taṃ ekato katvā**ti rāsaṭṭhaṃ hadaye ṭhapetvā vadati.

Bhūtopādāyabhedatoti ettha tadadhīnavuttitāya bhavati ettha upādāyarūpanti **bhūtaṃ**. Bhūtāni upādiyateva, na pana sayaṃ tehi, aññehi vā upādīyatīti **upādāyaṃ**.

Kāmaṃ catudhātuvavatthāne vacanatthāditopi bhūtāni vibhāvitāneva, sabhāvadhammānaṃ pana lakkhaṇādivibhāvanāti katvā vuttaṃ **''lakkhaṇarasapaccupaṭṭhānāni catudhātuvavatthāne vuttānī''**ti. Tattha padaṭṭhānassa avuttattā āha **''padaṭṭhānato panā''**tiādi. Avacanañca tassa tassatthassa paccayatoti ettha pakārantarena vibhāvitattāti daṭṭhabbaṃ. **Sabbāpī**ti catassopi dhātuyo. Āposaṅgahitāya tejonupālitāya vāyovitthambhitāya eva pathavīdhātuyā pavatti, na aññathāti sā sesabhūtattayapadaṭṭhānā, evamitarāpīti āha **''avasesadhātuttayapadaṭṭhānā''**ti.

Catuvīsatividhanti gaṇanaparicchedo balarūpādīnaṃ paṭisedhanattho. Tattha yaṃ vattabbaṃ, taṃ parato āvi bhavissati. Cakkhatīti **cakkhu,** viññāṇādhiṭṭhitaṃ rūpaṃ assādentaṃ viya hotīti attho. **Cakkhatī**ti hi ayaṃ **cakkhati**-saddo ''madhuṃ cakkhati, byañjanaṃ cakkhatī''tiādīsu viya assādanattho. Vuttañhetaṃ ''cakkhuṃ kho, māgaṇḍiya, rūpārāmaṃ rūparataṃ rūpasamudita''nti (ma. ni. 2.209). Aṭṭhakathāyampi vuccati ''rūpesu āviñchanarasa''nti (visuddhi. 2.433; dha. sa. aṭṭha. 600). Satipi sotādīnaṃ saddārammaṇādibhāve niruḷhattā dassane eva cakkhu-saddo pavattati padumādīsu paṅkajādisaddā viyāti daṭṭhabbaṃ. Atha vā **cakkhatī**ti viññāṇādhiṭṭhitaṃ samavisamaṃ ācikkhantaṃ viya abhibyattaṃ vadantaṃ viya hotīti attho. Aṭṭhakathāyaṃ pana ''vibhāveti cā''ti (mahāni. aṭṭha. 13; vibha. aṭṭha. 154) vuttaṃ. Taṃ anekatthattā dhātūnaṃ vibhāvanatthatāpi cakkhati-saddassa sambhavatīti katvā vuttaṃ. Suṇāti etena, viññāṇādhiṭṭhitaṃ sayaṃ vā suṇātīti **sotaṃ**. Ghāyati etena, sayaṃ vā ghāyatīti **ghānaṃ**. Rasaggahaṇamūlakattā ajjhoharaṇassa jīvitanimittaṃ āhāraraso jīvitaṃ, tasmiṃ ninnatāya taṃ avhāyatīti **jivhā** niruttinayena. Kucchitānaṃ sāsavadhammānaṃ āyo uppattiṭṭhānanti **kāyo** anuttariyahetubhāvaṃ anāgacchantesu kāmarāganidānakammajanitesu, kāmarāgassa ca visesapaccayesu ghānajivhākāyesu kāyassa visesato sāsavapaccayattā. Tena hi phoṭṭhabbasukhaṃ assādentā sattā methunampi sevanti. Kāyindriyavatthukā vā cattāro khandhā balavakāmāsavādihetubhāvato visesena sāsavāti kucchitānaṃ sāsavadhammānaṃ āyoti **kāyo** vutto. Vaṇṇavikāraṃ āpajjamānaṃ hadayaṅgatabhāvaṃ rūpayatīti **rūpaṃ,** rūpamiva pakāsaṃ karoti saviggahamiva dassetīti attho. Anekatthattā vā dhātūnaṃ pakāsanattho eva rūpasaddo daṭṭhabbo. Sappatīti **saddo,** udāharīyati, sakehi vā paccayehi sappīyati sotaviññeyyabhāvaṃ upanīyatīti attho. Gandhayatīti **gandho,** attano vatthuṃ sūcayati apākaṭaṃ ''idaṃ sugandhaṃ, duggandha''nti pakāseti, paṭicchannaṃ vā pupphaphalādiṃ ''idamettha atthī''ti pesuññaṃ karontaṃ viya hotīti attho. Rasanti taṃ sattāti **raso,** asādentīti attho.

Itthiyāva indriyaṃ **itthindriyaṃ,** tathā **purisindriyaṃ**. Jīvanti tena sahajātadhammāti jīvitaṃ, tadeva indriyaṃ **jīvitindriyaṃ**. Hadayañca taṃ vatthu ca, hadayassa vā manoviññāṇassa vatthu **hadayavatthu**. Copanakāyabhāvato kāyo ca so adhippāyaviññāpanato viññatti cāti **kāyaviññatti**. Copanavācābhāvato, adhippāyaviññāpanato ca vacī ca sā viññatti cāti **vacīviññatti**. Viggahābhāvato na kassati, kasituṃ chindituṃ na sakkā, na vā kāsati dibbatīti akāsaṃ, akāsameva ākāsaṃ, tadeva nissattanijjīvaṭṭhena **ākāsadhātu. Rūpassā**ti nipphannarūpassa. Lahubhāvo **lahutā**. Sayaṃ anipphannatāya ''rūpassā''ti visesitaṃ. Esa nayo sesesupi. Ayaṃ pana viseso – kammani sādhu kammaññaṃ, tassa bhāvo **kammaññatā**. Paṭhamaṃ, upari ca cayo pavatti **upacayo**. Pubbāparavasena sambandhā tati pavatti **santati**. Aniccassa vināsino bhāvo **aniccatā**. Kabalaṃ karīyatīti **kabaḷīkāro**. Āharatīti **āhāro**. Evaṃ tāva upādāyarūpaṃ saddatthato veditabbaṃ.

Kamato pana sabbesaṃ rūpadhammānaṃ nissayabhāvena mūlabhūtattā paṭhamaṃ bhūtarūpāni uddiṭṭhāni. Itaresu ajjhattikabhāvena attabhāvasamaññāya mūlabhāvato cakkhādīni pañca ādito uddiṭṭhāni. Tesaṃ visayīnaṃ ime visayāti dassetuṃ rūpādīni cattāri uddiṭṭhāni. Phoṭṭhabbaṃ pana anupādārūpattā, bhūtaggahaṇena gahitattā ca idha na gahitaṃ. Svāyaṃ attabhāvo imehi ''itthī''ti vā ''puriso''ti vā saṅkhaṃ gacchatīti dassanatthaṃ tadanantaraṃ itthipurisindriyadvayaṃ uddiṭṭhaṃ. ''Iminā jīvatī''ti vohāraṃ labbhatīti dassanatthaṃ tato jīvitindriyaṃ. Tassa imaṃ nissāya viññāṇappavattiyaṃ attahitādisiddhīti dassanatthaṃ hadayavatthu. Tassa imāsaṃ vasena sabbe kāyavacīpayogāti dassanatthaṃ viññattidvayaṃ. Imāya rūpakāyassa paricchedo, añjaso cāti dassanatthaṃ ākāsadhātu. Imehissa sukhappavatti, uppattiādayo cāti dassanatthaṃ lahutādayo. Sabbo cāyaṃ catusantatirūpasantāno iminā upatthambhīyatīti dassanatthaṃ ante kabaḷīkāro āhāro uddiṭṭhoti veditabbo.

433. Idāni yathāuddiṭṭhāni upādārūpāni lakkhaṇādito niddisituṃ **''tattha rūpābhighātārahabhūtappasādalakkhaṇa''**ntiādi āraddhaṃ. Tattha **tatthā**ti tesu upādārūpesu. Rūpe, rūpassa vā abhighāto rūpābhighāto, taṃ arahatīti rūpābhighātāraho, rūpābhighāto hotu vā mā vā evaṃsabhāvo catunnaṃ bhūtānaṃ pasādo **rūpābhighātārahabhūtappasādo,** evaṃlakkhaṇaṃ cakkhūti attho. Yasmā paccayantarasahito eva cakkhupasādo rūpābhihananavasena pavattati, na kevalo. Tasmā taṃsabhāvatāva pamāṇaṃ, na rūpābhighātoti dassanatthaṃ rūpābhighātārahatā vuttā yathā vipākārahaṃ kusalākusalanti. Abhighāto ca visayavisayīnaṃ aññamaññaṃ abhimukhībhāvo yogyadesāvaṭṭhānaṃ abhighāto viyāti katvā. So rūpe cakkhussa, rūpassa vā cakkhumhi hoti. Tenāha ''yaṃ cakkhu anidassanaṃ sappaṭighaṃ rūpamhi sanidassanamhi sappaṭighamhi

paṭihaññi vā''ti, ''yamhi cakkhumhi anidassanamhi sappaṭighamhi rūpaṃ sanidassanaṃ sappaṭighaṃ paṭihaññi vā paṭihaññati vā''ti (dha. sa. 597) ca ādi. Paripuṇṇāparipuṇṇāyatanattabhāvanibbattakassa kammassa nidānabhūtā kāmataṇhā, rūpataṇhā ca tadāyatanikabhavapatthanābhāvato daṭṭhukāmatādivohāraṃ arahatīti dutiyanayo sabbattha vutto. Tattha daṭṭhukāmatānidānakammaṃ samuṭṭhānaṃ etesanti **daṭṭhukāmatānidānakammasamuṭṭhānāni**. Evaṃvidhānaṃ bhūtānaṃ pasādo **daṭṭhukāmatā…pe… pasādo,** evaṃlakkhaṇaṃ cakkhu. Tassa tassa hi bhavassa mūlakāraṇabhūtā taṇhā tasmiṃ tasmiṃ bhave uppajjanārahāyatanavisayāpi nāma hotīti kāmataṇhādīnaṃ daṭṭhukāmatādivohārārahatā vuttā.

Daṭṭhukāmatāti hi daṭṭhumicchā, rūpataṇhāti attho. Ettha ca daṭṭhukāmatāya, sesānañca taṃtaṃattabhāvanibbattakakammāyūhanakkhaṇato sati purimanibbattiyaṃ vattabbaṃ natthi, asati pana maggena asamugghātitabhāvoyeva kāraṇanti daṭṭhabbaṃ. Yato maggena asamucchinnaṃ kāraṇalābhe sati uppajjitvā attano phalassa paccayabhāvūpagamanato vijjamānamevāti uppannatā atthitā pariyāyehi vuccati ''ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvento ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaronto uppannuppanne pāpake akusale dhamme antarāyeva antaradhāpetī''ti (saṃ. ni. 5.156), ''santaṃ vā ajjhattaṃ kāmacchandaṃ 'atthi me ajjhattaṃ kāmacchando'ti pajānātī''ti (dī. ni. 2.382; ma. ni. 1.115) ca evamādīsu.

Rūpesu puggalassa, viññāṇassa vā **āviñchanarasaṃ. Ādhārabhāvapaccupaṭṭhānaṃ** nissayapaccayabhāvato. **Daṭṭhukāmatānidānakammajabhūtapadaṭṭhānaṃ** yesaṃ bhūtānaṃ pasādo, tevassa āsannakāraṇanti katvā. Ettha ca taṃtaṃattabhāvanipphādakasādhāraṇakammavasena purimaṃ cakkhulakkhaṇaṃ vuttaṃ kāraṇavisesassa anāmaṭṭhattā. ''Evarūpaṃ nāma me cakkhu hotū''ti evaṃ nibbattitaāveṇikakammavasena dutiyanti vadanti. Satipi pana pañcannaṃ pasādabhāvasāmaññe savisayāvabhāsanasaṅkhātassa pasādabyāpārassa vasena purimaṃ vuttaṃ. Pasādakāraṇassa satipi kammabhāvasāmaññe, ekatte vā attano kāraṇabhedena bhedadassanavasena dutiyanti daṭṭhabbaṃ. Sotādīnaṃ lakkhaṇādīsu vuttanayeneva attho veditabbo.

Etthāha – cakkhādīnaṃ indriyānaṃ kiṃ ekakammunā uppatti, udāhu nānākammunāti? Ubhayathāpīti porāṇā. Tattha nānākammunā tāva uppattiyaṃ cakkhādīnaṃ visese vattabbaṃ natthi kāraṇassa bhinnattā. Ekakammunā pana uppattiyaṃ kathaṃ nesaṃ visesoti? Kāraṇassa bhinnattā eva. Taṃtaṃbhavapatthanābhūtā hi taṇhā taṃtaṃbhavapariyāpannāyatanābhilāsatāya sayaṃ vicittarūpā upanissayabhāvena taṃtaṃbhavanibbattakakammassa vicittabhedataṃ vidahati. Yato tadāhitavisesaṃ taṃ tathārūpasamatthatāyogenānekarūpāpannaṃ viya anekaṃ visiṭṭhasabhāvaṃ phalaṃ nibbatteti. Na cettha samatthatā samatthabhāvato aññā veditabbā kāraṇavisesena āhitavisesassa visiṭṭhaphalanipphādanayogyatāmattato. Ayañca ekassapi kammassa anekindriyahetutāvisesayogo yuttito, āgamanato ca parato āgamissati. Apica ekasseva kusalacittassa soḷasādivipākacittanibbattihetutā vuccati. Lokepi ekasseva sālibījassa paripuṇṇāparipuṇṇataṇḍulaātaṇḍulaphalanibbattihetutā dissateva, kiṃ vā etāya yutticintāya. Yato kammaphalaṃ cakkhādīni, kammavipāko ca sabbaso buddhānaṃyeva ñāṇassa visayoti.

434. **Kecī**ti mahāsaṅghikesu ekacce. Tesu hi **vasudhammo** evaṃ vadati ''cakkhumhi tejo adhikaṃ, sote vāyu, ghāne pathavī, jivhāya āpo, kāye sabbepi samā''ti. Cakkhādīsu tejādiadhikatā nāma tannissayabhūtānaṃ tadadhikatāyāti dassento **''tejādhikānaṃ bhūtānaṃ pasādo cakkhū''**tiādimāha. **Kāyo sabbesa**nti ko ettha viseso, nanu tejādiadhikānañca bhūtānaṃ pasādā sabbesaṃyevāti? Saccametaṃ, idaṃ pana ''sabbesa''nti vacanaṃ samānānanti imamatthaṃ dīpeti anuvattamānassa ekadesādhikabhāvassa nivāraṇavasena vuttattā. Tejādīnaṃ hi paccekaṃ adhikabhāve viya dvinnaṃ, tiṇṇaṃ vā adhikabhāvepi yathāvuttādhikabhāveneva ekakādivasena labbhamānāya omattatāyapi kāyappasādo na hotīti pākaṭoyamattho. Tasmā catunnampi bhūtānaṃ samabhāvena kāyappasādo hotīti sabbasaddo idha samabhāvadīpako daṭṭhabbo. **Tejādīna**nti padīpasaṅkhātassa tejassa obhāsarūpena, vāyussa saddena, pathaviyā gandhena, kheḷasaṅkhātassa udakassa rasenāti purimavāde, pacchimavāde ca yathāyogaṃ taṃtaṃbhūtaguṇehi anuggayhabhāvato, rūpādīnaṃ gahaṇe upakāritabbatoti attho. Ālokādisahakārīkāraṇasahitānaṃyeva cakkhādīnaṃ rūpādiavabhāsanasamatthatā, vivarassa ca sotaviññāṇūpanissayabhāvo guṇoti tesaṃ laddhi. Tejādīnaṃ viya pana vivarassa bhūtabhāvābhāvato yathāyoga-ggahaṇaṃ. Atha vā rūpādayo viya vivarampi bhūtaguṇoti parādhippāye tejassa ālokarūpena, ākāsasaṅkhātassa vivarassa saddena, vāyussa gandhena, udakassa rasena, pathaviyā phoṭṭhabbenāti evaṃ yathāyogaṃ taṃtaṃbhūtaguṇehīti yojanā.

Rūpādīnaṃ adhikabhāvadassanatoti aggimhi rūpassa pabhassarassa, vāyumhi saddassa sabhāvena suyyamānassa, pathaviyā surabhiādino gandhassa, āpe ca rasassa madhurassāti imesaṃ visesayuttānaṃ dassanato ''rūpādayo tesaṃ guṇā''ti paṭhamavādī āhāti. Tasseva **''iccheyyāmā''**tiādinā uttaramāha. Imināva upāyena dutiyavādinopi niggaho hotīti. Atha vā rūpādivisesaguṇehi tejaākāsapathavīāpavāyūhi cakkhādīni katānīti

vadantassa **kaṇādassa** vādaṃ uddharitvā taṃ niggahetuṃ **''athāpi vadeyyu''**ntiādi vuttanti daṭṭhabbaṃ. Āsave upalabbhamānopi gandho pathaviyā āposaṃyuttāya kappāsato visadisāyāti na kappāsagandhassa adhikabhāvāpattīti ce? Na, anabhibhūtattā. Āsave hi udakasaṃyuttā pathavī udakena abhibhūtā, na kappāsapathavīti tassa eva gandhena adhikena bhavitabbaṃ. Uṇhodakasaṃyutto ca aggi upalabbhanīyo mahantoti katvā tassa phasso viya vaṇṇopi pabhassaro upalabbheyyāti uṇhodake vaṇṇato agginā anabhisambandhassa sītodakassa vaṇṇo parihāyetha. **Tasmā**ti etassa ubhayassa abhāvā. Tadabhāvena hi rūpādīnaṃ tejādivisesaguṇatā nivattitā. Tannivattanena ''tejādīnaṃ guṇehi rūpādīhi anuggayhabhāvato''ti idaṃ kāraṇaṃ nivattitanti evaṃ paramparāya ubhayābhāvo visesaparikappanapahānassa kāraṇaṃ hotīti āha **''tasmā pahāyeta''**ntiādi. Ekakalāpepi rūparasādayo visadisā, ko pana vādo nānākalāpe cakkhādayo bhūtavisesābhāvepīti dassetuṃ rūparasādinidassanaṃ vuttaṃ.

Yadi bhūtaviseso natthi, kiṃ pana cakkhādivisesassa kāraṇanti taṃ dassetuṃ **''yaṃ aññamaññassā''**tiādi vuttaṃ. Ekampi kammaṃ pañcāyatanikattabhāvabhavappatthanānipphannaṃ cakkhādivisesahetutāya aññamaññassa asādhāraṇanti ca kammavisesoti ca vuttanti daṭṭhabbaṃ. Na hi taṃ yena visesena cakkhussa paccayo, teneva sotassa paccayo hoti indriyantarābhāvappattito. ''Paṭisandhikkhaṇe mahaggatā cetanā kaṭattārūpānaṃ kammapaccayena paccayo''ti (paṭṭhā. 2.12.78) vacanena paṭisandhikkhaṇe vijjamānānaṃ sabbesaṃ kaṭattārūpānaṃ ekā cetanā kammapaccayo hotīti viññāyati. Nānācetanāya hi tadā indriyuppattiyaṃ sati parittena ca mahaggatena ca kammunā nibbattitaṃ kaṭattārūpaṃ āpajjeyyāti. Na cekā paṭisandhi anekakammanibbattā hotīti siddhamekena kammena anekindriyuppatti hotīti.

435. Anallīno nissayo etassāti **anallīnanissayo,** rūpasaddasaṅkhāto visayo. Gandharasānaṃ nissayā ghānajivhānaṃ nissaye allīyantīti te nissayavasena allīnā. Phoṭṭhabbaṃ sayaṃ kāyanissayaallīnaṃ bhūtattā. Aparo nayo – cakkhusotāni appattavisayaggāhakāni sāntare, adhike ca visaye viññāṇuppattihetubhāvato. Sotampi sampattavisayaggāhīti keci. Yadi sotaṃ sampattaggāhi, cittajo saddo sotaviññāṇassa ārammaṇaṃ na siyā. Na hi bahiddhā cittasamuṭṭhānānaṃ uppatti atthi. **Pāḷiya**ñca avisesena saddārammaṇassa sotaviññāṇārammaṇabhāvo vutto. Kiñca disādesavavatthānañca saddassa na siyā, attano visayipadesassa eva gahetabbato gandho viya. Tasmā yattha uppanno saddo, tattheva ṭhito. Sace sotapathe āpāthamāgacchati, nanu dūre ṭhitehi rajakādisaddā cirena suyyantīti? Na dūrāsannānaṃ yathāpākaṭe sadde gahaṇavisesato. Yathā hi dūrāsannānaṃ vacanasadde yathāpākaṭe gahaṇavisesato ākāravisesānaṃ aggahaṇaṃ, gahaṇañca hoti, evaṃ rajakādisaddepi āsannassa ādito pabhuti yāva avasānā kamena pākaṭībhūte, dūrassa ca avasāne, majjhe vā piṇḍavasena pavattipākaṭībhūte nicchayaggahaṇānaṃ sotaviññāṇavīthiyā parato pavattānaṃ visesato lahukaṃ suto ''cirena suto''ti adhimāno hoti. So pana saddo yattha uppanno, tannissitova attano vijjamānakkhaṇe sotassa āpāthamāgacchati. Yadi saddassa bhūtaparamparāya samantato pavatti natthi, kathaṃ paṭighosuppattīti? Dūre ṭhitopi saddo aññattha paṭighosuppattiyā, bhājanādicalanassa ca ayokanto viya ayocalanassa paccayo hotīti daṭṭhabbaṃ.

436. Pubbe lakkhaṇādinā vibhāvitampi cakkhuṃ ṭhitaṭṭhānādito vibhāvetuṃ **''cakkhu cetthā''**tiādi āraddhaṃ. Tattha cakkhu sādhayamānaṃ tiṭṭhatīti sambandho. **Ca**-kāro byatirekattho, tenassa vuccamānameva visesaṃ joteti. **Etthā**ti etesu yathānidditṭhesu pañcasu upādārūpesu. **''Sarīrasaṇṭhānuppattidese''**ti etena avasesaṃ kaṇhamaṇḍalaṃ paṭikkhipati. Snehamiva **satta akkhipaṭalāni byāpetvā** ṭhitāheva attano nissayabhūtāhi **catūhi dhātūhi katūpakāraṃ** tannissiteheva āyuvaṇṇādīhi anupālitaṃ parivāritaṃ tisantatirūpasamuṭṭhāpakehi **utucittāhārehi upatthambhiyamānaṃ tiṭṭhati**. Sattaakkhipaṭalabyāpanavacaneneva cakkhussa anekakalāpagatabhāvaṃ dasseti. **Pamāṇato ūkāsiramatta**nti ūkāsiramatte padese pavattanato vuttaṃ. Cakkhuviññāṇassa **vatthubhāvaṃ** nissayabhāvato āvajjanasampaṭicchanādīnaṃ tadārammaṇāvasānānaṃ **dvārabhāvaṃ** samavasaraṭṭhānato. Taṃ panetaṃ cakkhu adhiṭṭhānabhedato, tatthāpi paccekaṃ anekakalāpagatabhāvato anekampi samānaṃ sāmaññaniddesena āvajjanāya ekattā, ekasmiṃ khaṇe ekasseva ca kiccakarattā ekaṃ katvā vuttaṃ. Evampi bahūsu kathamekasseva kiccakarattaṃ. Yaṃ tattha visadaṃ hutvā rūpābhighātārahaṃ, taṃ viññāṇassa nissayo hotīti gahetabbaṃ. Phoṭṭhabbaviseso viya kāyaviññāṇassa ārammaṇabhāve.

Manupassatīti **ma**-kāro padasandhikaro, atha vā **manū**ti macco.

Aṅgulivedhakaṃ aṅgulīyakaṃ.

Visamajjhāsayatāya cakkhu vammikachiddābhiratasappo viya, bilajjhāsayatāya sotaṃ udakabilābhiratakumbhīlo viya, ākāsajjhāsayatāya ghānaṃ ajaṭākāsābhiratapakkhī viya, gāmajjhāsayatāya jivhā gāmābhiratakukkuro viya, upādinnakajjhāsayatāya kāyo āmakasusānābhiratasiṅgālo viya passitabboti dassento

‘‘vammi…pe… daṭṭhabbā’’ti āha. Visamajjhāsayatā ca cakkhussa visamajjhāsayaṃ viya hotīti katvā vuttā, cakkhumato vā puggalassa ajjhāsayavasena cakkhu visamajjhāsayaṃ daṭṭhabbaṃ. Esa nayo sesesupi. Sabbopi ca yathāvutto papañco sotādīsupi yathārahaṃ veditabbo.

437. Cakkhumhi, cakkhussa vā paṭihananaṃ cakkhupaṭihananaṃ, taṃ lakkhaṇaṃ etassāti **cakkhupaṭihananalakkhaṇaṃ**. Paṭihananañcettha yathāvutto abhighātova. **Visayabhāvo** ārammaṇapaccayatā. Kāmaṃ sā eva gocaratā, tathāpi visayagocarānaṃ ayaṃ viseso – anaññatthabhāvo, tabbahulacāritā ca cakkhuviññāṇassa. Visayabhāve cassa yaṃ vattabbaṃ, taṃ parato āvi bhavissati. **Yattha pana** kāyaviññattiādike.

438. Itthiyā bhāvo, ‘‘itthī’’ti vā bhavati etena cittaṃ, abhidhānañcāti itthibhāvo, taṃ lakkhaṇaṃ etassāti **itthibhāvalakkhaṇaṃ**. Tato eva ‘‘itthī’’ti taṃsahitaṃ santānaṃ pakāsentaṃ viya hotīti vuttaṃ **‘‘itthīti pakāsanarasa’’**nti. Vaṭṭaṃsatā avisadahatthapādāditā ca **itthiliṅgaṃ**. Thanamaṃsāvisadatā, nimmassudāṭhitā, kesabandhanaṃ, vatthaggahaṇañca ‘‘itthī’’ti sañjānanassa paccayabhāvato **itthinimittaṃ**. Daharakālepi suppakamusalakādīhi kīḷā, mattikatakkena suttakantanādi ca **itthikuttaṃ,** itthikiriyāti attho. Avisadaṭṭhānagamanādiko ākāro **itthākappo**. Aparo nayo – itthīnaṃ muttakaraṇaṃ **itthiliṅgaṃ**. Sarādhippāyā **itthinimittaṃ**. Avisadaṭṭhānagamananisajjākhādanabhojanādikā **itthikuttaṃ**. Itthisaṇṭhānaṃ **itthākappo**. Imāni ca itthiliṅgādīni yathāsakaṃ kammādinā paccayena uppajjamānānipi yebhuyyena itthindriyasahite eva santāne taṃtadākārāni hutvā uppajjantīti itthindriyaṃ tesaṃ kāraṇanti katvā vuttaṃ **‘‘itthiliṅganimittakuttākappānaṃ kāraṇabhāvapaccupaṭṭhāna’’**nti. Itthiliṅgādīsu eva ca kāraṇabhāvasaṅkhātena adhipatibhāvena tassa indriyatā vuttā, indriyasahite santāne itthiliṅgādiākārarūpapaccayānaṃ aññathā anuppādanato, itthiggahaṇassa ca tesaṃ rūpānaṃ paccayabhāvato.

Yasmā pana bhāvadasakepi rūpānaṃ itthindriyaṃ na janakaṃ, nāpi anupālakaṃ, upatthambhakaṃ vā, na ca aññesaṃ kalāparūpānaṃ, tasmā taṃ jīvitindriyaṃ viya sakalāparūpānaṃ, āhāro viya vā kalāpantararūpānañca ‘‘indriyaatthiavigatapaccayo’’ti pāḷiyaṃ na vuttaṃ. Yasmā ca paccayantarādhīnāni liṅgādīni, tasmā yatthassa ādhipaccaṃ, taṃsadisesu matacittakatarūpesupi taṃsaṇṭhānatā dissati. Esa nayo purisindriyepi. Yaṃ panettha visadisaṃ, taṃ vuttanayānusārena veditabbaṃ. Tayidaṃ dvayaṃ yasmā ekasmiṃ santāne saha na pavattati ‘‘yassa itthindriyaṃ uppajjati, tassa purisindriyaṃ uppajjatīti? No’’tiādi (yama. 3.indriyayamaka.188) vacanato, tasmā ubhatobyañjanakassāpi ekasmiṃ khaṇe ekameva hotīti veditabbaṃ. Ye pana ‘‘sarīrekadesavutti bhāvarūpa’’nti vadanti, tesampi taṃ micchāti dassetuṃ **‘‘tadubhayampi…pe… byāpakamevā’’**ti vatvā yadi evaṃ kāyappasādena saṅkaro siyāti āsaṅkaṃ nivattento **‘‘na ca kāyappasādenā’’**tiādimāha. Tassattho – yadipi sakalasarīrabyāpitāya kāyappasādena aṭṭhitokāse ṭhitanti vattabbataṃ nāpajjati, tena pana bhinnanissayattā ṭhitokāse ṭhitantipi vattabbataṃ nāpajjatīti ayameva cettha nippariyāyakathā. **‘‘Rūparasādayo viyā’’**ti etena samānanissayesupi nāma **saṅkaro natthi** lakkhaṇabhedato, kimaṅgaṃ pana bhinnanissayasabhāvesūti dasseti.

439. **Sahajarūpānupālanalakkhaṇa**nti attanā sahajātarūpānaṃ anupālanalakkhaṇaṃ. Jīvitindriyassa ekantakammajattā sahaja-ggahaṇeneva anupāletabbānampi kammajabhāvo siddhoti kammaja-ggahaṇaṃ na kataṃ. Yathāsakaṃ khaṇamattaṭṭhāyinopi kammajarūpassa pavattihetubhāvena taṃ anupālakaṃ, tasmā sahajarūpānupālanalakkhaṇaṃ. Na hi kammajānaṃ kammaṃyeva ṭhitihetu bhavituṃ arahati āhārajādīnaṃ āhārādi viya. Kiṃ kāraṇā? Taṅkhaṇābhāvato. **Tesa**nti sahajarūpānaṃ. **Pavattanaṃ** yāpanaṃ. **Ṭhapanaṃ** ṭhitihetutā. Attanā anupālanavasena yāpetabbāni pavattetabbāni bhūtāni etassa padaṭṭhānanti **yāpayitabbabhūtapadaṭṭhānaṃ. Anupālanalakkhaṇādimhī**ti **ādi**-saddena pavattanarasādimeva saṅgaṇhāti. **Atthikkhaṇeyevā**ti anupāletabbānaṃ atthikkhaṇeyeva. Asati anupāletabbe uppalādimhi kiṃ udakaṃ anupāleyya. Yadi kammajānaṃ ṭhitihetumantarena ṭhiti na hoti, jīvitindriyassa ko ṭhitihetūti āha **‘‘saya’’**ntiādi. Yadi kammajānaṃ ṭhānaṃ jīvitindriyapaṭibaddhaṃ, atha kasmā sabbakālaṃ na ṭhapetīti āha **‘‘na bhaṅgato’’**tiādi. **Tassa tassa** anupālanādikassa **sādhanato**. Taṃ sādhanañca jīvamānatāvisesassa paccayabhāvato. Indriyabaddharūpassa hi matarūpato kammajassa, tadanubandhabhūtassa ca utusamuṭṭhānādito jīvitindriyakato viseso, na kevalaṃ khaṇaṭṭhitiyā eva, pabandhānupacchedassāpi jīvitindriyaṃ kāraṇanti daṭṭhabbaṃ, itarathā āyukkhayato maraṇaṃ na yujjeyyāti.

440. **Manodhātumanoviññāṇadhātūnaṃ nissayalakkhaṇaṃ hadayavatthū**ti kathametaṃ viññātabbanti? Āgamato, yuttito ca. ‘‘Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca pavattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo’’ti (paṭṭhā. 1.1.8) evamādi āgamo. Yadi evaṃ, kasmā rūpakaṇḍe taṃ na vuttanti? Tattha avacanaṃ aññakāraṇaṃ. Kiṃ pana tanti? Desanābhedo. Yathā hi cakkhuviññāṇādīni ekantato cakkhādinissayāni, na evaṃ manoviññāṇaṃ ekantena hadayavatthunissayaṃ. Nissitavasena ca vatthudukādidesanā pavattā ‘‘atthi rūpaṃ cakkhuviññāṇassa

vatthu, atthi rūpaṃ cakkhuviññāṇassa na vatthū''tiādinā (dha. sa. 584). Yampi ekantato hadayavatthunissayaṃ, tassa vasena ''atthi rūpaṃ manoviññāṇassa vatthū''tiādinā dukādīsu vuccamānesupi na tadanuguṇā ārammaṇadukādayo sambhavanti. Na hi ''atthi rūpaṃ manoviññāṇassa ārammaṇaṃ, atthi rūpaṃ na manoviññāṇassa ārammaṇa''nti sakkā vattunti vatthārammaṇadukā bhinnagatikā siyunti ekarasā desanā na bhaveyya. Ekarasañca desanaṃ desetuṃ idha satthu ajjhāsayo. Tasmā tattha hadayavatthu na vuttaṃ, na alabbhamānattāti daṭṭhabbaṃ.

Yutti pana evaṃ veditabbā – nipphannaupādāyarūpanissayaṃ dhātudvayaṃ pañcavokārabhave. Tattha rūpāyatanādīnaṃ, ojāya ca indriyabaddhato bahipi pavattidassanato na taṃnissayatā yujjati, itthipurisindriyānampi tadubhayarahitepi santāne dhātudvayadassanato na taṃnissayatā yujjati, jīvitindriyassāpi aññakiccaṃ vijjatīti na taṃnissayatā yujjati evāti pārisesato hadayavatthu, tesaṃ nissayoti viññāyati. Sakkā hi vattuṃ nipphannaupādāyarūpanissayaṃ dhātudvayaṃ pañcavokārabhave rūpapaṭibaddhavuttibhāvato. Yaṃ yañhi rūpapaṭibaddhavutti, taṃ taṃ nipphannaupādāyarūpanissayaṃ diṭṭhaṃ yathā ''cakkhuviññāṇadhātū''ti. ''Pañcavokārabhave''ti ca visesanaṃ manoviññāṇadhātuvasena kataṃ. Manodhātu pana catuvokārabhave nattheva. Nanu ca indriyanissayatāyapi sādhanato viruddho hetu āpajjatīti? Na diṭṭhabādhanato. Diṭṭhaṃ hetaṃ cakkhuviññāṇassa viya dhātudvayassa vatthuno mandatikkhādiananuvidhānaṃ. Tathā hissa pāḷiyaṃ indriyapaccayatā na vuttā. Tena tadanuvidhānasaṅkhātā indriyanissayatā bādhīyati. Hotu dhātudvayanissayo hadayavatthu, upādāyarūpañca, etaṃ pana kammasamuṭṭhānaṃ, paṭiniyatakiccaṃ, hadayapadese ṭhitamevāti kathaṃ viññāyatīti? Vuccate – vatthurūpabhāvato **kammasamuṭṭhānaṃ** cakkhu viya, tato eva **paṭiniyatakiccaṃ,** vatthurūpabhāvatoti ca viññāṇanissayabhāvatoti attho. Aṭṭhiṃ katvā manasi katvā sabbacetasā samannāharitvā kiñci cintentassa hadayassa khijjanato tatthetamavaṭṭhitanti viññāyati. **Tāsaññeva dhātūna**nti manodhātumanoviññāṇadhātūnaṃyeva. Nissayabhāvato upari āropetvā vahantaṃ viya paccupatiṭṭhatīti **ubbahanapaccupaṭṭhānaṃ**. Sesaṃ heṭṭhā vuttanayameva.

441. Abhikkamo ādi yesaṃ te abhikkamādī. Ādi-saddena paṭikkamasamiñjanapasāraṇaukkhepanaavekkhepanādikā sabbā kiriyā pariggayhati. Tesaṃ abhikkamādīnaṃ pavattakaṃ cittaṃ samuṭṭhānaṃ yassā sā **abhikkamādippavattakacittasamuṭṭhānā,** vāyodhātu. Tassā yaṃ sahajarūpakāyassa thambhanasandhāraṇacalanasaṅkhātaṃ kiccaṃ, tassa sahakārīkāraṇabhūto ākāraviseso kāyaviññatti nāmāti dassento āha **''abhikkamādi…pe… kāyaviññattī''**ti.

Kassa pana ākāravikāroti? Sāmatthiyato vāyodhātuadhikānaṃ cittajamahābhūtānaṃ. Kiṃ taṃ sāmatthiyaṃ? Cittajatā, upādāyarūpatā ca. Atha vā vāyodhātuyā ākāravikāro sahaja…pe… paccayoti sambandhitabbaṃ. Yadi evaṃ viññattiyā upādāyarūpabhāvo na yujjati. Na hi upādāyarūpaṃ ekabhūtasannissayaṃ atthi. ''Catunnaṃ mahābhūtānaṃ upādāyarūpa''nti hi vuttaṃ, nāyaṃ doso catunnaṃ vikāro catūsu ekassāpi hoti catusādhāraṇadhanaṃ viya. Vāyodhātuadhikatāya ca kalāpassa ''vāyodhātuyā''ti vacanaṃ na virujjhati. Evaṃ adhikatā ca sāmatthiyato, na pamāṇato. Aññathā hi avinibbhogavuttitā na yujjeyya. Vāyodhātuyā evāti keci. Tesaṃ matena viññattiyā upādāyarūpatā durupapādā. Na hi ekassa vikāro catunnaṃ hoti. Sā panāyaṃ hatthacalanādīsu phandamānavaṇṇaggahaṇānantaramaviññāyamānantarena manodvārajavanena gayhati. Phandamānavaṇṇavinimutto koci vikāro atthi. Tassa ca taggahaṇānantaraṃ gahaṇaṃ hotīti kathametaṃ viññāyatīti adhippāyaggahaṇato. Na hi viññattivikārarahitesu rukkhacalanādīsu ''idamesa kāreti maññe''ti adhippāyaggahaṇaṃ diṭṭhaṃ, hatthacalanādīsu pana diṭṭhaṃ. Tasmā phandamānavaṇṇavinimutto koci vikāro atthi adhippāyassa ñāpakoti viññāyati. Ñāpako ca hetu ñāpetabbamatthaṃ sayaṃ gahito eva ñāpeti, na vijjamānatāmattenāti vaṇṇaggahaṇānantaraṃ vikāraggahaṇampi anumānato viññāyati. Tathā hi vadanti –

> ''Visayattamanāpannā, saddā nevatthabodhakā;
> Na sattāmattato atthe, te aññātā pakāsakā''ti.

Yadi vikāraggahaṇameva kāraṇaṃ adhippāyaggahaṇassa, kasmā aggahitasaṅketānaṃ adhippāyaggahaṇaṃ na hotīti? Na kevalaṃ vikāraggahaṇameva adhippāyaggahaṇassa kāraṇaṃ, atha kho purimasiddhasambandhaggahaṇañca imassa upanissayoti daṭṭhabbaṃ. Thambhanasandhāraṇacalanāni viññattivikārasahitāya vāyodhātuyā hontīti vuttaṃ. Kiṃ sabbāva vāyodhātū sabbāni tāni karontīti? Nayidamevaṃ. Sattamajavanasambhūtā hi vāyodhātu purimajavanasambhūtā vāyodhātuyo upathambhakapaccaye labhitvā desantaruppattihetubhāvena calayati cittajarūpaṃ, na itarā. Itarā pana santhambhanasandhāraṇamattaṃ karontiyo tassā upakārāya honti. Desantaruppatti eva calananti nimitte ca kattubhāvo samāropitoti daṭṭhabbaṃ. Aññathā dhammānaṃ abyāpāratā, khaṇikatā ca na siyā. Sattahi yugehi ākaḍḍhitabbasakaṭamettha **aṭṭhakathāyaṃ** nidassitaṃ. Cittajarūpe pana calante taṃsambandhatāya utukammāhārajarūpampi calati nadīsote

pakkhittasukkhagomayapiṇḍaṃ viya phandamānavaṇṇaggahaṇānantaraṃ viññattiggahaṇassa vuttattā. Kiṃ calanakarā eva vāyodhātu viññattivikārasahitāti? Nayidamevaṃ, tathā calayitumasakkuṇantiyopi thambhanasandhāraṇamattakarā paṭhamajavanādisambhūtāpi vāyodhātuyo viññattivikārasahitā evāti gahetabbaṃ. Yena disābhāgenāyaṃ abhikkamādiṃ pavattetukāmo, tadabhimukhavikārasabbhāvato. Adhippāyasahabhāvī hi vikāro viññatti. Evañca katvā manodvārāvajjanassāpi viññattisamuṭṭhāpakavacanaṃ suṭṭhu yujjati. Yathāvuttavikāraggahaṇamukhena taṃsamaṅgino adhippāyo viññāyatīti vuttaṃ **''adhippāyappakāsanarasā''**ti.

Kāyavipphandanassa hetubhūtāya vāyodhātuyā vikārabhāvato pariyāyena viññatti **kāyavipphandanahetubhāvapaccupaṭṭhānā** vuttā. **Cittasamuṭṭhānavāyodhātupadaṭṭhānā**ti ca vāyodhātuyā kiccādhikatāya vuttaṃ. **Kāyavipphandanena adhippāyaviññāpanahetuttā**ti kāyavipphandanena karaṇabhūtena adhippāyassa viññāpanahetubhāvato kāyaviññattīti vuccatīti sambandho. Ayañhettha attho – viññāpetīti viññatti. Kiṃ viññāpeti? Adhippāyaṃ. Kena? Kāyena. Kīdisena? Vipphandamānenāti. Dutiyanaye pana yathāvuttena kāyena viññāyatīti **kāyaviññatti**. Sesaṃ vuttanayameva.

Atthāvabodhanasamattho vacīviseso **vacībhedo**. Tena vāyuvanappatinadīghosādiṃ nivatteti. Tassa pavattakaṃ cittaṃ samuṭṭhānaṃ yassā sā **vacībhedappavattakacittasamuṭṭhānā,** pathavīdhātu. Tassā yaṃ upādinnasaṅkhātassa akkharuppattiṭṭhānassa ghaṭṭanasaññitaṃ kiccaṃ, tassa sahakārīkāraṇabhūto ākāraviseso vacīviññatti nāmāti dassento āha **''vacībhe…pe… vacīviññattī''**ti.

Idāni ''kassa pana ākāravikāro''tiādi kāyaviññattiyaṃ vuttanayeneva veditabbaṃ. Ayaṃ pana viseso – yathā tattha ''phandamānavaṇṇaggahaṇānantara''nti vuttaṃ, evamidha ''suyyamānasaddasavanānantara''nti yojetabbaṃ. Idha ca thambhanādīnaṃ abhāvato ''sattamajavanasambhūtā''tiādinayo na labbhati. Ghaṭṭanena hi saddhiṃ saddo uppajjati. Ghaṭṭanañca paṭhamajavanādīsupi labbhateva. **Ghaṭṭanaṃ** paccayavasena bhūtakalāpānaṃ aññamaññaṃ āsannataruppādo. **Calanaṃ** ekassāpi desantaruppādaparamparatāti ayametesaṃ viseso. Yathā ca vāyodhātuyā calanaṃ kiccaṃ, evaṃ pathavīdhātuyā ghaṭṭanaṃ. Tenevāha **''pathavīdhātuyā upādinnaghaṭṭanassa paccayo''**ti. Sesaṃ vuttanayameva. **Yathā hī**tiādi kāyavacīviññattīnaṃ anumānavasena gahetabbabhāvavibhāvanaṃ. **Yathā hi ussāpetvā baddhagosīsādi**rūpāni disvā tadanantarappavattāya aviññāyamānantarāya manodvāravīthiyā gosīsādīnaṃ udakasahacārippakārasaññāṇākāraṃ gahetvā udakaggahaṇaṃ hoti, evaṃ vipphandamānasamuccāriyamānavaṇṇasadde gahetvā tadanantarapavattāya aviññāyamānantarāya manodvāravīthiyā purimasiddhasambandhagahaṇūpanissayasahitāya sādhippāyavikāraggahaṇaṃ hoti.

442. Rūpāni paricchindati, sayaṃ vā tehi paricchijjati, rūpānaṃ vā paricchedamattaṃ rūpaparicchedo, taṃ lakkhaṇaṃ etissāti **rūpaparicchedalakkhaṇā**. Ayaṃ hi ākāsadhātu taṃ taṃ rūpakalāpaṃ paricchindantī viya hoti. Tenāha **''rūpapariyantappakāsanarasā''**ti. Atthato pana yasmā rūpānaṃ paricchedamattaṃ hutvā gayhati, tasmā vuttaṃ **''rūpamariyādapaccupaṭṭhānā''**ti. Yasmiṃ kalāpe bhūtānaṃ paricchedo, teheva **asamphuṭṭhabhāvapaccupaṭṭhānā**. Vijjamānepi hi kalāpantarabhūtānaṃ kalāpantarabhūtehi samphuṭṭhabhāve taṃtaṃbhūtavivittatā rūpapariyanto ākāsoti yesaṃ so paricchedo, tehi so asamphuṭṭhova. Aññathā paricchinnatā na siyā tesaṃ bhūtānaṃ byāpibhāvāpattito. Abyāpitā hi asamphuṭṭhatā. Tenāha bhagavā ''asamphuṭṭhaṃ catūhi mahābhūtehi''ti (dha. sa. 637, 724). Kaṇṇacchiddamukhavivarādivasena ca **chiddavivarabhāvapaccupaṭṭhānā vā**. Yesaṃ rūpānaṃ paricchedo, tattheva tesaṃ paricchedabhāvena labbhatīti vuttaṃ **''paricchinnarūpapadaṭṭhānā''**ti. **''Yāya paricchinnesū''**tiādinā ākāsadhātuyā taṃtaṃkalāpānaṃ kalāpantarehi asaṅkarakāraṇataṃ dasseti.

443. **Adandhatā**ti agarutā. **Vinodanaṃ** vikkhipanaṃ, apanayananti attho. **Athaddhatā**ti akathinatā. Attano mudubhāveneva sabbakiriyāsu **avirodhitā**. Mudu hi katthaci na virujjhati. Tīsupi ṭhānesu paṭipakkhe **a**-kāro dandhatādihetūnaṃ paṭipakkhasamuṭṭhānattā lahutādīnanti keci. Apare pana ''sattāpaṭisedhe''ti vadanti. Sarīrena kattabbakiriyānaṃ anukūlatāsaṅkhātakammaññabhāvo lakkhaṇaṃ etissāti **sarīrakiriyānukūlakammaññabhāvalakkhaṇā**. Akammaññaṃ dubbalaṃ nāma hotīti kammaññatā **adubbalabhāvapaccupaṭṭhānā** vuttā.

Lahutādīnaṃ aññamaññāvijahanena duviññeyyanānattatā vuttāti taṃtaṃvikārādhikarūpehi taṃnānattappakāsanatthaṃ **''evaṃ santepī''**ti vuttaṃ. **Dhātukkhobho** vātapittasemhapakopo, rasādidhātūnaṃ vā vikārāvatthā. Dvidhā vuttopi atthato pathavīdhātuādīnaṃ dhātūnaṃyeva vikāroti daṭṭhabbo. **Paṭipakkhapaccayā** sappāyautuāhārāvikkhittacittatā. Te ca taṃtaṃvikārassa visesapaccayabhāvato vuttā, avisesena pana sabbe sabbesaṃ paccayā. Yato nesaṃ aññamaññāvijahanaṃ, iddhivaḷañjanādīsu viya vasavattanaṃ **maddavappakāro.**

Suparimadditacammasudhantasuvaṇṇagahaṇañcettha mudukammaññasadisarūpanidassanamattaṃ, na taṃ idha adhippetaṃ mudutākammaññatāsabbhāvato. Na hi anindriyabaddharūpasantāne lahutādīni sambhavanti, indriyabaddhepi rūpabhave na santi dandhattakarādidhātukkhobhābhāvato. Sati hi tādise dhātukkhobhe tappaṭipakkhapaccayasamuṭṭhānāhi lahutādīhi bhavitabbanti keci, taṃ akāraṇaṃ. Na hi vūpasametabbapaccanīkāpekkho tabbirodhidhammasamuppādo, tathā sati sahetukakiriyacittuppādesu kāyalahutādīnaṃ abhāvova siyā. Kasmā pana kammajarūpesu lahutādayo na hontīti? Paccuppannapaccayāpekkhattā. Aññathā sabbadābhāvīhi lahutādīhi bhavitabbaṃ siyāti.

444. Ādi cayo, īsaṃ vā cayoti ācayo, yathāpaccayaṃ tato tato āgatassa viya cayoti vā ācayo, tadubhayaṃ ekajjhaṃ gahetvā ācayo lakkhaṇaṃ etassāti **ācayalakkhaṇo. Rūpassa upacayo** paṭhamuppādo, vaḍḍhi ca ''upaññattaṃ upasitta''ntiādīsu viya upa-saddassa paṭhamūpariatthassa nidassanato. **Pubbantato**ti pubbakoṭṭhāsato, anāgatabhāvatoti attho. Uppajjamāne rūpadhamme uppādo anāgatakkhaṇato ummujjāpento viya hotīti vuttaṃ **''ummujjāpanaraso''**ti. Tathā so ''ime rūpadhammā''ti niyyātento viya gayhatīti āha **''niyyātanapaccupaṭṭhāno''**ti. **Paripuṇṇabhāvapaccupaṭṭhānatā** ''uparicayo upacayo''ti imassa atthassa vasena veditabbā. **Pavattilakkhaṇā**ti rūpānaṃ pavattananti lakkhitabbā. **Anuppabandhanarasā**ti pubbāparavasena anu anu pabandhanakiccā. Tato eva anupacchedavasena gahetabbato **anupacchedapaccupaṭṭhānā**.

Ubhayampīti upacayo santatīti ubhayampi. **Jātirūpassevā**ti rūpuppādasseva **adhivacanaṃ**. Yadi evaṃ kasmā vibhajja vuttāti āha **''ākāranānattato''**ti, jātirūpassa pavattiākārabhedatoti attho. Veneyyavasena vibhajjakathane kāraṇaṃ parato āvi bhavissati. Kathaṃ panetaṃ viññātabbaṃ, pavattiākāranānattato jātirūpassa bhedo, na sabhāvatoti? Niddesatoti dassento **''yasmā panā''**tiādimāha. Tattha **yo āyatanāna**nti yo aḍḍhekādasannaṃ rūpāyatanānaṃ ādicayattā **''ācayo''**ti vutto. **So** eva **upacayo** paṭhamuppādabhāvato upa-saddo paṭhamatthoti katvā. **Yo** pana tattheva uppajjamānānaṃ upari cayattā **upacayo, sā** eva **santati** anupabandhavasena uppattibhāvato. Atha vā **yo āyatanānaṃ ācayo** paṭhamabhāvena upalakkhito uppādo, so pana tattheva uppajjamānānaṃ upari cayattā **upacayo,** vaḍḍhīti attho. Upacayo vaḍḍhibhāvena upalakkhito uppādo, **sā** eva **santati** pabandhākārena uppattibhāvato. Tenāha **''aṭṭhakathāyampī''**tiādi.

Tattha **evaṃ kiṃ kathita**nti ''yo āyatanānaṃ ācayo''tiādinā (dha. sa. 641) niddesena kiṃ atthajātaṃ kathitaṃ hoti? Āyatanena ācayo kathito. Ācayupacayasantatiyo hi nibbattibhāvena ācayo evāti āyatanehi ācayādīnaṃ pakāsitattā tehi ācayo kathito. Āyatanānaṃ ācayādivacaneneva ācayasabhāvāni uppādadhammāni āyatanānīti ācayena taṃpakatikaṃ āyatanaṃ kathitaṃ. Lakkhaṇañhi uppādo, na rūparūpanti.

Rūpaparipāko rūpadhammānaṃ jiṇṇatā. **Upanayanarasā**ti bhaṅgupanayanakiccā. **Sabhāvānapagamepī**ti kakkhaḷatādisabhāvassa avigamepi. Ṭhitikkhaṇe hi jarā, na ca tadā dhammo sabhāvaṃ vijahati nāma. **Navabhāvo** uppādāvatthā, tassa apagamabhāvena gayhatīti āha **''navabhāvāpagamapaccupaṭṭhānā''**ti. **''Arūpadhammāna''**nti idaṃ tesaṃ jarāya suṭṭhu paṭicchannatāya vuttaṃ. Rūpadhammānampi hi khaṇikajarā paṭicchannā eva, yā avīcijarātipi vuccati. **Esa vikāro**ti khaṇḍiccādivikāramāha. So hi arūpadhammesu na labbhati. Yā avīcijarā nāma, tassāpi esa vikāro natthīti sambandhitabbaṃ. Natthi etissā jarāya vīcīti **avīcijarā,** navabhāvato duviññeyyantarajarāti attho.

Parito sabbaso ''bhijjana''nti lakkhitabbāti **paribhedalakkhaṇā**. Niccaṃ nāma dhuvaṃ, rūpaṃ pana khaṇabhaṅgitāya yena bhaṅgena na niccanti aniccaṃ, so aniccassa bhāvoti **aniccatā**. Sā pana yasmā ṭhitippattaṃ rūpaṃ vināsabhāvena saṃsīdantī viya hotīti vuttaṃ **''saṃsīdanarasā''**ti. Yasmā ca sā rūpadhammānaṃ bhaṅgabhāvato khayavayākāreneva gayhati, tasmā vuttaṃ **''khayavayapaccupaṭṭhānā''**ti.

445. **Ojālakkhaṇo**ti ettha aṅgamaṅgānusārino rasassa sāro upathambhabalakaro bhūtanissito eko viseso ojā. Kabaḷaṃ karīyatīti **kabaḷīkāro**. Āharīyatīti **āhāro,** kabaḷaṃ katvā ajjhoharīyatīti attho. Idaṃ pana savatthukaṃ ojaṃ dassetuṃ vuttaṃ. Bāhiraṃ āhāraṃ paccayaṃ labhitvā eva ajjhattikāhāro rūpaṃ uppādeti, so pana rūpaṃ āharatīti āhāro. Tenāha **''rūpāharaṇaraso''**ti. Tato eva ojaṭṭhamakarūpuppādanena imassa kāyassa **upathambhanapaccupaṭṭhāno**. Ojāya rūpāharaṇakiccaṃ bāhirādhīnanti āha **''āharitabbavatthupadaṭṭhāno''**ti.

446. **Balarūpa**ntiādīsu imasmiṃ kāye balaṃ nāma atthi, sambhavo nāma atthi, rogo nāma atthi, ''jāti sañjātī''ti (vibha. 191) vacanato jāti nāma atthi, tehipi catūhi mahābhūtehi vinā abhāvato upādāyarūpehi bhavitabbanti adhippāyo. **Ekaccāna**nti abhayagirivāsīnaṃ. **Paṭikkhitta**nti ettha evaṃ paṭikkhepo veditabbo – middhaṃ rūpameva na hoti nīvaraṇesu desitattā. Yassa hi nīvaraṇesu desanā, taṃ na rūpaṃ yathā kāmacchando.

Siyā panetaṃ duvidhaṃ middhaṃ rūpaṃ, arūpañcāti. Tattha yaṃ arūpaṃ, taṃ nīvaraṇesu desitaṃ ‘‘na rūpa’’nti? Taṃ na, visesavacanābhāvato. Na hi visesetvā middhaṃ nīvaraṇesu desitaṃ, tasmā middhassa duvidhataṃ parikappetvāpi na sakkā nīvaraṇabhāvaṃ nivattetuṃ. Sakkā hi vattuṃ ‘‘yaṃ taṃ arūpato aññaṃ middhaṃ parikappitaṃ, tampi nīvaraṇaṃ middhasabhāvattā itaraṃ middhaṃ viyā’’ti.

Bhavatu nīvaraṇaṃ, ko virodhoti ce? Nīvaraṇañca pahātabbaṃ. Pañca nīvaraṇe pahāya ‘‘addhā munīsi sambuddho, natthi nīvaraṇā tavā’’ti (su. ni. 546) vacanato. Appahātabbañca rūpaṃ ‘‘katame dhammā neva dassanena na bhāvanāya pahātabbā? Catūsu bhūmīsu kusalaṃ, catūsu bhūmīsu vipāko, tīsu bhūmīsu kiriyābyākataṃ, rūpañca nibbānañca. Ime dhammā neva dassanena na bhāvanāya pahātabbā’’ti (dha. sa. 1407) vacanato. Na cettha tadārammaṇakilesappahānaṃ adhippetaṃ ‘‘rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahathā’’tiādīsu (saṃ. ni. 3.34) viya kāmacchandādīnaṃ tathā pahānassa anadhippetattā. Tasmā na middhaṃ rūpaṃ. Yadi middhassa rūpabhāvaṃ na sampaṭicchatha, kathaṃ bhagavato niddā. Middhañhi ‘‘niddāpacalāyikā’’tiādinā vibhaṅge vibhattattā niddāti? Na middhaṃ niddā, niddāhetubhāvato pana taṃ ‘‘niddā’’ti vibhattaṃ yathā itthiliṅgādi. Evampi niddāhetuno middhassa abhāvato kathaṃ bhagavato niddāti? Niddā bhagavato sarīragilāniyā, na middhena. Sā ca natthīti na sakkā vattuṃ ‘‘piṭṭhi me āgilāyati, tamahaṃ āyamissāmī’’ti (ma. ni. 2.22) vacanato. Na cettha evamavadhāraṇaṃ middhameva niddāhetūti, niddāhetu eva middhanti evamavadhāraṇā. Tasmā aññopi atthi niddāhetu, ko pana soti? Sarīragilāniyā. Tena vuttaṃ ‘‘niddā bhagavato sarīragilāniyā, na middhenā’’ti.

Niddā ca bhagavato natthīti na sakkā vattuṃ ‘‘abhijānāmi kho panāhaṃ aggivessana…pe… divā supitā’’ti (ma. ni. 1.387) vacanato. Itopi na middhaṃ rūpaṃ sampayogavacanato. Vuttañhi ‘‘thinamiddhanīvaraṇaṃ avijjānīvaraṇena nīvaraṇañceva nīvaraṇasampayuttañcā’’tiādi (dha. sa. 1176). Na cettha yathālābhabhavanaṃ? Sakkā paccetuṃ ‘‘sakkharakathalikampi macchagumbampi carantampi tiṭṭhantampī’’tiādi (dī. ni. 1.249) viya appasiddhatāya rūpabhāvassa. Siddhe hi tassa rūpabhāve sambhavato yathālābhapaccayo yujjeyyāti. Itopi na rūpaṃ middhaṃ āruppesu uppajjanato. Vuttampi cetaṃ ‘‘nīvaraṇaṃ dhammaṃ paṭicca nīvaraṇo dhammo uppajjati napurejātapaccayā’’ti (paṭṭhā. 3.8.8) imassa vibhaṅge ‘‘āruppe kāmacchandanīvaraṇaṃ paṭicca thinamiddhanīvaraṇaṃ uddhaccanīvaraṇaṃ avijjānīvaraṇaṃ uppajjatī’’ti vitthāro. Tasmā ‘‘na middhaṃ rūpa’’nti yaṃ aṭṭhakathāsu paṭikkhittaṃ, taṃ supaṭikkhittameva.

Itaresūti balarūpādīsu. Kammasamuṭṭhānassāpi rogassa visabhāgapaccayasamuppanno dhātukkhobho āsannakāraṇaṃ, pageva itarassa. So ca atthato rūpadhammānaṃ vikārāvatthāṭhitibhaṅgakkhaṇesu eva siyāti vuttaṃ **‘‘rogarūpaṃ jaratāaniccatāgahaṇena gahitamevā’’**ti. **Upacayasantatigahaṇena gahitamevā**ti tabbinimuttassa rūpuppādassa abhāvato. Upādāvatthāya ca aññā jāti nāma nattheva. Sambhavo kāmadhātuyaṃ ekacciyasattānaṃ indriyaparipākapaccayo āpodhātuyā pavattiākāravisesoti āha **‘‘sambhavarūpaṃ āpodhātuggahaṇena gahitamevā’’**ti. Kāyabalaṃ nāma atthato vāyodhātuyā pavattiākāraviseso tassā vipphārabhāvato. Yato naṃ ‘‘pāṇabala’’nti vadanti, tenāha **‘‘balarūpaṃ vāyodhātuggahaṇena gahitamevā’’**ti. Kasmā pana nesaṃ ayathākkamato paṭikkhepo katoti? **Visuṃ natthī**ti katvā anupalabbhamānattā anādaradassanatthaṃ, middhapaṭikkhepo vā mahāpañhoti paṭhamaṃ kato. Tadanusārena paṭilomanayena itaresampi abhāvo vuttoti veditabbaṃ.

‘‘Itī’’ti idaṃ **‘‘aṭṭhavīsatividha’’**nti iminā sambandhitabbaṃ, iminā vuttakkamena aṭṭhavīsatividhaṃ hotīti. So ca kho pāḷiyaṃ āgatanayenevāti anūnatā veditabbā. Anadhikabhāvo pana dassito eva.

447. Sampayuttadhammarāsi hinoti etena patiṭṭhahatīhi **hetu,** mūlaṭṭhena lobhādiko, alobhādiko ca, tādiso hetu na hotīti **nahetu**. Nāssa hetu atthīti **ahetukaṃ,** sahetukapaṭiyogibhāvato hetunā saha na uppajjatīti attho. Ahetukameva hetunā vippayuttatāya **hetuvippayuttaṃ**. Dhammanānattābhāvepi hi saddatthanānattena veneyyavasena dukantaradesanā hotīti dukapadavasena cetaṃ vuttaṃ. Paccayādhīnavuttitāya saha paccayenāti **sappaccayaṃ**. Attano paccayehi loke niyuttaṃ, viditanti vā **lokiyaṃ**. Ā bhavaggaṃ, ā gotrabhuṃ vā savantīti āsavā, saha āsavehīti **sāsavaṃ,** āsavehi ālambitabbanti attho. Ādisaddena saṃyojanīyaṃ oghanīyaṃ yoganīyaṃ nīvaraṇīyaṃ saṃkilesikaṃ parāmaṭṭhaṃ acetasikaṃ cittavippayuttaṃ narūpāvacaraṃ naarūpāvacaraṃ naapariyāpannaṃ aniyataṃ aniyyānikaṃ aniccanti evamādīnaṃ saṅgaho daṭṭhabbo.

Āhito ahaṃ māno etthāti attā, attabhāvo. Taṃ attānaṃ adhikicca uddissa pavattā ajjhattā, indriyabaddhadhammā, tesu bhavaṃ **ajjhattikaṃ,** cakkhādi. Aṭṭhakathāyaṃ pana vuttanayena ajjhattameva **ajjhattikaṃ** yathā venayikoti (a. ni. 8.11; pārā. 8) imamatthaṃ sandhāya vuttaṃ **‘‘attabhāvaṃ adhikicca pavattattā ajjhattika’’**nti. **Sesaṃ** tevīsatividhaṃ. **‘‘Tato bāhirattā’’**ti idaṃ ajjhattikalakkhaṇābhāvato vuttaṃ.

Ghaṭṭanavasenāti visayī, visayo ca hutvā saṅghaṭṭanavasena. **Sesaṃ** soḷasavidhaṃ. **Viparītattā**ti ghaṭṭanavasena agahetabbato. **Duppaṭivijjhasabhāvattā**ti sukhumabhāvena duviññeyyasabhāvattā. Ñāṇassa āsanne na hotīti **dūre. Terasa** hadayavatthupariyosānāni. **Sabhāvenevā**ti ''rūpassa paricchedo, rūpassa vikāro, rūpassa upacayo''tiādinā aggahetvā attano sabhāveneva kakkhaḷattādinā ñāṇena paricchijja gahetabbato. **Sesaṃ** dasavidhaṃ. **Tabbiparītatāyā**ti sabhāvena apariggahitabbato. Sotādīnampi cakkhuno viya pasannasabhāvattā eva yathāsakaṃ visayaggahaṇapaccayatāti dassento āha **''cakkhādi…pe… pasādarūpa''**nti. **Viparītattā**ti tabbidhurasabhāvattā. **Adhipatiyaṭṭhenā**ti ettha cakkhādīnaṃ tāva pañcannaṃ cakkhuviññāṇādīsu ādhipateyyaṃ tesaṃ paṭumandabhāvānuvattanato, itthipurisindriyadvayassa sakicce jīvitindriyassa sahajarūpānupālane. Tadubhayaṃ heṭṭhā vuttameva. **Upādinnattā**ti gahitattā. Kammanibbattañhi ''mametaṃ phalaṃ''nti kammunā gahitaṃ viya hoti apaṭikkhepato.

448. **Sanidassanakammajādīnaṃ tikāna**nti sanidassanattikassa, kammajādittikānañca. **Oḷārike**ti dvādasavidhe oḷārikarūpe. **Rūpa**nti rūpāyatanaṃ. Daṭṭhabbabhāvasaṅkhātena saha nidassanenāti sanidassanaṃ, paṭihananabhāvasaṅkhātena saha paṭighenāti sappaṭighaṃ, sanidassanañca taṃ sappaṭighañcāti **sanidassanasappaṭighaṃ**. Tattha yassa daṭṭhabbabhāvo atthi, taṃ **sanidassanaṃ**. Cakkhuviññāṇagocarabhāvova **daṭṭhabbabhāvo**. Tassa rūpāyatanato anaññattepi aññehi dhammehi rūpāyatanaṃ visesetuṃ aññaṃ viya katvā vuttaṃ ''saha nidassanena sanidassana''nti. Dhammabhāvasāmaññena hi ekībhūtesu dhammesu yo nānattakaro viseso, so añño viya katvā upacarituṃ yutto. Evaṃ hi atthavisesāvabodho hotīti. Yo sayaṃ, nissayavasena ca sampattānaṃ, asampattānañca paṭimukhabhāvo aññamaññaṃ patanaṃ, so **paṭihananabhāvo,** yena byāpārādivikārapaccayantarasahitesu cakkhādīnaṃ visayesu vikāruppatti. **Sesaṃ** ekādasavidhaṃ oḷārikarūpaṃ. Tañhi sanidassanattābhāvato **anidassanaṃ,** vuttanayeneva **sappaṭighaṃ**. Ubhayapaṭikkhepena **anidassanaappaṭighaṃ. Kammato jāta**nti ettha yaṃ ekantakammasamuṭṭhānaṃ aṭṭhindriyāni, hadayañcāti navavidhaṃ rūpaṃ, yañca navavidhe catusamuṭṭhāne kammasamuṭṭhānaṃ navavidhameva rūpanti evaṃ aṭṭhārasavidhampi kammato uppajjanato **kammajaṃ**. Yañhi jātañca yañca jāyati yañca jāyissati, taṃ sabbampi ''kammaja''nti vuccati yathā duddhanti. **Tadaññapaccayajāta**nti kammato aññapaccayato jātaṃ utucittāhārajaṃ. **Nakutocijāta**nti lakkhaṇarūpamāha. Viññattidvayaṃ, saddo, ākāsadhātu, lahutādittayaṃ cittasamuṭṭhānāni avinibbhogarūpānīti etaṃ pañcadasavidhaṃ rūpaṃ **cittajaṃ**. Ākāsadhātu, lahutādittayaṃ, āhārasamuṭṭhānāni avinibbhogarūpānīti etaṃ dvādasavidhaṃ rūpaṃ **āhārajaṃ**. Ettha saddaṃ pakkhipitvā terasavidhaṃ rūpaṃ ututo samuṭṭhitaṃ **utujaṃ**. Sesaṃ kammajatike vuttanayānusāreneva veditabbaṃ.

449. Diṭṭhādicatukkavasena, rūparūpādicatukkavasena, vatthādicatukkavasenāti pāṭekkaṃ catukkasaddo yojetabbo. Yaṃ rūpāyatanaṃ adakkhi yaṃ passati yaṃ dakkhissati yaṃ passeyya, taṃ sabbaṃ **diṭṭhaṃ** nāma diṭṭhasabhāvānātivattanato yathā duddhanti. Esa nayo sesesupi. **Dassanavisayattā**ti cakkhuviññāṇaviññeyyattā. **Savanavisayattā**ti sotaviññāṇaviññeyyattā. **Gandharasaphoṭṭhabbattaya**nti gandho raso phoṭṭhabbanti etaṃ tayaṃ. **Mutaṃ** nāma mutvā patvā gahetabbato. Tenāha **''sampattaggāhakaindriyavisayattā''**ti.

Kimidaṃ phoṭṭhabbaṃ nāmāti? Pathavītejovāyodhātuttayaṃ. Kasmā panettha āpodhātu aggahitā, nanu sītatā phusitvā gayhati, sā ca āpodhātūti? Saccaṃ gayhati, na pana sā āpodhātu. Kiñcarahīti? Tejodhātu eva. Mande hi uṇhabhāve sītabuddhi. Na hi sītaṃ nāma koci guṇo atthi, kevalaṃ pana uṇhabhāvassa mandatāya sītatābhimāno. Kathametaṃ viññātabbanti ce? Anavaṭṭhitattā sītabuddhiyā yathā pārāpāre. Tathā hi ghammakāle ātape ṭhitānaṃ chāyaṃ paviṭṭhānaṃ sītabuddhi hoti, tattheva pana pathavīgabbhato uṭṭhitānaṃ uṇhabuddhi. Yadi hi sītatā āpodhātu siyā, ekasmiṃ kalāpe uṇhabhāvena saddhiṃ upalabbheyya, na ca upalabbhati. Tasmā viññāyati na āpodhātu sītatāti. Idañca bhūtānaṃ avinibbhogavuttitaṃ icchantānaṃ uttaraṃ, anicchantānampi pana catunnaṃ bhūtānaṃ ekasmiṃ kalāpe kiccadassanena sabhāgavuttitāya sādhitāya uttarameva. Ye pana ''vāyodhātuyā lakkhaṇaṃ sītatā''ti vadanti, tesampi idameva uttaraṃ. Yadi hi vāyodhātu sītatā siyā, ekasmiṃ kalāpe uṇhabhāvena saddhiṃ sītatā upalabbheyya, na ca upalabbhati. Tasmā viññāyati na vāyodhātu sītatāti. Yesaṃ pana dravatā āpodhātu, sā ca phusitvā gayhatīti dassanaṃ. Te vattabbā ''dravabhāvopi phusīyatīti āyasmantānaṃ adhimānamattaṃ saṇṭhānaṃ viyā''ti. Vuttañhetaṃ purātanehi –

> ''Dravatā sahavuttīni, tīṇi bhūtāni samphusaṃ;
> 'Dravataṃ samphusāmī'ti, lokoyamabhimaññati.
>
> ''Phusaṃ bhūtāni saṇṭhānaṃ, manasā gaṇhate yathā;
> 'Paccakkhato phusāmī'ti, ñātabbā dravatā tathā''ti.

Sesanti yathāvuttaṃ rūpādisattavidhaṃ rūpaṃ ṭhapetvā avasiṭṭhaṃ ekavīsatividhaṃ rūpaṃ. **Viññāṇassevā**ti

manoviññāṇasseva. Avadhāraṇena rūpāyatanādīnampi manoviññāṇaviññeyyatte niyamābhāvato na viññātarūpatāti saṅkarābhāvaṃ dasseti.

Nipphannarūpaṃ panettha rūparūpaṃ nāmāti yadettha aṭṭhavīsatividhe rūpe ''nipphanna''nti vuttaṃ rūpaṃ, tadeva rūpalakkhaṇayogato rūpaṃ. Ruppanaṃ rūpaṃ, taṃ etassa atthīti yathā arisasoti, rūpaguṇayogato vā yathā nīlaguṇayogato nīlaṃ vatthanti. Svāyaṃ rūpasaddo ruḷhiyā ataṃsabhāvepi pavattatīti aparena rūpasaddena visesetvā vuttaṃ **''rūparūpa''**nti yathā tilatelaṃ, dukkhadukkhanti (visuddhi. 2.539) ca, ruppanasabhāvaṃ rūpanti attho. Yadi evaṃ, ākāsadhātuādīnaṃ kathaṃ rūpabhāvoti? Nipphannarūpassa paricchedavikāralakkhaṇabhāvato taggatikamevāti ''rūpa''ntveva vuccati.

Vasanti ettha cittacetasikā pavattantīti **vatthu,** cittataṃsampayuttānaṃ ādhārabhūtaṃ rūpaṃ. Taṃ pana chabbidhaṃ. Tattha hadayarūpaṃ vatthu eva manodhātumanoviññāṇadhātūnaṃ nissayabhāvato. **Na dvāraṃ** aññanissayānaṃ cakkhādi viya. Yathā hi cakkhādīni sampaṭicchanādīnaṃ pavattiyā dvāraṃ honti, na evaṃ hadayavatthu. Tena vuttaṃ **''yaṃ panettha hadayarūpaṃ nāma, taṃ vatthu, na dvāra''**nti. **Viññattidvayaṃ dvāraṃ** kammadvārabhāvato. Tannissitassa cittuppādassa abhāvato **na vatthu. Pasādarūpaṃ vatthu ceva** attasannissitassa cakkhuviññāṇādikassa, **dvārañca** aññanissitassa sampaṭicchanādikassa. **Sesaṃ** ekavīsatividhaṃ rūpaṃ vuttavipariyāyato **neva vatthu na ca dvāraṃ**.

450. Ekato eva jātaṃ **ekajaṃ**. Nanu ca ekato eva paccayato paccayuppannassa uppatti natthīti? Saccaṃ natthi, rūpajanakapaccayesu ekatoti ayamettha adhippāyo. Na hi rūpuppatti rūpajanakato aññaṃ paccayaṃ apekkhati. **Dvija**ntiādīsupi eseva nayo. **Imesa**nti imesaṃ pabhedānaṃ **vasena. Kammajamevā**ti kammato eva jātaṃ. **Cittajamevā**ti etthāpi eseva nayo. **Cittato ca ututo ca jāta**nti kālena cittato, kālena ututoti evaṃ cittato ca ututo ca jātaṃ daṭṭhabbaṃ. **Taṃ dvijaṃ** dvīhi jātanti. Parato dvīsupi eseva nayo. **Saddāyatanamevā**ti ettha yaṃ cittajaṃ saddāyatanaṃ, taṃ saviññattikamevāti eke. Aviññattikopi atthi vitakkavipphārasaddoti porāṇā.

Vitakkavipphārasaddo na sotaviññeyyoti hi evaṃ pavattamahāaṭṭhakathāvādaṃ nissāya cittasamuṭṭhānassa saddassa viññattiyā vināpi uppatti icchitabbā. Na hi viññatti ''kāyavācāya viññattī''ti vacanato asotaviññeyyena saddena saha uppajjati, evaṃ sante cittajenāpi saddanavakena bhavitabbaṃ. So ca vādo ''saddo ca hoti, na sotaviññeyyo cā''ti viruddhamevetanti maññamānehi saṅgahakārehi paṭikkhitto. Apare pana mahāaṭṭhakathāvādaṃ appaṭikkhipitvā tassa adhippāyaṃ vaṇṇenti. Kathaṃ? ''Jivhātālucalanādikaṃ vitakkasamuṭṭhitaṃ viññattisahajameva sukhumasaddaṃ dibbasotena sutvā ādisatī''ti sutte, paṭṭhāne ca oḷārikaṃ saddaṃ sandhāya sotaviññāṇassa ārammaṇapaccayabhāvo vuttoti iminā adhippāyena vitakkavipphārasaddassa asotaviññeyyatā vuttāti. **Taṃ** catujaṃ. **Avasesa**nti avinibbhogarūpena saddhiṃ ākāsadhātumāha.

Lakkhaṇarūpaṃ pana nakutocijātanti kutocipi paccayato na jātaṃ, nāpi sayameva jātaṃ paccayehi vinā sayameva jātassa sabbena sabbaṃ abhāvato. Kathaṃ panetaṃ viññātabbaṃ lakkhaṇarūpaṃ na jāyatīti? Lakkhaṇābhāvato. Uppattimantānaṃ hi rūpāyatanādīnaṃ jātiādīni lakkhaṇāni vijjanti, na evaṃ jātiādīnaṃ. Tasmā viññātabbametaṃ jātiādīni na jāyantīti. Siyā panetaṃ ''jātiādīnaṃ jātiādīni lakkhaṇāni vijjantī''ti? Taṃ na, kasmā? Tathā sati anavaṭṭhānāpattito. Yadi hi jātiādīni jātiādimantāni siyuṃ, tānipi jātiādimantāni, tānipi jātiādimantānīti anavaṭṭhānameva āpajjati. Tasmā suṭṭhu vuttaṃ ''jātiādīni na jāyantī''ti. Tenāha **''na hi uppādassa uppādo atthi, uppannassa ca paripākabhedamattaṃ itaradvaya''**nti, jarāmaraṇanti attho.

Tattha **''uppādo natthī''**ti etena uppādassa jarāmaraṇābhāvamāha. Asati uppāde kuto jarāmaraṇanti **matta**ggahaṇena jarāmaraṇassa uppādābhāvampi. Yadi evaṃ jātiyā kutoci jātatāvacanaṃ kathanti āha **''yampī''**tiādi. Tattha **kiccānubhāvakkhaṇe diṭṭhattā**ti ye te cittādayo rūpāyatanādīnaṃ rūpānaṃ janakapaccayā, tesaṃ taduppādanaṃ pati anuparatabyāpārānaṃ yo so paccayabhāvūpalakkhaṇīyo kiccānubhāvakkhaṇo, tadā jāyamānānaṃ rūpāyatanādīnaṃ dhammānaṃ vikārabhāvena upalabbhamānataṃ sandhāya veneyyapuggalavasena jātiyā kutoci paccayato jātattaṃ pāḷiyaṃ anuññātaṃ yathā taṃ cittasamuṭṭhānatādi viññattiādīnaṃ. Ayañhettha saṅkhepattho – yehi paccayadhammehi rūpādayo uppajjeyyuṃ, tesaṃ paccayabhāvūpagamanakkhaṇe upalabbhamānā rūpādayo tato pure, pacchā ca anupalabbhamānā tato uppajjantīti viññāyanti, evaṃ jātipi veditabbā. Yadi evaṃ nippariyāyato jātiyā kutoci jātatā siddhā, atha kasmā veneyyapuggalavasenāti vuttanti? Nayidamevaṃ jāyamānadhammavikārabhāvena upalabbhamānattā. Yadi hi dhammo viya upalabbheyya jāti, nippariyāyova tassā kutoci jātabhāvo, na evamupalabbhati, atha kho vikārabhāvena. Tasmā vuttaṃ ''veneyyapuggalavasenā''ti.

Tadā kira sotūnaṃ evaṃ cittaṃ uppannaṃ ''ayaṃ jāti sabbesaṃ dhammānaṃ pabhavo, sayañca na kutoci

jāyati yathā taṃ pakativādīnaṃ pakatī''ti, taṃ nesaṃ micchāgāhaṃ vidhamento satthā ''upacayo santatī''ti dvidhā bhinditvā kutoci paccayato jātañca katvā desesi, na pana jarāmaraṇaṃ paccayadhammānaṃ kiccānubhāvakkhaṇe adassanato. Yadi evaṃ kathaṃ ''jarāmaraṇaṃ paṭiccasamuppanna''nti (saṃ. ni. 2.20) vuttaṃ? Yasmā paṭiccasamuppannānaṃ dhammānaṃ paripākabhaṅgatāya tesu santesu honti, na asantesu. Na hi ajātaṃ paripaccati, bhijjati vā, tasmā taṃ jātipaccayataṃ sandhāya ''jarāmaraṇaṃ paṭiccasamuppanna''nti (saṃ. ni. 2.20) pariyāyena suttesu vuttaṃ. Yo panettha kāmabhavādīsu kammādinā paccayena yonivibhāgato paṭisandhiyaṃ, pavattiyañca rūpadhammānaṃ pavattibhedo vattabbo, so parato paṭiccasamuppādakathāyaṃ āvi bhavissatīti na vuttoti daṭṭhabbo.

Iti rūpakkhandhe vitthārakathāmukhavaṇṇanā.

Viññāṇakkhandhakathāvaṇṇanā

451. **Yaṃ kiñcī**ti anavasesapariyādānadīpakena padadvayena vedayitassa bahubhedataṃ dassento vuccamānaṃ rāsaṭṭhaṃ ulliṅgeti. Vedayitaṃ ārammaṇarasānubhavanaṃ lakkhaṇaṃ etassāti **vedayitalakkhaṇaṃ. Sabbaṃ taṃ** dhammajātanti adhippāyo, pubbe vā rūpakkhandhakathāyaṃ vuttaṃ adhikārato ānetvā sambandhitabbaṃ. **Ekato katvā**ti atītādibhedabhinnaṃ sabbaṃ taṃ buddhiyā ekato katvā. Evañhi rāsaṭṭhassa sambhavo. Nīlādibhedassa ārammaṇassa sañjānanaṃ, ''nīlaṃ pītaṃ dīghaṃ rassa''nti (dha. sa. 615) ca ādinā saññuppādavasena jānanaṃ gahaṇaṃ lakkhaṇaṃ etassāti **sañjānanalakkhaṇaṃ. Abhisaṅkharaṇaṃ** āyūhanaṃ byāpārāpatti, abhisandahanaṃ vā, ubhayathāpi cetanāpadhānatāya saṅkhārakkhandhassa evaṃ vuttaṃ **''abhisaṅkharaṇalakkhaṇa''**nti. Tathā hi **suttantabhājanīye** saṅkhārakkhandhaṃ vibhajantena bhagavatā ''cakkhusamphassajā cetanā''tiādinā (vibha. 21) cetanāva vibhattā. Minitabbavatthuṃ nāḷiyā minamāno puriso viya yena sañjānanākāravisiṭṭhena ākārena visayaṃ gaṇhāti, taṃ ārammaṇūpaladdhisaṅkhātaṃ vijānanaṃ lakkhaṇaṃ etassāti **vijānanalakkhaṇaṃ**. Itare vedanākkhandhādayo suviññeyyā hontīti viññāṇena ekuppādādibhāvato, samānajātiādivibhāgato ca.

Attanā ''vijānanalakkhaṇa''nti vuttamatthaṃ suttena samatthetuṃ **''yaṃ kiñcī''**tiādi vuttaṃ. Yathāpaccayaṃ pavattimattametaṃ, yadidaṃ sabhāvadhammoti dassetuṃ **''vijānanalakkhaṇa''**nti bhāvasādhanavasena vuttaṃ. Dhammasabhāvā vinimutto koci kattā nāma natthīti tasseva kattubhāvaṃ dassetuṃ **''vijānātī''**ti vuttaṃ. Yaṃ vijānanaṭṭhena viññāṇaṃ, tadeva cintanādiatthena **cittaṃ,** mananaṭṭhena **mano**ti pariyāyatopi naṃ bodheti. Ettāvatā ca khandhato, bhedato, pariyāyato ca viññāṇaṃ vibhāvitaṃ hoti.

Jāyanti ettha visadisāpi sadisākārāti **jāti,** samānākāro. Sā panāyaṃ jāti kāmaṃ anekavidhā nānappakārā, taṃ idhādhippetameva pana dassento **''kusalaṃ, akusalaṃ, abyākatañcā''**ti āha. Tattha kusalaṭṭhena **kusalaṃ**. Koyaṃ kusalaṭṭho nāma? Ārogyaṭṭho anavajjaṭṭho sukhavipākaṭṭho. Ārogyaṭṭhenāpi hi kusalaṃ vuccati ''kacci nu bhoto kusala''ntiādīsu (jā. 1.15.146; 2.20.129). Anavajjaṭṭhenāpi ''katamo pana, bhante, kusalo kāyasamācāro? Yo kho, mahārāja, anavajjo kāyasamācāro''tiādīsu (ma. ni. 2.361). Sukhavipākaṭṭhenāpi ''kusalānaṃ, bhikkhave, dhammānaṃ samādānahetū''tiādīsu (dī. ni. 3.80). Kusalacittañhi rāgādīnaṃ cetasikarogānaṃ avajjasabhāvānaṃ paṭipakkhabhāvato, sukhavipākavipaccanato ca arogaṃ, anavajjaṃ, sukhavipākañcāti.

Saddatthato pana kucchite pāpadhamme salayati calayati kammeti viddhaṃsetīti **kusalaṃ**. Kucchitena vā ākārena sayantīti kusā, pāpadhammā, te kuse lunāti chindatīti **kusalaṃ**. Kucchitānaṃ vā sānato tanukaraṇato ñāṇaṃ kusaṃ nāma, tena lātabbaṃ gahetabbaṃ pavattetabbanti **kusalaṃ**. Yathā vā kuso ubhayabhāgagataṃ hatthapadesaṃ lunāti, evamidaṃ uppannānuppannavasena ubhayabhāgagataṃ saṃkilesapakkhaṃ lunāti chindati, tasmā kuso viya lunātīti **kusalaṃ**. Kucchitānaṃ vā sāvajjadhammānaṃ salanato saṃvaraṇato **kusalaṃ**. Kusaladhammavasena hi akusalā pavattinivāraṇena, appavattibhāvāpādanena ca manacchaṭṭhesu dvāresu appavattiyā saṃvutā pihitā honti. Kucchite vā pāpadhamme salayati kampeti apanetīti **kusalaṃ**. Kucchitānaṃ vā pāṇātipātādīnaṃ pāpadhammānaṃ sānato nisānato tejanato kusā, dosalobhādayo. Dosādīnañhi vasena cetanāya tikkhabhāvappattiyā pāṇātipātādīnaṃ mahāsāvajjatā, te kuse lunāti chindatīti **kusalaṃ**. Kucchitānaṃ vā sānato antakaraṇato vināsanato kusāni, puññakiriyavasena pavattāni saddhādīni indriyāni, tehi lātabbaṃ pavattetabbanti **kusalaṃ**. ''Ku'' iti vā bhūmi vuccati, adhiṭṭhānabhāvena taṃsadisassa attano nissayabhūtassa rūpārūpappabandhassa sampati, āyatiñca anudahanena vināsanato kuṃ siyantīti kusā, rāgādayo, te viya attano nissayassa lavanato chindanato **kusalaṃ**. Payogasampāditā hi kusaladhammā accantameva rūpārūpadhamme appavattikaraṇena samucchindantīti.

Na kusalanti **akusalaṃ,** kusalapaṭipakkhanti attho. Na kusalanti hi kusalapaṭikkhepena akusalapadassa

avayavabhedena atthe vuccamāne yathā yaṃ dhammajātaṃ na arogaṃ, na anavajjaṃ, na sukhavipākaṃ, na ca kosallasambhūtaṃ, taṃ akusalanti ayamattho dassito hoti, evaṃ yaṃ na kucchitānaṃ salanasabhāvaṃ, na kusānaṃ lavanasabhāvaṃ, na kusena kusehi vā pavattetabbaṃ, na ca kuso viya lavanakaṃ, taṃ akusalaṃ nāmāti ayampi attho dassito hoti. Ettha ca yasmā kusalaṃ akusalassa ujuvipaccanīkabhūtaṃ, yato cetasikarogapaṭipakkhādibhāvato arogādipariyāyenapi bodhitaṃ, tasmā akusalaṃ pana kusalassa ujuvipaccanīkabhūtanti vuttaṃ ''kusalapaṭipakkhanti attho''ti. Taṃ pana yathākkamaṃ pahāyakapahātabbabhāvenevāti daṭṭhabbaṃ.

Na byākatanti **abyākataṃ,** kusalākusalabhāvena akathitanti attho. Tattha **kusalabhāvo** anavajjasukhavipākaṭṭho. **Akusalabhāvo** sāvajjadukkhavipākaṭṭho, tadubhayabhāvena avuttanti vuttaṃ hoti. Eteneva arogasarogādibhāvena ca avuttatā vaṇṇitāti daṭṭhabbā. Ettha ca ''kusalaṃ akusala''nti ca vatvā ''abyākata''nti vuttattā kusalākusalabhāveneva avuttatā viññāyati, na pakārantarena. Avuttatā cettha na tathā avattabbatāmattena, atha kho tadubhayavinimuttasabhāvatāya tesaṃ dhammānanti daṭṭhabbaṃ. Tathā hetaṃ ''avipākalakkhaṇa''nti vuccati.

452. **Bhūmibhedato**ti bhavanti ettha dhammāti bhūmi, ṭhānaṃ, avatthā ca. Avatthāpi hi avatthāvantānaṃ pavattiṭṭhānaṃ viya gayhati, evaṃ nesaṃ sukhaggahaṇaṃ hotīti. Tattha lokiyā bhūmi ṭhānavaseneva veditabbā, lokuttarā avatthāvasena. Lokiyā vā ṭhānāvatthāvasena, lokuttarā avatthāvaseneva. **Kāmāvacara**nti ettha vatthukāmo kilesakāmoti dve kāmā. Tesu **vatthukāmo** visesato pañca kāmaguṇā kāmīyantīti, **kilesakāmo** taṇhā kāmetīti. Te dvepi sahitā hutvā yattha avacaranti, taṃ **kāmāvacaraṃ**. Kiṃ pana tanti? Ekādasavidho kāmabhavo. Idaṃ yebhuyyena tattha avacarati pavattatīti **kāmāvacaraṃ** ekassa avacarasaddassa lopaṃ katvā. Evaṃ **rūpārūpāvacarāni**pi veditabbāni rūpataṇhā rūpaṃ, arūpataṇhā arūpanti katvā. Atha vā kāmataṇhā kāmo uttarapadalopena, avacarati etthāti avacaraṃ, kāmassa avacaraṃ **kāmāvacaraṃ**. Evaṃ **rūpāvacarārūpāvacarāni**pi veditabbāni. Lokato uttaratīti **lokuttaraṃ** kusalassa adhippetattā. Itaraṃ pana lokato uttiṇṇanti **lokuttaraṃ**.

Somanassupekkhāñāṇasaṅkhārabhedatoti ettha somanassupekkhābhedo tāva yutto tesaṃ bhinnasabhāvattā, ñāṇasaṅkhārabhedo pana kathanti? Nāyaṃ doso ñāṇasaṅkhārakato bhedoñāṇasaṅkhārabhedo, so ca tesaṃ bhāvābhāvakatoti katvā. Sobhanaṃ mano, sundaraṃ vā mano etassāti sumano, sumanassa bhāvo somanassaṃ, mānasikasukhā vedanā ruḷhiyā, somanassena uppādato paṭṭhāya yāva bhaṅgā sahagataṃ pavattaṃ saṃsaṭṭhaṃ, sampayuttanti attho. **Somanassasahagatatā** cassa ārammaṇavasena veditabbā. Iṭṭhārammaṇe hi cittaṃ somanassasahagataṃ hoti. Nanu ca iṭṭhārammaṇaṃ lobhassa vatthu, kathaṃ tattha kusalaṃ hotīti? Nayidamekantikaṃ iṭṭhepi ābhogādivasena kusalassa uppajjanato. Yassa hi catusampatticakkasamāyogādivasena yonisova ābhogo hoti, kusalameva ca mayā kattabbanti kusalakaraṇe cittaṃ niyamitaṃ, akusalappavattito ca nivattetvā kusalakaraṇe eva pariṇāmitaṃ, abhiṇhakaraṇavasena ca samudācaritaṃ, tassa iṭṭhepi ārammaṇe alobhādisampayuttameva cittaṃ hoti, na lobhādisampayuttaṃ.

Ñāṇena samaṃ pakārehi yuttanti **ñāṇasampayuttaṃ**. Ekuppādādayo eva cettha pakārāti veditabbā. Tattha kammūpapattiindriyaparipākakilesadūrībhāvā ñāṇasampayuttatāya kāraṇaṃ. Yo hi paresaṃ dhammaṃ deseti, anavajjāni sippāyatanakammāyatanavijjaṭṭhānāni sikkhāpetīti evamādikaṃ paññāsaṃvattaniyaṃ karoti, tassa kammūpanissayavasena kusalacittaṃ uppajjamānaṃ ñāṇasampayuttaṃ hoti. Tathā abyāpajje loke uppannassa upapattiṃ nissāya ñāṇasampayuttaṃ hoti. Vuttañhetaṃ ''tassa tattha sukhino dhammapadā plavanti, dandho, bhikkhave, satuppādo, atha kho so satto khippaṃyeva visesabhāgī (a. ni. 4.191) hotī''ti. Tathā paññādasakapattassa indriyaparipākaṃ nissāya kusalaṃ uppajjamānaṃ ñāṇasampayuttaṃ hoti. Yena pana kilesā vikkhambhitā, tassa kilesadūrībhāvaṃ nissāya ñāṇasampayuttaṃ hoti. Vuttampi cetaṃ ''yogā ve jāyate bhūri, ayogā bhūrisaṅkhayo''ti (dha. pa. 282). Attano vā parassa vā samussāhajanitaṃ cittapayogasaṅkhātaṃ saṅkharaṇaṃ saṅkhāro, so etassa natthīti **asaṅkhāraṃ**. Tena pana saha saṅkhārena pavattatīti **sasaṅkhāraṃ**. Ñāṇena vippayuttaṃ virahitanti **ñāṇavippayuttaṃ. Vippayogo**ti cettha ñāṇassa abhāvo appavattiyevāti daṭṭhabbaṃ. Upekkhatīti upekkhā, vedayamānāpi ārammaṇaṃ ajjhupekkhati majjhattatākārasaṇṭhitattāti attho. Atha vā upetā sukhadukkhānaṃ aviruddhā ikkhā anubhavananti upekkhā. Atha vā iṭṭhe ca aniṭṭhe ca ārammaṇe pakkhapātābhāvena upapattito yuttito ikkhati anubhavatīti upekkhā, tāya sahagatanti **upekkhāsahagataṃ**. Sesaṃ sabbaṃ heṭṭhā vuttanayameva.

Evaṃ aṭṭha kāmāvacarakusalacittāni uddisitvā idāni tesaṃ pavattiākāraṃ dassetuṃ **''yadā hī''**tiādi āraddhaṃ. Tattha **paṭiggāhakādisampatti**nti ettha **ādi**-saddena desakālakalyāṇamittādisampattiṃ saṅgaṇhāti. **Aññaṃ vā somanassahetu**nti ettha aññaggahaṇena saddhābahulatā, visuddhadiṭṭhitā, kusalakiriyāya

ānisaṃsadassāvitā, somanassapaṭisandhikatā, ekādasa pītisambojjhaṅgaṭṭhāniyā dhammāti evamādīnaṃ saṅgaho. **Ādinayappavatta**nti ettha **ādi**-saddena na kevalaṃ ''atthi yiṭṭha''ntiādīnaṃ (ma. ni. 1.441; 2.95) navannaṃyeva sammādiṭṭhivatthūnaṃ gahaṇaṃ, atha kho dhammavicayasambojjhaṅgaṭṭhāniyādīnampi saṅgaho veditabbo. **Purakkhatvā**ti pubbaṅgamaṃ katvā. Tañca kho sahajātapubbaṅgamavasena ''manopubbaṅgamā dhammā''tiādīsu (dha. pa. 1-2) viya sampayogassa adhippetattā. **Asaṃsīdanto**ti silokamacchariyādivasena puññakiriyāyaṃ saṃsīdaṃ saṅkocaṃ anāpajjanto, tena muttacāgatādiṃ dasseti. **Anussāhito**ti kenacipi na ussāhito. Sarasato hi puññapaṭipattidassanamidaṃ. **Parehī**ti pana pākaṭussāhanadassanaṃ.

Dānādīnīti dānaṃ sīlaṃ yāva diṭṭhijukammanti imāni dānādīni dasa puññāni, **dānādīnī**ti vā dānasīlabhāvanāmayāni itaresampi sattannaṃ etthevantogadhattā. Yattha sayaṃ uppajjanti, taṃ santānaṃ punanti, pujjaṃ bhavaphalaṃ nibbattentīti vā puññāni. **Assa** puññacetanāsamaṅgino. **Amuttacāgatā** deyyadhamme sāpekkhacittatā. **Ādi**-saddena sīlasamādānādīsu anadhimuttatādiṃ saṅgaṇhāti. **Tadevā**ti somanassasahagatādinā sadisatāya vuttaṃ. Sadisampi hi ''tadevā''ti voharīyati yathā ''sā eva tittirī, tāniyeva osadhānī''ti. **Imasmiñhi atthe**ti līnassa cittassa ussāhanapayogasaṅkhāte atthe. **Eta**nti ''saṅkhāro''ti etaṃ padaṃ. **Pubbapayogassā**ti puññakiriyāyaṃ saṅkoce jāyamāne tato vivecetvā samussāhanavasena pavattassa cittapayogassa, pubbaggahaṇañcettha tathāpavattapubbābhisaṅkhāravasena so saṅkhāro hotīti katvā vuttaṃ, na tassa saṅkhārassa pubbakālikattā. ''Atthi dinna''ntiādi (ma. ni. 1.441; 2.95) nayappavattāya sammādiṭṭhiyā asambhavadassanatthaṃ **bāla**-ggahaṇaṃ. Saṃsīdanussāhanābhāvadassanatthaṃ **sahasā**-gahaṇaṃ. **Somanassarahitā honti** puññaṃ karontāti adhippāyo. **Somanassahetūnaṃ abhāvaṃ āgammā**ti idaṃ nidassanamattaṃ daṭṭhabbaṃ. Majjhattārammaṇatathārūpacetosaṅkhārādayopi hi upekkhāsahagatatāya kāraṇaṃ hontiyevāti.

Evantiādi nigamanaṃ. Tayidaṃ aṭṭhavidhampi kāmāvacaraṃ kusalacittaṃ rūpārammaṇaṃ yāva dhammārammaṇanti chasu ārammaṇesu yaṃ vā taṃ vā ālambitvā upekkhāsahagatāhetukakiriyāmanoviññāṇadhātānantaraṃ kāyadvārādīhi tīhi dvārehi kāyakammādivasena uppajjatīti veditabbaṃ. Tattha ñāṇasampayuttāni cattāri yadā tihetukapaṭisandhiṃ uppādenti, tadā soḷasa vipākacittāni phalanti. Yadā pana duhetukaṃ, tadā dvādasa tihetukavajjāni. Ahetukaṃ pana paṭisandhiṃ tihetukāni na uppādenteva, duhetukāni pana duhetukapaṭisandhidānakāle dvādasa, ahetukapaṭisandhiṃ dānakāle aṭṭha phalanti. Tihetukā pana paṭisandhi duhetukehi na hotiyeva. **''Aṭṭha phalantī''**ti cetaṃ paṭisandhiṃ janakakammavasena vuttaṃ. Aññena pana kammunā ''sahetukaṃ bhavaṅgaṃ ahetukassa bhavaṅgassa anantarapaccayena paccayo''ti (paṭṭhā. 3.1.102) vacanato sahetukampi vipākacittaṃ ahetukapaṭisandhikassa hotiyeva. Imasmiṃ ca pakkhe balavatā paccayena uppannaṃ asaṅkhāraṃ, dubbalena sasaṅkhāranti veditabbaṃ. Ye pana āgamanato ca vipākassa asaṅkhārasasaṅkhārabhāvaṃ icchanti, tesaṃ matena dvādasa, aṭṭha ca phalantīti yojetabbaṃ. Evaṃ tidhā phalaṃ dadantañcetaṃ kāmāvacarasugatiyaṃ upapattiṃ, sugatiduggatīsu bhogasampadañca karoti. Nāgasupaṇṇādīnampi hi yaṃ devabhogasampattisadisaṃ bhogajātaṃ uppajjati, tampi kāmāvacarakusalasseva phalaṃ. Na hi akusalassa iṭṭhaṃ phalaṃ atthīti.

Rūpāvacaraṃ panāti **pana**-saddo visesatthajotako. Tena yathā kāmāvacaraṃ kilesānaṃ tadaṅgappahānamattakaraṃ, na evamidaṃ, idaṃ pana vikkhambhanappahānakaraṃ. Yathā vā taṃ vedanāñāṇasaṅkhārabhedato aṭṭhadhā bhijjati, na evamidaṃ, idaṃ pana tato aññathā vāti vakkhamānaṃ visesaṃ joteti. Taṃ panetaṃ savatthukaṃ, sāsavaṃ, vinīvaraṇañca rūpāvacaranti daṭṭhabbaṃ. **''Savatthukaṃ evā''**ti hi iminā arūpāvacaraṃ nivatteti, **''sāsava''**nti iminā paṭhamamaggacittaṃ, **''vinīvaraṇa''**nti iminā paṭighasahitadvayaṃ. Katthaci pañca jhānaṅgāni, katthaci cattāri, katthaci tīṇi, katthaci dve, katthaci aparāni dveti evaṃ jhānaṅgayogabhedato pañcavidhanti saṅkhepato vuttamatthaṃ vivarituṃ **''seyyathida''**ntiādi āraddhaṃ. Tattha yaṃ vattabbaṃ, taṃ heṭṭhā **jhānakathāyaṃ** (visuddhi. 1.79 ādayo) vuttameva. Tayidaṃ bhāvanāmayameva hutvā vuttanayena pathavīkasiṇādikaṃ ālambitvā yathārahaṃ ñāṇasampayuttakusalānantaraṃ uppajjati, hīnādibhedabhinnaṃ panetaṃ yathākkamaṃ brahmapārisajjādīsu soḷasasupi brahmalokesu upapattinipphādakanti daṭṭhabbaṃ.

Rūpasaññāsamatikkamādinā samadhigantabbaṃ **arūpāvacaraṃ. Catunnaṃ arūpāna**nti upekkhāsamādhisaṅkhātehi catūhi arūpajjhānehi. Karaṇe hi etaṃ sāmivacanaṃ. Arūpānaṃ vā yo ārammaṇādikato sampayuttadhammehi yogo yogabhedo, tassa vasena. **Vuttappakārenā**ti heṭṭhā **āruppakathāyaṃ** (visuddhi. 1.275 ādayo) vuttappakārena. **Paṭhama**nti paṭhamaṃ arūpāvacarakusalacittaṃ. **Dutiyatatiyacatutthānī**ti etthāpi eseva nayo. Tānimāni bhāvanāmayāneva hutvā yathānupubbaṃ kasiṇugghāṭimākāsaṃ, paṭhamāruppaviññāṇaṃ, natthibhāvaṃ, ākiñcaññāyatananti imāni ālambitvā upekkhāsahagataññāṇasampayuttakusalānantaraṃ uppajjitvā catūsu arūpībrahmalokesu paṭisandhipavattivipākadāyīni. Sesaṃ panettha yaṃ vattabbaṃ, taṃ heṭṭhā vuttameva. Chavisuddhiparamparāya samadhigantabbaṃ **lokuttaraṃ**. Tattha vattabbaṃ parato āgamissati.

Catumaggasampayogatoti sotāpattimaggo yāva arahattamaggoti imehi catūhi ariyamaggehi sampayogato. Catubbidhampi cetaṃ bhāvanāmayameva hutvā nibbānaṃ ālambitvā suññato vimokkho, animitto vimokkho, appaṇihito vimokkhoti nāmena uppajjati, sattabhavādibhavūpapattinivattakanti daṭṭhabbaṃ. **Ekavīsatividhaṃ hoti** nātisaṅkhepavitthāranayenāti adhippāyo.

453. **Kāmāvacaramevā**ti ettha nikāyantariyā rūpārūpāvacarampi akusalaṃ icchantīti tesaṃ matinisedhanatthaṃ kāmāvacaraggahaṇaṃ. Mahaggatabhūmiyaṃ uppajjantampi tattha rūpadhātuyaṃ pavattivipākaṃ dentampi ekantena kāmāvacaramevāti dassanatthaṃ avadhāraṇaṃ. Yadi evaṃ, kasmā kāmāvacaramevāti? Tattha kāraṇaṃ vuttameva. Kathaṃ vuttaṃ? ‘‘Kāmataṇhā kāmo uttarapadalopato, avacarati etthāti avacaraṃ, kāmassa avacaraṃ kāmāvacara’’nti. Ettha hi kāmataṇhāvisayatā ‘‘kāmāvacarabhāvassa kāraṇaṃ’’ vuttā yathā rūpārūpataṇhāvisayatā ‘‘rūpārūpāvacarabhāvassa’’. Ekaṃsena cetaṃ evaṃ icchitabbaṃ. Aññathā byāpilakkhaṇaṃ na siyā. Yadi hi ālambitabbadhammavasena bhūmivavatthānaṃ kareyya, evaṃ sati anārammaṇānaṃ saṅgaho na siyā. Atha vipākadānavasena, evampi avipākānaṃ saṅgaho na siyā. Tasmā ālambaṇadhammavasena pariyāpannānaṃ sā kātabbā, apariyāpannānaṃ pana lokato uttiṇṇatāya lokuttaratā, uttaritarābhāvato anuttaratā ca veditabbā.

Pariyāpannāti ca paricchedakārikāya taṇhāya paricchijja āpannā, gahitāti attho. Nanu cettha kāmataṇhā katamā? Kāmāvacaradhammārammaṇā taṇhā, kāmāvacaradhammā katame? Kāmataṇhāvisayāti itaretarasannissayatādosoti? Nayidamevaṃ avīciādiekaādasokāsaninnatāya kañci taṇhaṃ kāmataṇhābhāvena gahetvā taṃsabhāvāya taṇhāya visayabhāvena kāmāvacaradhammānaṃ upalakkhitabbattā. **Nikkhepakaṇḍe**pi (dha. sa. 985 ādayo) ‘‘etthāvacarā’’ti vacanaṃ avīciparanimmitaparicchinnokāsāya kāmataṇhāya visayabhāvaṃ sandhāya vuttanti gahetabbaṃ. Tadokāsatā ca taṇhāya tanninnatāya veditabbā.

Mūlato tividhanti tīṇi akusalamūlāni lobhādīni, tesaṃ vasena taṃsahitampi tividhanti attho. Tāni hi suppatiṭṭhitabhāvakāraṇattā mūlamivāti mūlāni, lobho mūlaṃ etassāti **lobhamūlaṃ**. Asādhāraṇena niddeso yathā bherisaddo, yavaṅkuroti. Tathā **dosamūlaṃ**. Moho eva mūlaṃ imassa, nāññanti **mohamūlaṃ**.

Somanassupekkhādiṭṭhigatasaṅkhārabhedatoti somanassupekkhābhedato diṭṭhigatabhedato saṅkhārabhedatoti paccekaṃ bhedasaddo yojetabbo. Yadettha vattabbaṃ, taṃ heṭṭhā vuttanayameva. **Diṭṭhigatasampayutta**nti diṭṭhiyeva diṭṭhigataṃ ‘‘gūthagataṃ, muttagata’’nti (ma. ni. 2.119; a. ni. 9.11) yathā. Atha vā vipariyesaggāhatāya diṭṭhiyā gatameva, na ettha gantabbavatthu tathā sabhāvanti diṭṭhigataṃ. Tayidaṃ ‘‘idameva saccaṃ, moghamaññā’’nti (ma. ni. 2.187, 202, 203, 427; 3.27-29) abhinivesabhāvato lobheneva saddhiṃ pavattati, na dosena.

Yadāhītiādi lobhamūlacittānaṃ pavattiākāradassanaṃ. **Micchādiṭṭhi**nti ucchedadiṭṭhiādimicchādiṭṭhiṃ. Tāya hi vipallatthacittā sattā ‘‘etāvako jīvavisayo yāva indriyagocaro’’ti paralokaṃ paṭikkhipitvā ‘‘natthi kāmesu ādīnavo’’ti yathā tathā kāmesu pātabyataṃ āpajjanti. **Ādi**-saddena ‘‘esa pantho pageva vihito devayāne, yena yanti puttavanto visokā. Taṃ passanti pasavo, pakkhino ca, tena te mātaripi mithunaṃ carantī’’tiādinā nayena puttamukhadassanaṃ saggamokkhamaggoti evamādikaṃ micchādiṭṭhiṃ saṅgaṇhāti.

Kāme vāti ettha **vā**-saddo aniyamattho, tena brāhmaṇānaṃ suvaṇṇaharaṇameva adinnādāne sāvajjaṃ, itaraṃ anavajjaṃ. Garūnaṃ, gunnaṃ, attano, jīvitassa, vivāhassa ca atthāya musāvādo anavajjo, itaro sāvajjo. Garuādīnaṃ atthāya pesuññaharaṇaṃ anavajjaṃ, itaraṃ sāvajjaṃ. Bhāratayuddhasītāharaṇādikathā pāpavūpasamāya hotīti evamādike micchāgāhe saṅgaṇhāti. **Diṭṭhamaṅgalādīnī**ti diṭṭhasutamutamaṅgalāni. **Sabhāvatikkhenā**ti lobhassa, micchābhinivesassa vā vasena saraseneva tikhiṇena kurūrena. **Mandenā**ti dandhena atikhiṇena. Tādisaṃ pana attano, parassa vā samussāhanena pavattatīti āha **‘‘samussāhitenā’’**ti. **Parabhaṇḍaṃ vā haratī**ti **vā**-saddena tathāpavattanakamusāvādādīnampi saṅgaho daṭṭhabbo. **Kāmānaṃ vā** anubhuyyamānānaṃ. **Vā**-saddena parasantakassa vā ayathādhippetatāya yaṃ laddhaṃ, taṃ gahetabbanti gahaṇādikaṃ saṅgaṇhāti.

Duvidhameva hoti sampayuttadhammavasena bhedābhāvato. Yadi evaṃ, kasmā ‘‘domanassasahagataṃ paṭighasampayutta’’nti vuttanti? Asādhāraṇadhammehi tassa cittassa upalakkhaṇatthaṃ. **Pāṇātipātādīsū**ti pāṇātipātanādīsu. **Ādi**-saddena adinnādānamusāvādapesuññapharusasamphappalāpabyāpāde saṅgaṇhāti. Sabhāvatikkhaṃ hutvā pavattamānaṃ cittaṃ asaṅkhārameva hoti, itaraṃ sasaṅkhāranti adhippāyenāha **‘‘tikkhamandappavattikāle’’**ti. Mandaṃ pana hutvā pavattamānaṃ ekaṃsena sasaṅkhāramevāti na sakkā viññātuṃ. Yaṃ sasaṅkhārena sappayogena pavattati, taṃ mandameva hotīti katvā tathāvuttanti daṭṭhabbaṃ.

Mohekahetukaṃ cittaṃ mūlantaravirahato atimūḷhaṃ, vicikicchuddhaccayogato cañcalañcāti **upekkhāsahagata**meva hoti, na tassa kadācipi sabhāvatikkhatā atthi. Ārammaṇe hi saṃsappanavasena, vikkhipanavasena ca pavattamānassa cittadvayassa kīdise kicce sabhāvatikkhatāya, ussāhetabbatāya vā bhavitabbaṃ, tasmā na tattha saṅkhārabhedo atthi. Aññesu akusalacittesu labbhamānampi uddhaccaṃ visesato ettheva balavaṃ, tato eva sampayuttadhammesu padhānaṃ hutvā pavattatīti idameva uddhaccena visesetvā vuttaṃ **''uddhaccasampayutta''**nti. Tathā hi **pāḷiyaṃ** (dha. sa. 427) idha sarūpato uddhaccaṃ āgataṃ, evaṃ asādhāraṇapadhānadhammavasena mohamūlaṃ ''vicikicchāsampayuttaṃ, uddhaccasampayutta''nti duvidhaṃ vuttanti daṭṭhabbaṃ. **Asanniṭṭhānaṃ** saṃsayo. **Vikkhepo** avūpasamo, bhantatāti attho.

Tayidaṃ dvādasavidhampi akusalacittaṃ chasu ārammaṇesu yaṃ vā taṃ vā ālambitvā upekkhāsahagatāhetukakiriyāmanoviññāṇadhātānantaraṃ kāyadvārādīhi tīhi dvārehi kāyakammādivasena yathārahaṃ pāṇātipātādikammapathavasena ceva kammavasena ca uppajjatīti veditabbaṃ.

Tattha ṭhapetvā uddhaccasahagataṃ sesaṃ ekādasavidhampi catūsupi apāyesu paṭisandhiṃ deti, pavattivipākaṃ sugatiyampi. Uddhaccasahagataṃ pana pavattivipākamevāti. Etthāha – kiṃ pana kāraṇaṃ sabbadubbalaṃ vicikicchāsampayuttaṃ paṭisandhiṃ deti, adhimokkhasabbhāvato tato balavantampi uddhaccasahagataṃ na detīti? Dassanena pahātabbesu avuttattā. Idaṃ hi paṭisandhiṃ dentaṃ apāyesu dadeyya, apāyagamanīyañca dassanapahātabbanti tattha vucceyya, na ca vuttaṃ. Tasmā paṭisandhiṃ na deti, pavattivipākadānaṃ panassa na sakkā paṭikkhipituṃ. **Paṭisambhidāvibhaṅge** ''uddhaccasahagate ñāṇaṃ dhammapaṭisambhidā, tassa vipāke ñāṇaṃ atthapaṭisambhidā''ti (vibha. 730 atthato samānaṃ) vacanato.

Apare panāhu – puthujjanassa uppajjamānaṃ uddhaccasahagataṃ dassanappahātabbasahāyasabbhāvato ubhayavipākampi deti, na sekkhassa tadabhāvatoti. Idamettha vicāretabbaṃ, yassa vipākadānaṃ vuttaṃ, kiṃ taṃ bhāvanāya pahātabbaṃ, udāhu noti? Kiñcettha – yadi tāva bhāvanāya pahātabbaṃ, paṭṭhāne bhāvanāya pahātabbassa nānākkhaṇikakammapaccayabhāvo vattabbo siyā. Atha na bhāvanāya pahātabbaṃ, dassanenapahātabbattike ''nevadassanenanabhāvanāyapahātabba''miccassa vibhaṅge vattabbaṃ siyā. Yadi tabbiruddhasabhāvatāya tattha na vucceyya, evampi tasmiṃ tike tassa navattabbatā āpajjatīti? Nāpajjati, kiṃ kāraṇaṃ? **Cittuppādakaṇḍe** (dha. sa. 365 ādayo) āgatānaṃ dvādasannaṃ akusalacittuppādānaṃ dvīhi padehi saṅgahitattā vibhajitvā dassetabbassa niyogato kassaci cittuppādassa abhāvā, yathā uppannattike atītādīnaṃ navattabbatā na vuttā, evametassāpi. Atha vā bhāvanāya pahātuṃ asakkuṇeyyassāpi tassa puthujjane vattamānassa bhāvanāya pahātabbasabhāvasāmaññato, sāvajjato ca bhāvanāya pahātabbapariyāyo vijjatīti natthi navattabbatāpasaṅgadoso. Nippariyāyena ca na bhāvanāya pahātabbanti tassa vasena nānākkhaṇikakammapaccayabhāvopi na vutto. Dassanapahātabbapaccayassāpi uddhaccasahagatassa sahāyavekallamattameva dassanena kataṃ, na kocipi bhāvo anuppādadhammataṃ tassa āpāditoti ekantena bhāvanāya pahātabbatā vuttā. Atha vā apāyagamanīyabhāvāpekkhaṃ dassanappahātabbavacananti tadabhāvato taṃ vibhajanaṃ vuttanti.

454. ''Viññāṇa''nti padaṃ apekkhitvā **''abyākataṃ vipāka''**nti ādiko napuṃsakaniddeso, tato eva adhikatābyākatāpekkhāya **duvidha**nti vuttaṃ. Aññathā rūpanibbānānampi abyākatabhāvato taṃ catubbidhanti vattabbaṃ siyā. Vipākassa kāmāvacarādibhāvo kusale vuttanayeneva veditabbo. Ahetukatā sahetukatā viya sampayuttahetuvasena, na nibbattakahetuvasena. Vipākassa hi sahetukatā sahetukakammavasena sijjhamānāpi sampayuttahetuvaseneva vuccati, aññathā ahetukānampi sahetukatā āpajjeyyāti. Kasmā pana sahetukassa ahetuko vipāko hotīti? Tattha kāraṇaṃ vuttameva. Kiñca ārammaṇābhinipātamattesu pañcasu viññāṇesu yathā alobhādisampayogo na sambhavati, evaṃ mandataramandakiccesu sampaṭicchanasantīraṇesūti hetūnaṃ uppattiyā asambhavatopi nesaṃ ahetukatā daṭṭhabbā.

Manoviññāṇato uppajjanavisiṭṭhamananakiccānaṃ abhāvato manomattā dhātu **manodhātu**.

Cakkhusannissitaṃ hutvā rūpassa vijānanaṃ lakkhaṇaṃ etassāti **cakkhusannissitarūpavijānanalakkhaṇaṃ**. Tattha cakkhusannissitavacanena rūpārammaṇaṃ aññaṃ viññāṇaṃ nivatteti. Vijānanaggahaṇena cakkhusannissite phassādike nivatteti. Cakkhurūpaggahaṇena nissayato, ārammaṇato ca viññāṇaṃ vibhāveti ubhayādhīnavuttikattā. Yadi hi cakkhu nāma na siyā, andhāpi rūpaṃ passeyyuṃ, na ca passanti. Yadi ca nīlādirūpaṃ nāma na siyā, desādiniyamena na bhavitabbaṃ, attheva ca niyamo, ekantasārammaṇatā ca cittassa vuttāti ''ārammaṇena vinā nīlādiābhāsaṃ cittaṃ pavattatī''ti evaṃ pavatto vādo micchāvādoti veditabbaṃ. Tenāha bhagavā ''cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa''ntiādi (ma. ni. 1.204, 400; 3.421, 425; saṃ. ni. 2.44; 4.60; kathā. 465).

Kasmā panettha vacanabhedo katoti? Ekampi cakkhu viññāṇassa paccayo hoti, rūpaṃ pana anekameva saṃhatanti imassa visesassa dassanatthaṃ. Kiṃ pana kāraṇaṃ ekampi cakkhu viññāṇassa paccayo hoti, rūpaṃ pana anekamevāti? Paccayabhāvavisesato. Cakkhu hi cakkhuviññāṇassa nissayapurejātaindriyavippayuttapaccayehi paccayo hontaṃ atthibhāveneva hoti, tasmiṃ sati tassa bhāvato, asati abhāvato. Yato taṃ atthiavigatapaccayehissa paccayo hotīti vuccati, taṃnissayatā cassa na ekadesena allīyanavasena icchitabbā arūpabhāvato, atha kho garurājādīsu sissarājapurisādīnaṃ viya tappaṭibaddhavuttitāya. Itare pana paccayā tena tena visesena veditabbā. Svāyaṃ paccayabhāvo na ekasmiṃ na sambhavatīti ekampi cakkhu viññāṇassa paccayo hotīti ''cakkhuñca paṭiccā''ti ekavacanena niddeso kato.

Rūpaṃ pana yadipi cakkhu viya purejātaatthiavigatapaccayehi paccayo hoti puretaraṃ hutvā vijjamānakkhaṇeyeva upakārakattā, tathāpi anekameva saṃhataṃ hutvā paccayo hoti ārammaṇabhāvato. Yañhi paccayadhammaṃ sabhāvabhūtaṃ, parikappitākāramattaṃ vā viññāṇaṃ vibhāventaṃ pavattati, tadaññesañca satipi paccayabhāve so tassa sārammaṇasabhāvatāya yaṃ kiñci anālambitvā pavattituṃ asamatthassa olubbha pavattikāraṇatāya ālambanīyato ārammaṇaṃ nāma. Tassa yasmā yathā tathā sabhāvūpaladdhivasena ārammaṇapaccayalābho, tasmā cakkhuviññāṇaṃ rūpaṃ ārabbha pavattamānaṃ tassa sabhāvaṃ vibhāventameva pavattati. Sā cassa indriyādhīnavuttikassa ārammaṇasabhāvūpaladdhi, na ekadvikalāpagatavaṇṇavasena hoti, nāpi katipayakalāpagatavaṇṇavasena, atha kho ābhogānurūpaṃ āpāthagatavaṇṇavasenāti anekameva rūpaṃ saṃhaccakāritāya viññāṇassa paccayo hotīti dassento bhagavā ''rūpe cā''ti bahuvacanena niddisi.

Yaṃ pana ''rūpāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo''ti (paṭṭhā. 1.1.2) vuttaṃ, taṃ kathanti? Tampi yādisaṃ rūpāyatanaṃ cakkhuviññāṇassa ārammaṇapaccayena paccayo hoti, tādisameva sandhāya vuttaṃ. Kīdisaṃ pana tanti? Samuditanti pākaṭoyamattho. Evañca katvā yadeke vadanti ''āyatanasallakkhaṇavasena cakkhuviññāṇādayo sallakkhaṇārammaṇā, na dabbasallakkhaṇavasenā''ti, tampi yuttameva hoti. Na cettha samudāyārammaṇatā āsaṅkitabbā samudāyābhogassevābhāvato. Samuditā pana vaṇṇadhammā ārammaṇapaccayā honti. Kathaṃ pana paccekaṃ asamatthā samuditā ārammaṇā paccayā honti, na hi paccekaṃ daṭṭhuṃ asakkontā andhā samuditā passantīti? Nayidamekantikaṃ visuṃ visuṃ asamatthānaṃ sivikāvahanādīsu samatthatāya dassanato. Kesādīnañca yasmiṃ ṭhāne ṭhitānaṃ paccekaṃ vaṇṇaṃ gahetuṃ na sakkā, tasmiṃyeva ṭhāne samuditānaṃ vaṇṇaṃ gahetuṃ sakkāti bhiyyopi tesaṃ saṃhaccakāritā paribyattā. Etena cakkhuviññāṇassa paramāṇurūpaṃ ārammaṇaṃ, udāhu taṃsamudāyotiādikā codanā paṭikkhittāti veditabbā. ''Sotañca paṭicca sadde cā''tiādīsupi (ma. ni. 1.204, 400; 3.421, 425, 426) eseva nayo. Evaṃ ubhayādhīnavuttikatāya cakkhuviññāṇassa nissayato, ārammaṇato ca vibhāvanaṃ kataṃ, evaṃ sotaviññāṇādīsupi yathārahaṃ vattabbaṃ.

Rūpamattārammaṇarasanti rūpāyatanamattasseva ārammaṇakaraṇarasaṃ. Mattasaddena yathā ārammaṇantaraṃ nivatteti, evaṃ rūpāyatanepi labbhamāne ekacce visese nivatteti. Na hi cakkhuviññāṇaṃ vaṇṇamattato aññaṃ kiñci visesaṃ tattha gahetuṃ sakkoti. Tenāha bhagavā ''pañcahi viññāṇehi na kiñci dhammaṃ paṭivijānāti aññatra abhinipātamattā''ti. Cakkhuviññāṇaṃ uppajjamānaṃ rūpārammaṇe eva uppajjanato tadabhimukhabhāvena gayhatīti vuttaṃ **''rūpābhimukhabhāvapaccupaṭṭhāna''**nti. Attano anantaraṃ uppajjamānānaṃ arūpadhammānaṃ samanantaravigatā arūpadhammā pavattiokāsadānena anantarasamanantaranatthivigatapaccayehi upakārakā nissayārammaṇadhammā viya āsannakāraṇanti dassento āha **''rūpārammaṇāya kiriyamanodhātuyā apagamapadaṭṭhāna''**nti. **Sotaviññāṇādīsu**pi vuttanayeneva attho veditabbo.

Cakkhuviññāṇādigahitaṃ rūpādiārammaṇaṃ tadanantarameva aparipatantaṃ katvā sampaṭicchantī gaṇhantī viya hotīti vuttaṃ **''rūpādisampaṭicchanarasā''**ti. Tathābhāvena sampaṭicchanabhāvena paccupatiṭṭhatīti **tathābhāvapaccupaṭṭhānā**.

Chasu ārammaṇesu kadāci pañcannaṃ, tato vā katipayānaṃ vijānanasabhāvāpi **chaḷārammaṇavijānanalakkhaṇā** vuttā taṃsabhāvānativattanato, chasveva vā itaresaṃ ārammaṇānaṃ antogadhattā. **Santīraṇādikiccā**ti santīraṇatadārammaṇakiccā vā, santīraṇatadārammaṇapaṭisandhibhavaṅgacutikiccā vāti adhippāyo. **''Hadayavatthupadaṭṭhānā''**ti idaṃ imāsaṃ dvinnaṃ manoviññāṇadhātūnaṃ ekanteneva hadayavatthusannissayatāya vuttaṃ. Heṭṭhā vuttanayena pana taṃtaṃanantarātītaviññāṇāpagamapadaṭṭhānātipi vattuṃ vaṭṭatiyeva. **Tassā bhedo**ti tassā vipākamanoviññāṇadhātuyā ''duvidhā''ti vuttāya duvidhatāsaṅkhāto bhedo. **Ekantamiṭṭhārammaṇe**ti ekanteneva iṭṭhe ārammaṇe, ativiya iṭṭhārammaṇeti attho. **Pañcadvāre ceva javanāvasāne cā**ti ettha pañcadvāre sampaṭicchanavoṭṭhabbanānaṃ antarāḷaṃ ṭhānaṃ, itaratra javanabhavaṅgānanti evaṃ **dviṭhānā hoti**. Itarāyapi

santīraṇatadārammaṇakāle yathāvuttameva ṭhānaṃ, paṭisandhiādikāle pana cutibhavaṅgānaṃ antarāḷaṃ paṭisandhiyā, paṭisandhiāvajjanānaṃ tadārammaṇāvajjanānaṃ javanāvajjanānaṃ voṭṭhabbanāvajjanānañca antarāḷaṃ bhavaṅgassa, tadārammaṇapaṭisandhīnaṃ javanapaṭisandhīnaṃ vā antarāḷaṃ cutiyā ṭhānanti veditabbaṃ.

Chasūti ettha pubbe vuttanayeneva vibhāgo veditabbo. Kāyassa nissayabhūtānaṃ nātiiṭṭhaphoṭṭhabbabhūtānaṃ paṭighaṭṭanānighaṃsassa balavabhāvato **kāyaviññāṇaṃ sukhasampayuttaṃ**. Upādārūpānaṃyeva ghaṭṭanā dubbalāti cakkhuviññāṇādīni upekkhāsahagatāni. Tenāha **''sesaṃ upekkhāyutta''**nti. **Sesaṃ** chabbidhampi.

Alobhādosāmohā ceva alobhādosā ca alobhādayo, tehi alobhādīhi vipākahetūhi sampayuttaṃ **alobhādivipākahetusampayuttaṃ. Kāmāvacarakusalaṃ viya somanassādibhedato**ti yathā kāmāvacaraṃ kusalaṃ somanassupekkhāñāṇasaṅkhārabhedato aṭṭhavidhaṃ, evamidampīti aṭṭhavidhatāya sadisataṃ dasseti. Kāmāvacarabhāvato hīnādito, yonīsu uppattito ca sadisameva, sampayuttadhammato pana ārammaṇato, pavattiākārato ca visadisaṃ. Tathā hi kusalaṃ kammadvāravasena pavattati, na idaṃ, vipākānaṃ aviññattijanakattā. Uppattidvāravasena pana imassāpi attheva pavattibhedo pañcadvāramanodvāresu mahāvipākānaṃ tadārammaṇavasena pavattisambhavato. Yathā pana kusalaṃ gativasena pañcavidhaṃ, viññāṇaṭṭhitivasena sattavidhañca, na evamidaṃ tadekadese eva uppajjanato. Tattha ārammaṇato, ekaccapavattiākārato ca visadisataṃ dassetuṃ **''yathā panā''**tiādi vuttaṃ. **Chasu ārammaṇesū**ti parittādiatītādiajjhattādippabhedesu chasu ārammaṇesu.

Āgamanādivasenāti āgamanapaccayavasena. Tattha ekaccānaṃ ācariyānaṃ matena mukhe calite ādāsatale mukhanimittaṃ calanaṃ viya asaṅkhārassa kusalassa vipāko asaṅkhāro, sasaṅkhārassa kusalassa vipāko sasaṅkhāroti evaṃ āgamanavasena. Ekaccānaṃ pana ācariyānaṃ matena balavantehi vibhūtehi paccayehi kammādīhi uppanno asaṅkhāro, dubbalehi sasaṅkhāroti evaṃ paccayavasena. **Sampayuttadhammāna**nti pāḷiyaṃ sarūpato āgatasampayuttadhammānaṃ. Tesaṃ hi vasena kusalato vipākassa visesābhāvo. **Nirussāha**nti ettha ussāho nāma anupacchinnāvijjātaṇhāmānasantāne vipākuppādanasamatthatāsaṅkhāto byāpāro, so vipākesu natthīti taṃ nirussāhaṃ. Kusalesu pana abhiññāvasapavattesupi atthevāti taṃ **saussāhaṃ**.

Lobhādīnaṃ ekantasāvajjatāya ayonisomanasikārahetukānaṃ natthi vipākabhāvo, alobhādīnampi ekantaanavajjasabhāvānaṃ kāraṇassa tabbidhuratāya nattheva akusalavipākabhāvoti āha **''akusalavipākaṃ ahetukamevā''**ti. Yathā atiiṭṭhe, iṭṭhamajjhatte ca ārammaṇe vedanābhedasabbhāvato kusalavipākamanoviññāṇadhātu duvidhā hoti somanassasahagatā, upekkhāsahagatāti, na evaṃ atianiṭṭhe, aniṭṭhamajjhatte ca ārammaṇe vedanābhedo atthīti akusalavipākamanoviññāṇadhātu ekamevāti **''sattavidha''**nti vuttaṃ. Sati hi tattha vedanābhede atianiṭṭhe domanassena bhavitabbaṃ, na ca paṭighena vinā domanassaṃ uppajjatīti.

Kāyaviññāṇassa dukkhasahagatatā kusalavipāke vuttavipariyāyena veditabbā. **Upekkhā hīnā**ti ekantanihīnassa akusalassa vipākabhāvato upekkhāpi samānā hīnā eva dukkhasabhāvattā. Tenāha **''dukkhaṃ viya nātitikhiṇā''**ti. Yathā dukkhaṃ ativiya tikhiṇaṃ kaṭukaṃ, na evamayaṃ, tathāpi dukkhasabhāveneva pavattati. Na hi akusalassa vipāko adukkho hoti. Upekkhābhāvo cassa balavatā bādhiyamānassa paṭippaharituṃ asakkontassa dubbalassa purisassa tena kariyamānabādhāya upekkhanā viyāti daṭṭhabbo. **Itaresū**ti kusalavipākesu.

Rūpāvacaranti rūpāvacaravipākaviññāṇaṃ. Vipākakathā hesāti. **Kusalaṃ viyā**ti rūpāvacarakusalaṃ viya. Na hi rūpāvacaravipāko tadaññakusalasadiso. Apica sambandhisaddā ete, yadidaṃ ''kusalaṃ, vipāko''ti ca. Tasmā yathā ''mātaraṃ payirupāsatī''ti vutte attano mātaranti avuttampi siddhamevetaṃ, evaṃ idhāpīti attano kusalaṃ viyāti attho. Kusalasadisatā cettha dhammato, ārammaṇato ca veditabbā. Tathā hi ye phassādayo kusale labbhanti, te vipākepi labbhanti. Yasmiṃ ca ārammaṇe kusalaṃ pavattati, tattheva ayaṃ vipākopi pavattati. Yaṃ panettha pañcamajjhānacittaṃ abhiññāppattaṃ, tassa vipāko eva natthi. Kasmā natthi? Asambhavato, ānisaṃsabhūtattā ca. Tañhi vipākaṃ dentaṃ rūpāvacarameva dadeyya. Na hi aññabhūmikaṃ kammaṃ aññabhūmikaṃ vipākaṃ deti. Kammanimittārammaṇatā ca rūpāvacaravipākassa vuttāti na taṃ aññaṃ ārabbha pavattati. Parittārammaṇādiārammaṇañca taṃ na hotīti ayamasambhavo. Jhānassa ānisaṃsabhūtañca dānādīnaṃ tasmiṃ attabhāve paccayalābho viyāti.

Pavattito pana vipākassa, kusalassa ca attheva bhedoti taṃ dassetuṃ **''kusalaṃ panā''**tiādi vuttaṃ. Kusalaṃ viya kasiṇugghāṭimākāsādiārammaṇabhedato catubbidhaṃ. Pavattibhedo vuttanayova javanavasena,

paṭisandhiādivasena ca pavattanato.

Catumaggayuttacittaphalattāti catūhi ariyamaggehi sampayuttakusalacittassa phalattā, catubbidhasāmaññaphalasampayuttabhāvatoti attho. Maggavīthiyaṃ dvikkhattuṃ, tikkhattuṃ vā phalasamāpattiyaṃ apariccchinnaparimāṇaṃ pavattamānampi dvīsu ṭhānesu pavattiyā **''dvidhā pavattatī''**ti vuttaṃ. **Sabbampī**ti tevīsatividhaṃ kāmāvacaravipākaṃ, pañcavidhaṃ rūpāvacaravipākaṃ, catubbidhaṃ arūpāvacaravipākaṃ, catubbidhameva lokuttaravipākanti sabbampi vipākaviññāṇaṃ nātisaṅkhepavitthāranayena chattiṃsavidhaṃ hoti.

Bhūmibhedato tividhaṃ lokuttarassa abhāvato. Lokuttarañhi kiriyacittaṃ natthi ekantena anantaravipākadāyibhāvato. Vuttañhi ''samādhimānantarikaññamāhū''ti (khu. pā. 6.5; su. ni. 228). Hotu tāva sekkhānaṃ uppajjamānaṃ anuttaraṃ kusalaṃ puggalantarabhāvūpanayanato saphalaṃ, arahato pana uppajjamānaṃ puggalantarabhāvūpanayanato nipphalaṃ, tassa kiriyabhāvo kasmā na icchitoti? Icchitabbo siyā. Yadi tassa punappunaṃ uppatti siyā, sakiṃyeva pana lokuttarakusalaṃ pavattati. Yadi hi punappunaṃ pavatteyya, maggacittaṃ arahatopi pavattatīti lokuttarakiriyacittaṃ siyā, na cetaṃ atthi payojanābhāvato. Tasmā natthi lokuttarakiriyaviññāṇaṃ. **Kiriyaviññāṇa**nti ca kiriyāmattaṃ viññāṇaṃ, kusalākusalaṃ viya kiñci vipākaṃ anuppādetvā kiriyāmattameva hutvā pavattanakaviññāṇanti attho. Kasmā panetaṃ vipākaṃ na uppādetīti? Vuccate – ettha hi yadetaṃ āvajjanadvayaṃ, taṃ anupacchinnabhavamūlepi santāne pavattaṃ anāsevanatāya dubbalabhāvato abījasāmatthiyaṃ viya pupphaṃ aphalameva hoti. Yaṃ pana ucchinnabhavamūlāyaṃ santatiyaṃ pavattaṃ aṭṭhārasavidhaṃ viññāṇaṃ, taṃ samucchinnamūlāya latāya pupphaṃ viya phaladāyi na hotīti veditabbaṃ. Aññassa asambhavato kiriyahetunā nāma alobhādināva bhavitabbanti āha **''alobhādikiriyahetuvirahita''**nti.

Cakkhuviññāṇādīnaṃ purecarā hutvā rūpādiārammaṇānaṃ vijānanalakkhaṇā **cakkhuviññāṇādipurecararūpādivijānanalakkhaṇā**. Ayaṃ pana manoviññāṇato uppannāpi visiṭṭhamananakiccābhāvena manomattā dhātūti **manodhātu**. Tathā hesā manoviññāṇassa paccayo na hoti. Ayamettha saṅkhepo, vitthāro pana **dhātuniddese** (visuddhi. 2.517) āgamissati. **Āvajjanarasā**ti ābhogarasā, cittasantānassa vā purimākārato aññathā oṇojanarasā. **Bhavaṅgavicchedapadaṭṭhānā**ti bhavaṅgasantānavicchedapadaṭṭhānā. Apubbārammaṇā sakideva pavattamānā sabbathā visayarasaṃ anubhavituṃ na sakkotīti iṭṭhādīsu sabbattha **upekkhāyuttāva hoti**.

Sādhāraṇāti sekkhāsekkhaputhujjanānaṃ sādhāraṇā. **Asādhāraṇā**ti asekkhānaṃyeva āveṇikā. **Voṭṭhabbanāvajjanarasā**ti pañcadvāre santīraṇena gahitārammaṇaṃ vavatthapentī viya pavattanato voṭṭhabbanarasā, manodvāre pana vuttanayena āvajjanarasā. Tathābhāvena pañcadvāramanodvāresu yathākkamaṃ voṭṭhabbanāvajjanabhāvena paccupatiṭṭhatīti **tathābhāvapaccupaṭṭhānā**. Voṭṭhabbanakāle santīraṇakiccānaṃ tissannaṃ ahetukavipākamanoviññāṇadhātūnaṃ āvajjanakāle yassa kassaci bhavaṅgassāti imesaṃ aññatarāpagamo etissā āsannakāraṇanti āha **''ahetuka…pe… padaṭṭhānā''**ti.

Arahatanti arahataṃyeva asādhāraṇabhāvato. **Anuḷāresū**ti aṭṭhikasaṅkhalikapetarūpādīsu, aññesu vā appaṇītesu vatthūsu. **Hasituppādanarasā**ti hasitasseva uppādanarasā. Tathā hi taṃ cittaṃ ''hasituppādana''ntveva vuccati, na aññesaṃ hasituppādakacittānaṃ abhāvato. Aññānipi hi dvādasa somanassasahagatāni parittakusalākusalakiriyacittāni yathārahaṃ puthujjanādīnaṃ hasituppādakāni vijjanti, idaṃ pana cittaṃ vicāraṇapaññāvirahitaṃ parittesu appaṇītesu ārammaṇesu arahantānaṃ somanassamattaṃ uppādentaṃ uppajjati. Bhagavatopi uppajjatīti aṭṭhakathāyaṃ vuttaṃ, taṃ atītaṃsādīsu appaṭihatañāṇaṃ vatvā ''imehi tīhi dhammehi samannāgatassa buddhassa bhagavato sabbaṃ kāyakammaṃ ñāṇapubbaṅgamaṃ ñāṇānuparivattī''ti (mahāni. 69; cūḷani. mogharājamāṇavapucchāniddesa 85; paṭi. ma. 3.5) vacanato vicāretabbanti eke. Tattha hasituppādacittena pavattiyamānampi bhagavato sitakaraṇaṃ pubbenivāsānāgataṃsasabbaññutaññāṇānaṃ anuvattakattā ñāṇānuparivattiyevāti evaṃ pana ñāṇānuparivattibhāve sati na koci pāḷiaṭṭhakathānaṃ virodho. Evañca katvā aṭṭhakathāyaṃ ''tesaṃ ñāṇānaṃ ciṇṇapariyante idaṃ cittaṃ uppajjatī''ti vuttaṃ. Avassañca etaṃ evaṃ icchitabbaṃ, aññathā aññassāpi viññattisamuṭṭhāpakassa ahetukacittassa bhagavato uppatti na yujjeyya. Na hi viññattisamuṭṭhāpakassa taṃsamuṭṭhitāya viññattiyā kāyakammādibhāvaṃ āpajjanabhāvo vibandhatīti. **Ekantato hadayavatthupadaṭṭhānā** pañcavokārabhave eva uppajjanato.

Ayamettha visesoti ayaṃ sekkhaputhujjanānaṃ uppattiyā vipākuppādanasamatthatā, arahataṃ uppattiyā tadabhāvoti ubhayesaṃ santāne uppattisamupalakkhito ettha kusalakiriyaviññāṇesu viseso. Evañca katvā paccayavekallena avipākassāpi kusalākusalassa kiriyabhāvappasaṅgo nivattito hoti. Parato **kusalato viseso**ti

etthāpi eseva nayo.

455. **Sabbānipi** kusalākusalabyākatāni **ekūnanavuti viññāṇāni honti** nātisaṅkhepavitthāranayenāti adhippāyo. Paṭisandhiviññāṇādīnaṃ kiccaṃ nāma bhavantarapaṭisandhādinā ākārena pavatti eva. Tabbinimuttañca cittassa aññaṃ kiccaṃ natthīti āha **''cuddasahi ākārehi pavattantī''**ti.

Ānubhāvenāti sāmatthiyena. Katūpacitaṃ hi kammaṃ avasesapaccayasamavāye vipākaṃ dentaṃ attano ānubhāvaṃ vissajjantaṃ viya hoti. **Devamanussesū**ti chasu kāmāvacaradevesu ceva manussesu ca. **Kammakammanimittagatinimittāna**nti ettha **kammaṃ** nāma katūpacitaṃ kāmāvacarakusalakammaṃ, tañca kho vipākadānāya laddhokāsaṃ. Tenāha ''paccupaṭṭhita''nti. **Kammanimittaṃ** kammāyūhanakkhaṇe cetanāya paccayabhūtaṃ deyyadhammādi. **Gatinimittaṃ** yaṃ gatiṃ upapajjati, tappariyāpannaṃ rūpāyatanaṃ. **Paṇḍakādibhāva**nti paṇḍakamūgamammanādibhāvaṃ. Dubbalassa dvihetukakusalassa vipākabhūtā upekkhāsahagatāhetumanoviññāṇadhātu **dubbala…pe… manoviññāṇadhātu. Nesa**nti bhāvitarūpārūpāvacarakusalānaṃ sattānaṃ. **Kammanimittamevā**ti pathavīkasiṇādikaṃ attano kammārammaṇameva.

Evaṃ tāvetthāti ettha viññāṇakkhandhaniddese evaṃ saṅkhepato sarūpadassanamatteneva ekūnavīsatiyā vipākaviññāṇānaṃ paṭisandhivasena pavatti veditabbā. Bhavālambanādivibhāgena pana yadettha vattabbaṃ, taṃ **paṭiccasamuppādakathāyaṃ** āgamissatīti.

Taṃ tanti ekūnavīsatiyā paṭisandhiviññāṇesu yaṃ yaṃ uppajjitvā niruddhaṃ, taṃ taṃ anantaraṃ uppattiyā **anubandhamānaṃ. Tassa tassevā**ti yassa yassa kammassa vipākabhūtaṃ paṭisandhiviññāṇaṃ, tassa tasseva. **Tasmiññevā**ti kammādike eva. Kammañce paṭisandhiviññāṇassa ārammaṇaṃ, tasmiṃ kamme, atha kammanimittaṃ, gatinimittañca, tasmiṃ kammanimitte gatinimitteti attho. **Tādisamevā**ti yādisaṃ paṭisandhiviññāṇaṃ hetuto, sesasampayuttadhammato ca tādisameva. **Santānavinivattake**ti bhavaṅgasantānassa vinivattanake. **Aññasmiṃ** āvajjanasaṅkhāte **cittuppāde**. Kiriyamayacitteneva supinadassanaṃ hotīti āha **''supinaṃ apassato''**ti. **Aparimāṇasaṅkhyampi pavattatiyeva,** tathā hidaṃ upapattibhavassa aṅgabhāvena pavattanato ''bhavaṅga''nti vuccati. **Tesaññevā**ti paṭisandhibhūtānaṃyeva.

Indriyānīti cakkhādīni indriyāni. **Ārammaṇagahaṇakkhamānī**ti rūpādiārammaṇaṃ gahetuṃ samatthāni. Mātukucchigatakāle viya hi bahinikkhantakālepi na tāva indriyāni sakiccakāni honti, anukkamena pana visadabhāvaṃ pattakāle eva sakiccakāni honti. Tenevāha ''idha paripakkattā āyatanāna''nti. **Āpāthagate**ti yogyadesāvaṭṭhite. Tameva yogyadesāvaṭṭhitaṃ **rūpaṃ paṭicca** ghaṭṭanā paccayaṃ laddhā. **Ghaṭṭanā**ti paṭighāto, yena byāpārādivisesapaccayantarasahite cakkhussa visaye vikāruppattivisadisuppattivisayassa iṭṭhāniṭṭhabhāvena anuggaho, upaghāto cāti attho. **Tato**ti ghaṭṭanānantaraṃ. **Ghaṭṭanānubhāvenā**ti ghaṭṭanābalena. **Bhavaṅgacalana**nti bhavaṅgacittassa pakampanaṃ, tathā dvikkhattuṃ pavattiyā visadisassa kāraṇabhāvūpagamananti attho. Tañhi cittasantānassa purimāvatthāya bhinnāvatthāhetutāya calanaṃ viyāti ''calana''nti vuttaṃ. Visayavisayībhāvasiddhāya dhammatāya ārammaṇassa abhimukhībhāvena pasādassa tāva ghaṭṭanā hotu, aññasannissitassa pana bhavaṅgassa calanaṃ kathaṃ hotīti? Taṃsambandhabhāvato. Bheritale ṭhapitāsu sakkharāsu ekissā sakkharāya ghaṭitāya tadaññasakkharāyaṃ ṭhitamakkhikā calanaṃ cettha udāharaṇanti. **Tadeva rūpa**nti tadeva bhavaṅgacalanassa paccayabhūtaṃ āpāthagataṃ rūpāyatanaṃ. **Bhavaṅgaṃ vicchindamānā viyā**ti bhavaṅgasantānaṃ vicchindantī viya. Tadārammaṇuppattiyā parato bhavaṅgassa uppajjanato visayaggahaṇaṃ pañcadvārāvajjanaṃ vatvā tadanantaraṃ dassanādīsu vattabbesu tāni avatvā manodvārāvajjanassa gahaṇaṃ uddese dvinnaṃ āvajjanānaṃ āvajjanasāmaññena gahitattā.

Āvajjanānantaranti pañcadvārāvajjanānantaraṃ. Ye hadayavatthu viya sampaṭicchanādivīthicittānipi nānujānanti, tesaṃ ''sampaṭicchanāya cakkhuviññāṇadhātuyā''tiādinā tattha tattha pāḷi āgatā. Na hi sakkā pāḷiṃ paṭisedhetuṃ.

''Sace mahantaṃ hotī''ti idaṃ javanapariyosānāya cittappavattiyā vuccamānattā vuttaṃ. Cuddasacittakkhaṇāyukañhi ārammaṇamidha ''mahanta''nti adhippetaṃ, tañca uppajjitvā dviticittakkhaṇātītaṃ hutvā āpāthagamanavasena veditabbaṃ.

Yathāvavatthāpiteti voṭṭhabbanena vuttākārena katavavatthāpane. Āvajjanāya, voṭṭhabbanassa ca vuttattā ''avasesakāmāvacarakiriyāna''nti avasesaggahaṇaṃ kataṃ. **Cha satta vā**ti **vā**-saddena ''pañca vā''ti idampi vuttamevāti daṭṭhabbaṃ. Suttamucchitādikāle hi pañcapi javanāni javantīti.

Tāniyevāti ‘‘aṭṭhannaṃ vā’’tiādinā (visuddhi. 2.455) vuttāni ekūnatiṃsa kāmāvacarajavanāniyeva. Ito aññaṃ manodvārāvajjanānantaraṃ uppajjanakacittaṃ nāma natthīti dassanatthaṃ evakāraggahaṇaṃ. **‘‘Gotrabhūto’’**ti idaṃ gotrabhuṭṭhāniyānaṃ parikammavodānānampi gahaṇaṃ, na gotrabhuno eva. **Phalacittānī**ti samāpattivasena pavattanakaphalacittāni. **Yaṃ yaṃ laddhapaccaya**nti yaṃ yaṃ javanaṃ rūpāvacarajavanādivasena gotrabhuanantaraṃ uppattiyā laddhapaccayaṃ.

Atimahantanti soḷasacittakkhaṇāyukaṃ. Tattha hi tadārammaṇacittaṃ uppajjati, na aññattha. **Vibhūta**nti supākaṭaṃ, tañca kāmāvacarameva. Tattha hi tadārammaṇassa uppatti. **Kāmāvacarajavanāvasāne**ti kāmāvacarajavanasseva avasāne. Na hi taṃ kāmataṇhāhetukakammanibbattaṃ mahaggatānuttarajavanaṃ anubandhati ajanakattā, janakāsadisattā ca. Yathā gehato bahi gantukāmo taruṇadārako janakaṃ, janakasadisaṃ vā anubandhati, na aññaṃ, evamidampi. Tatthāpi na sabbasmā javanā sabbaṃ javanena tadārammaṇassa niyametabbato, ārammaṇena ca vedanāya parivattetabbato. Tatthāyaṃ niyamo – parittakusalalobhamohamūlasomanassasahagatakiriyajavanānaṃ aññatarānantaraṃ atimahati visaye pañcannaṃ somanassasahagatānaṃ aññataraṃ tadārammaṇaṃ uppajjati, tathā parittakusalākusalaupekkhāsahagatakiriyajavanānaṃ aññatarānantaraṃ upekkhāsahagatānaṃ channaṃ tadārammaṇānaṃ aññataraṃ pavattati. **Iṭṭhārammaṇādīna**nti iṭṭhaiṭṭhamajjhattaaniṭṭhārammaṇānaṃ vasenāti sambandho. Tayidaṃ ārammaṇena vedanāparivattidassanatthaṃ vuttaṃ. **‘‘Purimakammavasenā’’**ti idaṃ tadārammaṇavisesadassanatthaṃ. Na hi paṭisandhijanakameva kammaṃ tadārammaṇaṃ janeti, atha kho aññakammampi. Taṃ pana paṭisandhidāyinā kammena nibbattetabbatadārammaṇato visadisampi nibbattetīti. **‘‘Javanacittavasenā’’**ti idaṃ tadārammaṇaniyamadassanatthaṃ. ‘‘Javanena tadārammaṇaṃ niyametabba’’nti hi vuttaṃ. **Ādi**-saddena paṭisandhicittaṃ saṅgaṇhāti. Tañhi attano ukkaṭṭhatarassa tadārammaṇassa paccayo na hoti. **Yo yo paccayo laddho hotī**ti yathāvuttesu iṭṭhārammaṇādīsu yo yo tadārammaṇassa uppattiyā paccayo samaveto hoti. **Kiñci antara**nti kiñci khaṇantaraṃ. **Udakamivā**ti paṭisotaṃ gacchantaṃ udakamiva.

Dvikkhattuṃ sakiṃ vāti vacanasiliṭṭhavasena vuttaṃ ‘‘aṭṭha vā dasa vā’’tiādīsu (a. ni. 8.11; pārā. 11) viya. Dvikkhattuṃyeva pana vaṇṇenti. Vipākacittattā, āvajjanassa ca vidūrattā, mūlabhavaṅgādibhavaṅgasāmaññasabbhāvato ca bhavaṅgassa ārammaṇe pavattanārahaṃ samānaṃ tassa javanassa ārammaṇaṃ ārammaṇaṃ etassāti tadārammaṇanti vuccati ekassa ārammaṇasaddassa lopaṃ katvā ‘‘kāmāvacaraṃ, oṭṭhamukha’’nti ca yathā. Ettha ca keci ‘‘paṭṭhāne ‘kusalākusale niruddhe vipāko tadārammaṇatā uppajjatī’ti (paṭṭhā. 1.1.406) vipākadhammadhammānaṃ eva anantaraṃ tadārammaṇaṃ vutta’’nti kiriyājavanānantaraṃ na icchanti. Vipphāravantaṃ hi javanaṃ nāvaṃ viya nadīsoto bhavaṅgaṃ anubandhati, na pana chaḷaṅgupekkhāvato santavuttikiriyajavanaṃ paṇṇapuṭaṃ viya nadīsototi. Tayidaṃ labbhamānassāpi kenaci adhippāyena katthaci avacanaṃ dissati, yathā taṃ dhammasaṅgahe akusalaniddese labbhamānopi adhipati na vutto. Yañca paṇṇapuṭaṃ nidassitaṃ, tampi nidassitabbena na samānaṃ. Nāvāpaṇṇapuṭānañhi nadīsotassa āvaṭṭanaṃ, gati ca visadisīti nāvāya nadīsotassa anubandhanaṃ, paṇṇapuṭassa ananubandhanañca yujjati, idha pana kiriyajavanetarajavanānaṃ bhavaṅgasotassa āvaṭṭanaṃ, gati ca sadisīti etassa ananubandhanaṃ, itarassa anubandhanañca na yujjati. Tasmā vicāretabbaṃ.

Bhavaṅgamevāti avadhāraṇaṃ bhavapariyosānassa idha na adhippetattā. Aññathā tadārammaṇāvasāne cutipi na hotiyeva. **Dassanādīnī**ti dassanasavanaghāyanasāyanaphusanāni. **Iti**-saddo ādiattho, tena sampaṭicchanādīnaṃ saṅgaho daṭṭhabbo. Paṭisandhito bhavaṅgameva, bhavaṅgato āvajjanamevāti evaṃ pavatta**cittaniyamavaseneva. Tampī**ti cuticittampi. Paṭisandhibhavaṅgacittāni viya **ekūnavīsatividhameva hoti** atthato bhedābhāvato.

Bhavagatiṭhitinivāsesūti tīsu bhavesu, pañcasu gatīsu, sattasu viññāṇaṭṭhitīsu, navasu sattāvāsesu ca. Yo panettha acittako, so idha na gahetabbo viññāṇakathābhāvato. ‘‘Etthā’’ti idaṃ ‘‘saṃsaramānānaṃ sattāna’’nti iminā sambandhitabbaṃ. Ettha etesu vuttanayena saṃsaramānesu sattesu yo pana arahattaṃ pāpuṇāti sammāpaṭipattimanvāyāti adhippāyo. **Tassa** arahato **niruddhameva hoti** cittaṃ appaṭisandhikabhāvato.

Iti viññāṇakkhandhe vitthārakathāmukhavaṇṇanā.

Vedanākkhandhakathāvaṇṇanā

456. Vedena anubhavanākārena ayitaṃ pavattaṃ vedayitaṃ, vedayitanti lakkhitabbadhammajātaṃ **vedayitalakkhaṇaṃ**. Taṃ pana atthato vedanā evāti āha **‘‘vedayitalakkhaṇaṃ nāma vedanāvā’’**ti. Atha vā vedayitaṃ lakkhaṇaṃ etissāti kappanāsiddhaṃ bhedaṃ nissāya aññapadatthasamāsavasenāpi vedanāva vuccatīti āha **‘‘vedayitalakkhaṇaṃ nāma vedanāvā’’**ti. **Vedayati vedayatī**ti byāpanicchāvasena vacanaṃ vedanāya

savisaye abhiṇhappavattidassanatthaṃ. Sabhāvadhammato añño kattā natthīti dassanatthaṃ kattuniddeso. **Itī**ti aniyamato hetuattho. **Kho**ti vacanālaṅkāramattaṃ. **Tasmā**ti tassa niyamanaṃ. Idaṃ vuttaṃ hoti – yasmā yathāpaccayaṃ ārammaṇarasaṃ anubhavati, tasmā vedanāti vuccatīti.

''Kusalaviññāṇena sampayuttā''ti idaṃ kusalāya vedanāya upalakkhaṇaṃ daṭṭhabbaṃ. Yā kāci kusalā vedanā, sabbā sā kusalena viññāṇena sampayuttāti, na pana tassā kusalabhāvasaṃsiddhidassanatthaṃ. Na hi kusalena viññāṇena sampayogato kusalāya vedanāya kusalabhāvo, atha kho yonisomanasikārādikato. Tenāha **''jātivasenā''**ti. **Akusalādīsu**pi eseva nayo. Yathā pana jātivasena kusalādiviññāṇasampayuttatāya tividhā, evaṃ yāva ekūnanavutiviññāṇasampayuttāti ekūnanavutividhā veditabbā. **Sabhāvabhedato**ti sampayuttabhūmiārammaṇādivasena labbhamānaṃ bhedaṃ aggahetvā kevalaṃ sabhāvakatabhedato evāti attho.

''Pañcavidhā''ti vatvā taṃ pañcavidhataṃ dassetuṃ **''sukha''**ntiādi vuttaṃ. Tattha sukhayatīti **sukhaṃ,** kāyaṃ, sampayuttadhamme ca laddhassāde karotīti attho. Suṭṭhu vā khādati, khaṇati vā kāyikaṃ ābādhanti **sukhaṃ**. Sukaraṃ okāsadānaṃ etassāti **sukha**nti apare. Dukkhayatīti **dukkhaṃ,** kāyaṃ, sampayuttadhamme ca vibādhatīti attho. Duṭṭhu vā khādati, khaṇati vā kāyikaṃ assādanti **dukkhaṃ**. Dukkaraṃ okāsadānaṃ etassāti **dukkha**nti apare. **Somanassupekkhānaṃ** saddattho heṭṭhā vuttoyeva. Domanassassa somanasse vuttanayānusārena veditabbaṃ. Kiṃ pana kāraṇaṃ mānasetarasātāsātavasena sukhaṃ, dukkhañca vibhajitvā vuttaṃ **''sukhaṃ somanassaṃ dukkhaṃ domanassa''**nti, upekkhā pana mānasī, itarā ca ekadhāva vuttāti? Bhedābhāvato. Yathā hi anuggahūpaghātakatāya sukhadukkhāni aññathā kāyassa anuggahamupaghātañca karonti, aññathā manaso, na evamupekkhā. Tasmā bhedābhāvato ekadhāva upekkhā vuttāti.

Tattha yena sabhāvabhedena vedanā pañcavidhā, sā pavattiṭṭhāne dassite supākaṭā hotīti pavattiṭṭhānaṃ tāva dassetuṃ **''tatthā''**tiādi āraddhaṃ. **Akusalavipākenā**ti etthāpi ''kāyaviññāṇena sampayutta''nti ānetvā sambandhitabbaṃ. Yathā adhikaraṇīmatthake kappāsapicupiṇḍaṃ ṭhapetvā ayokūṭena paharantassa picupiṇḍaṃ atikkamitvā kūṭaṃ adhikaraṇiṃ gaṇhāti, nighaṃso balavā hoti, evaṃ paṭighaṭṭanānighaṃsassa balavabhāvato iṭṭhe, iṭṭhamajjhatte ca ārammaṇe kāyaviññāṇaṃ sukhasahagataṃ hoti. Aniṭṭhe, aniṭṭhamajjhatte ca dukkhasahagatanti āha **''kusala…pe… dukkha''**nti. Kāmāvacaravipākaviññāṇāni pañca kammārammaṇavasena somanassasahagatāni honti, rūpāvacaravipākāni cattāri kammavasena, sesāni terasa kāmāvacarāni, aṭṭha rūpāvacarāni, dvattiṃsa lokuttarāni, yathārahaṃ cetobhisaṅkhārārammaṇapādakādivasena somanassasahagatāni hontīti āha **''somanassaṃ dvāsaṭṭhiyā viññāṇehi sampayutta''**nti. **Domanassaṃ dvīhi** akusalaviññāṇehi sampayuttaṃ cetobhisaṅkhārārammaṇādivasena.

Avasesapañcapaññāsāyāti yathāvuttāni chasaṭṭhi viññāṇāni ṭhapetvā avasesāya pañcapaññāsāya. Tattha kusalākusalavipākāni iṭṭhāniṭṭhesu nibbikappakāni sukhadukkhasampayuttāni bhavituṃ yuttānipi dvinnaṃ picupiṇḍānaṃ viya dvinnaṃ dvinnaṃ upādārūpānaṃ ghaṭṭanānighaṃsassa mandabhāvato cakkhādisannissitāni aṭṭhapi viññāṇāni sabbattha upekkhāsampayuttāneva honti, tathā balavapaccayatāya sukhadukkhānaṃ tesañca tadabhāvato. Apubbārammaṇanissayappavattīni āvajjanasampaṭicchanaviññāṇāni, asadisānantarappaccayaṃ kiriyārambhassa ādibhūtaṃ voṭṭhabbanaṃ, kāyadukkhapadhānatāya akusalaphalassa tadupanissayabhūtaṃ akusalavipākapaṭisandhiādi, iṭṭhamajjhattārammaṇappavattīni kāmāvacarakusalavipākaviññāṇāni ca upekkhāsahagatāniyeva honti. Kammavasena vā vipākānubhavanassa iṭṭhāniṭṭhārammaṇesu adukkhamasukhabhāvo yutto. Sati ca vipākabhūtāya upekkhāya sukhadukkhamajjhattabhāve kammārammaṇavasena kusalavipākāya iṭṭhabhāvo, akusalavipākāya aniṭṭhabhāvo ca veditabbo. Avasiṭṭhāni pana sattatiṃsa viññāṇāni cetobhisaṅkhārārammaṇapādakādivasena upekkhāsampayuttāni hontīti evaṃ pañcapaññāsāya viññāṇehi upekkhāya sampayuttatā veditabbā.

Salakkhaṇaṃ nāma dhammānaṃ anaññasādhāraṇo sabhāvo, anubhavanañca sabbavedanānaṃ sādhāraṇalakkhaṇanti taṃ paṭiniyatena ārammaṇena niyametvā dassento āha **''iṭṭhaphoṭṭhabbānubhavanalakkhaṇaṃ sukha''**nti tassa byabhicārābhāvato. Bhusaṃ brūhanaṃ vaḍḍhanaṃ **upabrūhanaṃ**. Tayidaṃ kāmañca cetasikasukhepi labbhati, taṃ pana savikappakaṃ cetobhisaṅkhāravasenāpi hoti. Idantu nibbikappakaṃ sabhāvasiddhattā tato sātisayanti āha **''sampayuttānaṃ upabrūhanarasa''**nti. Assādiyatīti assādo, sukhāvedanā. Tenāha bhagavā ''yaṃ, bhikkhave, pañcupādānakkhandhe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ vuccati, bhikkhave, pañcupādānakkhandhesu assādo''ti (saṃ. ni. 3.26). Kāyanissitattā kāye bhavo kāyiko, so eva assādo tathā paccupatiṭṭhatīti **kāyikaassādapaccupaṭṭhānaṃ. Kāyindriyapadaṭṭhānaṃ** anaññavatthukattā.

Dukkhassa lakkhaṇādīni vuttanayānusārena veditabbāni.

Sabhāvato, parikappato vā iṭṭhassa ārammaṇassa anubhavanalakkhaṇaṃ **iṭṭhārammaṇānubhavanalakkhaṇaṃ**. Tenāha **''yathā tathā vā iṭṭhākārasambhogarasa''**nti, yathābhūtena vā ayathābhūtena vā iṭṭhākārena ārammaṇassa **saṃbhuñjanarasaṃ,** paccanubhavanakiccanti attho. **''Passaddhipadaṭṭhāna''**nti idaṃ ''passaddhakāyo sukhaṃ vedetī''ti (saṃ. ni. 5.376; a. ni. 11.12) suttapadaṃ nissāya vuttaṃ, taṃ pana nirāmisasomanassavasena veditabbaṃ.

Somanasse vuttavipariyāyena domanassassa lakkhaṇādīni veditabbāni. Domanassassa kāmadhātuyaṃ uppajjanato ekantena hadayavatthupadaṭṭhānatā tato viseso.

Majjhattassa, ārammaṇassa majjhattaṃ vā vedayitaṃ anubhavanaṃ lakkhaṇaṃ etissāti **majjhattavedayitalakkhaṇā**. Majjhattānubhavanato eva sampayuttānaṃ **nātiupabrūhanamilāpanarasā. ''Santabhāvapaccupaṭṭhānā''**ti idaṃ anavajjāya nirāmisāya upekkhāya vasena veditabbaṃ, na sabbāya.

Iti vedanākkhandhe vitthārakathāmukhavaṇṇanā.

Saññākkhandhakathāvaṇṇanā

457. **Sañjānanalakkhaṇaṃ nāma saññāvā**tiādīsu yaṃ vattabbaṃ, taṃ vedanākkhandhaniddese vuttanayeneva veditabbaṃ.

Kāmaṃ vedanāyapi vippayuttaṃ viññāṇaṃ natthi, tassā pana sabhāvato bhinnattā kāyaci vedanāya sampayuttampi kāyaci vippayuttaṃ hoti. Saññāya pana īdisaṃ natthīti āha **''na hi taṃ viññāṇaṃ…pe… saññāyā''**ti.

Sabbāvāti catubhūmikāpi. Atha vā yathā vedanā bhinnasabhāvattā bhedanalakkhaṇādito vuttā, na evamayaṃ, ayaṃ pana sabbāva sañjānanalakkhaṇā. Nīlādibhedassa ārammaṇassa sañjānanaṃ saññaṃ katvā jānanaṃ lakkhaṇaṃ etissāti **sañjānanalakkhaṇā**. Tathā hi sā abhiññāṇena sañjānanato paccābhiññāṇarasāti vuccati. Nimittena hi puna sañjānanakiccā **paccābhiññāṇarasā**. Tassā vaḍḍhakissa dārumhi abhiññāṇaṃ katvā tena abhiññāṇena paccābhijānanakāle pavatti veditabbā. Tenāha **''tadeveta''**ntiādi. Puna sañjānanassa paccayo punasañjānanapaccayo, tadeva nimittaṃ puna…pe… nimittaṃ, tassa karaṇaṃ, puna…pe… karaṇaṃ, punasañjānanapaccayabhūtaṃ vā nimittakaraṇaṃ puna…pe… karaṇaṃ, tadassā kiccanti **punasañjānanapaccayanimittakaraṇarasā**. Punasañjānananimittakaraṇaṃ nimittakārikāya, nimittena sañjānanantiyā ca sabbāya saññāya samānaṃ yojetabbaṃ. **Abhinivesakaraṇaṃ** ''idameva sacca''nti (ma. ni. 2.187, 202, 203, 427; ma. ni. 3.27-29) saññābhinivesamatteneva daṭṭhabbaṃ. **Yathāupaṭṭhitavisayapadaṭṭhānā** avikappasabhāvattā. Ñāṇasampayuttā pana saññā ñāṇameva anuvattati, tasmā abhinivesakārikā, viparītaggāhikā ca na hoti. Eteneva samādhisampayuttatāya aciraṭṭhānatā ca na hotīti veditabbā. Evaṃ rāgadiṭṭhimānādisampayuttāya saññāya rāgādianuvattikabhāvoti.

Iti saññākkhandhe vitthārakathāmukhavaṇṇanā.

Saṅkhārakkhandhakathāvaṇṇanā

458. **Rāsikaraṇalakkhaṇa**nti sampiṇḍanalakkhaṇaṃ, tato saṅkhārā āyūhanarasā vuccanti. Cetanāpadhānatāya hi saṅkhārakkhandhadhammā evaṃ vuttā. Tenevāha **''kiṃ pana tanti saṅkhārāyevā''**tiādi. Tattha **saṅkhatamabhisaṅkharontī**ti yathā attano phalaṃ saṅkhataṃ sammadeva nipphannaṃ hoti, evaṃ abhisaṅkharontīti attho. **Vipphārapaccupaṭṭhānā**ti ettha **vipphāro** nāma vipphāravantatā, tasmā sabyāpārapaccupaṭṭhānāti attho.

Tasmiṃ tasmiṃ citte uppanne niyamena uppajjanato **niyatā. Sarūpena āgatā**ti evaṃ piṭṭhivattake akatvā pāḷiyā sarūpeneva āgatā. Kadācideva uppajjanato na niyatāti **aniyatā**. Yadipi aniyatā ekajjhaṃ na uppajjanti, tasmiṃ pana citte uppajjanadhammatāya **''chattiṃsā''**ti vuttaṃ. Tenāha **''uppajjamānāpi ca na ekato uppajjantī''**ti.

459. **Phusatī**ti kattuniddeso. Yaṃ tattha kāraṇaṃ, taṃ heṭṭhā vuttameva. Phusanti etenāti vā **phasso**. Sampayuttadhammā hi ārammaṇe pavattamānā taṃ phusanalakkhaṇena phassena phusantā viya honti.

Ārammaṇaphusanamattaṃ vā **phasso**ti sādhanattayampi yujjateva. Sabhāvadhammesu kattukaraṇasādhanavacanaṃ tadākārasamāropanato pariyāyakathā, bhāvasādhanavacanameva nippariyāyakathāti vuttaṃ **''phusanalakkhaṇo''**ti. **Ayañhī**tiādi yathāvuttalakkhaṇādisamatthanaṃ. Yadi ayaṃ dhammo cetasiko, svāyaṃ arūpadhammo samāno kathaṃ phusanalakkhaṇo, saṅghaṭṭanarasādiko ca hotīti antolīnaṃ codanaṃ hadaye ṭhapetvā tassa sodhanatthaṃ **''arūpadhammopi samāno''**tiādi vuttaṃ. Tattha **''phusanākāreneva pavattatī''**ti iminā arūpassāpi tassa dhammassa ayaṃ sabhāvoti dasseti. Sā ca tassa phusanākārappavatti ambilaambapakkādiṃ khādantaṃ passantassa parassa kheḷuppatti, paraṃ vibādhiyamānaṃ disvā dayālukassa sarīrakampanaṃ, rukkhasākhagge duṭṭhitaṃ purisaṃ disvā bhūmiyaṃ ṭhitassa bhīrukapurisassa jaṅghacalanaṃ, pisācādibhāyitabbaṃ disvā ūrukhambhoti evamādīsu paribyattā hoti.

Ekadesenāti kaṭṭhadvayādi viya attano ekapassena. **Anallīyamānopī**ti asaṃsiliyamānopi. Rūpasaddehi saha phassassa sāmaññaṃ anallīyamānasaṅghaṭṭanameva, na visayabhāvo. Yathā rūpasaddā cakkhusotāni anallīyamānā eva ''phusita''ntiādinā vuttā, evaṃ phassassāpi ārammaṇaphusanasaṅghaṭṭanānīti. **Saṅghaṭṭana**ñca phassassa cittārammaṇānaṃ sannipatanabhāvo eva. Tenāha **''cittamārammaṇañca saṅghaṭṭetī''**ti. Kiccaṭṭhena rasena saṅghaṭṭanarasatā vuttā, vatthārammaṇasannipātena vā sampajjatīti saṅghaṭṭanasampattiko phasso saṅghaṭṭanaraso vutto. Yathā ''dve pāṇī vajjeyyu''ntiādīsu (mi. pa. 2.3.8) pāṇissa pāṇimhi saṅghaṭṭanaṃ tabbisesabhūtā rūpadhammā, evaṃ cittassa ārammaṇe saṅghaṭṭanaṃ tabbisesabhūto eko cetasikadhammo daṭṭhabbo. ''Tiṇṇaṃ saṅgati phasso''ti (ma. ni. 1.204; 3.421, 425, 426; saṃ. ni. 2.43-44; 4.60) vacanato cakkhurūpaviññāṇādīnaṃ saṅgativasena gahetabbattā āha **''tikasannipātasaṅkhātassā''**tiādi. Tassa phassassa kāraṇabhūto tadanurūpo samannāhāro **tajjāsamannāhāro**. Indriyassa tadabhimukhabhāvo, āvajjanāya ca ārammaṇakaraṇaṃ visayassa **parikkhatatā** abhisaṅkhatatā, viññāṇassa visayabhāvakaraṇanti attho. Yathā niccammā gāvī yaṃ yaṃ ṭhānaṃ upagatā, tattha tattha dukkhameva pāpuṇāti, evaṃ phasse sati vedanā uppajjateva. Vedanā ca dukkhasallādisabhāvāti vuttaṃ **''vedanādhiṭṭhānabhāvato pana niccammagāvī viya daṭṭhabbo''**ti.

460. **Abhisandahati** pabandhati pavatteti. **Cetanābhāvo** byāpārabhāvo. **Āyūhanaṃ** cetayanaṃ īriyanaṃ. **Saṃvidahanaṃ** vicāraṇaṃ. Āyūhanarasāya cetanāya pavattamānāya sabbepi sampayuttadhammā yathāsakaṃ kiccappasutā hontīti sā **sakiccaparakiccasādhikā** vuttā. Jeṭṭhasisso pare sajjhāyane uyyojento sayampi sajjhāyati. Mahāvaḍḍhakimhi vaḍḍhakikammaṃ kātumāraddhe itarepi karontiyeva. **Ussāhanabhāvenā**ti ādarakaraṇabhāvena. Sā hi sayaṃ ādarabhūtā sampayuttadhamme ādarayatīti. Āyūhanavasena ussāhanaṃ daṭṭhabbaṃ, na vīriyussāhavasena.

461. **Vīrabhāvo**ti yena vīro nāma hoti, so dhammoti attho. Vidhinā īretabbaṃ pavattetabbanti vā **vīriyaṃ,** ussāho, taṃtaṃkiccasamārambho, parakkamo vā. **Upatthambhanaṃ** sampayuttadhammānaṃ kosajjapakkhe patituṃ adatvā dhāraṇaṃ anubalappadānaṃ, sampaggaṇhanaṃ vā. Saṃsīdanapaṭipakkho dhammo asaṃsīdanaṃ, na saṃsīdanābhāvamattanti asaṃsīdanabhāvena paccupatiṭṭhatīti vuttaṃ **''asaṃsīdanabhāvapaccupaṭṭhāna''**nti. **Saṃvegapadaṭṭhāna**nti aṭṭhasaṃvegapubbikāya (a. ni. aṭṭha. 1.1.418) kusalakiriyāya vīriyārambhavatthupadaṭṭhānaṃ. ''Maggo gantabbo hoti, maggo gato, kammaṃ kātabbaṃ, kammaṃ kataṃ, appamattako ābādho uppanno, gilānā vuṭṭhito hoti, aciravuṭṭhito gelaññā, gāmaṃ vā nigamaṃ vā piṇḍāya vicaranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ, labhati…pe… pāripūri''nti evaṃ vuttāni etāni anurūpapaccavekkhaṇāsahitāni aṭṭha **vīriyārambhavatthūni,** taṃmūlakāni vā paccavekkhaṇāni.

462. Attanā anupāletabbānaṃ sahajātadhammānaṃ anupālanaṃ jīvitassa byāpāro, tañca nesaṃ jīvananti taṃ tassa kāraṇabhāvaṃ purakkhatvā vuttaṃ **''jīvanti tenā''**ti. Tampi cassa atthato jīvanamevāti āha **''jīvanamattameva vā ta''**nti.

463. **Ādhiyatī**ti ṭhapeti. **Avisāro** attano eva avisaraṇasabhāvo. **Avikkhepo** sampayuttānaṃ dhammānaṃ avikkhittatā. Yena sampayuttā avikkhittā honti, so dhammo avikkhepoti. Avūpasamalakkhaṇassa vikkhepassa paṭipakkhatāya cittassa upasamanākārena paccupatiṭṭhatīti **upasamapaccupaṭṭhāno. Visesato**ti yebhuyyena. Sukhavirahitopi hi atthi samādhīti. **Dīpacci**nidassanena santānaṭhitibhāvaṃ samādhissa dasseti.

464. **Saddahanti etāyā**ti saddahanakiriyāya pavattamānānaṃ dhammānaṃ tattha ādhipaccabhāvena saddhāya paccayataṃ dasseti. Tassā hi dhammānaṃ tathāpaccayabhāve sati puggalo saddahatīti vohāro hoti. Saddahanaṃ saddheyyavatthuno pattiyāyanaṃ, taṃ lakkhaṇaṃ etissāti **saddahanalakkhaṇā. Okappanalakkhaṇā**ti anupavisitvā evametanti kappanalakkhaṇā. Kālussiyamalaṃ vidhametvā sampayuttānaṃ, puggalasseva vā pasādanaṃ anāvilabhāvakaraṇaṃ raso etissāti **pasādanarasā. Pakkhandanaṃ** adhimuccanavasena ārammaṇassa anupavisanaṃ. Akālusabhāvo akālussiyaṃ, anāvilabhāvoti attho. Pasādanīyaṭṭhānesu pasādaviparītaṃ akusalaṃ

assaddhiyaṃ, micchādhimutti ca, tappaccanīkova pasādabhūto vatthugato nicchayo **adhimutti,** na yevāpanakādhimokkho. Ratanattayaṃ, kammaṃ, kammaphalañca **saddheyyavatthu**. Sappurisasaṃsevanasaddhammasavanayonisomanasikāradhammānudhammappaṭipattiyo **sotāpattiyaṅgāni**. Kusaladhammānaṃ ādāne **hatthaṃ** viya, sabbasampattisampadāne **vittaṃ** viya, amatakasiphalaphalane **bījaṃ** viya daṭṭhabbā.

465. **Saranti tāyā**ti saraṇakiriyāya pavattamānānaṃ dhammānaṃ tattha ādhipaccabhāvena satiyā paccayataṃ dasseti. Tassā hi dhammānaṃ tathāpaccayabhāve sati taṃsamaṅgipuggalo saratīti vohāro hoti. Udake alābu viya pilavitvā gantuṃ adatvā pāsāṇassa viya niccalassa ārammaṇassa ṭhapanaṃ saraṇaṃ asammuṭṭhatākaraṇaṃ **apilāpanaṃ**. Sammosapaccanīkaṃ kiccaṃ **asammoso,** na sammosābhāvamattaṃ. ''Satārakkhena cetasā''ti (a. ni. 10.20) vacanato **ārakkhapaccupaṭṭhānā**. Aññato āgantvā cittavisaye abhimukho bhavati etāyāti **visayābhimukhabhāvo,** sati. Satiyā vatthubhūtā kāyādayova **kāyādisatipaṭṭhānāni,** sati eva vā purimā pacchimāya padaṭṭhānaṃ.

466. **Kāyaduccaritādīhī**ti hetumhi karaṇavacanaṃ. **Hiriyatī**ti lajjākārena jigucchati. **Tehiyevā**ti kāyaduccaritādīhiyeva. **Ottappatī**ti ubbijjati. Hirī pāpadhamme gūthaṃ viya passantī jigucchatīti āha **''pāpato jigucchanalakkhaṇā hirī''**ti. Ottappaṃ te uṇhaṃ viya passantaṃ tato uttasatīti vuttaṃ **''uttāsalakkhaṇaṃ ottappa''**nti. **Vuttappakārenā**ti lajjākārena, uttāsākārena ca. **Attagāravapadaṭṭhānā** hirī ajjhattasamuṭṭhānatāya, attādhipatitāya ca. **Paragāravapadaṭṭhānaṃ** ottappaṃ bahiddhāsamuṭṭhānatāya, lokādhipatitāya ca. Tamevatthaṃ pākaṭataraṃ kātuṃ **''attānaṃ hī''**tiādi vuttaṃ. Ajjhattasamuṭṭhānāditā ca hiriottappānaṃ tattha tattha pākaṭabhāvena vuttā, na panetesaṃ kadāci aññamaññavippayogā. Na hi lajjanaṃ nibbhayaṃ, pāpabhayaṃ vā alajjanaṃ atthīti. **Lokapālakā**ti ettha ''dveme, bhikkhave, sukkā dhammā lokaṃ pālentī''ti (a. ni. 2.9; itivu. 42) suttapadaṃ attādhipati, lokādhipatibhāve ca ''so attānaṃyeva adhipatiṃ karitvā, so lokaṃyeva adhipatiṃ karitvā''ti (a. ni. 3.40) ca suttapadāni āharitvā vattabbāni.

467. Yasmā lobhapaṭipakkho alobhoti ye dhammā tena sampayuttā, taṃsamaṅgino vā sattā tena na lubbhanti, sayaṃ kadācipi na lubbhateva, atthato vā alubbhanākāro eva ca hoti, tasmā vuttaṃ **''na lubbhantī''**tiādi. **Eseva nayo**ti ''na dussanti tenā''tiādinā kārakattayayojanaṃ atidisati. **Agedho** agijjhanaṃ anabhikaṅkhanaṃ. **Alaggabhāvo** anāsattatā. **Apariggaho** kassaci vatthuno mamattavasena asaṅgaho. Anallīno bhāvo adhippāyo etassāti **anallīnabhāvo**. Evañhi upamāya sameti.

468. Caṇḍikassa bhāvo caṇḍikkaṃ, kopo. Tappaṭipakkho **acaṇḍikkaṃ,** abyāpādo. **Avirodho** aviggaho. **Anukūlamitto** anuvattako. **Vinayaraso**ti vinayanaraso. **Sommabhāvo** mejjanavasena hilādanīyatā.

469. Dhammānaṃ yo yo sabhāvo yathāsabhāvo, tassa tassa paṭivijjhanaṃ **yathāsabhāvapaṭivedho**. Akkhalitaṃ avirajjhitvā paṭivedho **akkhalitapaṭivedho**. Visayassa obhāsanaṃ tappaṭicchādakasammohandhakāravidhamanaṃ **visayobhāsanaṃ**. Katthacipi visaye asammuyhanākāreneva paccupatiṭṭhati, sammohapaṭipakkhatāya vā tadabhāvaṃ paccupaṭṭhapetīti **asammohapaccupaṭṭhāno. Sabbakusalānaṃ mūlabhūtā**ti sabbesaṃ catubhūmakakusaladhammānaṃ suppatiṭṭhitabhāvasādhanena patiṭṭhābhūtā, na tesaṃ kusalabhāvasādhanena. Yadi hi tesaṃ kusalabhāvo kusalamūlapaṭibaddho siyā, evaṃ sati taṃsamuṭṭhānarūpesu hetupaccayatā na siyā. Na hi te tesaṃ kusalādibhāvaṃ sādhenti, na ca paccayā na honti. Vuttañhetaṃ ''hetū hetusampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ hetupaccayena paccayo''ti (paṭṭhā. 1.1.1). Yathā ca kusalabhāvo, evaṃ abyākatabhāvopi abyākatamūlappaṭibaddho siyā. Tathā sati ahetukacittānaṃ abyākatabhāvo eva na siyā, akusalesu ca yattha ekaṃyeva mūlaṃ, tassa akusalabhāvo na siyā, ubhayampi hotiyeva. Tasmā na mūlappaṭibaddho kusalādibhāvo, atha kho yonisomanasikārādipaṭibaddho. Tesaṃ pana suppatiṭṭhitabhāvasādhanāni mūlānīti gahetabbaṃ.

470. **Passambhanaṃ** darathavūpasamo. Kāyasaddo samūhavācī, so ca kho vedanādikkhandhattayavasenāti āha **''kāyoti cettha vedanādayo tayo khandhā''**ti. Tenevāha ''tattha katamā tasmiṃ samaye kāyapassaddhi hoti? Yā tasmiṃ samaye vedanākkhandhassā''tiādi (dha. sa. 40). **Daratho** sārambho, domanassapaccayānaṃ uddhaccādhikānaṃ kilesānaṃ, tathāpavattānaṃ vā catunnaṃ khandhānaṃ etaṃ adhivacanaṃ. Darathanimmaddanena pariḷāhaparipphandavirahito sītibhāvo **aparipphandasītibhāvo**. Uddhaccappadhānā kilesā **uddhaccādikilesā,** uddhaccaṃ vā ādiṃ katvā sabbakilese saṅgaṇhāti. Sesesupi eseva nayo.

Garubhāvo dandhatā, thinamiddhādhikānaṃ, tathāpavattānaṃ vā catunnaṃ khandhānaṃ etaṃ adhivacanaṃ. Dandhatāya paṭipakkho **adandhatā,** na dandhatāya abhāvamattaṃ.

Thaddhabhāvo **thambho,** diṭṭhimānādhikānaṃ, tappadhānānaṃ vā catunnaṃ khandhānametaṃ nāmaṃ. Thaddhabhāvanimmaddanato eva katthaci ārammaṇe appaṭihatākārena paccupatiṭṭhanti, sampayuttānaṃ vā tattha appaṭighātaṃ paccupaṭṭhāpentīti **appaṭighātapaccupaṭṭhānā**.

Kammani sādhu kammaññaṃ, na kammaññaṃ akammaññaṃ, tassa bhāvo **akammaññabhāvo,** dānasīlādipuññakiriyāyaṃ ayogyatā. Atthato kāmacchandādisaṃkilesadhammā, tappadhānā vā cattāro akusalakkhandhā. Kammaññabhāveneva sampannākārena ārammaṇassa gahaṇaṃ **ārammaṇakaraṇasampatti**. Vuttāvasesā kāmacchandādayo, tadekaṭṭhā ca saṃkilesadhammā **avasesanīvaraṇādayo**. Vinibandhanimmaddanena sukhappavattihetutāya **pasādanīyavatthūsu pasādāvahā. Suvaṇṇavisuddhi viyā**ti yathā suvaṇṇavisuddhi apagatakāḷakā alaṅkāravikativiniyogakkhamā, evamayampi saṃkilesavigamena hitakiriyāviniyogakkhamā.

Kāyacittānaṃ gelaññaṃ, assaddhiyādi, tadekaṭṭhā ca pāpadhammā. Gelaññapaṭipakkho agelaññaṃ, tabbhāvo lakkhaṇaṃ etāsanti **agelaññabhāvalakkhaṇā**. Yathāvuttagelaññanimmaddaneneva natthi etāsaṃ ādīnavo doso, na vā etā ādīnaṃ kapaṇaṃ vanti pavattantīti nirādīnavā, tenākārena paccupatiṭṭhanti, taṃ vā sampayuttesu paccupaṭṭhapentīti **nirādīnavapaccupaṭṭhānā**.

Kāyasambandhī, cittasambandhī ca ujubhāvoti lakkhitabbatāya **kāyacittaajjavalakkhaṇā**. Kāyacittānaṃ naṅgalasīsacandakoṭigomuttavaṅkatāsaṅkhātānaṃ kuṭilabhāvānaṃ nimmaddanato **kāyacittakuṭilabhāvanimmaddanarasā**. Tato eva sabbathāpi ajimhabhāvena paccupatiṭṭhanti, sampayuttānaṃ vā ajimhataṃ paccupaṭṭhapentīti **ajimhatāpaccupaṭṭhānā**. ‘‘Santadosapaṭicchādanalakkhaṇā māyā, asantaguṇasambhāvanalakkhaṇaṃ sāṭheyya’’nti evaṃ vuttā tadākārappavattā akusalā khandhā, tadekaṭṭhā ca saṃkilesadhammā **māyāsāṭheyyādikā**. Ettha ca cittapassaddhiādīhi cittameva passaddhaṃ, lahu, mudu, kammaññaṃ, paguṇaṃ, uju ca hoti. Kāyapassaddhiādīhi pana rūpakāyopi. Tenevettha bhagavatā dhammānaṃ duvidhatā vuttā, na sabbattha.

471. Chandanaṃ **chando,** ārammaṇena atthikatā. ‘‘Chando kāmo’’tiādīsu (vibha. 564) pana taṇhāpi vuccati, ‘‘chandaṃ janeti vāyamatī’’tiādīsu (vibha. 432) vīriyampīti tato nivattanatthaṃ **‘‘kattukāmatāyetaṃ adhivacana’’**nti vuttaṃ. **Kattukāmatā** vuccati karaṇicchā. Cetasikassa ca dhammassa sārammaṇattā karaṇicchā nāma ālambanassa ālambitukāmatāmukheneva hotīti ārammaṇakaraṇicchālakkhaṇo chando **kattukāmatālakkhaṇo** vutto. Tenevāha **‘‘ārammaṇapariyesanaraso, ārammaṇena atthikatāpaccupaṭṭhāno’’**ti ca. Yadaggena panāyaṃ attano ārammaṇapariyesanaraso, tadaggena sampayuttānampi hotiyeva ekārammaṇatāya tena tesaṃ. Tenevāha **‘‘ārammaṇaggahaṇe cāyaṃ cetaso hatthappasāraṇaṃ viya daṭṭhabbo’’**ti. Svāyaṃ kusalesu uppanno kusalacchandoti vuccati yonisomanasikārasamuṭṭhānattā.

472. **Adhimuccanaṃ** ārammaṇe sanniṭṭhānavasena veditabbaṃ, na pasādanavasena. Yathā tathā vā hi ārammaṇe nicchayanaṃ adhimuccanaṃ anadhimuccantassa pāṇātipātādīsu, dānādīsu vā pavattiyā abhāvā, saddhā pana pasādanīyesu pasādādhimokkhāti ayametesaṃ viseso. Voṭṭhabbanaṃ pana yathā santīrite atthe nicchayanākārena pavattitvā parato ttamānānaṃ tathā pavattiyā paccayo hoti. Yadi evaṃ, vicikicchāsampayuttesu kathanti? Tesampi ekaṃseneva saṃsappanākārassa paccayatāya daṭṭhabbaṃ. Dārakassa viya ito cito ca saṃsappanassa ‘‘karissāmi na karissāmī’’ti anicchayassa paṭipakkhakiriyā **asaṃsappanaṃ,** yesu cittuppādesu ayaṃ sanniṭṭhānalakkhaṇo adhimokkho, tesaṃ ārammaṇadhammo eva **sanniṭṭheyyadhammo**.

473. **Kiriyā kāro**ti kārasaddassa bhāvasādhanatamāha. **Manamhi kāro**ti manasi ārammaṇassa karaṇaṃ. Yena hi mano ārammaṇe karīyati ārammaṇenassa saṃyojanato, tato eva tena ārammaṇampi manasi karīyatīti. **Purimamanato**ti bhavaṅgamanato. **Visadisamana**nti vīthijavanaṃ manaṃ **karotī**ti manasikārasāmaññena vīthijavanapaṭipādake dasseti.

Sampayuttadhamme ārammaṇābhimukhaṃ sārento viya hotīti manasikāro **sāraṇalakkhaṇo** vutto. Satiyā asammussanavasena visayābhimukhabhāvapaccupaṭṭhānatā, manasikārassa pana saṃyojanavasena ārammaṇābhimukhabhāvapaccupaṭṭhānatāti ayametesaṃ viseso. Ārammaṇapaṭipādakassa saṅkhārakkhandhapariyāpannatāvacanaṃ itaramanasikārānaṃ tadaññakkhandhapariyāpannatāmattaṃ jotetīti tathājotitaṃ taṃ viññāṇakkhandhe otāretvā dassetuṃ **‘‘vīthipaṭipādako’’**tiādi vuttaṃ.

474. **Tesu dhammesū**ti yesu dhammesu sayaṃ uppannā, tesu attanā sampayuttesu cittacetasikadhammesu. Anārammaṇattepi hi tesu samappavattesu udāsinabhāvato **‘‘tatramajjhattatā’’**ti vuccati. **Samavāhitalakkhaṇā**ti

samaṃ avisamaṃ yathāsakakiccesu pavattanalakkhaṇā. Udāsinabhāvena pavattamānāpi hesā sampayuttadhamme yathāsakakiccesu pavatteti, yathā rājā tuṇhī nisinnopi atthakaraṇe dhammaṭṭhe yathāsakakiccesu appamatte pavatteti. Alīnānuddhatapavattipaccayatā **ūnādhikatānivāraṇarasā,** kiccavasena cetaṃ vuttaṃ. Yadi evaṃ, sahajātādhipatino kathanti? Tampi tassā kiccameva. Yaṃ sahajātadhammānaṃ adhipatibhāvoti, tassāpi tathāpavattanamevāti nāyaṃ doso. ''Idaṃ nihīnakiccaṃ hotu, idaṃ atirekatarakicca''nti evaṃ pakkhapātavasena viya pavatti **pakkhapāto,** taṃ upacchindantī viya hotīti adhippāyo.

''Aniyatesu icchantī''ti iminā cetasikantarabhāvena icchantīti dasseti. **Adosoyeva mettā**. Tathā hi soyeva ''mettā mettāyanā''tiādinā (dha. sa. 1062) niddiṭṭho. **Upekkhā**ti yaṃ upekkhaṃ mettāya saddhiṃ parikappenti, sā **tatramajjhattupekkhāyeva**.

475. **Kāyaduccaritādivatthūna**nti parapāṇaparadhanaparaitthiādīnaṃ. **Amaddanaṃ** maddanapaṭipakkhabhāvo. Kāyaduccaritādivatthuto saṅkocanakiriyāpadesena kāyaduccaritādito eva saṅkocanakiriyā vuttāti daṭṭhabbaṃ. Na hi viratiyo duccaritavatthuno **akiriyapaccupaṭṭhānā** yujjanti, atha kho duccaritassa, viratīnañca soraccavasena saṅkocanaṃ, akiriyānañca hirottappānaṃ jigucchanādivasenāti ayametesaṃ viseso.

476. **Saṅkhārā**ti saṅkhārakkhandhadhamme sandhāyāha. Te hi idhādhippetā, aññathā aṭṭhatiṃsāti vattabbaṃ siyā. Yathā cittaṃ, evaṃ taṃsampayuttadhammāpi dutiye sasaṅkhārā evāti āha **''sasaṅkhārabhāvamattameva hettha viseso''**ti. **Avasesā** paṭhame vuttadhammā.

Avasesā pañcamena sampayogaṃ gacchantīti ettha kathaṃ karuṇāmuditāupekkhāsahagate sambhavantīti? Pubbabhāgabhāvato. Appanāppattā eva hi karuṇāmuditā upekkhāsahagatā na honti, tato aññattha pana upekkhāsahagatāpi hontīti ācariyā.

Suvisuddhassa kāyakammādikassa cittasamādhānavasena rūpārūpāvacarakusalappavatti, na kāyakammādīnaṃ sodhanavasena, nāpi duccaritadurājīvānaṃ samucchindanapaṭippassambhanavasenāti mahaggatacittuppādesu viratīnaṃ asambhavoyevāti āha **''ṭhapetvā viratittaya''**nti. **Tato**ti rūpāvacarapaṭhame vuttacetasikato. **Teyevā**ti rūpāvacarapañcame vuttacetasikā eva. Yadi eva rūpāvacarato ko visesoti āha **''arūpāvacarabhāvoyeva hi ettha viseso''**ti.

Paṭhamajjhāniketi paṭhamajjhānavati. **Maggaviññāṇe**ti catubbidhepi maggaviññāṇe vuttanayeneva veditabbāti sambandho. **Dutiyajjhānikādibhede maggaviññāṇe**ti ettha **ādi**-saddena tatiyacatutthapañcamajjhānikāni saṅgaṇhāti. ''Vuttanayenā''ti vuttaṃ kiṃ avisesenāti codanāyane taṃ dassento **''karuṇāmuditāna''**ntiādimāha. Tattha maggaviññāṇānaṃ nibbānārammaṇattā, karuṇāmuditānañca sattārammaṇattā na tāsaṃ tattha sambhavo. Maggadhammesu ca pādakādiniyamena kadāci sammāsaṅkappaviraho siyā, na pana virativiraho kāyaduccaritādīnaṃ samucchindanavaseneva ariyamaggassa pavattanatoti **niyataviratitā**.

478. **Na hiriyati** na lajjatīti **ahiriko,** puggalo, cittaṃ, taṃsampayuttadhammasamudāyo vā. ''Ahirikka''nti vattabbe ekassa kakārassa lopaṃ katvā **''ahirika''**nti vuttaṃ. ''Na ottappa''nti ottappassa paṭipakkhabhūtaṃ dhammamāha. **Ajigucchanaṃ** ahīḷanaṃ. **Alajjā** aviriḷā. **Tehevā**ti kāyaduccaritādīhi eva. **Asārajjaṃ** nibbhayatā. **Anuttāso** asambhamo. **Vuttapaṭipakkhavasenā**ti alajjanākārena pāpānaṃ karaṇarasaṃ ahirikaṃ, anuttāsākārena anottappaṃ, vuttappakāreneva pāpato asaṅkocanapaccupaṭṭhānāni attani, paresu ca agāravapadaṭṭhānāni. Gāmasūkarassa viya asucito kilesāsucito ajigucchanaṃ ahirikena hoti, salabhassa viya aggito pāpato anuttāso anottappena hotīti evaṃ vuttappaṭipakkhavasena vitthāro veditabbo.

479. **Lubbhanti tenā**tiādīsu yaṃ vattabbaṃ, taṃ heṭṭhā vuttanayānusārena veditabbaṃ. **Lubbhantī**ti abhigijjhanti. **Muyhantī**ti na bujjhanti. **Ārammaṇaggahaṇaṃ** ''mama ida''nti taṇhābhinivesavasena abhinivissa ārammaṇassa avissajjanaṃ, na ārammaṇakaraṇamattaṃ. **Abhisaṅgo** abhimukhabhāvena āsatti. **Apariccāgo** avijahanaṃ, dummocanīyatā vā. **Assādadassanaṃ** assādadiṭṭhi. ''Assādānupassino ca taṇhā pavaḍḍhatī''ti (saṃ. ni. 2.52, 54, 57) hi vuttaṃ.

480. Dhammasabhāvassa yāthāvato adassanaṃ **cittassa andhabhāvo. Aññāṇaṃ** ñāṇapaṭipakkho. Sampaṭivijjhituṃ asamatthatā **asampaṭivedho**. Yathā ñāṇaṃ ārammaṇasabhāvaṃ paṭivijjhituṃ na labbhati, mohassa tathā pavatti **ārammaṇasabhāvacchādanaṃ**. Asammāpaṭipattiṃ paccupaṭṭhapeti, sammāpaṭipattiyā

paṭipakkhabhāvena gayhatīti vā **asammāpaṭipattipaccupaṭṭhāno**. Yassa uppajjati, tassa andhakaraṇaṃ andhakāro, tathā paccupatiṭṭhatīti **andhakārapaccupaṭṭhāno**.

481. **Micchā**ti dhammasabhāvassa viparītaṃ, niccāditoti attho. **Ayoniso abhiniveso** anupāyābhiniveso uppathābhiniveso. Dhammasabhāvaṃ atikkamitvā parato āmasanaṃ **parāmāso**. Viparītaggāhavasena ''idameva saccaṃ, moghamañña''nti (ma. ni. 2.187, 202, 203; 3.27-29) abhinivisanaṃ **micchābhiniveso**.

482. Yassa dhammassa vasena uddhataṃ hoti cittaṃ, taṃsampayuttadhammā vā, so dhammo **uddhaccaṃ. Avūpasamo**ti asannisinnaappasannabhāvamāha. **Anavaṭṭhānarasa**nti calanakiccaṃ. **Bhantatta**nti paribbhamanākāraṃ. **Cetaso avūpasame**ti nipphādetabbe payojane bhummaṃ, avūpasamapaccayabhūtaṃ ārammaṇaṃ vā ''avūpasamo''ti vuttaṃ. Akusaladhammānaṃ ekantanihīnatāya **''akusalabhāvena ca lāmakatta''**nti vuttaṃ.

483. Thinamiddhamettha aniyataṃ, na mānādīti thinamiddhassa aniyatatā ca ettha dutiyacitte paṭhamākusalato viseso.

Anussāhanāvasīdanabhāvena saṃhatabhāvo thinaṃ, tena yogato cittaṃ thinaṃ, tassa bhāvoti **thinatā**. Asamatthatāvighātavasena akammaññatā middhaṃ. Yasmā tato eva tena sampayuttadhammā medhitā vihatasāmatthiyā honti, tasmā **''middhanatā middha''**nti vuttaṃ. **Anussāhalakkhaṇa**nti ussāhapaṭipakkhalakkhaṇaṃ. Vīriyassa avanodanaṃ khipanaṃ **vīriyāvanodanaṃ**. Sampayuttadhammānaṃ saṃsīdanākārena paccupatiṭṭhati, tesaṃ vā saṃsīdanaṃ paccupaṭṭhapetīti **saṃsīdanapaccupaṭṭhānaṃ. Akammaññatālakkhaṇa**nti ettha kāmaṃ thinampi akammaññasabhāvameva, taṃ pana cittassa, middhaṃ vedanādikkhandhattayassāti ayamettha viseso. Tathā hi pāḷiyaṃ ''tattha katamaṃ thinaṃ? Yā cittassa akallatā akammaññatā. Tattha katamaṃ middhaṃ? Yā kāyassa akallatā akammaññatā''ti (dha. sa. 1162-1163) ca ādinā imesaṃ niddeso pavatto. **Onahanaṃ** viññāṇadvārānaṃ pidahanaṃ. **Līnatā** līnākāro ārammaṇaggahaṇe saṅkoco. Yasmā thinena cittasseva saṃhananaṃ hoti, middhena pana vedanādikkhandhattayassa viya rūpakāyassāpi, tasmā taṃ pacalāyikāniddaṃ paccupaṭṭhapetīti **pacalāyikāniddāpaccupaṭṭhānaṃ** vuttaṃ. **Arati** pantasenāsanesu, adhikusaladhammesu ca arocanā. **Vijambhikā** vijambhanasaṅkhātassa kāyaduṭṭhullassa kāraṇabhūtā saṃkilesappavatti. **Arativijambhikādīsū**ti ca **ādi**-saddena tandiādīnaṃ gahaṇaṃ. Nipphādetabbe payojane cetaṃ bhummavacanaṃ.

Avasesā soḷasa. Māno panettha aniyato hoti, tena saddhiṃ sattaraseva honti. Paṭṭhāne hi ''saṃyojanaṃ dhammaṃ paṭicca saṃyojano dhammo uppajjati hetupaccayā''ti ettha catukkhattuṃ kāmarāgena, tikkhattuṃ paṭighena ca māno vicikicchā bhavarāgoti tayopete sakadāgāmino saṃyojanānaṃ saṃyojanehi dasavidhā yojanāti dassitāya dasavidhāya yojanāya ''kāmarāgasaṃyojanaṃ paṭicca mānasaṃyojanaṃ avijjāsaṃyojana''nti (paṭṭhā. 3.4.1) vatvā ''kāmarāgasaṃyojanaṃ paṭicca avijjāsaṃyojana''nti (paṭṭhā. 3.4.1) tathā ''mānasaṃyojanaṃ paṭicca bhavarāgasaṃyojanaṃ avijjāsaṃyojana''nti (paṭṭhā 3.4.1) vatvā ''bhavarāgasaṃyojanaṃ paṭicca avijjāsaṃyojana''nti (paṭṭhā. 3.4.1) ca evamāgatāhi yojanāhi mānassa aniyatabhāvo pakāsito. Yadi hi māno niyato siyā, kāmarāgassa mānarahitā pavatti na siyā, tathā bhavarāgassa. Evaṃ sati paṭṭhāne catukkhattuṃ kāmarāgena yojanā na siyā, tikkhattuṃyeva siyā. Bhavarāgamūlikā ca na siyā. Evañca saṃyojanānaṃ saṃyojanehi aṭṭhavidhena yojanā siyā, na dasavidhena. Dasavidhāva ca dassitāti. Seyyādivasena uccato namanaṃ **unnati**. Unnamanavaseneva **saṃpaggaharaso**. Na vīriyaṃ viya taṃtaṃkiccasādhane abbhussahanavasena. Omānassāpi attānaṃ avaṃ katvā gahaṇampi sampaggahaṇavasenevāti daṭṭhabbaṃ. Ketu vuccati accuggatadhajo, idha pana ketu viyāti ketu, uḷāratamādibhāvo. Taṃ ketubhāvasaṅkhātaṃ ketuṃ kāmetīti ketukamyaṃ, cittaṃ. Yassa dhammassa vasena ketukamyaṃ, sā **ketukamyatā**. ''Aha''nti pavattanato mānassa diṭṭhisadisī pavattīti so diṭṭhiyā saddhiṃ ekacittuppāde na pavattati, attasinehasannissayo cāti āha **''diṭṭhivippayuttalobhapadaṭṭhāno''**ti.

Etthāpi cāti **ca**-saddena thinamiddhaṃ ākaḍḍhati.

485. **Dussantī**ti byāpajjanti. **Caṇḍikkaṃ** kujjhanaṃ. Attano pavattiākāravasena, virūpasaṃsappanakaaniṭṭharūpasamuṭṭhāpanavasena ca **visappanaraso**. Kāyassa vijjhattabhāvāpādanato **attano nissayadahanaraso**. Dussanaṃ attano, parassa ca upabhogaphalakālesu aniṭṭhattā **visasaṃsaṭṭhapūtimuttaṃ viya daṭṭhabbo**ti sabbena sabbaṃ aggahetabbataṃ dasseti.

486. Yaṃ parasampattīsu issākaraṇaṃ, sā issāti dassento āha **''issāyanā issā''**ti. **Usūyanaṃ** asahanaṃ. **Tatthevā**ti parasampattīsu eva. Abhiratipaṭipakkhabhūtaṃ issāya kiccaṃ, na abhiratiyā abhāvamattanti āha

''anabhiratirasā''ti.

487. Maccharayogena ''maccharī''ti pavattamānaṃ maccharisaddaṃ gahetvā āha **''maccharabhāvo macchariya''**nti. Niruttinayena pana mā idaṃ acchariyaṃ aññesaṃ hotu, mayhameva hotūti macchariyanti porāṇā. Taṃ macchariyaṃ vuccamānāni lakkhaṇādīni pariyādāya tiṭṭhati. **Saṅkocanapaccupaṭṭhāna**nti attasampattīnaṃ parehi asādhāraṇabhāvakaraṇena saṅkocanapaccupaṭṭhānaṃ. Kaṭukākāragati **kaṭukañcukatā. Attasampatti** āvāsādi.

488. **Kukata**nti ettha akatampi kukatameva. Evañhi vattāro honti ''yaṃ mayā na kataṃ, taṃ kukata''nti. Tathā hi vakkhati ''katākatānusocanarasa''nti. Evaṃ katākataṃ duccaritaṃ, sucaritañca kukataṃ, taṃ ārabbha vippaṭisāravasena pavattaṃ pana cittaṃ taṃsahacaritatāya idha ''kukata''nti gahetvā **''tassa bhāvo kukkucca''**nti vuttanti daṭṭhabbaṃ. Pacchā anutāpanaṃ vibādhanaṃ **pacchānutāpo**. Yathāpavattassa katākatākāravisiṭṭhassa duccaritasucaritassa anusocanavasena virūpaṃ paṭisaraṇaṃ **vippaṭisāro**. Parāyattatāhetutāya **dāsabyamiva daṭṭhabbaṃ**. Yathā hi dāsabye sati dāso parāyatto hoti, evaṃ kukkucce sati taṃsamaṅgī. Na hi so attano dhammatāya kusale pavattituṃ sakkoti. Atha vā katākatākusalakusalānusocane āyattatāya tadubhayavasena kukkuccena taṃsamaṅgī hotīti taṃ dāsabyaṃ viya hotīti.

Aniyatesu issādīsu **thinamiddhasambhavova** cāti **ca**-saddaṃ ānetvā sambandhitabbaṃ.

490. **Pavattiṭṭhitimatto**ti khaṇaṭṭhitimatto. ''Nivāte dīpaccīnaṃ ṭhiti viyā''ti hi evaṃ vuttacittaṭṭhiti viya santānaṭṭhitiyā paccayo bhavituṃ asamattho nicchayābhāvena asaṇṭhahanato cetaso pavattipaccayamattatāya pavattiṭṭhitimatto. Tenāha **''dubbalo samādhī''**ti. **Vigatā cikicchā**ti cikicchituṃ dukkaratāya vuttaṃ, na sabbathā vicikicchāya cikicchābhāvatoti tadatthamattaṃ dasseti. ''Evaṃ nu kho, nanu kho''tiādinā saṃsappanavasena setīti **saṃsayo. Kampanarasā**ti nānārammaṇe cittassa kampanakiccā. Uddhaccañhi attanā gahitākāre eva ṭhatvā bhamatīti ekārammaṇasmiṃyeva vipphandanavasena pavattati. Vicikicchā pana yadipi rūpādīsu ekasmiṃyeva ārammaṇe uppajjati, tathāpi ''evaṃ nu kho, nanu kho, idaṃ nu kho, aññaṃ nu kho''ti aññaṃ gahetabbākāraṃ apekkhatīti nānārammaṇe kampanaṃ hotīti. Anicchayaṃ dveḷhakaṃ paccupaṭṭhapetīti **anicchayapaccupaṭṭhānā**. Anekaṃsassa ārammaṇe nānāsabhāvassa gahaṇākārena paccupatiṭṭhatīti **anekaṃsagāhapaccupaṭṭhānā**.

491. **Sattārammaṇattā**ti sattapaññattiārammaṇattā. Nanu ca paññattiārammaṇāpi vipākā hontīti codanaṃ sandhāyāha **''ekantaparittārammaṇā hi kāmāvacaravipākā''**ti. **Viratiyopi vipākesu na santī**ti etthāpi nanu kesuci vipākesu viratiyopi santīti codanaṃ manasi katvā āha **''pañca sikkhāpadā kusalāyevāti hi vutta''**nti, tena lokiyavipākesu viratiyo na santīti dasseti.

Tesanti rūpāvacarādivipākaviññāṇānaṃ. Janetabbajanakasambandhe hi idaṃ sāmivacanaṃ.

492. **Te**ti te ahetukakiriyasaṅkhārā. Tattha kusalavipākamanodhātusampayuttehi samānā ahetukakiriyamanodhātusampayuttā, somanassasahagatasantīraṇasampayuttehi samānā hasituppādasampayuttā, upekkhāsahagatasantīraṇasampayuttehi samānā voṭṭhabbanasampayuttāti imamatthaṃ dassentena **''kusala…pe… samānā''**ti vatvā tato labbhamānaṃ visesaṃ dassetuṃ **''manoviññāṇadhātudvaye panā''**tiādi vuttaṃ. **Vīriyasabbhāvato balappatto samādhi hoti** ''vīriyantaṃ bala''nti katvā.

Samucchedaviratīhi eva arahantānaṃ viramanakiccassa niṭṭhitattā kiriyacittesu viratiyo na santīti āha **''ṭhapetvā viratiyo''**ti. Kāmāvacarasahetukakiriyasaṅkhārānaṃ kāmāvacarakusalehi viratikato viseso atthi, mahaggatesu pana tādisopi natthīti āha **''sabbākārenapī''**ti, dhammato, ārammaṇato, pavattiākāratoti sabbapakārenapīti attho.

Iti saṅkhārakkhandhe vitthārakathāmukhavaṇṇanā.

Atītādivibhāgakathāvaṇṇanā

Abhidhammantogadhampi suttantabhājanīyaṃ suttantanayo eva, ekantaabhidhammanayo pana abhidhammabhājanīyanti āha **''abhidhamme padabhājanīyanayenā''**ti.

493. Bhagavatā pana evaṃ khandhā vitthāritāti sambandho. Tasmā imāyapi pāḷiyā vasena khandhānaṃ

saṃvaṇṇanaṃ karissāmāti adhippāyo. **Yaṃ kiñcī**ti ettha **ya**nti sāmaññena aniyamadassanaṃ. **Kiñcī**ti pakārabhedaṃ āmasitvā aniyamadassanaṃ. Ubhayenāpi atītaṃ vā…pe… santike vā appaṃ vā bahuṃ vā yādisaṃ vā tādisaṃ vā napuṃsakaniddesārahaṃ sabbaṃ byāpetvā gaṇhātīti āha **''anavasesapariyādāna''**nti. Evaṃ pana aññesupi napuṃsakaniddesārahesu pasaṅgaṃ disvā tattha adhippetatthaṃ aticca pavattanato atippasaṅgassa niyamanatthaṃ rūpanti vuttanti dassento **''rūpanti atippasaṅganiyamana''**nti āha. **Yaṃ kiñcī**ti ca **yaṃ**-saddaṃ ekaṃ padaṃ, sanipātaṃ **kiṃ**-saddañca ekaṃ padanti gahetvā aniyamekatthadīpanato **''padadvayenāpī''**ti vuttaṃ. **Assā**ti rūpassa. **Atītādinā vibhāgaṃ ārabhati** atītānāgatapaccuppannantiādinā.

494. **Addhāsantatisamayakhaṇavasenā**ti ettha cutipaṭisandhiparicchinne kāle **addhā**-saddo vattatīti ''ahosiṃ nu kho ahamatītamaddhāna''ntiādisuttavasena (ma. ni. 1.18; saṃ. ni. 2.20) viññāyati. Tathā hi **bhaddekarattasutte**pi ''atītaṃ nānvāgameyyā''tiādinā (ma. ni. 3.272, 275, 276, 277) addhāvaseneva atītādibhāvo vutto. ''Tayome, bhikkhave, addhā, katame tayo? Atīto addhā anāgato addhā paccuppanno addhā''ti (dī. ni. 3.305; itivu. 63) pana paramatthato paricchijjamāno addhā **niruttipathasutta**vasena khaṇaparicchinno vutto. Tattha hi ''yaṃ, bhikkhave, rūpaṃ jātaṃ…pe… pātubhūtaṃ. Atthīti tassa saṅkhā''ti (saṃ. ni. 3.62) vijjamānassa paccuppannatā, tato pubbe, pacchā ca atītānāgatatā vuttā. Tadaññasuttesu pana yebhuyyena cutipaṭisandhiparicchinno atītādiko addhā vuttoti so eva idhāpi ''addhāvasenā''ti vutto.

Sītaṃ sītassa sabhāgo, tathā uṇhaṃ uṇhassa. Yaṃ pana sītaṃ, uṇhaṃ vā sarīre sannipatitaṃ santānavasena pavattamānaṃ anūnaṃ anadhikaṃ ekākāraṃ, taṃ eko utūti vuccatīti sabhāgautuno anekattā **eka**-ggahaṇaṃ kataṃ, evaṃ āhārepi. **Ekavīthiekajavanasamuṭṭhāna**nti pañcachaṭṭhadvāravasena vuttaṃ. Santatisamayakathā vipassakānaṃ upakāratthāya aṭṭhakathāsu kathitā. Janako hetu, upathambhako paccayo, tesaṃ uppādanaṃ, upatthambhanañca kiccaṃ. Yathā bījassa aṅkuruppādanaṃ, pathavīādīnañca tadupatthambhanaṃ, kammassa kaṭattārūpavipākuppādanaṃ, āhārādīnaṃ tadupatthambhanaṃ, evaṃ ekekassa kalāpassa, cittuppādassa ca janakānaṃ kammānantarādipaccayabhūtānaṃ, upatthambhakānañca sahajātapurejātapacchājātānaṃ kiccaṃ yathāsambhavaṃ yojetabbaṃ. Evaṃ utuādīnaṃ sabhāgavisabhāgatāsambhavato taṃsamuṭṭhānānaṃ rūpānaṃ santativasena atītādivibhāgo vutto, kammassa pana ekabhavanibbattakassa sabhāgavisabhāgatā natthīti taṃsamuṭṭhānānaṃ rūpānaṃ santativasena atītādivibhāgaṃ avatvā upatthambhakavaseneva vutto. Yadā pana liṅgaparivattanaṃ hoti, tadā balavatā akusalena purisaliṅgaṃ antaradhāyati, dubbalena kusalena itthiliṅgaṃ pātubhavati. Dubbalena ca akusalena itthiliṅgaṃ antaradhāyati, balavatā kusalena purisaliṅgaṃ pātubhavatīti kammasamuṭṭhānarūpānampi attheva visabhāgatāti tesampi santativasena atītādivibhāgo sambhavati, so pana na sabbakālikoti na gahito.

Taṃtaṃsamayanti ekamuhuttādiko so so samayo etassāti taṃtaṃsamayaṃ, rūpaṃ, taṃtaṃsamayavantanti attho.

Tato pubbeti tato khaṇattayassa pariyāpattito pubbe. Anuppannattā **anāgataṃ. Pacchā**ti tato pacchā. Khaṇattayaṃ atikkantattā **atītaṃ**. Yassa hetukiccaṃ, paccayakiccañca niṭṭhitattā atikkantaṃ, taṃ **atītaṃ** uppādakkhaṇe hetukiccaṃ, uppannaphalattā niṭṭhitañcāti daṭṭhabbaṃ. Tīsupi khaṇesu paccayakiccaṃ. Pathavīādīnaṃ sandhāraṇādikaṃ, phassādīnaṃ phusanādikañca attano kiccaṃ sakiccaṃ, sakiccassa karaṇakkhaṇo **sakiccakkhaṇo,** saha vā kiccena sakiccaṃ, yasmiṃ khaṇe sakiccaṃ rūpaṃ vā arūpaṃ vā hoti, so **sakiccakkhaṇo,** tasmiṃ khaṇe paccuppannaṃ. Ettha ca khaṇādikathāyaṃ **''tato pubbe anāgataṃ, pacchā atīta''**nti vacanaṃ addhādīsu viya bhedābhāvato nippariyāyaṃ. Addhādivasena hi aññeva dhammā atītā aññe anāgatā aññe paccuppannā labbhanti, khaṇādivasena pana natthi dhammato bhedo, kālato eva bhedo. Uppādato pubbe anāgato, khaṇattaye vattamāno, tato paraṃ atītoti nippariyāyā, addhāpaccuppannādi viya kenaci pariyāyena atītamanāgatanti ca vattabbatābhāvato.

495. Heṭṭhā vuttaṃ ajjhattikabāhirabhedaṃ sandhāya **''vuttanayo evā''**ti vatvā tena aparitussamānena yadipi tattha ajjhattameva ajjhattikanti saddattho labbhati, tathāpi attheva ajjhattaajjhattikasaddānaṃ, bahiddhābāhirasaddānañca aññamaññaṃ atthabhedo. Tathā hi ajjhattikasaddo saparasantānikesu cakkhādīsu rūpādīsu bāhirasaddo viya pavattati, ajjhattasaddo pana tassa tassa sattassa sasantānikesveva cakkhurūpādīsu tato aññesu bahiddhāsaddo viya pavattati. Tasmā tamatthaṃ dassetuṃ **''apicā''**tiādi vuttaṃ. Tattha **idhā**ti imasmiṃ suttantanaye. Niyakajjhattampi na pubbe vuttaajjhattikameva, parapuggalikampi na pubbe vuttabāhiramevāti adhippāyo.

496. Hīnapaṇītabhedo pariyāyato, nippariyāyato ca veditabboti sambandho. **Tadeva** sudassīnaṃ rūpaṃ. **Yatthā**ti yasmiṃ ārammaṇabhūte. Yaṃ ārammaṇaṃ katvā akusalavipākaviññāṇaṃ uppajjati, **taṃ hīnaṃ**

aniṭṭhabhāvato. Yaṃ **kusalavipākaṃ, taṃ paṇītaṃ** iṭṭhabhāvato. Yathā hi akusalavipāko sayaṃ aniṭṭho aniṭṭhe eva uppajjati, na iṭṭhe, evaṃ kusalavipākopi sayaṃ iṭṭho iṭṭhe eva uppajjati, na aniṭṭhe. Tathā hi vuttaṃ **aṭṭhakathāyaṃ** –

> ''Akusalakammajavasena aniṭṭhā pañca kāmaguṇā vibhattā, kusalakammajaṃ pana aniṭṭhaṃ nāma natthi, sabbaṃ iṭṭhameva. Kusalakammajavasena iṭṭhā pañca kāmaguṇā vibhattā. Kusalakammajañhi aniṭṭhaṃ nāma natthi, sabbaṃ iṭṭhamevā''ti (vibha. aṭṭha. 6) ca.

Tattha manāpānipi kānici hatthirūpādīni akusalakammanibbattāni santi, na pana tāni tesaṃyeva hatthiādīnaṃ sukhassa hetubhāvaṃ gacchanti. Tassa tasseva hi sattassa attanā katena kusalena nibbattaṃ sukhassa paccayo hoti, akusalena nibbattaṃ dukkhassa. Tasmā kammajānaṃ iṭṭhāniṭṭhatā kammakārakasattassa vasena yojanārahā siyā. Tattha yaṃ vuttaṃ ''kusalakammajaṃ aniṭṭhaṃ nāma natthī''ti, na ca vuttaṃ ''akusalakammajaṃ iṭṭhaṃ nāma natthī''ti, tena akusalakammajampi sobhanaṃ parasattānaṃ iṭṭhaṃ atthīti anuññātaṃ bhavissati, kusalakammajaṃ pana sabbesaṃ iṭṭhamevāti.

Tiracchānagatānaṃ pana kesañci manussarūpaṃ amanāpaṃ, yato te disvāva palāyanti, manussā ca devatārūpaṃ passitvā bhāyanti, tesampi vipākaviññāṇaṃ taṃ rūpaṃ ārabbha kusalavipākameva uppajjati, tādisassa pana puññassa abhāvā na tesaṃ tattha abhirati hoti. Kusalakammajassa pana aniṭṭhassa abhāvo viya akusalakammajassa ca iṭṭhassa abhāvo vattabbo. Hatthiādīnampi hi akusalakammajaṃ manussānaṃ akusalavipākasseva ārammaṇaṃ, kusalakammajaṃ pana pavatte samuṭṭhitaṃ kusalavipākassa. Iṭṭhārammaṇena pana vomissakattā appakaṃ akusalakammajaṃ bahulaṃ akusalavipākuppattiyā kāraṇaṃ na bhavissatīti sakkā viññātuṃ, vipākaṃ pana na sakkā vañcetunti vipākavasena iṭṭhāniṭṭhārammaṇavavatthānaṃ suṭṭhu yujjati. Yaṃ pana vuttaṃ ''aniṭṭhā pañca kāmaguṇā''ti, taṃ rūpādibhāvasāmaññato kāmaguṇasadisatāya taṃsadisesu tabbohārena vuttaṃ. Iṭṭhāneva hi rūpādīni ''kāmaguṇā''ti pāḷiyaṃ (ma. ni. 1.164-165, 177-178, 287; 2.155, 280; 3.57, 190; saṃ. ni. 5.30) vuttāni. Kāmaguṇavisabhāgā vā rūpādayo ''kāmaguṇā''ti vuttā asive sivoti vohāro viya, sabbāni vā iṭṭhāniṭṭhāni rūpādīni taṇhāvatthubhāvato kāmaguṇā eva. Vuttañhi ''rūpā loke piyarūpaṃ sātarūpa''ntiādi (dī. ni. 2.400; ma. ni. 1.133). Atisayena pana kamanīyattā **suttesu** kāmaguṇāti iṭṭharūpādīni vuttāni.

Vuttanayamevāti abhidesena lakkhaṇato dūrasantikaṃ dassitanti āha **''okāsatopettha upādāyupādāya dūrasantikatā veditabbā''**ti. Tattha kittakato paṭṭhāya rūpaṃ okāsavasena santike nāma, kittakato pana paṭṭhāya dūre nāma? Pakatikathāya kathentānaṃ dvādasa hatthā savanūpacāro nāma, tassa orato santike, parato dūre. Tattha sukhumarūpaṃ dūre hontaṃ lakkhaṇatopi okāsatopi dūre hoti, santike hontaṃ pana okāsatova santike hoti, na lakkhaṇato. Oḷārikarūpaṃ santike hontaṃ lakkhaṇatopi okāsatopi santike hoti, dūre hontaṃ okāsatova hoti, na lakkhaṇato. ''Upādāyupādāyā''ti pana vuttattā attano rūpaṃ santike nāma, antokucchigatassāpi parassa dūre. Antokucchigatassa santike, bahi ṭhitassa dūreti evaṃ antogabbhapamukhapariveṇasaṅghārāmasīmāgāmakhettajanapadarajjasamuddacakkavāḷesu tadantogatabahigatānaṃ vasena dūrasantikatā veditabbā.

497. **Tadekajjha**nti taṃ ekajjhaṃ ekato. **Abhisaṃyūhitvā**ti saṃharitvā, samūhaṃ vā katvā. **Abhisaṅkhipitvā**ti saṅkhipitvā saṅkhepaṃ katvā. **''Sabbampi rūpaṃ…pe… dassitaṃ hotī''**ti iminā rūpakhandhasaddānaṃ samānādhikaraṇasamāsabhāvaṃ dasseti. Tenevāha **''na hi rūpato añño rūpakkhandho nāma atthī''**ti.

498. Rāsibhāvūpagamanena vedanākkhandhādayoti dassitā hontīti ānetvā sambandhitabbaṃ.

Santativasena, khaṇādivasena cāti ettha addhāsamayavasena atītādivibhāgassa avacanaṃ sukhādivasena bhinnāya atītādibhāvavacanato. Na hi sukhā eva addhāvasena, samayavasena ca atītādikā hoti, tathā dukkhā eva, adukkhamasukhā eva ca kāyikacetasikādibhāvena bhinnā, tena vedanāsamudāyo addhāsamayavasena atītādibhāvena vattabbataṃ arahati samudāyassa tehi paricchinditabbattā, vedanekadesā pana gayhamānā santatikhaṇehi paricchedaṃ arahanti tathā paricchinditvā gahetabbato. Ekasantatiyaṃ pana sukhādīsu anekabhedabhinnesu yo bhedo paricchinditabbabhāvena gahito, tassa ekappakārassa pākaṭassa paricchedikā taṃsahitadvārālambanappavattā, avicchedena taduppādakekavidhavisayasamāyogappavattā ca santati bhavituṃ arahatīti tassā bhedantaraṃ anāmasitvā paricchedakabhāvena gahaṇaṃ kataṃ, lahuparivattino vā arūpadhammā parivattaneneva paricchedena paricchindanaṃ arahantīti santatikhaṇavaseneva paricchedo vutto. Ekavidhavisayasamāyogappavattā divasampi buddharūpaṃ passantassa, dhammaṃ suṇantassa

pavattasaddhādisahitavedanā **paccuppannā. ''Pubbantāparantamajjhattagatā''**ti etena hetupaccayakiccavasena vuttanayaṃ dasseti.

499. Sabyāpārasaussāhasavipākatā kusalādīhi tīhipi sādhāraṇāti asādhāraṇameva dassetuṃ **''sāvajjakiriyahetuto''**tiādi vuttaṃ. Tattha **sāvajjakiriyahetuto**ti pāṇātipātādigārayhakiriyānimittato. **Kilesasantāpabhāvato**ti kilesapariḷāhena sadarathabhāvato. Vūpasantasabhāvāya kusalāya vedanāya **oḷārikā. Sabyāpārato**ti saīhato. Tena yathā pavattamānāyassā vipākena bhavitabbaṃ, tathā pavattiṃ vadanto vipākuppādanayogyatamāha. **Saussāhato**ti sasattito, tena vipākuppādanasamatthataṃ. **Savipākato**ti vipākasabbhāvato, tena paccayantarasamavāyenassā vipākanibbattanaṃ. Tīhipi padehi vipākadhammataṃyeva dasseti. Kāyakammādibyāpārasabbhāvato vā **sabyāpārato,** javanussāhavasena **saussāhato,** vipākuppādanasamatthatāvasena **savipākato**ti evamettha attho veditabbo. Vipākaṃ anuppādentīpi kiriyā kusalā viya sabyāpārā, saussāhā eva ca hotīti tadubhayaṃ anāmasitvā kiriyābyākatavāre ''savipākato'' icceva vuttaṃ. **Sabyābajjhato**ti kilesadukkhena sadukkhato. **Vuttavipariyāyato**ti anavajjakiriyahetuto, kilesasantāpābhāvato, abyābajjhato ca vūpasantavuttīti evaṃ akusalāya vuttavipallāsato. **Yathāyoga**nti yogānurūpaṃ. Tīsu kāraṇesu yaṃ yaṃ yassā yassā yujjati, tadanurūpanti attho. Kusalākusalavedanāhi vipākabyākatāya tīhipi kāraṇehi **oḷārikā**. Kiriyābyākatāya savipākato savipākatāvisiṭṭhasabyāpārasaussāhato vāti. **Vuttapariyāyenā**ti vipākabyākatā abyāpārato, anussāhato, avipākato ca tāhi kusalākusalavedanāhi sukhumā. Kiriyābyākatā avipākato, avipākatāvisiṭṭhasabyāpārasaussāhato vāti evaṃ kusalākusalāya vuttavipallāsena. Kammavegakkhittā hi kammapaṭibimbabhūtā ca kāyakammādibyāpāravirahato nirussāhā vipākā. Saussāhā ca kiriyā avipākadhammā. Savipākadhammā hi sagabbhā viya oḷārikāti.

500. **Nirassādato**ti assādābhāvato sukhapaṭikkhepato. **Savipphārato**ti saparipphandato, anupasantatoti attho. **Abhibhavanato**ti ajjhottharaṇato. Sukhāya majjhattatā natthi, upekkhāya sātatā. Santatādayo pana sabbattha sukhupekkhāsu labbhantīti **''yathāyoga''**nti vuttaṃ. **Pākaṭato**ti sukhito dukkhitoti disvāpi jānitabbattā vibhūtabhāvato. **Sā** adukkhamasukhā vedanā.

501. **Asamāpannasamāpanna**-ggahaṇena cettha bhūmivasenāpi vedanānaṃ oḷārikasukhumatā vuttāti veditabbā. **Itarā** samāpannassa vedanā.

Oghaniyatoti oghehi ārammaṇaṃ katvā atikkamitabbato. Tathā **yoganiyato, ganthaniyato cā**ti etthāpi ganthova ganthanaṃ, tassa hitaṃ ārammaṇabhāvena sambandhanatoti **ganthaniyaṃ**. Evaṃ **nīvaraṇiyaṃ, upādāniyañca** veditabbaṃ. Saṃkilese niyuttā, saṃkilesaṃ vā arahantīti **saṃkilesikā. Sā** anāsavā.

502. **Tatthā**ti yathāvuttāya oḷārikasukhumatāya. **Sambhedo**ti saṅkaro. ''Oḷārikā, sukhumā''ti ca vuttānampi jātiādivasena puna sukhumoḷārikabhāvāpattidoso yathā na hoti, tathā **pariharitabbo**. Jātivasena sukhumāya vedanāya sabhāvapuggalalokiyavasena oḷārikataṃ pāḷivasena dassetuṃ **''vuttañheta''**ntiādi vuttaṃ. **Evaṃ sukhādayopī**ti ettha akusalā vedanā **jātivasena oḷārikā, sabhāvavasena sukhumā**. Kusalajjhānasahagatā sukhā vedanā jātivasena oḷārikā, samāpannassa vedanāti katvā puggalavasena sukhumāti evamādinā yojetabbā. **''Na parāmasitabbo''**ti etena jātiādayo cattāro koṭṭhāsā aññamaññaṃ avomissakā eva gahetabbā. Evaṃ sambhedassa parihāro, na aññathāti dasseti. Yathā abyākatamukhena, evaṃ kusalākusalamukhenapi, yathā ca jātimukhena, evaṃ sabhāvādimukhenapi dassetabbanti imamatthaṃ **''esa nayo sabbatthā''**ti atidisati.

Idāni jātiādikoṭṭhāsesupi mitho akusalādīnaṃ upādāyupādāya oḷārikasukhumataṃ dassetuṃ **''apicā''**tiādi āraddhaṃ. **''Nissayadahanato''**ti iminā dosasahagatāya pākaṭaṃ kurūrappavattiṃ dasseti. **Niyatā**ti micchattaniyāmena niyatā, ānantariyabhāvappattā kappatiṭṭhanakavipākatāya **kappaṭṭhitikā** devadattādīnaṃ viya. **Asaṅkhārikā** sabhāvatikhiṇatāya **oḷārikā. Diṭṭhisampayuttā** mahāsāvajjatāya **oḷārikā. Sāpi** diṭṭhisampayuttā **niyatā oḷārikā,** tato **kappaṭṭhitikā,** tato **asaṅkhārikā**ti tividhāpi heṭṭhā vuttanayattā ekajjhaṃ vuttā visuṃ visuṃyeva yojetabbā. Tenāha **''itarā sukhumā''**ti. **Avisesenā**ti dosasahagatā, lobhasahagatāti abhedena. **Akusalā bahuvipākā** dosussannatāya **oḷārikā**. Tathā **kusalā appavipākā**. Mandadosattā akusalā **appavipākā sukhumā**. Tathā **kusalā bahuvipākā**.

Oḷārikasukhumanikantivatthubhāvato kāmāvacarādīnaṃ oḷārikasukhumatā, lokuttarā pana ekantasukhumāva. Tatthāpi ca vibhāgaṃ parato vakkhati. **Bhāvanāmayāpī**ti bhāvanāmayāya bhedanena dānasīlamayānampi bhedanaṃ nayato dassitanti veditabbaṃ. Bhāvanāya paguṇabalavakālādīsu kadāci ñāṇavippayuttacittenapi manasikāro hotīti vuttaṃ **''bhāvanāmayāpi duhetukā''**ti. **Taṃtaṃbhūmivipākakiriyāvedanāsū**ti ettha ''kāmāvacaravipākā oḷārikā, rūpāvacarā sukhumā''tiādinā yāva arahattaphalā netabbaṃ. ''Kāmāvacarakiriyā

oḷārikā, rūpāvacarakiriyā sukhumā''tiādinā kāmāvacarā ca ''dānākārappavattā oḷārikā, sīlākārappavattā sukhumā''tiādinā yāva nevasaññānāsaññāyatanā netabbaṃ. Yathā ca jātikoṭṭhāse ayaṃ vibhāgo, evaṃ sabhāvakoṭṭhāsādīsupīti dassetuṃ **''dukkhādī''**tiādi vuttaṃ.

Sabbo cāyaṃ vibhāgo lakkhaṇasannissito vuttoti katvā āha **''okāsavasena cāpī''**tiādi. **Sukhāpī**ti **pi**-saddena adukkhamasukhaṃ sampiṇḍeti. **Sabbatthā**ti sabbāsu bhūmīsu. **Yathānurūpa**nti yā yā vedanā yattha yattha labbhati, tadanurūpaṃ. **Vatthuvasenā**ti yaṃ vatthuṃ ārabbha vedanā pavattati, tassa vasenāpi. **Hīnavatthukā**ti hīnaṃ vatthuṃ ārammaṇaṃ katvā kaṅgubhattaṃ bhuñjantassa vedanā hīnavatthukatāya **oḷārikā**. Sālimaṃsodanaṃ bhuñjantassa paṇītavatthukatāya **sukhumā**ti.

503. **Ādinā nayenā**ti sabbaṃ pāḷigatiṃ āmasati. Jātiādivasena asamānakoṭṭhāsatā **visabhāgatā**. Dukkhavipākatādivasena asadisakiccatā **asaṃsaṭṭhatā,** na asampayogo. Yadi siyā, dūravipariyāyena santikaṃ hotīti saṃsaṭṭhatā santikatā āpajjati, na ca vedanāya vedanāsampayogo atthi. Santikapadavaṇṇanāya ca ''sabhāgato ca sarikkhato cā''ti vakkhatīti vuttanayeneva attho veditabbo. Asadisasabhāvatā **asarikkhatā. Sabbavāresū**ti oḷārikasukhumabhede vuttanayānusārena vattabbesu sabbesu vāresu. Jātiādivasena samānakoṭṭhāsatā **sabhāgatā,** dukkhavipākatādivasena pana sadisasabhāvatā **sarikkhatā**. Tenāha **''akusalā pana…pe… santike''**ti.

Iti vedanākkhandhassa atītādivibhāge vitthārakathāmukhavaṇṇanā.

Kamādivinicchayakathāvaṇṇanā

504. **Eta**nti evaṃ atītādivibhāge vitthārakathāmukhaṃ. **Ñāṇabhedattha**nti nānappakāraṃ ñāṇappabhedatthaṃ. **Kamato**ti desanākkamato, yena kāraṇenāyaṃ desanākkamo kato, tatoti attho. **Visesato**ti bhedato, khandhupādānakkhandhavibhāgatoti attho. **Anūnādhikato**ti pañcabhāvato. **Upamāto**ti upamāhi upametabbato. **Daṭṭhabbato dvidhā**ti dvīhi ākārehi ñāṇena passitabbato. **Passantassatthasiddhito**ti yathā passantassa yathādhippetatthanipphattito. **Vibhāvinā**ti paññavatā.

Uppattikkamoti yathāpaccayaṃ uppajjantānaṃ uppajjanapaṭipāṭi. ''Dassanenapahātabbā''tiādinā (dha. sa. tikamātikā 8, 9) paṭhamaṃ pahātabbā paṭhamaṃ vuttā, dutiyaṃ pahātabbā dutiyaṃ vuttāti ayaṃ **pahānakkamo**. Sīlavisuddhiṃ paṭipajja cittavisuddhi paṭipajjitabbā, tathā tato parāpīti āha **''sīlavisuddhi…pe… paṭipattikkamo''**ti, anupubbapaṇītā bhūmiyo anupubbena vavatthitāti ayaṃ **bhūmikkamo**. ''Cattāro satipaṭṭhānā''tiādiko (vibha. 355) ekakkhaṇepi satipaṭṭhānādisambhavato **desanākkamo** ca. Dānakathādayo anupubbukkaṃsato kathitā, uppattiādivavatthānābhāvato pana dānādīnaṃ idha desanākkamavacanaṃ. Uppattiādivavatthānahetukatāya hi ''paṭhamaṃ kalalaṃ hotī''tiādikā (saṃ. ni. 1.235; kathā. 692) desanāpi samānā uppattiādikamabhāveneva vuttā. Yathāvuttavavatthānābhāvena pana anekesaṃ vacanānaṃ sahapavattiyā asambhavato yena kenaci pubbāpariyena desetabbatāya tena tena adhippāyena desanāmattasseva kamo **desanākkamo** daṭṭhabbo. **Pubbāpariyavavatthānenā**ti paṭhamaṃ rūpakkhandho, tato vedanākkhandhoti evaṃ pubbāpariyavavatthānena anuppattito. **Appahātabbato**ti khandhesu ekaccānaṃ pahātabbatāva natthi, kuto pahānakkamo. Sati hi sabbesaṃ pahātabbatāya pahānakkamena nesaṃ desanā siyā. **Appaṭipajjanīyato**ti sammāpaṭipattivasena na paṭipajjitabbato. **''Catubhūmipariyāpannattā''**ti iminā vedanādīnaṃ aniyatabhūmikataṃ dasseti. Niyatabhūmikānañhi bhūmikkamo sambhaveyya.

Abhedenāti rūpādīnaṃ bhedaṃ vibhāgaṃ akatvā ekajjhaṃ piṇḍaggahaṇena. **Attagāhapatita**nti attagāhasaṅkhāte diṭṭhoghe nipatitaṃ. **Samūhaghanavinibbhogadassanenā**ti rūpato arūpaṃ vivecento rūpārūpasamūhe ghanavinibbhujjanadassanena. **Cakkhuādīnampi visayabhūta**nti ekadesena samudāyabhūtaṃ rūpakkhandhaṃ vadati. Yā ettha iṭṭhaṃ, aniṭṭhañca rūpaṃ saṃvedeti, ayaṃ vedanākkhandhoti iṭṭhāniṭṭharūpasaṃvedanikaṃ vedanaṃ desesīti sambandho. Evaṃ sabbattha. Iṭṭhamajjhattaaniṭṭhamajjhattānampi iṭṭhāniṭṭhasabhāvattā iṭṭhāniṭṭhaggahaṇeneva gahaṇaṃ daṭṭhabbaṃ. **Eva**nti yathāvuttanayena. Saññāya gahitākāre visaye abhisaṅkhārappavattīti āha **''saññāvasena abhisaṅkhārake''**ti. Yathā viññāṇassa sampayuttadhammānaṃ nissayabhāvo pākaṭo, na tathā vedanādīnanti āha **''vedanādīnaṃ nissaya''**nti. ''Manopubbaṅgamā dhammā (dha. pa. 1-2), cittānuparivattino dhammā (dha. sa. dukamātikā 62), chadvārādhipati rājā''ti (dha. pa. aṭṭha. 2.181 erakapatthanāgarājavatthu) vacanato **viññāṇaṃ** adhipati.

505. Rūpakkhandhe **''sāsavaṃ upādāniya''**nti vacanaṃ anāsavānaṃ dhammānaṃ sabbhāvato rūpakkhandhassa taṃsabhāvatānivattanatthaṃ, na anāsavarūpanivattanatthaṃ.

Anāsavāva khandhesu vuttāti ettha aṭṭhānappayutto **eva**-saddo, anāsavā khandhesveva vuttāti attho. **Idha pana** visuddhimagge **sabbepete** khandhāpi upādānakkhandhāpi.

506. Sabbasaṅkhatānaṃ sabhāgena ekajjhaṃ saṅgaho **sabbasaṅkhatasabhāgekasaṅgaho**. Sabhāgasabhāvena hi saṅgayhamānā sabbasaṅkhatā pañcakkhandhā honti. Tattha ruppanādisāmaññena samānakoṭṭhāsā sabhāgāti veditabbā. Tesu saṅkhatābhisaṅkharaṇakiccaṃ āyūhanarasāya cetanāya balavanti sā ''saṅkhārakkhandho''ti vuttā. Aññe ca ruppanādivisesalakkhaṇarahitā phassādayo saṅkhatābhisaṅkharaṇasāmaññenāti daṭṭhabbā, phusanādayo pana sabhāvā visuṃ khandhasaddavacanīyā na hontīti dhammasabhāvaññunā tathāgatena phassakkhandhādayo na vuttāti veditabbā. ''Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā sassatavādā sassataṃ attānañca lokañca paññapenti, sabbe te ime eva pañcupādānakkhandhe nissāya paṭicca, etesaṃ vā aññatara''nti evamādisuttānañca vasena attattaniyagāhassa etapparamatā daṭṭhabbā. Etena ca vakkhamānasuttavasena ca khandhe eva nissāya parittārammaṇādivasena na vattabbā ca diṭṭhi uppajjati khandhanibbānavajjassa sabhāvadhammassa abhāvatoti vuttaṃ hoti. **Rūpa**nti ruppanasabhāvaṃ dhammajātamāha. **Vedana**ntiādīsupi eseva nayo. ''Sīlakkhandho samādhikkhandho''tiādi (dī. ni. 3.355) vacanato aññesañca khandhasaddavacanīyānaṃ sīlakkhandhādīnaṃ sabbhāvato na pañcevāti codanaṃ nivattetumāha **''aññesaṃ tadavarodhato''**ti.

507. Pavattiṭṭhānabhūtaṃ vasanaṭṭhānaṃ viya hotīti vuttaṃ **''nivāsaṭṭhānato''**ti. Dukkhadukkhavipariṇāmadukkhasaṅkhāradukkhatāvasena vedanāya ābādhakattaṃ daṭṭhabbaṃ. Rāgādisampayuttassa vipariṇāmādidukkhassa itthipurisādiākāragāhikā taṃtaṃsaṅkappamūlabhūtā saññā **samuṭṭhānaṃ**. Pittādi viya rogassa āsannakāraṇaṃ **samuṭṭhānaṃ**. Utubhojanavisamatāvisamaparihārādi viya mūlakāraṇaṃ **nidānaṃ**. Cittassa aṅgabhūtā cetasikāti viññāṇaṃ gilānūpamaṃ vuttaṃ. Kuṭṭharogavato siniyhanaṃ tassa bhiyyobhāvāya viya bālassa puññābhisaṅkhārādivasena pavatti vedanādukkhāvahā asappāyasevanasadisī. **Vedanattāyā**ti vedanāsabhāvatthaṃ, vedanattalābhāyāti attho. Kāraṇaṭṭhānatāya, bhojanādhāratāya ca **cārakūpamaṃ, bhājanūpama**ñca rūpaṃ. Subhasaññādivasena vedanākāraṇassa hetubhāvato, vedanābhojanassa chādāpanato ca **aparādhūpamā, byañjanūpamā** ca saññā. Vedanāhetuto **kāraṇakārakūpamo, parivesakūpamo** ca saṅkhārakkhandho. Bhattakāro eva yebhuyyena parivisatīti parivesakaggahaṇaṃ. Vedanāya vibādhitabbato, anuggahetabbato ca **aparādhikūpamaṃ, bhuñjakūpama**ñca viññāṇaṃ vuttaṃ.

508. ''Pañca vadhakā paccatthikā ukkhittāsikāti kho, bhikkhave, pañcannetaṃ upādānakkhandhānaṃ adhivacana''nti **āsīvisūpame** (saṃ. ni. 4.238) vadhakāti vuttā, ''bhāroti kho, bhikkhave, pañcannetaṃ upādānakkhandhānaṃ adhivacana''nti **bhārasutte** (saṃ. ni. 3.22) bhārāti, ''atītampāhaṃ addhānaṃ evameva rūpena khajjiṃ, seyyathāpi etarahi paccuppannena rūpena khajjāmi. Ahañceva kho pana anāgataṃ rūpaṃ abhinandeyyaṃ, anāgatampāhaṃ addhānaṃ evameva rūpena khajjeyyaṃ, seyyathāpi…pe… khajjāmī''tiādinā (saṃ. ni. 3.79) **khajjanīyapariyāye** khādakāti, ''so aniccaṃ rūpaṃ 'aniccaṃ rūpa'nti yathābhūtaṃ nappajānātī''tiādinā (saṃ. ni. 3.85) **yamakasutte** aniccādikāti. Yadipi ''idha pana sabbepete ekajjhaṃ katvā khandhāti adhippetā''ti vuttaṃ, bāhullena pana upādānakkhandhānaṃ tadantogadhānaṃ daṭṭhabbatā veditabbā. Vipassanāya bhūmivicāro hesoti.

Pheṇapiṇḍo viyātiādīsu rūpādīnaṃ evaṃ pheṇapiṇḍādisadisatā daṭṭhabbā, yathā pheṇapiṇḍo nissāro paridubbalo agayhupago; gahitopi kiñci atthaṃ na sādheti, chiddāvachiddo anekasandhisaṅghaṭito bahūnaṃ pāṇakānaṃ āvāso anupubbūpacito sabbāvatthanipātī avassaṃbhedī, evaṃ rūpampi niccasārādivirahato nissāraṃ pheggu viya, sukhabhañjanīyato dubbalaṃ, niccanti vā dhuvanti vā ahanti vā mamanti vā na gahetabbaṃ, gahitampi tathā na hoti, bahuchiddaṃ asītisatasandhisaṅghaṭitaṃ anekakimikulāvāsaṃ kalalādivasena anupubbūpacitaṃ kalalakālato paṭṭhāya sabbāsupi avatthāsu vinassati, avassameva ca bhijjati. **Aṭṭhakathāyaṃ** (saṃ. ni. aṭṭha. 2.3.95; vibha. aṭṭha. 26 kamādivinicchayakathā) pana parimaddanāsahanameva upamūpameyyasambandho vutto.

Yathā pubbuḷo nissāro paridubbalo agayhupago, gahitopi na kiñci atthaṃ sādheti, na ciraṭṭhitiko, tathā vedanāpi. Yathā ca pubbuḷo, udakatalaṃ, udakabinduṃ, udakajallikaṃ saṅkaḍḍhitvā puṭaṃ katvā gahaṇavātañcāti cattāri kāraṇāni paṭicca jāyati, evaṃ vedanāpi vatthuṃ, ārammaṇaṃ, kilesajallaṃ, phassasaṅghaṭṭanañcāti cattāri kāraṇāni paṭicca uppajjati. Yathā hi udakatale bindunipātajanito vāto udakajallikasaṅkhātaṃ udakalasikaṃ saṅkaḍḍhitvā puṭaṃ katvā pubbuḷaṃ nāma karoti, evaṃ vatthumhi ārammaṇāpāthagamanajanito phasso anupacchinnaṃ kilesajallaṃ sahakārīpaccayabhāvena saṅkaḍḍhitvā vedanaṃ nāma karoti. Idañca kilesehi mūlakāraṇabhūtehi, ārammaṇassādanabhūtehi ca nibbattaṃ vaṭṭagataṃ vedanaṃ sandhāya vuttaṃ. Ukkaṭṭhaparicchedena vā cattāro paccayā vuttā, ūnehipi pana uppajjateva. Idha muhuttaramaṇīyatā

upamopameyyasambandho vutto.

Yathā pana **marīcikā** asārā agayhupagā. Na hi taṃ gahetvā pātuṃ vā nhāyituṃ vā bhājanaṃ vā pūretuṃ sakkā, evaṃ saññāpi asārā agayhupagā. Yathā ca marīcikā vipphandamānā sañjātūmivegā viya khāyantī mahājanaṃ vippalambeti, evaṃ saññāpi ''nīlaṃ pītaṃ dīghaṃ rassa''ntiādinā ārammaṇe pavattamānā sabhāvamatte aṭṭhatvā ''subhaṃ sukhaṃ nicca''ntiādimicchāgāhassa kāraṇabhāvena lokaṃ vippalambeti.

Yathā **kadalikkhandho** asāro agayhupago. Na hi taṃ gahetvā gopānasīādīnaṃ atthāya upanetuṃ sakkā, upanītampi tathā na hoti, bahuvaṭṭisamodhāno ca hoti, evaṃ saṅkhārakkhandhopi asāro agayhupago. Na hi taṃ niccādivasena gahetuṃ sakkā, gahitampi tathā na hoti, bahudhammasamodhāno ca. Aññadeva hi phassassa lakkhaṇaṃ, aññaṃ cetanādīnaṃ, te pana sabbe samodhānetvā saṅkhārakkhandhoti vuccati.

Yathā ca **māyā** asārā agayhupagā. Na hi taṃ gahetvā kiñci atthaṃ kiccaṃ sādhetuṃ sakkā, ittarā lahupaccupaṭṭhānā amaṇiādimeva maṇiādirūpena dassentī mahājanaṃ vañceti, evaṃ viññāṇampi asāraṃ ittaraṃ lahupaccupaṭṭhānaṃ, teneva cittena āgacchantaṃ viya, gacchantaṃ viya, ṭhitaṃ viya, nisinnaṃ viya ca katvā gāhāpeti, aññadeva cittaṃ āgamane, aññaṃ gamanādīsūti. Evaṃ viññāṇaṃ māyāsadisaṃ.

Pañcapi upādānakkhandhā asubhādisabhāvā eva saṃkilesāsucivatthubhāvāditoti asubhādito daṭṭhabbā eva, tathāpi katthaci koci viseso sukhaggahaṇīyo hotīti āha **''visesato cā''**tiādi. Tattha cattāro satipaṭṭhānā catuvipallāsappahānakarāti tesaṃ gocarabhāvena rūpakkhandhādīsu asubhādibhāvena daṭṭhabbatā vuttā.

509. **Khandhehi na vihaññati** parividitasabhāvattā. Vipassakopi tesaṃ vipattiyaṃ na dukkhamāpajjati, khīṇāsavesu pana vattabbameva natthi. Te hi āyatimpi khandhehi na bādhīyantīti.

Kabaḷīkārāhāraṃ parijānātīti ''āhārasamudayā rūpasamudayo''ti (saṃ. ni. 3.56,57) vacanato ajjhattikarūpe chandarāgaṃ pajahanto tassa samudayabhūte kabaḷīkārāhārepi chandarāgaṃ pajahatīti attho. Ayaṃ **pahānapariññā**. Ajjhattikarūpaṃ pana pariggaṇhanto tassa paccayabhūtaṃ kabaḷīkārāhāraṃ pariggaṇhātīti **ñātapariññā**. Tassa ca udayabbayānupassī hotīti **tīraṇapariññā** ca yojetabbā. Evaṃ pariññattaye sijjhante ime vipallāsādayo vidhamīyanti evāti āha **''asubhe subhanti vipallāsaṃ pajahatī''**tiādi. Tattha kāmarāgabhūtaṃ abhijjhaṃ sandhāyāha **''abhijjhākāyagantha''**nti. Asubhānupassanāya hi kāmarāgappahānaṃ hoti, kāmarāgamukhena vā sabbalobhappahānaṃ vadati. **Na upādiyati** na gaṇhati na uppādeti.

''Phassapaccayā vedanā''ti (ma. ni. 3.126; saṃ. ni. 2.39; mahāva. 1; udā. 1; netti. 24) vuttattā ''vedanāya chandarāgaṃ pajahanto tassā paccayabhūte phassāhārepi chandarāgaṃ pajahatī''tiādinā āhāraparijānane vuttanayena phassaparijānanaṃ yojetabbaṃ. Vedanāya dukkhato dassanena tattha **sukhanti vipallāsaṃ pajahati**. Sukhatthameva bhavapatthanā hotīti vedanāya taṇhaṃ pajahanto **bhavoghaṃ uttarati**. Tato eva **bhavayogena visaṃyujjati. Bhavāsavena ca anāsavo hoti,** sabbavedanaṃ dukkhato passanto attano parena apubbaṃ dukkhaṃ uppāditaṃ, sukhaṃ vā vināsitaṃ na cinteti, tato ''anatthaṃ me acarī''tiādi (dha. sa. 1237; vibha. 909) āghātavatthuppahānato **byāpādakāyaganthaṃ bhindati**. ''Sukhabahule sugatibhave suddhī''ti aggahetvā gosīlagovatādīhi suddhiṃ parāmasanto sukhapatthanāvaseneva parāmasatīti vedanāya taṇhaṃ pajahantopi **sīlabbatupādānaṃ na upādiyati**.

Manosañcetanā saṅkhārakkhandho, saññā pana taṃsampayuttāti saññāsaṅkhāre anattato passanto manosañcetanāya chandarāgaṃ pajahati, tañca pariggaṇhāti, tīreti cāti **''saññaṃ saṅkhāre…pe… parijānātī''**ti vuttaṃ. Saññāsaṅkhāre anattāti passanto attadiṭṭhimūlakattā sabbadiṭṭhīnaṃ attadiṭṭhiṃ viya sabbadiṭṭhiyopi vidhamatīti dassento **''diṭṭhoghaṃ uttarati…pe… attavādupādānaṃ na upādiyatī''**ti āha.

Viññāṇaṃ aniccato passanto aniccānupassanāmukhena tissopi anupassanā ussukkanto tīhipi pariññāhi **viññāṇāhāraṃ parijānāti**. Visesato panettha **anicce niccanti vipallāsaṃ pajahati**. Tattha niccaggāhabāhullato avijjāya viññāṇe ghanagahaṇaṃ hotīti ghanavinibbhogaṃ katvā taṃ aniccato passanto **avijjoghaṃ uttarati**. Tato eva avijjāyogena visaṃyutto **avijjāsavena anāsavo ca hoti**. Mohabaleneva sīlabbataparāmasanaṃ hotīti taṃ pajahanto **''sīlabbataparāmāsakāyaganthaṃ bhindati**.

> ''Yañca kho idaṃ, bhikkhave, vuccati cittaṃ itipi, mano itipi, viññāṇaṃ itipi, tatrāssutavā puthujjano nālaṃ nibbindituṃ, nālaṃ virajjituṃ, nālaṃ vimuccituṃ. Taṃ kissa hetu? Dīgharattaṃ hetaṃ, bhikkhave, assutavato puthujjanassa ajjhositaṃ mamāyitaṃ parāmaṭṭhaṃ 'etaṃ mama, esohamasmi, eso me attā'''tiādi

(saṃ. ni. 2.62) –

Vacanato yathā viññāṇaṃ niccato passanto diṭṭhupādānaṃ upādiyati, evaṃ taṃ aniccato passanto **diṭṭhupādānaṃ na upādiyatī**ti.

Evaṃ mahānisaṃsanti vuttappakārena vipallāsādisakalasaṃkilesavidhamanupāyabhāvato evaṃ vipuludayaṃ. **Vadhakādivasenā**ti ukkhittāsikavadhakādivasena. **Passeyyā**ti ñāṇadassanena paccakkhato passeyya.

Khandhaniddesavaṇṇanā niṭṭhitā.

Iti cuddasamaparicchedavaṇṇanā.

15. Āyatanadhātuniddesavaṇṇanā

Āyatanavitthārakathāvaṇṇanā

510. ''Khandhāyatanā''tiādinā heṭṭhā uddiṭṭhāni paduddhāravasena ''āyatanānī''ti vatvā gaṇanaparicchedenāha **''dvādasāyatanānī''**ti. Tattha vattabbaṃ parato sayameva vakkhati. **Cakkhāyatana**ntiādi nesaṃ sarūpadassanaṃ.

Attho nāma saddattho, bhāvattho pana **lakkhaṇameva**. So pana saddattho duvidho – asādhāraṇo sādhāraṇoti. Tattha asādhāraṇo cakkhādisaddattho, sādhāraṇo āyatanasaddattho dvādasannampi samānattā.

Tesu asādhāraṇaṃ tāva dassento **''visesato tāvā''**tiādimāha. Tattha **visesato**ti visesatthato, cakkhādisaddatthatoti attho. **Assādetī**ti cakkhati-saddo ''madhuṃ cakkhati, byañjanaṃ cakkhatī''ti rasasāyanattho atthīti tassa vasena atthaṃ vadati. ''Cakkhuṃ kho pana, māgaṇḍiya, rūpārāmaṃ rūparataṃ rūpasammudita''nti (ma. ni. 2.209) vacanato cakkhu **rūpaṃ assādeti**. Satipi sotādīnaṃ saddārāmatādibhāve yo ''yaṃ cakkhu catunnaṃ mahābhūtānaṃ upādāya pasādo''tiādinā (dha. sa. 597) pāḷiyaṃ, ''rūpābhighātārahabhūtappasādalakkhaṇa''ntiādinā (dha. sa. aṭṭha. 600; visuddhi. 2.433) aṭṭhakathāyañca vutto atthaviseso, tattheva niruḷhattā cakkhumhi eva cakkhusaddo pavattati gavādīsu gosaddādi viyāti daṭṭhabbaṃ.

Vibhāveti cāti saddalakkhaṇasiddhassa cakkhati-saddassa vasena atthaṃ vadati. **Cakkhatī**ti hi ācikkhati, abhibyattaṃ vadatīti attho. Nettassa ca vadantassa viya samavisamavibhāvanameva ācikkhananti katvā āha **''vibhāveti cāti attho''**ti, anekatthattā vā dhātūnaṃ vibhāvanatthatā ca cakkhati-saddassa daṭṭhabbā. Rattaduṭṭhādikālesu kakaṇṭakarūpaṃ viya, uddarūpaṃ viya ca vaṇṇavikāraṃ āpajjamānaṃ rūpaṃ hadayaṅgatabhāvaṃ rūpayati rūpamiva pakāsaṃ karoti, saviggahamiva katvā dassetīti attho. Vitthāraṇaṃ vā rūpasaddassa attho, vitthāraṇañca pakāsanamevāti āha **''pakāsetīti attho''**ti. Anekatthattā vā dhātūnaṃ pakāsanattho eva rūpasaddo daṭṭhabbo. Vaṇṇavācakassa rūpasaddassa rūpayatīti nibbacanaṃ, rūpakkhandhavācakassa ruppatīti ayaṃ viseso. **Udāharīyatī**ti vuccatīti atthe vacanasaddo eva gahito siyā, na ca vacanasaddo evettha saddo, atha kho sabbopi sotaviññeyyoti. **Sappatī**ti sakehi paccayehi sappīyati, sotaviññeyyabhāvaṃ gamīyatīti attho.

Sūcayatīti attano vatthuṃ apākaṭaṃ gandhavasena ''idaṃ sugandhaṃ, duggandha''nti pakāseti, paṭicchannaṃ vā pupphādivatthuṃ ''ettha pupphamatthi, campakādiphalamatthi, ambādī''ti pesuññaṃ karontaṃ viya hotīti attho. Rasaggahaṇamūlakattā ajjhoharaṇassa jīvitahetumhi āhārarase ninnatāya **jīvitaṃ avhayatīti jivhā** niruttilakkhaṇena. **Kucchitānaṃ sāsavadhammānaṃ āyo**ti visesena **kāyo** vutto anuttariyahetubhāvaṃ anāgacchantesu kāmarāganidānakammajanitesu, kāmarāgassa ca visesapaccayesu ghānajivhākāyesu kāyassa visesatarasāsavapaccayattā. Tena hi phoṭṭhabbasukhaṃ assādentā sattā methunampi sevanti. **Uppattideso**ti uppattiṭṭhānanti attho, kāyindriyavatthukā vā cattāro khandhā balavakāmāsavādihetubhāvato visesena sāsavāti vuttāti tesaṃ uppattiṭṭhānanti attho.

Munātīti nāḷiyā minamāno viya, mahātulāya dhārayamāno viya ca ārammaṇaṃ vijānātīti attho. Manate iti vā **mano,** taṃ taṃ ārammaṇaṃ paricchedavasena jānātīti vuttaṃ hoti. **Attano lakkhaṇaṃ dhārentī**ti ye visesalakkhaṇena āyatanasaddaparā vattabbā, te cakkhādayo tathā vuttāti tato aññe manogocarabhūtā dhammā

sāmaññalakkhaṇeneva ekāyatanabhāvaṃ upanetvā vuttā. Yathā hi oḷārikavatthārammaṇamananasaṅkhātehi visayavisayībhāvehi purimāni pākaṭāni, tathā apākaṭā ca aññe manogocarā na attano sabhāvaṃ na dhārentīti imassa atthassa dīpanattho dhammasaddo. Dhārīyanti sāmaññarūpena avadhārīyantīti vā **dhammā**. Yathā hi rūpādayo cakkhuviññāṇādīhi asādhāraṇato eva yathāsakaṃ sabhāvato viññāyanti, na evamete, ete pana anekadhammabhāvato, sādhāraṇato, sabhāvasāmaññatopi manasā viññāyantīti.

511. **Sena senā**ti sakena sakena. **Uṭṭhahantī**ti uṭṭhānaṃ karonti. **Vāyamantī**ti ussahanti, attano kiccaṃ karonticceva attho. Imasmiṃ ca atthe āyatanti etthāti āyatanānīti adhikaraṇattho āyatanasaddo, dutiyatatiyesu kattuattho. **Te cā**ti cittacetasike dhamme. Te hi taṃtaṃdvārārammaṇesu ayanti gacchanti pavattantīti **āyā. Vitthārentī**ti pubbe anuppannattā līnāni apākaṭāni pubbantato uddhaṃ pattharenti pākaṭāni karonti, uppādentīti attho. **Idañca** saṃsāradukkhaṃ. **Na nivattatī**ti anuppādanirodhavasena na nirujjhati. **Āyatanaṃ āyatana**nti āmeḍitavacanaṃ assā samaññāya cakkhādīsu niruḷhabhāvadassanatthaṃ.

512. Evaṃ avayavabhedavasena āyatanasaddassa atthaṃ vatvā idāni tattha pariyāyatopi dassetuṃ **''apicā''**tiādi āraddhaṃ. Sādhuphalabharitatāya, aparissayatāya ca **manoramme**.

Tattha **nivasantī**ti nivasantā viya honti. Tenāha **''tadāyattavuttitāyā''**ti. Yattha suvaṇṇaratanādīni nivutthāni viya ākiṇṇāni tiṭṭhanti, so padeso tesaṃ **ākaro,** evaṃ cittacetasikā cakkhādīsūti te tesaṃ ākaroti dassento āha **''cakkhādīsu ca…pe… ākaro''**ti. **Tannissitattā**ti ettha mano manoviññāṇādīnaṃ cittacetasikānaṃ nissayapaccayo na hotīti tassa tesaṃ dvārabhāvo nissayabhāvoti daṭṭhabbo. Ahutvā eva paccayasāmaggivasena uppajjantāpi cittacetasikā aneke ekajjhaṃ tattha labbhamānā samosaṭā viya hontīti vuttaṃ **''vatthudvārārammaṇavasena samosaraṇato''**ti. Na hi dhammānaṃ anāgataddhe vijjamānatālesopi atthi. Tenāha ''puñjo natthi anāgate''ti (mahāni. 10). **Tattheva uppattito**ti tesu cakkhādīsu eva uppattito. Uppattiyā paccayabhūte cakkhādike uppattiṭṭhānaṃ viya katvā upacāravasena vuttaṃ. Na hi arūpadhammānaṃ nippariyāyato uppattideso nāma atthi. Yadaggena vā te tesaṃ nissayārammaṇabhūtā, tadaggena **sañjātideso**. Na hi paccayabhāvamantarena rūpadhammānampi ādhārādheyyabhāvo atthi. Tenāha **''nissayārammaṇabhāvenā''**ti. Byatirekapadhānatāya kāraṇalakkhaṇassa **''tesaṃ abhāve abhāvato''** iccevāha, na ''bhāve bhāvato''ti.

Yathāvuttenatthenāti ''cakkhatī''tiādinā, ''āyatanato āyānaṃ tananato''tiādinā, ''nivāsaṭṭhāna''ntiādinā ca vuttappakārena atthena. Dhammāyatanapariyāpannānaṃ dhammānaṃ bahubhāvato yebhuyyena ca te bahū eva hutvā kiccakarāti **''dhammā ca te āyatanañcā''**ti bahuvacananiddeso.

513. Tathā tathā lakkhitabbato lakkhīyati etenāti vā **lakkhaṇaṃ,** sabhāvo.

Tāvabhāvatoti tattakato, tena anūnādhikabhāvaṃ dasseti. Tattha dvādasāyatanavinimuttassa kassaci dhammassa abhāvā adhikabhāvato codanā natthi, salakkhaṇadhāraṇaṃ pana sabbesaṃ sāmaññalakkhaṇanti ūnacodanā sambhavatīti taṃ dassento āha **''cakkhādayopi hī''**tiādi. **Bhavaṅgamanasaṅkhāto**ti dvikkhattuṃ calitvā pavattabhavaṅgamanasaṅkhāto. Calanavasena bhavaṅgappavattiyā sati eva āvajjanuppatti, na aññatthāti āvajjanassāpi kāraṇabhūtanti katvā vuttaṃ **''bhavaṅgamanasaṅkhāto…pe… uppattidvāra''**nti. **Asādhāraṇa**nti cakkhuviññāṇādīnaṃ asādhāraṇaṃ. Satipi asādhāraṇabhāve cakkhādīnaṃ dvārabhāvena gahitattā dhammāyatanena aggahaṇaṃ daṭṭhabbaṃ. Dvārārammaṇabhāvehi vā asādhāraṇataṃ sandhāya ''asādhāraṇa''nti vuttaṃ.

514. Yebhuyyasahuppattiādīhi uppattikkamādīsu ayutti yojetabbā. Yebhuyyena hi cakkhāyatanādīni kassaci kadāci ekato uppajjanti. Tathā hi vuttaṃ ''kāmadhātuyā upapattikkhaṇe kassaci ekādasāyatanāni pātubhavantī''tiādi (yama. aṭṭha. āyatanayamaka 18-21). Tasmā āyatanānaṃ uppattikkamo tāva na yujjati, na pahānakkamo kusalābyākatānaṃ appahātabbato, na paṭipattikkamo akusalānaṃ ekaccaabyākatānañca appaṭipajjanīyato, na bhūmikkamo aḍḍhekādasannaṃ āyatanānaṃ ekantakāmāvacarattā, itaresañca catubhūmipariyāpannattā, ekaccassa lokuttarabhāvato cāti. **''Ajjhattikesu hī''**ti etena ajjhattikabhāvena, visayībhāvena ca ajjhattikānaṃ paṭhamaṃ desetabbataṃ dasseti, tesupi paṭhamaṃ desetabbesu pākaṭattā paṭhamataraṃ cakkhāyatanaṃ desitanti.

Tato ghānāyatanādīnīti ettha bahupakārattābhāvena cakkhusotehi purimataraṃ adesetabbāni, saha vattuṃ asakkuṇeyyattā ekena kamena desetabbānīti ghānādikkamena desitānīti adhippāyo. Aññathāpi hi desitesu na na sakkā codetuṃ, na ca sakkā bodhetabbāni na desetunti. Paccuppannārammaṇattā vā cakkhādīni paṭhamaṃ vuttāni ārammaṇato supākaṭānīti, manāyatanaṃ pana kiñci paccunnārammaṇaṃ…pe… kiñci yāva navattabbārammaṇanti

pacchā vuttaṃ. Paccuppannārammaṇesupi upādārūpārammaṇāni cattāri paṭhamaṃ vuttāni, tato bhūtarūpārammaṇaṃ. Upādārūpārammaṇesupi dūratare dūre, sīghataraṃ sīghañca ārammaṇasampaṭicchanadīpanatthaṃ cakkhādīnaṃ desanākkamo. Cakkhusotadvayañhi dūragocaranti paṭhamaṃ vuttaṃ, tatrāpi cakkhu dūrataragocaranti sabbapaṭhamaṃ vuttaṃ. Passantopi hi dūratare nadīsotaṃ, na tassa sotapaṭighātasaddaṃ suṇāti. Ghānajivhāsupi ghānaṃ sīghataravuttīti paṭhamaṃ vuttaṃ purato ṭhapitamattassapi bhojanassa gandho gayhatīti. Yathāṭhānaṃ vā tesaṃ desanākkamo. Imasmiñhi sarīre sabbupari cakkhussa adhiṭṭhānaṃ, tassa adho sotassa, tassa adho ghānassa, tassa adho jivhāya, tathā kāyassa yebhuyyato, mano pana arūpibhāvato sabbapacchā vutto. Taṃtaṃgocarattā tassa tassa anantaraṃ bāhirāyatanāni vuttānīti vuttovāyamatthoti evampi imesaṃ kamo veditabbo. Gocaro visayo etassāti **gocaravisayo,** mano. Kassa pana gocaro etassa visayo? Cakkhādīnaṃ pañcannampi. **Viññāṇuppattikāraṇavavatthānato**ti cakkhuviññāṇādīnaṃ uppattikāraṇassa vavatthitabhāvato savibhattibhāvato. Etena cakkhādianantaraṃ rūpādivacanassa ca kāraṇamāha.

515. **Saṅgahitattā**ti gaṇanasaṅgahavasena saṅgahitattā. **Jātivasenā**ti cakkhubhāvasamānatāvasena. **Paccayabhedo** kammādibhedo. Dānādipāṇātipātādibhedabhinnassa hi kusalākusalakammassa, tassa ca sahakārīkāraṇabhūtānaṃ abbhantarānaṃ, bāhirānañca paccayānaṃ bhedena cakkhāyatanaṃ bhinnaṃ visadisaṃ hotīti. Nirayādiko, apadādigatinānākaraṇañca **gatibhedo** gatīnaṃ, gatīsu vā bhedoti katvā. Hatthiassādiko, khattiyādiko ca **nikāyabhedo**. Taṃtaṃsattasantānabhedo **puggalabhedo**. Yā cakkhādīnaṃ vatthūnaṃ anantappabhedatā vuttā, so eva hadayavatthussa bhedo tādisabhedānātivattanato. Tato manāyatanassa anantappabhedatā yojetabbā. Yasmā jhānavirahitaṃ nāma lokuttaraṃ natthi, tasmā pañcannaṃ jhānānaṃ vasena aṭṭha lokuttaracittāni cattālīsaṃ hontīti tāni ekāsītiyā lokiyacittesu pakkhipitvā āha **''ekavīsuttarasatappabhedañcā''**ti. **Vatthū**ti cakkhādivatthu. Tappabhedena viññāṇaṃ **anantappabhedaṃ. Paṭipadā** dukkhāpaṭipadādi. **Ādi**-saddena jhānādhipatibhūmiārammaṇādīnaṃ saṅgaho daṭṭhabbo. Nīlaṃ nīlassa sabhāgaṃ, aññaṃ **visabhāgaṃ. Paccayo** kammādi. Tatthāpi kusalasamuṭṭhānāditā, sītautusamuṭṭhānāditā ca bhedo veditabbo. **Ādi**saddena gatinikāyabhedo. **Sabhāvanānattabhedato**ti sukhā dukkhā adukkhamasukhāti evamādiko **sabhāvabhedo**. Cakkhusamphassajā sotasamphassajāti evamādikaṃ **nānattaṃ**.

516. ''Anāgamanato aniggamanato''ti saṅkhepena vuttamatthaṃ vivarituṃ **''na hī''**tiādi vuttaṃ. Pubbantāparantesu avijjamānasarūpattā udayato pubbe kutoci nāgacchanti, vayato ca uddhaṃ na katthaci gacchanti, vijjamānakkhaṇepi ittarakālatāya aniccā dukkhā vipariṇāmadhammā. Tenāha **''atha kho''**tiādi. Saparipphandakiriyāvasena īhanaṃ īhā, cintanavasena byāpāranaṃ byāpāro, tattha byāpāraṃ dassento āha **''na hi cakkhurūpādīnaṃ evaṃ hotī''**ti. Īhaṃ dassento **''na ca tānī''**tiādi. Ubhayampi pana īhā ca hoti byāpāro cāti uppaṭipāṭivacanaṃ. **Dhammatāvā**ti sabhāvo eva, kāraṇasamatthatā vā īhābyāpārarahitānaṃ dvārādibhāvo **dhammatā**. Imasmiñca atthe **''ya''**nti etassa yasmāti attho. Purimasmiṃ sambhavanavisesanaṃ yaṃ-saddo. ''Suñño gāmoti kho, bhikkhave, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacana''nti (saṃ. ni. 4.238) vacanato **suññagāmo viya daṭṭhabbāni**. Annapānasahitanti gahite suññagāme yaṃ yadeva bhājanaṃ parāmasīyati, taṃ taṃ rittakaṃyeva parāmasīyati, evaṃ dhuvādibhāvena gahitāni yoniso upaparikkhiyamānāni rittakāneva etāni dissantīti. Tenāha **''dhuvasubhasukhattabhāvavirahitattā''**ti. Cakkhādidvāresu abhijjhādomanassuppādakabhāvena rūpādīni cakkhādīnaṃ abhighātakānīti vuttāni. Ahisusumārapakkhīkukkurasiṅgālamakkaṭā **cha pāṇakā**. Visamabilākāsagāmasusānavanāni **tesaṃ gocarā**. Tattha visamādiajjhāsayehi cakkhādīhi visamabhāvabilākāsagāmasusānasannissitasadisūpādinnadhammavanabhāvehi abhiramitattā rūpādīnaṃ visamādisadisatā yojetabbā.

Iti āyatanānaṃ vitthārakathāmukhavaṇṇanā.

Dhātuvitthārakathāvaṇṇanā

517. **Cakkhussa viññāṇa**nti cakkhussa kāraṇabhūtassa viññāṇaṃ. Kāmaṃ rūpālokamanasikārādayopi tassa viññāṇassa kāraṇā, te pana sādhāraṇakāraṇaṃ, cakkhu asādhāraṇanti asādhāraṇakāraṇenāyaṃ niddeso yathā bherisaddo, yavaṅkuroti. Tathā hi cakkhu puggalantarāsādhāraṇaṃ, nīlādisabbarūpasādhāraṇañcāti sāmibhāvena niddiṭṭhaṃ.

Vidahatīti evaṃ evañca tayā pavattitabbanti viniyuñjamānaṃ viya uppādetīti attho. **Vidahatī**ti ca dhātvattho eva visiṭṭho upasaggena dīpīyatīti vināpi upasaggena **dhātū**ti esa saddo tamatthaṃ vadatīti daṭṭhabbo. Kattukammabhāvakaraṇādhikaraṇesu ca dhātusaddasiddhi hotīti pañcāpi te atthā vuttā. Lokuttarā dhātuyo saṃsāradukkhaṃ na vidahanti, aññadatthu vidhaṃsentīti katvā **''lokiyā''**ti visesitaṃ. **Vavatthitā**ti avatthitā, aññamaññaṃ vā asaṃkiṇṇā. **Suvaṇṇarajatādidhātuyo** suvaṇṇādīnaṃ bījabhūtā selādayo. **Yathāsambhava**nti

ettha keci ‘‘lokiyalokuttarāsu dhātūsu yo yo attho sambhavati, tadanurūpa’’nti atthaṃ vadanti, tadayuttaṃ ‘‘lokiyā hi dhātuyo’’ti visesetvā vuttattā. Atthavasena cetaṃ yathāsambhavaggahaṇaṃ kataṃ, na dhātuvasena. Kāmaṃ pañcapi atthā cakkhādīnaṃ sabbesaṃ icchitabbā, tathāpi cakkhādīsu yassa yassa dhammassa yadā kattuvacanicchā, na tadā kammabhāvo. Yadā pana kammavacanicchā, na tadā kattubhāvo. Evaṃ sesesupīti yathāsambhavaggahaṇaṃ. Tenāha **‘‘iti cakkhādīsū’’**tiādi.

518. **Attano sabhāvaṃ dhārentīti dhātuyo**ti etthāpi dhātīti dhātūti padasiddhi veditabbā dhāraṇattho dhā-saddoti katvā. Kattuatthopi cāyaṃ purimena asadiso vidhānadhāraṇatthānaṃ bhinnasabhāvattā. Nissattasabhāvamattadhāraṇañca dhātusaddassa padhāno atthoti visuṃ vutto. **Dhātuyo viya dhātuyo**ti ettha sīhasaddo viya kesarimhi niruḷhā purise selāvayavesu niruḷho dhātusaddo cakkhādīsu upacaritoti daṭṭhabbo. Ñāṇañca ñeyyañca ñāṇañeyyāni, tesaṃ avayavā tappabhedabhūtā dhātuyo **ñāṇañeyyāvayavā**. Tattha **ñāṇappabhedo** dhammadhātuekadeso, **ñeyyappabhedo** aṭṭhārasāpīti ñāṇañeyyāvayavamattā dhātuyo hontīti. Atha vā ñāṇena ñātabbo sabhāvo aviparīto dhātusaddena vuccamāno **ñāṇañeyyo,** na diṭṭhiādīhi viparītaggāhakehi ñeyyoti attho, tassa ñāṇañeyyassa **avayavā** cakkhādayo, visabhāgalakkhaṇāvayavesu rasādīsu niruḷho dhātusaddo tādisesu aññāvayavesu cakkhādīsu upacaritoti daṭṭhabbo. Rasādīsu viya vā cakkhādīsupi niruḷho eva. **‘‘Nijjīvamattassetaṃ adhivacana’’**nti etena nijjīvamattapadatthe dhātusaddassa niruḷhataṃ dasseti. Cha dhātuyo etassāti **chadhāturo**. Yo loke purisoti dhammasamudāyo vuccati, so chadhāturo channaṃ pathavīādīnaṃ nijjīvamattānaṃ sabhāvānaṃ samudāyamatto, na ettha jīvo vā puriso vā atthīti attho.

519. Cakkhādīnaṃ kamo pubbe vuttoti idhekekasmiṃ tike tiṇṇaṃ dhātūnaṃ kamaṃ dassento āha **‘‘hetuphalānupubbavavatthānavasenā’’**ti. Hetuphalānaṃ anupubbavavatthānaṃ hetuphalabhāvo eva, manodhammadhātūnañca manoviññāṇassa hetubhāvo yathāsambhavaṃ yojetabbo. Kiriyamanodhātu manoviññāṇassa upanissayakoṭiyā, vipākamanodhātu vipākamanoviññāṇassa anantarādināpi, itarassa sabbāpi upanissayakoṭiyā ca, dhammadhātu pana vedanādikā sahajātā sahajātādinā, asahajātā anantarādinā, upanissayena, ārammaṇādinā ca manoviññāṇassa paccayo hotīti dvārabhūtamanovasena vā. Dvārabhūtamanopi hi suttesu manodhātūti vuccatīti tassā vā manodhātuyā manoviññāṇassa hetubhāvo yathāsambhavaṃ yojetabbo. Tattha **hetū**ti paccayo adhippeto, **phala**nti paccayuppannanti āha **‘‘cakkhudhātū’’**tiādi.

520. **Sabbāsaṃ vasenā**ti yathāvuttānaṃ ābhādhātuādīnaṃ pañcatiṃsāya dhātūnaṃ vasena. Aparamatthasabhāvassa paramatthasabhāvesu na kadāci antogadhatā atthīti āha **‘‘sabhāvato vijjamānāna’’**nti.

Candābhāsūriyābhādikā vaṇṇanibhā evāti āha **‘‘rūpadhātuyeva hi ābhādhātū’’**ti. **Rūpādipaṭibaddhā**ti rāgavatthubhāvena gahetabbākāro subhanimittanti katvā ‘‘rūpādayo evā’’ti avatvā paṭibaddhavacanaṃ vuttaṃ. Asatipi rāgavatthubhāve kusalavipākārammaṇaṃ **subhadhātū**ti dutiyo vikappo vutto. **Sesā**ti manoviññāṇadhātusampayuttā. **Dhātudvayanirodhamatta**nti manoviññāṇadhātūnaṃ nirodhamattaṃ catutthāruppacittuppādanirodhabhāvato. Tadaññaviññāṇanirodho viya hi viññāṇadhātumanodhātūnaṃ nirodho samāpattibalasiddhoti katvā dhātudvayaggahaṇaṃ.

‘‘Dhammadhātumatta’’nti idaṃ kāmadhātuyā dhammadhātupariyāpannattā vuttaṃ. **Kāmapaṭisaṃyutto**ti kāmarāgasampayutto, ārammaṇakaraṇena vā kāmaguṇopasaṃhito. **Yaṃ etasmiṃ antare**ti ye etasmiṃ avīciparanimmitavasavattiparicchinne okāse. Ogāḷhā hutvā adhobhāge ca okāse carantīti **etthāvacarā**. Aññattha carantāpi yathāvutte eva ṭhāne pariyāpannāti **ettha pariyāpannā**.

Nekkhammadhātu dhammadhātu eva vitakkapakkhe. **Sabbepi kusalā dhammā**ti dānamayapuññakiriyato, sīlamayapuññakiriyato, pabbajjato ca paṭṭhāya yāva aggamaggādhigamā pavattā sabbepi anavajjadhammā. **Vihiṃsādhātu** cetanā, paraviheṭhanacchando vā. **Avihiṃsā** karuṇā.

Hīnāti hīḷitā. **Paṇītā**ti sambhāvitā. ‘‘Nātihīḷitā nātisambhāvitā majjhimā’’ti **khandhaniddese** āgatā hīnadukato eva nīharitvā **majjhimā** dhātu vuttāti veditabbā. **Ubhopī**ti dhammadhātumanoviññāṇadhātuyo.

Viññāṇadhātu yadipi chaviññāṇadhātuvasena vibhattā, tathāpi viññāṇadhātuggahaṇena tassa purecārikapacchācārikattā manodhātu gahitāva hotīti āha **‘‘viññāṇadhātu cakkhuviññāṇādisattaviññāṇadhātu saṅkhepoyevā’’**ti. Anekesaṃ cakkhudhātuādīnaṃ, tāsu ca ekekissā nānappakāratāya nānādhātūnaṃ vasena **anekadhātu nānādhātu loko** vuttoti āha **‘‘aṭṭhārasadhātuppabhedamattamevā’’**ti.

521. **Cakkhusotaghānajivhākāyamanodhātumanoviññāṇadhātubhedenā**ti bahūsu potthakesu likhitaṃ,

kesuci ‘‘cakkhusotaghānajivhākāyamanomanoviññāṇadhātubhedenā’’ti. Tattha na cakkhādīnaṃ kevalena dhātusaddena sambandho adhippeto vijānanasabhāvassa pabhedavacanato. Viññāṇadhātusaddena ca sambandhe kariyamāne dve manogahaṇāni na kātabbāni. Na hi dve manoviññāṇadhātuyo santi. Antarā vā manodhātugahaṇaṃ akatvā ‘‘cakkhu…pe… kāyamanoviññāṇadhātumanodhātū’’ti vattabbaṃ atulyayoge dvandasamāsābhāvato. Ayaṃ panettha pāṭho siyā ‘‘cakkhu…pe… kāyaviññāṇamanomanoviññāṇadhātubhedenā’’ti. **Tassa** viññāṇassa yebhuyyena attavādino tassa ekamekassa attassa advayataṃ, niccattañca pavedentīti anekatāniccatāpakāsanaṃ tesaṃ jīvasaññāsamūhananāya hoti. Khandhāyatanadesanā **saṅkhepadesanā,** indriyadesanā **vitthāradesanā,** tadubhayaṃ apekkhitvā ayaṃ **anatisaṅkhepavitthārā** dhātudesanā. Abhidhamme vā **suttantabhājanīye** (vibha. 172 ādayo) vuttā dhātudesanā atisaṅkhepadesanā, ābhādhātuādīnaṃ anekadhātunānādhātuantānaṃ vasena desetabbā ativitthāradesanā, tadubhayaṃ apekkhitvā ayaṃ anatisaṅkhepavitthārā.

Assa bhagavato. Saddhammatejasā vihataṃ **saddhammatejavihataṃ**.

522. **Saṅkhato**ti gaṇanato. **Jātito**ti cakkhubhāvasāmaññato. Atha vā **jātito**ti cakkhusabhāvato. Tenāha **‘‘cakkhupasādo’’**ti. **Vīsati dhammāti saṅkhaṃ gacchati** vedanādīnaṃ abhinditvā gahaṇato. **Sesakusalākusalābyākataviññāṇavasenā**ti ettha abyākatāpekkhāya sesaggahaṇaṃ, kusalākusalaṃ pana sabbaso aggahitamevāti.

523. **Tā ca** cakkhuviññāṇadhātuādayo **pañcapi**.

Purimehevāti anantarādīhi eva. Javanamanoviññāṇadhātu pana javanamanoviññāṇadhātuyā āsevanapaccayenāpi paccayo hotīti vuttovāyamattho. **Dhammadhātū**ti pana sahajāto vedanādikkhandho adhippeto. Tenāha **‘‘sahajāta…pe… paccayo hotī’’**ti. **Avigatādīhī**ti ettha **ādi**-saddena manoviññāṇadhātuyā yathārahaṃ hetuadhipatikammavipākāhārindriyajhānamaggapaccayabhāvo saṅgayhati. Tenāha **‘‘bahudhā paccayo hotī’’**ti. **Ekaccā ca dhammadhātu** sukhumarūpanibbānappakārā, yā ca sampayogānantarabhāvādīnaṃ abhāvena ārammaṇakaraṇe yogyā. Pañcadvārikavipākavajjanatthaṃ **‘‘ekaccāya manoviññāṇadhātuyā’’**ti vuttaṃ, manodvārikā pana vipākāpi tadārammaṇabhūtā ekaccaṃ dhammadhātuṃ ārabbha pavattatīti. Atha vā **‘‘ekaccāya manoviññāṇadhātuyā’’**ti idaṃ sabbaṃ kāmāvacarakusalaṃ kāmāvacarakiriyaṃ abhiññādvayaṃ āruppadvayanti evarūpaṃ manoviññāṇadhātuṃ sandhāya vuttaṃ, lokuttaramanoviññāṇadhātuyā pana ekaccā dhammadhātu ārammaṇapaccayoti pākaṭoyamattho. Cakkhuviññāṇadhātuādīnaṃ cakkhādīnaṃ yathāvuttapaccayadhammato atirekepi paccayadhamme dassetuṃ **‘‘na kevala’’**ntiādi āraddhaṃ. Tattha **ālokādayo**ti āloko nāma sūriyālokādi. Tassa suttantanayena upanissayabhāvo veditabbo, evaṃ sesānipi.

Vivaraṃ nāma visesato sotabilaṃ. **Vāyu** gandhūpasaṃharaṇakavāto. **Āpo** mukhe pakkhittaāhārassa temanakaudakaṃ. **Pathavī** kāyappasādassa nissayabhūtā pathavīdhātu. **Bhavaṅgamanaṃ** dvikkhattuṃ calitaṃ bhavaṅgacittaṃ. Sabbattha **manasikāro** āvajjanamanasikāro.

524. Avisesato daṭṭhabbākārassa vuccamānattā āha **‘‘sabbā evā’’**ti. Visesato vipassanāya bhūmivicāro esoti **‘‘saṅkhatā’’**ti visesitaṃ. **Pubbantāparantavivittato**ti ettha ‘‘**pubbanto**nāma atīto addhā, **aparanto** nāma anāgato. Ubhayattha ca saṅkhatā dhātuyo sabhāvavivittā anupalabbhamānasabhāvattā. **Pubbanto** vā sabhāvadhammassa udayo tato pubbe avijjamānattā. **Aparanto** vayo tato paraṃ abhāvato. Tasmā **pubbantāparantavivittato**ti pākābhāvato viddhaṃsābhāvatoti vuttaṃ hoti.

Bheritalaṃ viya cakkhudātu saddassa viya viññāṇassa nissayabhāvato. Ādāsatalādīsupi eseva nayo. **Yantaṃ** nāma ucchuyantaṃ. **Cakkayaṭṭhī**ti tilamanthaṃ āha. So hi acakkabaṇḍhopi taṃsadisatāya cakkayaṭṭhītveva vuccati, cakkabandhameva vā sandhāya tathā vuttaṃ. Imāhi ca upamāhi nijjīvāna. Bheritaladaṇḍādīnaṃ samāyoge, nijjīvānaṃ saddādīnaṃ viya nijjīvānaṃ cakkhurūpādīnaṃ samāyoge nijjīvānaṃ cakkhuviññāṇādīnaṃ pavattīti kāraṇaphalānaṃ dhātumattataṃ, kārakavedakavirahañca dasseti.

Purecarānucarā viyāti nijjīvassa kassaci keci nijjīvā purecarānucarā viyāti attho. Manodhātuyeva vā attano khaṇaṃ anativattantī attano khaṇa anativattantānaṃyeva cakkhuviññāṇādīnaṃ avijjamānāyapi purecarānucarābhisandhiyaṃ anantarapubbakālāparakālatāya purecarānucarā viya daṭṭhabbā.

Channañhi viññāṇadhātūnaṃ ekajjhaṃ anekānantarapaccayābhāvato ekajjhaṃ uppattiabhāvo viya aññamaññānantarapaccayatābhāvato anantaruppattipi natthi. Yadi siyā, chaḷārammaṇasannidhāne manasikāramantarenāpi chaḷārammaṇūpaladdhi siyā, na ca hoti, tasmā dassanādianantaraṃ savanādīnaṃ abhāvo

viya manoviññāṇadhātānantaraṃ na dassanādīni, na ca dassanādianantaraṃ manoviññāṇadhātu hoti. Tattha bhavaṅgassa, dassanādīnañca bhinnārammaṇatāya manoviññāṇadhātānantaraṃ dassanādīni, dassanādīnaṃ anantarañca savanādīni na uppajjantīti yuttametaṃ. Dassanādīnaṃ, pana santīramaṇassa ca abhinnavisayatāya dassanādianantaraṃ na manāviññāṇadātu hotīti ayuttanti? Nayidamevaṃ niyatāniyatavisayānaṃ bhinnavisayabhāvupapattito. Yadi ca dassanādianantaraṃ kāci viññāṇadhātu uppajjeyya, sāpi dassanādidvāratāya dassanādiviññāṇadhātu eva siyā, na manoviññāṇadhātu, tato ca dassanādikiccavidhuraṃ cintanaṃ manananti manodvārappavattānaṃ mananakiccāpariccāgo viya dassanaviññāṇadhātuyā dassanakiccāpariccāgo āpajjati. Tathā tadanantarassāti sabbāyapi dassanaviññāṇabhāvato ca viññāṇakāyā na bhaveyyuṃ.

Yathā pana manoviññāṇadhātānantaraṃ manodhātu, tato cakkhuviññāṇādīni, evaṃ dassanaviññāṇadhātānantaraṃ manodhātu, tato sotaviññāṇādīni hontīti ce? Na, manodhātuyā dassanadhātubhāvappasaṅgato. Yathā hi manaso nibbisesāvatthā mananamattatāya manodhātu, evaṃ dassanassa nibbisesāvatthā dassanamattatāya dassanadhātu siyā. Tañca cakkhūviññāṇaṃ rūpavisayanti saddādivisayābhogābhāvato savanaviññāṇādīnaṃ asambhavo. Tato ca rūpārammaṇapasutameva viññāṇaṃ siyā manoviññāṇānaṃ viya dassanaviññāṇādīnaṃ samānavatthubhāvappasaṅgato, aññavatthusannissitañca viññāṇaṃ na siyā, na cetaṃ yuttaṃ. Tasmā sukhadukkhānaṃ viya upekkhā cakkhuviññāṇādīnaṃ, manoviññāṇassa ca byavadhāyikā **manodhātu** daṭṭhabbā, na cassā upekkhāya viya adukkhamasukhatā adassanādiamananatā, ata kho mananakiccāvisesato manoviññāṇasabhāgatā. Mano hi hadayavatthumhi vattamāno aññavatthusannissitānaṃ viññāṇānaṃ visayaṃ dassetvā nivattamāno aggi viya usumamatte mananamatte ṭhatvā nivattati, aññavatthusannissitaviññāṇanirodhe ca uṭṭhahanto aggi viya usumamatte uṭṭhahati. Paccayānurūpapavattikāni ca mananamattāni manoviññāṇadhātuyā antāni honti. Paṭighasaññāsahagatānañhi pañcannaṃ viññāṇānaṃ indriyārammanapaṭighātajatāya abhinipātamattakiccaṃ, mananalakkhaṇindriyasamuppannassa ca manoviññāṇassa visayavicintanāsambhūtatāya tadanurūpācintanā. Tasmā abhinipātappaccayapaṭighaṭṭanānighaṃsabalena bhavaṅgalakkhaṇaṃ cittaṃ calanāvatthaṃ hutvā nivattamānaṃ cintanāvisesavirahato abhinipātānuguṇaṃ cintanāvasānaṃ mananamattaṃ uppādeti.

Dassanādipi abhinipātamattaṃ dutiyaṃ khaṇaṃ anativattamānaṃ attānuguṇaṃ cintanāmananasamaññāvirahato dassanādiabhinipātavisesavicittaṃ cittabhāvādinā samānaṃ cintanādimananamattaṃ aññavatthusmiṃ nibbatteti, tasmā vatthukiccehi taṃ manoviññāṇakāyasaṅgahitāpi manodhātu manodvāranikkhamapavesabhūtā ārammaṇantare dvārantaramanasikāratabbisayasampaṭicchanabhāvena pañcannaṃ viññāṇadhātūnaṃ yathākkamaṃ purecarā, anucarāti ca vuttā. Sā panāyaṃ satipi viññāṇabhāve manaso sambhūya visiṭṭhamananakiccābhāvato dhātubhāvasāmaññena manomattā dhātu **manodhātū**ti vuccati.

Yathāvutteneva ca hetunā matta-saddalopaṃ katvā viññāṇaṭṭhayogato manomattaṃ viññāṇanti manoviññāṇakāyasaṅgahopi cassā yujjati eva. Aññaviññāṇehi pana dvārārammaṇehi ca visesanatthaṃ ‘‘manodhātū’’ti vuttāti. **Manoviññāṇadhātū**ti pana viññāṇadhātuvisesanaṃ manogahaṇaṃ. Dhātuvisesanatthe ca manoviññāṇaggahaṇe viññāṇavisesanaṃ dvārabhūtamanodassanamevāti dvārasamaññārahattā na manodhātūti vuccati. Tañhi manodvārantogadhaṃ, na ca dassanādipurecarānucaranti manaso viññāṇadhātu, manaso viññāṇanti ca manodvārasamaññārahaṃ, savisesañca tassa mananakiccaṃ, viññāṇakiccañcāti mattasaddassa lopamantarena ‘‘manoviññāṇa’’nti, nijjīvabhāvavibhāvanatthaṃ ‘‘manoviññāṇadhātū’’ti ca vuccatīti.

Sallamiva sūlamiva tividhadukkhatāsamāyogato **daṭṭhabbo. Vedanāsallasūlayogā**ti vedanāsaṅkhātasallasūlayogato. **Āturā viyā**ti tena āturibhūtā puggalā viya. Āsāyeva dukkhaṃ **āsādukkhaṃ,** āsāvighātaṃ dukkhaṃ vā. Saññā hi asubhādikampi subhādito sajjānantī āsaṃ, tassā ca vighātaṃ āsīsitasubhādiasiddhiyā janetīti. Vanamigo tiṇapurisaṃ purisoti gaṇhanto **ayathābhūccanimittaggāhako,** tathā saññāpīti āha **‘‘vanamigo viyā’’**ti. Kammapadhānā saṅkhārāti **‘‘paṭisandhiyaṃ pakkhipanato’’**tiādi vuttaṃ. **Jātidukkhānubandhato**ti attanā nibbattiyamānena jātidukkhena anubandhatā. Bhavapaccayā jāti hi jātidukkhanti. Padumaṃ viya dissamānaṃ khuracakkaṃ viya rūpampi itthiādibhāvena dissamānaṃ nānāvidhupaddavaṃ janeti. Sabbe anatthā rāgādayo, jātiādayo ca visayabhūtā, anupasantā, sappaṭibhayā cāti. Tappaṭipakkhabhūtattā **asaṅkhatā dhātu amatādito** daṭṭhabbā.

Vavatthānābhāvo ‘‘idameva imassa ārammaṇa’’nti niyamābhāvo, tena yathā araññamakkaṭo kenaci anivārito gahitaṃ ekaṃ rukkhasākhaṃ muñcitvā aññaṃ gaṇhāti, tampi muñcitvā aññanti katthaci anavaṭṭhito paribbhamati, evaṃ gahitaṃ ekaṃ ārammaṇaṃ muñcitvā aññaṃ, tampi muñcitvā aññanti anavaṭṭhitatā, ārammaṇaṃ aggahetvā pavattituṃ asamatthatā ca makkaṭasamānatāti dasseti. Aṭṭhivedhaviddhopi uppathaṃ

anugaccchanto duṭṭhasso **assakhaḷuṅko. Yatthakāmanipātito**ti yattha katthaci icchitārammaṇe nipātibhāvato. Nānāvesadhārī **raṅganaṭo**.

Āyatanadātuniddesavaṇṇanā niṭṭhitā.

Iti pannarasamapariccchedavaṇṇanā.

16. Indriyasaccaniddesavaṇṇanā

Indriyavitthārakathāvaṇṇanā

525. **Bāvīsatī**ti gaṇanapariccchedo. **Indriyānī**ti paricchinnadhammanidassanaṃ. **Cakkhundriya**ntiādi tesaṃ sarūpadassanaṃ. Tattha cakkhudvāre indaṭṭhaṃ kāreti cakkhudvārabhāve taṃdvārikehi attano indabhāvaṃ paramissarabhāvaṃ kārayatīti **cakkhundriyaṃ**. Tañhi te rūpaggahaṇe attānaṃ anuvatteti, te ca taṃ anuvattanti. Sesesupi eseva nayo. Tasmā sotaghānajivhākāyadvāre indaṭṭhaṃ kāretīti. **Kāyindriyaṃ**. Vijānanalakkhaṇe indaṭṭhaṃ kāretīti **manindriyaṃ**. Itthibhāvalakkhaṇe, parisabhāvalakkhaṇe, anupālanalakkhaṇe, sukhalakkhaṇe, dukkhalakkhaṇe, somanassalakkhaṇe, domanassalakkhaṇe, upekkhālakkhaṇe, adhimokkhalakkhaṇe, paggahalakkhaṇe, upaṭṭhānalakkhaṇe, avikkhepalakkhaṇe, dassanalakkhaṇe, anaññātaṃ ñassāmīti pavatte jānanalakkhaṇe, ñātānaṃ eva dhammānaṃ puna ājānane aññātāvibhāve indaṭṭhaṃ kāretīti **aññātāvindriyaṃ**.

Vijāniyāti vijāneyya. **Bhūmito cā**ti **ca**-saddo avuttasampipaṇḍanattho, tena tāvatvaṃ saṅgaṇhāti, taṃ pana tāvatvaṃ parato vaṇṇayissāma. Asammasanupagānampi atthibhāvato daṭṭhabbatā idha na gahitā.

Pubbabhāgeti ariyamaggato pubbabhāge. **Anaññāta**nti na aññātaṃ na adhigataṃ. Niccatāya natthi etassa mataṃ bhaṅgo, na vā etasmiṃ adhigate maraṇanti amataṃ, pajjitabbato padañcāti **amatapadaṃ** nibbānaṃ. **''Evaṃ paṭipannassa uppajjanato''**ti etena pubbabhāgavasenetaṃ indriyaṃ evaṃ voharīyatīti dasseti. **Ājānanato**ti paṭhamamaggena diṭṭhamariyādaṃ anatikkamitvāva jānanato. Yena taṃsamaṅgipuggalo, taṃsampayuttadhammā vā aññātāvino honti, so aññātāvibhāvo pariniṭṭhitakiccajānanakhīṇāsavassa bhāvabhūto hutvā uppattito **''khīṇāsavassa uppajjanato''**ti vuttaṃ.

Liṅgeti gameti ñāpetīti liṅgaṃ, liṅgīyati vā etenāti liṅgaṃ. Kiṃ liṅgeti, kiṃ vā liṅgīyatīti? Indaṃ, indo vā. Indassa liṅga indaliṅgaṃ, indaliṅgassa attho taṃsabhāvo **indaliṅgaṭṭho,** indaliṅgameva vā indriyasaddassa atthoti **indaliṅgaṭṭho**. Sajjitaṃ uppāditanti siṭṭhaṃ, indena siṭṭhaṃ **indasiṭṭhaṃ. Juṭṭhaṃ** sevitaṃ. Kammasaṅkhātassa indassa liṅgāni, tena ca siṭṭhānīti kammajāneva yojetabbāni, na aññāni, te ca dve atthā kamme eva yojetabbā, itare ca bhagavati evāti āha **''yathāyoga''**nti. **Tenā**ti bhagavato, kammassa ca indattā. **Etthā**ti etesu indriyesu. **Ulliṅgenti** ñāpenti pakāsenti phalasampattivipattīhi kāraṇasampattivipattiavabodhato. ''So taṃ nimittaṃ āsevatī''tiādīsu (a. ni. 9.35) gocarakaraṇampi āsevanā vuttāti āha **''kānici gocarāsevanāyā''**ti. Tattha sabbesaṃ gocarikātabbattepi ''kānicī''ti vacanaṃ avipassitabbānaṃ bahulaṃ manasikaraṇena anāsevanīyattā. Paccavekkhanāmattameva hi tesu hotīti. ''Tassa taṃ maggaṃ āsevato''tiādīsu (a. ni. 4.170) bhāvanā āsevanāti vuttāti bhāvetabbāni saddhādīni sandhāyāha **''kānici bhāvanāsevanāyā''**ti.

Ādhipaccaṃ indriyapaccayabhāvo. Asatipi ca indriyapaccayabhāve itthipurisindriyānaṃ, attano attano paccayavasena pavattamāne taṃsahitasantāne aññākārena appavattamānehi liṅgādīhi anuvattanīyabhāve ādhipaccaṃ. Imasmiṃ ca atthe indanti parimissariyaṃ karonticceva **indriyāni**. Cakkhādīsu dassitena nayena aññesañca jīvitādīnaṃ tadanuvattīsu ādhipaccaṃ yathārahaṃ yojetabbaṃ.

Amohoyeva na visuṃ cattāro dhammā, tasmā tassa saṅkhārakkhandhakathāyaṃ vibhāvitāni lakkhaṇādīni tesañca veditabbānīti adhippāyo. **Sesāni tattha** khandhaniddese lakkhaṇādīhi **arūpeneva āgatāni**.

526. Sattānaṃ ariyabhūmipaṭilābho bhagavato desanāya sādhāraṇaṃ, padānañca payojananti āha **''ajjhattadhamme pariññāyā''**tiādi. Aññesampi indriyānaṃ attabhāvapariyāpannatāya satipi attabhāvapaññāpanāya mūlabhāvato cakkhādīnaṃ sātisayā attabhāvapariyāpannāti vuttaṃ **''attabhāvapariyāpannāni cakkhundiyādīnī''**ti (vibha. aṭṭha. 219). **Abhidhammaṭṭhakathāyaṃ** itthipurisindriyānantaraṃ jīvitindriyadesanākkamo vuttoti idhāpi **''tato jīvitindriya''**nti vuttaṃ. Taṃ indriyayamakadesanāya (yama. 3.indriyayamaka.1 ādayo) sameti. **Indriyavibhaṅge** (vibha. 219 ādayo) pana

manindriyānantaraṃ jīvitindriyaṃ vuttaṃ, taṃ purimapacchimānaṃ ajjhāttikabāhirānaṃ anupālakabhāvadīpanatthaṃ tesa majjhe vuttanti veditabbaṃ. **Yañca kiñci vedayitaṃ, sabbaṃ taṃ dukkhaṃ**. Yāva ca duvidhattabhāvānupālakassa jīvitindriyassa pavatti, tāva dukkhabhūtānaṃ etesaṃ vedayitānaṃ anivattīti ñāpanatthaṃ, tena ca cakkhādīnaṃ dukkhānubandhatāya pariññeyyataṃ ñāpeti. **Paṭipattidassanattha**nti pubbabhāgapaṭipattidassanatthaṃ. **Tassevā**ti anaññātaññassāmītindriyasseva. **Tato anantaraṃ bhāvetabbattā**ti bhāvanāmaggasampayuttaṃ aññindriyaṃ sandhāya vuttaṃ. Dassanāntarā hi bhāvanāti.

Bhedoti idha sabhāvato bhedo adhippeto, na bhūmipuggalādivasenāti āha **''sesānaṃ abhedo''**ti. Nanu ca jīvitindriyassa anupālanalakkhaṇaṃ sabhāvo, tenassa duvidhassāpi abhedoti? Saccametaṃ, tassa pana rūpārūpasabhāvakato bhedo gahito, na evaṃ sesānaṃ koci bhedo atthīti tesaṃ abhedoti bhedābhāvo vutto. Nanu cettha vedanā, paññā ca bhinditvā vuttāti? Na, yathā desitesu bāvīsatiyā indriyesu bhedābhedassa adhippetattā.

527. Cakkhundriyādīnaṃ satipi purejātādipaccayabhāve indriyapaccayabhāvena sādhetabbameva kiccaṃ **kicca**nti vuttaṃ tassa anaññasādhāraṇattā, indriyakathāya ca adhikatattā. Attano tikkhamandādiākāro attākāro, tassa anuvattāpanaṃ **attākārānuvattāpanaṃ**. Tenāha **''tikkhamandādisaṅkhātaattākārānuvattāpana''**nti. Atha vā tikkhamandādisaṅkhātassa ca attākārassa ca anuvattāpanaṃ **tikkha…pe… vattāpanaṃ**. Visuṃ attākāraggahaṇena cettha rūpāvabhāsanādikassa saṅgaho daṭṭhabbo. Cakkhundriyassa hi rūpābhihananayogyatāsaṅkhāte rūpāvabhāsanasāmatthiye asati na kadācipi cakkhuviññāṇassa dassanakiccaṃ sambhavati. Esa nayo sotindriyādīsupi. Pubbaṅgamabhāvena manindriyassa **vasāvattāpanaṃ** hoti, na aññesaṃ. Taṃsampayuttānipi hi indriyāni tabbaseneva hutvā attano attano indriyakiccaṃ sādhenti cetasikabhāvato, na tesaṃ vasena manindriyaṃ. Ayañhissa pubbaṅgamatā. Sabbattha ca indriyapaccayabhāvena sādhetabbanti adhikāro anuvattatīti daṭṭhabbo. Satipi anuppādane, anupatthambhane ca tappaccayānaṃ tappavattane nimittabhāvo **anuvidhānaṃ**.

Chādetvā pharitvā uppajjamānā sukhadukkhavedanā sahajātadhamme abhibhavitvā ajjottharitvā sayameva pākaṭā hoti, sahajātadhammā ca tassā vasena sukhadukkhabāvappatā viya hontīti āha **''yathāsakaṃ oḷārikākārānupāpana''**nti. Asantassa, apaṇītassapi akusalatabbipākādisampayuttassa yathārahaṃ **majjhattākārānupāpanaṃ** yojetabbaṃ. Samānajātiyehi vā sukhadukkhehi **santapaṇītākārānupāpanaṃ** daṭṭhabbaṃ. **Paṭipakkhābhibhavana**nti assaddhiyādipaṭipakkhābhibhavanaṃ. **Pasannākārādā**ti pasannapaggahitaupaṭṭhitasamāhitadassanākārānupāpanaṃ yathākkamaṃ saddhādīnaṃ. **Byāpādādī**ti **ādi**-saddena uddhambhāgiyasaṃyojanāni gahitāni. Maggasampayuttasseva ca aññindriyassa kiccaṃ dassitaṃ. Teneva ca phalasampayuttassa taṃtaṃsaṃyojanappaṭippassaddhipahānakiccatā dassitā hotīti. Katasabbakiccassa aññātāvindriyaṃ aññassa kātabbassa abhāvā amatābhimukhameva tabbhāvapaccayo ca hoti, na itarāni viya kiccantarapasutaṃ. Tenāha **''amatābhimukhabhāvapaccayatā cā''**ti.

528. **Bhūmito** vinicchayo uttānattho eva. Etthāha – kasmā pana ettakeneva indriyāni vuttāni, etāni eva ca vuttānīti? Ādhipaccaṭṭhavasena, **ādhipaccaṃ** nāma issariyanti vuttamevetaṃ. Tayidaṃ ādhipaccaṃ attano attano kicce, phale cāti aññesampi sabhāvadhammānaṃ kasmā na labbhati? Paccayādhīnavuttikā hi paccayuppannāti siyā phalahetudhammesu anuvattanānuvattanīyatāti? Saccametaṃ, tathāpi atthi tesaṃ viseso. Svāyaṃ ''cakkhuviññāṇādippavattiyañhi cakkhādīnaṃ siddhamādhipacca''ntiādinā (vibha. aṭṭha. 219) **aṭṭhakathāyaṃ** dassitoyeva. Apica khandhapañcake yāyaṃ sattapaññatti, tassā visesanissayo ''cha ajjhattikāni āyatanānī''ti tāni tāva ādhipaccattaṃ upādāya ''cakkhundriyaṃ…pe…manindriya''ntiādito (vibha. 219) vuttāni. Svāyaṃ attabhāvo imesaṃ vasena ''itthī puriso''ti samaññaṃ labhatīti dassanatthaṃ bhāvadvayaṃ. Tayime upādinnadhammā yena dhammena pavattanti, ayaṃ so dhammo tesaṃ ṭhitihetūti dassanatthaṃ jīvitindriyaṃ. Svāyaṃ sattasaññito dhammapuñjo pabandhavasena pavattamāno imāhi vedanāhi saṃkilissatīti dassanatthaṃ vedanāpañcakaṃ. Tato visuddhikāmānaṃ vodānasambhāradassanatthaṃ saddhādipañcakaṃ. Sambhavavodānasambhārā imehi visujjanti, visuddhippattā niṭṭhitakiccāva hontīti dassanatthaṃ anaññātaññassāmītindriyādīni tīṇi vuttāni. Sabbattha ''ādhipaccattaṃ upādāyā''ti padaṃ yojetabbaṃ. Ettāvatā adhippetatthasiddhīti aññesaṃ aggahaṇaṃ.

Atha vā pavattinivattīnaṃ nissarādidassanattampi etāniyeva vuttāni. Pavattiyā hi visesato mūlanissayabhūtāni cha ajjhattikāyatanāni. Yathāha ''chasu loko samuppanno''tiādi (su. ni. 171). Tassa uppatti itthipurisindriyehi visabhāgavatthusarāganimittehi yebhuyyena sattakāyassa abhinibbatti. Vuttañhetaṃ ''tiṇṇaṃ kho, mahārāja, sannipātā gabbhassa avakkanti hoti mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti, mātāpitaro ca sannipatitā hontī''tiādi (ma. ni. 1.408; mi. pa. 4.1.6). Avaṭṭhānaṃ jīvitindriyena tena anupāletabbato. Tenāha ''āyu ṭhiti yapanā yāpanā''tiādi (dha. sa. 19). Upabhogo vedanāhi. Vedanāvasena hi iṭṭhādisabbavisayūpabhogo. Yathāha ''vedayati vedayatīti kho, bhikkhave, tasmā vedanāti vuccatī''ti (ma. ni. 1.450). Evaṃ pavattiyā

nissayasamuppādaṭṭhitisambhogadassanattaṃ cakkhundriyaṃ yāva upekkhindriyanti cuddasindriyāni desitāni. Yathā cetāni pavattiyā, evaṃ itarāni nivattiyā. Vivaṭṭasannissitena hi nibbattitāni saddhādīni pañcindriyāni nivattiyā nissayo. Uppādo anaññātaññassāmītindriyena tassa nivattivasena paṭhamaṃ uppajjanato. Avaṭṭhānaṃ aññindriyena, upabhogo aññātāvindriyena aggaphalasamupabhogato. Khīṇāsavāhi visavitāya nibbutisukhaṃ paribhujjanti. Evampi etāni eva indriyāni desitāni. Ettāvatā yathādhippetatthasiddhito aññesaṃ aggahaṇaṃ. Imināva nesaṃ desanākkamopi saṃvaṇṇitoti veditabboti.

Indriyaniddesavaṇṇanā niṭṭhitā.

Saccavitthārakathāvaṇṇanā

529. Ariyasaddena visesanaṃ akatvā kevalaṃ saccasaddena uddhiṭṭhānipi ariyasaccāni evāti dassento **''saccānīti cattāri ariyasaccānī''**ti āda. Samāññajotanā hi visese avatiṭṭhati, visesatthinā ca viseso anupayujjitabboti. Ariyasaccesu vā vicāritesu itarānipi atthato vicāritāneva hontīti vipassanāya ca bhūmibhūtāni, ariyasaccānevāti ca katvā ''saccānī''ti uddharitvāpi **''cattāri ariyasaccānī''**ti vuttaṃ.

Sāsanakkamoti ariyasaccāni vuccanti, ariyasaccadesanā vā. Sakalañhi sāsanaṃ bhagavato vacanaṃ saccavinimuttaṃ natthi pavattinivattitadubhayahetusandassanavasena pavattanato. Tasmā saccesu kamati, sīlasamādhipañmāsaṅkhātaṃ vā sāsanaṃ etesu kamati, pariññādikiccasādhanavasena pavattati, tasmā kamati etthāti kamo, kiṃ kamati? Sāsanaṃ. Sāsanassa kamo **''sāsanakkamo''**ti saccāni sāsanappavattiṭṭhānāni vuccanti, taṃdesanā ca tabbohārenāti.

Tathāti taṃsabhāvā dukkhādisabhāvā. **Avitathā**ti amusāsabhāvā bādhanādibhāvena bhūtasabhāvā. **Anaññathā**ti aññākārarahitā abādhanādiākāravivittā. Dukkhadukkhatātannimittatāhi adhiṭṭhitattā **pīḷanaṭṭho**. Samecca sambhūya paccayehi katabhāvo **saṅkhataṭṭho**. Dukkhadukkhatātannimittatāhi paridahanaṃ, kilesadāhasamāyogo vā **santāpaṭṭho**. Jarāya, maraṇena cāti dvedā vipariṇāmetabbatā **vipariṇāmaṭṭho**. Ettha ca pīḷanaṭṭho dukkhassa saraseneva āvibhavanākāro, itare yathākkamaṃ samudayamagganirodhadassanehi āvibhavanākārāti ayaṃ catunnampi viseso. Tatratrābhinandanavasena byāpitvā ūhanaṃ rāsikaraṇaṃ dukkhassa nibbattanaṃ **āyūhanaṃ** ākārassa byāpanatthattā. Āgacchati samudayatoti vā āyaṃ, dukkhaṃ, tassa ūhanaṃ pavattanaṃ **āyūhanaṃ,** ayaṃ saraseneva āvibhavanākāro. Nidadāti dukkhanti **nidānaṃ,** ''idaṃ taṃ dukkha''nti sampaṭicchāpentaṃ viya samuṭṭhāpetīti attho. Ayaṃ **nidānaṭṭho** dukkhadassanena āvibhavanākāro. Saṃsāradukkhena saṃyojanaṃ **saṃyogaṭṭho**. Maggādhigamananivāraṇaṃ **palibodhaṭṭho**. Ime ca saṃyogapalibodhaṭṭhā nirodhamaggadassanehi āvibhavanākārā. Nissaranti sattā ettha, sayameva vā nissaṭaṃ visaṃyuttaṃ sabbasaṅkhatehi sabbūpadhipaṭinissaggabhāvatoti **nissaranaṃ**. Ayamassa sabhāvena āvibhavanākāro, itare vivekāsaṅkhātāmataṭṭā, samudayakkharaapaccayaavināsitā vā samudayamaggadukkhadassanena āvibhavanākārā.

Saṃsārato niggamanaṃ **niyyānaṃ**. Ayamassa sarasena āvibhavanākāro. Paribodhūpacchedanena nibbānādhigamova nibbānanimittattā maggassa **hetuṭṭho**. Paññāpadhānattā cassa nibbānadassanaṃ, catusaccadassanaṃ vā **dassanaṭṭho**. Catusaccadassane, kilesadukkhasantāpavūpasamane ca ādhipaccaṃ karonti maggadhammā sampayuttadhammesūti so maggassa **ādhipateyyaṭṭho**. Visesato vā ālambanādhipatibhūtā maggadhammā honti ''maggādhipatino''ti (dha. sa. tikamātikā 16) vacanatoti so tesaṃ ākāro **ādhipateyyaṭṭho**. Ete hetudassanādhipateyyaṭṭhā samudayanirodhadukkhadassanehi āvibhavanākārā. Evamādi āhāti sambandho. **Abhisamayaṭṭho**ti abhisametabbaṭṭho. Abhisamayassa vā visayabhūto attho abhisamayaṭṭho. Atha vā abhisamayassa pavattiākāro **abhisamayaṭṭho**. So cettha abhisametabbena pīḷanādinā dassitoti daṭṭhabbo.

530. Kucchitaṃ khaṃ **dukkhaṃ,** gārayhaṃ hutvā asāranti attho.

''Samāgamo sameta''ntiādīsu kevalassa **āgama**saddassa, **eta**-saddassa ca payoge saṃyogatthassa anupalabbhanato, **saṃ**-saddassa ca saṃyoge upalabbhanato **''saṃyogaṃ dīpetī''**ti āha anvayato, byatirekato ca tadatthajotakatāsiddhito. **Uppannaṃ udita**nti etthāpi eseva nayo. **Aya**-saddo gatiatthe siddho hetusaddoviya kāraṇaṃ dīpeti. Attano phalanipphādanena ayati pavattati, eti vā etasmā phalanti **ayo**ti, **saṃyoge uppattikāraṇaṃ samudayo**ti. Ettha visuṃ payujjamānāpi upasaggasaddā sadhātukaṃ saṃyogatthaṃ, uppādatthañca dīpenti, kiriyāvisesakattāti veditabbā.

''Abhāvo ettha rodhassāti nirodho''ti etena nibbānassa dukkhavivittabhāvaṃ dasseti. **Samadhigate** tasmiṃ

tadadhigamato puggalassa rodhābhāvo pavattisaṅkhātassa rodhassa paṭipakkhabhūtāya nivattiyā adhigatattāti. Etasmiñca atthe abhāvo etasmiṃ rodhassāti **nirodho** icceva padasamāso. Dukkhābhāvo panettha puggalassa, na nibbānasseva. Anuppādo eva nirodho **anuppādanirodho**. Āyatiṃ bhavādīsu appavatti, na pana bhaṅgoti bhaṅgavācakaṃ nirodhasaddaṃ nivattetvā anuppādavācakaṃ gaṇhāti. Etasmiṃ atthe kāraṇe phalūpacāraṃ katvā nirodhapaccayo nirodhoti vutto.

Paṭipadā ca hoti puggalassa dukkhanirodappattiyā. Nanu ca sā eva dukkhanirodappattīti tassā eva sā paṭipadāti na yujjatīti? Na puggalādhigamassa pattibhāvena, yehi so adhigacchati, tesaṃ kāraṇabhūtānaṃ paṭipadābhāvena ca vuttattā. Sacchi kiriyāsacchikaraṇadhammānañhi aññatthābhāvepi puggalasacchikiriyādhammabhāvehi nānattaṃ katvā niddeso katoti. Atha vā yaṃ dukkhanirodhappattiyā niṭṭhānaṃ phalaṃ, sayañca dukkhanirodhappattibhūtaṃ, tassa abhisamayabhūtāya dukkhanirodhappattiyā paṭipadatā daṭṭhabbā.

531. **Buddhādayo ariyā paṭivijjhantī**ti ettha paṭividdhakāle pavattaṃ buddhādivohāraṃ ‘‘agamā rājagahaṃ buddho’’tiādīsu (su. ni. 410) viya bhāvini bhūte viya upacāroti purimakālepi āropetvā ‘‘buddhādayo’’ti vuttaṃ. Te hi buddhādayo catūhi maggehi paṭivijjhantīti. **Tasmā ariyasaccānīti vuccantī**ti ettha ariyapaṭivijjhitabbāni saccāni ariyasaccānīti purimapade uttarapadalopo ariyasaccānīti vuccantīti attho. Tathāgatena hi sayaṃ adhigatattā, paveditattā, tato eva ca aññehi adhigamanīrattā tāni tassa hontīti. **Ariyabhāvasiddhitopī**ti ettha ariyasādhakāni saccāni ariyasaccānīti pubbe viya uttarapadalopo daṭṭhabbo. **Ariyāni saccānītipī**ti ettha avitathabhāvena araṇīyattā adhigantabbattā ariyāni, ariyasamaññā vā avisaṃvādake avitathe niruḷhā daṭṭhabbā.

532. **Bādhanalakkhaṇa**nti ettha dukkhadukkhatannimittabhāvo, udayavayapaṭipīḷitabhāvo vā bādhanaṃ. Bhavādīsu jātiādivasena, cakkhurogādivasena ca anekadā dukkhassa pavattanameva puggalassa santāpanaṃ, tadassa kiccaṃ rasoti **santāpanarasaṃ**. Pavattinivattīsu saṃsāravimokkhesu pavatti hutvā gayhatīti **pavattipaccupaṭṭhānaṃ**. Pabhavati etasmā dukkhaṃ nibbattati, purimabhavena pacchimabhavo ghaṭito saṃyutto hutvā pavattatīti **pabhāvo**. ‘‘Evampi taṇhānusaye anūhate, nibbattati dukkhamidaṃ punappuna’’nti (dha. pa. 338; netti. 30) evaṃ punappunaṃ uppādanaṃ **anupacchedakaraṇaṃ**. Bhavanissaraṇanivāraṇaṃ **palibodho**. Taṇhakkhayādibhāvena sabbadukkhasantatā **santi. Accutirasa**nti accutisampattikaṃ acavanakiccaṃ vā. **Kicca**nti ca cavanābhāvaṃ kiccamiva katvā pariyāyena vuttaṃ, acavanañcassa sabhāvāpariccajanaṃ avikāritā daṭṭhabbā. Pañcakkhandhanimittasuññatāya aviggahaṃ hutvā gayhatīti **animittapaccupaṭṭhānaṃ**. Anusayasamucchindanena saṃsāracārakato niggamanūpāyabhāvo **niyyānaṃ**. Sabbakilesānaṃ anuppādanirodhanaṃ **kilesappahānakaraṇaṃ**. Nimittato, pavattato ca cittassa vuṭṭhānaṃ hutvā gayhatīti **vuṭṭhānapaccupaṭṭhānaṃ**.

533. Asuvaṇṇādi suvaṇṇādi viya dissamānaṃ **māyā**ti vatthusabbhāvā tassā viparītatā vuttā. Udakaṃ viya dissamānā pana **marīci** upagatānaṃ tucchā. Vatthumattampi tassā na dissatīti **visaṃvādikā** vuttā. Marīcimāyāattavidhuro bhāvo **tacchāviparītabhūtabhāvo. Ariyañāṇassā**ti ariyassa avitathaggāhakassa ñāṇassa, tena paṭivedhañāṇaṃ viya paccavekkhaṇañāṇampi gahitaṃ hoti. Tesaṃ gocarabhāvo paṭivijjitabbatā, ārammaṇabhāvo ca daṭṭhabbo. **Aggilakkhaṇaṃ** uṇhattaṃ. Tañhi katthaci kaṭṭhādiupādānabhede visaṃvādakaṃ, viparītaṃ, abhūtaṃ vākadācipi na hoti. ‘‘Jātidhammā jarādhammā, atho maraṇadhammino’’ti (a. ni. 3.39; 5.57) evaṃ vuttā jātiādikā **lokapakati**. Ekaccānaṃ tiracchānānaṃ tiriyaṃ dīghatā, manussādīnaṃ uddhaṃ dīghatā, vuddhiniṭṭhaṃ pattānaṃ puna avaḍḍhananti evamādikā ca **lokapakatī**ti vadanti. Tacchāviparītabhūtabhāvesu pacchimo **tathatā**. Paṭhamo **avitathatā,** majjhimo **anaññatatā**ti ayametesaṃ viseso,

Dukkhā aññaṃ na bādhaka nti kasmā vuttaṃ, nanu taṇhāpi jāti viya dukkhanimittatāya bādhikāti? Na, bādhakappabhavabhāvena visuṃ gahitattā. Evamhi pavatti, pavattihetu ca asaṅkarato bodhitā honti. Atha vā jātiādīnaṃ viya dukkhassa adhiṭṭhānabhāvo, dukkhadukkhatā ca bādhakatā, na dukkhappabhavatāti natthi taṇhāya pabhavabhāvena visuṃ gahitāya bādhakabhāvapasaṅgo. Tenāha **‘‘dukkhā aññaṃ na bādhaka’’**nti. **Bādhakattaniyāmenā**ti dukkhaṃ bādhakameva, dukkhameva bādhakanti evaṃ dvidhāpi bādhakattāvadhāranenāti attho. **Bādhakattaniyāmenā**ti hi bādhakassa, bādhakatte ca niyāmena. Yatā bādhakattassa dukkhe niyatatā, evaṃ dukkhassa ca bādhakatte niyatatāti.

Taṃ vinā nāññatoti satipi avasesakilesaavasesākusalasāsavakusalamūlāvasesasāsavakusaladhammānaṃ dukkhahetubhāve na taṇhāya vinā tesaṃ dukkhahetubhāvo atthi, tehi pana vināpi taṇhāya dukkhahetubhāvo atthi kusalehi vinā akusalehi rūpāvacarādikusalehi vinā kāmāvacarādīhi ca taṇhāya dukkhanibbattakattā. Santabhāvassa, santabhāve vā niyāmo santabhāvaniyāmo, tena **santabhāvaniyāmena. Tacchaniyyānabhāvattā**ti dvidhāpi niyāmena taccho niyyānabhāvo etassa, na micchāmaggassa viya viparītatāya, na lokiyamaggassa viya vā

anekantikatāya atacchoti tacchaniyyānabhāvo, maggo, tassa bhāvo tacchaniyyānabhāvattaṃ, tasmā tacchaniyyānabhāvattā. Sabbattha dvidhāpi niyāmena tacchāviparītabhūtabhāvo vuttoti āha **''iti tacchāvipallāsā''**tiādi.

534. Saccasaddassa sambhavantānaṃ atthānaṃ uddharaṇaṃ, sambhavante vā atthe vatvā adhippetassa atthassa uddharaṇaṃ niddhāraṇaṃ **atthudvāro. Viratisacce**ti musāvādaviratiyaṃ. Na hi aññaviratīsu saccasaddo niruḷho. Ye pana ''viratisaccaṃ samādānaviratī''ti vadanti, tesampi na samādānamattaṃ viratisaccaṃ, atha kho samādānāvisaṃvādanaṃ. Taṃ pana paṭiññāsaccaṃ musāvādaviratiyeva hoti. ''Idameva saccaṃ, moghamaññā''nti (ma. ni. 2.187, 202-203, 427; 3.27-29) pavattā diṭṭhi ''sacca''nti abhinivisanavuttiyā **diṭṭhisaccaṃ**. Amosadhammattā nibbānaṃ **paramatthasaccaṃ**. ''Amosadhammaṃ nibbānaṃ, tadariyā saccato vidū''ti (su. ni. 763) hi vuttaṃ, tassa pana taṃsampāpakassa ca maggassa pajānanā paṭivedho avivādakāraṇanti dvayampi ''ekaṃ hi saccaṃ na dutiyamatthi, yasmiṃ pajā no vivade pajāna''nti imissā (su. ni. 890; mahāni. 119) gāthāya ''sacca''nti vuttaṃ.

535. ''Netaṃ dukkhaṃ ariyasaccanti āgaccheyya, netaṃ ṭhānaṃ vijjatī''ti etena jātiādīnaṃ dukkhaariyasaccabhāve aviparītataṃ dasseti ekanteneva bādhakabhāvato. ''Aññaṃ dukkhaṃ ariyasaccanti āgaccheyya, netaṃ ṭhānaṃ vijjatī''ti iminā dukkhaariyasaccabhāvassa jātiādīsu niyatataṃ dasseti anaññatthabhāvato. Sacepi kathañci koci evaṃcitto āgaccheyya, paññāpane pana sahadhammena ñāpane attano vādassa patiṭṭhāpane samattho natthīti dassetuṃ **''ahametaṃ…pe… paññapessāmīti āgaccheyya, netaṃ ṭhānaṃ vijjatī''**ti vuttaṃ. Jātiādīnaṃ anaññathatā aññassa ca tatābhūtassa abhāvoyevettha ṭhānābhāvo. Sacepi koci āgaccheyya āgacchatu, ṭhānaṃ pana natthīti ayamettha suttattho. Esa nayo dutiyasuttepi. Tattha pana attabhāvapaṭilābheneva sattānaṃ jātiādīnaṃ patti, sammukhībhāvo ca hotīti sampattattā, paccakkhatā ca paṭhamatā, yato taṃ bhagavatā paṭhamaṃ desitaṃ, tannimittatā dutiyatā, tadupasamatā tatiyatā, taṃsampāpakatā catutthatāti daṭṭhabbā.

''Etaparamato''ti etena catūhi ariyasaccehi pavattiādīnaṃ anavasesapariyādānamāha. Nibbutikāmena parijānanādīhi aññaṃ kiñci kiccaṃ kātabbaṃ natti, dhammañāṇakiccaṃ vā ito aññaṃ natthi, pariññeyyādīni ca etaparamānevāti cattāriyeva vuttāni. Taṇhāya ādīnavadassāvīnaṃ vasena taṇhāvatthuādīnaṃ etaparamatāyāti vuttaṃ. Tathā ālaye pañcakāmaguṇasaṅkhāte, sakalavatthukāmasaṅkhāte, bhavattayasaṅkhāte vā dukkhe dosadassāvīnaṃ vasena ālayādīnaṃ eteparamatāyāti vuttaṃ.

536. **''Oḷārikattā''**ti idaṃ jātiādīnaṃ dukkhabhāvassa pacurajanapākaṭatāmattaṃ sandhāya vuttaṃ, na ariyena ñāṇena paṭivijjhitabbākāraṃ. **Ta**nti dukkhaṃ. **Akata**nti anibbattitaṃ, anipphāditakāraṇanti adhippāyo. Kāraṇe hi siddhe phalaṃ siddhameva hoti. **''Neva akataṃ āgacchatī''**ti ca iminā ahetuvādaṃ paṭikkhipati. **''Na issaranimmānādito''**ti etena pajāpatipurisapakatikālādivāde paṭikkhipati. Yaṃ panettha vattabbaṃ, taṃ parato āvi bhavissati. **''Sahetukena dukkhenā''**ti etena dukkhadassanena janitassa saṃvegassa saṃvaḍḍhanamāha. Dukkhassa hi sahetukabhāvasavasena balavasaṃvego jāyati yāvāyaṃ hetu, tāva idaṃ dukkhaṃ avicchedena pavattatīti. **Assāsajananatthaṃ nirodha**nti saṃvegajātassa assāsaṃ janetuṃ nirodhasaccamāha. Nibbinnasaṃsāradukkhassa hi nirodhakathā vuccamānā ativiya ativiya assāsaṃ sañjaneti.

537. Ye te jātiādayo dhammā bhagavatā vuttāti sambandho. Kasmā panettha byādhi na gahitoti? Anekantabhāvato. Tathā hi so kadāci, kesañci ca natthi. Yathāha ''tayo rogā pure āsuṃ, icchā anasanaṃ jarā''ti (su. ni. 313). Bākulatterādīnaṃ so nāhosiyeva, dukkhaggahaṇena vā byādhi ettha hitovāti daṭṭhabbaṃ. Paramatthato hi dhātukkhobhapaccayaṃ kāyikaṃ dukkhaṃ byādhīti. Upādānakkhandhapañcakaṃ ekaṃ koṭṭhāsaṃ katvā **''dvādasa dhammā''**ti vuttaṃ. Kāmataṇhābhāvasāmaññena ekajjhaṃ katvā ''dukkhasamudayo ariyasacca''nti aññe antogadhabhede anāmasitvā ekarūpena gahitāpi taṇhā sassatadiṭṭhisahagatā, ucchedadiṭṭhisahagatā, diṭṭhivirahitā kevalaṃ kāmassādabhūtā cāti tidhāva bhinditvā vuttā. **''Ayameva ariyo aṭṭhaṅgiko maggo''**ti maggasaccabhāvena ekajjhaṃ katvā vuttāpi sabhāvato bhinnā eva te dhammāti āha **''aṭṭha dhammā''**ti.

Saccaniddesavaṇṇanā niṭṭhitā.

Dukkhaniddesakathāvaṇṇanā

Jātiniddesavaṇṇanā

Bhaveti ādānanikkhepaparicchinno dhammappabandho bhavo, tasmiṃ bhave. So hi jāyati ettha yonigatiādivibhāgoti jātīti vuccati, jāyanti ettha sattā samānanvayāti **jāti,** nikāyo. **Saṅkhatalakkhaṇe**ti yattha katthaci uppāde. So hi jananaṭṭhena jāti. **Paṭisandhiya**nti paṭisandhicittakkhaṇe. **Sampātijāto**ti ettha jātisaddena labbhamānaṃ mātukucchito nikkhamanasaṅkhātaṃ jāyanatthaṃ sandhāyāha **''pasūtiya''**nti, abhijātiyanti attho. Jāyati etāya khattiyādisamaññāti **jāti,** kulaṃ.

538. Sayanti etthāti seyyā, mātukucchisaṅkhāto gabbho seyyā etesanti **gabbhaseyyakā,** aṇḍajā, jalābujā ca. **Itaresa**nti saṃsedajānaṃ, opapātikānañca. **Ayampi cā**ti ''paṭisandhikhandhesvevā''ti anantaraṃ vuttakathāpi, pageva ''paṭisandhito paṭṭhāyā''ti vuttakathāyaṃ. Tenāha **''tesaṃ tesaṃ paṭhamapātubhāvo jātī''**ti.

Ummujjanavasena gayhatīti **ummujjanapaccupaṭṭhānaṃ**. Vakkhamānavibhāgaṃ dukkhavicittataṃ paccupaṭṭhapetīti **dukkhavicittatāpaccupaṭṭhānā**.

539. **''Kasmā panā''**ti vadato codakassāyamadhippāyo – ekantadukkhe niraye tāva jātidukkhā hotu, aññāsupi vā duggatīsu pāpakammasamuṭṭhānato sukhasaṃvattaniyakammasamuṭṭhānāsu pana sugatīsu kathanti. Itaro ''nāyaṃ jāti sabhāvadukkhavasena dukkhāti vuttā, na hi kāci paṭisandhi dukkhavedanāsampayuttā atthi, atha kho dukkhassa adhiṭṭhānabhāvato''ti dassento **''anekesaṃ dukkhānaṃ vatthubhāvato''**tiādimāha. Adukkhasabhāvampi pariyāyato dukkhanti vuccatīti dukkhasabhāvaṃ dukkhasaddena visesetvā vuttaṃ **''dukkhadukkha''**nti yathā rūparūpanti.

Dukkhuppattihetutoti ''ahu vata me, taṃ vata nāhosī''ti cetasikadukkhuppattihetuto.

''Yadaniccaṃ, taṃ dukkha''nti (saṃ. ni. 3.15, 45, 76, 77, 85; 2.4.1, 4) vacanato tebhūmakā saṅkhārā saṅkhāradukkhaṃ, tattha kāraṇamāha **''udayabbayappaṭipāḷitattā''**ti. Yañhi abhiṇhaṃ paṭipīḷitaṃ, taṃ dukkhamanatāya dukkhanti, vipassanācārassa adhippetattā tebhūmakaggahaṇaṃ.

Dukkhadukkhanti dukkhadomassupāyāse vadati. ''Jātipi dukkhā''tiādinā (vibha. 190) **dukkhasaccavibhaṅge** āgataṃ.

Bhagavatāpīti anāvaraṇañāṇavatā accariyāparimeyyadesanākosallavatā bhagavatāpi. **Upamāvasena**ti aṅgārakāsūpamādiupamāvasena.

540. **Puṇḍarīkādīsū**ti **ādi**-saddena na maṇikanakarajatapavāḷādiratanasanniccaye, nāpi aṇḍajameṇḍajavāyajātike subhamanuññasayanatale, nāpi ratanamayakuṭṭimamanohare pāsādatale, nāpi sittasammaṭṭhakusumopahāravati pāsādūpacāre, nāpi muttājālasadisavālikāvikiṇṇe viviṭaṅgaṇe, nāpi haritakambalasadisamudusaddalasamotale bhūmibhāgeti evamādīnaṃ saṅgaho daṭṭhabbo. **Paramasambādhe**ti ativiya sambādhe. **Tibbandhakāre**ti bahalandhakāre. Pittasemhapubbaruhiragūthodariyādi **nānākuṇapasambādhe**. Mātā yadi vīsativassā, atha tiṃsa, cattālīsādivassā, tattakaṃ kālaṃ adhotavaccakūpasadisatāya **adhimattajegucche. Pūtimacchā** di sabbaṃ na sadisūpammaṃ tassa vātādivasena ekaccaduggandhāpagamasabbhāvato. **Dasa māse**ti accantasaṃyoge upayogavacanaṃ, yebhuyyavasena vuttaṃ tato bhiyyopi ekaccānaṃ tatthāvaṭṭhānasambhavato. Attano adhomukhaṃ ṭhapitasaṅacitahatthadvayassa ukkuṭikasseva nisīdato **samijjanappasāraṇādirahito**.

Abhimukhaṃ kaḍḍhanaṃ **ākaḍḍhanaṃ**. Parito samantato kaḍḍhanaṃ **parikaḍḍhanaṃ**. Heṭṭhā dhunanaṃ **odhūnanaṃ**. Nidhāya nidhāya dhūnanaṃ **niddhūnanaṃ**. Ākaḍḍhanādisadisañcettha **''ākaḍḍhanādī''**ti vuttaṃ. Taruṇavaṇasadisaṃ ativiya sukhumālaṃ gabbhagataṃ sarīraṃ sītādiappakampi na sahatīti sītanarakūpapannatādi nidassitaṃ. Tañhi tassa ativiya sītaṃ, ativiya uṇhañca hutvā upatiṭṭhati. Sarīraṃ vāsiyādīhi tacchetvā khārāvasecanakaraṇaṃ **khārāpaṭicchakaṃ. Dukkhuppattiṭṭhāne**ti gabbhāsayasaññitaṃ tatiyaṃ āvaṭṭaṃ sandhāyāha.

Parivattetvāti uddhaṃpādaadhosīsabhāvena parivattetvā. **Idaṃ vijāyanamūlakaṃ dukkhaṃ,** yena maraṇadukkhena ca aṭṭitā vedanāppattā sattā katipayamāsamattātikkantampi pavattiṃ vissaranti, mahandhakāraṃ mahāviduggaṃ pakkhandhā viya honti.

Vadhentassāti socanaparidevanasīsapaṭihananādinā bādhentassa. Khuppipāsā hi ātapāvaṭṭhānādinā ca **ātāpanaṃ**. Pañcaggitāpanādinā **paritāpanaṃ**.

Imassāti yathāvuttassa sattavidhassa. **Sabbassāpī**ti gabbhakālādīsu tāpanamaddanādinirayaggidāhādisañjanitassa sakalassāpi. **Vatthumeva hoti** tadabhāve abhāvato. Tenevāha **''jāyetha no ce''**tiādi.

541. **Vicitta**nti vividhaṃ, acchariyaṃ vā.

Iti jātiniddesavaṇṇanā.

Jarāniddesavaṇṇanā

542. **Saṅkhātalakkhaṇa**nti ''ṭhitassa aññathatta''nti (saṃ. ni. 3.38; a. ni. 3.47; kathā. 214) vuttaṃ khaṇikajaraṃ sandhāyāha. **Khaṇḍiccādisammato**ti khaṇḍiccapāliccavalittacatādinā samaññato. **Sā**ti khandhapurāṇabhāvasaññitā pākaṭajarā. **Khandhaparipāko** ekabhavapariyāpannānaṃ khandhānaṃ purāṇabhāvo.

Iti jarāniddesavaṇṇanā.

Maraṇaniddesavaṇṇanā

543. **Saṅkhatalakkhaṇa**nti saṅkhārānaṃ vayasaññitaṃ khaṇikamaraṇamāha. **Yaṃ sandhāyā**ti yaṃ khaṇikamaraṇaṃ sandhāya, ''jīrāmaraṇaṃ dvīhi khandhehi saṅgahita''nti (dhātu. 71) ettha ''maraṇa''nti vuttanti attho. **Ta**nti jīvitindriyupaccedasaññitaṃ pākaṭamaraṇaṃ. ''Cavana''nti lakkhitabbatāya **cutilakkhaṇaṃ. Viyogarasa**nti yathādhigatehi sattasaṅkhārehi viyojanarasaṃ. Yathūpapannāya gatiyā vippavāsavasena gayhatīti **gativippavāsapaccupaṭṭhānaṃ**.

Pāpassāti pāpayogena pāpassa, upacitapāpakammassāti attho. **Pāpakammādinimitta**nti pāpakammakammanimittagatinimittasaṅkhātaṃ maraṇakāle upaṭṭhitaṃ akusalavipākārammaṇaṃ. Tamhi passantasseva kassaci anubhavantassa viya mahādukkhaṃ hoti. **Bhaddassā**ti bhaddakammassa, katakusalassāti attho. Tassa pana kāmaṃ iṭṭhameva ārammaṇaṃ upaṭṭhāti, piyavippayogavatthukaṃ pana mahantaṃ dukkhaṃ ārammaṇaṃ upaṭṭhāti, piyavippayogavatthukaṃ pana mahantaṃ dukkhaṃ uppajjatīti āha **''asahantassa viyogaṃ piyavatthuka''**nti. **Avisesato**ti pāpassa, bhaddassa ca sāmaññato. ''Avisesato''ti vatvāpi ''sabbesa''nti vacanaṃ taṃ idaṃ dukkhaṃ parimadditasaṅkhārānaṃ ekaccānaṃ khīṇāsavānampi hotiyevāti dassanatthaṃ. **Vitujjamānamammāna**nti sandhibandhanāvacchedakavāyunā vijjhiyamānamammaṭṭhānānaṃ.

Iti maraṇaniddesavaṇṇanā.

Sokaniddesavaṇṇanā

544. **So**ti soko. **Atthato domanassameva hoti** cetasikantarābhāvato. Domanassaviseso pana hoti visayavisese pavattiākāravisesasabbhāvatoti taṃ visesaṃ lakkhaṇādito dassetuṃ **''evaṃ santepī''**tiādi vuttaṃ. **Anto nijjhānaṃ** cittasantāpo. **Parijjhāpanaṃ** rāgadosapariḷāhavisiṭṭhaṃ dahanaṃ. Katākatakusalākusalavisayaṃ vippaṭisārākārena pavattaṃ anusocanaṃ **kukkuccaṃ,** ñātibyasanādivisayaṃ kevalaṃ cittasanthāpabhūtaṃ anusocanaṃ **soko**ti anusocanapaccupaṭṭhānattepi ayametesaṃ viseso.

Visapītaṃ sallaṃ **visasallaṃ**. Sokavasena atisārādi byādhipi hoti, sokabahulassa sarīraṃ na cirasseva jīrati, balavasokābhibhūto maraṇampi pāpuṇātīti āha **''samāvahati ca byādhijarāmaraṇabhedana''**nti.

Iti sokaniddesavaṇṇanā.

Paridevaniddesavaṇṇanā

545. **Vacīpalāpo**ti vācāvippalāpo, so atthato saddo eva. **Bhiyyo**ti sokadukkhato upari. Sokasamuṭṭhāno hi **paridevo**.

Iti paridevaniddesavaṇṇanā.

Dukkhaniddesavaṇṇanā

546. Jātiādīnampi yathārahaṃ dukkhavatthudukkhadukkhatāhi satipi dukkhabhāve kāyassa pīḷanavasena idaṃ savisesaṃ dukkhamanti āha **''dukkhanti visesato vutta''**nti.

Iti dukkhaniddesavaṇṇanā.

Domanassaniddesavaṇṇanā

547. **Manovighātarasa**nti byāpādasampayogavasena manaso vihaññanakiccaṃ. **Cetodukkhasamappitā**ti cetasikadukkhasamaṅgino. **Āvaṭṭantī**ti āmukhaṃ vaṭṭanti, yaṃdisābhimukhaṃ patitā, taṃdisābhimukhā eva vaṭṭanti. **Vivaṭṭantī**ti viparivattanavasena vaṭṭanti. **Uddhaṃpādaṃ papatantī**ti uddhaṃmukhapādā hutvā patanti. **Satthaṃ āharantī**ti attano sarīrassa vijjhanabhedanavasena satthaṃ upanenti.

Iti domanassaniddesavaṇṇanā.

Upāyāsaniddesavaṇṇanā

548. **Dosoyevā**ti kāyacittānaṃ āyāsanavasena dosasseva pavattiākāroti attho, yato bhuso āyāsoti upāyāsoti vuccati yathā bhusamādānaṃ upādānanti. **Eko dhammo**ti cuddasahi akusalacetasikehi aññо eko cetasikadhammo, yaṃ ''visādo''ti ca vadanti. Nitthunanavasena sampajjanato **nitthunanaraso,** kāye vā nitthunanakaraṇakicco. ''Saṅkhāradukkhabhāvato''ti vatvā so panettha sātisayoti dassento **''cittaparidahanato, kāyavisādanato cā''**ti āha.

Ete ca sokaparidevupāyāsā viññattiyā vinā, saha ca yathāpaccayaṃ domanassacittuppādassa pavattiākāravisesoti dassetuṃ **''ettha cā''**tiādi vuttaṃ. Tattha **pāko viyā**ti rajanādino pacitabbavatthuno pāko viya.

Iti upāyāsaniddesavaṇṇanā.

Appiyasampayoganiddesavaṇṇanā

549. **Samodhānaṃ** samāgamo. Kāyikadukkhacittavighātādianatthānaṃ atthibhāvassa paccupaṭṭhāno **anatthabhāvapaccupaṭṭhāno**.

Tesaṃ appiyānaṃ kāyikavācasikapayogasaṅkhāto upakkamo tadupakkamo, tato sambhūto **tadupakkamasambhūto**.

Iti appiyasampayoganiddesavaṇṇanā.

Piyavippayoganiddesavaṇṇanā

550. Upaddavabhāvena paccupatiṭṭhatīti **byasanapaccupaṭṭhāno**.

Iti piyavippayoganiddesavaṇṇanā.

Icchitālābhaniddesavaṇṇanā

551. Icchitālābho nāma yassa kassaci attanā icchitassa vatthuno alābho. ''Yampicchaṃ na labhatī''ti hi vuttaṃ. Matthakappattaṃ pana icchitālābhaṃ dassetuṃ pāḷiyaṃ ''jātidhammānaṃ sattāna''ntiādinā niddiṭṭhanti tameva dassetuṃ **''aho vatā''**tiādi vuttaṃ. **Icchāvā**ti ettha icchāsahito alābhovāti ca vadanti. **Tappariyesanarasā**ti tesaṃ alabbhaneyyavatthūnaṃ pariyesanarasā. **Appatti** alābho.

Iti icchitālābhaniddesavaṇṇanā.

Pañcupādānakkhandhaniddesavaṇṇanā

552. **Yaṃ vuttamidhā**ti idha saccaniddese yaṃ sarūpato vuttaṃ. **Avutta**nti aññattha **dukkhakkhandhabālapaṇḍitasuttā**dīsu vuttampi idha sarūpato avuttaṃ. Tañca sabbaṃ ime upādānakkhandhe vinā na labbhatīti tattha khandhasannissayameva dukkhaṃ khandhe vibādhatīti dassetuṃ **''indanamiva pāvako''**ti vuttaṃ. Yathā vā lakkhaṃ paharaṇapahārassa vatthu, evaṃ khandhā saṃsāradukkhassa. Yathā ca gorūpaṃ ḍaṃsamakasādivibādhāya, yathā ca khettaṃ nipphannasassalāyanassa, gāmo ca gāmaghātakavibādhāya, evaṃ khandhā jātiādidukkhassa vatthūti dassetuṃ **''lakkhamivā''**tiādi vuttaṃ. Yebhuyyena loke vibādhakā vibādhetabbādhīnā na honti, ime pana vibādhetabbādhīnā evāti dassetuṃ **''tiṇalatādīnī''**ti vuttaṃ. Kāmaṃ anādimati saṃsāre ādi nāma kassaci natthi, ekabhavaparicchinnassa pana khandhasantānassa vasena vuttaṃ **''ādidukkhaṃ jātī''**ti. Tenevāha **''pariyosānadukkhaṃ maraṇa''**nti. Na hettha samucchedamaraṇameva adhippetaṃ. Maraṇassa antike āsanne jātaṃ dukkhaṃ **māraṇantikadukkhaṃ. Paridayhanaṃ** cittasantāpo. **Lālappanaṃ** ativiya vippalāpo. **Anutthunanaṃ** anto nijjhāyanaṃ. **Ekameka**nti jātiādīnaṃ antarabhedabhinnānaṃ, jātiādīnameva vā upādānakkhandhapañcakānaṃ vā ekamekaṃ. **Saṅkhipitvā**ti samāsetvā, sāmaññaniddesena vā saṅkhepaṃ katvā.

Iti dukkhaniddesakathāvaṇṇanā.

Samudayaniddesakathāvaṇṇanā

553. **Punabbhavakaraṇaṃ punabbhavo** uttarapadalopena, yathā vā apūpabhakkhanasīlo āpūpiko, evaṃ punabbhavakaraṇasīlā, punabbhavaṃ vā phalaṃ arahati, so vā etissā payojananti **ponobhavikā**. Nandanato, rañjanato ca nandīrāgabhāvaṃ sabbāsu avatthāsu apaccakkhāya vuttiyā **nandīrāgasahagatā**. Tāya ca sattā tattha tattha bhavādike kimikīṭapaṭaṅgādiattabhāvepi nandanti, rūpābhinandanādibhūtāya rañjanti cāti **tatratatrābhinandinī**. Tenāha **''nandīrāgena sahagatā''**tiādi. Tabbhāvattho hi esa sahagatasaddo. Kāmabhavavibhavabhedavasena pavattiyā kāmataṇhā, bhavataṇhā, vibhavataṇhā ca veditabbā. Kāmataṇhādibhedaṃ anāmasitvā kevalaṃ taṇhābhāveneva ekabhāvaggahaṇena ekattaṃ upanetvā kassacipi sattassa kenaci sadisatābhāvato taṃtaṃvicittabhāvajanakakammanipphādanena ativicittasabhāvā sakalassa dukkhassa hetubhāvato **dukkhasamudayo ariyasaccaṃ**.

Kasmā panettha taṇhāva samudayasaccaṃ vuttāti? Visesahetubhāvato. Avijjā hi bhavesu ādīnavaṃ paṭicchādentī, diṭṭhiādiupādānañca tattha tattha abhinivisamānaṃ taṇhaṃ abhivaḍḍhentī dosādayopi kammassa kāraṇaṃ honti, taṇhā pana taṃtaṃbhavayonigativiññāṇaṭṭhitisattāvāsasattanikāyakulabhogissariyādivicittataṃ abhipatthentī, kammavicittatāya upanissayataṃ kammassa ca sahāyabhāvaṃ upagacchantī bhavādivicittataṃ niyameti, tasmā dukkhassa visesahetubhāvato aññesupi avijjāupādānakammādīsu sutte (dī. ni. 2.400; ma. ni. 1.133; 3.374) abhidhamme (vibha. 203) ca avasesakilesākusalamūlādīsu vuttesu dukkhahetūsu vijjamānesu taṇhāva samudayasaccanti vuttāti veditabbaṃ.

Iti samudayaniddesakathāvaṇṇanā.

Nirodhaniddesakathāvaṇṇanā

554. **Tassāyevā**ti yadaggena taṇhā samudayasaccanti vuttā, tadaggena tassāyevāti avadhāraṇaṃ. Sati hi padhānahetunirodhe tadaññahetū niruddhāyeva hontīti byādhinimittavūpasamanena byādhivūpasamo viya hetunirodhena phalanirodhoti āha **''samudayanirodhena dukkhanirodho''**ti. **Na aññathā**ti yathāvuttassa atthassa ekantikataṃ dasseti.

Anupaddaveti pāṇakavijjhanasatthappahārādiupaddavarahite. Tato eva **daḷhe** thire. Sākhādichedanena **chinnopi. Taṇhānusaye**ti kāmarāgabhavarāgānusaye. **Anūhate**ti asamupaghāṭite.

Yathā sīho yenattani saro khitto, tattheva attano balaṃ dasseti, na sare, tathā buddhānaṃ kāraṇe paṭipatti, na phale. Yathā pana sārameyyā kenaci leḍḍuppahāre dinne bhussantā leḍḍuṃ khādanti, na pahāradāyake uṭṭhahanti, evaṃ aññatitthiyā dukkhaṃ nirodhetukāmā kāyacchedamanuyuñjanti, na kilesanirodhananti imamatthaṃ dassetuṃ **''sīhasamānavuttino''**tiādi vuttaṃ.

555. Virajjati palujjati chijjati samudayo etenāti **virāgo vuccati maggo**. Virajjanaṃ palujjanaṃ samucchindanaṃ **virāgoti pahānaṃ vuccati. Tasmā**ti yasmā pahānapariyāyo virāgasaddo, nirodhasaddo ca, tasmā. Anusayasamugghātato aseso virāgo aseso nirodhoti sambandhanīyaṃ. Cāgādipadānipi gahetvā vadati

sabbāneva etānīti. Yasmā **nibbānaṃ vuccati,** na dukkhassa nirujjhanamattaṃ, tasmā taṇhāya asesavirāganirodhādipadānipi nibbānavevacanānīti. Vuttamevatthaṃ samattheti **''yasmā panā''**tiādi. Yathā virāgādipadāni nibbāne yujjanti, taṃdassanaṃ. Tattha **taṃ āgammā**ti taṃ nibbānaṃ ārammaṇakaraṇavasena patvā. **Taṇhā virajjatī**ti ariyamaggena accantavirāgavasena taṇhā virajjīyati. **Nirujjhatī**ti nirodhīyati, tena virāganirodhasaddānaṃ adhikaraṇasādhanatamāha. **Tadevā**ti nibbānameva. **Cāgādayo hontī**ti cāgādihetuṃ phalavohārena vadati. **''Kāmaguṇālayesū''**ti potthakesu likhanti, ''kāmaguṇālayādīsū''ti pana pāṭho.

556. **Tayida**ntiādi na porāṇapāṭho, **saccatthadīpane** pana vuttaniyāmena tato ānetvā pacchā ṭhapitaṃ. Tathā hi pubbe vuttānipi lakkhaṇādīni punapi vuttāni. Saṃsāradukkhato nibbinnamānasassa assāsaṃ karonto viya hotīti **assāsakaraṇarasaṃ**. Rāgādisabbapapañcavūpasamanimittatāya nippapañcataṃ paccupaṭṭhapetīti **nippapañcapaccupaṭṭhānaṃ**.

557. **Nattheva nibbāna**nti yadi sāmaññato paṭiññā, attanā adhippetanibbānassapi abhāvo āpajjati, tathā sati paṭiññāvirodho. Atha parābhimataṃ nibbānaṃ pati, evaṃ sati dhammiasiddhi, tato ca nissayāsiddho hetu. **Anupalabbhanīyato**ti kiṃ paccakkhato, udāhu anumānato? Purimasmiṃ pakkhe cakkhādīhi anekantikatā, dutiyasmiṃ paraṃ pati asiddho hetu. Tenāha **''na, upāyena upalabbhanīyato''**tiādi. Tattha yathā cetopariyañāṇalābhino eva ariyā paresaṃ lokuttaracittaṃ jānanti, tatthāpi ca arahā eva sabbesaṃ, na sabbe, evaṃ nibbānampi sīlasamādhipaññāsaṅkhātasammāpaṭipattibhūtena upāyena upalabbhatīti atthavacanaṃ cetaṃ daṭṭhabbaṃ, na payogavacanaṃ. Taṃ parato āvi bhavissati.

558. **Natthīti na vattabbaṃ,** ariyehi upalabbhanīyatoti adhippāyo. Saṃsārato saṃviggamānasā sammāpaṭipattiyā nibbānaṃ adhigacchantīti sabbasamayasiddhoyaṃ nayo. Tattha sāsanikameva nissāya vadati **''paṭipattiyā vañcubhāvāpajjanato''**ti. Tenāha **''asati hī''**tiādi. **Sammādiṭṭhipurejavāyā**ti sammādiṭṭhipubbaṅgamāya. Pubbaṅgamatā cassā padhānabhāvato. Tathā hi sā paṭhamaṃ desanāruḷhā, na sabbapaṭhamaṃ uppajjanato. **Na cāyaṃ** sammāpaṭipatti vañjhā, **nibbānapāpanato** nibbānassa sampāpakato. Tava matena pana nibbānasseva abhāvato vañjhabhāvo āpajjatīti yojanā. **Abhāvapāpakattā**ti sammāpaṭipattiyā kilesasamucchindanamukhena khandhānaṃ abhāvasampāpakabhāvato, na vañjhabhāvāpattīti ce vadeyyāsīti attho. **Na** iti paṭikkhepe. Yaṃ tayā ''abhāvapāpakattā''ti vadantena khandhābhāvo nibbānanti paṭiññātaṃ, taṃ na. Kasmā? **Atītānāgatābhāvepi nibbānappattiyā abhāvato**. Atītānāgatā hi khandhā na santīti tasmiṃ abhāve nibbānaṃ adhigataṃ nāma siyā, so pana natthīti. Na kevalaṃ atītānāgatānameva, atha kho vattamānānampīti tiyaddhagatānaṃ sabbesaṃ khandhānaṃ abhāvo nibbānaṃ. Na hi taṃ ekadesābhāvo bhavituṃ yuttanti vattamānā ce, na na santi, na santi ce, na vattamānāti ''vattamānā, na santi cā''ti vippaṭisiddhametanti āha **''na, tesaṃ…pe… pajjanato''**ti.

Kiñca bhiyyo – yadi vattamānābhāvo nibbānaṃ, yadā ariyamaggo vattati, tadā tassa nissayabhūtā khandhā vattamānāti katvā tadā nibbānassa abhāvo siyā. Tathā ca sati maggakkhaṇepi nibbānasacchikiriyāya abhāvo āpajjatīti dassento **''vattamāna…pe… dosato''**ti āha. Na mayaṃ sabbesaṃyeva avattamānatāya nibbānaṃ vadāma. Kiñcarahīti, **tadā** maggakkhaṇe **kilesānaṃ avattamānattā,** tasmā **na doso** yathāvuttadosābhāvoti? Yadi kilesānaṃ avattamānatāsaṅkhāto abhāvo nibbānaṃ, evaṃ sati ariyamaggassa niratthakatā āpajjati maggakkhaṇato pubbepi tadabhāvasiddhito. Tenāha **''ariyamaggassā''**tiādi. **Tasmā akāraṇameta**nti yasmā na nibbānassa anupalabbhanīyatā, abhāvamattatā, paṭipattiyā vañjhabhāvo, atītānāgatābhāve nibbānādhigamo ca āpajjati, vattamānānaṃ abhāvopi na sambhavati, pageva kilesānaṃ avattamānatā, ariyamaggassa ca niratthakabhāvāpatti, tasmā nibbānassa abhāvasādhanatthaṃ yadidaṃ ''anupalabbhanīyato, abhāvapāpakattā, tadā kilesānaṃ avattamānattā''ti ca kāraṇaṃ vuttaṃ, akāraṇametaṃ, ayuttiresāti attho.

559. **Ādivacanato**ti **ādi**-saddena avasiṭṭhaṃ jambukhādakasuttapadesaṃ (saṃ. ni. 4.314 ādayo), aññampi asaṅkhatāya dhātuyā niddesapāḷiṃ saṅgaṇhāti. Tathā hi ''nibbānaṃ nibbānanti, āvuso sāriputta, vuccati, katamaṃ nu kho, āvuso, nibbānanti? Yo kho, āvuso, rāgakkhayo dosakkhayo mohakkhayo, idaṃ vuccati nibbāna''nti **jambukhādakasutte** (saṃ. ni. 4.314 ādayo), ''tattha katamā asaṅkhatā dhātu? Rāgakkhayo dosakkhayo mohakkhayo''ti (vibha. 184) **āyatanavibhaṅge** vuttaṃ. Tatrāyamattho – nibbānaṃ asaṅkhatā dhātu asaṅkhatasabhāvo dhammo. Yasmā taṃ āgamma rāgādayo khīyanti, tasmā rāgakkhayo, dosakkhayo, mohakkhayoti ca vuccatīti. **Āgammā**ti ca sabbasaṅkhārehi nibbinnassa visaṅkhāraninnassa gotrabhunā vivaṭṭitamānasassa maggena sacchikaraṇenāti attho. Sacchikiriyamānañhi taṃ adhigantvā ārammaṇapaccayabhūtañca paṭicca adhipatipaccayabhūte ca tasmiṃ paramassāsabhāvena vinimuttasaṅkhārassa paramagatibhāvena ca patiṭṭhānabhūte patiṭṭhāya khayasaṅkhāto maggo rāgādayo khepetīti taṃsacchikaraṇābhāve rāgādīnaṃ anuppattinirodhagamanābhāvā taṃ āgamma rāgādayo khīyantīti vuccanti. Ekaṃsena cetaṃ evaṃ

sampaṭicchitabbaṃ, itarathā yathārutavasena pāḷiyā atthe gayhamāne bahū dosā āpajjantīti te dassetuṃ **''arahattassāpī''**tiādi vuttaṃ. Arahattañhi aggaphalapamukhā cattāro khandhāti na tassa rāgādikhayamattatā yuttā. **Tampi hi…pe… niddiṭṭhaṃ**. Tattha yathā rāgādīnaṃ khīṇante uppannattā arahattaṃ **''rāgakkhayo''**tiādinā niddiṭṭhanti suttassa neyyatthattā. Evaṃ nibbānaṃ āgamma rāgādayo khīyantīti nibbānaṃ ''rāgakkhayo''tiādinā niddiṭṭhanti imassāpi suttassa neyyatthatā veditabbā. Nibbānassa rāgādikkhayamattatāya bahūdosā āpajjantīti dassetuṃ **''kiñca bhiyyo''**tiādi āraddhaṃ.

Tattha **ittarakālādippattidosato**ti rāgādīnaṃ khayamattatāya parittakālatā, saṅkhatalakkhaṇatā, payogena vinā saraseneva adhigandhabbatā, rāgādīhi aparimuttatā, ādittatā, dukkhatā, anupasantatā, bahubhāvo, oḷārikatā, gotrabhumaggānaṃ anārammaṇatāti evamādidosāpajjanato. Rāgasseva khayo **rāgakkhayo,** na dosādīnaṃ. Tathā dosakkhayādayopīti añño rāgakkhayo, añño dosakkhayo, añño mohakkhayoti tiṇṇaṃ akusalamūlānaṃ khayabhūtāni tīṇi nibbānāni, catunnaṃ upādānānaṃ khaye cattāri, pañcannaṃ nīvaraṇānaṃ khaye pañca, channaṃ taṇhākāyānaṃ khaye cha, sattannaṃ anusayānaṃ khaye satta, aṭṭhannaṃ micchattānaṃ khaye aṭṭha, navannaṃ taṇhāmūlakānaṃ khaye nava, dasannaṃ saṃyojanānaṃ khaye dasa, diyaḍḍhakilesasahassassa khaye pāṭiyekkaṃ nibbānanti bahūni nibbānāni honti. Rāgādikkhayo nāma andhabālānampi pākaṭo, antamaso dīpimigamakkaṭādīnampi suviññeyyoti oḷārikaṃ nibbānaṃ hoti. Gotrabhukkhaṇe kilesakkhayassa abhāvato, maggakkhaṇe ca akhīṇattā, ārammaṇakaraṇassa ca asambhavo eva. **Tassa nibbānabhāvato**ti sabbapariyosānassa rāgādikkhayassa nibbānabhāvato. Yato khayato paṭṭhāya rāgādīnaṃ pavatti na hoti, so ''ayaṃ nāmā''ti niyametabbo maggaphalañāṇānaṃ ārammaṇabhūto natthīti āha **''na tādisassa khayassa abhāvato''**ti.

Kiñca bhiyyo – yo pacchimabhavato tatiyattabhāveyeva rāgādīsu ādīnavaṃ disvā jhānabhāvanāya te vikkhambhetvā aparihīnajjhāno kālaṃ katvā brahmalokaṃ upapanno, tattha yāvatāyukaṃ ṭhatvā idhāgatopi kāmesu vītarāgova hutvā pabbajitvā arahattaṃ patto, yo ca paṭhamavaye eva rāgādito nibbinno te ca jhānena vikkhambhetvā pacchimavaye arahattaṃ patto, tesaṃ rāgādīnaṃ vikkhambhanato paṭṭhāya anuppajjanato nirodhasadisatāya anuppattiyeva nirodho. Te nibbānappattā nāma siyuṃ, na ca honti, tasmā na tādisassa khayassa nibbānabhāvo. Tassāpi ittarakālatādidosasamāyogo evāti āha **''bhāvepi cā''**tiādi.

Yadi ''khayo''ti vacanato yato khayato paṭṭhāya rāgādīnaṃ appavatti, taṃ khayamattaṃ nibbānaṃ maññasi, evaṃ sati ''khaye ñāṇa''ntiādīsu (dha. sa. dukamātikā 142; 1382) ''khayo''ti vuttattā taduppattito paṭṭhāya ca rāgādīnaṃ anuppattīti maggassāpi nibbānabhāvāpattīti dassento **''ariyamaggassa cā''**tiādimāha.

Yathā niruddhā na santi, evaṃ anuppannāpīti abhāvasāmaññato nirodhasadisatāya anuppatti eva nirodho **anuppattinirodho**. Ayañhi maggena khepetabbākāro, yadidaṃ uppajjanārahassa anuppattidhammatāpādananti ''khayo''ti ca vuccatīti. Taṃ itarakhayato visesento **''anuppattinirodhasaṅkhātassa pana khayassā''**ti āha. Anipphannatā pana tassa khayassa **pariyāyena upanissayattā**ti vuttaṃ. Anuppattinirodhakkhayakarassa hi maggassa ārammaṇabhūtaṃ nibbānaṃ atthato tassa upanissayo viyāti vattabbataṃ labhati. **Tadupacārenā**ti atthato phalabhūtakhayavohārena. Phalūpacārena hi kāraṇaṃ voharīyati yathā ''āyu ghataṃ, semho guḷo''ti ca.

Assāti nibbānassa. ''Idampi kho ṭhānaṃ sududdasa''ntiādinā (dī. ni. 2.64, 66-67; ma. ni. 2.337; saṃ. ni. 1.172; mahāva. 7-8) paccavekkhato bhagavato appossukkabhāvāvahanato. ''Tañhi te, māgaṇḍiya, ariyaṃ cakkhuṃ natthi, yena tvaṃ ariyena cakkhunā ārogyaṃ jāneyyāsi, nibbānaṃ passeyyāsī''ti (ma. ni. 2.218) vacanato ariyena cakkhunā passitabbaṃ.

560. Yadi nibbānaṃ nāma sabhāvadhammo atthi sattasantānapariyāpanno ca, atha kasmā catumahāpathe sabhā viya sabbasādhāraṇā na labbhatīti āha **''maggasamaṅginā pattabbato asādhāraṇa''**nti. ''Asukassa sammāsambuddhassa kāle uppanna''nti evaṃ purimāya koṭiyā abhāvato **appabhavaṃ. Maggabhāve**ti ariyamaggassa atthibhāve. **Bhāvato** vijjamānato laddhabbato.

Aṇuādīnanti aṇupakatikālapurisādīnaṃ. **Niccabhāvāpattī**ti sassatabhāvasiddhi. Kūṭaṭṭhaniccatā hi idhādhippetā. **Hetuno abhāvā**ti upapattiyā sādhanahetuno abhāvā. **Niccā te** aṇuādayo. **Nibbānassa niccattā**ti apekkhadhammattāti hetulakkhaṇānupapatti. **''Aṇuādīnaṃ asiddhattā''**ti etena ''niccā aṇuādayo''ti paṭiññāya dhammiasiddhi, tato ca nissayāsiddho hetūti dasseti.

561. **Yathāvuttayuttisabbhāvato**ti ''appabhavattā''ti attanā vuttaṃ hetuṃ sandhāyāha. Appabhavatā cassa apaccayatāya daṭṭhabbā, tāya tassa purimāya koṭiyā abhāvo. **''Rūpasabhāvātikkamato''**ti etena yathā rūpadhammānaṃ ruppanasabhāvo, paṭighātavantatāya kalāpaso vuttiyā padesasambandho ca sabhāvo, evaṃ

nibbānassa katthaci paṭighāto, sappadesatā ca natthīti dasseti. Na hi nibbānaṃ ''asukadisāya, asukadese''ti vā niddisīyati, yato taṃ appatiṭṭhamevāti.

''Asithila …pe… gamanīyato''ti etena nibbānassa ariyānaṃ paccakkhasiddhataṃ dasseti. **''Sabbaññuvacanato''**ti etena tadaññesaṃ anumānasiddhataṃ, tadubhayena ''anupalabbhanīyato''ti panassa hetuno asiddhataṃ dasseti. **Paramatthena nāvijjamānaṃ** vijjamānamevāti yathāraddhamatthaṃ nigametvā tadatthasādhanaṃ āgamaṃ dassento **''vuttañheta''**nti-. ādimāha.

Tattha ajātaṃ abhūtaṃ akataṃ asaṅkhatanti (udā. 73; netti. 41) cattāripi padāni aññamaññavevacanāni. Atha vā vedanādayo viya hetupaccayasamavāyasaṅkhātāya kāraṇasāmaggiyā na jātaṃ na nibbattanti **ajātaṃ**. Kāraṇena vinā, sayameva ca na bhūtaṃ na pātubhūtaṃ na uppannanti **abhūtaṃ**. Evaṃ ajātattā, abhūtattā ca yena kenaci kāraṇena na katanti **akataṃ**. Jātabhūtakatabhāvo ca nāma rūpādīnaṃ saṅkhatadhammānaṃ hoti, na asaṅkhatabhāvassa nibbānassāti dassanatthaṃ **''asaṅkhata''**nti vuttaṃ. Paṭilomato vā samecca sambhūya paccayehi katanti saṅkhataṃ, tathā na saṅkhataṃ saṅkhatalakkhaṇarahitanti ca **asaṅkhata**nti evaṃ anekehi kāraṇehi nibbattitabhāve paṭisiddhe ''pakativādīnaṃ pakati viya siyā nu kho ekeneva kāraṇena etaṃ kata''nti āsaṅkāyaṃ kenaci na katanti dassanatthaṃ **''akata''**nti vuttaṃ. Evaṃ apaccayampi samānaṃ ''sayameva nu kho idaṃ bhūtaṃ pātubhūta''nti āsaṅkāyaṃ taṃ nivattanatthaṃ **''abhūta''**nti vuttaṃ. Ayañcetassa asaṅkhatākatābhūtabhāvo sabbena sabbaṃ ajātidhammattāti dassetuṃ **''ajāta''**nti vuttaṃ.

Evamettha satthā paramatthato nibbānassa atthibhāvaṃ pavedesi. Pavedento ca ''ahaṃ dhammissaro dhammassāmī''ti na attano āṇāmattena pavedesi, apica kho pana padaparame anukampamāno yuttitopi pavedesi. Yathāha –

> ''No cetaṃ, bhikkhave, abhavissa ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ, nayidha jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyetha. Yasmā ca kho, bhikkhave, atthi ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ, tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyatī''ti (udā. 73; netti. 41).

Tassattho – bhikkhave, yadi ajātādisabhāvā asaṅkhatā dhātu na abhavissa na siyā, idha loke jātādisabhāvassa rūpādikkhandhapañcakasaṅkhātassa saṅkhatassa nissaraṇaṃ anavasesavūpasamo na paññāyeyya na upalabbheyya na sambhaveyya. Nibbānañhi ārammaṇaṃ katvā pavattamānā sammādiṭṭhiādayo ariyamaggadhammā anavasesaṃ saṃkilese samucchindanti, tenettha sabbassāpi vaṭṭadukkhassa apagamo nissaraṇaṃ paññāyati. Evaṃ byatirekavasena nibbānassa atthibhāvaṃ dassetvā idāni anugamanavasenapi taṃ dassetvā nigametuṃ **''yasmā ca kho''**tiādi vuttaṃ. Tassattho vuttanayeneva veditabbo.

Ettha ca yasmā ''appaccayā dhammā asaṅkhatā dhammā (dha. sa. dukamātikā 7-8). Atthi, bhikkhave, tadāyatanaṃ, yattha neva pathavī (udā. 71). Idampi kho ṭhānaṃ sududdasaṃ, yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo (dī. ni. 2.64, 67; ma. ni. 2.337; saṃ. ni. 2.172; mahāva. 7-8). Asaṅkhatañca vo, bhikkhave, dhammaṃ desessāmi asaṅkhatagāminiñca paṭipada''ntiādīhi (saṃ. ni. 4.366) anekehi suttapadehi ''atthi, bhikkhave, ajāta''nti (udā. 73; netti. 41) iminā ca suttapadena nibbānadhātuyā paramatthato sabbhāvo sabbalokaṃ anukampamānena sammāsambuddhena pakāsito, tasmā yadipi kattha apaccakkhakārīnampi sāsane abhippasannānaṃ viññūnaṃ saṃsayo natthiyeva. Ye pana paraneyyabuddhino puggalā, tesaṃ vimativinodanatthaṃ ayamettha adhippāyaniddhāraṇamukhena yuttivicāraṇā.

Yathā pariññeyyatāya sauttarānaṃ kāmānaṃ, rūpānañca paṭipakkhabhūtaṃ tabbidhurasabhāvaṃ nissaraṇaṃ paññāyati, evaṃ sabhāvānaṃ sabbesampi saṅkhatadhammānaṃ paṭipakkhabhūtena tabbidhurasabhāvena nissaraṇena bhavitabbaṃ. Yañca taṃ nissaraṇaṃ, sā asaṅkhatā dhātu. Kiñca bhiyyo – saṅkhatadhammārammaṇavipassanāñāṇaṃ, apica anulomañāṇaṃ kilese tadaṅgavasena pajahati, na samucchedavasena pajahituṃ sakkoti. Tathā sammutisaccārammaṇaṃ paṭhamajjhānādīsu ñāṇaṃ vikkhambhanavaseneva kilese pajahati, na samucchedavasena. Iti saṅkhatadhammārammaṇassa, sammutisaccārammaṇassa ca ñāṇassa kilesānaṃ samucchedappahāne asamatthabhāvato tesaṃ samucchedappahānakarassa ariyamaggañāṇassa tadubhayaviparītasabhāvena ārammaṇena bhavitabbaṃ, sā asaṅkhatā dhātu.

Tathā ''atthi, bhikkhave, ajātaṃ abhūtaṃ akataṃ asaṅkhata''nti (udā. 73; netti. 41) evamādi nibbānassa paramatthato atthibhāvajotakavacanaṃ aviparītatthaṃ bhagavatā bhāsitattā. Yañhi bhagavatā bhāsitaṃ, taṃ aviparītatthaṃ yathā taṃ ''sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā, sabbe dhammā anattā''ti (ma. ni. 1.353,

356; dha. pa. 277-279; theragā. 676-678; netti. 5), tathā nibbānasaddo katthaci visaye yathābhūtaparamatthavisayo upacāravuttisabbhāvato. Seyyathāpi sīhasaddoti evamādīhi nayehi yuttitopi asaṅkhatāya dhātuyā paramatthato atthibhāvo veditabbo.

Aparo nayo – yadi pana nibbānaṃ abhāvamattameva siyā, tassa ''gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo''ti (dī. ni. 2.64, 67; ma. ni. 2.337; saṃ. ni. 1.172; mahāva. 7-8) gambhīrāditā, ''asaṅkhatañca vo, bhikkhave, dhammaṃ desessāmī''tiādinā (saṃ. ni. 4.366) asaṅkhatāditā, ''abyākatā dhammā apaccayādhammā''tiādinā abyākatadhammāditā ca na vattabbā siyā. Na hi abhāvassa koci sabhāvo atthi, yena so gambhīrāsaṅkhatādiākārato viññāyeyya. Abhāvo hi abhāvo eva, kuto tassa gambhīrāsaṅkhātādibhāvasambandho. Kiñcāyamabhāvo sabbesaṃ kilesānaṃ sabbasattasantānagatānaṃ eko vā bhaveyya aneko vā. Yadi eko, ekeneva maggena sabbakilesābhāvo kato, sacchikato cāti aññassa, aññesañca maggānaṃ niratthakatāti na siyā maggabahutā, ekajjhañca sabbasattānaṃ nibbānādhigamo āpajjati. Siyā panevaṃ eko eva so nibbānasaññito kilesābhāvo, so pana na maggehi kātabbo, atha kho sacchikātabboti. Evaṃ sati visesato maggassa niratthakatā āpajjati, kilesānaṃ appahānatoti ekopi maggo na siyā. Asati ca kilesappahāne dukkhassa anupacchedanato kilesābhāvasacchikiriyā kimatthiyā siyā, atha pana maggānaṃ santānagatasaṃyojanattayappahānādipaṭiniyatakiccatāya catūsu maggesu pāṭiyekkaṃ kilesābhāvo. Evaṃ sati sabhāvapabhedena vinā na bahubhāvoti so kilesakkhayapariyāyena vutto sabhāvadhammo eva siyā.

Yesaṃ abhāvo, tappabhedena abhāve bhedopacāroti ce? Yesaṃ abhāvo, tesaṃ sasabhāvatāya tassa sabhāvopacāropi siyā. Tathā ca te saṃkilesasaṅkhatatādito kilesasaṅkhatatādiupacārāpi siyuṃ. No ce te icchitā, tappabhedena bhedopacāropi na icchitabbo. Na ca pahoti upacarito bahubhāvo atthato bahubhāvāya. Na hi jalaṃ analanti upacaritaṃ dahati, pacati vā. Ekattapañhampi cāyamabhāvo asabhāvatāya na sahatīti na sakkā vattuṃ natthibhāvasāmaññato abhedavohāro yuttarūpoti. Ekatte ca pubbe vuttā eva dosā, bahubhāve pana sati vuttanayeneva siddhā sabhāvadhammatā. Sabhāvadhammattepi ca bahubhāvo viya bhāvaṃ bhāvopi bahubhāvaṃ na byabhicareyyāti nibbānassa bahubhāvapasaṅgo siyāti ce? Na bahubhāvasseva abhāvappasaṅgato. Yadi hi yathā kakkhaḷatā bhāvaṃ, evaṃ bhāvopi kakkhaḷataṃ na byabhicareyya. Evaṃ sati sabbesaṃ bhāvānaṃ pathavībhāvāpattito kuto bhāvassa bahubhāvo, tasmā lokavohārānaṃ vicittatāya yadipi bahutā bhāvāpekkhā, bhāvatā pana na bahutāpekkhāti na bhāvassa sato nibbānassa bahubhāvo ''ekā niṭṭhā na puthu niṭṭhā''ti vacanato. Ekasmiṃyeva ca dassanabhāvanādvayaṃ sambhavati.

Parinibbutānaṃ paccekaṃ nibbānabhāve sattasantānaniyataṃ nāma nibbānaṃ siyā. Tathā ca sati saṅkhatatādidosānativattiyeva, kilesappahānaṃ vā maggakiccaṃ kilesānaṃ abhāvo. Tassa ca ekatte na maggabahutā kiccantarassa kattabbassa abhāvato. Maggabahubhāvo ca maggehi sacchikātabbe ekasmiṃ dhamme indriyānaṃ apāṭavapāṭavapāṭavatarapāṭavatamabhāvena sacchikiriyāvisesena kilesānaṃ pahānabhedena hotīti nibbānassa sabhāvadhammatte eva siyā. Abhāvopi ca kilesānaṃ maggena sakiccakatāya kātabbo eva siyā, na sacchikātabbo. Ko hi sabhāvo abhāvassa? Yo sacchikātabbo siyā, so ce nibbānaṃ ekeneva maggena sabbakilesānaṃ abhāvo eko abhinno kātabbo āpanno. Aññathā maggavasena catubbidhabhāve nibbānassa catubbidhabhāvappasaṅgo, nibbānavisesappasaṅgo ca āpajjeyyāti maggakiccassa ekattena maggabahutā siyā. Bahubhāve pana tesaṃ so vuttanayena ekasmiṃ dhamme sacchikiriyāvisesatoti siddhā nibbānassa sabhāvadhammatā. Khayādhigantabbatāya panetaṃ ''khayo''ti vuttaṃ. ''Khaye ñāṇa''nti (dha. sa. dukamātikā 142; 1382) hi vacanato ariyamaggo khayo nāma. Tena cetaṃ adhigantabbaṃ sacchikātabbaṃ, tasmā ''khayo''ti vuttanti.

Iti nirodhaniddesakathāvaṇṇanā.

Magganiddesakathāvaṇṇanā

562. **Aṭṭha dhammā**ti ''katamaṃ dukkhanirodhagāminī paṭipadā ariyasacca''nti ārabhitvā ''sammādiṭṭhī''tiādinā **pāḷiyaṃ** (vibha. 205) dukkhanirodhagāminipaṭipadāniddese āgatā, tameva ca pāḷiṃ ānetvā uddesavasena idha ca vuttā sammādiṭṭhiādayo aṭṭha dhammā atthato pakāsitā, na maggasaccaniddesavasenāti adhippāyo. Yadi atthato pakāsitā, kimatthiyaṃ pana idha kathananti āha **''idha panā''**tiādi. Tattha **''ekakkhaṇe pavattamānāna''**nti idaṃ lokiyakusalacittuppādesu viratiyo nānākkhaṇikā eva hontīti katvā vuttaṃ. Sesamaggadhammā pana tatthāpi ekajjhaṃ uppajjantiyeva. **Visesāvabodhanattha**nti paṭipakkhasamugghātādipavattiākāravisesassa avabodhanatthaṃ. Vitthārato maggakathā parato āvi bhavissatīti āha **''saṅkhepato''**ti. **Catusaccapaṭivedhāya paṭipannassā**ti yathā catusaccābhisamayo hoti, evaṃ sabbaso pubbabhāgapaṭipattiyā paripūraṇavasena paṭipannassa. Ariyamaggasaṅkhātassa yogassa sabbhāvato **yogino**.

Kāmaṃ avijjānusayasamugghāte tadekaṭṭhakilesānaṃ lesopi nāvasissati, vijjāya pana avijjā ujuvipaccanīkadhammoti dassanatthaṃ **''avijjānusayasamugghātaka''**nti vuttaṃ. Parato micchāsaṅkappādiggahaṇepi eseva nayo. **Dhātuppakāsanarasā**ti paramatthapakāsanarasā, catusaccavibhāvanakiccāti attho. Maggadhammānaṃ paṭipakkhavidhamanākāro sātisayaṃ pākaṭo hutvā upaṭṭhātīti avijjānusayasamugghātakataṃ sammādiṭṭhiyā vatvāpi **avijjandhakāraviddhaṃsanapaccupaṭṭhānatā** vuttā.

Tathā sampannadiṭṭhinoti yathā avijjānusayasamugghāto hoti, tathā maggasammādiṭṭhiyā sampannadiṭṭhino. Evañhi catusaccapaṭivedhāya paṭipannassa yoginoti imamatthaṃ tathā-saddo upasaṃharati. Nibbānārammaṇatā pana taṃsampayuttavacaneneva bodhitā. **Micchāsaṅkappanighātaka**nti kāmasaṅkappādimicchāsaṅkappasamucchedakaṃ. **Appanāraso**ti nibbānārammaṇe maggacittassa samuppādavasena pavattanato appanākicco.

Tathā passato vitakkayato cāti vuttappakārāya sammādiṭṭhiyā passato, nibbānārammaṇe ca sammāsaṅkappena cittaṃ abhiniropayato. **Vacīduccaritasamugghātikā**ti catubbidhassapi vacīduccaritassa samucchedikā. Musāvādādīnaṃ visaṃvādanādikiccatāya lūkhānaṃ apariggāhakānaṃ paṭipakkhabhāvato siniddhabhāvena sampayuttadhammānaṃ pariggāhakasabhāvā sammāvācāti āha **''sā pariggahalakkhaṇā''**ti. Kāyikakiriyā kiñci kattabbaṃ samuṭṭhāpeti, sayañca samuṭṭhahanaṃ ghaṭanaṃ hotīti sammākammantasaṅkhātā viratipi samuṭṭhānasabhāvā vuttā. Sampayuttadhammānaṃ vā ukkhipanaṃ **samuṭṭhāpanaṃ** kāyikakiriyāya bhārukkhipanaṃ viya.

Assāti yogino. Tasmiṃ sati visujjhanato **visuddhibhūtā**. Jīvamānassa sattassa, sampayuttadhammānaṃ vā suddhi **vodānaṃ,** ājīvasseva vā jīvitindriyavuttiyā. Ñāyājīvassa abuddhapaṭikuṭṭhāya sammājīvikāya pavattihetutāya **ñāyājīvapavattiraso**. Imassa hi pavattito paṭṭhāya micchājīvo na pavattatīti.

Sabbākusalaviddhaṃsakopi sammāvāyāmo ujupaṭipakkhadassanavasena **kosajjasamucchedako** vutto. Saṃkilesapakkhatopi tassa paggaṇhanaṃ **paggaho**. Kāyādīsu subhādiākārupadhāraṇavasena pavattā subhasaññādipubbaṅgamā akusalakkhandhā micchāsati, tassā viddhaṃsano **micchāsativiniddhunano. Asammoso**ti sammosaviddhaṃsanato tappaṭipakkho. Ārammaṇassa yathāsabhāvasallakkhaṇaṃ **upaṭṭhānaṃ**. ''Ārakkhapaccupaṭṭhānā''ti, ''satārakkhena cetasā''ti (dī. ni. 3.348) ca vacanato visesato sati kusalacittassa ārakkhāti āha **''satiyā saṃrakkhiyamānacittassā''**ti.

563. **Saccañāṇassā**ti saccāni ārabbha pavattanakañāṇassa, na paṭivedhañāṇaṃ viya sakideva bujjhati, atha kho punappunaṃ uppajjanato anu anu bodho anubodho, anussavākāraparivitakkadiṭṭhinijjhānakkhantianugato vā bodho anubodho, tadeva ñāṇanti **anubodhañāṇaṃ**. Na hi taṃ paccakkhato bujjhati, anussavādivasena pana kappanamukhena bujjhati. **Kiccato**ti parijānanādito. Taṃkiccakaraṇeneva hi pariññeyyādīni viya tānipi tassa pākaṭāni honti. Vivaṭṭānupassanāya hi saṅkhārehi patilīyamānamānasassa uppajjamānaṃ maggañāṇaṃ visaṅkhāraṃ dukkhanissaraṇaṃ ārammaṇaṃ katvā dukkhaṃ paricchindati, dukkhagatañca taṇhaṃ pajahati, nirodhañca sacchikaroti phusati. Ādicco viya pabhāya sammāsaṅkappādīhi saha samuppannaṃ taṃ maggaṃ bhāveti, na ca saṅkhāre amuñcitvā pavattamānena ñāṇena etaṃ sabbaṃ kātuṃ sakkā nimittapavattehi avuṭṭhitattā. Tasmā etāni kiccāni karontaṃ taṃ ñāṇaṃ dukkhādīni vibhāveti tattha sammohanivattanenāti **''cattāripi saccāni paṭivijjhatī''**ti vuttaṃ, ekapaṭivedhenāti adhippāyo.

Dukkhasamudayampi so passatīti kālantaradassanaṃ sandhāya vuttanti ce? Na, ''yo nu kho, āvuso, dukkhaṃ passati, dukkhasamudayampi so passatī''tiādinā (saṃ. ni. 5.1100) ekadassino aññattayadassitāvicāraṇāyaṃ taṃsādhanatthaṃ āyasmatā **gavampati**ttherena imassa **suttassa** ānītattā, paccekañca saccesu dissamānesu aññattayadassanassa yojitattā. Aññathā anupubbābhisamaye purimadiṭṭhassa pacchā adassanato samudayādidassino dukkhādidassitā na yojetabbā siyā. Yojitā ca sā ''yo dukkhasamudayaṃ passati, dukkhampi so passatī''tiādinā (saṃ. ni. 5.1100). **Lokiyaṃ** saccañāṇaṃ. **Tattha** lokiyañāṇe. Pariyuṭṭhānasaṅkhāto abhibhavo **pariyuṭṭhānābhibhavo,** tassa vasena. Suddhasaṅkhārapuñjamattadassanato sakkāyadiṭṭhipariyuṭṭhānaṃ nivatteti. ''Lokasamudayaṃ kho, kaccāna, yathābhūtaṃ sammappaññāya passato yā loke natthitā, sā na hotī''ti (saṃ. ni. 2.15) vacanato samudayadassanaṃ hetuphalapabandhāvicchedadassanato pariyuṭṭhānābhibhavavasena pavattamānaṃ ucchedadiṭṭhiṃ nivatteti. ''Lokanirodhaṃ kho…pe… passato yā loke atthitā, sā na hotī''ti (saṃ. ni. 2.15) vacanato nirodhadassanaṃ hetunirodhā phalanirodhadassanato sassatadiṭṭhiṃ nivatteti. Attakārassa paccakkhadassanato maggadassanaṃ ''natthi attakāre, natthi parakāre, natthi purisakāre''tiādikaṃ (dī. ni. 1.168) akiriyadiṭṭhiṃ pajahati. ''Natthi hetu, natthi paccayo sattānaṃ saṃkilesāya, ahetū appaccayā sattā saṃkilissanti, natthi hetu…pe… visuddhiyā, ahetū appaccayā sattā visujjhantī''tiādikā (dī.

ni. 1.168; ma. ni. 2.101, 227; saṃ. ni. 3.212) ahetukadiṭṭhi ca idha akiriyādiṭṭhiggahaṇeneva gahitāti daṭṭhabbā. Sāpi hi visuddhimaggadassanena pahīyatīti. Dukkhe ñāṇaṃ samudayaphalassa dukkhassa addhuvādibhāvaṃ passatīti **phale vippaṭipattiṃ** nivatteti.

Issaro lokaṃ pavatteti sajjeti nivatteti saṃharatīti **issarakāraṇino** vadanti. Padhānato loko āvi bhavati, tattheva ca patilīyatīti **padhānakāraṇino**.

''Kālo karoti bhūtāni, kālo saṃharatī pajā;
Kālo sutte jāgarati, kālo hi duratikkamo''ti. –

Kālavādino. Kaṇṭakassa tikhiṇabhāvo viya, kapiṭṭhaphalādīnaṃ parimaṇḍalatā viya, migapakkhisarīsapādīnaṃ vicittatā viya ca sabhāveneva loko sambhoti, vibhoti cāti **sabhāvavādino. Ādi**-saddena aṇūhi loko pavattati, sabbaṃ pubbekatahetu, loko niyato acchejjasuttāvutābhejjamaṇisadiso, na ettha kassaci purisakāroti **niyativādino**.

''Yadicchāya pavattanti, yadicchāya nivattare;
Yadicchāya sukhaṃ dukkhaṃ, tasmā yādicchakī pajā''ti. –

Yadicchāvādino, ye **adhiccasamuppattivādino**ti ca vuccanti. Evamādiakāraṇavādasaṅgaho daṭṭhabbo. Rāmudakaāḷārādīnaṃ viya, arūpaloke nigaṇṭhānaṃ viya ca lokathūpikāyaṃ apavaggo mokkhoti gahaṇaṃ **apavaggagāho. Ādi**-saddena padhānassa appavatti, guṇaviyuttassa attano sakattani avaṭṭhānaṃ, brahmunā salokatā, samīpatā, saṃyogo, diṭṭhadhammanibbānavādāti evamādīnaṃ gahaṇaṃ daṭṭhabbaṃ. Ettha ca **padhānassa appavatti** mahatādibhāvena apariṇāmo, anabhibyatti vā. ''Ahamaññ̃o, pakati aññā''ti evaṃ pavattapakatipurisantarajānanena attasukhadukkhamohesu avibhāgaggahaṇe kira nivattite vuttanayena padhānaṃ nappavattati, so vimokkhoti kāpilā. **Guṇaviyuttassā**ti buddhisukhadukkhaicchādosappayattadhammādhammasaṅkhārehi navahi attaguṇehi viyuttassāti kaṇādamatānusārino. **Salokatā** brahmunā samānalokatā. **Samīpatā** tassa samīpappavattitā. **Saṃyogo** tena ekībhāvūpagamanaṃ. ''Indriyatappanaputtamukhadassanādīhi vinā apavaggo natthī''ti gahetvā tathā pavattanaṃ **kāmasukhallikānuyogo**. Anasanakesaluñcanāditapacariyāya naggasīlagosīlakukkurasīlādīhi ca attaparitāpanena mokkho hotīti **attakilamatho**.

Svāyaṃ sabbo micchāgāho saccañāṇe sati patiṭṭhaṃ na labhatīti vuttamevatthaṃ saṅgaṇhanto **''loke lokappabhave''**ti gāthamāhāti.

Ñāṇakiccato vinicchayavaṇṇanā niṭṭhitā.

564. **Sesā sabbadhammā**ti sesā ekāsīti lokiyadhammā. Ajjhattikabāhiresu dvādasasu āyatanesu kāmabhavavibhavataṇhāvasena dvādasatikā **chattiṃsa taṇhāvicaritāni,** khuddakavatthuvibhaṅge vā āgatanayena kālavibhāgaṃ anāmasitvā vuttāni. Tadāmasane hi aṭṭhasataṃ honti. **Asammissa**nti ekakattā kenaci asammissaṃ, kuto tadantogadhappabhedoti adhippāyo. Vīmaṃsiddhipādādīnaṃ bodhipakkhiyānaṃ satipi kiccanānatte atthato ekattā sammādiṭṭhiyā saṅgahoti sammādiṭṭhimukhena tadantogadhatā vuttā.

Tayo nekkhammavitakkādayoti lokiyakkhaṇe alobhamettākaruṇāsampayogavasena bhinnā, maggakkhaṇe lobhabyāpādavihiṃsāsamucchedanavasena tayoti ekopi vutto. Esa nayo **sammāvācā**dīsu. Appicchatāsantuṭṭhitānaṃ pana bhāve sammāājīvasambhavato tena tesaṃ saṅgaho daṭṭhabbo. Bhavantarepi jīvitahetupi ariyehi avītikkamanīyattā **ariyakantānaṃ** sammāvācādisīlānaṃ gahaṇena yena saddhāhatthena tāni gahetabbāni, so saddhāhattho gahito eva hotīti tato anaññāni saddhindriyasaddhābalāni tattha antogadhāni vuttāni. Chando pana saddhānuguṇoti katvā chandiddhipādassāpi tadantogadhatā vuttā. **Tesaṃ atthitāyā**ti saddhindriyasaddhābalachandiddhipādānaṃ atthitāya sīlassa atthibhāvato tividhenāpi sīlena te tayopi gahitāti tattha antogadhā. **Cittasamādhī**ti cittiddhipādaṃ vadati. ''Cittaṃ paññañca bhāvaya''nti (saṃ. ni. 1.23, 192; peṭako. 22; mi. pa. 2.1.9) hi cittamukhena samādhi vuttoti samādhimukhena cittampi vattabbataṃ arahati. Cittiddhipādabhāvanāya pana samādhipi adhimatto hotīti vīmaṃsiddhipādādivacanaṃ viya cittiddhipādoti avatvā idha ''cittasamādhī''ti vuttaṃ. ''Pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyatī''ti (dī. ni. 1.466; 3.359; saṃ. ni. 5.376; a. ni. 3.96; 11.12) vacanato samādhiupakārā **pītipassaddhiyo,** tasmā samādhiggahaṇena gahitā. Upekkhā pana samādhiupakārakato, taṃsadisakiccato ca. Tasmā samādhisīsena etesaṃ antogadhatā daṭṭhabbā.

Antogadhānaṃ pabhedavinicchayavaṇṇanā niṭṭhitā.

565. **Bhāro viya dukkhasaccaṃ** vighātakattā, saṃharaṇīyavasena vihantabhāvatoti attho. **Bhārādānamiva** tattha tattha bhave uppajjanakavighātassa hetubhāvato. **Bhāranikkhepanamiva** pavattidukkhavūpasamabhāvato. **Rogo viya, dubbhikkhamiva** ca bādhakattā. **Roganidānaṃ viya, dubbuṭṭhi viya** ca pabhavalakkhaṇattā. **Dubbuṭṭhī**ti ca avassanaṃ vā ativassanaṃ vā. **Rogavūpasamo viya, subhikkhamiva** ca santilakkhaṇattā, sukhabhāvato. ''Nibbānaṃ paramaṃ sukha''nti (dha. pa. 203-204) hi vuttaṃ. **Bhesajjamiva, suvuṭṭhi viya** ca dukkhassa hetupacchedato, tassa ca apagamūpāyabhāvato. Niyyānalakkhaṇañhi maggasaccaṃ. Aniṭṭhabhāvato, sāsaṅkasappaṭibhayato ca dukkhaṃ verivisarukkhabhayaorimatīrūpamaṃ. **Veraṃ** byāpādo, paccatthikabhāvo vā. **Verasamugghāto** veravūpasamo mettā. **Verasamugghātupāyo** saṅgahavatthūni.

Upamāto vinicchayavaṇṇanā niṭṭhitā.

566. **Esa nayo samudayādīsū**ti atthi cettha samudayo, na ariyasaccaṃ, atthi ariyasaccaṃ, na samudayo, atthi samudayo ceva ariyasaccañca, atthi neva samudayo na ariyasaccanti. Sesasaccadvayepi eseva nayo. **Na ariyasaccaṃ** pariññeyyapahātabbāsaṅkhataniyyānabhāvābhāvato. **Itaraṃ pana ariyasaccadvaya**nti samudayamaggasaccadvayamāha. **Siyā dukkhaṃ** saṅkhāradukkhatāya. Tenāha **''aniccato''**ti. **Tathattenā**ti tathasabhāvena, pariññeyyabhāvenāti attho. Etena taṃ ariyasaccadvayaṃ ''siyā dukkhaṃ, na ariyasaccaṃ, siyā ariyasaccaṃ, na dukkha''nti imamatthaṃ dasseti. Ariyasaccasaddaparā hi dukkhādisaddā pariññeyyādibhāvaṃ vadanti. Teneva ariyasaccasaddānapekkhaṃ dukkhasaddaṃ sandhāya maggasampayuttasāmaññaphaladhammānaṃ ādipadasaṅgaho vutto, ariyasaccasaddāpekkhaṃ pana sandhāya catutthapadasaṅgaho.

Sabbākārenāti sabbappakārena. Yathā maggasampayuttadhammādayo ekaṅgavikalā, evaṃ ahutvā sabbaṅgayogena dukkhatāya ceva ariyasaccatāya cāti attho. ''Upādānakkhandhapañcaka''nti vutte taṇhāyapi saṅgaho siyāti taṃnivattanatthaṃ **''aññatra taṇhāyā''**ti vuttaṃ tassā visuṃ ariyasaccabhāvato. Samudayādīsu avasesakilesādayo pabhavaṭṭhena samudayo, na ariyasaccaṃ suttantasaṃvaṇṇanā ayanti katvā. Nirodho ariyasaccaṃ, na samudayo. Itaraṃ pana ariyasaccadvayaṃ siyā samudayo attano phalassa paccayaṭṭhena, na pana yassa pahānāya bhagavati brahmacariyaṃ vussati tathattena, sabbākārena pana taṇhāsamudayo ceva ariyasaccañca. Maggasampayuttadhammā, sāmaññaphalāni ca yassa pahānāya bhagavati brahmacariyaṃ vussati tathattena neva samudayo, na ariyasaccaṃ. Saṅkhāranirodho, nirodhasamāpatti ca nirodho, na ariyasaccaṃ. Samudayo ariyasaccaṃ, na nirodho. Itaraṃ pana ariyasaccadvayaṃ siyā nirodho khaṇanirodhasabbhāvato, na pana yassa sacchikiriyāya bhagavati brahmacariyaṃ vussati tathattena. Sabbākārena pana asaṅkhatā dhātu nirodho ceva ariyasaccañca. Sesaṃ vuttanayameva. Ariyamaggato aññāni maggāni maggo, na ariyasaccaṃ. Nirodho ariyasaccaṃ, na maggo. Itaraṃ pana saccadvayaṃ siyā maggo bhavagāminipaṭipadābhāvato, na pana yassa bhāvanāya bhagavati brahmacariyaṃ vussati tathattena, sabbākārena pana nirodhagāminipaṭipadā maggo ceva ariyasaccañca. Sesaṃ vuttanayameva.

Catukkato vinicchayavaṇṇanā niṭṭhitā.

567. **Suññānī**ti vedakādīhi bāhirakaparikappitehīti adhippāyo. Dukkhañhi vedanīyampi santaṃ vedakarahitaṃ, kevalaṃ pana tasmiṃ attano paccayehi pavattamāne dukkhaṃ vedetīti vohāramattaṃ hoti. Esa nayo itaresupi.

''Dukkhamevā''ti avadhāraṇena nivattitamatthaṃ dassetuṃ **''na koci dukkhito''**ti vuttaṃ. **Kiriyāva vijjatī**ti samudayasaccaṃ sandhāya vadati. Purimasaccadvayassa vipākavaṭṭakammavaṭṭasaṅgahato kārakassa vā dukkhasaccasabhāvamāha. Kātabbāpi hi kiriyā kārakarahitā kevalaṃ attano paccayehi tāya pavattamānāya dukkhasaññite dhammappabandhe kiriyaṃ karotīti vohāramattaṃ hoti. Nibbutagamakesupi eseva nayo. ''Maggo atthī''ti vattabbe **''maggamatthī''**ti okārassa abhāvo katoti daṭṭhabbaṃ. **Gamako**ti nibbutiṃ gantā.

Kilesāsucipaggharaṇaṭṭhena sāsavatā **asubhatā**ti katvā anāsavattā nirodhamaggā subhā eva. Dukkhādīnaṃ pariyāyena samudayādibhāvo ca atthi, na pana nirodhabhāvo, nirodhassa vā na dukkhādibhāvoti nirodhāvasesattayānaṃ na aññamaññasamaṅgitāti āha **''nirodhasuññāni vā''**tiādi.

Samudaye dukkhassābhāvatoti ponobhavikāya taṇhāya punabbhavassa abhāvato. Yathā vā pakativādīnaṃ vikārā avikāribhāvato, pubbe patipalīnā ca pakatibhāveneva tiṭṭhanti, na evaṃ samudayasampayuttampi dukkhaṃ

samudayabhāvena tiṭṭhatīti āha ''samudaye dukkhassābhāvato''ti. Magge ca nirodhassa abhāvatoti sambandho. Yathā avibhattehi vikārehi mahāhaṅkāratammattavisesindriyabhūtavisesehi pakatibhāveneva ṭhitehi pakati sagabbhā icchitā pakativādīhi, evaṃ na phalena sagabbho hetūti attho. **''Dukkhasamudayānaṃ nirodhamaggānañca asamavāyā''**ti etaṃ vivaranto āha **''na hetusamavetaṃ hetuphala''**ntiādi. Tattha ''idha tantūsu paṭo, kapālesu ghaṭo, bīraṇesu kaṭo dvīsu aṇūsu dviaṇuka''ntiādinā idha vuddhivohārajanako avisuṃ siddhānaṃ sambandho samavāyo, tena samavāyena kāraṇesu dvīsu aṇūsu dviaṇukaṃ phalaṃ samavetaṃ ekībhūtamiva sambaddhaṃ, tīsu aṇūsu tiaṇukanti evaṃ mahāpathavīmahāudakamahāaggimahāvātakkhandhapariyantaṃ phalaṃ attano kāraṇesu samavetanti **samavāyavādino** vadanti. Evaṃ pana vadantehi aparimāṇesu kāraṇesu mahāparimāṇaṃ ekaṃ phalaṃ samavetaṃ attano antogadhehi kāraṇehi sagabbhaṃ asuññanti vuttaṃ hoti. Evamidha samavāyābhāvā phale hetu natthīti hetusuññaṃ phalanti attho.

Suññato vinicchayavaṇṇanā niṭṭhitā.

Iti magganiddesakathāvaṇṇanā.

Ekavidhādivinicchayakathāvaṇṇanā

568. **Pavattibhāvato**ti saṃsārassa pavattibhāvato. **Catuāhārabhedato**ti catuāhārappaccayavisesato. Etena cattāro kabaḷīkārādiāhāravisese, ajjhoharaṇīyavatthu, saḷāyatana, avijjā, abhisaṅkhārasaṅkhāte tappaccayabhūtadhammavisese ca saṅgaṇhāti, ojaṭṭhamakarūpa, vedanā, paṭisandhiviññāṇa, nāmarūpasaṅkhāte tannibbattadhammavisese ca.

Pavattakabhāvato pavattidukkhassa. **Rūpābhinandanādibhedo** rūpakkhandhādiabhinandanabhedo, rūpārammaṇādivasenāpīti vadanti. Rūpataṇhādīnaṃ paccekaṃ anekabhedattā **cha taṇhākāyā,** tesaṃ **bhedato**.

Upādānehi upādīyatīti upādi, upādānakkhandhapañcakaṃ. Tannissaraṇabhūtaṃ nibbānaṃ, tassa vūpasamo taṃsantīti katvā tassa yāva pacchimaṃ cittaṃ, tāva sesataṃ, tato paraṃ anavasesatañca upādāya **saupādisesanibbānadhātu, nirupādisesanibbānadhātū**ti dvidhā voharīyati. Yathā cāyaṃ bhedo vohārato, evamitarepīti te katipaye dassetuṃ **''tividho''**tiādi vuttaṃ. Aññathā ekassa sato nibbānassa kuto bhedoti.

Samathavipassanābhedatoti ettha sammādiṭṭhisammāsaṅkappā vipassanā, itare samathāti vadanti. Sīlampi hi samathassa upakārakattā samathaggahaṇena gayhatīti tesaṃ adhippāyo. Atha vā yānadvayassa vasena laddho maggo samatho vipassanāti āgamanavasena vuttoti daṭṭhabbo. **Aya**nti ariyamaggo. **Sappadesattā**ti sīlakkhandhādīnaṃ ekadesattāti attho. Ekadeso hi padissati avayavabhāvena apadisīyatīti padeso, attano samudāyaṃ pati saha padesenāti **sappadeso**ti vuccati yathā ''sanidassanā dhammā''ti (dha. sa. dukamātikā 9), sīlakkhandhādayo ca sabbalokiyalokuttarasīlādisaṅgāhakā, ariyamaggo lokuttaro evāti tadekadeso hoti.

Sajātitoti samānajātito, vacīduccaritaviratiādibhedesu samānāya sīlajātiyāti attho.

Onatasahāyo viya vāyāmo paggahakiccasāmaññato. **Aṃsakūṭaṃ datvā ṭhitasahāyo viya sati** apilāpanavasena niccalabhāvakaraṇasāmaññato. **Sajātito**ti savitakkasavicārādibhedesu samānāya samādhijātiyāti attho. **Kiriyato**ti samādhianurūpakiriyato. Tato eva hi ''cattāro satipaṭṭhānā samādhinimittā, cattāro sammappadhānā samādhiparikkhārā''ti (ma. ni. 1.46) sativāyāmānaṃ samādhissa nimittaparikkhārabhāvo vutto.

Ākoṭentena viyāti ''aniccaṃ anicca''ntiādinā paññākiccasadisena kiccena samantato koṭentena viya, ''aniccaṃ khayaṭṭhena, dukkhaṃ bhayaṭṭhenā''tiādinā (paṭi. ma. 1.48) **parivattentena** viya ca ādāya ūhitvā dinnameva paññā paṭivijjhati. Dvinnaṃ samānakālattepi paccayabhāvena sammāsaṅkappassa purimakālassa viya niddeso kato. **Sajātito**ti ''dukkhe ñāṇa''ntiādīsu (saṃ. ni. 5.8) samānāya paññājātiyā. **Kiriyato**ti ettha paññāsadisaṃ kiccaṃ ''kiriyā''ti vuttaṃ, pubbe pana samādhiupakārakaṃ tadanurūpakiccanti ayamettha viseso.

''Sabbaṃ, bhikkhave, abhiññeyya''nti (saṃ. ni. 4.46) vacanato cattāripi abhimukhaṃ paccakkhato ñātabbāni, abhivisiṭṭhena vā ñāṇena ñātabbānīti **abhiññeyyāni**.

569. **Aññamaññaṃ sabhāgānī**ti aññamaññasamānabhāgāni, sadisarūpānīti attho.

Durabhisambhavataranti abhisambhavituṃ sādhetuṃ asakkuṇeyyataraṃ, sattivighātena duradhigamanti attho. **Asana**nti kaṇḍaṃ. **Atipāteyyā**ti khipeyya. **Koṭiyā**ti kaṇḍassa koṭiyā vālaggena. **Koṭi**nti vālasseva koṭiṃ. **Paṭivijjheyyā**ti paṭimukhabhāvena vijjheyya.

Bādhakapabhavasantiniyyānalakkhaṇehi vavatthānaṃ **salakkhaṇavavatthānaṃ. Duravagāhatthena gambhīrattā**ti oḷārikā dukkhasamudayā. Tiracchānagatānampi hi dukkhaṃ, āhārādīsu ca abhilāso pākaṭo. Pīḷanādiāyūhanādivasena pana ''idaṃ dukkhaṃ, idamassa kāraṇa''nti yāthāvato ogāhituṃ asakkuṇeyyattā **gambhīrā**. Saṇhasukhumadhammattā nirodhamaggā sabhāvato eva **gambhīraṭṭhena duravagāhā**. Teneva uppanne magge natthi nirodhamaggānaṃ anavagāhoti. Nibbānampi maggena adhigantabbattā tassa phalanti apadisīyatīti āha **''phalāpadesato''**ti. Vuttañhetaṃ ''dukkhanirodhe ñāṇaṃ atthapaṭisambhidā''ti (vibha. 719). Maggopi nirodhassa sampāpakabhāvato ''hetū''ti apadisīyatīti āha **''hetuapadesato''**ti. Vuttampi cetaṃ ''dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ dhammapaṭisambhidā''ti (vibha. 719).

Iti evaṃ pakārehīti iti vijaññāti sambandho. Tattha itisaddena vijānanakkamaṃ dasseti. **Evaṃ pakārehī**ti evaṃ-saddena vijānanakāraṇabhūtena eva.

Sabhāgavisabhāgatovinicchayavaṇṇanā niṭṭhitā.

Indriyasaccaniddesavaṇṇanā niṭṭhitā.

Iti soḷasamaparicchedavaṇṇanā.

17. Paññābhūminiddesavaṇṇanā

Paṭiccasamuppādakathāvaṇṇanā

570. **Imissā paññāyā**ti imissā yathādhigatāya vipassanāya. **Bhūmibhūtesū**ti pavattiṭṭhānabhūtesu. Kāmañcāyaṃ paṭiccasamuppādapaṭiccasamuppannasamaññā pitāputtasamaññā viya apekkhāsiddhā, hetuphaladhammesu pana yathākkamaṃ vavatthitāvāti **''paṭiccasamuppādo cevā''**tiādinā vibhajja vuttaṃ. **Ādisaddenā**ti ''paṭiccasamuppādādibhedā''ti ettha vuttaādisaddena. **Avasesā honti,** saṃvaṇṇanāvasenāti adhippāyo. Tenāha **''tesaṃ vaṇṇanākkamo anuppatto''**ti.

Avijjādayo dhammā paṭiccasamuppādo, na samuppattimattaṃ. Svāyamattho iminā suttapadena veditabboti dassento **''vuttañheta''**ntiādiṃ vatvā paṭiccasamuppanne pana dassetuṃ **''jarāmaraṇādayo panā''**tiādi āraddhaṃ. Kasmā panettha anulomato paṭiccasamuppādadhammā dassitā, paṭilomato paṭiccasamuppannā dhammāti? Yato te paccayato uppannā, tassa samanantaradassanatthaṃ.

Na niccaṃ na sassatanti **aniccaṃ**. Samecca sambhūya paccayehi katanti **saṅkhataṃ**. Paṭicca paccayārahaṃ paccayaṃ nissāya sahitameva uppannanti **paṭiccasamuppannaṃ**. Khayanasabhāvaṃ **khayadhammaṃ**. Vayanasabhāvaṃ **vayadhammaṃ**. Virajjanasabhāvaṃ palujjanasabhāvaṃ **virāgadhammaṃ**. Nirujjhanasabhāvaṃ **nirodhadhammaṃ**. Sesaṃ yadettha vattabbaṃ, taṃ parato āvi bhavissati.

571. **Etthā**ti etesu yathāvuttesu suttapadesu. **Saṅkhepo**ti atthasaṅkhepo.

Jātipaccayāti jātisaṅkhātā paccayā. Hetumhi nissakkavacanaṃ. **Ṭhitāva sā dhātū**ti yāyaṃ jarāmaraṇassa idappaccayatā ''jātipaccayā jarāmaraṇa''nti, esā dhātu esa sabhāvo. Sā tathāgatānaṃ uppādato pubbe, uddhañca aviññāyamāno, majjhe ca viññāyamāno, na tathāgatehi uppādito, atha kho sambhavantassa jarāmaraṇassa sabbakālaṃ jātipaccayato sambhavoti ṭhitā eva. Kevalaṃ pana sayambhūñāṇena abhisambujjhanato, ''ayaṃ dhammo tathāgatena adhigato''ti pavedanato ca tathāgato ''dhammassāmī''ti vuccati na apubbassa uppādanato. Tena vuttaṃ ''ṭhitāva sā dhātū''ti. Sā eva **jātipaccayā jarāmaraṇa**nti ettha vipallāsābhāvato evaṃ avabujjhamānassa etassa sabhāvassa, hetuno vā tatheva bhāvato ṭhitatāti **dhammaṭṭhitatā**. Jāti vā jarāmaraṇassa uppādaṭṭhiti pavattaāyūhanasaṃyogapalibodhasamudayahetupaccayaṭṭhitīti taduppādādibhāvenassā ṭhitatā **''dhammaṭṭhitatā''**ti phalaṃ patisāmatthiyato hetumeva vadati.

Atha vā dhārīyati paccayehīti dhammo, tiṭṭhati tattha tadāyattavuttitāya phalanti ṭhiti, dhammassa ṭhiti

dhammaṭṭhiti. Dhammoti vā kāraṇaṃ, paccayoti attho. Dhammassa ṭhitisabhāvo, dhammato ca añño sabhāvo natthīti **dhammaṭṭhiti,** paccayo. Tenāha ‘‘paccayapariggahe paññā dhammaṭṭhitiñāṇa’’nti (paṭi. ma. 1.45). Dhammaṭṭhiti eva **dhammaṭṭhitatā**. Sā eva dhātu ‘‘jātipaccayā jarāmaraṇa’’nti imassa sabhāvassa, hetuno vā aññathattābhāvato ‘‘na jātipaccayā jarāmaraṇa’’nti viññāyamānassa tabbhāvābhāvato niyāmatā vavatthitabhāvoti **dhammaniyāmatā**. Phalassa vā jarāmaraṇassa jātiyā sati sambhavo dhamme hetumhi ṭhitatāti **dhammaṭṭhitatā**. Asati asambhavo dhamme niyatatāti **dhammaniyāmatā**ti evaṃ phalena hetuṃ vibhāveti. **Taṃ** ‘‘ṭhitāva sā dhātū’’tiādinā (saṃ. ni. 2.20) vuttaṃ idappaccayataṃ **abhisambujjhati** paccakkhakaraṇena abhimukhaṃ bujjhati yāthāvato paṭivijjhati. **Abhisametī**ti tassa vevacanaṃ. Ādito kathento **ācikkhati,** uddisatīti attho. Tameva uddesaṃ pariyosāpento **deseti**. Yathāuddiṭṭhamatthaṃ niddisanavasena pakārehi ñāpentā **paññapeti**. Pakārehiyeva patiṭṭhapento **paṭṭhapeti**. Yathāniddiṭṭhamatthaṃ paṭiniddisanavasena **vivarati vibhajati,** vivaṭañhi vibhattañca atthaṃ hetudhāraṇadassanehi pākaṭaṃ karonto **uttānīkaroti**. Uttānīkaronto tathāpaccakkhabhūtaṃ katvā nigamanavasena **passathāti cāha**.

572. **Paccayalakkhaṇo**ti paccayabhāvalakkhaṇo, paccayoti vā lakkhitabbo. Pavattidukkhassa anubandhāpanakiccatāya **dukkhānubandhanaraso**. Nibbānagāmimaggassa uppathabhāvato **kummaggapaccupaṭṭhāno**.

So panāyaṃ paṭiccasamuppādo. Yāvattakehi paccayehi yaṃ phalaṃ uppajjanārahaṃ, avikaleheva tehi tassa uppatti, tadaññena ca tassa payojanaṃ natthīti āha **‘‘anūnādhikehevā’’**ti. Yathā taṃ cakkhurūpālokamanasikārehi cakkhuviññāṇassa, etena taṃtaṃphalanipphādanena tassā paccayasāmaggiyā tapparatā **tathatā**ti dasseti. **Sāmaggi**nti samodhānaṃ, samavāyanti attho. **Asambhavābhāvato**ti anuppajjanassa abhāvato. Paccayasāmaggiyañhi sati anuppajjane tassā vitathatā siyā. **Aññadhammappaccayehī**ti aññassa phaladhammassa paccayehi. **Aññadhammānuppattito**ti tato aññassa phaladhammassa anuppajjanato. Na hi kadāci cakkhurūpālokamanasikārehi sotaviññāṇassa sambhavo atthi, yadi siyā, tassā sāmaggiyā aññathatā nāma siyā, na cetaṃ atthīti **‘‘anaññathatā’’**ti vuttaṃ. **Paccayato**ti paccayabhāvato. **Paccayasamūhato**ti etthāpi eseva nayo.

573. **Idappaccayā eva idappaccayatā**ti **tā**-saddena padaṃ vaḍḍhitaṃ, na kiñci atthantaraṃ yathā devo eva devatāti. **Idappaccayānaṃ vā samūho idappaccayatā**ti samūhatthaṃ **tā**-saddamāha yathā ‘‘janānaṃ samūho janatā’’ti. Nanu ca ‘‘atthi idappaccayā jarāmaraṇanti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṃ. Kiṃ paccayā jarāmaraṇanti iti ce vadeyya, jātipaccayā jarāmaraṇanti iccassa vacanīya’’nti (dī. ni. 2.96) jātisaddapaccayasaddasamānādhikaraṇena kiṃ-saddena idaṃsaddassa samānādhikaraṇatādassanato idappaccayasaddassa kammadhārayasamāso dissati, na hettha ‘‘imassa paccayā idappaccayā’’ti jarāmaraṇassa, aññassa vā paccayato jarāmaraṇasambhavapucchā sambhavati viditabhāvato, asambhavato ca, jarāmaraṇassa pana paccayapucchā sambhavati. Paccaya-saddena ca samānādhikaraṇatāya idaṃ-saddassa imasmā paccayāti paccayapucchā yujjati. Sā ca samānādhikaraṇatā bāhiratthasamāsepi labbhati. Tato ca aññapadatthavacanicchābhāve kammadhārayasamāso labbhati.

Sāmivacanasamāse pana samānādhikaraṇatā natthīti na kathañci kammadhārayasamāsasambhavoti? Nayidamevaṃ vacanicchantarabhāvato. Paṭiccasamuppādavacanicchā hesā ‘‘idappaccayatā paṭiccasamuppādo’’ti ettha. ‘‘Atthi idappaccayā jarāmaraṇa’’nti ettha pana jarāmaraṇassa paccayamattaparipucchā, tasmā yathā idaṃ-saddassa paṭiccasamuppādavisesanatā, pucchitabbapaccayavisesanatā ca hoti, tathā samāsavikappo ettha, tattha ca kātabboti na samāsantaradassanaṃ sāmivacanasamāsabādhakaṃ. Kasmā panetthāpi kammadhārayasamāso na icchitoti? Hetuppabhavānaṃ hetu paṭiccasamuppādoti imassatthassa kammadhārayasamāse asambhavato, ‘‘imassa attano paccayānurūpassa anurūpo paccayo idappaccayo’’ti imassa ca atthassa icchitattā. Yo panettha idaṃ-saddena gahito attho, so ‘‘atthi idappaccayā jarāmaraṇa’’nti ettha jarāmaraṇaggahaṇeneva gahitoti idaṃ-saddo paṭiccasamuppannato abhassitvā aññāsambhavato paccaye avatiṭṭhati, tasmā tattha kammadhārayasamāso. Ettha pana idaṃ-saddassa tato pariccajanakāraṇaṃ natthīti sāmivacanasamāso eva. Evampi na idappaccayo eva idappaccayabhāvo bhavituṃ yuttoti idappaccayatāya paṭiccasamuppādatānupapattīti? Nāyaṃ doso atthantarābhāvatoti vuttovāyamattho.

Atha vā pana hotu idappaccayabhāvo idappaccayatāti. **Bhāvo**ti cettha avinābhāviphalaṃ pati hetuno satvaṃ. Tathā hi idappaccaya-saddo jātiādīsu niruḷho. Tañca idappaccayasatvaṃ idappaccayato aññaṃ natthi. Yadi aññaṃ siyā, taṃ avijjamānaṃ siyā. Na hi satā aññaṃ vijjamānaṃ hoti. Atha satvaṃ saṃ nāma, yassa sato bhāvo, taṃ asaṃ nāma siyā. Na hi taṃ satvaṃ sabhāvaṃ satvato aññattā, tasmā sato bhāvo satvanti niddeso na yujjati. Na ca saṃ-sambandhena asaṃ saṃ nāma hoti, pageva saṃ-sambandhena. Asati ca saditiggahaṇaṃ viparītaggāhoti na gahaṇato saṃsiddhi. Sadisakappanāyañca māṇavakassa sīhabhāvo viya na asato saṃ-sabhāvatā. Yasmā pana

idappaccayabhāvo yathāvuttaṃ satvaṃ, na asatvaṃ. Nāpi yassa taṃ satvaṃ, tadasaṃ, tasmā idappaccayabhāvo idappaccayasarūpaṃ sabhāvantarehi vinivattabhāvadassanatthaṃ imassāyanti visesetvā idappaccayatāti vuttanti na idappaccayatāya paṭiccasamuppādabhāvāsambhavo.

Paṭicca samuppajjati etasmāti paṭiccasamuppādoti tassāpi hetuatthabhāvato jātiādipadānaṃ evameva hetubhāvavācakatāya hetupadhānatā yojetabbā hetuppabhavānaṃ hetu paṭiccasamuppādoti katvā. Tathā hi ''dasabalasamannāgato, bhikkhave, tathāgato catūhi vesārajjehi samannāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti, imasmiṃ sati idaṃ hoti yāva 'evametassa kevalassa dukkhakkhandhassa nirodho hotī'''ti (saṃ. ni. 2.21-22) anena **sīhanādasuttena** pakāsito evamattho. ''Kiṃ vādī panāyasmato satthā kimakkhāyī''ti puṭṭhena āyasmatā **assaji**ttherena –

> ''Ye dhammā hetuppabhavā, tesaṃ hetuṃ tathāgato āha;
> Tesañca yo nirodho, evaṃvādī mahāsamaṇo''ti. (mahāva. 60; apa. thera 1.1.286) –

Vutto. Tena viññāyati hetuppabhavānaṃ hetu paṭiccasamuppādoti. Sesamettha vattabbaṃ parato āvi bhavissati.

574. **Paṭiccā**ti taṃ taṃ kāraṇaṃ nissāya. **Sammā**ti aviparītaṃ aniccato aniccassa uppādoti katvā. Niccato hi kāraṇato phalassa uppādo viparīto. Tenāha **''titthiya…pe… nirapekkho''**ti. ''Uppādo paññāyatī''ti (saṃ. ni. 3.38; a. ni. 3.47; kathā. 214) evaṃ vuttasaṅkhatalakkhaṇato añño ''paccayato khaṇato''ti ettha vuttapaccayalakkhaṇo eko ākāro uppādoti tesaṃ adhippāyo. Yaṃ sandhāya te ''jātiādīnaṃ hetavo jātiādayo''ti vadanti, taṃ tesaṃ matimattaṃ, nibbattilakkhaṇavinimuttassa tādisassa kassaci abhāvato. Tenāha **''taṃ na yujjatī''**tiādi. **Gambhīranayāsambhavato**ti gambhīrānaṃ nayānañca asambhavato. **Saddabhedato**ti saddavināsato saddāyogato. **Suttaṃ natthi** ''paṭiccasamuppādaṃ vo, bhikkhave, desessāmī''tiādisuttapadehi (saṃ. ni. 2.1, 20) uppādamattassa appakāsitattā. Ayameva hi attho heṭṭhā dassito idānipi dassīyati. **Taṃ** uppādamattaṃ. **Viharāmi** tasmiṃ paṭhamābhisambuddhakāleti adhippāyo. **Viharāmī**ti vā kālavipallāsena vuttaṃ, vihāsinti attho. **Tatrā**ti tasmiṃ padesavihāre. **Paccayākāradassanenā**ti yenākārena paccayadhammo paccayuppannassa paccayo hoti, so paccayākāro paccayabhāvo, tassa dassanena. Idha pana vedanānaṃ paccayabhāvo adhippeto. Tenāha **''micchādiṭṭhipaccayāpi vedayita''**ntiādi. Vedanānaṃyeva hi paccayaṃ passantena vuttavihāro paṭiccasamuppādassa ekadesameva passato vihāroti katvā padesavihāro jāto, anantanayasamantapaṭṭhānamanasikāro paṭhamābhisambuddhavihāro. Tañhi nippadesato paccayākāradassananti eke. **Padesavihārasuttavirodho āpajjati** tassa vedanānaṃ paccayadhammamanasikāravibhāvanato.

Loko samudeti etasmāti **lokasamudayo,** avijjādiko paccayagaṇo, na lokasamudayamattaṃ. Tenāha **''anulomapaṭiccasamuppādo''**ti. **Natthitā**ti sabbaso abhāvo, naranvayavināso ucchedoti attho. Natthitāsahacaraṇato pana ucchedadiṭṭhi natthitāti adhippetā. **Paccayānuparamo** paccayānaṃ avicchedo. Yathā hi atītahetupañcakasannissayena etarahiphalapañcakaṃ viya hetupañcakampi hoti, evaṃ etarahihetupañcakasannissayena āyatiṃphalapañcakampi bhavissati. Tenāha **''paccayānuparame phalānuparamato''**ti.

Taṃ gambhīrattaṃ **uppādamatte natthi** asabhāvadhammattā. Ekattanayādayo nayā sabhāvadhammesu labbhamānato uppādamatte kathañcipi na labbheyyunti āha **''nayacatukkaṃ uppādamatte natthī''**ti.

575. **Samāne kattarī**ti ekasmiṃyeva kattari uppajjanakiriyāya yo kattā, tasmiṃyeva paccayanakiriyāya ca kattubhūteti attho. Yathā ''nhatvā bhuñjati, bhutvā sayatī''ti. **''Pubbakāle''**ti idañca tvāsaddantānaṃ padānaṃ yebhuyyena purimakālakiriyāya dīpanato vuttaṃ, na idha paṭiccasaddassa purimakālatthattā. Evañhi ''cakkhuṃ paṭiccā''ti nidassanavacanaṃ nidassitabbena saṃsandeyya. Atha vā kāmañcettha ubhinnaṃ kiriyānaṃ samakālatā uppajjanakiriyāya pubbe paccayanakiriyāya asambhavato, tathāpi phalakiriyāya hetukiriyā purimakālo viya voharituṃ yuttā. Evamettha hetuphalavavatthānaṃ supākaṭaṃ hotīti upacārasiddhaṃ purimakālaṃ gahetvā vuttaṃ **''pubbakāle''**ti. **Atthasiddhikaro**ti vākyatthapaṭiviññattikaro. Paṭiccasamuppādoti hi ettha vākyatthāvabodho idha atthasiddhīti adhippeto. **Payujjamāno** paṭiccasaddo uppādasaddena vuccamānassa samānassa ''kattu abhāvato''ti padaṃ ānetvā yojetabbaṃ. Ayañhettha attho ''cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇa''ntiādīsu (ma. ni. 1.204, 400; 3.421, 425-426; saṃ. ni. 2.43-44; 2.4.60; kathā. 465) paccayanakiriyāya, uppajjanakiriyāya ca viññāṇameva kattāti samānakattukatā labbhati.

''Paṭiccasamuppādo''ti ettha pana uppādasaddassa bhāvasādhanatāya kiriyāva vuttāti samānakattulakkhaṇo saddappayogo na sambhavatīti. Tenāha **''saddabhedaṃ gacchatī''**ti, apasaddappayogo hotīti attho. Na cettha

parāvarayogo (pāṇinī 3.4.20) ‘‘appatvā nadiṃ pabbato, atikkamma pabbataṃ nadī’’tiādīsu viya, nāpi lakkhaṇahetuādipayogo ‘‘sīhaṃ disvā bhayaṃ hoti, ghataṃ pivitvā balaṃ jāyate, ‘dha’nti katvā daṇḍo patito’’tiādīsu viya. Nevettha saddabhedo. Na hi hatthatale āmalakaṃ viya sabbaññeyyaṃ paccakkhaṃ katvā ṭhitānaṃ mahesīnaṃ vacane akkharacintakānaṃ vippalāpo avasaraṃ labhati. Labhatu, vākyatthena saddasiddhito ‘‘nhatvā gamanaṃ, bhutvā sayana’’ntiādīsu viyāti. Evampi na ca kiñci atthaṃ sādheti. Yadipi paccekaṃ padattho labbhati, vākyattho pana na yujjati, tasmā dasadāḷimādivākyāni viya asambandhatthatāya niratthakaṃ hotīti adhippāyo.

Nāmapade vutte appayuttānipi ‘‘atthi, hoti, vijjatī’’ti evarūpāni kiriyāpadāni ānetvā sambandhitabbānīti ñāyaṃ sandhāyāha **‘‘hotisaddena saddhiṃ yojayissāmā’’**ti. **Imesū**ti yathāvuttesu desanāpaṭiññāpucchānigamanavasena vuttesu paṭiccasamuppādapadesu. Nidassanamattañcetaṃ, aññesupi ‘‘paṭiccasamuppādameva sādhukaṃ yoniso manasi kāroti. Yadidaṃ idappaccayatā paṭiccasamuppādo (dī. ni. 2.67; ma. ni. 2.337; sa. ni. 1.172; mahāva. 7). Gambhīro cāyaṃ, ānanda, paṭiccasamuppādo’’ti (dī. ni. 2.95; saṃ. ni. 2.60) evamādīsupi ekenapi saddhiṃ hoti-saddo sambandhaṃ na gacchati. **Yogaṃ na gacchati** tathā sambandhavasena avuttattā. **‘‘Na ca uppādo hotī’’**ti idaṃ asabhāvadhammattā uppādassa nibbattilakkhaṇāyogaṃ sandhāya vuttaṃ. Yathā hi vināsassa vināso natthi, evaṃ uppādassa vināso viya uppādopi natthi. Yadi siyā, yena uppādena uppādo uppādavā, sopi uppādavāti anavaṭṭhānameva āpajjeyyāti vuttovāyamattho. Tenāha **‘‘sace heyyā’’**tiādi. Yadi evaṃ, kathaṃ samudayo hotīti? Nāyaṃ doso nibbattiyā anadhippetattā. Evaṃ dukkhakkhandhassa samudayo pātubhāvo sambhavatīti ayañhettha attho, idha pana paṭiccasamuppādo hotīti tassa atthibhāvacodanāti katvā hoti, jāyatīti nibbatticodanā katā siyāti adhippāyena vuttaṃ **‘‘na uppādo hotī’’**ti.

576. Imesaṃ saṅkhārādīnaṃ paccayā idappaccayā, avijjādayo, tesaṃ bhāvo **idappaccayatā**. Ko pana so bhāvoti āha **‘‘bhāvo ca nāmā’’**tiādi. Tassattho – yenākārena avijjādayo saṅkhārādipātubhāvahetū honti, tasmiṃ avijjādīnaṃ pavattiākāravisese vikāre paṭiccasamuppādoti ayaṃ samaññāti. **Tesaṃ** vādīnaṃ **taṃ** maññanaṃ. **Hetuvacanato**ti hetubhāvavacanato.

577. **Etthā**ti paṭiccasamuppādapade. Samuppādapadhānavacanaviññeyyo sasattiko hetu paṭiccasamuppādoti aviparītaṃ atthaṃ ajānantānaṃ aññattha samuppādasaddassa bhāvasādhanassa dassanato tathā idhāpi **byañjanacchāyāya uppādoyevāyaṃ** vutto, na hetūti yā **saññā uppajjati, sā imassa** paṭiccasamuppādapadassa evaṃ idāni vuccamānākārena atthaṃ gahetvā vūpasametabbā vinodetabbā.

Dvedhāti gāthāya ayaṃ saṅkhepattho – yasmā attano paccayavasena pavatto paccayuppannadhammasamūho paccetabbato paṭicco ca so saha uppajjanato samuppādo ca, paṭicca vā kāraṇasāmaggiṃ apaccakkhāya saha uppajjanato evāti ca evaṃ dvedhā ‘‘paṭiccasamuppādo’’ti idaṃ vacanaṃ icchitabbaṃ, tasmā tassa paccayadhammopi phalūpacārena paṭiccasamuppādo icceva vuttoti.

Paccayatāyāti paccayasamūhato. **Pavatto**ti nibbatto. **Dhammasamūho**ti paccayuppannadhammapuñjo. **Patīyamāno**ti ñāṇagatiyā abhimukhaṃ upeyamāno, abhisamiyamānoti attho. **Hitāya sukhāya cā**ti lokuttarahitāya, lokuttarasukhāya ca. **Saha uppajjati** ekekassa kadācipi uppattiyā abhāvato. **Sammā uppajjati** ahetuto, visamahetuto ca anuppajjanato. **Saha uppajjatī**ti ekajjhaṃ uppajjati antamaso aṭṭhannaṃ dhammānaṃ uppajjanato. **Na paccakkhāyā**ti apaṭikkhipitvā, attano paccayabhūtadhammasamudāyena kenaci na vināti attho. **Tassā**ti yvāyaṃ ‘‘paṭiccasamuppādo’’ti vutto paccayuppannadhammasamūho, tassa ayaṃ avijjādiko hetusamūho. **‘‘Tappaccayattā’’**ti etena paṭiccasamuppādapaccaye paṭicca samuppādasamaññāti dasseti. Tenāha **‘‘yathā loke’’**tiādi. Yathā hi loke ‘‘pittaṃ mathitaṃ, sūrā dadhi, tipusaṃ jaro, semho guḷo, āyu ghata’’nti ca paccayo phalavohārena vuccati, evaṃ phalūpacārena paṭiccasamuppādo vuttoti veditabbo.

578. Paṭicca-sadde paṭi-saddo abhimukhattho, icca-saddo gammatthoti dassento āha **‘‘paṭimukhamito’’**ti. Kassa pana paṭimukhaṃ, kena vā ito, ko vā itoti codanattaye pacchimaṃ vissajjento **‘‘hetusamūho’’**ti āha. Tasmiñhi vissaṭṭhe hetusamūho nāma paccayasāmaggīti tattha aññamaññassa paṭimukhaṃ, aññamaññeneva ca itoti vissaṭṭhovāyamattho hotīti. **Sahite**ti samudite avinibbhutte. **So**ti hetusamūho. Samuppādo iti vuttoti yojanā.

Pātubhāvāyāti uppādāya. Kāmaṃ **pāḷiyaṃ** ‘‘avijjāpaccayā saṅkhārā’’ti (saṃ. ni. 2.1; udā. 1; mahāva. 1; netti. 24; vibha. 225) avijjāva paccayabhāvena vuttā, tathāpi na avijjā ekāva paccayo hoti, atha kho sahajātadhammavatthuārammaṇādayo, yonisomanasikārādayo, taṇhupādānādayo ca dhammā yathārahaṃ saṅkhāruppādane avijjāya sahakārīkāraṇaṃ hontiyeva. Evaṃ saṅkhārādayopi viññāṇādīnanti āha **‘‘avijjādiekekahetusīsena niddiṭṭho hetusamūho’’**ti. **Sādhāraṇaphalanipphādakaṭṭhenā**ti

taṃsamūhapariyāpannānaṃ hetudhammānaṃ sādhāraṇassa phalassa nibbattakabhāvena. **Avekallaṭṭhenā**ti anūnabhāvena. Tasmiñhi hetusamūhe ekaccāsādhāraṇañcetaṃ phalaṃ, ekacceheva ca nibbattetabbaṃ siyā, sabbesaṃ tesaṃ paccayadhammānaṃ aññamaññāpekkhā natthīti paṭimukhagamanābhāvato paṭiccattho na paripūreyyāti. **Sāmaggiaṅgāna**nti paccayasāmaggiyā aṅgabhūtānaṃ, samūhīnanti attho. Niddhāraṇe cetaṃ sāmivacanaṃ. Phaladhammānaṃ sahitatā nāma visuṃ abhāvo, na hetudhammānaṃ viya aññamaññāpekkhāti āha **''aññamaññaṃ avinibbhogavuttidhamme''**ti avinibbhogaggahaṇañcettha rūpadhammānampi saṅgaṇhanatthaṃ. Aññathā sampayuttadhammeti vucceyya.

579. **Paccayatā**ti ayaṃ avijjādiko paccayasamūho. **Aññoññā**nti aññamaññaṃ. **Paṭiccā**ti nissāya sahakārīkāraṇaṃ laddhā. **Sama**nti avisamaṃ avekallena. **Sahā**ti ekajjhaṃ. **Dhamme**ti attano paccayuppannadhamme. Yasmā uppādeti, **tatopi** tasmāpi. Evaṃ paṭiccasamuppādoti muninā bhagavatā bhāsitāti yojanā. **Na apaṭicca** paṭiccevāti avadhāraṇatthaṃ dassento gāthāyaṃ eva-kāro luttaniddiṭṭhoti dasseti.

Ekekadesanti phalasamudāyassa ekadesekadesaṃ, bhāgasoti attho. **Pubbāparabhāvenā**ti paṭipāṭiyā. Sabbametaṃ rūpārūpakalāpuppādanaṃ sandhāya vuttaṃ. **Atthānusāravohārakusalenā**ti paramatthadhammānugatavohāranipuṇena.

580. Purimena padenāti yojanā. **Sassatādīna**nti sassatabhāvādīnaṃ, sassatavādādīnaṃ vā. Sassatasahacaritā hi vādāpi sassatādayoti vuccanti yathā ''dukkhadesanā dukkha''nti. **Ucchedādī**ti etthāpi eseva nayo. **Vighāto** vināso, pahānanti attho. **Ñāyo**ti antadvayavirahitā majjhimā paṭipatti.

Pavattidhammānanti pavattibhūtānaṃ dhammānaṃ, kilesavaṭṭādīnanti attho. ''Sassato attā ca loko cā''tiādinayappavatto (dī. ni. 1.31) **sassatavādo**. ''Natthi hetu, natthi paccayo sattānaṃ saṃkilesāyā''tiādinayappavatto (dī. ni. 1.168; ma. ni. 2.101, 227; saṃ. ni. 3.212) **ahetuvādo**. Pakati aṇukālādivasena loko pavattatīti evaṃ pavatto **visamahetuvādo**. Issarapurisapajāpativādā **vasavattivādā**. Ahetuvādaggahaṇeneva cettha sabhāvaniyati yadicchāvādānampi saṅgaho daṭṭhabbo. Keci pana ''cakkhu eva cakkhussa kāraṇa''nti evamādiko **visamahetuvādo**. Issarādivādo ahetuvādantogadho. Sabhāveneva dhammā pavattantīti vādo **''vasavattivādo''**ti vadanti. Kiṃ hi paccayasāmaggiyā payojananti adhippāyo. Samuppādapadena paridīpito hotīti yojanā. Paridīpanassa pana aviparītakāraṇaṃ dassetuṃ **''paccayasāmaggiyaṃ dhammānaṃ uppattito''**ti vuttaṃ. **Vihatā**ti abbhāhatā. **''Purimapurimapaccayavasenā''**ti iminā avicchedavasena pavattamānaṃ ucchedadiṭṭhinivattakaṃ hetuphalapabandhaṃ dasseti. Tenāha **''kuto ucchedo''**ti. Ucchedābhāvakathaneneva cettha ucchedavādassāpi abhāvaṃ dassetīti daṭṭhabbaṃ.

Tassā tassā paccayasāmaggiyāti tasmiṃ tasmiṃ hetupaccayasamavāye. **Santatiṃ avicchinditvā**ti hetuphalapabandhasaṅkhātassa santānassa avicchindanena. **Tesaṃ tesaṃ** paccayuppannadhammānaṃ sambhavato uppajjanato sassatucchedasaṅkhātaṃ antadvayaṃ anupaggamma yathāsakaṃ paccayehi anurūpaphaluppatti idha majjhimapaṭipadāti adhippetā. Kammavaṭṭassa, vipākavaṭṭassa ca bhinnasabhāvattā, bhinnakālattā ca **so karoti so paṭisaṃvedetīti vādappahānaṃ**. Kusalākusalakkhandhappavattiyañhi kārakavohāro, vipākakkhandhapavattiyaṃ vedakavohāroti. Yasmiṃ santāne kammaṃ nibbattaṃ, tattheva tassa phalassa nibbattanato **añño karoti añño paṭisaṃvedetīti vādappahānaṃ**. Na hi katassa vināso, akatassa vā abbhāgamo atthi. ''Itthī, purisā''ti vohārena janapadanirutti. Tattha yasmā paṇḍitāpi loke ''pañcakkhandhe ānetu, nāmarūpaṃ āgacchatū''ti avatvā itthī, purisotveva voharanti, tasmā ''itthī evāyaṃ, puriso evāyanti apariññātavatthukānaṃ hoti abhiniveso. Viddasuno pana paṭiccasamuppādaṃ jānantassa tathā tathā pavattamāne dhamme upādāya paññattimattato tattha paramatthato na abhinivesoti āha **''janapadaniruttiyā anabhiniveso''**ti. **Samaññāyā**ti lokasamaññāya. **Anatidhāvana**nti anatikkamanaṃ. ''Satto''ti hi vutte ''ko ettha satto, kiṃ rūpaṃ, udāhu vedanādayo''ti vibhāgaṃ akatvā lokasamaññāvaseneva lokiyehi viya lokiyo attho samaññaṃ avilaṅghantena voharitabbo.

Aparo nayo – paccetumarahatīti paṭicco. Yo hi naṃ pacceti abhisameti, tassa accantameva dukkhavūpasamāya saṃvattati. Sammā, saha ca uppādetīti samuppādo. Paccayadhammo hi attano phalaṃ uppādento sampuṇṇameva uppādeti, na vikalaṃ. Ye ca dhamme uppādeti, te sabbe saheva uppādeti, na ekekaṃ. Iti paṭicco ca so samuppādo cāti **paṭiccasamuppādo**. Atha vā paṭicca paṭimukhaṃ itvā kāraṇasāmaggiṃ appaṭikkhipitvā sahite uppādetīti **paṭiccasamuppādo**. Paṭimukhagamanañca paccayassa kāraṇasāmaggiyā aṅgabhāvena phalassa uppādanameva. **Appaṭikkhipitvā**ti ca na vinā tāya kāraṇasāmaggiyā, aṅgabhāvaṃ agantvā sayameva na uppādetīti attho. Etena kāraṇabahutā dassitā, **''sahite''**ti iminā paccayuppannadhammabahutā. Ubhayenāpi ''ekaṃ na ekato''tiādinā (visuddhi. 2.617) parato vuccamāno sāsananayo dīpito hoti.

Atha vā paṭicca paccetabbaṃ paccayaṃ paṭigantvā na vinā tena sambandhassa uppādo **paṭiccasamuppādo** (udā. aṭṭha. 1). Paṭiccasamuppādoti cettha samuppādappadhānavacanaviññeyyo sasattiko hetūti veditabbo. Tattha ''paṭiccā''ti vutte kiṃ paṭiccāti vattabbanti āha **''paccetabba''**nti. So ca paccayadhammoti katvā vuttaṃ **''paccaya''**nti. Idāni paṭiccasaddassa atthamāha **''paṭigantvā''**ti. Kāraṇassa sabhāvena tappaṭilābhagatiyā patvā. Kathaṃ na vinā tena? Sati eva tasmiṃ, tassa ca phalassa uppādato eva, na aññathā. Asati, nirodhato cāti ayaṃ paccayaṭṭhiti paṭiccasaddassa attho. Tenāyaṃ paṭiccasaddo yathā ''imasmiṃ sati imassuppādo''ti ete saddā bhummanissakkavacanajotanīyena idaṃ-saddavacanīyassa hetumato hetuāyattabhāvena bhāvuppāduttarakiriyāpekkhena yāyassa tadāyattatā, tāya samatthatāya hetuṃ vadanti, evaṃ gantvā-saddantaravacanīyena taṃviññeyyasseva paccayanakiriyākattuhetumato hetupaccayanena hetuāyattabhāvena samuppāduttarakiriyāpekkhena yāyassa tadāyattatā, tāya samatthatāya hetumāha. Evañca katvā ''avijjā paṭicca, saṅkhārā paṭiccasamuppannā''tiādi (paṭi. ma. 1.46) saṅkhārapiṭake vuttaṃ. **Samatthatā** cettha nidānādibhāvo. So ca tadavinābhāviphalaṃ pati satvameva. **Sambandhassā**ti ca saṃyojanānurūpatāvasena jātiādinā sambandhassa jarāmaraṇādipaccayuppannassa. **Uppādo**ti uppajjanaṃ. Yadi evaṃ kathaṃ paṭiccasaddappayogo, nanu samānakattukānaṃ pubbakāle īdiso saddappayogoti? ''Bhutvā gacchati, kasitvā vapatī''tiādīsu saccametaṃ, taṃ pana yebhuyyavasena daṭṭhabbaṃ samānāparakāle, asamānakattuke ca dassanato. Samānakāle tāva –

> ''Andhakāraṃ nihantvāna, uditāyaṃ divākaro;
> Vaṇṇapaññāvabhāsehi, obhāsetvā samuggato''ti. –

Udāharaṇaṃ. Keci pana ''mukhaṃ byādāya sayati, akkhīni parivattetvā passatī''ti udāharanti. Apare ''nisajja adhīte, ṭhatvā kathetī''ti.

Tattha byādānaparivattanuttarakālabhāvisayanadassanakiriyāpekkhā pubbuttarakālatā atthi, sā ca bhedānupalakkhaṇā kehici na lakkhīyati. ''Nisajja adhīte, ṭhatvā kathetī''ti ca samānakālatāyapi ajjhenakathanehi pubbepi nisajjaṭṭhānāni hontīti sakkā pubbuttarakālatā sambhāvetuṃ, tasmā purimāniyeva udāharaṇāni yuttāni. Udayasamakālameva hi tannivattaniyanivattananti. Aparakāle ''dvāramāvaritvā pavisati, āvaritvā nikkhamatī''ti. Keci pana ''ḍakkacca patito daṇḍo''ti udāharanti. Abhighātabhūtasahajātāya pana abhighātajasaddassa samānakālatā ettha labbhati, tasmā idhāpi purimāniyeva udāharaṇāni yuttāni. Purimatāvacanicchāvaseneva pana lakkhaṇahetukiriyānaṃ lakkhaṇahetubhāvavacanicchāti lakkhaṇabhāvato purimakālo icceva ''nihantvānā''ti saddasiddhi icchitā, evañca paccayanakiriyā samuppajjanakiriyāya purimikāvāti paṭicca-saddasiddhi. Tattha yuttaṃ paccakkhato kattudassanato. Idha pana tadabhāvato na yuttanti ce? Nāyaṃ doso. Idhāpi anumānato siddho. Jarāmaraṇādiko kattā attheva ''ñatvā kiriyato vaya''nti evamādipayogadassanato avassaṃ anumiyamānena kattunā īdiso saddapayogo icchitabbo. Asamāne pana kattari ''pisācaṃ disvā bhayaṃ hoti, paññāya cassa disvā āsavā parikkhīṇā hontī''ti (ma. ni. 1.271; 2.182; pu. pa. 204) evamādi veditabbaṃ. Yathā ca tattha pisācadassanādipurisabyāpāro, evamidhāpi paccayanaṃ paccayabyāpāro attano phaluppādanaṃ, tañca satvaṃ samuppādovāti ''paccaye sati, paccayassa uppādā''ti paccayanassa samuppādahetutāya gamako samānassa kattu abhāvepi paṭicca-saddo siddhoti veditabbo. Yadi paṭiccasambandhassa uppādo paṭiccasamuppādo, kathaṃ paccayo paṭiccasamuppādoti? Heṭṭhā vicāritovāyamattho. Apica yoyaṃ samuppāda-saddavibhāvitānaṃ paccayuppannānaṃ paṭiccasaddavibhāvito sasattiko hetu adhippeto, tassa samuppādābhimukhatāya padhānavacanaviññeyyasabhāvattā tathā vuttoti.

Kiṃ pana kāraṇaṃ samuppādapadhānena vacanena samuppādassa hetu veditabbo, na pana sahetuko samuppādo evāti? Vuccate – diṭṭhassa dukkhassa yo paccayo paccayaniddesena tassa vibhāvitattā. Kathaṃ? Yathāha –

> ''Idha, bhikkhave, bhikkhu parivīmaṃsamāno parivīmaṃsati 'yaṃ kho idaṃ anekavidhaṃ nānappakārakaṃ dukkhaṃ loke uppajjati jarāmaraṇaṃ, idaṃ nu kho dukkhaṃ kiṃ nidānaṃ kiṃ samudayaṃ kiṃ jātikaṃ kiṃ pabhavaṃ, kismiṃ sati jarāmaraṇaṃ hoti, kismiṃ asati jarāmaraṇaṃ na hotī'ti. So parivīmaṃsamāno evaṃ pajānāti 'yaṃ kho idaṃ…pe… idaṃ kho dukkhaṃ jātinidāna'''miccādinā (saṃ. ni. 2.51) –

Diṭṭhassa dukkhassa nidānaṃ **parivīmaṃsasutte** vuttaṃ. Taṃ pajānanañca nidānampi viññātabbanti. Yathā cāha –

> ''Pubbe me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi 'kicchaṃ vatāyaṃ loko āpanno jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca, atha ca panimassa dukkhassa

nissaraṇaṃ nappajānāti jarāmaraṇassa. Kudāssu nāma imassa dukkhassa nissaraṇaṃ paññāyissati jarāmaraṇassā'ti…pe… tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo 'jātiyā kho sati jarāmaraṇaṃ hoti, jātipaccayā jarāmaraṇa'''nti (saṃ. ni. 2.10) –

Ādinā diṭṭhassa dukkhassa paccayavīmaṃsābhisamayā vuttā. Paccayo hi ñātabbo. Tadabhisamayāyattañca dukkhanissaraṇapajānananti yo ca ñātabbo, so pavedetabboti paṭiccasamuppādasaddo yaṃ yadidaṃ samuppādasaddavibhāvitaṃ diṭṭhaṃ dukkhaṃ, taṃ paccayaṃ paṭicceva, na aññathāti evaṃ paccayavibhāvanatthaṃ vuccati. Bhavati hi ñātuṃ, pavedetuñca icchitabhāvena padhānassāpi kenaci visesena ñātabbatāya appadhānabhāvena niddeso yathā ''ko sotāpanno, yassa tīṇi saṃyojanāni pahīnāni. Ko devadatto, yassa uccatarāni gehānī''ti, evamidhāpi paccayapaccayanapavedanaṭṭhena niddese sattivisesena attano phalena paccanīyatāya ñātabbabhāvena ''paṭiccā''ti pariyāyena paccayo vutto.

Yo cāyaṃ ''avijjāpaccayā saṅkhārā''tiādiko niddeso, so ca sakalassa dukkhakkhandhassa mūlato paṭṭhāya paccayānaṃ pavedanāya niddiṭṭhoti pariyosānepi ''evametassa kevalassa dukkhakkhandhassa samudayo hotī''ti evaṃ-saddena samugghātaṃ dukkhaṃ dassetvā tassa yathāvutte paccaye taṃsamudayābhimukhe katvā nigamitā paccayā. **Paṭipadāsuttepi** (saṃ. ni. 2.3) ''avijjāpaccayā…pe… samudayo hotī''ti vatvā ''ayaṃ vuccati, bhikkhave, micchāpaṭipadā''ti vuttaṃ. Na ca paṭiccasamuppannabhāvena gahitaṃ dukkhaṃ micchāpaṭipadaṃ, atha kho dukkhasamudayabhūtā paccayāti. Yathā ca ''pañcaṅgiko sammāsamādhi (dī. ni. 3.335), pañcaṅāṇiko sammāsamādhī''ti (dī. ni. 3.355) aṅgañāṇapaṭivedanatthattā desanāya sammāsamādhipadhānehi saddehi aṅgañāṇapaṭivedanaṃ kataṃ, evamidhāpi samuppādapadhānena saddena paccayapaṭivedanaṃ katanti veditabbaṃ.

581. Yā panāyaṃ tantīti sambandho. **Nikkhittā**ti ṭhapitā, desitāti attho. Yathādhippetassa atthassa tananato tanti, gantho. ''Kiṃ vādī, bhante, sammāsambuddho''ti pucchitena ''vibhajjavādī, mahārājā''ti (pārā. aṭṭha. 1.tatiyasaṅgītikathā; kathā. aṭṭha. nidānakathā) moggaliputtatissattherena vuttattā sammāsambuddhasāvakā vibhajjavādino. Te hi satthārā venayikādibhāvaṃ vibhajja vuttaṃ anuvadanti, somanassādīnaṃ, cīvarādīnañca sevitabbāsevitabbabhāvaṃ. Sassatucchedavāde vā vibhajja vadanti. ''Sassato attā ca loko cā''tiādīnaṃ (dī. ni. 1.31) ṭhapanīyānaṃ ṭhapanato, rāgādikkhayassa sassatassa, rāgādikāyaduccaritādiucchedassa ca vacanato, na pana ekaṃsabyākaraṇīyādike tayo pañhe apanetvā vibhajjabyākaraṇīyameva vadanti. Vibhajjavādīnaṃ maṇḍalaṃ samūho **vibhajjavādimaṇḍalaṃ**. Vibhajjavādino vā bhagavato parisā **vibhajjavādimaṇḍala**ntipi vadanti, vibhajja vā sassatucchede ubho ante anupagamma majjhimapaṭipadābhūtassa paṭiccasamuppādassa desanato bhagavā, tadanuvādato tassa sāvakā ca **vibhajjavādino**ti. Sesaṃ purimasadisaṃ.

Otaritvāti ogāhetvā, vibhajjavādī hutvāti attho. Na hi sayaṃ avibhajjavādī samāno vibhajjavādīnaṃ antare ṭhānamattena vibhajjavādimaṇḍalaṃ otiṇṇo nāma hoti. Ācariyehi avuttaviparītatthadīpanena te **naabbhacikkhantena**. Avijjā puññāneñjābhisaṅkhārānampi hetu paccayo hotīti vadanto, kathāvatthumhi paṭikkhitte puggalavādādike ca vadanto sakasamayaṃ vokkamati nāma, tathā **avokkamantena. Parasamayaṃ** dosāropanabyāpāravirahena **anāyūhantena**. ''Idampi suttaṃ gahetabba''nti parasamayaṃ asampiṇḍentenāti keci vadanti. ''Tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anañña''ntiādīni (ma. ni. 1.396) vadanto suttaṃ paṭibāhati nāma, tathā **apaṭibāhantena**. ''Tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā yeme antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāya (ma. ni. 1.234; pāci. 417, 418), supinante kato vītikkamo āpattikaro hotī''ti ca evamādiṃ vadanto vinayaṃ paṭilometi nāma, tabbipariyāyena taṃ **anulomentena**. Paṭilomento hi kammantaraṃ bhindanto, dhammatañca vilomento kuto kilesavinayaṃ anulometi. **Sutte** (dī. ni. 2.187 ādayo; a. ni. 4.180) vutte cattāro mahāpadese, **aṭṭhakathāya**ñca vutte suttasuttānulomaācariyavādaattanomatimahāpadese **olokentena**. Tadolokanena hi sutte, vinaye ca santiṭṭhati nātidhāvati.

Dhammanti paṭiccasamuppādapāḷiṃ. **Attha**nti tadatthaṃ. Hetu, hetuphalāni vā ayamettha hetu **dhammo,** idamettha hetuphalaṃ **atthoti**. **Dhamma**nti vā dhammataṃ. Yathā eke ''uppādā vā tathāgatānaṃ anuppādā vā tathāgatānaṃ ṭhitāva sā dhātū''ti (saṃ. ni. 2.20) suttapadassa atthaṃ micchā gāhentā ''nicco paṭiccasamuppādo''ti paccayākāradhammaṃ micchā dīpenti, evaṃ adīpetvā heṭṭhā vuttanayeneva attano phalaṃ pati kāraṇassa vavatthitasabhāvaṃ dīpentena. Yathā ca eke ''anirodhaṃ anuppāda''ntiādinā paṭiccasamuppādassa atthaṃ micchā gāhenti, evaṃ gāhe akatvā vuttanayeneva aviparītaṃ **atthaṃ saṅgāhentena**. ''Dukkhādīsu aññāṇaṃ avijjā''ti vuttamatthaṃ parivattetvā puna ''pubbante aññāṇa''ntiādīhi (dha. sa. 1067) **aparehipi pariyāyehi niddisantena**. ''Saṅkhārā iminā pariyāyena bhavoti vuccanti, taṇhā iminā pariyāyena upādāna''ntiādinā niddisantenāti ca vadanti. **Pakatiyā**ti yathāvuttavidhānaṃ anāmasitvā kevalameva.

Saccanti catusaccaṃ. **Satto**ti sattasuññatāti vadanti, sattasuññesu pana saṅkhāresu sattavohāro, sattatthakiccasiddhi ca. **Paccayākārameva cā**ti paccayākāro eva ca, **ma**-kāro padasandhikaro. Paccayadhammānaṃ attanoyeva phalassa paccayabhāvo paṭiccasamuppādoti attho.

Tasmāti vuttanayena atthavaṇṇanāya kātabbattā, dukkarattā ca **patiṭṭhaṃ nādhigacchāmī**ti yattha ṭhitassa vaṇṇanā sukarā hoti, tassā patiṭṭhābhūtaṃ taṃ nayaṃ attanoyeva ñāṇabalena nādhigacchāmīti attho. Nissayaṃ pana ācikkhanto **''sāsanaṃ panida''**ntiādimāha. Idha **sāsana**nti pāḷidhammamāha, paṭiccasamuppādameva vā. So hi anulomapaṭilomādinānādesanānayapaṭimaṇḍito abbocchinno ajjāpi pavattatīti nissayo hoti. Tadaṭṭhakathāsaṅkhāto ca **pubbācariyamaggo**. ''Taṃ suṇātha samāhitā''ti ādarajanane, ussāhane ca kiṃ payojananti ce, taṃ dassento āha **''vuttañheta''**ntiādi. **Aṭṭhi katvā**ti atthaṃ katvā. Yathā vā na nassati, evaṃ aṭṭhigataṃ viya karonto aṭṭhiṃ katvā. Pubbakālato aparakāle bhavaṃ **pubbāpariyaṃ. Visesa**nti paṭhamārambhato pabhuti khaṇe khaṇe ñāṇavisesaṃ, kilesakkhayavisesañca labhatīti attho.

582. **Desanābhedato**ti desanāvisesato. Atthato, lakkhaṇādito, ekavidhādito ca **atthalakkhaṇekavidhādito**. **Aṅgānañca vavatthānā**ti avijjādīnaṃ dvādasannaṃ aṅgānaṃ vavatthānadassanato.

Kammavipākakilesavaṭṭānaṃ mūlakāraṇattā, ādito vuttattā ca avijjā paṭiccasamuppādassa mūlaṃ. Tattha valliyā mūle diṭṭhe tato pabhuti valliharaṇaṃ viya paṭiccasamuppādassa mūle diṭṭhe tato pabhuti paṭiccasamuppādadesanāti upamāsaṃsandanā na kātabbā. Na hi bhagavato idameva diṭṭhaṃ, idaṃ adiṭṭhanti vibhajanīyaṃ atthi sabbassa diṭṭhattā. Mūlato pabhuti pana valliharaṇaṃ viya mūlato pabhuti paṭiccasamuppādadesanā katāti idamettha sāmaññaṃ adhippetaṃ, bodhaneyyajjhāsayavasena vā bodhetabbabhāvena mūlādidassanasāmaññaṃ yojetabbaṃ.

Tassāti –

> ''Sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya pañcahi kāmaguṇehi samappito…pe… rajanīyehi. So cakkhunā rūpaṃ disvā piyarūpe rūpe sārajjati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyasati ca viharati parittacetaso, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati, ajjhosāya tiṭṭhatī''ti (ma. ni. 1.408) –

Evaṃ vuttassa. Evaṃ sotadvārādīsupi. Tassa **abhinandato**ti sappītikataṇhāya abhimukhabhāvena nandato. **Abhivadato**ti ''aho sukhaṃ, aho sukha''nti vacībhedakaraṇapavattāya balavataṇhāya ''ahaṃ, mamā''ti abhivadato. Tato balavatiyā mocetuṃ asakkuṇeyyatāya **ajjhosāya tiṭṭhato**. Tatopi balavatī pana upādānabhūtā taṇhā **nandī**. Ettha ca abhinandanādinā taṇhā vuttā, nandivacanena tappaccayaṃ upādānaṃ catubbidhampi nanditātadavippayogatāhi, taṇhādiṭṭhābhinandanabhāvehi cāti veditabbaṃ.

Jātipaccayā jarāmaraṇantiādikañca tattheva **mahātaṇhāsaṅkhayasutte** vuttaṃ.

Vipākavaṭṭabhūte paṭisandhipavattiphassādike kammasamuṭṭhānañca ojaṃ sandhāya **''cattāro āhārā taṇhānidānā''**tiādi vuttaṃ. Vaṭṭūpathambhakā pana itarepi āhārā taṇhāpabhave tasmiṃ avijjamāne na vijjantīti **''taṇhānidānā''**ti vattuṃ vaṭṭanti.

583. **Tato tato**ti catubbidhāsu desanāsu tato tato desanato. **Ñāyappaṭivedhāya saṃvattatī**ti **ñāyo**ti maggo, so eva vā paṭiccasamuppādo ''ariyo cassa ñāyo paññāya sudiṭṭho hotī''ti (saṃ. ni. 2.41; 5.1024) vacanato. Sayameva hi so samantabhaddakattā tathā tathā paṭivijjhitabbattā tāya tāya desanāya attano paṭivedhāya saṃvattati. **Catubbidhagambhīrabhāvappattiyā**ti dhammatthadesanāpaṭivedhagambhīresu patiṭṭhādhigamanena patiṭṭhitattāti attho.

Samantabhaddakatā, desanāvilāsappatti ca catunnampi desanānaṃ samānaṃ kāraṇanti visesakāraṇaṃ vattukāmo āha **''visesato''**ti. **Assā**ti assa bhagavato desanā, **assa** vā paṭiccasamuppādassa desanāti yojetabbaṃ. **Pavattikāraṇavibhāgo** avibhattasabhāvā avijjādayova, kāraṇanti vā gahitānaṃ pakatiādīnaṃ, avijjādīnañca akāraṇatā, kāraṇatā ca. Tattha sammūḷhā keci akāraṇaṃ kāraṇanti gaṇhanti, keci na kiñci kāraṇaṃ bujjhantīti tesaṃ yathāsakehi anurūpehi kāraṇehi saṅkhārādi**pavattisandassanatthaṃ,** saṃsārappavattisandassanatthanti attho. Pavattiādīnavapaṭicchādikā avijjā ādi, tato saṅkhārā uppajjanti, tato viññāṇanti evaṃ pavattiyā

uppattikkamasandassanatthaṃ, gabbhaseyyakādivasena vā tattha tattha bhave attabhāvassa uppajjanānupubbisandassanatthañca anulomadesanā pavattāti. Itarāsaṃ tadatthatāsambhavepi na tāsaṃ tadatthameva pavatti atthantarasabbhāvato. Ayaṃ pana tadatthā evāti etissā tadatthatā vuttā.

Anuvilokayato yo sambodhito pubbabhāge taṃtaṃpaccayuppannāvabodhasaṅkhāto pubbabhāgapaṭivedho pavatto, tadanusārena tadanugamena jarāmaraṇādikassa jātiādikāraṇaṃ yaṃ adhigataṃ, tassa sandassanatthaṃ ayaṃ paṭilomadesanā pavattā. Anuvilokayato paṭilomadesanā pavattāti vā sambandho. Desentopi hi bhagavā kicchāpannaṃ lokaṃ anuviloketvā pubbabhāga…pe… sandassanatthaṃ desesīti. Āhārataṇhādayo paccuppannaddhā, saṅkhārāvijjā atītaddhāti iminā adhippāyenāha **''yāva atītaṃ addhānaṃ atiharitvā''**ti. Āhārā vā taṇhāya pabhāvetabbā anāgato addhā, taṇhādayo paccuppanno, saṅkhārāvijjā atītoti. Paccakkhaṃ pana phalaṃ dassetvā tannidānadassanavasena phalakāraṇaparamparadassanaṃ yujjatīti āhārā purimataṇhāya uppāditā paccuppanno addhā, taṇhādayo atīto, saṅkhārāvijjā tatopi atītataro saṃsārassa anādibhāvadassanatthaṃ vuttoti. **Yāva atītaddhāna**nti yāva atītataraṃ addhānanti attho yuttoti. Āyatiṃ punabbhavābhinibbattiāhārakā vā cattāro āhārā ''āhāretītāhaṃ na vadāmi…pe… evaṃ pana maṃ avadantaṃ yo evaṃ puccheyya 'kissa nu kho, bhante, viññāṇāhāro'ti, esa kallo pañho, tatra kallaṃ veyyākaraṇaṃ, viññāṇāhāro āyatiṃ punabbhavābhinibbattiyā''ti (saṃ. ni. 2.12) vacanato, taṃsampayuttattā phassacetanānaṃ, tappavattihetuttā ca kabaḷīkārāhārassa. Tena hi upatthambhitarūpakāyassa, tañca icchantassa kāmaviññāṇāyūhanaṃ hoti. Bhojanañhi saddhādīnaṃ, rāgādīnañca upanissayoti vuttaṃ. Tasmā te kammavaṭṭasaṅgahitā āhārā paccuppanno addhāti imasmiṃ pariyāye purimoyeva attho yutto.

Atītaddhato pabhuti ''iti kho, bhikkhave, avijjāpaccayā saṅkhārā''tiādinā (saṃ. ni. 2.2) atīte, tato parañca hetuphalapaṭipāṭiṃ paccakkhabhūtānaṃ āhārānaṃ nidānadassanavasena ārohitvā nivattanena vinā abujjhantānaṃ taṃsandassanatthaṃ sā ayaṃ desanā pavattāti attho. **Anāgataddhahetusamuṭṭhānato pabhutī**ti anāgatassa bhavassa hetubhūtānaṃ dhammānaṃ uppattito paṭṭhāya. **Anāgataddhasandassanattha**nti anāgataddhuno appaṭivijjhantānaṃ apassantānaṃ paccakkhaṃ paccuppannaṃ hetuṃ dassetvā hetuphalaparamparāya tassa sandassanatthanti attho. Ettha ca ādito paṭṭhāya yāva pariyosānā, pariyosānato ca paṭṭhāya yāva ādi pavattā desanā dvādasaṅgā, tato eva tisandhi catusaṅkhepā. Majjhato paṭṭhāya yāva ādi pavattā desanā aṭṭhaṅgā dvisandhi tisaṅkhepā. Majjhato pana paṭṭhāya yāva pariyosānā pavattā desanā chaḷaṅgā dvisandhi tisaṅkhepā. ''Saṃyojaniyesu, bhikkhave, dhammesu assādānupassino viharato taṇhā pavaḍḍhati, taṇhāpaccayā upādāna''ntiādinā (saṃ. ni. 2.53, 57) majjhato paṭṭhāya yāva pariyosānā pavattā desanā ekasandhi dvisaṅkhepā. Evaṃ ayaṃ anekaṅgā eva paṭiccasamuppādadesanā āgatā. Ekaṅgavasenāpi ca paṭiccasamuppādadesanā labbhateva. Yathāha –

> ''Tatra, bhikkhave, sutavā ariyasāvako paṭiccasamuppādaṃyeva sādhukaṃ yoniso manasi karoti 'iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati. Imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhatī'ti. Sukhavedaniyaṃ, bhikkhave, phassaṃ paṭicca uppajjati sukhavedanā''ti (saṃ. ni. 2.62) –

Ādi. Ettha hi ''phassapaccayā''ti ettako eva paṭiccasamuppādo vutto. Tenetaṃ viññāyati ''ekaṅgapaṭiccasamuppādo''ti.

Tattha **imasmiṃ sati idaṃ hotī**ti imasmiṃ avijjādike paccaye sati idaṃ saṅkhārādikaṃ phalaṃ hoti. **Imassuppādā idaṃ uppajjatī**ti imassa avijjādikassa paccayassa uppādā idaṃ saṅkhārādikaṃ phalaṃ uppajjatīti attho. **Imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhatī**ti avijjādīnaṃ abhāve saṅkhārādīnaṃ abhāvassa, avijjādīnaṃ nirodhā saṅkhārādīnaṃ nirodhassa ca vacanena purimasmiṃ paccayalakkhaṇe niyamo dassito hoti ''imasmiṃ sati eva, na asati, imassa uppādā eva, na nirodhā''ti. Tenetaṃ lakkhaṇaṃ antogadhaniyamaṃ idha paṭiccasamuppādassa vuttanti daṭṭhabbaṃ.

Nirodhoti ca avijjādīnaṃ virāgādhigamena āyatiṃ anuppādo appavatti. Tathā hi vuttaṃ ''avijjāyatveva asesavirāganirodhā''tiādi (mahāva. 1; udā. 3). Nirodhavirodhī ca uppādo, yena so uppādavirodhibhāvena vutto ''imassa nirodhā idaṃ nirujjhatī''ti, tenetaṃ dasseti ''anirodho uppādo nāma, so cettha atthibhāvotipi vuccatī''ti. ''Imasmiṃ sati idaṃ hotī''ti idameva hi lakkhaṇaṃ pariyāyantarena ''imassuppādā idaṃ uppajjatī''ti vadantena parena purimaṃ visesitaṃ hoti, tasmā na dharamānataṃyeva sandhāya ''imasmiṃ satī''ti vuttaṃ, atha kho maggena aniruddhabhāvañcāti viññāyati. Yasmā ca ''imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhatī''ti (udā. 2) dvidhāpi uddiṭṭhalakkhaṇassa nirodhassa niddesaṃ vadantena ''avijjāyatveva asesavirāganirodhā saṅkhāranirodho''tiādinā (mahāva. 1; udā. 3) nirodho eva vutto, tasmā natthibhāvopi nirodho evāti natthibhāvaviruddho atthibhāvo anirodhoti dassitaṃ hoti. Tena anirodhasaṅkhātena atthibhāvena uppādaṃ

viseseti. Tato na idha attalābhamattaṃ uppādoti adhippeto, atha kho anirodhasaṅkhāto atthibhāvo cāti ayamattho vibhāvitoti evametaṃ lakkhaṇadvayavacanaṃ aññamaññaṃ visesanavisesitabbabhāvena sātthakanti veditabbaṃ.

Ko panāyaṃ anirodho nāma, yo atthibhāvo, uppādoti ca vuccatīti? Appahīnabhāvo, anibbattitaphalatāppahīnārahatāhi phaluppādanārahatā ca. Ye tehi pahātabbā akusalā dhammā, tesaṃ ariyamaggena asamugghātitabhāvo, ye pana na pahātabbā kusalābyākatā dhammā, yāni tesu saṃyojanāni akhīṇāsavānaṃ, tesaṃ aparikkhīṇatā ca. Asamugghātitānusayatāya hi sasaṃyojanākhandhappavatti paṭiccasamuppādo. Tathā hi vuttaṃ –

> ''Yāya ca, bhikkhave, avijjāya nivutassa bālassa, yāya ca taṇhāya sampayuttassa ayaṃ kāyo samudāgato, sā ceva avijjā bālassa appahīnā, sā ca taṇhā aparikkhīṇā. Taṃ kissa hetu? Na, bhikkhave, bālo acari brahmacariyaṃ sammā dukkhakkhayāya, tasmā bālo kāyassa bhedā kāyūpago hoti, so kāyūpago samāno na parimuccati jātiyā jarāmaraṇenā''ti (saṃ. ni. 2.19) –

Ādi. Khīṇasaṃyojanānaṃ pana avijjāya abhāvato saṅkhārānaṃ, taṇhupādānānaṃ abhāvato upādānabhavānaṃ na sambhavoti vaṭṭassa upacchedo paññāyati. Tenevāha –

> ''Channantveva, phagguna, phassāyatanānaṃ asesavirāganirodhā phassanirodho, phassanirodhā vedanānirodho''ti (saṃ. ni. 2.12) –

Ādi. Na hi aggamaggādhigamato uddhaṃ yāva parinibbānā saḷāyatanādīnaṃ appavatti, atha kho natthitā, nirodhasaddavacanīyatā, khīṇasaṃyojanatāti nirodho vutto. Apica cirakatampi kammaṃ anibbattitaphalatāya, appahīnārahatāya ca phalārahaṃ santaṃ eva nāma hoti, na nibbattitaphalaṃ, nāpi pahīnārahanti phaluppattipaccayānaṃ avijjāsaṅkhārādīnaṃ vuttanayena phalārahabhāvo anirodhoti veditabbaṃ. Evaṃ aniruddhabhāveneva hi yena vinā phalaṃ na sambhavati, taṃ kāraṇaṃ atītādipi ''imasmiṃ satī''ti iminā vacanena vuttaṃ. Tato eva ca avusitabrahmacariyassa appavattidhammataṃ anāpanno paccayuppādo kālabhedaṃ anāmasitvā anivattitāya eva ''imassuppādā''ti vutto. Atha vā avasesapaccayasamavāye avijjamānassāpi vijjamānassa viya pageva vijjamānassa yā phaluppattiabhimukhatā, sā ''imassuppādā''ti vuttā. Tadā hi tato phalaṃ uppajjatīti tadavatthaṃ kāraṇaṃ phalassa uppādanabhāvena upaṭṭhitaṃ uppatitaṃ nāma hoti, na vijjamānampi atadavatthanti tadavatthatā uppādoti veditabbā.

Tattha **''satī''**ti iminā vijjamānatāmattena paccayabhāvaṃ vadanto abyāpārataṃ paṭiccasamuppādassa dasseti. **Uppādā**ti uppattidhammataṃ, asabbakālabhāvitaṃ, phaluppattiabhimukhatañca dīpento aniccataṃ paṭiccasamuppādassa dasseti. ''Sati, na asati, uppādā, na nirodhā''ti pana hetuatthehi bhummanissakkavacanehi samatthitaṃ nidānasamudayajātipabhavabhāvaṃ paṭiccasamuppādassa dasseti. Hetuatthatā cettha bhummavacane yassa bhāvena tadavinābhāviphalassa bhāvo lakkhīyati, tattha pavattiyā veditabbā, yathā adhanānaṃ dhane ananuppadīyamāne dāliddiyaṃ vepullamagamāsi (dī. ni. 3.91), nipphanne sasse subhikkhaṃ jāyatīti ca. Nissakkavacanassāpi hetuatthatā phalassa pabhave pakatiyañca pavattiyā, yathā ''kalalā hoti abbudaṃ, abbudā jāyate pesī''ti (saṃ. ni. 1.235; kathā. 692), ''himavatā gaṅgā pabhavati, siṅgato saro jāyatī''ti ca. Avijjādibhāvena ca tadavinābhāvisaṅkhārādibhāvo lakkhīyati, avijjādīhi ca saṅkhārādayo pabhavanti, pakarīyanti cāti tesaṃ pabhavo, pakati ca, tasmā tadatthadīpanatthaṃ ''imasmiṃ sati imassuppādā''ti hetuatthā bhummanissakkaniddesā katā.

Yasmā cettha ''imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjatī''ti saṅkhepena uddiṭṭhassa paṭiccasamuppādassa ''avijjāpaccayā saṅkhārā''tiādiko niddeso, tasmā yathāvutto atthibhāvo, uppādo ca tesaṃ tesaṃ paccayuppannadhammānaṃ paccayabhāvoti viññāyati. Na hi aniruddhatāsaṅkhātaṃ atthibhāvaṃ, uppādañca anivattasabhāvatāsaṅkhātaṃ, udayāvatthatāsaṅkhātaṃ vā ''satiyeva, na asati, uppādā eva, na nirodhā''ti antogadhaniyamehi vacanehi pakāsitaṃ muñcitvā aññho paccayabhāvo nāma atthi, tasmā yathāvutto atthibhāvo, uppādo ca paccayabhāvoti veditabbo. Yepi hi paṭṭhāne āgatā hetuādayo catuvīsati paccayā, tepi etasseva paccayabhāvassa visesāti veditabbā. Tathā yvāyaṃ mūlahetunidānasambhavapabhavādipariyāyehi, uppādaṭṭhiti pavattaṭṭhiti nimittaṭṭhiti āyūhanaṭṭhiti saṃyogaṭṭhiti palibodhaṭṭhitītiādipariyāyehi ca pakāsito kāraṇattho, sopi ettheva antogadhoti daṭṭhabbo.

584. Mūlakāraṇasaddaṃ apekkhitvā **na akāraṇa**nti napuṃsakaniddeso, akāraṇāti attho. Akāraṇaṃ yadi siyā, suttaṃ paṭibāhitaṃ siyāti dassento **''āsavasamudayā''**ti suttaṃ āharati. **Pariyāyo** kāraṇaṃ. **Vaṭṭakathāya**

sīsabhāvo vaṭṭahetuno kammassāpi hetubhāvo. Tattha bhavataṇhāyapi hetubhūtā avijjā, tāya paṭicchāditādīnave bhave taṇhāya uppajjanato avijjā visesena sīsabhūtāti **''mūlakāraṇa''**nti vuttā.

Purimāya koṭiyā apaññāyamānāya uppādavirahato niccataṃ gaṇheyyāti āha **''evaṃ cetaṃ, bhikkhave, vuccatī''**tiādi. Tena ito pubbe uppannapubbatā natthīti apaññāyanato purimakoṭiapaññāyanaṃ vuttanti imamatthaṃ dasseti.

585. Avijjātaṇhāhetukkamena phalesu vattabbesu **''sugatiduggatigāmino''**ti vacanaṃ saddalakkhaṇāvirodhanatthaṃ. Pūjitassa hi dvande pubbanipāto. Savarā kira maṃsassa aṭṭhinā alagganatthaṃ punappunaṃ tāpetvā koṭṭetvā uṇhodakaṃ pāyetvā virittaṃ sūnaṃ aṭṭhito muttamaṃsaṃ gāviṃ mārenti. Tenāha **''aggisantāpā''**tiādi. Tattha yathā vajjhagāvī ca avijjābhibhūtatāya yathāvuttaṃ uṇhodakapānaṃ ārabhati, evaṃ puthujjano yathāvuttaṃ duggatigāmikammaṃ. Yathā pana sā uṇhodakapāne ādīnavaṃ disvā taṇhāvasena sītudakapānaṃ ārabhati, evaṃ puthujjano avijjāya nātibalavabhāvato duggatigāmikamme ādīnavaṃ disvā taṇhāvasena sugatigāmikammaṃ ārabhati. Dukkhe hi avijjaṃ taṇhā anuvattati, sukhe taṇhaṃ avijjāti.

586. **Katthaci** sutte. **Ekadhammamūlikaṃ desana**nti avijjātaṇhāsu ekoyeva dhammo mūlaṃ etissāti ekadhammamūlikā, taṃ, tattha ekaṃ eva dhammaṃ mūlaṃ katvā paṭiccasamuppādadesanaṃ desetīti attho. Upanisīdati phalaṃ etthāti upanisā, kāraṇaṃ, avijjā upanisā etesanti **avijjūpanisā. Assādānupassino**ti upādāniyesu tebhūmakadhammesu visayabhūtesu assādetabbato assādasaññitaṃ sukhasomanassaṃ anupassanasīlassa. Appahīnāvijjatāya bālalakkhaṇayogena **bālassa. Eva**nti avijjānivutattā, taṇhāsaṃyuttattā ca. **Ayaṃ kāyo**ti ayaṃ mamañceva tumhākañca paccakkhabhūto saviññāṇakakāyo khandhapañcakaṃ. ''Saḷāyatanapaccayā phasso''ti (mahāva. 1; udā. 1) vacanato phassakāraṇañcetaṃ vuccatīti āyatanacchakkaṃ vā. **Samudāgato**ti uppanno. **Bahiddhā ca nāmarūpa**nti bahiddhā saviññāṇakakāyo khandhapañcakaṃ, saḷāyatanāni vā. **Itthetanti** itthaṃ etaṃ. Attano ca paresañca pañcakkhandhā dvādasāyatanāni dvārālambanabhāvena vavatthitāni **dvayaṃ** nāmāti attho. **Dvayaṃ paṭicca phasso**ti aññattha cakkhurūpādīni dvayāni paṭicca cakkhusamphassādayo vuttā, idha pana ajjhattikabāhirāni āyatanāni, mahādvayaṃ nāma kiretanti vuttaṃ. Ayamettha adhippāyo – aññattha ''cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso''tiādinā (ma. ni. 1.204, 400; 3.421, 425, 426; saṃ. ni. 2.44; 4.60; kathā. 465) cakkhu ceva rūpā ca…pe… mano ceva dhammā cāti vuttāni dvayāni paṭicca cakkhusamphassādayo vuttā. Idha pana ''ayañceva kāyo''ti cakkhādinissaye sesadhamme cakkhādinissite eva katvā vuttaṃ cakkhādikāyaṃ ekattena ''ajjhattikāyatana''nti gahetvā, ''bahiddhā ca nāmarūpa''nti vuttaṃ rūpādiārammaṇaṃ ekatteneva ''bāhirāyatana''nti tāni ajjhattikabāhirāni āyatanāni paṭicca phasso vutto, tasmā mahādvayametanti.

Evañca katvā attano ca parassa ca pañcahi khandhehi, chahi āyatanehi cāti ayamattho dīpetabbovāti vuttaṃ. ''Ayaṃ kāyo''ti hi vuttāni sanissayāni cakkhādīni attano pañcakkhandhā, ''bahiddhā nāmarūpa''nti vuttāni rūpādīni paresaṃ. Tathā ayaṃ kāyo attano cha ajjhattikāni āyatanāni, bahiddhā nāmarūpaṃ paresaṃ bāhirānīti. Aññathā ajjhattikāyatanamatte eva ''ayaṃ kāyo''ti vuttena ajjhattikāyatanāneva attano pañcakkhandhā hontīti attano ca paresañca pañcahi khandhehi dīpanā na sambhaveyyāti. **Saḷevāyatanānī**ti saḷeva phassakāraṇāni, yehi kāraṇabhūtehi āyatanehi uppannena phassena phuṭṭho bālo sukhadukkhaṃ paṭisaṃvedeti. **Ādi**-saddena ''etesaṃ vā aññatarena. Avijjānīvaraṇassa, bhikkhave, paṇḍitassa taṇhāya sampayuttassā''tiādi (saṃ. ni. 2.19) yojetabbaṃ. Imasmiñhi sutte saṅkhāre avijjātaṇhānissite eva katvā kāyaggahaṇena viññāṇanāmarūpasaḷāyatanāni gahetvā tasmiṃ kāye saḷāyatanānaṃ phassaṃ taṃnissitameva katvā vedanāya visesapaccayabhāvaṃ dassentena bhagavatā bālapaṇḍitānaṃ atītaddhāvijjātaṇhāmūlako vedanānto paṭiccasamuppādo dassito. Puna ca bālapaṇḍitānaṃ visesaṃ dassentena –

> ''Yāya ca, bhikkhave, avijjāya nivutassa bālassa, yāya ca taṇhāya sampayuttassa ayaṃ kāyo samudāgato, sā ceva avijjā bālassa appahīnā, sā ca taṇhā aparikkhīṇā. Taṃ kissa hetu? Na, bhikkhave, bālo acari brahmacariyaṃ sammā dukkhakkhayāya. Tasmā bālo kāyassa bhedā kāyūpago hoti, so kāyūpago samāno na parimuccati jātiyā…pe… dukkhasmāti vadāmī''ti (saṃ. ni. 2.19) –

Vedanāpabhavaṃ sāvijjaṃ taṇhaṃ dassetvā, upādānabhave ca tannissite katvā ''kāyūpago hotī''tiādinā jātiādike dassentena paccuppannahetusamuṭṭhānato pabhuti ubhayamūlavasena paṭiccasamuppādo vutto, tabbipariyāyena ca paṇḍitassa paccuppannahetuparikkhayato pabhuti ubhayamūlako paṭilomapaṭiccasamuppādoti.

587. **Pūretu**nti vaḍḍhetuṃ, upacinitunti attho. Duggatigāmikammassa visesapaccayattā avijjā **''avindiyaṃ vindatī''**ti vuttā, tathā visesapaccayo vindiyassa na hotīti **''vindiyaṃ na vindatī''**ti ca. Attanissitāni katvā

cakkhuviññāṇādīnaṃ pavattanaṃ uppādanaṃ **āyatanaṃ**. Sammohabhāveneva anabhisamayabhūtattā **aviditaṃ** aññātaṃ **karoti. Antavirahite javāpetī**ti vaṇṇāgamavipariyāyavikāravināsadhātuatthavisesayogehi pañcavidhassa niruttilakkhaṇassa vasena a-kāra vi-kāra ja-kāre gahetvā aññesaṃ vaṇṇānaṃ lopaṃ, ja-kārassa ca dutiyassāgamaṃ katvā **''avijjā''**ti vuttaṃ. Byañjanatthaṃ vatvā sabhāvatthaṃ dassetuṃ **''apicā''**tiādi vuttaṃ. Cakkhuviññāṇādīnaṃ vatthārammaṇāni ''idaṃ vatthu, idaṃ ārammaṇa''nti avijjāya ñātuṃ na sakkāti avijjā tappaṭicchādikā vuttā. Vatthārammaṇasabhāvachādanato eva avijjādīnaṃ paṭiccasamuppādabhāvassa, jarāmaraṇādīnaṃ paṭiccasamuppannabhāvassa ca chādanato paṭiccasamuppādapaṭiccasamuppannacchādanaṃ veditabbaṃ.

Apaccakkhitvāti paccakkhānaṃ akatvā apaṭikkhipitvā. **Upakārakaṭṭho paccayaṭṭho** yathā piṇḍapātādi sarīrassa.

Saṅkhatamabhisaṅkharontīti yathā saṅkhataṃ hoti, evaṃ abhisaṅkharonti. Saṅkhārasaddaggahaṇena āgatā saṅkhārā **saṅkhārasaddena āgatasaṅkhārā**. Yadipi avijjāpaccayā saṅkhārāpi saṅkhārasaddena āgatā, te pana imissā desanāya padhānāti visuṃ vuttā, tasmā **''duvidhā''**ti ettha saṅkhārasaddena āgatasaṅkhāresu abhisaṅkharaṇakasaṅkhāraṃ vajjetvā tadaññe saṅkhārasaddena āgatasaṅkhārā yojetabbā. **Saṅkhārasaddena āgatasaṅkhārā**ti vā samudāyo vutto. Tadekadesā ca idha vaṇṇetabbabhāvena gahitā avijjāpaccayā saṅkhārā, tasmā vaṇṇetabbasabbasaṅgāhakavasena duvidhatā vuttāti veditabbā. ''Paṭhamaṃ nirujjhati vacīsaṅkhāro''tiādinā (ma. ni. 1.464) vitakkavicāraassāsapassāsasaññāvedanāvacīsaṅkhārādayo vuttā, na avijjāpaccayā saṅkhāresu vuttā kāyasañcetanādayo.

Saṅkhatasaṅkhārā nāma yathāsakaṃ paccayehi saṅkhatattā. Satipi paccayanibbattānaṃ sabbesampi saṅkhatabhāve ''mametaṃ phala''nti tatthābhimukhena viya kammunā nibbattitattā tebhūmakavipākakaṭattārūpesu sātisayo saṅkhatabhāvoti adhippāyena **aṭṭhakathāyaṃ** (visuddhi. 2.587) kammanibbattānaṃ abhisaṅkhatasaṅkhāratā vuttā. **Pāḷiyaṃ** pana tathā āgataṭṭhānassa abhāvato **''tepi …pe… ettheva saṅgahaṃ gacchantī''**ti vuttaṃ. **Aniccā vata saṅkhārā**ti vuttā ubhuādisamuṭṭhānāpi sabbadhammā. **Abhisaṅkharaṇakasaṅkhāroti vuccati** attano phalassa abhisaṅkharaṇato. Kāyapayogasamuṭṭhāpanavīriyaṃ **kāyikavīriyaṃ. Abhisaṅkhārassā**ti payogavegassa.

Vācaṃ saṅkharotīti **vacīsaṅkhāro**. Kāyena saṅkharīyatīti **kāyasaṅkhāro**. Cittena saṅkharīyati, cittaṃ vā saṅkharotīti **cittasaṅkhāro**. Saṅkhepato pana sabbepi yathārahaṃ saṅkharonti, saṅkharīyantīti ca saṅkhārāti veditabbā. **Vutta**nti saṅkhāraṭṭhapaccayaṭṭhādimāha.

Namatīti ekantasārammaṇatāya ārammaṇābhimukhaṃ namati. **Paritassatī**ti pipāsati, taṇhāparitāpatāya vā vicalati. **Upādiyatī**ti daḷhaṃ ādiyati. **Bhavatī**ti upapattibhavaṃ sandhāyāha. **Bhāvayatī**ti kammabhavaṃ. Cuti khandhānaṃ maraṇanti **''maranti etenā''**ti vuttaṃ. Dukkhā vedanā uppādadukkhā, ṭhitidukkhāti ca katvā **''dvedhā khaṇatī''**ti vuttaṃ. **Āyāso** parissamo visādo.

Niddiṭṭhanayadassananti yathāniddiṭṭhavidhisandassanaṃ. **Kevala**-saddo asammissavācako ca hoti ''kevalā sālayo''tiādīsu, niravasesavācako ca ''kevalā aṅgamagadhā''tiādīsu, tasmā dvidhāpi atthaṃ vadati. Tattha **asammissassā**ti sukharahitassa. Na hi ettha kiñci uppādavayarahitaṃ atthi. **Sakalassā**ti sabbabhavādigatassa, sabbakālikassa ca.

588. ''Lakkhaṇekavidhādito''ti ettha **ādi**-saddo paccekaṃ parisamāpetabboti dassento āha **''lakkhaṇādito''**ti. Sampayutte, taṃsamaṅgipuggale vā sammohayatīti **sammohanarasā**. Ārammaṇasabhāvassa chādanaṃ hutvā gayhatīti **chādanapaccupaṭṭhānā**. ''Āsavasamudayā avijjāsamudayo''ti (ma. ni. 1.103) vacanato **āsavapadaṭṭhānā**. Paṭisandhijananatthaṃ āyūhanti byāpāraṃ karontīti **āyūhanarasā**. Rāsikaraṇaṃ vā **āyūhanaṃ**. Cetanāsabhāvattā cetanā hutvā gayhatīti **cetanāpaccupaṭṭhānā**. Nāmarūpassa purecārikabhāvena pavattatīti **pubbaṅgamarasaṃ**. Purimabhavena saddhiṃ ghaṭanaṃ hutvā gayhatīti **paṭisandhipaccupaṭṭhānaṃ**. Viññāṇena saha, aññamaññañca sampayujjatīti **sampayogarasaṃ**. Samaṃ pakārehi yogo **sampayogo**. Visuṃ abhāvo **avinibbhogo**. Rūpaṃ sampayogābhāvato vikiratīti **vikiraṇarasaṃ**. Tato eva hi pisiyamānā taṇḍulādayo vikiranti, cuṇṇībhūtā viddhaṃsanti, nāmassa kadāci kusalādibhāvopi atthīti tato visesanatthaṃ **''abyākatapaccupaṭṭhāna''**nti vuttaṃ. ''Acetano abyākato''ti (visuddhi. 1.311; vibha. aṭṭha. 173) ettha viya anārammaṇatā vā abyākatatā daṭṭhabbā. **Āyatanalakkhaṇa**nti ghaṭṭanalakkhaṇaṃ, āyānaṃ tananalakkhaṇaṃ vā. Dassanassa yathāsakaṃ visayaggahaṇassa karaṇato **dassanarasaṃ**. ''Dassanādirasa''nti pana **sammohavinodaniyaṃ** vuttaṃ. **Vatthudvārabhāvapaccupaṭṭhānaṃ** yathārahaṃ

viññāṇamanoviññāṇadhātūnanti adhippāyo. Vatthuggahaṇañcettha cakkhādipañcakāpekkhaṃ. Akusalavipākupekkhāya aniṭṭhabhāvato dukkhena, itarāya iṭṭhabhāvato sukhena saṅgahitattā **''sukhadukkhapaccupaṭṭhānā''**ti vuttaṃ. Dukkhasamudayattā **hetulakkhaṇā taṇhā**. ''Tatratatrābhinandinī''ti (ma. ni. 1.91, 460; saṃ. ni. 5.1081; vibha. 203; mahāva. 14) vacanato **abhinandanarasā**. Cittassa, puggalassa vā rūpādīsu atittabhāvo hutvā gayhatīti **atittabhāvapaccupaṭṭhānā. Amuñcanarasaṃ** taṇhādiṭṭhābhinivesavasena. Taṇhādaḷhattaṃ hutvā kāmupādānaṃ, sesāni diṭṭhi hutvā upaṭṭhahantīti **taṇhādaḷhattadiṭṭhipaccupaṭṭhānaṃ**. Kammupapattibhavavasena bhavassa lakkhaṇādayo yojetabbā.

589. **Mohādibhāvato**ti ettha **ādi**-saddena ananubodhādīnaṃ saṅgaho. Dukkhādīsu aññāṇavasena **appaṭipatti,** asubhādīsu subhādivipallāsavasena **micchāpaṭipatti**. Diṭṭhivippayuttavasena vā **appaṭipatti,** diṭṭhisampayuttavasena **micchāpaṭipatti. Dvārārammaṇato**ti dvārato, ārammaṇato ca chasu dvāresu, chasu ārammaṇesu ca pavattanato. Ayaṃ pana vibhāgo na avijjāya eva, aññesupi paṭiccasamuppādaṅgesu arūpadhammānaṃ labbhatīti āha **''sabbesupī''**ti.

Vipākadhammadhammādibhāvatoti ettha **ādi**-saddena nevasekkhānāsekkhasaṃyojaniyādibhāve saṅgaṇhāti. **Catuyonisaṃvattanato**ti catuyonipariyāpannattabhāvanibbattanato.

Lokiyavibhāgādibhāvatoti ettha **ādi**-saddena abyākatasappaccayasaṅkhatādibhāve saṅgaṇhāti. **Sahetukāhetukādito**ti **ādi**-saddena sasaṅkhārāsaṅkhārādibhede saṅgaṇhāti.

Kāmaṃ nāmarūpaṃ paccuppannaddhavasena vuccati, tathāpi yathā paccuppannaṃ, evaṃ atītānāgatampīti addhadvayapariyāpannassāpi nayato gahetabbattā vuttaṃ **''atītādito tividha''**nti.

Sañjātisamosaraṇaṭṭhānatoti viññāṇataṃsampayuttadhammānaṃ uppattipavattidesabhāvato. **''Bhūtappasādaviññāṇato''**ti pāṭho yutto. ''Viññāṇādito''ti pana paṭhanti. Ekasesanayena bāhirāyatanassāpi saṅgahe sati ādi-saddena tassa saṅgahitatā daṭṭhabbā. **Nobhayagocara**nti manāyatanamāha. Na hi arūpadhammānaṃ desavasena āsannatā, dūratā vā atthi aviggahattā, tasmā manāyatanassa gocaro manāyatanaṃ sampatto, asampatto vāti na vuccati. **Phassādīnampī**ti ettha phasso tāva phusanasabhāvato, lokiyasāsavādibhāvato ca ekavidho. Paṭighasamphassaadhivacanasamphassabhedato, sahetukādibhāvato ca duvidho. Bhavattayapariyāpannato, vedanāttayasampayogato, ahetukaduhetukatihetukato ca tividho. Yonigativasena catubbidho, pañcavidho ca.

Vedanā anubhavanalakkhaṇato, lokiyasāsavādibhāvato ca ekavidhā. Pañcadvārikamanodvārikabhedato duvidhā. Sukhādibhedato tividhā. Yonigativasena catubbidhā, pañcavidhā ca. Chaḷārammaṇabhedato chabbidhā.

Taṇhā lokassa samudayabhāvato ekavidhā. Duvidhā diṭṭhisampayuttavippayuttabhāvato. Tividhā kāmabhavavibhavataṇhābhedato. Catubbidhā catumaggapaheyyato. Pañcavidhā rūpābhinandanādibhāvato. Chabbidhā chataṇhākāyabhedato.

Upādānaṃ ekavidhaṃ daḷhaggāhabhāvato. Duvidhaṃ taṇhādiṭṭhibhedato. Tividhaṃ bhavattayūpanissayabhāvato. Catubbidhaṃ kāmupādānādibhedato. Pañcavidhaṃ pañcagatisaṃvattanato.

Bhavo ekavidho lokiyasāsavādibhāvato. Duvidho kammupapattibhedato. Tividho kāmabhavādibhedato. Catubbidho caturupādānapaccayato. Pañcavidho pañcagatisaṃvattanato. Chabbidho kāmakammabhavādibhedato. Sattavidho sattaviññāṇaṭṭhitisaṅgahato. Aṭṭhavidho caturupādānapaccayakammabhavādibhedato. Navavidho kāmabhavādibhedato.

Jāti ekavidhā tattha tattha bhave paṭhamābhinibbattibhāvato. Duvidhā rūpakkhandhasaṅkhārakkhandhasaṅgahato. Tividhā bhavattayapariyāpannato. Yonigativasena catubbidhā, pañcavidhā ca. Iminā nayena jarāmaraṇādīnampi ekavidhādibhāvo veditabbo.

590. Sokādīnampi gahitattā aṅgabahuttappasaṅge ''dvādasevā''ti aṅgavavatthānaṃ veditabbaṃ. Na hi sokādayo aṅgabhāvena vuttā, phalena pana kāraṇaṃ avijjaṃ mūlaṅgaṃ dassetuṃ te vuttā. Jarāmaraṇabbhāhatassa hi bālassa te sambhavantīti sokādīnaṃ jarāmaraṇakāraṇatā vuttā, na pana ''kāyikāya dukkhāya vedanāya phuṭṭho''ti ca sutte jarāmaraṇanimittañca dukkhaṃ saṅgahitanti taṃ tannimittānaṃ jarāmaraṇabbhāhatassa sambhave sādhakabhāvena vuttaṃ. Yasmā pana jarāmaraṇeneva sokādīnaṃ ekasaṅkhepo kato, tasmā tesaṃ

jātipaccayatā yujjati. Jarāmaraṇapaccayabhāve hi avijjāya ekasaṅkhepo kātabbo siyā. Jātipaccayā pana jarāmaraṇaṃ, sokādayo ca sambhavantīti tattha jarāmaraṇaṃ ekantikaṃ aṅgabhāvena gahitaṃ. Sokādayo pana rūpabhavādīsu abhāvato anekantikā kevalaṃ pākaṭena phalena avijjānidassanatthaṃ gahitā. Tena anāgate jātiyā sati tato parāya paṭisandhiyā hetuhetubhūtā avijjā dassitāti bhavacakkassa avicchedo dassito hotīti. Suttañca sokādīnaṃ avijjā kāraṇanti etasseva atthassa sādhakaṃ daṭṭhabbaṃ, na sokādīnaṃ bālassa jarāmaraṇanimittatāmattassa. ''Assutavā puthujjano''ti hi vacanena avijjā sokādīnaṃ kāraṇanti dassitā, na ca jarāmaraṇanimittameva dukkhaṃ dukkhanti.

Aparo nayo jarāmaraṇampi paccayo, aññathā dvādasaṅgāni na paripūrenti. Kassa pana so paccayo? Sokādīnaṃ. Yadi evaṃ kasmā ''jarāmaraṇapaccayā sokādayo sambhavantī''ti avatvā ''jātipaccayā jarāmaraṇaṃ, sokādayo ca sambhavantī''ti vuttanti? Yasmā tadaññenapi dukkhadhammena phuṭṭhassa te sambhavanti, tasmā appahīnasaṃyojanassāpi tesaṃ tappaccayatā na ekaṃsikāti jātipaccayatāva vuttā. Atha vā jarāmaraṇaggahaṇena upapattibhavo saṅgahito. Upādinnakkhandhaparipāko hi āyuno saṃhāni, indriyānaṃ paripāko ca jarā, tesañca bhedo maraṇanti. Sati ca upapattibhave tattha katupacitaṃ, porāṇaṃ vā kammaṃ **kammabhavo,** kammādiupaṭṭhāne cutianantaraṃ paṭisandhiṃ janetīti **upapattibhavo** jātiyā paccayo, tasmā jarāmaraṇampi jātiyā paccayatāya paṭiccasamuppādo. Yasmā pana ''bhavapaccayā jātī''ti ettheva upapattibhavassa jātiyā paccayatā saṅgahitā, tasmā vuttapariyāyasaṅgahato ca ''jarāmaraṇapaccayā jātī''ti na vuttaṃ. Evaṃ jarāmaraṇassāpi paccayabhāvasiddhito paṭiccasamuppādatāti dvādasaṅgatā vavatthitāti veditabbā. Tenāha **''dvādasevā''**tiādi. **Ayaṃ tāvā**ti ''desanābhedato''tiādinā vuttaṃ atthasaṃvaṇṇanaṃ sandhāyāha.

Avijjāpaccayāsaṅkhārapadakathāvaṇṇanā

591. **Ayaṃ panā**ti idāni vakkhamānaṃ. ''Katamā ca, bhikkhave, avijjā dukkhe aññāṇa''ntiādinā (ma. ni. 1.103) suttantesu catuṭṭhānikā avijjā vuttāti **''suttantapariyāyenā''**ti vuttaṃ. **Nikkhepakaṇḍe** (dha. sa. 1106) pana suttantesu catūsu ṭhānesu kathitāya eva avijjāya aṭṭhasu ṭhānesu kiccajātito kathitattā tadatthavaṇṇanāvasena vibhāvanaṃ kātuṃ **''abhidhammapariyāyenā''**ti ārabhitvā **''vuttañheta''**ntiādi vuttaṃ. Ahāpetvā vibhajitabbaṃ. Vibhajanañhi abhidhammapariyāyo. ''Aṭṭhasu ṭhānesu aññāṇa''nti ānetvā taṃ sambandhitabbaṃ. **Sesaṭṭhānesū**ti dukkhasamudayesu, pubbantādīsu ca. **Ārammaṇavasenā**ti ārammaṇakaraṇavasenāpi. **Idhā**ti imasmiṃ ''dukkhe aññāṇa''ntiādike pāṭhe. **Sā**ti avijjā. **Uppannā**ti asamūhatuppannā, pageva paccuppannā. ''Paṭicchādetvā''ti ettha vuttaṃ paṭicchādanākāraṃ dassetuṃ **''yāthāvasarasalakkhaṇaṃ paṭivijjhituṃ na detī''**ti vuttaṃ. Rasitabbo paṭivijjhitabbo sabhāvo raso, attano raso saraso, yāthāvo yathābhūto saraso yāthāvasaraso, yo ''pīḷanaṭṭho''tiādinā (paṭi. ma. 2.8) vutto dukkhasaccappabhedā eva ca pubbantādayo, so eva lakkhitabbattā **yāthāvasarasalakkhaṇaṃ**. Taṃ **paṭivijjhituṃ** paccakkhato jānituṃ **na deti**.

Tadubhayanti pubbantañceva aparantañca atītaṃ, anāgatañca khandhapañcakaṃ. Pubbantāparantabhāgavantatāya vā paccuppannaddhabhūto majjhanto pubbantāparanto. **Ayaṃ avijjā ime saṅkhārā**ti idappaccayatāpaṭiccasamuppannadhammesu paccakkhato jānanākāradassanaṃ. **Etthā**ti etesu dukkhādīsu. Yadipi avijjā dukkhādīsu ārammaṇakaraṇavasenapi pavattati, yathā pana nirodhamagge ārammaṇaṃ kātuṃ asakkontī te jānitukāmassa tappaṭicchādanavasena, anirodhamaggesu nirodhamaggaggahaṇakāraṇabhāvena ca pavattamānā te yāthāvato paṭivijjhituṃ na deti, evaṃ dukkhādīsupīti veditabbaṃ. Tathā hi vuttaṃ ''paṭicchādanavaseneva idhādhippetā''ti. Dukkhādivisayo andhatamakaro, lobhādīnañca andhatamakarānaṃ paccayabhūto adassanākāro **aññāṇaṃ**.

592. **Puññādayo**ti puññābhisaṅkhārādayo. Tattha punāti attano santānaṃ apuññaphalato, dukkhasaṃkilesato ca sodhetīti puññaṃ. Hitasukhajjhāsayena puññaṃ karotīti tannipphādanena kārakassa ajjhāsayaṃ pūreti, pujjabhavaṃ nibbattetīti vā puññaṃ. Iti pūrako, pujjanibbattako ca niruttinayena puññanti veditabbo. Puññañca so attano phalassa abhisaṅkharaṇaṭṭhena abhisaṅkhāro cāti **puññābhisaṅkhāro**. Puññapaṭipakkhato apuññanti vuttavipariyāyena **apuññābhisaṅkhāro** veditabbo. Samādhipaccanīkānaṃ atidūratāya na iñjati, aniñjañca bhavaṃ abhisaṅkharotīti **āneñjābhisaṅkhāro**. Kāyena pavattito, kāyato vā pavatto, kāyassa vā saṅkhāroti **kāyasaṅkhāro**. Vacīcittasaṅkhāresupi eseva nayo. Tattha paṭhamattiko **parivīmaṃsanasuttā**divasena gahito. Tattha hi ''puññaṃ ce saṅkhāraṃ abhisaṅkharoti, puññūpagaṃ hoti viññāṇa''ntiādinā (saṃ. ni. 2.51) āgataṃ. Dutiyattiko **vibhaṅgasutta**vasena. Tattha hi ''tayome, bhikkhave, saṅkhārā. Katame tayo? Kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāro''ti (saṃ. ni. 2.28) vuttaṃ.

Vitthārato panātiādi puññābhisaṅkhārādīnaṃ sarūpato, pabhedato ca vibhāvanaṃ. **Bhāvanāvaseneva pavattā,** na dānasīlavasenāti tattha labbhamānaṃ puññakiriyavatthuṃ dasseti. Evañca katvā arūpāvacaracetanāpi

‘‘bhāvanāvaseneva pavattā’’ti vuttā. Ye pana ‘‘bhāvanāvasenevā’’ti avadhāraṇena abhiññācetanaṃ nivattetīti vadanti, tadayuttaṃ tāsampi avijjāpaccayatāya viya puññābhisaṅkhārabhāvassa ca icchitattā. Aññathā abhiññācittuppādassa puññakiriyavatthūsu asaṅgaho eva siyā, na ca yuttaṃ ‘‘kusalañca puññakiriyavatthuñca na hotī’’ti. **Pāṇātipātādī**ti **ādi**-saddena na tadavasiṭṭhaakusalakammapathānaṃyeva gahaṇaṃ, atha kho anavasesaakusalakammassāpi gahaṇaṃ daṭṭhabbaṃ.

Itaresu panāti kāyasaṅkhārādīsu. Puññābhisaṅkhārādayo pavattamānā imehi dvārehi pavattantīti **dvārato pavattidassanatthaṃ**. ‘‘Samavīsati cetanā’’ti kasmā vuttaṃ, yadi kāyavacīviññattiyo samuṭṭhāpentiyo kusalākusalacetanā kāyasaṅkhāro, vacīsaṅkhāroti ca vuccanti, evaṃ sante abhiññācetanāyapi kusalāya tathā pavattāya vacīsaṅkhārabhāvo vattabboti codanaṃ sandhāyāha **‘‘abhiññācetanā’’**tiādi. **Etthā**ti kāyavacīsaṅkhāraggahaṇe, kāyavacīsañcetanāggahaṇe vā. **Na gahitā**ti aṭṭhakathāyaṃ na gahitā ‘‘abhiññācetanā viññāṇassa paccayo na hotī’’ti. Kasmā pana na hoti, nanu sāpi kusalā, vipākadhammā cāti? Saccametaṃ, anupacchinnataṇhāvijjamāne pana santāne sabyāpārappavattiyā tassā kusalatā, vipākadhammatā ca vuttā, na vipākuppādanena. Sā pana vipākaṃ uppādentī rūpāvacarameva uppādeyya. Na hi aññabhūmikaṃ kammaṃ aññabhūmikaṃ vipākaṃ uppādetīti. Attanā sadisārammaṇaṃ tiṭṭhānikameva ca uppādeyya **cittuppādakaṇḍe** rūpāvacaravipākassa kammasadisārammaṇasseva vuttattā. Na ca rūpāvacaravipāko parittādiārammaṇo atthi, abhiññācetanā ca parittādiārammaṇāva hoti. Tasmā vipākaṃ na uppādetīti viññāyati. Kasiṇesu ca uppāditassa catutthajjhānasamādhissa ānisaṃsabhūtā abhiññā. Yathāha ‘‘so evaṃ samāhite citte’’tiādi (dī. ni. 1.244-245; ma. ni. 1.384-386, 431-433; pārā. 12). Tasmā samādhiphalasadisā sā, na ca phalaṃ deti. Dānasīlānisaṃsabhūto tasmiṃ bhave paccayalābho viyāti sāpi vipākaṃ na uppādetīti.

‘‘Yathā ca abhiññācetanā, evaṃ uddhaccacetanāpi na hotī’’ti idaṃ uddhaccasahagatadhamme visuṃ uddharitvā ‘‘tesaṃ vipāke ñāṇaṃ atthapaṭisambhidā’’ti (vibha. 725) vuttattā vicāretabbaṃ. Sā pana vicāraṇā heṭṭhā khandhaniddesavaṇṇanāyaṃ akusalakathāyaṃ vicāritā evāti tattha vicāritanayeneva veditabbā. Apicettha yadeke vibhajja vadanti, dassanabhāvanānaṃ abhāvepi yesaṃ puthujjanānaṃ, sekkhānañca dassanabhāvanāhi bhavitabbaṃ, tesaṃ taduppattikāle tehi pahātuṃ sakkuṇeyyā akusalā dassanena pahātabbā, bhāvanāya pahātabbāti ca vuccanti. Puthujjanānaṃ pana bhāvanāya abhāvā bhāvanāya pahātabbacintā natthi. Tena tesaṃ pavattamānā dassanena pahātuṃ asakkuṇeyyāpi bhāvanāya pahātabbāti na vuccanti. Yadi vucceyyuṃ, dassanenapahātabbā bhāvanāyapahātabbānaṃ kesañci kenaci kadāci ārammaṇaārammaṇādhipatiupanissayapaccayehi paccayo bhaveyyuṃ? Na ca paṭṭhāne dassanenapahātabbā bhāvanāyapahātabbānaṃ kenaci paccayena paccayoti vuttā. Sekkhānaṃ pana vijjamānā bhāvanāya pahātuṃ sakkuṇeyyāti bhāvanāya pahātabbā. Teneva sekkhānaṃ dassanena pahātabbā, cattattā vantattā muttattā pahīnattā paṭinissaṭṭhattā ukkheṭitattā samukkheṭitattā assāditabbā, abhinanditabbā ca na honti. Pahīnatāya eva somanassahetubhūtā, avikkhepahetubhūtā ca na domanassaṃ, uddhaccañca uppādentīti na te tesaṃ ārammaṇaārammaṇādhipatibhāvaṃ, pakatūpanissayabhāvañca gacchanti. Na hi pahīne upanissāya ariyo rāgādikilese uppādeti.

Vuttañhetaṃ ‘‘sotāpattimaggena ye kilesā pahīnā, te kilese na puneti na pacceti na paccāgacchati…pe… arahattamaggena…pe… paccāgacchatī’’ti (mahāni. 80; cūḷani. mettagūmāṇavapucchāniddesa 27). Na ca puthujjanānaṃ dassanena pahātuṃ sakkuṇeyyā, itaresaṃ na kenaci paccayena paccayo hontīti na sakkā vattuṃ ‘‘diṭṭhiṃ assādeti abhinandati, taṃ ārabbha rāgo uppajjati, diṭṭhi, vicikicchā, uddhaccaṃ uppajjati. Vicikicchaṃ ārabbha vicikicchā, diṭṭhi, uddhaccaṃ uppajjatī’’ti (paṭṭhā. 1.1.407) diṭṭhivicikicchānaṃ uddhaccārammaṇapaccayabhāvassa vuttattā. Ettha hi **uddhacca**nti uddhaccasahagatacittuppādaṃ sandhāya vuttaṃ. Evañca katvā adhipatipaccayaniddese ‘‘diṭṭhiṃ garuṃ katvā assādeti abhinandati, taṃ garuṃ katvā rāgo uppajjati, diṭṭhi uppajjatī’’ti (paṭṭhā. 1.1.415) ettakameva vuttaṃ, na vuttaṃ ‘‘uddhaccaṃ uppajjatī’’ti. Tasmā dassanabhāvanāhi pahātabbānaṃ atītādibhāvena na vattabbattepi yādisānaṃ tāhi anuppattidhammatā āpādetabbā, tesu puthujjanesu vattamānā dassanaṃ apekkhitvā tena pahātuṃ sakkuṇeyyā dassanena pahātabbā, sekkhesu vattamānā bhāvanaṃ apekkhitvā tāya pahātuṃ sakkuṇeyyā bhāvanāya pahātabbā.

Tesu bhāvanāya pahātabbā sahāyavirahā vipākaṃ na janayantīti bhāvanāya pahātabbacetanāya nānākkhaṇikakammapaccayabhāvo na vutto, apekkhitabbadassanabhāvanārahitānaṃ pana puthujjanesu uppajjamānānaṃ sakabhaṇḍe chandarāgādīnaṃ, uddhaccasahagatacittuppādassa ca saṃyojanattayatadekaṭṭhakilesānaṃ anupacchinnatāya aparikkhīṇasahāyānaṃ vipākuppādanaṃ na sakkā paṭisedhitunti uddhaccasahagatadhammānaṃ vipāko vibhaṅge vutto. Yadi evaṃ, apekkhitabbadassanabhāvanārahitānaṃ akusalānaṃ nevadassanena-nabhāvanāyapahātabbatāya navattabbatā āpajjatīti? Nāpajjati, appahātabbānaṃ ‘‘nevadassanena-nabhāvanāya pahātabbā’’ti (dha. sa. tikamātikā 9) vuttattā, appahātabbaviruddhasabhāvattā ca akusalānaṃ.

Evampi te imasmiṃ tike ‘‘navattabbā’’ti vattabbā āpajjantīti? Nāpajjanti, cittuppādakaṇḍe dassitānaṃ dvādasaakusalacittuppādānaṃ dvīhi padehi saṅgahitattā. Yathā hi dhammavasena sabbe saṅkhatadhammā saṅgahitāti uppannattike kālavasena asaṅgahitāpi atītā ‘‘navattabbā’’ti na vuttā cittuppādarūpabhāvena gahitesu navattabbassa abhāvā, evamidhāpi cittuppādabhāvena gahitesu navattabbassa asaṅgahitassa abhāvā navattabbatā navuttāti veditabbā. Yattha hi cittuppādo koci niyogato navattabbo atthi, tattha tesaṃ catuttho koṭṭhāso atthīti yathāvuttapadesu viya tatthāpi bhinditvā bhajāpetabbacittuppāde bhinditvā bhajāpeti ‘‘siyā navattabbā parittārammaṇā’’tiādinā (dha. sa. 1422). Tadabhāvā uppannattike, idha ca tathā na vuttā.

Atha vā yathā sappaṭighehi samānasabhāvattā rūpadhātuyaṃ tayo mahābhūtā sappaṭighāti vuttā. Yathāha ‘‘asaññasattānaṃ anidassanasappaṭighaṃ ekaṃ mahābhūtaṃ paṭicca dve mahābhūtā, dve mahābhūte paṭicca ekaṃ mahābhūta’’nti, evaṃ puthujjanānaṃ pavattamānā bhāvanāya pahātabbasamānasabhāvā bhāvanāya pahātabbāti vucceyyunti? Natthi navattabbatāpasaṅgo. Evañca sati puthujjanānaṃ pavattamānāpi bhāvanāya pahātabbā sakabhaṇḍe chandarāgādayo parabhaṇḍe chandarāgādīnaṃ upanissayapaccayo, rāgo ca rāgadiṭṭhīnaṃ adhipatipaccayoti ayamattho laddho hoti. Yathā pana aphoṭṭhabbattā rūpadhātuyaṃ tayo mahābhūtā na paramatthato sappaṭighā, evaṃ apekkhitabbabhāvanārahitā puthujjanesu vattamānā sakabhaṇḍe chandarāgādayo na paramatthato bhāvanāya pahātabbāti bhāvanāya pahātabbānaṃ nānākkhaṇikakammapaccayatā na vuttā. Na ca dassanenapahātabbā bhāvanāyapahātabbānaṃ kenaci paccayena paccayoti vuttā. Ye hi dassanena pahātabbapaccayā kilesā, na te dassanato uddhaṃ pavattanti. Dassanena pahātabbapaccayassapi pana uddhaccasahagatassa sahāyavekallamattameva dassanena kataṃ, na tassa koci bhāvo dassanena anuppattidhammataṃ āpāditoti tassa ekantabhāvanāyapahātabbatā vuttā. Tasmā tassa tādisasseva sati sahāye vipākuppādanavacanaṃ, asati ca vipākānuppādanavacanaṃ na virujjhatīti.

Tayidaṃ sabbaṃ tesaṃ ācariyānaṃ ahopurisikāmattanti apare. Kasmā? Uddhaccasahagatassa ekantena bhāvanāya pahātabbattā. Evañhi vuttaṃ bhagavatā ‘‘katame dhammā bhāvanāya pahātabbā? Uddhaccasahagato cittuppādo’’ti (dha. sa. 1406). Yadi hi taṃ icchitaṃ siyā, yathā atītārammaṇattike ‘‘niyogā anāgatārammaṇā natthī’’ti (dha. sa. 1433) vatvā vibhajja vuttaṃ, evamidhāpi ‘‘niyogā bhāvanāya pahātabbā natthī’’ti vatvā ‘‘uddhaccasahagato siyā bhāvanāya pahātabbo, siyā na vattabbo’’ti vadeyya. Yā ca taṃ samatthentena ‘‘yadi vucceyyu’’ntiādinā yutti vuttā, sāpi ayutti. Kasmā? Yasmā dassanena pahātabbārammaṇānaṃ rāgadiṭṭhivicikicchāuddhaccānaṃ dassanena pahātabbabhāvo eva icchitoti. Yaṃ pana uddhaccaggahaṇena **pāḷiyaṃ** uddhaccasahagato cittuppādo vuttoti vatvā taṃ sādhetuṃ adhipatipaccayaniddese uddhaccassa anuddharaṇaṃ nibandhanaṃ vuttaṃ, tampi anibandhanaṃ paṭṭhāne sāvasesapāṭhadassanato. Tathā hi ‘‘atīto dhammo paccuppannassa dhammassa, anāgato dhammo paccuppannassa dhammassa ārammaṇapaccayena paccayo’’ti (paṭṭhā. 2.18.2) etesaṃ vibhaṅge cetopariyañāṇaggahaṇaṃ katvā ‘‘paccuppanno dhammo paccuppannassa dhammassā’’ti etassa **vibhaṅge** labbhamānampi na uddhaṭaṃ.

Bhāvanāya pahātabbassa vipākadānaṃ pati dassanena pahātabbassa sahāyabhāvūpagamanaṃ vicāretabbaṃ. Kiṃ avijjādi viya dānasīlādīnaṃ uppattiyāyeva vipākadānasāmatthiyā ṭhānavasena dassanenapahātabbaṃ bhāvanāyapahātabbassa sahāyabhāvaṃ upagacchati, udāhu kilesā viya kammassa paṭisandhidānaṃ patīti? Kiñcettha – yadi tāva purimo pakkho pahīnadassanappahātabbattā sekkhasantāne pavattino bhāvanāpahātabbassa kiriyabhāvo āpajjati pahīnāvijjātaṇhāmāne santāne pavattadānādi viya. Atha dutiyo, tassāpi dassanenapahātabbatā āpajjati apāyagamanīyasabhāvānativattanato, tasmā heṭṭhā vicāritanayeneva uddhaccasahagatassa vipākadānaṃ pati pāḷiyā, aṭṭhakathāya ca avirujjhanavasenettha atthavinicchayo veditabbo.

Sāpīti uddhaccacetanāpi. **Viññāṇassa paccayabhāve**ti sampuṇṇassa vipākaviññāṇassa paccayabhāve. Yadi apanetabbā, kasmā ‘‘samavīsati cetanā’’ti vuttanti tassa kāraṇaṃ dassento āha **‘‘avijjāpaccayā pana sabbāpetā hontī’’**ti. Abhiññācetanāyapi paccayabhāvaṃ dasseti. Yadi evaṃ abhiññācetanāya saha ekavīsatīti vattabbaṃ, na, tathā avacanassa vuttakāraṇattā. Taṃ pana itarāvacanassāpi kāraṇanti samānarūpāya ekissā avacane yaṃ kāraṇaṃ apekkhitvā ekā na vuttā, tena kāraṇena vuttāyapi avattabbataṃ dasseti. **Ayaṃ tiko**ti kāyasaṅkhārattiko. **Purimattika**nti puññābhisaṅkhārattikaṃ. **Pavisatī**ti kathaṃ pavisati. Puññābhisaṅkhāro hi aṭṭhakāmāvacaracetanāpabhedo kāyaduccaritato viramantassa siyā kāyasaṅkhāro, vacīduccaritato viramantassa siyā vacīsaṅkhāro, manodvāre pana uppannā terasapi cetanā puññābhisaṅkhāro ca hoti cittasaṅkhāro ca. Apuññābhisaṅkhāropi kāyaduccaritavasena pavattiyaṃ siyā kāyasaṅkhāro, vacīduccaritavasena pavattiyaṃ siyā vacīsaṅkhāro, dve dvārāni muñcitvā manodvāre pavattiyaṃ siyā cittasaṅkhāro, āneñjābhisaṅkhāro cāti evaṃ dutiyattiko purimattikameva pavisati. Tena vuttaṃ **‘‘atthato puññābhisaṅkhārādīnaṃyeva vasena avijjāya paccayabhāvo veditabbo’’**ti.

593. **Avijjābhāve bhāvato**ti avijjāya atthibhāve saṅkhārānaṃ bhāvato. Na hi avijjāya asati kadāci saṅkhārā sambhavanti. Idāni taṃ avijjāya bhāvaṃ dassento **''aññāṇaṃ appahīnaṃ hotī''**ti āha. Tena maggena anirodho idha avijjāya atthibhāvo, na dharamānatā evāti dasseti. Svāyamattho heṭṭhā vibhāvitoyeva. **''Avijjāsaṅkhāta''**nti ca iminā ñāṇābhāvādiṃ nivatteti. Ayañhi **a**-kāro ''ahetukā dhammā (dha. sa. dukamātikā 2) abhikkhuko āvāso''tiādīsu (cūḷava. 76) taṃyoganivattiyaṃ dissati. Abhāvo hettha dīpito. ''Appaccayā dhammā''ti (dha. sa. dukamātikā 7) taṃsambandhitānivattiyaṃ. Paccayuppannañhi paccayasambandhīti appaccayuppannattāti taṃsambandhitā ettha jotīyati. ''Anidassanā dhammā''ti (dha. sa. dukamātikā 9) taṃsabhāvanivattiyaṃ. Nidassanañhi daṭṭhabbatā. Atha cakkhuviññāṇaṃ nidassanaṃ na passatīti taggahetabbatānivattiyaṃ. Tathā ''anāsavā dhammā''ti (dha. sa. dukamātikā 15). ''Appaṭighā dhammā (dha. sa. dukamātikā 10), anārammaṇā dhammā''ti (dha. sa. dukamātikā 55) taṃkiccanivattiyaṃ. ''Arūpino dhammā (dha. sa. tikamātikā 11), acetasikā dhammā''ti (dha. sa. dukamātikā 57) tabbhāvanivattiyaṃ. Tadaññathā hi ettha pakāsīyati. ''Amanusso''ti (dī. ni. 2.321) tabbhāvamattanivattiyaṃ. Manussattamattaṃ natthi, aññaṃ samānanti sadisatā hettha sūcīyati. ''Assamaṇo samaṇapaṭiñño (a. ni. 3.13, 27; pu. pa. 91, 124), aputto''ti tathā sambhāvanīyaguṇanivattiyaṃ. Garahā hi ettha ñāyati. ''Kacci bhoto anāmayaṃ (jā. 1.15.146; 2.20.129), anudarā kaññā''ti tadanappabhāvanivattiyaṃ. ''Anuppannā dhammā''ti (dha. sa. tikamātikā 17) taṃsadisabhāvanivattiyaṃ. Atītānañhi uppannapubbattā, uppādidhammānañca paccayekadesanibbattiyā āraddhuppādabhāvā, kālavinimuttassa ca vijjamānattā uppannānukūlatā, pageva paccuppannānanti tabbidhurabhāvo ettha viññāyati. ''Asekkhā dhammā''ti (dha. sa. tikamātikā 11) tadapariyosānanivattiyaṃ. Tanniṭṭhānañhettha pakāsīyati. Imesaṃ pana atthānaṃ asambhavato pārisesena yathā kusalapaṭipakkhā dhammā akusalā, evaṃ vijjāpaṭipakkhā avijjāti katvā ñāṇapaṭipakkho dhammo aññāṇanti veditabbaṃ.

Sukhasaññāya gahetvā dukkhadukkhavipariṇāmadukkhasaṅkhāradukkhatāhi viññūhi dukkhantveva gahetabbaṃ saṃsāradukkhaṃ sukhanti saññāya abhinivisitvā, etena tattha taṇhāpavattiṃ dasseti. **Ārabhatī**ti nibbatteti. **Taṇhāparikkhāre**ti taṇhāya ''sukhaṃ subha''ntiādinā saṅkhate parikkhate, alaṅkateti attho. Taṇhā hi dukkhassa samudayoti ajānanto bālo ''aho vatāhaṃ kāyassa bhedā paraṃ maraṇā khattiyamahāsālānaṃ sahabyataṃ upapajjeyya''ntiādinā (ma. ni. 1.442) paritassanto kāyasaṅkhāre parikkharoti. **Taṇhāparikkhāre**ti vā taṇhāya parivārabhūte. Taṇhāvatthuṃ hi cakkhādiṃ, rūpādiñca abhisaṅkharitvā taṃsamaṅgīnaṃ dentā saṅkharā taṇhāya upanentā tassā parivārā viya hontīti. **Gativisese** brahmalokādike. Anekasatapasubaddhabhiṃsano vājapeyyādiko **yaññ**o. Amaraṇatthāti gahitā dukkarakiriyā **amaratapo**. Amaro vā devo vā bhaveyyaṃ, devaññataro vāti pavattitā vatacariyā **amaratapo**. Dukkhattā vā maro mārako tapo **amaratapo**. Diṭṭhe adiṭṭhasaddo viya mare amarasaddo daṭṭhabbo.

Jātiādipapātadukkhajananato maruppapātasadisatā puññābhisaṅkhārassa vuttā. **''Mahāpariḷāhajanika''**nti iminā anudahanaṭṭhena tiṇukkāsadisataṃ puññaphalassa dasseti. **Appassādatañcā**ti **ca**-saddena adhikuṭṭanaviniviijjhanaaṅgapaccaṅgapalibhañjanādiṃ saṅgaṇhāti. **Tappaccaya**nti tassa vipariṇāmadukkhasabhāvassa sugatiphalassa paccayabhūtaṃ. Ramaṇīyabhāvena ca assādabhāvena ca gayhamānaṃ puññaphalaṃ dīpasikhāmadhulittasatthadhārāsadisaṃ. Tadattho ca puññābhisaṅkhāro taṃnipātalehanasadiso vutto. ''Sukho imissā paribbājikāya taruṇāya mudukāya lomasāya bāhāya samphasso''tiādinā (ma. ni. 1.469) sukhasaññāya asubhabhāvassa asallakkhaṇeneva ekaccakāmaparibhogoti bālo viya gūthakīḷanaṃ, kilesābhibhūtatāya kodhāratiabhibhūto asavaso maritukāmo viya visakhādanaṃ sampati kiriyākhaṇe, āyatiṃ phalakkhaṇe ca jigucchanīyaṃ, dukkhañca apuññābhisaṅkhāraṃ ārabhati. Lobhasahagatassa vā gūthakīḷanasadisatā, dosasahagatassa visakhādanasadisatā yojetabbā. Sabhayassāpi pisācanagarassa kāmaguṇasamiddhiyā sukhavipallāsahetubhāvo viya āruppavipākānaṃ nirantaratāya, anupalakkhiyamānauppādavayānaṃ dīghasantānatāya agayhamānavipariṇāmānaṃ saṅkhāravipariṇāmadukkhabhūtānampi niccādivipallāsahetubhāvoti, tesaṃ pisācanagarasadisatā, tadabhimukhagamanasadisatā ca āneñjābhisaṅkhārassa yojetabbā.

Avijjābhāvatova saṅkhārabhāvo, na abhāvatoti saṅkhārānaṃ avijjāpaccayabhāve saṅkhepena anvayato, byatirekato ca vuttamatthaṃ suttena samatthetuṃ **''vuttampi ceta''**ntiādinā suttapadaṃ ābhataṃ. Tattha **avidvā**ti aviddasu. **Avijjāgato**ti avijjāya samannāgato, appahīnāvijjoti adhippāyo.

Paṭṭhānapaccayakathāvaṇṇanā

594. **Tāvā**ti vattabbantarāpekkho nipāto, tena ''avijjā saṅkhārānaṃ paccayo''ti idaṃ tāva siddhaṃ, idaṃ pana aparaṃ vattabbanti dasseti. ''Idaṃ pana vattabba''nti yamatthaṃ sandhāya vuttaṃ, taṃ dassetuṃ paccayadhammā nāma yesaṃ paccayā honti, yathā vā paccayā honti, tadubhayesaṃ bahubhāvato anekadhāva paccayā hontīti

avijjāyapi taṃ āsaṅkanto pucchi **''katamesaṃ saṅkhārānaṃ kathaṃ paccayo hotī''**ti, puññābhisaṅkhārādayo bahū saṅkhārā vuttā. Avijjā ca tesaṃ paccayo hoti, na sabbesaṃ ekadhāva hoti, tasmā imesaṃ saṅkhārānaṃ evaṃ paccayo hotīti idaṃ vattabbanti attho. **Tatrā**ti tasmiṃ paccayabhāve. Yadipi ''katamesaṃ saṅkhārāna''ntiādinā asādhāraṇato pucchā āraddhā, ekadesena pana samudāyopalakkhaṇametanti dvādasannaṃ paṭiccasamuppādaṅgānaṃ yathāsakaṃ paccayuppannānaṃ paccayabhāvo vattabboti taṃ dassetuṃ, avijjāya vā paccayabhāve pucchite tappasaṅgena sabbesampi paccayadhammānaṃ paccayabhāvaṃ visajjetukāmo paccaye tāva pāḷinayeneva dassetuṃ **''bhagavatā hī''**tiādi āraddhaṃ. Tattha ca bhagavatā catuvīsati paccayā vuttāti sambandho. Tesaṃ vasena avijjādīnaṃ paccayabhāvo veditabboti adhippāyo.

''Hetu ca so paccayo cā''ti iminā vacanena hetuno, adhipatipaccayādibhūtassa ca gahaṇaṃ siyāti taṃ nivārento āha **''hetu hutvā paccayo''**ti. Evampi so eva doso āpajjatīti puna āha **''hetubhāvena paccayoti vuttaṃ hotī''**ti. Tena na idha hetusaddena dhammaggahaṇaṃ kataṃ, atha kho dhammassa sattiviseso gahitoti dasseti. Tassa hi paccayasaddassa ca samānādhikaraṇataṃ sandhāya ''hetu ca so paccayo ca, hetu hutvā paccayo''ti ca vuttaṃ. Evañca katvā parato pāḷiyaṃ ''hetū hetu…pe… hetupaccayena paccayo''tiādinā (paṭṭhā. 1.1.1) tena tena hetubhāvādiupakārena tassa tassa dhammassa upakārakattaṃ vuttaṃ. **Abhidhammaṭṭhakathāyaṃ** pana ''yo hi dhammo yaṃ dhammaṃ appaccakkhāya tiṭṭhati vā uppajjati vā, so tassa paccayo''ti (paṭṭhā. aṭṭha. paccayuddesavaṇṇanā), ''mūlaṭṭhena upakārako dhammo hetupaccayo''ti (paṭṭhā. aṭṭha. paccayuddesavaṇṇanā) ca evamādinā dhammapaṭṭhānaniddesena dhammato aññā dhammasatti nāma natthīti dhammeheva dhammasattivibhāvanaṃ katanti daṭṭhabbaṃ. Idhāpi vā ''hetu ca so paccayo cā''ti dhammeneva dhammasattiṃ dasseti. Na hi ''hetupaccayo''tiādiko uddeso kusalādiuddeso viya dhammappadhāno, atha kho dhammānaṃ upakārakabhāvappadhānoti.

''Eseva nayo''ti iminā tabbhāvena paccayabhāvaṃ ārammaṇādīsu atidisati ''ārammaṇañca taṃ paccayo cāti ārammaṇapaccayo, ārammaṇaṃ hutvā paccayo, ārammaṇabhāvena paccayoti attho''ti, na kammadhārayamattaṃ.

595. **Vacanāvayavo**ti sādhanāvayavaṃ sandhāyāha. Vacanasabhāvañhi sādhanaṃ paresaṃ aviditatthañāpanato loke sādhananti pākaṭaṃ paññātaṃ. Tathā hi naṃ avayavalakkhaṇaṃ, vacanasabhāvañca sādhanaṃ, avayavapakkhādīni vacanāni sādhananti ca ñāyavādino vadanti. **Paṭiññā, hetūtiādīsū**ti paṭiññā, hetu, udāharaṇa, upanaya, nigamanāni. Udāharaṇasādhammiyā sādhyasādhanaṃ **hetu**. Virūpo hetūti ca evamādīsu kāraṇaṃ yaṃ kiñci kāraṇalakkhaṇaṃ, sampāpakalakkhaṇampi vā. **Ādi**-saddena tassāpi saṅgahetabbatāya, ñāpakalakkhaṇaṃ pana vacanāvayavaggahaṇena gahitaṃ. Kāmaṃ mūlampi kāraṇalakkhaṇaṃ kāraṇameva, kāraṇanti panettha paccayahetu gahito. Mūlanti hetuhetūti kāraṇavisesavisayattā mūlassa visuṃ gahaṇaṃ. **Etī**ti etassa atthavacanaṃ vattatīti, tañca uppattiṭṭhitīnaṃ sādhāraṇavacanaṃ. Tenevāha **''tiṭṭhati vā uppajjati vā''**ti. Ekacco hi paccayo ṭhitiyā eva upakārako hoti yathā pacchājātapaccayo, ekacco uppattiyā eva yathā anantarādiko, ekacco ubhayassa yathā hetuādayo.

Upakārakalakkhaṇoti ca dhammena dhammasattiṃ upakāraṃ dassetīti daṭṭhabbaṃ. Hinoti patiṭṭhāti etthāti **hetu,** anekatthattā dhātusaddānaṃ hi-saddo mūlasaddo viya patiṭṭhattho veditabbo. Hinoti vā etena kammanidānabhūtena uddhaṃ ojaṃ atiharantena mūlena viya pādapo tappaccayaṃ phalaṃ gacchati pavattati vuddhiṃ viruḷhiṃ āpajjatīti **hetu**. Attano phalaṃ karotīti **kāraṇaṃ**. Nidadāti dassentaṃ viya hotīti **nidānaṃ**. Sambhavati taṃ etasmāti **sambhavo**. Pabhavati etasmāti **pabhavo**ti paccayahetusaddehi itaresampi samānatthatā veditabbā. Evaṃ santepi kāraṇavisesavisayo hetusaddo, kāraṇasāmaññavisayo paccayasaddoti dassento **''mūlaṭṭhenā''**tiādimāha. Hetuattho, paccayaṭṭho ca heṭṭhā papañcavasena vuttoti taṃ saṅkhippaṃ dassento āha **''saṅkhepato…pe… hetupaccayo''**ti.

Yathā sālivīhibījādīni taṃtaṃosadhīnaṃ sālivīhiādibhāvassa sādhakāni, maṇiādippabhāvatthūni ca nīlādivaṇṇāni nīlādippabhāsādhakāni, evaṃ hetupaccayo yathārahaṃ attanā sampayuttadhammānaṃ kusalādibhāvassa sādhakoti imamatthaṃ dasseti **''so sāliādīna''**ntiādinā. **Ācariyāna**nti ca revatācariyaṃ sandhāyāha. **Evaṃ sante**ti hetupaccayo yadi kusalādibhāvasādhako, evaṃ sati. **Na sampajjati** na sijjhati. Yathā kusalākusalahetu taṃsamuṭṭhānarūpassa kusalākusalabhāvāya na pariyatto, evaṃ abyākatopi hetu taṃsamuṭṭhānarūpassa abyākatabhāvāya. Sabhāveneva hi taṃ abyākatanti āha **''na hi so tesaṃ kusalādibhāvaṃ sādhetī''**ti. Hetupaccayo ca tesaṃ hotiyevāti āha **''na ca paccayo na hotī''**ti. Idāni tamatthaṃ pāḷiyā samatthetuṃ **''vuttañheta''**ntiādi vuttaṃ. **Vinā etenā**ti etena hetunā abyākatabhāvasādhakena vinā ahetukattā, abyākatabhāvo siddho sabhāvenevāti adhippāyo.

''Yoniso, bhikkhave, manasi karoto anuppannā ceva kusalā dhammā uppajjanti, uppannā ca kusalā dhammā

abhivaḍḍhantī''tiādi (a. ni. 1.67) vacanehi kusalabhāvassa yonisomanasikārappaṭibaddhatā siddhāti āha **''yonisomanasikārappaṭibaddho kusalabhāvo''**ti. Eteneva akusalaabyākatabhāvāpi kusalabhāvo viya na hetupaṭibaddhāti dassitaṃ hoti. Yaṃ paneke maññeyyuṃ ''ahetukahetussa akusalabhāvo viya sahetukahetūnampi sabhāvatova kusalādibhāvo, aññesaṃ taṃsampayuttānaṃ hetupaṭibaddho''ti, tassa uttaraṃ vattuṃ **''yadi cā''**tiādimāha. **Alobho kusalo vā siyā abyākato vā**ti yadi alobho sabhāvato kusalo, so kusalasabhāvattā abyākato na siyā. Atha abyākato taṃsabhāvattā kusalo na siyā alobhasabhāvassa adosattābhāvo viya. Yasmā pana ubhayathāpi hoti, tasmā yathā ubhayathā hontesu saddhādīsu sampayuttesu hetupaṭibaddhaṃ kusalādibhāvaṃ pariyesetha, na sabhāvato, evaṃ hetūsupi kusalāditā aññapaṭibaddhā pariyesitabbā, na sabhāvatoti yaṃ vuttaṃ ''sampayuttahetūsu sabhāvatova kusalādibhāvo''ti, taṃ na yujjati. Sā pana pariyesiyamānā yonisomanasikārādipaṭibaddhā hotīti hetūsu viya sampayuttesupi yonisomanasikārādipaṭibaddho kusalādibhāvo, na hetupaṭibaddhoti siddhaṃ hotīti adhippāyo.

Viruḷhamūlā viyāti etena mūlāni viya mūlānīti dasseti. Tenevāha **''suppatiṭṭhitabhāvasādhanenā''**ti. Svāyaṃ ''kusalo dhammo kusalassa, kusalo dhammo abyākatassa, kusalo dhammo kusalābyākatassa, akusalo dhammo akusalassa, akusalo dhammo abyākatassa, akusalo dhammo akusalābyākatassa, abyākato dhammo abyākatassā''ti evaṃ sattadhā **paṅhāvāre** niddiṭṭho. Yaṃ pana vuttaṃ hetukiccaṃ dassentena ''hetū hetusampayuttakānaṃ dhammānaṃ, taṃsamuṭṭhānānañca rūpānaṃ hetupaccayena paccayo''ti (paṭṭhā. 1.1.1), tattha paṭhamo hetusaddo paccattaniddiṭṭho paccayadhammaniddeso, tenassa hetubhāvena upakārakatā hetupaccayatāti dasseti. Dutiyo paccayuppannavisesanaṃ, tena na yesaṃ kesañci sampayuttakānaṃ hetū hetupaccayena paccayo, atha kho hetunā sampayuttānamevāti dasseti. Nanu ca sampayuttasaddassa sāpekkhattā dutiye hetusadde avijjamānepi aññassa apekkhitabbassa aniddiṭṭhattā hetū attanāva sampayuttakānaṃ hetupaccayena paccayoti ayamattho viññāyatīti? Nāyamekanto. Hetusaddo hi paccattaniddiṭṭho ''hetupaccayena paccayo''ti ettheva byāvaṭo yadā gayhati, na tadā sampayuttavisesanaṃ hotīti sampayuttaavisiṭṭhā ye keci gahitā bhaveyyunti. Nanu ca yathā ''arūpino āhārā sampayuttakānaṃ dhammānaṃ, arūpino indriyā sampayuttakānaṃ dhammāna''nti ca vutte dutiyena āhāraggahaṇena, indriyaggahaṇena ca vināpi āhārindriyasampayuttakāva gayhanti, evamidhāpi siyāti? Na, āhārindriyāsampayuttassa vajjetabbassa abhāvato. Vajjetabbābhāvato hi tattha dutiye āhārindriyaggahaṇe asatipi taṃsampayuttakāva gayhantīti taṃ na kataṃ, idha pana vajjetabbaṃ atthīti kattabbaṃ dutiyaṃ hetuggahaṇaṃ. Evampi ''hetū hetusampayuttakāna''nti ettha hetusampayuttakānaṃ so eva sampayuttakahetūti visesanassa akatattā yo koci hetu yassa kassaci hetusampayuttassa hetupaccayena paccayoti āpajjatīti? Nāpajjati, paccattaniddiṭṭhasseva hetuno puna sampayuttavisesanabhāvena vuttattā. Etadatthameva hi vināpi dutiyena hetusaddena hetusampayuttabhāve siddhepi tassa gahaṇaṃ kataṃ.

Atha vā asati dutiye hetusadde hetusampayuttakānaṃ hetupaccayena paccayo, na pana hetūnanti evampi gahaṇaṃ siyāti tannivāraṇatthaṃ so vutto. Tena hetusampayuttabhāvaṃ ye labhanti, tesaṃ sabbesaṃ hetūnaṃ, aññesampi hetū hetupaccayena paccayoti dassitaṃ hoti. Yasmā pana hetujhānamaggā patiṭṭhāmattādibhāvena aññadhammanirapekkhā, na āhārindriyā viya sāpekkhā eva, tasmā etesveva dutiyaṃ hetādiggahaṇaṃ kataṃ. Āhārindriyā pana āharitabbaīsitabbāpekkhā eva, tasmā te vināpi dutiyena āhārindriyaggahaṇena attanā eva āharitabbe, īsitabbe ca āhārindriyabhūte, aññe ca sampayuttake paricchindantīti taṃ tattha na kataṃ. Idha ca dutiyena hetuggahaṇena paccayuppannānaṃ hetunā, paccayabhūteneva ca sampayuttānaṃ hetūnaṃ, aññesañca paricchinnattā puna visesena kiccaṃ natthīti paṅhāvāre ''kusalā hetū sampayuttakānaṃ khandhāna''ntiādīsu dutiyaṃ hetuggahaṇaṃ na katanti daṭṭhabbaṃ.

596. **Ārammaṇabhāvenā**ti visayabhāvena, ālambitabbabhāvenāti attho. **Ārabhitvāpī**ti **pi**-saddena imamatthaṃ dasseti – rūpāyatanādimatte yasmiṃ kismiñci ekasmiṃ aṭṭhatvā ''yaṃ yaṃ dhammaṃ ārabbhā''ti (paṭṭhā 1.1.2) aniyamena sabbarūpāyatanānaṃ…pe… sabbadhammāyatanānañca ārammaṇapaccayabhāvassa vuttattā rūpādibhedena chabbidhesu saṅkhatāsaṅkhatapaññattidhammesu na koci dhammo ārammaṇapaccayo na hotīti. Svāyaṃ ārammaṇapaccayabhāvo heṭṭhā vibhāvito eva. **Ālambitvā**ti gahetvā. Ekantasārammaṇabhāvato anārabbha pavatti eva natthīti āha **''ārabbhevā''**ti. Svāyaṃ ''kusalo dhammo kusalassa, kusalo dhammo akusalassa, kusalo dhammo abyākatassa, akusalo dhammo akusalassa, kusalassa, abyākatassa, abyākato dhammo abyākatassa, kusalassa, akusalassā''ti evaṃ navappakāro veditabbo.

597. **Jeṭṭhakaṭṭhenā**ti pamukhabhāvena. Attādhīnānañhi patibhūto dhammo adhipati. So tesaṃ pamukhabhāvena pavattati. ''Chandavato kiṃ nāma na sijjhatī''tiādikaṃ purimābhisaṅkhārūpanissayaṃ labhitvā uppajjamāne cittuppāde chandādayo dhurabhūtā jeṭṭhakabhūtā sampayuttadhamme sādhayamānā vase vattayamānā hutvā pavattanti, sampayuttadhammā ca tesaṃ vasena vattanti hīnādibhāvena tadanuvattanato, tena te adhipatipaccayā honti. Garukātabbampi ārammaṇaṃ tanninnapoṇapabbhārānaṃ

assādanapaccavekkhaṇamaggaphalānaṃ attano vase vattayamānaṃ viya paccayo hoti. Tasmā ayaṃ attādhīnānaṃ patibhāvena upakārakattā adhipatipaccayoti daṭṭhabbo. **Chandādhipatī**ti chandasaṅkhāto adhipati, chandaṃ dhuraṃ chandaṃ jeṭṭhakaṃ katvā cittuppattikāle uppannassa kattukamyatāchandassetaṃ nāmaṃ. Sesesupi eseva nayo. Kasmā pana yathā hetupaccayaniddese ''hetū hetusampayuttakāna''nti (paṭṭhā. 1.1.1) vuttaṃ, evamidha ''adhipatī adhipatisampayuttakāna''nti avatvā ''chandādhipati chandasampayuttakāna''ntiādinā (paṭṭhā. 1.1.3) nayena vuttanti? Ekakkhaṇe abhāvato. Hetavo hi dve tayopi ekakkhaṇe hetupaccayā honti, mūlaṭṭhena upakārakabhāvassa avijahanato. Adhipati pana jeṭṭhakaṭṭhena upakārako, na ca ekakkhaṇe bahū jeṭṭhakā honti. Tasmā ekato uppannānampi tesaṃ ekakkhaṇe adhipatipaccayabhāvo natthīti ''adhipatī adhipatisampayuttakāna''nti avatvā ''chandādhipati chandasampayuttakāna''ntiādinā nayena vuttaṃ.

Yaṃ yaṃ dhammanti yaṃ yaṃ ārammaṇadhammaṃ. **Garuṃ katvā**ti garukāracittīkāravasena vā assādanavasena vā garukārikaṃ laddhabbaṃ avijahitabbaṃ anavaññātaṃ katvā. **Te te dhammā**ti te te garukātabbā dhammā. **Tesaṃ tesa**nti taṃtaṃgarukārakadhammānaṃ. **Adhipatipaccayenā**ti ārammaṇādhipatipaccayena. Svāyaṃ ''kusalo dhammo kusalassa sahajātārammaṇehi, akusalassa ārammaṇeneva, abyākatassa sahajātārammaṇehi, kusalābyākatassa sahajātenevāti kusalamūlā cattāro, akusalo dhammo akusalassa sahajātārammaṇehi, abyākatassa sahajāteneva, tathā akusalābyākatassāti akusalamūlā tayo, abyākato dhammo abyākatassa sahajātārammaṇehi, kusalassa ārammaṇeneva, tathā akusalassāti abyākatamūlā tayo''ti saṅkhepato dasappakāro adhipatipaccayo. Ettha ca sattadhā sahajātādhipati, sattadhā ārammaṇādhipati veditabbo.

598. Antarāyatīti antaraṃ, byavadhāyakanti attho. Nāssa antaraṃ vijjatīti anantaro, anantaro ca so paccayo cāti **anantarapaccayo**. ''Atthānantaratā anantarapaccayo, kālānantaratā samanantarapaccayo''tiādinā bahudhā papañcayanti, asāraṃ ganthavitthāraṃ karonti. Yathā pavattiokāsadānavisesabhāvena natthivigatapaccayā vuttā, na evaṃ anantarasamanantarapaccayā, ete pana cittaniyamahetubhāvena vuttāti taṃ cittaniyamahetubhāvaṃ dassetuṃ **''yo hi esā''**tiādi āraddhaṃ. Tattha **manoviññāṇadhātūtiādi cittaniyamo**ti ettha **ādi**-saddena santīraṇānantarā voṭṭhabbanaṃ, cutianantarā paṭisandhīti yassa yassa cittassa anantarā yaṃ yaṃ cittaṃ uppajjati, tassa tassa tadanantaruppādaniyamo taṃtaṃsahakāripaccayavisiṭṭhassa purimapurimacittasseva vasena ijjhatīti dasseti.

Atthānantaratāyāti atthena kenaci dhammena anantaratāya. **Kālānantaratāyā**ti kālabhedena anantaratāya. **Ācariyāna**nti idhāpi **revatācariya**meva sandhāya vuttaṃ. **Tatthā**ti tasmiṃ kālānantaratāya samanantarapaccayabhāve, tasmiṃ vā yathāvuttavirodhe. **Bhāvanābalena pana vāritattā**ti ettha yathā rukkhassa vedhe dinne pupphituṃ samatthasseva pupphanaṃ na hoti, vedhe pana apanīte tāya eva samatthatāya pupphanaṃ hoti, evamidhāpi bhāvanābalena vāritattā samuṭṭhāpanasamatthasseva asamuṭṭhāpanaṃ, tasmiñca apagate tāya eva samatthatāya samuṭṭhāpanaṃ hotīti adhippāyo. Tampi vacanaṃ **kālānantaratā natthi** sattāhādinā kālena antaritabhāvato. **Etadeva** ''kālantaritatā atthi'' icceva **vadāma**. Nanu ca kālo nāma koci paramatthato natthīti vadeyyāti āsaṅkanto āha **''kālānantara…pe… laddhī''**ti.

Byañjanamattatovettha nānākaraṇaṃ paccetabbaṃ, na atthatoti upacayasantatiadhivacananiruttipadānaṃ viya saddatthamattato nānākaraṇaṃ, na vacanīyatthatoti adhippāyo. Teneva saddatthavisesaṃ dassetuṃ **''katha''**ntiādimāha. Tattha purimapacchimānaṃ nirodhuppādantarābhāvato nirantaruppādanasamatthatā anantarapaccayabhāvo. Rūpakalāpānaṃ viya saṇṭhānābhāvato, paccayapaccayuppannānaṃ sahāvaṭṭhānābhāvato ca ''idamito heṭṭhā, uddhaṃ, tiriya''nti vibhāgābhāvā attanā ekattamiva upanetvā suṭṭhu anantarabhāvena uppādanasamatthatā samanantarapaccayatā. **Uppādanasamatthatā**ti ca abyāpārattā dhammānaṃ yasmiṃ yadākāre niruddhe, vattamāne vā sati taṃtaṃvisesavanto dhammā honti, tassa sova ākāro vuccatīti daṭṭhabbo. Dhammānaṃ pavattimattameva ca upādāya kālavohāroti nirodhā vuṭṭhahantassa nevasaññānāsaññāyatanaphalasamāpattīnaṃ asaññabhavā cavantassa, purimacutipacchimapaṭisandhīnañca nirodhuppādanirantaratāya kālantaratā natthi. Na hi tesaṃ antarā arūpadhammappavatti atthi, yaṃ upādāya kālantaratā vucceyya, na ca rūpadhammappavatti arūpadhammappavattiyā antaraṃ karoti aññasantānattā. Rūpārūpasantatiyo hi dve aññamaññaṃ visadisasabhāvattā aññamaññūpakārabhāvena pavattamānāpi visuṃyeva honti. Ekasantatiyañca purimapacchimānaṃ majjhe pavattamānaṃ taṃsantatipariyāpannatāya antarakārakaṃ hoti. Tādisañca kiñci nevasaññānāsaññāyatanaphalasamāpattīnaṃ majjhe natthi, na ca abhāvo antarakārako hoti abhāvattā eva. Tasmā javanānantarassa javanassa viya, bhavaṅgānantarassa bhavaṅgassa viya ca nirantaratā suṭṭhu anantaratā hotīti tathā uppādanasamatthatā nevasaññānāsaññāyatanacutīnampi daṭṭhabbā. Uppattiyā paccayabhāvo cettha anantarapaccayādīnaṃ pākaṭoti uppādanasamatthatāva vuttā. Paccuppannānaṃ pana dhammānaṃ pubbantāparantaparicchedena gahitānaṃ uppajjatīti vacanaṃ alabhantānaṃ ''atīto dhammo paccuppannassa dhammassa anantarapaccayena paccayo''tiādinā (paṭṭhā. 2.18.4) anantarādipaccayabhāvo vuttoti na so uppattiyā evāti viññāyati. Na hi kusalādiggahaṇaṃ viya paccuppannaggahaṇaṃ aparicchedaṃ. Yato uppattimattasamaṅgino

eva gahaṇaṃ siyā. Teneva ca atītattike paṭiccavārādayo na santīti. Tassa ‘‘kusalo dhammo kusalassa, kusalo dhammo abyākatassa, akusalo dhammo akusalassa, akusalo dhammo abyākatassa, abyākato dhammo abyākatassa, abyākato dhammo kusalassa, abyākato dhammo akusalassā’’ti sattadhā bhedo veditabbo.

599. **Uppajjamānova saha uppādanabhāvenā**ti etthāpi uppattiyā paccayabhāvena pākaṭena ṭhitiyāpi paccayabhāvaṃ nidassetīti daṭṭhabbaṃ, aññathā padīpanidassanaṃ na yujjeyya. Padīpo hi pabhāsassa ṭhitiyāpi paccayo, na uppattiyā eva. Paccayuppannānaṃ sahajātabhāvena upakārakatā sahajātapaccayatā. **Okkantikkhaṇe**ti paṭisandhikkhaṇe. Tasmiṃ hi khaṇe nāmarūpaṃ okkantaṃ viya paralokato āgantvā idha mātukucchiādiṃ pavisantaṃ viya uppajjati, tasmā so khaṇo okkantikkhaṇoti vuccati. Ettha ca **rūpa**nti hadayavatthuyeva adhippetaṃ. Tañhi nāmassa, nāmañca tassa sahajātapaccayo hoti. **Cittacetasikā**ti pavattiyaṃ cattāro khandhā paṭisandhikkhaṇe cittasamuṭṭhānānaṃ abhāvato. **Rūpino dhammā**ti hadayavatthuṃ sandhāyāha. Tattha yadipi pubbe ‘‘okkantikkhaṇe nāmarūpa’’nti vuttaṃ, tathāpi tena khaṇantare sahajātapaccayabhāvo rūpadhammānaṃ na nivāritoti tannivāraṇatthamidaṃ vuttanti gahetabbaṃ. **Kiñci kāle**ti keci kismiñci kāleti attho, tena rūpino dhammā keci vatthubhūtā kismiñci paṭisandhikāleti aññesaṃ rūpadhammānaṃ, vatthuno ca pavattiyaṃ arūpadhammānaṃ sahajātapaccayabhāvaṃ pubbe anivāritaṃ nivāreti. Evañca katvā ‘‘kiñci kāla’’nti vā ‘‘kismiñci kāle’’ti vā vattabbe tathā avatvā vibhattivipallāsaṃ katvā vuttaṃ. Tena **kiñcī**ti upayogekavacanaṃ. **‘‘Rūpino dhammā’’**ti etena sambandhe paccattabahuvacanaṃ jāyati. **‘‘Kāle’’**ti etena sambandhe bhummekavacananti dīpitanti veditabbaṃ. Purimena ca ‘‘eko khandho, vatthu ca tiṇṇannaṃ khandhāna’’nti (paṭṭhā. 1.1.419) ādivacanena nāmasahitaṃ eva vatthu nāmassa paccayoti vattabbe āpanne itarena kevalassa ca tathāvattabbataṃ dasseti. Svāyaṃ sahajātapaccayo ‘‘kusalo dhammo kusalassa, abyākatassa, kusalābyākatassa, akusalo dhammo akusalassa, abyākatassa, akusalābyākatassa, abyākato dhammo abyākatassa, kusalābyākato dhammo abyākatassa, akusalābyākato dhammo abyākatassā’’ti (paṭṭhā. 1.1.419) navavidho veditabbo.

600. Attano upakārakassa upakārakatā aññamaññapaccayatā. Tathā hissa tidaṇḍaṃ nidassitaṃ. Upakārakatā ca aññamaññatāvaseneva daṭṭhabbā, na sahajātatādivasena. Sahajātādipaccayo hontoyeva hi koci aññamaññapaccayo na hoti, na ca sahajātādipaccayadhammehi vinā imassa pavatti atthi. Tathā hi sahajātādipaccayo ca hontoyeva hi koci aññamaññapaccayo hoti. Yadi ca attano upakārakassa upakārakatāmattaṃ aññamaññapaccayo siyā, purejātapacchājātabhāvena upakārassa upakārakā vatthukhandhā aññamaññapaccayā siyuṃ, na ca taṃ icchitaṃ. Tena vuttaṃ ‘‘upakārakatā ca aññamaññavaseneva daṭṭhabbā’’ti. Ayañca uppattiyā, ṭhitiyā ca upakārakoti veditabbo. Ayaṃ pana ‘‘kusalo dhammo kusalassa, akusalo dhammo akusalassa, abyākato dhammo abyākatassā’’ti tividho veditabbo.

601. Taruādīnaṃ pathavī viya adhiṭṭhānākārena pathavīdhātu sesadhātūnaṃ, cakkhādayo cakkhuviññāṇādīnaṃ upakārakā cittakammassa paṭādayo viya nissayākārena khandhādayo taṃtaṃnissayānaṃ khandhādīnaṃ. Pathavīdhātuyaṃ patiṭṭhāya eva hi sesadhātuyo upādārūpāni viya yathāsakaṃ kiccaṃ karonti.

Adhiṭṭhānākārenāti ādhārākārena. Ādhārākāro cettha tesaṃ sātisayaṃ tadadhīnavuttitāya veditabbo. Yato bhūtāni aniddisitabbaṭṭhānāni vuccanti, evañca katvā cakkhādīnampi adhiṭṭhānākārena upakārakatā suṭṭhu yujjati. Na hi yathāvuttaṃ tadadhīnavuttitāvisesaṃ muñcitvā aññо cakkhādīsu adesakānaṃ arūpadhammānaṃ adhiṭṭhānākāro sambhavati. Yadipi yaṃ yaṃ dhammaṃ paṭicca ye ye dhammā uppajjanti, tesaṃ sabbesaṃ tadadhīnavuttibhāvo. Yena pana paccayabhāvavisesena cakkhādīnaṃ paṭumandabhāvesu cakkhuviññāṇādayo tadanuvidhānākāreneva pavattanti, svāyamidha tesaṃ tadadhīnavuttitāsiddho visesoti. Evañhi paccayabhāvasāmaññe satipi ārammaṇapaccayato nissayapaccayassa viseso vibhāvito hoti. Svāyaṃ nayo heṭṭhā pakāsitova. **Chaṭṭho panā**ti ettha ‘‘rūpino dhammā arūpīnaṃ dhammānaṃ kismiñci kāle’’ti idaṃ na labbhati. Yaṃ panettha labbhati ‘‘rūpino dhammā kecī’’ti, tattha te eva dhamme dassetuṃ **‘‘cakkhāyatana’’**ntiādi niddiṭṭhaṃ. **Yaṃ rūpa**nti hadayavatthuṃ sandhāya vuttaṃ. Ayaṃ pana nissayapaccayo terasavidho. Kathaṃ? Sahajātato kusalamūlā tayo, tathā akusalamūlā, abyākatamūlesu pana purejātaṃ labbhati. Abyākatañhi abyākatassa sahajātampi paccayo hoti, purejātampi kusalassa purejātameva, tathā akusalassa, kusalābyākataṃ sahajātapurejātato kusalassa, sahajātato eva abyākatassa, tathā akusalābyākata’’nti evaṃ terasa.

602. **Tadadhīnavuttitāya attano phalena nissito**ti yaṃ kiñci kāraṇaṃ nissayoti vatvā tattha yo bhuso nissayo, taṃ **upanissayo**ti niddhāreti. **Balavakāraṇabhāvena upakārako**ti ārammaṇabhāvavasena anantaraṃ anurūpacittuppādanasamatthatāvasena, kevalañca balavantaṃ kāraṇaṃ hutvā upakārako. Tenāha **‘‘so’’**tiādi.

Tattha **dānaṃ datvā**ti deyyadhammaṃ cajitvā. Yāya vā cetanāya so diyyati, sā cetanā dānaṃ. **Datvā**ti taṃ cetanaṃ pariyodapetvā visuddhaṃ katvā. **Sīlaṃ samādiyitvā**ti pañcaṅgadasaṅgādivasena niccasīlaṃ gaṇhitvā.

Iminā samādānaviratiyeva dassitā, sampattaviratisamucchedaviratiyo pana loke ''sīla''nti apākaṭattā na vuttā. Kiñcāpi na vuttā, ārammaṇapaccayo pana hontiyeva. Tattha samucchedavirati sekkhānaṃyeva kusalassa ārammaṇaṃ hoti, na itaresaṃ. **Uposathakamma**nti ''pāṇaṃ na hane, na cādinnamādiye''ti (su. ni. 402) evaṃ vuttaṃ uposathasīlaṃ. **Taṃ garuṃ katvā paccavekkhatī**ti taṃ yathāvuttaṃ kusalaṃ sekkhopi puthujjanopi paccavekkhati, arahāpi taṃ paccavekkhateva. Arahatopi hi pubbe kataṃ kusalaṃ kusalameva. Yena pana cittena paccavekkhati, taṃ kiriyacittaṃ nāma hoti. Tasmā ''kusalo kusalassā''ti imasmiṃ adhikāre na labbhati. **Pubbe suciṇṇānī**ti ''datvā katvā''ti hi āsannakatāni vuttāni, iminā na āsannakatānīti veditabbāni, dānādīhi vā sesāni kāmāvacarakusalāni dassetuṃ idaṃ vuttaṃ. **Jhānā vuṭṭhahitvā**ti jhānaṃ samāpanno jhānato vuṭṭhahitvā. ''Jhānaṃ vuṭṭhahitvā''tipi pāḷi. **Sekkhā gotrabhu**nti sotāpannaṃ sandhāya vuttaṃ. So hi gotrabhuṃ paccavekkhati. **''Vodāna''**nti idaṃ pana sakadāgāmianāgāmino sandhāya vuttaṃ. Tesañhi taṃ cittaṃ vodānaṃ nāma hoti. **Sekkhā**ti sotāpannasakadāgāmianāgāmino. **Maggā vuṭṭhahitvā**ti maggaphalabhavaṅgātikkamavasena attanā paṭiladdhamaggā vuṭṭhahitvā, suddhamaggatoyeva pana vuṭṭhāya paccavekkhaṇaṃ nāma natthi. **Ādi**-saddena ''kusalaṃ aniccato dukkhato anattato vipassantī''ti (paṭṭhā. 1.1.404) evamādiṃ saṅgaṇhāti. Yadipi nānattaṃ akatvāva vibhatto, tathāpi idampi ārammaṇādhipatiārammaṇūpanissayānaṃ visesoti dassetuṃ **''tatthā''**tiādi vuttaṃ.

Nesaṃ cittacetasikānaṃ anantarapaccayaanantarūpanissayānaṃ nikkhepaviseso atthi. Yasmā purimo abyākatadhammavasena pavatto, itaro kusalādivasenapīti sopi nikkhepaviseso **atthato ekībhāvameva gacchati** sabbesupi cittuppādesu tadubhayassa icchitabbattā. **Evaṃ santepī**tiādi anantaraanantarūpanissayānaṃ visesadassanaṃ. **Yathā hī**tiādi anantarūpanissayassa sambhavadassanaṃ.

Pakatoti ettha **pa**-kāro upasaggo, so attano phalassa uppādanasamatthabhāvena suṭṭhukatataṃ dīpeti. Tathā ca kataṃ attano santāne kataṃ hotīti āha **''attano santāne''**tiādi. Karaṇañca duvidhaṃ nipphādanaṃ, upasevanañcāti taṃ dassetuṃ **''nipphādito vā''**tiādi vuttaṃ. Tattha **nipphādanaṃ** hetupaccayasamodhānena phalassa nibbattanaṃ. **Upasevanaṃ** pana kāye allīyāpanavasena upayogūpasevanaṃ, vijānanasañjānanādīnaṃ vasena ārammaṇūpasevanañca. Teneva anāgatānampi utusampadādīnaṃ ārammaṇūpasevanena upasevitānaṃ pakatūpanissayatā vuttā hoti, pageva atītapaccuppannānaṃ. Paccuppannassāpi hi ''paccuppannaṃ utubhojanaṃ senāsanaṃ upanissāya jhānaṃ uppādetī''tiādivacanato (paṭṭhā. 2.18.8) pakatūpanissayabhāvo labbhatīti. **Pakatiyā evā**ti paccayantarasaṅkararahitena attano sabhāveneva. **Upanissayo**ti balavakāraṇaṃ katvā. **Anekappakārato pabhedo veditabbo** pañhāvāre āgatanayena. Paccayavāre pana –

> ''Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissayapaccayena paccayo, purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ kesañci, kusalā abyākatānaṃ, akusalā akusalānaṃ, kusalānaṃ kesañci, akusalā abyākatānaṃ, abyākatā abyākatānaṃ, abyākatā kusalānaṃ, abyākatā akusalānaṃ, puggalopi, senāsanampi upanissayapaccayena paccayo''ti (paṭṭhā. 1.1.9).

Tattha ye purimā yesaṃ pacchimānaṃ anantarūpanissayo honti, te tesaṃ sabbesampi ekanteneva honti, na kesañci kadāci. Tasmā yesu padesu anantarūpanissayo labbhati, tesu ''kesañcī''ti na sakkā vattunti na vuttaṃ. Ye pana purimā yesaṃ pacchimānaṃ ārammaṇūpanissayo vā pakatūpanissayo vā honti, te tesaṃ, na sabbesaṃ ekantena honti. Yesaṃ uppattivibandhakā paccayā balavanto honti, tesaṃ na bhavanti, itaresaṃ bhavanti. Tasmā yesu padesu anantarapaccayo na labbhati, tesu ''kesañcī''ti vuttaṃ. Siddhānaṃ paccayadhammānaṃ yehi paccayuppannehi bhavitabbaṃ, tesaṃ ''kesañcī''ti ayamettha attho.

Kasiṇapaññattiyā ārammaṇūpanissayatābhāvato ekaccāya paññattiyā saddhiṃ sabbo dhammo ārammaṇūpanissayo, anantarātīto cittacetasikarāsi anantarūpanissayo, kusalākusalavipākakiriyārūpavasena pañcavidho pakatūpanissayoti ayamettha saṅkhepo. Vitthāro pana **paṭṭhānaṭṭhakathāyaṃ** veditabbo.

603. **Paṭhamatara**nti paccayuppannato puretaraṃ. Ayañhi purejātapaccayo rūpadhammavaseneva labbhati. Paccayuppanno ca arūpadhammāyeva. Tenāha **''vattamānabhāvena upakārako''**ti. Nissayārammaṇākārādīhi visiṭṭhā purejātabhāvena vinā upakārakabhāvaṃ agacchantānaṃ vatthārammaṇānaṃ purejātākārena upakārakatā purejātapaccayatā. Evaṃ vatthārammaṇavasena duvidhe purejātapaccaye **''cakkhāyatana''**ntiādi vatthuvasena vuttaṃ, **''rūpārammaṇa''**ntiādi ārammaṇavasena.

Yaṃ rūpanti hadayavatthuṃ sandhāyāha. Tattha **''kiñci kāle''**ti pavattikālavasena vuttaṃ. **''Kiñci kālena''** iti paṭisandhikālavasena. Yāni ārammaṇapurejātena vinā na vattanti, tesaṃ cakkhuviññāṇādīnaṃ

ārammaṇapurejātadassanena manodvārepi yaṃ yaṃ ārammaṇapurejātena vattati, tassa tassa ārammaṇapaccayabhūtaṃ sabbaṃ rūparūpaṃ ārammaṇapurejātanti dassitameva hoti. Tathā hi vuttaṃ **pañhāvāre** ''ārammaṇapurejātaṃ sekkhā vā puthujjanā vā cakkhuṃ aniccato dukkhato anattato vipassantī''tiādi (paṭṭhā. 1.1.424). ''Abyākato dhammo abyākatassa dhammassa purejātapaccayena paccayo, abyākato dhammo kusalassa dhammassa purejātapaccayena paccayo, abyākato dhammo akusalassa dhammassa purejātapaccayena paccayo''ti (paṭṭhā. 1.1.424) abyākatamūlakā tayova vārā. Te ca paccekaṃ vatthupurejātaṃ, ārammaṇapurejātanti dvidhā vibhattā.

604. Paccayuppannadhammassa puretaraṃ siddhabhāve sati paccayadhammassa pacchājātatāti vuttaṃ **''purejātāna''**nti. Ayañca nayo rūpadhammesu eva labbhati, na arūpadhammesūti vuttaṃ **''rūpadhammāna''**nti. Yadi paccayuppannadhammā puretarameva jātā, kathaṃ paccayabhāvoti āha **''upathambhakattenā''**ti. Pacchājātena hi vinā santānavicchedahetubhāvaṃ agacchantānaṃ dhammānaṃ ye pacchājātākārena upakārakā, tesaṃ sā vippayuttākārādīhi visiṭṭhā upakārakatā pacchājātapaccayatā. Evaṃ sabbapaccayānaṃ paccayantarākāravisiṭṭhā upakārakatā yojetabbā. **''Gijjhapotakasarīrānaṃ āhārāsācetanā viyā''**ti etena manosañcetanāhāravasena pavattamānehi arūpadhammehi rūpakāyassa upatthambhitabhāvaṃ dasseti. Teneva ''āhārāsā viyā''ti avatvā cetanāggahaṇaṃ kataṃ. **Kāyassā**ti catusamuṭṭhānikabhūtupādāyarūpasaṅkhātassa rūpakāyassa. Saṅkhepato ṭhapetvā rūpadhamme avisiṭṭho arūpakkhandho pacchājātapaccayo. So jātivasena kusalo, akusalo, vipāko, kiriyāti catubbidhoti veditabbaṃ.

605. Kusalādibhāvena attanā sadisassa payogena karaṇīyassa punappunaṃ karaṇaṃ pavattanaṃ **āsevanaṭṭho,** attasadisasabhāvatāpādanaṃ vāsanaṃ vā. **Purimapurimābhiyogo viyā**ti uggahaṇasavanadhāraṇādipurimāpurimāsevanā viya. Tīsu pana etesu **purimā purimā**ti samanantarātītā daṭṭhabbā. Kasmā panettha anantarapaccaye viya ''purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatāna''ntiādinā bhinnajātiyehi saddhiṃ niddeso na katoti? Attano gatiṃ gāhetuṃ asamatthattā. Bhinnajātikā hi bhinnajātikānaṃ āsevanaguṇena paguṇabalavabhāvaṃ sampādentā attanova kusalādibhāvasaṅkhātaṃ gatiṃ gāhetuṃ na sakkuṇanti. Tasmā tehi saddhiṃ niddesaṃ akatvā ye yesaṃ vāsanāsaṅkhātena āsevanaguṇena paguṇabalavabhāvavisiṭṭhaṃ attano kusalādibhāvasaṅkhātaṃ gatiṃ gāhetuṃ samatthā, tesaṃ tehi samānajātikeheva saddhiṃ niddeso katoti daṭṭhabbo.

Atha vipākābyākataṃ kasmā na gahitaṃ? Āsevanābhāvato. Vipākābyākatañhi kammavasena vipākabhāvappattaṃ kammapariṇāmitaṃ hutvā pavattamānaṃ nirussāhaṃ dubbalaṃ santaṃ āsevanaguṇena attano sabhāvaṃ gāhetvā paribhāvetvā neva aññaṃ vipākaṃ pavatteti, na ca purimavipākānubhāvaṃ gahetvā uppajjati, atha kho kammavegakkhittaṃ patitaṃ viya hutvā uppajjati. Tasmā sabbathāpi vipāke āsevanā natthīti na gahitaṃ. Kusalākusalakiriyānantaraṃ uppajjamānampi sakammapaṭibaddhavuttitāya āsevanaguṇaṃ na gaṇhātīti kusalādayopi tassa āsevanapaccayo na honti. Nānājātikattāpi cete tassa āsevanādhānaṃ na karonteva. Bhūmito, pana ārammaṇato vā nānājātikatā nāma natthīti parittakusalakiriyā mahaggatakusalakiriyānaṃ, saṅkhārārammaṇañca kusalaṃ nibbānārammaṇassa āsevanapaccayo hotiyeva. Svāyaṃ ''kusalo dhammo kusalassa, akusalo dhammo akusalassa, abyākato dhammo abyākatassa āsevanapaccayena paccayo''ti (paṭṭhā. 1.1.426) tidhāva vutto. Abyākataggahaṇena āvajjanavajjitā kiriyadhammā gahitā.

606. **Cittapayogo** cittakiriyā, āyūhananti attho. Yathā hi kāyavacīpayogo viññatti, evaṃ cittapayogo cetanā. Tena hi sā uppannakiriyatāvisiṭṭhe santāne sesapaccayasamāgame pavattamānānaṃ vipākakaṭattārūpānampi teneva santānavisesena kiriyābhāvena upakārikā hoti. Tassa hi kiriyābhāvassa pavattattā tesaṃ pavatti, na aññathā. Sahajātānaṃ pana āyūhanakiriyābhāvena pavattamānā upakārikāti kiṃ vattabbaṃ. **Kamma**nti ca cetanākammameva adhippetaṃ. Na hi cetanāsampayuttaṃ kammaṃ abhijjhādi kammapaccayo hoti. Satipi vipākadhammabhāve cetanāvajjānaṃ ataṃsabhāvattā vipākāpi cetanā sahajātakammapaccayo hotiyeva, svāyaṃ kammapaccayo jātivasena catubbidhoti sabbaṃ vattabbaṃ.

607. **''Nirussāhasantabhāvenā''**ti etena saussāhehi vipākadhammadhammehi kusalākusalehi sārammaṇādibhāvena sadisānampi asadisaṃ vipākabhāvaṃ dasseti. So hi vipākānaṃ payogena asādhetabbatāya payogena, aññathā vā sesapaccayesu siddhesu kammassa kaṭattā eva sijjhanato nirussāho santabhāvo hoti, na kilesavūpasantabhāvo. Tathāsantabhāvato eva hi bhavaṅgādayo duviññeyyā. Pañcadvārepi hi javanappavattiyā rūpādīnaṃ gahitatā viññāyati, abhinipātasampaṭicchanasantīraṇamattā pana vipākā duviññeyyā eva. **Nirussāhasantabhāvāyā**ti nirussāhasantabhāvatthāya. Etena tappaccayavantānaṃ avipākānampi rūpadhammānaṃ vipākānukūlaṃ pavattiṃ dasseti. **Pavatte**tiādi pañhāvāranayaṃ gahetvā vuttaṃ. Paṭiccavāre pana ''vipākā cattāro khandhā arūpino aññamaññaṃ vipākapaccayena paccayo''tiādinā (paṭṭhā. 1.1.14) āgatā. Ettha ca yesaṃ ekantena

vipāko vipākapaccayo hoti, tesaṃ vasena nayadassanaṃ katanti daṭṭhabbaṃ. Na hi āruppe kāmarūpabhūmīsu viya vipāko rūpassa paccayo hoti.

608. Satipi janakabhāve upatthambhakattaṃ āhārānaṃ padhānakiccanti āha **''rūpārūpānaṃ upatthambhakattenā''**ti. Upatthambhakattañhi satipi janakatte arūpīnaṃ āhārānaṃ, āhārajarūpasamuṭṭhāpakarūpāhārassa ca hoti. Asatipi catusamuṭṭhānikarūpūpatthambhakarūpāhārassa, asati pana upatthambhakatte āhārānaṃ janakattaṃ natthīti upatthambhakattaṃ padhānaṃ. Atha vā janayamānopi āhāro avicchedavasena upatthambhento janetīti upatthambhanabhāvo eva āhārabhāvoti **''upatthambhakattenā''**ti vuttaṃ. Keci pana ''rūpāhāro attanā janitassa āhārapaccayo na hoti, aññena janitassa hoti, tasmā **'upatthambhakattenā'**ti vutta''nti vadanti. Taṃ ''āhāro rūpassa paccayo honto āhārapaccayo na hotīti viruddhameta''nti apare nānujānanti. Rūpāhāro cettha rūpadhammānaṃ eva āhārapaccayo hoti. Arūpāhārā pana rūpadhammānampi āhārapaccayo honti. Tañca kho na kevalaṃ cittasamuṭṭhānānaṃ rūpānameva, atha kho kadāci kaṭattārūpānampīti dassetuṃ **''pañhāvāre panā''**tiādi vuttaṃ.

609. **Adhipatiyaṭṭhenā**ti ettha na adhipatipaccayadhammānaṃ viya pavattinivārake abhibhavitvā pavattanena garubhāvo adhipatiyaṭṭho, atha kho dassanādikiccesu cakkhuviññāṇādīhi, jīvane kammajarūpehi arūpadhammehi ca jīvantehi, manane sampayuttadhammehi, sukhitādibhāve sukhitādīhi, adhimokkhapaggahūpaṭṭhānāvikkhepapajānanesu, ''anaññātaṃ ñassāmī''ti pavattiyaṃ ājānane, aññātāvibhāve ca saddhādisahajātehīti evaṃ taṃtaṃkiccesu cakkhādipaccayehi dhammehi cakkhādīnaṃ anuvattanīyatā. Tesu hi kiccesu cakkhādīnaṃ issariyaṃ, tappaccayānañca tadanuvattanena tattha pavatti. Kasmā panettha itthipurisindriyadvayaṃ na gahitaṃ, nanu cetampi liṅgādīhi anuvattīyatīti? Saccaṃ anuvattīyati, na pana paccayabhāvato. Yathā hi jīvitāhārā yesaṃ paccayā honti, tesaṃ anupālakaupatthambhakā, atthiavigatapaccayabhūtā ca honti, na evaṃ itthipurisabhāvā liṅgādīnaṃ kenaci pakārena upakārakā honti. Yato paccayā siyuṃ, kevalaṃ pana yathāsakehi eva paccayehi pavattamānānaṃ liṅgādīnaṃ yathā itthiādiggahaṇassa paccayabhāvo hoti, tato aññenākārena taṃsahitasantāne appavattito liṅgādīhi anuvattanīyatā, indriyatā ca tesaṃ vuccati. Tasmā na tesaṃ indriyapaccayabhāvo vutto. **Cakkhādayo arūpadhammānaṃyevā**ti ettha sukhindriyadukkhindriyānipi cakkhādiggahaṇena gahitānīti daṭṭhabbāni.

610. Lakkhaṇārammaṇūpanijjhānabhūtānaṃ vitakkādīnaṃ vitakkanādivasena ārammaṇaṃ upagantvā nijjhānaṃ pekkhanaṃ, cintanaṃ vā vitakkādīnaṃyeva āveṇiko byāpāro **upanijjhāyanaṭṭho**. ''Ṭhapetvā dvipañcaviññāṇe sukhadukkhavedanādvaya''nti vatvāpi **''satta jhānaṅgānī''**ti vacanena ajhānaṅgānaṃ upekkhācittekaggatānaṃ nivattanaṃ katanti daṭṭhabbaṃ. Yadi evaṃ ''satta jhānaṅgānī''ti eteneva siddhe **''ṭhapetvā sukhadukkhavedanādvaya''**nti kasmā vuttaṃ? Vedanābhedesu pañcasu sukhadukkhadvayassa ekantena ajhānaṅgabhāvadassanatthaṃ jhānaṅgaṭṭhāne niddiṭṭhattā, satipi vā jhānaṅgavohāre vedanābhedadvayassa ekantena jhānapaccayattābhāvadassanatthaṃ. Upekkhācittekaggatānaṃ pana yadipi jhānapaccayattābhāvo atthi, najhānapaccayabhāvo pana natthīti **sabbānipi satta jhānaṅgānī**ti ettha gahaṇaṃ kataṃ. Tattha **''sabbānipī''**ti vacanaṃ sabbakusalādibhedasaṅgaṇhanatthaṃ, na pana sabbacittuppādagatasaṅgaṇhanatthanti daṭṭhabbaṃ. Yesaṃ pana ''ṭhapetvā dvipañcaviññāṇe vedanāttaya''nti pāṭho, tesaṃ yathāvutto vicāro cittekaggatāvaseneva veditabbo.

611. **Yato tato vā**ti sammā vā micchā vāti attho. **Pañhāvāre panā**tiādi yadipi paccayaniddese taṃsamuṭṭhānaggahaṇena so attho ñāpito eva, pañhāvāre pana sarūpeneva gahitoti dassanatthaṃ vuttaṃ. **Ete pana dvepi…pe… na labbhanti** ''yathāsaṅkhya''nti vacanaseso veditabbo. **Paṭṭhānaṭṭhakathāyaṃ** pana ''dvepi jhānamaggapaccayā ahetukacittesu na labbhantī''ti vuttaṃ. Tenassa kathamavirodhoti? Adhippāyavasena. Ayañhi tattha adhippāyo – ahetukacittesu eva jhānamaggapaccayā na labbhanti, na sahetukacittesūti sahetukacittesu alābhābhāvadassanatthaṃ vuttaṃ, na ahetukacittesu lābhābhāvadassanatthanti. Evañhi atthe gayhamāne ahetukacittesu katthaci kassaci lābho na nivāritoti viññāyati. Tena savitakkāhetukacittesu jhānapaccayassa sambhavo anuññāto hoti. Tattha hi yena alābhena dhammasaṅgaṇiyaṃ manodhātuādīnaṃ saṅgahasuññatavāresu jhānaṃ na uddhaṭaṃ, taṃ alābhaṃ sandhāya jhānapaccayassapi ahetukacittesu alābho vutto. Yathā hi sahetukacittuppādesu vitakkādīnaṃ sahajāte saṅkaḍḍhitvā ekattagatabhāvakaraṇaṃ upanijjhāyanabyāpāro balavā, na tathā ahetukacittuppādesūti. Idha pana dubbalampi upanijjhāyanaṃ yadi kiñcimattampi atthi, na tena upakārakatā na hotīti savitakkāhetukacittesupi jhānapaccayaṃ anujānantena **''ete pana dvepi jhānamaggapaccayā dvipañcaviññāṇāhetukacittesu na labbhantī''**ti (paṭṭhā. aṭṭha. paccayuddesavaṇṇanā) vuttaṃ. Paccayakathā nāma samantapaṭṭhānanissitā, na dhammasaṅgaṇīnissitāti.

612. Samaṃ avisamaṃ, sammā, saha vā pakārehi yuttatāya ekībhāvūpagamena viya upakārakatā

sampayuttapaccayatā. Kā pana sā pakārehi yuttatāti āha **''ekavatthukaekārammaṇaekuppādekanirodhasaṅkhātenā''**ti. Tattha ye ekavatthukā, te sampayuttāti ettake vuccamāne avinibbhogarūpesu ekaṃ mahābhūtaṃ sesamahābhūtupādārūpānaṃ nissayapaccayo hoti, tena tāni ekavatthukāni, cakkhādinissayabhūtāni vā bhūtāni ekaṃ vatthu etesu nissitanti ekavatthukānīti kappentassa tesaṃ sampayuttatāpatti siyāti tannivāraṇatthaṃ ekārammaṇaggahaṇaṃ. Ye ekavatthukā, ekārammaṇā ca, te sampayuttāti evampi cutiāsannānaṃ sampaṭicchanasantīraṇādīnaṃ sampayuttatā āpajjeyyāti ekuppādaggahaṇaṃ. Ye ekavatthukekārammaṇekuppādā, te sampayuttāti kiṃ pana nānānirodhāpi evaṃtividhalakkhaṇā honti, udāhu ekanirodhā evāti vicāraṇāyaṃ ekanirodhā eva evaṃlakkhaṇā hontīti dassanatthaṃ ''ekanirodhā''ti vuttaṃ.

Paṭilomato vā ekanirodhā sampayuttāti vuccamāne ekasmiṃ khaṇe nirujjhamānānaṃ rūpārūpadhammānaṃ sampayuttatā āpajjeyyāti ''ekuppādā''ti vuttaṃ. Evampi avinibbhogarūpānaṃ atthi ekuppādekanirodhatāti tesampi sampayuttatā āpajjeyyāti tannivāraṇatthaṃ ekārammaṇaggahaṇaṃ. Ye ekārammaṇā hutvā ekuppādekanirodhā, te sampayuttāti ayañca nayo ekavatthukesu eva labbhati, na nānāvatthukesūti dassanatthaṃ ekavatthukaggahaṇaṃ. Ye ekavatthukekārammaṇekuppādekanirodhā, te sampayuttāti pañcavokārabhavāpekkhāya cetaṃ ekavatthukaggahaṇaṃ. Āruppe pana vatthuyeva natthīti kuto ekavatthukaggahaṇassa avasaro.

613. Aññamaññaṃ sambandhatāya yuttānampi samānānaṃ vippayuttabhāvena visaṃsaṭṭhatāya nānattūpagamena upakārakatā vippayuttapaccayatā. Ayañca vippayuttatā na sampayuttapaccayatāya viya aññamaññaṃ paccayapaccayuppannadhammavasena gahetabbā, atha kho visuṃyeva. Tattha hi arūpadhammānaṃ samānajātiyatāya samadhuraṃ, idha rūpārūpadhammānaṃ vijātiyatāya vidhuraṃ. Tena vuttaṃ ''yuttānampi… pe… vippayuttapaccayatā''ti. Na hi vatthusahajātapacchājātavasena ayuttānaṃ rūpādīnaṃ ārammaṇādibhāvena upakārakānaṃ vippayuttānampi vippayuttapaccayatā atthi. Yathā hi ''vatthu khandhānaṃ vippayuttapaccayena paccayo, sahajātā kusalā khandhā cittasamuṭṭhānānaṃ rūpānaṃ, pacchājātā kusalā khandhā purejātassa imassa kāyassa vippayuttapaccayena paccayo''tiādivacanato (paṭṭhā. 1.1.434) vatthunā, sahajātapacchājātavasena ca yuttānaṃ atthi vippayuttapaccayabhāvo, na evaṃ ayuttānaṃ atthīti. Yadi evaṃ rūpānaṃ rūpehi kasmā vippayuttapaccayo na vuttoti? Rūpānaṃ rūpehi satipi avinibbhoge sampayogo viya vippayogo (dhātu. 3) natthīti na tesaṃ vippayuttapaccayatā. Vuttañhi ''catūhi sampayogo, catūhi vippayogo''ti. Sampayujjamānānañhi arūpānaṃ rūpehi, rūpānañca tehi siyā sampayogāsaṅkāti tesaṃ aññamaññaṃ vippayuttapaccayatā vuttā. Rūpānaṃ pana rūpehi sampayogo natthīti na tesaṃ vippayuttapaccayatā vuttā.

Rūpino dhammā arūpīnaṃ dhammānaṃ, arūpinopi rūpīnanti ettha arūpaggahaṇaṃ catunnaṃ khandhānaṃ vasena veditabbaṃ. Arūpadhammesu hi cattāro eva khandhā sahajātapurejātānaṃ rūpadhammānaṃ vippayuttapaccayā honti. Nibbānaṃ pana yathā arūpadhammānaṃ sampayuttapaccayo na hoti, evaṃ rūpadhammānaṃ vippayuttapaccayo na hoti. ''Catūhi sampayogo, catūhi vippayogo''ti (dhātu. 3) hi vuttaṃ. Tasmā arūpadhammesu catunnaṃ khandhānameva vippayuttapaccayatā. Vuttañca **pañhāvāre** ''sahajātā kusalā khandhā cittasamuṭṭhānānaṃ rūpānaṃ vippayuttapaccayena paccayo''tiādi (paṭṭhā. 1.1.434). **Rūpino dhammā**ti cetaṃ hadayavatthuno ceva cakkhādīnañca vasena veditabbaṃ. Rūpadhammesu hi cha vatthūniyeva arūpakkhandhānaṃ vippayuttapaccayo. Rūpāyatanādayo pana ārammaṇadhammā kiñcāpi vippayuttadhammā, vippayuttapaccayo pana na honti. Kiṃ kāraṇā? Sampayogāsaṅkābhāvato. Arūpakkhandhā hi cakkhādīnaṃ vatthūnaṃ abbhantarato nikkhamantā viya uppajjantīti siyā tattha āsaṅkā ''kiṃ nu kho ime imehi sampayuttā, udāhu vippayuttā''ti? Ārammaṇadhammā pana vatthusannissayena uppajjamānānaṃ ārammaṇamattaṃ hontīti natthi tesu sampayogāsaṅkāti na te vippayuttā. Sampayogāsaṅkāsabbhāvato vatthūniyeva vippayuttapaccayā honti. Vuttampi cetaṃ **pañhāvāre** ''vatthu kusalānaṃ khandhānaṃ vippayuttapaccayena paccayo, vatthu akusalānaṃ khandhānaṃ, cakkhāyatanaṃ cakkhuviññāṇadhātuyā''tiādi. Svāyaṃ vippayuttapaccayo ''sahajātapacchājātato kusalena abyākataṃ, tathā akusalena abyākataṃ, sahajātapurejātapacchājātato abyākatena abyākataṃ, vatthupurejātato abyākatena kusalaṃ, tathā akusalanti kusalamūlamekaṃ, akusalamūlamekaṃ, abyākatamūlāni tīṇī''ti pañcavidho veditabbo.

614. **Paccuppannalakkhaṇenā**ti paccuppannasabhāvena. Tena ''atthi me pāpakammaṃ kataṃ, atthi puggalo attahitāya paṭipanno''ti (pu. pa. catukkauddesa 24) ca evamādīsu vuttaṃ nibbattitūpalabbhamānatālakkhaṇaṃ atthibhāvaṃ nivāreti. Satipi janakatte upatthambhakattappadhānā atthibhāvena upakārakatāti āha **''upatthambhakattenā''**ti. Idañca upatthambhakattaṃ vatthārammaṇasahajātādīnaṃ sādhāraṇaṃ atthibhāvena upakārakattanti daṭṭhabbaṃ. ''Sattadhā mātikā nikkhittā''ti vuttamatthaṃ pāḷiyā eva dassetuṃ **''yathāhā''**tiādi vuttaṃ. Tattha **''cattāro khandhā arūpino''**tiādinā sahajātavasena atthipaccayodassito, **''cakkhāyatana''**ntiādinā purejātavasena, **''yaṃ rūpaṃ nissāyā''**tiādinā sahajātapurejātavasena. Evamayaṃ pāṭho sahajātapurejātaatthipaccayavaseneva āgato.

Aññattha pana tato aññathāpi āgatoti dassetuṃ **''pañhāvāre panā''**tiādimāha. Taṃ tena pacchājātāhārindriyavasenāpi atthipaccayattaṃ vibhāveti. Purimapāṭhe pana sāvasesā desanā katāti veditabbaṃ. Sati ca yesaṃ paccayā honti, tehi ekato, puretaraṃ, pacchā ca uppannabhāve sahajātādipaccayattābhāvato āhāro, indriyañca sahajātādibhedaṃ na labhanti, tadabhāvo ca tesaṃ dhammasabhāvavasena daṭṭhabbo. Svāyaṃ atthipaccayo ''sahajātato kusalena kusalaṃ, sahajātapacchājātato kusalena abyākataṃ, sahajātato eva kusalena kusalābyākatanti kusalamūlā tayo, tathā akusalamūlā. Sahajātapurejātapacchājātāhārindriyato pana abyākatena abyākataṃ, vatthārammaṇapurejātato abyākatena kusalaṃ, tathā akusalaṃ. Sahajātapurejātato kusalañca abyākatañca kusalassa, sahajātapurejātapacchājātāhārindriyato kusalañca abyākatañca abyākatassa, sahajātapurejātato akusalañca abyākatañca akusalassa, sahajātapurejātapacchājātāhārindriyato akusalañca abyākatañca abyākatassā''ti evaṃ terasavidho. Saṅkhepena kusalākusalavipākakiriyarūpavasena pañcavidho atthipaccayo, na nibbānaṃ. Yo hi atthibhāvābhāvena anupakārako atthibhāvaṃ labhitvā upakārako hoti, so atthipaccayo hoti. Nibbānañca nibbānārammaṇānaṃ na attano atthibhāvābhāvena anupakārakaṃ hutvā atthibhāvalābhena upakārakaṃ hotīti, uppādādiyuttānaṃ vā natthibhāvopakārakatāviruddho upakārakabhāvo atthipaccayatāti, na nibbānaṃ atthipaccayo hoti.

615. Ārammaṇe phusanādivasena pavattamānānaṃ phassādīnaṃ anekesaṃ sahabhāvo natthīti ekasmiṃ phassādisamudāye sati dutiyo na hoti, asati pana hotīti tena natthibhāvena upakārakatā **natthipaccayatā**. Satipi purimataracittānaṃ natthibhāve na tena tāni natthibhāvena upakārakāni, anantarameva pana attano atthibhāvena pavattiokāsaṃ alabhamānaṃ natthibhāvena okāsaṃ dadamānaṃ viya upakārakaṃ hotīti **''pavattiokāsadānena upakārakā''**ti āha. **Paṭuppannāna**nti paccuppannānaṃ.

''Te evā''ti etena natthivigatapaccayānaṃ dhammato visesābhāvamāha. Evaṃ santepi abhāvamattena upakārakatā okāsadānaṃ natthipaccayatā, sabhāvāvigamena appavattamānānaṃ sabhāvavigamena upakārakatā vigatapaccayatā. **Natthitā** ca nirodhānantarā suññatā, **vigatatā** nirodhappattatāti ayametesaṃ viseso.

Atthipaccayadhammā eva cāti **ca**-saddo sampiṇḍanattho. Tena na kevalaṃ natthivigatapaccayā eva dhammato avisiṭṭhā, atha kho atthiavigatapaccayāpīti imamatthaṃ dīpeti. Yadipime paccayā dhammato avisiṭṭhā, tathāpi atthitāya sasabhāvatāya upakārakatā atthipaccayatā, sabhāvāvigamena nirodhassa appattiyā upakārakatā avigatapaccayatāti paccayabhāvaviseso dhammāvisesepi veditabbo. Dhammānañhi samatthatāvisesaṃ sabbaṃ yāthāvato abhisambujjhitvā bhagavatā catuvīsatipaccayavisesā vuttāti dhammassāmimhi saddhāya ''evaṃ visesā ete dhammā''ti sutamayañāṇaṃ uppādetvā cintābhāvanāmayehi tadabhisamayāya yogo karaṇīyo.

Ettha ca ārammaṇaanantarasamanantaraupanissayapurejātaāsevanasampayuttanatthivigatapaccayā arūpadhammānaṃyeva, pacchājātapaccayo rūpadhammānaṃyeva, itare cuddasa rūpārūpadhammānaṃ.

Hetuanantarasamanantarāsevanapacchājātakammavipākajhānamaggasampayuttanatthivigatapaccayā arūpadhammā eva, purejātapaccayo rūpameva, ubhayaṃ ārammaṇūpanissaye ṭhapetvā sesā, te dve paññattisabhāvāpi honti.

Anantarasamanantarāsevananatthivigatapaccayā atītā eva. Ārammaṇārammaṇādhipatiārammaṇūpanissayā tikālikā, kālavinimuttā ca. Kammapaccayo atītapaccuppannavasena dvikāliko. Sesā pañcadasa paccuppannāva.

Tathā anantarasamanantaraanantarūpanissayapakatūpanissayāsevanapaccayā, nānākkhaṇikakammapaccayo, natthivigatapaccayā cāti ime paccayā janakā eva, na upatthambhakā. Pacchājātapaccayo upatthambhako eva, na janako. Sesā janakā ca upatthambhakā cāti ayampi viseso veditabbo.

Avijjāpaccayāsaṅkhārapadavitthārakathāvaṇṇanā

616. **Paccayesū**ti niddhāraṇe bhummaṃ. **Duvidhā** dvippakārena. **Anekadhā**ti sattarasadhā ārammaṇapaccayādivasena.

Abhiññācittenāti cetopariyapubbenivāsaanāgataṃsañāṇasaṅkhātāhi abhiññāhi sahagatacittena. **Samohacittajānanakāle**ti paresaṃ, attano ca samohassa cittassa jānanakāle. Avijjāpubbaṅgamā akusalappavattiyo yā kāci vipattiyo, sabbā tā mohamūlikāti ca avijjāya ādīnavadassanena **avijjāsamatikkamatthāya** vivaṭṭābhipatthanāyāti attho. **Dvinnampi tesaṃ** puññābhisaṅkhārānaṃ. **Avijjāsammūḷhattā**ti bhavādīnavappaṭicchādikāya avijjāya sammūḷhattā. **Tāneva puññānī**ti tāneva yathāvuttāni

kāmāvacararūpāvacarapuññāni. Upanissayapaccayena paccayo hotīti sambandho.

Rāgādīnanti rāgadiṭṭhivicikicchuddhaccadomanassānaṃ. Avijjāsampayuttattā rāgādīnaṃ rāgādiassādanakālesu avijjaṃ ārabbha uppatti veditabbā. Garuṃ katvā assādanaṃ rāgadiṭṭhisampayuttāya eva avijjāya yojetabbaṃ. Assādanañca rāgo, tadaviyuttā ca diṭṭhīti assādanavacaneneva yathāvuttaṃ avijjaṃ garuṃ karontī diṭṭhi ca vuttāti veditabbā. Rāgādīhi ca pāḷiyaṃ sarūpato vuttehi taṃsampayuttasaṅkhārassa avijjārammaṇāditaṃ dasseti. **Anādīnavadassāvino**ti pāṇātipātādīsu na ādīnavadassino. Avijjāya anārammaṇassa, paṭhamajavanassa ca ārammaṇādhipatianantarādipaccayavacanesu avuttassa, vuttassa ca sabbassa saṅgaṇhanatthaṃ **''yaṃ kiñcī''**ti āha.

Vuttanayenāti samatikkamabhavapatthanāvasena puññābhisaṅkhāre vuttanayena.

617. **Kiṃ panāya**ntiādinā codakassa ayamadhippāyo – ''avijjāpaccayā saṅkhārā sambhavantī''ti ettha sambhavanti evāti avadhāraṇaṃ na yujjati, avasesapaccayasamavāyābhāve saṅkhārānaṃ sambhavābhāvato. Tathā saṅkhārā evāti avadhāraṇampi na yujjati. Kasmā? Aññesañca paccayuppannadhammānaṃ sambhavassa tato icchitabbattā. Vākyassa avadhāraṇaphalattā avijjāpaccayā eva saṅkhārā sambhavantīti avadhāraṇe gayhamānepi ayaṃ doso. Kasmā? Yasmā lobhādikammanidānaupādānavatthārammaṇamanasikārādayo aññepi paccayā labbhantiyevāti. Tattha **ekā**ti asahāyā, kāraṇantaranirapekkhāti attho. **Aññepi paccayā** sahakārikāraṇabhūtā. Dosamettha vattukāmo codako pucchatīti ñatvā ācariyo āha **''kiṃ panetthā''**ti. Ettha avijjāya paccayantarena rahitabhāve ca sahitabhāve ca kiṃ pana vattabbaṃ, asamattā te codanā, avasiṭṭhañca tāva kathehīti vuttaṃ hoti. **Ekakāraṇavādo āpajjatī**ti dosappasaṅgo vutto. Aniṭṭho hi ekakāraṇavādo sabbattha sabbakālaṃ sambhavāpattito, ekasadisāsabhāvāpattito ca.

Yasmā ekaṃ na ekatotiādīsu tīsu pakāresu avijjamānesu pārisesena anekato anekamevāti etasmiṃ catutthe eva pakāre vijjamāne ekahetuphaladīpane attho atthi, tasmā na nupapajjati upapajjatiyeva. Ekaṃ phalaṃ ekato natthi, anekampi ekato natthi. Anekatopi ekaṃ phalaṃ no atthīti sambandho.

Ekekahetuphaladīpananti ''avijjāpaccayā saṅkhārā''ti ekahetudīpanaṃ, ''saṅkhārapaccayā viññāṇa''nti ekaphaladīpananti evaṃ tattha tattha ekekahetuphaladīpanaṃ kataṃ.

Veneyyānaṃ anurūpatoti veneyyānaṃ ajjhāsayassa anurūpato. Ekasseva hetuno, phalassa ca dīpanā satthu desanāvilāsato vā veneyyapuggalānaṃ ajjhāsayato vā. Tadubhayassa panettha kāraṇaṃ tattha tattha desetabbassa atthassa padhānatā, pākaṭatā, asādhāraṇatā ca. Desanāvilāsappattā ca buddhā bhagavanto te desetabbe atthe bahūsupi pariyāyesu labbhamānesu yathārucitaṃ gahetvā dhammaṃ desenti, sā **desanāvilāsānurūpatā**. Tattha pana yena pariyāyena ye veneyyā bujjhanti, teneva tesaṃ bodhanaṃ, sā **veneyyajjhāsayānurūpatā**.

Yathāphassaṃ vedanāvavatthānatoti ''sukhavedanīyaṃ, bhikkhave, phassaṃ paṭicca uppajjati sukhā vedanā''tiādinā (saṃ. ni. 4.129), ''cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā''tiādinā (ma. ni. 1.204, 400; 3.421, 425, 426; saṃ. ni. 2.43-44; 2.4.60; kathā. 465, 467) ca sukhavedanīyaphassādicakkhusamphassādianurūpena sukhavedanādicakkhusamphassajāvedanādīnaṃ vavatthānato. Samānesupi hi cakkhurūpādīsu phassavasena sukhādivipariyāyābhāvato, samānesu rūpamanasikārādīsu cakkhādisaṅghaṭṭanavasena cakkhusamphassajādivipariyāyābhāvato, aññapaccayasāmaññepi cakkhusamphassavasena sukhādicakkhusamphassajādīnaṃ oḷārikasukhumādisaṅkarābhāvato cāti attho. Yathāvuttaphassassa sukhādīnaṃ aviparīto paccayabhāvo eva **yathāvedanaṃ phassavavatthānaṃ**. Kāraṇaphalavisesena vā phalakāraṇavisesanicchayo hotīti ubhayatthāpi nicchayo pavatthānanti vutto.

Kammādayoti kammaāhārautuādayo apākaṭā semhapaṭikārena rogavūpasamanato. Semhassa mandabhāvādinā ca semhaṃyeva pākaṭaṃ kāraṇaṃ. Ayamidha avijjā saṅkhārānaṃ hetubhāvena dīpitāti sambandho. **Assādānupassino taṇhā pavaḍḍhatīti vacanato**ti ''saṃyojaniyesu, bhikkhave, dhammesu assādānupassino taṇhā pavaḍḍhati, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo''ti (saṃ. ni. 2.53) iminā suttena taṇhāya saṅkhārakāraṇabhāvassa vuttattāti attho. Puna tassāpi avijjāya kāraṇanti dassanatthaṃ **''avijjāsamudayā āsavasamudayoti ca vacanato''**ti āha. Taṇhā vā caturupādānabhūtā kāmāsavadiṭṭhāsavā ca saṅkhārassa kāraṇanti pākaṭā avijjāhetukāti suttadvayenāpi avijjāya pākaṭaṃ saṅkhārānaṃ kāraṇabhāvameva dasseti. ''Assādānupassino''ti (saṃ. ni. 2.53) hi vacanena bhavādīnavappaṭicchādanakiccā avijjā taṇhāya kāraṇanti dassitā hoti. Yasmā avidvā, tasmā puññābhisaṅkhārādike abhisaṅkharotīti avijjāya saṅkhārakāraṇabhāvassa pākaṭattā aviddasubhāvova saṅkhārakāraṇabhāvena vutto. Khīṇāsavassa saṅkhārābhāvato, asādhāraṇattā ca

puññābhisaṅkhārādīnaṃ sādhāraṇakāraṇāni vatthārammaṇādīnīti puññabhavādīnavappaṭicchādikā avijjā puññābhisaṅkhārādīnaṃ asādhāraṇaṃ kāraṇanti vā attho daṭṭhabbo. Eteneva ''avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇa''nti (ma. ni. 3.126; saṃ. ni. 2.1; udā. 1; mahāva. 1; netti. 24) ettha pana padhānattā, pākaṭattā, asādhāraṇattāti ekekahetuphaladīpanaparihāravacanena sabbattha ''phassapaccayā vedanā, vedanāpaccayā taṇhā''tiādīsu bodhaneyyajjhāsayavasena dhammassa bodhanasaṅkhātaṃ payojanaṃ veditabbaṃ.

618. **''Ekantāniṭṭhaphalāyā''**ti etena viruddhabhāvaṃ, **''sāvajjāyā''**ti etena vijātiyabhāvaṃ avijjāya joteti. Puññāneñjābhisaṅkhārā hi iṭṭhavipākatāya, anavajjasabhāvatāya ca tassā viruddhā, vijātiyā cāti. **Kathaṃ na yujjissatī**tiādi samādhānaṃ, tena yvāyaṃ ekantāniṭṭhaphalatādihetupadeso, tassa anekantikataṃ dasseti. Ayaṃ hettha adhippāyo – yāyaṃ tayā codanā ''evaṃ santepī''tiādinā katā, sā yuttā vipākaṃ pati. Na hi aniṭṭhavepakkaṃ kāraṇaṃ iṭṭhaṃ phalati, iṭṭhavepakkaṃ vā aniṭṭhaṃ. Yasmā panettha paccayuppannadhammānaṃ paccayabhāvalakkhaṇadhammānaṃ dhammatā adhippetā, tatra cāyaṃ niyamo natthi vicittarūpattā tassāti. Tenāha **''viruddho cā''**tiādi.

Tattha **dhammāna**nti sabhāvadhammānaṃ. **Ṭhāna**nti avaṭṭhānaṃ. Tasmā **ṭhānaviruddho**ti atthitāviruddho. Keci pana ''paṭisandhiādīniṭhānānī''ti vadanti. Evaṃ sati ''purimacittaṃ pacchimacittassa ṭhānaviruddho paccayo''ti nayidaṃ ekantikaṃ siyā. Bhavaṅgampi hi bhavaṅgassa anantarapaccayo, javanaṃ javanassa, na ca sippādīnaṃ paṭisandhiādiṭṭhānaṃ atthi, tasmā na taṃ idha adhippetaṃ. **Kammaṃ rūpassa** namanaruppanavirodhā, sārammaṇānārammaṇādivirodhā **ca sabhāvaviruddho paccayo. Khīrādīni dadhiādīnaṃ** madhurambilarasādisabhāvavirodhā. Avijānanakicco **āloko** vijānanakiccassa **viññāṇassa**. Amadanakiccā ca **guḷādayo** madanakiccassa **āsavassa**.

Golomāvilomādītiādīsu golomāvilomāni dubbāya, **avī**ti ca rattā eḷakā veditabbā. **Visāṇaṃ** sarassa. **Dadhitilapiṭṭha**guḷāni bhūtiṇakassa. Sevālaṃ taṇḍuleyyakassa, kharavaḷavā assatarassāti evamādi **ādi**-saddena saṅgahito. Yasmā vipākā eva na, tasmā dukkhavipākāyapi avijjāya adukkhavipākānaṃ puññāneñjābhisaṅkhārānaṃ paccayattaṃ na na yujjatīti attho.

Tadavipākattepi sāvajjatāya tadaviruddhānaṃ, taṃsadisānañca apuññābhisaṅkhārānameva paccayo, na itaresanti etassa pasaṅgassa nivāraṇatthaṃ ''viruddho cāviruddho ca, sadisāsadiso tathā. Dhammānaṃ paccayo siddho''ti vuttaṃ. Tasmā tamatthaṃ pākaṭaṃ karonto **''iti ayaṃ avijjā''**tiādimāha.

619. **Sabbattha khandhānaṃ bhedo maraṇanti cutiṃ aggaṇhanto**ti idha cuti nāma tattha tattha bhavādīsu rūpādīnaṃ khandhānaṃ maraṇasaññito carimo bhedoti yāthāvato ajānanto. **Sattassa** sato vijjamānasseva. **Dehantarasaṅkamanaṃ** aññena kāyena samāgamo.

Sabbattha khandhānaṃ pātubhāvoti tattha tattha bhavādīsu khandhānaṃ paṭhamābhinibbatti. **Navasarīrapātubhāvo**ti idha jiṇṇassa sarīrassa nikkhepe paralokapariyāpannassa navakāyassa uppādo. Yatheke vadanti –

> ''Vatthāni jiṇṇāni yathā pahāya,
> Navāni gaṇhāti naro parāni;
> Nikkhippa dehaṃ idha jiṇṇamevaṃ,
> Gaṇhāti attābhinavaṃ sukhesī''ti.

Ayaṃ sattoti ayamattā, yo sāmī, nivāsī, kārako, vedako cāti adhippeto. **Satto marati, satto upapajjatī**ti etthāpi eseva nayo. Tīsupi ṭhānesu **ādi**-saddena issarakuttabrahmakuttādivikappanaṃ saṅgaṇhāti.

Sabhāvalakkhaṇanti'ruppanānubhavanādiṃ, kakkhaḷaphusanādisabhāvameva vā. **Sāmaññalakkhaṇa**nti aniccatādiṃ. **Saṅkhāre attato attaniyato**ti rūpādīsu ekaccaṃ attato, tadaññaṃ attaniyato.

Attā jānāti vāti vikappeti kāpilādayo viya. **Na jānāti vā**ti kāṇādājīvikādayo viya. Kāṇādopi hi attā sabhāvena na jānāti. Yadā buddhiguṇena saṃyujjati, tadā jānātīti icchati. **So eva karoti ca kāreti cā**ti yo parattha sukhadukkhaṃ anubhavati, so eva puññāpuññaṃ sayaṃ karoti, aññañca kāreti, na aññoti adhippāyo. **Saṇṭhapentā**ti dviaṇukādiuppādanavasena, icchāvasena ca sampādentā. **So**ti attasaññito satto. **Indriyasampanno**ti cakkhādīhi indriyehi samannāgato, tena saḷāyatanappavattiṃ dasseti. Sabbañhetaṃ yathāpaccayaṃ pavattamānānaṃ avijjādīnaṃ kiccaṃ attano byāpāraṃ katvā diṭṭhigatiko vimuyhatīti dassanavasena vuttaṃ.

Acchejjasuttāvutābhejjamaṇīnaṃ viya pubbāpariyavavatthānaṃ niyati, niyatiyā, niyati eva vā saṅgati samāgamo niyatisaṅgati, tāya bhāvesu pariṇatā manussadevavihaṅgādibhāvaṃ pattā **niyatisaṅgatibhāvapariṇatā**. Niyatiyā, saṅgatiyā, bhāvasaṅkhātena sabhāvena ca pariṇatā nānappakārataṃ pattā **niyatisaṅgatibhāvapariṇatā**ti ca atthaṃ vadanti.

Etehi ca vikappanehi avijjā akusalaṃ cittaṃ katvā satte puññādīsu saṅkhāresu yattha katthaci pavattetīti imamatthaṃ dassento āha **''so avijjāya andhīkato''**tiādi. **Paṭipajjatī**ti upasaṅkamati.

Apariṇāyakoti arahattamaggasampaṭipādakakalyāṇamittarahito, arahattamaggañāṇāvasānaṃ vā ñāṇaṃ samavisamaṃ dassetvā satte nibbānaṃ nayatīti pariṇāyakaṃ, tena rahito apariṇāyako. **Dhammaṃ ñatvā**ti sappurisūpassayena catusaccappakāsakaṃ suttādidhammaṃ ñatvā, maggañāṇeneva vā sabbadhammapavaraṃ nibbānadhammaṃ ñatvā. Taṃjānanāyattaṃ pana sesasaccattayābhisamayaṃ samānakālampi taṃ purimakālaṃ viya katvā vuttaṃ. **Upasanto carissatī**ti aggamaggādhigamena sabbaso avijjūpasamā upasanto saupādisesanibbānadhātuyaṃ ṭhito yāva anupādisesanibbānadhātupatti, tāva sattānaṃ hitacariyāya attabhāvaṃ pavattento carissati, diṭṭhadhammasukhavihārehi viharissatīti attho.

Saṅkhārapaccayāviññāṇapadavitthārakathāvaṇṇanā

620. Yathāvuttasaṅkhārapaccayā uppajjamānaṃ taṃ kammanibbattameva bhavituṃ arahatīti **''bāttiṃsa lokiyavipākaviññāṇāni saṅgahitānī''**ti āha. **Dhātukathāyaṃ** pana vippayuttena saṅgahitāsaṅgahitapadaniddese ''saṅkhārapaccayā viññāṇena ye dhammā, saḷāyatanapaccayā phassena ye dhammā, phassapaccayā vedanāya ye dhammā vippayuttā, te dhammā katihi khandhehi…pe… saṅgahitā? Te dhammā asaṅkhataṃ khandhato ṭhapetvā ekena khandhena, ekādasahi āyatanehi, ekādasahi dhātūhi saṅgahitā. Katihi asaṅgahitā? Catūhi khandhehi, ekenāyatanena, sattahi dhātūhi asaṅgahitā''ti (dhātu. 466) vacanato sabbaviññāṇaphassavedanāpariggaho kato. Yadi hi ettha viññāṇaphassavedanā sappadesā siyuṃ, ''vipākā dhammā''ti (dha. sa. tikamātikā 3) imassa viya visajjanaṃ siyā. Tasmā tattha abhidhammabhājanīyavasena saṅkhārapaccayā viññāṇādayo gahitāti adhippāyo veditabbo. Avijjāpaccayā saṅkhāro ca abhidhammabhājanīye (vibha. 243) catubhūmakakusalasaṅkhāro, akusalasaṅkhāro ca vuttoti eso eva dhātukathāyaṃ gahitoti daṭṭhabbo. Bhavo pana **dhātukathāyaṃ** kammūpapattibhavavisesadassanatthaṃ na abhidhammabhājanīyavasena gahito, evañca katvā tattha ''upādānapaccayā bhavo''ti anuddharitvā ''kammabhavo''tiādinā (dhātu. 66) nayena bhavo uddhaṭo.

Lokiyavipākamanoviññāṇameva sandhāyāha **''bāvīsatividhaṃ hotī''**ti. **Chahi viññāṇehī**ti yathāadhikatehi cakkhuviññāṇādīhi chahi viññāṇehi. Kasmā panettha lokiyavipākaviññāṇasseva gahaṇaṃ katanti āha **''lokuttarāni pana vaṭṭakathāya na yujjantī''**ti. Yadi evaṃ kasmā dhātukathāyaṃ ''saṅkhārapaccayā viññāṇena ye dhammā vippayuttā''tiādīsu (dhātu. 362) lokuttaravipākānampi gahaṇaṃ katanti? Taṃ yathādhammasāsanattā abhidhammadesanāya **vipākattike** (dha. sa. tikamātikā 3) viya anavasesavipākadhammasaṅgaṇhanavasena vuttaṃ. Suttantadesanā pana yathānulomadesanāti tattha pavattinivattiyo asaṅkarato dassetabbā. Tasmā tadatthasaṃvaṇṇanāti katvā pavattikathāyaṃ lokiyavipākaviññāṇāniyeva gahitāni. Tenevāha **''vaṭṭakathāya na yujjantīti na gahitānī''**ti.

Yathā kataṃ kammaṃ phaladāne samatthaṃ hoti, tathā kataṃ ''upacita''nti vuccatīti vipākadānayogyameva saṅkhāraṃ gaṇhanto **''upacitakammābhāve''**ti āha. Hetu nāma byatirekappadhānanti **abhāva**-ggahaṇaṃ, tena kamme sati bhāvato, asati abhāvatoti ayamettha adhippāyo. Yathā panassa viññāṇassa saṅkhārapaccayatā na siddhā, na evaṃ vipākabhāvo. So pana siddhoti katvā āha **''vipākaṃheta''**nti. Tena viññāṇassa vipākabhāvena saṅkhārapaccayattaṃ sādheti. Tassa pana sādhanatthaṃ ''upacitakammābhāve vipākābhāvato''ti vuttanti taṃ vivaranto **''vipākañcā''**tiādimāha. **Yadi uppajjeyyā**ti yadi kammanirapekkho vipāko uppajjeyya. **Sabbesaṃ** sattānaṃ brahmattaṃ upagatānaṃ ghānādiviññāṇāni mahāvipākaviññāṇānīti tassa tassa vipākassa anokāse ṭhitānampi. **Vipākānī**ti viññāṇāpekkhāya napuṃsakaniddeso, sabbavipākaviññāṇānīti attho.

Saṅkhārā bahū ekūnatiṃsacetanābhedato, viññāṇāni ca bahūni bāttiṃsavidhattā, na ca sabbato sabbānīti āha **''katarasaṅkhārapaccayā kataraviññāṇanti ce''**ti. **''Viññāṇa''**nti ca idaṃ viññāṇasāmaññaṃ gahetvā vuttaṃ. Kāmaṃ **khandhaniddesepi** (visuddhi. 2.451 ādayo) imāni viññāṇāni niddiṭṭhāni, taṃ pana atisaṃkhittaṃ, na ca tattha nesaṃ saṅkhārapaccayatā vibhāvitāti taṃ pavattiyaṃ, paṭisandhiyañca bhavādīsu pavattanākāravasena vitthārato dassetuṃ **''kāmāvacarapuññābhisaṅkhārapaccayā''**tiādi āraddhaṃ. **Manoviññāṇe**ti niddhāraṇe bhūmmaṃ. **Mahāvipākānī**ti viññāṇāpekkhāya napuṃsakaniddeso. **Mahāvipākā**ti pana pāṭhe manoviññāṇadhātuyoti ānetvā sambandhitabbaṃ.

621. **Yaṃsaṅkhārapaccayā**ti yassa yassa saṅkhārassa paccayabhāvena. **Yaṃ viññāṇa**nti ‘‘yaṃ yaṃ viññāṇa’’nti evaṃ ubhayattha āmeḍitalopo daṭṭhabbo. **‘‘Hotī’’**ti iminā kāraṇabhāve viññāṇassa sabbhāvamattaṃ paveditaṃ, na pavattivisesoti taṃ dassento **‘‘evaṃ pavatti veditabbā’’**ti āha. Brahmānampi aniṭṭharūpādiāpāthagamane akusalavipākacakkhuviññāṇādīni kadāci uppajjantīti **‘‘imāni terasa…pe… pavattantī’’**ti vuttaṃ. Tattha pañcannaṃ khandhānaṃ vokāro vitthāro etthāti pañcavokāro, so eva bhavo, etasmiṃ **pañcavokārabhave**. Hoti hi bhinnādhikaraṇānampi aññapadatthasamāso yathā ‘‘urasilomo’’ti. Atha vā yathāpaccayaṃ pavattamānehi pañcahi khandhehi vokarīyatīti pañcavokāro, so eva bhavoti sabbaṃ pubbe viya.

‘‘Pavattiyaññeva pavattantī’’ti saṅkhepato vuttamatthaṃ vivarituṃ **‘‘katha’’**ntiādi āraddhaṃ.

‘‘Yebhuyyena lobhasampayuttajavanāvasāne’’ti idaṃ paṭighavicikicchuddhaccasampayuttānantaraṃ somanassasahagatassa anuppajjanatoti keci, taṃ na gahetabbaṃ. ‘‘Cakkhuṃ assādeti abhinandati, taṃ ārabbha rāgo uppajjati, diṭṭhi uppajjati…pe… vicikicchā uppajjati, uddhaccaṃ uppajjati, akusale niruddhe vipāko tadārammaṇatā uppajjatī’’ti vacanato. Iṭṭhaṃ ce ārammaṇaṃ, somanassatadārammaṇaṃ na na uppajjatīti. Javanena tadārammaṇaniyame somanassasahagatānantaraṃ somanassasahagatāneva sandhāya vuttanti apare, taṃ vicāretabbaṃ upekkhāsahagatakusalākusalajavanānantarampi somanassatadārammaṇassa icchitabbattā. Upekkhāsahagatakiriyājavanānantarameva hi somanassatadārammaṇaṃ na icchanti.

Yasmā pana tihetukajavanāvasāne ca kadāci ahetukaṃ tadārammaṇaṃ hoti, tasmā **‘‘yebhuyyenā’’**ti vuttaṃ. Yasmā ekacittakkhaṇāyukaṃ javanārammaṇaṃ hoti, tadā tattha ekameva tadārammaṇaṃ hotīti katvā **‘‘sakiṃ vā’’**ti vuttanti keci. Apare pana tadārammaṇaṃ nāma javanārammaṇānubhavanakiccaṃ, taṃ ekacittakkhaṇike tathā āsannabhede ārammaṇe nuppajjati. Tasmā **‘‘sakiṃ vā’’**ti idaṃ dirattatirattādi viya vacanasiliṭṭhatāvasena vuttanti veditabbaṃ, dvikkhattumeva pana uppajjatīti. ‘‘Dirattatiratta’’nti (pāci. 50) ettha hi vā-saddassa abhāvā vacanasiliṭṭhatāmattena dirattaggahaṇaṃ katanti yujjati. ‘‘Nirantaraṃ tirattadassanatthaṃ vā’’ti idha pana vā-saddo vikappattho vuttoti sakiṃ eva ca kadāci pavattiṃ sandhāya **‘‘sakiṃ vā’’**ti vuttanti daṭṭhabbaṃ. Teneva hi **sammohavinodaniyaṃ** sakiṃ tadārammaṇappavattiyā vicāretabbataṃ dassentena ‘‘cittappavattigaṇanāyaṃ pana sabbadvāresu tadārammaṇe dve eva cittavārā āgatā’’ti (vibha. aṭṭha. 227) vuttaṃ.

Tattha **cittappavattigaṇanāya**nti vipākakathāyaṃ balavarūpādiārammaṇe vuttaṃ cittappavattigaṇanaṃ sandhāyāha. Tattha hi dveva tadārammaṇuppattivārā vuttā. Tadeva hi sandhāya idhāpi vuttaṃ **‘‘abhidhammaṭṭhakathāyaṃ pana tadārammaṇe dve cittavārā āgatā’’**ti. Abhidhammaṭṭhakathāyaṃ aniyatārammaṇaṭṭhānakiccā hutvā pavattantīti (vibha. aṭṭha. 227) dvāraṃ anāmasitvā eva vuttaṃ, taṃ anantaraṃ parato vuttasahetukavipākaviññāṇānaṃ sadisasaṃvaṇṇanaṃ kātukāmatādhippāyena vuttaṃ. Ahetukadvayādīnañhi bhavaṅgabhūtānaṃ sayameva dvārattā, cutipaṭisandhibhūtānañca bhavaṅgasaṅkhātena, aññena ca dvārena anuppattito niyataṃ, aniyataṃ vā dvāraṃ etesanti na sakkā vattunti.

Ahetukadvayassa pana santīraṇatadārammaṇabhūtassa dvāraṃ labbhati, tañca aniyatanti tampi gaṇhanto **‘‘aniyatadvārārammaṇaṭṭhānakiccā hutvā pavattantī’’**ti āha. Teneva cettha mahāvipākānampi tadārammaṇabhūtānaṃ dvāraṃ labbhatīti tatthāpi dvāraggahaṇaṃ kataṃ.

Ekassa sattassa pavatto rūpāvacaravipāko pathavīkasiṇādīsu yasmiṃ ārammaṇe pavatto, tato aññasmiṃ tassa pavatti natthīti rūpāvacarānaṃ niyatārammaṇatā vuttā. **Itarāni** āruppavipākaviññāṇāni. Niyataṃ avatthukānīti **niyatāvatthukāni**. Kasiṇugghāṭimākāsādīsuyeva ārammaṇesu pavattanato **niyatārammaṇāni. Tatrā**ti pavattiyaṃ. **Assā**ti bāttiṃsavidhassa vipākaviññāṇassa. **Te te saṅkhārā**ti yathāvuttā puññābhisaṅkhārādisaṅkhārā. **Kammapaccayenā**ti nānākkhaṇikakammapaccayena. **Upanissayapaccayenā**ti pakatūpanissayapaccayena.

622. Evaṃ pavattiyaṃ viññāṇappavattiṃ dassetvā paṭisandhiyaṃ dassetuṃ **‘‘yaṃ pana vutta’’**ntiādimāha. Tattha **anurūpāya paṭisandhiyā**ti anurūpena paṭisandhikiccena. Taṃ pana anurūpataṃ sayameva vakkhati. Bhavantarena bhavantarassa sandhānaṃ idha paṭisandhīti taṃ acittakampi atthevāti katvā ‘‘kati paṭisandhiyo’’ti pucchaṃ katvāpi **‘‘kati paṭisandhicittānī’’**ti pucchā katā. **‘‘Kena katthā’’**ti kena cittena kasmiṃ bhave.

Tatthāti tesu ekūnavīsatiyā paṭisandhicittesu. Kusalavipākāya ahetukamanoviññāṇadhātuyāti sambandho. Natthi devesu ahetukā paṭisandhīti **‘‘manussaloke’’**ti visesanaṃ. **Napuṃsakādīna**nti **ādi**saddena mammādīnaṃ saṅgaho. Keci pana ekacce ahetukapaṭisandhikā avikalindriyā hutvā thokaṃ vicāraṇapakatikāpi hontiyeva, tasmā tādisānampi idha ādisaddena saṅgahoti vadanti. **Saṅkhepato**ti samāsato, asukāya paṭisandhiyā asukaṃ ārammaṇanti vibhāgaṃ akatvāti attho.

Sesānanti rūpāvacarā pañca, paṭhamatatiyāruppā dveti imāsaṃ vuttāvasesānaṃ sattannaṃ paṭisandhīnaṃ. **Paccuppannārammaṇaṃ cuticittaṃ nāma natthi** paṭisandhiārammaṇe eva pavattanato. **Dvīsu ārammaṇesū**ti atītanavattabbavasena dvīsu ārammaṇesu.

623. **Tānī**ti pubbe katāni kammāni. **Assā**ti āsannamaraṇassa puggalassa. **Olambantī**ti sāyanhe mahantānaṃ pabbatakūṭānaṃ chāyā viya bhūmiyaṃ tassa citte avalambanti upatiṭṭhanti. **Tasmiṃ niruddhe**ti tasmiṃ cuticitte niruddhamatte tassa nirodhasamanantarameva. **Tadevā**ti taṃyeva yathāvuttajavanavīthiyā ārammaṇabhūtaṃ. Avijjātaṇhādīsu kilesesu anupacchinnesveva kammādino upaṭṭhānaṃ, tañca ārabbha cittasantānassa bhavantaraninnapoṇapabbhāratā hotīti āha **''anupacchinnakilesabalavināmita''**nti. Santāne hi vināmite tadekadesabhūtaṃ paṭisandhicittañca vināmitameva hoti, na ca ekadesavināmitabhāvena vinā santānassa vināmitatā atthīti. Sabbattha pana duggatipaṭisandhininnāya cutiyā purimajavanāni akusalāni, itarāya ca kusalānīti nicchinanti. ''Nimittassādagadhitaṃ vā, bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭhati, anubyañjanassādagadhitaṃ vā, tasmiṃ ce samaye kālaṃ karoti, ṭhānametaṃ vijjati, yaṃ dvinnaṃ gatīnaṃ aññataraṃ gatiṃ upapajjeyya nirayaṃ vā tiracchānayoniṃ vā''ti (saṃ. ni. 4.235) hi vuttaṃ, tasmā akusalaṃ duggatiyaṃ, kusalañca sugatiyaṃ paṭisandhiyā upanissayo hotīti. Arahato pana sabbaso kilesānaṃ upacchinnattā paṭippassaddhasabbabhavussukkatāya kammādinimittaṃ na upaṭṭhahati, tato vijjamānampi kammaṃ aladdhasahāyattā paṭisandhiṃ na janeti.

Vuttappakārakammavasenāti pāpakammavasena, tadupaṭṭhāpitanti adhippāyo. **''Narakādīsu aggijālavaṇṇādika''**nti idaṃ taṃsadisatāvasena vuttaṃ. Na hi so eva nirayaggivaṇṇādi tadā tassa āpāthaṃ āgacchati. Tattha **aggijālavaṇṇādika**nti **ādi**-saddena vettaraṇīsimbaliasipattavanādivaṇṇaṃ saṅgaṇhāti. **Narakādīsū**ti pana **ādi**-saddena petatiracchānānaṃ nibaddhasañcaraṇaṭṭhānapariyāpannavaṇṇaṃ. **Manodvāre āpāthamāgacchatī**ti kammabalena upaṭṭhāpitavaṇṇāyatanaṃ supinaṃ passantassa viya, dibbacakkhussa viya ca manodvāre eva gocarabhāvaṃ gacchati. Ekaṃ āvajjanaṃ, pañca javanāni, dve tadārammaṇānīti tīṇi vīthicittāni.

Rāgādihetubhūtaṃ hīnamārammaṇanti akusalavipākassa ārammaṇaṃ bhavituṃ yuttaṃ aniṭṭhamārammaṇamāha. Tampi hi saṅkappanavasena rāgassāpi hetu hotīti. Akusalavipākajanakakammasahajātānaṃ vā taṃsadisāsannacutijavanacetanāsahajātānañca rāgādīnaṃ hetubhāvo eva hīnatā. Tañhi pacchānutāpajanakakammānamārammaṇaṃ kammavasena aniṭṭhaṃ akusalavipākassa ārammaṇaṃ bhaveyya. Aññathā ca iṭṭhārammaṇe pavattassa akusalakammassa vipāko akusalakammanimittārammaṇo na bhaveyya. Na hi akusalavipāko iṭṭhārammaṇo bhavituṃ arahatīti.

Pañcadvāre ca āpāthaṃ āgacchantaṃ paccuppannaṃ kammanimittaṃ āsannakatakammārammaṇasantatiyaṃ uppannaṃ, taṃsadisañca daṭṭhabbaṃ. Aññathā tadeva paṭisandhiārammaṇūpaṭṭhāpakaṃ, tadeva ca paṭisandhijanakaṃ bhaveyya. Na ca paṭisandhiyā upacārabhūtāni viya, etasmiṃ tayā pavattitabbanti paṭisandhiyā ārammaṇaṃ anuppādentāni viya ca pavattāni cutiāsannāni javanāni paṭisandhijanakāni bhaveyyuṃ. ''Katattā upacitattā''ti (dha. sa. 431) hi vuttaṃ. Tadā ca taṃsamānavīthiyaṃ viya pavattamānāni kathaṃ katūpacitāni siyuṃ? Tadā na assāditāni. Na ca lokiyāni lokuttarāni viya samānavīthiphalāni honti. ''Pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, maraṇakāle vāssa hoti micchādiṭṭhi samattā hoti samādinnā. Tena so kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjatī''tiādinā (ma. ni. 3.303) sutte maraṇakāle samattāya samādinnāya micchādiṭṭhiyā, sammādiṭṭhiyā ca sahajātacetanāya paṭisandhidānaṃ vuttaṃ, na ca dubbalehi pañcadvārikajavanehi micchādiṭṭhi, sammādiṭṭhi vā samattā hoti samādinnā. Tathā hi vuttaṃ **sammohavinodaniyaṃ** ''sabbampi hetaṃ kusalākusaladhammapaṭivijānanādicavanapariyosānaṃ kiccaṃ manodvārikacitteneva hoti, na pañcadvārikenāti sabbassapetassa kiccassa karaṇe sahajavanakāni vīthicittāni paṭikkhittānī''ti (vibha. aṭṭha. 766).

Tattha hi **na kiñci dhammaṃ paṭivijānātī**ti ''manopubbaṅgamā dhammā''ti (dha. pa. 1-2) evaṃ vuttaṃ ekampi kusalaṃ vā akusalaṃ vā na paṭivijānātīti ca vuttaṃ. Yesaṃ paṭivibhāvanappavattiyā sukhaṃ vā dukkhaṃ vā anveti, tesaṃ sā pavatti pañcadvāre paṭikkhittā. Kusalākusalakammasamādānañca tādisamevāti. Tadārammaṇānantaraṃ pana cavanaṃ, tadanantarā ca upapatti manodvārikā eva hoti, na sahajavanakavīthicittapariyāpannāti iminā adhippāyena idha pañcadvārikatadārammaṇānantarā cuti, tadanantarā paṭisandhi ca vuttāti daṭṭhabbā. Tattha avasesapañcacittakkhaṇāyuke rūpādimhi uppannaṃ paṭisandhiṃ sandhāya ''paccuppannārammaṇaṃ upapatticittaṃ paccuppannārammaṇassa bhavaṅgassa anantarapaccayena paccayo''ti, avasesaekacittakkhaṇāyuke ca uppannaṃ paṭisandhiṃ sandhāya ''paccuppannārammaṇaṃ upapatticittaṃ atītārammaṇassa bhavaṅgassa anantarapaccayena paccayo''ti ca vuttanti veditabbaṃ.

624. **Kaṇhapakkhe sukkapakkhaṃ ṭhapetvā**ti ettha yathā pubbe ‘‘pāpakammaṃ vā kammanimittaṃ vā’’ti vutte kaṇhapakkhe ‘‘anavajjakammaṃ vā kammanimittaṃ vā’’ti sukkapakkho vutto, evaṃ ‘‘duggatipariyāpannaṃ paṭisandhicittaṃ, narakādīsu aggijālavaṇṇādikaṃ duggatinimitta’’nti ca vutte kaṇhapakkhe ‘‘sugatipariyāpannaṃ paṭisandhicittaṃ, manussaloke rattakambalasadisamātukucchivaṇṇasaṅkhātaṃ, devaloke vā uyyānavimānakapparukkhādivaṇṇasaṅkhātaṃ sugatinimitta’’nti evaṃ sukkapakkhaṃ ṭhapetvā sesaṃ sabbaṃ purimanayeneva veditabbaṃ. **Atītapaccuppannārammaṇāyā**ti kammakammanimittavasena atītārammaṇāya, mātukucchivaṇṇādisugatinimittavasena paccuppannārammaṇāya.

625. **Tañca kho**ti yadetaṃ ‘‘anavajjakammaṃ vā kammanimittaṃ vā’’ti aniyamanaṃ kataṃ, tañca kho. **Kammanimittameva āpāthamāgacchati** ekantato attano kammārammaṇatāya mahaggatavipākassa. **Suddhāya vā**ti mahaggatakammanimittārammaṇāya **javanavīthiyā,** tadārammaṇarahitāyāti attho, sā pana javanavīthi mahaggatavipākassa upacāro viya daṭṭhabbā. Keci pana tañca vīthiṃ mahaggatāvasānaṃ vadanti. **‘‘Navattabbārammaṇā vā’’**ti idaṃ rūpāvacarapaṭisandhiṃ, āruppesu ca paṭhamaṃ, tatiyañca sandhāya vuttaṃ. Dutiyacatutthā pana atītārammaṇavacaneneva gahitā.

Mātukucchivaṇṇasaṅkhātantiādinā vaṇṇo eva gatinimittabhāvena āgato. Tattha saddo tāva anupādinnabhāvena sugatipariyāpannatāya gatinimittabhāvena aṭṭhakathāsu nāgatoti yuttametaṃ, gandhādīnaṃ pana anāgamane kāraṇaṃ vīmaṃsitabbaṃ.

Ayaṃ tāta tavatthāya buddhapūjā karīyatītiādīsu pubbacetanāvasena puññaṃ hoti. Sabbantimajavane vattamānassāpīti vadanti.

626. **‘‘Etenānusārena āruppacutiyāpi anantarā paṭisandhi veditabbā’’**ti idaṃ kasmā vuttaṃ, nanu ‘‘pathavīkasiṇajjhānādivasena paṭiladdhamahaggatassa sugatiyaṃ ṭhitassā’’ti evamādike eva naye ayampi paṭisandhi avaruddhāti? Na, tattha rūpāvacaracutianantarāya eva paṭisandhiyā vuttattā. Tattha hi ‘‘pathavīkasiṇādikaṃ vā nimittaṃ mahaggatacittaṃ vā manodvāre āpāthaṃ āgacchati, cakkhusotānaṃ vā’’tiādinā tena vacanena rūpāvacaracutiyā eva anantarā paṭisandhi vuttāti viññāyati. Athāpi yathāsambhavayojanāya ayampi paṭisandhi tattheva avaruddhā, arūpāvacaracutianantarā pana rūpāvacarapaṭisandhi natthi. Arūpāvacare ca uparūpari cutiyā anantarā heṭṭhimā heṭṭhimā paṭisandhi natthīti catutthāruppacutiyā navattabbārammaṇapaṭisandhi natthi. Tena tato tattheva atītārammaṇā, kāmāvacare ca atītapaccuppannārammaṇā paṭisandhi. Itarāhi ca yathāsambhavaṃ atītanavattabbārammaṇā āruppapaṭisandhi, atītapaccuppannārammaṇā ca kāmāvacarapaṭisandhi yojetabbāti imassa visesassa dassanatthaṃ visuṃ uddharaṇaṃ kataṃ.

627. Evaṃ ārammaṇavasena ekavidhāya kāmāvacarasugaticutiyā duvidhā duggatipaṭisandhi, duggaticutiyā duvidhā sugatipaṭisandhi, kāmāvacarasugaticutiyā dviekadvippakārānaṃ kāmarūpārūpānaṃ vasena pañcavidhā sugatipaṭisandhi, rūpāvacaracutiyā tatheva pañcavidhā, duvidhāya āruppacutiyā paccekaṃ dvinnaṃ dvinnaṃ kāmāruppānaṃ vasena aṭṭhavidhā ca paṭisandhi dassitā. Duggaticutiyā pana ekavidhāya duggatipaṭisandhi duvidhā na dassitā, taṃ dassetuṃ **‘‘duggatiyaṃ ṭhitassa panā’’**tiādi vuttaṃ. Yathā vuttā pana –

> Dve dve pañcātha pañcaṭṭha, dve bhavālambabhedato;
> Cutiyā tādisāyetā, catuvīsati sandhiyo. (vibha. mūlaṭī. 227);

628. ‘‘Kāmāvacarassa kusalassa kammassa katattā’’tiādinā (dha. sa. 431) nānākkhaṇikakammapaccayabhāvo heṭṭhā dassitappakāroti upanissayabhāvameva dassento **‘‘vuttañheta’’**ntiādimāha.

Nissayapaccayabhūtena rūpena sahapavattiyevettha viññāṇassa tena **missitā,** tadabhāvo **amissitā**. Yavanti ettha sattā ekajātisamanvayena aññamaññamissitā hontīti **yoniyo**. Sucaritaduccaritavasena gantabbā pāpuṇitabbāti **gatiyo**. Tiṭṭhati etthāti ṭhiti, viññāṇassa ṭhiti **viññāṇaṭṭhiti**. Nānattakāyanānattasaññītiādiāvāso eva sattehi āvasitabbato **sattāvāso**. Asaññasattāvāsassa idha asambhavato **‘‘sattāvāsavasena aṭṭhavidhaṃ hotī’’**ti vuttaṃ.

629. **Aññatra jātipaṇḍakapaṭisandhiyā**ti ettha paṭhamakappikapaṭisandhiyāpīti vattabbaṃ. Sāpi hi bhāvena vināva uppajjatīti.

Omatoti avamato, avakaṃsatoti attho. **Ādinā**ti ‘‘missaṃ amissa’’nti etasmiṃ duke ādimhi vuttena missaviññāṇena. **Omato dve vā tayo vā dasakā uppajjantī**ti gabbhaseyyakānaṃ vasena vuttaṃ. Aññattha pana aneke kalāpā saha uppajjanti. Brahmattabhāvepi hi anekagāvutappamāṇena aneke kalāpā saha uppajjantīti tiṃsato

adhikāneva rūpāni honti. Tadahujātaeḷakassa lomaṃ **jātiuṇṇā**ti keci. Himavantappadese jātimantaeḷakalomaṃ **jātiuṇṇā**ti apare. Gabbhaṃ phāletvā gahitaeḷakalomaṃ **jātiuṇṇā**ti aññe. Imāsu gatīsu imā yoniyo sambhavanti, imāsu na sambhavantīti evaṃ **yonīnaṃ gativasena sambhavabhedo**.

630. **Bhummavajjesū**ti bhummadevānaṃ vajjanaṃ yonivibhāgaṃ pati tesaṃ manussasadisattā. **Yoniyo tisso purimikā na hontī**ti yonittayapaṭikkhepena pacchimā yoni anuññātāti atthato āpannameva hoti. **Gatittaye**ti manussapetatiracchānasaññite gatittaye. Tañhi ettha pubbe anāmaṭṭhaṃ.

Ca-saddo avuttasamuccayatthoti dassetuṃ **''ca-saddenā''**tiādi vuttaṃ. Kasmā pana nijjhāmataṇhikapetesu purimikā tisso yoniyo na santīti? Asambhavato. Tāsañhi niccāturabhāvato kāmasevā natthīti na tā aṇḍajādayo honti. Kucchiyaṃ tāsaṃ gabbho nāvatiṭṭhati jālasabbhāvatoti keci. Aggijālāya santappamānasarīrā etā nibbattantīti allaṭṭhānesu, pupphādīsu ca sambhavābhāvato saṃsedajatāpi tāsaṃ natthevāti vadanti. Tenāha **''opapātikā eva hi te hontī''**ti.

Rūpībrahmesu tāva opapātikayonikesūti opapātikayonikehi rūpībrahme niddhāreti. **Rūpībrahmesū**ti hi adhikaraṇe bhummaṃ, opapātikesūti niddhāraṇe. Tena ''opapātikayonikesū''ti sāmaññato vuttarāsito ''rūpībrahmesū''ti visesena tadekadesaṃ niddhāreti. **Cakkhusotavatthudasakānaṃ, jīvitanavakassa cā**ti ettha keci ''cakkhusotavatthusattakānaṃ, jīvitachakkassa cāti catunnaṃ kalāpānaṃ vasena rūpabhave paṭisandhiviññāṇena saha sattavīsati rūpāni uppajjanti, tattha gandharasāhārānaṃ paṭikkhittattā''ti kāraṇaṃ vatvā taṃ samatthentā ''pāḷiyañhi 'rūpadhātuyā upapattikkhaṇe ṭhapetvā aññasattānaṃ devānaṃ pañcāyatanāni pātubhavanti, pañca dhātuyo pātubhavantī'ti (vibha. 1015-1016) vuttaṃ, tathā 'rūpadhātuyā cha āyatanāni, nava dhātuyo'ti sabbasaṅgahakavasena tattha vijjamānāyatanadhātuyo dassetuṃ vuttaṃ. Kathāvatthumhi ca ghānāyatanādīnaṃ viya gandhāyatanādīnañca tattha bhāvo paṭikkhitto 'atthi tattha ghānāyatananti? Āmantā. Atthi tattha gandhāyatananti? Na hevaṃ vattabbe'tiādinā (kathā. 520). Na ca aphoṭṭhabbāyatanānaṃ pathavīdhātuādīnaṃ viya agandharasāyatanānaṃ gandharasānaṃ tattha bhāvo sakkā vattuṃ, phusituṃ sakkuṇeyyatāvinimuttassa pathavīādisabhāvassa viya gandharasāyatanabhāvavinimuttassa gandharasasabhāvassa abhāvā. Yadi ca ghānasamphassādīnaṃ kāraṇabhāvo natthīti 'āyatanānī'ti te na vucceyyuṃ, dhātusaddo pana nissattanijjīvavācakoti 'gandhadhātu rasadhātū'ti avacane kāraṇaṃ natthi, dhammabhāvo ca tesaṃ ekantena icchitabbo sabhāvadhāraṇādilakkhaṇato aññassa abhāvā. Dhammānañca āyatanabhāvo ekantiko **yamake** vutto 'dhammo āyatananti? Āmantā'ti (yama. 1.āyatanayamaka.13). Tasmā tesaṃ gandharasāyatanabhāvābhāvepi koci āyatanabhāvo vattabbo. Yadi ca phoṭṭhabbabhāvato añño pathavīādibhāvo viya gandharasabhāvato añño tesaṃ koci sabhāvo siyā, tesaṃ dhammāyatanasaṅgaho. Gandharasabhāve pana āyatanabhāve ca sati 'gandho ca so āyatanañca gandhāyatanaṃ, raso ca so āyatanañca rasāyatana'nti idamāpannamevāti gandharasāyatanabhāvo ca na sakkā nivāretuṃ. 'Tayo āhārā'ti ca vacanato kabaḷīkārāhārassa tattha abhāvo viññāyati. Tasmā yathā pāḷiyā avirodho hoti, tathā rūpagaṇanā kātabbā. Evañhi dhammatā na vilomitā hotī''ti vadanti.

Ettha vuccate – rūpāvacarasattānaṃ ghānajivhāyatanābhāvato vijjamānāpi gandharasā āyatanakiccaṃ na karontīti te anāmasitvā pāḷiyaṃ ''pañcāyatanāni pātubhavantī''ti (vibha. 1015), ''cha āyatanānī''ti (vibha. 992) ca ādi vuttaṃ, ''tayo āhārā''ti ca ajjhoharitabbassa āhārassa abhāvena ojaṭṭhamakarūpasamuṭṭhāpanasaṅkhātassa āhārakiccassa akaraṇato, na sabbena sabbaṃ gandharasānaṃ, ojāya ca abhāvato. Iti visayino, kiccassa ca abhāvena visayo, kiccavā ca dhammo na vutto. Yasmiñhi bhave visayī natthi, tasmiṃ taṃhetuko nippariyāyena visayassa āyatanabhāvo natthīti vijjamānassāpi avacanaṃ yathā tattheva rūpabhave pathavītejovāyodhātūnaṃ phoṭṭhabbāyatanabhāvena. Yassa pana yattha vacanaṃ, tassa tattha visayīsabbhāvahetuko nippariyāyena āyatanabhāvo vutto yathā tattheva rūpāyatanassa.

Yadi visayīsabbhāvahetuko visayassa nippariyāyena āyatanabhāvo, kathamasaññasattānaṃ dve āyatanāni pātubhavantīti, asaññasattānañhi cakkhāyatanaṃ natthi, acakkhāyatanabhāvena ca nesaṃ rūpāyatanaṃ aññesaṃ avisayoti? Nāyaṃ virodho. Yena adhippāyena rūpadhātuyaṃ saññīnaṃ gandhāyatanādīnaṃ avacanaṃ, tena rūpāyatanassāpi avacananti asaññīnaṃ ekaṃ āyatanaṃ vattabbaṃ. Yathāsakañhi indriyagocarabhāvāpekkhāya yesaṃ nippariyāyena āyatanabhāvo atthi, tesu niddisiyamānesu tadabhāvato rūpadhātuyaṃ saññīnaṃ gandhādike visuṃ āyatanabhāvena avatvā dhammasabhāvānativattanato, manoviññāṇassa ca visayabhāvūpagamanato dhammāyatanantogadhe katvā ''pañcāyatanānī''ti **pāḷiyaṃ** (vibha. 1015) vuttaṃ. Etadatthañhi ''dhammāyatana''nti sāmaññato nāmakaraṇaṃ, piṭṭhivaṭṭakāni vā tāni katvā ''pañcāyatanānī''ti vuttaṃ.

Yena ca pana adhippāyena asaññīnaṃ rūpāyatanaṃ vuttaṃ, tena saññīnampi gandhādīnaṃ visuṃ gahaṇaṃ kātabbanti imassa nayassa dassanatthaṃ ''asaññasattānaṃ devānaṃ dve āyatanāni pātubhavantī''ti (vibha. 1017)

vuttaṃ. Asatipi hi tattha attano indriye rūpassa vaṇṇāyatanasabhāvātikkamo natthevāti taṃ rūpāyatanantveva vuccati. Iminā ca nayadassanena gandhādīni tīṇi pakkhipitvā saññīnaṃ aṭṭha āyatanāni, asaññīnaṃ pañcāti ayamattho dassito hoti. Evañcetaṃ sampaṭicchitabbaṃ, aññathā rūpaloke phusituṃ asakkuṇeyyatāya pathavīādīnaṃ brahmānaṃ vacīghoso eva na siyā. Na hi paṭighaṭṭanānighaṃsamantarena saddappavatti atthi, na ca phusanasabhāvānaṃ katthaci aphusanabhāvatā sakkā viññātuṃ, phoṭṭhabbāyatanasaṅkhātassa ca bhūtattayassa abhāve rūpabhave rūpāyatanādīnampi sambhavo eva na siyā. Tasmā phusituṃ sakkuṇeyyatāyapi pathavīādīnaṃ tattha kāyindriyābhāvena tesaṃ phoṭṭhabbabhāvo na vutto. Evañca katvā rūpadhātuyaṃ tesaṃ sappaṭighavacanañca samatthitaṃ hoti. Vuttañhi ‘‘asaññasattānaṃ anidassanasappaṭighaṃ ekaṃ mahābhūtaṃ paṭicca dve mahābhūtā’’tiādi (paṭṭhā. 2.22.20).

Paṭigho ca nāma bhūtattayassa kāyappasādaṃ pati tannissayabhūtaghaṭṭanādvārena abhimukhabhāvo, idha pana taṃsabhāvatā. So ca phusituṃ asakkuṇeyyasabhāvassa ghaṭṭanāya abhāvato natthi. Yadi tattha asatipi visayini rūpāyatanaṃ gahetvā ‘‘dve āyatanānī’’ti vuttaṃ, atha kasmā gandhāyatanādīni gahetvā ‘‘pañcāyatanānī’’ti na vuttanti? Nayadassanavasena desanā pavattāti vuttovāyamattho. Atha vā tattha rūpāyatanasseva vacanaṃ kadāci aññabhūmikānaṃ pasādassa visayabhāvaṃ sandhāya, na pana itaresaṃ abhāvato, nāpi pariyāyenapi āyatanabhāvābhāvato. Asaññīnañhi rūpāyatanaṃ samānatalavāsīnaṃ vehapphalānaṃ, uparibhūmikānañca suddhāvāsānaṃ pasādassa visayabhāvaṃ gacchati, na pana gandharasāti tesaṃyeva tattha avacanaṃ yuttaṃ. **Kathāvatthumhi** ca nippariyāyena gandhāyatanādīnaṃ atthibhāvaṃ paṭijānantaṃ sandhāya paṭisedho kato.

Yadipi cetaṃ vacanaṃ tattha gandhāyatanādīnaṃ abhāvavibhāvanaṃ na hoti, atthibhāvadīpanampi pana aññavacanaṃ natthevāti? Nayidamevaṃ, aṭṭhakathāsu tattha nesaṃ atthibhāvassa niddhāretvā vuttattā. Yañhi aṭṭhakathāvacanaṃ pāḷiyā na virujjhati, taṃ pāḷi viya pamāṇabhūtaṃ agarahitāya ācariyaparamparāya yāvajjatanā āgatattā. Tattha siyā – yaṃ pāḷiyā na virujjhati aṭṭhakathāvacanaṃ, taṃ pamāṇaṃ, idaṃ pana virujjhatīti? Nayidamevaṃ, yathā na virujjhati, tathā paṭipāditattā. Cakkhādīnaṃ āyatanānaṃ, tannissayānañca viññāṇānaṃ sattasuññatāsandassanatthaṃ bhagavato dhātudesanāti āyatanabhāvena vuttānaṃyeva dhātubhāvadīpanato dhātubhāvassāpi tesaṃ avacanaṃ yujjati eva. Tasmā yathā pāḷiyā avirodho hoti, tathā cakkhudasakādivasena idha rūpagaṇanā katāti na ettha dhammatāvilomanāsaṅkāya okāsoti veditabbaṃ.

Aññesu saṃsedajaopapātikayonikesūti rūpībrahme pana ṭhapetvā aññesu opapātikesu, saṃsedajesu cāti evamettha sambandho veditabbo. Opapātikavisesanañhettha aññaggahaṇaṃ, na saṃsedajavisesanaṃ asambhavato. Sati hi sambhave, byabhicāre ca visesanavisesitabbatā hoti. Kāmāvacaradevesu sabbakālaṃ paṭisandhipavattīsu yathāvuttāya santatiyā rūpānaṃ labbhanato vuttaṃ **‘‘tāni ca niccaṃ devesū’’**ti. Na hi te kadācipi vikalindriyā, abhāvakā ca hontīti. Cakkhu nesaṃ dasannaṃ pūraṇoti katvā **cakkhudasako** nāma, asādhāraṇena vā cakkhunā lakkhito dasako **cakkhudasako. Evaṃ sesā**ti yathā cakkhudasako vutto, evaṃ sesāpi dasakā yojetvā veditabbā. ‘‘Saṃsedajūpapātayonīsu, avakaṃsato tiṃsā’’ti saṅkhepena vuttamatthaṃ vivaranto **‘‘avakaṃsato panā’’**tiādimāha, taṃ panetaṃ pāḷiyā na sameti. Na hi pāḷiyaṃ kāmāvacarānaṃ saṃsedajopapātikānaṃ aghānakānaṃ upapatti vuttā. **Dhammahadayavibhaṅge** hi ‘‘kāmadhātuyā upapattikkhaṇe kassaci ekādasāyatanāni pātubhavanti, kassaci dasāyatanāni, kassaci aparāni dasāyatanāni, kassaci navāyatanāni, kassaci sattāyatanāni pātubhavantī’’ti vuttaṃ, na vuttaṃ ‘‘aṭṭhāyatanāni pātubhavantī’’ti (vibha. 1007). Yadi hi aghānakassāpi upapatti siyā, tikkhattuṃ ‘‘dasāyatanāni pātubhavantī’’ti vattabbaṃ siyā, tikkhattuñca ‘‘navāyatanāni pātubhavantī’’ti, na ca taṃ vuttaṃ.

Tattha **upapattikkhaṇe**ti paṭisandhikkhaṇe. **Ekādasā**ti paripuṇṇāyatanassa saddāyatanavajjāni ekādasa āyatanāni. **Kassaci dasāyatanānī**ti andhassa cakkhāyatanavajjāni. **Aparāni dasāyatanānī**ti badhirassa sotāyatanavajjāni. **Navāyatanānī**ti andhabadhirassa cakkhusotāyatanavajjāni. **Sattāyatanānī**ti gabbhaseyyakassa rūpagandharasakāyaphoṭṭhabbamanodhammāyatanavasena vuttaṃ. Yadi cakkhusotaghānavikalopi uppajjeyya, tassa aṭṭhevāyatanāni siyuṃ, na ca vuttaṃ ‘‘aṭṭhāyatanāni pātubhavantī’’ti. Tasmā nattheva cakkhusotaghānavikalo. Sati ca aghānakūpapattiyaṃ punapi ‘‘kassaci aparānipi dasāyatanāni pātubhavantī’’ti vattabbaṃ siyā. Tathā ca sati yathā andhabadhirassa vasena ‘‘kassaci navāyatanāni pātubhavantī’’ti ekavāraṃ vuttaṃ, evaṃ andhāghānakassa, badhirāghānakassa ca vasena ‘‘kassaci aparāni navāyatanāni, kassaci aparānipi navāyatanāni pātubhavantī’’ti vattabbaṃ siyāti attho. Evaṃ dhātupātubhāvādipañhānipi vattabbānīti vadanti. Ettha ca yathā ‘‘sattati ukkaṃsatotha rūpānī’’ti padaṃ ‘‘saṃsedajūpapātayonīsū’’ti ettha yonidvayavasena yojīyati, na evaṃ ‘‘avakaṃsato tiṃsā’’ti idaṃ. Idaṃ pana saṃsedajayonivaseneva yojetabbaṃ. Ekayoganiddiṭṭhassāpi ekadeso sambandhaṃ labhatīti saṃsedajassa jaccandhabadhiraaghānakanapuṃsakassa jivhākāyavatthudasakānaṃ vasena tiṃsa rūpāni uppajjantīti vuttaṃ, na opapātikassāti ayamettha aṭṭhakathāyamadhippāyo.

Ye pana ‘‘opapātikassa jaccandhabadhiraaghānakanapuṃsakassa jivhākāyavatthudasakānaṃ vasena tiṃsa rūpāni uppajjantīti mahāaṭṭhakathāyaṃ vutta’’nti vadanti, taṃ na gahetabbaṃ. So hi pamādapāṭho. Evañca katvā **āyatanayamakavaṇṇanāyaṃ** ‘‘kāmadhātuyaṃ pana aghānako opapātiko natthi. Yadi bhaveyya, ‘kassaci aṭṭhāyatanāni pātubhavantī’ti vadeyyā’’ti (yama. aṭṭha. āyatanayamaka 18-21) vuttaṃ. Apare panāhu ‘‘kassaci ekādasāyatanāni pātubhavantīti yāva ‘kassaci navāyatanānī’ti pāḷi opapātike sandhāya vuttā. Tasmā pubbenāparaṃ aṭṭhakathāyaṃ avirodho siddho. Tathā ca yathāvuttapāḷiyā ayamatthavaṇṇanā aññadatthu saṃsandati sametiyevā’’ti. Yaṃ paneke vadanti ‘‘opapātikaggahaṇena saṃsedajāpi saṅgayhanti. Tathā hi **dhammahadayavibhaṅge** ‘kāmadhātuyā upapattikkhaṇe kassaci ekādasāyatanāni pātubhavantī’tiādīnaṃ (vibha. 1007) **niddese** ‘opapātikānaṃ petāna’ntiādinā (vibha. 1009) opapātikaggahaṇameva kataṃ, na saṃsedajaggahaṇa’’nti, taṃ paripuṇṇāyatanānaṃyeva saṃsedajānaṃ opapātikesu saṅgahaṇavasena vuttanti veditabbaṃ. Tathā hi vuttaṃ **aṭṭhakathāyaṃ** ‘‘saṃsedajayonikā paripuṇṇāyatanāparipuṇṇāyatanabhāvena opapātikasaṅgahaṃ katvā vuttā’’ti, padhānāya vā yoniyā sabbaṃ paripuṇṇāyatanayoniṃ dassetuṃ ‘‘opapātikānanti vutta’’nti ca, idha pana yonidvayaṃ sarūpeneva pakāsetuṃ, saṃsedajayonivaseneva ca avakaṃsato rūpapavattiṃ dassetuṃ opapātikayoniyā itaraṃ asaṅgahetvā ‘‘saṃsedajūpapātayonīsū’’ti vuttaṃ. Taṃ sabbaṃ vīmaṃsitvā gahetabbaṃ.

Ukkaṃsāvakaṃsānaṃ pana antareti ‘‘sattati, tiṃsā’’ti evaṃ vuttānaṃ rūpassa ukkaṃsāvakaṃsaparicchedānaṃ majjhe. **Anurūpato vikappo veditabbo**ti apāyesu andhassa cha cakkhudasakābhāvato, tathā badhirassa sotadasakābhāvato, andhabadhirassa pana pañca cakkhusotadasakābhāvatoti evamādinā nayena veditabbo. Yaṃ panettha vattabbaṃ, taṃ vuttamevāti.

631. Cutipaṭisandhīnaṃ khandhādīhi aññamaññasamānatā **abhedo**. Asamānatā **bhedo**.

Ārammaṇatopi abhinnāti catūsu āruppesu tato tato cavitvā tattha tattheva upapajjantassa vasena vuttaṃ. Tatheva pana heṭṭhā, rūpabhave vā upapatti natthi. Arūpabhūmito cavitvā heṭṭhā upapatti nāma kāmabhave eva, tatthāpi tihetukapaṭisandhi eva. Rūpabhavato pana cuto duhetukopi hotīti vadanti. **Amahaggatabahiddhārammaṇāya** cutiyā anantarā **mahaggataajjhattārammaṇā** dutiyacatutthāruppapaṭisandhi. Evaṃ nayamattassa dassitattā vuttaṃ, avuttañca sabbaṃ saṅgahetvā āha **‘‘ayaṃ tāva arūpabhūmīsuyeva nayo’’**ti. Rūpārūpāvacarānaṃ upacārassa balavatāya tato cavitvā duggatiyaṃ upapatti natthīti **‘‘ekaccasugaticutiyā’’**ti āha. **Ekaccaduggatipaṭisandhī**ti ettha ekaccaggahaṇassa payojanaṃ maggitabbaṃ. Ayaṃ panettha adhippāyo siyā – nānattakāyanānattasaññīsu vuttā ekacce ca vinipātikā tihetukādipaṭisandhikā, tesaṃ paṭisandhiṃ vinipātikabhāvena ‘‘duggatipaṭisandhī’’ti gahetvā sabbasugaticutiyā ca sā paṭisandhi hoti, na ekaccasugaticutiyā evāti tannivattanatthaṃ ekaccaduggatiggahaṇaṃ kataṃ. Apāyapaṭisandhi eva hi ekaccasugaticutiyā hoti, na sabbasugaticutiyāti. Atha vā duggatipaṭisandhi duvidhā ekaccasugaticutiyā anantarā, duggaticutiyā cāti. Tattha pacchimaṃ vajjetvā purimaṃyeva gahetuṃ vuttaṃ **‘‘ekaccaduggatipaṭisandhī’’**ti. **Ahetukacutiyā sahetukapaṭisandhī**ti duhetukā ca tihetukā ca yojetabbā. Maṇḍūkadevaputtādīnaṃ viya hi ahetukacutiyā tihetukapaṭisandhipi hotīti.

Tassa tassa viparītato ca yathāyogaṃ yojetabbanti ‘‘ekaccasugaticutiyā ekaccaduggatipaṭisandhī’’tiādīsu bhedavisesesu ‘‘ekaccaduggaticutiyā ekaccaduggatipaṭisandhī’’tiādinā yaṃ yaṃ yujjati, taṃ taṃ yojetabbanti attho. Yujjamānamattāpekkhanavasena napuṃsakaniddeso kato. **Yojetabba**nti vā bhāvatthatā daṭṭhabbā. ‘‘Amahaggatabahiddhārammaṇāya mahaggataajjhattārammaṇā’’tiādīsu pana viparītayojanā na kātabbā. Na hi mahaggataajjhattārammaṇāya cutiyā arūpabhūmīsu amahaggatabahiddhārammaṇā paṭisandhi atthi. ‘‘Catukkhandhāya āruppacutiyā anantarā pañcakkhandhā kāmāvacarapaṭisandhī’’ti etassa vipariyāyo sayameva yojito. ‘‘Atītārammaṇāya cutiyā paccuppannārammaṇā paṭisandhī’’ti etassa ca vipariyāyo natthi eva. Bhedaviseso eva ca evaṃ vitthārena dassito, abhedaviseso pana ekekasmiṃ bhede tattha tattheva cutipaṭisandhiyojanāvasena veditabbo ‘‘pañcakkhandhāya kāmāvacaracutiyā pañcakkhandhā kāmāvacarā…pe… avitakkaavicārāya avitakkāvicārā’’ti. Catukkhandhāya pana catukkhandhā sayameva yojitā. Eteneva nayena sakkā viññātunti pañcakkhandhādīsu abhedaviseso na dassitoti.

632. **Itī**ti evaṃ vuttappakārena. Etaṃ viññāṇaṃ avijjādisahakārikāraṇasahitassa saṅkhārassa vasena **laddhappaccayaṃ**. Bāhirakakappitassa adhipatiṭṭhanakassa abhāvato **rūpārūpadhammamattaṃ**. Tenāha **‘‘na satto na jīvo’’**ti. **Upetīti vuccati** tathāvohāramattaṃ, atthato pana paccayasāmaggiyā bhavantarabhāvena uppajjanamattanti adhippāyo. Tenāha **‘‘tassa cā’’**tiādi. **Tato hetuṃ vinā**ti tattha hetuṃ vinā. **Manussacutipaṭisandhikkamenā**ti manussacutito manussapaṭisandhikkamena. Evañhi pākaṭaggahaṇaṃ ubhayavisesanaṃ hoti. Pākaṭatā cettha tadāsannakkhandhavasena veditabbā ‘‘cavamāne upapajjamāne’’tiādīsu (dī.

ni. 1.247) viya. **Manussacutipaṭisandhikkamenā**ti vā manussacutito yassa kassaci paṭisandhikkamena. Tathā hi vakkhati ''nissayaṃ assādayamānaṃ vā anāssādayamānaṃ vā''ti (visuddhi. 2.632).

Sarasenāti sabhāvena, parikkhīṇāyusaṅkhāratāyāti attho. **Upakkamenā**ti attanā, parena vā katena sīsacchedanādiupakkamena. Sabbesaṃ aṅgapaccaṅgasandhīnaṃ bandhanāni **sabbaṅgapaccaṅgasandhibandhanāni,** tesaṃ **chedakānaṃ. Sannipāta**nti patanaṃ pavatti. Hadayappadesopi anukkamena sussitvā appāvaseso hoti, pageva kāyoti āha **''kamena upasussamāne sarīre''**ti. Tenevāha ''taṅkhaṇāvasesahadayavatthusannissita''nti. **''Niruddhesu cakkhādīsū''**ti idaṃ gabbhaseyyakānaṃ āyatanānaṃ anupubbuppatti viya nirodhopi anupubbato hotīti adhippāyena vuttaṃ, atimandabhāvūpagamanataṃ vā sandhāya **''niruddhesū''**ti vuttaṃ, na anavasesanirodhaṃ. Pañcadvārikaviññāṇānantarampi hi pubbe cuti dassitā. **Yamake** ca ''yassa cakkhāyatanaṃ nirujjhati, tassa manāyatanaṃ nirujjhatīti? Āmantā. Yassa vā pana manāyatanaṃ nirujjhati, tassa cakkhāyatanaṃ nirujjhatīti? Sacittakānaṃ acakkhukānaṃ cavantānaṃ tesaṃ manāyatanaṃ nirujjhati, no ca tesaṃ cakkhāyatanaṃ nirujjhati. Sacakkhukānaṃ cavantānaṃ tesaṃ manāyatanañca nirujjhati, cakkhāyatanañca nirujjhatī''tiādinā (yama. 1.āyatanayamaka.120) cakkhāyatanādīnaṃ cuticittena saha nirodho vuttoti.

Hadayavatthumatteti hadayavatthupadesamatte. Na hi hadayavatthuṃ nissāya kāyindriyaṃ pavattati. Hadayavatthupi tadā ātape pakkhittaharitatālapaṇṇaṃ viya appāvasesaṃ hotīti **''taṅkhaṇāvasesahadayavatthusannissita''**nti vuttanti vadanti. Itaravatthūnaṃ pana sakiccāsamatthatāya kevalaṃ hadayavatthusannissitameva, tadā viññāṇaṃ hotīti vuttaṃ **''taṅkhaṇāvasesahadayavatthusannissita''**nti. Mātughātādi, mahaggatamaññaṃ vā tādisaṃ **garukaṃ** nāma. **Samāsevitaṃ** abhiṇhaso kataṃ. **Āsannaṃ** maraṇakāle kataṃ, yadā tadā vā katampi paribyattaṃ hutvā anussaritaṃ. **Pubbakataṃ** aparāpariyāyavedanīyaṃ. Laddho avaseso avijjādiko viññāṇassa paccayo etenāti **laddhāvasesapaccayo,** saṅkhāro. Etena vipaccituṃ katokāsaṃ yathūpacitaṃ kusalākusalacetanamāha. **Kammanimittaṃ** nāma yaṃ vatthuṃ ārammaṇaṃ katvā āyūhanakāle kammaṃ āyūhati, taṃ. Atīte kappakoṭisatasahassamatthakepi hi kamme kate vipaccanakāle āgantvā kammaṃ vā kammanimittaṃ vā upatiṭṭhati. **Gatinimittaṃ** nāma nibbattanakaokāse eko vaṇṇo. So ca niraye nibbattanārahassa ''aggijālavaṇṇādiko''tiādinā heṭṭhā vuttoyeva. **Avijjāpaṭicchāditādīnave tasmiṃ** kammādivisaye paṭisandhiviññāṇassa ārammaṇabhāvena uppattiṭṭhānabhūte.

Taṇhāya appahīnattā eva, purimuppannāya ca santatiyā tathāpariṇatattā paṭisandhiṭṭhānābhimukhaṃ viññāṇaṃ ninnapoṇapabbhāraṃ hutvā pavattatīti āha **''taṇhā nāmetī''**ti. **Sahajātasaṅkhārā**ti cutiāsannajavanaviññāṇasahajātā cetanā, sabbepi vā phassādayo. Tasmiṃ paṭisandhiṭṭhāne kammādivisaye viññāṇaṃ **khipanti**. Khipantā viya tasmiṃ visaye paṭisandhivasena viññāṇapatiṭṭhānassa hetubhāvena pavattantīti attho. **Ta**nti taṃ viññāṇaṃ. Cutipaṭisandhitadāsannaviññāṇānaṃ **santativasena** viññāṇanti upanītekattaṃ. **Taṇhāya nāmiyamānaṃ…pe… pavattatī**ti namanakhipanapurimanissayajahanaaparanissayassādananissayarahitapavattanāni santativasena tassevekassa viññāṇassa honti, na aññassāti dasseti. **Santativasenā**ti ca vadanto ''tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anaññā''nti (ma. ni. 1.396) imañca micchāgāhaṃ paṭikkhipati. Sati hi nānattanaye santativasena ekattanayo hotīti. Ettha ca orimatīrarukkhavinibaddharajju viya purimabhavattabhāvavinibaddhaṃ kammādiārammaṇaṃ daṭṭhabbaṃ, puriso viya viññāṇaṃ, tassa mātikātikkamanicchā viya taṇhā, atikkamanapayogo viya khipanakasaṅkhārā, yathā ca so puriso paratīre patiṭṭhahamāno paratīrarukkhavinibaddhaṃ kiñci assādayamāno vā anassādayamāno vā kevalaṃ pathaviyaṃ sakabalapayogeheva patiṭṭhāti, evamidampi bhavantarattabhāvavinibaddhaṃ hadayavatthusaṅkhātaṃ nissayaṃ pañcavokārabhave assādayamānaṃ, catuvokārabhave anassādayamānaṃ vā kevalaṃ ārammaṇasampayuttakammeheva pavattati. Tattha **assādayamāna**nti pāpuṇantaṃ, paṭilabhamānanti attho.

Bhavantarādipaṭisandhānatoti bhavantarassa aññabhavassa ādipaṭisandhānabhāvato. Bhavantarādayo vā bhavayonigativiññāṇaṭṭhitisattāvāsantarāni, tesaṃ paṭisandhānatoti attho. Tadetaṃ viññāṇaṃ nāpi idhāgataṃ imasmiṃyeva bhave uppannattā. **Kamma**nti paṭisandhijanakaṃ kammaṃ. **Saṅkhārā**ti cutiāsannajavanaviññāṇasahagatā khipanakasaṅkhārā. **Natī**ti namanavasena pavattataṇhā. **Visayo** kammādi.

633. Saddapaṭighosādīnaṃ satipi paccayapaccayuppannabhāve santānabandho na pākaṭoti tesaṃ ekattanānattabhāvaṃ anāmasitvā anāgamanātītahetusamuppādameva dassento **''ettha cā''**tiādimāha. **Saddādihetukā**ti ettha **paṭighoso** saddahetuko. **Padīpo** padīpantarādihetuko. **Muddā** lañchanahetukā. **Chāyā** ādāsādiabhimukhamukhādihetukā. **Honti aññatra agantvā**ti saddādipaccayadesaṃ anupagantvā saddādihetukā

honti tato pubbe abhāvā. Evaṃ idampi paṭisandhiviññāṇaṃ na hetudesaṃ gantvā taṃhetukaṃ hoti tato pubbe abhāvā. Tasmā na idaṃ hetudesato purimabhavato idhāgataṃ paṭighosādayo viya saddādidesato, nāpi tattha hetunā vinā uppannaṃ saddādīhi vinā paṭighosādayo viyāti attho. Atha vā **honti aññatra agantvā**ti pubbe paccayadese sannihitā hutvā tato aññatra gantvā tappaccayā na honti uppattito pubbe abhāvā, nāpi saddādipaccayā na honti, evaṃ idampīti vuttanayeneva yojetabbaṃ.

Natthi ekatā ekasantānekattepi aññasseva viññāṇassa pātubhavanato. **Nāpi nānatā** santānabandhato padīpo viya. Khaṇikāya hi padīpajālāya santānekattaṃ upādāya so evāti vuccati, atthakiccañca sādheti, evamidhāpi daṭṭhabbaṃ. **''Yadi hī''**tiādinā santānabandhe ekantaṃ ekatāya, nānatāya ca aggahetabbataṃ, gahaṇe ca dosaṃ dasseti. **Esa nayo**ti atidesena bījaṅkurādīsu sabbahetuhetusamuppannesu yathāsambhavaṃ yojanā kātabbāti dasseti. Idhāpi hi hetuhetusamuppannaviññāṇānaṃ ekantamekatte sati na manussagatito devagati sambhūtā siyā. Ekantanānatte na kammavato phalaṃ siyā, tato ''rattassa bījaṃ rattassa phala''ntiādikassa viya ''bhūtapubbāhaṃ, bhante, rohitasso nāma isi ahosi''ntiādikassa (saṃ. ni. 1.107) vohārassa lopo siyā, tasmā ettha santānabandhesu hetuhetusamuppannesu na ekantamekatā vā nānatā vā upagantabbā na gahetabbā. Ettha ca ekantaekatāpaṭisedhena ''sayaṃkataṃ sukhaṃ dukkha''nti (vibha. mūlaṭī. 227) imaṃ diṭṭhiṃ nivāreti, ekantanānatāpaṭisedhena ''paraṃkataṃ sukhaṃ dukkha''nti (vibha. mūlaṭī. 227), hetuhetusamuppannatāvacanena ''adhiccasamuppanna''nti (vibha. mūlaṭī. 227) imaṃ diṭṭhiṃ nivāreti.

634. **Tatthā**ti phaluppattiṭṭhāne. **Aññassā**ti yena taṃ kammaṃ kataṃ, tato aññassa. **Aññato**ti yaṃ taṃ kammaṃ nibbattitaṃ, tato aññato. ''Dhammamattaṃ bhavantaramupetī''ti (visuddhi. 2.632; vibha. aṭṭha. 227; mahāni. aṭṭha. 27; paṭi. ma. aṭṭha. 1.1.105) vuttattā phalassa **upabhuñjake ca asati kassa taṃ phalaṃ siyā**ti anuyuñjeti. **Tatrā**ti tasmiṃ yathāvutte anuyoge.

Tatthāti ekasantāne. Yasmiṃ dhammapuñje kammaṃ nibbattaṃ, tasseva santāneti attho. **Etassa atthassā**ti hetuphalānaṃ atthato aññattepi teneva hetuphalabhāvena sambandhattā taṃ phalaṃ ''aññassa, aññato''ti vā na vattabbanti etassa atthassa. Catumadhuraalattakarasādibhāvanā ambamātuluṅgādibījānaṃ **abhisaṅkhāro**. Ettha ca abhisaṅkhataṃ bījaṃ viya kammavā satto, abhisaṅkhāro viya kammaṃ, bījassa aṅkurādippabandho viya sattassa paṭisandhiviññāṇādippabandho. Tatthuppannassa madhurassa rattakesarassa vā phalassa vā tasseva bījassa, tato eva ca abhisaṅkhārato bhāvo viya kammakārakasseva sattassa, taṃkammato eva ca phalassa bhāvo veditabbo. Bālasarīre kataṃ vijjāpariyāpuṇanaṃ, sippasikkhanaṃ, osadhappayogo ca na vuḍḍhasarīraṃ gacchanti. Atha ca tannimittaṃ vijjāpāṭavaṃ sippajānanaṃ, anāmayatā ca vuḍḍhasarīre honti, na ca tāni aññassa honti taṃsantatipariyāpanne eva vuḍḍhasarīre uppajjanato, na ca yathāpayuttena vijjāpariyāpuṇanādinā vinā tāni aññato honti tadabhāve abhāvato, evaṃ idhāpi santāne yaṃ phalaṃ, etaṃ nāññassa. Na ca aññatoti yojetabbaṃ. Etena ca saṅkhārābhāve phalābhāvameva dasseti, na aññapaccayanivāraṇaṃ karoti.

Yampi vuttaṃ, tattha vadāmāti vacanaseso. Tattha vā upabhuñjake asati siddhā bhuñjakasammutīti sambandho. Phalatīti sammuti **phalatisammuti**.

Rukkhasaṅkhātānaṃ dhammānanti rukkhapaññattiyā upādānabhūtānaṃ bhūtupādāyadhammānaṃ. **Tasmā**ti yasmā yathā khandhasantāne kusalākusalacetanuppattiyaṃ ''puññaṃ karoti, pāpaṃ karotī''ti kattuvohāro, evaṃ tassa phaluppattiyaṃ ''sukhaṃ anubhavati, dukkhaṃ anubhavatī''ti upabhuñjakavohāro, tasmā na ettha khandhavinimuttena aññena upabhuñjakena nāma koci attho atthīti.

635. **Evaṃ santepī**ti asaṅkantipātubhāve tattha ca yathāvuttadosapariharaṇe sati, siddheti attho. **Pavattikkhaṇeyevā**ti saṅkhārānaṃ pavattamānakkhaṇe eva. **Pavattito pubbe**ti kammāyūhanakkhaṇato pubbe, avijjamānatāya samānattā evaṃ vuttaṃ. **Pacchā cā**ti vipaccanappapattito pacchā ca.

Avipakkavipākā katattā ce paccayā, vipakkavipākānampi katattaṃ samānanti tesampi phalāvahatā siyāti āsaṅkānivattanatthaṃ āha **''na ca niccaṃ phalāvahā''**ti.

''Na vijjamānattā avijjamānattā vā''ti etena vijjamānattaṃ, avijjamānattañca nissāya vuttadose pariharati. Tassā pāṭibhogakiriyāya, bhaṇḍakīṇanakiriyāya, iṇaggahaṇakiriyāya vā karaṇamattaṃ **taṃkiriyākaraṇamattaṃ,** tadeva **tadatthaniyyātane** paṭibhaṇḍadāne, iṇadāne ca paccayo hoti, aphalitaniyyātanādiphalanti attho.

636. **Sammohavighātattha**nti bāttiṃsāya viññāṇesu yathāvuttasaṅkhārānaṃ paṭisandhiyaṃ, pavattiyañca paccayabhāve vibhajja avibhāvite pavattanakasammohassa apanayanatthaṃ.

Puññābhisaṅkhāreti niddhāraṇe bhummaṃ. **Avisesenā**ti ''tihetuko tihetukassā''tiādikaṃ bhedaṃ akatvā sāmaññato, piṇḍavasenāti attho. Sabbattha upanissayapaccayo balavakammassa vasena yojetabbo. ''Dubbalañhi kammaṃ upanissayapaccayo na hotī''ti **paṭṭhānasaṃvaṇṇanāya** dassitametaṃ. **Rūpāvacarapañcakusalacetanābhedo**ti ''ṭhapetvā abhiññāppatta''nti visesetvā vattabbaṃ, na vā vattabbaṃ vipākassa paccayabhāvakathāya avipākārahassa pasaṅgābhāvato. Abhiññācetanāya hi avipākatā heṭṭhā vibhāvitā eva. **Avisesena panā**ti etthāpi eseva nayo. Pañcannaṃ vipākaviññāṇānanti ānetvā sambandhitabbaṃ.

Pañcannanti cakkhusotaviññāṇānaṃ, sampaṭicchanamanodhātuyā, dvinnaṃ santīraṇamanoviññāṇadhātūnañcāti etesaṃ pañcannaṃ. **Tathevā**ti dvedhā eva. Kathaṃ pana iṭṭhārammaṇeyeva pavattanakāni kusalavipākaviññāṇāni duggatiyaṃ pavattantīti āha **''niraye mahāmoggallānattherassā''**tiādi. Thero hi tattha iddhiyā vassaṃ nimminitvā katipayaṃ velaṃ nirayaggiṃ vūpasametvā tesaṃ dhammaṃ deseti.

Sveva kāmāvacaro puññābhisaṅkhāro. **Avisesena pana puññābhisaṅkhāro**ti kāmāvacaraṃ, rūpāvacarañcāti duvidhampi puññābhisaṅkhāraṃ ekajjhaṃ saṅgaṇhāti.

Dvādasākusalacetanābhedoti ettha uddhaccasahagatacetanāya gahaṇe kāraṇaṃ na dissati, vicāretabbametaṃ. Ekassa viññāṇassa tatheva paccayo paṭisandhiyaṃ, no pavatteti ekasseva paccayabhāvaniyamo paṭisandhiyaṃ, no pavatte. Pavatte hi sattannampi paccayoti adhippāyo.

Rūpabhave catunnanti akusalavipākānaṃ cakkhusotaviññāṇasampaṭicchanasantīraṇānaṃ. Tāni pana ekantato aniṭṭhārammaṇāni, rūpabhave ca kathaṃ aniṭṭhārammaṇasamāyogoti āha **''so ca kho''**tiādi. **''Tathā kāmāvacaradevalokepi aniṭṭharūpādayo natthī''**ti idaṃ yebhuyyavasena vuttaṃ. Bahulañhi tesaṃ iṭṭhā eva rūpādayo upaṭṭhahanti, kadāci aniṭṭhaṃ. Devānañhi kesañcideva pubbanimittapātubhāvakālādīsu milātamālādianiṭṭhārammaṇasamāyogo hotīti.

637. Yattha vitthārappakāsanaṃ kataṃ, tato bhavato paṭṭhāya mukhamattappakāsanaṃ kātukāmo āha **''ādito paṭṭhāyā''**ti. Teneva ''dvīsu bhavesū''tiādi vuttaṃ. Manussāpi keci aṇḍajā, saṃsedajā ca hontīti tadapekkhāya **''catūsu yonīsū''**ti vuttaṃ. Ekattakāyaekattasaññitāsāmaññena catutthajhānabhūmikāpi asaññāruppavajjā catutthiṃyeva viññāṇaṭṭhitiṃ bhajanti. **Esa** puññābhisaṅkhāro. **Vuttanayenevā**ti ''nānākkhaṇikakammapaccayena ceva upanissayapaccayena cā''ti vuttanayeneva. **Yathāsambhava**nti ekavīsatikāmāvacararūpāvacarakusalavipākesu cuddasannaṃ paṭisandhiyaṃ, pavatte ca, sattannaṃ pavatte evāti ayaṃ yathāsambhavo.

Tādiseyevāti nānattakāyaekattasaññīsaṅkhāteyeva.

Catunnaṃ viññāṇānanti bhavādayo apekkhitvā vuttaṃ. Catūsu antogadhānaṃ pana tiṇṇaṃ viññāṇānaṃ tīsu viññāṇaṭṭhitīsu paccayabhāvo yojetabbo. Aviññāṇake sattāvāse saṅkhārapaccayā viññāṇe alabbhamānepi tassa saṅkhārahetukattaṃ labbhateva. Tathā hi tattha puññābhisaṅkhāro kaṭattārūpānaṃ nānākkhaṇikakammapaccayena paccayo hoti. Etasmiñca mukhamattappakāsane puññābhisaṅkhārādīnaṃ duggatiādīsu pavattiyaṃ kusalavipākādiviññāṇānaṃ paccayabhāvo bhavesu vuttanayeneva viññāyatīti na vuttoti veditabbo.

Viññāṇapaccayānāmarūpapadavitthārakathāvaṇṇanā

638. **Vibhāgā nāmarūpāna**nti nāmassa, rūpassa ca pabhedato.

Tattha nāmassa tāva pabhedaṃ dassentena kāmaṃ viññāṇampi nāmameva, paccayapaccayuppanne pana asaṅkarato dassetuṃ **''ārammaṇābhimukhaṃ namanato vedanādayo tayo khandhā''**ti vuttaṃ. Nibbānassa panettha pavattikathāyaṃ appaccayattā, namanaṭṭhābhāvato ca pasaṅgo eva natthi. Nāmanaṭṭhena hi taṃ nāmaṃ, na namanaṭṭhena. **Tesaṃ** nāmarūpānaṃ sukhādivasena, pathavīādivasena ca **vibhāgo**.

Ekaṃ sattāvāsanti asaññasattāvāsaṃ. Purimesu catūsu, asaññasattāvāse cāti **pañcasu**.

Gabbhaseyyaggahaṇena jalābujā gahitāti **''aṇḍajānañcā''**ti vuttaṃ. Aṇḍajānañca abhāvakānanti yojetabbaṃ. **Santatisīsānī**ti kalāpasantānamūlāni. Yadipi vikārarūpāni paṭisandhikkhaṇe na santi, lakkhaṇaparicchedarūpāni pana santīti tāni paramatthato aparinipphannānīti vajjento āha **''rūparūpato''**ti. Phassādike

saṅkhārakkhandhabhāvena ekattaṃ netvā **''tevīsati dhammā''**ti vuttaṃ. **Apanetvā**ti kalāpantaragate pathavīādike samānalakkhaṇatāya aggahetvā.

Tesanti brahmakāyikādīnaṃ. **Vitthārenā**ti catūsupi santatisīsesu rūpānaṃ asaṅkhipanena.

Kāmabhave pana yasmā sesaopapātikānanti ettha kiñcāpi kāmabhave opapātikā vuttā na santi, yena sesaggahaṇaṃ sātthakaṃ bhaveyya, aṇḍajagabbhaseyyakehi pana opapātikasaṃsedajā sesā hontīti sesaggahaṇaṃ katanti veditabbaṃ. Atha vā brahmakāyikādikehi opapātikehi vuttehi sese sandhāya **''sesaopapātikāna''**nti āha. Te pana arūpinopi santīti **''kāmabhave''**ti vuttaṃ. Aparipuṇṇāyatanānaṃ pana nāmarūpaṃ yathāsambhavaṃ rūpamissakaviññāṇaniddese vuttanayena sakkā dhammagaṇanato viññātunti na vuttanti daṭṭhabbaṃ.

Paṭisandhicittena saha pavattaututoti paṭisandhicittena saha uppannarūpesu tejodhātuto. Hadayavatthuno taṅkhaṇuppannattā paṭisandhicittassa **vatthudubbalatā**. Tesaṃ ajjhoharitāhārena anugate sarīre āhārasamuṭṭhānaṃ suṭṭhaddhakanti sambandho. **Naro**ti teneva mātukucchigatabhāvena tirokkho. Avakaṃsato dve aṭṭhakāneva utucittasamuṭṭhānāni hontīti sasaddakālaṃ sandhāya **''ukkaṃsato dvinnaṃ navakāna''**nti vuttaṃ. **Pubbe**ti yaṃ pubbe santatidvayādikaṃ sattakapariyosānaṃ rūpaṃ idha vuttaṃ, taṃ ekekassa cittassa tīsu tīsu khaṇesu uppajjamānameva vuttanti katvā āha **''pubbe…pe… sattatividha''**nti. **Duvidhampi ta**nti utusamuṭṭhānaṃ, cittasamuṭṭhānañcāti duvidhampi taṃ saddaṃ.

Saṇṭhātunti addhaniyabhāvena ṭhātuṃ, attano pana khaṇamattaṃ tiṭṭhateva. **Catuddisā vavatthāpitā**ti aññamaññaṃ saṃsaṭṭhasīsā mūlena catūsu disāsu vavatthāpitā. Aññamaññaṃ āliṅgetvā ṭhitā **bhinnavāhanikā viya** ca.

639. **Pañcavokārabhave ca pavattiya**nti rūpājanakakammajapañcaviññāṇappavattikālaṃ, sahajātaviññāṇapaccayañca sandhāyāha. Tadā hi tato nāmameva hotīti. Kammaviññāṇapaccayā pana tadāpi ubhayaṃ hotīti sakkā vattuṃ, pacchājātaviññāṇapaccayā ca rūpaṃ upatthaddhaṃ hotīti. **Asaññesū**tiādi kammaviññāṇapaccayaṃ sandhāya vuttaṃ. **Pañcavokārabhave ca pavattiya**nti bhavaṅgādijanakakammato aññena rūpuppattikālaṃ, nirodhasamāpattikālaṃ, bhavaṅgādiuppattikālato aññakālañca sandhāya vuttanti yuttaṃ. Bhavaṅgādiuppattikāle hi taṃjanakena kammunā uppajjamānaṃ rūpaṃ, so ca vipāko kammaviññāṇapaccayo hotīti sakkā vattuṃ. Sahajātaviññāṇapaccayānapekkhampi hi pavattiyaṃ kammena pavattamānaṃ rūpaṃ, nāmañca na kammaviññāṇānapekkhaṃ hotīti. **Sabbatthā**ti paṭisandhiyaṃ, pavatte ca. Sahajātaviññāṇapaccayā nāmarūpaṃ, kammaviññāṇapaccayā nāmarūpañca yathāsambhavaṃ yojetabbaṃ. **Nāmañca rūpañca nāmarūpañcā**ti ettha nāmarūpasaddo attano ekadesena nāmasaddena nāmasaddassa sarūpo, rūpasaddena ca rūpasaddassa, tasmā sarūpānaṃ ekasesoti **ekadesasarūpekaseso,** nāmarūpasaddassa ṭhānaṃ itaresañca nāmarūpasaddānaṃ adassananti attho.

Vipākato aññaṃ **avipākaṃ**. Yato dvidhā mataṃ, tato yuttameva idanti yojetabbaṃ.

Kusalādicittakkhaṇeti **ādi**-saddena akusalakiriyacittakkhaṇe viya vipākacittakkhaṇepi vipākājanakakammasamuṭṭhānaṃ saṅgahitanti veditabbaṃ. Vipākacittakkhaṇe pana abhisaṅkhāraviññāṇapaccayā pubbe vuttanayena ubhayañca labbhatīti tādisavipākacittakkhaṇavajjanatthaṃ **''kusalādicittakkhaṇe''**ti vuttaṃ.

640. **Suttantikapariyāyato**ti paṭṭhāne rūpānaṃ upanissayapaccayassa avuttattā vuttaṃ. Suttante pana yasmiṃ sati yaṃ hoti, asati ca na hoti, so tassa upanissayo nidānaṃ hetu pabhavoti katvā ''viññāṇūpanisaṃ nāmarūpa''nti rūpassa ca viññāṇūpanissayatā vuttā. Vanapatthapariyāye ca vanapatthagāmanigamanagarajanapadapuggalūpanissayo iriyāpathavihāro, tato ca cīvarādīnaṃ jīvitaparikkhārānaṃ kasirena, appakasirena ca samudāgamanaṃ vuttaṃ, na ca vanapatthādayo ārammaṇūpanissayādibhāvaṃ iriyāpathānaṃ, cīvarādisamudāgamanassa ca bhajanti. Tasmā vinā abhāvo eva suttantikapariyāyato upanissayabhāvo daṭṭhabbo. Nāmassa abhisaṅkhāraviññāṇaṃ kammārammaṇapaṭisandhiādikāle ārammaṇapaccayova hotīti vattabbameva natthīti rūpasseva suttantikapariyāyato ekadhāva paccayabhāvo vutto. Sasaṃsayassa hi rūpassetaṃ paccayo hotīti vutte nāmassa hotīti vattabbameva natthīti.

Pavattassa pākaṭattā apākaṭaṃ paṭisandhiṃ gahetvā pucchati **''kathaṃ paneta''**ntiādinā. Suttato nāmaṃ, yuttito rūpaṃ viññāṇapaccayā hotīti jānitabbaṃ.

Yuttito sādhetvā suttena taṃ daḷhaṃ karonto **''kammasamuṭṭhānassāpi hī''**tiādimāha. **Cittasamuṭṭhānassevā**ti cittasamuṭṭhānassa viya. Ettha ca ''viññāṇapaccayā nāmarūpa''nti (ma. ni. 3.126; saṃ. ni. 2.1, 39; mahāva. 1; udā. 1) bhāsamānena bhagavatā yasmā upaparikkhamānānaṃ paṇḍitānaṃ paramatthato nāmarūpamattameva pavattamānaṃ dissati, na satto, na jīvo, tasmā kenaci appaṭivattiyaṃ anuttaraṃ dhammacakkaṃ pavattitaṃ hoti. Suññatappakāsanañhi dhammacakkappavattananti. Atha vā nāmarūpamattatāvacanena pavattiyā dukkhasaccamattatā vuttā. Dukkhasaccappakāsanena ca tassa samudayo, tassa ca nirodho, nirodhagāminipaṭipadā ca pakāsitā eva hoti. Ahetukassa dukkhassa, hetunirodhā anirujjhanakassa ca abhāvā, nirodhassa ca upāyena vinā anadhigantabbattāti catusaccappakāsanaṃ dhammacakkappavattanaṃ niddhāretabbaṃ.

Nāmarūpapaccayāsaḷāyatanapadavitthārakathāvaṇṇanā

641. **Ta**nti nāmarūpaṃ. **Tassā**ti saḷāyatanassa. **Tādisassevā**ti katekasesasseva.

Idhāpi **nāma**nti khandhattayasseva gahaṇe kāraṇaṃ vuttanayameva. **Niyamato**ti idañca catunnaṃ bhūtānaṃ, channaṃ vatthūnaṃ, jīvitassa ca yathāsambhavaṃ sahajātanissayapurejātaindriyādinā saḷāyatanassa pavattamānassa ekantena paccayabhāvaṃ sandhāya vuttaṃ. Rūpāyatanādīnaṃ pana sahajātanissayānupālanabhāvo natthīti aggahaṇaṃ veditabbaṃ. Ārammaṇārammaṇapurejātādibhāvo ca tesaṃ na sasantatipariyāpannānameva, na ca cakkhādīnaṃ viya ekappahārenevāti aniyamato paccayabhāvo. **Niyamato…pe… jīvitindriyanti eva**nti ettha **evaṃ**-saddena vā rūpāyatanādīnampi saṅgaho daṭṭhabbo. **Chaṭṭhāyatanañca saḷāyatanañca saḷāyatana**nti ettha yadipi chaṭṭhāyatanasaḷāyatanasaddānaṃ saddato sarūpatā natthi, atthato pana saḷāyatanekadesova chaṭṭhāyatananti ekadesasarūpatā atthīti ekadesasarūpekaseso katoti veditabbo. Atthatopi hi sarūpānaṃ ekadesasarūpekasesaṃ icchanti ''vaṅko ca kuṭilo ca kuṭilā''ti. Tasmā atthato ekadesasarūpānañca ekasesena bhavitabbanti.

Atha vā chaṭṭhāyatanañca manāyatanañca chaṭṭhāyatananti vā manāyatananti vā chaṭṭhāyatanañca chaṭṭhāyatanañca chaṭṭhāyatananti vā manāyatanañca manāyatanañca manāyatananti vā ekasesaṃ katvā cakkhādīhi saddhiṃ ''saḷāyatana''nti vuttanti tameva ekasesaṃ nāmamattapaccayassa, nāmarūpapaccayassa ca manāyatanassa vasena kataṃ atthato dassento āha **''chaṭṭhāyatanañca saḷāyatanañca saḷāyatananti evaṃ katekasesassā''**ti. Yathāvuttopi hi ekaseso atthato chaṭṭhāyatanañca saḷāyatanañcāti evaṃ kato nāma hotīti. Sabbattha ca ekasese kate ekavacananiddeso katekasesānaṃ saḷāyatanādisaddavacanīyatāsāmaññavasena katoti daṭṭhabbo.

''Na aññathā''ti etena tassa tassa nāmassa, rūpassa ca abhāve taṃ taṃ āyatanaṃ na hotīti byatirekaṃ vibhāveti.

Yanti yaṃ yaṃ nāmaṃ, rūpañca. **Yassā**ti yassa yassa āyatanassa. **Yathā**ti sahajātādinā yena yena pakārena. **Neyya**nti ñeyyaṃ.

Tassa vasenāti tassa hetuādipaccayassa vasena. **Ukkaṃsāvakaṃso**ti ettha sattadhā paccayabhāvato ukkaṃso aṭṭhadhā paccayabhāvo, tato navadhā, tato dasadhāti ayaṃ ukkaṃso. Avakaṃso pana dasadhā paccayabhāvato navadhā paccayabhāvo, tato aṭṭhadhā, tato sattadhāti evaṃ veditabbo, na pana sattadhā paccayabhāvato eva dvepi ukkaṃsāvakaṃsā yojetabbā, tato avakaṃsābhāvatoti.

Vipākaṃ nāmanti sambandho. **Vuttanayenevā**ti sahajātādivasena, sattadhā, hetuādivasena ca. **Itara**nti avipākaṃ nāmaṃ.

''Hadayavatthuno sahāyaṃ hutvā''ti etena arūpe viya asahāyaṃ nāmaṃ na hoti, hadayavatthu ca nāmena saha chaṭṭhāyatanassa paccayo hotīti ettakameva dasseti, na pana yathā hadayavatthu paccayo hoti, tathā nāmampīti ayamattho adhippeto. Vatthu hi nāmassa vippayuttapaccayo hoti, na nāmaṃ. Nāmañca vipākahetādipaccayo hoti, na vatthūti. Pavatte arūpadhammā kammajarūpassa ṭhitippattasseva paccayā honti, na uppajjamānassāti vippayuttaatthiavigatā ca pacchājātavippayuttādayo eva cakkhādīnaṃ yojetabbā.

''Tatthevā''ti iminā ''pavatte''ti idaṃ paccāmaṭṭhanti āha **''tattheva hi pavatte''**ti. ''Pañcavokārabhave''ti pana idaṃ ''pañcanna''nti iminā dīpitamevāti. Pavattiyaṃ cakkhāyatanādikassa nāmaṃ vipākapaccayo na hoti, attanā janitarūpasseva hoti. Paṭisandhiyaṃ pana kammasamuṭṭhānaṃ cittasamuṭṭhānasadisaṃ, tasmā vatthunopi vipākapaccayo hotiyeva.

Rūpatoti rūpesu. **Yaṃ yaṃ āyatanaṃ uppajjatī**ti paṭisandhiyaṃ aṇḍajajalābujānaṃ pañcasu āyatanesu kāyāyatanameva uppajjati. Itaresaṃ yathārahaṃ itarānipi.

Avasesamanāyatanassāti ettha ‘‘pañcakkhandhabhave panā’’ti etassa anuvattamānattā pañcavokārabhave eva pavattamānaṃ pañcaviññāṇehi avasesaṃ manāyatanaṃ vuttanti daṭṭhabbaṃ. Nāmarūpassa sahajātādisādhāraṇapaccayabhāvo, sampayuttādiasādhāraṇapaccayabhāvo ca yathāsambhavaṃ yojetabbo. ‘‘Rūpapaccayā pañcāyatanānī’’ti ayampi nayo labbhati nirodhasamāpannānaṃ vasena, so pana apacurabhāvato yebhuyyena ca paṭisandhiyaṃ paccayabhūtasseva nāmarūpassa pavattiyaṃ paccayabhāvo vibhāvitoti na dassitoti veditabbaṃ.

Saḷāyatanapaccayāphassapadavitthārakathāvaṇṇanā

642. Bāvīsatiyā lokiyavipākaviññāṇehi sampayuttā **bāvīsatilokiyaviññāṇasampayuttā**. Tato eva **bāvīsati**.

Tatthāti tasmiṃ saḷāyatane, tesu chasu āyatanesūti attho. **Ajjhatta**nti sasantatipariyāpannameva gaṇhāti. Tañhi sasantatipariyāpannakammanibbattaṃ tādisassa phassassa paccayo hoti. Rūpādīni, pana bahiddhā anupādinnāni ca phassassa ārammaṇaṃ honti, na tāni cakkhādīni viya sasantatipariyāpannakammakilesanimittappavattibhāvena phassassa paccayā hontīti paṭhamācariyavāde na gahitāni, dutiyācariyavāde pana yathā tathā vā paccayabhāve sati na sakkā vajjetunti gahitāni.

Tatthāti saḷāyatanapaccayā phassapade. Ye tāva ācariyā mahāvihāravāsinova yathā viññāṇaṃ, evaṃ nāmarūpaṃ, saḷāyatanaṃ, phassaṃ, vedanañca paccayaṃ, paccayuppannañca sasantatipariyāpannaṃ dīpentā vipākameva icchanti. ‘‘Chaṭṭhāyatanapaccayā phasso’’ti **abhidhammabhājanīya**pāḷi (vibha. 243) āruppaṃ sandhāya vuttāti **‘‘chaṭṭhāyatanapaccayā phassoti pāḷianusārato’’**ti vuttaṃ.

Sabbe phassā na sambhontīti yojanā. Yadi sabbāyatanehi eko phasso sambhaveyya, ‘‘saḷāyatanapaccayā phasso’’ti ekassa vacanaṃ yujjeyya, athāpi ekamhā āyatanā sabbe phassā sambhaveyyuṃ, tathāpi sabbāyatanehi sabbaphassasambhavato āyatanabhedena phassabhedo natthīti tadabhedavasena ekassa vacanaṃ yujjeyya, tathā pana asambhavato na yuttanti codeti **‘‘na sabbāyatanehī’’**tiādinā. Aññassāpi vā asambhavantassa vidhānassa bodhanatthametaṃ vuttaṃ **‘‘nāpi ekamhā āyatanā sabbe phassā’’**ti. ‘‘Na sabbāyatanehi eko phasso sambhotī’’ti idameva pana ekaphassavacanassāyuttattadīpakaṃ kāraṇanti veditabbaṃ. Nidassanavasena vā etaṃ vuttaṃ. Nāpi ekamhā āyatanā sabbe phassā sambhonti, evaṃ na sabbāyatanehi eko phasso sambhoti. Tasmā ekassa vacanaṃ ayuttanti. Parihāraṃ pana anekāyatanehi ekaphassassa sambhavatoti dassento **‘‘tatridaṃ vissajjana’’**ntiādimāha. **Avasesasampayuttadhammāyatanā** phassavajjitā taṃsampayuttacetasikā dhammā.

Ekopi anekāyatanappabhavo **ekopanekāyatanappabhavo**.

Chadhā paccayatte pañca vibhāvaye, ekaṃ navadhā paccayatte, bāhirāni cha āyatanāni ārammaṇādinā yathāsambhavaṃ paccayatte vibhāvayeti sambandho.

Anekabhedassāti kusalavipākādipañcadvārādivasena anekavidhassa dvipañcaviññāṇasampayuttavajjassa vipākaphassassa. **Tāni cā**ti rūpāyatanādīni. ‘‘Mano ca nesaṃ gocaravisayaṃ paccanubhotī’’ti (ma. ni. 1.455) hi vuttaṃ. **Tathā cā**ti paccuppannāni rūpādīni paccuppannañca dhammāyatanapariyāpannaṃ rūparūpaṃ sandhāya vuttaṃ. **Ārammaṇapaccayamattenā**ti taṃ sabbaṃ apaccuppannaṃ, aññañca dhammāyatanaṃ sandhāya vuttaṃ.

Phassapaccayāvedanāpadavitthārakathāvaṇṇanā

643. **Dvārato saḷevā**ti pabhavasāmaññato ekavidhāpi uppattidvārato cha eva hontīti chaḷeva vedanā vuttā.

Cittabhedena ekūnanavutividhāpi idhādhippetā eva dassetuṃ **‘‘vedanāsu panā’’**tiādi vuttaṃ. ‘‘Sesāna’’nti ettha sampaṭicchanasampayuttāya cakkhusamphassādayo pañca yadipi anantarādīhi paccayā honti, anantarādīnaṃ pana upanissaye antogadhattā santīraṇatadārammaṇānañca sādhāraṇassa tassa vasena **‘‘ekadhā’’**ti vuttaṃ. Ekekasmiṃ dvāre hi cakkhudvārādīsu uppannacakkhuviññāṇādīhi sahajātā phassā sakasakavīthīsu sampaṭicchanādīhi sampayuttavedanānaṃ, manodvāre tadārammaṇavaseneva pavattānaṃ tebhūmakavipākavedanānampi sahajātamanosamphassasaṅkhāto so phasso aṭṭhadhā paccayo hotīti yojetabbaṃ.

Rūpārūpāvacaravipākavedanā paṭisandhiādivaseneva pavattanti, kāmāvacarāpi ekaccāti **''tebhūmakavipākavedanānampī''**ti vuttaṃ. Tāsampi hi sahajātamanosamphasso aṭṭhadhāva paccayo hoti. Paccayaṃ anupādinnampi keci icchantīti **''yā panā''**tiādinā manodvārāvajjanasampayuttaphassassa paccayabhāvo vutto. Tañca mukhamattadassanaṃ daṭṭhabbaṃ. Etena nayena sabbassa anantarassa, anānantarassa ca phassassa tassā tassā vipākavedanāya upanissayatā yojetabbāti.

Vedanāpaccayātaṇhāpadavitthārakathāvaṇṇanā

644. **Idhā**ti imasmiṃ loke, imasmiṃ vā sāsane cha taṇhā dīpitā. **Idhā**ti vā imasmiṃ vedanāpaccayā taṇhāpade. **Tatthā**ti tāsu chasu taṇhāsu.

Ekekāya sassatadiṭṭhisahagatāya, ucchedadiṭṭhisahagatāya ca taṇhāya tadabhinandanānuguṇo rūpādīsu pavattiākāro, kevalaṃ kāmassādavasena pavattiyā visiṭṭhākārattā vuttappavattiākārato taṇhāya tividhatā.

Mamattenāti sampiyāyanena, assādanataṇhāya icceva vuttaṃ hoti. Tattha putto viya vedanā daṭṭhabbā, khīrādayo viya vedanāya paccayabhūtā rūpādayo, khīrādidāyikā dhāti viya rūpādichaḷārammaṇadāyakā cittakārādayo cha. Tattha sukhasamphassavatthadāyako tantavāyo, vejjo rasāyatanojāvasena, tadupatthambhitajīvitavasena ca dhammārammaṇassa dāyakoti daṭṭhabbo. **Sabbāpesā** aṭṭhasatappabhedāpi.

Ārammaṇapaccayo uppajjamānāya ārammaṇamattameva hoti, na upanissayo viya uppādakoti uppādakassa upanissayasseva vasena **''ekadhāvā''**ti vuttaṃ. Upanissayena vā ārammaṇūpanissayo saṅgahito. Tena ca ārammaṇabhāvena taṃsabhāgo aññopi ārammaṇapaccayabhāvo dīpito hotīti upanissayavaseneva paccayabhāvo vuttoti veditabbo.

''Yasmā vā''tiādinā na kevalaṃ vipākasukhavedanā eva, tissopi pana vedanā vipākā visesena taṇhāya upanissayapaccayo, avisesena itarā cāti dasseti. **Upekkhā pana santattā, sukhamicceva bhāsitā**ti tasmā sāpi bhiyyo icchanavasena taṇhāya upanissayoti adhippāyo. Upekkhā pana akusalavipākabhūtā aniṭṭhattā dukkhe avarodhetabbā, itarā iṭṭhattā sukheti sā dukkhaṃ viya, sukhaṃ viya ca upanissayapaccayo hotīti sakkā vattuṃ. ''Vedanāpaccayā taṇhā''ti vacanena sabbassa vedanāvato paccayassa atthitāya taṇhuppattippasaṅge tannivāraṇatthamāha **''vedanāpaccayā cāpī''**tiādi.

Nanu ''anusayasahāyā vedanā taṇhāya paccayo''ti vacanassa abhāvā atippasaṅganivattiṃ na sakkā kātunti? Na, vaṭṭakathāya pavattattā. Vaṭṭassa ca anusayavirahe abhāvato anusayasahitāva paccayoti atthato vuttamevetaṃ hotīti. Atha vā ''avijjāpaccayā''ti anuvattamānattā anusayasahitāva paccayoti viññāyati. **Vedanāpaccayā taṇhā**ti cettha vedanāpaccayā eva taṇhā, na vedanāya vināti ayaṃ niyamo icchito, na vedanāpaccayā taṇhā hotiyevāti, tasmā atippasaṅgo ettha natthi evāti.

Vusīmatoti vusitavato, vusitabrahmacariyavāsassāti attho. Vussatīti vā vusīti maggo vuccati, so etassa vuttho atthīti **vusīmā,** ukkaṭṭhaniddesena arahā. Aggaphalaṃ vā pariniṭṭhitavāsattā ''vusī''ti vuccati, taṃ etassa atthīti **vusīmā**.

Taṇhāpaccayāupādānapadavitthārakathāvaṇṇanā

645. **Atthavibhāgo** atthassa vibhajanā. **Vatthusaṅkhātaṃ kāma**nti kāmaguṇasaññitaṃ rūpādiārammaṇamāha. **Upādiyatī**ti kāmavasena gaṇhāti, daḷhaṃ assādetīti attho. **Kāmaṃ upādiyatī**ti ettha kammasādhano kāmasaddo, **kāmo ca so**ti ettha kattusādhano kilesakāmassa adhippetattā. Upādānasaddo pana ubhayatthāpi kattusādhanova. **Daḷhattho** bhusattho. Yathā bhuso āyāso upāyāso, bhusaṃ kuṭṭhaṃ upakuṭṭhaṃ, evaṃ idhāpīti āha **''upāyāsaupakuṭṭhādīsu viyā''**ti. **Purimadiṭṭhiṃ uttaradiṭṭhi upādiyatī**ti purimadiṭṭhiṃ sassatabhāvena gaṇhantī upādiyati, purimadiṭṭhiākārena vā uttaradiṭṭhi uppajjamānā teneva purimadiṭṭhiṃ daḷhaṃ karontī taṃ upādiyatīti vuttā. Atha vā **purimadiṭṭhiṃ uttaradiṭṭhi upādiyatī**ti ''sassato attā''ti (dī. ni. 1.31) idaṃ purimadiṭṭhiṃ upādiyamānaṃ uttaradiṭṭhiṃ nidassetuṃ vuttaṃ. Yathā hi esā daḷhīkaraṇavasena purimaṃ uttarā upādiyati, evaṃ ''natthi dinna''ntiādikāpīti (ma. ni. 1.445; 2.94; 3.91, 116, 136; dha. sa. 1221; vibha. 938). **Atta**ggahaṇaṃ pana attavādupādānanti na idaṃ diṭṭhupādānadassananti daṭṭhabbaṃ. **Loko cā**ti vā attaggahaṇavinimuttaṃ gahaṇaṃ diṭṭhupādānabhūtaṃ idha purimadiṭṭhiuttaradiṭṭhivacanehi vuttanti veditabbaṃ.

Sīlabbataṃ upādiyatīti ettha asuddhimaggagosīlādisamādānavasena sīlaṃ, avītikkamanavasena vataṃ.

Ubhayathāpi vā sīlaṃ, tapokammabhāvena gahitatāya vataṃ, gavādipakatibhāvanā. Attano vā gavādibhāvādhiṭṭhānaṃ sīlaṃ, ‘‘gacchanto bhakkheti, tiṭṭhanto muttetī’’tiādinā gavādikiriyākaraṇaṃ vataṃ. Taṃtaṃakiccasammatato vā nivatti sīlaṃ, taṃsamādānavatovesa bhojanakiccakaraṇādivisesapaṭipatti vataṃ, taṃ sīlabbataṃ asuddhimaggaṃ ‘‘suddhimaggo’’ti parāmasanto tathā abhinivisanto upādiyati, taṃ gāhaṃ daḷhaṃ gaṇhātīti attho. Sīlabbatasahacaritaṃ parāmāsaṃ sīlabbatanti gahetvā āha **‘‘sīlabbatañca taṃ upādānañcā’’**ti. **Gosīlagovatādīnī**ti ca tathābhūtaṃ diṭṭhiṃ vadati. Tenevāha **‘‘sayameva upādānānī’’**ti. **Abhinivesato**ti abhinivesabhāvato, abhinivisanato vā. **Attavādupādāna**nti ‘‘attā’’ti vādassa paññāpanassa, gahaṇassa ca kāraṇabhūtā diṭṭhīti attho. **Attavādamattamevā**ti attassa abhāvā ‘‘attā’’ti idaṃ vacanamattameva. **Upādiyantī**ti daḷhaṃ gaṇhanti. Kathaṃ? ‘‘Attā’’ti. ‘‘Attā’’ti hi abhinivisantā vacanamattameva daḷhaṃ katvā gaṇhantīti atthoti. Evaṃ ‘‘attavādamattameva upādiyantī’’ti vuttaṃ. **Attavādamatta**nti vā vācāvatthumattamevāha. Vācāvatthumattameva hi ‘‘attā’’ti upādiyanti attassa abhāvāti.

‘‘Dhammasaṅkhepavitthāre pana kāmupādānaṃ saṅkhepato taṇhādaḷhattaṃ, sesupādānattayaṃ diṭṭhimattameva, vitthārato panā’’ti evaṃ dhammasaṅkhepavitthārasamudāyato tadavayavabhūtaṃ saṅkhepaṃ, vitthārañca niddhāretīti. **Dhammasaṅkhepavitthāre**ti niddhāraṇe bhummaṃ daṭṭhabbaṃ. **Kāmesū**ti pañcasu kāmaguṇesu. **Kāmacchando**ti kāmasaṅkhāto chando, na kattukamyatāchando, na ca dhammacchando. Kāmanavasena, rañjanavasena ca kāmoyeva rāgo **kāmarāgo,** evaṃ sabbattha kāmatthaṃ viditvā kāmo eva nandanaṭṭhena **kāmanandī,** taṇhāyanaṭṭhena kāmoyeva **kāmataṇhā,** sinehanaṭṭhena kāmo eva **kāmasneho,** paridayhanaṭṭhena **kāmapariḷāho,** mucchanaṭṭhena **kāmamucchā,** gilitvā pariniṭṭhāpanaṭṭhena **kāmajjhosānaṃ** veditabbaṃ. **Appattavisayapatthanā taṇhā** ārammaṇe paritassanabhāvato, **sampattavisayaggahaṇaṃ upādānaṃ** ārammaṇe daḷhaggāhabhāvato. **Appicchatāpaṭipakkhā taṇhā** visayābhimukhabhāvato, **santuṭṭhipaṭipakkhā upādānaṃ** taṇhādaḷhattaṃ hutvā atricchatābhāvato. **Pariyesanadukkhamūlā taṇhā** appattavisayapatthanābhāvato, **ārakkhadukkhamūlaṃ upādānaṃ** sampattavisayaggahaṇabhāvato.

Natthi dinnantiādīsu **dinna**nti dānamāha, taṃ aphalattā rūpaṃ viya dānaṃ nāma na hotīti paṭikkhipati. **Yiṭṭhaṃ** vuccati mahāvijitayaññasadiso mahāyāgo. **Huta**nti āhunapāhunamaṅgalakiriyā. Tattha āmantetvā havanaṃ dānaṃ **āhunaṃ,** pāhunānaṃ atithīnaṃ atithikiriyā **pāhunaṃ,** āvāhādīsu maṅgalatthaṃ dānaṃ **maṅgalakiriyā,** dasa kusalakammapathā **sukatakammāni** nāma, dasa akusalakammapathā **dukkaṭakammāni** nāma, **phalaṃ vipāko**ti nissandādiphalañceva nippariyāyavipāko ca natthīti yojanā. Yathā cettha, evaṃ ‘‘natthi dinna’’ntiādīsupi phalavipākapaṭikkhepova daṭṭhabbo. **Natthi ayaṃ loko**ti paraloke ṭhito imaṃ lokaṃ ‘‘natthī’’ti gaṇhāti. Imaṃ hi lokaṃ avekkhitvā paraloko, parañca lokaṃ avekkhitvā ayaṃ loko hoti gantabbato, āgantabbato cāti paralokato idhāgamanassa abhāvā tattheva ucchijjanato cittena paraloke ṭhito imaṃ lokaṃ ‘‘natthī’’ti gaṇhātīti attho. Na hi ayaṃ diṭṭhi paraloke ṭhitasseva hotīti. **Natthi paraloko**ti idhaloke ṭhito paralokaṃ ‘‘natthī’’ti gaṇhāti. Idhāpi vuttanayeneva attho veditabbo. Ayaṃ vā ettha attho – saṃsaraṇappadeso idhaloko, paraloko ca nāma koci natthi saṃsaraṇassa abhāvā tattha tattheva ucchijjanatoti.

Purimabhavato pacchimabhave upapatanaṃ upapāto, so yesaṃ sīlaṃ, te **opapātikā**. Te pana cavanakaupapajjanakasattā natthīti dassento āha **‘‘natthi sattā opapātikā’’**ti. **Natthi loke samaṇa…pe… pavedentī**ti anulomapaṭipadaṃ paṭipannattā sammaggatā sammāpaṭipannā dhammikasamaṇabrāhmaṇā lokasmiṃ natthi, ye imañca lokaṃ, parañca lokaṃ attanā eva abhivisiṭṭhena ñāṇena paccakkhato ñatvā pavedanasamatthā sabbaññubuddhā nāma natthīti dasseti. **Rūpaṃ attato samanupassatī**tiādīsu vattabbaṃ heṭṭhā vuttameva.

Pakatiaṇuādīnaṃ sassataggāhapubbaṅgamo, sarīrassa ucchedaggāhapubbaṅgamo ca tesaṃ gāhānaṃ sāmibhūto koci sassato, ucchijjamāno vā attā atthīti attaggāho kadāci hotīti **‘‘yebhuyyenā’’**ti vuttaṃ. Svāyaṃ attaggāho atthato khandhārammaṇo eva daṭṭhabbo. Yebhuyyena paṭhamaṃ attavādupādānantiādināva sambandho. Yadipi bhavarāgajavanavīthi paṭhamaṃ pavattati gahitapaṭisandhikassa bhavanikantiyā pavattitabbattā, so pana bhavarāgo taṇhādaḷhattaṃ na hotīti maññamāno na kāmupādānassa paṭhamuppattimāha.

Taṇhā kāmupādānanti pana vibhāgassa akaraṇe sabbāpi taṇhā **kāmupādānaṃ,** karaṇepi vā kāmarāgato aññāpi taṇhā daḷhabhāvaṃ pattā **kāmupādāna**nti tassa arahattamaggavajjhatā vuttā.

Uppattiṭṭhānabhūtā cittuppādā **visayo**. Pañcupādānakkhandhā **ālayo**. Tattha ramatīti **ālayarāmā,** pajā. Teneva sā ālayarāmatā sasantāne, parasantāne ca pākaṭā hoti. **Kāmāna**nti vatthukāmānaṃ. ‘‘Sukhadukkhaṃ kammunā hotī’’ti aggahetvā **kotūhalamaṅgalādibahulo hoti. Sā** kotūhalamaṅgalādibahulatā. **Assa** kāmupādānavato. **Ta**nti diṭṭhupādānaṃ, anattani dhammamatte ‘‘attā’’ti micchābhinivesassa sukhumataradhammupādānatāya sukhumatā vuttā. Upanissayavacanena ārammaṇānantarapakatūpanissayā vuttāti anantarapaccayādīnampi saṅgaho kato hoti.

Upādānapaccayābhavapadavitthārakathāvaṇṇanā

646. **Atthato**ti vacanatthato. **Dhammato**ti sabhāvadhammato. **Sātthato**ti sātthakato, pubbe vuttassapi puna vacanassa sappayojanato. **Bhedasaṅgahā**ti bhedato saṅgahato, vibhāgato ceva vibhattassa saṅkhipanato cāti attho. **Yaṃ yassa paccayo**ti yaṃ yaṃ upādānaṃ yassa yassa bhavassa paccayo hoti, tato cāti attho.

Bhavatīti bhavoti phalavohārena kammabhavo vutto. Upapattibhavanibbacanameva hi dvayassapi sādhāraṇaṃ katvā vuttaṃ, bhavati etasmā upapattibhavoti vā. Dutiyo pana kammabhavo sattassa punabbhavabhāvena savisesaṃ bhavatīti **bhavo**. Tato eva na sabbassa bhavantarassa, taṃhetuno vā bhavabhāvappasaṅgo. **Duvidhenā**ti dvīhi ākārehi pavattitoti attho. **Duvidhenā**ti vā paccattatthe karaṇavacanaṃ, duvidhoti vuttaṃ hoti. **Atthī**ti saṃvijjati.

647. Attano paccayehi karīyatīti kammaṃ, attano phalaṃ karotīti kammanti keci, ‘‘kamma’’nti evaṃ vattabbā **kammasaṅkhātā. Parittabhūmako**ti kāmabhūmako. **Mahābhūmako**ti mahaggatabhūmako. **Sabba**nti anavasesaṃ. Bhavaṃ gacchati, gameti cāti **bhavagāmi**. Gacchatīti ca nipphādanasamatthatāvasena, attano pavattikāle bhavābhimukhaṃ hutvā pavattatīti attho, nibbattanameva vā gamanaṃ adhippetaṃ. **‘‘Bhavagāmī’’**ti ca etena kammakkhayakaraṃ kammaṃ nivatteti. Ayañhi vaṭṭakathā, tañca vivaṭṭanissitanti. **Apuññābhisaṅkhāroti dvādasa cetanā**ti uddhaccasahagatacetanāyapi gahaṇaṃ ‘‘avijjāpaccayā saṅkhārā’’ti ettha viya veditabbaṃ. ‘‘Bhavapaccayā jātī’’ti ettha pana ‘‘saṅkhārapaccayā viññāṇa’’nti (ma. ni. 3.126; mahāva. 1; saṃ. ni. 2.1; udā. 1; netti. 24) ettha viya sāpi apanetabbā. **Mandabahuvipākatā**ti appamahāvipākatā.

‘‘Sabbampi bhavagāmikammanti iminā cetanāsampayuttā abhijjhādayo vuttā’’ti etena ācayagāmitāya tesaṃ kammasaṅkhātatā vuttāti kammabhavapariyāpannataṃ pariyāyena vadati, nippariyāyena pana cetanāva kammabhavo. Vuttañhi ‘‘kammabhavo tīhi khandhehi ekenāyatanena ekāya dhātuyā sampayutto, ekena khandhena ekenāyatanena ekāya dhātuyā kehici sampayutto’’ti (dhātu. 244). Upapattibhavo tīhipi tikehi vutto upādinnakkhandhova. Yathāha ‘‘upapattibhavo… kāmabhavo… saññābhavo… pañcavokārabhavo pañcahi khandhehi ekādasahāyatanehi sattarasahi dhātūhi saṅgahito’’tiādi (dhātu. 67). Yadi hi anupādinnakānampi gahaṇaṃ siyā, ‘‘dvādasahi āyatanehi aṭṭhārasahi dhātūhī’’ti vattabbaṃ siyāti. Kāmataṇhāya kāmetabbato kāmanissayatāya bhogā viya, kāmasahacaritatāya ‘‘kuntā pacarantī’’ti viya, kāmārammaṇatāya ‘‘sukhaṃ rūpa’’nti viya, kāmapaccayaṭṭhānatāya ‘‘sukho saggo’’ti viya kāmāti avīciparanimmitavasavattiparicchinnā upādinnakkhandhā vuccanti. Rūpāvirāgato yaṃ nissitā, tadupacārena ‘‘mañcā ghosantī’’ti viya, ‘‘phandanadevatā’’ti viya ca ‘‘rūpa’’nti vuccanti brahmakāyikākaniṭṭhaparicchinnā upādinnakkhandhā.

Rūpameva bhavo **rūpabhavo,** tathā arūpanti ākāsānañcāyatanabhavaggaparicchinnā cattāro upādinnakkhandhā vuccanti. Arūpameva bhavo **arūpabhavo**. Kāmo eva bhavoti kāmabhavo, so pana yasmā yathāvuttenatthena ‘‘kāmo’’ti vattabbo hoti, tasmā **‘‘kāmasaṅkhāto bhavo’’**ti vuttaṃ. Kāmāvacarasaññito vā bhavo **‘‘kāmasaṅkhāto bhavo’’**ti vutto. Tathā rūpārūpabhavoti āha **‘‘esa nayo rūpārūpabhavesū’’**ti. **Saññāvataṃ bhavo**ti ettha vantu-saddassa lopo daṭṭhabbo. Tassa vā atthe akāraṃ katvā ‘‘saññabhavo’’tipi pāṭho. Tenāha **‘‘saññāvā’’**tiādi. **Vokiṇṇo**ti etena vokārasaddassa kammasādhanatamāha. Vokirīyati pasārīyati vitthārīyatīti vokāro, vokiraṇaṃ vā vokāro, so ekasseva khandhassa vasena pavattattā **‘‘eko vokāro’’**ti vutto, pasaṭuppattīti attho.

648. Kiñcāpi bhavaniddese ‘‘sabbampi bhavagāmikammaṃ kammabhavo’’ti (vibha. 234) iminā cetanāsampayuttadhammāpi vuttā. **Puññābhisaṅkhārādayovā**ti pana avadhāraṇaṃ paccayadhammavisesepi atthappabhedena saṅkhārabhavaggahaṇesu attheva visesoti dassanatthaṃ kataṃ. Tenāha **‘‘evaṃ santepī’’**tiādi. Saṅkhārabhavānaṃ dhammabhedato na saṅkhārā eva puna vuttāti **‘‘sātthakamevidaṃ punavacana’’**nti etaṃ ayuttanti ce? Na, bhavekadesabhāvena saṅkhārānaṃ bhavoti puna vuttattā. Parena vā dhammavisesaṃ aggahetvā punavacanaṃ coditanti codakābhilāsavasena **‘‘sātthakamevidaṃ punavacana’’**nti vuttaṃ.

649. Kāmabhavādinibbattakassa kammassa kāmabhavādibhāvo phalavohārena aṭṭhakathāyaṃ vutto. Sahajātaviññāṇassapi paccayabhūtaṃ avijjāhetukaṃ saṅkhāraggahaṇena yaṃ kiñci kammaṃ pubbe vuttaṃ, idha pana ‘‘sabbampi bhavagāmikamma’’nti (vibha. 234) vacanato bhavassa nibbattakaṃ upādānahetukaṃ vipaccanāya katokāsameva bhavoti adhippeto. Yaṃ kāmupādānapaccayā rūpabhavanibbattakaṃ, arūpabhavanibbattakañca kammaṃ karīyati, so kammabhavo, tadabhinibbattā khandhā upapattibhavoti imamatthaṃ **‘‘esa nayo rūpārūpabhavesū’’**ti atidisati. **Dve kāmabhavā**ti kāmakammabhavo, kāmūpapattibhavoti dve kāmabhavā. Evaṃ **‘‘dve rūpabhavā, dve arūpabhavā’’**ti etthāpi. Antogadhe hi visuṃ aggahetvā abbhantaragate eva katvā

kāmabhavādike kammūpapattibhavavasena duguṇe katvā āha **''cha bhavā''**ti.

Avisesenāti upādānavasena bhedaṃ akatvā. Upādānabhedākaraṇeneva ca dvādasappabhedassa saṅgahavasena saṅgahato **''cha bhavā''**ti vuttaṃ. **Anupagammā**ti anissāya, anāmasitvāti attho.

650. Gosīlena, kukkurasīlena ca samattena samādinnena gunnaṃ, kukkurānañca sahabyatā vuttāti ''sīlabbatupādānavato jhānabhāvanā na ijjhatī''ti maññamānā tena rūpārūpabhavā na hontīti keci vadanti. Vakkhamānena pana pakārena paccayabhāvato **''taṃ na gahetabba''**nti āha. Asuddhimagge ca suddhimaggaparāmasanaṃ sīlabbatupādānanti suddhimaggaparāmasanena rūpārūpāvacarajjhānānaṃ nibbattanaṃ na na yujjatīti.

Anussavavasenāti ''setavadhayajjaṃ ālabhate bhūtikāmo''ti ādinnaanussavavasena, yathā ime manussaloke kāmā samiddhā, evaṃ devaloke ito samiddhatarāti diṭṭhānusārena vā. Purāṇabhāratasītāharaṇapasubandhavidhiādisavanaṃ **assaddhammassavanaṃ. Ādi**-saddena asappurisūpanissayaṃ pubbe ca akatapuññataṃ, attamicchāpaṇidhiñca saṅgaṇhāti. **Kāyaduccaritādīnipī**ti attano adhippetānaṃ kāmānaṃ anupāyabhūtānipi kāyaduccaritādīni **karoti,** cirasaggādiatthaṃ yuddhādivasenāti adhippāyo. **Sandiṭṭhike vā pana** rajjasenāpatiṭṭhānādisaṅgahe **kāme. Tadantogadhā evā**ti tasmiṃ duccaritanibbatte, sucaritanibbatte ca kāmabhave antogadhā evāti attho. **Antogadhā**ti ca saññābhavapañcavokārabhavānaṃ ekadesena antogadhattā vuttaṃ. Na hi te niravasesā kāmabhave antogadhāti.

Sappabhedassāti sugatiduggatimanussādippabhedavato.

Kāmāvacarasampattibhave paṭhamadutiyaucchedavādavasena, rūpabhave tatiyaucchedavādavasena, arūpabhave sesaucchedavādavasena ayamattā suucchinno hotīti tadupagaṃ kammaṃ karotīti āha **''ayaṃ attā nāmā''**tiādi. Tattha **suucchinno**ti sakalavaṭṭadukkhasamucchedena suṭṭhu ucchinno, apunabbhavuppattiko hotīti attho.

''Kāmāvacarasampattibhave''ti idaṃ paṭhamadiṭṭhadhammanibbānavādavasena vuttaṃ, sesaṃ itaradiṭṭhadhammanibbānavādavasena. Tattha kiñcāpi **pāḷiyaṃ** (dī. ni. 1.93 ādayo) rūpāvacarajjhānavaseneva upari cattāro diṭṭhadhammanibbānavādā āgatā, diṭṭhigatiko pana yaṃ kiñci gahetvā yathā tathā abhinivisatīti arūpabhavaggahaṇaṃ, arūpajjhānānampi vā catutthajhānasaṅgahato arūpabhavaggahaṇaṃ, santasukhatāya vā taṃsamaṅgino sukhitabhāvasāmaññato. **Vigatapariḷāho**ti yathābhilāsitavisayūpahārena, pahānena ca vūpasantakāmarāgapariḷāho, diṭṭheva dhamme nibbānappattoti attho.

Suddhimaggaparāmasanavasena pavattitaṃ yaṃ kiñci lokiyaṃ sīlaṃ, jhānañca sīlabbatamicceva idhādhippetanti āha **''idaṃ sīlabbataṃ nāmā''**tiādi. Kamena avatvā sīlabbatupādānassa ante bhavapaccayatāvacanaṃ attavādupādānaṃ viya abhiṇhaṃ asamudācārato, attavādupādānanimittattā ca.

Kammabhaveti niddhāraṇe bhummaṃ. **Hetupaccayappabhedehī**ti ettha maggapaccayo ca vattabbo. Diṭṭhupādānādīni hi sahajātakammabhavassa maggapaccayā hontīti, tasmā tāni sahajātādīsu hetupaccayaṃ apanīya maggapaccayaṃ pakkhipitvā sattadhā paccayā hontīti veditabbāni. Sabbāni pana anantarasamanantaraanantarūpanissayanatthivigatāsevanapaccayehi paccayā honti. Nānantarassa upanissayapaccayena paccayā honti. Kadāci ārammaṇapaccayādināpi, taṃ pana upanissayapaccayeneva saṅgahetvā vuttaṃ **''vippayuttassa pana upanissayapaccayenevā''**ti.

Bhavapaccayājātiādipadavitthārakathāvaṇṇanā

651. **Jātītiādīsū**ti **ādi**-saddena ''jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavantī''ti (ma. ni. 3.126; saṃ. ni. 2.1; mahāva. 1; udā. 1; netti. 24) sabbaṃ saṅgaṇhāti. Tenāha **''jātiādīna''**ntiādi. Upapattibhavuppattiyeva jātīti āha **''na upapattibhavo''**ti. Jāyamānassa pana jāti jātīti upapattibhavopi asati abhāvā jātiyā paccayoti sakkā vattuṃ. Jāyamānarūpapadaṭṭhānatāpi hi rūpajātiyā vuttā ''upacitarūpapadaṭṭhāno upacayo, anuppabandharūpapadaṭṭhānā santatī''ti (dha. sa. aṭṭha. 641).

Jātānaṃ khandhānaṃ uññātatā, abhimatatā ca **hīnapaṇītatā**. Aniṭṭhañhi hīnaṃ, iṭṭhaṃ paṇītaṃ. **Ādi**-saddena suvaṇṇadubbaṇṇahīnuttamādiṃ saṅgaṇhāti. **Yamakānampi sata**nti yamakabhāvena nibbattānampi samānānaṃ. **So ca** sattānaṃ viseso. Bhinnasantānikassa visesakāraṇassa sabbena sabbaṃ abhāvato **''ajjhattasantāne''**ti

vuttaṃ. **Aññassa kāraṇassa abhāvato**ti attasantānagatato aññassa visesakāraṇassa anupalabbhamānattā, sati ca tasmiṃ sabbadā sabbesaṃ abhāvatoti pasaṅgassa dunnivāraṇato kāraṇe avisiṭṭhe phalavisesassa ayujjamānakattā. Tenāha **''kammabhavahetukovā''**ti.

Tena tenāti ñātibyasanādinā jarāmaraṇato aññena dukkhadhammena. Jarāmaraṇanimittañhi uppannā sokādayo jarāmaraṇābhisambandhā, tadaññe anabhisambandhā. **Upanissayakoṭiyā**ti upanissayaṃsena, upanissayalesenāti attho. Yo hi paṭṭhāne anāgato sati bhāvā, asati ca abhāvā suttantapariyāyena upanissayo, so ''upanissayakoṭī''ti vuccati. Paccayamahāpadeso kireso, yadidaṃ upanissayoti.

Bhavacakkakathāvaṇṇanā

652. Na kevalaṃ sokādīnaṃyeva jāti paccayo hoti, sokādīnaṃ pana paccayattā avijjāyapi paccayo evāti dassetuṃ **''yasmā panā''**tiādi āraddhaṃ. **Etthā**ti paṭiccasamuppādadesanāyaṃ. **Aviditādi mida**nti **ma**-kāro padasandhikaro. **Satata**nti sabbakālaṃ yāva aggamaggādhigamā. **Samita**nti saṅgataṃ, abbocchinnanti attho.

Tesūti sokādīsu. **Siddhesū**ti labbhamānesu. **Siddhā hoti avijjā** avinābhāvato.

Kāmayānassāti kāmayamānassa, kāmo vā yānaṃ etassāti **kāmayāno,** tassa kāmavasena yāyamānassāti attho. **Chandajātassā**ti jātataṇhāchandassa. **Parihāyantī**ti vigacchanti. **Ruppatī**ti sokādinā kuppati.

Pariyuṭṭhānatāya tiṭṭhanasīlo **pariyuṭṭhānaṭṭhāyī**. ''Pariyuṭṭhaṭṭhāyino''ti vā pāṭho. Tattha pariyuṭṭhātīti pariyuṭṭhaṃ, diṭṭhipariyuṭṭhānaṃ, tena tiṭṭhatīti pariyuṭṭhaṭṭhāyīti attho daṭṭhabbo.

Pañca pubbanimittānīti ''mālā milāyanti, vatthāni kilissanti, kacchehi sedā muccanti, kāye vevaṇṇiyaṃ okkamati, devo devāsane nābhiramatī''ti (itivu. 83) vuttāni pañca maraṇapubbanimittānīti attho. Tāni hi disvā kammanibbattakkhandhasaṅkhāte upapattibhave bhavacchandabalena devānaṃ balavasoko uppajjatīti.

Bāloti avidvā. Tena avijjāya kāraṇabhāvaṃ dasseti. **Tividhaṃ dukkha**nti tassāruppakathāsavana, kammakāraṇādassana, maraṇakālakammopaṭṭhānanidānaṃ sokādidukkhaṃ.

Āsave sādhentīti āsave gamenti bodhentīti attho.

Evaṃ satīti evaṃ bhavacakkassa aviditāditāya anādibhāve sati. **Ādimattakathana**nti avijjāvasena ādisabbhāvakathanaṃ. Ādi etassa atthīti hi ādimaṃ, bhavacakkaṃ. Tassa bhāvo ādimattaṃ, tassa kathanaṃ ādimattakathanaṃ. Visesanivattiattho vā mattasaddo, sati anādibhāve avijjā ādimhi, majjhe, pariyosāne ca sabbattha siyāti ādimattāya avijjāya kathanaṃ virujjhatīti attho. ''Avijjā padhānā''ti vatvā tassā padhānabhāvaṃ dassetuṃ **''avijjāggahaṇenā''**tiādi āraddhaṃ. Tattha **avijjāggahaṇenā**ti avijjāya uppādanena, appahānena vā, attano santāne sannihitabhāvakaraṇenāti attho. **Kammādīnī**ti kammavipākavaṭṭāni. **Palibodhentī**ti nānādukkhaparibyūḷhe saṃsāracārake nirodhenti. **Tehī**ti kilesakammavipākavaṭṭehi. Vaṭṭassa kāraṇabhāvena padhānattā **''padhānadhammo''**ti avijjā kathitā.

Tato avijjādito. **Brahmādinā**ti **ādi**-saddena pajāpatissarapurisādike saṅgaṇhāti. Vadatīti **vado,** taṃ taṃ hitāhitaṃ pavattāti attho. Vedeti, vediyatīti vā **vedeyyo,** sukhādiṃ anubhavati, sabbavisaye vā jānāti, ''sukhito dukkhito''tiādinā attanā, parehi ca jānāti, ñāyati cāti attho. **Brahmādinā vā attanā vā**ti **vā**-saddo **ca**-saddattho. Tenāha **''kārakavedakarahita''**nti ca-saddatthasamāsaṃ.

Dvādasavidhasuññatāsuññanti avijjādīnaṃ dvādasannaṃ suññasabhāvānaṃ suññatāya suññaṃ dvādasavidhasuññatāsuññaṃ, dhuvabhāvādisuññatāya vā catubbidhampi suññataṃ ekaṃ katvā dvādasaṅgagatattā dvādasavidhāti tāya dvādasasuññatāya suññanti attho.

653. **Pubbantāharaṇato**ti pubbantato atītakoṭṭhāsato paccuppannavipākassa āharaṇato. Vedanāvasānaṃ paricchinnaṃ ekaṃ bhavacakkaṃ hoti. Bhavacakkekadesopi hi bhavacakkanti vuccati. Vedanā vā taṇhāsahāyāya avijjāya paccayo hotīti vedanāto avijjā, avijjāto saṅkhārāti sambajjhanato vedanāvasānaṃ bhavacakkaṃ paripuṇṇamevāti daṭṭhabbaṃ. Avijjāggahaṇena vā taṇhupādānāni tadavinābhāvato. Saṅkhāraggahaṇena bhavo, viññāṇādiggahaṇena jātijarāmaraṇāni, sokādayo ca gahitāti evampi vedanāvasānaṃ bhavacakkanti yuttamevetaṃ.

Evaṃ taṇhāmūlake ca yojetabbaṃ. Dvinnampi hi aññamaññānuppaveso hotīti. Avijjā dhammasabhāvaṃ paṭicchādetvā viparītābhinivesaṃ kārentī diṭṭhicarite saṃsāre nayati, tesaṃ vā saṃsāraṃ saṅkhārādipavattiṃ nayati pavattetīti **saṃsāranāyikā** vuttā. Taṇhāya taṇhācaritānaṃ saṃsāranāyikābhāve vattabbameva natthi.

Paṭhamaṃ bhavacakkaṃ. **Phaluppattiyā**ti kattuatthe karaṇavacanaṃ, karaṇatthe eva vā. Viññāṇādipaccuppannaphaluppatti hi idha diṭṭhā, adiṭṭhānaṃ purimabhave attano hetūnaṃ avijjāsaṅkhārānaṃ phalaṃ anuppādetvā anupacchijjanaṃ pakāseti, pakāsanassa vā karaṇaṃ hotīti. Atha vā purimabhavacakkaṃ dutiyena sambandhaṃ vuttanti vedanāsaṅkhātassa phalassa uppattiyā taṇhādīnaṃ hetūnaṃ anupacchedaṃ pakāseti, tasmā phaluppattiyā kāraṇabhūtāya paṭhamassa bhavacakkassa hetūnaṃ anupacchedappakāsanatoti attho. Saṅkhārādīnameva vā phalānaṃ uppattiyā avijjādīnaṃ hetūnaṃ phalaṃ ajanetvā anupacchedameva, viññāṇādihetūnaṃ vā saṅkhārādīnaṃ anuppabandhameva pakāseti paṭhamaṃ bhavacakkaṃ, na dutiyaṃ viya pariyosānampīti **''phaluppattiyā hetūnaṃ anupacchedappakāsanato''**ti vuttaṃ. **Anupubbapavattidīpanatoti** ''saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpa''ntiādinā (ma. ni. 3.126; saṃ. ni. 2.1; udā. 1) dhammānaṃ anupubbato pavattiyā dīpanato. ''Viññāṇapaccayā nāmarūpa''nti hi ettha aparipuṇṇāyatanaṃ kalalarūpaṃ vatvā tato uddhaṃ ''nāmarūpapaccayā saḷāyatana''nti saḷāyatanappavatti vuttā. **Sahuppattidīpanato**ti ''upādānapaccayā bhavo, bhavapaccayā jātī''ti vā upapattikkhandhānaṃ ekajjhaṃ uppattiyā dīpanato. Na hi ettha paṭhame viya bhavacakke āyatanānaṃ kamena uppatti vuttā.

654. Hetuādipubbakā tayo sandhī etassāti **hetuphalahetupubbakatisandhi,** bhavacakkaṃ. Hetuphalahetuphalavasena catuppabhedo aṅgānaṃ saṅgaho etassāti **catubhedasaṅgahaṃ**. Sarūpato avuttāpi tasmiṃ tasmiṃ saṅgahe ākirīyanti avijjāsaṅkhārādiggahaṇehi pakāsīyantīti **ākārā**. Atītahetuādīnaṃ vā pakārā **ākārā**. Kilesakammavipākā vipākakilesakammehi sambandhā hutvā punappunaṃ parivattantīti tesu vaṭṭanāmaṃ āropetvā **''tivaṭṭa''**nti vuttaṃ, vaṭṭekadesattā vā ''vaṭṭānī''ti vuttāni.

Sandhīnaṃ ādipariyosānavavatthitāti sandhīnaṃ pubbāparavavatthitāti attho.

Paritassatīti taṃ taṃ vatthuṃ pariggahakaraṇavasena tassati, taṇhāyatīti attho. **Upādiyatī**ti daḷhagāhaṃ gaṇhāti. **Purimakammabhavasmi**nti purimakammabhave sati.

Tassa ca sabbhāvo kariyamānatā evāti āha **''kammabhave kariyamāneti attho''**ti. **Dukkhādīsu moho**ti dukkhādīnaṃ ādīnavapaṭicchādako appahīno moho. **Āyūhanā**ti sampiṇḍanakā dānādikiriyāya pavattanakā. Ekaṃ āvajjanaṃ etesanti ekāvajjanā, tesu **ekāvajjanesu. Sattame** cetanā **bhavo. ''Yā kāci vā pana cetanā bhavo, sampayuttā āyūhanā saṅkhārā''**ti idaṃ yathādassitāya dhammaṭṭhitiñāṇabhājanīye vuttāya paṭisambhidāpāḷiyā (paṭi. ma. 1.45) vasena vuttaṃ. Tattha hi ''cetanā bhavo''ti āgatā. Bhavaniddese pana **''sātthato''**ti ettha ''cetanāva saṅkhārā, bhavo pana cetanāsampayuttāpī''ti **vibhaṅgapāḷi**vasena dassitaṃ. ''Tattha katamo puññābhisaṅkhāro? Kusalā cetanā kāmāvacarā''tiādinā hi saṅkhārānaṃ cetanābhāvo **vibhaṅgapāḷiyaṃ** (vibha. 226) vutto. Tattha **paṭisambhidāpāḷiyaṃ** ''cetanāsampayuttā vipākadhammattā savipākena āyūhanasaṅkhātena saṅkhatābhisaṅkharaṇakiccena saṅkhārā''ti vuttā. **Vibhaṅgapāḷiyaṃ** ''sabbampi bhavagāmikammaṃ kammabhavo''ti (vibha. 234) bhavassa paccayabhāvena bhavagāmibhāvato, kammasaṃsaṭṭhasahāyatāya kammabhāvato ca upapattibhavaṃ bhāventīti ''bhavo''ti vuttā. Upapattibhavabhāvanākiccaṃ pana cetanāya sātisayanti paṭisambhidāpāḷiyā cetanā ''bhavo''ti vuttā. Bhavābhisaṅkharaṇakiccaṃ cetanāya sātisayanti vibhaṅgapāḷiyaṃ ''kusalā cetanā''tiādinā (vibha. 226) cetanā ''saṅkhārā''ti vuttā. Tasmā tena tena pariyāyena ubhayaṃ ubhayattha vattuṃ yuttanti natthettha virodho. **Tassa phale upapattibhave nikāmanā**ti ''tassa sutaṃ hoti 'cātumahārājikā devā dīghāyukā vaṇṇavanto sukhabahulā'ti''ādisutānusārena bhāvini upapattibhave abhikaṅkhanā. **Gahaṇa**nti kāmupādānaṃ kiccenāha. **Parāmasana**nti itarāni. **Āyūhanāvasāne**ti tīsupi atthavikappesu vuttassa āyūhanassa avasāne.

Idhāti imasmiṃ paccuppannabhave. Bhavantarassa atītabhavassa iminā paccuppannabhavena paṭisandhānaṃ **bhavantarapaṭisandhānaṃ,** bhavantarabhāvena vā paṭisandhānaṃ **bhavantarapaṭisandhānaṃ,** tassa vasena. Yaṃ paṭisandhīti vuccati, taṃ viññāṇanti sambandho. Tathā hi viññāṇaṃ ''paṭisandhānapaccupaṭṭhāna''nti vuccati. **Gabbhe**ti mātukucchiyaṃ, gabbhāvatthāyaṃ vā.

Dvīsu atthavikappesu vutte āyūhanasaṅkhāre **''tassa pubbabhāgā''**ti āha, tatiye atthavikappe vutte **''taṃsampayuttā''**ti. Taṃsampayuttā avijjā gahitāva hotīti sambandho. Daharassa cittappavatti bhavaṅgabahulā yebhuyyena bhavantarajanakakammāyūhanasamatthā na hotīti **''idha paṭipakkattā āyatanāna''**nti vuttaṃ. **''Kammakaraṇakāle sammoho dassito''**ti etena kammassa paccayabhūtaṃ sammohaṃ dasseti, na

kammasampayuttameva.

‘‘Tattha purimabhavasmiṃ pañca kammasambhārā, etarahi pañca vipākadhammā, etarahi pañca kammasambhārā, anāgate pañca vipākadhammāti dasa dhammā kammaṃ, dasa dhammā vipāko, iti dvīsu ṭhānesu kammaṃ, kammavaṭṭaṃ, dvīsu ṭhānesu vipāko, vipākavaṭṭanti kammasaṅkhepo ca vipākasaṅkhepo ca, kammabhavo ca vipākabhavo ca kammavaṭṭañca vipākavaṭṭañca, kammapavattañca vipākapavattañca, kammasantati ca vipākasantati ca, kiriyā ceva kiriyāphalañcāti –

‘‘Evaṃ samuppannamidaṃ sahetukaṃ,
Dukkhaṃ aniccaṃ calamittaraddhuvaṃ;
Dhammehi dhammā pabhavanti hetuso,
Na hettha attāva parova vijjati.

‘‘Dhammā dhamme sañjanenti, hetusambhārapaccayā;
Hetūnañca nirodhāya, dhammo buddhena desito.

‘‘Hetūsu uparuddhesu, chinnaṃ vaṭṭaṃ na vaṭṭati;
Evaṃ dukkhantakiriyāya, brahmacariyidha vijjati;
Satte ca nupalabbhante, nevucchedo na sassata’’nti. (vibha. aṭṭha. 242);

Tattha kammāneva vipākaṃ sambharanti vaḍḍhentīti **kammasambhārā,** kammaṃ vā saṅkhārabhavā, tadupakārakāni avijjātaṇhupādānāni **kammasambhārā**. Paṭisandhidāyako vā bhavo kammaṃ, tadūpakārakā yathāvuttā āyūhanasaṅkhārā, avijjādayo ca **kammasambhārā**ti kammañca kammasambhārā ca **kammasambhārā**ti ekasesavasena kammasambhāraggahaṇaṃ veditabbaṃ. **Dasa dhammā kamma**nti avijjādayopi kammasahāyatāya kammasarikkhakā, tadūpakārā cāti ‘‘kamma’’nti vuttā. Saṅkhippanti ettha avijjādayo, viññāṇādayo cāti **saṅkhepo,** kammaṃ, vipāko ca. ‘‘Kammaṃ vipāko’’ti evaṃ saṅkhipīyatīti vā **saṅkhepo,** avijjādayo, viññāṇādayo ca. Saṅkhepabhāvasāmaññena pana ekavacanaṃ katanti daṭṭhabbaṃ, saṅkhepasaddo vā bhāgādhivacananti kammabhāgo **kammasaṅkhepo**.

Evaṃ samuppannanti kammatopi vipāko. Tatthāpi ‘‘avijjāto saṅkhārā’’ti evaṃ samuppannaṃ, tisandhiādivasena vā samuppannaṃ idaṃ bhavacakkanti attho. **Ittara**nti gamanadhammaṃ, vinassadhammanti attho. Tena uppādavayavantatādīpakena **anicca**saddena, vikārāpattidīpakena **cala**saddena ca adīpitaṃ kālantaraṭṭhāyitābhāvaṃ vibhāveti. **Addhuva**nti etena thirabhāvābhāvanissāratataṃ. Hetu eva sambhārā **hetusambhārā**. ‘‘Ṭhānaso hetuso’’ti (kathā. 355; paṭi. ma. 1.44) ettha evaṃ vuttaṃ vā ṭhānaṃ, aññampi tassa tassa sādhāraṇaṃ kāraṇaṃ **sambhāro,** asādhāraṇaṃ **hetu. Eva**nti evaṃ hetuto dhammamattasambhave, hetunirodhā ca vaṭṭacchede dhamme ca taṃnirodhāya desite satīti attho. Brahmacariyaṃ idha **brahmacariyidha satte cā**ti ettha **ca**-saddo ‘‘evaṃ brahmacariyañca vijjati, sassatucchedā ca na hontī’’ti samuccayattho. Evañhi hetuāyatte dhammamattasambhave satto nupalabbhati, tasmiñca upalabbhante sassato, ucchedo vā siyāti nupalabbhante tasmiṃ neva ucchedo na sassatanti vuttaṃ hoti.

655. **Saccappabhavato**ti saccato, saccānaṃ vā pabhavato ca.

Kusalākusalaṃ kammanti vaṭṭakathāya vattamānattā sāsavanti viññāyati. **Avisesenā**ti ‘‘cetanā cetanāsampayuttakā’’ti visesaṃ akatvā, sabbampi taṃ kusalākusalaṃ kammaṃ samudayasaccanti vuttanti attho. ‘‘Taṇhā ca…pe… avasesā ca sāsavā kusalā dhammā’’ti (vibha. 208-210) hi cetanācetanāsampayuttavisesaṃ akatvā vuttanti, ariyasaccavisesaṃ vā akatvā samudayasaccanti vuttanti attho. **Saccavibhaṅge** hi sabbepi kilesā sabbampi bhavagāmikammaṃ ‘‘samudayasacca’’nti vuttaṃ. Dutiyasaccaṃ pabhavo etassāti **dutiyasaccapabhavaṃ**. Upādānapaccayā bhavoti upapattibhavassa, kammabhavassa ca adhippetattā vuttaṃ **‘‘paṭhamadutiyasaccadvaya’’**nti.

656. **Vatthūsū**ti ārammaṇesu, dukkhādīsu vā paṭicchādetabbesu vatthūsu. **Sammohetī**ti dhammasabhāvaṃ jānituṃ paṭivijjhituṃ adentī tassa paṭicchādanavasena sammoheti. **Vatthu**nti idha ārammaṇaṃ adhippetaṃ. **Aññamaññañca upatthambheti** aññamaññasannissayena vinā ṭhātuṃ asakkontā dve naḷakalāpā viya. **Savisaye**ti yathāsakaṃ visaye rūpāyatanādike. Jāyamānānaṃ khandhānaṃ vikārabhāvena labbhamānā jāti te janentī viya hotīti vuttaṃ **‘‘khandhe ca janetī’’**ti. Tenāha **‘‘tesaṃ abhinibbattibhāvena pavattattā’’**ti. **Pākabhedabhāvañca adhitiṭṭhatī**ti etthāpi ‘‘khandhe janetī’’ti ettha vuttanayeneva attho gahetabbo. Pākabhedavasena vattaticceva

attho. Paccatīti pāko, bhijjatīti bhedo, pāko ca bhedo ca **pākabhedaṃ,** tassa bhāvaṃ paccanaṃ, bhijjanañcāti attho. **Sokādīnaṃ adhiṭṭhānattā**ti tesaṃ kāraṇattā, tehi siddhāya avijjāya sahitehi saṅkhārehi paccayo ca hoti bhavantarapātubhāvāyāti adhippāyo. Cuticittaṃ vā paṭisandhiviññāṇassa anantarapaccayo hotīti **''paccayo ca hoti bhavantarapātubhāvāyā''**ti vuttaṃ. Taṃ pana cuticittaṃ avijjāsaṅkhārarahitaṃ bhavantarassa paccayo na hotīti sasahāyattadassanatthamāha **''sokādīnaṃ adhiṭṭhānattā''**ti. **Dvedhā**ti attano attano sarasena, dhammantarapaccayabhāvena cāti dvedhā dvedhā. Byāpanicchālopena hi niddeso.

657. **''Avijjāpaccayā saṅkhārā''**ti etena saṅkhārānaṃ paccayuppannatādassanena ''ko nu kho abhisaṅkharotīti esa no kallo pañho''ti dasseti, tenetaṃ kārakadassananivāraṇaṃ. Attā bhavato bhavantaraṃ saṅkamatīti dassanaṃ **attasaṅkantidassanaṃ,** taṃ saṅkhārapaccayā viññāṇuppattivacanena nivāritaṃ hoti. Pañcannaṃ khandhānaṃ abhedato eko attāti gahaṇaṃ **ghanasaññā,** taṃ yamakatālakandaṃ bhindantena viya ''viññāṇapaccayā nāmarūpamattameta''nti vacanena nivāritaṃ hoti. **''Evamādidassananivāraṇa''**nti etena ''socati paridevati dukkhito''tiādidassananivāraṇamāha. Sokādayopi hi paccayāyattā avasavattinoti ''jātipaccayā jarāmaraṇaṃ soka…pe… sambhavantī''ti (ma. ni. 3.126; saṃ. ni. 2.1; udā. 1) etena vuttamevāti. **Micchādassananivāraṇatopī**ti kārakadassanādinānāvidhamicchābhinivesanivāraṇatopi.

658. **''Salakkhaṇasāmaññalakkhaṇavasenā''**ti etena sabbappakārena dhammānaṃ yāthāvato adassanamāha tadubhayavinimuttassa dhammesu paramatthato passitabbabhāvassa abhāvato. **Upakkhalanaṃ viya** dukkhuppattihetuto. **Patanaṃ viya** bhavantarapapātato. **Gaṇḍapātubhāvo viya** dukkhatāsūlayogato, kilesāsucipaggharaṇato ca. **Gaṇḍabhedapīḷakā viyā**ti bhedanatthaṃ paccamāne gaṇḍe tassa upari jāyamānā khuddakapīḷakā viya, gaṇḍassa vā anekadhābhede pīḷakā viya. **Ghaṭṭanaṃ viya** saṅghaṭṭanarasatāya phasso. **Ghaṭṭanadukkhaṃ viyā**ti ghaṭṭanato jātaṃ dukkhaṃ viya tividhadukkhatāvasena tissannampi vedanānaṃ dukkhabhāvato. **Paṭikārābhilāso viyā**ti samudāyassa ekadesanidassanabhāvenāha. **Asappāyaggahaṇaṃ viya** bahuvidhānatthuppattinimittato. **Asappāyalepanaṃ viya** dukkhahetuno sasantāne sannidhāpanato. **Gaṇḍavikārapātubhāvo viya** attabhāvagaṇḍassa nibbattivikārabhāvato, tannimittañcassa sūnabhāvādisambhavato. Sūnatāsarāgapubbaggahaṇādayo hi **gaṇḍavikārā**. Sarasato gaṇḍassa bhijjanaṃ pākena vinā na hotīti bhedaggahaṇenevassa pākopi gahitoti katvā āha **''gaṇḍabhedo viya jarāmaraṇa''**nti. Gaṇḍassa vā visadisāpatti, bhijjanañca **gaṇḍabhedo,** tattha visadisāpatti pākoti veditabbaṃ.

Upamāhi bhavacakkaṃ viññāpentena ekādhiṭṭhānehi upamāvisesehi taṃ viññāpetvā idāni nānādhiṭṭhānehi viññāpetuṃ **''yasmā vā''**tiādi vuttaṃ. Tattha paṭalābhibhūtacakkhuko rūpāni na passati, kiñci passantopi viparītaṃ passati, evaṃ avijjābhibhūto dukkhādīni na paṭipajjati na passati, micchā vā paṭipajjatīti **paṭalaṃ viya avijjā. Kosakārakimi viya** attanāva katattā, vaṭṭassa attano eva paribbhamanakāraṇattā ca **kosappadesā viya saṅkhārā**. Saṅkhārapariggahaṃ vinā patiṭṭhaṃ alabhamānaṃ **viññāṇaṃ** pariṇāyakapariggahaṃ vinā patiṭṭhaṃ alabhamāno **rājakumāro viyā**ti pariggahena vinā patiṭṭhālābho ettha upamopameyyasāmaññaṃ. **Upapattinimitta**nti kammādiārammaṇamāha. **Parikappanato**ti ārammaṇakaraṇato, sampayuttena vā vitakkena vitakkanato. Devamanussamigavihaṅgādivividhappakāratāya **māyā viya nāmarūpaṃ**. Patiṭṭhāvisesena vuddhivisesāpattito **vanappagumbo viya saḷāyatanaṃ**. Āyatanānaṃ visayivisayabhūtānaṃ aññamaññābhimukhabhāvo **āyatanaghaṭṭanaṃ**. Tato āyatanaghaṭṭanato dvayasaṅghaṭṭanuppattito, vedanādukkhahetuto ca **aggi viya phasso**. Sapariḷāhato **dāho viya vedanā**. Uparūpari taṇhāpavaḍḍhanato loṇūdakapānaṃ viya visayānubhavanaṃ. Ārammaṇe pātukamyatābhāvato **pipāsā viya taṇhā. Tadassupādāna**nti taṃ abhilāsakaraṇaṃ taṇhādiṭṭhābhinandanaṃ assa taṃsamaṅgino puggalassa, tadassa vā bhaveyya upādānaṃ. Byasanāvahatāya ajānanato bhavupādānaṃ macchassa baḷisupādānaṃ viya. Ettha ca saṅkhārādīnaṃ kosappadesapariṇāyakādīhi dvīhi dvīhi sadisatāya dve dve upamā vuttāti veditabbā.

659. Koci agambhīro eva gambhīro viya khāyati purāṇatiṇapaṇṇādibharito pabbatasaṅkhepe jalāsayo viya, na evamayaṃ. Ayaṃ pana gambhīrova hutvā obhāsati pakāsati dissatīti **gambhīrāvabhāso. Yathāraha**nti atthādivasena yathānurūpaṃ.

Jātito jarāmaraṇaṃ na na hoti, hoti evāti avadhāraṇe siddhe ''siyā nu kho jarāmaraṇaṃ jātito, aññatopī''ti āsaṅkāyaṃ tadāsaṅkānivattanatthaṃ **''na ca jātiṃ vinā aññato hotī''**ti vuttaṃ. Tattha aññaggahaṇaṃ jātiyā paṭiyogīvisayaṃ, na aññamattavisayaṃ ''jātiṃ vinā''ti vacanato. Tenassa nāññaṃ jātiyā sahakārīkāraṇabhūtaṃ nivattitaṃ hoti. Esa nayo ito paresupi. **Ittha**nti idaṃ pakāraṃ, iminā pakārenāti attho. **Jātipaccayasambhūtasamudāgataṭṭho**ti jātipaccayasambhūtaṃ hutvā sahitassa attano paccayānurūpassa uddhaṃ uddhaṃ āgatabhāvo, anuppavattaṭṭhoti attho. Atha vā sambhūtaṭṭho ca samudāgataṭṭho ca **sambhūtasamudāgataṭṭho**. ''Na jātito jarāmaraṇaṃ na hoti, na ca jātiṃ vinā aññato hotī''ti hi

jātipaccayasambhūtaṭṭho vutto. **Itthañca jātito samudāgacchatī**ti jātipaccayasamudāgataṭṭho, yā yā jāti yathā yathā paccayo hoti, tadanurūpapātubhāvoti attho.

Tattha ''na jātito jarāmaraṇaṃ na hotī''ti iminā jarāmaraṇassa jātipaccayatāya avitathataṃ dasseti, ''na jātiṃ vinā aññato jarāmaraṇaṃ hotī''ti iminā anaññathattaṃ, ''itthañca jātito samudāgacchatī''ti iminā tathataṃ. Tena ca yathā paccayadhammā attano paccayuppannānaṃ paccayabhāve, tathā avitathā anaññathā, evaṃ paccayuppannadhammāpi tabbhāveti dasseti. Esa nayo sesesupi. ''Hetuphale ñāṇaṃ atthapaṭisambhidā''ti etena vacanena atthassa hetuphalabhāvo kathaṃ ñātabboti? ''Atthapaṭisambhidā''ti etassa samāsapadassa avayavapadatthaṃ dassentena ''hetuphale ñāṇa''nti vuttattā. ''Atthe paṭisambhidā atthapaṭisambhidā''ti ettha hi ''atthe''ti etassa atthaṃ dassentena ''hetuphale''ti vuttaṃ, ''paṭisambhidā''ti etassa atthaṃ dassentena ''ñāṇa''nti, tasmā hetuphalaatthasaddā ekatthā, ñāṇapaṭisambhidā cāti imamatthaṃ vadantena sādhito atthassa hetuphalabhāvo.

Yenākārenāti yena pavattiākārena. Sabhāvadhammā hi paccayavisesasiddhena pavattiākārena visiṭṭhākārā honti. Tenāha ''sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthamāgacchantī''ti (mahāni. 156; cūḷani. mogharājamāṇavapucchāniddesa 85). **Yadavatthā**ti yāya avatthāya avatthitā. Avatthāvisesavanto hi dhammā tena tena avatthāvisesena taṃ taṃ atthakiccaṃ sādhetuṃ samatthā honti. Svāyaṃ pavattiākāro, avatthāviseso ca avijjāyapi anupacitakusalasambhārehi duravabodhato eva ñāṇena alabbhaneyyapatiṭṭho cāti āha **''tassa…pe… gambhīro''**ti. **Tassa** ākārassa, avatthāya ca. **Hetumhi ñāṇa**nti ettha hetuno dhammapariyāyatā vuttanayeneva veditabbā.

Assāti paṭiccasamuppādassa. **Tena tena kāraṇenā**ti tena tena veneyyānaṃ bujjhanānuguṇatāsaṅkhātena kāraṇena. **Tatthā**ti tasmiṃ desanappakāre. **Anulomapaṭilomato**ti nayidha paccayuppādā paccayuppannuppādasaṅkhātaṃ anulomaṃ, paccayanirodhā paccayuppannanirodhasaṅkhātañca paṭilomamāha. Ādito pana antagamanamanulomaṃ, antato ca ādigamanaṃ paṭilomamāha. Ādito paṭṭhāya anulomadesanāya, antato paṭṭhāya paṭilomadesanāya ca **tisandhicatusaṅkhepaṃ**. ''Ime cattāro āhārā kiṃnidānā''tiādikāya (saṃ. ni. 2.11) vemajjhato paṭṭhāya paṭilomadesanāya, ''cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā''tiādikāya (ma. ni. 1.204, 400; ma. ni. 3.421, 425-426; saṃ. ni. 2.43-45; 2.4.60; kathā. 465, 467) anulomadesanāya ca **dvisandhitisaṅkhepaṃ**. ''Saṃyojanīyesu, bhikkhave, dhammesu assādānupassino viharato taṇhā pavaḍḍhati, taṇhāpaccayā upādāna''ntiādīsu (saṃ. ni. 2.53, 57) **ekasandhidvisaṅkhepaṃ**. Katthaci ekaṅgopi ca paṭiccasamuppādo desito, so ''tatra, bhikkhave, sutavā ariyasāvako''tiādinā (saṃ. ni. 2.62) dassito eva.

Avijjādīnaṃ sabhāvo paṭivijjhīyatīti **paṭivedho**. Vuttaṃ hetaṃ **aṭṭhakathāyaṃ** ''tesaṃ tesaṃ vā tattha tattha vuttadhammānaṃ paṭivijjhitabbo salakkhaṇasaṅkhāto aviparītasabhāvo paṭivedho''ti (dha. sa. aṭṭha. nidānakathā). Jānanalakkhaṇassa ñāṇassa paṭipakkhabhūto avijjāya **aññāṇaṭṭho**. Ārammaṇassa paccakkhakaraṇena dassanabhūtassa paṭipakkhabhūto **adassanaṭṭho**. Yena panesā dukkhādīnaṃ yāthāvasarasaṃ paṭivijjhituṃ na deti, chādetvā pariyonandhitvā tiṭṭhati, so tassā **saccāsampaṭivedhaṭṭho**. Apuññābhisaṅkhārekadeso **sarāgo,** añño **virāgo**. Rāgassa vā apaṭipakkhabhāvato rāgapavaḍḍhako apuññābhisaṅkhāro sabbopi **sarāgo,** itaro tappaṭipakkhabhāvato **virāgo**. ''Dīgharattaṃ hetaṃ, bhikkhave, assutavato puthujjanassa ajjhositaṃ mamāyitaṃ parāmaṭṭhaṃ 'etaṃ mama, esohamasmi, eso me attā''ti (saṃ. ni. 2.62) attaparāmāsassa viññāṇaṃ visesato vatthu vuttanti viññāṇassa **suññataṭṭho** gambhīro. Attā vijānāti saṃsaratīti sabyāpāratāsaṅkanti abhinivesabalavatāya **abyāpāraṭṭhaasaṅkantipaṭisandhipātubhāvaṭṭhā** ca gambhīrā. **Nāmarūpassa** paṭisandhikkhaṇe **ekuppādo,** pavattiyaṃ visuṃ visuṃ yathārahaṃ **ekuppādo,** nāmassa rūpena, rūpassa ca nāmena asampayogato **vinibbhogo,** nāmassa nāmena, rūpassa ca rūpena, ekaccassa ekaccena **avinibbhogo** yojetabbo. Ekuppādekanirodhe hi avinibbhoge adhippete so rūpassa ca ekakalāpavuttino labbhati. Atha vā ekacatuvokārabhavesu nāmarūpānaṃ asahavattanato aññamaññavinibbhogo, pañcavokārabhave sahavattanato avinibbhogo ca veditabbo.

Adhipatiyaṭṭho nāma idha indriyapaccayabhāvo. ''Lokopeso dvārāpesā khettampeta''nti (dha. sa. 598-599) vuttā **lokādiatthā** cakkhādīsu pañcasu yojetabbā. Manāyatanassāpi lujjanato, manosamphassādīnaṃ dvārakhettabhāvato ca ete atthā sambhavanti eva. Āpāthagatānaṃ rūpādīnaṃ pakāsanayogyatālakkhaṇaṃ obhāsanaṃ cakkhādīnaṃ **visayibhāvo,** manāyatanassa vijānanaṃ. **Saṅghaṭṭanaṭṭho** visesato cakkhusamphassādīnaṃ pañcannaṃ, itare channampi yojetabbā. Phusanañca phassassa sabhāvo, saṅghaṭṭanaṃ raso, itare upaṭṭhānākārā. **Ārammaṇarasānubhavanaṭṭho** rasavasena vutto, **vedayitaṭṭho** lakkhaṇavasena. Sukhadukkhamajjhattabhāvā yathākkamaṃ tissannaṃ vedanānaṃ sabhāvavasena vuttā. Attā vedayatīti abhinivesassa balavatāya **nijjīvaṭṭho** vedanāya gambhīro. Nijjīvāya vā vedanāya vedayitaṃ nijjīvavedayitaṃ,

nijjīvavedayitameva attho **nijjīvavedayitaṭṭho**. Sappītikataṇhāya **abhinanditaṭṭho,** balavataraṭaṇhāya gilitvā pariniṭṭhāpanaṃ **ajjhosānaṭṭho**. Itaro sādhāraṇavasena veditabbo. **Ādānaggahaṇābhinivesaṭṭhā** catunnampi upādānānaṃ samānā, **parāmāsaṭṭho** vutto diṭṭhupādānādīnameva, tathā **duratikkamaṭṭho**. ''Diṭṭhikantāro''ti (dha. sa. 392) hi vacanato diṭṭhīnaṃ duratikkamatā, daḷhaggahaṇattā vā catunnampi **duratikkamaṭṭho** yojetabbo. Duratikkamatāyapi hi taṇhāya **samuddaṭṭho** vutto. **Yonigatiṭhitinivāsesukhipana**nti samāse bhummavacanassa alopo daṭṭhabbo. Evañhi tena āyūhanābhisaṅkharaṇapadānaṃ samāso hoti. Jarāmaraṇaṅgaṃ maraṇappadhānanti maraṇaṭṭhā eva **khayādayo** gambhīrāti dassitā. Navanavānañhi khayena khaṇḍiccādiparipakkappavatti jarāti, khayaṭṭho vā jarāya vuttoti daṭṭhabbo. Navabhāvāpagamo hi khayoti vattuṃ yuttoti. **Vipariṇāmaṭṭho** dvinnampi. Santativasena vā jarāya khayavayabhāvo, sammutikhaṇikavasena maraṇassa bhedavipariṇāmatā yojetabbā.

660. **Atthanayā**ti atthānaṃ nayā, avijjādiatthehi ekattādī sakena bhāvena nayanti gamentīti ekattādayo, tesaṃ nayāti vuttā. Nīyantīti hi nayāti. Atthā eva vā ekattādibhāvena nīyamānā ñāyamānā **atthanayā**ti vuttā. Nīyanti etehīti vā nayā, ekattādīhi ca atthā ''eka''ntiādinā nīyanti, tasmā ekattādayo atthānaṃ nayāti **atthanayā**.

Aṅkurādibhāvenāti aṅkurapattanāḷakhandhasākhāpallavapalāsādibhāvena pavattamāne avayave ekajjhaṃ gahetvā santānānupacchedena bījaṃ rukkhabhāvaṃ pattaṃ rukkhabhāvena pavattaṃ tañca ekattena vuccatīti **santānānupacchedo** yathā ekattaṃ, evaṃ idhāpi avijjāsaṅkhārādihetuhetusamuppannānaṃ santānānupacchedo ekasantatipatitatā **ekattanayo**ti dasseti. **''Hetuphalasambandhenā''**ti etena santānānupacchedaṃ vibhāveti. Satipi hi hetuphalānaṃ paramatthato bhede hetubhāvena, phalabhāvena ca tesaṃ sambandhabhāvoyevettha **santānānupacchedo,** yato yasmiṃ santāne kammaṃ nibbattaṃ, tattheva phaluppattīti katassa vināso, akatassa abbhāgamo ca natthīti. **Ekattaggahaṇato**ti hetuphalānaṃ bhedaṃ anupadhāretvā hetuṃ, phalañca abhinnaṃ katvā ubhinnaṃ ekabhāvassa abhedassa gahaṇena. ''Tadeva viññāṇaṃ sandhāvati saṃsaratī''tiādinā **sassatadiṭṭhiṃ upādiyati**.

Lakkhaṇavavatthānanti sabhāvavavatthānaṃ hetuno, phalassa ca bhinnasabhāvatāvabodho. **Bhinnasantānassevā**ti sambandharahitassa nānattassa gahaṇato aññо mato, aññо jāto, tasmā ''sattantaro ucchinno, sattantaro uppanno''ti gaṇhanto **ucchedadiṭṭhiṃ upādiyati**.

Amhehi uppādetabbanti ānetvā sambandho. **Byāpārābhāvo** anabhisandhitāya abyāvaṭatā. **Sammā passanto**ti ''nirīhā nijjīvā dhammamattā''ti passanto. Sabhāvo eva niyamo **sabhāvaniyamo** ''sasambhāraggino uddhamukhatā, sasambhāravāyuno tiriyagamana''nti evamādi viya. Tena siddho yathāsakaṃ paccayuppannassa **hetubhāvo**. ''Kassaci kattuno abhāvā na kāci kiriyā phalapabandhinī''ti **akiriyadiṭṭhiṃ upādiyati**.

''Khīrato dadhi, na udakato, tilato telaṃ, na vālikato''ti sabbato sabbasambhavābhāvadassanena **ahetukadiṭṭhiṃ** hetuanurūpameva phalaṃ passanto **akiriyadiṭṭhiṃ pajahati. Yato kutocī**ti yadi aññasmā aññassa uppatti siyā, vālikato telassa, ucchuto khīrassa kasmā uppatti na siyā, tasmā na koci kassaci hetu atthīti **ahetukadiṭṭhiṃ,** avijjamānepi hetumhi niyatatāya tilagāvīsukkasoṇitādīhi telakhīrasarīrādīni pavattantīti **niyativādañca upādiyatī**ti viññātabbaṃ yathārahaṃ.

661. Kasmā? Yasmā idañhi bhavacakkaṃ apadāletvā saṃsārabhayamatīto na koci supinantarepi atthīti sambandho. **Agādhaṃ** appatiṭṭhaṃ **duratiyānaṃ** duratikkamaṃ. **Asanivicakkamivā**ti asanimaṇḍalamiva. Tañhi nimmathanameva, nānimmathanaṃ pavattati, evaṃ bhavacakkampi ekantadukkhuppādanatova **''niccanimmathana''**nti vuttaṃ.

Ñāṇāsinā apadāletvā saṃsārabhayamatīto natthīti etassa sādhakasuttaṃ dassento **''vuttampi ceta''**ntiādimāha. Tantūnaṃ ākulakaṃ tantākulakaṃ, tantākulakamiva jātā **tantākulakajātā,** kilesakammavipākehi ativiya jaṭitāti attho. Kuliyā sakuṇiyā nīḍaṃ kulikaṃ, taṃ viya jātā **kulikuṇḍikajātā**. Muñcā viya, pabbajā viya ca bhūtā jātā **muñjapabbajabhūtā**. Tadubhayaṃ kira tiṇaṃ ākulaṃ jaṭitaṃ hutvā vaḍḍhati. Vaḍḍhiyā abhāvato **apāyaṃ,** dukkhagatibhāvato **duggatiṃ,** sukhasamussayato vinipatitattā **vinipātañca,** catubbidhaṃ apāyaṃ ''khandhānañca paṭipāṭī''tiādinā (visuddhi. 2.619; dī. ni. aṭṭha. 2.95 āpasādanāvaṇṇanā; saṃ. ni. aṭṭha. 2.2.60; a. ni. aṭṭha. 2.4.199; vibha. aṭṭha. 226 saṅkhārapadaniddesa; dha. sa. aṭṭha. nidānakathā; su. ni. aṭṭha. 2.523; udā. aṭṭha. 39; itivu. aṭṭha. 14, 58; theragā. aṭṭha. 1.67, 99; paṭi. ma. aṭṭha. 2.1.117; cūḷani. aṭṭha. 6; bu. vaṃ. aṭṭha. 2.58) vuttaṃ **saṃsārañca nātivattati**. Saṃsāro eva vā sabbo idha vaḍḍhiapagamādiatthehi apāyādināmako vutto kevalaṃ dukkhakkhandhabhāvato.

Paññābhūminiddesavaṇṇanā niṭṭhitā.

Iti sattarasamapariccheda vaṇṇanā.

18. Diṭṭhivisuddhiniddesavaṇṇanā

Nāmarūpapariggahakathāvaṇṇanā

662. Yā visuddhiyo sampādetabbāti sambandho. **Imesu** yathāvicāritesu khandhādīsu vipassanāya **bhūmibhūtesu dhammesu**. Ganthassa uggaṇhanaṃ vācuggatakaraṇaṃ **uggaho,** parito sabbathāpi atthassa ñātumicchā **paripucchā,** savanupaparikkhādivasena tadatthassa manasikāravidhi, tadubhayavasena yasmā tatthapi ñāṇaṃ svāsevitaṃ hoti, tasmā vuttaṃ **''uggahaparipucchāvasena ñāṇaparicayaṃ katvā''**ti, khandhādīsu sutamayaṃ ñāṇaṃ uppādetvāti attho. **Vitthāritameva,** tasmā tattha vitthāritanayānusārena sīlavisuddhi sampādetabbāti adhippāyo. Upacārasamādhipi appanāsamādhi viya vipassanāya adhiṭṭhānabhāvato cittavisuddhiyevāti āha **''saupacārā''**ti. **Veditabbā**ti attano santāne nibbattanavaseneva veditabbā. Evañhi tā paccakkhato viditā nāma honti, tasmā veditabbā sampādetabbāti vuttaṃ hoti. **Veditabbā**ti vā samāpattisukhādhigamavasena anubhavitabbāti attho. Na hi kevalena jānanamattena cittavisuddhiyaṃ patiṭṭhito nāma hoti, na ca tattha apatiṭṭhāya uparivisuddhiṃ sampādetuṃ sakkāti.

Nāmarūpānaṃ yāthāvadassananti nāmassa, rūpassa ca vibhajja yathābhūtasabhāvadassanaṃ. Nāmaggahaṇena cettha vedanādīnaṃ catunnaṃ tebhūmakānaṃ khandhānaṃ gahaṇaṃ, na ''viññāṇapaccayā nāmarūpa''nti ettha viya viññāṇaṃ vinā, nāpi ''nāmañca rūpañcā''ti (dī. ni. 3.304, 352; dha. sa. dukamātikā 109) ettha viya sanibbānehi lokuttarakkhandhehi saddhinti daṭṭhabbaṃ.

663. Yāti pajjati etenāti yānaṃ, samathova yānaṃ samathayānaṃ, taṃ etassa atthīti samathayāniko. Jhāne, jhānūpacāre vā patiṭṭhāya vipassanaṃ anuyuñjantassetaṃ nāmaṃ, tena **samathayānikena**. **''Ṭhapetvā nevasaññānāsaññāyatana''**nti idaṃ bhavaggadhammānaṃ ādikammikassa duppariggahatāya vuttaṃ. **Lakkhaṇarasādivasena pariggahetabbā** ñāṇena paricchijja gahetabbā, pariggahavidhi pana **khandhaniddese** (visuddhi. 2.421 ādayo) vuttā evāti adhippāyo. Ārammaṇābhimukhanamanaṃ ārammaṇena vinā appavatti, tena namanaṭṭhena, nāmakaraṇaṭṭhena vā. Vedanādayo hi arūpadhammā sabbadāpi ca phassādināmakattā pathavīādayo viya kesakumbhādināmantarānāpajjanato attanāva katanāmatāya nāmakaraṇaṭṭhena **''nāma''**nti vuccanti. Atha vā adhivacanasamphasso viya adhivacanaṃ nāmaṃ antarena anupacitasambhārānaṃ gahaṇaṃ na gacchantīti nāmāyattaggahaṇatāya vedanādayo **''nāma''**nti vuccanti, rūpaṃ pana vināpi nāmasavanaṃ attano ruppanasabhāveneva gahaṇaṃ gacchati. **Vavatthāpetabba**nti asaṅkarato ṭhapetabbaṃ, aññamaññaṃ, rūpena ca amissitaṃ katvā citte ṭhapetabbanti attho.

Nāmarūpapariggaho ca nāma yāvadeva tassa paṭinissajjanatthanti tadanurūpameva nidassanaṃ dassento **''yathā nāmā''**tiādimāha. **Ruppanato**ti ettha ruppanaṭṭho ''sītādivirodhipaccayasannipāte visadisuppattī''tiādinā (visuddhi. mahāṭī. 2.432) **khandhaniddesavaṇṇanāyaṃ** vuttoyeva. Evaṃ visuṃ nāmapariggahaṃ, rūpapariggahañca dassetvā idāni ekajjhaṃ nāmarūpapariggahaṃ dassetuṃ **''tato namanalakkhaṇa''**ntiādi vuttaṃ.

664. Iti arūpamukhena vipassanābhinivesaṃ dassetvā idāni rūpamukhena taṃ dassento **''suddhavipassanāyāniko panā''**tiādimāha. Tattha samathayānikassa samathamukhena vipassanābhiniveso, vipassanāyānikassa pana samathaṃ anissāyāti āha **''suddhavipassanāyāniko''**ti, samathabhāvanāya amissitavipassanāyānavāti attho. **Ayameva vā samathayāniko**ti yathāvutto samathayāniko eva vā. Tena samathayānikassāpi rūpamukhena vipassanābhiniveso labbhati, na arūpamukhenevāti dasseti. **Tesaṃ tesaṃ dhātupariggahamukhāna**nti ''yaṃ thaddhalakkhaṇaṃ, ayaṃ pathavīdhātū''tiādinā (visuddhi. 1.308) saṅkhepamanasikārādivasena vuttesu terasasu dhātupariggahamukhesu. Kammasamuṭṭhāno nāma keso cammabbhantaragato. **Tatthevā**ti tasmiṃyeva kammasamuṭṭhāne kese. Kāyappasādassa viya bhāvassāpi sakalasarīrabyāpitāya **''bhāvassa atthitāyā''**ti vuttaṃ. Puna **tatthevā**ti tasmiṃyeva kesasaññite rūpasamudāye. **Aparānipī**ti pubbe vuttāni kammasamuṭṭhānāni vīsati, imāni āhārasamuṭṭhānādīni catuvīsati rūpānīti sabbānipi **catucattālīsa,** tañca kho tattha labbhamānasantatisīsasāmaññena veditabbaṃ. **''Catucattālīsā''**ti ca idaṃ saddassa aniyatattā vuttaṃ. Na hi sabbakālaṃ utucittato rūpaṃ uppajjantaṃ sasaddameva uppajjatīti. **Eva**nti yathā kese, evaṃ lomādīsu catusamuṭṭhānikesu. **Catuvīsatikoṭṭhāsesū**ti dvattiṃsāya koṭṭhāsesu vakkhamāne aṭṭha koṭṭhāse apanetvā catuvīsatikoṭṭhāsesu. Sedādīnaṃ ātapūpatāpādinā, cittavikārena ca uppajjanato te **utucittasamuṭṭhānā** vuttā.

Dvattiṃsakoṭṭhāsagatesu rūpesu pākaṭesu jātesu tadaññānipi pākaṭāni hontīti tānipi dassetuṃ **''apare''**tiādi vuttaṃ. Tattha **apare dasa ākārā**ti tejovāyokoṭṭhāsavasena apare dasa ākārā. **Kammaje**ti bhūtakathanaṃ, na visesanaṃ asitādiparipācakassa tejassa akammajassa abhāvato. **Tathā cittaje**ti ca ekantacittasamuṭṭhānattā assāsapassāsānanti keci, taṃ na, acittajasantāne pavattānaṃ utujabhāvato. Abbhantaraṭṭhā eva hi te cittajā, na bahiddhā, tasmā tattha **''cittaje''**ti idaṃ visesanameva, ayañca attho heṭṭhā ānāpānakathāyaṃ vuttoyeva. **Sesesū**ti santappanādivasena ceva uddhaṅgamādivasena ca pavattesu tejovāyokoṭṭhāsesu.

Cakkhudasakādīsu padhānarūpaṃ cakkhādayoti tesu labbhamānaṃ vatthudvārabhāvaṃ avayavakiccaṃ samudāye āropetvā vuttaṃ **''vatthudvāravasena pañca cakkhudasakādayo''**ti. Vatthuvasena hadayavatthudasakañcāti yojetabbaṃ, ekayoganiddiṭṭhānampi ekadeso anuvattatīti. **Sabbānipī**ti yathāvuttagaṇanāyaṃ catunnavuticatusatādhikāni sahassarūparūpāni. Koṭṭhāsāvayavānaṃ pana tadavayavakalāpānañca bhede gayhamāne ativiya tato bahutaro rūpabhedo hoti, so pana bhedo idha ādikammikassa duppariggahoti na gahetabbo.

Kāmaṃ vatthuvasenāpi arūpadhammā pākaṭā honti, dvāravasena pana pariggaho anākuloti katvā vuttaṃ **''dvāravasena arūpadhammā pākaṭā hontī''**ti. Sabbasaṅgāhikavasena **''ekāsīti lokiyacittānī''**ti vuttaṃ, lābhino eva pana mahaggatacittāni supākaṭāni honti. **Avisesenā**ti sādhāraṇato. Phassādayo hi satta cetasikā cakkhuviññāṇādīhipi uppajjanato sabbacittuppādasādhāraṇā. **Sabbepi te**ti ekāsīti lokiyacittāni, taṃsampayuttaphassādayoti sabbepi te arūpadhamme. Ārammaṇādivibhāgena pana cittuppādabhede gayhamāne tato bahutaro eva hoti, so pana idha nādhippeto.

665. Assa cakkhupasādassa nissayabhūtā pana catasso dhātuyoti sambandho. Sahajātarūpāni tassa cakkhupasādassa icceva sambandho. **Tatthevā**ti tasmiṃyeva sasambhāracakkhupadese. **Anupādinnarūpānī**ti pubbe vuttarūpānaṃ upādinnarūpattā vuttaṃ, akammajarūpānīti attho. **Sesānī**ti paṭhamaṃ cakkhuno vuttattā tato sesāni, tena pana saddhiṃ catupaññāsa rūpāni honti. Cakkhudasakādīsu ekassapi aggahetabbato **''avasesāni tecattālīsa rūpānī''**ti vuttaṃ. Saddassa aniyatattā taṃ aggahetvā ''tecattālīsa rūpānī''ti vatvā puna utucittasamuṭṭhāne dve sadde gahetvā **''pañcacattālīsā''**ti kecivādo dassito.

Avasesarūpānīti ''dasa dhātuyo''ti vutte dvādasa rūpadhamme ṭhapetvā avasesāni cha nipphannarūpāni. Rūparūpāneva hi idha pariggayhanti, na rūpaparicchedavikāralakkhaṇāni. Cakkhusannissayarūpārammaṇabhāvasāmaññena, cittabhāvasāmaññena ca kusalākusalavipākatāya duvidhampi cakkhuviññāṇaṃ cittantveva vuttaṃ. **Eva**nti iminā ''cakkhuṃ nissāyā''tiādinā vuttaṃ, avuttañca ''sotaṃ nissāyā''tiādikaṃ saṅgaṇhāti. **Manoviññāṇadhātū**ti etthapi ''ekā''ti padaṃ ānetvā sambandhitabbaṃ ''ekā manoviññāṇadhātū''ti. Aḍḍhena ekādasa **aḍḍhekādasa,** aḍḍhaṃ vā ekādasamaṃ etāsanti **aḍḍhekādasa. Aḍḍhaṭṭhamā**ti etthāpi eseva nayo.

666. **Cakkhudhātuyaṃ vuttanayenevā**ti ''yaṃ loko setakaṇhamaṇḍalavicitta''ntiādinā (visuddhi. 2.665) vuttanayena.

667. **Idha bhikkhu imasmiṃ sarīre**ti ajjhattaṃ vipassanābhinivesadassanavasena vuttaṃ. Teneva hi ekasseva bhāvassa gahitattā **''sattarasa rūpāni sammasanupagānī''**ti āha. Sammasituṃ sakkuṇeyyāni sammasanaṃ upagacchantīti **sammasanupagāni,** sammasanīyānīti attho. **Ākāra**-ggahaṇena viññattidvayaṃ vuttaṃ, **vikāra**-ggahaṇena lahutādittayaṃ, itarena ākāsadhātūti vadanti. **Ākāra**-ggahaṇena pana viññattidvayena saddhiṃ lakkhaṇarūpamāha. Tampi hi rūpānaṃ uppajjanādiākāramattanti. **Antaraparicchedo**ti taṃtaṃkalāpānaṃ asaṅkarakāraṇatāya antarabhūto paricchedo. Yadi na sammasanupagāni, ākārādimattāni ca, kathaṃ rūpānīti āha **''apica kho''**tiādi.

668. Evaṃ dvācattālīsāya koṭṭhāsānaṃ vasena vitthārato rūpapariggahaṃ tadanusārena vitthārato eva nāmapariggahaṃ vibhāvetvā tato saṃkhittasaṃkhittatarasaṃkhittatamavasena, aṭṭhārasadhātuvasena, dvādasāyatanavasena, pañcakkhandhavasena ca rūpārūpapariggahaṃ dassetvā atisaṃkhittanayenāpi dassetuṃ **''yaṃ kiñci rūpa''**ntiādi vuttaṃ.

Yathā ca dhātuādivasena, evaṃ indriyasaccapaṭiccasamuppādavasenapi rūpārūpapariggaho veditabbo. Kathaṃ? Indriyavasena tāva cakkhādīni pañca, itthipurisindriyāni cāti satta indriyāni rūpaṃ, manindriyaṃ, pañca vedanindriyāni, saddhādīni pañca cāti ekādasa nāmaṃ, jīvitindriyaṃ nāmañca rūpañca, pacchimāni tīṇi idha anadhippetāni lokuttarattā. Dukkhasaccaṃ nāmañca rūpañca, samudayasaccaṃ nāmaṃ, itarāni idha nādhippetāni

lokuttarattā. Paccayākāre ādito tīṇi aṅgāni nāmaṃ, catutthapañcamāni nāmañca rūpañca, chaṭṭhasattamaaṭṭhamanavamāni nāmaṃ, dasamaṃ nāmañceva nāmarūpañca, pacchimāni dve paccekaṃ nāmañca rūpañcāti evaṃ tattha tattha vuttanayānusārena indriyasaccapaccayākāravasenapi nāmarūpapariggaho kātabbo. Evaṃ pana nāmarūpapariggahassa vibhāgena kathane payojanaṃ heṭṭhā vuttameva.

669. Kāmaṃ vedanādīsu arūpadhammesu na uttaruttarā viya purimapurimā sukhumā, tathāpi saṅghaṭṭanena vikāraāpajjanake rūpadhamme upādāya sabbepi te sukhumā evāti āha **''sukhumattā arūpaṃ na upaṭṭhātī''**ti. **Sammasitabba**nti sammadeva lakkhaṇādito vīmaṃsitabbaṃ. **Manasikātabba**nti tathā citte ṭhapetabbaṃ. **Pariggahetabba**nti paricchedakārikāya paññāya paricchijja gahetabbaṃ. **Vavatthapetabba**nti aññamaññaṃ asaṅkarato vinicchitabbaṃ. **Assā**ti yogino. **Suvikkhālita**nti suvisodhitaṃ. Ādikammikassa hi kammaṭṭhānaṃ pariggaṇhantassa yāva dhammā suparibyattaṃ na upatiṭṭhanti, tāva te tappaṭicchādakasammohabalena abhibhūtā avisuddhā nāma honti, asaṅkarato upaṭṭhānābhāvato aññamaññañca jaṭitā. Yadā pana sammasanādividhinā taṃ vibhūtaṃ hoti, tadā te suvikkhālitā, nijjaṭā ca nāma honti. Tenāha **''yathā yathā hī''**tiādi. Ādikammikassa arūpadhammā yebhuyyena rūpadhamme ārabbha pavattanākārena gahaṇaṃ gacchantīti katvā vuttaṃ **''tadārammaṇā arūpadhammā''**ti. Teneva hi heṭṭhā ''tassevaṃ pariggahitarūpassa dvāravasena arūpadhammā pākaṭā hontī''ti vuttaṃ, na vatthuvasenāti.

Idāni rūpapariggaho arūpapariggahassa upāyo, upatthambho cāti yathāvuttamatthaṃ upamāhi pakāsetuṃ **''yathā hī''**tiādi vuttaṃ. **Mukhanimitta**nti mukhassa paṭibimbaṃ. Tatridaṃ upamāsaṃsandanaṃ – cakkhumā puriso viya yogāvacaro, tassa cakkhu viya yogino kammaṭṭhānapariggāhakañāṇaṃ, ādāsaṃ viya rūpapariggaho, mukhanimittaṃ viya arūpapariggaho, ādāsassa aparisuddhakālo viya rūpapariggahassa avikkhālitakālo, tadā mukhanimittassa apaññāyanaṃ viya rūpapariggahassa avisuddhatāya arūpadhammānaṃ anupaṭṭhānaṃ, ādāsassa punappunaṃ parimajjanaṃ viya rūpapariggahassa punappunaṃ visodhanaṃ, suparimajjite ādāse subyattaṃ mukhanimittassa paññāyanaṃ viya suvikkhālite nijjaṭe rūpapariggahe arūpadhammānaṃ suṭṭhu upaṭṭhānanti. Iminā nayena **telatthikopamā**dīsupi yathārahaṃ upamāsaṃsandanaṃ veditabbaṃ. **Tilapiṭṭha**nti tilacuṇṇaṃ. **Katakaṭṭhi**nti katakabījaṃ. **Kalalakaddama**nti tanukaddamaṃ.

Tappaccanīkakilesāti tassa arūpadhammapariggāhakañāṇassa vibandhabhāvena paṭipakkhabhūtā sammohādikilesā. **Ucchu**ādiupamāsu idaṃ mukhamattassa dassanaṃ – yathā ucchurasaṃ gahetukāmo ucchūni ucchuyante pakkhipitvā ekavāraṃ dvivāraṃ yantakkamanamattena ucchurase anikkhamante na ucchūni chaḍḍetvā gacchati, yathā vā core gahetvā tehi katakammaṃ jānitukāmo dvattippahāramattena tesu tamatthaṃ akathentesu na te muñcati, yathā vā pana godammako goṇaṃ dametukāmo dhure taṃ yojetvā ekavāraṃ dvivāraṃ tasmiṃ pathena agacchante na vissajjeti, yathā ca dadhiṃ manthetvā navanītaṃ gahetukāmo dadhikalasiyaṃ manthaṃ pakkhipitvā sakiṃ, dvikkhattuṃ vā manthassa bhamanamattena navanīte anuppajjante na dadhiṃ chaḍḍeti, yathā vā pana macche pacitvā khāditukāmo ekavāraṃ dvivāraṃ aggidānamattena macchesu apaccantesu na te chaḍḍeti. ''Atha kho naṃ punappunaṃ parimajjatī''ti ettha vuttanayānusārena ''atha kho naṃ ucchuyante punappunaṃ uppīḷetī''tiādinā sabbattha upamattho yojetabbo.

Arūpadhammānaṃ upaṭṭhānākārakathāvaṇṇanā

670. Ākirīyanti abhimukhā honti etehīti ākārā, arūpadhammānaṃ upaṭṭhānassa mukhabhūtā phusanānubhavanavijānanappakārāti āha **''arūpadhammā tīhi ākārehi upaṭṭhahantī''**tiādi. Ārammaṇe pavattamānesu cittacetasikesu asatipi pubbāpariye phusanalakkhaṇo phasso, tattha sabbapaṭhamaṃ abhinipatanto viya hotīti vuttaṃ **''paṭhamābhinipāto phasso''**ti. Tenassa phusanākārena supākaṭabhāvena upaṭṭhānaṃ dasseti. Phasse pana upaṭṭhite yasmiṃ ārammaṇe so phasso, tassa anubhavanalakkhaṇā vedanā, sañjānanalakkhaṇā saññā, āyūhanalakkhaṇā cetanā, paṭivijānanalakkhaṇaṃ viññāṇanti imepi pākaṭā hontīti āha **''taṃsampayuttā vedanā''**tiādi. Evaṃ salakkhaṇasaṅkhepato catudhātuvavatthānavasena phassamukhena arūpapariggahaṃ dassetvā idāni vitthārato catudhātuvavatthānavasena taṃ dassetuṃ **''tathā kese''**tiādi vuttaṃ. Tattha **kese pathavīdhātū**ti kesasaṅkhāte pathavīkoṭṭhāse pathavīdhātu. Lakkhaṇavibhattito hi dhātuvavatthānadassanametaṃ.

Punapi dvinnaṃ dhātuvavatthānānaṃ vasena vedanāmukhena arūpapariggahaṃ dassetuṃ **''ekassā''**tiādi vuttaṃ. Tattha **tassa rasānubhavanakavedanā**ti thaddhabhāvasaṅkhātassa phoṭṭhabbasabhāvassa anubhavanavasena pavattavedanā.

Aparassāti etthāpi vuttanayeneva sambandho veditabbo. Tattha **ārammaṇapaṭivijānana**nti thaddhatāsaṅkhātaphoṭṭhabbārammaṇapaṭivijānanaṃ. Kāyadvārābhinihataṃ, kevalaṃ vā

manodvārikajavanaviññāṇamāha. Tañhi ‘‘pathavīdhātu kakkhaḷalakkhaṇā’’ti paṭivijānāti, itaraṃ pana kakkhaḷalakkhaṇapaṭivijānanamattamevāti.

Eteneva upāyenāti yvāyaṃ salakkhaṇasaṅkhepato, salakkhaṇavibhattito ca dhātuvavatthānavasena rūpapariggahaṃ dassetvā tattha ṭhitassa phassādimukhena arūpapariggaṇhanupāyo dassito, eteneva upāyena. **Kammasamuṭṭhānakese**ti catusamuṭṭhānakesato niddhārite kammasamuṭṭhānakese. **Kakkhaḷalakkhaṇātiādinā nayenā**ti **ādi**-saddena na kevalaṃ ‘‘paggharaṇalakkhaṇā āpodhātū’’tiādinā lakkhaṇavisesena saddhiṃ dhātvantarāniyeva, atha kho ekasamuṭṭhānādibhedāni koṭṭhāsantarānipīti daṭṭhabbaṃ. Tenevāha **‘‘dvācattālīsāya dhātukoṭṭhāsesū’’**ti. **Sabbaṃ nayabhedaṃ anugantvā**ti yvāyaṃ dvācattālīsāya dhātukoṭṭhāsesu pathavīdhātuādīnaṃ lakkhaṇādito vavatthāpanavasena nānāvidho rūpapariggahanayo vutto, taṃ sabbaṃ nayabhedaṃ nayavisesaṃ anugantvā, cakkhudhātuādīsu rūpapariggahamukhesu arūpapariggahadassanavasena yojanā kātabbāti adhippāyo. Tatridaṃ yojanāmukhamattadassanaṃ – ekassa tāva ‘‘cakkhudhātu rūpābhighātārahabhūtappasādalakkhaṇā, daṭṭhukāmatānidānakammasamuṭṭhānabhūtappasādalakkhaṇā vā’’tiādinā (dha. sa. aṭṭha. 600) nayena dhātuyo pariggaṇhantassa ‘‘paṭhamābhinipāto phasso, taṃsampayuttā vedanā’’ti sabbaṃ yojetabbaṃ. Tathā ‘‘yathāvuttalakkhaṇāya cakkhudhātuyā rasānubhavanakavedanā vedanākkhandho’’tiādi yojetabbaṃ. Tathā ‘‘yathāvuttalakkhaṇā cakkhudhātū’’ti, ‘‘ārammaṇapaṭivijānanaṃ viññāṇaṃ viññāṇakkhandho’’tiādinā sabbaṃ yojetabbaṃ. Āyatanādivasena rūpapariggahamukhesupi eseva nayo.

671. Yathā nāma heṭṭhimajhānaṃ subhāvitaṃ vasībhāvaṃ pāpitameva uparijhānassa pādakaṃ padaṭṭhānaṃ hoti, na paṭiladdhamattaṃ, evaṃ rūpapariggaho suvisuddho nijjaṭo niggumbo eva arūpapariggahassa pādakaṃ padaṭṭhānaṃ hoti, na avisuddho, tasmā rūpārūpassa ekadesepi anupaṭṭhite so avisuddho eva nāma hoti, pageva bahūsu anupaṭṭhitesūti dassento āha **‘‘sace hī’’**tiādi. **Pabbateyyā gāvī viya** bālā abyattā akhettaññū.

Khaggenāti khaggaggena. **Samugga**nti mañjūsāsadisaṃ mahāsamuggaṃ. Apariggahitakammaṭṭhānassa avibhattaṃ viya upaṭṭhahantampi nāmarūpaṃ vibhattasabhāvameva, tassa ca vibhāgo kammaṭṭhānapariggahesu pākaṭo hotīti ca dassanatthaṃ samuggavivaraṇaṃ, yamakatālakandaphālanañca nidassanabhāvena vuttaṃ. Yamakatālakandañhi bhinnasantānampi abhinnaṃ viya upaṭṭhāti, evaṃ rūpārūpadhammāti. **Sabbepi tebhūmake dhamme nāmañca rūpañcāti dvedhā vavatthapetī**ti ettha kiñcāpi sabba-saddo anavasesapariyādāyako, nāmarūpabhāvo pana aññamaññavidhuroti na tadubhayaṃ samudāyavasena parisamāpayetabbaṃ, tasmā ‘‘yadettha namanalakkhaṇaṃ, taṃ nāmaṃ. Yaṃ ruppanalakkhaṇaṃ, taṃ rūpa’’nti evaṃ dvedhā vavatthapetīti attho. Evaṃ vavatthapentoyeva ca tadubhayavinimuttassa tebhūmakadhammesu kassaci dhammassa abhāvato ‘‘sabbepi tebhūmakadhamme nāmañca rūpañcāti dvedhā vavatthapetī’’ti vuccati. ‘‘Nāmañca rūpañcā’’ti eteneva tassa duvidhabhāve siddhe ‘‘dvedhā vavatthapetī’’ti idaṃ nāmarūpavinimuttassa aññassa abhāvadassanatthaṃ. Tenevāha **‘‘nāmarūpamattato uddha’’**ntiādi. ‘‘Sabbepi tebhūmake dhamme’’ti pana sabbaggahaṇañcettha sammasamanupagassa dhammassa anavasesetabbatāya vuttaṃ. Tañhi anavasesato pariññeyyaṃ ekaṃsato virajjitabbaṃ, tato ca cittaṃ virājayaṃ pamocetabbaṃ. Tenāha bhagavā –

> ‘‘Sabbaṃ, bhikkhave, anabhijānaṃ aparijānaṃ tattha cittaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya. Sabbañca kho, bhikkhave, abhijānaṃ parijānaṃ tattha cittaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāyā’’ti (saṃ. ni. 4.26-27).

Yadi tebhūmakaṃ dhammajātaṃ anavasesato gahitaṃ ‘‘nāmarūpa’’nti, yaṃ ito bāhirakehi padatthabhāvena parikappitaṃ, seyyathidaṃ – pakatiādi drabyādi jīvādi kāyādi. Tattha kathaṃ paṭipajjitabbanti? Ummattakavipallāsasadise asammāsambuddhapavedite kā tattha aññā paṭipatti aññatra ajjhupekkhanato. Atha vā tepi nāmarūpantogadhabhāvābhāvavasena nicchitā evāti veditabbā. Kathaṃ? Pakati, mahā, ahaṃkāro, tammattāni, indriyāni, bhūtāni, purisoti ete pakatiādayo. Tattha samabhāvena pavattamānānaṃ sattarajatamasaṅkhātānaṃ sukhadukkhamohānaṃ samudāyo **pakati, padhāna**nti ca vuccati. Sattamattasampavedanīyo **mahā,** buddhīti keci. Sattarajādīsu abhimāno **ahaṃkāro,** asmimattāti keci. Saddaphassarūparasagandhā **tammattāni** aññamaññavisiṭṭhānaṃ pathavīādīnaṃ ekuttaratādassanato ekuttarāni tammattānīti vijjhavāsiekalakkhaṇehi tammattehi ekalakkhaṇā visesā sajiyanti, sukhumabhāvena pana nesaṃ sampavesanato ekuttaratāti keci. Sotādīni pañca savanādivuttikāni **buddhindriyāni,** vacanādānavicaraṇussaggānandakiccāni vācādīni pañca **kammindriyāni**. Mano antokaraṇaṃ, itaraṃ bāhirakaraṇaṃ. Gandhādīhi āraddhāni pathavīudakaaggivāyuākāsāni **bhūtāni,** cetanāsabhāvo **purisoti** evaṃ pakatiādīni sarūpato veditabbāni.

Tattha hi **pakati** tāva sukhadukkhamohamattatāya nāmaṃ, samavisamabhāvāpattito aniccā, dukkhā, saṅkhatā ca āpannā. **Mahā**pi ‘‘tasmā aliṅgato liṅgavisesāmatto mahā uppajjatī’’ti vacanato, buddhibhāvānujānanato ca

nāmaṃ, aniccaṃ, saṅkhatameva ca āpannaṃ. ‘‘Tasmā mahato cha visesā sajiyantī’’ti sakkate vacanato ‘‘asmī’’ti gahaṇanimittabhāvānujānanena **ahaṃkāro** abhimānoti katvā nāmaṃ, tato eva aniccasaṅkhatabhāvāpatti cassa siddhā. Itaraṃ **tammattapañcakaṃ** gandharasarūpaphassasaddabhāvānujānanato rūpaṃ, arūpanti pana kāpilānaṃ micchābhinivesamattaṃ. Te hi soḷasa visesā pañca bhūtāni, ekādasindriyāni bhūtehi bhūtavisesānīti gandhāditammattehi tannissayāni pathavīāpotejovāyoākāsasaṅkhātāni bhūtāni icchitāni. ‘‘Tabbisesā ca nānājātikā ahaṃkārato ca indriyānī’’ti vacanato sotakāyacakkhujivhāghānavācāpāṇipādapāyūpatthāni ceva mano cāti **ekādasindriyāni**.

Tattha **mano** nāmaṃ, itarāni sabbāni rūpaṃ. **Vācā**ti cettha atthāvajotakassa akkharasamudāyassa gahaṇaṃ. Imesaṃ pana dhammino dhammassa anaññatthassa icchitattā siddhāva aniccatā pariṇāmapakkhe, abhibyattipakkhepi yadi tabbisayañāṇuppādena abhibyañjanaṃ siddhāva aniccatā, atha tato pubbepi ñāṇaṃ attheva. Akkhabyattivādo pana siyāti idamettha disāmattaṃ. Drabyaguṇakammasāmaññavisesasamavāyā **drabyādikā**. Tattha pathavī āpo tejo vāyu ākāso kālo disā attā manoti nava **drabyāni**. Sadda rūpa rasa gandha phassa saṅkhā parimāṇāni puthūtva saṃyoga viyoga paratvā paratva buddhi sukha dukkha icchā dosa payatta gurutva dravatva sneha vegā saṅkhārā diṭṭhā ceti evamete tevīsati **guṇā**. Ukkhepanaṃ avakkhepanamākucanaṃ pasāraṇaṃ gamanamiti pañca **kammāni**. Aññamaññavisiṭṭhesu avisiṭṭhamabhidhānaṃ paccayo hoti. Saṃ-iti yato drabyaguṇakammesu sā atthi evāti etaṃ **mahāsāmaññaṃ**. Pathavīādīsu anuvattibyāvuttibuddhinimittaṃ drabyatvādi, taṃ yathā drabyatva guṇatva kammatva ghaṭatvādi, eso **sāmaññaviseso**. Iha tantesu paṭo, kapālesu ghaṭoti iheti yato hetuhetuphalānaṃ sambandho samavāyoti vutto, **samavāyo**ti evamete **drabyādikā**.

Tattha pathavī āpa teja vāyū bhūtarūpaṃ, ākāsaṃ tesaṃ abhāvamattaṃ, paricchedo vā, candasūriyādiparivattanaṃ, dhammappavattiñca upādāya paññattimattaṃ **kālo**. Tathā **disā, attā** ca. **Mano** nāmaṃ. **Saddarūparasagandhā** rūpameva. Tathā **phasso** bhūtattayasabhāvato. **Saṅkhā** ekādikā taṃ taṃ upādāya paññattimattaṃ. Tathā avayavasamudāye guṇavisesavasena, saṇṭhānavisesavasena vā mahantaṃ dīghaṃ, tabbipariyāyato aṇu rassanti bhinnalakkhaṇadesesu **puthutva**nti. Bhinnadesajānaṃ sahabhāve **saṃyogo**ti. Tadapāye **viyogo**ti. Samānadisādesagatānaṃ rūpānaṃ mahadabbantarānaṃ vasena paramaparanti paññattimattaṃ. **Buddhisukhadukkhaicchādosapayattā** nāmameva. **Gurutva dravatva snehavegā** rūpadhammānaṃ pavattivisesato gahetabbākārā. Itaro **saṅkhāro** ñāṇassa pavattiviseso. **Adiṭṭho**pi dhammādhammabhāvato nāmameva. **Ukkhepanaṃ avakkhepanaṃ ākucanaṃ pasāraṇaṃ gamana**nti rūpadhammānaṃ pavattimattaṃ. Sadisāsadisatāyaṃ sāmaññavisesasaññā, ayuttasambandhe samavāyasamaññāti drabyādīnampi nāmarūpantogadhatā daṭṭhabbā.

Jīvājīvabandha puñña pāpāsava saṃvaranijjaravimokkhā **jīvādikā**. Tattha **jīvo**ti attā. Puggaladhammādhammākāsakālesu **ajīvasaññā**. Tesu saddaphassarūparasagandhasaṇṭhānabandhabhedasukhumaparaaparāghātappabhācchāyojjākatamāni puggalalakkhaṇanti **puggalo** rūpaṃ rūpadhammānaṃ pavattiākāramattato. **Dhammādhammā** jīvapuggalānaṃ gatiṭṭhitimattatāya tadavisiṭṭhā. **Ākāsakālā** paññattimattaṃ. **Bandho** ‘‘kammapuggalantarasaṃyogo’’ti vacanato tehi anañño. **Puññapāpāni** nāmanti pākaṭameva. ‘‘Kammapuggalānamāsavo’’ti vacanato puññāpuññasambhave āsavasamaññāti tato avisiṭṭho **āsavo**. ‘‘Āsavanirodho saṃvaro’’ti vacanato paṭipakkhena puññāpuññanirodho **saṃvaro**. ‘‘Kammaphalappavattiyā pakatiyā appavatti nijjaro’’ti vacanato vipākanirodhanimittaṃ **nijjaro. Mokkho**pi ‘‘sabbakammavimokkho’’ti vacanato kammapuggalajīvaviyogo. Tattha **kammapuggalānaṃ** saddādilakkhaṇatāya rūpamattatā puññāpuññamattatāya arūpatā. **Jīvo** ca arūpamattamevāti ayaṃ drabyamokkho. Bhāvamokkho pana jīvassa rāgādibhāvāpariṇāmo rāgādayo nāmamevāti jīvādayopi nāmarūpantogadhā eva.

Kāyappavattigatijātibandhāpavaggā **kāyādikā**. Tattha pathavīāpatejavāyuattasukhadukkhesu **kāyasamaññā**. Tadavisiṭṭhā pavattigatijātibandhāpavaggā, ‘‘bhāvoti attho, kāyoti anatthantara’’nti vacanato kāyato aññaṃ kiñci natthi. ‘‘Pavattisaññā kiriyāsaṃyogavibhāgesū’’ti vacanato gatiādippakārena pavattā pathavīādayo eva **pavatti** upacāro. ‘‘Tasmiṃ anatthantara’’nti vacanato kāyato anaññā suramanujapetatiracchānanarakūpapattiyo **gatiyo**. Tāsu purimāpurimāvisiṭṭho gatīsu jātassa nicchayopi pavattimattanti tato anaññā kaṇhanīlarattapītasukkaatisukkasaṅkhātā **jātiyo**. Tā uttaruttaravisiṭṭhā aññāṇamoharāgadosatatvāsandassanappāyā **sukkajāti,** antā accantavimuttā avagāhitatvā cāti **sukkajāti**. ‘‘Dosesu bandhasamaññā’’ti vacanato aññāṇādilakkhaṇassa **bandhassa** jīvato anaññatā. Aññāṇādidosābhāvato apavaggasiddhīti **kāyādayopi** nāmarūpamattameva.

Yopi tattha tattha ‘‘puriso attā jīvo’’tiādipariyāyehi vutto attapadattho, sopi yathārahaṃ nāmarūpamattaṃ upādāya paññatto, nāmarūpamattameva vā. Tena vuttaṃ ‘‘tepi nāmarūpantogadhabhāvābhāvavasena nicchitā

evā''ti.

Sambahulasuttantasaṃsandanākathāvaṇṇanā

672. **So**ti so vipassanākammiko yogāvacaro. **Eva**nti vuttappakāraparāmasanaṃ. **Yāthāvasarasato**ti yathābhūtasabhāvato. Nāmarūpaṃ vavatthapetvā etamatthaṃ saṃsandetvā vavatthapetīti sambandho. **Lokasamaññāyapi pahānatthāya,** pageva ''satto jīvo''ti pavattanakamicchābhinivesassāti adhippāyo. Nāmarūpamattatāya avinicchatattā, santānādighanabhedassa ca akatattā abhinivesena vinā samūhekattaggahaṇavasena ''satto''ti pavatto sammoho **sattasammoho**. Tassa vikkhambhanā **asammohabhūmi. Sambahulasuttantavasenā**ti ''yathāpī''tiādinā idha vuttānaṃ, avuttānañca ''rūpañca hidaṃ, mahāli, attā abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyyā''ti (saṃ. ni. 3.59; mahāva. 20) evamādinā sambahulānaṃ suttantānaṃ vasena. ''Nāmarūpamattamevā''tiādinā vuttamevatthaṃ sandhāyāha **''etamattha''**nti.

Aṅgasambhārāti aṅgasambhārahetu. Tannimittaṃ taṃ amuñcitvā sati eva tasmiṃ **''satto''**ti vohāro.

Agārantvevāti yathā kaṭṭhādīni paṭicca upādāya tesaṃ nāmaṃ vissajjetvā agāramicceva saṅkhaṃ samaññaṃ gacchati, evaṃ aṭṭhiādīni paṭicca upādāya tesaṃ nāmaṃ vissajjetvā rūpaṃ sarīramicceva saṅkhaṃ gacchatīti yojanā.

Dukkhameva sambhotīti dukkhadukkhatādibhedaṃ tividhaṃ dukkhameva sambhavati, yathāpaccayaṃ uppajjati, tadeva dukkhaṃ khaṇaṭṭhitipabandhaṭṭhitivasena tiṭṭhati ceva khaṇanirodhaāyukkhayanirodhādivasena nirujjhati cāti attho. Idāni dukkhamevāti evakārena nivattitamatthaṃ dassetuṃ **''nāññatrā''**tiādi vuttaṃ. Tassattho – yathāvuttaṃ dukkhaṃ ṭhapetvā tato aññaṃ kiñci dhammajātaṃ na sambhavati, yo ''satto''ti vā ''jīvo''ti vā vucceyya, sabbena sabbaṃ abhāvā kuto tassa nirodhoti.

Upamāhināmarūpavibhāvanākathāvaṇṇanā

673. **Ekenākārena saṇṭhitesū**ti yena pakārena akkhādīsu sanniviṭṭhesu rathasamaññā, tena ekena ākārena samavaṭṭhitesu ekajjhaṃ rāsikatesu. **Evameva**nti sannivesavisiṭṭhe avayavasamudāye santānavasena pavattamāne yathā ''ratho gehaṃ muṭṭhi vīṇā senā nagaraṃ rukkho''ti vohāramattaṃ, paramatthato pana rathādi nāma kiñci natthi, evamevaṃ. **Upādānakkhandhesū**ti upādānakkhandhasaññitesu rūpārūpadhammesu samuditesu santānavasena pavattamānesu ''satto jīvo''ti vohāramattaṃ, paramatthato pana satto vā jīvo vā natthīti yāthāvato jānanaṃ. Idaṃ **yathābhūtadassanaṃ** ''diṭṭhivisuddhī''ti vuccati.

674. **Tassā**ti sattoti gahitassa attano. **Vināsa**nti niruddhassa vināsaṃ. **Avināsa**nti avinassanaṃ, niccatanti attho. Dvayavaseneva hi attavādino ṭhitā, sassato attā, ucchijjatīti vā, ekaccasassatavādopi ettheva samavaruddhoti. **Avināsaṃ anujānanto**ti buddhiādīnaṃ dhammānaṃ vināsaṃ icchantopi ''dhammī nicco kūṭaṭṭho''ti attano vināsābhāvaṃ anujānanto. **Sassate**ti sassatagāhe. **Patati** katavināsaakatabbhāgamādidosappasaṅgatoti adhippāyo. **Khīranvayassā**ti khīrassa anvayabhūtassa, phalabhūtassāti attho. **Tadanvayassā**ti tassa attano anvayabhūtassa **aññassa** kassaci **abhāvato. Olīyati nāmā**ti ''sassato attā''ti abhinivesena bhavābhirato hutvā bhavanirodhato saṅkocanaṃ āpajjanto bhaveyeva nilīyati nāma. **Atidhāvati nāmā**ti tattha tattheva hi bhave attā ucchijjatīti ucchedavādī ''ucchijjati attā''ti gaṇhanto paraṃ maraṇā santaṃ bhavaṃ ''natthī''ti atikkamanto atidhāvati nāmāti vadanti. Kilesanirodhe pana kammassa avipaccanato bhavanirodhe icchitabbe tathā aggahetvā ''taṃ taṃ bhavavisesaṃ āgamma attā ucchijjatīti evaṃ bhavanirodho hotī''ti gaṇhanto taṃ atidhāvati nāma.

Pariyuṭṭhitāti abhibhūtā. **Cakkhumanto**ti yathābhūtadassanasaṅkhātena ñāṇacakkhunā cakkhumanto.

Kāmabhavādibhedo bhavo āramitabbaṭṭhena ārāmo etesanti **bhavārāmā**. Tasmiṃ bhave ratā abhiratāti **bhavaratā**. Bhave sammodaṃ āpannāti **bhavasammuditā**. Tīhipi padehi bhavassādagadhitatāva vuttā. **Cittaṃ na pakkhandatī**ti bhavassādagadhitattā eva bhavanirodhāvahe dhamme cittaṃ na anuppavisati. **Nappasīdatī**ti na okappati. **Na santiṭṭhatī**ti na patiṭṭhahati. **Nādhimuccatī**ti na adhimuccati.

Aṭṭīyamānāti dukkhāpiyamānā. **Harāyamānā**ti lajjamānā. **Jigucchamānā**ti hīḷentā. **Vibhava**nti ucchedaṃ. **Abhinandantī**ti vuttaabhinandanākāradassanaṃ **''yato kira bho''**tiādi.

Bhūtanti khandhapañcakaṃ. Tañhi yathāsakaṃ paccayehi jātattā, paramatthato vijjamānattā ca bhūtanti vuccati. **Bhūtato**ti yathābhūtasabhāvato, salakkhaṇato, sāmaññalakkhaṇato ca.

675. Evaṃ sattagāhato avalīyanātidhāvanadose, yathābhūtadassanato nibbidādiguṇe ca suttavaseneva dassetvā idāni nāmarūpamattepi gamanādiattakiccasiddhiṃ dassetuṃ **''tasmā''**tiādi vuttaṃ. Tattha **tasmā**ti yasmā ''asmī''ti vā ''aha''nti vā gāhassa vatthubhūto satto nāma natthi, paramatthato nāmarūpamattameva, tasmā. Sace koci attā nāma natthi, kathamidha nāmarūpamatte gamanādiattakiccasiddhīti codanaṃ sandhāyāha **''dāruyanta''**ntiādi. **''Khāyatī''**ti etena yathā nijjīve dārumayayante abbhantare vattamānassa jīvassa vasena saīhassa sabyāpārassa viya upaṭṭhānamattaṃ paccayavisesato, evaṃ nijjīve nāmarūpamatte paccayavisesato gamanādiattakiccasiddhīti saīhassa sabyāpārassa viya upaṭṭhānanti dasseti.

Saccatoti bhūtato, paramatthatoti attho. Suññaṃ jīvena yantamiva abhisaṅkhataṃ paccayavasena pavattīti adhippāyo. **Dukkhassa puñjo** niccāturatāya **tiṇakaṭṭhasadiso** attasuññatāyāti attho. **Etaṃ** nāmarūpaṃ.

Yamakanti yugaḷakaṃ. So ca kho yamakabhāvo aññamaññasannissitabhāvenāti āha **''ubho aññoññanissitā''**ti. Tato eva ca ekasmiṃ bhijjamānasmiṃ ubho bhijjanti. Na hi kadāci pañcavokārabhave rūpe nirujjhante arūpaṃ anirujjhantaṃ, arūpe vā nirujjhante rūpaṃ anirujjhantaṃ atthi. Svāyaṃ bhaṅgo **paccayā** paccayanirodheneva, nāmarūpanirodhoti attho. **Paccayā**ti vā paccayabhūtā, aññamaññassa paccayā hontāpi ubho bhijjantiyevāti attho.

676. **Daṇḍābhihata**nti visesanena daṇḍaṃ, daṇḍābhighātassa paccayaṃ purisavāyāmañca dasseti, bheriyā pana visesitabbatā saddassa asādhāraṇakāraṇatāya. Teneva hi ''aññā bherī''ti bherīyeva gahitā, na daṇḍādayo. Adissamānarūpatāya saddaṃ nāmaṭṭhāniyaṃ katvā **''evameva''**ntiādinā upamāsaṃsandanaṃ karoti.

Na cakkhuto jāyareti na cakkhāyatanato niggacchanavasena jāyanti. Na hi cakkhāyatanassa paccayabhāvūpagamanato pubbe phassapañcamakā labbhanti, na ca padesavanto, yena te tato niggaccheyyuṃ. Tenevāha ''puñjo natthi anāgate''ti (mahāni. 10). **Na rūpato**ti etthāpi eseva nayo. **''No ca ubhinnamantarā''**ti idaṃ pana tesaṃ arūpadhammattā appadesatāya vuttaṃ. Kevalaṃ pana yasmiṃ khaṇe paccayasamavāyo, tadā uppajjanamattamevāti āha **''hetuṃ paṭicca pabhavanti saṅkhatā''**ti, cakkhurūpālokamanasikārādibhedaṃ dhammajātaṃ nissāya paccayabhūtaṃ kāraṇaṃ labhitvā tehi samecca sambhūya katattā saṅkhatā phassādayo dhammā uppajjantīti attho. Tassā pana dhammānaṃ uppattiyā pākaṭaṃ rūpadhammapavattiṃ dassento **''yathāpi saddo pahaṭāya bheriyā''**ti āha. Phassapañcamaggahaṇañcettha pākaṭaarūpadhammānaṃ dassanaṃ. Sesagāthāsupi eseva nayo.

Vatthurūpāti hadayavatthuto. Tannissayānaṃ arūpadhammānaṃ bahubhedattā sāmaññavohārena te dassetuṃ **''saṅkhatā''**ti vuttaṃ.

677. **Nitteja**nti tejahīnaṃ ānubhāvarahitaṃ. Yathā pana taṃ nittejaṃ, taṃ dassetuṃ **''na khādatī''**tiādi vuttaṃ. Na hi aññathā saddahanussahanādīsu nāmaṃ ''nitteja''nti sakkā vattuṃ, nāpi rūpaṃ sandhāraṇābandhanādīsu. Teneva hi ''rūpaṃ nitteja''nti vatvā **''na hi tassa khāditukāmatā''**tiādi vuttaṃ. **''Atha kho''**tiādinā byatirekavasenāpi nāmarūpānaṃ nittejataṃyeva vibhāveti. Aññamaññasannissayena hi nāmarūpassa attakiccasiddhipi paccekaṃ asamatthatāvibhāvanameva. Tathā hi nāmarūpassa attasuññatā, nirīhatā, byāpāravirahatā ca suṭṭhutaraṃ pākaṭā honti.

Kathaṃ pana paccekaṃ asamatthānaṃ samuditabhāve samatthatā hoti? Asāmaggiyaṃ ahetūnaṃ sāmaggiyampi ahetubhāvāpattito. Na hi paccekaṃ daṭṭhuṃ asakkontānaṃ andhānaṃ satampi sahassampi samuditaṃ daṭṭhuṃ sakkotīti codanaṃ sandhāyāha **''imassa panatthassā''**tiādi. **Imaṃ upamaṃ udāharanti** aṭṭhakathācariyā upamāyapi asiddhassa atthassa sādhetabbato. Tenevāha ''upamaṃ te karissāmi, upamāyapidhekacce viññū purisā bhāsitassa atthaṃ jānantī''ti (saṃ. ni. 2.67). **Tuṭṭhahaṭṭho**ti yadipāhaṃ cakkhukaraṇīyaṃ kātuṃ na sakkomi, pādakaraṇīyaṃ pana kātuṃ sakkomi, tvañca cakkhukaraṇīyaṃ, tasmā amhākaṃ ubhinnaṃ sahitānañca vasena icchitadesasampatti sijjhatīti tuṭṭhahaṭṭho **jaccandho. Tattha jaccandho**tiādi upamopameyyasaṃsandanaṃ. Dhammānaṃ attalābho parapaṭibaddhoti vattabbameva natthi tato pubbe avijjamānattā, paṭiladdhattalābhassāpi parapaṭibaddhameva atthakiccanti dassetuṃ **''na sakena tejena uppajjati, na tāsu tāsu kiriyāsu pavattatī''**ti vuttaṃ. **Tesaṃ nāmarūpānaṃ aññamaññaṃ nissāya uppatti vā pavatti vā na ca na hotī**ti jaccandhapīṭhasappiupamāya sādhitamatthaṃ nigamento ''asāmaggiyaṃ ahetūnaṃ sāmaggiyampi ahetukabhāvāpattito''ti yathāvuttassa hetuno anekantikabhāvaṃ vibhāveti.

Paradhammavasānuvattinoti paresaṃ attato aññesaṃ hetupaccayasaṅkhātānaṃ dhammānaṃ vasena anuvattanasīlā. **Attadubbalā**ti attanā dubbalā asamatthā. **Parapaccayato**ti paresaṃ dhammānaṃ paccayabhāvato. Etena janakapaccayaṃ vadati. Tenevāha **''jāyare''**ti. **Paraārammaṇato**ti paresaṃ dhammānaṃ ārammaṇabhāvato. Etena upatthambhakapaccayaṃ vadati. Paccayaggahaṇaṃ vā rūpāpekkhaṃ, ārammaṇaggahaṇaṃ nāmāpekkhaṃ. **''Paradhammehī''**ti idaṃ ārammaṇapaccayānaṃ visesanaṃ. Purimatthena hi vuttamevatthaṃ pacchimatthena pākaṭaṃ karoti. **Pabhāvitā**ti uppāditā.

Nāvāyantikūpamāyapi nāmarūpānaṃ avasavattitaṃ vibhāvetuṃ **''yathāpī''**tiādinā tisso gāthā vuttā. **Nissāyā**ti patiṭṭhāya. **Yantī**ti gacchanti. **Manusse nissāyā**ti netubhūte niyāmakakammakārakādimanusse apassāya. Na hi tesaṃ araṇaggahaṇalaṅkārasaṇṭhāpanaudakussiñcanādikiriyāya vinā nāvā icchitadesaṃ pāpuṇāti. **Ubho**ti aññamaññaṃ nāvaṃ nissāya manussā, manusse nissāya nāvāti attho.

Evanti vuttappakārena. **Nānānayehī**ti paṭhamādīnaṃ sattannaṃ jhānānaṃ, tesaṃ upacārānañca vasena cuddasa arūpapariggahamukhāni, catudhātuvavatthāne vuttānaṃ terasannaṃ dhātupariggahamukhānaṃ dhātāyatanakhandhamahābhūtavasena, idha vuttānaṃ avuttānañca indriyasaccapaṭiccasamuppannānaṃ vasena samavīsati rūpapariggahamukhāni, tāni paccekaṃ ''phasso vedanā citta''nti imesaṃ sammukhabhāvena upaṭṭhitānaṃ tiṇṇaṃ arūpadhammānaṃ vasena tiguṇitāni samasaṭṭhi, cuddasa arūpapariggahamukhāni, tāni cāti catusattatiyā nāmarūpapariggahanayehi ceva sambahulasuttantarathagehamuṭṭhivīṇāsenārukkhadāruyantanaḷakalāpibherijaccandhapaṅguḷanāvāmanussūpamāhi ca nāmarūpapamattatāvavatthāpananayehi ca. **Sattasaññaṃ abhibhavitvā**ti anādikālabhāvitaṃ khandhapañcake attagāhaṃ vikkhambhetvā. **Nāmarūpānaṃ yāthāvadassana**nti ''idaṃ nāmaṃ, ettakaṃ nāmaṃ, na ito bhiyyo. Idaṃ rūpaṃ, ettakaṃ rūpaṃ, na ito bhiyyo''ti ca tesaṃ lakkhaṇasallakkhaṇamukhena dhammamattabhāvadassanaṃ. Attadiṭṭhimalavisodhanato **diṭṭhivisuddhī**ti veditabbaṃ. **Etassevā**ti nāmarūpassa yāthāvadassanasseva.

Diṭṭhivisuddhiniddesavaṇṇanā niṭṭhitā.

Iti aṭṭhārasamapariccheḍavaṇṇanā.

19. Kaṅkhāvitaraṇavisuddhiniddesavaṇṇanā

Paccayapariggahakathāvaṇṇanā

678. Anantaraniddiṭṭhāya diṭṭhivisuddhiyā visayabhāvena dassitattā **''etassevā''**ti vuttaṃ, na tadaññato visesanatthaṃ tadaññasseva abhāvato. Ajjhattaṃ vā hi vipassanābhiniveso hotu bahiddhā vā, ajjhattasiddhiyaṃ pana lakkhaṇato sabbampi nāmarūpaṃ anavasesato pariggahitameva hotīti. **Paccayapariggahenā**ti hetumhi karaṇavacanaṃ. Paccayapariggahahetu hissa addhattayakaṅkhāvitaraṇaṃ hotīti, karaṇe vā etaṃ karaṇavacanaṃ paccayapariggahassa sādhakatamabhāvato kaṅkhāvitaraṇakiriyāya. Yadā hissa suparisuddho nijjaṭo niggumbo paccayapariggaho sijjhati, tadānena kaṅkhā vitarīyatīti. **Vitaritvā**ti atikkamitvā, vikkhambhetvāti attho. Taṃ pana ñāṇaṃ tathādhigataṃ vasībhāvappattaṃ jhānaṃ viya yogino santāne pabandhavasena pavattatīti katvā vuttaṃ **''ṭhitaṃ ñāṇa''**nti.

Tanti kaṅkhāvitaraṇavisuddhiṃ. Taṃ sampādetukāmo āpajjatīti sambandho. Yāthāvato diṭṭhaṃ nāmarūpaṃ tividhadukkhatāyogato rogo viya. Paccayā cassa rogasamuṭṭhānaṃ viya upaṭṭhahantīti imamatthaṃ dassento **''yathā nāma…pe… pariyesatī''**ti āha. Saṃsāradukkhanimuggassa santānassa tato vimocetukāmatāvasena anukampitabbatā labbhatīti tamatthaṃ dassetuṃ **''yathā vā panā''**tiādi vuttaṃ. Evameva ṭhite yadeke vadanti ''anukampetabbakumārakadassanena tassa mātāpituāvajjanaṃ idha anudāharaṇaṃ nirodhetabbatāya nāmarūpassa anukampitabbatābhāvato''ti, tadapāhataṃ hoti. Avassañcetaṃ evaṃ icchitabbaṃ, aññathā veneyyapuggalasantāne satthu mahākaruṇāpavatti eva vicāretabbā siyā. Mandabuddhitāya **mandaṃ**. Vuḍḍhataropi koci mandabuddhi hotīti tato visesanatthaṃ **''kumāra''**nti vuttaṃ. Yo koci paṭhamavaye vattamāno ''kumāro''ti vuccatīti tato visesanatthaṃ **''dahara''**nti vuttaṃ. Evampi yo ādhāvitvā paridhāvitvā vicāraṇako taruṇadārako, sopi ''daharo''ti vuccatīti tato nivattanatthaṃ **''uttānaseyyaka''**nti vuttaṃ. Catūhipi padehi karuṇāyitabbataṃyeva dasseti. **Āpajjatī**ti karoti.

Yathā panassa hetupaccayapariyesanāpatti hoti, taṃ dassetuṃ **''so''**tiādi vuttaṃ. Tattha byatirekamukhena

attho sādhito sammadeva sādhito hotīti ahetukabhāvaṃ tāva paṭikkhipanto **''na tāvidaṃ nāmarūpaṃ ahetuka''**nti vatvā tattha kāraṇamāha **''sabbatthā''**tiādinā. Hetumantarena sati sambhave sabbadhammānaṃ hetuabhāvo samānoti sabbasamānatā siyā, tathā ca sati sotapadesādīsu, bahiddhā ca cakkhuviññāṇādihetuabhāvoti sabbattha, cakkhādīnaṃ uppattito pubbe, paribhedato uddhañca hetuabhāvoti sabbadā ca andhādīnaṃ arūpīnaṃ, asaññīnañca hetuabhāvoti sabbesañca cakkhuviññāṇādīhi bhavitabbaṃ, hetuabhāvā visesato tañca natthīti āha **''sabbattha sabbadā sabbesañca ekasadisabhāvāpattito''**ti. Nidassanamattañcetaṃ yadidaṃ ''cakkhuviññāṇādīsu hī''ti. Yattakā loke visesā, tehi sabbesaṃ, sabbakālañca bhavitabbanti adhippāyo. **Ādi**-saddena vā tesampi gahaṇaṃ katamevāti daṭṭhabbaṃ. Tasmā ahetukabhāve visiṭṭhatāya asambhavo evāti sabbattha ekasadisabhāvāpattito, sabbadā ekasadisabhāvāpattito, sabbesaṃ ekasadisabhāvāpattitoti paccekaṃ sambandho veditabbo. Evaṃ ahetubhāve paṭisiddhe visamahetuvādī vadeyya ''na idaṃ ahetukaṃ kiñcarahi sahetukaṃ, kena pana hetunā sahetukanti? Issarādinā''ti.

Ādi-saddena pakatipurisapajāpatikālādīnaṃ gahaṇaṃ veditabbaṃ, taṃ paṭikkhipanto āha **''na issarādihetuka''**ntiādi. Na nāmarūpaṃ issarādihetukaṃ nāmarūpato aññassa anupalabbhamānattā issarapakatiādinameva abhāvato. Yadi pana asato issarādito nāmarūpassa uppatti, evaṃ sati sā eva sabbattha sabbadā sabbesaṃ ekasadisatā āpajjati. Atha nāmarūpamattameva issarādihetukaṃ, nāmarūpañca ahutvā sambhavantaṃ, hutvā ca vinassantaṃ dissatīti issarādīhipi tādisehi bhavitabbaṃ. Tathā ca tadapi sappaccayaṃ saṅkhatamevāti tassāpi paccayapariggaho kātabbo. Atha taṃ nuppajjati, ahetukatā tassa āpannā. Tenāha **''ahetukabhāvāpattito''**ti.

Apica na issarādihetukaṃ nāmarūpaṃ. Kiṃ kāraṇaṃ? Kamena uppattito. Yadi hi evaṃ niccaṃ issarādisaññitaṃ kammakilesindriyārammaṇādinirapekkhakāraṇampi siyā, sabbesaṃyeva ekajjhaṃ uppatti siyā, yattakehi tato uppajjitabbaṃ. Kasmā? Kāraṇassa sannihitabhāvato. Yadi pana tassa icchāvasena tassa uppattiṃ parikappeyyuṃ, tāsañca icchānaṃ ekajjhaṃ uppattiyaṃ ko vibandho. Atha aññampi kiñci kammakilesindriyārammaṇādiapekkhitabbaṃ atthīti ce? Tadeva hetu kāraṇaṃ, kimaññena adiṭṭhasāmatthiyena parikappitena payojanaṃ? Diṭṭhañhi kammādīnaṃ sāmatthiyaṃ tadaññapaccayasannidhānepi tadabhāve abhāvato. Yathā hi rūpālokamanasikārasannidhānepi cakkhuno abhāve cakkhuviññāṇassa abhāvaṃ, bhāve ca bhāvaṃ disvā cakkhuno cakkhuviññāṇuppādanasamatthatā atthīti viññāyati. Yathā ca yvāyaṃ yamakānampi samānānaṃ janakajananīsukkasoṇitādibāhirapaccayasamabhāvepi sattānaṃ hīnapaṇītatādiviseso dissati, so ca sasantāne tādisassa aññassa hetuno abhāvā kammakilesahetukoti tassa tattha samatthatā atthīti viññāyati, na evamissarādikassa. Kāraṇassa hi bhāvābhāve phalassa bhāvābhāvehi kāraṇassa samatthatā viññāyeyya. Na ca sannihite tadakāraṇassa nāmarūpassa issarādivekallena katthaci anuppatti diṭṭhā, tasmā akāraṇamissaro.

Athāpi saggo evaṃ issarādihetuko vucceyya, sopi saggappakāro sabbakālaṃ tato nibbatteyya. Na hi sannihitakāraṇassa phalassa anuppatti yuttā. Nicce ca sati aññanirapekkhakāraṇe saggassa ādiyeva na yutto, yāva issarādikaṃ kāraṇaṃ, tāva sabbassa atthibhāvappasaṅgato. Athāpi vadeyya ''aññepi yathārahaṃ paccayā hontiyeva, issarādikampi tesaṃ sahakārīkāraṇaṃ hotī''ti. Yadettha vattabbaṃ, taṃ heṭṭhā vuttameva. Yadi paro vadeyya ''idha buddhipubbo bhāvānaṃ racanāviseso diṭṭho, yathā taṃ ghaṭagehādīnaṃ. Atthi ca ajjhattikabāhirānaṃ sarīrapadumādīnaṃ racanāviseso, tasmā tenāpi buddhipubbena bhavitabbaṃ. Yassa ca so buddhipubbo, so issarādiko, tasmā tena nāmarūpasaññitassa lokassa kāraṇena bhavitabba''nti. Tayidaṃ asiddhaṃ, racitā sarīrapadumādayoti tattheva uppannattā. Uppannassa hi sannivesavasena tathā tathā paṭṭhapanaṃ ''racanā''ti vuccati. Anekantiko cāyaṃ abuddhipubbassāpi diṭṭhattā. Diṭṭho hi nhāruādīnaṃ aggisaṃyogena racanāviseso, tathā visussantānaṃ pubbacammādīnaṃ. Yadi panāyamissarādiko gavassajagadrabhādīnaṃ karīsāvatte paṭimahutaṃ raceyya, ummatto viya vikkhitto siyā. Kiñcāyaṃ lokaṃ sajjento attatthaṃ vā sajjeyya lokatthaṃ vā.

Tattha ca yadi purimo makkho katakicco na siyā lokena sādhetabbassa atthibhāvato. Atha dutiyo, kasmā lokassa ahitadukkhāvahaṃ pāpaṃ nirayādiṃ, jarāmaraṇādiñca sajati? Atha tadubhayaṃ anāmasitvā kīḷatthaṃ sajati. Kīḷā ca nāma ratiatthā hoti. Vinā kīḷāya ratiṃ ajānantānaṃ ratiatthañca kīḷamārabhanto ratiyaṃ issaro anissaro siyā. Atha payojananirapekkho, sabbakālaṃ sajeyya, tassa cāyaṃ sajanasamatthatā ahetukā vā siyā sahetukā vā. Ahetukā ce, sabbesaṃ siyā sahetukā vā. Ahetukā ce, sabbesampi siyā. Atha sahetukā, so cassa hetu parato vā sambhūto siyā attato vā. Tattha parato ce sambhūto, yadassa so laddho, tassāyaṃ veyyāvaccakarasadiso siyā. Atha attato taduppattito pubbe ayaṃ kīdiso loko cāti sabbamidaṃ ālunavisiṇaṃ ākulabyākulaṃ goyūthena gatamaggasadisapheṇapiṇḍasamaṃ avimaddakkhamaṃ asāraṃ. Tiṭṭhatu pasaṅgo, yathādhikatameva vaṇṇayissāma. **Tasmā**ti yasmā idaṃ nāmarūpaṃ na ahetukaṃ, nāpi issarādivisamahetukaṃ, tasmā. **Te**ti hetupaccayā.

679. Oḷārikattā, supākaṭattā ca rūpassa paccayapariggaho sukaroti **''imassa tāva rūpakāyassā''**tiādinā paṭhamaṃ tassa paccayapariggahavidhiṃ ārabhati. Tattha yathā nāmarūpassa paccayapariggaho ahetuvisamahetuvādanivattiyā hoti, evaṃ nibbidāvirāgāvahabhāvena tattha abhiratinivattiyāpi icchitabboti taṃ gabbhaseyyakavasena dassento nibbattaṭṭhānassa sucibhāvapaṭisedhanamukhena asucibhāvaṃ vibhāvetuṃ **''ayaṃ kāyo''**tiādimāha. Tattha uppalādīni asuciṭṭhāne nibbattānipi sayaṃ sucisammatānevāti taṃdassanatthaṃ abbhantaraggahaṇaṃ. Tenāha bhagavā –

> ''Yathā saṅkāradhānasmiṃ, ujjhitasmiṃ mahāpathe;
> Padumaṃ tattha jāyetha, sucigandhaṃ manorama''nti. (dha. pa. 58);

''Nibbattatī''ti idaṃ mātukucchiyaṃ paṭisandhipavattīsu rūpakāyassa nibbattanasāmaññato gahetvā vuttaṃ, na paṭhamābhinibbattimattaṃ. Evañca katvā āhārassa upatthambhakapaccayatāvacanaṃ, udarapaṭalassa pacchato karaṇādivacanaṃ, duggandhajegucchapaṭikkūlatāvacanañca samatthitaṃ hoti. Evamavaṭṭhite yadekaccehi piṭṭhito, purato ca karaṇaṃ kiṃ siyā paṭisandhikāletiādi vuttaṃ, taṃ apāhataṃ hoti. **''Nibbattakattā''**ti iminā bījaṃ viya aṅkurassa avijjādayo rūpakāyassa asādhāraṇakāraṇatāya **hetū**ti dasseti. **''Upatthambhakattā''**ti iminā pana aṅkurassa pathavīsalilapārisiādayo viya āhāro sādhāraṇakāraṇatāya **paccayo**ti dasseti.

Pañca dhammā hetupaccayāti avijjādayo pañca dhammā yathārahaṃ hetu ca paccayo cāti attho. Bhavesu vijjamānadosapaṭicchādanapatthanā daḷhaggāhabhāvena saṅkhārabhavānaṃ hetubhūtā janakasahāyatāya bhavanikanti taṃsahajātaāsannakāraṇattā abhisaṅkhārikā, apassayabhūtā cāti **''mātā viya dārakassa upanissayā''**ti vuttā. Yathā pitu janitasukke puttassa uppattīti pitā janako, evaṃ **kammaṃ** sattassa uppādakattā **janakaṃ** vuttaṃ. Yathā **dhāti** jātassa dārakassa posanavasena sandhārikā, evaṃ **āhāro** uppannassa kāyassāti **sandhārako** vutto.

Kāmañcettha avijjādayo nāmakāyassāpi paccayo, pakārantarena pana tassa pākaṭaṃ paccayapariggahavidhiṃ dassetuṃ **''cakkhuñca paṭiccā''**tiādi vuttaṃ. Tattha **cakkhuñcā**ti **ca**-saddo samuccayattho. Tena cakkhuviññāṇassa āvajjanādiajjhattaṃ sabbaṃ paccayajātaṃ saṅgaṇhāti. **Rūpe cā**ti pana **ca**-saddena yathā bahulaṃ bāhirarūpaṃ cakkhuviññāṇassa ārammaṇapaccayo, evaṃ aññampi bāhiraṃ paccayajātaṃ saṅgaṇhāti. **Paṭiccā**ti paccayabhūtaṃ laddhāti attho. Tena cakkhussa nissayapurejātaindriyavippayuttaatthiavigatavasena, rūpassa ārammaṇapurejātaatthiavigatavasena, itaresañca saṅgahitānaṃ anantarādisahajātādivasena paccayabhāvaṃ dasseti. Vacanabhede pana kāraṇaṃ heṭṭhā vuttameva. **Ādi**-saddena ca phassādīnaṃ viya sahapaccayehi sotaviññāṇādīnaṃ saṅgaho veditabbo ''tiṇṇaṃ saṅgati phasso''tiādipāṭhassa (ma. ni. 1.204; 3.421, 425-426; saṃ. ni. 2.43-45; kathā. 465, 467) viya ''sotañca paṭiccā''tiādipāṭhassa saṅgahitattā. Evaṃ sammasanupagaṃ sabbaṃ nāmaṃ sahapaccayena saṅgahitaṃ hoti. Tenāha **''nāmakāyassa paccayapariggahaṃ karotī''**ti.

Pavattiṃ disvāti etarahi pavattiṃ disvā. **Eva**nti iminā na kevalaṃ sappaccayatāmattameva paccāmaṭṭhaṃ, atha kho yādisehi paccayehi etarahi pavattati, tādisehi avijjādipaccayeheva atītepi pavattitthāti paccayasadisatāpi paccāmaṭṭhāti daṭṭhabbaṃ.

680. **Pubbanta**nti atītaṃ khandhappabandhakoṭṭhāsaṃ. **Ārabbhā**ti uddissa. **Ahosiṃ nu kho, na nu kho ahosi**nti sassatākāraṃ, adhiccasamuppattiākārañca nissāya atīte attano vijjamānataṃ, avijjamānatañca kaṅkhati. **Kiṃ nu kho ahosi**nti jātiliṅgūpapattiyo nissāya ''khattiyo nu kho ahosiṃ, brāhmaṇādīsu gahaṭṭhādīsu devādīsu aññataro nu kho''ti kaṅkhati. **Kathaṃ nu kho**ti saṇṭhānākāraṃ nissāya ''dīgho nu kho ahosiṃ, rassaodātakāḷapamāṇikaappamāṇikādīnampi aññataro''ti kaṅkhati. Issaranimmānādiṃ nissāya ''kena nu kho pakārena ahosi''nti nibbattākārato kaṅkhatīti ca vadanti. **Kiṃ hutvā kiṃ ahosi**nti jātiādiṃ nissāya ''khattiyo hutvā nu kho brāhmaṇo ahosiṃ…pe… devo hutvā nu kho manusso ahosi''nti attano aparāparuppattiṃ kaṅkhati. Sabbattheva ca **addhāna**nti kālādhivacanaṃ. **Bhavissāmi nu kho**ti sassatākāraṃ, ucchedākārañca nissāya anāgate attano vijjamānataṃ, avijjamānatañca kaṅkhati. Sesamettha vuttanayameva. **Etarahi vā pana paccuppannaṃ addhāna**nti idāni vā paṭisandhimādiṃ katvā cutipariyantaṃ sabbampi vattamānakālaṃ. **Ajjhattaṃ kathaṃkathī hotī**ti attano khandhesu vicikicchā hoti. **Ahaṃ nu khosmī**ti attano atthibhāvaṃ kaṅkhati. Ayuttaṃ panetanti. Yuttaṃ ayuttanti kā ettha cintā. Ummattako viya hi bālaputhujjano. **No nu khosmī**ti attano natthibhāvaṃ kaṅkhati. **Kiṃ nu khosmī**ti khattiyova samāno attano khattiyabhāvaṃ kaṅkhati. Esa nayo sesesu. **Kathaṃ nu khosmi**nti vuttanayameva. Kevalañhettha ''abbhantare jīvo nāma atthī''ti gahetvā tassa dīghādibhāvaṃ kaṅkhanto ''kathaṃ nu khosmi''nti kaṅkhatīti veditabbo. Paccuppannaṃ pana attano sarīrasaṇṭhānaṃ ajānanto nāma natthi. **Kuto āgato, so kuhiṃ gāmī bhavissatī**ti attabhāvassa āgatigatiṭṭhānaṃ kaṅkhati. **Sā sabbāpi pahīyatī**ti sā yathāvuttā soḷasavidhāpi vicikicchā vikkhambhanavasena pahīyati.

681. Kusalādibhedato sabbappakārassāpi nāmassa sādhāraṇo paccayoti, tato pavattito manasikārādiko kusalādibhedato sabbappakārassāpi nāmassa asādhāraṇo paccayoti ca yojetabbaṃ. **Kusalādibhedato**ti kusalākusalavipākakiriyabhedato. Tassāpi somanassasahagatādiaññatarabhedavasena **sabbappakārassāpi**. Yaṃ ekantato chadvārikaṃ, tampi chadvāraggahaṇeneva gahitaṃ yathā chaṭṭhārammaṇaṃ chaḷārammaṇaggahaṇenātipi vuttaṃ **''sabbappakārassāpī''**ti. **Tato**ti cakkhurūpādito. **Manasikārādiko**ti yonisomanasikāraayonisomanasikārādiko, kammabhavaṅgādiko ca. Kāmañcettha dvāracchakkayonisomanasikārādivasena nāmasseva sādhāraṇo, asādhāraṇo ca paccayo vutto, taṃ pana avisesavasena vuttaṃ. Visesato pana kammaṃ vipākanāmassa, kammasamuṭṭhānarūpānañca cittaṃ cetasikanāmassa, cittasamuṭṭhānarūpānañca sādhāraṇo paccayo, yathāvuttasseva ca nāmassa, rūpassa ca tadaññanāmarūpāpekkhāya asādhāraṇo paccayo. Tathā sabhāgo, utusabhāgo ca āhāro taṃsamuṭṭhānarūpānaṃ sādhāraṇo paccayo, tadaññāpekkhāya asādhāraṇoti rūpassāpi sādhāraṇo, asādhāraṇo ca paccayo yathārahaṃ niddhāretabbo. Paccayapariggaho nāma anadhigatārahattena kātabboti tadapekkhāya **''yonisomanasikārasaddhammassavanādiko kusalassevā''**ti vuttaṃ. **Ādi**-saddena sappurisūpanissayassa, catunnampi vā sampatticakkānaṃ saṅgaho daṭṭhabbo. **Viparīto akusalassā**ti vacanato yathā yonisomanasikārādiviparīto akusalasseva paccayo, tathā yonisomanasikārādi kusalasseva paccayo hotīti attho. Yassa vā kusalaṃ sambhavati, akusalaṃ sambhavati, kusalākusalāni vā, tassāti atthasiddhametaṃ. **Kammādiko**ti **ādi**-saddena avijjādayo viya gatikālādayopi saṅgahitāti daṭṭhabbā. **Bhavaṅgādiko**ti bhavaṅgasantīraṇaparittakiriyārahattādiko. Tattha **bhavaṅgaṃ** pañcadvāramanodvārāvajjanakiriyānaṃ, **santīraṇaṃ** voṭṭhabbanassa, **parittakiriyā** yathārahaṃ parittamahaggatakiriyānaṃ, **arahattaṃ** āvajjanavajjānaṃ sabbakiriyānaṃ paccayoti veditabbaṃ.

Kammanti cetanāva adhippetā, sā ca kho kusalākusalā. Vuttañhetaṃ ''kusalākusalacetanā vipākānaṃ khandhānaṃ, kaṭattā ca rūpānaṃ kammapaccayena paccayo''ti (paṭṭhā. 1.1.427). Na cittaṃ viya sasampayuttā. Cittañhettha sasampayuttaṃ adhippetaṃ ''hetū hetusampayuttakānaṃ dhammānaṃ, taṃsamuṭṭhānānañca rūpānaṃ hetupaccayena paccayo''tiādivacanato (paṭṭhā. 1.1.1). **Tatthā**ti tesu kammādīsu rūpajanakapaccayesu. Atītato eva kammato phalaṃ uppajjati, na vattamānatoti vuttaṃ **''kammaṃ atītameva kammasamuṭṭhānassa rūpassa paccayo''**ti. Yadi hi paccuppannato kammato phalaṃ uppajjeyya, āyūhanakkhaṇe eva phalena uppajjitabbaṃ bhaveyya, na ca taṃ diṭṭhamicchitaṃ vā. Na hi loke kudācanaṃ kariyamānameva kammaṃ phalaṃ dentaṃ diṭṭhaṃ, tathārūpo vā āgamo atthīti. Nanu ca idamapi na diṭṭhaṃ, yaṃ vinaṭṭhato hetuto phalaṃ uppajjamānaṃ, mato vā kukkuṭo vassantoti? Saccamadiṭṭhaṃ rūpadhammānaṃ pabandhavicchede, idaṃ pana arūpaṃ pabandhopi atthīti upamā na saṃsandati. Kammato hi atītato eva kammassa katattā, upacitattā ca phalaṃ uppajjati. Vuttañhetaṃ ''kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ cakkhuviññāṇaṃ uppannaṃ hotī''tiādi (dha. sa. 431). Yasmā anantarādipaccayalābhato uppādakkhaṇe eva cittassa balavatā, tasmā taṃ uppajjamānameva rūpaṃ janetīti āha **''cittaṃ cittasamuṭṭhānassa uppajjamāna''**nti. Rūpassa paccayo hotīti sambandho. Yasmā pana rūpassa ṭhitikkhaṇe balavatā pacchājātādipaccayalābhato, tasmā vuttaṃ **''utuāhārā… pe… hontī''**ti, bāhiraṃ utuṃ, āhārañca paccayaṃ labhitvā attano ṭhitikkhaṇe utuāhārā rūpaṃ janentīti attho.

Evanti ''sādhāraṇāsādhāraṇavasenā''tiādinā vuttappakārena.

682. **Saṅkhārāna**nti saṅkhatasaṅkhārānaṃ. **Bhaṅga**nti maraṇaṃ. **Jarāmaraṇaṃ nāma jātiyā satī**tiādi phaladassanānupubbiyā hetudassanakkamena nāmarūpassa paccayapariggaho sukaroti katvā dassito. Tattha **bhave satī**ti kammabhave sati.

683. **Pubbe vitthāretvā dassitaanulomapaṭiccasamuppādavasenā**ti pariyosānato paṭṭhāya paṭilomanayena ādipāpanavasena vitthāretvā dassitaanulomapaṭiccasamuppādavasena. ''Asati jātiyā natthi jarāmaraṇa''ntiādinā (saṃ. ni. 2.4) hi paṭilomavasena dassite paccayākāre ''yassa abhāvā yassa abhāvo, so tassa paccayo''ti byatirekato, anvayato ca nāmarūpassa paccayapariggaho sukaroti.

684. **Purimakammabhavasmiṃ moho**tiādi vuttatthameva. Kammasahāyattā kilesavaṭṭaṃ kammavaṭṭe pakkhitvā vuttaṃ **''kammavaṭṭavipākavaṭṭavasenā''**ti.

685. Diṭṭhadhammo vuccati paccakkhabhūto paccuppanno attabhāvo, tattha veditabbaphalaṃ kammaṃ **diṭṭhadhammavedanīyaṃ**. Paccuppannabhavato anantaraṃ veditabbaphalaṃ kammaṃ **upapajjavedanīyaṃ. Aparāpariyāye**ti diṭṭhadhammānantarānāgatato aññasmiṃ attabhāvapariyāye attabhāvaparivatte. **Ahosikamma**nti ahosi eva kammaṃ, na tassa vipāko ahosi, ''atthi, bhavissati vā''ti evaṃ vattabbakammaṃ. Paṭipakkhehi anabhibhūtatāya, paccayavisesena paṭiladdhavisesatāya ca balavabhāvaṃ pattā tādisassa pubbābhisaṅkhārassa

vasena sātisayā hutvā pavattā paṭhamajavanacetanā tasmiṃyeva attabhāve phaladāyinī **diṭṭhadhammavedanīyā** nāma. Sā hi vuttākārena balavati javanasantāne guṇavisesayuttesu upakārāpakāravasappavattiyā, āsevanālābhena appavipākatāya ca paṭhamajavanacetanā itaradvayaṃ viya pavattasantānuparamāpekkhaṃ, okāsalābhāpekkhañca kammaṃ na hotīti idheva pupphamattaṃ viya pavattivipākamattaṃ phalaṃ deti. **Tathā asakkonta**nti kammassa vipākadānaṃ nāma upadhipayogādipaccayantarasamavāyeneva hotīti tadabhāvato tasmiṃyeva attabhāve vipākaṃ dātuṃ asakkontaṃ. **Atthasādhikā**ti dānādipāṇātipātādiatthassa nipphādikā. Kā pana sāti āha **''sattamajavanacetanā''**ti. Sā hi sanniṭṭhāpakacetanā vuttanayena paṭiladdhavisesā, purimajavanacetanāhi laddhāsevanā ca samānā anantarattabhāve vipākadāyinī **upapajjavedanīyakammaṃ** nāma. **''Sati saṃsārappavattiyā''**ti iminā asati saṃsārappavattiyaṃ ahosikammapakkhe tiṭṭhati vipaccanokāsassa abhāvatoti dīpeti.

686. **Yaṃ garuka**nti yaṃ akusalaṃ mahāsāvajjaṃ, kusalaṃ mahānubhāvaṃ kammaṃ. **Yaṃ bahula**nti yaṃ bahulaṃ abhiṇhaso kataṃ samāsevitaṃ. **Maraṇakāle anussarita**nti paribyattabhāvena maraṇassa āsannakāle anussaritaṃ. Āsannakāle kate vattabbameva natthīti hi vuttaṃ. **''Punappunaṃ laddhāsevana''**nti iminā ''yaṃ bahula''nti vuttakammato viseseti. Tathā diṭṭhadhammavedanīyaṃ nivatteti paṭisandhiākaḍḍhanānujānanato. Paṭisandhijanakavasena hi garukādikammacatukkaṃ vuttaṃ.

Tattha garukaṃ sabbapaṭhamaṃ vipaccati. Tathā hi taṃ garukanti vuttaṃ. Garuke asati bahulīkataṃ, tasmiṃ asati āsannaṃ, tasmimpi asati ''kaṭattā vā panā''ti vuttaṃ purimajātīsu katakammaṃ vipaccati. Bahulāsannapubbakatesu ca balābalaṃ vā jānitabbaṃ, pāpato pāpantaraṃ, kalyāṇañca, kalyāṇato ca kalyāṇantaraṃ, pāpañca, bahulīkatato ca mahato ca pubbakatādi, appañca. Bahulānussaraṇena vippaṭisārādijananato paṭipakkhassa aparipuṇṇatāya āraddhavipākassa kammassa, kammasesassa vā aparāpariyāye vedanīyassa aparikkhīṇatāya santatiyā pariṇāmavisesatoti tehi tehi kāraṇehi āhitabalaṃ paṭhamaṃ vipaccati. **Mahānāradakassapajātake** videharañño senāpati alāto, bījako dāso, rājakaññā rucā ca ettha nidassanaṃ. Tathā hi vuttaṃ bhagavatā –

> ''Tatrānanda, yvāyaṃ puggalo idha pāṇātipātī…pe… micchādiṭṭhi kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, maraṇakāle vāssa hoti micchādiṭṭhi samattā samādinnā, tena so kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Yañca kho so idha pāṇātipātī hoti…pe… micchādiṭṭhi hoti, tassa diṭṭhe vā dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye.
>
> ''Tatrānanda, yvāyaṃ puggalo idha pāṇātipātī…pe… micchādiṭṭhi kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Pubbe vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, maraṇakāle vāssa hoti sammādiṭṭhi samattā samādinnā, tena so kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Yañca kho so idha pāṇātipātī hoti…pe… micchādiṭṭhi hoti, tassa diṭṭhe vā dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye.
>
> ''Tatrānanda, yvāyaṃ puggalo idha pāṇātipātā paṭivirato…pe… sammādiṭṭhi kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Pubbe vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, maraṇakāle vāssa hoti sammādiṭṭhi samattā samādinnā, tena so kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Yañca kho so idha pāṇātipātā paṭivirato…pe… sammādiṭṭhi hoti, tassa diṭṭhe vā dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye.
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> ''Tatrānanda, yvāyaṃ puggalo idha pāṇātipātā paṭivirato…pe… sammādiṭṭhi kāyassa bhedā paraṃ… pe… nirayaṃ upapajjati. Pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, maraṇakāle vāssa hoti micchādiṭṭhi samattā samādinnā, tena so kāyassa bhedā paraṃ maraṇā apāyaṃ …pe… nirayaṃ upapajjati. Yañca kho so idha pāṇātipātā paṭivirato hoti…pe… sammādiṭṭhi hoti, tassa diṭṭhe vā dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye''ti (ma. ni. 3.303).

Kiṃ bahunā yaṃ taṃ tathāgatassa mahākammavibhaṅgañāṇaṃ, tassevāyaṃ visayo, yadidaṃ tassa tassa kammassa tena tena kāraṇena pubbāparavipākatā sāmatthiyaṃ.

687. Paṭisandhidānādivasena vipākasantānassa nibbattakaṃ janakaṃ. Tenāha **''taṃ paṭisandhiyampi pavattepi rūpārūpavipākakkhandhe janetī''**ti. Sukhadukkhasantānassa, nāmarūpappabandhassa vā ciratarappavattihetubhūtaṃ upatthambhakaṃ. Tenāha **''sukhadukkhaṃ upatthambheti, addhānaṃ pavattetī''**ti. Upapīḷakaṃ sukhadukkhappabandhe pavattamāne saṇikaṃ saṇikaṃ taṃ hāpeti. Tenāha **''sukhadukkhaṃ pīḷeti bādhati, addhānaṃ pavattituṃ na detī''**ti. **Ghātetvā**ti upacchinditvā. Kammassa upacchindanaṃ nāma tassa vipākapaṭibāhanamevāti āha **''tassa vipākaṃ paṭibāhitvā''**ti. Tañca attano vipākuppattiyā okāsakaraṇanti vuttaṃ **''attano vipākassa okāsaṃ karotī''**ti. Vipaccanāya katokāsaṃ kammaṃ vipakkameva nāma hotīti āha **''evaṃ pana kammena kate okāse taṃ vipākaṃ uppannaṃ nāma vuccatī''**ti. **Upapīḷakaṃ** aññassa vipākaṃ upacchindati, na sayaṃ attano vipākaṃ deti. **Upaghātakaṃ** pana dubbalaṃ kammaṃ upacchinditvā attano vipākaṃ uppādetīti ayametesaṃ viseso. Bavhābādhatādipaccayūpanipātena vipākassa vibādhakaṃ **upapīḷakaṃ,** tathā vipākasseva upacchedakaṃ **upaghātakaṃ**. Kammaṃ upaghātetvā attano vipākassa okāsakaraṇena vipaccane sati janakameva siyā, janakādibhāvo nāma vipākaṃ pati icchitabbo, na kammaṃ patīti vipākasseva upaghātakatā yuttā viya dissati, vīmaṃsitabbaṃ.

Kammantaranti kammaviseso kammānaṃ balābalabhedo. **Vipākantara**nti vipākaviseso, tassa hīnapaṇītatādibhedo. Aparo nayo – yasmiṃ kamme kate paṭisandhiyaṃ, pavatte ca vipākakaṭattārūpānaṃ uppatti hoti, taṃ **janakaṃ**. Yasmiṃ pana kate aññena janitassa iṭṭhassa vā aniṭṭhassa vā phalassa vibādhakavicchedakapaccayānuppattiyā, upabrūhanapaccayuppattiyā ca janakānubhāvānurūpaṃ pariposaciratarappabandhā honti, taṃ **upatthambhakaṃ**. Janakena nibbattitaṃ kusalaphalaṃ vā akusalaphalaṃ vā yena paccanīkabhūtena rogadhātusamatādinimittatāya bādhīyati, taṃ **upapīḷakaṃ**. Yena pana kammunā janakasāmatthiyavasena ciratarappabandhārahampi samānaṃ phalaṃ vicchedakapaccayuppattiyā upahaññati vicchijjati, taṃ **upaghātakaṃ**. Tattha keci dutiyassa kusalabhāvaṃ itthannāmagatassa appābādhadīghāyukatāsaṃvattanavasena, pacchimānaṃ dvinnaṃ akusalabhāvaṃ bavhābādhaappāyukatāsaṃvattanavasena vaṇṇenti. Devadattādīnaṃ, pana nāgādīnaṃ, ito anupadinnena yāpanakapetānañca narakādīsu akusalavipākupatthambhanupapīḷanupaghātakāni na na santīti catunnampi akusalākusalabhāvo na virujjhati. Buddhāveṇikatāya asādhāraṇasseva ñāṇassa gocarabhāvato kammantarādi **''asādhāraṇaṃ sāvakehī''**ti vuttaṃ. **Ekadesato jānitabbaṃ** anavasesato jānituṃ na sakkā avisayattā. Sabbena sabbaṃ ajānane paccayapariggaho na paripūratīti.

688. Yathāvuttaṃ kammaṃ vattamānavipākappabandhanimittameva adhippetanti kammekadesatāya **''dvādasavidhaṃ kammaṃ kammavaṭṭe pakkhipitvā''**ti vuttaṃ. Kilesavaṭṭampi kammasahāyatāya kammavaṭṭapakkhikameva katvā āha **''kammavaṭṭavipākavaṭṭavasenā''**ti. Yādisato paccayato paccuppanne addhāne nāmarūpassa pavatti, tādisato eva itarasmimpi addhadvayeti yathā atītānāgate nayaṃ neti, taṃ dassento **''ida''**ntiādimāha. Tattha **anāgatepi kammavaṭṭavipākavaṭṭavasenevā**ti ettha vuttaṃ **eva**-saddaṃ ''etarahi atītepī''ti etthāpi ānetvā vattabbaṃ addhattayepi kiriyākiriyaphalamattatādassanaparattā codanāya. **Iti kammañcevā**tiādi vuttassevatthassa nigamanavasena vuttaṃ. Aparāparaṃ vaṭṭanaṭṭhena **vaṭṭaṃ**. Tathā pavattanaṃ **pavattaṃ**. Hetuphalabhāvena sambandhatīti **santati,** pabandho. Karaṇaṭṭhena, paccayehi karīyatīti vā **kiriyā**.

Kammāti kammato. Sambhavati etasmāti sambhavo, kammaṃ sambhavo etassāti **kammasambhavo,** vipāko.

Kāraṇasāmaggiyaṃ dānādīhi sādhitakiriyāya vattamānāya kāraṇamatte kattuvohāroti āha **''neva kāraṇato uddhaṃ kārakaṃ passatī''**ti. Karotīti hi **kārakaṃ**. Vipākapaṭisaṃvedakaṃ na passatīti sambandho. Kāmaṃ bālāpi ''kārako paṭisaṃvedako''ti vadantā atthato paññattimattameva vadanti, te pana viparītābhinivesavasenāpi vadantīti taṃ appamāṇanti āha **''samaññāmattena paṇḍitā voharantī''**ti.

689. **Evetanti** evaṃvidhaṃ etaṃ dassanaṃ, **sammadassanaṃ,** aviparītadassananti attho. **Bījarukkhādikānaṃvā**ti yathā bījato rukkho, rukkhato puna bījanti anādikālikattā bījarukkhasantānassa pubbakoṭi natthi, evaṃ kammapaccayā vipāko, vipākapaccayā kammanti anādikālikattā kammavipākasantānassa pubbakoṭi na paññāyati. **Ādi**-saddena ''kukkuṭiyā aṇḍaṃ, aṇḍato kukkuṭī, punapi kukkuṭiyā aṇḍa''nti evamādiṃ saṅgaṇhāti. **Anāgatepi saṃsāre**ti yathā atīte, evaṃ anāgatepi addhāne ''khandhānañca paṭipāṭī''tiādinā (visuddhi. 2.619; dī. ni. aṭṭha. 2.95 apasādanāvaṇṇanā; saṃ. ni. aṭṭha. 2.2.60; a. ni. aṭṭha. 2.4.199; dha. sa. aṭṭha. nidānakathā; vibha. aṭṭha. 226 saṅkhārapadaniddesa; su. ni. aṭṭha. 2.523; udā. aṭṭha. 39; itivu. aṭṭha. 14, 58; theragā. aṭṭha. 1.67, 99; paṭi. ma. aṭṭha. 2.1.117; cūḷani. aṭṭha. 6; bu. vaṃ. aṭṭha. 2.58) vutte saṃsāre sati kammavipākānaṃ appavattaṃ na dissati, kammavipākānaṃ appavatti na dissati, pavattati evāti attho.

Etamatthanti ‘‘kammassa kārako natthī’’tiādinā (visuddhi. 2.689) vuttamatthaṃ. **Asayaṃvasī**ti na sayaṃvasino, micchābhinivesaparavasāti attho. **Aññamaññavirodhitā**ti itarītaravirodhitā, diṭṭhiyo, diṭṭhiyā vā aññamaññena virodhitā viruddhā.

Gambhīrañāṇagocaratāya **gambhīraṃ**. Tathā **nipuṇaṃ**. Sattasuññatāya, aññamaññasabhāvasuññatāya ca **suññaṃ. Paccaya**nti nāmarūpassa paccayaṃ, tappaccayapaṭivedheneva ca sabbaṃ paṭividdhaṃ hotīti. **Kammaṃ natthi vipākamhī**tiādīsu yaṃ vattabbaṃ, taṃ heṭṭhā vuttameva.

Paccayasuññaṃ phalanti yathāvuttamatthaṃ upamāya vibhāvetuṃ **‘‘yathā na sūriye’’**tiādi vuttaṃ. **Tesa**nti sūriyādīnaṃ. **So**ti aggi. **Sambhārehī**ti ātapādīhi kāraṇehi.

Yadi ca hetu ca phalañca aññamaññarahitaṃ, kathaṃ hetuto phalaṃ nibbattatīti āha **‘‘kammañca kho upādāyā’’**ti. Na kevalaṃ kammaphalameva suññaṃ katturahitaṃ, sabbampi dhammajātaṃ kārakarahitanti dassetuṃ **‘‘na hettha devo’’**ti gāthā vuttā. **Hetusambhārapaccayā**ti hetusamūhanimittaṃ, hetupaccayanimittaṃ vā.

690. **Cutipaṭisandhivasena viditā hontī**ti kammavaṭṭavipākavaṭṭavasena paccayapariggahassa katattā cutipaṭisandhivasena viditā hontīti vadanti. Vuttanayena pana sappaccayanāmarūpassa dassanena tīsu addhāsu pahīnavicikicchassa addhattayapariyāpannā dhammā atītapaccuppannānāgatabhavesu ca cutipaṭisandhivasena viditā honti, na anupadadhammavasena tathāpariggahassa akatattā. **Sāssa hoti ñātapariññā**ti yāya nāmarūpapariggahaṃ, tassa ca paccayapariggahaṃ karoti, sā assa yogino ‘‘idaṃ nāmaṃ, ettakaṃ nāma’’ntiādinā, ‘‘tassa ayaṃ paccayo, ettako paccayo’’tiādinā ca paricchedavasena ñātavatī paññāti katvā ñātapariññā.

Idāni yena kāraṇena addhattayapariyāpannā dhammā cutipaṭisandhivasena viditā honti, taṃ dassetuṃ **‘‘so evaṃ pajānātī’’**tiādi vuttaṃ. Tena dhammānaṃ bhavantarasaṅkamo nāma na kadācipi atthi, tattha tattheva nirujjhanatoti dasseti. Sajjhāya mantodakapāna mukhamaṇḍana padīpasīkhūpamāhi tameva dhammānaṃ saṅkamābhāvaṃ vibhāvetuṃ **‘‘apica kho’’**tiādimāha.

Manodhātuanantaranti kiriyamanodhātuyā anantaraṃ labbhamānaṃ cakkhuviññāṇaṃ. **Na ceva āgata**nti kiriyamanodhātuto na ceva āgataṃ kiriyamanodhātuyaṃ cakkhuviññāṇassa abhāvato. **Nāpi na nibbattaṃ anantara**nti kiriyamanodhātuto anāgacchantampi paccayasāmaggilābhena tato anantaraṃ nāpi na nibbattaṃ, nibbattameva hoti. Yathāyaṃ pavattiyaṃ cittappavatti, tatheva paṭisandhimhi vattate cittasantati, cuticittato anāgacchantampi paṭisandhicittaṃ tato anantaraṃ nāpi na nibbattati, paccayasāmaggivasena nibbattatevāti attho. Santatigahaṇena cettha kutoci āgamābhāvameva vibhāveti. Hetuphalabhāvena hi sambandhatāti dhammappavatti **santatī**ti. Tenāha **‘‘purimaṃ bhijjate citta’’**ntiādi. **Purima**nti cuticittaṃ. **Bhijjate**ti nirujjhati. **Pacchima**nti paṭisandhicittaṃ. **Tato**ti cuticittato anantarameva jāyati. Yattha hi cuticittato dūrepi kālantarepi uppajjamānaṃ paṭisandhicittaṃ anantarameva jāyatīti vuccati. Tasmā **tesaṃ antarikā natthi** tesaṃ cutipaṭisandhicittānaṃ byavadhāyakaṃ kiñci natthi. **Vīci tesaṃ na vijjatī**ti tasseva vevacanaṃ. **Ito**ti cuticittato anantaraṃ na ca gacchati kiñci cittaṃ. Tañhi sasampayuttadhammaṃ tatheva nirujjhati. **Paṭisandhi cā**ti paṭisandhiviññāṇañca aññameva yathāpaccayaṃ **jāyati** nibbattatīti punapi saṅkamābhāvameva vibhāvento sappaccayanāmarūpadassanaṃ nigameti.

691. Nāmarūpaggahaṇena, tassa ca paccayadhammaggahaṇena aggahitassa tebhūmakadhammassa abhāvato **‘‘viditasabbadhammassā’’**ti vuttaṃ. Na cettha lokuttaradhammā adhigatā. **Thāmagataṃ** hoti anekākāravokārapaccayapariggahavidhino anuṭṭhitattā. **Suṭṭhutaraṃ pahīyati** tiyaddhagatadhammappavattiyā vigatasammohattā. **Sā evā**ti soḷasavidhā kaṅkhā eva. Yasmā ettha ‘‘buddho, dhammo, saṅgho, sikkhā’’ti ca kaṅkhāya gocarabhūtā lokiyā dhammā adhippetā. Na hi lokuttaradhamme ārabbha kilesā pavattituṃ sakkonti. **Pubbanto**ti atītā khandhāyatanadhātuyo. **Aparanto**ti anāgatā. **Pubbantāparanto**ti tadubhayaṃ, addhāpaccuppannaṃ vā tadubhayabhāgayuttattā. Evaṃ buddhādiggahaṇena, paṭiccasamuppannadhammaggahaṇena ca gahito aṭṭhamo kaṅkhāvisayo nāmarūpamattaṃ, idappaccayatāggahaṇena pana tassa paccayo gahito, tasmā soḷasavatthukāya kaṅkhāya pahīnāya aṭṭhavatthukā kaṅkhā appatiṭṭhāva hotīti āha **‘‘na kevalañca…pe… pahīyatiyevā’’**ti.

Diṭṭhekaṭṭhattā vicikicchāya yathā diṭṭhi samucchijjamānā vicikicchāya saddhiṃyeva samucchijjati, evaṃ vicikicchā vikkhambhiyamānā diṭṭhiyā saddhiṃyeva vikkhambhīyatīti āha **‘‘dvāsaṭṭhi diṭṭhigatāni vikkhambhantī’’**ti. Attābhinivesūpanissayā hi ‘‘ahosiṃ nu kho aha’’ntiādi (ma. ni. 1.18; saṃ. ni. 2.20) nayappavattā soḷasavatthukā kaṅkhā, sā eva ca pubbantādivatthukabhāvena vuttā. Attābhinivesavatthukāni ca

dvāsaṭṭhi diṭṭhigatāni, buddhādivatthukā ca kaṅkhā tadekaṭṭhāti. Dharīyanti attano paccayehīti dhammā, tiṭṭhati ettha tadāyattavuttitāya phalanti ṭhiti, dhammānaṃ ṭhiti dhammaṭṭhiti, paccayadhammo. Atha vā dhammoti kāraṇaṃ ''dhammapaṭisambhidā''tiādīsu (vibha. 718 ādayo) viya, dhammassa ṭhiti sabhāvo, dhammato ca añño sabhāvo natthīti paccayadhammānaṃ paccayabhāvo dhammaṭṭhiti, dhammaṭṭhitiyaṃ ñāṇaṃ **dhammaṭṭhitiñāṇaṃ**. Saṅkhārānaṃ yaṃ yaṃ bhūtaṃ aniccatādi yathābhūtaṃ, tattha ñāṇanti **yathābhūtañāṇaṃ**. Sammā passatīti **sammādassanaṃ**.

Avijjā paccayoti avijjā hetuādivasena saṅkhārānaṃ yathārahaṃ paccayo. Tato eva **saṅkhārā paccayasamuppannā. Ubhopete**ti yasmā avijjāpi āsavādivasena paccayasambhūtāva, tasmā avijjā saṅkhārāti ubhayepi ete dhammā paccayasamuppannā. **Itī**ti evaṃ. **Paccayapariggahe paññā**ti paccayānaṃ paricchijja gahaṇavasena pavattā paññā. Vuttanayena **dhammaṭṭhitiñāṇaṃ**.

Nimittanti saṅkhāranimittaṃ, atthato pañcakkhandhā. Te hi ghanasaññāpavattiyā vatthubhāvato nimittaṃ, saviggahabhāvena upaṭṭhānato vā. Yasmā aniccatā nāma saṅkhārānaṃ aviparītākāro. Tattha niccatāya lesassāpi abhāvato **aniccato** passanto **yathābhūtaṃ jānāti**. Tañca ñāṇaṃ aviparītaggahaṇatāya **sammādassanaṃ**. Taṃsamaṅginā ca paccuppannesu viya atītānāgatesupi nayaṃ nentena te suparividitā honti.

Aniccatā ca nāma uppattimato, uppādo ca paccayavasenāti aniccatā sijjhamānā saṅkhārānaṃ sappaccayataṃ sādhentī yathāvuttakaṅkhappahānāya saṃvattatīti imamatthaṃ dassento **''aniccato…pe… pahīyatī''**ti āha. Tattha **tadanvayenā**ti paccakkhato diṭṭhassa anugamanena. **Etthā**ti yathādiṭṭhesu dhammesu. **Dukkhato manasi karonto**tiādīsupi eseva nayo. **Pavatta**nti upādinnakkhandhappavattaṃ. Tañhi kilesābhisaṅkhārehi pavattitattā sātisayaṃ dukkhabhāvena upaṭṭhāti. **Pavatta**nti ṭhānanisajjādivasena dukkhadukkhatādivasena ca saṅkhārappavattanti apare. ''Nimittaṃ, pavatta''nti ca vutte ajjhattabahiddhāsantānasaññite sabbasmiṃ sappaccaye nāmarūpe yāthāvato pavattā ekāva paññā pariyāyavasena ''yathābhūtañāṇa''ntipi ''sammādassana''ntipi tattha kaṅkhāvikkhambhanena ''kaṅkhāvitaraṇā''tipi vuccati. Yathā ''rukkho pādapo tarū''ti imamatthaṃ dassento āha **''yañca yathābhūtañāṇa''**ntiādi.

Paramatthato sāsane assāso nāma ariyaphalaṃ, patiṭṭhā nāma ariyamaggo, ayaṃ pana anadhigatamaggaphalopi tadadhigamupāyapaṭipattiyaṃ ṭhitattā laddhassāso viya, laddhapatiṭṭho viya ca hotīti vuttaṃ **''laddhassāso laddhapatiṭṭho''**ti. Aparihīnakaṅkhāvitaraṇavisuddhiko vipassako lokiyāhi sīlasamādhipaññāsampadāhi samannāgatattā uttari appaṭivijjhanto sugatiparāyaṇo ca hotīti vuttaṃ **''niyatagatiko''**ti. Tato eva **cūḷasotāpanno nāma hoti**. Sotāpanno hi khīṇāpāyaduggativinipātoti.

Atha vā **laddhassāso** diṭṭhivisuddhisamadhigamena. Nāmarūpaparicchedena hi khandhādike sabhāvasarasato sallakkhetvā sāsane dhammupasaṃhitapāmojjappaṭilābhena laddhassāso hoti. **Laddhapatiṭṭho** kaṅkhāvitaraṇavisuddhisamadhigamena. Sappaccayanāmarūpadassanena hi parimadditadiṭṭhikaṇṭako viniddhataahetuvisamahetuvādo yathāsakaṃ paccayeheva dhammamattaṃ jānitvā sāsane patiṭṭhitasaddho laddhapatiṭṭho nāma hoti. Nāmarūpavavatthānena dukkhasaccaṃ, dhammaṭṭhitiñāṇena samudayasaccaṃ, tasseva aparabhāgena aniccato manasikārādividhinā maggasaccañca abhiññāya pavattiyā dukkhabhāvaṃ disvā appavatte nirodhe ekaṃseneva ninnajjhāsayatāya lokiyeneva ñāṇena catunnaṃ ariyasaccānaṃ adhigatattā apāyesu abhabbuppattiko, sotāpannabhūmiyaṃ bhabbuppattiko ca hotīti vuttaṃ **''niyatagatiko''**ti. Tenāha **''cūḷasotāpanno nāma hotī''**ti.

Tasmāti yasmā evaṃ mahānisaṃsametaṃ yathābhūtañāṇaṃ, tasmā. **Sadā**ti sabbakālaṃ rattiñceva divā ca. **Sabbaso**ti nibbattakahetuādipariggaṇhanavasena sabbappakārena.

Kaṅkhāvitaraṇavisuddhiniddesavaṇṇanā niṭṭhitā.

Iti ekūnavīsatimaparicchedavaṇṇanā.

20. Maggāmaggañāṇadassanavisuddhiniddesavaṇṇanā

Sammasanañāṇakathāvaṇṇanā

692. **Evaṃ maggañca amaggañca ñatvā ṭhitaṃ ñāṇa**nti ayaṃ upakkilesavinimuttā vīthipaṭipannā

vipassanāpaññā ariyamaggassa pubbabhāgamaggo, ayaṃ obhāsādibhedo dasavidho upakkileso na maggoti evaṃ maggañca amaggañca yāthāvato vavatthapetvā ṭhitaṃ ñāṇaṃ.

Atītādivasena anekabhedabhinne dhamme kalāpato saṅkhipitvā sammasanaṃ **kalāpasammasanaṃ,** ayaṃ kira jambudīpavāsīnaṃ abhilāpo. ''Yaṃ kiñci rūpa''ntiādinā (ma. ni. 1.361; 2.113; 3.86; a. ni. 4.181) nayena hi dhammānaṃ vipassanā **nayavipassanā,** ayaṃ kira tambapaṇṇidīpavāsīnaṃ abhilāpo. Tenevāha **''kalāpasammasanasaṅkhātāya nayavipassanāyā''**ti. **Tāva**-saddo kamattho, tena sammasanappakārānaṃ bahubhedataṃ dīpeti. Bahubhāvato hi tesaṃ paṭhamaṃ nayavipassanāya yogārambhaṃ anusāsati ''nayavipassanāya tāva yogo karaṇīyo''ti. **Kasmā**ti codakavacanaṃ. Tassāyaṃ adhippāyo – yadi maggāmaggañāṇadassanavisuddhi sampādetabbā, atha kasmā ''nayavipassanāya ādito yogo kātabbo''ti vuttanti. Itaro tassāyaṃ adhigamūpāyoti dassento **''āraddhavipassakassā''**tiādimāha. Tenetaṃ dasseti ''vipassanāya sati udayabbayañāṇuppādo, udayabbayañāṇe sati obhāsādiupakkilesasambhavo, tato maggāmaggavavatthānaṃ, tasmā tassa āditova ārambhassa sambhavo natthīti vipassanā paṭhamaṃ āraddhabbā''ti. Evampi paṭhamaṃ nayavipassanāva kasmā āraddhabbāti āha **''vipassanāya ca kalāpasammasanaṃ ādī''**ti. Tañhi atītādibhedabhinnānaṃ dhammānaṃ saṅkhipitvā vavatthānavasena pavattanato ādikammikassa sukaraṃ sammasananti ādibhūtaṃ.

Tasmāti ādibhūtattā. Atha vā **tasmā**ti yasmā āraddhavipassakassa…pe… kalāpasammasanaṃ ādi, tasmā. **Eta**nti kalāpasammasanaṃ. **Apicā**tiādi kalāpasammasanasseva vipassanāya ādibhāve upacayahetudassanaṃ. Udayabbayañāṇapariyosānā tīraṇapariññā, asampatte eva ca udayabbayañāṇe maggāmaggavavatthānaṃ hotīti āha **''tīraṇapariññāya vattamānāyā''**ti. **Kalāpasammasane tāva yogo kātabbo**ti etthāpi tasseva paṭhamārambhe kāraṇaṃ vuttanayeneva veditabbaṃ. Yasmā kalāpasammasanaṃ nāma ekavisuddhiyampi na antogadhaṃ, ekacce ca taṃ anāmasitvāva vipassanācāraṃ vaṇṇenti. Evaṃ santepi taṃ **suttantesu** ekadesena, anavasesato ca dassitaṃ. **Paṭisambhidāyaṃ** ādikammikānaṃ manasikārasukaratāya vipassanāya ādibhāvena ṭhapitaṃ. Vipassantassa ca obhāsādīsu uppannesu maggāmaggañāṇasambhavo, tasmā ''taṃ sampādetukāmenā''tiādinā ayaṃ vicāro katoti daṭṭhabbaṃ.

693. **Tatrā**ti tasmiṃ tīraṇapariññāya ñātapariññānantarabhāve, tāsu vā pariññāsu. **Vinicchayo**ti sarūpato, kiccato, bhūmito ca sanniṭṭhānaṃ. Lokuttarāpi purimasmiṃ saccadvaye maggasampayuttā tividhāpi pariññā kiccavasena labbhatīti **''lokiyapariññā''**ti visesetvā vuttaṃ. Sabhāvadhammānaṃ lakkhaṇasallakkhaṇato ñeyyaabhimukhā paññā **abhiññāpaññā. Ñātaṭṭhe**ti ñātabhāvanimittaṃ. Abhiññeyyassa jānanahetu **''ñāṇa''**nti vuccati. **Pariññāpaññā**ti aniccādilakkhaṇāni paricchijja jānanapaññā. **Tīraṇaṭṭhe**ti sammasanabhāvahetu. **Pahānapaññā**ti pahātabbassa pajahanapaññā. Vedayitādilakkhaṇavidhuratāya **ruppanalakkhaṇaṃ** paccattalakkhaṇaṃ vuttaṃ. **Tesaṃyeva** paccattalakkhaṇasallakkhaṇavasena gahitadhammānaṃyeva. Yathā pathavīphassādīnaṃ kakkhaḷaphusanādilakkhaṇāni tīsupi khaṇesu sallakkhitabbāni paṭiniyatarūpatāya sabhāvasiddhāneva hutvā gayhanti, na evamaniccatādilakkhaṇāni. Tāni pana bhaṅgudayabbayapīḷāvasavattanākāramukhena gahetabbato samāropitarūpāni viya gayhantīti vuttaṃ **''sāmaññalakkhaṇaṃ āropetvā''**ti. Lokiyapariññānaṃyeva adhippetattā lakkhaṇārammaṇikavipassanāva **''pahānapariññā''**ti vuttā.

Saṅkhārapaṭicchedatoti nāmarūpavavatthānato, yā ''diṭṭhivisuddhī''ti vuttā. Keci pana ''khandhādīnaṃ vipassanāya bhūmibhāvato sabbopi khandhādivicāro saṅkhārapariccheḍo''ti vadanti. **''Paccattalakkhaṇapaṭivedhasseva ādhipacca''**nti iminā nāmarūpapaccayapariggahapaññānaṃ tīraṇapahānāsamatthataṃ dasseti. Tāsampi pana ''namanalakkhaṇaṃ nāmaṃ, ruppanalakkhaṇaṃ rūpa''nti arūparūpānaṃ sādhāraṇākārasallakkhaṇavasena pavattiyā ekenākārena tīraṇapariyāyo, diṭṭhikaṅkhāvikkhambhanena pahānapariyāyo labbhatīti siyā tīraṇapahānesupi ādhipaccanti vadanti. Ukkaṭṭhaniddesena pana yathā diṭṭhivisuddhiyāva saṅkhārapariccheḍatā, evaṃ lakkhaṇārammaṇikavipassanāya eva tīraṇapahānakiccatā veditabbā. Evaṃ hi tissopi pariññā vavatthitā honti, aññathā saṅkāro siyā. **Tīraṇapariññāya bhūmi** tattha paññāya aniccatādilakkhaṇasantīraṇato. Tenāha **''etasmiṃ…pe… ādhipacca''**nti. Kāmaṃ udayabbayañāṇampi kañci micchābhinivesaṃ pajahati, tassa pana athāmagatattā na sātisayaṃ pahānanti vuttaṃ **''bhaṅgānupassanaṃ ādiṃ katvā upari pahānapariññāya bhūmī''**ti. **Aniccato anupassanto**ti aniccākārato saṅkhāre anupassanto sammasanto. **Niccasaññā**nti ''te niccā sassatā''ti pavattaṃ micchāsaññaṃ. Saññāsīsena diṭṭhicittānampi gahaṇaṃ daṭṭhabbaṃ. Eseva nayo ito paresupi. **Nibbindanto**ti aniccānupassanādisambhūtāya nibbidānupassanāya saṅkhāre nibbijjanavasena passanto. **Nandi**nti sappītikataṇhaṃ. **Virajjanto**ti virāgānupassanāya virajjanavasena yathā saṅkhāresu rāgo nuppajjati, evaṃ anupassanto. Tathābhūto hi rāgaṃ pajahatīti vuccati. **Nirodhento**ti nirodhānupassanāya yathā saṅkhārā

nirujjhantiyeva, na āyatiṃ punabbhavavasena uppajjanti, evaṃ anupassanto. Tathābhūto hi saṅkhārānaṃ samudayaṃ pajahati nāma anuppattidhammatāpādanato. **Paṭinissajjanto**ti paṭinissaggānupassanāya yathā saṅkhārā na puna ādiyanti, evaṃ vossajjanto. Tenāha **''ādānaṃ pajahatī''**ti, niccādivasena vā gahaṇaṃ vissajjetīti attho. **Sādhitattā**ti sampāditattā. **Itarā**ti tīraṇapahānapariññā. Evaṃ pariññā niddisitvā pariññākkamavasenapi kaṅkhāvitaraṇānantaraṃ ''kalāpasammasane yogo kātabbo''ti yvāyamattho vutto, taṃ nigamavasena paccāharanto **''tena vutta''**ntiādimāha, taṃ vuttatthameva.

694. **Tatrā**ti tasmiṃ kalāpasammasane vibhāvetabbe, tassa vā kalāpasammasanassa ādibhāve. **Ayaṃ pāḷī**ti dassiyamānaṃ paṭisambhidāmaggapāḷimāha. Tattha **saṅkhipitvā vavatthāne paññā**ti atītādibhedabhinne dhamme ekato saṅgahetvā aniccādivasena vinicchaye sādhetabbe taṃsādhanīyā paññā. Sammasane aniccatādivasena tīraṇe ñāṇanti pavuccati, sā kathaṃ hotīti attho. **Vavatthāne sammasane**ti ca nipphādetabbe bhummavacanaṃ. **Yaṃ kiñci rūpa**ntiādīni padāni heṭṭhā vuttatthāneva. **Sabbaṃ rūpaṃ aniccato vavatthapetī**tiādīni pana yasmā parato vaṇṇiyissanti, tasmā tattheva nesaṃ atthaṃ vibhāvayissāma.

Pāḷivavatthānaṃ pana evaṃ veditabbaṃ – ettha hi ādikammikānaṃ vipassanāmanasikārasukhatthaṃ **''yaṃ kiñci rūpa''**ntiādinā paṭhamaṃ tāva pañcakkhandhā atītādivibhāgamukhena gahitā, te pana khandhā yasmā dvārārammaṇehi saddhiṃ dvārappavattadhammavasena vibhāgaṃ labbhanti, tasmā tadanantaraṃ dvārachakkādivasena dasa chakkā gahitā. Yasmā pana lakkhaṇesu anattalakkhaṇaṃ dukkhavibhāgaṃ, tasmā tassa vibhāvanāya cha dhātuyo gahitā. Tato yesu kasiṇesu ito bāhirakānaṃ attābhiniveso, tāni imesaṃ jhānānaṃ ārammaṇabhāvena upaṭṭhānākāramattānīti dassanatthaṃ dasa kasiṇāni gahitāni. Tato dukkhānupassanāya parivārabhāvena paṭikkūlākāravasena dvattiṃsa koṭṭhāsā gahitā. Pubbe khandhavasena saṅkhepato gahitā dhammā nātisaṅkhepavitthāranayena, vitthāranayena ca manasi kātabbāti dassanatthaṃ dvādasāyatanāni, aṭṭhārasa dhātuyo ca gahitā. Tesu ime dhammā satipi suññanirīhaabyāpārabhāve dhammasabhāvato ādhipaccavasena pavattantīti anattalakkhaṇavibhāvanatthaṃ indriyāni gahitāni. Evaṃ anekabhedabhinnāpime dhammā bhūmittayapariyāpannatāya tividhāva hontīti dassanatthaṃ tisso dhātuyo gahitā.

Ettāvatā nimittaṃ dassetvā pavattaṃ dassetuṃ kāmabhavādayo nava bhavā gahitā. Ettake abhiññeyyavisese pavattamanasikārakosallena saṇhasukhumesu nibbattitamahaggatadhammesu manasikāro pavattetabboti dassanatthaṃ jhānappamaññāruppāni gahitāni. Tattha jhānāni nāma vuttāvasesārammaṇāni rūpāvacarajjhānāni. Paccayapaccayuppannavibhāgato ime dhammā bhinditvā manasi kātabbāti dassanatthaṃ paṭiccasamuppādaṅgāni gahitāni. Paccayākāramanasikāro hi lakkhaṇattayaṃ sukhena, suṭṭhutarañca vibhāveti, tasmā pacchato gahito. Evamete sammasanīyabhāvena gahitā khandhādivasena koṭṭhāsato pañcavīsatividhā. Pabhedato pana atītādibhedaṃ anāmasitvāva gayhamānā dvīhi ūnāni dvesatāni honti.

Tattha **aniccato vavatthapetī**tiādiko paṭhamo lakkhaṇavavatthāpanavāro. **Aniccaṃ khayaṭṭhenā**tiādiko dutiyo hetuvāro lakkhaṇānaṃ hetukittanato. **Aniccaṃ saṅkhata**ntiādiko pana hetupatiṭṭhāpanavāro pākaṭabhāvasallakkhaṇato. **Khayaṭṭhenā**ti hi khayasabhāvato yasmā rūpaṃ khayasabhāvaṃ uppajjitvā khayaṃ vayaṃ bhedaṃ gacchati, tasmā aniccanti attho. **Bhayaṭṭhenā**ti bhāyitabbabhāvato yasmā rūpaṃ pabhaṅguratāya bhayānakaṃ, tasmā dukkhanti. Tenāha bhagavā ''yadaniccaṃ, taṃ dukkha''nti (saṃ. ni. 30.15, 45, 46, 76, 85; 2.4.14; paṭi. ma. 2.10). **Asārakaṭṭhenā**ti asārakabhāvato, attasāravirahatoti attho. Tatiyavāre pana ''rūpaṃ anicca''nti vatvā tassa hetuṃ patiṭṭhāpetuṃ **''saṅkhata''**ntiādi vuttaṃ. Yasmā samecca sambhūya paccayehi kataṃ, anurūpe ca paccaye paṭicca, na vinā tehi samaṃ, sammā ca uppannaṃ, tasmā khayavayavirāganirodhadhammanti. Na hi paccayanibbattaṃ anirujjhanakaṃ nāma atthi. Tenāha bhagavā ''yaṃ taṃ rūpaṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ vata mā palujjīti netaṃ ṭhānaṃ vijjatī''ti (saṃ. ni. 5.379). Etena aniccā pathavīdhātu paccayanibbattattā tadaññaṃ paccayanibbattaṃ viyāti dasseti. Esa nayo sesadhammesupi.

Idāni anvayato, byatirekato ca saṅkhatadhammānaṃ aniccataṃ patiṭṭhāpetuṃ **''jātipaccayā''**tiādi vuttaṃ. Aniccalakkhaṇasseva cettha patiṭṭhāpanaṃ tasmiṃ patiṭṭhāpite sesalakkhaṇadvayassapi patiṭṭhāpanasiddhito.

Iminā peyyālena ime dhammarāsayo saṃkhittāti sambandho. **''Dvārārammaṇehi saddhiṃ dvārappavattā dhammā, pañcakkhandhā''**ti idaṃ abhiññeyyaniddese ''cakkhuṃ, bhikkhave, abhiññeyya''ntiādinā (paṭi. ma. 1.3; saṃ. ni. 4.46) dvārārammaṇehi saddhiṃ dvārappavatte dhamme dassetvā tesaṃ pañcahi khandhehi saṅgahitataṃ dassetuṃ ''rūpaṃ abhiññeyyaṃ…pe… viññāṇaṃ abhiññeyya''nti āgatattā vuttaṃ. **Paṭisambhidāyaṃ** (paṭi. ma. 1.48) pana ''yaṃ kiñci rūpa''ntiādinā paṭhamaṃ pañcakkhandhe dassetvā ''cakkhu''ntiādinā dvārārammaṇehi saddhiṃ dvārappavattā dhammā dassitā. Tathādassane kāraṇaṃ heṭṭhā

vuttameva.

Kasmā panettha ime dhammarāsayo saṃkhittāti pāḷiyaṃ vitthārato āgatattāti dassento **''vuttaṃ heta''**ntiādimāha. Tenevāha **''taṃ tattha…pe… saṃkhitta''**nti. Tattha **ta**nti abhiññeyyaṃ. **Etthā**ti abhiññeyyaniddese. ''Viññāṇaṃ mano dhammā''tiādinā tattha tattha koṭṭhāse ye lokuttaradhammā āgatā. Keci pana **''etthā**ti paṭisambhidāya''nti vadanti, taṃ na sundaraṃ. Sammasanupagā eva hi dhammā paṭisambhidāyaṃ gahitā sammasanavārassa adhippetattā, na abhiññeyyaniddese (paṭi. ma. 1.3; saṃ. ni. 4.46) viya sabbeva abhiññeyyā dhammā. **Ye** rūpārūpadhammā. **Yassā**ti yogino. **Tesu tena sammasanaṃ ārabhitabbaṃ** yathāpākaṭaṃ vipassanābhinivesoti katvā. Pacchā pana anupaṭṭhahantepi upāyena upaṭṭhahāpetvā anavasesatova sammasitabbā.

695. ''Atītaṃ rūpaṃ anicca''ntiādinā aniccato sammasanassa atītādivibhāgā pavattiṭṭhānabhūtāti āha **''ekādasahi okāsehī''**ti. **Vavatthāpanaṃ** nāma sanniṭṭhānaṃ. Aniccato sanniṭṭhānañcettha ''anicca''nti vipassanāvāti āha **''aniccanti sammasatī''**ti.

Kathanti sammasanākāro pucchitoti taṃ parato idheva pāḷiyaṃ dutiyavāre vuttanayenevāti saṅkhepeneva vissajjeti. Idāni tamatthaṃ pākaṭataraṃ kātuṃ **''vuttañheta''**ntiādimāha. Tattha **hī**-ti hetuatthe nipāto. Yasmā ''rūpaṃ atītānāgatapaccuppannaṃ aniccaṃ khayaṭṭhenā''ti evaṃ vuttaṃ, tasmā iminā vuttanayena aniccanti sammasatīti yojanā.

Evampi saṅkhepoyevāti vibhajitvā dassetuṃ **''esā''**tiādi vuttaṃ. **Atīte**ti atīte bhave. Ādikammikassa hi idaṃ sammasanavidhānaṃ, tasmā bhavavasena addhābhedo adhippeto. Tenāha **''nayimaṃ bhavaṃ sampattantī''**ti. Ettha **iti**-saddo hetuattho. Idaṃ vuttaṃ hoti – yaṃ atītabhave pariyāpannaṃ rūpaṃ, taṃ atīteyeva bhave khīṇaṃ, tato na imaṃ bhavaṃ sampattaṃ, tasmā aniccaṃ khayaṭṭhena khayasabhāvattāti sammasatīti. Esa nayo **yaṃ anāgata**ntiādīsupi.

Yaṃ bahiddhā, tampi bahiddhā eva khīyati, na ajjhattabhāvaṃ gacchatīti aniccaṃ khayaṭṭhenāti, yaṃ oḷārikaṃ, tampi tattheva khīyatīti aniccaṃ khayaṭṭhenātiādinā yojetabbaṃ.

Idaṃ sabbampīti idaṃ atītādibhedassa rūpassa sammasanato sabbaṃ ekādasavidhampi sammasanaṃ ekaṃ sammasanaṃ aniccato sammasananti katvā.

Tanti taṃ ekādasavidhampi rūpaṃ. **Sappaṭibhayatāyā**ti bhayānakatāya. **Bhayāvahaṃ hotī**ti appahīnavipallāsassa ''ahaṃ vinassāmi, mama santakaṃ vinassatī''ti cintentassa bhayajanakaṃ hoti. **Sīhopamasutte devānaṃ viyā**ti sīhopamasutte desiyamāne devānaṃ viya. Tattha hi –

> ''Yadā tathāgato loke uppajjati arahaṃ sammāsambuddho…pe… so dhammaṃ deseti 'iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo. Iti vedanā… iti saññā… iti saṅkhārā… iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo'ti. Yepi te, bhikkhave, devā dīghāyukā vaṇṇavanto sukhabahulā uccesu vimānesu ciraṭṭhitikā, tepi tathāgatassa dhammadesanaṃ sutvā yebhuyyena bhayaṃ saṃvegaṃ santāsaṃ āpajjanti 'aniccāva kira bho mayaṃ samānā niccamhāti amaññimha, addhuvāva… pe… asassatāva kira bho mayaṃ samānā sassatamhāti amaññimha, mayampi kira bho aniccā addhuvā asassatā sakkāyapariyāpannā'''ti (saṃ. ni. 3.78; a. ni. 4.33) –

Evaṃ devānaṃ bhayuppatti āgatā.

Khandhapañcakaṃ, tadekadeso vā attavādīhi ''attā''ti parikappīyati, tañca ekantato aniccaṃ, dukkhañcāti āha **''yañhi aniccaṃ, taṃ dukkha''**ntiādi. Tīsu dukkhatāsu saṅkhāradukkhatāva byāpinī, ''yadaniccaṃ, taṃ dukkha''nti ca adhippetāti vuttaṃ **''aniccataṃ vā udayabbayapaṭipīḷanaṃ vā''**ti. **Attā abhavissā**ti ''kārako vedako sayaṃvasī''ti evaṃbhūto attā abhavissāti adhippāyo. Evañhi sati rūpassa ābādhāya saṃvattanaṃ ayujjamānakaṃ siyā. Yathā rūpakkhandhe abhedato tividhaṃ sammasanaṃ, bhedato tettiṃsavidhaṃ, evaṃ vedanākkhandhādīsupīti imamatthaṃ **''esa nayo''**ti atidisati. Tena khandhavasena tāva bhedato pañcasaṭṭhiadhikā sataṃ sammasanavārā dassitā honti. Iminā nayena dvārachakkādīsupi yathārahaṃ sammasanabhedo veditabbo.

696. **Niyamato saṅkhatādibhedaṃ hotī**ti ekaṃsena saṅkhatatādivisesavantaṃ hoti asaṅkhatādisabhāve aniccatāya asambhavato. **Assā**ti aniccassa. **Pariyāyadassanattha**nti vevacanadassanatthaṃ, taṃ pana

‘‘khayadhamma’’ntiādīnaṃ vasena veditabbaṃ, na purimānaṃ tiṇṇaṃ. Na hi tadeva tassa pariyāyo hoti, nāpi saṅkhatapaṭiccasamuppannapadāni hutvā abhāvadīpanato pākabhāvadīpanato. Pākabhāvadīpanena pana aniccatāya sādhanapakkhe tiṭṭhanti. Teneva hi sabbesaṃ padānaṃ pariyāyatābhāvato **‘‘nānākārehi vā’’**ti vikappantaraṃ gahitaṃ. **Manasikārappavattīdassanattha**nti aniccatāya upabrūhanamanasikārapavattidassanatthaṃ.

Cattārīsākāraanupassanākathāvaṇṇanā

697. **So**ti yogāvacaro. **Tassā**ti yathāvuttabhedassa aniccatādisammasanassa. **Thirabhāvatthāyā**ti daḷhabhāvatthāya aniccādiākārassa punappunaṃ manasikāro viya bahulīkārabhāvato. Yaṃ taṃ bhagavatā etassa vibhaṅge aniccādisammasanaṃ vuttanti sambandho. **Anulomika**nti ariyamaggādhigamassa anukūlaṃ. **Khanti**nti ñāṇakhantiṃ. Ñāṇañhi visayasabhāvaṃ ogāhetvā vavatthāne khamati sahatīti khantīti vuccati. **Sammattaniyāma**nti ariyamaggaṃ. So hi sammādiṭṭhiādisammattañceva anivattidhammatāya niyāmo cāti vuccati. **‘‘Ādinā nayenā’’**ti iminā ‘‘pañcakkhandhe dukkhato passanto anulomikaṃ khantiṃ paṭilabhati, khandhānaṃ nirodho sukhaṃ nibbānanti passanto sammattaniyāmaṃ okkamatī’’ti (paṭi. ma. 3.38) evamādiko pāṭhaseso rogādipaṭipakkhayojanāvasena vitthāretabbo. **‘‘Khandhānaṃ nirodho niccaṃ nibbāna’’**nti vacanena saṅkhārānaṃ dukkharogatādipaṭipakkho nibbānassa sukhārogyādibhāvo ‘‘ādinā nayenā’’ti ettha nayaggahaṇena dīpitoti. Avaseso sabbo pāṭho pakāsito eva hotīti.

Kāmañcetaṃ cattārīsāya ākārehi sammasanaṃ anulomañāṇe bhāvetabbavidhānaṃ. Tenāha **‘‘anulomañāṇaṃ vibhajantena…pe… vutta’’**nti, ito paṭṭhāya pana kataparicayasseva kiccāvahaṃ hotīti idhāpi vuttantīti daṭṭhabbaṃ. **Tassāpī**ti na kevalaṃ kalāpasammasanasseva, atha kho yathādassitassa cattālīsappabhedassa aniccādisammasanassapi. Tañhi anulomikakhantipaṭilābhāya, sammattaniyāmokkamanāya ca saṃvattanato ekaṃsato icchitabbaṃ. Vuttañhi –

> ‘‘So vata, bhikkhave, bhikkhu kañci saṅkhāraṃ niccato samanupassanto anulomikāya khantiyā samannāgato bhavissatīti netaṃ ṭhānaṃ vijjati, anulomikāya khantiyā asamannāgato sammattaniyāmaṃ okkamissatīti netaṃ ṭhānaṃ vijjati, sammattaniyāmaṃ anokkamamāno sotāpattiphalaṃ vā…pe… arahattaṃ vā sacchikarissatīti netaṃ ṭhānaṃ vijjati. So vata, bhikkhave, bhikkhu sabbasaṅkhāre aniccato samanupassanto’’ti (a. ni. 6.98; paṭi. ma. 3.36) –

Ādi sukkapakkho vitthāretabbo. Tathā ‘‘so vata, bhikkhave, bhikkhu kañci saṅkhāraṃ sukhato, dukkhato, kañci dhammaṃ attato, anattato’’ti (paṭi. ma. 3.36) vitthāretabbo.

698. Ekekaṃ khandhaṃ aniccādisammasanassa vasena sammasatīti sambandho. Tassa pana sammasanassa pañcannaṃ khandhānaṃ sādhāraṇatāya **‘‘ekekaṃ khandha’’**nti vuttaṃ. **Anaccantikatāyā**ti accantikatābhāvato, asassatatāyāti attho. Sassatañhi accantikaṃ parāya koṭiyā abhāvato. **Ādiantavantatāyā**ti pubbāparakoṭivantatāya, udayabbayadhammatoti attho. Aniccato sammasatīti sambandho. Esa nayo sabbattha.

Aniccatoti ca addhuvato. Etañhi na niccaṃ, khaṇikatāya asadābhāvitāya vā na iccaṃ na upagantabbanti **aniccaṃ. Uppādavayapaṭipīḷanatāyā**ti uppādena, vayena ca pati pati khaṇe khaṇe taṃsamaṅgino vibādhanasabhāvattā, tehi vā sayameva vibādhetabbattā. Udayabbayavanto hi dhammā abhiṇhaṃ tehi paṭipīḷitā eva honti, yā pīḷanā ‘‘saṅkhāradukkhatā’’ti vuccati. **Dukkhavatthutāyā**ti tividhassāpi dukkhassa, saṃsāradukkhassa ca adhiṭṭhānabhāvato. **Paccayayāpanīyatāyā**ti yathārahaṃ paccayehi yāpetabbatāya. **Rogamūlatāyā**ti mūlabyādhi viya anubandhabyādhīnaṃ mūlabhāvato, padadvayenāpi yāpyarogasadisatoti dasseti. Yāpyabyādhi hi rogo itaro ābādhoti. **Dukkhatāsūlayogitāyā**ti tividhadukkhatāsaṅkhātena rujjanena yujjatāya. **Kilesāsucipaggharaṇatāyā**ti yathārahamārammaṇavasena, samannāgamavasena ca rāgādikilesāsucivissandanato. Ahutvā sambhavato uppattiyā **uddhumātatā**.

Antotudanatāyāti abbhantare tudanato. Dukkhavedanādayo viya hi ime saṅkhārā attabhāvassa abbhantaragatā eva udayabbayavasena tudanti. Ariyamaggasaṇḍāsena vinā nīharituṃ asakkuṇeyyatāya **dunnīharaṇīyatā** taṇhādiṭṭhābhinivesadaḷhabhāvato. **Agha**nti pāpaṃ viya ariyajanehi vigarahitabbaṃ. Sattānaṃ anatthajananato avaḍḍhiāvahaṃ, pāpassa ca vatthubhūtaṃ khandhapañcakanti āha **‘‘vigaraha…pe… aghato’’**ti. **Aseribhāvajanakatāyā**ti paravasatājananato. Yathā gilāno aññehi saṃvesanavuṭṭhāpanādinā parapaṭibaddhasarīravuttiko aserī, evametepi aseribhāvajanakā. **Avasatāyā**ti avasavattanato. Yathā parosatanto puriso parassa vasaṃ na gacchati, evaṃ subhasukhādibhāvena vase vattetuṃ asakkuṇeyyato. **Avidheyyatāyā**ti ‘‘mā jīratha, mā mīyathā’’tiādinā vidhātuṃ asakkuṇeyyato. **Palujjanatāyā**ti byādhiādīhi pakārehi chijjanato

vinassanato. Tehi eva vā ābyasanato. Byasanattho hi lokasaddo, pasaddo bhusattho daṭṭhabbo. Byādhiādīhi ca khandhānaṃ byasananti. Byasanāvahabhāvena etīti **īti,** āgantukānaṃ akusalapakkhiyānaṃ byasanahetūnaṃ etaṃ adhivacanaṃ. Khandhā ca edisāti āha **''anekabyasanāvahatāya ītito''**ti.

Upaddavatīti upaddavo, anatthaṃ janento abhibhavati ajjhottharatīti attho, rājadaṇḍādīnaṃ etaṃ adhivacanaṃ. Khandhā ca edisāti vuttaṃ **''aviditānaṃ…pe… upaddavato''**ti. Diṭṭhadhammikasamparāyikabhayāvahato, abhayapaṭipakkhato ca khandhā bhayanti āha **''sabbabhayānaṃ… pe… bhayato''**ti. Bahiddhā ñātibyasanādīhi, ajjhattaṃ rāgādīhi anatthehi upasajjanaṭṭhena, upasaggasadisatāya ca upasaggo. **Upasaggo**ti ca devatūpasaṃhāravasena pavatto byādhiādianattho. So atthakāmena muhuttampi na ajjhupekkhitabbo hoti. Tena vuttaṃ **''anekehi…pe… upasaggato''**ti. **Dosūpasaṭṭhatāyā**ti ārammaṇato, sampayogato ca rāgādidosehi upetatāya. Lokadhammā lābhādihetukā anunayapaṭighā, tehi, byādhiādīhi ca anavaṭṭhitatā **pacalitatā**.

Upakkamenāti attano, parassa vā payogena. **Sarasenā**ti sabhāvena. **Pabhaṅgupagamanasīlatā** bhiduratā. **Sabbāvatthanipātitāyā**ti rukkhaphalaṃ viya atitaruṇakālato paṭṭhāya sabbāsu avatthāsu nipatanasīlatāya. Anipatassapi sabbena sabbaṃ asāratāya **thirabhāvassa abhāvatāya**. Thirañhi dhuvaṃ nāma hoti. Tāyituṃ rakkhituṃ asamatthatāya na tāyanoti atāyano, tabbhāvo **atāyanatā**. Tāṇāsīsāya upagatassa **alabbhaneyyakhematā**. Dukkhabhītiyā upalīyanādhippāyena **allīyituṃ**. Dukkhanivattanaṃ **leṇakiccaṃ**. Jātiādibhayānaṃ hiṃsanaṃ vidhamanaṃ **bhayasārakattaṃ. Yathāparikappitehī**ti paramatthato avijjamānehi bālehi parikappitappakārehi. **Rittatāyā**ti vivittatāya, virahitatāyāti attho. Antosārābhāvo **rittatā**. Sā eva ca tucchatāti āha **''rittatāyeva tucchato''**ti. **Appakattā**ti parittattā, lāmakattā vā. Dhuvasārābhāvādīhi saddhiṃ attasārābhāvaṃ rittapadena vatvā nibbattitamattasārābhāvameva suññapadena dassetuṃ **''sāmi…pe… suññato''**ti vuttaṃ. Yathā kenaci sāmiādilakkhaṇena attanā suññā ete, evaṃ sayampi ataṃsabhāvoti āha **''sayañca…pe… anattato''**ti. Na attāti hi anattāti.

Pavattidukkhatāyāti bhavapavattidukkhabhāvato. Bhavapavatti ca pañcannaṃ khandhānaṃ aniccādiākārena pavattanameva, so ca ādīnavo. Yathāha ''yaṃ, bhikkhave, pañcupādānakkhandhā aniccā dukkhā vipariṇāmadhammā. Ayaṃ, bhikkhave, pañcasu upādānakkhandhesu ādīnavo''ti. Tenāha **''dukkhassa ca ādīnavatāyā''**ti. **Ādīna**nti bhāvanapuṃsakaniddeso yathā ''ekamanta''nti (dī. ni. 1.165), ativiya kapaṇanti attho. Bhusattho hi ayaṃ **ā**-kāro. Yathā ''dvidhā chiddakaṃ vicchiddaka''nti ettha dvi-saddassa atthe **vi**-saddo, evamidhāpīti āha **''dvedhā pariṇāmapakatitāya vipariṇāmadhammato''**ti. Vipariṇāmo ca viparītasabhāvāpatti. **Dubbalatāyā**ti sarasabhiduratāya balābhāvato. Dubbalampi kiñci mudukammaññābhāvena duppadhaṃsiyā. Ime pana supadhaṃsiyā evāti āha **''pheggu viya sukhabhañjanīyatāya cā''**ti. Aghassa pāpassa hetutā **aghahetutā**. Khandhapaṭibaddhameva hi sabbaṃ kibbisanti. Ime rūpādayo sukhahetu, na dukkhahetūti janitavissāsānaṃ hananasīlatāya, khandhesu hi ''etaṃ mamā''ti gāhavasena sattā byasanaṃ pāpuṇanti, vissāsaṃ vā hanantīti **vissāsaghātino,** tabbhāvato.

Vigatabhavatāyāti apagatavaḍḍhitāya. Vibhavataṇhā, vibhavadiṭṭhi ca vibhavo uttarapadalopena, tato **vibhavato,** pitusadisassa vā sabhāvahetuno **vibhavato** vināsato sambhūtatāya. Āsavānaṃ ārammaṇādinā paccayabhāvo **āsavapadaṭṭhānatā**. Bījādiko asādhāraṇo **hetu,** bhūtasalilādiko sādhāraṇo **paccayo**. Esa nayo ajjhattepi. Tehi samecca sambhūya kato **saṅkhato. Maccumārassa** adhiṭṭhānabhāvena, **kilesamārassa** paccayabhāvena saṃvaḍḍhanato **āmisabhūtatā,** khandhāpi khandhānaṃ āmisabhūtā paccayabhāvena saṃvaḍḍhanato, tadantogadhā **abhisaṅkhārā. Devaputtamārassa** pana ''mameta''nti adhimānavasena āmisabhāvoti khandhādimārānampi imesaṃ yathārahaṃ āmisabhūtatā vattabbā. Dhammasaddo ''jātidhammāna''ntiādīsu (ma. ni. 3.373; paṭi. ma. 1.33) viya pakatiattho, ''dhammapaṭisambhidā''tiādīsu (vibha. 718 ādayo) viya hetuattho cāti āha **''jātijarābyādhimaraṇapakatitāya, sokaparidevaupāyāsahetutāyā''**ti. **Saṃkilesattaya**ggahaṇena tadekaṭṭhānaṃ dasannaṃ kilesavatthūnampi saṅgaho daṭṭhabbo. Tadārammaṇāpi hi dhammā tadanativattanato saṃkilesikā eva. Tathā khuddā, taṇhā, jaṭādīsu sarīrassa, saṃkilesassa ca saṅgaho daṭṭhabbo.

Cattārīsāpi sammasanāni tīsu anupassanāsu antogadhānevāti tadantogadhabhāvaṃ dassetuṃ **''ettha hī''**tiādi vuttaṃ. **Aniccānupassanāni** sarūpato, pariyāyato ca aniccabhāvavibhāvanato. Esa nayo itaresupi. **''Asārakato''**ti idaṃ niccasārābhāvavibhāvanaṃ.

Ettāvatā kalāpato dhamme saṅgahetvā nayato sammasanamattaṃ dassitaṃ, na tāva anupadadhammavipassanā vihitāti **''sammasanārambhavidhāna''**nti. Vuttaṃ.

Indriyatikkhakāraṇanavakakathāvaṇṇanā

699. Ekaccassa tikkhindriyassa mahāpaññassa nayavipassanāvaseneva udayabbayañāṇaṃ uppajjati, itarassa nuppajjati. Taṃ sandhāya **''yassa pana…pe… na sampajjatī''**ti vuttaṃ. Udayabbayañāṇuppatti hi idha nayavipassanāya sampajjananti adhippetaṃ. Tena ''navahākārehi indriyāni tikkhāni bhavanti…pe… antarā ca abbosānenā''ti evaṃ vuttānaṃ navannaṃ ākārānaṃ vasena indriyāni tikkhāni katvā sappāyāni sevamānena sammasitabbanti sambandho.

Tenāti yoginā. **Navahākārehī**ti vakkhamānehi navahi ākārehi. **Indriyānī**ti saddhādīni indriyāni. **Tikkhānī**ti tikhiṇāni visadāni sūrāni. **Uppannuppannāna**nti khaṇe khaṇe uppannānaṃ uppannānaṃ. **Saṅkhārāna**nti vipassiyamānānaṃ rūpārūpadhammānaṃ. **Khayamevā**ti paṭhamaṃ uppādaṃ disvā taṃ muñcitvā khayameva bhaṅgameva passati. Tassa tathākhayadassanapasutassa vipassanāpaññā tikkhā sūrā vahati, itarāni ca indriyāni. **Tatthā**ti khayadassane. **Sakkaccakiriyāyā**ti ādarakāritāya, yathā khayadassanaparameneva vipassanāñāṇaṃ pavattati, evaṃ taṃ ādarajāto sampādeti. **Sātaccakiriyāyā**ti avicchedakiriyāya, yathā vipassanāñāṇaṃ khayadassanavasena nirantarameva pavattati, evaṃ yuttappayutto naṃ sampādeti. **Sappāyakiriyāyā**ti anurūpakiriyāya āvāsādisattavidhasappāyāsevanakiriyāya. **Nimittaggāhenā**ti yathā manasikarontassa vipassanāsamādhi uppanno, tassa ākārassa sallakkhaṇavasena samathanimittaggahaṇena sampādetīti sambandho. **Anupavattanatāyā**ti anurūpato pavattanena bhāvanācittassa līnabhāve pītivīriyadhammavicayasambojjhaṅgānaṃ uddhatabhāve passaddhisamādhiupekkhāsambojjhaṅgānaṃ brūhanenāti attho. **Kāye ca jīvite ca anapekkhata**nti attano kāye asucibhāvena bāhirakaaviññāṇakakuṇape viya jīvite ahitāvahapaccatthike viya nirapekkhacittaṃ upaṭṭhapeti. **Tattha ca abhibhuyya nekkhammenā**ti tasmiṃ kāyacitte anapekkhabhāvena indriyānaṃ tikkhabhāvāpādanena uppannaṃ uppannaṃ dukkhaṃ vīriyena abhibhavitvā bhāvanaṃ sampādeti. **Antarā**ti yathādhippetāya bhāvanāsiddhiyā antarāva. **Abbosānenā**ti asaṅkocanena.

Evaṃ vuttānanti evaṃ ''navahākārehi indriyāni tikkhāni bhavantī''tiādinā aṭṭhakathāyaṃ vuttānaṃ. Ettha ca yathā nāma sukhumānaṃ muttāpavāḷādīnaṃ vijjhane sukhumatarena vedhanena bhavitabbaṃ, evameva saṇhasukhumānaṃ rūpārūpadhammānaṃ, paccayassa ca pariggaṇhane tikkhena ñāṇena bhavitabbaṃ. Tesaṃ pana khayavayadassane tikkhatarena bhavitabbaṃ. Tikkhataratā cassa nisānasilāyaṃ saṇhamaṭṭhatāya karaṇena viya pharasudhārāya nisitabhāvāpādanena indriyānaṃ tikkhabhāvāpādanena sādhetabbā. Tañca yehi navahi ākārehi hoti, tesu khaṇikānaṃ saṅkhārānaṃ khaṇe khaṇe bhijjanākāradassanaṃ paṭhamaṃ vuttaṃ ''uppannuppannānaṃ saṅkhārānaṃ khayameva passatī''ti. Asati ñāṇassa tikkhatarabhāve tadabhāvato sesindriyatikkhatā tassa sambhārabhāvato vuttā, avinābhāvato vā. Sakkaccakiriyādiggahaṇaṃ pana tassa upāyadassanaṃ. **Asappāyāni** bhojanādīni anupayujjanādivasena **vajjetvā sappāyāni** mattaso **sevamānena**. Rūpārūpadhammānaṃ accantavidhuratāya ekajjhaṃ asammasitabbattā, tathā sammasanassa ca idha anadhippetattā **''kālena rūpaṃ sammasitabbaṃ, kālena arūpa''**nti vuttaṃ. Tatthāpi ca rūpassa oḷārikatāya suviññeyyattā paṭhamaṃ sammasitabbatā vuttā. **Nibbatti passitabbā**ti paṭhamaṃ tāva āgamānusārato anumānavasena daṭṭhabbā. Tato paraṃ anukkamena balappatte bhāvanāñāṇe paccakkhatopi dissatīti.

Rūpanibbattipassanākārakathāvaṇṇanā

700. **Sabbesa**nti kāmāvacarādiaṇḍajādibhedabhinnānaṃ sabbesaṃ sattānaṃ. **Paṭhamaṃ kammato nibbattati** taṃmūlakattā utujādirūpānaṃ. Parato pavattanakakāyadasakādivasena labbhamānaṃ pabandhattayaṃ, santatisīsaṃ vā sandhāya **''tisantativasenā''**ti vuttaṃ.

Dandhaṃ mandaṃ cirena nirodho etassāti **dandhanirodhaṃ** sattarasacittakkhaṇāyukattā. Tenāha **''garuparivattī''**ti. **Tenā**ti tasmā, yasmā ''tato sīghataraṃ kho, bhikkhave, āyusaṅkhārā khīyantī''ti (saṃ. ni. 2.228) vacanato rūpadhammāpi ittarakālā eva, arūpadhammā pana tehi sātisayaṃ ittarakālā, tasmā āha bhagavāti attho. Yaṃ panettha vattabbaṃ, taṃ heṭṭhā vicāritameva. **Tehi sadisā**ti cittassa uppādabhaṅgakkhaṇehi sadisā. Sabbesampi hi saṅkhārānaṃ uppādabhaṅgakkhaṇesu visadisatā natthi, samānakālāva te. **Ṭhānappatta**nti ṭhitikkhaṇappattaṃ. **Tenā**ti dutiyabhavaṅgacittena. Vatthurūpaṃ ekassa cittassa nissayo hutvā aññassa na hoti ṭhapetvā maraṇāsannaṃ, tasmā vuttaṃ **''tena saddhi''**ntiādi.

Evaṃ paṭisandhito paṭṭhāya yāva cuticittassa uppatti, taṃ dassetvā idāni nirodhaṃ dassetuṃ **''paṭisandhicittassā''**tiādi āraddhaṃ. Tattha **ṭhānakkhaṇe**ti paṭisandhicittassa ṭhitikkhaṇe. **Yāva pavatti nāma atthī**ti yāva saṃsārappavatti nāma atthi, yāva vā cittassa pavatti nāma atthi. Asaññūpapattiyañhi natthi cittappavattīti. Rūpūpapattiyaṃ saṃsedajā opapātikasadisāti opapātikānaṃyeva gahaṇaṃ. **Opapātikānampī**ti **pi-**

saddena vā saṃsedaje sampiṇḍeti. **Sattasantativasenā**ti cakkhudasakādīnaṃ sattannaṃ santatisīsānaṃ vasena.

701. **Tatthā**ti kammato rūpapavattiyaṃ. Nānākkhaṇikakammapaccayabhūtaṃyeva idha kammanti adhippetanti āha **''kammaṃ nāma kusalākusalacetanā''**ti. Jīvitanavakaṃ cakkhudasakādiantogadhameva katvā **''samasattatirūpa''**nti vuttaṃ. Taṃ vā cakkhudasakādi viya sukhapariggahaṃ na hotīti. **Tadevā**ti yathāvuttaṃ vipākakkhandhakaṭattārūpamāha. Kammañhi kammajassa janakaṃ, paripācakampi hoti jīvitindriyassa, kammajaggino ca vasena anurakkhaṇasabbhāvato, āhārādipaṭilābhahetutāya upatthambhakanimittato ca. Tenāha **''upatthambhakapaccayopi hotī''**ti. Upatthambhakapaccayatā cassa upanissayapaccayavaseneva veditabbā. Kammaṃ paccayo etassāti kammapaccayaṃ, tadeva cittaṃ, taṃ samuṭṭhānaṃ etassāti **kammapaccayacittasamuṭṭhānaṃ**. Vipākacetasikānampi kammapaccayacittasamuṭṭhānatā vattabbā, na vā vattabbā kammasamuṭṭhānakammapaccayaggahaṇena gahitattā. **Ṭhānappattā ojā aññaṃ ojaṭṭhamakaṃ samuṭṭhāpeti** āhārānugate sarīreti gahetabbaṃ.

Tatrāpīti kammasamuṭṭhānāhārasamuṭṭhānepi ojaṭṭhamake. **Catasso vā pañca vā pavattiyo ghaṭetī**ti sadisasantativasena catasso vā pañca vā rūpakalāpappavattiyo santāneti. Bāhirapaccayavisesena pana visadisā bahūpi pavattiyo ghaṭetīti vadanti. Yathā kammapaccayāhārasamuṭṭhāne paveṇighaṭanā, evaṃ kammapaccayautusamuṭṭhānepīti taṃ dassetuṃ **''kammapaccayautusamuṭṭhānaṃ nāmā''**tiādi vuttaṃ. Ettha ca yathā tattha tattha koṭṭhāse paramparappavattiṃ dassentena akammajā dutiyādipavattiyo asambhedena dassitā, evaṃ kammajāhārasamuṭṭhānautuvasena, kammajautusamuṭṭhānāhāravasena, kammapaccayacittajāhārautusamuṭṭhānautuāhāravasena ca sambhedavasenāpi rūpappavatti dassetabbāti vadanti. Tattha kammajato pavattaāhārā visesapaccayalābhe sati yathāvuttaparimāṇāhi pavattīhi uddhampi pavattiyo na ghaṭentīti na sakkā vattuṃ. Tathā hi ''dasa dvādasa vāre pavattiṃ ghaṭetī''ti (visuddhi. 2.703), ''evaṃ dīghampi addhānaṃ anupādinnapakkhe ṭhatvāpi utusamuṭṭhānaṃ pavattati evā''ti (visuddhi. 2.704) ca vakkhati.

702. **Janakājanakā matā**ti purimakā tikoṭṭhāsasaṅgahitā janakā, pacchimakoṭṭhāsikā ''soḷasā''ti vuttā ajanakāti matā ñātā. **Kusalakiriyato**ti kusalato ca kiriyato ca. Iriyāya kāyikakiriyāya pavattiṭṭhānatāya pathabhāvato **iriyāpatho,** gamanādi, atthato tadavatthā rūpappavatti. Kāmañcettha rūpavinimutto iriyāpatho, viññatti ca natthi, tathāpi na sabbaṃ rūpasamuṭṭhāpakacittaṃ iriyāpathūpatthambhakaṃ, viññattivikāruppādakañca hoti. Yaṃ pana cittaṃ viññattijanakaṃ, taṃ ekaṃsato itarassa janakaṃ avinābhāvato, tathā iriyāpathūpatthambhakaṃ rūpassa. Etassa visesassa dassanatthaṃ **''rūpaṃ, iriyāpathaṃ, viññattiñcā''**ti samuccayo kato. **Vipākavajjānī**ti ettha vipākābhiññādvayavajjānīti vattabbaṃ tadaññesaṃyeva sesaggahaṇena gahetabbattā. Na vā vattabbaṃ sesaggahaṇeneva abhiññācittānampi nivattetabbato. **Na viññattiṃ janaya**nti mahaggatakusalādīnaṃ santabhāvena avipphārikabhāvato. Vipphārikameva hi kāmāvacarakusalādiviññattiṃ samuṭṭhāpeti, iriyāpathūpatthambhakāni pana honti satipi santabhāve jhānavegena saussāhattā, yato tesaṃ javanakiccatā. Pañca bhavaṅgacittānīti sambandho. **Rūpameva janayanti, na iriyāpathaṃ** nirussāhasantabhāvena paridubbalabhāvato. Kiriyāmayacittehi avimissabhavaṅgappavattikāle khandhādisarīrāvayavānaṃ niccalabhāvenāvaṭṭhānaṃ. Tathā hi abbokiṇṇe bhavaṅge pavattamāne aṅgāni osīdanti paviṭṭhāni viya honti. ''Dvattiṃsā''ti pana ādinā vuttesu jāgaraṇacittesu vattamānesu aṅgāni upatthaddhāni yathāpavattairiyāpathabhāveneva pavattantīti. **Dvepañcaviññāṇāni** sabbadubbalatāya rūpaṃ na janenti. **Paṭisandhicittaṃ** vatthudubbalatāya. **Khīṇāsavānaṃ cuticitta**nti ettha –

> ''Kāmāvacarānaṃ pacchimacittassa uppādakkhaṇe yassa cittassa anantarā kāmāvacarānaṃ pacchimacittaṃ uppajjissati, rūpāvacare arūpāvacare pacchimabhavikānaṃ, ye ca rūpāvacaraṃ arūpāvacaraṃ upapajjitvā parinibbāyissanti, tesaṃ cavantānaṃ tesaṃ vacīsaṅkhāro nirujjhissati, no ca tesaṃ kāyasaṅkhāro nirujjhissatī''ti (yama. 2.saṅkhārayamaka.88) –

Pana vacanato aññesampi cuticittaṃ rūpaṃ na samuṭṭhāpetīti viññāyati. Na hi rūpasamuṭṭhāpakacittassa gabbhagatatādivibandhābhāve kāyasaṅkhārāsamuṭṭhāpane kāraṇaṃ atthi, na ca yuttaṃ cuto ca cittasamuṭṭhānarūpañcassa pavattati, nāpi ''cuticittaṃ rūpaṃ samuṭṭhāpetī''ti pāḷi atthi, ''khīṇāsavāna''nti, pana visesanaṃ appaṭisandhikanirodhena nirujjhantassa tesaṃ cuticittassa rūpasamuṭṭhāpanaṃ pākaṭanti katvā katanti daṭṭhabbaṃ. **Soḷasa cittānī**ti paricchijja gahaṇaṃ tesaṃ rūpajanane ekaṃsato niyametabbattā, aññāni pana bahūni arūpe uppannāni anokāsagatattā rūpaṃ na janentiyeva. Na ṭhitikkhaṇe, bhaṅgakkhaṇe vā rūpaṃ janentīti sambandho. **Uppādakkhaṇe pana balavaṃ** anantarādipaccayalābhato.

Yathā pathavīādayo rūpadhammā cittahetukā cittasamuṭṭhānā, evaṃ vedanādayopīti vuttaṃ

''cittasamuṭṭhānaṃ nāma tayo arūpino khandhā, saddanavaka''ntiādi. Tenevāha – ''katame dhammā cittasamuṭṭhānā? Vedanākkhandho saññākkhandho saṅkhārakkhandho kāyaviññatti vacīviññattī''ti (dha. sa. 1201, 1535). Tattha kāyaviññattiādīnaṃ cittasamuṭṭhānatā pariyāyato vuttāti veditabbā tesaṃ anipphannattā. **''Evaṃ vuttaṃ catusamuṭṭhānarūpa''**nti iminā ataṃsamuṭṭhānasseva cittajarūpassa cittapaccayatā dassitā. Yathā pana kammapaccayaṃ dassitaṃ, evaṃ cittapaccaye gayhamāne taṃsamuṭṭhānarūpassa, sahajātavedanādīnañca cittapaccayatā siyā. Cittasamuṭṭhānacittapaccaye pana asaṅkarato dassetuṃ pacchājātapaccayavaseneva cittapaccayaṃ uddhaṭanti daṭṭhabbaṃ. Cittasamuṭṭhānautuāhārehi kammasamuṭṭhānautuāhārā balavanto hontīti tesaṃ vasena catupañcapavattighaṭanaṃ vuttaṃ, cittasamuṭṭhānānaṃ pana vasena dvattippavattighaṭanaṃ taṃpākatikacittavasena, mahaggatānuttaracittavasena pana bahutarāpi pavattiyo icchitabbā. Taṃnibbattānaṃ cittajarūpānaṃ uḷārapaṇītabhāvato.

703. **''Upādinnaṃ kammajarūpaṃ paccayaṃ labhitvā''**ti etena bahiddhā anupādinnaojā rūpāharaṇakiccaṃ na karotīti dasseti. Paccayalābho cassa kammajabhūtasannissayatāvasenāti āha **''tattha patiṭṭhāyā''**ti. Tattha kammapaccayacittasamuṭṭhānādirūpassapi kammamūlakattā siyā kammajapariyāyoti taṃnivattanatthaṃ ''upādinna''nti visesetvā vuttaṃ. Āhārapaccayassa āhāro na kevalaṃ upatthambhakova, atha kho janakopīti dassetuṃ **''catusamuṭṭhānarūpa''**nti vuttaṃ. ''Dasa dvādasa vāre''ti vatvā kathaṃ imasseva dasa dvādasa vāre pavattighaṭanāti anuyogaṃ sandhāyāha **''ekadivasaṃ paribhuttāhāro''**tiādi. **Dārakassa sarīraṃ pharitvā**ti nābhimūlānugatāhi rasaharaṇīhi pharitvā, aññathā jalābuantarike kāye makkhanāvasena na sammāviniyogo āhārassa sambhavatīti.

Upādinnako anupādinnakoti duvidhe āhāre pubbe anupādinnako āhārapaccayaāhāro dassitoti itaraṃ dassetuṃ **''kammajāhāro''**tiādi vuttaṃ. Taṃ kammapaccayāhārasamuṭṭhāne vuttanayameva. Tenāha **''catasso vā pañca vā pavattiyo ghaṭetī''**ti. Āhārapaccayautunopi utupaccayāhārassa viya dasa dvādasa vāre pavattighaṭanā veditabbā. Vuttanayattā na uddhatanti vadanti. **Sesāna**nti kammacittautusamuṭṭhānānaṃ tisantatirūpānaṃ. Kabaḷīkārāhāro hi aññāhārasamuṭṭhitassa, tisantatirūpānañca upatthambhakavasena attanā uppāditassa janako hutvā paccayo hoti. Evaṃ āhārapaccayo hontoyeva atthiavigatavasenāpi paccayo hoti, nissayabhāvo pana paṭṭhānanayena natthi. Āhārapaccayā pavattamānāni rūpāni āhāranissayāni nāma hontīti suttantanayena vuttoti daṭṭhabbo. Parato utuno nissayajotanāyapi eseva nayo.

704. Kammasamuṭṭhānādivasena catubbidhāyapi tejodhātuyā rūpuppādane samatthabhāvato **''utu nāma catusamuṭṭhānā tejodhātū''**ti vuttaṃ. **Esa duvidho hotī**ti esa utu tejodhātubhāvāvisesepi tikkhamandatāvisesena uṇho, sītoti duvidho hoti. Yaṃ panettha vattabbaṃ, taṃ heṭṭhā vicāritameva. Yadipi utu upādinnakena vināpi rūpaṃ samuṭṭhāpeti, indriyabaddhe pana tena vinā tassa rūpuppādanaṃ natthīti āha **''upādinnakaṃ paccayaṃ labhitvā''**ti. Tenāha ''catusamuṭṭhāno utū''ti. Utusamuṭṭhānoyeva hi utu upādinnakena vinā rūpaṃ samuṭṭhāpeti. **Utupaccayaṃ** nāma catusamuṭṭhānikaṃ rūpaṃ. Yañhi utusamuṭṭhānaṃ pannarasavidhaṃ rūpaṃ, yañca tadaññatisantatirūpaṃ, tassa sabbassapi sabhāgo utuupatthambhakapaccayo hotīti. Yasmā visabhāgo utu himādi viya padumādīnaṃ visadisarūpuppattihetubhūtaṃ purimarūpaṃ vināsentaṃ viya hoti, tasmā sabhāgaṃ, visabhāgañca ekajjhaṃ gahetvā vuttaṃ **''utu catusamuṭṭhānikarūpānaṃ pavattiyā ca vināsassa ca paccayo hotī''**ti.

Dīghampi addhānanti ''dasa dvādasa vāre''ti aññassa vuttaparicchedato dīghampi kālaṃ. Utu hi sabhāgasantativasena laddhapaccayaṃ cirataṃpi kālaṃ sadisākāraṃ rūpappavattiṃ santāneti upādinnakasannissayena vinā, pageva itarathā. Tenāha **''anupādinnapakkhe ṭhatvāpī''**ti, maṃsavinimuttakesalomanakhacammakhilatilakādivasena jīvamānasarīre aññattha matakaḷevarādivasenāti adhippāyo. Rūpassa nibbattiyā diṭṭhāya tassa bhaṅgopi diṭṭhoyeva hoti ittarakālattā dhammappavattiyāti āha **''nibbattiṃ passanto kālena rūpaṃ sammasati nāmā''**ti. Na hi nibbattimattadassanaṃ sammasanaṃ nāma hoti, udayabbayadassanañca adhikatanti. Esa nayo ito paresupi nibbattiggahaṇesu.

Arūpanibbattipassanākārakathāvaṇṇanā

705. **Lokiyacittuppādavasenevā**ti avadhāraṇaṃ itarassa avisayattā.

Nibbattati taṃtaṃbhavavasena. Tadeva ekūnavīsatippabhedaṃ cittaṃ bhavaṅgavasena nibbattatīti sambandho. Tathā **cutivasena tadārammaṇavasenā**ti etthāpi. **Tatthā**ti tesu ekūnavīsaticittuppādesu. **Anantaracittato paṭṭhāyā**tiādināpi pavattiyeva vuttā.

So pana paṭisandhicittānaṃyeva pavattiyaṃ pavattanākāroti suddhappavatticittānaṃ uppattiṃ dassento **''pavatte panā''**tiādimāha. **Asambhinnattā**ti avinaṭṭhattā. ''Asambhinnattā cakkhussā''tiādinā saṅkhepato vuttamatthaṃ vivarituṃ **''cakkhupasādassa hī''**tiādi vuttaṃ. **''Ṭhitippattamevā''**ti iminā yathā nirujjhamānaṃ rūpaṃ kassaci paccayo na hoti, evaṃ uppajjamānampīti dasseti. Cakkhuviññāṇaṃ uppajjatīti sambandho. Evaṃ sesesupi. Kāmāvacarakusalākusalakiriyacittesu ekaṃ vā pañca, satta vā javanāni hutvā uppajjatīti sambandho. Upekkhāsahagatāhetukaṃ cittaṃ vāti vā-saddaṃ ānetvā sambandhitabbaṃ. Voṭṭhabbanañhi sandhāya evaṃ vuttaṃ, taṃ pana dutiyamoghavāravasena veditabbaṃ. **Pañca javanāni** suttamucchitādikāle, **satta** pākatikakāle veditabbāni. **Javanārammaṇānurūpa**nti ''tihetukaṃ ce javanaṃ, tihetukaṃ, dvihetukaṃ vā''tiādinā, ''iṭṭhaṃ ce ārammaṇaṃ, somanassasahagata''ntiādinā ca javanassa, ārammaṇassa ca anurūpaṃ. **Sesadvāresū**ti sotadvārādisesadvāresu.

Anukkamenāti udayabbayañāṇādhigamānukkamena **paññābhāvanaṃ sampādeti** arahattaṃ adhigacchati.

Rūpasattakasammasanakathāvaṇṇanā

706. Rūpesu manasikārasattakaṃ **rūpasattakaṃ,** rūpadhammesu sattahākārehi manasi kārotīti attho. Evaṃ arūpasattakampi veditabbaṃ. **Imehi ākārehī**ti imehi ādānanikkhepanamanasikārādippakārehi, imehi vā yathāvuttakoṭṭhāsehi. **Āropetvā**ti tilakkhaṇaṃ āropetvā.

Ādānanikkhepanatoti bhavassa gahaṇavissajjanato, jātito, maraṇato cāti attho. **Vayovuḍḍhatthagāmito**ti vayasā vuḍḍhassa atthagāmibhāvato, atthaṅgamato icceva attho. **Āhārato**ti āhārahetu, rūpassa paccayabhūtaāhāratoti attho. Ayalohādibhūmipāsāṇādibhedaṃ vividhavaṇṇasaṇṭhānaṃ kammānapekkhaṃ sabhāvasiddhaṃ rūpaṃ **dhammatārūpaṃ. Sattā**ti sattadhā sattahākārehi. **Vipassatī**ti taṃ taṃ koṭṭhāsaṃ tilakkhaṇaṃ āropetvā vipassati sammasati.

''Bhārādānaṃ dukhaṃ loke''ti vacanato khandhabhārassa ādito gahaṇanti katvā **''ādānanti paṭisandhī''**ti āha. ''Sabbeva nikkhipissanti, bhūtā loke samussaya''nti (dī. ni. 2.220; saṃ. ni. 1.186) pana vacanato khandhabhāranikkhepoti katvā **''nikkhepananti cutī''**ti vuttaṃ. ''Yo ciraṃ jīvati, so vassasata''nti (dī. ni. 2.7; saṃ. ni. 1.145-146; a. ni. 7.74) vacanato tato ūnādhikabhāvo appamāṇanti vuttaṃ **''ekaṃ vassasataṃ paricchinditvā''**ti. **Etthantare sabbe saṅkhārā**ti etasmiṃ ādānanikkhepantare pavattā sabbe bhūtupādāyarūpappabhedā saṅkhārā. Rūpadhammesu hi idaṃ sammasanavidhānanti. ''Aniccā''ti gahitamattaṃ yuttito hadaye patiṭṭhāpanatthaṃ **''kasmā''**tiādi vuttaṃ. Tattha **uppādavayavattito**ti uppajjanavasena, nirujjhanavasena ca pavattanato, ahutvā sambhavato hutvā vayūpagamanatoti attho. **Vipariṇāmato**ti santānassa purimuttaravisadisabhāvatoti vadanti. Taṃ vassasataparicchinne rūpe idaṃ sammasananti adhippāyeneva vuttaṃ siyā, jarāmaraṇena vipariṇāmetabbatoti attho. Asatipi dhammabhede avatthābhedo icchitabbo. Na hi uppādāvatthā eva bhaṅgāvatthāti yuttā. Tathā hi vuttaṃ ''jarāya ceva maraṇena cāti dvedhā pariṇāmapakatitāyā''ti. Sabhāvavigamo eva vā ettha vipariṇāmo. Khaṇikatā **tāvakālikatā**. Niccasabhāvābhāvo eva **niccapaṭikkhepo**. Aniccadhammā hi teneva attano sabhāvena jānantānaṃ niccataṃ paṭikkhipanti nāma. Yato na niccanti aniccaṃ, uppādakkhaṇe yadavatthā saṅkhārā, na tadavatthā ṭhitikkhaṇeti avatthantarappattiyā ñāyati tesaṃ kilamanākāroti āha **''ṭhitiyaṃ jarāya kilamantī''**ti, svāyamattho pākaṭajarāya veditabbo. Ye pana saṅkhārānaṃ ṭhitiṃ na sampaṭicchanti, tattha vattabbaṃ heṭṭhā vuttameva. Dhammānaṃ sabhāvo nāma duratikkamo jarānantaraṃ bhaṅgoti āha **''jaraṃ patvā avassaṃ bhijjantī''**ti. **Tasmā**ti yasmā uppādajarābhaṅgavasena saṅkhārānaṃ nirantarabādhatā, tato ca nesaṃ dussahatāya dukkhamatā, tissannaṃ dukkhatānaṃ, saṃsāradukkhassa ca adhiṭṭhānatāya dukkhavatthutā, tasmā. Abhiṇha…pe… dukkhāti yojanā.

''Sukhapaṭikkhepato''ti idaṃ vuttanayameva. **Ṭhitiṃ mā pāpuṇantu,** uppajjamānākāreneva pavattantūti adhippāyo. **''Uppannā''**ti iminā uppādakkhaṇasamaṅgitā vuttā. **Ṭhānappattā mā jīrantū**ti kasmā vuttaṃ, nanu atthato ṭhiti eva jarāti? Saccametaṃ, jarāvasena pana yo kilamatho, so idha jarāggahaṇena gahitoti daṭṭhabbaṃ. **Mā bhijjantū**ti niccataṃ āsīsati. Kassaci dhammissarassāpi bhagavato vasavattibhāvo natthi. Na hi lakkhaṇaññathattaṃ kenaci kātuṃ sakkā. Bhāvaññathattameva hi iddhivisayo. **Suññā** saṅkhārā **tena** tīsu ṭhānesu **vasavattanākārena. Tasmā**ti vuttakāraṇaparāmasanaṃ. **Suññato**ti nivāsīkārakavedakaadhiṭṭhāyakavirahena tato suññato, na nissabhāvatoti ekaccaparikappitasabhāvasuññato. **Assāmikato**ti sāmibhūtassa kassaci abhāvato. Etena anattaniyataṃ dasseti. **Avasavattito**ti yathāvuttavasavattibhāvābhāvato. **Attapaṭikkhepato**ti paraparikappitassa attano paṭikkhipanato. ''Suññato''tiādinā hi dhammānaṃ bāhirakaparikappitaattaviraho vutto, iminā pana ataṃsabhāvato attā na hotīti.

707. Ettha ca ‘‘uppādavayavattito’’tiādinā catūhi kāraṇehi aniccā, ‘‘abhiṇhasampaṭipīḷanato’’tiādinā catūhi kāraṇehi dukkhā, ‘‘suññato’’tiādinā catūhi kāraṇehi anattāti rūpadhamme niruḷhaṃ lakkhaṇattayaṃ pubbe attanā asallakkhitaṃ sallakkhetvā sammasanto taṃ tattha āropetīti vuccati. Tathā panānena ādānanikkhepanavasena sammasitattā āha **‘‘rūpe tilakkhaṇaṃ āropetvā’’**ti.

Tattha ca yasmā aniccalakkhaṇaggahaṇapubbakaṃ dukkhalakkhaṇaggahaṇaṃ, dukkhalakkhaṇaggahaṇapubbakaṃ vā anattalakkhaṇaggahaṇaṃ. Aniccalakkhaṇañcettha rūpabhedena dassiyamānaṃ yathoḷārikato dīpetabbanti taṃ vassasatapariccchedena paṭhamaṃ dassentena vassasataṃ ṭhitassa ‘‘dasa vā vīsati vā’’tiādinā vibhajitvā anukkamena yāvauddharaṇādikoṭṭhāsavasena rūpassa bhaṅgaṃ disvā tato ‘‘aniccaṃ dukkhaṃ anattā’’ti tilakkhaṇāropanaṃ vayovuḍḍhatthaṅgamato sammasananti dassetuṃ **‘‘tameva vassasata’’**ntiādinā vayavasena rūpassa sammasanavidhi āraddho. Tattha yasmā oḷārikavasenevāyaṃ ādito rūpabhedo gayhati, tasmā na vassasataṃ samakoṭṭhāsavasena vibhattaṃ, majjhimāvatthāya vā tathārūpattā majjhimavaye ekaṃ vassaṃ vaḍḍhitaṃ.

708. Mandatābāhullena pavattaṃ vassānaṃ dasakaṃ **mandadasakaṃ**. Esa nayo sesesupi.

Tadāti paṭhame vassadasake. **So**ti puggalo. **Capalo**ti anavaṭṭhitakiriyatāya taralo. Tena momūhabhāvato viseseti. Na hesa navamadasake viya momūhabhāvena mando, atha kho capalatāyāti. Tenāha **‘‘kumārako’’**ti. Tatiye dasake maṃsapāripūriyā yathārahaṃ chavivaṇṇo vippasīdatīti āha **‘‘vaṇṇāyatanaṃ vepullaṃ pāpuṇātī’’**ti. Catutthe dasake aṭṭhīnaṃ, nhārūnañca thirabhāvappattiyā **balañca thāmo ca vepullaṃ pāpuṇāti**. Pañcame dasake yobbanamadassa dūrībhāvena yebhuyyena kilesatanutāya paññā yathārahaṃ suvisadā hoti. Khiḍḍāya rati **khiḍḍārati**. Kapallikādinissayavisesena padīpassa suddhatādi viya nissayavisesena pañcamachaṭṭhadasakesu paññāya buddhihāniyo veditabbā. **Purato pabbhāro hoti** kaṭisandhigīvāsandhīnaṃ vasena rassassāpi, pageva dīghassa. **Pabbhāro**ti ca garubhāvena palambako. **Momūho hoti** satipaññāvippavāsato. **Sayanabahulova hoti** ṭhānādivasena sarīrabhāraṃ vahituṃ asakkonto.

709. **Tiṇṇaṃ tiṇṇaṃ vassāna**nti yebhuyyatāya vuttaṃ. Catuvassikopi hi eko koṭṭhāso hotīti. Dvisataṃ koṭṭhāse katvā ekekaayanavasenātipi veditabbaṃ.

Vassāne pavattarūpanti sambandho.

Taṃ pana vassānaṃ dvidhā samattaṃ, na pubbe viya catumāsanti āha **‘‘dvemāsa’’**nti. Accantasaṃyoge cetaṃ upayogavacanaṃ. So pana **vassāno** utu sāvaṇapoṭṭhapādamāsā, assayujakattikamāsā **sarado,** migasiraphussamāsā **hemanto,** māghaphaggunamāsā **sisiro,** cittavesākhamāsā **vasanto,** jeṭṭhāsaḷhamāsā **gimho** utūti veditabbo. **Cha koṭṭhāse katvā**ti dasadasanāṭikāvasena cha koṭṭhāse katvā.

710. Abhimukhaṃ purato kamanaṃ **abhikkamo**. Paṭinivattanavasena kamanaṃ **paṭikkamo**. Āmukhaṃ lokanaṃ **ālokanaṃ**. Vividhaṃ ito cito ca lokanaṃ **vilokanaṃ**. Hatthapādānaṃ saṅkucanaṃ **samiñjanaṃ**. Āyamanaṃ **pasāraṇaṃ**.

Pāduddharaṇakāleti dutiyapāduddharaṇakāle. **Pādassā**ti uddhaṭapādassa. **Omattā**ti sattito hīnappamāṇā. Tenāha **‘‘mandā’’**ti. **Itarā**ti tejovāyodhātuyo. Yathā pādassa uddharaṇaṃ sijjhati, tathā pavattacittasamuṭṭhānarūpesu ekaṃsato tejovāyodhātūnaṃ adhimattatā icchitabbā sallahukasabhāvatāya tāsaṃ. Tato eva ca itarāsaṃ omattatā garusabhāvattā. Taṃsambandhattā pana sesaṃ tisamuṭṭhānarūpaṃ taggatikameva hoti. Kāyavacīviññattipavattiyaṃ vāyopathavīadhimattatā imassa atthassa nidassananti daṭṭhabbaṃ. Purato haraṇe, pacchato haraṇe ca uddharaṇe viya sallahukasabhāvarūpappavattīti tāsaṃyeva dvinnaṃ dhātūnaṃ adhimattatā icchitabbāti āha **‘‘tathā atiharaṇavītiharaṇesū’’**ti. Yathā uddharaṇādīsu sallahukasabhāvattā pacchimānaṃ dvinnaṃ dhātūnaṃ kiccaṃ adhikaṃ hoti, itarāsaṃ hīnaṃ, evaṃ vossajjanādīsu tīsu garusabhāvattā purimānaṃ dvinnaṃ kiccaṃ adhikaṃ hoti, itarāsaṃ hīnanti dassento āha **‘‘vossajjane’’**tiādi.

Tadupādāyarūpānīti tā dhātuyo nissāya pavattaupādārūpāni. **Etthevā**ti uddharaṇeyeva. Tenāha **‘‘atiharaṇaṃ appatvā’’**ti. **Itī**ti evaṃ. **Tattha tatthā**ti tasmiṃ tasmiṃ uddharaṇādikoṭṭhāse. **Pabbaṃ pabba**ntiādi tesaṃ dhammānaṃ koṭṭhāsantarasaṅkarābhāvadassanaṃ. **Taṭataṭāyantā**ti taṭataṭāyanti viya, tena nesaṃ pavattikkhaṇassa ittarataṃ dasseti.

711. **Assā**ti sammasanassa. **Dārutiṇukkādīsū**ti dāruukkātiṇukkādīsu. ‘‘Kiṃ andhabāla ekaghanaṃ satataṃ

sabbadābhāviṃ ekanti maññasī''ti adhippāyenāha **''kimettha manāpa''**nti. **Idampī**ti yadidaṃ telavaṭṭikkhayena padīpassa apaññāyanaṃ vuttaṃ, idampi. **Aṅgulaṅgulantare**ti aṅguliyā mitaṃ aṅgulanti aṅgulappamāṇe padeseti attho. Tantuno avayavalesabhūtaṃ paramasukhumabhāvappattaṃ aṃsuṃ sandhāyāha **''aṃsuṃ pana muñcitvā''**ti.

Tatthātiādi upamāsaṃsandanaṃ. Tattha kāmaṃ upameyye viya upamāyaṃ pākaṭo kālabhedo natthi, ekakoṭṭhāsagataṃ pana koṭṭhāsantaraṃ na pāpuṇātīti ettāvatā upamābhāvo veditabbo. Upamāyampi vā tāva yāvāti kālassa bhedamattā labbhatevāti tassā gahaṇe kālabhedavasenāpi upamā yojetabbā.

712. Pubbe ādānanikkhepādivasena catusantatirūpaṃ saṅgharitvā dassitaṃ, idāni āhārasamuṭṭhānādivasena bhinditvā dassento **''tadeva rūpaṃ visaṅkharitvā''**tiādimāha. Tattha **visaṅkharitvā** vibhajitvā. ''Visaṅgharitvā''ti vā pāṭho, ayamevattho. **Āhāramaya**nti āhārena nibbattaṃ. **Jhatta**nti milātaṃ. **Kilanta**nti khinnaṃ. **Dhāta**nti tittaṃ. **Pīṇita**nti maṃsūpacayasampattiyā pīṇitaṃ. Tato eva **mudu. Siniddha**nti siniddhacchavitāya saṇhaṃ. Tato eva **phassavantaṃ**.

713. **Uṇhakāle samuṭṭhitaṃ rūpa**nti uṇhasantāpena santattaṃ rūpaṃ sandhāyāha. **Sītautunā**ti sappāyena sītautunā.

714. **Āyatanadvāravasenā**ti āyatanasaṅkhātadvāravasena. Kammadvāranivattanatthaṃ āyatanaggahaṇaṃ. **Kāyadvāre**ti pasādakāyadvāre. **Manodvāraṃ** nāma sāvajjanaṃ bhavaṅgaṃ. Tassa nissayabhāvato hadayavatthuṃ sandhāya nissitavohārena **''manodvāre''**ti vuttaṃ, yattha manodvāruppatti.

715. **Somanassitadomanassitavasenā**ti somanassitadomanassitapuggalavasena, somanassitadomanassitakālavasena vā.

Ayamatthoti ayaṃ idāni vuccamāno saṅkhārānaṃ atiittarakhaṇatāsaṅkhāto attho.

Jīvitanti jīvitindriyaṃ. **Sukhadukkhā**ti sukhadukkhavedanā. Upekkhāpi hi sukhadukkhāsu eva antogadhā iṭṭhāniṭṭhabhāvato. **Attabhāvo**ti jīvitavedanāviññāṇāni ṭhapetvā avasiṭṭhadhammā vuttā. Saññāti keci. **Kevalā**ti attanā niccabhāvena vā avomissā. **Ekacittasamāyuttā**ti ekekena cittena sahitā. **Lahuso vattate khaṇo**ti vuttanayena ekacittakkhaṇikatāya lahuko atiittaro jīvitādīnaṃ khaṇo vattati.

Cullāsītisahassāni kappanti caturāsītisahassaparimāṇaṃ kappaṃ, accantasaṃyoge etaṃ upayogavacanaṃ. **Kappa**nti ca sāmaññavasena ekavacanaṃ. **Marū**ti devā. **Dvīhi cittehi samohitā**ti evaṃ cirajīvinopi te dvīhi cittehi sahitā hutvā na tiṭṭhanti. Idaṃ vuttaṃ hoti – tesampi santāne jīvitādīni dvīhi cittehi saha na tiṭṭhanti, ekena cittena saha uppannāni teneva saha nirujjhanato yāva dutiyā na tiṭṭhantīti.

Ye niruddhā marantassāti cavantassa sattassa cuticittena saddhiṃ niruddhāti vattabbā ye khandhā. **Tiṭṭhamānassa vā idhā**ti ye vā idha pavattiyaṃ tiṭṭhantassa dharantassa bhaṅgappattiyā niruddhakkhandhā. **Sabbe**pi **sadisā** te sabbepi ekasadisā atthaṅgatā **appaṭisandhikā** puna āgantvā paṭisandhānābhāvena vigatā. Yathā hi cutikkhandhā na nibbattanti, evaṃ tato pubbepi khandhā. Tasmā ekacittakkhaṇikaṃ sattānaṃ jīvitanti adhippāyo.

Anantarā ca ye bhaggāti ye saṅkhārā anantarameva bhaggā niruddhā. **Ye ca bhaggā anāgate**ti ye ca saṅkhārā anāgate bhaggā bhañjanasīlā bhijjissanti. **Tadantarā niruddhāna**nti tesaṃ atītānāgatānaṃ antarā vemajjhe paccuppannataṃ patvā niruddhānaṃ bhaggānaṃ. **Vesamaṃ natthi lakkhaṇe**ti tesaṃ tividhānampi bhaṅgalakkhaṇanimittaṃ visamatā visadisatā natthi.

Anibbattena na jātoti anuppannena cittena jāto na hoti, ajāto nāma hoti. **Paccuppannena** vattamānena cittena **jīvati** jīvamāno nāma hoti. **Cittabhaṅgā mato loko**ti cuticittassa viya sabbassapi tassa tassa cittassa bhaṅgappattiyā ayaṃ loko paramatthato mato nāma hoti niruddhassa appaṭisandhikattā. Evaṃ santepi **paññatti paramatthiyā** yāyaṃ taṃ taṃ santaṃ sanissayaṃ cittaṃ upādāya ''tisso jīvati, phusso jīvatī''ti evaṃ vacanappavattiyā visayabhūtā santānapaññatti, sā ettha paramatthiyā paramatthabhūtā. Tathā hi vadanti ''nāmagottaṃ na jīratī''ti (saṃ. ni. 1.76).

Anidhānagatā bhaggāti ye bhaggā, na te katthaci nidhānaṃ gatā, atha kho abhāvameva gatā. **Puñjo natthi anāgate** yato āgaccheyyuṃ vattamānabhāvaṃ. **Nibbattā yepī**ti ye paṭiladdhattabhāvā paccuppannā, tepi **āragge sāsapūpamā tiṭṭhanti**. Yathā nāma sūciyaṃ ṭhitāyaṃ sāsapo khitto tassā sikhaṃ phuṭṭhamatto vigacchati na tiṭṭhati, evaṃ saṅkhārā uppajjitvā bhijjanti, na tesaṃ avaṭṭhānaṃ atthīti.

Bhaṅgo nesaṃ purakkhatoti tesaṃ nibbattadhammānaṃ bhaṅgo nāma purato eva kato, ekaṃsabhāvī na apasakkatīti attho. **Purāṇehī**ti purimakehi atītehi.

Adassanatoti apassitabbato. **Āyantī**ti āgacchanti. **''Uppajjantī''**ti imināpi kutoci rāsito āgamanābhāvamevāha. **Bhaggā gacchantudassana**nti bhaggāpi katthaci upagamanābhāvato sabbena sabbaṃ adassanaṃ abhāvameva gacchanti. Tattha nidassanamāha **''vijjuppādo…pe… vayanti cā''**ti.

716. **''Vivaṭṭakappato paṭṭhāya uppajjanakarūpa''**nti iminā sayameva uppajjanakadhammatāya **''dhammatārūpa''**nti anvatthanāmataṃ dasseti. Ayalohādīsu **ayo** nāma kāḷalohaṃ. **Lohaṃ** nāma jātilohaṃ vijātilohaṃ kittimalohaṃ pisācalohanti catubbidhaṃ. Tattha ayo rajataṃ suvaṇṇaṃ tipu sīsaṃ tambalohaṃ vekantakalohanti imāni satta **jātilohāni**. Nāganāsikalohaṃ **vijātilohaṃ**. Kaṃsalohaṃ vaṭṭalohaṃ hārakūṭanti tīṇi **kittimalohāni**. Morakkhakādi **pisācalohaṃ**. Tattha tambalohaṃ vekantakanti imehi dvīhi jātilohehi saddhiṃ sesaṃ sabbampi idha ''loha''nti gahitanti. **Tipū**ti setatipu. **Sīsa**nti kāḷatipu. **Suvaṇṇaṃ** ākaruppannarasaviddhādibhedaṃ. **Muttā** sāmuddikamuttādi. **Maṇī**ti veḷuriyalohitaṅgamasāragallāni ṭhapetvā avaseso sabbo maṇiviseso. **Veḷuriyo** vaṃsavaṇṇamaṇi. **Saṅkho** sāmuddikasaṅkho. **Silā**ti kāḷasilāpaṇḍusilādibhedā sabbāpi ratanasammatasilā. **Pavāḷaṃ** nāma vaṭṭumaṃ viddhamaṃ. **Lohitaṅgaṃ** rattamaṇi. **Masāragallaṃ** kabaramaṇi. **Bhūmi**ādayo pākaṭāva. **Tadassā**ti taṃ dhammatārūpaṃ assa yogino.

Taruṇapallavavaṇṇanti ambādīnaṃ taruṇapallavena samānavaṇṇaṃ. **Sabhāgarūpasantati**nti vaṇṇādinā samānabhāgaṃ rūpasantānaṃ. **Anuppabandhāpayamāna**nti hetuphalaparamparāya sambandhanavasena pavattanti.

Soti yogī. **Ta**nti asokarukkhapaṇṇaṃ. **Pariggahetvā**ti ñāṇena paricchijja gahetvā. **Iminā nayenā**ti iminā asokapaṇṇe vuttena nayena. **Sabbampi** ayalohādibhedaṃ **dhammatārūpaṃ**. Tampi hi sītakāle sītalaṃ, uṇhakāle sūriyasantāpena uṇhataraṃ hoti. Tattha sītabhāvena pavattaṃ rūpaṃ uṇhaṃ uṇhabhāvena pavattaṃ rūpaṃ sītaṃ na pāpuṇāti. Tattha tattheva taṭataṭāyantaṃ bhijjatītiādinā yojetabbaṃ.

Arūpasattakasammasanakathāvaṇṇanā

717. **Kalāpato**ti arūpadhammakalāpato.

Yasmā tattha phassapañcamakā dhammā sabbacittuppādasādhāraṇā supākaṭā, suviññeyyā ca, tasmā tesaṃ vasena dassento **''kalāpatoti phassapañcamakā dhammā''**ti āha. Ye ime sammasane uppannā phassapañcamakā dhammā, sabbe te vinaṭṭhāti sambandho.

Pavattaṃ cittanti sattasu ṭhānesu sammasanavasena pavattaṃ cittaṃ. **Sammasanto**ti ekajjhaṃ gahetvā sammasanto. **Taṃ yuttatara**nti taṃ ariyavaṃsakathāyaṃ vuttaṃ yuttataraṃ āsannabhāvena vibhūtataraṃ rūpasattake sammasanaṃ saha gahetvā sammasanassa vuttattā. Apica rūpasattake sammasanassa rūpadhammesu sātisayaṃ ghanavinibbhogaṃ katvā pavattattā tabbisayaṃ arūpasammasanaṃ sātisayaṃ aniccādilakkhaṇappaṭivedhāya sampavattatīti taṃ yuttataraṃ, na pana apubbakesādisammasanaṃ katvā tabbisayaṃ pavattitaṃ. Tathā sati kammaṭṭhānaṃ navaṃ navaṃ eva siyā, pubbe gahitaṃ sammasanavisayaṃ chaḍḍetvā aññassa sammasanavisayassa gaṇhanato. **Sesānipī**ti yamakato sammasanādīnipi. **Tenevā**ti ariyavaṃsakathānayeneva.

718. **Tampi citta**nti ādānanikkhepato sammasanavasena pavattacittuppādampi. Cittasīsena hi niddeso. Esa nayo sabbattha. **Yamakato sammasati nāma** nāmarūpadhamme ārabbha yugaḷavasena sammasanassa pavattanato. Ayañhi pubbe rūpasattakavasena sammasitvā ṭhitopi idāni ādānanikkhepādivasena sammasitvāva taṃ sammasati. Khaṇikato sammasanādīsupi eseva nayo.

719. **Etampī**ti etaṃ catutthasammasanacittampi. **Paṭhamacitta**nti ādānanikkhepādivasena rūpaṃ sammasitacittaṃ, yaṃ rūpapariggāhakacittanti adhippetaṃ. Sammasitasammasitacittasammasanena tesaṃ

khaṇikabhāvassa vibhāvanato idaṃ sammasanaṃ **''khaṇikato sammasana''**nti vuttaṃ.

720. Idameva ca sammasanaṃ diguṇitaṃ anekasammasanapaṭipāṭisambhavato **''paṭipāṭito sammasana''**nti vuttaṃ. **Vaṭṭeyyā**ti sambhaveyya. Tathā sati paṭipāṭisammasanapasutā eva bhāvanā siyā, na mūlakammaṭṭhānupakārī, na cāyaṃ samāpatticāro. Yasmā ca tattakena rūpadhammesu, arūpadhammesu ca aniccādilakkhaṇāni suṭṭhu vibhūtāni honti, tasmā vuttaṃ **''yāva dasamacittasammasanā…pe… ṭhapetabba''**nti. **Ṭhapetabba**nti ca na ekādasamaṃ dvādasamena sammasitabbanti paṭipāṭito sammasanassa paricchedadassanaparaṃ, na tato sammasanato oramanadassanaparaṃ, tasmā punapi rūpaṃ pariggahetvā yāva dasamacittasammasanā bhāvanamanuyuñjateva. **Vutta**nti ariyavaṃsakathāyaṃ vuttaṃ.

721. **Visuṃ sammasananayo nāma natthī**ti aniccādimanasikāravinimutto añño vipassanāmanasikāro natthi. Vipassanāya ca diṭṭhiādivikkhambhanā idha diṭṭhiugghāṭanādayoti adhippetā. Vipassanāya eva hi pavattivisesena diṭṭhiugghāṭanādayo ijjhantīti dassento **''yaṃ paneta''**ntiādimāha. Tattha **sattasaññā**ti sattā atthīti uppajjanakasaññā. Dubbalāya attadiṭṭhiyā sahagatasaññātipi vadanti. **Sattasaññaṃ ugghāṭitacittenā**ti sattasaññāya vikkhambhanavasena pavattacittena diṭṭhi nuppajjati, saññāvipallāsahetuuppajjanakā cittadiṭṭhivipallāsā tadabhāvena hontīti. **Māno** nāma yo diṭṭhūpanissayo apāyagamanīyo, so diṭṭhiyā vikkhambhitāya vikkhambhito eva hoti, diṭṭhiyā samucchinnāya samucchijjanatoti āha **''diṭṭhiugghāṭita…pe… māno nuppajjatī''**ti. Māno vikkhambhiyamāno taṇhāya pavattiṃ nivāreti, abhimatavisayesu eva taṇhāya pavattanatoti vuttaṃ **''mānasamugghāṭita…pe… taṇhā nuppajjatī''**ti. **Taṇhā**ti idha sukhumā nikanti adhippetāti āha **''taṇhāya…pe… pariyādinnā nāma hotī''**ti.

Ayaṃ nayoti idāni vuccamāno sammasanavidhi.

Mama vipassanāti imassāpi attaniyasaññitāya vipassanāya sāmibhūto attā parāmasīyatīti diṭṭhigāhatāti tathā **''gaṇhato hi diṭṭhisamugghāṭanaṃ nāma na hotī''**ti vuttaṃ. Kāmañcāyaṃ diṭṭhivisuddhikaṅkhāvitaraṇavisuddhisamadhigamena visuddhadiṭṭhiko, maggena pana asamugghāṭitattā anoḷārikāya ca diṭṭhiyā vasenevaṃ vuttaṃ.

Suṭṭhūti sammā. **Manāpa**nti ca kiriyāvisesanaṃ, manavaḍḍhanākārenāti attho. Ubhayenāpi vipassanāvisayaṃ adhimānamāha. Tena vuttaṃ **''mānasamugghāṭo nāma na hotī''**ti.

Vipassituṃ sakkomīti tattha samatthatāpadesena guṇavisesayogato vipassanāya assādetabbatā dassīyati, cittaṃ vipassituṃ sakkomi. Tasmā vipassanto eva kālaṃ vītināmessāmīti vipassanaṃ assādentassāti yojanā.

Yasmā diṭṭhisamugghāṭanaṃ nāmettha visesato anattānupassanāya hoti, tasmā taṃ dassentena **''sace saṅkhārā''**tiādinā anattānupassanāvidhiṃ vatvā yasmā pana anattato anupassantena saṅkhārā aniccatopi dukkhatopi anupassitabbā eva tadupabrūhanato, tasmā **''hutvā abhāvaṭṭhenā''**tiādi vuttaṃ.

Yasmā mānasamugghāṭanaṃ nāma aniccānupassanāya hoti. Khaṇe khaṇe bhijjanake saṅkhāre passantassa kuto mānassa avasaro. Aniccasaññā bhāvetabbā asmimānasamugghāṭāyāti hi vuttaṃ.

Yasmā nikantipariyādānaṃ nāma dukkhānupassanāya hoti. Na hi sabhāvato, dukkhavatthuto ca dukkhabhūte saṅkhāre passantassa tattha īsakampi abhirato hoti. Assādānupassino hi tattha taṇhā uppajjeyya. Sesaṃ anattalakkhaṇe vuttanayameva. Ayaṃ panettha saṅkhepattho – vuttanayena paṭipāṭito sammasanaṃ pasutassa yogino yadā anattānupassanā tikkhā sūrā visadā pavattati, itarā dvepi tadanugatikā, tadānena diṭṭhiugghāṭanaṃ kataṃ hoti. Attadiṭṭhimūlikā hi sabbā diṭṭhiyo. Anattānupassanā ca attadiṭṭhiyā ujupaṭipakkhā.

Yadā pana aniccānupassanā tikkhā sūrā visadā pavattati, itarā dvepi tadanugatikā, tadānena mānasamugghāṭanaṃ kataṃ hoti. Sati hi niccagāhe mānajappanā ''idaṃ niccaṃ, idaṃ dhuva''ntiādinā (ma. ni. 1.501) **bakabrahmuno** viya. Aniccānupassanā ca niccagāhassa ujupaṭipakkhā.

Yadā pana dukkhānupassanā tikkhā sūrā visadā pavattati, itarā dvepi tadanugatikā, tadānena nikantipariyādānaṃ kataṃ hoti. Sati hi sukhasaññāya taṇhāgāhova, dukkhānupassanā ca nikantiyā ujupaṭipakkhā. Evaṃ tissannaṃ anupassanānaṃ kiccavisesavasena diṭṭhiugghāṭanādīni honti. Tena vuttaṃ **''iti ayaṃ vipassanā attano attano ṭhāneyeva tiṭṭhatī''**ti. Anupassanānaṃ yathārahaṃ sakakiccakaraṇañhi sakaṭṭhāneyeva ṭhānaṃ, tasmā visuṃ sammasananayo natthīti na vattabbanti adhippāyo.

722. **Sabbākārato**ti idha viya ekadesena avatvā sabbākārato sarūpato, kiccato ca anavasesato vattabbā. **Idhevā**ti tīraṇapariññāyameva. Ekaccānaṃyevettha anupassanānaṃ paṭilābhoti āha **''ekadesaṃ paṭivijjhanto''**ti, tā pana sayameva sarūpato dassessati. **Tappaṭipakkhe dhamme**ti yā anupassanā idha sambhavanti, tāsaṃ paṭipakkhe dhamme niccasaññādike **pajahati** vikkhambheti.

Khayānupassananti saṅkhārānaṃ khaṇabhaṅgānupassanaṃ. **Bhāvento**ti vaḍḍhento. **Ghanasaññ**anti santatisamūhakiccārammaṇānaṃ vasena ekattaggahaṇaṃ. **Khayānupassana**nti hutvā abhāvānupassananti vadanti. Yāya paññāya ghanavinibbhogaṃ katvā ''aniccaṃ khayaṭṭhenā''ti (paṭi. ma. 1.48) passati, sā **khayānupassanā**. Bhaṅgānupassanato paṭṭhāya tassā pāripūrīti ghanasaññāya pahānaṃ hoti, tato pubbe aparipuṇṇatāya taṃ na hoti. Evamaññatthāpīti paripuṇṇāparipuṇṇatā pahānatīraṇapariññāsu vipassanāpaññāya daṭṭhabbā. Paccakkhato, anvayato ca saṅkhārānaṃ bhaṅgaṃ disvā tattheva bhaṅgasaṅkhāte nirodhe adhimuttatā **vayānupassanā,** tāya **āyūhanaṃ pajahati**. Yadatthaṃ, yāya ca āyūhati, tasmiṃ pavatte taṇhāya cassa cittaṃ na namatīti. Tena vuttaṃ **''vayānupassanaṃ bhāvento āyūhanaṃ pajahatī''**ti. Jātassa jarāmaraṇehi dvidhā pariṇāmadassanaṃ, rūpasattakādivasena vā pariggahitassa taṃtaṃparicchedato paraṃ aññabhāvadassanaṃ **vipariṇāmānupassanā,** tāya **dhuvasaññaṃ** thirabhāvagahaṇaṃ **pajahati**.

Animittānupassanādayo aniccānupassanādayo eva. **Nimitta**nti santatiyaṃ, samūhe ca ekattasaññāya gayhamānaṃ kālantarāvaṭṭhāyibhāvena, niccabhāvena ca saṅkhārānaṃ sakiccaparicchedatāya saviggahaṃ viya upaṭṭhānamattaṃ. **Paṇidhi**nti sukhapatthanaṃ, rāgādipaṇidhiṃ vā, atthato taṇhāvasena saṅkhāresu ninnataṃ. **Abhinivesa**nti attābhinivesaṃ. Etesañhi nimittādīnaṃ paṭipakkhabhāvena aniccānupassanādayo animittādināmehi vuttāti aniccānupassanādīhi pahātabbā niccasaññādayo viya nimittaggāhādayova paṭipakkhāti daṭṭhabbā. Rūpādiārammaṇaṃ ñatvā tadārammaṇassa cittassa bhaṅgaṃ disvā saṅkhārā eva bhijjanti, saṅkhārānaṃ maraṇaṃ, na añño koci atthīti bhaṅgavasena suññataṃ gahetvā pavattā vipassanā adhipaññā ca sā dhammesu ca vipassanāti **adhipaññādhammavipassanā,** tāya niccasārādiādānavasena pavattaṃ abhinivesaṃ sataṇhaṃ diṭṭhiṃ pajahati. **Yathābhūtañāṇadassanaṃ** nāma sappaccayanāmarūpadassanaṃ. Tena ''ahosiṃ nu kho ahamatītamaddhāna''nti (ma. ni. 1.18; saṃ. ni. 2.20) evamādikaṃ, ''issarato loko sambhavatī''ti evamādikañca **sammohābhinivesaṃ pajahati**. Bhayatupaṭṭhānavasena uppannaṃ sabbabhavādīsu ādīnavadassanañāṇaṃ **ādīnavānupassanā,** tāya kassacipi ālayanissayaadassanato **ālayābhinivesaṃ** tathāpavattaṃ taṇhaṃ **pajahati**. Saṅkhārānaṃ muñcanassa upāyabhūtaṃ paṭisaṅkhāñāṇaṃ **paṭisaṅkhānupassanā,** tāya aniccādīsu appaṭisaṅkhātattā paṭisaṅkhānassa paṭipakkhabhūtaṃ avijjaṃ pajahati. Saṅkhārupekkhā, anulomañāṇañca **vivaṭṭānupassanā**. Tassā hi vasena tassa padumapalāse udakabindu viya sabbasaṅkhārehi cittaṃ patilīyati patikuṭati, tasmā tāya **saṃyogābhinivesaṃ** kāmasaṃyogādikilesappavattiṃ **pajahati**. Aniccānupassanādayo satta anupassanā heṭṭhā atthato vibhattāti, parato ca saṃvaṇṇīyantīti idha na vuttā.

Tāsūti aṭṭhārasasu mahāvipassanāsu. **Imināti** yoginā. **Tasmā**ti aniccādilakkhaṇattayavasena saṅkhārānaṃ diṭṭhattā. Taṃdassanañhi aniccādianupassanāti. **Paṭividdhā**ti paṭiladdhā. Yadaggena hi ñāṇena savisayo paṭividdho, tadaggena taṃ paṭiladdhaṃ nāma hoti. **Byañjanameva nānaṃ** yathā ''rukkho pādapo tarū''ti. **Tāpi** animittāpaṇihitasuññatānupassanā.

Sabbāpi vipassanā, tasmā ekadesena paṭividdhā hontīti adhippāyo. **Kaṅkhāvitaraṇavisuddhiyā eva saṅgahitaṃ,** tasmā taṃ pageva siddhanti attho. Tenāha **''idampi dvayaṃ paṭividdhameva hotī''**ti. **Sesesu** nibbidānupassanādīsu dasasu. **''Kiñci paṭividdhaṃ kiñci appaṭividdha''**nti iminā tesaṃ ekadesapaṭivedhamāha. Aniccānupassanāya hi siddhāya nirodhānupassanā, khayānupassanā, vayānupassanā, vipariṇāmānupassanā ca ekadesena siddhā nāma honti, dukkhānupassanāya siddhāya nibbidānupassanā, ādīnavānupassanā ca, anattānupassanāya siddhāya itarāti.

Udayabbayañāṇakathāvaṇṇanā

723. Parato paṭipadāñāṇadassanakathāyaṃ abbhādivigamena ākāsassa viya, paṅkamalavigamena udakassa viya, kāḷakāpagamena suvaṇṇassa viya saṃkilesavigamena ñāṇassa parisuddhīti āha **''niccasaññādīnaṃ pahānena visuddhañāṇo''**ti. Anekākāravokārasaṅkhāresu lakkhaṇattayasallakkhaṇasammasanassa katattā vuttaṃ **''sammasanañāṇassa pāraṃ gantvā''**ti. Tattha **sammasanañāṇassā**ti nayavipassanāsaṅkhātassa kalāpasammasanañāṇassa. Tasseva hi thirabhāvāya itare sammasanavisesāti vadanti. **Sammasanañāṇassā**ti vā kalāpasammasanādisammasanañāṇassa. Anupadadhammavipassanāya sadisā hi sā. Tāya hi diṭṭhiugghāṭanādi sambhavatīti. Vitthārato bhāvanāvidhānaṃ parato vattukāmo **''saṅkhepato tāva ārabhatī''**ti āha. Saṅkhepato hi ārambho ādikammikassa sukaro. **Tatrā**ti saṅkhepena ārambhe.

Kathanti kathetukamyatāpucchā. Yaṃ ‘‘paccuppannānaṃ…pe… udayabbayānupassane ñāṇa’’nti vuttaṃ, taṃ kathaṃ ñātabbanti ceti attho. Santatipaccuppanne, khaṇapaccuppanne vā dhamme udayabbayadassanābhiniveso kātabbo, na atītānāgateti vuttaṃ **‘‘paccuppannānaṃ dhammāna’’**nti. Udayadassanañcettha yāvadeva vayadassanatthanti vayadassanassa padhānataṃ dassetuṃ **‘‘vipariṇāmānupassane paññā’’**ti vatvā taṃ pana vayadassanaṃ udayadassanapubbakanti āha **‘‘udayabbayānupassane ñāṇa’’**nti.

Jātanti nibbattaṃ paṭiladdhattabhāvaṃ. Ayaṃ hi jātasaddo khaṇattayasamaṅgitaṃ sandhāya vutto ‘‘ye dhammā jātā bhūtā’’tiādīsu (dha. sa. 1046) viya, na atītaṃ

> ‘‘Ye te jātā na te santi, ye na jātā tattheva te;
> Laddhattabhāvā no bhaggā, teva santi sabhāvato’’ti. –

Ādīsu viya, nāpi jātatāmattaṃ ‘‘yaṃ taṃ jātaṃ bhūtaṃ saṅkhata’’ntiādīsu viya. Tenāha **‘‘jātaṃ rūpaṃ paccuppanna’’**nti (dī. ni. 2.207; saṃ. ni. 5.379), paccuppannarūpaṃ nāma jātaṃ khaṇattayapariyāpannanti attho. Taṃ pana ādito duppariggahanti santatipaccuppannavasena vipassanābhiniveso kātabbo. **Tassā**ti rūpassa. Paccayalakkhaṇapapañcaṃ anāmasitvā **nibbattilakkhaṇaṃ udayo**ti nibbattanasaññitaṃ saṅkhatalakkhaṇaṃ udayo uppādo. **Vipariṇāmalakkhaṇaṃ vayo**ti vipariṇāmasaññitaṃ saṅkhatalakkhaṇaṃ vayo vināso. **Anupassanāñāṇa**nti yā udayassa, vayassa ca anupekkhanā, taṃ ñāṇaṃ. Kiñcāpi kalāpasammasanādīsu jātijarāmaraṇasīsena jātijarāmaraṇavanto dhammā vuttā, idha pana udayabbayañāṇaniddese ‘‘jāti paccuppannā, tassā nibbattilakkhaṇaṃ udayo, vipariṇāmalakkhaṇaṃ vayo’’tiādinā (paṭi. ma. 1.49) vuccamāne jātijarāmaraṇānaṃ jātijarāmaraṇavantatā, nipphannatā ca anuññātā viya hotīti taṃ pariharituṃ paṭiccasamuppādaṅgesu bhavapariyosānāva desanā katā.

Soti yogī. **Iminā pāḷinayenā**ti imāya ‘‘jātaṃ rūpaṃ paccuppanna’’ntiādinā dassitāya pāḷigatiyā. **Jāti**nti na pasūtiṃ, na ca paṭhamābhinibbattimattaṃ, atha kho uppādaṃ nibbattivikāraṃ. Svāyaṃ vikāro yasmā saṅkhārānaṃ abhinavāvaṭṭhānajarā viya navabhāvāpagamoti āha **‘‘abhinavākāra’’**nti. Samanupassatīti sambandho. **Anuppannassa rāsi vā nicayo vā natthi** yato āgaccheyya uppajjamānaṃ aladdhattabhāvassa sabbena sabbaṃ avijjamānattā. Tenāha **‘‘uppajjamāna…pe… natthī’’**ti. Yathā anāgate addhani ime dhammā sabbena sabbaṃ natthi, evaṃ atītepi addhanīti dassento **‘‘nirujjhamānassāpī’’**tiādiṃ vatvā avijjamānānaṃyeva rūpārūpadhammānaṃ hetupaccayasamavāye uppādo, uppajjitvā ca sabbaso abhāvūpagamoti imamatthaṃ samudāyagataṃ tadekadesabhūtāya upamāya vibhāvetuṃ **‘‘yathā panā’’**tiādi vuttaṃ. Tattha **rāsito**ti rāsibhāvena samussito puñjo rāsi. Yathā tathā piṇḍibhūto **nicayo**. Bhūmiyaṃ nidahitvā ṭhapitaṃ **nidhānaṃ**. Upavīṇeti etenāti **upavīṇaṃ,** vīṇāvādanaṃ.

724. Evaṃ saṅkhepato udayabbayamanasikāravidhiṃ dassetvā idāni vitthārato dassetuṃ **‘‘puna yānī’’**tiādi vuttaṃ. Tattha **avijjāsamudayā**ti avijjāya uppādā, atthibhāvāti attho. Nirodhavirodhīhi uppādo atthibhāvavācakopi hotīti vuttovāyamattho. Tasmā purimabhavasiddhāya avijjāya sati imasmiṃ bhave rūpassa uppādo hotīti attho. **Paccayasamudayaṭṭhenā**ti paccayassa uppannabhāvena, atthibhāvatoti attho. Avijjādīhi ca tīhi atītakālikāni tesaṃ sahakārīkāraṇabhūtāni upādānādīnipi gahitānevāti daṭṭhabbaṃ.

Pavattipaccayesu kabaḷīkārāhārassa balavatāya so eva gahito **‘‘āhārasamudayā’’**ti. Tasmiṃ pana gahite pavattipaccayatāsāmaññena utucittānipi gahitāneva hontīti catusamuṭṭhānikarūpassa paccayato udayadassanaṃ vibhāvitamevāti daṭṭhabbaṃ. Avijjātaṇhupanissayasahiteneva kammunā rūpakāyassa nibbatti. Asati ca avijjupanissayāya bhavanikantiyā jātiyā asambhavo evāti. Yathā ca rūpassa avijjātaṇhupanissayatā, evaṃ vedanādīnampi daṭṭhabbā. Āhāro pana uppannassa rūpassa posako, kabaḷīkārāhārassa adhippetattā, kāmadhātādhiṭṭhānattā ca desanāya. Ukkaṃsaniddesena vā āhāraggahaṇaṃ. **‘‘Nibbattilakkhaṇa’’**ntiādinā kālavasena udayadassanamāha. Tattha addhānavasena pageva udayaṃ passitvā ṭhito idha santativasena disvā anukkamena khaṇavasena passati. **Pañca lakkhaṇānī**ti avijjā taṇhā kammaṃ āhāroti imesaṃ paccayānaṃ atthitāsaṅkhātalakkhaṇāni ceva rūpassa nibbattilakkhaṇañcāti imāni pañca lakkhaṇāni. Tesaṃ atthitā hi rūpassa udayo lakkhīyati etehīti lakkhaṇānīti vuccanti. Nibbatti pana saṅkhatalakkhaṇamevāti.

Avijjānirodhā rūpanirodhoti aggamaggañāṇena avijjāya anuppādanirodhato anāgatassa rūpassa anuppādanirodho hoti paccayābhāve abhāvato. **Paccayanirodhaṭṭhenā**ti avijjāsaṅkhātassa anāgate uppajjanakarūpapaccayassa niruddhabhāvena. **Taṇhānirodhā kammanirodhā**ti etthāpi eseva nayo. **Āhāranirodhā**ti pavattipaccayassa kabaḷīkārāhārassa abhāve. **Rūpanirodho**ti taṃsamuṭṭhānarūpassa abhāvo hoti.

Sesaṃ heṭṭhā vuttanayānusārena veditabbaṃ. **Vipariṇāmalakkhaṇa**nti bhaṅgakālavasena tesaṃ vayadassanaṃ. Tasmā taṃ addhāvasena pageva passitvā ṭhito idha santativasena disvā anukkamena khaṇavasena passati. **Pañca lakkhaṇānī**ti idha avijjādīnaṃ catunnaṃ paccayānaṃ anuppādanirodho, rūpassa khaṇanirodho cāti imāni pañca lakkhaṇāni. Tesañhi anuppādanirodho, rūpassa accantanirodho lakkhīyati etehīti lakkhaṇānīti vuccanti.

Vipariṇāmo saṅkhatalakkhaṇameva. Esa nayo vedanākkhandhādīsu. Ayaṃ pana viseso – ''phuṭṭho vedeti, phuṭṭho sañjānāti, phuṭṭho cetetī''ti (saṃ. ni. 4.93), ''phassapaccayā vedanā, cakkhusamphassajā vedanā, saññā, cetanā''ti, ca vacanato phasso vedanā (vibha. 231) saññā saṅkhārakkhandhānaṃ pavattipaccayo, taṃnirodhā ca tesaṃ nirodho, **mahāpadāna** (dī. ni. 2.60) **mahānidāna**suttesu, **abhidhamme** ca aññamaññapaccayavāre ''nāmarūpapaccayā viññāṇa''nti (kathā. 719) vacanato nāmarūpaṃ viññāṇassa pavattipaccayo, taṃnirodhā tassa nirodhoti vuttaṃ **''phassasamudayā vedanāsamudayo''**tiādi.

Ettha ca keci tāva āhu ''arūpakkhandhānaṃ udayabbayadassanaṃ addhāsantativaseneva, na khaṇavasenā''ti. Tesaṃ matena khaṇato udayabbayadassanameva na siyā. Apare panāhu ''paccayato udayabbayadassane atītādivibhāgaṃ anāmasitvā sabbasādhāraṇato avijjādipaccayā vedanāsambhavaṃ labbhamānataṃ passati, na uppādaṃ. Avijjādiabhāve ca tassā asambhavaṃ alabbhamānataṃ passati, na bhaṅgaṃ. Khaṇato udayabbayadassane paccuppannānaṃ uppādaṃ, bhaṅgañca passatī''ti, taṃ yuttaṃ. Santativasena hi rūpārūpadhamme udayato, vayato ca manasi karontassa anukkamena bhāvanāya balappattakāle ñāṇassa tikkhavisadabhāvappattiyā khaṇato udayabbayā upaṭṭhahantīti. Ayañhi paṭhamaṃ paccayato udayabbayaṃ manasi karonto avijjādike paccayadhamme vissajjetvā udayabbayavante khandhe gahetvā tesaṃ paccayato udayabbayadassanamukhena khaṇatopi udayabbayaṃ manasi karoti.

Tassa yadā ñāṇaṃ tikkhaṃ visadaṃ hutvā pavattati, tadā rūpārūpadhammā khaṇe khaṇe uppajjantā, bhijjantā ca hutvā upaṭṭhahanti. Tena vuttaṃ **''evampi rūpassa udayo''**tiādi. Tattha **evampi rūpassa udayo**ti evaṃ vuttanayena avijjāsamudayāpi. Taṇhā…pe… kamma…pe… āhārasamudayāpi rūpassa sambhavo. **Evampi rūpassa vayo**ti evaṃ vuttanayeneva avijjānirodhāpi taṇhā…pe… āhāranirodhāpi rūpassa vayo anuppādoti **paccayato vitthārena manasikāraṃ karoti**. **Evampi rūpaṃ udetī**ti evaṃ vuttanayena nibbattilakkhaṇaṃ passantopi kammasamuṭṭhānarūpampi āhārautucittasamuṭṭhānarūpampi udeti uppajjati nippajjatīti. Evaṃ vuttanayeneva vipariṇāmalakkhaṇaṃ passanto kammasamuṭṭhānarūpampi āhārautucittasamuṭṭhānarūpampi **veti** nirujjhatīti khaṇato vitthārena manasikāraṃ karotīti yojanā.

725. Evaṃ manasi karoto na yāva udayabbayañāṇaṃ uppajjati, tāva udayabbayā suṭṭhu pākaṭā na hontīti katvā vuttaṃ **''iti kirime dhammā…pe… paṭiventī''**ti, nayadassanavasena vā evaṃ vuttaṃ. Paṭhamañhi paccuppannadhammānaṃ udayabbayaṃ disvā atha atītānāgate nayaṃ neti. Dukkhādisaccappabhedā, anulomādipaṭiccasamuppādappabhedā, ekattādinayappabhedā, aniccatādilakkhaṇappabhedā ca **saccapaṭiccasamuppādanayalakkhaṇappabhedā**. Paṭiccasamuppādaggahaṇeneva cettha paṭiccasamuppannadhammānampi gahaṇaṃ, tesampi attano phalaṃ pati paṭicca samuppādabhāvato.

726. **Ya**nti karaṇe paccattavacanaṃ, yena ñāṇenāti atthaṃ vadanti. **Ya**nti vā kiriyāparāmasanaṃ. **Khandhānaṃ samudayaṃ passati, khandhānaṃ nirodhaṃ passatī**ti ettha yadetaṃ dassananti attho. **Yaṃ panā**ti etthāpi eseva nayo. Ettha ca yathā avijjādisamudayanirodhato khandhānaṃ samudayanirodhassa aññattā ''avijjāsamudayā rūpasamudayo''tiādivacanabhedo (paṭi. ma. 1.50) kato, na evaṃ nibbattivipariṇāmalakkhaṇehi khandhānaṃ udayabbayassa bhedo atthi abhinnādhikaraṇattāti **''nibbattilakkhaṇavipariṇāmalakkhaṇāni passanto khandhānaṃ udayabbayaṃ passatī''**ti vacanabhedaṃ akatvā vuttaṃ. **Uppattikkhaṇeyeva hī**ti **hi**-saddo hetuattho. Yasmā uppādakkhaṇeyeva nibbattilakkhaṇaṃ, bhaṅgakkhaṇeyeva ca vipariṇāmalakkhaṇaṃ, tasmā tāni passanto khaṇato khandhānaṃ udayabbaye passati nāmāti **''yaṃ panā''**tiādinā vuttamevatthaṃ pākaṭataraṃ karoti.

727. **Iccasseva**nti ettha **iti**-saddo hetuattho. Yasmā ''avijjā samudayā''tiādi paccayato khandhānaṃ udayabbayadassanaṃ, ''nibbattilakkhaṇa''ntiādi khaṇato, tasmāti attho. **Assā**ti yogino. **Eva**nti vuttappakāraparāmasanaṃ. Ye pana **''iccassa paccayato''**ti paṭhanti, tesaṃ **itī**ti vuttappakāraparāmasanaṃ. **Janakāvabodhato**ti khandhānaṃ janakassa avijjādipaccayassa avabujjhanato. **Jātidukkhāvabodhato**ti jātisaṅkhātassa dukkhassa avabujjhanato. **Dukkhasaccaṃ pākaṭaṃ hoti** ekadesadassanena pabbatasamuddādidassanakānaṃ viya. **Maraṇadukkhāvabodhato**ti etthāpi eseva nayo. **''Paccayānuppādenā''**ti etena paccayānaṃ anuppādanirodho idha paccayanirodhoti dasseti. **Paccayavata**nti paccayato uppajjanakānaṃ.

Yañcassa udayabbayadassananti yaṃ assa yogino paccayato, khaṇato ca udayabbayānaṃ dassanaṃ. Tattha asammoho, tappadhāno vā vitakkādidhammapuñjo **maggo vāyaṃ lokiko**ti niyyānānulomato lokiko maggo evāyaṃ. **Iti** tasmā **maggasaccaṃ pākaṭaṃ hoti** sabhāvāvabodhato. Tenāha **''tatra sammohavighātato''**ti, tadaṅgavasenāti attho. Atha vā yathāvutto sammādiṭṭhisaṅkhāto maggo ariyamaggassa upāyabhūto asammohasabhāvo attānampi pakāseti padīpo viyāti maggasaccaṃ pākaṭaṃ hoti. Svāyaṃ pākaṭabhāvo mohandhakāravidhamanenāti āha **''tatra sammohavighātato''**ti.

728. ''Avijjāpaccayā''tiādiko **anulomo paṭiccasamuppādo** pavattiyā anulomanato. ''Avijjāsamudayā''tiādinā avijjādīsu santesūti ayamattho vuttoti āha **''imasmiṃ sati idaṃ hotīti avabodhato''**ti. Pavattiyā vilomanato ''avijjāyatveva asesavirāganirodhā''tiādiko **paṭilomo paṭiccasamuppādo. Te ca** saṅkhatā **paṭiccasamuppannā** ''jarāmaraṇaṃ, bhikkhave, aniccaṃ saṅkhataṃ paṭiccasamuppanna''ntiādivacanato (saṃ. ni. 2.20). Paṭiccasamuppannassa ca pākaṭatā paccayākārapākaṭatāya eva ''imassetaṃ phala''nti avabodhato.

729. Purimapurimānaṃ nirodho uttaruttarānaṃ uppādānubandhoti ayamattho paccayato udayadassanena sijjhamāno ekattanayādhigamāya hoti. Yato ''añño karoti, añño paṭisaṃvedayatī''tiādi (saṃ. ni. 2.17) vohārasiddhiyā ucchedadiṭṭhiyā anokāsatā. Tenāha **''hetuphalasambandhenā''**tiādi. Saṅkhārā khaṇe khaṇe uppajjantīti ayamattho khaṇato udayadassanena sijjhamāno nānattanayādhigamāya hoti. Yato paccayapaccayuppannānaṃ sabhāvabhedāvabodhato ''so karoti, so paṭisaṃvedayatī''tiādinayappavattāya sassatadiṭṭhiyā anokāsatā. Tenāha **''khaṇato udayadassanenā''**tiādi. **Paccayato udayabbayadassanena** paccaye sati phalassa bhāvo, asati abhāvoti imassa atthassa siddhiyā atthitāmatteneva te dhammā kāraṇanti **abyāpāranayo pākaṭo hoti**. Yato attadiṭṭhiyā anokāsatā vasavattitāya alabbhaneyyato. Tena vuttaṃ **''dhammāna''**ntiādi. **Avasavattibhāvo** parāyattatā, sā ca sappaccayatāya veditabbā. **Paccayato udayadassanena** tehi tehi paccayehi ime dhammā uppajjanti, uppajjamānā ca paccayānurūpameva uppajjantīti hetuphalassa hetuanurūpato siddhiyā akiriyadiṭṭhiyā anokāsatāvāti āha **''paccayato panā''**tiādi. Sati kāraṇe kuto akiriyavādo. Karotīti hi **kāraṇaṃ**.

730. Paccayato udayaṃ passato paccaye sati sabhāve sati phalassa sambhavoti atthitāmattena upakārakatāti saṅkhatānaṃ nirīhatā, asati ca abhāvoti paccayādhīnavuttitā ca viññāyamānā attasuññataṃ vibhāvetīti āha **''paccayato cassa…pe… tāvabodhato''**ti. **Aniccalakkhaṇaṃ pākaṭaṃ hoti** khaṇato udayabbayadassanena saṅkhārānaṃ udayabbayato paricchinnatāya viññāyamānattā. Tenāha **''hutvā abhāvāvabodhato''**ti. Uppajjitvā nirujjhanañhi **hutvā abhāvo. Pubbantāparantaviveko** atītānāgatabhāvasuññatā. Na hi saṅkhārā khaṇattayato pubbe, pacchā ca vijjanti, tasmā **pubbantāparantavivekāvabodhato**ti ādiantavantatāpaṭivedhatoti attho. **Dukkhalakkhaṇampi pākaṭaṃ hoti** udayabbayadassanenāti sambandho. Uppajjitvā bhijjantā saṅkhārā uppādato uddhaṃ jarābhaṅgāvatthantaruppattiyā nirantaraṃ vibādhīyanteva. Sā ca nesaṃ vibādhiyamānatā sammā udayabbayadassanena vibhūtā hotīti āha **''dukkha…pe… bodhato''**ti.

Sabhāvalakkhaṇampīti udayabbayadassanena na kevalaṃ aniccadukkhalakkhaṇameva, atha kho pathavīphassādīnaṃ kakkhaḷaphusanādisaññitaṃ sabhāvasaṅkhātaṃ lakkhaṇampi pākabhāvaviddhaṃ sabhāvāvacchinnaṃ pākaṭaṃ hoti. Tenāha **''udayabbayaparicchinnāvabodhato''**ti. **Sabhāvalakkhaṇe**ti sabhāvasaññite lakkhaṇe, taṃtaṃdhammānaṃ salakkhaṇe. **Saṅkhatalakkhaṇassa tāvakālikattampī**ti uppādādisaṅkhatalakkhaṇassa uppādakkhaṇādiparittakālikatāpi khaṇantarānavaṭṭhānato tassa. Tenāha **''udayakkhaṇe''**tiādi. **Udayavaya**mattaggahaṇañcettha udayabbayadassanavaseneva imassa ñāṇassa pavattanato, na ṭhitikkhaṇassa abhāvā.

731. **Na kevalañca niccanavā,** atha kho parittakālaṭṭhāyino. Kathanti āha **''sūriyuggamane''**tiādi. Tattha udake daṇḍena katalekhā **udake daṇḍarāji. Ussāvabindu**ādayo pañca kiccāpi uttaruttari atiparittaṭṭhāyibhāvadassanatthaṃ nidassitā, tathāpi te dandhanirodhā eva nidassitā, tatopi lahutaranirodhattā saṅkhārānaṃ. Tathā hi gamanassādānaṃ devaputtānaṃ heṭṭhupariyāyena paṭimukhaṃ dhāvantānaṃ sirasi pāde ca bandhakhuradhārā sannipātatopi sīghataro rūpadhammānaṃ nirodho vutto, pageva arūpadhammānaṃ. Na kevalaṃ niccanavā, nāpi parittakālaṭṭhāyinova, atha kho asārā. Kathanti āha **''māyā''**tiādi. Māyādayo hi maṇiādivasena dissamānā ataṃsabhāvatāya **asārā**. Tattha mantosadhabhāvitā indajālādikā **māyā**. Migataṇhikā **marīci**. Supinameva **supinantaṃ**. Maṇḍalākārena āvijjhiyamānaṃ alātameva **alātacakkaṃ**. Gandhabbadevaputtānaṃ kīḷanicchāvasena nagaraṃ viya ākāse upaṭṭhānamattaṃ **gandhabbanagaraṃ**.

Ettāvatāti yvāyaṃ ''jātaṃ rūpaṃ paccuppanna''ntiādipāḷinayānusārena (paṭi. ma. 1.49), ''yaṃ kiñci rūpaṃ atītānāgatapaccuppanna''ntiādipāḷinayānusārena (ma. ni. 1.347, 361; 2.113; 3.86, 89; paṭi. ma. 1.48) vā yāva udayabbayapaṭivedhā bhāvanāvidhi āraddho, ettāvatā. Kalāpasammasanādikopi hi sabbo bhāvanāvidhi

udayabbayañāṇuppādanasseva, na parisaparisarīrakarabandhoti. **Vayadhammamevā**ti bhijjanasabhāvameva. **Vayaṃ upeti** attano dhammatāya. Yañhi upakkamena vinassatīti vuccati, tampi attano dhammatāya eva vinassati ahetukattā vināsassa. Upakkamahetu pana visadisuppādo hoti. **Iminā ākārenā**ti ''yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma''nti (saṃ. ni. 5.1081; mahāva. 16; paṭi. ma. 2.30) hi vuttaṃ, tasmā vayaṃ anālambitvāpi ''vayadhammameva uppajjatī''ti udayassa, ''uppannañca idaṃ vayaṃ upetī''ti vayassa ca iminā yathāvuttena paccakkhakaraṇākārena. Adhunā uppannaṃ, na tāva balappattanti āha **''taruṇavipassanāñāṇa''**nti. Kalāpasammasanādivasena pavattaṃ sammasanaṃ na nippariyāyena vipassanāsamaññaṃ labhati, udayabbayānupassanādivasena pavattameva labhatīti āha **''yassādhigamā āraddhavipassakoti saṅkhaṃ gacchatī''**ti.

Vipassanupakkilesakathāvaṇṇanā

732. **Imāya** udayabbayānupassanāsaṅkhātāya **taruṇavipassanāya** vasena, na āraddhavipassanānaṃ bhaṅgānupassanādisaṅkhātāya taruṇavipassanāya, nāpi nibbidānupassanādisaṅkhātāya balavavipassanāya vasenāti attho. Na hi tadā vipassanupakkilesā uppajjantīti. **Āraddhavipassakassā**ti ca āraddhavipassakassevāti eva-kāro luttaniddiṭṭho. Tenāha **''vipassanupakkilesā hī''**tiādi. Diṭṭhigāhādivatthubhāvena vipassanaṃ upakkilesantīti **vipassanupakkilesā. ''Ariyasāvakassā''**ti idaṃ ukkaṭṭhaniddesena vuttaṃ balavavipassanāpattassāpi anuppajjanato. **Vippaṭipannakassā**ti sīlavipattiādivasena yathā tathā vippaṭipannakassa. Tassa pana paṭipattiyā garahitabbataṃ dassento **''vippaṭipannakassā''**ti āha. **Ca**-saddo uparipadadvayepi yojetabbo. **Nikkhittakammaṭṭhānassā**ti vipassanaṃ ārabhitvā antarā vosānaṃ āpannassa. **Kusītapuggalassā**ti sīlasampannasseva kosajjena bhāvanaṃ ananuyuñjantassa. Atha vā **vippaṭipannakassā**ti vipassanābhāvanāsaṅkhātāya sammāpaṭipattiyā abhāvena vigarahitapaṭipattikassa. Vipassanāpaṭipattiyeva hi sasambhārā pubbabhāge sammāpaṭipatti, tadaññā vippaṭipatti, sā ca tattha nikkhittadhurassa hoti. Nikkhittadhuratā ca kosajjenāti vuttaṃ **''nikkhittakammaṭṭhānassa kusītapuggalassā''**ti. **Yuttappayuttassā**ti yogena ñāṇena bhāvanamanuyuñjantassa. Sā pana yuttappayuttatā samathavasenāpi hotīti āha **''āraddhavipassakassā''**ti. **Uppajjantiyeva** na nuppajjanti aññathā maggāmaggañāṇasseva asambhavato.

Obhāsādīsu ''ariyadhammo''ti pavattaṃ uddhaccaṃ vikkhepo dhammuddhaccaṃ, tena dhammuddhaccena vipassanāvīthito ukkamanena virūpaṃ gahitaṃ pavattitaṃ mānasaṃ **dhammuddhaccaviggahitamānasaṃ. Obhāso dhammo**ti kāraṇūpacārenāha, īdisaṃ obhāsaṃ vissajjento mama ariyamaggoti attho. Obhāsaṃ āvajjati ''nibbāna''nti vā ''maggo''ti vā ''phala''nti vā. **Nibbāna**nti gaṇhanto tattha pavattadhamme maggaphalabhāvena gaṇhāti, ñāṇādike pana maggaphalabhāveneva gaṇhāti. **Tato vikkhepo uddhacca**nti tato obhāsahetu yo vikkhepo, taṃ uddhaccanti attho. **''Uddhaccena viggahitamānaso''**ti saṅkhepato vuttamatthaṃ vivarituṃ **''aniccato''**tiādi vuttaṃ.

Tattha **anicca…pe… nappajānāti** ''maggaṃ pattosmī''ti saññāya aniccatādivasena manasikārasseva abhāvato. Ayañca attho –

> ''Yo hi koci, āvuso, bhikkhu vā bhikkhunī vā mama santike arahattappattiṃ byākaroti, sabbo so catūhi maggehi, etesaṃ vā aññatarena. Katamehi catūhi? Idhāvuso, bhikkhu samathapubbaṅgamaṃ vipassanaṃ bhāveti, tassa samathapubbaṅgamaṃ vipassanaṃ bhāvayato maggo saṅjāyati, so taṃ maggaṃ āsevati bhāveti bahulīkaroti. Tassa taṃ maggaṃ āsevato…pe… karoto saṃyojanāni pahīyanti anusayā byantīhonti.
>
> ''Puna caparaṃ, āvuso, bhikkhu vipassanāpubbaṅgamaṃ samathaṃ bhāveti…pe… samathavipassanaṃ yuganaddhaṃ bhāveti…pe….
>
> ''Puna caparaṃ, āvuso, bhikkhuno dhammuddhaccaviggahitaṃ mānasaṃ hoti, hoti so, āvuso, samayo yaṃ taṃ cittaṃ ajjhattameva santiṭṭhati sannisīdati ekodi hoti samādhiyati, tassa maggo saṅjāyati…pe… anusayā byantīhontī''ti (a. ni. 4.170) –

Iminā suttapadeneva veditabbo. Ettha hi catutthamaggavissajjane yathāvuttamaggaphalanibbānadhammā **dhammo**. Tattha **uddhaccaṃ** ''adhigatamaggādikohamasmī''ti amaggādīsu vikkhepo dhammuddhaccaṃ, tena upaddutaṃ **viggahitamānasaṃ** hoti. **Nikanti** obhāsādīsu apekkhā sukhumarūpā taṇhā, sā vipassanābhiratiākārena upaṭṭhahantī adhimānikena ''dhammo''ti gayhatīti āha **''nikanti 'dhammo'ti nikantiṃ āvajjatī''**ti.

733. **Vipassanobhāso**ti vipassanācittasamuṭṭhitaṃ, sasantatipatitaṃ utusamuṭṭhānañca bhāsuraṃ rūpaṃ.

Tattha **vipassanācittasamuṭṭhitaṃ** yogino sarīraṭṭhameva pabhassaraṃ hutvā tiṭṭhati, itaraṃ sarīraṃ muñcitvā ñāṇānubhāvānurūpaṃ samantato pattharati, taṃ tasseva paññāyati, tena phuṭṭhokāse rūpagatampi passati, passanto ca cakkhuviññāṇena passati, udāhu manoviññāṇenāti vīmaṃsitabbanti vadanti. Dibbacakkhulābhino viya taṃ manoviññāṇaviññeyyamevāti vuttaṃ viya dissatīti. **Vipassanāvīthi** nāma paṭipāṭiyā pavattamānā vipassanāva. **Ukkantā nāma hoti** yoginā ''maggappattomhī''ti adhimānena vissaṭṭhattā, tassa vā yogino vipassanā tato eva vīthi ukkantā nāma hoti. **Mūlakammaṭṭhāna**nti vipassanamevāha.

Vemattatāyāti appavipulatāvasena visadisatāya. **Assā**ti obhāsassa. Dvīhi kuṭṭehi paricchinnaṃ gehaṃ **dvikuṭṭagehaṃ**. Tassa kira abbhantarepi ekā bhitti hoti bahipi, ubhinnaṃ antare anupariyāyapathaṃ hoti, sāyanhe tattha santharitāni **pañcavaṇṇāni kusumāni,** visadañāṇassa obhāsena pharitaṭṭhāne rūpagatañca dibbacakkhuno viya **paññāyanti**. Tena vuttaṃ **''bhante mayha''**ntiādi.

Evaṃ obhāsassa vemattatāya vatthuṃ dassetvā cirakālavippalambane vatthuṃ dassetuṃ **''ayaṃ panā''**tiādi vuttaṃ. Tattha **ayaṃ pana vipassanupakkileso**ti vakkhamānappakāraṃ sandhāyāha, na sabbaṃ. **So**ti so samathavipassanālābhī adhimāniko.

Divāsaneti divāṭṭhāne nisīditabbaāsane. Paṭhamaṃ ''pañhaṃ pucchissāmī''ti cintitattā vuttaṃ **''pañhaṃ, bhante, pucchituṃ āgatomhī''**ti.

Pacchā upāyena puthujjanabhāvaṃ viññāpetvā kammaṭṭhāne niyojessāmīti cintitattā vuttaṃ **''avassayo bhavissāmiccevāhaṃ āgato''**ti, tassa ca padhānattā sāvadhāraṇaṃ katvā vuttaṃ. **Ayaṃ dhammo**ti ayaṃ ariyamaggānugato paṭisambhidādhammoti therassa ajjhāsayavasena vadati. **Samādhi**nti abhiññāsamādhiṃ. **Añcitakaṇṇo**ti niccalaṭṭhapitakaṇṇapuṭo. **Palāyituṃ āraddho** bhayena. Tenāha **''thero kira dosacarito''**ti. Dosacaritassa hi sūrassāpi sahasā bhayaṃ uppajjati. Tenassa khīṇāsavatthero ajjhāsayaṃ ñatvā ''iminā upāyena puthujjanabhāvaṃ jānāpessāmī''ti hatthinimmāpanādimakāsi. Dosacaritattā hi thero khippaṃ paṭivijjhi. Khippavirāgī hi dosacarito.

734. **Tassā**ti udayabbayañāṇaṃ matthakaṃ pāpentassa yogino. ''Evampi rūpaṃ udeti, evampi rūpaṃ vetī''tiādinā udayabbayānupassanamevettha tulanaṃ, tīraṇañca veditabbaṃ. Yathā devānamindena khittaṃ vajiraṃ amoghaṃ, appaṭihatañca hoti, evamidampi ñāṇaṃ nipuṇaṃ udayabbayadassaneti vuttaṃ **''vissaṭṭhaindavajiramivā''**tiādi. Tattha **tikhiṇa**nti akuṇṭhaṃ. **Sūra**nti tejavantaṃ. **Ativisada**nti nisitabhāvena ativiya paṭutaraṃ ñāṇaṃ uppajjati. Tathā hinena yogī ''maggappattosmī''ti maññati.

Vipassanāpītīti vipassanācittasampayuttā pīti. Khuddakādayo pītiyo heṭṭhā vaṇṇitā eva. Yasmā udayabbayānupassanāya vīthipaṭipannāya anukkamena pañca pītiyo uppajjanti, tasmā vuttaṃ **''ayaṃ pañca… pe… uppajjatī''**ti. Matthakappattena pana udayabbayañāṇena saddhiṃ pharaṇāpītiyeva hoti. Upacārappanākkhaṇato aññadāpi hi pharaṇāpīti hotiyeva. Tenāha **''sakalasarīraṃ pūrayamānā uppajjatī''**ti.

Passaddhiādīni cha yugaḷakāni aññamaññāviyoginīti passaddhiyā uppannāya itarāpi uppannā eva hontīti kiccadassanamukhena tā sabbāpi dassento **''kāyacittānaṃ neva daratho, na gārava''**ntiādimāha. Tattha kāyaggahaṇena rūpakāyassapi gahaṇaṃ veditabbaṃ, na vedanādikkhandhattayasseva. Kāyappassaddhiādayo hi rūpakāyassāpi darathādinimmaddikāti. **Kāyacittāni passaddhāni…pe… ujukāniyeva honti** tesaṃ apassaddhādibhāvassa hetubhūtānaṃ uddhaccādithinamiddhādidiṭṭhimānādisesanīvaraṇādiassaddhiyādimāyāsātheyyādisaṃkilesadhammānaṃ vidhamanavasena tadā vipassanācittuppādassa pavattanato. **Tasmiṃ samaye**ti tasmiṃ udayabbayañāṇuppattisamaye. Manussānaṃ ayanti mānusī, manussayoggā kāmasukharati, tādisehi manussavisesehi anubhavitabbatānativattanato dibbā ratipi saṅgahitā, mānusīsadisatāya kāmasukhabhāvena dibbā ratipi vā, tassā atikkantatāya na mānusīti **amānusī**.

Suññāgāranti yaṃ kiñci vivittaṃ senāsanaṃ, vipassanaṃ eva vā. Sāpi hi niccabhāvādisuññatāya, yogino sukhasannissayatāya ca ''suññāgāra''nti vattabbataṃ labhati. Cittassa anupassanakarānaṃ kilesānaṃ vigamena **santacittassa**. Saṃsāre bhayassa ikkhanena **bhikkhuno. Sammā** ñāyena rūpārūpadhammānaṃ udayabbayānupassanādivasena **vipassato**. Sammasato anāraddhavipassanānaṃ manussānaṃ avisayatāya **amānusī**. Vipassanāpītisukhasaññitā **rati hotī**ti ayamettha gāthāya saṅkhepattho. Dutiyagāthā pana udayabbayañāṇameva sandhāya vuttā. Tattha **yato yato**ti rūpato vā arūpato vā.

Vipassanāsukhanti vipassanācittasampayuttaṃ cetasikasukhaṃ. Yasmā taṃsamuṭṭhitehi atipaṇītarūpehi sabbo kāyo pariphuṭo, paribrūhito ca hoti. Tasmā vuttaṃ **''sakalasarīraṃ abhisandayamāna''**nti.

Adhimokkhoti saddhā, na yevāpanakādhimokkhoti adhippāyo. Sā cettha na kammaphalaṃ, ratanattayaṃ vā saddahanavasena pavattā, atha kho kilesakālussiyāpagamena sampayuttānaṃ ativiya pasannabhāvahetubhūtā. Tenāha **''vipassanāsampayuttā…pe… saddhā uppajjatī''**ti.

Purimuppannabhāvanābalasaṃsiddhaṃ samappavattaṃ vīriyaṃ sampayuttadhammānaṃ saṃkilesapakkhato kosajjato paggaṇhanato **paggaho**. Tenāha **''paggahoti vīriya''**ntiādi.

Supaṭṭhitāti sabhāvasallakkhaṇena ārammaṇe suṭṭhu upaṭṭhitā. **Supatiṭṭhitā**ti paṭipakkhavigamena tena acalanīyatāya suṭṭhu patiṭṭhitā. Tato eva nikhātā viya **acalā**. Acalabhāveneva **pabbatarājasadisā**ti tīhipi padehi supatiṭṭhitameva dasseti. **So**ti yogāvacaro. **Yaṃ yaṃ ṭhāna**nti yaṃ yaṃ attano upatiṭṭhānaṭṭhānaṃ rūpaṃ vā arūpaṃ vā. **Okkhanditvā**ti anupavisitvā. **Pakkhinditvā**ti tasseva vevacanaṃ. Dibbacakkhuno paribhaṇḍabhūtassa yathākammūpagañāṇassa upaṭṭhahante paralokasaññite satte sandhāyāha **''dibbacakkhuno paraloko viyā''**ti na dibbacakkhuno paralokavisayattā. Vaṇṇāyatanavisayañhi tanti. **Assa** sati **upaṭṭhāti** khāyati, upatiṭṭhatīti vā attho. Yadaggena hi sati ārammaṇaṃ okkhanditvā upatiṭṭhati, tadaggena ārammaṇampissa okkhanditvā upatiṭṭhatīti vuccati.

Vicinitavisayattā saṅkhārānaṃ vicinane majjhattabhāvena ṭhitā **vipassanupekkhā**. Sā pana atthato tathāpavattā tatramajjhattupekkhāva. Manodvārāvajjanacittasampayuttā cetanā āvajjane ajjhupekkhanavasena pavattiyā **''āvajjanupekkhā''**ti vuttā. Udayabbayānaṃ suṭṭhutaraṃ upaṭṭhānato tadanupassanāyaṃ majjhattabhūtā idha **vipassanupekkhā** nāma. Te pana udayabbayā sabbasaṅkhārānanti āha **''sabbasaṅkhāresu majjhattabhūtā''**ti. Āvajjanāya indavajiratattanārācasadisatā, sūratikkhabhāvo ca sabbaññutaññāṇapurecarā viya tadanucarañāṇassa tathābhāvena daṭṭhabbā.

Vipassanānikantīti vipassanāya nikāmanā apekkhā. Obhāsādayo vipassanāya vijambhanabhūtā tassā alaṅkāro viya hontīti āha **''obhāsādipaṭimaṇḍitāyā''**ti. **Ālaya**nti apekkhaṃ. **Sukhumā, santākārā**ti sukhumākārā, santākārā ca, sā cassā sukhumasantākāratā bhāvanāya sātisayappavattiyā, yato kilesabhāvopissā duviññeyyo hoti. Tenāha **''yā nikanti kilesoti…pe… hotī''**ti.

Etesupīti yathādassitesu ñāṇādīsupi. **''Aññatarasmiṃ uppanne''**ti idaṃ uppanne aññatarasmiṃ ''maggappattomhī''tiādiggahaṇadassanatthaṃ vuttaṃ, na aññataraññatarasseva uppajjanato. Na vāpi hi upakkilesā ekakkhaṇepi uppajjanti, paccavekkhaṇā pana visuṃ visuṃ hoti. **''Na vata me ito pubbe evarūpā nikanti uppannapubbā''**ti idaṃ dhammasabhāvadassanavasena vuttaṃ, na pana tadā yogino tathācittappavattivasena. Na hi so tadā taṃ ''nikantī''ti jānāti, tathā sati tabbisayassa ''maggappattomhī''tiādiggahaṇassa asambhavo eva. Tasmā evamassa siyā ''na vata me evarūpā bhāvanābhirati uppannapubbā, addhā maggappattomhī''ti.

735. **Upakkilesavatthutāyā**ti nippariyāyato diṭṭhimānataṇhā idha upakkilesā tesaṃ vatthutāya uppattiṭṭhānatāya. Na sabhāvatoti āha **''na akusalattā''**ti. Yathā pana obhāsādayo, evaṃ nikantipi diṭṭhigāhādīnaṃ ṭhānaṃ hotīti vuttaṃ **''upakkilesavatthu cā''**ti. **Vatthuvasenevā**ti gāhe anāmasitvā gāhānaṃ vatthutāvaseneva. Attavādī hi ''ahaṃbuddhinibandhano''ti parikappito attā obhāsassa sāmibhūto ''mamā''ti sāmivacanassa visayabhāvena gahitoti āha **''mama obhāso uppannoti gaṇhato hi diṭṭhigāho''**ti. Obhāsassa manāpaggahaṇamukhena tena attānaṃ seyyādito dahatīti vuttaṃ **''manāpo vata obhāso uppannoti gaṇhato mānagāho''**ti. **Assādayato**ti sampiyāyato. **Tesa**nti diṭṭhigāhādisaññitānaṃ upakkilesānaṃ vasena. **Obhāsādīsū**ti obhāsādinimittaṃ. Kampanaṃ yathāraddhavipassanāya aṭṭhatvā vikkhepāpatti, sā ca obhāsādīsu taṇhādigāhoti dassento **''obhāsādīsu kampati…pe… samanupassatī''**ti āha.

Obhāsanimittaṃ cittaṃ vikampatīti sambandho. Obhāse vā visayabhūte upakkilesehi cittaṃ vikampatīti yojanā. Tenāha **''yehi cittaṃ pavedhatī''**ti. Sesesupi eseva nayo. **Upaṭṭhāne**ti satiyaṃ. **Upekkhāya cā**ti vipassanupekkhāya ca.

Maggāmaggavavatthānakathāvaṇṇanā

736. **Kusalo panā**tiādīsu kammaṭṭhānakosallayogena **kusalo**. Paripakkañāṇatāya **paṇḍito**. Āgamabyattiyā **byatto**. Upakkilesatabbisodhanesu ādīnavānisaṃsāvabodhayogato **buddhisampanno. Ayaṃ kho so**ti yo so

ācariyena kammaṭṭhānadānakāle udayabbayañāṇuppattisamaye uppajjatīti vutto, ayaṃ kho so obhāso uppannoti upakkilesavatthubhāvavavatthānaṃ dassetvā idānissa vipassanāya visayabhāvūpanayanavidhiṃ dassento **''so kho panā''**tiādimāha. Tattha paṭhamanaye aniccalakkhaṇavibhāvanameva dassitaṃ, tasmiṃ siddhe itarampi lakkhaṇadvayaṃ siddhameva hoti. Dutiyanaye pana obhāsādike nissāya uppajjanakadiṭṭhigāhādīnaṃ ugghāṭanasamugghāṭanapariyādānavasena manasikāravidhiṃ dassetuṃ **''sace obhāso attā bhaveyyā''**tiādi vuttaṃ. Arūpasattake ''sace saṅkhārā attā bhaveyyu''ntiādi (visuddhi. 2.721) sabbasaṅkhārasaṅgaṇhanavasena sāmaññato vuttaṃ, idha obhāsādivasena saṅkhāre vibhajja vuttaṃ. Seso manasikāravidhi tattha vuttanayovāti āha **''sabbaṃ arūpasattake vuttanayena vitthāretabba''**nti.

Obhāsaṃ ''netaṃ mamā''ti samanupassanto taṇhāgāhato cittaṃ visodheti, ''nesohamasmī''ti samanupassanto mānagāhato, ''na meso attā''ti samanupassanto diṭṭhigāhato. Tenāha **''obhāsaṃ netaṃ mamā''**tiādi. Esa nayo ñāṇādīsupi.

Imāni dasa ṭhānānīti imāni yathāvuttāni obhāsādīni dasa upakkilesakāraṇāni. **Paññā yassa pariccitā**ti yassa yogino paññā obhāsādīsu aniccatādiggahaṇavasena paricitavatī pariggahetvā upaparikkhitvā ṭhitā. Dhammuddhaccassa samaggabhāvajānanena **dhammuddhaccakusalo hoti**.

Vīthipaṭipannanti udayabbayānupassanāvasena vipassanāvīthipaṭipannaṃ.

Diṭṭhivisuddhiyanti diṭṭhivisuddhiyaṃ adhigatāyaṃ, diṭṭhivisuddhiñāṇena vā diṭṭhiyā visodhane dukkhasaccassa vavatthānaṃ kataṃ hoti dukkhasaccapariyāpannassa nāmarūpassa vavatthānato. Nāmarūpassa paccayā nāmarūpasamudayapakkhiyāti āha **''kaṅkhā…pe… samudayasaccassa vavatthānaṃ kata''**nti. Abhidhammanayena hi sabbakilesā, kammañca samudayasaccaṃ. **Imissa**nti imāyaṃ. **Sammā**ti aviparītaṃ. **Maggassā**ti ariyamaggassa upāyabhūtamaggassa.

Maggāmaggañāṇadassanavisuddhiniddesavaṇṇanā niṭṭhitā.

Iti vīsatimaparicchedavaṇṇanā.

21. Paṭipadāñāṇadassanavisuddhiniddesavaṇṇanā

Upakkilesavimuttaudayabbayañāṇakathāvaṇṇanā

737. Vipassanācārassa matthakappattiyā saṅkhārupekkhāñāṇaṃ **sikhāppattā vipassanā**. Sikhāppatti panassa udayabbayañāṇādīnaṃ attaṭṭhamānaṃvasena jātāti āha **''aṭṭhannaṃ pana ñāṇānaṃ vasena sikhāppattā vipassanā''**ti. Oḷārikoḷārikassa saccapaṭicchādakamohatamassa vigamanena saccappaṭivedhānukūlattā **''saccānulomikañāṇa''**nti anulomañāṇamāha. Tāni pana ñāṇāni sarūpato dassetuṃ **''aṭṭhannanti cā''**tiādi āraddhaṃ. Tattha udayabbayadassanena saṅkhārānaṃ aniccalakkhaṇaṃ, tadanusārena itaralakkhaṇāni ca vibhāventīyeva udayabbayānupassanā pavattatīti katvā **''vīthipaṭipannavipassanāsaṅkhātaṃ udayabbayānupassanāñāṇa''**nti vuttanti keci. Tayidaṃ tassa sabbaso tīraṇapariññābhāvameva maññamānehi vuttaṃ. Kiñcāpi hi udayabbayañāṇaṃ tīraṇapariññantogadhameva, udayabbayādīnaṃ pana jānanaṭṭhena, paccakkhato dassanaṭṭhena ca ñāṇadassanāni, udayabbayañāṇādīni. Tāniyeva paṭipakkhato visuddhattā ñāṇadassanavisuddhi, sā eva ariyamaggo paṭipajjati etāyāti paṭipadā cāti **paṭipadāñāṇadassanavisuddhī**ti vuttaṃ. Taṃ pana uppannamattaṃ appaguṇaṃ sandhāya vuttaṃ. Paguṇañhi niccasaññādipahānasiddhiyā pahānapariññāya adhiṭṭhānabhūtaṃ. Yato tadavigamena aṭṭhārasasu mahāvipassanāsu ekaccā adhigatā eva honti. Na hi udayabbayānaṃ paccakkhato paṭivedhena vinā sāmaññākārānaṃ tīraṇamattena sātisayaṃ paṭipakkhapahānaṃ sambhavati. Asati ca paṭipakkhapahāne kuto ñāṇādīnaṃ vajiramiva avihatavegatā, tikhiṇavisadāditā vā. Tasmā paguṇabhāvappattaṃ udayabbayañāṇaṃ pahānapariññāpakkhiyameva daṭṭhabbaṃ. Sabbasaṅkhārānaṃ bhaṅgasseva anupassanā bhaṅgānupassanā, tadeva ñāṇaṃ **bhaṅgānupassanāñāṇaṃ**. Yathābhūtadassāvī bhāyati etasmāti bhayaṃ, tebhūmakadhammā, tesu bhayato upaṭṭhitesu bhāyitabbākāragāhiñāṇaṃ **bhayatupaṭṭhānañāṇaṃ**. Muñcituṃ icchatīti muñcitukamyaṃ, cittaṃ, puggalo vā, tassa bhāvo muñcitukamyatā, tadeva ñāṇaṃ **muñcitukamyatāñāṇaṃ**. Puna paṭisaṅkhānākārena pavattaṃ ñāṇaṃ **paṭisaṅkhānupassanāñāṇaṃ**. Nirapekkhatāya saṅkhārānaṃ upekkhanavasena pavattañāṇaṃ **saṅkhārupekkhāñāṇaṃ. Tasmā**ti yasmā upakkilesavimuttaṃ udayabbayañāṇādinavavidhañāṇaṃ paṭipadāñāṇadassanavisuddhi, tasmā.

738. **''Upakkilesavimutta''**nti visesanena vibhāvitamatthaṃ anavabujjhanto codako **''puna udayabbayañāṇe yogo kimatthiyo''**ti pucchati. Tattha **kimatthiyo**ti kiṃ payojano niratthako, pageva nibbattitattā pakkassa pacanaṃ viyāti adhippāyo. Atha vā lakkhaṇasallakkhaṇādihetupaṭipāṭiggahaṇavasena tamatthaṃ ñāpetukāmo ācariyova kathetukamyatāvasena **''kimatthiyo''**ti pucchati. **Lakkhaṇasallakkhaṇatthoti** aniccādilakkhaṇānaṃ sammadeva upadhāraṇattho. Tattha kāraṇaṃ dassento **''udayabbayañāṇaṃ hī''**tiādimāha. Nanu ca udayabbayañāṇaṃ nāma saṅkhārānaṃ udayabbayameva passati, na aniccādilakkhaṇattayaṃ, tena kathaṃ aniccatādilakkhaṇattayasallakkhaṇaṃ hotīti? Na kho panetaṃ evaṃ daṭṭhabbaṃ ''udayabbayañāṇaṃ lakkhaṇattayavisayaṃ hotī''ti. Udayabbaye pana paṭividdhe aniccalakkhaṇaṃ pākaṭaṃ hutvā upaṭṭhāti. Tato ''yadaniccaṃ, taṃ dukkhaṃ. Yaṃ dukkhaṃ, tadanattā''ti (saṃ. ni. 3.15; 45, 77; 4.1, 4; paṭi. ma. 2.10) itaralakkhaṇampi. Atha vā udayabbayaggahaṇena hutvā abhāvākāro, abhiṇhasampaṭipīḷanākāro, avasavattanākāro ca vibhūtataro hotīti kāraṇabhāvena udayabbayañāṇe yogassa lakkhaṇattayasallakkhaṇatthatā veditabbā, na sammukheneva. **Heṭṭhā**ti maggāmaggañāṇadassanavisuddhito heṭṭhā. Tañhi obhāsādiuppattihetutāya tikkhaṃ visadaṃ hutvā pavattampi diṭṭhiādīhi upakkiliṭṭhattā kuṇṭhaṃ avisadameva jātaṃ. Tenāha **''dasahi…pe… nāsakkhī''**ti.

739. **Amanasikārā**ti hetumhi nissakkavacanaṃ. **''Kissa amanasikārā''**ti hi idaṃ ''kena paṭicchannattā''ti pucchitassa paṭicchādakassa hetupucchā. Santatiyā hissa paṭicchannattā aniccalakkhaṇaṃ na upaṭṭhāti, sā ca santati udayabbayāmanasikārena paṭicchādikā jātā. Iriyāpathehi paṭicchannattā dukkhalakkhaṇaṃ na upaṭṭhāti, te ca iriyāpathā abhiṇhasampaṭipīḷanāmanasikārena paṭicchādakā jātā. Ghanena paṭicchannattā anattalakkhaṇaṃ na upaṭṭhāti, te ca ghanā nānādhātuvinibbhogāmanasikārena paṭicchādakā jātāti. Udayabbayaṃ passato na udayāvatthā vayāvatthaṃ pāpuṇāti, vayāvatthā vā udayāvatthaṃ. Aññova udayakkhaṇo, aññova vayakkhaṇoti ekopi dhammo khaṇavasena bhedato upaṭṭhāti, pageva atītādikoti āha **''udayabbayaṃ pana…pe… upaṭṭhātī''**ti. Tattha **santatiyā vikopitāyā**ti pubbāpariyena pavattamānānaṃ dhammānaṃ aññoññabhāvasallakkhaṇena santatiyā ugghāṭitāya. Na hi sammadeva udayabbayaṃ sallakkhentassa dhammā sambandhabhāvena upaṭṭhahanti, atha kho ayosalākā viya asambandhabhāvenāti suṭṭhutaraṃ aniccalakkhaṇaṃ pākaṭaṃ hoti.

Abhiṇhasampaṭipīḷanaṃ manasi katvāti yathāpariggahitaudayabbayavasena saṅkhārānaṃ nirantaraṃ paṭipīḷiyamānataṃ vibādhiyamānataṃ manasi karitvā. **Iriyāpathe ugghāṭite**ti iriyāpathe labbhamānadukkhapaṭicchādakabhāve ugghāṭite. Ekasmiñhi iriyāpathe uppannassa dukkhassa vinodakaṃ iriyāpathantaraṃ tassa paṭicchādakaṃ viya hoti, evaṃ sesāpīti iriyāpathānaṃ taṃtaṃdukkhapaṭicchādakabhāve yāthāvato ñāte tesaṃ dukkhapaṭicchādakabhāvo ugghāṭito nāma hoti saṅkhārānaṃ nirantaraṃ dukkhābhitunnatāya pākaṭabhāvato. Tenāha **''dukkhalakkhaṇaṃ yāthāvasarasato upaṭṭhātī''**ti. **Nānādhātuyo**ti nānāvidhā pathavīādidhātuyo nānāvidhe sabhāvadhamme. **Vinibbhujitvā**ti ''aññā pathavīdhātu, aññā āpodhātū''tiādinā, ''añño phasso, aññā vedanā''tiādinā ca visuṃ visuṃ katvā. **Ghanavinibbhoge kate**ti samūhaghane, kiccārammaṇaghane ca pabhedite. Yā hesā aññamaññūpatthaddhesu samuditesu rūpārūpadhammesu ekattābhinivesavasena aparimadditasaṅkhārehi gayhamānā **samūhaghanatā,** tathā tesaṃ tesaṃ dhammānaṃ kiccabhedassa satipi paṭiniyatabhāve ekato gayhamānā **kiccaghanatā,** tathā sārammaṇadhammānaṃ satipi ārammaṇakaraṇabhede ekato gayhamānā **ārammaṇaghanatā** ca, tā dhātūsu ñāṇena vinibbhujitvā dissamānā hatthena parimajjiyamāno pheṇapiṇḍo viya vilayaṃ gacchanti, ''yathāpaccayaṃ pavattamānā suññā ete dhammā dhammamattā''ti anattalakkhaṇaṃ pākaṭataraṃ hoti. Tena vuttaṃ **''nānādhātuyo…pe… upaṭṭhātī''**ti.

740. Dhuvabhāvapaṭikkhepato na niccanti **aniccaṃ,** khandhapañcakaṃ. Yathāha ''rūpaṃ kho, rādha, aniccaṃ, vedanā… saññā… saṅkhārā… viññāṇaṃ anicca''nti (saṃ. ni. 3.172). Tattha kāraṇaṃ vadanto **''uppādavayaññathattabhāvā''**ti āha. **Uppādo** nibbattilakkhaṇaṃ, **vayo** vipariṇāmalakkhaṇaṃ, **aññathattaṃ** jarā, tesaṃ sabbhāvatoti attho. **Hutvā abhāvato**ti uppajjitvā vinassanato. Ettha ca purimena jātijarāmaraṇasabbhāvato **anicca**nti dasseti, dutiyena pākabhāvaviddhaṃsābhāvato. Yassa bhāvena khandhapañcakaṃ ''anicca''nti vuccati, taṃ aniccalakkhaṇanti dassetuṃ **''uppādavayaññathatta''**ntiādi vuttaṃ. Tena hi taṃ ''anicca''nti lakkhīyati. **Ākāravikāro**ti ākāravikati. Abhāvākāro hi vikatirūpena labbhati, virūpattā na uppādākāro. **Ākāravikāro**ti vā ākāraviseso. Hutvā abhāvo hi pākabhāvato bhinno viddhaṃsābhāvattā tattha ca aniccalakkhaṇaṃ niruḷhaṃ. Aniccākāro hi dukkhānattākārehi viya uppādākārato ca visiṭṭho. Tathā hi saddassa viddhaṃsābhāvo saṅkhatabhāvenapi sādhīyati.

Saṅkhatabhāvo ca atthato uppādavantatā. **Uppādo** ca pākabhāvasādhitā dharamānāvatthā. Iminā nayena dukkhānattālakkhaṇāni veditabbāni. Apica yathā niccapaṭikkhepato aniccanti niccākārapaṭikkhepato yathāvutto abhāvākārasaṅkhāto aniccākāro **aniccalakkhaṇaṃ,** evaṃ sukhapaṭikkhepato dukkhanti sukhākārapaṭikkhepato abhiṇhapaṭipīḷanākārasaṅkhāto dukkhākāro **dukkhalakkhaṇaṃ,** tathā attapaṭikkhepato anattāti

attākārapaṭikkhepato avasavattanākārasaṅkhāto anattākāro **anattalakkhaṇa**nti daṭṭhabbaṃ. Te yime tayopi ākārā asabhāvadhammattā khandhapariyāpannā na honti. Khandhehi vinā anupalabbhanīyato khandhavinimuttāpi na honti. Khandhe pana upādāya vohāravasena labbhamānā tadādīnavavibhāvanāya visesakāraṇabhūtā tajjāpaññattivisesāti veditabbā.

Tayidaṃ sabbampīti yathāvuttalakkhaṇattayañceva lakkhitabbañca khandhapañcakaṃ. **''Udayabbayānupassanāñāṇena yāthāvasarasato sallakkhetī''**ti idaṃ tadatthe tabbohāravasena vuttaṃ. Udayabbayañāṇatthañhi lakkhaṇārammaṇikavipassanā ''udayabbayañāṇa''nti kathitā. Na hi udayabbayañāṇaṃ dukkhalakkhaṇādivisayaṃ. Tabbisayatte vā udayabbayañāṇameva na siyā, udayabbayañāṇaṃ pana tikkhaṃ, visadañca kātukāmena lakkhaṇattayatīraṇameva kātabbaṃ. Parikammasadisañhetaṃ tassa. Esa nayo sesañāṇesupīti.

Upakkilesavimuttaudayabbayañāṇaṃ niṭṭhitaṃ.

Bhaṅgānupassanāñāṇakathāvaṇṇanā

741. **Vahatī**ti pavattati. Ñāṇassa tikkhabhāvo bhāvanāya paguṇabhāvena. Paguṇā ca bhāvanā vikkhepābhāvato ārammaṇe appitā viya pavattatīti ñāṇassa tikkhabhāvena saṅkhārānaṃ lahuupaṭṭhānatā dassitā. **Saṅkhāresu** pana udayabbayavasena **lahuṃ lahuṃ upaṭṭhahantesu** udayadassanañca ''uppādavato vināso''ti yāvadeva vayadassanatthaṃ tassa nibbidāvahattāti vaye evassa ābhogasamannāhāro manasikāro pavattati, tena uppādādiṃ muñcitvā vayamevārabbha ñāṇaṃ uppajjati. Tena vuttaṃ **''uppādaṃ vā''**tiādi. Tattha **uppāda**nti nibbattivikāraṃ. **Ṭhiti**nti ṭhitippattaṃ, jaranti attho. **Pavatta**nti upādinnakappavattaṃ. **Nimitta**nti saṅkhāranimittaṃ. Yaṃ saṅkhārānaṃ samudayādighanavasena, sakiccaparicchedatāya ca saviggahānaṃ viya upaṭṭhānaṃ, taṃ saṅkhāranimittaṃ. Keci pana **''pavattaṃ** nāma saṅkhārānaṃ avicchedena pavattanaṃ uppādova, **nimittaṃ** nāma uppannānaṃ vijjamānatā ṭhānaparamparā, tasmā uppādameva gaṇhāti ce, pavattaṃ gaṇhāti nāma. Ṭhitiṃyeva gaṇhāti ce, nimittaṃ gaṇhāti nāmā''ti vadanti, taṃ **''uppādaṃ vā''**tiādivacanena virujjhati. Na hi asati bhede vikappo yutto. **Na sampāpuṇāti** aggahaṇato. Kiṃ pana sampāpuṇātīti āha **''khaya…pe… santiṭṭhatī''**ti. Tattha **nirodha**saddo anuppādepi dissatīti bhedasaddena visesitaṃ, **bheda**saddo visesavācakopi hotīti vayasaddena visesitaṃ, sopi anirodhavācakopi atthīti khayasaddena visesitaṃ, khayavayabhedasaṅkhāte khaṇikanirodheti attho. **Sati santiṭṭhatī**ti satisīsena ñāṇamāha. **Etasmiṃ ṭhāne**ti upakkilesavinimuttassa udayabbayañāṇassa tikkhabhāvāpattiyaṃ vuttanayena udayampi muñcitvā vayasseva manasikārakāle.

Ārammaṇapaṭisaṅkhāti rūpavedanādiārammaṇaṃ khayavayavaseneva paṭisaṅkhāya. Yakāralopena hi niddeso ''sayaṃ abhiññā''tiādīsu (dī. ni. 1.28, 405) viya. Yathāvuttassa vā ārammaṇassa khayavayabhedavasena paṭisaṅkhā **ārammaṇapaṭisaṅkhā. Bhaṅgānupassane**ti yo tadārammaṇassa cittassa bhaṅgo, tassa anupassane. **Paññā**ti pakārato jānanā. Yaṃ panettha vattabbaṃ, taṃ idāneva saṃvaṇṇīyati.

742. **Yaṃ kiñci ārammaṇa**nti rūpaṃ yāva jarāmaraṇanti vipassitabbabhāvena gahitaṃ sabbaṃ saṅkhāragatamāha. Paṭisaṅkhānaṃ nāma jānanaṃ, tañca bhaṅgānupassanāya adhippetattā bhaṅgato dassanamevāti āha **''jānitvā khayato vayato disvāti attho''**ti. Tassa ñāṇassāti sambandho.

Rūpārammaṇameva **rūpārammaṇatā** yathā ''devo eva devatā''ti imamatthaṃ dassetuṃ **''rūpārammaṇaṃ citta''**nti vuttaṃ. **Rūpārammaṇatā**ti vā bhummatthe paccattavacananti dassento **''atha vā rūpārammaṇabhāve''**ti āha. **Aparena cittena bhaṅgaṃ anupassatī**ti vipassanāvisayaṃ bhaṅgānupassanamāha. Evañhi bhaṅgānupassanā paguṇā hoti, ārammaṇañcassa vibhūtataraṃ hutvā upaṭṭhāti. **Ñāta**nti ārammaṇamāha anupassanāvasena ñātattā. **Ñāṇa**nti anupassanāñāṇaṃ. **Ubhopi vipassatī**ti tadubhayampi khayato vayato vipassatīti. Ayaṃ hettha saṅkhepattho – rūpassa yāva jarāmaraṇassa khayato vayato dassanaṃ ārammaṇapaṭisaṅkhātaṃ, dassanakañāṇassa khayato vayato dassanaṃ ārammaṇapaṭisaṅkhāya bhaṅgassa anupassananti ubhayattha paññā. Purimaṃ vā tadabhāve abhāvato pacchimāyaṃ pakkhipitvā pacchimā eva paññā vipassane ñāṇanti.

Etthāti ''tassa cittassa…pe… bhaṅgaṃ anupassatī''ti ettha. **Anekehi ākārehī**ti aniccato anupassanādīhi anekehi ākārehi. **Anu**-saddo ''bhiyyo''ti etasmiṃ attheti āha **''punappunaṃ passatī''**ti.

Idha saṅkhatadhammo nāma jātijarāmaraṇapakatiko, tassa jāti ādikoṭi, jarā majjhimakoṭi, maraṇaṃ osānakoṭi. Tattha kiñcāpi uppādāditividhampi saṅkhatalakkhaṇatāya aniccalakkhaṇaṃ, tathāpi jātijarāsu diṭṭhāsu na tathā

aniccalakkhaṇaṃ pākaṭaṃ hutvā upaṭṭhāti yathā vayakkhaṇeti āha **''bhaṅgo nāma aniccatāya paramā koṭī''**ti, uttamā koṭi pariyosānakoṭīti attho. Yathā hi jarādhammaṃ, maraṇadhammameva ca jāyatīti **jāti** aniccatāya ādi koṭi, tathā jātidhammaṃ, maraṇadhammameva ca jīratīti **jarā** majjhimā koṭi, jātidhammaṃ, jarādhammameva ca bhijjatīti **bhaṅgo** paramā koṭīti. **Aniccato anupassatī**ti na kalāpato sammasanto viya ''aniccaṃ khayaṭṭhenā''ti (paṭi. ma. 1.48) anumānavasena, nāpi āraddhavipassako viya udayaggahaṇapubbakavayadassanavasena, atha kho udayabbayañāṇānubhāvena paccakkhato upaṭṭhitesu udayavayesu vuttanayena udayaṃ muñcitvā bhaṅgadassanavaseneva aniccato anupassati, evaṃ anupassato panassa niccagāhassa lesopi natthīti āha **''no niccato''**ti. Tathā hesa niccasaññaṃ pajahatīti vuccati. Ettha ca ''aniccato eva anupassatī''ti eva-kāro luttaniddiṭṭhoti tena nivattitamatthaṃ dassetuṃ **''no niccato''**ti vuttaṃ. Na cettha dukkhato anupassanādinivattanamāsaṅkitabbaṃ paṭiyogīnivattanaparattā, eva-kārassa upari desanāruḷhattā ca tāsaṃ. **Dukkhato anupassatī**tiādīsupi eseva nayo.

Aniccato tāva anupassanā bhaṅgānupassakassa yuttā ''bhaṅgo nāma aniccatāya paramā koṭī''ti, dukkhādito pana kathanti āha **''aniccassa dukkhattā''**tiādi. Etena yaṃ aniccaṃ, taṃ ekantato dukkhaṃ anattā, tato ca na abhinandaniyādirūpaṃ. Tasmā upari nibbattetabbato ñāṇaparikammatthañca itarāsampi channaṃ anupassanānaṃ vasena anupassatīti dasseti. Keci panettha **''aniccato anupassati, no niccato**tiādinā visuṃ dassanakiccaṃ natthi, bhaṅgadassaneneva sabbaṃ diṭṭhaṃ hotī''ti vadanti, taṃ bhaṅgānupassanāya matthakappattiyaṃ yuttaṃ, tato pana pubbabhāge anekākāravokārā anupassanā icchitabbāva. Aññathā ''aniccato anupassatī''tiādikā (paṭi. ma. 1.51) pāḷi, ''anekehi ākārehi punappunaṃ passatī''ti āgatā tassā aṭṭhakathā ca virodhitā siyā. **Tadeva** aniccato diṭṭhameva sabbasaṅkhāragataṃ.

Na taṃ abhinanditabbanti taṃ saṅkhāragataṃ taṇhādiṭṭhābhinandanavasena ''etaṃ mama, eso me attā''ti na abhinanditabbaṃ. **Na tattha rañjitabba**nti tattha saṅkhāragate rañjanavasena na pavattitabbaṃ, kāmarāgo, bhavarāgo vā na pavattetabboti attho. **Rāgaṃ nirodhetī**ti rāgaṃ vikkhambhananirodhaṃ pāpeti, vikkhambhetīti attho. Tenāha **''lokikeneva tāva ñāṇenā''**ti. Sati ca vikkhambhane kathaṃ samudayoti āha **''no samudeti, samudayaṃ na karotī''**ti.

Evaṃ virattoti evaṃ bhaṅgānupassanānusārena viratto. Yathā diṭṭhaṃ sampati upaṭṭhitaṃ saṅkhāragataṃ nirodheti nirodhaṃ manasi karoti, adiṭṭhampi atītānāgataṃ anvayañāṇavasena yathā idaṃ etarahi, evaṃ itarepīti anuminanto nirodheti manasikatassāpi nirodhaṃ karoti. **No samudetī**ti etthāpi eseva nayo, no samudayaṃ manasi karotīti attho.

Evaṃ paṭipannoti evaṃ vuttappakārena aniccānupassanādivasena paṭipanno. **Saddhiṃ khandhābhisaṅkhārehi kilesānaṃ pariccajanato**ti khandhehi, abhisaṅkhārehi ca saha kilesānaṃ pajahanato. Kilese hi pajahanto tannimittakakammaṃ, tato nibbattanake khandhe ca pajahati nāma. **Saṅkhatadosadassanenā**ti saṅkhatadhammesu aniccadukkhatādiādīnavadassanena. **Tabbiparīte**ti niccasukhādisabhāve. **Tanninnatāyā**ti tadadhimuttatāya. **Paṭinissagga**saddo pariccāgattho, pakkhandanattho cāti paṭinissaggassa duvidhatā vuttā. Tattha **pakkhandanaṃ** adhimuccanaṃ. **Yathāvuttenā**ti tadaṅgādippahānappakārena, tanninnappakārena ca. **Nibbattanavasenā**ti uppādanavasena. Nibbattento hi kilese ādiyatīti te anibbattento kilese na ādiyati nāma. **Adosadassitāvasenā**ti dosānaṃ adassāvibhāvena. Saṅkhatārammaṇaṃ ādiyatīti yojanā. Anādīnavadassitāya hi saṅkhāre ādiyatīti ādīnavadassitāya te na ādiyati na gaṇhāti.

743. **Assā**ti yogino. **Tehi ñāṇehī**ti aniccānupassanādiñāṇehi. **Ta**nti pahānaṃ. **Niccasaññ**anti niccagāhaṃ, saññāsīsena niddeso. **Sukhasaññaṃ attasaññ**anti etthāpi eseva nayo. **Sappītikaṃ taṇha**nti sauppilāvitaṃ abhipatthanaṃ.

744. **''Vatthusaṅkamanā''**ti ettha vipassanāya pavattiṭṭhānabhāvato rūpādiārammaṇaṃ ''vatthū''ti adhippetanti dassento **''rūpassā''**tiādimāha. Tattha **saṅkamanā**ti vipassanābhāvasāmaññato ekattanayena vuttaṃ, aññathā aññadeva rūpabhaṅgavisayaṃ ñāṇaṃ, aññadeva tadārammaṇacittabhaṅgavisayanti kuto saṅkamanā. Paññāvivaṭṭanāyapi eseva nayo. **Paññāyā**ti udayabbayadassanavasena pavattamānāya vipassanāpaññāya. Vayasseva gahaṇavasena udayato vinivaṭṭanā. Tenāha **''udayaṃ pahāya vaye santiṭṭhanā''**ti. **''Anantarameva āvajjanasamatthatā''**ti iminā bhaṅgānupassanāya paguṇabalavabhāvamāha.

745. **Ubho**ti diṭṭhādiṭṭhabhāvena dvepi ārammaṇāni. **Ekavavatthanā**ti khaṇabhaṅguratāya samānāti vavatthāpanā.

Saṃvijjamānamhīti paccakkhato upalabbhamāne paccuppanne. **Visuddhadassano**ti bhaṅgadassanassa paribandhavidhamanena visuddhañāṇo, suvisuddhabhaṅgadassanoti attho. **Tadanvayaṃ netī**ti tassa paccuppannasaṅkhārabhaṅgadassino ñāṇassa anvayaṃ anugatabhūtaṃ ñāṇaṃ pavatteti. Kattha pana pavattetīti āha **''atītanāgate''**ti, atīte, anāgate ca saṅkhāragate. **Sabbepī**tiādi tassa pavattanākāradassanaṃ.

Bhaṅgasaṅkhāte nirodhe, na nibbānasaṅkhāteti adhippāyo. **Esā**ti yā ārammaṇanvayena ubho diṭṭhādiṭṭhe khaṇabhaṅguratāya ekabhāvena vavatthāpanā, esā vayalakkhaṇe vipariṇāmalakkhaṇe **vipassanā** bhaṅgānupassanāti attho.

746. **Ārammaṇañca paṭisaṅkhā**tiādi bhaṅgānupassanāya duppaṭivijjhattā vuttassevatthassa daḷhīkaraṇaṃ. Tayidaṃ bhaṅgadassanaṃ saṅkhārānaṃ avasavattanāvabodhanena anattalakkhaṇapaṭivedhāyāti taṃ dassento **''suññato ca upaṭṭhāna''**nti āha. Ārammaṇassa hi bhaṅgārammaṇacittassa ca bhaṅgamanupassato visesato saṅkhārā suññā hutvā upaṭṭhahanti. Tenāha **''tasseva''**ntiādi.

Na catthi aññoti ettha imasmiṃ loke añño khandhavinimutto attā nāma koci natthi. **Tesaṃ khayaṃ passatī**ti tesaṃ dhammānaṃ khaṇe khaṇe upaṭṭhahantaṃ bhaṅgaṃ passati. Yathāvuttāya appamādapaṭipattiyā **appamatto**. Yathā kiṃ? **Maṇiṃva vijjhaṃ vajirena yoniso** yathā nāma kusalo puriso upāyena maṇiṃ vijjhanto maṇissa chiddameva passati manasi karoti, na maṇissa vaṇṇādiṃ, evameva saṅkhārānaṃ nirantaraṃ bhaṅgameva yoniso manasi karoti, na saṅkhāreti adhippāyo. Yathā vā vajirena maṇiṃ vijjhantassa viddhaṭṭhānaṃ na puna ruhati, evaṃ vajirasadisena bhaṅgānupassanāñāṇena bhaṅge diṭṭhe na puna niccagāho ruhati, evaṃ bhaṅgameva passatīti attho.

Yā ca ārammaṇapaṭisaṅkhāti ''rūpārammaṇatā cittaṃ uppajjitvā bhijjati, taṃ ārammaṇaṃ paṭisaṅkhā''ti (paṭi. ma. 1.51) evamāgatā yā ca ārammaṇapaṭisaṅkhā, ''tassa cittassa bhaṅgaṃ anupassatī''ti evaṃ vuttā **yā ca bhaṅgānupassanā,** ''saṅkhārāva bhijjanti, tesaṃ bhedo maraṇaṃ, na añño koci atthī''ti evaṃ vuttaṃ **yañca suññato upaṭṭhānaṃ,** ayaṃ evaṃ tidhā vuttāpi **adhipaññāvipassanā nāmā**ti attho.

747. **Aniccānupassanādīsū**ti aniccadukkhānattānupassanāsu. **Nibbidādīsū**ti nibbidāvirāganirodhapaṭinissaggānupassanāsu. **Tayo upaṭṭhāne**ti aniccādivasena tividhe upaṭṭhāne. Khayato vayato upaṭṭhānañhi aniccato upaṭṭhānaṃ, bhayato upaṭṭhānaṃ dukkhato, suññato upaṭṭhānaṃ anattatoti. **Diṭṭhīsū**ti diṭṭhinimittaṃ **na vedhati**. Tā hi asaṃhīratāya na calati.

748. **Dubbalabhājanassa viyā**ti tintaāmamattikābhājanassa viya bhedameva passatīti sambandho. Ettha ca **dubbalabhājanūpamā** sarasabhiduratādassanatthaṃ, **vippakiriyamānasukhumarajūpamā** aññamaññaṃ asambandhatādassanatthaṃ, **bhijjiyamānatilūpamā** khaṇe khaṇe bhijjanakabhāvadassanatthanti daṭṭhabbā. **Bhedamevā**ti vināsameva **passati** uppādādīnaṃ aggahaṇato. **Evamevā**ti yathā udakabubbuḷakāni udakatalādipaccayaṃ paṭicca uppannāni na ciraṭṭhitikāni sīghaṃ sīghaṃ bhijjanti, evameva sabbe rūpārūpadhammā kammādipaccayaṃ paṭicca uppannā khaṇaṭṭhitikā sīghaṃ sīghaṃ bhijjantīti bhedameva passati. Turitaturitañhi nesaṃ bhedadassanatthaṃ **''bhijjanti bhijjantī''**ti āmeḍitavacanaṃ.

Marīcipi ittarakālikāva, nissayapabandhavasena pana ciratarupaṭṭhānanti **''yathā passe marīcika''**nti vuttaṃ, na ayāthāvupaṭṭhānatova. **Loka**nti khandhalokaṃ. **Maccurājā na passati** arahattādhigamena punabbhavābhāvato.

749. **Bhavadiṭṭhippahāna**nti sassatadiṭṭhiyā vikkhambhanaṃ. Na hi nirantaraṃ bhaṅgameva passato sassatadiṭṭhiyā avasaro atthi. Tato eva jīvite nirālayattā **jīvitanikantipariccāgo. Sadā**ti sabbakālaṃ rattindivaṃ. Bhāvanāya **yuttappayuttatā**. Icchācārānaṃ dūrībhāvato **visuddhājīvitā. Ussukkappahānaṃ** kiccākiccesu abyāvaṭatā tibbasaṃvegattā. **Vigatabhayatā** kutocipi nibbhayatā attasinehābhāvato. **Khantisoraccapaṭilābho** aniccatāya sudiṭṭhattā. Pantasenāsanesu adhikusalesu ca aratiyā, kāmaguṇesu ratiyā ca sahanato abhibhavanato **aratiratisahanatā**.

Imāni aṭṭhagguṇamuttamānīti liṅgavipallāsena vuttaṃ. **Ma**-kāro ca padasandhikaro, bhavadiṭṭhippahānādike ime aṭṭha uttamānisaṃseti attho. **Tahi**nti tattha bhaṅgānupassanāyanti attho.

Bhaṅgānupassanāñāṇaṃ niṭṭhitaṃ.

Bhayatupaṭṭhānañāṇakathāvaṇṇanā

750. **Sabbasaṅkhārāna**nti tebhūmakānaṃ sabbasaṅkhārānaṃ. Adhikāravasena hi padesasabbavisayo idha **sabba**saddo. **Āsevantassā**ti ādaravasena sevantassa pavattentassa. **Bhāventassā**ti vaḍḍhentassa brūhentassa. **Bahulīkarontassā**ti punappunaṃ karontassa yuñjantassa. **Pabhedakā**ti khaṇe khaṇe bhijjanavasena pabhedakā. Ājīvikā byādhiādinimittaṃ maritukāmassa, amaritukāmassāpi sūrassa bhāyitabbampi na bhayato upaṭṭhātīti **''sukhena jīvitukāmassa bhīrukapurisassā''**ti vuttaṃ. Yathā bhīrukajātikassa sīhādayo santāsanimittaṃ bhayānakabhāvato, tathā yogino bhaṅgato dissamānā saṅkhārāti āha **''sīha…pe… upaṭṭhahantī''**ti. **Paccuppannā**ti addhāpaccuppannā oḷārikā dīghatarapabandhā, khaṇapaccuppannā sukhumatarā ittarakālā, santatipaccuppannā majjhimā idha ādito pariggahetabbā. Bhayato bhāyitabbato upatiṭṭhanakesu ñāṇaṃ **bhayatupaṭṭhānañāṇaṃ**.

Yathā itthiyā puttānaṃ sīsassa chinnatā chijjamānatā gayhamānā bhayāvahā, evaṃ yogino tiyaddhagatānaṃ saṅkhārānaṃ nirodhā gayhamānāti imamatthaṃ dassetuṃ **''ekissā kira itthiyā''**tiādi vuttaṃ.

Yathā pūtibhūtaṃ odanādi na sabhāvena tiṭṭhati vinassati, evaṃ yassā itthiyā vijātavijātā puttā na jīvanti maranti eva, sā **''pūtipajā''**ti vuttā. Pūtipajāggahaṇañcettha visesato gabbhagatamaraṇacintādassanena yogino anāgatasaṅkhāranirodhasanniṭṭhānadassanatthaṃ. Atītapaccuppannasaṅkhāranirodho hissa supākaṭo evāti na so upamāya sādhetabbo. Antimabhavikassa ca yogino sattakkhattuṃ paramādibhāvino atīte dukkhabahutāya, anāgatadukkhaparittatāya ca dassanatthaṃ bahupajāva itthī nidassitā.

Tattha yathā tassā nava puttā matā, evaṃ ajjhattādippabhedā atītā saṅkhārā, vusitapubbā vā nava sattāvāsā daṭṭhabbā, mīyamānaputto viya paccuppannā saṅkhārā, pavattamāno vā sattāvāso daṭṭhabbo. Ajātaputto viya anāgatā saṅkhārā, bhāvī vā sattāvāso daṭṭhabbo. Evamavaṭṭhite yadeke dasaputtamātaraṃ aggahetvā navaputtamātuggahaṇaṃ sātthakanti vadanti, tadapāhataṃ hoti. Dārakānaṃ maraṇassa cirakālikattā **maraṇānussaraṇa**nti vuttaṃ. Gabbhagato appaccakkhatāya bhāvīpakkheyeva tiṭṭhatīti adhippāyena kucchigato anāgatasaṅkhāraṭṭhāniyo vutto. **Etasmiṃ khaṇe**ti bhaṅgadassanamukhena saṅkhārānaṃ bhayānakabhāvena upaṭṭhānakkhaṇe.

751. **Na bhāyati** ñāṇassa bhāyanākārena appavattanato. Paṭighacittuppādavasena hi bhāyanaṃ, ñāṇaṃ pana bhāyitabbavatthuṃ bhāyitabbanti yāthāvato jānāti. Tenāha **''atītā…pe… tīraṇamattamevā''**ti, tisso aṅgārakāsuyo atitāpena tikkhamajjhamudubhedāti adhippāyo. Kāmabhavādīnañhi tiṇṇaṃ bhavānaṃ nidassanabhāvena tāsaṃ gahaṇaṃ, tathā khadirādisūlattayassa appaṇītādibhāvato. Tenāha **''kevalaṃ hī''**tiādi. **Assā**ti ñāṇassa. **Byasanāpannā**ti nānāvidhavipulānatthapatitā. **Bhayato**ti bhāyitabbato.

Saṅkhāranimittanti ''saṅkhārānaṃ samūhādighanavasena, sakiccaparicchedatāya ca saviggahānaṃ viya upaṭṭhāna''nti vuttovāyamattho. Saṅkhārānaṃ pana tathā upaṭṭhānaṃ saṅkhāravinimuttaṃ na hotīti āha **''atītā… pe… adhivacana''**nti. **Maraṇamevā**ti bhaṅgameva. **Tenā**ti bhaṅgadassanena. Khaṇe khaṇe bhaṅgameva passato hi nimittasaññitaṃ saṅkhāragataṃ aniccatāya vuttanayena sappaṭibhayaṃ hutvā upaṭṭhāti. Pavattaṃ nāma kāmaṃ sabbā bhavapavatti, matthakappattāya pana bhaṅgānupassanāya sabbabhavesu abhiṇhasampaṭipīḷanassa suṭṭhutaraṃ upaṭṭhānato santasukhābhimatāpi bhavā dukkhasabhāvatāya bhayato upaṭṭhahantīti dassanatthaṃ **''pavattanti rūpārūpabhavapavattī''**tiādi vuttaṃ. **Ubhaya**nti nimittaṃ, pavattañca. Dvayampi hi taṃ attasuññameva hutvā upaṭṭhahatīti.

Bhayatupaṭṭhānañāṇaṃ niṭṭhitaṃ.

Ādīnavānupassanāñāṇakathāvaṇṇanā

752. **Tāṇa**nti saṅkhārahetukā anattato rakkhaṇaṃ. **Neva paññāyati** sabbabhavādīnaṃ sādīnavatāya ekasadisattā. **Leṇa**nti tassa pariharaṇatāṇāya upalīyanaṃ. **Gatī**ti tadatthaṃ gantabbaṭṭhānaṃ. **Paṭisaraṇa**nti tasseva paṭisaraṇaṭṭhānaṃ. **Patthanā**ti āsīsanā na hoti. Etena ''netaṃ mamā''ti taṇhāgāhābhāvamāha. **Parāmāso**ti diṭṭhiparāmāso. Tena ''eso me attā''ti diṭṭhigāhābhāvamāha. Taṇhāgāhābhāveneva cettha ''esohamasmī''ti mānagāhābhāvopi vuttoyeva hoti, **vā**-saddaggahaṇena vā.

Idāni patthanādīnamabhāve kāraṇaṃ dassetuṃ **''tayo bhavā''**tiādi vuttaṃ. Tattha **tayo bhavā aṅgārakāsuyo viya** jātiādidukkhādhiṭṭhānabhāvena mahābhitāpatāya. **Cattāro mahābhūtā** kaṭṭhamukhapūtimukhaaggimukhasatthamukhasaṅkhātā **ghoravisaāsīvisā viya** kāyassa thaddhatāvissandanadāhacchedadukkhavidhānato visesato, avisesato pana āsayato, visavikārato, anatthadānato,

durupacārato, durāsadato, akataññuto, avisesakārito, anekādīnavūpaddavato ca. ‘‘Cattāro āsīvisā uggatejā ghoravisāti kho, bhikkhave, catunnetaṃ mahābhūtānaṃ adhivacana’’nti (saṃ. ni. 4.238) hi vuttaṃ. **Pañcakkhandhā** ekakkhandhabhede aññakkhandhānavaṭṭhānato. Aññamaññāghātanato, maraṇadukkhāvahanato ca **ukkhittāsikavadhakā viya**. Vuttampi cetaṃ ‘‘ukkhittāsiko vadhakoti kho, bhikkhave, pañcannetaṃ upādānakkhandhānaṃ adhivacana’’nti. **Cha ajjhattikāyatanāni** attattaniyabhāvena gahitānipi tato rittabhāvato **suññagāmo viya** bhojanādigayhupagamettha atthīti paviṭṭhasuññagāmo viya. Tathā hi vuttaṃ –

> ‘‘Suññagāmoti kho, bhikkhave, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ. Cakkhuto cepi naṃ, bhikkhave, paṇḍito byatto medhāvī upaparikkheyya, rittakaññeva khāyati, tucchakaññeva khāyati, suññakaññeva khāyatī’’ti (saṃ. ni. 4.238) –

Ādi. **Cha bāhirāyatanāni gāmaghātakacorā viya** sabbathāpi ghātakabhāvato. Tenevāha ‘‘corā gāmaghātakāti kho, bhikkhave, channetaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ. Cakkhu, bhikkhave, haññati manāpāmanāpesu rūpesū’’tiādi. Rāgaggiādīhi **ekādasahi aggīhi**. Vuttañhetaṃ –

> ‘‘Cakkhu, bhikkhave, ādittaṃ. Kena ādittaṃ? Rāgagginā dosagginā mohagginā jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehī’’ti (saṃ. ni. 4.28) –

Ādi. Saṅkhārānaṃ gaṇḍādisadisatā heṭṭhā vuttāyeva. **Nirassādā**ti assādetabbarahitā dukkhasabhāvattā. **Nirasā**ti sampattirahitā vipattipariyosānattā. Sabbattha yathā heṭṭhā nirassādā nirasā mahāādīnavarāsibhūtā hutvā upaṭṭhahantīti sambandho, evaṃ uparipi ‘‘savāḷakamiva vanagahana’’ntiādīsu taṃ ānetvā sambandhitabbaṃ.

Sasaddūlāti sabyagghā. **Gāhā** kumbhilādayo. **Rakkhaso** dakarakkhaso. **‘‘Nirasaṃ nirassāda’’**nti iminā ādīnavassa abbokiṇṇataṃ dasseti. Tathā hissa yogino sabbesu bhavādīsu sabbepi saṅkhārā nissaggato nirantaraṃ sappaṭibhayāva hutvā upaṭṭhahanti. Yañca sappaṭibhayaṃ, taṃ sādīnavaṃ. Tenāha **‘‘tasseva’’**ntiādi.

Yanti ādīnavañāṇaṃ. **Idaṃ vutta**nti idaṃ dasavatthukaṃ dvādasavārapaṭimaṇḍitaṃ anvayabyatirekavasena tasseva padabhājanaṃ **paṭisambhidāyaṃ** vuttaṃ.

Uppādo bhayanti saṅkhārānaṃ uppādo akhemaṭṭhena bhayavatthutāya bhayaṃ. Uppādamūlakañhi sabbaṃ taṃ sabbavatthukanti sabyasanaṃ. **Pavattaṃ bhaya**ntiādīsupi eseva nayo. Natthi etassa uppādo, na vā etasmiṃ adhigate saṅkhārānaṃ āyatiṃ uppādoti **anuppādo,** nibbānaṃ. Tañca sabbaso bhayābhāvato paramassāsabhūtattā nibbhayaṭṭhena **khema**nti. **Santipade**ti sabbasaṅkhārūpasamabhūte amatapade. **Appavatta**ntiādīhipi pavattādipaṭikkhepamukhena nibbānameva vadati. Pavattiyaṃ ādīnavaṃ disvā tadanantarameva nivattiyaṃ ānisaṃsadassanavasena sīghaṃ vipassanaṃ ussukkāpentānaṃ vasena **‘‘uppādo bhayaṃ, anuppādo khema’’**nti tatiyavāro vutto. Eseva nayo chaṭṭhavārādīsupi. Ettha ca **uppādo** viseso, **bhayaṃ** visesitabbaṃ sāmaññabhāvatoti satipi dvinnaṃ padānaṃ samānādhikaraṇabhāve liṅgabhedo gahito. Yathā ‘‘dukkhasamudayo ariyasacca’’nti (dī. ni. 3.354; ma. ni. 3.374). Esa nayo **‘‘gati bhaya’’**ntiādīsupi.

Uppādo saṅkhārāti ettha pana sabbesaṃ saṅkhārānaṃ uppādaṃ sāmaññena gahetvā saṅkhārā bhedato vihitā sabbatthakameva tesaṃ vibhāgato vipassiyamānattāti vacanabhedo kato.

Āyūhanaṃ paṭisandhiṃ ‘‘dukkha’’nti passatīti sambandho. **Ñāṇaṃ ādīnave ida**nti ādīnave visayabhūte idaṃ pañcavatthukaṃ ñāṇaṃ veditabbaṃ. **Ñāṇaṃ santipade**ti santipade ninnādibhāvena ṭhitaṃ idaṃ ñāṇanti attho.

753. Kammapaccayā paccuppannabhave uppajjamānānaṃ saṅkhārānaṃ uppādo pākaṭataro hutvā upaṭṭhātīti āha **‘‘purimakammapaccayā idha uppattī’’**ti. Pavattaṃ nāma idha pavattiyaṃ dhammappavattīti āha **‘‘uppannassa pavattī’’**ti. **Sabbampī**ti tiyaddhagataṃ rūpārūpaṃ ajjhattabahiddhādivibhāgaṃ sabbampi. **Kamma**nti etarahi pavattaṃ kammaṃ. Ettha ca uppādapavattaāyūhanaggahaṇena paccuppannaddhapariyāpannā saṅkhārā gahitā, paṭisandhiggahaṇena anāgataddhapariyāpannā upādittā. Uppādaggahaṇena ca atītaddhapariyāpannā kammasaṅkhārā ulliṅgattā. Nimittaggahaṇena pana sabbepi gahitā. **Yāya gatiyā sā paṭisandhi hoti** sā nirayādibhedā gati sucaritaduccaritavasena gantabbattā, sā panatthato taṃtaṃkammaniyamitā bhavasamaññārahā vipākakkhandhā, kaṭattā ca rūpanti veditabbā. **Khandhānaṃ nibbattana**nti sabbesampi khandhānaṃ nibbattanaṃ. **Pākaṭā eva** saccavibhaṅge lakkhaṇādivasena niddiṭṭhattā. **Vatthuvasenā**ti ārammaṇasaṅkhātapavattiṭṭhānavasena. Yadi te pañceva vatthubhāvena icchitā, atha kasmā sesā vuttāti āha **‘‘sesā tesaṃ vevacanavasenā’’**ti. Tena vipassakānaṃ ñāṇavipphārassa visayasaṃvaḍḍhanatthaṃ desanā vaḍḍhitāti

dasseti.

Anvayato dassitassa ādīnavañāṇassa byatirekato dassanatthaṃ **paṭipakkhañāṇadassanaṃ** ''yattha uppādo natthi, tattha sabbena sabbaṃ bhayampi natthī''ti. **''Bhayatupaṭṭhānena vā''**tiādinā pavattiṃ dassetvā nivattidassanaṃ buddhānaṃ, anubuddhānañca āciṇṇametaṃ yathā purimaṃ saccadvayaṃ dassetvā nirodhasaccadesanāti dasseti. Yathā loke kassaci ādīnavadassanaṃ niratthakampi hoti, na tathā idaṃ, idaṃ pana sātthakamevāti imamatthaṃ dassetuṃ **''yasmā vā''**tiādi vuttaṃ. **Tappaṭipakkhaninnaṃ cittaṃ hoti** dāhābhibhūtassa sītaninnatā viya suṭṭhu diṭṭhādīnavato ekaṃsena muñcitukamyatābhāvato.

Bhayanti bhāyitabbaṃ. **''Niyamato dukkha''**nti etenassa dukkhabhāvena bhāyitabbatāti bhāyitabbatā dukkhabhāvaṃ na byabhicaratīti dasseti. **Vaṭṭāmisaṃ** upādinnakkhandhāti vadanti. Tividhampi vaṭṭaṃ, vaṭṭasannissitañca **vaṭṭāmisaṃ**. Kilesehi āmasitabbato **lokāmisaṃ,** pañca kāmaguṇā. Kilesā eva **kilesāmisaṃ. Saṅkhāramattamevā**ti ettha **eva**-saddena visaṅkhāraṃ nivatteti. Na hi tattha sāmisatālesopi atthīti. **Matta**-saddena pana aparipuṇṇataṃ vibhāveti. Na hi sabbasaṅkhāragataṃ sāmisanti. **Tasmā**ti ''bhaya''nti vuttassa dukkhādibhāvena niyatattā. Yadi yaṃ bhayaṃ, taṃ dukkhādisabhāvameva, tathā sati bhayādīsu ekeneva atthasiddhi. Kasmā sabbāni gahitānīti anuyogaṃ manasi katvā āha **''evaṃ santepī''**tiādi. Yathā tesu eva saṅkhāresu aniccato dukkhato anattato pavattivasena ākāranānattato anupassanānānattaṃ, evaṃ bhayākārādiākāranānattato **pavattivasenevettha** ñāṇassa **nānattaṃ**. Tattha bhayākārena pavattaṃ ñāṇaṃ **bhayatupaṭṭhānañāṇaṃ,** itarākāravasena pavattaṃ **ādīnavañāṇa**nti daṭṭhabbaṃ.

Yasmā ādīnavañāṇassa visayabhāvena vuttā pannarasāpi atthā uppādādīsu pañcasveva antogadhā, tattha ca ñāṇaṃ anvayabyatirekavasena pavattanato dasavidhaṃ hoti. Tasmā āha **''dasa ñāṇe pajānātī''**ti. Pajānanañca sātisayaṃ visayagatasammohavigamena asammūḷhaṃ, attanipi asammūḷhamevāti attānampi pajānantaṃ viya hotīti katvā vuttaṃ. Tenāha **''paṭivijjhati sacchikarotī''**ti. **Dvinna**nti dvīsu kusalasaddayogena hi bhummatthe sāmivacanaṃ yathā ''kusalā naccagītassā''ti (jā. 2.22.94). **Kusalatā**ti karaṇe paccattavacananti āha **''dvinnaṃ kusalatāyā''**ti. **Dvinna**nti vā dvinnaṃ ñāṇānaṃ vasenāti attho. Pavattiyā yāthāvato diṭṭhatāya tappaṭipakkhato santipadaṃ suvinicchitameva hutvā upaṭṭhāti. Tenassa cittaṃ paramadiṭṭhadhammanibbānādimicchāgāhavasena na vicalati. Tattha suparidiṭṭhādīnavattāti āha **''nānādiṭṭhīsu na kampatī''**tiādi. Sesamettha uttānatthameva.

Ādīnavānupassanāñāṇaṃ niṭṭhitaṃ.

Nibbidānupassanāñāṇakathāvaṇṇanā

754. **Saṅkhāragate**ti sabbasmiṃ tebhūmake saṅkhāre. **Nibbindatī**ti ñāṇanibbidena nibbedaṃ āpajjati. Tathābhūto ca tattha ukkaṇṭhanto, anabhiramanto ca nāma hotīti vuttaṃ **''ukkaṇṭhati nābhiramatī''**ti.

Tattha anabhiramaṇassa upamaṃ dassetuṃ **''seyyathāpī''**tiādi vuttaṃ. Anotattadahaṃ parikkhipitvā ṭhitesu dviyojanasatubbedhesu yathākkamaṃ sānuañjanarajatasuvaṇṇasattaratanamayesugandhamādanakāḷakelāsasudassanacittakūṭabhedesu pañcasu himavato mahāsikharesu pacchimo **cittakūṭapabbato** nāma. Sīhapapātādīsu **sattasu mahāsaresu**.

Suvaṇṇapañjareti suvaṇṇamaye sīhapañjare. **Pakkhitto**ti niruddho. **Tividhe sugatibhave**ti kāmasugatiādike tividhe sampattibhave.

Hatthapādavālavatthikosehi bhūmiphusanehi sattahi patiṭṭhitoti **sattapatiṭṭho. Nagaramajjhe nābhiramati** dvārapañjaranāḷanādiavabādhanabhayena. **Diṭṭhe**ti adhimuttipubbakena anvayadassanena diṭṭhe. Tenāha **''tanninnatappoṇatappabbhāramānaso''**ti.

Nibbidānupassanāñāṇaṃ niṭṭhitaṃ.

755. **Taṃ paneta**nti nibbidāñāṇamāha. **Ñāṇadvayenā**ti bhayatupaṭṭhānādīnavānupassanāñāṇadvayena. Yasmā bhayato dissamānā eva saṅkhārā mahādīnavā, nibbinditabbā ca hutvā upaṭṭhahanti, tasmā ekampi taṃ ñāṇaṃ tathābhāvanābalappattiyā avatthāvisesayuttaṃ tividhakiccasāmatthiyavantaṃ hotīti vuttaṃ **''atthato eka''**nti. Tenāha **''sabbasaṅkhāre''**tiādi.

Tayidaṃ tāsaṃ anupassanānaṃ matthakappattivasena vuttaṃ, ādimhi pana bhinnasabhāvā eva pavattanti. **Uppādesī**ti pātvākāsi, vibhāvesīti attho.

Muñcitukamyatāñāṇakathāvaṇṇanā

756. **Na sajjati** bahvādīnavatāya diṭṭhattā. **Muñcitukāmaṃ nissaritukāmaṃ hoti** anādikālikassa khandhassa pariññāyamānattā. **Muñcitukāmatā** tato attānaṃ nibbedhetukāmatā nissaritukāmatā apagantukāmatā. **Pañjarapakkhitto**ti pañjarena samoruddho. **Evamādayo**ti **ādi**-saddena ādittaaṅgāraupasaṭṭhadesabyāḷasāpadākulavanagahanādīnaṃ saṅgaho daṭṭhabbo.

Muñcitukamyatāñāṇaṃ niṭṭhitaṃ.

Paṭisaṅkhānupassanāñāṇakathāvaṇṇanā

757. **''Sabbabhava …pe… muñcitukāmo''**ti vatvā puna **sabbasmā saṅkhāragatā**ti **sabba**ggahaṇaṃ sātisayamuttidassanatthaṃ adhikavacanaṃ aññamatthaṃ bodhetīti. Yañhi saṅkhārehi ananubandhassa muñcanaṃ, taṃ sātisayaṃ muñcanaṃ. Taṃ pana vuccamānāya paṭisaṅkhānupassanāya hotīti taṃ dassetuṃ **''puna te evaṃ saṅkhāre''**tiādi vuttaṃ. Tilakkhaṇaṃ āropetvā saṅkhārapariggaṇhanaṃ pubbepi katanti **puna**ggahaṇaṃ. Bhavādigatassa saṅkhārassa aparitulitassa abhāvato **''te''**ti vuttaṃ. Anupassanākārassa apubbassapi atthitāya **''eva''**nti vuttaṃ. Idāni vuccamānākārenāti hi attho. Saṅkhārānaṃ pariggaṇhanaṃ nāma paripuṇṇalakkhaṇavaseneva hotīti **''tilakkhaṇaṃ āropetvā''**ti vuttaṃ.

Anaccantikatotiādīsu yaṃ vattabbaṃ, taṃ heṭṭhā vuttameva. Paṭhamena **ādi**-saddena ''ādiantavantato niccapaṭikkhepato''ti evamādīnaṃ saṅgaho.

Dutiyena ''udayabbayapaṭipīḷanato sukhapaṭikkhepato''ti evamādīnaṃ saṅgaho.

Ajaññatoti amanuññato, asobhanato vā. **Jegucchato**ti ''dhī''ti jigucchitabbato. **Paṭikkūlato**ti abhiruciyā paṭilomanena paṭikkūlabhāvato. Na maṇḍanena hatā **amaṇḍanahatā,** amaṇḍanena sakkā etesaṃ subhabhāvaṃ hantunti attho. Amaṇḍanena vā tesaṃ asubhatā pākaṭā hotīti **amaṇḍanahatā**. Maṇḍanena vā na hantabbasabhāvā ''asūriyapassā''ti viya **amaṇḍanahatā**. Tato amaṇḍanahatabhāvatoti rūpasaṅkhāre sandhāya vadati. **Virūpato**ti asundarato. Paṭighasaṃyojanavatthutāya passante attani bandhatīti **bībhacchaṃ** ativiya virūpaṃ. Yaṃ diṭṭhamattameva domanassuppattinimittaṃ hoti. Ajaññajigucchanīyatā hi gūthaṃ viya pariccajitabbaṃ vā **bībhacchaṃ**. Idha **ādi**-saddena ''asucito amanāpato''ti evamādīnaṃ saṅgaho.

Catutthena **ādi**-saddena ''apariṇāyakato attapaṭikkhepato''ti evamādīnaṃ saṅgaho.

758. **Aya**nti yogāvacaro. **Muñcanassā**ti puna ananubandhanatthaṃ sumuttamuñcanassa. **Upāyasampādanattha**nti aniccādivasena suṭṭhu pariggaṇhanaṃ parimaddanā upāyo, tassa sādhanatthaṃ.

Macchagahaṇatthaṃ udake tattha tattha khipanti etanti **khippaṃ,** macchānaṃ gahaṇakūṭapaṃ. **Oḍḍāpesī**ti osāresi, khipīti attho. **Sappa**nti kaṇhasappaṃ. **Gahaṇe**ti yathāgahitaṃ sappaṃ achaḍḍetvā gahaṇe. **Hatthaṃ nibbeṭhetvā**ti sappena attano bhogena veṭhitaṃ hatthapadesaṃ nibbeṭhetvā mocetvā. **Āvijjhitvā** āveṭhikappahāpanena bhametvā. **Nissajjitvā**ti chaḍḍetvā.

Tatthātiādi upamāsaṃsandanaṃ. Tattha **āditovā**ti viññutaṃ pattakāle. **Ghanavinibbhogaṃ katvā**ti kammaṭṭhānaṃ gahetvā samūhādighanaggahaṇaṃ bhinditvā. **Sumutta**nti bhāvanapuṃsakaniddeso ''visamaṃ candimasūriyā parivattantī''tiādīsu (a. ni. 4.70) viya. Saṅkhārānaṃ niccādiākārena upaṭṭhātuṃ asamatthatā aniccasaññādibhedāya vipassanāya sātisayaṃ balavabhāvappattiyā, sā ca saṅkhārānaṃ aniccādiākārassa suṭṭhutaraṃ sallakkhaṇenāti āha **''tilakkhaṇāropanena…pe… pāpetvā''**ti. Yathā hi nibbuddhakaraṇe balavatarena paṭimallena tattha tattha muṭṭhippahārādinā vimathito itaro tena yujjhituṃ asamatthataṃ pāpito hoti. Na kevalaṃ asamatthataṃ pāpitova hoti, atha kho maraṇamattaṃ dukkhaṃ vā maraṇaṃ vā pāpuṇāti, evametepi saṅkhārā evaṃ dubbalabhāvaṃ pāpitā upariñāṇānubhāvena nibbisevanataṃ, sabbaso bhaṅgañca pāpuṇantīti.

759. **Ettāvatā**ti evaṃ ''anaccantikato''tiādinā parocattālīsāya ākārehi saṅkhārānaṃ

aniccādibhāvasallakkhaṇavasappavattena paṭisaṅkhānena.

Aniccato manasikarototiādīsu yaṃ vattabbaṃ, taṃ bhayatupaṭṭhānakathāyaṃ (visuddhi. 2.750) vuttanayameva.

Ayaṃ pana viseso – **''paṭisaṅkhā''**ti padassa **''jānitvā''**ti atthaṃ vatvā paṭisaṅkhānuppajjanakiriyānaṃ samānakhaṇattā asatipi pubbāparakālatte saddavohāramattena evaṃ vuttanti dassento **''kāma''**ntiādimāha. Tena ''kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjati hetupaccayā (paṭṭhā. 1.1.53), nihantvā timiraṃ sabbaṃ, uggatoyaṃ divākaro''ti ca evamādīsu viya samānakālavasenāyaṃ saddapayogoti. Tathā manañca dhamme ca paṭhamaṃ paṭicca pacchā na manoviññāṇassa uppatti, evamidhāpīti dassetuṃ **''manañca paṭiccā''**tiādi vuttaṃ. Ediso saddapayogo yebhuyyena loke pubbakālavaseneva dissatīti pubbakālavaseneva idhāpi taṃ dassetuṃ **''ekattanayena vā…pe… veditabba''**nti āha. Tassattho – aparāparaṃ uppannesu ñāṇesu purimassa vasena paṭisaṅkhānakiriyā, tadaññassa vasena uppajjanakiriyā ca yojetabbā, na ca tāni bhedato apekkhitabbāni ekasantānapatitatāya ekattanayavasena gahitattāti. **Itarasmiṃ padadvaye**ti ''pavattaṃ paṭisaṅkhā, nimittañca pavattañca paṭisaṅkhā''ti imasmiṃ padadvaye.

Paṭisaṅkhānupassanāñāṇaṃ niṭṭhitaṃ.

Saṅkhārupekkhāñāṇakathāvaṇṇanā

760. Saṅkhārānaṃ aniccadukkhākārādipariggaṇhanavasena pavattampi paṭisaṅkhānupassanāñāṇaṃ visesato anattākārapariggaṇhanapadhānanti vuttaṃ **''sabbe saṅkhārā suññāti pariggahetvā''**tiādi. Tasmiñhi sati saccasampaṭivedho ijjhati, na asati. Tadabhāvato hi aniccadukkhalakkhaṇapaññāpakampi **sarabhaṅgasatthārā**dīnaṃ sāsanaṃ aniyyānikameva jātaṃ. Atha vā tesaṃ niccasārādīhi rittakaṃ sandhāya **''sabbe saṅkhārā suññāti pariggahetvā''**ti vuttaṃ. Yañhi yato rittakaṃ, taṃ tena suññanti. Saṅkhārānaṃ attasuññatāya duviññeyyabhāvato anekavāraṃ paṭividdhāyapi suññatānupassanāya daḷhībhāvāpādanatthaṃ **''puna suññamida''**ntiādi āraddhaṃ. Tattha yadaggena saṅkhārā anattatā, tadaggena anattaniyā. Sati hi attani attaniyena bhavitabbanti vuttaṃ **''suññamidaṃ attena vā attaniyena vā''**ti. **Dvikoṭika**nti dviaṃsikaṃ, attānaṃ neva disvā ñāṇacakkhunā paccakkhato, anumānato ca tassa anupalabbhanīyatoti adhippāyo. Paraṃ aññaṃ sattaṃ, saṅkhāraṃ vā parikkhārabhāve attano sukhadukkhasādhanabhāve ṭhitaṃ na disvāti yojanā. Puna pariggaṇhātīti sambandho. **Etthā**ti etasmiṃ suññatānupassanādhikāre.

Kvacīti katthaci ṭhāne, kāle, dhamme vā. Atha vā **kvacī**ti ajjhattaṃ, bahiddhā vā. **Attano attāna**nti sakattānaṃ. ''Ayaṃ kho bhavaṃ brahmā mahābrahmā…pe… seṭṭho sajitā vasī pitā bhūtabhabyāna''ntiādinā (dī. ni. 1.42) parehi parikappitaṃ attānañca kassaci kiñcanabhūtaṃ na passatīti dassento **''kassacī''**tiādimāha. Tattha **parassā**ti ''parajāti, paro puriso''ti ca evaṃ gahitassa. **Na ca mama kvacanī**ti ettha **mama**-saddo aṭṭhāne payuttoti āha **''mama-saddaṃ tāva ṭhapetvā''**ti. **Parassa cā**ti attato aññassa. ''Paro puriso''ti evaṃbhūto attho mamatthāya ṭhito, tassa vasena mayhaṃ sabbaṃ sijjhatīti evaṃ ekaccadiṭṭhigatikaparikappitavasena paraṃ attānaṃ tañca attano kiñcanabhūtaṃ na passatīti dassento **''na ca kvacanī''**tiādimāha. Ettha ca **nāhaṃ kvacanī**ti sakaattano abhāvaṃ passati. **Na kassaci kiñcanatasmi**nti sakaattano eva kassaci anattaniyataṃ passati. **Na ca mamā**ti etaṃ dvayaṃ yathāsaṅkhyaṃ sambandhitabbaṃ. **Atthī**ti paccekaṃ. **Na ca kvacani parassa attā atthī**ti parassa attano abhāvaṃ passati. **Tassa parassa attano mama kiñcanatā na catthī**ti parassa attano anattaniyataṃ passati. Evaṃ ajjhattaṃ, bahiddhā ca khandhānaṃ attattaniyasuññatā suddhasaṅkhārapuñjatā catukoṭikasuññatāpariggaṇhanena diṭṭhā hoti. Tena vuttaṃ **''evamaya''**ntiādi.

761. **''Chahākārehī''**tiādinā niddesādīsu tattha tattha āgate pakāre suññatānupassanāya paribrūhanaṃ saṅgahetvā dasseti. Tattha **chahākārehī**ti chahi gahaṇākārehi, gahetabbākārehi vā. **Niccenā**ti ''nicco''ti parikappitena attanā vā aññena vā kenaci. **Niccenā**ti vā niccabhāvena. Dhuvādayo ''nicco''ti gahitasseva gahetabbākārā. Tabbibhāgena hi imassa chakkatā. Tattha niccatā nāma kūṭaṭṭhatā. Dhuvabhāvo thiratā. Sadā bhāvitā sassatatā. Nibbikāratā avipariṇāmadhammatā. **Yāva jarāmaraṇā**ti peyyālaṃ akatvā pariyosānapadameva dasseti.

762. Na sāranti **asāraṃ,** natthi etassa sāranti **nissāraṃ**. Sārato apagataṃ, sāraṃ vā tato apagatanti **sārāpagataṃ**. Keci panettha ''niccasārasārena vā sukhasārasārena vā attasārasārena vā''ti pāḷīti adhippāyena ''asāraṃ nissāraṃ sārāpagata''nti padattayaṃ eko suññatāpariggahākāro, aññathā satteva ākārā siyuṃ, na aṭṭhāti vadanti. Apare pana ''subhasārasārenātipi pāḷiyaṃ atthīti 'asāraṃ nissāraṃ sārāpagata'nti idaṃ padattayaṃ

‘niccasārasārenā’tiādīsu paccekaṃ yojetabba’’nti vadanti. **Setavacho**ti setavaruṇako. ‘‘Minarukkho’’tipi vadanti. **Pāḷibhaddako**ti kiṃsuko.

763. Niccasārādīnaṃ abhāvato **rittato passati**. Parittato, lāmakattā vā **tucchato**. Attasārābhāvena **suññato**. Sayaṃ anattatāya **anattato**. Issariyassa abhāvato, kenaci issariyaṃ kāretuṃ asakkuṇeyyatāya ca **anissariyato**. Pheṇapiṇḍena bhājanādiṃ kātukāmassa viya rūpassa niccatādiṃ kātukāmassa taṃ na sijjhati, sakaicchāvasena vā kāci kiriyā natthīti **akāmakāriyato**. ‘‘Evaṃ rūpaṃ hotu, mā eva’’nti **alabbhanīyato**. Sayaṃ aññassa vase na vattati, nāpi aññaṃ attano vase vattetīti **avasavattakato**. Yasmiṃ santāne sayaṃ tassa paro viya avidheyyatāya **parato**. Kārakādi viya kāraṇehi, phalena ca **vivittato**. Na hi kāraṇena phalaṃ, phalena vā kāraṇaṃ sagabbhaṃ tiṭṭhati. Esa nayo vedanādīsupi.

764. **Rūpaṃ na satto**tiādīsu yo lokavohārena satto, rūpaṃ so na hotīti ayamattho idha nādhippeto tassāvuttasiddhattā. Na hi loko rūpamattaṃ ‘‘satto’’ti voharati, bāhirakaparikappito pana attā ‘‘satto’’ti adhippeto. So hi tehi rūpādīsu sattavisattatāya paresaṃ sañjāpanaṭṭhena ‘‘satto’’ti vuccati, rūpaṃ so na hotīti attho. Suññatāpariggaṇhanañhetanti. Esa nayo **na jīvo**tiādīsupi. Tattha jīvanaṭṭhena **jīvo**. Naranaṭṭhena netubhāvena **naro**. ‘‘Ahamasmī’’ti mānuppattiṭṭhānatāya māno ettha vāti pavattatīti **mānavo**. Thiyati ettha gabbhoti **itthī**. Padhānabhāvena puri setīti **puriso**. Āhito ahaṃmāno etthāti **attā**. Paccattaṃ tassa tassa ahaṃkāravatthutāya ‘‘aha’’nti ca diṭṭhigatikehi attā vuccati, rūpaṃ pana tādisaṃ na hotīti suññatāpariggaṇhanavidhiṃ dassetuṃ **‘‘rūpaṃ na satto’’**tiādi vuttaṃ. Tasmā aṭṭhahipi padehi rūpassa attasuññatāva dassitā. Itarehi catūhi tassa kiñcanatābhāvo. Tattha **na mamā**ti mayhaṃ attano santakaṃ na hoti, tathā aññassa attano santakaṃ na hoti, kassacipi attano santakaṃ na hoti attanoyeva abhāvato. **‘‘Na attaniya’’**nti padena pakāsito evattho pariyāyantarehi tīhipi padehi pakāsito. Esa nayo vedanādīsupi.

765. Heṭṭhā kalāpasammasanassa daḷhabhāvāya vuttasammasananayāpi suññatānupassanāya daḷhabhāvāya saṃvattantīti dassento **‘‘tīraṇapariññāvasenā’’**tiādimāha. Tattha bhayassa ahiṃsanena **asaraṇato**. ‘‘Saraṇa’’nti gahetuṃ ayuttatāya **asaraṇībhūtato. ‘‘Anassādato’’**ti idaṃ pāḷiyaṃ natthi. Sati ca tecattālīsa ākārā siyuṃ. Rūpappavattiyaṃ sabbādīnavūpaladdhiyā **ādīnavato. ‘‘Samudayato atthaṅgamato’’**ti idaṃ dvayaṃ yathā aniccato dassanaṃ panāḷikāya, niccasāravirahadīpanena vā suññatāvibhāvanaṃ hoti, evaṃ suññatāvibhāvananti katvā vuttaṃ. Tathā ‘‘yaṃ kho rūpaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ rūpassa assādo’’ti (saṃ. ni. 3.26) dassanaṃ paccayapaccayuppannatāvibhāvanena suññatāvibhāvanaṃ. ‘‘Yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ rūpassa ādīnavo’’ti (saṃ. ni. 3.26) ca dassanaṃ niccatādisuññatābhāvanato. Tathā ‘‘yo rūpe chandarāgavinayo chandarāgappahānaṃ, idaṃ rūpassa nissaraṇa’’nti evaṃ samudayādidassanānaṃ, itaresañca yathārahaṃ suññatānupassanānubrūhanatā daṭṭhabbā. Yaṃ pana ādīnavato dassanaṃ, pubbe vatvāpi puna vacanaṃ assādapaṭikkhepato dassanaṃ sandhāya vuttanti veditabbaṃ. Sesaṃ heṭṭhā vuttanayameva. Vedanādīsupi dvācattālīsa ākārā netabbāti āha **‘‘vedanaṃ…pe… viññāṇaṃ aniccato…pe… nissaraṇato passatī’’**ti.

Vuttampi ca niddese **etaṃ** suññatāpariggaṇhanakathāsandassanaṃ ‘‘asukāya pāḷiyā ayaṃ niddeso’’ti dassanatthaṃ, tassa phalasandassanatthañca.

766. Evaṃ tīraṇapariññāvasena paccekaṃ khandhesu dvācattālīsāya ākārehi suññataṃ pariggahetvāpi tividhānupassanāvaseneva bhāvanaṃ anuyuñjantassa saṅkhārupekkhāñāṇuppattīti dassento **‘‘evaṃ suññato’’**tiādimāha. Tattha **pariggaṇhanto**ti sammasanto. **Bhayañca nandiñca vippahāyā**ti ajjhupekkhakatāya saṅkhārānaṃ vipattiṃ nissāya uppajjanakabhayañceva tesaṃ sampattiṃ nissāya uppajjanakapītiñca pajahitvā. Atha vā bhayatupaṭṭhānavasena uppajjanakañāṇabhayañca sammasanavasena uppajjanakapītisaṅkhātaṃ nandiñca pahāya. Na hi sabbaso suññatāya diṭṭhāya bhayanandīnaṃ avasaro atthi, atha kho upekkhāva saṇṭhāti. Tenāha **‘‘saṅkhāresu udāsīno hotī’’**ti. Tattha yena micchāgāhena anudāsīnatā siyā, tadabhāvaṃ dassento **‘‘ahanti vā mamanti vā na gaṇhātī’’**ti āha. Idānissa udāsīnatāya upamaṃ dassento **‘‘vissaṭṭhabhariyo viya puriso’’**tiādimāha.

Tattha anudāsīnatāpubbikā udāsīnatā vuccamānā idha opammatthaṃ pharatīti dassetuṃ **‘‘iṭṭhā kantā’’**tiādi vuttaṃ. **Ativiya naṃ mamāyeyya** itthīnaṃ sāṭheyyakūṭeyyavaṅkeyyādīnaṃ ajānanato. **Muñcitukāmo hutvā**ti muñcitukāmova hutvā, **taṃ vissajjeyya** nirapekkhatāya vasenevāti adhippāyo. **Ayaṃ** yogāvacaro. Muñcitukāmatāya uddhaṃ yāva saṅkhārupekkhāñāṇaṃ na uppajjati, tāva pavattā vipassanā paṭisaṅkhānupassanā evāti āha **‘‘paṭisaṅkhānupassanāya saṅkhāre pariggaṇhanto’’**ti.

Patilīyatīti ekapassena nilīyati nilīnaṃ viya hoti. **Patikuṭatī**ti saṅkucati. **Paṭivaṭṭatī**ti vivaṭṭati. **Na sampasāriyatī**ti na visarati, abhirativasena na pakkhandatīti attho.

Iccassāti iti evaṃ assa yogino.

767. Tikkhavisadasūrabhāvena saṅkhāresu ajjhupekkhane sijjhamāne **taṃ panetaṃ** saṅkhārupekkhāñāṇaṃ anekavāraṃ pavattamānaṃ paripākagamanena anulomañāṇassa paccayabhāvaṃ gacchantaṃ **nibbānaṃ santato passati** nāma. Tathābhūtañca **sabbaṃ saṅkhārappavattaṃ vissajjetvā nibbānameva pakkhandati** nāma. Tayidaṃ idha ñāṇaṃ anulomagotrabhuñāṇehi saddhiṃ ekattaṃ netvā vuttaṃ ekattanayavasena. **No ce nibbānaṃ santato passatī**ti tāva saṅkhārupekkhāñāṇassa aparipakkatamevāha. Samuddaṃ tarantīti **sāmuddikā,** saṃyattikā. Disājānanako kāko **disākāko,** lakkhaṇamattañcetaṃ yo koci tādiso sakunto veditabbo. **Videsa**nti adesaṃ samudde aparicitaṭṭhānaṃ. **Anugantvā**ti anu anu gantvā.

Tayidaṃ vipassanāñāṇaṃ. **Piṭṭhaṃ vaṭṭayamānaṃ viyā**ti thūlathūlato vivecanavasena nipphoṭiyamānaṃ saṇhaṃ saṇhaṃ piṭṭhacuṇṇaṃ viya. **Nibbaṭṭitakappāsa**nti nibbaṭṭitabījaṃ kappāsaṃ. **Vihanamānaṃ viyā**ti dhanukena vihaññamānaṃ viya. Upamādvayenapi punappunaṃ sammasanena vipassanāñāṇassa sukhumatarabhāvāpattimāha. Yathā yathā hi vipassanābhāvanābalena tikkhā, visadā, sūrā ca hoti, tathā tathā sukhumatarāpi hotīti. **Saṅkhāravicinane**ti pavicayassa sikhāppattatāya saṅkhāresu viya tesaṃ vicinanepi udāsīnaṃ hutvā tividhānupassanāvasena tiṭṭhati pakārantarassa abhāvato. ‘‘Sattadhā aṭṭhārasadhā’’tiādinā vibhattāpi hi anupassanāpakārā aniccānupassanādīsveva tīsu antogadhāti matthakappattā vipassanā tāsaṃ eva vasena tiṭṭhati.

768. **Tatrā**ti tasmiṃ vimokkhamukhabhāvāpajjane, ariyapuggalavibhāgapaccayatthe ca. **Idaṃ** vipassanāñāṇaṃ. **Tiṇṇaṃ indriyāna**nti saddhindriyasamādhindriyapaññindriyānaṃ. **Ādhipateyyavasenā**ti sampayuttadhammānaṃ adhipatibhāvavasena. Aniccānupassanābahulassa hi saddhindriyaṃ balavaṃ hoti, dukkhānupassanābahulassa samādhindriyaṃ, anattānupassanābahulassa paññindriyanti tissannaṃ anupassanānaṃ vasena balavatarabhāvaṃ pattāni imāni tīṇi indriyāni vimokkhamukhabhāvaṃ āpādentīti āha **‘‘tividhānupassanā…pe… āpajjati nāmā’’**ti. **Tividhavimokkhamukhabhāva**nti ettha ke pana tayo vimokkhā, kāni vā tīṇi vimokkhamukhānīti antolīne anuyoge vimokkhamukhādhīnattā vimokkhādhigamassa vimokkhamukhāni tāva dassento **‘‘tisso hi…pe… vuccantī’’**ti vatvā ayañca attho pāḷito eva viññāyatīti dassento **‘‘yathāhā’’**tiādimāha.

Lokaniyyānāyāti lokato nikkhamanāya, sattalokassa vā vaṭṭadukkhato nikkhamanāya. **Paricchedaparivaṭumato**ti udayabbayavasena paricchedato ceva parivaṭumato ca. **Samanupassanatāyā**ti sammadeva anu anu passanāya saṃvattantīti sambandho. Aniccānupassanā hi saṅkhāre ādito udayena, antato vayena paricchinne passati. Ādiantavantatāya hi te aniccāti. **Animittāya ca dhātuyā**ti sabbasaṅkhāranimittavirahato ‘‘animittā’’ti laddhanāmāya asaṅkhatāya dhātuyā. **Cittasampakkhandanatāyā**ti paricchinditvā anulomañāṇādibhāvena sammadeva adhicittassa anupavisanatthāya. **Appaṇihitāyā**ti rāgapaṇidhiādīnaṃ abhāvena ‘‘appaṇihitā’’ti laddhanāmāya. **Suññatāyā**ti attasuññatāya ‘‘suññatā’’ti laddhanāmāya.

Gatinti nibbattiṃ. Saṅkhārānaṃ sabhāvavibhāvanena saṃvejiyamānaṃ cittaṃ sammāpaṭipattiyaṃ samuttejitaṃ nāma hotīti āha **‘‘manosamuttejanatāyāti cittasaṃvejanatāyā’’**ti. Mamaṃkārena attaniyasaññitassa vatthuno sāmibhūto attā paṭhamaṃ parāmasīyati, tato attaniyanti āha **‘‘nāhaṃ, na mamāti evaṃ anattato samanupassanatāyā’’**ti. **Tīṇi padānī**ti paricchedaparivaṭuma, manosamuttejana, samanupassanapadānīti vadanti, ‘‘sabbasaṅkhāre’’tiādīni pana tīṇi vākyāni tīṇi padānīti veditabbāni. **Tenevā**ti aniccānupassanādīnaṃ vasena tesaṃ tiṇṇaṃ padānaṃ vuttattā eva. **Pañhavissajjane**ti ‘‘aniccato manasi karoto kathaṃ saṅkhārā upaṭṭhahantī’’ti pañhassa vissajjane.

769. Evaṃ vimokkhamukhāni dassetvā idāni vimokkhe dassetuṃ **‘‘kataṃe panā’’**tiādi vuttaṃ. **Aniccato manasi karonto**ti aniccānupassanaṃ anuyuñjanto. **Adhimokkhabahulo**ti saddhindriyabahulo. Yassa visesato aniccānupassanā tikkhā sūrā hoti, tassa saddhindriyaṃ adhimattaṃ hoti. ‘‘Aniccā saṅkhārā’’ti hi ādito saddhāmattakena paṭipajjitvā vipassanāya ukkaṃsagatāya tarupallavādīsu viya maṇikanakādīsupi tesaṃ aniccataṃ sātisayaṃ paccakkhato passato ‘‘sammāsambuddho vata so bhagavā’’ti satthari saddhā balavatī pavattatīti so adhimokkhabahulo, adhimattasaddho ca hoti. Tassa aniccānupassanābahulatāya aniccākārato vuṭṭhānaṃ hotīti so **‘‘animittaṃ vimokkhaṃ paṭilabhatī’’**ti vuttaṃ. **Passaddhibahulo**ti dukkhānupassanaṃ anuyuñjanto ‘‘dukkhā

saṅkhārā, tappaṭipakkhato sukho nirodho''ti ca manasikāravasena nibbānassa santapaṇītasukhabhāvaṃ adhimuccanto abhiṇhaṃ pītipāmojjasamāyogato passaddhibahulo hoti. Tato ca adhimattasamādhindriyapaṭilābhena rāgapaṇidhiyā dūrībhāvato appaṇihitavimokkhasamadhigamo hotīti vuttaṃ **''dukkhato…pe… paṭilabhatī''**ti. **Vedabahulo**ti anattānupassanaṃ anuyuñjanto attasuññatāya nipuṇañāṇavisayattā ñāṇabahulo hoti. Tato ca adhimattapaññindriyapaṭilābhena mohassa dūrībhāvato suññatavimokkhasamadhigamo hotīti āha **''anattato…pe… paṭilabhatī''**ti.

Yo aniccānupassanāya nimittavasena saṅkhāre pariggahetvā vipassanaṃ anuyuñjanto yattha idaṃ saṅkhāranimittaṃ sabbaso natthi, taṃ ''animittaṃ nibbāna''nti animittākārena adhimuccanto vuṭṭhānagāminimaggena ghaṭeti. Tassa maggo animittato nibbānaṃ sacchikarotīti vuccatīti āha **''animittākārena nibbānaṃ ārammaṇaṃ katvā pavatto ariyamaggo''**ti. Svāyaṃ nibbānassa animittākāro neva maggena kato, na vipassanāya, atha kho sabhāvasiddho. Tadārammaṇatāya ca maggo animittoti vuccatīti dassento āha **''animittāya dhātuyā uppannattā animitto''**ti. Yo dukkhānupassanāvasena paṇidhiyā dūrībhāvakaraṇena appaṇihitaṃ adhimuccanto, yo anattānupassanāvasena attūpaladdhiyā dūrībhāvakaraṇena suññataṃ adhimuccantoti ca ādinā yojetabbaṃ. Tenāha **''eteneva nayenā''**tiādi.

770. Yadi ariyamaggo tividhampi vimokkhanāmaṃ labhati, atha kasmā **abhidhamme** vimokkhadvayameva āgatanti codanaṃ sandhāyāha **''yaṃ panā''**tiādi. Tattha **ta**nti abhidhamme vimokkhadvayavacanaṃ. **Nippariyāyato vipassanāgamanaṃ sandhāyā**ti ujukameva vipassanato maggassa nāmāgamanaṃ sandhāya vuttaṃ. Kasmā? Animittavipassanā āgamanīyaṭṭhāne ṭhatvā attano maggassa nāmaṃ dātuṃ na sakkoti. Kāmaṃ **sutte** ''animittañca bhāvehi, mānānusayamujjahā''ti (su. ni. 344) animittavipassanā kathitā, sā pana niccanimittadhuvanimittaattanimittāni ugghāṭentīpi sayaṃ nimittadhammesu eva caratīti sanimittāva hotīti. Apica abhidhammo nāma paramatthadesanā, animittamaggassa ca paramatthato hetuvekallameva. Aniccānupassanāvasena hi **animittavimokkho** kathito. Tattha ca saddhindriyaṃ adhimattaṃ hoti, taṃ ariyamagge ekaṅgampi na hoti, amaggaṅgattā attano maggassa nāmaṃ dātuṃ na sakkoti. Itaresu dukkhānupassanāya vasena **appaṇihitavimokkho,** anattānupassanāya vasena **suññatavimokkho**.

Tesu appaṇihitavimokkhena samādhindriyaṃ, suññatavimokkhena paññindriyaṃ adhimattaṃ hotīti tāni ariyamaggassa aṅgattā attano maggassa nāmaṃ dātuṃ sakkonti, na animittamaggo tadabhāvatoti keci. Ye pana vadanti ''animittamaggo āgamanato nāmaṃ alabhantopi saguṇato ca ārammaṇato ca nāmaṃ labhatī''ti, tesaṃ matena appaṇihitasuññatamaggāpi saguṇato eva, ārammaṇato eva ca nāmaṃ labheyyunti? Taṃ ayuttaṃ. Kasmā? Maggo hi dvīhi kāraṇehi nāmaṃ labhati sarasato ca paccanīkato cāti, sabhāvato ca paṭipakkhato cāti attho. **Appaṇihitamaggo** hi rāgapaṇidhiādīhi vimutto, **suññatamaggo** rāgādīhi suñño evāti te sarasato nāmaṃ labhanti. Tathā **appaṇihitamaggo** paṇidhissa paṭipakkho, **suññatamaggo** attābhinivesassa evāti te paccanīkato nāmaṃ labhanti, **animittamaggo** pana rāgādinimittānaṃ, niccanimittādīnaṃ vā abhāvena sarasato eva nāmaṃ labhati, no paccanīkato. Na hi so saṅkhāranimittārammaṇāya aniccānupassanāya paṭipakkho, sā panassa anulomabhāve ṭhitāti sabbathāpi abhidhammapariyāyena animittamaggo na labbhati. Tena vuttaṃ **''taṃ nippariyāyato vipassanāgamanaṃ sandhāyā''**ti.

Yasmā suttantapariyāyena animittamaggo labbhati. Vuṭṭhānagāminī hi vipassanā yaṃ yaṃ sammasantī vuṭṭhānaṃ gacchati, tassa tassa vasena āgamanīyaṭṭhāne ṭhatvā attano maggassa nāmaṃ deti, tattha aniccato vuṭṭhahantassa maggo animitto hoti, dukkhato vuṭṭhahantassa appaṇihito, anattato vuṭṭhahantassa suññato, tasmā suttantasaṃvaṇṇanā esāti katvā idha tayopi vimokkhā uddhaṭā. Yaṃ pana **paṭisambhidāmagge** abhinivesanimittapaṇidhimuñcanaṃ upādāya tissannampi anupassanānaṃ tadāgamanavasena tadanvayassa maggassa ca suññatavimokkhādibhāvo niddiṭṭho, tassa pariyāyabhāve vattabbameva natthīti dassetuṃ **''vipassanāñāṇaṃ hī''**tiādi vuttaṃ. Vipassanāñāṇaṃ paṭisambhidāmagge ''appaṇihito, vimokkho''ti ca kiñcāpi vuttanti sambandho.

Aniccānupassanāñāṇanti ''aniccā saṅkhārā''ti anupassanāvasena pavattañāṇaṃ. **Niccato abhinivesaṃ muñcatī**ti ''te niccā''ti niccākārato pavattamicchābhinivesaviddhaṃsanavasena, tadanvayaṃ pana maggañāṇaṃ samucchedavasena muñcati. **Itī**ti tasmā. Aniccābhinivesato rittatāya, vimuttatāya ca **suññato vimokkho**. Sesapadesupi eseva nayo.

Tanti tividhaṃ vipassanāñāṇaṃ. Tattha yassa pariyāyato, yassa ca nippariyāyato nāmalābho, taṃ dassetuṃ **''saṅkhāranimittassā''**tiādi vuttaṃ. **Na nippariyāyena,** atha kho pariyāyenāti attho. **Tasmā**ti nippariyāyakathābhāvato. **Vimokkhadvayameva vuttaṃ** abhidhammeti adhippāyo. **Etthā**ti etasmiṃ

vipassanādhikāre. ‘‘Tividhavimokkhamukhabhāvaṃ āpajjitvā’’ti etasmiṃ vā uddesavacane.

771. **Tesaṃ vibhāgāyā**ti tesaṃ yathāvuttānaṃ sattannaṃ ariyapuggalānaṃ saddhānusāriādibhāvena vibhattasabhāvatāya.

772. **Saddhindriyaṃ paṭilabhatī**ti saddhānusāribhāvitākāraṇabhūtaṃ adhimattaṃ saddhindriyaṃ paṭilabhati. Adhimokkhabahulatāya, saddhindriyādhimattatāya ca kāraṇaṃ heṭṭhā vuttameva. Apica ayamettha saṅkhepattho – aniccākārasallakkhaṇassa saddhābhibuddhiyā upanissayabhāvato tadanvaye magge saddhā tikkhatarā hoti, tena aṭṭhamako **saddhānusārī** nāma hoti. **Sesesu sattasu ṭhānesū**ti paṭhamaphalato paṭṭhāya yāva aggaphalā sattasu ṭhānesu. ‘‘Sattasu ṭhānesū’’ti kasmā vuttaṃ, nanu sesesu chasu ṭhānesu saddhāvimutto, aggaphale pana sacāyaṃ arūpajjhānalābhī, ubhatobhāgavimutto hoti, no ce arūpajjhānalābhī, paññāvimutto, na saddhāvimutto. **Abhidhamme** hi –

> ‘‘Katamo ca puggalo **saddhāvimutto**? Idhekacco puggalo ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti, ‘ayaṃ dukkhanirodho’ti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Tathāgatappaveditā cassa dhammā paññāya diṭṭhā honti, paññāya cassa disvā ekacce āsavā parikkhīṇā honti, no ca kho yathādiṭṭhippattassa. Ayaṃ vuccati puggalo saddhāvimutto’’ti (pu. pa. 208) –

Ekaccāsavaparikkhayavacanato saddhāvimuttassa sekkhabhāvo viññāyati, na asekkhabhāvo. Aṭṭhakathāyañca ‘‘dve dhurāni, dve abhinivesā, dve sīsānī’’ti vacanato natthi arahato saddhāvimuttatāti? Saccametaṃ nippariyāyato. Nippariyāyakathā hi abhidhammo, idha pana pariyāyena evaṃ vuttaṃ. Yadi pariyāyato arahato saddhāvimuttatā, ko pana so pariyāyo? Saddhāvimuttanvayatā. Yo hi aggamaggakkhaṇe saddhāvimutto hoti, so aggaphalakkhaṇepi tadanvayatāya saddhāvimuttoti **paṭisambhidāmagge** pariyāyena vuttoti idhāpi tatheva vuttaṃ. Atha vā saddhāvimuttasadisatāya arahā saddhāvimutto. Kā panettha sadisatā? Yathā saddhāvimuttassa sekkhassa kilesakkhayo kuṇṭhena asinā kadalicchedasadiso ‘‘no ca kho yathādiṭṭhippattassā’’ti vacanato, evaṃ tadanvayassāpi arahatoti ayamettha sadisatā. Kiṃ pana nesaṃ kilesapahāne nānattaṃ atthīti? Natthi. Atha kasmā saddhāvimutto diṭṭhippattaṃ na pāpuṇātīti? Āgamanīyanānattena. Diṭṭhippatto hi āgamanamhi kilese vikkhambhento appakasirena akilamanto vikkhambhetuṃ sakkoti, saddhāvimutto kicchena kasirena vikkhambhetuṃ sakkoti. Apica paññāyapi nesaṃ vemattatā. Sā ca yāvatikā labbhatevāti vadanti. Evañca katvā paṭhamamaggādīsu satipi indriyasamatte saddhādīnaṃ tikkhatāvacanampi samatthitaṃ hoti.

773. **So**ti dukkhato vuṭṭhito. **Sabbatthā**ti aṭṭhasupi ṭhānesu. Nanu ca aṭṭhakathāyaṃ ‘‘dve dhurānī’’ti niyamitattā paṭhamamaggakkhaṇe saddhānusārī vā siyā, dhammānusārī vā? Idha na saddhānusārī yutto, kāyasakkhitāpi arahato natthi. **Abhidhamme** hi –

> ‘‘Katamo ca puggalo **kāyasakkhī**? Idhekacco puggalo aṭṭha vimokkhe kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. Ayaṃ vuccati puggalo kāyasakkhī’’ti (pu. pa. 208) –

Ekaccāsavaparikkhayavacanato kāyasakkhino sekkhabhāvova viññāyatīti? Saccametaṃ nippariyāyato, idha pana pariyāyena vuttaṃ. Ko pana so pariyāyoti? Kāyasakkhisadisatā. Upacārarūpajjhānasamādhito hi sātisayaṃ arūpasamādhisamphassaṃ laddhā nibbattīti ekaccāsavaparikkhayaṃ upādāya ‘‘kāyasakkhī’’ti vattabbapuggalena sātisayasamādhisamphassatadadhiṭṭhānāsavaparikkhayasāmaññaṃ apekkhitvā kāyasakkhī viya **kāyasakkhī**ti arahā **paṭisambhidāmagge** vuttoti idhāpi tameva nayaṃ gahetvā arahatopi kāyasakkhitā vuttā. Suttantasaṃvaṇṇanā hesāti. Nippariyāyena pana paṭhamaphalato paṭṭhāya chasu ṭhānesu kāyasakkhī nāma hoti, so ca kho aṭṭhasamāpattilābhī, na vipassanāyāniko sukkhavipassako, upacāramattalābhī, rūpajjhānamattalābhī vā. **Passaddhibahulo**ti ca passaddhisīsena samādhi vuttoti sātisayasamādhilābhī samathayānikova adhippeto, samathayānikasseva ca kāyasakkhibhāvo heṭṭhā vutto. **Arūpajjhāna**nti catubbidhaṃ arūpajjhānaṃ. Tattha pana ekampi laddhā arahattaṃ patto ubhatobhāgavimutto eva hotīti imamatthaṃ dassetuṃ **‘‘arūpajjhāna’’**micceva vuttaṃ, na ‘‘cattāri arūpajjhānānī’’ti. Tenāyaṃ catunnaṃ arūpasamāpattīnaṃ, nirodhasamāpattiyā ca vasena pañcavidho hoti. Esa nayo kāyasakkhimhipi. Dvīhi bhāgehi dve vāre vimuttoti **ubhatobhāgavimutto**.

774. Paññavato nipuṇatarā, gambhīrā ca atthā pākaṭā hutvā upaṭṭhahantīti anattato manasi karoto vedabahulatā, paññindriyapaṭilābho ca vutto. **Dhammānusārī hoti** paññindriyassa adhimattattā. Paññā hi idha ‘‘dhammo’’ti adhippetā ‘‘saccaṃ dhammo dhiti cāgo’’tiādīsu viya (jā. 1.1.57).

775. Yassā pāḷiyā vasena idha ariyapuggalassa saddhāvimuttādibhāvo vutto, taṃ pāḷiṃ dassetuṃ **‘‘vuttaṃ**

heta''ntiādi āraddhaṃ, taṃ suviññeyyameva.

776. ''Saddhindriyassa adhimattattā saddhāvimutto''ti evamādiatthassa sādhakaṃ **aparampi vuttaṃ. ''Saddahanto vimutto''**ti etena sabbathā avimuttassa saddhāmattena vimuttabhāvadassanena saddhāvimuttassa sekkhabhāvameva vibhāveti. **Saddhāvimutto**ti vā saddhāya adhimuttoti attho.

Phuṭṭhantaṃ sacchikatoti phuṭṭhānaṃ anantaraṃ phuṭṭhanto, phuṭṭhānaṃ arūpajjhānānaṃ anantaro kāloti adhippāyo, accantasaṃyoge cetaṃ upayogavacanaṃ, phuṭṭhānantarakālameva sacchikaraṇūpāyena sacchikātabbaṃ sacchākāsīti vuttaṃ hoti. Bhāvanapuṃsakaṃ vā etaṃ yathā ''ekamanta''nti (pārā. 2). Yo hi arūpajjhānena rūpakāyato, nāmakāyekadesato ca vikkhambhanavimokkhena vimutto, tena nirodhasaṅkhāto vimokkho ālocito pakāsito viya hoti, na pana kāyena sacchikato, nirodhaṃ pana ārammaṇaṃ katvā ekaccesu āsavesu khepitesu tena so sacchikatova hoti. Tasmā so sacchikātabbaṃ yathāālocitaṃ nāmakāyena sacchākāsīti **kāyasakkhī**ti vuccati, na tu vimutto ekaccānaṃ āsavānaṃ aparikkhīṇattā. **Diṭṭhantaṃ patto**ti dassanasaṅkhātassa sotāpattimaggañāṇassa anantaraṃ pattoti vuttaṃ hoti. Paṭhamaphalato paṭṭhāya hi yāva aggamaggā diṭṭhippattoti. **''Diṭṭhiyā patto''**ti vā pāṭho, catusaccadassanasaṅkhātāya diṭṭhiyā nirodhaṃ pattoti attho. Ime ca saddhāvimuttādayo tayo paramatthato apariyositañāṇakiccāti taṃ nayaṃ dassetuṃ **''saddahanto vimuccatī''**tiādi vuttaṃ. **Jhānaphassa**nti sātisayaṃ jhānaphassaṃ. Tena arūpajjhānaphasso saṅgahito hoti.

''Dukkhā saṅkhārāti **ñātaṃ hotī''**ti iminā dukkhasaccapaṭivedhamāha, **''sukho nirodho**ti **ñātaṃ hotī''**ti iminā nirodhasaccapaṭivedhaṃ. Tadubhayena ca samudayamaggasaccapaṭivedhaṃ nānantariyakabhāvato. **''Ñātaṃ hotī''**ti iminā dutiyamaggakiccaṃ, **''diṭṭhaṃ hotī''**ti iminā tatiyamaggakiccaṃ, **''viditaṃ hotī''**ti iminā catutthamaggakiccaṃ, **''sacchikata''**nti iminā paṭhamaphalakiccaṃ, **''phusita''**nti iminā sesaphaladvayakiccaṃ. Iti diṭṭhippattassa maggaphalañāṇabyāpāradassanāni imāni padānīti vadanti.

777. **Itaresū**ti saddhānusāriādipadesu. **Saddhaṃ anusaratī**ti āgamanīyaṭṭhāne ṭhitaṃ saddhaṃ anugacchati. Yathā sā tikkhā sūrā ahosi, maggakkhaṇepi tadanurūpameva pavattetīti attho. **Saddhāya vā anusaratī**ti saddhāya kāraṇabhūtāya saccapaṭivedhassa anurūpaṃ sarati gacchati, paṭipajjatīti attho. Dvīhipi atthavikappehi saddhāya adhimattataṃyeva vibhāveti. **Dhammānusārī**ti etthāpi eseva nayo. **Ubhatobhāgavimutto**ti dvīhi bhāgehi dve vāre vimutto, rūpakāyato ca nāmakāyato ca vikkhambhanavasena, samucchedavasena ca vimuttoti attho. Arūpajjhānena rūpakāyato ca nāmakāyekadesato ca vimutto, ariyamaggena nāmakāyato vimuttoti ubhohi bhāgehi dve vāre vimuttattā ubhatobhāgavimutto. **Pajānanto vimutto**ti paṭhamajjhānaphassena vinā parijānanādippakārehi cattāri ariyasaccāni jānanto paṭivijjhanto tesaṃ kiccānaṃ matthakappattiyā niṭṭhitakiccatāya visesena muttoti vimutto.

Ayaṃ panettha nippariyāyato saṅkhepakathā – yassa aniccākārato vuṭṭhānaṃ hoti, so adhimokkhabahulo saddhindriyassa tikkhabhāvena paṭhamamaggakkhaṇe **saddhānusārī** nāma hoti, majjhe chasu ṭhānesu **saddhāvimutto**. Aggaphalakkhaṇe **paññāvimutto** nāma hoti. Tathā yassa dukkhākārato vuṭṭhānaṃ hoti, tassa passaddhibahulatāya samādhindriyaṃ adhimattaṃ hoti dukkhupanisāya saddhāyapi tibbatarattā, dhuraniyamato ca. Sopi paṭhamamaggakkhaṇe **saddhānusārī** eva hoti, majjhe chasu ṭhānesu **saddhāvimutto,** ante **paññāvimutto** ca hoti. Yassa pana anattākārato vuṭṭhānaṃ hoti, so vedabahulo paññindriyassa tikkhabhāvena paṭhamamaggakkhaṇe **dhammānusārī** eva hoti, majjhe chasu ṭhānesu **diṭṭhippatto,** ante **paññāvimutto** eva hoti. Ime pana na aṭṭhavimokkhalābhino, aṭṭhavimokkhalābhī pana paṭhamamaggakkhaṇe **saddhānusārī** vā **dhammānusārī** vā siyā. Majjhe chasu ṭhānesu **kāyasakkhī,** pariyosāne **ubhatobhāgavimutto**ti.

Saṅkhārupekkhāñāṇaṃ.

778. Yaṃ taṃ vimokkhamukhabhāvaṃ āpajjitvā sattaariyapuggalavibhāgāya ca paccayo hotīti vuttaṃ, **taṃ panetaṃ** saṅkhārupekkhāñāṇaṃ. **Purimena ñāṇadvayenā**ti muñcitukamyatāpaṭisaṅkhānupassanāñāṇadvayena **atthato ekaṃ,** pavattiākārabhedato nānanti adhippāyo. Yathāvuttamatthaṃ aṭṭhakathāya, pāḷiyā ca sādhetuṃ **''tenāhū''**tiādi vuttaṃ. Muñcitukamyatāmuñcanupāyakaraṇañāṇānipi saṅkhāresu udāsīnabhāveneva pavattanato saṅkhārupekkhāsamaññāneva hontīti vuttaṃ **''idaṃ saṅkhārupekkhāñāṇaṃ ekameva tīṇi nāmāni labhatī''**ti. Tena saṅkhārupekkhāvohāro muñcitukamyatādiñāṇasamudāyavisayoti dasseti.

780. **Uppādādīnī**ti uppādapavattādiapadesena vutte saṅkhāre. **Pariccajitukāmatā**ti tappaṭibandhachandarāgappahānena vissajjitukāmatā. **Paṭisaṅkhāna**nti punappunaṃ tīraṇaṃ. **Muñcitvā**ti nirālayabhāvāpattiyā apekkhāvissajjanavasena vissajjitvā. **Avasāne**ti tathākaraṇassa uttarakālaṃ. Yāva

nibbānasampakkhandanā na ijjhati, tāva vicinanepi udāsīnatāya ñāṇassa santānavasena pavattiṃ sandhāyāha **''ajjhupekkhanaṃ santiṭṭhanā''**ti. **Eva**nti ajjhupekkhanākārasāmaññato ''muñcitukamyatā ca sā santiṭṭhanā cā''ti vuttākārena.

781. **Ime dhammā**ti ime ñāṇasaṅkhātā dhammā, ñāṇapariyāyo vā idha dhamma-saddo, tasmā imāni ñāṇānīti attho. **Ekattā**ti ekasabhāvā.

782. **Vuṭṭhānagāminī hoti** vuṭṭhānagamanato. **Saṅkhārupekkhādiñāṇattayassā**ti saṅkhārupekkhānulomagotrabhusaññitassa ñāṇattayassa. Kiccavasena pavattiṭṭhānavasenapi lokiyañāṇānaṃ upari ṭhitattā vuttaṃ **''uttamabhāvaṃ pattattā''**ti. **Nimittabhūtato**ti vipassanāya ārammaṇabhūtato khandhapañcakato. Tenāha **''abhiniviṭṭhavatthuto''**ti. Tañhi vipassanāya gocarakaraṇasaṅkhātena abhinivesena abhiniviṭṭhavatthunti pavuccati. Taṃ panetaṃ sasantatipariyāpannampi parato diṭṭhitāya ''bahiddhā''ti vuttaṃ. Tadeva hi ''bahiddhā sabbanimittānī''ti tattha tattha vuccati. **Ajjhattapavattato**ti sasantāne micchādiṭṭhipavattanaādito, tadanuvattakakilesakkhandhehi ca. Tañhi sasantatiyaṃ kilesappavattabhāvato, tannimittaṃ asati maggabhāvanāya uppajjanakaupādinnakkhandhapavattabhāvato ca tathā vuttaṃ. Vuṭṭhahanañca nesaṃ ārammaṇākaraṇaṃ, āyatiṃ anuppattidhammatāpādanañca. **Ghaṭiyati** attano anantarameva maggasamuppattito.

783. **Tatrā**ti tasmiṃ ''abhiniviṭṭhavatthuto vuṭṭhahanato''ti saṅkhepavacane. Ajjhattabahiddhā rūpārūpapapañcakkhandhalakkhaṇattayavasena ayaṃ **mātikā** uddeso. **Ajjhattaṃ abhinivisitvā**ti sasantatipariyāpannesu khandhesu vipassanaṃ paṭṭhapetvā. **''Ajjhattā vuṭṭhātī''**ti idaṃ vuṭṭhānagāminiyā ajjhattadhammārammaṇattā pariyāyato vuttaṃ, nippariyāyato pana maggo sabbatopi vuṭṭhāti. **Bahiddhā vuṭṭhātī**tiādīsupi eseva nayo. **Ekappahārenā**ti ekajjhaṃ, taṃ pana ajjhattādivibhāgaṃ akatvā ''yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma''nti (dī. ni. 1.298; saṃ. ni. 5.1081; mahāva. 16; paṭi. ma. 2.30) avibhāgena vuṭṭhānagāminiyā pavattivasena veditabbaṃ, tayidaṃ satthu sammukhā desanānusārena ñāṇaṃ pesentassa ñāṇuttarassa sambhavatīti vadanti.

784. **Suddhaajjhattadassanamatteneva maggavuṭṭhānaṃ na hoti** mamaṃkāravatthunopi pariññeyyattā maggasaṅkhātaṃ vuṭṭhānaṃ, maggena vā vuṭṭhānaṃ **maggavuṭṭhānaṃ**.

785. **Rāsiṃ katvā**ti bhūtupādāyavasena duvidhaṃ antarabhedavasena anekabhedampi ''ruppanaṭṭhena rūpa''nti piṇḍato gahetvā. Yathā rūpe vipassanābhiniveso yebhuyyena vipassanāyānikassa, evaṃ arūpe vipassanābhiniveso yebhuyyena samathayānikassa hoti. **Abhinivesoti** ca vipassanāya pubbabhāge kattabbanāmarūpaparicchedo veditabbo. Tasmā paṭhamaṃ rūpapariggaṇhanaṃ rūpe abhiniveso. Esa nayo sesesupi.

786. **Yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma**nti kāmaṃ udayabbayapariggaṇhanaṃ abhinivesoti dassitaṃ, yathāupaṭṭhite pana rūpārūpadhamme, tesañca paccaye pariggahetvā saṅkhepeneva vipassanāñāṇaṃ cārento ñāṇuttaro yathānisinnova ñāṇapaṭipāṭiyā khippameva saccāni paṭivijjhanto ekappahārena pañcahi khandhehi vuṭṭhāti nāma. Aññathā ekeneva lokiyacittena pañcannaṃ khandhānaṃ pariggahaparijānanādīnaṃ asambhavato. Na hi sanidassanasappaṭighādiṃ ekajjhaṃ ārammaṇaṃ kātuṃ sakkā. Yassa pana ekavāraṃ ñāṇena phassitaṃ, puna taṃ phassitabbameva, tādisassa vasena vuttanti vadanti.

788. Ettha ca abhiniveso akāraṇaṃ vuṭṭhānameva pamāṇaṃ, tasmā heṭṭhā vuttavimokkhaariyapuggalavibhāgāpi vuṭṭhānavasena sambhavantīti dassetuṃ **''ettha ca yopī''**tiādi āraddhaṃ. Tattha **tayopi janā**ti vuṭṭhānavasena bhede asatipi abhinivesavaseneva laddhaṃ bhedaṃ gahetvā vuttaṃ.

789. **Saddhiṃ purimapacchimañāṇehī**ti bhayatupaṭṭhānādipurimañāṇehi ceva gotrabhuādipacchimañāṇehi ca saha. **Uddāna**nti uddeso.

Yattha katthaci…pe… vaṭṭeyyuṃ taṃtaṃñāṇaṭṭhāniyassa upamāvatthuno labbhanato. **Imasmiṃ pana ṭhāne**ti imasmiṃ vuṭṭhānagāminivipassanāpadese. **Sabba**nti sabbaṃ ñāṇaṃ, sabbaṃ vā ñāṇakiccaṃ pākaṭaṃ hoti vemajjhe ṭhatvā vibhāviyamānattā. **Vuttā** visuddhikathāyaṃ.

790. **Nilīyitvā**ti upavisitvā. **Parāmasitvā**ti vīmaṃsitvā.

Gayhupagaṃ adisvāti gahaṇayoggaṃ niccasārādiṃ adisvā. Cittassa vaṅkabhāvakarānaṃ māyādīnaṃ suṭṭhu vikkhambhanena anulomassa ujukasākhāsadisatā. Nibbānālocanato gotrabhuñāṇassa uddhaṃ ullokanasadisatā. Appatiṭṭhe nibbāne patiṭṭhitattā maggañāṇassa ākāse uppatanasadisatā.

791. **Sappavissajjanaṃ viya gotrabhuñāṇaṃ** sabbasaṅkhāragataṃ vissajjitvā nibbānassa ālambanato. **Āgatamaggaṃ olokentassa ṭhānaṃ viya maggañāṇaṃ** asammohapaṭivedhavasena attanopi dassanato. **Abhayaṭṭhāne ṭhāna**nti abhayaṭṭhānaṃ sampattamāha, na tassa pāpuṇapaṭipattiṃ.

792. Attatthādīnaṃ anavabujjhanato ‘‘ahaṃ, mamā’’ti gahaṇassa niddokkamanasadisatā. **Muñcitukamyatā**ggahaṇeneva paṭisaṅkhā santiṭṭhanāpi gahitā. Tissannampi tāsaṃ saṃsārato nikkhamanādhimuttatāya nikkhamanamaggolokanasadisatā. Magge diṭṭhe maggapaṭipatti viya anulome siddhe maggo siddho evāti anulomassa maggadassanasadisatā. Saṅkhāranimittato nikkhantattā ādittagharato **nikkhamanaṃ viya gotrabhuñāṇaṃ. Vegena gamanaṃ viya maggañāṇaṃ** vissajjetabbagahetabbapadesesu sādhanakiccavisesayogato.

793. Parato na mamāyitabbato ca passitabbānaṃ khandhānaṃ **‘‘ahaṃ, mamā’’**ti gahaṇassa rājagoṇānaṃ sakagahaṇasadisatā vuttā.

794. Sabhaye abhayadassanahetutāya khandhānaṃ ‘‘ahaṃ, mamā’’ti gahaṇassa yakkhiniyā saṃvāsasadisatā. **Susānavijahanaṃ viya** saṅkhārasusānaṃ vijahitvā nibbānārammaṇavasena pavattaṃ **gotrabhu**.

795. **Puttagiddhinī**ti puttavacchalā. **Ottappamānā**ti sārajjayamānā. Oḷārikaoḷārikalobhakkhandhādivikkhambhanena saṅkhārapariccajanato anulomassa tattheva dārakoropanasadisatā.

796. **Vuṭṭhānagāminiyā…pe… dassanatthaṃ vuttā,** na purimāsu viya bhayatupaṭṭhānādīsu ṭhitassa bhāyanādiākāradassanatthanti adhippāyo. Aparāparuppattito, cirānubandhato, dussahato ca vaṭṭadukkhasadisaṃ jighacchādukkhanti āha **‘‘saṃsāravaṭṭajighacchāyā’’**ti. Kāyagatāsati eva bhojanaṃ **kāyagatāsatibhojanaṃ**. Sā panettha maggasampayuttā sammāsati kāyānupassanādikiccasādhanavasena amatarasaparibhogatāya ca **‘‘amatarasaṃ kāyagatāsatibhojana’’**nti vuttā. Tenāha bhagavā ‘‘amataṃ te, bhikkhave, paribhuñjanti, ye kāyagatāsatiṃ paribhuñjantī’’tiādi (a. ni. 1.600).

Phalarasāmalakasiṅgīveramuggamāsādi **anekaṅgasambhāraṃ**.

Kapaṇāseribhāvādikaraṇena taṇhāsinehassa sītasadisatā. **Maggateja**nti ariyamaggasaṅkhātaṃ indaggiṃ.

Rāgaggiādayo ekādasaggī vūpasamanti etthāti **ekādasaggivūpasamaṃ,** nibbānaṃ.

Andhakāraparetoti caturaṅgasamannāgatena andhakārena kiñci attatthaṃ vā paratthaṃ vā kātuṃ asakkuṇeyyabhāvena abhibhūto. Ñāṇamayo āloko etissāti **ñāṇālokā,** maggabhāvanā.

Amatabhūtaṃ, amatabhāvasādhakaṃ vā osadhaṃ **amatosadhaṃ,** nibbānaṃ. Heṭṭhā attanā vuttameva saṅkhārupekkhābyāpāraṃ nigamanavasena dassento **‘‘tena vutta’’**ntiādimāha.

797. Nirālayatāya taṇhāvasena bhavādīsu avisaṭajjhāsayo hutvā tato saṅkucitacitto patilīnabhāvena carati pavattatīti patilīnacaro, tassa **patilīnacarassa**. Saṃsāre bhayassa ikkhanatāya **bhikkhuno** kāyacittavivekasiddhiyā **vivittamāsanaṃ bhajamānassa. Sāmaggiya**nti yuttaṃ, patirūpanti attho. **Bhavane**ti kāmabhavādike tividhepi bhave. So hi idha bhavanaṭṭhena bhavanti vutto. **Na dassaye**ti anuppajjanavasena na dasseyya. **Tassa taṃ** adassanaṃ sāmaggiyanti buddhādayo ariyā **āhū**ti yojanā.

Niyametvāti niyataṃ ekaṃsikaṃ katvā. Bojjhaṅgavisesaṃ, maggaṅgavisesaṃ, jhānaṅgavisesaṃ, paṭipadāvisesaṃ, vimokkhavisesanti visesasaddo paccekaṃ yojetabbo. **Visesa**nti chasattabhāvo sattaṭṭhabhāvo pañcādibhāvoti imaṃ yathākkamaṃ bojjhaṅgādīnaṃ ariyamagge labbhamānabhedaṃ. **Pādakajjhāna**nti maggassa āsannavuṭṭhānagāminiyā vipassanāya padaṭṭhānabhūtaṃ jhānaṃ. **Vipassanāya ārammaṇabhūtā**ti maggāsannāya eva vuṭṭhānagāminiyā vipassanāya gocarabhūtā vipassitā. **Puggalajjhāsayo**ti ubhinnaṃ bhede sati vipassakassa ajjhāsayo. Ettha ca paṭhamaṃ **kecī**ti vutto tipiṭakacūḷanāgatthero. Dutiyaṃ **kecī**ti vutto

moravāpīvāsimahādattatthero. Tatiyaṃ **kecī**ti vutto tipiṭakacūḷābhayatthero.

Tesampi vādesu ayaṃ pubbabhāgavuṭṭhānagāminivipassanā niyametiyevāti veditabbā. Kasmā? Vipassanāniyameneva hi paṭhamattheravādepi apādakapaṭhamajjhānapādakamaggā paṭhamajjhānikāva honti, itare ca dutiyajjhānikādimaggā pādakajjhānavipassanāniyamehi taṃtaṃjhānikāva tato tato dutiyādipādakajjhānato uppannassa saṅkhārupekkhāñāṇassa pādakajjhānātikkantānaṃ aṅgānaṃ asamāpajjitukāmatāvirāgabhāvanābhāvato, itarassa ca atabbhāvato. Yathā hi maggāsannāya vipassanāya somanassasahagatatte maggassa paṭhamādijhānikatā ca upekkhāsahagatatte pañcamajjhānikatā eva ca hoti, tato ca bojjhaṅgādīnaṃ visesoti tesaṃ niyamane āsannakāraṇaṃ, padhānakāraṇañca vuṭṭhānagāminivipassanā, na evaṃ pādakajjhānādayo. Yasmā pana pādakajjhānena vinā vipassanāva imaṃ yathāvuttavisesaṃ niyametuṃ na sakkoti, vuttanayena pana padhānakāraṇaṃ hotiyeva, tasmā ''vuṭṭhānagāminivipassanāva niyametī''ti avatvā ''vuṭṭhānagāminivipassanā niyametiyevā''ti vuttaṃ. Evaṃ sesavādesupi vipassanāniyamo yathāsambhavaṃ yojetabbo. Yathā hi pādakajjhānātikkantānaṃ aṅgānaṃ asamāpajjitukāmatāvirāgabhāvanābhūtā vuṭṭhānagāminivipassanā adhiṭṭhānabhūtena pādakajjhānena āhitavisesā maggassa bojjhaṅgādivisesaniyāmikā hoti, evaṃ ārammaṇabhūtasammasitajjhānātikkantānaṃ aṅgānaṃ jigucchanākāravirāgabhāvanābhūtā sammasitajjhānena āhitavisesā, ubhayasabbhāve ajjhāsayavasena tato aññatarena āhitavisesā ca vuṭṭhānagāminivipassanā maggassa bojjhaṅgādivisesaṃ niyametīti.

798. **Tatra** tasmiṃ bojjhaṅgādivisesaniyamane. Ajhānalābhī suddhavipassanāyānikova sukkhavipassako. So hi jhānasinehena vipassanāya asiniddhabhāvato sukkhā lūkhā vipassanā etassāti **sukkhavipassako**ti vuccati. **Pakiṇṇakasaṅkhāre**ti pādakajjhānato aññe saṅkhāre. Tena pādakajjhānasaṅkhāresu sammasitesu vattabbameva natthīti dasseti. **''Paṭhamaṃ jhānaṃ pādakaṃ katvā''**ti hi vuttaṃ. Ettha ca sukkhavipassakādiggahaṇaṃ vipassanāniyamassa ekantikabhāvadassanatthaṃ. Na hi vuṭṭhānagāminiṃ vinā kevalaṃ pādakajjhānādayo niyamahetū diṭṭhā, vuṭṭhānagāminī pana pādakajjhānādīnaṃ abhāvepi sukkhavipassakādīnaṃ maggassa paṭhamajjhānikabhāvahetu, tasmā sā bojjhaṅgādivisesaniyamane ekantikahetūti. Idāni yathāvuttamatthaṃ pākaṭataraṃ kātuṃ **''tesaṃ hī''**tiādi vuttaṃ. **Ayaṃ viseso**ti ayaṃ jhānādīnaṃ caturaṅgikādiviseso, na pubbe viya vipassanāniyameneva, atha kho pādakajjhānaniyamena ceva vipassanāniyamena ca. **Tesampī**ti pañcakanaye dutiyatatiyacatutthajjhānāni pādakāni katvā uppāditamaggānampi. **''Āsannapadese''**ti iminā vipassakena antarantarā paviṭṭhasamāpattiyā vasena ayaṃ viseso natthīti dasseti.

799. **Tatrāpi cā**ti dutiyattheravādepi. Taṃtaṃsamāpattisadisatā taṃtaṃsammasitasaṅkhāravipassanāniyamehi hoti. Tatrāpi hi vipassanā taṃtaṃvirāgāvirāgabhāvanābhāvena somanassasahagatā, upekkhāsahagatā ca hutvā jhānaṅgādiniyamaṃ maggassa karotīti evaṃ vipassanāniyamo vuttanayeneva veditabbo.

800. **Ta**nti taṃtaṃjhānasadisabhavaṃ. **Svāyamattho** pādakajjhānasammasitajjhānupanissayehi vinā ajjhāsayamattena asijjhanaṃ upanissayena vinā saṅkappamattena sakadāgāmiphalādīnaṃ asijjhanadīpakena **nandakovādena dīpetabbo**. Tattha hi yathā sotāpannāyapi paripuṇṇasaṅkappataṃ vadantena bhagavatā ''yassa yassa upanissayo atthi, tassa tasseva ajjhāsayo niyāmako, nāññassā''ti tena tena paripuṇṇasaṅkappatā hoti, na tato paraṃ, saṅkappasabbhāve satipi asijjhanatoti ayamattho dīpito, evamidhāpi yassa yassa dutiyādijhānikassa maggassa yathāvutto upanissayo atthi, tassa tasseva ajjhāsayo niyāmako, nāññassa satipi tasmiṃ asijjhanato. Imasmiṃ pana vāde pādakasammasitajjhānupanissayasabbhāve ajjhāsayo ekantena hoti taṃtaṃphalūpanissayasabbhāve taṃtaṃsaṅkappo viyāti tadabhāvābhāvato ''ajjhāsayo niyametī''ti vuttaṃ. **Etthāpī**ti tatiyattheravādepi. **Vuttanayenevā**ti ''yato yato samāpattito vuṭṭhāyā''tiādinā vuttanayena. Tasmā ''tatrāpi hi vipassanā''tiādinā idha vuttanayena tadattho veditabbo.

801. Evaṃ vipassanāya bojjhaṅgādiniyāmikataṃ dassetvā idāni paṭipadādiniyāmikataṃ dassento **''sace panāya''**ntiādimāha. Tattha **aya**nti saṅkhārupekkhā vuttā. Sāpi hi kāmaṃ ''imaṃ vāraṃ rocesu''nti ettha kalāpasammasanāvasāne udayabbayānupassanāya pavattamānāya uppannassa vipassanupakkilesassa tikkhattuṃ vikkhambhanena kicchatāvāraṃ dukkhāpaṭipadāti rocesunti vadanti, **aṭṭhakathāyaṃ** pana ''vipassanāñāṇe tikkhe sūre pasanne vahante uppannaṃ vipassanānikantiṃ dukkhena kasirena kilamanto pariyādiyatī''ti vuttattā pubbabhāge muñcitukamyatādibhāvena pavattamānā saṅkhārupekkhā attano paṭipakkhe kicchena kasirena vikkhambhentī dukkhāpaṭipadāpakkheyeva tiṭṭhatīti. Tenāha **''ādito kilese vikkhambhayamānā''**tiādi. Keci pana ''yena ñāṇena vipassanupakkilesā vikkhambhitā, tena saddhiṃ idaṃ ñāṇaṃ ekattanayavasena ekaṃ katvā **'ādito kilese vikkhambhayamānā'**ti vutta''nti vadanti. **Sappayogenā**ti cittappayogasaṅkhātena saussāhanena. **Sasaṅkhārenā**ti tasseva vevacanaṃ. Ubhayenāpi vikkhambhanassa kicchasiddhimeva vadati. **Vipariyāyenā**ti

adukkhena appayogena asaṅkhārena. Maggasaññitaṃ icchitaṭṭhānaṃ anugantvā parivasati vippavasati etthāti parivāso, vipassanā parivāso etassa atthīti **vipassanāparivāso,** maggapātubhāvo, taṃ pana sīghaṃ kurumānā khippābhiññā nāma hotīti vuttaṃ **''saṇika''**nti. Kurumānā ayaṃ saṅkhārupekkhāti yojanā. Yato maggo āgacchati, taṃ āgamanīyaṭṭhānaṃ, tasmiṃ **āgamanīyaṭṭhāne**. Maggassa pabhavaṭṭhāne ṭhatvā nāmaṃ detīti sambandho. Dukkhāpaṭipadādandhābhiññādivipassanānayo añño, añño eva maggoti āha **''attano attano maggassā''**ti. **Tena** āgamanato laddhanāmena ''dukkhāpaṭipadā dandhābhiññā''tiādīni cattāri nāmāni labhati. Na hi maggassa sarasato edisaṃ nāmaṃ atthi.

Sā panāyaṃ vuttappabhedā **paṭipadā. Nānā hotī**ti visuṃ visuṃ hoti. Ekassa bhikkhuno **catūsupi maggesu ekāva** hotīti niyamo natthi calanato. **Ahesu**nti vuttaṃ, amhākaṃ bhagavantaṃ sandhāya hontīti pana vattabbaṃ. Sabbesampi hi sammāsambuddhānaṃ cattāropi maggā sukhāpaṭipadā khippābhiññāva hontīti. Paṭipadāpasaṅgena adhipatimpi dassetuṃ **''yathā cā''**tiādi vuttaṃ. **Adhipatayo**ti chandādiadhipatayo. Pubbābhisaṅkhārānurūpañhi maggo paccekaṃ chandādhipateyyo vā hoti vīriyādīsu aññatarādhipateyyo vā, na kassaci niyamo atthi. Tenāha **''kassaci bhikkhuno''**tiādi.

802. Pubbe vuttappakārato sātisayaṃ katvā anavasesato maggassa nāmalābhe kāraṇaṃ dassetuṃ **''apicā''**tiādi vuttaṃ. Tattha **sarasenā**ti sabhāvena attano pavattivisesena. **Paccanīkenā**ti paṭipakkhavasena. **Saguṇenā**ti attano guṇavasena.

Kāmañcettha yathā āgamanena vinā saguṇena, ārammaṇena ca maggassa nāmalābho avavatthito, evaṃ paccanīkena vinā saraseneva nāmalābho, tathāpi sarasādayo paccekaṃ nāmalābhassa kāraṇamevāti dassetuṃ **''sarasena vā''**tiādinā sabbattha aniyamattho **vā**-saddo vutto. Te ca asaṅkarato dassetuṃ **''sace hī''**tiādi āraddhaṃ. Tattha **sammasitvā**ti sammasanahetu. Hetuattho hi ayaṃ **tvā**-saddo ''ghataṃ pivitvā balaṃ hoti, sīhaṃ disvā bhayaṃ hotī''tiādīsu viya, maggakattukāya vuṭṭhānakiriyāya ekantikahetubhūtā saṅkhārupekkhā phalūpacārena **''vuṭṭhātī''**ti vuttā. Yasmā vā saṅkhārupekkhāti vuṭṭhānagāminiyā etaṃ upalakkhaṇaṃ, tadantogadhañca gotrabhuñāṇaṃ nimittato vuṭṭhāti, tasmā vuttaṃ ekattanayena **''sammasitvā vuṭṭhātī''**ti. **Animittavimokkhena vimuccatī**ti animittasaññitena vimuccanena vimuccati, ''maggo''ti ānetvā sambandhitabbaṃ. **Vimuccatī**ti vā taṃsamaṅgī ariyapuggalo. Sesadvayepi eseva nayo. **Idaṃ sarasato nāmaṃ nāmā**ti idaṃ nimittādivirahato animittaṃ appaṇihitaṃ suññatanti tividhampi maggassa sabhāvato siddhanāmaṃ nāma.

Esāti maggo. So ca kho pubbabhāgamaggena saddhiṃ ekaṃ katvā vutto ekattanayena. **Idaṃ paccanīkato nāmaṃ nāmā**ti idaṃ niccanimittādīnaṃ paṇidhiyā, attasaññāya ca pahānavasena laddhaṃ maggassa animittādināmattayaṃ paṭipakkhato siddhanāmaṃ nāma.

Suññattāti vivittattā. Na hi magge rāgādayo santi. **Rūpanimittādīna**nti rūpanimittavedanānimittādīnaṃ gahetabbānanti adhippāyo. **Rāganimittādīna**nti etthāpi eseva nayo. Saviggahānaṃ viya upaṭṭhānañhettha nimittanti adhippetaṃ. **Idamassa saguṇato** nāmanti idaṃ rāgādivivittattā rūpanimittādipaṇidhiādiabhāvavasena assa maggassa saguṇato siddhaṃ nāmaṃ.

Svāyanti so ayaṃ maggo. **Suññata**nti sabbasaṅkhārasuññato, attasuññato ca **suññataṃ**. Sabbasaṅkhāranimittābhāvato **animittaṃ**. Taṇhāpaṇidhiādīnaṃ abhāvena **appaṇihitaṃ. Idamassa ārammaṇato nāma**nti yathā sukhārammaṇaṃ rūpaṃ ''sukha''nti vuccati, evaṃ suññatādināmassa nibbānassa ārammaṇakaraṇato idaṃ assa maggassa suññatādibhedaṃ ārammaṇato siddhaṃ nāmaṃ.

803. Anattānupassanā attasuññatāya diṭṭhattā sarasato **suññatā nāma**. Tassā suññatāvipassanāya maggo vipassanāgamanena **suññato. Animittā nāma** niccanimittādīnaṃ ugghāṭanato. **Idaṃ pana** maggassa animittanāmaṃ **na abhidhammapariyāyena labbhati**. Kiṃ kāraṇaṃ? Abhidhamme sarasaṃ anāmasitvā paccanīkato nāmalābhato. Yo hi saguṇārammaṇehi nāmalābho, so sarasappadhāno hoti, saraseneva ca nāmalābhe sabbamaggānaṃ suññatādibhāvoti vavatthānaṃ na siyā. Tasmā abhidhamme satipi dvīhipi kāraṇehi animittanāmalābhe paccanīkatova nāmavavatthānakaraṇaṃ gayhatīti tadabhāvā na labbhati. Atha vā **na labbhatī**ti aññanirapekkhehi saguṇārammaṇehi na labbhati. Kiṃ kāraṇaṃ? Abhidhamme sarasapaccanīkehi sahitehi nāmalābhato. Paccanīkañhi vavatthānakaraṇaṃ anapekkhitvā kevalassa sarasassa nāmahetubhāvo abhidhamme natthi, avavatthānāpattito. Tasmā attābhinivesapaṇidhipaṭipakkhavipassanānulomā maggā satipi sarasantare paccanīkasahitena sarasena nāmaṃ labhanti. Animittamaggassa pana vipassanā nimittapaṭipakkhā na hoti, sayaṃ nimittaggahaṇato nimittaggahaṇānivāraṇāti tadanulomo maggopi na nimittassa paṭipakkho. Yadi siyā,

nimittagatavipassanāyapi paṭipakkho siyā, tasmā vijjamānopi saraso vavatthānakarapaccanīkābhāvā abhidhamme animittanāmadāyako na gayhatīti. Yadi evaṃ, aniccānupassanānulomo maggo abhidhamme asaṅgahito siyāti? Na, suddhikapaṭipadānaye tassa saṅgahitattā. Tasmā eva hi so vutto. Suttante pana pariyāyadesanattā saguṇārammaṇamattenapi nāmaṃ gayhatīti āha **''suttantapariyāyena labbhatī''**ti. Yaṃ panettha vattabbaṃ, taṃ heṭṭhā vuttameva. Āgamanavasenapi maggassa animittanāmaṃ labbhatiyevāti dassetuṃ **''tatrā hī''**tiādi vuttaṃ. **Āgamanīyaṭṭhāne**ti āgamanapaṭipadāṭhāne. Sesaṃ vuttanayattā uttānamevāti.

Saṅkhārupekkhāñāṇaṃ niṭṭhitaṃ.

Anulomañāṇakathāvaṇṇanā

804. **Adhimokkhasaddhā**ti pasādabhūto vatthugato nicchayo adhimokkho. Tasmā tathābhūtā bhāvanāvisesena kiccato adhimattatāya balavatarā nibbattati. **Supaggahita**nti suṭṭhu paggahitaṃ. Asallīnaṃ paṭutarabhāvena paṭipakkhavidhamanasamatthaṃ vīriyaṃ hoti. **Sūpaṭṭhitā**ti tikkhataratāya ārammaṇābhimukhabhāvena suṭṭhu upaṭṭhitā sati hoti. **Susamāhita**nti passaddhisukhānaṃ sātisayatāya suṭṭhu samāhitaṃ ārammaṇe sammadeva ṭhapitaṃ appitaṃ viya hoti. **Tikkhatarā**ti anulomañāṇuppattiyā paccayo bhavituṃ samatthabhāvena sātisayaṃ tikkhā sūrā. Saṅkhārānaṃ vicinanepi majjhattabhūta**saṅkhārupekkhā** paññā **uppajjati. Aniccāti vā…pe… sammasitvā bhavaṅgaṃ otaratī**ti aniccādīsu ekenākārena sammasantī sattakkhattuṃ pavattitvā bhijjantī bhavaṅgaṃ otiṇṇā nāma hoti tato paraṃ bhavaṅgassa vāroti katvā. **Saṅkhārupekkhāya katanayenevā**ti aniccādinā ālambanakaraṇanayeneva, na sammasitanayena. Tenāha **''ārammaṇaṃ kurumāna''**nti. **Āvaṭṭetvā**ti nivattetvā cittassa bhavaṅgavasena vattituṃ adatvā. Visadisacittapavattisaṅkhātāya vīciyā abhāvena avīcikā, cittasantati. Kiriyamanodhātuyā hi bhavaṅge āvaṭṭite kiriyamayacittapavattivipākacittuppattiyā savīcikā santarā, na evaṃ manodvārāvajjanenāti vuttaṃ **''avīcikaṃ cittasantatiṃ anuppabandhamāna''**nti. **Tathevā**ti yathā atītāsu dvattiṃsajavanavīthīsu saṅkhārupekkhā ''aniccā''ti vā ''dukkhā''ti vā ''anattā''ti vā saṅkhāre ārammaṇamakāsi, tatheva. **Parikammanti vuccati** maggassa parikammattā paṭisaṅkhārakattā. **Upacāranti vuccati** maggassa āsannattā, samīpacārikattā vā. Anulomattaṃ sayameva vadati.

Ayañca nayo kāmaṃ maggavīthiyaṃ paṭhamajavanassa paṭisaṅkharaṇaṭṭho, dutiyassa tato āsannaṭṭho, tatiyassa heṭṭhimuparimānaṃ anulomaṭṭho ca yuttoti vutto, tathāpi sabbesampi imā samaññā sambhavantīti dassetuṃ **''avisesena panā''**tiādi vuttaṃ. Tattha **āsevana**nti ādarena sevanaṃ. **Purimabhāgapacchimabhāgāna**nti heṭṭhimānaṃ, uparimānañca dhammakoṭṭhāsānaṃ. **Aṭṭhanna**nti udayabbayañāṇādīnaṃ aṭṭhannaṃ. Sabbāpi vipassanā lakkhaṇattayasammasanakiccāva, idampi tathevāti vuttaṃ **''tathakiccatāyā''**ti. **Uparī**ti magge. **Bodhipakkhiyadhammānaṃ** tathakiccatāya anulometi sammosādipaṭipakkhavidhamanato. Idāni anulomañāṇassa tadubhayakiccānulomaṃ vitthārato dassetuṃ **''tañhī''**tiādi vuttaṃ. Tattha anulomañāṇaṃ saccapaṭicchādakamohakkhandhādīnaṃ **sātisayaṃ** vidhamanena lokiyañāṇesu ukkaṃsapariyantagataṃ, tato eva heṭṭhā nibbattitaudayabbayañāṇādīnampi kiccaṃ paṭipakkhadūrībhāvena atthato sādhentameva hutvā pavattati, tathāpavattamānañca tesaṃ kiccaṃ anulomentaṃ viya hotīti āha **''udayabbayavantānaṃ…pe… tathakiccatāya anulometī''**ti. Tattha **''bhayato upaṭṭhita''**nti imināpi ārammaṇasīsena ñāṇabyāpārameva vadati sappaṭibhayānaṃ saṅkhārānaṃ yathāsabhāvadassanadīpanato. Sesesu pana sattasupi ṭhānesu ñāṇabyāpārova dassito. Yasmā etaṃ anulomañāṇaṃ aniccādīsu aññataralakkhaṇavaseneva saṅkhāre ārabbha pavattati, tasmā vuttaṃ **''aniccalakkhaṇādivasena saṅkhāre ārabbha pavattattā''**ti. **Tāya paṭipattiyā**ti yā sā anulomañāṇassa thūlathūlasaccapaṭicchādakasaṃkilesavikkhambhanapaṭipatti, tāya. Na hi anulomañāṇe tathā anuppanne gotrabhuñāṇaṃ nibbānaṃ ālambituṃ sakkoti, gotrabhuñāṇe vā anuppanne maggañāṇaṃ uppajjatīti.

Vuttamatthaṃ opammena pākaṭataraṃ kātuṃ **''yathā hī''**tiādi vuttaṃ. Tattha aṭṭhannaṃ **vohārikamahāmattānaṃ agatigamanaṃ pahāya** taṃtaṃvinicchayakaraṇaṃ viya aṭṭhannaṃ ñāṇānaṃ yathāsakaṃ paṭipakkhaṃ pahāya saṅkhāresu udayabbayādipaṭipatti, rañño majjhattabhāvo viya anulomañāṇassa purimapacchimadhammakoṭṭhāsassa anukūlatā. **Tenevā**ti heṭṭhimañāṇānaṃ anulomanamukhena uparibodhipakkhiyānaṃ anulomanatoyeva. **Saccānulomikanti vuccati** maggasaccassa anulomikattā.

Anulomañāṇaṃ niṭṭhitaṃ.

Vuṭṭhānagāminīvipassanākathāvaṇṇanā

805. Kiñci asaṅkhatārammaṇampi ñāṇaṃ vuṭṭhānagāminiyā ekasaṅgahanti katvā **''saṅkhārārammaṇāyā''**ti visesanaṃ kataṃ. Tañhi visesato vuṭṭhānaṃ ariyamaggaṃ gacchati upetīti vuṭṭhānagāminīti vattabbataṃ labhati. Tenāha **''sabbena sabba''**ntiādi. **Asammohattha**nti tattha tattha sutte pariyāyantarehi āgatāya sammohābhāvatthaṃ. **Suttasaṃsandanā**ti suttānaṃ tesaṃ tesaṃ suttapadānaṃ anusandānaṃ.

Ye lokiye saṅkhāre ārabbha anulomapariyosānā vuṭṭhānagāminivipassanā pavattati, taṃsannissitā tappaṭibaddhā taṇhā tehi vinā appavattanato tammayā nāma, tammayāva tammayatā, tammayā vā taṇhāsampayuttā khandhā, tesaṃ bhāvo tammayatā, sā eva taṇhā. Tappaṭipakkhā vuṭṭhānagāminivipassanā **atammayatā**. Tena vuttaṃ **aṭṭhakathāyaṃ** ''tammayatā nāma taṇhā, tassā pariyādiyanato vuṭṭhānagāminivipassanā atammayatāti vuccatī''ti (ma. ni. aṭṭha. 3.310). **Nissāyā**ti taṃ atammayataṃ nissayaṃ katvā, bhāvetvāti attho. **Ekattā**ti ettha ayaṃ pāḷi ''atthi, bhikkhave, upekkhā rūpesu…pe… phoṭṭhabbesu, ayaṃ, bhikkhave, upekkhā nānattā nānattasitā''ti (ma. ni. 3.310), sayampi nānāsabhāvā, nānārammaṇanissitā cāti attho. Sā pana samādhisampayuttā vipassanupekkhā veditabbā. ''Atthi, bhikkhave, upekkhā ākāsānañcāyatananissitā…pe… nevasaññānāsaññāyatananissitā, ayaṃ, bhikkhave, upekkhā ekattā ekattasitā''ti (ma. ni. 3.310). Yā hi taṃtaṃarūpacittuppādapariyāpannā upekkhā, sā ekasabhāvattā, ekārammaṇattā ca ekattā, ekattasitā cāti vuccati, sā pana taṃtaṃjhānasahagatavedanupekkhā ca tadārammaṇavipassanupekkhā cāti vadanti. **Taṃ pajahathā**ti tadārammaṇakilesapahānena pajahatha. Tenāha **''taṃ samatikkamathā''**ti.

Nibbidāti vuṭṭhānagāminī. Tattha hi sutte **virajjatī**ti maggakiccamāha, **vimuccatī**ti phalakiccaṃ.

Susimasuttaṃ nidānavagge. Tattha **dhammaṭṭhitiñāṇaṃ** vuṭṭhānagāminīti **vuttā** dhammaṭṭhitiyaṃ paṭiccasamuppāde asammuyhanavasena pavattanato. **Nibbāne ñāṇa**nti maggañāṇamāha.

Saññā kho, poṭṭhapādāti ettha kāmaṃ ''saññā''icceva vuccati, pubbe pana ''saññaggaṃ phusatī''ti vuttattā āha **''saññagganti vuttā''**ti.

Paṭipadāñāṇadassanavisuddhīti tadekadesabhūtā vuṭṭhānagāminī vuttā. Samudāyesu hi pavattā vohārā avayavesupi pavattantīti. **Pārisuddhipadhāniyaṅga**nti pārisuddhiyā padhānakāraṇaṃ.

Tīhi nāmehīti anulomagotrabhuvodānasaṅkhātehi tīhi nāmehi.

Kittitāti thomitā ariyamaggādhiṭṭhānatāya. Mahantānaṃ sīlakkhandhādīnaṃ esanaṭṭhena **mahesinā** sammāsambuddhena. Santakilesatāya **santā. Yoga**nti bhāvanaṃ, bhāvanābhiyogaṃ vā.

Paṭipadāñāṇadassanavisuddhiniddesavaṇṇanā niṭṭhitā.

Iti ekavīsatimaparicchedavaṇṇanā.

22. Ñāṇadassanavisuddhiniddesavaṇṇanā

Paṭhamamaggañāṇakathāvaṇṇanā

806. Idāni ñāṇadassanavisuddhiyā niddese anuppatte sā yassa ñāṇassa anantaraṃ uppajjati, taṃ tāva dassento **''ito paraṃ gotrabhuñāṇaṃ hotī''**ti āha. **Ito para**nti ito anulomañāṇato upari. **Ta**nti gotrabhuñāṇaṃ. **Neva paṭipadāñāṇadassanavisuddhiṃ bhajati** aniccādivasena saṅkhārānaṃ aggahaṇato. **Na ñāṇadassanavisuddhiṃ bhajati** satipi nibbānārammaṇatte kilesānaṃ akhepanato. Tato evetaṃ viññāṇadhātūnaṃ visayaṃ uddesantaṃ dassanakiccaṃ karontaṃ kiriyamanodhātu viya maggassa āvajjanaṭṭhāniyaṃ vuccati. **Antarā**ti chaṭṭhasattamavisuddhīnaṃ vemajjhe. **Abbohārikameva hoti** ubhayavisuddhilakkhaṇatābhāvato. Tathāpi vuṭṭhānagāminiyā pariyosānatāya vipassanāpakkhikaṃ. Tenevassa taṃsotapatitatā. Tenāha **''vipassanāsote…pe… saṅkhaṃ gacchatī''**ti. Etenassa paṭipadāñāṇadassanavisuddhibhajanaṃ dasseti. Sotassa ariyassaādito pajjanaṃ sotāpatti, so eva maggo, sotaṃ vā ariyaṃ ādito pajjati adhigacchatīti sotāpatti, paṭhamako. Tassa maggo **sotāpattimaggo**. Paṭisandhivasena sakideva imaṃ manussalokaṃ āgacchatīti sakadāgāmī, tassa maggo **sakadāgāmimaggo**. Paṭisandhivasena kāmabhavaṃ na āgacchatīti anāgāmī, tassa maggo **anāgāmimaggo**. Kilesādīnaṃ hananādinā arahaṃ, aggamaggaṭṭho. Tassa bhāvo arahattaṃ, so eva maggoti **arahattamaggo. Catūsu maggesu ñāṇaṃ** ekajjhaṃ gahetvā **ñāṇadassanavisuddhi nāma**.

Tehi tīhipīti heṭṭhā tiṇṇaṃ anulomañāṇānaṃ vuttattā vuttaṃ, tīsu vā dvinnaṃ antogadhattā. **Tīhipī**ti vā vikappantarasampiṇḍanattho **pi**-saddo, tena tīhipi dvīhipīti vuttaṃ hoti. **Attano balānurūpenā**ti attano attano ānubhāvānukūlaṃ. Paṭhamañhi anulomañāṇaṃ sabboḷārikaṃ, dutiyaṃ tato nātioḷārikaṃ, tatiyaṃ tato nātioḷārikaṃ tamaṃ antaradhāpeti. Atha vā **balānurūpenā**ti heṭṭhā saṅkhārupekkhāya āhitabalānurūpena. Pubbābhisaṅkhāravasena hi anulomañāṇassāpi maggañāṇassa viya saddhāvimuttadiṭṭhippattānaṃ pavattiākārasiddho attheva mudutikkhatāviseso. **Palibodhato upaṭṭhāti** palibodhabhāvapaṭicchādakassa tamassa antaradhāpitattā. **''Āsevanante''**ti iminā dutiyassa vā tatiyassa vā anulomañāṇassa anantaraṃ gotrabhuñāṇuppatti, na paṭhamassāti dasseti tassa anāsevanattā. Na hi aladdhāsevanaṃ gotrabhuñāṇaṃ uppādetuṃ sakkoti. Nimittādivirahato, tabbidhurato ca **''animitta''**ntiādinā nibbānaṃ visesitaṃ. **Puthujjanagotta**nti ariyehi asammissaṃ puthujjanasamaññaṃ. **Gotta**nti hi ekavaṃsajānaṃ samānā samaññā, evaṃ idhāpīti. **Puthujjanasaṅkha**nti tasseva vevacanaṃ, **puthujjanabhūmi**nti puthujjanavatthuṃ. Ekantikatāya ekavārameva ca uppajjanato **apunarāvaṭṭakaṃ**.

Bahiddhā vuṭṭhānavivaṭṭaneti asaṅkhatadhātuyā bahibhāvato bahiddhāsaññitā saṅkhāragatā vuṭṭhānabhūte vivaṭṭane nipphajjamāne paññā. **Abhibhuyyatī**ti abhibhavati. **Pakkhandatī**ti anupavisati. Ettha ca **''uppādaṃ abhibhuyyatī''**tiādinā puthujjanagottābhibhavanaṃ tadatikkamanamāha. **''Anuppādaṃ pakkhandatī''**tiādinā ariyagottabhāvanaṃ tadubhayabhāvato.

807. Ekāvajjanānaṃ nānāvīthitā natthīti na taṃnisedhanāya ekavīthiggahaṇaṃ, atha kho nānārammaṇānampi ekāvajjanānaṃ nānāvīthitā natthīti dassanatthanti daṭṭhabbaṃ. **Mahāmātika**nti mahantaṃ udakavāhakaṃ. **Laṅghitvā**ti anotaranto eva atikkamitvā. **Ullaṅghitvā**ti uparibhāgeneva laṅghitvā. Ninnapoṇapabbhāratā uttaruttaravisiṭṭhā ninnatāva.

Aṭṭhahi ñāṇehi anukkamena āhitavisesaṃ anulomañāṇaṃ nibbānārammaṇassa ñāṇassa paccayo bhavituṃ samatthaṃ jātanti āha **''udayabbayānupassanādinā vegena dhāvitvā''**ti. Rūpaṃ anekasantatisambandhatāya anekavaṭṭaracitā rajju viya hotīti vuttaṃ **''rūparajjuṃ vā''**ti. Attabhāvassa rukkhaṭṭhāniyatāya vuttattā taṃsambandhadaṇḍaṭṭhāniyatā vedanādīsu ekasseva yuttā, na vedanādisamudāyassāti vuttaṃ **''vedanādīsu aññataradaṇḍaṃ vā''**ti. **Anulomāvajjanenā**ti anulomassa āvajjanena. Yena āvajjanena anulomañāṇaṃ uppajjati, tena **taṃ** ārammaṇaṃ. **''Paṭhamena anulomacittena ullaṅghitvā''**ti idaṃ sakkāyatīrassa tassa atikkamanārambhatāya vuttaṃ. **''Dutiyena nibbānaninnapoṇapabbhāramānaso''**ti idaṃ tassa sabbasaṅkhārato sātisayaṃ alaggaṃ hutvā visaṅkhāre allīnabhāvato vuttaṃ. **Nibbāne** ārammaṇakaraṇavasena **patati** yogāvacaro. **Ekārammaṇe**ti ekavāraṃyeva ālambite ārammaṇe. Tenāha **''aladdhāsevanatāyā''**ti. Tena ekārammaṇe āsevanā upakāravatī, na tathā nānārammaṇeti dasseti.

808. **Tatrā**ti anulomagotrabhūnaṃ itarītarakiccākaraṇe. **Nakkhattayoga**nti nakkhattena candassa yogaṃ, nakkhattayogavibhāvaniyaṃ vā kālaṃ, divasanti attho.

Tatthātiādi upamāsaṃsandanaṃ.

Evaṃ nibbattāhīti anulomañāṇāni viya saṅkhāre anālambitvā ahaṃ viya nibbānārammaṇe vattāhīti maggassa gotrabhunā dinnasaññāmuñcanaṃ, anubandhanañca nibbānārammaṇakaraṇameva sandhāya vuttaṃ.

809. **Tatrā**ti tasmiṃ gotrabhunā dinnasaññaṃ amuñcitvā viya tena gahitārammaṇeyeva vattitvā maggassa lobhakkhandhādinibbijjhane. Usuṃ asati khippatīti **issāso,** dhanuggaho. Saragocaraṭṭhānaṃ nāma aṭṭhausabhamattaṃ. Tañca kho dūre pātino majjhimapurisassa vasena catuhatthāya yaṭṭhiyā vīsatiyaṭṭhi usabhaṃ, tena **aṭṭhausabhamatte padese** hatthavasena cattārīsādhikachasatahatthe padese. **Phalakasata**nti asanasāramayaṃ phalakasataṃ. Kumbhakāracakkasadise **cakkayante. Āvijjhitvā**ti bhametvā. Daṇḍakaghaṭṭanāya uppādetabbasaddo **daṇḍakasaññā**. Phalakasatavinivijjhanassa paccayabhūtā **daṇḍakasaññā viya gotrabhuñāṇaṃ** lobhakkhandhādinibbijjhanassa maggañāṇassa paccayabhāvato. **Issāso viya maggañāṇaṃ** nibbijjhitabbanivijjhanato.

810. Aṭṭhamabhavato paṭṭhāya nibbattanakaṃ **anamataggasaṃsāravaṭṭadukkhasamuddaṃ soseti**. Saddhādhanaṃ sīladhanaṃ hiridhanaṃ ottappadhanaṃ sutadhanaṃ cāgadhanaṃ paññādhananti imesaṃ **sattannaṃ ariyadhanānaṃ. Sammukhībhāva**nti paccakkhasiddhiṃ. Pāṇātipātādipañcaverāni ceva pañcavīsatimahābhayāni cāti **sabbaverabhayāni. Aññesañca** ratanattaye niviṭṭhasaddhādīnaṃ. Samudāye pavatto sotāpattimaggasaddo tadekadesepi pavattatīti āha **''sotāpattimaggena sampayuttaṃ ñāṇa''**nti.

Paṭhamamaggañāṇaṃ niṭṭhitaṃ.

Sotāpannapuggalakathāvaṇṇanā

811. **Tasseva** sotāpattimaggacittassa. Kāmañcettha nātitikkhapaññassa dve, tikkhapaññassa tīṇi phalacittāni honti, avisesato pana gahitassa maggassa vasena **''dve, tīṇi vā''**ti vuttaṃ. **Samādhimānantarikaññamāhū**ti yaṃ attano pavattisamanantaraṃ niyameneva phalappadānato ānantarikasamādhīti āhūti attho. Anantarameva pavattanakaṃ phalaṃ anantaraṃ, tattha niyutto, taṃ vā payojanaṃ etassāti ānantariko, maggo.

Āsevananteti āsevanato ante, āsevanalābhino anulomañāṇassa anantaranti attho. Laddhāsevanameva anulomaṃ gotrabhuṃ uppādeti. Upari pana cha, satta vā javanāni pavattanti, tasmā cattāri phalacittāni hontīti vadeyyāti āha **''sattacittaparamā ca ekāvajjanavīthī''**ti.

Taṃ pana na sārato paccetabbanti yojanā. Yaṃ panettha vattabbaṃ, taṃ heṭṭhā vuttameva.

812. **Ettāvatā**ti paṭhamamaggānantaraṃ phalassa uppattimakkena. **Bhusaṃ pamattopī**ti devarajjacakkavattirajjādipamādaṭṭhānaṃ āgamma bhusaṃ pamattopi. **Yesaṃ** yathāvuttaāvajjanajavanacittānaṃ **uppattiyā esa** sotāpanno **paccavekkhati** nāmāti adhippāyo.

Eteneva pasaṅgena sesānaṃ ariyānaṃ paccavekkhaṇāni dassetuṃ **''yathā cā''**tiādi vuttaṃ.

Ukkaṭṭhaparicchedoyeva ceso, yadidaṃ pañcannaṃ, catunnañca paccavekkhaṇānaṃ dassananti attho. **''Abhāvenevā''**ti etena pahīnāvasiṭṭhakilesapaccavekkhaṇasamatthatā kassaci hoti, kassaci na hotīti dasseti. Lobho eva **lobhadhammo**.

Dutiyamaggañāṇakathāvaṇṇanā

813. **Kāmarāgabyāpādānaṃ tanubhāvāyā**ti etesaṃ kilesānaṃ tanubhāvatthaṃ. Tattha dvīhi kāraṇehi tanubhāvo adhiccuppattiyā, pariyuṭṭhānamandatāya ca. Sakadāgāmissa hi vaṭṭānusārimahājanassa viya kilesā abhiṇhaṃ na uppajjanti, kadāci kadāci viraḷākārā hutvā uppajjanti. Tathā uppajjantāpi maddantā chādentā andhakāraṃ karontā na uppajjanti, dvīhi pana maggehi pahīnattā mandamandā tanukākārā hutvā uppajjanti. Keci pana ''sakadāgāmissāpi kilesā cirena uppajjanti, uppajjantāpi bahalāva uppajjanti. Tathā hissa puttadhītaro dissantī''ti, taṃ akāraṇaṃ vatthupaṭisevanena vināpi gabbhaggahaṇasabbhāvato. Tasmā vuttanayeneva dvīhi kāraṇehi tesaṃ tanubhāvo veditabbo. **Dutiyāyā**ti gaṇanavasenapi dutiyāya, uppattivasenapi dutiyāya **bhūmiyā. Pattiyā**ti sāmaññaphalassa paṭilābhāya. Tañhi sampayuttānaṃ nissayabhāvato te dhammā bhavanti etthāti **bhūmi**. Yasmā vā samānepi lokuttarabhāve sayampi bhavati uppajjati, na nibbānaṃ viya apātubhūtaṃ, tasmāpi **''bhūmī''**ti vuccati. **Yogaṃ karotī**ti vipassanābhiyogaṃ karoti. ''Navahākārehi indriyāni tikkhāni bhavantī''tiādinā (visuddhi. 2.699) vuttanayeneva yadaggena indriyānaṃ tikkhataṃ sampādeti, tadaggena balāni, bojjhaṅgāni ca paṭutarabhāvaṃ āpādento **indriyabalabojjhaṅgāni samodhānetvā** lakkhaṇattayatīraṇavasena **ñāṇena parimaddati**. Tattha aparāparaṃ ñāṇaṃ cārento **parivatteti**. Tenāha **''vipassanāvīthiṃ ogāhatī''**ti. **Vuttanayenevā**ti udayabbayañāṇādīnaṃ uppādane vuttanayena. **Gotrabhuanantara**nti ettha gotrabhu viya gotrabhu. Paṭhamamaggapurecārikañāṇañhi puthujjanagottābhibhavanato, ariyagottabhavanato ca nippariyāyato gotrabhūti vuccati, idaṃ pana taṃsadisatāya pariyāyato gotrabhu. Ekaccasaṃkilesavisuddhiyā, pana accantavisuddhiyā ārammaṇakaraṇato ca vodānanti vuccati. Tenāha **paṭṭhāne** ''anulomaṃ vodānassa anantarapaccayena paccayo''ti (paṭṭhā 1.1.417). Yasmā pana **paṭisambhidāmagge** uppādādiabhibhavanatthaṃ upādāya ''aṭṭha gotrabhudhammā samādhivasena uppajjanti, dasa gotrabhudhammā vipassanāvasena uppajjantī''tiādīsu (paṭi. ma. 1.60) gotrabhunāmenevetaṃ āgataṃ, tasmā idhāpi ''gotrabhuanantara''nti vuttanti daṭṭhabbaṃ.

Dutiyañāṇaṃ niṭṭhitaṃ.

Tatiyamaggañāṇakathāvaṇṇanā

814. **Sakidevā**ti ekavāraṃyeva. **''Imaṃ lokaṃ āgantvā''**ti iminā pañcasu sakadāgāmīsu cattāro vajjetvā ekova gahito. Ekacco idha sakadāgāmiphalaṃ patvā idheva loke parinibbāti, ekacco idha patvā devaloke parinibbāti, ekacco devaloke patvā tattheva parinibbāti, ekacco devaloke patvā idhūpapajjitvā parinibbāti. Ime

cattāropi idha na gahitā. Yo pana idha patvā devaloke yāvatāyukaṃ vasitvā puna idhūpapajjitvā parinibbāti, ayaṃ ekova idha gahitoti veditabbo.

Kāmarāgabyāpādānaṃ anavasesappahānāyāti tesaṃyeva sakadāgāmimaggena tanukatānaṃ saṃyojanānaṃ niravasesappahānāya. Paṭisandhivasena kāmabhavassa anāgamanato **anāgāmī**.

Tatiyañāṇaṃ niṭṭhitaṃ.

Catutthamaggañāṇakathāvaṇṇanā

815. **Opapātiko**ti upapātayoniko. Imināssa gabbhaseyyā paṭikkhittā. **Tattha parinibbāyī**ti tattha suddhāvāse parinibbāyitā. **Anāvattidhammo tasmā lokā**ti paṭisandhiggahaṇavasena tasmā lokā idha anāvattanasabhāvo, buddhadassanadhammassavanānaṃ panatthāya āgamanaṃ hotiyeva.

Rūparāgaarūparāgamānauddhaccaavijjānaṃ anavasesappahānāyāti etesaṃ pañcannaṃ uddhambhāgiyasaṃyojanānaṃ nissesappajahanatthāya. Tattha rūpabhave chandarāgo **rūparāgo**. Arūpabhave chandarāgo **arūparāgo. Māno** arahattamaggavajjhamāno. Tathā **uddhaccāvijjā**.

Catutthañāṇaṃ niṭṭhitaṃ.

Arahantapuggalakathāvaṇṇanā

816. **Mahākhīṇāsavo**ti mahānubhāvatānibandhanaṃ pūjāvacanametaṃ, na upādāyavacanaṃ yathā ‘‘mahāmoggallāno’’ti. Na hi cūḷakhīṇāsavo nāma atthi. Antimadehaṃ dhāretīti **antimadehadhārī**. Khandhakilesābhisaṅkhārabhārānaṃ ohitattā oropitattā **ohitabhāro**. Anuppatto sadatthaṃ sakatthanti **anuppattasadattho. Sadatthoti** ca arahattaṃ veditabbaṃ. Tañhi attupanibandhanaṭṭhena, attānaṃ avijahanaṭṭhena, attano paramatthaṭṭhena ca attano atthattā sakatthoti vuccati. Parikkhīṇāni dasapi bhavasaṃyojanāni etassāti **parikkhīṇabhavasaṃyojano**. Khandhādiatthaṃ sammā aññāya vimuttoti **sammadaññāvimutto**. Aggo ca so dakkhiṇeyyo ca, aggadakkhiṇaṃ vā arahatīti **aggadakkhiṇeyyo**.

Bodhipakkhiyakathāvaṇṇanā

817. Catunnaṃ maggañāṇānaṃ vasena **catuñāṇāya. Ānubhāvavijānanattha**nti satipaṭṭhānapāripūriādikassa ānubhāvassa bodhanatthaṃ.

Paripuṇṇā bodhipakkhiyā etassāti paripuṇṇabodhipakkhiyo, maggo. Tassa bhāvo **paripuṇṇabodhipakkhiyabhāvo**. Vuṭṭhānabalehi sampayuttatāva **vuṭṭhānabalasamāyogo, ye** saṃyojanādayo **yena** paṭhamamaggādinā **pahātabbā**.

818. Bujjhanaṭṭhena vā bodho, maggacittuppādo. Tassa bujjhanakiriyāya anuguṇabhāvato pakkhe bhavāti **bodhipakkhiyā**.

819. **Tesu** bodhipakkhiyesu. **Ārammaṇesū**ti kāyādiārammaṇesu. **Okkhanditvā**ti anupavisitvā. **Pakkhanditvā**ti tasseva vevacanaṃ. **Upaṭṭhānato**ti asubhākārādiggahaṇavasena upagantvā avaṭṭhānato. Kāyādīsu asubhākārādiggahaṇaṃ pubbabhāgasatipaṭṭhānavasena subhasaññādipahānakiccasādhanaṃ maggasatipaṭṭhānavasena veditabbaṃ. Tattha hi ekāva sati catukiccasādhanavasena pavattati.

820. **Padahantī**ti vāyamanti, kāyacittāni paggaṇhanti vā. Asobhāhetūnaṃ saṃkilesadhammānaṃ pajahanena, sobhāhetūnañca vodānadhammānaṃ bhāvanena **sobhanaṃ,** sundaranti attho. **Seṭṭhabhāvāvahanato**ti pāsaṃsatamabhāvasādhanato. **Padhānabhāvakāraṇato**ti uttamabhāvahetuto.

821. **Pubbe vuttenā**ti iddhividhañāṇaniddese (visuddhi. 2.369) vuttena. **Ijjhanaṭṭho** nipphajjanaṭṭho, paṭilābhasampadā vā, yena vā ijjhanti iddhā vuddhā ukkaṃsagatā honti, taṃ **ijjhanaṃ**. Samādhipadhānasaṅkhārapamukhā maggadhammā idha **‘‘iddhī’’**ti adhippetā. **Pubbaṅgamaṭṭho** adhipatipaccayabhāvo. Tasmā sotāpattimaggo ijjhatīti **iddhi,** tasmā sampayuttā chandādayo **pubbaṅgamaṭṭhena**

pādo. Tassā eva **phalabhūtāya** vuṭṭhānagāminiyā chandādayo **pubbabhāgakāraṇaṭṭhena pādo. So**ti iddhipādo. **Ime lokuttarāvā**ti ime yathāvuttā chandādayo uttaracūḷabhājanīye āgatanayena lokuttarā veditabbā. **Chandādiadhipativasena paṭiladdhadhammāpi** phassādayo iddhipādā hontīti attho. Kāmañcettha iddhipādo no adhipati, adhipati vā no iddhipādo nāma natthi, yathā pana ekasmiṃ rajje rajjārahesu catūsu rājakumāresu ekasmiṃ kāle ekova rajjamanusāsati, na sabbe, evaṃ ekamekasmiṃ cittuppāde ekova adhipati, iddhipādo ca hotīti veditabbo.

822. **Assaddhiyaṃ** saddhāpaṭipakkhā akusalā dhammā, avatthugato pasādapatirūpako micchādhimokkho vā. **Kosajjaṃ** thinamiddhapadhāno akusalacittuppādo. **Pamādo** satisammoso tathāpavattā akusalā khandhā. **Abhibhavanasaṅkhātena adhipatiyaṭṭhenā**ti assaddhiyādīnaṃ abhibhavanato abhibhavananti vattabbena adhimokkhapaggahaupaṭṭhānaavikkhepapajānanassa ekalakkhaṇena sampayuttadhammesu adhipatiyaṭṭhena. **Assaddhiyādīhi cā**ti **ca**-saddo samuccayattho aṭṭhānappayutto, tasmā akampiyaṭṭhena ca sampayuttadhammesu thirabhāvena ca **bala**nti evamettha adhippāyo veditabbo.

823. **Bujjhanakasattassā**ti catunnaṃ ariyasaccānaṃ paṭivijjhanakasattassa. Yo heso lokuttaramaggakkhaṇe uppajjamānāya satiādidhammasāmaggiyā karaṇabhūtāya bujjhati kilesasantānaniddāya uṭṭhahati, cattāri vā ariyasaccāni paṭivijjhati, nibbānameva vā sacchikarotīti bodhīti vuccati ariyasāvako, tassa bodhissa bujjhanakasattassa aṅgāti **bojjhaṅgā. Niyyānikaṭṭhenā**ti vaṭṭato nissaraṇaṭṭhena.

824. Pubbabhāge nānācittesu labbhantīti sambandho. **Cuddasavidhenā**ti ānāpānairiyāpathacatusampajaññapaṭikkūlamanasikāradhātumanasikārapabbāni, nava sivathikapabbāni cāti evaṃ cuddasavidhena. **Kāyaṃ pariggaṇhato ca kāyānupassanāsatipaṭṭhānaṃ** labbhati, na vedanādayo pariggaṇhato. Esa nayo sesesupi. ‘‘Sukhaṃ vedana’’ntiādināti vā ‘‘sāmisa’’ntiādināti vā ‘‘nirāmisa’’ntiādināti vā evaṃ **navavidhena**. Sarāgadosamohasaṃkhittamahaggatasamāhitasauttaravimuttapadānaṃ sapaṭipakkhānaṃ vasena **soḷasavidhena**. Nīvaraṇupādānakkhandhāyatanabojjhaṅgasaccapabbānaṃ vasena **pañcavidhena. Imasmiṃ attabhāve**ti paccuppanne attabhāve. **Anuppannapubba**nti attano abhūtapubbaṃ. **Parassa uppannaṃ akusalaṃ disvā** tannimittañca vadhabandhārahādīnīti adhippāyo. **Tassā**ti tādisassa. Bhavati hi taṃsadisepi tabbohāro yathā ‘‘tāniyeva osadhānī’’ti. **Tassa pahānāyā**ti etthāpi eseva nayo. Jhānavipassanā ito aññasmiṃ attabhāve uppannapubbāpi siyunti vuttaṃ **‘‘imasmiṃ attabhāve anuppannapubba’’**nti, chandiddhipādasammāvācānaṃyeva gahaṇaṃ. Tesu vuttesu sesiddhipādasesaviratiyo atthato vuttāva hontīti lakkhaṇahāravasena ayamattho veditabbo. **Evaṃ nānācittesu labbhanti** pubbabhāge ete satipaṭṭhānasammappadhānaiddhipādā. **Catunnaṃ ñāṇāna**nti catunnaṃ ariyamaggañāṇānaṃ. Kāmaṃ sabbepi bodhipakkhiyadhammā maggacittuppādapariyāpannāva, tathāpi sātisayo sammappadhānabyāpāro maggakkhaṇeti vuttaṃ **‘‘phalakkhaṇe ṭhapetvā cattāro sammappadhāne’’**ti. **Avasesā tettiṃsa labbhanti,** te ca kho pariyāyato, na nippariyāyatoti adhippāyo.

825. **Sesesu panā**ti iddhipādādīsu pañcasu koṭṭhāsesu. Yathā sativīriyesu ‘‘satipaṭṭhānaṃ sammappadhāna’’nti saṅkhipanavasena hāpanaṃ, ‘‘kāyānupassanā’’tiādivibhāgadassanavasena vaḍḍhanaṃ atthi, īdisaṃ hāpanavaḍḍhanaṃ natthīti attho.

826. Idāni sabbesu eva yathārahaṃ labbhamānavibhāgadassanatthaṃ **‘‘apicā’’**tiādi āraddhaṃ. Tattha **tesū**ti sattatiṃsāya bodhipakkhiyadhammesu. **Chaddhā**ti ekadhā dvedhā catudhā pañcadhā aṭṭhadhā navadhāti evaṃ chappakārena **te bhavanti**.

Chandiddhipādādivasenāti chando chandiddhipādavaseneva, cittaṃ cittiddhipādavaseneva, pītipassaddhiupekkhā bojjhaṅgavaseneva, saṅkappādayo maggavasenevāti evaṃ **nava ekavidhāva honti**.

Cuddaseva asambhinnāti sati vīriyaṃ chando cittaṃ paññā saddhā samādhi pīti passaddhi upekkhā sammāsaṅkappo sammāvācā sammākammanto sammāājīvoti ime asambhinnā padantarasambhedena vinā aggahitaggahaṇena gayhamānā cuddaseva ca sabhāvadhammā. **Cuddasā**ti ca ukkaṃsaparicchedena vuttaṃ. Tañca kho paṭhamajjhānikamaggacittuppādavasena, dutiyajjhānike pana sammāsaṅkappābhāvato terasa, tatiyacatutthapañcamajjhānikesu pītisambojjhaṅgābhāvato dvādasa honti. **‘‘Sattatiṃsappabhedato’’**ti idampi ukkaṃsavaseneva vuttaṃ, avakaṃsato pana vuttanayena ekasmiṃ khaṇe chattiṃsa, pañcatiṃsa honti, catunnaṃ adhipatīnaṃ ekajjhaṃ anuppajjanato ekasmiṃ khaṇe ekasseva iddhipādassa sambhavoti dvattiṃsa ca hontīti veditabbaṃ.

Sattatiṃsapabhedato kathanti āha **''sakiccanipphādanato''**tiādi, ekaccassa sabhāvato ekassāpi attano ānubhāvānurūpakāyānupassanāditaṃtaṃkiccasādhanatoti attho. **Sarūpena ca vuttito**ti abhedassa cittiddhipādādikassa sarūpeneva pavattanato ca.

Etthāti ñāṇadassanavisuddhiyaṃ. Kasmā pana bodhipakkhiyesu jhānakoṭṭhāso na gahito, nanu jhānarahito ariyamaggo natthīti? Saccaṃ natthi, tato eva na kho panetaṃ evaṃ daṭṭhabbaṃ ''bodhipakkhiyesu jhānaṃ na gahita''nti lakkhaṇūpanijjhānalakkhaṇassa jhānassa maggaggahaṇeneva gahitattā. Tañhi sandhāya ''yasmiṃ samaye lokuttaraṃ jhānaṃ bhāvetī''tiādi (dha. sa. 277, 343 ādayo) vuttaṃ. Ārammaṇūpanijjhānalakkhaṇassa panettha sambhavo eva natthi. Aparo nayo – kasmā pana bodhipakkhiyesu jhānakoṭṭhāso na gahito, nanu jhānarahito ariyamaggo natthi, na ca taṃ paṭipadā viya ekantapubbabhāgiyaṃ, nāpi ekaccapaṭisambhidā viya magganissando, atha kho maggacittuppādapariyāpanno, yato ''lokuttaraṃ jhānaṃ bhāvetī''ti (dha. sa. 277, 343 ādayo) vuttaṃ, maggamaggaparivāradhammā ca bodhipakkhiyadhammāti? Vuccate – yaṃ tāva vuttaṃ jhānarahito ariyamaggo natthī''ti, tattha na ariyamaggasampayogamattena jhānassa bodhipakkhiyatā labbhati atippasaṅgato. Āhārādīnampi hi bodhipakkhiyatā āpajjeyyāti. Etena maggacittuppādapariyāpannatā bodhipakkhiyabhāvassa akāraṇanti dassitaṃ hoti.

Yaṃ pana vuttaṃ ''maggamaggaparivāradhammā ca bodhipakkhiyā''ti, tattha parivāraṭṭho kiṃ sahapavattiattho, udāhu parikkhāraṭṭhoti? Yadi purimo pakkho, so pageva nillocito. Atha dutiyo, idaṃ vicāretabbaṃ. Kathaṃ pavattamānaṃ jhānaṃ maggassa parikkhāro? Yadi sahajātādipaccayabhāvena, evaṃ sati phassādīnampi maggaparikkhāratā āpajjati. Atha paṭipakkhavidhaṃsanena, na sabbe jhānadhammā paṭipakkhavidhaṃsanasamatthā. Na hi vicāro, vedanā ca kassaci saṃkilesadhammassa ujupaṭipakkhabhāvena pavattanti. Yaṃ pana **peṭake** ''sukhaṃ uddhaccakukkuccassa, vicāro vicikicchāya paṭipakkho''ti vuttaṃ, taṃ pariyāyena vuttaṃ. Na hi sukhaṃ sayaṃ uddhaccakukkuccassa paṭipakkho, paṭipakkhassa pana samādhissa paccayatāya paṭipakkho. Na ca vicāro paññā viya, adhimokkho viya vā vicikicchāya paṭipakkho, paṭipakkhassa paṭirūpatāya pana paṭipakkho vutto. Tathā pītipi na byāpādassa adoso viya ujupaṭipakkho, adosasampayogato pana paṭipakkho vutto. Tena vuttaṃ ''taṃ pariyāyena vutta''nti. Vitakkasamādhayo eva pana jhānadhammesu ujukaṃ paṭipakkhavidhaṃsanasamatthāti paṭipakkhaviddhaṃsanasamatthassa paripuṇṇassa jhānakoṭṭhāsassa abhāvato na cassa bodhipakkhiyesu saṅgaho kato. Yasmā pana sammāsaṅkappo, sammāsamādhi ca maggapariyāpannā jhānadhammā, tasmā te sandhāya taṃsampayuttatāya vā itarepi gahetvā pariyāyena vuttaṃ **pāḷiyaṃ** ''yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānika''ntiādi (dha. sa. 277).

Vuṭṭhānabalasamāyogakathāvaṇṇanā

827. **Vuṭṭhānaṃ** nimittato, pavattato ca vuṭṭhānaṃ. **Balasamāyogo** samathavipassanābalehi sampayuttatā. Pariññābhisamayādivasena dukkhādīsu visesadassanaṭṭhena maggapaññāpi vipassanāti vuccatīti **''lokiyavipassanā''**ti visesetvā vuttaṃ. Tenevāha ''vuṭṭhānaṭṭhena samathavipassanaṃ yuganaddhaṃ bhāvetī''ti (paṭi. ma. 2.5). Nimittārammaṇattā nevanimittā vuṭṭhāti, pavatti…pe… chindanato na pavattā vuṭṭhātīti yojanā. Tattha nimittato vuṭṭhānaṃ saṅkhāranimittaṃ nissajjitvā nibbānārammaṇakaraṇaṃ. Pavattato vuṭṭhānaṃ hetunirodhena āyatiṃ vipākappavattassa anuppavattidhammatāpādanaṃ. Tenāha **''samudayassa asamucchindanato pavattā na vuṭṭhātī''**ti.

Dubhatoti ubhato, da-kārāgamaṃ katvā evaṃ vuttaṃ. **Dubhā**ti vā padantaramevetaṃ ubhayasaddena samānatthaṃ. **Dassanaṭṭhenā**ti pariññābhisamayādilakkhaṇena catusaccadassanaṭṭhena. **Micchādiṭṭhiyā**ti dvāsaṭṭhippabhedāyapi micchādiṭṭhiyā. **Tadanuvattakakilesehī**ti apāyagamanīyatāya tassā micchādiṭṭhiyā anuvattakehi vicikicchādikilesehi. **Khandhehī**ti etthāpi tadanuvattakasaddo ānetvā sambandhitabbo. Te ca micchādiṭṭhiādipaccayā uppajjanārahā veditabbā. **Micchāsaṅkappā**tiādīsupi tadanuvattakakilesehi ca khandhehi ca vuṭṭhāti. **Bahiddhā ca sabbanimittehi vuṭṭhātī**ti pāḷi saṃkhittā. Yathā micchādiṭṭhimicchāsaṅkappā, evaṃ micchāvācādayopi apāyagamanīyā eva veditabbā. **Micchāvācākammantājīvā** cetanāsabhāvā. **Micchāsati** tathāpavattā cattāro khandhā. Uparimaggattaye sammādiṭṭhi taṃtaṃmaggavajjhā mānato vuṭṭhāti. So hi ''ahamasmī''ti pavattiyā diṭṭhiṭṭhāniyo, micchāmaggato panettha vuṭṭhānaṃ anuddharitvā taṃtaṃmaggavajjhasaṃyojanānusayeheva vuṭṭhānaṃ uddhaṭaṃ.

Aṇusahagatāti aṇubhāvaṃ gatā pattā, tanubhūtāti attho.

828. Evaṃ vuṭṭhānaṃ dassetvā idāni balasamāyogaṃ dassetuṃ **''lokiyānañcā''**tiādi vuttaṃ. **Samathabalaṃ adhikaṃ hoti** samādhibhāvanābhāvato. **Vipassanābalaṃ adhikaṃ hoti** ñāṇuttarattā vipassanābhāvanāya.

Samānabhāvena yuge naddhā baddhā viya hontīti **yuganaddhā**. Tenāha **''aññamaññaṃ anativattanaṭṭhenā''**ti, kiccato anūnādhikabhāvenāti attho. Tato eva **samāyogo**ti samaparicchedayogoti attho.

Samādhipaṭipakkhadassanatthaṃ **''uddhaccasahagatakilesehī''**ti vuttaṃ, uddhaccapadhānehi kilesehīti adhippāyo. **Avikkhepo samādhī**ti samucchindanena vikkhepassa ujupaṭipakkhabhūto samādhi. **Nirodhagocaro**ti nibbānārammaṇo. **Vuṭṭhānaṭṭhenā**ti vuṭṭhānakabhāvena nimittato, pavattato ca vuṭṭhahamānavasena. **Ekarasā**ti samānakiccā.

Pahātabbadhammapahānakathāvaṇṇanā

829. **Ye dhammā**ti ye saṃkilesadhammā. Saṃyojanādīsu saṃyojanaṭṭhena bandhanaṭṭhena **saṃyojanāni,** vibādhanaṭṭhena, upatāpanaṭṭhena vā **kilesā,** micchāsabhāvāti **micchattā,** loke dhammā lokapariyāpannā dhammāti **lokadhammā,** maccherassa bhāvo, kammaṃ vāti **macchariyaṃ,** viparītaṭṭhena **vipallāsā,** ganthanaṭṭhena **ganthā,** ayuttā gatīti **agati,** āsavantīti **āsavā,** ohanantīti **oghā,** yojanaṭṭhena **yogā,** nīvarantīti **nīvaraṇāni,** dhammasabhāvaṃ atikkamma parato āmasantīti **parāmāsā,** bhusaṃ ādiyantīti **upādānāni,** appahīnabhāvena santāne anu anu sentīti **anusayā,** malīnabhāvakaraṇaṭṭhena **malā,** akusalakammāni ca tāni sugatiduggatīnaṃ, tattha nibbattanakasukhadukkhānañca pathā cāti **akusalakammapathā,** cittaṃ uppajjati etthāti **cittuppādo,** cittacetasikarāsi, akusalo ca so cittuppādo cāti akusalacittuppādoti akusalasaddaṃ ānetvā sambandhitabbaṃ.

Khandhehi khandhānanti idhalokakkhandhehi paralokakkhandhānaṃ. **Yāvañhi te**ti te rūparāgādayo yāva pavattanti na samucchijjanti, **tāva etesaṃ** khandhaphaladukkhānaṃ **anuparamo** avicchedoti. Etena tesaṃ saṃyojanatthaṃ vibhāveti. **Uddha**nti rūpārūpabhavesu, tatiyamagguppattiyā vā uddhaṃ. Uddhaṃ bhajantīti uddhaṃbhāgā, rūpārūpabhavā, tesaṃ avicchedahetutāya hitāni **uddhaṃbhāgiyāni**.

Kilissanti, kilesenti cāti duvidhampi atthaṃ dassento **''sayaṃ saṃkiliṭṭhattā''**tiādimāha.

Micchāvimutti ''lokathūpikādīsu mokkho''ti pavattamicchāvimokkho. Abhinivisanādivasena micchā viparītaṃ na sammā pavattanato **micchāñāṇaṃ** mohova.

Lokappavattiyāti khandhappavattiyaṃ sati. **Anuparamadhammakattā**ti puññapāpavasena aparāparaṃ avicchijjanato. ''Lābhahetuko lābho''tiādinā **kāraṇopacārena**.

Āvāse macchariyaṃ, āvāsahetukaṃ vā macchariyaṃ **āvāsamacchariyaṃ**.

Tayoti vatthuṃ abhinditvā vuttaṃ, bhinditvā pana vuccamāne dvādasa honti.

Ganthakaraṇaṃ kāraṇabhāvena paṭibaddhatākaraṇaṃ **ganthana**nti taṃ rūpakāyepi labbhatīti āha **''nāmakāyassa ceva rūpakāyassa cā''**ti. Tattha byāpādassāpi abhisajjanupanayhavasena pavattanato ganthanaṭṭho veditabbo, yato tassa paṭighasaṃyojanabhāvo vutto.

Chandadosamohabhayehīti chandadosamohabhayahetu. **Taṇhī**ti akattabbakaraṇaṃ, kattabbākaraṇañca.

Savanāti pavattanato. **Savanato**ti kilesāsucibhāvena vissandanato. Puna **savanato**ti pasavanato.

Ākaḍḍhanaṭṭhena, **duruttaraṇaṭṭhena cā**ti etena oghā viya **oghā**ti dasseti. Ārammaṇena, dukkhena ca viyogassa appadānasaṅkhātena yojanaṭṭhena **yogā**ti dasseti, saṃkilesakaraṇaṭṭhenāti attho. **Tesaññevā**ti kāmarāgādīnaṃyeva. Te hi sotavasena vattamānā soto viya sotapatite satte apāyasamuddaṃ pāpenti, saṃsārasamuddato ca sīsaṃ ukkhipituṃ na denti, yathāgahitañca ārammaṇaṃ vissajjituṃ na denti, yādisañca pāpaṃ katvā dukkhappatte punapi tādisena yojenti.

Cittassāti kusalacittassa, visesato jhānacittassa. Ādito varaṇaṃ **āvaraṇaṃ**. Kilesavāsanaṃ netvā varaṇaṃ **nīvaraṇaṃ**. Kuṭṭakavāṭādīhi viya pidahanaṃ **paṭicchādanaṃ,** taṃ pana kusalādīni saṅgaṇhituṃ, pariññātuṃ, ñātuñca appadānavasena daṭṭhabbaṃ.

Tassa tassa dhammassa sabhāvanti kāyādikassa tassa tassa dhammassa asubhādisabhāvaṃ. **Abhūtaṃ**

sabhāvanti subhādisabhāvaṃ.

Thāmagataṭṭhenāti thāmagatabhāvena. **Thāmagata**nti ca anaññasādhāraṇo kāmarāgādīnaṃ sabhāvo daṭṭhabbo. Yena te eva bhagavatā **''anusayā''**ti vuttā. Anusayanañca maggena appahīnabhāvena paccayasamavāye uppajjanārahatā. Tenāha **''punappunaṃ kāmarāgādīnaṃ uppattihetubhāvena anusentiyevā''**ti.

Dummocanīyabhāvena pavattiṃ sandhāyāha **''telañjanakalalaṃ viyā''**ti.

830. **Sesā**ti anapāyagamanīyā. Sukhumā kāmarāgapaṭighāti sambandho. **Catutthañāṇavajjhā evā**ti avadhāraṇena paṭhamañāṇādivajjhatā nivattīyati. Tayidaṃ niyamadassanaṃ aññatthāpi netabbanti dassento **''parato''**tiādimāha. Tattha **''niyamaṃ na karissāmā''**ti etena niyame akate heṭṭhimamaggavajjhatāpi anuññātā eva hotīti.

Lobha…pe… catutthañāṇavajjhānītiādīsu paṭhamañāṇādīhi hatāpāyagamanīyādibhāvānīti adhippāyo veditabbo. Ādisaddena oḷārikasukhumatā gahitā.

Yaseti parivāre.

Agatīsu chandādayo kiñcāpi uparimaggavajjhā, tathāpi taṃmūlakassa akattabbakaraṇassa, kattabbākaraṇassa ca apāyagamanīyatāya paṭhamamaggavajjhā.

Katākatākusalākusalavisayaṃ yaṃ vippaṭisārabhūtaṃ kukkuccaṃ, taṃ idha **tatiyañāṇavajjhaṃ** vuttaṃ. Yaṃ pana ''kukkuccapakatatāya āpattimāpajjatī''ti (pāci. aṭṭha. 438; kaṅkhā. aṭṭha. nidānavaṇṇanā) vuttaṃ kukkuccaṃ, taṃ sandhāya ''kukkuccavicikicchā sotāpattimaggena pahīyantī''ti (dha. sa. aṭṭha. 1176) **aṭṭhasāliniyaṃ** vuttaṃ. Tasmā dvinnaṃ vacanānaṃ adhippāyo veditabbo. Aññesupi edisesu ṭhānesu adhippāyo maggitabbo, na virodhato paccetabbo. Oḷārikānavasesappahānaṃ vā sandhāya kukkuccassa paṭhamatatiyañāṇavajjhatā vuttāti veditabbaṃ. ''Bhagavatā paṭikkhittaṃ anuvasitvā anuvasitvā āvasathapiṇḍaṃ bhuñjitu''nti, ''kukkuccāyanto na paṭiggahesī''ti (pāci. 204) pana āgataṃ kukkuccaṃ, na nīvaraṇaṃ arahato uppajjanato, nīvaraṇapaṭirūpakaṃ pana ''kappati na kappatī''ti vīmaṃsanabhūtaṃ vinayakukkuccaṃ nāma, taṃ tathāpavattacittuppādova.

Kāmarāgapaṭighānusayā aṇusahagatā **tatiyañāṇavajjhā**. Oḷārikānaṃ pana dutiyañāṇavajjhatā heṭṭhā vuttanayāva.

Cittuppādaggahaṇena cettha makkhapaḷāsamāyāsāṭheyyapamādathambhasārambhādīnaṃ saṅgaho katoti daṭṭhabbaṃ.

831. **Aphalo vāyāmo**ti ettha atītānaṃ tāva pajahane aphalo hotu vāyāmo niruddhattā, anāgatānaṃ pana kathanti tesampi vakkhamānaṃ aviparītamatthaṃ ajānanto natthitāmattaṃ gahetvā codeti, tathāpi ''aphalo''ti pubbe pahātabbānaṃ natthitāya codanā katā, idāni pahānassa. Yadi hi pahānaṃ atthi, kathaṃ pahātabbā santi? Atha pahātabbā santi, kathaṃ pahānaṃ hoti? Pahātabbā ca santi, pahānañca hotīti vippaṭisiddhametaṃ. Kasmā? Pahātabbesu santesu pahānassa asambhavato tadupago vāyāmo aphalo ālokatamānaṃ sahāvaṭṭhāne sati ālokassa aphalatā viya. Athāpi kathañci pahānaṃ siyā? **Saṃkilesikā ca maggabhāvanā āpajjati** pahātabbapahāyakānaṃ sahāvaṭṭhānato. **Vippayuttatā vā kilesānaṃ** cittavippayuttasaṅkhāravādīnaṃ vippayuttasaṅkhārānaṃ viyāti adhippāyo. Taṃ pana nesaṃ vādīnaṃ yathā matimattaṃ, evamidhāpīti dassento āha **''na ca paccuppannakileso cittavippayutto nāma atthī''**ti. Arūpadhammā hi ekavatthukādibhāvena vattamānā khaṇattayapariyāpannā paccuppannā, te kathaṃ cittena vippayuttā nāma siyuṃ, tasmā nattheva vippayuttatā kilesānaṃ. **Āveṇikā**ti asādhāraṇā, sayameva uppāditā pāḷi anāruḷhāti adhippāyo. Pāḷiyaṃyeva hi paṭikkhittanti sambandho. **Svāyaṃ** puggalo. **Hañcī**ti yadi.

Vinibaddhoti mānena patthaddhacitto. **Parāmaṭṭho**ti micchābhiniviṭṭho. **Thāmagato**ti thāmagatakileso thirabhāvagatānusayo. **Tena hi natthi maggabhāvanā**ti yasmā tīsupi kālesu kilesānaṃ pahānaṃ na yujjati, tikālikā ca kilesā, tasmā natthi maggabhāvanā, tāya sādhetabbaṃ kiccaṃ natthīti attho. **''Na hi natthi maggabhāvanā''**tiādinā catukkhattuṃ vuttassa paṭikkhepassa paṭikkhepo. Idaṃ vuttaṃ ''pāḷiyaṃyeva hī''tiādiṃ ānetvā sambandhitabbaṃ.

Evamevāti yathā ajātaphale taruṇarukkhe mūle chinne asati chedane āyatiṃ uppajjanārahāni chedanapaccayā anuppajjamānāni vinaṭṭhāni nāma honti, evameva maggabhāvanāya asati uppajjanārahā kilesā maggabhāvanāya anuppajjamānā ''pahīnā''ti vuccantīti upamāsaṃsandanaṃ veditabbaṃ. **Uppādo**ti uppādasīsena uppādavanto khandhā vuttā. **Anuppāde**ti nibbāne. **Ajātāyeva na jāyanti,** tasmā pahīnā nāma hontīti ''natthi kilesappahāna''nti paravādinā kato paṭikkhepo ''na hī''ti paṭikkhitto. Te pana neva uppajjitvā vigatā, nāpi bhavissanti, na ca uppannāti ''atīte kilese pajahatī''tiādi na vattabbanti dasseti. **Hetunirodhā**ti dukkhahetūnaṃ kilesānaṃ nirodhā. **Dukkhanirodho**ti āyatiṃ uppajjanakadukkhassa nirodho. Uppādapavattanimittāyūhanā paccuppannabhavavasena gahitā.

832. **Etenā**ti ''ajātāyeva na jāyantī''tiādivacanena. Vipassanāya ārammaṇabhūtaṃ upādānakkhandhapañcakasaṅkhātaṃ bhūmipavattiṭṭhānaṃ laddhavanto **bhūmiladdhā** yathā ''aggiāhito''ti, laddhabhūmikāti attho. Vattamānādiuppannavidhuratāya **bhūmiladdhuppannā eva nāma te**ti vuttaṃ.

833. Anubhavitvā, bhavitvā ca apagataṃ **bhūtāpagataṃ**. Anubhūtabhūtā hi bhūtatāsāmaññena bhūtasaddena vuttā. Sāmaññameva hi upasaggena visesīyatīti. **Anubhūta**saddo ca kammavacanicchāya abhāvato anubhāvakavācako daṭṭhabbo. Vikappagāhavasena rāgādīhi, tabbipakkhehi ca akusalaṃ, kusalañca ārammaṇarasaṃ anubhavati, na vipāko kammavegakkhittattā, nāpi kiriyā ahetukānaṃ atidubbalatāya, sahetukānañca khīṇakilesassa chaḷaṅgupekkhāvato uppajjamānānaṃ atisantavuttittā. Ettha ca purimanaye kusalākusalameva vattuṃ adhippāyavasena ''bhūtāpagata''nti vuttaṃ. Yaṃ ''uppannānaṃ akusalānaṃ dhammānaṃ pahānāya uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā''ti (saṃ. ni. 5.651-662; vibha. 390-391) ettha ''uppanna''nti gahetvā taṃsadisānaṃ pahānaṃ, vuddhi ca vuttā. Pacchimanaye ca-saddena kusalākusalañca ākaḍḍhitvā sabbaṃ saṅkhataṃ vuttaṃ bhutvāpagatabhāvābhidhānādhippāyena. Vipaccituṃ okāsakaraṇavasena uppattitaṃ atītaṃ kammañca tato uppajjituṃ āraddho vipāko ca anāgato **okāsakatuppanno**ti vutto okāso kato etena, okāso kato etassāti ca atthadvayavasena, yaṃ uppannasaddena vināpi viññāyamānaṃ uppannaṃ sandhāya ''nāhaṃ, bhikkhave, sañcetanikānaṃ kammāna''ntiādi (a. ni. 10.217, 219) vuttaṃ.

Tāsu tāsu bhūmīsūti manussadevādiattabhāvasaṅkhātesu upādānakkhandhesu. Tasmiṃ tasmiṃ santāne anuppattidhammataṃ anāpāditatāya **asamūhataṃ**. Asamūhatattāyeva hissa natthīti navattabbatāya uppannavohāro.

834. ''Kā bhūmi, ko vā bhūmiladdho''ti āsaṅkaṃ nivattetuṃ **''ettha cā''**tiādi āraddhaṃ. **''Vipassanāya ārammaṇabhūtā''**ti etena khandhānaṃ apariññātataṃ dasseti, na ārammaṇabhāvamattaṃ tebhūmakaggahaṇeneva tassa siddhattā. Apariññātā hi khandhā kilesānaṃ bhūmīti adhippetā. **Khandhesu** vatthubhūtesu. **Ārammaṇavasenā**ti ārammaṇakaraṇavasena. **Atītānāgate,** pageva paccuppanneti adhippāyo. **Ta**nti taṃ aññasantānagataṃ kilesajātaṃ. Tato aññasmiṃ santāne ārammaṇakaraṇamattena bhūmiladdhaṃ nāma yadi siyāti sambandho. **Tassā**ti kilesajātassa. **Appaheyyato** parasantatipatitattā **na koci bhavamūlaṃ pajaheyya**. Bhūmiladdhañhi anusayitaṃ nāma hotīti adhippāyo. **Vatthuvasenā**ti uppattiṭṭhānavasena. **Yattha yattha** bhave, santāne vā. Pariññātānaṃ abhūmibhāvato **''apariññātā''**ti vuttaṃ. **Uppādato pabhutī**ti tesaṃ khandhānaṃ uppajjanato paṭṭhāya. Kilesānaṃ appahīnabhāvaṃ ṭhapetvā aññassa kāraṇassa abhāvato **tesu** khandhesu **kilesajātaṃ anuseti,** tasmā **taṃ** anusayitaṃ kilesajātaṃ, teneva anusayanasaṅkhātena **appahīnaṭṭhena bhūmiladdhanti veditabbaṃ**.

835. Tattha ca bhūmibhūtesu khandhesu na sabbe sabbesaṃ vatthū honti, atha kho viseso atthīti taṃ dassento āha **''yassa yesū''**tiādi. Tattha **yassā**ti yassa puggalassa. **Yesū**ti satipi ajjhattabhāvasāmaññe yesu atītādikāmāvacarādibhedabhinnesu khandhesu. **Te eva** yathānusayitā **khandhā**. Kiṃ panete kilesā ārammaṇaṃ karontā viya paricchijja paricchijja anusentīti? Yato te eva khandhā tesaṃ kilesānaṃ vatthūti vuttā, na heva kho anusayānaṃ vatthuṃ paricchijja pavatti atthi. Atītādikāmāvacarādivasena pana yathāpariccchinne vatthusmiṃ yo kilesānaṃ appahīnaṭṭho, so paricchijja pavatto viya hotīti **''atītakkhandhesū''**tiādi vuttaṃ. Tena vatthuvasena bhūmiladdhaṃ hotīti vatthubhedena siyā tassa bhedoti dasseti. Tathāvavatthitabhāvato eva hi ''aññataro lolajātiko taṃ rasapathaviṃ aṅguliyā sāyī''tiādivacanaṃ (dī. ni. 3.120) kāmāvacarakkhandhesu anusayitānaṃ rasataṇhādīnaṃ rūpārūpāvacarakkhandhe atikkamitvā puna kāmāvacarakkhandhavatthukataṃ vibhāveti. Tenāha **''tathā kāmāvacarakkhandhesū''**tiādi. Yathā cettha rūpārūpāvacarakkhandhe atikkamitvā pavatti, evaṃ kāmāvacarakkhandhe atikkamitvā pavatti hotīti āha **''esa nayo rūpārūpāvacaresū''**ti.

Pariyuṭṭhānābhibhavanavasena ca kilesānaṃ anusayanaṭṭho anumīyati tadabhāve abhāvato. Yassa ye anusayā pahīnā, tesaṃ vatthu tena samatikkantaṃ pariññātattāti kuto nesaṃ bhūmisamaññāti dassetuṃ vuttaṃ

‘‘sotāpannādīsu panā’’tiādi. Idha **vaṭṭamūlakilesā**ti anusayā adhippetā, na avijjā, bhavataṇhā ca. **Yaṃ kiñci** cetanācetasikabhedaṃ, kāyikādibhedaṃ vā. **Itī**ti evaṃ, appahīnānusayattāti adhippāyo. **Assā**ti puthujjanassa. Te panete anusayā atītādikāmāvacarādivasena yathāpariccchinne tattha tattha vatthusmiṃ anusayantāpi te te pañcupādānakkhandhe avibhāgeneva vatthuṃ katvā anusentīti dassento **‘‘tassetaṃ vaṭṭamūla’’**ntiādimāha.

836. Idāni tamatthaṃ anvayabyatirekavasena upamāya vibhāvetuṃ **‘‘pathavīrasādi viyā’’**tiādi vuttaṃ. Rukkhagacchalatādīnaṃ paccayabhūto sasambhārapathaviyā raso **pathavīraso. Āporase**pi eseva nayo. **Sākhā** nāma khuddakasākhā. **Pasākho** viṭapo. **Rukkhapaveṇi**nti rukkhaparāparaṃ. **Santānayamāne**ti aparāparaṃ anuppabandhante.

Maṇḍūkakaṇṭakoti eko macchakaṇṭakoti vadanti. **Anupādāno**ti pahīnacaturupādāno, rūpādīsu vā kiñcipi agaṇhanto.

837. Idha **samudācāro** nāma laddhattalābhatāti khaṇattayasamaṅgisamudācāruppannanti āha **‘‘vattamānuppannameva samudācāruppanna’’**nti. **Pubbabhāge anuppajjamānampī**ti tasmiṃ āpāthagate ārammaṇe ādito pavattajavanavāresu anuppajjamānampi. **Adhiggahitattā**ti ayonisomanasikārena abhiruyha gahitattā, daḷhaṃ gahitattāti attho. **Aparabhāge**ti aparasmiṃ kālabhāge, kālantareti attho. **Ekantena uppattito**ti paccayasamavāye sati tathā ayonisomanasikārassa tattha nibbattattā niyamena uppajjanato. **Kalyāṇigāme**ti evaṃnāmake gāme. Rohaṇe kira abhirūpānaṃ itthīnaṃ uppattiṭṭhānatāya so gāmo tathā vuccati. **Cittasantatimanāruḷha**nti paccuppannataṃ paṭisedheti. **‘‘Uppattinivārakassa hetuno abhāvā’’**ti etena paccaye sati paccayasamavāye uppajjanārahatāya avikkhambhitassa uppannatāpariyāyoti dasseti. Nanu ca asamūhatuppannampi paccaye sati uppajjanārahameva? Saccametaṃ, pahānavisesabhāvakato pana nesaṃ bhedo. Yathā avikkhambhitāsamūhatabhūmiladdhuppannaṃ sati paccayasamavāye uppajjanārahaṃ, evaṃ ārammaṇādhiggahituppannampīti tividhassāpi bhūmiladdhena ekasaṅgahatā vuttā.

838. Akusalampi bhūtāpagatuppannaṃ atītattā na pahātabbaṃ, tathā ekaccaṃ okāsakatuppannaṃ itaraṃ appahātabbato, sesadvayaṃ khaṇattayasamaṅgibhāvatoti āha **‘‘amaggavajjhattā’’**ti. **Kenacī**ti catūsu maggañāṇesu kenaci. **Tassā**ti yathāvuttassa catubbidhassapi uppannassa. **Taṃ uppannabhāvaṃ vināsayamāna**nti anuppattidhammatāpādanena uppajjanārahataṃ vināsentaṃ. Paṭhamaṃ lokiyañāṇena yathābalaṃ pahīnameva lokuttarañāṇaṃ pajahatīti lokiyaggahaṇaṃ kataṃ.

Pariññādikiccakathāvaṇṇanā

839. **Saccābhisamayakālasmi**nti catunnaṃ ariyasaccānaṃ paṭivijjhanakkhaṇe. **Vuttānī**ti ‘‘dukkhaṃ pariññeyya’’ntiādinā (saṃ. ni. 5.1099), ‘‘yo, bhikkhave, dukkhaṃ passatī’’tiādinā (saṃ. ni. 5.1100) ca vuttāni. **Yathāsabhāvenā**ti aviparītasabhāvena. ‘‘Jānitabbānī’’ti vatvā tesaṃ jānanavidhiṃ upamāvasena aṭṭhakathāyaṃ tāva vuttanayena dassetuṃ **‘‘vuttaṃ heta’’**ntiādi vuttaṃ.

Tattha **yathā padīpo**tiādi ekassa ñāṇassa ekakkhaṇe cattāri kiccāni kathaṃ sambhavanti. Na hi tādisaṃ kiñci loke diṭṭhaṃ atthi, na ca vacanaṃ labbhatīti antolīnacodanaṃ manasi katvā vuttaṃ **‘‘pariññābhisamayenā’’**ti. Anavasesato paricchijja jānanasaṅkhātena paṭivijjhanena **abhisameti** asammohavasena **paṭivijjhati. Pahānābhisamayenā**ti samucchedappahānasaṅkhātena paṭivijjhanena asammohato **abhisameti. Maggaṃ bhāvanābhisamayenā**ti maggañāṇaṃ sammāsaṅkappādisesamaggaṃ sahajātādipaccayatāvasena bhāvanābhisamayena. **Abhisameti** pubbabhāgabhāvanāsambhūtena ariyamaggabhāvanāsaṅkhātena paṭivijjhanena abhisameti aṭṭhaṅgikaṃ maggaṃ asammohato paṭivijjhati. Maggañāṇañhi sampayuttadhammesu sammohaṃ viddhaṃsentaṃ attanipi sammohaṃ viddhaṃsetiyeva. **Nirodha**nti nibbānaṃ. **Sacchikiriyābhisamayenā**ti paccakkhakaraṇasaṅkhātena paṭivijjhanena. **Pāpuṇātī**ti adhigacchati. Svāyaṃ adhigamo dassanapaṭivedhoti āha **‘‘passati paṭivijjhatī’’**ti.

‘‘Nirodhaṃ…pe… paṭivijjhatī’’ti etena nirodhasaccamekaṃ ārammaṇapaṭivedhena cattāripi saccāni asammohapaṭivedhena maggañāṇaṃ paṭivijjhatīti evaṃ yuttivasena vibhāvitaṃ ekapaṭivedhaṃ āgamenapi sādhetuṃ **‘‘vuttampi ceta’’**ntiādi vuttaṃ. **‘‘Sabbaṃ veditabba’’**nti iminā ‘‘yo dukkhasamudayaṃ passati, so dukkhampi passatī’’tiādinā (saṃ. ni. 5.1100) āgataṃ samudayaṃ saccādimūlakaṃ yojanaṃ saṅgaṇhāti.

Na cetaṃ kālantaradassanaṃ sandhāya vuttaṃ, atha kho ekapaṭivedhamevāti dassentena ‘‘maggasamaṅgissa ñāṇaṃ, dukkhepetaṃ ñāṇa’’ntiādinā (vibha. 794; paṭi. ma. 1.109) aparaṃ suttapadaṃ ānītaṃ. Tathā hi ‘‘yo nu kho,

āvuso, dukkhaṃ passati, dukkhasamudayampi so passati…pe… paṭipadampi so passatī''ti (saṃ. ni. 5.1100) ekasaccadassanasamaṅgino aññasaccadassanasamaṅgibhāvavicāraṇāya tamatthaṃ sādhetuṃ āyasmatā **gavampati**ttherena vuttaṃ, paccekañca saccattayadassanayojanā katā. Aññathā kamābhisamaye purimadiṭṭhassa puna adassanato samudayādiṃ passato dukkhādidassanaṃ puna avattabbaṃ siyā, vuccamāne ca sabbadassanaṃ dassanantaraparamanti dassanānuparamo eva siyāti.

Nissayabhāvahetutāya dukkhapariññāya vaṭṭijhāpanasadisatā, paṭipakkhaviddhaṃsanatāya samudayappahānassa andhakāravidhamanasadisatā, ñāṇālokaparibrūhanatāya maggabhāvanāya ālokaviddhaṃsanasadisatā, tena tena maggena yathā yathā nirodhassa sacchikiriyā, tathā tathā kilesasnehapariyādānaṃ hotīti nirodhasacchikiriyāya snehapariyādānasadisatā kāraṇūpacārena vuttā.

840. **Obhāsetī**ti pakāseti. **Kilesapaṭippassaddhi**nti sabbakilesadarathapariḷāhavūpasamabhāvato kilesānaṃ paṭippassaddhibhūtaṃ.

841. **Appetī**ti pappoti. Dukkhapariññāya sakkāyatīrasamatikkamabhāvato orimatīrappahānasadisatā, maggabhāvanāya sattattiṃsabodhipakkhiyadhammāvahanatāya bhaṇḍavahanasadisatā.

842. Pavattaṃ ñāṇaṃ assāti **pavattañāṇo,** maggo. **Assa** maggassa.

Tathaṭṭhenāti tathasabhāvena, pīḷanādiaviparītasabhāvenāti attho. **Ekapaṭivedhānī**ti ekajjhaṃ paṭivijjhitabbākārāni.

Dukkhassa pīḷanaṭṭhotiādīsu yaṃ vattabbaṃ, taṃ heṭṭhā **buddhānussativaṇṇanāyaṃ** (visuddhi. mahāṭī. 1.144) vuttameva. **Ekasaṅgahitānī**ti ekeneva saṅgahitāni. Kena? Tathaṭṭhena, saccaṭṭhenāti attho. **Yaṃ ekasaṅgahita**ntiādi ñāṇassa ekapaṭivedhadassanaṃ. Maggañāṇañhi nirodhameva ārammaṇaṃ karontampi yo so dukkhādīsu tacchāvipallāsabhūtabhāvasaṅkhāto saccaṭṭho, tappaṭicchādakasammohaviddhaṃsanena taṃ yāthāvato paṭivijjhantaṃ paccakkhaṃ karontameva pavattati. Yato aparabhāge pīḷanādayo soḷasapi saccaṭṭhā ariyassa hatthāmalakaṃ viya yāthāvato upaṭṭhahanti.

843. **Atthā**ti ñāṇena araṇīyato atthāti laddhasamaññā ākārā. **Aññasaccadassanavasenā**ti samudayādisaccantaradassanavasena. **Āvibhāvato**ti pakāsabhāvato. Idaṃ vuttaṃ hoti – ye ākārā dukkhādīsu sabhāvavasena, saccantaradassanavasena ca āvibhavanti, te pīḷanādayo cattāroyevāti soḷaseva vuttā, na aññeti. Ayamattho idhādhippetoti kathamidaṃ viññāyatīti āha **''tattha katamaṃ dukkhe ñāṇa''**ntiādi. Tenetaṃ dasseti – yasmā pāḷiyaṃ visuṃ visuṃ ārammaṇakaraṇavasenapi saccañāṇaṃ vuttaṃ kiccanibbattivasenapi, tasmā viññāyati ''sabhāvato, saccantaradassanato ca saccānaṃ ākārā āvibhavantī''ti.

Kiccanibbattivasena dassanaṃ āvibhāvato dassanasadisanti taṃ anāmasitvā itarameva dassento **''tatthā''**tiādimāha. **Tatthā**ti tesu dvīsu dassanesu. **Āyūhita**nti piṇḍavasena nibbattitaṃ. Yañhi kiñci paccayuppannaṃ nāma, sabbaṃ taṃ samuditameva nibbattatīti. **Saṅkhata**nti paccayantarehi samecca sambhūya kataṃ. **Rāsikata**nti puñjakataṃ. Anekameva hi paccayuppannaṃ ekajjhaṃ nibbattamānaṃ attano paccayehi rāsikataṃ viya hotīti. **Tasmā**ti samudayena āyūhitattā. **Assā**ti dukkhasaccassa. Yasmiṃ santāne uppanno, tassa **kilesasantāpaharo**. Sayampi kilesapariḷāhābhāvato **susītalo. Santāpaṭṭho āvibhavati** uḷāradassanena tadaññassa anuḷārabhāvo viyāti dassento āha **''āyasmato''**tiādi. **Avipariṇāmadhammassa** niccasabhāvassa **vattabbameva natthi** paṭipakkhato āvibhavanākārassa sukhasiddhito.

Nidānaṭṭho āvibhavati idamassa nidadātīti. Saṃyogapalibodhaṭṭhā paṭipakkhavasena āvibhavanākārāti dassento āha **''visaṃyogabhūtassā''**tiādi. Kilesadukkhehi saṃyojanaṭṭho **saṃyogaṭṭho**. Saṃsāracārake palibuddhanaṭṭho **palibodhaṭṭho**.

Kilesasaṅgaṇikādivasena **avivekabhūtassa. Vivekaṭṭho** upadhivivekatā. Sabbasaṅkhāravivittatā asaṅkhatabhāvoti evaṃ acchariyabbhutasabhāvopi ariyamaggo saṅkhato eva, ayameva ca eko asaṅkhatoti nirodhassa asaṅkhatabhāvo supākaṭo hoti. **Dukkhaṃ visaṃ** maraṇadhammato tassa agadabhūtaṃ **amataṃ nibbānaṃ**.

''Maggo''ti sambhāvetabbataṃ patto sukhumasantabhāvena upaṭṭhito nikantibhūtopi **nāyaṃ** samudayo **hetu nibbānassa pattiyā. Ayaṃ** ariyamaggo **hetū**ti maggāmaggañāṇadassane vuttanayena maggassa **hetuṭṭho**

āvibhavati. Nirodhadassanenāti ativiya nipuṇassa paramagambhīrassa nirodhasaccassa dassanena. Tenāha **''paramasukhumānī''**tiādi. **Dukkhadassanenā**ti ativiya ādīnavappattiyā vipulatarādīnavassa dukkhasaccassa dassanena. Tappaṭipakkhato **ādhipateyyaṭṭho**. Tenāha **''anekarogātura…pe… uḷārabhāvo viyā''**ti. Evamete yathārahaṃ anvayato, byatirekato ca saccesu āvibhavanākārā vibhāvitā.

Ekekassāti ekekassa atthassa, pīḷanāyūhananissaraṇaniyyānaṭṭhe sandhāyāha. **Tiṇṇaṃ tiṇṇa**nti saṅkhatādiatthe. **Ye pana** vādino. **Nānābhisamaya**nti nānāñāṇena abhisamayaṃ, catunnaṃ saccānaṃ nānākkhaṇe nānāñāṇena paṭivijjhananti attho. Yadi hi maggañāṇassa catūsu saccesu nānābhisamayo siyā, dukkhadassanādīhi paṭhamamaggādīhi pahātabbānaṃ saṃyojanattayādīnaṃ ekadesappahānaṃ āpajjati. Tathā ca sati ekadesasotāpattimaggaṭṭhatādippasaṅgo. Taṃtaṃdassanānantarañca taṃtaṃphalena bhavitabbanti taṃtaṃpaheyyakilesapaṭippassaddhibhūtānaṃ phalānaṃ maggānaṃ viya catukkatā siyā. Tathā ca sati ekadesasotāpannatādippasaṅgo. Kiñca bhiyyo – yadi maggañāṇassa nānābhisamayo siyā, aññena ñāṇena dukkhaṃ passati. Aññena samudayaṃ, aññena nirodhaṃ, aññena maggaṃ, evaṃ sati maggakiccaṃ aparipuṇṇameva siyā. Maggadassanena hi dvayagati, teneva vā tassa dassanaṃ, aññena vāti. Tattha paṭhamo tāva pakkho na yujjati attani pavattiyā asambhavato. Na hi teneva aṅgulaggena tameva parāmasituṃ sakkā. Atha aññena anavaṭṭhānappasaṅgo ''yena maggaṃ passati, sopi maggo. Tampi yena passati, sopi maggo''ti. Tasmā ekābhisamayato yathāvutto asammohapaṭivedhova yutto. Apica paricchinditabbaṃ, samucchinditabbañca saccadvayaṃ ārabbha pavattamānassa maggañāṇassa paricchindanasamucchindanāni na sambhavanti tato anissaraṇato. Na hi dukkhapariññāsamudayappahānāni dukkhasamudayasaccārammaṇena ñāṇena kātuṃ sakkuṇeyyāni. Nibbānārammaṇena pana tattha, itaradvaye ca sammohaṃ viddhaṃsentena sakkā kātunti ekābhisamayo eva yutto. Ayaṃ pana attho pāḷiyaṃ āgato evāti **''tesaṃ uttaraṃ abhidhamme kathāvatthusmiṃ vuttamevā''**ti.

Pariññādippabhedakathāvaṇṇanā

845. **Abhiññāpaññā**tiādīnaṃ attho heṭṭhā vuttoyeva. Apica sutamayāya, cintāmayāya, ekaccabhāvanāmayāya ca abhivisiṭṭhāya paññāya ñātā **abhiññātā. Āveṇikā bhūmi** pariññantarānaṃ avisayabhāvato. Na hi nāmarūpaparicchedapaccayapariggahaṇavasena tīraṇapariññādīnaṃ pavatti atthi.

846. Anulomañāṇampi aniccādivaseneva saṅkhāre ārabbha pavattati, pageva paṭisaṅkhānupassanādayoti āha **''yāva anulomā āveṇikā bhūmī''**ti. Kāmañcettha tīraṇapariññābhūmiyaṃ ñātappahānapariññāyopi laddhāvasarā, tattha pana yathā tīraṇapariññā sātisayaṃ kiccakārī, na tathā itarāti āveṇikaggahaṇaṃ.

847. Nippariyāyena pahānapariññā nāma maggañāṇanti **''yāva maggañāṇā bhūmī''**ti vuttaṃ. **Ayaṃ idha adhippetā**ti idha abhisamayakāle kiccavicāre ayaṃ pahānapariññā adhippetā tadatthattā sesapariññānaṃ. Tenāha **''yasmā vā''**tiādi.

Tadatthāyevāti pahānapariññatthā eva. Atha vā **tadatthāyevā**ti pahānatthā eva. Atha vā **tadatthāyevā**ti maggatthā eva. Ñātatīraṇapariññā hi yāvadeva maggādhigamatthāya pavattā. **Niyamato ñātā ceva tīritā ca honti** ñātatīritabhāvehi vinā pahānābhāvato, pahānasiddhiyañca ñātatīritabhāvasiddhito. Maggañāṇañhi dukkhe pariññābhisamayavasena pavattamānaṃ tassa sabhāvalakkhaṇaṃ viya sāmaññalakkhaṇampi paṭivijjhatīti vuccati tappaṭicchādakasammohaviddhaṃsanato. Tenāha **''pariññattayampi…pe… veditabba''**nti.

848. **Pariññā viyā**ti tividhatāsāmaññaṃ nidasseti, na pariññāpahātabbatāsāmaññaṃ vikkhambhanappahānassa aripaññākiccabhāvato. Kāmacchandādayo yathā na cittaṃ pariyuṭṭhāya tiṭṭhanti, evaṃ pariyuṭṭhānassa nisedhanaṃ appavattikaraṇaṃ vikkhambhanaṃ, vikkhambhanameva pahānaṃ **vikkhambhanappahānaṃ. Pākaṭattā**ti ''ayaṃ abyāpannacitto vigatathinamiddho''tiādinā (a. ni. 4.198) paresampi pākaṭattā. **''Na sahasā cittaṃ ajjhottharantī''**ti idaṃ paṭiladdhamattassa jhānassa vasena vuttaṃ, subhāvite pana paguṇajjhāne yāva carimakacittampi na ajjhottharanteva. Atha vā **jhānassa pubbabhāgepī**ti jhānādhigamatthāya pubbabhāgapaṭipattiyā. **Pacchābhāgepī**ti jhānaṃ labhitvā aññakiccappasutassapi. **Vitakkādayo**ti vitakkavicārapītisukharūpasaññādayo. Dutiyajjhānādīnaṃ paṭipakkhā dutiyādīsu appitesuyeva vikkhambhanti, tato tato vuṭṭhitamattassa pana pavattanti parittacittavaseneva vuṭṭhahanato.

849. **''Padīpena andhakārassa viyā''**ti idaṃ paṭipakkhena pahīnabhāvadassanatthaṃ vuttaṃ. Paṭipakkho hi padīpo andhakārassa, ghaṭappahāro pana sevālassa na paṭipakkho, kevalaṃ pavattinivāraṇamattameva karotīti. Tena asatipi ujuvipaccanīkatāya dutiyajjhānādīnaṃ vitakkādīnaṃ vikkhambhanassa taṃ nidassanaṃ suṭṭhutaraṃ yujjati. **''Vipassanāya avayavabhūtenā''**ti idaṃ idhādhikatatadaṅgappahānassa dassanatthaṃ vuttaṃ.

Sīlavisodhanādināpi hi tadaṅgappahānaṃ hotiyevāti. **Ñāṇaṅgenā**ti ñāṇasaṅkhātena kāraṇena. Tadaṅgena tadaṅgassa pahānaṃ **tadaṅgappahānaṃ**. Sati vijjamāne khandhapañcakasaṅkhāte kāye, sayaṃ vā tattha sati diṭṭhi **sakkāyadiṭṭhi,** ''rūpaṃ attato samanupassatī''tiādinā (saṃ. ni. 3.81; 4.345) nayena vuttā attānudiṭṭhi. Soḷasavatthukā, aṭṭhavatthukā ca kaṅkhāva malaṃ **kaṅkhāmalaṃ. Samūhagāhassā**ti ''attā attaniya''nti evaṃ pavattasamūhagahaṇassa pahānaṃ kalāpasammasanena ekādasasu okāsesu pakkhipitvā vikiraṇavasena khandhānaṃ dassanato. **Assādasaññāyā**ti pañcakkhandhe assādanavasena pavattamicchāsaññāya. **Appaṭisaṅkhānassā**ti paṭisaṅkhānapaṭipakkhassa mohassa. **Anupekkhanassā**ti apekkhāya. Saṅkhāresu niccādigāho **saccapaṭilomagāho** maggasaccādhigamassa vilomanato. Sādīnavesu anādīnavasaññitā, anādīnave ca sādīnavasaññitā **saccapaṭilomagāho**ti ca vadanti.

Evaṃ visuddhikkamena tadaṅgappahānaṃ dassetvā idāni aṭṭhārasamahāvipassanāvasenapi taṃ dassetuṃ **''yaṃ vā panā''**tiādi vuttaṃ. Tattha yaṃ vā pana pahānanti sambandho.

850. **Vuttameva** ''sabbaṃ saṅkhāragataṃ aniccato anupassatī''tiādinā (visuddhi. 2.742).

Santatisamūhakiccārammaṇānaṃ vasena ghanaggahaṇaṃ ghanasaññā, tassā **ghanasaññāya**.

Nirodhe adhimuttatā, tāyāti tiyaddhagatānaṃ saṅkhārānaṃ nirodhameva disvā tattha adhimuccanavasena pavattapaññā, tāya. **Āyūhanassā**ti abhisaṅkharaṇassa.

Taṃ taṃ paricchedanti ādānanikkhepādikaṃ taṃ taṃ paricchedaṃ. **Aññathāpavattidassanan**ti vuttaparicchedato pubbe, pacchā ca aññākārappavattiyā dassanaṃ, avatthāvisesappavattidassanaṃ vā. **Dhuvasaññāyā**ti thirabhāvaggahaṇassa.

Sārādānābhinivesassāti asāresu sāragahaṇābhinivesassa.

Saṃsayamicchāñāṇānaṃ vasena sammuyhanaṃ sammoho, so eva abhinivesoti **sammohābhiniveso**. Saṅkhāresu leṇatāṇabhāvaggahaṇaṃ **ālayābhiniveso,** atthato bhavanikanti.

Yathā cittaṃ saṅkhāre muñcitvā vivaṭṭaṃ nibbānaṃ pakkhandati, tathā pavattanato saṅkhārupekkhā ca anulomañca ''vivaṭṭānupassanā''ti vuttaṃ. Niviṭṭhabhāvena ogāḷhabhāvena pavattasaṃyojanādikilesā eva **kilesābhiniveso. Nibbedhabhāgiyaṃ samādhi**nti vipassanāsamādhimāha.

851. **Asanivicakkaṃ** asanimaṇḍalaṃ. **Evaṃ pahāna**nti anuppattidhammatāpādanamāha. Kammakilesānaṃ, sabbesampi vā saṅkhārānaṃ khayaṃ nirodhaṃ gacchatīti **khayagāmī,** ariyamaggo. Lokuttaraggahaṇeneva siddhepi khayagāmiggahaṇaṃ vaṇṇabhaṇanatthaṃ. **Samucchedappahānamevā**ti avadhāraṇaṃ nippariyāyataṃ upādāya. **Tadatthānevā**ti samucchedappahānatthāneva. Tena vikkhambhanatadaṅgappahānānaṃ maggasambhāratamāha tehi vinā asijjhanato. Atha vā **tadatthānevā**ti maggatthāneva. Tena tadatthatāya tesaṃ taṃkiccataṃ dasseti. Tenāha **''tasmā''**tiādi. Tamevatthaṃ upamāya dassetuṃ **''paṭirājānaṃ vadhitvā''**tiādi vuttaṃ. **Yampi tato pubbe kata**nti yaṃ tatorajjappattito pubbe kataṃ paccantasādhanaduggaviddhaṃsanādi. Yathā **idañcidañca raññā katantiyeva vuccati,** evaṃ lokiyañāṇena sādhitānipi vikkhambhanatadaṅgappahānāni samucchedappahānavasena pavattassa maggassa kiccabhāvena vuccanti, tadatthatāya, tesaṃ taṃsantatipatitatāya ca maggassāti veditabbā.

852. Lokiyassa, lokiyā vā sacchikiriyā **lokiyasacchikiriyā**. Evaṃ **lokuttarasacchikiriyā** veditabbā. **Lābhīmhī**ti lābhī amhi. Tathā **vasīmhī**ti etthāpi. **Paccakkhato ñāṇaphassenā**ti paccakkhato ārammaṇakaraṇasaṅkhātena ñāṇaphassanena. **''Paccakkhato''**ti ca iminā anumānato ārammaṇakaraṇaṃ nivatteti, ''īdisamida''nti paccavekkhaṇavasena paccakkhato jānanaṃ hettha ''ñāṇaphasso''ti adhippeto. **Phassitā**ti ñāṇena phuṭṭhā.

Jhānamaggaphalāni viya attano santāne anuppādetvāpi tappaṭicchādakasammohaviddhaṃsanavasena tathāviddhaṃsanapavattañāṇaṃ **aparappaccayañāṇaṃ**.

Passanto paccakkhato jānanto. **Amatogadha**nti amatapariyāpannaṃ, amatasaṅkhātanti attho.

Sotāpattimaggo paṭhamaṃ nibbānadassanato dassanaṃ, tena dassanena sacchikiriyā **dassanasacchikiriyā**. Kiñcāpi gotrabhuñāṇaṃ tato paṭhamataraṃ nibbānaṃ passati, ālambanakaraṇato disvā kattabbakiccākaraṇato pana na dassananti vuccati. **Sā duvidhāpī**ti sā dassanabhāvanāvasena duvidhāpi sacchikiriyā. **Dassanabhāvanāvasenā**ti dassanamaggabhāvanāmaggavasena. Tena amaggavasena pavattanibbānassa paccavekkhaṇasacchikiriyaṃ nivatteti. **Nibbānassā**ti pana iminā maggaphalesu paccavekkhaṇasacchikiriyaṃ. **Imassa ñāṇassā**ti imassa yathādhigatassa lokuttarañāṇassa.

853. **Abhimatā**ti adhippetā. Bhāvanā nāma uppādanā, santānaparibhāvanā cāti tadubhayaṃ dassento **''lokiyāna''**ntiādimāha. Yadaggena hi lokiyā kusalādayo uppāditā, vaḍḍhitā ca, tadaggenassa sīlabhāvanā, kāyabhāvanā, cittabhāvanā, paññābhāvanā ca lokiyā nipphāditā hoti, tāya ca santānopi paribhāvitoti. **Tāsu** lokiyalokuttarabhāvanāsu **idha** ñāṇadassanavisuddhikathāyaṃ **lokuttara**bhāvanā **adhippetā,** na itarā tassā sambhārabhāvato. **Catubbidhampetaṃ ñāṇa**nti etaṃ catubbidhampi ariyamaggañāṇaṃ lokuttarāni sammāvācādibhedāni **sīlādīni uppādeti**. Kathaṃ? Sahajātādipaccayatāya. **Sīlādīnī**ti ettha **ādi**-saddena samādhissa gahaṇaṃ, na paññāya. Na hi tadeva taṃ uppādeti, maggacittuppādo pana uppādeti. Tadantogadhabhāvā sammāsaṅkappo. So hi pañcakkhandhasaṅgahitoti vadanti. **Sīlādīnī**ti vā phalasīlādīnampi gahaṇanti paññāyapi gahaṇaṃ yujjatiyeva. **Sahajātapaccayāditāyā**ti ettha **ādi**-saddena anantarapaccayāditāyapi saṅgaho daṭṭhabbo. **Tehi ca santānaṃ vāsetī**ti tehi samucchindanapaṭipassambhanavasena pavattehi lokuttarehi sīlādīhi ariyapuggalo attano santānaṃ paribhāveti. Yaṃ nissāya parāvuttīti vadanti. Yathā pariññattayampi pahānattayampi maggañāṇassa kiccanti vuttaṃ pariyāyena, na evamidha. Idha pana **lokuttarabhāvanāva assa** maggañāṇassa **kiccaṃ**. Na hettha bhāvanāya pariyāyo labbhatīti avadhāraṇaṃ. Tena lokiyabhāvanaṃ nivatteti.

Evaṃ sarūpeneva āgatāyāti ''cittaṃ bhāvaya''nti samādhi viya cittasīsena anāgantvā ''paññaṃ bhāvaya''nti evaṃ sarūpeneva āgatāya paññāya. **Yaṃ vuttaṃ** uddesavasena. **Ettāvatā taṃ vitthāritaṃ hoti**. Ayañca pañho vissajjito hotīti sambandho.

Ñāṇadassanavisuddhiniddesavaṇṇanā niṭṭhitā.

Iti bāvīsatimaparicchedavaṇṇanā.

23. Paññābhāvanānisaṃsaniddesavaṇṇanā

Ānisaṃsapakāsanāvaṇṇanā

854. **Anekasatānisaṃsā** sāvakabodhiādivipulodātaguṇavisesāvahattā. **Vitthārato**ti nayadassanaṃ akatvā ''ayampi paññābhāvanāya ānisaṃso, ayampī''ti anupadadassanavasena vitthārato pakāsetuṃ na sukaraṃ atibahubhāvato. **Assā**ti paññābhāvanāya. **Nānākilesaviddhaṃsana**nti sakkāyadiṭṭhivicikicchādivasena nānāvidhānaṃ kilesadhammānaṃ tadaṅgādivasena pajahanaṃ. **Ariyaphalarasānubhavana**nti sotāpattiphalādiphalasukhapaṭisaṃvedanaṃ.

Nānākilesaviddhaṃsanakathāvaṇṇanā

855. ''Ariyaphalarasānubhavana''nti eteneva kilesānaṃ paṭippassaddhippahānaṃ dīpīyatīti **''ariyamaggakkhaṇe''**ti visesavacanaṃ, tabbhāvabhāvato vā. Siddhe hi samucchedappahāne paṭippassaddhippahānaṃ siddhameva hotīti.

Bhīmavegānupatitāti sakalaṃ lokaṃ bhindantena viya bhīmena bhayānakena vegena sahasā patitā. **Siluccaye**ti pabbate selaputhule. **Satejujjalamaṇḍalo**ti saradakālasamiddhena attano tejasā samujjaladuddikkhamaṇḍalo. Vadhabandhanādiduggatiparipakkilesādijātiādi**sabbānatthavidhāyakaṃ. Sandiṭṭhika**nti paccakkhabhūtaṃ. **Jaññā**ti jāneyya. **Idhā**ti imissaṃ paññābhāvanāyaṃ.

Phalasamāpattikathāvaṇṇanā

856. Ariyassa maggassa phalaṃ **ariyaphalaṃ,** ariyañca taṃ visuddhattā phalañcātipi **ariyaphalaṃ,** tassa **raso,** paṭippassaddhivimuttisukhaṃ, **anubhavanaṃ** nibbānārammaṇassa tassa paṭisevanaṃ. **Tatrā**ti tesu dvīsu ākāresu. **Assā**ti ariyaphalassa.

857. Saṃyojanesu pahīnesu sabbepi kilesā pahīnāyeva hontīti saṃyojanānaṃyeva gahaṇaṃ. **Saṃyojanappahānamattameva** ariyamaggassa **phalaṃ nāma,** na aññaṃ kiñci atthantaraṃ vipākabhūtanti adhippāyo. Tenāha **''phalaṃ nāma na koci añño dhammo atthī''**ti. Ke panetaṃ vadantīti? Andhakādayo. Te hi ''arahattaṃ arahattanti, āvuso, vuccati…pe… mohakkhayo''ti (saṃ. ni. 4.315) suttapadassa atthaṃ aññathā gahetvā nippariyāyato ''arahattaṃ nāma kiñci natthi, kilesappahānameva tathā voharīyatī''ti vadantā sesaphalepi paṭikkhipanti. **Idaṃ suttampī**ti paṭisambhidāmaggapāḷimāha. Pakaṭṭho ukkaṭṭho yogoti payogo, ariyamaggo, payoganimittaṃ jātakilesānaṃ paṭippassaddhi **payogapaṭippassaddhi**. Yā pana ariyamaggassa bhāvitattā labbhamānāpi yassā vipākapaññāya nippajjamānāya nippajjati, sā paṭippassaddhiyaṃ nipphādetabbāyaṃ paññāti **paṭippassaddhipaññā**ti vuttā. **Sammādiṭṭhi micchādiṭṭhiyā vuṭṭhātī**ti sammādiṭṭhiyā ujuvipaccanīkadassanavasena vatvā tadaññatopi vuṭṭhānaṃ dassetuṃ **''tadanuvattakakilesehī''**ti vuttaṃ, tassā micchādiṭṭhiyā sampayogato, upanissayato ca anuvattakakilesehi. Tena tadekaṭṭhappahānamāha. **Khandhehī**ti tadanuvattakakkhandhehi, tāya micchādiṭṭhiyā sampayuttakkhandhehi ceva tappaccayā āyatiṃ uppajjanakkhandhehi cāti attho. **Bahiddhā ca sabbanimittehī**ti yathāvuttakilesakkhandhehi bahiddhābhūtehi vipassanāya gocarabhūtehi sabbasaṅkhāranimittehi.

Evaṃ maggakiccaṃ dassetvā idāni tassa vasena phalaṃ dassetuṃ **''tampayogapaṭippassaddhattā''**tiādi vuttaṃ. Tattha **tampayogapaṭippassaddhattā**ti tassa ajjhattabahiddhā vuṭṭhānādipayogassa paṭippassaddhattā. Maggo hi nimittato, pavattato ca vuṭṭhahanto kilese pajahatīti attano khaṇe taṃ payogaṃ karoti nāma, phalakkhaṇe panassa so payogo paṭippassaddho vūpasanto nāma hoti. Tena vuttaṃ ''tampayogapaṭippassaddhattā''ti. **Uppajjatī**ti maggānantaraṃ dvikkhattuṃ vā tikkhattuṃ vā uppajjati. Phalasamāpattikāle pana bahukkhattuṃ, nirodhā vuṭṭhahantassa dvikkhattuṃ uppajjati. Sabbampi yathāvuttapayogapaṭippassaddhinimittaṃ uppajjanato ''tampayogapaṭippassaddhattā uppajjatī''ti vuttaṃ. **Maggassetaṃ phala**nti yathāvuttā vipākā sammādiṭṭhi nāma, etaṃ ariyamaggassa phalanti veditabbaṃ. **Vitthāretabba**nti ''sotāpattimaggakkhaṇe abhiniropanaṭṭhena sammāsaṅkappo micchāsaṅkappā''tiādinā (paṭi. ma. 1.63) saṅkappādivasena, sesamaggavasena ca vitthārato veditabbaṃ.

Cattāri ca sāmaññaphalāni, ime dhammā appamāṇārammaṇāti appamāṇārammaṇatāya maggehi nibbisesatāya. Tathā nevasaññānāsaññāyatanasaṅkhāto mahaggato dhammo nirodhato vuṭṭhānavelāyaṃ appamāṇassa dhammassa anantarapaccayena paccayoti ariyaphalassa anantarapaccayatāya ca dīpanāti **evamādīnipi ettha** ariyaphalassa sabhāvadhammabhāvena atthitāya **sādhakāni,** na yathādassitapaṭisambhidāmaggapāḷiyevāti adhippāyo.

858. **Phalasamāpattiya**nti phalapavattisaṅkhātāya samāpattiyaṃ. **Assā**ti ariyaphalassa. Sarūpakattukāraṇākāraṭṭhitivuṭṭhānānantaravasena **idaṃ pañhākammaṃ**.

859. **Ariyaphalassa nirodhe appanā**ti ariyassa phalajhānassa nibbāne ārammaṇabhūte appanākārena pavatti.

860. **Sabbepi puthujjanā**ti jhānasamāpattilābhinopi puthujjanā na samāpajjanti, pageva itare. **Ariyā sabbepi** phalasamāpattiṃ **samāpajjantī**ti kāmaṃ sāmaññajotanā, sā pana visesaniviṭṭhāyeva hoti. **Adhigatattā**ti pana hetukittanaṃ. Uparimānampi heṭṭhimāya lokiyasamāpattiyā viya samāpajjanaṃ sādhentaṃ viya ṭhitanti taṃ nivattento **''uparimā panā''**tiādimāha. Tattha **uparimā**ti sakadāgāmiādayo. **Heṭṭhima**nti sotāpattiphalādiṃ. **Na samāpajjanti** satipi adhigatatte. Kasmāti ce? Kāraṇamāha **''puggalantarabhāvūpagamanena paṭippassaddhattā''**ti. Etena uparimo ariyo heṭṭhimaṃ phalasamāpattiṃ samāpajjati attanā adhigatattā, yathā taṃ lokiyasamāpattinti, evaṃ pavattaṃ hetuṃ byabhicāreti. Na hi lokiyajjhānesu puggalantarabhāvūpagamanaṃ nāma atthi visesābhāvato. Idha pana asamugghāṭitakammakilesanirodhanena puthujjanehi viya sotāpannassa, sotāpannādīhi sakadāgāmiādīnaṃ puggalantarabhāvūpagamanaṃ atthi. Yato heṭṭhimā heṭṭhimā phaladhammā uparūpari maggadhammehi nivattitā paṭipakkhehi viya abhibhūtā appavattidhammataṃyeva āpannā. Tenāha ''paṭippassaddhattā''ti.

Apica kusalakiriyapavatti nāma aññādisī, vipākapavatti ca aññādisī, anantaraphalattā ca lokuttarakusalānaṃ heṭṭhimato uparimo bhavantaragato viya hoti. Taṃtaṃphalavaseneva hi ariyānaṃ sotāpannādināmalābho. Te sace aññaphalasamaṅginopi honti, sotāpannādināmampi tesaṃ avaṭṭhitaṃ siyā, tena tena jhānena gahitapaṭisandhiko viyāti tassa tassa ariyassa taṃ taṃ phalaṃ bhavaṅgasadisanti na uparimassa heṭṭhimaphalasamaṅgitāya lesopi sambhavati, kuto tassa samāpajjananti daṭṭhabbaṃ. **Heṭṭhimā ca uparima**nti heṭṭhimā ca sotāpannādayo ariyā uparimaṃ sakadāgāmiphalādiṃ na samāpajjantīti sambandho. Tattha kāraṇamāha **''anadhigatattā''**ti. Na hi anadhigatasamāpattiṃ samāpajjituṃ sakkā.

''Attano attanoyeva pana phalaṃ samāpajjantī''ti iminā sabbepi ariyā attano attano phalasamāpattiṃ samāpajjantīti atthe āpanne tattha kesañci matibhedaṃ dassetuṃ **''keci panā''**tiādi vuttaṃ. **Ete hi samādhismiṃ paripūrakārino**ti yasmā hi te ''uparimā dve''ti vuttā anāgāmino, arahanto ca samādhismiṃ paripūrakārino, itare pana sīlesu paripūrakārino, tasmā dve eva phalasamāpattiṃ samāpajjantīti. Na hi samādhipāripūriyā vinā samāpattivaḷañjanaṃ sambhavatīti adhippāyo. **Ta**nti ''samādhismiṃ paripūrakārino''ti tehi vuttakāraṇaṃ. **Akāraṇamevā**ti ayuttiyeva. Kasmāti ce? Āha **''puthujjanassāpī''**tiādi. Tassattho – sabbaso asamucchinnakilesassa puthujjanassāpi attanā paṭiladdhalokiyasamāpattisamāpajjanaṃ labbhati, kimaṅgaṃ pana samucchinnekaccakilesānaṃ heṭṭhimānaṃ ariyānaṃ, tasmā tesaṃ samādhismiṃ aparipūrakāritā attano phalasamāpattiṃ asamāpajjanassa akāraṇanti. Yutticintā nāma pāḷianāruḷhe atthe yuttā, ayaṃ panattho pāḷiāruḷhoti kāraṇāpadese anādarakaraṇamukhena pāḷiṃ dassento **''kiñcetthā''**tiādimāha. **Sotāpattimaggapaṭilābhatthāyā**ti sotāpattimaggassa samadhigamāya. **Sotāpattiphalasamāpattatthāyā**ti sotāpattiphalasamāpattiyā samāpajjanatthaṃ. Esa nayo sesesupi.

Ettha ca ''suññatavihārasamāpattatthāya animittavihārasamāpattatthāyā''tiādinā sarūpato uddhaṭattā tato pubbe āgatā maggaphalavārā appaṇihitavasena vuttā. Tattha anattānupassanāmukhena, aniccānupassanāmukhena ca pavattānaṃ phalasamāpattīnaṃ purecarā gotrabhudhammā navadasabhāvena vuttāti veditabbā. ''Sotāpattiphalasamāpattatthāyā''tiādinā pana catūsupi phalesu ekasadisaṃ desanāya āgatattā sotāpannasakadāgāminopi attano phalaṃ samāpajjantīti viññāyati. Maggānantaraphalavasena taṃ vuttanti ca na sakkā vattuṃ vipassanāvasena dasannaṃ gotrabhudhammānaṃ dassanavasena desanāya āraddhattā, maggavāreneva ca tadatthasiddhito. Na ca maggānantaraṃ phalaṃ ''phalasamāpattī''ti vuccati visuṃ parikammābhāvato. Tasmā phalasamāpattivacaneneva sotāpannādīnampi phalasamāpattisamāpajjanaṃ siddhaṃ. Tenāha **''tasmā''**tiādi.

861. Payojanampi tadatthāya paṭipattiyā kāraṇaṃ hoti tannimittaṃ paṭipajjanatoti **''kasmā samāpajjantī''**ti kāraṇaṃ pucchitvā **''diṭṭhadhammasukhavihārattha''**nti payojanaṃ vissajjitaṃ. **Kasmā**ti vā sampadāne nissakkavacanaṃ, kissāti vuttaṃ hoti. **Diṭṭhadhammasukhavihāratth**anti diṭṭheva dhamme kilesadarathapariḷāhavūpasamena santena sukhavihārena viharaṇatthaṃ. Satipi vipākabhāve parikammena vinā anuppajjanato phalasamāpattidhammānaṃ tassa tassa ariyassa rucivaseneva pavatti, yato nesaṃ sādhipatitāti āha **''addhāna…pe… samāpajjantī''**ti.

862. **Dvīhi ākārehī**ti dvīhi kāraṇehi. Yathā hi lokiyajjhānānaṃ samadhigamo sampayogasamaṅgibhāvena sijjhamāno pahānaṅgasamatikkamamukhena vuccati tathā samadhigantabbattā, evaṃ phalasamāpattipi nibbānamanasikārena sijjhamānā tadaññārammaṇāmanasikāramukhena vuccati sabbasaṅkhārato vinivaṭṭitamānasatāvasena samijjhanato. Tenāha **''nibbānato''**tiādi. Udayabbayañāṇādiñāṇaparamparavasena hi sabbaphalacittaṃ saṅkhārato sabbaso nibbinnavirattacittassa tato vinissaṭanibbānārammaṇaṃ pavattati. Evaṃ pavattamānañca taṃ **nibbānato aññassa ārammaṇassa amanasikārā, nibbānassa ca manasikārā** pavattatīti vuccati.

Animittāya cetovimuttiyāti animittavimokkhadvayāya phalasamāpattiyā, aniccānupassanāmukhena vā samāpajjitabbāya phalasamāpattiyā. **Samāpattiyā**ti samāpajjanatthāya. **Sabbanimittāna**nti rūpādisabbasaṅkhāranimittānaṃ. **Amanasikāro**ti ādīnavato disvā vissaṭṭhatāya anāvajjanaṃ asamannāhāro. **Animittāya ca dhātuyā manasikāro**ti sabbasaṅkhāranimittābhāvato animittāya. Kehici paccayehi na saṅkhatattā ca asaṅkhatāti laddhanāmāya asaṅkhatāya dhātuyā phalasamāpattisahajātena manasikārena manasikaraṇaṃ, tassā vā dhātuyā phalasamāpatticittasaṅkhāte manasikaraṇaṃ.

863. **Udayabbayādivasenā**ti udayabbayabhaṅgabhayatupaṭṭhānādivasena pavattanakānaṃ navannampi ñāṇānaṃ byāpāraṃ vadati. Tenāha **''pavattānupubbavipassanassā''**ti. **Saṅkhārārammaṇagotrabhuñāṇānantara**nti saṅkhārārammaṇassa ''vodāna''nti laddhanāmassa gotrabhuñāṇassa anantaraṃ. Kasmā panettha gotrabhuñāṇaṃ maggañāṇapurecārikaṃ viya nibbānārammaṇaṃ na hotīti? Phaladhammānaṃ aniyyānikabhāvato. Ariyamaggadhammā eva hi niyyānikā. Vuttañhetaṃ ''katame dhammā niyyānikā? Cattāro maggā apariyāpannā''ti (dha. sa. 1295, 1609). Tasmā ekantena niyyānikasabhāvassa ubhatovuṭṭhānabhāvena pavattamānassa maggañāṇassa anantarapaccayabhūtena ñāṇena nimittato vuṭṭhiteneva bhavitabbanti tassa nibbānārammaṇatā yuttā, na pana ariyamaggassa bhāvitattā tassa vipākabhāvena pavattamānānaṃ kilesānaṃ asamucchindanato aniyyānikattā avuṭṭhānasabhāvānaṃ phalañāṇānaṃ purecārikañāṇassa kadācipi nibbānārammaṇatā ubhayattha anulomañāṇānaṃ atulyākārato. Ariyamaggavīthiyañhi anulomañāṇāni anibbiddhapubbānaṃ thūlathūlalobhakkhandhādīnaṃ sātisayaṃ padālanena lokiyañāṇesu

ukkaṃsapāramippattāni maggañāṇānuguṇāni uppajjanti. Phalasamāpattivīthiyaṃ pana tāni tena tena maggena tesaṃ tesaṃ kilesānaṃ samucchinnattā tattha kilesavikkhambhane nirussukkāni kevalaṃ ariyānaṃ phalasamāpattisukhasamaṅgibhāvassa parikammamattāni hutvā uppajjantīti na tesaṃ kutoci vuṭṭhānasambhavo, yato nesaṃ pariyosānañāṇaṃ saṅkhāranimittavuṭṭhānato nibbānārammaṇaṃ siyā.

Evañca katvā ''sekkhassa attano phalasamāpattivaḷañjanatthāya udayabbayādivasena saṅkhāre sammasantassa vipassanāñāṇānupubbiyā phalameva uppajjati, na maggo''ti idañca aṭṭhakathāvacanaṃ samatthitaṃ hoti. Tenāha **''sekkhassāpi phalameva uppajjati, na maggo''**ti. Nibbānārammaṇe appanajjhānavasena yathāparicchinnakālaṃ nirantaraṃ phalacittasseva pavattanaṃ samāpajjanaṃ phalasamāpattīti āha **''phalasamāpattivasena nirodhe cittaṃ appetī''**ti. Yadi anupubbavipassanānaṃ vasena phalasamāpattisamāpajjanaṃ, tena nīhārena sekkhassa uparimaggenāpi bhavitabbanti anuyogaṃ sandhāyāha **''phalasamāpattininnatāyā''**tiādi. Tena aññoyeva vipassanācāro ariyamaggāvaho, añño phalasamāpattiāvahoti dasseti, svāyaṃ vipassanāya vibhāgo vutto eva. **Ye panā**ti abhayagirivāsino sandhāyāha. Te hi maggaphalavipassanāya āloḷetvā vadanti. Teneva hi **''evaṃ satī''**tiādi vuttaṃ. **Arahā paccekabuddho bhavissati** yadi itaratthāpi vipassanā tadatthāya saṃvatteyyāti adhippāyo. **Pāḷivaseneva ca paṭikkhitta**nti ''dasa gotrabhudhammā vipassanāvasena uppajjantī''ti maggatthā phalatthā vipassanā visuṃ katvā pavattapāḷivaseneva tesaṃ vacanaṃ paṭikkhittantipi na gahetabbaṃ, aññathā ''dasa gotrabhudhammā''ti vacanaṃ virujjheyyāti. **Idameva pana gahetabba**nti vuttassevatthassa nigamanaṃ. **Phalañcassā**tiādi mahaggatavipākānaṃ viya lokuttaravipākānañca kusalasarikkhatādassanaṃ. Jhānato sarikkhatādassaneneva cettha bojjhaṅgamaggaṅgavasenāpi sarikkhatā dassitāyevāti veditabbaṃ.

864. **Ṭhitiyā**ti pabandhaṭṭhitiyā. Yathāparicchinnakālañhi samāpattiyā pabandhavasenāvaṭṭhānaṃ idha **ṭhitī**ti. ''Cande vā sūriye vā ettakaṃ ṭhānaṃ gate vuṭṭhahissāmī''ti kālāvadhiggahaṇavasena samāpajjanaṃ cittassa abhisaṅkharaṇaṃ **abhisaṅkhāro**.

865. **Sabbānevetānī**ti rūpanimittādisabbāneva etāni ekato kāmaṃ na manasi karoti asambhavato. **Sabbasaṅgāhikavasenā**ti anavasesapariyādānavasena. Samudāyasaddā hi avayavesupi pavattanti, avayavabyatirekena ca samudāyo na labbhatīti avayavagatampi kiccaṃ samudāyavasena vuttaṃ. **Tasmā**ti sabbesaṃ saṅkhāranimittānaṃ ekato manasikārābhāvato. Yasmā bhavaṅgacitte uppanne phalasamāpattito vuṭṭhito nāma hoti, tasmā vuttaṃ **''yaṃ bhavaṅgassā''**tiādi. **Bhavaṅgassa ārammaṇaṃ** nāma kammādi. **Manasi karoto**ti bhavaṅgasahagatena manasikārena manasi karoto, taṃ vā ārammaṇaṃ bhavaṅgamanasi karoto.

866. **Phalassa phalameva vā anantaraṃ hoti** purimassa purimassa pacchimaṃ pacchimaṃ. **Bhavaṅgaṃ vā** sabbapacchimassa. **Phalānantaraṃ** maggavīthiyaṃ, phalasamāpattiyañca. **''Yena phalena nirodhā vuṭṭhānaṃ hotī''**ti idaṃ phaluppattiyā nirodhā vuṭṭhānabhāvato vuttaṃ. **Ta**nti nirodhāvuṭṭhānabhāvena vuttaṃ anāgāmiphalaṃ vā aggaphalaṃ vā. **Nevasaññānāsaññāyatanānantara**nti nevasaññānāsaññāyatanassa kusalassa, kiriyassa vā anantaraṃ satipi sattāhātikkame vijātiyena antarikattā.

Paṭippassaddhadarathanti sabbaso passaddhakilesadarathaṃ. **Amatārammaṇa**nti nibbānārammaṇaṃ. **Subha**nti asobhanatāya kilesassāpi abhāvato sobhanaṃ. Taṇhāsaṅkhātaṃ lokāmisaṃ vantaṃ chaḍḍitaṃ etenāti **vantalokāmisaṃ**. Vūpasantakilesatāya, susantatāya ca **santaṃ**. Yena dhammena yogato samaṇo nāma hoti, tassa ariyamaggasaṅkhātassa sāmaññassa phalanti **sāmaññaphalaṃ**.

Ojavantenāti sabhāvasampannena. **Sucinā**ti kilesāsucivirahato parisuddhena. **Sukhenā**ti anuttarasukhena. **Abhisandita**nti sabbaso lūkhabhāvāpagamanena sinehitaṃ. **Sātātisātenā**ti mahaggatasātato, lokuttarakusalasātato ca ativiya sātena madhurena. Maggasukhatopi hi phalasukhaṃ santataratāya paṇītataraṃ. **Amatena** sammoditaṃ. **''Madhuṃ viyā''**ti iminā sātātisātataṃyeva vibhāveti.

Tassa ariyassa phalassa rasabhūtaṃ sārabhūtaṃ taṃ sukhaṃ paññaṃ bhāvetvā yasmā paṇḍito vindati paṭilabhatīti yojanā.

Nirodhasamāpattikathāvaṇṇanā

867. **Tatrā**ti tasmiṃ ''nirodhasamāpattiyā samāpajjanasamatthatā''ti saṃkhittavacane. **Idaṃ** sarūpādivasena **pañhākammaṃ. Katthā**ti kasmiṃ bhave.

868. **Anupubbanirodhavasenā**ti vipassanānugatā aṭṭha samāpattiyo ārohantena taṃtaṃpaṭipakkhanirodhamukhena tiṇṇaṃ saṅkhārānaṃ anupubbato nirodhavasena. Yathāpariccchinnakālaṃ yā cittacetasikānaṃ appavatti, ayaṃ nirodhasamāpattīti attho. **Ke samāpajjanti, ke na samāpajjantī**ti kāmaṃ samāpajjanasamatthā padhānatāya paṭhamaṃ pucchitā, tabbissajjanaṃ pana garubhāvato pacchā vissajjetuṃ asamāpajjanake tāva dassento **''sabbepi…pe… na samāpajjantī''**ti āha yathā ''vāmaṃ muñca, dakkhiṇaṃ gaṇhā''ti. Tattha **''sabbepī''**ti idaṃ puthujjanādīnaṃ tiṇṇaṃ visesanaṃ. Te hi aṭṭhannaṃ samāpattīnaṃ lābhinopi alābhino viya samādhismiṃ aparipūrakāritāya nirodhaṃ samāpajjituṃ na sakkonti. Kāmacchandādisamucchindanena hi samādhismiṃ paripūrakāritā, na jhānādhigamamattena. **Anāgāmino, arahanto**ti ettha sukkhavipassakā ca anāgāmino, sukkhavipassakā ca arahantoti sukkhavipassakasaddo paccekaṃ yojetabbo. Ubhayepi cete satipi vipassanābale samādhibalassa abhāvato nirodhaṃ na samāpajjanti. Anupubbavihārasambhavataññevettha samādhibalaṃ icchitabbaṃ. Purimakā pana tayo satipi samādhibale vipassanābalassa abhāvato, aparipuṇṇattā ca samāpajjituṃ na sakkonti. Aparipuṇṇatā cassa saṅkhārānaṃ na sammā parimadditattā. **Aṭṭha samāpatti…pe… samāpajjantī''**ti vatvā tattha kāraṇaṃ pāḷivaseneva dassetuṃ **''dvīhi balehī''**tiādi vuttaṃ. **Tayo ca saṅkhārāna**nti ettha **tayo**ti sāmiatthe paccattavacanaṃ, tiṇṇanti attho. **Ñāṇacariyāhī**ti ñāṇappavattīhi. **Nirodhasamāpattiyā**ti nirodhasamāpajjanāya ñāṇaṃ. **Ayañca sampadā**ti ayaṃ baladvayasamannāgamādikā yathāvuttanirodhasamāpattiāvahā sampatti. **Anāgāmikhīṇāsave**ti anāgāmino ceva khīṇāsave ca.

869. **Samathabala**nti kāmacchandādike paccanīkadhamme sametīti samatho, so eva paṭipakkhehi akampiyaṭṭhena balaṃ. Aniccādivasena vividhehi ākārehi passatīti vipassanā, sā eva vuttanayena balanti **vipassanābalaṃ. Nekkhammavasenā**tiādīsu kāmacchandavikkhambhanassa nekkhammasaṅkappassa, alobhapadhānassa vā tathāpavattakusalacittuppādassa vasena cittassa ekaggatāsaṅkhāto yo avikkhepo, taṃ **samathabalaṃ**. Byāpādavikkhambhanassa abyāpādavitakkassa, adosapadhānassa vā tathāpavattakusalacittuppādassa vaseneva. Thinamiddhavikkhambhikāya vibhūtaṃ katvā manasikaraṇena upaṭṭhitaālokasaññāya vasena. Uddhaccavikkhambhanassa avikkhepassa samādhānassa vasena. Sakalamicchāvitakkavikkhambhanassa sikhāpattaānāpānassatisiddhapaṭinissaggānupassiassāsapassāsānaṃ vasena cittassa ekaggatāsaṅkhāto yo avikkhepo, taṃ **samathabala**nti atthayojanā.

Evaṃ upacārassa jhānassa vasena samathabalaṃ dassetvā idāni taṃ aṭṭhannaṃ samāpattīnaṃ vasena paṭipakkhehi anabhibhavanīyatāya ca balappattivasena dassetuṃ **''paṭhamajjhānenā''**tiādi vuttaṃ. Tattha **nīvaraṇe**ti nīvaraṇanimittaṃ nīvaraṇapaccayā. **Na kampati** jhānasamaṅgipuggalo, jhānasampayuttasamādhi vā. So hi visesato idha ''samathabala''nti adhippeto. Tathā hi **kenaṭṭhena samathabala**nti balaṭṭho pucchito. **Uddhacce**ti uddhaccanimittaṃ. **Uddhaccasahagatakilese**ti uddhaccena sampayuttamohaahirikādikilesahetu. **Khandhe**ti uddhaccasampayuttacatukkhandhanimittaṃ. **Na kampatī**tiādīni aññamaññavevacanāni. **Kampanaṃ** vā ṭhānāpagamo. **Calanaṃ** paribbhamanaṃ. **Vedhanaṃ** sandhāvanaṃ. **Uddhacce** na kampati, uddhaccasahagatakilese na calati, uddhaccasahagatakkhandhe na vedhatīti vā yojetabbaṃ. Uddhaccaggahaṇañcettha samathassa ujupaṭipakkhatāya tadabhibhavena balappattidassanatthaṃ. Tenetaṃ aṭṭhannampi samāpattīnaṃ sādhāraṇato kiccātisayadassanaṃ daṭṭhabbaṃ. **Idaṃ samathabala**nti yāyaṃ nekkhammādivasena laddhāya cittekaggatāya nīvaraṇādīhi akampanīyatā, tāni ca abhibhavitvā avaṭṭhānaṃ, idaṃ samathabalaṃ.

Idāni vipassanābalaṃ niddisanto yasmā vipassanā saṅkhepato sattahi anupassanāhi saṅgahitā, tasmā tato tato samāpattito vuṭṭhāya tāsaṃ vasena anupassanā kātabbā, tattakeneva cettha anupassanākiccaṃ paripuṇṇaṃ hotīti **''aniccānupassanā vipassanābalaṃ…pe… paṭinissaggānupassanā vipassanābala''**nti sarūpato dassetvā puna tā heṭṭhā vuttanayena visayavibhāgena dassetuṃ **''rūpe aniccānupassanā''**tiādi vuttaṃ. Idhāpi paṭipakkhehi anabhibhavanīyatāva balaṭṭhoti dassetuṃ **''kenaṭṭhena vipassanābala''**ntiādi āraddhaṃ. Tattha **avijjāyā**ti dvādasasu akusalacittuppādesu avijjānimittaṃ. **Avijjāsahagatakilese**ti avijjāya sampayuttalobhadosādikilesavatthunimittaṃ. Sesaṃ heṭṭhā vuttanayattā suviññeyyameva. Avijjaggahaṇañcettha vipassanāya ujupaṭipakkhatāya tadabhibhavena balappattidassanatthaṃ. Tenetaṃ sattannampi anupassanānaṃ sādhāraṇato kiccātisayadassanaṃ daṭṭhabbaṃ. **Idaṃ vipassanābala**nti yāyaṃ aniccānupassanādivasena laddhassa vipassanāñāṇassa niccasaññādinimittaṃ akampanīyatā, tā ca abhibhavitvā avaṭṭhānaṃ, idaṃ vipassanābalaṃ.

Vitakkavicārā vacīsaṅkhārā vācaṃ saṅkharonti pavattentīti katvā. Tenāha ''pubbe kho, āvuso visākha, vitakketvā vicāretvā pacchā vācaṃ bhindati, tasmā vitakkavicārā vacīsaṅkhāro''ti (ma. ni. 1.463; saṃ. ni. 4.348). Te pana dutiyajjhāne vūpasantā hontīti āha **''dutiyajjhānaṃ…pe… paṭippassaddhā hontī''**ti. Kāyena saṅkharīyantīti **kāyasaṅkhārā,** assāsapassāsā. Tathā hi vuttaṃ ''assāsapassāsā kho, āvuso visākha, kāyikā ete

dhammā kāyappaṭibaddhā, tasmā assāsapassāsā kāyasaṅkhāro''ti (ma. ni. 1.463; saṃ. ni. 4.348). Te pana yasmā catutthajjhāne vūpasantā honti, tasmā āha **''catutthajjhānaṃ…pe… paṭippassaddhā hontī''**ti. Cittena saṅkharīyantīti **cittasaṅkhārā,** saññā vedanā. Tathā hi vuttaṃ ''saññā ca vedanā ca cetasikā ete dhammā cittappaṭibaddhā, tasmā saññā ca vedanā ca cittasaṅkhāro''ti (saṃ. ni. 1.463; saṃ. ni. 4.348). Te pana yasmā nirodhaṃ samāpannassa vūpasamanti, tasmā vuttaṃ **''saññāvedayita…pe… paṭippassaddhā hontī''**ti.

Ñāṇacariyāsu vivaṭṭānupassanāggahaṇeneva tassa ādibhūtā sesānupassanāpi gahitāva honti tadavinābhāvato. **Maggo ñāṇacariyā, phalasamāpatti ñāṇacariyā**ti maggaphalasamāpattīnaṃ ñāṇacariyābhāvavacanaṃ maggaphaladhammānaṃ ñāṇapadhānattā, ñāṇena vā indriyādhipatihetumaggapaccayādivasena sātisayapaccayabhūtena sesā maggaphaladhammā caritā pavattitāti katvā tathā vuttaṃ. Samādhicariyāsupi eseva nayo. **Imāhi soḷasahī**ti aṭṭhannaṃ anupassanānaṃ, aṭṭhannañca maggaphalañāṇānaṃ vasena imāhi soḷasahi ñāṇapavattīhi.

Navahi samādhicariyāhīti aṭṭha samāpattiyo aṭṭha samādhicariyā, tāsaṃ upacārasamādhi upacārasamādhibhāvanāsāmaññena ekā samādhicariyāti evaṃ navahi samādhicariyāhi. Tenāha **''paṭhamajjhānaṃ samādhicariyā''**tiādi. **Paṭhamajjhānapaṭilābhatthāya vitakko cā**tiādi nānāvajjanupacāravasena vuttanti daṭṭhabbaṃ, uparisamāpattīnampi upacārassa tatheva vuttattā. Na hi ekāvajjane catutthajjhānādiupacāre pītiādayo sambhavanti. Ettha ca ''paṭhamajjhānapaṭilābhatthāyā''tiādivacanena upacārasamādhissāpi pāripūrī icchitabbāti dasseti. Kiṃ panettha samathabalasamādhicariyānaṃ nānattaṃ, kiṃ vā vipassanābalalokiyañāṇacariyānaṃ? Yathā samathabalepi ''nekkhammavasenā''tiādinā upacārasamādhinā saddhiṃ aṭṭhasu samāpattīsu appanāsamādhiyeva vutto, tathā samādhicariyāsu, vipassanābalalokiyañāṇacariyāsu ca vipassanāva vuttāti? Kiñcāpi vuttā, vivaṭṭānupassanā pana purecarañāṇādivipassanābale avuttā eva ñāṇacariyāsu vuttā. Apica paṭipakkhehi akampiyaṭṭho **balaṭṭho,** pañcannaṃ vasībhāvānaṃ vasena suciṇṇatā **cariyaṭṭho,** eteneva samathabalasamādhicariyānampi nānattaṃ saṃvaṇṇitanti daṭṭhabbaṃ.

Vasībhāvatā paññāti ettha vaso etassa atthīti vasī, tassa bhāvo vasībhāvo, sā eva vasībhāvatā. **''Vasiyo''**ti pana pāḷiyaṃ itthiliṅgavasena vuttattā tāyo dassetuṃ **''vasīti pañca vasiyo''**tiādi vuttaṃ. Tattha jhānaṃ āvajjantassa nirantaraṃ jhānaṅgesu cittappavattanasamatthatā **āvajjanavasī**. Samāpajjitukāmassa sīghaṃ jhānaṃ samāpajjanasamatthatā **samāpajjanavasī**. Accharāmattaṃ vā katipayaccharāmattaṃ vā khaṇaṃ jhānaṃ ṭhapetuṃ samatthatā **adhiṭṭhānavasī**. Tatheva lahuṃ vuṭṭhātuṃ samatthatā **vuṭṭhānavasī. Paccavekkhaṇavasī** pana āvajjanavasiyā eva sijjhati. Paccavekkhaṇajavanāneva hi tattha āvajjanānantarānīti. Ayamettha saṅkhepo, vitthāro pana heṭṭhā āgato eva. Ayañca vasībhāvo samādhicariyānaṃ vasena vutto. Ñāṇacariyāsu pana lokuttarānaṃ ñāṇacariyānaṃ vasībhāvāpādanakiccaṃ nāma natthi. Paṭipakkhassa suvihatattā sabhāvasiddho tattha vasībhāvo, lokiyānaṃ pana paguṇabalavabhāvāpādanena vasībhāvo labbhateva.

870. **Ukkaṭṭhaniddeso**ti anavasesaniddeso. **Cuddasahi ñāṇacariyāhi hoti** aggamaggaphalānaṃ anadhigatattāti. **Yadi eva**nti yadi ukkaṭṭhaniddesavasena ''soḷasahi ñāṇacariyāhī''ti vuttaṃ, tato avakaṃsavasenapi icchitabbaṃ, **evaṃ** sante **kiṃ na hoti** nirodhasamāpajjananti adhippāyo. Pañca kāmaguṇā vatthubhūtā etassa santīti **pañcakāmaguṇiko,** kāmarāgo. **Appahīnattā** asamucchinnattā. Na hi kāmarāgassa vikkhambhanappahānamattaṃ nirodhassa adhiṭṭhānaṃ bhavituṃ sakkoti. **Tasmā**ti samādhipāripanthikassa kāmarāgassa supahīnattā. Etena kāmaṃ maggaphalañāṇacariyā lokiyañāṇasamādhicariyā viya nirodhasamāpajjane sarūpena na viniyujjanti tadā appavattanato, tassa tassa pana paṭipakkhassa samucchindanena balacariyānaṃ visesapaccayatāya nirodhasamāpattiyā adhiṭṭhānaṃ hotīti dasseti. **Esā**ti anāgāmī. Idañhi ''nirodhā vuṭṭhahantassā''tiādivacanaṃ anāgāminova nirodhā vuṭṭhānaṃ sandhāya vuttaṃ ''nevasaññānāsaññāyatanakusala''nti (paṭṭhā. 1.1.417) vacanato, aññathā ''nevasaññānāsaññāyatanakiriyā''ti (paṭṭhā. 1.1.417) vucceyya.

871. **''Pañcavokārabhave''**ti kasmā vuttaṃ, nanu catuvokārabhavepi arūpajjhānavasena yathārahaṃ anupubbasamāpatti labbhatīti? Kāmaṃ labbhati, sā pana ''anupubbasamāpattī''ti na vuccati ekadesabhāvato. Aṭṭhasamāpattivaseneva ca ''anupubbasamāpattī''ti vuccatīti dassento āha **''paṭhamajjhānādīnaṃ uppatti natthī''**ti. **Vatthussa abhāvā**ti hadayavatthuno abhāvāti vadanti, karajakāyasaṅkhātassa pana vatthuno abhāvāti attho. Yadi hi āruppe nirodhaṃ samāpajjeyya, cittacetasikānaṃ, aññassa ca kassaci abhāvato apaññattikova bhaveyya anupādisesāya nibbānadhātuyā parinibbutasadiso. Kiñcāyaṃ upādāya nirodhaṃ samāpannoti vucceyya, kiṃ vā etāya vatthucintāya. Aṅgavekallatova natthi āruppe nirodhasamāpattisamāpajjanaṃ.

872. **Saṅkhārānaṃ pavattibhede**ti saṅkhatadhammānaṃ khaṇe khaṇe uppajjane, bhijjane ca, tesaṃ vā

kusalādibhedabhinne yathārahaṃ tīhi dukkhatāhi upaddute pavattivibhāge. Cittacetasikavigamehi rūpadhammesu labbhamānāpi saṅkhāradukkhatā abbohārikataṃ āpajjati. **Ukkaṇṭhitvā**ti nibbinditvā. **Nibbānaṃ patvā**ti anupādisesanibbānaṃ patvā viya. **Sukha**nti niddukkhaṃ.

873. **Samathavipassanāvasenā**ti yuganaddhānaṃ viya aññamaññūpakāritāya sahitānaṃ vasena. **Ussakkitvā**ti ukkaṃsaṃ patvā yāva nevasaññānāsaññāyatanā, yāva ca anulomañāṇā āruhitvā. **Nirodhayato**ti nevasaññānāsaññāyatanaṃ samāpajjitvā taṃ nirodhentassa. Aññassa kassacipi cittassa anuppajjanena **evamassā** nirodhasamāpattiyā **samāpajjanaṃ hoti. ''Yo hī''**tiādinā ''samathavipassanāvasenā''ti vuttamevatthaṃ byatirekamukhena vivarati. **Nevasaññānāsaññāyatanasamāpattiṃ patvā tiṭṭhati** taduddhaṃ suddhasamathavipassanāya abhāvato. **Yo vipassanāvaseneva ussakkati** sace ariyo phalasamāpattatthiko, so attano **phalasamāpattiṃ patvā tiṭṭhati**. Atha puthujjano, sekho vā maggatthiko tāya ce vipassanāya maggaṃ patvā phale ṭhito, sopi phalasamāpattiṃ patvā tiṭṭhaticceva vuccati. **So**ti ubhayavasena paṭipanno. **Ta**nti nirodhasamāpattiṃ.

874. Yena phaladvayasamannāgamādinā nirodhaṃ samāpajjituṃ samattho hoti, so vidhi pageva vibhāvitoti samāpajjanākārameva dassento **''katabhattakicco''**tiādimāha. Tañhi sabbāsampi bhāvanānaṃ sādhāraṇaṃ pubbakiccaṃ. **Tattha saṅkhāre**ti tasmiṃ paṭhamajjhāne, paṭhamajjhānacittuppāde vā saṅkhāre.

''Vipassatī''ti vuttaṃ, kīdisī panettha vipassanā icchitabbāti taṃ niddhāraṇatthaṃ **''vipassanā panesā''**tiādinā tameva vipassanaṃ tidhā bhinditvā dasseti. **Mandā** ce vipassanā, dandhābhiññaṃ maggaṃ sādheti. **Tikkhā** ce, khippābhiññanti ayaṃ mandatikkhatāya viseso. Lakkhaṇappattā pana vipassanā maggassa paccayo hotiyevāti imamatthaṃ dassento āha **''saṅkhāra…pe… hotiyevā''**ti. **Tikkhāva vaṭṭati** saṅkhārārammaṇepi sati sabbasaṅkhārehi vivaṭṭanākāreneva pavattanato, maggo viya visaṅkhāragatassa phalassa paccayabhāvato ca. Tenāha **''maggabhāvanāsadisā''**ti. Yasmā atimandā samathādikā saṅkhārānaṃ nirodhane asamatthā samathaniṭṭhā hoti, atitikkhā ñāṇādikā sātisayaṃ saṅkhāresu dosadassane phalasamāpattiniṭṭhā hoti, tasmā vuttaṃ **''nātimandanātitikkhā vaṭṭatī''**ti. **Esa** nirodhasamāpajjanako. **Te saṅkhāre**ti te paṭhamajjhānasaṅkhāre.

''Tathevā''ti iminā ''nātimandāya nātitikkhāyā''ti imamatthaṃ ākaḍḍhati. Esa nayo sesesupi. ''Ākiñcaññāyatanaṃ samāpajjitvā vuṭṭhāya tattha saṅkhāre tatheva vipassatī''ti vattabbaṃ, heṭṭhā vuttanayattā pana taṃ avatvā **''catubbidhaṃ pubbakiccaṃ karoti''**cceva vuttanti keci, taṃ tesaṃ matimattaṃ. Vipassanācārato hi samādhicāro, tasmā samāpattito vuṭṭhāya pubbakiccaṃ kātabbaṃ. Tathā hi paratopi ''ākiñcaññāyatanaṃ samāpajjitvā vuṭṭhāya imaṃ pubbakiccaṃ katvā''tiādiṃ (visuddhi. 2.879) vakkhati, na pana ''tattha saṅkhāre tatheva vipassitvā''ti. **Nānābaddhaavikopana**nti attanā asambaddhassa parikkhārassa avināsanaṃ. Yathā taṃ na vinassati, tathā adhiṭṭhānaṃ. **Saṅghapaṭimānana**nti saṅghassa paṭimānanāvajjanaṃ. **Satthupakkosana**nti satthu pakkosanāvajjanaṃ. **Addhānaparicchedan**ti jīvitaddhānaparicchedaṃ pubbakiccaṃ karotīti sambandho.

875. **Adhiṭṭhātabba**nti cittaṃ uppādetabbaṃ. Tathā cittuppādanameva hettha adhiṭṭhānaṃ.

Cittajarūpādīnaṃ anuppajjanato, pacchājātapaccayādiupatthambhābhāvato ca sattāhameva tathā sarīraṃ pavattati, tato paraṃ kilamatīti sattāhameva paricchinditvā nirodhaṃ samāpajjantīti vadanti.

Samāpattivasenevāti nirodhasamāpattivaseneva. **Naṃ** aggiādiantarāyaṃ **rakkhati** samāpannako adhiṭṭhānavasenāti adhippāyo. **Āyasmato sañjīvassā**tiādīsu yaṃ vattabbaṃ, taṃ heṭṭhā **iddhikathāyaṃ** (visuddhi. 2.374) vuttameva.

876. **Etassā**ti nirodhaṃ samāpajjantassa, nirodhasamāpajjanassa vā. **Tasmiṃ samaye**ti tasmiṃ tassa bhikkhuno upasaṅkamanasamaye vuṭṭhātiyeva. Kālaparicchedasadisañhetaṃ.

Evaṃ garukāti aggiādīhipi anabhibhavanīyaṃ nirodhaṃ samāpannaṃ samāpattito vuṭṭhāpanato evaṃ garukā hi **saṅghassa āṇā nāma,** tasmā attano hitasukhaṃ ākaṅkhantena jīvitahetupi saṅghassa āṇā na atikkamitabbāti adhippāyo.

877. **Na pakkosati** ''satthā taṃ, āvuso, āmantetī''ti. ''Vuṭṭhahissāmī''ti āvajjitabbanti sambandho.

878. **Jīvitaddhānassā**ti attano jīvitakālassa jīvitappavattiyā. Āyu eva **āyusaṅkhārā**. ''Āyuusmāviññāṇānī''ti ca vadanti, te cassa pakaticittasseva ārammaṇaṃ honti. **Antonirodhe** maraṇaṃ natthi carimabhavaṅgena mīyanato. **Āvajjitvāva samāpajjitabbaṃ** ''sahasā maraṇaṃ mā ahosī''ti. Sahasā hi maraṇe aññabyākaraṇabhikkhuovādadānasāsanānubhāvadīpanānaṃ anissaro siyā, anāgāmino vā aggamaggānadhigamo siyā. **Avasesa**nti nānābaddhaavikopanāditividhampi pubbakiccaṃ. **Vuttaṃ** aṭṭhakathāyaṃ.

879. Kiñcāpi ''ekaṃ vā dve vā''ti aniyametvā viya vuttaṃ, dve vāre eva pana niyamato vadanti. **Cittavāre**ti nevasaññānāsaññāyatanacittavāre. **Nirodhaṃ phusatī**ti acittakabhāvamevāha. **Nirodhassa payogattā**ti cittanirodhāya payogabhāvato, baladvayasambharaṇādipayogassa cittanirodhattāti attho. Samathavipassanābalasamannāgamo, ñāṇasamādhicariyāvasībhāvo cettha aññamaññānativattanavaseneva icchitabboti āha **''dve samathavipassanādhamme yuganaddhe katvā''**ti. **Anupubbanirodhassa payogo**ti paṭhamajjhānādīnaṃ, tadanupassanānañca anupubbato nirodhanassāyaṃ payogo. **Idaṃ** vuttanayena **aṭṭhasamāpattiārohanaṃ na nevasaññānāsaññāyatanasamāpattiyā** samāpajjanassa. Tasmā dvinnaṃ cittānaṃ upari cittāni na pavattantīti yojanā.

Parato acittako bhavituṃ na sakkotīti sakalaṃ yathāparicchinnakālaṃ acittako bhavituṃ na sakkoti. Tañca kho saṅghapaṭimānanasatthupakkosanaaddhānaparicchedāvajjanānaṃ akaraṇena, na nānābaddhaavikopanassa. Tassa hi akaraṇena kadāci kevalaṃ tādisassa parikkhārassa avināso na siyā, na nirodhasamāpattivibandho. Ayañca attho **mahānāgattheravatthunā** vibhāvito eva. Evaṃ sante tīhi ākārehi nirodhasamāpattiyā vuṭṭhānaṃ hotīti āpajjati, tasmā taṃ na sārato paccetabbaṃ. **Paṭinivattitvā puna ākiñcaññāyataneyeva patiṭṭhātī**ti iminā samāpattiyā vibandhe jāte evaṃ hotīti dasseti, avibandheneva pana yathāparicchinnakālavītikkamane phalacittuppattiyā vuṭṭhānaṃ hoti. Evañca katvā gambhīrakandaroruḷhatattapāsāṇakkantapurisanidassanampi samatthitaṃ hotīti keci vadanti. Apare pana ''pubbakiccassa akatattā nevasaññānāsaññāyatanaṃ samāpannamattova 'paṭinivattitvā ākiñcaññāyatane patiṭṭhātī'ti vuttattā saṅghapaṭimānanādiekaccapubbakiccākaraṇe aṅgavekallato nirodhasamāpattisamāpajjanaṃ na ijjhatevā''ti vadanti. Vattasadisañhetaṃ nirodhasamāpattiyā, yadidaṃ pubbakiccakaraṇaṃ. Tasmā tattha yaṃ garutaraṃ, tassa akaraṇaṃ samāpajjanaṃ vibandhatīti apare. Vīmaṃsitvā gahetabbaṃ. ''Ākiñcaññāyatane patiṭṭhātī''ti ca idaṃ puna ākiñcaññāyatanassa samāpajjitabbattā vuttaṃ. Samāpajjitvā hi vuṭṭhāya pubbakiccassa kātabbattā.

Yathā panātiādi katapubbakiccatāsāmaññena upamāsaṃsandanaṃ.

880. **Assā**ti nirodhasamāpattiyā. **''Kālaparicchedavasenā''**tiādinā catūhi ākārehi nirodhasamāpattiyā ṭhānaṃ dasseti.

882. **Vivekaninna**nti nissaraṇavivekaninnaṃ, pageva saṅkhāravimukhatāya, phalacittuppattiyā cāti veditabbaṃ.

883. Ūsaṅkhārattayapaṭippassaddhiyā, avasesacetasikaviññāṇābhāvena rūpadhammamattāvasesatāya ca matanirodhasamāpannānaṃ avisesaṃ gahetvā pucchā **''matassa ca samāpannassa ca ko viseso''**ti. Kāmaṃ nesaṃ saṅkhārattayapaṭippassaddhiādīhi aviseso, rūpadhammamattāvasesatāya pana āyuusmāindriyānaṃ apagamānapagamanaṃ visesoti dassetuṃ **''yvāya''**ntiādi vuttaṃ.

884. **Sabhāvato**ti sabhāvadhammato, paramatthatoti attho. Paramatthato hi vijjamānānaṃ saṅkhatādibhāvena vattabbataṃ labhati, na avijjamānaṃ. **Samāpajjantassa vasenā**ti yasmā samāpajjantassa ariyapuggalassa samathavipassanādhamme yuganaddhe katvā aṭṭha samāpattiyo ārohantassa anukkamena saṅkhārānaṃ paṭippassambhanapayoganibbattiyā nirodhasamāpatti nipphannā nāma hoti, tasmā taṃ payoganibbattiṃ upādāya **''nipphannā''ti vattuṃ vaṭṭati**.

Saṅkhāravūpasamato, santadhammasamanvayato ca **santaṃ**. Ariyehi eva nisevitabbattā **ariyanisevitaṃ**. Tissannampi dukkhatānaṃ nibbutabhāvato **nibbānamiti saṅkhaṃ upāgataṃ. Ariyaṃ paññā**nti suvisuddhaṃ maggaphalapaññaṃ. **Imissāpī**ti nirodhasamāpattiyā. **Samāpattisamatthatā**ti samāpajjanasamatthatā.

Āhuneyyabhāvādisiddhikathāvaṇṇanā

885. **Āhuneyyabhāvādisiddhī**ti āhuneyyapāhuneyyadakkhiṇeyyaañjalikaraṇīyaanuttarapuññakkhettabhāvasiddhi. **Avisesenā**ti

dassanamaggapaññādivisesena vinā, **etissā** lokuttarapaññāya. Ānetvā hunitabbanti āhunaṃ, dūratopi ānetvā dātabbadānaṃ, taṃ paṭiggahetuṃ yuttoti **āhuneyyo**. Pāhunaṃ vuccati āgantukadānaṃ, taṃ paṭiggahetuṃ yuttoti **pāhuneyyo**. Dakkhiṇaṃ arahatīti **dakkhiṇeyyo,** añjalikaraṇaṃ añjalikammaṃ, taṃ arahatīti **añjalikaraṇīyo**. Anuttaraṃ uttamaṃ sattānaṃ puññaviruhanaṭṭhānanti **anuttaraṃ puññakkhettaṃ lokassā**ti ayamettha saṅkhepo. Vitthāro pana heṭṭhā vuttoyeva.

886. **Mandāya vipassanāya āgato**ti atikkhāya vipassanāya vasena paṭhamamaggapaññaṃ bhāvetvā sotāpannabhāvaṃ āgato. Saddhādīnaṃ mudūnaṃ indriyānaṃ vasena **mudindriyopi** samāno. **Sattakkhattuparamo**ti sattakkhattuṃ paramā bhavūpapatti attabhāvaggahaṇaṃ, tato paraṃ aṭṭhamaṃ bhavaṃ nādiyatīti sattakkhattuparamo. **Saṃsaritvā**ti paṭisandhiggahaṇavasena aparāparaṃ gantvā. **Dukkhassantaṃ karotī**ti vaṭṭadukkhassa pariyantaṃ pariyosānaṃ karoti. Ayaṃ kālena devalokassa, kālena manussalokassāti missakassa bhavassa vasena **''sattasugatibhave saṃsaritvā''**ti vutto. Kulato kulaṃ gacchatīti **kolaṃkolo**. Sotāpattiphalasacchikiriyato paṭṭhāya hi nīcakule upapatti nāma natthi, mahābhogakulesuyeva nibbattatīti attho. **Dve vā tīṇi vā kulānī**ti devamanussavasena dve vā tayo vā bhave. Iti ayampi missakabhaveneva kathito. Desanāmattameva cetaṃ ''dve vā tīṇi vā''ti. Yāva chaṭṭhabhavā saṃsarantopi kolaṃkolova hoti. Attabhāvaggahaṇasaṅkhātaṃ ekaṃyeva khandhabījaṃ etassa atthīti **ekabījī. ''Mānusakaṃ bhava''**nti idampi desanāmattaṃ. ''Devabhavaṃ nibbattetī''tipi vattuṃ vaṭṭatiyeva. Ko panetesaṃ imaṃ pabhedaṃ niyametīti? Tiṇṇaṃ maggānaṃ vipassanā. Sace hi upari tiṇṇaṃ maggānaṃ vipassanā balavatī hoti, ekabījī nāma hoti. Tato mandāya kolaṃkolo, tato mandatarāya sattakkhattuparamo.

887. Paṭisandhivasena sakiṃ āgacchatīti sakadāgāmī. **Sakidevā**ti ekavāraṃyeva. **''Imaṃ lokaṃ āgantvā''**ti iminā pañcasu sakadāgāmīsu cattāro vajjetvā ekova gahito. Ekacco hi idha sakadāgāmiphalaṃ patvā idheva parinibbāti, ekacco idha patvā devaloke parinibbāti, ekacco devaloke patvā tattheva parinibbāti, ekacco devaloke patvā idhūpapajjitvā parinibbāti. Ime cattāropi idha na gahitā. Yo pana idha patvā devaloke yāvatāyukaṃ vasitvā puna idhūpapajjitvā parinibbāti, ayaṃ idha gahito.

888. Paṭisandhivasena idha anāgamanato **anāgāmī. Indriyavemattatāvasenā**ti saddhādīnaṃ vimuttiparipācakaindriyānaṃ paropariyattena. **Pañcadhā idha vihāya niṭṭho hotī**ti so anāgāmī antarāparinibbāyiādibhāvena pañcapakārena imaṃ lokaṃ pajahitvā parinibbāyanako hoti. Āyuvemajjhassa antarāyeva kilesaparinibbānena parinibbāyanato **antarāparinibbāyī**. **Upahaccā**ti vā upagantvā kālakiriyaṃ. **Appayogenā**ti adhimattapayogena vinā appakasireneva tikkhindriyatāya sukheneva. **Sappayogenā**ti ettha vuttavipariyāyena attho veditabbo. Uddhaṃ vā hi bhāvena uddhamassa taṇhāsotaṃ, vaṭṭasotaṃ vāti **uddhaṃsoto**. Uddhaṃ vā gantvā paṭilabhitabbato uddhamassa maggasotanti **uddhaṃsoto**. Paṭisandhivasena akaniṭṭhabhavaṃ gacchatīti **akaniṭṭhagāmī**.

Yatthupapannoti avihādīsu yattha yattha upapanno. Imesaṃ pana anāgāmīnaṃ pabhedajānanatthaṃ uddhaṃsotaakaniṭṭhagāmicatukkaṃ veditabbaṃ – yo hi avihato paṭṭhāya cattāro devaloke sodhetvā akaniṭṭhaṃ gantvā parinibbāti, ayaṃ **uddhaṃsoto akaniṭṭhagāmī** nāma. Yo pana heṭṭhā tayo devaloke sodhetvā sudassīdevaloke ṭhatvā parinibbāti, ayaṃ **uddhaṃsoto naakaniṭṭhagāmī** nāma. Yo ito akaniṭṭhameva gantvā parinibbāti, ayaṃ **nauddhaṃsoto akaniṭṭhagāmī** nāma. Yo pana heṭṭhā catūsu devalokesu tattha tattheva parinibbāti, ayaṃ **nauddhaṃsoto naakaniṭṭhagāmī** nāma. Ete pana avihesu upapannasamanantarā āyuvemajjhaṃ appatvā, patvā ca parinibbāyanavasena tayo antarāparinibbāyino, eko upahaccaparinibbāyī, eko uddhaṃsototi pañca. Te asaṅkhārasasaṅkhāraparinibbāyivibhāgena dasa honti. Tathā atappasudassasudassīsūti cattāro dasakā cattālīsaṃ. Akaniṭṭhe pana uddhaṃsoto natthi. Tayo antarāparinibbāyino, eko upahaccaparinibbāyīti cattāro. Te asaṅkhārasasaṅkhāraparinibbāyivibhāgena aṭṭhāti aṭṭhacattālīsaṃ anāgāmino.

Sotāpannā pana paṭipadābhedena cattāro sattakkhattuparamā, cattāro kolaṃkolā, cattāro ekabījinoti saddhādhurena paṭipannā dvādasa, tathā paññādhurenāti catuvīsati.

Sakadāgāmino suññatavimokkhena vimuttā paṭipadāvasena cattāro, tathā animittaappaṇihitavimokkhehīti dvādasa.

889. Tathā arahanto. Te pana dvādasa paññāvimuttā, dvādasa ubhatobhāgavimuttā, dvādasa tevijjā, dvādasa chaḷabhiññā, dvādasa paṭisambhidāppattāti samasaṭṭhi honti. Evamete saddhiṃ paccekasambuddhasammāsambuddhehi chacattālīsādhikasataṃ ariyā. Yasmā tesaṃ ariyabhāvasiddhi ariyāya paññābhāvanāya, tena vuttaṃ ''āhuneyyabhāvādisiddhipi imissā lokuttarapaññābhāvanāya ānisaṃso''ti.

Lokiyavijjābhiññāhi vināpi ubhatobhāgavimuttatā hotīti ubhatobhāgavimutto visuṃ gahito. **Yaṃ sandhāya vutta**nti yaṃ catutthamaggapaññābhāvanaṃ sandhāya heṭṭhā saṅkhepato gāthāvaṇṇanāyaṃ vuttaṃ, taṃ pana vuttākāraṃ nigamanavasena dassetuṃ **''maggakkhaṇe''**tiādi vuttaṃ. Kāmaṃ catūsupi maggakkhaṇesu taṃ jaṭaṃ vijaṭeti nāma, phalakkhaṇesupi yathārahaṃ vijaṭitajaṭo, aggaphalakkhaṇeyeva pana sabbaso vijaṭitajaṭo, tato paraṃ vijaṭetabbāya jaṭāya abhāvato. Tenettha heṭṭhā heṭṭhimamaggapaññābhāvanānisaṃsassa vuttattāva catutthamaggapaññābhāvanāvasena attho vutto.

Ratinti abhiratiṃ, abhirucinti attho. **Tatthā**ti ariyāya paññābhāvanāya.

890. **Imissā gāthāyā**ti imissaṃ gāthāyaṃ. Gāthā hi attano atthabhūtassa visuddhimaggassa ādhārabhāvena vuttā, sāmivacanaṃ vā etaṃ atthassa taṃsambandhibhāvato.

Paññābhāvanānisaṃsaniddesavaṇṇanā niṭṭhitā.

Iti tevīsatimaparicchedavaṇṇanā.

Nigamanakathāvaṇṇanā

891. **Imissā dāni gāthāyā**tiādīnaṃ gāthānaṃ attho heṭṭhā vutto eva. Svāyaṃ ''visuddhimaggaṃ bhāsissa''nti evaṃ paṭiññāto visuddhimaggo ettāvatā bhāsito hotīti sambandho.

892. **Tatthā**tiādīsu ayaṃ padasambandhena saddhiṃ saṅkhepattho – **tesaṃ** ''sīle patiṭṭhāyā''tigāthāyaṃ vuttānaṃ sīlādippabhedānaṃ **atthānaṃ pañcannampi** mahā**nikāyānaṃ aṭṭhakathānaye** aṭṭhakathātantiyaṃ tattha tattha **vutto yo vinicchayo, yebhuyyena taṃ sabbaṃ samāharitvā** samānetvā nikāyantarassa nikāyagatavādadosasaṅkarehi **mutto** so **nicchayo yasmā pakāsito, tasmā visuddhikāmehi yogīhi etasmiṃ visuddhimagge ādaro karaṇīyo**yevāti.

Nigamanagāthāyo

Ettāvatā ca –

Suvisuddhasamācāro, visuddhanayamaṇḍitaṃ;
Visuddhimaggaṃ lokassa, yadaccantavisuddhiyā.

Abhāsi karuṇāvega-samussāhitamānaso;
Mahesi vipulodāta-visuddhimatipāṭavo.

Tassa atthaṃ pakāsetuṃ, kathāmaggaṃ purātanaṃ;
Nissāya yā samāraddhā, **atthasaṃvaṇṇanā** mayā.

Āyācito siddhagāma-pariveṇanivāsinā;
Therena **dāṭhanāgena,** suddhācārena dhīmatā.

Sā esā paramatthānaṃ, tattha tattha yathārahaṃ;
Nidhānato **paramattha-mañjūsā** nāma nāmato.

Sampattā pariniṭṭhānaṃ, anākulavinicchayā;
Aṭṭhāsītippamāṇāya, pāḷiyā bhāṇavārato.

Iti taṃ saṅkharontena, yaṃ taṃ adhigataṃ mayā;
Puññaṃ tassānubhāvena, lokanāthassa sāsane.

Ogāhetvā visuddhāya, sīlādipaṭipattiyā;
Sabbepi dehino hontu, vimuttirasabhāgino.

Ciraṃ tiṭṭhatu lokasmiṃ, sammāsambuddhasāsanaṃ;
Tasmiṃ sagāravā niccaṃ, hontu sabbepi pāṇino.

Sammā vassatu kālena, devo rājā mahīpati;
Saddhammanirato lokaṃ, dhammeneva pasāsatūti.

Badaratitthavihāravāsinā ācariyadhammapālena katā

Paramatthamañjūsā nāma visuddhimaggamahāṭīkā samattā.

Visuddhimagga-mahāṭīkā samattā.